

*Learn to Read Greek, Part I*

**Answer Key, Short and Longer Readings**

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### Chapter 3, Short Readings

- 1) Wine and truth.
- 2) Toil brings toil by toil.
- 3) Circumstances rule men and not (do) men (rule) circumstances.
- 4) For labors give birth to manly spirit...
- 5) For (the) suffering of (the) soul is lightened by reason.
- 6) The divine (thing) leads bad men to justice.
- 7) (An) evil (thing) does not perceive (an) evil (thing).

#### Chapter 4, Short Readings

- 1) Gods and men honor men slain in war.
- 2) For alone of the gods Death does not love gifts.
- 3) (A) god does not stand aloof from just deception.
- 4) Fortune does not assist (the) faint-hearted (men).
- 5) and a mortal does not escape from a blow of a god.
- 6) Much life teaches me many things.
- 7) The things of the gods and the things of fortune are beautiful.
- 8) And so not war by war (is stopped), but by peace differences painlessly are stopped...
- 9) Being of the same mind makes friendship.
- 10) For the majority (of men) do not know (the) truth, and they pay attention to reputation.
- 11) For of the just man alone both among mortals and among gods  
a deathless reputation always lives.
- 12) Peace nourishes a farmer even among rocks  
beautifully, but war (nourishes a farmer) even in a field badly.
- 13) For from labors good things increase for mortals.
- 14) Many men are well off, but they are not wise.
- 15) A good man is not hurt by wicked words.
- 16) Chance corrects skill.

## Chapter 5, Short Readings

- 1) For wine is a means for seeing through a man.
- 2) For the bow, then, the name is life, but the work is death.
- 3) The lord whose oracle is the one in Delphi neither speaks nor conceals but gives a sign.
- 4) ...for to a wise man (it is) (a) shameful (thing) to err greatly.
- 5) For he wishes not to seem best, but to be (best).  
  
He who honors (the) gods is clever.
- 6) The great infinite mind  
of Zeus is not to be overcome.
- 7) There is need of weapons, of weapons.
- 8) How not justly do mortals hate death,  
which very thing is (the) greatest deliverance from the majority of evils (evil things).
- 9) Groans, you know, are supports of (one's) labors.
- 10) and (it is) (a) beautiful (thing) even for an old man to learn wise things.
- 11) Ah me! These things will not ever apply to another of mortals  
from my responsibility (= not if I can help it).
- 12) Man is breath and shadow only.
- 13) Tyrants are wise by (means of) (the) association of wise men.
- 14) For to hold out against just things/men (is) not easy.
- 15) (A) beautiful (thing) (is) for a mortal man to think things equal to human beings.
- 16) But (Well,) children are for a mother (the) anchors of life.
- 17) But (Well,) death is a last healer of sicknesses.
- 18) For always the dice of Zeus fall well.
- 19) This day will be the start of great evils (evil things) for the Greeks.

- 20) Alas! Alas! How great an evil (thing) are loves for mortals!
- 21) For a word does not ever overcome the deed.
- 22) You are pursuing, child, fleeting hopes.
- 23)           The gods (are) not somehow biter dogs,  
but Justice indeed sees even through darkness.
- 24) Virtue (is) (the) greatest noble thing of the things among men.
- 25) Well, from enemies of course wise men learn many things.
- 26) O People, you have a noble  
rule...
- 27) Hopes are gods, savior Zeus.
- 28) I am (a) rustic (man); I call a tub a tub.
- 29) ...it will be difficult both to remain and to sail away; for in fact Lacedaemonians rule on  
the land and on the sea...
- 30) For the beautiful and good things....not on account of signs of youthful beauty, but on  
account of the virtues in life are increased for men.
- 31) For a poet is a light thing and winged and holy...
- 32) Truth (is) a beautiful thing, stranger, and a lasting thing.
- 33) For forgetfulness is a going out from memory.
- 34) ...beautiful things are difficult.
- 35) For it is as it were (the) rule/beginning of living things.
- 36) and one law is private, another (is) public.
- 37) The things of friends (are) common.
- 38) A healer of pain is speech for men;  
for this alone holds soothing of (the) soul.
- 39) Good things, excessively goods things  
(are) the greatest beginning of evils (evil things) among men.

- 40) and time leads (the) truth into daylight.
- 41) and hopes nourish the empty ones of mortals.
- 42) He whom indeed (the) gods love dies young.
- 43) A new delight overcomes old delights.
- 44) Money (is) (the) greatest tool among mortals.
- 45) Reason (is) a healer of the things throughout the soul of a wise man.
- 46) and fortune is a blind thing and a wretched thing for men.
- 47) For the words of poor men are to no purpose.
- 48) Love of bodies is ruin of (the) soul.
- 49) (The) soul is a storehouse, of a good man of good things, but of a bad man of bad things.
- 50) How is it necessary for the young man to hear and understand poems?
- 51) A word (is) a shadow of a deed.
- 52) Always the things last year (are) beautiful.
- 53) Sometimes (one is) a cow, sometimes (one is) fodder.
- 54) A friend and a horse are proved in necessity.

## Chapter 6, Short Readings

- 1) For now Menelaus conquers (me) with the aid of Athena,  
but in turn I (shall conquer) that man. For gods are beside even us.
- 2)                   ...and a bad plan of (my) companions prevails:  
they loosen (the) hide, and (the) winds all rush out.
- 3) Clio and Euterpe and Thalia and Melpomene  
and Terpsichore and Erato and Polymnia and Urania  
and Calliope; and she is eldest of all.
- 4) and (the) beginning, you know, is half of every thing.
- 5) Never will water and fire mix; and not ever shall we  
    be trustworthy for one another and friendly.
- 6) Mighty in wars (was) Timocritus, whose tomb this (is);  
    but Ares spares not good men, but (he spares) bad men.
- 7) For souls death (is) to become water, and for water death (is) to become earth; and from  
earth water arises/is born, and from water soul (arises/is born).
- 8) War is father of all (things/men), and (it is) king of all, and shows some men (to be) gods,  
others (to be) men, makes some men slaves, others free men.
- 9) A man is called foolish by a divinity, just as a child (is called foolish) by a man.
- 10) Prometheus    I planted blind hopes in them.  
Chorus            You gave this (as) a great benefit to mortals.
- 11) For Hades is a great corrector, of mortals  
beneath the earth,  
and he observes all things with his recording mind.
- 12) (It is) destined for you to marry, and for me to marry.
- 13)   but Ares loves/is accustomed  
to pluck(ing) off always all the best things of an army.
- 14) For (the) heart of good men is not softened.
- 15) For war loves/is accustomed to hunt(ing) down young men.

- 16) The things that can be taught I learn, and the things that can be discovered I seek, and the things that can be prayed for I ask (for myself) from the gods.
- 17) Free indeed is the tongue of free men.
- 18) and time darkens all things and leads (them) into oblivion.
- 19) To good ones of men (their) slaves are accustomed to become bad, and to bad ones (their slaves are accustomed to become) good.
- 20) The sea washes away all the evil things of men.
- 21) With countless labors beautiful things are born.
- 22) Not, you know, only white silver is coinage and gold, but also virtue is fixed (as) coinage for all mortals...
- 23) I do not think you worthy of small things, but I do not have great things.
- 24) Where, where is, where, where, where is, where, where, where is, where, where is Peisetaerus, (the) commander?
- 25) I love, I love this man; but he does not want to be loved by me.
- 26) By Zeus, but all men even say that Wealth is a most cowardly thing.
- 27) For this is the house that it is necessary for you today to make full of money, both justly and unjustly.
- 28) He is about to sacrifice me, and he orders (me) to say "baa."
- 29) For others have much money and ships and horses, but we have good allies.
- 30) and just as the land, so also the sea around the land is very productive in all things.
- 31) ...and not the soul but the law is a standard for him.
- 32) Is the holy (thing) loved by the gods because it is holy, or is it holy because it is loved?

- 33) ...(it is) clear to every one that you are unable to speak about Homer by (means of) skill and knowledge.
- 34) Fortune (is) a bearing out from an unclear thing into an unclear thing.
- 35) Fortune and Philip were masters of the deeds, but I (was master) of the goodwill towards you and of the speeches.
- 36) That, therefore, all living things partake of sleep (is) clear from these things.
- 37) ...and it is necessary (for a man) to be courageous not on account of necessity, but because (it is) (a) noble (thing).
- 38) ...and as the (morally) good man is toward himself, (he is) also toward a friend (for a friend is another oneself)
- 39) Sun, for it is necessary to fall down and worship you first of (the) gods, on account of whom it is possible to behold the rest of the gods.
- 40) A just man does not have wealth ever.
- 41) For from good judgment good deeds arise.
- 42) There is an eye of Justice, which sees all things.
- 43) To find the just thing (is) in all ways not easy.
- 44) The tongue leads many men (in)to destruction.
- 45) Worthless is every ungrateful man.
- 46) Earth (is) the mother of all things and the common nurse (of all).
- 47) The critical time arises (as) a teacher of many things.
- 48) To bear poverty is not of (does not belong to) every man, but of (it belongs to) a wise man.
- 49) War destroys many men on account of a few men.
- 50) For god is everywhere and sees all things.
- 51) Wisdom indeed is also to learn things that you do not apprehend.
- 52) Fortune sets straight skill, skill (does) not (set straight) fortune.

- 53) At the hands of necessity many things become bad (many bad things happen).
- 54) Good house slaves (are) free (from many desires), but wicked free men (are) slaves of many desires.
- 55) The whole thing (is) practice.
- 56) All things are of (belong to) the gods; and wise men (are) dear (friends) to the gods; and the things of friends (are) common. So then all things are of (belong to) wise men.
- 57) I was the slave Epictetus, and (I was) maimed in respect to body,  
and Irus in respect to poverty, and dear (a friend) to (the) immortals.
- 58) Zeus (was) a swan, a bull, a satyr, gold because of love  
for Leda, Europa, Antiope, Danaë.
- 59) and they themselves draw lots concerning the rule, and Zeus obtains the power in the sky,  
and Poseidon (obtains) the (power) in the sea, and Pluto (obtains) the (power) in (the  
house of) Hades.
- 60) Gifts persuade even gods.
- 61) Without bronze Phoebus does not prophesy.

#### Chapter 6, Longer Readings

- 1) Indeed many bad men are rich, and (many) good men are poor;  
but we shall not take wealth  
in exchange for virtue with them since the one thing (virtue) is lasting always,  
but money at one time one of men has, at another time another (of men) has.
- 2) Cassandra O Apollo, O Apollo,  
Aguieus, my Apollo;  
ah! To where in the world did you lead me? To what sort of house?  
Chorus To the (house) of the sons of Atreus.
- 3) From always this land has justly been wanting  
to be of assistance to the helpless.  
Therefore it endured countless toils indeed on behalf of friends,  
and now I see this struggle close by.

- 4) Lysistrata ...they are sleeping and they have not come. Calonice. But, dearest one, they will be present; difficult, you know, (is) the going out of women. For one of us pokes about concerning her husband, another rouses a house slave, another puts to sleep a child, another washes (a child), another feeds (a child).
- 5) Soldier men, (it is) clear that the things of Cyrus are so toward us just as our things (are) toward that man; for neither are we any longer soldiers of that man since indeed we do not follow along with him nor is that man any longer a paymaster to us.
- 6) To be healthy (is) best for a mortal man,  
and second (is) to become beautiful in stature,  
and the third thing (is) to be rich without deceit,  
and fourth (is) to be in the prime of youth with one's friends.

## Chapter 7, Short Readings

- 1) Zeus, father Zeus, yours is the rule of the sky,  
and you oversee (the) deeds of men,  
(deeds) villainous and lawful, and to you (the) violence  
and justice of wild animals is an object of care.
- 2) and in every way (the) mind of (the) immortals (is) unclear to men.
- 3) Hope is (the) only good goddess in men.
- 4) (It is) (a) difficult (thing) even for a hostile man to deceive an enemy,  
Cyrnus, but (it is) easy for a friend to deceive a friend.
- 5) Mind sees and mind hears; the rest of things are deaf and blind.
- 6) and against necessity  
not even gods fight.
- 7) Time is a child playing, playing at draughts; kingship (is) of (belongs to) a child.
- 8) Character (is) a divinity for a man.
- 9) Nature is accustomed to conceal(ing) itself.
- 10) I grieve for (the) deeds and (the) suffering and (the) whole family,  
having (because I have) (the) unenviable stains of this victory.
- 11) Evil (the evil thing), you know, comes swift-footed to mortals  
and fault (comes swift-footed) for the one going beyond right.
- 12) Simple indeed are (the) words of truth.
- 13) I am a Cretan in respect to (my) most ancient descent.
- 14) Indeed to many of mortals silence is a gain.
- 15) and to the one working hard  
glory from (the) gods is owed (as) a child of toil.
- 16) Bronze is a mirror of (one's) appearance, but wine (is a mirror) of (one's) mind.
- 17) Oaths (are) not proof of a man, but a man (is proof) of (his) oaths.
- 18) and a god is accustomed to assist(ing) eagerly the man working hard.

- 19) For bad men (who are) faring well (are) not enduring.
- 20) For shameful deeds are thoroughly taught by shameful things.
- 21) ...you are blind in (respect to) your ears and your mind and your eyes.
- 22) For in fact a just tongue has great power.
- 23) and only the possessions of virtue are steadfast.
- 24) Fortune is not an ally to men not acting.
- 25) (You) doing all things, how much Sisyphus (is)  
clear in you in all respects and the father of (your) mother.
- 26) Every non-Greek race is money-loving.
- 27) I write (the) oaths of a woman into/onto water.
- 28) False words do not bring forth fruit.
- 29) Beautiful words are not from not beautiful deeds.
- 30) A. For (it is) of (it belongs to) a good man to help the ones suffering.  
B. Well, understanding is a great good goddess.
- 31) There is need of many toils for the one being nobly honored;  
and great glory does not come from a small contest (struggle).
- 32) Hope indeed is the thing nourishing the majority of mortals.
- 33) Man (is) (the) measure of all things, of the things that are, that they are, and of the things  
that are not, that they are not.
- 34) By (because of) (a) prophecy I do not speak,  
but by (because of) deeds; for a stupid man says stupid things.
- 35) The divinity, the child of Zeus  
rejoices in (because of) festivities,  
and he loves wealth-giver  
Peace, (the) goddess rearing boys.
- 36) Fearsome, you (are) fearsome, and you are going to fearsome sufferings.

- 37) For there is, of course, even in the race of gods this (the following) thing:  
they enjoy being honored by men.
- 38) and I envy Hellas because of you, and (I envy) you because of Hellas.  
For you said this thing well and in a manner worthy of (your) homeland.
- 39) and I used to have you, o beloved Hector, (as) a husband (being) sufficient for me,  
great in (respect to) intelligence, descent and wealth and courage.
- 40) Wealth is an unjust thing, and it does many things not correctly.
- 41) Alas! Alas! Great things experience great things and evil things.
- 42) Against necessity all the rest of things are weak.
- 43) For toil, as they say, (is) (the) father of glory.
- 44) Children and a wife (are) a great tyranny for a man.
- 45) Even of ancient men many words (verses) are beautiful;  
for good words (are) a remedy for fear for mortals.
- 46) For a city (is) (its) men, and (it is) not (its) walls and not (its) ships empty of men.
- 47) For even the intellectual part (thing) of the soul endures to concede to the suffering of the  
body.
- 48) For (is it) not altogether very clear to you that compared to the rest of animals men live  
just as gods?
- 49) and (it is) impossible, I suppose, for men doing wrong and men being wronged to be  
friends.
- 50) ...not for a benefit is love sent from (the) gods upon the one loving and the one being  
loved...
- 51) For boldness arises for men from skill and from passion indeed and from madness, just as  
power (arises), but courage arises from nature and good nurture of (men's) souls.
- 52) The thing that is always honored is of course cultivated, and the thing that is held in no  
honor is overlooked.
- 53) A god (is) an immortal living being, self-sufficient in relation to happiness; (a god is) an  
everlasting being, (the) cause of the nature of the good (thing).

- 54) Fearlessness (is) a condition according to which we are not susceptible to fears.
- 55) Apathy (is) a condition according to which we are not susceptible to sufferings.
- 56) Fear (is) a consternation of (the) soul because of an expectation of (an) evil (thing).
- 57) Comparisons make friends enemies.
- 58) The man intending to marry is going into regret.
- 59) and wealth is a covering of many evils (evil things).
- 60)                   ...and by nature  
somehow (an) easily led thing is every man who is loving (in love).
- 61) For the mind is a god in each of us.
- 62) For a man saves a man and a city (saves) a city.
- 63) and fortune is a hard to understand thing.
- 64) The nature of each race is (its) homeland.
- 65) *Logos* (Reason/Speech) is a healer of the suffering throughout (the) soul.
- 66) A man who does not marry (not marrying) does not have evils (troubles).
- 67) Always to look toward a god is daylight for the mind.
- 68) It belongs to men free from sufferings to rejoice.
- 69) How all men are friends of the ones who have (the haves).
- 70) O friend, (you) who loved your beloved lyre, O (you) who with a song  
sailed through all life and with love...
- 71) (Salamis), which stopped (the) unjust violence of (the) Medes, this  
Salamis is parent of Solon, this holy lawgiver.
- 72) The one who raised is (the) father, but not indeed the one who begot.
- 73) Arrogance destroys love.

## Chapter 7, Longer Readings

- 1) Alas! Alas! *popax*: we suffer, friends;  
surely I, who suffered many things indeed and in vain;  
we suffer a suffering without cure; oh *popoi*,  
an intolerable evil (thing).
- 2) I, then, shall try to explain to you (pl.) the power of it (Eros), and you (pl.) will be teachers of the rest (of men). But it is necessary first for you (pl.) to understand human nature and its experiences. For our long ago nature (our old nature) was not the same as (the very nature) that now (is), but (it was) different. For first the kinds of men were three, not, just as now, two, male and female, but also a third (kind) was present as well...
- 3) Opportunity makes at some time one's inheritance another's, but it saves the bodies themselves, I suppose.  
But safety of life is in one's skills.



- 16) Alas, I shall die on account of the excellence of (my) wits, which arises as a safety to (all) the rest.
- 17) They say, you know, that Justice is a child of Zeus and that she dwells near the error of mortals.
- 18) Children have died not for me alone of mortals, and we (alone) have not been deprived of a husband, but countless women endured, as I, the same life.
- 19) O father, which words I am speaking, these (words) you ought to have spoken;
- 20) These things are of (belong to) just and wise men, even in bad circumstances (things) not to be angry at (the) gods.
- 21) Soldier men of the Athenians and of the rest of the allies, the contest that is about (to be) will be similarly common to quite all men concerning safety and homeland.
- 22) For in fact Isocrates used to say that the work of rhetoric was to say small things greatly and great things in a small way; and (to say) new things anciently and ancient things newly.
- 23) I shall not kill you, but the law of the city (will kill you).
- 24) For the tongue has neither much nor little sense (thought), but the mind that (has) much (of sense) (is) much, but (the mind) that (has) little (of sense) (is) little.
- 25) ...neither (a) great number nor strength is the thing that makes victories in war.
- 26) For among the Persians on account of its being difficult both to raise and to ride horses in a land that is mountainous even to see a horse was very rare.
- 27) ...but many men on account of reputation and political power have suffered great evils (troubles).
- 28) Socrates. Therefore the very things that they each believe (are) beautiful and good and just, do they also love these things, and do they hate the things opposite to these things? Euthyphro. Very much indeed.
- 29) Therefore they hint at this thing, as they seem to me, O companion, the ones saying that like is friendly to like, that the good man alone is friendly to the good man alone, but the bad man never goes into true friendship to (with) either a good or a bad man.

- 30) Thus about this thing I have heard, beloved Socrates, that there is not a necessity for the man intending to be a rhetor to learn the really just things, but (rather) the things that would seem good to the multitude, which very people will judge, and (there is) not (a necessity to learn) the really good or noble things, but (rather) as many things as will seem (good and noble); that indeed from these things there is persuading, but not from the truth.
- 31) I do not at all somehow believe the ones saying that all pleasures are a cessation of pains.
- 32) "...does becoming and being seem to you to be the same thing or other?"  
"Other, by Zeus," said Prodicus.
- 33) For not this thing Pittacus was saying was the difficult thing, (for a person) to become good, just as Simonides (said), but being (good). And being and becoming is not the same thing, Protagoras, as Prodicus here says.
- 34) For to me, certainly I think that this thing, at least has become very clear from medicine, that drunkenness is a difficult thing for men....
- 35) Justice (is) a dispute about doing wrong or not (doing wrong).
- 36) ...and Heraclitus says that the beginning is soul,...
- 37) and the soul is (the) cause and beginning of the living body.
- 38) Doing (is) difficult, but ordering (is) easy.
- 39) For the ones honoring (the) god have beautiful hopes regarding safety.
- 40)           and loving blinds  
all men, as it seems, both the ones who are reasonable  
and the ones who are bad.
- 41) A just woman (is) a safety of life.
- 42) Living (is) disgraceful (for those) whom fortune begrudges living.
- 43) For dying (is) not shameful, but dying shamefully (is shameful).
- 44) One ought never to rejoice because of (for) shameful deeds.
- 45) and he used to say that *logos* (speech) was an image of (the) deeds.

## Chapter 8, Longer Readings

- 1) Child, child from the father Achilles,  
I, this man (here), am that man to you, who you perhaps hear  
is (the) master of the weapons of Hercules,  
the child of Poeas, Philoctetes, whom the  
double generals and the lord of the Cephallenians  
shamefully cast away alone to this place,...
- 2) Through this (= speech) we educate foolish men and we examine intelligent men; for we consider speaking as is necessary (the) greatest sign of thinking well, and true and lawful and just speech is an image of a good and trustworthy soul. With this thing both concerning disputed things we contend and concerning things not being known we consider.
- 3) And I wonder at the men called sophists, that (because) the majority (of them) say that they lead young men to virtue, but they lead (them) to the opposite (thing); for neither have we seen a man anywhere whom the sophists of the present day made good nor do they supply writings resulting from which it is necessary (for men) to become good, but concerning trifling things many things have been written by them, from which for young men pleasures (are) empty, but virtue is not in (them).
- 4) And they say somehow these things, as I think, in this way:  
“Always, you know, a god leads the like man to the like man.”  
and he makes (him) a friend; have you not come upon these words? “(Yes), I indeed (have come upon them),” (Lysus) said. “Therefore have you come upon the writings of very wise men saying these same things, that it is a necessity for (the) like (thing) always to be friendly to (the) like (thing)? And these men are, I suppose, the ones discussing and writing about nature and the whole.” “You say true things,” he said. “Therefore,” I said, do they speak well?” “Perhaps,” he said. “Perhaps,” I said, the half of it, and perhaps all...”

## Chapter 9, Short Readings

- 1) (The) fox knows many things, but (the) hedgehog (knows) one big thing.
- 2) No one of men (is) rich or poor  
or bad or good apart from a divinity.
- 3) Man, if you had obtained a part of judgment, just as (you obtained a part) of stupidity,  
and (if) you had become prudent so just as (you became) senseless,  
you would be appearing enviable to many of these citizens  
so just as now you are worthy of nothing.
- 4) Some Theodorus rejoices since I died; another man because of him  
will rejoice (when he is dead). We all are owed to death.
- 5) All things indeed arrive at one horrible Charybdis,  
great virtues and wealth.
- 6) not anyone without gods  
receives excellence, not a city, not a mortal.  
The all-knowing (is) a god...
- 7) One wise thing only is not willing and is willing to be called the name of Zeus.
- 8) What is accomplished for mortals without Zeus?  
What of these things is not accomplished by the gods?
- 9) Darius For the earth itself is an ally for those men.  
Chorus How did you mean this (thing), and in what way is it an ally?
- 10) But if the child of Zeus, maiden Justice, were present  
to the deeds and wits of that man, perhaps this (thing) would be.
- 11) Agamemnon Men have died from self-killing hands.  
Chorus Who (pl.)? And what did you say? I am out of my mind because of fear  
of (your) speech?
- 12) ...for a simple path leads to (the house of) Hades.
- 13) If you were not (my) father, I would have said that you were not thinking well.
- 14) Child, son, even from low-born ones after all  
speeches fall nobly; for this woman  
(is) a slave, but she has said a free speech.



- 31) and sicknesses of mortals--some are by one's own choice, others are present from (the) gods, but by law we cure them. But I want to tell you: if (the) gods do something shameful, they are not gods.
- 32) ...and the story is not mine, but from my mother, that one form was earth and sky...
- 33) Hopes and words deceive mortals much (often).
- 34) Good sir, what thing are you suffering, father? You are not thinking well, by Zeus the Olympian.
- 35) ...and he used to say that both justice and all the rest (of) virtue are wisdom. And (he used to say) indeed that the just things and all things as many as are done by virtue are noble and good.
- 36) "But, Socrates, what is your thing (problem)? From where have these slanders with reference to you arisen?"
- 37) For I shall tell you the cause, because one thing (virtue) is about fear, of which even wild animals have a share, courage, and the character of very young children (also have a share of it); without reason and by nature a soul becomes courageous, but without reason, in turn, a soul neither ever yet became intelligent and having sense nor is and not again ever will become (intelligent and having sense)...
- 38) Are you able to tell me, Socrates, is virtue a thing that can be taught? Or is it not a thing that can be taught but (a thing) that can be acquired by practice? Or (is it) neither a thing that can be acquired by practiced nor a thing that can be learned, but by nature it belongs to men or in some other way?
- 39) What then, he said, is anything opposite to living, just as sleeping (is opposite) to being awake?  
Certainly, by all means, he said.  
What (is it)?  
Being dead (having died), he said.
- 40) ...if he were of (from) a god, he would not be, we shall assert, shamefully desiring profit; but if (he were) shamefully desiring profit, he would not be of (from) a god.
- 41) and a small nature does nothing great ever for anyone, either a private citizen or a city.
- 42) ...they were dying at the hands of hunger and the rest of inactivity on account of being willing to do nothing apart from one another.

- 43) Moderation (is) a middle condition of the soul concerning the desires and pleasures that arise in it according to nature.
- 44) Courage (is) a condition of the soul unmovable by fear.
- 45) The man having temperate desires (is) moderate.
- 46) Arrogance (is) wrongdoing leading to disgrace.
- 47) and it is impossible for those men not doing noble things to fail nobly; and (there is) not any noble deed either of a man or of a city apart from virtue and intelligence; and courage of a city and justice and intelligence <and moderation> have (has) the same power and form, when partaking of which each one of men is called courageous and just and intelligent and moderate.
- 48) From a just life a beautiful end arises.
- 49) For a woman knows nothing except the thing that she wants.
- 50) and a woman flatters you for the sake of taking.
- 51) August character bears beautiful fruit.
- 52) Dying (is) beautiful (for those) to whom living brings violence.
- 53) and this very thing that he is going to experience remains for each man.
- 54) One ought not to bear earlier evils in memory.
- 55) It is necessary for every moderate man to cling to (the) laws.
- 56) This word is true after all, that wine wishes to have not only a portion of water, but something also of conversation.
- 57) “On account of what thing (why) do you Spartan women alone rule your husbands?”  
“Because,” she said, “we alone also give birth to men.”
- 58) Intelligence (is) (the) strength and wall and weapon of the wise man.
- 59) And who says to a lion, “Your mouth stinks”?
- 60) Man (is) all things and man (is) nothing.
- 61) For I am seeking the truth, by which no one ever yet was harmed.

62) If against both, Eros, you stretch an equal bow,  
you are a god; but if you incline toward (one) part, you are not a god.

## Chapter 9, Longer Readings

- 1) All these things (are) among the crows and in perdition; and not anyone of the blessed immortal gods is to blame for us, Cyrnus, but the violence of men and craven profits and arrogance throw (us) out from many good things into badness.
  
- 2) Antigone ...but tyranny is prosperous in respect to many other things and it is possible for it to do and to say the things that it wants.  
Creon You alone of these Cadmeians see this (thing).  
Antigone Also these people see (this thing); but for you they keep shut their mouth(s).  
Creon But are you not ashamed if you think differently from these men?  
Antigone Nothing indeed shameful (is it) to honor the ones born of the same mother.  
Creon (Is) not also the one who died opposite of the same blood?  
Antigone (He is) of the same blood from one woman and the same father.  
Creon How is it indeed that you bestow impious favor to that one?  
Antigone The corpse having died will not bear witness to these things.  
Creon (He will bear witness) if surely you honor him equally to (as) the impious one.  
Antigone For not at all a slave, but a brother perished.
  
- 3) Children, Cypris, you know, (is) not only Cypris, but she is named from many names.  
She is Hades, and she is imperishable life, and she is insane fury, and she is uncontrolled longing, she is lamentation, in that one (is) the whole serious thing (all seriousness), (the) peaceful thing, the thing leading to violence.  
For she sinks in the lungs for as many men as soul is in;  
What pathway is not of (does not belong to) this goddess?  
She goes into the swimming race of fish, and she is in the four-legged stock of dry land, and the wing of that (goddess) is the guiding power among (in) birds.
  
- 4) Dionysus I am from there, and Lydia is for me (the) homeland.  
Pentheus And why do you lead these rites into Hellas?  
Dionysus Dionysus himself, the son of Zeus, caused me to go.  
Pentheus And is there some Zeus there who begets new gods?  
Dionysus (There is) not, but the (god) who here joined Semele in marriage.

- 5) Odysseus And what is this land and who (pl.) inhabit it?  
 Silenus The hill of Mount Aetna, highest of Sicily.  
 Odysseus But where are (the) walls and (the) battlements of a city?  
 Silenus They do not exist; (there are) headlands barren of men, stranger.  
 Odysseus And who (pl.) occupy (the) land? A race of wild beasts?  
 Silenus Cyclopes, occupying caves, not roofs of houses.  
 Odysseus Listening to whom? Or has (the) rule been made public?  
 Silenus (They are) solitary; and no one listens at all to anyone.  
 Odysseus And do they plant—or by what do they live?—(the) corn of Demeter?  
 Silenus (They live) by milk and cheese and (the) meat of sheep.  
 Odysseus And do they have (the) drink of Bromius, the streams of the vine?  
 Silenus Not at all; therefore they occupy a land without the dance.  
 Odysseus And (are they) hospitable and devout concerning strangers?  
 Silenus They say that strangers have the sweetest flesh.  
 Odysseus What are you saying? Do they rejoice in meat furnished by slaughtered men?  
 Silenus (There is) no one having come here who was not slaughtered.

- 6) Women friends, with what evil destiny was I yoked together?  
 For a woman neither Greek nor non-Greek  
 gives birth to a white container (egg) of young birds,  
 in which they say that Leda gave birth to me from Zeus.  
 Did the one who gave birth to me give birth to a monster for men?  
 For my life and my affairs are a monster,  
 some on account of Hera, in respect to others my beauty (is) to blame.

- 7) Xanthias What is this uproar within and shouting  
 and abuse? Aiakos. (It is) of Aeschylus and Euripides.  
 Xanthias Ah. Aiakos. A big thing, a big thing has been set in motion  
 among the corpses and (there is) very much discord.

- 8) For the indictment against him was some such as this: Socrates does wrong in not believing in the gods that the city believes in, and in bringing in new divinities; and he does wrong in corrupting the young men.  
 First, therefore, that he was not believing in the gods that the city believes in, what in the world sort of proof did they use? For he was conspicuous sacrificing often at home, and often on the public altars of the city, and he was not not obvious using prophecy.

- 9) Of the things that are to some there is something opposite, to others (there is) not. For to gold and to a man and to a cloak and to things of such a sort nothing is opposite, but to virtue and to (a) good (thing) and to (a) warm (thing) there is something opposite; for to (a) good (thing) (the) bad (thing) is opposite, and to virtue wickedness (is opposite), and to (a) warm (thing) (a) cold (thing) is opposite. Further, of the opposite things some of them have something in the middle, and some (do) not. For of (a) good (thing) and of (a) bad (thing) there is something in the middle, of motion and of stillness nothing is in the middle; for in accordance with necessity all things either are moved or are still. And of life and of death nothing is in the middle; for in accordance with necessity the very thing that is capable of life either lives or has died.
- 10) I put these things before Attica, as much as was possible for human reason, and with these things I fortified with a wall the country, not the wall going round (of) the Piraeus and not (of) the city, and I was not defeated by the reasonings of Philip, far from it, and not by the armaments, the generals of the allies and their forces (were defeated) by fortune. What are the proofs of these things? (They are) manifest and evident.