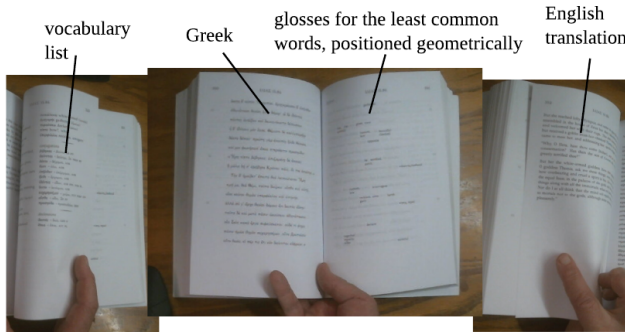


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*vocabulary***ἄγγέλλω** carry a message, announce

~angel

δεσμωτήριον prison**ἐπιχωριάζω** be locally habitual**ἡδύς** sweet, pleasant ~hedonism**ναί** yea**πάλαι** long ago ~paleo**πάλη** wrestling ~Pallas**πάλλω** shake, brandish ~Pallas**παραγίγνομαι** be beside, attend

~genus

σαφής clear, understandable**συχνός** long; many; extensive**τελευτάω** bring about, finish ~apostle**τύχη** fortune, act of a god**φάρμακον** drug, potion ~pharmacy

ΕΧΕΚΡΑΤΗΣ. αὐτός, ὦ Φαίδων, παρεγένου Σωκράτει
ἐκείνη τῇ ἡμέρᾳ ἣ τὸ φάρμακον ἔπιεν ἐν τῷ δεσμοτηρίῳ,
ἢ ἄλλου του ἤκουσας;

ΦΑΙΔΩΝ. αὐτός, ὦ Ἐχέκρατες.

ΕΧ. τί οὖν δὴ ἐστὶν ἅττα εἶπεν ὁ ἀνὴρ πρὸ τοῦ θανάτου;
καὶ πῶς ἐτελεύτα; ἡδέως γὰρ ἂν ἐγὼ ἀκούσαιμι. καὶ γὰρ
οὔτε τῶν πολιτῶν Φλειασίων οὐδεὶς πάνυ τι ἐπιχωριάζει
τὰ νῦν Ἀθήναζε, οὔτε τις ξένος ἀφίκεται χρόνου συχνοῦ
ἐκείθεν ὅστις ἂν ἡμῖν σαφές τι ἀγγεῖλαι οἶός τ' ἦν περὶ
τούτων, πλὴν γε δὴ ὅτι φάρμακον πιὼν ἀποθάνοι· τῶν δὲ
ἄλλων οὐδὲν εἶχεν φράζειν.

ΦΑΙ. οὐδὲ τὰ περὶ τῆς δίκης ἄρα ἐπύθεσθε ὃν τρόπον
ἐγένετο;

ΕΧ. ναί, ταῦτα μὲν ἡμῖν ἡγγειλέ τις, καὶ ἐθανυμάζομέν
γε ὅτι πάλαι γενομένης αὐτῆς πολλῶ ὕστερον φαίνεται
ἀποθανών. τί οὖν ἦν τοῦτο, ὦ Φαίδων;

ΦΑΙ. τύχη τις αὐτῷ, ὦ Ἐχέκρατες, συνέβη· ἔτυχεν

ΕΧΕΚΡΑΤΗΣ. αὐτός, ὦ Φαίδων, |be beside, attend κράτει
 ἐκείνη τῇ ἡμέρᾳ ἣ τὸ φάρμακον ἔπιεν ἐν τῷ |prison
 ἢ ἄλλου του ἤκουσας;

ΦΑΙΔΩΝ. αὐτός, ὦ Ἐχέκρατες.

ΕΧ. τί οὖν δὴ ἐστὶν ἅττα εἶπεν ὁ ἀνὴρ πρὸ τοῦ θανάτου;
 καὶ πῶς |bring , |sweet γὰρ ἂν ἐγὼ ἀκούσαιμι. καὶ γὰρ
 οὔτε τῶν |about, finish πολιτῶν Φλειασίων οὐδεὶς πάνυ τι |be locally habitual
 τὰ νῦν Ἀθήναζε, οὔτε τις ξένος ἀφίκται χρόνου |long; many; extensive
 ἐκείθεν ὅστις ἂν ἡμῖν |clear, . . . |carry a message, τ' ἦν περὶ
 |under-standable |announce
 τούτων, πλήν γε δὴ ὅτι φάρμακον πιὼν ἀποθάνοι· τῶν δὲ
 ἄλλων οὐδὲν εἶχεν φράζειν.

ΦΑΙ. οὐδὲ τὰ περὶ τῆς δίκης ἄρα ἐπύθεσθε ὃν τρόπον
 ἐγένετο;

ΕΧ. |yea ταῦτα μὲν ἡμῖν |carry a message, .αι ἐθανμάζομέν
 |announce
 γε ὅτι πάλαι γενομένης αὐτῆς πολλῶ ὕστερον φαίνεται
 ἀποθανών. τί οὖν ἦν τοῦτο, ὦ Φαίδων;

ΦΑΙ. |fortune, act ἰτῶ, ὦ Ἐχέκρατες, συνέβη· ἔτυχεν
 |of a god

ECHECRATES: Were you yourself, Phaedo, in the prison with Socrates on the day when he drank the poison?

PHAEDO: Yes, Echecrates, I was.

ECHECRATES: I should so like to hear about his death. What did he say in his last hours? We were informed that he died by taking poison, but no one knew anything more; for no Phliasian ever goes to Athens now, and it is a long time since any stranger from Athens has found his way hither; so that we had no clear account.

PHAEDO: Did you not hear of the proceedings at the trial?

ECHECRATES: Yes; some one told us about the trial, and we could not understand why, having been condemned, he should have been put to death, not at the time, but long afterwards. What was the reason of

vocabulary

ἀπάγω lead away, back ~demagogue

ἀπολαμβάνω receive, recover, take
aside, cut off ~epilepsy

δεσμωτήριον prison

δεῦρο here, come here!

δημόσιος public, the state

δῖς twice

ἐνιαυτός cycle of a year

ἐνίοτε sometimes

ἐπειδάν when, after

θεωρία spectator, contemplation

ιερεύς -ως (m) priest ~hieroglyph

μεταξύ between

οἴχομαι come, go, leave, be gone

πότε when?

προτεραῖος previous to

πρύμνα stern

στέφω crown, put around

γὰρ τῇ προτεραίᾳ τῆς δίκης ἢ πρύμνα ἐστεμμένη τοῦ πλοίου ὃ εἰς Δῆλον Ἀθηναῖοι πέμπουσιν.

ΕΧΕΚΡΑΤΗΣ. τοῦτο δὲ δὴ τί ἐστίν;

ΦΑΙΔΩΝ. τοῦτ' ἔστι τὸ πλοῖον, ὥς φασιν Ἀθηναῖοι, ἐν ᾧ Θησεύς ποτε εἰς Κρήτην τοὺς δις ἑπτὰ ἐκείνους ὥχετο ἄγων καὶ ἔσωσέ τε καὶ αὐτὸς ἐσώθη. τῷ οὖν Ἀπόλλωνι ἠύξαντο ὥς λέγεται τότε, εἰ σωθεῖεν, ἐκάστου ἔτους θεωρίαν ἀπάξειν εἰς Δῆλον· ἦν δὲ αἰὲ καὶ νῦν ἔτι ἐξ ἐκείνου κατ' ἐνιαυτὸν τῷ θεῷ πέμπουσιν. ἐπειδὰν οὖν ἄρξωνται τῆς θεωρίας, νόμος ἐστὶν αὐτοῖς ἐν τῷ χρόνῳ τούτῳ καθαρεύειν τὴν πόλιν καὶ δημοσίᾳ μηδένα ἀποκτεινύναι, πρὶν ἂν εἰς Δῆλόν τε ἀφίκηται τὸ πλοῖον καὶ πάλιν δεῦρο· τοῦτο δ' ἐνίοτε ἐν πολλῷ χρόνῳ γίγνεται, ὅταν τύχωσιν ἄνεμοι ἀπολαβόντες αὐτούς. ἀρχὴ δ' ἐστὶ τῆς θεωρίας ἐπειδὰν ὁ ἱερεὺς τοῦ Ἀπόλλωνος στείψῃ τὴν πρύμναν τοῦ πλοίου· τοῦτο δ' ἔτυχεν, ὥσπερ λέγω, τῇ προτεραίᾳ τῆς δίκης γεγονός. διὰ ταῦτα καὶ πολὺς χρόνος ἐγένετο τῷ Σωκράτει ἐν τῷ δεσμοτηρίῳ ὁ μεταξὺ τῆς δίκης τε καὶ

γὰρ τῇ |previous to τῆς δίκης ἡ |stern |crown, put around
πλοίου ὃ εἰς Δῆλον Ἀθηναῖοι πέμπουσιν.

ΕΧΕΚΡΑΤΗΣ. τοῦτο δὲ δὴ τί ἐστίν;

ΦΑΙΔΩΝ. τοῦτ' ἔστι τὸ πλοῖον, ὥς φασιν Ἀθηναῖοι, ἐν ᾧ
Θησεύς ποτε εἰς Κρήτην τοὺς |twice τὰ ἐκείνους |come, go
ἄγων καὶ ἔσωσέ τε καὶ αὐτὸς ἐσώθη. τῷ οὖν Ἀπόλλωνι
ἠϋξάντο ὥς λέγεται τότε, εἰ σωθεῖεν, ἐκάστου ἔτους

|spectator, |lead away, back ἵλον· ἦν δὲ αἰεὶ καὶ νῦν ἔτι ἐξ ἐκείνου
|contem-
|plation
κατ' |cycle of a year ἱεῶ πέμπουσιν. |when, οὖν ἄρξωνται
|after

τῆς |spectator, con- ὅς ἐστιν αὐτοῖς ἐν τῷ χρόνῳ τούτῳ
|templation
καθαρεύειν τὴν πόλιν καὶ δημοσίᾳ μηδένα ἀποκτείνουσι,

πρὶν ἂν εἰς Δῆλόν τε ἀφίκηται τὸ πλοῖον καὶ πάλιν |here, come here!

τοῦτο δ' |sometimes πολλῷ χρόνῳ γίγνεται, ὅταν τύχωσιν

ἄνεμοι |receive, recover, ὑτούς. ἀρχὴ δ' ἐστὶ τῆς |spectator, con-
|take aside, cut off |templation

|when, ὁ |priest τοῦ Ἀπόλλωνος |crown, . put |stern τοῦ
|after |around

πλοίου· τοῦτο δ' ἔτυχεν, ὥσπερ λέγω, τῇ |previous to τῆς

δίκης γεγονός. διὰ ταῦτα καὶ πολὺς χρόνος ἐγένετο τῷ

Σωκράτει ἐν τῷ |prison ὁ |between τῆς δίκης τε καὶ

this?

PHAEDO: An accident, Echecrates: the stern of the ship which the Athenians send to Delos happened to have been crowned on the day before he was tried.

ECHECRATES: What is this ship?

PHAEDO: It is the ship in which, according to Athenian tradition, Theseus went to Crete when he took with him the fourteen youths, and was the saviour of them and of himself. And they were said to have vowed to Apollo at the time, that if they were saved they would send a yearly mission to Delos. Now this custom still continues, and the whole period of the voyage to and from Delos, beginning when the priest of Apollo crowns the stern of the ship, is a holy season, during which the city is not allowed to be polluted by public executions; and when the vessel is detained by contrary winds, the time spent in going and returning is very considerable. As I was saying, the ship was crowned on the day before the trial, and this was the reason why Socrates lay in prison and was not put to death

*vocabulary***ἀκριβής** (ἶ) exact**ἀπαγγέλλω** announce, order, promise

~angel

ἀσχολία business, being busy**διεξέρχομαι** go through**διηγέομαι** detail, describe**ἐπιτήδειος** fit, suitable**ἐρῆμος** empty**ἡδέως** pleasantly ~hedonism**ἡδύς** sweet, pleasant ~hedonism**θαυμάσιος** wonderful**οὐδαμὸς** not anyone**παραγίγνομαι** be beside, attend

~genus

προθυμέομαι (ὄ) be eager**σαφής** clear, understandable**σχολάζω** have leisure**τελευτάω** bring about, finish ~apostle

τοῦ θανάτου.

ΕΧΕΚΡΑΤΗΣ. τί δὲ δὴ τὰ περὶ αὐτὸν τὸν θάνατον, ὦ Φαίδων; τί ἦν τὰ λεχθέντα καὶ πραχθέντα, καὶ τίνες οἱ παραγενόμενοι τῶν ἐπιτηδείων τῷ ἀνδρί; ἢ οὐκ εἶων οἱ ἄρχοντες παρεῖναι, ἀλλ' ἔρημος ἐτελεύτα φίλων;

ΦΑΙΔΩΝ. οὐδαμῶς, ἀλλὰ παρῆσάν τινες, καὶ πολλοί γε.

ΕΧ. ταῦτα δὴ πάντα προθυμήθητι ὥς σαφέστατα ἡμῖν ἀπαγγεῖλαι, εἰ μή τίς σοι ἀσχολία τυγχάνει οὐσα.

ΦΑΙ. ἀλλὰ σχολάζω γε καὶ πειράσομαι ὑμῖν διηγέσασθαι· καὶ γὰρ τὸ μεμνήσθαι Σωκράτους καὶ αὐτὸν λέγοντα καὶ ἄλλου ἀκούοντα ἔμοιγε ἀεὶ πάντων ἥδιστον.

ΕΧ. ἀλλὰ μὴν, ὦ Φαίδων, καὶ τοὺς ἀκουσομένους γε τοιούτους ἐτέρους ἔχεις· ἀλλὰ πειρῶ ὥς ἂν δύνη ἀκριβέστατα διεξελθεῖν πάντα.

ΦΑΙ. καὶ μὴν ἔγωγε θαυμάσια ἔπαθον

τοῦ θανάτου.

ΕΧΕΚΡΑΤΗΣ. τί δὲ δὴ τὰ περὶ αὐτὸν τὸν θάνατον, ὦ
 Φαῖδων; τί ἦν τὰ λεχθέντα καὶ πραχθέντα, καὶ τίνες οἱ
 |be beside, attend τῶν |fit, suitable τῷ ἀνδρί; ἢ οὐκ εἶων οἱ
 ἄρχοντες παρῆναι, ἀλλ' ἔρημος |bring about, finish φίλων;
 ΦΑΙΔΩΝ. |not anyone ἰλλὰ παρῆσάν τινες, καὶ πολλοί γε.

ΕΧ. ταῦτα δὴ πάντα |be eager ὥς |clear, under-standable ἡμῖν
 |announce, or- εἰ μή τίς σοι |business, being busy τυγχάνει οὔσα.
 |der, promise
 ΦΑΙ. ἀλλὰ |have leisure - καὶ πειράσομαι ὑμῖν |detail, describe
 καὶ γὰρ τὸ μεμνήσθαι Σωκράτους καὶ αὐτὸν λέγοντα καὶ
 ἄλλου ἀκούοντα ἔμοιγε ἀεὶ πάντων ἥδιστον.

ΕΧ. ἀλλὰ μὴν, ὦ Φαῖδων, καὶ τοὺς ἀκουσομένους
 γε τοιούτους ἐτέρους ἔχεις· ἀλλὰ πειρῶ ὥς ἂν δύνῃ
 |exact |go through πάντα.

ΦΑΙ. καὶ μὴν ἔγωγε |wonderful ἔπαθον

until long after he was condemned.

ECHECRATES: What was the manner of his death, Phaedo? What was said or done? And which of his friends were with him? Or did the authorities forbid them to be present—so that he had no friends near him when he died?

PHAEDO: No; there were several of them with him.

ECHECRATES: If you have nothing to do, I wish that you would tell me what passed, as exactly as you can.

PHAEDO: I have nothing at all to do, and will try to gratify your wish. To be reminded of Socrates is always the greatest delight to me, whether I speak myself or hear another speak of him.

ECHECRATES: You will have listeners who are of the same mind with you, and I hope that you will be as exact as you can.

*vocabulary***ἄδεής** (ἄ) fearless ~Deimos**ἄνευ** away from; not having; not needing ~Sp. sin**ἄτοπος** strange, unnatural, disgusting**γελᾶω** laugh, smile, laugh at**γενναῖος** noble, sincere ~genesis**δακρύνω** weep**διάκειμαι** be in a condition**διαφερόντως** differently**εἰχός** likely**εἴπερ** if indeed**εἴσειμι** go in; come in range; come to mind ~ion**ἐκεῖσε** thither**ἔλεος** ἐλοῦ pity, mercy ~alms**ἐνθυμέομαι** (ϋ) take to heart**ἐνίστε** sometimes**ἐπιτήδειος** fit, suitable**εὐδαίμων** blessed with a good genius**ἡδονή** pleasure**λύπη** distress**μοῖρα** portion, fate; (κατά+) rightly ~Moirā**ὁμός** same ~homoerotic**ὁμοῦ** together**ὁμόω** unite ~homoerotic**πάθος** -ους (n, 3) an experience, passion, condition**παραγίγνομαι** be beside, attend ~genus**πενθέω** grieve ~Nepenthe**πένθος** -εος (n, 3) grief, misfortune ~Nepenthe**πώποτε** never**σχεδόν** near, approximately at ~ischemia**τελευτάω** bring about, finish ~apostle**τοτέ** then ... now ...

παραγενόμενος. οὔτε γὰρ ὡς θανάτῳ παρόντα με ἀνδρὸς ἐπιτηδείου ἔλεος εἰσῆι· εὐδαίμων γάρ μοι ἀνὴρ ἐφαίνετο, ὦ Ἐχέκρατες, καὶ τοῦ τρόπου καὶ τῶν λόγων, ὡς ἀδεῶς καὶ γενναίως ἐτελεύτα, ὥστε μοι ἐκείνον παρίστασθαι μὴδ' εἰς Ἄιδου ἰόντα ἄνευ θείας μοίρας ἵεναι, ἀλλὰ καὶ ἐκείσε ἀφικόμενον εὖ πράξειν εἴπερ τις πώποτε καὶ ἄλλος.

ΦΑΙΔΩΝ. διὰ δὴ ταῦτα οὐδὲν πάνυ μοι ἐλείπον εἰσῆι, ὡς εἰκὸς ἂν δόξειεν εἶναι παρόντι πένθει, οὔτε αὖ ἡδονὴ ὡς ἐν φιλοσοφίᾳ ἡμῶν ὄντων ὥσπερ εἰώθεμεν— καὶ γὰρ οἱ λόγοι τοιοῦτοί τινες ἦσαν— ἀλλ' ἀτεχνῶς ἄτοπόν τί μοι πάθος παρήν καὶ τις ἀήθης κρᾶσις ἀπὸ τε τῆς ἡδονῆς συγκεκραμένη ὁμοῦ καὶ ἀπὸ τῆς λύπης, ἐνθυμουμένῳ ὅτι αὐτίκα ἐκείνος ἔμελλε τελευτᾶν. καὶ πάντες οἱ παρόντες σχεδόν τι οὕτω διεκείμεθα, τοτὲ μὲν γελῶντες, ἐνίοτε δὲ δακρύνοντες, εἰς δὲ ἡμῶν καὶ διαφερόντως, Ἀπολλόδωρος— οἶσθα γάρ που τὸν ἄνδρα καὶ τὸν τρόπον αὐτοῦ.

|be beside, attend . οὔτε γὰρ ὥς θανάτῳ παρόντα με ἀνδρὸς

|fit, suitable |pity |go in |blessed with, ἀρ μοι ἀνὴρ ἐφαίνετο,
|good genius

ὦ Ἐχέκρατες, καὶ τοῦ τρόπου καὶ τῶν λόγων, ὥς |fearless

καὶ |noble, |bring , ὥστε μοι ἐκείνον παρίστασθαι μηδ'
|sincere |about,

εἰς Ἄιδου ἰόντα |finish away ^ from; |portion, fate ι, ἀλλὰ καὶ |thither
|not having;

ἀφικόμενον εὖ πράζειν |not needing |if indeed . |never καὶ ἄλλος.

ΦΑΙΔΩΝ. διὰ δὴ ταῦτα οὐδὲν πάνυ μοι ἐλεινὸν |go in , ὥς

|likely ἂν δόξειεν εἶναι παρόντι πένθει, οὔτε αὖ |pleasure

ὥς ἐν φιλοσοφίᾳ ἡμῶν ὄντων ὥσπερ εἰώθεμεν— καὶ

γὰρ οἱ λόγοι τοιοῦτοί τινες ἦσαν— ἀλλ' ἀτεχνῶς

|strange, unnatural, |an experience, pas- :αί τις ἀήθης κρᾶσις
|disgusting |sion, condition

ἀπό τε τῆς |pleasure συγκεκριμένη ὁμοῦ καὶ ἀπὸ

τῆς |distress, |take to heart ὅτι αὐτίκα ἐκείνος ἔμελλε

|bring καὶ πάντες οἱ παρόντες |about τι οὕτω
|about,

|finish be in a condi- |then ..., now ,... ὦντες, |sometimes^ |weep ,
|tion

εἰς δὲ ἡμῶν καὶ |differently , Ἀπολλόδωρος—

οἶσθα γάρ που τὸν ἄνδρα καὶ τὸν τρόπον αὐτοῦ.

PHAEDO: I had a singular feeling at being in his company. For I could hardly believe that I was present at the death of a friend, and therefore I did not pity him, Echebrates; he died so fearlessly, and his words and bearing were so noble and gracious, that to me he appeared blessed. I thought that in going to the other world he could not be without a divine call, and that he would be happy, if any man ever was, when he arrived there, and therefore I did not pity him as might have seemed natural at such an hour. But I had not the pleasure which I usually feel in philosophical discourse (for philosophy was the theme of which we spoke). I was pleased, but in the pleasure there was also a strange admixture of pain; for I reflected that he was soon to die, and this double feeling was shared by us all; we were laughing and weeping by turns, especially the excitable Apollodorus—you know the sort of man?

*vocabulary***ἀσθενέω** be weak, sick**δήτα** emphatic δῆ**ἐπιχώριος** native**ναί** yea**παντάπασι** altogether; yes, certainly**παραγίγνομαι** be beside, attend

~genus

πίμπλημι fill (+gen.) ~plenum**ταράσσω** mess things up ~trachea**τοίνυν** well, then

ΕΧΕΚΡΑΤΗΣ. πῶς γὰρ οὐ;

ΦΑΙΔΩΝ. ἐκεῖνός τε τοίνυν παντάπασιν οὕτως εἶχεν, καὶ αὐτὸς ἔγωγε ἐτεταράγμην καὶ οἱ ἄλλοι.

ΕΧ. ἔτυχον δέ, ὦ Φαῖδων, τίνες παραγενόμενοι;

ΦΑΙ. οὗτός τε δὴ ὁ Ἀπολλόδωρος τῶν ἐπιχωρίων παρῆν καὶ Κριτόβουλος καὶ ὁ πατήρ αὐτοῦ καὶ ἔτι Ἑρμογένης καὶ Ἐπιγένης καὶ Αἰσχίνης καὶ Ἀντισθένης· ἦν δὲ καὶ Κτήσιππος ὁ Παιανιεὺς καὶ Μενέξενος καὶ ἄλλοι τινὲς τῶν ἐπιχωρίων. Πλάτων δὲ οἶμαι ἡσθένει.

ΕΧ. ξένοι δέ τινες παρῆσαν;

ΦΑΙ. ναί, Συμμίας τέ γε ὁ Θηβαῖος καὶ Κέβης καὶ Φαιδώνδης καὶ Μεγαρόθεν Εὐκλείδης τε καὶ Τερψίων.

ΕΧ. τί δέ; Ἀρίστιππος καὶ Κλεόμβροτος παρεγένοντο;

ΦΑΙ. οὐ δῆτα· ἐν Αἰγίνῃ γὰρ ἐλέγοντο εἶναι.

ΕΧ. ἄλλος δέ τις παρῆν;

ΕΧΕΚΡΑΤΗΣ. πῶς γὰρ οὐ;

ΦΑΙΔΩΝ. ἐκεῖνός τε |well, |altogether; οὕτως εἶχεν, καὶ
|then |yes, certainly
αὐτὸς ἔγωγε |mess things up .καὶ οἱ ἄλλοι.

ΕΧ. ἔτυχον δέ, ὦ Φαίδων, τίνες |be beside, attend ,

ΦΑΙ. οὗτός τε δὴ ὁ Ἀπολλόδωρος τῶν |native παρῆν
καὶ Κριτόβουλος καὶ ὁ πατὴρ αὐτοῦ καὶ ἔτι Ἑρμογένης
καὶ Ἐπιγένης καὶ Αἰσχίνης καὶ Ἀντισθένης· ἦν δὲ καὶ
Κτήσιππος ὁ Παιανιεύς καὶ Μενέξενος καὶ ἄλλοι τινὲς τῶν
|native . Πλάτων δὲ οἶμαι |be weak, sick

ΕΧ. ξένοι δέ τινες παρῆσαν;

ΦΑΙ. |yea Συμμίας τέ γε ὁ Θηβαῖος καὶ Κέβης καὶ
Φαιδώνδης καὶ Μεγαρόθεν Εὐκλείδης τε καὶ Τερψίων.

ΕΧ. τί δέ; Ἀρίστιππος καὶ Κλεόμβροτος |be beside, attend

ΦΑΙ. οὐ |emphatic δὲ ἡ γῆνη γὰρ ἐλέγοντο εἶναι.

ΕΧ. ἄλλος δέ τις παρῆν;

ECHECRATES: Yes.

PHAEDO: He was quite beside himself; and I and all of us were greatly moved.

ECHECRATES: Who were present?

PHAEDO: Of native Athenians there were, besides Apollodorus, Critobulus and his father Crito, Hermogenes, Epigenes, Aeschines, Antisthenes; likewise Ctesippus of the deme of Paeania, Menexenus, and some others; Plato, if I am not mistaken, was ill.

ECHECRATES: Were there any strangers?

PHAEDO: Yes, there were; Simmias the Theban, and Cebes, and Phaedondes; Euclid and Terpison, who came from Megara.

ECHECRATES: And was Aristippus there, and Cleombrotus?

PHAEDO: No, they were said to be in Aegina.

ECHECRATES: Any one else?

PHAEDO: I think that these were nearly

*vocabulary***ἀνοίγνυμι** (ῶ) open**δεσμωτήριον** prison**διατρίβω** (ιῖ) wear down, delay

~tribology

διηγέομαι detail, describe**δικαστήριον** court**εἰσίημι** (mid) speed to ~jet**εἴωθα** be accustomed, in the habit**ἐκάστοτε** each time**ἐνδεκα** eleven ~decimal**ἐσπέρα** evening, west**ἔωθεν** at first light**ἠώς ἡῶθι** (f, 2) dawn ~Eocene**θυρωρός** doorman, porter**παραγγέλλω** transmit; order, summon, recommend, encourage**παραγίγνομαι** be beside, attend

~genus

παρίημι dangle; pass over, allow ~jet**περιμένω** wait for**πλησίος** near, neighboring**προτεράϊος** previous to**συλλέγω** collect, assemble ~legion**σχεδόν** near, approximately at

~ischemia

ὑπακούω listen, reply ~acoustic**φοιτάω** go back and forth

ΦΑΙΔΩΝ. σχεδόν τι οἶμαι τούτους παραγενέσθαι.

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

ΦΑΙ. ἐγώ σοι ἐξ ἀρχῆς πάντα πειράσομαι διηγῆσασθαι. αἰεὶ γὰρ δὴ καὶ τὰς πρόσθεν ἡμέρας εἰώθεμεν φοιτᾶν καὶ ἐγὼ καὶ οἱ ἄλλοι παρὰ τὸν Σωκράτη, συλλεγόμενοι ἔωθεν εἰς τὸ δικαστήριον ἐν ᾧ καὶ ἡ δίκη ἐγένετο· πλησίον γὰρ ἦν τοῦ δεσμοτηρίου. περιεμένομεν οὖν ἐκάστοτε ἕως ἀνοιχθείη τὸ δεσμοτήριον, διατρίβοντες μετ' ἀλλήλων, ἀνεώγετο γὰρ οὐ πρῶ· ἐπειδὴ δὲ ἀνοιχθείη, εἰσῆμεν παρὰ τὸν Σωκράτη καὶ τὰ πολλὰ διημερεύομεν μετ' αὐτοῦ. καὶ δὴ καὶ τότε πρωαίτερον συνελέγημεν· τῇ γὰρ προτεραίᾳ ἡμέρᾳ ἐπειδὴ ἐξήλθομεν ἐκ τοῦ δεσμοτηρίου ἐσπέρας, ἐπυθόμεθα ὅτι τὸ πλοῖον ἐκ Δήλου ἀφικμένον εἶη. παρηγγείλαμεν οὖν ἀλλήλοις ἥκειν ὥς πρωαίτατα εἰς τὸ εἰωθός. καὶ ἤκομεν καὶ ἡμῖν ἐξελθὼν ὁ θυρωρός, ὅσπερ εἰώθει ὑπακούειν, εἶπεν περιμένειν καὶ μὴ πρότερον παριέναι ἕως ἂν αὐτὸς κελεύσῃ· λύουσι γάρ, ἔφη, οἱ ἑνδεκα Σωκράτη καὶ παραγγέλλουσιν ὅπως ἂν

ΦΑΙΔΩΝ. |about τι οἶμαι τούτους |be beside, attend

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

ΦΑΙ. ἐγὼ σοι ἐξ ἀρχῆς πάντα πειράσομαι |detail, describe

αἰὲ γὰρ δὴ καὶ τὰς πρόσθεν ἡμέρας εἰώθεμεν |go back and forth

ἐγὼ καὶ οἱ ἄλλοι παρὰ τὸν Σωκράτη, |collect, |at first light
|assemble

εἰς τὸ |court ἐν ᾧ καὶ ἡ δίκη ἐγένετο· |near γὰρ

ἦν τοῦ |prison |wait for οὖν |each time ἕως

|open τὸ |prison , |wear down, delay... γ' ἀλλήλων,

ἀνεώγετο γὰρ οὐ πρῶ· ἐπειδὴ δὲ |open , |(mid) speed to

παρὰ τὸν Σωκράτη καὶ τὰ πολλὰ διημερεύομεν μετ'

αὐτοῦ. καὶ δὴ καὶ τότε πρωαίτερον |collect, |τῇ γὰρ
|assemble

|previous to ἡμέρα ἐπειδὴ ἐξήλθομεν ἐκ τοῦ |prison

ἐσπέρας, ἐπυθόμεθα ὅτι τὸ πλοῖον ἐκ Δήλου ἀφιγμένον

εἶη. |transmit; order, summon, |λήλοις ἤκειν ὡς πρωαίτατα
|recommend, encourage

εἰς τὸ |be accustomed, |κομεν καὶ ἡμῖν ἐξελθὼν ὁ |doorman, ,
|in the habit |porter

ὅσπερ |be |listen, reply, εἶπεν |wait for καὶ μὴ πρότερον

|accus-
tomed,
|dangle; |pass, |ὡς ἂν αὐτὸς κελεύσῃ· λύνουσι γάρ, ἔφη, οἱ
|over, all |in the
|habit

|eleven Σωκράτη καὶ |transmit; order, summon, ἂν
|recommend, encourage

all.

ECHECRATES: Well, and what did you talk about?

PHAEDO: I will begin at the beginning, and endeavour to repeat the entire conversation. On the previous days we had been in the habit of assembling early in the morning at the court in which the trial took place, and which is not far from the prison. There we used to wait talking with one another until the opening of the doors (for they were not opened very early); then we went in and generally passed the day with Socrates. On the last morning we assembled sooner than usual, having heard on the day before when we quitted the prison in the evening that the sacred ship had come from Delos, and so we arranged to meet very early at the accustomed place. On our arrival the jailer who answered the door, instead of admitting us, came out and told us to stay until he called us. 'For the Eleven,' he said, 'are now with Socrates; they are

vocabulary

ἀναγκάζω force, compel
ἀνευφημέω shout; be honored
ἀπάγω lead away, back ~demagogue
ἄρτι at the same time
ἄτοπος strange, unnatural, disgusting
βοάω shout
εἴσειμι go in; come in range; come to mind ~ion
εἰσίημι (mid) speed to ~jet
εἴωθα be accustomed, in the habit
ἐκτρίβω (ι) rub out
ἐπέχω hold, cover; offer; assail
ἐπιτήδειος fit, suitable
ἡδύς sweet, pleasant ~hedonism
θαυμάσιος wonderful
καταλαμβάνω seize, understand, catch, overtake; (mp) happen ~epilepsy

κλίνη (ι) bed, couch ~clinic
κόπτω beat, cut, strike
λυπηρός (υ) painful, causing pain, sad
οἴκαδε homeward ~economics
παιδίον young child; slave
παραγίγνομαι be beside, attend ~genus
παρακάθημαι sit near
προσαγορεύω address, call by name
προσφωνέω speak to
σκέλος -εος (n, 3) leg ~scoliosis
συγκάμπτω bend
σχεδόν near, approximately at ~ischemia
τελευτάω bring about, finish ~apostle
τρίβω (ι) rub; (mid) be worn out ~tribulation
φύω produce, beget; clasp ~physics

τῇδε τῇ ἡμέρᾳ τελευτᾷ.

Οὐ πολὺν δ' οὖν χρόνον ἐπισχὼν ἤκειν καὶ ἐκέλευεν ἡμᾶς εἰσιέναι. εἰσιόντες οὖν κατελαμβάνομεν τὸν μὲν Σωκράτη ἄρτι λελυμένον, τὴν δὲ Ξανθίππην— γινώσκεις γάρ— ἔχουσάν τε τὸ παιδίον αὐτοῦ καὶ παρακαθημένην. ὥς οὖν εἶδεν ἡμᾶς ἡ Ξανθίππη, ἀνηυφήμησέ τε καὶ τοιαυτ' ἄττα εἶπεν, οἷα δὴ εἰώθασιν αἱ γυναῖκες, ὅτι ᾧ Σώκρατες, ὕστατον δὴ σε προσερούσι νῦν οἱ ἐπιτήδειοι καὶ σὺ τούτους. καὶ ὁ Σωκράτης βλέψας εἰς τὸν Κρίτωνα, ᾧ Κρίτων, ἔφη, ἀπαγέτω τις αὐτὴν οἴκαδε.

Καὶ ἐκείνην μὲν ἀπῆγόν τινες τῶν τοῦ Κρίτωνος βοῶσάν τε καὶ κοπτομένην· ὁ δὲ Σωκράτης ἀνακαθιζόμενος εἰς τὴν κλίνην συνέκαμψέ τε τὸ σκέλος καὶ ἐξέτρυψε τῇ χειρί, καὶ τρίβων ἅμα, ὥς ἄτοπον, ἔφη, ᾧ ἄνδρες, ἔοικέ τι εἶναι τοῦτο ὃ καλοῦσιν οἱ ἄνθρωποι ἡδύ· ὥς θαυμασίως πέφυκε πρὸς τὸ δοκοῦν ἐναντίον εἶναι, τὸ λυπηρόν, τὸ ἅμα μὲν αὐτῷ μὴ θέλειν παραγίγνεσθαι τῷ ἀνθρώπῳ, ἐὰν δέ τις διώκῃ τὸ ἕτερον καὶ λαμβάνῃ, σχεδόν τι ἀναγκάζεσθαι

τῇδε τῇ ἡμέρᾳ |bring
 |about,
 |finish
 Οὐ πολὺν δ' οὖν χρόνον |hold, cover;
 |offer; assail |εν καὶ ἐκέλευεν ἡμᾶς
 εἰσιέναι. |go in οὖν |seize, understand, catch, |έν Σωκράτῃ
 |overtake; (mp) happen
 |at the same time, , τὴν δὲ Ξανθίππην— γιγνώσκεις γάρ—
 ἔχουσάν τε τὸ |young αὐτοῦ καὶ παρακαθημένην. ὥς
 |child;
 οὖν εἶδεν ἡμᾶς |slave |Ξανθίππῃ, |shout; be honored :αὶ τοιαῦτ'
 ἅττα εἶπεν, οἷα δὲ |be accustomed, |ναῖκες, ὅτι ὦ Σώκρατες,
 |in the habit
 ὕστατον δὴ σε προσερούσι νῦν οἱ |fit, suitable καὶ σὺ
 τούτους. καὶ ὁ Σωκράτης βλέψας εἰς τὸν Κρίτωνα, ὦ
 Κρίτων, ἔφη, |lead away, back ὑτὴν |homeward

 Καὶ ἐκείνην μὲν |lead away, back ὦν τοῦ Κρίτωνος βοῶσάν
 τε καὶ |beat, cut, strike ὁ δὲ Σωκράτης ἀνακαθίζομενος εἰς
 τὴν |bed, |bend τε τὸ |leg καὶ |rub out τῇ χειρί,
 |couch
 καὶ τρίβων ἅμα, ὥς |strange, unñatu- ὁ ἄνδρες, ἔοικέ τι εἶναι
 |ral, disgusting
 τοῦτο ὃ καλοῦσιν οἱ ἄνθρωποι |sweet ὥς |wonderful πέφυκε
 πρὸς τὸ δοκοῦν ἐναντίον εἶναι, τὸ |painful, caus- ἅμα μὲν
 |ing pain, sad
 αὐτῷ μὴ θέλειν |be beside, attend τῷ ἀνθρώπῳ, ἐὰν δέ τις
 διώκῃ τὸ ἕτερον καὶ λαμβάνῃ, |about τι |force, compel

taking off his chains, and giving orders that he is to die to-day.' He soon returned and said that we might come in. On entering we found Socrates just released from chains, and Xanthippe, whom you know, sitting by him, and holding his child in her arms. When she saw us she uttered a cry and said, as women will: 'O Socrates, this is the last time that either you will converse with your friends, or they with you.' Socrates turned to Crito and said: 'Crito, let some one take her home.' Some of Crito's people accordingly led her away, crying out and beating herself. And when she was gone, Socrates, sitting up on the couch, bent and rubbed his leg, saying, as he was rubbing: How singular is the thing called pleasure, and how curiously related to pain, which might be thought to be the opposite of it; for they are never present to a man at the same instant, and yet he who

vocabulary

ἀλγεινός painful
ἀναμνησῶ (+2 acc) remind
 someone ~mnemonic
ἄπτω set on fire; attach; mid: touch,
 seize ~haptic
ἄρнуμαι get, win
δεσμός bond, latch, strap; also (pl)
 headdress
δεῦρο here, come here!
διαλλάσσω exchange; differ; reconcile
διανοέω have in mind
ἐννοέω consider
ἐντείνω tauten ~tend
ἐπακολουθέω chase; accrue
ἔπω (mid) follow, accompany; (act,
 uncommon) handle, take care of
ἔραμαι love, aor. fall in love; long for,
 covet ~erotic
ἔρομαι ask a question, ask about, go
 searching through

ἔρωτάω ask about something
ἡδύς sweet, pleasant ~hedonism
κορυφή peak, crown
μέλος -ους (n, 3) limb; melody
μέλω concern, interest, be one's
 responsibility
ναός (ᾱ) temple, shrine ~nostalgia
νή yea
παραγίγνομαι be beside, attend
 ~genus
ποίημα -τος (n, 3) work, deed
προοίμιον prelude, introduction
πρώην recently
πώποτε never
σκέλος -εος (n, 3) leg ~scoliosis
συνάπτω join, partake; adjoin; consult;
 fight ~haptic
συντίθημι hearken, mark ~thesis
ὑπολαμβάνω take under one's
 support, seize; speak up; imagine
 ~epilepsy

ἀεὶ λαμβάνειν καὶ τὸ ἕτερον, ὥσπερ ἐκ μιᾶς κορυφῆς
 ἡμμένω δὴ ὄντε. καὶ μοι δοκεῖ, ἔφη, εἰ ἐνενόησεν αὐτὰ
 Αἴσωπος, μῦθον ἂν συνθεῖναι ὥς ὁ θεὸς βουλόμενος αὐτὰ
 διαλλάξαι πολεμοῦντα, ἐπειδὴ οὐκ ἐδύνατο, συνῆψεν εἰς
 ταῦτόν αὐτοῖς τὰς κορυφάς, καὶ διὰ ταῦτα ᾧ ἂν τὸ ἕτερον
 παραγένηται ἐπακολουθεῖ ὕστερον καὶ τὸ ἕτερον. ὥσπερ
 οὖν καὶ αὐτῷ μοι ἔοικεν· ἐπειδὴ ὑπὸ τοῦ δεσμοῦ ἦν ἐν τῷ
 σκέλει τὸ ἀλγεινόν, ἦκειν δὴ φαίνεται ἐπακολουθοῦν τὸ
 ἡδύ.

Ὁ οὖν Κέβης ὑπολαβὼν, νῆ τὸν Δία, ᾧ Σώκρατες,
 ἔφη, εὖ γ' ἐποίησας ἀναμνήσας με. περὶ γάρ τοι τῶν
 ποιημάτων ὧν πεποίηκας ἐντείνας τοὺς τοῦ Αἰσώπου
 λόγους καὶ τὸ εἰς τὸν Ἀπόλλω προοίμιον καὶ ἄλλοι
 τινές με ἤδη ἤρουντο, ἀτὰρ καὶ Εὐῆνος πρῶην, ὅτι
 ποτὲ διανοηθείς, ἐπειδὴ δεῦρο ἦλθες, ἐποίησας αὐτά,
 πρότερον οὐδὲν πώποτε ποιήσας. εἰ οὖν τί σοι μέλει
 τοῦ ἔχειν ἐμὲ Εὐῆνω ἀποκρίνασθαι ὅταν με αὐθις
 ἐρωτᾷ— εὖ οἶδα γὰρ ὅτι ἐρήσεται— εἰπέ τί χρὴ λέγειν.

ἀεὶ λαμβάνειν καὶ τὸ ἕτερον, ὥσπερ ἐκ μῆαs |peak,
|crown

ἡμμένω δὺ' ὄντε. καί μοι δοκεῖ, ἔφη, εἰ |consider αὐτὰ

Αἰσωπος, μῦθον ἂν |hearken, mark ὁ θεὸς βουλόμενος αὐτὰ

|exchange; dif- λεμοῦντα, ἐπειδὴ οὐκ ἐδύνατο, |join, partake; adjoin; con-
|fer; reconcile |sult; fight

ταῦτόν αὐτοῖς τὰς |peak,
|crown , καὶ διὰ ταῦτα ᾧ ἂν τὸ ἕτερον

|be beside, attend|chase; accrue ὕστερον καὶ τὸ ἕτερον. ὥσπερ

οἶν καὶ αὐτῷ μοι ἔοικεν· ἐπειδὴ ὑπὸ τοῦ |bond, ἦν ἐν τῷ
|latch,

|leg τὸ |painful , ἦκειν δὴ φαίνεται |strap
|chase; accrue τὸ

|sweet

Ὁ οὖν Κέβης |take under one's support, ἴα, ᾧ Σώκρατες,
|seize; speak up; imagine

ἔφη, εὖ γ' ἐποίησας |(+2 acc) re-ε. περὶ γάρ τοι τῶν
|mind someone

|work, deed ὦν πεποίηκας |tauten τοὺς τοῦ Αἰσώπου

λόγους καὶ τὸ εἰς τὸν Ἀπόλλω |prelude, in- καὶ ἄλλοι
|troduction

τινὲς με ἤδη ἤροντο, ἀτὰρ καὶ Εὐήνος |recently, ὅτι

ποτὲ διανοηθεῖς, ἐπειδὴ |here, com̃è here! ἔποίησας αὐτά,

πρότερον οὐδὲν |never ποιήσας. εἰ οὖν τί σοι μέλει

τοῦ ἔχειν ἐμὲ Εὐήνω ἀποκρίνασθαι ὅταν με αἰθῖς

|ask — εὖ οἶδα γὰρ ὅτι ἐρήσεται— εἰπὲ τί χρὴ λέγειν.

pursues either is generally compelled to take the other; their bodies are two, but they are joined by a single head. And I cannot help thinking that if Aesop had remembered them, he would have made a fable about God trying to reconcile their strife, and how, when he could not, he fastened their heads together; and this is the reason why when one comes the other follows, as I know by my own experience now, when after the pain in my leg which was caused by the chain pleasure appears to succeed.

Upon this Cebes said: I am glad, Socrates, that you have mentioned the name of Aesop. For it reminds me of a question which has been asked by many, and was asked of me only the day before yesterday by Evenus the poet—he will be sure to ask it again, and therefore if you would like me to have an answer ready for him, you may as

*vocabulary***ἄλλοτε** at another time ~alien**ἄπειθέω** disobey**ἀποπειράομαι** try, try out**ἀφοσιόω** purify, atone**βίος** life ~biology**βιόω** live; (mp) make a living ~biology**διακελεύομαι** give orders to, encourage**ἐνύπνιος** seen in dreams**ἐορτή** holiday, feast**ἐπιτάσσω** enjoin; place near**θέω** run, run for**μουσική** art, music**παρακελεύομαι** recommend,
encourage**παρέρχομαι** pass, escape**ποίημα** -τος (n, 3) work, deed**προστάσσω** post at, attach to,
command**τοίνυν** well, then**τοιόσδε** such**ὑπολαμβάνω** take under one's
support, seize; speak up; imagine
~epilepsy**φοιτάω** go back and forth

Λέγε τοίνυν, ἔφη, αὐτῷ, ὦ Κέβης, τάληθῃ, ὅτι οὐκ ἐκείνῳ βουλόμενος οὐδὲ τοῖς ποιήμασιν αὐτοῦ ἀντίτεχνος εἶναι ἐποίησα ταῦτα— ἥδη γὰρ ὡς οὐ ράδιον εἶη— ἀλλ' ἐνυπνίων τινῶν ἀποπειρώμενος τί λέγοι, καὶ ἀφοσιούμενος εἰ ἄρα πολλάκις ταύτην τὴν μουσικὴν μοι ἐπιτάττοι ποιεῖν. ἦν γὰρ δὴ ἅττα τοιάδε· πολλάκις μοι φοιτῶν τὸ αὐτὸ ἐνύπνιον ἐν τῷ παρελθόντι βίῳ, ἄλλοτ' ἐν ἄλλῃ ὄψει φαινόμενον, τὰ αὐτὰ δὲ λέγον, ὦ Σώκρατες, ἔφη, μουσικὴν ποίει καὶ ἐργάζου.

Καὶ ἐγὼ ἔν γε τῷ πρόσθεν χρόνῳ ὅπερ ἔπραττον τοῦτο ὑπελάμβανον αὐτό μοι παρακελεύεσθαι τε καὶ ἐπικελεύειν, ὥσπερ οἱ τοῖς θεοῦσι διακελευόμενοι, καὶ ἐμοὶ οὕτω τὸ ἐνύπνιον ὅπερ ἔπραττον τοῦτο ἐπικελεύειν, μουσικὴν ποιεῖν, ὡς φιλοσοφίας μὲν οὔσης μεγίστης μουσικῆς, ἐμοῦ δὲ τοῦτο πράττοντος. νῦν δ' ἐπειδὴ ἦ τε δίκη ἐγένετο καὶ ἡ τοῦ θεοῦ ἐορτὴ διεκώλυέ με ἀποθνήσκειν, ἔδοξε χρῆναι, εἰ ἄρα πολλάκις μοι προστάττοι τὸ ἐνύπνιον ταύτην τὴν δημώδη μουσικὴν ποιεῖν, μὴ ἀπειθῆσαι αὐτῷ

Λέγε |well, then ὅφη, αὐτῷ, ὦ Κέβης, τάληθῃ, ὅτι οὐκ
 ἐκείνῳ βουλόμενος οὐδὲ τοῖς |work, deed αὐτοῦ ἀντίτεχνος
 εἶναι ἐποίησα ταῦτα— ἥδη γὰρ ὥς οὐ ῥάδιον εἶη—
 ἀλλ' ἐνυπνίων τινῶν |try, try out τί λέγοι, καὶ
 |purify, atone εἰ ἄρα |often ταύτην τὴν |art, music μοι
 |enjoin; ποιεῖν. ἦν γὰρ δὴ ἅττα |such |often μοι
 |place near
 |go back and forth ἐνύπνιον ἐν τῷ |pass, escape βίῳ, |at another time
 ἐν ἄλλῃ ὅφει φαινόμενον, τὰ αὐτὰ δὲ λέγον, ὦ Σώκρατες,
 ἔφη, |art, music ποιεῖ καὶ ἐργάζου.

Καὶ ἐγὼ ἐν γε τῷ πρόσθεν χρόνῳ ὅπερ ἔπραττον τοῦτο
 |take under one's support, |recommend, τε καὶ ἐπικελεύειν,
 |seize; speak up; imagine |encourage
 ὥσπερ οἱ τοῖς |run |give orders to, en-, καὶ ἐμοὶ οὕτω
 |courage
 τὸ ἐνύπνιον ὅπερ ἔπραττον τοῦτο ἐπικελεύειν, |art, music
 ποιεῖν, ὥς φιλοσοφίας μὲν οὔσης μεγίστης |art, music ἐμοῦ
 δὲ τοῦτο πράττοντος. νῦν δ' ἐπειδὴ ἢ τε δίκη ἐγένετο καὶ
 ἢ τοῦ θεοῦ |holiday, |feast |Iekwólú me áποθνήσκειν, ἔδοξε χρῆναι,
 εἰ ἄρα |often μοι |post at, attach τὸ ἐνύπνιον ταύτην τὴν
 |to, command
 δημῳδῇ |art, music ποιεῖν, μὴ |disobey αὐτῷ

well tell me what I should say to him:—he wanted to know why you, who never before wrote a line of poetry, now that you are in prison are turning Aesop's fables into verse, and also composing that hymn in honour of Apollo.

Tell him, Cebes, he replied, what is the truth—that I had no idea of rivalling him or his poems; to do so, as I knew, would be no easy task. But I wanted to see whether I could purge away a scruple which I felt about the meaning of certain dreams. In the course of my life I have often had intimations in dreams 'that I should compose music.' The same dream came to me sometimes in one form, and sometimes in another, but always saying the same or nearly the same words: 'Cultivate and make music,' said the dream. And hitherto I had imagined that this was only intended to exhort and encourage me in the study of philosophy, which has been the pursuit of my life, and is the noblest and best of music. The dream was bidding me do what I was already doing, in the same way that the competitor in a race is bidden by the spectators to run when he is already running. But I was not certain of this, for the dream might have meant music in the popular sense of the word, and being under sentence of death, and the festival giving me a respite, I

*vocabulary***ἀσφαλής** safe, easy, steady, careful**ἀφοσιώ** purify, atone**εἴπερ** if indeed**ἐκὼν** willingly, on purpose; giving in too easily**ἐννοέω** consider**ἐνύπνιος** seen in dreams**ἐπίσταμαι** know how, understand

~station

θυσία sacrifice**παρακλεύομαι** recommend,

encourage

ποίημα -τος (n, 3) work, deed**ποιητής** -οῦ (m, 1) maker, author**ποιητός** made, well-made ~poet**ῥώννυμι** (ῶ) strengthen; (pf pass) be strong, eager, healthy**ῥόομαι** move nimbly, rush, stream**σχεδόν** near, approximately at ~ischemia**σωφρονέω** be sane, moderate**τήμερον** today**φιλόσοφος** wisdom-loving

ἀλλὰ ποιεῖν· ἀσφαλέστερον γὰρ εἶναι μὴ ἀπιέναι πρὶν
 ἀφοσιώσασθαι ποιήσαντα ποιήματα καὶ πιθόμενον τῷ
 ἐνυπνίῳ. οὕτω δὴ πρῶτον μὲν εἰς τὸν θεὸν ἐποίησα
 οὗ ἦν ἡ παροῦσα θυσία· μετὰ δὲ τὸν θεόν, ἐννοήσας
 ὅτι τὸν ποιητὴν δέοι, εἴπερ μέλλοι ποιητῆς εἶναι, ποιεῖν
 μύθους ἄλλ' οὐ λόγους, καὶ αὐτὸς οὐκ ἦ μυθολογικός, διὰ
 ταῦτα δὴ οὕς προχείρους εἶχον μύθους καὶ ἡπιστάμην
 τοὺς Αἰσώπου, τούτων ἐποίησα οἷς πρώτοις ἐνέτυχον.
 ταῦτα οὖν, ὦ Κέβης, Εὐήνω φράζε, καὶ ἐρρώσθαι καί, ἂν
 σωφρονῇ, ἐμὲ διώκειν ὥς τάχιστα. ἄπειμι δέ, ὥς ἔοικε,
 τήμερον· κελεύουσι γὰρ Ἀθηναῖοι.

Καὶ ὁ Συμμίας, οἷον παρακελεύη, ἔφη, τοῦτο, ὦ
 Σώκρατες, Εὐήνω. πολλὰ γὰρ ἤδη ἐντετύχηκα τῷ ἀνδρί·
 σχεδὸν οὖν ἐξ ὧν ἐγὼ ᾔσθημαι οὐδ' ὁπωστιοῦν σοι ἐκὼν
 εἶναι πείσεται.

Τί δέ; ἦ δ' ὅς, οὐ φιλόσοφος Εὐήνος;

Ἐμοιγε δοκεῖ, ἔφη ὁ Συμμίας.

ἀλλὰ ποιεῖν· ^{|safe, easy, steady, γὰρ εἶναι μὴ ἀπιέναι πρὶν}
^{|careful}

|purify, atone ποιήσαντα |work, deed καὶ πιθόμενον τῷ

ἐνυπνίῳ. οὕτω δὴ πρῶτον μὲν εἰς τὸν θεὸν ἐποίησα

οὗ ἦν ἡ παροῦσα θυσία· μετὰ δὲ τὸν θεόν, |consider

ὅτι τὸν ποιητὴν δέοι, |if indeed ἄλλοι ^{|maker,} εἶναι, ποιεῖν
^{|author}

μύθους ἀλλ' οὐ λόγους, καὶ αὐτὸς οὐκ ἦ μυθολογικός, διὰ

ταῦτα δὴ οὖς προχείρους εἶχον μύθους καὶ |know

τοὺς Αἰσώπου, τούτων ἐποίησα οἷς πρῶτοις ἐνέτυχον.

ταῦτα οὖν, ὦ Κέβης, Εὐήνῳ φράζε, καὶ ἐρρῶσθαι καί, ἂν

|be sane, moderate^c ὥκειν ὡς τάχιστα. ἅπειμι δέ, ὡς ἔοικε,

|today κελεύουσι γὰρ Ἀθηναῖοι.

Καὶ ὁ Σιμμίας, οἶον ^{|recommend,} , ἔφη, τοῦτο, ὦ
^{|encourage}

Σώκρατες, Εὐήνῳ. πολλὰ γὰρ ἤδη ἐντετύχηκα τῷ ἀνδρί·

|about οὖν ἐξ ὧν ἐγὼ ἥσθημαι οὐδ' ὁπωστιοῦν σοι |willingly

εἶναι πείσεται.

Τί δέ; ἦ δ' ὅς, οὐ ^{|wisdom-loving} Εὐήνος;

Ἔμοιγε δοκεῖ, ἔφη ὁ Σιμμίας.

thought that it would be safer for me to satisfy the scruple, and, in obedience to the dream, to compose a few verses before I departed. And first I made a hymn in honour of the god of the festival, and then considering that a poet, if he is really to be a poet, should not only put together words, but should invent stories, and that I have no invention, I took some fables of Aesop, which I had ready at hand and which I knew—they were the first I came upon—and turned them into verse. Tell this to Evenus, Cebes, and bid him be of good cheer; say that I would have him come after me if he be a wise man, and not tarry; and that to-day I am likely to be going, for the Athenians say that I must.

Simmias said: What a message for such a man! having been a frequent companion of his I should say that, as far as I know him, he will never take your advice unless he is obliged.

Why, said Socrates,—is not Evenus a philosopher?

vocabulary

ἄκοή hearing ~acoustic
ἀποδημέω be absent, abroad
ἀποδημία foreign travel
ἄρνυμαι get, win
βιάζω use force on, violate
διαλέγω go through, debate ~legion
διασκοπέω consider from all angles
δυσμή sunset
ἐκεῖσε thither
ἔρομαι ask a question, ask about, go
 searching through
θεμιτός legal, righteous
καθέζομαι act: set, seat; pass: sit
 down, sit up
καθήκω come down, (a day) to fall,

arrive; be proper
καθίημι (τι) speed down upon; take
 down ~jet
μέτειμι be among, go, follow ~ion
μέχρι as far as, until
μυθολογέω (ῶ) tell stories
ποῖος what kind
πρέπω be conspicuous, preeminent
 ~refurbish
σαφής clear, understandable
σχέλος -εος (n, 3) leg ~scoliosis
συγγίγνομαι associate with, meet, have
 sex ~genus
τοίνυν well, then
φθόνος malice, envy
φιλόσοφος wisdom-loving

Ἐθελήσει τοίνυν καὶ Εὐήμος καὶ πᾶς ὅτῳ ἀξίως τούτου τοῦ πράγματος μέτεστιν. οὐ μέντοι ἴσως βιάσεται αὐτόν· οὐ γάρ φασι θεμιτὸν εἶναι. καὶ ἅμα λέγων ταῦτα καθήκε τὰ σκέλη ἐπὶ τὴν γῆν, καὶ καθεζόμενος οὕτως ἤδη τὰ λοιπὰ διελέγετο.

Ἦρето οὖν αὐτὸν ὁ Κέβης· πῶς τοῦτο λέγεις, ὦ Σώκρατες, τὸ μὴ θεμιτὸν εἶναι ἑαυτὸν βιάζεσθαι, ἐθέλειν δ' ἂν τῷ ἀποθνήσκοντι τὸν φιλόσοφον ἔπεσθαι;

Τί δέ, ὦ Κέβης; οὐκ ἀκηκόατε σύ τε καὶ Σιμμίας περὶ τῶν τοιούτων Φιλολάῳ συγγεγονότες;

Οὐδέν γε σαφές, ὦ Σώκρατες.

Ἀλλὰ μὴν καὶ ἐγὼ ἐξ ἀκοῆς περὶ αὐτῶν λέγω· ἃ μὲν οὖν τυγχάνω ἀκηκοὼς φθόνος οὐδεὶς λέγειν. καὶ γὰρ ἴσως καὶ μάλιστα πρέπει μέλλοντα ἐκείσε ἀποδημεῖν διασκοπεῖν τε καὶ μυθολογεῖν περὶ τῆς ἀποδημίας τῆς ἐκεῖ, ποίαν τινὰ αὐτὴν οἰόμεθα εἶναι· τί γὰρ ἂν τις καὶ ποιοῖ ἄλλο ἐν τῷ μέχρι ἡλίου δυσμῶν χρόνῳ;

Ἐθελήσει |well, then ἰ Εὖηνος καὶ πᾶς ὅτῳ ἀξίως τούτου τοῦ

πράγματος |be among οὐ μέντοι ἴσως |βιάζω?: use force on; or βιάζω?:
use force on

γάρ φασι |legal, ἵναι. καὶ ἅμα λέγων ταῦτα καθήκε τὰ
|righteous

|leg ἐπὶ τὴν γῆν, καὶ |act: set, seat; pass: ως ἤδη τὰ λοιπὰ
|sit down, sit up

|go through, debate

Ἦρετο οὖν αὐτὸν ὁ Κέβης· πῶς τοῦτο λέγεις, ὦ

Σώκρατες, τὸ μὴ |legal, ἵναι αὐτὸν |βιάζω?: use force on; or βιάζω?:
|righteous use force on

δ' ἂν τῷ ἀποθνήσκοντι τὸν |wisdom-loving πρῆσθαι;

Τί δέ, ὦ Κέβης; οὐκ ἀκηκόατε σύ τε καὶ Σιμμίας περὶ τῶν

τοιούτων Φιλολάῳ |associate with,
|meet, have sex

Οὐδέν γε |clear, under- ὥκρατες.
|standable

Ἀλλὰ μὴν καὶ ἐγὼ ἐξ |hearing περὶ αὐτῶν λέγω· ἃ μὲν

οὖν τυγχάνω ἀκηκοὺς |malice, envy εἰς λέγειν. καὶ γὰρ

ἴσως καὶ μάλιστα |be conspicuous, ὅτα |thither |be absent, abroad
|preeminent

|consider from· καὶ |tell stories περὶ τῆς ἀποδημίας τῆς
|all angles

ἐκεῖ, |what kind ἃ αὐτὴν οἰόμεθα εἶναι· τί γὰρ ἂν τις

καὶ ποιοῖ ἄλλο ἐν τῷ |as far as, ἕντι |sunset χρόνῳ;

I think that he is, said Simmias.

Then he, or any man who has the spirit of philosophy, will be willing to die, but he will not take his own life, for that is held to be unlawful.

Here he changed his position, and put his legs off the couch on to the ground, and during the rest of the conversation he remained sitting.

Why do you say, enquired Cebes, that a man ought not to take his own life, but that the philosopher will be ready to follow the dying?

Socrates replied: And have you, Cebes and Simmias, who are the disciples of Philolaus, never heard him speak of this?

Yes, but his language was obscure, Socrates.

My words, too, are only an echo; but there is no reason why I should not repeat what I have heard: and indeed, as I am going to another place, it is very meet for me to be thinking and talking of the nature of the pilgrimage which I am about to make. What can I do better in the interval between this and

*vocabulary***ἄλογος** without speech or reckoning**ἅπλως** single; simple ~haploid**ἅπλώω** spread, unfold**ἄπόρητος** forbidden, secret**ἄρnuμαι** get, win**ἄρόω** plow ~arable**διδιτάω** treat; live; arbitrate**ἔρομαι** ask a question, ask about, go
searching through**εὐεργέτης** -ου (m, 1) benefactor**ἡρέμα** quietly, gently, slowly**θαυμαστός** wonderful; admirable**θεμιτός** legal, righteous**οὐδέποτε** never**περιμένω** wait for**πότε** when?**προθυμέομαι** (ὑ) be eager**πώποτε** never**σαφής** clear, understandable**τάχα** quickly, soon; perhaps

~tachometer

Κατὰ τί δὴ οὖν ποτε οὐ φασι θεμιτὸν εἶναι αὐτὸν ἑαυτὸν ἀποκτείνουσαι, ὦ Σώκρατες; ἤδη γὰρ ἔγωγε, ὅπερ νυνδὴ σὺ ἤρου, καὶ Φιλολάου ἤκουσα, ὅτε παρ' ἡμῖν διητᾶτο, ἤδη δὲ καὶ ἄλλων τινῶν, ὡς οὐ δέοι τοῦτο ποιεῖν· σαφές δὲ περὶ αὐτῶν οὐδενὸς πώποτε οὐδὲν ἀκήκοα.

Ἀλλὰ προθυμεῖσθαι χρή, ἔφη· τάχα γὰρ ἂν καὶ ἀκούσαις. ἴσως μέντοι θαυμαστόν σοι φανέεται εἰ τοῦτο μόνον τῶν ἄλλων ἀπάντων ἀπλοῦν ἐστιν, καὶ οὐδέποτε τυγχάνει τῷ ἀνθρώπῳ, ὥσπερ καὶ τᾶλλα, ἐστὶν ὅτε καὶ οἷς βέλτιον ὄν τεθνάναι ἢ ζῆν, οἷς δὲ βέλτιον τεθνάναι, θαυμαστὸν ἴσως σοι φαίνεται εἰ τούτοις τοῖς ἀνθρώποις μὴ ὅσιον αὐτοὺς ἑαυτοὺς εὖ ποιεῖν, ἀλλὰ ἄλλον δεῖ περιμένειν εὐεργέτην.

Καὶ ὁ Κέβης ἡρέμα ἐπιγελάσας, Ἰττω Ζεὺς, ἔφη, τῇ αὐτοῦ φωνῇ εἰπών.

Καὶ γὰρ ἂν δόξειεν, ἔφη ὁ Σωκράτης, οὕτω γ' εἶναι ἄλογον· οὐ μέντοι ἀλλ' ἴσως γ' ἔχει τινὰ λόγον. ὁ μὲν οὖν ἐν ἀπορρήτοις λεγόμενος περὶ αὐτῶν λόγος, ὡς ἔν τι

Κατὰ τί δὴ οὖν ποτε οὗ φασι ^{|legal, righteous} εἶναι αὐτὸν ἑαυτὸν
 ἀποκτείνῃναι, ὦ Σώκρατες; ἤδη γὰρ ἔγωγε, ὅπερ νυνδὴ
 σὺ ἤρου, καὶ Φιλολάου ἤκουσα, ὅτε παρ' ἡμῖν διητᾶτο,
 ἤδη δὲ καὶ ἄλλων τινῶν, ὡς οὐ δέοι τοῦτο ποιεῖν ^{|clear, under-standable}
 δὲ περὶ αὐτῶν οὐδενὸς ^{|never} οὐδὲν ἀκήκοα.

Ἀλλὰ ^{|be eager} χρή, ἔφη ^{|quickly, soon; perhaps} καὶ ἀκούσαις.
 ἴσως μέντοι ^{|wonderful; admirable} σοι φανείται εἰ τοῦτο μόνον τῶν
 ἄλλων ἀπάντων ἀπλοῦν ἐστίν, καὶ ^{|never} τυγχάνει τῷ
 ἀνθρώπῳ, ὥσπερ καὶ τᾶλλα, ἐστίν ὅτε καὶ οἷς βέλτιον ὄν
 τεθνάναι ἢ ζῆν, οἷς δὲ βέλτιον τεθνάναι, ^{|wonderful; admirable} ἴσως
 σοι φαίνεται εἰ τούτοις τοῖς ἀνθρώποις μὴ ὅσιον αὐτοὺς
 ἑαυτοὺς εὖ ποιεῖν, ἀλλὰ ἄλλον δεῖ ^{|wait for} ^{|benefactor}.

Καὶ ὁ Κέβης ^{|quietly, gently, slowly} λάσας, Ἰττω Ζεὺς, ἔφη, τῇ αὐτοῦ
 φωνῇ εἰπών.

Καὶ γὰρ ἂν δόξειεν, ἔφη ὁ Σωκράτης, οὕτω γ' εἶναι
^{|without speech or reckoning} ἔντοι ἀλλ' ἴσως γ' ἔχει τινὰ λόγον. ὁ μὲν οὖν
 ἐν ^{|forbidden, secret} λεγόμενος περὶ αὐτῶν λόγος, ὡς ἔν τι

the setting of the sun?

Then tell me, Socrates, why is suicide held to be unlawful? as I have certainly heard Philolaus, about whom you were just now asking, affirm when he was staying with us at Thebes: and there are others who say the same, although I have never understood what was meant by any of them.

Do not lose heart, replied Socrates, and the day may come when you will understand. I suppose that you wonder why, when other things which are evil may be good at certain times and to certain persons, death is to be the only exception, and why, when a man is better dead, he is not permitted to be his own benefactor, but must wait for the hand of another.

Very true, said Cebes, laughing gently and speaking in his native Boeotian.

I admit the appearance of inconsistency in what I am saying; but there

*vocabulary***ἄλογος** without speech or reckoning**ἀποδιδράσκω** escape**διοράω** see clearly, distinguish**εἰκός** likely**ἐπιμελέομαι** take care of, oversee**ἐπιπέμπω** send after, again, to, besides**κτῆμα** -τος (n, 3) possession**οὐκοῦν** not so?; and so**σαυτοῦ** yourself**σημαίνω** give orders to; show; mark

~semaphore

τιμωρέω (τι) (+dat) take vengeance, punish; aid one who has been attacked**τιμωρία** (τι) vengeance, punishment**τοίνυν** well, then**φιλόσοφος** wisdom-loving**φρουρά** guard duty, a watch**χαλεπαίνω** be violent, rage

φρουρᾷ ἔσμεν οἱ ἄνθρωποι καὶ οὐ δεῖ δὴ ἑαυτὸν ἐκ ταύτης
 λύειν οὐδ' ἀποδιδράσκειν, μέγας τέ τίς μοι φαίνεται καὶ οὐ
 ῥάδιος διδεῖν· οὐ μέντοι ἀλλὰ τόδε γέ μοι δοκεῖ, ὦ Κέβης,
 εὖ λέγεσθαι, τὸ θεοὺς εἶναι ἡμῶν τοὺς ἐπιμελουμένους καὶ
 ἡμᾶς τοὺς ἀνθρώπους ἐν τῶν κτημάτων τοῖς θεοῖς εἶναι.
 ἦ σοὶ οὐ δοκεῖ οὕτως;

Ἔμοιγε, φησὶν ὁ Κέβης.

Οὐκοῦν, ἦ δ' ὅς, καὶ σὺ ἂν τῶν σαντοῦ κτημάτων εἴ τι
 αὐτὸ ἑαυτὸ ἀποκτεινύοι, μὴ σημήναντός σου ὅτι βούλει
 αὐτὸ τεθνάναι, χαλεπαίνοις ἂν αὐτῷ καί, εἴ τινα ἔχοις
 τιμωρίαν, τιμωροῖο ἄν;

Πάνυ γ', ἔφη.

Ἴσως τοίνυν ταύτῃ οὐκ ἄλογον μὴ πρότερον αὐτὸν
 ἀποκτεινύναι δεῖν, πρὶν ἀνάγκην τινὰ θεὸς ἐπιπέμψῃ,
 ὥσπερ καὶ τὴν νῦν ἡμῖν παροῦσαν.

Ἄλλ' εἰκός, ἔφη ὁ Κέβης, τοῦτό γε φαίνεται. ὁ μέντοι
 νυνδὴ ἔλεγες, τὸ τοὺς φιλοσόφους ῥαδίως ἂν ἐθέλειν

|guard duty, a watch ὦ ἄνθρωποι καὶ οὐ δεῖ δὴ ἑαυτὸν ἐκ ταύτης
 λύειν οὐδ' |escape , μέγας τέ τίς μοι φαίνεται καὶ οὐ
 ῥάδιος διδεῖν· οὐ μέντοι ἀλλὰ τόδε γέ μοι δοκεῖ, ὦ Κέβης,
 εὖ λέγεσθαι, τὸ θεοὺς εἶναι ἡμῶν τοὺς |take care of, over- καὶ
 |see
 ἡμᾶς τοὺς ἀνθρώπους ἐν τῶν |possession τοῖς θεοῖς εἶναι.
 ἢ σοὶ οὐ δοκεῖ οὕτως;

Ἔμοιγε, φησὶν ὁ Κέβης.

|not so?; and so ὧς, καὶ σὺ ἂν τῶν |yourself |possession εἴ τι
 αὐτὸ ἑαυτὸ ἀποκτεινύοι, μὴ |give orders to; σου ὅτι βούλει
 |show; mark
 αὐτὸ τεθνάναι, |be violent, rage ἢ αὐτῷ καί, εἴ τινα ἔχοις

|vengeance, , |take vengeance,
 |punishment |punish, aid

Πάνυ γ', ἔφη.

Ἵσως |well, then κύτῃ οὐκ |without speech ῥότερον αὐτὸν
 |or reckoning
 ἀποκτεινύναι δεῖν, πρὶν ἀνάγκην τινὰ θεὸς |send after, again, to, be-
 |sides
 ὥσπερ καὶ τὴν νῦν ἡμῖν παροῦσαν.

Ἄλλ' |likely, ἔφη ὁ Κέβης, τοῦτό γε φαίνεται. ὁ μέντοι
 νυνδὴ ἔλεγες, τὸ τοὺς |wisdom-loving ῥαδίως ἂν ἐθέλῃν

may not be any real inconsistency after all. There is a doctrine whispered in secret that man is a prisoner who has no right to open the door and run away; this is a great mystery which I do not quite understand. Yet I too believe that the gods are our guardians, and that we are a possession of theirs. Do you not agree?

Yes, I quite agree, said Cebes.

And if one of your own possessions, an ox or an ass, for example, took the liberty of putting himself out of the way when you had given no intimation of your wish that he should die, would you not be angry with him, and would you not punish him if you could?

Certainly, replied Cebes.

Then, if we look at the matter thus, there may be reason in saying that a man should wait, and not take his own life until God summons him, as he is now summoning me.

Yes, Socrates, said Cebes, there

vocabulary

ἀγανακτέω be vexed, in a ferment
ἀλόγιστος inconsiderate, irrational
ἀμείνων comparative of ἀγαθός, noble
ἀνερευνάω research
ἀνόητος foolish
ἄτοπος strange, unnatural, disgusting
ἄφρων senseless, unthinking ~frenzy
δεσπότης -ου (m, 1) master, despot
εἰχός likely
εἴπερ if indeed
ἐλεύθερος not enslaved
ἐπιθυμέω (ῥ) wish, covet
ἐπιμελέομαι take care of, oversee

ἐπιστάτης -ου (m, 1) suppliant, dependant ~station
ἡδομαι be pleased, enjoy ~hedonism
θεραπείη -ας service, tending
καίτοι and yet; and in fact; although
κτῆμα -τος (n, 3) possession
λογίζομαι reckon, consider
παραμένω stay with ~remain
πρέπω be conspicuous, preeminent
 ~refurbish
τάχα quickly, soon; perhaps
 ~tachometer
τάχος -ους (n, 3) speed ~tachometer
φρόνιμος sensible, prudent

ἀποθνήσκειν, ἔοικεν τοῦτο, ὦ Σώκρατες, ἀτόπῳ, εἵπερ ὁ νυνδὴ ἐλέγομεν εὐλόγως ἔχει, τὸ θεόν τε εἶναι τὸν ἐπιμελούμενον ἡμῶν καὶ ἡμᾶς ἐκείνου κτήματα εἶναι. τὸ γὰρ μὴ ἀγανακτεῖν τοὺς φρονιμωτάτους ἐκ ταύτης τῆς θεραπείας ἀπιόντας, ἐν ᾗ ἐπιστατοῦσιν αὐτῶν οὔπερ ἄριστοί εἰσιν τῶν ὄντων ἐπιστάται, θεοί, οὐκ ἔχει λόγον· οὐ γάρ που αὐτός γε αὐτοῦ οἴεται ἄμεινον ἐπιμελήσεσθαι ἐλεύθερος γενόμενος. ἀλλ' ἀνόητος μὲν ἄνθρωπος τάχ' ἂν οἰηθείη ταῦτα, φευκτέον εἶναι ἀπὸ τοῦ δεσπότου, καὶ οὐκ ἂν λογίζοιτο ὅτι οὐ δεῖ ἀπὸ γε τοῦ ἀγαθοῦ φεύγειν ἀλλ' ὅτι μάλιστα παραμένειν, διὸ ἀλογίστως ἂν φεύγοι· ὁ δὲ νοῦν ἔχων ἐπιθυμοῖ που ἂν αἰεὶ εἶναι παρὰ τῷ αὐτοῦ βελτίονι. καίτοι οὕτως, ὦ Σώκρατες, τοῦναντίον εἶναι εἰκὸς ἢ ὁ νυνδὴ ἐλέγετο· τοὺς μὲν γὰρ φρονίμους ἀγανακτεῖν ἀποθνήσκοντας πρέπει, τοὺς δὲ ἄφρονας χαίρειν.

Ἀκούσας οὖν ὁ Σωκράτης ἡσθῆναί τέ μοι ἔδοξε τῇ τοῦ κέβητος πραγματείᾳ, καὶ ἐπιβλέψας εἰς ἡμᾶς, αἰεί τοι, ἔφη, ὁ Κέβης λόγους τινὰς ἀνερευνᾷ, καὶ οὐ πάνυ εὐθέως ἐθέλει

ἀποθνήσκειν, ἔοικεν τοῦτο, ὦ Σώκρατες, |strange, , |if indeed
 ὁ νυνδὴ ἐλέγομεν εὐλόγως ἔχει, τὸ θεόν |unnat-
 |disgusting
 |take care of, ἡμῶν καὶ ἡμᾶς ἐκείνου |possession εἶναι.
 |oversee
 τὸ γὰρ μὴ |be vexed, in a τοὺς |sensible, prudent ἐκ ταύτης
 |ferment
 τῆς |service, ἀπιόντας, ἐν ᾗ ἐπιστατοῦσιν αὐτῶν οἵπερ
 |tending
 ἄριστοί εἰσιν τῶν ὄντων ἐπιστάται, θεοί, οὐκ ἔχει λόγον·
 οὐ γάρ που αὐτός γε αὐτοῦ οἶεται |better |take care of,
 |not enslaved, ἐνόμενος. ἀλλ' |foolish μὲν ἄνθρωπος τάχ' ἂν
 |oversee
 οἰηθείη ταῦτα, φευκτέον εἶναι ἀπὸ τοῦ |master,
 |despot , καὶ οὐκ
 ἂν |reckon, ὅτι οὐ δεῖ ἀπὸ γε τοῦ ἀγαθοῦ φεύγειν ἀλλ' ὅτι
 |consider
 μάλιστα |stay with , διὸ |inconsiderate, ἢ φεύγοι· ὁ δὲ νοῦν
 |irrational
 ἔχων |wish, που ἂν αἰεὶ εἶναι παρὰ τῷ αὐτοῦ βελτίονι.
 |covet
 |and yet; and in , ὦ Σώκρατες, τοῦναντίον εἶναι |likely ἢ
 |fact; although
 ὁ νυνδὴ ἐλέγετο· τοὺς μὲν γὰρ |sensible, |be vexed, in a
 |prudent |ferment
 ἀποθνήσκοντας |be conspicuous, |senseless, αἰρεῖν.
 |preeminent |unthinking
 Ἀκούσας οὖν ὁ Σωκράτης |be pleased, enjoy ἔδοξε τῇ τοῦ
 κέβητος πραγματείᾳ, καὶ ἐπιβλέψας εἰς ἡμᾶς, αἰέτοι, ἔφη,
 ὁ Κέβης λόγους τινας |research , καὶ οὐ πάνυ εὐθέως ἐθέλει

seems to be truth in what you say. And yet how can you reconcile this seemingly true belief that God is our guardian and we his possessions, with the willingness to die which we were just now attributing to the philosopher? That the wisest of men should be willing to leave a service in which they are ruled by the gods who are the best of rulers, is not reasonable; for surely no wise man thinks that when set at liberty he can take better care of himself than the gods take of him. A fool may perhaps think so—he may argue that he had better run away from his master, not considering that his duty is to remain to the end, and not to run away from the good, and that there would be no sense in his running away. The wise man will want to be ever with him who is better than himself. Now this, Socrates, is the reverse of what was just now said; for upon this view the wise man should sorrow and the fool rejoice at passing out of life.

The earnestness of Cebes seemed to please Socrates. Here, said he, turning to us, is a man who is always inquiring, and is

*vocabulary***ἀγανακτέω** be vexed, in a ferment**ἀμείνων** comparative of ἀγαθός, noble**ἀπαλλάσσω** free from, remove; be freed, depart**ἀπολείπω** leave behind, fail ~eclipse**ἀπολιμπάνω** leave behind, fail**ἀπολογέομαι** defend one's conduct**δεσπότης** -ου (m, 1) master, despot**δικαστήριον** court**δικαστής** -οῦ (m, 1) judge, juror**ἐνθάδε** here, hither**ὁμολογέω** agree with/to**πιθανός** persuasive**σοφός** skilled, clever, wise**τείνω** stretch, tend ~tense**τελευτάω** bring about, finish ~apostle

πείθεσθαι ὅτι ἂν τις εἴπῃ.

Καὶ ὁ Συμμίας, ἀλλὰ μὴν, ἔφη, ὦ Σώκρατες, νῦν γέ μοι δοκεῖ τι καὶ αὐτῷ λέγειν Κέβης· τί γὰρ ἂν βουλόμενοι ἄνδρες σοφοὶ ὡς ἀληθῶς δεσπότης ἀμείνους αὐτῶν φεύγοιεν καὶ ῥαδίως ἀπαλλάττοντο αὐτῶν; καί μοι δοκεῖ Κέβης εἰς σὲ τείνειν τὸν λόγον, ὅτι οὕτω ῥαδίως φέρεις καὶ ἡμᾶς ἀπολείπων καὶ ἄρχοντας ἀγαθούς, ὡς αὐτὸς ὁμολογεῖς, θεούς.

Δίκαια, ἔφη, λέγετε· οἶμαι γὰρ ὑμᾶς λέγειν ὅτι χρή με πρὸς ταῦτα ἀπολογήσασθαι ὥσπερ ἐν δικαστηρίῳ.

Πάνυ μὲν οὖν, ἔφη ὁ Συμμίας.

Φέρε δὴ, ἦ δ' ὅς, πειραθῶ πιθανώτερον πρὸς ὑμᾶς ἀπολογήσασθαι ἢ πρὸς τοὺς δικαστάς. ἐγὼ γάρ, ἔφη, ὦ Συμμία τε καὶ Κέβης, εἰ μὲν μὴ ᾧμην ἥξειν πρῶτον μὲν παρὰ θεοὺς ἄλλους σοφούς τε καὶ ἀγαθούς, ἔπειτα καὶ παρ' ἀνθρώπους τετελευτηκότας ἀμείνους τῶν ἐνθάδε, ἡδίκουν ἂν οὐκ ἀγανακτῶν τῷ θανάτῳ· νῦν δὲ εὖ ἴστε ὅτι

πείθεσθαι ὅτι ἂν τις εἴπῃ.

Καὶ ὁ Συμμίας, ἀλλὰ μὴν, ἔφη, ὦ Σώκρατες, νῦν γέ μοι
δοκεῖ τι καὶ αὐτῷ λέγειν Κέβης· τί γὰρ ἂν βουλόμενοι
ἄνδρες |skilled, ... ἀληθῶς |master, |better αὐτῶν
|clever, wise |despot
φεύγοιεν καὶ ῥαδίως |free from, remove; ὑπὸν; καί μοι δοκεῖ
|be freed, depart
Κέβης εἰς σέ |stretch, tend λόγον, ὅτι οὕτω ῥαδίως φέρεις
καὶ ἡμᾶς ἀπολείπων καὶ ἄρχοντας ἀγαθούς, ὥς αὐτὸς
|agree with/to ᾧ εὐός.

Δίκαια, ἔφη, λέγετε· οἶμαι γὰρ ὑμᾶς λέγειν ὅτι χρή με
πρὸς ταῦτα |defend one's conduct περ ἐν |court

Πάνυ μὲν οὖν, ἔφη ὁ Συμμίας.

Φέρε δὴ, ἦ δ' ὅς, πειραθῶ |persuasive πρὸς ὑμᾶς
|defend one's conduct πρὸς τοὺς |judge, ἐγὼ γάρ, ἔφη,
|juror
ὦ Συμμία τε καὶ Κέβης, εἰ μὲν μὴ ᾤμην ἥξειν πρῶτον
μὲν παρὰ θεοὺς ἄλλους |skilled, ... καὶ ἀγαθούς, ἔπειτα
|clever, wise
καὶ παρ' ἀνθρώπους |bring about, finish |better τῶν |here,
|hither
ἡδίκουν ἂν οὐκ |be vexed, in a τῷ θανάτῳ· νῦν δὲ εἰ ἴστε ὅτι
|ferment

not so easily convinced by the first thing which he hears.

And certainly, added Simmias, the objection which he is now making does appear to me to have some force. For what can be the meaning of a truly wise man wanting to fly away and lightly leave a master who is better than himself? And I rather imagine that Cebes is referring to you; he thinks that you are too ready to leave us, and too ready to leave the gods whom you acknowledge to be our good masters.

Yes, replied Socrates; there is reason in what you say. And so you think that I ought to answer your indictment as if I were in a court?

We should like you to do so, said Simmias.

Then I must try to make a more successful defence before you than I did when before the judges. For I am quite ready to admit, Simmias and Cebes, that I ought to be grieved at death, if I were not persuaded in the first place that I am going to other gods who are wise and good (of which I am as certain as I can be of any such matters), and secondly (though I am not so sure

*vocabulary***ἀγανακτέω** be vexed, in a ferment**ἀμείνων** comparative of ἀγαθός, noble**ἀπολογία** verbal defense**δεσπότης** -ου (m, 1) master, despot**διαλέγω** go through, debate ~legion**διάνοια** a thought; intelligence**εἴπερ** if indeed**ἐλάχιστος** smallest, shortest, fewest**ἐλπίζω** (mid, pf) hope, expect; (act)
cause to do so (rare) ~voluptuary**εὐελπὶς** -δος (m) hopeful**θερμαίνω** heat ~thermos**κοινός** communal, ordinary**μεταδίδωμι** give part of ~donate**πάλαι** long ago ~paleo**πάλη** wrestling ~Pallas**πάλλω** shake, brandish ~Pallas**σκέπτομαι** look, look at, watch

~skeptical

τελευτάω bring about, finish ~apostle**φάρμακον** drug, potion ~pharmacy

παρ' ἄνδρας τε ἐλπίζω ἀφίξεσθαι ἀγαθούς— καὶ τοῦτο μὲν οὐκ ἂν πάνυ δυσχυρισαίμην— ὅτι μέντοι παρὰ θεοὺς δεσπότης πάνυ ἀγαθούς ἤξειν, εὖ ἵστε ὅτι εἴπερ τι ἄλλο τῶν τοιούτων δυσχυρισαίμην ἂν καὶ τοῦτο. ὥστε διὰ ταῦτα οὐχ ὁμοίως ἀγανακτῶ, ἀλλ' εὐελπίς εἰμι εἶναί τι τοῖς τετελευτηκόσι καί, ὥσπερ γε καὶ πάλαι λέγεται, πολὺ ἄμεινον τοῖς ἀγαθοῖς ἢ τοῖς κακοῖς.

Τί οὖν, ἔφη ὁ Συμμίας, ὦ Σώκρατες; αὐτὸς ἔχων τὴν διάνοιαν ταύτην ἐν νῶ ἔχεις ἀπιέναι, ἢ καὶ ἡμῖν μεταδοίης; κοινὸν γὰρ δὴ ἔμοιγε δοκεῖ καὶ ἡμῖν εἶναι ἀγαθὸν τοῦτο, καὶ ἅμα σοι ἢ ἀπολογία ἔσται, ἐὰν ἄπερ λέγεις ἡμᾶς πείσης.

Ἀλλὰ πειράσομαι, ἔφη. πρῶτον δὲ Κρίτωνα τόνδε σκεψώμεθα τί ἐστὶν ὃ βούλεσθαί μοι δοκεῖ πάλαι εἰπεῖν.

Τί δέ, ὦ Σώκρατες, ἔφη ὁ Κρίτων, ἄλλο γε ἢ πάλαι μοι λέγει ὁ μέλλων σοι δώσειν τὸ φάρμακον ὅτι χρή σοι φράζειν ὥς ἐλάχιστα διαλέγεσθαι; φησὶ γὰρ θερμαίνεσθαι

παρ' ἄνδρας τε |(mid, pf) 'hope, expect; (act) cause to do so (rare) θούς— καὶ τοῦτο

μὲν οὐκ ἂν πάνυ δισχυρισαίμην— ὅτι μέντοι παρὰ θεούς

|master, πάνυ ἀγαθούς ἤξειν, εὖ ἴστε ὅτι |if indeed ἄλλο
|despot

τῶν τοιούτων δισχυρισαίμην ἂν καὶ τοῦτο. ὥστε διὰ

ταῦτα οὐχ ὁμοίως |be vexed, in, ἀλλ' |hopeful εἰμι εἶναί τι
|a ferment

τοῖς |bring about, καί, ὥσπερ γε καὶ πάλαι λέγεται, πολὺ
|finish

|better τοῖς ἀγαθοῖς ἢ τοῖς κακοῖς.

Τί οὖν, ἔφη ὁ Συμμίας, ὦ Σώκρατες; αὐτὸς ἔχων τὴν

|a thought; |intelligence |ύτην ἐν νῶ ἔχεις ἀπιέναι, ἢ καὶ ἡμῖν |give part of ,

|communal, |ordinary, δὴ ἔμοιγε δοκεῖ καὶ ἡμῖν εἶναι ἀγαθὸν τοῦτο,

καὶ ἅμα σοι ἢ |verbal |defense ἔσται, ἐὰν ἅπερ λέγεις ἡμᾶς

πείσης.

Ἀλλὰ πειράσομαι, ἔφη. πρῶτον δὲ Κρίτωνα τόνδε

|look, look at, watch |ν ὁ βούλεσθαι μοι δοκεῖ πάλαι εἰπεῖν.

Τί δέ, ὦ Σώκρατες, ἔφη ὁ Κρίτων, ἄλλο γε ἢ πάλαι

μοι λέγει ὁ μέλλων σοι δώσειν τὸ φάρμακον ὅτι χρή σοι

φράζειν ὥς |smallest, |go through, debate, |γὰρ |heat
|shortest,
|fewest

of this last) to men departed, better than those whom I leave behind; and therefore I do not grieve as I might have done, for I have good hope that there is yet something remaining for the dead, and as has been said of old, some far better thing for the good than for the evil.

But do you mean to take away your thoughts with you, Socrates? said Simmias. Will you not impart them to us?—for they are a benefit in which we too are entitled to share. Moreover, if you succeed in convincing us, that will be an answer to the charge against yourself.

I will do my best, replied Socrates. But you must first let me hear what Crito wants; he has long been wishing to say something to me.

Only this, Socrates, replied Crito:—the attendant who is to give you the poison has been telling me, and he wants me to tell you, that you are not to talk much, talking,

*vocabulary***ἀναγκάζω** force, compel**ἄπτω** set on fire; attach; mid: touch, seize ~haptic**βίος** life ~biology**διαλέγω** go through, debate ~legion**διατρίβω** (ι) wear down, delay
~tribology**δικαστής** -οῦ (m, 1) judge, juror**δίς** twice**ἐνίοτε** sometimes**ἐοικότως** like; fairly**ἐπειδάν** when, after**εὐελπὶς** -δος (m) hopeful**θαρρέω** be of good heart**θαρσέω** be of good heart**κινδυνεύω** encounter danger; (+inf)
there is a danger that**ὀρθός** upright, straight; correct, just
~orthogonal**ὀρθόω** stand up**πάλαι** long ago ~paleo**πάλη** wrestling ~Pallas**πάλλω** shake, brandish ~Pallas**προσφέρω** present; resemble; add**σχεδόν** near, approximately at
~ischemia**τελευτάω** bring about, finish ~apostle**τρὶς** 3 times**φάρμακον** drug, potion ~pharmacy

μᾶλλον διαλεγομένους, δεῖν δὲ οὐδὲν τοιοῦτον προσφέρειν τῷ φαρμάκῳ· εἰ δὲ μή, ἐνίοτε ἀναγκάζεσθαι καὶ δις καὶ τρίς πίνειν τοὺς τι τοιοῦτον ποιοῦντας.

Καὶ ὁ Σωκράτης, ἔα, ἔφη, χαίρειν αὐτόν· ἀλλὰ μόνον τὸ ἑαυτοῦ παρασκευάζετω ὡς καὶ δις δώσων, ἐὰν δὲ δέῃ, καὶ τρίς.

Ἀλλὰ σχεδὸν μὲν τι ἤδη, ἔφη ὁ Κρίτων· ἀλλὰ μοι πάλαι πράγματα παρέχει.

Ἔα αὐτόν, ἔφη.

Ἄλλ' ὑμῖν δὴ τοῖς δικασταῖς βούλομαι ἤδη τὸν λόγον ἀποδοῦναι, ὥς μοι φαίνεται εἰκότως ἀνὴρ τῷ ὄντι ἐν φιλοσοφίᾳ διατρίψας τὸν βίον θαρρεῖν μέλλων ἀποθανεῖσθαι καὶ εὐέλπιδες εἶναι ἐκεῖ μέγιστα οἴσεσθαι ἀγαθὰ ἐπειδὰν τελευτήσῃ. πῶς ἂν οὖν δὴ τοῦθ' οὕτως ἔχοι, ὦ Σιμμία τε καὶ Κέβης, ἐγὼ πειράσομαι φράσαι.

Κινδυνεύουσι γὰρ ὅσοι τυγχάνουσιν ὀρθῶς ἀπτόμενοι φιλοσοφίας λεληθέναι τοὺς ἄλλους ὅτι οὐδὲν ἄλλο αὐτοῖ

μᾶλλον |go through, debate ἢ δὲ οὐδὲν τοιοῦτον |present; re-
semble; add

τῷ φαρμάκῳ· εἰ δὲ μή, |some- |force, compel καὶ |twice πῶς
times

|3 τίней τούς τι τοιοῦτον ποιούντας.
times

Καὶ ὁ Σωκράτης, ἔα, ἔφη, χαίρειν αὐτόν· ἀλλὰ μόνον τὸ
ἑαυτοῦ παρασκευάζεται ὥς καὶ |twice ὕσων, ἐὰν δὲ δέη, καὶ

|3
times

Ἀλλὰ |about μέν τι ἤδη, ἔφη ὁ Κρίτων· ἀλλά μοι πάσαι
πράγματα παρέχει.

Ἔα αὐτόν, ἔφη.

Ἄλλ' ὑμῖν δὴ τοῖς |judge, juror βούλομαι ἤδη τὸν λόγον
ἀποδοῦναι, ὥς μοι φαίνεται |like; ἀνὴρ τῷ ὄντι
fairly
ἐν φιλοσοφίᾳ |wear down, delay |life θαρρεῖν μέλλων
ἀποθανεῖσθαι καὶ |hopeful εἶναι ἐκεῖ μέγιστα οἴσεσθαι
ἀγαθὰ |when, |bring about, πῶς ἂν οὖν δὴ τοῦθ' οὕτως
after |finish
ἔχοι, ὦ Συμμία τε καὶ Κέβης, ἐγὼ πειράσομαι φράσαι.

|encounter danger; -(+inf) οὐ τι τυγχάνουσιν ὀρθῶς ἀπτόμενοι
there is a danger that
φιλοσοφίας λεληθέναι τοὺς ἄλλους ὅτι οὐδὲν ἄλλο αὐτοῖς

he says, increases heat, and this is apt to interfere with the action of the poison; persons who excite themselves are sometimes obliged to take a second or even a third dose.

Then, said Socrates, let him mind his business and be prepared to give the poison twice or even thrice if necessary; that is all.

I knew quite well what you would say, replied Crito; but I was obliged to satisfy him.

Never mind him, he said.

And now, O my judges, I desire to prove to you that the real philosopher has reason to be of good cheer when he is about to die, and that after death he may hope to obtain the greatest good in the other world. And how this may be, Simmias and Cebes, I will endeavour to explain. For I deem that the true votary of philosophy is likely to be misunderstood by other men; they

vocabulary

ἄγανακτέω be vexed, in a ferment
 ἄτοπος strange, unnatural, disgusting
 βίος life ~biology
 βιόω live; (mp) make a living ~biology
 γελάω laugh, smile, laugh at
 δήπου perhaps; is it not so?
 ἐπιτηδεύω practice, pursue
 θανατόω kill ~euthanasia
 ναός (ἄ) temple, shrine ~nostalgia
 νή yea

πάλαι long ago ~paleo
 πάλη wrestling ~Pallas
 πάλλω shake, brandish ~Pallas
 προθυμέομαι (ῶ) be eager
 σύμφημι assent, concede
 ὑπολαμβάνω take under one's
 support, seize; speak up; imagine
 ~epilepsy
 φιλοσοφέω philosophize, study
 φιλόσοφος wisdom-loving

ἐπιτηδεύουσιν ἢ ἀποθνήσκειν τε καὶ τεθνάναι. εἰ οὖν τοῦτο ἀληθές, ἄτοπον δήπου ἂν εἴη προθυμείσθαι μὲν ἐν παντὶ τῷ βίῳ μηδὲν ἄλλο ἢ τοῦτο, ἥκοντος δὲ δὴ αὐτοῦ ἀγανακτεῖν ὃ πάλαι προθυμοῦντό τε καὶ ἐπετήδευον.

Καὶ ὁ Συμμίας γελάσας, νῆ τὸν Δία, ἔφη, ὦ Σώκρατες, οὐ πάννυ γέ με νυνδὴ γελασεῖοντα ἐποίησας γελάσαι. οἶμαι γὰρ ἂν τοὺς πολλοὺς αὐτὸ τοῦτο ἀκούσαντας δοκεῖν εὖ πάννυ εἰρήσθαι εἰς τοὺς φιλοσοφοῦντας— καὶ συμφάναι ἂν τοὺς μὲν παρ' ἡμῖν ἀνθρώπους καὶ πάννυ— ὅτι τῷ ὄντι οἱ φιλοσοφοῦντες θανατῶσι, καὶ σφᾶς γε οὐ λελήθασιν ὅτι ἄξιοί εἰσιν τοῦτο πάσχειν.

Καὶ ἀληθῆ γ' ἂν λέγοιεν, ὦ Συμμία, πλὴν γε τοῦ σφᾶς μὴ λεληθέναι. λέληθεν γὰρ αὐτοὺς ἢ τε θανατῶσι καὶ ἢ ἄξιοί εἰσιν θανάτου καὶ οἷου θανάτου οἱ ὥς ἀληθῶς φιλόσοφοι. εἵπωμεν γάρ, ἔφη, πρὸς ἡμᾶς αὐτούς, χαίρειν εἰπόντες ἐκείνοις· ἡγούμεθά τι τὸν θάνατον εἶναι;

Πάννυ γε, ἔφη ὑπολαβὼν ὁ Συμμίας.

|practice, pursue ἢ ἀποθνήσκειν τε καὶ τεθνάναι. εἰ οὖν
 τοῦτο ἀληθές, |strange, |perhaps; is it not|be eager μὲν ἐν
 παντὶ τῷ βίῳ |unnat- |so?
 |disgust- ἄλλο ἢ τοῦτο, ἥκοντος δὲ δὴ αὐτοῦ
 |ing
 |be vexed, in a ὁ πάλαι προθυμοῦντό τε καὶ |practice,
 |ferment |pursue
 Καὶ ὁ Συμμία |laugh, , νῆ τὸν Δία, ἔφη, ὦ Σώκρατες, οὐ
 |smile
 πάνν γε με νυνδὴ γελασεῖοντα ἐποίησας |laugh,
 |smile οἶμαι
 γὰρ ἂν τοὺς πολλοὺς αὐτὸ τοῦτο ἀκούσαντας δοκεῖν εἶ
 πάνν εἰρήσθαι εἰς τοὺς |philosophize, — καὶ |assent,
 |study |concede
 ἂν τοὺς μὲν παρ' ἡμῖν ἀνθρώπους καὶ πάνν— ὅτι τῷ ὄντι
 οἱ |philosophize, |kill , καὶ σφᾶς γε οὐ λελήθασιν ὅτι
 |study
 ἄξιοί εἰσιν τοῦτο πάσχειν.

Καὶ ἀληθῇ γ' ἂν λέγοιεν, ὦ Συμμία, πλὴν γε τοῦ σφᾶς μὴ
 λεληθέναι. λέληθεν γὰρ αὐτοὺς ἦ τε |kill καὶ ἦ ἄξιοί
 εἰσιν θανάτου καὶ οὔου θανάτου οἱ ὡς ἀληθῶς |wisdom-loving
 εἵπωμεν γάρ, ἔφη, πρὸς ἡμᾶς αὐτούς, χαίρειν εἰπόντες
 ἐκείνοις· ἡγούμεθά τι τὸν θάνατον εἶναι;

Πάνν γε, ἔφη |take under one's support, Συμμία.
 |seize; speak up; imagine

do not perceive that he is always pursuing death and dying; and if this be so, and he has had the desire of death all his life long, why when his time comes should he repine at that which he has been always pursuing and desiring?

Simmias said laughingly: Though not in a laughing humour, you have made me laugh, Socrates; for I cannot help thinking that the many when they hear your words will say how truly you have described philosophers, and our people at home will likewise say that the life which philosophers desire is in reality death, and that they have found them out to be deserving of the death which they desire.

And they are right, Simmias, in thinking so, with the exception of the words ‘they have found them out’; for they have not found out either what is the nature of that death which the true philosopher deserves, or how he deserves or desires death. But enough of them:—let us discuss the matter among ourselves: Do we believe that there is such a thing as death?

To be sure, replied Simmias.

vocabulary

ἀπαλλαγή relief, escape
ἀπαλλαξείω wish to get rid of
ἀπαλλάσσω free from, remove; be freed, depart
ἄρα interrogative pcl
ἀφροδίσιος sexual
ἡδονή pleasure
ἥκιστος least; above all
θεραπείη -ας service, tending
οὐδαμὸς not anyone
ποτή flight? ~petal

ποτός potable
σιτίον (ι) grain, bread, food ~parasite
σκέπτομαι look, look at, watch
 ~skeptic
σκοπέω behold, consider
σπουδάζω be busy, earnest ~repudiate
συνδοκέω seem good also
τοιόσδε such
φιλόσοφος wisdom-loving
χωρίς separately; except, other than
 ~heir

Ἄρα μὴ ἄλλο τι ἢ τὴν τῆς ψυχῆς ἀπὸ τοῦ σώματος ἀπαλλαγὴν; καὶ εἶναι τοῦτο τὸ τεθνάναι, χωρὶς μὲν ἀπὸ τῆς ψυχῆς ἀπαλλαγὴν αὐτὸ καθ' αὐτὸ τὸ σῶμα γεγονέναι, χωρὶς δὲ τὴν ψυχὴν ἀπὸ τοῦ σώματος ἀπαλλαγείσαν αὐτὴν καθ' αὐτὴν εἶναι; ἄρα μὴ ἄλλο τι ἢ ὁ θάνατος ἢ τοῦτο;

Οὐκ, ἀλλὰ τοῦτο, ἔφη.

Σκέψαι δὴ, ὦγαθέ, ἐὰν ἄρα καὶ σοὶ συνδοκῇ ἅπερ ἐμοί· ἐκ γὰρ τούτων μᾶλλον οἶμαι ἡμᾶς εἴσεσθαι περὶ ὧν σκοποῦμεν. φαίνεται σοι φιλοσόφον ἀνδρὸς εἶναι ἐσπουδακέναι περὶ τὰς ἡδονὰς καλουμένας τὰς τοιάσδε, οἶον σιτίων τε καὶ ποτῶν;

Ἦκιστα, ὦ Σώκρατες, ἔφη ὁ Σιμμίας.

Τί δὲ τὰς τῶν ἀφροδισίων;

Οὐδαμῶς.

Τί δὲ τὰς ἄλλας τὰς περὶ τὸ σῶμα θεραπείας; δοκεῖ σοι

|interrogative~pcl τι ἢ τὴν τῆς ψυχῆς ἀπὸ τοῦ σώματος
 ἀπαλλαγὴν; καὶ εἶναι τοῦτο τὸ τεθνάναι, |separately~; ex-
 |cept, other than
 τῆς ψυχῆς ἀπαλλαγὴν ἀπὸ τοῦ σώματος γεγενῆσθαι,
 |separately~; ex- ψυχὴν ἀπὸ τοῦ σώματος ἀπαλλαγείσαν
 |cept, other than
 αὐτὴν καὶ αὐτὴν εἶναι; |interrogative~pcl τί ἢ ὁ θάνατος ἢ
 τοῦτο;

Οὐκ, ἀλλὰ τοῦτο, ἔφη.

|look, look at, watch ἰδέ, ἐὰν ἄρα καὶ σοὶ |seem good also, γὰρ
ἐμοί· ἐκ γὰρ τούτων μᾶλλον οἶμαι ἡμᾶς εἴσεσθαι περὶ
ὧν φαίνεται σοι |wisdom-loving ἄνδρὸς εἶναι
|be busy, earnest περὶ τὰς |pleasure καλουμένας τὰς |such
οἶον |grain, τε καὶ ποτῶν;
|bread,
|food
|least; ὧ Σώκρατες, ἔφη ὁ Σιμμία.
|above all

Τί δὲ τὰς τῶν |sexual

|not anyone.

Τί δὲ τὰς ἄλλας τὰς περὶ τὸ σῶμα service,
tending, δοκεῖ σοι

Is it not the separation of soul and body? And to be dead is the completion of this; when the soul exists in herself, and is released from the body and the body is released from the soul, what is this but death?

Just so, he replied.

There is another question, which will probably throw light on our present inquiry if you and I can agree about it: — Ought the philosopher to care about the pleasures — if they are to be called pleasures — of eating and drinking?

Certainly not, answered Simmias.

And what about the pleasures of love — should he care for them?

By no means.

*vocabulary***ἀπολύω** loose, free from ~loose**ἀτιμάζω** (ι) insult, dishonor**δῆλος** visible, conspicuous**διαφερόντως** differently**ἐγγύς** near**ἐντιμος** (ι) honored**ἡδύς** sweet, pleasant ~hedonism**ἱμάτιον** toga, cloth**καλλωπισμός** showing off;

ornamentation

κοινωνία association**κτησίς** -ος (f) chattels**μετέχω** partake of**οὐκοῦν** not so?; and so**πότερος** which, whichever of two**τείνω** stretch, tend ~tense**τιμάω** (ι) honor, exalt**ὑπόδημα** -τος (n, 3) sandals**φιλόσοφος** wisdom-loving

ἐντίμους ἡγείσθαι ὁ τοιοῦτος; οἷον ἱματίων διαφερόντων κτήσεις καὶ ὑποδημάτων καὶ τοὺς ἄλλους καλλωπισμοὺς τοὺς περὶ τὸ σῶμα πότερον τιμᾶν δοκεῖ σοι ἢ ἀτιμάζειν, καθ' ὅσον μὴ πολλὴ ἀνάγκη μετέχειν αὐτῶν;

Ἀτιμάζειν ἔμοιγε δοκεῖ, ἔφη, ὅ γε ὡς ἀληθῶς φιλόσοφος.

Οὐκοῦν ὅλως δοκεῖ σοι, ἔφη, ἡ τοῦ τοιούτου πραγματεία οὐ περὶ τὸ σῶμα εἶναι, ἀλλὰ καθ' ὅσον δύναται ἀφεστάναι αὐτοῦ, πρὸς δὲ τὴν ψυχὴν τετράφθαι;

Ἐμοιγε.

Ἄρ' οὖν πρῶτον μὲν ἐν τοῖς τοιούτοις δηλὸς ἐστίν ὁ φιλόσοφος ἀπολύων ὅτι μάλιστα τὴν ψυχὴν ἀπὸ τῆς τοῦ σώματος κοινωνίας διαφερόντως τῶν ἄλλων ἀνθρώπων;

Φαίνεται.

Καὶ δοκεῖ γέ που, ὦ Συμμία, τοῖς πολλοῖς ἀνθρώποις ᾧ μηδὲν ἡδὺ τῶν τοιούτων μηδὲ μετέχει αὐτῶν οὐκ ἄξιον εἶναι ζῆν, ἀλλ' ἐγγύς τι τείνειν τοῦ τεθνάναι ὁ μηδὲν

|honored ἡγείσθαι ὁ τοιοῦτος; οἶον |toga, |cloth διαφερόντων

|chattels καὶ |sandals καὶ τοὺς ἄλλους |showing off; or-
|namentation

τοὺς περὶ τὸ σῶμα |which, |honor δοκεῖ σοι ἢ |dishonor ,
|whichever

καθ' ὅσον μὴ πολλὰ ἀνάγκη |partake of ὑτῶν;

|dishonor ἔμοιγε δοκεῖ, ἔφη, ὅ γε ὡς ἀληθῶς |wisdom-loving

|not so?; and so δοκεῖ σοι, ἔφη, ἡ τοῦ τοιούτου πραγματεία

οὐ περὶ τὸ σῶμα εἶναι, ἀλλὰ καθ' ὅσον δύναται ἀφεστάναι

αὐτοῦ, πρὸς δὲ τὴν ψυχὴν τετράφθαι;

Ἔμοιγε.

Ἄρ' οὖν πρῶτον μὲν ἐν τοῖς τοιούτοις |visible, ὁ
|conspicuous

|wisdom-loving loose, free from πάλιστα τὴν ψυχὴν ἀπὸ τῆς τοῦ

σώματος |association |differently τῶν ἄλλων ἀνθρώπων;

Φαίνεται.

Καὶ δοκεῖ γέ που, ὦ Συμμία, τοῖς πολλοῖς ἀνθρώποις ὅ

μηδὲν |sweet. ὦν τοιούτων μηδὲ |partake of ὑτῶν οὐκ ἄξιον

εἶναι ζῆν, ἀλλ' |near τι |stretch, tend γεθάναι ὁ μηδὲν

And will he think much of the other ways of indulging the body, for example, the acquisition of costly raiment, or sandals, or other adornments of the body? Instead of caring about them, does he not rather despise anything more than nature needs? What do you say?

I should say that the true philosopher would despise them.

Would you not say that he is entirely concerned with the soul and not with the body? He would like, as far as he can, to get away from the body and to turn to the soul.

Quite true.

In matters of this sort philosophers, above all other men, may be observed in every sort of way to dissever the soul from the communion of the body.

Very true.

Whereas, Simmias, the rest of the world are of opinion that to him who has no

vocabulary

αἴσθησις -εως (f) sense perception
ἄκοή hearing ~acoustic
ἀκριβής (ī) exact
ἄπτω set on fire; attach; mid: touch, seize ~haptic
ἄρα interrogative pcl
δῆλος visible, conspicuous
ἐμπόδιος getting in the way
ἐξαπατάω trick, cheat ~apatosaurus
ἐπιχειρέω do, try, attack ~chiral
ἡδονή pleasure
καίτοι and yet; and in fact; although
κοινωνός partner

κτῆσις -ος (f) chattels
ὄψις ὄψεως (f) sight, view
 ~thanatopsis
ποιητής -οῦ (m, 1) maker, author
ποιητός made, well-made ~poet
πότερος which, whichever of two
σαφής clear, understandable
σκοπᾶω watch, observe
σκοπέω behold, consider
σχολή rest, leisure
τοιόσδε such
φαῦλος trifling
φροντίζω consider, ponder

φροντίζων τῶν ἡδονῶν αἱ διὰ τοῦ σώματός εἰσιν.

Πάνυ μὲν οὖν ἀληθῆ λέγεις.

Τί δὲ δὴ περὶ αὐτὴν τὴν τῆς φρονήσεως κτῆσιν; πότερον ἐμπόδιον τὸ σῶμα ἢ οὐ, εἴαν τις αὐτὸ ἐν τῇ ζητήσῃ κοινωνὸν συμπαραλαμβάνῃ; οἶον τὸ τοιόνδε λέγω· ἄρα ἔχει ἀλήθειάν τινα ὅψις τε καὶ ἀκοή τοῖς ἀνθρώποις, ἢ τά γε τοιαῦτα καὶ οἱ ποιηταὶ ἡμῖν ἀεὶ θρυλοῦσιν, ὅτι οὐτ' ἀκούομεν ἀκριβὲς οὐδὲν οὔτε ὀρώμεν; καίτοι εἰ αὐταὶ τῶν περὶ τὸ σῶμα αἰσθήσεων μὴ ἀκριβεῖς εἰσιν μηδὲ σαφεῖς, σχολῇ αἱ γε ἄλλαι· πᾶσαι γάρ που τούτων φαυλότεραί εἰσιν. ἢ σοὶ οὐ δοκοῦσιν;

Πάνυ μὲν οὖν, ἔφη.

Πότε οὖν, ἢ δ' ὅς, ἡ ψυχὴ τῆς ἀληθείας ἄπτεται; ὅταν μὲν γὰρ μετὰ τοῦ σώματος ἐπιχειρῇ τι σκοπεῖν, δῆλον ὅτι τότε ἐξαπατᾶται ὑπ' αὐτοῦ.

Ἀληθῆ

λέγεις.

|consider, τῶν |pleasure αἱ διὰ τοῦ σώματος εἰσιν.
|ponder

Πάνυ μὲν οὖν ἀληθῆ λέγεις.

Τί δὲ δὴ περὶ αὐτὴν τὴν τῆς φρονήσεως |chattels; |which,
|whichever

|getting in the way -μα ἢ οὐ, εἴαν τις αὐτὸ ἐν τῇ ζητήσει

|partner συμπαλαμβάνη; οἷον τὸ |such λέγω· |interrogative pcl

ἔχει |truth τινα |sight τε καὶ |hearing ὧς ἀνθρώποις, ἢ

τά γε τοιαῦτα καὶ οἱ ποιηταὶ ἡμῖν ἀεὶ θρυλοῦσιν, ὅτι οὐτ'

ἀκούομεν |exact οὐδὲν οὔτε ὁρῶμεν; |and yet; and in ι τῶν
|fact; although

περὶ τὸ σῶμα |sense perception; |exact εἰσιν μηδὲ |clear, under-
|standable

|rest, αἶ γε ἄλλαι· πᾶσαι γάρ που τούτων |trifling
|leisure

εἰσιν. ἢ σοὶ οὐ δοκοῦσιν;

Πάνυ μὲν οὖν, ἔφη.

Πότε οὖν, ἢ δ' ὅς, ἡ ψυχὴ τῆς |truth ἄπτεται; ὅταν

μὲν γὰρ μετὰ τοῦ σώματος |do, try, attack -κοπεῖν, |visible, "...
|conspicuous

τότε |trick, cheat ὑπ' αὐτοῦ.

Ἀληθῆ λέγεις.

sense of pleasure and no part in bodily pleasure, life is not worth having; and that he who is indifferent about them is as good as dead.

That is also true.

What again shall we say of the actual acquirement of knowledge? — is the body, if invited to share in the enquiry, a hinderer or a helper? I mean to say, have sight and hearing any truth in them? Are they not, as the poets are always telling us, inaccurate witnesses? and yet, if even they are inaccurate and indistinct, what is to be said of the other senses? — for you will allow that they are the best of them?

Certainly, he replied.

Then when does the soul attain truth? — for in attempting to consider anything in company with the body

*vocabulary***ἄκοή** hearing ~acoustic**ἄλλοθι** elsewhere, abroad**ἄπτω** set on fire; attach; mid: touch, seize ~haptic**ἀτιμάζω** (ι) insult, dishonor**εἴπερ** if indeed**ἐνταῦθα** there, here**ἡδονή** pleasure**κατάδηλος** manifest, visible**κοινωνέω** associate with**λογίζομαι** reckon, consider**ναί** yea**ναός** (ᾱ) temple, shrine ~nostalgia**νή** yea**ὀρέγω** hold out, offer, thrust ~reach**οὐκοῦν** not so?; and so**ὄψις** ὄψεως (f) sight, view

~thanatopsis

παραλυπέω (ῥ) trouble as well**τοιόσδε** such**φιλόσοφος** wisdom-loving

Ἄρ' οὖν οὐκ ἐν τῷ λογίζεσθαι εἵπερ που ἄλλοθι κατάδηλον
αὐτῇ γίγνεται τι τῶν ὄντων;

Ναί.

Λογίζεται δέ γέ που τότε κάλλιστα, ὅταν αὐτὴν τούτων
μηδὲν παραλυπῇ, μήτε ἀκοὴ μήτε ὄψις μήτε ἀλγηδὼν
μηδέ τις ἡδονή, ἀλλ' ὅτι μάλιστα αὐτὴ καθ' αὐτὴν
γίγνηται ἕως αὖτε χαίρειν τὸ σῶμα, καὶ καθ' ὅσον δύναται
μὴ κοινωνοῦσα αὐτῷ μηδ' ἀπτομένη ὀρέγεται τοῦ ὄντος.

Ἔστι ταῦτα.

Οὐκοῦν καὶ ἐνταῦθα ἢ τοῦ φιλοσόφου ψυχὴ μάλιστα
ἀτιμάζει τὸ σῶμα καὶ φεύγει ἀπ' αὐτοῦ, ζητεῖ δὲ αὐτὴ καθ'
αὐτὴν γίγνεσθαι;

Φαίνεται.

Τί δὲ δὴ τὰ τοιάδε, ὦ Συμμία; φαμέν τι εἶναι δίκαιον αὐτὸ
ἢ οὐδέν;

Φαμέν

μέντοι

νὴ

Δία.

Ἄρ' οὖν οὐκ ἐν τῷ |reckon, |if indeed |elsewhere |manifest,
 |consider |abroad |visible
 αὐτῇ γίγνεται τι τῶν ὄντων;

|yea .

|reckon, |δέ γέ που τότε κάλλιστα, ὅταν αὐτὴν τούτων
 |consider
 μηδὲν |trouble as well, ἤτε |hearing ἤτε |sight μήτε ἀλγηδὼν
 μηδέ τις |pleasure ἀλλ' ὅτι μάλιστα αὐτὴ καθ' αὐτὴν
 γίγνηται ἐῶσα χαίρειν τὸ σῶμα, καὶ καθ' ὅσον δύναται
 μὴ |associate with ὑπὼ μηδ' ἀπτομένη |hold out, of- οὗ ὄντος.
 |fer, thrust

Ἔστι ταῦτα.

|not so?; and so |there, here ἵ τοῦ |wisdom-loving ψυχὴ μάλιστα
 |dishonor τὸ σῶμα καὶ φεύγει ἀπ' αὐτοῦ, ζητεῖ δὲ αὐτὴ καθ'
 αὐτὴν γίγνεσθαι;

Φαίνεται.

Τί δὲ δὴ τὰ |such , ὦ Συμμία; φαμέν τι εἶναι δίκαιον αὐτὸ
 ἢ οὐδέν;

Φαμέν μέντοι νῆ Δία.

she is obviously deceived.

True.

Then must not true existence be revealed to her in thought, if at all?

Yes.

And thought is best when the mind is gathered into herself and none of these things trouble her—neither sounds nor sights nor pain nor any pleasure,—when she takes leave of the body, and has as little as possible to do with it, when she has no bodily sense or desire, but is aspiring after true being?

Certainly.

And in this the philosopher dishonours the body; his soul runs away from his body and desires to be alone and by herself?

That is true.

Well, but there is another thing, Simmias: Is there or is there

*vocabulary***ἀκριβής** (ῑ) exact**ἄρα** interrogative pcl**διανοέω** have in mind**διάνοια** a thought; intelligence**ἐγγύς** near**ἐφάπτω** fasten upon ~haptic**θεωρέω** be sent to consult an oracle;
observe, contemplate**ἰσχύς** -ος (f) strength; body of troops**καθαρός** clean, pure**μέγεθος** -ους (n, 3) tall, big (person)

~megaton

οὐδαμὸς not anyone**οὐσία** property; essence**ὄψις** ὄψεως (f) sight, view

~thanatopsis

παρατίθημι put near, put at risk

~thesis

πώποτε never**σκοπέω** behold, consider**ὕγεια** health

Καὶ αὖ καλόν γέ τι καὶ ἀγαθόν;

Πῶς δ' οὐ;

Ἦδη οὖν πρόποτέ τι τῶν τοιούτων τοῖς ὀφθαλμοῖς εἶδες;

Οὐδαμῶς, ἦ δ' ὅς.

Ἄλλ' ἄλλη τινὲ αἰσθήσει τῶν διὰ τοῦ σώματος ἐφήψω αὐτῶν; λέγω δὲ περὶ πάντων, οἷον μεγέθους πέρι, ὑγείας, ἰσχύος, καὶ τῶν ἄλλων ἐνὶ λόγῳ ἀπάντων τῆς οὐσίας ὃ τυγχάνει ἕκαστον ὄν· ἄρα διὰ τοῦ σώματος αὐτῶν τὸ ἀληθέστατον θεωρεῖται, ἣ ὧδε ἔχει· ὅς ἂν μάλιστα ἡμῶν καὶ ἀκριβέστατα παρασκευάσῃται αὐτὸ ἕκαστον διανοηθῆναι περὶ οὗ σκοπεῖ, οὗτος ἂν ἐγγύτατα ἴοι τοῦ γινῶναι ἕκαστον;

Πάνυ μὲν οὖν.

Ἄρ' οὖν ἐκεῖνος ἂν τοῦτο ποιήσκειν καθαρώτατα ὅστις ὅτι μάλιστα αὐτῇ τῇ διανοίᾳ ἴοι ἐφ' ἕκαστον, μήτε τιν' ὄψιν παρατιθέμενος ἐν τῷ διανοεῖσθαι μήτε τινὰ ἄλλην

Καὶ αὖ καλόν γέ τι καὶ ἀγαθόν;

Πῶς δ' οὐ;

Ἦδη οὖν |never τι τῶν τοιούτων τοῖς ὀφθαλμοῖς εἶδες;

|not anyone, ἦ δ' ὅς.

Ἄλλ' ἄλλη τινὲ αἰσθήσει τῶν διὰ τοῦ σώματος |fasten upon

αὐτῶν; λέγω δὲ περὶ πάντων, οἶον |tall, big πέρι, |health ,

|strength; body ὧν ἄλλων ἐνὶ λόγῳ ἀπάντων τῆς |property;
|of troops |essence

ὃ τυγχάνει ἕκαστον ὅν· |interrogative pcl ὥματος αὐτῶν

τὸ ἀληθέστατον |be sent to consult an ora- · ὅς ἂν μάλιστα
|cle; observe, contemplate

ἡμῶν καὶ |exact παρασκευάσῃται αὐτὸ ἕκαστον

διανοηθῆναι περὶ οὗ |behold, οὗτος ἂν |near ἱοι τοῦ
|consider

γινῶναι ἕκαστον;

Πάνν μὲν οὖν.

Ἄρ' οὖν ἐκείνος ἂν τοῦτο ποιήσειεν |clean, pure ὅστις ὅτι

μάλιστα αὐτῇ τῇ |a thought; ἐφ' ἕκαστον, μήτε τιν' |sight
|intelligence

|put near, put at ἐν τῷ διανοεῖσθαι μήτε τινὰ ἄλλην
|risk

not an absolute justice?

Assuredly there is.

And an absolute beauty and absolute good?

Of course.

But did you ever behold any of them with your eyes?

Certainly not.

Or did you ever reach them with any other bodily sense?—and I speak not of these alone, but of absolute greatness, and health, and strength, and of the essence or true nature of everything. Has the reality of them ever been perceived by you through the bodily organs? or rather, is not the nearest approach to the knowledge of their several natures made by him who so orders his intellectual vision as to have the most exact conception of the essence of each thing which he considers?

Certainly.

And he attains to the purest knowledge of them who goes to each with the mind alone, not introducing or intruding in the act

vocabulary

αἴσθησις -εως (f) sense perception
ἀπαλλαξείω wish to get rid of
ἀπαλλάσσω free from, remove; be freed, depart
ἀσχολία business, being busy
ἀτραπός ἀταρπιτοῦ (f) trail
γνήσιος born legitimate ~genus
διάνοια a thought; intelligence
εἴπερ if indeed
ἐκφέρω carry off ~bear
ἐπιθυμέω (ὅ) wish, covet
ἐπιχειρέω do, try, attack ~chiral
ἐφέλκω drag; (mid) influence
ἡώς ἡῶθι (f, 2) dawn ~Eocene
θηρεύω hunt, fish ~fierce

κινδυνεύω encounter danger; (+inf)
 there is a danger that
κοινωνέω associate with
κτάομαι acquire, possess
λογισμός calculation
μυρίος (ὅ) 10,000 ~myriad
οὐκοῦν not so?; and so
οὖς οὔατος (n) ear
πότε when?
σκέπτομαι look, look at, watch
 ~skeptic
σύμπας (ᾱ) all together
ταράσσω mess things up ~trachea
τοιόσδε such
ὑπερφυής overgrown; gigantic
φιλόσοφος wisdom-loving

αἴσθησιν ἐφέλκων μηδεμίαν μετὰ τοῦ λογισμοῦ, ἀλλ' αὐτῇ καθ' αὐτήν εἰλικρινεῖ τῇ διανοίᾳ χρώμενος αὐτὸ καθ' αὐτὸ εἰλικρινὲς ἕκαστον ἐπιχειροῖ θηρεύειν τῶν ὄντων, ἀπαλλαγείς ὅτι μάλιστα ὀφθαλμῶν τε καὶ ὤτων καὶ ὡς ἔπος εἰπεῖν σύμπαντος τοῦ σώματος, ὡς ταραττοντος καὶ οὐκ ἐῶντος τὴν ψυχὴν κτήσασθαι ἀλήθειάν τε καὶ φρόνησιν ὅταν κοινωνῇ; ἄρ' οὐχ οὗτός ἐστιν, ᾧ Συμμία, εἶπερ τις καὶ ἄλλος ὁ τευζόμενος τοῦ ὄντος;

Ὑπερφυῶς, ἔφη ὁ Συμμίας, ὡς ἀληθῇ λέγεις, ᾧ Σώκρατες.

Οὐκοῦν ἀνάγκη, ἔφη, ἐκ πάντων τούτων παρίστασθαι δόξαν τοιάνδε τινὰ τοῖς γνησίως φιλοσόφοις, ὥστε καὶ πρὸς ἀλλήλους τοιαῦτα ἅττα λέγειν, ὅτι κινδυνεύει τοι ὥσπερ ἀτραπὸς τις ἐκφέρειν ἡμᾶς μετὰ τοῦ λόγου ἐν τῇ σκέψει, ὅτι, ἕως ἂν τὸ σῶμα ἔχωμεν καὶ συμπεφυρμένη ἡ ἡμῶν ἢ ψυχὴ μετὰ τοιούτου κακοῦ, οὐ μὴ ποτε κτησώμεθα ἱκανῶς οὐ ἐπιθυμοῦμεν· φαμέν δὲ τοῦτο εἶναι τὸ ἀληθές. μυρίας μὲν γὰρ ἡμῖν ἀσχολίας παρέχει τὸ σῶμα διὰ τὴν

|sense per-|drag; (mid) |calculation, ἀλλ' αὐτῇ
 ception |influence
 καθ' αὐτὴν εἰλικρινεῖ τῇ |a thought; |ρώμενος αὐτὸ καθ'
 |intelligence
 αὐτὸ εἰλικρινὲς ἕκαστον |do, try, at-|hunt, fish τῶν ὄντων,
 |tack
 ἀπαλλαγείς ὅτι μάλιστα ὀφθαλμῶν τε καὶ |ear καὶ ὡς
 ἔπος εἰπεῖν |all together τοῦ σώματος, ὡς |mess things up
 καὶ οὐκ ἐὼντος τὴν ψυχὴν κτήσασθαι |truth τε καὶ
 φρόνησιν ὅταν |associate with ὅ οὐχ οὗτός ἐστιν, ᾧ Συμμία,
 |if indeed καὶ ἄλλος ὁ τευζόμενος τοῦ ὄντος;

|overgrown; , ἔφη ὁ Συμμίας, ὡς ἀληθῆ λέγεις, ᾧ
 |gigantic
 Σώκρατες.

|not so?; and so. η, ἔφη, ἐκ πάντων τούτων παρίστασθαι
 δόξαν |such τινὰ τοῖς |born legiti-|wisdom-loving ὥστε καὶ
 |mate
 πρὸς ἀλλήλους τοιαῦτα ἅττα λέγειν, ὅτι |encounter danger; (+inf)
 |there is a danger that
 ὥσπερ |trail τις |carry off ἡμᾶς μετὰ τοῦ λόγου ἐν τῇ
 σκέψει, ὅτι, ἕως ἂν τὸ σῶμα ἔχωμεν καὶ συμπεφυρμένη ἡ
 ἡμῶν ἡ ψυχὴ μετὰ τοιούτου κακοῦ, οὐ μὴ ποτε κτησώμεθα
 ἱκανῶς οὐ |wish, covet φαμέν δὲ τοῦτο εἶναι τὸ ἀληθές.
 |10,000 μὲν γὰρ ἡμῖν |business, παρέχει τὸ σῶμα διὰ τὴν
 |being busy

of thought sight or any other sense together with reason, but with the very light of the mind in her own clearness searches into the very truth of each; he who has got rid, as far as he can, of eyes and ears and, so to speak, of the whole body, these being in his opinion distracting elements which when they infect the soul hinder her from acquiring truth and knowledge—who, if not he, is likely to attain the knowledge of true being?

What you say has a wonderful truth in it, Socrates, replied Simmias.

And when real philosophers consider all these things, will they not be led to make a reflection which they will express in words something like the following? ‘Have we not found,’ they will say, ‘a path of thought which seems to bring us and our argument to the conclusion, that while we are in the body, and while the soul is infected with the evils of the body, our desire will not be satisfied? and our desire is of the truth. For the body is a source of endless

vocabulary

ἀναγκάζω force, compel
 ἀναγκαίη of necessity, by force
 ἀναγκαῖος coerced, coercing, slavery
 ἀπαλλάσσω free from, remove; be freed, depart
 ἀσχολία business, being busy
 δείκνυμι (ῶ) show, point out
 δουλεύω serve, be a slave
 ἐγγίγνομαι live in ~genus
 εἶδωλον phantom, unreal image ~wit
 ἐκπλήσσω panic, be knocked out
 ~plectrum
 ἐμπίμπλημι fill with
 ἐμποδίζω fetter, hinder
 ἐπιθυμία (ῶ) desire, thing desired
 ἔρως -τος (m) love, desire ~erotic
 ἔσχατος farthest, last
 ζήτησις -εως (f) search, inquiry
 θεραπείη -ας service, tending
 θήρα hunt ~fierce

θόρυβος noise, clamor
 καθαρός clean, pure
 καθοράω look down ~panorama
 καταίρω swoop; land
 καταράομαι (αᾶα) curse
 κτήσις -ος (f) chattels
 νόσος (f) plague, pestilence ~noisome
 οὐδέποτε never
 πανταχοῦ everywhere; completely
 παντοδαπῆς of every kind, manifold
 παντοδαπός of every kind, manifold
 πότε when?
 προσπίπτω attack; befall; kow-tow
 σκοπᾶω watch, observe
 σκοπέω behold, consider
 στάσις -εως (f) placing; faction
 σχολή rest, leisure
 ταράσσω mess things up ~trachea
 ταραχή upsetness, confusion
 τροφή food, upkeep ~atrophy
 φλυαρία nonsense

ἀναγκαίαν τροφήν· ἔτι δέ, ἄν τινες νόσοι προσπέσωσιν, ἐμποδίζουσιν ἡμῶν τὴν τοῦ ὄντος θήραν. ἐρώτων δὲ καὶ ἐπιθυμιῶν καὶ φόβων καὶ εἰδώλων παντοδαπῶν καὶ φλυαρίας ἐμπύμπλησιν ἡμᾶς πολλῆς, ὥστε τὸ λεγόμενον ὡς ἀληθῶς τῷ ὄντι ὑπ' αὐτοῦ οὐδὲ φρονῆσαι ἡμῖν ἐγγίγνεται οὐδέποτε οὐδέν. καὶ γὰρ πολέμους καὶ στάσεις καὶ μάχας οὐδὲν ἄλλο παρέχει ἢ τὸ σῶμα καὶ αἱ τούτου ἐπιθυμίαι. διὰ γὰρ τὴν τῶν χρημάτων κτῆσιν πάντες οἱ πόλεμοι γίνονται, τὰ δὲ χρήματα ἀναγκαζόμεθα κτᾶσθαι διὰ τὸ σῶμα, δουλεύοντες τῇ τούτου θεραπείᾳ· καὶ ἐκ τούτου ἀσχολίαν ἄγομεν φιλοσοφίας πέρι διὰ πάντα ταῦτα. τὸ δ' ἔσχατον πάντων ὅτι, ἐάν τις ἡμῖν καὶ σχολὴ γένηται ἀπ' αὐτοῦ καὶ τραπώμεθα πρὸς τὸ σκοπεῖν τι, ἐν ταῖς ζητήσεσιν αὐτῷ πανταχοῦ παραπίπτον θόρυβον παρέχει καὶ ταραχὴν καὶ ἐκπλήττει, ὥστε μὴ δύνασθαι ὑπ' αὐτοῦ καθορᾶν τὰληθές. ἀλλὰ τῷ ὄντι ἡμῖν δέδεικται ὅτι, εἰ μέλλομέν ποτε καθαρῶς τι εἶσεσθαι, ἀπαλλακτέον αὐτοῦ καὶ αὐτῇ τῇ ψυχῇ θεατέον αὐτὰ τὰ πράγματα· καὶ

ἀναγκαίαν |food, |ἔτι δέ, ἅν τινες |plague |attack; |befall;
|upkeep |kow-tow
|fetter, hinder ἡμῶν τὴν τοῦ ὄντος |hunt . |love, δέ
|desire
καὶ ἐπιθυμιῶν καὶ φόβων καὶ |phantom παντοδαπῶν καὶ
|nonsense |fill with ἡμᾶς πολλῆς, ὥστε τὸ λεγόμενον
ὡς ἀληθῶς τῷ ὄντι ὑπ' αὐτοῦ οὐδὲ φρονῆσαι ἡμῖν
|live in |never οὐδέν. καὶ γὰρ πολέμους καὶ |placing;
|faction
καὶ μάχας οὐδὲν ἄλλο παρέχει ἢ τὸ σῶμα καὶ αἱ τούτου
ἐπιθυμίαι. διὰ γὰρ τὴν τῶν χρημάτων |chattels πάντες οἱ
πόλεμοι γίνονται, τὰ δὲ χρήματα |force, compel κτᾶσθαι
διὰ τὸ σῶμα, |serve, be a slave. ἢ τούτου |service, καὶ ἐκ
|tending
τούτου |business, ἄγομεν φιλοσοφίας περί διὰ πάντα
|being busy
ταῦτα. τὸ δ' |farthest πάντων ὅτι, ἐάν τις ἡμῖν καὶ
|rest, γένηται ἀπ' αὐτοῦ καὶ τραπώμεθα πρὸς τὸ σκοπεῖν
|leisure
τι, ἐν ταῖς |search, αὐ̃ |everywhere; ταραπίπτουν |noise,
|inquiry |completely |clamor
παρέχει καὶ ταραχὴν καὶ |panic, be ὥστε μὴ δύνασθαι
|knocked out
ὑπ' αὐτοῦ |look down ἀληθές. ἀλλὰ τῷ ὄντι ἡμῖν |show
ὅτι, εἰ μέλλομέν ποτε καθαρῶς τι εἶσεσθαι, |free from, remove; be freed,
|depart
αὐτοῦ καὶ αὐτῇ τῇ ψυχῇ θεατέον αὐτὰ τὰ πράγματα· καὶ

trouble to us by reason of the mere requirement of food; and is liable also to diseases which overtake and impede us in the search after true being: it fills us full of loves, and lusts, and fears, and fancies of all kinds, and endless foolery, and in fact, as men say, takes away from us the power of thinking at all. Whence come wars, and fightings, and factions? whence but from the body and the lusts of the body? wars are occasioned by the love of money, and money has to be acquired for the sake and in the service of the body; and by reason of all these impediments we have no time to give to philosophy; and, last and worst of all, even if we are at leisure and betake ourselves to some speculation, the body is always breaking in upon us, causing turmoil and confusion in our enquiries, and so amazing us that we are prevented from seeing the truth. It has been proved to us by experience that if we would have pure knowledge of anything we must be quit of the body—the

vocabulary

ἀναγκαῖος coerced, coercing, slavery
ἀναπίμπλημι fulfill, endure ~plethora
ἀπαλλάσσω free from, remove; be freed, depart
ἄφροσύνη folly ~frenzy
ἐγγύς near
εἰκός likely
ἐπειδὴν when, after
ἐπιθυμέω (ῥ) wish, covet
ἐραστής -οῦ (m, 1) lover, fan
ἐφάπτω fasten upon ~haptic
ἡώς ἡῶθι (f, 2) dawn ~Eocene
θεμιτός legal, righteous
καθαρός clean, pure
καταίρω swoop; land

καταράομαι (αᾶα) curse
κοινωνέω associate with
κτάομαι acquire, possess
ὀμιλέω (ι) associate with ~homily
ὀρθός upright, straight; correct, just ~orthogonal
ὀρθόω stand up
οὐδαμοῦ nowhere
σημαίνω give orders to; show; mark ~semaphore
τελευτάω bring about, finish ~apostle
φιλομαθής knowledge-loving
φύσις -εως (f) nature (of a thing) ~physics
χωρίς separately; except, other than ~heir

τότε, ὥς ἔοικεν, ἡμῖν ἔσται οὐ ἐπιθυμουμέν τε καί φαμεν
ἐρασταὶ εἶναι, φρονήσεως, ἐπειδὰν τελευτήσωμεν, ὥς ὁ
λόγος σημαίνει, ζῶσιν δὲ οὐ.

Εἰ γὰρ μὴ οἶόν τε μετὰ τοῦ σώματος μηδὲν καθαρῶς
γινῶναι, δυοῖν θάτερον, ἢ οὐδαμοῦ ἔστιν κτήσασθαι τὸ
εἰδέναι ἢ τελευτήσασιν· τότε γὰρ αὐτὴ καθ' αὐτὴν ἡ
ψυχὴ ἔσται χωρὶς τοῦ σώματος, πρότερον δ' οὐ. καὶ ἐν
ᾧ ἂν ζῶμεν, οὕτως, ὥς ἔοικεν, ἐγγυτάτῳ ἐσόμεθα τοῦ
εἰδέναι, ἐὰν ὅτι μάλιστα μηδὲν ὁμιλῶμεν τῷ σώματι μηδὲ
κοινωνῶμεν, ὅτι μὴ πᾶσα ἀνάγκη, μηδὲ ἀναπιμπλώμεθα
τῆς τούτου φύσεως, ἀλλὰ καθαρεύομεν ἀπ' αὐτοῦ, ἕως
ἂν ὁ θεὸς αὐτὸς ἀπολύσῃ ἡμᾶς· καὶ οὕτω μὲν καθαροὶ
ἀπαλλαττόμενοι τῆς τοῦ σώματος ἀφροσύνης, ὥς τὸ
εἶκος μετὰ τοιούτων τε ἐσόμεθα καὶ γνωσόμεθα δι' ἡμῶν
αὐτῶν πᾶν τὸ εἰλικρινές, τοῦτο δ' ἔστιν ἴσως τὸ ἀληθές·
μὴ καθαρῷ γὰρ καθαρῷ ἐφάπτεσθαι μὴ οὐ θεμιτὸν ἦ.
τοιαῦτα οἶμαι, ᾧ Συμμία, ἀναγκαῖον εἶναι πρὸς ἀλλήλους
λέγειν τε καὶ δοξάζειν πάντας τοὺς ὀρθῶς φιλομαθεῖς. ἢ

τότε, ὡς ἔοικεν, ἡμῖν ἔσται οὐ̃ |wish, covet τε καί φαμεν

ἐρασταὶ εἶναι, φρονήσεως, |when, |bring about, ὡς ὁ
|after |finish
λόγος |give orders ᾧ; |ιν δὲ οὐ̃.
|show; mark

Εἰ γὰρ μὴ οἶόν τε μετὰ τοῦ σώματος μηδὲν καθαρῶς

γινῶναι, δυοῖν θάτερον, ἢ |nowhere ἔστιν κτήσασθαι τὸ

εἰδέναι ἢ |bring about, τότε γὰρ αὐτὴ καθ' αὐτήν ἢ
|finish

ψυχὴ ἔσται |separately; ᾧ ex-μάτος, πρότερον δ' οὐ̃. καὶ ἐν
|cept, other than

ᾧ ἂν ζῶμεν, οὕτως, ὡς ἔοικεν, |near ἐσόμεθα τοῦ

εἰδέναι, ἐὰν ὅτι μάλιστα μηδὲν |associate with ᾧ σώματι μηδὲ

|associate with ὅτι μὴ πᾶσα ἀνάγκη, μηδὲ |fulfill, endure

τῆς τούτου |nature (of a thing) ...θαρεύωμεν ἀπ' αὐτοῦ, ἕως

ἂν ὁ θεὸς αὐτὸς ἀπολύσῃ ἡμᾶς· καὶ οὕτω μὲν |clean, pure

|free from, remove; τῆς τοῦ σώματος |folly , ὡς τὸ
|be freed, depart

|likely μετὰ τοιούτων τε ἐσόμεθα καὶ γνωσόμεθα δι' ἡμῶν

αὐτῶν πᾶν τὸ εἰλικρινές, τοῦτο δ' ἐστὶν ἴσως τὸ ἀληθές·

μὴ |clean, pure, ἂρ |clean, pure|fasten upon μὴ οὐ̃ |legal, ᾧ.
|righteous

τοιαῦτα οἶμαι, ᾧ Συμμία, ἀναγκαῖον εἶναι πρὸς ἀλλήλους

λέγειν τε καὶ δοξάζειν πάντας τοὺς ὀρθῶς φιλομαθεῖς. ἢ

soul in herself must behold things in themselves: and then we shall attain the wisdom which we desire, and of which we say that we are lovers, not while we live, but after death; for if while in company with the body, the soul cannot have pure knowledge, one of two things follows—either knowledge is not to be attained at all, or, if at all, after death. For then, and not till then, the soul will be parted from the body and exist in herself alone. In this present life, I reckon that we make the nearest approach to knowledge when we have the least possible intercourse or communion with the body, and are not surfeited with the bodily nature, but keep ourselves pure until the hour when God himself is pleased to release us. And thus having got rid of the foolishness of the body we shall be pure and hold converse with the pure, and know of ourselves the clear light everywhere, which is no other than the light of truth.’ For the impure are not permitted to approach the pure. These are the sort of words,

*vocabulary***ἀθροίζω** press close together; (mid)

muster

ἄλλοθι elsewhere, abroad**ἀποδημία** foreign travel**ἄρα** interrogative pcl**βίος** life ~biology**βιόω** live; (mp) make a living ~biology**δεσμέω** to chain**δεσμός** bond, latch, strap; also (pl)

headdress

διάνοια a thought; intelligence**ἐθίζω** accustom**εἴπερ** if indeed**ἐκλύω** rescue from ~loose**καθαίρω** clean**κάθαρσις** purification**κτάομαι** acquire, possess**οἰκέω** inhabit ~economics**οὐκοῦν** not so?; and so**πάλαι** long ago ~paleo**πάλη** wrestling ~Pallas**πάλλω** shake, brandish ~Pallas**παρέρχομαι** pass, escape**προστάσσω** post at, attach to,

command

συναγείρω gather together ~agora**χωρίζω** divide; distinguish, pull down

οὐ δοκεῖ σοι οὕτως;

Παντός γε μάλλον, ὦ Σώκρατες.

Οὐκοῦν, ἔφη ὁ Σωκράτης, εἰ ταῦτα ἀληθῆ, ὦ ἐταῖρε, πολλὰ ἐλπίς ἀφικομένων οἱ ἐγὼ πορεύομαι, ἐκεῖ ἱκανῶς, εἴπερ που ἄλλοθι, κτήσασθαι τοῦτο οὐ ἔνεκα ἢ πολλὰ πραγματεία ἡμῖν ἐν τῷ παρελθόντι βίῳ γέγονεν, ὥστε ἢ γε ἀποδημία ἢ νῦν μοι προστεταγμένη μετὰ ἀγαθῆς ἐλπίδος γίνεται καὶ ἄλλῳ ἀνδρὶ ὃς ἡγείται οἱ παρεσκευάσθαι τὴν διάνοιαν ὥσπερ κεκαθαρμένην.

Πάνυ μὲν οὖν, ἔφη ὁ Συμμίας.

Κάθαρσις δὲ εἶναι ἄρα οὐ τοῦτο συμβαίνει, ὅπερ πάλαι ἐν τῷ λόγῳ λέγεται, τὸ χωρίζειν ὅτι μάλιστα ἀπὸ τοῦ σώματος τὴν ψυχὴν καὶ ἐθίσαι αὐτὴν καθ' αὐτὴν πανταχόθεν ἐκ τοῦ σώματος συναγείρεσθαί τε καὶ ἀθροίζεσθαι, καὶ οἰκεῖν κατὰ τὸ δυνατόν καὶ ἐν τῷ νῦν παρόντι καὶ ἐν τῷ ἔπειτα μόνῃν καθ' αὐτήν, ἐκλυομένην ὥσπερ ἐκ δεσμῶν ἐκ τοῦ σώματος;

οὐ δοκεῖ σοι οὕτως;

Παντός γε μάλλον, ὦ Σώκρατες.

|not so?; and |so ὁ Σωκράτης, εἰ ταῦτα ἀληθῆ, ὦ ἐταῖρε,
πολλὴ ἐλπίς ἀφικομένῳ οἷ ἐγὼ πορεύομαι, ἐκεῖ ἱκανῶς,
|if indeed |νυ |elsewhere, |τήσασθαι τοῦτο οὐ ἔνεκα ἢ πολλὴ
|abroad
πραγματεία ἡμῖν ἐν τῷ |pass, escape βίῳ γέγονεν,
ὥστε ἢ γε ἀποδημία ἢ νῦν μοι |post at, attach to, μετὰ
|command
ἀγαθῆς ἐλπίδος γίνεταί καὶ ἄλλῳ ἀνδρὶ ὅς ἡγεῖται οἱ
παρεσκευάσθαι τὴν |a thought; |σπερ |clean
|intelligence

Πάνυ μὲν οὖν, ἔφη ὁ Σιμμίας.

|purification δὲ εἶναι |interrogative pcl |συμβαίνει, ὅπερ
πάλαι ἐν τῷ λόγῳ λέγεται, τὸ |divide; |dis-|very
|tinguish, |pull
ἀπὸ τοῦ σώματος τὴν ψυχὴν καὶ |down |accustom |ὑτὴν καθ'
αὐτὴν πανταχόθεν ἐκ τοῦ σώματος |gather together τε
καὶ |press close |together; |inhabit κατὰ τὸ δυνατὸν καὶ
|(mid) muster
ἐν τῷ νῦν παρόντι καὶ ἐν τῷ ἔπειτα μόνῃν καθ'
αὐτήν, |rescue from ὥσπερ ἐκ δεσμῶν ἐκ τοῦ σώματος;

Simmias, which the true lovers of knowledge cannot help saying to one another, and thinking. You would agree; would you not?

Undoubtedly, Socrates.

But, O my friend, if this is true, there is great reason to hope that, going whither I go, when I have come to the end of my journey, I shall attain that which has been the pursuit of my life. And therefore I go on my way rejoicing, and not I only, but every other man who believes that his mind has been made ready and that he is in a manner purified.

Certainly, replied Simmias.

And what is purification but the separation of the soul from the body, as I was saying before; the habit of the soul gathering and collecting herself into herself from all sides out of the body; the dwelling in her own place alone, as in another life, so also in this, as far as she can; — the release of the

*vocabulary***ἀγανακτέω** be vexed, in a ferment**βίος** life ~biology**βιόω** live; (mp) make a living ~biology**γέλοιος** laughable; joking**ἐγγύς** near**ἥκιστος** least; above all**λύσις** -ος (f) a release ~loose**μελετάω** pursue, attend to, exercise**ὀνομάζω** to address, name ~name**ὀρθός** upright, straight; correct, just
~orthogonal**ὀρθόω** stand up**οὐκοῦν** not so?; and so**παντάπασι**ν altogether; yes, certainly**προθυμέομαι** (ῶ) be eager**φιλοσοφέω** philosophize, study**φιλόσοφος** wisdom-loving

Πάνυ μὲν οὖν, ἔφη.

Οὐκοῦν τοῦτό γε θάνατος ὀνομάζεται, λύσις καὶ χωρισμὸς
ψυχῆς ἀπὸ σώματος;

Παντάπασί γε, ἦ δ' ὅς.

Λύειν δέ γε αὐτήν, ὥς φαμεν, προθυμοῦνται ἀεὶ μάλιστα
καὶ μόνοι οἱ φιλοσοφούντες ὀρθῶς, καὶ τὸ μελέτημα αὐτὸ
τοῦτό ἐστιν τῶν φιλοσόφων, λύσις καὶ χωρισμὸς ψυχῆς
ἀπὸ σώματος· ἦ οὐ;

Φαίνεται.

Οὐκοῦν, ὅπερ ἐν ἀρχῇ ἔλεγον, γελοῖον ἂν εἴη ἄνδρα
παρασκευάζονθ' ἑαυτὸν ἐν τῷ βίῳ ὅτι ἐγγυτάτῳ ὄντα
τοῦ τεθνάναι οὕτω ζῆν, κἄπειθ' ἦκοντος αὐτῷ τούτου
ἀγανακτεῖν;

Γελοῖον· πῶς δ' οὐ;

Τῷ ὄντι ἄρα, ἔφη, ὦ Σιμμία, οἱ ὀρθῶς φιλοσοφούντες
ἀποθνήσκουν μελετῶσι, καὶ τὸ τεθνάναι ἥκιστα αὐτοῖς

Πάνυ μὲν οὖν, ἔφη.

|not so?; and so' γε θάνατος |to address,|a release ἰ χωρισμὸς
|name
ψυχῆς ἀπὸ σώματος;

|altogether; γε, ἦ δ' ὅς.
|yes, certainly

Λύειν δέ γε αὐτήν, ὥς φαμεν, |be eager αἰεὶ μάλιστα
καὶ μόνοι οἱ |philosophize, ὀρθῶς, καὶ τὸ μελέτημα αὐτὸ
|study
τοῦτό ἐστιν τῶν |wisdom-loving |a release ἰ χωρισμὸς ψυχῆς
ἀπὸ σώματος· ἦ οὐ;

Φαίνεται.

|not so?; and so, ἐν ἀρχῇ ἔλεγον, |laughable; ἢ εἴη ἄνδρα
|joking
παρασκευάζονθ' ἐαυτὸν ἐν τῷ βίῳ ὅτι |near ὄντα
τοῦ τεθνάναι οὕτω ζῆν, κάπειθ' ἤκοντος αὐτῷ τούτου

|be vexed, in a,
|ferment

|laughable; τῶς δ' οὐ;
|joking

Τῷ ὄντι ἄρα, ἔφη, ὦ Σιμμία, οἱ ὀρθῶς |philosophize,
|study
ἀποθνήσκειν |pursue, attend ἰ τὸ τεθνάναι |least; αὐτοῖς
|to, exercise |above
|all

soul from the chains of the body?

Very true, he said.

And this separation and release of the soul from the body is termed death?

To be sure, he said.

And the true philosophers, and they only, are ever seeking to release the soul. Is not the separation and release of the soul from the body their especial study?

That is true.

And, as I was saying at first, there would be a ridiculous contradiction in men studying to live as nearly as they can in a state of death, and yet repining when it comes upon them.

Clearly.

And the true philosophers, Simmias, are always occupied in the practice of dying, wherefore also

vocabulary

ἀγανακτέω be vexed, in a ferment
ἄλλοθι elsewhere, abroad
ἄλογίη disrespect, disregard; unreason
ἄνθρωπινος human
ἀπαλλαξείω wish to get rid of
ἀπαλλάσσω free from, remove; be freed, depart
ἄράω wear something out
ἄρτι at the same time
αὐτόσε to the very place
βίος life ~biology
βιόω live; (mp) make a living ~biology
διαβάλλω throw across; slander
 ~ballistic
ἐκεῖσε thither
ἐκὼν willingly, on purpose; giving in too easily
ἐπιθυμέω (ō) wish, covet

ἐράω desire sexually
ἡδομαι be pleased, enjoy ~hedonism
καθαρός clean, pure
καταίρω swoop; land
καταράομαι (αᾶα) curse
μετέρχομαι seek, visit
μηδαμοῦ nowhere
παιδικός childlike; a darling
 ~pediatrician
πανταχῇ everywhere
σκοπάω watch, observe
σκοπέω behold, consider
σύνειμι be with; have sex ~ion
συνίημι send together; hear, notice, understand ~jet
σφόδρα very much
φιλόσοφος wisdom-loving
φοβερός frightful, afraid

ἀνθρώπων φοβερόν. ἐκ τῶνδε δὲ σκόπει.

Εἰ γὰρ διαβέβληνται μὲν πανταχῇ τῷ σώματι, αὐτὴν δὲ καθ' αὐτὴν ἐπιθυμοῦσι τὴν ψυχὴν ἔχειν, τούτου δὲ γιγνομένου εἰ φοβοῦντο καὶ ἀγανακτοῖεν, οὐ πολλὴ ἂν ἀλογία εἴη, εἰ μὴ ἄσμενοι ἐκείσε ἴοιεν, οἱ ἀφικομένοις ἐλπίς ἐστιν οὐ διὰ βίου ἥρων τυχεῖν— ἥρων δὲ φρονήσεως— ᾧ τε διεβέβληντο, τούτου ἀπηλλάχθαι συνόντος αὐτοῖς; ἢ ἀνθρωπίνων μὲν παιδικῶν καὶ γυναικῶν καὶ υἱῶν ἀποθανόντων πολλοὶ δὴ ἐκόντες ἠθέλησαν εἰς Ἄιδου μετελθεῖν, ὑπὸ ταύτης ἀγόμενοι τῆς ἐλπίδος, τῆς τοῦ οἶεσθαί τε ἐκεῖ ὧν ἐπεθύμουν καὶ συνέσεσθαι· φρονήσεως δὲ ἄρα τις τῷ ὄντι ἐρῶν, καὶ λαβὼν σφόδρα τὴν αὐτὴν ταύτην ἐλπίδα, μηδαμοῦ ἄλλοθι ἐντεύξεσθαι αὐτῇ ἀξίως λόγου ἢ ἐν Ἄιδου, ἀγανακτῇ τε ἀποθνήσκων καὶ οὐχ ἄσμενος εἴσιν αὐτόσε; οἶεσθαί γε χρή, ἐὰν τῷ ὄντι γε ἦ, ὦ ἐταῖρε, φιλόσοφος· σφόδρα γὰρ αὐτῷ ταῦτα δόξει, μηδαμοῦ ἄλλοθι καθαρῶς ἐντεύξεσθαι φρονήσει ἀλλ' ἢ ἐκεῖ. εἰ δὲ τοῦτο οὕτως ἔχει, ὅπερ ἄρτι ἔλεγον, οὐ πολλὴ

ἀνθρώπων |frightful, |
|afraid ἐκ τῶνδε δὲ σκόπει.

Εἰ γὰρ |throw across; μὲν |everywhere τῷ σώματι, αὐτὴν
|slander

δὲ καθ' αὐτὴν |wish, covet τὴν ψυχὴν ἔχειν, τούτου δὲ

γιγνομένου εἰ φοβοῦντο καὶ |be vexed, in a, οὐ πολλὰ ἄν
|ferment

|disrespect, |, |disre- |be |thither ἵοιεν, οἱ ἀφικομένοις ἐλπίς
|gard; unreason |pleased,
|enjoy ἐστὶν οὐ διὰ βίου ἡρῶν τυχεῖν— ἡρῶν δὲ φρονήσεως—

ὧς τε |throw across; τούτου ἀπηλλάχθαι |be with; have 'sex';
|slander

ἢ |human μὲν παιδικῶν καὶ γυναικῶν καὶ ὑέων

ἀποθανόντων πολλοὶ δὲ |willingly ἠθέλησαν εἰς Ἄιδου

|seek, visit , ὑπὸ ταύτης ἀγόμενοι τῆς ἐλπίδος, τῆς τοῦ

ὄψεσθαι τε ἐκεῖ ὧν |wish, covet καὶ συνέσεσθαι· φρονήσεως

δὲ ἄρα τις τῷ ὄντι ἐρῶν, καὶ λαβὼν |very much ἢν αὐτὴν

ταύτην ἐλπίδα, |nowhere |elsewhere, τεύξεσθαι αὐτῇ ἀξίως
|abroad

λόγου ἢ ἐν Ἄιδου, ἀγανακτήσει τε ἀποθνήσκων καὶ οὐχ

|be pleased, enjoy |to the very place... ἵ γε χρή, ἐὰν τῷ ὄντι γε

ἦ, ὦ ἑταῖρε, |wisdom-loving|very much, ἢρ αὐτῷ ταῦτα δόξει,

|nowhere |elsewhere, ιθαρῶς ἐντεύξεσθαι φρονήσει ἀλλ' ἢ
|abroad

ἐκεῖ. εἰ δὲ τοῦτο οὕτως ἔχει, ὅπερ |at the same time ' πολλὰ

to them least of all men is death terrible. Look at the matter thus:—if they have been in every way the enemies of the body, and are wanting to be alone with the soul, when this desire of theirs is granted, how inconsistent would they be if they trembled and repined, instead of rejoicing at their departure to that place where, when they arrive, they hope to gain that which in life they desired—and this was wisdom—and at the same time to be rid of the company of their enemy. Many a man has been willing to go to the world below animated by the hope of seeing there an earthly love, or wife, or son, and conversing with them. And will he who is a true lover of wisdom, and is strongly persuaded in like manner that only in the world below he can worthily enjoy her, still repine at death? Will he not depart with joy? Surely he will, O my friend, if he be a true philosopher. For he will have a firm conviction that there and there only, he can find wisdom in her purity. And

vocabulary

ἀγανακτέω be vexed, in a ferment
 ἀλογίη disrespect, disregard; unreason
 ἀνδρεία courage
 ἀνδρεῖος of a man, manly
 δήπου perhaps; is it not so?
 διάκειμαι be in a condition
 ἐπιθυμία (ῥ) desire, thing desired
 ἥτοι truly; either, or
 κόσμιος well-behaved
 ναός (ᾱ) temple, shrine ~nostalgia

νή yea

ὀλιγωρέω consider unimportant
 ὀλίγωρος careless of, disregarding
 ὀνομάζω to address, name ~name
 οὐκοῦν not so?; and so
 πάντως by all means
 προσήκω belong to, it beseems
 πτοέω scare
 σωφροσύνη discretion, moderation
 τεκμήριον sign; proof
 φιλόσοφος wisdom-loving

ἂν ἀλογία εἴη εἰ φοβοῖτο τὸν θάνατον ὁ τοιοῦτος;

Πολλὴ μέντοι νῆ Δία, ἦ δ' ὅς.

Οὐκοῦν ἱκανόν σοι τεκμήριον, ἔφη, τοῦτο ἀνδρός, ὃν ἂν ἴδῃς ἀγανακτοῦντα μέλλοντα ἀποθανεῖσθαι, ὅτι οὐκ ἄρ' ἦν φιλόσοφος ἀλλὰ τις φιλοσώματος; ὁ αὐτὸς δέ που οὗτος τυγχάνει ὢν καὶ φιλοχρήματος καὶ φιλότιμος, ἥτοι τὰ ἕτερα τούτων ἢ ἀμφοτέρω.

Πάνυ, ἔφη, ἔχει οὕτως ὥς λέγεις.

Ἄρ' οὖν, ἔφη, ὦ Συμμία, οὐ καὶ ἡ ὀνομαζομένη ἀνδρεία τοῖς οὕτω διακειμένοις μάλιστα προσήκει;

Πάντως δήπου, ἔφη.

Οὐκοῦν καὶ ἡ σωφροσύνη, ἦν καὶ οἱ πολλοὶ ὀνομάζουσι σωφροσύνην, τὸ περὶ τὰς ἐπιθυμίας μὴ ἐπτοῇσθαι ἀλλ' ὀλιγώρως ἔχειν καὶ κοσμίως, ἄρ' οὐ τούτοις μόνοις προσήκει, τοῖς μάλιστα τοῦ σώματος ὀλιγωροῦσιν τε καὶ ἐν φιλοσοφίᾳ ζῶσιν;

ἂν |disrespect, 'disre- |βοῖτο τὸν θάνατον ὁ τοιοῦτος;
|gard; unreason

Πολλὴ μέντοι νὴ Δία, ἣ δ' ὅς.

|not so?; and so 'σοι |sign; proof , ἔφη, τοῦτο ἀνδρός, ὃν ἂν

ἴδῃς |be vexed, in a fer- μέλλοντα ἀποθανεῖσθαι, ὅτι οὐκ ἄρ'
|ment

ἦν |wisdom-loving|ἀλλά τις φιλοσώματος; ὁ αὐτὸς δέ που

οὗτος τυγχάνει ὢν καὶ φιλοχρήματος καὶ φιλότιμος, |truly;
|either,
τὰ ἕτερα τούτων ἢ ἀμφοτέρω. |or

Πάνυ, ἔφη, ἔχει οὕτως ὥς λέγεις.

Ἄρ' οὖν, ἔφη, ᾧ Συμμία, οὐ καὶ ἣ |to address, name...δρεία

τοῖς οὕτω |be in a condition...λιστα |belong to.,
|it beseems

|by all|perhaps; 'is .
|means |it not so?

|not so?; and so ἣ |discretion, , ἦν καὶ οἱ πολλοὶ
|moderation

|to address,|discretion, , τὸ περὶ τὰς ἐπιθυμίας
|name |moderation

μὴ |scare ἀλλ' |careless of, ἔχειν καὶ |well-behaved
|disregarding

ἄρ' οὐ τούτοις μόνους |belong to., τοῖς μάλιστα τοῦ
|it beseems

σώματος |consider τε καὶ ἐν φιλοσοφίᾳ ζῶσιν;
|unimportant

if this be true, he would be very absurd, as I was saying, if he were afraid of death.

He would, indeed, replied Simmias.

And when you see a man who is repining at the approach of death, is not his reluctance a sufficient proof that he is not a lover of wisdom, but a lover of the body, and probably at the same time a lover of either money or power, or both?

Quite so, he replied.

And is not courage, Simmias, a quality which is specially characteristic of the philosopher?

Certainly.

There is temperance again, which even by the vulgar is supposed to consist in the control and regulation of the passions, and in the sense of superiority to them—is not temperance a virtue belonging to those only who despise the body, and who pass their lives in philosophy?

Most assuredly.

For the courage and temperance of other men, if you will consider them, are really a contradiction.

How so?

Well, he said, you are aware that death is

*vocabulary***ἀδύνατος** unable; impossible**ἀκολασία** debauchery**ἄλογος** without speech or reckoning**ἀνδρεία** courage**ἀνδρεῖος** of a man, manly**ἄτοπος** strange, unnatural, disgusting**δειλία** cowardice**ἐννοέω** consider**καίτοι** and yet; and in fact; although**κόσμιος** well-behaved**οὐκοῦν** not so?; and so**σωφροσύνη** discretion, moderation**σώφρων** sensible, prudent ~frenzy**ὑπομένω** stay behind, await ~remain**φιλόσοφος** wisdom-loving

Ἀνάγκη, ἔφη.

Εἰ γὰρ ἐθέλεις, ἦ δ' ὅς, ἐννοῆσαι τήν γε τῶν ἄλλων
ἀνδρείαν τε καὶ σωφροσύνην, δόξει σοι εἶναι ἄτοπος.

Πῶς δὴ, ὦ Σώκρατες;

Οἶσθα, ἦ δ' ὅς, ὅτι τὸν θάνατον ἡγούνται πάντες οἱ ἄλλοι
τῶν μεγάλων κακῶν;

Καὶ μάλ', ἔφη.

Οὐκοῦν φόβῳ μειζόνων κακῶν ὑπομένουσιν αὐτῶν οἱ
ἀνδρεῖοι τὸν θάνατον, ὅταν ὑπομένωσιν;

Ἔστι ταῦτα.

Τῷ δεδιέναι ἄρα καὶ δέει ἀνδρεῖοί εἰσι πάντες πλὴν οἱ
φιλόσοφοι· καίτοι ἄλογόν γε δέει τινὰ καὶ δειλίᾳ ἀνδρεῖον
εἶναι.

Πάνυ μὲν οὖν.

Τί δὲ οἱ κόσμοι αὐτῶν; οὐ ταὐτὸν τοῦτο πεπόνθασιν·
ἀκολασία τινὶ σῶφρονές εἰσιν; καίτοι φαμέν γε ἀδύνατον

Ἀνάγκη, ἔφη.

Εἰ γὰρ ἐθέλεις, ἦ δ' ὅς, |consider τήν γε τῶν ἄλλων
ἀνδρείαν τε καὶ |discretion, moderation, δόξει σοι εἶναι |strange, unnatural, disgusting

Πῶς δὴ, ὦ Σώκρατες;

Οἰσθα, ἦ δ' ὅς, ὅτι τὸν θάνατον ἡγούνται πάντες οἱ ἄλλοι
τῶν μεγάλων κακῶν;

Καὶ μάλ', ἔφη.

|not so?; and so_τ μειζόνων κακῶν |stay behind, await τῶν οἱ
|of a man, manly ἄνατον, ὅταν |stay behind, await

Ἔστι ταῦτα.

Τῷ δεδιέναι ἄρα καὶ δέει |of a man, manly ἄντες πλὴν οἱ

|wisdom-loving and yet; without speech τινὰ καὶ |cow- |of a man, manly
and in; or reckoning |ardice
εἶναι. |fact; al-
|though

Πάνυ μὲν οὖν.

Τί δὲ οἱ |well-behaved κακῶν; οὐ ταῦτ' οὖν τοῦτο πεπόνθασιν·

|debauchery καὶ |sensible, prudent εἶσιν; |and yet; and in fact; |unable;
|although |impossible

regarded by men in general as a great evil.

Very true, he said.

And do not courageous men face death because they are afraid of yet greater evils?

That is quite true.

Then all but the philosophers are courageous only from fear, and because they are afraid; and yet that a man should be courageous from fear, and because he is a coward, is surely a strange thing.

Very true.

And are not the temperate exactly in the same case? They are temperate because they are intemperate—which might

vocabulary

ἀκολασία debauchery
ἀπέχω ward off, drive off, refrain, be at some distance
ἀρετή goodness, excellence
ἐπιθυμέω (ὅ) wish, covet
εὐήθης good-hearted; simple
ἡδονή pleasure
καίτοι and yet; and in fact; although
καταλλάσσω exchange; make up with
λύπη distress
μακάριος blessed
νόμισμα -τος (n, 3) institution; current

coin

ὅμως anyway, nevertheless
ὀρθός upright, straight; correct, just
 ~orthogonal
πάθος -ους (n, 3) an experience, passion, condition
πιπράσκω export, sell as a slave
 ~porno
στερέω steal, take
σωφρονίζω calm, chasten
σωφροσύνη discretion, moderation
ὠνέομαι buy

εἶναι, ἀλλ' ὅμως αὐτοῖς συμβαίνει τούτῳ ὅμοιον τὸ πάθος
τὸ περὶ ταύτην τὴν εὐήθη σωφροσύνην· φοβούμενοι γὰρ
ἐτέρων ἡδονῶν στερηθῆναι καὶ ἐπιθυμοῦντες ἐκείνων,
ἄλλων ἀπέχονται ὑπ' ἄλλων κρατούμενοι.

Καίτοι καλοῦσί γε ἀκολασίαν τὸ ὑπὸ τῶν ἡδονῶν
ἄρχεσθαι, ἀλλ' ὅμως συμβαίνει αὐτοῖς κρατουμένοις ὑφ'
ἡδονῶν κρατεῖν ἄλλων ἡδονῶν. τοῦτο δ' ὁμοίον ἐστίν
ὧ νυνδὴ ἐλέγετο, τῷ τρόπον τινὰ δι' ἀκολασίαν αὐτοὺς
σεσωφρονίσθαι.

Ἔοικε γάρ.

ὦ μακάριε Συμμία, μὴ γὰρ οὐχ αὕτη ἢ ἡ ὀρθὴ πρὸς
ἀρετὴν ἀλλαγὴ, ἡδονὰς πρὸς ἡδονὰς καὶ λύπας πρὸς
λύπας καὶ φόβον πρὸς φόβον καταλλάττεσθαι, καὶ
μείζω πρὸς ἐλάττω ὥσπερ νομίσματα, ἀλλ' ἢ ἐκείνο
μόνον τὸ νόμισμα ὀρθόν, ἀντὶ οὗ δεῖ πάντα ταῦτα
καταλλάττεσθαι, φρόνησις, καὶ τούτου μὲν πάντα καὶ
μετὰ τούτου ὠνούμενά τε καὶ πιπρασκόμενα τῷ ὄντι ἢ

εἶναι, ἀλλ' |anyway, nevertheless ἵνει τούτῳ ὅμοιον τὸ |an experience, passion, condition

τὸ περὶ ταύτην τὴν |good-hedidition, φοβούμενοι γὰρ
|simple |moderation

ἐτέρων |pleasure |steal, take καὶ |wish, covet ἐκείνων,

ἄλλων |ward off, drive off, refrain, κρατούμενοι.
|be at some distance

|and yet; and in ῥσί γε |debauchery τὸ ὑπὸ τῶν |pleasure
|fact; although

ἄρχεσθαι, ἀλλ' |anyway, nevertheless ᾽ τοῖς κρατουμένοις ὑφ'

|pleasure κρατεῖν ἄλλων |pleasure . τοῦτο δ' ὁμοίον ἐστίν

ᾧ νυνδὴ ἐλέγετο, τῷ τρόπον τινὰ δι' |debauchery αὐτοὺς

|calm, chasten

Ἔοικε γάρ.

᾽Ω |blessed Συμμία, μὴ γὰρ οὐχ αὕτη ἦ ἡ |upright, straight; correct,
|just

|excellence ἄλλαγή, |pleasure πρὸς |pleasure καὶ |distress πρὸς

|distress καὶ φόβον πρὸς φόβον |exchange; make up, καὶ
|with

μείζω πρὸς ἐλάττω ὥσπερ |institution; , ἀλλ' ἦ ἐκείνο
|current coin

μόνον τὸ |institution; |upright, straight; ᾽ δεῖ πάντα ταῦτα
|current |correct, just

|exchange; make up, φρόνησις, καὶ τούτου μὲν πάντα καὶ
|with

μετὰ τούτου |buy τε καὶ |export, sell as a τῷ ὄντι ἦ
|slave

seem to be a contradiction, but is nevertheless the sort of thing which happens with this foolish temperance. For there are pleasures which they are afraid of losing; and in their desire to keep them, they abstain from some pleasures, because they are overcome by others; and although to be conquered by pleasure is called by men intemperance, to them the conquest of pleasure consists in being conquered by pleasure. And that is what I mean by saying that, in a sense, they are made temperate through intemperance.

Such appears to be the case.

Yet the exchange of one fear or pleasure or pain for another fear or pleasure or pain, and of the greater for the less, as if they were coins, is not the exchange of virtue. O my blessed Simmias, is there not one true coin for which all things ought to be exchanged?—and that is wisdom; and only in exchange for this, and in company with this, is anything

vocabulary

αἰνίσσομαι hint, speak in riddles
ἀλλάσσω trade, transform
ἀμύητος uninitiated
ἀνδρεία courage
ἀνδρεῖος of a man, manly
ἀπογίγνομαι be taken away
ἀπολείπω leave behind, fail ~eclipse
ἀπολιμπάνω leave behind, fail
ἀρετή goodness, excellence
ἀτέλεστος not accomplished, fruitless
 ~apostle
βίος life ~biology
βιόω live; (mp) make a living ~biology
βόρβορος mud, filth
δικαιοσύνη justice
ἐκεῖσε thither
ἡδονή pleasure
καθαίρω clean
καθαρομός cleansing, purification

κάθαρσις purification
κινδυνεύω encounter danger; (+inf)
 there is a danger that
οἰκέω inhabit ~economics
οἴκησις -εως (f) habitation
ὀρθός upright, straight; correct, just
 ~orthogonal
ὀρθόω stand up
πάλαι long ago ~paleo
πάλη wrestling ~Pallas
πάλλω shake, brandish ~Pallas
παῦρος few ~paucity
προσγίγνομαι become ally to
σωφροσύνη discretion, moderation
τελετή rite, festival
ὕγιής sound, profitable ~hygiene
φαῦλος trifling
φιλοσοφέω philosophize, study
χωρίζω divide; distinguish, pull down

καὶ ἀνδρεία καὶ σωφροσύνη καὶ δικαιοσύνη καὶ συλλήβδην
ἀληθῆς ἀρετή, μετὰ φρονήσεως, καὶ προσγιγνομένων
καὶ ἀπογιγνομένων καὶ ἡδονῶν καὶ φόβων καὶ τῶν
ἄλλων πάντων τῶν τοιούτων· χωριζόμενα δὲ φρονήσεως
καὶ ἀλλαττόμενα ἀντὶ ἀλλήλων μὴ σκιαγραφία τις ἢ ἡ
τοιαύτη ἀρετὴ καὶ τῷ ὄντι ἀνδραποδώδης τε καὶ οὐδὲν
ὑγιὲς οὐδ' ἀληθὲς ἔχει, τὸ δ' ἀληθὲς τῷ ὄντι ἢ κάθαρσις τις
τῶν τοιούτων πάντων καὶ ἡ σωφροσύνη καὶ ἡ δικαιοσύνη
καὶ ἀνδρεία, καὶ αὐτὴ ἡ φρόνησις μὴ καθαρμός τις ἢ. καὶ
κινδυνεύουσι καὶ οἱ τὰς τελετὰς ἡμῖν οὗτοι καταστήσαντες
οὐ φαῦλοί τινες εἶναι, ἀλλὰ τῷ ὄντι πάσαι αἰνίττεσθαι
ὅτι ὅς ἂν ἀμύητος καὶ ἀτέλεστος εἰς Ἄιδου ἀφίκηται ἐν
βορβόρῳ κείσεται, ὁ δὲ κεκαθαρμένος τε καὶ τετελεσμένος
ἐκείσε ἀφικόμενος μετὰ θεῶν οἰκήσει. εἰσὶν γὰρ δὴ, ὥς
φασιν οἱ περὶ τὰς τελετάς, ναρθηκοφόροι μὲν πολλοί,
βάκχοι δέ τε παῦροι· οὗτοι δ' εἰσὶν κατὰ τὴν ἐμὴν δόξαν
οὐκ ἄλλοι ἢ οἱ πεφιλοσοφηκότες ὀρθῶς. ὦν δὴ καὶ ἐγὼ
κατὰ γὰρ τὸ δυνατόν οὐδὲν ἀπέλιπον ἐν τῷ βίῳ ἀλλὰ παντὶ

καὶ ἀνδρεία καὶ |discretion, καὶ |justice καὶ συλλήβδην
 |moderation
 ἀληθὲς |excellence, ἐτὰ φρονήσεως, καὶ |become ally to
 καὶ |be taken away καὶ |pleasure καὶ φόβων καὶ τῶν
 ἄλλων πάντων τῶν τοιούτων |divide; distinguish, |justice
 |pull down
 καὶ |trade, ἀντὶ ἀλλήλων μὴ σκιαγραφία τις ἢ ἡ
 |transform
 τοιαύτη |excellence τῷ ὄντι ἀνδραποδώδης τε καὶ οὐδὲν
 |sound, ἀληθὲς ἔχῃ, τὸ δ' ἀληθὲς τῷ ὄντι ἢ |purification . is
 |profitable
 τῶν τοιούτων πάντων καὶ ἡ |discretion, καὶ ἡ |justice
 |moderation
 καὶ ἀνδρεία, καὶ αὐτὴ ἡ φρόνησις μὴ |cleansing, τις ἢ. καὶ
 |purification
 |encounter danger; - (+inf)|rite, ἡμῶν οὗτοι καταστήσαντες
 |there is a danger that |festival
 οὐ |trifling τινες εἶναι, ἀλλὰ τῷ ὄντι πάλαι |hint
 ὅτι ὅς ἂν |uninitiated αἰ |not accom- "Αἶδου ἀφίκεται ἐν
 |plished, fruitless
 |mud, filth κείται, ὁ δὲ |clean τε καὶ τετελεσμένος
 |thither ἀφικόμενος μετὰ θεῶν οἰκήσει. εἰσὶν γὰρ δὴ, ὥς
 φασιν οἱ περὶ τὰς |rite, , νάρθηκοφόροι μὲν πολλοί,
 |festival
 βάκχοι δέ τε |few οὗτοι δ' εἰσὶν κατὰ τὴν ἐμὴν δόξαν
 οὐκ ἄλλοι ἢ οἱ |philosophize, study ὀρθῶς. ὦν δὲ καὶ ἐγὼ
 κατὰ γε τὸ δυνατόν οὐδὲν ἀπέλιπον ἐν τῷ βίῳ ἀλλὰ παντὶ

truly bought or sold, whether courage or temperance or justice. And is not all true virtue the companion of wisdom, no matter what fears or pleasures or other similar goods or evils may or may not attend her? But the virtue which is made up of these goods, when they are severed from wisdom and exchanged with one another, is a shadow of virtue only, nor is there any freedom or health or truth in her; but in the true exchange there is a purging away of all these things, and temperance, and justice, and courage, and wisdom herself are the purgation of them. The founders of the mysteries would appear to have had a real meaning, and were not talking nonsense when they intimated in a figure long ago that he who passes unsanctified and uninitiated into the world below will lie in a slough, but that he who arrives there after initiation and purification will dwell with the gods. For ‘many,’ as they say in the mysteries, ‘are the thyrsus-bearers, but few are the mystics,’—meaning, as I interpret the words, ‘the true philosophers.’ In the number of whom, during my whole life, I have

vocabulary

ἀγανακτέω be vexed, in a ferment
ἀνύω accomplish, pass over, complete
ἀπαλλαγή relief, escape
ἀπαλλαξείω wish to get rid of
ἀπαλλάσσω free from, remove; be freed, depart
ἀπιστία disbelief, distrust
ἀπολείπω leave behind, fail ~eclipse
ἀπολιμπάνω leave behind, fail
ἀπολογέομαι defend one's conduct
ἀπολογία verbal defense
δεσπότης -ου (m, 1) master, despot
διαπέταμαι fly across, through ~petal
διασκεδάννυμι (ῥ) scatter, disperse
δικαστής -οῦ (m, 1) judge, juror

ἐκβαίνω come forth, disembark ~basis
ἐκεῖσε thither
ἐνθάδε here, hither
ἐοικότως like; fairly
ἐπειδάν when, after
καπνός smoke
οἶχομαι come, go, leave, be gone
ὀρθός upright, straight; correct, just
 ~orthogonal
ὀρθώω stand up
οὐδαμοῦ nowhere
πιθανός persuasive
σαφής clear, understandable
ὑπολαμβάνω take under one's
 support, seize; speak up; imagine
 ~epilepsy

τρόπῳ προθυμήθην γενέσθαι· εἰ δ' ὀρθῶς προθυμήθην
καί τι ἠγνύσαμεν, ἐκείσε ἐλθόντες τὸ σαφὲς εἰσόμεθα, ἂν
θεὸς ἐθέλλῃ, ὀλίγον ὕστερον, ὥς ἐμοὶ δοκεῖ. ταῦτ' οὖν
ἐγώ, ἔφη, ὦ Συμμία τε καὶ Κέβης, ἀπολογοῦμαι, ὥς
εἰκότως ὑμᾶς τε ἀπολείπων καὶ τοὺς ἐνθάδε δεσπότας
οὐ χαλεπῶς φέρω οὐδ' ἀγανακτῶ, ἡγούμενος κακεὶ οὐδὲν
ἦττον ἢ ἐνθάδε δεσπόταις τε ἀγαθοῖς ἐντεύξεσθαι καὶ
ἐταίροις· τοῖς δὲ πολλοῖς ἀπιστίαν παρέχει· εἴ τι οὖν
ὑμῖν πιθανώτερός εἰμι ἐν τῇ ἀπολογίᾳ ἢ τοῖς Ἀθηναίων
δικασταῖς, εὖ ἂν ἔχοι.

Εἰπόντος δὴ τοῦ Σωκράτους ταῦτα, ὑπολαβὼν ὁ Κέβης
ἔφη· ὦ Σώκρατες, τὰ μὲν ἄλλα ἔμοιγε δοκεῖ καλῶς
λέγεσθαι, τὰ δὲ περὶ τῆς ψυχῆς πολλὴν ἀπιστίαν παρέχει
τοῖς ἀνθρώποις μή, ἐπειδὰν ἀπαλλαγῇ τοῦ σώματος,
οὐδαμοῦ ἔτι ἦ, ἀλλ' ἐκείνῃ τῇ ἡμέρᾳ διαφθείρηταί τε
καὶ ἀπολλύηται ἢ ἂν ὁ ἄνθρωπος ἀποθνήσκῃ, εὐθὺς
ἀπαλλαττομένη τοῦ σώματος, καὶ ἐκβαίνουσα ὥσπερ
πνεῦμα ἢ καπνὸς διασκεδασθεῖσα οἴχεται διαπτομένη

τρόπῳ προθυμήθην γενέσθαι· εἰ δ' ὀρθῶς προθυμήθην
 καί τι |accomplish, |hither ἐλθόντες τὸ |clear, under-_{standable}μεθα, ἂν
 θεὸς ἐθέλῃ, ὀλίγον ὕστερον, ὥς ἐμοὶ δοκεῖ. ταῦτ' οὖν
 ἐγώ, ἔφη, ὦ Συμμία τε καὶ Κέβης, |defend one's conduct
 |like; ὑμᾶς τε ἀπολείπων καὶ τοὺς |here, |master,
 |fairly |hither |despot
 οὐ χαλεπῶς φέρω οὐδ' |be vexed, in, ἡγούμενος κάκεῖ οὐδὲν
 |a ferment
 ἦττον ἢ |here, |master, τε ἀγαθοῖς ἐντεύξεσθαι καὶ
 |hither |despot
 ἐταίροις· τοῖς δὲ πολλοῖς |disbelief, παρέχει· εἴ τι οὖν
 |distrust
 ὑμῖν |persuasive εἰμι ἐν τῇ |verbal ἢ τοῖς Ἀθηναίων
 |defense
 |judge, juror, εὖ ἂν ἔχοι.

Εἰπόντος δὲ τοῦ Σωκράτους ταῦτα, |take under ὁνέ^τς, _{support, seize;}
 |speak up; imagine
 ἔφη· ὦ Σώκρατες, τὰ μὲν ἄλλα ἔμοιγε δοκεῖ καλῶς
 λέγεσθαι, τὰ δὲ περὶ τῆς ψυχῆς πολλὴν |disbelief, παρέχει
 |distrust
 τοῖς ἀνθρώποις μή, |when, ἀπαλλαγῇ τοῦ σώματος,
 |after
 |nowhere ἔτι ἢ, ἀλλ' ἐκείνῃ τῇ ἡμέρᾳ διαφθείρηται τε
 καὶ ἀπολλύηται ἢ ἂν ὁ ἄνθρωπος ἀποθνήσκῃ, εὐθὺς
 |free from, remove; τοῦ σώματος, καὶ |come forth ὥσπερ
 |be freed, depart
 πνεῦμα ἢ |smoke διασκεδασθεῖσα |come, go διαπτομένη

been seeking, according to my ability, to find a place; — whether I have sought in a right way or not, and whether I have succeeded or not, I shall truly know in a little while, if God will, when I myself arrive in the other world — such is my belief. And therefore I maintain that I am right, Simmias and Cebes, in not grieving or repining at parting from you and my masters in this world, for I believe that I shall equally find good masters and friends in another world. But most men do not believe this saying; if then I succeed in convincing you by my defence better than I did the Athenian judges, it will be well.

Cebes answered: I agree, Socrates, in the greater part of what you say. But in what concerns the soul, men are apt to be incredulous; they fear that when she has left the body her place may be nowhere, and that on the very day of death she may perish and come to an end — immediately on her

*vocabulary***ἄδολεσχέω** (ᾱ) prattle**ἀπαλλαξείω** wish to get rid of**ἀπαλλάσσω** free from, remove; be freed, depart**γούν** at least then**διαμυθολογέω** (υ) communicate**διασκοπέω** consider from all angles**διέρχομαι** pierce, traverse**εἰκός** likely**εἴπερ** if indeed**εἴτε** if, whenever; either/or**ἡδύς** sweet, pleasant ~hedonism**οὐδαμοῦ** nowhere**οὐκουν** certainly not**παραμυθία** (υ) encouragement, consolation**πη** somewhere, somehow**προσήκω** belong to, it beseems**σκέπτομαι** look, look at, watch
~skeptic**συναθροίζω** assemble, gather

καὶ οὐδὲν ἔτι οὐδαμοῦ ἦ. ἐπεὶ, εἴπερ εἷη που αὐτὴ καθ' αὐτὴν συνηθροισμένη καὶ ἀπηλλαγμένη τούτων τῶν κακῶν ὧν σὺ νυνδὴ διήλθες, πολλὴ ἂν εἷη ἐλπίς καὶ καλή, ὦ Σώκρατες, ὡς ἀληθὴ ἔστιν ἃ σὺ λέγεις· ἀλλὰ τοῦτο δὴ ἴσως οὐκ ὀλίγης παραμυθίας δέεται καὶ πίστεως, ὡς ἔστι τε ψυχὴ ἀποθανόντος τοῦ ἀνθρώπου καὶ τινα δύναμιν ἔχει καὶ φρόνησιν.

Ἀληθῆ, ἔφη, λέγεις, ὁ Σωκράτης, ὦ Κέβης· ἀλλὰ τί δὴ ποιῶμεν; ἢ περὶ αὐτῶν τούτων βούλει διαμυθολογῶμεν, εἴτε εἰκὸς οὕτως ἔχειν εἴτε μή;

Ἐγὼ γοῦν, ἔφη ὁ Κέβης, ἡδέως ἂν ἀκούσαιμι ἥντινα δόξαν ἔχεις περὶ αὐτῶν.

Οὔκουν γ' ἂν οἶμαι, ἦ δ' ὅς ὁ Σωκράτης, εἰπεῖν τινα νῦν ἀκούσαντα, οὐδ' εἰ κωμωδοποιὸς εἷη, ὡς ἀδολεσχῶ καὶ οὐ περὶ προσηκόντων τοὺς λόγους ποιῶμαι. εἰ οὖν δοκεῖ, χρὴ διασκοπεῖσθαι.

Σκειψόμεθα δὲ αὐτὸ τῇδέ πη, εἴτ' ἄρα ἐν Ἄιδου εἰσὶν

καὶ οὐδὲν ἔτι |nowhere ἤ. ἐπεὶ, |if indeed ᾗ που αὐτὴ
καθ' αὐτὴν |assemble, gather καὶ ἀπηλλαγμένη τούτων τῶν
κακῶν ὧν σὺ νυνδὴ |pierce, , πολλὰ ἂν εἴη ἐλπίς καὶ καλή,
|traverse
ὦ Σώκρατες, ὡς ἀληθὴ ἔστιν ἃ σὺ λέγεις· ἀλλὰ τοῦτο δὴ
ἴσως οὐκ ὀλίγης |encouragement, ἵται καὶ πίστεως, ὡς ἔστι
|consolation
τε ψυχὴ ἀποθανόντος τοῦ ἀνθρώπου καὶ τινα δύναμιν ἔχει
καὶ φρόνησιν.

Ἀληθῆ, ἔφη, λέγεις, ὁ Σωκράτης, ὦ Κέβης· ἀλλὰ τί δὴ
ποιῶμεν; ἢ περὶ αὐτῶν τούτων βούλει |communicate
,
|if, |likely οὕτως ἔχειν |if, whenever;
|when- |either/or
|ever;
|either/or
|at least ᾗ Κέβης, |sweet ἂν ἀκούσαιμι ἥντινα δόξαν
ἔχεις περὶ αὐτῶν.

|certainly not ἂν οἶμαι, ἦ δ' ὅς ὁ Σωκράτης, εἰπεῖν τινα |now; command
|or wish
ἀκούσαντα, οὐδ' εἰ κωμωδοποιὸς εἴη, ὡς |prattle καὶ
οὐ περὶ |belong to, it be- τοὺς λόγους ποιοῦμαι. εἰ οὖν δοκεῖ,
|seems
χρὴ |consider from all
|angles
|look, look at, watch ᾗ γὰρ τῇδέ πη, |if, whenever; Ἄιδου εἰσὶν
|either/or

release from the body, issuing forth dispersed like smoke or air and in her flight vanishing away into nothingness. If she could only be collected into herself after she has obtained release from the evils of which you are speaking, there would be good reason to hope, Socrates, that what you say is true. But surely it requires a great deal of argument and many proofs to show that when the man is dead his soul yet exists, and has any force or intelligence.

True, Cebes, said Socrates; and shall I suggest that we converse a little of the probabilities of these things?

I am sure, said Cebes, that I should greatly like to know your opinion about them.

I reckon, said Socrates, that no one who heard me now, not even if he were one of my old enemies, the Comic poets, could accuse me of idle talking about matters in which I have no concern:—

*vocabulary***ἄδικος** unfair; obstinate, bad**αἰσχρός** shameful**ἄλλοθεν** from elsewhere ~alien**δεῦρο** here, come here!**εἴτε** if, whenever; either/or**ἐνθένδε** hence**ζῶον** being, animal; picture**μυρίος** (ὅ) 10,000 ~myriad**οὐδαμόθεν** from no place**παλαιός** old ~paleo**σκέπτομαι** look, look at, watch

~skeptic

σκοπᾶω watch, observe**σκοπέω** behold, consider**τεκμήριον** sign; proof**τελευτάω** bring about, finish ~apostle**τοίνυν** well, then**φανερός** visible, conspicuous ~photon**φυτός** natural

αἱ ψυχὰι τελευτησάντων τῶν ἀνθρώπων εἴτε καὶ οὐ.
παλαιὸς μὲν οὖν ἔστι τις λόγος οὗ μεμνήμεθα, ὥς εἰσὶν
ἐνθένδε ἀφικόμεναι ἐκεῖ, καὶ πάλιν γε δεῦρο ἀφικνούνται
καὶ γίγνονται ἐκ τῶν τεθνεώτων· καὶ εἰ τοῦθ' οὕτως ἔχει,
πάλιν γίγνεσθαι ἐκ τῶν ἀποθανόντων τοὺς ζῶντας, ἄλλο
τι ἢ εἶεν ἂν αἱ ψυχὰι ἡμῶν ἐκεῖ; οὐ γὰρ ἂν που πάλιν
ἐγίγνοντο μὴ οὔσαι, καὶ τοῦτο ἱκανὸν τεκμήριον τοῦ ταῦτ'
εἶναι, εἰ τῷ ὄντι φανερόν γίγνοιτο ὅτι οὐδαμόθεν ἄλλοθεν
γίγνονται οἱ ζῶντες ἢ ἐκ τῶν τεθνεώτων· εἰ δὲ μὴ ἔστι
τοῦτο, ἄλλου ἂν του δέοι λόγου.

Πάνυ μὲν οὖν, ἔφη ὁ Κέβης.

Μὴ τοῖνυν κατ' ἀνθρώπων, ἦ δ' ὅς, σκόπει μόνον τοῦτο,
εἰ βούλει ῥᾶον μαθεῖν, ἀλλὰ καὶ κατὰ ζώων πάντων καὶ
φυτῶν, καὶ συλλήβδην ὅσαπερ ἔχει γένεσιν περὶ πάντων
ἴδωμεν ἅρ' οὕτωςί γίγνεται πάντα, οὐκ ἄλλοθεν ἢ ἐκ τῶν
ἐναντίων τὰ ἐναντία, ὅσοις τυγχάνει ὃν τοιοῦτόν τι, οἷον
τὸ καλὸν τῷ αἰσχυρῷ ἐναντίον που καὶ δίκαιον ἀδίκῳ, καὶ
ἄλλα δὴ μυρία οὕτως ἔχει. τοῦτο οὖν σκεψώμεθα,

αἱ ψυχαὶ |bring about, finish τῶν ἀνθρώπων |if, whenever; ,
 |either/or
 |old μέν οὖν ἔστι τις λόγος οὗ μεμνήμεθα, ὥς εἰσὶν
 |hence ἀφικόμεναι ἐκεῖ, καὶ πάλιν γε |here, come here! . ται
 καὶ γίνονται ἐκ τῶν τεθνεώτων· καὶ εἰ τοῦθ' οὕτως ἔχει,
 πάλιν γίγνεσθαι ἐκ τῶν ἀποθανόντων τοὺς ζῶντας, ἄλλο
 τι ἢ εἶεν ἂν αἱ ψυχαὶ ἡμῶν ἐκεῖ; οὐ γὰρ ἂν που πάλιν
 ἐγίγνοντο μὴ οὔσαι, καὶ τοῦτο ἱκανὸν |sign; proof τοῦ ταῦτ'
 εἶναι, εἰ τῷ ὄντι |visible, , ' /νοιτο ὅτι |from no|from elsewhere
 |conspicuous |place
 γίνονται οἱ ζῶντες ἢ ἐκ τῶν τεθνεώτων· εἰ δὲ μὴ ἔστι
 τοῦτο, ἄλλου ἂν του δέοι λόγου.

Πάνυ μὲν οὖν, ἔφη ὁ Κέβης.

Μὴ |well, then ...τ' ἀνθρώπων, ἢ δ' ὅς, σκόπει μόνον τοῦτο,
 εἰ βούλει ῥᾶον μαθεῖν, ἀλλὰ καὶ κατὰ ζώων πάντων καὶ
 φυτῶν, καὶ συλλήβδην ὅσαπερ ἔχει γένεσιν περὶ πάντων
 ἴδωμεν ἂρ' οὕτωςι γίγνεται πάντα, οὐκ |from elsewhere|here : ὦν
 ἐναντίων τὰ ἐναντία, ὅσοις τυγχάνει ὃν τοιοῦτόν τι, οἶον
 τὸ καλὸν τῷ |shameful ἵναντίον που καὶ δίκαιον |unfair; ob-
 |stinate, bad
 ἄλλα δὴ μυρία οὕτως ἔχει. τοῦτο οὖν |look, look at, watch

If you please, then, we will proceed with the inquiry.

Suppose we consider the question whether the souls of men after death are or are not in the world below. There comes into my mind an ancient doctrine which affirms that they go from hence into the other world, and returning hither, are born again from the dead. Now if it be true that the living come from the dead, then our souls must exist in the other world, for if not, how could they have been born again? And this would be conclusive, if there were any real evidence that the living are only born from the dead; but if this is not so, then other arguments will have to be adduced.

Very true, replied Cebes.

Then let us consider the whole question, not in relation to man only, but in relation to animals generally, and to plants, and to everything of which there is generation, and the proof will be easier. Are not all things which have opposites generated out of their opposites? I mean such things as good and evil, just

*vocabulary***ἄδικος** unfair; obstinate, bad**ἄλλοθεν** from elsewhere ~alien**ἁμείνων** comparative of ἁγαθός, noble**ἀναγκάιος** coerced, coercing, slavery**ἄρα** interrogative pcl**ἀσθενής** weak**βραδύς** slow, dull, late ~Sp.~gordo**ἐλαχύς** small; comp.: less ~light**ἰσχυρός** (ῥ) strong, forceful, violent**ναί** yea**οὐκοῦν** not so?; and so**χείρων** worse, more base, inferior,
weaker

ἄρα ἀναγκαῖον ὅσοις ἔστι τι ἐναντίον, μηδαμόθεν ἄλλοθεν
 αὐτὸ γίγνεσθαι ἢ ἐκ τοῦ αὐτῷ ἐναντίου. οἷον ὅταν μεῖζόν
 τι γίγνηται, ἀνάγκη που ἐξ ἐλάττονος ὄντος πρότερον
 ἔπειτα μεῖζον γίγνεσθαι;

Ναί.

Οὐκοῦν κἂν ἔλαττον γίγνηται, ἐκ μεῖζονος ὄντος πρότερον
 ὕστερον ἔλαττον γενήσεται;

Ἔστιν οὕτω, ἔφη.

Καὶ μὴν ἐξ ἰσχυροτέρου γε τὸ ἀσθενέστερον καὶ ἐκ
 βραδυτέρου τὸ θᾶπτον;

Πάνυ γε.

Τί δέ; ἂν τι χεῖρον γίγνηται, οὐκ ἐξ ἀμείνονος, καὶ ἂν
 δικαιότερον, ἐξ ἀδικωτέρου;

Πῶς γὰρ οὐ;

Ἰκανῶς οὖν, ἔφη, ἔχομεν τοῦτο, ὅτι πάντα οὕτω
 γίγνεται, ἐξ ἐναντίων τὰ ἐναντία πράγματα;

|interrogative p̄cl ὅσοις ἔστι τι ἐναντίον, μηδαμόθεν |from elsewhere

αὐτὸ γίγνεσθαι ἢ ἐκ τοῦ αὐτῷ ἐναντίου. οἶον ὅταν μείζον

τι γίγνηται, ἀνάγκη που ἔξ |small ὄντος πρότερον

ἔπειτα μείζον γίγνεσθαι;

|yea

|not so?; and so ἵπτον γίγνηται, ἐκ μείζονος ὄντος πρότερον

ὑστερον ἔλαττον γενήσεται;

Ἔστιν οὕτω, ἔφη.

Καὶ μὲν ἔξ |strong, force- γε τὸ |weak καὶ ἐκ
|ful, violent

|slow, dull, late . ὁ θᾶπτον;

Πάνυ γε.

Τί δέ; ἂν τι |worse, more base , οὐκ ἔξ |better , καὶ ἂν

δικαιότερον, ἔξ |unfair; obsti-
|nate, bad

Πῶς γὰρ οὐ;

Ἰκανῶς οὖν, ἔφη, ἔχομεν τοῦτο, ὅτι πάντα οὕτω

γίγνεται, ἔξ ἐναντίων τὰ ἐναντία πράγματα;

and unjust—and there are innumerable other opposites which are generated out of opposites. And I want to show that in all opposites there is of necessity a similar alternation; I mean to say, for example, that anything which becomes greater must become greater after being less.

True.

And that which becomes less must have been once greater and then have become less.

Yes.

And the weaker is generated from the stronger, and the swifter from the slower.

Very true.

And the worse is from the better, and the more just is from the more unjust.

Of course.

*vocabulary***ἀναγκαῖος** coerced, coercing, slavery**αὐξάνω** strengthen**αὐξησις** -τος (f) growth**γένεσις** -εως (f) source, origin ~genus**γούν** at least then**διακρίνω** (ι) separate, sort ~critic**ἐκάτερος** each of two**ἐλαχὺς** small; comp.: less ~light**ἐνιαχοῦ** in some places**θερμαίνω** heat ~thermos**καθεύδω** lie down**μεταξύ** between**ναί** yea**οὐκοῦν** not so?; and so**πανταχοῦ** everywhere; completely**συγκρίνω** (ι) combine; decree**τοιόσδε** such**φθίω** cause to perish, wane; (of time)

pass

ψύχω (ὀ) breathe, blow ~psychology

Πάνυ γε.

Τί δ' αὖ; ἔστι τι καὶ τοιόνδε ἐν αὐτοῖς, οἷον μεταξὺ ἀμφοτέρων πάντων τῶν ἐναντίων δυοῖν ὄντων δύο γενέσεις, ἀπὸ μὲν τοῦ ἑτέρου ἐπὶ τὸ ἕτερον, ἀπὸ δ' αὖ τοῦ ἑτέρου πάλιν ἐπὶ τὸ ἕτερον· μείζονος μὲν πράγματος καὶ ἐλάττονος μεταξὺ αὐξήσις καὶ φθίσις, καὶ καλοῦμεν οὕτω τὸ μὲν αὐξάνεσθαι, τὸ δὲ φθίνειν;

Ναί, ἔφη.

Οὐκοῦν καὶ διακρίνεσθαι καὶ συγκρίνεσθαι, καὶ ψύχεσθαι καὶ θερμαίνεσθαι, καὶ πάντα οὕτω, κἂν εἰ μὴ χρώμεθα τοῖς ὀνόμασιν ἐνιαχοῦ, ἀλλ' ἔργῳ γοῦν πανταχοῦ οὕτως ἔχειν ἀναγκαῖον, γίγνεσθαι τε αὐτὰ ἐξ ἀλλήλων γένεσίν τε εἶναι ἑκατέρου εἰς ἄλληλα;

Πάνυ μὲν οὖν, ἦ δ' ὅς.

Τί οὖν; ἔφη, τῷ ζῆν ἐστί τι ἐναντίον, ὥσπερ τῷ ἐγρηγορέναι τὸ καθεύδειν;

Πάνυ γε.

Τί δ' αὖ; ἔστι τι καὶ |such ἐν αὐτοῖς, οἷον |between
 ἀμφοτέρων πάντων τῶν ἐναντίων δυοῖν ὄντοιιν δύο
 |source, , ἀπὸ μὲν τοῦ ἑτέρου ἐπὶ τὸ ἕτερον, ἀπὸ δ' αὖ τοῦ
 |origin
 ἑτέρου πάλιν ἐπὶ τὸ ἕτερον· μείζονος μὲν πράγματος καὶ
 |small |between |growth καὶ φθίσις, καὶ καλοῦμεν οὕτω
 τὸ μὲν |strengthen , τὸ δὲ |cause to perish, wane;
 |(of time) pass
 |yea , ἔφη.

|not so?; . and|separate, sort καὶ |combine; , καὶ |breathe, blow
 |so |decree
 καὶ |heat , καὶ πάντα οὕτω, κἂν εἰ μὴ χρώμεθα
 τοῖς ὀνόμασιν |in some places` ἔργω |at |everywhere; ὥτως
 |least |completely
 ἔχειν ἀναγκαῖον, γίγνεσθαι τε αὐτὰ |then ἐς ἀλλήλων γένεσίν τε
 εἶναι |each of two -s ἄλληλα;

Πάνυ μὲν οὖν, ἦ δ' ὅς.

Τί οὖν; ἔφη, τῷ ζῆν ἐστί τι ἐναντίον,
 ὥσπερ τῷ ἐγρηγορέναι τὸ |lie down ,

And is this true of all opposites? and are we convinced that all of them are generated out of opposites?

Yes.

And in this universal opposition of all things, are there not also two intermediate processes which are ever going on, from one to the other opposite, and back again; where there is a greater and a less there is also an intermediate process of increase and diminution, and that which grows is said to wax, and that which decays to wane?

Yes, he said.

And there are many other processes, such as division and composition, cooling and heating, which equally involve a passage into and out of one another. And this necessarily holds of all opposites, even though not always expressed in words—they are really generated out of one another, and there is a passing or process from one to the other

*vocabulary***ἀνεγείρω** awaken**γένεσις** -εως (f) source, origin ~genus**εἴπερ** if indeed**καθεύδω** lie down**καταδαρθάνω** sleep, lie down to sleep**μεταξύ** between**οὐκοῦν** not so?; and so**τοίνυν** well, then

Πάνυ μὲν οὖν, ἔφη.

Τί;

Τὸ τεθνάναι, ἔφη.

Οὐκοῦν ἐξ ἀλλήλων τε γίγνεται ταῦτα, εἴπερ ἐναντία ἐστίν, καὶ αἱ γενέσεις εἰσὶν αὐτοῖν μεταξὺ δύο δυοῖν ὄντων;

Πῶς γὰρ οὐ;

Τὴν μὲν τοίνυν ἑτέραν συζυγίαν ὧν νυνδὴ ἔλεγον ἐγώ σοι, ἔφη, ἐρῶ, ὁ Σωκράτης, καὶ αὐτὴν καὶ τὰς γενέσεις· σὺ δέ μοι τὴν ἑτέραν. λέγω δὲ τὸ μὲν καθεύδειν, τὸ δὲ ἐγρηγορέναι, καὶ ἐκ τοῦ καθεύδειν τὸ ἐγρηγορέναι γίγνεσθαι καὶ ἐκ τοῦ ἐγρηγορέναι τὸ καθεύδειν, καὶ τὰς γενέσεις αὐτοῖν τὴν μὲν καταδαρθάνειν εἶναι, τὴν δ' ἀνεγείρεσθαι. ἰκανῶς σοι, ἔφη, ἢ οὐ;

Πάνυ μὲν οὖν.

Λέγε δὴ μοι καὶ σύ, ἔφη, οὕτω περὶ ζωῆς καὶ θανάτου. οὐκ ἐναντίον μὲν φῆς τῷ ζῆν τὸ τεθνάναι εἶναι;

Πάνυ μὲν οὖν, ἔφη.

Τί;

Τὸ τεθνάναι, ἔφη.

|not so?; and so` λήλων τε γίγνεται ταῦτα, |if indeed αντία
ἐστιν, καὶ αἱ |source, εἰσὶν αὐτοῖν |between δύο δυοῖν ὄντων;
|origin

Πῶς γὰρ οὐ;

Τὴν μὲν |well, then ἔραν συζυγίαν ὦν νυνδὴ ἔλεγον ἐγώ
σοι, ἔφη, ἐρῶ, ὁ Σωκράτης, καὶ αὐτὴν καὶ τὰς |source,
|origin
σὺ δέ μοι τὴν ἑτέραν. λέγω δὲ τὸ μὲν |lie down , τὸ
δὲ ἐγρηγορέναι, καὶ ἐκ τοῦ |lie down τὸ ἐγρηγορέναι
γίγνεσθαι καὶ ἐκ τοῦ ἐγρηγορέναι τὸ |lie down , καὶ τὰς
|source, αὐτοῖν τὴν μὲν |sleep, lie down to εἶναι, τὴν δ'
|origin |sleep
|awaken . ἱκανῶς σοι, ἔφη, ἢ οὐ;

Πάνυ μὲν οὖν.

Λέγε δὴ μοι καὶ σύ, ἔφη, οὕτω περὶ ζωῆς καὶ θανάτου.
οὐκ ἐναντίον μὲν φῆς τῷ ζῆν τὸ τεθνάναι εἶναι;

of them?

Very true, he replied.

Well, and is there not an opposite of life, as sleep is the opposite of waking?

True, he said.

And what is it?

Death, he answered.

And these, if they are opposites, are generated the one from the other, and have there their two intermediate processes also?

Of course.

Now, said Socrates, I will analyze one of the two pairs of opposites which I have mentioned to you, and also its intermediate processes, and you shall analyze the other to me. One of them I term sleep, the other waking. The state of sleep is opposed to the state of waking, and out of sleeping waking is generated, and out of waking, sleeping; and the process of generation is in the one case falling asleep, and in the other waking up. Do you agree?

I entirely agree.

Then, suppose that you analyze life and death to me in the same manner. Is not death opposed to life?

Yes.

And they are generated one from the other?

Yes.

vocabulary

ἀναγκαῖος coerced, coercing, slavery

γένεσις -εως (f) source, origin ~genus

δήπου perhaps; is it not so?

ναί yea

ὁμολογέω agree with/to

οὐκοῦν not so?; and so

σαφής clear, understandable

Ἐγωγε.

Γίγνεσθαι δὲ ἐξ ἀλλήλων;

Ναί.

Ἐξ οὖν τοῦ ζώντος τί τὸ γιγνόμενον;

Τὸ τεθνηκός, ἔφη.

Τί δέ, ἦ δ' ὅς, ἐκ τοῦ τεθνεώτος;

Ἀναγκαῖον, ἔφη, ὁμολογεῖν ὅτι τὸ ζῶν.

Ἐκ τῶν τεθνεώτων ἄρα, ὦ Κέβης, τὰ ζώντά τε καὶ οἱ
ζῶντες γίνονται;

Φαίνεται, ἔφη.

Εἰσὶν ἄρα, ἔφη, αἱ ψυχαὶ ἡμῶν ἐν Ἄιδου.

Ἐοικεν.

Οὐκοῦν καὶ τοῖν γενεσέειν τοῖν περὶ
ταῦτα ἢ γ' ἑτέρα σαφὴς οὖσα τυγχάνει;
τὸ γὰρ ἀποθνήσκειν σαφὲς δήπου, ἦ οὐ;

Ἐγωγε.

Γίγνεσθαι δὲ ἐξ ἀλλήλων;

|yea

Ἐξ οὖν τοῦ ζῶντος τί τὸ γιγνόμενον;

Τὸ τεθνηκός, ἔφη.

Τί δέ, ἦ δ' ὅς, ἐκ τοῦ τεθνεώτος;

Ἀναγκαῖον, ἔφη, |agree with/to" τι τὸ ζῶν.

Ἐκ τῶν τεθνεώτων ἄρα, ὦ Κέβης, τὰ ζῶντά τε καὶ οἱ
ζῶντες γίγνονται;

Φαίνεται, ἔφη.

Εἰσὶν ἄρα, ἔφη, αἱ ψυχαὶ ἡμῶν ἐν Ἄιδου.

Ἐοικεν.

| | | | | |
|---------------------|------|---------------|-------------------|-----------|
| not so?; and so ... | τοῦν | source, | τοῦν | περὶ |
| | | origin | | |
| ταῦτα ἢ γ' ἑτέρα | | clear, under- | ῥα | τυγχάνει; |
| | | standable | | |
| τὸ γὰρ ἀποθνήσκειν | | clear, | perhaps; is ἢ οὐ; | |
| | | under- | it not so? | |
| | | standable | | |

What is generated from the living?

The dead.

And what from the dead?

I can only say in answer—the living.

Then the living, whether things or persons, Cebes, are generated from the dead?

That is clear, he replied.

Then the inference is that our souls exist in the world below?

That is true.

And one of the two processes or generations is visible—for surely the act of dying is visible?

Surely, he said.

What then is to be the result? Shall we exclude the opposite process? And shall we suppose nature to walk on one leg only? Must we not rather

*vocabulary***ἀναγκαῖος** coerced, coercing, slavery**ἀνταποδίδωμι** give in exchange**γένεσις** -εως (f) source, origin ~genus**εἴπερ** if indeed**ὅθεν** whence**ὁμολογέω** agree with/to**οὐκοῦν** not so?; and so**πάντως** by all means**τεκμήριον** sign; proof**φύσις** -εως (f) nature (of a thing)

~physics

χωλός lame

Πάνυ μὲν οὖν, ἔφη.

Πῶς οὖν, ἡ δ' ὅς, ποιήσομεν; οὐκ ἀνταποδώσομεν τῇν ἐναντίαν γένεσιν, ἀλλὰ ταύτη χωλὴ ἔσται ἢ φύσις; ἢ ἀνάγκη ἀποδοῦναι τῷ ἀποθνήσκειν ἐναντίαν τινὰ γένεσιν;

Πάντως που, ἔφη.

Τίνα ταύτην;

Τὸ ἀναβιώσκεσθαι.

Οὐκοῦν, ἡ δ' ὅς, εἴπερ ἔστι τὸ ἀναβιώσκεσθαι, ἐκ τῶν τεθνεώτων ἂν εἴη γένεσις εἰς τοὺς ζῶντας αὕτη, τὸ ἀναβιώσκεσθαι;

Πάνυ γε.

Ὅμολογεῖται ἄρα ἡμῖν καὶ ταύτη τοὺς ζῶντας ἐκ τῶν τεθνεώτων γεγονέναι οὐδὲν ἥττον ἢ τοὺς τεθνεώτας ἐκ τῶν ζώντων, τούτου δὲ ὄντος ἱκανόν που ἐδόκει τεκμήριον εἶναι ὅτι ἀναγκαῖον τὰς τῶν τεθνεώτων ψυχὰς εἶναιί που, ὅθεν δὴ πάλιν γίγνεσθαι.

Πάνυ μὲν οὖν, ἔφη.

Πῶς οὖν, ἦ δ' ὅς, ποιήσομεν; οὐκ |give in exchange τὴν
ἐναντίαν γένεσιν, ἀλλὰ ταύτῃ |lame ἔσται ἢ |nature (of a thing)
ἀνάγκη ἀποδοῦναι τῷ ἀποθνήσκειν ἐναντίαν τινὰ γένεσιν;
|by all means, ἔφη.

Τίνα ταύτην;

Τὸ ἀναβιώσκεσθαι.

|not so?; and so ὅς, |if indeed τι τὸ ἀναβιώσκεσθαι, ἐκ τῶν
τεθνεώτων ἂν εἴῃ |source, εἰς τοὺς ζῶντας αὕτη, τὸ
|origin
ἀναβιώσκεσθαι;

Πάνυ γε.

|agree with/to ἄρα ἡμῖν καὶ ταύτῃ τοὺς ζῶντας
ἐκ τῶν τεθνεώτων γεγονέναι οὐδὲν ἥττον ἢ τοὺς
τεθνεώτας ἐκ τῶν ζώντων, τούτου δὲ ὄντος ἱκανόν
που ἐδόκει |sign; proof εἶναι ὅτι ἀναγκαῖον τὰς τῶν
τεθνεώτων ψυχὰς εἶναί που, |whence ὅ) πάλιν γίγνεσθαι.

assign to death some corresponding process of generation?

Certainly, he replied.

And what is that process?

Return to life.

And return to life, if there be such a thing, is the birth of the dead into the world of the living?

Quite true.

Then here is a new way by which we arrive at the conclusion that the living come from the dead, just as the dead come from the living; and this, if true, affords a most certain proof that the souls of

*vocabulary***ἄδικος** unfair; obstinate, bad**ἀναγκαῖος** coerced, coercing, slavery**ἀνακάμπτω** bend; return**ἀνεγείρω** awaken**ἀνταποδίδωμι** give in exchange**ἀποδείκνυμι** (ὕ) show, point out;

appoint; (mid) declare

γένεσις -εως (f) source, origin ~genus**ἐννοέω** consider**καθεύδω** lie down**καμπή** a bend, turn**καταδαρθάνω** sleep, lie down to sleep**καταντικρύ** (ἰῶ) right down from**κύκλος** circle, wheel ~cycle**λῆρος** idle talk**ὁμολογέω** agree with/to**οὐδαμοῦ** nowhere**πάθος** -ους (n, 3) an experience,

passion, condition

περίειμι be superior to; be left over;

still exist

συγκρίνω (ι) combine; decree**σχῆμα** -τος (n, 3) form, figure**τελευτάω** bring about, finish ~apostle**τοίνυν** well, then

Δοκεῖ μοι, ἔφη, ὦ Σώκρατες, ἐκ τῶν ὁμολογημένων ἀναγκαῖον οὕτως ἔχειν.

Ἴδὲ τοίνυν οὕτως, ἔφη, ὦ Κέβης, ὅτι οὐδ' ἀδίκως ὁμολογήκαμεν, ὥς ἐμοὶ δοκεῖ. εἰ γὰρ μὴ αἰὲ ἀνταποδιδοίῃ τὰ ἕτερα τοῖς ἑτέροις γιγνόμενα, ὥσπερὶ κύκλῳ περιμόντα, ἀλλ' εὐθείᾳ τις εἴη ἡ γένεσις ἐκ τοῦ ἑτέρου μόνον εἰς τὸ καταντικρὺ καὶ μὴ ἀνακάμπτει πάλιν ἐπὶ τὸ ἕτερον μηδὲ καμπὴν ποιοῖτο, οἷσθ' ὅτι πάντα τελευτῶντα τὸ αὐτὸ σχῆμα ἂν σχοίῃ καὶ τὸ αὐτὸ πάθος ἂν πάθοι καὶ παύσαιτο γιγνόμενα;

Πῶς λέγεις; ἔφη.

Οὐδὲν χαλεπόν, ἦ δ' ὅς, ἐννοῆσαι ὃ λέγω· ἀλλ' οἶον εἰ τὸ καταδαρθάνειν μὲν εἴη, τὸ δ' ἀνεγείρεσθαι μὴ ἀνταποδιδοίῃ γιγνόμενον ἐκ τοῦ καθεύδοντος, οἷσθ' ὅτι τελευτῶντα πάντ' ἂν λῆρον τὸν Ἐνδυμίωνα ἀποδείξειεν καὶ οὐδαμοῦ ἂν φαίνοιτο διὰ τὸ καὶ τᾶλλα πάντα ταῦτόν ἐκείνῳ πεπονθέναι, καθεύδειν. κἂν εἰ συγκρίνοιτο μὲν

Δοκεῖ μοι, ἔφη, ὦ Σώκρατες, ἐκ τῶν |agree with/to

ἀναγκαῖον οὕτως ἔχειν.

Ἴδὲ |well, then. ὕτως, ἔφη, ὦ Κέβης, ὅτι οὐδ' |unfair; ob-
|stinate, bad

|agree with/to , ὥς ἐμοὶ δοκεῖ. εἰ γὰρ μὴ αἰεὶ |give in exchange

τὰ ἕτερα τοῖς ἑτέροις γιγνόμενα, ὥσπερ εἰ |circle,
|wheel

|be superior to; be ὑθεῖα τις εἴη ἢ |source, ἐκ τοῦ ἑτέρου μόνον
|left over; still exist |origin

εἰς τὸ |right down from... μὴ |bend; return πάλιν ἐπὶ τὸ ἕτερον

μηδὲ |a bend, turn . οἶτο, οἶσθ' ὅτι πάντα |bring about, τὸ αὐτὸ
|finish

|form, ἂν σχοίη καὶ τὸ αὐτὸ |an experience, ὅπως καὶ παύσαιτο
|figure |sion, condition

γιγνόμενα;

Πῶς λέγεις; ἔφη.

Οὐδὲν χαλεπόν, ἦ δ' ὅς, |consider ὃ λέγω· ἀλλ' οἶον

εἰ τὸ |sleep, lie down to μὲν εἴη, τὸ δ' |awaken μὴ
|sleep

|give in exchange , γιγνόμενον ἐκ τοῦ |lie down , οἶσθ' ὅτι

|bring about, πάντ' ἂν |idle talk ὃν Ἐνδυμῖωνα |show, point out; appoint;
|finish (mid) declare

καὶ |nowhere ἂν φαίνοιτο διὰ τὸ καὶ τᾶλλα πάντα ταῦτον

ἐκεῖνῳ πεπονθέναι, |lie down . καὶ εἰ |combine; μὲν
|decree

the dead exist in some place out of which they come again.

Yes, Socrates, he said; the conclusion seems to flow necessarily out of our previous admissions.

And that these admissions were not unfair, Cebes, he said, may be shown, I think, as follows: If generation were in a straight line only, and there were no compensation or circle in nature, no turn or return of elements into their opposites, then you know that all things would at last have the same form and pass into the same state, and there would be no more generation of them.

What do you mean? he said.

A simple thing enough, which I will illustrate by the case of sleep, he replied. You know that if there were no alternation of sleeping and waking, the tale of the sleeping Endymion would in the end

*vocabulary***ἄμείνων** comparative of ἀγαθός, noble**διακρίνω** (ι) separate, sort ~critic**ἐξαπατάω** trick, cheat ~apatosaurus**μεταλαμβάνω** share in; swap**μηχανή** machine; mechanism, way**ὁμολογέω** agree with/to**ὁμός** same ~homoerotic**ὁμοῦ** together**ὁμόω** unite ~homoerotic**παντάπασιν** altogether; yes, certainly**σχῆμα** -τος (n, 3) form, figure**τελευτάω** bring about, finish ~apostle**ὡσαύτως** in the same way

πάντα, διακρίνοιτο δὲ μή, ταχὺ ἂν τὸ τοῦ Ἀναξαγόρου
γεγονὸς εἴη, ὁμοῦ πάντα χρήματα. ὡσαύτως δέ, ὦ
φίλε Κέβης, καὶ εἰ ἀποθνήσκοι μὲν πάντα ὅσα τοῦ
ζῆν μεταλάβοι, ἐπειδὴ δὲ ἀποθάνοι, μένοι ἐν τούτῳ τῷ
σχήματι τὰ τεθνεῶτα καὶ μὴ πάλιν ἀναβιώσκειτο, ἂρ' οὐ
πολλὴ ἀνάγκη τελευτῶντα πάντα τεθνάναι καὶ μηδὲν ζῆν;
εἰ γὰρ ἐκ μὲν τῶν ἄλλων τὰ ζῶντα γίγνεται, τὰ δὲ ζῶντα
θνήσκοι, τίς μηχανὴ μὴ οὐχὶ πάντα καταναλωθῆναι εἰς τὸ
τεθνάναι;

Οὐδὲ μία μοι δοκεῖ, ἔφη ὁ Κέβης, ὦ Σώκρατες, ἀλλὰ μοι
δοκεῖς παντάπασιν ἀληθῆ λέγειν.

Ἔστιν γάρ, ἔφη, ὦ Κέβης, ὡς ἐμοὶ δοκεῖ, παντὸς
μᾶλλον οὕτω, καὶ ἡμεῖς αὐτὰ ταῦτα οὐκ ἐξαπατώμενοι
ὁμολογοῦμεν, ἀλλ' ἔστι τῷ ὄντι καὶ τὸ ἀναβιώσκεσθαι
καὶ ἐκ τῶν τεθνεώτων τοὺς ζῶντας γίγνεσθαι
καὶ τὰς τῶν τεθνεώτων ψυχὰς εἶναι καὶ ταῖς μὲν
γε ἀγαθαῖς ἄμεινον εἶναι, ταῖς δὲ κακαῖς κάκιον.

πάντα, |separate, sort δὲ μή, ταχὺ ἂν τὸ τοῦ Ἀναξαγόρου
γεγονὸς εἴη, ὁμοῦ πάντα χρήματα. |in the same way ὁ
φίλε Κέβης, καὶ εἰ ἀποθνήσκοι μὲν πάντα ὅσα τοῦ
ζῆν |share in; swap ἑτεροῦ δὲ ἀποθάνοι, μένοι ἐν τούτῳ τῷ
|form, τὰ τεθνεῶτα καὶ μὴ πάλιν ἀναβιώσκοιτο, ἀρ' οὐ
|figure
πολλὴ ἀνάγκη |bring about, πάντα τεθνάναι καὶ μηδὲν ζῆν;
|finish
εἰ γὰρ ἐκ μὲν τῶν ἄλλων τὰ ζῶντα γίγνοιτο, τὰ δὲ ζῶντα
θνήσκοι, τίς |machine; mēcha-λὶ πάντα καταναλωθῆναι εἰς τὸ
|nism, way
τεθνάναι;

Οὐδὲ μία μοι δοκεῖ, ἔφη ὁ Κέβης, ὦ Σώκρατες, ἀλλὰ μοι
δοκεῖς |altogether; ἀληθῆ λέγειν.
|yes, certainly

Ἔστιν γάρ, ἔφη, ὦ Κέβης, ὥς ἐμοὶ δοκεῖ, παντὸς
μᾶλλον οὕτω, καὶ ἡμεῖς αὐτὰ ταῦτα οὐκ |trick, cheat
|agree with/to , ἀλλ' ἔστι τῷ ὄντι καὶ τὸ ἀναβιώσκεσθαι
καὶ ἐκ τῶν τεθνεώτων τοὺς ζῶντας γίγνεσθαι
καὶ τὰς τῶν τεθνεώτων ψυχὰς εἶναι καὶ ταῖς μὲν
γε ἀγαθαῖς |better εἶναι, ταῖς δὲ κακαῖς κάκιον.

have no meaning, because all other things would be asleep, too, and he would not be distinguishable from the rest. Or if there were composition only, and no division of substances, then the chaos of Anaxagoras would come again. And in like manner, my dear Cebes, if all things which partook of life were to die, and after they were dead remained in the form of death, and did not come to life again, all would at last die, and nothing would be alive—what other result could there be? For if the living spring from any other things, and they too die, must not all things at last be swallowed up in death? (But compare Republic.)

There is no escape, Socrates, said Cebes; and to me your argument seems to be absolutely true.

Yes, he said, Cebes, it is and must be so, in my opinion; and we have not been deluded in making these admissions; but I am confident that there truly is such a thing as living again, and that the living

*vocabulary***ἄδύνατος** unable; impossible**ἄνθρωπινος** human**ἀποδείκνυμι** (ō) show, point out;
appoint; (mid) declare**ἀπόδειξις** -εως (f) acceptance; (Ion)
showing**εἶδος** -ους (n, 3) appearance, form
~oid**εἶωθα** be accustomed, in the habit**ἔνειμι** be in ~ion**ἐνταῦθα** there, here**ἐπιστήμη** skill, knowledge**ἐρωτάω** ask about something**θαμά** thickly**καίτοι** and yet; and in fact; although**κατηγορέω** accuse; indicate**ὀρθός** upright, straight; correct, just
~orthogonal**ποίη** grass**ποῖος** what kind**σαφής** clear, understandable**σφόδρα** very much**ὑπολαμβάνω** take under one's
support, seize; speak up; imagine
~epilepsy**ὑπομνήσκω** remind of ~mnemonic

Καὶ μὴν, ἔφη ὁ Κέβης ὑπολαβών, καὶ κατ' ἐκείνόν γε τὸν λόγον, ὦ Σώκρατες, εἰ ἀληθὴς ἐστίν, ὃν σὺ εἴωθας θαμὰ λέγειν, ὅτι ἡμῖν ἡ μάθησις οὐκ ἄλλο τι ἢ ἀνάμνησις τυγχάνει οὕσα, καὶ κατὰ τοῦτον ἀνάγκη που ἡμᾶς ἐν προτέρῳ τινὲ χρόνῳ μεμαθηκέναι ἃ νῦν ἀναμνησκοόμεθα.

Τοῦτο δὲ ἀδύνατον, εἰ μὴ ἦν που ἡμῖν ἡ ψυχὴ πρὶν ἐν τῷδε τῷ ἀνθρωπίνῳ εἶδει γενέσθαι· ὥστε καὶ ταύτῃ ἀθάνατον ἡ ψυχὴ τι ἔοικεν εἶναι.

Ἀλλά, ὦ Κέβης, ἔφη ὁ Σιμμίας ὑπολαβών, ποῖαι τούτων αἱ ἀποδείξεις; ὑπόμνησόν με· οὐ γὰρ σφόδρα ἐν τῷ παρόντι μέμνημαι.

Ἐνὶ μὲν λόγῳ, ἔφη ὁ Κέβης, καλλίστῳ, ὅτι ἐρωτώμενοι οἱ ἄνθρωποι, εἴαν τις καλῶς ἐρωτᾷ, αὐτοὶ λέγουσιν πάντα ἢ ἔχει—καίτοι εἰ μὴ ἐτύγχανεν αὐτοῖς ἐπιστήμη ἐνοῦσα καὶ ὀρθὸς λόγος, οὐκ ἂν οἰοί τ' ἦσαν τοῦτο ποιῆσαι—ἔπειτα εἴαν τις ἐπὶ τὰ διαγράμματα ἄγῃ ἢ ἄλλο τι τῶν τοιούτων, ἐνταῦθα σαφέστατα κατηγορεῖ ὅτι τοῦτο οὕτως ἔχει.

Καὶ μὴν, ἔφη ὁ Κέβης |take under one's support, |κείνον γε
 |seize; speak up; imagine
 τὸν λόγον, ὦ Σώκρατες, εἰ ἀληθὴς ἐστίν, ὃν σὺ |be accustomed, in
 |the habit
 |thickly ἔγειν, ὅτι ἡμῖν ἡ μάθησις οὐκ ἄλλο τι ἢ ἀνάμνησις
 τυγχάνει οὔσα, καὶ κατὰ τοῦτον ἀνάγκη που ἡμᾶς ἐν
 προτέρῳ τινὶ χρόνῳ μεμαθηκέναι ἃ νῦν ἀναμνησκόμεθα.

Τοῦτο δὲ |unable;
 |impossible, εἰ μὴ ἦν που ἡμῖν ἡ ψυχὴ πρὶν ἐν τῷδε
 τῷ |human |form γενέσθαι· ὥστε καὶ ταύτῃ ἀθάνατον
 ἡ ψυχὴ τι ἔοικεν εἶναι.

Ἀλλά, ὦ Κέβης, ἔφη ὁ Σιμμίας |take under one's support, |ον
 |seize; speak up; imagine
 αἱ ἀποδείξεις; |remind of με· οὐ γὰρ |very much ὕ τῷ
 παρόντι μέμνημαι.

Ἐνὶ μὲν λόγῳ, ἔφη ὁ Κέβης, καλλίστῳ, ὅτι |ask οἱ
 ἄνθρωποι, ἐάν τις καλῶς |ask, αὐτοὶ λέγουσιν πάντα ἡ
 ἔχει—|and yet; and in ὕγχανεν αὐτοῖς |skill, |be in καὶ
 |fact; although |knowledge
 |upright, ὁ ἵκται· ὅτι αὐτοὶ οἱοῦντο ἡσάν τοῦτο ποιῆσαι— ἔπειτα
 |correct, just
 ἐάν τις ἐπὶ τὰ διαγράμματα ἄγῃ ἢ ἄλλο τι τῶν τοιούτων,
 |there, here |clear, under-|accuse; ὅτι τοῦτο οὕτως ἔχει.
 |standable |indicate

spring from the dead, and that the souls of the dead are in existence, and that the good souls have a better portion than the evil.

Cebes added: Your favorite doctrine, Socrates, that knowledge is simply recollection, if true, also necessarily implies a previous time in which we have learned that which we now recollect. But this would be impossible unless our soul had been in some place before existing in the form of man; here then is another proof of the soul's immortality.

But tell me, Cebes, said Simmias, interposing, what arguments are urged in favour of this doctrine of recollection. I am not very sure at the moment that I remember them.

One excellent proof, said Cebes, is afforded by questions. If you put a question to a person in a right way, he will give a true answer of himself, but how could he do this unless there were knowledge and right reason already in him? And this is most clearly shown when he is taken to a diagram or to anything of that sort. (Compare Meno.)

But if, said Socrates, you are still incredulous, Simmias,

vocabulary

αἴσθησις -εως (f) sense perception
ἀναμνησῶ (+2 acc) remind
 someone ~mnemonic
ἀπιστέω disbelieve ~stand
δήπου perhaps; is it not so?
ἐννοέω consider
ἐπίσταμαι know how, understand
 ~station
ἐπιστήμη skill, knowledge
ἐπιχειρέω do, try, attack ~chiral
ἐφίστημι set; (mp) come/be near,
 direct, stop ~station

ὁμολογέω agree with/to
παραγίγνομαι be beside, attend
 ~genus
πη somewhere, somehow
πῇ where? how?
πότε when?
σκέπτομαι look, look at, watch
 ~skeptic
σκοπέω behold, consider
συνδοκέω seem good also
σχεδόν near, approximately at
 ~ischemia

Εἰ δὲ μὴ ταύτῃ γε, ἔφη, πείθῃ, ὦ Σιμμία, ὁ Σωκράτης, σκέψαι ἂν τῇδέ πῃ σοι σκοπούμενω συνδόξῃ. ἀπιστεῖς γὰρ δὴ πῶς ἡ καλουμένη μάθησις ἀνάμνησίς ἐστιν;

Ἀπιστῶ μὲν σοι ἔγωγε, ἦ δ' ὅς ὁ Σιμμίας, οὐ, αὐτὸ δὲ τοῦτο, ἔφη, δέομαι παθεῖν περὶ οὗ ὁ λόγος, ἀναμνησθῆναι. καὶ σχεδόν γε ἐξ ὧν Κέβης ἐπεχείρησε λέγειν ἤδη μέμνημαι καὶ πείθομαι· οὐδὲν μεντὰν ἦττον ἀκούοιμι νῦν πῇ σὺ ἐπεχείρησας λέγειν.

Τῇδ' ἔγωγε, ἦ δ' ὅς. ὁμολογοῦμεν γὰρ δήπου, εἴ τίς τι ἀναμνησθήσεται, δεῖν αὐτὸν τοῦτο πρότερόν ποτε ἐπίστασθαι.

Πάνυ γ', ἔφη.

Ἄρ' οὖν καὶ τόδε ὁμολογοῦμεν, ὅταν ἐπιστήμη παραγίγνηται τρόπῳ τοιούτῳ, ἀνάμνησιν εἶναι; λέγω δὲ τίνα τρόπον; τόνδε. εἴαν τίς τι ἕτερον ἢ ἰδὼν ἢ ἀκούσας ἢ τινα ἄλλην αἰσθησιν λαβὼν μὴ μόνον ἐκείνο γνῶ, ἀλλὰ καὶ ἕτερον ἐννοήσῃ οὗ μὴ ἢ αὕτῃ ἐπιστήμῃ ἀλλ' ἄλλῃ,

Εἰ δὲ μὴ ταύτη γε, ἔφη, πείθῃ, ὦ Συμμία, ὁ Σωκράτης,

|look, look at, watch ..ή σοι |behold, συνδόξη. |disbelieve
|consider

γὰρ δὴ πῶς ἡ καλουμένη μάθησις ἀνάμνησίς ἐστιν;

Ἀπιστῶ μὲν σοι ἔγωγε, ἡ δ' ὅς ὁ Συμμίας, οὐ, αὐτὸ δὲ
τοῦτο, ἔφη, δέομαι παθεῖν περὶ οὗ ὁ λόγος, ἀναμνησθῆναι.

καὶ |about γε ἐξ ὧν Κέβης |do, try, attack λέγειν ἤδη
μέμνημαι καὶ πείθομαι· οὐδὲν μεντὰν ἡττον ἀκούομι νῦν
πῇ σὺ |do, try, attack λέγειν.

Τῇδ' ἔγωγε, ἡ δ' ὅς. |agree with/to γὰρ |perhaps; is τίς
|it not so?

τι |(+2 acc) remind, δεῖν αὐτὸν τοῦτο πρότερόν ποτε
|someone
ἐπίστασθαι.

Πάνυ γ', ἔφη.

Ἄρ' οὖν καὶ τόδε |agree with/to , ὅταν |skill,
|knowledge

|be beside, attend .ρόπῳ τοιούτῳ, ἀνάμνησιν εἶναι; λέγω δὲ

τίνα τρόπον; τόνδε. ἐάν τίς τι ἕτερον ἢ ἰδὼν ἢ ἀκούσας

ἢ τινα ἄλλην |sense perception` , μὴ μόνον ἐκεῖνο γινῶ, ἀλλὰ

καὶ ἕτερον |consider οὐ μὴ ἡ αὐτὴ |skill,
|knowledge

I would ask you whether you may not agree with me when you look at the matter in another way; — I mean, if you are still incredulous as to whether knowledge is recollection.

Incredulous, I am not, said Simmias; but I want to have this doctrine of recollection brought to my own recollection, and, from what Cebes has said, I am beginning to recollect and be convinced; but I should still like to hear what you were going to say.

This is what I would say, he replied: — We should agree, if I am not mistaken, that what a man recollects he must have known at some previous time.

Very true.

And what is the nature of this knowledge or recollection? I mean to ask, Whether a person who, having seen or heard or in any way perceived anything, knows not only that, but has a conception of

*vocabulary***ἀναμνησῶ** (+2 acc) remind

someone ~mnemonic

ἄρα interrogative pcl**διάνοια** a thought; intelligence**εἶδος** -ους (n, 3) appearance, form
~oid**εἶωθα** be accustomed, in the habit**ἐννοια** thought**ἐπιλανθάνω** mp: forget ~Lethe**ἐπισκοπέω** look upon, inspect**ἐπιστήμη** skill, knowledge**ἐραστής** -οῦ (m, 1) lover, fan**ἱμάτιον** toga, cloth**λύρα** lyre**μυρίος** (ῶ) 10,000 ~myriad**ναός** (ᾶ) temple, shrine ~nostalgia**νῆ** yea**οὐκοῦν** not so?; and so**παιδικός** childlike; a darling

~pediatrician

τοιόσδε such

ἄρα οὐχὶ τοῦτο δικαίως λέγομεν ὅτι ἀνεμνήσθη, οὐ τὴν
ἔννοιαν ἔλαβεν;

Πῶς λέγεις;

Οἶον τὰ τοιαῦδε· ἄλλη που ἐπιστήμη ἀνθρώπου καὶ λύρας.

Πῶς γὰρ οὐ;

Οὐκοῦν οἶσθα ὅτι οἱ ἐρασταί, ὅταν ἴδωσιν λύραν ἢ ἱμάτιον
ἢ ἄλλο τι οἷς τὰ παιδικὰ αὐτῶν εἴωθε χρῆσθαι, πάσχουσι
τοῦτο· ἔγνωσάν τε τὴν λύραν καὶ ἐν τῇ διανοίᾳ ἔλαβον
τὸ εἶδος τοῦ παιδὸς οὗ ἦν ἡ λύρα; τοῦτο δέ ἐστιν
ἀνάμνησις· ὥσπερ γε καὶ Συμμίαν τις ἰδὼν πολλάκις
κέβητος ἀνεμνήσθη, καὶ ἄλλα που μυρία τοιαῦτ' ἂν εἴη.

Μυρία μέντοι νῆ Δία, ἔφη ὁ Συμμία.

Οὐκοῦν, ἡ δ' ὅς, τὸ τοιοῦτον ἀνάμνησίς τίς ἐστι; μάλιστα
μέντοι ὅταν τις τοῦτο πάθῃ περὶ ἐκείνα ἃ ὑπὸ χρόνου καὶ
τοῦ μὴ ἐπισκοπεῖν ἤδη ἐπελέληστο;

Πάνυ μὲν οὖν, ἔφη.

|interrogative particle| δικαίως λέγομεν ὅτι ἀνεμνήσθη, οὐ τὴν
|thought| ἔλαβεν;

Πῶς λέγεις;

Οἷον τὰ |such| ἄλλη που |skill, knowledge| ἰνθρώπου καὶ |lyre| .

Πῶς γὰρ οὐ;

|not so?; and so| ὅτι οἱ ἐρασταί, ὅταν ἴδωσιν |lyre| ἢ |toga, cloth|
ἢ ἄλλο τι οἷς τὰ παιδικὰ αὐτῶν |be accustomed, in the habit|, πάσχουσι
τοῦτο· ἔγνωσάν τε τὴν |lyre| καὶ ἐν τῇ |a thought; intelligence| ἄβον
τὸ |form| τοῦ παιδὸς οὐ ἦν ἡ |lyre| , τοῦτο δέ ἐστιν
ἀνάμνησις· ὥσπερ γε καὶ Συμμίαν τις ἰδὼν |often|
κέβητος ἀνεμνήσθη, καὶ ἄλλα που μυρία τοιαῦτ' ἂν εἴη.

Μυρία μέντοι νῆ Δία, ἔφη ὁ Συμμία.

|not so?; and so|, τὸ τοιοῦτον ἀνάμνησίς τίς ἐστι; μάλιστα
μέντοι ὅταν τις τοῦτο πάθῃ περὶ ἐκεῖνα ἃ ὑπὸ χρόνου καὶ
τοῦ μὴ |look upon, inspect| mp: forget ,

Πάνυ μὲν οὖν, ἔφη.

something else which is the subject, not of the same but of some other kind of knowledge, may not be fairly said to recollect that of which he has the conception?

What do you mean?

I mean what I may illustrate by the following instance: — The knowledge of a lyre is not the same as the knowledge of a man?

True.

And yet what is the feeling of lovers when they recognize a lyre, or a garment, or anything else which the beloved has been in the habit of using? Do not they, from knowing the lyre, form in the mind's eye an image of the youth to whom the lyre belongs? And this is recollection. In like manner any one who sees Simmias may remember Cebes; and there are endless examples of the same thing.

Endless, indeed, replied Simmias.

And recollection is most commonly a process of recovering that

*vocabulary***ἀναγκαῖος** coerced, coercing, slavery**ἀναμνησῶ** (+2 acc) remind

someone ~mnemonic

ἀνόμοιος different, dissimilar**εἴτε** if, whenever; either/or**ἐννοέω** consider**λίθος** (f) stone ~monolith**λύρα** lyre**ξύλον** piece of wood ~xylophone**ὁμοιότης** -τος (f, 3) resemblance**οὐκοῦν** not so?; and so**σκοπάω** watch, observe**σκοπέω** behold, consider

Τί δέ; ἦ δ' ὅς· ἔστιν ἵππον γεγραμμένον ἰδόντα καὶ λύραν
 γεγραμμένην ἀνθρώπου ἀναμνησθῆναι, καὶ Σιμμίαν
 ἰδόντα γεγραμμένον κέβητος ἀναμνησθῆναι;

Πάνυ γε.

Οὐκοῦν καὶ Σιμμίαν ἰδόντα γεγραμμένον αὐτοῦ Σιμμίου
 ἀναμνησθῆναι;

Ἔστι μέντοι, ἔφη.

Ἄρ' οὖν οὐ κατὰ πάντα ταῦτα συμβαίνει τὴν ἀνάμνησιν
 εἶναι μὲν ἀφ' ὁμοίων, εἶναι δὲ καὶ ἀπὸ ἀνομοίων;

Συμβαίνει.

Ἄλλ' ὅταν γε ἀπὸ τῶν ὁμοίων ἀναμνησθήσκηταί τις τι, ἂρ'
 οὐκ ἀναγκαῖον τόδε προσπάσχειν, ἐννοεῖν εἴτε τι ἐλλείπει
 τοῦτο κατὰ τὴν ὁμοιότητα εἴτε μὴ ἐκείνου οὐδ' ἀνεμνήσθῃ;

Ἀνάγκη, ἔφη.

Σκόπει δὴ, ἦ δ' ὅς, εἰ ταῦτα οὕτως ἔχει. φαμέν πού τι εἶναι
 ἴσον, οὐ ξύλον λέγω ξύλῳ οὐδὲ λίθον λίθῳ οὐδ' ἄλλο τῶν

Τί δέ; ἦ δ' ὅς· ἔστιν ἵππον γεγραμμένον ἰδόντα καὶ |lyre
 γεγραμμένην ἀνθρώπου ἀναμνησθῆναι, καὶ Σιμμίαν
 ἰδόντα γεγραμμένον κέβητος ἀναμνησθῆναι;

Πάνυ γε.

|not so?; and so Σιμμίαν ἰδόντα γεγραμμένον αὐτοῦ Σιμμίου
 ἀναμνησθῆναι;

Ἔστι μέντοι, ἔφη.

Ἄρ' οὖν οὐ κατὰ πάντα ταῦτα συμβαίνει τὴν ἀνάμνησιν
 εἶναι μὲν ἀφ' ὁμοίων, εἶναι δὲ καὶ ἀπὸ |different,
 |dissimilar

Συμβαίνει.

Ἄλλ' ὅταν γε ἀπὸ τῶν ὁμοίων ἀναμνησκηταί τις τι, ἂρ'
 οὐκ ἀναγκαῖον τόδε προσπάσχειν, |consider |if, whenèver; |πει
 |either/or
 τοῦτο κατὰ τὴν |resemblance |if, whenèver; |ου οὐ ἀνεμνήσθη;
 |either/or

Ἀνάγκη, ἔφη.

Σκόπει δὴ, ἦ δ' ὅς, εἰ ταῦτα οὕτως ἔχει. φαμέν πού τι εἶναι
 ἴσον, οὐ |piece of w'ood |piece of stone οὐδ' ἄλλο τῶν
 |wood

which has been already forgotten through time and inattention.

Very true, he said.

Well; and may you not also from seeing the picture of a horse or a lyre remember a man? and from the picture of Simmias, you may be led to remember Cebes?

True.

Or you may also be led to the recollection of Simmias himself?

Quite so.

And in all these cases, the recollection may be derived from things either like or unlike?

It may be.

And when the recollection is derived from like things, then another consideration is sure to arise, which is—whether the likeness in any degree falls short or not of that which is recollected?

Very true, he said.

And shall we proceed a step further, and affirm that there is

*vocabulary***ἐνίοτε** sometimes**ἐννοέω** consider**ἐπίσταμαι** know how, understand
~station**ἐπιστήμη** skill, knowledge**ἐφίστημι** set; (mp) come/be near,
direct, stop ~station**θαυμαστός** wonderful; admirable**ἰσότης** -τος (f, 3) equality, impartiality**λίθεος** made of stone ~monolith**λίθος** (f) stone ~monolith**ναός** (ᾱ) temple, shrine ~nostalgia**νή** yea**ξύλον** piece of wood ~xylophone**πόθεν** from where?**σκοπᾶω** watch, observe**σκοπέω** behold, consider

τοιούτων οὐδέν, ἀλλὰ παρὰ ταῦτα πάντα ἕτερόν τι, αὐτὸ
τὸ ἴσον· φῶμέν τι εἶναι ἢ μηδέν;

Φῶμεν μέντοι νῆ Δί, ἔφη ὁ Συμμίας, θαυμαστώσ γε.

Ἡ καὶ ἐπιστάμεθα αὐτὸ ὃ ἔστιν;

Πάνυ γε, ἢ δ' ὅς.

Πόθεν λαβόντες αὐτοῦ τὴν ἐπιστήμην; ἄρ' οὐκ ἐξ ὧν
κυνδὴ ἐλέγομεν, ἢ ξύλα ἢ λίθους ἢ ἄλλα ἅττα ἰδόντες ἴσα,
ἐκ τούτων ἐκείνο ἐνενοήσαμεν, ἕτερον ὃν τούτων; ἢ οὐχ
ἕτερόν σοι φαίνεται; σκόπει δὲ καὶ τῇδε. ἄρ' οὐ λίθοι μὲν
ἴσοι καὶ ξύλα ἐνίοτε ταῦτά ὄντα τῷ μὲν ἴσα φαίνεται, τῷ
δ' οὔ;

Πάνυ μὲν οὖν.

Τί δέ; αὐτὰ τὰ ἴσα ἔστιν ὅτε ἄνισά σοι ἐφάνη, ἢ ἡ ἰσότης
ἀνισότης;

Οὐδεπώποτε γε, ὦ Σώκρατες.

Οὐ ταῦτόν ἄρα ἐστίν, ἢ δ' ὅς, ταῦτά τε τὰ ἴσα καὶ αὐτὸ τὸ

τοιούτων οὐδέν, ἀλλὰ παρὰ ταῦτα πάντα ἕτερόν τι, αὐτὸ
τὸ ἴσον· φῶμέν τι εἶναι ἢ μὴδέν;

Φῶμεν μέντοι νῆ Δι', ἔφη ὁ Σιμμίας,

| | |
|------------|-----|
| wonderful; | γε. |
| admirable | |

Ἦ καὶ ἐπιστάμεθα αὐτὸ ὃ ἔστιν;

Πάνυ γε, ἦ δ' ὅς.

| | | | |
|-------------|------------------|-----------|-----------------|
| from where? | ζύντες αὐτοῦ τὴν | skill, | , ἅρ' οὐκ ἐξ ὧν |
| | | knowledge | |

νυνδὴ ἐλέγομεν, ἢ

| | | |
|-------|-----|-------|
| piece | off | stone |
| wood | | |

 ἢ ἄλλα ἅττα ἰδόντες ἴσα,
ἐκ τούτων ἐκείνο

| |
|----------|
| consider |
|----------|

, ἕτερον ὃν τούτων; ἢ οὐχ
ἕτερόν σοι φαίνεται; σκόπει δὲ καὶ τῇδε. ἅρ' οὐ λίθοι μὲν
ἴσοι καὶ

| | |
|-------|-----------|
| piece | sometimes |
| of | |
| wood | |

 τὰ ὄντα τῷ μὲν ἴσα φαίνεται, τῷ
δ' οὐ;

Πάνυ μὲν οὖν.

Τί δέ; αὐτὰ τὰ ἴσα ἔστιν ὅτε ἀνισά σοι ἐφάνη, ἢ ἡ

| |
|--------------|
| equality. |
| impartiality |

ἀνισότης;

Οὐδεπώποτε γε, ὦ Σώκρατες.

Οὐ ταῦτ' ἄρα ἐστίν, ἦ δ' ὅς, ταῦτά τε τὰ ἴσα καὶ αὐτὸ τὸ

such a thing as equality, not of one piece of wood or stone with another, but that, over and above this, there is absolute equality? Shall we say so?

Say so, yes, replied Simmias, and swear to it, with all the confidence in life.

And do we know the nature of this absolute essence?

To be sure, he said.

And whence did we obtain our knowledge? Did we not see equalities of material things, such as pieces of wood and stones, and gather from them the idea of an equality which is different from them? For you will acknowledge that there is a difference. Or look at the matter in another way: — Do not the same pieces of wood or stone appear at one time equal, and at another time unequal?

That is certain.

But are real equals ever unequal? or is the idea of equality the same as of inequality?

Impossible, Socrates.

Then these (so-called) equals

*vocabulary***ἀναγκαῖος** coerced, coercing, slavery**ἀνόμοιος** different, dissimilar**ἄρα** interrogative pcl**εἴτε** if, whenever; either/or**ἐνδέω** tie to, entangle; lack**ἐννοέω** consider**ἐπιστήμη** skill, knowledge**ἡώς ἡῶθι** (f, 2) dawn ~Eocene**ξύλον** piece of wood ~xylophone**ὅμως** anyway, nevertheless**οὐδαμὸς** not anyone**οὐκοῦν** not so?; and so**ὄψις ὄψεως** (f) sight, view

~thanatopsis

ἴσον.

Οὐδαμῶς μοι φαίνεται, ὦ Σώκρατες.

Ἀλλὰ μὴν ἐκ τούτων γ', ἔφη, τῶν ἴσων, ἐτέρων ὄντων
ἐκείνου τοῦ ἴσου, ὅμως αὐτοῦ τὴν ἐπιστήμην ἐννεονόκας
τε καὶ εἴληφας;

Ἀληθέστατα, ἔφη, λέγεις.

Οὐκοῦν ἢ ὁμοίου ὄντος τούτοις ἢ ἀνομοίου;

Πάνυ γε.

Διαφέρει δέ γε, ἦ δ' ὅς, οὐδέν· ἕως ἂν ἄλλο ἰδὼν
ἀπὸ ταύτης τῆς ὄψεως ἄλλο ἐννοήσης, εἴτε ὅμοιον εἴτε
ἀνόμοιον, ἀναγκαῖον, ἔφη, αὐτὸ ἀνάμνησιν γεγονέναι.

Πάνυ μὲν οὖν.

Τί δέ; ἦ δ' ὅς· ἦ πάσχομέν τι τοιοῦτον περὶ τὰ ἐν
τοῖς ξύλοις τε καὶ οἷς νυνδὴ ἐλέγομεν τοῖς ἴσοις; ἄρα
φαίνεται ἡμῖν οὕτως ἴσα εἶναι ὥσπερ αὐτὸ τὸ ὃ ἔστιν, ἢ
ἐνδεῖ τι ἐκείνου τῷ τοιοῦτον εἶναι οἶον τὸ ἴσον, ἢ οὐδέν;

ἴσον.

|not anyone ,οι φαίνεται, ὦ Σώκρατες.

Ἀλλὰ μὴν ἐκ τούτων γ', ἔφη, τῶν ἴσων, ἐτέρων ὄντων

ἐκείνου τοῦ ἴσου, |anyway, nevertheless|skill, |consider
|knowledge
τε καὶ εἵληφας;

Ἀληθέστατα, ἔφη, λέγεις.

|not so?; and so .ου ὄντος τούτοις ἢ |different, ,
|dissimilar

Πάνυ γε.

Διαφέρει δέ γε, ἦ δ' ὅς, οὐδέν· ἕως ἂν ἄλλο ἰδὼν

ἀπὸ ταύτης τῆς |sight ἄλλο |consider , |if, whenever; if, whenever; ei-
|either/or |ther/or
|different, , ἀναγκαῖον, ἔφη, αὐτὸ ἀνάμνησιν γεγονέναι.
|dissimilar

Πάνυ μὲν οὖν.

Τί δέ; ἦ δ' ὅς· ἦ πάσχομέν τι τοιοῦτον περὶ τὰ ἐν

τοῖς |piece of wood _ι οἷς νυνδὴ ἐλέγομεν τοῖς ἴσοις; |interrogative pcl

φαίνεται ἡμῖν οὕτως ἴσα εἶναι ὥσπερ αὐτὸ τὸ ὅ ἐστιν, ἦ

|tie to τι ἐκείνου τῷ τοιοῦτον εἶναι οἷον τὸ ἴσον, ἦ οὐδέν;

are not the same with the idea of equality?

I should say, clearly not, Socrates.

And yet from these equals, although differing from the idea of equality, you conceived and attained that idea?

Very true, he said.

Which might be like, or might be unlike them?

Yes.

But that makes no difference; whenever from seeing one thing you conceived another, whether like or unlike, there must surely have been an act of recollection?

Very true.

But what would you say of equal portions of wood and stone, or other material equals? and what is the impression produced by them? Are they equals in the same sense in which absolute equality is

*vocabulary***ἀναγκαῖος** coerced, coercing, slavery**ἐνδέω** tie to, entangle; lack**ἐννοέω** consider**ὁμολογέω** agree with/to**ὀρέγω** hold out, offer, thrust ~reach**οὐκοῦν** not so?; and so**παντάπασιν** altogether; yes, certainly**πρόοιδα** foresee**προσέοικα** resemble**φαῦλος** trifling

Καὶ πολὺ γε, ἔφη, ἐνδεῖ.

Οὐκοῦν ὁμολογοῦμεν, ὅταν τίς τι ἰδὼν ἐννοήσῃ ὅτι βούλεται μὲν τοῦτο ὃ νῦν ἐγὼ ὁρῶ εἶναι οἷον ἄλλο τι τῶν ὄντων, ἐνδεῖ δὲ καὶ οὐ δύναται τοιοῦτον εἶναι ἴσον οἷον ἐκείνο, ἀλλ' ἔστιν φαυλότερον, ἀναγκαῖόν που τὸν τοῦτο ἐννοοῦντα τυχεῖν προειδότα ἐκείνο ᾧ φησιν αὐτὸ προσεοικέναι μὲν, ἐνδεεστέως δὲ ἔχειν;

Ἀνάγκη.

Τί οὖν; τὸ τοιοῦτον πεπόνθαμεν καὶ ἡμεῖς ἢ οὐ περί τε τὰ ἴσα καὶ αὐτὸ τὸ ἴσον;

Παντάπασί γε.

Ἀναγκαῖον ἄρα ἡμᾶς προειδέναι τὸ ἴσον πρὸ ἐκείνου τοῦ χρόνου ὅτε τὸ πρῶτον ἰδόντες τὰ ἴσα ἐνενοήσαμεν ὅτι ὀρέγεται μὲν πάντα ταῦτα εἶναι οἷον τὸ ἴσον, ἔχει δὲ ἐνδεεστέως.

Ἦστι

ταῦτα.

Καὶ πολὺ γε, ἔφη, |tie to .

|not so?;|agree with/to , ὅταν τίς τι ἰδὼν |consider ὅτι
and so

βούλεται μὲν τοῦτο ὃ νῦν ἐγὼ ὁρῶ εἶναι οἷον ἄλλο τι

τῶν ὄντων, |tie to δὲ καὶ οὐ δύναται τοιοῦτον εἶναι ἴσον

οἷον ἐκεῖνο, ἀλλ' ἔστιν |trifling , ἀναγκαῖόν που τὸν

τοῦτο |consider τυχεῖν |foresee ἐκεῖνο ᾧ φησιν αὐτὸ

|resemble μέν, ἐνδεεστέρας δὲ ἔχειν;

Ἀνάγκη.

Τί οὖν; τὸ τοιοῦτον πεπόνθαμεν καὶ ἡμεῖς ἢ οὐ περί τε τὰ

ἴσα καὶ αὐτὸ τὸ ἴσον;

|altogether; γε.
yes, certainly

Ἀναγκαῖον ἄρα ἡμᾶς |foresee τὸ ἴσον πρὸ ἐκείνου τοῦ

χρόνου ὅτε τὸ πρῶτον ἰδόντες τὰ ἴσα |consider ὅτι

|hold out, offer, thrust ἐν πάντα ταῦτα εἶναι οἷον τὸ ἴσον, ἔχει δὲ

ἐνδεεστέρας.

Ἔστι

ταῦτα.

equal? or do they fall short of this perfect equality in a measure?

Yes, he said, in a very great measure too.

And must we not allow, that when I or any one, looking at any object, observes that the thing which he sees aims at being some other thing, but falls short of, and cannot be, that other thing, but is inferior, he who makes this observation must have had a previous knowledge of that to which the other, although similar, was inferior?

Certainly.

And has not this been our own case in the matter of equals and of absolute equality?

Precisely.

Then we must have known equality previously to the time when we first saw the material equals,

*vocabulary***αἴσθησις** -εως (f) sense perception**ἄλλοθεν** from elsewhere ~alien**ἀναφέρω** bring up ~bear**ἄπτω** set on fire; attach; mid: touch,
seize ~haptic**δηλόω** show, disclose**ἐκεῖσε** thither**ἐνδεής** inadequate**ἐννοέω** consider**ἐπιστήμη** skill, knowledge**ὁμολογέω** agree with/to**ὀρέγω** hold out, offer, thrust ~reach**προερέω** say beforehand**προθυμέομαι** (ὑ) be eager**προλέγω** prophecy, proclaim; preselect
~legion**φαῦλος** trifling

Ἄλλὰ μὴν καὶ τόδε ὁμολογοῦμεν, μὴ ἄλλοθεν αὐτὸ ἐννενοηκέναι μηδὲ δυνατὸν εἶναι ἐννοῆσαι ἄλλ' ἢ ἐκ τοῦ ἰδεῖν ἢ αἴσθασθαι ἢ ἔκ τινος ἄλλης τῶν αἰσθήσεων· ταῦτὸν δὲ πάντα ταῦτα λέγω.

Ταῦτὸν γὰρ ἔστιν, ὦ Σώκρατες, πρὸς γε ὃ βούλεται δηλῶσαι ὁ λόγος.

Ἄλλὰ μὲν δὴ ἔκ γε τῶν αἰσθήσεων δεῖ ἐννοῆσαι ὅτι πάντα τὰ ἐν ταῖς αἰσθήσεσιν ἐκείνου τε ὁρέγεται τοῦ ὃ ἔστιν ἴσον, καὶ αὐτοῦ ἐνδεέστερά ἐστιν· ἢ πῶς λέγομεν;

Οὕτως.

Πρὸ τοῦ ἄρα ἄρξασθαι ἡμᾶς ὁρᾶν καὶ ἀκούειν καὶ τᾶλλα αἰσθάνεσθαι τυχεῖν ἔδει που εὐληφότας ἐπιστήμην αὐτοῦ τοῦ ἴσου ὅτι ἔστιν, εἰ ἐμέλλομεν τὰ ἐκ τῶν αἰσθήσεων ἴσα ἐκείσε ἀνοίσειν, ὅτι προθυμεῖται μὲν πάντα τοιαῦτ' εἶναι οἶον ἐκείνο, ἔστιν δὲ αὐτοῦ φαυλότερα.

Ἀνάγκη ἐκ τῶν προειρημένων, ὦ Σώκρατες.

Ἀλλὰ μὴν καὶ τόδε |agree with/to , μὴ |from elsewhere`
 |consider μῆδὲ δυνατὸν εἶναι |consider ἀλλ' ἢ ἐκ τοῦ
 ἰδεῖν ἢ |set on fire; ᾗ attach; ἦος ἄλλης τῶν |sense perception...τὸν
 |mid: touch, seize
 δὲ πάντα ταῦτα λέγω.

Ταῦτὸν γὰρ ἔστιν, ᾧ Σώκρατες, πρὸς γε ὁ βούλεται
 |show, ὁ λόγος.
 |disclose

Ἀλλὰ μὲν δὴ ἔκ γε τῶν |sense perception^ |consider ὅτι πάντα
 τὰ ἐν ταῖς |sense perception...νου τε |hold out, of- οὐ ὅ ἔστιν ἴσον,
 |fer, thrust
 καὶ αὐτοῦ |inadequate ἔστιν· ἢ πῶς λέγομεν;
 Οὕτως.

Πρὸ τοῦ ἄρα ἄρξασθαι ἡμᾶς ὁρᾶν καὶ ἀκούειν καὶ τᾶλλα
 αἰσθάνεσθαι τυχεῖν ἔδει που εἰληφότας |skill, αὐτοῦ
 |knowledge
 τοῦ ἴσου ὅτι ἔστιν, εἰ ἐμέλλομεν τὰ ἐκ τῶν |sense perception..
 |thither |bring up , ὅτι |be eager μὲν πάντα τοιαῦτ' εἶναι
 οἶον ἐκεῖνο, ἔστιν δὲ αὐτοῦ |trifling

Ἀνάγκη ἐκ τῶν προειρημένων, ᾧ Σώκρατες.

and reflected that all these apparent equals strive to attain absolute equality, but fall short of it?

Very true.

And we recognize also that this absolute equality has only been known, and can only be known, through the medium of sight or touch, or of some other of the senses, which are all alike in this respect?

Yes, Socrates, as far as the argument is concerned, one of them is the same as the other.

From the senses then is derived the knowledge that all sensible things aim at an absolute equality of which they fall short?

Yes.

Then before we began to see or hear or perceive in any way, we must have had a knowledge of absolute equality, or we could not have referred to that standard the equals which are derived from the senses? — for to that they all aspire, and of that they fall short.

No other inference can be

vocabulary

αἴσθησις -εως (f) sense perception

ἐπίσταμαι know how, understand

~station

ἐπιστήμη skill, knowledge

ναί yea

οὐκοῦν not so?; and so

σύμπας (ᾱ) all together

Οὐκοῦν γενόμενοι εὐθὺς ἐωρώμεν τε καὶ ἠκούομεν καὶ τὰς ἄλλας αἰσθήσεις εἶχομεν;

Πάνυ γε.

Ἦδει δέ γε, φαμέν, πρὸ τούτων τὴν τοῦ ἴσου ἐπιστήμην εἰληφέναι;

Ναί.

Πρὶν γενέσθαι ἄρα, ὥς ἔοικεν, ἀνάγκη ἡμῖν αὐτὴν εἰληφέναι.

Ἦοικεν.

Οὐκοῦν εἰ μὲν λαβόντες αὐτὴν πρὸ τοῦ γενέσθαι ἔχοντες ἐγενόμεθα, ἠπιστάμεθα καὶ πρὶν γενέσθαι καὶ εὐθὺς γενόμενοι οὐ μόνον τὸ ἴσον καὶ τὸ μείζον καὶ τὸ ἔλαττον ἀλλὰ καὶ σύμπαντα τὰ τοιαῦτα; οὐ γὰρ περὶ τοῦ ἴσου νῦν ὁ λόγος ἡμῖν μᾶλλον τι ἢ καὶ περὶ αὐτοῦ τοῦ καλοῦ καὶ αὐτοῦ τοῦ ἀγαθοῦ καὶ δικαίου καὶ ὀσίου καί, ὅπερ λέγω, περὶ πάντων οἷς ἐπισφραγιζόμεθα τὸ αὐτὸ ὃ ἔστι καὶ

|not so?; and sô νοι εὐθὺς ἐωρώμεν τε καὶ ἡκούομεν καὶ τὰς
 ἄλλας |sense perception -εν;

Πάνυ γε.

Ἔδει δέ γε, φαμέν, πρὸ τούτων τὴν τοῦ ἴσου |skill,
 |knowledge
 εἰληφέναι;

|yea .

Πρὶν γενέσθαι ἄρα, ὥς ἔοικεν, ἀνάγκη ἡμῖν αὐτὴν
 εἰληφέναι.

Ἔοικεν.

|not so?; and sò λαβόντες αὐτὴν πρὸ τοῦ γενέσθαι ἔχοντες
 ἐγενόμεθα, |know καὶ πρὶν γενέσθαι καὶ εὐθὺς
 γενόμενοι οὐ μόνον τὸ ἴσον καὶ τὸ μείζον καὶ τὸ ἔλαττον
 ἀλλὰ καὶ |all together τὰ τοιαῦτα; οὐ γὰρ περὶ τοῦ ἴσου νῦν
 ὁ λόγος ἡμῖν μᾶλλον τι ἢ καὶ περὶ αὐτοῦ τοῦ καλοῦ καὶ
 αὐτοῦ τοῦ ἀγαθοῦ καὶ δικαίου καὶ ὀσίου καί, ὅπερ λέγω,
 περὶ ἀπάντων οἷς ἐπισφραγιζόμεθα τὸ αὐτὸ ὃ ἔστι καὶ

drawn from the previous statements.

And did we not see and hear and have the use of our other senses as soon as we were born?

Certainly.

Then we must have acquired the knowledge of equality at some previous time?

Yes.

That is to say, before we were born, I suppose?

True.

And if we acquired this knowledge before we were born, and were born having the use of it, then we also knew before we were born and at the instant of birth not only the equal or the greater or the less, but all other ideas; for we are not speaking only of equality, but of beauty, goodness, justice, holiness, and of all

vocabulary

αἴσθησις -εως (f) sense perception
 ἀναγκαῖος coerced, coercing, slavery
 ἀναλαμβάνω take up, recover, resume
 ἀποβολή loss, jettisoning
 βίος life ~biology
 βιόω live; (mp) make a living ~biology
 δήπου perhaps; is it not so?
 ἐκάστοτε each time
 ἐπιλανθάνω mp: forget ~Lethe

ἐπιστήμη skill, knowledge
 ἐρωτάω ask about something
 λήθη forgetting ~Lethe
 οἰκεῖος household, familiar, proper
 ὀρθός upright, straight; correct, just
 ~orthogonal
 ὀρθόω stand up
 πάντως by all means
 πότε when?

ἐν ταῖς ἐρωτήσεσιν ἐρωτῶντες καὶ ἐν ταῖς ἀποκρίσεσιν ἀποκρινόμενοι. ὥστε ἀναγκαῖον ἡμῖν τούτων πάντων τὰς ἐπιστήμας πρὸ τοῦ γενέσθαι εἰληφέναι.

Ἔστι ταῦτα.

Καὶ εἰ μὲν γε λαβόντες ἐκάστοτε μὴ ἐπιλελήσμεθα, εἰδότας αἰεὶ γίγνεσθαι καὶ αἰεὶ διὰ βίου εἰδέναι· τὸ γὰρ εἰδέναι τοῦτ' ἔστιν, λαβόντα του ἐπιστήμην ἔχειν καὶ μὴ ἀπολωλέκεναι· ἢ οὐ τοῦτο λήθην λέγομεν, ὦ Συμμία, ἐπιστήμης ἀποβολήν;

Πάντως δήπου, ἔφη, ὦ Σώκρατες.

Εἰ δέ γε οἶμαι λαβόντες πρὶν γενέσθαι γιγνόμενοι ἀπωλέσαμεν, ὕστερον δὲ ταῖς αἰσθήσεσι χρώμενοι περὶ αὐτὰ ἐκείνας ἀναλαμβάνομεν τὰς ἐπιστήμας ἃς ποτε καὶ πρὶν εἶχομεν, ἂρ' οὐχ ὁ καλοῦμεν μανθάνειν οἰκείαν ἂν ἐπιστήμην ἀναλαμβάνειν εἴη; τοῦτο δέ που ἀναμνησέσθαι λέγοντες ὀρθῶς ἂν λέγομεν;

Πάνν

γε.

ἐν ταῖς ἐρωτήσεσιν |ask καὶ ἐν ταῖς ἀποκρίσεσιν
ἀποκρινόμενοι. ὥστε ἀναγκαῖον ἡμῖν τούτων πάντων τὰς
|skill, |knowledge πρὸ τοῦ γενέσθαι εἰληφέναι.

Ἔστι ταῦτα.

Καὶ εἰ μὲν γε λαβόντες |each time μὴ |mp: forget ,
εἰδότας αἰὲ γίγνεσθαι καὶ αἰὲ διὰ βίου εἰδέναι· τὸ γὰρ
εἰδέναι τοῦτ' ἔστιν, λαβόντα του |skill, ἔχειν καὶ μὴ
|knowledge
ἀπολωλεκέναι· ἣ οὐ τοῦτο |forgetting ἔχομεν, ὦ Σιμμία,
|skill, |loss, jettisoning
|knowledge

|by all |perhaps; ἴσ' ἢ, ὦ Σώκρατες.
|means |it not so?

Εἰ δέ γε οἶμαι λαβόντες πρὶν γενέσθαι γιγνόμενοι
ἀπωλέσαμεν, ὕστερον δὲ ταῖς |sense perception ἔμενοι περὶ
αὐτὰ ἐκείνας |take up, recover, τὰς |skill, ἃς ποτε
|resume |knowledge
καὶ πρὶν εἶχομεν, ἂρ' οὐχ ὁ καλοῦμεν μανθάνειν
|household, fa-|skill, |take up, recover, εἴη; τοῦτο δέ που
|miliar, proper |knowledge |resume
ἀναμνησέσθαι λέγοντες ὀρθῶς ἂν λέγοιμεν;

Πάνυ

γε.

which we stamp with the name of essence in the dialectical process, both when we ask and when we answer questions. Of all this we may certainly affirm that we acquired the knowledge before birth?

We may.

But if, after having acquired, we have not forgotten what in each case we acquired, then we must always have come into life having knowledge, and shall always continue to know as long as life lasts—for knowing is the acquiring and retaining knowledge and not forgetting. Is not forgetting, Simmias, just the losing of knowledge?

Quite true, Socrates.

But if the knowledge which we acquired before birth was lost by us at birth, and if afterwards by the use of the senses we recovered what we previously knew, will not the process which we call learning be a recovering of the knowledge which is

*vocabulary***αἴσθησις** -εως (f) sense perception**ἀνόμοιος** different, dissimilar**βίος** life ~biology**βιόω** live; (mp) make a living ~biology**ἐννοέω** consider**ἐπιλανθάνω** mp: forget ~Lethe**ἐπίσταμαι** know how, understand

~station

ἐπιστήμη skill, knowledge**ἐφίστημι** set; (mp) come/be near,
direct, stop ~station**ἤτοι** truly; either, or**πῃ** somewhere, somehow**πῇ** where? how?**πλησιάζω** bring/be near; have sex**πότερος** which, whichever of two

Δυνατὸν γὰρ δὴ τοῦτό γε ἐφάνη, αἰσθόμενόν τι ἢ ἰδόντα
 ἢ ἀκούσαντα ἢ τινα ἄλλην αἴσθησιν λαβόντα ἕτερόν τι
 ἀπὸ τούτου ἐννοῆσαι ὃ ἐπελέληστο, ὃ τοῦτο ἐπλησίαζεν
 ἀνόμοιον ὃν ἢ ὃ ὅμοιον· ὥστε, ὅπερ λέγω, δυοῖν θάτερα,
 ἥτοι ἐπιστάμενοί γε αὐτὰ γεγόναμεν καὶ ἐπιστάμεθα διὰ
 βίου πάντες, ἢ ὕστερον, οὓς φάμεν μανθάνειν, οὐδὲν ἄλλ'
 ἢ ἀναμνησκονται οὗτοι, καὶ ἡ μάθησις ἀνάμνησις ἂν εἴη.

Καὶ μάλα δὴ οὕτως ἔχει, ὦ Σώκρατες.

Πότερον οὖν αἰρή, ὦ Συμμία; ἐπισταμένους ἡμᾶς
 γεγονέναι, ἢ ἀναμνησκέσθαι ὕστερον ὧν πρότερον
 ἐπιστήμην εἰληφότες ἦμεν;

Οὐκ ἔχω, ὦ Σώκρατες, ἐν τῷ παρόντι ἐλέσθαι.

Τί δέ; τόδε ἔχεις ἐλέσθαι, καὶ πῇ σοι δοκεῖ περὶ αὐτοῦ; ἀνὴρ
 ἐπιστάμενος περὶ ὧν ἐπίσταται ἔχει ἂν δοῦναι λόγον ἢ οὔ;

Πολλὴ ἀνάγκη, ἔφη, ὦ Σώκρατες.

Ἡ καὶ δοκοῦσί σοι πάντες ἔχειν διδόναι λόγον περὶ τούτων

Δυνατὸν γὰρ δὴ τοῦτό γε ἐφάνη, αἰσθόμενόν τι ἢ ἰδόντα
 ἢ ἀκούσαντα ἢ τινα ἄλλην |sense perception|· ἴτα ἕτερόν τι
 ἀπὸ τούτου |consider ὁ |mp: forget , ὦ τοῦτο |bring/be near;
 |have sex
 |different, ὃν ἢ ὦ ὅμοιον· ὥστε, ὅπερ λέγω, δυοῖν θάτερα,
 |dissimilar
 |truly; πιστάμενοί γε αὐτὰ γεγόναμεν καὶ ἐπιστάμεθα διὰ
 |either,
 |or
 |βίου πάντες, ἢ ὕστερον, οὓς φάμεν μανθάνειν, οὐδὲν ἀλλ’
 ἢ ἀναμνησκονται οὗτοι, καὶ ἡ μάθησις ἀνάμνησις ἂν εἴη.

Καὶ μάλα δὴ οὕτως ἔχει, ὦ Σώκρατες.

|which, οὖν αἰρῇ, ὦ Συμμία; ἐπισταμένους ἡμᾶς
 |whichever
 γεγονέναι, ἢ ἀναμνησέσθαι ὕστερον ὦν πρότερον
 |skill, εἰληφότες ἡμεν;
 |knowledge
 Οὐκ ἔχω, ὦ Σώκρατες, ἐν τῷ παρόντι ἐλέσθαι.

Τί δέ; τόδε ἔχεις ἐλέσθαι, καὶ πῇ σοι δοκεῖ περὶ αὐτοῦ; ἀνὴρ
 ἐπιστάμενος περὶ ὧν ἐπίσταται ἔχει ἂν δοῦναι λόγον ἢ οὔ;

Πολλὴ ἀνάγκη, ἔφη, ὦ Σώκρατες.

Ἦ καὶ δοκοῦσί σοι πάντες ἔχειν διδόναι λόγον περὶ τούτων

natural to us, and may not this be rightly termed recollection?

Very true.

So much is clear—that when we perceive something, either by the help of sight, or hearing, or some other sense, from that perception we are able to obtain a notion of some other thing like or unlike which is associated with it but has been forgotten. Whence, as I was saying, one of two alternatives follows:—either we had this knowledge at birth, and continued to know through life; or, after birth, those who are said to learn only remember, and learning is simply recollection.

Yes, that is quite true, Socrates.

And which alternative, Simmias, do you prefer? Had we the knowledge at our birth, or did we recollect the things which we knew previously to our birth?

I cannot decide at the moment.

At any rate you can decide whether he who has knowledge will or will not be able to render an account of his knowledge? What do you say?

Certainly, he will.

But do you think that every

vocabulary

αὔριον tomorrow

δῆτα emphatic δή

ἐπίσταμαι know how, understand
~station

ἐπιστήμη skill, knowledge

ἐφίστημι set; (mp) come/be near,
direct, stop ~station

ναί yea

οὐδαμὸς not anyone

πότε when?

ὧν νυνδὴ ἐλέγομεν;

Βουλοίμην μεντᾶν, ἔφη ὁ Συμμία· ἀλλὰ πολὺ μᾶλλον
φοβοῦμαι μὴ αὔριον τηνικάδε οὐκέτι ἢ ἀνθρώπων οὐδείς
ἀξίως οἶός τε τοῦτο ποιῆσαι.

Οὐκ ἄρα δοκοῦσί σοι ἐπίστασθαί γε, ἔφη, ὦ Συμμία,
πάντες αὐτά;

Οὐδαμῶς.

Ἀναμνησκονται ἄρα ἅ ποτε ἔμαθον;

Ἀνάγκη.

Πότε λαβοῦσαι αἱ ψυχαὶ ἡμῶν τὴν ἐπιστήμην αὐτῶν; οὐ
γὰρ δὴ ἀφ' οὗ γε ἄνθρωποι γεγόναμεν.

Οὐ δῆτα.

Πρότερον ἄρα.

Ναί.

Ἦσαν ἄρα, ὦ Συμμία, αἱ ψυχαὶ καὶ πρότερον, πρὶν εἶναι

ὧν νυνδὴ ἐλέγομεν;

Βουλοίμην μεντᾶν, ἔφη ὁ Σιμμίας· ἀλλὰ πολὺ μᾶλλον
φοβοῦμαι μὴ |tomorrow|, νικάδε οὐκέτι ἢ ἀνθρώπων οὐδεὶς
ἄξίως οἶός τε τοῦτο ποιῆσαι.

Οὐκ ἄρα δοκοῦσί σοι ἐπίστασθαί γε, ἔφη, ὦ Σιμμία,
πάντες αὐτά;

|not anyone

Ἀναμνησκονται ἄρα ἅ ποτε ἔμαθον;

Ἀνάγκη.

Πότε λαβοῦσαι αἱ ψυχαὶ ἡμῶν τὴν |skill, |knowledge| αὐτῶν; οὐ
γὰρ δὴ ἀφ' οὗ γε ἄνθρωποι γεγόναμεν.

Οὐ |emphatic| δὴ

Πρότερον ἄρα.

|yea|

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

man is able to give an account of these very matters about which we are speaking?

Would that they could, Socrates, but I rather fear that to-morrow, at this time, there will no longer be any one alive who is able to give an account of them such as ought to be given.

Then you are not of opinion, Simmias, that all men know these things?

Certainly not.

They are in process of recollecting that which they learned before?

Certainly.

But when did our souls acquire this knowledge? — not since we were born as men?

Certainly not.

And therefore, previously?

Yes.

vocabulary

αἴσθησις -εως (f) sense perception
ἀναγκαῖος coerced, coercing, slavery
ἀναφέρω bring up ~bear
ἀνευρίσκω discover
ἄρτι at the same time
εἶδος -ους (n, 3) appearance, form
 ~-oid

ἐπιστήμη skill, knowledge
ὁμολογέω agree with/to
οὐδαμὸς not anyone
οὐσία property; essence
ποῖος what kind
χωρίς separately; except, other than
 ~heir

ἐν ἀνθρώπου εἶδει, χωρὶς σωμάτων, καὶ φρόνησιν εἶχον.

Εἰ μὴ ἄρα ἅμα γιγνόμενοι λαμβάνομεν, ὦ Σώκρατες, ταύτας τὰς ἐπιστήμας· οὗτος γὰρ λείπεται ἔτι ὁ χρόνος.

Εἶεν, ὦ ἐταῖρε· ἀπόλλυμεν δὲ αὐτὰς ἐν ποίῳ ἄλλῳ χρόνῳ;— οὐ γὰρ δὴ ἔχοντές γε αὐτὰς γιγνόμεθα, ὡς ἄρτι ὠμολογήσαμεν— ἢ ἐν τούτῳ ἀπόλλυμεν ἐν ᾧ περ καὶ λαμβάνομεν; ἢ ἔχεις ἄλλον τινὰ εἰπεῖν χρόνον;

Οὐδαμῶς, ὦ Σώκρατες, ἀλλὰ ἔλαθον ἐμαντὸν οὐδὲν εἰπών.

Ἄρ' οὖν οὕτως ἔχει, ἔφη, ἡμῖν, ὦ Σιμμία; εἰ μὲν ἔστιν ἃ θρυλοῦμεν αἰεὶ, καλὸν τέ τι καὶ ἀγαθὸν καὶ πᾶσα ἢ τοιαύτη οὐσία, καὶ ἐπὶ ταύτην τὰ ἐκ τῶν αἰσθήσεων πάντα ἀναφέρομεν, ὑπάρχουσιν πρότερον ἀνευρίσκοντες ἡμετέραν οὖσαν, καὶ ταῦτα ἐκείνῃ ἀπεικάζομεν, ἀναγκαῖον, οὕτως ὥσπερ καὶ ταῦτα ἔστιν, οὕτως καὶ τὴν ἡμετέραν ψυχὴν εἶναι καὶ πρὶν γεγενέσθαι ἡμᾶς· εἰ δὲ μὴ ἔστι ταῦτα, ἄλλως ἂν ὁ λόγος

ἐν ἀνθρώπου |form, |separately; ~~τὸ~~ ἐξ-ον, καὶ φρόνησιν εἶχον.
|cept, other than

Εἰ μὴ ἄρα ἅμα γιγνόμενοι λαμβάνομεν, ὦ Σώκρατες,
ταύτας τὰς |skill, οὗτος γὰρ λείπεται ἔτι ὁ χρόνος.
|knowledge

Εἶεν, ὦ ἐταῖρε· ἀπόλλυμεν δὲ αὐτὰς ἐν |what kind\`ω
χρόνω;— οὐ γὰρ δὴ ἔχοντές γε αὐτὰς γιγνόμεθα, ὥς

|at the|agree with/to — ἢ ἐν τούτῳ ἀπόλλυμεν ἐν ᾧπερ
|same
|time
καὶ λαμβάνομεν; ἢ ἔχεις ἄλλον τινὰ εἰπεῖν χρόνον;

|not anyone, ὦ Σώκρατες, ἀλλὰ ἔλαθον ἐμαυτὸν οὐδὲν
εἰπών.

Ἄρ' οὖν οὕτως ἔχει, ἔφη, ἡμῖν, ὦ Σιμμία; εἰ μὲν
ἔστιν ἃ θρυλοῦμεν αἰεὶ, καλὸν τέ τι καὶ ἀγαθὸν
καὶ πᾶσα ἡ τοιαύτη |property; καὶ ἐπὶ ταύτην τὰ
|essence
ἐκ τῶν |sense perception ἔντα |bring up, ὑπάρχουσιν
πρότερον |discover ἡμετέραν οὖσαν, καὶ ταῦτα
ἐκείνη ἀπεικάζομεν, ἀναγκαῖον, οὕτως ὥσπερ καὶ ταῦτα
ἔστιν, οὕτως καὶ τὴν ἡμετέραν ψυχὴν εἶναι καὶ πρὶν
γεγονέναι ἡμᾶς· εἰ δὲ μὴ ἔστι ταῦτα, ἄλλως ἂν ὁ λόγος

Then, Simmias, our souls must also have existed without bodies before they were in the form of man, and must have had intelligence.

Unless indeed you suppose, Socrates, that these notions are given us at the very moment of birth; for this is the only time which remains.

Yes, my friend, but if so, when do we lose them? for they are not in us when we are born — that is admitted. Do we lose them at the moment of receiving them, or if not at what other time?

No, Socrates, I perceive that I was unconsciously talking nonsense.

Then may we not say, Simmias, that if, as we are always repeating, there is an absolute beauty, and goodness, and an absolute essence of all things; and if to this, which is now discovered to have existed in our former state, we refer all our sensations, and with this compare them, finding these ideas to be pre-existent and our inborn possession — then our souls must have

vocabulary

ἀπιστέω disbelieve ~stand
ἀποδείκνυμι (ō) show, point out;
 appoint; (mid) declare
ἐναργής visible, clear ~Argentina
ἐνδεής inadequate
ἐπειδάν when, after

καίτοι and yet; and in fact; although
καρτερός strong, staunch
καταφεύγω resort to, flee to, appeal to
 ~fugitive
οὐσία property; essence
ὑπερφυής overgrown; gigantic

οὗτος εἰρημένος εἴη; ἄρ' οὕτως ἔχει, καὶ ἴση ἀνάγκη ταῦτά τε εἶναι καὶ τὰς ἡμετέρας ψυχὰς πρὶν καὶ ἡμᾶς γεγονέναι, καὶ εἰ μὴ ταῦτα, οὐδὲ τάδε;

Ὑπερφυῶς, ὦ Σώκρατες, ἔφη ὁ Σιμμίας, δοκεῖ μοι ἡ αὐτὴ ἀνάγκη εἶναι, καὶ εἰς καλόν γε καταφεύγει ὁ λόγος εἰς τὸ ὁμοίως εἶναι τήν τε ψυχὴν ἡμῶν πρὶν γενέσθαι ἡμᾶς καὶ τὴν οὐσίαν ἣν σὺ νῦν λέγεις. οὐ γὰρ ἔχω ἔγωγε οὐδὲν οὕτω μοι ἐναργὲς ὄν ὡς τοῦτο, τὸ πάντα τὰ τοιαῦτ' εἶναι ὡς οἶόν τε μάλιστα, καλόν τε καὶ ἀγαθὸν καὶ τᾶλλα πάντα ἃ σὺ νυνδὴ ἔλεγες· καὶ ἔμοιγε δοκεῖ ἱκανῶς ἀποδέδεικται.

Τί δὲ δὴ Κέβητι; ἔφη ὁ Σωκράτης· δεῖ γὰρ καὶ Κέβητα πείθειν.

Ἰκανῶς, ἔφη ὁ Σιμμίας, ὡς ἔγωγε οἶμαι· καίτοι καρτερώτατος ἀνθρώπων ἐστὶν πρὸς τὸ ἀπιστεῖν τοῖς λόγοις. ἀλλ' οἶμαι οὐκ ἐνδεῶς τοῦτο πεπεῖσθαι αὐτόν, ὅτι πρὶν γενέσθαι ἡμᾶς ἦν ἡμῶν ἡ ψυχὴ· εἰ μέντοι καὶ ἐπειδὴν ἀποθάνωμεν ἔτι ἔσται, οὐδὲ αὐτῷ μοι δοκεῖ,

οὗτος εἰρημένος εἴη; ἄρ' οὕτως ἔχει, καὶ ἴση ἀνάγκη ταῦτά
τε εἶναι καὶ τὰς ἡμετέρας ψυχὰς πρὶν καὶ ἡμᾶς γεγονέναι,
καὶ εἰ μὴ ταῦτα, οὐδὲ τάδε;

|overgrown;
gigantic , ὦ Σώκρατες, ἔφη ὁ Σιμμίας, δοκεῖ μοι ἡ αὐτὴ
ἀνάγκη εἶναι, καὶ εἰς καλόν γε |resort to, flee ὁ λόγος εἰς τὸ
|to, appeal to
ὁμοίως εἶναι τήν τε ψυχὴν ἡμῶν πρὶν γενέσθαι ἡμᾶς καὶ
τὴν |property; ἡ σὺ νῦν λέγεις. οὐ γὰρ ἔχω ἔγωγε οὐδὲν οὕτω
|essence
μοι |visible, ὃν ὥς τοῦτο, τὸ πάντα τὰ τοιαῦτ' εἶναι ὥς οἶόν
|clear
τε μάλιστα, καλόν τε καὶ ἀγαθὸν καὶ ἄλλα πάντα ἃ σὺ
νυνδὴ ἔλεγες· καὶ ἔμοιγε δοκεῖ ἱκανῶς |show, point out; ap-
|point; (mid) declare
Τί δὲ δὴ Κέβητι; ἔφη ὁ Σωκράτης· δεῖ γὰρ καὶ Κέβητα
πεῖθιν.

Ἰκανῶς, ἔφη ὁ Σιμμίας, ὥς ἔγωγε οἶμαι· |and yet; and in
|fact; although
|strong, staunch ἀνθρώπων ἐστὶν πρὸς τὸ |disbelieve τοῖς
λόγοις. ἀλλ' οἶμαι οὐκ |inadequate ἵτο πεπεῖσθαι αὐτόν, ὅτι
πρὶν γενέσθαι ἡμᾶς ἢν ἡμῶν ἡ ψυχὴ· εἰ μέντοι καὶ |when,
|after
ἀποθάνωμεν ἔτι ἔσται, οὐδὲ αὐτῷ μοι δοκεῖ,

had a prior existence, but if not, there would be no force in the argument? There is the same proof that these ideas must have existed before we were born, as that our souls existed before we were born; and if not the ideas, then not the souls.

Yes, Socrates; I am convinced that there is precisely the same necessity for the one as for the other; and the argument retreats successfully to the position that the existence of the soul before birth cannot be separated from the existence of the essence of which you speak. For there is nothing which to my mind is so patent as that beauty, goodness, and the other notions of which you were just now speaking, have a most real and absolute existence; and I am satisfied with the proof.

Well, but is Cebes equally satisfied? for I must convince him too.

I think, said Simmias, that Cebes is satisfied: although he is the most incredulous of mortals, yet I believe that he is sufficiently convinced of the existence of the soul

*vocabulary***ἄλλοθεν** from elsewhere ~alien**ἄνθρωπος** human**ἀπαλλάσσω** free from, remove; be freed, depart**ἀποδείκνυμι** (ō) show, point out; appoint; (mid) declare**ἀπόδειξις** -εως (f) acceptance; (Ion) showing**ἐνίστημι** install; threaten; block**ἐπειδάν** when, after**ἥμισυς** half ~hemisphere**κωλύω** (ō) hinder, prevent**ὁμολογέω** agree with/to**πόθεν** from where?**συνίστημι** unite; confront in battle
~station**συντίθημι** hearken, mark ~thesis**τελευτάω** bring about, finish ~apostle

ἔφη, ὦ Σώκρατες, ἀποδεδείχθαι, ἀλλ' ἔτι ἐνέστηκεν ὁ
 νυνδὴ Κέβης ἔλεγε, τὸ τῶν πολλῶν, ὅπως μὴ ἅμα
 ἀποθνήσκοντος τοῦ ἀνθρώπου διασκεδάννυται ἡ ψυχὴ καὶ
 αὐτῇ τοῦ εἶναι τοῦτο τέλος ἦ. τί γὰρ κωλύει γίγνεσθαι
 μὲν αὐτὴν καὶ συνίστασθαι ἄλλοθεν ποθεν καὶ εἶναι πρὶν
 καὶ εἰς ἀνθρώπειον σῶμα ἀφικέσθαι, ἐπειδὰν δὲ ἀφίκηται
 καὶ ἀπαλλάττεται τούτου, τότε καὶ αὐτὴν τελευτᾶν καὶ
 διαφθείρεσθαι;

Εὐ λέγεις, ἔφη, ὦ Συμμία, ὁ Κέβης. φαίνεται γὰρ ὥσπερ
 ἡμῖς ἀποδεδείχθαι οὐ δεῖ, ὅτι πρὶν γενέσθαι ἡμᾶς ἦν ἡμῶν
 ἡ ψυχὴ, δεῖ δὲ προσαποδείξαι ὅτι καὶ ἐπειδὰν ἀποθάνωμεν
 οὐδὲν ἦττον ἔσται ἢ πρὶν γενέσθαι, εἰ μέλλει τέλος ἡ
 ἀπόδειξις ἔξω.

Ἀποδέδεικται μὲν, ἔφη, ὦ Συμμία τε καὶ Κέβης, ὁ
 Σωκράτης, καὶ νῦν, εἰ θέλετε συνθεῖναι τοῦτόν τε τὸν
 λόγον εἰς ταῦτόν καὶ ὃν πρὸ τούτου ὡμολογήσαμεν, τὸ
 γίγνεσθαι πᾶν τὸ ζῶν ἐκ τοῦ τεθνεώτος. εἰ γὰρ ἔστιν μὲν
 ἡ ψυχὴ καὶ πρότερον, ἀνάγκη δὲ αὐτῇ εἰς

ἔφη, ὦ Σώκρατες, |show, point out; ᾗ ἁρρῶν;install; threaten;
 (mid) declare |block
 νυνδὴ Κέβης ἔλεγε, τὸ τῶν πολλῶν, ὅπως μὴ ἅμα
 ἀποθνήσκοντος τοῦ ἀνθρώπου διασκεδάννυται ἡ ψυχὴ καὶ
 αὐτῇ τοῦ εἶναι τοῦτο τέλος ἦ. τί γὰρ |hinder, γίγνεσθαι
 |prevent
 μὲν αὐτὴν καὶ |unite; confront|from elsewhere ' καὶ εἶναι πρὶν
 |in battle
 καὶ εἰς |human σῶμα ἀφικέσθαι, |when, δὲ ἀφίκεται
 |after
 καὶ |free from, remove; οὐτου, τότε καὶ αὐτὴν |bring καὶ
 |be freed, depart |about,
 διαφθείρεσθαι; |finish

Εὐ λέγεις, ἔφη, ὦ Σιμμία, ὁ Κέβης. φαίνεται γὰρ ὥσπερ
 |half |show, point out; ᾗ ἁρ- ἵ, ὅτι πρὶν γενέσθαι ἡμᾶς ἦν ἡμῶν
 |point; (mid) declare
 ἡ ψυχὴ, δεῖ δὲ προσαποδεῖξαι ὅτι καὶ |when, ἀποθάνωμεν
 |after
 οὐδὲν ἦττον ἔσται ἢ πρὶν γενέσθαι, εἰ μέλλει τέλος ἡ
 |acceptance; ἴν. ἰν.
 (Ion) showing

|show, point out; ἀρ- , ἔφη, ὦ Σιμμία τε καὶ Κέβης, ὁ
 |point; (mid) declare
 Σωκράτης, καὶ νῦν, εἰ θέλετε |hearken, mark ᾗ τόν τε τὸν
 λόγον εἰς ταῦτόν καὶ ὃν πρὸ τούτου |agree with/to , τὸ
 γίγνεσθαι πᾶν τὸ ζῶν ἐκ τοῦ τεθνεώτος. εἰ γὰρ ἔστιν μὲν
 ἡ ψυχὴ καὶ πρότερον, ἀνάγκη δὲ αὐτῇ εἰς

before birth. But that after death the soul will continue to exist is not yet proven even to my own satisfaction. I cannot get rid of the feeling of the many to which Cebes was referring—the feeling that when the man dies the soul will be dispersed, and that this may be the extinction of her. For admitting that she may have been born elsewhere, and framed out of other elements, and was in existence before entering the human body, why after having entered in and gone out again may she not herself be destroyed and come to an end?

Very true, Simmias, said Cebes; about half of what was required has been proven; to wit, that our souls existed before we were born:—that the soul will exist after death as well as before birth is the other half of which the proof is still wanting, and has to be supplied; when that is given the demonstration will be complete.

But that proof, Simmias and Cebes, has been already given, said Socrates, if you put the two arguments together—I mean this and the former one, in which we admitted that everything living is born of the dead. For if

*vocabulary***ἄλλοθεν** from elsewhere ~alien**ἀναπείθω** (aor, plupf) seduce,
persuade; (mp, pf, aor ppl) trust, obey,
be confident in**ἀποδείκνυμι** (ō) show, point out;
appoint; (mid) declare**διασκεδάννυμι** (ō) scatter, disperse**ἐκβαίνω** come forth, disembark ~basis**ἔνιμι** be in ~ion**ἐπαείδω** sing with, to; charm**ἐπειδάν** when, after**ἡδύς** sweet, pleasant ~hedonism**ἡώς ἡῶθι** (f, 2) dawn ~Eocene**μεταπείθω** change someone's mind**νηνέμιος** still, windless ~anemometer**ὅμως** anyway, nevertheless

τὸ ζῆν ἰούση τε καὶ γιγνομένη μηδαμόθεν ἄλλοθεν ἢ ἐκ θανάτου καὶ τοῦ τεθνάναι γίγνεσθαι, πῶς οὐκ ἀνάγκη αὐτὴν καὶ ἐπειδὴν ἀποθάνῃ εἶναι, ἐπειδὴ γε δεῖ αὐτὴς αὐτὴν γίγνεσθαι; ἀποδέδεικται μὲν οὖν ὅπερ λέγετε καὶ νῦν. ὅμως δέ μοι δοκεῖς σύ τε καὶ Σιμμίας ἡδέως ἂν καὶ τοῦτον διαπραγματεύσασθαι τὸν λόγον ἔτι μᾶλλον, καὶ δεδιέναι τὸ τῶν παίδων, μὴ ὡς ἀληθῶς ὁ ἄνεμος αὐτὴν ἐκβαίνουσιν ἐκ τοῦ σώματος διαφυσᾷ καὶ διασκεδάννυσιν, ἄλλως τε καὶ ὅταν τύχῃ τις μὴ ἐν νηνεμία ἀλλ' ἐν μεγάλῳ τινὶ πνεύματι ἀποθνήσκων.

Καὶ ὁ Κέβης ἐπιγελάσας, ὡς δεδιότων, ἔφη, ὦ Σώκρατες, πειρῶ ἀναπεῖθιν· μᾶλλον δὲ μὴ ὡς ἡμῶν δεδιότων, ἀλλ' ἴσως ἐνι τις καὶ ἐν ἡμῖν παῖς ὅστις τὰ τοιαῦτα φοβεῖται. τοῦτον οὖν πειρῶ μεταπεῖθιν μὴ δεδιέναι τὸν θάνατον ὥσπερ τὰ μορμολύκεια.

Ἀλλὰ χρή, ἔφη ὁ Σωκράτης, ἐπάδειν αὐτῷ ἐκάστης ἡμέρας ἕως ἂν ἐξεπάσῃτε.

τὸ ζῆν ἰούση τε καὶ γιγνομένη μηδαμόθεν |from elsewhere
θανάτου καὶ τοῦ τεθνάναι γίγνεσθαι, πῶς οὐκ ἀνάγκη
αὐτὴν καὶ |when, after ἀποθάνη εἶναι, ἐπειδὴ γε δεῖ αὐθις
αὐτὴν γίγνεσθαι; |show, point out; ap- οὖν ὅπερ λέγετε καὶ
|point; (mid) declare
νῦν. |anyway, nevertheless - σύ τε καὶ Σιμμίας |sweet ἂν καὶ
τοῦτον διαπραγματεύσασθαι τὸν λόγον ἔτι μᾶλλον, καὶ
δεδιέναι τὸ τῶν παίδων, μὴ ὡς ἀληθῶς ὁ ἄνεμος αὐτὴν
|come forth ἐκ τοῦ σώματος διαφυσᾷ καὶ |scatter, disperse
ἄλλως τε καὶ ὅταν τύχη τις μὴ ἐν |still, ἀλλ' ἐν μεγάλῳ
|windless
τινὶ πνεύματι ἀποθνήσκων.

Καὶ ὁ Κέβης ἐπιγελάσας, ὡς δεδιότων, ἔφη, ὦ Σώκρατες,
πειρῶ |(aor, plupf) seduce, persuade; (mp, pf, ν δεδιότων, ἀλλ'
|aor ppl) trust, obey, be confident in
ἴσως |be in s καὶ ἐν ἡμῖν παῖς ὅστις τὰ τοιαῦτα φοβεῖται.
τοῦτον οὖν πειρῶ μεταπείθειν μὴ δεδιέναι τὸν θάνατον
ὥσπερ τὰ μορμολύκεια.

Ἀλλὰ χρή, ἔφη ὁ Σωκράτης, ἐπάδειν
αὐτῷ ἐκάστης ἡμέρας ἕως ἂν ἐξεπάσητε.

the soul exists before birth, and in coming to life and being born can be born only from death and dying, must she not after death continue to exist, since she has to be born again?—Surely the proof which you desire has been already furnished. Still I suspect that you and Simmias would be glad to probe the argument further. Like children, you are haunted with a fear that when the soul leaves the body, the wind may really blow her away and scatter her; especially if a man should happen to die in a great storm and not when the sky is calm.

Cebes answered with a smile: Then, Socrates, you must argue us out of our fears—and yet, strictly speaking, they are not our fears, but there is a child within us to whom death is a sort of hobgoblin; him too we must persuade not to be afraid when he is alone in the dark.

Socrates said: Let the voice of the charmer be

vocabulary

ἀναλίσκω (αἶ) consume, spend on
ἀνέρομαι ask a question, ask about, go
 searching through
ἀπολείπω leave behind, fail ~eclipse
ἀπολιμπάνω leave behind, fail
βάρβαρος non-Greek
ἐνιμι be in ~ion
ἐνίημι put in; motivate ~jet
ἐπανερχομαι return; ascend
ἐπωδός singing to or over
εὖκαιρος convenient; wealthy

ἡδομαι be pleased, enjoy ~hedonism
ὅθεν whence
οὐκοῦν not so?; and so
πάθος -ους (n, 3) an experience,
 passion, condition
πόθεν from where?
ποῖος what kind
πόνος toil, suffering ~osteopenia
προσέχω belong to, it beseems
τοιόσδε such
φείδομαι spare, not use/harm ~aphid

Πόθεν οὖν, ἔφη, ὦ Σώκρατες, τῶν τοιούτων ἀγαθὸν ἐπωδὸν ληψόμεθα, ἐπειδὴ σύ, ἔφη, ἡμᾶς ἀπολείπεις;

Πολλὴ μὲν ἡ Ἑλλάς, ἔφη, ὦ Κέβης, ἐν ᾗ ἔνεισί που ἀγαθοὶ ἄνδρες, πολλὰ δὲ καὶ τὰ τῶν βαρβάρων γένη, οὓς πάντας χρὴ διερευνᾶσθαι ζητοῦντας τοιοῦτον ἐπωδόν, μήτε χρημάτων φειδομένους μήτε πόνων, ὥς οὐκ ἔστιν εἰς ὅτι ἂν εὐκαιρότερον ἀναλίσκοιτε χρήματα. ζητεῖν δὲ χρὴ καὶ αὐτοὺς μετ' ἀλλήλων· ἴσως γὰρ ἂν οὐδὲ ῥαδίως εὔροιτε μᾶλλον ὑμῶν δυναμένους τοῦτο ποιεῖν.

Ἄλλὰ ταῦτα μὲν δή, ἔφη, ὑπάρξει, ὁ Κέβης· ὅθεν δὲ ἀπελίπομεν ἐπανέλθωμεν, εἴ σοι ἡδομένῳ ἐστίν.

Ἄλλὰ μὴν ἡδομένῳ γε· πῶς γὰρ οὐ μέλλει;

Καλῶς, ἔφη, λέγεις.

Οὐκοῦν τοιόνδε τι, ἡ δ' ὅς ὁ Σωκράτης, δεῖ ἡμᾶς ἀνερέσθαι ἑαυτούς, τῷ ποίῳ τινὶ ἄρα προσήκει τοῦτο τὸ πάθος πᾶσχειν, τὸ διασκεδάννυσθαι, καὶ ὑπὲρ τοῦ ποίου τινὸς δεδιέναι μὴ πάθῃ αὐτό, καὶ τῷ ποίῳ τινὶ οὗ· καὶ μετὰ

|from where?, ἔφη, ὦ Σώκρατες, τῶν τοιούτων ἀγαθὸν

|singing to or over ὄντα, ἐπειδὴ σύ, ἔφη, ἡμᾶς |leave behind,
|fail

Πολλὴ μὲν ἡ Ἑλλάς, ἔφη, ὦ Κέβης, ἐν ᾗ ἔννεσί που

ἀγαθοὶ ἄνδρες, πολλὰ δὲ καὶ τὰ τῶν |non-Greek γένη,

οὓς πάντας χρὴ διερευνᾶσθαι ζητοῦντας τοιοῦτον |singing to or over

μήτε χρημάτων |spare μήτε |toil, suffering οὐκ ἔστιν

εἰς ὅτι ἂν |convenient; |consume, χρήματα. ζητεῖν δὲ
|wealthy |spend on

χρὴ καὶ αὐτοὺς μετ' ἀλλήλων· ἴσως γὰρ ἂν οὐδὲ ραδίως

εὔροιτε μᾶλλον ὑμῶν δυναμένους τοῦτο ποιεῖν.

Ἄλλὰ ταῦτα μὲν δή, ἔφη, ὑπάρξει, ὁ Κέβης· |whence ἔ

ἀπελίπομεν |return; ascend , εἴ σοι |ἡδομαι?: be pleased, enjoy; or ἡδομαι?:
|be pleased, enjoy

Ἄλλὰ μὲν |ἡδομαι?: be pleased, enjoy; ὅτ' ἔλλει;
|ἡδομαι?: be pleased, enjoy

Καλῶς, ἔφη, λέγεις.

|not so?;|such τι, ἣ δ' ὅς ὁ Σωκράτης, δεῖ ἡμᾶς |ask, search through
|and so

ἑαυτοὺς, τῷ |what kind ἔρα |belong to, τοῦτο τὸ |an experience, pas-
|it beseems |sion, condition

πάσχειν, τὸ διασκεδάννυσθαι, καὶ ὑπὲρ τοῦ |what kind ἔς

δεδιέναι μὴ πάθῃ αὐτό, καὶ τῷ |what kind ὅτ' καὶ μετὰ

applied daily until you have charmed away the fear.

And where shall we find a good charmer of our fears, Socrates, when you are gone?

Hellas, he replied, is a large place, Cebes, and has many good men, and there are barbarous races not a few: seek for him among them all, far and wide, sparing neither pains nor money; for there is no better way of spending your money. And you must seek among yourselves too; for you will not find others better able to make the search.

The search, replied Cebes, shall certainly be made. And now, if you please, let us return to the point of the argument at which we digressed.

By all means, replied Socrates; what else should I please?

Very good.

Must we not, said Socrates, ask ourselves what that is which, as we imagine, is liable to be scattered, and about which we fear? and what again is that about which we have no

*vocabulary***ἄλλοτε** at another time ~alien**διαιρέω** divide, distinguish, distribute**εἰκός** likely**εἴπερ** if indeed**ἐπισκέπτομαι** look upon, inspect**ἐπισκοπέω** look upon, inspect**ἔρωτάω** ask about something**θαρρέω** be of good heart**θαρσέω** be of good heart**ἴσκω** imitate, liken to, guess ~victor**μηδέποτε** never**οὐκοῦν** not so?; and so**οὐσία** property; essence**πότερος** which, whichever of two**προσήκω** belong to, it beseems**σύνθετος** compound**συντίθημι** hearken, mark ~thesis**φύσις** -εως (f) nature (of a thing)

~physics

φύω produce, beget; clasp ~physics**ὡσαύτως** in the same way

τοῦτο αὖ ἐπισκέψασθαι πότερον ἢ ψυχὴ ἐστίν, καὶ ἐκ
τούτων θαρρεῖν ἢ δεδιέναι ὑπὲρ τῆς ἡμετέρας ψυχῆς;

Ἀληθῆ, ἔφη, λέγεις.

Ἄρ' οὖν τῷ μὲν συντεθέντι τε καὶ συνθέτῳ ὄντι
φύσει προσήκει τοῦτο πάσχειν, διαιρεθῆναι ταύτῃ ἥπερ
συνετέθη· εἰ δέ τι τυγχάνει ὃν ἀσύνθετον, τούτῳ μόνῳ
προσήκει μὴ πάσχειν ταῦτα, εἴπερ τῷ ἄλλῳ;

Δοκεῖ μοι, ἔφη, οὕτως ἔχειν, ὁ Κέβης.

Οὐκοῦν ἅπερ αἰὲν κατὰ ταῦτα καὶ ὡσαύτως ἔχει, ταῦτα
μάλιστα εἰκὸς εἶναι τὰ ἀσύνθετα, τὰ δὲ ἄλλοτ' ἄλλως καὶ
μηδέποτε κατὰ ταῦτά, ταῦτα δὲ σύνθετα;

Ἐμοιγε δοκεῖ οὕτως.

Ἴωμεν δὴ, ἔφη, ἐπὶ ταῦτα ἐφ' ἅπερ ἐν τῷ ἔμπροσθεν λόγῳ.
αὐτὴ ἡ οὐσία ἥς λόγον δίδομεν τοῦ εἶναι καὶ ἐρωτῶντες καὶ
ἀποκρινόμενοι, πότερον ὡσαύτως αἰὲν ἔχει κατὰ ταῦτα ἢ
ἄλλοτ' ἄλλως; αὐτὸ τὸ ἴσον, αὐτὸ τὸ καλόν, αὐτὸ ἕκαστον

τοῦτο αὖ ἐπισκέψασθαι ^{|which, ἡ ψυχὴ ἐστίν, καὶ ἐκ}
^{|whichever}
 τούτων θαρρεῖν ἢ δεδιέναι ὑπὲρ τῆς ἡμετέρας ψυχῆς;

Ἀληθῆ, ἔφη, λέγεις.

Ἄρ' οὖν τῷ μὲν ^{|hearken, mark} εἰ καὶ ^{|compound} ὄντι
 φύσει ^{|belong to, τοῦτο πάσχειν, |divide, distin-} ^{|it beseems} ^{|guish, distribute} ^{ύτη ἥπερ}
^{|hearken, mark} Δέ τι τυγχάνει ὃν ἀσύνθετον, τούτῳ μόνῳ

^{|belong to, μὴ πάσχειν ταῦτα, |if indeed} ἄλλῳ;
^{|it beseems}

Δοκεῖ μοι, ἔφη, οὕτως ἔχειν, ὁ Κέβης.

^{|not so?; and so} αἰὲ κατὰ ταῦτά καὶ ^{|in the same way}, ταῦτα
 μάλιστα ^{|likely} εἶναι τὰ ἀσύνθετα, τὰ δὲ ^{|at another time} καὶ
^{|never} κατὰ ταῦτά, ταῦτα δὲ ^{|compound}

Ἔμοιγε δοκεῖ οὕτως.

^{|imitate, liken} ἦ, ἐπὶ ταῦτά ἐφ' ἅπερ ἐν τῷ ἔμπροσθεν λόγῳ.
^{|to, guess}

αὐτὴ ἡ ^{|property;} ^{|essence} λόγον δίδομεν τοῦ εἶναι καὶ ^{|ask} καὶ

ἀποκρινόμενοι, ^{|which, |in the same way} ^{|whichever} ^{χει κατὰ ταῦτά ἢ}
^{|at another time}, αὐτὸ τὸ ἴσον, αὐτὸ τὸ καλόν, αὐτὸ ἕκαστον

fear? And then we may proceed further to enquire whether that which suffers dispersion is or is not of the nature of soul—our hopes and fears as to our own souls will turn upon the answers to these questions.

Very true, he said.

Now the compound or composite may be supposed to be naturally capable, as of being compounded, so also of being dissolved; but that which is uncompounded, and that only, must be, if anything is, indissoluble.

Yes; I should imagine so, said Cebes.

And the uncompounded may be assumed to be the same and unchanging, whereas the compound is always changing and never the same.

I agree, he said.

Then now let us return to the previous discussion. Is that idea or essence, which in the dialectical process we define as essence or true existence—whether

vocabulary

αἴσθησις -εως (f) sense perception
 ἄπτω set on fire; attach; mid: touch,
 seize ~haptic
 ἄρα interrogative pcl
 διάνοια a thought; intelligence
 ἐνδέχομαι accept, admit, be possible
 ἐπιλαμβάνω take, attack, seize
 ἱμάτιον toga, cloth
 λογισμός calculation

μεταβολή change, exchange
 ὁμώνυμος named alike ~name
 οὐδαμῇ nowhere
 οὐδαμὸς not anyone
 οὐδέποτε never
 οὐκοῦν not so?; and so
 παντάπασιν altogether; yes, certainly
 πότε when?
 ὡσαύτως in the same way

ὁ ἔστιν, τὸ ὄν, μή ποτε μεταβολὴν καὶ ἡντινοῦν ἐνδέχεται;
 ἢ αἰὲ αὐτῶν ἕκαστον ὃ ἔστι, μονοειδὲς ὃν αὐτὸ καθ' αὐτό,
 ὡσαύτως κατὰ ταῦτά ἔχει καὶ οὐδέποτε οὐδαμῇ οὐδαμῶς
 ἀλλοίωσιν οὐδεμίαν ἐνδέχεται;

Ὡσαύτως, ἔφη, ἀνάγκη, ὁ Κέβης, κατὰ ταῦτά ἔχειν, ὦ
 Σώκρατες.

Τί δὲ τῶν πολλῶν καλῶν, οἷον ἀνθρώπων ἢ ἵππων ἢ
 ἱματίων ἢ ἄλλων ὠντινωνοῦν τοιούτων, ἢ ἴσων ἢ καλῶν
 ἢ πάντων τῶν ἐκείνοις ὁμωνύμων; ἄρα κατὰ ταῦτά ἔχει,
 ἢ πᾶν τοῦναντίον ἐκείνοις οὔτε αὐτὰ αὐτοῖς οὔτε ἀλλήλοις
 οὐδέποτε ὡς ἔπος εἰπεῖν οὐδαμῶς κατὰ ταῦτά;

Οὕτως αὖ, ἔφη ὁ Κέβης, ταῦτα· οὐδέποτε ὡσαύτως ἔχει.

Οὐκοῦν τούτων μὲν κἂν ἄψαιο κἂν ἴδοις κἂν ταῖς ἄλλαις
 αἰσθήσεσιν αἰσθοιο, τῶν δὲ κατὰ ταῦτά ἐχόντων οὐκ ἔστιν
 ὅτῳ ποτ' ἂν ἄλλῳ ἐπιλάβοιο ἢ τῷ τῆς διανοίας λογισμῷ,
 ἀλλ' ἔστιν αἰδῆ τὰ τοιαῦτα καὶ οὐχ ὁρατά;

Παντάπασιν, ἔφη, ἀληθῇ λέγεις.

ὁ ἔστιν, τὸ ὄν, μὴ ποτε ^{|change, exchange} καὶ ἡντινοῦν ^{|accept, admit, be possible}

ἢ αἰὲν αὐτῶν ἕκαστον ὁ ἔστι, μονοειδὲς ὃν αὐτὸ καθ' αὐτό,

|in the same way ὡς ταῦτα ἔχει καὶ |never |nowhere |not anyone

ἀλλοίωσιν οὐδεμίαν ^{|accept, admit, be possible}

|in the same way ὡς, ἀνάγκη, ὁ Κέβης, κατὰ ταῦτα ἔχειν, ὦ

Σώκρατες.

Τί δὲ τῶν πολλῶν καλῶν, οἷον ἀνθρώπων ἢ ἵππων ἢ

^{|toga, cloth} ἢ ἄλλων ὠντινωνοῦν τοιούτων, ἢ ἴσων ἢ καλῶν

ἢ πάντων τῶν ἐκείνοις |named alike, |interrogative pcl ἢ ἔχει,

ἢ πᾶν τοῦναντίον ἐκείνοις οὔτε αὐτὰ αὐτοῖς οὔτε ἀλλήλοις

|never ὥς ἔπος εἰπεῖν |not anyone κατὰ ταῦτά;

Οὕτως αὖ, ἔφη ὁ Κέβης, ταῦτα· |never |in the same way.

|not so?; and so ὡς μὲν κἂν ^{|set on fire; attach; mid: touch, seize} κἂν ταῖς ἄλλαις

|sense perception. ὅμοιοι, τῶν δὲ κατὰ ταῦτα ἐχόντων οὐκ ἔστιν

ὅτω ποτ' ἂν ἄλλῳ ἐπιλάβοιο ἢ τῷ τῆς ^{|a thought; calculation, intelligence}

ἀλλ' ἔστιν αἰδῆ τὰ τοιαῦτα καὶ οὐχ ὁράτα;

|altogether; yes, certainly

ἔφη,

ἀληθῆ

λέγεις.

essence of equality, beauty, or anything else—are these essences, I say, liable at times to some degree of change? or are they each of them always what they are, having the same simple self-existent and unchanging forms, not admitting of variation at all, or in any way, or at any time?

They must be always the same, Socrates, replied Cebes.

And what would you say of the many beautiful—whether men or horses or garments or any other things which are named by the same names and may be called equal or beautiful,—are they all unchanging and the same always, or quite the reverse? May they not rather be described as almost always changing and hardly ever the same, either with themselves or with one another?

The latter, replied Cebes; they are always in a state of change.

And these you can touch and see and perceive with the senses, but the unchanging things you can only perceive with the mind—they are invisible

vocabulary

δῆλος visible, conspicuous

εἶδος -ους (n, 3) appearance, form

~-oid

μηδέποτε never

πότερος which, whichever of two

συγγενής inborn, kin to

Θῶμεν οὖν βούλει, ἔφη, δύο εἶδη τῶν ὄντων, τὸ μὲν
 ὁρατόν, τὸ δὲ αἰδές;

Θῶμεν, ἔφη.

Καὶ τὸ μὲν αἰδές αἰεὶ κατὰ ταῦτά ἔχον, τὸ δὲ ὁρατὸν
 μηδέποτε κατὰ ταῦτά;

Καὶ τοῦτο, ἔφη, θῶμεν.

Φέρε δὴ, ἦ δ' ὅς, ἄλλο τι ἡμῶν αὐτῶν τὸ μὲν σῶμά ἐστι,
 τὸ δὲ ψυχή;

Οὐδὲν ἄλλο, ἔφη.

Ποτέρῳ οὖν ὁμοιότερον τῷ εἶδει φαμέν ἂν εἶναι καὶ
 συγγενέστερον τὸ σῶμα;

Παντί, ἔφη, τοῦτό γε δῆλον, ὅτι τῷ ὁρατῷ.

Τί δὲ ἡ ψυχή; ὁρατὸν ἢ αἰδές;

Οὐχ ὑπ' ἀνθρώπων γε, ὦ Σώκρατες, ἔφη.

Ἀλλὰ μὴν ἡμεῖς γε τὰ ὁρατὰ καὶ τὰ μὴ τῇ τῶν ἀνθρώπων

Θῶμεν οὖν βούλει, ἔφη, δύο |form τῶν ὄντων, τὸ μὲν
 ὁρατόν, τὸ δὲ αἰδές;

Θῶμεν, ἔφη.

Καὶ τὸ μὲν αἰδές αἰὲ κατὰ ταῦτά ἔχον, τὸ δὲ ὁρατὸν
 |never κατὰ ταῦτά;

Καὶ τοῦτο, ἔφη, θῶμεν.

Φέρε δὴ, ἡ δ' ὅς, ἄλλο τι ἡμῶν αὐτῶν τὸ μὲν σῶμά ἐστι,
 τὸ δὲ ψυχή;

Οὐδὲν ἄλλο, ἔφη.

|which, οὖν ὁμοιότερον τῷ |form φαμέν ἂν εἶναι καὶ
 |whichever
 |inborn, kin to τὸ σῶμα;

Παντί, ἔφη, τοῦτό γε |visible, ὅτι τῷ ὁρατῷ.
 |conspicuous

Τί δὲ ἡ ψυχή; ὁρατὸν ἢ αἰδές;

Οὐχ ὑπ' ἀνθρώπων γε, ὦ Σώκρατες, ἔφη.

Ἄλλὰ μὴν ἡμεῖς γε τὰ ὁρατὰ καὶ τὰ μὴ τῇ τῶν ἀνθρώπων

and are not seen?

That is very true, he said.

Well, then, added Socrates, let us suppose that there are two sorts of existences — one seen, the other unseen.

Let us suppose them.

The seen is the changing, and the unseen is the unchanging?

That may be also supposed.

And, further, is not one part of us body, another part soul?

To be sure.

And to which class is the body more alike and akin?

Clearly to the seen — no one can doubt that.

And is the soul seen or not seen?

Not by man, Socrates.

*vocabulary***αἴσθησις** -εως (f) sense perception**ἀόρατος** (αἶ) unseen, unseeing**ἄτε** as if; since**ἔλκω** drag, pull, hoist; rape**ἐφάπτω** fasten upon ~haptic**μεθύω** be soaked, drunk ~mead**ναί** yea**οὐδέποτε** never**οὐκοῦν** not so?; and so**πάλαι** long ago ~paleo**πάλη** wrestling ~Pallas**πάλλω** shake, brandish ~Pallas**πλανάω** lead astray; (mp) wander

~plankton

σκοπάω watch, observe**σκοπέω** behold, consider**ταράσσω** mess things up ~trachea**φύσις** -εως (f) nature (of a thing)

~physics

φύω produce, beget; clasp ~physics

φύσει ἐλέγομεν· ἢ ἄλλη τινὲ οἶει;

Τῇ τῶν ἀνθρώπων.

Τί οὖν περὶ ψυχῆς λέγομεν; ὁρατὸν ἢ ἀόρατον εἶναι;

Οὐχ ὁρατόν.

Ἄιδὲς ἄρα;

Ναί.

Ὅμοιότερον ἄρα ψυχὴ σώματός ἐστιν τῷ αἰδεῖ, τὸ δὲ τῷ ὁρατῷ.

Πᾶσα ἀνάγκη, ὦ Σώκρατες.

Οὐκοῦν καὶ τόδε πάλαι ἐλέγομεν, ὅτι ἡ ψυχὴ, ὅταν μὲν τῷ σώματι προσχρῆται εἰς τὸ σκοπεῖν τι ἢ διὰ τοῦ ὁρᾶν ἢ διὰ τοῦ ἀκούειν ἢ δι' ἄλλης τινὸς αἰσθήσεως— τοῦτο γάρ ἐστιν τὸ διὰ τοῦ σώματος, τὸ δι' αἰσθήσεως σκοπεῖν τι— τότε μὲν ἔλκεται ὑπὸ τοῦ σώματος εἰς τὰ οὐδέποτε κατὰ ταῦτ' ἔχοντα, καὶ αὐτὴ πλανᾶται καὶ ταραττεται καὶ εἰλιγγιᾷ ὥσπερ μεθύουσα, ἅτε τοιούτων ἐφαπτομένη;

φύσει ἐλέγομεν· ἢ ἄλλη τινὶ οἶει;

Τῇ τῶν ἀνθρώπων.

Τί οὖν περὶ ψυχῆς λέγομεν; ὁρατὸν ἢ |unseen, εἶναι;
|unseeing

Οὐχ ὁρατόν.

Ἀιδὲς ἄρα;

|yea

Ὅμοιότερον ἄρα ψυχὴ σώματός ἐστιν τῷ αἰδεῖ, τὸ δὲ τῷ ὁρατῷ.

Πᾶσα ἀνάγκη, ὦ Σώκρατες.

|not so?; and so ἴδε πάλαι ἐλέγομεν, ὅτι ἡ ψυχὴ, ὅταν μὲν τῷ σώματι προσχρῆται εἰς τὸ σκοπεῖν τι ἢ διὰ τοῦ ὁρᾶν ἢ διὰ τοῦ ἀκούειν ἢ δι' ἄλλης τινὸς |sense perception οὕτω γάρ ἐστιν τὸ διὰ τοῦ σώματος, τὸ δι' |sense perception πρὶν τι— τότε μὲν |drag, pull, τὸ τοῦ σώματος εἰς τὰ |never
|hoist; rape κατὰ ταῦτ' ἔχοντα, καὶ αὐτὴ |lead astray; (mp)|mess things up
|wander καὶ ἐίλιγγιᾷ ὥσπερ |be soaked, as if; since ὧν |fasten upon
|drunk

And what we mean by ‘seen’ and ‘not seen’ is that which is or is not visible to the eye of man?

Yes, to the eye of man.

And is the soul seen or not seen?

Not seen.

Unseen then?

Yes.

Then the soul is more like to the unseen, and the body to the seen?

That follows necessarily, Socrates.

And were we not saying long ago that the soul when using the body as an instrument of perception, that is to say, when using the sense of sight or hearing or some other sense (for the meaning of perceiving through the body is perceiving through the senses)—were we not saying that the soul too is then dragged by the body into the region of the changeable, and wanders

*vocabulary***ἄτε** as if; since**εἶδος** -ους (n, 3) appearance, form
~oid**ἐκεῖσε** thither**ἔξιμι** go forth; is possible ~ion**ἔξεστι** it is allowed/possible**ἐφάπτω** fasten upon ~haptic**καθαρός** clean, pure**μέθοδος** investigation**ξέω** smooth**οἴχομαι** come, go, leave, be gone**πάθημα** -τος (n, 3) suffering, condition**παντάπασιν** altogether; yes, certainly**πότερος** which, whichever of two**σκοπᾶω** watch, observe**σκοπέω** behold, consider**συγγενής** inborn, kin to**συγχωρέω** accede, concede**ὡσαύτως** in the same way

Πάνυ γε.

Ὅταν δέ γε αὐτὴ καθ' αὐτὴν σκοπῇ, ἐκείσε οἴχεται εἰς τὸ καθαρὸν τε καὶ αἰὲ ὄν καὶ ἀθάνατον καὶ ὡσαύτως ἔχον, καὶ ὡς συγγενῆς οὖσα αὐτοῦ αἰὲ μετ' ἐκείνου τε γίγνεται, ὅταν περ αὐτὴ καθ' αὐτὴν γένηται καὶ ἐξῇ αὐτῇ, καὶ πέπαιται τε τοῦ πλάνου καὶ περὶ ἐκείνα αἰὲ κατὰ ταῦτα ὡσαύτως ἔχει, ἅτε τοιούτων ἐφαπτομένη· καὶ τοῦτο αὐτῆς τὸ πάθημα φρόνησις κέκληται;

Παντάπασιν, ἔφη, καλῶς καὶ ἀληθῆ λέγεις, ὦ Σώκρατες.

Ποτέρῳ οὖν αὖ σοι δοκεῖ τῷ εἶδει καὶ ἐκ τῶν πρόσθεν καὶ ἐκ τῶν νῦν λεγομένων ψυχῇ ὁμοιότερον εἶναι καὶ συγγενέστερον;

Πᾶς ἂν μοι δοκεῖ, ἡ δ' ὅς, συγχωρήσαι, ὦ Σώκρατες, ἐκ ταύτης τῆς μεθόδου, καὶ ὁ δυσμαθέστατος, ὅτι ὅλα καὶ παντὶ ὁμοιότερόν ἐστι ψυχῇ τῷ αἰὲ ὡσαύτως ἔχοντι μᾶλλον ἢ τῷ μή.

Τί

δὲ

τὸ

σῶμα;

Πάνυ γε.

“Όταν δέ γε αὐτὴ καθ’ αὐτὴν σκοπῇ, |thither |come, go εἰς
τὸ |clean, pure ἔε καὶ αἰὲν ὄν καὶ ἀθάνατον καὶ |in the same way
ἔχον, καὶ ὡς |inborn, kin to τῷ αὐτοῦ αἰὲν μετ’ ἐκείνου τε
γίνεται, ὅτανπερ αὐτὴ καθ’ αὐτὴν γένηται καὶ ἐξῇ αὐτῇ,
καὶ πέπανταί τε τοῦ πλάνου καὶ περὶ ἐκεῖνα αἰὲν κατὰ
ταῦτά |in the same way, |as if; since ἔτων |fasten upon καὶ
τοῦτο αὐτῆς τὸ |suffering, |condition φρόνησις κέκληται;

|altogether; yes, ἔφη, καλῶς καὶ ἀληθῆ λέγεις, ὦ Σώκρατες.
|certainly

|which, οὖν αὖ σοι δοκεῖ τῷ |form καὶ ἐκ τῶν πρόσθεν
|whichever
καὶ ἐκ τῶν νῦν λεγομένων ψυχῇ ὁμοιότερον εἶναι καὶ
|inborn, kin to

Πᾶς ἄν μοι δοκεῖ, ἣ δ’ ὅς, |accede,
|concede ὦ Σώκρατες,
ἐκ ταύτης τῆς |investigation καὶ ὁ δυσμαθέστατος, ὅτι ὅλα
καὶ παντὶ ὁμοιότερόν ἐστι ψυχῇ τῷ αἰὲν |in the same way καὶ
μᾶλλον ἢ τῷ μή.

Τί δὲ τὸ σῶμα;

and is confused; the world spins round her, and she is like a drunkard, when she touches change?

Very true.

But when returning into herself she reflects, then she passes into the other world, the region of purity, and eternity, and immortality, and unchangeableness, which are her kindred, and with them she ever lives, when she is by herself and is not let or hindered; then she ceases from her erring ways, and being in communion with the unchanging is unchanging. And this state of the soul is called wisdom?

That is well and truly said, Socrates, he replied.

And to which class is the soul more nearly alike and akin, as far as may be inferred from this argument, as well as from the preceding one?

I think, Socrates, that, in the opinion of every one who follows the argument, the soul will be infinitely more like the unchangeable—even the most stupid person will not

*vocabulary***άνθρώπινος** human**άνόητος** foolish**δῆλος** visible, conspicuous**διαλύω** break up; relax, weaken**δουλεύω** serve, be a slave**ἐπειδάν** when, after**ἡγεμονεύω** lead ~hegemony**θνητός** mortal ~euthanasia**μηδέποτε** never**πότερος** which, whichever of two**προστάσσω** post at, attach to, command**σκοπᾶω** watch, observe**σκοπέω** behold, consider**φύσις** -εως (f) nature (of a thing)

~physics

φύω produce, beget; clasp ~physics**ὡσαύτως** in the same way

Τῷ ἐτέρῳ.

Ὅρα δὴ καὶ τῇδε ὅτι ἐπειδὴν ἐν τῷ αὐτῷ ὧσι ψυχὴ καὶ σῶμα, τῷ μὲν δουλεύειν καὶ ἄρχεσθαι ἡ φύσις προστάττει, τῇ δὲ ἄρχειν καὶ δεσπόζειν· καὶ κατὰ ταῦτα αὐ πότερόν σοι δοκεῖ ὅμοιον τῷ θείῳ εἶναι καὶ πότερον τῷ θνητῷ; ἢ οὐ δοκεῖ σοι τὸ μὲν θείον οἶον ἄρχειν τε καὶ ἡγεμονεύειν πεφυκέναι, τὸ δὲ θνητὸν ἄρχεσθαί τε καὶ δουλεύειν;

Ἐμοιγε.

Ποτέρῳ οὖν ἡ ψυχὴ ἔοικεν;

Δῆλα δὴ, ὦ Σώκρατες, ὅτι ἡ μὲν ψυχὴ τῷ θείῳ, τὸ δὲ σῶμα τῷ θνητῷ.

Σκόπει δὴ, ἔφη, ὦ Κέβης, εἰ ἐκ πάντων τῶν εἰρημένων τάδε ἡμῖν συμβαίνει, τῷ μὲν θείῳ καὶ ἀθανάτῳ καὶ νοητῷ καὶ μονοειδεῖ καὶ ἀδιαλύτῳ καὶ ἀεὶ ὡσαύτως κατὰ ταῦτα ἔχοντι ἑαυτῷ ὁμοιότατον εἶναι ψυχῇ, τῷ δὲ ἀνθρωπίνῳ καὶ θνητῷ καὶ πολυειδεῖ καὶ ἀνοήτῳ καὶ διαλυτῷ καὶ μηδέποτε κατὰ ταῦτα ἔχοντι ἑαυτῷ ὁμοιότατον αὐ εἶναι

Τῷ ἐτέρῳ.

“Ορα δὴ καὶ τῇδε ὅτι ^{when, after} ἐν τῷ αὐτῷ ὧσι ψυχὴ καὶ
 σῶμα, τῷ μὲν ^{serve, be a slave} ἄρχεσθαι ἢ ^{nature (of a thing)} post at, attach
 τῇ δὲ ἄρχειν καὶ δεσπόζειν· καὶ κατὰ ταῦτα αὖ ^{which, whichever}
 σοι δοκεῖ ὅμοιον τῷ θείῳ εἶναι καὶ ^{which, whichever} τῷ ^{mortal} , ἢ
 οὐ δοκεῖ σοι τὸ μὲν θεῖον οἶον ἄρχειν τε καὶ ^{lead}
 πεφυκέναι, τὸ δὲ ^{mortal} ἄρχεσθαί τε καὶ ^{serve, be a slave}

Ἐμοιγε.

^{which, whichever} οὐν ἢ ψυχὴ ἔοικεν;

^{visible, conspicuous} Σώκρατες, ὅτι ἢ μὲν ψυχὴ τῷ θείῳ, τὸ δὲ

σῶμα τῷ ^{mortal} .

Σκόπει δὴ, ἔφη, ὦ Κέβης, εἰ ἐκ πάντων τῶν εἰρημένων
 τάδε ἡμῖν συμβαίνει, τῷ μὲν θείῳ καὶ ἀθανάτῳ καὶ νοητῷ
 καὶ μονοειδεῖ καὶ ἀδιαλύτῳ καὶ αἰὲ ^{in the same way} ταῦτα
 ἔχοντι ἑαυτῷ ὁμοιότατον εἶναι ψυχῇ, τῷ δὲ ^{human}

καὶ ^{mortal} καὶ πολυειδεῖ καὶ ^{foolish} καὶ ^{break up; relax, weaken}

^{never} κατὰ ταῦτα ἔχοντι ἑαυτῷ ὁμοιότατον αὖ εἶναι

deny that.

And the body is more like the changing?

Yes.

Yet once more consider the matter in another light: When the soul and the body are united, then nature orders the soul to rule and govern, and the body to obey and serve. Now which of these two functions is akin to the divine? and which to the mortal? Does not the divine appear to you to be that which naturally orders and rules, and the mortal to be that which is subject and servant?

True.

And which does the soul resemble?

The soul resembles the divine, and the body the mortal—there can be no doubt of that, Socrates.

Then reflect, Cebes: of all which has been said is not this the conclusion?—that the soul is in the very likeness of the divine, and immortal, and intellectual, and uniform, and indissoluble, and unchangeable; and that the body is in the very likeness of the human, and mortal,

vocabulary

ἀμήχανος helpless, impossible
 ~mechanism
διαλύω break up; relax, weaken
ἐγγύς near
ἔνιοι some
ἐννοέω consider
ἐπειδάν when, after
ἐπεικής fitting ~icon
ἐπιμένω wait, stay ~remain

νεῦρον tendon ~neuro
ὅμως anyway, nevertheless
ὀστέον bone ~osteoporosis
παράπαν completely
προσήκω belong to, it seems
σήπω rot ~septic
συμπίπτω fall together, happen
συχνός long; many; extensive
ταριχεύω preserve, embalm
τελευτάω bring about, finish ~apostle

σῶμα. ἔχομέν τι παρὰ ταῦτα ἄλλο λέγειν, ὦ φίλε Κέβης,
ἢ οὐχ οὕτως ἔχει;

Οὐκ ἔχομεν.

Τί οὖν; τούτων οὕτως ἐχόντων ἄρ' οὐχὶ σώματι μὲν ταχὺ
διαλύεσθαι προσήκει, ψυχῇ δὲ αὖ τὸ παράπαν ἀδιαλύτω
εἶναι ἢ ἐγγύς τι τούτου;

Πῶς γὰρ οὐ;

Ἐννοεῖς οὖν, ἔφη, ἐπειδὴν ἀποθάνῃ ὁ ἄνθρωπος, τὸ μὲν
όρατὸν αὐτοῦ, τὸ σῶμα, καὶ ἐν ὁρατῷ κείμενον, ὃ δὴ
νεκρὸν καλοῦμεν, ᾧ προσήκει διαλύεσθαι καὶ διαπίπτειν
καὶ διαπνέισθαι, οὐκ εὐθὺς τούτων οὐδὲν πέπονθεν,
ἀλλ' ἐπικικῶς συχνὸν ἐπιμένει χρόνον, εἴαν μὲν τις καὶ
χαριέντως ἔχων τὸ σῶμα τελευτήσῃ καὶ ἐν τοιαύτῃ ὥρᾳ,
καὶ πάνυ μάλα· συμπεσὸν γὰρ τὸ σῶμα καὶ ταριχευθέν,
ὥσπερ οἱ ἐν Αἰγύπτῳ ταριχευθέντες, ὀλίγου ὅλον μένει
ἀμήχανον ὅσον χρόνον, ἕνια δὲ μέρη τοῦ σώματος, καὶ ἂν
σαπῇ, ὅστ' αὖ τε καὶ νεῦρα καὶ τὰ τοιαῦτα πάντα, ὅμως ὥς

σῶμα. ἔχομέν τι παρὰ ταῦτα ἄλλο λέγειν, ὦ φίλε Κέβης,
ἢ οὐχ οὕτως ἔχει;

Οὐκ ἔχομεν.

Τί οὖν; τούτων οὕτως ἐχόντων ἄρ' οὐχὶ σώματι μὲν ταχὺ

|break up; re-|belong to., ψυχῇ δὲ αὖ τὸ |completely ἀδιαλύτω
|lax, weaken |it beseems
εἶναι ἢ |near τι τούτου;

Πῶς γὰρ οὐ;

|consider οὖν, ἔφη, |when, ἀποθάνῃ ὁ ἄνθρωπος, τὸ μὲν
|after

ὄρατὸν αὐτοῦ, τὸ σῶμα, καὶ ἐν ὄρατῳ κείμενον, ὃ δὴ

νεκρὸν καλοῦμεν, ὃ |belong to, it|break up; re- καὶ διαπίπτειν
|beseems |lax, weaken

καὶ διαπνεῖσθαι, οὐκ εὐθὺς τούτων οὐδὲν πέπονθεν,

ἀλλ' |fitting |long; |wait, stay χρόνον, ἐὰν μὲν τις καὶ

|many;
|extensive

χαριέντως ἔχων τὸ σῶμα |bring about, καὶ ἐν τοιαύτῃ ὥρᾳ,
|finish

καὶ πάνυ μάλα· |συμπίπτω?: fall together, happen;|preserve,
|or συμπίπτω?: fall together, hap-|embalm

ὥσπερ οἱ ἐν Αἰγυπτῷ |pen |preserve,
|embalm , ὀλίγου ὅλον μένει

|helpless, ὅσον χρόνον, |some δὲ μέρος τοῦ σώματος, καὶ ἂν
|impossible

|rot |bone τε καὶ |tendon καὶ τὰ τοιαῦτα πάντα, |anyway, nevertheless

and unintellectual, and multiform, and dissoluble, and changeable. Can this, my dear Cebes, be denied?

It cannot.

But if it be true, then is not the body liable to speedy dissolution? and is not the soul almost or altogether indissoluble?

Certainly.

And do you further observe, that after a man is dead, the body, or visible part of him, which is lying in the visible world, and is called a corpse, and would naturally be dissolved and decomposed and dissipated, is not dissolved or decomposed at once, but may remain for a for some time, nay even for a long time, if the constitution be sound at the time of death, and the season of the year favourable? For the body when shrunk and embalmed, as the manner is in Egypt, may remain

vocabulary

ἀπαλλάσσω free from, remove; be freed, depart

ἄτε as if; since

βίος life ~biology

βιόω live; (mp) make a living ~biology

γενναῖος noble, sincere ~genesis

ἐκών willingly, on purpose; giving in too easily

καθαρός clean, pure

κατάρρα curse

κοινωνέω associate with

μελετάω pursue, attend to, exercise

μελέτη care; practice

ναί yea

οἶχομαι come, go, leave, be gone

ὀρθός upright, straight; correct, just

~orthogonal

ὀρθόω stand up

παντάπασιν altogether; yes, certainly

συναθροίζω assemble, gather

συνεφέλκω pull after with

φιλοσοφέω philosophize, study

φρόνιμος sensible, prudent

ἔπος εἰπεῖν ἀθάνατά ἐστιν· ἢ οὐ;

Ναί.

Ἡ δὲ ψυχὴ ἄρα, τὸ αἰδέες, τὸ εἰς τοιοῦτον τόπον ἕτερον οἰχόμενον γενναῖον καὶ καθαρὸν καὶ αἰδῆ, εἰς Ἄιδου ὡς ἀληθῶς, παρὰ τὸν ἀγαθὸν καὶ φρόνιμον θεόν, οἱ, ἂν θεὸς θέλῃ, αὐτίκα καὶ τῇ ἐμῇ ψυχῇ ἰτέον, αὕτη δὲ δὴ ἡμῖν ἢ τοιαύτη καὶ οὕτω πεφυκυῖα ἀπαλλαττομένη τοῦ σώματος εὐθὺς διαπεφύσεται καὶ ἀπόλωλεν, ὥς φασιν οἱ πολλοὶ ἄνθρωποι; πολλοῦ γε δεῖ, ὦ φίλε Κέβης τε καὶ Σιμμία, ἀλλὰ πολλῶ μᾶλλον ὧδ' ἔχει· ἐὰν μὲν καθαρὰ ἀπαλλάττηται, μηδὲν τοῦ σώματος συνεφέλκουσα, ἅτε οὐδὲν κοινωνοῦσα αὐτῷ ἐν τῷ βίῳ ἐκοῦσα εἶναι, ἀλλὰ φεύγουσα αὐτὸ καὶ συνηθροισμένη αὐτὴ εἰς ἑαυτήν, ἅτε μελετῶσα αἰεὶ τοῦτο— τὸ δὲ οὐδὲν ἄλλο ἐστὶν ἢ ὀρθῶς φιλοσοφοῦσα καὶ τῷ ὄντι τεθνάναι μελετῶσα ῥαδίως· ἢ οὐ τοῦτ' ἂν εἴη μελέτη θανάτου;

Παντάпасί

γε.

ἔπος εἰπεῖν ἀθάνατά ἐστιν· ἢ οὐ;

|yea

Ἡ δὲ ψυχὴ ἄρα, τὸ αἰδέες, τὸ εἰς τοιοῦτον τόπον ἕτερον

|come, go |noble, καὶ |clean, pure .αὶ αἰδῆ, εἰς Ἄιδον ὡς
|sincere

ἀληθῶς, παρὰ τὸν ἀγαθὸν καὶ |sensible, θεόν, οἶ, ἂν
|prudent

θεὸς θέλῃ, ἀντίκα καὶ τῇ ἐμῇ ψυχῇ ἰτέον, αὕτη δὲ δὴ

ἡμῖν ἢ τοιαύτη καὶ οὕτω πεφυκυῖα |free from, remove; τοῦ
|be freed, depart

σώματος εὐθὺς διαπεφύσῃται καὶ ἀπόλωλεν, ὥς φασιν οἱ

πολλοὶ ἄνθρωποι; πολλοῦ γε δεῖ, ὦ φίλε Κέβης τε καὶ

Συμμία, ἀλλὰ πολλῶ μᾶλλον ὧδ' ἔχει· ἐὰν μὲν καθαρὰ

|free from, remove; |μηδὲν τοῦ σώματος |pull after with , |as if; since
|be freed, depart

οὐδὲν |associate with αὐτῷ ἐν τῷ βίῳ |willingly εἶναι, ἀλλὰ

φεύγουσα αὐτὸ καὶ |assemble, gather αὐτὴ εἰς ἑαυτήν, |as if; since

|pursue, attend ἵ τοῦτο— τὸ δὲ οὐδὲν ἄλλο ἐστὶν ἢ ὀρθῶς
|to, exercise

|philosophize, καὶ τῷ ὄντι τεθνάναι |pursue, attend δίως· ἢ
|study |to, exercise

οὐ τοῦτ' ἂν εἴη |care; θανάτου;
|practice

|altogether;
|yes, certainly

γε.

almost entire through infinite ages; and even in decay, there are still some portions, such as the bones and ligaments, which are practically indestructible:—Do you agree?

Yes.

And is it likely that the soul, which is invisible, in passing to the place of the true Hades, which like her is invisible, and pure, and noble, and on her way to the good and wise God, whither, if God will, my soul is also soon to go,—that the soul, I repeat, if this be her nature and origin, will be blown away and destroyed immediately on quitting the body, as the many say? That can never be, my dear Simmias and Cebes. The truth rather is, that the soul which is pure at departing and draws after her no bodily taint, having never voluntarily during life had connection with the body, which she is ever avoiding, herself gathered into herself;—and making such abstraction her perpetual study—which means that she has been a true disciple of philosophy; and therefore

vocabulary

ἄγριος wild, savage ~agriculture
 αἰρετός takeable, desirable ~heresy
 ἀκάθαρτος not pure
 ἀνθρώπειος human
 ἄνοια folly
 ἀπαλλαξείω wish to get rid of
 ἀπαλλάσσω free from, remove; be
 freed, depart
 ἄπτω set on fire; attach; mid: touch,
 seize ~haptic
 ἄτε as if; since
 ἀφροδίσιος sexual
 γοητεύω bewitch
 διάγω lead through; pass a time
 ~demagogue
 ἐθίζω accustom
 ἐπιθυμία (ῥ) desire, thing desired

ἔρω -τος (m) love, desire ~erotic
 εὐδαίμων blessed with a good genius
 ἡδονή pleasure
 θεραπεύω help, serve ~therapy
 μιάινω stain ~miasma
 μισέω (ι) hate, wish to prevent
 ~misogyny
 μυέω initiate into
 ναός (ᾱ) temple, shrine ~nostalgia
 νή yea
 ὄμμα -τος (n, 3) eye
 οὐκοῦν not so?; and so
 πλάνη wandering
 πλάνης -τος (m, 3) wanderer
 σύνειμι be with; have sex ~ion
 τρέμω tremble in fear ~tremble
 φρόνιμος sensible, prudent

Οὐκοῦν οὕτω μὲν ἔχουσα εἰς τὸ ὅμοιον αὐτῇ τὸ αἰδὲς ἀπέρχεται, τὸ θεῖόν τε καὶ ἀθάνατον καὶ φρόνιμον, οἷ ἀφικομένη ὑπάρχει αὐτῇ εὐδαίμονι εἶναι, πλάνης καὶ ἀνοίας καὶ φόβων καὶ ἀγρίων ἐρώτων καὶ τῶν ἄλλων κακῶν τῶν ἀνθρωπείων ἀπηλλαγμένη, ὥσπερ δὲ λέγεται κατὰ τῶν μεμνημένων, ὡς ἀληθῶς τὸν λοιπὸν χρόνον μετὰ θεῶν διάγουσα; οὕτω φῶμεν, ὦ Κέβης, ἢ ἄλλως;

Οὕτω νὴ Δία, ἔφη ὁ Κέβης.

Ἐὰν δέ γε οἶμαι μεμασμένη καὶ ἀκάθαρτος τοῦ σώματος ἀπαλλάττηται, ἅτε τῷ σώματι ἀεὶ συνοῦσα καὶ τοῦτο θεραπεύουσα καὶ ἐρώσα καὶ γοητευομένη ὑπ' αὐτοῦ ὑπὸ τε τῶν ἐπιθυμιῶν καὶ ἡδονῶν, ὥστε μηδὲν ἄλλο δοκεῖν εἶναι ἀληθές ἀλλ' ἢ τὸ σωματοειδές, οὗ τις ἂν ἄψαιτο καὶ ἴδοι καὶ πίοι καὶ φάγοι καὶ πρὸς τὰ ἀφροδίσια χρήσαιτο, τὸ δὲ τοῖς ὄμμασι σκοτῶδες καὶ αἰδὲς, νοητὸν δὲ καὶ φιλοσοφία αἰρετόν, τοῦτο δὲ εἰθισμένη μισεῖν τε καὶ τρέμειν καὶ φεύγειν, οὕτω δὴ ἔχουσιν οἷ ψυχὴν αὐτὴν καθ' αὐτὴν εἰλικρινῇ ἀπαλλάξεσθαι;

|not so?; and' so μὲν ἔχουσα εἰς τὸ ὅμοιον αὐτῇ τὸ αἰδὲς
 ἀπέρχεται, τὸ θεῖόν τε καὶ ἀθάνατον καὶ |sensible, , οἱ
 |prudent
 ἀφικομένη ὑπάρχει αὐτῇ |blessed with a ^{αι}λαι, πλάνης καὶ
 |good genius
 |folly καὶ φόβων καὶ |wild, |love, καὶ τῶν ἄλλων
 |savage |desire
 κακῶν τῶν |human ἀπηλλαγμένη, ὥσπερ δὲ λέγεται
 κατὰ τῶν |initiate into , ὡς ἀληθῶς τὸν λοιπὸν χρόνον
 μετὰ θεῶν |lead through; ^{τω} φῶμεν, ὦ Κέβης, ἢ ἄλλως;
 |pass a time
 Οὕτω νῆ Δία, ἔφη ὁ Κέβης.

Ἐὰν δέ γε οἶμαι |stain καὶ |not pure τοῦ σώματος
 |free from, remove; |as if; siñce ὥματι αἰὲ |be with; have `sex ὕτο
 |be freed, depart
 |help, serve καὶ ἐρώσα καὶ |bewitch ὑπ' αὐτοῦ
 ὑπό τε τῶν ἐπιθυμιῶν καὶ |pleasure, ὥστε μηδὲν ἄλλο
 δοκεῖν εἶναι ἀληθὲς ἀλλ' ἢ τὸ σωματοειδές, οὗ τις
 ἂν |set on fire; att̃ach; ι καὶ πίοι καὶ φάγοι καὶ πρὸς τὰ
 |mid: touch, seize
 |sexual χρήσαιτο, τὸ δὲ τοῖς |eye σκοτῶδες καὶ
 αἰδές, νοητὸν δὲ καὶ φιλοσοφία |takeable, , τοῦτο δὲ |accustom
 |desirable
 |hate τε καὶ |tremble in fear βεύγειν, οὕτω δὲ ἔχουσιν
 οἷε ψυχὴν αὐτὴν καθ' αὐτὴν εἰλικρινῇ |free from, remove;
 |be freed, depart

has in fact been always engaged in the practice of dying? For is not philosophy the practice of death?—Certainly—That soul, I say, herself invisible, departs to the invisible world—to the divine and immortal and rational: thither arriving, she is secure of bliss and is released from the error and folly of men, their fears and wild passions and all other human ills, and for ever dwells, as they say of the initiated, in company with the gods (compare Apol.). Is not this true, Cebes?

Yes, said Cebes, beyond a doubt.

But the soul which has been polluted, and is impure at the time of her departure, and is the companion and servant of the body always, and is in love with and fascinated by the body and by the desires and pleasures of the body, until she is led to believe that the truth only exists in a bodily form, which a man may touch and see and taste, and use for the purposes of his lusts,—the soul, I mean, accustomed to hate and fear and avoid the intellectual principle, which to the

*vocabulary***ἀναγκάζω** force, compel**ἀπολύω** loose, free from ~loose**βαρύνω** (ῥ) oppress ~baritone**βαρύς** heavy ~baritone**γεώδης** earthy**διαλαμβάνω** distribute**εἶδωλον** phantom, unreal image ~wit**εἰκός** likely**ἔλκω** drag, pull, hoist; rape**ἐμποιέω** make inside of ~poet**καθαρός** clean, pure**καταίρω** swoop; land**καταράομαι** (αᾶα) curse**κυλινδέω** roll ~cylinder**μελέτη** care; practice**μετέχω** partake of**μνημα** -τος (n, 3) reminder, memorial
~mnemonic**ὁμιλία** (τι) intercourse, company**πλανάω** lead astray; (mp) wander
~plankton**σύμφυτος** congenital, innate**σύνειμι** be with; have sex ~ion**συνίημι** send together; hear, notice,
understand ~jet**συνουσία** society, sex**τάφος** (m) funeral, grave; (n)
astonishment**τίνω** (ι) pay, atone for; (mp) punish**φάντασμα** -τος (n, 3) ghost, apparition**φαῦλος** trifling

Οὐδ' ὁπωστιοῦν, ἔφη.

Ἀλλὰ καὶ διειλημμένην γε οἶμαι ὑπὸ τοῦ σωματοειδοῦς,
ὃ αὐτῇ ἢ ὁμιλία τε καὶ συνουσία τοῦ σώματος διὰ τὸ ἀεὶ
συνεῖναι καὶ διὰ τὴν πολλὴν μελέτην ἐνεποίησε σύμφυτον;

Πάνυ γε.

Ἐμβριθὲς δέ γε, ὦ φίλε, τοῦτο οἶεσθαι χρή εἶναι καὶ βαρὺν
καὶ γεῶδες καὶ ὁρατόν· ὃ δὴ καὶ ἔχουσα ἢ τοιαύτη ψυχὴ
βαρύνεται τε καὶ ἔλκεται πάλιν εἰς τὸν ὁρατὸν τόπον
φόβῳ τοῦ αἰδοῦς τε καὶ Ἄιδου, ὥσπερ λέγεται, περὶ τὰ
μνήματά τε καὶ τοὺς τάφους κυλινδουμένη, περὶ ἃ δὴ καὶ
ὥφθη ἅττα ψυχῶν σκιοειδῆ φαντάσματα, οἷα παρέχονται
αἱ τοιαῦται ψυχαὶ εἴδωλα, αἱ μὴ καθαρῶς ἀπολυθεῖσαι
ἀλλὰ τοῦ ὁρατοῦ μετέχουσαι, διὸ καὶ ὁρῶνται.

Εἰκός γε, ὦ Σώκρατες.

Εἰκὸς μέντοι, ὦ Κέβης· καὶ οὐ τί γε τὰς τῶν ἀγαθῶν
αὐτὰς εἶναι, ἀλλὰ τὰς τῶν φαύλων, αἱ περὶ τὰ τοιαῦτα
ἀναγκάζονται πλανᾶσθαι δίκην τίνουσαι τῆς προτέρας

Οὐδ' ὅπωςτιοῦν, ἔφη.

Ἄλλὰ καὶ |distribute γε οἶμαι ὑπὸ τοῦ σωματοειδοῦς,
ὁ αὐτῇ ἢ ὁμιλία τε καὶ συνουσία τοῦ σώματος διὰ τὸ ἀεὶ
συνεῖναι καὶ διὰ τὴν πολλὴν |care; |make inside|congenital, ,
|practice |of |innate

Πάνυ γε.

Ἐμβριθὲς δέ γε, ὦ φίλε, τοῦτο οἶεσθαι χρὴ εἶναι καὶ |heavy
καὶ |earthy καὶ ὁρατόν· ὁ δὲ καὶ ἔχουσα ἢ τοιαύτη ψυχὴ
|oppress τε καὶ |drag, pull, |άλιν εἰς τὸν ὁρατὸν τόπον
|hoist; rape
φόβῳ τοῦ αἰδοῦς τε καὶ Ἄιδου, ὥσπερ λέγεται, περὶ τὰ
|reminder, τε καὶ τοὺς | (m) |roll , περὶ ἃ δὲ καὶ
|memorial funeral,
ᾧφθη ἅττα ψυχῶν σκερδιώη |grave; |ghost, , οἷα παρέχονται
| (n) |apparition
aston-
ishment
αἱ τοιαῦται ψυχαὶ |phantom αἱ μὴ καθαρῶς |loose, free from
ἀλλὰ τοῦ ὁρατοῦ |partake of , διὸ καὶ ὁρῶνται.

|likely γε, ὦ Σώκρατες.

|likely μέντοι, ὦ Κέβης· καὶ οὐ τί γε τὰς τῶν ἀγαθῶν
αὐτὰς εἶναι, ἀλλὰ τὰς τῶν |trifling , αἱ περὶ τὰ τοιαῦτα

|force, compel |lead astray; |ἰκην |pay; (mp) punish, |πέρας
(mp) wander

bodily eye is dark and invisible, and can be attained only by philosophy; — do you suppose that such a soul will depart pure and unalloyed?

Impossible, he replied.

She is held fast by the corporeal, which the continual association and constant care of the body have wrought into her nature.

Very true.

And this corporeal element, my friend, is heavy and weighty and earthy, and is that element of sight by which a soul is depressed and dragged down again into the visible world, because she is afraid of the invisible and of the world below — prowling about tombs and sepulchres, near which, as they tell us, are seen certain ghostly apparitions of souls which have not departed pure, but are cloyed with sight and therefore visible.

(Compare Milton, *Comus*: — ‘But when lust, By unchaste looks, loose gestures, and foul talk, But most by lewd and lavish act of sin, Lets in defilement to the inward parts, The soul grows clotted by contagion, Imbodies, and imbrutes, till she quite lose, The divine property of her first being. Such are those thick and gloomy shadows damp Oft seen in charnel vaults and sepulchres, Lingering, and sitting by a new made grave, As loath

vocabulary

ἄγγι near, nigh ~angina

ἀδικία injustice, offence

ἄλλοσε elsewhere ~alien

ἀμελέω disregard; (impers.) of course

ἀρπαγή seizure; rape

βίος life ~biology

βιόω live; (mp) make a living ~biology

δῆλος visible, conspicuous

εἰκός likely

ἐνδέω tie to, entangle; lack

ἐνδύω go into, put on

ἐπιθυμία (ῥ) desire, thing desired

ἡώς ἡῶθι (f, 2) dawn ~Eocene

ιέραξ ἱρηκος (m) hawk, falcon

ἰκτινος (ι) kite (bird)

λύκος wolf ~lycanthropy

μελετάω pursue, attend to, exercise

μέχρι as far as, until

ὄνομαι blame ~name

ὄνος (f) donkey ~onager

ὅποῖος whatever kind

οὐκοῦν not so?; and so

πλανάω lead astray; (mp) wander
~plankton

ποῖ whither? how long?

ποῖος what kind

προτιμάω (ι) prefer, pay attention to

τροφή food, upkeep ~atrophy

τυραννίς -δος (f) tyranny

ὑβρις -εως (f) pride, insolence, outrage

τροφῆς κακῆς οὔσης. καὶ μέχρι γε τούτου πλανῶνται, ἕως ἂν τῇ τοῦ συνεπακολουθοῦντος, τοῦ σωματοειδοῦς, ἐπιθυμία πάλιν ἐνδεθῶσιν εἰς σῶμα· ἐνδοῦνται δέ, ὥσπερ εἰκός, εἰς τοιαῦτα ἦθη ὅποι' ἅττ' ἂν καὶ μεμελετηκυῖαι τύχωσιν ἐν τῷ βίῳ.

Τὰ ποῖα δὴ ταῦτα λέγεις, ὦ Σώκρατες;

Οἶον τοὺς μὲν γαστριμαργίας τε καὶ ὕβρεις καὶ φιλοποσίας μεμελετηκότας καὶ μὴ διηυλαβημένους εἰς τὰ τῶν ὄνων γένη καὶ τῶν τοιούτων θηρίων εἰκὸς ἐνδύεσθαι.

Ἦ οὐκ οἶε;

Πάνν μὲν οὖν εἰκὸς λέγεις.

Τοὺς δέ γε ἀδικίας τε καὶ τυραννίδας καὶ ἀρπαγὰς προτετιμηκότας εἰς τὰ τῶν λύκων τε καὶ ἱεράκων καὶ ἰκτίνων γένη· ἦ ποῖ ἂν ἄλλοσέ φαμεν τὰς τοιαύτας ἵεναι;

Ἀμέλει, ἔφη ὁ Κέβης, εἰς τὰ τοιαῦτα.

Οὐκοῦν, ἦ δ' ὅς, δηλαδὴ καὶ τᾶλλα ἧ ἂν ἕκαστα ἱοὶ κατὰ

τροφῆς κακῆς οὔσης. καὶ |as far as, until 'του |lead astray;
 |(mp) wander
 ἕως ἂν τῇ τοῦ συνεπακολουθοῦντος, τοῦ σωματοειδοῦς,
 ἐπιθυμία πάλιν ἐνδεθῶσιν εἰς σῶμα· |tie to δέ, ὥσπερ
 |likely, εἰς τοιαῦτα ἦθη |what- |near, nigh :αἱ |pursue, attend
 |ever |to, exercise
 τύχωσιν ἐν τῷ βίῳ. |kind

Τὰ |what kind αὐτα λέγεις, ὦ Σώκρατες;

Οἶον τοὺς μὲν γαστριμαργίας τε καὶ |hubris καὶ
 φιλοποσίας |pursue, attend to, καὶ μὴ διηυλαβημένους εἰς τὰ
 |exercise
 τῶν ὄνων γένη καὶ τῶν τοιούτων θηρίων |likely |go into, put on

Ἦ οὐκ οἶει;

Πάνυ μὲν οὖν |likely λέγεις.

Τοὺς δέ γε ἀδικίας τε καὶ |tyranny καὶ |seizure; rape
 |prefer, pay atten- εἰς τὰ τῶν |wolf τε καὶ |hawk, καὶ
 |tion to |falcon
 |kite (bird), ἐνῇ ἢ |whither?|elsewhere, ἀμεν τὰς τοιαύτας ἵεναι;
 |how
 |long?
 Ἀμέλει, ἔφη ὁ Κέβης, εἰς τὰ τοιαῦτα.

|not so?; and so "s, |visible, "s, "s, "s, "s τὰλλα ἢ ἂν ἕκαστα ἴοι κατὰ
 |conspicuous

to leave the body that it lov'd, And linked itself by carnal sensuality To a degenerate and degraded state.'))

That is very likely, Socrates.

Yes, that is very likely, Cebes; and these must be the souls, not of the good, but of the evil, which are compelled to wander about such places in payment of the penalty of their former evil way of life; and they continue to wander until through the craving after the corporeal which never leaves them, they are imprisoned finally in another body. And they may be supposed to find their prisons in the same natures which they have had in their former lives.

What natures do you mean, Socrates?

What I mean is that men who have followed after gluttony, and wantonness, and drunkenness, and have had no thought of avoiding them, would pass into asses and animals of that sort. What do you think?

I think such an opinion to be exceedingly probable.

And those who have chosen the portion of injustice, and tyranny, and violence, will pass into wolves, or into hawks and kites; — whither else can we suppose them to go?

Yes, said Cebes; with such natures, beyond question.

And there is no difficulty, he

vocabulary

ἄνευ away from; not having; not
 needing ~Sp. sin
ἄνθρωπινος human
ἀρετή goodness, excellence
βέλτιστος best, noblest
δῆλος visible, conspicuous
δημοτικός common, popular,
 democratic
δικαιοσύνη justice
ἔθος ἔθεος (n, 3) custom, habit
 ~ethology
εἰκός likely
ἐπιτηδεύω practice, pursue
εὐδαίμων blessed with a good genius
ἥμερος gentle; (animals) domesticated

θέμις -τος (f) custom, law
καθαρός clean, pure
μελέτη care; practice
μέλισσα bee
μέτριος medium, moderate
μύρμηξ ant
ὁμοιότης -τος (f, 3) resemblance
οὐκοῦν not so?; and so
παντελής complete, absolute
πῇ where? how?
σφηκώ pinch, narrow ~sphexish
σφήξ -χός (m) wasp ~sphexish
σωφροσύνη discretion, moderation
φιλομαθής knowledge-loving
φιλοσοφέω philosophize, study

τὰς αὐτῶν ὁμοιότητας τῆς μελέτης;

Δῆλον δὴ, ἔφη· πῶς δ' οὐ;

Οὐκοῦν εὐδαιμονέστατοι, ἔφη, καὶ τούτων εἰσὶ καὶ εἰς
βέλτιστον τόπον ἰόντες οἱ τὴν δημοτικὴν καὶ πολιτικὴν
ἀρετὴν ἐπιτετηδευκότες, ἣν δὴ καλοῦσι σωφροσύνην τε
καὶ δικαιοσύνην, ἐξ ἔθους τε καὶ μελέτης γεγονυῖαν ἄνευ
φιλοσοφίας τε καὶ νοῦ;

Πῇ δὴ οὗτοι εὐδαιμονέστατοι;

Ὅτι τούτους εἰκὸς ἐστὶν εἰς τοιοῦτον πάλιν ἀφικνεῖσθαι
πολιτικὸν καὶ ἡμερον γένος, ἢ που μελιττῶν ἢ σφηκῶν ἢ
μυρμῆκων, καὶ εἰς ταῦτόν γε πάλιν τὸ ἀνθρώπινον γένος,
καὶ γίγνεσθαι ἐξ αὐτῶν ἄνδρας μετρίους.

Εἰκός.

Εἰς δέ γε θεῶν γένος μὴ φιλοσοφήσαντι καὶ παντελῶς
καθαρῶ ἀπιόντι οὐ θέμις ἀφικνεῖσθαι ἀλλ' ἢ τῷ φιλομαθεῖ.
ἀλλὰ τούτων ἔνεκα, ὦ ἑταῖρε Συμμία τε καὶ Κέβης, οἱ

τὰς αὐτῶν |resemblance τῆς |care;
|practice

|visible, εἶς ἢ φη· πῶς δ' οὐ;
|conspicuous

|not so?; |blessed with a good, ἔφη, καὶ τούτων εἰςὶ καὶ εἰς
|and so |genius

|best, τόπον ἰόντες οἱ τὴν |common, popu- πολιτικὴν
|noblest |lar, democratic

|excel- |practice, pursue , ἣν δὲ καλοῦσι |discretion, τε
|lence |moderation

καὶ |justice , ἔξ |custom, ε καὶ |care; γεγονῦαν |away from; not
|habit |practice |having; not
φιλοσοφίας τε καὶ νοῦ; |needing

Πῇ δὲ οὔτοι |blessed with a good,
|genius

“Ὅτι τούτους |likely ἐστὶν εἰς τοιοῦτον πάλιν ἀφικνεῖσθαι

πολιτικὸν καὶ |gentle; (animals), που |bee ἢ σφηκῶν ἢ
|domesticated

|ant , καὶ εἰς ταῦτόν γε πάλιν τὸ |human γένος,

καὶ γίγνεσθαι ἐξ αὐτῶν ἄνδρας |medium,
|moderate

|likely

Εἰς δέ γε θεῶν γένος μὴ |philosophize, καὶ |complete,
|study |absolute

|clean, pure· πύοντι οὐ |custom, law· εἶσθαι ἀλλ' ἢ τῷ φιλομαθεῖ.

ἀλλὰ τούτων ἔνεκα, ὦ ἑταῖρε Σιμμία τε καὶ Κέβης, οἱ

said, in assigning to all of them places answering to their several natures and propensities?

There is not, he said.

Some are happier than others; and the happiest both in themselves and in the place to which they go are those who have practised the civil and social virtues which are called temperance and justice, and are acquired by habit and attention without philosophy and mind. (Compare Republic.)

Why are they the happiest?

Because they may be expected to pass into some gentle and social kind which is like their own, such as bees or wasps or ants, or back again into the form of man, and just and moderate men may be supposed to spring from them.

Very likely.

No one who has not studied philosophy and who is not entirely pure at the time of his departure is allowed to enter the company

*vocabulary***ἄδοξία** ill repute**ἄπέχω** ward off, drive off, refrain, be at some distance**ἀτιμία** (τι) dishonor**ἐπιθυμία** (θυ) desire, thing desired**καθαρισμός** cleansing, purification**καρτερέω** be patient**μέλος** -ους (n, 3) limb; melody**μέλω** concern, interest, be one's responsibility**ὅπη** wherever, however**ὀρθός** upright, straight; correct, just

~orthogonal

ὀρθόω stand up**παραλαμβάνω** receive, undertake, associate with**πενία** poverty ~osteopenia**πλάσσω** form ~plaster**πρέπω** be conspicuous, preeminent
~refurbish**τοιγάρ** therefore**ὕφηγέομαι** lead the way**φιλομαθής** knowledge-loving**φιλόσοφος** wisdom-loving

ὀρθῶς φιλόσοφοι ἀπέχονται τῶν κατὰ τὸ σῶμα ἐπιθυμιῶν
 ἀπασῶν καὶ καρτεροῦσι καὶ οὐ παραδιδόασιν αὐταῖς
 ἑαυτούς, οὐ τι οἰκοφθορίαν τε καὶ πενίαν φοβούμενοι,
 ὥσπερ οἱ πολλοὶ καὶ φιλοχρήματοι· οὐδὲ αὖ ἀτιμίαν τε
 καὶ ἀδοξίαν μοχθηρίας δεδιότες, ὥσπερ οἱ φίλαρχοί τε καὶ
 φιλότιμοι, ἔπειτα ἀπέχονται αὐτῶν.

Οὐ γὰρ ἂν πρόποι, ἔφη, ὦ Σώκρατες, ὁ Κέβης.

Οὐ μέντοι μὰ Δία, ἥ δ' ὅς. τοιγάρτοι τούτοις μὲν ἅπασιν,
 ὦ Κέβης, ἐκείνοι οἷς τι μέλει τῆς ἑαυτῶν ψυχῆς ἀλλὰ μὴ
 σώματι πλάττοντες ζῶσι, χαίρειν εἰπόντες, οὐ κατὰ ταῦτὰ
 πορεύονται αὐτοῖς ὥς οὐκ εἰδόσιν ὅπῃ ἔρχονται, αὐτοὶ δὲ
 ἡγούμενοι οὐ δεῖν ἐναντία τῇ φιλοσοφίᾳ πράττειν καὶ τῇ
 ἐκείνης λύσει τε καὶ καθαρμῷ ταύτῃ δὴ τρέπονται ἐκείνῃ
 ἐπόμενοι, ἥ ἐκείνῃ ὑφηγείται.

Πῶς, ὦ Σώκρατες;

Ἐγὼ ἔρω, ἔφη. γιγνώσκουσι γάρ, ἥ δ' ὅς, οἱ φιλομαθεῖς
 ὅτι παραλαβοῦσα αὐτῶν τὴν ψυχὴν ἡ φιλοσοφία ἀτεχνῶς

ὀρθῶς |wisdom-loving, ward off, drive off, refrain, be at some distance
 ὅπως |be at some distance

ἀπασῶν καὶ |be patient καὶ οὐ παραδιδόασιν αὐταῖς

ἑαυτούς, οὗ τι οἰκοφθορίαν τε καὶ |poverty φοβούμενοι,

ὥσπερ οἱ πολλοὶ καὶ φιλοχρήματοι· οὐδὲ αὖ |dishonor τε

καὶ |ill repute, μοχθηρίας δεδιότες, ὥσπερ οἱ φίλαρχοί τε καὶ

φιλότιμοι, ἔπειτα |ward off, drive off, refrain,
 |be at some distance

Οὐ γὰρ ἂν |be conspicuous, ὁ Σώκρατες, ὁ Κέβης.
 |preeminent

Οὐ μέντοι μὰ Δία, ἥ δ' ὅς. τοιγάρτοι τούτοις μὲν ἅπασιν,

ὦ Κέβης, ἐκείνοι οἷς τι μέλει τῆς ἑαυτῶν ψυχῆς ἀλλὰ μὴ

σώματι |form ζῶσι, χαίρειν εἰπόντες, οὐ κατὰ ταῦτα

πορεύονται αὐτοῖς ὥς οὐκ εἰδόσιν |wherever, however
 |however νται, αὐτοὶ δὲ

ἡγούμενοι οὐ δεῖν ἐναντία τῇ φιλοσοφίᾳ πράττειν καὶ τῇ

ἐκείνης λύσει τε καὶ |cleansing, purification
 |purification : αὕτη δὲ τρέπονται ἐκείνῃ

ἐπόμενοι, ἥ ἐκείνη |lead the way

Πῶς, ὦ Σώκρατες;

Ἐγὼ ἐρῶ, ἔφη. γινώσκουσι γάρ, ἥ δ' ὅς, οἱ φιλομαθεῖς

ὅτι |receive, undertake, τῶν τὴν ψυχὴν ἢ φιλοσοφία ἀτεχνῶς
 |associate with

of the Gods, but the lover of knowledge only. And this is the reason, Simmias and Cebes, why the true votaries of philosophy abstain from all fleshly lusts, and hold out against them and refuse to give themselves up to them,—not because they fear poverty or the ruin of their families, like the lovers of money, and the world in general; nor like the lovers of power and honour, because they dread the dishonour or disgrace of evil deeds.

No, Socrates, that would not become them, said Cebes.

No indeed, he replied; and therefore they who have any care of their own souls, and do not merely live moulding and fashioning the body, say farewell to all this; they will not walk in the ways of the blind: and when philosophy offers them purification and release from evil, they feel that they ought not to resist her influence, and whither she leads they turn and follow.

What do you mean, Socrates?

I will tell you, he said. The lovers of knowledge are conscious

vocabulary

ἄθροίζω press close together; (mid)
 muster
αἴσθησις -εως (f) sense perception
ἀναγκάζω force, compel
ἀναχωρέω return, retreat ~heir
ἀπάτη trick, fraud, deceit
 ~apatosaurus
δεινότης -τος (f, 3) harshness,
 cleverness
διαδέω bandage, bind
ἐνδείκνυμι (ἵ) address, consider
ἐπιθυμία (ἵ) desire, thing desired
ἐπιχειρέω do, try, attack ~chiral
ἡρέμα quietly, gently, slowly

καθοράω look down ~panorama
κυλινδέω roll ~cylinder
μεστός full
ὄμμα -τος (n, 3) eye
οὖς οὔατος (n) ear
παρακελεύομαι recommend,
 encourage
παραλαμβάνω receive, undertake,
 associate with
παραμυθέομαι (ἵ) urge, advise
σκοπᾶω watch, observe
σκοπέω behold, consider
συλλέγω collect, assemble ~legion
φιλομαθής knowledge-loving

διαδεδεμένην ἐν τῷ σώματι καὶ προσκεκολλημένην,
 ἀναγκαζομένην δὲ ὥσπερ διὰ εἴργμου διὰ τούτου
 σκοπεῖσθαι τὰ ὄντα ἀλλὰ μὴ αὐτὴν δι' αὐτῆς, καὶ ἐν πάσῃ
 ἀμαθίᾳ κυλινδουμένην, καὶ τοῦ εἴργμου τὴν δεινότητα
 κατιδοῦσα ὅτι δι' ἐπιθυμίας ἐστίν, ὡς ἂν μάλιστα αὐτὸς ὁ
 δεδεμένος συλλήπτωρ εἴη τοῦ δεδέσθαι, — ὅπερ οὖν λέγω,
 γινγνώσκουσιν οἱ φιλομαθεῖς ὅτι οὕτω παραλαβοῦσα ἡ
 φιλοσοφία ἔχουσαν αὐτῶν τὴν ψυχὴν ἡρέμα παραμυθεῖται
 καὶ λύειν ἐπιχειρεῖ, ἐνδεικνυμένη ὅτι ἀπάτης μὲν μεστή
 ἢ διὰ τῶν ὁμμάτων σκέψις, ἀπάτης δὲ ἢ διὰ τῶν ὠτῶν
 καὶ τῶν ἄλλων αἰσθήσεων, πείθουσα δὲ ἐκ τούτων μὲν
 ἀναχωρεῖν, ὅσον μὴ ἀνάγκη αὐτοῖς χρῆσθαι, αὐτὴν δὲ
 εἰς αὐτὴν συλλέγεσθαι καὶ ἀθροίζεσθαι παρακελευομένη,
 πιστεύειν δὲ μηδενὶ ἄλλῳ ἀλλ' ἢ αὐτὴν αὐτῇ, ὅτι ἂν νοήσῃ
 αὐτὴ καθ' αὐτὴν αὐτὸ καθ' αὐτὸ τῶν ὄντων· ὅτι δ' ἂν δι'
 ἄλλων σκοπῇ ἐν ἄλλοις ὃν ἄλλο, μηδὲν ἡγείσθαι ἀληθές·
 εἶναι δὲ τὸ μὲν τοιοῦτον αἰσθητόν τε καὶ ὁρατόν, ὃ δὲ αὐτὴ
 ὁρᾷ νοητόν τε καὶ αἰδές. ταύτῃ οὖν τῇ λύσει οὐκ

|bandage, bind ἐν τῷ σώματι καὶ προσκεκολλημένην,
 |force, compel δὲ ὥσπερ διὰ εἴργμου διὰ τούτου
 |behold, consider τὰ ὄντα ἀλλὰ μὴ αὐτὴν δι' αὐτῆς, καὶ ἐν πάσῃ
 ἀμαθίᾳ |roll , καὶ τοῦ εἴργμου τὴν |harshness, cleverness
 |look down ὅτι δι' ἐπιθυμίας ἐστίν, ὡς ἂν μάλιστα αὐτὸς ὁ
 δεδεμένος συλλήπτωρ εἴη τοῦ δεδέσθαι,— ὅπερ οὖν λέγω,
 γινώσκουσιν οἱ |knowledge-loving οὕτω |receive, undertake, associate with
 φιλοσοφία ἔχουσιν αὐτῶν τὴν ψυχὴν |quietly, urge, advise
 καὶ λύειν |do, try, at-address, ὅτι |slowly, gently, μὲν |full
 |tack |consider |trick, |fraud
 ἢ διὰ τῶν |eye σκέψις, |trick, δὲ ἢ διὰ τῶν |ear
 |fraud
 καὶ τῶν ἄλλων |sense perception ἴθουσα δὲ ἐκ τούτων μὲν
 |return, |retreat , ὅσον μὴ ἀνάγκη αὐτοῖς χρῆσθαι, αὐτὴν δὲ
 εἰς αὐτὴν |collect, καὶ |press close to-recommend, |gather; (mid)encourage
 |assemble |muster
 πιστεύειν δὲ μηδενὶ ἄλλῳ ἀλλ' ἢ αὐτὴν αὐτῇ, ὅτι ἂν νοήσῃ
 αὐτὴ καθ' αὐτὴν αὐτὸ καθ' αὐτὸ τῶν ὄντων· ὅτι δ' ἂν δι'
 ἄλλων σκοπῇ ἐν ἄλλοις ὃν ἄλλο, μηδὲν ἡγεῖσθαι ἀληθές·
 εἶναι δὲ τὸ μὲν τοιοῦτον αἰσθητόν τε καὶ ὁρατόν, ὃ δὲ αὐτὴ
 ὁρᾷ νοητόν τε καὶ αἰδές. ταύτῃ οὖν τῇ λύσει οὐκ

that the soul was simply fastened and glued to the body — until philosophy received her, she could only view real existence through the bars of a prison, not in and through herself; she was wallowing in the mire of every sort of ignorance; and by reason of lust had become the principal accomplice in her own captivity. This was her original state; and then, as I was saying, and as the lovers of knowledge are well aware, philosophy, seeing how terrible was her confinement, of which she was to herself the cause, received and gently comforted her and sought to release her, pointing out that the eye and the ear and the other senses are full of deception, and persuading her to retire from them, and abstain from all but the necessary use of them, and be gathered up and collected into herself, bidding her trust in herself and her own pure apprehension of pure existence, and to mistrust whatever comes to her through other channels and is subject to variation; for such things are visible and tangible, but what

*vocabulary***ἀναγκάζω** force, compel**ἀναλίσκω** (αἶ) consume, spend on**ἀπέχω** ward off, drive off, refrain, be at some distance**ἐναντιόομαι** oppose, contradict**ἐναργής** visible, clear ~Argentina**ἐπειδάν** when, after**ἐπιθυμέω** (ὁ) wish, covet**ἐπιθυμία** (ὁ) desire, thing desired**ἔσχατος** farthest, last**ἡδομαι** be pleased, enjoy ~hedonism**ἡδονή** pleasure**καταδέω** tie up; fall short**λογίζομαι** reckon, consider**λυπέω** (ὁ) annoy, distress**λύπη** distress**νοσέω** be sick, be mad, suffer**οὐκοῦν** not so?; and so**πάθος** -ους (n, 3) an experience, passion, condition**σφόδρα** very much**φιλόσοφος** wisdom-loving

οιομένη δεῖν ἐναντιοῦσθαι ἢ τοῦ ὡς ἀληθῶς φιλοσόφου
 ψυχὴ οὕτως ἀπέχεται τῶν ἡδονῶν τε καὶ ἐπιθυμιῶν καὶ
 λυπῶν καὶ φόβων καθ' ὅσον δύναται, λογιζομένη ὅτι,
 ἐπειδάν τις σφόδρα ἡσθῇ ἢ φοβηθῇ ἢ λυπηθῇ ἢ ἐπιθυμήσῃ,
 οὐδὲν τοσοῦτον κακὸν ἔπαθεν ἀπ' αὐτῶν ὧν ἂν τις οἰηθείη,
 οἶον ἢ νοσήσας ἢ τι ἀναλώσας διὰ τὰς ἐπιθυμίας, ἀλλ'
 ὁ πάντων μέγιστόν τε κακῶν καὶ ἔσχατόν ἐστι, τοῦτο
 πάσχει καὶ οὐ λογίζεται αὐτό.

Τί τοῦτο, ὦ Σώκρατες; ἔφη ὁ Κέβης.

Ὅτι ψυχὴ παντὸς ἀνθρώπου ἀναγκάζεται ἅμα τε ἡσθῆναι
 σφόδρα ἢ λυπηθῆναι ἐπὶ τῷ καὶ ἡγεῖσθαι περὶ ὃ ἂν
 μάλιστα τοῦτο πάσχη, τοῦτο ἐναργέστατόν τε εἶναι καὶ
 ἀληθέστατον, οὐχ οὕτως ἔχον· ταῦτα δὲ μάλιστα τὰ
 ὁρατά· ἢ οὐ;

Πάνυ γε.

| | | | | | |
|------------|----|-------|-----|-------|----------|
| Οὐκοῦν | ἐν | τούτῳ | τῷ | πάθει | μάλιστα |
| καταδεῖται | | ψυχῇ | ὑπὸ | | σώματος; |

οἰομένη δειν | oppose, contradict ἡ τοῦ ὡς ἀληθῶς | wisdom-loving

ψυχὴ οὕτως | ward off, drive | pleasure τε καὶ ἐπιθυμιῶν καὶ
| off, refrain, be at
| some distance
λυπῶν καὶ φοβῶν καθ' ὅσον δύναται, | reckon, ὅτι,
| consider

| when, τις | very | be pleased, enjoy, ἢ | annoy, ἢ | wish, covet
| after | much | distress

οὐδὲν τοσοῦτον κακὸν ἔπαθεν ἀπ' αὐτῶν ὧν ἄν τις οἰηθείη,

οἶον ἢ | be sick, be | mad, consume, διὰ τὰς ἐπιθυμίας, ἀλλ'
| suffer | spend on

ὁ πάντων μέγιστόν τε κακῶν καὶ | farthest ἐστι, τοῦτο

πάσχει καὶ οὐ | reckon, αὐτό.
| consider

Τί τοῦτο, ὦ Σώκρατες; ἔφη ὁ Κέβης.

Ὅτι ψυχὴ παντὸς ἀνθρώπου | force, compel ἅμα τε | be pleased, enjoy

| very much, | annoy, ἐπὶ τῷ καὶ ἡγεῖσθαι περὶ ὃ ἂν
| distress

μάλιστα τοῦτο πάσχει, τοῦτο | visible, clear τε εἶναι καὶ

ἀληθέστατον, οὐχ οὕτως ἔχον· ταῦτα δὲ μάλιστα τὰ

ὁρατά· ἢ οὐ;

Πάνυ γε.

| not so?; and so' τούτῳ τῷ | an experience, pás- τα
| sion, condition

| tie up; fall short ψυχῇ ὑπὸ σώματος;

she sees in her own nature is intelligible and invisible. And the soul of the true philosopher thinks that she ought not to resist this deliverance, and therefore abstains from pleasures and desires and pains and fears, as far as she is able; reflecting that when a man has great joys or sorrows or fears or desires, he suffers from them, not merely the sort of evil which might be anticipated — as for example, the loss of his health or property which he has sacrificed to his lusts — but an evil greater far, which is the greatest and worst of all evils, and one of which he never thinks.

What is it, Socrates? said Cebes.

The evil is that when the feeling of pleasure or pain is most intense, every soul of man imagines the objects of this intense feeling to be then plainest and truest: but this is not so, they are really the things of

vocabulary

ἄμοιρος bereft, exempt

ἀναγκάζω force, compel

ἀνδρεῖος of a man, manly

δῆτα emphatic δῆ

ἐμφύω plant; cling ~physics

ἐξιيمي go forth; is possible ~ion

ἐξίημι send forth, allow forth ~jet

ἡδονή pleasure

καθαρός clean, pure

καταίρω swoop; land

καταράομαι (αἶα) curse

κόσμιος well-behaved

λογίζομαι reckon, consider

λύπη distress

μηδέποτε never

ὁμότροπος of the same way, customs

ὁμότροφος reared or bred together

σπείρω sow ~diaspora

συνουσία society, sex

τοῖνυν well, then

φιλομαθής knowledge-loving

φιλόσοφος wisdom-loving

Πῶς δῆ;

Ὅτι ἐκάστη ἡδονὴ καὶ λύπη ὥσπερ ἦλον ἔχουσα
προσηλοῖ αὐτὴν πρὸς τὸ σῶμα καὶ προσπερονᾷ καὶ ποιεῖ
σωματοειδῆ, δοξάζουσιν ταῦτα ἀληθῆ εἶναι ἅπερ ἂν καὶ
τὸ σῶμα φῇ. ἐκ γὰρ τοῦ ὁμοδοξεῖν τῷ σώματι καὶ
τοῖς αὐτοῖς χαίρειν ἀναγκάζεται οἶμαι ὁμότροπός τε καὶ
ὁμότροφος γίνεσθαι καὶ οἷα μηδέποτε εἰς Ἄιδου καθαρῶς
ἀφικέσθαι, ἀλλὰ αἰεὶ τοῦ σώματος ἀναπλέα ἐξιέναι, ὥστε
ταχὺ πάλιν πίπτειν εἰς ἄλλο σῶμα καὶ ὥσπερ σπειρομένη
ἐμφύεσθαι, καὶ ἐκ τούτων ἅμοιρος εἶναι τῆς τοῦ θεοῦ τε
καὶ καθαροῦ καὶ μονοειδοῦς συνουσίας.

Ἀληθέστατα, ἔφη, λέγεις, ὁ Κέβης, ὦ Σώκρατες.

Τούτων τοίνυν ἔνεκα, ὦ Κέβης, οἱ δικαίως φιλομαθεῖς
κόσμοι εἰσι καὶ ἀνδρεῖοι, οὐχ ὧν οἱ πολλοὶ ἔνεκά φασιν·
ἢ σὺ οἶε;

Οὐ δῆτα ἔγωγε.

Οὐ γάρ· ἀλλ' οὕτω λογίσαιτ' ἂν ψυχὴ ἀνδρὸς φιλοσόφου,

Πῶς δῆ;

“Οτι ἐκάστη |pleasure καὶ |distress ὥσπερ ἦλον ἔχουσα
 προσηλοῖ αὐτὴν πρὸς τὸ σῶμα καὶ προσπερονᾷ καὶ ποιεῖ
 σωματοειδῆ, δοξάζουσιν ταῦτα ἀληθῆ εἶναι ἅπερ ἂν καὶ
 τὸ σῶμα φῇ. ἐκ γὰρ τοῦ ὁμοδοξεῖν τῷ σώματι καὶ
 τοῖς αὐτοῖς χαίρειν |force, compel οἶμαι |of the same ἔε καὶ
 |reared or bred, ἴγνεσθαι καὶ οἷα |never εἰς Ἄιδου καθαρῶς
 |together
 ἀφικέσθαι, ἀλλὰ ἀεὶ τοῦ σώματος ἀναπλέα ἐξιέναι, ὥστε
 ταχὺ πάλιν πίπτειν εἰς ἄλλο σῶμα καὶ ὥσπερ |sow
 |plant; cling , καὶ ἐκ τούτων |bereft, εἶναι τῆς τοῦ θείου τε
 |exempt
 καὶ |clean, pure .αὶ μονοειδοῦς συνουσίας.

Ἀληθέστατα, ἔφη, λέγεις, ὁ Κέβης, ὦ Σώκρατες.

Τούτων |well, then. ἔκα, ὦ Κέβης, οἱ δικαίως φιλομαθεῖς
 |well-behaved καὶ |of a man, manly ἔν οἱ πολλοὶ ἔνεκά φασιν·
 ἢ σὺ οἶεις;

Οὐ |emphatic δῆ .

Οὐ γάρ· ἀλλ’ οὕτω |reckon, ἂν ψυχὴ ἀνδρὸς |wisdom-loving
 |consider

sight.

Very true.

And is not this the state in which the soul is most enthralled by the body?

How so?

Why, because each pleasure and pain is a sort of nail which nails and rivets the soul to the body, until she becomes like the body, and believes that to be true which the body affirms to be true; and from agreeing with the body and having the same delights she is obliged to have the same habits and haunts, and is not likely ever to be pure at her departure to the world below, but is always infected by the body; and so she sinks into another body and there germinates and grows, and has therefore no part in the communion of the divine and pure and simple.

Most true, Socrates, answered Cebes.

And this, Cebes, is the reason why the true lovers of knowledge are temperate and

*vocabulary***άνθρωπινος** human**άπαλλαγή** relief, escape**άπαλλαξείω** wish to get rid of**άπαλλάσσω** free from, remove; be freed, depart**γαλήνη** stillness of wind or sea**διαπέταμαι** fly across, through ~petal**διασπάω** tear apart ~spatula**έπειδάν** when, after**έπιτηδεύω** practice, pursue**ήδονή** pleasure**ήώς ήωθι** (f, 2) dawn ~Eocene**θεάομαι** look at, behold, consider
~theater**ίστός** mast, loom ~stand**λογισμός** calculation**λύπη** distress**μεταχειρίζω** handle; practice**οίχομαι** come, go, leave, be gone**ούδαμοῦ** nowhere**σιγά** silence**συγγενής** inborn, kin to**τελευτάω** bring about, finish ~apostle**τροφή** food, upkeep ~atrophy

καὶ οὐκ ἂν οἰηθείη τὴν μὲν φιλοσοφίαν χρήναι αὐτὴν
 λύειν, λυούσης δὲ ἐκείνης, αὐτὴν παραδιδόναι ταῖς
 ἡδοναῖς καὶ λύπαις ἐαυτὴν πάλιν αὐτὴν ἐγκαταδεῖν καὶ
 ἀνήνυτον ἔργον πράττειν Πηνελόπης τινὰ ἐναντίως
 ἱστὸν μεταχειριζομένης, ἀλλὰ γαλήνην τούτων
 παρασκευάζουσα, ἐπομένη τῷ λογισμῷ καὶ ἀεὶ ἐν
 τούτῳ οὔσα, τὸ ἀληθὲς καὶ τὸ θεῖον καὶ τὸ ἀδόξαστον
 θεωμένη καὶ ὑπ' ἐκείνου τρεφομένη, ζῆν τε οἶεται οὕτω
 δεῖν ἕως ἂν ζῇ, καὶ ἐπειδὰν τελευτήσῃ, εἰς τὸ συγγενὲς καὶ
 εἰς τὸ τοιοῦτον ἀφικομένη ἀπηλλάχθαι τῶν ἀνθρωπίνων
 κακῶν. ἐκ δὴ τῆς τοιαύτης τροφῆς οὐδὲν δεινὸν μὴ
 φοβηθῇ, ταῦτα δ' ἐπιτηδεύσασα, ὦ Συμμία τε καὶ Κέβης,
 ὅπως μὴ διασπασθεῖσα ἐν τῇ ἀπαλλαγῇ τοῦ σώματος
 ὑπὸ τῶν ἀνέμων διαφυσηθεῖσα καὶ διαπτομένη οἴχηται
 καὶ οὐδὲν ἔτι οὐδαμοῦ ᾗ.

Σιγῇ οὖν ἐγένετο ταῦτα εἰπόντος τοῦ Σωκράτους ἐπὶ
 πολὺν χρόνον, καὶ αὐτός τε πρὸς τῷ εἰρημένῳ λόγῳ ἦν ὁ
 Σωκράτης, ὡς ἰδεῖν ἐφαίνετο, καὶ ἡμῶν οἱ πλείστοι·

καὶ οὐκ ἂν οἰηθείη τὴν μὲν φιλοσοφίαν χρῆναι αὐτὴν
 λύειν, λυούσης δὲ ἐκείνης, αὐτὴν παραδιδόναι ταῖς
 |pleasure καὶ |distress ἐαυτὴν πάλιν αὖ ἐγκαταδεῖν καὶ
 ἀνήνυτον ἔργον πράττειν Πηνελόπης τινὰ ἐναντίως
 |loom |handle; practice , ἀλλὰ |stillness of |τούτων
 |wind or sea
 παρασκευάζουσα, ἐπομένη τῷ |calculation καὶ αἰεὶ ἐν
 τούτῳ οὔσα, τὸ ἀληθὲς καὶ τὸ θεῖον καὶ τὸ ἀδόξαστον
 θεωμένη καὶ ὑπ' ἐκείνου τρεφομένη, ζῆν τε οἶεται οὕτω
 δεῖν ἕως ἂν ζῇ, καὶ |when, |bring about, εἰς τὸ |inborn, kin to Ἰ
 |after |finish
 εἰς τὸ τοιοῦτον ἀφικομένη ἀπηλλάχθαι τῶν |human
 κακῶν. ἐκ δὲ τῆς τοιαύτης τροφῆς οὐδὲν δεινὸν μὴ
 φοβηθῇ, ταῦτα δ' |practice, pursue , ᾧ Σιμμία τε καὶ Κέβης,
 ὅπως μὴ |tear apart ἐν τῇ ἀπαλλαγῇ τοῦ σώματος
 ὑπὸ τῶν ἀνέμων διαφυσηθεῖσα καὶ διαπτομένη |come, go
 καὶ οὐδὲν ἔτι |nowhere ἦ.

Σιγῇ οὖν ἐγένετο ταῦτα εἰπόντος τοῦ Σωκράτους ἐπὶ
 πολὺν χρόνον, καὶ αὐτός τε πρὸς τῷ εἰρημένῳ λόγῳ ἦν ὁ
 Σωκράτης, ὥς ἰδεῖν ἐφαίνετο, καὶ ἡμῶν οἱ πλείστοι·

brave; and not for the reason which the world gives.

Certainly not.

Certainly not! The soul of a philosopher will reason in quite another way; she will not ask philosophy to release her in order that when released she may deliver herself up again to the thralldom of pleasures and pains, doing a work only to be undone again, weaving instead of unweaving her Penelope's web. But she will calm passion, and follow reason, and dwell in the contemplation of her, beholding the true and divine (which is not matter of opinion), and thence deriving nourishment. Thus she seeks to live while she lives, and after death she hopes to go to her own kindred and to that which is like her, and to be freed from human ills. Never fear, Simmias and Cebes, that a soul which has been thus nurtured and has had these pursuits, will at her departure from the body be scattered and blown away by the winds and be nowhere and nothing.

When Socrates had done speaking, for a considerable time there was silence; he himself appeared to be meditating, as most of

vocabulary

ἀηδής unpleasant

ἀπορέω be confused, distressed

ἄρnuμαι get, win

ἀφοράω look away, at ~panorama

γελάω laugh, smile, laugh at

διέξειμι pass through; recount ~ion

διέρχομαι pierce, traverse

ἐκάτερος each of two

ἐνδεής inadequate

ἐπιθυμέω (ō) wish, covet

ἔρομαι ask a question, ask about, go
searching through

εὐπορέω prosper, abound in, supply

ἡρέμα quietly, gently, slowly

ὀκνέω shrink from, hesitate; worry

πάλαι long ago ~paleo

πάλη wrestling ~Pallas

πάλλω shake, brandish ~Pallas

πη somewhere, somehow

προωθέω push forward

σκοπέω behold, consider

συμφορά collecting; accident,
misfortune

τύχη fortune, act of a god

ὕποψία suspicion ~panorama

Κέβης δὲ καὶ Συμμίας σμικρὸν πρὸς ἀλλήλω διελεγέσθην.
καὶ ὁ Σωκράτης ἰδὼν αὐτὸν ἤρετο, τίς ἔφη, ὑμῖν τὰ
λεχθέντα μὴ δοκεῖ ἐνδεῶς λέγεσθαι; πολλὰς γὰρ δὴ
ἔτι ἔχει ὑποψίας καὶ ἀντιλαβάς, εἴ γε δὴ τις αὐτὰ μέλλει
ικανῶς διεξιέναι. εἰ μὲν οὖν τι ἄλλο σκοπεῖσθον, οὐδὲν
λέγω· εἰ δέ τι περὶ τούτων ἀπορεῖτον, μηδὲν ἀποκνήσητε
καὶ αὐτοὶ εἰπεῖν καὶ διελθεῖν, εἴ πη ὑμῖν φαίνεται βέλτιον
ἂν λεχθῆναι, καὶ αὐ καὶ ἐμὲ συμπαραλαβεῖν, εἴ τι μᾶλλον
οἴεσθε μετ' ἐμοῦ εὐπορήσειν.

Καὶ ὁ Συμμίας ἔφη· καὶ μὴν, ὦ Σώκρατες, τάληθῃ σοι
ἐρῶ. πάλαι γὰρ ἡμῶν ἐκάτερος ἀπορῶν τὸν ἕτερον
προωθεῖ καὶ κελεύει ἐρέσθαι διὰ τὸ ἐπιθυμεῖν μὲν ἀκοῦσαι,
ὀκνεῖν δὲ ὄχλον παρέχειν, μή σοι ἀηδὲς ἦ διὰ τὴν
παροῦσαν συμφορὰν.

Καὶ ὅς ἀκούσας ἐγέλασέν τε ἡρέμα καὶ φησιν· Βαβαί,
ὦ Συμμία· ἦ που χαλεπῶς ἂν τοὺς ἄλλους ἀνθρώπους
πέισαιμι ὥς οὐ συμφορὰν ἡγοῦμαι τὴν παροῦσαν τύχην,
ὅτε γε μηδ' ὑμᾶς δύναμαι πείθειν, ἀλλὰ φοβεῖσθε μὴ

Κέβης δὲ καὶ Σιμμίας σμικρὸν πρὸς ἀλλήλῳ διελεγέσθην.

καὶ ὁ Σωκράτης ἰδὼν αὐτῶ ἤρετο, τί; ἔφη, ὑμῖν τὰ

λεχθέντα μὴ δοκεῖ |inadequate' /εσθαι; πολλὰς γὰρ δὴ

ἔτι ἔχει |suspicion καὶ ἀντιλαβάς, εἴ γε δὴ τις αὐτὰ μέλλει

ἱκανῶς |pass through; , μὲν οὖν τι ἄλλο |behold, , οὐδὲν
|recount |consider

λέγω· εἰ δέ τι περὶ τούτων |be confused, μηδὲν ἀποκνήσητε
|distressed

καὶ αὐτοὶ εἰπεῖν καὶ |pierce, , εἴ πη ὑμῖν φαίνεται βέλτιον
|traverse

ἂν λεχθῆναι, καὶ αὖ καὶ ἐμὲ συμπαραλαβεῖν, εἴ τι μᾶλλον

οἴεσθε μετ' ἐμοῦ |prosper, abound
|in, supply

Καὶ ὁ Σιμμίας ἔφη· καὶ μὴν, ὦ Σώκρατες, τάληθ' ἡ σοι

ἔρω. πάλαι γὰρ ἡμῶν |each of two ἵπορων τὸν ἕτερον

|push forward'· κελεύει |ask, ὁ δὲ |search|wish, covet μὲν ἀκοῦσαι,
|through

|hesitate; δὲ ὄχλον παρέχειν, μή σοι |unpleasant διὰ τὴν
|worry

παροῦσαν |collecting; acci-
|dent, misfortune

Καὶ ὅς ἀκούσας |laugh, τε |quietly, gen- φησιν· Βαβαί,
|smile |tly, slowly

ὦ Σιμμία· ἡ που χαλεπῶς ἂν τοὺς ἄλλους ἀνθρώπους

πείσαιμι ὥς οὐ |collecting; ἀρξί-ῃμαι τὴν παροῦσαν |fortune, act
|dent, misfortune |of a god

ὅτε γε μηδ' ὑμᾶς δύναμαι πείθειν, ἀλλὰ φοβεῖσθε μὴ

us were, on what had been said; only Cebes and Simmias spoke a few words to one another. And Socrates observing them asked what they thought of the argument, and whether there was anything wanting? For, said he, there are many points still open to suspicion and attack, if any one were disposed to sift the matter thoroughly. Should you be considering some other matter I say no more, but if you are still in doubt do not hesitate to say exactly what you think, and let us have anything better which you can suggest; and if you think that I can be of any use, allow me to help you.

Simmias said: I must confess, Socrates, that doubts did arise in our minds, and each of us was urging and inciting the other to put the question which we wanted to have answered and which neither of us liked to ask, fearing that our importunity might be troublesome under present at such a time.

Socrates replied with a smile: O Simmias, what are you saying? I am not very likely to persuade other men that

vocabulary

ᾄδω sing

ἀείδω sing

ἀηδών -όνος (f, 3) nightingale

ἄτε as if; since

βίος life ~biology

βιόω live; (mp) make a living ~biology

γηθέω rejoice, exult ~joy

δέος fear ~Deimos

διάκειμαι be in a condition

διαφερόντως differently

δύσκολος hard to please; troublesome

ἐπειδάν when, after

ἔποψ hoopoe bird

θεράπων -οντος (m, 3) helper,

henchman, servant ~therapy

θρηνέω sing a dirge ~threnody

καταψεύδω (mp) lie about

κύκνος swan ~Cygnus

λογίζομαι reckon, consider

λυπέω (ἴ) annoy, distress

λύπη distress

μαντικός prophetic

ὄρνεον bird ~ornithology

πεινάω be hungry

πρόοιδα foresee

ρίγώ feel cold ~frigid

τέρπω gratify, satiate, comfort

~terpsichorean

φαῦλος trifling

χείρων worse, more base, inferior,

weaker

χελιδών -όνος (f, 3) swallow (bird)

δυσκολώτερόν τι νῦν διάκειμαι ἢ ἐν τῷ πρόσθεν βίῳ· καί, ὥς ἔοικε, τῶν κύκνων δοκῶ φαυλότερος ὑμῖν εἶναι τήν μαντικήν, οἳ ἐπειδὴν αἰσθωνται ὅτι δεῖ αὐτοὺς ἀποθανεῖν, ἄδοντες καὶ ἐν τῷ πρόσθεν χρόνῳ, τότε δὴ πλείστα καὶ κάλλιστα ἄδουσι, γεγηθότες ὅτι μέλλουσι παρὰ τὸν θεὸν ἀπιέναι οὐπὲρ εἰσι θεράποντες.

Οἱ δ' ἄνθρωποι διὰ τὸ αὐτῶν δέος τοῦ θανάτου καὶ τῶν κύκνων καταψεύδονται, καὶ φασιν αὐτοὺς θρηνοῦντας τὸν θάνατον ὑπὸ λύπης ἐξάδειν, καὶ οὐ λογίζονται ὅτι οὐδὲν ὄρνεον ἄδει ὅταν πεινῇ ἢ ῥιγῷ ἢ τινα ἄλλην λύπην λυπῇται, οὐδὲ αὐτὴ ἢ τε ἀηδῶν καὶ χελιδῶν καὶ ὁ ἔποψι, ἃ δὴ φασι διὰ λύπην θρηνοῦντα ἄδειν. ἀλλ' οὔτε ταῦτά μοι φαίνεται λυπούμενα ἄδειν οὔτε οἱ κύκνοι, ἀλλ' ἅτε οἶμαι τοῦ Ἀπόλλωνος ὄντες, μαντικοί τέ εἰσι καὶ προειδότες τὰ ἐν Ἄιδου ἀγαθὰ ἄδουσι καὶ τέρπονται ἐκείνην τὴν ἡμέραν διαφερόντως ἢ ἐν τῷ ἔμπροσθεν χρόνῳ. ἐγὼ δὲ καὶ αὐτὸς ἡγοῦμαι ὁμόδουλός τε εἶναι τῶν κύκνων καὶ ἱερὸς τοῦ αὐτοῦ θεοῦ, καὶ οὐ χεῖρον ἐκείνων τὴν μαντικήν ἔχειν

|hard to please; τι νῦν |be in a condition ᾧ πρόσθεν βίω· καί,
|troublesome

ὥς ἔοικε, τῶν |swan δοκῶ |trifling ὑμῖν εἶναι τὴν

|prophetic , οἱ ἐπειδὴν αἰσθωνται ὅτι δεῖ αὐτοὺς ἀποθανεῖν,

ἄδοντες καὶ ἐν τῷ πρόσθεν χρόνῳ, τότε δὴ πλείστα καὶ

κάλλιστα ἄδουσι, |rejoice ὅτι μέλλουσι παρὰ τὸν θεὸν

ἀπιέναι οὐπὲρ εἰσι |companion .

Οἱ δ' ἄνθρωποι διὰ τὸ αὐτῶν |fear τοῦ θανάτου καὶ τῶν

|swan |(mp) lie about , καὶ φασιν αὐτοὺς |sing a dirge

τὸν θάνατον ὑπὸ |distress ἐξάδειν, καὶ οὐ |reckon, ὅτι
|consider

οὐδὲν ὄρνεον ἄδει ὅταν πεινῇ ἢ |feel cold ἵνα ἄλλην |distress

|annoy, , οὐδὲ αὐτὴ ἢ τε |nightingale· |swallow (bird) ἢ |hoopoe bird
|distress

δὴ φασι διὰ |distress |sing a dirge ἄδειν. ἀλλ' οὔτε ταῦτά μοι

φαίνεται |annoy, ἄδειν οὔτε οἱ |swan , ἀλλ' |as if; since
|distress

τοῦ Ἀπόλλωνος ὄντες, |prophetic τέ εἰσι καὶ |foresee τὰ

ἐν Ἰδίου ἀγαθὰ ἄδουσι καὶ τέρπονται ἐκείνην τὴν ἡμέραν

|differently ἢ ἐν τῷ ἔμπροσθεν χρόνῳ. ἐγὼ δὲ καὶ αὐτὸς

ἡγοῦμαι ὁμόδουλός τε εἶναι τῶν |swan καὶ ἱερὸς τοῦ

αὐτοῦ θεοῦ, καὶ οὐ |worse, more base ἣν |prophetic ἔχειν

I do not regard my present situation as a misfortune, if I cannot even persuade you that I am no worse off now than at any other time in my life. Will you not allow that I have as much of the spirit of prophecy in me as the swans? For they, when they perceive that they must die, having sung all their life long, do then sing more lustily than ever, rejoicing in the thought that they are about to go away to the god whose ministers they are. But men, because they are themselves afraid of death, slanderously affirm of the swans that they sing a lament at the last, not considering that no bird sings when cold, or hungry, or in pain, not even the nightingale, nor the swallow, nor yet the hoopoe; which are said indeed to tune a lay of sorrow, although I do not believe this to be true of them any more than of the swans. But because they are sacred to Apollo, they have the gift of prophecy, and anticipate the good things of another world, wherefore they sing and rejoice in that day more than they ever did before. And I too, believing myself to be the consecrated servant of the same God, and

vocabulary

ἄδύνατος unable; impossible
ἀκίνδυνος (ῥ) safe
ἄνθρωπινος human
ἀπαλλάσσω free from, remove; be freed, depart
ἀπεῖπον refuse, renounce, declare
ἀποδέχομαι accept ~doctrine
ἀπορέω be confused, distressed
ἀσφαλής safe, easy, steady, careful
ἀφοράω look away, at ~panorama
βέβαιος steadfast; sure
βέλτιστος best, noblest
βίος life ~biology
βιόω live; (mp) make a living ~biology
γούν at least then
δεσπότης -ου (m, 1) master, despot
διαπλέω sail through
διαπράσσω travel over, accomplish
 ~practice

ἐλέγχω shame; try, examine
ἐνδεκα eleven ~decimal
ἐρωτάω ask about something
ἡώς ἡῶθι (f, 2) dawn ~Eocene
κινδυνεύω encounter danger; (+inf) there is a danger that
μαλθακός soft, timid
ὅπη wherever, however
ὀχέω carry; be afflicted with ~wagon
ὄχημα vehicle
παγχάλεπος very difficult, impracticable, of persons and things
πανταχῇ everywhere
σαφής clear, understandable
σκοπάω watch, observe
σκοπέω behold, consider
σκοπός (f) lookout, overseer, spy, target ~telescope
σχεδία raft

παρὰ τοῦ δεσπότου, οὐδὲ δυσθυμότερον αὐτῶν τοῦ βίου ἀπαλλάττεσθαι. ἀλλὰ τούτου γ' ἔνεκα λέγειν τε χρὴ καὶ ἐρωτᾶν ὅτι ἂν βούλησθε, ἕως ἂν Ἀθηναίων ἐώσιν ἄνδρες ἑνδεκα.

Καλῶς, ἔφη, λέγεις, ὁ Συμμίας· καὶ ἐγώ τέ σοι ἐρῶ ὁ ἀπορῶ, καὶ αὖ ὅδε, ἥ οὐκ ἀποδέχεται τὰ εἰρημένα. ἐμοὶ γὰρ δοκεῖ, ὦ Σώκρατες, περὶ τῶν τοιούτων ἴσως ὥσπερ καὶ σοὶ τὸ μὲν σαφὲς εἰδέναι ἐν τῷ νῦν βίῳ ἢ ἀδύνατον εἶναι ἢ παγχάλεπόν τι, τὸ μέντοι αὖ τὰ λεγόμενα περὶ αὐτῶν μὴ οὐχὶ παντὶ τρόπῳ ἐλέγχειν καὶ μὴ προαφίστασθαι πρὶν ἂν πανταχῇ σκοπῶν ἀπείπη τις, πάννυ μαλθακοῦ εἶναι ἀνδρός· δεῖν γὰρ περὶ αὐτὰ εἶναι γέ τι τούτων διαπράξασθαι, ἢ μαθεῖν ὅπῃ ἔχει ἢ εὐρεῖν ἢ, εἰ ταῦτα ἀδύνατον, τὸν γοῦν βέλτιστον τῶν ἀνθρωπίνων λόγων λαβόντα καὶ δυσεξελεγκτότατον, ἐπὶ τούτου ὀχούμενον ὥσπερ ἐπὶ σχεδίας κινδυνεύοντα διαπλεῦσαι τὸν βίον, εἰ μὴ τις δύναιτο ἀσφαλέστερον καὶ ἀκινδυνότερον ἐπὶ βεβαιότερου ὀχήματος, ἢ λόγου

παρὰ τοῦ |master, , οὐδὲ δυσθυμότερον αὐτῶν τοῦ βίου
|despot

|free from, remove; ἀλλὰ τούτου γ' ἔνεκα λέγειν τε χρή καὶ
|be freed, depart

|ask ὅτι ἂν βούλησθε, ἕως ἂν Ἀθηναίων ἑώσιν ἄνδρες

|eleven

Καλῶς, ἔφη, λέγεις, ὁ Σιμμίας· καὶ ἐγώ τέ σοι ἐρῶ

ὁ ἀπορῶ, καὶ αὖ ὅδε, ἦ οὐκ |accept τὰ εἰρημένα.

ἐμοὶ γὰρ δοκεῖ, ὦ Σώκρατες, περὶ τῶν τοιούτων ἴσως

ὥσπερ καὶ σοὶ τὸ μὲν |clear, under- 'αι ἐν τῷ νῦν βίῳ
|standable

ἦ |unable; εἶναι ἦ |very difficult τι, τὸ μέντοι αὖ τὰ
|impossible

λεγόμενα περὶ αὐτῶν μὴ οὐχὶ παντὶ τρόπῳ |shame; try, examine

μὴ προαφίστασθαι πρὶν ἂν |everywhere |κοπῶν |refuse, renounce,
|declare

τις, πάννυ |soft, timid εἶναι ἀνδρός· δεῖν γὰρ περὶ αὐτὰ

εἶν γέ τι τούτων |travel over, ac-, ἦ μαθεῖν |wherever, ἦ
|comply |however

εὐρεῖν ἦ, εἰ ταῦτα |unable; , τὸν |at least|best, τῶν
|impossible |then |noblest

|human λόγων λαβόντα καὶ δυσεξελεγκτότατον,

ἐπὶ τούτου |carry; be af- ὥσπερ ἐπὶ |raft |encounter danger; (+inf)
|flicted with |there is a danger that

|sail through τὸν |life , εἰ μὴ τις δύναιτο |safe, easy, steady, καὶ
|careful

|safe ἐπὶ |steadfast; sure |vehicle , ἦ λόγου

the fellow-servant of the swans, and thinking that I have received from my master gifts of prophecy which are not inferior to theirs, would not go out of life less merrily than the swans. Never mind then, if this be your only objection, but speak and ask anything which you like, while the eleven magistrates of Athens allow.

Very good, Socrates, said Simmias; then I will tell you my difficulty, and Cebes will tell you his. I feel myself, (and I daresay that you have the same feeling), how hard or rather impossible is the attainment of any certainty about questions such as these in the present life. And yet I should deem him a coward who did not prove what is said about them to the uttermost, or whose heart failed him before he had examined them on every side. For he should persevere until he has achieved one of two things: either he should discover, or be taught the truth about them; or, if this be impossible, I would have him take the best and most irrefragable of human theories, and let this be

vocabulary

αἰτιάομαι blame ~etiology
ἄόρατος (αἶ) unseen, unseeing
ἁρμόζω fit together; be well fitted to
 ~harmony
ἁρμονία fastener; agreement
 ~harmony
ἄσώματος incorporeal
γεώδης earthy
διαπορεύω carry over, through
διαρρήγνυμι (ῥ) break through
διατέμνω cut apart
ἐπαισχύνομαι be ashamed of
ἐπειδάν when, after
ἔρομαι ask a question, ask about, go

searching through
θνητός mortal ~euthanasia
κατάγνυμι (ῥ) break up, shatter
κατάγω lead down/home; land
 ~demagogue
λύρα lyre
μηχανή machine; mechanism, way
ὅπη wherever, however
σκοπᾶω watch, observe
σκοπέω behold, consider
συγγενεύς inborn, kin to
συγγενής inborn, kin to
σύνθετος compound
χορδή string of a lyre, etc.

θείου τινός, διαπορευθῆναι. καὶ δὴ καὶ νῦν ἔγωγε οὐκ ἐπαισχυνθήσομαι ἐρέσθαι, ἐπειδὴ καὶ σὺ ταῦτα λέγεις, οὐδ' ἐμαυτὸν αἰτιάσομαι ἐν ὑστέρω χρόνῳ ὅτι νῦν οὐκ εἶπον ἅ μοι δοκεῖ. ἐμοὶ γάρ, ὦ Σώκρατες, ἐπειδὴ καὶ πρὸς ἐμαυτὸν καὶ πρὸς τόνδε σκοπῶ τὰ εἰρημένα, οὐ πάννυ φαίνεται ἱκανῶς εἰρῆσθαι.

Καὶ ὁ Σωκράτης, ἴσως γάρ, ἔφη, ὦ ἑταῖρε, ἀληθῆ σοι φαίνεται· ἀλλὰ λέγε ὅπῃ δὴ οὐχ ἱκανῶς.

Ταύτῃ ἔμοιγε, ἦ δ' ὅς, ἦ δὴ καὶ περὶ ἀρμονίας ἂν τις καὶ λύρας τε καὶ χορδῶν τὸν αὐτὸν τοῦτον λόγον εἴποι, ὥς ἡ μὲν ἀρμονία ἀόρατον καὶ ἀσώματον καὶ πάγκαλόν τι καὶ θεῖόν ἐστιν ἐν τῇ ἡρμωσμένη λύρα, αὐτὴ δ' ἡ λύρα καὶ αἱ χορδαὶ σώματά τε καὶ σωματοειδῆ καὶ σύνθετα καὶ γεώδη ἐστὶ καὶ τοῦ θνητοῦ συγγενῇ. ἐπειδὰν οὖν ἡ κατάξῃ τις τὴν λύραν ἢ διατέμῃ καὶ διαρρήξῃ τὰς χορδὰς, εἴ τις δισχυρίζοιτο τῷ αὐτῷ λόγῳ ὥσπερ σύ, ὥς ἀνάγκη ἔτι εἶναι τὴν ἀρμονίαν ἐκείνην καὶ μὴ ἀπολωλέναι— οὐδεμία γὰρ μηχανὴ ἂν εἴη τὴν μὲν λύραν ἔτι εἶναι

θείου τινός, |carry over, through :αὶ δὴ καὶ νῦν ἔγωγε οὐκ
 |be ashamed of |ask, search through ..αὶ σὺ ταῦτα λέγεις,
 οὐδ' ἔμαντὸν αἰτιάσομαι ἐν ὑστέρω χρόνῳ ὅτι νῦν οὐκ
 εἶπον ἅ μοι δοκεῖ. ἐμοὶ γάρ, ὦ Σώκρατες, ἐπειδὴ καὶ
 πρὸς ἑμαντὸν καὶ πρὸς τόνδε σκοπῶ τὰ εἰρημένα, οὐ πάνν
 φαίνεται ἱκανῶς εἰρησθαι.

Καὶ ὁ Σωκράτης, ἴσως γάρ, ἔφη, ὦ ἑταῖρε, ἀληθῆ σοι
 φαίνεται· ἀλλὰ λέγε |whereḗver, |however ἵχ ἱκανῶς.

Ταύτῃ ἔμοιγε, ἦ δ' ὅς, ἦ δὴ καὶ περὶ |fastener; |αν τις καὶ
 |lyre |τε καὶ |string of a |ον αὐτὸν τοῦτον λόγον εἴποι, ὥς
 |lyre, etc.

ἦ μὲν |fastener; |unseen, καὶ |incorporeal καὶ πάγκαλόν τι
 |agreement |unseeing
 καὶ θεῖόν ἐστιν ἐν τῇ |fit well |lyre , αὐτὴ δ' ἦ |lyre

καὶ αἰ |string of a |όματά τε καὶ σωματοειδῇ καὶ |compound |λι
 |lyre, etc.

|earthy ἐστὶ καὶ τοῦ |mortal συγγενῇ. |when, |οὖν ἦ κατάξῃ
 |after

τις τὴν |lyre ἦ |cut apart καὶ |break |τὰς |string of a |ι τις
 |through |lyre, etc.

δυσχυρίζοιτο τῷ αὐτῷ λόγῳ ὥσπερ σύ, ὥς ἀνάγκη ἔτι
 εἶναι τὴν |fastener; |έκείνην καὶ μὴ ἀπολωλέναι— οὐδεμία
 |agreement

γὰρ |machine; |mēchá- τὴν μὲν |lyre ἔτι εἶναι
 |nism, way

the raft upon which he sails through life — not without risk, as I admit, if he cannot find some word of God which will more surely and safely carry him. And now, as you bid me, I will venture to question you, and then I shall not have to reproach myself hereafter with not having said at the time what I think. For when I consider the matter, either alone or with Cebes, the argument does certainly appear to me, Socrates, to be not sufficient.

Socrates answered: I dare say, my friend, that you may be right, but I should like to know in what respect the argument is insufficient.

In this respect, replied Simmias:—Suppose a person to use the same argument about harmony and the lyre—might he not say that harmony is a thing invisible, incorporeal, perfect, divine, existing in the lyre which is harmonized, but that the lyre and the strings are matter and material, composite, earthy, and akin to mortality? And when some one breaks the lyre, or cuts and rends the strings, then he who takes this view would

*vocabulary***ἄμετρος** immeasurable, immoderate**ἄρμονία** fastener; agreement

~harmony

δῆλος visible, conspicuous**δημιουργός** public worker

~ergonomics

διαρρήγνυμι (ὕ) break through**ἐνθυμέομαι** (ὕ) take to heart**ἐντείνω** tauten ~tend**ἐπειδάν** when, after**ἐπιτείνω** intensify**θερμός** warm, hot ~thermos**θνητός** mortal ~euthanasia**καίπερ** even if**κεράννυμι** (ὕ) mix ~crater**κράς** -τός (f, 3) head**κρέας** -ως (n) meat ~creatine**μέτριος** medium, moderate**νόσος** (f) plague, pestilence ~noisome**ξηρός** dry, the land ~xeriscape**ξύλον** piece of wood ~xylophone**συγγενεύς** inborn, kin to**συγγενής** inborn, kin to**συνέχω** keep together, constrain**ὕγρός** wet**ὑπολαμβάνω** take under one's
support, seize; speak up; imagine

~epilepsy

φθόγγος voice ~diphthong**χορδή** string of a lyre, etc.**ψυχρός** (ὕ) cold ~psychology

διερρωγιῶν τῶν χορδῶν καὶ τὰς χορδὰς θνητοειδεῖς οὔσας, τὴν δὲ ἁρμονίαν ἀπολωλέναι τὴν τοῦ θείου τε καὶ ἀθανάτου ὁμοφυῇ τε καὶ συγγενῇ, προτέραν τοῦ θνητοῦ ἀπολομένην— ἀλλὰ φαίη ἀνάγκη ἔτι που εἶναι αὐτὴν τὴν ἁρμονίαν, καὶ πρότερον τὰ ξύλα καὶ τὰς χορδὰς κατασαπήσεσθαι πρὶν τι ἐκείνην παθεῖν— καὶ γὰρ οὖν, ὦ Σώκρατες, οἶμαι ἔγωγε καὶ αὐτόν σε τοῦτο ἐντεθυμῆσθαι, ὅτι τοιοῦτόν τι μάλιστα ὑπολαμβάνομεν τὴν ψυχὴν εἶναι, ὥσπερ ἐντεταμένου τοῦ σώματος ἡμῶν καὶ συνεχομένου ὑπὸ θερμοῦ καὶ ψυχροῦ καὶ ξηροῦ καὶ ὑγροῦ καὶ τοιούτων τινῶν, κρᾶσιν εἶναι καὶ ἁρμονίαν αὐτῶν τούτων τὴν ψυχὴν ἡμῶν, ἐπειδὰν ταῦτα καλῶς καὶ μετρίως κραθῇ πρὸς ἄλληλα— εἰ οὖν τυγχάνει ἡ ψυχὴ οὔσα ἁρμονία τις, δῆλον ὅτι, ὅταν χαλασθῇ τὸ σῶμα ἡμῶν ἀμέτρως ἢ ἐπιταθῇ ὑπὸ νόσων καὶ ἄλλων κακῶν, τὴν μὲν ψυχὴν ἀνάγκη εὐθὺς ὑπάρχει ἀπολωλέναι, καίπερ οὔσαν θειοτάτην, ὥσπερ καὶ αἱ ἄλλαι ἁρμονίαι αἱ τ' ἐν τοῖς φθόγγοις καὶ ἐν τοῖς τῶν δημιουργῶν ἔργοις

|break through τῶν |string of a καὶ τὰς |string of a ἵνητοειδεῖς
|lyre, etc. |lyre, etc.

οὔσας, τὴν δὲ |fastener; ἀπολωλέναι τὴν τοῦ θείου τε
|agreement

καὶ ἀθανάτου ὁμοφυῇ τε καὶ συγγενῇ, προτέραν τοῦ

|mortal ἀπολομένην— ἀλλὰ φαίη ἀνάγκη ἔτι που εἶναι

αὐτὴν τὴν |fastener; , καὶ πρότερον τὰ |piece of wood `s
|agreement

|string of a ἀτασαπήσασθαι πρὶν τι ἐκείνην παθεῖν— καὶ
|lyre, etc.

γὰρ οἶν, ὦ Σώκρατες, οἶμαι ἔγωγε καὶ αὐτόν σε τοῦτο

|take to heart , ὅτι τοιοῦτόν τι μάλιστα |take under one's support,
|seize; speak up; imagine

τὴν ψυχὴν εἶναι, ὥσπερ |tauten τοῦ σώματος ἡμῶν

καὶ |keep together, ὑπὸ |warm, hot μὲν |cold καὶ |dry, the land
|constrain

|wet καὶ τοιούτων τινῶν, κρᾶσιν εἶναι καὶ |fastener;
|agreement

αὐτῶν τούτων τὴν ψυχὴν ἡμῶν, |when, ταῦτα καλῶς καὶ
|after

|medium, |mix πρὸς ἄλληλα— εἰ οἶν τυγχάνει ἡ ψυχὴ
|moderate

οὔσα |fastener; ις, |visible, "... ὅταν χαλασθῇ τὸ σῶμα
|agreement |conspicuous

ἡμῶν |immea- ἤ, |intensify ὑπὸ |plague καὶ ἄλλων κακῶν,
|surable,
|immoderate

τὴν μὲν ψυχὴν ἀνάγκη εὐθὺς ὑπάρχει ἀπολωλέναι, |even if

οὔσαν θειοτάτην, ὥσπερ καὶ αἱ ἄλλαι |fastener; μὲν τ' ἐν τοῖς
|agreement

|voice καὶ ἐν τοῖς τῶν δημιουργῶν ἔργοις

argue as you do, and on the same analogy, that the harmony survives and has not perished — you cannot imagine, he would say, that the lyre without the strings, and the broken strings themselves which are mortal remain, and yet that the harmony, which is of heavenly and immortal nature and kindred, has perished — perished before the mortal. The harmony must still be somewhere, and the wood and strings will decay before anything can happen to that. The thought, Socrates, must have occurred to your own mind that such is our conception of the soul; and that when the body is in a manner strung and held together by the elements of hot and cold, wet and dry, then the soul is the harmony or due proportionate admixture of them. But if so, whenever the strings of the body are unduly loosened or overstrained through disease or other injury, then the soul, though

*vocabulary***ἀπιστία** disbelief, distrust**ἄπτω** set on fire; attach; mid: touch, seize ~haptic**ἐγγίγνομαι** live in ~genus**ἐγκαλέω** demand payment; accuse**εἶωθα** be accustomed, in the habit**εὐπορος** easily passed; rich**ἠώς ἡῶθι** (f, 2) dawn ~Eocene**κατακαίω** burn down ~caustic**κράς -τός** (f, 3) head**κρέας -ως** (n) meat ~creatine**λείψανον** remnant**μειδιάω** smile**μειδιάω** smile**παραμένω** stay with ~remain**συγχωρέω** accede, concede**φαιδῶλος** trifling

πασι, τὰ δὲ λείψανα τοῦ σώματος ἐκάστου πολὺν χρόνον παραμένειν, ἕως ἂν ἡ κατακαυθῇ ἢ κατασαπῇ— ὅρα οὖν πρὸς τοῦτον τὸν λόγον τί φήσομεν, ἐάν τις ἀξιοῖ κρᾶσιν οὖσαν τὴν ψυχὴν τῶν ἐν τῷ σώματι ἐν τῷ καλουμένῳ θανάτῳ πρῶτην ἀπόλλυσθαι.

Διαβλέψας οὖν ὁ Σωκράτης, ὥσπερ τὰ πολλὰ εἰώθει, καὶ μειδιάσας, δίκαια μέντοι, ἔφη, λέγει ὁ Σιμμίας. εἰ οὖν τις ὑμῶν εὐπορώτερος ἐμοῦ, τί οὐκ ἀπεκρίνατο; καὶ γὰρ οὐ φαύλως ἔοικεν ἀπτομένῳ τοῦ λόγου. δοκεῖ μέντοι μοι χρῆναι πρὸ τῆς ἀποκρίσεως ἔτι πρότερον κέβητος ἀκοῦσαι τί αὐτῷ ὅδε ἐγκαλεῖ τῷ λόγῳ, ἵνα χρόνου ἐγγενομένου βουλευσώμεθα τί ἐροῦμεν, ἔπειτα δὲ ἀκούσαντας ἢ συγχωρεῖν αὐτοῖς ἐάν τι δοκῶσι προσάδειν, ἐὰν δὲ μή, οὕτως ἤδη ὑπερδικεῖν τοῦ λόγου. ἀλλ' ἄγε, ἢ δ' ὅς, ὦ Κέβης, λέγε, τί ἦν τὸ σὲ αὐτὸν θράττον ἀπιστίαν παρέχει.

Λέγω δὴ, ἢ δ' ὅς ὁ Κέβης.

παῖσι, τὰ δὲ |remnant τοῦ σώματος ἐκάστου πολὺν χρόνον
 |stay with , ἕως ἂν ἡ |burn down ἡ κατασαπῇ— ὅρα οὖν
 πρὸς τοῦτον τὸν λόγον τί φήσομεν, ἐάν τις ἀξιοῖ κραῖσιν
 οὔσαν τὴν ψυχὴν τῶν ἐν τῷ σώματι ἐν τῷ καλουμένῳ
 θανάτῳ πρώτην ἀπόλλυσθαι.

Διαβλέψας οὖν ὁ Σωκράτης, ὥσπερ τὰ πολλὰ |be accustomed, in
 |the habit καὶ μειδιάσας, δίκαια μέντοι, ἔφη, λέγει ὁ Σιμμίας. εἰ
 οὖν τις ὑμῶν |easily |rich passed; ἐμοῦ, τί οὐκ ἀπεκρίνατο;
 καὶ γὰρ οὐ |trifling ἔοικεν ἀποτομένῳ τοῦ λόγου. δοκεῖ
 μέντοι μοι χρῆναι πρὸ τῆς ἀποκρίσεως ἔτι πρότερον
 κέβητος ἀκοῦσαι τί αὖ ὅδε |demand pay; |ment; accuse λόγῳ, ἵνα
 χρόνου |live in βουλευσώμεθα τί ἐροῦμεν, ἔπειτα δὲ
 ἀκούσαντας ἡ |accede, |concede αὐτοῖς ἐάν τι δοκῶσι προσάδειν,
 ἐὰν δὲ μή, οὕτως ἤδη ὑπερδικεῖν τοῦ λόγου. ἀλλ' ἄγε, ἡ
 δ' ὅς, ὦ Κέβης, λέγε, τί ἦν τὸ σὲ αὖ θράπττον |disbelief, |distrust
 παρέχει.

Λέγω δὴ, ἡ δ' ὅς ὁ Κέβης.

most divine, like other harmonies of music or of works of art, of course perishes at once, although the material remains of the body may last for a considerable time, until they are either decayed or burnt. And if any one maintains that the soul, being the harmony of the elements of the body, is first to perish in that which is called death, how shall we answer him?

Socrates looked fixedly at us as his manner was, and said with a smile: Simmias has reason on his side; and why does not some one of you who is better able than myself answer him? for there is force in his attack upon me. But perhaps, before we answer him, we had better also hear what Cebes has to say that we may gain time for reflection, and when they have both spoken, we may either assent to them, if there is truth in what they say, or if not, we will maintain our position. Please to

vocabulary

ἀναγκαῖος coerced, coercing, slavery
ἀνατίθηναι consecrate, lay on, impute;
 (mp) reproach
ἀπιστέω disbelieve ~stand
ἀποδείκνυμι (ῶ) show, point out;
 appoint; (mid) declare
ἀσθενής weak
ἔγκλημα -τος (n, 3) accusation
εἶδος -ους (n, 3) appearance, form

~-oid

εἰκών -όνος (f, 3) image, likeness
ἐπισκέπτομαι look upon, inspect
ἐπισκοπέω look upon, inspect
ἰσχυρός (ῶ) strong, forceful, violent
πολυχρόνιος ancient; long-lived
πρεσβύτης -ου (ῶ, m, 1) old person
συγχωρέω accede, concede
τεκμήριον sign; proof

Ἐμοὶ γὰρ φαίνεται ἔτι ἐν τῷ αὐτῷ ὁ λόγος εἶναι,
 καί, ὅπερ ἐν τοῖς πρόσθεν ἐλέγομεν, ταῦτόν ἐγκλημα
 ἔχειν. ὅτι μὲν γὰρ ἦν ἡμῶν ἡ ψυχὴ καὶ πρὶν εἰς
 τόδε τὸ εἶδος ἐλθεῖν, οὐκ ἀνατίθεται μὴ οὐχὶ πάννυ
 χαριέντως καί, εἰ μὴ ἐπαχθές ἐστιν εἰπεῖν, πάννυ ἱκανῶς
 ἀποδεδεῖχθαι· ὥς δὲ καὶ ἀποθανόντων ἡμῶν ἔτι που
 ἔστιν, οὗ μοι δοκεῖ τῇδε. ὥς μὲν οὐκ ἰσχυρότερον
 καὶ πολυχρονιώτερον ψυχὴ σώματος, οὐ συγχωρῶ τῇ
 Σιμμίου ἀντιλήψει· δοκεῖ γάρ μοι πᾶσι τούτοις πάννυ πολὺν
 διαφέρειν. τί οὖν, ἂν φαίη ὁ λόγος, ἔτι ἀπιστεῖς, ἐπειδὴ
 ὁρᾷς ἀποθανόντος τοῦ ἀνθρώπου τό γε ἀσθενέστερον ἔτι
 ὄν; τὸ δὲ πολυχρονιώτερον οὐ δοκεῖ σοι ἀναγκαῖον εἶναι
 ἔτι σώζεσθαι ἐν τούτῳ τῷ χρόνῳ; πρὸς δὴ τοῦτο τόδε
 ἐπίσκεψαι, εἴ τι λέγω· εἰκόνας γάρ τινος, ὥς ἔοικεν, καὶ γὰρ
 ὥσπερ Σιμμίας δέομαι. ἐμοὶ γὰρ δοκεῖ ὁμοίως λέγεσθαι
 ταῦτα ὥσπερ ἂν τις περὶ ἀνθρώπου ὑφάντου πρεσβύτου
 ἀποθανόντος λέγοι τοῦτον τὸν λόγον, ὅτι οὐκ ἀπόλωλεν
 ὁ ἄνθρωπος ἀλλ' ἔστι που σῶς, τεκμήριον

Ἐμοὶ γὰρ φαίνεται ἔτι ἐν τῷ αὐτῷ ὁ λόγος εἶναι,
 καί, ὅπερ ἐν τοῖς πρόσθεν ἐλέγομεν, ταῦτον |accusation
 ἔχειν. ὅτι μὲν γὰρ ἦν ἡμῶν ἡ ψυχὴ καὶ πρὶν εἰς
 τόδε τὸ |form ἐλθεῖν, οὐκ |consecrate, lay, οὐ, im-
 |pute; (mp) reproach πᾶν
 χαριέντως καί, εἰ μὴ ἐπαχθές ἐστιν εἰπεῖν, πᾶν ἱκανῶς
 |show, point out; ap- δὲ καὶ ἀποθανόντων ἡμῶν ἔτι που
 |point; (mid) declare ἔστιν, οὗ μοι δοκεῖ τῇδε. ὥς μὲν οὐκ |strong, force-
 |ful, violent καὶ |ancient; long-lived ψυχὴ σώματος, οὐ |accede, τῇ
 |concede Συμμίῳ ἀντιλήψει· δοκεῖ γάρ μοι πᾶσι τούτοις πᾶν πολὺ
 διαφέρειν. τί οὖν, ἂν φαίη ὁ λόγος, ἔτι |disbelieve, ἐπειδὴ
 ὁρᾷς ἀποθανόντος τοῦ ἀνθρώπου τό γε |weak ἔτι
 ὄν; τὸ δὲ |ancient; long-lived οὐ δοκεῖ σοι ἀναγκαῖον εἶναι
 ἔτι σώζεσθαι ἐν τούτῳ τῷ χρόνῳ; πρὸς δὲ τοῦτο τόδε
 ἐπίσκεψαι, εἴ τι λέγω· |image, γάρ τινος, ὥς ἔοικεν, καὶ γὰρ
 |likeness ὥσπερ Συμμίας δέομαι. ἐμοὶ γὰρ δοκεῖ ὁμοίως λέγεσθαι
 ταῦτα ὥσπερ ἂν τις περὶ ἀνθρώπου ὑφάντου |old person
 ἀποθανόντος λέγοι τοῦτον τὸν λόγον, ὅτι οὐκ ἀπόλωλεν
 ὁ ἄνθρωπος ἀλλ' ἔστι που σῶς, |sign; proof

tell me then, Cebes, he said, what was the difficulty which troubled you?

Cebes said: I will tell you. My feeling is that the argument is where it was, and open to the same objections which were urged before; for I am ready to admit that the existence of the soul before entering into the bodily form has been very ingeniously, and, if I may say so, quite sufficiently proven; but the existence of the soul after death is still, in my judgment, unproven. Now my objection is not the same as that of Simmias; for I am not disposed to deny that the soul is stronger and more lasting than the body, being of opinion that in all such respects the soul very far excels the body. Well, then, says the argument to me, why do you remain unconvinced?—When you see that the weaker continues in existence after the man is dead, will you not admit that the more lasting must also survive during the same period of time? Now I will ask you to consider whether the objection, which, like Simmias, I will express in a figure, is of any weight. The analogy which I will adduce is that

*vocabulary***ἀνερωτάω** question**ἀπιστέω** disbelieve ~stand**ἀποδείκνυμι** (ὁ) show, point out;
appoint; (mid) declare**ἀσθενής** weak**εἰκών** -όνος (f, 3) image, likeness**εὐήθης** good-hearted; simple**ἱμάτιον** toga, cloth**κατατρίβω** (ι) wear out, use up**μέτριος** medium, moderate**ὀλιγοχρόνιος** short-lived; within a
short time**πολυχρόνιος** ancient; long-lived**πότερος** which, whichever of two**σκοπάω** watch, observe**σκοπέω** behold, consider**τελευταῖος** last, final**ὑπολαμβάνω** take under one's
support, seize; speak up; imagine
~epilepsy**ὑφαίνω** weave**φαῦλος** trifling**φορέω** frequentative of φέρω, to carry
~bear**χρεία** need, use

δὲ παρέχοιτο θοῖμάτιον ὃ ἡμπείχετο αὐτὸς ὑφηνάμενος
 ὅτι ἐστὶ σῶν καὶ οὐκ ἀπόλωλεν, καὶ εἴ τις ἀπιστοίῃ
 αὐτῷ, ἀνερωτῶν πότερον πολυχρονιώτερόν ἐστι τὸ γένος
 ἀνθρώπου ἢ ἱματίου ἐν χρεῖα τε ὄντος καὶ φορουμένου,
 ἀποκριναμένου δὴ τινος ὅτι πολὺ τὸ τοῦ ἀνθρώπου, οἷοιτο
 ἀποδεδείχθαι ὅτι παντὸς ἄρα μᾶλλον ὃ γε ἄνθρωπος σῶς
 ἐστίν, ἐπειδὴ τό γε ὀλιγοχρονιώτερον οὐκ ἀπόλωλεν. τὸ
 δ' οἶμαι, ὦ Συμμία, οὐχ οὕτως ἔχει· σκόπει γὰρ καὶ σὺ
 ἃ λέγω. πᾶς γὰρ ἂν ὑπολάβοι ὅτι εὐήθης λέγει ὁ τοῦτο
 λέγων· ὁ γὰρ ὑφάντης οὗτος πολλὰ κατατρίψας τοιαῦτα
 ἱμάτια καὶ ὑφηνάμενος ἐκείνων μὲν ὕστερος ἀπόλωλεν
 πολλῶν ὄντων, τοῦ δὲ τελευταίου οἶμαι πρότερος, καὶ
 οὐδέν τι μᾶλλον τούτου ἔνεκα ἄνθρωπός ἐστιν ἱματίου
 φαυλότερον οὐδ' ἀσθενέστερον. τὴν αὐτὴν δὲ ταύτην οἶμαι
 εἰκόνα δέξαιτ' ἂν ψυχὴ πρὸς σῶμα, καὶ τις λέγων αὐτὰ
 ταῦτα περὶ αὐτῶν μέτρι' ἂν μοι φαίνοιτο λέγειν, ὥς ἢ
 μὲν ψυχὴ πολυχρόνιον ἐστι, τὸ δὲ σῶμα ἀσθενέστερον καὶ
 ὀλιγοχρονιώτερον· ἀλλὰ γὰρ ἂν φαίῃ ἐκάστην τῶν

δὲ παρέχοιτο |toga, cloth ὁ ἡμπείχετο αὐτὸς |weave

ὅτι ἐστὶ σῶν καὶ οὐκ ἀπόλωλεν, καὶ εἴ τις |disbelieve

αὐτῷ, |question |which, |ancient; long-lived ἐστὶ τὸ γένος
|whichever

ἀνθρώπου ἢ |toga, ἐν |need, use ὄντος καὶ |frequentative of
|cloth |φέρω, to carry

ἀποκριναμένου δὴ τινος ὅτι πολὺ τὸ τοῦ ἀνθρώπου, οἷοιτο

|show, point out; "ap- γαντὸς ἄρα μᾶλλον ὃ γε ἄνθρωπος σῶς
|point; (mid) declare

ἐστίν, ἐπειδὴ τό γε |short-lived; within a οὐκ ἀπόλωλεν. τὸ
|short time

δ' οἶμαι, ὦ Συμμία, οὐχ οὕτως ἔχει· σκόπει γὰρ καὶ σὺ

ἂ λέγω. πᾶς γὰρ ἂν |take |under |good-hearted; ὁ τοῦτο
|one's |support, |simple

λέγων· ὁ γὰρ ὑφάντης, οὐκ οὕτως πολλὰ |seize; speak up; |wear out, use up
|imagine

|toga, καὶ |weave ἐκείνων μὲν ὕστερος ἀπόλωλεν
|cloth

πολλῶν ὄντων, τοῦ δὲ |last, final οἶμαι πρότερος, καὶ

οὐδέν τι μᾶλλον τούτου ἔνεκα ἄνθρωπός ἐστιν |toga,
|cloth

|trifling οὐδ' |weak . τὴν αὐτὴν δὲ ταύτην οἶμαι

|image, δέξαιτ' ἂν ψυχὴ πρὸς σῶμα, καὶ τις λέγων αὐτὰ
|likeness

ταῦτα περὶ αὐτῶν |medium, "μοι φαίνοιτο λέγειν, ὥς ἡ
|moderate

μὲν ψυχὴ |ancient; long-lived ., τὸ δὲ σῶμα |weak καὶ

|short-lived; within a ἀλλὰ γὰρ ἂν φαίη ἐκάστην τῶν
|short time

of an old weaver, who dies, and after his death somebody says: — He is not dead, he must be alive; — see, there is the coat which he himself wove and wore, and which remains whole and undecayed. And then he proceeds to ask of some one who is incredulous, whether a man lasts longer, or the coat which is in use and wear; and when he is answered that a man lasts far longer, thinks that he has thus certainly demonstrated the survival of the man, who is the more lasting, because the less lasting remains. But that, Simmias, as I would beg you to remark, is a mistake; any one can see that he who talks thus is talking nonsense. For the truth is, that the weaver aforesaid, having woven and worn many such coats, outlived several of them, and was outlived by the last; but a man is not therefore proved to be slighter and weaker than a coat. Now the relation of the body to the soul may be expressed in a similar figure; and any one may very fairly say in like manner

vocabulary

ἀναγκαῖος coerced, coercing, slavery
ἀντέχω hold up as protection against
 ~ischemia
ἀσθένεια weakness
βιάω use force against, overcome
βιός bow, bow-string
βιόω live; (mp) make a living ~biology
γένεσις -εως (f) source, origin ~genus
ἔνιοι some
ἐπειδάν when, after
ἐπιδείκνυμι (ὑ) display, exhibit
θαρρέω be of good heart
θαρσέω be of good heart
ἰσχυρός (ὑ) strong, forceful, violent

κατατρίβω (ι) wear out, use up
κωλύω (ὑ) hinder, prevent
μηκέτι no more
οὔπω no longer
πονέω work; be busy ~osteopenia
ῥέω flow ~rheostat
σήπω rot ~septic
συγχωρέω accede, concede
τελευταῖος last, final
τελευτάω bring about, finish ~apostle
ὕφασμα -τος (n, 3) piece of weaving
φύσις -εως (f) nature (of a thing)
 ~physics
φύω produce, beget; clasp ~physics

ψυχῶν πολλὰ σώματα κατατρίβειν, ἄλλως τε καὶ πολλὰ ἔτη βιω— εἰ γὰρ ῥέοι τὸ σῶμα καὶ ἀπολλύοιτο ἔτι ζῶντος τοῦ ἀνθρώπου, ἀλλ' ἡ ψυχὴ αἰὲ τὸ κατατριβόμενον ἀνυφαίνοι— ἀναγκαῖον μεντὰν εἶη, ὁπότε ἀπολλύοιτο ἡ ψυχὴ, τὸ τελευταῖον ὕφασμα τυχεῖν αὐτὴν ἔχουσαν καὶ τούτου μόνου προτέραν ἀπόλλυσθαι, ἀπολομένης δὲ τῆς ψυχῆς τότε ἤδη τὴν φύσιν τῆς ἀσθενείας ἐπιδεικνύοι τὸ σῶμα καὶ ταχὺ σαπὲν διοίχοιτο.

Ὡστε τούτῳ τῷ λόγῳ οὐπω ἄξιον πιστεύσαντα θαρρεῖν ὥς ἐπειδὰν ἀποθάνωμεν ἔτι που ἡμῶν ἡ ψυχὴ ἔστιν. εἰ γάρ τις καὶ πλέον ἔτι τῷ λέγοντι ἢ ἃ σὺ λέγεις συγχωρήσειεν, δοὺς αὐτῷ μὴ μόνον ἐν τῷ πρὶν καὶ γενέσθαι ἡμᾶς χρόνῳ εἶναι ἡμῶν τὰς ψυχάς, ἀλλὰ μηδὲν κωλύειν καὶ ἐπειδὰν ἀποθάνωμεν ἐνίων ἔτι εἶναι καὶ ἔσεσθαι καὶ πολλάκις γενήσεσθαι καὶ ἀποθανεῖσθαι αὐθις— οὕτω γὰρ αὐτὸ φύσει ἰσχυρὸν εἶναι, ὥστε πολλάκις γιγνομένην ψυχὴν ἀντέχειν— δοὺς δὲ ταῦτα ἐκείνο μηκέτι συγχωροῖ, μὴ οὐ πονεῖν αὐτὴν ἐν ταῖς πολλαῖς γενέσεσιν καὶ τελευτῶσάν

ψυχῶν πολλὰ σώματα |wear out, use up ᾧ λως τε καὶ πολλὰ
 ἔτη βιω— εἰ γὰρ |flow τὸ σῶμα καὶ ἀπολλύοιτο ἔτι
 ζῶντος τοῦ ἀνθρώπου, ἀλλ' ἡ ψυχὴ αἰεὶ τὸ |wear out, use up
 ἀνυφαίνοι— ἀναγκαῖον μεντὰν εἶη, ὅποτε ἀπολλύοιτο ἡ
 ψυχὴ, τὸ |last, final |weaving τυχεῖν αὐτὴν ἔχουσιν καὶ
 τούτου μόνου προτέραν ἀπόλλυσθαι, ἀπολομένης δὲ τῆς
 ψυχῆς τότε ἤδη τὴν φύσιν τῆς |weakness |display, exhibit τὸ
 σῶμα καὶ ταχὺ |rot διοίχοιτο.

Ὡστε τούτῳ τῷ λόγῳ |no longer ἔον πιστεύσαντα θαρρεῖν
 ὥς |when, after ἀποθάνωμεν ἔτι που ἡμῶν ἡ ψυχὴ ἔστιν. εἰ γάρ
 τις καὶ πλέον ἔτι τῷ λέγοντι ἢ ἃ σὺ λέγεις |accede, concede ,
 δοὺς αὐτῷ μὴ μόνον ἐν τῷ πρὶν καὶ γενέσθαι ἡμᾶς χρόνῳ
 εἶναι ἡμῶν τὰς ψυχὰς, ἀλλὰ μηδὲν |hinder, prevent καὶ |when, after
 ἀποθάνωμεν |some ἔτι εἶναι καὶ ἔσεσθαι καὶ |often
 γενήσεσθαι καὶ ἀποθανεῖσθαι αὐθις— οὕτω γὰρ αὐτὸ
 φύσει |strong, force-ful, violent, ὥστε |often γιγνομένην ψυχὴν
 |hold up as protection against ὅς δὲ ταῦτα ἐκέينو |no more |accede, concede, μὴ οὐ
 |work αὐτὴν ἐν ταῖς πολλαῖς |source, origin καὶ |bring about, finish

that the soul is lasting, and the body weak and shortlived in comparison. He may argue in like manner that every soul wears out many bodies, especially if a man live many years. While he is alive the body deliquesces and decays, and the soul always weaves another garment and repairs the waste. But of course, whenever the soul perishes, she must have on her last garment, and this will survive her; and then at length, when the soul is dead, the body will show its native weakness, and quickly decompose and pass away. I would therefore rather not rely on the argument from superior strength to prove the continued existence of the soul after death. For granting even more than you affirm to be possible, and acknowledging not only that the soul existed before birth, but also that the souls of some exist, and will continue to exist after death, and will be born and die again and again, and that there is a natural strength in the soul which

*vocabulary***ἄδύνατος** unable; impossible**ἀηδής** unpleasant**ἀναταράσσω** stir up, confuse**ἀνόητος** foolish**ἄπιστία** disbelief, distrust**ἄπιστος** not trusting, not trustworthy
~stand**ἀποδείκνυμι** (ō) show, point out;
appoint; (mid) declare**διάλυσις** -εως (f) breaking up**διατίθηναι** arrange; set out goods for
sale ~thesis**θαρρέω** be of good heart**θαρσέω** be of good heart**καταβάλλω** throw down, cast off
~ballistic**κριτής** -οῦ (m, 1) judge**κριτός** chosen, appointed ~critic**ναός** (ᾱ) temple, shrine ~nostalgia**νή** yea**ὄλεθρος** ruin, destruction, death**παντάπασιν** altogether; yes, certainly**προερέω** say beforehand**προλέγω** prophecy, proclaim; preselect
~legion**προσήχω** belong to, it beseems**συγγνώμη** sympathy, leniency**σφόδρα** very much

γε ἔν τινι τῶν θανάτων παντάπασιν ἀπόλλυσθαι, τοῦτον δὲ τὸν θάνατον καὶ ταύτην τὴν διάλυσιν τοῦ σώματος ἡ τῇ ψυχῇ φέρει ὅλεθρον μηδένα φαίη εἰδέναι— ἀδύνατον γὰρ εἶναι ὁτῶσυν αἰσθέσθαι ἡμῶν— εἰ δὲ τοῦτο οὕτως ἔχει, οὐδενὶ προσήκει θάνατον θαρροῦντι μὴ οὐκ ἀνοήτως θαρρεῖν, ὃς ἂν μὴ ἔχῃ ἀποδείξαι ὅτι ἔστι ψυχὴ παντάπασιν ἀθάνατόν τε καὶ ἀνώλεθρον· εἰ δὲ μή, ἀνάγκην εἶναι αἰεὶ τὸν μέλλοντα ἀποθανεῖσθαι δεδιέναι ὑπὲρ τῆς αὐτοῦ ψυχῆς μὴ ἐν τῇ νῦν τοῦ σώματος διαζεύξει παντάπασιν ἀπόληται.

Πάντες οὖν ἀκούσαντες εἰπόντων αὐτῶν ἀηδῶς διετέθημεν, ὥς ὕστερον ἐλέγομεν πρὸς ἀλλήλους, ὅτι ὑπὸ τοῦ ἔμπροσθεν λόγου σφόδρα πεπεισμένους ἡμᾶς πάλιν ἐδόκουν ἀναταράξαι καὶ εἰς ἀπιστίαν καταβαλεῖν οὐ μόνον τοῖς προειρημένοις λόγοις, ἀλλὰ καὶ εἰς τὰ ὕστερον μέλλοντα ῥηθήσεσθαι, μὴ οὐδενὸς ἄξιοι εἶμεν κριταὶ ἢ καὶ τὰ πράγματα αὐτὰ ἄπιστα ἦ.

ΕΧΕΚΡΑΤΗΣ. νῆ τοὺς θεούς, ὦ Φαίδων, συγγνώμην γε

γε ἔν τινι τῶν θανάτων |altogether;
 |yes, certainly ἀπόλλυσθαι, τοῦτον
 δὲ τὸν θάνατον καὶ ταύτην τὴν |breaking up ὃ σώματος ἢ
 τῇ ψυχῇ φέρει |ruin μηδένα φαίη εἰδέναι— |unable;
 |impossible γὰρ εἶναι ὁπωρὺν αἰσθέσθαι ἡμῶν— εἰ δὲ τοῦτο οὕτως
 ἔχει, οὐδενὶ |belong to, θάνατον θαρροῦντι μὴ οὐκ |foolish
 |it beseems θαρρεῖν, ὅς ἂν μὴ ἔχη |show, point out; appoint; |altogether;
 |(mid) declare |yes, certainly ἀθάνατόν τε καὶ ἀνώλεθρον· εἰ δὲ μή, ἀνάγκην εἶναι
 αἰεὶ τὸν μέλλοντα ἀποθανεῖσθαι δεδιέναι ὑπὲρ τῆς αὐτοῦ
 ψυχῆς μὴ ἐν τῇ νῦν τοῦ σώματος διαζεύξει |altogether;
 |yes, certainly ἀπόληται.

Πάντες οὖν ἀκούσαντες εἰπόντων αὐτῶν |unpleasant
 |arrange; set out ὥς ὕστερον ἐλέγομεν πρὸς ἀλλήλους,
 |goods for sale ὅτι ὑπὸ τοῦ ἔμπροσθεν λόγου |very much ἐπεισμένους ἡμᾶς
 πάλιν ἐδόκουν |stir up, confuse καὶ εἰς |disbelief, |throw down, cast off
 |distrust οὐ μόνον τοῖς προειρημένοις λόγοις, ἀλλὰ καὶ εἰς τὰ
 ὕστερον μέλλοντα ῥηθήσεσθαι, μὴ οὐδενὸς ἄξιοι εἶμεν
 κριταὶ ἢ καὶ τὰ πράγματα αὐτὰ |not trusting, not
 |trustworthy ΕΧΕΚΡΑΤΗΣ. νῆ τοὺς θεούς, ὦ Φαίδων, |sympathy, γε
 |leniency

will hold out and be born many times—nevertheless, we may be still inclined to think that she will weary in the labours of successive births, and may at last succumb in one of her deaths and utterly perish; and this death and dissolution of the body which brings destruction to the soul may be unknown to any of us, for no one of us can have had any experience of it: and if so, then I maintain that he who is confident about death has but a foolish confidence, unless he is able to prove that the soul is altogether immortal and imperishable. But if he cannot prove the soul's immortality, he who is about to die will always have reason to fear that when the body is disunited, the soul also may utterly perish.

All of us, as we afterwards remarked to one another, had an unpleasant feeling at hearing what they said. When we had been so firmly convinced before, now to have our faith shaken seemed to introduce a confusion and uncertainty, not only into the previous argument, but into any future one; either we were incapable of forming

*vocabulary***ἀγάζω** exalt, adore**ἄγμαι** wonder, admire; resent,

begudge

ἀκριβής (ῑ) exact**ἀντιλαμβάνω** grasp; get instead, in
turn**ἀπιστία** disbelief, distrust**ἁρμονία** fastener; agreement

~harmony

ἄτοπος strange, unnatural, disgusting**ἄχθομαι** be burdened with**διέρχομαι** pierce, traverse**ἐνδεής** inadequate**ἐνδηλος** visible, manifest**ἐπέρχομαι** approach, arrive**ἡδύς** sweet, pleasant ~hedonism**θαυμαστός** wonderful; admirable**καταπίπτω** fall down ~petal**μετέρχομαι** seek, visit**παραγίγνομαι** be beside, attend

~genus

πη somewhere, somehow**πῇ** where? how?**πιθανός** persuasive**πότερος** which, whichever of two**πρᾶος** soft, gentle**πώποτε** never**συναποθνήσκω** die along with**σφόδρα** very much**ὑπομιμνήσκω** remind of ~mnemonic

ἔχω ὑμῖν. καὶ γὰρ αὐτόν με νῦν ἀκούσαντά σου τοιοῦτόν τι λέγειν πρὸς ἑμαυτὸν ἐπέρχεται· τίνι οὖν ἔτι πιστεύσομεν λόγῳ; ὥς γὰρ σφόδρα πιθανὸς ὢν, ὃν ὁ Σωκράτης ἔλεγε λόγον, νῦν εἰς ἀπιστίαν καταπέπτωκεν. θαυμαστῶς γάρ μου ὁ λόγος οὗτος ἀντιλαμβάνεται καὶ νῦν καὶ αἰεί, τὸ ἁρμονίαν τινὰ ἡμῶν εἶναι τὴν ψυχὴν, καὶ ὥσπερ ὑπέμνησέν με ῥηθεὶς ὅτι καὶ αὐτῷ μοι ταῦτα προεδέδοκτο. καὶ πάννυ δέομαι πάλιν ὥσπερ ἐξ ἀρχῆς ἄλλου τινὸς λόγου ὅς με πείσει ὥς τοῦ ἀποθανόντος οὐ συναποθνήσκει ἡ ψυχὴ. λέγε οὖν πρὸς Διὸς παῖ ὁ Σωκράτης μετῆλθε τὸν λόγον; καὶ πότερον καὶ κεῖνος, ὥσπερ ὑμᾶς φῆς, ἔνδηλός τι ἐγένετο ἀχθόμενος ἢ οὐ, ἀλλὰ πράως ἐβοήθει τῷ λόγῳ; ἢ καὶ ἱκανῶς ἐβοήθησεν ἢ ἐνδεῶς; πάντα ἡμῖν δῖελθε ὥς δύνασαι ἀκριβέστατα.

Καὶ μὴν, ὦ Ἐχέκρατες, πολλάκις θαυμάσας Σωκράτη οὐ πρόποτε μᾶλλον ἡγάσθην ἢ τότε παραγενόμενος. τὸ μὲν οὖν ἔχειν ὅτι λέγοι ἐκεῖνος ἴσως οὐδὲν ἄτοπον· ἀλλὰ ἔγωγε μάλιστα ἐθαύμασα αὐτοῦ πρῶτον μὲν τοῦτο, ὥς ἡδέως

ἔχω ὑμῖν. καὶ γὰρ αὐτόν με νῦν ἀκούσαντά σου τοιοῦτόν τι

λέγειν πρὸς ἐμαυτὸν |approach, arrive τίνοι οὖν ἔτι πιστεύσομεν

λόγῳ; ὥς γὰρ |very much|persuasive ὤν, ὃν ὁ Σωκράτης

ἔλεγε λόγον, νῦν εἰς |disbelief, distrust |fall down |wonderful; admirable

γάρ μου ὁ λόγος οὗτος |grasp; get instead, in turn καὶ νῦν καὶ αἰεί,

τὸ |fastener; agreement τινὰ ἡμῶν εἶναι τὴν ψυχὴν, καὶ ὥσπερ

|remind of με ῥηθεὶς ὅτι καὶ αὐτῷ μοι ταῦτα προυδέδοκτο.

καὶ πάννυ δέομαι πάλιν ὥσπερ ἐξ ἀρχῆς ἄλλου τινὸς λόγου

ὅς με πείσει ὥς τοῦ ἀποθανόντος οὐ |die along with ἡ

ψυχὴ. λέγε οὖν πρὸς Διὸς παῖ ὁ Σωκράτης |seek, visit τὸν

λόγον; καὶ |which, whichever ἐκεῖνος, ὥσπερ ὑμᾶς φήσ, |visible, manifest

τι ἐγένετο |be burdened with, ἰλλὰ |soft, gentle ἐβοήθει τῷ λόγῳ;

ἢ καὶ ἱκανῶς ἐβοήθησεν ἢ |inadequate ἵντα ἡμῖν |pierce, traverse

δύνασαι |exact

Καὶ μήν, ὦ Ἐχέκρατες, |often θαυμάσας Σωκράτη οὐ

|never μάλλον ἡγάσθην ἢ τότε |be beside, attend τὸ μὲν

οὖν ἔχειν ὅτι λέγοι ἐκεῖνος ἴσως οὐδὲν |strange, unnatural, disgusting

|very ἐθαύμασα αὐτοῦ πρῶτον μὲν τοῦτο, ὥς |sweet

a judgment, or there were no grounds of belief.

ECHECRATES: There I feel with you—by heaven I do, Phaedo, and when you were speaking, I was beginning to ask myself the same question: What argument can I ever trust again? For what could be more convincing than the argument of Socrates, which has now fallen into discredit? That the soul is a harmony is a doctrine which has always had a wonderful attraction for me, and, when mentioned, came back to me at once, as my own original conviction. And now I must begin again and find another argument which will assure me that when the man is dead the soul survives. Tell me, I implore you, how did Socrates proceed? Did he appear to share the unpleasant feeling which you mention? or did he calmly meet the attack? And did he answer forcibly or feebly? Narrate what passed as exactly as you can.

PHAEDO: Often, Echecrates, I have wondered at Socrates, but never more than on that occasion. That he should be

vocabulary

ἀνακαλέω call, summon, recall
ἀποδείκνυμι (ὁ) show, point out;
 appoint; (mid) declare
ἀποδέχομαι accept ~doctrine
ἀποκείρω shear, cut off
αὔριον tomorrow
αὐχὴν -ένος (m, 3) neck
εἶωθα be accustomed, in the habit
εὐμενής kind
ἡσάομαι (pass) be weaker, be
 overcome; (active) defeat

θρίξ hair ~tresses
ἰάομαι (ι) cure ~pediatrician
κλίνη (ι) bed, couch ~clinic
κόμη hair ~comet
νεανίσκος (ᾱ) young man
παίζω play ~pediatrician
προτρέπω prompt, urge, compel; (mp)
 go, flee to ~trophy
τήμερον today
ὕψηλός high
χαμαίζηλος low, prostrate

καὶ εὐμενῶς καὶ ἀγαμένως τῶν νεανίσκων τὸν λόγον ἀπεδέξατο, ἔπειτα ἡμῶν ὡς ὀξέως ἦσθετο ὃ πεπόνθεμεν ὑπὸ τῶν λόγων, ἔπειτα ὡς εὖ ἡμᾶς ἰάσατο καὶ ὥσπερ πεφευγότας καὶ ἡττημένους ἀνεκαλέσατο καὶ προύτρεψεν πρὸς τὸ παρέπεσθαί τε καὶ συσκοπεῖν τὸν λόγον.

ΕΧΕΚΡΑΤΗΣ. πῶς δῆ;

Ἐγὼ ἐρῶ. ἔτυχον γὰρ ἐν δεξιᾷ αὐτοῦ καθήμενος παρὰ τὴν κλίνην ἐπὶ χαμαιζήλου τινός, ὃ δὲ ἐπὶ πολὺ ὑψηλοτέρου ἢ ἐγώ. καταψήσας οὖν μου τὴν κεφαλὴν καὶ συμπίεσας τὰς ἐπὶ τῷ αὐχένι τρίχας— εἰώθει γάρ, ὁπότε τύχοι, παίζειν μου εἰς τὰς τρίχας— Αὔριον δῆ, ἔφη, ἴσως, ὦ Φαίδων, τὰς καλὰς ταύτας κόμας ἀποκερῆ.

ἽΕοικεν, ἦν δ' ἐγώ, ὦ Σώκρατες.

Οὐκ, ἂν γε ἐμοὶ πείθῃ.

Ἀλλὰ τί; ἦν δ' ἐγώ.

Τήμερον, ἔφη, καὶ γὰρ τὰς ἐμὰς καὶ σὺ ταύτας, ἐάνπερ

καὶ |kind καὶ ἀγαμένως τῶν νεανίσκων τὸν λόγον
 ἀπεδέξατο, ἔπειτα ἡμῶν ὡς ὀξέως ἦσθετο ὁ πεπόνθεμεν
 ὑπὸ τῶν λόγων, ἔπειτα ὡς εὖ ἡμᾶς |cure καὶ ὥσπερ
 πεφευγότας καὶ (pass) weaker, be|call, summon, καὶ |prompt, urge, compel;
 (active) defeat be|recall (mp) go, flee to
 πρὸς τὸ παρέπει(θα)κε καὶ συσκοπεῖν τὸν λόγον.

ΕΧΕΚΡΑΤΗΣ. πῶς δῆ;

Ἐγὼ ἐρῶ. ἔτυχον γὰρ ἐν δεξιᾷ αὐτοῦ καθήμενος παρὰ τὴν
 |bed, couch. |low, prostrate γινός, ὁ δὲ ἐπὶ πολὺ |high ἢ
 ἐγώ. καταψήσας οὖν μου τὴν κεφαλὴν καὶ συμπίεσας τὰς
 ἐπὶ τῷ |neck |hair — |be accustomed, τότε τύχοι, |play
 |in the habit
 μου εἰς τὰς |hair — |tomorrow ἦ, ἔφη, ἴσως, ὦ Φαίδων,
 τὰς καλὰς ταύτας |hair |shear, cut off

ἽΕοικεν, ἦν δ' ἐγώ, ὦ Σώκρατες.

Οὐκ, ἂν γε ἐμοὶ πείθῃ.

Ἀλλὰ τί; ἦν δ' ἐγώ.

|today , ἔφη, καὶ γὰρ τὰς ἐμὰς καὶ σὺ ταύτας, ἔάνπερ

able to answer was nothing, but what astonished me was, first, the gentle and pleasant and approving manner in which he received the words of the young men, and then his quick sense of the wound which had been inflicted by the argument, and the readiness with which he healed it. He might be compared to a general rallying his defeated and broken army, urging them to accompany him and return to the field of argument.

ECHECRATES: What followed?

PHAEDO: You shall hear, for I was close to him on his right hand, seated on a sort of stool, and he on a couch which was a good deal higher. He stroked my head, and pressed the hair upon my neck—he had a way of playing with my hair; and then he said: To-morrow, Phaedo, I suppose that these fair locks of yours will be severed.

Yes, Socrates, I suppose that they will, I replied.

Not so, if you will

*vocabulary***ἀναβιόω** be revived**ἀναμάχομαι** retry a fight**διαφεύγω** escape, survive**ἡώς ἡῶθι** (f, 2) dawn ~Eocene**χομέω** have long hair**πάθος** -ους (n, 3) an experience,

passion, condition

ποῖος what kind**τελευτάω** bring about, finish ~apostle**τοίνυν** well, then**φάος** φῶς (n, 3) light; salvation; (pl)

eyes ~photon

γε ἡμῖν ὁ λόγος τελευτήσῃ καὶ μὴ δυνώμεθα αὐτὸν ἀναβιώσασθαι. καὶ ἔγωγ' ἄν, εἰ σὺ εἶην καὶ με διαφεύγοι ὁ λόγος, ἔνορκον ἂν ποιησαίμην ὥσπερ Ἀργεῖοι, μὴ πρότερον κομήσειν, πρὶν ἂν νικήσω ἀναμαχόμενος τὸν Συμμίου τε καὶ κέβητος λόγον.

Ἄλλ', ἦν δ' ἐγώ, πρὸς δύο λέγεται οὐδ' ὁ Ἡρακλῆς οἶός τε εἶναι.

Ἄλλὰ καὶ ἐμέ, ἔφη, τὸν Ἰόλεων παρακάλει, ἕως ἔτι φῶς ἐστιν.

Παρακαλῶ τοίνυν, ἔφην, οὐχ ὥς Ἡρακλῆς, ἀλλ' ὥς Ἰόλεως τὸν Ἡρακλῆ.

Οὐδὲν διοίσει, ἔφη. ἀλλὰ πρῶτον εὐλαβηθῶμέν τι πάθος μὴ πάθωμεν.

Τὸ ποῖον; ἦν δ' ἐγώ.

Μὴ γενώμεθα, ἦ δ' ὅς, μισόλογοι, ὥσπερ οἱ μισάνθρωποι γιγνόμενοι· ὥς οὐκ ἔστιν, ἔφη, ὅτι ἂν τις μεῖζον τούτου

γε ἡμῶν ὁ λόγος |bring about, finish καὶ μὴ δυνώμεθα αὐτὸν
 |be revived . καὶ ἔγωγ' ἄν, εἰ σὺ εἶην καί με |escape, survive
 ὁ λόγος, ἔνορκον ἂν ποιησαίμην ὥσπερ Ἀργεῖοι, μὴ
 πρότερον |have long hair, ἔν ἂν νικήσω |retry a fight τὸν
 Συμμίου τε καὶ Κέβητος λόγον.

Ἄλλ', ἦν δ' ἐγώ, πρὸς δύο λέγεται οὐδ' ὁ Ἡρακλῆς οἶός τε
 εἶναι.

Ἄλλὰ καὶ ἐμέ, ἔφη, τὸν Ἰόλεων παρακάλει, ἕως ἔτι φῶς
 ἔστιν.

Παρακαλῶ |well, then ἔφην, οὐχ ὥς Ἡρακλῆς, ἀλλ' ὥς
 Ἰόλεως τὸν Ἡρακλῆ.

Οὐδὲν διοίσει, ἔφη. ἀλλὰ πρῶτον εὐλαβηθῶμέν τι |an experience, passion, condition
 μὴ πάθωμεν.

Τὸ |what kind δ' ἐγώ.

Μὴ γενώμεθα, ἦ δ' ὅς, μισόλογοι, ὥσπερ οἱ μισάνθρωποι
 γιγνώμενοι· ὥς οὐκ ἔστιν, ἔφη, ὅτι ἂν τις μείζον τούτου

take my advice.

What shall I do with them? I said.

To-day, he replied, and not to-morrow, if this argument dies and we cannot bring it to life again, you and I will both shave our locks; and if I were you, and the argument got away from me, and I could not hold my ground against Simmias and Cebes, I would myself take an oath, like the Argives, not to wear hair any more until I had renewed the conflict and defeated them.

Yes, I said, but Heracles himself is said not to be a match for two.

Summon me then, he said, and I will be your Iolaus until the sun goes down.

I summon you rather, I rejoined, not as Heracles summoning Iolaus, but as Iolaus might summon Heracles.

That will do as well, he said. But first let us take care that we avoid a danger.

*vocabulary***αἰσχρός** shameful**ἄνευ** away from; not having; not
needing ~Sp. sin**ἄνθρωπος** human**ἄπιστος** not trusting, not trustworthy
~stand**δῆλος** visible, conspicuous**ἐνδύω** go into, put on**ἐπιχειρέω** do, try, attack ~chiral**θαμά** thickly**μισέω** (ι) hate, wish to prevent
~misogyny**οἰκεῖος** household, familiar, proper**οὐκοῦν** not so?; and so**παντάπασι** altogether; yes, certainly**παράπαν** completely**πιστός** faithful; trustworthy**σφόδρα** very much**τελευτάω** bring about, finish ~apostle**τελευτή** conclusion, fulfilment ~apostle**τέχνη** craft, art, plan, contrivance

~technology

ὕγιής sound, profitable ~hygiene**χρηστός** useful; brave, worthy

κακὸν πάθοι ἢ λόγους μισήσας. γίγνεται δὲ ἐκ τοῦ αὐτοῦ τρόπου μισολογία τε καὶ μισανθρωπία. ἢ τε γὰρ μισανθρωπία ἐνδύεται ἐκ τοῦ σφόδρα τινὲ πιστεῦσαι ἄνευ τέχνης, καὶ ἡγήσασθαι παντάπασί γε ἀληθῆ εἶναι καὶ ὑγιῆ καὶ πιστὸν τὸν ἄνθρωπον, ἔπειτα ὀλίγον ὕστερον εὐρεῖν τοῦτον πονηρόν τε καὶ ἄπιστον, καὶ αὖθις ἕτερον· καὶ ὅταν τοῦτο πολλάκις πάθῃ τις καὶ ὑπὸ τούτων μάλιστα οὓς ἂν ἡγήσαιτο οἰκειοτάτους τε καὶ ἑταιροτάτους, τελευτῶν δὴ θαμὰ προσκρούων μισεῖ τε πάντας καὶ ἡγείται οὐδενὸς οὐδὲν ὑγιὲς εἶναι τὸ παράπαν. ἢ οὐκ ἥσθησαι σύ πω τοῦτο γιγνόμενον;

Πάνυ γε, ἦν δ' ἐγώ.

Οὐκοῦν, ἢ δ' ὅς, αἰσχρόν, καὶ δῆλον ὅτι ἄνευ τέχνης τῆς περὶ τὰνθρώπεια ὁ τοιοῦτος χρῆσθαι ἐπεχείρει τοῖς ἀνθρώποις;

Εἰ γάρ που μετὰ τέχνης ἐχρήτο, ὥσπερ ἔχει οὕτως ἂν ἡγήσατο, τοὺς μὲν χρηστοὺς καὶ πονηροὺς σφόδρα

κακὸν πάθοι ἢ λόγους |hate . . . γίγνεται δὲ ἐκ τοῦ
αὐτοῦ τρόπου μισολογία τε καὶ μισανθρωπία. ἢ τε γὰρ
μισανθρωπία |go into, put on -v |very much .νὶ πιστεῦσαι |away from; not
|craft , καὶ ἡγήσασθαι |altogether; γε ἀληθῆ εἶναι καὶ |having; not
|yes, certainly |needing
καὶ |faithful; . . . ἄνθρωπον, ἔπειτα ὀλίγον ὕστερον εὐρεῖν
|trustworthy |sound,
τοῦτον πονηρόν τε καὶ |not trusting, not αὐτὸς ἕτερον· καὶ
|trustworthy |profitable
ὅταν τοῦτο |often πάθῃ τις καὶ ὑπὸ τούτων μάλιστα
οὓς ἂν ἡγήσαιο |household, fa- τε καὶ ἐταιροτάτους,
|miliar, proper
τελευτῶν δὴ |thickly προσκρούων |hate τε πάντας καὶ
ἡγείται οὐδενὸς οὐδὲν |sound, . . . ι τὸ |completely . ἢ οὐκ
|profitable
ἦσθαι σύ πω τοῦτο γιγνόμενον;

Πάνυ γε, ἦν δ' ἐγώ.

|not so?; and so' ὅς, |shameful , καὶ |visible, " . . . |away |craft
|conspicuous |from;
τῆς περὶ |human ὁ τοιοῦτος χρῆσθαι |do, try, attack 's
|not
ἀνθρώποις; |ing;
|not
|need-
|ing
Εἰ γάρ που μετὰ |craft ἐχρήτο, ὥσπερ ἔχει οὕτως ἂν
ἡγήσατο, τοὺς μὲν |useful; brave, .ι πονηροὺς |very much
|worthy

Of what nature? I said.

Lest we become misologists, he replied, no worse thing can happen to a man than this. For as there are misanthropists or haters of men, there are also misologists or haters of ideas, and both spring from the same cause, which is ignorance of the world. Misanthropy arises out of the too great confidence of inexperience;—you trust a man and think him altogether true and sound and faithful, and then in a little while he turns out to be false and knavish; and then another and another, and when this has happened several times to a man, especially when it happens among those whom he deems to be his own most trusted and familiar friends, and he has often quarreled with them, he at last hates all men, and believes that no one has any good in him at all. You must have observed this trait of character?

I have.

And is not the feeling discreditable? Is it not obvious that such an one having to deal with other men, was clearly without any experience of human nature; for experience would

vocabulary

ἄγων -ος (m, 3) gathering place
 ~agony
αἰσχρός shameful
ἄκρα at the edge, extreme ~acute
ἄκρη at the edge, extreme
ἄκρις -ός (f) hilltop ~acute
ἄκρον crest, extremity ~acute
ἄφθονος ungrudging, plentiful
βραδύς slow, dull, late ~Sp.~gordo
εἰκός likely
ἐκάτερος each of two

ἐνταῦθα there, here
ἐξευρίσκω find; discover ~eureka
ἐπειδάν when, after
ἔσχατος farthest, last
λευκός white ~light
μεταξύ between
οὐκοῦν not so?; and so
προάγω lead forward, advance
προτίθηναι set before ~thesis
σπάνιος rare, scanty
σφόδρα very much

ὀλίγους εἶναι ἐκατέρους, τοὺς δὲ μεταξὺ πλείστους.

Πῶς λέγεις; ἔφην ἐγώ.

Ὡσπερ, ἡ δ' ὅς, περὶ τῶν σφόδρα σμικρῶν καὶ μεγάλων·
οἶε τι σπανιώτερον εἶναι ἢ σφόδρα μέγαν ἢ σφόδρα
σμικρὸν ἐξευρεῖν ἄνθρωπον ἢ κύνα ἢ ἄλλο ὅτιοῦν; ἢ αὖ
ταχὺν ἢ βραδὺν ἢ αἰσχροὺν ἢ καλὸν ἢ λευκὸν ἢ μέλανα;
ἢ οὐχὶ ἥσθησαι ὅτι πάντων τῶν τοιούτων τὰ μὲν ἄκρα
τῶν ἐσχάτων σπάνια καὶ ὀλίγα, τὰ δὲ μεταξὺ ἄφθονα καὶ
πολλά;

Πάνυ γε, ἦν δ' ἐγώ.

Οὐκοῦν οἶε, ἔφη, εἰ πονηρίας ἀγὼν προτεθείη, πάνυ ἂν
ὀλίγους καὶ ἐνταῦθα τοὺς πρώτους φανῆναι;

Εἰκός γε, ἦν δ' ἐγώ.

Εἰκὸς γάρ, ἔφη. ἀλλὰ ταύτη μὲν οὐχ ὅμοιοι οἱ λόγοι τοῖς
ἀνθρώποις, ἀλλὰ σοῦ νυνδὴ προάγοντος ἐγὼ ἐφεσπόμεν,
ἀλλ' ἐκείνη, ἥ, ἐπειδάν τις πιστεύσῃ λόγῳ τινὶ ἀληθεῖ εἶναι

ὀλίγους εἶναι |each of two , τοὺς δὲ |between πλείστους.

Πῶς λέγεις; ἔφην ἐγώ.

“Ὡσπερ, ἡ δ’ ὅς, περὶ τῶν |very much ,μικρῶν καὶ μεγάλων·
οἷε τι |rare, scanty εἶναι ἡ |very much, ἔγαν ἡ |very much
σμηκρὸν |find; ἀνθρωπον ἡ κύνα ἡ ἄλλο ὅτιοῦν; ἡ αὖ
|discover
ταχὺν ἡ |slow, dull,|shameful ἡ καλὸν ἡ |white ἡ μέλανα;
|late
ἡ οὐχὶ ἤσθησαι ὅτι πάντων τῶν τοιούτων τὰ μὲν ἄκρα
τῶν |farthest |rare, καὶ ὀλίγα, τὰ δὲ |between |ungrudging, .
|scanty |plentiful
πολλά;

Πάνυ γε, ἦν δ’ ἐγώ.

|not so?; and so ἔφη, εἰ πονηρίας |gathering before , πάνυ ἂν
|place
ὀλίγους καὶ |there, here οὗς πρώτους φανῆναι;
|likely γε, ἦν δ’ ἐγώ.

|likely γάρ, ἔφη. ἀλλὰ ταύτη μὲν οὐχ ὅμοιοι οἱ λόγοι τοῖς
ἀνθρώποις, ἀλλὰ σοῦ νυνδὴ |lead forward, ἐγὼ ἐφεσπόμεν,
|advance
ἀλλ’ ἐκεῖνη, ἦ, |when, τις πιστεύσει λόγῳ τινὶ ἀληθεῖ εἶναι
|after

have taught him the true state of the case, that few are the good and few the evil, and that the great majority are in the interval between them.

What do you mean? I said.

I mean, he replied, as you might say of the very large and very small, that nothing is more uncommon than a very large or very small man; and this applies generally to all extremes, whether of great and small, or swift and slow, or fair and foul, or black and white: and whether the instances you select be men or dogs or anything else, few are the extremes, but many are in the mean between them. Did you never observe this?

Yes, I said, I have.

And do you not imagine, he said, that if there were a competition in evil, the worst would be found to be very few?

Yes, that is very likely, I said.

Yes, that is very likely, he replied; although in this respect arguments are unlike men — there I was led on by you to say more than I had

vocabulary

αἰτιάομαι blame ~etiology
ἀλγέω suffer ~analgesic
ἄνευ away from; not having; not
 needing ~Sp. sin
ἄνω (ἄ) accomplish, pass, waste;
 upwards, out to sea
ἀπωθέω repel, reject
ἀτεχνία lack of skill
βέβαιος steadfast; sure
βεβαιόω secure, confirm
βίος life ~biology
διατελέω accomplish; keep doing
 ~apostle
διατρίβω (ι) wear down, delay
 ~tribology
ἐνίστε sometimes
ἡδομαι be pleased, enjoy ~hedonism
κατανοέω notice, realize, learn
λοιδορέω abuse, revile

μισέω (ι) hate, wish to prevent
 ~misogyny
μῖσος -εος (n, 3) hate
οἰκτρός pitiable
οὐκοῦν not so?; and so
πάθος -ους (n, 3) an experience,
 passion, condition
παραγίγνομαι be beside, attend
 ~genus
προσδοκάω expect
σοφός skilled, clever, wise
στρέφω turn, veer ~atrophy
τελευτάω bring about, finish ~apostle
τελευτή conclusion, fulfilment ~apostle
τέχνη craft, art, plan, contrivance
 ~technology
τοτέ then ... now ...
ὕγιής sound, profitable ~hygiene
ψευδής lying, false ~pseudo-

ἄνευ τῆς περὶ τοὺς λόγους τέχνης, κ᾿πειτα ὀλίγον ὕστερον αὐτῷ δόξῃ ψευδῆς εἶναι, ἐνίοτε μὲν ὦν, ἐνίοτε δ' οὐκ ὦν, καὶ αὐθις ἕτερος καὶ ἕτερος· — καὶ μάλιστα δὴ οἱ περὶ τοὺς ἀντιλογικοὺς λόγους διατρίψαντες οἶσθ' ὅτι τελευτῶντες οἴονται σοφώτατοι γεγονέναι καὶ κατανενοηκέναι μόνοι ὅτι οὔτε τῶν πραγμάτων οὐδενὸς οὐδὲν ὑγιὲς οὐδὲ βέβαιον οὔτε τῶν λόγων, ἀλλὰ πάντα τὰ ὄντα ἀτεχνῶς ὥσπερ ἐν Εὐρίπῳ ἄνω κάτω στρέφεται καὶ χρόνον οὐδένα ἐν οὐδενὶ μένει.

Πάνυ μὲν οὖν, ἔφην ἐγώ, ἀληθῇ λέγεις.

Οὐκοῦν, ὦ Φαίδων, ἔφη, οἰκτρὸν ἂν εἴη τὸ πάθος, εἰ ὄντος δὴ τινος ἀληθοῦς καὶ βεβαίου λόγου καὶ δυνατοῦ κατανοῆσαι, ἔπειτα διὰ τὸ παραγίγνεσθαι τοιούτοις τισὶ λόγοις, τοῖς αὐτοῖς τοτὲ μὲν δοκοῦσιν ἀληθέσιν εἶναι, τοτὲ δὲ μή, μὴ ἑαυτόν τις αἰτιῶτο μηδὲ τὴν ἑαυτοῦ ἀτεχνίαν, ἀλλὰ τελευτῶν διὰ τὸ ἀλγεῖν ἄσμενος ἐπὶ τοὺς λόγους ἀφ' ἑαυτοῦ τὴν αἰτίαν ἀπώσαιο καὶ ἤδη τὸν λοιπὸν βίον μισῶν τε καὶ λοιδορῶν τοὺς λόγους διατελοῖ, τῶν δὲ

|away from; not hav- λόγους |craft , κάπειτα ὀλίγον ὕστερον
|ing; not needing

αὐτῷ δόξῃ |lying, εἶναι, |sometimes ὧν, |sometimes ὑκ ὧν,
|false

καὶ αὖθις ἕτερος καὶ ἕτερος· — καὶ μάλιστα δὴ οἱ περὶ τοὺς

ἀντιλογικοὺς λόγους |wear down, delay ἵθ' ὅτι |bring about,
|finish

οἶονται |skilled, γεγονέναι καὶ |notice, realize, μόνοι
|clever, wise |learn

ὅτι οὔτε τῶν πραγμάτων οὐδενὸς οὐδὲν |sound, ὡς ἔ |steadfast; sure
|profitable

οὔτε τῶν λόγων, ἀλλὰ πάντα τὰ ὄντα ἀτεχνῶς ὥσπερ ἐν

Εὐρίπῳ ἄνω κάτω |turn καὶ χρόνον οὐδένα ἐν οὐδενὶ

μένει.

Πάνυ μὲν οὖν, ἔφην ἐγώ, ἀληθῆ λέγεις.

|not so?; and so ἰδῶν, ἔφη, |pitiable ἂν εἴη τὸ |an experience, passion,
|condition

ὄντος δὴ τινος ἀληθοῦς καὶ βεβαίου λόγου καὶ δυνατοῦ

|notice, realize, ἔπειτα διὰ τὸ |be beside, attend τοιούτοις τισὶ
|learn

λόγοις, τοῖς αὐτοῖς |then .. now ... ἵσιν ἀληθέσιν εἶναι, |then ... now ...

δὲ μή, μὴ ἑαυτόν τις |blame μηδὲ τὴν ἑαυτοῦ |lack of skill

ἀλλὰ τελευτῶν διὰ τὸ |suffer |be pleased, enjoy ὥς λόγους

ἀφ' ἑαυτοῦ τὴν αἰτίαν |repel, reject καὶ ἤδη τὸν λοιπὸν |life

μισῶν τε καὶ |abuse, τοὺς λόγους |accomplish; ὦν δὲ
|revile |keep doing

intended; but the point of comparison was, that when a simple man who has no skill in dialectics believes an argument to be true which he afterwards imagines to be false, whether really false or not, and then another and another, he has no longer any faith left, and great disputers, as you know, come to think at last that they have grown to be the wisest of mankind; for they alone perceive the utter unsoundness and instability of all arguments, or indeed, of all things, which, like the currents in the Euripus, are going up and down in never-ceasing ebb and flow.

That is quite true, I said.

Yes, Phaedo, he replied, and how melancholy, if there be such a thing as truth or certainty or possibility of knowledge — that a man should have lighted upon some argument or other which at first seemed true and then turned out to be false, and instead of blaming himself and his own want of wit, because he is annoyed, should at last be too glad

*vocabulary***ἀμφοισβητέω** dispute**ἀνδρίζω** make manlike**ἀπαίδευτος** uneducated, loutish

~pediatrician

βίος life ~biology**βιόω** live; (mp) make a living ~biology**δήτα** emphatic δῆ**ἐπιστήμη** skill, knowledge**κινδυνεύω** encounter danger; (+inf)

there is a danger that

λογίζομαι reckon, consider**ναός** (ᾱ) temple, shrine ~nostalgia**νή** yea**οἰκτρός** pitiable**ὅπη** wherever, however**οὐπω** no longer**πάρεργος** incidental, secondary**παρίημι** dangle; pass over, allow ~jet**προθυμέομαι** (ὄ) be eager**στερέω** steal, take**τοίνυν** well, then**ὕγιής** sound, profitable ~hygiene**φροντίζω** consider, ponder

ὄντων τῆς ἀληθείας τε καὶ ἐπιστήμης στερηθείη.

Νῆ τὸν Δία, ἦν δ' ἐγώ, οἰκτρὸν δῆτα.

Πρῶτον μὲν τοίνυν, ἔφη, τοῦτο εὐλαβηθῶμεν, καὶ μὴ παρίωμεν εἰς τὴν ψυχὴν ὥς τῶν λόγων κινδυνεύει οὐδὲν ὑγιὲς εἶναι, ἀλλὰ πολὺ μᾶλλον ὅτι ἡμεῖς οὐπω ὑγιῶς ἔχομεν, ἀλλὰ ἀνδριστέον καὶ προθυμητέον ὑγιῶς ἔχειν, σοὶ μὲν οὖν καὶ τοῖς ἄλλοις καὶ τοῦ ἔπειτα βίου παντὸς ἔνεκα, ἐμοὶ δὲ αὐτοῦ ἔνεκα τοῦ θανάτου, ὥς κινδυνεύω ἔγωγε ἐν τῷ παρόντι περὶ αὐτοῦ τούτου οὐ φιλοσόφως ἔχειν ἀλλ' ὥσπερ οἱ πάνυ ἀπαίδευτοι φιλονίκως.

Καὶ γὰρ ἐκεῖνοι ὅταν περί του ἀμφισβητῶσιν, ὅπη μὲν ἔχει περὶ ὧν ἂν ὁ λόγος ἦ οὐ φροντίζουσιν, ὅπως δὲ ἂ αὐτοὶ ἔθεντο ταῦτα δόξει τοῖς παροῦσιν, τοῦτο προθυμοῦνται. καὶ ἐγώ μοι δοκῶ ἐν τῷ παρόντι τοσοῦτον μόνον ἐκείνων διοίσειν· οὐ γὰρ ὅπως τοῖς παροῦσιν ἂ ἐγὼ λέγω δόξει ἀληθὴ εἶναι προθυμήσομαι, εἰ μὴ εἴη πάρεργον, ἀλλ' ὅπως αὐτῷ ἐμοὶ ὅτι μάλιστα δόξει οὕτως ἔχειν. λογίζομαι

ὄντων τῆς |truth τε καὶ |skill,
|knowledge |steal, take

Νῆ τὸν Δία, ἦν δ' ἐγώ, |pitiable |emphatic δὴ

Πρῶτον μὲν |well, then ᾗφη, τοῦτο εὐλαβηθῶμεν, καὶ μὴ

|dangle; pass. |s τὴν ψυχὴν ὡς τῶν λόγων |encounter danger; (+inf) there
|over, allow |is a danger that

|sound, ... αι, ἀλλὰ πολὺ μᾶλλον ὅτι ἡμεῖς |no |sound,
|profitable |longer |profitable

ἔχομεν, ἀλλὰ |make manlike αι |be eager |sound, ... ειν,
|profitable

σοὶ μὲν οὖν καὶ τοῖς ἄλλοις καὶ τοῦ ἔπειτα βίου παντὸς

ἐνεκα, ἐμοὶ δὲ αὐτοῦ ἐνεκα τοῦ θανάτου, ὡς |encounter danger;
|(+inf) there is a danger
|that

ἔγωγε ἐν τῷ παρόντι περὶ αὐτοῦ τούτου οὐ φιλοσόφως

ἔχειν ἀλλ' ὥσπερ οἱ πάντῃ |uneducated, φιλονίκως.
|loutish

Καὶ γὰρ ἐκεῖνοι ὅταν περί του |dispute |wherever, ᾗχει
|however

περὶ ὧν ἂν ὁ λόγος ᾗ οὐ |consider, , ὅπως δὲ ἂ αὐτοὶ
|ponder

ἔθεντο ταῦτα δόξει τοῖς παροῦσιν, τοῦτο |be eager

καὶ ἐγώ μοι δοκῶ ἐν τῷ παρόντι τοσοῦτον μόνον ἐκείνων

διοίσειν· οὐ γὰρ ὅπως τοῖς παροῦσιν ἂ ἐγὼ λέγω δόξει

ἀληθῆ εἶναι |be eager , εἰ μὴ εἴη πάρεργον, ἀλλ' ὅπως

αὐτῷ ἐμοὶ ὅτι |very δόξει οὕτως ἔχειν. |reckon,
|consider

to transfer the blame from himself to arguments in general: and for ever afterwards should hate and revile them, and lose truth and the knowledge of realities.

Yes, indeed, I said; that is very melancholy.

Let us then, in the first place, he said, be careful of allowing or of admitting into our souls the notion that there is no health or soundness in any arguments at all. Rather say that we have not yet attained to soundness in ourselves, and that we must struggle manfully and do our best to gain health of mind—you and all other men having regard to the whole of your future life, and I myself in the prospect of death. For at this moment I am sensible that I have not the temper of a philosopher; like the vulgar, I am only a partisan. Now the partisan, when he is engaged in a dispute, cares nothing about the rights of the question, but is anxious only to convince his hearers of his own assertions. And the difference between him and me at the present moment is merely this—that whereas he seeks to convince his hearers that what he says is true, I am rather seeking to convince

*vocabulary***ἀηδής** unpleasant**ἄνοια** folly**ἀντιτείνω** resist**ἀπιστέω** disbelieve ~stand**ἁρμονία** fastener; agreement

~harmony

ἐξαπατάω trick, cheat ~apatosaurus**κέντρον** goading rod?**μέλισσα** bee**ὀδύρομαι** (ὄ) lament ~anodyne**οἶχομαι** come, go, leave, be gone**ὅμως** anyway, nevertheless**προθυμία** (ὄ) zeal, alacrity ~fume**συνομολογέω** agree**τελευτάω** bring about, finish ~apostle**ὑπομνήσκω** remind of ~mnemonic**φροντίζω** consider, ponder

γάρ, ὦ φίλε ἑταῖρε— θέασαι ὡς πλεονεκτικῶς— εἰ μὲν τυγχάνει ἀληθῆ ὄντα ἃ λέγω, καλῶς δὴ ἔχει τὸ πεισθῆναι· εἰ δὲ μηδὲν ἐστὶ τελευτήσαντι, ἀλλ' οὖν τοῦτόν γε τὸν χρόνον αὐτὸν τὸν πρὸ τοῦ θανάτου ἦττον τοῖς παροῦσιν ἀηδὴς ἔσομαι ὀδυρόμενος, ἢ δὲ ἄνοιά μοι αὕτη οὐ συνδιατελεῖ— κακὸν γὰρ ἂν ᾦν— ἀλλ' ὀλίγον ὕστερον ἀπολείται. παρεσκευασμένος δὴ, ἔφη, ὦ Συμμία τε καὶ Κέβης, οὕτωςι ἔρχομαι ἐπὶ τὸν λόγον· ὑμεῖς μέντοι, ἂν ἐμοὶ πείθησθε, σμικρὸν φροντίσαντες Σωκράτους, τῆς δὲ ἀληθείας πολὺ μᾶλλον, ἐὰν μὲν τι ὑμῖν δοκῶ ἀληθὲς λέγειν, συνομολογήσατε, εἰ δὲ μή, παντὶ λόγῳ ἀντιτείνετε, εὐλαβούμενοι ὅπως μὴ ἐγὼ ὑπὸ προθυμίας ἅμα ἐμαντόν τε καὶ ὑμᾶς ἐξαπατήσας, ὥσπερ μέλιττα τὸ κέντρον ἐγκαταλιπὼν οἰχίσσομαι.

Ἄλλ' ἰτέον, ἔφη. πρῶτόν με ὑπομνήσατε ἃ ἐλέγετε, ἐὰν μὴ φαίνωμαι μεμνημένος. Συμμίας μὲν γάρ, ὡς ἐγῶμαι, ἀπιστεῖ τε καὶ φοβεῖται μὴ ἢ ψυχὴ ὅμως καὶ θειότερον καὶ κάλλιον ὃν τοῦ σώματος προαπολλύηται ἐν ἀρμονίας

myself; to convince my hearers is a secondary matter with me. And do but see how much I gain by the argument. For if what I say is true, then I do well to be persuaded of the truth, but if there be nothing after death, still, during the short time that remains, I shall not distress my friends with lamentations, and my ignorance will not last, but will die with me, and therefore no harm will be done. This is the state of mind, Simmias and Cebes, in which I approach the argument. And I would ask you to be thinking of the truth and not of Socrates: agree with me, if I seem to you to be speaking the truth; or if not, withstand me might and main, that I may not deceive you as well as myself in my enthusiasm, and like the bee, leave my sting in you before I die.

And now let us proceed, he said. And first of all let me be sure that I have in my mind what you were saying. Simmias, if I remember rightly, has fears

*vocabulary***ἄδηλος** invisible, unknown**ἄλλοθι** elsewhere, abroad**ἄμφω** both ~amphora**ἀναγκαῖος** coerced, coercing, slavery**ἀποδέχομαι** accept ~doctrine**ἄρα** interrogative pcl**εἶδος** -ους (n, 3) appearance, form

~-oid

ἐνδέω tie to, entangle; lack**ἐπισκοπέω** look upon, inspect**θαυμαστός** wonderful; admirable**καταλιμπάνω** leave behind, abandon**κατατρίβω** (ι) wear out, use up**ὄλεθρος** ruin, destruction, death**πολυχρόνιος** ancient; long-lived**πότερος** which, whichever of two**συγχωρέω** accede, concede**συνομολογέω** agree**τελευταῖος** last, final

εἶδει οὐσα· Κέβης δέ μοι ἔδοξε τοῦτο μὲν ἐμοὶ συγχωρεῖν,
 πολυχρονιώτερόν γε εἶναι ψυχὴν σώματος, ἀλλὰ τόδε
 ἄδηλον παντί, μὴ πολλὰ δὴ σώματα καὶ πολλάκις
 κατατρίψασα ἢ ψυχὴ τὸ τελευταῖον σῶμα καταλιποῦσα
 νῦν αὐτὴ ἀπολλύηται, καὶ ἥ αὐτὸ τοῦτο θάνατος, ψυχῆς
 ὄλεθρος, ἐπεὶ σῶμά γε αἰεὶ ἀπολλύμενον οὐδὲν παύεται.
 ἄρα ἄλλ' ἢ ταῦτ' ἐστίν, ὦ Συμμία τε καὶ Κέβης, ἃ δεῖ ἡμᾶς
 ἐπισκοπεῖσθαι;

Συνωμολογείτην δὴ ταῦτ' εἶναι ἄμφω.

Πότερον οὖν, ἔφη, πάντας τοὺς ἔμπροσθε λόγους οὐκ
 ἀποδέχεσθε, ἢ τοὺς μὲν, τοὺς δ' οὔ;

Τοὺς μὲν, ἐφάτην, τοὺς δ' οὔ.

Τί οὖν, ἢ δ' ὅς, περὶ ἐκείνου τοῦ λόγου λέγετε ἐν ᾧ ἔφαμεν
 τὴν μάθησιν ἀνάμνησιν εἶναι, καὶ τούτου οὕτως ἔχοντος
 ἀναγκαίως ἔχειν ἄλλοθι πρότερον ἡμῶν εἶναι τὴν ψυχὴν,
 πρὶν ἐν τῷ σώματι ἐνδεθῆναι;

Ἐγὼ μὲν, ἔφη ὁ Κέβης, καὶ τότε θαυμαστώως ὥς ἐπέισθην

|form οὔσα· Κέβης δέ μοι ἔδοξε τοῦτο μὲν ἐμοὶ |accede,
 |ancient; long-lived γε εἶναι ψυχὴν σώματος, ἀλλὰ τόδε |concede
 |invisible, παντί, μὴ πολλὰ δὴ σώματα καὶ |often
 |unknown
 |wear out, use up ἡ ψυχὴ τὸ |last, final σῶμα |leave behind,
 |abandon
 νῦν αὐτὴ ἀπολλύεται, καὶ ἡ αὐτὸ τοῦτο θάνατος, ψυχῆς
 |ruin , ἐπεὶ σῶμά γε αἰὲ ἀπολλύμενον οὐδὲν παύεται.
 |interrogative pcl ἔστιν, ᾧ Συμμία τε καὶ Κέβης, ᾧ δειῖ ἡμᾶς
 |look upon, inspect
 |agree δὴ ταῦτ' εἶναι ἄμφω.
 |which, οὖν, ἔφη, πάντας τοὺς ἔμπροσθε λόγους οὐκ
 |whichever
 |accept , ἢ τοὺς μὲν, τοὺς δ' οὐ;
 Τοὺς μὲν, ἐφάτην, τοὺς δ' οὐ.
 Τί οὖν, ἡ δ' ὅς, περὶ ἐκείνου τοῦ λόγου λέγετε ἐν ᾧ ἔφαμεν
 τὴν μάθησιν ἀνάμνησιν εἶναι, καὶ τούτου οὕτως ἔχοντος
 |coerced, coërcing|elsewhere, ἰσχυρότερον ἡμῶν εἶναι τὴν ψυχὴν,
 |slavery |abroad
 πρὶν ἐν τῷ σώματι |tie to ,
 Ἐγὼ μὲν, ἔφη ὁ Κέβης, καὶ τότε |wonderful; |admirable ὥς ἐπείσθη

and misgivings whether the soul, although a fairer and diviner thing than the body, being as she is in the form of harmony, may not perish first. On the other hand, Cebes appeared to grant that the soul was more lasting than the body, but he said that no one could know whether the soul, after having worn out many bodies, might not perish herself and leave her last body behind her; and that this is death, which is the destruction not of the body but of the soul, for in the body the work of destruction is ever going on. Are not these, Simmias and Cebes, the points which we have to consider?

They both agreed to this statement of them.

He proceeded: And did you deny the force of the whole preceding argument, or of a part only?

Of a part only, they replied.

And what did you

vocabulary

ἀνάρμοστος inappropriate, not suited,
immoderate

ἀποδείκνυμι (ō) show, point out;
appoint; (mid) declare

ἀποδέχομαι accept ~doctrine

ἁρμονία fastener; agreement
~harmony

εἶδος -ους (n, 3) appearance, form
~-oid

ἐμμένω stay put, be faithful, fixed

ἐντείνω tauten ~tend

λύρα lyre

οὐδαμὸς not anyone

οὐδέπω not, not yet

σαυτοῦ yourself

σύγκειμαι be composed of, agreed on

σύνθετος compound

συντίθημι hearken, mark ~thesis

τελευταῖος last, final

φθόγγος voice ~diphthong

χορδή string of a lyre, etc.

ὕπ' αὐτοῦ καὶ νῦν ἐμμένω ὥς οὐδενὶ λόγῳ.

Καὶ μὴν, ἔφη ὁ Σιμμίας, καὶ αὐτὸς οὕτως ἔχω, καὶ πάνυ ἂν θαυμάζοιμι εἴ μοι περί γε τούτου ἄλλο ποτέ τι δόξειεν.

Καὶ ὁ Σωκράτης, ἀλλὰ ἀνάγκη σοι, ἔφη, ὦ ξένε Θηβαῖε, ἄλλα δόξαι, ἐάνπερ μείνη ἥδε ἡ οἴησις, τὸ ἀρμονίαν μὲν εἶναι σύνθετον πρᾶγμα, ψυχὴν δὲ ἀρμονίαν τινὰ ἐκ τῶν κατὰ τὸ σῶμα ἐντεταμένων συγκείσθαι· οὐ γάρ που ἀποδέξῃ γε σαυτοῦ λέγοντος ὥς πρότερον ἦν ἀρμονία συγκειμένη, πρὶν ἐκεῖνα εἶναι ἐξ ὧν ἔδει αὐτὴν συντεθῆναι. ἢ ἀποδέξῃ;

Οὐδαμῶς, ἔφη, ὦ Σώκρατες.

Αἰσθάνη οὖν, ἡ δ' ὅς, ὅτι ταῦτά σοι συμβαίνει λέγειν, ὅταν φῆς μὲν εἶναι τὴν ψυχὴν πρὶν καὶ εἰς ἀνθρώπου εἰδός τε καὶ σῶμα ἀφικέσθαι, εἶναι δὲ αὐτὴν συγκειμένην ἐκ τῶν οὐδέπω ὄντων; οὐ γὰρ δὴ ἀρμονία γέ σοι τοιοῦτόν ἐστιν ᾧ ἀπεικάζεις, ἀλλὰ πρότερον καὶ ἡ λύρα καὶ αἱ χορδαὶ καὶ οἱ φθόγγοι ἔτι ἀνάρμοστοι ὄντες γίνονται, τελευταῖον

ὑπ' αὐτοῦ καὶ νῦν |stay put, be |υἱδενὶ λόγῳ.
|faithful, fixed

Καὶ μὴν, ἔφη ὁ Σιμμίας, καὶ αὐτὸς οὕτως ἔχω, καὶ πάνν
ἄν θαυμάζοιμι εἴ μοι περί γε τούτου ἄλλο ποτέ τι δόξειεν.

Καὶ ὁ Σωκράτης, ἀλλὰ ἀνάγκη σοι, ἔφη, ὦ ξέने Θηβαίε,

ἄλλα δόξαι, ἐάνπερ μείνη ἥδε ἡ οἴσις, τὸ |fastener;
|agreement

μὲν εἶναι |com- |prâγμα, ψυχὴν δὲ |fastener; |τινὰ ἐκ
|pound |agreement

τῶν κατὰ τὸ σῶμα |tauten |be composed οὐ γάρ που
|of, agreed on

ἀποδέξῃ γε |yourself λέγοντος ὡς πρότερον ἦν |fastener;
|agreement

|be composed |πρὶν ἐκεῖνα εἶναι ἐξ ὧν ἔδει αὐτὴν |hearken, mark
|of, agreed on

ἢ ἀποδέξῃ;

|not anyone, ἔφη, ὦ Σώκρατες.

Αἰσθάνῃ οὖν, ἡ δ' ὅς, ὅτι ταῦτά σοι συμβαίνει λέγειν, ὅταν

φῆς μὲν εἶναι τὴν ψυχὴν πρὶν καὶ εἰς ἀνθρώπου |form τε

καὶ σῶμα ἀφικέσθαι, εἶναι δὲ αὐτὴν |be composed ἐκ τῶν
|of, agreed on

|not, not yet |ων; οὐ γὰρ δὴ |fastener; |, ἐ σοι τοιοῦτόν ἐστιν ᾧ
|agreement

ἀπεικάζεις, ἀλλὰ πρότερον καὶ ἡ |lyre καὶ αἱ |string of a |
|lyre, etc.

οἱ |voice ἔτι |inappropriate, |not γίνονται, |last, final
|suited, immoderate

think, he said, of that part of the argument in which we said that knowledge was recollection, and hence inferred that the soul must have previously existed somewhere else before she was enclosed in the body?

Cebes said that he had been wonderfully impressed by that part of the argument, and that his conviction remained absolutely unshaken. Simmias agreed, and added that he himself could hardly imagine the possibility of his ever thinking differently.

But, rejoined Socrates, you will have to think differently, my Theban friend, if you still maintain that harmony is a compound, and that the soul is a harmony which is made out of strings set in the frame of the body; for you will surely never allow yourself to say that a harmony is prior to the elements which compose it.

Never, Socrates.

But do you not see that this is what you imply when you say that the soul existed before she took the form and body of man, and was made up of elements which as yet had no existence? For

vocabulary

ἀλαζών -όνος (m, 3) charlatan, boaster
ἄνευ away from; not having; not
 needing ~Sp. sin
ἀποδείκνυμι (ō) show, point out;
 appoint; (mid) declare
ἀπόδειξις -εως (f) acceptance; (Ion)
 showing
ἀποδέχομαι accept ~doctrine
ἁρμονία fastener; agreement
 ~harmony
γεωμετρία geometry, surveying, land
 tax
εἰκός likely
εἴπερ if indeed
ἐξαπατάω trick, cheat ~apatosaurus

ὅθεν whence

οὐδαμὸς not anyone

πότερος which, whichever of two

πρέπω be conspicuous, preeminent
 ~refurbish

συνᾶδω sing together, agree

συναείδω sing together, agree

συναίνυμαι gather up ~etiology

συνίστημι unite; confront in battle
 ~station

σύνοιδα know about someone; think
 proper

τοίνυν well, then

ὑπόθεσις -εως (f) proposal; subject;
 hypothesis

δὲ πάντων συνίσταται ἡ ἁρμονία καὶ πρῶτον ἀπόλλυται.
οὗτος οὖν σοι ὁ λόγος ἐκείνῳ πῶς συνάσεται;

Οὐδαμῶς, ἔφη ὁ Συμμίας.

Καὶ μήν, ἦ δ' ὅς, πρέπει γε εἴπερ τῷ ἄλλῳ λόγῳ συνωδῶ
εἶναι καὶ τῷ περὶ ἁρμονίας.

Πρέπει γάρ, ἔφη ὁ Συμμίας.

Οὗτος τοίνυν, ἔφη, σοὶ οὐ συνωδός· ἀλλ' ὅρα πότερον
αἰρή τῶν λόγων, τὴν μάθησιν ἀνάμνησιν εἶναι ἢ ψυχὴν
ἁρμονίαν;

Πολὺ μᾶλλον, ἔφη, ἐκείνον, ὦ Σώκρατες. ὅδε μὲν γάρ
μοι γέγονεν ἄνευ ἀποδείξεως μετὰ εἰκότος τινὸς καὶ
εὐπρεπείας, ὅθεν καὶ τοῖς πολλοῖς δοκεῖ ἀνθρώποις· ἐγὼ
δὲ τοῖς διὰ τῶν εἰκότων τὰς ἀποδείξεις ποιουμένοις λόγοις
σύννοδα οὖσιν ἀλαζόσιν, καὶ ἂν τις αὐτοὺς μὴ φυλάττηται,
εὖ μάλα ἐξαπατῶσι, καὶ ἐν γεωμετρίας καὶ ἐν τοῖς ἄλλοις
ἅπασιν. ὁ δὲ περὶ τῆς ἀναμνήσεως καὶ μαθήσεως λόγος
δι' ὑποθέσεως ἀξίας ἀποδέξασθαι εἴρηται. ἐρρήθη γάρ που

δὲ πάντων ^{unite; confront} ^{fastener; agreement} αἰ πρῶτον ἀπόλλυται.
οὗτος οὖν σοι ὁ λόγος ἐκείνῳ πῶς συνάσεται;

^{not anyone}, ἔφη ὁ Συμμίας.

Καὶ μὴν, ἦ δ' ὅς, ^{be conspic-} ^{if indeed,} ἄλλῳ λόγῳ συνωδῶ
^{uous, pre-}
εἶναι καὶ τῷ περὶ ^{eminent} ^{fastener; agreement}

^{be conspicuous,} ^{preeminent} ἔφη ὁ Συμμίας.

Οὗτος ^{well, then} ἔφη, σοὶ οὐ συνωδός· ἀλλ' ὅρα ^{which,} ^{whichever}
αἰρῇ τῶν λόγων, τὴν μάθησιν ἀνάμνησιν εἶναι ἢ ψυχὴν

^{fastener;} ^{agreement}

Πολὺ μᾶλλον, ἔφη, ἐκείνον, ὦ Σώκратες. ὅδε μὲν γάρ

μοι γέγονεν ^{away} ^{acceptance;} μετὰ ^{likely} τινὸς καὶ
^{from; (Ion) showing}

εὐπρεπείας, ^{whence} ^{not} ^{hav-} ^{ing;} ἢ τοῖς πολλοῖς δοκεῖ ἀνθρώποις· ἐγὼ

δὲ τοῖς διὰ τῷ ^{likely} ^{not} ^{need-} ^{ing} τὰς ἀποδείξεις ποιουμένοις λόγοις

^{know} ^{about} ^{charlatan,} ^{and} ^{if} ^{any} ^{one} ^{of} ^{these} ^{men} ^{do} ^{not} ^{think} ^{boaster} καὶ ἂν τις αὐτοὺς μὴ φυλάττηται,

^{proper} ^{very} ^{trick, cheat} ^{and} ⁱⁿ ^{geometry} ^{and} ⁱⁿ ^{the} ^{other} ^{things}

ἅπασιν. ὁ δὲ περὶ τῆς ἀναμνήσεως καὶ μαθήσεως λόγος

δι' ^{proposal;} ^{sub-} ^{ject;} ^{hypothesis} ἄς ἀποδέξασθαι εἴρηται. ἐρρήθη γάρ που

harmony is not like the soul, as you suppose; but first the lyre, and the strings, and the sounds exist in a state of discord, and then harmony is made last of all, and perishes first. And how can such a notion of the soul as this agree with the other?

Not at all, replied Simmias.

And yet, he said, there surely ought to be harmony in a discourse of which harmony is the theme.

There ought, replied Simmias.

But there is no harmony, he said, in the two propositions that knowledge is recollection, and that the soul is a harmony. Which of them will you retain?

I think, he replied, that I have a much stronger faith, Socrates, in the first of the two, which has been fully demonstrated to me, than in the latter, which has not been demonstrated at all, but rests only on probable and plausible grounds; and is therefore believed by the many. I know too well that these arguments from probabilities are impostors, and unless

vocabulary

ἀποδείκνυμι (ō) show, point out;
appoint; (mid) declare

ἀποδέχομαι accept ~doctrine

ἁρμονία fastener; agreement

~harmony

ἐναντιόομαι oppose, contradict

ἐπωνύμιος called, named

κινέω (i) set in motion, move, remove

~kinetic

ὀρθός upright, straight; correct, just

~orthogonal

ὀρθόω stand up

οὐδαμὸς not anyone

οὐσία property; essence

προσέχω belong to, it beseems

σύγχεμαι be composed of, agreed on

σύμφημι assent, concede

συνδοκέω seem good also

συντίθημι hearken, mark ~thesis

φθέγγομαι make a sound, utter

~diphthong

οὕτως ἡμῶν εἶναι ἢ ψυχὴ καὶ πρὶν εἰς σῶμα ἀφικέσθαι,
ὥσπερ αὐτῆς ἐστὶν ἡ οὐσία ἔχουσα τὴν ἐπωνυμίαν τὴν τοῦ
ὃ ἐστὶν ἐγὼ δὲ ταύτην, ὡς ἐμαυτὸν πείθω, ἱκανῶς τε καὶ
ὀρθῶς ἀποδέδεγμαι. ἀνάγκη οὖν μοι, ὡς ἔοικε, διὰ ταῦτα
μήτε ἐμαυτοῦ μήτε ἄλλου ἀποδέχεσθαι λέγοντος ὡς ψυχὴ
ἐστὶν ἀρμονία.

Τί δέ, ἦ δ' ὅς, ὦ Σιμμία, τῆδε;

Δοκεῖ σοι ἀρμονία ἢ ἄλλη τινὶ συνθέσει προσήκειν ἄλλως
πως ἔχειν ἢ ὡς ἂν ἐκεῖνα ἔχη ἐξ ὧν ἂν συγκέηται;

Οὐδαμῶς.

Οὐδὲ μὴν ποιεῖν τι, ὡς ἐγῶμαι, οὐδέ τι πάσχειν ἄλλο παρ'
ἃ ἂν ἐκεῖνα ἢ ποιῇ ἢ πάσχη; συνέφη.

Οὐκ ἄρα ἡγεῖσθαί γε προσήκει ἀρμονίαν τούτων ἐξ ὧν ἂν
συντεθῇ, ἀλλ' ἔπεσθαι. συνεδόκει.

Πολλοῦ ἄρα δεῖ ἐναντία γε ἀρμονία κινηθῆναι ἂν ἢ
φθέγξασθαι ἢ τι ἄλλο ἐναντιωθῆναι τοῖς αὐτῆς μέρεσιν.

οὕτως ἡμῶν εἶναι ἢ ψυχὴ καὶ πρὶν εἰς σῶμα ἀφικέσθαι,
 ὥσπερ αὐτῆς ἐστὶν ἢ ^{|property;} _{|essence} ἡμῶν τὴν ἐπωνυμίαν τὴν τοῦ
 ὁ ἐστὶν ἐγὼ δὲ ταύτην, ὡς ἐμαυτὸν πείθω, ἱκανῶς τε καὶ
 ὀρθῶς ^{|show, point out; ap-} _{|point; (mid) declare} γκῆ οὖν μοι, ὡς ἔοικε, διὰ ταῦτα
 μήτε ἐμαυτοῦ μήτε ἄλλου ^{|accept} λέγοντος ὡς ψυχὴ
 ἐστὶν ^{|fastener;} _{|agreement}

Τί δέ, ἦ δ' ὅς, ὦ Συμμία, τῇδε;

Δοκεῖ σοι ^{|fastener;} _{|agreement} ἢ ἄλλη τινὲ συνθέσει ^{|belong to, it} _{|beseems}
 πως ἔχειν ἢ ὡς ἂν ἐκεῖνα ἔχη ἐξ ὧν ἂν ^{|be composed} _{|of, agreed on}

^{|not anyone}

Οὐδὲ μὲν ποιεῖν τι, ὡς ἐγῶμαι, οὐδέ τι πάσχειν ἄλλο παρ'
 ἢ ἂν ἐκεῖνα ἢ ποιῇ ἢ πάσχη; ^{|assent,} _{|concede}

Οὐκ ἄρα ἡγεῖσθαι γε ^{|belong to, it} _{|beseems} ^{|fastener;} _{|agreement} τούτων ἐξ ὧν ἂν
^{|hearken, mark} ἔπεσθαι. ^{|seem good also}

Πολλοῦ ἄρα δεῖ ἐναντία γε ^{|fastener;} _{|agreement} ^{|move,} _{|remove} ἂν ἢ
^{|make a sound, utter} ἄλλο ^{|oppose,} _{|contradict} τοῖς αὐτῆς μέρεσιν.

great caution is observed in the use of them, they are apt to be deceptive—in geometry, and in other things too. But the doctrine of knowledge and recollection has been proven to me on trustworthy grounds; and the proof was that the soul must have existed before she came into the body, because to her belongs the essence of which the very name implies existence. Having, as I am convinced, rightly accepted this conclusion, and on sufficient grounds, I must, as I suppose, cease to argue or allow others to argue that the soul is a harmony.

Let me put the matter, Simmias, he said, in another point of view: Do you imagine that a harmony or any other composition can be in a state other than that of the elements, out of which it is compounded?

Certainly not.

Or do or suffer anything other than they do or suffer?

He agreed.

Then a harmony does not, properly

*vocabulary***ἄνοια** folly**ἀρετή** goodness, excellence**ἀρμόζω** fit together; be well fitted to
~harmony**ἁρμονία** fastener; agreement

~harmony

εἴπερ if indeed**ἐλαχύς** small; comp.: less ~light**ἐνδέχομαι** accept, admit, be possible**ἡττάομαι** (pass) be weaker, be
overcome; (active) defeat**φύω** produce, beget; clasp ~physics

Πολλοῦ μέντοι, ἔφη.

Τί δέ; οὐχ οὕτως ἁρμονία πέφυκεν εἶναι ἐκάστη ἁρμονία
ὥς ἂν ἀρμοσθῇ;

Οὐ μανθάνω, ἔφη.

Ἦ οὐχί, ἦ δ' ὅς, ἂν μὲν μᾶλλον ἀρμοσθῇ καὶ ἐπὶ πλέον,
εἴπερ ἐνδέχεται τοῦτο γίγνεσθαι, μᾶλλον τε ἂν ἁρμονία
εἴη καὶ πλείων, εἰ δ' ἡττόν τε καὶ ἐπ' ἔλαττον, ἡττων τε
καὶ ἐλάττων;

Πάνυ γε.

Ἦ οὖν ἔστι τοῦτο περὶ ψυχὴν, ὥστε καὶ κατὰ τὸ
σμικρότατον μᾶλλον ἐτέραν ἐτέρας ψυχῆς ἐπὶ πλέον καὶ
μᾶλλον ἢ ἐπ' ἔλαττον καὶ ἡττον αὐτὸ τοῦτο εἶναι, ψυχὴν;

Οὐδ' ὅπωςτιοῦν, ἔφη.

Φέρε δὴ, ἔφη, πρὸς Διός· λέγεται ψυχὴ ἢ μὲν νοῦν τε
ἔχειν καὶ ἀρετὴν καὶ εἶναι ἀγαθή, ἢ δὲ ἄνοιάν τε καὶ
μοχθηρίαν καὶ εἶναι κακὴ; καὶ ταῦτα ἀληθῶς λέγεται;

Πολλοῦ μέντοι, ἔφη.

Τί δέ; οὐχ οὕτως

| | | |
|------------------------|----------------------|------------------------|
| fastener; agreement | ρέφυκεν εἶναι ἐκάστη | fastener; agreement |
|------------------------|----------------------|------------------------|

ὥς ἂν

| | |
|----------|---|
| fit well | , |
|----------|---|

Οὐ μανθάνω, ἔφη.

Ἦ οὐχί, ἦ δ' ὅς, ἂν μὲν μᾶλλον

| | |
|----------|----------------|
| fit well | καὶ ἐπὶ πλέον, |
|----------|----------------|

| | | | |
|--------------|-------------------------------|-----------------------------|------------------------|
| if indeed | accept, admit, be possible | ὑπο γίγνεσθαι, μᾶλλον τε ἂν | fastener; agreement |
|--------------|-------------------------------|-----------------------------|------------------------|

εἶη καὶ πλείων, εἰ δ' ἡττόν τε καὶ ἐπ' ἔλαττον, ἥττων τε
καὶ

| | |
|-------|---|
| small | , |
|-------|---|

Πάνυ γε.

Ἦ οὖν ἔστι τοῦτο περὶ ψυχὴν, ὥστε καὶ κατὰ τὸ
σμικρότατον μᾶλλον ἑτέραν ἑτέρας ψυχῆς ἐπὶ πλέον καὶ
μᾶλλον ἢ ἐπ' ἔλαττον καὶ ἡττον αὐτὸ τοῦτο εἶναι, ψυχὴν;

Οὐδ' ὁπωστιοῦν, ἔφη.

Φέρε δὴ, ἔφη, πρὸς Διός· λέγεται ψυχὴ ἢ μὲν νοῦν τε
ἔχειν καὶ

| | |
|------------|-----------------|
| excellence | αὶ εἶναι ἀγαθή, |
|------------|-----------------|

 ἢ δὲ

| | |
|-------|--------|
| folly | τε καὶ |
|-------|--------|

μοχθηρίαν καὶ εἶναι

| | |
|-----|---|
| bad | , |
|-----|---|

 καὶ ταῦτα ἀληθῶς λέγεται;

speaking, lead the parts or elements which make up the harmony, but only follows them.

He assented.

For harmony cannot possibly have any motion, or sound, or other quality which is opposed to its parts.

That would be impossible, he replied.

And does not the nature of every harmony depend upon the manner in which the elements are harmonized?

I do not understand you, he said.

I mean to say that a harmony admits of degrees, and is more of a harmony, and more completely a harmony, when more truly and fully harmonized, to any extent which is possible; and less of a harmony, and less completely a harmony, when less truly and fully harmonized.

True.

But does the soul admit of degrees? or is one soul in the very least degree more or less, or more or less completely, a soul than another?

Not in the least.

Yet surely of two souls, one is said to have intelligence and virtue,

*vocabulary***ἄγχι** near, nigh ~angina**ἀνάρμοστος** inappropriate, not suited, immoderate**ἀρετή** goodness, excellence**ἀρμόζω** fit together; be well fitted to

~harmony

ἁρμονία fastener; agreement

~harmony

δῆλος visible, conspicuous**πότερος** which, whichever of two**ὑποτίθημι** suggest, advise ~hypothesis

Ἀληθῶς μέντοι.

Τῶν οὖν θεμένων ψυχὴν ἀρμονίαν εἶναι τί τις φήσει ταῦτα ὄντα εἶναι ἐν ταῖς ψυχαῖς, τὴν τε ἀρετὴν καὶ τὴν κακίαν; πότερον ἀρμονίαν αὖτις ἀλλήν καὶ ἀναρμοστίαν; καὶ τὴν μὲν ἡρμόσθαι, τὴν ἀγαθὴν, καὶ ἔχειν ἐν αὐτῇ ἀρμονίαν οὔση ἀλλήν ἀρμονίαν, τὴν δὲ ἀνάρμοστον αὐτὴν τε εἶναι καὶ οὐκ ἔχειν ἐν αὐτῇ ἀλλήν;

Οὐκ ἔχω ἔγωγ', ἔφη ὁ Σιμμίας, εἰπεῖν· δῆλον δ' ὅτι τοιαῦτ' ἅττ' ἂν λέγοι ὁ ἐκεῖνο ὑποθέμενος.

Ἀλλὰ προωμολόγηται, ἔφη, μηδὲν μᾶλλον μηδ' ἦττον ἑτέραν ἑτέρας ψυχὴν ψυχῆς εἶναι· τοῦτο δ' ἔστι τὸ ὁμολόγημα, μηδὲν μᾶλλον μηδ' ἐπὶ πλεόν μηδ' ἦττον μηδ' ἐπ' ἔλαττον ἑτέραν ἑτέρας ἀρμονίαν ἀρμονίας εἶναι. ἦ γάρ;

Πάνυ γε.

Τὴν δέ γε μηδὲν μᾶλλον μηδὲ ἦττον ἀρμονίαν οὔσαν μήτε μᾶλλον μήτε ἦττον ἡρμόσθαι· ἔστιν οὕτως;

Ἀληθῶς μέντοι.

Τῶν οὖν θεμένων ψυχὴν

| | | |
|--|-----------|--------------------------|
| | fastener; | εἶναι τί τις φήσει ταῦτα |
| | agreement | |

ὄντα εἶναι ἐν ταῖς ψυχαῖς, τήν τε

| | | |
|--|------------|-------------------|
| | excellence | · καὶ τὴν κακίαν; |
|--|------------|-------------------|

| | | | | | | |
|--|-----------|--|-----------|-------|-----------------------------|-----|
| | which, | | fastener; | αὖτις | τινα ἄλλην καὶ ἀναρμοστίαν; | καὶ |
| | whichever | | agreement | | | |

τὴν μὲν

| | | | | | |
|--|----------|--|---------------------------------|--|-----------|
| | fit well | | , τὴν ἀγαθήν, καὶ ἔχειν ἐν αὐτῇ | | fastener; |
| | | | | | agreement |

οὕσῃ ἄλλην

| | | | | | | |
|--|-----------|-----------|--|----------------|--------------------|----------|
| | fastener; | , τὴν δὲ | | inappropriate, | νότ'· | τε εἶναι |
| | | agreement | | | suited, immoderate | |

καὶ οὐκ ἔχειν ἐν αὐτῇ ἄλλην;

Οὐκ ἔχω ἔγωγ', ἔφη ὁ Συμμίας, εἰπεῖν·

| | | |
|--|-------------|---------|
| | visible, | τοιαῦτ' |
| | conspicuous | |

| | | | | | |
|--|------------|---------|----------|--|---------|
| | near, nigh | · ἔγωγε | ὁ ἐκείνο | | suggest |
|--|------------|---------|----------|--|---------|

Ἀλλὰ προωμολόγηται, ἔφη, μηδὲν μᾶλλον μηδ' ἦττον
 ἑτέραν ἑτέρας ψυχὴν ψυχῆς εἶναι· τοῦτο δ' ἔστι τὸ
 ὁμολόγημα, μηδὲν μᾶλλον μηδ' ἐπὶ πλεόν μηδ' ἦττον μηδ'
 ἐπ' ἔλαττον ἑτέραν ἑτέρας

| | | | | | |
|--|-----------|-----------|-----------|-----------|---|
| | fastener; | | fastener; | εἶναι. | ἥ |
| | | agreement | | agreement | |

 γάρ;

Πάνυ γε.

Τὴν δέ γε μηδὲν μᾶλλον μηδὲ ἦττον

| | | |
|--|-----------|-----------|
| | fastener; | οὐσαν |
| | | agreement |

μήτε μᾶλλον μήτε ἦττον

| | | |
|--|----------|--------------|
| | fit well | ἔστιν οὕτως; |
|--|----------|--------------|

and to be good, and the other to have folly and vice, and to be an evil soul: and this is said truly?

Yes, truly.

But what will those who maintain the soul to be a harmony say of this presence of virtue and vice in the soul? — will they say that here is another harmony, and another discord, and that the virtuous soul is harmonized, and herself being a harmony has another harmony within her, and that the vicious soul is inharmonical and has no harmony within her?

I cannot tell, replied Simmias; but I suppose that something of the sort would be asserted by those who say that the soul is a harmony.

And we have already admitted that no soul is more a soul than another; which is equivalent to admitting that harmony is not more or less harmony, or more or less completely a harmony?

Quite true.

And that which is not more or less a harmony is not more or less harmonized?

True.

And that which is not more or less harmonized cannot have more or less of harmony, but only an equal harmony?

Yes, an equal harmony.

Then one soul not being

*vocabulary***ἀρετή** goodness, excellence**ἀρμόζω** fit together; be well fitted to

~harmony

ἄρμονία fastener; agreement

~harmony

εἴπερ if indeed**μετέχω** partake of**ὀρθός** upright, straight; correct, just

~orthogonal

οὐκοῦν not so?; and so

Ἔστιν.

Ἡ δὲ μήτε μᾶλλον μήτε ἥττον ἡρμωσμένη ἔστιν ὅτι πλέον
ἢ ἔλαττον ἀρμονίας μετέχει, ἢ τὸ ἴσον;

Τὸ ἴσον.

Οὐκοῦν ψυχὴ ἐπειδὴ οὐδὲν μᾶλλον οὐδ' ἥττον ἄλλη ἄλλης
αὐτὸ τοῦτο, ψυχὴ, ἐστίν, οὐδὲ δὴ μᾶλλον οὐδὲ ἥττον
ἡρμωσται;

Οὕτω.

Τοῦτο δέ γε πεπονθυῖα οὐδὲν πλέον ἀναρμωστίᾳ οὐδὲ
ἀρμονίας μετέχει ἄν;

Οὐ γὰρ οὖν.

Τοῦτο δ' αὖ πεπονθυῖα ἂρ' ἄν τι πλέον κακίας ἢ ἀρετῆς
μετέχει ἑτέρα ἑτέρας, εἴπερ ἡ μὲν κακία ἀναρμωστία, ἡ δὲ
ἀρετὴ ἀρμονία εἴη;

Οὐδὲν πλέον.

Μᾶλλον δέ γε πον, ὦ Σιμμία, κατὰ τὸν ὀρθὸν λόγον

ἔστιν.

Ἡ δὲ μήτε μάλλον μήτε ἥττον |fit well ἔστιν ὅτι πλέον

ἢ ἔλαττον |fastener; |partake of, τὸ ἴσον;
|agreement

Τὸ ἴσον.

|not so?; and so, ἔπειδ' οὐδὲν μάλλον οὐδ' ἥττον ἄλλη ἄλλης

αὐτὸ τοῦτο, ψυχή, ἐστίν, οὐδὲ δὴ μάλλον οὐδὲ ἥττον

|fit well ,

Οὕτω.

Τοῦτο δέ γε πεπονθυῖα οὐδὲν πλέον ἀναρμοστίας οὐδὲ

|fastener; |partake of, ἔστιν;
|agreement

Οὐ γὰρ οὖν.

Τοῦτο δ' αὖ πεπονθυῖα ἂρ' ἂν τι πλέον κακίας ἢ |excellence

|partake of, ἔρα ἐτέρας, |if indeed, μὲν κακία ἀναρμοστία, ἢ δὲ

|excel- |fastener; ἢ;
|lence |agreement

Οὐδὲν πλέον.

Μάλλον δέ γέ που, ὦ Συμμία, κατὰ τὸν |upright, ἴσως;
|correct, just

more or less absolutely a soul than another, is not more or less harmonized?

Exactly.

And therefore has neither more nor less of discord, nor yet of harmony?

She has not.

And having neither more nor less of harmony or of discord, one soul has no more vice or virtue than another, if vice be discord and virtue harmony?

Not at all more.

Or speaking more correctly, Simmias, the

*vocabulary***ἄρμονία** fastener; agreement

~harmony

δήπου perhaps; is it not so?**εἴπερ** if indeed**ζῶον** being, animal; picture**μετέχω** partake of**ὀρθός** upright, straight; correct, just

~orthogonal

παντελής complete, absolute**προερέω** say beforehand**προλέγω** prophecy, proclaim; preselect

~legion

ὑπόθεσις -εως (f) proposal; subject;
hypothesis**φρόνιμος** sensible, prudent**φύω** produce, beget; clasp ~physics

κακίας οὐδεμία ψυχὴ μεθέξει, εἴπερ ἀρμονία ἐστίν·
ἀρμονία γὰρ δήπου παντελῶς αὐτὸ τοῦτο οὔσα, ἀρμονία,
ἀναρμοστίας οὔ ποτ' ἂν μετάσχοι.

Οὐ μέντοι.

Οὐδέ γε δήπου ψυχὴ, οὔσα παντελῶς ψυχὴ, κακίας.

Πῶς γὰρ ἔκ γε τῶν προειρημένων;

Ἐκ τούτου ἄρα τοῦ λόγου ἡμῖν πᾶσαι ψυχαὶ πάντων ζώων
ὁμοίως ἀγαθαὶ ἔσονται, εἴπερ ὁμοίως ψυχαὶ πεφύκασιν
αὐτὸ τοῦτο, ψυχαί, εἶναι.

Ἐμοιγε δοκεῖ, ἔφη, ὦ Σώκρατες.

Ἡ καὶ καλῶς δοκεῖ, ἦ δ' ὅς, οὕτω λέγεσθαι, καὶ πάσχειν ἂν
ταῦτα ὁ λόγος εἰ ὀρθὴ ἢ ὑπόθεσις ἦν, τὸ ψυχὴν ἀρμονίαν
εἶναι;

Οὐδ' ὅπωςτιοῦν, ἔφη.

Τί δέ; ἦ δ' ὅς· τῶν ἐν ἀνθρώπῳ πάντων ἔσθ' ὅτι
ἄλλο λέγεις ἄρχειν ἢ ψυχὴν ἄλλως τε καὶ φρόνιμον;

κακίας οὐδεμία ψυχὴ μεθέξει, |if |fastener; ἐστίν·
 |indeed |agreement
 |fastener; , ἂρ |per- |complete, αὐτὸ τοῦτο οὐσα, |fastener; ,
 |agreement |haps; is |absolute |agreement
 ἀναρμοστίας οὐ ποτ' ἂν |partake of .
 |it not
 |so?

Οὐ μέντοι.

Οὐδέ γε |perhaps; , ἰσλή, οὐσα |complete, ψυχὴ, κακίας.
 |it not so? |absolute

Πῶς γὰρ ἔκ γε τῶν προειρημένων;

Ἐκ τούτου ἄρα τοῦ λόγου ἡμῖν πᾶσαι ψυχαὶ πάντων ζώων
 ὁμοίως ἀγαθαὶ ἔσονται, |if indeed, οἷως ψυχαὶ πεφύκασιν
 αὐτὸ τοῦτο, ψυχαί, εἶναι.

Ἔμοιγε δοκεῖ, ἔφη, ὦ Σώκρατες.

Ἦ καὶ καλῶς δοκεῖ, ἦ δ' ὅς, οὕτω λέγεσθαι, καὶ πάσχειν ἂν
 ταῦτα ὁ λόγος εἰ |upright, |proposal; ἡ sub- ὁ ψυχὴν |fastener;
 |straight; |ject; hypothesis |agreement
 εἶναι; |correct,
 |just

Οὐδ' ὁπωσιοῦν, ἔφη.

Τί δέ; ἦ δ' ὅς· τῶν ἐν ἀνθρώπῳ πάντων ἔσθ' ὅτι
 ἄλλο λέγεις ἄρχειν ἢ ψυχὴν ἄλλως τε καὶ |sensible, ,
 |prudent

soul, if she is a harmony, will never have any vice; because a harmony, being absolutely a harmony, has no part in the inharmonical.

No.

And therefore a soul which is absolutely a soul has no vice?

How can she have, if the previous argument holds?

Then, if all souls are equally by their nature souls, all souls of all living creatures will be equally good?

I agree with you, Socrates, he said.

And can all this be true, think you? he said; for these are the consequences which seem to follow from the assumption that the soul is a harmony?

It cannot be true.

Once more, he said, what

vocabulary

ἄδω sing

ἀείδω sing

ἁρμονία fastener; agreement
~harmony

βίος life ~biology

βιόω live; (mp) make a living ~biology

ἔλκω drag, pull, hoist; rape

ἐναντιόομαι oppose, contradict

ἔνιμι be in ~ion

ἐπιτείνω intensify

ἡγεμονεύω lead ~hegemony

καῦμα -τος (n, 3) heat ~caustic

μῆποτε absolutely never

μυρίος (ῶ) 10,000 ~myriad

ὁμολογέω agree with/to

οὐκοῦν not so?; and so

πάθος -ους (n, 3) an experience,
passion, condition

πεῖνα hunger, famine

πότερος which, whichever of two

συγχωρέω accede, concede

τοιόσδε such

ψάλλω pluck

Οὐκ ἔγωγε.

Πότερον συγχωροῦσαν τοῖς κατὰ τὸ σῶμα πάθεσιν ἢ καὶ ἐναντιουμένην; λέγω δὲ τὸ τοιόνδε, οἶον καύματος ἐνότος καὶ δίψους ἐπὶ τοῦναντίον ἔλκειν, τὸ μὴ πίνειν, καὶ πείνης ἐνούσης ἐπὶ τὸ μὴ ἐσθίειν, καὶ ἄλλα μυρία που ὀρώμεν ἐναντιουμένην τὴν ψυχὴν τοῖς κατὰ τὸ σῶμα· ἢ οὐ;

Πάνυ μὲν οὖν.

Οὐκοῦν αὖ ὁμολογήσαμεν ἐν τοῖς πρόσθεν μήποτ' ἂν αὐτὴν, ἀρμονίαν γε οὔσαν, ἐναντία ἄδειν οἷς ἐπιτείνοιτο καὶ χαλῶτο καὶ ψάλλοιτο καὶ ἄλλο ὅτιοῦν πάθος πάσχοι ἐκεῖνα ἐξ ὧν τυγχάνοι οὔσα, ἀλλ' ἔπεσθαι ἐκείνοισι καὶ οὔποτ' ἂν ἡγεμονεύειν;

Ὁμολογήσαμεν, ἔφη· πῶς γὰρ οὐ;

Τί οὖν; νῦν οὐ πᾶν τοῦναντίον ἡμῖν φαίνεται ἐργαζομένη, ἡγεμονεύουσα τε ἐκείνων πάντων ἐξ ὧν φησί τις αὐτὴν εἶναι, καὶ ἐναντιουμένη ὀλίγου πάντα διὰ παντὸς τοῦ βίου καὶ δεσπόζουσα πάντας τρόπους, τὰ μὲν

Οὐκ ἔγωγε.

|which, |accede, concede τοῖς κατὰ τὸ σῶμα |an experience, pas-
|whichever sion, condition

|oppose, , λέγω δὲ τὸ |such , οἶον |heat |be in
|contradict

καὶ δίψους ἐπὶ τὸνναντίον |drag, pull, μὴ πίνειν, καὶ |hunger,
|hoist; rape |famine

|be in ἐπὶ τὸ μὴ ἐσθίειν, καὶ ἄλλα μυρία που ὁρώμεν

|oppose, τὴν ψυχὴν τοῖς κατὰ τὸ σῶμα· ἢ οὐ;
|contradict

Πάνυ μὲν οὖν.

|not so?; and so|agree with/to ἐν τοῖς πρόσθεν |absolutely`ν
|never

αὐτήν, |fastener; γε οὖσαν, ἐναντία ᾄδειν οἷς |intensify
|agreement

καὶ χαλῶτο καὶ |pluck καὶ ἄλλο ὅτιοῦν |an experience, pas-
sion, condition

ἐκεῖνα ἐξ ὧν τυγχάνοι οὖσα, ἀλλ' ἔπεσθαι ἐκείνοις καὶ

οὔποτ' ἂν |lead ,

|agree with/to , ἔφη· πῶς γὰρ οὐ;

Τί οὖν; νῦν οὐ πᾶν τὸνναντίον ἡμῖν φαίνεται ἐργαζομένη,

|lead τε ἐκείνων πάντων ἐξ ὧν φησί τις αὐτήν

εἶναι, καὶ |oppose, ὀλίγου πάντα διὰ παντὸς τοῦ βίου
|contradict

καὶ δεσπόζουσα πάντας τρόπους, τὰ μὲν

ruler is there of the elements of human nature other than the soul, and especially the wise soul? Do you know of any?

Indeed, I do not.

And is the soul in agreement with the affections of the body? or is she at variance with them? For example, when the body is hot and thirsty, does not the soul incline us against drinking? and when the body is hungry, against eating? And this is only one instance out of ten thousand of the opposition of the soul to the things of the body.

Very true.

But we have already acknowledged that the soul, being a harmony, can never utter a note at variance with the tensions and relaxations and vibrations and other affections of the strings out of which she is composed; she can only follow, she cannot lead them?

It must be so, he replied.

And yet do we not now discover the

*vocabulary***ἀπειλέω** vow, threaten, boast**ἄρμονία** fastener; agreement

~harmony

διαλέγω go through, debate ~legion**διανοέω** have in mind**ἐνίπτω** scold, chide; revile**ἐπιθυμία** (ῥ) desire, thing desired**ἱατρικός** medicine, medical skill**κολάζω** punish**κύντερος** most dog-like ~hound**ναός** (ᾱ) temple, shrine ~nostalgia**νή** yea**νουθετέω** remind, warn**ὁμολογέω** agree with/to**ὀργή** urge, impulse; anger**οὐδαμῇ** nowhere**πάθημα** -τος (n, 3) suffering, condition**πλήσσω** hit ~plectrum**ποιητής** -οῦ (m, 1) maker, author**ποιητός** made, well-made ~poet**τλάω** take upon oneself ~talent

χαλεπώτερον κολάζουσα καὶ μετ' ἀλγηδόνων, τά τε κατὰ
 τὴν γυμναστικὴν καὶ τὴν ἰατρικὴν, τὰ δὲ πραότερον, καὶ
 τὰ μὲν ἀπειλοῦσα, τὰ δὲ νουθετοῦσα, ταῖς ἐπιθυμίαις
 καὶ ὀργαῖς καὶ φόβοις ὡς ἄλλη οὖσα ἄλλω πράγματι
 διαλεγομένη; οἷόν που καὶ Ὅμηρος ἐν Ὀδυσσεΐᾳ
 πεποιήκεν, οὗ λέγει τὸν Ὀδυσσεΐα· στῆθος δὲ πλήξας
 κραδίην ἡνίπαπε μύθῳ· τέτλαθι δῆ, κραδίη· καὶ κύντερον
 ἄλλο ποτ' ἔτλης. . 20.17-18ᾶρ' οἶε αὐτὸν ταῦτα

ποιῆσαι διανοούμενον ὡς ἀρμονίας αὐτῆς οὔσης καὶ οἷας
 ἄγεσθαι ὑπὸ τῶν τοῦ σώματος παθημάτων, ἀλλ' οὐχ
 οἷας ἄγειν τε ταῦτα καὶ δεσπόζειν, καὶ οὔσης αὐτῆς πολὺν
 θειότερου τινὸς πράγματος ἢ καθ' ἀρμονίαν;

Νῆ Δία, ὦ Σώκρατες, ἔμοιγε δοκεῖ.

Οὐκ ἄρα, ὦ ἄριστε, ἡμῖν οὐδαμῇ καλῶς ἔχει ψυχὴν
 ἀρμονίαν τινὰ φάναι εἶναι· οὔτε γὰρ ἄν, ὡς ἔοικεν, Ὀμήρῳ
 θείῳ ποιητῇ ὁμολογοῖμεν οὔτε αὐτοὶ ἡμῖν αὐτοῖς.

Ἔχει

οὕτως,

ἔφη.

χαλεπώτερον |punish καὶ μετ' ἀλγυδόνων, τά τε κατὰ
 τὴν γυμναστικὴν καὶ τὴν |medicine, , ἢ δὲ πραότερον, καὶ
 |medical skill
 τὰ μὲν |vow, threaten, boast ἵνα |remind, warn, ταῖς ἐπιθυμίαις
 καὶ |urge, καὶ φόβοις ὡς ἄλλη οὖσα ἄλλω πράγματι
 |impulse;
 |anger
 |go through, debate ὅν που καὶ Ὅμηρος ἐν Ὀδυσσεΐᾳ
 πεποίηκεν, οὗ λέγει τὸν Ὀδυσσεΐα· στηθεὸς δὲ |hit
 κραδίην |scold μύθω· |take upon oneself ὅτι καὶ |most dog-like
 ἄλλο ποτ' |take upon oneself ὅτι οἶε αὐτὸν ταῦτα
 ποιῆσαι διανοούμενον ὡς |fastener; αὐτῆς οὔσης καὶ οἷας
 |agreement
 ἄγεσθαι ὑπὸ τῶν τοῦ σώματος |suffering, , ἀλλ' οὐχ
 |condition
 οἷας ἄγειν τε ταῦτα καὶ δεσπόζειν, καὶ οὔσης αὐτῆς πολὺ
 θειότερον τινὸς πράγματος ἢ καθ' |fastener; ,
 |agreement
 Νῆ Δία, ὦ Σώκρατες, ἔμοιγε δοκεῖ.
 Οὐκ ἄρα, ὦ ἄριστε, ἡμῖν |nowhere καλῶς ἔχει ψυχὴν
 |fastener; τινὰ φάναι εἶναι· οὔτε γὰρ ἄν, ὡς ἔοικεν, Ὅμηρος
 |agreement
 θείῳ ποιητῇ |agree with/to οὔτε αὐτοὶ ἡμῖν αὐτοῖς.
 ἔχει οὕτως, ἔφη.

soul to be doing the exact opposite—leading the elements of which she is believed to be composed; almost always opposing and coercing them in all sorts of ways throughout life, sometimes more violently with the pains of medicine and gymnastic; then again more gently; now threatening, now admonishing the desires, passions, fears, as if talking to a thing which is not herself, as Homer in the *Odyssee* represents Odysseus doing in the words—‘He beat his breast, and thus reproached his heart: Endure, my heart; far worse hast thou endured!’

Do you think that Homer wrote this under the idea that the soul is a harmony capable of being led by the affections of the body, and not rather of a nature which should lead and master them—herself a far diviner thing than any harmony?

Yes, Socrates, I quite think so.

Then, my friend, we can never be right in saying that the

vocabulary

ἀπορέω be confused, distressed
ἄρμονία fastener; agreement
 ~harmony
ἄτοπος strange, unnatural, disgusting
βασκανία malignity, witchery
γούν at least then
διαφερόντως differently
ἐγγύς near
ἐξευρίσκω find; discover ~eureka
ἐπιδείκνυμι (ὅ) display, exhibit
ἐφοδος accessible; inspector; entrance;

attack

θαρρέω be of good heart
θαρσέω be of good heart
θάρσος boldness, over-boldness
θαυμαστός wonderful; admirable
ἱλάσκομαι appease
κεφάλαιος main point; chief
μέλω concern, interest, be one's
 responsibility
μέτριος medium, moderate
περιτρέπω divert, flip over
φιλόσοφος wisdom-loving

Εἶεν δῆ, ἦ δ' ὅς οἱ Σωκράτης, τὰ μὲν Ἀρμονίας ἡμῖν τῆς
 Θηβαϊκῆς ἱλεά πως, ὡς ἔοικε, μετρίως γέγονεν· τί δὲ δὴ
 τὰ Κάδμου, ἔφη, ὦ Κέβης, πῶς ἱλασόμεθα καὶ τίνι λόγῳ;
 Σύ μοι δοκεῖς, ἔφη ὁ Κέβης, ἐξευρήσειν· τουτονὶ γοῦν τὸν
 λόγον τὸν πρὸς τὴν ἁρμονίαν θαυμαστῶς μοι εἶπες ὡς
 παρὰ δόξαν. Συμμίῳ γὰρ λέγοντος ὅτε ἠπόρει, πάννυ
 ἐθαύμαζον εἴ τι ἔξει τις χρήσασθαι τῷ λόγῳ αὐτοῦ· πάννυ
 οὖν μοι ἀτόπως ἔδοξεν εὐθὺς τὴν πρώτην ἔφοδον οὐ
 δέξασθαι τοῦ σοῦ λόγου. ταῦτά δὴ οὐκ ἂν θαυμάσαιμι
 καὶ τὸν τοῦ Κάδμου λόγον εἰ πάθοι.

Ὡγαθέ, ἔφη ὁ Σωκράτης, μὴ μέγα λέγε, μή τις ἡμῖν
 βασκανία περιτρέψῃ τὸν λόγον τὸν μέλλοντα ἔσεσθαι.
 ἀλλὰ δὴ ταῦτα μὲν τῷ θεῷ μελήσει, ἡμεῖς δὲ Ὀμηρικῶς
 ἐγγὺς ἰόντες πειρώμεθα εἰ ἄρα τι λέγεις. ἔστι δὲ δὴ
 τὸ κεφάλαιον ὧν ζητεῖς· ἀξιοῖς ἐπιδειχθῆναι ἡμῶν τὴν
 ψυχὴν ἀνώλεθρόν τε καὶ ἀθάνατον οὔσαν, εἰ φιλόσοφος
 ἀνὴρ μέλλων ἀποθανεῖσθαι, θαρρῶν τε καὶ ἡγούμενος
 ἀποθανῶν ἐκεῖ εὖ πράξειν διαφερόντως ἢ εἰ ἐν ἄλλῳ

Εἶεν δὴ, ἥ δ' ὅς ὁ Σωκράτης, τὰ μὲν Ἀρμονίας ἡμῖν τῆς
 Θηβαϊκῆς ἰλέα πῶς, ὥς ἔοικε, ^{|medium, moderate} γέγονεν· τί δὲ δὴ
 τὰ Κάδμου, ἔφη, ὦ Κέβης, πῶς ^{|appease} καὶ τίνι λόγῳ;

Σύ μοι δοκεῖς, ἔφη ὁ Κέβης, ^{|find; discover} τουτονὶ ^{|at least then}
 λόγον τὸν πρὸς τὴν ^{|fastener; agreement} ^{|wonderful; admirable} μοι εἶπες ὥς
 παρὰ δόξαν. Σιμμίον γὰρ λέγοντος ὅτε ^{|be confused, distressed}
 ἐθαύμαζον εἴ τι ἔξει τις χρήσασθαι τῷ λόγῳ αὐτοῦ· πάνν
 οῦν μοι ^{|strange, unnatural, disgusting} εὐθὺς τὴν πρώτην ^{|accessible; inspector; entrance; attack}
 δέξασθαι τοῦ σοῦ λόγου. ταῦτά δὴ οὐκ ἂν θαυμάσαιμι
 καὶ τὸν τοῦ Κάδμου λόγον εἰ πάθοι.

Ὡγαθέ, ἔφη ὁ Σωκράτης, μὴ μέγα λέγε, μή τις ἡμῖν
^{|malignity, witchery} ^{|divert, flip over} λόγον τὸν μέλλοντα ἔσεσθαι.
 ἀλλὰ δὴ ταῦτα μὲν τῷ θεῷ ^{|be in/on the mind} Ὀμηρικῶς
^{|near} ἰόντες πειρώμεθα εἰ ἄρα τι λέγεις. ἔστι δὲ δὴ
 τὸ κεφάλαιον ὧν ζητεῖς· ἀξιοῖς ^{|display, exhibit} ἡμῶν τὴν
 ψυχὴν ἀνώλεθρόν τε καὶ ἀθάνατον οὔσαν, εἰ ^{|wisdom-loving}
 ἀνὴρ μέλλων ἀποθανεῖσθαι, θαρρῶν τε καὶ ἡγούμενος
 ἀποθανῶν ἐκεῖ εὖ πράξειν ^{|differently} ἢ εἰ ἐν ἄλλῳ

soul is a harmony, for we should contradict the divine Homer, and contradict ourselves.

True, he said.

Thus much, said Socrates, of Harmonia, your Theban goddess, who has graciously yielded to us; but what shall I say, Cebes, to her husband Cadmus, and how shall I make peace with him?

I think that you will discover a way of propitiating him, said Cebes; I am sure that you have put the argument with Harmonia in a manner that I could never have expected. For when Simmias was mentioning his difficulty, I quite imagined that no answer could be given to him, and therefore I was surprised at finding that his argument could not sustain the first onset of yours, and not impossibly the other, whom you call Cadmus, may share a similar fate.

Nay, my good friend, said Socrates, let us not boast, lest some evil eye should put to flight the word which I am about to speak. That, however, may be left in the hands of those above, while I draw near in Homeric fashion, and try the mettle of your words. Here lies the point:— You want to

*vocabulary***ἀθανασία** immortality**ἀμήχανος** helpless, impossible

~mechanism

ἀναλαμβάνω take up, recover, resume**ἀνόητος** foolish**ἅπαξ** once**ἀποφαίνω** display, declare**ἀφαιρέω** take away ~heresy**βίος** life ~biology**βιός** bow, bow-string**βιόω** live; (mp) make a living ~biology**διαφεύγω** escape, survive**εἴτε** if, whenever; either/or**ἡλίθιος** idle, vain, foolish**θαρσέω** be of good heart**θάρσος** boldness, over-boldness**θεοειδής** godlike ~theology**ἰσχυρός** (ō) strong, forceful, violent**κωλύω** (ō) hinder, prevent**μηνύω** disclose, betray, accuse**νόσος** (f) plague, pestilence ~noisome**ὄλεθρος** ruin, destruction, death**πολυχρόνιος** ancient; long-lived**προσήκω** belong to, it seems**προσθέω** run to**προστίθηναι** add; impose; (mp) agree;

side with ~thesis

τελευτάω bring about, finish ~apostle

βίῳ βίους ἐτελεύτα, μὴ ἀνόητόν τε καὶ ἡλίθιον θάρρος
 θαρρήσει. τὸ δὲ ἀποφαίνειν ὅτι ἰσχυρόν τί ἐστὶν ἡ
 ψυχὴ καὶ θεοειδὲς καὶ ἦν ἔτι πρότερον, πρὶν ἡμᾶς
 ἀνθρώπους γενέσθαι, οὐδὲν κωλύειν φῆς πάντα ταῦτα
 μνηνύειν ἀθανασίαν μὲν μή, ὅτι δὲ πολυχρόνιον τέ ἐστὶν
 ψυχὴ καὶ ἦν που πρότερον ἀμήχανον ὅσον χρόνον
 καὶ ἥδαι τε καὶ ἔπραττεν πολλὰ ἄττα· ἀλλὰ γὰρ
 οὐδέν τι μᾶλλον ἦν ἀθάνατον, ἀλλὰ καὶ αὐτὸ τὸ
 εἰς ἀνθρώπου σῶμα ἐλθεῖν ἀρχὴ ἦν αὐτῇ ὀλέθρου,
 ὥσπερ νόσος· καὶ ταλαιπωρουμένη τε δὴ τοῦτον τὸν
 βίον ζῶη καὶ τελευτῶσά γε ἐν τῷ καλουμένῳ θανάτῳ
 ἀπολλύοιτο. διαφέρειν δὲ δὴ φῆς οὐδὲν εἴτε ἅπαξ
 εἰς σῶμα ἔρχεται εἴτε πολλάκις, πρὸς γε τὸ ἕκαστον
 ἡμῶν φοβεῖσθαι· προσήκει γὰρ φοβεῖσθαι, εἰ μὴ ἀνόητος
 εἴη, τῷ μὴ εἰδότι μηδὲ ἔχοντι λόγον διδόναι ὥς
 ἀθάνατόν ἐστι. τοιαῦτ' ἄττα ἐστίν, οἶμαι, ὦ Κέβης,
 ἃ λέγεις· καὶ ἐξεπίτηδες πολλάκις ἀναλαμβάνω, ἵνα μή
 τι διαφύγῃ ἡμᾶς, εἰ τέ τι βούλει, προσθῆς ἢ ἀφέλῃς.

βίῳ βιούς |bring about, finish , μὴ |foolish τε καὶ |idle, vain, boldness
 |foolish
 θαρρήσει. τὸ δὲ |display, declare ὅτι |strong, force-ful, violent ἐστὶν ἡ
 ψυχὴ καὶ |godlike καὶ ἦν ἔτι πρότερον, πρὶν ἡμᾶς
 ἀνθρώπους γενέσθαι, οὐδὲν |hinder, prevent φῆς πάντα ταῦτα
 |disclose, |immortality μὲν μὴ, ὅτι δὲ |ancient; long-lived ἔστιν
 |betray, accuse
 ψυχὴ καὶ ἦν πού πρότερον |helpless, |impossible ὅσον χρόνον
 καὶ ἥδει τε καὶ ἔπραττεν πολλὰ ἅττα· ἀλλὰ γὰρ
 οὐδέν τι μᾶλλον ἦν ἀθάνατον, ἀλλὰ καὶ αὐτὸ τὸ
 εἰς ἀνθρώπου σῶμα ἐλθεῖν ἀρχὴ ἦν αὐτῇ |ruin ,
 ὥσπερ |plague καὶ ταλαιπωρουμένη τε δὴ τοῦτον τὸν
 |life ζῶη καὶ |bring about, finish γε ἐν τῷ καλουμένῳ θανάτῳ
 ἀπολλύοιτο. διαφέρειν δὲ δὴ φῆς οὐδὲν |if, |once
 εἰς σῶμα ἔρχεται |if, |often , πρὸς γε τὸ ἐκάστον
 |when-
 |ever;
 ἡμῶν φοβεῖσθαι· |belong to, γὰρ φοβεῖσθαι, εἰ μὴ |foolish
 |it seems
 |ther/for
 εἷη, τῷ μὴ εἰδότι μηδὲ ἔχοντι λόγον διδόναι ὡς
 ἀθάνατόν ἐστι. τοιαῦτ' ἅττα ἐστίν, οἶμαι, ὦ Κέβης,
 ἃ λέγεις· καὶ ἐξεπίτηδες |often |take up, re-, ἵνα μὴ
 |cover, resume
 τι |escape, |survive ἡμᾶς, εἴ τέ τι βούλει, προσθής ἢ |take away

have it proven to you that the soul is imperishable and immortal, and the philosopher who is confident in death appears to you to have but a vain and foolish confidence, if he believes that he will fare better in the world below than one who has led another sort of life, unless he can prove this; and you say that the demonstration of the strength and divinity of the soul, and of her existence prior to our becoming men, does not necessarily imply her immortality. Admitting the soul to be longlived, and to have known and done much in a former state, still she is not on that account immortal; and her entrance into the human form may be a sort of disease which is the beginning of dissolution, and may at last, after the toils of life are over, end in that which is called death. And whether the soul enters into the body once only or many times, does not, as you say, make any difference in the fears of individuals. For any man, who is not devoid of sense, must fear, if he has no knowledge and can give no account of the soul's immortality. This, or something like this, I suspect to be

vocabulary

ἄνω (ᾱ) accomplish, pass, waste;
 upwards, out to sea
ἀφαιρέω take away ~heresy
γένεσις -εως (f) source, origin ~genus
ἐπειδάν when, after
ἐπέχω hold, cover; offer; assail
ἐπιθυμέω (υ) wish, covet
θαυμαστός wonderful; admirable
θερμός warm, hot ~thermos
ἱστορία science, history
μεταβάλλω alter, transform
πάθος -ους (n, 3) an experience,
 passion, condition
πειθός persuasive
προσδοκάω expect
προστίθημι add; impose; (mp) agree;
 side with ~thesis

σκέπτομαι look, look at, watch
 ~skeptic
σκοπάω watch, observe
σκοπέω behold, consider
σκοπός (f) lookout, overseer, spy,
 target ~telescope
σοφία skill; wisdom ~sophistry
συχνός long; many; extensive
τοίνυν well, then
τοιόσδε such
ὑπερήφανος arrogant
φαῦλος trifling
φθορά ruin, rape
φύσις -εως (f) nature (of a thing)
 ~physics
χρήσιμος useful
ψυχρός (υ) cold ~psychology

Καὶ ὁ Κέβης, ἀλλ' οὐδὲν ἔγωγε ἐν τῷ παρόντι, ἔφη, οὔτε ἀφελεῖν οὔτε προσθεῖναι δέομαι· ἔστι δὲ ταῦτα ἃ λέγω.

Ὁ οὖν Σωκράτης συχνὸν χρόνον ἐπισχὼν καὶ πρὸς ἑαυτὸν τι σκεψάμενος, οὐ φαῦλον πρᾶγμα, ἔφη, ὦ Κέβης, ζητεῖς· ὅλως γὰρ δεῖ περὶ γενέσεως καὶ φθορᾶς τὴν αἰτίαν διαπραγματεύσασθαι.

Ἐγὼ οὖν σοι δέιμι περὶ αὐτῶν, ἐὰν βούλῃ, τά γε ἐμὰ πάθη· ἔπειτα ἂν τί σοι χρήσιμον φαίνεται ὧν ἂν λέγω, πρὸς τὴν πειθῶ περὶ ὧν δὴ λέγεις χρήσῃ.

Ἀλλὰ μὲν, ἔφη ὁ Κέβης, βούλομαί γε.

Ἄκουε τοίνυν ὡς ἐροῦντος. ἐγὼ γάρ, ἔφη, ὦ Κέβης, νέος ὢν θαυμαστῶς ὡς ἐπεθύμησα ταύτης τῆς σοφίας ἦν δὴ καλοῦσι περὶ φύσεως ἱστορίαν· ὑπερήφανος γάρ μοι ἐδόκει εἶναι, εἰδέναι τὰς αἰτίας ἐκάστου, διὰ τί γίγνεται ἕκαστον καὶ διὰ τί ἀπόλλυται καὶ διὰ τί ἔστι. καὶ πολλάκις ἐμαυτὸν ἄνω κάτω μετέβαλλον σκοπῶν πρῶτον τὰ τοιάδε· ἅρ' ἐπειδὰν τὸ θερμὸν καὶ τὸ ψυχρὸν

Καὶ ὁ Κέβης, ἀλλ' οὐδὲν ἔγωγε ἐν τῷ παρόντι, ἔφη, οὔτε

|take away ὅτε |add; impose; ὅ(μ)· |· ἔστι δὲ ταῦτα ἃ λέγω.
|agree; side with

Ὁ οὖν Σωκράτης |long; many; ὄνον |hold, cover; |· πρὸς ἐαυτόν
|extensive |offer; assail

τι |look, look at, watch |trifling πρᾶγμα, ἔφη, ὦ Κέβης, ζητεῖς·

ὅλως γὰρ δεῖ περὶ |source, καὶ |ruin, rape ἣν αἰτίαν
|origin

διαπραγματεύσασθαι.

Ἐγὼ οὖν σοι δίδεμι περὶ αὐτῶν, ἐὰν βούλῃ, τά γε ἐμὰ

|an experience, pas- τί σοι |useful φαίνεται ὧν ἂν λέγω,
|sion, condition

πρὸς τὴν πειθῶ περὶ ὧν δὴ λέγεις χρήσῃ.

Ἀλλὰ μὲν, ἔφη ὁ Κέβης, βούλομαί γε.

Ἄκουε |well, then ὁ ἐροῦντος. ἐγὼ γάρ, ἔφη, ὦ Κέβης,

νέος ὦν |wonderful; ὥς |wish, covet ταύτης τῆς σοφίας ἣν
|admirable

δὴ καλοῦσι περὶ |nature (of science, |arrogant γάρ μοι
|a thing) |history

ἐδόκει εἶναι, εἰδέναι τὰς αἰτίας ἐκάστον, διὰ τί γίγνεται

ἐκάστον καὶ διὰ τί ἀπόλλυται καὶ διὰ τί ἔστι. καὶ

|often ἐμμαντὸν ἄνω κάτω |alter, σκοπῶν πρῶτον
|transform

τὰ |such ἄρ' |when, τὸ |warm, hot |· τὸ |cold
|after

your notion, Cebes; and I designedly recur to it in order that nothing may escape us, and that you may, if you wish, add or subtract anything.

But, said Cebes, as far as I see at present, I have nothing to add or subtract: I mean what you say that I mean.

Socrates paused awhile, and seemed to be absorbed in reflection. At length he said: You are raising a tremendous question, Cebes, involving the whole nature of generation and corruption, about which, if you like, I will give you my own experience; and if anything which I say is likely to avail towards the solution of your difficulty you may make use of it.

I should very much like, said Cebes, to hear what you have to say.

Then I will tell you, said Socrates. When I was young, Cebes, I had a prodigious desire to know that department of philosophy which is called the investigation of nature; to know the causes of things, and why a thing is and is created or destroyed appeared

vocabulary

ἀήρ ἀέρος (ᾱ, m) mist, air ~air
αἴσθησις -εως (f) sense perception
αὐξάνω strengthen
δῆλος visible, conspicuous
ἐγκέφαλος brain
ἐπειδάν when, after
ἐπίσταμαι know how, understand
 ~station
ἐπιστήμη skill, knowledge
ζῶον being, animal; picture
μνήμη reminder, memorial
ὀστέον bone ~osteoporosis
ὀσφραίνομαι catch scent of
πάθος -ους (n, 3) an experience,

passion, condition

πότερος which, whichever of two
προσγίγνομαι become ally to
σαφής clear, understandable
σιτίον (ι) grain, bread, food ~parasite
σκοπᾶω watch, observe
σκοπέω behold, consider
σκοπός (f) lookout, overseer, spy,
 target ~telescope
σφόδρα very much
τεκμήριον sign; proof
τελευτάω bring about, finish ~apostle
τελευτή conclusion, fulfilment ~apostle
τυφλός blind
φθορά ruin, rape

σηπεδόνα τινὰ λάβῃ, ὥς τινες ἔλεγον, τότε δὴ τὰ ζῶα
 συντρέφεται; καὶ πότερον τὸ αἷμά ἐστιν ᾧ φρονοῦμεν,
 ἢ ὁ ἀῆρ ἢ τὸ πῦρ; ἢ τούτων μὲν οὐδέν, ὁ δ' ἐγκέφαλός
 ἐστιν ὁ τὰς αἰσθήσεις παρέχων τοῦ ἀκούειν καὶ ὁρᾶν καὶ
 ὁσφραίνεισθαι, ἐκ τούτων δὲ γίγνοιτο μνήμη καὶ δόξα, ἐκ
 δὲ μνήμης καὶ δόξης λαβούσης τὸ ἡρεμεῖν, κατὰ ταῦτα
 γίγνεσθαι ἐπιστήμην; καὶ αὖ τούτων τὰς φθορὰς σκοπῶν,
 καὶ τὰ περὶ τὸν οὐρανόν τε καὶ τὴν γῆν πάθη, τελευτῶν
 οὕτως ἐμαυτῷ ἔδοξα πρὸς ταύτην τὴν σκέψιν ἀφυγῆς εἶναι
 ὥς οὐδὲν χρήμα. τεκμήριον δέ σοι ἐρῶ ἱκανόν· ἐγὼ γὰρ
 ἂ καὶ πρότερον σαφῶς ἠπιστάμην, ὥς γε ἐμαυτῷ καὶ
 τοῖς ἄλλοις ἐδόκουν, τότε ὑπὸ ταύτης τῆς σκέψεως οὕτω
 σφόδρα ἐτυφλώθην, ὥστε ἀπέμαθον καὶ ταῦτα ἂ πρὸ τοῦ
 ᾧμην εἰδέναι, περὶ ἄλλων τε πολλῶν καὶ διὰ τί ἄνθρωπος
 αὐξάνεται. τοῦτο γὰρ ᾧμην πρὸ τοῦ παντὶ δῆλον εἶναι,
 ὅτι διὰ τὸ ἐσθίειν καὶ πίνειν· ἐπειδὰν γὰρ ἐκ τῶν σιτίων
 ταῖς μὲν σαρξὶ σάρκες προσγένωνται, τοῖς δὲ ὁστοῖς ὁστᾶ,
 καὶ οὕτω κατὰ τὸν αὐτὸν λόγον καὶ τοῖς ἄλλοις τὰ αὐτῶν

σηπεδόνα τινὰ λάβη, ὥς τινες ἔλεγον, τότε δὴ τὰ ζῶα
 συντρέφεται; καὶ ^{|which,} ^{|whichever} τὸ αἷμά ἐστιν ᾧ φρονοῦμεν,
 ἢ ὁ ^{|mist, air} οὐρανὸς πῦρ; ἢ τούτων μὲν οὐδέν, ὁ δ' ^{|brain}
 ἐστιν ὁ τὰς ^{|sense perception} ἡσυχίας τοῦ ἀκούειν καὶ ὁρᾶν καὶ
^{|catch scent of} , ἐκ τούτων δὲ γίγνεται ^{|reminder,} ^{|memorial} ἡ δόξα, ἐκ
 δὲ ^{|reminder,} ^{|memorial} αὐτῆς δόξης λαβούσης τὸ ἡρεμεῖν, κατὰ ταῦτα
 γίνεσθαι ^{|skill,} ^{|knowledge} , καὶ αὖ τούτων τὰς φθορὰς σκοπῶν,
 καὶ τὰ περὶ τὸν οὐρανόν τε καὶ τὴν γῆν ^{|an experience, pas-} ^{|sion, condition}
 οὕτως ἐμαυτῷ ἔδοξα πρὸς ταύτην τὴν σκέψιν ἀφύης εἶναι
 ὥς οὐδὲν χρῆμα. ^{|sign; proof} δέ σοι ἐρῶ ἱκανόν· ἐγὼ γὰρ
 ἂ καὶ πρότερον ^{|clear,} ^{|know} ^{|under-} ^{|standable} , ὥς γε ἐμαυτῷ καὶ
 τοῖς ἄλλοις ἐδόκουν, τότε ὑπὸ ταύτης τῆς σκέψεως οὕτω
^{|very} ^{|much} ^{|blind} , ὥστε ἀπέμαθον καὶ ταῦτα ἂ πρὸ τοῦ
 ὥμην εἰδέναι, περὶ ἄλλων τε πολλῶν καὶ διὰ τί ἄνθρωπος
^{|strengthen} . τοῦτο γὰρ ὥμην πρὸ τοῦ παντὶ ^{|visible,} ^{|conspicuous}
 ὅτι διὰ τὸ ἐσθίειν καὶ πίνειν· ^{|when,} ^{|after} γὰρ ἐκ τῶν ^{|grain,} ^{|bread,}
 ταῖς μὲν σαρξὶ σάρκες ^{|become ally to} , τοῖς δὲ ^{|bone} ^{|food} ^{|bone} ,
 καὶ οὕτω κατὰ τὸν αὐτὸν λόγον καὶ τοῖς ἄλλοις τὰ αὐτῶν

to me to be a lofty profession; and I was always agitating myself with the consideration of questions such as these:—Is the growth of animals the result of some decay which the hot and cold principle contracts, as some have said? Is the blood the element with which we think, or the air, or the fire? or perhaps nothing of the kind—but the brain may be the originating power of the perceptions of hearing and sight and smell, and memory and opinion may come from them, and science may be based on memory and opinion when they have attained fixity. And then I went on to examine the corruption of them, and then to the things of heaven and earth, and at last I concluded myself to be utterly and absolutely incapable of these enquiries, as I will satisfactorily prove to you. For I was fascinated by them to such a degree that my eyes grew blind to things which I had seemed to myself, and also to others, to know quite well; I forgot what I had before thought self-evident truths; e. g. such a fact as that the growth of man is the result of eating and drinking; for when by the digestion of food

vocabulary

ἀποδέχομαι accept ~doctrine
δίπηχυς 2 cubits long
ἐναργής visible, clear ~Argentina
ἐπειδάν when, after
ἥμισυς half ~hemisphere
μέτριος medium, moderate
ναός (ᾱ) temple, shrine ~nostalgia
νή yea
ὄγκος barb of an arrow
οἰκεῖος household, familiar, proper
ὀκτώ eight ~octopus

πηχυαῖος a cubit long
προσγίγνομαι become ally to
πρόσειμι approach, draw near; add
 ~ion
προσθέω run to
προστίθιμι add; impose; (mp) agree;
 side with ~thesis
πρόσω forward, in the future; far
σκέπτομαι look, look at, watch
 ~skeptic
ὑπερέχω be over; protect

οἰκεία ἐκάστοις προσγένηται, τότε δὴ τὸν ὀλίγον ὄγκον ὄντα ὕστερον πολὺν γεγονέναι, καὶ οὕτω γίγνεσθαι τὸν σμικρὸν ἄνθρωπον μέγαν. οὕτως τότε ὦμην· οὐ δοκῶ σοι μετρίως;

Ἦμοιγε, ἔφη ὁ Κέβης.

Σκέψαι δὴ καὶ τάδε ἔτι. ὦμην γὰρ ἱκανῶς μοι δοκεῖν, ὁπότε τις φαίνοιτο ἄνθρωπος παραστὰς μέγας σμικρῶ μείζων εἶναι αὐτῇ τῇ κεφαλῇ, καὶ ἵππος ἵππου· καὶ ἔτι γε τούτων ἐναργέστερα, τὰ δέκα μοι ἐδόκει τῶν ὀκτῶ πλέονα εἶναι διὰ τὸ δύο αὐτοῖς προσεῖναι, καὶ τὸ δίπηχυν τοῦ πηχυαίου μείζον εἶναι διὰ τὸ ἡμίσει αὐτοῦ ὑπερέχειν.

Νῦν δὲ δῆ, ἔφη ὁ Κέβης, τί σοι δοκεῖ περὶ αὐτῶν;

Πόρρω που, ἔφη, νῆ Δία ἐμὲ εἶναι τοῦ οἶεσθαι περὶ τούτων του τὴν αἰτίαν εἰδέναι, ὅς γε οὐκ ἀποδέχομαι ἐμᾶυτοῦ οὐδὲ ὥς ἐπειδὰν ἐνί τις προσθῇ ἔν, ἢ τὸ ἐν ᾧ προστετέθη δύο γέγονεν, ἢ τὸ προστεθέν, ἢ τὸ προστεθὲν καὶ ᾧ προστετέθη διὰ τὴν πρόσθεσιν τοῦ ἐτέρου τῷ ἐτέρῳ δύο ἐγένετο·

|household, familiar|become ally to , τότε δὴ τὸν ὀλίγον ὄγκον
|proper

ὄντα ὕστερον πολὺν γεγονέναι, καὶ οὕτω γίγνεσθαι τὸν
σμικρὸν ἄνθρωπον μέγαν. οὕτως τότε ὥμην· οὐ δοκῶ σοι

|medium, ,
|moderate

Ἔμοιγε, ἔφη ὁ Κέβης.

|look, look at, watch ἴδε ἔτι. ὥμην γὰρ ἱκανῶς μοι δοκεῖν,

ὁπότε τις φαίνοιτο ἄνθρωπος παραστὰς μέγας σμικρῷ
μείζων εἶναι αὐτῇ τῇ κεφαλῇ, καὶ ἵππος ἵππου· καὶ ἔτι

γε τούτων |visible, clear , τὰ δέκα μοι ἐδόκει τῶν |eight

πλέοντα εἶναι διὰ τὸ δύο αὐτοῖς |approach , καὶ τὸ |2 cubits
|long

τοῦ |a cubit long· εἶζον εἶναι διὰ τὸ |half αὐτοῦ |be over; protect

Νῦν δὲ δὴ, ἔφη ὁ Κέβης, τί σοι δοκεῖ περὶ αὐτῶν;

|forward, in the ἔφη, νῆ Δία ἐμὲ εἶναι τοῦ οἶεσθαι περὶ τούτων
|future; far

του τὴν αἰτίαν εἰδέναι, ὅς γε οὐκ |accept ἔμμαντοῦ οὐδὲ

ὥς |when, ἐνί τις προσθῇ ἐν, ἣ τὸ ἐν ᾧ |add; impose; (mp)
|after |agree; side with

γέγονεν, ἣ τὸ |add; impose; (mp)|add; impose; (mp)|add; impose; (mp)
|agree; side with |agree; side with |agree; side with

διὰ τὴν πρόσθεσιν τοῦ ἑτέρου τῷ ἑτέρῳ δύο ἐγένετο·

flesh is added to flesh and bone to bone, and whenever there is an aggregation of congenial elements, the lesser bulk becomes larger and the small man great. Was not that a reasonable notion?

Yes, said Cebes, I think so.

Well; but let me tell you something more. There was a time when I thought that I understood the meaning of greater and less pretty well; and when I saw a great man standing by a little one, I fancied that one was taller than the other by a head; or one horse would appear to be greater than another horse: and still more clearly did I seem to perceive that ten is two more than eight, and that two cubits are more than one, because two is the double of one.

And what is now your notion of such matters? said Cebes.

I should be far enough from imagining, he replied, that I knew the cause of any of them, by heaven I should; for I cannot satisfy

*vocabulary***αἵτιος** blameworthy; the cause

~etiology

ἀναγιγνώσκω recognize, read, understand, persuade**ἀπάγω** lead away, back ~demagogue**βιβλίον** paper, book**διακοσμέω** marshal ~cosmos**διασχίζω** tear to pieces ~schism**ἔζομαι** act: set, seat; pass: sit down, sit up ~sit**εἰκῇ** haphazardly; in vain**ἐκάτερος** each of two**ἐπίσταμαι** know how, understand

~station

ἐφίστημι set; (mp) come/be near, direct, stop ~station**ἡδομαι** be pleased, enjoy ~hedonism**ἦμαι** sit, lie**μέθοδος** investigation**οὐδαμῇ** nowhere**πλησιάζω** bring/be near; have sex**πλησίος** near, neighboring**πότε** when?**προσίημι** be allowed near**προστίθηναι** add; impose; (mp) agree; side with ~thesis**συνάγω** assemble; join in battle ~demagogue**σύνοδος** meeting, conjunction**φύρω** (ū) moisten, stain**χωρίζω** divide; distinguish, pull down**χωρίς** separately; except, other than ~heir

θαυμάζω γὰρ εἰ ὅτε μὲν ἐκάτερον αὐτῶν χωρὶς ἀλλήλων ἦν, ἐν ἄρα ἐκάτερον ἦν καὶ οὐκ ἦσθην τότε δύο, ἐπεὶ δ' ἐπλησίασαν ἀλλήλοις, αὕτη ἄρα αἰτία αὐτοῖς ἐγένετο τοῦ δύο γενέσθαι, ἡ σύνοδος τοῦ πλησίον ἀλλήλων τεθῆναι. οὐδέ γε ὥς ἐάν τις ἐν διασχίσει, δύναμαι ἔτι πείθεσθαι ὥς αὕτη αὖ αἰτία γέγονεν, ἡ σχίσις, τοῦ δύο γεγονέναι· ἐναντία γὰρ γίνεταί ἡ τότε αἰτία τοῦ δύο γίνεσθαι. τότε μὲν γὰρ ὅτι συνήγετο πλησίον ἀλλήλων καὶ προσετίθετο ἕτερον ἐτέρῳ, νῦν δ' ὅτι ἀπάγεται καὶ χωρίζεται ἕτερον ἀφ' ἐτέρου. οὐδέ γε δι' ὅτι ἐν γίνεταί ὥς ἐπίσταμαι, ἔτι πείθω ἐμαυτόν, οὐδ' ἄλλο οὐδὲν ἐνὶ λόγῳ δι' ὅτι γίνεταί ἡ ἀπόλλυται ἡ ἔστι, κατὰ τοῦτον τὸν τρόπον τῆς μεθόδου, ἀλλὰ τιν' ἄλλον τρόπον αὐτὸς εἰκῇ φύρω, τοῦτον δὲ οὐδαμῇ προσίεμαι.

Ἄλλ' ἀκούσας μὲν ποτε ἐκ βιβλίου τινός, ὥς ἔφη, Ἀναξαγόρου ἀναγιγνώσκοντος, καὶ λέγοντος ὥς ἄρα νοῦς ἐστὶν ὁ διακοσμῶν τε καὶ πάντων αἴτιος, ταύτῃ δὴ τῇ αἰτία ἦσθην τε καὶ ἔδοξέ μοι τρόπον τινὰ εὖ ἔχειν τὸ τὸν

θαυμάζω γὰρ εἰ ὅτε μὲν |each of two ὑτῶν |separately; ἄλλῃν
 |cept, other than
 ἦν, ἐν ἅρα |each of two ἔν καὶ οὐκ ἦσθην τότε δύο, ἐπεὶ δ'
 |bring/be near; ἰλλήλοισι, αὕτη ἅρα αἰτία αὐτοῖς ἐγένετο τοῦ
 |have sex
 δύο γενέσθαι, ἣ |meeting, ἔν |near ἀλλήλων τεθῆναι.
 |conjunction
 οὐδέ γε ὡς ἂν τις ἐν |tear to pieces ἵναμαι ἔτι πείθεσθαι
 ὡς αὕτη αὐ αἰτία γέγονεν, ἣ σχίσις, τοῦ δύο γεγονέναι
 ἐναντία γὰρ γίγνεται ἢ τότε αἰτία τοῦ δύο γίγνεσθαι. τότε
 μὲν γὰρ ὅτι |join |near ἀλλήλων καὶ |add; impose; (mp) agree;
 |side with
 ἕτερον ἐτέρῳ, νῦν δ' ὅτι |lead away, back ἁ |divide; distinguish,
 |pull down
 ἀφ' ἐτέρου. οὐδέ γε δι' ὅτι ἐν γίγνεται ὡς ἐπίσταμαι, ἔτι
 πείθω ἑμαυτόν, οὐδ' ἄλλο οὐδὲν ἐνὶ λόγῳ δι' ὅτι γίγνεται ἢ
 ἀπόλλυται ἢ ἔστι, κατὰ τοῦτον τὸν τρόπον τῆς |investigation
 ἀλλὰ τιν' ἄλλον τρόπον αὐτὸς |hap- |moisten, τοῦτον δὲ
 |haz- |stain
 |nowhere |be allowed near |ardly;
 |in
 |vain
 Ἄλλ' ἀκούσας μὲν ποτε ἐκ |paper, book λόγος, ὡς ἔφη,
 Ἀναξαγόρου |read , καὶ λέγοντος ὡς ἅρα νοῦς
 ἐστίν ὁ |marshal τε καὶ πάντων |blameworthy; , δὴ τῇ
 |the cause
 αἰτία ἦσθην τε καὶ ἔδοξέ μοι τρόπον τινὰ εὖ ἔχειν τὸ τὸν

myself that, when one is added to one, the one to which the addition is made becomes two, or that the two units added together make two by reason of the addition. I cannot understand how, when separated from the other, each of them was one and not two, and now, when they are brought together, the mere juxtaposition or meeting of them should be the cause of their becoming two: neither can I understand how the division of one is the way to make two; for then a different cause would produce the same effect,—as in the former instance the addition and juxtaposition of one to one was the cause of two, in this the separation and subtraction of one from the other would be the cause. Nor am I any longer satisfied that I understand the reason why one or anything else is either generated or destroyed or is at all, but I have in my mind some confused notion of a new method, and can never admit the other.

Then I heard some one reading, as he

*vocabulary***αἵτιος** blameworthy; the cause

~etiology

αἰτίος blameworthy; the cause

~etiology

ἀμείνων comparative of ἀγαθός, noble**ἀναγκαῖος** coerced, coercing, slavery**ἀποφαίνω** display, declare**βέλτιστος** best, noblest**διδάσκαλος** teacher**ἐπιστήμη** skill, knowledge**ἡδομαι** be pleased, enjoy ~hedonism**κοσμέω** marshal, array ~cosmos**λογίζομαι** reckon, consider**ὅπη** wherever, however**πλατύς** extensive, wide**πότερος** which, whichever of two**προσέχω** belong to, it be seems**σκοπᾶω** watch, observe**σκοπέω** behold, consider**στρογγύλος** round; merchant ship**χειρόν** worse, more base, inferior, weaker

νοῦν εἶναι πάντων αἷτιον, καὶ ἡγησάμην, εἰ τοῦθ' οὕτως
 ἔχει, τὸν γε νοῦν κοσμοῦντα πάντα κοσμεῖν καὶ ἕκαστον
 τιθέναι ταύτῃ ὅπῃ ἂν βέλτιστα ἔχῃ· εἰ οὖν τις βούλοιτο
 τὴν αἰτίαν εὐρεῖν περὶ ἐκάστου ὅπῃ γίγνεται ἢ ἀπόλλυται
 ἢ ἔστι, τοῦτο δεῖν περὶ αὐτοῦ εὐρεῖν, ὅπῃ βέλτιστον αὐτῷ
 ἐστὶν ἢ εἶναι ἢ ἄλλο ὅτιοῦν πάσχειν ἢ ποιεῖν· ἐκ δὲ δὴ τοῦ
 λόγου τούτου οὐδὲν ἄλλο σκοπεῖν προσήκειν ἀνθρώπῳ καὶ
 περὶ αὐτοῦ ἐκείνου καὶ περὶ τῶν ἄλλων ἀλλ' ἢ τὸ ἄριστον
 καὶ τὸ βέλτιστον. ἀναγκαῖον δὲ εἶναι τὸν αὐτὸν τοῦτον
 καὶ τὸ χεῖρον εἰδέναι· τὴν αὐτὴν γὰρ εἶναι ἐπιστήμην περὶ
 αὐτῶν. ταῦτα δὴ λογιζόμενος ἄσμενος ἠύρηκέναι ὦμην
 διδάσκαλον τῆς αἰτίας περὶ τῶν ὄντων κατὰ νοῦν ἐμαντῶ,
 τὸν Ἀναξαγόραν, καὶ μοι φράσειν πρῶτον μὲν πότερον
 ἡ γῆ πλατεῖά ἐστιν ἢ στρογγύλη, ἐπειδὴ δὲ φράσειεν,
 ἐπεκδιηγῆσθαι τὴν αἰτίαν καὶ τὴν ἀνάγκην, λέγοντα τὸ
 ἄμεινον καὶ ὅτι αὐτὴν ἄμεινον ἦν τοιαύτην εἶναι· καὶ εἰ
 ἐν μέσῳ φαίη εἶναι αὐτήν, ἐπεκδιηγῆσθαι ὡς ἄμεινον ἦν
 αὐτὴν ἐν μέσῳ εἶναι· καὶ εἴ μοι ταῦτα ἀποφαίνοι,

νοῦν εἶναι πάντων αἴτιον, καὶ ἡγησάμην, εἰ τοῦθ' οὕτως

ἔχει, τόν γε νοῦν ^{|marshal,}
^{|array} πάντα ^{|marshal,}
^{|array} καὶ ἕκαστον

τιθέναι ταύτη ^{|wherever,|best,}
^{|however|noblest} ἔχῃ· εἰ οὖν τις βούλοιτο

τὴν αἰτίαν εὑρεῖν περὶ ἐκάστου ^{|wherever,}
^{|however} εἴη ἢ ἀπόλλυται

ἢ ἔστι, τοῦτο δεῖν περὶ αὐτοῦ εὑρεῖν, ^{|where|best,}
^{|however|noblest} αὐτῷ

ἔστιν ἢ εἶναι ἢ ἄλλο ὅτιοῦν πᾶσχειν ἢ ποιεῖν· ἐκ δὲ δὴ τοῦ

λόγου τούτου οὐδὲν ἄλλο σκοπεῖν ^{|belong to, it}
^{|beseems} ἀνθρώπῳ καὶ

περὶ αὐτοῦ ἐκείνου καὶ περὶ τῶν ἄλλων ἀλλ' ἢ τὸ ἄριστον

καὶ τὸ ^{|best,}
^{|noblest} ἀναγκαῖον δὲ εἶναι τὸν αὐτὸν τοῦτον

καὶ τὸ ^{|worse, more} ^{base} ἢν αὐτὴν γὰρ εἶναι ^{|skill,}
^{|knowledge} περὶ

αὐτῶν. ταῦτα δὴ ^{|reckon,}
^{|consider} ^{|be pleased, enjoy} εἶναι ὥμην

^{|teacher} τῆς αἰτίας περὶ τῶν ὄντων κατὰ νοῦν ἐμαυτῷ,

τὸν Ἀναξαγόραν, καί μοι φράσειν πρῶτον μὲν ^{|which,}
^{|whichever}

ἢ γῆ ^{|extensive, wide..'} ἢ ^{|round;}
^{|merchant} , ἐπειδὴ δὲ φράσειεν,

ἐπεκδιηγῆσεσθαι τὴν αἰτίαν ^{|ship} καὶ τὴν ἀνάγκην, λέγοντα τὸ

^{|better} καὶ ὅτι αὐτὴν ^{|better} ἢν τοιαύτην εἶναι· καὶ εἰ

ἐν μέσῳ φαίη εἶναι αὐτήν, ἐπεκδιηγῆσεσθαι ὥς ^{|better} ἢν

αὐτὴν ἐν μέσῳ εἶναι· καὶ εἴ μοι ταῦτα ^{|display,}
^{|declare} ,

said, from a book of Anaxagoras, that mind was the disposer and cause of all, and I was delighted at this notion, which appeared quite admirable, and I said to myself: If mind is the disposer, mind will dispose all for the best, and put each particular in the best place; and I argued that if any one desired to find out the cause of the generation or destruction or existence of anything, he must find out what state of being or doing or suffering was best for that thing, and therefore a man had only to consider the best for himself and others, and then he would also know the worse, since the same science comprehended both. And I rejoiced to think that I had found in Anaxagoras a teacher of the causes of existence such as I desired, and I imagined that he would tell me first whether the earth is flat or round; and whichever was true, he would proceed to explain the cause and the necessity of this being so, and then he would teach me the nature of the best and show that this was best; and if he said that the earth

vocabulary

ἀήρ ἄέρος (ᾱ, m) mist, air ~air
αἰθήρ ether, air, sky ~ether
ἁμείνων comparative of ἀγαθός, noble
ἀναγιγνώσκω recognize, read, understand, persuade
ἄστρον star
βέλτιστος best, noblest
διακοσμέω marshal ~cosmos
εἶδος -ους (n, 3) appearance, form ~-oid
ἐπαιτιάομαι accuse
ἐπιφέρω bestow, impute ~bear
θαυμαστός wonderful; admirable
κοινός communal, ordinary
κοσμέω marshal, array ~cosmos
οἶχομαι come, go, leave, be gone
πάθημα -τος (n, 3) suffering, condition
πῃ somewhere, somehow

πῇ where? how?
ποθέω miss, long for, notice an absence; lose ~bid
πότε when?
πρόεμι to have been before, earlier ~ion
σελήνη moon
σπουδή zeal; (dat) with difficulty, hastily ~repudiate
τάχος -ους (n, 3) speed ~tachometer
τροπέω turn, wheel
τροπή rout, turning of an enemy ~trophy
τρόπις -ος (f) keel
τροπός oar strap
φάσκω declare, promise, think ~fame
χείρων worse, more base, inferior, weaker
ὡσαύτως in the same way

παρεσκευάσμεν ὥς οὐκέτι ποθεσόμενος αἰτίας ἄλλο εἶδος.

Καὶ δὴ καὶ περὶ ἡλίου οὕτω παρεσκευάσμεν ὡσαύτως
 πευσόμενος, καὶ σελήνης καὶ τῶν ἄλλων ἄστρον, τάχους
 τε πέρι πρὸς ἄλληλα καὶ τροπῶν καὶ τῶν ἄλλων
 παθημάτων, πῇ ποτε ταυτ' ἄμεινόν ἐστιν ἕκαστον καὶ
 ποιεῖν καὶ πάσχειν ἂ πάσχει. οὐ γὰρ ἂν ποτε αὐτὸν
 ὥμην, φάσκοντά γε ὑπὸ νοῦ αὐτὰ κεκοσμηθῆναι, ἄλλην
 τινὰ αὐτοῖς αἰτίαν ἐπενεγκεῖν ἢ ὅτι βέλτιστον αὐτὰ οὕτως
 ἔχειν ἐστὶν ὥσπερ ἔχει· ἐκάστω οὖν αὐτῶν ἀποδιδόντα
 τὴν αἰτίαν καὶ κοινῇ πᾶσι τὸ ἐκάστω βέλτιστον ὥμην
 καὶ τὸ κοινὸν πᾶσιν ἐπεκδιηγῆσεσθαι ἀγαθόν· καὶ οὐκ ἂν
 ἀπεδόμην πολλοῦ τὰς ἐλπίδας, ἀλλὰ πάνυ σπουδῇ λαβὼν
 τὰς βίβλους ὥς τάχιστα οἷός τ' ἦ ἀνεγίγνωσκον, ἵν' ὥς
 τάχιστα εἰδείην τὸ βέλτιστον καὶ τὸ χεῖρον.

Ἀπὸ δὴ θαυμαστῆς ἐλπίδος, ὦ ἐταῖρε, ὠχόμην φερόμενος,
 ἐπειδὴ προΐων καὶ ἀναγιγνώσκων ὁρῶ ἄνδρα τῷ μὲν νῷ
 οὐδὲν χρώμενον οὐδέ τινος αἰτίας ἐπαιτιώμενον εἰς τὸ
 διακοσμεῖν τὰ πράγματα, ἀέρας δὲ καὶ αἰθέρας καὶ

παρεσκευάσμεν ὥς οὐκέτι |miss, long for, notice añ ab-form
|sence; lose

Καὶ δὴ καὶ περὶ ἡλίου οὕτω παρεσκευάσμεν |in the same way

πενσόμενος, καὶ |moon καὶ τῶν ἄλλων |star , |speed

τε πέρι πρὸς ἄλληλα καὶ τροπῶν καὶ τῶν ἄλλων

|suffering, , πῇ ποτε ταῦτ' |better ἔστιν ἕκαστον καὶ
|condition

ποιεῖν καὶ πάσχειν ἃ πάσχει. οὐ γὰρ ἂν ποτε αὐτὸν

ᾧμην, |declare, promise, ἐπὶ νοῦ αὐτὰ |marshal, array , ἄλλην
|think

τινὰ αὐτοῖς αἰτίαν |bestow, ἢ ὅτι |best, αὐτὰ οὕτως
|impute |noblest

ἔχειν ἔστιν ὥσπερ ἔχει· ἐκάστῳ οὖν αὐτῶν ἀποδιδόντα

τὴν αἰτίαν καὶ κοινῇ πᾶσι τὸ ἐκάστῳ |best, ᾧμην
|noblest

καὶ τὸ |communal, ἵν' ἐπεκδιηγῆσθαι ἀγαθόν· καὶ οὐκ ἂν
|ordinary

ἀπεδόμην πολλοῦ τὰς ἐλπίδας, ἀλλὰ πάνν |zeal; (dà) ἵν' with difficulty,
|hastily

τὰς βίβλους ὥς τάχιστα οἷός τ' ἦ |read , ἵν' ὥς

τάχιστα εἰδείην τὸ |best, καὶ τὸ |worse, more base
|noblest

Ἄπο δὴ |wonderful; ἐλπίδος, ὧ ἑταίρε, |come, go φερόμενος,
|admirable

ἐπειδὴ |to have been read ὁρῶ ἄνδρα τῷ μὲν νῷ
|before, earlier

οὐδὲν χρώμενον οὐδέ τινος αἰτίας |accuse εἰς τὸ

|marshal τὰ πράγματα, |mist, air ἵν' καὶ |ether καὶ

was in the centre, he would further explain that this position was the best, and I should be satisfied with the explanation given, and not want any other sort of cause. And I thought that I would then go on and ask him about the sun and moon and stars, and that he would explain to me their comparative swiftness, and their returnings and various states, active and passive, and how all of them were for the best. For I could not imagine that when he spoke of mind as the disposer of them, he would give any other account of their being as they are, except that this was best; and I thought that when he had explained to me in detail the cause of each and the cause of all, he would go on to explain to me what was best for each and what was good for all. These hopes I would not have sold for a large sum of money, and I seized the books and read them as fast as I could in my eagerness to know the better and the worse.

What expectations I had formed, and how grievously

*vocabulary***ἄήρ** ἄέρος (ᾱ, m) mist, air ~air**αἰτιάομαι** blame ~etiology**αἰωρέω** lift; (mp) hang**ἄκοή** hearing ~acoustic**ἀμελέω** disregard; (impers.) of course**ἀνίημι** urge, impel; release ~jet**ἄτοπος** strange, unnatural, disgusting**δέρμα** -τος (n, 3) skin, hide

~dermatology

διαλέγω go through, debate ~legion**διαφυή** natural break, joint**ἐνθάδε** here, hither**ἐπιτείνω** intensify**ἐπιχειρέω** do, try, attack ~chiral**κάμπτω** bend, bend in exhaustion**καταψηφίζομαι** vote against**μυρίος** (ῶ) 10,000 ~myriad**νεῦρον** tendon ~neuro**ὀστέον** bone ~osteoporosis**στερεός** solid, firm ~stereo**συγκάμπτω** bend**σύγκειμαι** be composed of, agreed on**συγχέω** entangle, destroy, confound**συμβολή** encounter; contribution**συνέχω** keep together, constrain**χωρίς** separately; except, other than

~heir

ὕδατα αἰτιώμενον καὶ ἄλλα πολλὰ καὶ ἄτοπα. καί μοι
 ἔδοξεν ὁμοιότατον πεπονθέναι ὥσπερ ἂν εἴ τις λέγων
 ὅτι Σωκράτης πάντα ὅσα πράττει νῶ πράττει, κᾶπειτα
 ἐπιχειρήσας λέγειν τὰς αἰτίας ἐκάστων ὧν πράττω, λέγοι
 πρῶτον μὲν ὅτι διὰ ταῦτα νῦν ἐνθάδε κάθημαι, ὅτι
 σύγκειται μοι τὸ σῶμα ἐξ ὀστέων καὶ νεύρων, καὶ τὰ μὲν
 ὀστᾶ ἐστὶν στερεὰ καὶ διαφυὰς ἔχει χωρὶς ἀπ' ἀλλήλων,
 τὰ δὲ νεῦρα οἷα ἐπιτείνεσθαι καὶ ἀνίσθαι, περιαμπέχοντα
 τὰ ὀστᾶ μετὰ τῶν σαρκῶν καὶ δέρματος ὃ συνέχει αὐτά·
 αἰωρουμένων οὖν τῶν ὀστέων ἐν ταῖς αὐτῶν συμβολαῖς
 χαλῶντα καὶ συντείνοντα τὰ νεῦρα κάμπτεσθαί που ποιεῖ
 οἷόν τ' εἶναι ἐμὲ νῦν τὰ μέλη, καὶ διὰ ταύτην τὴν αἰτίαν
 συγκαμφθεὶς ἐνθάδε κάθημαι· καὶ αὖ περὶ τοῦ διαλέγεσθαι
 ὑμῖν ἐτέρας τοιαύτας αἰτίας λέγοι, φωνάς τε καὶ ἀέρας
 καὶ ἀκοὰς καὶ ἄλλα μυρία τοιαῦτα αἰτιώμενος, ἀμελήσας
 τὰς ὡς ἀληθῶς αἰτίας λέγειν, ὅτι, ἐπειδὴ Ἀθηναίοις ἔδοξε
 βέλτιον εἶναι ἐμοῦ καταψηφίσασθαι, διὰ ταῦτα δὴ καὶ ἐμοὶ
 βέλτιον αὖ δέδοκται ἐνθάδε καθῆσθαι, καὶ δικαιότερον

ὕδατα |blame καὶ ἄλλα πολλὰ καὶ |strange, unnatural, disgusting
 ἔδοξεν ὁμοιότατον πεπονθέναι ὥσπερ ἂν εἴ τις λέγων
 ὅτι Σωκράτης πάντα ὅσα πράττει νῶν πράττει, κᾷπειτα
 |do, try, attack λέγειν τὰς αἰτίας ἐκάστων ὧν πράττω, λέγοι
 πρῶτον μὲν ὅτι διὰ ταῦτα νῦν |here, κάθημαι, ὅτι
 |hither
 |be composed οὐ τὸ σῶμα ἐξ |bone καὶ |tendon, καὶ τὰ μὲν
 |of, agreed on
 |bone ἐστίν |solid, firm καὶ διαφυσᾷ ἔχει |separately; ἔξ- ἡλῶν,
 |cept, other than
 τὰ δὲ |tendon ἵα |intensify καὶ |urge, , περιамπέχοντα
 |impel;
 τὰ |bone μετὰ τῶν σαρκῶν καὶ |release
 |skin, hide ὁ συνέχει αὐτά·
 |lift; (mp) hang οὖν τῶν |bone ἐν ταῖς αὐτῶν |encounter;
 |contribution
 χαλῶντα καὶ συντείνοντα τὰ |tendon |bend, bend in που ποιεῖ
 |exhaustion
 οἷόν τ' εἶναι ἐμὲ νῦν τὰ μέλη, καὶ διὰ ταύτην τὴν αἰτίαν
 |συγκάμπω?: |here, κάθημαι· καὶ αὐτὸ περὶ τοῦ |go through, debate
 |bend; or |hither
 |συγκάμπω?:
 |bend καὶ ἑτέρας τοιαύτας αἰτίας λέγοι, φωνάς τε καὶ |mist, air
 καὶ |hearing καὶ ἄλλα μυρία τοιαῦτα |blame , |disregard
 τὰς ὡς ἀληθῶς αἰτίας λέγειν, ὅτι, ἐπειδὴ Ἀθηναίοις ἔδοξε
 βέλτιον εἶναι ἐμοῦ |vote against , διὰ ταῦτα δὴ καὶ ἐμοὶ
 βέλτιον αὐτὸ δέδοκται |here, καθῆσθαι, καὶ δικαιότερον
 |hither

was I disappointed! As I proceeded, I found my philosopher altogether forsaking mind or any other principle of order, but having recourse to air, and ether, and water, and other eccentricities. I might compare him to a person who began by maintaining generally that mind is the cause of the actions of Socrates, but who, when he endeavoured to explain the causes of my several actions in detail, went on to show that I sit here because my body is made up of bones and muscles; and the bones, as he would say, are hard and have joints which divide them, and the muscles are elastic, and they cover the bones, which have also a covering or environment of flesh and skin which contains them; and as the bones are lifted at their joints by the contraction or relaxation of the muscles, I am able to bend my limbs, and this is why I am sitting here in a curved posture—that is what he would say, and he would have a similar explanation of my talking to you, which he would attribute to sound, and air, and hearing, and he would assign ten thousand other causes of the same sort, forgetting to mention the true cause, which is, that

*vocabulary***αἵρεσις** -εως (f) choice, plan**αἵτιος** blameworthy; the cause

~etiology

αἰτίος blameworthy; the cause

~etiology

ἄλλότριος someone else's; alien ~alien**ἄνευ** away from; not having; not

needing ~Sp. sin

ἀποδιδράσχω escape**ἄτοπος** strange, unnatural, disgusting**βέλτιστος** best, noblest**διαίρῃω** divide, distinguish, distribute**δίνη** (ι) whirlpool, eddy**λίαν** very**ναός** (ᾱ) temple, shrine ~nostalgia**νεῦρον** tendon ~neuro**νῆ** yea**ὀστέον** bone ~osteoporosis**πάλαι** long ago ~paleo**πάλη** wrestling ~Pallas**πάλλω** shake, brandish ~Pallas**παραμένω** stay with ~remain**περιτίθημι** put around, endow with

~thesis

προσαγορεύω address, call by name**ῥαθυμία** (ᾱυα) carelessness, ease**σκότος** darkness, shadow ~shadow**ὑπέχω** promise; hold out one's hand;

submit to

ὑποχέω spread under**ψηλαφάω** grope blindly

παραμένοντα ὑπέχουν τὴν δίκην ἢν ἂν κελεύσωσιν· ἐπεὶ νῆ τὸν κύνα, ὥς ἐγῶμαι, πάλαι ἂν ταῦτα τὰ νεῦρα καὶ τὰ ὀστᾶ ἢ περὶ Μέγαρα ἢ Βοιωτοὺς ἦν, ὑπὸ δόξης φερόμενα τοῦ βελτίστου, εἰ μὴ δικαιότερον ὦμην καὶ κάλλιον εἶναι πρὸ τοῦ φεύγειν τε καὶ ἀποδιδράσκειν ὑπέχουν τῇ πόλει δίκην ἥντιν' ἂν τάττη.

Ἄλλ' αἵτια μὲν τὰ τοιαῦτα καλεῖν λίαν ἄτοπον· εἰ δέ τις λέγοι ὅτι ἄνευ τοῦ τὰ τοιαῦτα ἔχειν καὶ ὀστᾶ καὶ νεῦρα καὶ ὅσα ἄλλα ἔχω οὐκ ἂν οἶός τ' ἢ ποιεῖν τὰ δόξαντά μοι, ἀληθῆ ἂν λέγοι· ὥς μέντοι διὰ ταῦτα ποιῶ ἢ ποιῶ, καὶ ταῦτα νῶ πρᾶττων, ἀλλ' οὐ τῇ τοῦ βελτίστου αἰρέσει, πολλῇ ἂν καὶ μακρὰ ραθυμία εἴη τοῦ λόγου. τὸ γὰρ μὴ διελέσθαι οἷόν τ' εἶναι ὅτι ἄλλο μὲν τί ἐστι τὸ αἷτιον τῷ ὄντι, ἄλλο δὲ ἐκείνο ἄνευ οὗ τὸ αἷτιον οὐκ ἂν ποτ' εἴη αἷτιον· ὃ δὴ μοι φαίνονται ψηλαφῶντες οἱ πολλοὶ ὥσπερ ἐν σκότει, ἀλλοτρίῳ ὀνόματι προσχρώμενοι, ὥς αἷτιον αὐτὸ προσαγορεύειν. διὸ δὴ καὶ ὁ μὲν τις δύνῃν περιτιθεὶς τῇ γῇ ὑπὸ τοῦ οὐρανοῦ μένειν δὴ ποιεῖ τὴν

|stay with ὑπέχειν τὴν δίκην ἣν ἂν κελεύσωσιν· ἐπεὶ
 νῆ τὸν κύνα, ὥς ἐγῶμαι, πάλαι ἂν ταῦτα τὰ |tendon καὶ τὰ
 |bone ἢ περὶ Μέγαρα ἢ Βοιωτοὺς ἦν, ὑπὸ δόξης φερόμενα
 τοῦ |best, , εἰ μὴ δικαιότερον ὦμην καὶ κάλλιον εἶναι
 |noblest
 πρὸ τοῦ φεύγειν τε καὶ |escape ὑπέχειν τῇ πόλει
 δίκην ἦντιν' ἂν τάττη.

Ἄλλ' αἵτια μὲν τὰ τοιαῦτα καλεῖν |very |strange, unnatural, disgusting τις
 λέγοι ὅτι |away from; not hav- τα ἔχειν καὶ |bone καὶ |tendon
 |ing; not needing
 καὶ ὅσα ἄλλα ἔχω οὐκ ἂν οἶός τ' ἦ ποιεῖν τὰ δόξαντά
 μοι, ἀληθῆ ἂν λέγοι· ὥς μέντοι διὰ ταῦτα ποιῶ ἢ ποιῶ,
 καὶ ταῦτα νῶ πράττων, ἀλλ' οὐ τῇ τοῦ |best, |choice, plan
 |noblest
 πολλῇ ἂν καὶ μακρὰ |carelessness, ease ᾧ λόγου. τὸ γὰρ μὴ
 |divide, distin- τ' εἶναι ὅτι ἄλλο μὲν τί ἐστι τὸ αἷτιον τῶ
 |guish, distribute
 ὄντι, ἄλλο δὲ ἐκείνο |away from; not hav- οὐκ ἂν ποτ' εἴη
 |ing; not needing
 αἷτιον· ὃ δὴ μοι φαίνονται |grope blindly οἱ πολλοὶ ὥσπερ
 ἐν |darkness |someone ὀνόματι προσχρώμενοι, ὥς αἷτιον
 |else's; alien
 αὐτὸ |address, call by διὸ δὴ καὶ ὁ μὲν τις |eddy |put around,
 |name |endow with
 τῇ γῇ ὑπὸ τοῦ οὐρανοῦ μένειν δὴ ποιεῖ τὴν

the Athenians have thought fit to condemn me, and accordingly I have thought it better and more right to remain here and undergo my sentence; for I am inclined to think that these muscles and bones of mine would have gone off long ago to Megara or Boeotia — by the dog they would, if they had been moved only by their own idea of what was best, and if I had not chosen the better and nobler part, instead of playing truant and running away, of enduring any punishment which the state inflicts. There is surely a strange confusion of causes and conditions in all this. It may be said, indeed, that without bones and muscles and the other parts of the body I cannot execute my purposes. But to say that I do as I do because of them, and that this is the way in which mind acts, and not from the choice of the best, is a very careless and idle mode of speaking. I wonder that they cannot distinguish the cause from the condition, which the many, feeling about in

vocabulary

ἄήρ ἄέρος (ᾱ, m) mist, air ~air
βάθρον step, base, bench
βέλτιστος best, noblest
δαιμόνιος voc: you crazy guy
ἐκλείπω leave out, pass over
ἐνιοι some
ἐξευρίσκω find; discover ~eureka
ἐπίδειξις -τος (f) display
ζήτησις -εως (f) search, inquiry
ἡδέως pleasantly ~hedonism
ἡδύς sweet, pleasant ~hedonism
θεωρέω be sent to consult an oracle;
 observe, contemplate
ἰσχυρός (ū) strong, forceful, violent
ἰσχύς -ος (f) strength; body of troops

ὄμμα -τος (n, 3) eye
ὅπη wherever, however
πλατύς extensive, wide
πότε when?
πραγματεύομαι work at
σκοπάω watch, observe
σκοπέω behold, consider
σκοπός (f) lookout, overseer, spy,
 target ~telescope
στερέω steal, take
συγχέω entangle, destroy, confound
συνδέω bind together
συνέχω keep together, constrain
τοίνυν well, then
ὑπερείδω prop up
ὑπερφυής overgrown; gigantic

γῆν, ὁ δὲ ὥσπερ καρδόπῳ πλατεία βάθρον τὸν ἀέρα
 ὑπερείδει· τὴν δὲ τοῦ ὡς οἶόν τε βέλτιστα αὐτὰ τεθῆναι
 δύναμιν οὕτω νῦν κείσθαι, ταύτην οὔτε ζητοῦσιν οὔτε
 τινὰ οἶονται δαιμονίαν ἰσχὺν ἔχειν, ἀλλὰ ἡγοῦνται τούτου
 Ἄτλαντα ἂν ποτε ἰσχυρότερον καὶ ἀθανατώτερον καὶ
 μᾶλλον ἅπαντα συνέχοντα ἐξευρεῖν, καὶ ὡς ἀληθῶς τὸ
 ἀγαθὸν καὶ δέον συνδεῖν καὶ συνέχειν οὐδὲν οἶονται. ἐγὼ
 μὲν οὖν τῆς τοιαύτης αἰτίας ὅπῃ ποτὲ ἔχει μαθητῆς
 ὅτουοῦν ἥδιστ' ἂν γενοίμην· ἐπειδὴ δὲ ταύτης ἐστερήθην
 καὶ οὔτ' αὐτὸς εὑρεῖν οὔτε παρ' ἄλλου μαθεῖν οἶός τε
 ἐγενόμην, τὸν δεύτερον πλοῦν ἐπὶ τὴν τῆς αἰτίας ζήτησιν
 ἦ πεπραγμάτευμαι βούλει σοι, ἔφη, ἐπίδειξιν ποιήσωμαι,
 ὦ Κέβης;

Ὑπερφυῶς μὲν οὖν, ἔφη, ὡς βούλομαι.

Ἔδοξε τοίνυν μοι, ἦ δ' ὅς, μετὰ ταῦτα, ἐπειδὴ ἀπειρήκη
 τὰ ὄντα σκοπῶν, δεῖν εὐλαβηθῆναι μὴ πάθοιμι ὅπερ
 οἱ τὸν ἥλιον ἐκλείποντα θεωροῦντες καὶ σκοπούμενοι
 πάσχουσιν· διαφθείρονται γάρ που ἔνιοι τὰ ὄμματα, ἐὰν

γῆν, ὁ δὲ ὥσπερ καρδόπῳ |extensive, |step, base, |mist, air
 |wide |bench
 ὑπερείδει· τὴν δὲ τοῦ ὡς οἶόν τε |best, αὐτὰ τεθῆναι
 |noblest
 δύναμιν οὕτω νῦν κείσθαι, ταύτην οὔτε ζητοῦσιν οὔτε
 τινὰ οἶονται |voc: you|strength; body|λλὰ ἡγοῦνται τούτου
 |crazy guy |of troops
 Ἄτλαντα ἄν ποτε |strong, force- καὶ ἀθανατώτερον καὶ
 |ful, violent
 μᾶλλον ἅπαντα |keep to-|find; , καὶ ὡς ἀληθῶς τὸ
 |gether, |discover
 ἀγαθὸν καὶ δέον |constrain bind together| συνέχειν οὐδὲν οἶονται. ἐγὼ
 μὲν οὖν τῆς τοιαύτης αἰτίας |wherever, ἐ ἔχει μαθητῆς
 |however
 ὅτουοῦν ἥδιςτ' ἂν γενοίμην· ἐπειδὴ δὲ ταύτης |steal, take
 καὶ οὗτ' αὐτὸς εὔρειν οὔτε παρ' ἄλλου μαθεῖν οἶός τε
 ἐγενόμην, τὸν δεύτερον πλοῦν ἐπὶ τὴν τῆς αἰτίας |search,
 |inquiry
 ἦ |work at βούλει σοι, ἔφη, |display ποιήσωμαι,
 ὦ Κέβης;

|overgrown; μὲν οὖν, ἔφη, ὡς βούλομαι.
 |gigantic

Ἔδοξε |well, then -ι, ἦ δ' ὅς, μετὰ ταῦτα, ἐπειδὴ ἀπειρήκη
 τὰ ὄντα σκοπῶν, δεῖν εὐλαβηθῆναι μὴ πάθοιμι ὅπερ
 οἱ τὸν ἥλιον |leave out, pass|be sent to consult an|behold,
 |over |oracle; observe, con-|consider
 |template
 πάσχουσιν· διαφθείρονται γὰρ πού |some τὰ |eye , ἐὰν

the dark, are always mistaking and misnaming. And thus one man makes a vortex all round and steadies the earth by the heaven; another gives the air as a support to the earth, which is a sort of broad trough. Any power which in arranging them as they are arranges them for the best never enters into their minds; and instead of finding any superior strength in it, they rather expect to discover another Atlas of the world who is stronger and more everlasting and more containing than the good;—of the obligatory and containing power of the good they think nothing; and yet this is the principle which I would fain learn if any one would teach me. But as I have failed either to discover myself, or to learn of any one else, the nature of the best, I will exhibit to you, if you like, what I have found to be the second best mode of enquiring into the cause.

I should very much like to hear, he replied.

Socrates proceeded:—I thought that as I had failed in the contemplation of true existence, I ought to

vocabulary

αἴσθησις -εως (f) sense perception
ἄπτω set on fire; attach; mid: touch, seize ~haptic
διανοέω have in mind
εἰκάζω liken; conjecture
εἰκός likely
εἰκών -όνος (f, 3) image, likeness
ἐκάστοτε each time
ἐπιχειρέω do, try, attack ~chiral
ἐρρωμένος vigorous, powerful
καινός new, fresh, strange

καταφεύγω resort to, flee to, appeal to
 ~fugitive
ὄμμα -τος (n, 3) eye
παντάπασιν altogether; yes, certainly
σαφής clear, understandable
σκοπᾶω watch, observe
σκοπέω behold, consider
συγχωρέω accede, concede
σφόδρα very much
τυφλόω blind
ὑποτίθημι suggest, advise ~hypothesis

μὴ ἐν ὕδατι ἢ τινι τοιούτῳ σκοπῶνται τὴν εἰκόνα αὐτοῦ.
 τοιοῦτόν τι καὶ ἐγὼ διενοήθην, καὶ ἔδεια μὴ παντάπασι
 τὴν ψυχὴν τυφλωθείην βλέπων πρὸς τὰ πράγματα τοῖς
 ὄμμασι καὶ ἐκάστη τῶν αἰσθήσεων ἐπιχειρῶν ἄπτεσθαι
 αὐτῶν. ἔδοξε δὴ μοι χρῆναι εἰς τοὺς λόγους καταφυγόντα
 ἐν ἐκείνοις σκοπεῖν τῶν ὄντων τὴν ἀλήθειαν.

Ἴσως μὲν οὖν ᾧ εἰκάζω τρόπον τινὰ οὐκ ἔοικεν· οὐ γὰρ
 πάννυ συγχωρῶ τὸν ἐν τοῖς λόγοις σκοπούμενον τὰ ὄντα
 ἐν εἰκόσι μᾶλλον σκοπεῖν ἢ τὸν ἐν τοῖς ἔργοις. ἀλλ' οὖν
 δὴ ταύτῃ γε ὥρμησα, καὶ ὑποθέμενος ἐκάστοτε λόγον ὃν
 ἂν κρίνω ἐρρωμενέστατον εἶναι, ἃ μὲν ἂν μοι δοκῇ τούτῳ
 συμφωνεῖν τίθηναι ὡς ἀληθῆ ὄντα, καὶ περὶ αἰτίας καὶ περὶ
 τῶν ἄλλων ἀπάντων ὄντων, ἃ δ' ἂν μή, ὡς οὐκ ἀληθῆ.
 βούλομαι δέ σοι σαφέστερον εἰπεῖν ἃ λέγω· οἶμαι γὰρ σε
 νῦν οὐ μανθάνειν.

Οὐ μὰ τὸν Δία, ἔφη ὁ Κέβης, οὐ σφόδρα.

Ἄλλ', ἢ δ' ὅς, ὥδε λέγω, οὐδὲν καινόν, ἀλλ' ἅπερ αἰεί τε

μὴ ἐν ὕδατι ἢ τινι τοιούτῳ σκοπῶνται τὴν |image, ἑαυτοῦ.
 |likeness
 τοιοῦτόν τι καὶ ἐγὼ διενόηθην, καὶ ἔδεια μὴ |altogether;
 |yes, certainly
 τὴν ψυχὴν |blind βλέπων πρὸς τὰ πράγματα τοῖς
 |eye καὶ ἐκάστη τῶν |sense percep-|do, try, attack" ττεσθαι
 |tion
 αὐτῶν. ἔδοξε δὴ μοι χρῆναι εἰς τοὺς λόγους |resort to, flee to,
 |appeal to
 ἐν ἐκείνοις σκοπεῖν τῶν ὄντων τὴν |truth .

Ἵσως μὲν οὖν ᾧ |liken; . ῥόπον τινὰ οὐκ ἔοικεν· οὐ γὰρ
 |conjecture
 πάνυ |accede, τὸν ἐν τοῖς λόγοις |behold, τὰ ὄντα
 |concede |consider
 ἐν εἰκόσι μᾶλλον σκοπεῖν ἢ τὸν ἐν τοῖς ἔργοις. ἀλλ' οὖν
 δὴ ταύτῃ γε ὥρμησα, καὶ |suggest |each time λόγον ὃν
 ἂν κρίνω |vigorous, powerful εἶναι, ἃ μὲν ἄν μοι δοκῇ τούτῳ
 συμφωνεῖν τίθημι ὡς ἀληθῆ ὄντα, καὶ περὶ αἰτίας καὶ περὶ
 τῶν ἄλλων ἀπάντων ὄντων, ἃ δ' ἂν μή, ὡς οὐκ ἀληθῆ.
 βούλομαι δέ σοι |clear, under- εἰπεῖν ἃ λέγω· οἶμαι γάρ σε
 |standable
 νῦν οὐ μανθάνειν.

Οὐ μὰ τὸν Δία, ἔφη ὁ Κέβης, οὐ |very much

Ἄλλ', ἢ δ' ὅς, ὥδε λέγω, οὐδὲν |new, fresh, strange - , αἰεί τε

be careful that I did not lose the eye of my soul; as people may injure their bodily eye by observing and gazing on the sun during an eclipse, unless they take the precaution of only looking at the image reflected in the water, or in some similar medium. So in my own case, I was afraid that my soul might be blinded altogether if I looked at things with my eyes or tried to apprehend them by the help of the senses. And I thought that I had better have recourse to the world of mind and seek there the truth of existence. I dare say that the simile is not perfect—for I am very far from admitting that he who contemplates existences through the medium of thought, sees them only ‘through a glass darkly,’ any more than he who considers them in action and operation. However, this was the method which I adopted: I first assumed some principle which I judged to be the strongest, and then I affirmed as true whatever seemed to agree with this, whether relating to the cause or to anything else; and that which disagreed I regarded as untrue. But I should like to explain my meaning more clearly, as I do not

*vocabulary***ἄλλοτε** at another time ~alien**ἀνευρίσκω** discover**διότι** because; that**εἶδος** -ους (n, 3) appearance, form

~-oid

ἐλπίζω (mid, pf) hope, expect; (act)

cause to do so (rare) ~voluptuary

ἐξῆς in turn**ἐπιδείκνυμι** (ῶ) display, exhibit**ἐπιχειρέω** do, try, attack ~chiral**μετέχω** partake of**παρέρχομαι** pass, escape**περαίνω** finish, accomplish**πραγματεύομαι** work at**σκοπᾶω** watch, observe**σκοπέω** behold, consider**συγχωρέω** accede, concede**συνδοκέω** seem good also**τοίνυν** well, then**τοιόσδε** such**ὑποτίθημι** suggest, advise ~hypothesis**φθάνω** (ᾶ) do first, outstrip

ἄλλοτε καὶ ἐν τῷ παρεληλυθότι λόγῳ οὐδὲν πέπαυμαι λέγων. ἔρχομαι γὰρ δὴ ἐπιχειρῶν σοι ἐπιδείξασθαι τῆς αἰτίας τὸ εἶδος ὃ πεπραγμάτευμαι, καὶ εἶμι πάλιν ἐπ' ἐκείνα τὰ πολυθρύλητα καὶ ἄρχομαι ἀπ' ἐκείνων, ὑποθέμενος εἶναι τι καλὸν αὐτὸ καθ' αὐτὸ καὶ ἀγαθὸν καὶ μέγα καὶ τᾶλλα πάντα· ἃ εἴ μοι δίδως τε καὶ συγχωρεῖς εἶναι ταῦτα, ἐλπίζω σοι ἐκ τούτων τὴν αἰτίαν ἐπιδείξειν καὶ ἀνευρήσειν ὥς ἀθάνατον ἢ ψυχὴν.

Ἄλλα μὲν, ἔφη ὁ Κέβης, ὥς διδόντος σοι οὐκ ἂν φθάνοις περαίνων.

Σκόπει δὴ, ἔφη, τὰ ἐξῆς ἐκείνοις ἐάν σοι συνδοκῇ ὥσπερ ἐμοί. φαίνεται γάρ μοι, εἴ τί ἐστιν ἄλλο καλὸν πλὴν αὐτὸ τὸ καλόν, οὐδὲ δι' ἐν ἄλλο καλὸν εἶναι ἢ διότι μετέχει ἐκείνου τοῦ καλοῦ· καὶ πάντα δὴ οὕτως λέγω. τῇ τοιαύτῃ αἰτίᾳ συγχωρεῖς;

Συγχωρῶ, ἔφη.

Οὐ τοίνυν, ἦ δ' ὅς, ἔτι μανθάνω οὐδὲ δύναμαι τὰς ἄλλας

|at another time⁹ τῷ |pass, escape λόγῳ οὐδὲν πέπauμαι
λέγων. ἔρχομαι γάρ δὴ |do, try, attack - οι |display, exhibit
τῆς αἰτίας τὸ |form ὁ |work at , καὶ εἶμι πάλιν
ἐπ' ἐκείνα τὰ πολυθρύλητα καὶ ἄρχομαι ἀπ' ἐκείνων,
|suggest εἶναί τι καλὸν αὐτὸ καθ' αὐτὸ καὶ ἀγαθὸν καὶ
μέγα καὶ τᾶλλα πάντα· ἃ εἴ μοι δίδως τε καὶ |accede,
|concede
εἶναι ταῦτα, |(mid, pf) hope⁹, expect⁹; (act) cause⁹ τό do |display,
so (rare) |exhibit
καὶ |discover ὥς ἀθάνατον ἢ ψυχή.

Ἄλλὰ μὲν, ἔφη ὁ Κέβης, ὥς διδόντος σοι οὐκ ἂν |be first

|finish,
|accomplish

Σκόπει δὴ, ἔφη, τὰ |in turn⁹ εἰνοῖς ἐάν σοι |seem good ἄλso ρ
ἐμοί. φαίνεται γάρ μοι, εἴ τί ἐστιν ἄλλο καλὸν πλὴν αὐτὸ
τὸ καλόν, οὐδὲ δι' ἐν ἄλλο καλὸν εἶναι ἢ |be- |partake of
|cause;
ἐκείνου τοῦ καλοῦ· καὶ πάντα δὴ οὕτως λέγω. τῇ |that |such

αἰτία |accede,
|concede

|accede,
|concede , ἔφη.

Οὐ |well, then, δ' ὅς, ἔτι μανθάνω οὐδὲ δύναμαι τὰς ἄλλας

think that you as yet understand me.

No indeed, replied Cebes, not very well.

There is nothing new, he said, in what I am about to tell you; but only what I have been always and everywhere repeating in the previous discussion and on other occasions: I want to show you the nature of that cause which has occupied my thoughts. I shall have to go back to those familiar words which are in the mouth of every one, and first of all assume that there is an absolute beauty and goodness and greatness, and the like; grant me this, and I hope to be able to show you the nature of the cause, and to prove the immortality of the soul.

Cebes said: You may proceed at once with the proof, for I grant you this.

Well, he said, then I should like to know whether you agree with me in the next step; for I cannot help thinking, if there be anything beautiful other than absolute beauty should there be such, that it can be beautiful only in as far as it partakes of absolute beauty—and I should

*vocabulary***ἁπλόος** single; simple ~haploid**ἀσφαλής** safe, easy, steady, careful**εἴτε** if, whenever; either/or**εὐανθής** flowering, luxuriant**εὐήθης** good-hearted; simple**κοινωνία** association**μέγεθος** -ους (n, 3) tall, big (person)

~megaton

ὅπη wherever, however**πότε** when?**προσγίγνομαι** become ally to**σοφός** skilled, clever, wise**σχῆμα** -τος (n, 3) form, figure**ταράσσω** mess things up ~trachea**χρῶμα** -τος (n, 3) color

αἰτίας τὰς σοφὰς ταύτας γινώσκειν· ἀλλ' ἐάν τις μοι
λέγῃ δι' ὅτι καλὸν ἐστὶν ὅτιοῦν, ἢ χρῶμα εὐανθὲς ἔχον
ἢ σχῆμα ἢ ἄλλο ὅτιοῦν τῶν τοιούτων, τὰ μὲν ἄλλα
χαίρειν ἐὼ,— ταραττομαι γὰρ ἐν τοῖς ἄλλοις πᾶσι—
τοῦτο δὲ ἀπλῶς καὶ ἀτέχνως καὶ ἴσως εὐήθως ἔχω παρ'
ἐμαυτῷ, ὅτι οὐκ ἄλλο τι ποιεῖ αὐτὸ καλὸν ἢ ἡ ἐκείνου
τοῦ καλοῦ εἴτε παρουσία εἴτε κοινωνία εἴτε ὅπῃ δὴ καὶ
ὅπως προσγενομένη· οὐ γὰρ ἔτι τοῦτο δισχυρίζομαι, ἀλλ'
ὅτι τῷ καλῷ πάντα τὰ καλὰ γίγνεται καλά. τοῦτο γάρ
μοι δοκεῖ ἀσφαλέστατον εἶναι καὶ ἐμαυτῷ ἀποκρίνασθαι
καὶ ἄλλω, καὶ τούτου ἐχόμενος ἡγοῦμαι οὐκ ἂν ποτε
πесеῖν, ἀλλ' ἀσφαλὲς εἶναι καὶ ἐμοὶ καὶ ὅτῳ οὖν ἄλλω
ἀποκρίνασθαι ὅτι τῷ καλῷ τὰ καλὰ γίγνεται καλά· ἢ οὐ
καὶ σοὶ δοκεῖ;

Δοκεῖ.

Καὶ μεγέθει ἄρα τὰ μεγάλα μεγάλα καὶ τὰ
μείζω μείζω, καὶ σμικρότητι τὰ ἐλάττω ἐλάττω;

αἰτίας τὰς ^{skilled,} ^{clever, wise} ἄλλας γινώσκειν· ἀλλ' ἐάν τις μοι
λέγῃ δι' ὅτι καλὸν ἐστὶν ὅτιοῦν, ἢ ^{color} ^{flowering, luxuriant}
ἢ ^{form,} ^{figure} ἢ ἄλλο ὅτιοῦν τῶν τοιούτων, τὰ μὲν ἄλλα
χαίρειν ἐῶ,— ^{mess things up}, ἂρ ἐν τοῖς ἄλλοις πᾶσι—
τοῦτο δὲ ^{single;} ^{simple} καὶ ἀτέχνως καὶ ἴσως ^{good-hearted;} ^{simple} παρ'
ἐμαντῶ, ὅτι οὐκ ἄλλο τι ποιεῖ αὐτὸ καλὸν ἢ ἡ ἐκείνου
τοῦ καλοῦ ^{if, whenever;} ^{ther/or} εἰ-^{if,} ^{association} ^{if,} ^{wherever,} ^{ai}
^{when-} ^{when} ^{however}
ὅπως ^{become ally to} οὐ γὰρ ἐτι τοῦτο διωγνύζομαι, ἀλλ'
^{ever;} ^{ei-} ^{ther/or}
ὅτι τῷ καλῷ πάντα τὰ καλὰ γίγνεται καλά. τοῦτο γάρ
μοι δοκεῖ ^{safe, easy, steady,} ^{careful} εἶναι καὶ ἐμαντῶ ἀποκρίνασθαι
καὶ ἄλλω, καὶ τούτου ἐχόμενος ἡγοῦμαι οὐκ ἂν ποτε
πεσεῖν, ἀλλ' ^{safe,} ^{easy,} ^{steady, careful} καὶ ἐμοὶ καὶ ὅτωσιν ἄλλω
ἀποκρίνασθαι ὅτι τῷ καλῷ τὰ καλὰ γίγνεται καλά· ἢ οὐ
καὶ σοὶ δοκεῖ;

Δοκεῖ.

Καὶ ^{tall, big} ἄρα τὰ μεγάλα μεγάλα καὶ τὰ
μείζω μείζω, καὶ σμικρότητι τὰ ἐλάττω ἐλάττω;

say the same of everything. Do you agree in this notion of the cause?

Yes, he said, I agree.

He proceeded: I know nothing and can understand nothing of any other of those wise causes which are alleged; and if a person says to me that the bloom of colour, or form, or any such thing is a source of beauty, I leave all that, which is only confusing to me, and simply and singly, and perhaps foolishly, hold and am assured in my own mind that nothing makes a thing beautiful but the presence and participation of beauty in whatever way or manner obtained; for as to the manner I am uncertain, but I stoutly contend that by beauty all beautiful things become beautiful. This appears to me to be the safest answer which I can give, either to myself or to another, and to this I cling, in the persuasion that this principle will never be overthrown, and that to myself or to any one who asks the question, I may safely reply, That by beauty beautiful things become beautiful.

vocabulary

ἀπαντάω encounter, come upon
ἀποδέχομαι accept ~doctrine
γελάω laugh, smile, laugh at
μέγεθος -ους (n, 3) tall, big (person)
 ~megaton

ναί yea
ὀκτώ eight ~octopus
οὐκοῦν not so?; and so
τέρας -ως (n, 3) omen, fetish
ὑπερβάλλω cause to go beyond; delay
 ~ballistic

Ναί.

Οὐδὲ σὺ ἄρ' ἂν ἀποδέχοιο εἴ τίς τινα φαίῃ ἕτερον ἐτέρου τῇ κεφαλῇ μείζω εἶναι, καὶ τὸν ἐλάττω τῷ αὐτῷ τούτῳ ἐλάττω, ἀλλὰ διαμαρτύροιο ἂν ὅτι σὺ μὲν οὐδὲν ἄλλο λέγεις ἢ ὅτι τὸ μείζον πᾶν ἕτερον ἐτέρου οὐδενὶ ἄλλῳ μείζόν ἐστιν ἢ μεγέθει, καὶ διὰ τοῦτο μείζον, διὰ τὸ μέγεθος, τὸ δὲ ἕλαττον οὐδενὶ ἄλλῳ ἕλαττον ἢ σμικρότητι, καὶ διὰ τοῦτο ἕλαττον, διὰ τὴν σμικρότητα, φοβούμενος οἶμαι μή τίς σοι ἐναντίος λόγος ἀπαντήσῃ, ἐὰν τῇ κεφαλῇ μείζονά τινα φῇς εἶναι καὶ ἐλάττω, πρῶτον μὲν τῷ αὐτῷ τὸ μείζον μείζον εἶναι καὶ τὸ ἕλαττον ἕλαττον, ἔπειτα τῇ κεφαλῇ σμικρῷ οὔσῃ τὸν μείζω μείζω εἶναι, καὶ τοῦτο δὴ τέρας εἶναι, τὸ σμικρῷ τινι μέγαν τινὰ εἶναι· ἢ οὐκ ἂν φοβοῖο ταῦτα;

Καὶ ὁ Κέβης γελάσας, ἔγωγε, ἔφη.

Οὐκοῦν, ἢ δ' ὅς, τὰ δέκα τῶν ὀκτὼ δυοῖν πλείω εἶναι, καὶ διὰ ταύτην τὴν αἰτίαν ὑπερβάλλειν, φοβοῖο ἂν λέγεις,

|yea

Οὐδὲ σὺ ἄρ' ἂν |accept εἴ τίς τινα φαίη ἕτερον ἑτέρου
 τῇ κεφαλῇ μείζω εἶναι, καὶ τὸν ἐλάττω τῷ αὐτῷ τούτῳ
 ἐλάττω, ἀλλὰ διαμαρτύροιο ἂν ὅτι σὺ μὲν οὐδὲν ἄλλο
 λέγεις ἢ ὅτι τὸ μείζον πᾶν ἕτερον ἑτέρου οὐδενὶ ἄλλω
 μείζον ἐστίν ἢ |tall, big , καὶ διὰ τοῦτο μείζον, διὰ τὸ
 |tall, big , τὸ δὲ ἕλαττον οὐδενὶ ἄλλω ἕλαττον ἢ σμικρότητι,
 καὶ διὰ τοῦτο ἕλαττον, διὰ τὴν σμικρότητα, φοβούμενος
 οἶμαι μή τίς σοι ἐναντίος λόγος |encounter, come upon . φαλῇ
 μείζονά τινα φῆς εἶναι καὶ ἐλάττω, πρῶτον μὲν τῷ αὐτῷ
 τὸ μείζον μείζον εἶναι καὶ τὸ ἕλαττον ἕλαττον, ἔπειτα τῇ
 κεφαλῇ σμικρῇ οὔσῃ τὸν μείζω μείζω εἶναι, καὶ τοῦτο δὴ
 |omen, εἶναι, τὸ σμικρῷ τινι μέγαν τινὰ εἶναι· ἢ οὐκ ἂν
 |fetish
 φοβοῖο ταῦτα;

Καὶ ὁ Κέβης |laugh, , ἔγωγε, ἔφη.
 |smile

|not so?; and so "z, τὰ δέκα τῶν |eight δυοῖν πλείω εἶναι, καὶ
 διὰ ταύτην τὴν αἰτίαν |cause to go be-, φοβοῖο ἂν λέγειν,
 |yond; delay

Do you not agree with me?

I do.

And that by greatness only great things become great and greater greater, and by smallness the less become less?

True.

Then if a person were to remark that A is taller by a head than B, and B less by a head than A, you would refuse to admit his statement, and would stoutly contend that what you mean is only that the greater is greater by, and by reason of, greatness, and the less is less only by, and by reason of, smallness; and thus you would avoid the danger of saying that the greater is greater and the less less by the measure of the head, which is the same in both, and would also avoid the monstrous absurdity of supposing that the greater man is greater by reason of the head, which is small. You would be afraid to draw such an inference, would you not?

Indeed, I should, said Cebes, laughing.

*vocabulary***ἀσφαλής** safe, easy, steady, careful**βοάω** shout**διασχίζω** tear to pieces ~schism**δίπηχυς** 2 cubits long**ἥμισυς** half ~hemisphere**ἡώς ἡῶτι** (f, 2) dawn ~Eocene**μέγεθος** -ους (n, 3) tall, big (person)

~megaton

μετέχω partake of**οὐσία** property; essence**πηχυαῖος** a cubit long**προστίθμι** add; impose; (mp) agree;
side with ~thesis**σαυτοῦ** yourself**σεαυτοῦ** yourself**σκιά** shadow ~shadow**σοφός** skilled, clever, wise**σχίζω** split ~schism**ὑπόθεσις** -εως (f) proposal; subject;
hypothesis

ἀλλὰ μὴ πλήθει καὶ διὰ τὸ πλήθος; καὶ τὸ δίπηχυ τοῦ
πηχναίου ἡμίσει μείζον εἶναι ἀλλ' οὐ μεγέθει; ὁ αὐτὸς γάρ
που φόβος.

Πάνυ γ', ἔφη.

Τί δέ; ἐνὶ ἐνὸς προστεθέντος τὴν πρόσθεσιν αἰτίαν εἶναι
τοῦ δύο γενέσθαι ἢ διασχισθέντος τὴν σχίσιν οὐκ εὐλαβοῦο
ἂν λέγειν; καὶ μέγα ἂν βοώης ὅτι οὐκ οἶσθα ἄλλως πως
ἕκαστον γιγνόμενον ἢ μετασχὸν τῆς ἰδίας οὐσίας ἐκάστου
οὗ ἂν μετάσχη, καὶ ἐν τούτοις οὐκ ἔχεις ἄλλην τινὰ
αἰτίαν τοῦ δύο γενέσθαι ἀλλ' ἢ τὴν τῆς δυάδος μετάσχεσιν,
καὶ δεῖν τούτου μετασχεῖν τὰ μέλλοντα δύο ἔσεσθαι, καὶ
μονάδος ὃ ἂν μέλλῃ ἐν ἔσεσθαι, τὰς δὲ σχίσεις ταύτας καὶ
προσθέσεις καὶ τὰς ἄλλας τὰς τοιαύτας κομψείας ἐώης ἂν
χαίρειν, παρὲς ἀποκρίνασθαι τοῖς σεαυτοῦ σοφωτέροις·
σὺ δὲ δεδιώς ἄν, τὸ λεγόμενον, τὴν σαυτοῦ σκιὰν καὶ τὴν
ἀπειρίαν, ἐχόμενος ἐκείνου τοῦ ἀσφαλοῦς τῆς ὑποθέσεως,
οὕτως ἀποκρίναιο ἄν. εἰ δέ τις αὐτῆς τῆς ὑποθέσεως
ἔχοιτο, χαίρειν ἐώης ἂν καὶ οὐκ ἀποκρίναιο ἕως ἂν τὰ

ἀλλὰ μὴ πλήθει καὶ διὰ τὸ πλήθος; καὶ τὸ ^{2 cubits ὅ}
^{long}
 |a cubit long|half μείζον εἶναι ἀλλ' οὐ |tall, big , ὁ αὐτὸς γάρ
 που φόβος.

Πάνυ γ', ἔφη.

Τί δέ; ἐνὶ ἐνὸς |add; impose; (mp)|, ν πρόσθεσιν αἰτίαν εἶναι
^{agree; side with}
 τοῦ δύο γενέσθαι ἢ |tear to pieces τὴν σχίσιν οὐκ εὐλαβοῖο
 ἂν λέγειν; καὶ μέγα ἂν |shout ὅτι οὐκ οἶσθα ἄλλως πως
 ἕκαστον γιγνόμενον ἢ |partake of τῆς ἰδίας |property;
^{essence}
 οὗ ἂν |partake of, καὶ ἐν τούτοις οὐκ ἔχεις ἄλλην τινὰ
 αἰτίαν τοῦ δύο γενέσθαι ἀλλ' ἢ τὴν τῆς δυνάδος μετάσχεσιν,
 καὶ δεῖν τούτου |partake of τὰ μέλλοντα δύο ἔσεσθαι, καὶ
 μονάδος ὃ ἂν μέλλῃ ἐν ἔσεσθαι, τὰς δὲ σχίσεις ταύτας καὶ
 προσθέσεις καὶ τὰς ἄλλας τὰς τοιαύτας κομψείας ἐώης ἂν
 χαίρειν, παρὲς ἀποκρίνασθαι τοῖς |yourself |skilled, clever,
^{wise}
 σὺ δὲ δεδιὼς ἄν, τὸ λεγόμενον, τὴν |yourself |shadow .αὶ τὴν
 ἀπειρίαν, ἐχόμενος ἐκείνου τοῦ |safe, easy, steady,|proposal; sub-
^{careful} |careful |ject; hypothesis
 οὕτως ἀποκρίναιο ἄν. εἰ δέ τις αὐτῆς τῆς |proposal; sub-
^{ject; hypothesis}
 ἔχοιτο, χαίρειν ἐώης ἂν καὶ οὐκ ἀποκρίναιο ἕως ἂν τὰ

In like manner you would be afraid to say that ten exceeded eight by, and by reason of, two; but would say by, and by reason of, number; or you would say that two cubits exceed one cubit not by a half, but by magnitude?- for there is the same liability to error in all these cases.

Very true, he said.

Again, would you not be cautious of affirming that the addition of one to one, or the division of one, is the cause of two? And you would loudly asseverate that you know of no way in which anything comes into existence except by participation in its own proper essence, and consequently, as far as you know, the only cause of two is the participation in duality — this is the way to make two, and the participation in one is the way to make one. You would say: I will let alone puzzles of division and addition — wiser heads than mine may answer them; inexperienced as I am, and ready to start, as the proverb says, at my own shadow, I cannot afford to give up the sure

vocabulary

ἄνωθεν from above, the beginning
ἄρέσκω please, satisfy; make amends
βέλτιστος best, noblest
διαλέγω go through, debate ~legion
εἴπερ if indeed
ἐναργής visible, clear ~Argentina
ἔοικότως like; fairly
ἡώς ἡῶτι (f, 2) dawn ~Eocene
θαυμαστός wonderful; admirable
κυκάω stir, mix
ναός (ᾱ) temple, shrine ~nostalgia
νή yea
ὁμός same ~homoerotic

ὁμοῦ together
ὁμόω unite ~homoerotic
ὅμως anyway, nevertheless
σκέπτομαι look, look at, watch
 ~skeptic
σοφία skill; wisdom ~sophistry
ὑπόθεσις -εως (f) proposal; subject;
 hypothesis
ὑποτίθῃμι suggest, advise ~hypothesis
φιλόσοφος wisdom-loving
φροντίς -τος (f) thought, care
φύρω (ῶ) moisten, stain
ὡσαύτως in the same way

ἀπ' ἐκείνης ὀρμηθέντα σκέψαιο εἴ σοι ἀλλήλοις συμφωνεῖ
 ἢ διαφωνεῖ· ἐπειδὴ δὲ ἐκείνης αὐτῆς δέοι σε διδόναι λόγον,
 ὡσαύτως ἂν διδοίης, ἄλλην αὖ ὑπόθεσιν ὑποθέμενος ἥτις
 τῶν ἄνωθεν βελτίστη φαίνοιτο, ἕως ἐπὶ τι ἱκανὸν ἔλθοις,
 ἅμα δὲ οὐκ ἂν φύριοι ὥσπερ οἱ ἀντιλογικοὶ περί τε
 τῆς ἀρχῆς διαλεγόμενος καὶ τῶν ἐξ ἐκείνης ὠρμημένων,
 εἴπερ βούλοιό τι τῶν ὄντων εὐρεῖν· ἐκείνοις μὲν γὰρ ἴσως
 οὐδὲ εἰς περὶ τούτου λόγος οὐδὲ φροντίς· ἱκανοὶ γὰρ ὑπὸ
 σοφίας ὁμοῦ πάντα κυκλώντες ὅμως δύνασθαι αὐτοὶ αὐτοῖς
 ἀρέσκειν· σὺ δ', εἴπερ εἰ τῶν φιλοσόφων, οἶμαι ἂν ὡς ἐγὼ
 λέγω ποιοῖς.

Ἀληθέστατα, ἔφη, λέγεις, ὅ τε Συμμίας ἅμα καὶ ὁ Κέβης.

ΕΧΕΚΡΑΤΗΣ. νῆ Δία, ὦ Φαίδων, εἰκότως γε· θαυμαστῶς
 γάρ μοι δοκεῖ ὡς ἐναργῶς τῷ καὶ σμικρὸν νοῦν ἔχοντι
 εἰπεῖν ἐκείνος ταῦτα.

Πάνυ μὲν οὖν, ὦ Ἐχέκρατες,
 καὶ πᾶσι τοῖς παροῦσιν ἔδοξεν.

ἀπ' ἐκείνης ὀρμηθέντα |look, look at, watch` ἄλλοις συμφωνεῖ
 ἢ διαφωνεῖ· ἐπειδὴ δὲ ἐκείνης αὐτῆς δέοι σε διδόναι λόγον,
 |in the same way`δοίης, ἄλλην αὖ |proposal; |suggest ἥτις
 |subject;
 τῶν |from |best, φαίνοιτο, εὖς ἐπὶ τι ἰκανὸν ἔλθοις,
 |above, |noblest
 ἅμα |the be- |moisten, ὥσπερ οἱ ἀντιλογικοὶ περὶ τε
 |beginning |stain
 τῆς ἀρχῆς |go through, debate` τῶν ἐξ ἐκείνης ὀρμημένων,
 |if indeed ὕλοιό τι τῶν ὄντων εὐρεῖν; ἐκείνοις μὲν γὰρ ἴσως
 οὐδὲ εἰς περὶ τούτου λόγος οὐδὲ |thought, care νοὶ γὰρ ὑπὸ
 σοφίας ὁμοῦ πάντα |stir, mix |anyway, nevertheless` . οὐ αὐτοῖς
 |please, satisfy;|if indeed τῶν |wisdom-lovingοἶμαι ἂν ὥς ἐγὼ
 |make amends
 λέγω ποιοῖς.

Ἀληθέστατα, ἔφη, λέγεις, ὅ τε Συμμίας ἅμα καὶ ὁ Κέβης.

ΕΧΕΚΡΑΤΗΣ. νῆ Δία, ὦ Φαίδων, |like; γέ· |wonderful;
 |fairly |admirable
 γάρ μοι δοκεῖ ὥς |visible, τῷ καὶ σμικρὸν νοῦν ἔχοντι
 |clear
 εἰπεῖν ἐκείνος ταῦτα.

Πάνν μὲν οὖν, ὦ Ἐχέκρατες,
 καὶ πᾶσι τοῖς παροῦσιν ἔδοξεν.

ground of a principle. And if any one assails you there, you would not mind him, or answer him, until you had seen whether the consequences which follow agree with one another or not, and when you are further required to give an explanation of this principle, you would go on to assume a higher principle, and a higher, until you found a resting-place in the best of the higher; but you would not confuse the principle and the consequences in your reasoning, like the Eristics—at least if you wanted to discover real existence. Not that this confusion signifies to them, who never care or think about the matter at all, for they have the wit to be well pleased with themselves however great may be the turmoil of their ideas. But you, if you are a philosopher, will certainly do as I say.

What you say is most true, said Simmias and Cebes, both speaking at once.

ECHECRATES: Yes, Phaedo; and I do not wonder at their assenting. Any one who has the least sense will

*vocabulary***εἶδος** -ους (n, 3) appearance, form

~oid

ἐπωνύμιος called, named**ἐρωτάω** ask about something**ἴσχω** restrain, hold back ~ischemia**μέγεθος** -ους (n, 3) tall, big (person)

~megaton

μεταλαμβάνω share in; swap**ὁμολογέω** agree with/to**ῥῆμα** -τος (n, 3) a thing said**συγχωρέω** accede, concede**ὑπερέχω** be over; protect**φύω** produce, beget; clasp ~physics

ΕΧΕΚΡΑΤΗΣ. καὶ γὰρ ἡμῖν τοῖς ἀποῦσι, νῦν δὲ ἀκούουσιν.
ἀλλὰ τίνα δὴ ἦν τὰ μετὰ ταῦτα λεχθέντα;

Ὡς μὲν ἐγὼ οἶμαι, ἐπεὶ αὐτῷ ταῦτα συνεχωρήθη, καὶ
ὁμολογεῖτο εἶναί τι ἕκαστον τῶν εἰδῶν καὶ τούτων τᾶλλα
μεταλαμβάνοντα αὐτῶν τούτων τὴν ἐπωνυμίαν ἴσχειν,
τὸ δὴ μετὰ ταῦτα ἡρώτα, εἰ δὴ, ἦ δ' ὅς, ταῦτα οὕτως
λέγεις, ἂρ' οὐχ, ὅταν Συμμίαν Σωκράτους φῆς μείζω εἶναι,
Φαῖδωνος δὲ ἐλάττω, λέγεις τότε εἶναι ἐν τῷ Συμμίᾳ
ἀμφοτέρω, καὶ μέγεθος καὶ σμικρότητα;

Ἐγώ γε.

Ἀλλὰ γάρ, ἦ δ' ὅς, ὁμολογεῖς τὸ τὸν Συμμίαν
ὑπερέχειν Σωκράτους οὐχ ὥς τοῖς ῥήμασι λέγεται
οὕτω καὶ τὸ ἀληθὲς ἔχειν; οὐ γάρ που πεφυκέναι
Συμμίαν ὑπερέχειν τούτῳ, τῷ Συμμίαν εἶναι, ἀλλὰ
τῷ μεγέθει ὃ τυγχάνει ἔχων· οὐδ' αὖ Σωκράτους
ὑπερέχειν ὅτι Σωκράτης ὁ Σωκράτης ἐστίν, ἀλλ' ὅτι
σμικρότητα ἔχει ὁ Σωκράτης πρὸς τὸ ἐκείνου μέγεθος;

ΕΧΕΚΡΑΤΗΣ. καὶ γὰρ ἡμῖν τοῖς ἀποῦσι, νῦν δὲ ἀκούουσιν.
ἀλλὰ τίνα δὴ ἦν τὰ μετὰ ταῦτα λεχθέντα;

Ὡς μὲν ἐγὼ οἶμαι, ἐπεὶ αὐτῷ ταῦτα |accede,
|concede , καὶ
|agree with/to εἶναί τι ἕκαστον τῶν εἰδῶν καὶ τούτων τὰλλα
|share in; swap αὐτῶν τούτων τὴν ἐπωνυμίαν |hold back
τὸ δὴ μετὰ ταῦτα |ask , εἰ δὴ, ἦ δ' ὅς, ταῦτα οὕτως
λέγεις, ἂρ' οὐχ, ὅταν Συμμίαν Σωκράτους φῆς μείζω εἶναι,
Φαίδωνος δὲ ἐλάττω, λέγεις τότ' εἶναι ἐν τῷ Συμμίᾳ
ἀμφοτέρα, καὶ |tall, big καὶ σμικρότητα;

Ἔγωγε.

Ἀλλὰ γάρ, ἦ δ' ὅς, |agree with/to τὸ τὸν Συμμίαν
|be over; protect ἑκράτους οὐχ ὥς τοῖς |a thing said 'γεται
οὕτω καὶ τὸ ἀληθὲς ἔχειν; οὐ γάρ που πεφυκέναι
Συμμίαν |be over; protect ἔτω, τῷ Συμμίαν εἶναι, ἀλλὰ
τῷ |tall, big ὁ τυγχάνει ἔχων· οὐδ' αὖ Σωκράτους
|be over; protect Σωκράτης ὁ Σωκράτης ἐστίν, ἀλλ' ὅτι
σμικρότητα ἔχει ὁ Σωκράτης πρὸς τὸ ἐκείνου |tall, big ,

acknowledge the wonderful clearness of Socrates' reasoning.

PHAEDO: Certainly, Echebrates; and such was the feeling of the whole company at the time.

ECHECRATES: Yes, and equally of ourselves, who were not of the company, and are now listening to your recital. But what followed?

PHAEDO: After all this had been admitted, and they had that ideas exist, and that other things participate in them and derive their names from them, Socrates, if I remember rightly, said: — This is your way of speaking; and yet when you say that Simmias is greater than Socrates and less than Phaedo, do you not predicate of Simmias both greatness and smallness?

Yes, I do.

But still you allow that Simmias does not really exceed Socrates, as the words may seem to imply, because he is Simmias, but by reason of the size

*vocabulary***ἐπωνύμιος** called, named**μέγεθος** -ους (n, 3) tall, big (person)

~megaton

μειδάω smile**μειδιάω** smile**οὐδέποτε** never**προσδέχομαι** await**προσίημι** be allowed near**σύμφημι** assent, concede**ὑπερέχω** be over; protect**ὑπέχω** promise; hold out one's hand;
submit to

Ἀληθῆ.

Οὐδέ γε αὖ ὑπὸ Φαίδωνος ὑπερέχεσθαι τῷ ὅτι Φαίδων ὁ
Φαίδων ἐστίν, ἀλλ' ὅτι μέγεθος ἔχει ὁ Φαίδων πρὸς τὴν
Σιμμίου σμικρότητα;

Ἔστι ταῦτα.

Οὕτως ἄρα ὁ Σιμμίας ἐπωνυμίαν ἔχει σμικρός τε καὶ
μέγας εἶναι, ἐν μέσῳ ὧν ἀμφοτέρων, τοῦ μὲν τῷ μεγέθει
ὑπερέχειν τὴν σμικρότητα ὑπέχων, τῷ δὲ τὸ μέγεθος
τῆς σμικρότητος παρέχων ὑπερέχον. καὶ ἅμα μειδιάσας,
ἔοικα, ἔφη, καὶ συγγραφικῶς ἐρεῖν, ἀλλ' οὖν ἔχει γέ που
ὡς λέγω. συνέφη.

Λέγω δὴ τοῦδ' ἔνεκα, βουλόμενος δόξαι σοὶ ὅπερ ἐμοί.
ἐμοὶ γὰρ φαίνεται οὐ μόνον αὐτὸ τὸ μέγεθος οὐδέποτ'
ἐθέλειν ἅμα μέγα καὶ σμικρὸν εἶναι, ἀλλὰ καὶ τὸ ἐν
ἡμῖν μέγεθος οὐδέποτε προσδέχεσθαι τὸ σμικρὸν οὐδ'
ἐθέλειν ὑπερέχεσθαι, ἀλλὰ δυοῖν τὸ ἕτερον, ἢ φεύγειν καὶ
ὑπεκχωρεῖν ὅταν αὐτῷ προσίῃ τὸ ἐναντίον, τὸ σμικρόν,

Ἀληθῇ.

Οὐδέ γε αὖ ὑπὸ Φαίδωνος |be over; protect ᾧ ὅτι Φαίδων ὁ
Φαίδων ἐστίν, ἀλλ' ὅτι |tall, big ἔχει ὁ Φαίδων πρὸς τὴν
Σιμμίου σμικρότητα;

Ἔστι ταῦτα.

Οὕτως ἄρα ὁ Σιμμίας ἐπωνυμίαν ἔχει σμικρός τε καὶ
μέγας εἶναι, ἐν μέσῳ ὦν ἀμφοτέρων, τοῦ μὲν τῷ |tall, big
|be over; protect σμικρότητα |promise, τῷ δὲ τὸ |tall, big
τῆς σμικρότητος παρέχων |be over; protect ἅμα μειδιάσας,
ἔοικα, ἔφη, καὶ συγγραφικῶς εἶρεῖν, ἀλλ' οὖν ἔχει γέ που
ὥς λέγω. |assent,
|concede

Λέγω δὴ τοῦδ' ἔνεκα, βουλόμενος δόξαι σοὶ ὅπερ ἐμοί.
ἐμοὶ γὰρ φαίνεται οὐ μόνον αὐτὸ τὸ |tall, big |never
ἐθέλειν ἅμα μέγα καὶ σμικρὸν εἶναι, ἀλλὰ καὶ τὸ ἐν
ἡμῖν |tall, big |never |await τὸ σμικρὸν οὐδ'
ἐθέλειν |be over; protect ἄλλὰ δυοῖν τὸ ἕτερον, ἢ φεύγειν καὶ
ὑπεκχωρεῖν ὅταν αὐτῷ |be allowed`near...τίον, τὸ σμικρόν,

which he has; just as Simmias does not exceed Socrates because he is Simmias, any more than because Socrates is Socrates, but because he has smallness when compared with the greatness of Simmias?

True.

And if Phaedo exceeds him in size, this is not because Phaedo is Phaedo, but because Phaedo has greatness relatively to Simmias, who is comparatively smaller?

That is true.

And therefore Simmias is said to be great, and is also said to be small, because he is in a mean between them, exceeding the smallness of the one by his greatness, and allowing the greatness of the other to exceed his smallness. He added, laughing, I am speaking like a book, but I believe that what I am saying is true.

Simmias assented.

I speak as I do because I want you to agree with me in thinking, not only that absolute greatness will never be great and also small, but that greatness in us or in the concrete will never admit the small or admit

vocabulary

αὐτως just so, merely; in vain ~after
γένεσις -εως (f) source, origin ~genus
ἐλαχύς small; comp.: less ~light
ἥτοι truly; either, or
ὁμολογέω agree with/to
πάθημα -τος (n, 3) suffering, condition

παντάπασιν altogether; yes, certainly
πότε when?
προσέρχομαι come forward, surrender,
 come in
σαφής clear, understandable
ὑπομένω stay behind, await ~remain

ἢ προσελθόντος ἐκείνου ἀπολωλέναι· ὑπομένον δὲ καὶ δεξάμενον τὴν σμικρότητα οὐκ ἐθέλειν εἶναι ἕτερον ἢ ὅπερ ἦν. ὥσπερ ἐγὼ δεξάμενος καὶ ὑπομείνας τὴν σμικρότητα, καὶ ἔτι ὦν ὅσπερ εἰμί, οὗτος ὁ αὐτὸς σμικρὸς εἰμι· ἐκείνο δὲ οὐ τετόλμηκεν μέγα ὃν σμικρὸν εἶναι· ὥς δ' αὐτως καὶ τὸ σμικρὸν τὸ ἐν ἡμῖν οὐκ ἐθέλει ποτὲ μέγα γίγνεσθαι οὐδὲ εἶναι, οὐδ' ἄλλο οὐδὲν τῶν ἐναντίων, ἔτι ὃν ὅπερ ἦν, ἅμα τὸναντίον γίγνεσθαι τε καὶ εἶναι, ἀλλ' ἥτοι ἀπέρχεται ἢ ἀπόλλυται ἐν τούτῳ τῷ παθήματι.

Παντάπασιν, ἔφη ὁ Κέβης, οὕτω φαίνεται μοι.

Καί τις εἶπε τῶν παρόντων ἀκούσας— ὅστις δ' ἦν, οὐ σαφῶς μέμνημαι— πρὸς θεῶν, οὐκ ἐν τοῖς πρόσθεν ἡμῖν λόγοις αὐτὸ τὸ ἐναντίον τῶν νυνὶ λεγομένων ὠμολογεῖτο, ἐκ τοῦ ἐλάττονος τὸ μείζον γίγνεσθαι καὶ ἐκ τοῦ μείζονος τὸ ἔλαττον, καὶ ἀτεχνῶς αὕτη εἶναι ἢ γένεσις τοῖς ἐναντίοις, ἐκ τῶν ἐναντίων; νῦν δέ μοι δοκεῖ λέγεσθαι ὅτι τοῦτο οὐκ ἂν ποτε γένοιτο.

ἤ |come forward, sur- εἶναι ἀπολωλέναι· |stay behind, await
|render, come in
δεξάμενον τὴν σμικρότητα οὐκ ἐθέλειν εἶναι ἕτερον ἢ ὅπερ
ἦν. ὥσπερ ἐγὼ δεξάμενος καὶ |stay behind, await ,μικρότητα,
καὶ ἔτι ὦν ὅσπερ εἰμί, οὗτος ὁ αὐτὸς σμικρὸς εἰμι· ἐκείνο
δὲ οὐ τετόλμηκεν μέγα ὄν σμικρὸν εἶναι· ὥς δ' |just so, merely;
|in vain
τὸ σμικρὸν τὸ ἐν ἡμῖν οὐκ ἐθέλει ποτὲ μέγα γίνεσθαι οὐδὲ
εἶναι, οὐδ' ἄλλο οὐδὲν τῶν ἐναντίων, ἔτι ὄν ὅπερ ἦν, ἅμα
τοῦναντίον γίνεσθαι τε καὶ εἶναι, ἀλλ' |truly; |ἐπέρχεται ἢ
|either,
ἀπόλλυται ἐν τούτῳ τῷ |suffering,
|condition

|altogether; yes, ἔφη ὁ Κέβης, οὕτω φαίνεται μοι.
|certainly

Καί τις εἶπε τῶν παρόντων ἀκούσας— ὅστις δ' ἦν,
οὐ |clear, under- νημαι— πρὸς θεῶν, οὐκ ἐν τοῖς πρόσθεν
|standable
ἡμῖν λόγοις αὐτὸ τὸ ἐναντίον τῶν νυνὶ λεγομένων
|agree with/to , ἐκ τοῦ |small τὸ μείζον γίνεσθαι καὶ
ἐκ τοῦ μείζονος τὸ ἔλαττον, καὶ ἀτεχνῶς αὕτη εἶναι
ἡ |source, τοῖς ἐναντίοις, ἐκ τῶν ἐναντίων; νῦν δέ
|origin
μοι δοκεῖ λέγεσθαι ὅτι τοῦτο οὐκ ἂν ποτε γένοιτο.

of being exceeded: instead of this, one of two things will happen, either the greater will fly or retire before the opposite, which is the less, or at the approach of the less has already ceased to exist; but will not, if allowing or admitting of smallness, be changed by that; even as I, having received and admitted smallness when compared with Simmias, remain just as I was, and am the same small person. And as the idea of greatness cannot condescend ever to be or become small, in like manner the smallness in us cannot be or become great; nor can any other opposite which remains the same ever be or become its own opposite, but either passes away or perishes in the change.

That, replied Cebes, is quite my notion.

Hereupon one of the company, though I do not exactly remember which of them, said: In heaven's name, is not this the direct contrary of what was admitted before—that out of the greater came the

vocabulary

ἀπλός single; simple ~haploid
ἀπομνημονεύω remember, record
ἄρα interrogative pcl
ἔνιμι be in ~ion
ἐννοέω consider
ἐπωνομάζω to name
ἐπωνύμιος called, named
καίτοι and yet; and in fact; although
μηδέποτε never

ὀνομάζω to address, name ~name
οὔτις nobody, nothing
παραβάλλω put at risk ~ballistic
πότε when?
συνομολογέω agree
ταράσσω mess things up ~trachea
φύσις -εως (f) nature (of a thing)
 ~physics
φύω produce, beget; clasp ~physics

Καὶ ὁ Σωκράτης παραβαλὼν τὴν κεφαλὴν καὶ ἀκούσας, ἀνδρικῶς, ἔφη, ἀπεμνημόνευκας, οὐ μέντοι ἐννοεῖς τὸ διαφέρον τοῦ τε νῦν λεγομένου καὶ τοῦ τότε. τότε μὲν γὰρ ἐλέγετο ἐκ τοῦ ἐναντίου πράγματος τὸ ἐναντίον πρᾶγμα γίνεσθαι, νῦν δέ, ὅτι αὐτὸ τὸ ἐναντίον ἐαυτῷ ἐναντίον οὐκ ἂν ποτε γένοιτο, οὔτε τὸ ἐν ἡμῖν οὔτε τὸ ἐν τῇ φύσει. τότε μὲν γάρ, ὦ φίλε, περὶ τῶν ἐχόντων τὰ ἐναντία ἐλέγομεν, ἐπονομάζοντες αὐτὰ τῇ ἐκείνων ἐπωνυμίᾳ, νῦν δὲ περὶ ἐκείνων αὐτῶν ὧν ἐνόητων ἔχει τὴν ἐπωνυμίαν τὰ ὀνομαζόμενα· αὐτὰ δ' ἐκεῖνα οὐκ ἂν ποτέ φαμεν ἐθελῆσαι γένεσιν ἀλλήλων δέξασθαι. καὶ ἅμα βλέψας πρὸς τὸν Κέβητα εἶπεν, ἄρα μή που, ὦ Κέβης, ἔφη, καὶ σέ τι τούτων ἐτάραξεν ὧν ὅδε εἶπεν;

Οὐδ' αὖ, ἔφη ὁ Κέβης, οὕτως ἔχω· καίτοι οὔτι λέγω ὥς οὐ πολλά με ταραττει.

Συνωμολογήκαμεν ἄρα, ἦ δ' ὅς, ἀπλῶς τοῦτο, μηδέποτε ἐναντίον ἐαυτῷ τὸ ἐναντίον ἔσεσθαι.

Καὶ ὁ Σωκράτης |put at risk τὴν κεφαλὴν καὶ ἀκούσας,
 ἀνδρικῶς, ἔφη, |remember, record , οὐ μέντοι |consider τὸ
 διαφέρον τοῦ τε νῦν λεγομένου καὶ τοῦ τότε. τότε μὲν γὰρ
 ἐλέγετο ἐκ τοῦ ἐναντίου πράγματος τὸ ἐναντίον πράγμα
 γίνεσθαι, νῦν δέ, ὅτι αὐτὸ τὸ ἐναντίον ἐαυτῷ ἐναντίον
 οὐκ ἂν ποτε γένοιτο, οὔτε τὸ ἐν ἡμῖν οὔτε τὸ ἐν τῇ φύσει.
 τότε μὲν γάρ, ὦ φίλε, περὶ τῶν ἐχόντων τὰ ἐναντία
 ἐλέγομεν, |to name αὐτὰ τῇ ἐκείνων |called,
 δὲ περὶ ἐκείνων αὐτῶν ὧν |be in ἔχει τὴν ἐπωνυμίαν τὰ
 |to address, name ὅτ' ἐκεῖνα οὐκ ἂν ποτέ φαμεν ἐθελῆσαι
 γένεσιν ἀλλήλων δέξασθαι. καὶ ἅμα βλέψας πρὸς τὸν
 Κέβητα εἶπεν, |interrogative pcl Ἰέβης, ἔφη, καὶ σέ τι τούτων
 |mess things up ὥδε εἶπεν;

Οὐδ' αὖ, ἔφη ὁ Κέβης, οὕτως ἔχω· |and yet;|nobody, /ω ὥς οὐ
 πολλά με |mess things up |and in|nothing
 |fact; al-
 |though

|agree ἄρα, ἡ δ' ὅς, |single; τοῦτο,
 |never ἐναντίον ἐαυτῷ τὸ ἐναντίον ἔσεσθαι.
 |simple

less and out of the less the greater, and that opposites were simply generated from opposites; but now this principle seems to be utterly denied.

Socrates inclined his head to the speaker and listened. I like your courage, he said, in reminding us of this. But you do not observe that there is a difference in the two cases. For then we were speaking of opposites in the concrete, and now of the essential opposite which, as is affirmed, neither in us nor in nature can ever be at variance with itself: then, my friend, we were speaking of things in which opposites are inherent and which are called after them, but now about the opposites which are inherent in them and which give their name to them; and these essential opposites will never, as we maintain, admit of generation into or out of one another. At the same time, turning to Cebes, he said: Are you at all disconcerted, Cebes, at our friend's objection?

No, I do not feel so, said Cebes; and yet I cannot deny that I am often disturbed by objections.

*vocabulary***θερμός** warm, hot ~thermos**ναί** yea**οὐδέποτε** never**παντάπασι** altogether; yes, certainly**πρόσειμι** approach, draw near; add

~ion

προσίημι be allowed near**σκέπτομαι** look, look at, watch

~skeptic

συνομολογέω agree**ὑπέξιμι** withdraw; go out**χιών** χιόνος (f, 3) snow**ψυχρός** (ὑ) cold ~psychology

Παντάπασιν, ἔφη.

Ἦτι δὴ μοι καὶ τόδε σκέψαι, ἔφη, εἰ ἄρα συνομολογήσεις.
θερμόν τι καλεῖς καὶ ψυχρόν;

Ἦγωγε.

Ἄρ' ὅπερ χιόνα καὶ πῦρ;

Μὰ Δί' οὐκ ἔγωγε.

Ἄλλ' ἕτερόν τι πυρὸς τὸ θερμόν καὶ ἕτερόν τι χιόνος τὸ
ψυχρόν;

Ναί.

Ἀλλὰ τόδε γ' οἶμαι δοκεῖ σοι, οὐδέποτε χιόνα γ' οὔσαν
δεξαμένην τὸ θερμόν, ὥσπερ ἐν τοῖς πρόσθεν ἐλέγομεν,
ἔτι ἔσεσθαι ὅπερ ἦν, χιόνα καὶ θερμόν, ἀλλὰ προσιόντος
τοῦ θερμοῦ ἢ ὑπεκχωρήσειν αὐτῷ ἢ ἀπολείσθαι.

Πάνυ γε.

Καὶ τὸ πῦρ γε αὖ προσιόντος τοῦ ψυχροῦ αὐτῷ ἢ ὑπεξίεναι
ἢ ἀπολείσθαι, οὐ μέντοι ποτὲ τολμήσειν δεξάμενον τήν

|altogether; yes, ἔφη.
|certainly

Ἦτι δὴ μοι καὶ τόδε |look, look ᾗτ', |watch ᾗ, α συνομολογήσεις.

|warm, hot . καλεῖς καὶ |cold ,

Ἔγωγε.

Ἄρ' ὅπερ |snow καὶ πῦρ;

Μὰ Δί' οὐκ ἔγωγε.

Ἄλλ' ἕτερόν τι πυρὸς τὸ |warm, hot .ὐ ἕτερόν τι |snow τὸ

|cold ,

|yea .

Ἀλλὰ τόδε γ' οἶμαι δοκεῖ σοι, |never |snow γ' οὔσαν

δεξαμένην τὸ |warm, hot ὥσπερ ἐν τοῖς πρόσθεν ἐλέγομεν,

ἔτι ἔσεσθαι ὅπερ ἦν, |snow καὶ |warm, hot ἄλλὰ προσιόντος

τοῦ |warm, hot ὑπεκχωρήσειν αὐτῷ ἢ ἀπολείσθαι.

Πάνυ γε.

Καὶ τὸ πῦρ γε αὖ προσιόντος τοῦ |cold αὐτῷ ἢ ὑπεξίεναι

ἢ ἀπολείσθαι, οὐ μέντοι ποτὲ τολμήσειν δεξάμενον τὴν

Then we are agreed after all, said Socrates, that the opposite will never in any case be opposed to itself?

To that we are quite agreed, he replied.

Yet once more let me ask you to consider the question from another point of view, and see whether you agree with me: — There is a thing which you term heat, and another thing which you term cold?

Certainly.

But are they the same as fire and snow?

Most assuredly not.

Heat is a thing different from fire, and cold is not the same with snow?

Yes.

And yet you will surely admit, that when snow, as was before said, is under the influence of heat, they will not remain snow and heat; but at the advance of the heat, the snow will either retire or

*vocabulary***ἀπολείπω** leave behind, fail ~eclipse**ἀπολιμπάνω** leave behind, fail**ἄρα** interrogative pcl**εἶδος** -ους (n, 3) appearance, form

~-oid

ἔνιοι some**ἑρωτάω** ask about something**μηδέποτε** never**μορφή** beauty**ὅμως** anyway, nevertheless**περισσός** prodigious, superfluous**προσαγορεύω** address, call by name**σαφής** clear, understandable**σκοπᾶω** watch, observe**σκοπέω** behold, consider**φύω** produce, beget; clasp ~physics**ψυχρός** (ῥ) cold ~psychology

ψυχρότητα ἔτι εἶναι ὅπερ ἦν, πῦρ καὶ ψυχρόν.

Ἀληθῆ, ἔφη, λέγεις.

Ἔστιν ἄρα, ἡ δ' ὅς, περὶ ἓνα τῶν τοιούτων, ὥστε μὴ μόνον αὐτὸ τὸ εἶδος ἀξιοῦσθαι τοῦ αὐτοῦ ὀνόματος εἰς τὸν αἰὲ χρόνον, ἀλλὰ καὶ ἄλλο τι ὃ ἔστι μὲν οὐκ ἐκείνο, ἔχει δὲ τὴν ἐκείνου μορφὴν αἰεί, ὅτανπερ ἦ. ἔτι δὲ ἐν τῷδε ἴσως ἔσται σαφέστερον ὃ λέγω· τὸ γὰρ περιττὸν αἰεί που δεῖ τούτου τοῦ ὀνόματος τυγχάνειν ὅπερ νῦν λέγομεν· ἢ οὐ;

Πάνυ γε.

Ἄρα μόνον τῶν ὄντων— τοῦτο γὰρ ἐρωτῶ— ἢ καὶ ἄλλο τι ὃ ἔστι μὲν οὐχ ὅπερ τὸ περιττόν, ὅμως δὲ δεῖ αὐτὸ μετὰ τοῦ ἑαυτοῦ ὀνόματος καὶ τοῦτο καλεῖν αἰεί διὰ τὸ οὕτω πεφυκέναι ὥστε τοῦ περιττοῦ μηδέποτε ἀπολείπεσθαι; λέγω δὲ αὐτὸ εἶναι οἶον καὶ ἡ τριάς πέπονθε καὶ ἄλλα πολλά. σκόπει δὲ περὶ τῆς τριάδος. ἄρα οὐ δοκεῖ σοι τῷ τε αὐτῆς ὀνόματι αἰεί προσαγορευτέα εἶναι καὶ τῷ τοῦ περιττοῦ, ὄντος οὐχ ὅπερ τῆς τριάδος; ἀλλ' ὅμως

ψυχρότητα ἔτι εἶναι ὅπερ ἦν, πῦρ καὶ |cold

Ἀληθῆ, ἔφη, λέγεις.

Ἔστιν ἄρα, ἡ δ' ὅς, περὶ |some τῶν τοιούτων, ὥστε μὴ
μόνον αὐτὸ τὸ |form ἀξιούσθαι τοῦ αὐτοῦ ὀνόματος εἰς τὸν
αἰὲ χρόνον, ἀλλὰ καὶ ἄλλο τι ὃ ἔστι μὲν οὐκ ἐκείνο, ἔχει
δὲ τὴν ἐκείνου |beauty αἰεί, ὅταν περ ἦ. ἔτι δὲ ἐν τῷδε ἴσως
ἔσται |clear, under- ὃ λέγω· τὸ γὰρ περιττὸν αἰεί που δεῖ
|standable
τούτου τοῦ ὀνόματος τυγχάνειν ὅπερ νῦν λέγομεν· ἢ οὐ;

Πάνυ γε.

|interrogative pcl ὄντων— τοῦτο γὰρ |ask — ἢ καὶ ἄλλο
τι ὃ ἔστι μὲν οὐχ ὅπερ τὸ περιττόν, |anyway, nevertheless, τὰ
τοῦ ἑαυτοῦ ὀνόματος καὶ τοῦτο καλεῖν αἰεί διὰ τὸ οὕτω
πεφυκέναι ὥστε τοῦ περιττοῦ |never ἀπολείπεσθαι;
λέγω δὲ αὐτὸ εἶναι οἶον καὶ ἡ τριάς πέπονθε καὶ ἄλλα
πολλά. σκόπει δὲ περὶ τῆς τριάδος. |interrogative pcl τοι
τῷ τε αὐτῆς ὀνόματι αἰὲ |address, call by εἶναι καὶ τῷ τοῦ
|name
περιττοῦ, ὄντος οὐχ ὅπερ τῆς τριάδος; ἀλλ' |anyway, nevertheless

perish?

Very true, he replied.

And the fire too at the advance of the cold will either retire or perish; and when the fire is under the influence of the cold, they will not remain as before, fire and cold.

That is true, he said.

And in some cases the name of the idea is not only attached to the idea in an eternal connection, but anything else which, not being the idea, exists only in the form of the idea, may also lay claim to it. I will try to make this clearer by an example:— The odd number is always called by the name of odd?

Very true.

But is this the only thing which is called odd? Are there not other things which have their own name, and yet are called odd, because, although not the same as oddness, they are never without oddness? — that is what I mean to ask — whether numbers such as the number three are not of the class of odd. And there are many

*vocabulary***ἀθρέω** observe, gaze**ἀριθμέω** to count ~arithmetic**ἀριθμός** number**ἄρτιος** suitable**δηλώω** show, disclose**ἐπειμι** lie upon; approach ~ion**ἡμισυς** half ~hemisphere**ἥτοι** truly; either, or**ἰδέα** ἰδῆς semblance; kind, style**ὅμως** anyway, nevertheless**περισσός** prodigious, superfluous**στίχος** line of soldiers, writing**συγχωρέω** accede, concede**τέσσαρες** four ~trapezoid**τοίνυν** well, then**ὑπομένω** stay behind, await ~remain**φύω** produce, beget; clasp ~physics

οὕτως πέφυκε καὶ ἡ τριάς καὶ ἡ πεμπτὰς καὶ ὁ ἥμις τοῦ ἀριθμοῦ ἅπας, ὥστε οὐκ ὦν ὅπερ τὸ περιττὸν αἰεὶ ἕκαστος αὐτῶν ἐστὶ περιττός· καὶ αὖ τὰ δύο καὶ τὰ τέτταρα καὶ ἅπας ὁ ἕτερος αὖ στίχος τοῦ ἀριθμοῦ οὐκ ὦν ὅπερ τὸ ἄρτιον ὅμως ἕκαστος αὐτῶν ἄρτιός ἐστιν αἰεὶ· συγχωρεῖς ἢ οὐ;

Πῶς γὰρ οὐκ; ἔφη.

Ὁ τοῖνυν, ἔφη, βούλομαι δηλώσαι, ἄθρει. ἔστιν δὲ τόδε, ὅτι φαίνεται οὐ μόνον ἐκείνα τὰ ἐναντία ἀλλήλα οὐ δεχόμενα, ἀλλὰ καὶ ὅσα οὐκ ὄντ' ἀλλήλοις ἐναντία ἔχει αἰεὶ τὰναντία, οὐδὲ ταῦτα ἔοικε δεχομένοις ἐκείνην τὴν ἰδέαν ἢ ἂν τῇ ἐν αὐτοῖς οὐσῃ ἐναντία ἡ, ἀλλ' ἐπιούσης αὐτῆς ἥτοι ἀπολλύμενα ἢ ὑπεκχωροῦντα. ἢ οὐ φήσομεν τὰ τρία καὶ ἀπολείσθαι πρότερον καὶ ἄλλο ὅτιοῦν πείσεσθαι, πρὶν ὑπομεῖναι ἔτι τρία ὄντα ἄρτια γενέσθαι;

Πάνυ μὲν οὖν, ἔφη ὁ Κέβης.

Οὐδὲ μὴν, ἡ δ' ὅς, ἐναντίον γέ ἐστι δυὰς τριάδι.

οὕτως πέφυκε καὶ ἡ τριάς καὶ ἡ πεμπτὰς καὶ ὁ |half τοῦ
 ἀριθμοῦ ἅπας, ὥστε οὐκ ὦν ὅπερ τὸ περιττὸν ἀεὶ ἕκαστος
 αὐτῶν ἐστι |prodigious, καὶ αὖ τὰ δύο καὶ τὰ |four καὶ
 |superfluous
 ἅπας ὁ ἕτερος αὖ |line of sol- ἀριθμοῦ οὐκ ὦν ὅπερ τὸ
 |diers, writing
 |suitable |anyway, nevertheless ὦν |suitable ἐστὶν ἀεί· |accede,
 |concede
 ἢ οὐ;

Πῶς γὰρ οὐκ; ἔφη.

Ὁ |well, then ἔφη, βούλομαι |show, , |observe, gaze .ιν δὲ
 |disclose
 τόδε, ὅτι φαίνεται οὐ μόνον ἐκεῖνα τὰ ἐναντία ἀλλήλα οὐ
 δεχόμενα, ἀλλὰ καὶ ὅσα οὐκ ὄντ' ἀλλήλοις ἐναντία ἔχει ἀεὶ
 τὰναντία, οὐδὲ ταῦτα ἔοικε δεχομένοις ἐκείνην τὴν |semblance; kind,
 |style
 ἢ ἂν τῇ ἐν αὐτοῖς οὔσῃ ἐναντία ἡ, ἀλλ' |lie upon; approach
 |truly; ὑπολλύμενα ἢ ὑπεκχωροῦντα. ἢ οὐ φήσομεν τὰ τρία
 |either,
 |or
 καὶ ἀπολείσθαι πρότερον καὶ ἄλλο ὅτιοῦν πείσεσθαι, πρὶν
 |stay behind, await . ἅ ὄντα |suitable, ἐνέσθαι;

Πάνυ μὲν οὖν, ἔφη ὁ Κέβης.

Οὐδὲ μὴν, ἡ δ' ὅς, ἐναντίον γέ ἐστι δυὰς τριάδι.

other examples: would you not say, for example, that three may be called by its proper name, and also be called odd, which is not the same with three? and this may be said not only of three but also of five, and of every alternate number — each of them without being oddness is odd, and in the same way two and four, and the other series of alternate numbers, has every number even, without being evenness. Do you agree?

Of course.

Then now mark the point at which I am aiming: — not only do essential opposites exclude one another, but also concrete things, which, although not in themselves opposed, contain opposites; these, I say, likewise reject the idea which is opposed to that which is contained in them, and when it approaches them they either perish or withdraw. For example; Will not the number three endure annihilation or anything sooner than be converted into an even number, while remaining three?

Very true, said Cebes.

*vocabulary***ἀναγκάζω** force, compel**ἄρτι** at the same time**δήπου** perhaps; is it not so?**εἶδος** -ους (n, 3) appearance, form

~oid

ἐπειμι lie upon; approach ~ion**ἰδέα** ἰδῆς semblance; kind, style**ἴσχω** restrain, hold back ~ischemia**ὅποῖος** whatever kind**ὀρίζω** divide; ordain, define ~horizon**περισσός** prodigious, superfluous**ὑπομένω** stay behind, await ~remain

Οὐ γὰρ οὖν.

Οὐκ ἄρα μόνον τὰ εἶδη τὰ ἐναντία οὐχ ὑπομένει ἐπιόντα
ἄλληλα, ἀλλὰ καὶ ἄλλ' ἅττα τὰ ἐναντία οὐχ ὑπομένει
ἐπιόντα.

Ἀληθέστατα, ἔφη, λέγεις.

Βούλει οὖν, ἦ δ' ὅς, ἐὰν οἰοί τ' ὦμεν, ὀρισώμεθα ὅποια
ταῦτά ἐστιν;

Πάνυ γε.

Ἄρ' οὖν, ἔφη, ὦ Κέβης, τάδε εἴη ἅν, ἃ ὅτι ἂν κατάσχη μὴ
μόνον ἀναγκάζει τὴν αὐτοῦ ιδέαν αὐτὸ ἴσχειν, ἀλλὰ καὶ
ἐναντίου αὐτῷ αἰεί τινος;

Πῶς λέγεις;

Ὡσπερ ἄρτι ἐλέγομεν. οἶσθα γὰρ δήπου ὅτι ἃ ἂν ἡ τῶν
τριῶν ιδέα κατάσχη, ἀνάγκη αὐτοῖς οὐ μόνον τρισὶν εἶναι
ἀλλὰ καὶ περιττοῖς.

Πάνυ

γε.

Οὐ γὰρ οὖν.

Οὐκ ἄρα μόνον τὰ |form τὰ ἐναντία οὐχ |stay behind, |lie upon; approach
 ἄλληλα, ἀλλὰ καὶ ἄλλ' ἅττα τὰ ἐναντία οὐχ |stay behind, await
 |lie upon; approach

Ἀληθέστατα, ἔφη, λέγεις.

Βούλει οὖν, ἦ δ' ὅς, ἐὰν οἰοί τ' ὦμεν, |divide; or-|whatever kind
 |dain, define
 ταῦτά ἐστιν;

Πάνυ γε.

Ἄρ' οὖν, ἔφη, ὦ Κέβης, τάδε εἴη ἄν, ἂ ὅτι ἂν κατάσχη μὴ
 μόνον |force, τὴν αὐτοῦ |semblance; ` |hold back` ἢ καὶ
 |compel |kind, style
 ἐναντίου αὐτῷ ἀεί τινος;

Πῶς λέγεις;

Ὡσπερ |at the same time. οἶσθα γὰρ |perhaps; is ἂ ἂν ἡ τῶν
 |it not so?
 τριῶν |semblance; ὅχη, ἀνάγκη αὐτοῖς οὐ μόνον τρισὶν εἶναι
 |kind, style
 ἀλλὰ καὶ περιττοῖς.

Πάνυ

γε.

And yet, he said, the number two is certainly not opposed to the number three?

It is not.

Then not only do opposite ideas repel the advance of one another, but also there are other natures which repel the approach of opposites.

Very true, he said.

Suppose, he said, that we endeavour, if possible, to determine what these are.

By all means.

Are they not, Cebes, such as compel the things of which they have possession, not only to take their own form, but also the form of some opposite?

What do you mean?

I mean, as I was just now saying, and as I am sure that you know, that those things which are

*vocabulary***ἄμοιρος** bereft, exempt**ἄρτιος** suitable**δήτα** emphatic δῆ**ἰδέα** ἰδῆς semblance; kind, style**μορφή** beauty**ναί** yea**ὅμως** anyway, nevertheless**ὀρίζω** divide; ordain, define ~horizon**οὐδέποτε** never**περισσός** prodigious, superfluous**ποῖος** what kind**τοίνυν** well, then

Ἐπὶ τὸ τοιοῦτον δὴ, φαμέν, ἡ ἐναντία ἰδέα ἐκείνη τῇ
μορφῇ ἣ ἂν τοῦτο ἀπεργάζεται οὐδέποτε ἂν ἔλθοι.

Οὐ γάρ.

Εἰργάζετο δέ γε ἡ περιττή;

Ναί.

Ἐναντία δὲ ταύτῃ ἡ τοῦ ἀρτίου;

Ναί.

Ἐπὶ τὰ τρία ἄρα ἡ τοῦ ἀρτίου ἰδέα οὐδέποτε ἦξει.

Οὐ δῆτα.

Ἄμοιρα δὴ τοῦ ἀρτίου τὰ τρία.

Ἄμοιρα.

Ἀνάρτιος ἄρα ἡ τριάς.

Ναί.

Ὅ τοίνυν ἔλεγον ὀρίσασθαι, ποῖα οὐκ ἐναντία τινὲ ὄντα
ὅμως οὐ δέχεται αὐτό, τὸ ἐναντίον— οἷον νῦν ἡ τριάς τῷ

Ἐπὶ τὸ τοιοῦτον δὴ, φαμέν, ἡ ἐναντία |semblance; , τῇ
 |kind, style
 |beauty ἡ ἂν τοῦτο ἀπεργάζεται |never ἂν ἔλθοι.

Οὐ γάρ.

Εἰργάζεται δέ γε ἡ |prodigious,
 |superfluous

|yea .

Ἐναντία δὲ ταύτῃ ἡ τοῦ |suitable ,

|yea .

Ἐπὶ τὰ τρία ἄρα ἡ τοῦ |suitable |sem- |never ἥξει.
 |blance;
 |kind,
 |style
 Οὐ |emphatic δὴ

|bereft, δὴ τοῦ |suitable τὰ τρία.
 |exempt

|bereft,
 |exempt .

Ἀνάρτιος ἄρα ἡ τριάς.

|yea .

Ὅ |well, then ἔγον |divide; , |what kind ἐναντία τινὲ ὄντα
 |ordain, define
 |anyway, nevertheless τό, τὸ ἐναντίον— οἷον νῦν ἡ τριάς τῶ

possessed by the number three must not only be three in number, but must also be odd.

Quite true.

And on this oddness, of which the number three has the impress, the opposite idea will never intrude?

No.

And this impress was given by the odd principle?

Yes.

And to the odd is opposed the even?

True.

Then the idea of the even number will never arrive at three?

No.

Then three has no part in the even?

None.

Then the triad or number three is uneven?

Very true.

To return then to my distinction of natures which

*vocabulary***ἄρτιος** suitable**ἀσφαλής** safe, easy, steady, careful**διπλάσιος** twofold, double**εἴπερ** if indeed**ἐπιφέρω** bestow, impute ~bear**ἐρωτάω** ask about something**ἡμιόλιος** 1.5 times ~hemisphere**ἡμισυς** half ~hemisphere**μηδέποτε** never**μιμέομαι** (ἱ) imitate, represent**ὅμως** anyway, nevertheless**ὀρίζω** divide; ordain, define ~horizon**πάμπολυς** very great**περισσός** prodigious, superfluous**συνδοκέω** seem good also**σφόδρα** very much**τριτημόριος** 1/3**χείρων** worse, more base, inferior, weaker**ψυχρός** (ῥ) cold ~psychology

ἀρτίῳ οὐκ οὔσα ἐναντία οὐδέν τι μᾶλλον αὐτὸ δέχεται, τὸ γὰρ ἐναντίον αἰὲ αὐτῷ ἐπιφέρει, καὶ ἡ δυνὰς τῷ περιττῷ καὶ τὸ πῦρ τῷ ψυχρῷ καὶ ἄλλα πάμπολλα— ἀλλ' ὅρα δὴ εἰ οὕτως ὀρίζῃ, μὴ μόνον τὸ ἐναντίον τὸ ἐναντίον μὴ δέχεσθαι, ἀλλὰ καὶ ἐκείνο, ὃ ἂν ἐπιφέρῃ τι ἐναντίον ἐκείνῳ, ἐφ' ὅτι ἂν αὐτὸ ἦ, αὐτὸ τὸ ἐπιφέρον τὴν τοῦ ἐπιφερομένου ἐναντιότητα μηδέποτε δέξασθαι. πάλιν δὲ ἀναμμνήσκου· οὐ γὰρ χεῖρον πολλάκις ἀκούειν. τὰ πέντε τὴν τοῦ ἀρτίου οὐ δέχεται, οὐδὲ τὰ δέκα τὴν τοῦ περιττοῦ, τὸ διπλάσιον. τοῦτο μὲν οὖν καὶ αὐτὸ ἄλλω ἐναντίον, ὅμως δὲ τὴν τοῦ περιττοῦ οὐ δέχεται· οὐδὲ δὴ τὸ ἡμόλιον οὐδὲ τὰλλα τὰ τοιαῦτα, τὸ ἥμισυ, τὴν τοῦ ὅλου, καὶ τριτημόριον αὖ καὶ πάντα τὰ τοιαῦτα, εἴπερ ἔπη τε καὶ συνδοκεῖ σοι οὕτως.

Πάνυ σφόδρα καὶ συνδοκεῖ, ἔφη, καὶ ἔπομαι.

Πάλιν δὴ μοι, ἔφη, ἐξ ἀρχῆς λέγε. καὶ μή μοι ὃ ἂν ἐρωτῶ ἀποκρίνου, ἀλλὰ μιμούμενος ἐμέ. λέγω δὴ παρ' ἣν τὸ πρῶτον ἔλεγον ἀπόκρισιν, τὴν ἀσφαλῆ ἐκείνην, ἐκ τῶν

|suitable ἥκ οὔσα ἐναντία οὐδέν τι μᾶλλον αὐτὸ δέχεται, τὸ
 γὰρ ἐναντίον αἰὲ αὐτῷ |bestow, impute, καὶ ἡ δυὰς τῷ περιττῷ
 καὶ τὸ πῦρ τῷ |cold καὶ ἄλλα πάμπολλα— ἀλλ' ὅρα
 δὴ εἰ οὕτως |divide; or- μόνον τὸ ἐναντίον τὸ ἐναντίον
 μὴ δέχεσθαι, ἀλλὰ καὶ ἐκεῖνο, ὃ ἂν |bestow, impute τι ἐναντίον
 ἐκείνῳ, ἐφ' ὅτι ἂν αὐτὸ ἴη, αὐτὸ τὸ |bestow, impute τὴν τοῦ
 |bestow, impute ἐναντιότητα |never δέξασθαι. πάλιν δὲ
 ἀναμμνήσκου· οὐ γὰρ |worse, |often ἀκούειν. τὰ πέντε
 τὴν τοῦ |suitable οὐ δέξεται, οὐδὲ τὰ δέκα τὴν τοῦ περιττοῦ,
 τὸ |twofold, double. τοῦτο μὲν οὖν καὶ αὐτὸ ἄλλω ἐναντίον,
 |anyway, nevertheless. περιττοῦ οὐ δέξεται· οὐδὲ δὴ τὸ |1.5 times
 οὐδὲ τᾶλλα τὰ τοιαῦτα, τὸ |half, τὴν τοῦ ὅλου, καὶ
 |1/3 αὖ καὶ πάντα τὰ τοιαῦτα, |if indeed ἢ τε καὶ
 |seem good also οὕτως.

Πάνν |very much καὶ |seem good also, καὶ ἔπομαι.

Πάλιν δὴ μοι, ἔφη, ἐξ ἀρχῆς λέγε. καὶ μὴ μοι ὃ ἂν |ask
 ἀποκρίνου, ἀλλὰ |imitate, represent ἐμέ. λέγω δὴ παρ' ἧν τὸ
 πρῶτον ἔλεγον ἀπόκρισιν, τὴν |safe, easy, ἡν, ἐκ τῶν
 |steady, careful

are not opposed, and yet do not admit opposites—as, in the instance given, three, although not opposed to the even, does not any the more admit of the even, but always brings the opposite into play on the other side; or as two does not receive the odd, or fire the cold—from these examples (and there are many more of them) perhaps you may be able to arrive at the general conclusion, that not only opposites will not receive opposites, but also that nothing which brings the opposite will admit the opposite of that which it brings, in that to which it is brought. And here let me recapitulate—for there is no harm in repetition. The number five will not admit the nature of the even, any more than ten, which is the double of five, will admit the nature of the odd. The double has another opposite, and is not strictly opposed to the odd, but nevertheless rejects the odd altogether. Nor again will parts in the ratio 3:2, nor any fraction in which there is a half, nor again in which there is a third, admit the notion of the whole, although they are not opposed to the whole: You will agree?

Yes, he said, I entirely agree and go along with you in that.

And now, he said, let us begin again; and do not you answer my question in the

*vocabulary***ἄμαθής** ignorant**ἀριθμός** number**ἀσφάλεια** safeguard**ἀσφαλής** safe, easy, steady, careful**ἐγγίγνομαι** live in ~genus**ἔραμαι** love, aor. fall in love; long for,
covet ~erotic**ἔρομαι** ask a question, ask about, go

searching through

θερμός warm, hot ~thermos**θερμότης** -τος (f, 3) heat**μονή** staying, delaying**νοσέω** be sick, be mad, suffer**νόσος** (f) plague, pestilence ~noisome**οὐχ οὖν** not so?; and so**περισσός** prodigious, superfluous**πυρετός** fever ~pyre

νῦν λεγομένων ἄλλην ὁρῶν ἀσφάλειαν. εἰ γὰρ ἔροίό με
 ᾧ ἂν τί ἐν τῷ σώματι ἐγγένηται θερμὸν ἔσται, οὐ τὴν
 ἀσφαλῆ σοι ἐρῶ ἀποκρισιν ἐκείνην τὴν ἀμαθῆ, ὅτι ᾧ ἂν
 θερμότης, ἀλλὰ κομψοτέραν ἐκ τῶν νῦν, ὅτι ᾧ ἂν πῦρ·
 οὐδὲ ἂν ἔρη ᾧ ἂν σώματι τί ἐγγένηται νοσήσει, οὐκ ἐρῶ
 ὅτι ᾧ ἂν νόσος, ἀλλ' ᾧ ἂν πυρετός· οὐδ' ᾧ ἂν ἀριθμῷ τί
 ἐγγένηται περιττός ἔσται, οὐκ ἐρῶ ᾧ ἂν περιττότης, ἀλλ'
 ᾧ ἂν μονάς, καὶ τὰλλα οὕτως. ἀλλ' ὅρα εἰ ἤδη ἱκανῶς
 οἶσθ' ὅτι βούλομαι.

Ἀλλὰ πάνυ ἱκανῶς, ἔφη.

Ἀποκρίνου δὴ, ἦ δ' ὅς, ᾧ ἂν τί ἐγγένηται σώματι ζῶν
 ἔσται;

ᾧ ἂν ψυχὴ, ἔφη.

Οὐκοῦν αἰεὶ τοῦτο οὕτως ἔχει;

Πῶς γὰρ οὐχί; ἦ δ' ὅς.

Ψυχὴ ἄρα ὅτι ἂν αὐτὴ κατὰσχη, αἰεὶ ἦκει ἐπ' ἐκείνο

νῦν λεγομένων ἄλλην ὁρῶν |safeguard . . . εἰ γὰρ |ask, search through

ᾧ ἂν τί ἐν τῷ σώματι |live in |warm, hot_ιται, οὐ τὴν

|safe, easy, ῥῶ ἀπόκρισιν ἐκείνην τὴν |ignorant ὅτι ᾧ ἂν
|steady, careful

|heat , ἀλλὰ κομψοτέραν ἐκ τῶν νῦν, ὅτι ᾧ ἂν πῦρ·

οὐδὲ ἂν ἔρῃ ᾧ ἂν σώματι τί |live in |be sick, be ἔκ ἐρῶ
|mad, suffer

ὅτι ᾧ ἂν |plague, ἀλλ' ᾧ ἂν |fever οὐδ' ᾧ ἂν |number τί

|live in |prodigious, ιται, οὐκ ἐρῶ ᾧ ἂν περιττότης, ἀλλ'
|superfluous

ᾧ ἂν |staying, καὶ τὰλλα οὕτως. ἀλλ' ὅρα εἰ ἤδη ἱκανῶς
|delaying

οἶσθ' ὅτι βούλομαι.

Ἀλλὰ πάνν ἱκανῶς, ἔφη.

Ἀποκρίνου δή, ἥ δ' ὅς, ᾧ ἂν τί |live in σώματι ζῶν

ἔσται;

ᾧ ἂν ψυχῇ, ἔφη.

|not so?; and so_ιτο οὕτως ἔχει;

Πῶς γὰρ οὐχί; ἥ δ' ὅς.

Ψυχὴ ἄρα ὅτι ἂν αὐτὴ κατὰσχη, αἰεὶ ἥκει ἐπ' ἐκείνο

words in which I ask it: let me have not the old safe answer of which I spoke at first, but another equally safe, of which the truth will be inferred by you from what has been just said. I mean that if any one asks you 'what that is, of which the inherence makes the body hot,' you will reply not heat (this is what I call the safe and stupid answer), but fire, a far superior answer, which we are now in a condition to give. Or if any one asks you 'why a body is diseased,' you will not say from disease, but from fever; and instead of saying that oddness is the cause of odd numbers, you will say that the monad is the cause of them: and so of things in general, as I dare say that you will understand sufficiently without my adducing any further examples.

Yes, he said, I quite understand you.

Tell me, then, what is that of which the

vocabulary

ἄδικος unfair; obstinate, bad
 ἄμουσος unmusical, unrefined
 ἄρτιος suitable
 ἐπιφέρω bestow, impute ~bear
 ἰδέα ἰδῆς semblance; kind, style
 μουσικός musical, aesthetic

ὁμολογέω agree with/to
 ὀνομάζω to address, name ~name
 οὐκοῦν not so?; and so
 πότε when?
 πότερος which, whichever of two
 σφόδρα very much

φέρουσα ζωήν;

Ἦκει μέντοι, ἔφη.

Πότερον δ' ἔστι τι ζωῇ ἐναντίον ἢ οὐδέν;

Ἦστιν, ἔφη.

Τί;

Θάνατος.

Οὐκοῦν ψυχὴ τὸ ἐναντίον ᾧ αὐτὴ ἐπιφέρει ἀεὶ οὐ μὴ ποτε
δέξεται, ὥς ἐκ τῶν πρόσθεν ὡμολόγηται;

Καὶ μάλα σφόδρα, ἔφη ὁ Κέβης.

Τί οὖν; τὸ μὴ δεχόμενον τὴν τοῦ ἀρτίου ἰδέαν τί νυνδὴ
ὠνομάζομεν;

Ἀνάρτιον, ἔφη.

Τὸ δὲ δίκαιον μὴ δεχόμενον καὶ ὃ ἂν μουσικὸν μὴ δέχεται;

Ἄμουσον, ἔφη, τὸ δὲ ἄδικον.

Εἶεν· ὃ δ' ἂν θάνατον μὴ δέχεται τί καλοῦμεν;

φέρουσα ζώην;

Ἦκει μέντοι, ἔφη.

|which, ὅ ἐστι τι ζωῇ ἐναντίον ἢ οὐδέν;
|whichever

Ἔστιν, ἔφη.

Τί;

Θάνατος.

|not so?; and so ὃ ἐναντίον ᾧ αὐτῇ |bestow, αἰεὶ οὐ μὴ ποτε
|impute
δέξεται, ὥς ἐκ τῶν πρόσθεν |agree with/to ,

Καὶ μάλα |very much ἔφη ὁ Κέβης.

Τί οὖν; τὸ μὴ δεχόμενον τὴν τοῦ |suitable |semblance; μὴ δὲ
|kind, style
|to address, name

Ἀνάρτιον, ἔφη.

Τὸ δὲ δίκαιον μὴ δεχόμενον καὶ ὃ ἂν |musical, μὴ δέχεται;
|aesthetic

|unmusical, ἔφη, τὸ δὲ |unfair; ob-
|unrefined |stinate, bad

Εἶεν· ὃ δ' ἂν θάνατον μὴ δέχεται τί καλοῦμεν;

inherence will render the body alive?

The soul, he replied.

And is this always the case?

Yes, he said, of course.

Then whatever the soul possesses, to that she comes bearing life?

Yes, certainly.

And is there any opposite to life?

There is, he said.

And what is that?

Death.

Then the soul, as has been acknowledged, will never receive the opposite of what she brings.

Impossible, replied Cebes.

And now, he said, what did we

*vocabulary***ἀναγκάιος** coerced, coercing, slavery**ἀποδείκνυμι** (ō) show, point out;

appoint; (mid) declare

ἐπάγω drive game; induce belief

~demagogue

θερμός warm, hot ~thermos**θερμότης** -τος (f, 3) heat**οὐκοῦν** not so?; and so**ὑπέξιμι** withdraw; go out**ὑπομένω** stay behind, await ~remain**χιών** χιόνος (f, 3) snow

Ἀθάνατον, ἔφη.

Οὐκοῦν ψυχὴ οὐ δέχεται θάνατον;

Οὔ.

Ἀθάνατον ἄρα ψυχή.

Ἀθάνατον.

Εἶεν, ἔφη· τοῦτο μὲν δὴ ἀποδεδείχθαι φῶμεν; ἢ πῶς δοκεῖ;

Καὶ μάλα γε ἱκανῶς, ὦ Σώκρατες.

Τί οὖν, ἡ δ' ὅς, ὦ Κέβης; εἰ τῷ ἀναρτίῳ ἀναγκαῖον ἦν ἀνωλέθρῳ εἶναι, ἄλλο τι τὰ τρία ἢ ἀνώλεθρα ἂν ἦν;

Πῶς γὰρ οὔ;

Οὐκοῦν εἰ καὶ τὸ ἄθερμον ἀναγκαῖον ἦν ἀνώλεθρον εἶναι, ὁπότε τις ἐπὶ χιόνα θερμὸν ἐπάγοι, ὑπεξήκει ἂν ἡ χιών οὐσα σῶς καὶ ἄτηκτος; οὐ γὰρ ἂν ἀπώλετό γε, οὐδ' αὖ ὑπομένουσα ἐδέξατο ἂν τὴν θερμότητα.

Ἀληθῆ,

ἔφη,

λέγεις.

Ἀθάνατον, ἔφη.

|not so?; and so ἵ δέχεται θάνατον;

Οὔ.

Ἀθάνατον ἄρα ψυχή.

Ἀθάνατον.

Εἶεν, ἔφη· τοῦτο μὲν δὴ |show, point out; 'aṗ- εν; ἢ πῶς δοκεῖ;
|point; (mid) declare

Καὶ μάλα γε ἱκανῶς, ὦ Σώκρατες.

Τί οὖν, ἡ δ' ὅς, ὦ Κέβης; εἰ τῷ ἀναρτίῳ ἀναγκαῖον ἦν
ἀνωλέθρῳ εἶναι, ἄλλο τι τὰ τρία ἢ ἀνώλεθρα ἂν ἦν;

Πῶς γὰρ οὔ;

|not so?; and so τὸ ἄθερμον ἀναγκαῖον ἦν ἀνώλεθρον εἶναι,

ὅποτε τις ἐπὶ |snow |warm, |drive , |withdraw; ᾗ οὐτὶς snow
|hot |game;
οὔσα σῶς καὶ ἄτηκτος; οὐ γὰρ |induce ἀπώλετό γε, οὐδ' αὖ
|belief

|stay behind, await ἵατο ἂν τὴν |heat

Ἀληθῆ,

ἔφη,

λέγεις.

just now call that principle which repels the even?

The odd.

And that principle which repels the musical, or the just?

The unmusical, he said, and the unjust.

And what do we call the principle which does not admit of death?

The immortal, he said.

And does the soul admit of death?

No.

Then the soul is immortal?

Yes, he said.

And may we say that this has been proven?

Yes, abundantly proven, Socrates, he replied.

Supposing that the odd were imperishable, must not three be imperishable?

Of course.

And if that which is cold were imperishable, when the warm

*vocabulary***ἀδύνατος** unable; impossible**ἀποσβέννυμι** (ῥ) extinguish**ἄρτιος** suitable**αὐτως** just so, merely; in vain ~after**διαμάχομαι** fight hard, contend**ἐπειμι** lie upon; approach ~ion**ἐπέρχομαι** approach, arrive**θερμός** warm, hot ~thermos**θερμότης** -τος (f, 3) heat**κωλύω** (ῥ) hinder, prevent**οἴχομαι** come, go, leave, be gone**ὁμολογέω** agree with/to**οὐκοῦν** not so?; and so**περισσός** prodigious, superfluous**προερέω** say beforehand**προλέγω** prophecy, proclaim; preselect

~legion

ψυχρός (ῥ) cold ~psychology

Ὡς δ' αὐτως οἶμαι καὶ εἰ τὸ αἴψυκτον ἀνώλεθρον ἦν, ὅποτε ἐπὶ τὸ πῦρ ψυχρόν τι ἐπήει, οὔ ποτ' ἂν ἀπεσβέννυτο οὐδ' ἀπώλλυτο, ἀλλὰ σῶν ἂν ἀπελθὼν ὥχετο.

Ἀνάγκη, ἔφη.

Οὐκοῦν καὶ ὦδε, ἔφη, ἀνάγκη περὶ τοῦ ἀθανάτου εἰπεῖν; εἰ μὲν τὸ ἀθάνατον καὶ ἀνώλεθρόν ἐστιν, ἀδύνατον ψυχῇ, ὅταν θάνατος ἐπ' αὐτὴν ἵη, ἀπόλλυσθαι· θάνατον μὲν γὰρ δὴ ἐκ τῶν προειρημένων οὐ δέξεται οὐδ' ἔσται τεθνηκυῖα, ὥσπερ τὰ τρία οὐκ ἔσται, ἔφαμεν, ἄρτιον, οὐδέ γ' αὖ τὸ περιττόν, οὐδὲ δὴ πῦρ ψυχρόν, οὐδέ γε ἢ ἐν τῷ πυρὶ θερμότης. ἀλλὰ τί κωλύει, φαίη ἄν τις, ἄρτιον μὲν τὸ περιττὸν μὴ γίγνεσθαι ἐπιόντος τοῦ ἀρτίου, ὥσπερ ὁμολόγηται, ἀπολομένου δὲ αὐτοῦ ἀντ' ἐκείνου ἄρτιον γεγενῆαι; τῷ ταῦτα λέγοντι οὐκ ἂν ἔχοιμεν διαμαχέσασθαι ὅτι οὐκ ἀπόλλυται· τὸ γὰρ ἀνάρτιον οὐκ ἀνώλεθρόν ἐστιν· ἐπεὶ εἰ τοῦτο ὁμολόγητο ἡμῖν, ῥαδίως ἂν διεμαχόμεθα ὅτι ἐπελθόντος τοῦ ἀρτίου τὸ περιττὸν καὶ τὰ τρία οἴχεται ἀπιόντα· καὶ περὶ πυρὸς καὶ θερμοῦ

ὥς δ' |just so, merely; *ἂν εἰ τὸ ἀψυκτον ἀνώλεθρον ἦν, ὅποτε*
 |in vain
ἐπὶ τὸ πῦρ |cold *τι* |lie upon; *ἔπρῳα* |extinguish οὐδ'
ἀπώλλυτο, ἀλλὰ σὼν ἂν ἀπελθὼν |come, go
 Ἀνάγκη, ἔφη.

|not so?; and so ἔε, ἔφη, ἀνάγκη περὶ τοῦ ἀθανάτου εἰπεῖν; εἰ
 μὲν τὸ ἀθάνατον καὶ ἀνώλεθρόν ἐστιν, |unable; *ψυχῇ,*
 |impossible
ὅταν θάνατος ἐπ' αὐτὴν ἦ, ἀπόλλυσθαι· θάνατον μὲν
γὰρ δὴ ἐκ τῶν προειρημένων οὐ δέξεται οὐδ' ἔσται
τεθνηκυῖα, ὥσπερ τὰ τρία οὐκ ἔσται, ἔφαμεν, |suitable,
οὐδέ γ' αὖ τὸ περιττόν, οὐδὲ δὴ πῦρ |cold , οὐδέ γε
ἡ ἐν τῷ πυρὶ |heat . ἀλλὰ τί |hinder, , *φαίη ἂν τις,*
 |prevent
 |suitable *μὲν τὸ περιττόν μὴ γίνεσθαι* |lie upon; . *ἀπ' |suitable,*
 |proach
ὥσπερ |agree with/to , *ἀπολομένου δὲ αὐτοῦ ἀντ' ἐκείνου*
 |suitable *γεγονέναι; τῷ ταῦτα λέγοντι οὐκ ἂν ἔχοιμεν*
|fight hard, contend· οὐκ ἀπόλλυται· τὸ γὰρ ἀνάρτιον οὐκ
ἀνώλεθρόν ἐστιν· ἐπεὶ εἰ τοῦτο |agree with/to *ἡμῖν, ῥαδίως*
ἂν |fight hard, contend |approach, *τοῦ* |suitable *τὸ περιττόν*
 |arrive
καὶ τὰ τρία |come, go *ἱπιόντα· καὶ περὶ πυρὸς καὶ* |warm, hot

principle came attacking the snow, must not the snow have retired whole and unmelted—for it could never have perished, nor could it have remained and admitted the heat?

True, he said.

Again, if the uncooling or warm principle were imperishable, the fire when assailed by cold would not have perished or have been extinguished, but would have gone away unaffected?

Certainly, he said.

And the same may be said of the immortal: if the immortal is also imperishable, the soul when attacked by death cannot perish; for the preceding argument shows that the soul will not admit of death, or ever be dead, any more than three or the odd number will admit of the even, or fire or the heat in the fire, of the cold. Yet a person may say: 'But although the odd will not become even at the approach of the even, why may not the odd perish and the even take the place of the odd?' Now to him who makes this objection, we cannot answer that the odd principle is imperishable; for this has not been acknowledged, but if this had been acknowledged, there would have been no difficulty

vocabulary

διαμάχομαι fight hard, contend
εἶδος -ους (n, 3) appearance, form
 ~-oid
μηδέποτε never
ναός (ᾱ) temple, shrine ~nostalgia

νή yea
ὁμολογέω agree with/to
οὐκοῦν not so?; and so
σχολή rest, leisure
φθορά ruin, rape

καὶ τῶν ἄλλων οὕτως ἂν διεμαχόμεθα. ἢ οὐ;

Πάνυ μὲν οὖν.

Οὐκοῦν καὶ νῦν περὶ τοῦ ἀθανάτου, εἰ μὲν ἡμῖν ὁμολογεῖται καὶ ἀνώλεθρον εἶναι, ψυχὴ ἂν εἴη πρὸς τῷ ἀθάνατος εἶναι καὶ ἀνώλεθρος· εἰ δὲ μή, ἄλλου ἂν δέοι λόγου.

Ἄλλ' οὐδὲν δεῖ, ἔφη, τούτου γε ἔνεκα· σχολῇ γὰρ ἂν τι ἄλλο φθορὰν μὴ δέχοιτο, εἰ τό γε ἀθάνατον αἰδῖον ὄν φθορὰν δέσσεται.

Ὁ δέ γε θεὸς οἶμαι, ἔφη ὁ Σωκράτης, καὶ αὐτὸ τὸ τῆς ζωῆς εἶδος καὶ εἴ τι ἄλλο ἀθάνατόν ἐστιν, παρὰ πάντων ἂν ὁμολογηθεῖη μηδέποτε ἀπόλλυσθαι.

Παρὰ πάντων μέντοι νῆ Δί', ἔφη, ἀνθρώπων τέ γε καὶ ἔτι μᾶλλον, ὥς ἐγῶμαι, παρὰ θεῶν.

Ὅποτε δὴ τὸ ἀθάνατον καὶ ἀδιάφθορόν ἐστιν, ἄλλο τι ψυχὴ ἢ, εἰ ἀθάνατος τυγχάνει οὕσα, καὶ ἀνώλεθρος ἂν εἴη;

καὶ τῶν ἄλλων οὕτως ἂν |fight hard, contend| ᾖ;

Πάνυ μὲν οὖν.

|not so?; and so| 'περὶ τοῦ ἀθανάτου, εἰ μὲν ἡμῖν |agree with/to
καὶ ἀνώλεθρον εἶναι, ψυχὴν ἂν εἴη πρὸς τῷ ἀθάνατος εἶναι
καὶ ἀνώλεθρος· εἰ δὲ μή, ἄλλου ἂν δέοι λόγου.

Ἄλλ' οὐδὲν δεῖ, ἔφη, τούτου γε ἔνεκα· |rest, γὰρ ἂν τι
|leisure
ἄλλο |ruin, rape| δέχοιτο, εἰ τό γε ἀθάνατον αἶδιον ὄν
|ruin, rape| ἔξεται.

Ὅ δέ γε θεὸς οἶμαι, ἔφη ὁ Σωκράτης, καὶ αὐτὸ τὸ τῆς
ζωῆς |form καὶ εἴ τι ἄλλο ἀθάνατόν ἐστιν, παρὰ πάντων
ἂν |agree with/to |never ἀπόλλυσθαι.

Παρὰ πάντων μέντοι νῆ Δι', ἔφη, ἀνθρώπων τέ γε καὶ ἔτι
μᾶλλον, ὥς ἐγῶμαι, παρὰ θεῶν.

Ὅποτε δὴ τὸ ἀθάνατον καὶ ἀδιάφθορόν ἐστιν, ἄλλο τι
ψυχὴν ἢ, εἰ ἀθάνατος τυγχάνει οὔσα, καὶ ἀνώλεθρος ἂν εἴη;

in contending that at the approach of the even the odd principle and the number three took their departure; and the same argument would have held good of fire and heat and any other thing.

Very true.

And the same may be said of the immortal: if the immortal is also imperishable, then the soul will be imperishable as well as immortal; but if not, some other proof of her imperishableness will have to be given.

No other proof is needed, he said; for if the immortal, being eternal, is liable to perish, then nothing is imperishable.

Yes, replied Socrates, and yet all men will agree that God, and the essential form of life, and the immortal in general, will never perish.

Yes, all men, he said — that

*vocabulary***ἀναβάλλω** delay; lift up ~ballistic**ἀναγκάζω** force, compel**ἀνθρώπινος** human**ἀπιστέω** disbelieve ~stand**ἀπιστία** disbelief, distrust**ἀσθένεια** weakness**ἀτιμάζω** (ι) insult, dishonor**ἔπειμι** lie upon; approach ~ion**θνητός** mortal ~euthanasia**μέγεθος** -ους (n, 3) tall, big (person)

~megaton

οἶχομαι come, go, leave, be gone**ὅπη** wherever, however**οὔκουν** certainly not**πη** somewhere, somehow

Πολλή ἀνάγκη.

Ἐπιόντος ἄρα θανάτου ἐπὶ τὸν ἄνθρωπον τὸ μὲν θνητόν,
ὥς ἔοικεν, αὐτοῦ ἀποθνήσκει, τὸ δ' ἀθάνατον σῶν καὶ
ἀδιάφθορον οἴχεται ἀπιόν, ὑπεκχωρήσαν τῷ θανάτῳ.

Φαίνεται.

Παντὸς μᾶλλον ἄρα, ἔφη, ὦ Κέβης, ψυχὴ ἀθάνατον καὶ
ἀνώλεθρον, καὶ τῷ ὄντι ἔσονται ἡμῶν αἱ ψυχαὶ ἐν ᾿Αιδου.

Οὐκ οὐν ἔγωγε, ὦ Σώκρατες, ἔφη, ἔχω παρὰ ταῦτα
ἄλλο τι λέγειν οὐδέ πη ἀπιστεῖν τοῖς λόγοις. ἀλλ' εἰ
δή τι Σιμμίας ὅδε ἢ τις ἄλλος ἔχει λέγειν, εὖ ἔχει μὴ
κατασιγῆσαι· ὥς οὐκ οἶδα εἰς ὄντινά τις ἄλλον καιρὸν
ἀναβάλλοιτο ἢ τὸν νῦν παρόντα, περὶ τῶν τοιούτων
βουλόμενος ἢ τι εἰπεῖν ἢ ἀκοῦσαι.

Ἀλλὰ μὴν, ἢ δ' ὅς ὁ Σιμμίας, οὐδ' αὐτὸς ἔχω ἔτι ὅπη
ἀπιστῶ ἔκ γε τῶν λεγομένων· ὑπὸ μέντοι τοῦ μεγέθους
περὶ ὧν οἱ λόγοι εἰσίν, καὶ τὴν ἀνθρωπίνην ἀσθένειαν
ἀτιμάζων, ἀναγκάζομαι ἀπιστίαν ἔτι ἔχειν παρ' ἐμαντῷ

Πολλὴ ἀνάγκη.

|lie upon; approach ἄνατον ἐπὶ τὸν ἄνθρωπον τὸ μὲν |mortal ,
ὡς ἔοικεν, αὐτοῦ ἀποθνήσκει, τὸ δ' ἀθάνατον σὼν καὶ
ἀδιάφθορον |come, go ἰπιόν, ὑπεκχωρήσαν τῷ θανάτῳ.

Φαίνεται.

Παντὸς μᾶλλον ἄρα, ἔφη, ὦ Κέβης, ψυχὴ ἀθάνατον καὶ
ἀνώλεθρον, καὶ τῷ ὄντι ἔσονται ἡμῶν αἱ ψυχαὶ ἐν Ἄιδου.

|certainly νότ γε, ὦ Σώκρατες, ἔφη, ἔχω παρὰ ταῦτα
ἄλλο τι λέγειν οὐδέ πη |disbelieve τοῖς λόγοις. ἀλλ' εἰ
δὴ τι Σιμμίας ὅδε ἢ τις ἄλλος ἔχει λέγειν, εὖ ἔχει μὴ
κατασιγῆσαι· ὡς οὐκ οἶδα εἰς ὅντινά τις ἄλλον καιρὸν
|delay; sing ἢ τὸν νῦν παρόντα, περὶ τῶν τοιούτων
βουλόμενος ἢ τι εἰπεῖν ἢ ἀκοῦσαι.

Ἀλλὰ μὴν, ἢ δ' ὅς ὁ Σιμμίας, οὐδ' αὐτὸς ἔχω ἔτι |wherever,
|however
ἀπιστῶ ἔκ γε τῶν λεγομένων· ὑπὸ μέντοι τοῦ |tall, big
περὶ ὧν οἱ λόγοι εἰσίν, καὶ τὴν |human |weakness
|dishonor , |force, compel |disbelief, ἔτι ἔχειν παρ' ἐμαυτῷ
|distrust

is true; and what is more, gods, if I am not mistaken, as well as men.

Seeing then that the immortal is indestructible, must not the soul, if she is immortal, be also imperishable?

Most certainly.

Then when death attacks a man, the mortal portion of him may be supposed to die, but the immortal retires at the approach of death and is preserved safe and sound?

True.

Then, Cebes, beyond question, the soul is immortal and imperishable, and our souls will truly exist in another world!

I am convinced, Socrates, said Cebes, and have nothing more to object; but if my friend Simmias, or any one else, has any further objection to make, he had better speak out, and not keep silence, since I do not know to what other season he can defer the discussion, if there is anything which he wants to say or to have said.

But I have nothing more to say, replied

*vocabulary***ἀκολουθέω** follow**ἀμελέω** disregard; (impers.) of course**ἀπαλλαγή** relief, escape**ἀπαλλαξείω** wish to get rid of**ἀπαλλάσσω** free from, remove; be freed, depart**διαίρῃω** divide, distinguish, distribute**διανοέω** have in mind**εἴπερ** if indeed**ἐπακολουθέω** chase; accrue**ἐπιμέλεια** attention; assigned task**ἐπισκέπτομαι** look upon, inspect**ἔρμαιον** (f) of Hermes; windfall**ὅμως** anyway, nevertheless**πιστός** faithful; trustworthy**σαφής** clear, understandable**σωτηρία** saving, preservation**ὑπόθεσις** -εως (f) proposal; subject; hypothesis

περὶ τῶν εἰρημένων.

Οὐ μόνον γ', ἔφη, ὦ Συμμία, ὁ Σωκράτης, ἀλλὰ ταῦτά τε εὖ λέγεις καὶ τὰς γε ὑποθέσεις τὰς πρώτας, καὶ εἰ πισταὶ ὑμῖν εἰσιν, ὅμως ἐπισκεπτέαι σαφέστερον· καὶ ἐὰν αὐτὰς ἱκανῶς διέλγητε, ὥς ἐγῶμαι, ἀκολουθήσετε τῷ λόγῳ, καθ' ὅσον δυνατὸν μάλιστ' ἀνθρώπῳ ἐπακολουθήσαι· κἂν τοῦτο αὐτὸ σαφὲς γένηται, οὐδὲν ζητήσετε περαιτέρω.

Ἀληθῆ, ἔφη, λέγεις.

Ἀλλὰ τόδε γ', ἔφη, ὦ ἄνδρες, δίκαιον διανοηθῆναι, ὅτι, εἴπερ ἡ ψυχὴ ἀθάνατος, ἐπιμελείας δὴ δέεται οὐχ ὑπὲρ τοῦ χρόνου τούτου μόνον ἐν ᾧ καλοῦμεν τὸ ζῆν, ἀλλ' ὑπὲρ τοῦ παντός, καὶ ὁ κίνδυνος νῦν δὴ καὶ δόξειεν ἂν δεινὸς εἶναι, εἴ τις αὐτῆς ἀμελήσει. εἰ μὲν γὰρ ἦν ὁ θάνατος τοῦ παντὸς ἀπαλλαγὴ, ἔρμαιον ἂν ἦν τοῖς κακοῖς ἀποθανοῦσι τοῦ τε σώματος ἅμ' ἀπηλλάχθαι καὶ τῆς αὐτῶν κακίας μετὰ τῆς ψυχῆς· νῦν δ' ἐπειδὴ ἀθάνατος φαίνεται οὐσα, οὐδεμία ἂν εἴη αὐτῇ ἄλλη ἀποφυγὴ κακῶν οὐδὲ σωτηρία

περὶ τῶν εἰρημένων.

Οὐ μόνον γ', ἔφη, ὦ Συμμία, ὁ Σωκράτης, ἀλλὰ ταῦτά τε

εὖ λέγεις καὶ τὰς γε

| | | | | | | |
|--|-----------|------------|--|----------------|--|-------------|
| | proposal; | sub- | | πρώτας, καὶ εἰ | | faithful; |
| | ject; | hypothesis | | | | trustworthy |

ὕμῃν εἰσιν,

| | | | | | | |
|--|------|--|----------------|---------------|-----------|---------------|
| | any- | | look upon, in- | clear, under- | | καὶ ἐὰν αὐτὰς |
| | way, | | spect | | standable | |

ἱκανῶς

| | | | | | | |
|--|---------|--|-------------------|--------|--------|----------|
| | never- | | distin- | γῶμαι, | | τῷ λόγῳ, |
| | divide, | | guish, distribute | | follow | |

καθ' ὅσον δυνατὸν μάλιστ' ἀνθρώπῳ

| | | | |
|--|---------------|--|-----|
| | chase; accrue | | κἂν |
|--|---------------|--|-----|

τοῦτο αὐτὸ

| | | | |
|--|---------------|--|--------------------------------|
| | clear, under- | | ται, οὐδὲν ζητήσετε περαιτέρω. |
| | standable | | |

Ἀληθῆ, ἔφη, λέγεις.

Ἀλλὰ τόδε γ', ἔφη, ὦ ἄνδρες, δίκαιον διανοηθῆναι, ὅτι,

| | | | | | | | |
|--|-----------|--|----------------|--|----------------|--|-----------------------|
| | if indeed | | ψυχὴ ἀθάνατος, | | attention; as- | | ἡ δέεται οὐχ ὑπὲρ τοῦ |
| | | | | | signed task | | |

χρόνου τούτου μόνον ἐν ᾧ καλοῦμεν τὸ ζῆν, ἀλλ' ὑπὲρ τοῦ

παντός, καὶ ὁ κίνδυνος νῦν δὴ καὶ δόξειεν ἂν δεινὸς εἶναι,

εἴ τις αὐτῆς

| | | | |
|--|-----------|--|------------------------------------|
| | disregard | | εἰ μὲν γὰρ ἦν ὁ θάνατος τοῦ παντός |
|--|-----------|--|------------------------------------|

| | | | | | |
|--|---------|--|---------------------|--|--------------------------|
| | relief, | | of Hermes; windfall | | κακοῖς ἀποθανοῦσι τοῦ τε |
| | escape | | | | |

σώματος ἅμ' ἀπηλλάχθαι καὶ τῆς αὐτῶν κακίας μετὰ τῆς

ψυχῆς· νῦν δ' ἐπειδὴ ἀθάνατος φαίνεται οὔσα, οὐδεμία ἂν

εἴη αὐτῇ ἄλλη ἀποφυγὴ κακῶν οὐδὲ σωτηρία

Simmias; nor can I see any reason for doubt after what has been said. But I still feel and cannot help feeling uncertain in my own mind, when I think of the greatness of the subject and the feebleness of man.

Yes, Simmias, replied Socrates, that is well said: and I may add that first principles, even if they appear certain, should be carefully considered; and when they are satisfactorily ascertained, then, with a sort of hesitating confidence in human reason, you may, I think, follow the course of the argument; and if that be plain and clear, there will be no need for any further enquiry.

Very true.

But then, O my friends, he said, if the soul is really immortal, what care should be taken of her, not only in respect of the portion of time which is called life, but of eternity! And the danger of neglecting her from this point of view does indeed appear to be awful. If death had only been the end of all, the wicked would have had a good bargain in dying, for they would

*vocabulary***βέλτιστος** best, noblest**βλάπτω** break, make fail**δαίμων** -ονος (m, 3) a god, fate, doom
~demon**δεῦρο** here, come here!**διαμαρτάνω** miss, fail utterly**ἐκεῖσε** thither**ἐνθένδε** hence**ἐπιχειρέω** do, try, attack ~chiral**ἡγεμῶν** -όνος (m, 3) leader, guide,
chief ~hegemony**θυσία** sacrifice**λαγχάνω** be allotted; (esp. λελα-
forms) allot; receive**νόμιμος** customary, legal, natural**οἶμος** stripe**παιδεία** child-rearing, education**πελάζω** bring/come to, near, into
contact with**περίοδος** picket, circuit**πορεία** gait, march**προστάσσω** post at, attach to,
command**συλλέγω** collect, assemble ~legion**σχίζω** split ~schism**τελευτάω** bring about, finish ~apostle**τροφή** food, upkeep ~atrophy**φρόνιμος** sensible, prudent**ὠφελέω** help, be useful

πλὴν τοῦ ὡς βελτίστην τε καὶ φρονιμωτάτην γενέσθαι. οὐδὲν γὰρ ἄλλο ἔχουσα εἰς Ἄιδου ἢ ψυχὴ ἔρχεται πλὴν τῆς παιδείας τε καὶ τροφῆς, ἃ δὴ καὶ μέγιστα λέγεται ὠφελεῖν ἢ βλάπτειν τὸν τελευτήσαντα εὐθὺς ἐν ἀρχῇ τῆς ἐκείσε πορείας. λέγεται δὲ οὕτως, ὡς ἄρα τελευτήσαντα ἕκαστον ὁ ἐκάστου δαίμων, ὅσπερ ζῶντα εἰλήχει, οὗτος ἄγειν ἐπιχειρεῖ εἰς δὴ τινα τόπον, οἳ δὲ τοὺς συλλεγέντας διαδικασαμένους εἰς Ἄιδου πορεύεσθαι μετὰ ἡγεμόνος ἐκείνου ᾧ δὴ προστέτακται τοὺς ἐνθένδε ἐκείσε πορεύσαι· τυχόντας δὲ ἐκεῖ ὧν δὴ τυχεῖν καὶ μέιναντας ὃν χρὴ χρόνον ἄλλος δεῦρο πάλιν ἡγεμῶν κομίζει ἐν πολλαῖς χρόνου καὶ μακραῖς περιόδοις.

Ἔστι δὲ ἄρα ἡ πορεία οὐχ ὡς ὁ Αἰσχύλου Τήλεφος λέγει· ἐκείνος μὲν γὰρ ἀπλὴν οἶμόν φησιν εἰς Ἄιδου φέρειν, ἢ δ' οὔτε ἀπλῇ οὔτε μία φαίνεται μοι εἶναι. οὐδὲ γὰρ ἂν ἡγεμόνων ἔδει· οὐ γάρ πού τις ἂν διαμάρτοι οὐδαμόσε μιᾶς ὁδοῦ οὔσης. νῦν δὲ ἔοικε σχίσεις τε καὶ τριόδους πολλὰς ἔχειν· ἀπὸ τῶν θυσιῶν τε καὶ νομίμων τῶν

πλήν τοῦ ὥς |best, noblest τε καὶ |sensible, prudent γενέσθαι.
 οὐδὲν γὰρ ἄλλο ἔχουσα εἰς Ἄιδου ἢ ψυχὴ ἔρχεται πλήν
 τῆς |child-rearing, education καὶ τροφῆς, ἃ δὴ καὶ μέγιστα λέγεται
 |help, be use-|break, make fail |bring about, εὐθὺς ἐν ἀρχῇ τῆς
 |ful |finish
 |thither |gait, march . λέγεται δὲ οὕτως, ὥς ἄρα |bring about, finish
 ἕκαστον ὁ ἐκάστου |a god, fate, doom ζῶντα |be allotted; (esp. forms) allot; receive λαλα-
 ᾶγειν |do, try, attack δὴ τινα τόπον, οἱ δὲ τοὺς |collect, assemble
 διαδικασαμένους εἰς Ἄιδου πορεύεσθαι μετὰ |leader
 ἐκείνου ᾧ δὴ |post at, attach to, command τοὺς |hence |thither πορεῦσαι·
 τυχόντας δὲ ἐκεῖ ὧν δὴ τυχεῖν καὶ μέιναντας ὃν χρὴ χρόνον
 ἄλλος |here, here! .. |come|leader κομίζει ἐν πολλαῖς χρόνου καὶ
 μακραῖς |picket, circuit
 Ἔστι δὲ ἄρα ἢ |gait, march οὐχ ὥς ὁ Αἰσχύλου Τήλεφος λέγει·
 ἐκεῖνος μὲν γὰρ ἀπλήν |stripe φησιν εἰς Ἄιδου φέρειν, ἢ
 δ' οὔτε |bring/come to, near, |ίνεταί μοι εἶναι. οὐδὲ γὰρ ἂν
 |into contact with
 |leader ἔδει· οὐ γὰρ πού τις ἂν |miss, fail utterly μόσε μιᾶς
 ὁδοῦ οὔσης. νῦν δὲ ἔοικε σχίσεις τε καὶ τριόδους πολλὰς
 ἔχειν· ἀπὸ τῶν θυσιῶν τε καὶ |customary, |legal, natural

have been happily quit not only of their body, but of their own evil together with their souls. But now, inasmuch as the soul is manifestly immortal, there is no release or salvation from evil except the attainment of the highest virtue and wisdom. For the soul when on her progress to the world below takes nothing with her but nurture and education; and these are said greatly to benefit or greatly to injure the departed, at the very beginning of his journey thither.

For after death, as they say, the genius of each individual, to whom he belonged in life, leads him to a certain place in which the dead are gathered together, whence after judgment has been given they pass into the world below, following the guide, who is appointed to conduct them from this world to the other: and when they have there received their due and remained their time, another guide brings them back again after many revolutions of ages. Now this way to the other world is not, as Aeschylus says in the *Telephus*, a single and straight path—if that were so no guide would

*vocabulary***ἀγνοέω** be ignorant of ~gnostic**ἀδελφή** sister**ἄδικος** unfair; obstinate, bad**ἀκάθαρτος** not pure**ἀντιτείνω** resist**ἀπορία** difficulty, bottleneck ~pierce**ἄπτω** set on fire; attach; mid: touch, seize ~haptic**βίος** life ~biology**δαίμων** -ονος (m, 3) a god, fate, doom
~demon**διεξέρχομαι** go through**ἐνθάδε** here, hither**ἔπω** (mid) follow, accompany; (act, uncommon) handle, take care of**ἡγεμών** -όνος (m, 3) leader, guide, chief ~hegemony**ἡώς** ἡῶτι (f, 2) dawn ~Eocene**θαυμαστός** wonderful; admirable**καθαρός** clean, pure**καταίρω** swoop; land**καταράομαι** (αἶα) curse**κόσμιος** well-behaved**μέτριος** medium, moderate**μόγις** with difficulty, barely**οἰκέω** inhabit ~economics**οἴκησις** -εως (f) habitation**οἴχομαι** come, go, leave, be gone**πλανάω** lead astray; (mp) wander
~plankton**πρέπω** be conspicuous, preeminent
~refurbish**προσήκω** belong to, it beseems**προστάσσω** post at, attach to, command**πτοέω** scare**τεκμαίρομαι** conclude, declare from evidence**φονεύς** -ως (m) killer ~offend**φόνος** killing ~offend**φρόνιμος** sensible, prudent

ἐνθάδε τεκμαιρόμενος λέγω. ἡ μὲν οὖν κοσμία τε καὶ
 φρόνιμος ψυχὴ ἔπεται τε καὶ οὐκ ἀγνοεῖ τὰ παρόντα·
 ἡ δ' ἐπιθυμητικῶς τοῦ σώματος ἔχουσα, ὅπερ ἐν τῷ
 ἔμπροσθεν εἶπον, περὶ ἐκεῖνο πολὺν χρόνον ἐπτοημένη
 καὶ περὶ τὸν ὁρατὸν τόπον, πολλὰ ἀντιτείνασα καὶ πολλὰ
 παθοῦσα, βία καὶ μόγισ ὑπὸ τοῦ προστεταγμένου δαίμονος
 οἴχεται ἀγομένη. ἀφικομένην δὲ ὅθιπερ αἱ ἄλλαι, τὴν
 μὲν ἀκάθαρτον καὶ τι πεποιηκυῖαν τοιοῦτον, ἣ φόνων
 ἀδίκων ἡμμένην ἢ ἄλλ' ἅττα τοιαῦτα εἰργασμένην, ἃ
 τούτων ἀδελφά τε καὶ ἀδελφῶν ψυχῶν ἔργα τυγχάνει
 ὄντα, ταύτην μὲν ἅπας φεύγει τε καὶ ὑπεκτρέπεται καὶ
 οὔτε συνέμπορος οὔτε ἡγεμὼν ἐθέλει γίγνεσθαι, αὐτὴ δὲ
 πλανᾶται ἐν πάσῃ ἐχομένη ἀπορία ἕως ἂν δὴ τινες χρόνοι
 γένωνται, ὧν ἐλθόντων ὑπ' ἀνάγκης φέρεται εἰς τὴν αὐτῇ
 πρέπουσαν οἴκησιν· ἡ δὲ καθαρῶς τε καὶ μετρίως τὸν
 βίον διεξελθοῦσα, καὶ συνεμπόρων καὶ ἡγεμόνων θεῶν
 τυχοῦσα, ὥκησεν τὸν αὐτῇ ἐκάστη τόπον προσήκοντα.
 εἰσὶν δὲ πολλοὶ καὶ θαυμαστοὶ τῆς γῆς τόποι, καὶ αὐτὴ

|here, |conclude, declare λέγω. ἡ μὲν οὖν |well-behaved καὶ
|hither |from evidence

|sensible, ψυχὴ ἔπεται τε καὶ οὐκ |be ignorant of ἰρόντα·
|prudent

ἡ δ' ἐπιθυμητικῶς τοῦ σώματος ἔχουσα, ὅπερ ἐν τῷ

ἔμπροσθεν εἶπον, περὶ ἐκείνο πολὺν χρόνον |scare

καὶ περὶ τὸν ὁρατὸν τόπον, πολλὰ |resist καὶ πολλὰ

παθοῦσα, βία καὶ |with |difficulty, |post at, attach to, |a god, fate, doom
|barely |command

|come, go ἰγομένη. ἀφικομένην δὲ ὅτι περ αἱ ἄλλαι, τὴν

μὲν |not pure καί τι πεποιηκυῖαν τοιοῦτον, ἣ φόνων

|unfair; ob-, μένην ἣ ἄλλ' ἅττα τοιαῦτα εἰργασμένην, ἃ
|stinate, bad

τούτων |sister τε καὶ ἀδελφῶν ψυχῶν ἔργα τυγχάνει

ὄντα, ταύτην μὲν ἅπας φεύγει τε καὶ ὑπεκτρέπεται καὶ

οὔτε συνέμπορος οὔτε |leader ἐθέλει γίγνεσθαι, αὐτὴ δὲ

|lead astray; πάσῃ ἐχομένη |difficulty, ὥς ἂν δὴ τινες χρόνοι
|(mp) wander |bottleneck

γένωνται, ὧν ἐλθόντων ὑπ' ἀνάγκης φέρεται εἰς τὴν αὐτῇ

|be con-|habitation ἡ δὲ καθαρῶς τε καὶ |medium, τὸν
|spicuous, |moderate
|preeminent
|life |go through , καὶ συνεμπόρων καὶ |leader θεῶν

τυχοῦσα, |inhabit τὸν αὐτῇ ἐκάστη τόπον |belong to, it.
|beseems

εἰσὶν δὲ πολλοὶ καὶ |wonderful; τῆς γῆς τόποι, καὶ αὐτῇ
|admirable

be needed, for no one could miss it; but there are many partings of the road, and windings, as I infer from the rites and sacrifices which are offered to the gods below in places where three ways meet on earth. The wise and orderly soul follows in the straight path and is conscious of her surroundings; but the soul which desires the body, and which, as I was relating before, has long been fluttering about the lifeless frame and the world of sight, is after many struggles and many sufferings hardly and with violence carried away by her attendant genius, and when she arrives at the place where the other souls are gathered, if she be impure and have done impure deeds, whether foul murders or other crimes which are the brothers of these, and the works of brothers in crime—from that soul every one flees and turns away; no one will be her companion, no one her guide, but alone she wanders in extremity of evil until certain times are fulfilled, and when they are fulfilled, she is borne irresistibly to her own fitting habitation; as every pure

*vocabulary***ἀήρ** ἄέρος (ᾱ, m) mist, air ~air**ἀρκέω** satisfy; ward off, defend; suffice**βίος** life ~biology**διηγέομαι** detail, describe**εἶωθα** be accustomed, in the habit**ἐξαρκέω** be enough; be satisfied**ἐπίσταμαι** know how, understand

~station

ἡδύς sweet, pleasant ~hedonism**ἰδέα** ἰδῆς semblance; kind, style**κωλύω** (ῶ) hinder, prevent**μῆκος** -ους (n, 3) length, stature**περιφερέης** round, amid**τέχνη** craft, art, plan, contrivance

~technology

τοίνυν well, then

οὔτε οἷα οὔτε ὅση δοξάζεται ὑπὸ τῶν περὶ γῆς εἰωθότων
λέγειν, ὥς ἐγὼ ὑπό τινος πέπεισμαι.

Καὶ ὁ Συμμίας, πῶς ταῦτα, ἔφη, λέγεις, ὦ Σώκρατες; περὶ
γάρ τοι γῆς καὶ αὐτὸς πολλὰ δὴ ἀκήκοα, οὐ μέντοι ταῦτα
ἂ σὲ πείθει· ἡδέως οὖν ἂν ἀκούσαιμι.

Ἄλλὰ μέντοι, ὦ Συμμία, οὐχ ἡ Γλαύκου τέχνη γέ μοι
δοκεῖ εἶναι διηγήσασθαι ἃ γ' ἐστίν· ὥς μέντοι ἀληθῆ,
χαλεπώτερόν μοι φαίνεται ἢ κατὰ τὴν Γλαύκου τέχνην,
καὶ ἅμα μὲν ἐγὼ ἴσως οὐδ' ἂν οἶός τε εἶην, ἅμα δέ, εἰ καὶ
ἠπιστάμην, ὁ βίος μοι δοκεῖ ὁ ἐμός, ὦ Συμμία, τῷ μήκει
τοῦ λόγου οὐκ ἐξαρκεῖν. τὴν μέντοι ἰδέαν τῆς γῆς οἷαν
πέπεισμαι εἶναι, καὶ τοὺς τόπους αὐτῆς οὐδέν με κωλύει
λέγειν.

Ἄλλ', ἔφη ὁ Συμμίας, καὶ ταῦτα ἀρκεῖ.

Πέπεισμαι τοίνυν, ἦ δ' ὅς, ἐγὼ ὥς πρῶτον μὲν, εἰ ἔστιν ἐν
μέσῳ τῷ οὐρανῷ περιφερῆς οὔσα, μηδὲν αὐτῇ δεῖν μήτε
ἀέρος πρὸς τὸ μὴ πεσεῖν μήτε ἄλλης ἀνάγκης μηδεμιᾶς

οὔτε οἷα οὔτε ὅση δοξάζεται ὑπὸ τῶν περὶ γῆς |be accustomed,
|in the habit
λέγειν, ὥς ἐγὼ ὑπό τινος πέπεισμαι.

Καὶ ὁ Σιμμίας, πῶς ταῦτα, ἔφη, λέγεις, ὦ Σώκρατες; περὶ
γάρ τοι γῆς καὶ αὐτὸς πολλὰ δὴ ἀκήκοα, οὐ μέντοι ταῦτα
ἂ σὲ πείθει· |sweet οὖν ἂν ἀκούσαιμι.

Ἄλλὰ μέντοι, ὦ Σιμμία, οὐχ ἡ Γλαύκου |craft γέ μοι
δοκεῖ εἶναι |detail, describe ἃ γ' ἐστίν· ὥς μέντοι ἀληθῆ,
χαλεπώτερόν μοι φαίνεται ἢ κατὰ τὴν Γλαύκου |craft ,
καὶ ἅμα μὲν ἐγὼ ἴσως οὐδ' ἂν οἶός τε εἶην, ἅμα δέ, εἰ καὶ
|know , ὁ |life μοι δοκεῖ ὁ ἐμός, ὦ Σιμμία, τῷ |length,
|stature
τοῦ λόγου οὐκ |be enough; τὴν μέντοι |semblance; γῆς οἷαν
|be satisfied |kind, style
πέπεισμαι εἶναι, καὶ τοὺς τόπους αὐτῆς οὐδέν με |hinder,
|prevent
λέγειν.

Ἄλλ', ἔφη ὁ Σιμμίας, καὶ ταῦτα |satisfy; ward off,
|defend; suffice

Πέπεισμαι |well, then, δ' ὅς, ἐγὼ ὥς πρῶτον μὲν, εἰ ἔστιν ἐν
μέσῳ τῷ οὐρανῷ |round, amid ὕστα, μηδὲν αὐτῇ δεῖν μήτε
|mist, air ρὸς τὸ μὴ πεσεῖν μήτε ἄλλης ἀνάγκης μηδεμιᾶς

and just soul which has passed through life in the company and under the guidance of the gods has also her own proper home.

Now the earth has divers wonderful regions, and is indeed in nature and extent very unlike the notions of geographers, as I believe on the authority of one who shall be nameless.

What do you mean, Socrates? said Simmias. I have myself heard many descriptions of the earth, but I do not know, and I should very much like to know, in which of these you put faith.

And I, Simmias, replied Socrates, if I had the art of Glaucus would tell you; although I know not that the art of Glaucus could prove the truth of my tale, which I myself should never be able to prove, and even if I could, I fear, Simmias, that my life would come to an end before the argument was completed. I may describe to you, however, the form and regions of the earth according to my conception of them.

That, said Simmias, will be enough.

Well, then, he said, my conviction is, that the earth is

vocabulary

ἀήρ ἄέρος (ᾱ, m) mist, air ~air
αἰθήρ ether, air, sky ~ether
ἄλλοθι elsewhere, abroad
ἄστρον star
βάτραχος frog
εἴωθα be accustomed, in the habit
ιδέα ἰδῆς semblance; kind, style
ἔσχω restrain, hold back ~ischemia
καθαρός clean, pure
κλίνω (ι) lean, recline ~incline
κοῖλος hollow ~hollow
μέγεθος -ους (n, 3) tall, big (person)
 ~megaton
μέχρι as far as, until
μόριον piece, member; part of speech

μύρμηξ ant
οἰκέω inhabit ~economics
ὀμίχλη fog, cloud ~mist
ὁμοιότης -τος (f, 3) resemblance
ὀνομάζω to address, name ~name
ὀρθός upright, straight; correct, just
 ~orthogonal
ὀρθόω stand up
πανταχῇ everywhere
πάντη everywhere
παντοδαπής of every kind, manifold
παντοδαπός of every kind, manifold
στήλη post, column
συρρέω flow together
τέλμα pond, swamp; mud for mortar
τοῖνυν well, then

τοιαύτης, ἀλλὰ ἱκανὴν εἶναι αὐτὴν ἴσχειν τὴν ὁμοιότητα τοῦ οὐρανοῦ αὐτοῦ ἐαυτῷ πάντα καὶ τῆς γῆς αὐτῆς τὴν ἰσορροπίαν· ἰσόρροπον γὰρ πρᾶγμα ὁμοίου τινὸς ἐν μέσῳ τεθὲν οὐχ ἔξει μᾶλλον οὐδ' ἦττον οὐδαμῶσε κλιθῆναι, ὁμοίως δ' ἔχον ἀκλινὲς μενεῖ. πρῶτον μὲν τοίνυν, ἡ δ' ὅς, τοῦτο πέπεισμαι.

Καὶ ὀρθῶς γε, ἔφη ὁ Σιμμίας.

Ἔτι τοίνυν, ἔφη, πάμμεγά τι εἶναι αὐτό, καὶ ἡμᾶς οἰκεῖν τοὺς μέχρι Ἡρακλείων στηλῶν ἀπὸ Φάσιδος ἐν σμικρῷ τινι μορίῳ, ὥσπερ περὶ τέλμα μύρμηκας ἢ βατράχους περὶ τὴν θάλατταν οἰκοῦντας, καὶ ἄλλους ἄλλοθι πολλοὺς ἐν πολλοῖσι τοιούτοις τόποις οἰκεῖν. εἶναι γὰρ πανταχῇ περὶ τὴν γῆν πολλὰ κοῖλα καὶ παντοδαπὰ καὶ τὰς ἰδέας καὶ τὰ μεγέθη, εἰς ἃ συνερρυνκέναι τό τε ὕδωρ καὶ τὴν ὀμίχλην καὶ τὸν ἀέρα· αὐτὴν δὲ τὴν γῆν καθαρὰν ἐν καθαρῷ κεῖσθαι τῷ οὐρανῷ ἐν ᾧπέρ ἐστι τὰ ἄστρα, ὃν δὴ αἰθέρα ὀνομάζειν τοὺς πολλοὺς τῶν περὶ τὰ τοιαῦτα εἰωθότων λέγειν· οὐ δὲ ὑποστάθμην ταῦτα εἶναι καὶ συρρεῖν ἀεὶ εἰς

τοιαύτης, ἀλλὰ ἱκανὴν εἶναι αὐτὴν |hold back, / |resemblance
 τοῦ οὐρανοῦ αὐτοῦ ἐαυτῷ |everywhere` τῆς γῆς αὐτῆς τὴν
 ἰσορροπίαν· ἰσορροπον γὰρ πρᾶγμα ὁμοίου τινὸς ἐν μέσῳ
 τεθὲν οὐχ ἔξει μᾶλλον οὐδ' ἦττον οὐδαμῶσε |lean,
 |recline
 ὁμοίως δ' ἔχον ἀκλινὲς μενεῖ. πρῶτον μὲν |well, then, δ'
 ὅς, τοῦτο πέπεισμαι.

Καὶ ὀρθῶς γε, ἔφη ὁ Συμμίας.

Ἔτι |well, then, ᾗ, πάμμεγά τι εἶναι αὐτό, καὶ ἡμᾶς |inhabit
 τοὺς |as far as, until` εἰὼν |post, ἀπὸ Φάσιδος ἐν σμικρῷ
 |column
 τινι |piece, member; part, of pond, |ant ἦ |frog περὶ
 |speech |swamp;
 τὴν θάλατταν |inhabit mud |for καὶ ἄλλους |elsewhere, ἄλλους ἐν
 |mortar |abroad
 πολλοῖσι τοιούτοις τόποις |inhabit εἶναι γὰρ |everywhere ἐρὶ
 τὴν γῆν πολλὰ |hollow καὶ παντοδαπὰ καὶ τὰς |semblance; ἅ
 |kind, style
 |tall, big, εἰς ἃ |flow together τό τε ὕδωρ καὶ τὴν ὁμίχλην
 καὶ τὸν |mist, air αὐτὴν δὲ τὴν γῆν καθαρὰν ἐν |clean, pure
 κείσθαι τῷ οὐρανῷ ἐν ᾧπέρ ἐστι τὰ |star, ὃν δὲ |ether
 |to address, name` πολλοὺς τῶν περὶ τὰ τοιαῦτα |be accustomed,
 |in the habit
 λέγειν· οὐ δὲ ὑποστάθμην ταῦτα εἶναι καὶ |flow together ἵς

a round body in the centre of the heavens, and therefore has no need of air or any similar force to be a support, but is kept there and hindered from falling or inclining any way by the equability of the surrounding heaven and by her own equipoise. For that which, being in equipoise, is in the centre of that which is equably diffused, will not incline any way in any degree, but will always remain in the same state and not deviate. And this is my first notion.

Which is surely a correct one, said Simmias.

Also I believe that the earth is very vast, and that we who dwell in the region extending from the river Phasis to the Pillars of Heracles inhabit a small portion only about the sea, like ants or frogs about a marsh, and that there are other inhabitants of many other like places; for everywhere on the face of the earth there are hollows of various forms and sizes, into which the water and the mist and the lower air collect. But the true earth is pure and situated

*vocabulary***ἀήρ** ἄέρος (ᾱ, m) mist, air ~air**ἄκρα** at the edge, extreme ~acute**ἄκρη** at the edge, extreme**ἄκρις** -ός (f) hilltop ~acute**ἄκρον** crest, extremity ~acute**ἀνάπτω** bind; blame; kindle ~haptic**ἄνω** (ᾱ) accomplish, pass, waste;

upwards, out to sea

ἀσθένεια weakness**ἄστρον** star**βραδυτής** -τος (f, 3) slowness

~Sp.~gordo

διεξέρχομαι go through**ἐκδύω** take off; leave; avoid**ἐνθάδε** here, hither**ἐπανάημι** let go, relax**ἔσχατος** farthest, last**ἰχθύς** -ος (m) fish ~ichthyology**καθαρός** clean, pure**κατείδον** look upon**κοῖλος** hollow ~hollow**μηδewόποτε** never yet**οἰκεύς** -ος (m) house servant

~economics

οἰκέω inhabit ~economics**πέλαγος** -ους (n, 3) the open sea

~pelagic

προσδοκάω expect**πυθμήν** -ένος (m, 3) base, bottom**χωρέω** withdraw, give way to (+dat)

~heir

τὰ κοῖλα τῆς γῆς. ἡμᾶς οὖν οἰκοῦντας ἐν τοῖς κοίλοις
 αὐτῆς λεληθέναι καὶ οἷεσθαι ἄνω ἐπὶ τῆς γῆς οἰκεῖν, ὥσπερ
 ἂν εἴ τις ἐν μέσῳ τῷ πυθμένι τοῦ πελάγους οἰκῶν οἷοιτό
 τε ἐπὶ τῆς θαλάττης οἰκεῖν καὶ διὰ τοῦ ὕδατος ὁρῶν τὸν
 ἥλιον καὶ τὰ ἄλλα ἄστρα τὴν θάλατταν ἡγοῖτο οὐρανὸν
 εἶναι, διὰ δὲ βραδυτῆτά τε καὶ ἀσθένειαν μηδεπώποτε ἐπὶ
 τὰ ἄκρα τῆς θαλάττης ἀφιγμένος μηδὲ ἑωρακὼς εἶη, ἐκδὺς
 καὶ ἀνακύψας ἐκ τῆς θαλάττης εἰς τὸν ἐνθάδε τόπον, ὅσῳ
 καθαρώτερος καὶ καλλίων τυγχάνει ὢν τοῦ παρὰ σφίσι,
 μηδὲ ἄλλου ἀκηκοὼς εἶη τοῦ ἑωρακότος. ταῦτόν δὲ τοῦτο
 καὶ ἡμᾶς πεπονθέναι· οἰκοῦντας γὰρ ἔν τινι κοίλῳ τῆς
 γῆς οἷεσθαι ἐπάνω αὐτῆς οἰκεῖν, καὶ τὸν ἀέρα οὐρανὸν
 καλεῖν, ὥς διὰ τούτου οὐρανοῦ ὄντος τὰ ἄστρα χωροῦντα·
 τὸ δὲ εἶναι ταῦτόν, ὑπ' ἀσθενείας καὶ βραδυτῆτος οὐχ
 οἷους τε εἶναι ἡμᾶς διεξελθεῖν ἐπ' ἔσχατον τὸν ἀέρα·
 ἐπεὶ, εἴ τις αὐτοῦ ἐπ' ἄκρα ἔλθοι ἢ πτηνὸς γενόμενος
 ἀνάπτοιτο, κατιδεῖν ἂν ἀνακύψαντα, ὥσπερ ἐνθάδε οἱ ἐκ
 τῆς θαλάττης ἰχθύες ἀνακύπτοντες ὁρῶσι τὰ ἐνθάδε,

τὰ |hollow τῆς γῆς. ἡμᾶς οὖν |inhabit ἐν τοῖς |hollow
 αὐτῆς λεληθέναι καὶ οἶεσθαι ἄνω ἐπὶ τῆς γῆς |inhabit ὥσπερ
 ἂν εἴ τις ἐν μέσῳ τῷ |base, |bottom τοῦ |the open sea ἡκῶν οἴοιτό
 τε ἐπὶ τῆς θαλάττης |inhabit καὶ διὰ τοῦ ὕδατος ὁρῶν τὸν
 ἥλιον καὶ τὰ ἄλλα |star τὴν θάλατταν ἡγοῖτο οὐρανὸν
 εἶναι, διὰ δὲ |slowness τε καὶ |weakness |never yet ἐπὶ
 τὰ ἄκρα τῆς θαλάττης ἀφιγμένος μηδὲ ἑωρακὼς εἶη, |take off
 καὶ ἀνακύψας ἐκ τῆς θαλάττης εἰς τὸν ἐνθάδε τόπον, ὅσῳ
 |clean, pure καὶ καλλίων τυγχάνει ὢν τοῦ παρὰ σφίσι,
 μηδὲ ἄλλου ἀκηκοὼς εἶη τοῦ ἑωρακότος. ταῦτόν δὲ τοῦτο
 καὶ ἡμᾶς πεπονθέναι· |inhabit γὰρ ἔν τινι |hollow τῆς
 γῆς οἶεσθαι ἐπάνω αὐτῆς |inhabit καὶ τὸν |mist, air ῥανὸν
 καλεῖν, ὥς διὰ τούτου οὐρανοῦ ὄντος τὰ |star |withdraw, give
 τὸ δὲ εἶναι ταῦτόν, ὑπ' |weakness καὶ |slowness οὐχ
 οἴους τε εἶναι ἡμᾶς |go through ἐπ' |farthest τὸν |mist, air
 ἐπεὶ, εἴ τις αὐτοῦ ἐπ' ἄκρα ἔλθοι ἢ πτηνὸς γενόμενος
 |bind; blame; |look upon ἔν ἀνακύψαντα, ὥσπερ ἐνθάδε οἱ ἐκ
 |kindle
 τῆς θαλάττης |fish ἀνακύπτοντες ὁρῶσι τὰ ἐνθάδε,

in the pure heaven—there are the stars also; and it is the heaven which is commonly spoken of by us as the ether, and of which our own earth is the sediment gathering in the hollows beneath. But we who live in these hollows are deceived into the notion that we are dwelling above on the surface of the earth; which is just as if a creature who was at the bottom of the sea were to fancy that he was on the surface of the water, and that the sea was the heaven through which he saw the sun and the other stars, he having never come to the surface by reason of his feebleness and sluggishness, and having never lifted up his head and seen, nor ever heard from one who had seen, how much purer and fairer the world above is than his own. And such is exactly our case: for we are dwelling in a hollow of the earth, and fancy that we are on the surface; and the air we call the heaven, in which we imagine that the stars move. But the fact is, that owing to our feebleness and sluggishness we are prevented from reaching the surface of the air: for if any man could

*vocabulary***ἀληθινός** honest, genuine**ἅλμη** brine, sea salt ~halogen**ἀμήχανος** helpless, impossible
~mechanism**ἀνέχω** raise; mid: endure, submit**βόρβορος** mud, filth**ἐνθάδε** here, hither**ἡδύς** sweet, pleasant ~hedonism**θεωρέω** be sent to consult an oracle;
observe, contemplate**κάλλος** -εος (n, 3) beauty

~kaleidoscope

καταβιβρώσκω devour**κατείδον** look upon**λίθεος** made of stone ~monolith**λίθος** (f) stone ~monolith**ὅπου** where**πηλός** clay, mud**τέλειος** finished ~apostle**τοίνυν** well, then**φάος** φῶς (n, 3) light; salvation; (pl)
eyes ~photon**φύσις** -εως (f) nature (of a thing)
~physics**φύω** produce, beget; clasp ~physics

οὕτως ἂν τινα καὶ τὰ ἐκεῖ κατιδεῖν, καὶ εἰ ἡ φύσις ἱκανὴ
εἴη ἀνασχέσθαι θεωροῦσα, γινῶναι ἂν ὅτι ἐκεῖνός ἐστιν ὁ
ἀληθῶς οὐρανὸς καὶ τὸ ἀληθινὸν φῶς καὶ ἡ ὥς ἀληθῶς
γῆ.

Ἦδε μὲν γὰρ ἡ γῆ καὶ οἱ λίθοι καὶ ἅπας ὁ τόπος ὁ ἐνθάδε
διεφθαρμένα ἐστὶν καὶ καταβεβρωμένα, ὥσπερ τὰ ἐν τῇ
θαλάττῃ ὑπὸ τῆς ἄλμης, καὶ οὔτε φύεται ἄξιον λόγου
οὐδὲν ἐν τῇ θαλάττῃ, οὔτε τέλειον ὥς ἔπος εἰπεῖν οὐδέν
ἐστι, σήραγγες δὲ καὶ ἄμμος καὶ πηλὸς ἀμήχανος καὶ
βόρβοροι εἰσιν, ὅπου ἂν καὶ ἡ γῆ ᾗ, καὶ πρὸς τὰ παρ'
ἡμῖν κάλλη κρίνεσθαι οὐδ' ὅπωςτιοῦν ἄξια. ἐκεῖνα δὲ αὐ
τῶν παρ' ἡμῖν πολὺν ἂν ἔτι πλεόν φανείη διαφέρειν· εἰ γὰρ
δὴ καὶ μῦθον λέγειν καλόν, ἄξιον ἀκούσαι, ὦ Συμμία, οἷα
τυγχάνει τὰ ἐπὶ τῆς γῆς ὑπὸ τῷ οὐρανῷ ὄντα.

Ἀλλὰ μὴν, ἔφη ὁ Συμμίας, ὦ Σώκρατες, ἡμεῖς γε τούτου
τοῦ μύθου ἡδέως ἂν ἀκούσασιν.

Λέγεται τοίνυν, ἔφη, ὦ ἐταῖρε, πρῶτον μὲν εἶναι τοιαύτη

οὕτως ἂν τινα καὶ τὰ ἐκεῖ |look upon καὶ εἰ ἡ |nature (of a thing)

εἶη |raise; endure |be sent to consult an ora- ὅτι ἐκείνός ἐστιν ὁ
|cle; observe, contemplate

ἀληθῶς οὐρανὸς καὶ τὸ |honest, φῶς καὶ ἡ ὥς ἀληθῶς
|genuine

γῆ.

Ἦδε μὲν γὰρ ἡ γῆ καὶ οἱ λίθοι καὶ ἅπας ὁ τόπος ὁ |here,
|hither

διεφθαρμένα ἐστὶν καὶ |devour , ὥσπερ τὰ ἐν τῇ

θαλάττῃ ὑπὸ τῆς |brine, sea salt οὔτε |produce, ὥσον λόγου
|beget; clasp

οὐδὲν ἐν τῇ θαλάττῃ, οὔτε |finished ὥς ἔπος εἰπεῖν οὐδέν

ἐστι, σήραγγες δὲ καὶ ἄμμος καὶ |clay, |helpless, καὶ
|mud |impossible

|mud, filth εἰσιν, |where ἂν καὶ ἡ γῆ ᾗ, καὶ πρὸς τὰ παρ'

ἡμῖν |beauty κρίνεσθαι οὐδ' ὅπωςτιοῦν ἄξια. ἐκεῖνα δὲ αὐ

τῶν παρ' ἡμῖν πολὺν ἂν ἔτι πλέον φανείη διαφέρειν· εἰ γὰρ

δὴ καὶ μῦθον λέγειν καλόν, ἄξιον ἀκοῦσαι, ὦ Σιμμία, οἷα

τυγχάνει τὰ ἐπὶ τῆς γῆς ὑπὸ τῷ οὐρανῷ ὄντα.

Ἀλλὰ μὴν, ἔφη ὁ Σιμμίας, ὦ Σώκρατες, ἡμεῖς γε τούτου

τοῦ μύθου |sweet ἂν ἀκούσαμεν.

Λέγεται |well, then ᾗ, ὦ ἐταῖρε, πρῶτον μὲν εἶναι τοιαύτη

arrive at the exterior limit, or take the wings of a bird and come to the top, then like a fish who puts his head out of the water and sees this world, he would see a world beyond; and, if the nature of man could sustain the sight, he would acknowledge that this other world was the place of the true heaven and the true light and the true earth. For our earth, and the stones, and the entire region which surrounds us, are spoilt and corroded, as in the sea all things are corroded by the brine, neither is there any noble or perfect growth, but caverns only, and sand, and an endless slough of mud: and even the shore is not to be compared to the fairer sights of this world. And still less is this our world to be compared with the other. Of that upper earth which is under the heaven, I can tell you a charming tale,

*vocabulary***ἄήρ** ἄέρος (ᾱ, m) mist, air ~air**ἁλουργής** sea-purple**ἄνθος** flower**ἄνωθεν** from above, the beginning**γραφεὺς** -ος (m) painter**γραφή** painting; writing**γυψώ** plaster with gypsum**δένδρον** tree**διαλαμβάνω** distribute**διαφαίνω** seem, show through

~photon

εἶδος -ους (n, 3) appearance, form

~-oid

ἔκπλεος full of, abundant**ἐνθάδε** here, hither**θαυμαστός** wonderful; admirable**θεάομαι** look at, behold, consider

~theater

καθαρός clean, pure**κάλλος** -εος (n, 3) beauty

~kaleidoscope

καταχράομαι (mp) abuse, use up;

(act) be enough

κοῖλος hollow ~hollow**λαμπρός** brilliant ~lamp**λευκός** white ~light**λίθος** (f) stone ~monolith**μόριον** piece, member; part of speech**ποικίλος** ornamented; various**στίλβω** shine ~stilbene**σύγκειμαι** be composed of, agreed on**συνεχής** (ῥ) continuously**σφαῖρα** ball**φαντάζω** make visible; imagine**φύω** produce, beget; clasp ~physics**χιών** χιόνος (f, 3) snow**χρῶμα** -τος (n, 3) color**ὡσαύτως** in the same way

ἢ γῇ αὐτὴ ἰδεῖν, εἴ τις ἄνωθεν θεῶτο, ὥσπερ αἱ
 δωδεκάσκυτοι σφαῖραι, ποικίλη, χρώμασιν διελημμένη,
 ὦν καὶ τὰ ἐνθάδε εἶναι χρώματα ὥσπερ δείγματα, οἷς δὴ οἱ
 γραφῆς καταχρῶνται. ἐκεῖ δὲ πᾶσαν τὴν γῆν ἐκ τοιούτων
 εἶναι, καὶ πολὺ ἔτι ἐκ λαμπροτέρων καὶ καθαρωτέρων ἢ
 τούτων· τὴν μὲν γὰρ ἀλουργῇ εἶναι καὶ θαυμαστὴν τὸ
 κάλλος, τὴν δὲ χρυσοειδῇ, τὴν δὲ ὅση λευκὴ γύψου ἢ χιόνος
 λευκοτέραν, καὶ ἐκ τῶν ἄλλων χρωμάτων συγκεκλιμένην
 ὡσαύτως, καὶ ἔτι πλειόνων καὶ καλλιόνων ἢ ὅσα ἡμεῖς
 ἐωράκαμεν. καὶ γὰρ αὐτὰ ταῦτα τὰ κοῖλα αὐτῆς, ὕδατός
 τε καὶ αἰέρος ἔκπλεα ὄντα, χρώματός τι εἶδος παρέχεσθαι
 στίλβοντα ἐν τῇ τῶν ἄλλων χρωμάτων ποικιλίᾳ, ὥστε ἔν
 τι αὐτῆς εἶδος συνεχὲς ποικίλον φαντάζεσθαι. ἐν δὲ ταύτῃ
 οὕσῃ τοιαύτῃ ἀνὰ λόγον τὰ φυόμενα φύεσθαι, δένδρα τε
 καὶ ἄνθη καὶ τοὺς καρπούς· καὶ αὖ τὰ ὄρη ὡσαύτως καὶ
 τοὺς λίθους ἔχειν ἀνὰ τὸν αὐτὸν λόγον τὴν τε λειότητα
 καὶ τὴν διαφάνειαν καὶ τὰ χρώματα καλλίω· ὦν καὶ τὰ
 ἐνθάδε λιθίδια εἶναι ταῦτα τὰ ἀγαπώμενα μόρια, σάρδιά

ἡ γῆ αὐτὴ ἰδεῖν, εἴ τις |from above, το, ὥσπερ αἰ
 |the beginning
 δωδεκάσκυτοι |ball , |orna- , |color |distribute ,
 |mented
 ὦν καὶ τὰ ἐνθάδε εἶναι |color ὥσπερ δείγματα, οἷς δὲ οἱ
 γραφῆς |(mp) abuse, use up; ἰ δὲ πᾶσαν τὴν γῆν ἐκ τοιούτων
 |(act) be enough
 εἶναι, καὶ πολὺ ἔτι ἐκ |brilliant καὶ |clean, pure ἥ
 τούτων· τὴν μὲν γὰρ |sea-purple εἶναι καὶ θαυμαστὴν τὸ
 |beauty , τὴν δὲ χρυσοειδῆ, τὴν δὲ ὅση λευκὴ γύψου ἥ |snow
 λευκοτέραν, καὶ ἐκ τῶν ἄλλων |color |be composed
 |of, agreed on
 |in the same way ἔτι πλειόνων καὶ καλλιόνων ἥ ὅσα ἡμεῖς
 ἐωράκαμεν. καὶ γὰρ αὐτὰ ταῦτα τὰ |hollow αὐτῆς, ὕδατός
 τε καὶ ἀέρος |full of, abundant|color τι εἶδος παρέχεσθαι
 |shine ἐν τῇ τῶν ἄλλων |color ποικιλία, ὥστε εἶν
 τι αὐτῆς εἶδος |continu- |orna- |make visible; ἐν δὲ ταύτῃ
 |ously |mented |imagine
 οὔση τοιαύτῃ ἀνὰ λόγον τὰ |produce, |produce, , |tree τε
 |beget; |beget;
 καὶ |flower καὶ τοὺς καρπούς· καὶ αὐτὰ ὅρη |clasp |clasp |in the same way
 τοὺς λίθους ἔχειν ἀνὰ τὸν αὐτὸν λόγον τὴν τε λειότητα
 καὶ τὴν διαφάνειαν καὶ τὰ |color καλλίω· ὦν καὶ τὰ
 ἐνθάδε λιθίδια εἶναι ταῦτα τὰ ἀγαπώμενα |piece, member;
 |part of speech

Simmias, which is well worth hearing.

And we, Socrates, replied Simmias, shall be charmed to listen to you.

The tale, my friend, he said, is as follows:—In the first place, the earth, when looked at from above, is in appearance streaked like one of those balls which have leather coverings in twelve pieces, and is decked with various colours, of which the colours used by painters on earth are in a manner samples. But there the whole earth is made up of them, and they are brighter far and clearer than ours; there is a purple of wonderful lustre, also the radiance of gold, and the white which is in the earth is whiter than any chalk or snow. Of these and other colours the earth is made up, and they are more in number and fairer than the eye of man has ever seen; the very hollows (of which I was speaking) filled with air and water have a colour of their own, and are seen like light gleaming amid the diversity of the other colours, so that the whole presents a single and continuous appearance of variety in unity. And in this fair region everything that grows—trees, and flowers, and fruits—are

*vocabulary***ἀήρ** ἄέρος (ᾱ, m) mist, air ~air**αἰθήρ** ether, air, sky ~ether**αἶσχος** -εος (n, 3) insult; disgrace**αἵτιος** blameworthy; the cause

~etiology

αἰτίος blameworthy; the cause

~etiology

ἅλμη brine, sea salt ~halogen**ἄργυρος** silver, money ~Argentina**δεῦρο** here, come here!**ἐνθάδε** here, hither**εὐδαίμων** blessed with a good genius**ζῶον** being, animal; picture**ἡπειρος** (f) mainland, continent**θέαμα** -τος (ᾱα, n, 3) sight, spectacle**θεατής** -οῦ (ᾱ, m, 1) spectator, witness**καθαρός** clean, pure**κατεσθίω** devour ~eat**κοσμέω** marshal, array ~cosmos**λίθεος** made of stone ~monolith**λίθος** (f) stone ~monolith**μεσόγαιος** inland**νόσος** (f) plague, pestilence ~noisome**οἰκέω** inhabit ~economics**πανταχοῦ** everywhere; completely**περιρρέω** flow around ~rheostat**σμάραγδος** emerald**συρρέω** flow together**φυτός** natural**φύω** produce, beget; clasp ~physics**χρεία** need, use

τε καὶ ἰάσπιδας καὶ σμαράγδους καὶ πάντα τὰ τοιαῦτα·
 ἐκεῖ δὲ οὐδὲν ὅτι οὐ τοιοῦτον εἶναι καὶ ἔτι τούτων καλλίω.
 τὸ δ' αἷτιον τούτου εἶναι ὅτι ἐκεῖνοι οἱ λίθοι εἰσὶ καθαροὶ
 καὶ οὐ κατεδηδεσμένοι οὐδὲ διεφθαρμένοι ὥσπερ οἱ ἐνθάδε
 ὑπὸ σηπεδόνης καὶ ἄλμης ὑπὸ τῶν δεῦρο συνερρηγόντων,
 ἃ καὶ λίθοις καὶ γῇ καὶ τοῖς ἄλλοις ζώοις τε καὶ φυτοῖς
 αἵσχη τε καὶ νόσους παρέχει.

Τὴν δὲ γῆν αὐτὴν κεκοσμηῆσθαι τούτοις τε ἅπασι καὶ ἔτι
 χρυσῷ τε καὶ ἀργύρῳ καὶ τοῖς ἄλλοις αὖ τοῖς τοιούτοις.
 ἐκφανῇ γὰρ αὐτὰ πεφυκέναι, ὄντα πολλὰ πλῆθει καὶ
 μεγάλα καὶ πανταχοῦ τῆς γῆς, ὥστε αὐτὴν ἰδεῖν εἶναι
 θέαμα εὐδαιμόνων θεατῶν. ζῶα δ' ἐπ' αὐτῇ εἶναι ἄλλα τε
 πολλὰ καὶ ἀνθρώπους, τοὺς μὲν ἐν μεσογαίᾳ οἰκοῦντας,
 τοὺς δὲ περὶ τὸν ἀέρα ὥσπερ ἡμεῖς περὶ τὴν θάλατταν,
 τοὺς δ' ἐν νήσοις ἃς περιρρεῖν τὸν ἀέρα πρὸς τῇ ἡπείρῳ
 οὕσας· καὶ ἐνὶ λόγῳ, ὅπερ ἡμῖν τὸ ὕδωρ τε καὶ ἡ θάλαττά
 ἐστι πρὸς τὴν ἡμετέραν χρεῖαν, τοῦτο ἐκεῖ τὸν ἀέρα, ὃ δὲ
 ἡμῖν ἀήρ, ἐκείνοις τὸν αἰθέρα. τὰς δὲ ὥρας αὐτοῖς

τε καὶ ἰάσπιδας καὶ |emerald καὶ πάντα τὰ τοιαῦτα·
 ἐκεῖ δὲ οὐδὲν ὅτι οὐ τοιοῦτον εἶναι καὶ ἔτι τούτων καλλίω.
 τὸ δ' αἴτιον τούτου εἶναι ὅτι ἐκεῖνοι οἱ λίθοι εἰσὶ |clean, pure
 καὶ οὐ |devour οὐδὲ διεφθαρμένοι ὥσπερ οἱ |here,
 ὑπὸ σηπεδόνοσ καὶ |brine, sea salt ὦν |here, |flow together
 ἂ καὶ |stone καὶ γῇ καὶ τοῖς ἄλλοις |come
 ζῶσις τε καὶ |natural
 |insult; καὶ |plague παρέχει.
 |disgrace
 Τὴν δὲ γῆν αὐτὴν |marshal, array τούτοις τε ἅπασιν καὶ ἔτι
 χρυσῶ τε καὶ |silver, καὶ τοῖς ἄλλοις αὖ τοῖς τοιούτοις.
 |money
 ἐκφανῇ γὰρ αὐτὰ πεφυκέναι, ὄντα πολλὰ πλήθει καὶ
 μεγάλα καὶ |everywhere; γῆς γῆς, ὥστε αὐτὴν ἰδεῖν εἶναι
 |completely
 |sight, |blessed with a |θεατῶν. ζῶα δ' ἐπ' αὐτῇ εἶναι ἄλλα τε
 |spectacle, |good genius
 πολλὰ καὶ ἀνθρώπους, τοὺς μὲν ἐν |inland |inhabit
 τοὺς δὲ περὶ τὸν |mist, air" ὑπερ ἡμεῖς περὶ τὴν θάλατταν,
 τοὺς δ' ἐν νήσοις ἅς |flow around ὦν |mist, air, ὅς τῇ |mainland,
 |continent
 οὔσας· καὶ ἐνὶ λόγῳ, ὅπερ ἡμῖν τὸ ὕδωρ τε καὶ ἡ θάλαττά
 ἐστι πρὸς τὴν ἡμετέραν |need, use οὗτο ἐκεῖ τὸν |mist, air δὲ
 ἡμῖν |mist, air ἴνοις τὸν |ether . τὰς δὲ ὥρας αὐτοῖς

in a like degree fairer than any here; and there are hills, having stones in them in a like degree smoother, and more transparent, and fairer in colour than our highly-valued emeralds and sardonyxes and jaspers, and other gems, which are but minute fragments of them: for there all the stones are like our precious stones, and fairer still (compare Republic). The reason is, that they are pure, and not, like our precious stones, infected or corroded by the corrupt briny elements which coagulate among us, and which breed foulness and disease both in earth and stones, as well as in animals and plants. They are the jewels of the upper earth, which also shines with gold and silver and the like, and they are set in the light of day and are large and abundant and in all places, making the earth a sight to gladden the beholder's eye. And there are animals and men, some in a middle region, others dwelling about the air as we dwell about the sea; others in islands which the air flows round, near the continent: and in a word, the air is

*vocabulary***ἄήρ** ἄέρος (ἄ, m) mist, air ~air**αἰθήρ** ether, air, sky ~ether**αἵσθησις** -εως (f) sense perception**ἄκοή** hearing ~acoustic**ἰκολουθος** following, attending**ἄλσος** -εος (n, 3) grove, sacred place**ἄνοσος** disease-free ~noisome**ἀπόστασις** -εως (f) revolt; separation**ἄστρον** star**βάθος** -ους (n, 3) depth, height**βαθύς** high, deep ~bathysphere**βραχύς** low, short**ἐνθάδε** here, hither**εὐδαιμονία** prosperity**κράς** -τός (f, 3) head**κρέας** -ως (n) meat ~creatine**κύκλος** circle, wheel ~cycle**μαντεία** oracular power**οἰκέω** inhabit ~economics**πλατύς** extensive, wide**πολλαχῇ** in many places or ways**πολλαχῇ** in many places or ways**σελήνη** moon**συνουσία** society, sex**συντετραίνω** connect with a passage**φήμη** speech, rumor ~fame**φύω** produce, beget; clasp ~physics**χάσμα** -τος (n, 3) chasm, gaping

opening

κράσιν ἔχειν τοιαύτην ὥστε ἐκείνους ἀνόσους εἶναι καὶ χρόνον τε ζῆν πολὺ πλείω τῶν ἐνθάδε, καὶ ὄψει καὶ ἀκοῇ καὶ φρονήσει καὶ πᾶσι τοῖς τοιούτοις ἡμῶν ἀφεστάναι τῇ αὐτῇ ἀποστάσει ἢ περ ἀήρ τε ὕδατος ἀφέστηκεν καὶ αἰθήρ ἀέρος πρὸς καθαρότητα. καὶ δὴ καὶ θεῶν ἄλση τε καὶ ἱερὰ αὐτοῖς εἶναι, ἐν οἷς τῷ ὄντι οἰκητὰς θεοὺς εἶναι, καὶ φήμας τε καὶ μαντείας καὶ αἰσθήσεις τῶν θεῶν καὶ τοιαύτας συνουσίας γίνεσθαι αὐτοῖς πρὸς αὐτούς· καὶ τόν γε ἥλιον καὶ σελήνην καὶ ἄστρο ἀράσθαι ὑπ' αὐτῶν οἶα τυγχάνει ὄντα, καὶ τὴν ἄλλην εὐδαιμονίαν τούτων ἀκόλουθον εἶναι.

Καὶ ὅλην μὲν δὴ τὴν γῆν οὕτω πεφυκέναι καὶ τὰ περὶ τὴν γῆν· τόπους δ' ἐν αὐτῇ εἶναι κατὰ τὰ ἔγκοιλα αὐτῆς κύκλῳ περὶ ὅλην πολλούς, τοὺς μὲν βαθυτέρους καὶ ἀναπεπταμένους μᾶλλον ἢ ἐν ᾧ ἡμεῖς οἰκοῦμεν, τοὺς δὲ βαθυτέρους ὄντας τὸ χάσμα αὐτοὺς ἔλαττον ἔχειν τοῦ παρ' ἡμῖν τόπου, ἔστι δ' οὗς καὶ βραχυτέρους τῷ βάθει τοῦ ἐνθάδε εἶναι καὶ πλατυτέρους. τούτους δὲ πάντας ὑπὸ γῆν εἰς ἀλλήλους συντετρῆσθαι τε πολλαχῇ

κρᾶσιν ἔχειν τοιαύτην ὥστε ἐκείνους |disease-free ἵναι καὶ
 χρόνον τε ζῆν πολὺ πλείω τῶν |here, , καὶ ὄψει καὶ |hearing
 |hither
 καὶ φρονήσει καὶ πᾶσι τοῖς τοιούτοις ἡμῶν ἀφεστάναι τῇ
 αὐτῇ |revolt; ἥπερ |mist, air ὅδατος ἀφέστηκεν καὶ |ether
 |separation
 |mist, air ρὸς καθαρότητα. καὶ δὴ καὶ θεῶν |grove, ἔε καὶ ἱερὰ
 |sacred
 αὐτοῖς εἶναι, ἐν οἷς τῷ ὄντι οἰκητὰς θεοὺς εἶναι, καὶ |place
 |speech, rumor
 τε καὶ |oracular καὶ |sense perception θεῶν καὶ τοιαύτας
 |power
 συνουσίας γίγνεσθαι αὐτοῖς πρὸς αὐτούς· καὶ τόν γε ἥλιον
 καὶ |moon καὶ |star ὁρᾶσθαι ὑπ' αὐτῶν οἶα τυγχάνει
 ὄντα, καὶ τὴν ἄλλην |prosperity τούτων |following, εἶναι.
 |attending
 Καὶ ὅλην μὲν δὴ τὴν γῆν οὕτω πεφυκέναι καὶ τὰ περὶ
 τὴν γῆν· τόπους δ' ἐν αὐτῇ εἶναι κατὰ τὰ ἔγκοιλα αὐτῆς
 |circle, περὶ ὅλην πολλούς, τοὺς μὲν |high, deep καὶ
 |wheel
 ἀναπεπταμένους μᾶλλον ἢ ἐν ᾧ ἡμεῖς |inhabit , τοὺς δὲ
 |high, deep ὄντας τὸ |chasm, gap- οὓς ἔλαττον ἔχειν τοῦ
 |ing opening
 παρ' ἡμῖν τόπου, ἔστι δ' οὓς καὶ |low, short τῷ |depth,
 |height
 τοῦ |here, εἶναι καὶ |extensive, wide . τούτους δὲ πάντας ὑπὸ
 |hither
 γῆν εἰς ἀλλήλους |connect with a τε πολλαχῇ
 |passage

used by them as the water and the sea are by us, and the ether is to them what the air is to us. Moreover, the temperament of their seasons is such that they have no disease, and live much longer than we do, and have sight and hearing and smell, and all the other senses, in far greater perfection, in the same proportion that air is purer than water or the ether than air. Also they have temples and sacred places in which the gods really dwell, and they hear their voices and receive their answers, and are conscious of them and hold converse with them, and they see the sun, moon, and stars as they truly are, and their other blessedness is of a piece with this.

Such is the nature of the whole earth, and of the things which are around the earth; and there are divers regions in the hollows on the face of the globe everywhere, some of them deeper and more extended than that which we inhabit, others

vocabulary

ἀενάων (ᾱα) ever-flowing
ἄλλοθι elsewhere, abroad
ἀμήχανος helpless, impossible
 ~mechanism
ἄνω (ᾱ) accomplish, pass, waste;
 upwards, out to sea
βαθύς high, deep ~bathysphere
βάραθρον gulf, pit ~voracious
διαμπερές right through; all the time,
 forever
διέξοδος διαξόδου (f) outlet, path;
 narrative
ἐκάστοτε each time
ἐκρέω flow out, be shed
ἐνιμι be in ~ion
θερμός warm, hot ~thermos
θερμόω to heat
καθαρός clean, pure

κινέω (ι) set in motion, move, remove
 ~kinetic
κρατήρ -ος (m) mixing bowl for wine
μέγεθος -ους (n, 3) tall, big (person)
 ~megaton
πηλός clay, mud
προσδοκάω expect
ρέω flow ~rheostat
συρρέω flow together
τετραίνω pierce ~tribulation
τῆλε distant ~telescope
τοιόσδε such
ὕγρός wet
φύσις -εως (f) nature (of a thing)
 ~physics
φύω produce, beget; clasp ~physics
χάσμα -τος (n, 3) chasm, gaping
 opening
ψυχρός (υ) cold ~psychology

καὶ κατὰ στενότερα καὶ εὐρύτερα καὶ διεξόδους ἔχειν, ἥ
πολὺ μὲν ὕδωρ ρεῖν ἐξ ἀλλήλων εἰς ἀλλήλους ὥσπερ εἰς
κρατήρας, καὶ ἀενάων ποταμῶν ἀμήχανα μεγέθη ὑπὸ τὴν
γῆν καὶ θερμῶν ὑδάτων καὶ ψυχρῶν, πολὺ δὲ πῦρ καὶ
πυρὸς μεγάλους ποταμούς, πολλοὺς δὲ ὑγροῦ πηλοῦ καὶ
καθαρωτέρου καὶ βορβορωδεστέρου, ὥσπερ ἐν Σικελίᾳ
οἱ πρὸ τοῦ ῥύακος πηλοῦ ῥέοντες ποταμοὶ καὶ αὐτὸς ὁ
ῥύαξ· ὧν δὴ καὶ ἐκάστους τοὺς τόπους πληροῦσθαι, ὡς
ἂν ἐκάστοις τύχῃ ἐκάστοτε ἡ περιρροὴ γιγνομένη. ταῦτα
δὲ πάντα κινεῖν ἄνω καὶ κάτω ὥσπερ αἰώραν τινὰ ἐνοῦσαν
ἐν τῇ γῇ· ἔστι δὲ ἄρα αὕτη ἡ αἰώρα διὰ φύσιν τοιάνδε τινά.

Ἐν τι τῶν χασμάτων τῆς γῆς ἄλλως τε μέγιστον τυγχάνει
ὄν καὶ διαμπερὲς τετρημένον δι' ὅλης τῆς γῆς, τοῦτο ὅπερ
Ὅμηρος εἶπε, λέγων αὐτό τῇλε μάλ', ἥχι βάθιστον ὑπὸ
χθονός ἐστι βέρεθρον· . . . 8.14 ὁ καὶ ἄλλοθι καὶ ἐκεῖνος
καὶ ἄλλοι πολλοὶ τῶν ποιητῶν Τάρταρον κεκλήκασιν. εἰς
γὰρ τοῦτο τὸ χάσμα συρρέουσιν τε πάντες οἱ ποταμοὶ καὶ
ἐκ τούτου πάλιν ἐκρέουσιν· γίνονται δὲ ἕκαστοι τοιοῦτοι

καὶ κατὰ στενότερα καὶ εὐρύτερα καὶ |outlet, path; χεῖν, ἡ
 |narrative
 πολὺ μὲν ὕδωρ |flow ἐξ ἀλλήλων εἰς ἀλλήλους ὥσπερ εἰς
 |mixing bowl for wine ὅν ποταμῶν |helpless, |tall, big ὑπὸ τὴν
 |impossible
 γῆν καὶ θερμῶν ὑδάτων καὶ |cold , πολὺ δὲ πῦρ καὶ
 πυρὸς μεγάλους ποταμούς, πολλοὺς δὲ |wet |clay, mud ἰ
 |clean, pure καὶ βορβορωδεστέρου, ὥσπερ ἐν Σικελίᾳ
 οἱ πρὸ τοῦ ῥύακος |clay, |flow ποταμοὶ καὶ αὐτὸς ὁ
 |mud
 ῥύαξ· ὦν δὴ καὶ ἐκάστους τοὺς τόπους |fill, fulfill , ὥς
 ἂν ἐκάστοις τύχῃ |each time ἡ περιρροὴ γιγνομένη. ταῦτα
 δὲ πάντα |move, ἔνω καὶ κάτω ὥσπερ αἰώραν τινὰ |be in
 |remove
 ἐν τῇ γῇ· ἔστι δὲ ἄρα αὕτη ἡ αἰώρα διὰ φύσιν |such τινά.

Ἐν τι τῶν |chasm, gap- τῆς γῆς ἄλλως τε μέγιστον τυγχάνει
 |ing opening
 ὃν καὶ |right |pierce δι' ὅλης τῆς γῆς, τοῦτο ὅπερ
 |through
 Ὅμηρος εἶπε, λέγων αὐτό |distant ἀλ', ἦχι |high, deep ὑπὸ
 χθονός ἐστι |gulf, pit . .8.14 ὁ καὶ |elsewhere, ἰ ἐκεῖνος
 |abroad
 καὶ ἄλλοι πολλοὶ τῶν ποιητῶν Τάρταρον κεκλήκασιν. εἰς
 γὰρ τοῦτο τὸ |chasm, |flow together : πάντες οἱ ποταμοὶ καὶ
 |gaping
 ἐκ τούτου πάλιν |opening
 |flow out, be shed νται δὲ ἕκαστοι τοιοῦτοι

deeper but with a narrower opening than ours, and some are shallower and also wider. All have numerous perforations, and there are passages broad and narrow in the interior of the earth, connecting them with one another; and there flows out of and into them, as into basins, a vast tide of water, and huge subterranean streams of perennial rivers, and springs hot and cold, and a great fire, and great rivers of fire, and streams of liquid mud, thin or thick (like the rivers of mud in Sicily, and the lava streams which follow them), and the regions about which they happen to flow are filled up with them. And there is a swinging or see-saw in the interior of the earth which moves all this up and down, and is due to the following cause:—There is a chasm which is the vastest of them all, and pierces right through the whole earth; this is that chasm which Homer describes in the words,—‘Far off, where is the inmost depth beneath the earth;’

And which he in other places,

*vocabulary***ἀήρ** ἄέρος (ᾱ, m) mist, air ~air**αἰωρέω** lift; (mp) hang**ἀμήχανος** helpless, impossible
~mechanism**ἀναπνέω** catch one's breath ~apnea**ἄνω** (ᾱ) accomplish, pass, waste;
upwards, out to sea**ἀπολείπω** leave behind, fail ~eclipse**ἀπολιμπάνω** leave behind, fail**δεῦρο** here, come here!**εἴσεμι** go in; come in range; come to
mind ~ion**εἰσρέω** flow into**ἐκρέω** flow out, be shed**ἐνθάδε** here, hither**ἐντεῦθεν** thence**ἔξειμι** go forth; is possible ~ion**κράινω** accomplish; (rare) rule**κρήνη** well, spring**κυμαίνω** (υ) billow, swell ~accumulate**λίμνη** lake, marsh, basin, sea ~limnic**ὁδοποιέω** make a path**ὀχετός** water pipe**προσδοκάω** expect**πυθμῆν** -ένος (m, 3) base, bottom**ῥεῦμα** -τος (n, 3) flow**ῥέω** flow ~rheostat**συνέπομαι** go along with ~sequel**ὕγρός** wet**ὕποχωρέω** recoil ~heir

δι' οἷας ἂν καὶ τῆς γῆς ῥέωσιν. ἡ δὲ αἰτία ἐστὶν τοῦ ἐκρεῖν
 τε ἐντεῦθεν καὶ εἰσεῖν πάντα τὰ ῥεύματα, ὅτι πυθμένα
 οὐκ ἔχει οὐδὲ βάσιν τὸ ὑγρὸν τοῦτο. αἰωρεῖται δὴ καὶ
 κυμαίνει ἄνω καὶ κάτω, καὶ ὁ ἀῆρ καὶ τὸ πνεῦμα τὸ περὶ
 αὐτὸ ταῦτόν ποιεῖ· συνέπεται γὰρ αὐτῷ καὶ ὅταν εἰς τὸ
 ἐπ' ἐκεῖνα τῆς γῆς ὀρμήσῃ καὶ ὅταν εἰς τὸ ἐπὶ τάδε, καὶ
 ὥσπερ τῶν ἀναπνεόντων ἀεὶ ἐκπνεῖ τε καὶ ἀναπνεῖ ῥέον
 τὸ πνεῦμα, οὕτω καὶ ἐκεῖ συναιωρούμενον τῷ ὑγρῷ τὸ
 πνεῦμα δεινούς τινας ἀνέμους καὶ ἀμηχάνους παρέχεται
 καὶ εἰσιὸν καὶ ἐξιόν. ὅταν τε οὖν ὑποχωρήσῃ τὸ ὕδωρ εἰς
 τὸν τόπον τὸν δὴ κάτω καλούμενον, τοῖς κατ' ἐκεῖνα τὰ
 ῥεύματα διὰ τῆς γῆς εἰσρεῖ τε καὶ πληροῖ αὐτὰ ὥσπερ οἱ
 ἐπαντλοῦντες· ὅταν τε αὖ ἐκεῖθεν μὲν ἀπολίπη, δεῦρο δὲ
 ὀρμήσῃ, τὰ ἐνθάδε πληροῖ αὐθις, τὰ δὲ πληρωθέντα ῥεῖ διὰ
 τῶν ὀχετῶν καὶ διὰ τῆς γῆς, καὶ εἰς τοὺς τόπους ἕκαστα
 ἀφικνούμενα, εἰς οὓς ἐκάστοις ὁδοποιῆται, θαλάττας τε
 καὶ λίμνας καὶ ποταμούς καὶ κρήνας ποιεῖ· ἐντεῦθεν δὲ
 πάλιν δυόμενα κατὰ τῆς γῆς, τὰ μὲν μακροτέρους τόπους

δι' οίας ἂν καὶ τῆς γῆς |flow . ἡ δὲ αἰτία ἐστὶν τοῦ |flow out, be shed

τε |thence καὶ |flow into . γάντα τὰ |flow , ὅτι |base,
|bottom

οὐκ ἔχει οὐδὲ βάσιν τὸ |wet τοῦτο. |lift; (mp) hang, καὶ

|billow, ἄνω καὶ κάτω, καὶ ὁ |mist, air, τὸ πνεῦμα τὸ περὶ
|swell

αὐτὸ ταῦτόν ποιεῖ· |go along with ἔρ αὐτῷ καὶ ὅταν εἰς τὸ

ἐπ' ἐκεῖνα τῆς γῆς ὁρμήσῃ καὶ ὅταν εἰς τὸ ἐπὶ τάδε, καὶ

ὥσπερ τῶν |catch one's breath ἔκπνεί τε καὶ |catch |flow
|one's
|breath
τὸ πνεῦμα, οὕτω καὶ ἐκεῖ συναιωρούμενον τῷ |wet τὸ

πνεῦμα δεινούς τινας ἀνέμους καὶ |helpless, παρέχεται
|impossible

καὶ εἰσιὸν καὶ ἐξιόν. ὅταν τε οὖν |recoil τὸ ὕδωρ εἰς

τὸν τόπον τὸν δὴ κάτω καλούμενον, τοῖς κατ' ἐκεῖνα τὰ

|flow διὰ τῆς γῆς |flow into καὶ |fill, αὐτὰ ὥσπερ οἱ
|fulfill

ἐπαντλοῦντες· ὅταν τε αὖ ἐκεῖθεν μὲν ἀπολίπη, |here, comè here!

ὁρμήσῃ, τὰ |here, |fill, αὐθις, τὰ δὲ |fill, fulfill ῥεῖ διὰ
|hither |fulfill

τῶν |water pipe ἢ διὰ τῆς γῆς, καὶ εἰς τοὺς τόπους ἕκαστα

ἀφικνούμενα, εἰς οὓς ἐκάστοις |make a path , θαλάττας τε

καὶ |lake, marsh, ποταμούς καὶ κρήνας ποιεῖ· |thence δὲ
|basin, sea

πάλιν δυόμενα κατὰ τῆς γῆς, τὰ μὲν μακροτέρους τόπους

and many other poets, have called Tartarus. And the see-saw is caused by the streams flowing into and out of this chasm, and they each have the nature of the soil through which they flow. And the reason why the streams are always flowing in and out, is that the watery element has no bed or bottom, but is swinging and surging up and down, and the surrounding wind and air do the same; they follow the water up and down, hither and thither, over the earth—just as in the act of respiration the air is always in process of inhalation and exhalation;—and the wind swinging with the water in and out produces fearful and irresistible blasts: when the waters retire with a rush into the lower parts of the earth, as they are called, they flow through the earth in those regions, and fill them up like water raised by a pump, and then when they leave those regions and rush back hither, they again fill the hollows here, and when these are filled, flow through subterranean channels and

*vocabulary***ἅπαξ** once**βραχύς** low, short**εἰσρέω** flow into**ἐκατέρωθεν** on both sides**ἐκατέρωσε** to either side, both ways**ἐκπίπτω** fall out of ~petal**ἐκπίτνω** fall out of**ἐλαχύς** small; comp.: less ~light**ἐμβάλλω** throw in; inspire a mental state ~ballistic**ἐνιοι** some**ἐρῆμος** empty**καθίημι** (τι) speed down upon; take down ~jet**καίω** burn ~caustic**καταντικρύ** (τι) right down from**κύκλος** circle, wheel ~cycle**λίμνη** lake, marsh, basin, sea ~limnic**μέχρι** as far as, until**ὄφεις** ὄφεως (m) serpent ~ophidian**παντάπασιν** altogether; yes, certainly**παντοδαπής** of every kind, manifold**παντοδαπός** of every kind, manifold**πέρας** -τος (n, 3) cord; bound, crux, outcome ~prove**περάω** cross over, drive across; sell as a slave ~pierce**περιέρχομαι** go around; come next to**προσδοκάω** expect**ῥεῦμα** -τος (n, 3) flow**ῥέω** flow ~rheostat**τελευτάω** bring about, finish ~apostle**τέσσαρες** four ~trapezoid

περιελθόντα καὶ πλείους, τὰ δὲ ἐλάττους καὶ βραχυτέρους,
 πάλιν εἰς τὸν Τάρταρον ἐμβάλλει, τὰ μὲν πολὺ κατωτέρω
 ἢ ἢ ἐπηντλείτο, τὰ δὲ ὀλίγον· πάντα δὲ ὑποκάτω εἰσρεῖ
 τῆς ἐκροῆς, καὶ ἔνια μὲν καταντικρὺ ἢ ἢ εἰσρεῖ ἐξέπεσεν,
 ἔνια δὲ κατὰ τὸ αὐτὸ μέρος· ἔστι δὲ ἅ παντάπασιν κύκλω
 περιελθόντα, ἢ ἅπαξ ἢ καὶ πλεονάκις περιελιχθέντα περὶ
 τὴν γῆν ὥσπερ οἱ ὄφεις, εἰς τὸ δυνατὸν κάτω καθέντα
 πάλιν ἐμβάλλει. δυνατὸν δὲ ἔστιν ἐκατέρωσε μέχρι τοῦ
 μέσου καθιέναι, πέρα δ' οὐ· ἄναντες γὰρ ἀμφοτέροις τοῖς
 ρεύμασι τὸ ἐκατέρωθεν γίγνεται μέρος.

Τὰ μὲν οὖν δὴ ἄλλα πολλὰ τε καὶ μεγάλα καὶ παντοδαπὰ
 ρεύματά ἐστι· τυγχάνει δ' ἄρα ὄντα ἐν τούτοις τοῖς
 πολλοῖς τέτταρ' ἅττα ρεύματα, ὧν τὸ μὲν μέγιστον καὶ
 ἐξωτάτω ρέον περὶ κύκλω ὁ καλούμενος Ὀκεανός ἐστιν,
 τούτου δὲ καταντικρὺ καὶ ἐναντίως ρέων Ἀχέρων, ὃς δι'
 ἐρήμων τε τόπων ρεῖ ἄλλων καὶ δὴ καὶ ὑπὸ γῆν ρέων
 εἰς τὴν λίμνην ἀφικνεῖται τὴν Ἀχερουσιάδα, οὗ αἱ τῶν
 τετελευτηκότων ψυχαὶ τῶν πολλῶν ἀφικνουῦνται καὶ τινας

|go around; καὶ πλείους, τὰ δὲ |small καὶ βραχυτέρους,
 |come next to
 πάλιν εἰς τὸν Τάρταρον |throw in; inspire ἔν πολὺ κατωτέρω
 ἢ ἢ ἐπηντλείτο, τὰ δὲ ὀλίγον· πάντα δὲ ὑποκάτω |flow into
 τῆς ἐκροῆς, καὶ |some, μὲν |right down from ἡ, ἢ |flow into ἔπεισεν,
 |some δὲ κατὰ τὸ αὐτὸ μέρος· ἔστι δὲ ἂ |altogether; yes, |circle,
 |certainly |wheel
 |go around; come |once ἢ καὶ πλεονάκεις περιελιχθέντα περὶ
 |next to
 τὴν γῆν ὥσπερ οἱ |serpent εἰς τὸ δυνατὸν κάτω |burn
 πάλιν |throw in; inspire τὸν δὲ ἔστιν |to either side, |έχρι τοῦ
 |both ways
 μέσον |speed down upon; ὅ οὐ· |expect γὰρ ἀμφοτέροις τοῖς
 |take down
 |flow τὸ |on both sides γίγνεται μέρος.

Τὰ μὲν οὖν δὴ ἄλλα πολλά τε καὶ μεγάλα καὶ παντοδαπὰ
 |flow ἔστι· τυγχάνει δ' ἄρα ὄντα ἐν τούτοις τοῖς
 πολλοῖς τέτταρ' ἄττα |flow , ὧν τὸ μὲν μέγιστον καὶ
 ἐξωτάτω |flow περὶ |circle, ὁ καλούμενος Ὀκεανός ἐστιν,
 |wheel
 τούτου δὲ |right down from ἡ ἐναντίως |flow Ἀχέρων, ὃς δι'
 ἐρήμων τε τόπων ρεῖ ἄλλων καὶ δὴ καὶ ὑπὸ γῆν |flow
 εἰς τὴν |lake, marsh, κνεῖται τὴν Ἀχερουσιάδα, οὗ αἱ τῶν
 |basin, sea
 |bring about, finish ψυχὰς τῶν πολλῶν ἀφικνοῦνται καὶ τινὰς

find their way to their several places, forming seas, and lakes, and rivers, and springs. Thence they again enter the earth, some of them making a long circuit into many lands, others going to a few places and not so distant; and again fall into Tartarus, some at a point a good deal lower than that at which they rose, and others not much lower, but all in some degree lower than the point from which they came. And some burst forth again on the opposite side, and some on the same side, and some wind round the earth with one or many folds like the coils of a serpent, and descend as far as they can, but always return and fall into the chasm. The rivers flowing in either direction can descend only to the centre and no further, for opposite to the rivers is a precipice.

Now these rivers are many, and mighty, and diverse, and there are four principal ones, of which the greatest and outermost is that called Oceanus, which flows round the earth in a circle; and in the opposite direction flows Acheron, which

vocabulary

ἄγριος wild, savage ~agriculture

ἄλλοσε elsewhere ~alien

βραχύς low, short

γένεσις -εως (f) source, origin ~genus

ἐγγύς near

ἐκβάλλω throw out, fell, let fall

~ballistic

ἐκβολή throwing out

ἐκπέμπω send forth ~pomp

ἐκπίπτω fall out of ~petal

ἐμβάλλω throw in; inspire a mental state ~ballistic

ἐμπίπτω fall into; attack ~petal

ἐνταῦθα there, here

ἐντεῦθεν thence

ἐπονομάζω to name

ἔσχατος farthest, last

ζέω boil ~eczema

ζῶον being, animal; picture

καταντικρύ (τῷ) right down from

κάω burn ~caustic

κύκλος circle, wheel ~cycle

λίμνη lake, marsh, basin, sea ~limnic

μείρομαι receive as a portion ~Moirai

ὅπη wherever, however

πηλός clay, mud

τέταρτος fourth ~trapezoid

χρῶμα -τος (n, 3) color

χωρέω withdraw, give way to (+dat)
~heir

εἰμαρμένους χρόνους μείνασαι, αἱ μὲν μακροτέρους, αἱ
 δὲ βραχυτέρους, πάλιν ἐκπέμπονται εἰς τὰς τῶν ζώων
 γενέσεις. τρίτος δὲ ποταμὸς τούτων κατὰ μέσον ἐκβάλλει,
 καὶ ἐγγὺς τῆς ἐκβολῆς ἐκπίπτει εἰς τόπον μέγαν πυρὶ
 πολλῶ καόμενον, καὶ λίμνην ποιεῖ μείζω τῆς παρ' ἡμῖν
 θαλάττης, ζέουσαν ὕδατος καὶ πηλοῦ· ἐντεῦθεν δὲ χωρεῖ
 κύκλῳ θολερὸς καὶ πηλώδης, περιελιττόμενος δὲ τῇ γῇ
 ἄλλοσέ τε ἀφικνεῖται καὶ παρ' ἔσχατα τῆς Ἀχερουσιάδος
 λίμνης, οὐ συμμειγνύμενος τῷ ὕδατι· περιελιχθεὶς δὲ
 πολλάκις ὑπὸ γῆς ἐμβάλλει κατωτέρω τοῦ Ταρτάρου·
 οὗτος δ' ἐστὶν ὃν ἐπονομάζουσιν Πυριφλεγέθοντα, οὗ καὶ
 οἱ ῥύακες ἀποσπάσματα ἀναφυσῶσιν ὅπῃ ἂν τύχωσι τῆς
 γῆς. τούτου δὲ αὖ καταντικρὺ ὁ τέταρτος ἐκπίπτει εἰς
 τόπον πρῶτον δεινόν τε καὶ ἄγριον, ὡς λέγεται, χρώμα δ'
 ἔχοντα ὅλον οἶον ὁ κυανός, ὃν δὴ ἐπονομάζουσι Στύγιον,
 καὶ τὴν λίμνην ἣν ποιεῖ ὁ ποταμὸς ἐμβάλλων, Στύγα· ὁ δ'
 ἐμπεσὼν ἐνταῦθα καὶ δεινὰς δυνάμεις λαβὼν ἐν τῷ ὕδατι,
 δὺς κατὰ τῆς γῆς, περιελιττόμενος χωρεῖ ἐναντίος τῷ

|receive as a portion' οὖς μείνασαι, αἱ μὲν μακροτέρους, αἱ
 δὲ |low, short , πάλιν |send forth εἰς τὰς τῶν ζώων
 |source, . τρίτος δὲ ποταμὸς τούτων κατὰ μέσον ἐκβάλλει,
 |origin
 καὶ ἐγγὺς τῆς |throwing |fall out of εἰς τόπον μέγαν πυρὶ
 |out
 πολλῶ |burn , καὶ |lake, marsh, εἰ μείζω τῆς παρ' ἡμῖν
 |basin, sea
 θαλάττης, |boil ὕδατος καὶ |clay, |thence δὲ |withdraw, give
 |mud |way to (+dat)
 |circle, θολερὸς καὶ πηλώδης, περιελιττόμενος δὲ τῇ γῇ
 |wheel
 |elsewhere εἰ ἀφικνεῖται καὶ παρ' |farthest τῆς Ἀχερουσιάδος
 |lake, marsh, συμμειγνύμενος τῷ ὕδατι· περιελιχθεὶς δὲ
 |basin, sea
 πολλάκις ὑπὸ γῆς |throw in; inspire...τέρω τοῦ Ταρτάρου·
 οὗτος δ' ἐστὶν ὃν |to name Πυριφλεγέθοντα, οὗ καὶ
 οἱ ῥύακες ἀποσπάσματα ἀναφυσῶσιν |wherever, ἵχουσι τῆς
 |however
 γῆς. τούτου δὲ αὖ |right down from |fourth |fall out of εἰς
 τόπον πρῶτον δεινόν τε καὶ |wild, , ὡς λέγεται, |color δ'
 |savage
 ἔχοντα ὅλον οἶον ὁ κυανός, ὃν δὲ |to name Στύγιον,
 καὶ τὴν |lake, marsh, οἱεὶ ὁ ποταμὸς |throw in; inspire 'γα' ὁ δ'
 |basin, sea
 |fall into; |there, here αἱ δεινὰς δυνάμεις λαβὼν ἐν τῷ ὕδατι,
 |attack
 δὺς κατὰ τῆς γῆς, περιελιττόμενος |withdraw, give 's τῷ
 |way to (+dat)

passes under the earth through desert places into the Acherusian lake: this is the lake to the shores of which the souls of the many go when they are dead, and after waiting an appointed time, which is to some a longer and to some a shorter time, they are sent back to be born again as animals. The third river passes out between the two, and near the place of outlet pours into a vast region of fire, and forms a lake larger than the Mediterranean Sea, boiling with water and mud; and proceeding muddy and turbid, and winding about the earth, comes, among other places, to the extremities of the Acherusian Lake, but mingles not with the waters of the lake, and after making many coils about the earth plunges into Tartarus at a deeper level. This is that Pyriphlegethon, as the stream is called, which throws up jets of fire in different parts of the earth. The fourth river goes out on the opposite side, and falls first of all into a wild and savage region, which is all of a dark-blue colour, like lapis lazuli; and this is that

vocabulary

ἁδίκημα -τος (n, 3) wrong, misdeed
ἄδικος unfair; obstinate, bad
ἁμάρτημα -τος (n, 3) failure, fault
ἅπαντάω encounter, come upon
ἄπολύω loose, free from ~loose
βιόω live; (mp) make a living ~biology
δαίμων -ονος (m, 3) a god, fate, doom
 ~demon
ἐμβάλλω throw in; inspire a mental
 state ~ballistic
ἐξεργάζομαι accomplish; undo
ἐπειδάν when, after
εὐεργεσία good deed, public service
 ~ergonomics

καθαίρω clean
κύκλος circle, wheel ~cycle
κωκυτός (ῥ) lamentation
λίμνη lake, marsh, basin, sea ~limnic
μέγεθος -ους (n, 3) tall, big (person)
 ~megaton
οἰκέω inhabit ~economics
ὄχημα vehicle
παράνομος lawless, unlawful
περιέρομαι go around; come next to
ποιητής -οῦ (m, 1) maker, author
ποιητός made, well-made ~poet
τελευτάω bring about, finish ~apostle
φόνος killing ~offend
φύω produce, beget; clasp ~physics

Πυριφλεγέθοντι καὶ ἀπαντᾷ ἐν τῇ Ἀχερουσιάδι λίμνῃ ἐξ ἐναντίας· καὶ οὐδὲ τὸ τούτου ὕδωρ οὐδενὶ μίγνυται, ἀλλὰ καὶ οὗτος κύκλω περιελθὼν ἐμβάλλει εἰς τὸν Τάρταρον ἐναντίος τῷ Πυριφλεγέθοντι· ὄνομα δὲ τούτῳ ἐστίν, ὡς οἱ ποιηταὶ λέγουσιν, κωκυτός.

Τούτων δὲ οὕτως πεφυκότων, ἐπειδὴν ἀφίκωνται οἱ τετελευτηκότες εἰς τὸν τόπον οἱ ὁ δαίμων ἕκαστον κομίζει, πρῶτον μὲν διεδικάσαντο οἷ τε καλῶς καὶ ὀσίως βιώσαντες καὶ οἱ μή. καὶ οἱ μὲν ἂν δόξωσι μέσως βεβιωκέναι, πορευθέντες ἐπὶ τὸν Ἀχέροντα, ἀναβάντες ἃ δὴ αὐτοῖς ὀχήματά ἐστιν, ἐπὶ τούτων ἀφικνοῦνται εἰς τὴν λίμνην, καὶ ἐκεῖ οἰκοῦσί τε καὶ καθαιρόμενοι τῶν τε ἀδικημάτων διδόντες δίκας ἀπολύονται, εἴ τις τι ἠδίκηκεν, τῶν τε εὐεργεσιῶν τιμὰς φέρονται κατὰ τὴν ἀξίαν ἕκαστος· οἱ δ' ἂν δόξωσιν ἀνιάτως ἔχειν διὰ τὰ μεγέθη τῶν ἀμαρτημάτων, ἢ ἱεροσυλίας πολλὰς καὶ μεγάλας ἢ φόνους ἀδίκους καὶ παρανόμους πολλοὺς ἐξειργασμένοι ἢ ἄλλα ὅσα τοιαῦτα τυγχάνει ὄντα, τούτους

Πυριφλεγέθοντι καὶ |encounter, 'come_h ὕρην, |υσιάδι |lake, marsh,
|basin, sea
ἐναντίας· καὶ οὐδὲ τὸ τούτου ὕδωρ οὐδενὶ μείγνυται, ἀλλὰ
καὶ οὗτος |circle, |go around;|throw in; inspire `ν Τάρταρον
|wheel |come next to
ἐναντίος τῷ Πυριφλεγέθοντι· ὄνομα δὲ τούτῳ ἐστίν, ὡς
οἱ ποιηταὶ λέγουσιν, |lamentation

Τούτων δὲ οὕτως πεφυκότων, |when, ἀφίκωνται οἱ
|after
|bring about, finish εἰς τὸν τόπον οἱ ὃ |a god, fate, "doom `ν
κομίζει, πρῶτον μὲν διεδικάσαντο οἱ τε καλῶς καὶ ὁσίως
|live; (mp) καὶ οἱ μή. καὶ οἱ μὲν ἂν δόξωσι μέσως
|make a living
|live; (mp) πορευθέντες ἐπὶ τὸν Ἀχέροντα, ἀναβάντες
|make a living
ἃ δὴ αὐτοῖς |vehicle ἐστίν, ἐπὶ τούτων ἀφικνοῦνται

εἰς τὴν |lake, marsh, ἰ ἐκεῖ |inhabit τε καὶ |clean
|basin, sea
τῶν τε |wrong, διδόντες δίκας |loose, free from ἢ τίς
|misdeed
τι ἡδίκηκεν, τῶν τε εὐεργεσιῶν τιμὰς φέρονται κατὰ
τὴν ἀξίαν ἕκαστος· οἱ δ' ἂν δόξωσιν ἀνιάτως ἔχειν
διὰ τὰ |tall, big τῶν |failure, fault , ἢ ἱεροσυλίας πολλὰς
καὶ μεγάλας ἢ |killing |unfair; obsti-|lawless, πολλοὺς
|nate, bad |unlawful
|accomplish; undo, ἔλλα ὅσα τοιαῦτα τυγχάνει ὄντα, τούτους

river which is called the Stygian river, and falls into and forms the Lake Styx, and after falling into the lake and receiving strange powers in the waters, passes under the earth, winding round in the opposite direction, and comes near the Acherusian lake from the opposite side to Pyriphlegethon. And the water of this river too mingles with no other, but flows round in a circle and falls into Tartarus over against Pyriphlegethon; and the name of the river, as the poets say, is Cocytus.

Such is the nature of the other world; and when the dead arrive at the place to which the genius of each severally guides them, first of all, they have sentence passed upon them, as they have lived well and piously or not. And those who appear to have lived neither well nor ill, go to the river Acheron, and embarking in any vessels which they may find, are carried in them to the lake, and there they dwell and are purified of their evil deeds, and having suffered the penalty of the wrongs which they have done to others, they are absolved, and receive the rewards of their good deeds, each of them according to his deserts. But those who appear to

vocabulary

ἀμάρτημα -τος (n, 3) failure, fault
άνδροφόνος murderous ~offend
βίαιος by force
βιάω use force against, overcome
βίος life ~biology
βιόω live; (mp) make a living ~biology
ἐκβαίνω come forth, disembark ~basis
ἐκβάλλω throw out, fell, let fall
 ~ballistic
ἐμπίπτω fall into; attack ~petal
ἐνιαυτός cycle of a year
ἐνταῦθα there, here
ἐπειδάν when, after
ἱκετεύω approach to beg
κύμα -τος (n, 3) wave; embryo

~accumulate
κωκυτός (ō) lamentation
λήγω cease, (+gen+ppl) cause to cease
 ~lax
λίμνη lake, marsh, basin, sea ~limnic
μεταμέλομαι (impers.+dat.) cause
 regret to; (mp) regret
μοῖρα portion, fate; (κατά+) rightly
 ~Moirā
ὅθεν whence
ὀργή urge, impulse; anger
προσήκω belong to, it beseems
ρίπτέω hurl
ρίπτω hurl
ύβριζω insult, treat outrageously

δὲ ἢ προσήκουσα μοῖρα ρίπτει εἰς τὸν Τάρταρον, ὅθεν οὔποτε ἐκβαίνουσιν.

Οἱ δ' ἂν ἰάσιμα μὲν μεγάλα δὲ δόξωσιν ἡμαρτηκέναι ἁμαρτήματα, οἷον πρὸς πατέρα ἢ μητέρα ὑπ' ὀργῆς βίαιόν τι πράξαντες, καὶ μεταμέλον αὐτοῖς τὸν ἄλλον βίον βιώσιν, ἢ ἀνδροφόνοι τοιούτῳ τινὶ ἄλλῳ τρόπῳ γένωνται, τούτους δὲ ἐμπεσεῖν μὲν εἰς τὸν Τάρταρον ἀνάγκη, ἐμπεσόντας δὲ αὐτοὺς καὶ ἐνιαυτὸν ἐκεῖ γενομένους ἐκβάλλει τὸ κύμα, τοὺς μὲν ἀνδροφόνους κατὰ τὸν Κωκυτόν, τοὺς δὲ πατραλοίας καὶ μητραλοίας κατὰ τὸν Πυριφλεγέθοντα· ἐπειδὴν δὲ φερόμενοι γένωνται κατὰ τὴν λίμνην τὴν Ἀχερουσιάδα, ἐνταῦθα βοῶσί τε καὶ καλοῦσιν, οἱ μὲν οὖς ἀπέκτειναν, οἱ δὲ οὖς ὕβρισαν, καλέσαντες δ' ἱκετεύουσι καὶ δέονται ἐᾶσαι σφᾶς ἐκβῆναι εἰς τὴν λίμνην καὶ δέξασθαι, καὶ ἐὰν μὲν πείσωσιν, ἐκβαίνουσί τε καὶ λήγουσι τῶν κακῶν, εἰ δὲ μή, φέρονται αὖθις εἰς τὸν Τάρταρον καὶ ἐκεῖθεν πάλιν εἰς τοὺς ποταμούς, καὶ ταῦτα πάσχοντες οὐ πρότερον παύονται

δὲ ἢ |belong to, it be-|portion, fate εἰ εἰς τὸν Τάρταρον, |whence
|seems
οὕποτε |come forth .

Οἱ δ' ἂν ἰάσιμα μὲν μεγάλα δὲ δόξωσιν ἡμαρτηκέναι

|failure, fault , οἷον πρὸς πατέρα ἢ μητέρα ὑπ' |urge,
|by force ι πράξαντες, καὶ μεταμέλον αὐτοῖς τὸν ἄλλον |impulse;
|me anger

βιώσιν, ἢ |murderous τοιούτῳ τινὶ ἄλλῳ τρόπῳ γένωνται,

τούτους δὲ ἐμπεσεῖν μὲν εἰς τὸν Τάρταρον ἀνάγκη,

|fall into; attack ὃς αὐτοὺς καὶ |cycle of a year...? γενομένους

|throw out, fell, let wave; τοὺς μὲν |murderous κατὰ τὸν
|fall |embryo

|lamentation τοὺς δὲ πατραλοίας καὶ μητραλοίας κατὰ τὸν

Πυριφλεγέθοντα· |when, δὲ φερόμενοι γένωνται κατὰ
|after

τὴν |lake, marsh, ' Ἀχερουσιάδα, |there, here βοῶσί τε καὶ
|basin, sea

καλοῦσιν, οἱ μὲν οὖς ἀπέκτειναν, οἱ δὲ οὖς |insult ,

καλέσαντες δ' |approach to beg. ἔονται ἐᾶσαι σφᾶς |come forth

εἰς τὴν |lake, marsh, δέξασθαι, καὶ ἐὰν μὲν πείσωσιν,
|basin, sea

|come forth τε καὶ |cease τῶν κακῶν, εἰ δὲ μή, φέρονται

αὖθις εἰς τὸν Τάρταρον καὶ ἐκεῖθεν πάλιν εἰς τοὺς

ποταμούς, καὶ ταῦτα πάσχοντες οὐ πρότερον παύονται

be incurable by reason of the greatness of their crimes — who have committed many and terrible deeds of sacrilege, murders foul and violent, or the like — such are hurled into Tartarus which is their suitable destiny, and they never come out. Those again who have committed crimes, which, although great, are not irremediable — who in a moment of anger, for example, have done violence to a father or a mother, and have repented for the remainder of their lives, or, who have taken the life of another under the like extenuating circumstances — these are plunged into Tartarus, the pains of which they are compelled to undergo for a year, but at the end of the year the wave casts them forth — mere homicides by way of Cocytus, parricides and matricides by Pyriphlegethon — and they are borne to the Acherusian lake, and there they lift up their voices and call upon the victims whom they have slain or wronged, to have pity on them, and to be kind to them, and let them come

vocabulary

ἄθλον ἄέθλου prize ~athlete
ἄθλος ἄέθλου contest, trial ~athlete
ἄνευ away from; not having; not
 needing ~Sp. sin
ἄνω (ἄ) accomplish, pass, waste;
 upwards, out to sea
ἀπαλλάσσω free from, remove; be
 freed, depart
ἀρετή goodness, excellence
βίος life ~biology
βιόω live; (mp) make a living ~biology
δεσμωτήριον prison
δηλώω show, disclose
διαφερόντως differently

διέρχομαι pierce, traverse
δικάζω judge
δικαστής -οῦ (m, 1) judge, juror
ἐλευθερώω set free
καθαίρω clean
κινδυνεύω encounter danger; (+inf)
 there is a danger that
μετέχω partake of
οἰκέω inhabit ~economics
οἴκησις -εως (f) habitation
οἰκίζω colonize, settle
παράπαν completely
πρέπω be conspicuous, preeminent
 ~refurbish
προσδοκάω expect

πρὶν ἂν πείσωσιν οὓς ἠδίκησαν· αὕτη γὰρ ἡ δίκη ὑπὸ τῶν δικαστῶν αὐτοῖς ἐτάχθη. οἳ δὲ δὴ ἂν δόξωσι διαφερόντως πρὸς τὸ όσίως βιῶναι, οὗτοί εἰσιν οἱ τῶνδε μὲν τῶν τόπων τῶν ἐν τῇ γῇ ἐλευθερούμενοί τε καὶ ἀπαλλαττόμενοι ὥσπερ δεσμοτηρίων, ἄνω δὲ εἰς τὴν καθαρὰν οἴκησιν ἀφικνούμενοι καὶ ἐπὶ γῆς οἰκίζόμενοι. τούτων δὲ αὐτῶν οἱ φιλοσοφία ἱκανῶς καθηράμενοι ἄνευ τε σωμάτων ζῶσι τὸ παράπαν εἰς τὸν ἔπειτα χρόνον, καὶ εἰς οἰκήσεις ἔτι τούτων καλλίους ἀφικνοῦνται, ἅς οὔτε ῥάδιον δηλῶσαι οὔτε ὁ χρόνος ἱκανὸς ἐν τῷ παρόντι. ἀλλὰ τούτων δὴ ἔνεκα χρὴ ὧν διεληλύθαμεν, ὦ Σιμμία, πᾶν ποιεῖν ὥστε ἀρετῆς καὶ φρονήσεως ἐν τῷ βίῳ μετασχεῖν· καλὸν γὰρ τὸ ἄθλον καὶ ἡ ἐλπίς μεγάλη.

Τὸ μὲν οὖν ταῦτα δυσχυρίσασθαι οὕτως ἔχειν ὡς ἐγὼ διελέλυθα, οὐ πρέπει νοῦν ἔχοντι ἀνδρί· ὅτι μέντοι ἢ ταῦτ' ἐστὶν ἢ τοιαῦτ' ἅττα περὶ τὰς ψυχὰς ἡμῶν καὶ τὰς οἰκήσεις, ἐπείπερ ἀθάνατόν γε ἡ ψυχὴ φαίνεται οὔσα, τοῦτο καὶ πρέπει μοι δοκεῖ καὶ ἄξιον κινδυνεῦσαι οἰομένῳ

out into the lake. And if they prevail, then they come forth and cease from their troubles; but if not, they are carried back again into Tartarus and from thence into the rivers unceasingly, until they obtain mercy from those whom they have wronged: for that is the sentence inflicted upon them by their judges. Those too who have been pre-eminent for holiness of life are released from this earthly prison, and go to their pure home which is above, and dwell in the purer earth; and of these, such as have duly purified themselves with philosophy live henceforth altogether without the body, in mansions fairer still which may not be described, and of which the time would fail me to tell.

Wherefore, Simmias, seeing all these things, what ought not we to do that we may obtain virtue and wisdom in this life? Fair is the prize, and the hope great!

A man of sense ought not to say, nor

vocabulary

ἄλλότριος someone else's; alien ~alien
ἀνδρεία courage
ἀνδρεῖος of a man, manly
βίος life ~biology
βιόω live; (mp) make a living ~biology
δικαιοσύνη justice
ἐλευθερία freedom
ἐπαείδω sing with, to; charm
ἡδονή pleasure
θαρρέω be of good heart
θαρσέω be of good heart
κοσμέω marshal, array ~cosmos
λουτρόν bathing water

λούω wash, bathe
μείρομαι receive as a portion ~Moirai
μηκύνω lengthen
πάλαι long ago ~paleo
πάλη wrestling ~Pallas
πάλλω shake, brandish ~Pallas
περιμένω wait for
πορεία gait, march
σπουδάζω be busy, earnest ~repudiate
σχεδόν near, approximately at
 ~ischemia
σωφροσύνη discretion, moderation
φάρμακον drug, potion ~pharmacy

οὕτως ἔχειν—καλὸς γὰρ ὁ κίνδυνος—καὶ χρή τὰ τοιαῦτα ὥσπερ ἐπάδειν ἑαυτῷ, διὸ δὴ ἔγωγε καὶ πάλαι μηκύνω τὸν μῦθον. ἀλλὰ τούτων δὴ ἔνεκα θαρρεῖν χρή περὶ τῇ ἑαυτοῦ ψυχῇ ἄνδρα ὅστις ἐν τῷ βίῳ τὰς μὲν ἄλλας ἡδονὰς τὰς περὶ τὸ σῶμα καὶ τοὺς κόσμους εἶασε χαίρειν, ὡς ἀλλοτρίους τε ὄντας, καὶ πλέον θάτερον ἡγησάμενος ἀπεργάζεσθαι, τὰς δὲ περὶ τὸ μανθάνειν ἐσπούδασέ τε καὶ κοσμήσας τὴν ψυχὴν οὐκ ἀλλοτρίῳ ἀλλὰ τῷ αὐτῆς κόσμῳ, σωφροσύνη τε καὶ δικαιοσύνη καὶ ἀνδρεία καὶ ἐλευθερία καὶ ἀληθεία, οὕτω περιμένει τὴν εἰς Ἄιδου πορείαν ὡς πορευσόμενος ὅταν ἡ εἰμαρμένη καλῇ.

Ὑμεῖς μὲν οὖν, ἔφη, ὦ Συμμία τε καὶ Κέβης καὶ οἱ ἄλλοι, εἰς αὗτις ἐν τινι χρόνῳ ἕκαστοι πορεύσεσθε· ἐμὲ δὲ νῦν ἤδη καλεῖ, φαίη ἂν ἀνὴρ τραγικός, ἢ εἰμαρμένη, καὶ σχεδόν τί μοι ὥρα τραπέσθαι πρὸς τὸ λουτρόν· δοκεῖ γὰρ δὴ βέλτιον εἶναι λουσάμενον πιεῖν τὸ φάρμακον καὶ μὴ πράγματα ταῖς γυναιξὶ παρέχειν νεκρὸν λούειν.

Ταῦτα δὲ εἰπόντος αὐτοῦ ὁ Κρίτων, εἶεν, ἔφη, ὦ

οὕτως ἔχειν— καλὸς γὰρ ὁ κίνδυνος— καὶ χρὴ τὰ τοιαῦτα
ὥσπερ ἐπάδειν ἑαυτῷ, διὸ δὴ ἔγωγε καὶ πάλαι |lengthen
τὸν μῦθον. ἀλλὰ τούτων δὴ ἔνεκα θαρρεῖν χρὴ περὶ
τῇ ἑαυτοῦ ψυχῇ ἄνδρα ὅστις ἐν τῷ βίῳ τὰς μὲν ἄλλας
|pleasure τὰς περὶ τὸ σῶμα καὶ τοὺς κόσμους εἶασε χαίρειν,
ὥς |someone τε ὄντας, καὶ πλεον θάτερον ἡγησάμενος
|else's; alien
ἀπεργάζεσθαι, τὰς δὲ περὶ τὸ μανθάνειν |be busy, earnest
καὶ |marshal, τὴν ψυχὴν οὐκ |someone ἰλλὰ τῷ αὐτῆς
|array |else's; alien
κόσμῳ, |discretion, τε καὶ |justice καὶ ἀνδρεία καὶ
|moderation
ἐλευθερία καὶ |truth , οὕτω |wait for τὴν εἰς Ἄιδου
|gait, ὥς πορευσόμενος ὅταν ἡ |receive as a portion
|march
Ὑμεῖς μὲν οὖν, ἔφη, ὦ Σιμμία τε καὶ Κέβης καὶ οἱ ἄλλοι,
εἰς αὐθις ἐν τινι χρόνῳ ἕκαστοι πορεύσεσθε· ἐμὲ δὲ νῦν ἤδη
καλεῖ, φαίη ἂν ἀνὴρ τραγικός, ἡ |receive as a por-|about τί
|tion
μοι ὥρα τραπέσθαι πρὸς τὸ |bathing δοκεῖ γὰρ δὴ βέλτιον
|water
εἶναι |wash, bathe πιεῖν τὸ φάρμακον καὶ μὴ πράγματα
ταῖς γυναιξὶ παρέχειν νεκρὸν |wash,
|bathe
Ταῦτα δὴ εἰπόντος αὐτοῦ ὁ Κρίτων, εἰεν, ἔφη, ὦ

will I be very confident, that the description which I have given of the soul and her mansions is exactly true. But I do say that, inasmuch as the soul is shown to be immortal, he may venture to think, not improperly or unworthily, that something of the kind is true. The venture is a glorious one, and he ought to comfort himself with words like these, which is the reason why I lengthen out the tale. Wherefore, I say, let a man be of good cheer about his soul, who having cast away the pleasures and ornaments of the body as alien to him and working harm rather than good, has sought after the pleasures of knowledge; and has arrayed the soul, not in some foreign attire, but in her own proper jewels, temperance, and justice, and courage, and nobility, and truth—in these adorned she is ready to go on her journey to the world below, when her hour comes. You, Simmias and Cebes, and all other men, will depart at some time or other. Me already, as the tragic poet would say, the voice of fate calls. Soon I must drink the poison; and I think that I had better repair to

vocabulary

ἀποβλέπω stare at, adore

γελάω laugh, smile, laugh at

διαλέγω go through, debate ~legion

διατάσσω arrange, array

ἐκφεύγω flee from, escape ~fugitive

ἐπιμελέομαι take care of, oversee

ἐπιστέλλω send to, order

ἡσυχῇ quietly; somewhat

θάπτω bury ~epitaph

ἔχνος -εος (n, 3) track, trace

καινός new, fresh, strange

ὁμολογέω agree with/to

προθυμέομαι (ῶ) be eager

σφόδρα very much

τοίνυν well, then

Σώκρατες· τί δὲ τούτοις ἢ ἐμοὶ ἐπιστέλλεις ἢ περὶ τῶν παίδων ἢ περὶ ἄλλου του, ὅτι ἂν σοι ποιοῦντες ἡμεῖς ἐν χάριτι μάλιστα ποιούμεν;

Ἄπερ ἀεὶ λέγω, ἔφη, ὦ Κρίτων, οὐδὲν καινότερον· ὅτι ὑμῶν αὐτῶν ἐπιμελούμενοι ὑμεῖς καὶ ἐμοὶ καὶ τοῖς ἐμοῖς καὶ ὑμῖν αὐτοῖς ἐν χάριτι ποιήσετε ἅττ' ἂν ποιῇτε, κἂν μὴ νῦν ὁμολογήσητε· ἐὰν δὲ ὑμῶν μὲν αὐτῶν ἀμελήτε καὶ μὴ θέλητε ὥσπερ κατ' ἔχνη κατὰ τὰ νῦν τε εἰρημένα καὶ τὰ ἐν τῷ ἔμπροσθεν χρόνῳ ζῆν, οὐδὲ ἐὰν πολλὰ ὁμολογήσητε ἐν τῷ παρόντι καὶ σφόδρα, οὐδὲν πλέον ποιήσετε.

Ταῦτα μὲν τοίνυν προθυμησόμεθα, ἔφη, οὕτω ποιεῖν· θάπτωμεν δέ σε τίνα τρόπον;

Ὅπως ἂν, ἔφη, βούλησθε, ἐάνπερ γε λάβητέ με καὶ μὴ ἐκφύγω ὑμᾶς. γελάσας δὲ ἅμα ἡσυχῇ καὶ πρὸς ἡμᾶς ἀποβλέψας εἶπεν· οὐ πείθω, ὦ ἄνδρες, Κρίτωνα, ὥς ἐγώ εἰμι οὗτος Σωκράτης, ὁ νυνὶ διαλεγόμενος καὶ διατάττων ἕκαστον τῶν λεγομένων, ἀλλ' οἶεταί με ἐκείνον εἶναι

Σώκρατες· τί δὲ τούτοις ἢ ἐμοὶ |send to, order ἢ περὶ τῶν
 παίδων ἢ περὶ ἄλλου του, ὅτι ἄν σοι ποιοῦντες ἡμεῖς ἐν
 χάριτι μάλιστα ποιοῦμεν;

Ἄπερ αἰὲ λέγω, ἔφη, ὦ Κρίτων, οὐδὲν |new, fresh, strange
 ὑμῶν αὐτῶν |take care of, ὑμεῖς καὶ ἐμοὶ καὶ τοῖς ἐμοῖς
 |oversee
 καὶ ὑμῖν αὐτοῖς ἐν χάριτι ποιήσετε ἅττ' ἂν ποιῆτε, κὰν μὴ
 νῦν |agree with/to ἐὰν δὲ ὑμῶν μὲν αὐτῶν ἀμελήτε καὶ μὴ
 θέλητε ὥσπερ κατ' |track, αὐτὰ τὰ νῦν τε εἰρημένα καὶ τὰ
 |trace
 ἐν τῷ ἔμπροσθεν χρόνῳ ζῆν, οὐδὲ ἐὰν πολλὰ |agree with/to
 ἐν τῷ παρόντι καὶ |very much ὑδὲν πλέον ποιήσετε.

Ταῦτα μὲν |well, |be eager , ἔφη, οὕτω ποιεῖν·
 |then
 |bury δέ σε τίνα τρόπον;

Ὅπως ἄν, ἔφη, βούλησθε, ἐάνπερ γε λάβητέ με καὶ μὴ
 |flee ὑμᾶς. |laugh, δὲ ἅμα |quietly; ...ὲ πρὸς ἡμᾶς
 |smile |somewhat
 |stare at, adore ἵπεν· οὐ πείθω, ὦ ἄνδρες, Κρίτωνα, ὥς ἐγώ
 εἰμι οὗτος Σωκράτης, ὁ νυνὶ |go through, debate... |arrange,
 |array
 ἕκαστον τῶν λεγομένων, ἀλλ' οἶεταί με ἐκείνον εἶναι

the bath first, in order that the women may not have the trouble of washing my body after I am dead.

When he had done speaking, Crito said: And have you any commands for us, Socrates—anything to say about your children, or any other matter in which we can serve you?

Nothing particular, Crito, he replied: only, as I have always told you, take care of yourselves; that is a service which you may be ever rendering to me and mine and to all of us, whether you promise to do so or not. But if you have no thought for yourselves, and care not to walk according to the rule which I have prescribed for you, not now for the first time, however much you may profess or promise at the moment, it will be of no avail.

We will do our best, said Crito: And in what way shall we bury you?

In any way that you like; but you must get hold of me, and take care that I do not run away

vocabulary

ἀγανακτέω be vexed, in a ferment
 δικαστής -οῦ (m, 1) judge, juror
 ἐγγυάω undertake
 ἐγγύη pledge, undertaking
 ἐκφέρω carry off ~bear
 ἐμποιέω make inside of ~poet
 ἐπειδάν when, after
 ἐρωτάω ask about something
 εὐδαιμονία prosperity
 θάπτω bury ~epitaph
 θαρρέω be of good heart
 θαρσέω be of good heart

κατορύσσω bury
 κάω burn ~caustic
 μάκαρ fortunate ~macarism
 μάκαρ fortunate ~macarism
 οἶχομαι come, go, leave, be gone
 πάλαι long ago ~paleo
 πάλη wrestling ~Pallas
 πάλλω shake, brandish ~Pallas
 παραμένω stay with ~remain
 παραμυθεομαι (ῑ) urge, advise
 προτίθημι set before ~thesis
 ταφή burial, grave
 φάρμακον drug, potion ~pharmacy

ὃν ὄψεται ὀλίγον ὕστερον νεκρόν, καὶ ἐρωτᾷ δὴ πῶς
 με θάπτῃ. ὅτι δὲ ἐγὼ πάλαι πολὺν λόγον πεποίημαι,
 ὥς, ἐπειδὴν πῶ το φάρμακον, οὐκέτι ὑμῖν παραμενῶ,
 ἀλλ' οἰχήσομαι ἀπιὼν εἰς μακάρων δὴ τινὰς εὐδαιμονίας,
 ταῦτά μοι δοκῶ αὐτῷ ἄλλως λέγειν, παραμυθούμενος
 ἅμα μὲν ὑμᾶς, ἅμα δ' ἐμαυτόν. ἐγγυήσασθε οὖν με πρὸς
 Κρίτωνα, ἔφη, τὴν ἐναντίαν ἐγγύην ἢ ἣν οὗτος πρὸς τοὺς
 δικαστὰς ἡγγυᾶτο. οὗτος μὲν γὰρ ἢ μὴν παραμενεῖν· ὑμεῖς
 δὲ ἢ μὴν μὴ παραμενεῖν ἐγγυήσασθε ἐπειδὴν ἀποθάνω,
 ἀλλὰ οἰχήσεσθαι ἀπιόντα, ἵνα Κρίτων ῥᾶον φέρῃ, καὶ
 μὴ ὀρώων μου τὸ σῶμα ἢ καόμενον ἢ κατορυπτόμενον
 ἀγανακτῇ ὑπὲρ ἐμοῦ ὥς δεινὰ πάσχοντος, μηδὲ λέγῃ ἐν τῇ
 ταφῇ ὥς ἢ προτίθεται Σωκράτῃ ἢ ἐκφέρει ἢ κατορύττει.
 εὖ γὰρ ἴσθι, ἢ δ' ὅς, ὦ ἄριστε Κρίτων, τὸ μὴ καλῶς λέγειν
 οὐ μόνον εἰς αὐτὸ τοῦτο πλημμελές, ἀλλὰ καὶ κακόν τι
 ἐμποιεῖ ταῖς ψυχαῖς.

Ἀλλὰ θαρρεῖν τε χρὴ καὶ φάναι τοῦμὸν σῶμα θάπτειν, καὶ
 θάπτειν οὕτως ὅπως ἂν σοι φίλον ἢ καὶ μάλιστα ἡγῇ

ὃν ὄψεται ὀλίγον ὕστερον νεκρόν, καὶ |ask δὴ πῶς
 με |bury . ὅτι δὲ ἐγὼ πάλαι πολὺν λόγον πεποίημαι,
 ὥς, |when, πῶ το φάρμακον, οὐκέτι ὑμῖν |stay with
 |after
 ἀλλ' |come, go ἀπιὼν εἰς μακάρων δὴ τινὰς εὐδαιμονίας,
 ταῦτά μοι δοκῶ αὐτῷ ἄλλως λέγειν, |urge, advise
 ἅμα μὲν ὑμᾶς, ἅμα δ' ἐμᾶυτόν. |undertake οὖν με πρὸς
 Κρίτωνα, ἔφη, τὴν ἐναντίαν |pledge, ὃς οὗτος πρὸς τοὺς
 |undertaking
 |judge, |undertake οὗτος μὲν γὰρ ἦ μὴν παραμενεῖν· ὑμεῖς
 |juror
 δὲ ἦ μὴν μὴ παραμενεῖν |undertake |when, ἀποθάνω,
 |after
 ἀλλὰ |come, go ἀπιόντα, ἵνα Κρίτων ῥᾶον φέρῃ, καὶ
 μὴ ὀρώων μου τὸ σῶμα ἢ |burn ἢ |bury
 |be vexed, in ἵπὲρ ἐμοῦ ὥς δεινὰ πάσχοντος, μηδὲ λέγῃ ἐν τῇ
 |a ferment
 ταφῇ ὥς ἢ |set before Σωκράτη ἢ |carry off ἢ |bury
 εὖ γὰρ ἴσθι, ἦ δ' ὅς, ὦ ἄριστε Κρίτων, τὸ μὴ καλῶς λέγειν
 οὐ μόνον εἰς αὐτὸ τοῦτο πλημμελές, ἀλλὰ καὶ κακὸν τι
 |make inside of ἡ 'νυχαις.

Ἀλλὰ θαρρεῖν τε χρὴ καὶ φάναι τοῦμὸν σῶμα |bury , καὶ
 |bury οὕτως ὅπως ἂν σοι φίλον ἦ καὶ μάλιστα ἡ γῇ

from you. Then he turned to us, and added with a smile:—I cannot make Crito believe that I am the same Socrates who have been talking and conducting the argument; he fancies that I am the other Socrates whom he will soon see, a dead body—and he asks, How shall he bury me? And though I have spoken many words in the endeavour to show that when I have drunk the poison I shall leave you and go to the joys of the blessed,—these words of mine, with which I was comforting you and myself, have had, as I perceive, no effect upon Crito. And therefore I want you to be surety for me to him now, as at the trial he was surety to the judges for me: but let the promise be of another sort; for he was surety for me to the judges that I would remain, and you must be my surety to him that I shall not remain, but go away and depart; and then he will suffer less at my death, and not be grieved when he sees my body being burned or buried. I would not have him sorrow at my hard lot, or say at the burial, Thus we lay out Socrates, or, Thus we follow him to the grave or bury

vocabulary

βίος life ~biology

διάγω lead through; pass a time

~demagogue

διαλέγω go through, debate ~legion

διατρίβω (ι) wear down, delay

~tribology

διέξειμι pass through; recount ~ion

δυσμή sunset

ἐγγύς near

ἐνδεκα eleven ~decimal

ἐνδον in the house of; within

ἐπιστέλλω send to, order

καθέζομαι act: set, seat; pass: sit
down, sit up

καταγιγνώσκω judge negatively

λούω wash, bathe

νόμιμος customary, legal, natural

οἰκεῖος household, familiar, proper

οἴκημα -τος (n, 3) room

ὀρφανός orphan

παιδίον young child; slave

περιμένω wait for

στερέω steal, take

συμφορά collecting; accident,
misfortune

τοτέ then ... now ...

ὕπηρέτης -ου (m, 1) servant, officer

χαλεπαίνω be violent, rage

νόμιμον εἶναι.

Ταῦτ' εἰπὼν ἐκεῖνος μὲν ἀνίστατο εἰς οἴκημά τι ὡς λουσόμενος, καὶ ὁ Κρίτων εἶπετο αὐτῷ, ἡμᾶς δ' ἐκέλευε περιμένειν. περιεμένομεν οὖν πρὸς ἡμᾶς αὐτοὺς διαλεγόμενοι περὶ τῶν εἰρημένων καὶ ἀνασκοποῦντες, τοτὲ δ' αὖ περὶ τῆς συμφορᾶς διεξιόντες ὅση ἡμῖν γεγωνυῖα εἴη, ἀτεχνῶς ἡγούμενοι ὥσπερ πατρὸς στερηθέντες διάξειν ὀρφανοὶ τὸν ἔπειτα βίον. ἐπειδὴ δὲ ἐλούσατο καὶ ἡνέχθη παρ' αὐτὸν τὰ παιδιά— δύο γὰρ αὐτῷ υἱεῖς σμικροὶ ἦσαν, εἷς δὲ μέγας— καὶ αἱ οἰκέαι γυναῖκες ἀφίκοντο ἐκεῖναι, ἐναντίον τοῦ Κρίτωνος διαλεχθεῖς τε καὶ ἐπιστείλας ἅττα ἐβούλετο, τὰς μὲν γυναῖκας καὶ τὰ παιδιά ἀπιέναι ἐκέλευσεν, αὐτὸς δὲ ἦκε παρ' ἡμᾶς. καὶ ἦν ἤδη ἐγγὺς ἡλίου δυσμῶν· χρόνον γὰρ πολὺν διέτριψεν ἔνδον. ἐλθὼν δ' ἐκαθέζετο λελουμένος καὶ οὐ πολλὰ ἅττα μετὰ ταῦτα διελέχθη, καὶ ἦκεν ὁ τῶν ἔνδεκα ὑπηρέτης καὶ στας παρ' αὐτόν, ὃ Σώκρατες, ἔφη, οὐ καταγνώσομαί γε σοῦ ὅπερ ἄλλων καταγινώσκω, ὅτι μοι χαλεπαίνουσι

|customary, ἥμεῖς.
|legal, natural

Ταῦτ' εἰπὼν ἐκεῖνος μὲν ἀνίστατο εἰς |room τι ὥς

|wash, bathe , καὶ ὁ Κρίτων εἶπετο αὐτῷ, ἡμᾶς δ'

ἐκέλευε |wait for . |wait for οὖν πρὸς ἡμᾶς αὐτοὺς

|go through, debate , ἐν τῶν εἰρημένων καὶ ἀνασκοποῦντες,

|then ... now ..., τῆς |collecting; |pass through; η ἡμῖν γεγονυῖα
|accident, |recount

εἴη, ἀτεχνῶς ἡγουμένοι ὥσπερ πατρὸς |steal, take

|lead |orphan τὸν ἔπειτα |life . ἐπειδὴ δὲ |wash,
|through; |bathe

|pass a |young — δύο γὰρ αὐτῷ υἱεῖς
|time |child;
|slave

σμικροὶ ἦσαν, εἰς δὲ μέγας — καὶ αἱ |household, fa-
|miliar, proper

ἀφίκοντο ἐκεῖναι, ἐναντίον τοῦ Κρίτωνος |go through, debate

καὶ |send to, order ἵστα ἐβούλετο, τὰς μὲν γυναῖκας καὶ τὰ

|young ἀπιέναι ἐκέλευσεν, αὐτὸς δὲ ἦκε παρ' ἡμᾶς. καὶ
|child;
|slave

ἤν ἤδη |near ἡλίου |sunset χρόνον γὰρ πολὺν |wear down, delay

|in the house ἐν δ' ἐκαθέζετο |λούω?: wash, bathe; ὁ οὐδ' ἄττα
|of; within |λούω?: wash, bathe

μετὰ ταῦτα |go through, debate . ὁ τῶν |eleven |servant, καὶ
|officer

στὰς παρ' αὐτόν, ὦ Σώκρατες, ἔφη, οὐ |judge negatively γε

σοῦ ὅπερ ἄλλων |judge negatively , ὅτι μοι |be violent, rage

him; for false words are not only evil in themselves, but they infect the soul with evil. Be of good cheer, then, my dear Crito, and say that you are burying my body only, and do with that whatever is usual, and what you think best.

When he had spoken these words, he arose and went into a chamber to bathe; Crito followed him and told us to wait. So we remained behind, talking and thinking of the subject of discourse, and also of the greatness of our sorrow; he was like a father of whom we were being bereaved, and we were about to pass the rest of our lives as orphans. When he had taken the bath his children were brought to him — (he had two young sons and an elder one); and the women of his family also came, and he talked to them and gave them a few directions in the presence of Crito; then he dismissed them and returned to us.

Now the hour of sunset was near, for a good deal of time had passed while he was within. When he came out, he sat down with us again after his bath, but not much was said. Soon the jailer, who was the servant of the Eleven,

*vocabulary***ἄγγέλλω** carry a message, announce

~angel

αἵτιος blameworthy; the cause

~etiology

αἰτίος blameworthy; the cause

~etiology

ἀναβλέπω look up; gain sight, open
one's eyes**ἀναγκάζω** force, compel**ἀναγκαῖος** coerced, coercing, slavery**ἀστεῖος** urbane, refined**γενναῖος** noble, sincere ~genesis**δακρύω** weep**δεῦρο** here, come here!**διαλέγω** go through, debate ~legion**ἐνίστε** sometimes**ἐπειδάν** when, after**καταράομαι** (αἶα) curse**μεταστρέφω** turn around, change
one's mind ~atrophy**οὐπω** no longer**παραγγέλλω** transmit; order, summon,
recommend, encourage**πρᾶος** soft, gentle**πρόσειμι** approach, draw near; add
~ion**πώποτε** never**τρίβω** (ῖ) rub; (mid) be worn out
~tribulation**φάρμακον** drug, potion ~pharmacy**χαλεπαίνω** be violent, rage

καὶ καταρῶνται ἐπειδὴν αὐτοῖς παραγγείλω πίνειν τὸ φάρμακον ἀναγκαζόντων τῶν ἀρχόντων. σὲ δὲ ἐγὼ καὶ ἄλλως ἔγνωκα ἐν τούτῳ τῷ χρόνῳ γενναιότατον καὶ πρῶτατον καὶ ἄριστον ἄνδρα ὄντα τῶν πώποτε δεῦρο ἀφικομένων, καὶ δὴ καὶ νῦν εὖ οἶδ' ὅτι οὐκ ἐμοὶ χαλεπαίνεις, γινώσκεις γὰρ τοὺς αἰτίους, ἀλλὰ ἐκείνοις. νῦν οὖν, οἶσθα γὰρ ἃ ἦλθον ἀγγέλλων, χαῖρέ τε καὶ πειρῶ ὡς ῥᾶστα φέρειν τὰ ἀναγκαῖα. καὶ ἅμα δακρύσας μεταστρεφόμενος ἀπῆει.

Καὶ ὁ Σωκράτης ἀναβλέψας πρὸς αὐτόν, καὶ σύ, ἔφη, χαῖρε, καὶ ἡμεῖς ταῦτα ποιήσομεν. καὶ ἅμα πρὸς ἡμᾶς, ὡς ἀστεῖος, ἔφη, ὁ ἄνθρωπος· καὶ παρὰ πάντα μοι τὸν χρόνον προσήει καὶ διελέγετο ἐνίοτε καὶ ἦν ἀνδρῶν λῶστος, καὶ νῦν ὡς γενναίως με ἀποδακρύνει. ἀλλ' ἄγε δῆ, ὦ Κρίτων, πειθώμεθα αὐτῷ, καὶ ἐνεγκάτω τις τὸ φάρμακον, εἰ τέτριπται· εἰ δὲ μή, τριψάτω ὁ ἄνθρωπος.

Καὶ ὁ Κρίτων, ἀλλ' οἶμαι, ἔφη, ἔγωγε, ὦ Σώκρατες, ἔτι ἥλιον εἶναι ἐπὶ τοῖς ὅρεσιν καὶ οὐπω δεδυκέναι.

entered and stood by him, saying:—To you, Socrates, whom I know to be the noblest and gentlest and best of all who ever came to this place, I will not impute the angry feelings of other men, who rage and swear at me, when, in obedience to the authorities, I bid them drink the poison—indeed, I am sure that you will not be angry with me; for others, as you are aware, and not I, are to blame. And so fare you well, and try to bear lightly what must needs be—you know my errand. Then bursting into tears he turned away and went out.

Socrates looked at him and said: I return your good wishes, and will do as you bid. Then turning to us, he said, How charming the man is: since I have been in prison he has always been coming to see me, and at times he would talk to me, and was as good to me as could be, and now see how generously he sorrows on my account. We must do as

vocabulary

βέλτιστος best, noblest

γέλως laughter

γλίχομαι cling to, long for

δειπνέω eat, dine

διατρίβω (ι) wear down, delay

~tribology

ἐκχωρέω depart, back off, cede

ἐνιμι be in ~ion

ἐνιοι some

ἐοικότως like; fairly

ἐπείγω weigh upon, drive; (mid) hurry

ἐπειδάν when, after

ἐπιθυμέω (ῥ) wish, covet

ἐπιστήμων skillful, clever ~station

κερδαίνω profit, take advantage

κύλιξ -κος (f) cup

νεύω nod

νέω spin; swim ~neuro

ὄψέ late, in evening ~epitaph

παραγγέλλω transmit; order, summon,
recommend, encourage

πλησίος near, neighboring

συγγίγνομαι associate with, meet, have
sex ~genus

συχνός long; many; extensive

τρίβω (ι) rub; (mid) be worn out
~tribulation

φάρμακον drug, potion ~pharmacy

φείδομαι spare, not use/harm ~aphid

καὶ ἅμα ἐγὼ οἶδα καὶ ἄλλους πάνν ὀψὲ πίνοντας,
ἐπειδὰν παραγγελθῇ αὐτοῖς, δειπνήσαντάς τε καὶ πiónτας
εὖ μάλα, καὶ συγγενομένους γ' ἐνίους ὦν ἂν τύχωσιν
ἐπιθυμοῦντες. ἀλλὰ μηδὲν ἐπείγου· ἔτι γὰρ ἐγχωρεῖ.

Καὶ ὁ Σωκράτης, εἰκότως γε, ἔφη, ὦ Κρίτων, ἐκεῖνοί τε
ταῦτα ποιοῦσιν, οὓς σὺ λέγεις— οἷονται γὰρ κερδαίνειν
ταῦτα ποιήσαντες— καὶ ἔγωγε ταῦτα εἰκότως οὐ ποιήσω·
οὐδὲν γὰρ οἶμαι κερδανεῖν ὀλίγον ὕστερον πιὼν ἄλλο γε
ἢ γέλωτα ὀφλήσειν παρ' ἐμαυτῷ, γλιχόμενος τοῦ ζῆν καὶ
φειδόμενος οὐδενὸς ἔτι ἐνότος. ἀλλ' ἴθι, ἔφη, πείθου καὶ
μὴ ἄλλως ποίει.

Καὶ ὁ Κρίτων ἀκούσας ἔνευσε τῷ παιδὶ πλησίον
ἐστῶτι. καὶ ὁ παῖς ἐξελθὼν καὶ συχνὸν χρόνον
διατρίψας ἦκεν ἄγων τὸν μέλλοντα δώσειν τὸ
φάρμακον, ἐν κύλικι φέροντα τετριμμένον. ἰδὼν
δὲ ὁ Σωκράτης τὸν ἄνθρωπον, εἶεν, ἔφη, ὦ
βέλτιστε, σὺ γὰρ τούτων ἐπιστήμων, τί χρὴ ποιεῖν;

καὶ ἄμα ἐγὼ οἶδα καὶ ἄλλους πάννυ |late πίνοντας,

|when, after transmit; order, sūm-|eat, dine τε καὶ πίνοντας
|mon, recommend, en-
εὖ μάλα, καὶ courage |associate with, mēet,|some ὦν ἂν τύχωσιν
|have sex

|wish, covet ἀλλὰ μηδὲν |weigh upon, drive;|depart, back
(mid) hurry |off, cede

Καὶ ὁ Σωκράτης, |like; γε, ἔφη, ὦ Κρίτων, ἐκεῖνοί τε
|fairly

ταῦτα ποιούσιν, οὓς σὺ λέγεις— οἴονται γὰρ |profit, take
|advantage

ταῦτα ποιήσαντες— καὶ ἔγωγε ταῦτα |like; οὐ ποιήσω·
|fairly

οὐδὲν γὰρ οἶμαι κερδανεῖν ὀλίγον ὕστερον πιὼν ἄλλο γε

ἢ |laughter ὀφλήσειν παρ' ἐμαντῶ, |cling to, long for ζῆν καὶ

|spare οὐδενὸς ἔτι |be in ἀλλ' ἔθι, ἔφη, πείθου καὶ

μὴ ἄλλως ποίει.

Καὶ ὁ Κρίτων ἀκούσας ἔνευσε τῷ παιδὶ |near

ἐστῶτι. καὶ ὁ παῖς ἐξελθὼν καὶ |long; many; ὄνον
|extensive

|wear down, delay ἄγων τὸν μέλλοντα δώσειν τὸ

φάρμακον, ἐν |cup φέροντα |rub; (mid) be ἰδὼν
|worn out

δὲ ὁ Σωκράτης τὸν ἄνθρωπον, εἶεν, ἔφη, ὦ

|best, noblest σὺ γὰρ τούτων |skillful, τί χρὴ ποιεῖν;
|clever

he says, Crito; and therefore let the cup be brought, if the poison is prepared: if not, let the attendant prepare some.

Yet, said Crito, the sun is still upon the hill-tops, and I know that many a one has taken the draught late, and after the announcement has been made to him, he has eaten and drunk, and enjoyed the society of his beloved; do not hurry — there is time enough.

Socrates said: Yes, Crito, and they of whom you speak are right in so acting, for they think that they will be gainers by the delay; but I am right in not following their example, for I do not think that I should gain anything by drinking the poison a little later; I should only be ridiculous in my own eyes for sparing and saving a life which is already forfeit. Please then to do as I say, and not to refuse me.

Crito made a sign to the servant, who was standing by; and he went out, and having

vocabulary

ἀποσπένδω libate; (mid) make a treaty ~spontaneous

βάρος -ους (n, 3) weight, burden

δακρύω weep

εἶωθα be accustomed, in the habit

ἐκεῖσε thither

ἐκπίνω (ι) drink up, consume

ἐνθένδε hence

ἔξιμι go forth; is possible ~ion

ἐπέχω hold, cover; offer; assail

ἐπεικής fitting ~icon

ἐπίσχω aim; restrain

εὐχολος contented

εὐτυχής fortunate

ἠώς ἠῶθι (f, 2) dawn ~Eocene

ἱλεως propitious, gracious

κατάκειμαι lie down

κύλιξ -κος (f) cup

μέτριος medium, moderate

ὀρέγω hold out, offer, thrust ~reach

περίειμι be superior to; be left over; still exist

πῶμα -τος (n, 3) cover; drink ~pastor

σκέλος -εος (n, 3) leg ~scoliosis

τρέω flee in fear ~tremor

τρίβω (ι) rub; (mid) be worn out ~tribulation

ὕποβλέπω look angrily

χρῶμα -τος (n, 3) color

Οὐδὲν ἄλλο, ἔφη, ἢ πίνοντα περιμέναι, ἕως ἂν σου βάρος ἐν τοῖς σκέλεσι γένηται, ἔπειτα κατακείσθαι· καὶ οὕτως αὐτὸ ποιήσει. καὶ ἅμα ὥρεξε τὴν κύλικα τῷ Σωκράτει.

Καὶ ὃς λαβὼν καὶ μάλα ἔλεως, ὦ Ἐχέκρατες, οὐδὲν τρέσας οὐδὲ διαφθείρας οὔτε τοῦ χρώματος οὔτε τοῦ προσώπου, ἀλλ' ὥσπερ εἰώθει ταυρηδὸν ὑποβλέψας πρὸς τὸν ἄνθρωπον, τί λέγεις, ἔφη, περὶ τούδε τοῦ πώματος πρὸς τὸ ἀποσπείσαι τι; ἔξεστιν ἢ οὔ;

Τοσοῦτον, ἔφη, ὦ Σώκρατες, τρίβομεν ὅσον οἰόμεθα μέτριον εἶναι πιεῖν.

Μανθάνω, ἦ δ' ὅς· ἀλλ' εὐχεσθαί γέ που τοῖς θεοῖς ἔξεστί τε καὶ χρή, τὴν μετοίκησιν τὴν ἐνθένδε ἐκείσε εὐτυχῇ γενέσθαι· ἃ δὴ καὶ ἐγὼ εὐχομαί τε καὶ γένοιτο ταύτη. καὶ ἅμ' εἰπὼν ταῦτα ἐπισχόμενος καὶ μάλα εὐχερώς καὶ εὐκόλως ἐξέπιεν. καὶ ἡμῶν οἱ πολλοὶ τέως μὲν ἐπιεικῶς οἰοί τε ἦσαν κατέχειν τὸ μὴ δακρύειν, ὥς δὲ εἶδομεν πίνοντά τε καὶ πεπωκότα, οὐκέτι, ἀλλ' ἐμοῦ γε βία καὶ

Οὐδὲν ἄλλο, ἔφη, ἣ πιόντα |be superior, τό; be left over; weight, ἵν
|still exist |burden

τοῖς |leg γένηται, ἔπειτα |lie down καὶ οὕτως αὐτὸ

ποιήσει. καὶ ἅμα |hold out, ῥφ-|cup τῷ Σωκράτει.
|fer, thrust

Καὶ ὃς λαβὼν καὶ μάλα |propitious, Ἐχέκρατες, οὐδὲν
|gracious

|flee οὐδὲ διαφθείρας οὔτε τοῦ |color οὔτε τοῦ

προσώπου, ἀλλ' ὥσπερ |be accustomed, ἵν' in|look angrily πρὸς
|the habit

τὸν ἄνθρωπον, τί λέγεις, ἔφη, περὶ τοῦδε τοῦ |cover;
|drink

πρὸς τὸ |libate; (mid) τινι; ἔξεστιν ἢ οὐ;
|make a treaty

Τοσοῦτον, ἔφη, ὧ Σώκρατες, |rub; (mid) ἵσον οἰόμεθα
|be worn out

|medium, ἵναι πιεῖν.
|moderate

Μανθάνω, ἣ δ' ὅς· ἀλλ' εὐχέσθαι γέ που τοῖς θεοῖς ἔξεστί

τε καὶ χρῆ, τὴν μετοίκησιν τὴν |hence |thither |fortunate

γενέσθαι· ἃ δὲ καὶ ἐγὼ εὐχομαί τε καὶ γένοιτο ταύτῃ.

καὶ ἅμ' εἰπὼν ταῦτα ἐπισχόμενος καὶ μάλα εὐχερῶς καὶ

|contented |drink up, consume ἵν' οἱ πολλοὶ τέως μὲν |fitting

οἰοί τε ἦσαν κατέχειν τὸ μὴ |weep , ὥς δὲ εἶδομεν

πίνοντά τε καὶ πεπωκότα, οὐκέτι, ἀλλ' ἐμοῦ γε βία καὶ

been absent for some time, returned with the jailer carrying the cup of poison. Socrates said: You, my good friend, who are experienced in these matters, shall give me directions how I am to proceed. The man answered: You have only to walk about until your legs are heavy, and then to lie down, and the poison will act. At the same time he handed the cup to Socrates, who in the easiest and gentlest manner, without the least fear or change of colour or feature, looking at the man with all his eyes, Echecrates, as his manner was, took the cup and said: What do you say about making a libation out of this cup to any god? May I, or not? The man answered: We only prepare, Socrates, just so much as we deem enough. I understand, he said: but I may and must ask the gods to prosper my journey from this to the other world—even so—and so be it according to my prayer. Then raising the cup to his lips, quite readily and cheerfully he drank off

vocabulary

ἀγανακτέω be vexed, in a ferment
αἰσχύνω (ῶ) spoil, disgrace, disfigure, mar
ἀναβρυχάομαι (ῶ) roar through
ἀποκλαίω cry out loud
ἀποκλάω (ᾶα) cry out loud
ἀποπέμπω send away ~pomp
ἄρνημαι get, win
βαρύνω (ῶ) oppress ~baritone
δάκρυον tear
δακρύνω weep
διαλείπω leave a gap, space apart
ἐκκαλύπτω disclose, reveal
ἐξανίστημι raise, bring/send out
ἐπέχω hold, cover; offer; assail
ἐπισκοπέω look upon, inspect
ἔρομαι ask a question, ask about, go searching through
εὐφημία speaking auspiciously
ἐφάπτω fasten upon ~haptic

ἥκιστος least; above all
ἡσυχία peace and quiet
θαυμάσιος wonderful
καρτερέω be patient
κατακλάω break off, break short
 ~iconoclast
κατακλίνω (ῖ) lay down ~incline
κλαίω weep
κλάω break, break off ~iconoclast
περιέρχομαι go around; come next to
πιέζω press, squeeze ~piezoelectric
σκέλος -εος (n, 3) leg ~scoliosis
στερέω steal, take
σφόδρα very much
τελευτάω bring about, finish ~apostle
τύχη fortune, act of a god
ὑπτιος lying on one's back; flipped; flat
φάρμακον drug, potion ~pharmacy
χωρέω withdraw, give way to (+dat)
 ~heir

αὐτοῦ ἀστακτὶ ἐχώρει τὰ δάκρυα, ὥστε ἐγκαλυψάμενος ἀπέκλαον ἐμαυτόν— οὐ γὰρ δὴ ἐκεῖνόν γε, ἀλλὰ τὴν ἐμαυτοῦ τύχην, οἷου ἀνδρὸς ἐταίρου ἐστερημένος εἶην. ὁ δὲ Κρίτων ἔτι πρότερος ἐμοῦ, ἐπειδὴ οὐχ οἷός τ' ἦν κατέχειν τὰ δάκρυα, ἐξανέστη. Ἀπολλόδωρος δὲ καὶ ἐν τῷ ἔμπροσθεν χρόνῳ οὐδὲν ἐπαύετο δακρύων, καὶ δὴ καὶ τότε ἀναβρυχησάμενος κλάων καὶ ἀγανακτῶν οὐδένα ὄντινα οὐ κατέκλασε τῶν παρόντων πλήν γε αὐτοῦ Σωκράτους.

Ἐκεῖνος δέ, οἶα, ἔφη, ποιεῖτε, ὦ θαυμάσιοι. ἐγὼ μέντοι οὐχ ἥκιστα τούτου ἔνεκα τὰς γυναῖκας ἀπέπεμψα, ἵνα μὴ τοιαῦτα πλημμελοῖεν· καὶ γὰρ ἀκήκοα ὅτι ἐν εὐφημίᾳ χρή τελευτᾶν. ἀλλ' ἡσυχίαν τε ἄγετε καὶ καρτερεῖτε.

Καὶ ἡμεῖς ἀκούσαντες ἡσυχύνθημέν τε καὶ ἐπέσχομεν τοῦ δακρύειν. ὁ δὲ περιελθὼν, ἐπειδὴ οἱ βαρύνεσθαι ἔφη τὰ σκέλη, κατεκλίνη ὕπτιος— οὕτω γὰρ ἐκέλευεν ὁ ἄνθρωπος— καὶ ἅμα ἐφαπτόμενος αὐτοῦ οὗτος ὁ δοὺς τὸ φάρμακον, διαλιπὼν χρόνον ἐπεσκόπει τοὺς πόδας καὶ τὰ σκέλη, κάπειτα σφόδρα πείσας αὐτοῦ τὸν πόδα ἤρετο εἰ

αὐτοῦ ἀστακτὶ |withdraw, give κρυα, ὥστε |disclose, reveal
 |way to (+dat)
 ἀπέκλαον ἐμαντόν— οὐ γὰρ δὴ ἐκείνόν γε, ἀλλὰ τὴν
 ἐμαντοῦ |fortune, act. v ἀνδρὸς ἐταίρου |steal, take εἶην.
 |of a god
 ὁ δὲ Κρίτων ἔτι πρότερος ἐμοῦ, ἐπειδὴ οὐχ οἷός τ' ἦν
 κατέχειν τὰ δάκρυα, |raise, bring/send Ἰλόδωρος δὲ καὶ ἐν τῷ
 |out
 ἔμπροσθεν χρόνῳ οὐδὲν ἐπαύετο δακρύων, καὶ δὴ καὶ τότε
 |roar through κλάων καὶ |be vexed, in a οὐδένα ὄντινα
 |ferment
 οὐ |break off, τῶν παρόντων πλήν γε αὐτοῦ Σωκράτους.
 |break short
 Ἐκεῖνος δέ, οἶα, ἔφη, ποιεῖτε, ὦ |wonderful ἐγὼ μέντοι
 οὐχ |least; τούτου ἔνεκα τὰς γυναῖκας |send away ἵνα μὴ
 |above
 |all
 τοιαῦτα πλημμυλοῖεν· καὶ γὰρ ἀκήκοα ὅτι ἐν |speaking ἄν- ἡ
 |auspiciously
 |bring ἀλλ' |peace and quiet, τε καὶ |be patient
 |about,
 |finish
 Καὶ ἡμεῖς ἀκούσαντες |spoil, disgrace τε καὶ |hold, cover; τοῦ
 |offer; assail
 |weep ὁ δὲ |go around; ἐπειδὴ οἱ |oppress ἔφη
 |come next to
 τὰ |leg , |lay down |supine — οὕτω γὰρ ἐκέλευεν ὁ
 ἄνθρωπος— καὶ ἅμα |fasten upon αὐτοῦ οὗτος ὁ δοὺς τὸ
 φάρμακον, |leave a gap, χρόνον |look upon, inspect ὅδας καὶ τὰ
 |space apart
 |leg , κᾶπειτα σφόδρα |press, αὐτοῦ τὸν πόδα ἤρετο εἰ
 |squeeze

the poison. And hitherto most of us had been able to control our sorrow; but now when we saw him drinking, and saw too that he had finished the draught, we could no longer forbear, and in spite of myself my own tears were flowing fast; so that I covered my face and wept, not for him, but at the thought of my own calamity in having to part from such a friend. Nor was I the first; for Crito, when he found himself unable to restrain his tears, had got up, and I followed; and at that moment, Apollodorus, who had been weeping all the time, broke out in a loud and passionate cry which made cowards of us all. Socrates alone retained his calmness: What is this strange outcry? he said. I sent away the women mainly in order that they might not misbehave in this way, for I have been told that a man should die in peace. Be quiet, then, and have patience. When we heard his words we were ashamed, and refrained our tears; and he walked about until, as he said, his legs began to fail, and then he

vocabulary

ἄλεκτρον -όνος (m, 3) chicken
ἀμελέω disregard; (impers.) of course
ἄπτω set on fire; attach; mid: touch, seize ~haptic
διαλείπω leave a gap, space apart
ἐγκαλύπτω veil, hide
ἐκκαλύπτω disclose, reveal
ἐπάνειμι return
ἐπειδάν when, after
ἐπιδείκνυμι (ῥ) display, exhibit
ἔρομαι ask a question, ask about, go searching through
ἧτρον belly
κινέω (ι) set in motion, move, remove

~kinetic

κνήμη lower leg
οἶχομαι come, go, leave, be gone
ὄμμα -τος (n, 3) eye
ὀφείλω owe, should, if only
συλλαμβάνω seize, capture; understand ~epilepsy
σχεδόν near, approximately at ~ischemia
τελευταῖος last, final
τελευτή conclusion, fulfilment ~apostle
φθέγγομαι make a sound, utter ~diphthong
ψύχω (ῥ) breathe, blow ~psychology

αἰσθάνοιτο, ὁ δ' οὐκ ἔφη.

Καὶ μετὰ τοῦτο αὖθις τὰς κνήμας· καὶ ἐπανιών οὕτως ἡμῖν ἐπεδείκνυτο ὅτι ψύχοιτό τε καὶ πῆγνυτο. καὶ αὐτὸς ἤπτετο καὶ εἶπεν ὅτι, ἐπειδὰν πρὸς τῇ καρδίᾳ γένηται αὐτῷ, τότε οἰχήσεται.

Ἦδη οὖν σχεδόν τι αὐτοῦ ἦν τὰ περὶ τὸ ἥτρον ψυχόμενα, καὶ ἐκκαλυψάμενος— ἐνεκεκάλυπτο γάρ— εἶπεν— ὃ δὴ τελευταῖον ἐφθέγγετο— ὦ Κρίτων, ἔφη, τῷ Ἀσκληπιῷ ὀφείλομεν ἀλεκτρονῶνα· ἀλλὰ ἀπόδοτε καὶ μὴ ἀμελήσητε.

Ἄλλα ταῦτα, ἔφη, ἔσται, ὁ Κρίτων· ἀλλ' ὅρα εἴ τι ἄλλο λέγεις.

Ταῦτα ἐρομένου αὐτοῦ οὐδὲν ἔτι ἀπεκρίνατο, ἀλλ' ὀλίγον χρόνον διαλιπὼν ἐκινήθη τε καὶ ὁ ἄνθρωπος ἐξεκάλυψε αὐτόν, καὶ ὥς τὰ ὄμματα ἔστησεν· ἰδὼν δὲ ὁ Κρίτων συνέλαβε τὸ στόμα καὶ τοὺς ὀφθαλμούς.

Ἦδε ἡ τελευταία, ὦ Ἐχέκρατες, τοῦ ἐταίρου ἡμῖν ἐγένετο, ἀνδρός, ὥς ἡμεῖς φαῖμεν ἄν, τῶν τότε ὧν ἐπειράθημεν

αἰσθάνοιτο, ὁ δ' οὐκ ἔφη.

Καὶ μετὰ τοῦτο αὖθις τὰς |lower leg καὶ |return οὕτως ἡμῖν

|display, ὅτι |breathe, blow . . . καὶ πῆγνυτο. καὶ αὐτὸς ἤπτετο
|exhibit

καὶ εἶπεν ὅτι, |when, πρὸς τῇ καρδίᾳ γένηται αὐτῷ, τότε
|after

|come, go

Ἦδη οὖν |about τι αὐτοῦ ἦν τὰ περὶ τὸ |belly |breathe, blow

καὶ |disclose, reveal — |veil, hide γάρ— εἶπεν— ὁ δὲ

|last, final |make a sound, utter ῥίτων, ἔφη, τῷ Ἀσκληπιῷ

|owe, should, |chicken ἀλλὰ ἀπόδοτε καὶ μὴ |disregard
|if only

Ἀλλὰ ταῦτα, ἔφη, ἔσται, ὁ Κρίτων· ἀλλ' ὅρα εἴ τι ἄλλο

λέγεις.

Ταῦτα |ask, search through ὃ δὲν ἔτι ἀπεκρίνατο, ἀλλ' ὀλίγον

χρόνον |leave a gap, |move, τε καὶ ὁ ἄνθρωπος |disclose,
|space apart |remove |reveal

αὐτόν, καὶ ὅς τὰ |eye ἔστησεν· ἰδὼν δὲ ὁ Κρίτων

|seize, capture; στόμα καὶ τοὺς ὀφθαλμούς.
|understand

Ἦδε ἡ |conclusion, ἡ Ἐχέκρατες, τοῦ ἐταίρου ἡμῖν ἐγένετο,
|fulfilment

ἀνδρός, ὡς ἡμεῖς φαίμεν ἄν, τῶν τότε ὧν ἐπειράθημεν

lay on his back, according to the directions, and the man who gave him the poison now and then looked at his feet and legs; and after a while he pressed his foot hard, and asked him if he could feel; and he said, No; and then his leg, and so upwards and upwards, and showed us that he was cold and stiff. And he felt them himself, and said: When the poison reaches the heart, that will be the end. He was beginning to grow cold about the groin, when he uncovered his face, for he had covered himself up, and said—they were his last words—he said: Crito, I owe a cock to Asclepius; will you remember to pay the debt? The debt shall be paid, said Crito; is there anything else? There was no answer to this question; but in a minute or two a movement was heard, and the attendants uncovered him;

vocabulary

φρόνιμος sensible, prudent

ἀρίστου καὶ ἄλλως φρονιμωτάτου καὶ δικαιοτάτου.

ἀρίστου καὶ ἄλλως |sensible, prudent καὶ δικαιοτάτου.

his eyes were set, and Crito closed his eyes and mouth.

Such was the end, Echebrates, of our friend; concerning whom I may truly say, that of all the men of his time whom I have known, he was the wisest and justest and best.