





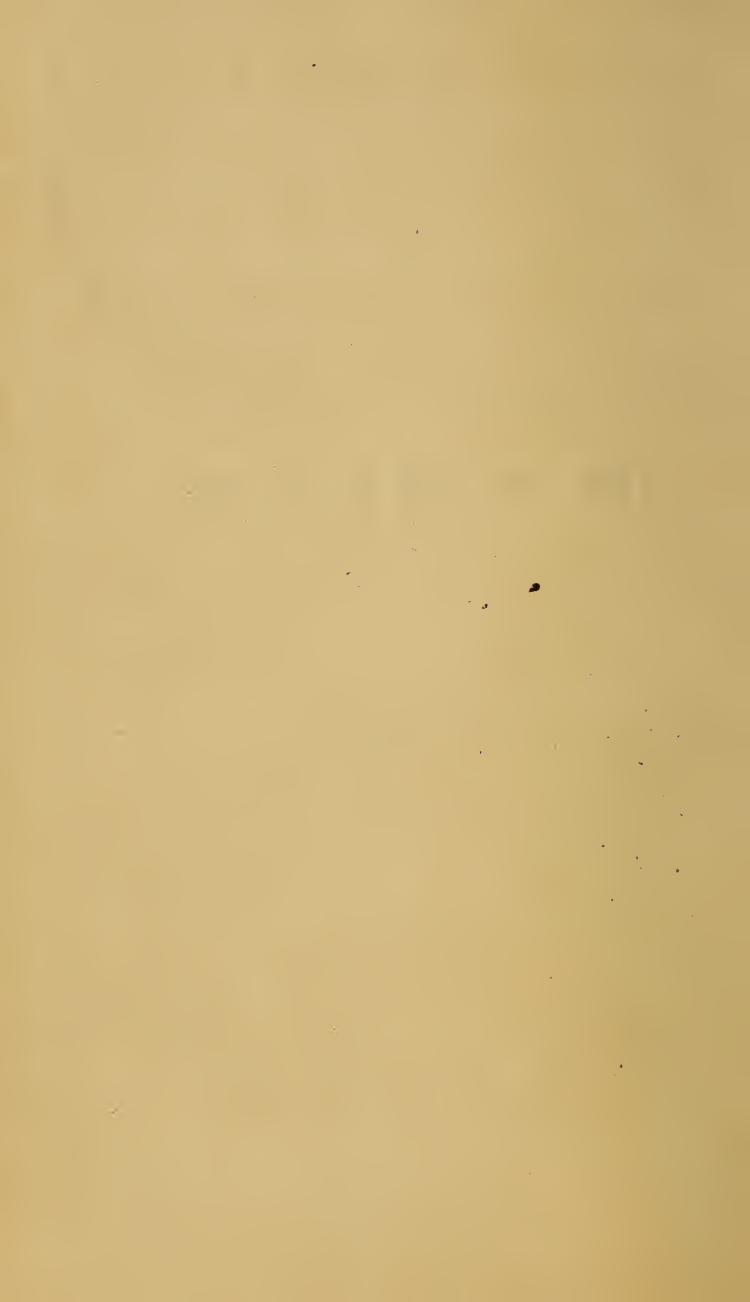








THE GORGIAS OF PLATO.



THE  
G O R G I A S

OF

PLATO,

CHIEFLY ACCORDING TO STALLBAUM'S TEXT;

WITH

NOTES,

BY

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Athenis diligentius legi Gorgiam : quo in libro in hoc maxime admirabar Platonem,  
quod mihi in oratoribus irridendis ipse esse orator summus videbatur.

CIC. DE ORATORE, I. 11.

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## P R E F A C E.

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1. THE text of this edition principally follows Stallbaum's published at Gotha in 1840. After examining the various readings, as Ast has given them, the editor was led to make about forty changes in the text of Stallbaum's first Gotha edition of 1828. On receiving, not very long since, the same critic's second edition of 1840, mentioned above, the editor was pleased to find a large part of these alterations, and nearly all the more important ones, made by Stallbaum himself. A number of others have since been made in reliance upon Stallbaum's long study of Plato and ability; and the text now differs from his last revision chiefly in the following places.

450. D. my ed. inserts ἦ before ἀσθμητική.—451. A. I have given οὖν for νῦν.—459. A. τοι νῦν δὴ for τοίνυν δὴ.—460. C. Stallb. has no brackets.—ibid. D. omits the words in brackets.—ibid. reads οὕτω, vid. 522. C. not.—461. B. vid. not.—462. E. Stallb. has ἄρ' for δ'.—465. B. gives ἐσθῆσιν.—466. A. omits the words in brackets.—472. A. has ταῦτὰ for ταῦτα.—ibid. B. has Πυθαῖ.—ibid. ἐνθάδε.—480. D. has τοῦτο for τοῦτω.—481. A. omits αὖ before θανάτιον.—483. E.

puts a colon after *πλάττοντες*. — 491. D. vid. not. — 492. B. omits the words in brackets. — 494. E. omits \* το \*. — 496. A. reads *ἄνθρωπος*. — 497. A. gives *καὶ — νουθετεῖς* to Callicles ; a good change. — 500. B. brackets *κατὰ τὸ σῶμα* after *μαγειρικὴν*, which I have omitted. — 505. E. joins *οὕτως* to the next sentence. — 508. B. inserts \* ἄθλιοι \*. — 514. C. I have bracketed *ὕψ*. — 522. C. have given *οὕτως*. vid. not. — 525. D. have omitted *τοὺς* before *τούτων*. — 527. C. Stallb. gives *ὁ σὸς λόγος*. vid. not.

In the text, like other editors of Plato, I have allowed *οὐκοῦν*, *nonne igitur*, to be thus accented, and, as I think, for good reasons. In the notes, I have followed what is I believe Hermann's practice, in treating a single Greek oxytoned word in an English sentence, just as it would be treated in a Greek one. If, for example, *ἄν* occurs in the middle of a clause it is not written *ἄν*.

2. I have had access to the following editions of Gorgias, which include all the modern ones of much value. 1. Routh's, Oxford. 1784. 2. Findeisen's, — an edition of indifferent judgment. Gotha and Amsterdam. 1796. 3. Heindorf's second, edited by Buttman. Berlin. 1829, excellent, especially for the Commentary. 4. Bekker's. 5. Stallbaum's Leipzig ed. These are concerned only with the text. Bekker's has some Scholia. 6. Coray's, Paris, 1825, together with Xenophon's Memorab. 7. Ast's, in his Plato. The bulky Commentary on Gorgias is in vol. 11. Leipzig. 1832 ; valuable, but ill-arranged and tedious, and not always judicious. 8. Stallbaum's in his Gotha ed. of Plato. 1828 and 1840. Both text and interpretation owe much to

him, and he has collected most of what is useful in other editions.

From these editions, above all from the last, I have derived great assistance, which is often acknowledged and often not. In a work like this, it would be plainly impossible to trace every thing up to its source, but nothing has been adopted without examination; much also is original, but I fear that if any one should pass the severe judgment upon the edition, that most of what is good in it is borrowed, and of what is faulty is original, he would not be very far out of the way.

Besides these editions, I have consulted several of those works relating to Plato, to which an editor of his dialogues would naturally think of turning for aid. Of this description are Ast's *Lexicon Platonicum*, (the three first vols.) which is of no great use after all, Ast's, Socher's, and the first vol. of C. F. Hermann's *Introduction to Plato*, Schleiermacher's and Cousin's translations, and Dobson's translation of Schleiermacher's *Prefaces*.

3. An introduction is prefixed to the text of the dialogue, with a view to give an explanation and critique of the argument. To this are added, in notes, translations, — rude, it must be confessed, — of a few illustrative passages out of very many from Plato's other writings, most of which I have read with reference to the present edition during its preparation. I had intended to add an index, in which some things omitted in the notes were to find their place, and had made some progress in it, but was tempted by the overpowering tediousness of the task to lay it aside until too late. If a second

edition should chance to be called for, it may be appended.

4. I have said nothing, thus far, as to the propriety of laying the *Gorgias* before American students of Greek, rather than some other dialogue of the same great author. To persons familiar with the Platonic dialogues, perhaps nothing need be said on this point. Let me say, however, that while many of the dialogues would not have suited my design on account of their abstruseness or their length, the *Gorgias* deserved to be preferred to others equally finished in style, on account of its positive inculcation of truth and its high moral tone. Something better is to be found in it than the miserable doctrine of instruction, and the duty of the politician to obey the popular will.

Yale College, New Haven,  
July, 1840.

## INTRODUCTION.

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THE times in Greece, which just preceded the age of Socrates, gave birth to a class of men denominated the Sophists. This title, which before was honorably applied to such as excelled in wisdom or ingenuity, was then chiefly confined to those, who, with mercenary views, professed a vain and shallow kind of wisdom. Such is in substance Aristotle's definition of a Sophist. In the successive sketches of Plato's Sophistes, he is hit off as a mercenary hunter after rich young men ; a dealer and huckster in intellectual wares, especially of his own production ; a logomachist ; one who, by his power of taking the opposite on all subjects, gets a reputation for wisdom ; one who is employed about that which is false, or merely appearing, instead of the invariable objects of true science, and who conceals his ignorance of true science, by artificial and crafty turns of words. This last characteristic is one, which gives the relation of the Sophist to philosophy. He denied all objective truth, and stood only on the fluctuating, uncertain ground of subjective opinion. Hence, as to truth, he was an unbeliever. He could accommodate himself to one side or its opposite, contending for or against any point, as interest might dictate. Finding nothing in philosophy to employ himself with, he withdrew from the study of it to

the arts of practical life, and aimed, by attracting admiration and educating the young, to gain wealth and honor. Gratification or pleasure was the immediate object in his view, and he could have no higher, for to instruct in virtue would imply the existence of unalterable moral differences, which he denied. Or, if he professed to teach virtue and justice, it was only in accommodation to a vague opinion of those who employed him ; and it was necessary for him to pervert these notions, in order to make his instructions consistent with the rule of gratification by which he was governed.

It would carry us far beyond our bounds, were we to attempt to exhibit at any length the causes to which this class of men owed their origin and their prominence. These causes lay partly in the unsatisfactory results to which the prevailing systems of Greek philosophy had arrived, and partly in the circumstances of the times. On the one hand, many of the philosophers either wholly denied the existence of truth within the reach of man, or so contracted its dimensions as to make it not worth pursuing. Hence arose skepticism, despair, and the fading away of a serious regard for truth, which were succeeded by frivolity and by the purpose to gain immediate selfish ends through pretensions to superior knowledge. On the other hand, the decay of religious belief, which attends upon increasing civilization in heathen countries, and the disregard of political morality so prevalent in Greece, threw uncertainty into the opinions of men upon the most important subjects. Thus, the same disease attacked the roots of philosophy, religion, and morals.

In the schools of the philosophers, the art of reasoning and its instrument had received by degrees some attention. Thus Logic had been cultivated by the Eleatic Sect, but



was turned, in the hands of the Sophists, into an art of disputing, applied to puzzle the unpractised and display their own dexterity. The right and elegant use of words was employed by other Sophists to procure for themselves admiration and pupils. Many of this class of men exhibited their knowledge in public by answering any question that might be proposed to them, or gave lectures prepared with great care ; while in private they imparted such instructions to young men as would give them polish and ability in civil and political life. All of them took money for their instructions, — a practice not regarded as entirely honorable at that time in Greece.

The sophistical principles of the time were brought into closer connexion with public affairs by means of the art of rhetoric, which arose at about the same era. Rhetoric began to be taught as a means of gaining a cause in the courts at Syracuse after the year 466, when a popular government, succeeding to the sway of Hiero's family, greatly multiplied judicial proceedings. An art like this was calculated to be popular in free states, and especially in Athens, where the judicial function of the people was the most important one ; where the crowds of ignorant judges were easily deceived by sophistry ; and where there was an uncommon fondness for displays of skill in the use of words.

The sophistical tendency which we have represented as one in its origin, affected all branches of truth and every art which can be referred to scientific principles. In metaphysics it may be exemplified by the tenets of Protagoras, that all knowledge consists in sensation, and that whatever appears true to any man is true to him ; and by the doctrine of Gorgias, that there is no truth which men can ascertain or communicate to one another. In morals and politics it appeared in the opinions, that

there is no natural justice, or that justice is the interest of the stronger; and that pleasure is the chief good. In the use of rhetoric, it showed its nature when Protagoras offered to teach how to prevail by the worse argument, (*τὸν ἥτιω λόγον κρείττω ποιεῖν*), and when Tisias and Gorgias said, that the probable must be held in higher esteem than the true.

The Sophists could not fail to disgust a man like Socrates, who hated show and pretension, and who had a deep veneration for truth. Hence he was sometimes brought into collision with them, and in a degree his doctrines, as well as those of Plato, were shaped by opposition to theirs. And in accordance with this, Plato, especially in his first works, represents Socrates arguing against some false opinion or other maintained by a person imbued with this spirit.

One of the more prominent Sophists, with whom Socrates was contemporary, was Gorgias, after whom this dialogue is named. Gorgias was a Sicilian Greek of Leontini, a Chalcidian town, which lay some twenty miles to the north of Syracuse, and suffered much from its nearness to that powerful Doric state. The birth of Gorgias is assigned by Foss\* to the first year of the 71st Olympiad, or 496 B. C. But there is good reason, I think, for putting it several years later. For the art of rhetoric began to flourish at Syracuse after 466 B. C., and Gorgias learned this art from Tisias, a scholar of Corax, the first preceptor.† And with this it accords,

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\* De Gorgia Leontino Commentatio. Halle. 1828.

† This is asserted by the author of the prolegomena to the Rhetoric of Hermogenes, (in Walz's Collection, Vol. 4, p. 14.) The passage is inserted by Spengel into his valuable book entitled *Artium Scriptores*. Stuttgart. 1828. Foss denies it without authority, "tum propter alius testimonii inopiam, tum propter Tisiæ ætatem."



that Gorgias heard Empedocles in philosophy, whose birth even Foss places no earlier than the 71st Olympiad, while the ancients say, that he flourished from forty to sixty years afterward.

From this time we know nothing of Gorgias until he was 60 years old or upwards. In the interval he may have taught rhetoric in Sicily, for Polus of Agrigentum appears at Athens as his disciple, and he probably stood high in his native state. In the second year of the 88th Olympiad, he came to Athens on the following occasion. "The Leontines (Diodor. 12. 53) who were emigrants from Chalcis, and of the same stock with the Athenians, were invaded by the people of Syracuse. As they were pressed by the war, and in danger of being reduced by the superior might of Syracuse, they sent ambassadors to Athens, begging the people to help them as speedily as possible, and rescue their state from its dangers. The principal ambassador among those who were sent was Gorgias, the orator, a man who excelled all of his time in eloquence, and first invented the artifices of rhetoric\* (*τέχνας ῥητορικὰς*). — On his arrival at Athens he was introduced into the assembly, and discoursed before the people concerning the alliance. The Athenians, who were fond of displays of genius and skill in the use of words, were struck with wonder by the novelty of his style, by his various antitheses, his clauses of equal length, his words of similar forms and endings, and the like artifices; which then, being new, met with favor, but now seem to be a waste of labor, and are ridiculous if repeated so often as to produce satiety. At last, having persuaded the Athenians to form an alliance with the Leontines, and gained admiration at Athens for his rhetorical art,

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\* See Spengel, u. s. p. 81.

he returned to his native town." The sensation which his rhetoric produced at Athens is spoken of by others also. The days on which he made his exhibitions were called festivals, and his discourses themselves torches.\* "He won great praise," says Socrates in Plato's *Hippias Maj.* (282, B.), "by his speeches in the assembly, and by his private displays of his eloquence. By the instructions he imparted to the young (*συνῶν τοῖς νέοις*) he gained a large amount of money, and carried it with him from Athens." If Plato, who is sometimes careless about precise facts and dates, may here be relied upon, he must have stayed long enough at Athens to act the part of a teacher before he went elsewhere. It is probable, that, after discharging his mission, he soon returned to Greece, where the rest of his life seems to have been spent. Thessaly was his principal residence, and that he passed no very long time in Athens may be argued from the fact, that Isocrates, an Athenian, received his instructions in that country. There, also, he taught Meno, and Aristippus, one of the nobles of Larissa, and there, or in Bœotia, Proxenus, the comrade of Xenophon. The wealthy families of Thessaly had that rude taste, which would make them fond of the glitter and ostentation of Gorgias, and were able to pay him well. He lived in splendor, affecting in his dress the same show and parade which marked his eloquence. (*Ælian Var. Hist.* 12. 32.) Owing to his habits of temperance, he attained to a very great age, to six or eight years over a century, and acted the rhetorician to the last by saying, according to *Ælian* (u. s. 2. 35), when invaded by a lethargic sleep, premonitory of his end, "sleep is

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\* This is said by the commentator on *Hermog.* u. s., by Olympiodor. apud Routh, p. 562, and other late writers.

now beginning to lay me in the hands of his brother." His works, in his capacity as a rhetorician, were, 1. One on the art, or on one branch of it, the art of speaking suitably to the occasion ; 2. A number of orations, declamatory and laudatory. One of these was delivered at the Olympic festival, in which, like Isocrates afterwards, he tried to unite the Greeks against the Persians. Another was a funeral discourse in honor of Athenians slain in battle, a fragment of which, preserved by a scholiast on Hermogenes, supplies us with the longest extant specimen of his style. These works exhibited a stately, uncommon, and poetical diction, together with frequent rhetorical figures, which must have been tedious and frigid in the extreme.\* Two declamations still extant, bearing his name, are unlike his fragments in style, and ought probably to be regarded as spurious.

Gorgias was, as we have said, at bottom a Sophist,† but he avoided the title, which was not very popular, "and laughed at the Sophists, who professed to know how to make men better, confining himself to instructions concerning the art of teaching." (Plat. Meno. 95, C.) His literary labors in the more appropriate sphere of the Sophist, were confined, so far as we know,

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\* The fragments, which are few, are collected by Foss, but not completely. Thus, Clem. Alex. Strom. 1. 11. § 51, cites some words of Gorgias, apparently from his Olympian oration. The following words are a good sample of the style of Gorgias, and show some just thought. They are cited by Foss from Plutarch. *Γοργίας τὴν τραγωδίαν εἶπεν εἶναι ἀπάτην ἣν ὁ τε ἀπατήσας δικαιοτέρος τοῦ μὴ ἀπατήσαντος καὶ ὁ ἀπατηθεὶς σοφώτερος τοῦ μὴ ἀπατηθέντος.*

† And so the men of that time regarded those, who displayed their talents after the manner of Gorgias. Thucyd. 3. 38, *ἀκοῆς ἠδονῆ ἡσσώμενοι καὶ σοφιστῶν διαταῖς ἰοικότες καθημένους.* For the estimation in which the Sophists were held, comp. Protag. 316, seq.

to a work entitled, *περὶ φύσεως ἢ τοῦ μὴ ὄντος*, which may have been unknown to Plato, but is analyzed in a little treatise among the works of Aristotle. (In this work, with such an ominous title, he attempts to prove, first, that nothing exists, then, if any thing exists that it cannot be known, and, finally, that if known it cannot be made known to others.) Olympiodorus (in Routh's ed. of Gorgias, p. 567), says, that this work was written in the 84th Olympiad, that is, sixteen years or thereabouts before his embassy to Athens. For the sophistries out of which, with the help of the principles of the Eleatic Sect, he built up this triple wall against truth, I must refer to the treatise of Aristotle,\* and to Ritter's history of philosophy.

Such was Gorgias. Of Polus, another speaker in the dialogue, little is known. He was a Sicilian of Agrigentum, a scholar of Gorgias in rhetoric, and perhaps of Empedocles in philosophy. He wrote, together with other works, a treatise, probably on rhetoric, to which Plato refers in the Gorgias. As we learn from the Phædrus and other sources, he gave great prominence to the figures of that artificial rhetoric of which his master was so fond; such as equality of periods and correspondence of adjoining words in sound; and taught the mode of using maxims and similes under separate heads, to which he gave pedantic names.

[ Callicles is an unknown Athenian, not a Sophist, as some have regarded him, but rather a contemner of the Sophists, although he carried out in practical life those principles which they laid down. He is a specimen of a considerable number of Athenians of his time, who while they courted the people despised it; who would

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\* It is edited by Foss, in his *Commentatio* before mentioned.

have grasped at tyrannical power, without scruple as to the means; who looked down upon the pursuits of philosophy, when compared with the honors of political life; who had no faith in the distinction between right and wrong, and held pleasure to be the supreme good.

Besides these and Socrates, Chærephon appears in the dialogue, though he says but little. He was an early friend and a follower of the philosopher, ardent in whatever he undertook, whose variance with his brother is mentioned in Xen. Memorab. 2. 3, and who obtained a response from the Pythia commendatory of Socrates, according to the Apologies of Plato and Xenophon. He went into exile in the time of the thirty tyrants, and died soon afterwards, before his friend's condemnation. He injured his health and complexion through his studies, and received the nick-names of *ρυκιερίς*, *ρυκίος παῖς* (Aristoph. Birds, 1564, and Horarum frag.) for never coming abroad during the day, and of *πίξινος θύψινος*, for his sallow hue, (Eupolis in a frag., Aristoph. Wasps, 1413,) as well as other ridicule from the comic poets.\* When, according to the Scholiast on Plato's Apology, these reckless jesters proceeded further to call him a sycophant, a parasite, and a thief, we may put by the side of these aspersions the testimony of Xenophon, who classes him among those friends of Socrates, who sought his company to improve themselves in household and

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\* In the proœmium to Philostrate's *vitæ Sophistæ* another Chærephon, as we are there expressly told, is brought into connexion with Gorgias. He asked the Sophist a foolish question, *διὰ τί οἱ κύαμοι τὴν μὲν γαστέρα φουσῶσι τὸ δὲ πῦρ οὐ φουσῶσι*; To which the other replied, *ταῦτο σοὶ καταλείπω σκοπεῖν· ἐγὼ δὲ ἐκείνο πάλαι οἶδα ὅτι ἢ γῆ τοὺς νάρθηκας ἐπὶ τοὺς τοιούτους φέει*. I have seen the opinion somewhere expressed, that the story was first told of this Chærephon; the declaration of Philostrate notwithstanding.



civil relations, and who, at no time of their lives either did, or were charged with doing any wrong.

The persons of the dialogue are represented as having met in the year after the sea-fight at Arginusæ. Gorgias being then on a visit at Athens, was lodging at the house of Callicles, and there, it is generally supposed, the dialogue was spoken. There is, however, good reason, I think, to accede to the opinion of Schleiermacher, who lays the scene in some public place, like the Lyceum, where the parties in several other dialogues convened.\* At the opening of the work, Socrates and his friend find that they have reached the place, where Gorgias and others were assembled, too late to witness his exhibitions of rhetorical skill. In the hope, however, of drawing from him his views concerning his art they approach and begin the conversation. Gorgias being fatigued, the younger rhetorician, Polus, volunteers to take his place, and answer to the inquiries concerning the nature of rhetoric ; but as it is soon apparent, that he is unwilling or unable to observe a logical method, Socrates transfers the discourse to Gorgias, from whom he professes to think, that more brevity and accuracy of definition may be expected. (447 - 449.) [By a series of questions in his peculiar manner, he gathers from Gorgias, that he is a rhetorician, and able to make others such ; and that his art is employed about words as instruments of thought. Socrates asks whether the definition is not too general, since several arts called by other names are also employed about words. To this Gorgias replies, that other arts ask principally "What is to be done," and use words as a secondary thing ; but that rhetoric

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\* For some observations on the time and place of the dialogue, see Appendix I.

inquires "What is to be said." (-450, B.) Socrates objects that there are other arts, such as those of calculation and astronomy, which mainly depend on words, and demands to what the words relate which rhetoric employs. The most important of human affairs, says Gorgias. (-451, B.) But what are the most important, asks Socrates, for other arts might make a similar claim. The good, replies Gorgias, to which rhetoric opens the way is liberty for men in general, and sway over others for the orator, and this it effects by the power of persuading public assemblies. By this power it brings every other art under its control. (-453.) Socrates still is not satisfied. For although Gorgias has defined rhetoric to be the art of persuasion, he inquires whether other arts, which have to do with words, do not aim at persuasion also. What, then, is the province and the nature of rhetorical persuasion. Gorgias is brought to admit, that its province is to persuade judicial and other popular assemblies concerning things right and wrong; and that it attains its end rather by plausible arguments, than by proofs drawn from absolute truth. (-455.) But Socrates still finds it hard to comprehend what is the peculiar sphere of rhetoric. In all public deliberations the artificer, the general, or other person acquainted with the point in question can give the best counsel. Where, then, is the orator's place? In reply, Gorgias refers to matters of fact. It was the advice of the political leaders, which led to the building of the Athenian walls and docks, and not that of the artificers. He himself had often persuaded sick persons to comply with the directions of physicians, who had exhausted their arguments in vain. There was no occasion, when an orator was opposed to an artificer, without gaining an easy victory. Such was the power of rhetoric, but, like other

arts, it might be abused by those who learned it. Yet that abuse was no good cause of complaint against the teacher. (-457, C.) Socrates, after offering an apology for his seemingly contentious spirit, now forces Gorgias to allow, that the orator may be ignorant of the subject matter of other arts ; all his study being concerned with finding the means of appearing to "those who do not know to know more than those who do." This Gorgias regards as an advantage, since it furnishes the orator with power acquired by small pains.\* Socrates, without stopping to examine into the extent of this advantage, inquires whether the case is the same with justice and injustice, good and evil and the like ; whether without knowing what these are in themselves the orator can gain a reputation for such knowledge ; and whether, as a master in rhetoric, Gorgias would teach a scholar justice, who should come to him unacquainted with its nature. Gorgias has here to reply, either that there is no need of knowing anything about right and wrong in order to be an orator, and that, too, when he is perpetually employed upon questions involving right and wrong ; or, that he will teach his students their nature. He chooses the latter alternative, although the previous conversation shows, that to be consistent he should have taken the former. Socrates now forces him to admit, that he who knows justice is just. The rhetorician, then, under his training must be a just man. But he had before said, that the art might be used for a good or a bad purpose, — to favor justice or injustice. Socrates brings forward this inconsistency as needing explanation,

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\* Philebus. 58, A. "I heard Gorgias say, on a variety of occasions, that the art of persuasion far surpassed all the other arts, since it brought all things under its sway, not by force, but by their own will."



when this the first part of the dialogue is broken off by the impatience of Polus (-461, B.).

There are two remarks, which this portion of the discussion seems to demand. The first is, that while it ends with an *argumentum ad hominem*, and with fastening upon Gorgias an inconsistency of no importance in itself to philosophical truth, it is not without its use. It shows how little the Sophists had reflected upon the nature of their arts, and how little they cared for truth or justice.\* The

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\* Several passages of Phædrus, a work which treats of the worthlessness of rhetoric when not dependent on philosophy, may be adduced in illustration of what is here said. On 260, A. Phædrus tells Socrates that he hears the remark made, "that one who wishes to be an orator has no need to learn true justice but only what may seem to be such to the multitude, who will exercise the office of jurymen; nor the truly good or beautiful but only the seeming; for from these sources, and not from the truth, persuasion is derived." And, again, 272, D. "They say that there is no need of making so much of this, or of taking such a long round-about course to reach it. For the orator, who would be well versed in his art, (they maintain,) has no occasion to possess true views in regard to just or true actions, or in regard to men that are such either by nature or education. In fact they assert, that no one in the courts cares for the truth about these things, but only for that which is adapted to persuade. And this is the probable," etc. Plato goes on to illustrate this by an example drawn from Tisias, one of the rhetoricians. If a brave man of weak body should have beaten and stripped of his garment a strong but cowardly man, and the case be brought before a court, neither ought to tell the truth; the coward ought to deny that the weak but courageous man was alone in beating him; while the other should ask, "how he, being so deficient in bodily strength, could have attempted it." He then shows how weak, at its very foundation, that unphilosophical rhetoric is, which is built on merely empiric rules; since he who knows what is true must know, also, what is like truth, and he, who studies the classes of human minds with philosophy for his guide, will know by what arguments each class of minds is most influenced. "But," he adds, very nobly, "the virtuous man will not study this art of rhetoric for the sake of speaking and acting before

art itself, having in its own nature no reference to truth, but merely to the force of arguments upon the minds of others, and, at the same time, being employed in discussions concerning what is good and just, could in its best estate be as easily used against truth as in its behalf. But, as it then was, it was based on sophistical principles and opposed to sound philosophy, its aim being something else than the greatest good. It was an art of acting on the ignorant, and of acting on them by pretending to knowledge. It must use such arguments as were suited to persuade the masses who are not capable of taking the true philosophical view of things. What arguments could a person ignorant of justice use before an audience also ignorant, when the question was, is this just or not, but such as almost necessarily mislead ?

But, in the second place, if the art taught or presupposed the teaching of justice, its scholars would be a very different sort of persons from what even Gorgias allows that they were. For he who has learned justice is just. This looks to us like sophistry, on the part of Socrates himself, as if the knowledge and practice of virtue could not exist apart. But whatever of untruth there is in the proposition, it was not meant for sophistry ; it is a part of the system of Socrates and Plato. In the view of Socrates, and in that of Plato at first, all virtue was resolvable into science ; all vice into ignorance.\* Nor was the reason voluntarily ignorant, ~~but~~

men, but that he may be able to speak in a manner acceptable to the divinities, and to act so as to please them to the extent of his power."

Plato's opinion of advocates, which was none of the highest, may be found in Book XI. of the laws, at the end.

\* Comp. Aristot. Ethic. Eudem. 1, 5, ἐπιστήμας (Σωκράτης) ἄστ' εἶναι πάσας τὰς ἀρετάς, ὥσθ' ἅμα συμβαίνειν εἶδέναι τε τὴν δικαιοσύνην καὶ εἶναι

merely deceived by the conceit of knowledge, and false opinion. When this was removed, and knowledge took possession of the mind, there was no cause why he who knew should not act in conformity with his knowledge.

( In the second part of the dialogue, Polus takes his master's place. He begins with complaining that Socrates had unfairly involved Gorgias in inconsistency. Gorgias had said, that he would teach justice to a scholar ignorant of it, only in accommodation to the prejudices of men, who regarded instruction upon that point as of high importance. A discussion now arises in which Socrates explains in part his views of rhetoric. It is not an art but a knack or practical observation of rules aiming to produce pleasure. It belongs to a nature which is adroit, courageous, and skilled in mingling with mankind. It is reducible to flattery ; like cookery, the cosmetic and the sophistic art, being mere routine or practice, not guided by the laws of absolute truth, and aiming at gratification. The real arts relating to the soul and body are two, with a twofold division each : the one, — the political art, or that which conserves the public good, — when it seeks to *secure* that good is called the *legislative* art, when to *restore* it is called *justice*. To these two arts, two touching the body correspond ; gymnastics, aiming to *preserve* bodily good or health, and medicine, to *bring it back*. To these four arts four arts of flattery **answer**, and, acting adroitly without settled principles, slip into their places. These are sophistry, answering to legislation, rhetoric to justice ; cosmetics to gymnastics,

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*δικαιοσύνη*. See, also, Xen. Memorab. 3. 9. 5. Plato appears at first to have entertained the same opinion, but afterwards made virtue to consist in this : that the faculties of the soul respectively perform their parts, and are all obedient to the reason.

and cookery to medicine. Aiming at pleasure, and not at the highest good, these false arts address and deceive the ignorant and thoughtless. And, being incapable of exact limits from their want of a scientific basis, they run into one another. (- 466.) Polus is displeased at this brand of flattery put upon rhetoric, and asks if good orators are so regarded in the states where they live. *Socr.* They are not regarded at all. *Pol.* How not regarded? Have they not the greatest power in their countries? To this Socrates replies by admitting, that they do what seems good to them, but denies that they do what they wish. In explaining this he shows, that what men wish is not what they do, but that for the sake of which they do it. It is a good in prospect which moves to action. Unless, then, the great power which enables orators to dispose, as Polus says, of the lives and fortunes of others is a good, it is not what they wish. And if to have great power is a good, orators cannot have it, seeing they use that which they call such as an evil. They may do, then, what seems good to them, without either really having great power, or doing what they wish. (- 469.) Polus sneers at these views expressed by Socrates. "Just as though you would not choose the liberty of doing what seemed good to you in the state, and would feel no envy if you saw one killing whom he liked, or stripping him of his goods, or binding him." [Socrates earnestly declares, that he regards such a one, if doing this unjustly, as most wretched, and to do wrong as the greatest of evils. Polus is surprised that he should think so, and affirms, that to be wronged is a greater evil than to wrong; and, that the possession of supreme power in the state, — which is won by the orator, — is to be desired as enabling him to do what he thinks fit, to wrong, if he pleases, and to keep others from wronging him.

Upon this, Socrates makes his opponent own, that uncontrolled power in the state, if it is a good, may also be an evil. It cannot, therefore, be a good in itself, and something beyond it must determine when it is good and when the contrary. This criterion is, that it shall be justly or unjustly exercised. (- 470, C.) Polus responds in a superior tone to this, as going against the common sense of men, and appeals rhetorically to the prosperity of Archelaus, King of Macedon, which was begun by atrocious crimes. If you wish, says Socrates, to support yourself by examples and by testimony, you will have no want of them. But I shall not consider the matter settled until I force you with whom I hold the argument, to acknowledge, that the unjust man is unhappy, or you compel me to the contrary admission. (- 472, D.)

The discussion during the rest of this part of the dialogue, embraces two points arising out of the proposition, that it is better to wrong than to be wronged. 1. That the unjust man is, in every event, miserable; and 2. That if he escapes punishment for his crimes, he is more miserable than if he suffers. And hence no man can prefer doing wrong to being wronged, which Polus says is the choice of all men.

1. Polus acknowledges, that it is baser (*αἰσχρῶς*, more ugly) to wrong, but denies that it is more evil (*κάκιον*). This leads to an analysis of the ideas of the beautiful and the base (*τὸ καλόν, τὸ αἰσχρόν*), in which Socrates shows, that a thing is beautiful owing to its utility or pleasure, or both; and base, owing to its evil or pain. But to wrong, — which has been owned to be baser than to be wronged, — is not more painful; therefore it must be more evil. Neither Polus, then, nor any other man, as desirous of the highest good, can prefer the more evil and base to the less. (- 476.)



2. Polus admits, that to be the object of justice (*διδόναι δίκην*), and to be justly punished for wrong doing are the same ; that a just punisher supposes one who suffers what is just, and that every thing just is *καλόν* as far as it is just. If, then, what is suffered is just it is *καλόν*, and if so, either useful or pleasant. But suffering for doing wrong is not pleasant ; therefore, it is useful or good. This goodness consists in removing pravity of soul, which, of all kinds of badness, is the greatest. Justice, the medicine of the soul, effects this removal : hence, to escape from punishment is more miserable than to be punished. It is better to go unhealed of a disease, than not cured of this inward severer malady. And not to seek this cure from justice, is like fearing the pain necessary for attaining to health. (-480.)

If these things are so, of what use is rhetoric ? For if it place a man in a situation where he can wrong more easily than be wronged, it does him so much the more harm ; and if he is enabled by it to escape the punishment of his misdeeds, again it does him so much the more harm. If it help him to punish an enemy, it benefits that enemy, — an object at which he is far from aiming. He cannot even defend himself against an enemy without doing the enemy this good.\* (-481, C.)

The end reached in this second division of the *Gorgias*, is to set forth in a clear light, that a pretended art, like the rhetoric of Gorgias and Polus, which has the gratification of others, as well as one's own in view, fails, by running against the law of right, to attain to any thing good or useful, defeats its own objects, and falls into inconsistency with itself. It will not be doubted by the reader, that the moral tone of this discussion is worthy

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\* See Buttmann's view in the note on 480, E.

of the highest praise, and the conclusion most gratifying, considering it is formed by a heathen. But there are several places in the stream of the argument, where we may fancy, that we see shallows or touch upon the ground. In the first place, we may question the accuracy of the comparison of the legislative art and justice, with the self-styled arts of sophistry and rhetoric. What is the truth of the distinction, and what sphere must we suppose that Plato assigns to rhetoric? In reply, it must be owned, I think, that Plato fluctuates a little,\* owing to his analogy between rhetoric and medicine on the one hand, and between rhetoric and justice on the other. If we press the resemblance to medicine, rhetoric must be confined to the reparation of injustice, and restoration of the public health. If we follow the parallel with justice, rhetoric must embrace within its limits every case where the question of conformity to the rule of right is involved; the rule of true right being laid down at the outset by the legislative art, and that of seeming right or gratification, in the place of justice, by sophistry. In this part of the dialogue, the narrower notion of rhetoric, determined by comparing it with medicine, seems to prevail in Plato's mind: the art has to do with the courts. And in this Plato was fully justified by the practice of writers on this art, who all, as Aristotle affirms (*Rhet.* 1. 1. 10), said nothing about the popular assembly, and confined their rules of art to the judicial; (*περὶ τοῦ δικάζεσθαι πάντες πειρῶνται τεχνολογεῖν.*) But, in the latter division of this work, Plato treats the rhetorician and the political man as the same, which accords with the an-

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\* Comp. Aristides, (2. 377, Dindorf.) *τοτὲ μὲν γέ, φησι, ταυτὸν ἔστιν, ὡ μακάριε, ῥήτωρ καὶ σοφιστής, τοτὲ δ' αὖ τὴν σοφιστικὴν κρεῖττον εἶναι τῆς ῥητορικῆς καὶ διαφέρειν.* See 517, A. note.

alogy between rhetoric and justice. This is the truer view of the subject, for otherwise the assembly of the people, where there lay open a wide field for false art, must be unoccupied.\* We must recollect, that Plato himself speaks of the boundaries of rhetoric as uncertain; and, also, that he is not opposing “the bare art of inventing and arranging arguments,” but a sophistical art opposed to truth.†

In the second place, we may doubt, whether the analysis of the beautiful into the pleasant and the good, that is, the useful; and of the opposite of the beautiful into the painful and the harmful, is correctly made out, and, consequently, whether the principles of the latter part of

\* With more justice still, Socrates, in Phædr. 261, A. regards it “as the art of bending men’s minds by words without respect to the occasion, not only in courts and other public assemblies, but also in private meetings; being the same in nature, whether small or great affairs are in question.” To which, in reply, Phædrus says, that the rules of art are used in speaking and writing when suits at law are brought, and in speaking, when addresses are made to the assembly; but that he has not heard of a wider application of rhetorical precepts.

† Whately’s definition. Aristotle’s is, *δύναμις περὶ ἕκαστον τοῦ θεωρῆσαι τὸ ἐνδεχόμενον πιθανόν*. It is worthy of remark how Aristotle alludes to this dialogue without naming it. He begins with saying, that rhetoric is *ἀντίστροφος τῇ διαλεκτικῇ*. In speaking of its abuse he says, “it tries to put on the garb (*ὑποδύεσθαι*) of the political art;” and, soon afterwards, *ἔστι γὰρ μῦθόν τι τῆς διαλεκτικῆς*. Comp. 464, B, C. — This conduct of rhetoricians is ascribed to ignorance, or vanity, or other human reasons (1. 2. 7); and doubtless he joined with Plato in condemning the sophistical rhetoric of the preceding age. (Comp. 1. 1. 3.) But when he says, that the judge himself ought to know, whether a thing is *just* or not, and not learn it from the parties, whose only duty is to discuss the *fact*, it must be regarded, not only as opposing Plato’s views (454, B.), but as a condemnation of the Athenian and every other system, where the judges were ignorant.



the discourse between Socrates and Polus, true as we feel them to be, are not built upon the sand. If I am not deceived, Plato does not here intend to enter into a close dialectical exposition of what is meant by τὸ καλόν, the beautiful. But, still, his definition is exact enough for the argument and the purposes of the dialogue. The attempts of others to analyze this idea, prove this. Whether the term *beautiful* is or is not applied on account of pleasure derived from contemplating the object so called, or on account of the perception of a certain fitness, implying a relation of the parts to the whole, and of the whole to some good or pleasant end ; — whatever we may decide to be the primary and essential characteristic of beautiful objects, it is sufficient, I think, for the argument to say, that pleasure or utility, or both, invariably attend on objects so called, and the author was not required to stop and subject this idea to a closer examination. It is also to be remarked, that the good and the useful are treated here as identical.\* Upon this point we need only say, that it is assumed, that whatever is good tends to promote the perfection or well-being of the person ; in other words, is useful in reaching a good end.

Again, it may be thought, that the last argument concerning the good or utility of punishment, renders it necessary, that punishment should reform the offender,

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\* Comp. Repub. 2. 379, B. "Is not God truly good, and ought he not to be spoken of as such? Certainly. But nothing good is harmful. Is it? I think not. Can what is not harmful, then, do harm? By no means. Does that which does no harm do any evil (κακόν τι)? No, no more this than the other. But whatever does no evil can be the cause of no evil. Is it so? Assuredly. But what? is the good useful (ὠφέλιμον)? Yes. Is it, then, the cause of well-being (εὐπραγίας)? Yes." etc.

whereas, Plato, in this work and elsewhere, speaks of incorrigible criminals.\* If to suffer *δίκαια*, = to suffer

\* On the design and efficacy of punishments in society, a number of passages from the Laws give us Plato's views. One is found in Book XI. 934, A. "Not suffering for the sake of his crime, — for what he has done can never be undone, — but in order that for the future he and they who see him suffering justice (*δικαιούμενον*) may either altogether hate wrong-doing, or, at least, that a considerable part of so great an evil may cease." Another occurs in Book IX. 854, D. "For, perhaps, if he suffer this penalty, he may become better, by being rendered more sober-minded (*σωφρονισθείς*). For no penalty which is inflicted by law is inflicted for evil (*γίγνεται ἐπὶ κακῷ*), but has, for the most part, one of two effects: it improves him who is punished, or, at least, checks the growth of his depravity." He then goes on to speak of incurable offenders doing good as examples. On page 862, E., after remarking on the excellence of legal expedients by which transgressors shall be made "to hate wrong, and to love or not hate the nature of right," he continues thus: "When a law-giver finds men incurable, he will provide some law and penalty for them, being assured, that for such persons themselves, it is not the better part to live, and, that by withdrawing from life, they will confer a twofold benefit on others: they will serve as an example to others to deter from evil, and will rid the state of bad inhabitants. Thus, (that is, on these principles,) in the case of such persons must the lawgiver establish death as the penalty for crimes, and in no other way."

In Book V. 728, C., he speaks of becoming like the wicked, and being separated from the good, as the greatest penalties for wrong-doing. "Though this is not penalty (*δίκη*), — since justice and penalty are always beautiful, — but vengeance, which is suffering attendant on iniquity. And, as well he who has suffered this vengeance is miserable, as he who avoids suffering it; the one, because there is no cure for him; the other, because he is lost, that many may be saved." In these passages, the end of punishment is to cure and deter, or, at least, such is its result. And with these may be compared such places as *Repub.* 1. 335, where it is said, that a just man cannot harm even an enemy and a bad man. It is true, that the notion of *harm* is confined there to making such a man worse, but the reason appears to include pain if unproductive of good. Cousin, in his

καλά, = to suffer ὠφέλιμα or ἀγαθά, can the criminal help being profited? and does not the argument look like a dead algebraic formula, more than like living moral truth? This difficulty must attend the argument at the first view of it. Nor can it be removed, unless we allow δίκαια and καλὰ to be what they are, not only in themselves, but also in the apprehension of the sufferer, while ὠφέλιμα is simply objective. The argument now becomes tenable. Punishment can be a good to none who do not receive it as just; nor can it, in the arrangements of this world, fail of being more or less of a good to him who feelingly owns that it is rightly inflicted. But there may be some who do not own this, and they are the incorrigible.

Polus being reduced to silence, Callicles steps forth as the third champion of the arts of show. He begins with doubting whether Socrates is in earnest in maintaining these principles, which would throw human life and conduct off from their old foundations. To this Socrates answers, that he follows wherever philosophy shows the way, just as implicitly as Callicles obeys the popular will, and that, before he can change his tone, he

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Preface to Gorgias, contends very brilliantly, and in some degree justly, that the right to punish in society, is derived, not from the good effects of punishment upon the criminal or others, but from the duty of punishing, which is based on the instinctive feeling of desert of evil for doing wrong. He adds, "this theory is, without doubt, only indicated in Plato, but it occurs in a number of places briefly but positively expressed." I could wish, that the learned translator had proved this assertion, which his familiar acquaintance with Plato must have rendered easy. Doubtless Plato could not get rid of the conviction written on the heart, that the sinner *ought* to suffer, or of the tendency to view suffering as a debt owed to justice. But did not Plato try to go farther back than this conviction, and search into the reason of the right which it admits?

must hear her strike a different key. In reply Callicles says, that it was not philosophical reasoning but trick, by which Polus was beaten. He had made the incautious admission, that to do wrong is baser (*αἰσχίον*) than to be wronged. It is so, indeed, by law, but not by nature. This ambiguity it is between the naturally and the legally beautiful or right, which enables crafty reasoners to gain their points. When Polus spoke of that which is legally base, Socrates shuffled the natural into its room. But by nature nothing is baser which is not more harmful. The natural feelings of men, which, when injured, instantly rise against the aggressor, show, that to be wronged is no property of a *man*. The legal definitions of base and wrong deeds are introduced by the many and the weak, in order to keep the strong in check. But herein law is opposed to nature, which teaches that the better ought to have more\* than the

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\* *πλεονεκτεῖν*. *πλεονεξία* is substantially selfishness, to which cause in a very striking passage Plato ascribes all the wrong actions of men. *Leges* 5. 731, D. *πάντων δὲ μίγιστον*, etc. "The greatest of all evils is inherent in the souls of the mass of men, for which they excuse themselves and seek no deliverance from it. This is what the vulgar saying implies, that every man by nature loves himself, and that it is right so to do. But in truth the cause of all errors in every case is to be ascribed to too great self-love. For the lover becomes blind in regard to the object beloved, so that he judges wrongly of the beautiful, the good, and the just, thinking that he ought to honor what pertains to himself before the truth. The man who will be truly great ought not to love himself or his own things, but what is just and right, whether pertaining to his own actions or another man's. From this fault it comes, that all think their own ignorance wisdom. Whence, though we know next to nothing, we think we know every thing; and, being unwilling to commit to others that which we are not well skilled to do, we are forced to make mistakes in doing it. Therefore ought every man to avoid undue self-love, and to seek out some

worse, and the more powerful than the less powerful. The "good old plan, that they should get who have the power," is the law of nature, — aye, and of right, — in animals and man, as they show whenever they can seize the occasion. All this is very evident to the man of the world. But philosophy makes a man blind to these truths of common sense, and, if pursued beyond the requirements of education, is the ruin of a man. It unfits him for civil and political life; it is unbecoming for a full-grown man, who should be practical and mix with his fellows; it makes one slink away to a corner with two or three disciples; and, if attacked by foes in the courts, he cannot help himself, but falls into their hands, as defenceless prey, to be slain even at their pleasure. (— 486, D.)

In this brilliant passage we see described the contempt felt by the vulgar politician for the true philosopher, and the sympathy of such a man with false and sophistical

one better than himself, allowing no shame to prevent his taking such a course."

In another fine passage of the same work, (9. 875,) the necessity of law is partly ascribed to the selfishness of man. *δέυτερον δέ*, etc. "In the second place, should any one in theory properly comprehend that this is so, [that is, that the political art ought to care for the community more than for the individual, and that it is for the interests of both to have the community, rather than the individual, well arranged,] and then rule a state with irresponsible and autocratical power, yet can he not adhere to this persuasion, and through life keep the interests of the community foremost in the state, and his private interests subordinate; but his mortal nature will ever drive him into selfishness and the pursuit of his own ends (*πλεονεξίαν καὶ ἰδιοπραγίαν*), since it blindly shuns pain and seeks pleasure. Thus it will give a higher place to pleasure and pain than to the more just and good; and, by producing darkness in itself, will at length plunge the man himself and the state into all sorts of evils."



principles. He aims at pleasure rather than good, and the Sophists suit their maxims to the prudential attainment of the same end. There is a plain allusion, also, to the behaviour of Socrates at his trial, and to the charges against Socrates and Plato, — especially the latter, — of neglecting the service of the state. The ground which Callicles takes is evidently the only one which can be taken against Socrates,\* but it is equally the foundation of an attack against all morality. If the idea of right is admitted, it must be supreme ; and pleasure, if opposed to it, must bow before it. The only escape is to show, that pleasure is never inconsistent with the right and the good. But right, as fixed by law, restrains the individual, and is therefore inconsistent with self-gratification. Hence the advocate for pleasure must yield, unless he can show, that natural right, — which is really such, — is another thing from what the opinions of men, expressed in their laws, call such ; and that it authorizes selfish indulgence. But, if this be natural right, it contains no moral element, implies no relation of one man to others, and sanctions obedience to every desire, which looks towards pleasure.

Socrates first answers with exquisite irony to the maxim of Callicles, that the better ought, by natural right, to have more than the worse. If his opponent

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\* The philosopher Archelaus, who was, perhaps, an Athenian and a scholar of Anaxagoras, taught τὸ δίκαιον εἶναι καὶ τὸ αἰσχρὸν οὐ φύσει ἀλλὰ νόμῳ. This principle is admirably ridiculed in the *Clouds*, 1421, seq. Plato refers to it in a striking passage, *Leges* 10. 890. The discussion with Thrasymachus in the first part of the *Republic* attacks a kindred principle, and may be read here to advantage. Hobbes went to the length of any of the ancient Sophists on this point. See Mr. Hallam's *Critique*, *Hist. of Lit.*, Vol. III. 365 - 382, especially the close of the chapter.

means, as he admits that he does, by the better, (*βελτίους*), the superior and stronger, then, since the many are stronger than the one, as is shown by their enforcing their laws, they have a natural right to make laws for the one. Now they say, in their laws, that to wrong is baser than to be wronged; and hence, according to Callicles, it must naturally be so. (-489, B.) 2. Callicles now shifts his ground, and makes the better the more intelligent. If so, replies Socrates, and if the more intelligent ought to have more than another of that to which his intelligence relates, then, in a mixed collection of men, a physician ought to have more food and drink than others, while yet the greater portion thus assigned to him may do him extreme harm. In short, there is no end to the absurdities, which will follow from the principle, that intelligence should move in an orbit around desire and not around good. (-491, B.) 3. Callicles forsakes this definition, and the better now become the more intelligent and courageous in politics, such as are capable of governing.\* Socrates here changes his point of attack, and takes a position nearer to the enemy's inner works. For, whatever definition Callicles gives, to have more than others (*πλεονεκεῖν*), or self-gratification, is the centre of the system, and must be laid bare in all its deformity. Do you mean, says he, by governing, governing one's self? At this the man of the world sneers, and pronounces a man's well-being to consist in having as large desires as possible, with the courage and intelligence to fulfil them. These qualities the many do not possess, whence, to hide their weakness, they praise self-restraint and blame incontinence. But it was not so

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\* This may be regarded as the notion of the *ἀγαθοί*, the *optimates*, which was somewhat in vogue at the time, only a little altered.

from the beginning ; the great and mighty of old acted by another rule, regarding justice and self-restraint as base and evil, and getting all they could from their enemies for themselves and their friends. Good and pleasure are the same. (- 492, C.)

Socrates answers this in two ways. He first tries, by selecting some examples of low bodily pleasures, to awaken Callicles to the consciousness of the amazing baseness and evil, which may attend a life of enjoyment.\* The illustrations which form the long prologue of this part show, that a most important topic is begun. (- 495, B.) In the second place he searches for some tests of the nature of pleasure, which shall show, that it differs from good. To do this he makes Callicles allow, that courage, science, and pleasure, are not the same ; and that *εὖ πράττειν* and *κακῶς πράττειν* are opposites, so that one cannot be in both states at once, any more than be sick and well at once. The same may be said of weakness and strength, of swiftness and slowness, of good and bad, of happiness and misery. But pleasure and pain can coëxist in the same person at the same time ; as, for instance, thirst, a pain, exists, until drinking, which is pleasant, slakes it. Thus pleasure wants an essential characteristic of good, and pain of evil. (- 497, E.) Another test follows, grounded on the admission of Callicles, that the manly and intelligent are good. A foolish boy or man may be glad, and so may a wise one.† In war a coward is as glad, if not more

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\* Comp. Philebus, (an important dialogue, in which the nature of the good and the pleasant is closely examined,) 46, A., B.

† Comp. Philebus, 55, B., "and, besides, to be compelled to say, that a man who feels grief is bad when he feels it, though he be the best of all men, and that one who is glad, the more he is so, at the time when he is so, is the more virtuous."



so, when the enemy goes away, than the man of courage. Then the coward is as good as the courageous man or even better, and yet bad by the concession of Callicles. (- 499, B.) In other words, if good is relative to desire, as such, then its absolute nature ceases, it is in a perpetual flux, and alters with every change of desire or character.\*

Callicles now admits, that some pleasures are evil and some good. He thus overthrows his argument, for if pleasure is, in itself, a good, evil cannot be predicated of it. Socrates seizes upon the acknowledgment, and carries him back to a point debated in the first part of the dialogue, — that the good being the end of all actions, the pleasant must be sought for its sake, and not vice versâ. (- 500, A.) Now to know what pleasures are good and what evil needs an artist, — a man who has studied the invariable absolute principles of true good and right ; — whilst the knowledge how to gratify, acquired by observation, and resting on no unchanging truth, has nothing of the nature of true art, and to apply that knowledge calls simply for an exercise of memory.

If this be so, we have a standard by which we may try the pursuits of men ; and, according to this standard, must condemn the music which is in vogue at the public contests, dithyrambic poetry, and even tragedy itself, with all its lofty pretensions. But how is it with rhetoric and the orators or statesmen ? Do they neglect their

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\* In a fine passage, *Leges*, 2. 663, Plato teaches, that the good and bad judge of pleasure subjectively, or relatively to their own character. He then inquires whose judgment is to be received, as according with the truth, and answers, that of the good. Neither the lawgiver, then, should ever separate the pleasant from the right, the good, and the beautiful, nor any one else engaged in educating the young.

own, or the public interests? do they seek to benefit or gratify the community? To this Callicles responds, that the question admits of a double answer; the orators of the present day seek to please the people and follow its will, but he thinks, that Miltiades, Themistocles, Cimon, and Pericles, were good men, and aimed at the highest public good. (503, D.) This Socrates denies, and to make the matter clearer, goes at some length into the motives which should influence the good orator, — the true political artist. As the physician has health in view, so has he the health of the community, which consists in justice and temperance.\* (*σωφροσύνη*, self-restraint, soundness of mind in regard to all pleasures and excess.) Instead of flattering them and following popular desires, such a politician will restrain and chastise the people. (505, C.) This is further enforced in a most important and admirable passage, by pointing out, that the ideas of true good, of virtue, of order, of self-restraint or orderliness, of justice and piety (or the observance of the laws of moral order), of courage, of the well-being of the individual and his happiness, are closely and necessarily connected; while the opposites of these are linked together with the pursuit of pleasure. Neither a man, then, nor a state, which would be happy, can have any end in view inconsistent with justice and temperance. If this be admitted, every thing will follow which Socra-

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\* For *σωφροσύνη*, comp. *Repub.* 4. 430, D. It is there compared to a concord and harmony, and called, *κόσμος τις καὶ ἡδονῶν τινῶν καὶ ἐπιθυμιῶν ἰγχεράτεια*. This *κόσμος* consists in the subjugation of the worse part of the soul to the better. Ritter observes, (2. 474,) that the expression *σωφροσύνη* is vaguely used by Plato, especially in his early dialogues; and that the definition, in the passages of the *Repub.* which he cites, (4. 430. u. s., and 3. 389, D.,) almost reduces its notion to that of *δικαιοσύνη*.

tes had maintained, and his three adversaries had controverted. The orator ought to be just, and to know justice ; otherwise he cannot practise or promote it. To be wronged is better than to wrong, for it involves no violation of justice ; and to be punished for wrong doing than to go unpunished, for it reconciles the soul to justice. The wonder of Callicles, when Socrates defended these latter points, was misplaced. Furthermore, by acting on such principles, he should help himself and his friends, to do which, Callicles pronounced him unable. For by living according to these principles, he would avoid the basest and the greatest evil. (-509, C.) But cannot a man, it may be asked, gain the advantage arising from not being wronged, as well as that arising from not wronging others ? For the latter an art is needed. As no one does wrong because he prefers it, but because he thinks to gain some good by it, that art must inculcate the nature of true good ; for example, must distinguish it from self-gratification. Is there, also, an art to avoid being wronged ? The only way of preventing injuries in all cases is, to have supreme power yourself, or to be a friend of the supreme power ; — for instance, if the people is that power, to gain its friendship by catering for its desires and following all its whims. But if this is done, the other and greater good must slip out of your hands. Nor is it of any use to say, that if you do not thus conciliate the sovereign power in the state, you may lose your life. For it is not a man's business in this world to seek to save his life, nor ought the art of rhetoric to make higher pretensions because it saves life, than the art of the pilot or the engineer, by each of which the life of those intrusted to its care is preserved, no matter whether it be better for such persons to live or to die. A man's part is to leave it to

God how long he shall live, and to find out on what principles he shall pass the term of life given to him ; whether on those of the flattering politician, which will involve the loss of the greatest good, or on those of the man, who sacrifices pleasure to the really good and useful. (-514, A.) And the same will apply to the management of a state. Hence the apprenticeship of political life must be in philosophy, which reveals the good and just to those who search for them ; and the true politician, contrary to what Callicles had maintained, must be a philosopher. A man, who seeks to play the important part of a leader in the state, must first ask himself, whether, in his private capacity, he has cultivated justice and temperance, and made men better, for the aim in the public and in the private sphere is one and the same. With this in mind, we may return to the four great Athenians, and bring their characters to the touch-stone. Did Pericles make the Athenians better ? or did they not rather become idle, cowardly, talkative, and covetous through the measures of his administration ? And did not those very Athenians, near the close of his long political life, show their degeneracy by ungratefully bringing against him a charge of peculation.\* The other three met with even worse treatment at the hands of those whom, if skilful politicians, they must have wished and known how to make better. Their ill success is a proof, that they understood not the true art of rhetoric, — that of persuading men to aim at the good, rather than the pleasant ; and, indeed, that they were ignorant of the false art, also, if that enables its possessors, as is alleged, to sail in safety amid the storms of politics. (-517, A.)

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\* See Appendix, No. II.

In this remarkable attack on four of the greatest men of Athens, — men certainly not inferior, in any point, to hundreds of public characters who have been extolled by Christian historians, — we discover an exasperation of feeling in Plato, produced by the unjust fate of his master, and by the wide difference between his own political views and those of his native land. Nor can his character in general be freed from the charge of fault-finding. To this he was led by that uncommonly high standard, which the nature of his mind compelled him to form ; and, dwelling aloof, as he did, from the turmoil of politics, in contemplative retirement, he could not estimate all the practical difficulties, which even a perfect statesman must encounter from a spoiled and self-willed people. But, if we strike out what is due to these prejudices, we must find something of justice left in his blame of “ the four.” The very fact, that he draws a broad line between them and Aristides (526, B.) is presumptive proof of a real difference. They were high-minded leaders of parties, who humored the people in many of its wishes for the sake of keeping power, and sought the greatness, but not the real well-being, of their country. Had they “ to divinity aspired,

“ Not on the breath of popular applause,  
 But through dependence on the sacred laws,  
 Framed in the schools where wisdom dwelt retired,  
 Intent to trace the ideal path of right,”

had they been philosophical statesmen, aiming at justice and the highest good, the allies of Athens would have been less oppressed ; the people would not have grown worse so fast ; they themselves would have impressed something of their own virtue upon the state, and been less likely to suffer unjustly from those to whom they had done good.



But is it not strange, that Plato should reproach these politicians with their ill-success, as a proof of their want of virtuous statesmanship? This is the point which Aristides, the Sophist, presses most effectively in his long and wearisome defence of "the four." If ill-success is to be the test, what is to be argued from the two reprobate companions of Socrates, Critias and Alcibiades (*Aristid. de Quatuorviris* 2. 322, *Dindorf., de Rhet.* 2. 111)? what from Plato's abortive attempts to make a man out of Dionysius of Syracuse (302-4, 324)? Nor is Plato, the Sophist goes on to allege, consistent with himself, since he praises Pericles, in the *Phædrus*, for his rhetorical skill.\* In the *Apology* (31, E.), he makes Socrates affirm, that no one can be safe who opposes any populace, or strives to prevent injustice in a state, unless he avoid public life and live as a private citizen. (343, 353, 366.) And, in our dialogue itself, he pronounces safety to arise from being like the sovereign power, or from having supreme power in one's own hands. Again, he says, "I should be a fool not to know, that at Athens any man may suffer any thing." And yet the fact, that these statesmen were not safe from the effects of popular ingratitude, is his proof that they did not oppose the people, or strive to prevent injustice.

How the reasonableness or consistency of Plato, as to this point, can be defended, I do not see. Ill-success could have the force which he gives it, only in case the influence of the four men outweighed the opposing influences of all other causes acting at their time upon the opposite side. In general, however, it may be said, that politicians, who complain of ingratitude, are only reaping what they have sown. They have tickled the nice palate

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\* *Comp. Appendix, II.*



of the people until their cookery pleases no longer; and now, by a rotation in office, which was right in their eyes until they came into power, and wrong afterwards, they are driven from the kitchen by new hands, who pay a price for the situation, and have learned some newer arts of falsehood. It was, perhaps, the sight of such flatterers of the Athenian *demus* fallen into disgrace, that led Plato beyond the bounds of truth, in imputing all the ill-success of politicians to their want of correct principles, — to their aiming at pleasure rather than good. Being preoccupied by this partial view, and having also in his mind the pretensions of the Sophists, — the teachers of such politicians, — that they could make men good, he loses sight of the great truth, that, in a corrupt age, a good man must suffer ill from those whom he tries to benefit.

But to return to the dialogue; — when Socrates had expressed such an opinion of these four great statesmen, Callicles replied, that no one of his own contemporaries could compare with them in the works they had done for the state. In answer, Socrates admits, that they had shown uncommon ability in gratifying the desires of the people. They had created the ships, walls, and docks, of Athens, but they differed in no respect from the politicians of the day in the motives of their administration. If the highest good of the state should be the statesman's aim, they could no more claim this title, than a cook or a writer on cookery could claim to rank with the master of gymnastics in preserving the bodily health. And, as such persons, if intrusted with the care of the body, would be blamed when the maladies arising from luxury should come on, so will the politician, who seeks to please rather than to profit, be punished for political evils, which he or his predecessors have occasioned.

The head of a state may not complain of ingratitude ; for it is by his management, that the character of those who compose it has grown worse. And the same holds good of the Sophists. They pretend that they can make their disciples better ; and yet find fault with these very scholars for keeping back the price of tuition from them, and for other acts of unthankfulness. But what good, demands Callicles, can you say of such worthless men as the Sophists ? They are the same with rhetoricians, answers Socrates, or nearly so ; only somewhat above them, because they deal with principles which rhetoricians merely apply. If, now, their pretensions are well-founded, they, as well as politicians, ought to fear no ingratitude ; they should stipulate for no fees of instruction beforehand, trusting to the generosity of those pupils, whom they had purged from vice.\* (-521, A.)

Having thus compared the arts which aim at pleasure with those which aim at good, Socrates makes a personal appeal to Callicles. "Which mode of serving the state do you now exhort me to follow ; that of seeking its best interests, or that of catering for its desires ?" Callicles persists in telling over the same story, that fidelity in doing good will make him suffer the loss of all things. Socrates acknowledges, with evident allusion to his trial and condemnation, that he is exposed to such dangers from bad men, and that he could say nothing in the court which would win him the favor of his judges. If he should urge, on his defence, that he had opposed the public

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\* Schleiermacher thinks, that this is aimed at Aristippus, who, by taking pay for his instructions, brought reproach upon the Socratic philosophers. The best account of the remunerations given to the Sophists, which I have met with, is contained in Welcker's Essay on Prodicus, his Life and Writings, in Welcker and Näke's *Rheinisches Museum*, 1. 22 seq.

will, when it was basely clamorous for present gratification, that he had striven to make men good, and had their well-being in view, he would fare as a physician might fare before a jury of children with a cook for his accuser. What he called good, they called evil ; what he called hurtful, they called pleasant. It was painful to be perplexed ; and yet he must lead them through perplexity to truth. Would he not, then, before such judges, be himself perplexed, and at a loss for a defence ? “ And do you think, then,” says Callicles again, “ that it is well with a man who cannot help himself ? ” “ Assuredly,” replies Socrates, “ it would be very ill with me, if I could not give myself that help which has been shown to be truly such, — if I could not observe the rule of right in all my relations. Let a man show me that I am not seeking to help myself thus, and I shall be ashamed of my character, and be grieved if I need punishment. But if I die for want of the flattering art of rhetoric, I shall not be sorry. For no one who is a man, and has reason, fears death in itself, but rather to do wrong. For to go into the other world with a soul full of all manner of iniquity is the worst of evils.” (—523, A.)

Having thus brought the two principles of action to the confines of the two states of being, he closes very nobly, by presenting them in contrast beyond the grave. His views are introduced as an explanation of the common *mythus* concerning a judgment after death ; which, however, Plato scruples not to alter for his own purposes. The views are these : The character formed by disregarding the good and right, and pursuing pleasure, must be lasting, while all the advantages it offers are temporary, being connected with the world and the wrong judgments of men. But, at death, men will come before a judge who will look at the bare soul, and give

sentence according to its qualities. Among transgressors, there are some who are not gone too far in evil to be curable. For these, punishment, bitter as it must be, will prove a good. Others, having passed beyond the reach of a cure, will suffer eternally, as an example to all who shall behold them. Of this description, a large part will be tyrants and other men in power, who had on earth the greatest license to do evil. But, if one of these, like Aristides, rises above the temptations of his station on earth, his reward will be so much the greater. The larger number, however, of those who receive rewards, will be private persons; and, more especially, philosophers who had not mingled in public affairs. With this trial in view, Socrates asserts, that he strives to bring his soul, in its most healthy condition, before the judge, and that he seeks to lead his fellow-men to do the same. And to this he now urges Calicles, warning him, that the trial then will be more serious than all earthly ones, and that, without such a preparation, he will be unable to help himself, but, speechless and perplexed, must submit to worse than earthly indignities. Calicles, he continues, might despise such fables, and the truth they contain, if he could show any thing better. But this, neither he, Polus, nor Gorgias, had been able to do. They should, therefore, agree with Socrates, that to be, and not to seem to be, a good man is a good thing, that the next best thing is, to become good by submitting to punishment; that all flattery of one's self or others, of a few or a multitude, must be shunned, and that rhetoric, like every thing else, must be used to promote the right and that only. "Let us, then," he says in closing, "join together to live virtuously on such principles; then can we best apply ourselves to poli-

tics, when we are no longer afloat on the most momentous subjects. This is the only way to live well and to die well.”

With respect to the close of the *Gorgias*, which must be counted among the finest passages in Greek, it may be observed, that Plato shows elsewhere the same inclination to clothe in a mythical dress those truths which lie beyond the bounds of reason. It seems as if he felt the need of the venerable authority and positive assurances of a revelation upon such points, and resorted to the old traditions of his country, as the best substitute which he could find, as having for their foundation real, though distorted, truth.\* The *mythus* is something more than mere drapery, something more than a poetical fiction, which, with a beautifully plastic hand, he shapes into a form and meaning corresponding to his awakened moral sense. And yet the freedom with which he treats the *mythus*, and the readiness with which he alters its form on several occasions, prove that he accepted it only in its leading outlines as true; it was to him a *μῦθος*, and yet a *μᾶλα καλὸς λόγος*. It is found, also, at the close of the *Phædo* and of the *Republic*. He, who compares the three passages, will perceive that they agree in affirming the rewards and punishments of another life, which are used, with all seriousness, as motives for living well here below; and also in teaching, that some criminals are healed by punishment, while others must suffer for ever without

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\* This remark does not include those *mythi* which are of Plato's own invention. He was led to use them by his poetical temperament, and felt, perhaps, that the view suggested by a beautiful fable was as true as any which could be given; more true, because more beautiful, than if put into abstract propositions.



hope of a cure.\* This Platonic view of the remedial nature of punishment, in certain cases, even in another

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\* Phædo, 113, E. "Those who are judged to be incurable on account of the enormity of their crimes, who have committed many and heinous sacrileges, or numerous unjust and lawless murders, or the like, these their appropriate destiny hurls into Tartarus, whence they never come forth." He then speaks of the punishment of those who have committed curable sins, in a passage too long to be inserted here, and then adds:—"With respect to the *mythus*, to affirm positively, that these things are as I have narrated them, is not the part of a reasonable man;" and then uses the truth taught in the *mythus*, as a motive for virtuous action. In the Republic, the narrator of the *mythus* is represented as near a chasm (see Gorg. 526, B., note) in the ground, by the side of a person who asked another, where Ardiæus was. "Now this Ardiæus was a tyrant in a Pamphylian city a thousand years before, and had slain his aged father and his elder brother, besides doing, as was said, many other unhallowed deeds. The person so asked replied, said the informant, 'He is not come, nor can he hereafter come hither.' Among the frightful spectacles that we saw, this was one, continued he: When we were near the mouth of the chasm, and were expecting to go upwards, after enduring all the other things appointed, on a sudden we saw this Ardiæus and others, nearly all of them tyrants; although some enormous transgressors among private persons were there also. When they thought that they should now go upwards (out of the chasm), the mouth would not let them pass, but uttered a bellowing sound, whenever any such incurably wicked person, or any one who had not paid a sufficient penalty, endeavoured to ascend. Thereupon, wild men, said he, all fiery to look upon, who stood by, when they heard the bellow, picked out and carried off a part of the transgressors; but Ardiæus and others they bound hand and foot, and threw them down, and beat them hard, and dragged them along on one side of the road, scraping them upon thorns, while to the by-standers they told the reasons why these sinners suffered these things, and that they were drawn along to be plunged into Tartarus. There, said he, of all the fears many and various which fell upon us, this was the greatest,—lest, when each one was going upwards, the mouth should utter that bellow, and most gladly did each one hear no sound as he ascended." A conception worthy of the highest flights of Dante!



life, seems to have recommended the doctrine of purgatory to some of the Christian fathers.\*

Having thus exhibited the argument of the *Gorgias* at some length, it will be in order for us to ask, What is the main subject of the dialogue? A question which it is almost as difficult to answer, in regard to some of the Platonic dialogues, as it would be to express the sum total of an evening's conversation among refined and intelligent persons: the delight you have felt, the instruction you have received, you are conscious of, and you carry away much in your memory; but it is hard to say, what was the leading topic of the discourse, or whether there was any. The subject of the *Gorgias* is more easy to be perceived, and yet all have not been agreed concerning it. Olympiodorus (apud Routh) mentions three opinions besides his own: Some say, that it treats of rhetoric; others, of justice and injustice, considered especially in their relations to happiness; others still, absurdly enough, make it relate to the *demiurgus* or divine builder of the world, on account of the *mythus* at the close. "But we say," continues the Platonic commentator, "that the scope is, to treat of the principles which lead men to political happiness." With the first of these opinions, Cousin and Stallbaum agree. The latter says, however, that "though the principal point of the discussion is, to blame the civil and rhetorical art at that day in vogue, and to show, that it could not attain to excellence without the knowledge and practice of philosophy,"—yet several other topics are closely united with this, as the difference of the just and the pleasant, the end of human actions, and the constancy of a good man in bearing evils and injuries. Nearly the same is

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\* Comp. Muenscher, *Dogmengeschichte*, Vol. II. § 298.

the view taken by Ast. The *Gorgias*, says he, "has a decidedly political tendency ; and all the philosophical inquiries, which it contains, are intended to show, not only the unmeaning nature, but also the perniciousness, and, in fact, the profligacy, of the political art, when built on sophistry, that is, of the rhetoric there opposed." Another writer on the higher criticism of Plato, Socher, gives this dialogue a wider range. "The whole presents an arena, rising in three gradations. The prize of the contest is the better, happier mode of life ; the parties are philosophy and rhetoric ; that contends for righteousness and virtue ; this for the possession of political power ; the champion of the former is Socrates ; on behalf of the latter, three step forward, Gorgias, a rhetorician, Polus, a Sophist, and Callicles, an Athenian politician." Finally, Schleiermacher and C. F. Hermann, in the words of the latter, regard "the kernel of the dialogue to be, that the good alone is truly useful, and that men harm themselves by wrong-doing ; that, accordingly, the rule of pleasure must give way to the higher rule of the good."\*

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\* All these opinions may be found in the works of their respective advocates, viz. Cousin's in his transl. 3. 130, seq., Stallbaum's in Vol. II. Sec. 1. p. 38 of his second ed., Ast's in his work on Plato's life and writings, p. 133, Socher's in his similar work, (Munich, 1820,) p. 237, in which he is polemical towards Ast. C. F. Hermann's is contained in his *Introd. to Plato*, (Heidelberg, 1838 - 9, the second vol. I have not seen,) p. 476, and Schleiermacher's — the critic to whom the thorough understanding of Plato owes most — in Dobson's translation of his prefaces. While I am upon this subject, let me say, that, in this translation, Schleiermacher is too often traduced (*traduire*), and too seldom done into English. His style, indeed, offers serious difficulties to a translator ; his mind was not, "though deep, yet clear." It may be forgiven, therefore, to a translator, that sometimes he constructs, out of Schleiermacher's formidable German

Most of these opinions have something of justice in them, but, with the exception of the last, appear to me to look at a part of the dialogue, rather than at the whole. If rhetoric is the subject, why have the researches into the nature of pleasure, the comparison between suffering injustice and committing it, and the discussion of the efficacy of punishment, so great prominence? Much is said about rhetoric, but it is the vehicle for conveying thought, rather than the subject, the starting-point of the dialogue, rather than its goal. I should entertain just the opposite opinion to that of Ast above quoted: that the scientific part of the dialogue is the main thing, and rhetoric only an example. Schleiermacher's view, so far as I understand it, or one very similar to it, appears to me to deserve the preference. The main subject is, the worthless nature of pleasure, and of the pursuits founded on pleasure, as opposed to the right and the good. Rhetoric, including politics in its corrupt condition at that time, is selected as the most prominent and most esteemed of the arts which minister to pleasure. This exhibition of the subject being admitted, we see a propriety in the introduction of every topic. The right and the good are inseparably linked to each other, and, in fact, united with all that pertains to man's excellence and well-being. But to these, pleasure, pursued for its own sake, is opposed. It is

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sentences, something not exactly English, as though he were only half conscious of the meaning. But, when such things as the turning of André Dacier, the French translator of parts of Plato, into Madame Dacier occur, notwithstanding Schleiermacher's "dem Dacier," and "Seiner einleitung," it may be suspected, that the translation was made before sufficient knowledge of German was acquired, — a suspicion from which only gross carelessness can free the translator.

opposed to true good, for it blindly seeks present gratification, however pernicious or debasing. It is opposed to right or justice, for it tries to avoid suffering wrong by inflicting wrong on others. It is opposed to both, because its impulse is to escape from deserved punishment, without regard to the good effects of punishment on virtue and happiness. The arts which minister to pleasure, — one of which, and the chief in its pretensions, is false rhetoric, — fall under the same condemnation. As truth is on the side of good, they have no communion with truth ; they are arts of imposition or flattery, calculated to persuade the ignorant, and reared upon no basis of unchanging truth or scientific principles. In the end, as they sacrifice the highest good of those whom they please to their present gratification, they involve in ruin him who practises them, and those who are practised upon. Politics, especially, which, when genuine, aims at the public good, is, when based on these principles, a mischievous trade. And this supreme pursuit of pleasure affects the condition of man, not only in this life, but in the life to come.

Such appears to me to be the subject of the *Gorgias*. But it should be added, that Plato has so handled the subject, that the dialogue answers, also, for a defence of himself and his master. The allusions to the trial of Socrates have been noticed already. He stands before us, as the philosopher who suffers reproach and death for seeking men's good rather than their pleasure. But Plato defends himself, also, against friends, apparently, who blamed him for not publicly serving the state, and against public men, who thought philosophy a useless pursuit. Politics, he asserts, must be founded on the theory and practice of philosophy. No man is a true politician until he becomes *τεχνικός*, — an artist, a phi-

losopher able to distinguish useful from harmful pleasures, and reduces his science to practice by making men better. That this is a fair defence I do not assert ; for, with true good in view at the outset, the practice perfects a man in the science. He might have said, what he must have felt, that the corruption of the times, the necessity of using flattering arts to which he could not resort, would have altogether prevented his success. In such an age, — and such an age is a very long one, — the philosophical statesman, — let me add, the truly enlightened Christian statesman, — the sound pilot of the state, is thrust from the helm, and ignorant apprentices usurp his place. Plato's part, therefore, was to act on a few, and on future times.

I would gladly now draw the attention of my younger readers to the *Gorgias*, as a display of the mind and style of Plato ; but the limits of an Introduction forbid me to enlarge upon this topic. I must, therefore, omit to speak of the exquisite style of Plato, and the dramatic form in which he clothes his works. I must only glance at the Platonic Socrates, the centre of Plato's writings ; at his admirable irony, now playful and now severe, his unruffled good-nature, his hatred of show and pretence, his attitude, as an inquirer, rather than as already wise, his unaffected modesty, his propensity to illustrate the great by the small, philosophical truth by common life, his high estimate of moral truth above physical. There are, however, one or two points to be noticed, in which *Gorgias* differs from many of Plato's works. One is, the earnestness, almost amounting to bitterness, with which the argument is carried on. There is less here of playful irony than elsewhere. Another is, that Socrates expresses his opinion, and lays down his principles, more than in most of the dialogues of an earlier date. Another



still is, that, compared with the Platonic works of the first period, it has less of the dramatic about it; we have no embellished preface, like that of Protagoras, but at the beginning, Socrates, without any delay on the part of the writer, enters into the discussion. All these characteristics may be explained by a predominance of moral feeling, which rises even into indignation, and deprives him of part of his usual tranquillity. With all this the form is admirable.\* The argument grows in interest and importance, until it ends in a strain of highest mood. To mention but a single characteristic, nothing can be finer than the way in which Socrates deals with Callicles in the third part, where he retorts his language upon him, and shows that the indignities, which he had described as the rewards of the just man on earth, will be heaped upon the unjust in a higher degree hereafter.

The opinion of the greater number of critics assigns the composition of the *Gorgias* to one of the years not long after the death of Socrates, while that event was still fresh in Plato's mind. Athenæus has a story (11. 505, D.), that Gorgias read the work, and said, "How well Plato knows how to lampoon"; and another, that Gorgias declared, that "he never heard or said such things as Plato reported." If Gorgias died soon after Socrates,

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\* Stallbaum, in his *Introd. to the Repub.*, says: "Hoc monere juvat disserendi quoque elegantiam in Politia tantam regnare ut paucissimi sermones præter Gorgiam, Protagoram, Phædonem, Phædrum, et Symposium, hoc in genere ad eam comparandi sint." Ritter, 2. 192. "In regard to Plato's imitative art in dialogue (*dialogisch-mimische kunst*), we consider as his most finished works, Protagoras, Gorgias, and Symposium, next to which, though at some distance, come Phædrus and Phædo." Here, however, style, rather than form, is spoken of. As a work of art, I should place Phædrus first among all the Platonic dialogues.



as Foss maintains, these anecdotes, which may not be wholly unworthy of credence, would supply us with the latter term for the composition of the dialogue. But there is no certainty in regard to the dates of the birth of Gorgias, and of his age when he came to Athens as ambassador, on which the date of his death depends. A comparison of this dialogue with Plato's other works enables us to come somewhere near the time of its composition in another manner. It occupies a middle place as Schleiermacher teaches us, between the elementary writings of Plato's first years, and the constructive ones of his maturer life. This critic conceives that it was written after Plato's first visit to Sicily, in 389, B. C., when he was forty years of age. Stallbaum brings it much nearer to the death of Socrates, in 399. To this conclusion he is led by a strong resemblance he discovers between the Gorgias and Meno, which latter dialogue he carries back even to a time before the death of Socrates, on account of Plato's mildness there in attacking Anytus, the accuser of his master. But neither of these considerations has much weight; Plato might and does resemble himself in works written at considerable intervals from one another, and the more gentle tone of Meno may be owing to a frame of its author's mind which is not to be accounted for. It is safer to say, that the date cannot be ascertained precisely.



ΚΑΛΛΙΚΛΗΣ, ΣΩΚΡΑΤΗΣ, ΧΑΙΡΕΦΩΝ,  
ΓΟΡΓΙΑΣ, ΠΩΛΟΣ.

- 447 CΑΡ. Ι. ΚΑΛ. Πολέμου καὶ μάχης φασὶ  
 χρῆναι, ὧ̃ Σώκρατες, οὕτω μεταλαγχάνειν. ΣΩ.  
 Ἄλλ' ἦ, τὸ λεγόμενον, κατόπιν ἐορτῆς ἤκομεν  
 καὶ ὑστεροῦμεν; ΚΑΛ. Καὶ μάλα γε ἀστείας  
 ἐορτῆς· πολλὰ γὰρ καὶ καλὰ Γοργίας ἡμῖν ὀλί-  
 γον πρότερον ἐπεδείξατο. ΣΩ. Τούτων μέντοι,  
 Β ὧ̃ Καλλίκλεις, αἴτιος Χαιρεφῶν ὄδε, ἐν ἀγορᾷ  
 ἀναγκάσας ἡμᾶς διατροῖψαι. ΧΑΙ. Οὐδὲν πρᾶ-  
 γμα, ὧ̃ Σώκρατες· ἐγὼ γὰρ καὶ ἰάσομαι. φίλος  
 γάρ μοι Γοργίας, ὥστ' ἐπιδείξεται ἡμῖν, εἰ μὲν  
 δοκεῖ, νῦν, ἐὰν δὲ βούλη, ἐσαῦθις. ΚΑΛ. Τί  
 δαί, ὧ̃ Χαιρεφῶν; ἐπιθυμεῖ Σωκράτης ἀκοῦσαι  
 Γοργίου; ΧΑΙ. Ἐπ' αὐτό γέ τοι τοῦτο πά-  
 ρεσμεν. ΚΑΛ. Οὐκοῦν ὅταν βούλησθε παρ'  
 ἐμὲ ἦκειν οἴκαδε, παρ' ἐμοὶ γὰρ Γοργίας κα-  
 ταλύει καὶ ἐπιδείξεται ὑμῖν. ΣΩ. Εὖ λέγεις,  
 C ὧ̃ Καλλίκλεις. ἀλλ' ἄρα ἐθελήσειεν ἂν ἡμῖν δια-  
 λεχθῆναι; βούλομαι γὰρ πυθέσθαι παρ' αὐτοῦ,  
 τίς ἢ δύναμις τῆς τέχνης τοῦ ἀνδρός, καὶ τί  
 ἐστὶν ὃ ἐπαγγέλλεται τε καὶ διδάσκει. τὴν δὲ

ἄλλην ἐπίδειξιν ἔσαυθις, ὥσπερ σὺ λέγεις, ποιη-  
σάσθω. ΚΑΔ. Οὐδὲν οἶον τὸ αὐτὸν ἐρωτᾶν, ὃ  
Σώκρατες. καὶ γὰρ αὐτῷ ἐν τοῦτ' ἦν τῆς ἐπι-  
δείξεως· ἐκέλευε γοῦν νῦν δὴ ἐρωτᾶν ὅ τι τις  
βούλοιο τῶν ἐνδον ὄντων, καὶ πρὸς ἅπαντα ἔφη  
ἀποκρινεῖσθαι. ΣΩ. Ἡ καλῶς λέγεις. Ω Χαι-  
ρεφῶν, ἐροῦ αὐτόν. ΧΑΙ. Τί ἐρωμαί ; ΣΩ. D  
Ὅστις ἐστί. ΧΑΙ. Πῶς λέγεις ; ΣΩ. Ὡσπερ  
ἂν εἰ ἐτύγγανεν ἂν ὑποδημάτων δημιουργός,  
ἀπεκρίνατο ἂν δήπου σοι, ὅτι σκυτοτόμος. ἢ οὐ  
μανθάνεις ὡς λέγω ;

ΣΑΡ. II. ΧΑΙ. Μανθάνω καὶ ἐρήσομαι. —  
Εἰπέ μοι, ὃ Γοργία, ἀληθῆ λέγει Καλλικλῆς  
ὅδε, ὅτι ἐπαγγέλλει ἀποκρίνεσθαι ὅ τι ἂν τίς σε  
ἐρωτᾷ ; ΓΟΡ. Ἀληθῆ, ὃ Χαιρεφῶν· καὶ γὰρ 448  
νῦν δὴ αὐτὰ ταῦτα ἐπηγγελλόμεν, καὶ λέγω, ὅτι  
οὐδεὶς μέ πω ἠρώτηκε καινὸν οὐδὲν πολλῶν ἐτῶν.  
ΧΑΙ. Ἡ που ἄρα ῥαδίως ἀποκρίνει, ὃ Γοργία.  
ΓΟΡ. Πάρεστι τούτου πεῖραν, ὃ Χαιρεφῶν,  
λαμβάνειν. ΠΩΔ. Νῆ Δία· ἂν δέ γε βούλη,  
ὃ Χαιρεφῶν, ἐμοῦ. Γοργίας μὲν γὰρ καὶ ἀπει-  
ρηκένοι μοι δοκεῖ· πολλὰ γὰρ ἄρτι διελήλυθε.  
ΧΑΙ. Τί δαί, ὃ Πῶλε ; οἶει σὺ κάλλιον ἂν  
Γοργίου ἀποκρίνασθαι ; ΠΩΔ. Τί δὲ τοῦτο,  
εἰάν σοί γε ἱκανῶς ; ΧΑΙ. Οὐδέν· ἀλλ' ἐπειδὴ B  
σὺ βούλει, ἀποκρίνου. ΠΩΔ. Ἐρώτα. ΧΑΙ.  
Ἐρωτῶ δὴ. εἰ ἐτύγγανε Γοργίας ἐπιστήμων ἂν  
τῆς τέχνης ἥσπερ ὁ ἀδελφὸς αὐτοῦ Ἡρόδικος,  
τίνα ἂν αὐτὸν ὠνομάζομεν δικαίως ; οὐχ ὅπερ  
ἐκεῖνον ; ΠΩΔ. Πάνυ γε. ΧΑΙ. Ἰατρὸν

ἄρα φάσκοντες αὐτὸν εἶναι καλῶς ἂν ἐλέγομεν.

ΠΩΛ. Ναί. ΧΑΙ. Εἰ δέ γε ἥσπερ Ἀριστοφῶν ὁ Ἀγλαοφῶντος ἢ ὁ ἀδελφὸς αὐτοῦ ἔμπειρος ἦν τέχνης, τίνα ἂν αὐτὸν ὀρθῶς ἐκαλοῦμεν;

ΠΩΛ. Ἀἴλλον, ὅτι ζωγράφον. ΧΑΙ. Νῦν δ' ἐπειδὴ τίνος τέχνης ἐπιστήμων ἐστί, τίνα ἂν κα-

C λοῦντες αὐτὸν ὀρθῶς καλοῦμεν; ΠΩΛ. Ὡ

Χαιρεφῶν, πολλαὶ τέχναι ἐν ἀνθρώποις εἰσὶν ἐκ τῶν ἐμπειριῶν ἐμπείρως εὖρημέται· ἐμπειρία μὲν γὰρ ποιεῖ τὸν αἰῶνα ἡμῶν πορεύεσθαι κατὰ τέχνην, ἀπειρία δὲ κατὰ τύχην. ἐκάστων δὲ τούτων μεταλαμβάνουσιν ἄλλοι ἄλλων ἄλλως, τῶν δὲ ἀρίστων οἱ ἄριστοι· ὧν καὶ Γοργίας ἐστὶν ὅδε, καὶ μετέχει τῆς καλλίστης τῶν τεχνῶν.

D CΑΡ. III. ΣΩ. Καλῶς γε, ὦ Γοργία, φαίνεται Πῶλος παρεσκευάσθαι εἰς λόγους· ἀλλὰ γὰρ ὁ ὑπέσχετο Χαιρεφῶντι οὐ ποιεῖ. ΓΟΡ.

Τί μάλιστα, ὦ Σώκρατες; ΣΩ. Τὸ ἐρωτώμενον οὐ πάνυ μοι φαίνεται ἀποκρίνεσθαι. ΓΟΡ.

Ἀλλὰ σύ, εἰ βούλει, ἐροῦ αὐτόν. ΣΩ. Οὐκ, εἰ αὐτῷ γε σοὶ βουλομένῳ ἐστὶν ἀποκρίνεσθαι, ἀλλὰ πολὺ ἂν ἥδιον σέ. δῆλος γάρ μοι Πῶλος καὶ ἐξ ὧν εἴρηκεν, ὅτι τὴν καλουμένην ῥητορικὴν

E μαῖλλον μεμελέτηκεν ἢ διαλέγεσθαι. ΠΩΛ. Τί δή, ὦ Σώκρατες; ΣΩ. Ὅτι, ὦ Πῶλε, ἐρομένου Χαιρεφῶντος τίνος Γοργίας ἐπιστήμων τέχνης, ἐγκωμιάζεις μὲν αὐτοῦ τὴν τέχνην, ὥσπερ τινὸς ψέγοντος, ἣτις δὲ ἐστὶν, οὐκ ἀπεκρίνω.

ΠΩΛ. Οὐ γὰρ ἀπεκρινάμην, ὅτι εἴη ἢ καλλίστη; ΣΩ. Καὶ μάλα γε. ἀλλ' οὐδεὶς ἐρωτᾷ

ποία τις εἶη ἡ Γοργίου τέχνη, ἀλλὰ τίς, καὶ ὄν-  
 τινα δέοι καλεῖν τὸν Γοργίαν. ὥσπερ τὰ ἔμ-  
 προσθέν σοι ὑπετείνατο Χαιρεφῶν καὶ αὐτῷ<sup>449</sup>  
 καλῶς καὶ διὰ βραχέων ἀπεκρίνω, καὶ νῦν οὐ-  
 τως εἰπέ τίς ἡ τέχνη καὶ τίνα Γοργίαν καλεῖν  
 χρὴ ἡμᾶς. μᾶλλον δέ, ὦ Γοργία, αὐτὸς ἡμῖν  
 εἰπέ τίνα σε χρὴ καλεῖν ὡς τίνος ἐπιστήμονα  
 τέχνης. ΓΟΡ. Τῆς δητορικῆς, ὦ Σώκρατες.  
 ΣΩ. Ῥήτορα ἄρα χρὴ σε καλεῖν; ΓΟΡ.  
 Ἄγαθόν γε, ὦ Σώκρατες, εἰ δὴ ὁ γε εὐχομαι  
 εἶναι, ὡς ἔφη Ὀμηρος, βούλει με καλεῖν. ΣΩ.  
 Ἄλλὰ βούλομαι. ΓΟΡ. Κάλει δὴ. ΣΩ.  
 Οὐκοῦν καὶ ἄλλους σε φῶμεν δυνατὸν εἶναι Β  
 ποιεῖν; ΓΟΡ. Ἐπαγγέλλομαί γε δὴ ταῦτα οὐ  
 μόνον ἐνθάδε, ἀλλὰ καὶ ἄλλοθι. ΣΩ. Ἄρ' οὖν  
 ἐθελήσαιοις ἄν, ὦ Γοργία, ὥσπερ νῦν διαλεγόμεθα,  
 διατελέσαι τὸ μὲν ἐρωτῶν, τὸ δ' ἀποκρινόμενος,  
 τὸ δὲ μῆκος τῶν λόγων τοῦτο, οἷον καὶ Πῶλος  
 ἤρξατο, ἔσαυθις ἀποθέσθαι; ἀλλ' ὅπερ ὑπισχνεῖ,  
 μὴ ψεύσῃ, ἀλλὰ ἐθέλησον κατὰ βραχὺ τὸ ἐρω-  
 τώμενον ἀποκρίνεσθαι. ΓΟΡ. Εἰσὶ μὲν, ὦ Σώ-  
 κρατες, ἔνιοι τῶν ἀποκρίσεων ἀναγκαῖαι διὰ C  
 μακρῶν τοὺς λόγους ποιεῖσθαι· οὐ μὴν ἀλλὰ  
 πειράσομαί γε ὡς διὰ βραχυτάτων. καὶ γὰρ αὖ  
 καὶ τοῦτο ἔν ἐστιν ὧν φημι, μηδένα ἄν ἐν βρα-  
 χυτέροις ἐμοῦ τὰ αὐτὰ εἰπεῖν. ΣΩ. Τούτου  
 μὴν δεῖ, ὦ Γοργία· καὶ μοι ἐπίδειξιν αὐτοῦ  
 τούτου ποιῆσαι, τῆς βραχυλογίας, μακρολογίας  
 δὲ ἔσαυθις. ΓΟΡ. Ἄλλὰ ποιήσω, καὶ οὐδενὸς  
 φήσεις βραχυλογωτέρου ἀκοῦσαι.



CAP. IV. ΣΩ. Φέρε δὴ· (ῥητορικῆς γὰρ  
 D φῆς ἐπιστήμων τέχνης εἶναι καὶ ποιῆσαι ἂν καὶ  
 ἄλλον ῥήτορα·) ἡ ῥητορικὴ περὶ τί τῶν ὄντων  
 τυγχάνει οὕσα; ὡσπερ ἡ ὑφαντικὴ περὶ τὴν  
 τῶν ἱματίων ἐργασίαν· ἢ γάρ; ΓΟΡ. Ναί.  
 ΣΩ. Οὐκοῦν καὶ ἡ μουσικὴ περὶ τὴν τῶν  
 μελῶν ποίησιν; ΓΟΡ. Ναί. ΣΩ. Νῆ τὴν  
 Ἦραν, ὧ Γοργία, ἀγαμαί γε τὰς ἀποκρίσεις,  
 οἷτι ἀποκρίνει ὡς οἷόν τε διὰ βραχυτάτων.  
 ΓΟΡ. Πάνυ γὰρ οἶμαι, ὧ Σώκρατες, ἐπεικῶς  
 τοῦτο ποιεῖν. ΣΩ. Εὖ λέγεις. ἴθι δὴ μοι ἀπό-  
 E κριναὶ οὕτω καὶ περὶ τῆς ῥητορικῆς, περὶ τί τῶν  
 ὄντων ἐστὶν ἐπιστήμη; ΓΟΡ. Περὶ λόγους.  
 ΣΩ. Ποίους τούτους, ὧ Γοργία; ἄρα οἱ δηλοῦ-  
 σι τοὺς κάμνοντας, ὡς ἂν διαιτώμενοι ὑγιαίνοιεν;  
 ΓΟΡ. Οὐ. ΣΩ. Οὐκ ἄρα περὶ πάντας γε  
 τοὺς λόγους ἡ ῥητορικὴ ἐστίν. ΓΟΡ. Οὐ δῆ-  
 τα. ΣΩ. Ἀλλὰ μὴν λέγειν γε ποιεῖ δυνατοὺς.  
 ΓΟΡ. Ναί. ΣΩ. Οὐκοῦν περὶ ὧνπερ λέγειν,  
 καὶ φρονεῖν; ΓΟΡ. Πῶς γὰρ οὐ; ΣΩ. Ἄρ'  
 450 οὔν καὶ ἦν νῦν δὴ ἐλέγομεν, ἡ ἰατρικὴ περὶ τῶν  
 καμνόντων ποιεῖ δυνατοὺς εἶναι φρονεῖν καὶ  
 λέγειν; ΓΟΡ. Ἀνάγκη. ΣΩ. Καὶ ἡ ἰατρικὴ  
 ἄρα, ὡς ἔοικε, περὶ λόγους ἐστί. ΓΟΡ. Ναί.  
 ΣΩ. Τούς γε περὶ τὰ νοσήματα; ΓΟΡ. Μά-  
 λιστα. ΣΩ. Οὐκοῦν καὶ ἡ γυμναστικὴ περὶ  
 λόγους ἐστὶ τοὺς περὶ εὐεξίαν τε τῶν σωμάτων  
 καὶ καχεξίαν; ΓΟΡ. Πάνυ γε. ΣΩ. Καὶ  
 B μὴν καὶ αἱ ἄλλαι τέχναι, ὧ Γοργία, οὕτως ἔχου-  
 σιν· ἐκάστη αὐτῶν περὶ λόγους ἐστὶ τούτους, οἷ

τυγχάνουσιν ὄντες περὶ τὸ πράγμα οὐ ἑκάστη ἐστὶν ἢ τέχνη. ΓΟΡ. Φαίνεται. ΣΩ. Τί οὖν δὴ ποιε τὰς ἄλλας τέχνας οὐ ρητορικὰς καλεῖς, οὐσας περὶ λόγους, εἴπερ ταύτην ρητορικὴν καλεῖς, ἢ ἂν ἢ περὶ λόγους; ΓΟΡ. Ὅτι, ὦ Σώκρατες, τῶν μὲν ἄλλων τεχνῶν περὶ χειρουργίας τε καὶ τοιαύτας πράξεις, ὡς ἔπος εἰπεῖν, πᾶσα ἐστὶν ἢ ἐπιστήμη, τῆς δὲ ρητορικῆς οὐδὲν ἐστι τοιοῦτον χειρούργημα, ἀλλὰ πᾶσα ἢ πράξις καὶ ἢ κύρωσις διὰ λόγων ἐστὶ. διὰ ταῦτ' ἐγὼ τὴν ρητορικὴν τέχνην ἀξιῶ εἶναι περὶ λόγους, ὀρθῶς λέγων, ὡς ἐγὼ φημι.

ΣΑΡ. V. ΣΩ. Ἄρ' οὖν μανθάνω οἷαν αὐτὴν βούλει καλεῖν; τάχα δὲ εἴσομαι σαφέστερον. ἀλλ' ἀπόκρισαι. εἰσὶν ἡμῖν τέχνη. ἢ γάρ; ΓΟΡ. Ναί. ΣΩ. Πασῶν δέ, οἶμαι, τῶν τεχνῶν τῶν μὲν ἐργασία τὸ πολὺ ἐστὶ καὶ λόγου βραχέος δέονται, ἔναι δὲ οὐδενός, ἀλλὰ τὸ τῆς τέχνης περαίνοιτο ἂν καὶ διὰ σιγῆς, οἷον γραφικὴ καὶ ἀνδριαντοποιία καὶ ἄλλαι πολλαί. τὰς τοιαύτας μοι δοκεῖς λέγειν, περὶ ἧς οὐ φῆς τὴν ρητορικὴν εἶναι. ἢ οὐ; ΓΟΡ. Πάνυ μὲν οὖν καλῶς ὑπολαμβάνεις, ὦ Σώκρατες. ΣΩ. Ἐτεροι δέ γέ εἰσι τῶν τεχνῶν, αἱ διὰ λόγου πᾶν περαίνουσι, καὶ ἔργου, ὡς ἔπος εἰπεῖν, ἢ οὐδενὸς προσδέονται ἢ βραχέος πάνυ, οἷον ἢ ἀριθμητικὴ καὶ λογιστικὴ καὶ γεωμετρικὴ καὶ πεπτευτικὴ γε καὶ ἄλλαι πολλαί τέχνη, ὧν ἔναι σχεδόν τι ἴσους τοὺς λόγους ἔχουσι ταῖς πράξεσιν, αἱ δὲ πολλαί πλείους καὶ τὸ παράπαν πᾶσα ἢ πράξις

καὶ τὸ κῦρος αὐταῖς διὰ λόγων ἐστί. τῶν τοιούτων τινά μοι δοκεῖς λέγειν τὴν ῥητορικὴν. **ΓΟΡ.** Ἀληθῆ λέγεις. **ΣΩ.** Ἀλλ' οὗτοι τούτων γε οὐδεμίαν οἶμαί σε βούλεσθαι ῥητορικὴν καλεῖν, οὐχ ὅτι τῷ ῥήματι οὕτως εἶπες, ὅτι ἢ διὰ λόγου τὸ κῦρος ἔχουσα ῥητορικὴ ἐστί, καὶ ὑπολάβοι ἂν τις, εἰ βούλοιο δυσχεραίνειν ἐν τοῖς λόγοις, **Τὴν ἀριθμητικὴν ἄρα ῥητορικὴν, ᾧ Γοργία, λέγεις ; ἀλλ' οὐκ οἶμαί σε οὔτε τὴν**  
 451 **ἀριθμητικὴν οὔτε τὴν γεωμετρὴν ῥητορικὴν λέγειν. ΓΟΡ.** Ὅρθῶς γὰρ οἶε, ᾧ Σώκρατες, καὶ δικαίως ὑπολαμβάνεις.

**CAP. VI. ΣΩ.** Ἰθι οὖν καὶ σὺ τὴν ἀπόκρισιν ἣν ἠρόμην διαπέρανον. ἐπεὶ γὰρ ἡ ῥητορικὴ τυγχάνει μὲν οὔσα τούτων τις τῶν τεχνῶν τῶν τὸ πολὺ λόγῳ χρωμένων, τυγχάνουσι δὲ καὶ ἄλλαι τοιαῦται οὔσαι, πειρῶ εἰπεῖν, ἢ περὶ τί ἐν λόγοις τὸ κῦρος ἔχουσα ῥητορικὴ ἐστί. ὥσπερ ἂν εἴ τις με ἔροιτο ᾧν νῦν δὴ ἔλεγον περὶ ἡστινοσοῦν τῶν τεχνῶν, ᾧ Σώκρατες, τίς ἐστὶν ἢ  
 B **ἀριθμητικὴ τέχνη ; εἶποιμ' ἂν αὐτῷ, ὥσπερ σὺ ἄρτι, ὅτι τῶν διὰ λόγου τις τὸ κῦρος ἔχουσῶν. καὶ εἴ με ἐπανέροιτο · Τῶν περὶ τί ; εἶποιμ' ἂν, ὅτι τῶν περὶ τὸ ἄρτιόν τε καὶ περιττὸν γινώσκεις, ὅσα ἂν ἐκάτερα τυγχάνοι ὄντα. εἰ δ' αὖ ἔροιτο · Τὴν δὲ λογιστικὴν τίνα καλεῖς τέχνην ; εἶποιμ' ἂν, ὅτι καὶ αὕτη ἐστί τῶν λόγῳ τὸ πᾶν κυρουμένων. καὶ εἰ ἐπανέροιτο, Ἡ περὶ τί ; εἶποιμ' ἂν ὥσπερ οἱ ἐν τῷ δήμῳ συγγραφόμενοι, ὅτι τὰ μὲν  
 C **ἄλλα καθάπερ ἡ ἀριθμητικὴ ἢ λογιστικὴ ἔχει ·****

περὶ τὸ αὐτὸ γὰρ ἔστι, τό τε ἄρτιον καὶ τὸ περιττόν· διαφέρει δὲ τοσοῦτον, ὅτι καὶ πρὸς αὐτὰ καὶ πρὸς ἄλληλα πῶς ἔχει πλήθους ἐπισκοπεῖ τὸ περιττόν καὶ τὸ ἄρτιον ἢ λογιστική. καὶ εἴ τις τὴν ἀστρονομίαν ἀνέροιτο, ἐμοῦ λέγοντος, ὅτι καὶ αὕτη λόγῳ κυροῦνται τὰ πάντα, Οἱ δὲ λόγοι οἱ τῆς ἀστρονομίας, εἰ φαίη, περὶ τί εἰσιν, ὧ **Σώκρατες**; εἴποιμ' ἂν, ὅτι περὶ τὴν τῶν ἀστρῶν φορὰν καὶ ἡλίου καὶ σελήνης, πῶς πρὸς ἄλληλα **D** τάχους ἔχει. **ΓΟΡ.** Ὅρθῶς γε λέγων σύ, ὧ **Σώκρατες**. **ΣΩ.** Ἰθι δὴ καὶ σύ, ὧ **Γοργία**. τυγχάνει μὲν γὰρ δὴ ἡ ῥητορικὴ οὕσα τῶν λόγῳ τὰ πάντα διαπραττομένων τε καὶ κυρουμένων τις. ἢ γάρ; **ΓΟΡ.** Ἔστι ταῦτα. **ΣΩ.** Λέγε δὴ τῶν περὶ τί; \* τί \* ἔστι τοῦτο τῶν ὄντων, περὶ οὗ οὔτοι οἱ λόγοι εἰσιν, οἷς ἡ ῥητορικὴ χρῆνται; **ΓΟΡ.** Τὰ μέγιστα τῶν ἀνθρωπείων πραγμάτων, ὧ **Σώκρατες**, καὶ ἄριστα.

**ΣΑΡ. VII.** **ΣΩ.** Ἄλλ', ὧ **Γοργία**, ἀμφισβητήσιμον καὶ τοῦτο λέγεις καὶ οὐδέν πω σαφές. **E** οἶομαι γὰρ σε ἀκηκοέναι ἐν τοῖς συμποσίοις ἀδόντων ἀνθρώπων τοῦτο τὸ σχολιόν, ἐν ᾧ καταριθμοῦνται ἀδοντες, ὅτι ὑγιαίνειν μὲν ἄριστόν ἐστι, τὸ δὲ δεύτερον καλὸν γενέσθαι, τρίτον δέ, ὡς φησιν ὁ ποιητὴς τοῦ σχολιοῦ, τὸ πλουτεῖν ἀδόλως. **ΓΟΡ.** Ἀκήκοα γάρ· ἀλλὰ πρὸς τί τοῦτο λέγεις; **ΣΩ.** Ὅτι σοι αὐτίκα ἂν παρα-<sup>452</sup>σταῖεν οἱ δημιουργοὶ τούτων ὧν ἐπήνεσεν ὁ τὸ σχολιόν ποιήσας, ἰατρός τε καὶ παιδοτρίβης καὶ χρηματιστής, καὶ εἴποι πρῶτον μὲν ὁ ἰατρός, ὅτι,



ὦ Σώκρατες, ἔξαπατᾷ σε Γοργίας· οὐ γάρ  
 ἐστὶν ἢ τούτου τέχνη περὶ τὸ μέγιστον ἀγαθὸν  
 τοῖς ἀνθρώποις, ἀλλ' ἢ ἐμῆ. εἰ οὖν αὐτὸν ἐγὼ  
 ἐροίμην· Σὺ δὲ τίς ὦν ταῦτα λέγεις; εἶποι ἂν  
 ἴσως, ὅτι Ἴατρος. Τί οὖν λέγεις; ἢ τὸ τῆς σῆς  
 τέχνης ἔργον μέγιστόν ἐστιν ἀγαθόν; Πῶς γὰρ  
 B οὐ, φαίη ἂν ἴσως, ὦ Σώκρατες, ὑγίεια; τί δ'  
 ἐστὶ μείζον ἀγαθὸν ἀνθρώποις ὑγιείας; Εἰ δ'  
 αὖ μετὰ τοῦτον ὁ παιδοτρύβης εἶποι, ὅτι Θαυ-  
 μάσοιμί γ' ἂν, ὦ Σώκρατες, καὶ αὐτός, εἴ σοι  
 ἔχει Γοργίας μείζον ἀγαθὸν ἐπιδειῖξαι τῆς αὐ-  
 τοῦ τέχνης ἢ ἐγὼ τῆς ἐμῆς· εἶποιμ' ἂν αὖ καὶ  
 πρὸς τοῦτον· Σὺ δὲ δὴ τίς εἶ, ὦ ἄνθρωπε; καὶ  
 τί τὸ σὸν ἔργον; Παιδοτρύβης, φαίη ἂν, τὸ δ'  
 ἔργον μού ἐστι καλοῦς τε καὶ ἰσχυροῦς ποιεῖν  
 τοὺς ἀνθρώπους τὰ σώματα. Μετὰ δὲ τὸν παι-  
 δοτρύβην εἶποι ἂν ὁ χρηματιστής, ὡς ἐγὼμαι,  
 C πάννυ καταφρονῶν ἀπάντων, Σκόπει δῆτα, ὦ  
 Σώκρατες, ἐάν σοι πλούτου φανῆ τι μείζον ἀγα-  
 θὸν ὄν ἢ παρὰ Γοργία ἢ παρ' ἄλλῳ ὄτιφουσιν.  
 φαῖμεν ἂν οὖν πρὸς αὐτόν· Τί δὲ δὴ; ἢ σὺ  
 τούτου δημιουργός; Φαίη ἂν. Τίς ὦν; Χρη-  
 ματιστής. Τί οὖν; κρίνεις σὺ μέγιστον ἀνθρώ-  
 ποις ἀγαθὸν εἶναι πλοῦτον; φήσομεν. Πῶς  
 γὰρ οὐκ; ἐρεῖ. Καὶ μὴν ἀμφισβητεῖ γε Γορ-  
 γίας ὅδε τὴν παρ' αὐτῷ τέχνην μείζονος ἀγαθοῦ  
 αἰτίαν εἶναι ἢ τὴν σὴν, φαῖμεν ἂν ἡμεῖς. δῆλον  
 D οὖν, ὅτι τὸ μετὰ τοῦτο ἔροισ' ἂν· Καὶ τί ἐστι  
 τοῦτο τὸ ἀγαθόν; ἀποκρινάσθω Γοργίας. Ἴθι  
 οὖν νομίσας, ὦ Γοργία, ἐρωτᾶσθαι καὶ ὑπ' ἐκεῖ-

νων καὶ ὑπ' ἐμοῦ, ἀπόκριναι τί ἐστὶ τοῦτο, ὃ φησὶ σὺ μέγιστον ἀγαθὸν εἶναι τοῖς ἀνθρώποις καὶ σὲ δημιουργὸν εἶναι αὐτοῦ. ΓΟΡ. Ὅπερ ἐστίν, ὦ Σώκρατες, τῇ ἀληθείᾳ μέγιστον ἀγαθὸν καὶ αἴτιον ἅμα μὲν ἐλευθερίας αὐτοῖς τοῖς ἀνθρώποις, ἅμα δὲ τοῦ ἄλλων ἄρχειν ἐν τῇ αὐτοῦ πόλει ἐκάστῳ. ΣΩ. Τί οὖν δὴ τοῦτο λέγεις; Ε ΓΟΡ. Τὸ πείθειν ἕγωγ' οἷόν τ' εἶναι τοῖς λόγοις καὶ ἐν δικαστηρίῳ δικαστὰς καὶ ἐν βουλευτηρίῳ βουλευτὰς καὶ ἐν ἐκκλησίᾳ ἐκκλησιαστὰς καὶ ἐν ἄλλῳ ξυλλόγῳ παντί, ὅστις ἂν πολιτικὸς ξύλλογος γίγνηται. καίτοι ἐν ταύτῃ τῇ δυνάμει δοῦλον μὲν ἔξεις τὸν ἰατρόν, δοῦλον δὲ τὸν παιδοτρίβην· ὁ δὲ χρηματιστῆς οὗτος ἄλλῳ ἀναφανήσεται χρηματιζόμενος καὶ οὐχ αὐτῷ, ἀλλὰ σοὶ τῷ δυναμένῳ λέγειν καὶ πείθειν τὰ πλήθη.

CAP. VIII. ΣΩ. Νῦν μοι δοκεῖς δηλῶσαι, ὦ Γοργία, ἐγγύτατα τὴν ῥητορικὴν ἦντινα τέ-453  
χνην ἡγεῖ εἶναι, καί, εἴ τι ἐγὼ συνίημι, λέγεις, ὅτι πειθοῦς δημιουργός ἐστιν ἡ ῥητορικὴ, καὶ ἡ πραγματεία αὐτῆς ἅπασα καὶ τὸ κεφάλαιον εἰς τοῦτο τελευτᾷ. ἢ ἔχεις τι λέγειν ἐπὶ πλεόν τὴν ῥητορικὴν δύνασθαι ἢ πειθῶ τοῖς ἀκούουσιν ἐν τῇ ψυχῇ ποιεῖν; ΓΟΡ. Οὐδαμῶς, ὦ Σώκρατες, ἀλλὰ μοι δοκεῖς ἰκανῶς ὀρίζεσθαι· ἐστὶ γὰρ τοῦτο τὸ κεφάλαιον αὐτῆς. ΣΩ. Ἄκουσον δὴ, ὦ Γοργία. ἐγὼ γὰρ εὖ ἴσθ' ὅτι, ὡς ἐμαντὸν Β  
πέιθω, εἴπερ τις ἄλλος ἄλλῳ διαλέγεται βουλό-  
μενος εἰδέναι αὐτὸ τοῦτο, περὶ ὅτου ὁ λόγος  
ἐστί, καὶ ἐμὲ εἶναι τούτων ἓνα· ἀξιῶ δὲ καὶ σέ.



- ΓΟΡ. Τί οὖν δή, ᾧ Σώκρατες; ΣΩ. Ἐγὼ  
 ἐρῶ νῦν. ἐγὼ τὴν ἀπὸ τῆς ῥητορικῆς πειθῶ, ἣτις  
 ποτ' ἐστὶν ἢν σὺ λέγεις καὶ περὶ ὄντων πρα-  
 γμάτων ἐστὶ πειθῶ, σαφῶς μὲν εὖ ἴσθ' ὅτι οὐκ  
 οἶδα, οὐ μὴν ἀλλ' ὑποπιτεύω γε ἢν οἶμαί σε  
 λέγειν καὶ περὶ ὄντων· οὐδὲν μέντοι ἦπτον ἐρήσο-  
 C μαί σε τίνα ποτὲ λέγεις τὴν πειθῶ τὴν ἀπὸ τῆς  
 ῥητορικῆς καὶ περὶ τίνων αὐτὴν εἶναι. τοῦ οὖν  
 ἔνεκα δὴ αὐτὸς ὑποπιτεύων σὲ ἐρήσομαι, ἀλλ'  
 οὐκ αὐτὸς λέγω; οὐ σοῦ ἔνεκα, ἀλλὰ τοῦ λόγου,  
 ἵνα οὕτω προῖη, ὡς μάλιστα' ἂν ἡμῖν καταφανὲς  
 ποιοῖ περὶ οἴου λέγεται. σκόπει γὰρ, εἴ σοι δοκῶ  
 δικαίως ἀνερωτᾶν σε. ὥσπερ ἂν εἰ ἐτύγχανόν σε  
 ἐρωτῶν τίς ἐστὶ τῶν ζωγράφων Ζεῦξις, εἴ μοι  
 εἶπες, ὅτι ὁ τὰ ζωῶν γράφων, ἄρ' οὐκ ἂν δικαίως  
 D σε ἠρόμην ὁ τὰ ποῖα τῶν ζώων γράφων καὶ ποῦ;  
 ΓΟΡ. Πάνυ γε. ΣΩ. Ἄρα διὰ τοῦτο, ὅτι  
 καὶ ἄλλοι εἰσὶ ζωγράφοι γράφοντες ἄλλα πολλὰ  
 ζωῶν; ΓΟΡ. Ναί. ΣΩ. Εἰ δέ γε μηδεὶς ἄλ-  
 λος ἢ Ζεῦξις ἔγραφε, καλῶς ἂν σοι ἀπεκέκριτο;  
 ΓΟΡ. Πῶς γὰρ οὐ; ΣΩ. Ἴθι δὴ καὶ περὶ  
 τῆς ῥητορικῆς εἰπέ, πότερόν σοι δοκεῖ πειθῶ ποι-  
 εῖν ἢ ῥητορικὴ μόνη, ἢ καὶ ἄλλαι τέχναι; λέγω  
 δὲ τὸ τοιόνδε· ὅστις διδάσκει ὅτιοῦν πράγμα,  
 πότερον ὃ διδάσκει πείθει, ἢ οὐ; ΓΟΡ. Οὐ  
 δῆτα, ᾧ Σώκρατες, ἀλλὰ πάντων μάλιστα πείθει.  
 E ΣΩ. Πάλιν δ' εἰ ἐπὶ τῶν αὐτῶν τεχνῶν λέγομεν  
 ὄνπερ νῦν δή, ἢ ἀριθμητικὴ οὐ διδάσκει ἡμᾶς  
 ὅσα ἐστὶ τὰ τοῦ ἀριθμοῦ καὶ ὁ ἀριθμητικὸς ἀν-  
 θρωπος; ΓΟΡ. Πάνυ γε. ΣΩ. Οὐκοῦν καὶ

πειθεί ; ΓΟΡ. Ναί. ΣΩ. Πειθοῦς ἄρα δημιουργός ἐστι καὶ ἡ ἀριθμητική. ΓΟΡ. Φαίνεται. ΣΩ. Οὐκοῦν ἐάν τις ἐρωτᾷ ἡμᾶς ποίας πειθοῦς καὶ περὶ τί, ἀποκρινοῦμεθά που αὐτῶ, ὅτι τῆς διδασκαλικῆς τῆς περὶ τὸ ἄρτιόν τε καὶ<sup>454</sup> τὸ περιττὸν ὅσον ἐστί. καὶ τὰς ἄλλας ἄς νῦν δὴ ἐλέγομεν τέχνας ἀπάσας ἔξομεν ἀποδειῖξαι πειθοῦς δημιουργοὺς οὖσας καὶ ἥστινος καὶ περὶ ὅ τι. ἢ οὐ ; ΓΟΡ. Ναί. ΣΩ. Οὐκ ἄρα ρητορικὴ μόνη πειθοῦς ἐστι δημιουργός. ΓΟΡ. Ἀληθῆ λέγεις.

CAP. IX. ΣΩ. Ἐπειδὴ τοίνυν οὐ μόνη ἀπεργάζεται τοῦτο τὸ ἔργον, ἀλλὰ καὶ ἄλλαι, δικαίως, ὥσπερ περὶ τοῦ ζωγράφου, μετὰ τοῦτο ἐπανεροίμεθ' ἂν τὸν λέγοντα, ποίας δὴ πειθοῦς καὶ τῆς περὶ τί πειθοῦς ἢ ρητορικὴ ἐστι B τέχνη ; ἢ οὐ δοκεῖ σοι δίκαιον εἶναι ἐπανερέσθαι ; ΓΟΡ. Ἐμοιγε. ΣΩ. Ἀπόκριναι δὴ, ὦ Γοργία, ἐπειδὴ γε καὶ σοὶ δοκεῖ οὕτω. ΓΟΡ. Ταύτης τοίνυν τῆς πειθοῦς λέγω, ὦ Σώκρατες, τῆς ἐν δικαστηρίοις καὶ ἐν τοῖς ἄλλοις ὄχλοις, ὥσπερ καὶ ἄρτι ἔλεγον, καὶ περὶ τούτων, ἃ ἐστι δίκαιά τε καὶ ἀδिका. ΣΩ. Καὶ ἐγὼ τοι ὑπώπτενον ταύτην σε λέγειν τὴν πειθῶ καὶ περὶ τούτων, ὦ Γοργία · ἀλλ' ἵνα μὴ θαναμάξης, ἐάν C ὀλίγον ὕστερον τοιοῦτόν τί σε ἀνέρωμαι, ὃ δοκεῖ μὲν δῆλον εἶναι, ἐγὼ δ' ἐπανερωτῶ · ὅπερ γὰρ λέγω, τοῦ ἐξῆς ἔνεκα περαίνεσθαι τὸν λόγον ἐρωτῶ, οὐ σοῦ ἔνεκα, ἀλλ' ἵνα μὴ ἐθιζώμεθα ὑπονοοῦντες προαρχάξιν ἀλλήλων τὰ λεγόμενα,

ἀλλὰ σὺ τὰ σαυτοῦ κατὰ τὴν ὑπόθεσιν ὅπως ἂν βούλη περαίνης. ΓΟΡ. Καὶ ὀρθῶς γέ μοι δοκεῖς ποιεῖν, ὦ Σώκρατες. ΣΩ. Ἴθι δὴ καὶ τόδε ἐπισκεψώμεθα. καλεῖς τι μεμαθηκέναι ;

D ΓΟΡ. Καλῶ. ΣΩ. Τί δέ ; πεπιστευκέναι ; ΓΟΡ. Ἐγωγε. ΣΩ. Πότερον οὖν ταυτόν δοκεῖ σοι εἶναι μεμαθηκέναι καὶ πεπιστευκέναι, καὶ μάθησις καὶ πίστις, ἢ ἄλλο τι ; ΓΟΡ. Οἶομαι μὲν ἔγωγε, ὦ Σώκρατες, ἄλλο. ΣΩ. Καλῶς γὰρ οἶει· γνώσει δὲ ἐνθένδε. εἰ γὰρ τίς σε ἔροιτο Ἄρ' ἔστι τις, ὦ Γοργία, πίστις ψευδῆς καὶ ἀληθῆς ; φαίης ἂν, ὡς ἐγὼ οἶμαι. ΓΟΡ. Ναί. ΣΩ. Τί δέ ; ἐπιστήμη ἐστὶ ψευδῆς καὶ ἀληθῆς ; ΓΟΡ. Οὐδαμῶς. ΣΩ. Δῆλον γὰρ

E αὖ, ὅτι οὐ ταυτόν ἐστιν. ΓΟΡ. Ἀληθῆ λέγεις. ΣΩ. Ἀλλὰ μὴν οἷ τέ γε μεμαθηκότες πεπεισμένοι εἰσὶ καὶ οἱ πεπιστευκότες. ΓΟΡ. Ἔστι ταῦτα. ΣΩ. Βούλει οὖν δύο εἶδη θῶμεν πειθοῦς, τὸ μὲν πίστιν παρεχόμενον ἄνευ τοῦ εἰδέναι, τὸ δ' ἐπιστήμην ; ΓΟΡ. Πάνυ γε. ΣΩ. Ποτέραν οὖν ἢ ῥητορικὴ πειθῶ ποιεῖ ἐν δικαστηρίοις τε καὶ τοῖς ἄλλοις ὄχλοις περὶ τῶν δικαίων τε καὶ ἀδίκων ; ἐξ ἧς τὸ πιστεύειν γίγνεται ἄνευ τοῦ εἰδέναι, ἢ ἐξ ἧς τὸ εἰδέναι ; ΓΟΡ. Δῆλον δήπου, ὦ Σώκρατες, ὅτι ἐξ ἧς τὸ πιστεύ-

455 εἶν. ΣΩ. Ἡ ῥητορικὴ ἄρα, ὡς ἔοικε, πειθοῦς δημιουργός ἐστι πιστευτικῆς, ἀλλ' οὐ διδασκαλικῆς περὶ τὸ δίκαιόν τε καὶ ἄδικον. ΓΟΡ. Ναί. ΣΩ. Οὐδ' ἄρα διδασκαλικὸς ὁ ῥήτωρ ἐστὶ δικαστηρίων τε καὶ τῶν ἄλλων ὄχλων δικαίων τε

πέρι καὶ ἀδίκων, ἀλλὰ πιστικὸς μόνον. οὐ γὰρ  
 δήπου ὄχλον γ' ἂν δύναίτο τοσοῦτον ἐν ὀλίγω  
 χρόνῳ διδάξαι οὕτω μεγάλα πράγματα. ΓΟΡ.  
 Οὐ δῆτα.

CAP. X. ΣΩ. Φέρε δὴ, ἴδωμεν τί ποτε καὶ B  
 λέγομεν περὶ τῆς ῥητορικῆς· ἐγὼ μὲν γὰρ τοι  
 οὐδ' αὐτός πω δύναμαι κατανοῆσαι ὅ τι λέγω.  
 ὅταν περὶ ἰατρῶν αἰρέσεως ἢ τῆ πόλει σύλλογος,  
 ἢ περὶ ναυπηγῶν, ἢ περὶ ἄλλου τινὸς δημιουργι-  
 κοῦ ἔθνους, ἄλλο τι ἢ τότε ὁ ῥητορικὸς οὐ συμβ-  
 βουλεύσει; δῆλον γὰρ, ὅτι ἐν ἐκάστη αἰρέσει  
 τὸν τεχνικώτατον δεῖ αἰρεῖσθαι. οὐδ' ὅταν τει-  
 χῶν περὶ οἰκοδομήσεως, ἢ λιμένων κατασκευῆς,  
 ἢ νεωρίων, ἀλλ' οἱ ἀρχιτέκτονες· οὐδ' αὖ ὅταν  
 στρατηγῶν αἰρέσεως πέρι, ἢ τάξεώς τινος πρὸς  
 πολεμίους, ἢ χωρίων καταλήψεως συμβουλή ἢ, C  
 ἀλλ' οἱ στρατηγικοὶ τότε συμβουλεύσουσιν, οἱ  
 ῥητορικοὶ δὲ οὐ. ἢ πῶς λέγεις, ὦ Γοργία, τὰ  
 τοιαῦτα; ἐπειδὴ γὰρ αὐτός τε φῆς ῥήτωρ εἶναι  
 καὶ ἄλλους ποιεῖν ῥητορικούς, εὖ ἔχει τὰ τῆς  
 σῆς τέχνης παρὰ σοῦ πυνθάνεσθαι. καὶ ἐμὲ  
 νῦν νόμισον καὶ τὸ σὸν σπεύδειν. ἴσως γὰρ  
 καὶ τυγχάνει τις τῶν ἔνδον ὄντων μαθητῆς σου  
 βουλόμενος γενέσθαι, ὡς ἐγὼ τινὰς σχεδὸν καὶ  
 συχνούς αἰσθάνομαι, οἱ ἴσως αἰσχύνονται ἂν σε  
 ἀνερῆσθαι. ὑπ' ἐμοῦ οὖν ἀνερωτώμενος νόμισον D  
 καὶ ὑπ' ἐκείνων ἀνερωτᾶσθαι, Τί ἡμῖν, ὦ Γορ-  
 γία, ἔσται, ἐάν σοι συνῶμεν; περὶ τίνων τῆ πό-  
 λει συμβουλεύειν οἷοί τε ἐσόμεθα; πότερον περὶ  
 δικαίου μόνον καὶ ἀδίκου, ἢ καὶ περὶ ὧν νῦν δὴ



Σωκράτης ἔλεγε; πειρῶ οὖν αὐτοῖς ἀποκρίνεσθαι. ΓΟΡ. Ἄλλ' ἐγὼ σοι πειράσομαι, ᾧ Σώκρατες, σαφῶς ἀποκαλύψαι τὴν τῆς ῥητορικῆς δύναμιν ἅπασαν· αὐτὸς γὰρ καλῶς ὑφηγήσω.

Ε οἶσθα γὰρ δῆπου, ὅτι τὰ νεώρια ταῦτα καὶ τὰ τεῖχη τὰ Ἀθηναίων καὶ ἡ τῶν λιμένων κατασκευὴ ἐκ τῆς Θεμιστοκλέους συμβουλῆς γέγονε, τὰ δ' ἐκ τῆς Περικλέους, ἀλλ' οὐκ ἐκ τῶν δημιουργῶν. ΣΩ. Λέγεται ταῦτα, ᾧ Γοργία, περὶ Θεμιστοκλέους· Περικλέους δὲ καὶ αὐτὸς ἤκουον, ὅτε συνεβούλευεν ἡμῖν περὶ τοῦ διὰ μέ-

456 σου τείχους. ΓΟΡ. Καὶ ὅταν γέ τις αἴρεσις ἢ ᾧν δὴ σὺ ἔλεγες, ᾧ Σώκρατες, ὁρᾷς, ὅτι οἱ ῥήτορές εἰσιν οἱ συμβουλευόντες καὶ οἱ νικῶντες τὰς γνώμας περὶ τούτων. ΣΩ. Ταῦτα καὶ θαυμάζων, ᾧ Γοργία, πάλαι ἐρωτῶ τίς ποτε ἡ δύναμίς ἐστι τῆς ῥητορικῆς. δαιμονία γὰρ τις ἔμοιγε καταφαίνεται τὸ μέγεθος οὕτω σκοποῦντι.

CAP. XI. ΓΟΡ. Εἰ πάντα γε εἰδείης, ᾧ Σώκρατες, ὅτι, ὡς ἔπος εἰπεῖν, ἀπάσας τὰς δυνάμεις συλλαβοῦσα ὑφ' αὐτῇ ἔχει· μέγα δέ σοι τεκμήριον ἐρῶ· πολλάκις γὰρ ἤδη ἔγωγε μετὰ τοῦ ἀδελφοῦ καὶ μετὰ τῶν ἄλλων ἰατρῶν εἰσελθὼν παρά τινα τῶν καμνόντων οὐχὶ ἐθέλοντα ἢ φάρμακον πιεῖν ἢ τεμεῖν ἢ καῦσαι παρασχεῖν τῷ ἰατρῷ, οὐ δυναμένου τοῦ ἰατροῦ πεῖσαι, ἐγὼ ἔπεισα, οὐκ ἄλλη τέχνη ἢ τῇ ῥητορικῇ. Χ φημί δὲ καὶ εἰς πόλιν ὅποι βούλει ἐλθόντα ῥητορικὸν ἄνδρα καὶ ἰατρόν, εἰ δέοι λόγῳ διαγωνίζεσθαι ἐν ἐκκλησίᾳ ἢ ἐν ἄλλῳ

τινὶ συλλόγῳ, ὁπότερον δεῖ αἰρεθῆναι, ῥήτορα, C  
 ἢ ἱατρόν, οὐδαμοῦ ἂν φανῆναι τὸν ἱατρόν, ἀλλ'  
 αἰρεθῆναι ἂν τὸν εἰπεῖν δυνατόν, εἰ βούλοιο.  
 καὶ εἰ πρὸς ἄλλον γε δημιουργὸν ὄντιναοῦν  
 ἀγωνίζοιο, πείσειεν ἂν αὐτὸν ἐλέσθαι ὁ ῥητορι-  
 κὸς μᾶλλον ἢ ἄλλος ὅστισοῦν· οὐ γὰρ ἔστι περὶ  
 οὗτου οὐκ ἂν πιθανώτερον εἶποι ὁ ῥητορικὸς ἢ  
 ἄλλος ὅστισοῦν τῶν δημιουργῶν ἐν πλήθει. Ἡ  
 μὲν οὖν δύναμις τοσαύτη ἐστὶ καὶ τοιαύτη τῆς  
 τέχνης. δεῖ μέντοι, ὧ Σώκρατες, τῇ ῥητορικῇ  
 χρῆσθαι ὡσπερ καὶ τῇ ἄλλῃ πάσῃ ἀγωνίᾳ. καὶ D  
 γὰρ τῇ ἄλλῃ ἀγωνίᾳ οὐ τούτου ἔνεκα δεῖ πρὸς  
 ἅπαντας χρῆσθαι ἀνθρώπους, ὅτι ἔμαθε πυκτεύ-  
 ειν τε καὶ παγκρατιάζειν καὶ ἐν ὅπλοις μάχε-  
 σθαι, ὥστε κρείττων εἶναι καὶ φίλων καὶ ἐχθρῶν·  
 οὐ τούτου ἔνεκα τοὺς φίλους δεῖ τύπτειν οὐδὲ  
 κεντεῖν τε καὶ ἀποκτιννύναι. οὐδέ γε μὰ Δία  
 ἐάν τις εἰς παλαιστραν φοιτήσας, εὖ ἔχων τὸ  
 σῶμα καὶ πυκτικὸς γενόμενος, ἔπειτα τὸν πατέρα  
 τύπτῃ καὶ τὴν μητέρα ἢ ἄλλον τινὰ τῶν οἰκειῶν  
 ἢ τῶν φίλων, οὐ τούτου ἔνεκα δεῖ τοὺς παιδο- E  
 τρίβας καὶ τοὺς ἐν τοῖς ὅπλοις διδάσκοντας μά-  
 χεσθαι μισεῖν τε καὶ ἐκβάλλειν ἐκ τῶν πόλεων. X  
 ἐκεῖνοι μὲν γὰρ παρέδοσαν ἐπὶ τῷ δικαίῳ χρῆ-  
 σθαι τούτοις πρὸς τοὺς πολεμίους καὶ τοὺς ἀδι-  
 κοῦντας, ἀμυνομένους, μὴ ὑπάρχοντας· οἱ δὲ 457  
 μεταστρέψαντες χρῶνται τῇ ἰσχύϊ καὶ τῇ τέχνῃ  
 οὐκ ὀρθῶς. οὐκ οὖν οἱ διδάξαντες πονηροί, οὐδὲ  
 ἡ τέχνη οὔτε αἰτία οὔτε πονηρὰ τούτου ἔνεκά  
 ἐστίν, ἀλλ' οἱ μὴ χρῶμενοι, οἶμαι, ὀρθῶς. ὁ



αὐτὸς δὴ λόγος καὶ περὶ τῆς ῥητορικῆς. δυνα-  
 τὸς μὲν γὰρ πρὸς ἅπαντάς ἐστιν ὁ ῥήτωρ καὶ  
 περὶ παντὸς λέγειν, ὥστε πιθανώτερος εἶναι ἐν  
 τοῖς πλήθεσιν ἐμβραχὺ περὶ ὅτου ἂν βούληται.  
 B ἄλλ' οὐδέν τι μᾶλλον τούτου ἔνεκα δεῖ οὔτε τοὺς  
 ἰατροὺς τὴν δόξαν ἀφαιρεῖσθαι, ὅτι δύναίτο ἂν  
 τοῦτο ποιῆσαι, οὔτε τοὺς ἄλλους δημιουργοὺς,  
 ἀλλὰ δικαίως καὶ τῇ ῥητορικῇ χρῆσθαι, ὥσπερ  
 καὶ τῇ ἀγωνίᾳ. ἔὰν δέ, οἶμαι, ῥητορικὸς γενό-  
 μενός τις κᾶτα ταύτη τῇ δυνάμει καὶ τῇ τέχνῃ  
 ἀδικῇ, οὐ τὸν διδάξαντα δεῖ μισεῖν τε καὶ ἐκβάλ-  
 λειν ἐκ τῶν πόλεων. ἐκεῖνος μὲν γὰρ ἐπὶ δικαίᾳ

C χρεῖα παρέδωκεν, ὁ δ' ἐναντίως χρῆται. τὸν οὖν  
 οὐκ ὀρθῶς χρώμενον μισεῖν δίκαιον καὶ ἐκβάλ-  
 λειν καὶ ἀποκτιννύναι, ἀλλ' οὐ τὸν διδάξαντα.

CAP. XII. ΣΩ. Οἶμαι, ὦ Γοργία, καὶ σέ  
 ἔμπειρον εἶναι πολλῶν λόγων καὶ καθεωρακένας  
 ἐν αὐτοῖς τὸ τοιόνδε, ὅτι οὐ ῥαδίως δύνανται  
 περὶ ὧν ἂν ἐπιχειρήσωσι διαλέγεσθαι διορισάμε-  
 νοι πρὸς ἀλλήλους καὶ μαθόντες καὶ διδάξαντες  
 D ἑαυτοὺς οὕτω διαλύεσθαι τὰς συνουσίας, ἀλλ'  
 ἔὰν περὶ τοῦ ἀμφισβητήσωσι καὶ μὴ φῆ ὁ ἕτερος  
 τὸν ἕτερον ὀρθῶς λέγειν ἢ μὴ σαφῶς, χαλεπαί-  
 νουσί τε καὶ κατὰ φθόνον οἶονται τὸν ἑαυτῶν  
 λέγειν, φιλονεικοῦντας, ἀλλ' οὐ ζητοῦντας τὸ  
 προκείμενον ἐν τῷ λόγῳ. καὶ ἔνιοί γε τελευτῶν-  
 τες αἴσχιστα ἀπαλλάττονται, λαιδορηθέντες τε  
 καὶ εἰπόντες καὶ ἀκούσαντες περὶ σφῶν αὐτῶν  
 τοιαῦτα, οἷα καὶ τοὺς παρόντας ἄχθεσθαι ὑπὲρ  
 σφῶν αὐτῶν, ὅτι τοιούτων ἀνθρώπων ἠξίωσαν

ἀκροαταὶ γενέσθαι. Τοῦ δὴ ἔνεκα λέγω ταῦτα ; E  
ὅτι νῦν ἐμοὶ δοκεῖς σὺ οὐ πάννυ ἀκόλουθα λέγειν  
οὐδὲ σύμφωνα οἷς τὸ πρῶτον ἔλεγες περὶ τῆς  
ῥητορικῆς. φοβοῦμαι οὖν διελέγχειν σε, μὴ με  
ὑπολάβῃς οὐ πρὸς τὸ πρᾶγμα φιλονεικοῦντα λέ-  
γειν τοῦ καταφανὲς γενέσθαι, ἀλλὰ πρὸς σέ.  
ἐγὼ οὖν, εἰ μὲν καὶ σὺ εἶ τῶν ἀνθρώπων ὧν περ 458  
καὶ ἐγώ, ἠδέως ἂν σε διερωτῶην· εἰ δὲ μὴ, ἐώην  
ἂν. ἐγὼ δὲ τίτων εἰμί ; τῶν ἠδέως μὲν ἂν ἐλεγ-  
χθέντων, εἴ τι μὴ ἀληθὲς λέγω, ἠδέως δ' ἂν ἐλεγ-  
ξάντων, εἴ τίς τι μὴ ἀληθὲς λέγοι, οὐκ ἀηδέ-  
στερον μέντ' ἂν ἐλεγχθέντων ἢ ἐλεγχάντων· μεῖ-  
ζον γὰρ αὐτὸ ἀγαθὸν ἠγοῦμαι, ὅσῳ περ μεῖζον  
ἀγαθὸν ἐστὶν αὐτὸν ἀπαλλαγῆναι κακοῦ τοῦ με-  
γίστου ἢ ἄλλον ἀπαλλάξαι. οὐδὲν γὰρ οἶμαι το-  
σοῦτον κακὸν εἶναι ἀνθρώπῳ, ὅσον δόξα ψευδῆς B  
περὶ ὧν τυγχάνει νῦν ἡμῖν ὁ λόγος ὧν. εἰ μὲν  
οὖν καὶ σὺ φῆς τοιοῦτος εἶναι, διαλεγώμεθα· εἰ  
δὲ καὶ δοκεῖ χρῆναι ἐᾶν, ἐῶμεν ἤδη χαίρειν  
καὶ διαλύωμεν τὸν λόγον. ΓΟΡ. Ἀλλὰ φημί  
μὲν ἔγωγε, ὦ Σώκρατες, καὶ αὐτὸς τοιοῦτος εἶ-  
ναι, οἷον σὺ ὑφηγεῖ· ἴσως μέντοι χρῆν ἐννοεῖν  
καὶ τὸ τῶν παρόντων. πάλαι γάρ τοι, πρὶν καὶ  
ὑμᾶς ἐλθεῖν, ἐγὼ τοῖς παροῦσι πολλὰ ἐπεδειξά- C  
μην, καὶ νῦν ἴσως πόρρω ἀποτενοῦμεν, ἣν δια-  
λεγώμεθα. σκοπεῖν οὖν χρῆ καὶ τὸ τούτων, μὴ  
τινας αὐτῶν κατέχωμεν βουλομένους τι καὶ ἄλλο  
πράττειν.

CAP. XIII. ΧΑΙ. Τοῦ μὲν θορύβου, ὦ Γορ-  
γία τε καὶ Σώκρατες, αὐτοὶ ἀκούετε τούτων τῶν

ἀνδρῶν, βουλομένων ἀκούειν, ἐάν τι λέγητε·  
 ἐμοὶ δ' οὖν καὶ αὐτῷ μὴ γένοιτο τοσαύτη ἀσχο-  
 λία, ὥστε τοιούτων λόγων καὶ οὕτω λεγομένων  
 D ἀφεμένῳ προὔργιαίτερόν τι γενέσθαι ἄλλο πράτ-  
 τειν. ΚΑΛ. Νῆ τοὺς θεοὺς, ὧ Χαιρεφῶν.  
 καὶ μὲν δὴ καὶ αὐτὸς πολλοῖς ἤδη λόγοις παρα-  
 γενόμενος οὐκ οἶδ' εἰ πώποτε ἦσθην οὕτως, ὥσ-  
 περ νυνί, ὥστ' ἔμοιγε, κὰν τὴν ἡμέραν ὅλην ἐθέ-  
 λητε διαλέγεσθαι, χαριεῖσθε. ΣΩ. Ἄλλὰ μὴν,  
 ὧ Καλλίκλεις, τό γ' ἐμὸν οὐδὲν κωλύει, εἴπερ  
 ἐθέλει Γοργίας. ΓΟΡ. Αἰσχρὸν δὴ τὸ λοιπόν,  
 ὧ Σώκρατες, γίνεταί ἐμέ γε μὴ ἐθέλιν, καὶ  
 E ταῦτα αὐτὸν ἐπαγγειλάμενον ἐρωτᾶν ὅ τι τις  
 βούλεται. ἀλλ' εἰ δοκεῖ τουτοισί, διαλέγον τε  
 καὶ ἐρώτα ὅ τι βούλει. ΣΩ. Ἄκουε δὴ, ὧ  
 Γοργία, ἃ θαυμάζω ἐν τοῖς λεγομένοις ὑπὸ σοῦ·  
 ἴσως γάρ τοι σοῦ ὀρθῶς λέγοντος ἐγὼ οὐκ ὀρθῶς  
 ὑπολαμβάνω. ρητορικὸν φῆς ποιεῖν οἷός τ' εἶ-  
 ναι, ἐάν τις βούληται παρὰ σοῦ μανθάνειν ;  
 ΓΟΡ. Ναί. ΣΩ. Οὐκοῦν περὶ πάντων ὥστ'  
 459 ἐν ὄχλῳ πιθανὸν εἶναι, οὐ διδάσκοντα, ἀλλὰ πεί-  
 θοντα ; ΓΟΡ. Πάνυ μὲν οὖν. ΣΩ. Ἐλεγεσ  
 τοι νῦν δὴ ὅτι καὶ περὶ τοῦ ὑγιεινοῦ τοῦ ἱατροῦ  
 πιθανώτερος ἔσται ὁ ῥήτωρ. ΓΟΡ. Καὶ γὰρ  
 ἔλεγον, ἐν γε ὄχλῳ. ΣΩ. Οὐκ οὖν τὸ ἐν ὄχλῳ  
 τοῦτιό ἐστιν ἐν τοῖς μὴ εἰδόσιν ; οὐ γὰρ δήπου ἐν  
 γε τοῖς εἰδόσι τοῦ ἱατροῦ πιθανώτερος ἔσται.  
 ΓΟΡ. Ἀληθῆ λέγεις. ΣΩ. Οὐκοῦν εἴπερ τοῦ  
 ἱατροῦ πιθανώτερος ἔσται, τοῦ εἰδότος πιθανώ-  
 B τερος γίνεταί ; ΓΟΡ. Πάνυ γε. ΣΩ. Οὐκ

ιατρός γε ὢν· ἦ γάρ; ΓΟΡ. Ναί. ΣΩ. Ὁ δὲ μὴ ἱατρός γε δήπου ἀνεπιστήμων ὢν ὁ ἱατρός ἐπιστήμων. ΓΟΡ. Δῆλον ὅτι. ΣΩ. Ὁ οὐκ εἰδὼς ἄρα τοῦ εἰδότος ἐν οὐκ εἰδόσι πιθανώτερος ἔσται, ὅταν ὁ ῥήτωρ τοῦ ἱατροῦ πιθανώτερος ᾖ. τοῦτο συμβαίνει, ἢ ἄλλο τι; ΓΟΡ. Τοῦτο ἐνταῦθά γε συμβαίνει. ΣΩ. Οὐκοῦν καὶ περὶ τὰς ἄλλας ἀπάσας τέχνας ὡσαύτως ἔχει ὁ ῥήτωρ καὶ ἡ ῥητορική· αὐτὰ μὲν τὰ πράγματα οὐδὲν δεῖ αὐτὴν εἰδέναι ὅπως ἔχει, μηχανὴν δέ C  
τινα πειθοῦς εὗρηκένας, ὥστε φαίνεσθαι τοῖς οὐκ εἰδόσι μᾶλλον εἰδέναι τῶν εἰδότων.

CAP. XIV. ΓΟΡ. Οὐκοῦν πολλὴ ῥαστώνη, ὃ Σώκρατες, γίνεται, μὴ μαθόντα τὰς ἄλλας τέχνας, ἀλλὰ μίαν ταύτην, μηδὲν ἐλαττοῦσθαι τῶν δημιουργῶν; ΣΩ. Εἰ μὲν ἐλαττοῦται ἢ μὴ ἐλαττοῦται ὁ ῥήτωρ τῶν ἄλλων διὰ τὸ οὕτως ἔχειν, αὐτίκα ἐπισκεψόμεθα, εἴαν τι ἡμῖν πρὸς λόγου ᾖ· νῦν δὲ τόδε πρότερον σκεψόμεθα, ἄρα τυγχάνει περὶ τὸ δίκαιον καὶ τὸ ἀδικον καὶ τὸ αἰσχρὸν καὶ τὸ καλὸν καὶ ἀγαθὸν καὶ κακὸν οὕτως ἔχων ὁ ῥητορικός ὡς περὶ τὸ ὑγιεινὸν καὶ περὶ τὰ ἄλλα ὢν αἱ ἄλλαι τέχναι, αὐτὰ μὲν οὐκ εἰδὼς, τί ἀγαθὸν ἢ τί κακὸν ἔστιν, ἢ τί καλὸν ἢ τί αἰσχρὸν, ἢ δίκαιον ἢ ἀδικον, πειθῶ δὲ περὶ αὐτῶν μεμηχανημένος, ὥστε δοκεῖν εἰδέναι οὐκ εἰδὼς ἐν οὐκ εἰδόσι μᾶλλον τοῦ E  
εἰδότος; ἢ ἀνάγκη εἰδέναι, καὶ δεῖ προεπιστάμενον ταῦτα ἀφικέσθαι παρὰ σὲ τὸν μέλλοντα μαθήσεσθαι τὴν ῥητορικήν; εἰ δὲ μή, σὺ ὁ τῆς



ῥητορικῆς διδάσκαλος τούτων μὲν οὐδὲν διδάξεις  
 τὸν ἀφικνούμενον· οὐ γὰρ σὸν ἔργον· ποιήσεις  
 δ' ἐν τοῖς πολλοῖς δοκεῖν εἰδέναί αὐτὸν τὰ τοι-  
 αῦτα οὐκ εἰδότα καὶ δοκεῖν ἀγαθὸν εἶναι οὐκ  
 ὄντα; ἢ τὸ παράπαν οὐχ οἷός τε ἔσει αὐτὸν  
 διδάξαι τὴν ῥητορικὴν, εἰ μὴ προειδῆ περὶ τού-  
 των τὴν ἀλήθειαν; ἢ πῶς τὰ τοιαῦτα ἔχει, ὧ  
 460 Γοργία; καὶ πρὸς Διός, ὥσπερ ἄρτι εἶπες, ἀπο-  
 καλύψας τῆς ῥητορικῆς εἰπέ τίς ποθ' ἢ δύναμίς  
 ἐστίν. ΓΟΡ. Ἄλλ' ἐγὼ μὲν οἶμαι, ὧ Σώκρα-  
 τες, εἰ μὴ τύχη μὴ εἰδώς, καὶ ταῦτα παρ' ἐμοῦ  
 μαθήσεται. ΣΩ. Ἐχε δὴ· καλῶς γὰρ λέγεις.  
 εἰ μὴ περ ῥητορικὸν σύ τινα ποιήσης, ἀνάγκη αὐ-  
 τὸν εἰδέναί τὰ δίκαια καὶ τὰ ἀδίκαια ἦτοι πρότε-  
 ρόν γε ἢ ὕστερον μαθόντα παρὰ σοῦ. ΓΟΡ.  
 Β Πάνυ γε. ΣΩ. Τί οὖν; ὁ τὰ τεκτονικὰ μεμα-  
 θηκῶς τεκτονικός, ἢ οὐ; ΓΟΡ. Ναί. ΣΩ.  
 Οὐκοῦν καὶ ὁ τὰ μουσικὰ μουσικός; ΓΟΡ.  
 Ναί. ΣΩ. Καὶ ὁ τὰ ἰατρικὰ ἰατρικός; καὶ  
 τᾶλλα οὕτω κατὰ τὸν αὐτὸν λόγον, ὁ μεμαθηκῶς  
 ἕκαστα τοιοῦτός ἐστιν, οἷον ἢ ἐπιστήμη ἕκαστον  
 ἀπεργάζεται; ΓΟΡ. Πάνυ γε. ΣΩ. Οὐκοῦν  
 κατὰ τοῦτον τὸν λόγον καὶ ὁ τὰ δίκαια μεμαθη-  
 κῶς δίκαιος; ΓΟΡ. Πάντως δήπου. ΣΩ. Ὅ  
 C δὲ δίκαιος δίκαιά που πράττει. ΓΟΡ. Ναί.  
 ΣΩ. Οὐκοῦν ἀνάγκη [τὸν ῥητορικὸν δίκαιον  
 εἶναι], τὸν [δὲ] δίκαιον δίκαια βούλεσθαι πράτ-  
 τειν; ΓΟΡ. Φαίνεται γε. ΣΩ. Οὐδέποτε  
 ἄρα βουλήσεται ὁ γε δίκαιος ἀδικεῖν. ΓΟΡ.  
 Ἀνάγκη. ΣΩ. Τὸν δὲ ῥητορικὸν ἀνάγκη ἐκ

τοῦ λόγου δίκαιον εἶναι. ΓΟΡ. Ναί. ΣΩ. Οὐδέποτε ἄρα βουλήσεται ὁ ρητορικὸς ἀδικεῖν. ΓΟΡ. Οὐ φαίνεται γε.

CAP. XV. ΣΩ. Μέμνησαι οὖν λέγων ὀλίγω D πρότερον, ὅτι οὐ δεῖ τοῖς παιδοτρύβαις ἐγκαλεῖν οὐδ' ἐκβάλλειν ἐκ τῶν πόλεων, εἰὰν ὁ πύκτης τῆ πνυκτικῆ [μὴ καλῶς] χρῆταί τε καὶ ἀδικῆ; ὡσαύτως δὲ οὕτω καὶ εἰὰν ὁ ῥήτωρ τῆ ρητορικῆ ἀδίκως χρῆται, μὴ τῷ διδάξαντι ἐγκαλεῖν μηδὲ ἐξελαύνειν ἐκ τῆς πόλεως, ἀλλὰ τῷ ἀδικοῦντι καὶ οὐκ ὀρθῶς χρωμένῳ τῆ ρητορικῆ; ἐρρήθη ταῦτα, ἦ οὐ; ΓΟΡ. Ἐρρήθη. ΣΩ. Νῦν δέ γε ὁ αὐτὸς οὗτος φαίνεται, ὁ ρητορικὸς, οὐκ ἂν ποτε E ἀδικήσας. ἦ οὐ; ΓΟΡ. Φαίνεται. ΣΩ. Καὶ ἐν τοῖς πρώτοις γε, ὃ Γοργία, λόγοις ἐλέγετο, ὅτι ἡ ρητορικὴ περὶ λόγους εἶη οὐ τοὺς τοῦ ἀρτίου καὶ περιττοῦ, ἀλλὰ τοὺς τοῦ δικαίου καὶ ἀδίκου. ἦ γάρ; ΓΟΡ. Ναί. ΣΩ. Ἐγὼ τοίνυν σου τότε ταῦτα λέγοντος ὑπέλαβον, ὡς οὐδέποτε ἂν εἶη ἡ ρητορικὴ ἀδικὸν πράγμα, ὃ γ' ἀεὶ περὶ δικαιοσύνης τοὺς λόγους ποιεῖται· ἐπειδὴ δὲ ὀλίγον ὕστερον ἔλεγες, ὅτι ὁ ῥήτωρ τῆ ρητορικῆ καὶ ἀδίκως χρῆτο, οὕτω θαυμάσας καὶ ἠγησάμενος 461 οὐ συνάδειν τὰ λεγόμενα ἐκείνους εἶπον τοὺς λόγους, ὅτι, εἰ μὲν κέρδος ἠγοῖο εἶναι τὸ ἐλέγχεσθαι, ὡσπερ ἐγὼ, ἀξίον εἶη διαλέγεσθαι, εἰ δὲ μή, εἰὼν χαίρειν. ὕστερον δὲ ἡμῶν ἐπισκοπούμενων, ὁρᾶς δὴ καὶ αὐτός, ὅτι αὐτὸ ὁμολογεῖται τὸν ρητορικὸν ἀδύνατον εἶναι ἀδίκως χρῆσθαι τῆ ρητορικῆ καὶ ἐθέλειν ἀδικεῖν. ταῦτα οὖν ὅπη ποτὲ



B ἔχει, μὰ τὸν κύνα, ὦ Γοργία, οὐκ ὀλίγης συνουσίας ἐστίν, ὥστε ἱκανῶς διασκέψασθαι.

CAP. XVI. ΠΩΛ. Τί δαί, ὦ Σώκρατες; οὕτω καὶ σὺ περὶ τῆς ρητορικῆς δοξάζεις, ὥσπερ νῦν λέγεις; ἢ οἶει, ὅτι Γοργίας ἠσχύνθη σοι μὴ προσομολογήσαι τὸν ῥητορικὸν ἄνδρα μὴ οὐχὶ καὶ τὰ δίκαια εἰδέναι καὶ τὰ καλὰ καὶ τὰ ἀγαθά, καὶ ἐὰν μὴ ἔλθῃ ταῦτα εἰδὼς παρ' αὐτόν, C αὐτὸς διδάξειν — ἔπειτα ἐκ ταύτης ἴσως τῆς ὁμολογίας ἐναντίον τι συνέβη ἐν τοῖς λόγοις, τοῦθ' ὃ δὴ ἀγαπᾶς, αὐτὸς ἀγαγὼν ἐπὶ τοιαῦτα ἐρωτήματα. ἐπεὶ τίνα οἶει ἀπαρνήσεσθαι μὴ οὐχὶ καὶ αὐτὸν ἐπίστασθαι τὰ δίκαια καὶ ἄλλους διδάξειν; ἀλλ' εἰς τὰ τοιαῦτα ἄγειν πολλὴ ἀγροικία ἐστὶ τοὺς λόγους. ΣΩ. ὦ κάλλιστε Πῶλε, ἀλλὰ τοι ἐξεπίτηδες κτώμεθα ἑταίρους καὶ υἱεῖς, ἵνα, ἐπειδὰν αὐτοὶ πρεσβύτεροι γιγνόμενοι σφαλλώμεθα, παρόντες ὑμεῖς οἱ νεώτεροι ἐπα- D νορθοῖτε ἡμῶν τὸν βίον καὶ ἐν ἔργοις καὶ ἐν λόγοις. καὶ νῦν εἴ τι ἐγὼ καὶ Γοργίας ἐν τοῖς λόγοις σφαλλόμεθα, σὺ παρῶν ἐπανόρθου· δίκαιος δ' εἶ. καὶ ἐγὼ ἐθέλω τῶν ὁμολογημένων εἶ τί σοι δοκεῖ μὴ καλῶς ὁμολογήσθαι, ἀναθέσθαι ὃ τι ἂν σὺ βούλῃ, ἐὰν μοι ἐν μόνον φυλάτῃς. ΠΩΛ. Τί τοῦτο λέγεις; ΣΩ. Τὴν μακρολογίαν, ὦ Πῶλε, ἣν καθεύρξης, ἣ τὸ πρῶτον ἐπεχείρησας χρῆσθαι. ΠΩΛ. Τί δαί; οὐκ ἐξέ- E σται μοι λέγειν ὅποσα ἂν βούλωμαι; ΣΩ. Δεινὰ μέντ' ἂν πάθοις, ὦ βέλτιστε, εἰ Ἀθήναζε ἀφικόμενος, οὗ τῆς Ἑλλάδος πλείστη ἐστὶν ἐξου-

σία τοῦ λέγειν, ἔπειτα σὺ ἐνταῦθα τούτου μόνος ἀτυχήσῃς. ἀλλὰ ἀντίθεος τοι· “ Σοῦ μακρὰ λέγοντος καὶ μὴ ἐθέλοντος τὸ ἐρωτώμενον ἀποκρίνεσθαι, οὐ δεινὰ ἂν αὖ ἐγὼ πάθοιμι, εἰ μὴ ἐξέσται μοι ἀπιέναι καὶ μὴ ἀκούειν σου;” ἀλλ’ εἴ<sup>462</sup> τι κήδει τοῦ λόγον τοῦ εἰρημένου καὶ ἐπανορθώσασθαι αὐτὸν βούλει, ὥσπερ νῦν δὴ ἔλεγον, ἀναθέμενος ὅ τι σοι δοκεῖ, ἐν τῷ μέρει ἐρωτῶν τε καὶ ἐρωτώμενος, ὥσπερ ἐγὼ τε καὶ Γοργίας, ἔλεγχέ τε καὶ ἐλέγχου. φῆς γὰρ δήπου καὶ σὺ ἐπίστασθαι ἅπερ Γοργίας. ἢ οὐ; ΠΩΛ. Ἐγωγε. ΣΩ. Οὐκοῦν καὶ σὺ κελεύεις σαυτὸν ἐρωτᾶν ἐκάστοτε ὅ τι ἂν τις βούληται, ὡς ἐπιστάμενος ἀποκρίνεσθαι; ΠΩΛ. Πάνυ μὲν οὖν. Β ΣΩ. Καὶ νῦν δὴ τούτων ὀπότερον βούλει ποίει· ἐρώτα, ἢ ἀποκρίνου.

ΣΑΡ. XVII. ΠΩΛ. Ἄλλὰ ποιήσω ταῦτα. καὶ μοι ἀπόκριναι, ὃ Σώκρατες. ἐπειδὴ Γοργίας ἀπορεῖν σοι δοκεῖ περὶ τῆς ῥητορικῆς, σὺ αὐτὴν τίνα φῆς εἶναι; ΣΩ. Ἄρα ἐρωτᾶς ἤντινα τέχνην φημὶ εἶναι; ΠΩΛ. Ἐγωγε. ΣΩ. Οὐδεμία ἔμοιγε δοκεῖ, ὃ Πῶλε, ὡς γε πρὸς σὲ τᾶληθῆ εἰρηῆσθαι. ΠΩΛ. Ἄλλὰ τί σοι δοκεῖ ἡ ῥητορικὴ εἶναι; ΣΩ. Πραῖγμα, ὃ φῆς σὺ ποιῆσαι τέχνην ἐν τῷ συγγράμματι, ὃ ἐγὼ ἔναγχος ἀνέγνων. ΠΩΛ. Τί τοῦτο λέγεις; ΣΩ. Ἐμπειρίαν ἔγωγέ τινα. ΠΩΛ. Ἐμπειρία ἄρα σοι δοκεῖ ἡ ῥητορικὴ εἶναι; ΣΩ. Ἐμοιγε, εἰ μή τι σὺ ἄλλο λέγεις. ΠΩΛ. Τίνος ἐμπειρία; ΣΩ. Χάριτός τινος καὶ ἡδονῆς ἀπεργασίας.

ΠΩΔ. Οὐκοῦν καλόν σοι δοκεῖ ἢ ῥητορικὴ εἶναι, χαρίζεσθαι οἷόν τ' εἶναι ἀνθρώποις; ΣΩ. Τί δέ, ὦ Πῶλε; ἤδη πέπυσαι παρ' ἐμοῦ ὅ τι  
 D φημί αὐτὴν εἶναι, ὥστε τὸ μετὰ τοῦτο ἐρωτᾶς, εἰ οὐ καλὴ μοι δοκεῖ εἶναι; ΠΩΔ. Οὐ γὰρ πέπυσμαι, ὅτι ἐμπειρίαν τινὰ αὐτὴν φηῖς εἶναι; ΣΩ. Βούλει οὖν, ἐπειδὴ τιμᾶς τὸ χαρίζεσθαι, σμικρόν τί μοι χαρίσασθαι; ΠΩΔ. Ἐγώ γε. ΣΩ. Ἐροῦ νῦν με, ὀψοποιία ἦτις μοι δοκεῖ τέχνη εἶναι. ΠΩΔ. Ἐρωτῶ δὴ, τίς τέχνη ὀψοποιία; ΣΩ. Οὐδεμία, ὦ Πῶλε. ΠΩΔ. Ἄλλὰ τί; φάθι. ΣΩ. Φημί δὴ, ἐμπειρία τις.  
 E ΠΩΔ. Τίνος; φάθι. ΣΩ. Φημί δὴ, χάριτος καὶ ἡδονῆς ἀπεργασίας, ὦ Πῶλε. ΠΩΔ. Ταῦτόν δ' ἐστὶν ὀψοποιία καὶ ῥητορικὴ; ΣΩ. Οὐδαμῶς γε, ἀλλὰ τῆς αὐτῆς ἐπιτηδεύσεως μόριον. ΠΩΔ. Τίνος λέγεις ταύτης; ΣΩ. Μὴ ἀγροικότερον ἢ τὸ ἀληθὲς εἰπεῖν· ὁκνῶ γὰρ Γοργίου ἐνεκα λέγειν, μὴ οἴηταί με διακωμῶδειν  
 463 τὸ ἑαυτοῦ ἐπιτήδευμα. ἐγὼ δέ εἰ μὲν τοῦτο ἐστὶν ἢ ῥητορικὴ ἢν Γοργίας ἐπιτηδεύει οὐκ οἶδα· καὶ γὰρ ἄρτι ἐκ τοῦ λόγου οὐδὲν ἡμῖν καταφανὲς ἐγένετο τί ποτε οὗτος ἡγεῖται· ὃ δ' ἐγὼ καλῶ τὴν ῥητορικὴν, πράγματός τινός ἐστι μόριον οὐδενὸς τῶν καλῶν. ΓΟΡ. Τίνος, ὦ Σώκρατες; εἰπέ, μηδὲν ἐμὲ αἰσχυνθείς.

CAP. XVIII. ΣΩ. Δοκεῖ τοίνυν μοι, ὦ Γοργία, εἶναί τι ἐπιτήδευμα τεχνικὸν μὲν οὐ, ψυχῆς δὲ στοχαστικῆς καὶ ἀνδρείας καὶ φύσει δεινῆς  
 B προσομιλεῖν τοῖς ἀνθρώποις· καλῶ δὲ αὐτοῦ ἐγὼ

τὸ κεφάλαιον κολακείαν. ταύτης μοι δοκεῖ τῆς ἐπιτηδεύσεως πολλὰ μὲν καὶ ἄλλα μόρια εἶναι, ἐν δὲ καὶ ἡ ὀψοποιική· ὃ δοκεῖ μὲν εἶναι τέχνη, ὡς δὲ ὁ ἐμὸς λόγος, οὐκ ἔστι τέχνη, ἀλλ' ἐμπειρία καὶ τριβή. ταύτης μόριον καὶ τὴν ῥητορικὴν ἐγὼ καλῶ καὶ τὴν γε κομμωτικὴν καὶ τὴν σοφιστικὴν, τέτταρα ταῦτα μόρια ἐπὶ τέτταρσι πράγμασιν. εἰ οὖν βούλεται Πῶλος πυνθάνεσθαι, πυνθανέσθω· οὐ γὰρ πω πέπυσται ὁποῖόν φημι ἐγὼ τῆς κολακείας μόριον εἶναι τὴν ῥητορικὴν ἀλλ' αὐτὸν λέληθα οὐπω ἀποκεκριμένος, ὃ δὲ ἐπανερωτῶ, εἰ οὐ καλὸν ἡγοῦμαι εἶναι. ἐγὼ δὲ αὐτῷ οὐκ ἀποκρινοῦμαι πρότερον εἴτε καλὸν εἴτε αἰσχρὸν ἡγοῦμαι εἶναι τὴν ῥητορικὴν, πρὶν ἂν πρῶτον ἀποκρίνωμαι ὃ τι ἐστίν. οὐ γὰρ δίκαιον, ὦ Πῶλε· ἀλλ' εἴπερ βούλει πυθέσθαι, ἐρώτα ὁποῖον μόριον τῆς κολακείας φημι εἶναι τὴν ῥητορικὴν. ΠΩΛ. Ἐρωτῶ δὴ, καὶ ἀποκρίναι, ὁποῖον μόριον. ΣΩ. Ἄρ' οὖν ἂν μάθοις ἀποκριναμένου; ἔστι γὰρ ἡ ῥητορικὴ κατὰ τὸν ἐμὸν λόγον πολιτικῆς μορίου εἰδῶλον. ΠΩΛ. Τί οὖν; καλὸν ἢ αἰσχρὸν λέγεις αὐτὴν εἶναι; ΣΩ. Αἰσχρὸν ἐγώ γε· τὰ γὰρ κακὰ αἰσχρὰ καλῶ· ἐπειδὴ δεῖ σοι ἀποκρίνασθαι, ὡς ἤδη εἰδότε ἃ ἐγὼ λέγω. ΓΟΡ. Μὰ τὸν Δία, ὦ Σώκρατες, ἀλλ' ἐγὼ οὐδὲ αὐτὸς συνίημι ὃ τι λέγεις. ΣΩ. Εἰκότως γε, ὦ Γοργία· οὐδὲν γὰρ πω σαφὲς λέγω, Πῶλος δὲ ὅδε νέος ἐστὶ καὶ ὀξύς. ΓΟΡ. Ἀλλὰ τοῦτον μὲν ἔα, ἐμοὶ δ' εἰπέ πῶς λέγεις πολιτικῆς μορίου εἰδῶλον εἶναι τὴν ῥητορικὴν. ΣΩ.

Ἄλλ' ἐγὼ πειράσομαι φράσαι ὃ γέ μοι φαίνεται εἶναι ἢ ῥητορική· εἰ δὲ μὴ τυγχάνει ὄν τοῦτο, 461 Πῶλος ὅδε ἐλέγξει. σῶμά που καλεῖς τι καὶ ψυχὴν; ΓΟΡ. Πῶς γὰρ οὐ; ΣΩ. Οὐκοῦν καὶ τούτων οἶει τινὰ εἶναι ἑκατέρου εὐεξίαν; ΓΟΡ. Ἐγωγε. ΣΩ. Τί δέ; δοκοῦσαν μὲν εὐεξίαν, οὔσαν δ' οὐ; οἷον τοιόνδε λέγω· πολλοὶ δοκοῦσιν εὖ ἔχειν τὰ σώματα, οὓς οὐκ ἂν ῥαδίως αἰσθοιτό τις, ὅτι οὐκ εὖ ἔχουσιν, ἄλλος ἢ ἰατρός τε καὶ τῶν γυμναστικῶν τις. ΓΟΡ. Ἀληθῆ λέγεις. ΣΩ. Τὸ τοιοῦτον λέγω καὶ ἐν σώματι εἶναι καὶ ἐν ψυχῇ, ὃ τι ποιεῖ δοκεῖν μὲν B εὖ ἔχειν τὸ σῶμα καὶ τὴν ψυχὴν, ἔχει δὲ οὐδὲν μᾶλλον. ΓΟΡ. Ἐστι ταῦτα.

CAP. XIX. ΣΩ. Φέρε δὴ σοι, ἔάν δύνωμαι, σαφέστερον ἐπιδείξω ὃ λέγω. Δνοῖν ὄντοιν τοῖν πραγμάτοιιν δύο λέγω τέχνας· τὴν μὲν ἐπὶ τῇ ψυχῇ πολιτικὴν καλῶ, τὴν δὲ ἐπὶ σώματι μίαν μὲν οὕτως ὀνομάσαι οὐκ ἔχω σοι, μιᾶς δὲ οὔσης τῆς τοῦ σώματος θεραπείας δύο μόρια λέγω, τὴν μὲν γυμναστικὴν, τὴν δὲ ἰατρικὴν. τῆς δὲ πολιτικῆς ἀντίστροφον μὲν τῇ γυμναστικῇ τὴν νομοθετικὴν, ἀντίστροφον δὲ τῇ ἰατρικῇ τὴν δικαιο- C σύνην. ἐπικοινωνοῦσι μὲν δὴ ἀλλήλαις, ἅτε περὶ τὸ αὐτὸ οὔσαι, ἑκάτεραι τούτων, ἢ τε ἰατρικὴ τῇ γυμναστικῇ καὶ ἢ δικαιοσύνη τῇ νομοθετικῇ· ὅμως δὲ διαφέρουσί τι ἀλλήλων. τειτάρων δὴ τούτων οὐσῶν, καὶ ἀεὶ πρὸς τὸ βέλτιστον θεραπευουσῶν, τῶν μὲν τὸ σῶμα, τῶν δὲ τὴν ψυχὴν, ἢ κολακευτικὴ αἰσθομένη, οὐ γνοῦσα λέγω ἀλλὰ



στοχασαμένη, τέτραχα ἑαυτὴν διανείμασα, ὑποδύσα ὑπὸ ἕκαστον τῶν μορίων, προσποιεῖται εἶδναι τοῦτο, ὅπερ ὑπέδν, καὶ τοῦ μὲν βελτίστου οὐδὲν φροντίζει, τῷ δὲ αἰεὶ ἡδίστῳ θηρεύεται τὴν ἀνοίαν καὶ ἔξαπατᾶ, ὥστε δοκεῖ πλείστου ἀξία εἶναι. ὑπὸ μὲν οὖν τὴν ἰατρικὴν ἢ ὀψοποικὴν ὑποδέδυκε, καὶ προσποιεῖται τὰ βέλτιστα σιτία τῷ σώματι εἰδέναι, ὥστ', εἰ δέοι ἐν παισὶ διαγωνίζεσθαι ὀψοποιὸν τε καὶ ἰατρὸν ἢ ἐν ἀνδράσιν οὕτως ἀνοήτοις ὥσπερ οἱ παῖδες, πότερος ἐπαῖει περὶ τῶν χρηστῶν σιτίων καὶ πονηρῶν, ὁ ἰατρὸς ἢ ὁ ὀψοποιός, λιμῶ ἂν ἀποθανεῖν τὸν ἰατρὸν. Εκολακείαν μὲν οὖν αὐτὸ καλῶ, καὶ αἰσχρὸν φημι εἶναι τὸ τοιοῦτον, ὃ Πῶλε, — τοῦτο γὰρ πρὸς σέ 465 λέγω, — ὅτι τοῦ ἡδέος στοχάζεται ἀνευ τοῦ βελτίστου· τέχνην δὲ αὐτὴν οὐ φημι εἶναι, ἀλλ' ἐμπειρίαν, ὅτι οὐκ ἔχει λόγον οὐδένα ἃ προσφέρει ὅποι' ἄττα τὴν φύσιν ἐστίν, ὥστε τὴν αἰτίαν ἑκάστου μὴ ἔχειν εἰπεῖν. ἐγὼ δὲ τέχνην οὐ καλῶ ὃ ἂν ἦ ἄλογον πρᾶγμα. τούτων δὲ πέρι εἰ ἀμφισβητεῖς, ἐθέλω ὑποσχεῖν λόγον.

CAP. XX. Τῇ μὲν οὖν ἰατρικῇ, ὥσπερ λέγω, ἢ ὀψοποικῇ κολακεία ὑπόκειται· τῇ δὲ γυμναστικῇ κατὰ τὸν αὐτὸν τρόπον τοῦτον ἢ κομμωτική, κακοῦργός τε οὔσα καὶ ἀπατηλὴ καὶ ἀγεννῆς καὶ ἀνελεύθερος, σχήμασι καὶ χρώμασι καὶ λειότησι καὶ ἐσθήσει ἀπατῶσα, ὥστε ποιεῖν ἀλλότριον κάλλος ἐφελκομένους τοῦ οἰκείου τοῦ διὰ τῆς γυμναστικῆς ἀμελεῖν. ἴν' οὖν μὴ μακρολογῶ, ἐθέλω σοι εἰπεῖν ὥσπερ οἱ γεωμέτραι — ἡδη



γὰρ ἂν ἴσως ἀκολουθήσαις — ὅτι ὁ κομμωτικὴ  
 C πρὸς γυμναστικὴν, τοῦτο ὀψοποικὴ πρὸς ἰατρι-  
 κήν. μᾶλλον δὲ ἴδδε, ὅτι ὁ κομμωτικὴ πρὸς γυ-  
 μναστικὴν, τοῦτο σοφιστικὴ πρὸς νομοθετικὴν,  
 καὶ ὅτι ὁ ὀψοποικὴ πρὸς ἰατρικὴν, τοῦτο ρητο-  
 ρικὴ πρὸς δικαιοσύνην. ὅπερ μέντοι λέγω, διέ-  
 στηκε μὲν οὕτω φύσει· ἅτε δ' ἐγγυὺς ὄντων φύ-  
 ρονται ἐν τῷ αὐτῷ καὶ περὶ ταῦτα σοφισταὶ καὶ  
 ῥήτορες, καὶ οὐκ ἔχουσιν ὅ τι χρήσονται οὔτε  
 αὐτοὶ ἑαυτοῖς οὔτε οἱ ἄλλοι ἄνθρωποι τούτοις.  
 D καὶ γὰρ ἂν, εἰ μὴ ἡ ψυχὴ τῷ σώματι ἐπεστιάται,  
 ἀλλ' αὐτὸ αὐτῷ, καὶ μὴ ὑπὸ ταύτης κατεθεωρεῖ-  
 το καὶ διεκρίνεται ἢ τε ὀψοποικὴ καὶ ἢ ἰατρικὴ,  
 ἀλλ' αὐτὸ τὸ σῶμα ἔκρινε σταθμώμενον ταῖς  
 χάρισι ταῖς πρὸς αὐτό, τὸ τοῦ Ἀναξαγόρου ἂν  
 πολὺ ἦν, ὃ φίλε Πῶλε· σὺ γὰρ τούτων ἔμπει-  
 ρος· ὁμοῦ ἂν πάντα χρήματα ἐφύρετο ἐν τῷ  
 αὐτῷ, ἀκρίτων ὄντων τῶν τε ἰατρικῶν καὶ ὑγιει-  
 νῶν καὶ ὀψοποικῶν. ὁ μὲν οὖν ἐγὼ φημι τὴν  
 ρητορικὴν εἶναι, ἀκήκοας· ἀντίστροφον ὀψοποι-  
 E ίας ἐν ψυχῇ, ὡς ἐκεῖνο ἐν σώματι. Ἴσως μὲν  
 οὖν ἄτοπον πεποίηκα, ὅτι σε οὐκ ἔων μακροῦς  
 λόγους λέγειν αὐτὸς συχνὸν λόγον ἀποτέτακα.  
 ἀξιὸν μὲν οὖν ἐμοὶ συγγνώμην ἔχειν ἐστὶ· λέ-  
 γοντος γὰρ μου βραχέα οὐκ ἐμάνθανες, οὐδὲ  
 χρῆσθαι τῇ ἀποκρίσει ἦν σοι ἀπεκρινάμην οὐδὲν  
 466 οἷός τ' ἦσθα, ἀλλ' ἐδέου διηγήσεως. εἰ μὲν  
 οὖν καὶ ἐγὼ, σοῦ ἀποκρινομένου, μὴ ἔχω ὅ τι  
 χρήσωμαι, ἀπότεινε καὶ σὺ λόγον, εἰ μὴ ἔχω,

ἔα με χρῆσθαι· δίκαιον γάρ. καὶ νῦν ταύτη τῇ ἀποκρίσει εἴ τι ἔχεις χρῆσθαι, χρῶ.

CAP. XXI. ΠΩΛ. Τί οὖν φῆς; κολακεία δοκεῖ σοι εἶναι ἢ ῥητορική; ΣΩ. Κολακείας μὲν οὖν ἔγωγε εἶπον μόριον. ἀλλ' οὐ μνημονεύεις τηλικούτος ὢν, ὃ Πῶλε; τί τάχα δράσεις [πρεσβύτης γενόμενος]; ΠΩΛ. Ἄρ' οὖν δοκοῦσί σοι ὡς κόλακες ἐν ταῖς πόλεσι φαῦλοι νομίζεσθαι οἱ ἀγαθοὶ ῥήτορες; ΣΩ. Ἐρώτημα τοῦτ' ἐρωτᾷς, ἢ λόγου τινὸς ἀρχὴν λέγεις; ΠΩΛ. Ἐρωτῶ ἔγωγε. ΣΩ. Οὐδὲ νομίζεσθαι ἕμοίγε δοκοῦσι. ΠΩΛ. Πῶς οὐ νομίζεσθαι; οὐ μέγιστον δύνανται ἐν ταῖς πόλεσιν; ΣΩ. Οὐκ, εἰ τὸ δύνασθαι γε λέγεις ἀγαθόν τι εἶναι τῷ δυναμένῳ. ΠΩΛ. Ἀλλὰ μὲν δὴ λέγω γε. ΣΩ. Ἐλάχιστον τοίνυν μοι δοκοῦσι τῶν ἐν τῇ πόλει δύνασθαι οἱ ῥήτορες. ΠΩΛ. Τί δέ; οὐχ, ὥσπερ οἱ τύραννοι, ἀποκτιννύασί τε ὃν ἂν βούλωνται, καὶ ἀφαιροῦνται χρήματα καὶ ἐκβάλλουσιν ἐκ τῶν πόλεων ὃν ἂν δοκῇ αὐτοῖς; ΣΩ. Νῆ τὸν κύνα· ἀμφιγνοῶ μέντοι, ὃ Πῶλε, ἐφ' ἑκάστου ὢν λέγεις, πότερον αὐτὸς ταῦτα λέγεις καὶ γνώμην σαυτοῦ ἀποφαίνει, ἢ ἐμὲ ἐρωτᾷς. ΠΩΛ. Ἀλλ' ἔγωγε σὲ ἐρωτῶ. ΣΩ. Εἶεν, ὃ φίλε· ἔπειτα δύο ἅμα με ἐρωτᾷς; ΠΩΛ. Πῶς δύο; ΣΩ. Οὐκ ἄρτι οὕτω πως ἔλεγες, ὅτι ἀποκτιννύασιν οἱ ῥήτορες οὓς ἂν βούλωνται, ὥσπερ οἱ τύραννοι, καὶ χρήματα ἀφαιροῦνται καὶ ἐξελαύνουσιν ἐκ τῶν πόλεων ὃν ἂν δοκῇ αὐτοῖς; ΠΩΛ. Ἐγωγε.

CAP. XXII. ΣΩ. Λέγω τοίνυν σοι, ὅτι δύο  
 ταῦτ' ἐστὶ τὰ ἐρωτήματα, καὶ ἀποκρινοῦμαί γέ  
 σοι πρὸς ἀμφοτέρα. φημί γάρ, ὦ Πῶλε, ἐγὼ  
 καὶ τοὺς ῥήτορας καὶ τοὺς τυράννους δύνασθαι  
 E μὲν ἐν ταῖς πόλεσι σμικρότατον, ὥσπερ νῦν δὴ  
 ἔλεγον· οὐδὲν γὰρ ποιεῖν ὧν βούλονται, ὡς ἔπος  
 εἰπεῖν· ποιεῖν μέντοι ὅ τι ἂν αὐτοῖς δόξη βέλτι-  
 στον εἶναι. ΠΩΛ. Οὐκοῦν τοῦτό ἐστι τὸ μέγα  
 δύνασθαι; ΣΩ. Οὐχ, ὡς γέ φησι Πῶλος.  
 ΠΩΛ. Ἐγὼ οὐ φημι; φημί μὲν οὖν ἔγωγε.  
 ΣΩ. Μὰ τὸν οὐ σύ γε, ἐπεὶ τὸ μέγα δύνασθαι  
 ἔφησ' ἀγαθὸν εἶναι τῷ δυναμένῳ. ΠΩΛ. Φημί  
 γὰρ οὖν. ΣΩ. Ἀγαθὸν οὖν οἶε εἶναι, ἐάν τις  
 ποιῇ ταῦτα, ἃ ἂν δοκῇ αὐτῷ βέλτιστα εἶναι,  
 νοῦν μὴ ἔχων; καὶ τοῦτο καλεῖς μέγα δύνα-  
 σθαι; ΠΩΛ. Οὐκ ἔγωγε. ΣΩ. Οὐκοῦν ἀπο-  
 467 τδείξεις τοὺς ῥήτορας νοῦν ἔχοντας καὶ τέχνην  
 ῥητορικὴν, ἀλλὰ μὴ κολακείαν, ἐμὲ ἐξελέγ-  
 ξας; εἰ δέ με ἐάσεις ἀνέλεγκτον, οἱ ῥήτορες οἱ  
 ποιοῦντες ἐν ταῖς πόλεσιν ἃ δοκεῖ αὐτοῖς καὶ οἱ  
 τύραννοι οὐδὲν ἀγαθὸν τοῦτο κεκτήσονται, εἰ δὴ  
 δύναμίς ἐστιν, ὡς σὺ φῆς, ἀγαθόν, τὸ δὲ ποιεῖν  
 ἄνευ νοῦ ἃ δοκεῖ καὶ σὺ ὁμολογεῖς κακὸν εἶναι.  
 ἢ οὐ; ΠΩΛ. Ἐγώ γε. ΣΩ. Πῶς ἂν οὖν οἱ  
 ῥήτορες μέγα δύναιντο ἢ οἱ τύραννοι ἐν ταῖς  
 πόλεσιν, ἐὰν μὴ Σωκράτης ἐξελεγχθῇ ὑπὸ Πῶ-  
 B λου, ὅτι ποιῶσιν ἃ βούλονται; ΠΩΛ. Οὗτος  
 ἀνὴρ — ΣΩ. Οὐ φημι ποιεῖν αὐτοὺς ἃ βού-  
 λονται· ἀλλὰ μ' ἔλεγγε. ΠΩΛ. Οὐκ ἄρτι  
 ὠμολόγεις ποιεῖν ἃ δοκεῖ αὐτοῖς βέλτιστα εἶναι,

τούτου πρόσθεν ; ΣΩ. Καὶ γὰρ νῦν ὁμολογῶ.  
 ΠΩΔ. Οὐκοῦν ποιοῦσιν ἅ βούλονται. ΣΩ.  
 Οὐ φημι. ΠΩΔ. Ποιοῦντες δὲ ἅ δοκεῖ αὐτοῖς ;  
 ΣΩ. Φημί. ΠΩΔ. Σχέτλια λέγεις καὶ ὑπερ-  
 φρηῆ, ὧ Σώκρατες. ΣΩ. Μὴ κατηγορεῖ, ὧ λῶστε  
 Πῶλε, ἵνα προσείπω σε κατὰ σέ· ἀλλ' εἰ μὲν C  
 ἔχεις ἐμὲ ἐρωτᾶν, ἐπίδειξον, ὅτι ψεύδομαι, εἰ δὲ  
 μή, αὐτὸς ἀποκρίνου. ΠΩΔ. Ἄλλ' ἐθέλω ἀπο-  
 κρίνεσθαι, ἵνα καὶ εἰδῶ ὅ τι λέγεις.

CAP. XXIII. ΣΩ. Πότερον οὖν σοι δοκοῦ-  
 σιν οἱ ἄνθρωποι τοῦτο βούλεσθαι, ὃ ἂν πράττω-  
 σιν ἐκάστοτε, ἢ ἐκεῖνο, οὗ ἕνεκα πράττουσι τοῦθ',  
 ὃ πράττουσιν ; οἷον οἱ τὰ φάρμακα πίνοντες  
 παρὰ τῶν ἰατρῶν πότερόν σοι δοκοῦσι τοῦτο  
 βούλεσθαι, ὅπερ ποιοῦσι, πίνειν τὸ φάρμακον D  
 καὶ ἀλγεῖν, ἢ ἐκεῖνο, τὸ ὑγιαίνειν, οὗ ἕνεκα πί-  
 νουσι ; ΠΩΔ. Δῆλον, ὅτι τὸ ὑγιαίνειν, οὗ ἕνε-  
 κα πίνουσιν. ΣΩ. Οὐκοῦν καὶ οἱ πλείοντές τε  
 καὶ τὸν ἄλλον χρηματισμὸν χρηματιζόμενοι οὐ  
 τοῦτό ἐστιν ὃ βούλονται, ὃ ποιοῦσιν ἐκάστοτε·  
 τίς γὰρ βούλεται πλεῖν τε καὶ κινδυνεύειν καὶ  
 πράγματ' ἔχειν ; ἀλλ' ἐκεῖνο, οἶμαι, οὗ ἕνεκα  
 πλέουσι, πλουτεῖν· πλούτου γὰρ ἕνεκα πλέουσι.  
 ΠΩΔ. Πάνυ γε. ΣΩ. Ἄλλο τι οὖν οὕτω  
 καὶ περὶ πάντων ; ἐάν τις τι πράττη ἕνεκά του,  
 οὐ τοῦτο βούλεται, ὃ πράττει, ἀλλ' ἐκεῖνο, οὗ  
 ἕνεκα πράττει ; ΠΩΔ. Ναί. ΣΩ. Ἄρ' οὖν E  
 ἔστι τι τῶν ὄντων, ὃ οὐχὶ ἦτοι ἀγαθὸν γ' ἐστὶν  
 ἢ κακὸν ἢ μεταξὺ τούτων, οὔτε ἀγαθὸν οὔτε  
 κακόν ; ΠΩΔ. Πολλὴ ἀνάγκη, ὧ Σώκρατες.

ΣΩ. Οὐκοῦν λέγεις εἶναι ἀγαθὸν μὲν σοφίαν  
 τε καὶ ὑγίειαν καὶ πλοῦτον καὶ τᾶλλα τὰ τοι-  
 αῦτα, κακὰ δὲ τὰναντία τούτων; ΠΩΑ. Ἐγω-  
 γε. ΣΩ. Τὰ δὲ μήτε ἀγαθὰ μήτε κακὰ ἄρα  
 468 τοιάδε λέγεις, ἃ ἐνίοτε μὲν μετέχει τοῦ ἀγαθοῦ,  
 ἐνίοτε δὲ τοῦ κακοῦ, ἐνίοτε δὲ οὐδετέρου, οἷον  
 καθῆσθαι καὶ βαδίζειν καὶ τρέχειν καὶ πλεῖν,  
 καὶ οἷον αὖ λίθους καὶ ξύλα καὶ τᾶλλα τὰ τοι-  
 αῦτα; οὐ ταῦτα λέγεις; ἢ ἄλλ' ἄττα καλεῖς τὰ  
 μήτε ἀγαθὰ μήτε κακὰ; ΠΩΑ. Οὐκ, ἀλλὰ  
 ταῦτα. ΣΩ. Πότερον οὖν τὰ μεταξὺ ταῦτα  
 ἔνεκεν τῶν ἀγαθῶν πράττουσιν, ὅταν πράττωσιν,  
 ἢ τὰγαθὰ τῶν μεταξὺ; ΠΩΑ. Τὰ μεταξὺ δὴ-  
 Β που τῶν ἀγαθῶν. ΣΩ. Τὸ ἀγαθὸν ἄρα διώ-  
 κοντες καὶ βαδίζομεν, ὅταν βαδίζωμεν, οἰόμενοι  
 βέλτιον εἶναι, καὶ τὸ ἐναντίον ἔσταμεν, ὅταν  
 ἐστώμεν, τοῦ αὐτοῦ ἔνεκα, τοῦ ἀγαθοῦ. ἢ οὐ;  
 ΠΩΑ. Ναί. ΣΩ. Οὐκοῦν καὶ ἀποκτίννυμεν,  
 εἴ τιν' ἀποκτίννυμεν, καὶ ἐκβάλλομεν καὶ ἀφαι-  
 ρούμεθα χρήματα, οἰόμενοι ἀμεινον εἶναι ἡμῖν  
 ταῦτα ποιεῖν ἢ μή; ΠΩΑ. Πάνυ γε. ΣΩ.  
 Ἐνεκ' ἄρα τοῦ ἀγαθοῦ ἅπαντα ταῦτα ποιοῦσιν  
 οἱ ποιοῦντες. ΠΩΑ. Φημί.

CAP. XXIV. ΣΩ. Οὐκοῦν ὠμολογήσαμεν, ἃ  
 C ἔνεκά του ποιοῦμεν, μὴ ἐκεῖνα βούλεσθαι, ἀλλ'  
 ἐκεῖνο, οὗ ἔνεκα ταῦτα ποιοῦμεν; ΠΩΑ. Μά-  
 λιστα. ΣΩ. Οὐκ ἄρα σφάττειν βουλόμεθα οὐδ'  
 ἐκβάλλειν ἐκ τῶν πόλεων οὐδὲ χρήματα ἀφαι-  
 ρεῖσθαι ἀπλῶς οὕτως, ἀλλ' ἐὰν μὲν ὠφέλιμα ἢ  
 ταῦτα, βουλόμεθα πράττειν αὐτά, βλαβερά δὲ



ὄντα οὐ βουλόμεθα. τὰ γὰρ ἀγαθὰ βουλόμεθα, ὡς φῆς σύ, τὰ δὲ μήτε ἀγαθὰ μήτε κακὰ οὐ βουλόμεθα, οὐδὲ τὰ κακὰ. ἦ γάρ; ἀληθῆ σοι δοκῶ λέγειν, ὦ Πῶλε, ἦ οὐ; Τί οὐκ ἀποκρίνει; D ΠΩΛ. Ἀληθῆ. ΣΩ. Οὐκοῦν εἶπερ ταῦτα ὁμολογοῦμεν, εἴ τις ἀποκτείνει τινὰ ἢ ἐκβάλλει ἐκ πόλεως ἢ ἀφαιρεῖται χρήματα, εἴτε τύραννος ὢν εἴτε ῥήτωρ, οἴομενος ἄμεινον εἶναι αὐτῷ, τυγχάνει δὲ ὄν κάκιον, οὗτος δήπου ποιεῖ ἃ δοκεῖ αὐτῷ. ἦ γάρ; ΠΩΛ. Ναί. ΣΩ. Ἄρ' οὖν καὶ ἃ βούλεται, εἶπερ τυγχάνει ταῦτα κακὰ ὄντα; Τί οὐκ ἀποκρίνει; ΠΩΛ. Ἀλλ' οὐ μοι δοκεῖ ποιεῖν ἃ βούλεται. ΣΩ. Ἔστιν οὖν ὅπως ὁ τοιοῦτος μέγα δύναται ἐν τῇ πόλει ταύ- E τη, εἶπερ ἔστι τὸ μέγα δύνασθαι ἀγαθόν τι κατὰ τὴν σὴν ὁμολογίαν; ΠΩΛ. Οὐκ ἔστιν. ΣΩ. Ἀληθῆ ἄρα ἐγὼ ἔλεγον, λέγων, ὅτι ἔστιν ἄνθρωπον ποιοῦντα ἐν πόλει ἃ δοκεῖ αὐτῷ μὴ μέγα δύνασθαι μηδὲ ποιεῖν ἃ βούλεται. ΠΩΛ. Ὡς δὴ σύ, ὦ Σώκρατες, οὐκ ἂν δέξαιο ἐξεῖναί σοι ποιεῖν ὅ τι δοκεῖ σοι ἐν τῇ πόλει μᾶλλον ἢ μή, οὐδὲ ζηλοῖς, ὅταν ἴδῃς τινὰ ἢ ἀποκτείναντα ὄν ἔδοξεν αὐτῷ ἢ ἀφελόμενον χρήματα ἢ δῆσαντα. ΣΩ. Δικαίως λέγεις ἢ ἀδίκως; ΠΩΛ. Ὅπο- τερ' ἂν ποιῆ, οὐκ ἀμφοτέρως ζηλωτόν ἐστιν; 469 ΣΩ. Εὐφῆμει, ὦ Πῶλε. ΠΩΛ. Τί δή; ΣΩ. Ὅτι οὐ χρῆ οὔτε τοὺς ἀζηλώτους ζηλοῦν οὔτε τοὺς ἀθλίους, ἀλλ' ἔλεεῖν. ΠΩΛ. Τί δαί; οὔτω σοι δοκεῖ ἔχειν περὶ ὧν ἐγὼ λέγω τῶν ἀνθρώπων; ΣΩ. Πῶς γὰρ οὐ; ΠΩΛ. Ὅστις

- οὖν ἀποκτίννυσιν ὃν ἂν δόξη αὐτῶ, δικαίως ἀποκτιννύς, ἄθλιος δοκεῖ σοι εἶναι καὶ ἔλεεινός ; ΣΩ. Οὐκ ἔμοιγε, οὐδὲ μέντοι ζηλωτός. ΠΩΛ. Β Οὐκ ἄρτι ἄθλιον ἔφησθα εἶναι ; ΣΩ. Τὸν ἀδίκως γε, ὃ ἑταῖρε, ἀποκτείναντα, καὶ ἔλεεινόν γε πρὸς · τὸν δὲ δικαίως ἀζήλωτον. ΠΩΛ. Ἦ που ὃ γε ἀποθνήσκων ἀδίκως ἔλεεινός τε καὶ ἄθλιός ἐστιν. ΣΩ. Ἦτιον ἢ ὁ ἀποκτιννύς, ὃ Πῶλε, καὶ ἦτιον ἢ ὁ δικαίως ἀποθνήσκων. ΠΩΛ. Πῶς δῆτα, ὃ Σώκρατες ; ΣΩ. Οὕτως, ὡς μέγιστον τῶν κακῶν τυγχάνει ὃν τὸ ἀδικεῖν. ΠΩΛ. Ἦ γὰρ τοῦτο μέγιστον ; οὐ τὸ ἀδικεῖσθαι μεῖζον ; ΣΩ. Ἦκιστά γε. ΠΩΛ. Σὺ ἄρα βούλοιο ἂν ἀδικεῖσθαι μᾶλλον ἢ ἀδικεῖν ; ΣΩ. Βουλοίμην μὲν ἂν ἔγωγε οὐδέτερα · εἰ δ' ἀναγκαῖον εἴη ἀδικεῖν ἢ ἀδικεῖσθαι, ἐλοίμην ἂν μᾶλλον ἀδικεῖσθαι ἢ ἀδικεῖν. ΠΩΛ. Σὺ ἄρα τυραννεῖν οὐκ ἂν δέξαιο ; ΣΩ. Οὐκ, εἰ τὸ τυραννεῖν γε λέγεις ὅπερ ἐγώ. ΠΩΛ. Ἄλλ' ἔγωγε τοῦτο λέγω, ὅπερ ἄρτι, ἐξεῖναι ἐν τῇ πόλει, ὃ ἂν δοκῇ αὐτῶ, ποιεῖν τοῦτο, καὶ ἀποκτιννύντι καὶ ἐκβάλλοντι καὶ πάντα πράττοντι κατὰ τὴν αὐτοῦ δόξαν.

- CAP. XXV. ΣΩ. Ἦ μακάριε, ἐμοῦ δὴ λέγοντος τῶ λόγῳ ἐπιλαβοῦ. εἰ γὰρ ἐγὼ ἐν ἀγορᾷ πληθούσῃ λαβὼν ὑπὸ μάλῃς ἐγχειρίδιον λέγοιμι πρὸς σέ, ὅτι Ἦ Πῶλε, ἐμοὶ δύναμίς τις καὶ τυραννὶς θαυμασία ἄρτι προσγέγονεν · εἰ γὰρ ἄρα ἐμοὶ δόξη τινὰ τουτωνὶ τῶν ἀνθρώπων ὧν σὺ ὄρᾳς ἀντίκα μάλα δεῖν τεθνάναι, τεθνήξει

οὗτος, ὃν ἂν δόξῃ · κἄν τινα δόξῃ μοι τῆς κεφα-  
 λῆς αὐτῶν κατεαγέναι δεῖν, κατεαγῶς ἔσται αὐ-  
 τικά μάλα, κἄν θοιμάτιον διεσχίσθαι, διεσχιμέ-  
 νον ἔσται · οὕτω μέγα ἐγὼ δύναμαι ἐν τῇδε τῇ **E**  
 πόλει · εἰ οὖν ἀπιστοῦντί σοι δείξαιμι τὸ ἐγχει-  
 ρίδιον, ἴσως ἂν εἴποις ἰδὼν, ὅτι ὦ Σώκρατες,  
 οὕτω μὲν πάντες ἂν μέγα δύναιντο, ἐπεὶ κἄν  
 ἐμπρησθείη οἰκία τούτῳ τῷ τρόπῳ ἦντιν' ἂν σοι  
 δοκῆ, καὶ τὰ γε Ἀθηναίων νεώρια καὶ τριήρεις  
 καὶ τὰ πλοῖα πάντα καὶ τὰ δημόσια καὶ τὰ ἴδια.  
 ἀλλ' οὐκ ἄρα τοῦτ' ἔστι τὸ μέγα δύνασθαι, τὸ  
 ποιεῖν ἃ δοκεῖ αὐτῷ. ἢ δοκεῖ σοι; **ΠΩΛ.** Οὐδ' **470**  
 δῆτα οὕτω γε. **ΣΩ.** Ἐχεις οὖν εἰπεῖν, διότι  
 μέμφει τὴν τοιαύτην δύναμιν; **ΠΩΛ.** Ἐγωγε.  
**ΣΩ.** Τί δὴ; λέγε. **ΠΩΛ.** Ὅτι ἀναγκαῖον τὸν  
 οὕτω πράττοντα ζημιοῦσθαί ἐστι. **ΣΩ.** Τὸ δὲ  
 ζημιοῦσθαι οὐ κακόν; **ΠΩΛ.** Πάνυ γε. **ΣΩ.**  
 Οὐκοῦν, ὃ θανμάσιε, τὸ μέγα δύνασθαι πάλιν  
 αὖ σοι φαίνεται, ἐὰν μὲν πράττοντι ἃ δοκεῖ ἔπη-  
 ται τὸ ὠφελίμως πράττειν, ἀγαθόν τε εἶναι, καὶ  
 τοῦτο, ὡς ἔοικεν, ἐστὶ τὸ μέγα δύνασθαι · εἰ δὲ **B**  
 μὴ, κακόν καὶ σμικρὸν δύνασθαι. Σκεψώμεθα  
 δὲ καὶ τόδε. ἄλλο τι ὁμολογοῦμεν ἐνίοτε μὲν  
 ἀμεινον εἶναι ταῦτα ποιεῖν, ἃ νῦν δὴ ἐλέγομεν,  
 ἀποκτιννύναι τε καὶ ἐξελαύνειν ἀνθρώπους καὶ  
 ἀφαιρεῖσθαι χρήματα, ἐνίοτε δὲ οὐ; **ΠΩΛ.**  
**Πάνυ γε.** **ΣΩ.** Τοῦτο μὲν δὴ, ὡς ἔοικε, καὶ  
 παρὰ σοῦ καὶ παρ' ἐμοῦ ὁμολογεῖται. **ΠΩΛ.**  
**Ναί.** **ΣΩ.** Πότε οὖν σὺ φῆς ἀμεινον εἶναι ταῦ-  
 τα ποιεῖν; εἰπέ τίνα ὄρον ὀρίζει. **ΠΩΛ.** Σὺ

μὲν οὖν, ὦ Σώκρατες, ἀπόκριναι ταῦτὸ τοῦτο.  
 C ΣΩ. Ἐγὼ μὲν τοίνυν φημί, ὦ Πῶλε, εἴ σοι  
 παρ' ἐμοῦ ἡδιόν ἐστιν ἀκούειν, ὅταν μὲν δικαίως  
 τις ταῦτα ποιῇ, ἄμεινον εἶναι, ὅταν δὲ ἀδίκως,  
 κάκιον.

CAP. XXVI. ΠΩΛ. Χαλεπόν γέ σε ἐλέγξαι,  
 ὦ Σώκρατες· ἀλλ' οὐχὶ κἂν παῖς σε ἐλέγξειεν,  
 ὅτι οὐκ ἀληθῆ λέγεις; ΣΩ. Πολλὴν ἄρα ἐγὼ  
 τῷ παιδί χάριν ἔξω, ἴσην δὲ καὶ σοί, εἴαν με ἐλέγ-  
 ξῃς καὶ ἀπαλλάξῃς φλυαρίας. ἀλλὰ μὴ κάμῃς  
 φίλον ἄνδρα εὐεργετῶν, ἀλλ' ἔλεγγε. ΠΩΛ.  
 D Ἀλλὰ μὴν, ὦ Σώκρατες, οὐδέν γέ σε δεῖ πα-  
 λαιοῖς πράγμασιν ἐλέγχειν· τὰ γὰρ ἐχθῆς καὶ  
 πρόην γεγονότα ταῦτα ἱκανά σε ἐξελέγξαι ἐστὶ  
 καὶ ἀποδείξαι, ὡς πολλοὶ ἀδικοῦντες ἄνθρωποι  
 εὐδαίμονές εἰσι. ΣΩ. Τὰ ποῖα ταῦτα; ΠΩΛ.  
 Ἄρχελαον δήπου τοῦτον τὸν Περδίκκου ὄρας  
 ἄρχοντα Μακεδονίας; ΣΩ. Εἰ δὲ μή, ἀλλ'  
 ἀκούω γε. ΠΩΛ. Εὐδαίμων οὖν σοι δοκεῖ εἶ-  
 ναι ἢ ἄθλιος; ΣΩ. Οὐκ οἶδα, ὦ Πῶλε· οὐ  
 γὰρ πω συγγέγονα τῷ ἀνδρί. ΠΩΛ. Τί δαί;  
 E συγγενόμενος ἂν γνοίης, ἄλλως δὲ αὐτόθεν οὐ  
 γινώσκεις ὅτι εὐδαιμονεῖ; ΣΩ. Μὰ Δί' οὐ  
 δῆτα. ΠΩΛ. Δῆλον δὴ, ὦ Σώκρατες, ὅτι οὐδὲ  
 τὸν μέγαν βασιλέα γινώσκεις φήσεις εὐδαίμονα  
 ὄντα. ΣΩ. Καὶ ἀληθῆ γε ἐρῶ· οὐ γὰρ οἶδα  
 παιδείας ὅπως ἔχει καὶ δικαιοσύνης. ΠΩΛ. Τί  
 δέ; ἐν τούτῳ ἢ πᾶσα εὐδαιμονία ἐστίν; ΣΩ.  
 Ὡς γε ἐγὼ λέγω, ὦ Πῶλε· τὸν μὲν γὰρ καλὸν  
 κάγαθόν ἄνδρα καὶ γυναικα εὐδαίμονα εἶναί

φημι, τὸν δὲ ἄδικον καὶ πονηρὸν ἄθλιον. ΠΩΛ. 471  
 Ἄθλιος ἄρα οὗτός ἐστιν ὁ Ἀρχέλαος κατὰ τὸν  
 σὸν λόγον; ΣΩ. Εἶπερ γε, ὦ φίλε, ἄδικος.  
 ΠΩΛ. Ἀλλὰ μὲν δὴ πῶς οὐκ ἄδικος; ὦ γε  
 προσῆκε μὲν τῆς ἀρχῆς οὐδέν, ἣν νῦν ἔχει, ὄντι  
 ἐκ γυναικός, ἣ ἦν δούλη Ἀλκέτου, τοῦ Περδίκ-  
 κου ἀδελφοῦ, καὶ κατὰ μὲν τὸ δίκαιον δούλος  
 ἦν Ἀλκέτου, καὶ εἰ ἐβούλετο τὰ δίκαια ποιεῖν,  
 ἐδούλευεν ἂν Ἀλκότη καὶ ἦν εὐδαίμων κατὰ τὸν  
 σὸν λόγον· νῦν δὲ θαυμασίως ὡς ἄθλιος γέγονεν, B  
 ἐπεὶ τὰ μέγιστα ἠδίκηκεν· ὅς γε πρῶτον μὲν  
 τοῦτον αὐτὸν τὸν δεσπότην καὶ θεῖον μεταπεμ-  
 ψάμενος ὡς ἀποδώσων τὴν ἀρχήν, ἣν Περδίκκας  
 αὐτὸν ἀφείλετο, ξενίσας καὶ καταμεθύσας αὐτόν  
 τε καὶ τὸν υἱὸν αὐτοῦ Ἀλέξανδρον, ἀνεψιὸν  
 αὐτοῦ, σχεδὸν ἡλικιώτην, ἐμβαλὼν εἰς ἄμαξαν,  
 νύκτωρ ἐξαγαγὼν ἀπέσφαξέ τε καὶ ἠφάνισεν  
 ἀμφοτέρους, καὶ ταῦτα ἀδικήσας ἔλαθεν ἑαυτὸν  
 ἀθλιώτατος γενόμενος καὶ οὐ μετεμέλησεν αὐτῷ,  
 ἀλλ' ὀλίγον ὕστερον τὸν ἀδελφὸν τὸν γνήσιον, C  
 τὸν Περδίκκου υἱόν, παῖδα ὡς ἑπταετῆ, οὗ ἢ  
 ἀρχὴ ἐγίνετο κατὰ τὸ δίκαιον, οὐκ ἐβουλήθη  
 εὐδαίμων γενέσθαι δικαίως ἐκθρέψας καὶ ἀπο-  
 δούς τὴν ἀρχὴν ἐκείνῳ, ἀλλ' εἰς φρέαρ ἐμβαλὼν  
 ἀποπνίξας πρὸς τὴν μητέρα αὐτοῦ Κλεοπάτραν  
 χῆνα ἔφη διώκοντα ἐμπεσεῖν καὶ ἀποθανεῖν.  
 τοιγάρτοι νῦν, ἅτε μέγιστα ἠδίκηκὼς τῶν ἐν Μα-  
 κεδονίᾳ, ἀθλιώτατός ἐστι πάντων Μακεδόνων,  
 ἀλλ' οὐκ εὐδαιμονέστατος, καὶ ἴσως ἔστιν ὅστις  
 Ἀθηναίων ἀπὸ σοῦ ἀρξάμενος δέξαιτ' ἂν ἄλλος



D ὅστισοῦν Μακεδόνων γενέσθαι μᾶλλον ἢ Ἀρχέλαος.

CAP. XXVII. ΣΩ. Καὶ κατ' ἀρχὰς τῶν λόγων, ὦ Πῶλε, ἔγωγέ σε ἐπήνεσα, ὅτι μοι δοκεῖς εὖ πρὸς τὴν ρητορικὴν πεπαιδεῦσθαι, τοῦ δὲ διαλέγεσθαι ἡμεληκέναι· καὶ νῦν ἄλλο τι οὗτός ἐστιν ὁ λόγος, ὃ με καὶ ἂν παῖς ἐξελέγξαιε, καὶ ἐγὼ ὑπὸ σοῦ νῦν, ὡς σὺ οἶει, ἐξελήλεγμαι τούτῳ τῷ λόγῳ, φάσκων τὸν ἀδικοῦντα οὐκ εὐδαίμονα εἶναι; πόθεν, ὦ ἄγαθέ; καὶ μὴν οὐδέν γέ σοι τούτων ὁμολογῶ ὧν σὺ φῆς. ΠΩΔ. Οὐ γὰρ ἐθέλεις, ἐπεὶ δοκεῖ γέ σοι ὡς ἐγὼ λέγω. ΣΩ. ὦ μακάριε, ρητορικῶς γὰρ με ἐπιχειρεῖς ἐλέγχειν, ὥσπερ οἱ ἐν τοῖς δικαστηρίοις ἡγούμενοι ἐλέγχειν. καὶ γὰρ ἐκεῖ οἱ ἕτεροι τοὺς ἑτέρους δοκοῦσιν ἐλέγχειν, ἐπειδὴ τῶν λόγων ὧν ἂν λέγωσι μάρτυρας πολλοὺς παρέχονται καὶ εὐδοκίμους, ὁ δὲ τὰναντία λέγων ἕνα τινὰ παρέχεται, ἢ μηδένα. οὗτος δὲ ὁ ἔλεγχος οὐδενὸς ἀξίός ἐστι πρὸς τὴν  
 472 ἀλήθειαν· ἐνίστε γὰρ ἂν καὶ καταψευδομαρτυρηθεῖη τις ὑπὸ πολλῶν καὶ δοκούντων εἶναί τι. καὶ νῦν περὶ ὧν σὺ λέγεις ὀλίγου σοι πάντες συμφήσουσι ταῦτα Ἀθηναῖοι καὶ ξένοι· ἐὰν βούλη κατ' ἐμοῦ μάρτυρας παρασχέσθαι ὡς οὐκ ἀληθῆ λέγω, μαρτυρήσουσί σοι, ἐὰν μὲν βούλη, Νικίας ὁ Νικηράτου καὶ οἱ ἀδελφοὶ μετ' αὐτοῦ, ὧν οἱ τρίποδες οἱ ἐφεξῆς ἐστῶτές εἰσιν ἐν τῷ Διονυσίῳ, ἐὰν δὲ βούλη, Ἀριστοκράτης ὁ  
 B Σκελλίου, οὗ αὖ ἐστιν ἐν Πυθίου τοῦτο τὸ καλὸν ἀνάθημα, ἐὰν δὲ βούλη, ἢ Περικλέους ὅλη

οἰκία, ἢ ἄλλη συγγένεια, ἦντινα ἂν βούλη τῶν ἐνθένδε ἐκλέξασθαι. ἀλλ' ἐγὼ σοι εἷς ὢν οὐχ ὁμολογῶ· οὐ γὰρ με σὺ ἀναγκάζεις, ἀλλὰ ψευδομάρτυρας κατ' ἐμοῦ πολλοὺς παρασχόμενος ἐπιχειρεῖς ἐκβάλλειν με ἐκ τῆς οὐσίας καὶ τοῦ ἀληθοῦς. ἐγὼ δὲ ἂν μὴ σὲ αὐτὸν ἓνα ὄντα μάρτυρα παράσχωμαι ὁμολογοῦντα περὶ ὧν λέγω, οὐδὲν οἶμαι ἄξιον λόγου μοι πεπεράνθαι περὶ ὧν ἂν ἡμῖν ὁ λόγος ἦ· οἶμαι δὲ οὐδὲ σοί, ἐὰν μὴ C ἐγὼ σοι μαρτυρῶ εἷς ὢν μόνος, τοὺς δ' ἄλλους πάντας τούτους χαίρειν ἐᾶς. ἔστι μὲν οὖν οὗτός τις τρόπος ἐλέγχου, ὡς σὺ τε οἶει καὶ ἄλλοι πολλοί· ἔστι δὲ καὶ ἄλλος, ὃν ἐγὼ αὖ οἶμαι. παραβαλόντες οὖν παρ' ἀλλήλους σκεπώμεθα εἴ τι διοίσουσιν ἀλλήλων. καὶ γὰρ τυγχάνει περὶ ὧν ἀμφισβητοῦμεν οὐ πάνυ σμικρὰ ὄντα, ἀλλὰ σχεδόν τι ταῦτα, περὶ ὧν εἰδέναι τε κάλλιστον, μὴ εἰδέναι τε αἰσχιστον· τὸ γὰρ κεφάλαιον αὐτῶν ἔστιν ἢ γινώσκειν ἢ ἀγνοεῖν ὅστις τε εὐδαίμων ἔστι καὶ ὅστις μὴ. αὐτίκα πρῶτον, περὶ D οὗ νῦν ὁ λόγος ἐστί, σὺ ἠγεῖ οἷόν τε εἶναι μακάριον ἄνδρα ἀδικοῦντά τε καὶ ἀδικον ὄντα, εἶπερ Ἄρχέλαον ἀδικον μὲν ἠγεῖ εἶναι, εὐδαίμονα δέ. ἄλλο τι ὡς οὕτω σου νομίζοντος διανοώμεθα; ΠΩΔ. Πάνυ γε.

CAP. XXVIII. ΣΩ. Ἐγὼ δέ φημι ἀδύνατον. ἐν μὲν τουτὶ ἀμφισβητοῦμεν. εἶεν· ἀδικῶν δὲ δὴ εὐδαίμων ἔσται ἄρ', ἂν τυγχάνη δίκης τε καὶ τιμωρίας; ΠΩΔ. Ἡκιστά γε, ἐπεὶ οὕτω γ' ἂν ἀθλιώτατος εἶη. ΣΩ. Ἄλλ' ἐὰν ἄρα μὴ τυγ- E

χάνη δίκης ὁ ἀδικῶν, κατὰ τὸν σὸν λόγον εὐδαίμων ἔσται; ΠΩΛ. Φημί. ΣΩ. Κατὰ δέ γε τὴν ἐμὴν δόξαν, ὦ Πῶλε, ὁ ἀδικῶν τε καὶ ὁ ἀδικος πάντως μὲν ἄθλιος, ἀθλιώτερος μέντοι, ἐὰν μὴ διδῶ δίκην μηδὲ τυγχάνη τιμωρίας ἀδικῶν, ἤτιτον δὲ ἄθλιος, ἐὰν διδῶ δίκην καὶ τυγ-  
 473 χάνη δίκης ὑπὸ θεῶν τε καὶ ἀνθρώπων. ΠΩΛ.  
 Ἔτι τοιαῦτα λέγει, ὦ Σώκρατες, ἐπιχειρεῖς λέγειν. ΣΩ. Πειράσομαι δέ γε καὶ σὲ ποιῆσαι, ὦ ἑταῖρε, ταῦτα ἐμοὶ λέγειν· φίλον γάρ σε ἡγοῦμαι. νῦν μὲν οὖν ἂ διαφερόμεθα ταῦτ' ἔστι· σκόπει δὲ καὶ σύ. εἶπον ἐγὼ που ἐν τοῖς ἔμπροσθεν τὸ ἀδικεῖν τοῦ ἀδικεῖσθαι κάκιον εἶναι. ΠΩΛ. Πάνυ γε. ΣΩ. Σὺ δὲ τὸ ἀδικεῖσθαι. ΠΩΛ. Ναί. ΣΩ. Καὶ τοὺς ἀδικοῦντας ἀθλίους ἔφη εἶναι ἐγὼ, καὶ ἐξηλέγχθη ὑπὸ σοῦ. ΠΩΛ.  
 Β Ναὶ μὰ Δία. ΣΩ. Ὡς σύ γε οἶει, ὦ Πῶλε. ΠΩΛ. Ἀληθῆ γε οἰόμενος ἴσως. ΣΩ. Σὺ δέ γε εὐδαίμονας αὖ τοὺς ἀδικοῦντας, ἐὰν μὴ διδῶσι δίκην. ΠΩΛ. Πάνυ μὲν οὖν. ΣΩ. Ἐγὼ δὲ αὐτοὺς ἀθλιωτάτους φημί, τοὺς δὲ διδόντας δίκην ἤτιτον. βούλει καὶ τοῦτο ἐλέγχειν; ΠΩΛ. Ἄλλ' ἔτι τοῦτ' ἐκείνου χαλεπώτερόν ἐστιν, ὦ Σώκρατες, ἐξελέγξαι. ΣΩ. Οὐ δῆτα, ὦ Πῶλε, ἀλλ' ἀδύνατον· τὸ γὰρ ἀληθὲς οὐδέποτε ἐλέγχεται. ΠΩΛ. Πῶς λέγεις; ἐὰν ἀδικῶν ἀνθρω-  
 C πος ληφθῆ τυραννίδι ἐπιβουλεύων, καὶ ληφθεὶς στρεβλῶται καὶ ἐκτέμνηται καὶ τοὺς ὀφθαλμοὺς ἐκκάηται, καὶ ἄλλας πολλὰς καὶ μεγάλας καὶ παντοδαπὰς λώβας αὐτός τε λωβηθεὶς καὶ τοὺς

αὐτοῦ ἐπιδῶν παῖδας τε καὶ γυναῖκα τὸ ἔσχατον ἀνασταυρωθῆ ἢ καταπιπτωθῆ, οὗτος εὐδαιμονέστερος ἔσται ἢ ἂν διαφυγὼν τύραννος καταστῆ καὶ ἄρχων ἐν τῇ πόλει διαβιῶ ποιῶν ὅ τι ἂν βούληται, ζηλωτὸς ὢν καὶ εὐδαιμονιζόμενος ὑπὸ τῶν πολιτῶν καὶ τῶν ἄλλων ξένων; ταῦτα λέ- D  
γεις ἀδύνατον εἶναι ἐξελέγγειν;

CAP. XXIX. ΣΩ. Μορμολύττει αὖ, ᾧ γενναῖε Πῶλε, καὶ οὐκ ἐλέγγεις· ἄρτι δὲ ἔμαρτύρου. ὅμως δὲ ὑπόμνησόν με σμικρόν· ἂν ἀδίκως ἐπιβουλεύων τυραννίδι, εἶπες; ΠΩΛ. Ἐγώ γε. ΣΩ. Εὐδαιμονέστερος μὲν τοίνυν οὐδέποτε ἔσται οὐδέτερος αὐτῶν, οὔτε ὁ κατειργασμένος τὴν τυραννίδα ἀδίκως οὔτε ὁ δίκην διδούς· δυοῖν γὰρ ἀθλίωιν εὐδαιμονέστερος μὲν οὐκ ἂν εἴη· ἀθλιώτερος μέντοι ὁ διαφυγὼν καὶ τυραννεύσας. Τί E  
τοῦτο, ᾧ Πῶλε; γελᾷς; ἄλλο αὖ τοῦτο εἶδος ἐλέγχου ἔστί, ἐπειδὴν τίς τι εἶπη, καταγελαῖν, ἐλέγγειν δὲ μή; ΠΩΛ. Οὐκ οἶμι ἐξεληλέγχθαι, ᾧ Σώκρατες, ὅταν τοιαῦτα λέγῃς ἃ οὐδεὶς ἂν φήσειεν ἀνθρώπων; ἐπεὶ ἔροῦ τίνα τουτωνί. ΣΩ. ὦ Πῶλε, οὐκ εἰμὶ τῶν πολιτικῶν, καὶ πέ-  
ρυσσι βουλεύειν λαχόν, ἐπειδὴ ἡ φυλὴ ἐπρουτάνευε καὶ ἔδει με ἐπισηφίζειν, γέλωτα παρεῖχον καὶ οὐκ ἠπιστάμην ἐπισηφίζειν. μὴ οὖν μηδὲ νῦν<sup>474</sup>  
με κέλευε ἐπισηφίζειν τοὺς παρόντας, ἀλλ' εἰ μὴ ἔχεις τούτων βελτίω ἐλεγχον, ὅπερ νῦν δὴ ἐγὼ ἔλεγον, ἐμοὶ ἐν τῷ μέρει παράδος, καὶ πείρασαι τοῦ ἐλέγχου οἶον ἐγὼ οἶμαι δεῖν εἶναι. ἐγὼ γὰρ ὢν ἂν λέγω ἓνα μὲν παρασχέσθαι μάρτυρα ἐπί-

σταμαι, αὐτὸν πρὸς ὃν ἂν μοι ὁ λόγος ᾗ, τοὺς δὲ πολλοὺς ἔῳ χαίρειν, καὶ ἓνα ἐπισηφίζειν ἐπί-  
 B σταμαι, τοῖς δὲ πολλοῖς οὐδὲ διαλέγομαι. ὄρα οὖν, εἰ ἐθελήσεις ἐν τῷ μέρει διδόναι ἔλεγχον ἀποκρινόμενος τὰ ἐρωτώμενα. ἐγὼ γὰρ δὴ οἶμαι καὶ ἐμὲ καὶ σὲ καὶ τοὺς ἄλλους ἀνθρώπους τὸ ἀδικεῖν τοῦ ἀδικεῖσθαι κάκιον ἢ γένοιθαι καὶ τὸ μὴ διδόναι δίκην τοῦ διδόναι. ΠΩΛ. Ἐγὼ δέ γε οὔτ' ἐμὲ οὔτ' ἄλλον ἀνθρώπων οὐδένα. ἐπεὶ σὺ δέξαι' ἂν μᾶλλον ἀδικεῖσθαι ἢ ἀδικεῖν; ΣΩ. Καὶ σὺ γ' ἂν καὶ οἱ ἄλλοι πάντες. ΠΩΛ. Πολλοῦ γε δεῖ, ἀλλ' οὔτ' ἐγὼ οὔτε σὺ οὔτ' ἄλλος οὐδεὶς.  
 C ΣΩ. Οὐκοῦν ἀποκρινεῖ; ΠΩΛ. Πάνυ μὲν οὖν· καὶ γὰρ ἐπιθυμῶ εἰδέναι ὃ τι ποτ' ἐρεῖς. ΣΩ. Λέγε δὴ μοι, ἴν' εἰδῆς, ὡσπερ ἂν εἰ ἐξ ἀρχῆς σε ἠρώτων· πότερον δοκεῖ σοι, ὦ Πῶλε, κάκιον εἶναι τὸ ἀδικεῖν ἢ τὸ ἀδικεῖσθαι; ΠΩΛ. Τὸ ἀδικεῖσθαι ἔμοιγε. ΣΩ. Τί δὲ δὴ αἴσχιον; πότερον τὸ ἀδικεῖν ἢ τὸ ἀδικεῖσθαι; Ἀποκρίνου. ΠΩΛ. Τὸ ἀδικεῖν.

CAP. XXX. ΣΩ. Οὐκοῦν καὶ κάκιον, εἶπερ αἴσχιον. ΠΩΛ. Ἡκιστά γε. ΣΩ. Μανθάνω·  
 D οὐ ταῦτ' ἢ γὰρ σὺ, ὡς εἶπας, καλὸν τε καὶ ἀγαθὸν καὶ κακὸν καὶ αἰσχρόν. ΠΩΛ. Οὐ δῆτα. ΣΩ. Τί δὲ τόδε; τὰ καλὰ πάντα, οἶον καὶ σώματα καὶ χρώματα καὶ σχήματα καὶ φωνὰς καὶ ἐπιτηδεύματα, εἰς οὐδὲν ἀποβλέπων καλεῖς ἐκάστοτε καλὰ; οἶον πρῶτον τὰ σώματα τὰ καλὰ οὐχὶ ἦτοι κατὰ τὴν χρεῖαν λέγεις καλὰ εἶναι, πρὸς ὃ ἂν ἕκαστον χρήσιμον ᾗ, πρὸς τοῦτο, ἢ



κατὰ ἡδονὴν τινα, ἔὰν ἐν τῷ θεωρεῖσθαι χαίρειν ποιῇ τοὺς θεωροῦντας ; ἔχεις τι ἐκτὸς τούτων λέγειν περὶ σώματος κάλλους ; ΠΩΛ. Οὐκ ἔχω. ΣΩ. Οὐκοῦν καὶ τᾶλλα πάντα οὕτω καὶ σχήματα καὶ χρώματα ἢ διὰ ἡδονὴν τινα, ἢ διὰ ὠφέλειαν, ἢ δι' ἀμφοτέρα καλὰ προσαγορεύεις ; ΠΩΛ. Ἐγωγε. ΣΩ. Οὐ καὶ τὰς φωνὰς καὶ τὰ κατὰ τὴν μουσικὴν πάντα ὡσαύτως ; ΠΩΛ. Ναί. ΣΩ. Καὶ μὴν τὰ γε κατὰ τοὺς νόμους καὶ τὰ ἐπιτηδεύματα οὐ δήπου ἐκτὸς τούτων ἔστι τὰ καλὰ, τοῦ ἢ ὠφέλιμα εἶναι, ἢ ἡδέα, ἢ ἀμφοτέρα. ΠΩΛ. Οὐκ ἔμοιγε δοκεῖ. ΣΩ.<sup>475</sup> Οὐκοῦν καὶ τὸ τῶν μαθημάτων κάλλος ὡσαύτως ; ΠΩΛ. Πάνυ γε· καὶ καλῶς γε νῦν ὀρίζει, ὃ Σώκρατες, ἡδονῇ τε καὶ ἀγαθῷ ὀριζόμενος τὸ καλόν. ΣΩ. Οὐκοῦν τὸ αἰσχροὺν τῷ ἐναντίῳ, λύπη τε καὶ κακῷ ; ΠΩΛ. Ἀνάγκη. ΣΩ. Ὅταν ἄρα δυοῖν καλοῖν θᾶτερον κάλλιον ἢ, ἢ τῷ ἑτέρῳ τούτοις ἢ ἀμφοτέροις ὑπερβάλλον κάλλιον ἔστιν, ἢτοι ἡδονῇ ἢ ὠφελείᾳ ἢ ἀμφοτέροις. ΠΩΛ. Πάνυ γε. ΣΩ. Καὶ ὅταν δὲ δὴ δυοῖν αἰσχροῖν τὸ ἕτερον αἴσχιον ἢ, ἢτοι λύπη ἢ κα- B κῷ ὑπερβάλλον αἴσχιον ἔσται. ἢ οὐκ ἀνάγκη ; ΠΩΛ. Ναί. ΣΩ. Φέρε δὴ, πῶς ἐλέγετο νῦν δὴ περὶ τοῦ ἀδικεῖν καὶ ἀδικεῖσθαι ; οὐκ ἔλεγες τὸ μὲν ἀδικεῖσθαι κάκιον εἶναι, τὸ δὲ ἀδικεῖν αἴσχιον ; ΠΩΛ. Ἐλεγον. ΣΩ. Οὐκοῦν εἶπερ αἴσχιον τὸ ἀδικεῖν τοῦ ἀδικεῖσθαι, ἢτοι λυπηρότερόν ἐστι καὶ λύπη ὑπερβάλλον αἴσχιον ἂν εἴη, ἢ κακῷ, ἢ ἀμφοτέροις ; οὐ καὶ τοῦτο ἀνάγκη ; ΠΩΛ. Πῶς γὰρ οὐ ;

C CΑΡ. XXXI. ΣΩ. Πρῶτον μὲν δὴ σκεψώμεθα, ἄρα λύπη ὑπερβάλλει τὸ ἀδικεῖν τοῦ ἀδικεῖσθαι, καὶ ἀλγοῦσι μᾶλλον οἱ ἀδικοῦντες ἢ οἱ ἀδικούμενοι; ΠΩΛ. Οὐδαμῶς, ὦ Σώκρατες, τοῦτό γε. ΣΩ. Οὐκ ἄρα λύπη γε ὑπερέχει. ΠΩΛ. Οὐ δῆτα. ΣΩ. Οὐκοῦν εἰ μὴ λύπη, ἀμφοτέροις μὲν οὐκ ἂν ἔτι ὑπερβάλλοι. ΠΩΛ. Οὐ φαίνεται. ΣΩ. Οὐκοῦν τῷ ἑτέρῳ λείπεται. ΠΩΛ. Ναί. ΣΩ. Τῷ κακῷ. ΠΩΛ. Ἐοικεν. ΣΩ. Οὐκοῦν κακῷ ὑπερβάλλον τὸ ἀδικεῖν κά-

D κιον ἂν εἴη τοῦ ἀδικεῖσθαι. ΠΩΛ. Δῆλον δὴ ὅτι. ΣΩ. Ἄλλο τι οὖν ὑπὸ μὲν τῶν πολλῶν ἀνθρώπων καὶ ὑπὸ σοῦ ὁμολογεῖτο ἡμῖν ἐν τῷ ἔμπροσθεν χρόνῳ αἴσχιον εἶναι τὸ ἀδικεῖν τοῦ ἀδικεῖσθαι; ΠΩΛ. Ναί. ΣΩ. Νῦν δέ γε κάκιον ἐφάνη. ΠΩΛ. Ἐοικε. ΣΩ. Δέξαιο ἂν οὖν σὺ μᾶλλον τὸ κάκιον καὶ τὸ αἴσχιον ἀντὶ τοῦ ἦντιον; Μὴ ὄκνει ἀποκρίνασθαι, ὦ Πῶλε — οὐδὲν γὰρ βλαβήσει —, ἀλλὰ γενναίως τῷ λόγῳ,

E ὥσπερ ἰατρῷ, παρέχων ἀποκρίνου, καὶ ἢ φάθι ἢ μὴ ἂ ἐρωτῷ. ΠΩΛ. Ἄλλ' οὐκ ἂν δεξαίμην, ὦ Σώκρατες. ΣΩ. Ἄλλος δέ τις ἀνθρώπων; ΠΩΛ. Οὐ μοι δοκεῖ κατὰ γε τοῦτον τὸν λόγον. ΣΩ. Ἀληθῆ ἄρα ἐγὼ ἔλεγον, ὅτι οὗτ' ἂν ἐγὼ οὗτ' ἂν σὺ οὗτ' ἄλλος οὐδεὶς ἀνθρώπων δέξαιτ' ἂν μᾶλλον ἀδικεῖν ἢ ἀδικεῖσθαι· κάκιον γὰρ τυγχάνει ὄν. ΠΩΛ. Φαίνεται. ΣΩ. Ὁρᾷς οὖν, ὦ Πῶλε, ὁ ἔλεγχος παρὰ τὸν ἔλεγχον παραβαλλόμενος ὅτι οὐδὲν ἔοικεν, ἀλλὰ σοὶ μὲν οἱ ἄλλοι πάντες ὁμολογοῦσι πλὴν ἐμοῦ, ἐμοὶ δὲ σὺ

ἐξαρκεῖς εἰς ὧν μόνος καὶ ὁμολογῶν καὶ μαρτυ- 476  
 ρῶν, καὶ ἐγὼ σὲ μόνον ἐπισηφίζων τοὺς ἄλλους  
 εἰ χαίρειν. Καὶ τοῦτο μὲν ἡμῖν οὕτως ἐχέτω·  
 μετὰ τοῦτο δὲ περὶ οὗ τὸ δεύτερον ἠμφεσθητήσα-  
 μεν, σκεψώμεθα, τὸ ἀδικοῦντα διδόναι δίκην ἄρα  
 μέγιστον τῶν κακῶν ἐστίν, ὡς σὺ ᾤου, ἢ μεῖζον τὸ  
 μὴ διδόναι, ὡς αὐτὸ ἐγὼ ᾤμην. σκοπώμεθα δὲ τῆδε·  
 τὸ διδόναι δίκην καὶ τὸ κολάζεσθαι δικαίως ἀδι-  
 κοῦντα ἄρα τὸ αὐτὸ καλεῖς; ΠΩΛ. Ἐγωγε.  
 ΣΩ. Ἐχεις οὖν λέγειν, ὡς οὐχὶ τά γε δίκαια B  
 πάντα καλὰ ἐστίν, καθ' ὅσον δίκαια; καὶ δια-  
 σκεψάμενος εἶπέ. ΠΩΛ. Ἀλλά μοι δοκεῖ, ὦ  
 Σώκρατες.

CAP. XXXII. ΣΩ. Σκόπει δὴ καὶ τόδε· ἄρα  
 εἴ τίς τι ποιεῖ, ἀνάγκη τι εἶναι καὶ πάσχον ὑπὸ  
 τούτου τοῦ ποιοῦντος; ΠΩΛ. Ἐμοιγε δοκεῖ.  
 ΣΩ. Ἄρα τοῦτο πάσχον ὃ τὸ ποιοῦν ποιεῖ, καὶ  
 τοιοῦτον οἷον ποιεῖ τὸ ποιοῦν; λέγω δὲ τὸ τοι-  
 ὄνδε· εἴ τις τύπτει, ἀνάγκη τι τύπτεσθαι;  
 ΠΩΛ. Ἀνάγκη. ΣΩ. Καὶ εἰ σφόδρα τύπτει ἢ C  
 ταχὺ ὃ τύπτων, οὕτω καὶ τὸ τυπτόμενον τύπτε-  
 σθαι; ΠΩΛ. Ναί. ΣΩ. Τοιοῦτον ἄρα πά-  
 θος τῷ τυπτομένῳ ἐστίν οἷον ἂν τὸ τύπτον ποιῆ;  
 ΠΩΛ. Πάνυ γε. ΣΩ. Οὐκοῦν καὶ εἰ κάει τις,  
 ἀνάγκη τι κάεσθαι; ΠΩΛ. Πῶς γὰρ οὐ; ΣΩ.  
 Καὶ εἰ σφόδρα γε κάει ἢ ἀλγεινῶς, οὕτω κάεσθαι  
 τὸ καόμενον ὡς ἂν τὸ καῖον κάη; ΠΩΛ. Πάνυ  
 γε. ΣΩ. Οὐκοῦν καὶ εἰ τέμνει τις, ὁ αὐτὸς  
 λόγος; τέμνεται γὰρ τι. ΠΩΛ. Ναί. ΣΩ.  
 Καὶ εἰ μέγα γε ἢ βαθὺ τὸ τμημα ἢ ἀλγεινόν,

D τοιοῦτον τμήμα τέμνεται τὸ τεμνόμενον οἷον τὸ  
 τέμνον τέμνει; ΠΩΛ. Φαίνεται. ΣΩ. Συλ-  
 λήβδην δὴ ὄρα, εἰ ὁμολογεῖς ὃ ἄρτι ἔλεγον περὶ  
 πάντων · οἷον ἂν ποιῇ τὸ ποιοῦν, τοιοῦτον τὸ πά-  
 σχον πάσχειν. ΠΩΛ. Ἄλλ' ὁμολογῶ. ΣΩ.  
 Τούτων δὴ ὁμολογουμένων, τὸ δίκην διδόναι πό-  
 τερον πάσχειν τί ἐστὶν ἢ ποιεῖν; ΠΩΛ. Ἀνάγ-  
 κη, ὧ Σώκρατες, πάσχειν. ΣΩ. Οὐκοῦν ὑπό τινος  
 ποιοῦντος; ΠΩΛ. Πῶς γὰρ οὐ; ὑπό γε τοῦ  
 E κολάζοντος. ΣΩ. Ὁ δὲ ὀρθῶς κολάζων δικαίως  
 κολάζει; ΠΩΛ. Ναί. ΣΩ. Δίκαια ποιῶν, ἢ  
 οὐ; ΠΩΛ. Δίκαια. ΣΩ. Οὐκοῦν ὁ κολαζό-  
 μενος δίκην διδοὺς δίκαια πάσχει; ΠΩΛ.  
 Φαίνεται. ΣΩ. Τὰ δὲ δίκαιά που καλὰ ὡμο-  
 λόγηται; ΠΩΛ. Πάνυ γε. ΣΩ. Τούτων ἄρα  
 ὁ μὲν ποιεῖ καλά, ὁ δὲ πάσχει, ὁ κολαζόμενος.  
 ΠΩΛ. Ναί.

CAP. XXXIII. ΣΩ. Οὐκοῦν εἶπερ καλά,  
 477 ἀγαθὰ; ἢ γὰρ ἡδέα ἢ ὠφέλιμα. ΠΩΛ. Ἀνάγ-  
 κη. ΣΩ. Ἀγαθὰ ἄρα πάσχει ὁ δίκην διδοὺς;  
 ΠΩΛ. Ἐοικεν. ΣΩ. Ὁφελεῖται ἄρα; ΠΩΛ.  
 Ναί. ΣΩ. Ἄρα ἤνπερ ἐγὼ ὑπολαμβάνω τὴν  
 ὠφέλειαν; βελτίων τὴν ψυχὴν γίγνεται, εἶπερ  
 δικαίως κολάζεται; ΠΩΛ. Εἰκός γε. ΣΩ.  
 Κακίας ἄρα ψυχῆς ἀπαλλάττεται ὁ δίκην διδοὺς;  
 ΠΩΛ. Ναί. ΣΩ. Ἄρ' οὖν τοῦ μεγίστου  
 B ἀπαλλάττεται κακοῦ; Ὡδε δὲ σκόπει. ἐν χρη-  
 μάτων κατασκευῇ ἀνθρώπου κακίαν ἄλλην τινὰ  
 ἐνορᾷς ἢ πενίαν; ΠΩΛ. Οὐκ, ἀλλὰ πενίαν.  
 ΣΩ. Τί δ' ἐν σώματος κατασκευῇ; κακίαν ἂν

φήσαις ἀσθένειαν εἶναι καὶ νόσον καὶ αἴσχος καὶ  
 τὰ τοιαῦτα ; ΠΩΛ. Ἔγωγε. ΣΩ. Οὐκοῦν  
 καὶ ἐν ψυχῇ πονηρίαν ἤγει τινα εἶναι ; ΠΩΛ.  
 Πῶς γὰρ οὐ ; ΣΩ. Ταύτην οὖν οὐκ ἀδικίαν  
 καλεῖς καὶ ἀμαθίαν καὶ δειλίαν καὶ τὰ τοιαῦτα ;  
 ΠΩΛ. Πάνυ μὲν οὖν. ΣΩ. Οὐκοῦν χρημάτων  
 καὶ σώματος καὶ ψυχῆς, τριῶν ὄντων, τριττὰς <sup>C</sup>  
 εἴρηκας πονηρίας, πενίαν, νόσον, ἀδικίαν ;  
 ΠΩΛ. Ναί. ΣΩ. Τίς οὖν τούτων τῶν πονη-  
 ριῶν αἰσχίστη ; οὐχ ἡ ἀδικία καὶ συλλήβδην ἡ  
 τῆς ψυχῆς πονηρία ; ΠΩΛ. Πολύ γε. ΣΩ.  
 Εἰ δὴ αἰσχίστη, καὶ κακίστη ; ΠΩΛ. Πῶς, ὦ  
 Σώκρατες, λέγεις ; ΣΩ. Ὡδί· αἰεὶ τὸ αἴσχι-  
 στον ἦτοι λύπην μεγίστην παρέχον, ἢ βλάβην, ἢ  
 ἀμφοτέρα, αἴσχιστόν ἐστιν ἐκ τῶν ὁμολογημένων  
 ἐν τῷ ἔμπροσθεν. ΠΩΛ. Μάλιστα. ΣΩ. Αἴ-  
 σχιστον δὲ ἀδικία καὶ σύμπασα ψυχῆς πονηρία  
 νῦν δὴ ὁμολόγηται ἡμῖν ; ΠΩΛ. Ὡμολόγηται <sup>D</sup>  
 γάρ. ΣΩ. Οὐκοῦν ἡ ἀνιαρότατόν ἐστιν καὶ  
 ἀνία ὑπερβάλλον αἴσχιστον τούτων ἐστίν, ἢ  
 βλάβη, ἢ ἀμφοτέρα ; ΠΩΛ. Ἀνάγκη. ΣΩ.  
 Ἄρ' οὖν ἀλγεινότερόν ἐστι τοῦ πένεσθαι καὶ  
 κάμνειν τὸ ἀδικον εἶναι καὶ ἀκόλαστον καὶ δει-  
 λὸν καὶ ἀμαθῆ ; ΠΩΛ. Οὐκ ἔμοιγε δοκεῖ, ὦ  
 Σώκρατες, ἀπὸ τούτων γε. ΣΩ. Ὑπερφυεῖ τινι  
 ἄρα ὡς μεγάλη βλάβη καὶ κακῷ θαυμασίῳ ὑπερ-  
 βάλλουσα τᾶλλα ἢ τῆς ψυχῆς πονηρία αἴσχιστόν <sup>E</sup>  
 ἐστι πάντων, ἐπειδὴ οὐκ ἀλγηδόνι γε, ὡς ὁ σὸς λό-  
 γος. ΠΩΛ. Φαίνεται. ΣΩ. Ἀλλὰ μὴν που  
 τό γε μεγίστη βλάβη ὑπερβάλλον μέγιστον ἂν



κακὸν εἶη τῶν ὄντων. ΠΩΔ. Ναί. ΣΩ. Ἡ ἀδικία ἄρα καὶ ἡ ἀκολασία καὶ ἡ ἄλλη ψυχῆς πονηρία μέγιστον τῶν ὄντων κακὸν ἐστὶ; ΠΩΔ. Φαίνεται.

ΣΑΡ. XXXIV. ΣΩ. Τίς οὖν τέχνη πενίας ἀπαλλάττει; οὐ χρηματιστικῆ; ΠΩΔ. Ναί.

ΣΩ. Τίς δὲ νόσου; οὐκ ἰατρικῆ; ΠΩΔ.

478 Ἀνάγκη. ΣΩ. Τίς δὲ πονηρίας καὶ ἀδικίας;

Εἰ μὴ οὕτως εὐπορεῖς, ἄθε σκοπεῖ· ποῖ ἔργαμεν καὶ παρὰ τίνας τοὺς κάμνοντας τὰ σώματα;

ΠΩΔ. Παρὰ τοὺς ἰατρούς, ὦ Σάκρατες. ΣΩ.

Ποῖ δὲ τοὺς ἀδικούντας καὶ τοὺς ἀκολασταίνοντας; ΠΩΔ. Παρὰ τοὺς δικαστὰς λέγεις;

ΣΩ. Οὐκ οὖν δίκην δάσσοντας; ΠΩΔ. Φηαί.

ΣΩ. Ἄρ' οὖν οὐ δικαιοσύνη τιμὴ χρῶμενος κολλᾶσουσιν οἱ ὀρθῶς κολλᾶζοντες; ΠΩΔ. Δῆλον

Β δῆ. ΣΩ. Χρηματιστικὴ μὲν ἄρα πενίας ἀπαλλάττει, ἰατρικὴ δὲ νόσου, δίκη δὲ ἀκολασίας καὶ ἀδικίας. ΠΩΔ. Φαίνεται. ΣΩ. Τί οὖν τούτων κάλλιστόν ἐστιν [ἅν λέγεις]; ΠΩΔ. Τίνων λέγεις;

ΣΩ. Χρηματιστικῆς, ἰατρικῆς, δίκης. ΠΩΔ. Πολὺ διαφέρει, ὦ Σάκρατες, ἡ δίκη. ΣΩ. Οὐκ οὖν αὐτῆς ἦτοι ἡδονὴν πλείστην ποιεῖ, ἢ ὠφέλειαν, ἢ ἀμφοτέρω, εἴπερ κάλλιστόν ἐστι;

ΠΩΔ. Ναί. ΣΩ. Ἄρ' οὖν τὸ ἰατρευέσθαι ἡδύ ἐστι, καὶ χαίρουσιν οἱ ἰατρυνόμενοι;

ΠΩΔ. Οὐκ ἔμοιγε δοκεῖ. ΣΩ. Ἄλλ' ὠφέλιμον γε. ἢ γὰρ; ΠΩΔ. Ναί. ΣΩ. Μεγάλου γὰρ κακοῦ ἀπαλλάττεται, ὥστε λυσσελεῖ ὑπομαεῖναι τὴν ἀλγηδόνα καὶ ὑγιεῖ εἶναι. ΠΩΔ.

ΣΩ. Τί οὖν τούτων κάλλιστόν ἐστιν [ἅν λέγεις]; ΠΩΔ. Τίνων λέγεις;

ΣΩ. Χρηματιστικῆς, ἰατρικῆς, δίκης. ΠΩΔ. Πολὺ διαφέρει, ὦ Σάκρατες, ἡ δίκη. ΣΩ. Οὐκ οὖν αὐτῆς ἦτοι ἡδονὴν πλείστην ποιεῖ, ἢ ὠφέλειαν, ἢ ἀμφοτέρω, εἴπερ κάλλιστόν ἐστι;

ΠΩΔ. Ναί. ΣΩ. Ἄρ' οὖν τὸ ἰατρευέσθαι ἡδύ ἐστι, καὶ χαίρουσιν οἱ ἰατρυνόμενοι;

ΠΩΔ. Οὐκ ἔμοιγε δοκεῖ. ΣΩ. Ἄλλ' ὠφέλιμον γε. ἢ γὰρ; ΠΩΔ. Ναί. ΣΩ. Μεγάλου γὰρ κακοῦ ἀπαλλάττεται, ὥστε λυσσελεῖ ὑπομαεῖναι τὴν ἀλγηδόνα καὶ ὑγιεῖ εἶναι. ΠΩΔ.

Πῶς γὰρ οὐ ; ΣΩ. Ἐρ' οὖν οὕτως ἂν περὶ σῶ-  
 μα εὐδαιμονέστατος ἄνθρωπος εἴη, ἰατρευόμενος,  
 ἢ μηδὲ κάμνων ἀρχὴν ; ΠΩΔ. Δῆλον, ὅτι μηδὲ  
 κάμνων. ΣΩ. Οὐ γὰρ τοῦτ' ἦν εὐδαιμονία, ὡς  
 εἴοικε, κακοῦ ἀπαλλαγῆ, ἀλλὰ τὴν ἀρχὴν μηδὲ  
 κτῆσις. ΠΩΔ. Ἔστι ταῦτα. ΣΩ. Τί δέ ;  
 ἀθλιώτερος πότερος δυοῖν ἐχόντων κακὸν εἶτ' ἐν D  
 σώματι εἶτ' ἐν ψυχῇ ; ὁ ἰατρευόμενος καὶ ἀπαλ-  
 λαττόμενος τοῦ κακοῦ, ἢ ὁ μὴ ἰατρευόμενος, ἔχων  
 δέ ; ΠΩΔ. Φαίνεται μοι ὁ μὴ ἰατρευόμενος.  
 ΣΩ. Οὐκοῦν τὸ δίκην δίδοναι μεγίστου κακοῦ  
 ἀπαλλαγῆ ἦν, πονηρίας ; ΠΩΔ. Ἦν γάρ.  
 ΣΩ. Σωφρονίζει γὰρ πον καὶ δικαιοτέρους ποιεῖ  
 καὶ ἰατρικὴ γίνεταί πονηρίας ἢ δίκη. ΠΩΔ.  
 Ναί. ΣΩ. Εὐδαιμονέστατος μὲν ἄρα ὁ μὴ ἔχων E  
 κακίαν ἐν ψυχῇ, ἐπειδὴ τοῦτο μέγιστον τῶν κα-  
 κῶν ἐφάνη. ΠΩΔ. Δῆλον δῆ. ΣΩ. Δεύτερος  
 δήπου ὁ ἀπαλλαττόμενος. ΠΩΔ. Ἔοικεν.  
 ΣΩ. Οὗτος δ' ἦν ὁ νοθετούμενός τε καὶ ἐπι-  
 πληττόμενος καὶ δίκην διδούς. ΠΩΔ. Ναί.  
 ΣΩ. Κάκιστα ἄρα ζῆ ὁ ἔχων ἀδικίαν καὶ μὴ  
 ἀπαλλαττόμενος. ΠΩΔ. Φαίνεται. ΣΩ. Οὐ-  
 κοῦν οὗτος τυγχάνει ὦν, ὅς ἂν τὰ μέγιστα ἀδικῶν  
 καὶ χρώμενος μεγίστη ἀδικία διαπράξῃται ὥστε 479  
 μήτε νοθετεῖσθαι μήτε κολάζεσθαι μήτε δίκην  
 δίδοναι, ὥσπερ σὺ φῆς Ἄρχέλαον παρεσκευάσθαι  
 καὶ τοὺς ἄλλους τυράννους καὶ ῥήτορας καὶ δυ-  
 νάστας ; ΠΩΔ. Ἔοικε.

CAP. XXXV. ΣΩ. Σχεδὸν γὰρ πον οὔτοι,  
 ὃ ἄριστε, τὸ αὐτὸ διαπεπραγμένοι εἰσί, ὥσπερ ἂν

εἴ τις τοῖς μεγίστοις νοσήμασι συνισχόμενος δια-  
 πράξαιτο μὴ διδόναι δίκην τῶν περὶ τὸ σῶμα  
 ἀμαρτημάτων τοῖς ἰατροῖς μηδὲ ἰατρεύεσθαι, φο-  
 B βούμενος, ὥσπερ ἀνεὶ παῖς, τὸ κάεσθαι καὶ τὸ  
 τέμνεσθαι, ὅτι ἀλγεινόν. ἢ οὐ δοκεῖ καὶ σοὶ  
 οὕτως; ΠΩΛ. Ἐμοιγε. ΣΩ. Ἀγνοῶν γε, ὡς  
 ἔοικεν, οἷόν ἐστιν ἡ ὑγίεια καὶ ἀρετὴ σώματος.  
 κινδυνεύουσι γὰρ ἐκ τῶν νῦν ἡμῖν ὁμολογημένων  
 τοιοῦτόν τι ποιεῖν καὶ οἱ τὴν δίκην φεύγοντες,  
 ὧ Πῶλε, τὸ ἀλγεινὸν αὐτοῦ καθορᾶν, πρὸς δὲ τὸ  
 ἀφελίμον τυφλῶς ἔχειν καὶ ἀγνοεῖν ὅσῳ ἀθλιώ-  
 C τερόν ἐστι μὴ ὑγιῶς σώματος μὴ ὑγιεῖ ψυχῆ  
 συνοικεῖν, ἀλλὰ σαθρᾶ καὶ ἀδίκῳ καὶ ἀνοσίῳ.  
 ὅθεν καὶ πᾶν ποιοῦσιν, ὥστε δίκην μὴ διδόναι  
 μηδ' ἀπαλλάττεσθαι τοῦ μεγίστου κακοῦ, καὶ  
 χρήματα παρασκευαζόμενοι καὶ φίλους καὶ ὅπως  
 ἂν ᾧσιν ὡς πιθανώτατοι λέγειν. εἰ δὲ ἡμεῖς ἀλη-  
 θῆ ὁμολογήκαμεν, ὧ Πῶλε, ἄρ' αἰσθάνει τὰ  
 συμβαίνοντα ἐκ τοῦ λόγου; ἢ βούλει συλλογι-  
 σάμεθα αὐτά; ΠΩΛ. Εἰ μὴ σοὶ γε ἄλλως  
 δοκεῖ. ΣΩ. Ἄρ' οὖν συμβαίνει μέγιστον κα-  
 κὸν ἢ ἀδικία καὶ τὸ ἀδικεῖν; ΠΩΛ. Φαίνεται  
 D γε. ΣΩ. Καὶ μὴν ἀπαλλαγὴ γε ἐφάνη τού-  
 του τοῦ κακοῦ τὸ δίκην διδόναι; ΠΩΛ. Κιν-  
 δυνεύει. ΣΩ. Τὸ δὲ γε μὴ διδόναι ἐμμογή τοῦ  
 κακοῦ; ΠΩΛ. Ναί. ΣΩ. Δεύτερον ἄρα ἐστὶ  
 τῶν κακῶν μεγέθει τὸ ἀδικεῖν· τὸ δὲ ἀδικοῦντα  
 μὴ διδόναι δίκην πάντων μεγιστόν τε καὶ πρῶτον  
 κακῶν πέφυκεν. ΠΩΛ. Ἐοικεν. ΣΩ. Ἄρ'  
 οὖν οὐ περὶ τούτου, ὧ φίλε, ἠμφεσθητήσαμεν, σὺ

μὲν τὸν Ἀρχέλαον εὐδαιμονίζων τὸν τὰ μέγιστα ἀδικοῦντα δίκην οὐδεμίαν διδόντα, ἐγὼ δὲ τοῦ-  
 ναντίον οἰόμενος, εἴτ' Ἀρχέλαος εἴτ' ἄλλος ἀν-  
 θρώπων ὅστισοῦν μὴ δίδωσι δίκην ἀδικῶν, τούτῳ  
 προσήκειν ἀθλίῳ εἶναι διαφερόντως τῶν ἄλλων  
 ἀνθρώπων, καὶ αἰεὶ τὸν ἀδικοῦντα τοῦ ἀδικουμέ-  
 νου ἀθλιώτερον εἶναι καὶ τὸν μὴ διδόντα δίκην  
 τοῦ διδόντος; οὐ ταῦτ' ἦν τὰ ὑπ' ἐμοῦ λεγόμε-  
 να; ΠΩΑ. Ναί. ΣΩ. Οὐκοῦν ἀποδέδεικται,  
 ὅτι ἀληθῆ ἔλέγετο; ΠΩΑ. Φαίνεται.

CAP. XXXVI. ΣΩ. Εἶεν. εἰ οὖν δὴ ταῦ-<sup>480</sup>  
 τα ἀληθῆ, ὦ Πῶλε, τίς ἢ μεγάλη χρεία ἐστὶ τῆς  
 ῥητορικῆς; δεῖ μὲν γὰρ δὴ ἐκ τῶν νῦν ὁμολογη-  
 μένων αὐτὸν ἑαυτὸν μάλιστα φυλάττειν, ὅπως  
 μὴ ἀδικήσῃ, ὡς ἱκανὸν κακὸν ἔξοντα. οὐ γάρ;  
 ΠΩΑ. Πάνυ γε. ΣΩ. Ἐὰν δέ γε ἀδικήσῃ ἢ  
 αὐτός, ἢ ἄλλος τις ὧν ἂν κήδηται, αὐτὸν ἐκόντα  
 ἰέναι ἐκεῖσε ὅπου ὡς τάχιστα δώσει δίκην, παρὰ  
 τὸν δικαστήν ὡσπερ παρὰ τὸν ἰατρόν, σπεύδον-  
 τα ὅπως μὴ ἐγχρονισθὲν τὸ νόσημα τῆς ἀδικίας B  
 ὑπουλον τὴν ψυχὴν ποιήσῃ καὶ ἀνίατον· ἢ πῶς  
 λέγομεν, ὦ Πῶλε, εἴπερ τὰ πρότερον μένει ἡμῖν  
 ὁμολογήματα; οὐκ ἀνάγκη ταῦτα ἐκείνοις οὕτω  
 μὲν συμφωνεῖν, ἄλλως δὲ μή; ΠΩΑ. Τί γὰρ  
 δὴ φῶμεν, ὦ Σώκρατες; ΣΩ. Ἐπὶ μὲν ἄρα  
 τὸ ἀπολογεῖσθαι ὑπὲρ τῆς ἀδικίας τῆς αὐτοῦ, ἢ  
 γονέων, ἢ ἐταίρων, ἢ παιδῶν, ἢ πατρίδος ἀδι-  
 κούσης οὐ χρήσιμος οὐδὲν ἢ ῥητορικὴ ἡμῖν, ὦ  
 Πῶλε, εἰ μὴ εἴ τις ὑπολάβοι ἐπὶ τούναντίον, C  
 κατηγορεῖν δεῖν μάλιστα μὲν ἑαυτοῦ, ἔπειτα δὲ



καὶ τῶν οἰκείων καὶ τῶν ἄλλων ὅς ἂν αἰεὶ τῶν φίλων τυγχάνη ἀδικῶν, καὶ μὴ ἀποκρύπτεσθαι, ἀλλ' εἰς τὸ φανερὸν ἄγειν τὸ ἀδίκημα, ἵνα δῶ δίκην καὶ ὑγιῆς γένηται, ἀναγκάζειν τε καὶ αὐτὸν καὶ τοὺς ἄλλους μὴ ἀποδειλιᾶν, ἀλλὰ παρέχειν μύσαντα καὶ ἀνδρείως, ὥσπερ τέμνειν καὶ κἀκεῖν ἰατρῶ, τὸ ἀγαθὸν καὶ καλὸν διώκοντα, μὴ

D ὑπολογιζόμενον τὸ ἀλγεινόν· ἐὰν μὲν γε πληγῶν ἄξια ἠδίκηκώς ἦ, τύπτειν παρέχοντα, ἐὰν δὲ δεσμοῦ, δεῖν, ἐὰν δὲ ζημίας, ἀποτίνοντα, ἐὰν δὲ φυγῆς, φεύγοντα, ἐὰν δὲ θανάτου, ἀποθνήσκοντα, αὐτὸν πρῶτον ὄντα κατήγορον καὶ αὐτοῦ καὶ τῶν ἄλλων οἰκείων καὶ ἐπὶ τοῦτο χρώμενον τῇ ῥητορικῇ, ὅπως ἂν καταδήλων τῶν ἀδικημάτων γιγνομένων ἀπαλλάττωνται τοῦ μεγίστου κακοῦ, ἀδικίας.

E φῶμεν οὕτως, ἢ μὴ φῶμεν, ὦ Πῶλε; ΠΩΔ. Ἄτοπα μὲν, ὦ Σώκρατες, ἔμοιγε δοκεῖ, τοῖς μέντοι ἔμπροσθεν ἴσως σοι ὁμολογεῖται. ΣΩ. Οὐκοῦν ἢ κἀκεῖνα λυτέον, ἢ τάδε ἀνάγκη συμβαίνειν; ΠΩΔ. Ναί, τοῦτό γε οὕτως ἔχει. ΣΩ. Τοῦναντίον δέ γε αὖ μεταβαλόντα εἰ ἄρα δεῖ τινα κακῶς ποιεῖν, εἴτ' ἐχθρὸν εἴτε ὄντιν οὔν, ἐὰν μόνον μὴ αὐτὸς ἀδικῆται ὑπὸ τοῦ ἐχθροῦ· τοῦτο μὲν γὰρ εὐλαβητέον· ἐὰν δὲ ἄλλον ἀδικῆ ὁ

481 ἐχθρός, παντὶ τρόπῳ παρασκευαστέον καὶ πρᾶτοντα καὶ λέγοντα, ὅπως μὴ δῶ δίκην μηδὲ ἔλθῃ παρὰ τὸν δικαστήν· ἐὰν δὲ ἔλθῃ, μηχανητέον ὅπως ἂν διαφύγῃ καὶ μὴ δῶ δίκην ὁ ἐχθρός, ἀλλ' ἐὰν τε χρυσίον ἤρπακώς ἦ πολὺ, μὴ ἀποδιδῶ τοῦτο, ἀλλ' ἔχων ἀναλίσκηται καὶ εἰς ἑαυτὸν



καὶ εἰς τοὺς ἑαυτοῦ ἀδίκως καὶ ἀθέως, ἐάν τε αὖ  
θανάτου ἄξια ἠδίκηκώς ἦ, ὅπως μὴ ἀποθανεῖται,  
μάλιστα μὲν μηδέποτε, ἀλλ' ἀθάνατος ἔσται πο- B  
νηρὸς ὢν, εἰ δὲ μή, ὅπως ὡς πλεῖστον χρόνον βιώ-  
σεται τοιοῦτος ὢν. ἐπὶ τὰ τοιαῦτα ἔμοιγε δοκεῖ,  
ὦ Πῶλε, ἡ ῥητορικὴ χρήσιμος εἶναι, ἐπεὶ τῷ γε  
μὴ μέλλοντι ἀδικεῖν οὐ μεγάλη τίς μοι δοκεῖ ἡ  
χρεία αὐτῆς εἶναι, εἰ δὴ καὶ ἔστι τις χρεία· ὡς ἔν-  
γε τοῖς πρόσθεν οὐδαμῇ ἐφάνη οὔσα.

CAP. XXXVII. ΚΑΛ. Εἰπέ μοι, ὦ Χαιρε-  
φῶν, σπουδάζει ταῦτα Σωκράτης, ἢ παίζει;  
ΧΑΙ. Ἐμοὶ μὲν δοκεῖ, ὦ Καλλίκλεις, ὑπερφυῶς  
σπουδάζειν· οὐδὲν μέντοι οἶον τὸ αὐτὸν ἐρωτᾶν. C  
ΚΑΛ. Νῆ τοὺς θεοὺς ἀλλ' ἐπιθυμῶ. Εἰπέ  
μοι, ὦ Σώκρατες, πότερόν σε φῶμεν νυνὶ σπου-  
δάζοντα, ἢ παίζοντα; εἰ μὲν γὰρ σπουδάζεις τε  
καὶ τυγχάνει ταῦτα ἀληθῆ ὄντα, ἃ λέγεις, ἄλλο  
τι ἢ ἡμῶν ὁ βίος ἀνατετραμμένος ἂν εἴη τῶν ἀν-  
θρώπων καὶ πάντα τὰ ἐναντία πράττομεν, ὡς  
ἔοικεν, ἢ ἃ δεῖ; ΣΩ. ὦ Καλλίκλεις, εἰ μή τι  
ἦν τοῖς ἀνθρώποις πάθος, τοῖς μὲν ἄλλο τι, τοῖς  
δὲ ἄλλο τι, τὸ αὐτό, ἀλλὰ τις ἡμῶν ἴδιόν τι ἔπα- D  
σχε πάθος ἢ οἱ ἄλλοι, οὐκ ἂν ἦν ῥᾶδιον ἐνδεί-  
ξασθαι τῷ ἑτέρῳ τὸ ἑαυτοῦ πάθημα. λέγω δ'  
ἐννοήσας, ὅτι ἐγὼ τε καὶ σὺ νῦν τυγχάνομεν ταύ-  
τόν τι πεπονθότες, ἐρῶντε δύο ὄντε δυεῖν ἐκάτε-  
ρος, ἐγὼ μὲν Ἀλκιβιάδου τε τοῦ Κλεινίου καὶ  
φιλοσοφίας, σὺ δὲ τοῦ τε Ἀθηναίων δήμου καὶ  
τοῦ Πυριλάμπους. αἰσθάνομαι οὖν σου ἐκά-  
στοτε, καίπερ ὄντιος δεινοῦ, ὅτι ὀπόσ' ἂν φῆ σου

τὰ παιδικὰ καὶ ὅπως ἂν φῆ ἔχειν, οὐ δυναμένου  
 E ἀντιλέγειν, ἀλλ' ἄνω καὶ κάτω μεταβαλλομένου·  
 ἔν τε τῇ ἐκκλησίᾳ, ἐάν τι σοῦ λέγοντος ὁ δῆμος  
 ὁ Ἀθηναίων μὴ φῆ οὕτως ἔχειν, μεταβαλλόμενος  
 λέγεις ἅ ἐκεῖνος βούλεται, καὶ πρὸς τὸν Πυρι-  
 λάμπους νεανίαν τὸν καλὸν τοῦτον τοιαῦτα ἕτε-  
 ρα πέπονθας. τοῖς γὰρ τῶν παιδικῶν βουλευ-  
 μασί τε καὶ λόγοις οὐχ οἷός τ' εἶ ἐναντιοῦσθαι,  
 ὥστε, εἴ τις σου λέγοντος ἐκάστοτε ἅ διὰ τούτους  
 λέγεις θαυμάζοι ὡς ἄτοπὰ ἐστίν, ἴσως εἴποις ἂν  
 482 αὐτῷ, εἰ βούλοιο τάληθῆ λέγειν, ὅτι, εἰ μὴ τις  
 παύσει τὰ σὰ παιδικὰ τούτων τῶν λόγων, οὐδὲ  
 σὺ παύσει ποτὲ ταῦτα λέγων. νόμιζε τοίνυν καὶ  
 παρ' ἐμοῦ χρῆναι ἕτερα τοιαῦτα ἀκούειν, καὶ  
 μὴ θαύμαζε, ὅτι ἐγὼ ταῦτα λέγω, ἀλλὰ τὴν φι-  
 λοσοφίαν, τὰ ἐμὰ παιδικά, παῦσον ταῦτα λέγου-  
 σαν. λέγει γάρ, ὦ φίλε ἑταῖρε, ἀεὶ ἅ νῦν ἐμοῦ  
 ἀκούεις, καὶ μοί ἐστι τῶν ἐτέρων παιδικῶν πολὺ  
 ἦττον ἔμπληκτος· ὁ μὲν γὰρ Κλεινίειος οὗτος  
 ἄλλοτε ἄλλων ἐστὶ λόγων, ἢ δὲ φιλοσοφία ἀεὶ  
 B τῶν αὐτῶν. λέγει δὲ ἅ σὺ νῦν θαυμάζεις, πα-  
 ρῆσθα δὲ καὶ αὐτὸς λεγομένοις. ἢ οὖν ἐκείνην  
 ἐξέλεγεξον, ὅπερ ἄρτι ἔλεγον, ὡς οὐ τὸ ἀδικεῖν  
 ἐστὶ καὶ ἀδικοῦντα δίκην μὴ διδόναι ἀπάντων  
 ἔσχατον κακῶν· ἢ εἰ τοῦτο ἐάσεις ἀνέλεγκτον,  
 μὰ τὸν κύνα, τὸν Αἰγυπτίων θεόν, οὐ σοι ὁμο-  
 λογήσει Καλλικλῆς, ὦ Καλλίκλεις, ἀλλὰ διαφω-  
 νήσει ἐν ἅπαντι τῷ βίῳ. καίτοι ἔγωγε οἶμαι, ὦ  
 βέλτιστε, καὶ τὴν λύραν μοι κρεῖττον εἶναι ἀναρ-  
 C μοστεῖν τε καὶ διαφωνεῖν, καὶ χορὸν ᾧ χορηγοίην,

καὶ πλείστους ἀνθρώπους μὴ ὁμολογεῖν μοι, ἀλλ' ἐναντία λέγειν μᾶλλον ἢ ἓνα ὄντα ἐμὲ ἐμαντῶ ἀσύμφωνον εἶναι καὶ ἐναντία λέγειν.

CAP. XXXVIII. ΚΑΛ. ὦ Σώκρατες, δοκεῖς νεανιεύεσθαι ἐν τοῖς λόγοις ὡς ἀληθῶς δημηγόρος ὢν· καὶ νῦν ταῦτα δημηγορεῖς ταυτὸν παθόντος Πῶλου πάθος, ὅπερ Γοργίου κατηγορεῖ πρὸς σὲ παθεῖν. ἔφη γάρ που Γοργίαν ἐρωτώμενον ὑπὸ σοῦ, εἰ ἀνἀφίκηται παρ' αὐτὸν μὴ ἐπιστάμενος τὰ δίκαια ὁ τὴν ρητορικὴν βουλό- D  
μενος μαθεῖν, εἰ διδάξει αὐτὸν ὁ Γοργίας, αἰσχυνθῆναι αὐτὸν καὶ φάναι διδάξειν διὰ τὸ ἔθος τῶν ἀνθρώπων, ὅτι ἀγανακτοῖεν ἄν, εἴ τις μὴ φαίῃ· διὰ δὴ ταύτην τὴν ὁμολογίαν ἀναγκασθῆναι ἐναντία αὐτὸν αὐτῷ εἰπεῖν, σὲ δὲ αὐτὸ τοῦτο ἀγαπᾶν. καὶ σου κατεγέλα, ὡς γέ μοι δοκεῖν, ὀρθῶς τότε. νῦν δὲ πάλιν αὐτὸς ταυτὸν τοῦτο ἔπαθε, καὶ ἔγωγε κατ' αὐτὸ τοῦτο οὐκ ἀγαμαι Πῶλον, ὅτι σοι συνεχώρησε τὸ ἀδικεῖν αἴσχιον E  
εἶναι τοῦ ἀδικεῖσθαι· ἐκ ταύτης γὰρ αὐτῆς τῆς ὁμολογίας αὐτὸς ὑπὸ σοῦ συμποδισθεὶς ἐν τοῖς λόγοις ἐπεστομίσθη, αἰσχυνθεὶς ἃ ἐνόει εἰπεῖν. σὺ γὰρ τῷ ὄντι, ὦ Σώκρατες, εἰς τοιαῦτα ἀγεις φορτικά καὶ δημηγορικά, φάσκων τὴν ἀλήθειαν διώκειν, ἃ φύσει μὲν οὐκ ἔστι καλά, νόμῳ δέ. ὡς τὰ πολλὰ δὲ ταῦτα ἐναντία ἀλλήλοις ἐστίν, ἢ τε φύσις καὶ ὁ νόμος. εἰ οὖν τις αἰσχύνηται καὶ μὴ τολμᾷ λέγειν ἄπερ νοεῖ, ἀναγκάζεται 483  
ἐναντία λέγειν. ὁ δὴ καὶ σὺ τοῦτο τὸ σοφὸν κατανενοηκῶς κακουργεῖς ἐν τοῖς λόγοις, εἰ μὲν

τις κατὰ νόμον λέγη, κατὰ φύσιν ὑπερωτῶν, ἐὰν  
 δὲ τὰ τῆς φύσεως, τὰ τοῦ νόμου. ὥσπερ αὐτίκα  
 ἐν τούτοις, τῷ ἀδικεῖν τε καὶ τῷ ἀδικεῖσθαι, Πώ-  
 λου τὸ κατὰ νόμον αἴσχιον λέγοντος, σὺ τὸν νό-  
 μον ἐδιώκαθες κατὰ φύσιν. φύσει μὲν γὰρ πᾶν  
 αἴσχιόν ἐστιν ὅπερ καὶ κάκιον, \* οἶον \* τὸ ἀδι-  
 B κείσθαι, νόμῳ δὲ τὸ ἀδικεῖν. οὐδὲ γὰρ ἀνδρὸς  
 τοῦτό γ' ἐστὶ τὸ πάθημα, τὸ ἀδικεῖσθαι, ἀλλ'  
 ἀνδραπόδου τινός, ᾧ κρεῖττόν ἐστι τεθνάναι ἢ  
 ζῆν, ὅστις ἀδικούμενος καὶ προπηλακιζόμενος μὴ  
 οἴσῃτε ἐστὶν αὐτὸς αὐτῷ βοηθεῖν μηδὲ ἄλλῳ οὐ  
 ἂν κήδηται. ἀλλ', οἶμαι, οἱ τιθέμενοι τοὺς νό-  
 μους οἱ ἀσθενεῖς ἀνθρωποὶ εἰσι καὶ οἱ πολλοί.  
 πρὸς αὐτοὺς οὖν καὶ τὸ αὐτοῖς συμφέρον τοὺς τε  
 νόμους τίθενται καὶ τοὺς ἐπαίνους ἐπαινοῦσι καὶ  
 C τοὺς ψόγους ψέγουσιν. — ἐκφοβοῦντές τοὺς ἐρ-  
 ῶμενεστέρους τῶν ἀνθρώπων καὶ δυνατοὺς ὄν-  
 τας πλέον ἔχειν, ἵνα μὴ αὐτῶν πλέον ἔχωσι,  
 λέγουσιν, ὡς αἰσχροὺν καὶ ἀδικὸν τὸ πλεονεκτεῖν,  
 καὶ τοῦτο ἐστὶ τὸ ἀδικεῖν, τὸ πλέον τῶν ἄλλων  
 ζητεῖν ἔχειν. ἀγαπῶσι γάρ, οἶμαι, αὐτοὶ ἂν τὸ  
 ἴσον ἔχωσι φαυλότεροι ὄντες. CAP. XXXIX.  
 διὰ ταῦτα δὴ νόμῳ μὲν τοῦτο ἀδικὸν καὶ αἰσχροὺν  
 λέγεται, τὸ πλέον ζητεῖν ἔχειν τῶν πολλῶν, καὶ  
 ἀδικεῖν αὐτὸ καλοῦσιν. ἢ δέ γε, οἶμαι, φύσις  
 D αὐτὴ ἀποφαίνει αὐτὸ, ὅτι δίκαιόν ἐστι τὸν ἀμεί-  
 νω τοῦ χείρονος πλέον ἔχειν καὶ τὸν δυνατώτε-  
 ρον τοῦ ἀδυνατωτέρου. δηλοῖ δὲ ταῦτα πολλα-  
 χοῦ ὅτι οὕτως ἔχει, καὶ ἐν τοῖς ἄλλοις ζώοις καὶ  
 τῶν ἀνθρώπων ἐν ὄλαις ταῖς πόλεσι καὶ τοῖς γέ-

νεσιν, ὅτι οὕτω τὸ δίκαιον κέκριται, τὸν κρείττω  
 τοῦ ἥτιονος ἄρχειν καὶ πλεον ἔχειν. ἐπεὶ ποίῳ  
 δικαίῳ χρώμενος Ξέρξης ἐπὶ τὴν Ἑλλάδα ἐστρά- E  
 τευσεν, ἢ ὁ πατήρ αὐτοῦ ἐπὶ Σκύθας; ἢ ἄλλα  
 μυρία ἂν τις ἔχοι τοιαῦτα λέγειν. ἀλλ' οἶμαι,  
 οὔτοι κατὰ φύσιν [τὴν τοῦ δικαίου] ταῦτα πράτ-  
 τουσι, καὶ ναὶ μὰ Δία κατὰ νόμον γε τὸν τῆς  
 φύσεως, οὐ μέντοι ἴσως κατὰ τοῦτον, ὃν ἡμεῖς  
 τιθέμεθα πλάττοντες τοὺς βελτίστους καὶ ἐρῶ-  
 μενεστάτους ἡμῶν αὐτῶν· ἐκ νέων λαμβάνοντες,  
 ὥσπερ λέοντας κατεπάρδοντές τε καὶ γοητεύοντες<sup>484</sup>  
 καταδουλούμεθα, λέγοντες, ὡς τὸ ἴσον χρῆ ἔχειν  
 καὶ τοῦτό ἐστι τὸ καλὸν καὶ τὸ δίκαιον. εἰάν  
 δέ γε, οἶμαι, φύσιν ἱκανὴν γένηται ἔχων ἀνήρ,  
 πάντα ταῦτα ἀποσεισάμενος καὶ διαρρήξας καὶ  
 διαφυγὼν, καταπατήσας τὰ ἡμέτερα γράμματα  
 καὶ μαγγανεύματα καὶ ἐπαφδάς καὶ νόμους τοὺς  
 παρὰ φύσιν ἅπαντας, ἐπαναστὰς ἐνεφάνη δεσπό-  
 τῆς ἡμέτερος ὁ δοῦλος, καὶ ἐνταῦθα ἐξέλαμψε τὸ B  
 τῆς φύσεως δίκαιον. δοκεῖ δέ μοι καὶ Πίνδαρος  
 ἄπερ ἐγὼ λέγω ἐνδείκνυσθαι ἐν τῷ ᾄσματι, ἐν ᾧ  
 λέγει, ὅτι Νόμος ὁ πάντων βασιλεὺς θνα-  
 τῶν τε καὶ ἀθανάτων· οὗτος δὲ δῆ, φησίν,  
 ἄγει δικαίων τὸ βιαιότατον ὑπερτάτα  
 χερί· τεκμαίρομαι ἔργοισιν Ἑρακλέος,  
 ἐπεὶ ἀπριάτας — λέγει οὕτω πως· τὸ γὰρ  
 ᾄσμα οὐκ ἐπίσταμαι. λέγει δ', ὅτι οὔτε πριά-  
 μενος οὔτε δόντος τοῦ Γηρυόνου ἠλάσατο τὰς  
 βοῦς, ὡς τούτου ὄντος τοῦ δικαίου φύσει, καὶ C  
 βοῦς καὶ τᾶλλα κτήματα εἶναι πάντα τοῦ βελ-



τίονός τε καὶ κρείττονος τὰ τῶν χειρόνων τε καὶ ἡττόνων. CAP. XL. τὸ μὲν οὖν ἀληθὲς οὕτως ἔχει, γνώσει δέ, ἂν ἐπὶ τὰ μείζω ἔλθῃς ἐάσας ἤδη φιλοσοφίαν. φιλοσοφία γὰρ τοί ἐστίν, ᾧ Σώκρατες, χαρίεν, ἂν τις αὐτοῦ μετρίως ἀψηται ἐν τῇ ἡλικίᾳ· ἐὰν δὲ περαιτέρω τοῦ δέοντος ἐνδιατρίψῃ, διαφθορὰ τῶν ἀνθρώπων. ἐὰν γὰρ καὶ πάννυ εὐφυῆς ἦ καὶ πόρρω τῆς ἡλικίας φιλοσοφῇ, ἀνάγκη πάντων ἀπειρον γεγονέναι ἐστίν, ᾧν χρὴ ἔμπειρον εἶναι τὸν μέλλοντα καλὸν κάγαθὸν καὶ εὐδόκιμον ἔσεσθαι ἄνδρα. καὶ γὰρ τῶν νόμων ἀπειροὶ γίνονται τῶν κατὰ τὴν πόλιν, καὶ τῶν λόγων, οἷς δεῖ χρώμενον ὀμιλεῖν ἐν τοῖς συμβολαίοις τοῖς ἀνθρώποις καὶ ἰδίᾳ καὶ δημοσίᾳ, καὶ τῶν ἡδονῶν τε καὶ ἐπιθυμιῶν τῶν ἀνθρωπείων, καὶ συλλήβδην τῶν ἡθῶν πανάπασιν ἀπειροὶ γίνονται. ἐπειδὴν οὖν ἔλθωσιν εἰς τινα

E ἰδίαν ἢ πολιτικὴν προᾶξιν, καταγέλαστοι γίνονται, ὥσπερ γε, οἶμαι, οἱ πολιτικοί, ἐπειδὴν αὐτοὶ εἰς τὰς ὑμετέρας διατριβὰς ἔλθωσι καὶ τοὺς λόγους, καταγέλαστοί εἰσι. συμβαίνει γὰρ τὸ τοῦ Εὐριπίδου· λαμπρός τ' ἐστὶν ἕκαστος ἐν τούτῳ,

καπὶ τοῦτ' ἐπείγεται,

νέμων τὸ πλεῖστον ἡμέρας τούτῳ μέρος,

ἵν' αὐτὸς αὐτοῦ τυγχάνῃ βέλτιστος ὢν.

485 ὅπου δ' ἂν φαῦλος ἦ, ἐντεῦθεν φεύγει καὶ λοιδορεῖ τοῦτο, τὸ δ' ἕτερον ἐπαινεῖ, εὐνοίᾳ τῇ ἑαυτοῦ, ἡγούμενος οὕτως αὐτὸς ἑαυτὸν ἐπαινεῖν. ἀλλ', οἶμαι, τὸ ὀρθότατόν ἐστὶν ἀμφοτέρων μετα-

σχεῖν. φιλοσοφίας μὲν, ὅσον παιδείας χάριν,  
 καλὸν μετέχειν, καὶ οὐκ αἰσχρὸν μειρακίῳ ὄντι  
 φιλοσοφεῖν· ἐπειδὴν δὲ ἤδη πρεσβύτερος ὢν ἄν-  
 θρωπος ἔτι φιλοσοφῆ, καταγέλαστον, ὃ Σώκρα-  
 τες, τὸ χρῆμα γίννεται, καὶ ἔγωγε ὁμοιότατον  
 πάσχω πρὸς τοὺς φιλοσοφοῦντας ὡσπερ πρὸς τοὺς B  
 ψελλιζομένους καὶ παίζοντας. ὅταν μὲν γὰρ  
 παιδίον ἴδω, ὃ ἔτι προσήκει διαλέγεσθαι οὕτω,  
 ψελλιζόμενον καὶ παῖζον, χαίρω τε καὶ χαρίεν  
 μοι φαίνεται καὶ ἔλευθέριον καὶ πρέπον τῇ τοῦ  
 παιδίου ἡλικίᾳ· ὅταν δὲ σαφῶς διαλεγομένου  
 παιδαρίου ἀκούσω, πικρὸν τί μοι δοκεῖ χρῆμα C  
 εἶναι καὶ ἀνιᾶ μου τὰ ὄτα καὶ μοι δοκεῖ δουλο-  
 πρεπές τι εἶναι· ὅταν δὲ ἀνδρὸς ἀκούσῃ τις  
 ψελλιζομένου ἢ παίζοντα ὄρᾳ, καταγέλαστον  
 φαίνεται καὶ ἀνανδρον καὶ πληγῶν ἄξιον. ταύ-  
 τὸν οὖν ἔγωγε τοῦτο πάσχω καὶ πρὸς τοὺς φι-  
 λοσοφοῦντας. παρὰ νέῳ μὲν γὰρ μειρακίῳ ὄρῳ  
 φιλοσοφίαν ἄγαμαι, καὶ πρέπειν μοι δοκεῖ, καὶ  
 ἡγοῦμαι ἐλεύθερόν τινα εἶναι τοῦτον τὸν ἄνθρω-  
 πον, τὸν δὲ μὴ φιλοσοφοῦντα ἀνελεύθερον καὶ  
 οὐδέποτε οὐδενὸς ἀξιῶσοντα ἑαυτὸν οὔτε καλοῦ D  
 οὔτε γενναίου πράγματος· ὅταν δὲ δὴ πρεσβύτε-  
 ρον ἴδω ἔτι φιλοσοφοῦντα καὶ μὴ ἀπαλλαττόμε-  
 νον, πληγῶν μοι δοκεῖ ἤδη δεῖσθαι, ὃ Σώκρατες,  
 οὗτος ὁ ἀνήρ. ὃ γὰρ νῦν δὴ ἔλεγον, ὑπάρχει  
 τούτῳ τῷ ἀνθρώπῳ, κἂν πάνυ εὐφυῆς ᾗ, ἀνάνδρῳ  
 γενέσθαι φεύγοντι τὰ μέσα τῆς πόλεως καὶ τὰς  
 ἀγοράς, ἐν αἷς ἔφη ὁ ποιητὴς τοὺς ἀνδρας ἀρι-  
 πρεπεῖς γίννεσθαι, καταδεδυκότε δὲ τὸν λοιπὸν

βίον βιῶναι μετὰ μειρακίων ἐν γωνία τριῶν ἢ  
 E τεττάρων ψιθυρίζοντα, ἐλεύθερον δὲ καὶ μέγα καὶ  
 ἱκανὸν μηδέποτε φθέγγασθαι. CAP. XLI. ἐγὼ  
 δέ, ὦ Σώκρατες, πρὸς σέ ἐπεικῶς ἔχω φιλικῶς.  
 κινδυνεύω οὖν πεπονθέναι νῦν ὅπερ ὁ Ζῆθος  
 πρὸς τὸν Ἀμφίονα ὁ Εὐριπίδου, οὐπερ ἐμνή-  
 σθην. καὶ γὰρ ἐμοὶ τοιαῦτ' ἅττα ἐπέρχεται  
 πρὸς σέ λέγειν, οἷάπερ ἐκεῖνος πρὸς τὸν ἀδελφόν,  
 ὅτι ἀμελεῖς, ὦ Σώκρατες, ὧν δεῖ σε ἐπιμελεῖσθαι,  
 καὶ φύσιν ψυχῆς ὧδε γενναίαν μαιρα-  
 486 κιώδει τινὶ διαπρέπεις μορφώματι, καὶ  
 οὔτ' ἂν δίκης βουλαῖσι προθεῖ' ἂν ὀρθῶς  
 λόγον, οὔτ' εἰκὸς ἂν καὶ πιθανὸν λάβοις,  
 οὔθ' ὑπὲρ ἄλλου νεανικὸν βούλευμα  
 βουλεύσαιο. καίτοι, ὦ φίλε Σώκρατες — καί  
 μοι μηδὲν ἀχθεσθῆς· εὐνοία γὰρ ἐρῶ τῇ σῆ —  
 οὐκ αἰσχρὸν δοκεῖ σοι εἶναι οὕτως ἔχειν, ὡς ἐγὼ  
 σέ οἶμαι ἔχειν καὶ τοὺς ἄλλους τοὺς πόρρω ἀεὶ  
 φιλοσοφίας ἐλαύνοντας; νῦν γὰρ εἴ τις σοῦ λα-  
 βόμενος ἢ ἄλλου ὁτουοῦν τῶν τοιούτων εἰς τὸ  
 δεσμωτήριον ἀπαγάγοι, φάσκων ἀδικεῖν μηδὲν  
 B ἀδικοῦντα, οἷσθ' ὅτι οὐκ ἂν ἔχοις ὅ τι χρήσαιο  
 σαυτῷ, ἀλλ' ἰλιγγιῶῃς ἂν καὶ χασμαῖο οὐκ ἔχων ὅ  
 τι εἴποις, καὶ εἰς τὸ δικαστήριον ἀναβάς, κατη-  
 γόρου τυχῶν πάνν φαύλου καὶ μοχθηροῦ, ἀπο-  
 θάνοις ἂν, εἰ βούλοιο θανάτου σοι τιμᾶσθαι.  
 καίτοι πῶς σοφὸν τοῦτό ἐστιν, ὦ Σώκρατες, εἴ τις  
 εὐφυᾶ λαβοῦσα τέχνη φῶτα ἔθηκε χεί-  
 ρονα, μήτε αὐτὸν αὐτῷ δυνάμενον βοηθεῖν μηδ'  
 ἐκσῶσαι ἐκ τῶν μεγίστων κινδύνων μήτε ἑαυτὸν

μήτε ἄλλον μηδένα, ὑπὸ δὲ τῶν ἐχθρῶν περισυλαῖ- C  
σθαι πᾶσαν τὴν οὐσίαν, ἀτεχνῶς δὲ ἀτιμον ζῆν  
ἐν τῇ πόλει; τὸν δὲ τοιοῦτον, εἴ τι καὶ ἀγροικό-  
τερον εἰρηῆσθαι, ἕξεστιν ἐπὶ κόρῃς τύπτοντα μὴ  
διδόναι δίκην. ἀλλ' ὦ ἴγαθέ, ἐμοὶ πείθου, παῦ-  
σαι δ' ἐλέγχων, πραγμάτων δ' εὐμουσίαν  
ἄσκει, καὶ ἄσκει ὀπόθεν δόξεις φρονεῖν,  
ἄλλοις τὰ κομψὰ ταῦτ' ἀφείς, εἴτε ληρή-  
ματα χρὴ φάναι εἶναι εἴτε φλυαρίας, ἐξ ὧν  
κενοῖσιν ἐγκατοικήσεις δόμοις· ζηλῶν  
οὐκ ἐλέγχοντας ἄνδρας τὰ μικρὰ ταῦτα, ἀλλ' D  
οἷς ἐστι καὶ βίος καὶ δόξα καὶ ἄλλα πολλὰ  
ἀγαθὰ.

CAP. XLII. ΣΩ. Εἰ χρυσὴν ἔχων ἐτύγγα-  
νον τὴν ψυχὴν, ὦ Καλλίκλεις, οὐκ ἂν οἶμι με  
ἄσμενον εὐρεῖν τούτων τινὰ τῶν λίθων, ἧ βα-  
σανίζουσι τὸν χρυσόν, τὴν ἀρίστην, πρὸς ἣντινα  
ἔμελλον προσαγαγὼν αὐτήν, εἴ μοι ὁμολογήσειεν  
ἐκείνη καλῶς τεθεραπεῦσθαι τὴν ψυχὴν, εὖ εἰ-  
σεσθαι, ὅτι ἰκανῶς ἔχω καὶ οὐδέν μοι δεῖ ἄλλης E  
βασάνου; ΚΑΛ. Πρὸς τί δὴ τοῦτ' ἐρωτᾷς, ὦ  
Σώκρατες; ΣΩ. Ἐγὼ σοὶ ἐρῶ νῦν. οἶμαι  
ἐγὼ σοὶ ἐντετυχηκῶς τοιοῦτῳ ἐρμαίῳ ἐντετυχηκέ-  
ναι. ΚΑΛ. Τί δὴ; ΣΩ. Εὖ οἶδ', ὅτι, ἂν  
μοι σὺ ὁμολογήσης περὶ ὧν ἡ ἐμὴ ψυχὴ δοξάζει,  
ταῦτ' ἤδη ἐστὶν αὐτὰ τὰ ληθῆ. ἐννοῶ γὰρ, ὅτι 487  
τὸν μέλλοντα βασανιεῖν ἰκανῶς ψυχῆς πέρι ὀρ-  
θῶς τε ζώσης καὶ μὴ τρία ἄρα δεῖ ἔχειν, ἃ σὺ  
πάντα ἔχεις, ἐπιστήμην τε καὶ εὐνοίαν καὶ  
παρρησίαν. ἐγὼ γὰρ πολλοῖς ἐντυγγάνω, οἱ



ἐμὲ οὐχ οἷοί τε εἰσὶ βασανίζειν διὰ τὸ μὴ σοφοὶ  
 εἶναι ὥσπερ σύ· ἕτεροι δὲ σοφοὶ μὲν εἰσιν, οὐκ  
 ἐθέλουσι δέ μοι λέγειν τὴν ἀλήθειαν διὰ τὸ μὴ  
 κήδεσθαί μου ὥσπερ σύ· τῷ δὲ ξένῳ τῷδε, Γορ-  
 B γίας τε καὶ Πῶλος, σοφῶ μὲν καὶ φίλῳ ἔστον  
 ἐμῷ, ἐνδεεστέρω δὲ παρρησίας καὶ αἰσχυνηρο-  
 τέρω μᾶλλον τοῦ δέοντος· πῶς γὰρ οὐ; ὃ γε εἰς  
 τοσοῦτον αἰσχύνῃς ἐληλύθατον, ὥστε διὰ τὸ αἰ-  
 σχύνεσθαι τολμᾷ ἐκάτερος αὐτῶν αὐτὸς αὐτῷ  
 ἐναντία λέγειν ἐναντίον πολλῶν ἀνθρώπων, καὶ  
 ταῦτα περὶ τῶν μεγίστων. σὺ δὲ ταῦτα πάντα  
 ἔχεις, ἃ οἱ ἄλλοι οὐκ ἔχουσι· πεπαίδευσαί τε γὰρ  
 ἱκανῶς, ὡς πολλοὶ ἂν φήσαιεν Ἀθηναίων, καὶ  
 C ἐμοί γ' εἴ εὖνους. τί τι τεκμηρίῳ χρῶμαι; ἐγὼ  
 σοι ἔρω. οἶδα ὑμᾶς ἐγὼ, ὃ Καλλίκλεις, τέτταρας  
 ὄντας, κοινωνοὺς γεγονότας σοφίας, σέ τε καὶ  
 Τίσανδρον, τὸν Ἀφιδναῖον, καὶ Ἄνδρωνα, τὸν  
 Ἀνδροτίωνος, καὶ Ναυσικύδην, τὸν Χολαργέα.  
 καί ποτε ὑμῶν ἐγὼ ἐπήκουσα βουλευομένων μέ-  
 χρι ὅποι τὴν σοφίαν ἀσκητέον εἶη, καὶ οἶδα, ὅτι  
 ἐνίκα ἐν ὑμῖν τοιάδε τις δόξα, μὴ προθυμεῖσθαι  
 D εἰς τὴν ἀκρίβειαν φιλοσοφεῖν, ἀλλὰ εὐλαβεῖσθαι  
 παρεκελεύεσθε ἀλλήλοις, ὅπως μὴ πέρα τοῦ δέ-  
 οντος σοφώτεροι γενόμενοι λήσετε διαφθαρέντες.  
 ἐπειδὴ οὖν σου ἀκούω ταῦτα ἐμοὶ συμβουλεύ-  
 οντος, ἅπερ τοῖς σεαυτοῦ ἑταιροτάτοις, ἱκανόν  
 μοι τεκμηρίον ἔστιν, ὅτι ὡς ἀληθῶς μοι εὖνους εἶ.  
 καὶ μὴν, ὅτι γε οἷος παρρησιάζεσθαι καὶ μὴ αἰ-  
 σχύνεσθαι, αὐτὸς τε φῆς καὶ ὁ λόγος, ὃν ὀλίγον  
 πρότερον ἔλεγες, ὁμολογεῖ σοι. ἔχει δὴ οὕτως



δῆλον ὅτι τούτων πέρι νυνί· ἐάν τι σὺ ἐν τοῖς E  
 λόγοις ὁμολογήσης μοι, βεβασανισμένον τοῦτ'  
 ἤδη ἔσται ἱκανῶς ὑπ' ἐμοῦ τε καὶ σοῦ, καὶ οὐκέτι  
 αὐτὸ δεήσει ἐπ' ἄλλην βάσανον ἀναφέρειν. οὐ  
 γὰρ ἂν ποτε αὐτὸ συνεχώρησας σὺ οὔτε σοφίας  
 ἐνδεία οὔτ' αἰσχύνῃς περιουσία· οὐδ' αὖ ἀπα-  
 τῶν ἐμὲ συγχωρήσαιοις ἂν· φίλος γὰρ μοι εἶ, ὡς  
 καὶ αὐτὸς φῆς. τῷ ὄντι οὖν ἢ ἐμῇ καὶ σῇ ὁμολο-  
 γία τέλος ἤδη ἔξει τῆς ἀληθείας. πάντων δὲ  
 καλλίστη ἔστιν ἢ σκέψις, ᾧ Καλλίκλεις, περὶ τού-  
 των ὧν σὺ δὴ μοι ἐπετίμησας, ποῖόν τινα χρῆ εἶ-  
 ναι τὸν ἄνδρα καὶ τί ἐπιτηδεύειν καὶ μέχρι τοῦ, 488  
 καὶ πρεσβύτερον καὶ νεώτερον ὄντα. ἐγὼ γὰρ εἶ-  
 τι μὴ ὀρθῶς πράττω κατὰ τὸν βίον τὸν ἐμαυτοῦ,  
 εὖ ἴσθι τοῦτο ὅτι οὐχ ἑκὼν ἐξαμαρτάνω, ἀλλ'  
 ἀμαθία τῇ ἐμῇ. σὺ οὖν, ὥσπερ ἤρξω νουθετεῖν  
 με, μὴ ἀποστῆς, ἀλλ' ἱκανῶς μοι ἐνδειξαι τί ἔστι  
 τοῦτο, ὃ ἐπιτηδευτέον μοι, καὶ τίνα τρόπον κτη-  
 σαίμην ἂν αὐτό. καὶ ἐάν με λάβῃς νῦν μὲν σοι  
 ὁμολογήσαντα, ἐν δὲ τῷ ὑστέρω χρόνῳ μὴ ταῦτα  
 πράττοντα, ἅπερ ὠμολόγησα, πάνυ με ἡγοῦ βλα-  
 κα εἶναι καὶ μηκέτι ποτέ με νουθετήσης ὑστερον, B  
 ὡς μηδενὸς ἀξίον ὄντα. ἐξ ἀρχῆς δέ μοι ἐπανά-  
 λαβε, πῶς φῆς τὸ δίκαιον ἔχειν καὶ σὺ καὶ Πίν-  
 δαρος τὸ κατὰ φύσιν; ἀγειν βία τὸν κρείττω τὰ  
 τῶν ἡττόνων καὶ ἀρχεῖν τὸν βελτίω τῶν χειρόνων  
 καὶ πλέον ἔχειν τὸν ἀμείνω τοῦ φαυλοτέρου; μή  
 τι ἄλλο λέγεις τὸ δίκαιον εἶναι, ἢ ὀρθῶς μέ-  
 μνημαι;

CAP. XLIII. ΚΑΔ. Ἀλλὰ ταῦτα ἔλεγον

καὶ τότε, καὶ νῦν λέγω. ΣΩ. Πότερον δὲ τὸν  
 C αὐτὸν βελτίω καλεῖς σὺ καὶ κρείττω; οὐδὲ γάρ  
 τοι τότε οἶός τ' ἢ μαθεῖν σου τί ποτε λέγεις.  
 πότερον τοὺς ἰσχυροτέρους κρείττους καλεῖς καὶ  
 δεῖ ἀκροᾶσθαι τοῦ ἰσχυροτέρου τοὺς ἀσθενεστέ-  
 ρους, οἷόν μοι δοκεῖς καὶ τότε ἐνδείκνυσθαι, ὡς αἱ  
 μεγάλαι πόλεις ἐπὶ τὰς σμικρὰς κατὰ τὸ φύσει  
 δίκαιον ἔρχονται, ὅτι κρείττους εἰσὶ καὶ ἰσχυρό-  
 τεραι, ὡς τὸ κρείττον καὶ ἰσχυρότερον καὶ βέλτιον  
 ταῦτόν ὄν, ἢ ἔστι βελτίω μὲν εἶναι, ἤτις δὲ καὶ  
 ἀσθενέστερον, καὶ κρείττω μὲν εἶναι, μοχθηρότε-  
 D ρον δέ· ἢ ὁ αὐτὸς ὅρος ἐστὶ τοῦ βελτίονος καὶ  
 τοῦ κρείττονος; τοῦτό μοι αὐτὸ σαφῶς διόρισον,  
 ταῦτόν, ἢ ἕτερόν ἐστι τὸ κρείττον καὶ τὸ βέλτιον  
 καὶ τὸ ἰσχυρότερον; ΚΑΛ. Ἄλλ' ἐγὼ σοι σα-  
 φῶς λέγω, ὅτι ταῦτόν ἐστιν. ΣΩ. Οὐκοῦν οἱ  
 πολλοὶ τοῦ ἐνὸς κρείττους εἰσὶ κατὰ φύσιν; οὐ  
 δὴ καὶ τοὺς νόμους τίθενται ἐπὶ τῷ ἐνί, ὥσπερ καὶ  
 σὺ ἄρτι ἔλεγες. ΚΑΛ. Πῶς γὰρ οὐ; ΣΩ.  
 Ταῦ τῶν πολλῶν ἄρα νόμιμα τὰ τῶν κρειπτόνων  
 E ἐστί. ΚΑΛ. Πάνυ γε. ΣΩ. Οὐκοῦν τὰ τῶν  
 βελτιόνων; οἱ γὰρ κρείττους βελτίους πολὺ  
 κατὰ τὸν σὸν λόγον. ΚΑΛ. Ναί. ΣΩ. Οὐ-  
 κοῦν τὰ τούτων νόμιμα κατὰ φύσιν καλά, κρειπτό-  
 νων γε ὄντων; ΚΑΛ. Φημί. ΣΩ. Ἄρ' οὖν  
 οἱ πολλοὶ νομίζουσιν οὕτως, ὡς ἄρτι αὖ σὺ ἔλεγες,  
 489 δίκαιον εἶναι τὸ ἴσον ἔχειν καὶ αἰσχίον τὸ ἀδικεῖν  
 τοῦ ἀδικεῖσθαι; ἔστι ταῦτα, ἢ οὐ; καὶ ὅπως μὴ  
 ἀλώσει ἐνταῦθα σὺ αἰσχυρόμενος. νομίζουσιν, ἢ  
 οὐ, οἱ πολλοὶ τὸ ἴσον ἔχειν ἀλλ' οὐ τὸ πλεόν

δίκαιον εἶναι, καὶ αἴσχιον τὸ ἀδικεῖν τοῦ ἀδικεῖσθαι ; Μὴ φθόνει μοι ἀποκρίνασθαι τοῦτο, Καλλίκλεις, ἴν', ἐάν μοι ὁμολογήσης, βεβαιώσωμαι ἤδη παρὰ σοῦ, ἅτε ἱκανοῦ ἀνδρὸς διαγνώωναι ὁμολογηκόςτος. ΚΑΛ. Ἄλλ' οἷ γε πολλοὶ νομίζουσιν οὕτως. ΣΩ. Οὐ νόμῳ ἄρα μόνον ἐστὶν αἴσχιον τὸ ἀδικεῖν τοῦ ἀδικεῖσθαι, οὐδὲ δίκαιον τὸ ἴσον ἔχειν, ἀλλὰ καὶ φύσει· ὥστε κινδυνεύεις B οὐκ ἀληθῆ λέγειν ἐν τοῖς πρόσθεν οὐδὲ ὀρθῶς ἐμοῦ κατηγορεῖν λέγων ὅτι ἐναντίον ἐστὶν ὁ νόμος καὶ ἡ φύσις, ἃ δὴ καὶ ἐγὼ γνοὺς κακουργῶ ἐν τοῖς λόγοις, ἐάν μὲν τις κατὰ φύσιν λέγη, ἐπὶ τὸν νόμον ἄγων, ἐάν δέ τις κατὰ τὸν νόμον, ἐπὶ τὴν φύσιν.

CAP. XLIV. ΚΑΛ. Οὗτοσὶ ἀνὴρ οὐ παύσεται φλυαρῶν. Εἰπέ μοι, ὦ Σώκρατες, οὐκ αἰσχύνει, τηλικούτος ὢν, ὀνόματα θηρευῶν, καὶ ἐάν τις ῥήματι ἀμάρτη, ἔρμαιον τοῦτο ποιούμενος ; C ἐμὲ γὰρ οἶε ἄλλο τι λέγειν τὸ κρεῖττους εἶναι ἢ τὸ βελτίους ; οὐ πάλαι σοι λέγω, ὅτι ταυτόν φημι εἶναι τὸ βέλτιον καὶ τὸ κρεῖττον ; ἢ οἶε με λέγειν, ἐάν συρφετὸς συλλεγῆ δούλων καὶ παντοδαπῶν ἀνθρώπων μηδενὸς ἀξίων πλην ἴσως τῷ σώματι ἰσχυρίσασθαι, καὶ οὔτοι φῶσιν, αὐτὰ ταῦτα εἶναι νόμιμα ; ΣΩ. Εἶεν, ὦ σοφώτατε Καλλί- κλεις· οὕτω λέγεις ; ΚΑΛ. Πάνυ μὲν οὖν. D ΣΩ. Ἄλλ' ἐγὼ μὲν, ὦ δαιμόνιε, καὶ αὐτὸς πάλαι τοπάξω τοιοῦτόν τί σε λέγειν τὸ κρεῖττον, καὶ ἀνερωτῶ γλιχόμενος σαφῶς εἰδέναι ὅ τι λέγεις. οὐ γὰρ δήπου σύ γε τοὺς δύο βελτίους ἤγει τοῦ

ἐνός, οὐδὲ τοὺς σοὺς δούλους βελτίους σοῦ, ὅτι ἰσχυρότεροί εἰσιν ἢ σύ. ἀλλὰ πάλιν ἐξ ἀρχῆς εἶπέ, τί ποτε λέγεις τοὺς βελτίους, ἐπειδὴ οὐ τοὺς ἰσχυροτέρους; καί, ὦ θαυμάσιε, πραότερόν με  
 Ε προδίδασκε, ἵνα μὴ ἀποφοιτήσω παρὰ σοῦ.  
 ΚΑΔ. Εἰρωνεύει, ὦ Σώκρατες. ΣΩ. Οὐ μὰ τὸν Ζῆθον, ὦ Καλλίκλειε, ὦ σὺ χρώμενος πολλὰ νῦν δὴ εἰρωνεύου πρὸς με. ἀλλ' ἴθι εἶπέ, τίνας λέγεις τοὺς βελτίους εἶναι; ΚΑΔ. Τοὺς ἀμείνους ἔγωγε. ΣΩ. Ὅρα ἄρα, ὅτι σὺ αὐτὸς ὀνόματα λέγεις, δηλοῖς δὲ οὐδέν. οὐκ ἔρεῖς τοὺς βελτίους καὶ κρείττους πότερον τοὺς φρονιμωτέρους λέγεις, ἢ ἄλλους τινάς; ΚΑΔ. Ἀλλὰ ναὶ μὰ Δία τούτους λέγω, καὶ σφόδρα γε. ΣΩ. Πολλάκις ἄρα εἷς φρονῶν μυρίων μὴ φρονούν-  
 490 των κρείττων ἔστι κατὰ τὸν σὸν λόγον, καὶ τοῦτον ἄρχειν δεῖ, τοὺς δ' ἄρχεσθαι, καὶ πλεόν ἔχειν τὸν ἄρχοντα τῶν ἀρχομένων. τοῦτο γὰρ μοι δοκεῖς βούλεσθαι λέγειν — καὶ οὐ ῥήματα θηρεύω — εἰ ὁ εἷς τῶν μυρίων κρείττων. ΚΑΔ. Ἀλλὰ ταῦτ' ἔστιν ἃ λέγω. τοῦτο γὰρ οἶμαι ἔγωγὸ τὸ δίκαιον εἶναι φύσει, τὸ βελτίω ὄντα καὶ φρονιμώτερον καὶ ἄρχειν καὶ πλεόν ἔχειν τῶν φαυλοτέρων.

Β CAP. XLV. ΣΩ. Ἐχε δὴ αὐτοῦ. τί ποτε αὖ νῦν λέγεις; ἐὰν ἐν τῷ αὐτῷ ὦμεν, ὥσπερ νῦν, πολλοὶ ἀθρόοι ἄνθρωποι, καὶ ἡμῖν ἢ ἐν κοινῷ πολλὰ σιτία καὶ ποτά, ὦμεν δὲ παντοδαποί, οἱ μὲν ἰσχυροί, οἱ δὲ ἀσθενεῖς, εἷς δὲ ἡμῶν ἢ φρονιμώτερος περὶ ταῦτα ἰατρὸς ὢν, ἢ δέ, οἷον εἰκόσ,

τῶν μὲν ἰσχυρότερος, τῶν δὲ ἀσθενέστερος, ἄλλο τι  
 ἢ οὗτος φρονιμώτερος ἡμῶν ὢν βελτίων καὶ κρείτ-  
 των ἔσται εἰς ταῦτα; ΚΑΔ. Πάνυ γε. ΣΩ.  
 Ἡ οὖν τούτων τῶν σιτίων πλέον ἡμῶν ἐκτέον C  
 αὐτῷ, ὅτι βελτίων ἐστίν, ἢ τῷ μὲν ἀρχεῖν πάντα  
 ἐκεῖνον δεῖ νέμειν, ἐν δὲ τῷ ἀναλίσκειν τε αὐτὰ  
 καὶ καταχρηῆσθαι εἰς τὸ ἑαυτοῦ σῶμα οὐ πλεο-  
 νεκτητέον, εἰ μὴ μέλλει ζημιοῦσθαι, ἀλλὰ τῶν μὲν  
 πλέον, τῶν δ' ἔλαττον ἐκτέον· ἐὰν δὲ τύχη πάν-  
 των ἀσθενέστατος ὢν, πάντων ἐλάχιστον τῷ βελτί-  
 στω, ᾧ Καλλίκλεις; οὐχ οὕτως, ᾧ Ἰγαθέ; ΚΑΔ.  
 Περὶ σιτία λέγεις καὶ ποτὰ καὶ ἰατροὺς καὶ φλυ-  
 αρίας· ἐγὼ δὲ οὐ ταῦτα λέγω. ΣΩ. Πότερον D  
 οὖν τὸν φρονιμώτερον βελτίω λέγεις; Φάθι ἢ  
 μή. ΚΑΔ. Ἐγωγε. ΣΩ. Ἄλλ' οὐ τὸν βελτίω  
 πλέον δεῖν ἔχειν; ΚΑΔ. Οὐ σιτίων γε οὐδὲ  
 ποτῶν. ΣΩ. Μανθάνω, ἀλλ' ἴσως ἱματίων, καὶ  
 δεῖ τὸν ὑφαντικώτατον μέγιστον ἱμάτιον ἔχειν  
 καὶ πλεῖστα καὶ κάλλιστα ἀμπεχόμενον περιέ-  
 ναι. ΚΑΔ. Ποίων ἱματίων; ΣΩ. Ἄλλ' εἰς  
 ὑποδήματα δῆλον ὅτι δεῖ πλεονεκτεῖν τὸν φρο-  
 νιμώτερον εἰς ταῦτα καὶ βέλτιστον. τὸν σκυτοτό- E  
 μον ἴσως μέγιστα δεῖ ὑποδήματα καὶ πλεῖστα  
 ὑποδεδεμένον περιπατεῖν. ΚΑΔ. Ποῖα ὑποδή-  
 ματα φλυαρεῖς ἔχων; ΣΩ. Ἄλλ' εἰ μὴ τὰ  
 τοιαῦτα λέγεις, ἴσως τὰ τοιάδε· οἷον γεωργικὸν  
 ἄνδρα περὶ γῆν φρόνιμόν τε καὶ καλὸν καὶ ἀγα-  
 θόν, τοῦτον δὴ ἴσως δεῖ πλεονεκτεῖν τῶν σπερ-  
 μάτων καὶ ὡς πλείστῳ σπέρματι χρῆσθαι εἰς τὴν  
 αὐτοῦ γῆν. ΚΑΔ. Ὡς ἀεὶ ταῦτα λέγεις, ᾧ



Σώκρατες. ΣΩ. Οὐ μόνον γε, ᾧ Καλλίκλεις,  
 491 ἀλλὰ καὶ περὶ τῶν αὐτῶν. ΚΑΛ. Νῆ τοὺς  
 θεοὺς, ἀτεχνῶς γε αἰεὶ σκυτέας τε καὶ κναφέας  
 καὶ μαγείρους λέγων καὶ ἰατροὺς οὐδὲν παύει,  
 ὡς περὶ τούτων ἡμῖν ὄντα τὸν λόγον. ΣΩ.  
 Οὐκοῦν σὺ ἐρεῖς περὶ τίνων ὁ κρείττων τε καὶ  
 φρονιμώτερος πλεον ἔχων δικαίως πλεονεκτεῖ ;  
 ἢ οὔτε ἐμοῦ ὑποβάλλοντος ἀνέξει οὐτ' αὐτὸς  
 ἐρεῖς ; ΚΑΛ. Ἄλλ' ἔγωγε καὶ πάλαι λέγω.  
 πρῶτον μὲν τοὺς κρείττους οἳ εἰσιν, οὐ σκυτοτό-  
 Β μους λέγω οὐδὲ μαγείρους, ἀλλ' οἳ ἂν εἰς τὰ  
 τῆς πόλεως πράγματα φρόνιμοι ᾧσιν, ὄντινα ἂν  
 τρόπον εὖ οἰκοῖτο, καὶ μὴ μόνον φρόνιμοι, ἀλ-  
 λά, καὶ ἀνδρεῖοι, ἱκανοὶ ὄντες ἅ ἂν νοήσωσιν  
 ἐπιτελεῖν, καὶ μὴ ἀποκάμνωσι διὰ μαλακίαν  
 ψυχῆς.

CAP. XLVI. ΣΩ. Ὅρας, ᾧ βέλτιστε Καλ-  
 λίκλεις, ὡς οὐ ταυτὰ σύ τ' ἐμοῦ κατηγορεῖς καὶ  
 ἐγὼ σοῦ ; σὺ μὲν γὰρ ἐμὲ φῆς αἰεὶ ταυτὰ λέγειν,  
 καὶ μέμφει μοι · ἐγὼ δε σοῦ τούναντίον, ὅτι οὐ-  
 C δέποτε ταυτὰ λέγεις περὶ τῶν αὐτῶν, ἀλλὰ τοτὲ  
 μὲν τοὺς βελτίους τε καὶ κρείττους τοὺς ἰσχυ-  
 ροτέρους ᾠρίζου, αὐθις δὲ τοὺς φρονιμωτέρους,  
 νῦν δ' αὖ ἕτερόν τι ἤκεις ἔχων · ἀνδρειότεροί τινες  
 ὑπὸ σοῦ λέγονται οἳ κρείττους καὶ οἳ βελτίους.  
 ἀλλ' ᾧ ἄγαθέ, εἰπὼν ἀπαλλάγηθι τίνας ποτὲ λέ-  
 γεις τοὺς βελτίους τε καὶ κρείττους καὶ εἰς ὃ τι.  
 ΚΑΛ. Ἄλλ' εἴρηκά γε ἔγωγε τοὺς φρονίμους  
 D εἰς τὰ τῆς πόλεως πράγματα καὶ ἀνδρείους.  
 τούτους γὰρ προσήκει τῶν πόλεων ἄρχειν, καὶ

τὸ δίκαιον τοῦτ' ἐστὶ, πλεον ἔχειν τούτους τῶν ἄλλων, τοὺς ἄρχοντας τῶν ἀρχομένων. ΣΩ. Τί δέ; αὐτῶν, ὧ ἑταῖρε; [ἢ τί ἀρχοντας ἢ ἀρχομένους;] ΚΑΛ. Πῶς λέγεις; ΣΩ. Ἐνα ἕκαστον λέγω αὐτὸν ἑαυτοῦ ἀρχοντα. ἢ τοῦτο μὲν οὐδὲν δεῖ, αὐτὸν ἑαυτοῦ ἀρχεῖν, τῶν δὲ ἄλλων; ΚΑΛ. Πῶς ἑαυτοῦ ἀρχοντα λέγεις; ΣΩ. Οὐδὲν ποικίλον, ἀλλ' ὥσπερ οἱ πολλοί, σώφρονα οὕτα καὶ ἐγκρατῆ αὐτὸν ἑαυτοῦ, τῶν ἡδονῶν καὶ ἐπιθυμιῶν ἀρχοντα τῶν ἐν ἑαυτῷ. Ε ΚΑΛ. Ὡς ἡδὺς εἶ! τοὺς ἡλιθίους λέγεις τοὺς σώφρονας. ΣΩ. Πῶς γὰρ οὐ; οὐδεὶς ὅστις οὐκ ἂν γνοίῃ, ὅτι οὕτω λέγω. ΚΑΛ. Πάνυ γε σφόδρα, ὧ Σώκρατες· ἐπεὶ πῶς ἂν εὐδαίμων γένοιτο ἄνθρωπος δουλεύων ὀϊφροῦν; ἀλλὰ τοῦτ' ἐστὶ τὸ κατὰ φύσιν καλὸν καὶ δίκαιον, ὃ ἐγώ σοι νῦν παρῶρησιαζόμενος λέγω, ὅτι δεῖ τὸν ὀρθῶς βιωσόμενον τὰς μὲν ἐπιθυμίας τὰς ἑαυτοῦ ἕαν ὡς μεγίστας εἶναι καὶ μὴ κολάζειν, ταύταις δὲ ὡς μεγίσταις οὐσiais ἱκανὸν εἶναι ὑπηρετεῖν δι' 492 ἀνδρείαν καὶ φρόνησιν καὶ ἀποπιμπλάναι ὧν ἂν αἰεὶ ἢ ἐπιθυμία γίγνηται. ἀλλὰ τοῦτ', οἶμαι, τοῖς πολλοῖς οὐ δυνατόν· ὅθεν ψέγουσι τοὺς τοιούτους δι' αἰσχύνην ἀποκρυπτόμενοι τὴν αὐτῶν ἀδυναμίαν, καὶ αἰσχρὸν δὴ φασιν εἶναι τὴν ἀκολασίαν· ὅπερ ἐν τοῖς πρόσθεν ἐγὼ ἔλεγον, δουλούμενοι τοὺς βελτίους τὴν φύσιν ἀνθρώπων, καὶ αὐτοὶ οὐ δυνάμενοι ἐκπορίζεσθαι ταῖς ἡδοναῖς πλήρως ἐπαινοῦσι τὴν σωφροσύνην Β καὶ τὴν δικαιοσύνην διὰ τὴν αὐτῶν ἀνανδρίαν.

ἐπεὶ γε οἷς ἐξ ἀρχῆς ὑπῆρξεν ἢ βασιλέων νίεσιν εἶναι ἢ αὐτοὺς τῇ φύσει ἰκανοὺς ἐκπορίσασθαι ἀρχὴν τινα ἢ τυραννίδα ἢ δυναστείαν, τί τῇ ἀληθείᾳ αἴσχιον καὶ κάκιον εἶη σωφροσύνης [καὶ δικαιοσύνης] τούτοις τοῖς ἀνθρώποις; οἷς ἐξὸν ἀπολαύειν τῶν ἀγαθῶν καὶ μηδενὸς ἐμποδῶν ὄντιος, αὐτοὶ ἑαυτοῖς δεσπότην ἐπαγάγοιντο τὸν τῶν πολλῶν ἀνθρώπων νόμον τε καὶ λόγον  
 C καὶ ψόγον; ἢ πῶς οὐκ ἂν ἄθλιοι γεγρονότες εἶησαν ὑπὸ τοῦ καλοῦ τοῦ τῆς δικαιοσύνης καὶ τῆς σωφροσύνης, μηδὲν πλεον νέμοντες τοῖς φίλοις τοῖς αὐτῶν ἢ τοῖς ἐχθροῖς, καὶ ταῦτα ἄρχοντες ἐν τῇ ἑαυτῶν πόλει; ἀλλὰ τῇ ἀληθείᾳ, ᾧ Σώκρατες, ἦν φῆς σὺ διώκειν, ᾧδ' ἔχει· τρυφή καὶ ἀκολασία καὶ ἐλευθερία, ἐὰν ἐπικουρίαν ἔχη, τοῦτ' ἐστὶν ἀρετὴ τε καὶ εὐδαιμονία· τὰ δὲ ἄλλα ταῦτ' ἐστὶ τὰ καλλωπίσματα, τὰ παρὰ φύσιν συνθήματα, ἀνθρώπων φλυαρία καὶ οὐδενὸς ἄξια.

D CAP. XLVII. ΣΩ. Οὐκ ἀγεννῶς γε, ᾧ Καλλίκλεις, ἐπεξέρχει τῷ λόγῳ παρρησιαζόμενος· σαφῶς γὰρ σὺ νῦν λέγεις ἅ οἱ ἄλλοι διανοοῦνται μὲν, λέγειν δὲ οὐκ ἐθέλουσι. δέομαι οὖν ἐγὼ σου μηδενὶ τρόπῳ ἀνεῖναι, ἵνα τῷ ὄντι κατὰ δῆλον γένηται πῶς βιωτέον. καὶ μοι λέγε· τὰς μὲν ἐπιθυμίας φῆς οὐ κολαστέον, εἰ μέλλει τις οἶον δεῖ εἶναι, ἐῶντα δὲ αὐτὰς ὡς μεγίστας πλήρωσιν αὐταῖς ἀμόθεν γέ ποθεν ἐτοιμάζειν, καὶ τοῦτο εἶναι τὴν ἀρετὴν; ΚΑΛ. Φημί  
 E ταῦτα ἐγώ. ΣΩ. Οὐκ ἄρα ὀρθῶς λέγονται οἱ

μηδενὸς δεόμενοι εὐδαιμόνες εἶναι. ΚΑΛ. Οἱ  
λίθοι γὰρ ἂν οὕτω γε καὶ οἱ νεκροὶ εὐδαιμονέ-  
στατοι εἶεν. ΣΩ. Ἄλλὰ μὲν δὴ καὶ ὡς γε σὺ  
λέγεις δεινὸς ὁ βίος. οὐ γάρ τοι θαυμάζοιμ' ἂν,  
εἰ Εὐριπίδης ἀληθῆ ἔν τοῖσδε λέγει, λέγων

τίς δ' οἶδεν, εἰ τὸ ζῆν μὲν ἔστι κατθανεῖν,  
τὸ κατθανεῖν δὲ ζῆν ;

καὶ ἡμεῖς τῷ ὄντι ἴσως τέθναμεν · ὅπερ ἤδη του<sup>493</sup>  
ἔγωγε καὶ ἤκουσα τῶν σοφῶν, ὡς νῦν ἡμεῖς τέθνα-  
μεν, καὶ τὸ μὲν σῶμά ἐστιν ἡμῖν σῆμα, τῆς δὲ  
ψυχῆς τοῦτο, ἐν ᾧ ἐπιθυμίαι εἰσὶ, τυγχάνει ὄν  
οἶον ἀναπέθεσθαι καὶ μεταπίπτειν ἄνω κάτω,  
καὶ τοῦτο ἄρα τις μυθολογῶν κομπῶς ἀνήρ, ἴσως  
Σικελός τις ἢ Ἰταλικός, παράγων τῷ ὀνόματι διὰ  
τὸ πιθανόν τε καὶ πιστικὸν ὠνόμασε πίθον, τοὺς  
δὲ ἀνοήτους ἀμυήτους · τῶν δ' ἀμυήτων τοῦτο B  
τῆς ψυχῆς, οὗ αἱ ἐπιθυμίαι εἰσὶ, τὸ ἀκόλαστον  
αὐτοῦ καὶ οὐ στεγανόν, ὡς τετρημένος εἶη πίθος,  
διὰ τὴν ἀπληστίαν ἀπεικάσας. τούναντίον δὴ  
οὗτος σοί, ᾧ Καλλίκλεις, ἐνδείκνυται, ὡς τῶν ἐν  
Ἄιδου — τὸ ἀειδὲς δὴ λέγων — οὔτοι ἀθλιώτα-  
τοι ἂν εἶεν οἱ ἀμυήτοι, καὶ φοροῖεν εἰς τὸν τετρη-  
μένον πίθον ὕδωρ ἑτέρῳ τοιοῦτῳ τετρημένῳ κο-  
σκίνῳ · τὸ δὲ κόσκινον ἄρα λέγει, ὡς ἔφη ὁ πρὸς  
ἐμὲ λέγων, τὴν ψυχὴν εἶναι · τὴν δὲ ψυχὴν κο- C  
σκίνῳ ἀπείκασε τὴν τῶν ἀνοήτων ὡς τετρημένην,  
ἅτε οὐ δυναμένην στέγειν δι' ἀπιστίαν τε καὶ  
λήθην. ταῦτ' ἐπιεικῶς μὲν ἔστιν ὑπό τι ἄτοπα,  
δηλοῖ μὲν ὃ ἐγὼ βούλομαί σοι ἐνδειξάμενος, ἐάν  
πως οἶός τε ᾧ, πεῖσαι μεταθέσθαι, ἀντὶ τοῦ ἀπλή-



στως καὶ ἀκολάστως ἔχοντος βίου τὸν κοσμίως καὶ τοῖς ἀεὶ παροῦσιν ἱκανῶς καὶ ἐξαρκούντως ἔχοντα βίον ἐλέσθαι. ἀλλὰ πότερον πείθω τί σε  
 D καὶ μετατίθεσαι εὐδαιμονεστέρους εἶναι τοὺς κοσμίους τῶν ἀκολάστων, ἢ οὐδέν, ἀλλ' ἂν καὶ πολλὰ τοιαῦτα μυθολογῶ, οὐδέν τι μᾶλλον μεταθήσει; ΚΑΔ. Τοῦτ' ἀληθέστερον εἴρηκας, ὧ Σώκρατες.

CAP. XLVIII. ΣΩ. Φέρε δὴ, ἄλλην σοι εἰκόνα λέγω ἐκ τοῦ αὐτοῦ γυμνασίου τῆ νῦν. σκόπει γάρ, εἰ τοιόνδε λέγεις περὶ τοῦ βίου ἑκατέρου τοῦ τε σώφρονος καὶ τοῦ ἀκολάστου, οἷον εἰ δυεῖν ἀνδροῖν ἑκατέρῳ πίθοι πολλοὶ εἶεν, καὶ τῷ  
 E μὲν ἑτέρῳ ὑγιεῖς καὶ πλήρεις, ὁ μὲν οἴνου, ὁ δὲ μέλιτος, ὁ δὲ γάλακτος καὶ ἄλλοι πολλοὶ πολλῶν, νάματα δὲ σπάνια καὶ χαλεπὰ ἐκάστου τούτων εἶη καὶ μετὰ πολλῶν πόνων καὶ χαλεπῶν ἐκποριζόμενα· ὁ μὲν οὖν ἕτερος πληρωσάμενος μήτ' ἐποχετεύοι μήτε τι φροντίζοι, ἀλλ' ἔνεκα τούτων ἡσυχίαν ἔχοι· τῷ δ' ἑτέρῳ τὰ μὲν νάματα, ὥσπερ καὶ ἐκείνῳ, δυνατὰ μὲν πορίζεσθαι, χαλεπὰ δέ, τὰ δ' ἀγγεῖα τετρημένα καὶ σαθρά, καὶ ἀναγκά-  
 494 ζοῖτο ἀεὶ καὶ νύκτα καὶ ἡμέραν πιμπλάναι αὐτὰ, ἢ τὰς ἐσχάτας λυποῖτο λύπας· ἄρα τοιούτου ἑκατέρῳ ὄντος τοῦ βίου, λέγεις τὸν τοῦ ἀκολάστου εὐδαιμονέστερον εἶναι ἢ τὸν τοῦ κοσμίου; πείθω τί σε ταῦτα λέγων συγχωρῆσαι τὸν κόσμιον βίον τοῦ ἀκολάστου ἀμείνω εἶναι, ἢ οὐ πείθω; ΚΑΔ. Οὐ πείθεις, ὧ Σώκρατες. τῷ μὲν γάρ πληρωσαμένῳ ἐκείνῳ οὐκέτ' ἔστιν ἡδονὴ οὐδεμία,



ἀλλὰ τοῦτ' ἔστιν, ὃ νῦν δὴ ἐγὼ ἔλεγον, τὸ ὡσπερ  
λίθον ζῆν, ἐπειδὰν πληρώσῃ, μήτε χαίροντα ἔτι B  
μήτε λυπούμενον. ἀλλ' ἐν τούτῳ ἔστι τὸ ἠδέως  
ζῆν, ἐν τῷ ὡς πλεῖστον ἐπιρῶρεῖν. ΣΩ. Οὐκοῦν  
ἀνάγκη γ', ἂν πολὺ ἐπιρῶρεῖ, πολὺ καὶ τὸ ἀπιὸν  
εἶναι καὶ μεγάλ' ἅττα τὰ τρήματα εἶναι ταῖς  
ἐκροαῖς; ΚΑΛ. Πάνυ μὲν οὖν. ΣΩ. Χαρα-  
δριοῦ τινα αὖ σὺ βίον λέγεις, ἀλλ' οὐ νεκροῦ  
οὐδὲ λίθου. καί μοι λέγε, τὸ τοιόνδε λέγεις, οἷον  
πεινῆν καὶ πεινῶντα ἐσθίειν; ΚΑΛ. Ἐγωγε.  
ΣΩ. Καὶ διψῆν γε καὶ διψῶντα πίνειν; ΚΑΛ. C  
Λέγω, καὶ τὰς ἄλλας ἐπιθυμίας ἀπάσας ἔχοντα  
καὶ δυνάμενον πληροῦντα χαίροντα εὐδαιμόνως  
ζῆν.

CAP. XLIX. ΣΩ. Εὖγε, ὃ βέλτιστε· διατέ-  
λει γὰρ ὡσπερ ἠρῶ, καὶ ὅπως μὴ ἀπαισχυνεῖ.  
δεῖ δέ, ὡς ἔοικε, μηδ' ἐμὲ ἀπαισχυνθῆναι. καὶ  
πρῶτον μὲν εἶπε, εἰ καὶ ψωρῶντα καὶ κνησιῶντα,  
ἀφθόνως ἔχοντα τοῦ κνησθαι, κνώμενον διατε-  
λοῦντα τὸν βίον εὐδαιμόνως ἔστι ζῆν. ΚΑΛ. D  
Ὡς ἄτοπος εἶ, ὃ Σώκρατες, καὶ ἀτεχνῶς δημη-  
γόρος. ΣΩ. Τοιγάρτοι, ὃ Καλλίκλεις, Πῶλον  
μὲν καὶ Γοργίαν καὶ ἐξέπληξα καὶ αἰσχύνεσθαι  
ἐποίησα, σὺ δὲ οὐ μὴ ἐκπλαγῆς οὐδὲ μὴ αἰσχυνθῆς·  
ἀνδρεῖος γὰρ εἶ. ἀλλ' ἀποκρίνου μόνον. ΚΑΛ.  
Φημί τοίνυν καὶ τὸν κνώμενον ἠδέως ἂν βιῶναι.  
ΣΩ. Οὐκοῦν εἶπερ ἠδέως, καὶ εὐδαιμόνως;  
ΚΑΛ. Πάνυ γε. ΣΩ. Πότερον εἰ τὴν κεφα- E  
λὴν μόνον κνησιῶ, ἢ ἔτι τί σε ἐρωτῶ; ὄρα, ὃ  
Καλλίκλεις, τί ἀποκρινεῖ, ἐάν τις σε τὰ ἐχόμενα

τούτοις ἐφεξῆς ἅπαντα ἐρωτᾷ. καί, \*τὸ\* τούτων τοιούτων ὄντων κεφάλαιον, ὃ τῶν κιναιίδων βίος οὗτος οὐ δεινὸς καὶ αἰσχρὸς καὶ ἄθλιος; ἢ τούτους τολμήσεις λέγειν εὐδαίμονας εἶναι, ἐὰν ἀφθόνως ἔχωσιν ὧν δέονται; ΚΑΛ. Οὐκ αἰσχύνει εἰς τοιαῦτα ἄγων, ὃ Σώκρατες, τοὺς λόγους; ΣΩ. Ἡ γὰρ ἐγὼ ἄγω ἐνταῦθα, ὃ γενναῖε, ἢ ἐκεῖνος, ὃς ἂν φῆ ἀνέδην οὕτω τοὺς  
495 χαίροντας, ὅπως ἂν χαίρωσιν, εὐδαίμονας εἶναι, καὶ μὴ διορίζηται τῶν ἡδονῶν ὁποῖαι ἀγαθαὶ καὶ κακαὶ; ἀλλ' ἔτι καὶ νῦν λέγε, πότερον φῆς εἶναι τὸ αὐτὸ ἡδὺ καὶ ἀγαθόν, ἢ εἶναί τι τῶν ἡδέων, ὃ οὐκ ἔστιν ἀγαθόν; ΚΑΛ. Ἴνα δὴ μοι μὴ ἀνομολογούμενος ἦ ὁ λόγος, ἐὰν ἕτερον φήσω εἶναι, τὸ αὐτὸ φημι εἶναι. ΣΩ. Διαφθείρεις, ὃ Καλλικλείς, τοὺς πρώτους λόγους, καὶ οὐκ ἂν ἔτι μετ' ἐμοῦ ἱκανῶς τὰ ὄντα ἐξετάζεις, εἴπερ παρὰ τὰ  
B δοκοῦντα σαυτῷ ἐρεῖς. ΚΑΛ. Καὶ γὰρ σύ, ὃ Σώκρατες. ΣΩ. Οὐ τοίνυν ὀρθῶς ποιῶ οὐτ' ἐγὼ, εἴπερ ποιῶ τοῦτο, οὐτε σύ. ἀλλ', ὃ μακάριε, ἄθρει μὴ οὐ τοῦτο ἢ τὸ ἀγαθόν, τὸ πάντως χαίρειν· ταῦτά τε γὰρ τὰ νῦν δὴ αἰνιχθέντα πολλὰ καὶ αἰσχρὰ φαίνεται συμβαίνοντα, εἰ τοῦτο οὕτως ἔχει, καὶ ἄλλα πολλά. ΚΑΛ. Ὡς σύ γε οἶει, ὃ Σώκρατες. ΣΩ. Σὺ δὲ τῷ ὄντι, ὃ Καλλικλείς, ταῦτα ἰσχυρίζε; ΚΑΛ. Ἐγωγε.  
C CAP. L. ΣΩ. Ἐπιχειρῶμεν ἄρα τῷ λόγῳ, ὡς σοῦ σπουδάζοντος; ΚΑΛ. Πάνυ γε σφόδρα. ΣΩ. Ἴθι δὴ μοι, ἐπειδὴ οὕτω δοκεῖ, διελοῦ τάδε. ἐπιστήμην που καλεῖς τι; ΚΑΛ. Ἐγωγε.

**ΣΩ.** Οὐ καὶ ἀνδρείαν νῦν δὴ ἔλεγές τινα εἶναι μετὰ ἐπιστήμης; **ΚΑΛ.** Ἐλεγον γάρ. **ΣΩ.** Ἄλλο τι οὖν ὡς ἕτερον τὴν ἀνδρείαν τῆς ἐπιστήμης δύο ταῦτα ἔλεγες; **ΚΑΛ.** Σφόδρα γε. **ΣΩ.** Τί δέ; ἡδονὴν καὶ ἐπιστήμην ταῦτόν, ἢ ἕτερον; **ΚΑΛ.** Ἐτερον δήπου, ὃ σοφώτατε σύ. **ΣΩ.** Ἡ καὶ ἀνδρείαν ἑτέραν ἡδονῆς; **ΚΑΛ.** Πῶς γὰρ οὐ; **ΣΩ.** Φέρε δὴ ὅπως μεμνησόμεθα ταῦτα, ὅτι Καλλικλῆς ἔφη ὁ Ἀχαρνεὺς ἡδὺ μὲν καὶ ἀγαθὸν ταῦτόν εἶναι, ἐπιστήμην δὲ καὶ ἀνδρείαν καὶ ἀλλήλων καὶ τοῦ ἀγαθοῦ ἕτερον. **ΚΑΛ.** Σωκράτης δέ γε ἡμῖν ὁ Ἀλωπεκῆθεν οὐχ ὁμολογεῖ ταῦτα· ἢ ὁμολογεῖ; **ΣΩ.** Οὐχ ὁμολογεῖ· οἶμαι δέ γε οὐδὲ Καλλικλῆς, ὅταν αὐτὸς αὐτόν θεάσῃται ὀρθῶς. εἰπέ γάρ μοι, τοὺς εὖ πράττοντας τοῖς κακῶς πράττουσιν οὐ τούναντίον ἡγεῖ πάθος πεπονθέναι; **ΚΑΛ.** Ἐγωγε. **ΣΩ.** Ἄρ' οὖν, εἴπερ ἐναντία ἐστὶ ταῦτα ἀλλήλοις, ἀνάγκη περὶ αὐτῶν ἔχειν ὥσπερ περὶ ὑγείας ἔχει καὶ νόσον; οὐ γὰρ ἅμα δήπου ὑγιαίνει τε καὶ νοσεῖ ὁ ἄνθρωπος, οὐδὲ ἅμα ἀπαλλάττεται ὑγείας τε καὶ νόσον. **ΚΑΛ.** Πῶς λέγεις; **ΣΩ.** Οἷον περὶ ὅτου βούλει τοῦ σώματος ἀπολαβὼν σκόπει. <sup>496</sup> νοσεῖ που ἄνθρωπος ὀφθαλμούς, ᾧ ὄνομα ὀφθαλμία; **ΚΑΛ.** Πῶς γὰρ οὐ; **ΣΩ.** Οὐ δήπου καὶ ὑγιαίνει γε ἅμα τοὺς αὐτούς; **ΚΑΛ.** Οὐδ' ὀπωστιοῦν. **ΣΩ.** Τί δέ; ὅταν τῆς ὀφθαλμίας ἀπαλλάττηται, ἄρα τότε καὶ τῆς ὑγείας ἀπαλλάττεται τῶν ὀφθαλμῶν καὶ τελευτῶν ἅμα ἀμφοτέρων ἀπήλλακται; **ΚΑΛ.** Ἡκιστά γε.

B ΣΩ. Θαυμάσιον γάρ, οἶμαι, καὶ ἄλογον γίγνεται. ἦ γάρ; ΚΑΛ. Σφόδρα γε. ΣΩ. Ἄλλ' ἐν μέρει, οἶμαι, ἐκάτερον καὶ λαμβάνει καὶ ἀπολλύει; ΚΑΛ. Φημί. ΣΩ. Οὐκοῦν καὶ ἰσχὺν καὶ ἀσθένειαν ὡσαύτως; ΚΑΛ. Ναί. ΣΩ. Καὶ τάχος καὶ βραδυτήτα; ΚΑΛ. Πάνυ γε. ΣΩ. Ἡ καὶ τὰγαθὰ καὶ τὴν εὐδαιμονίαν καὶ τὰναντία τούτων, κακὰ τε καὶ ἀθλιότητα, ἐν μέρει λαμβάνει, καὶ ἐν μέρει ἀπαλλάττεται ἐκατέρου; ΚΑΛ. Πάντως δήπου. ΣΩ. Ἐὰν εὐρωμεν ἄρα ἅττα, ὧν ἅμα τε ἀπαλλάττεται ἄνθρωπος καὶ ἅμα ἔχει, δῆλον ὅτι ταῦτά γε οὐκ ἂν εἴη τό τε ἀγαθὸν καὶ τὸ κακόν. ὁμολογοῦμεν ταῦτα; Καὶ εὖ μάλα σκεψάμενος ἀποκρίνου. ΚΑΛ. Ἄλλ' ὑπερφυῶς ὡς ὁμολογῶ.

CΑΡ. LI. ΣΩ. Ἴθι δὴ ἐπὶ τὰ ἔμπροσθεν ὠμολογημένα. τὸ πεινῆν ἔλεγες πότερον ἡδύ, ἢ ἀνιαρὸν εἶναι; αὐτὸ λέγω τὸ πεινῆν. ΚΑΛ. Δ' Ἀνιαρὸν ἔγωγε · τὸ μέντοι πεινῶντα ἐσθίειν ἡδύ. ΣΩ. Μανθάνω · ἀλλ' οὖν τό γε πεινῆν αὐτὸ ἀνιαρὸν. ἦ οὐχί; ΚΑΛ. Φημί. ΣΩ. Οὐκοῦν καὶ τὸ διψῆν; ΚΑΛ. Σφόδρα γε. ΣΩ. Πότερον οὖν ἔτι πλείω ἐρωτῶ, ἢ ὁμολογεῖς ἀπασαν ἔνδειαν καὶ ἐπιθυμίαν ἀνιαρὸν εἶναι; ΚΑΛ. Ὅμολογῶ, ἀλλὰ μὴ ἐρώτα. ΣΩ. Εἴεν. διψῶντα δὲ δὴ πίνειν ἄλλο τι ἢ ἡδὺ φῆς εἶναι; ΚΑΛ. Ἐγωγε. ΣΩ. Οὐκοῦν τούτου οὐ λέγεις E τὸ μὲν διψῶντα λυπούμενον δήπου ἐστί; ΚΑΛ. Ναί. ΣΩ. Τὸ δὲ πίνειν πλήρωσις τε τῆς ἐνδείας καὶ ἡδονή; ΚΑΛ. Ναί. ΣΩ. Οὐκοῦν



κατὰ τὸ πίνειν χαίρειν λέγεις; ΚΑΛ. Μάλιστα. ΣΩ. Διψῶντά γε; ΚΑΛ. Φημί. ΣΩ. Λυπούμενον; ΚΑΛ. Ναί. ΣΩ. Αἰσθάνει οὖν τὸ συμβαῖνον, ὅτι λυπούμενον χαίρειν λέγεις ἅμα, ὅταν διψῶντα πίνειν λέγῃς; ἢ οὐχ ἅμα τοῦτο γίγνεται κατὰ τὸν αὐτὸν τόπον καὶ χρόνον εἴτε ψυχῆς εἴτε σώματος βούλει; οὐδὲν γάρ, οἶμαι, διαφέρει. ἔστι ταῦτα, ἢ οὐ; ΚΑΛ. Ἔστιν. ΣΩ. Ἀλλὰ μὴν εὖ γε πράττοντα κακῶς πράττειν ἅμα ἀδύνατον ἔφησ εἶναι. ΚΑΛ. Φημί γάρ. ΣΩ. Ἀνιώμενον δέ γε χαίρειν δυ-497 νατὸν ὠμολόγηκας. ΚΑΛ. Φαίνεται. ΣΩ. Οὐκ ἄρα τὸ χαίρειν ἐστὶν εὖ πράττειν οὐδὲ τὸ ἀνιᾶσθαι κακῶς, ὥστε ἕτερον γίγνεται τὸ ἡδὺ τοῦ ἀγαθοῦ. ΚΑΛ. Οὐκ οἶδ' ἄττα σοφίζει, ὦ Σώκρατες. ΣΩ. Οἶσθα, ἀλλὰ ἀκκίζει, ὦ Καλλί- κλεις. καὶ πρόϊθί γε ἔτι εἰς τοῦμπροσθεν, [ὅτι ἔχων ληρεῖς,] ἵνα εἰδῆς ὡς σοφὸς ὢν με νουθε- Β τεῖς. οὐχ ἅμα διψῶν τε ἕκαστος ἡμῶν πέπανται καὶ ἅμα ἡδόμενος διὰ τοῦ πίνειν; ΚΑΛ. Οὐκ οἶδα ὅ τι λέγεις. ΓΟΡ. Μηδαμῶς, ὦ Καλλί- κλεις, ἀλλ' ἀποκρίνου καὶ ἡμῶν ἔνεκα, ἵνα πε- ρανθῶσιν οἱ λόγοι. ΚΑΛ. Ἀλλ' ἀεὶ τοιοῦτός ἐστι Σωκράτης, ὦ Γοργία· σμικρὰ καὶ ὀλίγου ἄξια ἀνερωτᾷ καὶ ἐξελέγχει. ΓΟΡ. Ἀλλὰ τί σοὶ διαφέρει; πάντως οὐ σὴ αὕτη ἢ τιμή, ὦ Καλλίκλεις· ἀλλ' ὑπόσχεσ Σωκράτει ἐξελέγξαι ὅπως ἂν βούληται. ΚΑΛ. Ἐρώτα δὴ σὺ τὰ C σμικρὰ τε καὶ στενὰ ταῦτα, ἐπέιπερ Γοργία δο- κεῖ οὕτως.



CAP. LIH. ΣΩ. *Εὐδαίμων εἶ, ᾧ Καλλίκλεις,*  
*ὅτι τὰ μεγάλα μεμύησαι πρὶν τὰ σμικρά· ἐγὼ*  
*δ' οὐκ ᾧμην θεμιτὸν εἶναι. ὅθεν οὖν ἀπέλιπες,*  
*ἀποκρίνου, εἰ οὐχ ἅμα παύεται διψῶν ἕκαστος*  
*ἡμῶν καὶ ἠδόμενος. ΚΑΛ. Φημί. ΣΩ. Οὐκ-*  
*οὖν καὶ πεινῶν καὶ τῶν ἄλλων ἐπιθυμιῶν καὶ*  
*ἠδονῶν ἅμα παύεται; ΚΑΛ. Ἔστι ταῦτα.*  
 ΣΩ. *Οὐκοῦν καὶ τῶν λυπῶν καὶ τῶν ἠδονῶν*  
 D *ἅμα παύεται; ΚΑΛ. Ναί. ΣΩ. Ἀλλὰ μὴν*  
*τῶν ἀγαθῶν καὶ κακῶν οὐχ ἅμα παύεται, ὡς*  
*σὺ ὠμολόγεις· νῦν δὲ οὐχ ὁμολογεῖς; ΚΑΛ.*  
*Ἔγωγε. τί οὖν δή; ΣΩ. Ὅτι οὐ τὰ αὐτὰ*  
*γίγνεται, ᾧ φίλε, τὰγαθὰ τοῖς ἠδέσιν οὐδὲ τὰ κα-*  
*κὰ τοῖς ἀνιαροῖς. τῶν μὲν γὰρ ἅμα παύεται, τῶν*  
*δὲ οὐ, ὡς ἐτέρων ὄντων. πῶς οὖν ταῦτ' ἂν εἶη*  
*τὰ ἠδέα τοῖς ἀγαθοῖς ἢ τὰ ἀνιαρὰ τοῖς κακοῖς;*  
 E *Ἐὰν δὲ βούλη, καὶ τῆδ' ἐπίσκεψαι· οἶμαι γάρ*  
*σοι οὐδὲ ταύτη ὁμολογεῖσθαι. ἄθρει δέ· τοὺς*  
*ἀγαθοὺς οὐχὶ ἀγαθῶν παρουσίᾳ ἀγαθοὺς κα-*  
*λεῖς, ὥσπερ τοὺς οἷς ἂν κάλλος παρῆ; ΚΑΛ.*  
*Ἔγωγε. ΣΩ. Τί δέ; ἀγαθοὺς ἀνδρας καλεῖς*  
*τοὺς ἄφρονας καὶ δειλοὺς; οὐ γὰρ ἄρτι γε, ἀλλὰ*  
*τοὺς ἀνδρείους καὶ φρονίμους ἔλεγες. ἢ οὐ τού-*  
*τους ἀγαθοὺς καλεῖς; ΚΑΛ. Πάνν μὲν οὖν.*  
 ΣΩ. *Τί δέ; παῖδα ἀνόητον χαίροντα ἤδη εἶδες;*  
 ΚΑΛ. *Ἔγωγε. ΣΩ. Ἄνδρα δὲ οὐπω εἶδες*  
*ἀνόητον χαίροντα; ΚΑΛ. Οἶμαι ἔγωγε. ἀλ-*  
 498 *λὰ τί τοῦτο; ΣΩ. Οὐδέν· ἀλλ' ἀποκρίνου.*  
 ΚΑΛ. *Εἶδον. ΣΩ. Τί δέ; νοῦν ἔχοντα λυ-*  
*πούμενον καὶ χαίροντα; ΚΑΛ. Φημί. ΣΩ.*

Πότεροι δὲ μᾶλλον χαίρουσι καὶ λυποῦνται, οἱ φρόνιμοι, ἢ οἱ ἄφρονες; ΚΑΛ. Οἴμαι ἔγωγε οὐ πολὺ τι διαφέρειν. ΣΩ. Ἄλλ' ἀρκεῖ καὶ τοῦτο. ἐν πολέμῳ δὲ ἤδη εἶδες ἄνδρα δειλόν; ΚΑΛ. Πῶς γὰρ οὔ; ΣΩ. Τί οὖν; ἀπιόντων τῶν πολεμίων πότεροί σοι ἐδόκουν μᾶλλον χαίρειν, οἱ δειλοί, ἢ οἱ ἀνδρεῖοι; ΚΑΛ. Ἀμφοτέροισι ἔμοιγε μᾶλλον· εἰ δὲ μή, παραπλησίως γε. Β ΣΩ. Οὐδὲν διαφέρει. χαίρουσι δ' οὖν καὶ οἱ δειλοί; ΚΑΛ. Σφόδρα γε. ΣΩ. Καὶ οἱ ἄφρονες, ὡς ἔοικε. ΚΑΛ. Ναί. ΣΩ. Προσιόντων δὲ οἱ δειλοὶ μόνον λυποῦνται, ἢ καὶ οἱ ἀνδρεῖοι; ΚΑΛ. Ἀμφοτέροι. ΣΩ. Ἄρα ὁμοίως; ΚΑΛ. Μᾶλλον ἴσως οἱ δειλοί. ΣΩ. Ἀπιόντων δ' οὐ μᾶλλον χαίρουσιν; ΚΑΛ. Ἰσως. ΣΩ. Οὐκοῦν λυποῦνται μὲν καὶ χαίρουσι καὶ οἱ ἄφρονες καὶ οἱ φρόνιμοι καὶ οἱ δειλοὶ καὶ οἱ ἀνδρεῖοι παραπλησίως, ὡς σὺ φῆς, μᾶλλον δὲ οἱ δειλοὶ τῶν ἀνδρείων; ΚΑΛ. C Φημί. ΣΩ. Ἄλλὰ μὴν οἷ γε φρόνιμοι καὶ ἀνδρεῖοι ἀγαθοί, οἱ δὲ δειλοὶ καὶ ἄφρονες κακοί; ΚΑΛ. Ναί. ΣΩ. Παραπλησίως ἄρα χαίρουσι καὶ λυποῦνται οἱ ἀγαθοὶ καὶ οἱ κακοί; ΚΑΛ. Φημί. ΣΩ. Ἄρ' οὖν παραπλησίως εἰσὶν ἀγαθοὶ καὶ κακοὶ οἱ ἀγαθοὶ τε καὶ οἱ κακοί; ἢ καὶ ἔτι μᾶλλον ἀγαθοὶ καὶ κακοὶ εἰσὶν οἱ κακοί;

CAP. LIII. ΚΑΛ. Ἄλλὰ μὰ Δί' οὐκ οἶδ' D ὅ τι λέγεις. ΣΩ. Οὐκ οἶσθ', ὅτι τοὺς ἀγαθοὺς ἀγαθῶν φῆς παρουσία εἶναι ἀγαθούς, κακοὺς δὲ κακῶν; τὰ δὲ ἀγαθὰ εἶναι τὰς ἡδονάς, κακὰ δὲ

τὰς ἀνίας ; ΚΑΛ. Ἐγωγε. ΣΩ. Οὐκοῦν  
 τοῖς χαίρουσι πάρεστι τὰγαθὰ, αἰ ἡδοναί, εἴπερ  
 χαίρουσι ; ΚΑΛ. Πῶς γὰρ οὐ ; ΣΩ. Οὐκο-  
 οῦν ἀγαθῶν παρόντων ἀγαθοί εἰσιν οἱ χαίρον-  
 τες ; ΚΑΛ. Ναί. ΣΩ. Τί δέ ; τοῖς ἀνιωμέ-  
 E νοις οὐ πάρεστι τὰ κακά, αἰ λῦπαι ; ΚΑΛ.  
 Πάρεστι. ΣΩ. Κακῶν δέ γε παρουσία φῆς  
 σὺ εἶναι κακοὺς τοὺς κακοὺς. ἢ οὐκέτι φῆς ;  
 ΚΑΛ. Ἐγωγε. ΣΩ. Ἀγαθοὶ ἄρα οἱ ἂν χαί-  
 ρωσι, κακοὶ δὲ οἱ ἂν ἀνιῶνται ; ΚΑΛ. Πάνυ γε.  
 ΣΩ. Οἱ μὲν γε μᾶλλον μᾶλλον, οἱ δ' ἥτιον ἥτι-  
 τον, οἱ δὲ παραπλησίως παραπλησίως ; ΚΑΛ.  
 Ναί. ΣΩ. Οὐκοῦν φῆς παραπλησίως χαίρειν καὶ  
 λυπεῖσθαι τοὺς φρονίμους καὶ τοὺς ἄφρονας καὶ  
 τοὺς δειλοὺς καὶ τοὺς ἀνδρείους, ἢ καὶ μᾶλλον  
 ἔτι τοὺς δειλοὺς ; ΚΑΛ. Ἐγωγε. ΣΩ. Συν-  
 λόγισαι δὴ κοινῇ μετ' ἐμοῦ, τί ἡμῖν συμβαίνει  
 ἐκ τῶν ὠμολογημένων · καὶ δις γὰρ τοι καὶ τρίς  
 499 φασι καλὸν εἶναι τὰ καλὰ λέγειν τε καὶ ἐπισκο-  
 πεῖσθαι. Ἀγαθὸν μὲν εἶναι τὸν φρόνιμον καὶ  
 ἀνδρεῖόν φαμεν. ἢ γάρ ; ΚΑΛ. Ναί. ΣΩ.  
 Κακὸν δὲ τὸν ἄφρονα καὶ δειλόν ; ΚΑΛ. Πά-  
 νυ γε. ΣΩ. Ἀγαθὸν δὲ αὖ τὸν χαίροντα ;  
 ΚΑΛ. Ναί. ΣΩ. Κακὸν δὲ τὸν ἀνιῶμενον ;  
 ΚΑΛ. Ἀνάγκη. ΣΩ. Ἀνιῶσθαι δὲ καὶ χαί-  
 ρειν τὸν ἀγαθὸν καὶ κακὸν ὁμοίως, ἴσως δὲ καὶ  
 μᾶλλον τὸν κακόν ; ΚΑΛ. Ναί. ΣΩ. Οὐκο-  
 οῦν ὁμοίως γίγνεται κακὸς καὶ ἀγαθὸς τῷ ἀγα-  
 B θῷ ἢ καὶ μᾶλλον ἀγαθὸς ὁ κακός ; οὐ ταῦτα  
 συμβαίνει, καὶ τὰ πρότερα ἐκεῖνα, ἐάν τις ταῦ-

τὰ φῆ ἡδέα τε καὶ ἀγαθὰ εἶναι ; οὐ ταῦτα ἀνάγκη, ᾧ Καλλίκλεις ;

CAP. LIV. ΚΑΛ. Πάλαι τοί σου ἀκροῶμαι, ᾧ Σώκρατες, καθομολογῶν, ἐνθυμούμενος, ὅτι, κὰν παίζων τίς σοι ἐνδῶ ὀτιοῦν, τούτου ἄσμενος ἔχει ὥσπερ τὰ μειράκια. ὡς δὴ σὺ οἶε ἐμὲ ἢ καὶ ἄλλον ὄντινοῦν ἀνθρώπων οὐχ ἡγεῖσθαι τὰς μὲν βελτίους ἡδονάς, τὰς δὲ χεῖρους. ΣΩ. Ἰοῦ ἰοῦ, ᾧ Καλλίκλεις, ὡς πανοῦργος εἶ, καί μοι C ὥσπερ παιδὶ χρῆ, τοιὲ μὲν αὖ φάσκων οὕτως ἔχειν, τοιὲ δὲ ἑτέρως, ἐξαπαιτῶν με. καίτοι οὐκ ᾧμην γε κατ' ἀρχὰς ὑπὸ σοῦ ἐκόντος εἶναι ἐξαπαιτηθήσεσθαι, ὡς ὄντος φίλου· νῦν δὲ ἐψεύσθη, καὶ ὡς ἔοικεν, ἀνάγκη μοι κατὰ τὸν παλαιὸν λόγον τὸ παρὸν εἶ ποιεῖν καὶ τοῦτο δέχεσθαι τὸ διδόμενον παρὰ σοῦ. ἔστι δὲ δὴ, ὡς ἔοικεν, ὃ νῦν λέγεις, ὅτι ἡδοναὶ τινές εἰσιν αἱ μὲν ἀγαθαί, αἱ δὲ κακαί. ἢ γάρ ; ΚΑΛ. Ναί. ΣΩ. Ἄρ' D οὖν ἀγαθαὶ μὲν αἱ ὠφέλιμοι, κακαὶ δὲ αἱ βλαβεραὶ ; ΚΑΛ. Πάνυ γε. ΣΩ. Ὄφελιμοὶ δέ γε αἱ ἀγαθὸν τι ποιοῦσαι, κακαὶ δὲ αἱ κακὸν τι ; ΚΑΛ. Φημί. ΣΩ. Ἄρ' οὖν τὰς τοιάσδε λέγεις, οἷον κατὰ τὸ σῶμα ἅς νῦν δὴ ἐλέγομεν ἐν τῷ ἐσθίειν καὶ πίνειν ἡδονάς· εἰ ἄρα τούτων αἱ μὲν ὑγίειαν ποιοῦσιν ἐν τῷ σώματι ἢ ἰσχὺν ἢ ἄλλην τινὰ ἀρετὴν τοῦ σώματος, αὗται μὲν ἀγαθαί, αἱ δὲ τὰναντία τούτων κακαί ; ΚΑΛ. Πάνυ γε. ΣΩ. Οὐκοῦν καὶ λῦπαι ὡσαύτως αἱ E μὲν χρησταὶ εἰσιν, αἱ δὲ πονηραὶ ; ΚΑΛ. Πῶς γάρ οὐ ; ΣΩ. Οὐκοῦν τὰς μὲν χρηστὰς καὶ



ἡδονὰς καὶ λύπας καὶ αἰρετέον ἐστὶ καὶ πρακτέον; ΚΑΛ. Πάνυ γε. ΣΩ. Τὰς δὲ πονηρὰς οὐ; ΚΑΛ. Δῆλον δὴ. ΣΩ. Ἐνεκα γάρ που τῶν ἀγαθῶν ἅπαντα ἡμῖν ἔδοξε πρακτέον εἶναι, εἰ μνημονεύεις, ἐμοί τε καὶ Πῶλῳ. ἄρα καὶ σοὶ συνδοκεῖ οὕτω, τέλος εἶναι ἀπασῶν τῶν πράξεων τὸ ἀγαθόν, καὶ ἐκείνου ἔνεκεν δεῖν πάντα τᾶλλα  
 500 πρᾶττεσθαι, ἀλλ' οὐκ ἐκείνο τῶν ἄλλων; σύμψηφος ἡμῖν εἶ καὶ σὺ ἐκ τρίτων; ΚΑΛ. Ἐγώ γε. ΣΩ. Τῶν ἀγαθῶν ἄρα ἔνεκα δεῖ καὶ τᾶλλα καὶ τὰ ἡδέα πρᾶττειν, ἀλλ' οὐ τὰ γαθα τῶν ἡδέων. ΚΑΛ. Πάνυ γε. ΣΩ. Ἄρ' οὐν παντὸς ἀνδρός ἐστὶν ἐκλέξασθαι ποῖα ἀγαθὰ τῶν ἡδέων ἐστὶ καὶ ὁποῖα κακά, ἢ τεχνικοῦ δεῖ εἰς ἕκαστον; ΚΑΛ. Τεχνικοῦ.

CAP. LV. ΣΩ. Ἀναμνησθῶμεν δὴ ὧν αὐτὸς ἐγὼ πρὸς Πῶλον καὶ Γοργίαν ἐτύγχανον λέγων.  
 B ἔλεγον γάρ, εἰ μνημονεύεις, ὅτι εἶεν παρασκευαίαι μὲν μέχρι ἡδονῆς, αὐτὸ τοῦτο μόνον παρασκευάζουσαι, ἀγνοοῦσαι δὲ τὸ βέλτιον καὶ τὸ χεῖρον, αἱ δὲ γινώσκουσαι ὅ τι τε ἀγαθὸν καὶ ὅ τι κακόν· καὶ ἐτίθην τῶν μὲν περὶ τὰς ἡδονὰς τὴν μαγειρικὴν ἐμπειρίαν, ἀλλ' οὐ τέχνην, τῶν δὲ περὶ τὸ ἀγαθὸν τὴν ἰατρικὴν τέχνην. καὶ πρὸς φιλίον, ὃ Καλλίκλεις, μήτε αὐτὸς οἶου δεῖν πρὸς ἐμὲ παίζειν μηδ' ὅ τι ἂν τύχῃς πα-  
 C ρὰ τὰ δοκοῦντα ἀποκρίνου, μήτ' αὐτὰ παρ' ἐμοῦ οὕτως ἀποδέχου ὡς παίζοντος. ὁρᾷς γάρ, ὅτι περὶ τούτου εἰσὶν ἡμῖν οἱ λόγοι, οὗ τί ἂν μᾶλλον σπουδάσειέ τις καὶ σμικρὸν νοῦν ἔχων



ἄνθρωπος, ἢ τοῦτο, ὄντινα χρῆ τρόπον ζῆν πότερον ἐπὶ ὃν σὺ παρακαλεῖς ἐμέ, τὰ τοῦ ἀνδρὸς δὴ ταῦτα πράττοντα, λέγοντά τε ἐν τῷ δήμῳ καὶ ῥητορικὴν ἀσκοῦντα καὶ πολιτευόμενον τοῦτον τὸν τρόπον, ὃν ὑμεῖς νῦν πολιτεύεσθε, ἢ ἐπὶ τόνδε τὸν βίον τὸν ἐν φιλοσοφίᾳ, καὶ τί ποτ' ἐστὶν οὗτος ἐκείνου διαφέρων; ἴσως οὖν βέλτιστόν ἐστιν, ὡς ἄρτι ἐγὼ ἐπεχείρησα, διαιρεῖσθαι, διελομένους δὲ D καὶ ὁμολογήσαντας ἀλλήλοις, εἰ ἐστὶ τούτῳ διττῶ τῷ βίῳ, σκέψασθαι τί τε διαφέρειeton ἀλλήλοιν καὶ ὀπότερον βιωτέον αὐτοῖν. ἴσως οὖν οὐπω οἴσθα τί λέγω. ΚΑΔ. Οὐ δῆτα. ΣΩ. Ἄλλ' ἐγὼ σοι σαφέστερον ἐρῶ. ἐπειδὴ ὁμολογήκαμεν ἐγὼ τε καὶ σὺ εἶναι μὲν τι ἀγαθόν, εἶναι δέ τι ἡδύ, ἕτερον δὲ τὸ ἡδὺ τοῦ ἀγαθοῦ, ἑκατέρου δὲ αὐτοῖν μελέτην τινὰ εἶναι καὶ παρασκευὴν τῆς κτήσεως, τὴν μὲν τοῦ ἡδέος θήραν, τὴν δὲ τοῦ ἀγαθοῦ — E αὐτὸ δέ μοι τοῦτο πρῶτον ἢ σύμφαθι, ἢ μὴ σύμφης; ΚΑΔ. Οὕτω φημί.

CAP. LVI. ΣΩ. Ἰθι δῆ, ἃ καὶ πρὸς τούσδε ἐγὼ ἔλεγον διομολόγησαί μοι, εἰ ἄρα σοι ἔδοξα τότε ἀληθῆ λέγειν. ἔλεγον δέ που, ὅτι ἡ μὲν ὀψοποικὴ οὐ μοι δοκεῖ τέχνη εἶναι, ἀλλ' ἐμπειρία, ἢ 501 δ' ἰατρικὴ, λέγων, ὅτι ἡ μὲν τούτου οὐ θεραπεύει καὶ τὴν φύσιν ἔσκεπται καὶ τὴν αἰτίαν ὧν πράττει, καὶ λόγον ἔχει τούτων ἐκάστου δοῦναι, ἢ ἰατρικὴ· ἢ δ' ἕτερα τῆς ἡδονῆς, πρὸς ἣν ἢ θεραπεία αὐτῆ ἐστὶν ἅπασα, κομιδῆ ἀτέχνως ἐπ' αὐτὴν ἔρχεται, οὔτε τι τὴν φύσιν σκεψαμένη τῆς ἡδονῆς οὔτε τὴν αἰτίαν, ἀλόγως τε παντάπασιν,

ὡς ἔπος εἰπεῖν οὐδὲν διαριθμησαμένη, τριβὴ καὶ ἐμπειρία, μνήμην μόνον σωζομένη τοῦ εἰωθότος  
 B γίνεσθαι, ᾧ δὴ καὶ πορίζεται τὰς ἡδονάς. ταῦτ' οὖν πρῶτον σκόπει εἰ δοκεῖ σοι ἱκανῶς λέγεσθαι, καὶ εἶναι τινες καὶ περὶ ψυχὴν τοιαῦται ἄλλαι πραγματεῖαι, αἱ μὲν τεχνικαί, προμήθειάν τινα ἔχουσαι τοῦ βελτίστου περὶ τὴν ψυχὴν, αἱ δὲ τούτου μὲν ὀλιγοροῦσαι, ἔσκεμμένοι δ' αὖ, ὥσπερ ἐκεῖ, τὴν ἡδονὴν μόνον τῆς ψυχῆς, τίνα ἂν αὐτῆ τροπὸν γίγνοιτο, ἣτις δὲ ἢ βελτίων ἢ χειρόνων τῶν ἡδονῶν οὔτε σκοπούμεναι, οὔτε μέλον αὐταῖς  
 C ἄλλο ἢ χαρίζεσθαι μόνον, εἴτε βέλτιον εἴτε χειρόνον. ἐμοὶ μὲν γάρ, ᾧ Καλλίκλεις, δοκοῦσί τε εἶναι, καὶ ἔγωγέ φημι τὸ τοιοῦτον κολακείαν εἶναι καὶ περὶ σῶμα καὶ περὶ ψυχὴν καὶ περὶ ἄλλο, ὅτου ἂν τις τὴν ἡδονὴν θεραπεύῃ ἀσκέπτως ἔχων τοῦ ἀμείνονός τε καὶ τοῦ χειρόνος · σὺ δὲ δὴ πρότερον συγκατατίθεσαι ἡμῖν περὶ τούτων τὴν αὐτὴν δόξαν ἢ ἀντίφης; ΚΑΛ. Οὐκ ἔγωγε, ἀλλὰ συγχωρῶ, ἵνα σοι καὶ περανθῇ ὁ λόγος καὶ Γορ-  
 D γία τῶδε χαρίσωμαι. ΣΩ. Πότερον δὲ περὶ μὲν μίαν ψυχὴν ἔστι τοῦτο, περὶ δὲ δύο καὶ πολλάς οὐκ ἔστιν; ΚΑΛ. Οὐκ, ἀλλὰ καὶ περὶ δύο καὶ περὶ πολλάς. ΣΩ. Οὐκοῦν καὶ ἀθρόαις ἅμα χαρίζεσθαι ἔστι μηδὲν σκοπούμενον τὸ βέλτιστον; ΚΑΛ. Οἶμαι ἔγωγε.

CAP. LVII. ΣΩ. Ἔχεις οὖν εἰπεῖν αἰτινές εἰσιν αἱ ἐπιτηδεύσεις αἱ τοῦτο ποιοῦσαι; Μᾶλλον δέ, εἰ βούλει, ἐμοῦ ἔρωτωντος, ἢ μὲν ἂν σοι δοκῇ τούτων εἶναι, φάθι, ἢ δ' ἂν μή, μὴ φάθι. πρῶ-

τον δὲ σκεψώμεθα τὴν ἀϋλητικὴν. οὐ δοκεῖ σοι **E**  
 τοιαύτη τις εἶναι, ᾧ Καλλίκλεις, τὴν ἡδονὴν ἡμῶν  
 μόνον διώκειν, ἄλλο δ' οὐδὲν φροντίζειν; **ΚΑΛ.**  
 Ἔμοιγε δοκεῖ. **ΣΩ.** Οὐκοῦν καὶ αἱ τοιαίδε  
 ἅπασαι, οἷον ἡ καθαριστικὴ ἢ ἐν τοῖς ἀγῶσι;  
**ΚΑΛ.** Ναί. **ΣΩ.** Τί δὲ ἢ τῶν χορῶν διδασκα-  
 λία καὶ ἢ τῶν διθυράμβων ποίησις; οὐ τοιαύτη  
 τίς σοι καταφαίνεται; ἢ ἡγεῖ τι φροντίζειν **Κι-**  
**νησίαν** τὸν Μέλητος, ὅπως ἔρεῖ τι τοιοῦτον, ὅθεν  
 ἂν οἱ ἀκούοντες βελτίους γίγνοιτο; ἢ ὅ τι μέλ-<sup>502</sup>  
 λει χαριεῖσθαι τῷ ὄχλῳ τῶν θεατῶν; **ΚΑΛ.**  
 Δῆλον δὴ τοῦτό γε, ᾧ Σώκρατες, **Κινησίου** γε  
 πέρι. **ΣΩ.** Τί δὲ ὁ πατήρ αὐτοῦ Μέλῆς; ἢ  
 πρὸς τὸ βέλτιστον βλέπων ἐδόκει σοι κιθαρωδεῖν;  
 ἢ ἐκεῖνος μὲν οὐδὲ πρὸς τὸ ἡδιστον; ἡνία γὰρ  
 ἄδων τοὺς θεατάς. ἀλλὰ δὴ σκόπει· οὐχὶ ἢ τε  
 κιθαρωδικὴ δοκεῖ σοι πᾶσα καὶ ἢ τῶν διθυράμβων  
 ποίησις ἡδονῆς χάριν εὐρῆσθαι; **ΚΑΛ.** Ἔμοι-  
 γε. **ΣΩ.** Τί δὲ δὴ ἢ σεμνὴ αὕτη καὶ θαναμαστὴ **B**  
 ἢ τῆς τραγωδίας ποίησις ἐφ' ᾧ ἔσπούδακε; πότε-  
 ρόν ἐστιν αὐτῆς τὸ ἐπιχείρημα καὶ ἢ σπουδῆ, ὡς  
 σοὶ δοκεῖ, χαρίζεσθαι τοῖς θεαταῖς μόνον, ἢ καὶ  
 διαμάχεσθαι, ἐάν τι αὐτοῖς ἡδὺ μὲν ἦ καὶ κε-  
 χαρισμένον, πονηρὸν δέ, ὅπως τοῦτο μὲν μὴ ἔρεῖ,  
 εἰ δέ τι τυγχάνει ἀηδὲς καὶ ὠφέλιμον, τοῦτο δὲ  
 καὶ λέξει καὶ ἄσεται, ἐάν τε χαίρωσιν ἐάν τε μή;  
 ποτέρως σοι δοκεῖ παρεσκευάσθαι ἢ τῶν τραγωδι-  
 ῶν ποίησις; **ΚΑΛ.** Δῆλον δὴ τοῦτό γε, ᾧ Σώ- **C**  
 κρατες, ὅτι πρὸς τὴν ἡδονὴν μᾶλλον ὄρμηται καὶ  
 τὸ χαρίζεσθαι τοῖς θεαταῖς. **ΣΩ.** Οὐκοῦν τὸ

τοιούτον, ὃ Καλλίκλεις, ἔφαμεν νῦν δὴ κολακίαν εἶναι; ΚΑΛ. Πάνυ γε. ΣΩ. Φέρε δὴ, εἴ τις περιέλοιτο τῆς ποιήσεως πάσης τό τε μέλος καὶ τὸν ῥυθμὸν καὶ τὸ μέτρον, ἄλλο τι ἢ λόγοι γίνονται τὸ λειπόμενον; ΚΑΛ. Ἀνάγκη. ΣΩ. Οὐκοῦν πρὸς πολὺν ὄχλον καὶ δῆμον οὗτοι λέγονται οἱ λόγοι. ΚΑΛ. Φημί. ΣΩ. Δημηγορία ἄρα τίς ἐστὶν ἢ ποιητική. ΚΑΛ. Φαίνεται. ΣΩ. Οὐκοῦν ρητορικὴ δημηγορία ἂν εἴη. ἢ οὐ ρητορεύειν δοκοῦσί σοι οἱ ποιηταὶ ἐν τοῖς θεάτροις; ΚΑΛ. Ἐμοιγε. ΣΩ. Νῦν ἄρα ἡμεῖς εὐρήκαμεν ρητορικὴν τινα πρὸς δῆμον τοιοῦτον, οἷον παίδων τε ὁμοῦ καὶ γυναικῶν καὶ ἀνδρῶν, καὶ δούλων καὶ ἐλευθέρων, ἦν οὐ πάνυ ἀγάμεθα · κολακικὴν γὰρ αὐτὴν φαμεν εἶναι. ΚΑΛ. Πάνυ γε.

CAP. LVIII. ΣΩ. Εἶεν. τί δὲ ἢ πρὸς τὸν Ἀθηναίων δῆμον ρητορικὴ καὶ τοὺς ἄλλους Ε τοὺς ἐν ταῖς πόλεσι δῆμους τοὺς τῶν ἐλευθέρων ἀνδρῶν, τί ποτε ἡμῖν αὕτη ἐστί; πότερόν σοι δοκοῦσι πρὸς τὸ βέλτιστον αἰεὶ λέγειν οἱ ῥήτορες, τούτου στοχαζόμενοι, ὅπως οἱ πολῖται ὡς βέλτιστοι ἔσονται διὰ τοὺς αὐτῶν λόγους, ἢ καὶ οὗτοι πρὸς τὸ χαρίζεσθαι τοῖς πολίταις ὠρμημένοι, καὶ ἔνεκα τοῦ ἰδίου τοῦ αὐτῶν ὀλιγωροῦντες τοῦ κοινοῦ, ὥσπερ παισὶ προσομιλοῦσι τοῖς δήμοις, χαρίζεσθαι αὐτοῖς πειρώμενοι μόνον, εἰ δέ γε βελτίους ἔσονται ἢ χείρους διὰ ταῦτα, οὐδὲν φροντίζουσιν; 503 ΚΑΛ. Οὐχ ἀπλοῦν ἔτι τοῦτο ἐρωτᾷς · εἰσὶ μὲν γὰρ οἱ κηδόμενοι τῶν πολιτῶν λέγουσιν ἂ λέγου-

σιν, εἰσὶ δὲ καὶ οἴους σὺ λέγεις. ΣΩ. Ἐξαρχεῖ. εἰ γὰρ καὶ τοῦτό ἐστι διπλοῦν, τὸ μὲν ἕτερόν που τούτου κολακεία ἂν εἴη καὶ αἰσχρὰ δημηγορία, τὸ δ' ἕτερον καλόν, τὸ παρασκευάζειν, ὅπως ὡς βέλτισται ἔσονται τῶν πολιτῶν αἱ ψυχαί, καὶ διαμάχεσθαι λέγοντα τὰ βέλτιστα, εἴτε ἡδίω εἴτε ἀηδέστερα ἔσται τοῖς ἀκούουσιν. ἀλλ' οὐ πρόποτε B σὺ ταύτην εἶδες τὴν ρητορικὴν · ἢ εἴ τινα ἔχεις τῶν ρητόρων τοιοῦτον εἰπεῖν, τί οὐχὶ καὶ ἐμοὶ αὐτὸν ἔφρασας τίς ἐστιν; ΚΑΛ. Ἀλλὰ μὰ Δι' οὐκ ἔχω ἔγωγέ σοι εἰπεῖν τῶν γε νῦν ρητόρων οὐδένα. ΣΩ. Τί δέ; τῶν παλαιῶν ἔχεις τινὰ εἰπεῖν, δι' ὄντινα αἰτίαν ἔχουσιν Ἀθηναῖοι βελτίους γεγονέναι, ἐπειδὴ ἐκεῖνος ἤρξατο δημηγορεῖν, ἐν τῷ πρόσθεν χρόνῳ χεῖρους ὄντες; ἐγὼ μὲν γὰρ οὐκ οἶδα τίς ἐστιν οὗτος. ΚΑΛ. Τί δέ; Θε- C μιστοκλέα οὐκ ἀκούεις ἄνδρα ἀγαθὸν γεγονότα καὶ Κίμωνα καὶ Μιλτιάδην καὶ Περικλέα τουτονὶ τὸν νεωστὶ τετελευτηκότα, οὗ καὶ σὺ ἀκήκοας; ΣΩ. Εἰ ἔστι γε, ὦ Καλλίκλεις, ἦν πρότερον σὺ ἔλεγες ἀρετὴν, ἀληθῆς, τὸ τὰς ἐπιθυμίας ἀποπιμπλάναι καὶ τὰς αὐτοῦ καὶ τὰς τῶν ἄλλων · εἰ δὲ μὴ τοῦτο, ἀλλ' ὅπερ ἐν τῷ ὑστέρω λόγῳ ἠναγκάσθημεν ἡμεῖς ὁμολογεῖν, ὅτι αἱ μὲν τῶν ἐπιθυμιῶν πληρούμεναι βελτίω ποιοῦσι τὸν ἄν- D θρωπον, ταύτας μὲν ἀποτελεῖν, αἱ δὲ χεῖρω, μὴ τοῦτο δὲ τέχνη τις εἶναι · τοιοῦτον ἄνδρα τούτων τινὰ γεγονέναι ἔχεις εἰπεῖν; ΚΑΛ. Οὐκ ἔχω ἔγωγε πῶς εἶπω.

CAP. LIX. ΣΩ. Ἀλλ' ἐὰν ζητῆς καλῶς,



εὐρήσεις. ἴδωμεν δὴ οὕτως ἄτρεμα σκοπού-  
 μενοι, εἴ τις τούτων τοιοῦτος γέγονε. φέρε γάρ,  
 E ὁ ἀγαθὸς ἀνὴρ καὶ ἐπὶ τὸ βέλτιστον λέγων ἂν  
 λέγῃ ἄλλο τι οὐκ εἰκῆ ἔρεϊ, ἀλλ' ἀποβλέπων πρὸς  
 τι; ὥσπερ καὶ οἱ ἄλλοι πάντες δημιουργοὶ βλέ-  
 ποντες πρὸς τὸ αὐτῶν ἔργον ἕκαστος οὐκ εἰκῆ  
 ἐκλεγόμενος προσφέρει ἂν προσφέρει πρὸς τὸ ἔργον  
 τὸ αὐτοῦ, ἀλλ' ὅπως ἂν εἰδός τι αὐτῷ σχῆ τούτο,  
 ὃ ἐργάζεται. οἷον εἰ βούλει ἰδεῖν τοὺς ζωγρά-  
 φους, τοὺς οἰκοδόμους, τοὺς ναυπηγούς, τοὺς  
 ἄλλους πάντας δημιουργούς, ὄντινα βούλει αὐ-  
 τῶν, ὡς εἰς τάξιν τινὰ ἕκαστος ἕκαστον τίθησιν ὃ  
 ἂν τιθῆ, καὶ προσαναγκάζει τὸ ἕτερον τῷ ἑτέρῳ  
 504 πρέπον τε εἶναι καὶ ἀρμόττειν, ἕως ἂν τὸ ἅπαν  
 συστήσῃται τεταγμένον τε καὶ κεκοσμημένον  
 πρᾶγμα, καὶ οἷ τε δὴ ἄλλοι δημιουργοὶ καὶ οὖς  
 νῦν δὴ ἐλέγομεν, οἱ περὶ τὸ σῶμα παιδοτρίβαι τε  
 καὶ ἰατροί, κοσμοῦσί που τὸ σῶμα καὶ συντάττου-  
 σιν. ὁμολογοῦμεν οὕτω τοῦτ' ἔχειν, ἢ οὐ; *ΚΑΛ.* Ἐστὼ τοῦτο οὕτω. *ΣΩ.* Τάξεως ἄρα  
 καὶ κόσμου τυχοῦσα οἰκία χρηστὴ ἂν εἴη, ἀταξίας  
 B δὲ μοχθηρὰ; *ΚΑΛ.* Φημί. *ΣΩ.* Οὐκοῦν καὶ  
 πλοῖον ὡσαύτως; *ΚΑΛ.* Ναί. *ΣΩ.* Καὶ μὴν  
 καὶ τὰ σώματά φαμεν τὰ ἡμέτερα; *ΚΑΛ.*  
 Πάνν γε. *ΣΩ.* Τί δ' ἢ ψυχὴ; ἀταξίας τυχοῦ-  
 σα ἔσται χρηστὴ, ἢ τάξεώς τε καὶ κόσμου τινός;  
*ΚΑΛ.* Ἀνάγκη ἐκ τῶν πρόσθεν καὶ τοῦτο συνο-  
 μολογεῖν. *ΣΩ.* Τί οὖν ὄνομά ἐστιν ἐν τῷ σώ-  
 ματι τῷ ἐκ τῆς τάξεώς τε καὶ τοῦ κόσμου γιγνο-  
 μένῳ; *ΚΑΛ.* Ὑγίειαν καὶ ἰσχὺν ἴσως λέγεις.

ΣΩ. Ἐγωγε. τί δὲ αὖ τῷ ἐν τῇ ψυχῇ ἐγγιγνο- C  
 μένω ἐκ τῆς τάξεως καὶ τοῦ κόσμου; πειρῶ εὐ-  
 ρεῖν καὶ εἰπεῖν ὡσπερ ἐκείνω τὸ ὄνομα. ΚΑΛ.  
 Τί δὲ οὐκ αὐτὸς λέγεις, ὦ Σώκρατες; ΣΩ.  
 Ἄλλ' εἴ σοι ἡδιόν ἐστιν, ἐγὼ ἐρῶ. σὺ δέ, ἂν  
 μὲν σοι δοκῶ ἐγὼ καλῶς λέγειν, φάθι· εἰ δὲ μὴ,  
 ἔλεγχε καὶ μὴ ἐπίτρεπε. ἔμοιγε δοκεῖ ταῖς μὲν  
 τοῦ σώματος τάξεσιν ὄνομα εἶναι ὑγιεινόν, ἐξ  
 οὗ ἐν αὐτῷ ἡ ὑγίεια γίνεταί καὶ ἡ ἄλλη ἀρετὴ  
 τοῦ σώματος. ἔστι ταῦτα ἢ οὐκ ἔστιν; ΚΑΛ. D  
 Ἔστι. ΣΩ. Ταῖς δὲ τῆς ψυχῆς τάξεσί τε καὶ  
 κοσμήσεσι νόμιμόν τε καὶ νόμος, ὅθεν καὶ νόμι-  
 μοι γίνονται καὶ κόσμιοι· ταῦτα δ' ἔστι δικαιο-  
 σύνη τε καὶ σωφροσύνη. φῆς, ἢ οὐ; ΚΑΛ.  
 Ἔστω.

CAP. LX. ΣΩ. Οὐκοῦν πρὸς ταῦτα αὖ βλέ-  
 πων ὁ ῥήτωρ ἐκεῖνος, ὁ τεχνικός τε καὶ ἀγα-  
 θός, καὶ τοὺς λόγους προσοίσει ταῖς ψυχαῖς οὓς  
 ἂν λέγη καὶ τὰς πράξεις ἀπάσας, καὶ δῶρον  
 εἴαν τι διδῶ, δώσει, καὶ εἴαν τι ἀφαιρῆται, ἀφαι-  
 ρήσεται, πρὸς τοῦτο αἰὲν τὸν νοῦν ἔχων, ὅπως E  
 ἂν αὐτοῦ τοῖς πολίταις δικαιοσύνη μὲν ἐν ταῖς  
 ψυχαῖς γίννηται, ἀδικία δὲ ἀπαλλάττηται, καὶ  
 σωφροσύνη μὲν ἐγγίγνηται, ἀκολασία δὲ ἀπα-  
 λάττηται, καὶ ἡ ἄλλη ἀρετὴ ἐγγίγνηται, κακία  
 δὲ ἀπίη; συγχωρεῖς, ἢ οὐ; ΚΑΛ. Συγχωρῶ.  
 ΣΩ. Τί γὰρ ὄφελος, ὦ Καλλίκλεις, σώματί γε  
 κάμνοντι καὶ μοχθηρῶς διακειμένῳ σιτία πολλὰ  
 δίδοναι καὶ τὰ ἡδίστα ἢ ποτὰ ἢ ἄλλ' ὅτιοῦν, ὃ  
 μὴ ὀνήσει αὐτὸ ἔσθ' ὅτε πλεον ἢ τούναντίον, κα-

- 505 *τά γε τὸν δίκαιον λόγον, καὶ ἔλαττον; ἔστι ταῦτα; ΚΑΛ. Ἔστω. ΣΩ. Οὐ γάρ, οἶμαι, λυσιτελεῖ μετὰ μοχθηρίας σώματος ζῆν ἄνθρωπον· ἀνάγκη γάρ οὕτω καὶ ζῆν μοχθηρῶς. ἢ οὐχ οὕτω; ΚΑΛ. Ναί. ΣΩ. Οὐκοῦν καὶ τὰς ἐπιθυμίας ἀποπιμπλάναι, οἷον πεινῶντα φαγεῖν ὅσον βούλεται ἢ διψῶντα πιεῖν, ὑγιαίνοντα μὲν ἑῶσιν οἱ ἰατροὶ ὡς τὰ πολλά, κάμνοντα δέ, ὡς ἔπος εἰπεῖν οὐδέποτε ἑῶσιν ἐμπίπλασθαι ὧν ἐπιθυμεῖ; συγχωρεῖς τοῦτό γε καὶ σύ; ΚΑΛ. ΒῚ Ἐγωγε. ΣΩ. Περὶ δὲ ψυχὴν, ὧ ἄριστε, οὐχ ὁ αὐτὸς τρόπος; ἕως μὲν ἂν πονηρὰ ἦ, ἀνόητός τε οὖσα καὶ ἀκόλαστος καὶ ἄδικος καὶ ἀνόσιος, εἴργειν αὐτὴν δεῖ τῶν ἐπιθυμιῶν καὶ μὴ ἐπιτρέπειν ἄλλ' ἅττα ποιεῖν ἢ ἄφ' ὧν βελτίων ἔσται; φῆς, ἢ οὐ; ΚΑΛ. Φημί. ΣΩ. Οὕτω γάρ που αὐτῇ ἄμεινον τῇ ψυχῇ. ΚΑΛ. Πάνυ γε. ΣΩ. Οὐκοῦν τὸ εἴργειν ἔστιν ἄφ' ὧν ἐπιθυμεῖ κολάζειν; ΚΑΛ. Ναί. ΣΩ. Τὸ κολάζεσθαι ἄρα τῇ ψυχῇ ἄμεινόν ἐστιν ἢ ἡ ἀκολασία, ὥσπερ σὺ νῦν δὴ*
- C ὦρον. ΚΑΛ. Οὐκ οἶδ' ἅττα λέγεις, ὧ Σώκρατες, ἀλλ' ἄλλον τινὰ ἐρώτα. ΣΩ. Οὗτος ἀνὴρ οὐχ ὑπομένει ὠφελούμενος καὶ αὐτὸς τοῦτο πάσχων, περὶ οὗ ὁ λόγος ἐστί, κολαζόμενος. ΚΑΛ. Οὐδέ γέ μοι μέλει οὐδὲν ὧν σὺ λέγεις, καὶ ταῦτά σοι Γοργίου χάριν ἀπεκρινάμην. ΣΩ. Εἶεν. τί οὖν δὴ ποιήσομεν; μεταξὺ τὸν λόγον καταλύομεν; ΚΑΛ. Αὐτὸς γνώσει. ΣΩ. Ἄλλ'
- D οὐδὲ τοὺς μύθους φασὶ μεταξὺ θέμις εἶναι καταλείπειν, ἀλλ' ἐπιθέντας κεφαλὴν, ἵνα μὴ ἄνευ

κεφαλῆς περιίη. ἀπόκριναι οὖν καὶ τὰ λοιπά, ἵνα ἡμῖν ὁ λόγος κεφαλὴν λάβῃ.

САР. LXI. ΚΑΛ. Ὡς βίαιος εἶ, ὦ Σώκρατες. εἰ δὲ ἐμοὶ πείθῃ, ἐάσεις χαίρειν τοῦτον τὸν λόγον, ἢ καὶ ἄλλω τῷ διαλέξει. ΣΩ. Τίς οὖν ἄλλος ἐθέλει; μὴ γάρ τοι ἀτελεῖ γε τὸν λόγον καταλείπωμεν. ΚΑΛ. Αὐτὸς δὲ οὐκ ἂν δύναιο διελθεῖν τὸν λόγον, ἢ λέγων κατὰ σαυτὸν <sup>Ε</sup> ἢ ἀποκρινόμενος σαυτῷ; ΣΩ. Ἴνα μοι τὸ τοῦ Ἐπιχάρμου γένηται, ἃ πρὸ τοῦ δύο ἄνδρες ἔλεγον, εἷς ὢν ἱκανὸς γένωμαι. ἀτὰρ κινδυνεύει ἀναγκαιότατον εἶναι οὕτως. εἰ μέντοι ποιήσωμεν, οἶμαι ἔγωγε χρῆναι πάντας ἡμᾶς φιλονείκως ἔχειν πρὸς τὸ εἰδέναι τὸ ἀληθὲς τί ἐστι περὶ ὧν λέγομεν καὶ τί ψεῦδος· κοινὸν γὰρ ἀγαθὸν ἅπασι φανερόν γενέσθαι αὐτό. δίδειμι μὲν οὖν τῷ λόγῳ ἐγὼ ὡς ἂν μοι δοκῇ ἔχειν· εἰ δὲ τῷ <sup>506</sup> ὑμῶν μὴ τὰ ὄντα δοκῶ ὁμολογεῖν ἑμαυτῷ, χρὴ ἀντιλαμβάνεσθαι καὶ ἐλέγχειν. οὐδὲ γάρ τοι ἔγωγε εἰδὼς λέγω ἢ λέγω, ἀλλὰ ζητῶ κοινῇ μεθ' ὑμῶν, ὥστε, ἂν τι φαίνεται λέγων ὁ ἀμφισβητῶν ἐμοί, ἐγὼ πρῶτος συγχωρήσομαι. λέγω μέντοι ταῦτα, εἰ δοκεῖ χρῆναι διαπερανθῆναι τὸν λόγον· εἰ δὲ μὴ βούλεσθε, ἐῷμεν δὴ χαίρειν καὶ ἀπίωμεν. ΓΟΡ. Ἄλλ' ἐμοὶ μὲν οὐ δοκεῖ, ὦ Σώκρατες, χρῆναί πω ἀπίέναι, ἀλλὰ διεξελεῖν <sup>Β</sup> σε τὸν λόγον· φαίνεται δέ μοι καὶ τοῖς ἄλλοις δοκεῖν. βούλομαι γὰρ ἔγωγε καὶ αὐτὸς ἀκοῦσαί σου αὐτοῦ διόντος τὰ ἐπίλοιπα. ΣΩ. Ἄλλὰ μὲν δὴ, ὦ Γοργία, καὶ αὐτὸς ἠδέως μὲν ἂν Καλ-



λικλεῖ τούτῳ ἔτι διελεγόμεν, ἕως αὐτῷ τὴν τοῦ Ἀμφίονος ἀπέδωκα ῥῆσιν ἀντὶ τῆς τοῦ Ζήθου· ἐπειδὴ δὲ σὺ, ὦ Καλλίκλεις, οὐκ ἐθέλεις συνδιαπερᾶναι τὸν λόγον, ἀλλ' οὖν ἐμοῦ γε ἀκούων C ἐπιλαμβάνου, εἴάν τί σοι δοκῶ μὴ καλῶς λέγειν. καί με εἴαν ἐξελέγξης, οὐκ ἀχθεσθήσομαί σοι, ὥσπερ σὺ ἐμοί, ἀλλὰ μέγιστος εὐεργέτης παρ' ἐμοὶ ἀναγεγράψει. ΚΑΛ. Δέγε, ὦ ἄγαθέ, αὐτὸς καὶ πέραινε.

CAP. LXII. ΣΩ. Ἐκκουε δὴ ἐξ ἀρχῆς ἐμοῦ ἀναλαβόντος τὸν λόγον. Ἐρα τὸ ἡδὺ καὶ τὸ ἀγαθὸν τὸ αὐτὸ ἐστίν; Οὐ ταῦτόν, ὡς ἐγὼ καὶ Καλλικλῆς ὠμολογήσαμεν. Πότερον δὲ τὸ ἡδὺ ἔνεκα τοῦ ἀγαθοῦ πρακτέον, ἢ τὸ ἀγαθὸν ἔνεκα τοῦ ἡδέος; Τὸ ἡδὺ ἔνεκα τοῦ ἀγαθοῦ. Ἡδὺ D δὲ ἐστὶ τοῦτο, οὗ παραγενομένου ἡδόμεθα; ἀγαθὸν δέ, οὗ παρόντος ἀγαθοὶ ἐσμεν; Πάνν γε. Ἐλλὰ μὴν ἀγαθοὶ γέ ἐσμεν καὶ ἡμεῖς καὶ τᾶλλα πάντα ὅσα ἀγαθὰ ἐστίν, ἀρετῆς τινος παραγενομένης; Ἐμοιγε δοκεῖ ἀναγκαῖον εἶναι, ὦ Καλλίκλεις. Ἐλλὰ μὲν δὴ ἢ γε ἀρετὴ ἐκάστου, καὶ σκεύους καὶ σώματος καὶ ψυχῆς αὖ καὶ ζῶον παντός, οὐ τῷ εἰκῆ κάλλιστα παραγίγνεται, ἀλλὰ τάξει καὶ ὀρθότητι καὶ τέχνῃ, ἣτις ἐκάστῳ ἀποδέδοται αὐτῶν. Ἐρα ἐστὶ ταῦτα; Ἐγὼ μὲν E γάρ φημι. Τάξει ἄρα τεταγμένον καὶ κεκοσμημένον ἐστὶν ἢ ἀρετὴ ἐκάστου; Φαίην ἂν ἔγωγε. Κόσμος τις ἄρα ἐγγενόμενος ἐν ἐκάστῳ ὁ ἐκάστου οἰκεῖος ἀγαθὸν παρέχει ἕκαστον τῶν ὄντων; Ἐμοιγε δοκεῖ. Καὶ ψυχὴ ἄρα κόσμον ἔχουσα



τὸν ἑαυτῆς ἀμείνων τῆς ἀκοσμήτου ; Ἄνάγκη.  
 Ἄλλα μὴν ἢ γε κόσμον ἔχουσα κοσμία ; Πῶς  
 γὰρ οὐ μέλλει ; Ἡ δέ γε κοσμία σώφρων ; 507  
 Πολλὴ ἀνάγκη. Ἡ ἄρα σώφρων ψυχὴ ἀγαθή.  
 Ἐγὼ μὲν οὐκ ἔχω παρὰ ταῦτα ἄλλα φάναι, ὧ  
 φίλε Καλλίκλεις· σὺ δ' εἰ ἔχεις, δίδασκε. ΚΑΛ.  
 Λέγ', ὧ γαθέ. ΣΩ. Λέγω δὴ, ὅτι, εἰ ἡ σώφρων  
 ἀγαθὴ ἐστίν, ἢ τούναντίον τῇ σώφροσι πεπονθυῖα  
 κακὴ ἐστίν. ἦν δὲ αὕτη ἢ ἀφρων τε καὶ ἀκό-  
 λαστος ; Πάνυ γε. Καὶ μὴν ὅ γε σώφρων τὰ  
 προσήκοντα πράττει ἂν καὶ περὶ θεοῦ καὶ περὶ  
 ἀνθρώπους ; οὐ γὰρ ἂν σωφρονοῖ τὰ μὴ προσή-  
 κοντα πράττων. Ἄνάγκη ταῦτ' εἶναι οὕτω.  
 Καὶ μὴν περὶ μὲν ἀνθρώπους τὰ προσήκοντα B  
 πράττων δίκαι' ἂν πράττει, περὶ δὲ θεοῦ ὅσια·  
 τὸν δὲ τὰ δίκαια καὶ ὅσια πράττοντα ἀνάγκη δί-  
 καιον καὶ ὅσιον εἶναι ; Ἔστι ταῦτα. Καὶ μὲν  
 δὴ καὶ ἀνδρεῖόν γε ἀνάγκη ; οὐ γὰρ δὴ σώφρονος  
 ἀνδρὸς ἐστίν οὔτε διώκειν οὔτε φεύγειν ἢ μὴ προσ-  
 ἦκει, ἀλλ' ἢ δεῖ καὶ πράγματα καὶ ἀνθρώπους  
 καὶ ἡδονὰς καὶ λύπας φεύγειν καὶ διώκειν, καὶ  
 ὑπομένοντα καρτερεῖν ὅπου δεῖ· ὥστε πολλὴ C  
 ἀνάγκη, ὧ Καλλίκλεις, τὸν σώφρονα ὥσπερ διήλ-  
 θομεν, δίκαιον ὄντα καὶ ἀνδρεῖον καὶ ὅσιον ἀγα-  
 θὸν ἄνδρα εἶναι τελέως, τὸν δὲ ἀγαθὸν εὖ τε καὶ  
 καλῶς πράττειν ἢ ἂν πράττη, τὸν δ' εὖ πράττον-  
 τα μακάριόν τε καὶ εὐδαίμονα εἶναι, τὸν δὲ πο-  
 νηρὸν καὶ κακῶς πράττοντα ἄθλιον. οὗτος δ' ἂν  
 εἴη ὁ ἐναντίως ἔχων τῷ σώφροσι, ὁ ἀκόλαστος, ὃν  
 σὺ ἐπήνεις. CAP. LXIII. Ἐγὼ μὲν οὖν ταῦτα

οὕτω τίθεμαι καὶ φημι ταῦτα ἀληθῆ εἶναι. εἰ δὲ  
D ἔστιν ἀληθῆ, τὸν βουλόμενον, ὡς ἔοικεν, εὐδαί-  
μονα εἶναι σωφροσύνην μὲν διωκτέον καὶ ἀσκη-  
τέον, ἀκολασίαν δὲ φευκτέον ὡς ἔχει ποδῶν ἕκα-  
στος ἡμῶν, καὶ παρασκευαστέον μάλιστα μὲν  
μηδὲν δεῖσθαι τοῦ κολάζεσθαι, ἔάν δὲ δεηθῆ ἢ  
αὐτὸς ἢ ἄλλος τις τῶν οἰκείων, ἢ ἰδιώτης ἢ πόλις,  
ἐπιθετέον δίκην καὶ κολαστέον, εἰ μέλλει εὐδαί-  
μων εἶναι. οὗτος ἔμοιγε δοκεῖ ὁ σκοπὸς εἶναι,  
πρὸς ὃν βλέποντα δεῖ ζῆν, καὶ πάντα εἰς τοῦτο  
τὰ αὐτοῦ συντείνοντα καὶ τὰ τῆς πόλεως, ὅπως  
E δικαιοσύνη παρέσται καὶ σωφροσύνη τῷ μακαρίῳ  
μέλλοντι ἔσεσθαι, οὕτω πράττειν, οὐκ ἐπιθυμίας  
ἕωντα ἀκολάστους εἶναι καὶ τὰντας ἐπιχειροῦντα  
πληροῦν, ἀνήνυτον κακόν, ληστοῦ βίον ζῶντα.  
οὔτε γὰρ ἂν ἄλλῳ ἀνθρώπῳ προσφιλεῖς ἂν εἴη ὁ  
τοιοῦτος οὔτε θεῷ. κοινωνεῖν γὰρ ἀδύνατος.  
ὅτῳ δὲ μὴ ἔνι κοινωνία, φιλία οὐκ ἂν εἴη. φασὶ  
δ' οἱ σοφοί, ὧς Καλλίκλεις, καὶ οὐρανὸν καὶ γῆν  
508 καὶ θεοὺς καὶ ἀνθρώπους τὴν κοινωνίαν συνέχειν  
καὶ φιλίαν καὶ κοσμιότητα καὶ σωφροσύνην καὶ  
δικαιοσύνην, — καὶ τὸ ὅλον τοῦτο διὰ ταῦτα κό-  
σμον καλοῦσιν, ὧς ἔταϊρε, — οὐκ ἀκοσμίαν οὐδὲ  
ἀκολασίαν. σὺ δὲ μοι δοκεῖς οὐ προσέχειν τὸν  
νοῦν τούτοις, καὶ ταῦτα σοφὸς ὢν, ἀλλὰ λέληθέ  
σε, ὅτι ἢ ἰσότης ἢ γεωμετρικὴ καὶ ἐν θεοῖς καὶ ἐν  
ἀνθρώποις μέγα δύναται. σὺ δὲ πλεονεξίαν οἶει  
δεῖν ἀσκεῖν. γεωμετρίας γὰρ ἀμελεῖς. Εἶεν. ἢ  
B ἐξελεγκτέος δὴ οὗτος ὁ λόγος ἡμῖν ἔστιν, ὡς οὐ  
δικαιοσύνης καὶ σωφροσύνης κτήσει εὐδαίμονες

οἱ εὐδαίμονες, κακίας δὲ οἱ ἄθλιοι· ἢ εἰ οὗτος ἀληθῆς ἐστὶ, σκεπτόν τί τὰ συμβαίνοντα. τὰ πρόσθεν ἐκεῖνα, ᾧ Καλλίκλεις, συμβαίνει πάντα, ἐφ' οἷς σύ με ἤρου, εἰ σπουδάζων λέγοιμι, λέγοντα, ὅτι κατηγορητέον εἶη καὶ αὐτοῦ καὶ υἱέος καὶ ἐταίρου, ἐάν τι ἀδικῆ, καὶ τῆ ρητορικῆ ἐπὶ τοῦτο χρηστέον. καὶ ἃ Πῶλον αἰσχύνη ὄρου συγχωρεῖν, ἀληθῆ ἄρα ἦν, τὸ εἶναι τὸ ἀδικεῖν τοῦ C ἀδικεῖσθαι, ὅσῳπερ αἰσχίον, τοσοῦτῳ κάκιον· καὶ τὸν μέλλοντα ὀρθῶς ρητορικὸν ἔσεσθαι δίκαιον ἄρα δεῖ εἶναι καὶ ἐπιστήμονα τῶν δικαίων, ὃ αὖ Γοργίαν ἔφη Πῶλος δι' αἰσχύνην ὁμολογήσαι. CAP. LXIV. Τούτων δὲ οὕτως ἐχόντων, σκεψώμεθα τί ποτ' ἐστὶν ἃ σὺ ἐμοὶ ὀνειδίζεις, ἄρα καλῶς λέγεται, ἢ οὐ, ὡς ἄρα ἐγὼ οὐχ οἷός τ' εἰμι βοηθῆσαι οὔτε ἐμαυτῷ οὔτε τῶν φίλων οὐδενὶ οὐδὲ τῶν οἰκείων, οὐδ' ἐκσῶσαι ἐκ τῶν μεγίστων κινδύνων, εἰμι δὲ ἐπὶ τῷ βουλομένῳ ὡσπερ οἱ ἄτιμοι D τοῦ ἐθέλοντος, ἂν τε τύπτειν βούληται, τὸ νεανικὸν δὴ τοῦτο τοῦ σοῦ λόγου, ἐπὶ κόρῃς, ἐάν τε χρήματα ἀφαιρεῖσθαι, ἐάν τε ἐκβάλλειν ἐκ τῆς πόλεως, ἐάν τε, τὸ ἔσχατον, ἀποκτεῖναι· καὶ οὕτω διακεῖσθαι πάντων δὴ αἰσχιστόν ἐστιν, ὡς ὁ σὸς λόγος. ὁ δὲ δὴ ἐμός, ὅστις πολλάκις μὲν ἤδη εἴρηται, οὐδὲν δὲ κωλύει καὶ ἔτι λέγεσθαι· οὐ φημι, ᾧ Καλλίκλεις, τὸ τύπτεσθαι ἐπὶ κόρῃς ἀδίκως E αἰσχιστον εἶναι, οὐδέ γε τὸ τέμνεσθαι οὔτε τὸ σῶμα τὸ ἐμὸν οὔτε τὸ βαλάντιον, ἀλλὰ τὸ τύπτειν καὶ ἐμὲ καὶ τὰ ἐμὰ ἀδίκως καὶ τέμνειν καὶ αἰσχίον καὶ κάκιον, καὶ κλέπτειν γε ἅμα καὶ ἀνδρα-

ποδίξεσθαι καὶ τοιχωρυχεῖν καὶ συλλήβδην ὀτιοῦν ἀδικεῖν καὶ ἐμὲ καὶ τὰ ἐμὰ τῷ ἀδικοῦντι καὶ αἴσχιον καὶ κάκιον εἶναι ἢ ἐμοὶ τῷ ἀδικουμένῳ. ταῦτα ἡμῖν ἄνω ἕκεῖ ἐν τοῖς ἔμπροσθεν λόγοις 509 οὕτω φανέντα, ὡς ἐγὼ λέγω, κατέχεται καὶ δέδεται, καὶ εἰ ἀγροικότερόν τι εἰπεῖν ἔστι, σιδηροῖς καὶ ἀδαμαντίνοις λόγοις, ὡς γοῦν ἂν δόξειεν οὕτωςίν, οὓς σὺ εἰ μὴ λύσεις ἢ σοῦ τις νεανικώτερος, οὐχ οἶόν τε, ἄλλως λέγοντα ἢ ὡς ἐγὼ νῦν λέγω, καλῶς λέγειν· ἐπεὶ ἔμοιγε ὁ αὐτὸς λόγος ἔστιν αἰεὶ, ὅτι ἐγὼ ταῦτα οὐκ οἶδα ὅπως ἔχει, ὅτι μέντοι ὦν ἐγὼ ἐντετύχηκα, ὥσπερ νῦν, οὐδεὶς οἶός B τ' ἔστιν ἄλλως λέγων μὴ οὐ καταγέλαστος εἶναι. ἐγὼ μὲν οὖν αὖ τίθημι ταῦτα οὕτως ἔχειν. εἰ δὲ οὕτως ἔχει, καὶ μέγιστον τῶν κακῶν ἔστιν ἢ ἀδικία τῷ ἀδικοῦντι, καὶ ἔτι τούτου μεῖζον μεγίστου ὄντος, εἰ οἶόν τε, τὸ ἀδικοῦντα μὴ διδόναι δίκην, τίνα ἂν βοήθειαν μὴ δυνάμενος ἄνθρωπος βοηθεῖν ἑαυτῷ καταγέλαστος ἂν τῇ ἀληθείᾳ εἶη; ἄρ' οὐ ταύτην, ἣτις ἀποτρέψει τὴν μεγίστην ἡμῶν βλάβην; ἀλλὰ πολλὴ ἀνάγκη ταύτην εἶναι τὴν αἰσχίστην βοήθειαν, μὴ δύνασθαι βοηθεῖν μήτε ἑαυτῷ μήτε τοῖς αὐτοῦ φίλοις τε καὶ οἰκεί- C οῖς, δευτέραν δὲ τὴν τοῦ δευτέρου κακοῦ καὶ τρίτην τὴν τοῦ τρίτου, καὶ τὰλλα οὕτως· ὡς ἐκάστου κακοῦ μέγεθος πέφυκεν, οὕτω καὶ κάλλος τοῦ δυνατὸν εἶναι ἐφ' ἕκαστα βοηθεῖν καὶ αἰσχύνῃ τοῦ μὴ. ἄρα ἄλλως, ἢ οὕτως ἔχει, ὦ Καλλί- κλεις; ΚΑΛ. Οὐκ ἄλλως.

CAP. LXV. ΣΩ. Δυοῖν οὖν ὄντων, τοῦ ἀδι-



κείν τε καὶ ἀδικεῖσθαι, μεῖζον μὲν φραμεν κακὸν  
 τὸ ἀδικεῖν, ἔλαττον δὲ τὸ ἀδικεῖσθαι. τί οὖν ἂν  
 παρασκευασάμενος ἄνθρωπος βοηθήσειεν αὐτῷ,  
 ὥστε ἀμφοτέρας τὰς ὠφελείας ταύτας ἔχειν, τήν D  
 τε ἀπὸ τοῦ μὴ ἀδικεῖν καὶ τήν ἀπὸ τοῦ μὴ ἀδι-  
 κεῖσθαι; πότερα δύναμιν, ἢ βούλησιν; ὧδε δὲ  
 λέγω· πότερον ἔαν μὴ βούληται ἀδικεῖσθαι, οὐκ  
 ἀδικήσεται, ἢ ἔαν δύναμιν παρασκευάσῃται τοῦ  
 μὴ ἀδικεῖσθαι, οὐκ ἀδικήσεται; ΚΑΛ. Δῆλον  
 δὴ τοῦτό γε, ὅτι ἔαν δύναμιν. ΣΩ. Τί δὲ δὴ  
 τοῦ ἀδικεῖν; πότερον ἔαν μὴ βούληται ἀδικεῖν,  
 ἱκανὸν τοῦτ' ἐστίν — οὐ γὰρ ἀδικήσει —, ἢ καὶ E  
 ἐπὶ τοῦτο δεῖ δύναμίν τινα καὶ τέχνην παρα-  
 σκευάσασθαι, ὡς, ἔαν μὴ μάθῃ αὐτὰ καὶ ἀσκήσῃ,  
 ἀδικήσει; Τί οὐκ αὐτό γέ μοι τοῦτο ἀπεκρίνω,  
 ὃ Καλλίκλεις; πότερόν σοι δοκοῦμεν ὀρθῶς  
 ἀναγκασθῆναι ὁμολογεῖν ἐν τοῖς ἔμπροσθεν λό-  
 γοις ἐγὼ τε καὶ Πῶλος, ἢ οὐ, ἠνίκα ὠμολογήσα-  
 μεν μηδένα βουλόμενον ἀδικεῖν, ἀλλ' ἄκοντας  
 τοὺς ἀδικοῦντας πάντας ἀδικεῖν; ΚΑΛ. Ἔστω  
 σοι τοῦτο, ὃ Σώκρατες, οὕτως, ἵνα διαπεράνης<sup>510</sup>  
 τὸν λόγον. ΣΩ. Καὶ ἐπὶ τοῦτο ἄρα, ὡς ἔοικε,  
 παρασκευαστέον ἐστὶ δύναμίν τινα καὶ τέχνην,  
 ὅπως μὴ ἀδικήσωμεν. ΚΑΛ. Πάνυ γε. ΣΩ.  
 Τίς οὖν ποτ' ἐστὶ τέχνη τῆς παρασκευῆς τοῦ  
 μηδὲν ἀδικεῖσθαι ἢ ὡς ὀλίγιστα; σκέψαι, εἰ σοὶ  
 δοκεῖ ἢ περ ἐμοί. ἐμοὶ μὲν γὰρ δοκεῖ ἢ δε· ἢ  
 αὐτὸν ἄρχειν δεῖν ἐν τῇ πόλει ἢ καὶ τυραννεῖν,  
 ἢ τῆς ὑπαρχούσης πολιτείας ἐταῖρον εἶναι.  
 ΚΑΛ. Ὅρας, ὃ Σώκρατες, ὡς ἐγὼ ἔτοιμός εἰμι



B ἐπαινεῖν, ἂν τι καλῶς λέγῃς ; τοῦτό μοι δοκεῖς πάννυ καλῶς εἰρηκέναι.

CAP. LXVI. ΣΩ. Σκόπει δὴ καὶ τόδε εἰάν σοι δοκῶ εἶ λέγειν. φίλος μοι δοκεῖ ἕκαστος ἕκαστω εἶναι ὡς οἶόν τε μάλιστα, ὄνπερ οἱ παλαιοὶ τε καὶ σοφοὶ λέγουσιν, ὁ ὅμοιος τῷ ὁμοίῳ. οὐ καὶ σοί ; ΚΑΛ. Ἐμοιγε. ΣΩ. Οὐκοῦν ὅπου τύραννός ἐστιν ἄρχων ἄγριος καὶ ἀπαίδευτος, εἴ τις τούτου ἐν τῇ πόλει πολὺ βελτίων εἴη, φοβοῖτο δὴπου ἂν αὐτὸν ὁ τύραννος καὶ τούτῳ ἐξ  
C ἅπαντος τοῦ νοῦ οὐκ ἂν ποτε δύναίτο φίλος γενέσθαι ; ΚΑΛ. Ἐστι ταῦτα. ΣΩ. Οὐδέ γε εἴ τις πολὺ φανλότερος εἴη, οὐδ' ἂν οὗτος καταφρονοῖ γὰρ ἂν αὐτοῦ ὁ τύραννος καὶ οὐκ ἂν ποτε ὡς πρὸς φίλον σπουδάσειε. ΚΑΛ. Καὶ ταῦτ' ἀληθῆ. ΣΩ. Λεῖπεται δὴ ἐκεῖνος μόνος ἄξιος λόγου φίλος τῷ τοιούτῳ, ὅς ἂν, ὁμοήθης ὢν, ταῦτα ψέγων καὶ ἐπαινῶν ἐθέλη ἄρχεσθαι καὶ ὑποκεῖσθαι τῷ ἄρχοντι. οὗτος μέγα ἐν ταύ-  
D τη τῇ πόλει δυνήσεται · τοῦτον οὐδεὶς χαίρων ἀδικήσει. οὐχ οὕτως ἔχει ; ΚΑΛ. Ναί. ΣΩ. Εἰ ἄρα τις ἐννοήσειεν ἐν ταύτῃ τῇ πόλει τῶν νέων, Τίνα ἂν τρόπον ἐγὼ μέγα δυναίμην καὶ μηδεὶς με ἀδικοίη, αὕτη, ὡς ἔοικεν, αὐτῷ ὁδός ἐστιν, εὐθύς ἐκ νέου ἐθίζειν αὐτὸν τοῖς αὐτοῖς χαίρειν καὶ ἄχθεσθαι τῷ δεσπότῃ, καὶ παρασκευάζειν, ὅπως ὅτι μάλιστα ὅμοιος ἔσται ἐκείνῳ.  
E οὐχ οὕτως ; ΚΑΛ. Ναί. ΣΩ. Οὐκοῦν τούτῳ τὸ μὲν μὴ ἀδικεῖσθαι καὶ μέγα δύνασθαι, ὡς ὁ ὑμέτερος λόγος, ἐν τῇ πόλει διαπεπράξεται.

*ΚΑΛ.* Πάνν γε. *ΣΩ.* Ἄρ' οὖν καὶ τὸ μὴ ἀδικεῖν; ἢ πολλοῦ δεῖ, εἴπερ ὅμοιος ἔσται τῷ ἄρχοντι, ὄντι ἀδίκῳ, καὶ παρὰ τούτῳ μέγα δυνήσεται; ἀλλ' οἶμαι ἔγωγε, πᾶν τούναντίον οὐτωςὶ ἢ παρασκευῆ ἔσται αὐτῷ ἐπὶ τὸ οἶφ τε εἶναι ὡς πλεῖστα ἀδικεῖν καὶ ἀδικοῦντα μὴ διδόναι<sup>511</sup> δίκην. ἢ γάρ; *ΚΑΛ.* Φαίνεται. *ΣΩ.* Οὐκοῦν τὸ μέγιστον αὐτῷ κακὸν ὑπάρξει, μοχθηρῷ ὄντι τὴν ψυχὴν καὶ λελωθημένῳ διὰ τὴν μίμησιν τοῦ δεσπότου καὶ δύναμιν. *ΚΑΛ.* Οὐκ οἶδ' ὅπη στρέφεις ἐκάστοτε τοὺς λόγους ἄνω καὶ κάτω, ὦ Σώκρατες. ἢ οὐκ οἶσθα, ὅτι οὗτος ὁ μιμούμενος τὸν μὴ μιμούμενον ἐκεῖνον ἀποκτενεῖ, ἐὰν βούληται, καὶ ἀφαιρήσεται τὰ ὄντα; *ΣΩ.* Οἶδα, <sup>B</sup> ὦ γὰθὲ Καλλίκλεις, εἰ μὴ κωφός γ' εἰμί, καὶ σοῦ ἀκούων καὶ Πώλου ἄρτι πολλάκις καὶ τῶν ἄλλων ὀλίγου πάντων τῶν ἐν τῇ πόλει. ἀλλὰ καὶ σὺ ἐμοῦ ἄκουε, ὅτι ἀποκτενεῖ μὲν, ἂν βούληται, ἀλλὰ πονηρὸς ὢν καλὸν καὶ ἀγαθὸν ὄντα. *ΚΑΛ.* Οὐκοῦν τοῦτο δὴ καὶ τὸ ἀγανακτητόν; *ΣΩ.* Οὐ νοῦν γε ἔχοντι, ὡς ὁ λόγος σημαίνει. ἢ οἶει δεῖν τοῦτο παρασκευάζεσθαι ἄνθρωπον, ὡς πλεῖστον χρόνον ζῆν, καὶ μελετᾶν τὰς τέχνας ταύτας, αἵ ἡμᾶς ἀεὶ ἐκ τῶν κινδύνων σώζουσιν, ὥσπερ καὶ ἦν σὺ κε- <sup>C</sup>λεύεις ἐμὲ μελετᾶν τὴν ρητορικὴν, τὴν ἐν τοῖς δικαστηρίοις διασώζουσαν; *ΚΑΛ.* Ναὶ μὰ Δι' ὀρθῶς γέ σοι συμβουλεύων.

CAP. LXVII. *ΣΩ.* Τί δέ, ὦ βέλτιστε; ἢ καὶ ἢ τοῦ νεῖν ἐπιστήμη σεμνή τίς σοι δοκεῖ εἶναι; *ΚΑΛ.* Μὰ Δί' οὐκ ἔμοιγε. *ΣΩ.* Καὶ

μὴν σώζει γε καὶ αὕτη ἐκ θανάτου τοὺς ἀνθρώ-  
 πους, ὅταν εἰς τοιοῦτον ἐμπέσωσιν, οὗ δεῖ ταύτης  
 D τῆς ἐπιστήμης. εἰ δ' αὕτη σοι δοκεῖ σμικρὰ εἶ-  
 ναι, ἐγὼ σοι μείζονα ταύτης ἐρῶ, τὴν κυβερνητι-  
 κήν, ἣ οὐ μόνον τὰς ψυχὰς σώζει, ἀλλὰ καὶ τὰ  
 σώματα καὶ τὰ χρήματα ἐκ τῶν ἐσχάτων κινδύ-  
 νων, ὥσπερ ἡ ῥητορική. καὶ αὕτη μὲν προσε-  
 σταλμένη ἐστὶ καὶ κοσμία, καὶ οὐ σεμνύνεται  
 ἐσχηματισμένη ὡς ὑπερήφανόν τι διαπραττομένη,  
 ἀλλὰ ταῦτα διαπραξαμένη τῇ δικανικῇ, ἐὰν μὲν  
 ἐξ Αἰγίνης δεῦρο σώσῃ, οἶμαι, δύ' ὀβολοὺς ἐπρά-  
 E ξατο, ἐὰν δὲ ἐξ Αἰγύπτου ἢ ἐκ τοῦ Πόντου, ἐὰν  
 πάμπολυ ταύτης τῆς μεγάλης εὐεργεσίας, σώσασ'  
 ἂ νῦν δὴ ἔλεγον, καὶ αὐτὸν καὶ παῖδας καὶ χρή-  
 ματα καὶ γυναῖκας, ἀποθιβάσασ' εἰς τὸν λιμένα  
 δύο δραχμὰς ἐπράξατο, καὶ αὐτὸς ὁ ἔχων τὴν τέ-  
 χνην καὶ ταῦτα διαπραξάμενος ἐκβάς παρὰ τὴν  
 θάλατταν καὶ τὴν ναῦν περιπατεῖ ἐν μετρίῳ σχή-  
 ματι. λογίζεσθαι γάρ, οἶμαι, ἐπίσταται, ὅτι  
 ἄδηλόν ἐστιν οὐστίνάς τε ὠφέληκε τῶν συμπλεόν-  
 των οὐκ ἔάσας καταποντωθῆναι καὶ οὐστίνας  
 ἐβλαψεν, εἰδὼς, ὅτι οὐδὲν αὐτοὺς βελτίους ἐξεβί-  
 512 θασεν ἢ οἷοι ἐνέβησαν, οὔτε τὰ σώματα οὔτε τὰς  
 ψυχὰς. λογίζεται οὖν, ὅτι οὐκ, εἰ μὲν τις μεγά-  
 λοις καὶ ἀνιάτοις νοσήμασι κατὰ τὸ σῶμα συνε-  
 χόμενος μὴ ἀπεπνίγη, οὗτος μὲν ἀθλιός ἐστιν, ὅτι  
 οὐκ ἀπέθανε, καὶ οὐδὲν ὑπ' αὐτοῦ ὠφέληται· εἰ  
 δέ τις ἄρα ἐν τῷ τοῦ σώματος τιμιωτέρῳ, τῇ  
 ψυχῇ, πολλὰ νοσήματα ἔχει καὶ ἀνιάτα, τούτῳ  
 δὲ βιωτέον ἐστὶ καὶ τοῦτον ὀνήσειεν, ἂν τε ἐκ

θαλάττης ἂν τε ἐκ δικαστηρίου ἂν τε ἄλλοθεν  
 ὀποθενοῦν σώση, ἀλλ' οἶδεν, ὅτι οὐκ ἄμεινόν ἐστι B  
 ζῆν τῷ μοχθηρῷ ἀνθρώπῳ· κακῶς γὰρ ἀνάγκη  
 ἐστὶ ζῆν. CAP. LXVIII. Διὰ ταῦτα οὐ νόμος  
 ἐστὶ σεμνύνεσθαι τὸν κυβερνήτην, καίπερ σώζοντα  
 ἡμᾶς. οὐδέ γε, ὦ θαυμάσιε, τὸν μηχανοποιόν, ὃς  
 οὔτε στρατηγοῦ, μὴ ὅτι κυβερνήτου, οὔτε ἄλλου  
 οὐδενὸς ἐλάττω ἐνίοτε δύναται σώζειν· πόλεις  
 γὰρ ἔστιν ὅτε ὅλας σώζει. μή σοι δοκεῖ κατὰ τὸν  
 δικανικὸν εἶναι; καίτοι εἰ βούλοιτο λέγειν, ὦ  
 Καλλίκλειε, ἅπερ ὑμεῖς, σεμνύνων τὸ πρᾶγμα,  
 καταχῶσειεν ἂν ὑμᾶς τοῖς λόγοις, λέγων καὶ πα- C  
 ρακαλῶν ἐπὶ τὸ δεῖν γίνεσθαι μηχανοποιούς, ὡς  
 οὐδὲν τᾶλλὰ ἐστίν· ἱκανὸς γὰρ αὐτῷ ὁ λόγος.  
 ἀλλὰ σὺ οὐδὲν ἤττον αὐτοῦ καταφρονεῖς καὶ τῆς  
 τέχνης τῆς ἐκείνου, καὶ ὡς ἐν ὄνειδει ἀποκαλέσαι  
 ἂν μηχανοποιόν, καὶ τῷ υἱεῖ αὐτοῦ οὔτ' ἂν δοῦ-  
 ναι θυγατέρα ἐθέλοις, οὔτ' ἂν αὐτὸς τῷ σαυτοῦ  
 λαβεῖν τὴν ἐκείνου. καίτοι ἐξ ὧν τὰ σαυτοῦ ἐπαι-  
 νεῖς, τίνι δικαίῳ λόγῳ τοῦ μηχανοποιοῦ καταφρο-  
 νεῖς καὶ τῶν ἄλλων ὧν νῦν δὴ ἔλεγες; οἶδ' ὅτι D  
 φαίης ἂν βελτίων εἶναι καὶ ἐκ βελτιόνων. τὸ δὲ  
 βέλτιον εἰ μὴ ἔστιν ὃ ἐγὼ λέγω, ἀλλ' αὐτὸ τοῦτ'  
 ἐστὶν ἀρετὴ, τὸ σώζειν αὐτὸν καὶ τὰ ἑαυτοῦ ὄντα  
 ὁποῖός τις ἔτιχεν, καταγέλαστός σοι ὁ ψόγος γίνε-  
 ται καὶ μηχανοποιοῦ καὶ ἰατροῦ καὶ τῶν ἄλλων  
 τεχνῶν, ὅσαι τοῦ σώζειν ἔνεκα πεποίηνται. ἀλλ',  
 ὦ μακάριε, ὄρα μὴ ἄλλο τι τὸ γενναῖον καὶ τὸ  
 ἀγαθὸν ἢ τοῦ σώζειν τε καὶ σώζεσθαι. μὴ γὰρ  
 τοῦτο μὲν, τὸ ζῆν ὅποσονδὴ χρόνον, τὸν γε ὡς E



ἀληθῶς ἄνδρα ἑατέον ἐστὶ καὶ οὐ φιλοψυχητέον, ἀλλὰ ἐπιτρέψαντα περὶ τούτων τῷ Θεῷ καὶ πιστεύσαντα ταῖς γυναιξίν, ὅτι τὴν εἰμαρμένην οὐδ' ἂν εἷς ἐκφύγοι, τὸ ἐπὶ τούτῳ σκεπτέον, τίν' ἂν τρόπον τοῦτον ὃν μέλλει χρόνον βιῶναι ὡς ἄριστα βιώῃ, ἄρα ἕξομοιῶν αὐτὸν τῇ πολιτείᾳ  
 513 ταύτῃ, ἐν ἣ ἂν οἰκῇ, καὶ νῦν δὲ ἄρα δεῖ σέ ὡς ὁμοιότατον γίνεσθαι τῷ δήμῳ τῷ Ἀθηναίων, εἰ μέλλεις τούτῳ προσφιλεῖς εἶναι καὶ μέγα δύνασθαι ἐν τῇ πόλει; τοῦθ' ὄρα εἰ σοὶ λυσιτελεῖ καὶ ἐμοί, ὅπως μὴ, ὦ δαιμόνιε, πεισόμεθα ὅπερ φασὶ τὰς τὴν σελήνην καθαιρούσας, τὰς Θετταλίδας· σὺν τοῖς φιλτάτοις ἢ αἵρεσις ἡμῶν ἔσται ταύτης τῆς δυνάμεως τῆς ἐν τῇ πόλει. εἰ δέ σοι οἶει ὄντινον ἄνθρώπων παραδώσειν τέχνην τινὰ τοιαύ-  
 B την, ἣτις σε ποιήσει μέγα δύνασθαι ἐν τῇ πόλει τῆδε ἀνόμοιον ὄντα τῇ πολιτείᾳ εἴτ' ἐπὶ τὸ βέλτιον εἴτ' ἐπὶ τὸ χεῖρον, ὡς ἐμοὶ δοκεῖ, οὐκ ὀρθῶς βουλευεῖ, ὦ Καλλίκλεις· οὐ γὰρ μιμητὴν δεῖ εἶναι, ἀλλ' ἀντοφνῶς ὁμοιον τούτοις, εἰ μέλλεις τι γνήσιον ἀπεργάζεσθαι εἰς φιλίαν τῷ Ἀθηναίων δήμῳ καὶ ναὶ μὰ Δία τῷ Πυριλάμπους γε πρὸς. ὅστις οὖν σε τούτοις ὁμοιότατον ἀπεργάσεται, οὗ-  
 C τός σε ποιήσει, ὡς ἐπιθυμεῖς πολιτικὸς εἶναι, πολιτικὸν καὶ ῥητορικόν· τῷ αὐτῶν γὰρ ἦθει λεγομένων τῶν λόγων ἕκαστοι χαίρουσι, τῷ δὲ ἄλλοτρίῳ ἄχθονται. εἰ μὴ τι σὺ ἄλλο λέγεις, ὦ φίλη κεφαλή. Λέγομέν τι πρὸς ταῦτα, ὦ Καλλίκλεις;

CAP. LXIX. ΚΑΔ. Οὐκ οἶδ' ὄντινά μοι τρόπον δοκεῖς εὖ λέγειν, ὦ Σώκρατες. πέπονθα δὲ



τὸ τῶν πολλῶν πάθος· οὐ πάνυ σοι πείθομαι.  
**ΣΩ.** Ὁ δῆμου γὰρ ἔρωσ, ὦ Καλλίκλεις, ἐνὼν ἐν  
 τῇ ψυχῇ τῇ σῆ ἀντιστατεῖ μοι· ἀλλ' ἐὰν πολλὰ- D  
 κισ ἴσως καὶ βέλτιον ταῦτὰ ταῦτα διασκοπώμεθα,  
 πεισθήσει. ἀναμνήσθητι δ' οὖν, ὅτι δὴ ἔφαμεν  
 εἶναι τὰς παρασκευὰς ἐπὶ τὸ ἕκαστον θεραπεύειν  
 καὶ σῶμα καὶ ψυχὴν, μίαν μὲν πρὸς ἡδονὴν ὀμι-  
 λεῖν, τὴν ἑτέραν δὲ πρὸς τὸ βέλτιστον, μὴ κατα-  
 χαριζόμενον, ἀλλὰ διαμαχόμενον. οὐ ταῦτα ἦν  
 ἂ τότε ὠριζόμεθα; **ΚΑΛ.** Πάνυ γε. **ΣΩ.** Οὐκ-  
 οὔν ἢ μὲν ἑτέρα, ἢ πρὸς ἡδονὴν, ἀγεννῆς καὶ  
 οὐδὲν ἄλλο ἢ κολακεία τυγχάνει οὔσα. ἢ γάρ; E  
**ΚΑΛ.** Ἐστω, εἰ βούλει, σοὶ οὕτως. **ΣΩ.** Ἡ  
 δὲ γε ἑτέρα, ὅπως ὡς βέλτιστον ἔσται τοῦτο, εἴτε  
 σῶμα τυγχάνει ὃν εἴτε ψυχῇ, ὃ θεραπεύομεν;  
**ΚΑΛ.** Πάνυ γε. **ΣΩ.** Ἄρ' οὖν οὕτως ἡμῖν  
 ἐπιχειρητέον ἐστὶ τῇ πόλει καὶ τοῖς πολίταις θε-  
 rapeύειν ὡς βελτίστους αὐτοὺς τοὺς πολίτας ποι-  
 οὔντας; ἀνευ γὰρ δὴ τούτου, ὡς ἐν τοῖς ἔμπροσ-  
 θεν εὐρίσκομεν, οὐδὲν ὄφελος ἄλλην εὐεργεσίαν<sup>514</sup>  
 οὐδεμίαν προσφέρειν, ἐὰν μὴ καλὴ κάγαθὴ ἢ δι-  
 ἀνοια ἢ τῶν μελλόντων ἢ χρήματα πολλὰ λαμβά-  
 νειν ἢ ἀρχὴν τινῶν ἢ ἄλλην δύναμιν ἦντινοῦν.  
 θῶμεν οὕτως ἔχειν; **ΚΑΛ.** Πάνυ γε, εἴ σοι  
 ἡδίων. **ΣΩ.** Εἰ οὖν παρεκαλοῦμεν ἀλλήλους, ὦ  
 Καλλίκλεις, δημοσίᾳ πράξαντες τῶν πολιτικῶν  
 πραγμάτων, ἐπὶ τὰ οἰκοδομικά, ἢ τειχῶν ἢ νεωρί-  
 ων ἢ ἱερῶν ἐπὶ τὰ μέγιστα οἰκοδομήματα, πότε-  
 ρον ἔδει ἂν ἡμᾶς σκέψασθαι ἡμᾶς αὐτοὺς καὶ B  
 ἐξετάσαι, πρῶτον μὲν εἰ ἐπιστάμεθα τὴν τέχνην, ἢ

οὐκ ἐπιστάμεθα, τὴν οἰκοδομικὴν, καὶ παρὰ τοῦ  
 ἐμάθομεν; ἔδει ἄν, ἢ οὐ; *ΚΑΛ. Πάνυ γε.*  
*ΣΩ.* Οὐκοῦν δεύτερον αὖ τὸδε, εἴ τι πρόποτε  
 οἰκοδόμημα ὠκοδομήκαμεν ἰδίᾳ ἢ τῶν φίλων τινὶ  
 ἢ ἡμέτερον αὐτῶν, καὶ τοῦτο τὸ οἰκοδόμημα κα-  
 λὸν ἢ αἰσχρὸν ἔστι. καὶ εἰ μὲν εὐρίσκομεν σκο-  
 C πούμενοι διδασκάλους τε ἡμῶν ἀγαθοὺς καὶ ἔλλο-  
 γίμους γεγονότας καὶ οἰκοδομήματα πολλὰ μὲν  
 καὶ καλὰ μετὰ τῶν διδασκάλων ὠκοδομημένα  
 ἡμῶν πολλὰ δὲ καὶ ἰδίᾳ [ὑφ'] ἡμῶν, ἐπειδὴ τῶν  
 διδασκάλων ἀπηλλάγημεν, οὕτω μὲν διακειμένων,  
 νοῦν ἔχόντων ἦν ἄν ἰέναι ἐπὶ τὰ δημόσια ἔργα·  
 εἰ δὲ μήτε διδάσκαλον εἶχομεν ἡμῶν αὐτῶν ἐπι-  
 δεῖξαι οἰκοδομήματά τε ἢ μηδὲν ἢ πολλὰ καὶ μη-  
 δενὸς ἄξια, οὕτω δὲ ἀνόητον ἦν δήπου ἐπιχειρεῖν  
 τοῖς δημοσίοις ἔργοις καὶ παρακαλεῖν ἀλλήλους  
 ἐπ' αὐτά. φῶμεν ταῦτα ὀρθῶς λέγεσθαι, ἢ οὐ;  
 D *ΚΑΛ. Πάνυ γε.*

*ΣΑΡ. LXX. ΣΩ.* Οὐκοῦν οὕτω πάντα, τὰ τε  
 ἄλλα, κἂν εἰ ἐπιχειρήσαντες δημοσιεύειν παρεκα-  
 λουῦμεν ἀλλήλους ὡς ἱκανοὶ ἰατροὶ ὄντες, ἐπεσκε-  
 ψάμεθα δήπου ἄν ἐγὼ τε σὲ καὶ σὺ ἐμέ, Φέρε  
 πρὸς θεῶν, αὐτὸς δὲ ὁ Σωκράτης πῶς ἔχει τὸ σῶ-  
 μα πρὸς ὑγίειαν; ἢ ἤδη τίς ἄλλος διὰ Σωκράτην  
 ἀπηλλάγη νόσου, ἢ δοῦλος ἢ ἐλεύθερος; *Κἂν*  
 E ἐγὼ, οἶμαι, περὶ σοῦ ἕτερα τοιαῦτα ἐσκόπουν.  
 καὶ εἰ μὴ ἠύρισκομεν δι' ἡμᾶς μηδένα βελτίω γε-  
 γονότα τὸ σῶμα, μήτε τῶν ξένων μήτε τῶν ἀστῶν,  
 μήτε ἄνδρα μήτε γυναῖκα, πρὸς Διός, ὦ Καλλί-  
 κλεις, οὐ καταγέλαστον ἄν ἦν τῇ ἀληθείᾳ εἰς το-

σοῦτον ἀνοίας ἐλθεῖν ἀνθρώπους, ὥστε, πρὶν ἰδιωτεύοντας πολλὰ μὲν ὅπως ἐτύχομεν ποιῆσαι, πολλὰ δὲ κατορθῶσαι καὶ γυμνάσασθαι ἱκανῶς τὴν τέχνην, τὸ λεγόμενον δὴ τοῦτο, ἐν τῷ πίθῳ τὴν κεραμείαν ἐπιχειρεῖν μανθάνειν, καὶ αὐτούς τε δημοσιεύειν ἐπιχειρεῖν καὶ ἄλλους τοιούτους παρακαλεῖν; οὐκ ἀνόητόν σοι δοκεῖ ἂν εἶναι οὕτω πράττειν; *ΚΑΔ.* Ἐμοιγε. *ΣΩ.* Νῦν δέ, ὧ<sup>515</sup> βέλτιστε ἀνδρῶν, ἐπειδὴ σὺ μὲν αὐτὸς ἄρτι ἄρχει πράττειν τὰ τῆς πόλεως πράγματα, ἐμὲ δὲ παρακαλεῖς καὶ ὀνειδίξεις, ὅτι οὐ πράττω, οὐκ ἐπισκεψόμεθα ἀλλήλους, Φέρε, Καλλικλῆς ἤδη τινὰ βελτίῳ πεποίηκε τῶν πολιτῶν; ἔστιν ὅστις πρότερον πονηρὸς ὢν ἀδίκος τε καὶ ἀκόλαστος καὶ ἄφρων διὰ Καλλικλέα καλὸς τε καὶ ἀγαθὸς γέγονεν, ἢ ξένος ἢ ἀστός, ἢ δοῦλος ἢ ἐλεύθερος; *Λέγε* *Β* *μοι*, ἐάν τις σε ταῦτα ἐξετάζῃ, ὧ Καλλίκλεις, τί ἔρεῖς; τίνα φήσεις βελτίῳ πεποιηκέναι ἀνθρωπον τῇ συνουσίᾳ τῇ σῇ; — Ὀκνεῖς ἀποκρίνασθαι, εἴπερ ἔστι τοιόνδε τι ἔργον σὸν ἔτι ἰδιωτεύοντος, πρὶν δημοσιεύειν ἐπιχειρεῖν; *ΚΑΔ.* Φιλόνεικος εἶ, ὧ Σώκρατες.

*ΣΑΡ.* LXXI. *ΣΩ.* Ἄλλ' οὐ φιλονεικία γε ἐρωτῶ, ἀλλ' ὡς ἀληθῶς βουλόμενος εἰδέναι ὄντινά ποτε τρόπον οἶει δεῖν πολιτεύεσθαι ἐν ἡμῖν, εἰ ἄλλου του ἄρα ἐπιμελήσει ἡμῖν ἐλθὼν ἐπὶ τὰ τῆς *С* πόλεως πράγματα ἢ ὅπως ὅτι βέλτιστοι οἱ πολῖται ὦμεν. ἢ οὐ πολλάκις ἤδη ὠμολογήκαμεν τοῦτο δεῖν πράττειν τὸν πολιτικὸν ἄνδρα; ὠμολογήκαμεν, ἢ οὐ; ἀποκρίνου. ὠμολογήκαμεν · ἐγὼ

ὑπὲρ σοῦ ἀποκρινοῦμαι. Εἰ τοίνυν τοῦτο δεῖ  
 τὸν ἀγαθὸν ἄνδρα παρασκευάζειν τῇ ἑαυτοῦ πό-  
 λει, νῦν μοι ἀναμνησθεῖς εἶπε περὶ ἐκείνων τῶν  
 ἀνδρῶν ὧν ὀλίγω πρότερον ἔλεγες, εἰ ἔτι σοι δο-  
 D κοῦσιν ἀγαθοὶ πολῖται γεγονέναι, Περικλῆς καὶ  
 Κίμων καὶ Μιλτιάδης καὶ Θεμιστοκλῆς. ΚΑΛ.  
 Ἔμοιγε. ΣΩ. Οὐκοῦν εἴπερ ἀγαθοί, δῆλον ὅτι  
 ἕκαστος αὐτῶν βελτίους ἐποίει τοὺς πολίτας ἀντι-  
 χειρόνων. ἐποίει, ἢ οὐ; ΚΑΛ. Ναί. ΣΩ.  
 Οὐκοῦν ὅτε Περικλῆς ἤρχετο λέγειν ἐν τῷ δήμῳ,  
 χεῖρους ἦσαν οἱ Ἀθηναῖοι ἢ ὅτε τὰ τελευταῖα  
 ἔλεγεν; ΚΑΛ. Ἴσως. ΣΩ. Οὐκ ἴσως δῆ, ὧ  
 βέλτιστε, ἀλλ' ἀνάγκη ἐκ τῶν ὠμολογημένων,  
 E εἴπερ ἀγαθός γ' ἦν ἐκεῖνος πολίτης. ΚΑΛ. Τί  
 οὖν δῆ; ΣΩ. Οὐδέν. ἀλλὰ τόδε μοι εἶπε ἐπὶ  
 τούτῳ, εἰ λέγονται Ἀθηναῖοι διὰ Περικλέα βελ-  
 τίους γεγονέναι, ἢ πᾶν τούναντίον διαφθαρεῖναι  
 ὑπ' ἐκείνου. ταυτὶ γὰρ ἔγωγε ἀκούω, Περικλέα  
 πεποικημέναι Ἀθηναίους ἀργοὺς καὶ δειλοὺς καὶ  
 λάλους καὶ φιλαργύρους, εἰς μισθοφορίαν πρῶτον  
 καταστήσαντα. ΚΑΛ. Τῶν τὰ ὧτα κατεαγό-  
 των ἀκούεις ταῦτα, ὧ Σώκρατες. ΣΩ. Ἀλλὰ  
 τάδε οὐκέτι ἀκούω, ἀλλ' οἶδα σαφῶς καὶ ἐγὼ καὶ  
 σύ, ὅτι τὸ μὲν πρῶτον ηὔδοκίμει Περικλῆς καὶ  
 οὐδεμίαν αἰσχρὰν δίκην κατεψηφίσαντο αὐτοῦ  
 Ἀθηναῖοι, ἠνίκα χεῖρους ἦσαν. ἐπειδὴ δὲ καλοὶ  
 516 καὶ ἀγαθοὶ γεγόνεσαν ὑπ' αὐτοῦ, ἐπὶ τελευτῇ τοῦ  
 βίου τοῦ Περικλέους, κλοπὴν αὐτοῦ κατεψηφί-  
 σαντο, ὀλίγου δὲ καὶ θανάτου ἐτίμησαν, δῆλον  
 ὅτι ὡς πονηροῦ ὄντος.



CAP. LXXII. ΚΑΛ. Τί οὖν ; τούτου ἕνεκα  
 κακὸς ἦν Περικλῆς ; ΣΩ. Ὅντων γοῦν ἂν ἐπι-  
 μελητῆς καὶ ἵππων καὶ βοῶν τοιοῦτος ὢν κακὸς  
 ἂν ἐδόκει εἶναι, εἰ παραλαβὼν μὴ λακτίζοντας  
 μηδὲ κυρίττοντας μηδὲ δάκνοντας ἀπέδειξε ταῦτα  
 ἅπαντα ποιοῦντας δι' ἀγριότητα. ἢ οὐ δοκεῖ σοι  
 κακὸς εἶναι ἐπιμελητῆς ὅστισοῦν ὄτιουοῦν ζώου, ὅς B  
 ἂν παραλαβὼν ἡμερώτερα ἀποδείξῃ ἀγριώτερα ἢ  
 παρέλαβε ; Δοκεῖ, ἢ οὐ ; ΚΑΛ. Πάνυ γε, ἵνα  
 σοι χαρίσωμαι. ΣΩ. Καὶ τότε τοίνυν μοι χάρι-  
 σαι ἀποκρινάμενος, πότερον καὶ ὁ ἄνθρωπος ἐν  
 τῶν ζώων ἐστίν, ἢ οὐ ; ΚΑΛ. Πῶς γὰρ οὐ ;  
 ΣΩ. Οὐκοῦν ἀνθρώπων Περικλῆς ἐπεμέλετο ;  
 ΚΑΛ. Ναί. ΣΩ. Τί οὖν ; οὐκ ἔδει αὐτούς, ὡς  
 ἄρτι ὠμολογοῦμεν, δικαιότερους γεγονέναι ἀντι  
 ἀδικωτέρων ὑπ' ἐκείνου, εἴπερ ἐκεῖνος ἐπεμελεῖτο C  
 αὐτῶν ἀγαθὸς ὢν τὰ πολιτικά ; ΚΑΛ. Πάνυ  
 γε. ΣΩ. Οὐκοῦν οἱ γε δίκαιοι ἡμεροί, ὡς ἔφη  
 Ὅμηρος. σὺ δὲ τί φῆς ; οὐχ οὕτως ; ΚΑΛ.  
 Ναί. ΣΩ. Ἀλλὰ μὴν ἀγριωτέρους γε αὐτούς  
 ἀπέφηνεν ἢ οἴους παρέλαβε, καὶ ταῦτ' εἰς αὐτόν,  
 ὃν ἠκιστ' ἂν ἐβούλετο. ΚΑΛ. Βούλει σοι ὁμο-  
 λογήσω ; ΣΩ. Εἰ δοκῶ γέ σοι ἀληθῆ λέγειν.  
 ΚΑΛ. Ἔστω δὴ ταῦτα. ΣΩ. Οὐκοῦν εἴπερ  
 ἀγριωτέρους, ἀδικωτέρους τε καὶ χείρους ; ΚΑΛ.  
 Ἔστω. ΣΩ. Οὐκ ἄρ' ἀγαθὸς τὰ πολιτικά Πε- D  
 ρικλῆς ἦν ἐκ τούτου τοῦ λόγου. ΚΑΛ. Οὐ σύ  
 γε φῆς. ΣΩ. Μὰ Δί' οὐδέ γε σὺ ἐξ ὧν ὁμολο-  
 γεῖς. Πάλιν δὲ λέγε μοι περὶ Κίμωνος · οὐκ  
 ἐξωστράκισαν αὐτόν οὔτοι, οὓς ἐθεράπευεν, ἵνα



αὐτοῦ δέκα ἐτῶν μὴ ἀκούσειαν τῆς φωνῆς ; καὶ  
 Θεμιστοκλέα ταῦτὰ ταῦτα ἐποίησαν καὶ φυγῆ  
 προσεζημίωσαν ; Μιλτιάδην δὲ τὸν ἐν Μαραθῶνι  
 Εἰς τὸ βάραθρον ἐμβαλεῖν ἐψηφίσαντο, καὶ εἰ μὴ  
 διὰ τὸν πρύτανιν, ἐνέπεσεν ἄν ; Καίτοι οὔτοι,  
 εἰ ἦσαν ἄνδρες ἀγαθοί, ὡς σὺ φῆς, οὐκ ἄν ποτε  
 ταῦτα ἔπασχον. οὐκουν οἷ γε ἀγαθοὶ ἠνίοχοι  
 κατ' ἀρχὰς μὲν οὐκ ἐκπίπτουσιν ἐκ τῶν ζευγῶν,  
 ἐπειδὰν δὲ θεραπεύσωσι τοὺς ἵππους καὶ αὐτοὶ  
 ἀμείνους γένωνται ἠνίοχοι, τότε' ἐκπίπτουσιν. οὐκ  
 ἔστι ταῦτ' οὔτ' ἐν ἠνιοχείᾳ οὔτ' ἐν ἄλλῳ ἔργῳ  
 οὐδενί. ἢ δοκεῖ σοι ; ΚΑΛ. Οὐκ ἔμοιγε. ΣΩ.  
 Ἀληθεῖς ἄρα, ὡς ἔοικεν, οἱ ἔμπροσθεν λόγοι  
 517 ἦσαν, ὅτι οὐδένα ἡμεῖς ἴσμεν ἄνδρα ἀγαθὸν γε-  
 γονότα τὰ πολιτικά ἐν τῆδε τῇ πόλει. σὺ δὲ ὠμο-  
 λόγεις τῶν γε νῦν οὐδένα, τῶν μέντοι ἔμπροσθεν,  
 καὶ προείλου τούτους τοὺς ἄνδρας. οὔτοι δὲ  
 ἀνεφάνησαν ἐξ ἴσου τοῖς νῦν ὄντες, ὥστε, εἰ οὔτοι  
 ῥήτορες ἦσαν, οὔτε τῇ ἀληθινῇ ῥητορικῇ ἐχρῶντο  
 — οὐ γὰρ ἄν ἐξέπεσον — οὔτε τῇ κολακικῇ.

CAP. LXXIII. ΚΑΛ. Ἀλλὰ μέντοι πολλοῦ  
 Β γε δεῖ, ὃ Σώκρατες, μὴ ποτέ τις τῶν νῦν ἔργα  
 τοιαῦτα ἐργάσεται, οἷα τούτων ὅς βούλει εἰργα-  
 σται. ΣΩ. Ὡ δαιμόνιε, οὐδ' ἐγὼ ψέγω τούτους,  
 ὡς γε διακόνους εἶναι πόλεως, ἀλλὰ μοι δοκοῦσι  
 τῶν γε νῦν διακονικώτεροι γεγονέναι καὶ μᾶλλον  
 οἷοί τε ἐκπορίζειν τῇ πόλει ὧν ἐπεθύμει. ἀλλὰ  
 γὰρ μεταβιβάζειν τὰς ἐπιθυμίας καὶ μὴ ἐπιτρέ-  
 πειν, πείθοντες καὶ βιαζόμενοι ἐπὶ τοῦτο, ὅθεν  
 ἔμελλον ἀμείνους ἔσεσθαι οἱ πολῖται, ὡς ἔπος

εἶπεῖν οὐδὲν τούτων διέφερον ἐκεῖνοι· ὅπερ μόνον C  
 ἔργον ἐστὶν ἀγαθοῦ πολίτου. ναῦς δὲ καὶ τείχη  
 καὶ νεώρια καὶ ἄλλα πολλὰ τοιαῦτα καὶ ἐγὼ σοι  
 ὁμολογῶ δεινότερους εἶναι ἐκείνους τούτων ἐκπο-  
 ρίζειν. Πρᾶγμα οὖν γελοῖον ποιούμεν ἐγὼ τε  
 καὶ σὺ ἐν τοῖς λόγοις. ἐν παντὶ γὰρ τῷ χρόνῳ,  
 ὃν διαλεγόμεθα, οὐδὲν πανόμεθα εἰς τὸ αὐτὸ ἀεὶ  
 περιφερόμενοι καὶ ἀγνοοῦντες ἀλλήλων ὅτι λέ-  
 γομεν. ἐγὼ γοῦν σε πολλάκις οἶμαι ὁμολογηκέναι  
 καὶ ἐγνωκέναι, ὡς ἄρα διττὴ αὕτη τις ἢ πραγμα- D  
 τεῖα ἐστὶ καὶ περὶ τὸ σῶμα καὶ περὶ τὴν ψυχὴν,  
 καὶ ἢ μὲν ἐτέρα διακονικὴ ἐστίν, ἢ δυνατόν εἶναι  
 ἐκπορίζειν, εἰ μὲν πεινῇ τὰ σώματα ἡμῶν, σιτία,  
 εἰ μὲν δὲ διψῇ, ποτά, εἰ μὲν δὲ ῥιγῶ, ἱμάτια, στρώμα-  
 τα, ὑποδήματα, ἄλλα ὧν ἔρχεται σώματα εἰς ἐπι-  
 θυμίαν. καὶ ἐξεπίτηδές σοι διὰ τῶν αὐτῶν εἰκό-  
 νων λέγω, ἵνα ῥᾶον καταμάθῃς. τούτων γὰρ  
 ποριστικὸν εἶναι ἢ κάπηλον ὄντα ἢ ἔμπορον ἢ  
 δημιουργόν του αὐτῶν τούτων, σιτοποιὸν ἢ ὄψο- E  
 ποιὸν ἢ ὑφάντην ἢ σκυτοτόμον ἢ σκυτοδεψόν, οὐ-  
 δὲν θαυμαστόν ἐστίν, ὄντα τοιοῦτον δόξαι καὶ  
 αὐτῷ καὶ τοῖς ἄλλοις θεραπευτὴν εἶναι σώματος,  
 παντὶ τῷ μὴ εἰδότε, ὅτι ἐστὶ τις παρὰ ταύτας  
 ἀπάσας τέχνη γυμναστικὴ τε καὶ ἰατρικὴ, ἢ δὴ  
 τῷ ὄντι ἐστὶ σώματος θεραπεία, ἢνπερ καὶ προσή-  
 κει τούτων ἄρχειν πασῶν τῶν τεχνῶν καὶ χρῆ-  
 σθαι τοῖς τούτων ἔργοις διὰ τὸ εἰδέναι ὅτι τὸ  
 χρηστὸν καὶ πονηρὸν τῶν σιτίων ἢ ποτιῶν ἐστίν<sup>518</sup>  
 εἰς ἀρετὴν σώματος, τὰς δ' ἄλλας πάσας ταύτας  
 ἀγνοεῖν· διὸ δὴ καὶ ταύτας μὲν δουλοπρεπεῖς τε

καὶ διακονικὰς καὶ ἀνελευθέρους εἶναι περὶ σώματος πραγματείαν, τὰς ἄλλας τέχνας· τὴν δὲ γυμναστικὴν καὶ ἰατρικὴν κατὰ τὸ δίκαιον δεσποίνας εἶναι τούτων. ταῦτα οὖν ταῦτα ὅτι ἔστι καὶ περὶ ψυχὴν, τοτὲ μὲν μοι δοκεῖς μανθάνειν ὅτι λέγω, καὶ ὁμολογεῖς ὡς εἰδὼς, ὅτι ἐγὼ λέγω· ἦκεις δὲ ὀλίγον ὕστερον λέγων, ὅτι [ἄνθρωποι]

B καλοὶ καὶ ἀγαθοὶ γεγόνασι πολῖται ἐν τῇ πόλει, καὶ ἐπειδὴν ἐγὼ ἐρωτῶ οἵτινες, δοκεῖς μοι ὁμοιοτάτους προτείνεισθαι ἀνθρώπους περὶ τὰ πολιτικά, ὥσπερ ἂν εἰ περὶ τὰ γυμναστικά ἐμοῦ ἐρωτῶντος οἵτινες ἀγαθοὶ γεγόνασιν ἢ εἰσὶ σωμάτων θεραπευταί, ἔλεγές μοι πάνυ σπουδάζων, Θεαρίων ὁ ἀρτοκόπος καὶ Μίθαικος ὁ τὴν ὄψοποιίαν συγγεγραφὼς τὴν Σικελικὴν καὶ Σάραμβος ὁ κάπηλος, ὅτι οὗτοι θαυμάσιοι γεγόνασι σωμάτων θεραπευταί, ὁ μὲν

C ἄρτους θαυμαστοὺς παρασκευάζων, ὁ δὲ ὄψον, ὁ δὲ οἶνον. CAP. LXXIV. "Ἴσως ἂν οὖν ἡγανάκτεϊς, εἴ σοι ἔλεγον ἐγὼ, ὅτι, " Ἀνθρωπε, ἐπαίεις οὐδὲν περὶ γυμναστικῆς· διακόνους μοι λέγεις καὶ ἐπιθυμιῶν παρασκευαστὰς ἀνθρώπους, οὐκ ἐπαίοντα καλὸν καὶ ἀγαθὸν οὐδὲν περὶ αὐτῶν, οἷ, ἂν οὕτω τύχωσιν, ἐμπλήσαντες καὶ παχύναντες τὰ σώματα τῶν ἀνθρώπων ἐπαινούμενοι ὑπ' αὐ-

D τῶν, προσάπολοῦσιν αὐτῶν καὶ τὰς ἀρχαίας σάρκας. οἱ δ' αὖ δι' ἀπειρίαν οὐ τοὺς ἐστιῶντας αἰτιάσονται τῶν νόσων αἰτίους εἶναι καὶ τῆς ἀποβολῆς τῶν ἀρχαίων σαρκῶν, ἀλλ' οἱ ἂν αὐτοῖς τύχωσι τότε παρόντες καὶ συμβουλεύοντές τι, ὅταν δὴ αὐτοῖς ἦκη ἢ τότε πλησμονὴ νόσον φέρουσα

συχνῶ ὕστερον χρόνῳ, ἅτε ἄνευ τοῦ ὑγιεινοῦ γε-  
 γονυῖα, τούτους αἰτιάσονται καὶ ψέξουσι καὶ κα-  
 κόν τι ποιήσουσιν, ἂν οἳοί τ' ᾧσι, τοὺς δὲ προτέ-  
 ρους ἐκείνους καὶ αἰτίους τῶν κακῶν ἐγκωμιά- E  
 σουσι. καὶ σὺ νῦν, ᾧ Καλλίκλεις, ὁμοιότατον  
 τούτῳ ἐργάζει· ἐγκωμιάζεις ἀνθρώπους, οἱ τού-  
 τους εἰστιάκασιν εὐωχοῦντες ᾧν ἐπεθύμουν, καί  
 φασι μεγάλην τὴν πόλιν πεποιηκέναι αὐτούς·  
 ὅτι δὲ οἶδεῖ καὶ ὑπουλός ἐστι δι' ἐκείνους τοὺς  
 παλαιούς, οὐκ αἰσθάνονται. ἄνευ γὰρ σωφροσύ- 519  
 νης καὶ δικαιοσύνης λιμένων καὶ νεωρίων καὶ  
 τειχῶν καὶ φόρων καὶ τοιούτων φλυαριῶν ἐμπε-  
 πλήκασι τὴν πόλιν. ὅταν οὖν ἔλθῃ ἡ καταβολὴ  
 αὕτη τῆς ἀσθενείας, τοὺς τότε παρόντας αἰτιά-  
 σονται συμβούλους, Θεμιστοκλέα δὲ καὶ Κίμωνα  
 καὶ Περικλέα ἐγκωμιάσουσι, τοὺς αἰτίους τῶν  
 κακῶν· σοῦ δὲ ἴσως ἐπιλήψονται, ἐὰν μὴ εὐλαβῆ,  
 καὶ τοῦ ἐμοῦ ἐταίρου Ἀλκιβιάδου, ὅταν καὶ τὰ  
 ἀρχαῖα προσαπολλύωσι πρὸς οἷς ἐκινήσαντο, οὐκ B  
 αἰτίων ὄντων τῶν κακῶν, ἀλλ' ἴσως συναιτίων.  
 καίτοι ἐγωγε ἀνόητον πρᾶγμα καὶ νῦν ὄρω γιγνό-  
 μενον καὶ ἀκούω τῶν παλαιῶν ἀνδρῶν πέρι.  
 αἰσθάνομαι γάρ, ὅταν ἡ πόλις τινὰ τῶν πολιτικῶν  
 ἀνδρῶν μεταχειρίζεται ὡς ἀδικοῦντα, ἀγανα-  
 κτούντων καὶ σχετλιαζόντων, ὡς δεινὰ πάσχουσι·  
 πολλὰ καὶ ἀγαθὰ τὴν πόλιν πεποιηκότες ἄρα  
 ἀδίκως ὑπ' αὐτῆς ἀπόλλυνται, ὡς ὁ τούτων λόγος.  
 τὸ δὲ ὄλον ψευδός ἐστι. προστάτης γὰρ πόλεως C  
 οὐδ' ἂν εἷς ποτε ἀδίκως ἀπόλοιτο ὑπ' αὐτῆς τῆς  
 πόλεως, ἧς προσιατεῖ. κινδυνεύει γὰρ ταῦτόν



εἶναι, ὅσοι τε πολιτικοὶ προσποιουῦνται εἶναι καὶ ὅσοι σοφισταί. καὶ γὰρ οἱ σοφισταί, τᾶλλα σοφοὶ ὄντες, τοῦτο ἄτοπον ἐργάζονται πρᾶγμα· φάσκοντες γὰρ ἀρετῆς διδάσκαλοι εἶναι πολλάκις κατηγοροῦσι τῶν μαθητῶν, ὡς ἀδικοῦσι σφᾶς αὐτούς, τοὺς τε μισθοὺς ἀποστεροῦντες καὶ ἄλλην χάριν οὐκ ἀποδιδόντες, εὖ παθόντες ὑπ' αὐτῶν. **D** καὶ τούτου τοῦ λόγου τί ἂν ἀλογώτερον εἶη πρᾶγμα, ἀνθρώπους ἀγαθοὺς καὶ δικαίους γενομένους, ἐξαιρεθέντας μὲν ἀδικίαν ὑπὸ τοῦ διδασκάλου, σχόντας δὲ δικαιοσύνην, ἀδικεῖν τούτῳ ᾧ οὐκ ἔχουσιν; οὐ δοκεῖ σοι τοῦτο ἄτοπον εἶναι, ᾧ ἔταϊρε; Ὡς ἀληθῶς δημηγορεῖν με ἠνάγκασας, ᾧ Καλλίκλεις, οὐκ ἐθέλων ἀποκρίνεσθαι.

**CAP. LXXV. ΚΑΛ.** Σὺ δ' οὐκ ἂν οἴός τ' **E** εἶης λέγειν, εἰ μὴ τίς σοι ἀποκρίνοιτο; **ΣΩ.** Ἐοικά γε· νῦν γοῦν συχνοὺς τείνω τῶν λόγων, ἐπειδὴ μοι οὐκ ἐθέλεις ἀποκρίνεσθαι. ἀλλ', ᾧ ἴγαθέ, εἶπέ πρὸς φιλίου, οὐ δοκεῖ σοι ἄλογον εἶναι ἀγαθὸν φάσκοντα πεποιηκέναι τινὰ μέμφεσθαι τούτῳ, ὅτι ὑφ' ἑαυτοῦ ἀγαθὸς γεγονώς τε καὶ ὦν ἔπειτα πονηρὸς ἐστίν; **ΚΑΛ.** Ἐμοιγε δοκεῖ. **ΣΩ.** Οὐκοῦν ἀκούεις τοιαῦτα λεγόντων **520** τῶν φασκόντων παιδεύειν ἀνθρώπους εἰς ἀρετὴν; **ΚΑΛ.** Ἐγωγε. ἀλλὰ τί ἂν λέγοις ἀνθρώπων πέρι οὐδενὸς ἀξίων; **ΣΩ.** Τί δ' ἂν περὶ ἐκείνων λέγοις, οἳ φάσκοντες προεστάναι τῆς πόλεως καὶ ἐπιμελεῖσθαι, ὅπως ὡς βελτίστη ἔσται, πάλιν αὐτῆς κατηγοροῦσιν, ὅταν τύχωσιν, ὡς πονηροτάτης; οἷε τι διαφέρειν τούτους ἐκείνων; ταῦτόν, ᾧ μα-



κάρι', ἐστὶ σοφιστῆς καὶ ῥήτωρ, ἢ ἐγγύς τι καὶ  
 παραπλήσιον, ὥσπερ ἐγὼ ἔλεγον πρὸς Πῶλον. σὺ  
 δὲ δι' ἄγνοιαν τὸ μὲν πάγκαλόν τι οἶει εἶναι, B  
 τὴν ῥητορικὴν, τοῦ δὲ καταφρονεῖς. τῇ δὲ ἀλη-  
 θείᾳ κάλλιόν ἐστι σοφιστικὴ ῥητορικῆς ὅσῳπερ  
 νομοθετικὴ δικαστικῆς καὶ γυμναστικὴ ἰατρικῆς.  
 μόνοις δ' ἔγωγε καὶ ὄμην τοῖς δημηγόροις τε καὶ  
 σοφισταῖς οὐκ ἐγχωρεῖν μέμφεσθαι τούτῳ τῷ  
 πράγματι, ὃ αὐτοὶ παιδεύουσιν, ὡς πονηρόν ἐστιν  
 εἰς σφᾶς, ἢ τῷ αὐτῷ λόγῳ τούτῳ ἅμα καὶ ἑαυτῶν  
 κατηγορεῖν, ὅτι οὐδὲν ὠφελήκασιν οὐς φασιν ὠφε-  
 λεῖν. οὐχ οὕτως ἔχει; ΚΑΛ. Πάνυ γε. ΣΩ. C  
 Καὶ προέσθαι γε δήπου τὴν εὐεργεσίαν ἀνευ-  
 μισθοῦ, ὡς τὸ εἰκός, μόνοις τούτοις ἐνεχώρει, εἴπερ  
 ἀληθῆ ἔλεγον. ἄλλην μὲν γὰρ εὐεργεσίαν τις  
 εὐεργετηθεῖς, οἷον ταχὺς γενόμενος διὰ παιδοτρι-  
 βην, ἴσως ἂν ἀποστερήσειε τὴν χάριν, εἰ προοῖτο  
 αὐτῷ ὁ παιδοτρίβης καὶ μὴ συνθέμενος αὐτῷ μι-  
 σθὸν ὅ τι μάλιστα ἅμα μεταδιδούς τοῦ τάχους D  
 λαμβάνοι τὸ ἀργύριον· οὐ γὰρ τῇ βραδυτῆτι,  
 οἶμαι, ἀδικοῦσιν οἱ ἄνθρωποι, ἀλλ' ἀδικία. ἢ  
 γάρ; ΚΑΛ. Ναί. ΣΩ. Οὐκοῦν εἴ τις αὐτὸ  
 τοῦτο ἀφαιρεῖ, τὴν ἀδικίαν, οὐδὲν δεινὸν αὐτῷ  
 μήποτε ἀδικηθῆ, ἀλλὰ μόνῳ ἀσφαλὲς ταύτην τὴν  
 εὐεργεσίαν προέσθαι, εἴπερ τῷ ὄντι δύναιτό τις  
 ἀγαθοὺς ποιεῖν. οὐχ οὕτως; ΚΑΛ. Φημί.

CAP. LXXVI. ΣΩ. Διὰ ταῦτ' ἄρα, ὡς ἔοικε,  
 τὰς μὲν ἄλλας συμβουλάς συμβουλεύειν λαμβάνοντα  
 ἀργύριον, οἷον οἰκοδομίας πέρι ἢ τῶν  
 ἄλλων τεχνῶν, οὐδὲν αἰσχρόν. ΚΑΛ. Ἐοικέ E

γε. ΣΩ. Περὶ δέ γε ταύτης τῆς πράξεως, ὄντιν' ἂν τις τρόπον ὡς βέλτιστος εἴη καὶ ἄριστα τὴν αὐτοῦ οἰκίαν διοικοῖ ἢ πόλιν, αἰσχροὺς νενόμισται μὴ φάναι συμβουλεύειν, ἐὰν μὴ τις αὐτῷ ἀργύριον διδῶ. ἢ γάρ; ΚΑΛ. Ναί. ΣΩ. Δῆλον γάρ, ὅτι τοῦτο αἰτιὸν ἐστίν, ὅτι μόνη αὕτη τῶν εὐεργεσιῶν τὸν εὖ παθόντα ἐπιθυμεῖν ποιεῖ ἀντ' εὖ ποιεῖν, ὥστε καλὸν δοκεῖ τὸ σημεῖον εἶναι, εἰ εὖ ποιήσας ταύτην τὴν εὐεργεσίαν ἀντ' εὖ πείσε-

521ται· εἰ δὲ μή, οὐ. ἔστι ταῦτα οὕτως ἔχοντα; ΚΑΛ. Ἔστιν. ΣΩ. Ἐπὶ ποτέραν οὖν με παρακαλεῖς τὴν θεραπείαν τῆς πόλεως; διόρισόν μοι· τὴν τοῦ διαμάχεσθαι Ἀθηναίοις, ὅπως ὡς βέλτιστοι ἔσονται, ὡς ἰατρον, ἢ ὡς διακονήσοντα καὶ πρὸς χάριν ὀμιλήσοντα; Τάληθῃ μοι εἶπέ, ὦ Καλλίκλεις· δίκαιος γάρ εἰ, ὥσπερ ἤρξω παρῶρησιάζεσθαι πρὸς ἐμέ, διατελεῖν ἅ νοεῖς λέ-

B γων. καὶ νῦν εὖ καὶ γενναίως εἶπέ. ΚΑΛ. Λέγω τοίνυν, ὅτι ὡς διακονήσοντα. ΣΩ. Κολακεύσοντα ἄρα με, ὦ γενναιότατε, παρακαλεῖς. ΚΑΛ. Εἰ σοι Μυσόν γε ἥδιον καλεῖν, ὦ Σώκρατες· ὡς εἰ μὴ ταῦτά γε ποιήσεις — ΣΩ. Μὴ εἵπης ὃ πολλάκις εἶρηκας, ὅτι ἀποκτενεῖ με ὁ βουλόμενος, ἵνα μὴ αὖ καὶ ἐγὼ εἶπω, ὅτι πονηρός γε ὢν ἀγαθὸν ὄντα· μηδ' ὅτι ἀφαιρήσεται, ἐὰν

C τι ἔχω, ἵνα μὴ αὖ ἐγὼ εἶπω, ὅτι Ἄλλ' ἀφελόμενος οὐχ ἔξει ὃ τι χρήσεται αὐτοῖς, ἀλλ' ὥσπερ με ἀδίκως ἀφείλετο, οὕτω καὶ λαβὼν ἀδίκως χρήσεται· εἰ δὲ ἀδίκως, αἰσχροῶς· εἰ δὲ αἰσχροῶς, κακῶς.

CAP. LXXVII. ΚΑΛ. ὦ Ως μοι δοκεῖς, ὦ Σώ-  
 κρατες, πιστεύειν μηδ' ἂν ἐν τούτων παθεῖν, ὡς  
 οἰκῶν ἐκποδῶν καὶ οὐκ ἂν εἰσαχθεῖς εἰς δικαστή-  
 ριον ὑπὸ πάνυ ἴσως μοχθηροῦ ἀνθρώπου καὶ  
 φαύλου! ΣΩ. Ἀνόητος ἄρα εἰμί, ὦ Καλλί-  
 κλεις, ὡς ἀληθῶς, εἰ μὴ οἶομαι ἐν τῆδε τῇ πόλει  
 ὄντινον ἂν, ὅ τι τύχοι, τοῦτο παθεῖν. τότε μέν- D  
 τοι εὔ οἶδ', ὅτι, ἐάνπερ εἰσῶ εἰς δικαστήριον περὶ  
 τούτων τινὸς κινδυνεύων ὧν σὺ λέγεις, πονηρός  
 τίς με ἔσται ὁ εἰσάγων· οὐδεὶς γὰρ ἂν χρηστὸς  
 μὴ ἀδικοῦντ' ἀνθρωπον εἰσαγάγοι. καὶ οὐδέν  
 γε ἄτοπον, εἰ ἀποθάνοιμι. βούλει σοι εἶπω, διότι  
 ταῦτα προσδοκῶ; ΚΑΛ. Πάνυ γε. ΣΩ. Οἶ-  
 μαι μετ' ὀλίγων Ἀθηναίων, ἵνα μὴ εἶπω μόνος,  
 ἐπιχειρεῖν τῇ ὡς ἀληθῶς πολιτικῇ τέχνῃ καὶ  
 πράττειν τὰ πολιτικὰ μόνος τῶν νῦν. ἄτε οὖν  
 οὐ πρὸς χάριν λέγων τοὺς λόγους οὓς λέγω ἐκά- E  
 στοτε, ἀλλὰ πρὸς τὸ βέλτιστον, οὐ πρὸς τὸ ἥδι-  
 στον, καὶ οὐκ ἐθέλων ποιεῖν ἃ σὺ παραινεῖς, τὰ  
 κομψὰ ταῦτα, οὐχ ἔξω ὅ τι λέγω ἐν τῷ δικαστη-  
 ρίῳ. ὁ αὐτὸς δέ μοι ἤκει λόγος, ὅνπερ πρὸς Πῶ-  
 λον ἔλεγον· κρινοῦμαι γὰρ ὡς ἐν παιδίῳ ἰατρὸς  
 ἂν κρίνοιτο κατηγοροῦντος ὀμοποιοῦ. σκόπει  
 γάρ, τί ἂν ἀπολογοῖτο ὁ τοιοῦτος ἀνθρωπος ἐν  
 τούτοις ληφθεῖς, εἰ αὐτοῦ κατηγοροῖ τις λέγων,  
 ὅτι ὦ παῖδες, πολλὰ ὑμᾶς καὶ κακὰ ὅδε εἴργα-  
 σται ἀνὴρ καὶ αὐτούς, καὶ τοὺς νεωτάτους ὑμῶν  
 διαφθείρει, τέμνων τε καὶ κάων καὶ ἰσχυαίνων 522  
 καὶ πνίγων ἀπορεῖν ποιεῖ, πικρότατα πώματα δι-  
 δούς καὶ πεινῆν καὶ διψῆν ἀναγκάζων, οὐχ ὥσπερ

ἐγὼ πολλὰ καὶ ἡδέα καὶ παντοδαπὰ εὐώχουν ὑμᾶς. τί ἂν οἶει ἐν τούτῳ τῷ κακῷ ἀποληφθέντα τὸν ἱατρὸν ἔχειν εἰπεῖν; ἢ εἰ εἴποι τὴν ἀλήθειαν, ὅτι Ταῦτα πάντα ἐγὼ ἐποίουν, ὧ παῖδες, ὑγιεινῶς, ὅποσον οἶει ἂν ἀναβοῆσαι τοὺς τοιούτους δικαστάς; οὐ μέγα; ΚΑΛ. Ἴσως οἴεσθαί γε χρῆ. ΣΩ. Οὐκοῦν οἶει ἐν πάσῃ ἀπορίᾳ ἂν αὐτὸν ἔχεσθαι ὅ τι χρῆ εἰπεῖν; ΚΑΛ. Πάνυ γε.

CAP. LXXVIII. ΣΩ. Τοιοῦτον μέντοι καὶ ἐγὼ οἶδ' ὅτι πάθος πάθοιμι ἂν εἰσελθὼν εἰς δικαστήριον. οὔτε γὰρ ἡδονὰς ἄς ἐκπεπόρικα ἔξω αὐτοῖς λέγειν, ἄς οὔτοι εὐεργεσίας καὶ ὠφελείας νομίζουσιν, ἐγὼ δὲ οὔτε τοὺς πορίζοντας ζηλῶ οὔτε οἷς πορίζεται. ἐάν τέ τίς με ἢ νεωτέρους φῆ διαφθεῖρειν ἀπορεῖν ποιοῦντα, ἢ τοὺς πρεσβυτέρους κακηγορεῖν λέγοντα πικροὺς λόγους ἢ ἰδίᾳ ἢ δημοσίᾳ, οὔτε τὸ ἀληθὲς ἔξω εἰπεῖν, ὅτι Δικαίως πάντα ταῦτα ἐγὼ λέγω, καὶ πράττω τὸ ὑμέτερον δὴ τοῦτο, ὧ ἄνδρες δικασταί, οὔτε ἄλλο οὐδέν. ὥστε ἴσως, ὅ τι ἂν τύχω, τοῦτο πείσομαι. ΚΑΛ. Δοκεῖ οὖν σοι, ὧ Σώκρατες, καλῶς ἔχειν ἄνθρωπος ἐν πόλει οὕτως διακειμένος καὶ ἀδύνατος ὢν ἑαυτῷ βοηθεῖν; ΣΩ. Εἰ ἐκεῖνό γε ἐν αὐτῷ ὑπάρχοι, ὧ Καλλίκλεις, ὃ σὺ πολλάκις ὠμολόγησας. εἰ βεβοηθηκῶς εἶη αὐτῷ, μήτε περὶ ἀνθρώπων μήτε περὶ θεοῦς ἀδικὸν μηδὲν μήτε εἰρηκῶς μήτε εἰργασμένος. αὕτη γὰρ τις βοήθεια ἑαυτῷ πολλάκις ἡμῖν ὠμολόγηται κρατίστη εἶναι. εἰ μὲν οὖν ἐμέ τις ἐξελέγχοι ταύτην τὴν βοήθειαν ἀδύνατον ὄντα ἑμαυτῷ καὶ ἄλλῳ βοηθεῖν, αἰσχυ-

νοίμην ἂν καὶ ἐν πολλοῖς καὶ ἐν ὀλίγοις ἐξελεγχόμενος καὶ μόνος ὑπὸ μόνου, καὶ εἰ διὰ ταύτην τὴν ἀδυναμίαν ἀποθνήσκοιμι, ἀγανακτοίην ἂν · εἰ δὲ κολακικῆς ῥητορικῆς ἐνδεία τελευτῶν ἔγωγε, εὖ οἶδα, ὅτι ῥαδίως ἴδοις ἂν με φέροντα τὸν θάνατον. αὐτὸ μὲν γὰρ τὸ ἀποθνήσκειν οὐδεὶς φοβεῖται, ὅστις μὴ παντάπασιν ἀλόγιστός τε καὶ ἄναδρός ἐστι, τὸ δὲ ἀδικεῖν φοβεῖται · πολλῶν γὰρ ἀδικημάτων γέμοντα τὴν ψυχὴν εἰς Ἄιδου ἀφικέσθαι πάντων ἔσχατον κακῶν ἐστιν. εἰ δὲ βούλει, σοὶ ἐγώ, ὡς τοῦτο οὕτως ἔχει, ἐθέλω λόγον λέξαι. ΚΑΛ. Ἄλλ' ἐπέειπερ γε καὶ τᾶλλα ἐπέραναι, καὶ τοῦτο πέρανον.

CAP. LXXIX. ΣΩ. Ἄκουε δὴ, φασί, μάλα <sup>523</sup> καλοῦ λόγου, ὃν σὺ μὲν ἠγήσει μῦθον, ὡς ἐγὼ οἶμαι, ἐγὼ δὲ λόγον · ὡς ἀληθῆ γὰρ ὄντα σοι λέξω ἃ μέλλω λέγειν. Ὡσπερ γὰρ Ὀμηρος λέγει, διενείμαντο τὴν ἀρχὴν ὁ Ζεὺς καὶ ὁ Ποσειδῶν καὶ ὁ Πλούτων, ἐπειδὴ παρὰ τοῦ πατρὸς παρέλαβον. ἦν οὖν νόμος ὃδε περὶ ἀνθρώπων ἐπὶ Κρόνου, καὶ αἰεὶ καὶ νῦν ἔτι ἔστιν ἐν θεοῖς, τῶν ἀνθρώπων τὸν μὲν δικαίως τὸν βίον διελθόντα καὶ ὀσίως, ἐπειδὴν τελευτήσῃ, ἐς μακάρων νήσους ἀπιόντα οἰκεῖν ἐν πάσῃ εὐδαιμονίᾳ ἐκτὸς κακῶν, τὸν δὲ ἀδίκως καὶ ἀθέως εἰς τὸ τῆς τίσεώς τε καὶ δίκης δεσμωτήριον, ὃ δὴ τάρταρον καλοῦσιν, ἵεναι. τούτων δὲ δικασταὶ ἐπὶ Κρόνου καὶ ἔτι νεωστὶ τοῦ Διὸς τὴν ἀρχὴν ἔχοντος ζῶντες ἦσαν ζώντων, ἐκείνη τῇ ἡμέρᾳ δικάζοντες, ἧ μέλλοιεν τελευτᾶν. κακῶς οὖν αἱ δίκαι ἐκρίνοντο. ὃ τε οὖν Πλούτων



καὶ οἱ ἐπιμεληταὶ οἱ ἐκ μακάρων νήσων ἰόντες  
 C ἔλεγον πρὸς τὸν Δία, ὅτι φοιτῶν σφιν ἄνθρωποι  
 ἑκατέρωσε ἀνάξιοι. εἶπεν οὖν ὁ Ζεὺς, Ἄλλ'  
 ἐγὼ, ἔφη, παύσω τοῦτο γιγνόμενον. νῦν μὲν γὰρ  
 κακῶς αἱ δίκαι δικάζονται. ἀμπεχόμενοι γὰρ,  
 ἔφη, οἱ κρινόμενοι κρίνονται· ζῶντες γὰρ κρίνον-  
 ται. πολλοὶ οὖν, ἧ δ' ὅς, ψυχὰς πονηρὰς ἔχοντες  
 ἠμφιεσμένοι εἰσὶ σώματά τε καλὰ καὶ γένη καὶ  
 πλούτους, καί, ἐπειδὰν ἡ κρίσις ἦ, ἔρχονται αὐ-  
 τοῖς πολλοὶ μάρτυρες, μαρτυρήσοντες, ὡς δικαίως  
 D βεβιώκασιν. οἱ οὖν δικασταὶ ὑπὸ τε τούτων ἐκ-  
 πλήττονται, καὶ ἅμα καὶ αὐτοὶ ἀμπεχόμενοι δι-  
 κάζουσι, πρὸ τῆς ψυχῆς τῆς αὐτῶν ὀφθαλμοὺς καὶ  
 ὄτα καὶ ὄλον τὸ σῶμα προκεκαλυμμένοι. ταῦτα  
 δὴ αὐτοῖς πάντα ἐπίπροσθεν γίγνεται, καὶ τὰ αὐ-  
 τῶν ἀμφιέσματα καὶ τὰ τῶν κρινομένων. πρῶτον  
 μὲν οὖν, ἔφη, παυστέον ἐστὶ προειδότας αὐτοὺς  
 τὸν θάνατον· νῦν μὲν γὰρ προίσασι. τοῦτο μὲν  
 οὖν καὶ δὴ εἴρηται τῷ Προμηθεῖ ὅπως ἂν παύσῃ  
 E αὐτῶν. ἔπειτα γυμνοὺς κριτέον ἀπάντων τού-  
 των· τεθνεῶτας γὰρ δεῖ κρίνεσθαι. καὶ τὸν κρι-  
 τὴν δεῖ γυμνὸν εἶναι, τεθνεῶτα, αὐτῇ τῇ ψυχῇ  
 αὐτὴν τὴν ψυχὴν θεωροῦντα ἐξαίφνης ἀποθανόν-  
 τος ἑκάστου, ἔρημον πάντων τῶν συγγενῶν καὶ  
 καταλιπόντα ἐπὶ τῆς γῆς πάντα ἐκεῖνον τὸν  
 κόσμον, ἵνα δικαία ἡ κρίσις ἦ. ἐγὼ μὲν οὖν ταῦ-  
 τα ἔγνωκῶς πρότερος ἢ ὑμεῖς ἐποιησάμην δικα-  
 σταὶς υἱεῖς ἑμαυτοῦ, δύο μὲν ἐκ τῆς Ἀσίας, Μίνω  
 524 τε καὶ Ῥαδάμανθυν, ἓνα δὲ ἐκ τῆς Εὐρώπης,  
 Αἰακόν. οὗτοι οὖν ἐπειδὰν τελευτήσωσι, δικαί-

σουσιν ἐν τῷ λειμῶνι, ἐν τῇ τριόδῳ ἐξ ἧς φέρετον τὸ ὄδῳ, ἢ μὲν εἰς μακάρων νήσους, ἢ δ' εἰς τάρταρον. καὶ τοὺς μὲν ἐκ τῆς Ἀσίας Ῥαδάμανθους κρινεῖ, τοὺς δὲ ἐκ τῆς Εὐρώπης Αἰακός. Μίνω δὲ πρεσβεῖα δώσω, ἐπιδιακρίνειν, εἰάν ἀποροῦντι τι τὸ ἕτερον, ἵνα ὡς δικαιοτάτῃ ἢ κρίσις ἢ περὶ τῆς πορείας τοῖς ἀνθρώποις.

CAP. LXXX. Ταῦτ' ἔστιν, ὦ Καλλίκλεις, ἃ ἐγὼ ἀκηκοὼς πιστεύω ἀληθῆ εἶναι. καὶ ἐκ τούτων τῶν λόγων τοιόνδε τι λογιζομαι συμβαίνειν. Ὁ θάνατος τυγχάνει ὢν, ὡς ἐμοὶ δοκεῖ, οὐδὲν ἄλλο ἢ δυοῖν πραγμάτων διάλυσις, τῆς ψυχῆς καὶ τοῦ σώματος, ἀπ' ἀλλήλοιν. ἐπειδὴν δὲ διαλυθῆτον ἄρα ἀπ' ἀλλήλοιν, οὐ πολὺ ἤττον ἐκάτερον αὐτοῖν ἔχει τὴν ἕξιν τὴν αὐτοῦ ἦνπερ καὶ ὅτε ἕξῃ ὁ ἄνθρωπος, τό τε σῶμα τὴν φύσιν τὴν αὐτοῦ καὶ τὰ θεραπεύματα καὶ τὰ παθήματα, ἐνδηλα πάντα. οἷον εἴ τις ἄνευ μέγα ἦν τὸ σῶμα φύσει ἢ τροφῇ ἢ ἀμφοτέρω ζῶντος, τούτου καὶ ἐπειδὴν ἀποθάνῃ ὁ νεκρὸς μέγας. καὶ εἰ παχὺς, παχὺς καὶ ἀποθανόντος, καὶ τᾶλλα οὕτως. καὶ εἰ αὖ ἐπετήδευε κομᾶν, κομήτης τούτου καὶ ὁ νεκρός. μαστιγίας αὖ εἴ τις ἦν καὶ ἴχνη εἶχε τῶν πληγῶν οὐλὰς ἐν τῷ σώματι ἢ ὑπὸ μαστίγων ἢ ἄλλων τραυμάτων ζῶν, καὶ τεθνεῶτος τὸ σῶμα ἔστιν ἰδεῖν ταῦτα ἔχον. κατεαγότα τε εἴ του ἦν μέλη ἢ διεστραμμένα ζῶντος, καὶ τεθνεῶτος ταῦτα ταῦτα ἐνδηλα. ἐνὶ δὲ λόγῳ, οἷος εἶναι παρυσκεύαστο τὸ σῶμα ζῶν, ἐνδηλα ταῦτα καὶ τελευτήσαντος ἢ πάντα ἢ τὰ πολλὰ ἐπὶ τινι χρόνον.

ταὐτὸν δὴ μοι δοκεῖ τοῦτ' ἄρα καὶ περὶ τὴν ψυ-  
 χὴν εἶναι, ὧ Καλλίκλεις· ἐνδηλα πάντα ἐστὶν ἐν  
 τῇ ψυχῇ, ἐπειδὰν γυμνωθῇ τοῦ σώματος, τὰ τε  
 τῆς φύσεως καὶ τὰ παθήματα ἅ διὰ τὴν ἐπιτή-  
 δευσιν ἐκάστου πράγματος ἔσχεν ἐν τῇ ψυχῇ ὁ  
 ἄνθρωπος. Ἐπειδὰν οὖν ἀφίκωνται παρὰ τὸν  
 δικαστήν, οἱ μὲν ἐκ τῆς Ἀσίας παρὰ τὸν Ῥαδά-  
 μανθον, ὁ Ῥαδάμανθος ἐκείνους ἐπιστήσας θε-  
 ᾶται ἐκάστου τὴν ψυχὴν, οὐκ εἰδὼς ὅτου ἐστίν,  
 ἀλλὰ πολλάκις τοῦ μεγάλου βασιλέως ἐπιλαβόμε-  
 νος ἢ ἄλλου ὁτουοῦν βασιλέως ἢ δυνάστου κατεῖ-  
 525 δεν οὐδὲν ὑγιᾶς ὄν τῆς ψυχῆς, ἀλλὰ διαμεμαστι-  
 γωμένην καὶ οὐλῶν μεστήν ὑπὸ ἐπιφορῶν καὶ  
 ἀδικίας, ἃ ἐκάστῳ ἢ πράξις αὐτοῦ ἐξωμόρξατο εἰς  
 τὴν ψυχὴν, καὶ πάντα σκολιὰ ὑπὸ ψεύδους καὶ  
 ἀλαζονείας καὶ οὐδὲν εὐθύ διὰ τὸ ἄνευ ἀληθείας  
 τεθράφθαι· καὶ ὑπὸ ἐξουσίας καὶ τρυφῆς καὶ  
 ὕβρεως καὶ ἀκρατίας τῶν πράξεων ἀσυμμετρίας  
 τε καὶ αἰσχροτήτος γέμουσαν τὴν ψυχὴν εἶδεν.  
 ἰδὼν δὲ ἀτίμως ταύτην ἀπέπεμψεν εὐθύ τῆς φρου-  
 ρᾶς, οἳ μέλλει ἐλθοῦσα ἀνατλήναι τὰ προσήκοντα  
 πάθη. CAP. LXXXI. Προσῆκει δὲ παντὶ τῷ  
 B ἐν τιμωρίᾳ ὄντι, ὑπ' ἄλλου ὀρθῶς τιμωρουμένῳ, ἢ  
 βελτίονι γίνεσθαι καὶ ὀνίνασθαι ἢ παραδείγμα-  
 τι τοῖς ἄλλοις γίνεσθαι, ἵν' ἄλλοι ὀρῶντες πά-  
 σχοντα ἃ ἂν πάσχη φοβούμενοι βελτίους γίνων-  
 ται. εἰσὶ δὲ οἱ μὲν ὠφελούμενοί τε καὶ δίκην  
 δίδόντες ὑπὸ θεῶν τε καὶ ἀνθρώπων οὔτοι, οἳ ἂν  
 ἰάσιμα ἁμαρτήματα ἁμάρτωσιν· ὅμως δὲ δι' ἀλγη-  
 δόνων καὶ ὀδυνῶν γίγνεται αὐτοῖς ἢ ὠφέλεια καὶ

ἐνθάδε καὶ ἐν ᾿Αιδου· οὐ γὰρ οἷόν τε ἄλλως ἀδικίας ἀπαλλάττεσθαι. οἱ δ' ἂν τὰ ἔσχατα ἀδική- C  
 σωσι καὶ διὰ τὰ τοιαῦτα ἀδικήματα ἀνίατοι γέ-  
 νωνται, ἐκ τούτων τὰ παραδείγματα γίννεται,  
 καὶ οὔτοι αὐτοὶ μὲν οὐκέτι ὀνίνανται οὐδέν, ἅτε  
 ἀνίατοι ὄντες, ἄλλοι δὲ ὀνίνανται οἱ τούτους ὄρων-  
 τες διὰ τὰς ἁμαρτίας τὰ μέγιστα καὶ ὀδυνηρότατα  
 καὶ φοβερώτατα πάθη πάσχοντας τὸν αἰεὶ χρόνον,  
 ἀτεχνῶς παραδείγματα ἀνηρημένους ἐκεῖ ἐν ᾿Αι-  
 δου ἐν τῷ δεσμοτηρίῳ, τοῖς αἰεὶ τῶν ἀδίκων ἀφι-  
 κνουμένοις θεάματα καὶ νοουθητήματα. ὧν ἐγώ D  
 φημι ἓνα καὶ Ἄρχέλαον ἔσσεσθαι, εἰ ἀληθῆ λέγει  
 Πῶλος, καὶ ἄλλον ὅστις ἂν τοιοῦτος τύραννος ἦ.  
 οἶμαι δὲ καὶ τοὺς πολλοὺς εἶναι τούτων τῶν πα-  
 ραδειγμάτων ἐκ τυράννων καὶ βασιλέων καὶ δυ-  
 ναστῶν καὶ τὰ τῶν πόλεων πραξάντων γεγονότας·  
 οὔτοι γὰρ διὰ τὴν ἐξουσίαν μέγιστα καὶ ἀνοσιώ-  
 τατα ἁμαρτήματα ἁμαρτάνουσι. μαρτυρεῖ δὲ  
 τούτοις καὶ Ὅμηρος· βασιλέας γὰρ καὶ δυνά-  
 στας ἐκεῖνος πεποίηκε τοὺς ἐν ᾿Αιδου τὸν αἰεὶ E  
 χρόνον τιμωρουμένους, Τάνταλον καὶ Σίσυφον  
 καὶ Τιτυόν. Θερσίτην δέ, καὶ εἴ τις ἄλλος πονη-  
 ρὸς ἦν ιδιώτης, οὐδεὶς πεποίηκε μεγάλαις τιμω-  
 ρίαις συνεχόμενον ὡς ἀνίατον· οὐ γάρ, οἶμαι,  
 ἐξῆν αὐτῷ· διὸ καὶ εὐδαιμονέστερος ἦν ἢ οἷς ἐξῆν.  
 ἀλλὰ γάρ, ὧ Καλλίκλεις, ἐκ τῶν δυναμένων εἰσὶ  
 καὶ οἱ σφόδρα πονηροὶ γιγνόμενοι ἄνθρωποι· 526  
 οὐδὲν μὴν κωλύει καὶ ἐν τούτοις ἀγαθοὺς ἄνδρας  
 ἐγγίγνεσθαι, καὶ σφόδρα γε ἄξιον ἄγασθαι τῶν  
 γιγνομένων· χαλεπὸν γάρ, ὧ Καλλίκλεις, καὶ

- πολλοῦ ἐπαίνου ἄξιον ἐν μεγάλῃ ἐξουσίᾳ τοῦ ἀδικεῖν γενόμενον δικαίως διαβιῶναι. ὀλίγοι δὲ γίνονται οἱ τοιοῦτοι· ἐπεὶ καὶ ἐνθάδε καὶ ἄλλοθι γεγόνασιν, οἷμαι δὲ καὶ ἔσονται καλοὶ κάγαθοι
- B ταύτην τὴν ἀρετὴν τὴν τοῦ δικαίως διαχειρίζειν ἂν ἄν τις ἐπιτρέπη· εἷς δὲ καὶ πάνυ ἐλλόγιμος γέγονε καὶ εἰς τοὺς ἄλλους Ἑλληνας, Ἀριστείδης ὁ Δυσιμάχου. οἱ δὲ πολλοί, ὧς ἄριστε, κακοὶ γίνονται τῶν δυναστῶν. CAP. LXXXII. Ὅπερ οὖν ἔλεγον, ἐπειδὴν ὁ Ῥαδάμανθους ἐκεῖνος τοιοῦτόν τινα λάβῃ, ἄλλο μὲν περὶ αὐτοῦ οὐκ οἶδεν οὐδέν, οὐθ' ὅστις οὐθ' ὄντινων, ὅτι δὲ πονηρός τις· καὶ τοῦτο κατιδὼν ἀπέπεμψε εἰς τάρταρον,
- C ἐπισημηνάμενος, ἔάν τε ἰάσιμος ἔάν τε ἀνίατος δοκῆ εἶναι· ὁ δὲ ἐκεῖσε ἀφικόμενος τὰ προσήκοντα πάσχει. ἐνίστε δ' ἄλλην εἰσιδὼν ὁσίως βεβιωκυῖαν καὶ μετ' ἀληθείας, ἀνδρὸς ἰδιώτου ἢ ἄλλον τινός, μάλιστα μὲν, ἔγωγέ φημι, ὧς Καλλίκλεις, φιλοσόφου τὰ αὐτοῦ πράξαντος καὶ οὐ πολυπραγμονήσαντος ἐν τῷ βίῳ, ἠγάσθη τε καὶ ἐς μακάρων νήσους ἀπέπεμψε. ταῦτά ταῦτα καὶ ὁ Αἰακός. ἐκάτερος δὲ τούτων ῥάβδον ἔχων δικάζει.
- D ὁ δὲ Μίνως ἐπισκοπῶν κἀθηται μόνος, ἔχων χρυσοῦν σκῆπτρον, ὧς φησιν Ὀδυσσεὺς ὁ Ὅμηρου ἰδεῖν αὐτὸν

ἔχοντα χρύσειον σκῆπτρον ἔχοντα, θεμιστεύοντα νέκυσσιν.

Ἐγὼ μὲν οὖν, ὧς Καλλίκλεις, ὑπὸ τούτων τῶν λόγων πέπεισμαι, καὶ σκοπῶ, ὅπως ἀποφανοῦμαι τῷ κριτῇ ὡς ὑγιεσιτάτην τὴν ψυχὴν. χαίρειν οὖν



ἔασας τὰς τιμὰς τὰς τῶν πολλῶν ἀνθρώπων, τὴν  
 ἀλήθειαν σκοπῶν πειράσομαι τῷ ὄντι ὡς ἂν δύνω-  
 μαι βέλτιστος ὢν καὶ ζῆν καί, ἐπειδὰν ἀποθνή- E  
 σκω, ἀποθνήσκειν. παρακαλῶ δὲ καὶ τοὺς ἄλλους  
 πάντας ἀνθρώπους, καθ' ὅσον δύναμαι, καὶ δὴ  
 καὶ σὲ ἀντιπαρακαλῶ ἐπὶ τοῦτον τὸν βίον καὶ  
 τὸν ἀγῶνα τοῦτον, ὃν ἐγὼ φημι ἀντὶ πάντων τῶν  
 ἐνθάδε ἀγόνων εἶναι, καὶ ὀνειδίζω σοι, ὅτι οὐχ  
 οἷός τ' ἔσει σαυτῷ βοηθῆσαι, ὅταν ἡ δίκη σοι ᾗ  
 καὶ ἡ κρίσις ἦν νῦν δὴ ἐγὼ ἔλεγον, ἀλλὰ ἔλθων  
 παρὰ τὸν δικαστὴν τὸν τῆς Αἰγίνης υἱόν, ἐπειδάν<sup>527</sup>  
 σου ἐπιλαβόμενος ἄγη, χασμήσει καὶ ἰλιγγιάσει  
 οὐδὲν ἦτιον ἢ ἐγὼ ἐνθάδε σὺ ἐκεῖ, καὶ σε ἴσως  
 τυπήσει τις καὶ ἐπὶ κόρῃς ἀτίμως, καὶ πάντως  
 προπηλακιεῖ.

Τάχα δ' οὖν ταῦτα μῦθος σοι δοκεῖ λέγεσθαι,  
 ὥσπερ γραός, καὶ καταφρονεῖς αὐτῶν. καὶ οὐδὲν  
 γ' ἂν ἦν θαυμαστὸν καταφρονεῖν τούτων, εἴ πη  
 ζητοῦντες εἶχομεν αὐτῶν βελτίω καὶ ἀληθέστερα  
 εὐρεῖν · νῦν δὲ ὄρας, ὅτι τρεῖς ὄντες ὑμεῖς, οἵπερ  
 σοφώτατοί ἐστε τῶν νῦν Ἑλλήνων, σύ τε καὶ B  
 Πῶλος καὶ Γοργίας, οὐκ ἔχετε ἀποδείξαι, ὡς δεῖ  
 ἄλλον τινὰ βίον ζῆν ἢ τοῦτον, ὥσπερ καὶ ἐκεῖσε  
 φαίνεται συμφέρον, ἀλλ' ἐν τοσοῦτοις λόγοις τῶν  
 ἄλλων ἐλεγχόμενων μόνος οὗτος ἠρεμεῖ ὁ λόγος,  
 ὡς εὐλαβητέον ἐστὶ τὸ ἀδικεῖν μᾶλλον ἢ τὸ ἀδι-  
 κεῖσθαι, καὶ παντὸς μᾶλλον ἀνδρὶ μελετητέον οὐ  
 τὸ δοκεῖν εἶναι ἀγαθόν, ἀλλὰ τὸ εἶναι καὶ ἰδίᾳ  
 καὶ δημοσίᾳ · ἐὰν δέ τις κατὰ τι κακὸς γίγνηται,  
 κολαστέος ἐστί, καὶ τοῦτο δεύτερον ἀγαθὸν μετὰ C

τὸ εἶναι δίκαιον, τὸ γίγνεσθαι καὶ κολαζόμενον  
 διδόναι δίκην· καὶ πᾶσαν κολακείαν καὶ τὴν  
 περὶ ἑαυτὸν καὶ τὴν περὶ τοὺς ἄλλους, καὶ περὶ  
 ὀλίγους καὶ περὶ πολλούς, φευκτέον· καὶ τῇ ρη-  
 τορικῇ οὕτω χρηστέον, ἐπὶ τὸ δίκαιον αἰεὶ, καὶ τῇ  
 ἄλλῃ πάσῃ πράξει.

CAP. LXXXIII. Ἐμοὶ οὖν πειθόμενος ἀκο-  
 λούθησον ἐνταῦθα, οἷ ἀφικόμενος εὐδαιμονήσεις  
 καὶ ζῶν καὶ τελευτήσας, ὡς ὁ λόγος σημαίνει.  
 καὶ ἕσόν τινά σου καταφρονῆσαι ὡς ἀνοήτου  
 D καὶ προπηλακίσαι, ἐὰν βούληται, καὶ ναὶ μὰ Δία  
 σύ γε θαρρόων πατάξαι τὴν ἀτιμον ταύτην πλη-  
 γήν· οὐδὲν γὰρ δεινὸν πείσει, ἐὰν τῷ ὄντι ἦς κα-  
 λὸς καὶ γαθός, ἀσκῶν ἀρετήν. καὶ πείτα οὕτω κοινῇ  
 ἀσκήσαντες, τότε ἤδη, ἐὰν δοκῇ χρῆναι, ἐπιθησό-  
 μεθα τοῖς πολιτικοῖς, ἢ ὁποῖον ἂν τι ἡμῖν δοκῇ,  
 τότε βουλευσόμεθα, βελτίους ὄντες βουλευέσθαι  
 ἢ νῦν. αἰσχρὸν γὰρ ἔχοντάς γε ὡς νῦν φαινό-  
 μεθα ἔχειν, ἔπειτα νεανιεύεσθαι ὡς τι ὄντας, οἷς  
 E οὐδέποτε ταῦτά δοκεῖ περὶ τῶν αὐτῶν, καὶ ταῦτα  
 περὶ τῶν μεγίστων· εἰς τοσοῦτον ἤχομεν ἀπαιδευ-  
 σίας! ὥσπερ οὖν ἡγεμόνι τῷ λόγῳ χρῆσώμεθα  
 τῷ νῦν παραφανέντι, ὃς ἡμῖν σημαίνει, ὅτι οὗτος  
 ὁ τρόπος ἀριστος τοῦ βίου, καὶ τὴν δικαιοσύνην  
 καὶ τὴν ἄλλην ἀρετὴν ἀσκουῦντας καὶ ζῆν καὶ  
 τεθνάναι. τούτῳ οὖν ἐπάμεθα, καὶ τοὺς ἄλλους  
 παρακαλῶμεν, μὴ ἐκείνω, ᾧ σὺ πιστεύων ἐμὲ πα-  
 ρακαλεῖς· ἔστι γὰρ οὐδενὸς ἄξιος, ᾧ Καλλίχλεις.



NOTES.





## NOTES.

N. B. The references follow the marginal pages and letters of the text. Soph. or Soph. Gr. stands for Sophocles' Grammar : Mt. for Matthiæ's.

447 A. οὕτω μεταλαγχάνειν, *so to take part in* ; i. e. in the present instance, *to take no part in at all*. Callicles says, "It were well to have such a share in a battle, as you have had in listening to Gorgias ;" i. e. it were well to arrive too late for an unpleasant employment, but not for a feast such as we have had. For the selection of *war* in this phrase, comp. Phædr. 242, B., οὐ πόλεμον ἀγγέλλεις, *what you tell me is not at all disagreeable* ; and so Laws 702, D. — τὸ λεγόμενον, *as the saying is*. Soph. Gr. § 167. N. 2. This epexegetical or appositional accus. may be regarded as a sort of object of the main idea. — ἐπεδείξατο. This verb in the middle, with an accus. (e. g. σοφίαν or a neuter adjective,) or without, especially denotes that ostentatious display of their art, which the sophists and rhetoricians at this time were wont to make. — τούτων refers to ἤκομεν καὶ ὑστεροῦμεν. As the verbs denote but one act, τούτου might be used equally well.

B. ἐγὼ γὰρ καὶ ἰάσομαι. καὶ, *also*, refers to a suppressed clause. *No matter : for if I did the harm, I will also find the remedy*. According to Olympiod. and a Schol. the words are drawn from the Telephus of Euripides, being spoken by Achilles, who wounded that hero. — τί δαί ; usually, where δαί is found, δὲ is in some MSS. as a various reading. The longer form, it is now admitted, is

properly retained after καὶ and πῶς, where wonder or indignation is expressed. — οὐκοῦν . . . ὑμῖν. Stallb., Ast and others, explain the construction by regarding ἦκειν as used imperatively (Soph. Gr. § 219. N. 6), ἀκοῦσαι Γοργίου being understood. I incline to regard ἐπιδείξεται ὑμῖν as the proper apodosis, which, owing to the intervention of the clause beginning with γὰρ, deserts its own construction for that of the interposed clause. The sense is, *well, then, whenever you wish to come to my house, Gorgias will exhibit to you, for he lodges with me.* So, apparently, Heindorf. Comp. Soph. Œd. R. 227–229, where the clause πείσεται γὰρ οὐδὲν turns the apodosis following it, which would be naturally γῆς ἀπίτω ἀβλαβής, into γῆς δ' ἀπεισιν ἀβλαβής. — εὖ λέγεις, i. e. you are very civil in inviting us to your house, and quite right in wishing to spare Gorgias further fatigue. But, etc.

C. διαλεχθῆναι, here to *discourse by way of question and answer*, tacitly contrasted with an ἐπίδειξις, in which Gorgias would be the sole speaker. Hence, *to hold a discussion, or search for truth* in that way, as Socrates did. Socrates in Xen. Mem. 4. 5. 12, defines it κοινῇ βουλευέσθαι διαλέγοντας κατὰ γένη τὰ πράγματα. In the end, the notion of question and answer faded away from the derivatives of this word ; and that of logical reasoning, or that of the science of unchangeable, absolute truth remained. — δύναμις, *essence, nature.* — τοῦ ἀνδρός pronominis fere partes agit, ut exprimi possit pronomine possessivo. Ast. — τὸ αὐτὸν ἐρωτᾶν, *ipsum interrogare*, the accus. with which αὐτὸν is taken not being expressed.

D. ἐροῦ, second aor., not ἔρου. No present is used by the Attics. Soph. Gr. § 118, *sub voce.*

A. ἦ που . . . ἀποκρίνεται, *no doubt, then, you answer with ease, O Gorgias.* Ast translates εἰαδίως *libenter*, but his power to answer, and not his willingness, is in question.

— *τί δὲ . . . ἰκανῶς*; but what difference does that make, if I answer well enough for you? To the common formula *τί τοῦτο*; is sometimes added *διαφέρει*, which Stallb. here supplies. But *τί* can well be a nominative, *τί τοῦτο*, what is that, i. e. of what importance is it.

B. *Ἡρόδικος*, a brother of Gorgias, of whom we know nothing besides his name and calling. He is not to be confounded, as the Scholiast well observes, with another man often mentioned by Plato, Herodicus of Selymbria in Thrace, and originally of Megara; who first taught gymnastics, but on the failure of his health gave himself up to the attempt to recover it; and was among the earliest to cure diseases by exercise. — *τίνα ἂν ὠνομάζομεν*. The predicate-accusative with *καλεῖν*, *ὀνομάζειν*, may be *τίνα*, referring to any one by name or by some appellation taken from his art, business, etc.; or *τί*, which is neuter on account of *ὄνομα*. Here in *τίνα ἂν . . . οὐχ ὅπερ* both forms occur together. — *ἦ ὁ ἀδελφὸς αὐτοῦ*. Polygnotus of Thasos, the most celebrated of this family of painters. He painted upon the walls of the Stoa Pæcile at Athens gratuitously, and at Delphi. Of his pictures from epic subjects in a hall near the Delphian temple, Pausanias gives a minute account (10. 25. seq.), which has enabled two artists of the present day to reproduce his designs in the spirit of ancient art.

C. *νῦν δ' ἐπειδή*. In this sentence both the main clause and that which furnishes the reason are interrogative, a usage which sounds awkwardly in English. — *ὦ Χαιρεφῶν*. The words which follow are plainly not in the style of conversation. The juxtaposition of words from the same root (*ἐμπειριῶν ἐμπείρωσ*, *ἄλλοι ἄλλων ἄλλως*, *ἀρίστων ἀρίστοι*), *αἰῶνα* for *βίον*, and the antithetical form of the clauses all show, that either the style of Polus is imitated by Plato, or that words from a treatise of his are

here put into his mouth. They are quoted as his by Syrianus on Hermogenes. (4. 44. Walz.) See 462, B.

D. σοὶ βουλομένῳ ἐστίν. Soph. Gr. § 196. N. 2. — δῆλος γὰρ . . . διαλέγεσθαι, *for it is plain to me, even from what he has said, that Polus has studied the art of rhetoric, so called, rather than how to discourse (logically,) by way of question and answer.* δῆλος, etc., for δῆλόν ἐστι, ὅτι Πῶλος by attraction, as it is sometimes called. The tendency to give prominence to the main word, — here the subject, — of the second clause, caused it to be pushed forward into the leading clause. This made that clause personal instead of impersonal, and bound the two clauses together more closely.

E. ἐρωτᾷ. So all the MSS. but the editor's give ἤρωτα,\* on account of ποῖα τις εἶη. But this is unnecessary, for the present may be rhetorically for the imperfect, or may include it. Nobody asks you = nobody asked you or now asks you. In this sentence ποῖος and τίς, which belong to direct inquiry, are found in company with ὅστις, by which indirect questions are introduced. Comp. ποῖα and ὁποῖα together 500, A.

A. ὡσπερ . . . ἤμᾶς. The second clause begins at καὶ 449 νῦν οὕτως. — τὰ ἔμπροσθεν. Soph. Gr. § 141. N. 1. — ὑποτείνεσθαι, *est quaestionem ita proponere ut alteri subicias quid respondendum sit, et in universo proponere quaestionem.* Ast. — ὡς τίνος . . . τέχνης. Another form of compound interrogation, when one clause has the participial structure (ἐπιστήμονα, sc. ὄντα). — ἀγαθόν γε not *bene moratum*, as Routh translates it, but plainly *egregium certe*.

B. ἀλλ' ὅπερ, etc., *but be not false to the promise you make.* Socrates takes for granted that he will consent.

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\* Stallb. has ἐρωτᾷ in his second edition.

Hence ὄπερ, which Ast would change into εἶπερ, is justly defended by Stallb. — εἰσὶ . . . ποιῆσθαι, = ἀναγκαῖόν ἐστιν ἐρίαις (Heind.) or ἐν ἐρίαις ποιῆσθαι. See 448, D. *In some of the answers it is necessary to discourse at length.*

C., D. ὡς διὰ βραχυτάτων = ὡς βραχύτατα, or ὡς οἶόν τε διὰ βραχυτάτων, just below. — With this boast of Gorgias comp. the ironical passages in Protag. 329, B., 334, D. The latter runs thus: “O Protagoras, I happen to be an oblivious sort of person, and if I have a long speech made to me, I forget what is the topic of discourse; therefore, as, in case I were somewhat deaf, you would think that you ought to talk in a louder tone with me than with others, to carry on a conversation with me; so, seeing I am so forgetful, abridge your answers, and make them shorter to enable me to follow you.” — πάνυ ἐπιεικῶς, *quite sufficiently, or very well.*

E. ποίους τούτους . . . ὑγιαίνοιεν; *What kind of words? Are they those which make known by what sort of regimen the sick can get well?* Understand περὶ with ποίους τούτους; as in 450, A. line 4. This is a condensed expression for ποῖοί εἰσιν οὗτοι περὶ οὓς ἐστιν; The subject of ὑγιαίνοιεν is attracted forwards to δηλοῦσι as its object. ὡς is *quomodo*, not *ut*, and to be taken with διαιτώμενοι. The two words are the same as τίνι διαίτη. Comp. 453, C. — οὐκοῦν περὶ ὧνπερ, etc. = οὐκοῦν ποιεῖ δυνατοὺς καὶ φρονεῖν περὶ τούτων περὶ ὧνπερ λέγειν δυνατοὺς ποιεῖ.

- 450 B. οὕτως ἔχουσιν· ἐκάστη. One of a number of the instances of asyndeton which occur in this dialogue. Some are owing to earnestness of feeling (449, A. ὥσπερ . . . ἀπεκρίνω); some heighten the effect of contrast by bringing clauses closely together, (503, E. τοὺς ζωγράφους . . . τοὺς ἄλλους), or making a word more emphatic (510, C.); but in the greater number the second clause is added without a particle to explain the first, and, like a noun in appo-



sition, would rather be separated than connected by a particle. — ὡς ἔπος εἰπεῖν. This common phrase nearly always, in this work, moderates the force of some universal word, as πᾶς, οὐδεὶς. According to Lobeck, (paralipom. Gram. Græc. 59,) ἔπος εἰπεῖν occurs *millies*, εἰπεῖν ἔπος *perraro*. It denotes, 1. *prope dixerim*, as here; 2. *speaking inaccurately*, the opposite of ἀκριβεῖ λόγῳ. — τῆς δὲ ῥητορικῆς. The sense is, *but there is no such manual operation pertaining to rhetoric, but all its activity and efficiency are exercised by means of words*. The Scholiast says, that χειροῦργημα and κύρωσις are provincial words brought by Gorgias from his native town, Leontini. This is probably a mere random assertion, unlikely in itself, and resting on so much truth as this: that these words are of Gorgias' own coining, affectedly used for the common χειροῦργία and κύρωσις.

C. ἄρ' οὐν . . . καλεῖν; *Indeed I perceive what sort of art you wish to call it*. So Ast. "Formula ἄρ' οὐν eodem modo ut οὐκ οὐν initio per interrogationem cum negatione junctam affirmaret." Hermann on Soph. Antig. 628, (632.) Or, we need only say that ἄρα, as it often does, requires an affirmative answer. Stallb. retains the interrogative force of ἄρα, and supposes the question to require a negative answer. *Do I understand, etc., i. e. I do not understand*. But μανθάνω can denote a perception that is not yet clear. — For τῶν μὲν . . . εἶναι δὲ comp. Soph. Gr. § 142. N. 3.

E. οὐχ ὅτι . . . εἴπες, *although in the expression which you make use of you so said*. οὐχ ὅτι is properly elliptical for οὐ λέγω, or οὐκ ἐρῶ ὅτι, and sometimes, followed by ἀλλά, means *not only, or not only not*. Comp. Mt. § 624. 4. — δυσχεραίνειν, *to be captious in the discourse or discussion*.

B. εἴποιμ' ἂν . . . ὄντα. Complete the sentence by τις 451 τῶν κύρωσις ἐχουσῶν, *I would say that it is one of those arts that exert their power with regard to (whose efficiency con-*

sists in inquiring concerning) *the odd and even, how many there can be of each*, i. e. that it is an art, which asks, *how many there are*, and whose elements are odd and even numbers. ὅσα, a relative, is sometimes, as here, put for its correlative ὅποσα in indirect inquiry. γνῶσις is due to a copyist, who thought the structure deficient. — ὡσπερ οἱ ἐν τῷ δήμῳ συγγραφόμενοι, *As those say, who draw up written motions in the meetings of the people*, i. e. who offer amendments in the assembly. The Scholiast explains this of cases where two or more bills proposed by the same person followed one another in succession. It was the custom to prefix the names of the citizen, of his father, his demus and tribe to his resolution. In such cases the herald, says he, to save time would say τὰ μὲν ἄλλα κατὰ ταῦτά, *the same as before*. But this explanation is unfortunate for several obvious reasons. Still more so is Coray's, who understands οἱ συγγραφόμενοι of public contractors. The clearest light, however, has been thrown upon the phrase recently by Boeckh in his *Inscriptiones Græcæ*, Vol. I. No. 84. The allusion is to the formula τὰ μὲν ἄλλα καθάπερ τῆ βουλῆ sc. ἔδοξεν, which was used by those, who, in the assembly, made amendments to the decrees or *probouleumata* brought down from the council. They employed the phrase to avoid the trouble of reading over those parts of the decree which they left unaltered. σύγγραμμα is so used of a clause in a decree by Æschines c. Ctes. § 127 Bekker.

C. διαφέρει δὲ τοσοῦτον, etc., *but they differ thus much : that the art of calculating considers how the odd and the even are related to themselves* (i. e. odd to odd and even to even) *and to each other in respect to number*. For πῶς ἔχει πλήθους, see Soph. Gr. § 188, N. This definition of λογιστικῆ is found again in Charmides, 166, A. Arithmetic seems in Plato's definition to be employed with number

in general, and λογιστικὴ to be the vulgar art of reckoning, in which numbers are considered in their relations. A later distinction in the science of number was into Arithmetic which inquired περὶ τοῦ ποσοῦ καθ' ἑαυτό, and Music περὶ τοῦ πρὸς ἄλλο, i. e. concerning the relations of numbers. Sometimes, as here, the former term included the whole science of number, but was used ἰδιαίτερον περὶ τοῦ καθ' αὐτό, more especially of numbers in themselves considered.

E. τοῦτο τὸ σκολιόν. This scolium or *table-song* is ascribed by the Scholiast to Simonides or to Epicharmus. It is often quoted, as by Athenæus at the end of his work. Comp. a fine passage, Laws 1. 631. The whole song is

“ὕγιαίνειν μὲν ἄριστον ἀνδρὶ θνατῶ,  
 δεύτερον δὲ καλὸν φρὰν γενέσθαι,  
 τὸ τρίτον δὲ πλουτεῖν ἀδύλως,  
 καὶ τὸ τέταρτον ἡβᾶν μετὰ τῶν φίλων.”

Plato does not allude to the last line, because no trade or employment is concerned with it.

A. ἰατρός τε . . . χρηματιστής. They are named in the 452 order suggested by the scolium. Heindorf wished to read ὁ ἰατρός τε, but Buttmann observes (the remark does not appear in the second ed. of Heind.), that the article so used would denote, that one person had all the attributes mentioned : ὁ τε ἰατρός καὶ, on the contrary, would sufficiently discriminate the persons ; (the article being omitted often where there is no ambiguity before all but the first.)

B. θανατόζοιμί γε ἂν . . . εἰ ἔχει. The reason, according to Stallb., why there is here an indic. in the protasis with an opt. in the apodosis is, that the words of the pædotribe “interlocutoris mentem potius quam suam ipsius opinionem respiciat.” As, however, ἔχει ἐπιδειῖσαι is, in *his own*

*opinion*, only a possibility, he says θαυμάζοιμι. — τέχνης depends on ἀγαθόν, *good* pertaining to his art.

C. πάνυ καταφρονῶν ἅπάντων is added in satire, to show the higher pretensions of the meanest of the three employments. Gorgias and the sophists held philosophy in like contempt, compared with the arts of show. One of the comic poets, Anaxandrides (Athenæus, 694, F.), proposes to comply with these high claims so far as to change the place of the second and third lines of the scolium. He says, “when the author of it named making money as the third best thing,”

“ τοῦθ’ ὄρῳ, ἐμαίνετο,  
μετὰ τὴν ὑγίειαν γὰρ τὸ πλουτεῖν διαφέρει ·  
καλὸς δὲ πεινῶν ἐστὶν αἰσχρὸν θηρίον.

D. καὶ σὲ . . . αὐτοῦ. There is here a change not unknown to our language from the relative to the demonstrative construction. — αὐτοῖς τοῖς ἀνθρώποις, *to men in themselves considered, to the mass of men* contrasted by αὐτοῖς with ἐκάστῳ, each individual ruler. There is here a certain rhetorical coloring, which may be intended as an imitation of the style of Gorgias.

E. τὸ πείθειν ἔγωγ’ οἶόν τ’ εἶναι, *I certainly pronounce it, or mean by it the being able to persuade*, etc. — ἐν ἄλλῳ συλλόγῳ, *facile intelligas τοὺς συλλεγέντας*. Stallb. — ἐν ταύτῃ τῇ δυνάμει, i. e. when *in or invested with this power*. — ἀλλὰ σοὶ is added as if ἄλλῳ had not gone before. Comp. 521, D. οὐ πρὸς χάριν . . . ἀλλὰ πρὸς τὸ βέλτιστον οὐ πρὸς τὸ ἥδιστον.

453 A. τὸ κεφάλαιον εἰς τοῦτο τελευτᾷ, i. e. its sum and substance, its essential quality ends in this or tends to this as its result. τοῦτο is used on account of πείθειν, suggested by and contained in πειθοῦς just above. τελευτᾶν, meaning *to end*, takes the preposition εἰς and adverbs of motion to a place after it, as including the previous rest, together

with the end itself; = *to come to an end*. So ἀρχεῖν, *to begin*, is joined with ἀπό, ἐκ, and adverbs of motion from a place, = *to start*. — ἢ ἔχεις . . . δύνασθαι. Here τι seems to be taken with δύνασθαι, and ἐπὶ πλέον is *to a greater extent, plus*. Comp. ταῦτα ἐπὶ πλέον εἰπεῖν, Laws 697, C. ἐπὶ πλέον τι δύναται, Politicus 305, B. So also ἔπ' ἔλαττον, ἐπὶ πολὺ, ἐπὶ σμικρὸν (Soph. Electr. 414), are used.

B. ἐγὼ γὰρ . . . τούτων ἓνα, *be assured that I, as I flatter myself, — if any other person engages in conversation with another, because he wishes to know the very nature of that about which the discourse is held, that I also, I say, — am a person of that description*. It is often the case, as here, that an infinitive and its subject are introduced after ὅτι. This happens, for the most part, when a clause intervening between ὅτι and the infinitive renders the change from the grammatical construction to its equivalent one less obvious. But here there is an anacoluthon also. Owing to the change just mentioned, ἐγὼ is left by itself, and ἐμὲ takes its place.

C. οὐ σοῦ ἔνεκα . . . λέγεται, *not on your account (to draw any thing further from you), but on account of the discussion, that it may go on in the way in which it can make the subject discussed most clear to us*. Some authorities have ποιῆ, which arose from not perceiving that ὡς here is *quomodo*, and not *ut*. See 449, E. — ὡσπερ ἄν. ἄν belongs to ἡρόμην, and is repeated on account of its distance from the verb, occasioned by the conditional clause. Comp. 447, D. — Ζεῦξις. As this great painter painted for Archelaus, king of Macedon, who died in the same year with Socrates, there is here no anachronism, and Pliny's date for his entrance on his art (Olymp. 95. 4, after the death of Socrates,) must be incorrect. — καὶ ποῦ. These words have given no little trouble to the interpreters, because *the place where* a painter's works are,



which is their natural meaning, has nothing to do with the definition of his art. Ast's explanation of ποῦ as meaning *where, in what thing, in regard to what* (i. e. what animals and what properties of them, etc.), and Cousin's *where, on what*, as canvass or stone, are hardly deserving of mention. Others suppose the text corrupt. Heind. conjectures πόσου, *for how much*, and Coray, τοῦ, *whose son*. But how the compensation or the father of Zeuxis had any thing more to do with the definition of his art, than the place where he painted, they do not inform us. Stallb., after Routh, would read πῶς, which makes good sense, though it departs too much from the letters of the actual text. I conjecture, (that I likewise may contribute my mite), that the sentence originally ended at γράφων; which, indeed, may be argued from the fact, that Plato afterwards only alludes to τὰ ζῶα. To this τὰ ποῖα τῶν ζώων, and ἄλλα πολλὰ ζῶα point; and no other definition of the art of Zeuxis is hinted at. Next to γράφων came ἢ οὐ; *HOT*; which was corrupted into *ΠOT*; and then καὶ was added to bring ποῦ into grammatical connexion with the sentence. For the confusion of *H* and *Π* in the MSS., Bast's Epist. Palæograph. in Schæfer's Gregory Corinth., p. 716, may be consulted. A similar corruption of ἢ οὐ; into πον, in Repub. 437, D., is removed in modern editions.

D. καλῶς ἂν σοι ἀπεκρίητο; *would your answer have been a good one?* This verb, like several other deponents, is used both actively and passively, — a usage almost confined to the perfect, pluperfect, and aorist. Comp. Soph. Gr. § 208. N. 2. — οὐ δῆτα denies the latter part of the alternative, οὐ πείθει.

454 A. τὸν λέγοντα, *him who makes this assertion*, that rhetoric is the art of persuasion.

B., C. ἀλλ' ἵνα μὴ θαναμάξης, etc. The form of this sen-

tence changes a little as it proceeds. ὅπερ γὰρ λέγω is written as if μὴ θαύμαζε had gone before. The proper apodosis of ἵνα — θαυμάζῃς is ἐρωτῶ etc., but the connexion is broken up by γάρ. The sense of ὅπερ . . . λέγω is, *for as I say* (i. e. as I was just saying, 453, C.), *I put the inquiry for the purpose of finishing the discourse in due order, — not on your account, but that we may not be in the habit of too soon catching up each other's words on mere suspicion* (of what they mean, and without giving one another time for explanation). With προαρπάζειν τὰ λεγόμενα, comp. Herodot. 9. 91, ὁ δὲ ὑπαρπάσας τὸν ἐπίλοιπον λόγον.

A. πιστευτικῆς, *productive of belief*. διδασκαλικῆς, *able to* 455 *impart instruction or knowledge*, i. e. knowledge founded upon absolute unchangeable principles. — ἄλλα πιστικὸς μόνον, *able to cause belief and nothing more* (aiming at conviction, and not at truth). This word has been altered into πειστικὸς by Stephens, Heindorf, Coray, and Buttmann; and some MSS. favor the change. Bekker, Stallb., and Ast, with reason, retain πιστικὸς. For, as is shown by Ast at great length, πειστικὸς denotes *able to produce* πειθῶ, and is the more general word, and not necessarily opposed to διδασκαλικός; while πιστικὸς means *able to produce* πίστιν, which has just been contrasted with ἐπιστήμην (454, D.). Again, as to the form of the word, — which, according to Buttmann, cannot analogically be derived from πίστις, — Ast observes, that adjectives in -ικός are freely derived, not only from verbals, but also from nouns (ἀρχή, ἀρχικός), adjectives (φίλος, φιλικός), and imaginary forms (νουθετικὸς from νουθέτης). What objection, then, is there to regarding πιστός, or πίστις (comp. φύσις, φυσικός, φθίσις, φθισικός), as the source of πιστικὸς. However derived, such words may take a genitive. But here there is no necessity of supplying a genitive with πιστικὸς.

B. ἴδωμεν τί ποτε καὶ λέγομεν. The force of καὶ in such a case, before a verb, seems to me to correspond with that of *even*. *Let us see what we are even saying*, where an emphasis is thrown on the verb; = *what we can mean*. A few MSS. have λέγωμεν, which gives the inapposite sense of *let us see what we shall say*. — περὶ ἰατρῶν αἰρέσεως. “The ancient states maintained public physicians at a salary; and Hippocrates is said to have been so employed at Athens. Such physicians had assistants, especially slaves, who practised among the poorer sort of people. The famous Democedes of Crotona, about Olymp. 60, when as yet little money was in circulation, got the large salary of thirty-six Æginetic minæ or an Attic talent of silver (§ 1,017). When he was called to Athens he received one hundred minæ (§ 1,692), until Polycrates, tyrant of Samos, engaged his services for two talents (§ 2,034).” Boeckh’s Civil Econ. of Athens, I. § 21. — ἄλλο τι ἢ (literally, *is there any thing else than, is it not true,*) is a very common formula in Plato, meaning no more than *nonne*. Very often ἄλλο τι, without ἢ, is found in the same sense at the beginning of a sentence; and Bekker always prefers it to ἄλλο τι ἢ. According to Hermann on Viger, note 110, when the latter is used, the interrogation extends to the end of the sentence; but when ἄλλο τι, it stops with those words. — αἰρεῖσθαι is in the middle. — A passage precisely like this occurs in Protag. 319, B.

C. τὸ σὸν σπεύδειν, *tuis rebus studere*. Comp. Soph. Electr. 251. — τινὰς σχεδὸν καὶ σιχνούς. τινές includes many, and few, as the more generic word (Wytttenbach on Phædo, p. 116), and therefore πολλοί, ὀλιγοί, and similar words, often follow to define it. Here καί, on account of the position of σχεδόν, seems to me not to be *and*, but *even*.

The sense is, *some, almost even many*, i. e. *some, indeed even quite a number*.

D. *αὐτὸς καλῶς ὑφηγήσω*, *you led (the way) right yourself*, i. e. in speaking about the docks, etc., just now you suggested a good answer.

E. *τὰ δ' ἐκ τῆς Περικλέους*. *τὰ δὲ* is used as if *τὰ μὲν* had preceded : *and partly through that of Pericles*. — *ἐκ τῶν δημιουργῶν*, *through the advice of the artificers*. Heind. and Buttmann wish to read *τῆς δημιουργῶν*. But there is no need of this, because a man effects what his advice effects ; and such brevity is common in Greek. Thus in Alcibiad. I. 135, E., cited by Ast, we have *πελαργοῦ ἄρα ὁ ἐμὸς ἔρωσ οὐδὲν διοίσει*, *my love then will not differ from a stork*, i. e. from a stork's love. Comp. Soph. Gr. § 186. N. 1. — *τοῦ διὰ μέσου τείχους*. According to Colonel Leake, (Topography of Athens, 354–357,) this expression denotes *both the long walls*, which, as he supposes, reached from Athens to Piræus and Port Phalerum ; so named as being between the city and the seaports, and also called *τεῖχος* in the singular, as forming a sort of fortification. Plutarch (Vita Pericl. § 13), alluding to this passage, interprets the words, — perhaps carelessly, — by *τὸ μακρὸν τεῖχος*, and thus sanctions Leake's view. But Harpocration, s. v. *διὰ μέσου τείχους*, explains the phrase of the *southern* of the two long walls, so styled as being *between* the northern and the Phaleric wall ; and this southern wall it is, says he, which Plato mentions in Gorgias. This is so confirmed by Thucyd. 2. 13, — who speaks of a Phaleric wall reaching to the city, and also of the long walls reaching, both of them, from the city to Piræus, the outer or northern one of which was guarded, — that it is not easy to see how the opinion of Leake can stand. See the commentators on Thucyd. l. c., especially Dr. Arnold. Now this inner or southern leg of the long walls,



τὸ μακρὸν τεῖχος τὸ νότιον (Æschin. de Fals. Leg. § 174, Bekker,) was built after the thirty years' peace with Sparta, i. e. after B. C. 445, when Pericles began to be at the head of affairs and when Socrates was over twenty years old.

456 A. οἱ νικῶντες τὰς γνώμας, Soph. Gr. § 164. N. 2. — εἰ πάντα γε εἰδείης. The apodosis must be something like δαιμονία ἂν καταφαίνοιτο, which is pointed at by γε.

B. ἢ τεμεῖν ἢ καῦσαι, etc., *to put himself into the physician's hands, to be cut or cauterized.* A heated iron was applied to the wound for the purpose of stanching blood by the ἰατρός, who, as Routh observes, exercised both the medical and the surgical arts. παρασχεῖν sc. ξαντόν; comp. 475, D. For τεμεῖν, καῦσαι, see Soph. Gr. § 219. 2. An infinitive so used, if it have the direct object of the leading verb for its subject, is in the passive, but otherwise in the active.

C. οὐδαμοῦ φανῆναι, *would be of no account.* Comp. Soph. Antig. 183, τοῦτον οὐδαμοῦ λέγω; Xen. Memorab. 1. 2. 52, μηδαμοῦ εἶναι, *to be nowhere*, in no estimation. — εἰ βούλοιο is elegantly added, says Stallb., to denote the arrogance and pretension of Gorgias, = if he chose to give himself the trouble.

D. ξυμαθε, sc. τις. Soph. Gr. § 157. N. 8. This omission of the indefinite subject τις is common in this dialogue, as is also the transition from a singular verb to a plural, or the contrary, where the subject is an indefinite one. — ἐν ὄπλοις μάχεσθαι dicuntur qui veris armis certare discut. Nam vulgo juvenus non veris armis se exercebat sed rudibus, aut pilis præpilatis, quæ dicuntur Græcis ἐσφαιρωμένα ἀκόντια [i. e. with a ball covering the point]. Quæ sunt verba Casauboni ad Theophrast. Charact. p. 79, ed. Fischer. Stallb.

E. ἐξεῖνοι μὲν γὰρ, etc., *for they intrusted (them to their scholars) for the purpose of using them aright against those*



foes, and those who wrong them, in defending themselves, not in beginning an assault. *τούτοις* refers to *ὄπλοις*. The subject of *χοῖσθαι* is to be gathered from the context, viz. such persons as learn to box, and beat their friends. The forms of *ὑπάρχειν*, and those of *ἀμύνομαι*, are often contrasted, in the senses of acting on the *offensive* and *defensive*. — *μεταστρέψαντες*, turning round, i. e. *on the contrary*. Comp. *μεταβαλῶν*, 480, E.

A. *ἐμβραχὺν*, *in short*, is taken with *περὶ ὅτου ἂν βούληται*, 457 to show that that phrase comprises all that can be said, or is used in its widest sense. Its force is like that of *omnino*; and *prope*, by which Stallb. renders it, seems incorrect.

B. *κᾶτα*. Post participia *καὶ εἶτα*, *καὶ ἔπειτα* inferuntur, ubi *εἶτα* et *ἔπειτα* expectes. Stallb. A frequent idiom.

C. *δύναται*, sc. *οἱ λέγοντες*, implied in *τῶν λόγων*; or, more exactly, the subject is indefinite, and plural, because the action of conversing requires more than one. — *οὔτω* repeats and recalls the participles.

D. *μὴ σαφῶς*, i. e. *μὴ φῆ* (deny) *τὸν ἕτερον σαφῶς λέγειν*. — *καὶ κατὰ φθόνον*, etc., and they think that they are (i. e. each thinks that the other is) *speaking out of envy*, or with ill feelings *towards each other*, *having a contentious spirit*, and *not seeking after that which was proposed in the discussion*. For *ἑαυτῶν* = *ἀλλήλοιν*, Soph. Gr. § 145. N. 2. — *οἷα καὶ*, etc., so that even the bystanders feel vexed for themselves, because they consented to be listeners to such people. The infinitive follows *οἷα*, here, as it so often does *ὥστε*.

E. *διελέγχειν*, *to go on*, or *through with a refutation of*. *διὰ* has the same force in *διερωτήην* below. In the next words, the sense is, *lest you should suppose that I speak with my zeal for debate not directed towards the subject, that it may become plain, but against you*. For *τοῦ γενέσθαι*, comp. Soph. Gr. § 187. 1. With genitives in this relation, *ἐνεκα* is often found.

458 A. τῶν ἡδέως ἂν ἐλεγχθέντων = τούτων οἱ ἡδέως ἂν ἐλεγχθεῖεν. Soph. § 222. 6. Comp. Euthyphro 3, D., where Socrates says, that he converses not only without taking pay for it, ἀλλὰ καὶ προστιθεὶς ἂν ἡδέως, sc. μισθόν, but even *with a willingness to give pay*, if any one is disposed to hear him. Here προστιθεὶς without ἂν would mean, that he *actually paid* his listeners. — Just below, for εἴ τι μὴ ἀληθές λέγω, we should expect εἴ τι . . . λέγοιμι, parallel to the succeeding λέγοι. The reason for using λέγω seems to be that given by Stallb., which Ast opposes: that Socrates, in speaking of himself, denotes the *probability* of *his* being in an error, by εἰ with an indicative; but only the *possibility* of error on the part of *another* by εἰ and an optative.

B. ὅσον δόξα ψευδῆς. Græci in hujusmodi comparationibus modo casus præcedenti nomini accommodant, modo nominativum ponunt, intellecto verbo superiore. Stallb. Comp. Repub. 334, B., τοῦτο μέντοι ἔμοιγε δοκεῖ ἔτι, ὠφελεῖν μὲν τοὺς φίλους ἢ δικαιοσύνη, where τὴν δικαιοσύνην would have been more common. — τὸ τῶν παρόντων, *the interests or feelings of the present company*. — The Schol. thinks, that Gorgias is here finding an excuse to break off. But probably nothing more than polite attention to the wishes of the auditors is intended. Gorgias is uniformly polite to Socrates, and willing to continue the discourse. Comp. 506, A.

C. πόρῳ ἀποτενοῦμεν, *we shall extend too far, be too prolix*. The verb is here used without an object, or, if any thing is understood, it is εἰς αὐτὸν rather than τὸν λόγον. — ἐμοὶ δ' οὐδ', etc., *and as for that (οὐδ'), may I myself also never have so much business, that it may be of more importance for me to do any thing else, being obliged to leave (ἀφεμένῳ) a conversation such as this, and so carried on (i. e. on a subject of such importance, and so interesting)*.

D. τὸ ἐμὸν is the subject of κωλύει. — καὶ ταῦτα, etc., and that too (i. e. and especially) when I myself announced, that whatever questions any one wishes to put he may do so.

A. ἔλεγές τοι νῦν δὴ, you were saying certainly just now. 459 I have written τοι νῦν δὴ for τοίνυν δὴ, at Bekker's suggestion, on account of the sense. — τὸ ἐν ὄχλῳ τοῦτο, this expression ἐν ὄχλῳ. — ἐν τοῖς μὴ εἰδόσιν. Compare the negative μὴ here, and in ὁ μὴ ἰατρός, with οὐ in ὁ οὐκ-εἰδώς — ἐν τοῖς οὐκ εἰδόσιν, just below. In the two first cases, the negation is general and indefinite: "before such as do not know, whoever they are," "he who is no physician, supposing such a person to exist." In the other two cases, the negation being made concerning something definite and particular, (the orator and the crowd,) οὐ is properly used.

C. ῥαστώνη, saving of trouble, convenience. — εἰάν τι ἡμῖν πρὸς λόγου ᾗ, if it come at all within the scope of our discourse. πρὸς, (literally,) on the side of, in favor of, to the advantage of.

D. οὕτως ἔχων. This clause is afterwards defined by αὐτὰ μὲν οὐκ εἰδώς.

A. ὥσπερ ἄρτι εἶπες. See 455, D. — οἶμαι is paren- 460 thetical: hence μαθήσεται follows, and not μαθήσεσθαι. — ἔχε δὴ, as Ast says, is a formula of exhorting, like ἄγε δὴ; as Heindorf, "a formula subsistendi et inhibendi"; as Stallb., after Hermann, one of admonishing another to remember something, and perceive its results. Its use, here at least, consists in drawing attention, in causing one to stop and consider something, especially some objection derived from what had been said.

B. τᾶλλα οὕτω, sc. ἔχει. — κατὰ τὸν αὐτὸν λόγον, after the same form of speech, after the same analogy. The next words, being explicative of this clause, are without a connecting particle.

C. The words here enclosed in brackets are so injurious to the sense, that there can be little doubt, I think, of their being interpolations. The reasoning is this. He who has learned justice is just. The just does justly. Therefore he wills or prefers to do justly. Therefore he never will prefer to do unjustly. The orator, if taught justice by Gorgias, is just, and therefore will never will or prefer to do unjustly. For this passage, consult the Introduction. — ἐκ τοῦ λόγου, *from what has been said ; as follows from the argument.* These words show that Socrates begins here to apply what has been conceded by the rhetorician, which is proof that the words in brackets are indefensible.

D. ἐκβάλλειν, sc. αὐτούς, and so with ἐξελεύναι, just below. When the same noun follows two verbs, or a participle and a verb, in different cases, the Greeks content themselves usually with expressing it once. Comp. Mt. § 428. 2. — ὡσαύτως οὕτω, *in the selfsame way.* These adverbs answer, as Coray observes, to ὁ αὐτὸς οὗτος.

E. φαίνεται, οὐκ ἂν ποτε ἀδικήσας, *appears incapable of ever doing injustice,* = φαίνεται ὅτι οὐκ ἂν ποτε ἀδικήσει.

F. A. Wolf, on Demosth. c. Leptin. (p. 468, ed. Reiske), lays down the rule that φαίνομαι with an infin. = *videor*, but with a particip. *palam sum*. But this distinction is now, I believe, regarded as untenable. — ὁ γε ποιῆται. Here ὁ, which refers to ἡ ῥητορική, is put in the gender of the predicate πρᾶγμα, by attraction. Comp. 463, E.

461 A. εἶπον . . . ὅτι . . . ἄξιον εἶη. Here ἂν is not used, because the sense is, *I said that it was worth while.* With ἂν the sense would be, *I said that it would be worth while.* The first is a direct assertion, in *oratio obliqua* ; the second a hypothetical one, in the same form.

B. μὰ τὸν κύνα. A very common oath in the mouth of Socrates, concerning which much has been written. In

482, B, we have *μὰ τὸν κύνα τὸν Αἰγυπτίων θεόν*, i. e. "latrator Anubis," which is either a comic addition to the original formula, *μὰ τὸν κύνα*, or else shows the oath to be of Egyptian origin. Mr. Mitchell (Aristoph. Wasps, Appendix, Note D.) is of the latter opinion. We refer those who wish to pursue this point further, to the Comment. and the Schol. on that play, v. 83, Solanus on Lucian's Vit. Auct. (Vol. III. p. 520, ed. Lehm.), and Coray on this place. The ancients thought that such oaths were introduced by Rhadamanthus, to avoid swearing by a divinity on a common occasion. Zeno, the Stoic, in imitation of Socrates, swore by the caper-bush. — *οὐκ ὀλίγησ συνοσιασ, haud exigui est sermonis.* — *καὶ . . . δοξάζεις.* According to Ast, *καὶ* affects *δοξάζεις*, being a little out of its place. Do you *even* or *really* think. — *ἢ οὔει . . . ἐρωτήματα.* A passage of some difficulty. I must first notice some of the attempts to explain it. 1. Ast gives to *οὔει* the sense of *νομίζεις*, and supplies *οὔτω*. Or do you think so because, etc. 2. Stallb. in his first ed. translates thus: *an putas Gorgiam præ pudore negasse*, etc. But this perverts the whole sense. Comp. 482, C., D., where the passage is in part explained. He also ends the sentence beginning with *ἢ οὔει* at *ἔπειτα*, — a strange and flat close to the period. 3. In his second ed., — where he blames Ast for his "mira commenta," forgetting, of course, his own greater ones relating to this passage, — deserting his former view, he continues the sense, in an unbroken period, to *ἐν τοῖς λόγοις*, and treats *οὔει* as though it did not affect the structure. The sense then becomes, *because Gorgias*, etc. . . . *did therefore*, — *do you suppose*, — *an inconsistency arise*, etc. But an inconsistency did arise, for the very reason contained in the words *ὅτι Γοργίας*, etc. The words of Polus then become unmeaning. 4. Schleierm. seems to regard the sentence



as a broken one, in which I think he is right ; and only wrong when he supplies a close from τοῦθ' ὃ δὴ ἀγαπᾷς. His version in English is, "Or do you think, because Gorgias, etc. . . . to find your pleasure therein." I have put a dash after διδάξειν, to show that the sentence is incomplete. Polus is so eager, that he cannot end his words grammatically. He must make a rhetorical exhibition of his feelings. The sense is, *Or do you think, because Gorgias was ashamed not to admit, both that the orator must understand the just, beautiful, and good ; and that he himself would give instruction in these subjects, if one should come to him (to study oratory) ignorant of them ; — Then, perhaps, from this admission, an inconsistency arose in the discussion, to wit (δὴ) the very thing which you take satisfaction in, though you yourself led the way to such questions (i. e. though you alone, by your artful questions, are to blame for the inconsistency). The first sentence might perhaps have run thus : "Do you think, because Gorgias through shame made certain admissions, that therefore his inconsistency is to be charged to rhetoric."* — μὴ προσομολογήσαι . . . μὴ οὐχί. μὴ οὐ sometimes follows a simply negative expression, = *quin* before a subjunctive. But more usually it follows a verb of negative import, when οὐ precedes such a verb. Thus ἀπαρνοῦμαι μὴ ἐπίστασθαι, but οὐκ ἀπαρνοῦμαι μὴ οὐκ ἐπίστασθαι, which occurs just below 461, C.

D. ἐπανορθοῦτε. Optativus post particulas finales in hujusmodi ennutiatis usurpatur, si vel ex aliena mente et cogitatione loquimur, vel nihil nisi finem et consilium significamus, adjuncta notione optandi. Stallb. — δίκαιος δ' εἶ, and it is right for you so to do. For δίκαιος, see Mt. § 297. It is for δίκαιόν ἐστί σε, etc., owing to the cause explained in the note on 448, D. — ἀναθέσθαι, to retract, properly, to put a piece over again, to change a move in playing draughts. Comp. Xen. Memorab. 2. 4. 4.

Cicero, in a frag. of his Hortensius, says, “Itaque tibi concedo, quod in duodecim scriptis solemus, ut calculum reducas, si te alicujus dicti pœnitet,” borrowing his figure perhaps from Plato. — φυλάττης, if you will only *observe* one thing. The middle, if you will *guard against*, would be equally appropriate.

E. οὐ . . . λέγειν, *where of all Greece there is the greatest liberty of speech.* — ἀντιθεις, *put over against it*, sc. that which I can say. — τοι, *though*.

B. νῦν δὲ, *nunc igitur.* — ἐν τῷ συγγράμματι. Aristotle 462 (Metaphys. init.) refers to this treatise, or to the words of Polus of like import on 448, C., and approves of his opinion ascribing art to experience.

C. οὐκοῦν καλὸν . . . ἀνθρώποις, *does not rhetoric, then, namely, to have the faculty of giving pleasure to men, seem to you to be a good thing?* The last clause of the sentence explains, and is in apposition with ἡ ῥητορική. οἶόν τ' εἶναι = *τινα οἶόν τ' εἶναι*.

D. βούλει οὖν, etc., *are you willing, then, since you prize giving pleasure, to give me a little pleasure.* For the play on χαρίζομαι, comp. 516, B. In this sentence, the present infinitive denotes the *habit* of Polus; χαρίσασθαι, that which Socrates wishes him to do *in this instance*.

E. τίνος λέγεις ταύτης. Comp. 449, E., note on ποίους τούτους. — μὴ ἀγροικότερον ἤ, *I fear that it may seem too rude.* For δέδοικα omitted, comp. Soph. Gr. § 214. N. 4. The comparative, which here denotes a lower degree of the quality than the positive, is usual in such apologies.

A. δοκεῖ τοίνυν μοι . . . ἀνθρώποις, *it seems to me, then, to 463 be a sort of study, that has not indeed the properties of an art, but which belongs to a mind dexterous in attaining its ends, and manly, and possessed of a natural talent to communicate with men.*

B. ὡς δὲ ὁ ἐμὸς λόγος, etc., *yet, as I maintain, is not an art but experience, or a routine and practice, i. e. has nothing*

to do with absolute truth, and the reason, but proceeds from accidental discovery, that a certain end is gained by certain means. — κομμωτικῆ differt a κοσμητικῆ quâ honestus ornatus quæritur. Stallb.

C. τέτταρα . . . πράγμασιν, *four divisions these* (of flattery or the art of show) *relating to four matters or subjects*. These four subjects, according to Coray and Stallb., are words, food, the ornamenting of the body, and philosophical disquisitions. — ἀποκεκριμένος. Comp. 453, D. note. — πρὶν ἂν ἀποκρίνωμαι. With πρὶν “subjunctivum non usurpant tragici, nisi in priore membro adsit negandi aut prohibendi significatio.” Elmsley on Medea, 215. In which case ἂν accompanies πρὶν, with some exceptions almost confined to poetry, and the subjunctive has the sense of the exact future of Latin; e. g. here *priusquam respondero*. For the reason why the subjunctive follows πρὶν, see Mt. § 522, C.

D. πολιτικῆς μορίου εἶδωλον, *a shadow or semblance of a division of the political art*, “*civilitatis particulæ simulacrum*,” as translated by Quintil. 2. 15. 25, where this passage is examined.

E. Πῶλος δὲ ὄδε. There is here probably an allusion to the meaning of the name, *coll*, as Schleierm. remarks. Comp. Aristot. Rhet. 2. 23, which no one, I believe, has cited: ὡς Κόνων Θρασύβουλον “*Θρασύβουλον*” ἐκάλει, καὶ Ἡρόδικος (comp. 448, B., note,) *Θρασύμαχον*, “*αἰεὶ Θρασύμαχος εἶ*,” καὶ Πῶλον, “*αἰεὶ σὺ πῶλος εἶ*,” καὶ Δράκοντα τὸν νομοθέτην, ὅτι οὐκ ἀνθρώπου οἱ νόμοι ἀλλὰ δράκοντος. — In τυγχάνει ὄν τοῦτο, the predicate τοῦτο determines the gender of ὄν by attraction, instead of ῥητορικῆ to which it refers. Comp. 460, E.

464 A. οἷον τοιόνδε λέγω, *for instance I mean as follows*, literally, “*of which sort I mention such a thing as this, viz.*” This, with or without the article before τοιόνδε, is a common formula in Plato, when examples are adduced.

B. ἔχει δὲ οὐδὲν μᾶλλον, i. e. εὔ. The subject of ἔχει is supplied by the preceding accusatives, σῶμα and ψυχὴν. — τὴν δὲ ἐπὶ σώματι, etc., *but the art for the body I am not able to name to you off-hand by one name.* σῶμα and ψυχὴν freely have and lose the article (comp. 465, D.). They lose it, perhaps, as approaching the nature of abstract nouns. In 463, E, they could not have it. μίαν is the predicate-accusative. οὕτω, *thus, in these present circumstances*, often is equivalent to *illico*. Comp. 509, A. — τῆς δὲ πολιτικῆς, etc. Here λέγω is to be supplied in thought, and τῆς πολιτικῆς depends on τὴν νομοθετικὴν its part. The sense is, *and of the political art I mention (one branch) the legislative as the counterpart to the gymnastic art, and (the other) justice as the counterpart to medicine.* The political art, or the general art of securing the public good, has two divisions, *first*, that which consists in securing the moral welfare by *law* which prescribes what is right, and according to which the public health will be preserved; and *secondly*, that which restores this health, when once impaired, or *justice*, the judge's art. (See Introduction.) Analogous to these arts for the body are gymnastics, or the art of preserving, and medicine, or that of restoring health. Plato elsewhere insists on the analogy between the healing art and justice, e. g. in *Repub.* 444, — a fine passage, where, however, justice is taken in the higher sense of that controlling virtue, which brings all the parts of the soul, like those of a well regulated state, into their due place and order.

C. πρὸς τὸ βέλτιστον, *with a view to the greatest good.* — οὐ γνοῦσα λέγω ἀλλὰ στοχασαμένη. As αἰσθημένη is a general word denoting mental perceptions, whencesoever derived, it is explained by this clause, *not guided by knowledge, I would have you understand, but by guess.* See 463, A., 458, E., 455, A. — ὑποδῦσα ὑπὸ ἕκαστον, *having*

*slipped under, or by stealth put on the garb of each of the four divisions.*

D. *θηρεύεται τὴν ἄνοιαν, hunts for, seeks to captivate ignorance, or the unwary. — τῷ αἰεὶ ἡδίστῳ, by that which is at the time most agreeable.*

465 A. *τοῦτο γὰρ πρὸς σὲ λέγω* alludes to 463, D., where Polus puts the question concerning the quality of rhetoric. Comp. 448, C. — E. — *ὅτι οὐκ ἔχει λόγον οὐδένα ἃ προσφέρει, because it cannot explain what sort of things those are in their nature, which it makes use of.* Here we see what Plato thought a τέχνη must be. The MSS. give, almost unanimously, *ὧ̄ προσφέρει ἃ προσφέρει*, and the editors without MS. authority, *ὧ̄ν προσφέρει*. I have restored a part of the MS. reading, and have since observed that Stallb. in his second ed. has made the same change. — *ὑποσχεῖν λόγον, to submit the reason, or rationale, to explain and defend a position.*

B. *ὑπόκειται, puts itself under, puts on the form or mask of, = ὑποδύνει* above. — *ὥστε ποιεῖν . . . ἀμελεῖν, so as to make men attach to themselves adventitious beauty, and neglect their own, obtained through the gymnastic art.*

C. *ὅπερ μέντοι λέγω.* In the ensuing words down to *ὀφιοποικῶν*, the thoughts seem to be only half expressed, as if Socrates, anxious to avoid a long speech, were hastening to an end. Some editors suppose, that the text has sustained an injury, but as I think without reason. Such, says Socrates, are these arts in their nature; but in practice the Sophists' art and rhetoric are confounded together; and the like would be true of cookery and medicine, if the body judged of them without a presiding mind. The thoughts are not essential to the argument, and are only thrown out *en passant*. *ὅπερ . . . λέγω*, refers to what has just preceded; *but as I say, or was just saying.* — *διέστηκε.* The subject of this verb, according to Buttman



in Heindorf's ed., is all the arts before mentioned, and ὄντων has the same subject, which is ταῦτα understood, referring to these arts. Stallb. restricts διέστηκε, with reason, I think, in his first ed. to σοφιστικὴ καὶ ῥητορικὴ. ὄντων may be used instead of ὄντιες, referring to σοφισταὶ καὶ ῥήτορες, next following. A participle is sometimes found in the genitive absolute, when its subject is the same as that of the verb; the cause of which seems to be a desire of the writer to express the thought contained in the participle more distinctly. The grammatical construction is caused by Plato's passing in thought from the arts to those who pursue them. — ἄτε δ' ἐγγύς ὄντων, etc., but, inasmuch as they are conterminous arts, sophists and orators are (mixed together in the same place and about the same things, i. e. are) confounded together, and indiscriminately give themselves to the same pursuit, and they know not what to make of themselves, nor their fellow-men of them (i. e. neither they nor others have any exact idea of their so-called arts).

D. τὸ τοῦ Ἀναξαγόρου ἂν πολὺ ἦν, what the well-known (τοῦ) Anaxagoras said (his tenet) would hold extensively (in regard to these arts). For the uses of the article, see Soph. § 176, and § 139. N. 1. Anaxagoras taught, that all things were in a chaos at first: then came MIND and arranged them. In other words, he ascribed to an intelligent author, not creation, nor motion and quality, but only arrangement, which was, however, a step beyond the earlier Ionic philosophers, who accounted for all phenomena by the physical properties of matter. — σὺ γὰρ τούτων ἔμπειρος. The Schol. of the Clarke MS. supposes these words to allude to the rhetorical figure called παρίσσωσις, which takes place when similar words, as φίλε Πῶλε here, are brought together. Another Schol. explains them of the acquaintance of Polus with the philosophy of

Anaxagoras, — to which sect, says he, Polus belonged, — a piece of information probably picked out of the text. Perhaps nothing more than ironical praise of Polus for great knowledge is intended. Comp. 462, A.

E. ὡς ἐκεῖνο ἐν σώματι, sc. ἀντίστροφόν ἐστι τῆς ῥητορικῆς. The clause might be removed without injury to the sense. ἀντίστροφον here governs a genitive, but a dative 464, B. Some other compounds of ἀντι vary in the same way as to their regimen. ἐκεῖνο refers to ὀψοποιίας, as neuter pronouns often do to nouns of another gender, = *that thing*.

466 A. Init. *If, therefore, I too, when you answer, shall not know what to make (of it), do you likewise prolong your discourse; but if I shall, let me make use of it.* The dative, which should follow χρήσωμαι, is contained in ἀποκρινόμενον.

B. οὐδὲ νομιζέσθαι, *not even to be thought of*, i. e. to be held in no estimation at all. This verb, which just above has a predicate φαῦλοι, is here used absolutely. Our verbs *to regard*, *to consider*, and others, are capable of the same twofold use.

C. The colon, which most editors put after κῖνα, ought, as it seems to me, to be erased. Comp. μὰ τὸν Δία . . . ἄλλ', 463, D., νῆ τοὺς θεοὺς ἄλλ', 481, C., where the formula of swearing unites in one clause with what follows.

E. οὐδὲν γὰρ ποιεῖν, etc. Comp. Repub. 9. 577, E. "Is not the state that is enslaved and under a tyrant far from doing what it wishes? Very far. And the soul, accordingly, that is governed by a tyrant, will be very far from doing what it may wish (if we speak of the whole soul); and, drawn along forcibly by urgent lust, will be full of agitation and repentance." For ὡς ἔπος εἰπεῖν qualifying οὐδὲν, see 450, B. — μὰ τόν. The Schol. on Aristoph. Frogs, 1421, thinks that the name of the divinity is omitted out of reverence. But the omission seems intended

rather for comic effect, as though the right divinity did not readily occur to the mind. — καὶ τέχνην τὴν θεοποι-  
κίην. Supply οὔσαν. Comp. 495, C.

A. ἐμὲ ἐξελέγξας. The aorist participle, which Heindorf<sup>467</sup> declares to be used for the present, has its own force. He could prove what he wished, *when he had refuted*, or *by refuting*. In the first case, the aorist is needed; the present, if used, would have the second sense. — ἐξε-  
λεγχθῆ . . . ὅτι. The verb is here used *in sensu prægnañti*, unless Socrates *be refuted, and it be shown that*, thus answering nearly to our verb *convince*.

B. οὔτος ἀνήρ. An instance of aposiopesis or reticentia, a figure often caused by excited feelings, which cannot find the language to express themselves. “In hac formula recte omittitur articulus, quoniam dicitur δεικτικῶς de eo qui præsens est.” Stallb. οὔτος contains a shade of contempt sometimes like *iste*. Comp. 489, B., 505, C. — καὶ γὰρ non est *etenim*, sed καὶ pertinet ad νῦν. Stallb.; i. e. καὶ is *also*. — ἵνα προσείπω σε κατὰ σέ, *that I may address you in your own style*. This refers to λῶστε Πῶλε, and the artificial juxtaposition of words of equal length, or of similar form or sound. Comp. 465, D.

C. πίνοντες παρά, i. e. πίνοντες τὰ φάρμακα, λαβόντες αὐτὰ παρὰ τῶν ἰατρῶν, a *constructio prægnañs*.

D. οἱ πλέοντες, i. e. who make voyages for commercial purposes. — ἀλλ’ ἐκεῖνο . . . πλουτεῖν, when a demonstrative pronoun thus prepares the way for the infinitive, the latter often loses its article. Comp. τοὔτο . . . ἐξεῖναι, 469, C. But just above we have not only τοὔτο, πίνειν, but also ἐκεῖνο, τὸ ὑγιαίνειν. — ἄλλο τι . . . οὔτω. Supply ἔχει. *Is it not so, then, in all cases?*

E. πολλὴ ἀνάγκη. The preceding question of Socrates is equivalent to a negative proposition, which is here to be supplied; sc. that there is nothing which is not either good or bad, etc.

468 A. . πράττουσι, *on fait*, like λέγουσι, *on dit*. The same indefinite subject appears just before in the first person plural βαδίζομεν, etc.

C. ἀπλῶς οὕτως, *thus in themselves considered*, without respect to something further.

E. ἐν τῇ πόλει ταύτῃ. Not in this city, Athens, as Heindorf understood it, but *in this just-mentioned city*, i. e. in the supposed city. If Athens had been intended, Socrates, living there, would have said, as Stallb. after Boeckh. on Pindar (Notæ Crit. in Olymp. 6. 102) observes, ἐν τῇδε τῇ πόλει. Comp. this formula so used, 469, D., fin. Leges 932, A. ὅδε seems to be the strongest, and, so to speak, most objective of the demonstratives, and to point especially at that which has a close outward relation, (as that of place,) to the speaker. — ἔστιν . . . δύνασθαι. ἔστιν = *fieri potest*. — ὡς δῆ, *as forsooth, just as though*. Stallb. translates these words by *quasi vero*, Ast by *nam revera*.

469 A. περὶ ὧν . . . τῶν ἀνθρώπων. Comp. Soph. § 151. 3.

B. καὶ ἐλεεινόν γε πρὸς· præpositioni πρὸς absolute positæ (*præterea*) adjungi solet particula γε. Ast. = *yes, and pitiable besides*. — πῶς, *cur. οὕτως ὡς, for this reason that*. And so, in English, we say *how is this?* nearly in the sense of *why is this?* the reason of which is, that the manner in which a thing is done often involves the cause why it is done.

C. αὐτῷ sc. τῷ τυράννῳ, implied in τὸ τυραννεῖν. — ἐξεῖναι, supply τι.

D. τῷ λόγῳ is added to explain the sense in which ἐπιλαβοῦ is used, *attack in your discourse, refute by argument*. δῆ seems to belong to the imperative, with the usual hortatory sense. — ἐν ἀγορᾷ πληθούσῃ, *in the agora, when it is crowded*, which it was between morning and mid-day. This phrase denotes place, — not time, as Stallb. says, to

which *ἐν* is opposed. *περὶ ἀγορὰν πλήθουσσαν* is a common phrase for time. *ἀγορά*, even when definitely used, is often without an article, like *πόλις*, *πατήρ*, and many other nouns. And this is particularly frequent after prepositions. Comp. 447, A. — *τεθνήξει*, *he shall be dead*, the meaning of *τέθνηκα* put into a future. This appears to be the received form in old Attic, and *τεθνήξεται* came into use afterwards. See Elmsl. on Aristoph. Acharn. 590. — *τινα . . . τῆς κεφαλῆς αὐτῶν καταγένοι*, *that any of them shall have his head broken*, like *συντριβῆναι τῆς κεφαλῆς*, Aristoph. Peace, 71. But the accusative may also follow this verb, as in 515, E. Yet the accusative of *κεφαλή* was disallowed by the Atticists, although used by Lysias and others of the best writers.

E. *τριῆρεις*, desidero articulum. Stallb. *αἱ*, which may have been absorbed by *καὶ* (*KAI* for *KAI AI*), is added by Coray. But the article is unnecessary, being implied or contained in *τά*, as Ast observes. One article often suffices, even for two substantives of different genders, or for two words separated by disjunctive particles. Comp. Hermann on Eurip. Hec. 593 of his second ed.

A. *τὸ μέγα δύνασθαι*, etc. In this passage, the words 470 just written must be supplied, as the predicate of *φαίνεται*, and return again after *εἰ δὲ μή*. It sometimes happens, in Greek, that when the same word belongs to the subject and predicate, it is omitted in the latter. Comp. 508, B., and Meno 89, A. *οὐκ ἂν εἶεν φύσει οἱ ἀγαθοί*, *the good cannot be good naturally*. We in like cases use *so*, *such*, in the predicate. The sense is, *to have great power appears to you to be such, if a man is attended with success while he does what seems to him best, and (it then appears) to be a good; and this, as it seems, is to have great power; but otherwise, to have great power is a bad thing, and is to have little power*. Socrates shows the absurdities into



which Polus falls upon his ground. The words ἀγαθόν τε εἶναι are singularly enough joined by τε to the omitted predicate of φαίνεται.

B. εἰπέ τίνα ὄρον ὀφείζει. τις is here used like ὅστις in indirect inquiry.

C. χαλεπὸν γέ σε ἐλέγξαι. These words are obviously spoken in irony.

D. ἀλλ' ἀκούω γε. Routh and other editors since suppose, that by this form of words Socrates conveys ridicule of ὁρᾶς just above, which is used quite rhetorically. This may be so, but ἀκούω is often thus used for ἀκήκοα. Comp. 515, E. — οὐκ οἶδα. The noble passage down to ἀλλὰ μὲν δὴ is freely translated by Cicero, Tusc. Quæst. 5. 12. — αὐτόθεν, *ex ipsa re*. Stallb., *from the nature of the case itself*.

E. παιδείας ὅπως ἔχει. See 451, C. — τὸν ἄνδρα . . . καὶ γυναῖκα. See 469, E., note.

- 471 A. Archelaus began his reign by the foul means mentioned in the text, in 413 B. C., and died by assassination in 399. He seems to have been an able prince, and he made, according to Thucyd. (2. 100) more internal improvements in Macedonia than all his predecessors. His desire of the society of men of letters is well known: besides Euripides, the poet Agathon and others resorted to his court. (Ælian. Var. Hist. 2. 21.) Socrates also is said to have been invited, and to have replied ὑβριν εἶναι μὴ δύνασθαι ἀμύνασθαι ὁμοίως εὖ παθόντα ὥσπερ καὶ κακῶς. (Aristot. Rhet. 2. 23.) He said also, that Archelaus had spent 400 minæ in getting his palace painted by Zeuxis, but had spent nothing on himself. (Ælian. u. s. 14, 17.) Athenæus, in a bitter passage, filled with aspersions of Plato (Lib. 11. sub fin.), says, that the philosopher was, according to the testimony of his nephew, Speusippus, on very good terms with the man whom he

here speaks so ill of. But as Plato was scarcely thirty when Archelaus died, and until that time a man of little distinction, the story is probably distorted and exaggerated. — εδούλευεν ἄν. Some few MSS. give εδούλευσεν. Heindorf condemns Routh for adopting εδούλευεν, saying that the latter with ἄν is *serviret*; the former *servisset*. But this is not so. The imperfect indicative with ἄν, “plerumque refertur ad præsens. Sæpe vero etiam ad præteritum, ejusmodi quidem, quod diuturnitatem aliquam vel repetitionem facti continet.” Hermann de partic. ἄν. II. 10.

B. μεταπεμφόμενος, etc. “Insignis est hic locus eo, quod plurima participia cumulantur, copula non intercedente.” Stallb. In this, the style of rhetoric is, I think, imitated. The circumstances are compressed into one sentence, and vibrated, so to speak, one after another with rapidity, for the sake of the greater effect.

C. ἐμβάλων εἰς φρέαρ, according to Ast and Stallb., denotes the manner in which the action of ἀποπνίξας took place, *having drowned him by throwing him into the well*. I know not whether it may not suit the rhetorical style here better, if they are taken side by side, as if καὶ were in the text, *having thrown him into the well (and so) drowned him*. For ἀποπνίξας, comp. 512, A. — ἀρξάμενος ἀπὸ σοῦ, *tuque imprimis, seu interque eos tu primus*. Heindorf, who has adduced a number of examples of the phrase.

D. τοῦ . . . ἡμεληκέναι. This clause is brought, by a negligent freedom of style, under the influence of ὅτι, although Socrates of course did not praise Polus for ignorance of the art of conversation. δὲ has the force of *quanquam*; *although you seem to have neglected the art of discussing*. — πόθεν; comp. my note on Eurip. Alcest. 95.

A. Νικίας. This well known wealthy general perished 472 in the Sicilian disaster, some seven years before the time

when this dialogue is feigned to have been held. He is, however, without anachronism, selected as a witness, in the same way that the testimony of Homer might be appealed to. The men here named were not selected on account of their unjust actions, — for they were, perhaps all of them, among the best Athenian public men, — but probably on account of their wealth, illustrious connexions, and ancestry. Socrates means to say, that the spirit of all the great and opulent families in the city led them to prefer prosperous injustice before depressed goodness. — *οἱ τρίποδες*. A favorite kind of votive offering. The tripods here spoken of were set up on the top of small temples in the enclosure of the temple of Bacchus in commemoration of victories in which the dedicators were the *choragi* of their tribes. — Ἀριστοκράτης, son of Scelias. This man, one of the more moderate aristocrats, after helping, in 411 B. C., to overturn the Athenian constitution, soon again united with Theramenes to put down the more violent revolutionists. His dislike of democracy is punned upon in Aristoph. Birds, 125. We find probably the same person acting as general with Alcibiades, 407 B. C., and one of the commanders in the great sea fight of Arginusæ, 406 B. C. With five colleagues, he perished the victim of the popular frenzy, which succeeded that event. It would not then seem very apposite to cite him the next year as a witness of the tenets of Polus, which his own experience so sadly belied. Plato, writing this dialogue perhaps some time after the death of Socrates, may have forgotten dates or neglected them. But perhaps a view of the text deserves mention, which no one seems to have taken. It is suggested by the fact, that all the individuals and families mentioned here were singularly unfortunate at the end. The decline of that to which Nicias belonged, had already begun. See Boeckh's

Civ. Œcon. of Athens, B. 4, § 3. The surviving son of Pericles, of the same name, perished in company with Aristocrates, and this illustrious race soon disappears from history. Now it is not unlikely, that Plato sarcastically introduces these examples as at once disproving the point for which they might be quoted. Perhaps Archelaus himself, who died miserably by assassination, is selected for the same reason.

B. ἐν Πυθίου, sc. ἱερῶν, in the temple of Apollo Pythius at Athens. So I have no hesitation in reading with Coray, after one MS., for the common Πυθοῖ, *Delphi*. For τοῦτο points at a votive offering well known and familiar to Athenians, and this temple (i. e. its sacred precinct) was the place, where those who conquered in the cyclic choruses at the Thargelia deposited their tripods. Comp. Boeckh's inscript. no. 213. — τῶν ἐνθίνδε is for τῶν ἐνθάδε, by attraction or accommodation to ἐκλέξασθαι, which contains the notion of taking *from*. — ἐκβάλλειν . . . ἀληθοῦς. In these words, there is an elegant allusion to actions of ejection: There is, also, according to Stallb., a play upon οὐσία, which means not only *substance, estate*, but *reality, truth*. ἐκβάλλειν also may allude to the tyrants before mentioned; as though Socrates had said, "You mean to act the part of one of these tyrants, whom you admire so much, and expel me from my only substance, the truth, by getting a multitude of opinions in your favor."

C. ὃν ἐγὼ αὖ οἶμαι. Supply τρόπον ἐλέγχου εἶναι, and comp. what is said in the note on 470, A.

D. ἄλλο τι . . . διανοώμεθα, shall we not suppose that you think so. For the genitive absolute with ὡς, after a verb of knowing, comp. Soph. § 192. N. 2, Mt. § 569. 5. — ἄρα interrogative is sometimes found out of its usual place at the beginning of the sentence, like other words of the

same class. It is, however, before the most important clause.

473 A. ὑπὸ θεῶν. ὑπὸ is used because τυγχάνη δίκης contains a passive idea, = κολάζεται.

B. ἀληθῆ . . . ἕως. Hoc ἕως cum irrisione dictum de re certa ut Lat. *fortasse*. Stallb. — ἀλλ' ἔτι τοῦτο . . . χαλεπώτερον alludes to 470, C., χαλεπὸν γέ σε ἐλέγξει.

C. ἐκ τέμνηται, *exsecetur*. Ast. — τοὺς αὐτοῦ ἐπιδῶν παῖδας. Supply λωβηθέντας. ἐπιδεῖν, (to look upon, to live to see,) “ponitur semper in rebus gravioribus, et ἐπὶ συμφροῶς ut ait Thomas Magister, p. 335.” Wytttenbach de Sera Num. Vindict. referred to by Heindorf and others. Not *semper* but *sæpe*. We have, for instance, Eurip. Med. 1025, πρὶν σαφῶν ὄνασθαι κάπιδεῖν εὐδαιμόνας. — καταπιτωθῆ, *rice oblitus cremetur*. — οὗτος εὐδαιμονέστερος ἔσται. The compar. here has far less MS. authority in its favor, than either the superl. or the positive preceded by οὕτως. Stallb. inclines to the superl., but no sure example has been adduced of this degree used for the comparative and followed by ἤ. — καὶ τῶν ἄλλων ξένων, and by strangers besides, or and by the rest of men, viz. strangers. This seemingly pleonastic use of ἄλλος is quite common. Comp. 480, D., Phædo 110, E., γῆ καὶ τοῖς ἄλλοις ζώοις, Xen. Cyrop. 7. 3, βοῦς καὶ ἵππους . . . καὶ ἄλλα πρόβατα πολλά, Leg. 7. 789, D., κάλλος καὶ τὴν ἄλλην ὁμῆμην.

D. μορμολύττει αἱ, etc., you are this time bringing up bugbears, and not attempting a refutation; and just now you were bringing up witnesses. Socrates is making game of the rhetorical substitutes for philosophical proof used by Polus. — δυοῖν γὰρ ἀθλίωιν. Supply οὐδέτερος.

E. ἄλλο αὖ τοῦτο εἶδος ἐλέγχου. This may allude to a rhetorical precept of Gorgias mentioned by Aristot. Rhet. 3. 18, that the “impression produced by the serious dis-



course of the adverse party must be destroyed by mirth ; and that of his mirth by seriousness." — καὶ πένθει βουλεύειν λαχῶν . . . οὐκ ἠπιστάμην ἐπισηφίζειν. Socrates, in his ironical way, attributes to ignorance a proceeding which sprang from a conscientious regard to law, and crowned him with the highest honor. It is narrated by Xenophon, in his Hellenics 1. 7, and mentioned by him (Memorab. 1. 1. 18, and 4. 4. 2) and Plato (Apol. Socr. 32, A.) and in the dialogue Axiochus, § 12. Socrates happened to be the Epistates or president of the prytanes, and as such the presiding officer in the assembly, on the day when the generals who had conquered at Arginusæ (comp. 472, A., note,) were brought before the people on a charge of having neglected to pick up the bodies of the citizens that were floating in the water. It was proposed, contrary to the laws, to try them all at once by a summary process. Some of the prytanes, who declared that they would not put the vote contrary to the laws, were frightened from their purpose by the rage of the people, "and all promised that they would put the vote, except Socrates, the son of Sophroniscus, who only said that he would do every thing according to the laws." (Xen. Hellen. u. s.) Whether Socrates was overruled by his colleagues it does not appear. One is tempted to conjecture, that they took the affair out of his hands, and pretended that his delay in allowing the assembly to vote, proceeded from ignorance ; and that to this he playfully alludes. His conduct, however, was viewed by all in its true light. There is some reason to believe, however, that for that day he stayed proceedings upon the proposition. "But on the next day, Theramenes and Callixenus, with their party, by suborning fraudulently chosen proedri, procured the condemnation of the generals without a trial." (Axiochus u. s.) This passage from a work ascribed to a dis-

ciples of Socrates, Mr. Thirlwall (4. 126, seq.) disregards as spurious, or has forgotten, for he ends the trial in one day. It is an important passage, not only for this item of information, but also for making known to us that the foul plot against the generals was consummated by means of the *proedri non-contribules*, as they are called, who were drawn according to a pretended lot, on the day of the assembly, by the Epistates for the day, who was the successor of Socrates.

474 A. ὅπερ νῦν δὴ ἐγὼ ἔλεγον is to be taken with ἐμοὶ . . . παράδος, as *I was saying just now, hand over the proof to me in my turn*. He refers to 472, C.

B. τοῖς ὅε πολλοῖς οὐδὲ διαλέγομαι. These words with some bitterness silently contrast the philosopher with the orator, who aims to persuade the many. — διδόναι ἔλεγχον, *to give an opportunity of refutation, to let (another) take up the argument*. — πολλοῦ γε δεῖ. In this formula, καὶ is often added before δεῖ in the sense of *even*.

D. τί δὲ τόδε; intellige λέγεις. Stallb. — εἰς οὐδὲν ἀποβλέπων, etc. *Do you call beautiful things in general (τὰ καλὰ πάντα) beautiful in each instance without having reference to any thing further? i. e. do you consider beauty a fundamental quality or resolve it into something else?* — πρὸς ὃ ἄν. These words down to τοῦτο are expegetical of the preceding clause.

E. καὶ μὴν τὰ γε . . . ἀμφότερα. In this sentence, Ast wishes to write καλὰ without the article, thus making it a predicate. τὰ καλὰ is added by way of explanation. τὰ κατὰ . . . νόμους = οἱ νόμοι. The sense is, *and moreover laws and studies, — those that are beautiful that is, — are not removed from (are not without) these properties, viz. the useful or pleasant, or both*.

475 A. τὸ τῶν μαθημάτων κάλλος ὡσαύτως. Supply ἔχει. — οὐκοῦν τὸ αἰσχρὸν τῷ ἐναντίῳ, i. e. οὐκοῦν καλῶς ὀρίζο-

μαι, τῷ ἐναντίῳ ὀριζόμενος τὸ αἰσχρόν. — καλῶς . . . ὀρίζει.  
This conveys a bitter satire of Polus, who by pleasure and the good, meant the same thing.

B. οὐ καὶ τοῦτο ἀνάγκη ; frequens apud Plat. dictio pro quâ quis expectet οὐ καὶ τοῦτο ἀναγκαῖον ; infra p. 499, B., οὐ ταῦτα ἀνάγκη. Stallb.

C. οὐκοῦν τῷ ἐτέρῳ λείπεται, sc. ὑπερβάλλειν αὐτό.

D. ἀντὶ τοῦ ἥτιον, sc. κακοῦ καὶ αἰσχροῦ.

E. For παρέχων, see 456, B. — ὁ ἔλεγχος . . . οὐδὲν ἕοικεν, my mode of proof when put by the side of your mode of proof is quite unlike it.

A. σκεψώμεθα, σκοπώμεθα. The present imperative, 476 and the subjunctive used for it seem sometimes to have a closer reference to the present time than the aorist ; and therefore to be more urgent. Comp. *let us be going*, and *let us go*, in English. It has been remarked, (first I believe by Elmsley,) that in the present and imperfect the Attics say σκοπῶ, ἐσκόπουν, or σκοποῦμαι, ἐσκοπούμην, but not σκέπτομαι, ἐσκεπτόμην. There is only one instance of σκέπτομαι in Plato to very many of σκοπῶ. On the contrary, they never use σκοπῶ in the future, aorist, or perfect.

B. διασκεψάμενος, *after careful consideration*.

C. The Attic form κάω is justly preferred by all modern editors to καίω, having, as it does, the support of several MSS.

A. ἄρα ἤνπερ ἐγὼ ὑπολαμβάνω τὴν ὠφέλειαν. Supply 477 ὠφελεῖται, to be taken with its cognate noun, and for the place of ὠφέλειαν in the sentence, comp. Soph. § 151. Rem. 7.

B. ἐν χρημάτων κατασκευῇ ἀνθρώπου, *in the condition of a man's property*. So Schleierm. Ast, in his translation, joins ἀνθρώπου with κακίαν.

C. ἀεὶ τὸ αἰσχιστον, etc. *In every case that which is most ugly is most ugly, from what has been admitted before, either as occasioning pain in the greatest degree, or harm, or both.* The student will have observed, that καλός, αἰσχρός, preserve the same sense throughout the discussion, and there seems to be no fit word except *ugly*, by which to translate the latter of the two. And yet *ugly* will not bear to be used in as wide an extent as αἰσχρός. ἀγαθός, κακός, denote the relation of any thing to our well being, especially to future and ultimate well being as opposed to pleasure in the present time.

D. οὐκοῦν ἢ ἀνιαρότατον, etc. *Therefore it is either most unpleasant, and the ugliest of them because it exceeds (them) in unpleasantness, or (it is so because it exceeds them) in hurtfulness, or in both.* τούτων refers to the two πονηρίαι of soul and body. — ὑπερφνεῖ τινι ὡς μεγάλη βλάβη, *by some extraordinarily great harm.* This may be explained as a *confusio duarum locutionum*, ὑπερφνές ἐστιν ὡς μεγάλη βλάβη, *it is astonishing by how great a harm*, and ὑπερφνεῖ τινι βλάβη, *by some astonishing harm.* The common formula ὑπερφνῶς ὡς, θαυμασιῶς ὡς, with an adjective, can be explained in the same way, or by an attraction by which the adjectives ὑπερφνές, θαυμασιόν (ἐστιν) are changed in their form by the relative adverb.

E. ἀπαλλάττει. This means no more, than “has a tendency to free.” Some are beyond the reach of cure by punishment (525, C.). Nor does Socrates teach here that the ultimate object of punishment is to free the bad man from his badness, as that of medicine is to cure the sick. The comparison is not to be pressed in all respects.

478 A. εἰ μὴ οὕτως εὐπορεῖς, *if on this view of the subject you are not prepared to answer.*

C. ἀπαλλάττεται. The subject is to be found in οἱ ἰατρευόμενοι, *such as are cured*, which being indefinite readily

gives place to a singular. — *ιατρεινόμενος* is added to explain *οὕτως*. — *ἀρχήν*, *omnino*, used chiefly with negatives. Comp. Soph. Antig. 92. — *τὴν ἀρχήν μηδὲ κτήσις*, *the not even possessing it at all*.

D. *ιατρικὴ γίγνεται πονηρίας ἢ δίκη*. Hoc dictum multorum imitatione celebratum esse docuit Wyttenbach. ad Plutarch. de sera numinis vindicta, p. 23. Stallb.

E. *οὗτος δ' ἦν*, *but this was, i. e. this is, as we proved, he who, etc.*

A. *διαπράξεται ὥστε*. This verb and *ἐκπράσσω* are often followed by *ὥστε* before an infinitive. Comp. Soph. Antig. 303. Eurip. Alcest. 298. — *ὥσπερ ἂν εἴ τις*. In phrases like this, an apodosis to which *ἂν* belongs is to be supplied: here *διαπράξαιτο* is to be repeated. A little below *ὥσπερ ἀνὲ παῖς* = *ὥσπερ φοβοῖτο ἂν εἰ παῖς εἴη*.

B. *τὸ ἀλγεινὸν αὐτοῦ καθορᾶν* is added to explain *τοιούτων τι*. *αὐτοῦ* refers to *δίκη*ν διδόναι, implied in *δίκη*ν just above. — *μὴ ὑγιῶς σώματος* stands, with a brevity which is not uncommon in comparisons, for *τοῦ συνοικεῖν μὴ ὑγιεῖ σώματι*, in order to prevent the repetition of *συνοικεῖν*. Comp. 455, E. note, Soph. Antig. 75, and Soph. § 186. N. 1.

C. *παρασκευαζόμενοι*. This verb can be followed by an accusative, and by a clause beginning with *ὅπως*. The two constructions are here united. — *συμβαίνει μέγιστον κακόν*. This verb may be united with the participle or infinitive of *εἰμί*, or with a simple predicate as here. Soph. Electr. 261, note in my ed.

E. *τὸν . . . ἀδικοῦντα . . . διδόντα*, *the one who, though he commits the greatest wrongs suffers no punishment for them*. — *φαίνεται*, sc. *ἀποδεδεῖχθαι*.

A. *αὐτὸν ἑαυτὸν φυλάττειν*, etc. *For one needs to keep guard especially over himself, lest he act unjustly, on the ground that, (if he so act,) he will be possessed of a serious*



*evil*. The subject of φυλάττειν is τινά, with which αὐτὸν is to be joined ; and the same omission of the indefinite subject occurs a few lines below. ὅπως μὴ ἀδικήσῃ. One MS. has ἀδικήσει, and one other ποιήσει just below. The old doctrine of Dawes, that ὅπως μὴ cannot be followed by a *first* aorist subjunctive, but requires either a *second* aorist subjunctive, or future indicative is now exploded by all respectable scholars.

B. ἢ πῶς λέγομεν. λέγωμεν, which Bekker prefers, would be equally good here. Comp. τί φῶμεν just below. The difference is, that πῶς λέγομεν = *what is our opinion?* πῶς λέγωμεν, *what shall we say?* what ought to be our opinion? what have we good reason to believe?

C. εἰ μὴ εἶ. "Sometimes a second εἰ follows εἰ μὴ, as in Latin *nisi si*." Mt. § 617, d. — ἐπὶ τοῦναντίον. According to Stallb. χρήσιμον εἶναι is here to be supplied, and the clause κατηγορεῖν δεῖν, being explanatory of τοῦναντίον, follows without a copula. But this view of the construction overlooks δεῖν. The clause explains (χρήσιμον εἶναι) ἐπὶ τοῦναντίον, *unless one can suppose that it is useful for a contrary purpose; viz. that a person ought first of all to accuse himself* (i. e. by means of rhetoric). — ὅς ἂν ἀεὶ. Here ἀεὶ = *at any time*. — ἀλλὰ παρέχειν μύσαντα, etc., *but to give himself up, with his eyes closed and manfully, as to a physician, etc.* μύσαντα expressed endurance of calamity with determination, the impressions concerning pain derived from the sense of sight, and their effects in weakening resolution being thus prevented by the will of him who shuts his eyes. Comp. Soph. Antig. 421.

E. σοι ὁμολογεῖται. Heindorf and Coray would exclude σοι from the text. If it be the pleonastic dative, as it is called, the sense is *for you*, i. e. *I am willing to own to you that they agree with what was said before.* — τοῦναντίον, etc. If, on the other hand, says Socrates, one

would do evil to another, he must save him by the use of rhetoric from punishment. Thus the rhetoricians, who place the value of their art in doing good to a friend, and harming an enemy, do just the contrary; they harm their friends by saving them from justice, and do good to their enemies by the opposite. All this is said in the character of the rhetoricians, but upon the principles with regard to justice and injustice which Polus has admitted. The parenthesis, also, *ἐὰν μόνον . . . εὐλαβητέον* is so understood by Buttmann. It is as much as to say, that this method of doing evil to an enemy is only applicable in case the enemy wrongs a third person; for when the enemy wrongs the orator himself, to do evil to him thus, namely, to save him from justice, would be but exposing the orator to fresh injuries from him. By rhetoric, then, he cannot gain the point he desires, namely, to do evil to his adversary without wronging himself. — *μεταβαλόντα, mutata ratione, vicissim.* Comp. *μεταστέψας*, 456, E. It agrees with the subject of *ποιεῖν*. The abundance of words to denote opposition is worthy of notice, *τοῦναντίον, αὐ̄*, and this participle. — *ἐὰν δὲ ἄλλον*, etc. *δὲ* often resumes the subject after a parenthesis.

A. *ἀναλίσκηται*. This, according to Coray, is an iso-481 lated instance of the middle of *ἀναλίσκω* used as the active, and to be altered into *ἀναλίσκη*. This word and *ἀποδιδῶ* are in a different tense from the aorists preceding, as containing the signification of continuance, which, however, rather belongs to *μὴ ἀποδιδῶ* taken together than to the verb in itself.

C. *Νῆ τοὺς θεοὺς ἄλλᾶ*. Comp. 466, C., note. — *πότερόν σε φῶμεν σπουδάζοντα*. For verbs meaning to speak construed with a participle, see Mt. § 555, Obs. 2. — *εἰ μὴ τι ἦν*, etc. *If men had not the same state of mind, some of them some one, and others some other*, (i. e. if

classes or portions of mankind did not agree in one or another state of mind,) *but each of us had a peculiar state of mind different from what the rest of mankind had, it would not be easy to manifest your own state of mind to another.*

D. ἴδιον ἦ. This construction with ἦ, which belongs to ἄλλος, ἐναντίος, and similar words, is adopted here by ἴδιος, on account of the notion of *difference* implied in it. — πεπονθότες. Soph. § 137. N. 6. Then follows ἐρῶντε, because δύο renders the *duality* of the persons more striking. — Ἀλκιβιάδου. At the time when Plato would have us suppose this dialogue to be spoken, Alcibiades, then a man of forty and upwards, had retired for the last time from Athens, and long before that, the intimacy between him and Socrates had ceased. That intimacy was of the purest kind on the part of Socrates. He saw in the young Alcibiades high natural endowments, and hoped to win him over to the love of wisdom and virtue. But political ambition and his passions were more attractive. — τοῦ Πυριλάμπους, *the son of Ppyrilampes*, whose name was Demus. Ppyrilampes was a wealthy Athenian, and a friend of Pericles. He reared peacocks, (see Plutarch. Pericl. § 13, Athenæus, p. 397, C.) as did his son Demus; and this being then a new bird in Greece, attracted visitors from so far off as Sparta and Thessaly. On the first day of the month, and at no other time, this living picture-gallery was open to all. Demus was as much admired for his beauty as one of his peacocks. Hence the pun in Aristoph. Wasps 97, (acted seventeen years before the date of this dialogue,) καὶ νῆ Δί' ἣν ἴδῃ γε που γεγραμμένον | τὸν Πυριλάμπους ἐν θύρα Δῆμον καλόν, | ἰὼν παρ᾽ ἐγραψε πλησίον, “κῆμὸς καλός,” i. e. *my demus*, the people, is beautiful. Ppyrilampes himself, also, was considered as handsome and as large a man as any in Asia, whither he went on embassies to the great king and oth-

ers. (Charmides 158, A., if another person of the name be not intended.) We find Demus commanding a galley at Cyprus before the battle of Cnidus, which happened in 394 B. C. (Lysias de bonis Aristoph. § 25, Bekker.) The object of Socrates here is, to teach Callicles, in a playful way, that he feels constrained to follow his object of attachment, philosophy, wherever it leads him; just as Callicles obeys the whims of the people. I know not why Alcibiades is brought in, unless it be for the reason which Ast has given: that, though aside from his main object, it serves to put Socrates in contrast with the politicians and orators. "I love beauty of mind," he says, "in Alcibiades, truth and justice in philosophy; but you love external beauty in Demus, and an ignorant, unjust Athenian people."

A. τὰ ἐμὰ παιδικά. The latter word could have an 482 honest sense. — ἔμπληκτος, *fickle*. It has this sense in Lysis. 214, C., (where it is joined to ἀσιάθμητος,) Soph. Ajax 1358, and elsewhere.

B. ἐκείνην ἐξέλεγσον . . . ὡς, *refute her (philosophy) and show that*. See 467, A.

C. νεανιεύεσθαι denotes the tone of superiority in which Socrates carried on the discussion with Polus, and to which Callicles gives a somewhat harsh name. The word is paid back at the end of the dialogue. — ὡς ἀληθῶς δημηγόρος ὢν, *being in very truth a haranguer*. δημηγόρος denotes speaking in the style of a mob-orator; that is, talking at large and verbosely for effect without reasoning fairly. Comp. 519, D., where Socrates alludes to this title.

D. ὅτι ἀγανακτοῦεν ἂν, εἴ τις μὴ φαίη, *because they would be displeased if any one were to refuse*. Without ἂν the sense would be, *they were displeased*. With ἂν, the verb, if put into *oratio recta*, would be in the *optative*; without ἂν, in the *indicative*.

E. σὺ γὰρ τῷ ὄντι, ὦ Σώκρατες, etc. For, O Socrates, while you profess to be in pursuit of the truth, you in reality turn (the conversation) to such vulgar and popular things as these, which are not beautiful by nature but by law. For φορτικά, comp. Mitchell on Aristoph. Wasps 66. It may be translated also *disagreeable, disgusting*. Schol. φορτικά ἐστὶ τὰ βάρως ἐμποιοῦντα, and so Ast, Stallb. It is joined with δικανικά, in the style of pleadings, in Plat. Apol. Socr. 32, A. δημηγορικά, Schol. τὰ πρὸς τὴν τῶν πολλῶν βλέποντα δόξαν, i. e. in the style of a δημηγόρος. — ὡς τὰ πολλὰ δέ. δέ is rarely found after the third word of the clause. Here, however, ὡς τ. π. are in a manner one word. See Poppo's note on ἐν τοῖς πρώτοι δέ, Thucyd. 1. 6.

483 A. τοῦτο τὸ σοφὸν is in apposition with its relative, being added to explain it. — κακουργεῖς ἐν τοῖς λόγοις, you deal unfairly in the discussion. — ὑπερωτιῶν, asking slyly. He says, that, if a person speaks of any thing as according to law, Socrates changes the ground cunningly, and asks about it according to nature, and the contrary. — Πώλου τὸ κατὰ νόμον αἴσχιον, etc., literally, when Polus spoke of that which was more ugly according to law, you followed up the law according to nature, i. e. in your argument you followed out law, as if it were nature. Ast, with some reason, wishes to erase τὸ κατὰ νόμον, and κατὰ φύσιν, which last words are wanting in some books. The sense would then be, when Polus spoke of that which was more ugly, you urged the law, i. e. you spoke of that which was by law more ugly. For the phrase, διωκ. κατὰ νόμον, comp. Repub. 5. 454, B. κατὰ τὸ ὄνομα διώκειν, to pursue an inquiry according to the letter, and not the idea. For ἐδιώκαθες, (which Elmsley on Medea 186 regards as an aorist, but which here seems to be an imperfect, and its infinitive, Euthyphron 15, D., a present,) I beg leave to refer to my note on Antigone 1096, second ed. — τὸ



ἀδικεῖσθαι. οἶον, though in no MS., is added before τὸ by several editors, and assists the sense ; though without it ἀδικεῖσθαι, (a part,) may be regarded as added in apposition, to explain πᾶν (the general idea). Being pronounced by the scribes like the ending ιον of κάκιον, οἶον might easily be absorbed by that word.

C. ἐκφοβοῦντες. After this word, τε stands in a few MSS. It seems to have been added to do away with the asyndeton ; which, however, is allowable here, as what follows is an illustration of the foregoing. — ἀγαπῶσι γάρ, etc. *For they are contented if they are put on an equality when they are inferior.* — ἡ . . . φύσις. Stallb. observes, that οἶμαι is sometimes interposed between a noun and its article or preposition.

D. δηλοῖ. Not φύσις δηλοῖ, but ταῦτα δηλοῖ, *these things show* that they are so. But Stallb. and Ast give the verb an intransitive sense here. *These things are evident* that they are so, i. e. it is evident.

E. κατὰ φύσιν τὴν τοῦ δικαίου. The three last words, though in all the MSS., are looked on by several editors as interpolated. Ast retains them, translating φύσιν δικαίου not *the nature of justice*, but *natural justice*. He remarks, that a noun governing a genitive may sometimes be resolved into an adjective qualifying that genitive ; and cites, in his support, Aristoph. Plut. 268, ὃ χρυσὸν ἀγγελίας ἐπῶν, i. e. *golden words* ; Phædrus 275, A., σοφίας . . . ἀλήθειαν πορίζεις, *true wisdom*. — ὃν ἡμεῖς τιθέμεθα πλείοντες, etc. The primary idea, as Heindorf observes, is expressed by the participle. The sense is, *not however, perhaps, according to that law which we enact*, (thereby) *moulding those among us who have the best gifts and most strength ; — taking them in their youth, by our incantations and juggleries, we tame them as we would lions*, etc. The asyndeton at ἐκ νέων is like a number already noticed :

the clause is expegetical of the foregoing. ἴσως is used sarcastically, the thing being regarded as certain by Callicles.

484 A. ἀνὴρ is here used unemphatically as *a man, a person*. If contempt were expressed, ἄνθρωπος would have been chosen. — ἀποσεισάμενος contains a figure drawn from a horse *throwing* his rider. — γράμματα, *written ordinances*. — ἐπαναστὰς, etc. *He rises upon us and turns out our master*, — *this slave* that was, i. e. this one whose spirit we had curbed by laws against nature. The aorist ἀνεφάνη denotes an action wholly indefinite in regard to time.

B. νόμος ὁ πάντων βασιλεύς. This fragment of an uncertain poem of Pindar's is often referred to, especially by Plato. It is treated of at large by Boeckh, Pind. Vol. III. 640. Boeckh makes it probable, that the words κατὰ φύσιν, or something equivalent, belong to the passage : φησίν, having the same sound, and almost the same letters, as φύσιν, may have caused that word to be omitted. οὔτος δὲ δὴ are interposed by Callicles. Something like this followed in Pindar ; ἐπεὶ Γηρυόνα βόας Κυκλωπίων ἐπὶ προθύρων Εὐρουσθέος ἀναιτήτας (?) τε καὶ ἀπριάτας ἤλασεν. Coray supposes that Callicles perverted the sense of Pindar, but the same turn is given to the words in Leges 10. 890, A., and Aristides (2. 69, Dindorf) knows no other. The sense of ἄγει δικαίων τὸ βιαιότατον, according to Boeckh, is *affert vim maximam, justam eam efficiens* ; i. e. *law (the law of nature) makes use of might, and calls it right*. ἄγει and δικαίων have the same object. Socrates interprets ἄγει below (488, B.) in the sense of *carrying off, plundering*, which is suited to the action of Hercules. Hence Ast derives his translation *lex abigit s. rapit, ex suo jure agens, violentissime* ; where τὸ β. is treated as an adverbial phrase. But Aristides, by using the opposite

phrase, ἄγει τὰ δίκαια πρεσβεύων, shows that τὸ βιαιότατον is at least the object of δικαίων. — τούτου refers forward to καὶ βούς . . . εἶναι.

C. The changes of number here are worthy of notice: τις ἄφηται, . . . τῶν ἀνθρώπων, . . . εὐφυῆς ἦ, . . . γίγνεται. — ἡλικία de ætate juvenili intelligendum. Itaque πόρρω τῆς ἡλικίας est ultra juventutem. Stallb. πόρρω can take a genitive in two relations. 1. That of the thing *from which* one is far off; as, Phædrus 238, D., οὐκέτι πόρρω διθυράμβων φθέγγομαι, *my words are not far from the style of dithyrambs*. 2. That *in respect of which* one is far advanced, as Symposium 217, D., διελεγόμην πόρρω τῶν νυκτῶν, *I conversed to a late hour of the night*, infra 486, A. πόρρω ἀεὶ τῆς φιλοσοφίας ἐλαύνοντας, *always pushing forwards in philosophy*, and in the text the sense can be, *to too late a period of his youth*.

D. It must be remembered, that καλὸς κάγαθὸς ἀνὴρ, in the mouth of Callicles, means quite another thing from what the same words would intend if used by Socrates. In earlier times the *optimates* were so called, i. e. the name was given to men of a certain birth. By the standard of Callicles, it would belong to a man of the highest rank in public estimation. The moral character of the individual gave him a right to this title, in the estimation of Socrates. Comp. Welcker præf. to Theognis. p. 25. — ἐν τοῖς συμβολαίοις, *in stipulations, or business transactions* in general. The word denotes both private and public contracts, bargains, and treaties of commerce. — ἡθῶν, *characters*.

E. τὸ τοῦ E. See 465, D. The following lines are from the Antiope, and, as the Schol. says, from a speech of Zethus to Amphion. Valckenaer, in his Diatribe on the frag. of Eurip. (the seventh and eighth chapters of which are devoted to this play), gives these words to Am-

phion. — ἵνα αὐτὸς αὐτοῦ, etc., *where*, i. e. in whatsoever, *he happens to do his best*, whereinsoever he most excels. One MS. only has τυγχάνει, a reading which the editors before Stallb. generally preferred. But it is now admitted on all hands, that in the poets relative words occasionally are joined to the subjunctive without ἄν. Cousin translates this line “afin de se surpasser lui-même.” It is strange that he did not see that in the very next line Plato interprets the ancient and poetical ἵνα, *where*, by ὅπου ἄν. — For αὐτὸς αὐτοῦ, see Soph. § 144. N. 4, and § 232; and for βέλτιστος αὐτοῦ, § 177. N. 5. The comparative with the reflexive pronoun in the genitive denotes the having gone beyond a previous or usual state; the superlative with the same, the possession of the quality in the highest degree to which the person spoken of attains.

485 A. εὐνοία τῇ ἑαυτοῦ, *out of regard to himself, through self-love*. The genitive is objective, as is the possessive pronoun, 486, A., εὐνοία τῇ σῆ. — ὅσον παιδείας χάριν, *just for the sake of education*. — ὁμοιότατον πάσχω, *I feel very much the same thing*. Το ὅμοιος in the second clause, ὡς succeeds, instead of ὅπερ or οἷον. Comp. Xen. Symposium, 4. 37, ὁμοιά μοι δοκοῦσι πάσχειν ὥσπερ εἴ τις πολλὰ ἐσθίων μηδέποτε ἐμπίπλαιτο.

D. ἔφη ὁ ποιητής, in Iliad 9. 441. — μηδέποτε. Heusdius μηδὲν excidisse suspicabatur. Sed vere monuit Boeckhius (in Plat. Minonem et Leges comment. p. 112) sæpius ita τι et μηδὲν omitti. Stallb.

E. ἱκανόν, *satisfactory*, answerable to his powers, or to the expectations formed of him. — ἐπεικῶς ἔχω φιλικῶς, *am quite friendly*.

486 A. In the Antiope of Euripides, a dialogue between the brothers Zethus and Amphion was contained, in which the former, who was a shepherd, exhorts the other to give up the art of music to which he had devoted himself.

The dialogue, as the remains show, involved a brilliant comparison between the life of the practical man and of one devoted to the arts. — *μειρακιώδει . . . μορφώματι*, you strive to ornament a soul so nobly endowed by a puerile form, or outside. *μορφώματι* denotes external decoration; here the musical and poetical pursuits of Amphion. — *οὐτ' ἄν δίκης*, etc., nor in the counsels of justice canst thou put forth thy words, nor take hold of any thing probable and persuasive; i. e. Zethus denies to his brother the power to defend himself in suits at law, and to use the arts of persuasion. — *ἀπαγάγοι*. The word points at the *ἀπαγωγή* of Attic law, a summary process by which the accused could be dragged before the proper magistrate, and locked in prison, without previous citation. One of the crimes to which this process was applicable was *ἀσέβεια*, the offence for which Socrates, though by another process, was actually tried. There is an allusion below, no doubt, to what actually happened; to the seeming helplessness and unskilfulness of Socrates at his trial; to his accusers, who were men of little influence or repute; and especially to the leading one, Meletus, a bad poet and a bad man; as well as to the penalty of death, which they attached to their indictment. — *ἀδικεῖν*, says Stallb., accipiendum pro *ἡδικηκέναι*. Heindorf on Protag. p. 310, D., makes the same remark, and brings a number of examples in proof of it. One is from Lysias, p. 678, Reiske, *οἱ δ' ἡδίκηκότες ἐκπριάμενοι τοὺς κατηγοροὺς οὐδὲν ἔδοξαν ἀδικεῖν*. According to Ast, the present includes the past, = *to have done, and to be still doing wrong*. This is often true, but it will not explain such a case as this from Lysias, p. 136, Reiske, cited by Heindorf; *ἀξιῶ δέ, ὧ βουλή, εἰ μὲν ἀδικῶ, μηδεμιᾶς συγγνώμης τυγχάνειν*, where one crime some time before committed is spoken of. The true explanation is, perhaps, that *ἀδικῶ* properly means



*I am a wrong doer, as well as I am doing wrong.* But he is a wrong doer who has done wrong.

B. κατηγόρου . . . μοχθηροῦ, a very common and paltry sort of accuser; referring to the accuser's standing in general. — θανάτου . . . τιμᾶσθαι, to lay his damages against you at death, which happily is an expression we do not use, because our law, unlike that of Athens, never places human life in the power of a vile or revengeful accuser, and of a throng of unrestricted judges. τιμᾶσθαι, to make his own estimate, set his price, is the usual word for the plaintiff's claim of satisfaction, whether pecuniary or penal. The court were said τιμᾶν. The defendant was said ἀντιτιμᾶσθαι, to estimate in his turn what ought to be the verdict, or ὑποτιμᾶσθαι, to give his reduced estimate; in case he had been voted guilty by the judges. And all this was allowed only in certain suits called ἀγῶνες τιμητοί, or those in which the laws had not settled the penalty, but left it to the judges. One of these was ἀσέβεια, for which Socrates was tried. On being found guilty, his ὑποτίμημα was called for; and instead of naming some small mulct which might have saved his life, he named support in the Prytaneum. This led the judges, who usually chose between the accuser's estimate and that of the accused, to sentence him to death.

C. ἐπὶ κόφῃς τύπτειν, to strike a person upon the side of the head or temples, is spoken only of blows with the flat hand, and was the highest insult at Athens. See 527, D. — πραγμάτων εὐμουσίαν. This expression is from Eurip., and alludes to Amphion's pursuit. His brother says, no longer practise music, but musicalness of conduct, i. e. that which is in harmony with your nature and powers.

D. ἀγαθά. A. Gellius (10. 22,) has quoted the passage from φιλοσοφία γάρ, 484, C. to this place, but misapprehends its import. — τὴν ἀριστήν is in opposition to τινὰ τῶν λίθων.

Just above we should expect οἷς βασανίζουσι for ᾗ, referring to τούτων τῶν λίθων; but ᾗ comes from Plato's having τινα λίθον in his mind. — προσαγαγών, *admovens*, is used with allusion to gold, which was brought to the touchstone to be rubbed upon it, that a judgment might be formed by the color. The order here is, πρὸς ἣν προσαγαγὼν αὐτήν, ἔμελλον εὖ εἶσεσθαι εἶ. Comp. Herodot. 7. 10, "pure gold we do not distinguish by itself, but when we rub it (viz. on the touchstone) by the side of other gold, then we distinguish the better."

E. ἄν = ἃ ἄν. — αὐτὰ τὰληθῆ, *true in themselves, or the very truth.*

B. μᾶλλον τοῦ δέοντος. These words are redundant, 487 i. e. the comparative alone would convey the same sense. μᾶλλον is often thus used after a comparative; and in the same way πέρα just below, 487, D.

C. Andron is mentioned in Protag. 315, C. He was probably the father of Androtion, an orator and disciple of Isocrates, against whom an oration of Demosthenes was written. — ἐπήκουσα. So Bekker, Ast, and others, with most MSS. Stallb. prefers ὑπήκουσα, *I overheard.* (This he retracts in his second edition.)

D. εὐλαβεῖσθαι . . . διαφθαρέντες. Strikingly like Ecclesiastes vii. 16, "neither make thyself overwise. Why shouldst thou destroy thyself?"

E. δῆλον ὅτι are often interposed in the middle of a sentence, without having an effect on the construction. And so οἷσθ' ὅτι. — τέλος τῆς ἀληθείας, *de veritate perfecta et consummata accipio.* Heindorf. — τὸν ἄνθρωπον, i. e. mankind. The article is used because ἀνὴρ has its widest generic sense, and thus forms a definite whole.

A. εὖ ἴσθι τοῦτο ὅτι. τοῦτο traxerim ad ἐξαμαρτάνω. 488 Nam Demostheni familiaris formula εὖ ἴσθι τοῦθ' ὅτι, Platoni, quod sciam, non item. Heindorf.

B. ἄγειν. See 484, B., note. If ἄγειν is there correctly explained by Boeckh, we must suppose that Socrates plays upon the word, without essentially injuring the sense of the passage from Pindar.

C. ἀκροᾶσθαι, *obedire*, like ἀκούειν. — τότε, i. e. *antea*, quum de his rebus disputares. Sic τότε passim ponitur. Stallb.

D. οἱ δὲ καί, etc. *Since, indeed, they even make laws for the one*, i. e. to control the one. The relative, as often elsewhere, renders a reason; i. e. = the demonstrative with γάρ. τίθεμαι νόμον is used of a people, or one empowered by them, making laws: τίθημι νόμον of a sovereign or a divine lawgiver.

489 A. ὅπως μὴ ἀλώσει. See Soph. § 213. N. 5. — αἰσχυρόμενος. Socrates refers with admirable irony to 482, C., D. — ἵνα βεβαιώσωμαι, etc., *that I may get confirmation (for it) from you, seeing that a man who is competent to decide has admitted it.*

B. κινδυνεύεις οὐκ ἀληθῆ λέγειν, *it seems that you were not speaking the truth*, for λέγειν is the infinitive of the imperfect. — ἄ . . . κακουργῶ. He quotes what Callicles said, p. 483, A. — ὀνόματα θηρείων, *verba aucupans*. Comp. 490, A. The same metaphor is seen in our word *captious*. — ῥήματι ἁμαρτεῖν, *to use a wrong expression.*

C. ἢ οἶε με λέγειν, etc. *Or do you think my opinion to be, that if a rabble should be collected of slaves and of all sorts of men, of no account except by reason of their bodily strength; and these persons should say any thing, that these very things which they say, ought to have the force of law.* Join τῷ ἰσχυρίσασθαι together. This verb can mean *pol-lere, contendere, fidere*. For the first meaning, which is less common but seems to belong to it here, comp. Dio Cass. 44, p. 406, Reimar, χαλεπὸν ἰσχυρίζομενόν τι τῷ σώματι φρονιμώτατον ἐκβῆναι, *difficile est corpore esse valido, et*

*animo prudenti.* φῶσιν must be taken absolutely without an object in the sense of *decreeing, determining*, but with contemptuous disparagement; unless we read with Heindorf ἄτια for ἀντία. And ἀντὰ ταῦτα refers to the edicts implied in φῶσιν.

D. τοὺς δύο . . . τοῦ ενός. As the numerals are opposed to one another, they have a certain definiteness. Hence the article. So τὰ δύο μέρη, sc. τῶν τριῶν, *two thirds*. — τίποτε λέγεις τοὺς βελτίους is as legitimate an expression as τίνας ποτε, which Routh wished to put into its place.

E. προδίδασκε. Schol. περιτιτεύει ἢ πρόθεις Ἰατρικῶς. I believe that in προδιδάσκειν, προμανθάνειν, (Aristoph. Clouds 476, 966,) πρὸ means *forwards*, and that it is prefixed without adding much to the meaning of the verbs, because the idea of *advance* is involved in learning and teaching. This word alludes to a school, as is shown by ἀποφοιτήσω. — οὐ μὰ τὸν Ζῆθον. Comp. 485, E. Most MSS. want οὐ, which, however, is necessary here, for although μὰ is almost confined to oaths expressly or impliedly negative, it is in itself merely affirmative, being connected, perhaps, in origin with μήν, μέν. — ᾧ σὺ χρώμενος, etc., *whose words you used of me just now with much raillery*. — ὀνόματα λέγεις, *you utter mere words*.

B. πολλοὶ ἀθροοί, *multi simul*. Sæpenumero sic jun-490 guntur. Stallb.

C. ἢ οὐκ οὕτων τῶν σιτιῶν, etc. *Must he then have more of these provisions than we, because he is better; or ought he, in virtue of his authority, to distribute them all, etc.* — πάντων ἐλάχιστον τῶ βελτίστῳ. Supply ἐκτίεον.

D. ποίων ἱματίων, sc. δεῖ αὐτὸν πλεον ἔχειν. ποῖος is often used in questions conveying wonder, indignation, or contempt. Aristoph. Clouds 366; Ὁ Ζεὺς . . . οὐ θεός ἐστιν; | ποῖος Ζεὺς; οὐ μὴ ληρήσεις; οὐδ' ἔστι Ζεὺς. Just below we have ποῖα ὑποδήματα φλυαροῖς ἔχων; *what shoes*

are you talking nonsense about? ἔχων here has an accusative, but is sometimes used in such phrases as φλυαροῦς ἔχων, ληροεὶς ἔχων; which are explained, but not perhaps quite satisfactorily, by Hermann on Viger, Note 228, and Mt. § 567.

491 A. ἀτεχνῶς, absolutely. In the sense *without art*, the penult has the acute accent. — ἀεὶ λέγων . . . οὐδὲν παύει. ἀεὶ is joined thus redundantly with παύομαι again, p. 517, C., and in Leges 2. 662, E. Socrates was often thus reproached or derided, for drawing his illustrations from homely sources. He was led to it by love of simplicity, contempt for pretension, the desire to find a general truth by means of familiar instances and frequent conversations with artisans. See a fine passage in Sympos. 221, E. — περὶ τίνων . . . πλέον ἔχων. Heind. remarks, that περὶ τίνων is the usual formula with πλέον ἔχειν. — τοὺς κρείττους οἱ εἶσιν, etc., *by the better, namely, by who they are I do not mean*, etc. οἱ εἶσιν dictum est cum abundantia quadam qualem Callicles in hac oratione sectatur passim. Poterat enim omitti. Stallb.

B. For κατηγορεῖν with the genitive of the person, see Soph. § 184. 2.

D. τί δέ; . . . ἀρχομένους; The reading and pointing here are quite uncertain. The passage in brackets is omitted by Bekker, after one MS. It has the look of an explanation of τί δέ. Nor does Socrates afterwards do any thing with ἀρχομένους, while ἀρχοντας is easily supplied with αὐτῶν. The sense without this passage is, *But what? Does justice consist in this, that those who rule themselves should have more than others.* Stallbaum's reading in his second ed. is αὐτῶν . . . τί [ἢ τί] ἀρχοντας ἢ ἀρχομένους; where τί is *quatenus, qua in parte*. But how can ἀρχομένους be the subject of πλέον ἔχειν? or how could he say *quatenus sibimet ipsis imperantes* unless he had already spoken of governing one's self. — ἢ τοῦτο μὲν οὐδὲν δεῖ.



δει sometimes takes an accusative of the thing, when that is a pronoun.

E. ὡς ἡδὺς εἶ answers nearly to the French *comme vous êtes plaisant !* how ridiculous or foolish you are ! γλυκὺς is used in the same way. — τοὺς ἡλιθίους λέγεις τοὺς σώφρονας, *you mean those fools the temperate.* The one accusative is in apposition with the other ; unless, with Stallb., we make τοὺς ἡλιθίους the predicate-accusative ; in which case the sense is, *by the temperate you mean the silly.* The sophists struck a disastrous blow against morality by giving it this title. Comp. Repub. 348, D. “What ?” says Socrates to the Sophist Thrasymachus, “do you call justice (κακίαν) badness ?” “No,” said he, “but (πάνυ γενναίαν εὐήθειαν) very noble folly.” — πάνυ γε σφόδρα, sc. τοῦτο λέγεις.

B. οἷς . . . ὑπῆρξεν . . . υἱέσιν εἶναι ἢ αὐτοὺς . . . ἱκανοὺς 492 εἶναι. For this union in one sentence of the dative dependent on the verb, and the accusative construed with the infinitive, comp. 510, E. fin., and Soph. Electra 962. — τί κάκιον εἶη, for τί ἂν . . . κάκιον εἶη. Comp. τίς . . . κατάσχοι, Soph. Antig. 605, Mt. § 515, Obs. ἂν may have dropped out here, as τί itself is wanting in ten MSS., both being absorbed so to speak by the two last syllables of δυναστείαν. — οἷς ἐξόν, etc. A contracted expression for οἷ, ἐξόν αὐτοῖς . . . αὐτοὶ ἐπαγάγοντο, which is much the same as εἰ, ἐξόν αὐτοῖς, etc., *if, when they had it in their power, . . . they were themselves to introduce.* Comp. Repub. 465, fin. “Do you remember that some one reproved us, because we, in his opinion, made (ποιοῦμεν) our guards not happy, οἷς ἐξόν πάντα ἔχειν τὰ τῶν πολιτῶν οὐδὲν ἔχοιεν, *who, when they could possess every thing belonging to the citizens, were to have nothing.*”

C. τὰ δὲ ἄλλα. The predicate is φλυαρία καὶ οὐδενὸς ἄξια.

D. ἀμόθεν γέ ποθεν, *undecunque*, from obsol. ἀμός, Attic ἀμός, = τις, whence μηδαμοῦ. This is Bekker's emendation of ἄλλοθεν ποθεν, which is evidently a false reading.

E. ὡς γε σὺ λέγεις . . . ὁ βίος, *such a life as you mention*. — The lines here quoted are probably from the Polyidus of Eurip., and very similar to another fragment from his Phrixus. The second trimeter is completed by κάτω νομιζέται. The passage is parodied by Aristoph. in the Frogs 1477.

493 A. The singular passage next following is introduced by the way, and perhaps half in sport. At the beginning of an argument concerning the good and the pleasant, Socrates takes breath a moment, and changes reasoning for playful illustration. He first mentions an opinion concerning the true life, which was expressed by the Orphic and Pythagorean theologists; — that the body is the tomb of the soul, release from which will admit it into real existence. To this dogma Plato alludes in Cratylus 400, C. He says, (ironically throughout) upon the derivation of σῶμα, that it may come from σῆμα, because some call the body the σῆμα of the soul, as being that in which in this present it is buried; or because the soul σημαίνει by means of the body its thoughts and wishes. But he thinks that the name is due to the followers of Orpheus especially, who taught that the soul was inclosed and kept (σώζειν) in it to atone for its crimes in an earlier state. This derivation, he says, would require no change of letter. The Pythagorean Philolaus (Boeckh's Philolaus 181, Clem. Alex. 3. 3, p. 518, Potter,) says, that "the old theologists and diviners testify, that the soul is joined to the body to suffer a certain retribution, and is buried in it καθάπερ ἐν σάματι." To this and to the comparison of the body to a prison, there is frequent allusion. Socrates now passes on to an allegorical expla-

nation of the fable of the Danaïdes, which illustrates the unsatisfactory nature of devotion to animal desire. It was the doctrine of some Mysteries, (the Orphic or Bacchic especially,) that the initiated fared better in the world below than the uninitiated, and use was made of this fable to show the difference in their condition. The fable was afterwards spiritualized, as we see in the text, and applied to the soul and its parts. It may be doubted who is the author of this punning allegory. Boeckh contends that it was Philolaus, who was a native of Crotona or Tarentum. But there is no evidence that this allegory, and the dogma first spoken of, are to be attributed to the same person. The schol. refers it to Empedocles, and Olympiod. (apud Stallb.) does the same. But their assertions may be mere guesses. Ast regards it as Plato's own invention, playfully ascribed to an Italian or Sicilian, for the purpose of laughing at the countrymen of Polus and Gorgias. — τῆς δὲ ψυχῆς, etc. *And that that part of the soul in which the desires lodge, is capable of being persuaded, and of changing from one side to the other.* — μυθολογῶν, *expressing in the form of a fable.* — The ensuing words, as Buttman in Heindorf's ed. observes, seem to be taken from a song of Timocreon of Rhodes, a lyric poet contemporary with the Persian war; of which song a few words in Ionic a minore dimeters preserved by Hephæstion (p. 71, Gaisford) are as follows: Σικελὸς κομψὸς ἀνὴρ ποτὶ τὰν ματέρ' ἔφα. — κομψός. On this word, Ruhnkens (Timæus s. v.) says: κομψὸν dicitur quicquid scitum et venustum est. Plerisque autem locis, apud Platonem vox habet aliquid ironiæ Socraticæ, ut non tam *de vera et naturali*, quam *de nimia et adscititia venustate* capienda videtur. Gorg. 521, E. *Pro splendidis nugis* sumendum est Gorg. 486, C. Neque tamen desunt loci ubi simpliciter et sine ironia ad laudem referatur: which he considers to

be the case here. It answers to nice, fine, wise, and polished. I cannot help thinking, that it here contains something of irony. — *παράγων τῷ ὀνόματι, making a change in the word, altering its sound a little.*

B. *τῶν δὲ ἀμυήτων, etc., and that that part of the soul of the uninitiated, where the desires reside, — its incontinent and irretentive part, — he said that this was a tub full of holes; making the comparison on account of its ἀπληστία.* There may be a side-thrust at rhetoric, the object of which is *πελθεῖν*, when it is said that the part of the soul which contains the desires is moved this way and that by persuasion. *ἀμυήτους*, besides its similarity to *ἀνοήτους*, seems to have a double sense, uninitiated (*α, μυεῖν*) and *not closing*, unable to contain, as if from *α, μύειν*. The construction is completed by supplying *ἔφη*, suggested by *ὀνόμασε*. — *τὸ ἀειδὲς δὴ λέγων, meaning of course the invisible, i. e. the intellectual, as opposed to the material.* Comp. Phædo 80, D., *ἡ δὲ ψυχὴ ἄρα, τὸ ἀειδὲς, τὸ εἰς τοιοῦτον ἕτερον τόπον οἰχόμενον, — οὔτοι . . . κοσκίνῳ, that these uninitiated persons are, as it would seem (εἶεν ἄν), the most wretched, and carry water into the leaky tub in a similar leaky sieve.* The early mysteries seem to have consisted of purifications, the effect of which was to remove guilt. Hence the initiated escaped the punishment in the future world, which was to fall on others. This was denoted by making use of certain fables of the poets, which exhibited the popular view of the punishment of great offenders, and applying them to the uninitiated.

C. *ἄτε οὐ δυναμένην, etc., on account, namely, of its inability to retain, through unbelief and forgetfulness. ἀπιστίαν* alludes to *πίθον*. — *ἐπιεικῶς.* Non explicuerim cum Heindorfio *satis, admodum, sed habet vim affirmandi atque concedendi, ut Latinorum utique, sane quidem.* Stallb. *Ut candidè loquar.* Routh. — *ὑπό τι, aliquatenus, quo-*

*dammodo*. Stallb. — δηλοῖ μὴν, etc. *Yet they make that clear, by the exhibition of which I wish to persuade you, — if I in any wise can, — to change your mind.* — μεταθέσθαι, sc. γνώμην or ψῆφον. The next words explain μεταθέσθαι, and therefore have no need of καί, which is in some editions. Just below, μετατίθεσθαι is used in what is called the *constructio prægnaans* like ἐξελέγχω, p. 482, B. The sense is, *and do you change your opinion, and say that, etc.*

D. ἐκ τοῦ αὐτοῦ γυμνασίου τῆ νῦν, *from the same school with that just now*, from some allegorizing sophist. For ὁ αὐτός followed by the dative, in brief phrases, see Soph. § 195. N. 3.

E. ράματα ἐκάστου τούτων, *liquors belonging to, or put into each of these tubs.*

B. χαρδαριού. A bird so called from the ravines and 494 beds of torrents where it lives, of a yellowish color, and very voracious. ἄμα τῷ ἐσθίειν ἐκκρίνει, says the Schol. The Schol. on this place and many others mention, that these birds were reputed to cure the jaundice by being looked at; whence those who brought them into town for sale kept them covered, lest they should effect a cure for nothing. More about the bird will be found in Schneider on Aristot. Hist. Animal. Vol. IV. 80 seq. He thinks it to be the charadrius œdicnemus or c. hiaticula of Linnæus. — τὸ τοιόνδε λέγεις οἶον, *do you allow that there is such a thing as.*

C. λέγω, καί, etc. The construction here changes from the infinitive to the participle after λέγω. The sense is, *yes, and I speak of (allow that there is such a thing as) a man having all the other desires, and able to live happily by taking pleasure in feeding them.* — ὅπως μὴ, i. e. σκόπει ὅπως μὴ, as usual. ἀπαιοχυνεῖ is used with allusion to what Callicles has said of the modesty of Gorgias and



Polus, as in 489, A. — κνώμενον διατελοῦντα τὸν βίον explains the preceding clause. — δημηγόρος, *coarse, vulgar.*

D. ἀνδρεῖος γὰρ εἶ. This alludes ironically to his definition of the βέλτιστοι as being the ἀνδρεῖοι (491, C.).

E. τὸ . . . κεφάλαιον, *id quod rerum hujus generis (i. e. turpissimarum) caput est.* Ast. κεφάλαιον is in apposition with ὁ βίος. — ἀνέδην, *freely or openly.*

495 A. ἀνομολογούμενος, *inconsistent, disagreeing*; from ὁμολογούμενος, used as an adjective, and α. — διαφθείρεις . . . λόγους, *you make what we have said before good for nothing.*

B. καὶ γὰρ σύ. *Well, what of that? For you do too,* i. e. παρὰ τὰ δοκοῦντα σαυτῷ λέγεις.

C. διελοῦ τάδε, etc. *Explain the following. You mean something probably by ἐπιστήμη (certain knowledge), do you not?* — ἄλλο τι οὔν, etc. *Did you not accordingly, on the ground that knowledge was a different thing from manliness, speak of these as two.* The allusion is to 491, A., B, in this and the prior question. With τὴν ἀνδρείαν, οὔσαν is to be supplied. The accus. absol. is often found without the participle of εἶμι expressed. Bekker, without MS. authority, adds ὄν after ἕτερον, which is a very probable conjecture, as ὄν may easily have been swallowed up by ἕτερον. The participle ὄν would be attracted in gender to the predicate.

D. ὁ Ἀχαρνεὺς. Socrates playfully but severely imitates the solemn style of covenants in which the *demos* of the parties was mentioned. Some of the *demi*, as that to which Callicles belonged, had no corresponding adjective forms. The want was supplied by an adverb in *θεν* taken with the article.

496 A. περὶ οὗτου . . . ἀπολαβών, *look at this with regard to any part of the body you please, taking it by itself, or separately.*

C. ὑπερφνωῶς ὥς. Comp. 477, D.

D. οὐκοῦν τούτου οὐ λέγεις, etc. *In that of which we are speaking, the one part, viz. διψῶντα, being thirsty, is then feeling pain, is it not?* They were speaking of διψῶντα πίνειν.

E. κατὰ τὸ πίνειν χαίρειν λέγεις; *do you speak of taking pleasure so far forth as the act of drinking is concerned?* i. e. does the pleasure go with the drinking? — λυπούμενον; *at the same time that the person feels pain?* — εἴτε ψυχῆς εἴτε σώματος. Stallb. says, “hi genitivi vereor ut a præcedenti τόπον καὶ χρόνον pendeant.” And he would read ψυχῆς πέρι. But there can be no objection to taking τόπον with the genitives; and χρόνον is excused by being in its company.

A. ἀκκίξει. Olymp. apud Stallb. προσποιῆ μωρίαν καὶ 497 τὸ μὴ εἰδέναι. Mæris defines ἀκκισμός as the Attic expression for προσποίησις. From examples of the use of the word, its meaning evidently is, *to pretend that you do not, particularly to decline taking a thing (as food at table) when you want it.* — ὅτι ἔχων ληρεῖς. These words are either a gloss on ἅττα σοφίζει, or, what is more probable, καὶ . . . ρουθετεῖς must be given to Callicles. So Stallb., in his second ed., after the conjecture of a recent writer. Comp. for the phrase, 490, E. note.

B. οὐ σὴ αὐτῆ ἢ τιμῆ, *this damage or cost is not yours,* i. e. this does you no harm.

C. ὅτι τὰ μεγάλα μεμύησαι. There is an elegant allusion to the mysteries of Ceres; which were divided into the small, held in the city, and the great, held chiefly at Eleusis. The latter could not be witnessed until a year or more after initiation into the other. The sentiment is something like that in Artegall's words to the Giant.

“For how canst thou those greater secrets know,  
That doest not know the least thing of them all?  
Ill can he rule the great, that cannot reach the small.”

— ὅθεν ἀπέλιπε ἀποκρίνου, *answer beginning where you left off*. The usual construction of ἄρχω with an adverb of motion is here adopted by ἀποκρίομαι.

498 A. ἀμφοτέροι ξμοιγε μᾶλλον, i. e. χαιρειν δοκοῦσι. This is said in contempt, as if Socrates were not deserving of a sensible answer.

C. ἦ καὶ ἔτι μᾶλλον, etc. If cowards, who, according to Callicles, are the bad, feel more pleasure and pain than brave men when enemies retire and advance; and if pleasure and pain are the same as good and evil, then the bad are both bad and good in a higher degree than the good, which is absurd. After μᾶλλον ἀγαθοί, the MSS. have οἱ ἀγαθοί, which Routh and succeeding editors have justly left out, as wholly perverting the sense.

E. δις γάρ τοι, etc. A proverb, imputed by the Schol. to Empedocles, a part of one of whose hexameters (v. 164 in Sturz's Emped.) is καὶ δις γὰρ ὁ δεῖ καλὸν ἐστιν ἐνισπεῖν. τοι, *you know*, is often used in making familiar remarks or citing well known passages. A little below, in 499, B., πάλαι τοι, it has, according to Stallb., "vim confirmandi cum quadam admiratione vel indignatione," = *really*, or *don't you know*.

499 B. ὧς δῆ, see 468, E. — ἰοῦ sometimes expresses *grief*, sometimes, as here, *wonder*, or *joy*. It is oxytoned by all the editors of Plato. Others would write ἰοῦ, either always, or when it does not denote grief.

C. ἀν̄, *again*, refers to 491, C. He is again inconsistent with himself. — ἐκότος εἶναι, *if you could help it, if you had your way about it*. See Soph. § 221. N. 3. According to Hermann (Append. to Viger, de pleonasmo), it is not simply *sponte*, but *quantum quis sponte quid faciat*, and is used "de eo potissimum quod quis facere detrectat." Dr. Arnold (on Thucyd. 2. 89), after Hermann, says that ἐκὼν εἶναι "is used generally in negative sentences where

the speaker wishes to qualify his denial or refusal, by saying that he will not do it if he can help it, but that very possibly he may not be able to help it." He adds, that in Prometheus 266, ἐκὼν ἐκὼν ἤμαρτιον, ἐκὼν εἶναι would make nonsense. — τὸ παρὸν εὖ ποιεῖν, *to do well what is in one's power, to make the best of what you have.* This proverb again occurs in Leges. 12. 959, C. — ἡδοναί τινές . . . αἱ μὲν . . . αἱ δέ. The constant use of ὁ μὲν, ὁ δέ, in antitheses, seems to be the reason why, (by a kind of apposition, perhaps,) they follow τινες here. Instead of τινες μὲν . . . ἄλλαι δέ, *some, . . . others*, we have, as if the contrast needed to be made stronger, *some, these I say . . . those.* Comp. Eurip. Hec. 1185, πολλαὶ γὰρ ἡμῶν, αἱ μὲν εἴσ' ἐπίφθοροι | αἱ δ', etc. In Æschin. c. Ctes. (§ 11, Bekk.), οἱ μὲν follows τινες, and the second οἱ μὲν is suppressed, as is often the case with ὁ μὲν, ὁ δέ alone. The formula is found also in Plat. Repub. 8. 560, A.

D. εἰ ἄρα τούτων. Græci frequenter relativam orationis structuram permutant cum conditionali. Stallb. The relative structure would be αἱ μὲν ἄρα τούτων, etc.

A. ἐκ τρίτων, and ἐκ τρίτου, *in the third place, third.* 500 Eurip. Orest. 1173, σωτηρίαν σοι, τῷδ' ἐ τ', ἐκ τρίτου τ' ἐμοί. Sympos. 213, B., ὑπολύετε Ἀλκιβιάδην, ἵνα ἐκ τρίτων κατακείται.

B. See 464, B. seq. — παρασκευαί, the Schol. observes, is a middle term, standing for τέχνηαι and ἐμπειρίααι both, like ἐπιτηδεύσεις. — μέχρι ἡδονῆς, *terminating in pleasure.* This is explained by the next words, where αὐτὸ τοῦτο refers to ἡδονήν, i. e. τὸ ἡδύ. — καὶ ἐτίθην, etc., *and among those pursuits which relate to the pleasures, I set down cookery as a knack, and not an art; but of those which have to do with good (I set down) medicine as an art.* — πρὸς φίλιον, supply Διός. — μηδ' ὅ τι ἂν τύχῃς, etc., *and do not, contrary to your opinion, answer whatever comes*

into your head, nor take what I say as though I were in sport. For μηδέ after μήτε, see Mt. § 609.

C. οὐ τί ἂν μᾶλλον . . . ἢ τοῦτο. The last words are added to recall οὐ to mind, and τοῦτο takes the construction of τί rather than of περὶ τοῦτου οὐ. It often happens, that ἢ and quam are so inserted after a genitive depending on a comparative. — ἐπὶ οὐ, i. e. τοῦτον ἐφ' οὐ. — τὰ τοῦ ἀνδρός δὴ ταῦτα πράττοντα, whether I ought to spend my life in doing those deeds of the real man, forsooth, that you spoke of. The reference is to 485, A. — D. δὴ is ironical. — ἢ ἐπὶ τόνδε τὸν βίον. We should expect τόνδε τὸν βίον, sc. ζῆν; but Plato forms this clause as though he had written πότερον ἐμέ παρακαλεῖς ἐπὶ τοῦτον, etc.

E. Socrates breaks off in the middle of the sentence, to know whether Callicles is so far of the same opinion.

501 A. ἡ δ' ἰατρική, i. e. δοκεῖ μοι τέχνη εἶναι. Just below, ἡ ἰατρική is added to explain ἡ μὲν. Comp. ὁ μὲν . . . ὁ κολαζόμενος, 476, E. — ἡ δ' εἰέρα τῆς ἡδονῆς . . . ἐπ' αὐτήν ἔρχεται. There is a striking change of construction here. The sentence begins with ἡδονῆς, as if Plato had in his mind the form of the preceding sentence, and were going to say, τῆς ἡδονῆς οὔτε τὴν φύσιν ἔσκεπται οὔτε τὴν αἰτίαν. But this thought, which afterwards appears in the participial form, is postponed, and the intervening clause, πρὸς ἣν ἡ θεραπεία . . . ἅπαντα, determined him to say, ἐπ' αὐτήν ἔρχεται, accommodated to πρὸς ἣν, and to leave ἡδονῆς in the lurch, so to speak. It may be asked, why, when he read it over, he did not dismiss ἡδονῆς from its irregular position. The answer is, that the Greeks were governed in their style by nature, — a higher rule than grammar, and did not object to such irregularities of structure, as arise from the nature of the mind, and are heard in good conversation. — ἀτέχνως, and not ἀτεχνῶς. Comp. 491, A. — ἀλόγως τε παντάπασιν, in a manner altogether irra-



tional, making *I may say* (i. e. almost) *no estimates* (or discriminations), *a mere practice and experience.*

B. ᾧ δὲ καὶ πορίζεται. ᾧ refers to τῷ μνήμην σώζεσθαι τοῦ εἰωθότος γίνεσθαι. — καὶ εἶναι τινες, i. e. καὶ εἰ δοκοῦσί σοι εἶναι τινες. It might have been said equally well, εἶναι τινας, etc. — ὥσπερ ἐκεῖ, i. e. as in the case of the body. — οὔτε μέλον ἀνταῖς, etc., *nor having any concern about aught else but gratification merely, no matter whether it be for the better or the worse.* Here the structure changes to the impersonal participle (Soph. § 168. N. 2), and the subject of the prior clause becomes ἀνταῖς.

C. ἐμοὶ . . . δοκοῦσι εἶναι, *it seems to me that there are such, or they seem to me to exist.* The words refer to εἶναι τινες πραγματεῖαι, etc. It is strange that Stallb. and Ast, overlooking this plain sense, understand *κολακεία* as the predicate. — συγκατατίθεσθαι. The word means properly, *to drop one's vote in the same vessel with another person*, as a judge in the court. ἡμῖν is ironical, as he had compelled Gorgias and Polus to agree with him.

D. οὐκ, ἀλλὰ καί. οὐκ denies the previous negative proposition. — χαρίζεσθαι ἔστι, i. e. ἔξεστι.

E. τοιαύτη τις . . . διώκειν. The infinitive explains the demonstrative, and depends on δοκεῖ repeated. — ἄλλο οὐδὲν φροντίζειν. This verb sometimes takes a genitive, and sometimes an accusative. Soph. § 182. N. 1. — ἡ κίθαριστικὴ ἢ ἐν ἀγῶσι. Plato condemned all music on the flute, as tending to render the young unmanly, and fond of pleasure. He was, however, for retaining the lyre and harp in education, but disapproved of some of the occasions where they were used, such as the public contests of choruses, dramatic or dithyrambic, thinking that pleasure and not good was their object, and that they tended to agitate and not to calm the soul. Comp.

Repub. 3, p. 393 - 403. — ἡ τῶν χορῶν διδασκαλία, *the exhibition of choruses*, so called because the *instruction* of the chorus was the principal preparative. The chorus in dithyrambic poetry is especially intended. — Κινησίαις of Thebes, so called, it is said, because ἐν τοῖς χοροῖς ἐχρῆτο πολλῇ κινήσει. He was much laughed at for his poetry by the comedians (Aristoph. Birds 1377 and Schol.), and attacked by the orators on account of his character (Lysias in Athenæus 551, 552).

502 A. τί δὲ . . . Μέλῃς; i. e. ἐδόκει σοι, as above τί ἡ διδασκαλία καὶ ποιήσεις; i. e. καταφαίνεται σοι. A little below, τί δὲ δὴ ἡ σεμνή, etc., the construction is different, namely, τί δὲ δὴ ἐστὶ τοῦτο ἐφ' ᾧ ἐσπούδακε ἡ σεμνή, etc. What is said here is a mere passing fling at Meles on account of the badness of his odes.

B. ἡ . . . θαυμασίῃ, ἡ τῆς τραγωδίας ποιήσεις. The ordinary collocation, as Stallb. remarks, would be, ἡ θαυμασίῃ ποιήσεις, ἡ τῆς τραγωδίας. He cites Herodot. 7. 196, ὁ ναυτικὸς ὁ τῶν βαρβάρων στρατὸς. — διαμάχεσθαι . . . ὅπως μὴ ἐρεῖ. Is its aim . . . to insist upon it . . . that it will not say, etc. — εἰ δὲ τι τυχάνει ἀγδῆς. For ὄν omitted, comp. Soph. Electr. 313. — ποτέρως . . . παρεσκευάσθαι, *utro modo tibi videtur comparata esse*. For Plato's view of tragedy, comp. Repub. 8, p. 568, C., 2. 378, seq., and a noble passage, Leges. 7. 817. Another admirable passage treats of the corruption of tragedy by popular influence. Leges. 2. 659.

C. εἴ τις περιέλοιτο. Aristides, in opposing this passage, and the Schol. have περιέλοι, which Coray and Stallb. prefer. Ast, in defending the text, says, that εἰ περιέλοι donotes *if one were to strip off*, εἰ περιέλοιτο, *if one were to strip off for himself*, i. e. in his own mind to conceive of it as stripped off. — ἄλλο τι ἢ λόγοι γίνονται. The verb is attracted in number to the predicate λόγοι.

D. οὐκοῦν . . . ἂν εἴη, *It (tragedy) would be then a rhetorical species of popular speaking.* — δῆμον τοιοῦτον οἶον παίδων, i. e. to a people (or audience) composed of boys, etc. The grammatical construction, which would be οἶός ἐστι (δῆμος) παίδων, is forsaken through a singular kind of attraction, by which οἶος, ὄσος, ἡλίκος, with the noun or adjective they accompany, adopt the case of the antecedent. It has been inferred from this, and a few other passages of Plato, that women attended the theatre at Athens. Comp. Leges 2. 658, D., 7. 817, C.

A. οὐχ ἀπλοῦν, etc. = τοῦτο ὃ ἐρωτᾷς οὐκέτι ἐστὶν ἀπλοῦν, 503 i. e. does not admit of a simple answer. — διαμάχεσθαι λέγοντα, *to persist in saying, or steadily to say.*

B. τί οὐχὶ . . . αὐτὸν ἔφρασας. Mt. § 503, c., says, “after τί οὐ an aorist often follows, where we should have looked for a present.” A degree of urgency is contained in this mode of speaking. It may be explained by the practice of expressing a wish by means of an interrogative sentence. “Why did you not tell me?” = “I wish you had already told me,” and by implication, “tell me at once.” — αἰτίαν ἔχουσιν, *have it ascribed to them that, here in a good sense.*

C. οὐκ ἀκούεις. Præsens hujus verbi de durante fama, — perpetuo ponitur. Stallb, i. e. it is used of something which is said and may be heard until now. Comp. the editor’s note on Prometh. 683 (ed. sec.). — νεωστί, about twenty-three years before. — οὐ καὶ ἀκήκοας. See 455, E. For Plato’s opinion of Pericles, see the Introduction. — εἰ ἔστι γε . . . ἦν σὺ ἔλεγες ἀρετήν, ἀληθῆς. Comp. for ἀρετήν, Soph. § 151. Rem. 6. The apodosis of this sentence, which might be “they are good men,” is omitted. “When a proposition with εἰ μὲν, or ἦν μὲν, has another with εἰ δέ opposed to it, the apodosis is often suppressed in one of the two.” Mt. § 617. In the ensuing clause,

the predicate, *ἔστιν ἀληθές*, is left out, and *ὅτι* before the infinitive is redundant. Examples are given by Heindorf, on Phædo 63, C. *ὅτι* was used as though *δεῖ ἀποτελεῖν* was to follow; but when Plato came to that part of the sentence, he accommodated *ἀποτελεῖν* to *εἰ δὲ μὴ τοῦτο*: “if this, viz. *ἀποπιμπλάναι*, is not virtue, but this, viz. *ἀποτελεῖν*, etc., is so.”

D. *τοῦτο δὲ τέχνη τις εἶναι*. The nominative here is used by anacoluthon, as if, instead of *ἠναγκάσθημεν ὁμολογεῖν*, Plato had written *ὁμολογήθη*. — *οὔτως* *ἀτρέμα*, quite calmly, or pretty calmly. *οὔτως*, like *sic* in Latin, throws into the adverb before which it stands a certain modification of its meaning, which cannot be easily expressed. Comp. Eurip. Alcest. 680 for an analogous use of *οὔτως* with verbs.

E. *ὡσπερ καὶ οἱ ἄλλοι*, etc. *ἄλλοι* is used here as in 473, C. The verb *προφέρει* leaves the number of *δημιουργοί*, through the influence of *ἕκαστος*, which is added in apposition to that noun. Comp. Mt. § 302, Obs. — *οἷον εἰ βούλει ἰδεῖν*. In this sentence the apodosis is omitted. One can supply in thought *ῥαδίως τοῦτο ὄψει*. But the true account of the sentence is, that the apodosis should have begun at *ὡς εἰς τάξιν* (“if you wish to look at painters, etc., — you will see that, etc.”), but by a change of style the clause *ὡς εἰς τάξιν* is made to depend on *ἰδεῖν*; and the apodosis is forgotten, under the impression that an imperative, *ἰδε* instead of *εἰ βούλει ἰδεῖν*, had commenced the sentence.

504 B. *καὶ μὴν καὶ τὰ σώματά φαμεν*, i. e. *τάξεως τυχόντα χρησιτά εἶναι*.

C. *εἰπεῖν ὡσπερ ἐκείνω τὸ ὄνομα*, to mention the name for it, as you did for that. In the MSS. *ἐκεῖνο* stands, which, if genuine, is put briefly for *ἐκεῖνου τὸ ὄνομα*.

E. *ἢ ἄλλο ὁτιοῦν*, etc., or any thing else which sometimes

*will not be of more use to it (the body) than the contrary* (i. e. abstinence from such gratifications will be) *according to a right view of the case; — nay, even of less.* So this clause must be rendered as it stands. But I am persuaded, notwithstanding what Stallb. says, that ἦ ought to be inserted before *κατά*, as Heindorf proposes, or *γε* turned into *δέ*. For since *γε* shows that the clause *κατά . . . λόγον* relates to the foregoing, *καὶ ἕλαττον* stands quite by itself; and the asyndeton (*καὶ* being *etiam*) is intolerable.

B. οὐκοῦν . . . κολάζειν. ἀφ' ὧν ἐπιθυμεῖ belongs to 505 εἶργειν.

C. οὗτος ἀνήρ. See 467, B. — κολαζόμενος is obviously in apposition with *πάσχων*; but we might have also had *κολάζεσθαι* in apposition with *τοῦτο*. According to Aristotle on Rhet. 1. 10. 17, cited by Stallb., *κολάζειν* (to chastise, correct, lit. to cut off, prune) differs from *τιμωρεῖσθαι* (to take satisfaction from, punish,) in this; that the former takes place for the sake of the sufferer, the latter for that of the doer. — μεταξὺ τὸν λόγον καταλύομεν, *are we ending the discourse in the middle.* Some inferior MSS. have *καταλύσομεν*, *are we going to end*, and some *καταλύωμεν*, which (or rather *καταλύσωμεν*, as the action is momentary) would be *shall we end*. The present denotes that they *are doing* that which is equivalent to stopping, or that they *are beginning* to stop. — αὐτὸς γνώσει, *you yourself must judge*, i. e. I wish to stop, but leave it to you.

D. θεμίς. This word, being here an accusative, must be indeclinable. Of this use few will doubt, after reading what Elmsley and Hermann (Soph. Œd. Col. 1191), and Buttman (largest Gram. 1. § 58, and 2. p. 405) have written. The other examples occur in Œd. Col. u. s., Xen. Œcon. 11. 11, and Æsch. Suppl. 331. In Æsch. Choeph. 632, it is a *neuter* nominative. No phrases are



found besides *θέμις ἐστί, θέμις εἶναι*. This is a strange but not a solitary anomaly. Comp. *χρεών, δεῖνα* sometimes indeclinable, *κράτα* in Sophocles nominative and accusative. — *περίη*, sc. *ὁ μῦθος*. The style changes from the plural to the singular. Comp. for the expression, Leges 6. 752, A., οὐκουν . . . ἂν μῦθον ἀκέφαλον καταλίπομι, πλανώμενος γὰρ ἂν ἀπάντη τοιοῦτος ὢν ἄμορφος φαίνοιτο.

E. τὸ τοῦ Ἐπιχάρμου. Athenæus (7. 308, C., and 8. 362, D.) gives his words in a trochaic tetrameter, τὰ πρὸ τοῦ δὴ ἄνδρες ἔλεγον εἰς ἐγὼν ἀποχρέω. — ἀναγκαιότατον εἶναι οὕτως. Supplet *ποιεῖν* ellipsi inaudita. Equidem οὕτως interpretor: *in hoc rerum statu, quum tu nolis amplius mecum colloqui*. Stallb. οὕτως seems to me to be loosely used for *τοῦτο*. Comp. Soph. Antig. 706, ὡς φῆς σὺ — τοῦτ' ὀρθῶς ἔχειν, for ὃ φῆς σὺ.

506 A. οὐδὲ γὰρ . . . εἰδὼς λέγω. Socrates often places himself in the attitude of a searcher after truth, unable of himself to find it, and hoping that others know where it is.

B. ἕως . . . Ζήθου, till I had given him back the speech of Amphion for that of Zethus, i. e. until I had defended philosophy from his attack. See 485, E. ἕως with an imperfect or aorist indicative accompanies another clause containing the same tenses with ἄν, when a *res non facta* is spoken of.

C. ἀχθεσθήσομαι. This form is condemned by Mæris as un-Attic, but is found several times in Attic writers, where, however, it may have come from the scribes. ἀχθέσομαι is the approved form. — εὐεργέτης . . . ἀναγεγράψει, an allusion to the honorary votes recorded on marbles, in favor of foreigners who had rendered Athens a service. — λέγε αὐτός. αὐτός is *by yourself, without another speaker*, and so in σοῦ αὐτοῖ διόντος above.

D. οὐ τῷ εἰκῆ. An elegant and certain emendation of

Stallb. (ed. sec.) for οὐχ οὕτως εἰκῆ. For the latter, see 503, D. — κάλλιστα παραγίγνεται. One would expect καλλίστη. Coray wishes to strike out the word; Heindorf to read μάλιστα. The sense is, *attends upon it, or is present most beautifully, i. e. is present in its greatest beauty, or highest perfection.*

A. ἦν δὲ αὐτῆ, i. e. now this we found to be. ἦν points 507 to the time when such a soul *was* (subjectively to them, i. e. appeared to be) ἄφρων, etc.

B. ἃ δεῖ . . . φεύγειν καὶ διώκειν. With the definition of the σώφρων ἀνὴρ here given, Routh compares Aristotle's in the Eth. Nicom. 3, sub fin.: ἐπιθυμῆ ὁ σώφρων ὧν δεῖ καὶ ὡς δεῖ καὶ ὅτε.

C. τὸν δ' εὖ πράττειν . . . εὐδαιμόνα εἶναι. Plato passes in this same way from εὖ πράττειν to εὐδαιμόνα εἶναι in Repub. 1. 353, E., Charmides 172, A., Alcibiad. 1. 116, B. As εὖ πράττειν has the two senses of *acting well*, and *being prosperous*, Plato may seem to have unfairly used this ambiguity in his argument. So Heindorf and Stallb. view the passage. Routh, on the contrary, says, "Vult philosophus consequens esse necessario *ex antecedentibus* eum qui recte agit felicem esse. Vix enim potest credi ut Plato duplici sensu verborum εὖ πράττειν ad argumentum probandum abuti vellet." Finally Ast, after Schleierm., correctly, as I think, observes, that Plato "in his conclusionem non ducit ex ambiguo, — sed usum loquendi cogitandus est in rem suam convertere, eumque quodammodo corrigere voluisse, ex ea enim quam posuit ratione, — nisi bonum quod est, nihil est prosperum ac beatum."

D. βουλόμενον εὐδαιμόνα εἶναι . . . διωκτέον. The subject of the action of a verbal may be in the accusative or in the dative. — ὡς ἔχει ποδῶν = ὡς τάχιστα. Comp. Soph. § 188. N. — παρασκευαστέον is the verbal of the

middle voice here, = δεῖ παρασκευάσασθαι. Mt. § 447. 2. — *ιδιώτης* (when opposed to the *state*), *an individual*. — In the next sentence, εἰς τοῦτο refers to ὅπως . . . ἔσεσθαι, and οὕτω πράττειν to συντείνοντα and what follows it.

E. ἀνήνυτον κακόν, an *endless* or *cureless* evil, is in apposition with the participial clause preceding it, and in the accusative. Soph. § 167. N. 4. — φασὶ δ' οἱ σοφοί, etc. The allusion is more particularly to Empedocles, who made *φιλία* and *νεῖκος* fundamental causes in his world of phenomena; the former, or the attracting principle, the cause of union among things unlike, of organization and of motion when *one* is made out of *many*, and the latter or the dissolving principle the cause of separation. He is the Agrigentine who taught in verse, that “quæ in rerum natura constarent, quæque moverentur, ea contrahere amicitiam, dissipare concordiam.” Cic. de Amicit. 7. His causes for the phenomena of the world were physical; and Socrates here gives playfully a moral turn to his doctrine.

508 A. τὸ ὅλον τοῦτο . . . κόσμον καλοῦσι. The universe owed the name *κόσμος*, order, *system*, to Pythagoras. Comp. Xen. Mem. I. 1. 11, ὁ καλούμενος ὑπὸ τῶν σοφιστῶν κόσμος, which shows that even then the appellation had not become very current. — ἡ ἰσότης ἡ γεωμετρικὴ. Geometrical equality is that of *ratios*, arithmetical, of *numbers*. It exists figuratively in morals and politics, when the receipts of one are to his claims as those of another to his, i. e. when justice prevails and assigns to each according to his due, and not according to his power of receiving. But *πλεονεξία* or selfishness disturbs and destroys this kind of equality. In the state, this equality takes power from the bad, i. e. from the unjust and ignorant, and gives it to the wise and virtuous, because it is right that only they should govern who can govern well.

There is a noble passage on the two equalities in the *Leges* 6, p. 757, B., cited by Routh.

B. ἐξελεγκτέος . . . ὡς. See 467, A., note. — κακίως δὲ οἱ ἄθλιοι. The predicate ἄθλιοι is omitted. See 470, A. It is the more easily omitted here, because the preceding words, εὐδαιμόνες οἱ εὐδαιμόνες, clearly indicate the construction. Stallb. has added ἄθλιοι, without authority or sufficient reason. — τί τὰ συμβαίνοντα. This use of τί in the predicate with a plural subject is not uncommon. Comp. Æschin. c. Ctes., ἀπόδειξιν ποιῆσαι τί ποτ' ἦν ἃ ἔπραξας, καὶ τί ποτ' ἦν ἃ ἔλεγες. (§ 165, Bekker.) The same formula is repeated just below, τί ποτ' ἐστὶν ἃ . . . ὀνειδίξεις.

D. εἰμὶ δὲ ἐπὶ τῷ βουλομένῳ, etc. *And that I am in the power of any one who has the will, as those punished by civil infamy are in any one's hand who wishes it* (lit. belong to any one). There were three kinds of civil infamy at Athens, and they are particularly described by Andocides (p. 35, Reiske). The lowest consisted in a deprivation of certain particular rights, as that of bringing an action as a public accuser. The next involved the taking away of all civil rights; and to this the highest added confiscation. As in the two latter kinds, the person affected with ἀτιμία could not appear in court as a prosecutor or a witness, or complain of his wrongs before the people, he was plainly in the power of his enemies. — νεανικὸν denotes *high-spirited*, or rather *overbearing*. The clause is in apposition with τύπτειν ἐπὶ κόρῃς. Comp. 507, E. The same is true of τὸ ἔσχατον, as it respects ἀποκτεῖναι. Socrates refers to 486, A. — C.

E. τέμνεσθαι, when taken with σῶμα, is *in frustra disse-cari*.

A. καὶ εἰ ἀγροικότερον . . . ἐστι. These words are used 509 to excuse the confidence and want of deference to others,

which Socrates here displays. Comp. 462, E., 486, C. In the latter passage we have εἰ καὶ ἄ., and here καὶ εἰ ἄ. According to Herm. (on Viger, note 307), referred to by Stallb., καὶ εἰ, *etiam si*, is used concerning that which we only assume as true; εἰ καὶ, *quamquam*, concerning that which we declare to be true. Socrates, then, does not here admit that his expression is impolite; but in 486, C., Callicles acknowledges by εἰ καὶ his trespass against the rules of good breeding. — οὕτωςιν ut Latinorum *sic est primo aspectu*. Ast.

B. τίνα ἂν βοήθειαν, etc. *By his inability to afford what kind of aid to himself would a man be in truth ridiculous.* This alludes to 486, B., μήτε αὐτὸν αὐτῷ δυνάμενον βοηθεῖν. — ταύτην εἶναι τὴν αἰσχιστὴν βοήθειαν μὴ δύνασθαι βοηθεῖν is for αἰσχιστον εἶναι ταύτην τὴν βοήθειαν μὴ δύνασθαι βοηθεῖν, *that it is most disgraceful not to be able to render this assistance*, etc. (viz. this assistance which will avert the greatest evil). With this very strange instance of attraction, if it be such, we may compare the expression in our own language which Routh adduces, *this is the most shameful thing to be without*, for *it is most shameful to be without this thing*.

C. τὴν τοῦ δευτέρου κακοῦ, sc. βοήθειαν, and that the aid given to prevent the evil next in magnitude is second (second in shame if inadequate, and in honor if adequate; for this latter is implied). βοήθεια κακῶν is like ἀλκὴ κακῶν in Euripides. — καὶ τᾶλλα οὕτως, sc. εἶναι, not ἔχει, which Stallb. supplies.

D. ἀδικήσεται. See Soph. § 207. N. 6. — τί δὲ δὴ τοῦ ἀδικεῖν, *well, but what about doing wrong?* This genitive without a preposition may be compared with that which accompanies verbs of speaking. Comp. Soph. Electr. 317.

E. τί οὐκ . . . ἀπεκρίνω. See 503, B., note. The im-



perfect ἀπεκρίνον is in most MSS.; but in this formula the aorist is always used. — μηδένα βουλόμενον ἀδικεῖν. See 468, C., and the Introduction.

A. ὅπως μὴ ἀδικήσωμεν. See 480, A., note.

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B. φίλος μοι δοκεῖ, etc. Here ὄνπερ refers forward to ὁ ὅμοιος, and ὡς οἷόν τε μάλιστα is taken with φίλος. οἱ παλαιοὶ τε καὶ σοφοὶ alludes especially to Hom. Odys. 17. 218, ὡς αἰεὶ τὸν ὅμοιον ἄγει θεὸς ὡς τὸν ὅμοιον. The thought is found also in Sympos. 195, B., ὁ γὰρ παλαιὸς λόγος εὖ ἔχει, ὡς ὅμοιος ὁμοίῳ ἀεὶ πελάζει, and in Lysis 214, where it is said that the bad, being unlike themselves, that is, variable and unstable, cannot be friends. Comp. also Laws 716, C., τῷ ὁμοίῳ τὸ ὅμοιον ὄντι μετρίῳ φίλον ἂν εἴη, τὰ δ' ἄμετρα οὐτ' ἀλλήλοις οὔτε τοῖς ἐμμέτροις.

C. δύναιτο φίλος γενέσθαι. Repentina subjecti mutatio, says Stallb. This may be, but it is possible also that φίλος may be used here actively (*fond of, friendly to*), and with οὐδ' ἂν οὗτος just below passively (*beloved by, dear to*), in which case there would be no change of person here. So Ast. — ἐν ταύτῃ τῇ πόλει. See 468, E., note.

D. χαίρων, *imprune*, the opposite of κλαίων, passim apud dramaticos. And so *gaudens* is used in Latin. — αὕτη . . . ὁδός ἐστιν. αὕτη, the subject of ἐστι, refers to ἐθίζειν, but is attracted, as often happens, in gender, to the predicate ὁδός.

E. ἔσται ἐπὶ τὸ οἶψ τε εἶναι, *will be in favor of, or will tend to his being able*. Here the construction of the dative with the infinitive is followed by that of the accusative. See 492, B.

B. οὐκοῦν . . . ἀγανακτητόν; *Well, then, is not this just 511 the thing to rouse indignation?*

D. προσεσταλμένη, *simple*, properly spoken of garments, *drawn close to the body*, in contrast to a garment which spreads out with numerous folds and plaits. — ἀλλὰ

ταῦτὰ διαπραξαμένη, etc. *But when it has effected the same things with the forensic art, it charges, I presume, but two obols if it has brought a man safe from Ægina hither; and if from Egypt or the Pontus, — though it should ask very high for this great benefit, when it has conveyed in safety what I just now spoke of, the man himself, and his children, and property, and women; having landed them in the port, it demands but two drachms.* Ast and Coray wish to change the order in this sentence. I see not why; for it is not more broken than often happens in earnest conversation. ἐπράξατο is the aorist of indefinite time. With ἐὰν πάμπολυ, supply πράττειται.

- 512 A. λογίζεται οὖν ὅτι οὐκ, etc. Here οὐκ belongs to βιωτέον ἐστὶ καὶ ὀνήσειεν, which is the primary clause. But the sentence assumes an antithetical structure, the clauses εἰ μὲν τις, . . . εἰ δέ τις, and οὗτος μὲν, τούτῳ δέ being paired off against one another. On this form of sentences, Mt. § 622. 4, remarks, that “clauses are put in contrast with one another by means of μὲν and δέ, of which only the second clause suits the connexion, while the first in other languages would be treated as a parenthesis.” Preserving the Greek order and form nearly, we may translate: “*he reflects that it cannot be (οὐκ), if a man afflicted with great and incurable diseases, and saved from drowning by him, is miserable because he lost not his life, that he on the other hand ought to live, who has many incurable maladies in that which is more precious than the body, the soul, and that he (the person so reflecting) will do him good if he deliver him from the dangers of the sea, or the tribunal, or any other place. Nay, he knows,*” etc. The use of the optative ὀνήσειεν is to me at least perplexing. Stallb. renders it, with its attendant words, *neque a se ullo modo juvari posse*, and then in defence of it refers to Mt. § 529, on the *oratio obliqua*. But if I am not deceived,

such a form as *λογίζεται* (being a present not equivalent to a historical tense) *ὅτι οὐκ ὀνήσειεν* would not be Greek, and if it were, must mean, not *can benefit*, but *probably benefits*. Heindorf conjectured *ὀνήσειεν ἄν*, *can (not) do him good*, which in some degree removes the difficulty. I beg leave to offer an opposite conjecture, *ὀνήσει*, on the supposition that the final syllable *εν* may owe its birth to *ἄν* wrongly repeated.

B. οὐ νόμος ἐστί, *it is not the custom*. — μή ὅτι κυβερνήτου, i. e. μή εἴπῃς ὅτι, *not to say, or to pass by the pilot, who is not mentioned in order to select a stronger case, that of the general*. Comp. οὐχ ὅτι, 450, E., note. — ἐλάττω σώζειν = ἐλάττονα σωτηρίαν πορίζειν, or ἀπεργάζεσθαι. — μή σοι δοκεῖ κατὰ τὸν δικανικὸν εἶναι; *does he seem to you to be on a level with (and not rather above) the forensic man?* Comp. Repub. 466, B., μή πῆ κατὰ τὸν τῶν σκυτοτόμων φαίνεται βίον; *does it seem to you to rank with the shoemaker's kind of life?*

C. λέγων καὶ παρακαλῶν ἐπὶ τὸ δεῖν. Briefly for λέγων δεῖν, καὶ παρακαλῶν ἐπὶ τὸ δεῖν. — ὡς οὐδὲν τᾶλλά ἐστιν, *on the ground that every thing else is of no value (in comparison with engineering)*. — ἀποκαλέσαις. This compound of καλέω, as Stallb. remarks, is often used when a name is given in anger or contempt, = *to call by a nickname, to call contemptuously, or with a scornful air*. Examples may be found in Æschin. c. Ctes., and in Reiske's index to Demosth. — ἐξ ὧν τὰ σαντιῶ ἐπαινεῖς = ἐκ τῶν ἐπαίων οὓς τὴν σαντιῶ τέχνην ἐπαινεῖς.

D. μή γὰρ τοῦτο . . . εἰτέον ἐστί. μή denoting *suspicion* that something is true, or *mild expression of opinion* may be joined with an indicative; and the like may be said of ὄρα μή also. Comp. Soph. Electr. 581, 584, (where τιθησ, and not τιθηῖς, is supported by the MSS.), Alcibiad. 2. 139, D., ἀλλ' ὄρα μή οὐχ οὕτω ταῦτα ἔχει. μή may here

be translated by *perhaps*, or *I suspect*. The sense is, *I suspect that a man deserving the name ought to throw away the idea of living as long as ever he can, and not love his life too well; and yielding the disposal of all such things to the deity, as well as believing what the women say, that no one, whosoever he be, can escape his destiny, that he ought to consider thereupon how he can best live during the life which he is probably about to live, etc.* A fine parallel passage occurs in *Leges* 2. 661, C. ἐπιτρέπειν, in the sense of committing or referring to, and of giving up to, takes a dative of a person often with a genitive with περί. *Æschin. c. Ctes.* § 83, εἰ ἐπιτρέπειν ἐθέλοι πόλει τινὶ ἕσθι καὶ ὁμοίᾳ περὶ τῶν ἐγκλημάτων, *if he wished to refer the grounds of complaint to some impartial and disinterested state.* *Alcibiad.* 1. 117, D., τῷ κυβερνήτῃ ἐπιτρέψας ἂν ἤσυχίαν ἔχοις; *would you let the pilot have his own way, and be quiet?* For οὐδ' εἷς, more emphatic than οὐδεὶς, comp. *Eurip. Alcest.* 671 (note in my ed.).

- 513 A. καὶ νῦν δὲ ἄρα δεῖ depends on σκεπτόν ἄρα. — τὰς τὴν σελήνην καθαιρούσας. The Thessalian sorceresses, who drew down the moon by their incantations, drew down mischief also upon themselves. They lost, it was thought, their eyes or their children, to which last τοῖς φιλιότατοις alludes. Even an astrologer, in predicting an eclipse of the moon, which was akin, in the minds of the vulgar, to magical arts, was supposed to incur calamity. Hence ἐπὶ σταντῶ σελήνην καθαίρεις, or καθέλκεις, is used proverbially of those who draw down calamities upon themselves by their conduct. The next words, σὺν τοῖς φιλιότατοις, must mean *with the loss of what we hold most dear*, i. e. as Socrates estimates things, *of virtue and truth*. σὺν here properly denotes the means, and it is only by inference from the connexion, that the phrase can imply *the loss of*. The preposition, as Stallb. observes, seems

to be chosen with allusion to Iliad 4. 161, *σύν τε μεγάλῳ ἀπέτισαν | σύν σφῆσιν κεφαλῆσι γυναιξί τε καὶ τεκέεσσι.*

B. *ἐν τῇ πόλει τῆδε*, i. e. in Athens. See 469, D., and 468, E., note. — *ἀνόμοιον . . . χεῖρον*, so long as you are unlike the political institutions either on the better side or on the worse, i. e. so long as you are not assimilated exactly to the democracy of Athens, but are either like the true philosopher, in favor of *better* institutions, under which knowledge and virtue, and not the popular will, shall govern, and resemble such institutions in your character; or, on the other hand, have the selfish spirit in the extreme, like the tyrant who first corrupts, and then destroys, popular liberty. Thus, I suppose, the politics of Plato, as set forth in the Republic and Laws, require us to understand these words. — *τι γνήσιον ἀπεργάζεσθαι*, etc., to effect any genuine, or real result in regard to obtaining the friendship of the Athenian people, i. e. to be on terms of true friendship with Athens. *δήμῳ* depends on *φιλίαν*. For *τῷ Πυριλάμπους*, see 481, D. — *ὡς ἐπιθυμεῖς πολιτικός εἶναι*. Ast, after one MS., omits *πολιτικός*, but Stallb. justly says of it, *iteratur non sine vi et gravitate*. There is, as it seems to me, even something of scorn in the emphatical repetition of the word. *ὡς* is *since*, *seeing that*; not *as*, i. e. *according to* (your wishes).

E. *ἡ δέ γε ἕτερα . . . ὅπως*. Supply *ὁμιλεῖ*, as *ὁμιλοῦσα* is understood just above with *ἡ πρὸς ἡδογῆν*. — *ἐπιχειρητέον . . . θεραπεύειν*. The infinitive is added epxegetically, and the datives depend on the verbal. Comp. Soph. Electr. 543, 1277. For the construction of *ποιοῦντις*, see 492, B., note. It is without a copula as explaining *οὕτως*, and *ὡς* is taken with *βελτίστους* only.

A. *ἐὰν μὴ . . . ἦντινοῦν*, explains and defines *ἄνευ τοῦ* 514 *του*. Comp. a similar apposition of a clause beginning with *ἐὰν μὴ* in Soph. Antig. 87. — *δημοσία πράξαιτες τῶν*



πολιτικῶν πραγμάτων, *after we had engaged in a public capacity in any transactions of the state.* The genitive is taken partitively. Soph. § 178. 1. The words πολιτικῶν πραγμάτων denote any employment in the state's service, as that of an ἐργολάβος, or *contractor*, like Phidias, and of an ἀρχιτέκτων, like Ictinus, the builder of the Parthenon.

B. εἰ ἐπιστάμεθα, and a little below, εἰ ᾧκοδομήκαμεν. *After would it be incumbent on us to examine,* we should add in English, *whether we knew* εἰ ἠπιστάμεθα, relative to ἔδει ἄν, and not εἰ ἐπιστάμεθα, which is absolute: and so *whether we had builded* (in the pluperfect), not *whether we have builded.* But the Greeks, in many kinds of dependent clauses, preferred the absolute to the relative form, as here. The cause of this lay in their liveliness of mind, which made the past present and the possible real, and led them to the use of *oratio recta.* — For εὐρίσκομεν (imperfect), see Soph. § 80. N. 4. The Atticists and MSS. vary in regard to the augment of verbs beginning with εῦ. The earlier practice seems to have been, to leave the diphthong unchanged. Mt. § 167. 6. Below, 514, E., two of the best MSS. give ἠύρισκομεν.

C. ἰδίᾳ . . . ἡμῶν. According to Ast, ἡμῶν depends on ἰδίᾳ, which would alone express the idea, were not ἡμῶν wanted for the contrast with μετὰ τῶν διδασκάλων. Those who would reject such an expression as ἰδίᾳ ἡμῶν, which needs the support of parallel examples, must read with Stallb., after one MSS., ἰδίᾳ ὑφ' ἡμῶν. — οὕτω μὲν διακειμένων, etc. *It would be the part of prudent men, if so situated, to engage in public works.* Here ἦν has ἄν, but just below is without it. I think, with Ast, that although ἦν is often used without ἄν (see Mt. § 508, Obs. 2), yet here the influence of ἄν can extend to the second ἦν.

D. A very similar passage may be found in Laches 186, B., C. In the first sentence, ἄν belongs to ἐπεσκεψά-

μεθα, which verb is taken with πάντα . . . ἄλλα, as well as with εἰ παρεκαλοῦμεν. The aorist, with ἄν following the imperfect, here denotes transitory action referrible to present time (*if we were urging . . . we would examine* : see Hermann de partic. ἄν, 1. 10), or possibly, (since we have ἐσκόπουν just below,) there may be an inaccuracy of style, like that of using the potential pluperfect for the imperfect, — *would have* for *would*. Comp. 447, D., for the opposite use of the imperfect (εἰ ἐτύγγανεν ὦν . . . ἀπεκρίνατο), in speaking of something continuing in past time. Some would read ἐπισκεπτόμεθα here, but it is scarcely Attic. See 476, A., note.

E. ἀνθρώπους . . . ἐτύχομεν. The style passes freely from the first person plural, as a representative of a general truth, to the third, and then back again. There is no reason why we should suspect ἀνθρώπους, or read ἔτιυχον. — ὅπως ἐτύχομεν, = *in an ordinary way, as we could, utcumque*. — τὸ λεγόμενον δὴ τοῦτο. See 447, A. δὴ is *just* or *even*. — ἐν τῷ πήθῳ, etc., *to try to learn the potter's art by beginning with the tub*, — the largest vessel, and therefore the hardest to make. This proverb occurs again in Laches 187, B., in company with its opposite, ἐν τῷ Καρὶ ἡμῖν ὁ κίνδυνος, i. e. *to risk what you value least, attempt what you can best afford to fail in*; which refers to the Carian mercenaries in war, whose blood was less precious than their employer's.

B. σὸν ἰδιωτεύοντος. Soph. § 174.

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D. For what is here said of "the four," see the Introduction.

E. ἀκούω. See 503, C. — εἰς μισθοφορίαν . . . καταστήσαντα, *by being the first to bring them into the practice of taking pay for performing their political duties*. Pericles introduced the practice of paying the judges. The pay was one obolus per diem at first, and then three.

After the death of Pericles, the people also drew pay for attending in the assembly. All this is explained at large in that admirable book, Boeckh's Civil Economy of Athens, Book II. §§ 14, 15. — τῶν τὰ ὦτα κατεαρῳτῶν. See 469, D. This phrase is explained fully by Protag. 342, B. "The Lacedæmonians," Socrates there says, "conceal their philosophy, and thus deceive those in other states who affect Spartan manners, and *who, in imitation of them, have their ears bruised by blows received in boxing, (ὦτα κατάρννται μιμούμενοι αὐτούς,) and bind the cæstus round their hands and study gymnastics, and wear short tunics, just as though the Lacedæmonians surpassed the rest of Greece by such means.*" The phrase, then, denotes the partisans of Sparta, those who admire Spartan institutions, and are ill-affected towards Athens.

516 A. κλοπὴν αὐτοῦ κατεψηφίσαντο. Thucyd. merely says (2. 65) *χορήμασιν ἐζημίωσαν*. Plutarch mentions an accusation and a fine (Vit. Pericl. § 35), as does Diodorus also (12. 45); but it was no doubt false: he was *χορημάτων διαφανῶς ἀδωρότατος* by the testimony of the most impartial of historians. See Appendix. — ὄνων ἐπιμελητής. Comp. Xen. Memorab. I. 2. 32, for a similar passage. — ἀπέδειξε . . . ποιῶντας, *if he had caused them to do*. This verb and ἀποφαίνω are often used in the sense of causing something to appear, of *effecting, rendering*, and, like φαίνω, δείκνυμι, take their complement in the form of a participle.

B. καὶ τόδε . . . χάρισαι. There is a similar play upon *χαρίζομαι* in Repub. 1. 351, C., σοὶ γάρ, ἔφη, *χαρίζομαι*. *Εὐ̄ γε σὺ ποιῶν ἄλλὰ δὴ καὶ τόδε μοι χάρισαι καὶ λέγε*.

C. ὡς ἔφη Ὅμηρος. Nusquam disertis verbis hoc dictum in eo quem hodie habemus Homero, nisi quis huc trahere velit quod Routhius fecit Odys. 6. 120, 9. 175, ἦ ὃ' οἶγ' ὑβρισταὶ τε καὶ ἄγριοι, οὐδὲ δίκαιοι. Heindorf. Plato puts the ἀγαθοὶ and ἡμεροὶ together, in Repub. 5.

470, E., and makes τὸ ἡμέρον a part of the philosophic nature in *Repub.* 3. 410, E. — ὃν ἦκιστ' ἂν ἐβούλετο, i. e. εἰς ὄν.

D. What is here said of Cimon and Themistocles is well known. What is said of Miltiades rests on the authority of Plato, and of the Scholiast on *Aristides* 3. 677, *Dindorf*, whom *Valck.* on *Herodot.* 6. 136, first cited from the MS. The Scholiast says ὅτι ἐκρίνετο ἐπὶ τῇ Πάρῳ (i. e. on account of his fruitless attack upon the island of Paros soon after the battle of Marathon), ἡθέλησαν αὐτὸν κατακρημνῆσαι, ὃ δὲ πρύτανις εἰσελθὼν ἐξήτήσατο αὐτόν. By this information, we are enabled to reconcile Plato with *Herodot.* u. s. It was on the day of the trial, that the pryτανις, or the epistates, came into court as one of the friends of Miltiades, (of whose advocacy *Herodot.* speaks,) and by his intercessions led the judges to lower the penalty from death to a heavy fine. But for that, death, by being thrown into the pit, would have been his portion. — τὸν ἐν Μαραθῶνι, *him who was at Marathon*, the general there. ἐν is used because the action was “in Marathonio agro.” See *Soph. Electr.* 1. — τὸ βάραθρον is defined by *Timæus* (*Lex. Platon.* s. v.), “a place like a well, where the condemned were thrown,” and in *Bekker’s Anecdot.* 1. 219, is said to be “an excavation in Keiriadæ, a demus of the Cœneid tribe, where they threw down the capitally condemned, as the Lacedæmonians did into Kæadas.” *Herodot.* 7. 133, says, that the heralds of Darius were thrown by the Athenians into this place. *Comp. Aristoph. Clouds* 1450, and the *Schol.* on *Aristoph. Plut.* 431.

E. οὐκ οἶ γὰρ ἀγαθοὶ ἡνίοχοι, etc. This sentence is formed like that explained in the note on 512, A. The sense is, *it is not true that good drivers are not at first thrown from their chariots, but when they have tended their horses, and have become better drivers themselves, that they*

are then thrown out. Ζεῦγος is often used of the vehicle, as well as of the yoke or pair of animals drawing it.

517 A. τῶν μέντοι ἔμπροσθεν. Here, by a kind of zeugma, ἔλεγεσ, readily suggested by ὁμολόγεισ, is to be supplied, together with τινασ, which is contained in οὐδένα. See Soph. Antig. 29. — οὐ γὰρ ἂν ἐξέπεσον. The metaphor is borrowed from charioteers, and is the more natural, as persons who lost their rank or authority were said ἐκπεσεῖν. Comp. Soph. Antig. 679. — οὔτε τῆ κολακικῆ. If they had used the true art of rhetoric, that is, had been good politicians, they would have made the people better and not have had to rue its ingratitude: if the flattering art of rhetoric, they would have escaped from dangers, because that art, according to the Sophists, σώζει ἐκ τῶν μεγίστων κινδύνων μάλιστα μὲν ἑαυτόν. Aristides triumphs in a supposed inconsistency of Plato, who had before called “the four” κόλακασ, and now says that they did not use τῆ κολακικῆ ῥητορικῆ. But he does not see into the meaning. The words contain a sneer at the rhetoricians. They were κόλακεσ, inasmuch as they studied to gratify, not to benefit; and carrying such a motive into their public addresses, they imbued all their words with it. But if the false art of rhetoric can rescue from dangers, and makes that its first aim, they fell short of it. In other words, the art cannot gain its own dearest ends. They had the principles of the false rhetoric, but could not gain that for which the art was esteemed.

B. πολλοῦ γε δεῖ . . . μὴ . . . ἐργάσεται. πολλοῦ δεῖ is usually followed by an infinitive, and Stallb. says that he knows of no example like this. The reason for the construction seems to be, that πολλοῦ δεῖ, being in sense a negative, adopts the construction appropriate to οὐ. οὐ μὴ ἐργάσεται would be a familiar formula. — ὅσ βούλει, a singular expression for (τις) ὃν βούλει. The verb must be



regarded as coalescing with ὄς to form one notion, like *quibus* in Latin. — ὡς γε διακόνους εἶναι πόλεως, as to their being servants of the state, or considering them merely as (ὡς γε) being servants of the state. Stallb. thinks, that the phrase arises, by a *confusio duarum locutionum*, out of ὡς . . . διακόνους, and διακόνους εἶναι. But the infinitive with ὡς can be used in this relation to the main verb, as well as in others. — καὶ μὴ ἐπιτρέπειν, and not to let them have their own way. The infinitives limit διέφερον.

C. οὐδὲν πανόμεθα . . . αἰ. Comp. 491, A. — ἀγνοοῦντες ἀλλήλων ὃ τι λέγομεν. ἀγνοέω takes a genitive, like *μανθάνω* and other verbs of learning or understanding. Soph. § 182. — ἧ δυνατὸν εἶναι is for ἧ δ. ἐστὶ, by a change of style from direct to suspended discourse. Supply ὠμολογήκαμεν.

D. ὄιγῶ is for ὄιγοῖ, subjunctive of ὄιγώω; and so ὄιγῶν for ὄιγοῦν infinitive, in Aristoph. Clouds 442. This is quite analogous to the contraction of *πεινάω*, and a few others in *αω*, by *η* instead of *α*, but is used with no other verb in Attic except *ιδρόω*. Buttmann (largest Gr. 1. 506, and note in Heindorf,) thinks that both contractions are relics of a general method prevailing in old Ionic. — τοῦτον γὰρ ποριστικὸν εἶναι, etc. This sentence changes its structure, and proceeds as if ὄντα, and not εἶναι, had stood here. The anacoluthon is caused, no doubt, by the explanatory clause ἧ κάπηλον ὄντα . . . σκυτοδεφόν, which suggested another construction.

A. ταῦτ' ἂν ταῦτα, etc. Now at one time you seem to be aware, that I say that the self-same thing holds good of the soul also, and you agree to it, as if understanding what I mean. τοτὲ μὲν answers to ὀλίγον δὲ ὕστερον, and δὲ is, in a sense, out of its place.

B. προτεινεσθαι, to hold forward, as a sample of what one has got, hence to take, or select as a specimen. —

ὁμοιοτάτους . . . ὡσπερ. See 485, A. — Θεαρίων must have been the fashionable baker at Athens. He is thus spoken of in a fragment of the Gerytades of Aristophanes (Athenæus 3. 112. E.), ἤγω Θεαρίωνος ἀρτοποιίον | λιπών, ἐν' ἐστὶν κριβάνων ἐδώδια, which is a parody of the beginning of the Hecuba. And a longer fragment from the Omphale of Antiphanes, preserved in the same place, asks (by way of parody on Soph. Electr. 257, perhaps,) "how a man of noble birth could ever go out of the house where he saw the white loaves of bread . . . οὐς δημόταις | Θεαρίων ἐδειξεν. — ἀρτοκόπος. In a number of MSS., ἀρτοποιός appears. Still another word for the same thing is ἀρτοπόπος, which has most commendation from the Atticists. I think it likely that this has been unlawfully thrust out of its place by the other words in some instances. See Lobeck on Phrynichus, 222. — Μίθαικος, etc. *Mithæcus*, who wrote the treatise called "la cuisine Sicilienne." The Sicilians were in the gastronomic art to the Greeks what the French are now to the world, and Mithæcus was a Syracusan cook. Repub. 3. 404, D., Συρακοσίαν τράπεζαν καὶ Σικελικὴν ποικιλίαν ὄψων, ὡς ἔοικας, οὐκ αἰνεῖς. Athenæus 12. 518, C., διαβόητοί εἰσιν ἐπὶ τρυφῇ καὶ αἱ Σικελῶν τράπεζαι. Comp. also Cicero de Fin. 2. 28. According to Maximus Tyrius (23. 1), cited by Routh, Mithæcus went to Sparta, but they, thinking that too many cooks would spoil their broth, drove him away.

C. παρασκευαστὰς ἀνθρώπους. ἀνθρώπος is often added in contempt, having something of the force of our *fellow*. ἀνὴρ is used on the contrary with an honorable sense. This is shown at large in Valckenaer's Opusc. 2. 243, ed. Lips. — οἱ, ἂν οὕτω τίχῳσιν, etc. *Who, it may be, after they have filled and fattened the bodies of the men, and while they are praised by them, will cause the loss (not only of this increase of flesh but) of their old flesh besides.*

D. ὅταν δὴ αὐτοῖς ἤκη, *when now their former repletion shall have brought on disease a good while afterwards.* ἤκω φέρων is often nearly the same as φέρω, and can only be figuratively explained here of the repletion acting as a cause *bringing in its train* disease as the effect.

E. Nothing is truer than these remarks. The seeds of present national evil are sown in the past, and yet we blame the men of the present for what we suffer, and praise the men of the past, who are the true source of our calamities. It is thus that some, who look with alarm on the turn our affairs are taking, worship Jefferson as a political saint. — καὶ φασι . . . αὐτούς is for καὶ οὓς φασι, by a change of style from the relative to the demonstrative.

A. καταβολή. περιοδική λήψις πυρετοῦ interpretate Timæo 519 Lex. p. 154 ubi v. Ruhnken. Heindorf. — Ἀλκιβιάδου. As he had some time before left Athens for the last time, Plato is here forgetful of dates. See 481, D., note, and Appendix, No. I.

B. ἀγανακτούντων, sc. αὐτῶν, these politicians, not τινῶν which Stallb. supplies.

C. Comp. p. 460, C., and Xen. Memorab. 1. 2. 7. — κινδυνεύει ταῦτόν εἶναι, (τούτοις,) ὅσοι, *the same thing seems to hold good of those who*, etc. But Mt. § 632, has a different explanation of the form of the sentence.

D. καὶ τούτου τοῦ λόγου. For καί, Heindorf, without authority, writes καίτοι. But καί, in the beginning of imperative and interrogative sentences, mark liveliness of transition (Mt. § 620), like our *and* in animated questions, particularly in those where objections are refuted.

E. συχρὸς τείνω τῶν λόγων. The construction seems to be τινὰς τῶν λόγων συχρὸς τείνω, i. e. ὥστε συχρὸς εἶναι, *some things which I have to say I dwell largely upon.* But if λόγων depends on συχρὸς, as it well can (comp.

Soph. § 177. 1), the sense must be, I think, *a good many of my discourses I extend in length.* — πρὸς φίλιον. See 500, B.

20 A. ὅταν τύχωσιν. Comp. 514, E., 518, C. — What is said here refers to Protagoras, Prodicus, and other professed teachers of virtue, as Heindorf remarks; and it is amusing to see the contempt felt by the friend of Gorgias, a mere teacher of words (λέγειν οὔεται δεῖν ποιεῖν δεινοῦς, Meno 95, C.), for the Sophists whose pretensions were as much higher, as wisdom is higher than eloquence.

B. ἢ . . . ἅμα καὶ ἑαυτῶν κατηγορεῖν. Here supply δεῖν, or ἀνάγκην εἶναι, which is readily suggested by ἐγχωρεῖν. Comp. 517, A.

C. προσθαί, *to bestow freely, and in the first instance, without knowing what return the party receiving the favor will make.* Comp. Thucyd. 2. 43, κάλλιστον ἔρανον αὐτῇ προῖέμενοι, *bestowing upon their country a most precious contribution.* So προεμένους εὐεργεσίαν, Xen. Anab. 7. 7. 47, where Schneider adverts to this sense. — ἄνευ μισθοῦ. Protagoras, who first openly called himself a Sophist and took pay (Protag. 349, A.), says (328, B.), that he had a price, which his student might give if he pleased; but if not, that the student went to a temple, and paid so much as he (the student) pronounced on oath the instructions to be worth. For the opinions of Socrates on this point, see among the rest, Xen. Memorab. 1. 6. 13. — ἐνεχώρηει. The absolute form without ἄν is here used for the hypothetical with it. See Mt. § 508, Obs. 2. — τὴν χάριν, the favor due, *the compensation*, as a mark of a grateful mind. — καὶ μὴ συνθήμενος . . . τὸ ἀργύριον, *and should not take the money in consequence of a bargain made with him* (i. e. should not take it as the payment which was stipulated), *at the very time when he was imparting to*

him the power of swiftness. ὅ τι μάλιστα is joined with ἄμα to increase its preciseness.

E. ἀντ' εὖ ποιεῖν. There can be little doubt that Stallb. is right in separating these words, in opposition to Buttman (2. 361, largest Gr.), who writes in one word ἀντενποιεῖν. εὖ and δυς are united only to derivative forms, except in the instance of the strange word δυσθνήσκω, used by Euripides. — εἰ εὖ ποιήσας. Heindorf writes ὁ εὖ ποιήσας, “sed fallitur loco qui repudiat articulum non recte explicato.” Hermann on Eurip. Hecuba, 485, 2d ed. The indefinite subject is understood, and εὖ ποιήσας denotes *after conferring a favor*.

A. ὡς διακονήσοντα. Instead of writing τὴν τοῦ διακο- 521  
νεῖν, Plato deserts the construction of the nearest words, and accommodates the participles to παρακαλεῖν. See Mt. § 555. Obs. 2. Just below, Heindorf, Coray, and Stallb. think that ὡς has fallen out before κολακεύσοντα.

B. εἴ σοι Μυσόν γε ἥδιον καλεῖν. The sense of this vexed passage seems to be that which Stallb. and Olympiod., whom he cites from the MSS., give to it, *if you like better to call* (such a man) *a Mysian*, call him so; i. e. “You may give the political man the most contemptible name that you can find. Do as you like about that, since if you will not act so as to gratify the Athenians (εἰ μὴ . . . ποιήσεις) you will —.” The apodosis to εἰ . . . καλεῖν is omitted, being readily suggested by the sense of the passage. It is οὕτως κάλει, or οὐδὲν κωλύει, or something equivalent. The apodosis which εἰ μὴ . . . ποιήσεις would have had, if Socrates had not cut the sentence short, is to be found in his words. With καλεῖν must be understood τοῦτον, *this political man*, whom in fact, though not in so many words, Socrates calls a κόλακα. But the connexion with the foregoing must be owned to be rather loose. The Mysians stood low among the people of Asia



Minor. *Μυσῶν ἔσχατος* (Theætet. 209, B.), is a proverb for the vilest of the vile. Cicero, in his Or. pro Flacco, § 27, says, “Quid porro in sermone Græco, tam tritum atque celebratum est, quam, si quis despiciatui ducitur, ut Mysorum ultimus esse dicatur?”

C. οὐχ ἔξει ὅ τι χρήσεται αὐτοῖς. αὐτοῖς is *his property*, before spoken of in *ἐάν τι ἔχω*. In 465, C., and 466, A., the indicative, but in many places the subjunctive follows *ἔχω* in this formula. The distinction is, according to Stallb. on Euthydem. 287, C., that the subj. deliberates on that “quod pro præsentī rerum conditione fieri debeat.” If the action is continued, the present subj. is used; otherwise the aorist. Comp. 521, E. just below. When the future occurs, on the contrary, “non de una aliqua aut præsentī dubitatione sermo est, sed res in universum significatur ideoque de futuri temporis perpetuitate cogitandum est.” — ὥς μοι δοκεῖς. ὥς is exclamatory. — καὶ οὐκ ἂν εἰσαχθεῖς, etc., and as though you could not be brought (upon trial) into court. The participle, as ἂν indicates (Soph. § 222. 6), is equivalent to the optative; καὶ ὥσπερ οὐκ ἂν εἰσαχθεῖης. Stallb. thinks that ἂν serves to give an optative force to οἰκῶν also; but that is unnecessary. ὥς οἰκῶν ἐκποδῶν is as though you were dwelling aloof; as if you were isolated, (the consequence of which would be, that he could not be accused,) not as though you could live isolated.

D. ὅ τι τύχοι. Mireris Heindorf. ὅ τι ἂν τύχοι corrigentem. Nam optativus post relativa in obliqua oratione haudquaquam infrequens est. Addito ἂν hoc loco scribendum erat *τύχη*. Stallb. — The dissatisfaction with the political institutions of Athens, which is here clearly implied, was felt by Socrates to some degree, but far more by Plato, whose ideal turn of mind was not fitted to find satisfaction in the present under any system, particularly

under one where demagogues reigned, and philosophers had to drink poison. — *πονηρός*. An allusion, no doubt, to the actual accusers. — *οὐδέν γε ἄτοπον*, sc. *εἶη*.

E. *τὰ κομψὰ ταῦτα*. An allusion to what Callicles says, 486, C. — *ὄδε εἰργασται ἀνήρ*. *ὄδε*, like *οὗτος*, 489, B., used of a person who is present and pointed at, has no article. — *καὶ αὐτοὺς καὶ τοὺς νεωτάτους*. *αὐτοὺς* is taken with *ὑμᾶς εἰργασται*, and serves to contrast the whole *ὑμᾶς* with the part *νεωτάτους*. *καὶ* = *and especially*. — *νεωτάτους διαφθείρει*. An allusion to the actual charge against Socrates. Comp. 522, B.

A. For *εὐωχεῖν* governing two accusatives, see Mt. 522 § 421. Obs. 1. This construction, (which *γεύω* also sometimes takes,) seems to be owing to this; that the verb means substantially *to make to eat*, and needs an object for each of these notions. — The sentiment conveyed by this comparison of the cook and the physician is expressed in another way by Crates of Thebes, a Cynic philosopher who flourished at Athens in Alexander's time (Diog. Laert. 6. 86), *τίθει μαγείρῳ μνάς δέκ', ἰατρῶν δραχμὴν* · | *κόλακι τάλαντα πέντε, συμβούλῳ καπνόν* · | *πόρῃη τάλαντον, φιλοσόφῳ τριώβολον*.

B. *οὔτε γὰρ ἡδονάς*. Το *οὔτε, εἴν τε* answers. An affirmative and a negative proposition are often thus bound together by *οὔτε* and *τε*; but *οὔτε* must come first. *αὐτοῖς* the judges implied in *δικαστήριον*. — *οὔτε οἷς πορίζεται*, i. e. *οὔτε τούτους, οἷς ταῦτα* (referring to *ἡδοναί*) *πορίζεται*. — *ἀπορεῖν ποιοῦντα*. This was a frequent charge against Socrates. The doubt he threw upon their former opinions, and the unsettled state of mind which he produced, may have been unwelcome to a few, and regarded as dangerous by a few more, but probably nothing made him more unpopular than his provoking way of bringing men who argued with him to a stand, so that they did not

know what to say. Meno says, (79, E., cited by Heindorf,) “Ο Socrates, I used to hear it said of you, before I became acquainted with you, that you do nothing else except αὐτός τε ἀπορεῖς, καὶ τοὺς ἄλλους ποιεῖς ἀπορεῖν.”

C. πράττω τὸ ὑμέτερον δὴ τοῦτο, and *herein I am doing just (δὴ) what is for your interest.* Ast takes πάντα ταῦτα with πράττω, as well as with λέγω, and ὑμέτερον . . . τοῦτο as added in apposition. — οὕτως διακειμενος. Videtur οὕτως etiam sequente consona litera usurpatum esse ubi vi et pondere suo pollet plurimum. Stallb. — ἐν αὐτῷ ὑπάρχωι. Heindorf wishes to erase ἐν, or write ἐν, with some reason, as ὑπάρχω takes with it a simple dative.

D. βοήθεια ἑαυτῷ. This noun with the dative denotes *help afforded to*; with the genitive, *against* (comp. βοήθεια βαρβάρων, Plat. Epist. 7. 332, E.), or *to any one.* — There is an allusion here to 486, B.

E. αὐτὸ τὸ ἀποθνήσκειν. Comp. for the sentiment Plato's Apol. 28, B., et seq. — ὡς τοῦτο οὕτως ἔχει depends on λόγον λέξαι, as if it were λόγῳ δεῖξαι ὡς . . . ἔχει.

523 A. φασί, i. e. *as story-tellers say, when they begin a story.* — λόγον opposed to μῦθον is a *historical narrative, a true story*, as opposed to a *fictional narrative.* — “Ομηρος λέγει. Iliad. 15. 187. — καὶ ἀεὶ καὶ νῦν ἔτι, *et semper et nunc etiam.* Ast. ἔστιν includes a past tense.

B. νεωστί, *in modern times*, used relatively to the days of Saturn. — οἱ ἐκ . . . νήσων. The preposition is accommodated to ἴοντες (see Soph. Electr. 137), because the officers set over the blessed islands came *from thence.*

C. ἐκατέρῳσε, *in each direction*, to the blessed islands, and to the prison of punishment.

D. προκεκαλυμμένοι = ἔχοντες προκεκαλυμμένον. See Æsch. Prometh. 362, Soph. Electr. 54. The sense is, *having eyes and ears, and the whole body, spread as a veil before the soul.* — αὐτοῖς . . . ἐπίπροσθεν γίγνεται, *are in*

*their way.* — τοῦτο αὐτῶν, *this property of theirs, this in them.*

E. ἐξαίφνης ἀποθανόντος = εὐθὺς ἀποθανόντος, *the moment he is dead.* Soph. § 222. N. 4. — δύο ἐκ τῆς Ἀσίας. Routh explains this by their being born of Europa, a Phœnician, and adds, that Minos was regarded by some as a stranger in Crete. “Sed Cretam insulam Asiæ assignasse videntur sicut Libyam modo Europæ modo Asiæ contribuerunt; ut duas orbis terrarum partes posuerint, Asiam et Europam.” Ast. But no proof has been found elsewhere, that Crete was assigned to Asia.

A. ἐν τῷ λειμῶνι, etc. Virgil, Æneid 6. 540,

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“Hic locus est, partes ubi se via findit in ambos :  
Dextera, quæ Ditis magni sub mœnia tendit,  
Hac iter Elysium nobis : at læva malorum  
Exercet pœnas, et ad impia Tartara mittit.”

B. οὐ πολὺ ἤτιον . . . ἦνπερ καὶ ὅτε ἕξῃ. A free and rather irregular construction, instead of οὐ πολὺ ἤτιον . . . ἢ ὅτε ἕξῃ. ἦνπερ is brought in through the influence of τὴν ἕξιν τὴν αὐτοῦ, and alters the ensuing words to suit itself.

D. οἷος εἶναι παρεσκευάαστο, etc., *such as he had prepared himself to be while living in regard to his body*, i. e. such as were his ways of using his body. Just below, ἐνδηλα ταῦτα are used as if, instead of οἷος εἶναι, οἷα ἔχει had preceded, and ταῦτα refers to the qualities implied in οἷος, etc.

E. κατεῖδεν . . . ψυχῆς. The aorist marks indefinite time; ψυχῆς depends on οὐδέν; *nothing belonging to, or in the soul.* — ἀλλὰ διαμεμαστιγωμένην, etc. Tacit. Annal. 6. 6, “Neque frustra præstantissimus sapientiæ firmare solitus est, si recludantur tyrannorum mentes, posse adspici laniatus et ictus; quando, ut corpora verberibus, ita sævitia, libidine, malis consultis animus dilaceretur.”

B. οἱ ὠφελούμενοι . . . καὶ διδόντες, i. e. those who, while 5 25 they suffer, are made better . . . are such as, etc.

C. τοῖς ἀεί. See 464, D., Prometh. 937.

D. τοὺς πολλοὺς . . . παραδειγμάτων. By a *constructio ad sensum*, παραδειγμάτων used of the persons who serve as examples, is joined to πολλοὺς, as if it were masculine. — "Ὀμηρος. Odys. 11. 575, seq.

E. ἐκ τῶν . . . ἀνθρωποι, the men who prove to be even VERY wicked are of the class of the powerful. Here, and in 526, A., γίγνεσθαι means to become subjectively, i. e. to become in the view of others, to be found out to be.

526 C. ἐπισημνόμενος ἐάν τε, etc., putting his mark upon him to show whether he thinks him curable or not. Comp. Repub. 10. 614, which I will give in English. "When, therefore, his soul went out of his body, he began a journey, with a number of others, and they came to a wonderful place, where there were two openings in the ground close by one another, and others opposite to them above in the sky. Between these, judges sat, who, whenever they finished judging, bade the just take the road on the right and upwards through the sky, having first attached certificates (σημεῖα) to those who had been judged, in front; and ordered the unjust to take the road to the left and leading downward, with marks behind indicating all their conduct." — οὐ πολυπραγμαστήσαντος, who has not been "a busybody in other men's matters," who has not gone out of his own sphere of duties, to perform a part belonging to another. In Repub. 4. 433, B., it is made a definition of justice, that a man τὰ αὐτοῦ πράττει καὶ οὐ πολυπραγμανεῖ. Here the words especially point at taking an active part in politics, which, for a man who is not yet qualified for political life, is undertaking another's duty to the neglect of his own.

C., D. ἐκάτερος . . . ῥέκυσσιν. This passage is considered to be spurious by Heindorf and Ast, for reasons, which, as far as I can see, are altogether insufficient.



E. ἀντιπαρακαλῶ. ἀντὶ denotes *in my turn*, in reply to the exhortations which you gave me to engage in politics. Just below, ἀντὶ . . . ἀγώνων denotes *worth all the trials here*, i. e. to be set against, or equal in importance to all the trials before human tribunals, where rhetoric, as its advocates alleged, would save a man from condemnation. ἐνθάδε, ἐκεῖ, and ἐκεῖσε are often used of *this life*, and of *death* or a *future state*; the context of course suggesting the explanation. Comp. Soph. Antig. 76, Electr. 356, Eurip. Alcest. 363.

A. τὸν τῆς Αἰγίνης υἱόν. Æacus (son of Jupiter and Ægina), as being the judge for all from Europe. Olympiod. apud Stallb. says, "he adds Ægina because Callicles was from Ægina." But as the Platonic Scholiast can have known nothing about Callicles, I suspect that Αἰγίνης is an error in transcribing for Εὐρώπης, occasioned by the similar word preceding it. — χασμήσει, etc. This noble passage alludes to 486, B. — τυπήσει. The Attic form of the future of τύπτω, according to Thomas Magister and Mæris sub voce. Comp. Aristoph. Clouds 1443, 1379. The later writers used all the forms from τυπτέω, unless it be the present and imperfect.

B. ἐκεῖσε . . . συμφέρον, *advantageous there*. See 526, E. The adverb of motion is used, because the journey from this world is thought of. It is the same as *when we go thither*. Comp. the opposite in Æschin. c. Ctes. § 97, Bekker, "he said that he wished to report to you τὴν ἐκ Πελοποννήσου πρεσβείαν ἣν ἐπρέσβευσε, *his embassy into Peloponnesus, strictly the embassy into P. from which he had returned*. — ἤρεμεῖ, *remains quiet, unshaken*, i. e. *unrefuted*. — οὐ τὸ δοκεῖν εἶναι ἀγαθὸν ἀλλὰ τὸ εἶναι. Comp. the noble words in Repub. 2. 361, A., ἐσχάτη ἀδικία δοκεῖν δίκαιον εἶναι, μὴ ὄντα. Æschylus was the source of the expression, Sept. c. Theb. 574, οὐ γὰρ δοκεῖν ἀριστος ἀλλ'

εἶναι θέλει, upon which words all the theatre turned and looked at Aristides, according to Plutarch in his life.

C. οὕτω χρησιτίον. οὕτω is immediately explained by ἐπὶ τὸ δίκαιον αἰεῖ. — ἐνταῦθα, to that kind of life. ἐνταῦθα came perhaps to be used with a verb of motion, because with the motion its end, rest in the place, is often thought of. — ὡς ὁ λόγος σημαίνει, as the discourse shows. Stallb. gives ὡς ὁ σὸς λόγος, with the best of the MSS., to which Ast very justly objects. The same false reading appears 511, B., 460, C., and Socrates could not call the argument, so far as it proved this point, the argument of Calicles, to whom he here speaks.

D. πατάξαι. The interpreters are divided between πατάξαι, with which ἔασόν τινα and σε, from σου, just above, are to be supplied, and πάταξαι sine te verberari. Buttmann even denies that the middle can have this sense, and, I incline to think, with reason. It may denote *strike yourself*, or *get yourself struck* (i. e. do something which shall cause the action of striking to come back upon yourself), but not *allow yourself to be struck*, i. e., in this place, “bear such an infliction without thinking it the greatest evil in the world.” Stallb. in defence of the middle so used, cites from Aristoph. Clouds 494, φέρ’ ἴδω τί δρᾷς, ἢν τίς σε τύπτῃ; where Strepsiades replies, τύπτομαι: this word Stallb. takes in the sense of ἐὼ ξμαντὸν τύπτεσθαι. I apprehend, that τύπτομαι is in the passive. “What do you do,” says Socrates, “if a person beats you?” “I am beaten,” is the reply, i. e. I do nothing but suffer, I get beaten. We need not be troubled by σύ γε θαρρόων; for σύ is occasionally repeated with γε in the second clause, with a certain increase of force in the exhortation. Comp. Herodot. 7. 10, “I shall hear of you as being torn to pieces by dogs and birds, ἢ κου ἐν γῆ τῇ Ἀθηναίων ἢ σέ γε ἐν τῇ Λακεδαιμονίων;” Soph. Œd. Tyr. 1101, τίς σε...

ἔτικτε . . . Πανὸς . . . προσπρασθεῖς, ἢ σέ γε . . . Λοξίου ;  
 The same is true of ὁ γε, and *tu* in Latin. Nor do I see how θαρῶν opposes this construction any more than θαρῶντως would. The sense then is, *yes, indeed, and do you calmly let him give you this dishonorable blow.* — Stallb., I find, has given up his defence of πάταξαι, imperative middle, in his second edition.

E. οἷς οὐδέποτε ταῦτὰ δοκεῖ. Comp. 491, B. He includes himself in the censure to give it a milder form.

# APPENDIX.

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## No. I.

*Where and when does Plato represent this Dialogue to have taken place ?*

1. *Where ?* In the house of Callicles, say all with whose opinion I am acquainted, except Schleiermacher. He decides in favor of some public place, such as the Lyceum, where other conversations of Socrates were held. His reasons, given in a note on his translation of Gorgias (Vol. III. 473 of his Plato), are principally these. 1. Socrates (447, B.) seems to be going into the place where Gorgias is. He meets Callicles without, who says, "whenever you wish to come to my house, Gorgias will exhibit to you, for he lodges with me." (See the note on that place.) The words, *whenever you wish to come*, must relate to some future time. What does Callicles do, then, if they are at his house, (Schl. leaves to be implied,) but shut the door in his visitors' faces. To tell a stranger just entering your house to call at any time, without asking him in, is to turn him away. 2. Schl. finds it strange and not consistent with Athenian politeness, that Callicles should have deserted his guests, and be going away from his own house. To these reasons of Schleiermacher's may be added two others. 3. If Socrates and his friend were at the door of Callicles' house to hear Gorgias display his rhetorical powers, and if Chærephon knew Gorgias well, why should they need the information that Gorgias lodged there. 4. Perhaps it may be regarded as a slight argument, that Socrates

says (506, A.), *ἔῶμεν χαίρειν καὶ ἀπίωμεν* : to which Gorgias replies, "it does not seem to me that we ought yet *ἀπιέναι*." For *ἀπιέναι* must have the same subject as the preceding *ἀπίωμεν*. Here, then, Socrates expects that the other parties to the conversation will go away from the place, when the discourse is broken off; and Gorgias repeats what Socrates had said, including himself among those who would leave the place. But this could not be, if they were where Gorgias was staying.

No one within my knowledge has examined what Schleiermacher says on this point, or given reasons for choosing the house of Callicles as the scene of the Dialogue, except Cousin. His reasons, I must think, have little weight. 1. There would have been some allusion, direct or indirect, to the place, if a public one. The same might be said, with equal reason, I think, on the other side. 2. It was mainly in private houses, as Plato affirms in *Hippias Major*, that Gorgias spoke. Plato's expression is *ἰδίᾳ ἐπιδείξει ποιούμενος*, and *ἰδίᾳ*, contrasted with *ἐν τῷ δήμῳ* just preceding, means nothing more than *in other places besides the assembly*. 3. Of Callicles leaving his guests, and going out to talk with Socrates, he says, "nothing is more natural, than to go to meet persons who are visiting you, and whom you are to receive, at the entrance of your house." If I mistake not, the porter would have admitted the strangers, and the master of the house have been in a distant part of the building. 4. To Schleiermacher's main remark, he replies, that, as Gorgias was fatigued, Callicles could not ask him to repeat his exhibition, and therefore begged the visitors to call at another time. But need they be turned away? Might they not be invited in, without the necessity of a new exhibition on the part of Gorgias?

2. *When?* The passage 473, E., which is treated of



at large in the note, has been usually supposed to determine the time. But several scholars, as Boeckh (which I learn from C. F. Hermann's work, 1. 634,) and Foss, have ascribed an earlier date to the Dialogue, and one so early even as the first visit of Gorgias to Athens. The arguments, so far as I know them, with a single exception, are of little importance. They are, 1. Pericles is spoken of as *νεωστὶ τετελευτηκώς*, 503, C. But *νεωστὶ* may be widely used. Comp. 523. "Nuper, id est paucis ante sæculis." Cic. de Nat. Deor. 2. 50. It was twenty-four years before 405, B. C. And Pericles in this passage is contrasted tacitly with Themistocles, Cimon, and Miltiades, whose deaths were considerably earlier. 2. Archelaus is said to have committed the crimes by which he gained the throne, "yesterday and the day before." But this is very plainly a rhetorical contrast with the *παλαιοῖς πράγμασιν*, just before spoken of. See 470, D. 3. Demus, son of Ppyrilampes, was a youth when the Wasps was written, seventeen years before 405, B. C. See 481, E. Suppose him thirty-two in 405, Plato, I imagine, if he had been aware, at the time of writing, of his exact age, would not have scrupled to say what he does. 4. The passage, 473, E., where Socrates speaks of his ignorance of the way how to put the question when he was a presiding officer, is inconsistent with Apology 32, B., which refers to the famous occasion in 406, B. C. Socrates, therefore, must allude to something else. I can scarcely conceive how any one, used to the style of the Platonic Socrates, can take what he says 473, E. as sober earnest. 5. In 481, D., and 519, A., Alcibiades is spoken of as beloved by Socrates after their intimacy must long have ceased, and as likely to be punished by the Athenians, after his last departure from Athens, and a little before his death. This appears to me the most serious

objection to the year 405. But I apprehend that this is by no means the only instance in which Plato assigns the relations of one time to another, changing the more immaterial circumstances, as the tragic poets did those of the fables, to suit his design.

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No. II.

*On what is said of Pericles, p. 516, A., and on the character given to him in this Dialogue.*

An eminent historian, Thirlwall, Hist. of Greece, Vol. III. Chap. 18, and Appendix 2, has examined the passage above quoted, and thinks that Plato's charge of peculation at this time arose out of a confusion of dates and circumstances. This may be so, but there are two things which ought to be said on behalf of Plato, before we fully condemn him for injustice towards his great countryman. The first is, that he expresses no opinion as to the justice of the charge. If it is admitted to be unjust, his argument is so much the stronger, for it turns upon the *ingratitude* of a people towards its public servants. Indeed, taken in connexion with the charges against Themistocles, Cimon, and Miltiades, it wears the appearance of an unfounded accusation. The other is, that the fact may have been as Plato represents it: the people, in a sudden outburst of displeasure, may have at this time fined him, upon a charge of peculation so frivolous, that Thucydides does not think it worthy of mention. The circumstances were these: Pericles was deposed from his office of general (Plut. Pericl. § 35, Diodor. 12. 45), — it may be at one of the *epicheirotoniæ*, or in consequence of a special process, an *eisangelia*. A

suit was brought against him, — probably a *γραφή*, though Plutarch calls it a *δίκη*. Cleon, Simmias, or Lacratidas, was his accuser, and he was fined in a sum variously estimated at fifteen, fifty (Plut.), and eighty talents (Diodor.). The nature of the suit is not stated, but it certainly may have been *κλοπή δημοσίων πραγμάτων*, based upon some trifling circumstance, occurring at a time when moneys would be under his control, as commander of the forces. The general Timotheus, with no more reason, perhaps, was accused of treason, and then, at the rendering of his accounts (*euthynæ*), charged with bribery, and fined one hundred talents. To this it may be added, that Aristides, in his vindication of Pericles, nowhere, so far as I have observed, taxes Plato with inaccuracy, but follows his statement, as if he thought it true. And this he does, in a work where he accuses Plato of anachronisms and misquotations. (Aristid. 2. 319, 327, de Quatuorv. ed. Dindorf. In the latter place the Sophist says: “if one should ask Plato whether, supposing he had been one of Pericles’ judges when he was tried for peculation, he would have been one to condemn him, and would have given more weight to the words of Cleon than to those of Pericles, or,” etc.)

Plato, then, in this very serious and not at all ironical passage (see Thirlwall, 3. 91), may have given no credit to the charge against Pericles, and, notwithstanding the silence of historians as to the nature of the suit, may be right in calling it one for peculation.

Upon another point, — Plato’s consistency in the character which he gives to Pericles, — I will say but a word. There are three passages which concern us here; Gorg. 515, C. — 517, Meno 99, B. — 100, B., compared with 94, B., and Phædrus 269 A. — 270, B. In Meno, *εὐδοξία*, or correct opinion, is ascribed to Pericles, without wis-

dom, and in Phædrus he has the credit of possessing consummate eloquence, derived from the discipline of Anaxagoras. In Gorgias, he is denied to be a true orator, but in Phædrus is declared to be *πάντων τελεώτατος εἰς τὴν ῥητορικὴν*. The seeming inconsistency can be explained by taking into consideration, that Plato judges of the orator in Gorgias by a moral standard, and in Phædrus looks at him as capable of producing a work of art ; and perhaps by this consideration also, that while he would grant to Pericles all that knowledge of the mind which the physical instructions of Anaxagoras could furnish, he might still refuse to him the attributes of a truly philosophical artist.

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### I.

ΔΑΡΕΙΟΥ καὶ Παρυσάτιδος γίνονται παῖδες δύο, πρεσβύτερος μὲν Ἀρταξέρξης, νεώτερος δὲ Κῦρος. Ἐπεὶ δὲ ἠσθένει Δαρεῖος καὶ ὑπώπτευε τελευτὴν τοῦ βίου, ἐβούλετο τῷ παῖδε ἀμφοτέρω παρεῖναι.

2. Ὁ μὲν οὖν πρεσβύτερος παρῶν ἐτύγγανε· Κῦρον δὲ μεταπέμπεται ἀπὸ τῆς ἀρχῆς, ἧς αὐτὸν σατραπὴν ἐποίησε· καὶ στρατηγὸν δὲ αὐτὸν ἀπέδειξε πάντων, ὅσοι εἰς Καστωλοῦ πεδῖον ἀθροίζονται. Ἀναβαίνει οὖν ὁ Κῦρος, λαβὼν Τισσαφέρην ὡς φίλον· καὶ τῶν Ἑλλήνων δὲ ἔχων ὀπλίτας ἀνέβη τριακοσίους, ἀρχόντα δὲ αὐτῶν Ξενίαν Παρῶάσιον.

3. Ἐπειδὴ δὲ ἐτελεύτησε Δαρεῖος, καὶ κατέστη εἰς τὴν βασιλείαν Ἀρταξέρξης, Τισσαφέρης διαβάλλει τὸν Κῦρον πρὸς τὸν ἀδελφὸν, ὡς ἐπιβουλεύοι αὐτῷ. Ὁ δὲ πείθεται τε καὶ συλλαμβάνει Κῦρον ὡς ἀποκτενῶν· ἡ δὲ μήτηρ ἐξαιτησαμένη αὐτὸν ἀποπέμπει πάλιν ἐπὶ τὴν ἀρχήν. 4. Ὁ δ' ὡς ἀπῆλθε κινδυνεύσας καὶ ἀτιμασθεὶς, βουλευέται, ὅπως μήποτε ἔτι ἔσται ἐπὶ τῷ ἀδελφῷ, ἀλλ', ἣν δύνηται, βασιλεύσει ἀντ' ἐκείνου. Παρύσατις μὲν δὴ ἡ μήτηρ ὑπῆρχε τῷ Κύρῳ, φιλοῦσα αὐτὸν μᾶλλον ἢ τὸν βασιλεύοντα Ἀρταξέρξην. 5. Ὅστις

δ' ἀφικνεῖτο τῶν παρὰ βασιλέως πρὸς αὐτὸν, πάντας οὕτω διατιθεὶς ἀπεπέμπετο, ὥστε αὐτῷ μᾶλλον φίλους εἶναι ἢ βασιλεῖ. Καὶ τῶν παρ' ἑαυτῷ δὲ βαρβάρων ἐπεμελεῖτο, ὡς πολεμεῖν τε ἱκανοὶ εἴησαν, καὶ εὐνοϊκῶς ἔχοιεν αὐτῷ.

6. Τὴν δὲ Ἑλληνικὴν δύναμιν ἠθροίζεν, ὡς μάλιστα ἐδύνατο ἐπικρουπτόμενος, ὅπως ὅτι ἀπαρασκευαστότατον λάβοι βασιλέα. Ὡς οὖν ἐποιεῖτο τὴν συλλογὴν· ὅποσας εἶχε φυλακὰς ἐν ταῖς πόλεσι, παρήγγειλε τοῖς φρουράρχοις ἐκάστοις, λαμβάνειν ἀνδρας Πελοποννησίους ὅτι πλείστους καὶ βελτίστους, ὡς ἐπιβουλεύοντος Τισσαφέρνους ταῖς πόλεσι. Καὶ γὰρ ἦσαν αἱ Ἰωνικαὶ πόλεις Τισσαφέρνους τὸ ἀρχαῖον, ἐκ βασιλέως δεδομένα· τότε δ' ἀφεστήκεσαν πρὸς Κῦρον πᾶσαι, πλην Μιλήτου. 7. Ἐν Μιλήτῳ δὲ Τισσαφέρνης, προαισθόμενος τὰ αὐτὰ ταῦτα βουλευομένους, [ἀποστῆναι πρὸς Κῦρον,] τοὺς μὲν αὐτῶν ἀπέκτεινε, τοὺς δ' ἐξέβαλεν. Ὁ δὲ Κῦρος ὑπολαβὼν τοὺς φεύγοντας, συλλέξας στρατεύμα, ἐπολιόρκει Μίλητον καὶ κατὰ γῆν καὶ κατὰ θάλατταν, καὶ ἐπειρᾶτο κατάγειν τοὺς ἐκπεπτωκότας. Καὶ αὕτη αὖ ἄλλη πρόφασις ἦν αὐτῷ τοῦ ἀθροίζειν στρατεύμα. 8. Πρὸς δὲ βασιλέα πέμπων ἠξίου, ἀδελφὸς ὢν αὐτοῦ, δοθῆναι αὐτῷ οἱ ταύτας τὰς πόλεις μᾶλλον, ἢ Τισσαφέρνην ἄρχειν αὐτῶν· καὶ ἡ μήτηρ συνέπραττεν αὐτῷ ταῦτα· ὥστε βασιλεὺς τῆς μὲν πρὸς ἑαυτὸν ἐπιβουλῆς οὐκ ἠσθάνετο, Τισσαφέρνει δὲ ἐνόμιζε πολεμοῦντα αὐτὸν ἀμφὶ τὰ στρατεύματα δαπανᾶν· ὥστε οὐδὲν ἠχθετο αὐτῶν πολεμούντων· καὶ γὰρ ὁ Κῦρος ἀπέπεμπε τοὺς γιγνομένους δασμοὺς βασιλεῖ ἐκ τῶν πόλεων, ὢν Τισσαφέρνης ἐτύγχανεν ἔχων.



9. Ἄλλο δὲ στρατεύμα αὐτῷ συνελέγετο ἐν Χερῶν ῥονήσῳ τῇ καταντιπέρας Ἀβύδου τόνδε τὸν τρόπον. Κλέαρχος Λακεδαιμόνιος φυγὰς ἦν· τούτῳ συγγενόμενος ὁ Κῦρος, ἠγάσθη τε αὐτὸν, καὶ δίδωσιν αὐτῷ μυρίους δαρεικοὺς. Ὁ δὲ λαβὼν τὸ χρυσίον, στρατεύμα συνέλεξεν ἀπὸ τούτων τῶν χρημάτων, καὶ ἐπολέμει, ἐκ Χερῶν ῥονήσου ὁρμώμενος, τοῖς Θραξὶ τοῖς ὑπὲρ Ἑλλήσποντον οἰκοῦσι, καὶ ὠφέλει τοὺς Ἕλληνας· ὥστε καὶ χρήματα συνεβάλλοντο αὐτῷ εἰς τὴν τροφήν τῶν στρατιωτῶν αἱ Ἑλλησποντιακαὶ πόλεις ἐκοῦσαι. Τοῦτο δ' αὖ οὕτω τρεφόμενον ἐλάνθανεν αὐτῷ τὸ στρατεύμα.

10. Ἀρίστιππος δὲ ὁ Θετταλὸς ξένος ὢν ἐτύγχανεν αὐτῷ, καὶ πιεζόμενος ὑπὸ τῶν οἴκοι ἀντιστασιωτῶν, ἔρχεται πρὸς τὸν Κῦρον, καὶ αἰτεῖ αὐτὸν εἰς δισχιλίους ξένους καὶ τριῶν μηνῶν μισθόν, ὡς οὕτω περιγενόμενος ἂν τῶν ἀντιστασιωτῶν. Ὁ δὲ Κῦρος δίδωσιν αὐτῷ εἰς τετρακισχιλίους καὶ ἕξ μηνῶν μισθόν· καὶ δεῖται αὐτοῦ, μὴ πρόσθεν καταλῦσαι πρὸς τοὺς ἀντιστασιώτας, πρὶν ἂν αὐτῷ συμβουλευῆται. Οὕτω δὲ αὖ τὸ ἐν Θετταλίᾳ ἐλάνθανεν αὐτῷ τρεφόμενον στρατεύμα. 11. Πρόξενον δὲ τὸν Βοιώτιον, ξένον ὄντα αὐτῷ, ἐκέλευσε λαβόντα ἄνδρας ὅτι πλείστους παραγενέσθαι, ὡς εἰς Πεισίδας βουλόμενος στρατεύεσθαι, ὡς πράγματα παρεχόντων Πεισιδῶν τῇ ἑαυτοῦ χώρα. Σοφαίνετον δὲ τὸν Στυμφάλιον, καὶ Σωκράτην τὸν Ἀχαιὸν, ξένους ὄντας καὶ τούτους, ἐκέλευσεν ἄνδρας λαβόντας ἐλθεῖν ὅτι πλείστους, ὡς πολεμήσων Τισσαφέρνει σὺν τοῖς φυγάσι τῶν Μιλησίων. Καὶ ἐποιοῦν οὕτως οὗτοι.

## II.

1. Ἐπεὶ δ' ἐδόκει αὐτῷ ἤδη πορεύεσθαι ἄνω, τὴν μὲν πρόφασιν ἐποιεῖτο, ὡς Πεισίδας βουλόμενος ἐκβαλεῖν παντάπασιν ἐκ τῆς χώρας· καὶ ἀθροίζει, ὡς ἐπὶ τούτους, τό τε βαρβαρικὸν καὶ τὸ Ἑλληνικὸν ἐνταῦθα στρατεύμα· καὶ παραγγέλλει τῷ τε Κλεάρχῳ, λαβόντι ἤκειν ὅσον ἦν αὐτῷ στρατεύμα· καὶ τῷ Ἀριστίπῳ συναλλαγέντι πρὸς τοὺς οἴκοι, ἀποπέμψαι πρὸς ἑαυτὸν ὃ εἶχε στρατεύμα· καὶ Ξενία τῷ Ἀρκάδι, ὃς αὐτῷ προεστήκει τοῦ ἐν ταῖς πόλεσι ξενικοῦ, ἤκειν παραγγέλλει, λαβόντα τοὺς ἄνδρας, πλην ὅπόσοι ἱκανοὶ ἦσαν τὰς ἀκροπόλεις φυλάττειν. 2. Ἐκάλεσε δὲ καὶ τοὺς Μίλητον πολιορκοῦντας, καὶ τοὺς φυγάδας ἐκέλευσε σὺν αὐτῷ στρατεύεσθαι, ὑποσχόμενος αὐτοῖς, εἰ καλῶς καταπράξειεν ἐφ' ἃ ἐστρατεύετο, μὴ πρόσθεν παύσασθαι πρὶν αὐτοὺς καταγάγοι οἴκαδε. Οἱ δὲ ἠδέως ἐπέιθοντο (ἐπίστευον γὰρ αὐτῷ), καὶ λαβόντες τὰ ὄπλα, παρῆσαν εἰς Σάρδεις.

3. Ξενίας μὲν δὴ τοὺς ἐκ τῶν πόλεων λαβὼν παρεγένετο εἰς Σάρδεις, ὀπλίτας εἰς τετρακισχιλίους· Πρόξενος δὲ παρῆν, ἔχων ὀπλίτας μὲν εἰς πεντακοσίους καὶ χιλίους, γυμνήτας δὲ πεντακοσίους· Σοφαίνετος δὲ ὁ Στυμφάλιος, ὀπλίτας ἔχων χιλίους· Σωκράτης δὲ ὁ Ἀχαιοὺς, ὀπλίτας ἔχων ὡς πεντακοσίους· Πασίων δὲ ὁ Μεγαρεὺς εἰς ἑπτακοσίους ἔχων ἄνδρας παρεγένετο· ἦν δὲ καὶ οὗτος καὶ ὁ Σωκράτης τῶν ἀμφὶ Μίλητον στρατευομένων. 4. Οὗτοι μὲν εἰς Σάρδεις αὐτῷ ἀφίκοντο. Τισσα-

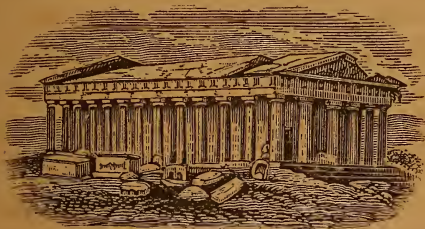
# TABLES

ILLUSTRATIVE OF

## GREEK INFLECTION.

BY ALPHEUS CROSBY,

PROFESSOR OF THE GREEK LANGUAGE AND LITERATURE IN  
DARTMOUTH COLLEGE.



ΤΟ ΘΗΣΕΙΟΝ.

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Μέμνησθ' Ἀθηνῶν Ἑλλάδος τε.

Æschylus.

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BOSTON:  
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1842.

“THE LANGUAGE OF THE GREEKS was truly like themselves, it was conformable to their transcendent and universal Genius. \* \* \* \* THE GREEK TONGUE, from its propriety and universality, is made for all that is great, and all that is beautiful, in every Subject, and under every Form of writing.” — Harris’s *Hermes*, Bk. III. Ch. 5.

“Greek, — the shrine of the genius of the old world; as universal as our race, as individual as ourselves; of infinite flexibility, of indefatigable strength, with the complication and the distinctness of nature herself; to which nothing was vulgar, from which nothing was excluded; speaking to the ear like Italian, speaking to the mind like English; with words like pictures, with words like the gossamer film of the summer; at once the variety and picturesqueness of Homer, the gloom and the intensity of Æschylus; not compressed to the closest by Thucydides, not fathomed to the bottom by Plato, not sounding with all its thunders, nor lit up with all its ardors even under the Promethean touch of Demosthenes!” — Coleridge’s *Study of the Greek Classic Poets*, Gen. Introd.

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## PREFACE TO THE TABLES.

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THE following tables have been prepared as part of a Greek Grammar. They are published separately in two forms; in duodecimo, for the convenience and economy of beginners in learning the Greek paradigms, and in large quarto, for the convenience of more advanced students in consulting and comparing them. To avoid confusion, and the disturbance of those local associations which are so important in learning the grammar of a language, every duodecimo page of the tables, whether in the duodecimo or in the quarto edition, presents, with a single exception, precisely the same appearance as in the larger work to which it belongs. Even the numbers denoting the book, chapter, section, and page, are throughout the same; and, indeed, in the duodecimo edition of the tables, every opening, with a single exception, is simply an opening in the grammar.

The principles upon which these tables have been constructed, are the following;

I. *To avoid needless repetition.* There is a certain ellipsis in grammatical tables, as well as in discourse, which relieves not only the material instruments of the mind, but the mind itself, and which assists alike the understanding and the memory. When the student has learned that, in the neuter gender, the nominative, accusative, and vocative are *always* the same, why, in each neuter paradigm that he studies, must his eye and mind be taxed with the examination of nine forms instead of three? why, in his daily exercises in declension, must his tongue triple its labor, and more than triple the weariness of the teacher's ear? To relieve, so far as possible, both instructor and pupil of that mechanical drudgery, which wastes, with-



out profit, the time, strength, and spirit, which should be devoted to higher effort, these tables have been constructed with the following ellipses, which the student will supply at once from general rules.

1. In the paradigms of **DECLENSION**, the *vocative singular* is omitted whenever it has the same form with the nominative, and the following cases are omitted throughout ;

*α.* The *vocative plural*, because it is always the same with the nominative.

*β.* The *dative dual*, because it is always the same with the genitive.

*γ.* The *accusative* and *vocative dual*, because they are always the same with the nominative.

*δ.* The *neuter accusative* and *vocative*, in all the numbers, because they are always the same with the nominative.

2. In the paradigms of **ADJECTIVES**, and of words similarly inflected, the columns of the *masculine* and *neuter* genders are united in the *genitive* and *dative* of all the numbers, and in the *nominative dual* ; because in these cases the two genders never differ.

3. In the paradigms of **CONJUGATION**, the *first person dual* is omitted throughout, as having the same form with the first person plural, and the *third person dual* is omitted, whenever it has the same form with the second person dual, that is, in the primary tenses of the indicative, and in the subjunctive. The form in *μεθον*, though perhaps too hastily pronounced by Elmsley an invention of the Alexandrine grammarians, is yet, at most, only an exceedingly rare variety of the first person dual. The teacher who meets with it in his recitation room, may pretty safely call his class, as the crier called the Roman people upon the celebration of the Secular games, "to gaze upon that which they had never seen before, and would never see again." In the secondary tenses of the indicative, and in the optative, this form does not occur at all ; and, in the remaining tenses, there have been found only five examples, two of which are quoted by Athenæus from a *word-hunter* (*ὀνοματοθήρας*), whose affectation he is ridiculing, while the three classical examples are all poetic, occurring, one in Homer (Il. ψ', 485), and the other two in Sophocles (El. 950 and Phil. 1079). And yet, in the single paradigm of *τύττω*, as I learned it in my boyhood, this "needless Alexandrine,"

"Which, like a wounded snake, drags its slow length along,"

occurs no fewer than twenty-six times, that is, almost nine times as often as in the whole range of the Greek classics.

4. The compound forms of the PERFECT PASSIVE SUBJUNCTIVE and OPTATIVE are omitted, as belonging rather to Syntax than to inflection.

II. *To give the forms just as they appear upon the Greek page, that is, without abbreviation and without hyphens.* A dissected and abbreviated mode of printing the paradigms exposes the young student to mistake, and familiarizes the eye, and of course the mind, with fragments, instead of complete forms. If these fragments were separated upon analytical principles, the evil would be less; but they are usually cut off just where convenience in printing may direct, so that they contain, sometimes a part of the termination, sometimes the whole termination, and sometimes the termination with a part of the root. Hyphens are useful in the analysis of forms, but a table of paradigms seems not to be the most appropriate place for them. In the following tables, the terminations are given by themselves, and the paradigms are so arranged in columns, that the eye of the student will usually separate, at a glance, the root from the termination.

III. *To represent the language according to its actual use, and not according to the theories or fancies of the Alexandrine and Byzantine grammarians.* Hence, for example,

1. The purely imaginary *first perfect active imperative* has been discarded.

2. For the imaginary *imperative* forms ἴσταθι, τίθει, δίδου, δείκνυθι, have been substituted the actual forms ἴστη, τίθει, δίδου, δείκνυ.

3. Together with analogical but rare forms, have been given the usual forms, which in many grammars are noticed only as exceptions or dialectic peculiarities. Thus, βουλευέτωσαν and βουλευόντων, βουλευάσας and βουλευάσας, ἔβουλεύκεισαν and ἔβουλεύκεισαν (§ 284); βουλευίσθωσαν and βουλευίσθων, βουλευθήσαν and βουλευθῆεν (§ 285); ἐτίθει and ἐτίθει (§ 300); ἦς and ἦσθα, ἔσεται and ἔσται (§ 305).

4. The *second future active and middle*, which, except as a euphonic form of the first future, is purely imaginary, has been wholly rejected.

IV. *To distinguish between regular and irregular usage.* What student, from the common paradigms, does not receive the impression, sometimes never corrected, that the *second perfect* and *pluperfect*, the *second aorist* and *future*, and the *third future* belong as regularly to the Greek verb, as the first tenses bearing the same name; when,

in point of fact, the Attic dialect, even including poetic usage, presents only about fifty verbs which have the second perfect and pluperfect; eighty-five, which have the second aorist active; fifty, which have the second aorist and future passive; and forty, which have the second aorist middle? The gleanings of all the other dialects will not double these numbers. Carmichael, who has given us most fully the statistics of the Greek verb, and whose labors deserve all praise, has gathered, from all the dialects, a list of only eighty-eight verbs which have the second perfect, one hundred and forty-five which have the second aorist active, eighty-four which have the second aorist passive, and fifty-eight which have the second aorist middle. And, of his catalogue of nearly eight hundred verbs, embracing the most common verbs of the language, only fifty-five have the third future, and, in the Attic dialect, only twenty-eight.

To some there may appear to be an impiety in attacking the venerable shade of *τύπτω*. but alas! it is little more than a shade, and, with all my early and long cherished attachment to it, I am forced, after examination, to exclaim, in the language of Electra,

Ἐντὶ φιλάτης

Μορφής, σποδόν τε καὶ σκίαν ἀνωφελῆ,

and to ask why, in an age characterized by its devotion to truth, a false representation of an irregular verb should be still set forth as the paradigm of regular conjugation, and made the Procrustes' bed, to which all other verbs must be stretched or pruned. The actual future of *τύπτω* is not *τύψω*, but *τυπτήσω*, the perfect passive is both *τέτυμμαι* and *τετύπτημαι*, the second aorist *ἔτυπον* is a rare poetic form, the first and second perfect and pluperfect active are not found in classic Greek, if, indeed, found at all, and the second future active and middle are the mere figments of grammatical fancy. And yet all the regular verbs in the language must be gravely pronounced defective, because they do not conform to this imaginary model.

In the following tables, the example of the learned Kühner has been followed, in selecting *βουλεύω* as the paradigm of regular conjugation. This verb is strictly regular, it glides smoothly over the tongue, is not liable to be mispronounced, and presents, to the eye, the prefixes, root, and terminations, with entire distinctness throughout. This is followed by shorter paradigms, in part merely synoptical, which exhibit the different classes of verbs, with their varieties of formation. It is scarcely necessary to remark, that, in the table of translation (§ 283), the form of the verb must be adapted to the number and person of the pronoun; thus, *I am planning, thou art*

*planning*, &c. ; or that, in the translation of the middle voice, the forms of “*plan*” are to be changed into the corresponding forms of “*deliberate*” ; and, in that of the passive voice, into the corresponding forms of “*be planned.*”

V. *To arrange the whole in the most convenient manner for study and reference.* The inflection of each word is exhibited upon a single page, or, if this is not possible, except in the case of *βουλεύω*, at a single opening. Words which the student may wish to compare, are presented, as far as possible, at the same opening. Thus a single opening exhibits all the nouns of the first and second declension, another, the declension of the numerals, article, and pronouns, another, the verbs *ἴημι*, *εἶμι*, and *εἶδμι*, &c. In the quarto edition, a single opening presents all the tables of declension ; another, the whole regular conjugation of the verb, including its terminations, paradigm, and translation ; a third, all the verbs in *μι*, &c.

With respect to the manner in which these tables should be used, so much depends upon the age and attainments of the student, that no directions could be given which might not require to be greatly modified in particular cases. I would, however, recommend,

1. That the paradigms should not be learned *en masse*, but gradually, in connexion with the study of the principles and rules of the grammar, and with other exercises.

2. That some of the paradigms should rather be used for reference, than formally committed to memory. It will be seen at once, that some of them have been inserted merely for the sake of exhibiting differences of accent, or individual peculiarities.

3. That in adjectives and words similarly inflected, each gender should be repeated by itself. The association of forms which is fixed in learning the nouns, will not then be broken up in passing to the adjectives. The order in which the genders are repeated, seems to be indifferent. In the tables, the neuter is placed next to the masculine, because it is of the same declension, and has, in part, the same forms.

4. That in the first learning, and common repetition of the paradigms, the dual should be omitted. It is little more than a mere variety of the plural, of comparatively rare occurrence, and, from its regular simplicity of structure, may always be supplied with perfect ease from the tables of terminations, or from general rules. That it may be omitted or repeated at pleasure, it is placed last in the following tables. If any should object to this arrangement, as interfering with old associations, let them remember, that the book is de-

signed for those whose only grammatical associations connect the plural immediately with the singular. I have no desire to change the habits of those who have already learned the Greek paradigms, but to discover, if possible, the best method for those who are yet to learn them.

5. That, in learning and consulting the paradigms, the student should constantly compare them with each other, with the tables of terminations, and with the rules of the grammar.

6. That the humble volume should not be dismissed from service, till the paradigms are impressed upon the tablets of the memory as legibly as upon the printed page, — till they have become so familiar to the student, that whenever he has occasion to repeat them, “the words,” in the expressive language of Milton, “like so many nimble and airy servitors, shall trip about him at command, and in well-ordered files, as he would wish, fall aptly into their own places.”

Hanover, N. H., Aug. 10th, 1841.



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		Class	I.	II.	III.	IV.	V.
			<i>A</i>	<i>E</i>	<i>O</i>	<i>U</i>	<i>I</i>
		Orders.	Sounds.	Sounds.	Sounds.	Sounds.	Sounds.
Simple Vowels.	{ Short,	1.	ǎ	ε	ο	ϑ	ϊ
	{ Long,	2.	ᾶ	η	ω	ῠ	ῑ
Diphthongs in <i>ι</i> .	{ Proper,	3.	ᾶι	ει	οι	ϑι	
	{ Improper,	4.	ᾷ	η	ω	ῠ	
Diphthongs in <i>υ</i> .	{ Proper,	5.	ᾶυ	ευ	ου		
	{ Improper,	6.	ᾷυ	ηυ	ωυ		

§ 60. THE CONSONANTS. (Table I.)

A. Associated Consonants.

Orders.	Class I. Labials.	Class II. Palatals.	Class III. Linguals.
1. Smooth Mutes,	π	κ	τ
2. Middle Mutes,	β	γ	δ
3. Rough Mutes,	φ	χ	θ
4. Nasals,	μ	ν	ρ
5. Double Consonants,	ψ	ξ	ζ

B. Unassociated Consonants.

λ ρ σ

THE CONSONANTS. (Table II.)

Consonants,	{ Single,	{ Mutes,	Smooth, π, κ, τ.
			Middle, β, γ, δ.
	{ Rough, φ, χ, θ.		
{ Double,	{ Semivowels,	Liquids, λ, μ, ν, ρ.	
		Sibilant, σ.	

## § 174. NOUNS OF THE THIRD DECLENSION.

## A. Mute.

## 1. LABIAL.

## 2. PALATAL.

	ὄ, vulture. ὄ, Arab.	ὄ, raven.	ὄ, ἡ, goat.	ἡ, hair.	ἡ, woman.
S. N.	γύψ Ἄραψ	κόραξ	αἰξ	θρίξ	γυνή
G.	γυπός Ἄραβος	κόρακος	αἰγός	τριχός	γυναικός
D.	γυπί Ἄραβι	κόρακι	αἰγί	τριχί	γυναικί
A.	γῦπα Ἄραβα	κόρακα	αἶγα	τρίχα	γυναικα
V.					γύναι
P. N.	γῦπες Ἄραβες	κόρακες	αἰγες	τρίχες	γυναικες
G.	γυπῶν Ἀράβων	κοράκων	αἰγῶν	τριχῶν	γυναικῶν
D.	γυπί Ἀραβί	κόραξι	αἰξι	θρίξι	γυναιξι
A.	γῦπας Ἀραβας	κόρακας	αἶγας	τρίχας	γυναικας
D. N.	γῦπε Ἄραβε	κόρακε	αἶγε	τρίχε	γυναικε
G.	γυποῖν Ἀράβοιν	κοράκοιν	αἰγοῖν	τριχοῖν	γυναικοῖν

## 3. LINGUAL.

## α. Masculine and Feminine.

	ὄ, ἡ, child.	ὄ, foot.	ἡ, key.	ὄ, ἡ, bird.
S. N.	παῖς πούς	κλείς	ὄρνις	
G.	παιδός ποδός	κλειδός	ὄρνιθος	
D.	παιδί ποδί	κλειδί	ὄρνιθι	
A.	παῖδα πόδα	κλεῖδα, κλεῖν	ὄρνιθα, ὄρνιν	
V.	παῖ			
P. N.	παῖδες πόδες	κλεῖδες, κλεῖς	ὄρνιθες, ὄρνεις	
G.	παιδῶν ποδῶν	κλειδῶν	ὄρνιθων, ὄρνειων	
D.	παισί ποσί	κλεισί	ὄρνισι	
A.	παῖδας πόδας	κλεῖδας, κλεῖς	ὄρνιθας, ὄρνεις, ὄρνις	
D. N.	παῖδε πόδε	κλεῖδε	ὄρνιθε	
G.	παιδοῖν ποδοῖν	κλειδοῖν	ὄρνιθοῖν	

## β. Neuter.

	τὸ, body.	τὸ, light.	τὸ, liver.	τὸ, horn.
S. N.	σῶμα φῶς	ἥπαρ	κέρας	
G.	σώματος φωτός	ἥπατος	κέρατος, κέραος, κέρως	
D.	σώματι φωτί	ἥπατι	κέρατι, κέραϊ, κέρα	
P. N.	σώματα φῶτα	ἥπατα	κέρατα, κέραα, κέρα	
G.	σωμάτων φώτων	ἥπάτων	κεράτων, κεράων, κερῶν	
D.	σώμασι φωσί	ἥπασι	κέρασι	
D. N.	σώματε φῶτε	ἥπατε	κέρατε, κέραε, κέρα	
G.	σωμάτοιν φῶτοι	ἥπάτοι	κεράτοι, κεράοι, κερῶν	

## § 278. I. FORMATION OF THE TENSES.

PREFIXES.	TENSES.	TERMINATIONS.		
		Active.	Middle.	Passive.
	PRESENT,	ω, μι	ομαι, μαι	
Augm.	IMPERFECT,	ον, ν	όμεν, μην	
	FUTURE,	σω	σομαι	θήσομαι
	2 FUTURE,			ήσομαι
Augm.	AORIST,	σα	σάμην	θήν
Augm.	2 AORIST,	ον, ν	όμεν, μην	ην
Redupl.	PERFECT,	κα	μαι	
Redupl.	2 PERFECT,	α		
Augm. Redupl.	PLUPERFECT,	κειν	μην	
Augm. Redupl.	2 PLUPERFECT,	ειν		
Redupl.	3 FUTURE,		σομαι	

## § 279. II. FLEXIBLE ENDINGS.

### CLASS I. SUBJECTIVE.

Orders.	1. Prim.	2. Second.	3. Imp.	4. Inf.	5. Part.
S. 1	μι	ν, μι		ναι, ν, ι	N. ντις
2	ς	ς	θι		ντισα
3	σι	*	τω		ντι
P. 1	μεν	μεν			G. ντος
2	τε	τε	τε		ντισης
3	νσι	σαν, ν, εν	τωσαν, ντων		
D. 1	μεν	μεν			
2	τον	τον	τον		
3	τον	την	των		

### CLASS II. OBJECTIVE.

Orders.	1. Prim.	2. Second.	3. Imp.	4. Inf.	5. Part.
S. 1	μαι	μην		σθαι	N. μενος
2	σαι, αι	σο, ο	σο, ο		μένη
3	ται	το	σθω		μενον
P. 1	μεθα, μεσθα	μεθα			G. μένου
2	σθε	σθε	σθε		μένης
3	νται	ντο	σθωσαν, σθων		
D. 1	μεθα, μεθον	μεθα			
2	σθον	σθον	σθον		
3	σθον	σθην	σθων		



## § 284. VII. ACTIVE VOICE OF THE

	Present.	Imperfect.	Future.
Ind. S.	1 βουλεύω	ἔβούλευον	βουλεύσω
	2 βουλεύεις	ἔβούλευες	βουλεύσεις
	3 βουλεύει	ἔβούλευε	βουλεύσει
P.	1 βουλεύομεν	ἔβουλεύομεν	βουλεύσομεν
	2 βουλεύετε	ἔβουλεύετε	βουλεύσετε
	3 βουλεύουσι	ἔβούλευον	βουλεύσουσι
D.	2 βουλεύετον	ἔβουλεύετον	βουλεύσετον
	3	ἔβουλεύετην	
Subj. S.	1 βουλεύω		
	2 βουλεύῃς		
	3 βουλεύῃ		
P.	1 βουλεύωμεν		
	2 βουλεύητε		
	3 βουλεύωσι		
D.	2 βουλεύητον		
Opt. S.	1 βουλεύοιμι		βουλεύσοιμι
	2 βουλεύοις		βουλεύσοις
	3 βουλεύοι		βουλεύσοι
P.	1 βουλεύοιμεν		βουλεύσοιμεν
	2 βουλεύοιτε		βουλεύσοιτε
	3 βουλεύοιεν		βουλεύσοιεν
D.	2 βουλεύοιτον		βουλεύσοιτον
	3 βουλευοίτην		βουλευσοίτην
Imp. S.	2 βούλευε		
	3 βουλευέτω		
P.	2 βουλεύετε		
	3 βουλευέτωσαν, βουλευόντων		
D.	2 βουλεύετον		
	3 βουλευέτων		
Infin.	βουλευειν		βουλεύσειν
Part.	βουλεύων		βουλεύσων

REGULAR VERB βουλεύω, *to plan, to counsel.*

Aorist.	Perfect.	Pluperfect.
ἔβούλευσα	βεβούλευκα	ἔβεβουλεύκειν
ἔβούλευσας	βεβούλευκας	ἔβεβουλεύκεις
ἔβούλευσε	βεβούλευκε	ἔβεβουλεύκει
ἔβουλεύσαμεν	βεβουλεύκαμεν	ἔβεβουλεύκειμεν
ἔβουλεύσατε	βεβουλεύκατε	ἔβεβουλεύκειτε
ἔβούλευσαν	βεβουλεύκασι	ἔβεβουλεύκεισαν, ἔβεβουλεύκεσαν
ἔβουλεύσατον	βεβουλεύκατον	ἔβεβουλεύκειτον
ἔβουλευσάτην		ἔβεβουλευκείτην
βουλεύσω		
βουλεύσης		
βουλεύση		
βουλεύσωμεν		
βουλεύσητε		
βουλεύσωσι		
βουλεύσητον		
βουλεύσαιμι		
βουλεύσαις, βουλεύσειας		
βουλεύσαι, βουλεύσειε		
βουλεύσαιμεν		
βουλεύσαιτε		
βουλεύσαιεν, βουλεύσειαν		
βουλεύσαιτον		
βουλευσαίτην		
βούλευσον		
βουλευσάτω		
βουλεύσατε		
βουλευσάτωσαν, βουλευσάντων		
βουλεύσατον		
βουλευσάτων		
βουλεύσαι	βεβουλευκέναι	
βουλεύσῃς	βεβουλευκῶς	

§ 287. LABIAL. 2. *Λείπω, to leave.*

## ACTIVE VOICE.

	Present.	Imperfect.	Future.	2 Perfect.	2 Pluperfect.
Ind.	λείπω	ἔλειπον	λείψω	λέλοιπα	ἔλελοίπειν
Subj.	λείπω				
Opt.	λείποιμι		λείψοιμι		
Imp.	λείπε				
Inf.	λείπειν		λείψειν	λέλοιπέναι	
Part.	λείπων		λείψων	λέλοιπώς	

## AORIST II.

	Ind.	Subj.	Opt.	Imp.	Inf.
S. 1	ἔλιπον	λίπω	λίποιμι		λιπεῖν
2	ἔλιπες	λίπῃς	λίποις	λίπε	
3	ἔλιπε	λίπῃ	λίποι	λιπέτω	Part.
P. 1	ἐλίπομεν	λίπομεν	λίποιμεν		λιπών
2	ἐλίπετε	λίπητε	λίποιτε	λίπετε	λιπούσα
3	ἔλιπον	λίπωσι	λίποιεν	λιπέωσαν, λιπόντων	λιπόν
D. 2	ἐλίπετον	λίπητον	λίποιτον	λίπειον	λιπόντος
3	ἐλίπέτην		λιποίτην	λιπέτων	λιπούσης

## MIDDLE AND PASSIVE VOICES.

	Present.	Future Mid.	Perfect.	Aorist Pass.
Ind.	λείπομαι	λείψομαι	λέλειμμαι	ἐλείφθην
Subj.	λείπωμαι			λειφθῶ
Opt.	λειποίμην	λειψοίμην		λειφθείην
Imp.	λείπου		λέλειψο	λείφθητι
Inf.	λείπεσθαι	λείψεσθαι	λελεῖφθαι	λειφθῆναι
Part.	λειπόμενος	λειψόμενος	λελειμμένος	λειφθεῖς
	Imperfect.	3 Future.	Pluperfect.	Future Pass.
Ind.	ἐλειπόμην	λελείψομαι	ἐλελείμην	λειφθήσομαι

## AORIST II. MIDDLE.

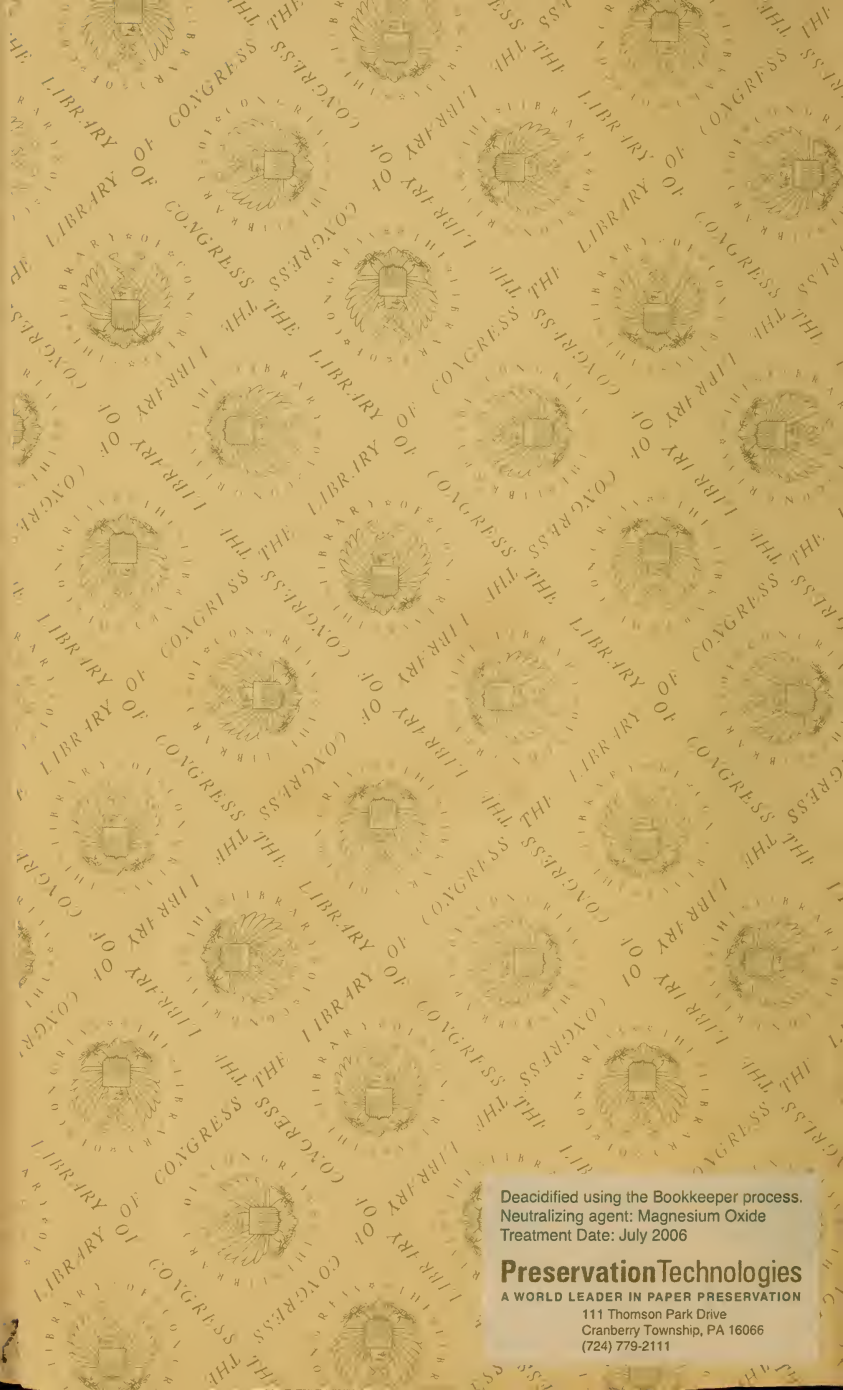
	Ind.	Subj.	Opt.	Imp.	Inf.
S. 1	ἐλιπόμην	λίπωμαι	λιποίμην		λιπέσθαι
2	ἐλίπου	λίπῃ	λίποιο	λιπού	
3	ἐλίπετο	λίπηται	λίποιτο	λιπέσθω	Part.
P. 1	ἐλιπόμεθα	λιπόμεθα	λιποίμεθα		λιπόμενος
2	ἐλίπεσθε	λίπησθε	λίποισθε	λίπεσθε	
3	ἐλίποντο	λίπωνται	λίποιντο	λιπέσθωσαν, λιπέσθων	
D. 2	ἐλίπεσθον	λίπησθον	λίποισθον	λίπεσθον	
3	ἐλιπέσθην		λιποίσθην	λιπέσθων	







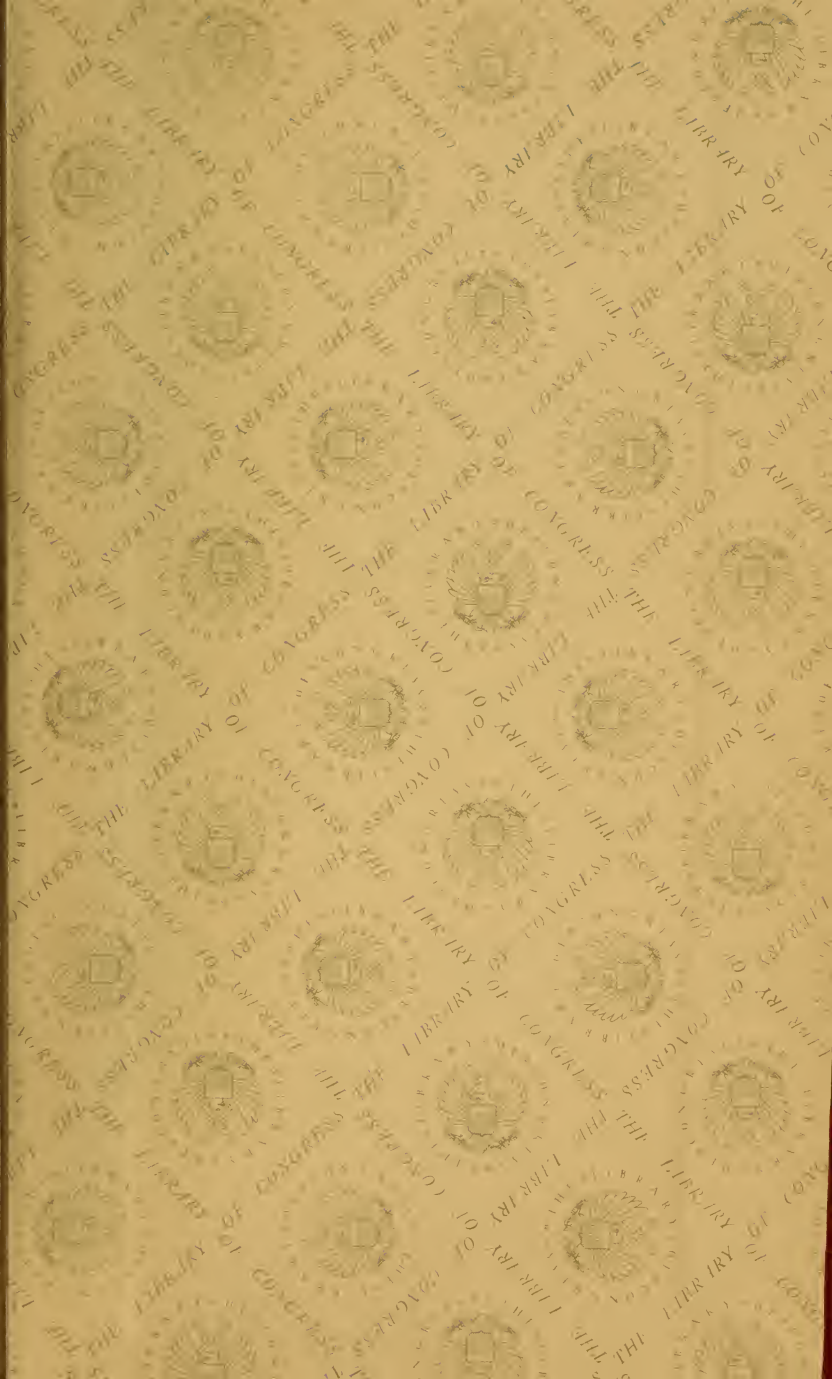




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