Diogenes Laertius’ Life of Socrates
Or on the Essence of True Love

New Translations of Diogenes, Plato, and Plutarch with Texts and Commentaries

By E. H. Campbell

Edward Campbell Media: Cambridge, MA.
First Edition
Καὶ σὲ μὲν γε ἦδη ἔασω τὸν δὲ λόγον τὸν περὶ τοῦ Ἐρωτος, δὲν ποτὲ ἠκούσα γυναικὸς Μαντινικής Διοτίμας ἢ ταύτα τε σοφὴ ἢν καὶ ἄλλα πολλὰ—καὶ Ἀθηναῖοι ποτὲ θυσιαμένοι πρὸ τοῦ λοιμοῦ δέκα ἐτη ἀναβολήν ἐποίησε τῆς νόσου, ἢ δὴ καὶ ἐμὲ τὰ ἐρωτικὰ ἐδίδαξεν.

I shall permit you this time, but the story about Love will be one I heard from a Mantinean woman Diotima, she was wise about these things and many others.

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1 Adv., ἦδη, already, by this time
2 1st sing. fut. act. ind. of ἔασω, suffer, permit
3 masc. gen. sing. of ἔρως, love.
4 1st. sing. aor. act. ind. of ἀκούω, hear.
5 fem. gen. sing. of γυνή, woman.
6 Mantinean.
7 Diotima.
8 Pron., fem. nom. sing. of ὁς, she.
9 Adj., neut. pl. of οὖτος, this.
10 Adj., fem. nom. sing. of σοφὸς, skilled in any handicraft; wise.
<table>
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<tr>
<td>1st = First person</td>
<td>Indec. = Indeclinable</td>
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<td>2nd = Second person</td>
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<tr>
<td>Aor. = Aorist tense</td>
<td>Part. = Particle</td>
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<tr>
<td>Cf. = Confere, compare!</td>
<td>Partic. = Particle</td>
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<td>Sing. = Singular number</td>
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<td>Imper. = Imperative</td>
<td>Viz. = Videre licet, or vidlicet, it should be seen.</td>
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<td>Imperf. = Imperfect tense</td>
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I was going write something fancy, but I resolved that saying what I mean will be easier and faster. I have not finished this piece because I ran out of steam to carry it through and since I might not get back to it for a while; I thought you should have it now.

As to the arrangement, the material on the front and the back, why I chose it, why it’s in the order that it is in, will point directly to the Capitolineus’ who use their positions in appropriately, many of them in Higher Education, should be reminded that Alcibiades said that sleeping with Socrates was like “sleeping with your father or your older brother.” And that it was Aristophanes who was the advocate of the Stronger Argument, male dominance and violence, who lampooned Socrates saying inter alia: about the Old Days when boys were marched to school naked, were forbidden to cross their legs until they were proud of their manhood, “round about the time they get fuzz on their nuts.” And I find it very inappropriate that those types of things could be said about Socrates. But it is also clear that he really was some sort of a teacher and had a spontaneous young following, and he was murdered to prove ad baculum argumentum defeats all other arguments, and they mostly did it because they were jealous because Socrates was smarter, and indeed better. Alcibiades says that he was sarcastic, but when you peeled back the layers he had a heart of gold.

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Brighton, MA
December 26, 2012
Capitolinus et Marcellus minor (Plut., Marcellus, 2.3-4)

[2.3] Ἡναγκάσθη δὲ ἄγορανομῶν δίκην ἀβούλητον εἰςενεγκεῖν. Ἡν γὰρ αὐτῷ παῖς ὁμώνυμος ἐν ὤρᾳ, τὴν ὁψιν ἐκπρεπῆς, οὖχ ἤττον δὲ τῷ σωφρονεὶ καὶ πεπαιδευθῷ ἐπὶ τῶν πολιτῶν τούτων Καπετωλίνος ὁ τοῦ Μάρκελλου συνάρχων, ἀνήκαν ἤττο τῇ θρασύς ἐρών ὁ λόγος προσήνεγκε. Τοῦ δὲ παιδὸς τὸ μὲν πρῶτον αὐτῷ καθ᾽ ἐαυτὸν ἀποτυφαμένου τὴν πείραν, ὡς δὲ αὖθις ἐπεχείρησε κατειπόντος πρὸς τὸν πατέρα, βαφέως ἐνεγκών ὁ Μάρκελλος προσήγγειλε τῇ βουλῇ τὸν ἀνθρώπον.
But he was forced to introduce justice to the Aedileship against their wishes. For there was, of the same name, a boy of his, in the blossom of youth, remarkable to look at, not weak; being of sound mind and well educated, was admired by all; a fellow citizen, a colleague of Marcellus, Capitolinus, an arrogant and licentious man, brought words of love. The first thing the boy did was try to brush the man off, but he tried again, and was thus reported to his father who brought dreadful news against the man to the Senate.

Ὁ δὲ πολλὰς μὲν ἀποδράσεις καὶ παραγραφάς ἐμηχανάτο, τούς δημάρχους ἐπικαλουμένος, ἐκείνων δὲ μὴ προσδεχομένων τὴν ἐπίκλησιν ἀρνήσει τὴν αἰτίαν ἐφευγε, καὶ μάρτυρος οὐδενὸς τῶν λόγων γεγονότος ἔδοξε μεταπέμπεσθαι τὸν παῖδα τῇ βουλῇ, παραγενομένου δὲ ἰδόντες ἐρύθημα καὶ δάκρυν, καὶ μεμιγμένον.
[2.4] But he took many evasive measures, summoning the Tribunes of the Plebes himself, but was not able to move their resolve and avoid responsibility; but since there was not one witness to the crimes brought forth, came to the conclusion the bou ought to be summoned to appear before the Senate and seeing his mixed with blushes and tears of shame were not faked, not one of them needed a more sure sign, and voted against Capitolinus, and fined him money, out of which Marcellus made silver cups dedicate to pouring libations to the Gods.

67 dat. sing., ‘unceasing,’ or ἀπλαστος, not capable of being moulded, unfeigned, not faked.
68 Adj., neut. dat. sing. θυμοω, make angry, provoke.
69 neut. sing. pre. mid./pass/ part. of αιδομαι, to be ashamed.
70 masc. nom. pl. aor. pass. part. of δεω, lack, miss, stand in need of.
71 neut. gen. sing. of τεκμηριον, sure sign.
72 3rd pl. aor. mid. ind. of καταψηφιζομαι, vote against.
73 neut. dat. pl., money.
74 3rd pl. aor. act. ind. of ζημιωω, cause loss; fine.
75 adj., neut. pl. αργυρος, of silver.
76 neut. pl. of λοιβειον, cup for pouring libations.
77 masc. nom. sing. aor. mid. part. of ποιεω, make.
78 fut. act. inf. of καθιερωω, dedicate, devote.
Socrates on the false Lover (Plato’s Phaedrus 237α-243ε)

[237α] Σωκράτης: ἄγετε80 δή, ὦ Μοῦσα,81 εἴτε82 δι᾽83 ὠδῆς84 εἰδός85 λίγεια,86 εἴτε διὰ87 γένος88 μουσικὸν89 τῷ Λιγύων90 ταῦτῃ91 ἐσχέτ92 ἐπωνυμίας,93 ἔστω94 μοι λάβεσθε95 τοῦ μύθου,96 ὅν97 με ἀναγκάζει98 ὁ βέλτιστος99 οὕτωσι100 λέγειν,101 ἵνα102 ὁ ἴταίρος103 αὐτοῦ, καὶ πρότερον104

[237β] δοκῶν105 τούτῳ σοφός106 εἶναι, νῦν107 ἐτί108 μάλλον109 δόξη.110

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80 Adv., ἄγε, imper. of ἄγω come!
81 fem. voc. pl. of Μοῦσα, music, song; Muse.
82 Adv., εἴτε, sive..sive., either..or., whether.or.
83 masc. voc. sing. of Δίος, god
84 fem. gen. sing. of αἰών, song.
85 neut. sing. of εἰδός, that which is seen: form, shape; neut. sing. perf. act. part. of οἶδα, to know.
86 Adj., fem. dat. sing., fem. nom. pl., fem. voc. pl of λιγύς, clear, shrill; of a clear, sweet sound.
87 Prep., through, thanks to, by aid of.
88 neut. sing. of γένος, race, stock, kin; offspring; age, generation.
89 Adj., neut. sing. of μουσικός, musical.
90 Ligyans.
91 Adj., fem. acc. sing. of οὕτως, this.
92 2nd pl. aor. act. ind. or 3rd pl. of ἔχω, bear, carry, bring
93 Adj., fem. acc. sing., masc./fem. gen. pl. of ἐπωνυμίας, called after or by the name of; or fem. acc. sing., fem. gen. pl. of ἐπωνυμία, derived; or significant name, namesake, name, title.
94 Prep., σὺν, with, together with; moreover, further. v before μ becomes μ (Op Cit, Smyth: 94).
95 2nd pl. aor. mid. imper. λαμβάνω, take, take hold of, grasp, seize; apprehend by the senses; apprehend with the mind, understand; undertake.
96 masc. gen. sing. of μόθος, word, speech; story, tale, narrative.
97 Pron., masc. neut., οἶς, his, her, it.
98 3rd sing. pres. act. ind. of ἀναγκάζω, force, compel.
99 Adj., masc. nom. sing. of βέλτιστος, best, most excellent.
100 Adj., masc. nom. sing. of οὕτως, this.
101 pres. act. inf. of λέγω.
102 Conj., Adv., ἵνα, there.
103 masc. nom. sing., comrade, companion.
104 Adj., comp., neut. sing. of πρῶτος, before, in front; foremost; former, earlier.
105 fem. gen. pl. of δοκέω, expectation; notion, opinion, judgement; mere opinion, conjecture.
Come now all ye Muses

either with the sweet sound of song

or known through the musical Ligyan race who bear this name

take me together with this tale
fem. nom. sing., force, constraint, necessity; violence, punishment; duress; bodily pain, anguish.
Τούς δὲ πολλοὺς λέληθεν ὃτι οὐκ ἴσασι τὴν οὐσίαν ἑκάστου. Ὡς οὖν εἶδότες οὐ διομολογοῦνται ἐν ἀρχῇ τῆς σκέψεως, προελθόντες δὲ τὸ εἰκὸς ἀποδιδόσαιν: οὔτε γὰρ ἑαυτοῖς οὔτε ἀλλίθλοις ὀμολογοῦσιν, ἐγὼ οὖν καὶ σὺ μὴ πάθωμεν ὃ ἄλλοις ἐπιτιμῶμεν, ἀλλ’ ἐπειδὴ σοὶ καὶ ἐμοὶ ὁ λόγος πρόκειται πότερα ἐρώτησιν ἢ μὴ μᾶλλον εἰς φιλίαν ἔτέον, περὶ ἐρωτος οἱν τ’ ἔστι καὶ ἢν ἐχει δύναμιν, [237δ] ὀμολογία θέμενοι ὃτι, εἰς τοῦτο ἀποβλέποντες καὶ ἀναφέροντες τὴν σκέψιν ποιώμεθα εἴτε ἰθελίαν εἴτε βλάβην παρέχει. ὃτι μὲν οὖν δὴ ἐπιθυμία τις ὁ ἐρως, ἀπαντῇ δήλων: ὃτι δ’ αὐτὸς καὶ μὴ ἐρώτητες ἐπιθυμοῦσι τῶν καλῶν, ἴσμεν.
Τῷ δὲ τὸν ἐρώτα τε καὶ μὴ κρινούμεν; δεῖ αὖ νοῆσαι ὅτι ἡμῶν ἐν ἑκάστῳ δύο τινὲς ἔστοι ἑδέα ἄρχοντε καὶ ἀγοντε, οἷν ἐπώμεθα ἢ ἂν ἄγητον, ἡ μὲν ἐμφυτος οὐσα ἐπιθυμία ἡδονῶν, ἀλλή δὲ ἐπίκτητος δόξα, ἐφιεμένη τοῦ ἀριστοῦ. Τούτω δὲ ἐν ἡμῖν τοτὲ μὲν ὀμονοεῖτον, [237ε] ἐστὶ δὲ ὁτε στασιάζετον: καὶ τοτὲ μὲν ἢ ἐτέρα, ἀλλοτ δὲ ἢ ἐτέρα κρατεὶ. Δόξης μὲν οὖν ἐπὶ τὸ ἀριστον λόγῳ ἀγούσης καὶ κρατοῦσης τῷ κράτει σωφροσύνη ὅνομα: [238α] ἐπιθυμίας δὲ ἀλόγως ἔλκούσης ἐπὶ ἡδονᾶς καὶ ἀρξάσης ἐν ἡμῖν τῇ ἀρχῇ ὅβρις ἐπανομάσθη.
Ὑβρις δὲ δὴ πολυώνυμον —πολυμελές γὰρ καὶ πολυμερές—καὶ τούτων τῶν ἰδεῶν ἐκπρεπῆς ἢ ἀν τύχῃ γενομένη, τὴν αὐτῆς ἐπωνυμίαν ὀνομαζόμενον τὸν ἔχοντα παρέχεται, οὔτε τινὰ καλὴν οὔτ᾽ ἐπαξίαν κεκτήσατε. Περὶ μὲν γὰρ ἐδωδὴν κρατοῦσα τοῦ λόγου τε τοῦ ἀρίστου καὶ τῶν ἄλλων ἐπιθυμιῶν ἐπιθυμία [238β] γαστριμαργία τε καὶ τὸν ἔχοντα ταύταν τοῦτο κεκλημένον παρέξεται: περὶ δ᾽ αὖ μέθας τυραννεύσασα, τὸν κεκτημένον ταύτη ἀγουσα, δὴ λον οὔ τευξεται προορήματος: καὶ τᾶλα δὴ τὰ τούτων ἀδελφὰ καὶ ἀδελφῶν ἐπιθυμιῶν ὀνόματα τῆς ἀεὶ δυναστευούσης ἢ προσῆκει καλείσθαι πρόδηλον.
Ἅς δ᾽ ἐνεκα πάντα τὰ πρόσθεν εἰρηται, σχεδὸν μὲν ἡδη φανερὸν, λεχθὲν δὲ ἢ μὴ λεχθὲν πάντως σαφέστερον: ἢ γὰρ ἀνευ λόγου δόξης ἐτὶ τὸ ὀρθὸν ὀρμώσης κρατήσασα ἐπιθυμία [238ε] πρὸς ἡδονὴν ἀχθεῖσα κάλλους, καὶ ύπὸ αὐ τῶν ἑαυτῆς συγγενῶν ἐπιθυμῶν ἐπὶ σωμάτων κάλλος ἐρωμένως ἀσθείσα συκῆσα ἀγωγὴ, ἀπ᾽ αὐτῆς τής ῥώμης ἐπωνυμίαν λαβοῦσα, ἔρως ἐκλήθη. Αὕτῳ, ὦ φίλε Φαϊδρε, δοκῶ τι σοι, ἀπ᾽ αὐτῶ ἐρμαυτικώς τὴν πάθος πεπονθέναι;
Φαίδρος: πάνυ μὲν οὖν, ὃ Σώκρατες, παρὰ τὸ εἰσώθος εὐροια τίς σε εἰλήφεν.


Φαίδρος: ἀληθέστατα λέγεις.

Σωκράτης: τοῦτων μέντοι σὺ αίτιος. Ἀλλὰ τὰ λοιπὰ άκουε: ἵσως γάρ κἀν ἀποτράποιτο τὸ ἐπίον. ταῦτα μὲν οὖν θεῷ μελῆσαι, ἡμῖν δὲ πρὸς τὸν παῖδα πάλιν τῷ λόγῳ ἰτέον. Εἰεν, ὃ φέριστε; τὸ μὲν δὴ τυγχάνει ὑπὸ πεῖρα οὐ βουλευτέον, εἰρῆται τε καὶ ἀρχισαι, βλέποντες δὲ δὴ πρὸς αὐτό [238ε] τὰ λοιπὰ λέγωμεν τῆς ὡφελίας ἡ βλάβη ἀπὸ τὸ ἐρώμενος καὶ μὴ τῷ χαριζομένῳ εἰς εἰκότος συμβήσεται. Τῷ δὲ ὑπὸ ἐπιθυμίας ἀρχισοῦμεν δουλεύοντι τε ἡδονή ἀνάγκη ποὺ τὸν ἐρώμενον ὡς ἢδιστον ἐαυτῷ παρασκευάζειν: νοούντι δὲ πᾶν ἢδυ τὸ μὴ ἀντιτείνουν, κρείττον δὲ καὶ ἵσων ἐχθρόν. [239α] οὔτε δὴ κρείττω οὔτε ἰσούμενον ἐκὼν ἐραστής παιδικὰ ἀνέξεται, ἢττω δὲ καὶ ὑποδεέστερον ἄει ἀπεργάζεται: ἢτων δὲ ἀμαθῆς σοφοῦ, δελὸς ἄνδρείου, ἀδύνατος εἰπεῖν ἡττορικοῦ, βραδὺς ἀγχίνου. Τοσοῦτων κακῶν καὶ ἐτι πλειόνων κατὰ τὴν διάνοιαν ἐραστὴν ἐρωμένος ἀνάγκη γιγνομένων τε καὶ φύσει ἐνόντων τῶν μὲν ἢδεσθαι, τὰ δὲ παρασκευάζειν, ἢ στεφέσθαι τῶν παραυτικὰ ἢδέος. Φθονορὸν δὴ ἀνάγκη [239β] εἶναι, καὶ πολλάκις μὲν ἄλλων συνουσίων ἀπείροντα καὶ ὡφελίμων θεὸν ἀν μάλιστ’ ἀνή γίγνοιτο, μεγάλης αἰτίαν εἶναι βλάβης, μεγίστης δὲ τῆς θεὸν ἀν φιλοσοφώτατος εἰ. τοῦτο δὲ ἡ θεία φιλοσοφία τυγχάνει ὅν, ἢς ἐραστήν παιδικὰ ἀνάγκη πόροι ηθούν εἰργεῖν, περίφοβον ὑπὲρ τοῦ καταφρονηθῆναι: τὰ τέ άλλα μηχανάσθαι ὅπως ἄν ἡ πάντα ἁγνωστὸ καὶ πάντα ἀποβλέπων εἰς τὸν ἐραστήν, οἶος ὃς ὡς τῷ μὲν ἢδιστός,
ἐαυτῷ δὲ βλαβερωτατος ἂν εἰη. τὰ μὲν οὖν κατὰ [239ξ] διάνοιαν ἐπίτροπός τε καὶ κοινωνός ὅνδαμη λυσιτελῆς ἀνήρ ἔχων ἔρωτα. τὴν δὲ τοῦ σώματος ἔξειν τε καὶ θεραπεύειαν οίαν τε καὶ ὡς θεραπεύσει αὐτὸν ἂν γένεται κύριος, ὦς ἦν πρὸ ἄγαθον ἡνάγκασται διώκειν, δεῖ μετὰ ταῦτα ἰδεῖν. ὁφθησατί δὴ μαλθακόν τινα καὶ οὐ στερεόν διώκων, οὐδὲ ἐν ἡλίῳ καθαρῷ τεθραμμένον ἀλλὰ ὑπὸ συμμυγεί σκιὰ, πόνων μὲν ἄνδρεών καὶ ἱδρώτων ἔρημον ἀπειρόν, ἐμπειρὸν δὲ ἀπαλῆς καὶ ἀνάνδρου [239δ] διαίτης, ἀλλοτρίοις χρώμασι καὶ κόσμοις χρίτει οἰκείων κοσμούμενον, ὡσα τέ άλλα τούτως ἐπεται πάντα ἐπιτηδεύοντα, ὅ δήλα καὶ οὐκ ἄξιον περαιτέρω προβαίνειν, ἀλλὰ ἐν κεφάλαιον ὁρισαμένους ἐπ᾽ ἀλλο ἰέναι: τὸ γὰρ τοιοῦτον σώμα ἐν πολέμῳ τε καὶ ἄλλας χρείας ὅσα μεγάλαι οἶ μὲν ἐχθροὶ θαρροῦσιν, οἶ δὲ φίλοι καὶ αὐτοὶ οἱ ἐφαρταὶ φοβοῦνται. τούτῳ μὲν οὖν ὡς δήλον ἐατέον, τὸ δ᾽ ἐφεξῆς ὑπετέον, [239ε] τίνα ἡμῖν ὥφελίαν ἢ τίνα βλάβην περὶ τὴν κτήσιν ἢ τοῦ ἐρώτους ὁμιλία τε καὶ ἐπιτροπεία παρέχεται. σαφὲς δὴ τούτῳ γε παντὶ μὲν, μάλιστα δὲ τῷ ἐραστή, ὅτι τῶν φυλτάτων τε καὶ εὐνουστάτων καὶ θειοτάτων κτημάτων ὁρφανὸν πρὸ παντὸς εὑξαίτ᾽ ἂν εἶναι τὸν ἐρώμενον: πατρὸς γὰρ καὶ μητρὸς καὶ συγγενῶν καὶ φίλων στέρεσθαι ἂν αὐτὸν δέξατο, [240α] διακαλυτάς καὶ ἐπιτιμητάς ἡγούμενος τῆς ἡδίστης πρὸς αὐτὸν ὁμιλίας. ἀλλὰ μὴν οὐσίαν γ᾽ ἔχοντα χρυσοῦ ἢ τίνος ἄλλης κτήσεως οὔτε εὐάλωτον ὁμοίως οὔτε ἀλόντα εὐμεταχειριστὸν ἡγήσαται: έξ, ἂν πάσα ἀνάγκη ἐραστὴν παιδικοῖς φθονεῖν μὲν οὐσίαν κεκτημένοις, ἀπολυμένης δὲ χαίρειν. ἐτὶ τοίνυν ἄγαμον, ἀπαίδα, ἄοικον ὅτι πλείστον χρόνον παιδικὰ ἐραστής εὐξαίτ᾽ ἂν γενέσθαι, τὸ αὐτοῦ γλυκύ ὡς πλείστον χρόνον καρποῦσθαι ἐπιθυμῶν. ἐστὶ μὲν δὴ καὶ ἄλλα κακά, ἀλλὰ τις δαίμον ἐμείξε τοῖς [240β] πλείστως ἐν τῷ παραυτίκη ἡδονήν, οἴον κόλακι, δεινῷ θηρίῳ καὶ βλάβης μεγάλῃ, ὦμως ἐπέμειξεν ἡ φύσις ἡδονή τινα οὐκ ἀμουσον, καὶ τὶς ἐταίραν ὡς βλαβερον ψέξειν ἄν,
καὶ ἄλλα πολλὰ τῶν τοιούτων θρεμμάτων τε καὶ ἐπιτηθευμάτων, οἷς τὸ γε καθ᾽ ἡμέραν ἡδιστοισι εἶναι ὑπάρχει: παιδικοὶς δὲ ἑραστῆς πρὸς τῷ βλαβερῷ καὶ εἰς τὸ συνημερεύειν πάντων [240ε] ἀνήσθετον. ἡλικια γὰρ δὴ καὶ ὁ παλαιὸς λόγος τέρπειν τὸν ἡλικία—ἡ γὰρ οὐ μὴν χρόνου ἴσος ἐπ᾽ ἴσος ἡδονὰς ἁγουσά δι᾽ ὀμοιότητα φυλαίναμεν ἓπειρεταὶ ἅλλα ὀμοῖς κόρον γε καὶ ἢ τούτων συνουσίᾳ ἔχει. καὶ μὴν τὸ γε ἀναγκαῖον αὐ βαρὺ παντὶ περί πᾶν λέγεται: δὴ πρὸς τῇ ἀνομοιότητι μάλιστα ἑραστῆς πρὸς παιδικὰ ἔχει. νεωτέρῳ γὰρ προσβύτερός συνών οὖθ᾽ ἡμέρας οὕτε νυκτὸς ἑκὼν ἀπολεῖπεται, ἅλλ᾽ ὑπ᾽ [240δ] ἀνάγκης τε καὶ οἴστρου ἐλαύνεται, ὡς ἐκεῖνῳ μὲν ἡδονὰς ἂεὶ διδοῦς ἀγεί, ὀρῶντι, ἄκουοντι, ἀπτομένῳ, καὶ πάσαν αἰσθήσιν αἰσθανομένῳ τοῦ ἐρωμένου, ἐστε μεθ᾽ ἡδονῆς ἀφαρῶτος αὐτῷ ὑπηρετεῖν: τῶ δὲ δὴ ἐρωμένῳ ποιὸν παραφύθην ἡ τίνας ἡδονὰς διδοὺς ποιήσει τὸν ἱσόν χρόνον συνόντα μὴ οὐχὶ ἐπ᾽ ἐσχατὸν ἐλθεῖν ἁπαθίας—ὁρῶντι μὲν ὑπὶν πρεσβύτεραν καὶ οὐκ ἐν ἑκὼ, ἐπομένων δὲ τῶν ἄλλων ταύτη, ἃ καὶ λόγῳ[240ε] ἐστίν ἄκουειν οὐκ ἐπιτερπέστερες, μὴ ὅτι δὴ ἐργῆ ἀνάγκης ἂεὶ προσκειμένης μεταχειρίζεσθαι, φυλακάς τε δὴ καχυποτόπους φυλαττομένῳ διὰ παντὸς καὶ πρὸς ἀπαντας, ἀκαίρους τε ἐπαίνοις καὶ ὑπερβάλλοντας ἄκουοντι, ὡς δ᾽ αὐτῶς ψόγους νήφοντος μὲν οὐκ ἄνεκτος, εἰς δὲ μέθην ἴοντος πρὸς τῷ μὴ ἀνεκτῷ ἐπαισχείς, παρρησία κατακορεῖ καὶ ἀναπεπταμένῃ χρομένου; καὶ ἐρῶν μὲν βλαβερῶς τε καὶ ἁπάθης, λήξας δὲ τοῦ ἐρωτος εἰς τὸν ἐπειτα χρόνον ἀπιστος, εἰς δὲ πολλὰ καὶ μετὰ πολλῶν ὅρκων τε καὶ δεήσεως ὑποχνοῦμενος μόνις [241α] κατεἰχε τὴν γ᾽ ἐν τῷ τότε συνουσίᾳ ἐπίπονον οὖσαν φέρειν δι᾽ ἐλπίδα ἀγαθῶν. τότε δὴ δέον ἐκτίνευν, μεταβαλὼν ἄλλον ἄρχοντα ἐν αὐτῷ καὶ προστάτην, νοῦν καὶ σωφροσύνην ἅντ᾽ ἑρωτος καὶ μανίας, ἀλλὸς γεγονὼς λέληθεν τὰ παιδικά. καὶ ὁ μὲν αὐτὸν χάριν ἀπαίτει τῶν τότε, ύπομιμήσας τά πραχθέντα καὶ λεχθέντα, ὡς τῷ αὐτῷ διαλεγόμενος: ὦ δὲ ὑπ᾽

ταῦτα τε οὗν χρή, ὡς παῖ, συννοεῖν, καὶ εἰδέναι τὴν ἐραστοῦ φιλίαν ὃτι οὐ μετ’ ἐννοίας γίγνεται, ἀλλὰ σιτίου τρόπον, χάριν πλησιμονῆς, [241δ] ὡς λύκοι ἄρνας ἀγαπόσιν, ὡς παῖδα φιλούσιν ἐραστά. τοῦτ’ ἐκείνω, ὁ Φαίδρε. οὐκέτ’ ἄν τὸ πέρα ἀκούσας ἐμοῦ λέγοντος, ἀλλ’ ἦδη σοι τέλος ἐξέτω ὁ λόγος.

Φαίδρε: καίτοι ὃμνῃ γε μεσοῦν αὐτὸν, καὶ ἐρείν τὰ ἴσα περὶ τοῦ μὴ ἔρωντος, ὡς δεῖ ἐκεῖνῳ χαρίζεσθαι μᾶλλον, λέγων ὃσα αὐτ’ ἔχει ἀγαθά: νῦν δὲ δὴ, ὡς Σωκράτες, τί ἀποπαύῃ.

[241ε] Σωκράτης: οὐκ ἦςθος, ὡς μακάρις, ὅτι ἦδη ἐπὶ φθέγγομαι ἀλλ’ οὐκέτι διθυράμβους, καὶ ταῦτα ψέγων; ἐὰν δ’ ἐπαινεῖν τὸν ἔτερον ἄρξομαι, τί με οἶει ποιήσειν; ἄρ’ οἶσθ’ ὅτι ὑπὸ τῶν Νυμφῶν, ἀλλ’ με σὺ προβαλέις ἐκ προνοιας, σαφῶς ἐνθυσιασθείς; λέγω οὖν ἐνι λόγῳ ὅτι ὃσα τὸν ἔτερον λελοιδορήκαμεν, τῷ ἐτέρῳ τάναντι τούτων ἀγαθά πρόσεστιν. καὶ τί δεὶ μακροῦ λόγου; περὶ γάρ ἄμφοις ἰκανῶς εἰρητα. καὶ οὕτω δὴ ὁ μύθος ὅτι πάσχειν προσήκει
αὐτῷ, τούτῳ [242a] πείσται: κἀγὼ τὸν ποταμὸν τούτον διαβάς ἀπέρχομαι πρὶν ὑπὸ σοὺ τὶ μεῖζον ἀναγκασθῆναι.

Φαίδρος: μήπω γε, ὦ Σώκρατες, πρὶν ἂν τὸ καῦμα παρέλθῃ. ἢ οὖχ ὅρας ὡς σχεδὸν ἡδή μεσημβρία ἱσταται ἢ δὴ καλουμένη σταθερά; ἀλλὰ περιμεῖναντες καὶ ἀμά περὶ τῶν εἰρημένων διαλεξθέντες, τάχα ἐπειδὴν ἀποψυχῇ ἤμεν.

Σώκρατης: θείος γ᾽ εἰ περὶ τοὺς λόγους, ὦ Φαίδρε, καὶ ἀτεχνῶς θαυμάσιος. οἶμαι γὰρ ἐγὼ τῶν ἐπὶ τοῦ σοῦ βίου γεγονότων [242β] λόγων μηδένα πλεῖος ἢ σὲ πεποιηκέναι γεγενῆσθαι ὅτι τοῦτο λέγοντα ἢ ἄλλως ἐν γε τῷ τρόπῳ προσαναγκάζοντα —Σιμμίαν Ὑβαίον ἐξαιρῴ λόγου: τῶν δὲ ἄλλων πάμπολυ κρατεῖς—καὶ νῦν ἂν δοκεῖς αἰτίος μοι γεγενῆσθαι λόγῳ τινὶ ἤσθηναι.

Φαίδρος: οὐ πόλεμὸν γε ἀγγέλλεις. ἀλλὰ πῶς δή καὶ τίνι τούτῳ; 


Φαίδρος: λέγεις δὲ δὴ τί;
Σωκράτης: δεινόν, ὁ Φαίδρος, δεινόν λόγον αὐτὸς τε ἐκόμισας ἐμὲ τε ἡνάγκασας εἰπεῖν.

Φαίδρος: πῶς δή;

Σωκράτης: εὐθήνεια καὶ ὑπὸ τι ἀσέβη; οὐ τις ἂν εἰπεῖ δεινότερος;

Φαίδρος: οὔδείς, εἰ γε σὺ ἀληθῇ λέγεις.

Σωκράτης: τί ὁμιλεῖ; τὸν ἐφωτα ὁμ Αφροδίτης καὶ θεὸν τίνα ἡγῃ;

Φαίδρος: λέγεται γε δή.

Σωκράτης: οὐ τι ὑπὸ γε Λυσίου, οὐδὲ ὑπὸ τοῦ σοῦ λόγου, ὥς [242ε] διὰ τοῦ ἐμοῦ στόματος καταφαρμακευθέντος ὑπὸ σοῦ ἐλέχθη. εἰ δ᾽ ἐστίν, ὥσπερ οὖν ἔστι, θεὸς ἢ τι θεῖον ὁ Ἐρως, οὐδέν ἂν κακὸν εἰπή, τῷ δὲ λόγῳ τῷ νυνίδῃ περὶ αὐτοῦ εἰπέτην ὡς τοιοῦτον ὄντος· ταύτῃ τε ὑπὸ ἡμαρτανέτην περὶ τὸν ἑρώτα, ἐτι τῇ εὐθηνείᾳ αὐτοῖν πάνῳ ἀστείᾳ, τὸ μηδὲν ὑγίες λέγοντες, [243α] μηδὲ ἀληθὲς σεμνύνεσθαι ὡς τι ὄντε, εἰ ἄρα ἀνθρωπώτερος τινὰς ἐξαπατήσαντε εὐδοκιμήσετον ἐν αὐτοῖς. ἐμοὶ μὲν οὖν, ὃ φίλε, καθήρασθαι ἀνάγκη; ἐστὶν δὲ τοῖς ἡμαρτάνουσι περὶ μυθολογίαν καθαρμός ἀρχαίος, ἢν Ὅμηρος μὲν οὐκ ἠσθετο, Στησίχορος δὲ· τῶν γὰρ ὁμμάτων στερηθείς διὰ τὴν Ἐλένης κακηγορίαν οὐκ ἠγνόησεν ὥσπερ Ὅμηρος, ἀλλ᾽ ἄτε μουσικός ὄν ἐγνό τὴν αἰτίαν, καὶ ποιεῖ εὐθὺς—“οὐκ ἔστι ἐτυμὸς λόγος οὕτως, οὐδ᾽ ἔβας ἐν νυσσὶν εὐσέλημος,” (Stesichorus Frag. 32, Bergk) [243β] ὢν Ἰκεονί Πέργαμα Σροίας: “καὶ ποιήσας δὴ πᾶσαν τὴν καλουμένην Παλινωδίαν παραχρήμα ἀνέβλεψεν. ἐγὼ οὖν σοφότερος ἐκεῖνων γενήσομαι κατ᾽ αὐτὸ γε τούτο· πρὶν γὰρ τι παθεῖν διὰ τὴν τοῦ Ἐρωτος κακηγορίαν πειράσομαι αὐτῶ ἀποδοῦναι τὴν παλινωδίαν, γυμνή τῇ κεφαλῇ καὶ οὐχ ὥσπερ τότε ὅπερ αἰσχύνης ἐγκεκαλυμμένος.
Φαίδρος: τοιτωνι, ὦ Σώκρατες, οὐκ ἔστιν ἀττὶ ἀν ἐμοὶ εἰπες ἢδίω.

[243ε] Σωκράτης: καὶ γὰρ, ἀγαθὲ Φαίδρος, ἐννοεῖς ὡς ἀναίδως εἰρησθον τῷ λόγῳ, οὔτος τε καὶ ὁ ἐκ τοῦ βιβλίου ρηθεὶς, εἰ γὰρ ἄκουσαν τις τῶν ἡμῶν γεννάδας καὶ πρᾶσι τὸ ἤθος, ἑτέρου δὲ τοιούτου ἐρῶν ἢ καὶ πρώτορον ποτὲ ἔρασθείς, λεγόντων ὡς διὰ σμικρὰ μεγάλας ἐχθρας οἱ ἐρασται ἀναιροῦνται καὶ ἔχουσι πρὸς τὰ παιδικὰ φθονερως τε καὶ βλαβερως, πῶς οὐκ ἂν οἱ αὐτὸν ἡγεσθαὶ ἄκουεν ἐν ναυτας που τεθραμμένων καὶ οὐδένα ἐλεύθερον ἐρωτα ἐφαρακτων, πολλοῦ δὲ ἄν δειν [243δ] ἤμιν ὄμολογεῖν ἂ ψέγομεν τὸν ἔρωτα;

Φαίδρος: ἵσως νή Δί’, ὦ Σώκρατες.

Σωκράτης: τοῦτον γε τοῖνυν ἔγωγε αἰσχυνόμενος, καὶ αὐτὸν τὸν ἔρωτα δεδιώς, ἐπιθυμῶ ποτίμω λόγῳ οἶον ἄλμυρὰν ἄκοιν ἀποκλύσασθαι: συμβουλεύω δὲ καὶ Λυσίᾳ ὅτι τάχιστα γράψαι ὡς χρὴ ἐραστῇ μᾶλλον ἡ μὴ ἐρώτην ἐκ τῶν ὁμοίων χαριζεσθαι.


Σωκράτης: τοῦτο μὲν πιστεῦω, ἐωσπερ ἁν ἂς ὡς εἶ.

Φαίδρος: λέγε τοῖνυν θαρρῶν.

Σωκράτης: τοῦ δὴ μοι ὁ παῖς πρός ὃν ἐλεγον; ἵνα καὶ τοῦτο ἄκουσῃ, καὶ μὴ ἄνήκοος ὄν φθάσῃ χαρισάμενος τῷ μὴ ἔρωτα.

Φαίδρος: οὔτος παρὰ σοι μάλα πλησίον ἁεὶ πάρεσθιν, ὅταν σι βούλῃ.

Σωκράτης: οὔτωσι τοῖνυν, ὦ παῖ καλέ, ἐννόησον, ὡς ὁ μὲν.
Diogenes, B. Κεφ. ε’, ΣΩΚΡΑΤΗΣ

[2.18] Σωκράτης Σωφρονίσκου\textsuperscript{151} μὲν ἦν ύιός\textsuperscript{152} λιθουργοῦ\textsuperscript{153} καὶ Φαιναρέτης\textsuperscript{154} μαίας,\textsuperscript{155} ὡς καὶ Πλάτων ἐν Θεαιτήτῳ\textsuperscript{156} φησίν,\textsuperscript{157} Ἀθηναῖος, τῶν δῆμων\textsuperscript{158} Ἀλωπεκήθεν.\textsuperscript{159} ‘Εδόκει\textsuperscript{160} δὲ συμποιεῖν\textsuperscript{161} Εὐριπίδη: ὁθεν\textsuperscript{162} Μνησίμαχος\textsuperscript{163} οὕτω φησί, Φρύγες\textsuperscript{164} ἀκτὶ καὶ καίνον\textsuperscript{165} δράμα\textsuperscript{166} τούτ’ Εὐριπίδου,... ὡ καὶ Σωκράτης τὰ φρύγαν’\textsuperscript{167} ὑποτίθησι.\textsuperscript{168} Καὶ πάλιν,\textsuperscript{169} “Εὐριπίδας σωκρατογόμφους.”\textsuperscript{170} Καὶ Καλλίας\textsuperscript{171} Πεδήταις;\textsuperscript{172} (a). Τι\textsuperscript{173} δὴ\textsuperscript{174} συμποιεῖν\textsuperscript{175} Ἔδοκε\textsuperscript{176} δὲ συμποιεῖν\textsuperscript{177} μέγα;\textsuperscript{178} (β). Έξεστι\textsuperscript{179} γάρ μοι: Σωκράτης γὰρ αἴτιος.\textsuperscript{180} Αριστοφάνης Νεφέλαις;\textsuperscript{181} Εὐριπίδη\textsuperscript{182} δ’ ὁ τὰς τραγῳδίας\textsuperscript{183} ποιῶν\textsuperscript{184} τὰς περιλαλούσας\textsuperscript{185} οὕτως\textsuperscript{186} ἐστι, τὰς σοφὰς.\textsuperscript{187}

\textsuperscript{151} of Sophroniscus.
\textsuperscript{152} masc. nom. sing., son.
\textsuperscript{153} masc. gen. sing. sculptor, stone worker; from λίθος, stone, rock + ἔργον, work, deed, act, thing.
\textsuperscript{154} Phaenarete
\textsuperscript{155} fem. gen. sing. of μαῖα, good mother; midwife.
\textsuperscript{156} masc. dat. sing. of θεαιτήτος, obtained from God.
\textsuperscript{157} 3rd sing. pers. act. ind. of φημί, say, declare.
\textsuperscript{158} masc. gen. pl. of δῆμος, a country-district, country, land.
\textsuperscript{159} Alopece.
\textsuperscript{160} 3rd sing. imperf. act. ind. of δοκέω, think, fancy; suppose, imagine; resolve.
\textsuperscript{161} pres. act. inf. of συμποιέω, to help in doing, compose jointly with.
\textsuperscript{162} Adv., whence.
\textsuperscript{163} Mnesimachus.
\textsuperscript{164} Phrygians.
\textsuperscript{165} καινός, new, fresh.; kindling.
\textsuperscript{166} neut. sing., drama.
\textsuperscript{167} neut. pl. of οὖργανον, dry sticks, firewood.
\textsuperscript{168} 3rd sing. pres. act. ind. of ὑποτίθημι, place under.
\textsuperscript{169} Adv., back again, back, again, once more.
\textsuperscript{170} masc. acc. pl. of Σωκράτης + γόμφος, nail, peg, bolt, dowel; determination.
\textsuperscript{171} Callias.
\textsuperscript{172} Fettered, from πέδη, fetter, shackle.
\textsuperscript{173} Why?
\textsuperscript{174} Partic. signifying exactness.
\textsuperscript{175} Adj. fem. nom. sing. of σεμνός, august, revered, holy, majestic; in contempt or irony, solemn, pompous.
\textsuperscript{176} fem. nom. pl. of φρόνις, knowledge, counsel; prudence, wisdom.
\textsuperscript{177} Adv. of οὕτως, in this manner.
\textsuperscript{178} Adj. neut. sing. of μέγας, great, large.
\textsuperscript{179} 3rd sing. pres. act. ind. of ἐξεστι, it is allowed, it is in one’s power, is possible.
\textsuperscript{180} Adj. masc. nom. sing., to blame, guilty; cause, motive.
\textsuperscript{181} fem. dat. pl. of νεφέλη, cloud.
\textsuperscript{182} masc. dat. sing. of Εὐριπίδης, Euripides.
\textsuperscript{183} fem. acc. pl. of τραγῳδία, a tragedy.
\textsuperscript{184} masc. nom. sing. pres. act. part. of ποιέω, make; viz., ὁ...ποιῶν.
\textsuperscript{185} fem. gen. sing. pres. act. part. of περιλαλέω, chatter exceedingly, gossip.
Diogenes, 2.5, Socrates

Socrates of the stone work\(^{188}\) was son of Sophroniscus,

and good mother\(^{189}\) Phaenarete.

And, as Plato says in Obtained from the Gods,\(^{190}\)

An Alopece Athenian of the Demes.

And was thought to jointly compose with Euripides,

Wherefore Mnesimachus says in Phrygians

This is new drama of that Euripides

And Socrates is the kindling placed under it.

And are, furthermore, Euripidian Socratic bullets.

And Callias in Fettered:

(a) Indeed, why indeed so Ironic and with such great wisdom?

(b) Because I can blame Socrates.

Aristophanes in Clouds:

And he makes tragedies for Euripides;

This is for gossip, thus, this for the wise.

---

\(^{186}\) Adv., therefore, that is why, so then.

\(^{187}\) Adj. fem. gen. sing. of σοφός, wise, skilled; clever.

\(^{188}\) Frequently understood to mean a ‘sculptor,’ but literally ‘of the stone work.’

\(^{189}\) I.e., a midwife.

\(^{190}\) I.e., Theaetetus.
And, according to some, he learned from Anaxagoras,

And also Damon, thus Alexander in Successions;

After the judgement against that one,

Was a disciple of Archelaus, of the physics;

And Aristoxenus says he was a παιδικά of his.

Duris says he himself wished to be a slave,231

And was a stone worker,

And some say he gave the existing,

Charites232 to the Acropolis.

Whereas Timon, in his Silliis233 said:

And of those inclined to the sculptors; a chatterer about laws,

An enchanter of Hellas, a prover of exact arguments,

A reviler of mock-orators, and a somewhat Attic ironist.

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228 Adj. masc. nom. sing., somewhat Attic.
229 εἰρωνευτής, οὐ, ὁ.
230 I.e., ‘a teacher’s pet’ one of his teachers pets seeing that παιδικά is neut. pl.
231 Here δουλεύσαι could be either aor. act. inf. or 3rd sing aor. act. opt. of δουλεύω, but since αὐτὸν is a masc. acc. sing. direct object; the aor. act. inf. ought to be ruled out. This could be an allusion to the fact that Socrates indeed made himself a slave to the oracle at Delphi. Thus, ‘wished to be a slave,’ i.e., to the God at Delphi — Apollo Pythia.
232 Χάριτες, Lat. Gratiae. There are three Charites, Aglaia, Triumph; Euphrosyne, Good Cheer; and Thalia, Comedy.
233 Satires.

234 3rd sing. imperf. act. ind. of εἰμί
235 Adj. neut. dat. pl. of ὁρτοφικός, oratorical, rhetorical.
236 Adj. masc. nom. sing., dreadful, terrible; marvellously strong, powerful.
237 Thirty.
238 ἐκώλυσαν, ‘un-loosed,’ i.e., ‘freed.’
239 3rd pl. aor. act. ind. of λύω, loose, loosen, set free.
240 fem. gen. acc. pl. of τέχνη, art, skill, device, craft, cunning.
241 pres. act. inf. of διδάσκω, teach.
242 masc. gen. pl. of λόγος, thinking, reasoning.
243 3rd sing. imperf. act. ind. of κωμῳδέω, to represent in a comedy, to satirise, lampoon, libel.
244 Adj. masc. acc. sing. of ἴσος, inferior.
245 Adj. comp. masc. acc. sing. of κρείσσον, stronger, superior.
246 masc. acc. sing. pres. act. part. of ποιέω, make.
247 Favorinus.
248 Adj. fem. dat. sing. of παντοδαπός, of all kinds, of all sorts, manifold, miscellaneous.
249 masc. gen. sing. of μαθητής, a learner, pupil, student, apprentice.
250 Aeschines.
251 pres. act. inf. of ὄρτορεύω, to speak in public, to use; to be a public speaker, practise oratory; teach oratory
252 3rd sing. aor. act. ind. of διδάσκω, teach; explain.
253 Prep. + gen. = around, round about; about, concerning; the circumstances of; on behalf of.
254 masc. gen. sing. of βίος, life.
255 3rd sing. aor. pass. ind. of διαλέγω, to pick out one from another, to pick out; practise dialectic, elicit conclusions by discussion, dialogue.
256 masc. nom. sing. aor. pass. part. of καταδίκασθαι, to give judgment against; condemned.
257 3rd sing, imperf. act. ind. of τελευτάω, complete, bring to pass, fulfil.
258 Aristoxenus.
259 Spintharus.
260 aor. mid. inf. of χρηματίζω, to negotiate, transact business, have dealings.
261 masc. acc. sing. pres. act. part. of τίθημι, put, place
262 Partic., at least then, at any rate, any way.
263 masc. acc. sing. pres. mid./pass. part. of βάλλω, throw, cast; place money on deposit.
264 neut. acc. sing., a slice, fragment; a coin.
265 pres. act. inf. of ἄθροιζω, to gather together, to muster; amount.
266 Adv., εἰτα, then, next
267 masc. acc. sing. aor. act. part. of ἀναλύσαντα, spend; waste.
And indeed he terrible to the orators, so says Idomeneus,

And yet the Thirty\textsuperscript{269} freed him

For teaching the art of reasoning,

So says Zenophon.

And Aristophanes used to lampoon him

As making the weaker argument

The stronger.

And indeed, so says Favorinus, in Miscellaneous Histories,

Next to the student Aeschines,

First to teach rhetoric;

And this Idomenus say,

in the On the Socratic.

And first to practice dialectic about life,

And first of the philosophers

Completely condemned.\textsuperscript{270}

And Aristoxenus, of the Spintharus,

Says he transacted business;

\begin{flushleft}
\textsuperscript{268} pres. act. inf. of τίθημι, put, place.
\textsuperscript{269} I.e., the Thity Tyrants at Athens, B.C. 404-03.
\textsuperscript{270} I.e., exeuted. Τὸ τοι νομισθέν τῆς αληθείας κρατέ\ ν. "Indeed, a thing believed overcomes a thing of truth." (Sophocles, Fr. 86A, Sophocles, Fragments, Hugh Lloyd-Jones, trans., Cambridge, MA: Harvard, 1996.) Ostensible badness, effectuated by calumny, concealed real goodness and causing his murder to be approved, falsehood concealed truth proving "wisdom to be nothing worth" and that ad baculum argumentum, i.e., "the advantage of the stronger," is the strongest argument. Thus, Socrates was truly not guilty of the charge of "making the weaker argument defeat the stronger," since, over him, the stronger argument indeed prevailed.
\end{flushleft}
And then, placing money on deposit,
Went on to spend everything deposited.


Οτι 292 τοι ἐν μεγάροισι 293 κακὸν τ᾽ ἁγαθὸν τε τέτυκται. 294 (Od. 4. 392-4) 295

Πολλάκις 296 δὲ βιαιότερον 297 ἐν ταῖς ἐργασίασι διαλεγόμενον κονδυλίζεσθαι καὶ παρατήσεσθαι, 301 τὸ πλέον 302 τε γελᾶσθαι 303 καταφρονούμενον: καὶ πάντα 305 τὰ ἔργα 306 ανεξικάκως. 307

271 Crito.
272 3rd sing. aor. opt. act. of ανιστήμενο, make to stand.
273 Prep., from.
274 neut. gen. sing. of ἐργαστήριον, any place in which work is done: a workshop, manufactory.
275 aor. act. inf. of παιδεύω, teach.
276 fem. acc. sing. of ψυχή, life; soul, spirit; personality; heart; self; will.
277 fem. gen. sing. of χάρις, quality of pleasing, grace, charm, charms.
278 neut. dat. pl. of μέγαρον, large room, hall; house, palace.
279 3rd sing. perf. mid./pass. ind. of τεύχω, make, cause; produce by work or art.
280 Cf., Od. 4. 392: / καὶ δέ κε τοι εἰπήσῃ, διαφορές, αἰ χελέλθησα, / ὅτι τοι ἐν μεγάροις κακὸν τ᾽ ἁγαθὸν τε τέτυκται / οἰχομένου σεθεὶν δολιχὴν υδὸν ἀργαλείᾳ τε. / / And I shall say to you, beloved of God, if thou wish, / seeing that in thy home the art of both Good and Bad has been produced, / going down your long hard road.
And the Byzantian Demetrius says Crito

Wanted to make him stand forth from a workshop

And to teach the erotic soul of Grace,

And knew natural theory to be nothing

As opposed to our philosophizing Ethics,

And to seek the thinking for each

In the Agora of schools:

Seeing that in thy home the art

Of both Good and Bad has been produced (Od. 4. 392-4).

And was beaten and plucked

Many times on account of his more compelling arguments

But for the most part laughed at, looked down upon:

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296 Adv., many times, often.
297 Adv. comp. of βίαιος, violent, forceful; vehemence.
298 ζητέω, inquire into, investigate, examine.
299 neut. nom. sing. pres. mid./pass. part. of διαλέγω.
300 pres. mid. inf. of κονδυλίζω, strike.
301 pres. mid./pass. inf. of παρά + τίλλω, pluck out.
302 Adj. comp. neut. sing., πλείων, more, greater, the greater part.
303 pres. mid./pass. inf. of γελάω, laugh.
304 masc. acc. sing. pres. mid./pass. part. of καταφρονέω, to think down upon.
305 Adj. neut. pl, every.
306 pres. inf. act. of φέρω, bear, carry, bring, convey.
307 perf. act. part. of ἀνέξικακέω, long suffering.
308 I.e., ‘a school.’
309 I.e., ‘to teach Grace’s erotic soul.’
310 I.e., ‘in the schools of the Agora,’ the proverbial ‘wisdom of the marketplace.’
311 I.e., his hair having been ripped out.
And all these things he bore patiently.
Ὅθεν καὶ λακτισθέντα, Ἐπειδὴ ἤνέσχετο, τινὸς θαυμάσαντος, εἰ δέ με ὄνος ἐλάκτισε, δίκην ἂν αὐτῷ ἐλάγχανον;” καὶ ταῦτα μὲν ὁ Δημήτριος. 

Ἀποδημίας δὲ οὐκ ἐδείη, καθάπερ οἱ πλείους, πλὴν εἰ μὴ στρατεύεσθαι ἐδει. Τὸ δὲ λοιπὸν αὐτοθι μένων φιλονεικότερον συνεζήτει τοῖς προσδιαλεγομένοις, οὐχ ὡστε ἀφελέσθαι τὴν δόξαν αὐτοῦς, ἄλλ᾽ ὡστε τὸ ἀληθῆς ἐκμαθεῖν πειράσθαι. Φασὶ δ᾽ Ἐυριπίδην αὐτῷ δόντα τὸ Ἡρακλείτου σύγγραμμα ἐρέσθαι, τί δοκεῖ; ἃ μὲν συνήκα, γενναῖα: ὁμαὶ δὲ καὶ ὁ Σηλίου γέτοις δεῖται κολυμβῆτοι.”

312 ἐλακτίζω, to kick with heel or foot.
313 ἢνέσχετο, held up, lift up; put forth, hold back, check; hold one’s self up.
314 ἤνεσχέτο, held up, lift up; put forth, hold back, check; hold one’s self up.
315 ἠνέσχετο, held up, lift up; put forth, hold back, check; hold one’s self up.
316 ἐπειδὴ, when.
317 ἀνέχω, hold up, lift up; put forth, hold back, check; hold one’s self up.
318 θαυμάζω, wonder, admire.
319 ἀνέχω, hold up, lift up; put forth, hold back, check; hold one’s self up.
320 θαυμάζω, wonder, admire.
321 ἐπειδὴ, when.
322 καθάπερ, according as, just as.
323 ἐπειδὴ, when.
324 καθάπερ, according as, just as.
325 ἐπειδὴ, when.
326 καθάπερ, according as, just as.
327 ἐπειδὴ, when.
328 θαυμάζω, wonder, admire.
329 μένων, impulse, will, spirit, might, courage; or masc. nom. sing. pres. act. part. of μένω, remain, wait.
330 μένων, impulse, will, spirit, might, courage; or masc. nom. sing. pres. act. part. of μένω, remain, wait.
331 φιλονεικότερον, fond of strife, eager for strife, contentious.
332 δοκεῖ, think, fancy.
333 στρατεύεσθαι, to serve in war, serve as a soldier, do military service, take the field, march.
334 ἐρέσθαι, to serve in war, serve as a soldier, do military service, take the field, march.
335 ἐρέσθαι, to serve in war, serve as a soldier, do military service, take the field, march.
336 ἀφελέσθαι, to serve in war, serve as a soldier, do military service, take the field, march.
337 ἐρέσθαι, to serve in war, serve as a soldier, do military service, take the field, march.
338 ἐρέσθαι, to serve in war, serve as a soldier, do military service, take the field, march.
339 ἐρέσθαι, to serve in war, serve as a soldier, do military service, take the field, march.
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344 ἐρέσθαι, to serve in war, serve as a soldier, do military service, take the field, march.
345 ἐρέσθαι, to serve in war, serve as a soldier, do military service, take the field, march.
346 ἐρέσθαι, to serve in war, serve as a soldier, do military service, take the field, march.
347 ἐρέσθαι, to serve in war, serve as a soldier, do military service, take the field, march.
An when he picked himself up after being kicked
And Wherefore, when he was kicked,
Lifted himself up, and from astonishment wondered:
“If I was for this Fated,
Are asses to take up law?”
And this this from Demetrius.
And did not stand in need of being abroad
Any more than was necessary to serve in war.
And remaining on the spot, pointedly disputed
More contentiously for that which is also necessary;
Not so as to disprove their opinion,
But so as to more fully learn the truth by testing it.
And they say Euripides
Gave him the writing of Heraclitus
And was asked what he thought?
And he said: “On the one hand what I understood was excellent,
But, on the other hand, what I understood not
Were also excellent;
Except for those things I am in need of a Delian diver.

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347 1st sing. aor. act. ind. of συνίημι, let go with; bring or set together, come to an agreement; perceive, hear, to be aware of, take notice of, observe; understand.
348 Adj., neut. pl. γενναῖος, according to; good of their kind, excellent.
349 1st sing. pres. mid./pass ind. of οἴομαι, to suppose, think, deem, imagine.
350 gen. sing. of Δήλιος, Delian.
351 Particl. indecl., ‘at least, at any rate.’
352 3rd sing. pres. mid./pass. ind. of δέομαι, to lack, miss, stand in need of.
353 κολυμβητής, οῦ, diver.
Ἐπεμελεῖτο ἐπὶ δὲ καὶ σωμασκίας, καὶ ἐν ἑυκτής. Ἑστρατεύσατο γοῦν εἰς Ἀμφίπολιν καὶ Ξενοφόντα ἀφ' ἕπος πεσόντα ἐν τῇ κατὰ Δῆλιον μάχῃ διέσωσεν ὑπολαβῶν. [23] ὅτε καὶ πάντων φευγόντων Ἀθηναίων αὐτὸς ἠρέμα αὐτὸς εὐεκτής καὶ ἑυχῆς καὶ ςὺγνωμονος ἡσυχῆς καὶ ἑπτῆς ἁμύνασθαι εἰ τῖς οἱ ἐπέλθοι. Ἑστρατεύσατο δὲ καὶ εἰς Ποτίδαιαν διὰ θαλάττης: Ποτίδαιας ἀριστεύσαντα ἡ ἁμύνασθαι τῷ σχῆμα τῆς ἀριστείου: ἀνεχώρης, παρεπιστρεφόμενος ἡ συχεῖς, καὶ τηρῶν αὐτῆς ἀμύνασθαι εἴτε ιἱ ἐπέλθοι.

354 3rd sing. imperf. mid./pass. ind. of ἐπιμελέομαι, to take care of, have charge of, have the management of.
355 masc. acc. pl. of σωμασκίας, one who takes bodily exercise
356 masc. nom. sing. of εὐεκτής, of a good habit of body.
357 3rd sing. aor. mid. ind. of στρατεύω, to serve in war, serve as a soldier, do military service, take the field, march.
358 Partic., indecl., at least then, at any rate, any way.
359 Amphipolis.
360 masc. acc. sing., Xenophon.
361 Prep., από, from.
362 masc. sing. aor. act. part. of πίπτω, fall.
363 masc. gen. pl. pres. act. part. of ὑπολαμβάνω, to take up by getting under; take up, seize or come suddenly upon; fight.
364 Conj. indecl., when.
365 masc. gen. sing. pres. act. part. of φεύγω, flee, flee from, escape.
366 masc. gen. pl. of Ἀθηναίος, Athenian.
367 Adv. indecl., stilly, quietly, softly; slowly.
368 masc. sing. aor. act. part. of πεζός, on foot.
369 masc. gen. sing. of πολέμος, fighting, war, battle.
370 masc. gen. sing. pres. act. part. of κωλύω, prevent.
371 masc. gen. sing. of νύξ, night.
372 masc. gen. sing. of σχῆμα, form, figure, appearance.
373 masc. sing. aor. act. part. of ἀριστεύω, be the best
And he took care of himself through exercises
And was in good shape.

At any rate, served in war against Amphipolis,
And in the battle against the Delians

Lifted up Xenophon, after he had fallen from his horse, saved him.

And when the Athenians were, from them,
In full flight; he himself, being quietly self-assured,
Slowly withdrew, and watching carefully,
Defended if they should come.

And he himself served in the war against Potidaea by way of the sea,
For battle on foot was that day prevented.

And whence they say he waited through the whole night until the next day;
And he was the best there,

Going to the side of Alcibiades, out of bravery and love for him;\(^{397}\)

And this Aristippus says
In the fourth book ‘On the Ancients.’

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380 Adv. indecl., right on the spot.
381 aor. act. inf. or 3rd sing. aor. act. opt. of παραχωρέω, to go aside, make room, give place, retire.
382 Alcibiades
383 ἀρετεία, bravery, valor.
384 aor. pass. inf. of ἔραμαι, desire; desire passionately, lust after; love.
385 Adj. neut. dat. sing. of τέταρτος, fourth.
386 Adj., fem. gen. sing. of παλαιός, ancient, old, aged.
387 θρύπτω = a part or fragment.

398 masc. nom. sing., Ion.
399 Adj., neut. sing. of νέος, new, fresh, young.
400 pres. act. part. of sum.
401 Prep., along with, together.
402 Archelaus.
403 aor. act. inf. or 3rd sing. aor. act. opt. of ἀποδημέω, to be away from home, be abroad.
404 Adv., to Pytho.
405 aor. act. inf. of ἔρχομαι, come, go.
406 'says Aristotle.'
407 neut. gen. pl. of ἀπομνημόνευμα, a memorial.
408 3rd sing. imperf. act. ind. of εἰμί, to be.
409 Adj., masc. nom sing., stiff in opinion.
410 Adv. masc. nom. sing., democratic.
411 aor. act. inf. or 3rd sing. aor. act. opt. of εἰκό, yield, give way, withdraw.
412 3rd pl. pres. act. ind. or masc./neut. dat. pl. pres. act. part. of κελεύω, urge; order.
413 the Salaman Leon
414 masc. acc. sing. of πλούσιος, rich, wealthy, opulent.
415 aor. act. inf. of ἀγω, lead, conduct, bring.
416 aor. mid. inf. of ἀπόλλυμι, lose, destroy.
417 Adj. masc. nom. sing., alone.
418 aor. mid./pass. inf. of ἀποψηφίζω, to vote away from.
419 masc. gen. pl. of στρατηγός, the leader; general, commander; governor.
420 neut. sing. pres. act. part. of εἰμί, to be.
421 aor. act. inf. of ἀποδιδομένου, escape by stealth.
422 fem. gen. sing. of ἱρκτή, an inclosure, prison.
423 aor. act. inf. of ἐπιπλησίν, lay on blows.
424 Adj. masc. acc. pl. of καλός, beautiful.
425 aor. mid./pass. inf. of διατίθημι, to place separately, arrange.
And according to the Chion Ion:

Being young he wished to go abroad together with Archalaus to Samos,

And Aristotle says went to Pytho.\textsuperscript{430}

And also to Isthmus,

Thus Favornius in the first of the Memoirs.

And was firm in opinion, and democratic;

As is clear from his unwillingness to yield to Critias

For ordering Leon the Salaman,

A rich man, to be lead away to his death;

But he alone cast the vote against the ten generals.

And he himself chose not to escape from prison;

And he, rebuking them for weeping,

Making beautiful speeches,

Captivated them.

\textsuperscript{430} I.e., Delphi.
Αὐτάρκης τά ἦν καὶ σεμνός. Καὶ ποτε Ἀλκιβιάδου, καθά φησι Παμφιλὴ  ἐν τῷ ἐβδόμῳ τῶν Ὑπομνήματων, διόδος αὐτῶν χώραν μεγάλην, ἐνακοδομήθη εἰκιάν, φάναι. "Καὶ εἰ ὑποδημάτων ἐδεικνύσαν καὶ βύσσανοι" εἶναι ἐμαυτῷ ὑποδήματα ποιησάμην, καταγέλαστος ἁν ἦν λαβών.

[25] Πολλάκις ἐφορῶν εἰς τά πλήθη τῶν πιπρασκόμενων ἐλεγεῖ πρὸς αὐτὸν, "Πόσων ἐγὼ χρείαν οὐκ ἔχω." Καὶ συνεχεῖ ἐκεῖνα ἀνεφθέγγετο τά ἱαμβεία:

tά δ᾽ ἀργυρωμάτ᾽ ἐστὶν ἢ τε πορφύρα

εἰς τοὺς τραγῳδούς χρήσμι, οὐκ εἰς τὸν βίον.
And he was proud and independent.

And this handed down from Pampilia,

In her seventh Memoirs;

At one time or other, Alcibiades

Upon giving to him a large place

Where to build a house, he said:

As if I were in need of sandals,

And you gave me a hide

Wherefore I was to make sandals for myself;

If I had taken it, I would be ridiculous.

And often turning his back to the mass of things being sold,

To himself said: “A great need for I have not.”

And continually repeated these Iambics:

But silver plates and purple stripes are;

To the tragic chorus useful, not to the life lived.

470 Adj., neut. pl. of χρήσιμος, useful, serviceable, good for use, good, apt.
471 neut. sing. aor. act. part.; or masc. acc. sing. of βίος, life.
472 This remark suggests that Socrates was homeless and was therefore needed a place to build a home.
Ὑπερφρόνησε 473 δὲ καὶ Αρχελάου τοῦ Μακεδόνος 474 καὶ Σκόπα τοῦ Κρανωνίου 475 καὶ Ευρυλόχου τοῦ Λαρισσαίου. 476 μήτε χρήματα 477 προσέμενος 478 παρ᾽ αὐτῶν, μήτε 479 παρ᾽ αὐτοὺς ἀπελθὼν. 480 Εὐτακτός 481 τε ἦν τὴν διαίταν 482 οὔτας, 483 ὡσε 484 πολλάκις Αθήνης 485 λοιμῶν 486 γενομένων 487 μόνος 488 οὐκ ἐνόσσησε. 489 [26] Φησὶ δ᾽ Αριστοτέλης δύο γυναίκας 490 αὐτὸν ἀγαγέσθαι: 491 προτέραν 492 μὲν Ζανθίππην, 493 ἔξ ἦς 494 αὐτῷ γενέσθαι 495 Λαμπροκλέα; 496 δεύτεραν δὲ Μυρτῶ, 497 τὴν Αριστείδου 498 τοῦ δικαίου θυγατέρα, ἣν καὶ ἀπροικον 500 λαβεῖν, 501 ἔξ ἦς γενέσθαι Σωφρονίσκον 502 καὶ Μενέξενον. 503 Οἱ δὲ προτέραν γῆμαι 504 τὴν Μυρτῶ φασίν: ἔνιοι 505 δὲ καὶ ἀμφοτέρας σχεῖν 506 ὡμοῖ, 507 ἄν 508 ἔστι Σάτυρος 509 τε καὶ Ἰερώνυμος ὁ Ρόδιος. 510

473 3rd sing. aor. act. ind. of ὑπερφρονεῖον, to be over-proud, to have high thoughts.
474 Archelaus of Macedon.
475 Scopas of Cranon.
476 Eurylochus of Larissa.
477 neut. pl. of χρήμα, possessions, property; things, i.e., 'gifts.'
478 masc. nom. sing. aor. mid. part. of προσήμι, to send to; admit, accept.
479 ἀπέρχομαι, to come.
480 Adj., masc./fem. nom sing. well-ordered, orderly.
481 masc. acc. sing. of δίαιτα, way of life, livelihood.
482 Adv., in this way or manner, so, thus.
483 Adv., as, just as, in as much as; and so, therefore.
484 masc. dat. pl. of Αθῆναι, Athens.
485 fem. gen. pl. of λοιμός, pestilence.
486 masc./fem. neut. gen. pl. aor. mid. part. of γίγνομαι, become.
487 3rd sing. aor. act. ind. of νοσεῖον, to be sick, ill, to ail.
488 fem. acc. sing., alone.
489 3rd sing. aor. act. ind. of νοσεῖον, to be sick, ill, to ail.
490 fem. acc. sing., alone.
491 3rd sing. aor. act. ind. of νοσεῖον, to be sick, ill, to ail.
492 masc. acc. sing. of ὁμοί, woman.
493 masc. acc. sing. of ὁμοί, lead, conduct, bring; take.
494 fem. acc. sing. of πρότερος, fore, former.
495 Χανθιππη.
496 Pron., fem. gen. sing. of ὄς, she.
497 fem. mid. inf. of γίγνομαι, become.
498 Lamprocles.
499 Myrto.
500 Aristides.
501 fem. acc. sing. of θυγατήρα, daughter.
502 fem. acc. sing. of ἀπορίκος, without portion.
503 aor. inf. act. of λαμβάνω, take, receive.
504 Sophroniscus.
505 Menexenus.
506 3rd sing. aor. act. opt. of γαμέω, marry.
And he showed contempt for Archelaus of Macedon
Scopas of Cranon, and Eurylochus of Larissa;
Neither sending gifts to them, nor going to see them.
And was so well-ordered in life-style,
When most in Athens had from pestilence become sick,
He alone was not sick.
And Aristotle says he took two women:511
The first was Xanthippe,
From her begat Lamprocles;
And the second was Myrto, the daughter of Aristides the Just;
And she was without portion512 received;
From her came Sophroniscus and Menexenus.
And they say he may have married Myrto first,
And that he had both at the same time;
Of those are Satyrus and Heironymus the Rhodian.

505 Adj., masc. nom. pl., some.
506 aor. inf. act. of ἔχω, hold, have.
507 Adv., in the same place; together, at once.
508 Pron., masc. gen. pl of ὁς.
509 Satyrus.
510 The Rhodian Hieronymus.
511 I.e., ‘wives.’
512 I.e., without a dowry.

513 masc. acc. pl. aor. pass. part. of βούλομαι, will, wish, prefer.
514 Adv., masc. acc. pl. of Αθηναίος, Athenian.
515 Λειπανδρία = λειπανδρέω, to be in want of men.
516 aor. act. inf. of συναυξάνω, to increase.
517 aor. mid. inf. of ψηφίζω, to count, reckon; carry by vote, decide by vote.
518 pres. act. inf. of γαμέω, marry.
519 fem. acc. sing of ἀστή, female citizen.
520 Adj., fem. acc. sing. of ἕις, one.
521 pres. mid./pass. inf. of παιδοποιέω, to beget children.
522 Adv., whence.
523 3rd sing. aor. act. opt. of ποιέω, make, produce; create, bring into existence.
524 masc. acc. sing of Σωκράτης, Socrates.
525 Adj., masc. nom sing., becoming, befitting, sufficing.
526 masc. gen. pl. pres. act. part. of σκωπτόν, to hoot, mock, jeer, scoff at.
527 pres. act. inf. of ὑπερφαίνω, to look over, look down upon.
528 3rd sing. imperf. mid./pass. ind. of ἐστεμνόνομαι, glory in; or 3rd sing. imperf. act. ind. of εἰσπράζομαι, to exalt, magnify.
529 masc. acc. sing. of μισθός, pay, wages.
530 fem. dat. sing. of εὐτέλεια, cheapness.
531 masc. nom. sing., no one, nothing.
532 3rd sing. aor. mid. ind. of εἰσπράζομαι, have money exacted from one, have to pay it.
533 3rd sing. imperf. act. ind. of λέγω, to say, speak.
534 neut. pl. of ἑδός, sweet, pleasant to the taste.
535 masc. nom. sing. pres. act. part. of ἐστίθομαι, eat.
536 neut. pl. of ἑκιστός, least.
537 neut. gen. sing. of ὄψον, that which is cooked; prepared food, a made dish.
538 pres. mid./pass. inf. of προσδοκάω, to need besides; to be in want of, stand in need of.
539 masc. nom. sing. pres. act. part. of πίνω, drink.
540 πάρειμι, be present, at hand, ready; to be by, i.e. ready or at hand.
541 Adj., neut. pl. of ἑλαχίστος, the smallest, least.
542 masc. nom. sing. pres. mid./pass. part. of δέω, to lack, miss, stand in need of.
543 Adj., neut. pl. of ἐγγιστά, nearer, nearest.
For they say the Athenians,

On account of being in want of men,

In order to make the number of Athenians greater,

Voted to marry one woman citizen

And to beget children from another;

And that Socrates may have done.

And he was satisfied being looked down upon

For being mocked.

And he used to pride himself on cheapness,

And took nothing for wages.

And he used to say: eats sweet things least,

And besides that, need cooked food least,

Drink sweet things least,

And to await no drink not at hand;

And he who desires least

Is nearest to the Gods.

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547 I.e., a female citizen.
Τούτο δ' ἐνεστάι454 καὶ παρὰ τῶν κοιμοδοποιῶν459 λαβέιν,550 οἳ λανθάνουσιν551 ἑαυτοὺς552
dι' 553 ἄν554 σκῶστοιν555 ἐπανούντες556 αὐτὸν. Αριστοφάνης557 μὲν οὕτως: Ὡ τῆς
megálês558 ἐπιθυμήσας559 σοφίας ἀνθρώπη560 δικαίως,561 ὡς εὐδαιμόν562 παρ' Ἀθηναίοις καὶ
toῖς Ἐλλησὶ διάξεις.563 Εἴ564 γὰρ μνήμων565 καὶ φροντιστής,566 καὶ τὸ ταλαίπωρον567 ἐνεστιν568
ev τῇ γνώμῃ,569 κούτε570 τι κάμνει571 οὐθ᾽572 ἐστάς573 οὔτε βαδίζων,574 οὔτε ὄιγὼν575 ἀχθεί576
λίαν, 577 οὔτ' ἀρίστων 578 ἐπιθυμεῖς,579 οἴνου580 τ' ἀπέχει581 κάδηθαγίας582 καὶ τῶν ἄλλων
ἀνοίητων.583

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548 3rd sing. fut. mid. ind. of εἰμί, to be.
549 κοιμοδός, singer in the κόμος or 'comic chorus.'
550 aor. act. inf. of λαμβάνω, take, receive.
551 3rd pl. pres. act. ind. of λανθάνω, escape the notice of.
552 Adj., masc. acc. pl. of ἑαυτό, itself, absolutely.
553 Prep., διὰ, between, through, by.
554 Pron. gen. pl. of ὁς.
555 3rd pl. pres. act. ind. of σκῶπω, to hoot, mock, jeer, scoff at.
556 masc. nom. pl. pres. act. part. of ἐπανίεσθαι, give approval; praise, commend.
557 Aristophanes.
558 Adj., fem. gen. sing. of μεγάς, great, large.
559 masc. nom. sing. aor. act. part. of ἐπιθυμέω, to set one's heart upon; covet, desire, long for.
560 masc. voc. sing. of ἄνθρωπος, man.
561 Adv. δίκαιος, right, righteous, just.
562 Adj., masc. nom. sing. of εὐδαιμῶν, fortunate, happy.
563 2nd sing. fut. act. ind. or 2nd sing aor. subj. act. of διαγω, carry across; cause to continue.
564 2nd sing. pres. act. ind. of εἰμί.
565 fem. gen. pl. of μνήμη, a remembrance, memory, record; or Adj. masc./fem. nom. sing. of μνήμων, mindful, remembering.
566 masc. nom. sing., a deep thinker, hence a philosopher.
567 Adv. δίκαιος, right, righteous, just.
568 masc. nom. sing. of ταλαίπωρος, suffering, miserable; hard life.
569 3rd sing. pres. act. ind. of εἰμί.
570 fem. dat. sing. of γνώμη, a means of knowing, a mark, token; thought, judgement, opinion.
571 Adv., οὔτε, neither...nor.
572 2nd sing. pres. act. ind. of κάμνω, grow weary; work, labor, toil.
573 οὔτε.
574 masc. nom. sing. perf. act. part. of ἱστήμενος, set; make stand, set up.
575 masc. nom. sing. pres. act. part. of βαδίζω, to go slowly, to walk.
576 pres. act. inf. of ὄιγόω, be cold.
577 2nd sing. pres. mid./pass. ind. of ἀχθόω, load; or ἀχθομαι, be laden.
578 Adv., overmuch, exceedingly.
579 Adj., gen. pl. of ἄριστος, best, most excellent.
580 2nd sing. pres. act. ind. of ἐπιθυμέω, desire.
581 masc. gen. sing. of οἶνος, wine.
582 2nd sing. pres. mid./pass. ind. of ἀπέχω, hold from, keep from; abstain.
583 Κατά + φάγος.
584 Adj., gen. pl. of ἄλλος ἄνοητος, another thing not thought on, unheard of.
And from the Comics this ought to be learned:

They themselves escape notice

Because by mocking,

They praised him.

Thus Aristophanes:

    O’ man justly longing for great wisdom

How fortunate you shall live

Among Athenians and Greeks,

For you are both mindful and miserable;

Tiring neither standing or walking,

Nor by cold burdened;

Neither desiring the best of wines,

Avoiding feasts,

And other things unheard.
[28] Ἀμειψίας ὁ ἐν τρίβων παράγων αὐτὸν φησίν οὕτως. Σωκρατες ὁ ἀνδρὼν βέλτιστος ὁλίγων πολλῶν δὲ ματαιόταθ' ἢκει καὶ σὺ πρὸς ἡμᾶς. Καρτερικός Τούτω γ' ἔτη αὐτὸν κατ᾽ ἐπήρειαν τῶν σκυτότομων γεγένηται. Τούτῳ δ᾽ αὐτοῦ τὸ ὑπεροπτικὸν καὶ μεγαλόφρον ἐμφαίνει καὶ Αριστοφάνης λέγων οὕτως, ὃτι βρενθύει τ᾽ ἐν ταῖς ὁδοῖς καὶ τῶφθαλμῶ παραβάλεις, κανυπόθετος κακά πόλλα ἀνέχει, ἐκάν ἡμῖν σεμνοπροσώπεις.

584 Ἀμειψίας.
585 masc. dat. sing. of τρίβων, worn garment, threadbare cloak.
586 masc. nom. sing. pres. act. part. of παράγω, seduce; lead aside from the way, mislead; divert from one’s course, influence.
587 Adv., in this way, in this manner.
588 masc. voc. sing. of Σωκράτης.
589 masc. gen. pl. of ἀνήρ, man.
590 Adj., neut. pl of βέλτιστος, best.
591 Adj., gen. pl. of ὁλίγος, little, small.
592 Adj., masc/neut. dat. sing. of πολύς, much, many.
593 μάταιος, empty idle; vain, or foolish.
594 2nd sing. pres. act. ind. of ἥκω, to come, to have come back, returned.
595 Pron., 1st acc. pl. of ἐγώ.
596 Adj., neut. pl of βέλτιστος, best.
597 Adj., gen. pl. of ὁλίγος, little, small.
598 Adj., masc/neut. dat. sing. of πολύς, much, many.
599 μάταιος, empty idle; vain, or foolish.
600 2nd sing. pres. act. ind. of ἥκω, to come, to have come back, returned.
601 Pron., 1st acc. pl. of ἐγώ.
602 Adj., masc. nom. sing., capable of endurance, patient.
603 Partic., enclitic, γε, at least, at any rate.
604 2nd sing. pres. act. ind. of ἥκω, to come, to have come back, returned.
605 Pron., 1st acc. pl. of ἐγώ.
606 Adv., whence? where?.
607 Conj., ἐὰν, if haply; perhaps.
608 Pron., 2nd dat. sing. of σὺ, you.
609 fem. nom. sing. of χλαῖνα, cloak, mantle; coat.
610 3rd sing. aor. mid. opt. of γίγνομαι.
611 Adj., neut. sing., οὗτος, this.
612 fem. acc. sing. of ἐπήρεια, despiteful treatment, spiteful abuse.
613 masc. gen. pl. of σκυτότομος, leather-cutter, worker in leather; cobbler, shoemaker.
614 3rd sing. perf. mid./pass. ind. of γίγνομαι.
615 Partic., indeed, to be sure, however.
616 fem. gen. pl. of πείνα, hunger, famine.
617 εἶπέ + πόσποτε = never yet, never at any time.
618 3rd sing. aor. act. ind. of τλάω, endure.
619 aor. act. inf. of κολακεύω, to flatter.
620 Adj., neut. sing. of υπεροπτικός, contemptuous, disdainful.
621 μεγαλόφρον ὁ, high minded, confident, arrogant.
622 3rd sing. pres. act. ind. ἐμφαίνω, to let.
And Ameipsias, leading him aside,
In a threadbare garment, says:

Ah, Socrates,

The best and most foolish of the little people;

And you yourself come to us.

At least you are patient.

And here did you find yourself a coat?

(β) This filthy thing has been an insult to the shoemakers.

(α) Indeed this man, suffering famines, never stooped to flattery.

And he lets Aristophanes say these arrogant

And disrespectful things about him,

Thus speaking:

You swagger in the streets,

Eyes-a-lolling, barefoot,

Suffering a lot of bad,

And us showing utter reverence.
Καίτοι ἑνίοτε πρὸς τοὺς καιροὺς ἀρμοττόμενος καὶ λαμπρὰ ἣμιπίσχετο: καθάπερ ἐν τῷ Πλάτωνος συμποσίῳ παρ’ Αγάθωνα βαδίζων. [29] Ἰκανὸς δ’ ἀμφότερα ἦν, καὶ προτρέψαι καὶ ἀποτρέψαι. Ὡσπερ τὸν Θεαίτητον περὶ ἐπιστήμης διαλεχθεὶς ἐνθεῶν ἀπέπεμψε, καθὰ καὶ Πλάτων φησίν. Εὐθύφρονα ἔτη τῶν πατρί γραψάμενοι ἑποίησεν προτρέψας. Καὶ τὸν Λύσιν ἀπὸ τῶν πραγμάτων τοὺς λόγους εὑρίσκειν.

628 Partic., indecl., and indeed, and further. ’The primary force is, no doubt, ‘and I would have you know’…καίτοι introduces an objection (often couched in interrogative form) of the speaker’s own, which tends to invalidate, or cast doubt upon, what he has just said, or to make it appear surprising; or is, in general, opposed to it in tendency: ‘yet,’ ‘and yet.’ (Denniston: 555-6).
629 Adv., indecl., at times, sometimes.
630 masc. acc. pl. of καιρός, due measure, proportion; in proportion or relation to, in comparison with.
631 masc. nom. sing. pres. mid./pass. part. of ἁρμόζω, fit together, join; fitting, suitable.
632 Adj., neut. pl. of λαμπρός, bright, brilliant, shining; of outward appearance, splendid, brilliant.
633 3rd sing. imperf. mid./pass. ind. of ἴσχω, keep back, restrain; hold fast, hold; involve.
634 Adv., indecl., καθά, according as, just as.
635 masc. gen. sing. of Πλάτων, Plato.
636 neut. dat. sing. of συμπόσιον, drinking party, drinking companions; Symposium.
637 masc. acc. sing., Agathon.
638 masc. nom. sing., pres. act. part. of βαδίζω, to go slowly, to walk.
639 Adj., masc. nom. sing., becoming, befitting, sufficing.
640 Adj., neut. pl. of ἀμφότερος, both.
641 3rd sing. aor. act. opt. or aor. act. inf. of προτρέπω, to urge forwards; urge on, impel.
642 3rd sing. aor. act. opt. or aor. act. inf. of ἀποτρέπω, turn away.
643 masc. acc. sing., Theatetus.
644 fem. gen. sing. of ἐπιστήμη, acquaintance with a matter, understanding, skill; professional skill; knowledge.
645 masc. nom. sing. aor. pass. part. of διαλέγω, to pick out one from another, to pick out; practise dialectic, elicit.
646 neut. sing. of ἐνθεὸς, full of the god, inspired, possessed.
647 3rd sing. aor. act. ind. of ἀποπέμπω, send away, dismiss.
648 masc. acc. sing., Euthaphro.
649 masc. dat. sing. of πατήρ, father.
650 masc. acc. sing., aor. mid. part. or neut. sing. aor. mid. part. of γράφω, scratch, graze.
651 fem. gen. sing., fem. acc. pl. of ἕνοκτονια, murder of strangers; murder of a guest or host.
652 Adj., gen. sing. of ὅσιος, hallowed, sanctioned by the law of God; 3rd sing. imperf. act. ind. of ὁσιόω, to make holy, purify, set free from guilt by offerings.
653 3rd sing. aor. act. ind. of ἀπάγω, lead; lead away, carry off, abduct; lead away, divert.
654 Lysis.
655 Adj., superl., masc. acc. sing. neut. sing. of ἡθικός, showing moral character, expressive thereof, ethical.
656 3rd sing. aor. act. ind. of ποιέω, make.
657 masc. nom. sing. aor. act. part. of προτέρτω, to urge forwards; urge on, impel.
658 neut. gen. pl. of πράγμα, undertaking, business; deed, act; occurrence, matter, affair.
659 pres. act. inf. of εὑρίσκω, find, find out, discover; devise, invent.
But, indeed, I’ll have you know,

At times, fit for the occasion,

Was heavily involved,

Accordingly walked slowly beside Agathon

To join Plato in a drinking party.660

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660 i.e., ‘a symposium.’

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661 3rd sing. aor. act. ind. of ἐντρέπω, turn about; make one turn, put him to shame; to make one feel fear or shame.
662 Lamprocles.
663 masc. acc. sing. υἱός, Lat. huihus, his.
664 fem. dat. sing. of μήτηρ, mother.
665 masc. acc. sing. mid./pass. part. of ἀγριαίνω, to be; to make angry, provoke.
666 Adv., enclit., anywhere, somewhere.
667 masc. nom. sing. Xenophon.
668 3rd sing. perf. act. ind., say, said; mentioned.
669 Glauccon.
670 masc. acc. sing. pres. act. part. of ἔθελω, to be willing.
671 pres. mid./pass. inf. of πολιτεύω, to be a citizen.
672 3rd sing. aor. act. ind. of ἀφετετέρω, shall be absent, away from.
673 Adv., ἀπείρος, without trial or experience of a thing, unused to, unacquainted with; ignorant.
674 Charmides.
675 Adv., opposite, contrary, reverse.
676 masc. acc. sing. pres. act. part., possess mentally, understand.
677 Adv., fitting, suitable.
678 masc. acc. sing. pres. act. part. of ἔθελω, to be willing.
679 3rd sing. aor. act. ind. of ἐφίστημι, set, place upon; fix one’s mind on, give one’s attention to.
680 neut. sing. of φρόνημα mind, spirit.
681 Iphicrates.
682 masc. acc. sing. of στρατηγός, leader, general.
683 masc. nom. aor. act. part. of δείκνυμι, bring to light, show forth.
684 masc. gen. sing. of κουρέως, barber, hair-cutter.
685 Midias.
686 masc. acc. pl. of ἀλεκτρυόν, cock.
687 Adj., neut. sing., ἀντίος, set against.
688 Callias.
689 masc. acc. pl. aor. mid./pass. part. of πτερύζωμαι, flutter, flap the wings.
Καὶ αὐτὸν Γλαυκώνιδης ἠξίοι τῇ πόλει περιποιεῖν καθάπερ φασιανόν ὄρνιν ἦ ταῦτα. Ἐλεγε ὅθεν πρὸβατα μὲν ἐκαστὸν εἰπεῖν ὃν ὀρθῶς ὀπόσους κέκτηται καθάπερ φασιανόν ὄρνιν τῆς πόλεως περιποιεῖν καθάπερ φασίαν ὃν ὄρνιν." Ὅρων δὲ Εὐκλείδην ἔσπουδακότα περὶ τοὺς ἐριστικοὺς λόγους, "ὦ Εὐκλείδη, ἔφη, "σοφισταῖς μὲν δυνῆσθαι, ἀνθρώποις δὲ οὐδαμῶς." Ἀχριστόν γὰρ ὥστε εἶναι τὴν περὶ ταύτα γλυσσολογίαν, ὡς καὶ Πλάτων ἐν Εὐθυδήμῳ φησί.
[31] Χαρμίδου 722 τε οἰκέτας 723 αὐτῷ διδόντος, 724 ἵν' 725 ἀπ' αὐτῶν προσοδέυοιτο, 726 όχι εἰληφε: 727 καὶ τὸ κάλλος ὑπερείδεν 728 Ἀλκαβάδου κατά τινας. Καὶ ἐπίηνει 729 σχολήν 730 ὡς κάλλιστον 731 κτημάτων, 729 καθά καὶ Σενοφῶν ἐν Συμποσίῳ 733 φησίν. Ἐλεγε 724 δὲ καὶ ἐν μόνον ἀγαθόν 735 εἶναι, τὴν ἑπιστήμην, 736 καὶ ἐν μόνον κακόν, τὴν ἀμαθίαν: 737 πλοῦτον 738 δὲ καὶ εὐγένειαν 739 οὐδὲν σεμνὸν 740 ἔχειν: πᾶν δὲ τοῦναντίον 741 κακόν. Εἰπόντος 742 γοῦν 743 τινος αὐτῷ ὡς εἰ στι Ἀντισθένης 744 μητρός 745 Ῥαττής, 746 "οὕτως ἄν γενναῖον ἐκ δυοῖν Ἀθηναίων γενέσθαι;" 749 Φαίδωνα 750 δὲ δί αἰχμαλωσίαν 731 ἐπ’ οἰκήματος 752 καθήμενον 753 προσέταξεν Ε 754 Κρίτωνι 755 λυτρόσασθαι, 756 καὶ φιλόσοφον ἀπειραγάσατο. 757

722 Charmides.
723 masc. acc. pl. of οἰκέτης, household slave.
724 masc. gen. sing. pres. act. part. of διδόμω, give.
725 Conj., or Adv., ἐν, in that place, there.
726 3rd sing. pres. mid./pass. opt. of προσοδέομαι, to receive income.
727 3rd sing. aor. mid. ind. of λυτρόω, release on receipt of a ransom, hold to ransom.
728 masc. acc. sing. of γεννάω, to be born.
729 pres. act. inf. of ὑπερείδεω, put under as a support; lean upon.
730 neut. gen. sing. perf. mid. part. of κάθημαι, to be seated, sit; reside in a place.
731 masc. acc. pl. of οἰκήματα, dwelling-places; room, chamber.
732 masc. acc. sing. of γενέα, nobility of birth.
733 neut. gen. pl. of κτήματα, property, possession.
734 aor. mid. inf. of λεγέω, to speak.
735 masc. gen. sing. of καθήμενον, household slave.
736 masc. acc. sing. of νομίμω, to be true to one's birth; high-minded.
737 masc. acc. sing. of τρίτης, third, middle.
738 masc. acc. sing. of σεμνός, revered, august, holy; proud, haughty; in contempt or irony, solemn, pompous.
739 masc. acc. sing. of σεμνίτιος, opposite.
740 masc./neut. gen. sing. aor. act. part. of ιερός, holy; proud, haughty; in contempt or irony, solemn, pompous.
741 masc. acc. sing. of παντέρας, true to one's birth; high-minded.
742 Adj., indecl. form of ἐναντίος, opposite.
743 masc. acc. sing. of γενέα, captivity; body of captives.
744 masc. acc. sing. of κωμίδιον, dwelling-place; room, chamber.
745 masc. acc. sing. perf. mid. part. of καθήμενον, to be seated, sit; reside in a place.
746 masc. acc. sing. of παντερίας, true to one's birth; high-minded.
747 masc. acc. sing. of θυρίας, true to one's birth; high-minded.
748 masc. acc. sing. of θυρίας, true to one's birth; high-minded.
749 masc. acc. sing. of εὐγένεια, nobility of birth.
750 masc. acc. sing. of συμπόσιον, drinking-party, symposium.
751 masc. acc. sing. of τινος, any of the three.
752 masc. acc. sing. of καθήμενον, household slave.
753 masc. acc. sing. of σεμνός, revered, august, holy; proud, haughty; in contempt or irony, solemn, pompous.
754 masc. acc. sing. of σεμνίτιος, opposite.
755 masc. acc. sing. of τρίτης, third, middle.
756 masc. acc. sing. of σεμνός, revered, august, holy; proud, haughty; in contempt or irony, solemn, pompous.
757 masc. acc. sing. of καθήμενον, household slave.
[33] Εὐριπίδου δ’ ἐν τῇ Αὔγη εἰπόντος περὶ ἁρετῆς, κράτιστον εἰκῆ ταῦτ’ ἐὰν ἀφειμένα, ἀναστὰς ἔξηλθε, φήσας γελοίον εἶναι ἀνδράποδον μὲν μη εὐφρισκόμενον ἁξιοῦν ἐητεῖν, ἁρετήν δ’ οὕτως ἐὰν ἀπολωλέναι. ἐρωτηθεὶς πότερον γῆμαι ἡ μῆ, ἐφη, “ό ἂν αὐτῶν πούσης, μεταγνώσῃ.” Ἐλεγέ τε θαυμάζειν τῶν τὰς λίθινας εἰκόνας κατα-σκευαζομένων τοῦ μὲν λίθου προνοεῖν ὅπως ὀμοιότατος ἔσται, αὐτῶν δ’ ἀμελεῖν, ὡς μὴ ὀμοίους τῷ λίθῳ φαίνεσθαι. Ηξίου δὲ καὶ τοὺς νέους συνεχὲς κατοπτρίζεσθαι, ἵν’ εἰ μὲν καλοὶ εἶν, ἁξιοὶ γίγνοιτο: εἰ δ’ αἰσχροὶ, παιδεία τὴν δυσείδειαν ἐπικαλύπτοιεν.

ἀφ᾽ οὐ δὴ καὶ ἐφθονίθη μάλιστα: καὶ δὴ καὶ ὧτι διήλεγχε τοὺς μέγα φρονοῦντας ἑφ᾽ ἑαυτοῖς ὡς ἀνοίτους, καθάπερ ἁμέλει καὶ τὸν Ἀνυτον, ὡς καὶ ἐν τῷ Πλάτωνός ἐστι Μένωνι.

οὗτος γὰρ ὑφὲ τῶν ὑπὸ Ἀνυτον ὑπέρ εὐφερωτός χλευασμὸν πρῶτον μὲν ἐπήλειψεν αὐτῶ τοὺς περὶ Ἀριστοφάνην, ἐπείτα καὶ Μέλητον συνέπεισεν ἀπενέγκασθαι κατ᾽ αὐτὸν γραφὴν ἀσεβείας καὶ τῶν νέων διαφθορᾶς. Ἀπηνέγκατο μὲν οὖν τὴν γραφὴν ὁ Μέλητος, εἰπε δὲ τὴν δίκην Πολύευκτος, ὡς φησι Φαβωρίνος ἐν Παντοδαπῇ ἱστορίᾳ: συνέγραψε δὲ τὸν λόγον Πολυκράτης ὁ σοφιστής, ὡς φησιν Ἑρμίππος, ἢ Ἀνυτος, ὡς τινες: προητοίμασε δὲ πάντα Λύκων ὁ δημαγωγὸς.

[38]
Ἀντισθένης δ᾿ ἐν ταῖς τῶν φιλοσόφων Διαδοχαῖς καὶ Πλάτων ἐν Ἀπολογίᾳ τρεῖς αὐτοῦ κατηγορήσαι φασιν, Ἀνυτον καὶ Λύκωνα καὶ Μέλητον: τὸν μὲν Ἀνυτον ὡς ὑπὲρ τῶν δημιουργῶν καὶ τῶν πολιτικῶν ὁργιζόμενον: τὸν δὲ Λύκωνα ὑπὲρ τῶν ὕπτόρων: καὶ τὸν Μέλητον ὑπὲρ τῶν ποιητῶν, οὐς ἀπαντας ὁ Σωκράτης διέσυρε. Φαβωρίνος δὲ φησιν ἐν τῷ πρώτῳ τῶν Ἀπομνημονευμάτων μὴ εἶναι ἀληθῆ τὸν λόγον τὸν Πολυκράτους κατὰ Σωκράτους: ἐν αὐτῷ γὰρ, φησί, μνημονεύει τῶν ὑπὸ Κόνωνος τειχῶν ἀνασταθέντων, ἀ γέγονεν ἔτεσιν ἐξ τῆς τοῦ Σωκράτους τελευτῆς ύστερον. καὶ ἔστιν οὕτως ἔχον.
[40] Ἡ δ᾽ ἀντωμοσία τῆς δίκης τοῦτον εἶχε τὸν τρόπον: ἀνάκειται γὰρ ἐτὶ καὶ νῦν, φησί Φαβωρίνος, ἐν τῷ Μητρῶ: "τάδε ἐγράψατο καὶ ἀντωμόσατο Μέλητος Μελήτου Πιτθεύς Σωκράτει Σωφρονίσκου Αλωπεικήθεν: ἀδικεῖ Σωκράτης, οὐς μὲν ἡ πόλις νομίζει θεοὺς οὐ νομίζων, ἔτερα δὲ καὶ νομίζει θεοὺς εἰς θανάτον. ἄρτα δὲ καὶ νομίζει θεοὺς ἐισηγούμενος: ἀδικεῖ δὲ καὶ νομίζει θεοὺς διαφθείρων. τιμημα θάνατος." ὁ δ᾽ οὖν φιλόσοφος, Λυσίου γράφαντος ἀπολογίαν αὐτῶ, διαναγνώστη τιμημα θάνατος. ἂν οὖν φιλόσοφος, Λυσίου γράφαντος ἀπολογίαν αὐτῶ, διαναγνώστη θάνατος. ἂν οὖν φιλόσοφος, Λυσίου γράφαντος ἀπολογίαν αὐτῶ, διαναγνώστη θάνατος. ἂν οὖν φιλόσοφος, Λυσίου γράφαντος ἀπολογίαν αὐτῶ, διαναγνώστη θάνατος. ἂν οὖν φιλόσοφος, Λυσίου γράφαντος ἀπολογίαν αὐτῶ, διαναγνώστη θάνατος.
[41] εἰπόντος δὲ τοῦ Λυσίου, “πώς, ει καλὸς ἔστιν ὁ λόγος, οὐκ ἂν σοι ἀρμόττοι;” ἐφη, “οὐ γὰρ καὶ ἰμάτια καλὰ καὶ ύποδήματα εἰ ἂν ἐμοὶ ἀνάμμοστα;”

Κρινομένου δ᾽ αὐτοῦ φήσιν Ἰούστος ὁ Τιβεριεὺς ἐν τῷ Στέμματι Πλάτωνα ἀναβῆναι ἐπὶ τὸ βῆμα καὶ εἰπεῖν, “νεώτατος ἄν, ὦ ἄνδρες Αθηναῖοι, τῶν ἐπὶ τὸ βῆμα ἀναβάντων;” τοὺς δὲ δικαστὰς ἐκβοήσαι, Κατάβα, κατάβα [τουτέστι κατάβηθι]. ὅτ᾽ οὖν26 καὶ κατεδικάσθη διακοσίας ὑγιοθεκοντα μιὰ πλείσσοι ψήφους τῶν ἀπολυουσῶν: καὶ τιμωμένων τῶν δικαστῶν τί χρὴ παθεῖν αὐτὸν ἢ ἀποτίσαι, πέντε καὶ εἴκοσι πολλὰς ἡμέρας ἐπικόνειον, πολλὰ καλὰ κἀγαθὰ διαλεχθεῖς, ὁ Πλάτων ἐν τῷ Φαίδωνι φήσιν. ἀλλὰ καὶ παιάνα κατά τινας ἐποίησεν, οὐ ἢ ἀρχή: }

Δήλι Ἀπολλῶν χαῖρε, καὶ Ἀρτεμὶ, παῖδε κλεείνω.

Διονυσῶδωρος δὲ φησὶ μὴ εἶναι αὐτοῦ τὸν παιάνα. ἐποίησε δὲ καὶ μὲθον Αἰσώπειον οὐ πάνυ ἐπιτετευγμένως, οὐ ἢ ἀρχή:

Ἀἰσωπός ποτ᾽ ἠλέξε Κορίνθιον ἀστυ νέμουσι, μὴ κρίνειν ἀρετὴν λαοδίκῳ σοφίῃ.
[43] Ὁ μὲν οὖν ἐξ ἀνθρώπων ἦν: Ἀθηναῖοι δ’ εὐθὺς μετέγνωσαν, ὅστε κλείσαι καὶ παλαιότραχα καὶ γυμνάσια. καὶ τούς μὲν <ἀλλού> 29 ἔφυγάδευσαν, Μελήτου δὲ θάνατον κατέγνωσαν: Σωκράτην δὲ χαλική εἰκόνι ἑτύμησαν, ἢν ἔθεσαν ἐν τῷ πομπείῳ, Λυσίππου ταύτην ἐργασαμένου. Αυτόν τε ἐπιδημήσαντα αὐθημερὸν ἐξεκήρυξαν Ἡρακλεώται. οὐ μόνον δ´ ἐπὶ Σωκράτους Αθηναῖοι πεπόνθασι τοῦτο, ἀλλὰ καὶ ἐπὶ πλείστων ὅσων. καὶ γὰρ Ἄμηρον, καθὰ φησιν Ἡρακλείδης, πεντήκοντα δραχμαῖς ώς μαίνομενον ἐξημίωσαν, καὶ Τυρταίον παρακόπτειν ἔλεγον, καὶ Ἀστυδάμαντα πρότερον τῶν περὶ Αἰσχύλου ἑτύμησαν εἰκόνι χαλικῇ.
[44] Εὐριπίδης δὲ καὶ ονειδίζει αὐτοῖς ἐν τῷ Παλαμήδει λέγων: “ἐκάνετ' ἐκάνετε τὰν πάνοιρον τὰν οὐδὲν ἀλγύνουσαν ἀεὶδόνα μουσᾶν.” καὶ τάδε μὲν ὡδε. Φιλόχορος δὲ φησὶ προτελεύτησαι τὸν Εὐριπίδην τοῦ Σωκράτους. Ἐγεννήθη δὲ, καθά φησίν Απολλόδωρος ἐν τοῖς Χρονικοῖς, ἐπὶ Λυκείωνος ἐν τῷ τετάρτῳ ἔτει τῆς ἐβδομηκοστῆς ἐβδόμης Ὀλυμπιάδος, Θαργηλίωνος ἔκτης, ὅτε καθαίρουσιν Αθηναίοι τὴν πόλιν καὶ τὴν Ἀρτέμιν Δήλιοι γενέσθαι φασιν. ἔτελεύτησε δὲ τῷ πρώτῳ ἔτει τῆς ἐνενηκυθῆς πέμπτης Ὀλυμπιάδος, γεγονὼς ἐτῶν ἐβδομηκοντα. ταῦτα φησὶ καὶ Δημήτριος ὁ Φαληρεύς. ἐνοί δὲ ἐξήκοντα ἐτῶν τελευτῆσαι αὐτὸν φασιν.
[45] Αμφότεροι δ ’ήκουσαν Αναξαγόρου, καὶ οὗτος καὶ Εὐριπίδης, ὡς καὶ τῷ πρῶτῳ ἔτει τῆς ἑβδομηκοστῆς πέμπτης Ὀλυμπιάδος ἐγεννηθῇ ἐπὶ Καλλιάδου. Δοκεῖ δὲ μοι καὶ περὶ τῶν ἰατρικῶν ὁ Σωκράτης διειλέχθαι: ὅπου γε καὶ περὶ προνοίας τινὰ διαλέγεται, καθά φησὶ καὶ Ξενοφῶν, καίτοι περὶ μόνων τῶν ἠθικῶν ποιεῖσθαι τοὺς λόγους αὐτῶν εἰπὼν. ἄλλα καὶ Πλάτων ἐν τῇ Ἀπολογίᾳ μνησθεὶς Αναξαγόρου καὶ ἄλλων τινῶν φυσικῶν, ἃ Σωκράτης ἀρνεῖται, περὶ τούτων αὐτὸς λέγει, καίτερ ἀνατιθεὶς πάντα Σωκράτει. Φησὶ δ’ Αριστοτέλης μάγον τινὰ ἐλθόντα ἐκ Συρίας εἰς Ἀθῆνας τὰ τε ἄλλα καταγνώσαι τοῦ Σωκράτους, καὶ δὴ καὶ βίαιον ἐσεσθαι τὴν τελευτήν αὐτῶ.
[47] Τὸν δὲ διαδεξαμένων αὐτὸν τῶν λεγομένων Σωκρατικῶν οἱ κορυφαῖοτατοὶ μὲν
Πλάτων, Ξενοφῶν, Ἀντισθένης: τῶν δὲ φερομένων δέκα οἱ διασημότατοι τέσσαρες,
Αἰσχίνης, Φαίδων, Εὐκλείδης, Αρίστιππος. λεκτέον δὲ πρώτον περὶ Ξενοφῶντος, εἶτα περὶ
Ἀντισθένους ἐν τοῖς κυνικοῖς, ἐπείτα περὶ τῶν Σωκρατικῶν, εἴθ’ οὗτοι περὶ Πλάτωνος, ἐπεὶ
κατάρχει τῶν δέκα αἱρέσεων καὶ τὴν πρώτην Ἀκαδημείαν αὐτὸς συνεστήσατο. ἡ μὲν οὖν
ἀκολουθία τούτων ἐχέτω τὸν τρόπον. Γέγονε δὲ καὶ ἔτερος Σωκράτης, ἱστορικός,
περιήγησιν Ἀργοὺς γεγραφῶς: καὶ ἄλλος περιπατητικός, Βιθυνός: καὶ ἔτερος
ἐπιγραμμάτων ποιητῆς: καὶ ο Ἐκροῖς, ἐπικλήσεις θεῶν γεγραφῶς.
Addenda
Ex Archelaus

[2.16] Ἄρχέλαος Ἀθηναῖος ἢ Μιλήσιος, πατρὸς Ἀπολλοδώρου, ὡς δὲ τινες, Μίδωνος, μαθητής Ἀναξαγόρου, διδάσκαλος Σωκράτους. οὗτος758 πρῶτος ἐκ τῆς Ἡλειας τὴν φυσικὴν

φιλοσοφίαν μετήγαγεν759 Αθήνας, καὶ ἐκλήθη760 φυσικός,761 παρὸ καὶ ἐληξεν762 ἐν αὐτῷ753 ἢ

φυσική φιλοσοφία, 764 Σωκράτους τὴν ἡθικήν765 εἰσαιγαγόντος. 766 έσουκεν767 δὲ καὶ οὗτος

ἄψαυσα768 τῆς ἡθικῆς. Καὶ γὰρ περὶ νόμων769 πεφιλοσοφήκε770 καὶ καλῶν καὶ δικαίων;771

παρ’ οὗ λαβὼν772 Σωκράτης τὸν αὐξήσαι773 εἰς τὸ <ἀκρον>774 εὑρείν775 ύπελήφθη.776 ἐλεγε777

dὲ δύο αἰτίας778 εἶναι γενέσεως,779 θεμοῦ780 καὶ ψυχρόν,781 Καὶ τὰ ζῶα782 ἀπὸ τῆς ἠλίου783

gεννηθήσαν:784 καὶ τὸ δίκαιον785 εἶναι καὶ τὸ αἰσχρὸν786 οὗ φύσει.787 ἄλλα νόμων.

758 Adj., masc. nom. sing., this.
759 3rd sing. aor. act. ind. of μετάγω, convey from one place to another, transfer
760 3rd sing. aor. pass. ind. of καλέω, call, summon; name, call by name.
761 Adj., masc. nom. sing., physics.
762 3rd sing. aor. act. ind. of λήγω, stay, abate; leave off, cease, terminate.
763 Adj., masc. dat. sing. of αὐτός, self.
764 Adj., fem. nom. sing. of φυσικός φιλοσοφία, natural philosophy.
765 Adj., fem. acc. sing. of ἡθικός, moral.
766 masc. gen. sing. aor. act. part. of εἰσαγάγω, lead in; bring in, introduce.
767 3rd sing. perf. act. ind. of ἑοσκα, as; like, be like, look like; seem.
768 aor. mid. inf. of ἀπιστο, fasten, bind, join; engage in, undertake.
769 masc. gen. pl. of νόμος, anything assigned, a usage, custom, law, ordinance.
770 3rd sing. perf. act. ind. of φιλοσοφέω, love knowledge, pursue it.
771 Adj., masc. gen. pl. of δίκαιος, observant of custom.
772 mac. nom. sing. aor. act. part. of λαβέω, take; take hold of, grasp, seize.
773 aor. act. inf. of αὐξάνω, increase; increase in power, strengthen.
774 neut. sing., highest.
775 aor. inf. of εὑρίσκω, find; find out, discover; devise, invent.
776 3rd sing. aor. pass. ind. of ὑπολαμβάνω, take up by getting under.
777 3rd sing. imperf. act. ind. of λέγω.
778 Adj., fem. acc. pl., reasons, responsibilities.
779 fem. gen. sing. of γένεσις, origin, source.
780 Adj., neut. sing. of ἰδέας, hot.
781 Adj., neut. sing. of φιλοσοφία, cold.
782 neut. pl. of ζῶον, living being, animal.
783 fem. gen. sing. of ἠλιός, mud, slime.
784 aor. pass. ind. of γεννάω, beget.
785 neut. sing. of δίκαιος, nature.
786 neut. sing. of αἰσχρός, causing shame, dishonouring, reproachful.
787 fem. dat. sing. of φύσις, origin; nature.
[2.16] Archelaus an Athenian or Milesian, son of Apollodorus, according to some Midian, a student of Anaxagoras, was a teacher to Socrates. This man, the first to transfer natural philosophy from Ionia to the city of Athens and named it Physics,\textsuperscript{788} introduced Socrates to Morals.

\textsuperscript{788} R. D. Hicks claims that Clement of Alexandria claims it was Anaxagoras who brought physics from Ionia to Athens. Cf., Strom. i. 63: οὗτος μετηγάγεν ἀπὸ τῆς Ἰωνίας Αθήναζε τὴν διατριβήν. But it says here, “This man transferred the diatribes from Ionia to the city of Athens.” Where τὴ διατριβή indicates, pastime, amusement; discussion, argument, study; in bad sense ‘waste of time.’
Πάροδος 

[2.48] Ξενοφών Γρύλλου790 μὲν ἦν υἱός,790 Αθηναίος, τῶν δήμων791 Ἐρχειές;792 αἰδήμων793 δὲ καὶ εὐειδέστατος794 εἰς ὑπερβολήν.795 Τούτω796 δὲ ἐν στενωπῷ797 φασίν798 ἀπαντήσαντα799 Σωκράτιν διατείναι800 τὴν βακτηρίαν801 καὶ καλύειν802 παριέναι,803 πυνθανόμενον804 ποὺ805 πιπράσκοιτο806 τῶν προοφερομένων807 ἔκαστον;808 ἀποκριναμένου809 δὲ πάλιν810 πυθέσθαι,811 ποὺ δὲ καλοὶ κάγαθοι γίνονται812 ἀνθρωποί813 ἀποφήσαντος814 δὲ, ἦποι815 τοίνυν, ὥστε,816 "Καὶ μάνθανε."817 Καὶ τούτευθεν818 ἀκροατής 819 Σωκράτους ἦν. Καὶ πρῶτος ὑποσημειωσάμενος820 τὰ λεγόμενα εἰς ἀνθρώπους ἤγαγεν,821 Απομνημονεύματα822 ἐπιγράψας.823 Αλλὰ καὶ ἱστορίαν φιλοσόφων πρῶτος ἔγραψε.824

790 Gryllus.
791 masc. nom. sing. of υἱός, son.
792 masc. gen. pl. of δήμος.
793 Erchia.
794 Adj., masc. nom. sing., bashful, modest.
795 Adj., masc. nom sing., good looking.
796 fem. acc. sing. of ὑπερβολή, a throwing beyond others, hyperbole.
797 masc. dat. neut. dat. οὗτος, this.
798 masc. / neut. dat. sing. στενωπός, narrow, narrow passage.
799 3rd pl. pres. act. ind. of ὕπη.
800 masc. acc. sing. aor. act. part. of ἀπαντάω, move from; meet, come upon.
801 masc. acc. sing. of βακτηρία, staff, cane.
802 masc. gen. pl. aor. mid./pass. part. of πυνθάνομαι, learn.
803 masc. acc. sing. pres. mid./pass. part. of πυθέσθαι, meet.
804 masc. gen. sing., hearer.
805 masc. gen. sing., bashful, modest.
806 masc. gen. sing., good looking.
807 fem. acc. sing. of ὑπερβολή, a throwing beyond others, hyperbole.
808 masc. dat. neut. dat. οὗτος, this.
809 masc. acc. sing. aor. act. part. of ἀπαντάω, move from; meet, come upon.
810 masc. acc. sing. of βακτηρία, staff, cane.
811 masc. gen. pl. aor. mid./pass. part. of πυθέσθαι, meet.
812 masc. acc. sing. pres. mid./pass. part. of πυνθάνομαι, learn.
813 masc. gen. sing., hearer.
814 masc. acc. sing. pres. mid./pass. part. of πυθέσθαι, meet.
815 masc. gen. sing., bashful, modest.
816 masc. gen. sing., bashful, modest.
817 Αλλὰ καὶ ἱστορίαν φιλοσόφων πρῶτος ἔγραψε.
Xenophon, an Athenian of the demes of Erchia, was the son of Gryllus, and was shy and good looking beyond all others, and they say, to this man, coming up in a narrow passage, Socrates extended his staff, letting it fall, hindering him, asking where for sale things are bought, and furthermore, where beautiful men are made good, and, at a loss, he said: “Follow,” he said, “and learn!” And thereafter was a hearer\textsuperscript{825} of Socrates. And was the first to write down his speeches and carry them out to people, wrote the Memorabilia, but also the first to write a history of the philosophers.

\textsuperscript{822} Memorabilia.
\textsuperscript{823} masc. nom. sing. aor. act. part. of \(\epsilon\pi\gamma\rho\alpha\phi\omega\), mark the surface, graze; write.
\textsuperscript{824} 3rd sing. aor. act. ind. of \(\gamma\rho\alpha\phi\omega\), write.
\textsuperscript{825} Lat., auditor, ‘listener.’
Ex Aristippus

[65] Ἀρίστιππος τὸ μὲν γένος ἦν Κυρηναῖος, αἱριγμένος δ᾿ Ἀθήναζε, καθά φησιν Αἰσχίνης, κατὰ κλέος Σωκράτους. οὕτος σοφιστεύσας, ὡς φησι φανίας ὁ περιπατητικὸς ὁ Ὑρέσιος, πρώτος τῶν Σωκρατικῶν μισθοῦς εἰσεπράξατο καὶ ἀπέστειλε χρήματα τῷ διδασκάλῳ. Καὶ ποτὲ πέμψας αὐτῷ μνᾶς εἰκοσι παλινδρόμους ἀπέλαβεν, εἰπόντος Σωκράτους τὸ δαιμόνιον αὐτῷ μὴ ἐπιτρέπειν: ἐδυσχέραινε γὰρ ἐπὶ τούτῳ. Ξενοφῶν τ’ ἔχει πρὸς αὐτὸν δυσμενῆς; διὸ καὶ τὸν κατὰ τὴς ἱδινῆς λόγον Σωκράτει κατ’ Ἀριστίππου περιτέθεικεν. Οὐ μὴν ἀλλὰ καὶ Θεόδωρος ἐν τῷ Περὶ αἱρέσεων ἐκάκισεν αὐτὸν καὶ Πλάτων ἐν τῷ Περὶ ψυχῆς, ὡς ἐν ἄλλοις εἰρήκαμεν.
Aeschines

Ex Phaedo

Ex Euclides

[106] πρὸς τούτον φησιν ὁ Ἐρμódωρος ἀφικέσθαι Πλάτωνα καὶ τοὺς λοιποὺς φιλοσόφους μετὰ τὴν τοῦ Σωκράτους τελευτήν, δεῖσαντας τὴν ἁμότητα τῶν τυράννων. Ὁτός ἐν τῷ ἀγαθῷ ἀπεφαίνετο πολλοῖς ὄνομασί καλοῦμενον: ὁτὲ μὲν γὰρ φρόνησιν, ὁτὲ δὲ θεόν, καὶ ἄλλοτε νοῦν καὶ τὰ λοιπά. Τὰ δ᾽ ἀντικείμενα τῷ ἀγαθῷ ἀνήρει, μὴ εἶναι φάσκων.
Ex Crito

[2.121] Κρίτων Αθηναίος: οὗτος μάλιστα φιλοσοφώτατα διετέθη πρὸς Σωκράτην, καὶ οὗτος ἐπεμελεῖτο αὐτοῦ, ὡστε μηδέποτ᾽ ἐλλείπειν τι τῶν πρὸς τὴν χρείαν. Καὶ οἱ παῖδες δὲ αὐτοῦ διήκουσαν Σωκράτους, Κριτόβουλος, Ἑρμογένης, Ἐπιγένης, Κτήσιππος.
Ex Simon

[2.122] Σίμων Αθηναῖος, σκυτοτόμος. οὗτος ἐρχομένου Σωκράτους ἐπὶ τὸ ἐργαστήριον καὶ διαλεγομένου τινά, ἣν ἐμνημόνευσαν ὑποσημειώσεις ἐποιεῖτο: ὅθεν σκυτοκός αὐτοῦ τοὺς διαλόγους καλούσιν. εἰς δὲ τρεῖς καὶ τριάκοντα ἐν ἑνὶ φερόμενοι βιβλίῳ:
Ex Plato

[3.5-6] Ἐφιλοσόφει δὲ τὴν ἀρχὴν ἐν Ἀκαδημείᾳ, εἶτα ἐν τῷ κήπῳ τῷ παρὰ τὸν Κολωνόν, ὡς φησιν Ἀλέξανδρος ἐν Διαδοχαίς, καθ’ Ἡράκλειτον. ἐπείτα μέντοι μέλλων ἀγαπεῖσθαι τραγῳδία πρὸ τοῦ Διονυσιακοῦ θεάτρου Σωκράτους ἀκούσας κατέφλεξε τὰ ποίηματα εἰτών:

Ἡφαιστε, πρόμολ’ ὥδε: Πλάτων νῦ τι σείο χατίζει.

Diotima of Mantinea on the birth of Love (Plato, Symposium., 203β-204α)

[203β] Μακρότερον μὲν, ἐφι, διηγήσασθαι ὅμως δὲ σοι ἔρω. Ὄτε γὰρ ἐγένετο ἡ Ἀφροδίτη, ἡστιώντο οἱ θεοὶ οἱ τε ἄλλοι καὶ ὁ τῆς Μήτιδος ὄς Πόρος. ἐπειδὴ δὲ ἐδείπνησαν, προσατήσουσα οἶον δὴ εὐθυχίας ὄσης ἀφίκετο ἡ Πενία, καὶ ἦν περὶ τὰς θύρας. Ὁ οὖν Πόρος μεθυσθεὶς τοῦ νέκταρος—οἶος γὰρ οὕτω ἢ—εἰς τὸν Διὸς κῆπον εἰσελθὼν βεβαρημένος ἦν· ὡς οὖν Πενία ἐπιβουλεύουσα διὰ τὴν αὐτὴς ἀπορίας παιδίων ποησάσθαι ἐκ τοῦ Πόρου, κατακλίνεται [203ε] τε παρ᾽ αὐτῷ καὶ ἐκύψει τὸν ἔρωτα. Διὸ δὴ καὶ τῆς Ἀφροδίτης ἀκόλουθος καὶ θεράπων γέγονεν ὁ Ἐρως, γεννηθεὶς ἐν τοῖς ἐκείνης γενεθλίοις, καὶ ἰμάτια χροστή ὄν περὶ τὸ καλὸν καὶ τῆς Ἀφροδίτης καλῆς οὔσης. Αὐτοὶ οὖν Πόρος καὶ Πενίας ὄς ὄν ὁ Ἐρως ἐν τοιαύτῃ τύχῃ καθέστηκεν. πρῶτον μὲν πένης ἀεὶ ἐστι, καὶ πολλοῦ δεὶ ἀπαλῶς τε καὶ καλῶς, οἶον οἱ πολλοὶ οἴονται, ἀλλὰ σκληρῶς [203δ] καὶ αὐχμηρός καὶ ἀνυπόδητος καὶ ἀσκος, χαμαιπτής ἀεὶ ἃν καὶ ἀστρατὸς, ἐπὶ θύρας καὶ ἐν ὀδοῖς υπαίθριος κοιμώμενος, τὴν τῆς μητρός φύσιν ἔχων, ἀεὶ ἐνδεία σύνοικος. κατὰ δὲ αὐτὸν πατέρα ἐπιβουλός ἐστὶ τοῖς καλοῖς καὶ τοῖς ἀγαθοῖς, ἀνδρείας ἃν καὶ ἰτικαὶ σύντονος, θηρευτής δεινός, ἀεὶ τινας πλέκων μηχανᾶς, καὶ φρονήσεως ἐπιθυμητῆς καὶ πόριμος, φιλοσοφῶν διὰ παντός τοῦ βίου, δεινὸς γόης καὶ φαρμακεύς καὶ σοφιστῆς: καὶ οὔτε ὡς [203ε] ἀθάνατος πέφυκεν οὔτε ὡς θνητός, ἀλλὰ τοτε μὲν τῆς αὐτῆς ὁμορας θάλλει τε καὶ τῇ, ὅταν εὐπορῆσῃ, τοτὲ δὲ ἀποθνῄσκει, πάλιν δὲ ἀναβιωσκεται διὰ τὴν τοῦ πατρός φύσιν, τὸ δὲ ποριζόμενον ἀεὶ ὑπεκρεί, ὡστε οὔτε ἀπορεῖ Ἐρως ποτὲ οὔτε πλουτεί, σοφίας τε αὐ καὶ ἀμαθίας ἐν μέσῳ ἐστὶν. [204α] ἑξει γὰρ ἀδε. θεων οὔτες φιλοσοφεῖ οὔτε ἐπιθυμεῖ σοφὸς γενέσθαι—ἑστι γὰρ—οὔτε εἰ τὶς ἀλλος σοφός, οὐ φιλοσοφεῖ. Οὐδὲ αὐτοὶ ἀμαθεῖς
φιλοσοφοῦσιν οὐδ’ ἐπιθυμοῦσι σοφοὶ γενέσθαι: αὐτὸ γὰρ τοῦτο ἐστὶ χαλεπὸν ἀμαθία, τὸ μὴ ὄντα καλὸν κἀγαθὸν μηδὲ φρόνιμον δοκεῖν αὐτῷ εἶναι ἰκανόν. Οὐκοῦν ἐπιθυμεῖ ὁ μὴ σιώμενος ἐνδεχὴς εἶναι οὐ ἄν μὴ οὕτω ἐπιδείσθαι.
Socrates et Alcibiades (Plato, Alcibiades, 131γ6-131ε)


Ἀλκιβιάδης: Ἀληθὲς λέγεις.

Σωκράτης: ὅστις δέ σου τῆς ψυχῆς ἔρα, ὁ ὁδού ὁ λόγος τοῦ ὁδού , ἐραμαί λέγεις ἀνθεούν ἀπιών ὁ ὁδος τὸ βέλτιον ἂν ἐπὶ τοῦ ἂρα μεν ἀναγκαία ἤ ὁ ὁδοσ

[131δ] Σωκράτης: οὔ τε γε ὁ τῆς ψυχῆς ἔρων οὐκ ἀπεισιν ἐρακτιν ἐρας ἐπὶ ἂρα τὸ βέλτιον ἂν ἐπὶ τοῦ ἂρα μεν ἀναγκαία ἤ ὁ ὁδοσ

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826 “According to the most widely-held view, ἄρα denotes connexion (consequence or mere succession).” (Op. Cit., Denniston: 32). Although ἄρα could be construed in a number of other ways, here it merely adds lively hood to the question, thus: ‘and if.’ Videlicet: “ἄρα in a conditional protasis denotes that the hypothesis is one of which the possibility has only just been realized.” (Op. Cit., Denyer: 222).

827 3rd sing. perf. act. ind. of γίγνομαι, come into a new state of being. “The perfect represents an action as already finished at the present time...the pluperfect represents an action as already finished at a given past time...The perfect, although it implies the performance of the action in past time, yet states only that it stands completed at the present time. This explains why the perfects classed with the present as a primary tense, that is, as a tense of present time.” (Op. Cit., Goodwin: 13-14). “Verbs of preceeding from, becoming, arising, having become or arisen, being produced or created, take a genitive of that whence they proceed.” (Op. Cit., Jell: 483).

828 masc. nom. sing., lover, admirer.
829 3rd sing. perf. act. ind. of ἄγω, to say, speak.
830 Pron., indecl. gen. sing. of σῶμα, body.
831 ἄλλα is usually strong (eliminative or objecting). (Denniston: 1)
832 masc. nom. sing., lover, admirer.
833 neut. gen. sing. of σῶμα, body.
834 3rd sing. perf. act. ind. of γίγνομαι, come into a new state of being. “The perfect represents an action as already finished at the present time...the pluperfect represents an action as already finished at a given past time...The perfect, although it implies the performance of the action in past time, yet states only that it stands completed at the present time. This explains why the perfects classed with the present as a primary tense, that is, as a tense of present time.” (Op. Cit., Goodwin: 13-14). “Verbs of preceeding from, becoming, arising, having become or arisen, being produced or created, take a genitive of that whence they proceed.” (Op. Cit., Jell: 483).
835 Adm., indecl., σῶμα, body.
836 3rd sing. perf. act. ind. of ἄγω, to say, speak.
838 3rd sing. aor. pass. ind. of σῶμα, love; desire passionately, lust after.
839 3rd sing. perf. act. ind. of ἄγω, to say, speak.
840 Pron., indecl. gen. sing. of τις, anyone, anything.
841 3rd sing. perf. act. ind. of σῶμα, love; without sexual reference, love warmly.
842 3rd sing. perf. act. subj. of ἄγω, love; without sexual reference, love warmly.
843 femin. nom. sing., force, constraint, necessity; necessity in the philosophical sense, logical necessity.
844 3rd sing. perf. act. ind. of σῶμα, love; without sexual reference, love warmly.
845 3rd sing. perf. act. ind. of σῶμα, love; without sexual reference, love warmly.
846 3rd sing. perf. act. ind. of σῶμα, love; without sexual reference, love warmly.
847 3rd sing. perf. act. ind. of σῶμα, love; without sexual reference, love warmly.
848 Adv., indecl., σῶμα, body.
849 masc. nom. sing., referring to a definite object, ‘that man.’
850 masc. nom. sing., referring to a definite object, ‘that man.’
851 masc. nom. sing., referring to a definite object, ‘that man.’
852 masc. nom. sing., referring to a definite object, ‘that man.’
853 masc. nom. sing., referring to a definite object, ‘that man.’
854 Adv., indecl., σῶμα, body.
855 Adv., indecl., σῶμα, body.
Ἀλκιβιάδης: Εἰκός γε.

Σωκράτης: οὐκοῦν ἐγὼ εἰμὶ ὁ οὐκ ἄπιων ἄλλα παραμένων· λήγοντος τοῦ σῶματος, τῶν ἀλλών ἀπελληλυθότων.

Ἀλκιβιάδης: Εἴς γε ποιῶν, ὦ Σώκρατε; καὶ μηδὲ ἀπέλθοις.

Σωκράτης: προθυμοῦ τοίνυν ὑστᾶτος καὶ θυμήματος εἶναι.

Ἀλκιβιάδης: Ἀλλὰ προθυμήσομαι.

[131ε] Σωκράτης: ὡς οὕτω γέ σοι ἔχει ὦ θυμόν μένων ἀπελθοις.

Σωκράτης: προθυμοῦ τοίνυν ὑστᾶτος καὶ θυμήματος εἶναι.

Ἀλκιβιάδης: Αληθῆ.
Socrates: And if anyone has become an admirer of the body of Alcibiades he has not been a lover of Alcibiades, but of those things which are of Alcibiades.

Alcibiades: You say true things.

Socrates: And that man should be a lover of your soul?

Alcibiades: From the argument, necessity itself appears.

Socrates: Loving your body, when you stop blooming, accordingly he goes away?

Alcibiades: So it appears.

Socrates: But the lover of the soul, is not far away, until he may go on to something better?

Alcibiades: Most likely.

Socrates: Accordingly I am not far away, but, leaving off the body, the others having departed, shall be near by?

Alcibiades: Indeed a good quality, O' Socrates: and don't depart.

Socrates: Well then! Be eager to be most beautiful!

Alcibiades: And I shall be.

Socrates: So, in a manner of speaking, he is not possessed by, nor is he like a lover to, Alcibiades son of Cleinias, except Socrates son of Sophroniscus and Phaenarete.

Alcibiades: True.

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874 I.e., in body.
Lexis brevis de Παιδ- et Εγω-

Παιδαγωγείον: room in a school-house in which the
Παιδαγώγημα: plan of educating
Παιδαγωγία: office of a
Παιδαγωγικός: suitable to a teacher
Παιδαγωγός: slave who went with a boy from home to school and back again
Παιδαριένομαι: behave childishly
Παιδαρικός: for slaves
Παιδάριον: little boy
Παιδαριστόφορος: one who keeps young slaves
Παιδαριώδης: childish, puerile
Παιδεία: rearing of a child
Παιδεραστέω: to be a lover of boys
Παιδεραστής: lover of boys
Παιδεραστία: love of boys
Παιδεράστρια: fem. of παιδεραστής
Παιδευμα: that which is reared up
Παιδευσίς: process
Παιδευτέος: to be educated
Παιδευτήριον: school
Παιδευτής: teacher, instructor
Παιδευτικός: of or for teaching
Παιδίσκη: young girl, maiden
Παιδισκωρός: officer in charge of boys’ gymnasium,
Παιδίσκος: young boy
Παιδίσκος: a young boy
Παιδιώδης: playful
Παιδνός: childish
Παιδοβόρος: child-eating
Παιδοβοσκός: keeping boys
Παιδοβρώς: eating children
Παιδοφωσία: child-eating
Παιδόβρωτος: at which children were eaten
Παιδοδιδάσκαλος: teacher of boys
Παιδοφάγος: child-devouring
Παιδοφιλέω: to love boys
Παιδόφιλος: loving children
Παιδοφονεύς: slayer of children
Παιδοφονία: murder of one's children
Παιδοφόνος: killing children
Παιδοφορέω: waft away a boy
Παιδοφύλαξ: guardian of boys
Παιδογονία: begetting of children
Παιδογόνω: at a child's birth
Παιδογόνος: begetting children
Παιδοκομέω: take care of a child,
Παιδοκομία: care, education of a child
Παιδοκόμος: cherishing children
Παιδοκόραξ: boy-raven, i.e. greedy after boys
Παιδοκράτωρ: guardian of boys
Παιδοκτονέω: murder one's children
Παιδοκτονία: child-murder
Παιδοκτόνος: slaying one’s children
Παιδολειφης: child-slaying
Παιδολειφης: murderer of children
Παιδολεκτωρ: child-murdering
Παιδολυμάς: destroying her child
Παιδολύμης: destroying children
Παιδομανής: mad after boys
Παιδομανία: mad love of boys
Παιδομαθής: having learnt in childhood
Παιδομαθία: instruction from infancy
Παιδονομέω: hold office of παιδονόμος, a supervisor of education
Παιδονομία: education of children
Παιδονομικός: concerning the “παιδονόμοι, νόμος”
Παιδονόμος: supervisor of education
Παιδόπαις: grandson,
Παιδοπίπης: spying after boys
Παιδοποιέω: beget children
Παιδοποιήσιμος: fit for begetting children
Παιδοποίησις: child-bearing
Παιδοποιητέον: one must beget children
Παιδοποιία: procreation of children
Παιδοποιός: begetting
Παιδοπόρος: through which a child passes
Παιδόθεν: from childhood
Παιδοπορέω: beget children
Παιδοπορός: begetting children
Παιδοσύνη:
Παιδοτόκος: favouring child-birth
Παιδοτριβέω: to be a gymnastic trainer,
Παιδοτρίβης: physical trainer, gymnastic master
Παιδοτριβία: the art of a
Παιδοτριβικός: of or for a παιδοτρίβης
Παιδοτροφέω: rear children
Παιδοτροφία: rearing of children.
Παιδοτρόφιον: feeding-bottle,
Παιδότροφος: nourishing young life
Παιδότροφος: rearing boys
Παιδότρωτος: wounded by children
Παιδουργία: a mother
Παιδούς: rich in children
Παιδώσις: adoption
Operas Citatas


