

Learn to Read Greek, Part 2

Answer Key, Short and Longer Readings

Copyright © 2013 by Andrew Keller and Stephanie Russell

All rights reserved. This answer key may not be reproduced or transmitted in any form without the expressed permission of the authors.

Chapter 10, Shorter Readings (pp. 338–351)

1. . . . and I am a servant of lord Enyalios,
and (I am) knowing (the) lovely gift of (the) Muses.
2. One man very much blames (the) good men, another (man) praises (them),
but of (the) bad men no memory arises.
3. There does not exist (an) unexpected
evil for men: in a short time
a god turns all things upside down.
4. It is necessary for philosopher men to be well skilled in very many things.
5. Human character indeed does not have judgments, but divine (character) has (them).
6. Zeus is ether, and Zeus (is) earth, and Zeus (is) sky;
Zeus surely (is) all things and (he is) whatever (is) mightier than these things.
7. Death (is) more noble than a wicked (worthless) life.
8. Even a man wiser than wise goes wrong, as you know.
9. For you (pl.) pain goes to one man
alone according to himself, and (to) no one other, but my
soul groans for city and me and you together.
10. And now why are you (pl.) leading me; Why are you (pl.) carrying me off? For
the sake of what?
(me) who am nothing and have long since died for you (pl.).
11. For to the man faring badly infinite is
one night, but a day overtakes a man being well off.
12. I envy you much because of (your) life
and especially if you have not experienced a foreign land.
13. . . . and long ago noble things have been discovered by man, from which it is
necessary to learn; and among these things is this one thing, for any man (= every
man) to look at the things of himself (his own things).

14. . . . and of all things as many as are living and have judgment,
we women are a most wretched creature;
(we) who first must with an excess of money
buy a husband and take a master of
(our) body. . .
15. Hecuba, how the divine (thing) comes unexpected
for mortals, and never draws fortunes from the same thing.
16. I have experienced that very thing that all mortals (have experienced):
I am not ashamed of loving myself most.
17. In this way the Athenians fortified the city with a wall in a short time, and the
manner of building is clear still even now because it arose in haste.
18. A child to a father for all time (is) either (a) fear or (a) pain.
19. Time (is) (the) wisest (thing), you know, and (the) most foolish (thing).
20. Fearsome things indeed (I shall suffer), Poseidon, if I am able not in the depth
and not on land and not on sea to escape the horsemen.
21. Thinking is power indeed equally to (as) doing.
22. . . . and I wonder at the men who are willing to die on behalf of their own opinion
(reputation), but on behalf of the common (opinion/reputation) do not have the same
inclination.
23. And I have said this speech not now first (for the first time), but often already and to
many men. For I know that in the rest of places natures of fruits and of trees and of
animals arise peculiar in each (of them) and differing much from the others, but that
our land is able to bear and raise men, not only naturally suited to arts and actions
and speeches, but also excelling much both in relation to courage and in relation to
virtue.
24. . . . I think that a most terrible thing seems to all men to be good men's and wicked
men's being thought worthy of the same thing, and a most just thing (seems to all
men to be) drawing distinctions about these (groups of) men and for dissimilar men
not to obtain similar things, but for each (group of men) both to fare and to be
honored according to their worth.

25. Isocrates the rhetor used to advise his friends to honor more than parents their teachers because they (parents) (have become responsible) for living only, but (the) teachers have become responsible also for living nobly.
26. And Agesilaus, after he made the decision, was marching with his army for the same journey, the very one for which the Persian king marched (traveled) against Hellas.
27. . . . and they teach their children also moderation; and that they see that even their elders throughout every day are living moderately contributes greatly to their learning to be moderate. And they teach them also to obey their rulers; and that they see that (their) elders strongly are obeying the rules contributes greatly to this (thing).
28. I want to bear witness to him that even much better is the (love) of the soul than the love of the body. For we all know that certainly without friendship no association (is) worthy of mention.
29. I have been persuaded that no one of men willingly does wrong, but I am not persuading you in (respect to) this (thing). For we have been conversing with one another for a short time; since, as I think, if you (pl.) had (were having) a law, just as also other men (have), concerning death not to judge for one day only, but (to judge) for many (days), you (pl.) would have been persuaded. But as it is, (it is) not easy in a short time to refute great slanders.
30. Soc. And so then of the gods, noble Euthyphro, some believe that some things (are) just, according to your speech, and noble and shameful and good and bad, others (believe that) other things (are just and noble and shameful and good and bad); for I don't suppose they would be quarreling with one another if they were not quarreling about these things. Isn't that so?
Eu. You are speaking correctly.
31. Str. Has a god or some one of men, strangers, taken for you (as far as you are concerned) the responsibility for the arrangement of the laws?
Cl. A god, stranger, a god, so (as), at least to speak the justest thing; among us Zeus (has taken the responsibility), but among the Spartans, from where this man is, I believe that these men say that Apollo (has taken the responsibility). Isn't that so?
32. For not at all, I suppose, does gold differ from gold or stone from stone, according, at least, to its being stone and according to (its being) gold. And in this way not even law, I suppose, differs at all from law, but all are the same thing. For each of them is in like manner a law, not one (is) more a law, another (is) less (a law). . .

33. “But certainly,” he said, “no one will ever show this thing, at least, that the souls of men (who are) dying become more unjust on account of (their) death.
34. So indeed I, at least, assert that Eros is (the) oldest and most honorable and most powerful of gods with a view to (the) acquisition of virtue and happiness for men both living and having died (who died).
35. Is not learning becoming wiser concerning the thing that someone is learning?
36. And these men, I suppose, from youth first do not know the road to the agora. . .
37. Night (is) darkness, (it is) the thing opposite to day; (it is) deprivation of (the) sun.
38. Soul (is) a thing moving itself; (it is) (the) cause of vital movement of living beings.
39. A free thing (freedom) (is) the thing ruling itself.
40. A king (is) an absolute ruler according to laws.
41. Beginning (is) (the) first cause of being.
42. For one swallow does not make a spring, nor (does) one day; and in this way not (even) one day and not a short time (makes) (a man) fortunate and happy.
43. . . . and especially Homer has taught also the rest (or poets) to speak false things as it is necessary.
44. . . . just as Sappho (says), that dying is a bad thing; for so the gods have judged (it); for (otherwise) they would die (be dying).
45. There is certainly one thing of the things because of (for) which I think that you (pl.) owe gratitude to the gods, (namely) the men who not long ago made war upon you on account of their own arrogance now have in you alone their hopes for their own safety.
46. For if the man who did and managed anything of public affairs causes no one to be an accuser of him(self) by means of fear in relation to him(self) and not by the just thing, you (pl.) will become altogether powerless over all things.
47. For every king and (every) tyrant is hostile to freedom and opposing (opposed to) laws.

48. For three are, master,
the things through which all things happen, according to laws
or by (because of) necessities or, the third thing, by (because of) some custom.
49. And the gods are wearing us down,
especially the ones (of us) who married; for always there is
a necessity to celebrate some holiday.
50. And always the one who was saved is ungrateful by nature.
51. A woman differs not at all ever yet from (another) woman.
52. A just character does not know how to do wrong.
53. By (because of) law (custom) all things happen and are judged.
54. Night puts an end to (work), but day makes work.
55. Living is this (thing): not to live only for yourself.
56. According to his own understanding no one is fortunate.
57. You see the face of prudent Cassia.
Even if she has died, because of her virtues the beauty of her
soul is recognized more than of her body.
58. Time carries (away) all things; a long time knows how to change
name and form and nature and fortune.
59. Some men say that the Muses (are) nine; how carelessly.
See there! Also Sappho from Lesbos (is) the tenth.
60. One man (is) no one, two (are) many, three (are) a crowd, four (are) a national
assembly.
61. Man is a living being suffering labor by nature,
and life bears many painful things in itself.

62. And Hermippus in his *Lives* ascribes to this man (Thales) the thing said by some men about Socrates. For he said, they say, that for the sake of three things he had gratitude to Fortune: “First because I was born a human and not a beast, then because (I was born) a man and not a woman, third because (I was born) a Greek and not a non-Greek.”
63. He used to say that death differed not at all from living. “You, then,” someone said, “why (on account of what) do you not die?” “Because,” he said, “it differs not at all.”
64. “What (is) the divine (thing)?” “The thing having neither a beginning nor an end.”
65. For one and two and three and four become ten.
66. (It is) difficult to go (for) many roads of life at the same time.
67. Every experience of (the) soul (is) most hostile toward its safety.

Chapter 10, Longer Readings (pp. 352–360)

1. “Oh! surely very much indeed (the) gods summoned me toward death. For I, at least, was supposing that hero Deiphobus was present; but he is on the wall, and Athena deceived me. But now certainly evil death (is) near for me and (it is) no longer far away, nor (is there) an escape; for surely, as it turns out, long since this thing was dearer to Zeus and to Zeus’s son attaining his aim, who (pl.) formerly, at least, gracious(ly) had defended me; now, on the other hand, fate overtakes me.”
2. Neo. I am (the) race of sea-girt Scyrus;
and I am sailing to home. And I am called a child
of Achilles, Neoptolemus. You know now the whole thing.
Phi. O child of a very dear father, O (you) of a friendly land,
O nursling of old man Lycomedes, with what
purpose (because of what cause) did you touch this land? Sailing from where?
Neo. From Ilium, you know, indeed now, at least, I am sailing.
Phi. How did you say? For you certainly were not a seaman
for us at the beginning of the expedition to Ilium.
Neo. (But) even you had a share of this toil, didn’t you?

3. And they say that some stranger has entered, a sorcerer using charms from the Lydian land, fragrant in respect to hair with yellow locks, ruddy-faced, having the graces of Aphrodite in (his) eyes, who for days and nights offering Bacchic rites associates with young women. But if I seize him inside this land, I shall stop (him) (from) causing (his) thyrsus to resound and (from) shaking his hair by cutting his throat (apart) from (his) body. That man says that he is (the) god Dionysus, that man (says) that he at some time has been (was) sewn in (the) thigh of Zeus; (he) who is (was) burned up in (by) lights of a thunderbolt along with (his) mother because she claimed falsely a marriage of Zeus. Are these things not terrible and worthy of hanging, to commit acts of violence, whoever the stranger is? But (there is) this other marvel: I see that the seer Tiresias in spotted fawnskins and (the) father of my mother, much laughter, is celebrating the mysteries of Bacchus with narthex. . .
4. De. For on account of this very thing, you know, you are even becoming great, because you are worthless and from the agora and bold.
 Al. I do not think myself worthy to be greatly powerful.
 De. Alas! Why in the world is it that you deny that you are worthy? You seem to me to be conscious of something noble. Surely you are not from the noble and good men?
 Al. (No), by the gods, unless from the worthless men indeed.
 De. O blessed of fortune, how much good you have experienced regarding your affairs.
 Al. But, O good man, not even poetry do I know except letters, and these in truth bad badly (I know).
 De. This thing alone harmed you, that (you know them) even bad badly. For the leadership of the people is no longer from (by) a man skilled in music nor (a man) good in character, but with a view to an ignorant and disgusting man.
5. Therefore it belongs to all men to want the men becoming from their education clever at speaking to be many, and especially (it belongs) to you (pl.); for in fact you yourselves are preeminent and excel the rest (of men) not by (in respect to) your diligence concerning war, nor because you participate in government most excellently and you especially guard the laws that your ancestors left behind for you, but because of these things in respect to which very things the nature of men (excels) the rest of living beings and the race of the Greeks (excels) the non-Greeks, (namely) in having been educated better than the rest (of men) both in relation to intelligence and in relation to speeches.

6. Child of Apollodorus, how I have gratitude to you because you persuaded me to come to this place; for I consider of much value to have heard the things that I have heard from Protagoras. For I in earlier time used to believe that there did not exist a human treatment by which good men become good; but now I have been persuaded except for some small thing in the way for me, which (it is) clear that Protagoras will easily teach thoroughly in addition since even these many things he taught thoroughly.
7. All the art of medicine, then, just as I say, is governed through this god, and in like manner also gymnastics and agriculture; and music also to every man having even small sense is very clear that it is according to the same things as these, just as perhaps also Heraclitus wants to say when with the words, at least, not beautifully he speaks. For he says that the one (thing), differing, itself agrees with itself, just as (the) harmony of bow and lyre.
8. And not knowing oneself is being moderate or not being moderate?
 (It is) not being moderate.
 So then knowing oneself is being moderate?
 I say (that it is), he said.
 So then this, as it seems, inscription in Delphi recommends to practice moderation and justice.
 It seems.
 And by this same (justice/moderation) also to punish we correctly know how?
 Yes.
 Therefore (that) by which we correctly know how to punish, is this justice, but (that) by which (we correctly known how) to perceive both oneself and others, is this moderation?
 It seems, he said.
 So then the same thing both justice and moderation is?
 It appears.

Chapter 11, Short Readings (pp. 388–404)

1. Then whom first and whom last did you slay in battle,
Patroclus, when indeed (the) gods called you toward death?
2. In (my) spear for me (is) (my) (having been) kneaded bread, and in (my) spear (is)
(my) Ismarian wine; and I drink leaning on (my) spear.
3. . . . and I grow old (while) always being taught many things.
4. It is necessary to teach one (when) still being a child noble deeds.
5. I (am) a beautiful and prize-winning mare, but I carry a
very bad man, and this thing (is) very distressing to me.
Often indeed I intended to break (the) rein and flee,
after thrusting (the) bad rider from myself.
6. (They are) senseless men and foolish who weep over men having died,
but (do) not (weep over) (the) perishing bloom of youth.
7. Wealth, of all the gods most beautiful and most desirable,
with the aid of you even a man being bad becomes a good man.
8. These men at one time leading from Sparta first fruits for Phoebus
one sea, one night, one ship buried with due honors.
9. Each someone is distressed when his own people perish;
but friends and the whole city (are distressed) because of Nicodocus's perishing.
10. For the things having happened will no longer be unaccomplished (undone).
11. . . . and the hand washes the hand.
12. This universe, the same of (belonging to) all men, neither anyone of gods nor of men
made, but it always was and is and will be everlasting fire, being kindled in respect to
its measures and being extinguished in respect to its measures.
13. It is necessary to extinguish insolence more than fire.

14. This is Agamemnon, my
husband, and a corpse, (the) work of this right hand,
a just worker. These things are so.
15. For (the) contest does not await men when they have been left behind.
16. . . . for chariot on chariot and corpses (on) corpses,
and horses had been mixed up on horses.
17. But neither because he received many wounds in (the) chest
does anyone die if (the) end of (his) life does not concur,
nor does anyone while sitting in (his) house at the hearth
flee (escape) at all more (his) fated death.
18. The man who knows useful things, not the man who knows many things (is) wise.
19. Pa. Now and long since I have been saying that Orestes died.
El. Wretched, I perished, I am nothing any longer (not at all do I exist any longer).
20. Not existing indeed is better than living badly.
21. To these ones indeed, although we are masters, we are slaves,
and (it is) a necessity to listen to these ones even when they are silent.
22. For Eros assails not only men,
nor in turn women, but also of (the) gods above
it troubles the souls, and it goes to (against) (the) sea;
and to keep this one (Eros) away not even all-powerful
Zeus is able, but he yields and being willing (willingly) he gives.
23. O mortal and miserable race of men,
how we are nothing except like shadows,
while we wander about (as) a superfluous burden of (the) earth.
24. Pindar seems to me correctly to have made (in his poetry) when he said that custom
(law) was king of all things.
25. And if wine no longer exists, there is not Cypris
nor any other delightful thing for men any longer.

26. Th. . . . hearing some report from home,
have you been destroyed utterly by pain in your mind?
El. O master—for now I call you this word—I am lost:
my things (are) vanished, and I am nothing any longer.
27. Why, then, do you (pl.) delay, if (it is) necessary to bring about safety for the city
and for the ones from you,
to kill this man, (you) hearing these things?
For he shows the surest way:
(the) man (is) an enemy, and having died, he is useful.
28. Not with a view to speeches I have come, but intending to kill you.
29. I love (my) children, but I love (my) homeland more.
30. One, you know, just man rules over countless not just men
because he brought together the divine (thing) and justice.
31. I have always been clinging to the same opinion, Athenians, not to yield to (the)
Peloponnesians although I know that men not by the same temperament are
convinced to make war and do (it) in action, but are changed in the face of (in
relation to) circumstances and opinions.
32. This suffering indeed for one Greek city (was) (the) greatest indeed in equal (an equal
number of) days of the (sufferings) throughout this war, and I did not record a
number of men who died because unbelievable (is) the multitude that is said to have
perished (as) in comparison to the size of the city.
33. For a city being led well is (the) greatest prosperity , and in this thing all things are,
and when this thing is saved, all things are saved, and when this thing is destroyed, all
things are destroyed.
34. For Cleon will not attack me now, at least,
because I am speaking badly of the city when strangers are present.
For we are (by) ourselves and (this is) the contest in the Lenaeum,
and not yet are strangers present. For neither tributes
have come nor allies (have come) out from the cities;
but we ourselves now indeed have been skinned (winnowed);
for I call the metics (the) chaff of the citizens.

35. Cho. Whewhewhewwhere (is the one) who called me?; what place, then does he dwell in?
 Hoo. Long since I have been present, and I am not standing aloof from friends.
 Cho. (You are present) having whawhawhawhawhawwhat in the world friendly speech toward me?
36. Messene indeed provided Nestor, the most prudent of all men born throughout that time, and Sparta (provided) Menelaus, the man, on account of (his) moderation and justice, alone thought worthy to become a son-in-law of Zeus, and city of (the) Argives (provided) Agamemnon, the man who had not one and not two only virtues, but all (virtues)...
37. And he alone of men seems to me, at least, to have shown also this (the following) thing, that the strength of the body grows old, but the strength of the soul of good men is free from old age.
38. When who was out of the way were the enemies more delighted than (when) Agesilaus, although an old man, had died? And who provided (as much) boldness to the allies as Agesilaus, although he was already at the threshold of life? And what young man did his friends long for more than old Agesilaus when he had died?
39. The city of the Sinopeans sent us, soldier men, in order to praise you because being Greeks, you are conquering non-Greeks, and then also in order to rejoice together (with you) because through many and terrible troubles, as we heard, having been saved, you are present. And we expect, also ourselves being Greeks, to experience something good and nothing bad at the hands of you, (also) being Greeks. For we never yet took the initiative in treating you badly in any way (at all).
40. And (men), not thinking that they are observed by virtue, do in opposition (to her) many bad and ugly things because they themselves do not see that one (i.e. virtue). But she is everywhere present on account of being immortal, and she honors the men (who are) good concerning her, but the bad men she holds in no honor.
41. ...to us also is shown a (type of) battle that I see that all men by nature know, just as indeed also the other animals each know some battle and not because they learned it from a single other thing than from nature, as (for example) the bull (knows how) to strike with (his) horn, the horse with (his) hoof, the boar with (his) tooth.

42. . . .if any even other wife ever yet honored her own husband more greatly than her own soul (life), I think that you know that I am one of these. Why, then, is it necessary for me to speak according to each one thing? For I think that deeds more persuasive have been provided to you than the words now said.
43. . . .and no one ever yet saw nor heard Socrates when he was doing or saying anything impious or unholy.
44. . . .not, further, was it only sufficient for the god to pay attention to the body, but, the very thing that is greatest, he implanted also the best soul in man. For what other living being's soul in the first place has perceived gods who arranged the greatest and most beautiful things, that they (i.e. such gods) exist? And what other race than men worship gods?
45. "But were you thinking," he said, "that it was necessary to command the cavalry in silence? Or have you not reflected that as many things as by custom we have learned are most noble, through which things indeed we know how to live, all these things we learn through speech, and if anyone learns any other noble lesson, he learns (it) through speech, and the ones teaching best especially use speech, and the ones especially knowing the most serious things converse most nobly?"
46. "I think," Socrates said, "just as also some athletes, upon becoming idle on account of excelling much and being best, are inferior to their rivals, so also (I think that) (the) Athenians, after excelling much, had no care for themselves and on account of this thing have become worse."
47. . . .and even Pindar seems to me to make plain the very things that I am saying in the ode in which he says (that) :
- The king of all mortals and immortals (is) law (custom);
- And this (law) indeed, he says,
- Leads while setting right the most violent thing
with (its) highest hand.
48. . . .and I have this one admirable good thing, which saves me; for I am not ashamed of learning, but I inquire and I ask, and I have much gratitude to the one answering, and I deprived no one ever yet of (my) gratitude. For not ever yet did I deny (become a man denying) that I had learned something, while I (myself) was making (representing) the lesson to be as a discovery, but I praise the one who taught me on the grounds that he is wise, while revealing the things that I learned from him.

49. (Is there) anything greater (Is anything greater) in fact to a lawgiver and a guardian of the laws and (to a man) who thinks that he excels all men in virtue and (who) has taken (the) prizes of victory of these very things than these very things about which we are speaking now, (namely) courage, moderation, justice, intelligence?
50. Knowledge (is) an unchanging understanding of soul by reason; (it is) an unchanging power for understanding something or some things by reason; (it is) an unchanging true account (based) on thought.
51. Justice (is) an agreement of the soul toward itself and good order of the parts of the soul toward one another and about one another.
52. While fighting in the front of the Greeks, the Athenians at Marathon laid low (the) power of (the) gold-appeared Medes.
53. ...and in time all things are born and are destroyed. Therefore also some used to call (it = time) (the) wisest, but the Pythagorean Paron (used to call it) (the) most ignorant because men also forget in this (i.e. time), (Paron) speaking more correctly.
54. For Alcmaeon says that men perish on account of this thing, because they are not able to attach the beginning to the end...
55. Necessity makes quite all men better (stronger) than themselves.
56. It is better for the body indeed to be sick than (for) the soul (to be sick).
OR: It is better to be sick in body , at least, than in soul.
57. (The) opinions of older men are better.
58. If you do just things, you will have the gods as allies.
59. In necessities a friend (is) better than money.
60. The homeland, as it seems, (is) (the) dearest thing to mortals.
61. Equal in anger is both (the) sea and a woman.
62. No one is a better counselor than time.
63. Time alone shows a just man.
64. A hand washes a hand, and fingers (wash) fingers.

65. O Zeus, having sense is the thing stronger than all things.
66. He exhorted his friends to be eager to be rich not in money but in courage and virtue.
67. ...and he used to be proud of himself for (because of) toiling less than no one and for (because of) ruling himself more than for (because of) being king.
68. ...and when she saw that Aristagoras was having his shoes put on by someone of the house slaves, she said, "Father, the stranger does not have hands,,"

Chapter 11, Longer Readings (pp. 405-418)

1. . . . and Patroclus, after commanding (his) horses and Automedon, was chasing Trojans and Lykians, and he greatly went wrong, the foolish man; but if he had regarded (the) word of (the) son of Peleus, surely he would have escaped (the) evil doom of black death, but always (the) mind of Zeus (is) stronger than indeed (the mind) of men, (Zeus) who terrifies even a brave man and easily deprives (him) of victory. . .
2. How shining wine (is) (the) best gift to mortals from (the) gods; (wine) to which all songs are suited and all dances and all delightful affections. And it drains dry all sorrows from (the) heart of men when it is being drunk according to measure, but beyond measure (it is) worse.
3. Cr. Citizen men, having learned that the tyrant Oedipus is speaking fearsome words against me, I am present because I am unable to bear (this). For if in the misfortunes now he thinks that he has suffered anything from indeed me leading to harm in words or in deeds, I surely do not have a desire of long-lasting life (I) bearing this injury. For not to a simple thing does the damage to me of this speech lead, but to a great thing (a thing of great importance), if I am called evil in the city and evil by you and friends.
Ch. But this blame came indeed, and perhaps forced by anger more than by an opinion of (the) mind.

4. (There is) one race of men, one day of a father
and a mother shows us all; no other man
was born standing out from another.
And a fate of misery nourishes some men,
others of us wealth (nourishes), others
a yoke of slavish necessity gets (holds).
5. Mistress, to me, you know, your misfortune just now
presented suddenly a terrible fear;
but now I think that I am bad (ordinary), and among mortals
second somehow thoughts (are) wiser. For you have not suffered anything strange
or outside of reason, but the feelings of anger of the goddess broke forth against you.
You love (what wonder (is) this?) along with many of mortals; and then for the sake
of love will you destroy (your) soul (life) ? Not surely, after all, does it profit the ones
who love their neighbors and as many as are likely (to do so) if (it is) necessary for
them to die.
6. Often indeed the city seemed to us to have experienced the same thing toward
(regarding) the noble and good ones of the citizens and toward (regarding) the old
coinage and the new gold money. For these ones that are not (having been)
adulterated, but (that are) the finest of all, as it seems, coins and the only ones
correctly stamped and proved by ringing among the Greeks and non-Greeks
everywhere (these ones) we use not at all, but (we use) these worthless copper pieces
yesterday and the day before yesterday stamped, the worst coinage. And of the
citizens who we know are well-born and prudent men and just and noble and good
and raised in wrestling schools and dances and music we treat with contempt, but
bronzes and strangers and redheads and worthless men and (born) from worthless
men we use with a view to (for) all things, men having arrived latest, whom the city
before this would have easily used not even as scapegoats at random.
7. . . . and especially Homer gives proof; for he, although born much later still even
than Trojan times, nowhere called the men altogether “Greeks,” and (he did) not (call
“Greeks”) (any) others than the ones with Achilles from Phthia, the very ones who
even were (the) first Greeks, but he calls (them) “Danaans” in his epics and “Argives”
and “Achaean.” Nor yet indeed has he said “non-Greeks” on account of the Greeks’
(Hellenes’) not yet having been separated off, as it seems to me, into one
corresponding name.

8. And if it is necessary to say something of even ancient things, it is said that even the gods are ruled by Zeus. And concerning these things, if the account is true, (it is) clear that also those (gods) prefer this system, but if no one knows the clear thing, and we ourselves (by) conjecturing have supposed in this way about them, (it is) a sign that we all honor monarchy more; for not ever would we assert that the gods use it if we were not believing that it is much superior to (than) the rest.
9. . . . for he (Hercules) thought that the assembly here would become a beginning for the Greeks of friendship toward one another. That man, therefore, believed these things, and I have come not intending to split hairs and not intending to fight about words. For I think that these things are works of sophists excessively useless and very much being in need of a livelihood, but (I think that it is) of (belongs to) a good man and a worthy citizen to advise about the greatest things, when (since) I see that Hellas is so shamefully disposed and that many things (parts) of her are under the power of the barbarian, and that many (of her) cities have become ruined by tyrants. And if we were suffering these things on account of weakness, it would be a necessity to submit to fortune; but since (we are suffering these things) on account of discord and contentiousness toward one another, how (is it) not a worthy thing to cease from some (the latter) things (and) to prevent other (the former) things, since we know that being contentious is of (belongs to) men faring well, but recognizing the morally best things (belongs to) (men faring) oppositely? For we see the dangers both great and standing around on all sides; and you (pl.) know that rule (is) of (belongs to) masters of the sea, and that the Persian king (is) controller of the money, and that the bodies (persons) of the Greeks are of (belong to) the ones being able to spend (the money), and that he himself possesses many ships, and that the tyrant of Sicily (possesses) many (ships).
10. ...and Cyrus himself died, and the eight best of the men around him were lying on (top of) him, and Artapates, the most faithful to him of the staff-bearing servants, is said, when he saw that Cyrus had fallen, to have leaped down from his horse and (to have) fallen around him. And some say that the Persian king ordered someone to slaughter him on top of Cyrus, others (say) that he drew his dagger and killed himself; he had indeed a gold one; and he was wearing a necklace and armlets and the rest of the things just as the best men of the Persians (wore). For he had been honored by Cyrus on account of his devotion and fidelity.

So then Cyrus died in this way, being the man most kingly and most worthy to rule of the Persians born after Cyrus the Elder, as it is agreed by all the men who seem to have been in intimate acquaintance of (with) Cyrus.

11. “For I once associated with the son of Anytus for a short time, and he seemed to me to be not weak in soul; therefore I say that he will not continue in the low-minded employment that his father has provided for him; but on account of his having no one serious as a care-taker (I say that he) will fall upon some disgraceful desire and will certainly advance farther into vice.” And when he said these things, he did not speak falsely, but the young man, upon taking pleasure (because he took pleasure) in (because of) wine, was not stopping drinking either during the night or during the day, and finally not to his own city nor to friends nor to himself did he become worthy of anything. Anytus indeed, on account of the worthless education of his son and on account of his own lack of judgment, still even having died obtains ill repute. And Socrates, on account of exalting himself in the law court, while (by) bringing ill-will on himself, made the jurors condemn him more. Therefore he seems to me to have obtained a fate dear to the gods; for he left behind the most difficult thing (part) of life, and he obtained the easiest of deaths. And he displayed his strength of soul; for when he recognized that being dead (having died) was better for himself than still living, just as he was not even averse to the other good things, not even toward death was he weak, but cheerfully he both accepted it and paid the debt of it. I indeed, when I consider the wisdom and nobility of the man, am able neither not to remember him nor, when remembering (him),(am not able) not to praise (him). And if anyone of the ones desiring virtue associated with anyone more helpful than Socrates, I think that that man (is) most to be deemed happy.
12. First, then, it is right that I defend myself, Athenian men, against the things first falsely spoken against me and the first accusers, and then against the things later (spoken against me) and the later (accusers). For many accusers of me have arisen toward you and long since for many years already and saying nothing true, whom I fear more than the men around Anytus, although even these ones are fearsome; but those ones are more fearsome men, who, while getting hold of the majority of you from boyhood, were persuading (you) and were more bringing nothing true as a charge against me, (saying) that there is some Socrates, a wise man, a thinker in respect to things in the air and having examined all the things under (the) earth and making the weaker argument stronger. These men, Athenian men, the ones who spread about this rumor, are the fearsome accusers of me; for the ones listening think that the men investigating these things do not believe in (the) gods.

Chapter 12, Short Readings (pp. 454-468)

1. Wine, you know, Menelaus, (the) gods made best at dispersing cares for mortal men.
2. . . . and let truth be present for you and me, (the) most just thing of all.
3. For we are all clever at resenting a noble man when he is living, and at praising (him) when he (has) died.
4. In fire skillful men recognize gold and silver, but wine shows (the) mind of a man. . .
5. Wine when drunk much (is) a bad thing; but if anyone drinks it skillfully, (it is) not a bad thing but a good thing.
6. Bring water, bring wine, slave, and come on, bring flowery garlands for us, since indeed I am boxing against Eros.
7. Stranger, report to the Spartans that here we lie, obeying the words of those ones.
8. Time, you now (is) sharp in respect to (its) teeth, and it grinds down all things, even the most forcible.
9. (The) Egyptians (are) clever at weaving, you know, wiles.
10. Mess. The swiftest of speeches to say and to understand: (the) divine person of Jocasta has died.
Ch. Most wretched woman, from what in the world cause?
Mess. She herself from (by) herself.
11. Living, child, (is) a prize sweeter than every thing; for it is not possible for the same men to die twice.
12. How, then, am I, being mortal, to fight against divine fortune? Wherever the fearsome thing (is), hope helps not at all.
13. Toward (in the face of) these things hide nothing; since time who sees all things and hears all things discloses all things.

14. Do not deceive (me), Zeus, do not take me without a spear.
15. (The) time of life indeed is short,
and hidden under (the) earth lies a mortal man
for all time.
16. Ares is accustomed to slay(ing) noble men indeed and good men, child,
but the men bold in tongue,
escaping delusions, are outside of evils (evil things);
for Ares chooses for himself nothing of (the) evil men.
17. . . . and if anyone begins every deed beautifully,
it is likely for also the ends to be so.
18. . . . and they practice customarily to honor that day most of all on which each man
was born.
19. “You destroyed me while I was living and defeating you in battle (by) having taken
my child by treachery; but I, just as I promised, shall satiate you with blood.”
20. Do not destroy me before my time; for (it is) sweet to look at the daylight;
and do not force me to see the things under (the) earth.
I was the first to call you father and you me child.
21. Women are clever indeed at finding arts.
22. Child A. Alas! What should I do? To where should I flee the hands of (my) mother?
Child B. I do not know, most beloved brother; for we are perishing.
23. Do not speak of wealth; I do not admire a god
whom even the worst man easily acquires.
24. Marry (pl.), then, marry, and then die
either by poisons from a woman or by deceits.
25. . . . for the name will not destroy a good slave,
and many are better than free men.
26. Up now, dear club,
awaken yourself for me and become bold.

27. How sweet (it is) (for someone) to see the sea from land,
mother, not sailing anywhere.
28. Not all relatives (are) friends, but the ones being in harmony about advantage (are
friends).
29. Do not resent me, men who are the spectators,
if being a beggar then among the Athenians
I intend to speak about the city, making a tragedy.
For even tragedy knows the just thing.
And I shall say fearsome things, but just things.
30. Ch. Come on, let me see, and what will be the name for us to the city?
Peis. Do you (pl.) want that we call it
this great name from Lacedaemon, Sparta?
31. O having come late into (the) hands of your wife,
take me, take me, husband, and throw hands around me.
Come on, let me kiss you. Take me very quickly, and lead me away,
lead (me) away, lead (me) away, lead (me) away.
32. And do not think that diligence is useful in the rest of affairs, but that it has no power
in relation to our becoming morally better and more prudent.
33. Rule yourself not at all less than the others and believe that this thing (is) most kingly,
if you are a slave to none of the pleasures, but (if) you are master of your desires
more than of the citizens.
34. Let it be a sign to you of ruling nobly if you see that the ones being ruled are
becoming wealthier and more prudent on account of your care. Consider of more
value to leave behind a noble reputation than (to leave behind) great wealth for your
children; for the one thing (wealth) (is) mortal, the other (reputation) (is) immortal,
and by reputation money (is) that can be acquired, but reputation (is) not that can be
bought for money. . .
35. If you have a beautiful body and a bad soul, you have a beautiful ship and a bad
helmsman.

36. . . . they displayed to all men their evident valor. For they dared, while making Hellas great, not only to take the risk on behalf of their own safety, but also to die on behalf of the freedom of enemies; for they were fighting against the allies of the Spartans concerning the freedom of those (allies).
37. Alas, Hellas, since the men who now have died were sufficient while they were living to conquer (by) fighting all the barbarians..
38. . . . let us not, in the name of the gods, be mad nor let us perish disgracefully being enemies both to our homelands and to our own friends and kinsmen. For in the cities taking the field against us they all are. . .
39. And let each of you remind the men with him(self)of the very things that I (remind) you, and let (each) someone show to the ones being ruled that he (is) worthy of rule , while showing an appearance and face and words (that are) fearless.
40. “But come on, take your weapons; and I shall be the leader with the aid of the gods. And you,” he said, “Gadates and Gobryas, show the ways. . . “
41. . . . and it is possible (for someone) to make men more obedient even to (by) a word, while showing that it is useful for them to obey. . .
42. . . . for I go around doing nothing other than persuading (trying to persuade) both younger and older ones of you not to pay attention to (your) bodies and not before to money, and not even so much as (to pay attention to) the soul, that it (will) be as good as possible, (I) saying, “Not from money is virtue born, but from virtue money (is born) and quite all the other good things for men both privately and publicly.”
43. Soc. And this is not very difficult to understand. For the name of them has been altered a little, (while) making clear the origin from eros.
 Her. How do you mean?
 Soc. Do you not know that heroes (are) demi-gods?
 Her. What then?
 Soc. All surely have been born either when a god loved a mortal woman or a mortal man loved a goddess. If, then, you consider also this thing throughout ancient Attic pronunciation, you will know more; for it will make clear to you that compared with the name of eros, from where the heroes have been born, it (the name) has been changed a little.

44. Friendship is agreement on behalf of (over) noble things and just things; (it is) a choice of the same life; (it is) agreement concerning choice and action; (it is) agreement about life; (it is) partnership of doing and experiencing well.
45. Government (is) an independent partnership of (the) multitude of men toward (in relation to) happiness; (it is) a lawful partnership of (the) multitude.
46. The excellence of a city (is) (the) settled order of correct government.
47. Drink, play: life (is) mortal, the time on earth (is) short; death is immortal if once and for all anyone dies.
48. Let a thankless man not be thought a friend,
and let the wicked man not occupy a place of a good man.
49. . . . and want to please all men, not only yourself.
50. Hold (your) hand free from wicked deeds.
51. . . . and if we have money, we shall have friends.
52. Be diligent in deeds, not only in words.
53. . . . and choose equality and flee greediness.
54. Consider the misfortunes of friends your own.
55. Be equal (fair) when judging both friends and not friends.
56. Never take women into counsel.
57. Great is (the) gain if you learn to be taught.
58. Never make yourself a slave of pleasure.
59. Conquer anger by reasoning beautifully.
60. When having (if you have) friends, believe that you have treasures.
61. How nothing learning (is) if sense is not present.

62. After saying “Farewell, Sun,” Cleombrotus of Ambracia
jumped from a high wall into Hades,
after seeing no bad thing worthy of death, but having read Plato’s
one work about the soul.
63. If you want to be good, first believe that you are bad.
64. . . . and of philosophy two beginnings have arisen, the one from Anaximander, and
the one from Pythagoras. . . .
65. Rule first having learned to be ruled. Advise not the pleasantest things but the best
things. Make mind (the) leader. Do not associate with bad men. Honor (the) gods.
Revere (your) parents.
66. “Concerning gods I am not able to know either that they exist or that they do not
exist; for many are the things preventing to know (knowing), uncertainty and the
life of a man being brief.” And on account of this beginning of his work, he was
thrown out by the Athenians; and they burned completely his books in the agora.
67. The things that (one) must not do, do not even consider to do (doing).
68. Choose to be strong in soul more than in body.
69. Do great things while not promising great things.

Chapter 12, Longer Readings (pp. 469-481)

1. But now he (Odysseus) in this manner has perished (died) an evil death, and (there is)
not any consolation for us, even if someone of men dwelling on the earth
says that he will come, and the day of homecoming of this man perished.
But come on, tell me this thing and recount accurately.
Who, from where are you of men? Where for you (are) city and parents?

2. Archilochus the poet in the very time when he was in Lacedaemon (the Spartans) drove away because they found out that he had said in a poem that it was better to throw away one's weapons than to die.

Someone of the Saeans delights in shield, which beside a bush,
blameless weapon, I left behind, although not wishing (to);
but I kept myself safe. Why is that shield an object of care to me?
Let it go to ruin! Again I shall get a not worse one.

3. Ant. Do not fear for me; set right your own destiny.
Ism. Well, then, announce this deed beforehand, at least, to no one,
but secretly hide (it), and I (will act) together in the same way.
Ant. Alas, speak out; you will be (to me) much more hateful
keeping silent, if you do not proclaim these things to all men.
Ism. You have a warm heart for cold things.
Ant. Well, I know that I am satisfying the ones whom it is most necessary for me
to please (whom it is necessary for me to please most).
Ism. If indeed you are able, at least; but you love impossible things.

4. Hec. You (are) pitiable, child, and I (am) a wretched woman.
Pol. And there I shall lie in (the house) of Hades apart from you.
Hec. Alas; what should I do? (To) where should I end my life?
Pol. I shall die a slave, being (although I am) from (of) a free father.
Hec. Daughter, and we shall be slaves in daylight.
Pol. (I shall die) unwedded, without the marriage song which I ought to have obtained.
Hec. But we (shall be) bereft of fifty indeed children.
Pol. What for you should I say to Hector or (to your) old man husband?
Hec. Report that I (am) most wretched of all women.
Pol. O heart and breast, which nourished me sweetly.
Hec. O daughter wretched because of her untimely fortune
Pol. Farewell, O you who begot (me), and farewell, (my) Cassandra...
Hec. Others rejoice, but this thing is not for (your) mother.
Pol. And Polydorus, (my) brother, (is) among the Thracians fond of horses.
Hec. If he lives indeed, but I am distrustful; so in all respects am I unfortunate.
Pol. He lives, and when you have died, he will close your eye.

5. For we experience a government that does not envy (emulate) the laws (customs) of our neighbors, but we ourselves being more a model for some men than imitating others. And in respect to name it has been called democracy on account of its being managed not with a view to few men but with a view to more men; and the equal thing (equality) toward (in the face of) private differences is (exists) among all men according to the laws, and according to worthiness as each man is distinguished in any thing (in any way), not from rank with a view to public affairs is he (each man) preferred in honor more than from excellence.

6. Cho. And how will men think that we are gods and not jackdaws, (we) who fly and have wings? Pei. You are silly. Even, by Zeus, Hermes indeed flies, while being god, and wears wings, and other indeed gods very many. For example Nike flies with golden wings and, by Zeus, Eros indeed (also flies); and Homer used to say that Iris, at least, was like a fearful dove.

7. “Now, therefore,” he said, “you, messenger, rest, since you have also suffered, and we, O Persians, since we are expecting that the enemies will be present either in order to fight or in order to obey, let us be drawn up in order of battle as nobly (well) as possible; for it is likely for us, setting off in this way, to accomplish beforehand more of the things that we need. And you,” he said, “commander of the Hyrcanians, give an order to the leaders of your soldiers to arm them and (you) stand firm.” And when, after doing these things, the Hyrcanian came forward, Cyrus says, “But I,” he said, “Hyrcanian, take pleasure in perceiving that not only are you present displaying friendship, but you also appear to me to have intelligence. And now (it is) clear that the same things are useful for us; for (the) Assyrians (are) enemies to me, and now they are still more hostile to you than to me.”

8. To persuade some of you in respect to this thing certainly is most difficult of all things. (This thing is most difficult to persuade some of you. . .) For if I say that this thing is to be disobedient to the god and that on account of this thing (it is) impossible (for me) to keep quiet, you will not believe me on the grounds that I am dissembling. If in turn I say that this thing also happens to be the greatest good thing for a man, (namely) during each day to make speeches about virtue and (about) the other things about which you (pl.) hear me conversing and examining myself and others, and (if I say that) the unexamined life is not worth living for a man, still less will you believe me when I say these things, and to persuade (you) that these things are so, as I assert, men, is not easy.

9. More will be the ones examining you (pl.), (the ones) whom now I was restraining, and you were not perceiving; and they will be more severe by as much as they are younger, and you will be more vexed. For if you think that (by) killing men you will prevent anyone from reproaching you that you are not living correctly, you are thinking not nobly (well). For escape is not either very possible or noble, but that (the following) (escape) is both very noble and very easy, (namely) not to restrain the rest (of men), but to prepare oneself, that he (will) be as morally good as possible. After prophesying these things certainly to you, the men who voted against (me), I (now) depart.

10. Soc. We speak of something being carried and (something) carrying and (something) being led and (something) leading and (something) being seen and (something) seeing, and in respect to all such things do you understand that they are different from one another and (do you understand) the way in which (they are) different?
- Eu. I at least think (seem to myself) that I understand (to understand).
- Soc. Accordingly also something being loved exists, and the thing loving (is) different from (other than) this.
- Eu. How indeed not?
- Soc. Now tell me, is the thing being carried “a thing being carried” because it is carried, or on account of some other thing?
- Eu. Not (on account of some other thing), but on account of this thing.
- Soc. And the thing being led of course (is “a thing being led”) because it is led, and the thing being seen (is “a thing being seen”) because it is seen?
- Eu. Certainly indeed.
- Soc. So then not because it is “a thing being seen,” at least, (not) on account of this thing is it seen, but conversely, because it is seen, on account of this thing (it is) “a thing being seen;” and not because it is “a thing being led,” (not) on account of this thing is it led, but because it is led, on account of this thing (it is) “a thing being led;” and not because (it is) “a thing being carried” is it carried, but because it is carried, (it is) “a thing being carried.” Is the thing that I want to say very clear, Euthyphro?
- MISSING PIECE OF TEXT.
- Eu. Yes (I at least [say that it is]).
- Soc. Accordingly also the thing being loved is either becoming some thing or suffering something at the hands of something?
- Eu. Certainly indeed.
- Soc. And this thing, then, is so, just as the earlier things: not because it is “a thing being loved” is it loved by those by whom it is loved, but because it is loved, (it is) a thing being loved?
- Eu. (it is) a necessity.
- Soc. What indeed, then, are we saying about the holy (thing), Euthyphro? (Is it) anything other (than) (Isn't it that) it is loved by all the gods, as (is) your account?

11. And does (the) purification not happen to be this thing, which very thing long since has been (and is) being said in the speech, the separating—as greatly (much) as possible—the soul from the body and the making it (the soul) accustomed according to itself to gather(ing) itself and be(ing) collected from everywhere from the body, and according to the possible thing both in the present (now being) and in the then (the hereafter), to live (to living) alone according to itself, being freed thoroughly, just as from bonds, from the body?
Certainly, by all means, he said.
Accordingly, this thing is called death, a release and separation of the soul from the body, isn't it?
Altogether indeed, he said.
And to free it indeed, as we say, always most and only the men philosophizing correctly are eager, and the practice of philosophers is this very thing, (the) release and separation of the soul from the body, or (is it) not (so)?
It appears (to be so).
12. “Unless,” I said, “either the philosophers become king(s) in the cities or the men now called kings and rulers are philosophers truly and capably, (unless) this thing, political power and philosophy, comes together into the same thing, and (unless) the many natures of the men now going separately against each other out of necessity are excluded, there is not a cessation from evils, dear Glaucon, for the cities, and I think not even for the human race.”

Chapter 12, Continuous Readings (pp. 482-485)

1. Many are the marvelous things, and nothing is more marvelous than man; this thing (man) goes forward in the (time of the) wintry south wind even across the gray sea, passing through under the engulfing swells, and he rubs away (wears out) the highest of (the) gods, Earth, inexhaustible, imperishable, while plows move to and fro year after year, turning (it) over by (the) equine race.

And after surrounding (the) race of light-minded birds, he leads (them), and (the) nations of wild animals and the nature of the sea of the sea with coils woven in mesh, (he,) very skillful man. And he rules with (his) devices even (the) mountain-roaming animal dwelling in the wild, and (the) horse with shaggy neck he makes obedient with a strap around the back of his neck, and (he makes obedient) (the) tireless bull of the mountains.

2. You have sailed not bound by an oath to anyone nor resulting from necessity nor (were you) of the first expedition, but to me nothing of these things is to be denied. Therefore, if he, having possession of bow and arrows, perceives me, I am lost, and since I am with (you), I destroy you in addition. But it is necessary to devise cleverly this very thing, that you (will) become a thief of the unconquerable weapons.
3. There was indeed once (at some time) a time when gods existed, but mortal races did not exist. And when also for these (races) (the) allotted time of creation came, (the) gods mold them within (the) earth, after mixing (them) out of earth and fire and these things as many as are blended with fire and earth. And when they were about to lead them toward daylight, they commanded Prometheus and Epimetheus to equip (them) and to distribute powers to each (of the races) as it is fitting. And Epimetheus asks Prometheus permission himself to distribute (them), and "After I distribute," he said, "(you) examine." And in this way having persuaded (him), he distributes.

Chapter 13, Short Readings (pp. 519-537)

1. Muses and Graces, daughters of Zeus, (you) who at some time (once),
after coming to the marriage of Cadmus, sang a beautiful word (verse),
“Whatever is beautiful is dear; and the not beautiful thing is not dear,”
this word (verse) came through immortal mouths.
2. ...and (she) whom they call Iris, even this (thing) is by nature cloud,
purple and crimson and green to see.
3. Whatever things they do not expect and do not think await men when they (have)
died.
4. (By) going you could not find out (the) limits of soul, (even) (by) travelling (for)
every road; so deep an account does it have.
5. Child, if only you would become more fortunate than (your) father,
but similar (to your father) in respect to the other things; and you would not be bad.
And yet even now I am able to envy you in respect to this thing, at least,
because you perceive nothing of these evil things.
For in thinking nothing (not at all) (is the) sweetest life.
6. ...neither would I order (you) nor, if you should wish still
to do (something), would you do (it) with me pleasantly.
7. You, you know, are saying them, not I. For you are doing
the deed; and your deeds devise the words for themselves.
8. Tei. This day will produce you and will destroy (you).
Oed. How you say all things too much expressed in riddles and unclear.
Tei. Are you not best at finding these things?
Oed. Reproach (me) for such things, in which you will find that I am great.
Tei. However, this indeed fortune destroyed you utterly.
9. You (are) clever at speaking, but I (am) bad at learning
from you. For I have found you hostile and troublesome to me.

20. ... and although you are similar to Helen in body, not a similar heart do you have but (one) much different.
May she perish badly and may she not come to (the) streams of the Eurotas; but you, may you be always fortunate, woman.
21. Zeus, may I no longer exist if I am by nature a bad man.
And may (my) father perceive that he dishonors us (me) either having died or while seeing daylight.
22. Let no one think that I (am) poor and weak and (that I am) gentle but (let him think that I am) of a different character.
23. O Fate, from the beginning how you produced (made) me wretched and miserable if any other one of men was.
24. Child of Creon, how true it is, after all, that good children are born from good men, and from bad men (children) similar to the nature of the father (are born).
25. A woman is somehow an ally to a woman.
26. They say, you know, that Justice is a child of time, and it shows whoever (if anyone) of us is not bad.
27. Child, speeches well said might become (prove to be) false and might overcome with beauties of words the true thing (the truth); but this (thing) (is) not the most precise thing, but nature and the correct thing (are the most precise thing); and the man who prevails by fluency of speech (is) wise, but I think that deeds have been from always (and are) stronger than words.
28. Many shameful things are in trivial (petty) anger.
29. ... and whoever does not judge Eros (to be) a great god and highest of all the divinities is either stupid or, being inexperienced of beautiful things, does not know the greatest god for men.

30. ... and may all men perish badly who rejoice in (because of) monarchy and tyranny of (the) few in (the) city.
For the name "free" is worth every thing;
even if someone (free) has small things, he is thought to have great things.
31. Alas, alas, the ancient saying, how fine it is:
a good man could not be born from a bad father.
32. O homeland, if only all men who dwell in you
would love (you) so as I (do). And easily
we would manage you, and you would suffer no evil (thing).
33. Whoever manages his own nature very nobly,
this man is wise in relation to the beneficial thing.
34. There is not any man who is fortunate in respect to all things;
for either being (by nature) noble, he does not have a livelihood,
or being lowborn, he plows an abundant field.
35. ... therefore the things, at least, that I advise, receive these things from me, woman.
There is no one of mortals who does not work hard
and buries children and in turn gets other new ones,
and himself dies; and mortals are vexed at these things,
(while) bearing earth to earth. But it is necessary
to mow down life as a fruitful crop,
and (it is necessary) for one man to exist, another man not (to exist); why is it
necessary to groan over these things, which very things it is necessary according to
nature to pass through?
For nothing of the necessary things (is) fearsome (terrible) for mortals.
36. Not all men either are unfortunate in marriage
or are fortunate; and a misfortune (is) whoever hits upon
a bad wife, and he is fortunate if he hit upon (having hit upon) a good one.
37. I think that to do (treat) (one's) enemies badly (is) a part of a man.
38. Dic. O rugged city (Athens),
do you perceive the absurdity of the ambassadors?
Amb. Indeed the non-Greeks think that only the men
who are able to eat and drink the most are (real) men.

39. So may I prevail and may I be thought wise,
 since thinking (because I thought) that you were clever spectators
 and that this one was the wisest of my comedies,
 I thought it right to give you first a taste (of this comedy) that provided to me
 (the) most work.
40. Chr. Come on, what then?
 If you should recover your sight again, just as also before this,
 would you flee presently the wicked men? Wea. I assert (that I would) (= yes).
 Chr. And would you go to the just men? Wea. Certainly indeed.
 For I have not seen them in much time.
 Car. And (it is) no wonder indeed; for not even I, being sighted, (have seen them).
41. And a great and fortunate city used to be situated there, Thapsacus in name. There
 they remained for five days; and Cyrus summoned the generals of the Greeks and
 said that the journey would be to Babylon against the great Persian king; and he
 orders them to tell these things to the soldiers and to convince (them) to follow.
42. And having fallen asleep in the palace, he saw a dream such as this: someone
 stronger than according to a man seemed to approach him and to say, "Pack up,
 Cyrus; for presently you will go away to (the) gods." And after seeing this dream,
 he woke up and almost thought that he knew (was seeming to know) that the end of
 his life was present.
43. You also certainly know, Cambyses, that not this golden scepter is the thing
 preserving the kingship, but (rather) faithful friends (are) (the) truest and safest scepter
 for kings. But do not be thinking that men are (by nature) faithful; for (if they were,)
 to all men would the same men appear faithful, just as the rest of the things that are
 by nature appear the same to all men...
44. Perhaps, then, someone would say in reply to these things that Socrates ought not to
 have taught his associates political things earlier than (before) (he taught them) to be
 moderate. And I do not speak against these things, but I see that all teachers show
 themselves to the ones learning, in (the) very (way) in which they themselves do the
 things that they teach and that they persuade (them) with speech. And I know also
 that Socrates shows (showed) to his associates that he is (was) noble and good and
 that he converses (conversed) very nobly about virtue and the rest of human things.

45. ...this man seemed to me to seem to be wise to many other men and especially to himself, but to be not (wise); and then I tried to show him that he was thinking that he was wise, but that he was not (wise). Thereupon, therefore, I became hateful to this man and to many of the men being present...
46. Well, I would say that the holy (thing) is this (thing): whatever (thing) all the gods love, and (I would say that)the opposite thing, whatever (thing) all the gods hate, (is) unholy.
47. Pol. Whoever, then, kills whoever it seems best to him (to kill), (because he is) killing (him) justly, does (this man) seem to you to be wretched and pitiable?
 Soc. (He does) not (seem so) to me, at least, and not in truth enviable.
 Pol. Were you not just now asserting that (such a man) was wretched?
 Soc. (I was asserting that) the man who killed unjustly, at least, companion, (was wretched) and (that he was) pitiable indeed besides.
 Pol. Surely, I suppose, the man, at any rate, who is dying unjustly is pitiable and wretched.
 Soc. (He is) less (so) than the man who is killing (him), Polus, and less than the man who is dying justly.
 Pol. How, then, (do you mean this thing), Socrates? (OR: How is it then, that (you say this thing), Socrates?)
 Soc. In this way (I say) that doing wrong (doing an injustice) happens to be (the) greatest of evils.
 Pol. (Is) this thing (the) greatest (of evils)? (Is) not being done wrong (being done an injustice) greater (a greater evil) ?
 Soc. Least indeed. (Not at all.)
 Pol. Would you, then, want to be done wrong (done an injustice) more than to do wrong (do an injustice)?
 Soc. I, at least, would want neither, but if it should be necessary to do wrong (do an injustice) or to be done wrong (be done an injustice), I would choose rather to be done wrong (done an injustice) than to do wrong (do an injustice).

48. Soc. ... if someone in the city should be much (morally) better than this man, would the tyrant surely fear him and to this man would he not ever be able to become a friend from all his mind?
 Cal. These things are (so).
 Soc. Nor indeed if someone should be much lower (worse) (than the tyrant), not even so (would he wish to be a friend to this man); for the tyrant would look down upon him and would not ever pay serious attention (to him) as to a friend.
 Cal. Also these things (are) true.
 Soc. Is left indeed that man alone worthy of a word (worthy of mention) as a friend to such a man (as the tyrant) (that man) whoever, since he is of the same character, censuring and praising the same things, is willing to be ruled and to submit to the one ruling. This man will be greatly powerful in this city, this man no one will wrong with impunity. Is (this) not so?
 Cal. Yes (it is so).
49. Truth certainly is the leader of all good things for (the) gods, and (is the leader) of all things for men; and of it may the man intending to become happy and fortunate from the beginning immediately be partaking.
50. ... but the greatest right, as it seems, would be(come) the sixth one, ordering the ignorant man to follow, the man having understanding to be the leader and to rule. And yet , at least, O wisest Pindar, I, at least, would almost not assert that this thing arose contrary to nature, but (rather) (arose) according to nature, (as)the rule of the law of (over) willing men, but not being forcible.
51. This was the end, Echeocrates, of the companion to us, a man, as we would say, best and besides most intelligent and most just of the men then of whom we had experience.
52. Soc. ... for I say that these (shapes and figures) are not beautiful in relation to anything, just as other things (are), but (I say that these) are by nature always beautiful according to themselves and have some pleasures of their own, not at all similar to the (pleasures) of scribblings; and (I say that) colors (are) having this type (of) beautiful things and pleasures. But do we understand (this in this way), or how (do you understand this)?
 Pro. I am trying, Socrates; and you also try (imperative) to speak more clearly still.
53. How indeed, friend, would anyone be able, beginning from a false opinion, to arrive at any even small part of (the) truth and to acquire understanding?

54. Happiness (is) a good thing (being) composed from all good things; (it is) a self-sufficient power in relation to living well; (it is) completeness according to virtue; (it is) a self-sufficient advantage of a living being.
55. Good (A good thing) (is) the thing for the sake of itself.
56. (The) right moment (is) a point of time in relation to the expedient thing; (it is) a time helping to make something good (some good).
57. (The) right moment (is) (the moment) in which it is fitting to experience and to do each thing.
58. The Graces, seeking to take some sacred precinct exactly which will not fall,
found (the) soul of Aristophanes.
59. ... often guarding one's good things seems more difficult than getting (them).
60. ... and happiness seems especially to be a thing of such a sort; for we choose this (happiness) always on account of it and never on account of another thing, and honor and pleasure and sense and every virtue we choose also on account of them (for if nothing should result (from them), we would (still) choose each of them), but we choose (them) also for the sake of happiness, supposing that through these things we shall be happy. But happiness no one chooses for the sake of these things, and not at all on account of another thing.
61. Most beautiful (is) the most just thing, and most desirable (is) to be healthy;
but sweetest is obtaining the thing that anyone loves.
62. Always best is to tell the truth (true things).
In every moment (critical time) I recommend this thing,
for the most part with a view to security in life.
63. Much better is to have learned one thing beautifully
than to have aimed at learning many things poorly.
64. Distrusting (If you should distrust) enemies, you would never suffer harm.
65. (A) noble (thing) (is) knowing (the) limit of every opportunity.
66. The critical time distinguishes friends, as fire (distinguishes) gold.

67. There is no one who (is) not a friend to himself.
68. Try to bear anger of a companion and of a friend.
69. Education is an honor for all mortals.
70. Do not quickly acquire friends; and whatever (friends) you acquire, do not reject (them) as unworthy.
71. For in fact also most dignified he is said to have been, and his students used to have an opinion about him that he was Apollo having arrived (come) from (the) Hyperboreans. And (there was) a story that once when it had been laid bare, his thigh was seen (to be) golden.

Chapter 13, Longer Readings (pp. 538-549)

1. O master Ajax, there is no greater evil for men than necessary fortune.
And I was born from a free father
if indeed anyone of the Phrygians was strong in wealth;
but now I am a slave, for in this way it seemed best, I suppose, to the gods,
and especially to your hand. Therefore, since
I came to your bed, I am well-disposed in respect to your things (affairs),
and I entreat you, in the name of Zeus presiding over the hearth
and (in the name of) your bed, by (on) which you had intercourse with me,
do not think it right to receive (the) grievous report
by (from) your enemies...
2. “Croesus, who of men persuaded you to march into my land and to become an enemy instead of a friend to me?” And he said: “O king, I did these things for your happiness but for my own misfortune; and the god of (the) Greeks was responsible for these things when (because) he incited me to march. For no one is so foolish who chooses war before peace. For in the one (peace) children bury their fathers, but in the other (war) fathers (bury) their children. But it was dear to (the) divinities, I suppose, for these things to happen in this way.”

3. Pen. From where, after escaping (your) bonds, do you pass through out?
 Dio. Did I not say, or did you not hear, that someone would free me?
 Pen. Who? For you always utter strange words.
 Dio. (The one) who produces the vine abounding in grapes for mortals.
 Pen.
 Dio. You imputed indeed this beautiful thing to Dionysus.
 Pen. I order (men) to shut every tower in a ring (every surrounding tower).
 Dio. But why? Do gods not step over even walls?
 Pen. You (are) wise, wise except in (respect to) the things in which it is necessary for you to be wise.
 Dio. In (respect to) the things in which it is most necessary, in respect to these things I, at least, am by nature wise.
 But listen to that one first and learn the words of that one who is present from (the) mountain intending to report something to you; and we shall remain for you, (and) we shall not flee.

4. What (is) the wise thing (wisdom)? Or what (is) the gift from the gods among mortals more beautiful than to hold a stronger hand over (the) head of one's enemies?
 Whatever (is) beautiful (is) always dear (beloved).

(He is) fortunate who escapes a storm from (the) sea and reaches (the) harbor; and (he is) fortunate who is (becomes) above hardships; but in one way one man surpasses one man in wealth and power (another man in another way surpasses another man).
 And countless still for countless men are hopes; some (hopes) end lucklessly for mortals, others turn out; but in respect to the needs of the day for whomever life (is) fortunate, (him) I deem happy.

5.

Chr. Keep quiet.

For I will prove that you are much more greatly powerful

than Zeus. Wea. Me you (will prove...)? Chr. Yes, by Heaven.

For to begin with, on account of what (why) does Zeus rule the gods?

Car. On account of money; for he has the most (money). Chr. Come on.

Who, then, is the one providing this to him? Ca. This one (here).

Chr. And on account of what things do they sacrifice to him? (Do they) not (do this) on account of this one (Wealth) ?

Car. (Yes,) and, by Zeus, they pray indeed to be rich immediately.

Chr. Is this one (here) not responsible and would he not easily stop, if he should want, these things? Wea. Because why?

Chr. Because not even would one of men any longer sacrifice (not) a bull, (not) a barley cake, (not) not even one other thing if you should not want (it).

6.

“But one ought to endure divine things necessarily and things from the enemies courageously; for these things were earlier in custom for this city and now let them not be prevented in you (pl.). And know that it (the city) has (the) greatest name among all men on account of (its) not yielding to misfortunes, and (on account of its) having spent very many bodies [persons] and toils for war, and (know that it) possesses the very much power up to this time, (power) of which into always [forever] for the ones having come after, even if we give way a little at some time (for it is by nature (natural) that all things also diminish) a memory will have been left behind because we Greeks ruled most in fact Greeks, and we held out against (the) greatest enemies against all and singly, and we occupied a city most well provided for for all and greatest. And yet the man not involved in public affairs would find fault with these things, but the man wanting also himself to do something will envy (them); and if anyone does not possess (these things), he will be envious. But being hated and being annoying in the present (for a time) belongs to all as many as (some) think it right to rule some, others to rule others; but whoever takes (receives) envy for (because of) (the) greatest things is deliberating correctly. For hatred endures not for much (time), but splendor in the present and glory into the then (time) (into the future) is left behind held in everlasting remembrance. And you (pl.), upon judging beforehand (the) noble (thing) into (for) the future and the not shameful thing into (for) the immediate (time), acquire them both by zeal now (by present zeal) and to the Lacedaemonians neither keep making proposals for a treaty nor be manifest (in) being weary because of the present toils, since whoever (those who) are least distressed in spirit toward misfortunes, but (who) especially endure in work (deed), these men are strongest (best) both of cities and of private persons.”

Saying such things, Pericles was trying to detach the Athenians from the anger toward himself and to lead (their) spirit(s) away from the present terrible things.

7. Socrates, I used to think that it was necessary for men philosophizing to become more fortunate (that men philosophizing ought to become more fortunate); but you seem to me to have had the benefit of philosophy in an opposite way (oppositely). You live, at any rate, so (in such a way) as not even one slave would remain living under the power of a master: you eat the poorest food and you drink the poorest drinks, and you have put on yourself a cloak not only poor, but the same one in summer and in winter, shoeless and without a tunic you live. And besides, you don't receive money, which both gladdens men acquiring (it) and makes men possessing (it) live more freely and more pleasantly. If, then, just as also of the rest of works (the) teachers make (the) students imitators of themselves, so also you will treat your disciples, believe that you are a teacher of misfortune.
8. But in the name of (the) gods, I said, if we should learn the art (skill) of a speech maker, is this (art) (the one) possessing which we must be (it was necessary for us to be) fortunate (happy)?
 I don't think (so), said Cleinias in reply (upon replying).
 What proof, I said, are you using?
 I see, he said, some speech makers who do not know how to use their own speeches (words), which they themselves make, just as lyre-makers (don't know how to use) their lyres. But even there some (are) able to use the things that those men produced, (but) the same men are unable to make speeches; (it is) clear, therefore, that even concerning speeches separately (there is) the skill of making and the (skill) of using. You seem to me, I said, to be saying a sufficient proof that not this is the art of the speech makers, after acquiring which someone would be happy. And yet I was thinking that there would appear here somewhere the knowledge that indeed long since we have been seeking. For in fact the speech maker men themselves, whenever I associate with them, seem to me, Cleinias, to be exceedingly wise, and the very art of them (seems to me to be) some divinely uttered and sublime (art). And certainly (this is) nothing marvelous; for it is a part of the art of sorcerers and (an art) a little more deficient than that (art). For the (art) (of sorcerers is an enchantment of vipers and spiders and scorpions and the rest of wild animals and diseases, but the (other art) happens to be an enchantment and reassurance of jurors and assemblymen and the rest of the crowds; or, I said, does it seem to you otherwise somehow? (It does) not, but so it appears to me, he said, as you say.

9. Therefore, in respect to the very thing that I was saying in (the) beginning, it would be absurd for a man, while preparing himself in his life, when he is as near as possible to being dead, to live in this way, and then, when this thing (being dead) has come for him, to be vexed, wouldn't it?

Absurd; and how not?

Really, then, he said, Simmias, the men philosophizing correctly practice dying (to die), and being dead (is) least terrible for them of men. And from these things consider. For if they have been at variance in every way with the body and (if) they desire to have the soul itself according to itself (by itself), and when this thing happens, if they should fear and be vexed, would it not be much absurdity if they should not go glad to that place to where for them having arrived there is a hope to obtain the thing that they were loving through life—and they were loving understanding (intelligence)—and the thing that they had been at variance with (there is a hope) to be set free from this thing being with them? Or when human beloveds and wives and sons died, many men of course willing(ly) wished to go to Hades, being led by this hope, the one of being about to see there the things they were desiring and of being about to be with (them); and therefore will anyone really loving understanding (intelligence) and having seized very much this same hope that he will nowhere else meet with it in a way worthy of mention than in Hades, (will anyone) be vexed when dying and will he not go glad to that very place? It is necessary to think indeed (this) if he really indeed is, companion, a philosopher; for very much these things will seem to him, that he will purely meet with understanding (intelligence) nowhere else except there. And if this thing is so, which very thing just now I was saying, would it not be much absurdity if such a man should fear death?

Much (foolishness) certainly, by Zeus, he said.

Chapter 13, Continuous Readings (pp. 550-555)

1. And he learned language and soaring
thought and law-abiding
passions and (he learned how) to escape
the things under the sky of inhospitable
frost and storm arrows
(he) completely resourceful; without resource he goes to nothing
about to be; from Hades only
he will not devise an escape,
and escapes from diseases without remedy he has contrived.

Having some wise ingenious thing
of skill beyond hope,
at one time he goes (to) evil, at another time to good.
Honoring (the) laws of (the) earth
and (the) justice bound by an oath of the gods,
(he is) a citizen of a proud city; a person without a city (is he) to whom
the not noble is joined for the sake of recklessness.
May he who should do such things
be neither at the hearth for me
nor thinking equally (with me).

2. Ody. I know, child, that you are not by nature
inclined to speak such things and not (inclined) to devise bad things.
But (it is) sweet indeed to take (receive) some possession of victory;
dare; and we shall again appear plainly (as) just.
But now with a view to a shameless thing for a brief part of a day
grant to me yourself, and then for the rest of time
be called most dutiful of all mortals.

Neo. I, whatever ones of words I feel pain at hearing,
child of Laertes, these words I hate also to do;
for I am inclined by nature to do nothing from evil art,
neither I myself nor, as they say, the one who begat me.
But I am ready to lead the man by force
and not by deceits; for not from one foot
will he subdue by force us so many.

3. Well then, I heard that around Naucratis of Egypt was someone of the ancient gods
there, of whom also (there is) the sacred bird which indeed they call Ibis; and (I
heard) that to the divinity himself the name was Theuth. And (I heard that) this

(god) first had found number and calculation and geometry and astronomy, and still (further) draughts and dice games and in particular letters. And moreover when the king of all Egypt then was Thamus around the great city of the place up from the coast, (the city) which the Greeks call Egyptian Thebes and (they call) the god Ammon, having come to this (king) Theuth showed his arts, and he asserted that it was necessary (for them) to be distributed to the rest of the Egyptians.

4. And while distributing to some (creatures), he was bestowing strength without speed, other weaker ones he was equipping with speed; others he was arming, for others giving an unarmed nature, he was devising for them some other power with a view to (their) safety. For (to the ones) of them that he was investing with smallness, he was distributing winged flight or a dwelling under the earth. And (the ones) that he was strengthening with size, by this very thing he was saving them. And while balancing evenly in this way, he was distributing the other things. And he was devising these things while having a caution (fearing) that some race would be destroyed; and after he supplied to them refuges from mutual destructions, he was devising protections against the seasons from Zeus while clothing them with thick hair and with solid skins (firm hides), capable of warding off (the) winter but able (to ward off) also heat (pl.) and for them going to their abodes in order that these same things might be bedding suitable and self-grown for each; and binding under some with hooves, others with hair and skins firm and bloodless. Thereupon he was providing some nourishments to some, others to others, to some pasture from (the) earth, to others fruits of trees, to others roots. And there are (those) to whom he granted meat of other animals to be nourishment; and to some he was bestowing production of few offspring, to others being eaten by these ones (he was bestowing) production of many offspring, providing safety for the race.

Chapter 14, Short Readings (pp. 574-588)

1. Telemachus, surely, you know, these things lie on the knees of the gods.
2. ... and godlike Pelagus in the mountains with lofty foliage
the black earth gave forth in order that the race of mortals might exist.
3. Money a divinity gives even to an utterly bad man,
Cyrnus. But the fate of excellence follows few men.
4. Be merry for me, dear heart. Soon in turn some other men will be (exist),
and I, upon dying, shall be black earth.
5. These men, after putting inextinguishable glory around their beloved homeland,
put around themselves a dark blue cloud of death;
but they have not died having died, since excellence, honoring them from above,
leads them up out from the house of Hades.
6. If dying nobly is (the) greatest part of virtue (excellence),
fortune assigned this thing to us out of all men.
For while striving to confer freedom on Hellas,
we lie, experiencing undying praise.
7. May the men who killed me meet with similar things in return,
Zeus of hospitality. But may the men who put me under (the) earth enjoy life.
8. Death is whatever things we see awake (when we have been awakened), and
whatever things (we see) asleep (when we are sleeping) is sleep.
9. ... and a teacher of most men (is) Hesiod; they know that this man knows most
things, (as one) who does not perceive (recognize) day and night; for they are one.
10. (It is) difficult to fight against passion; for whatever it wishes, it buys at the price of
soul.
11. Dogs indeed bark at whomever they do not recognize.
12. ... for whatever things they want to happen (is) not better for men.

13. Chr. But what is it? Do I not say these things toward pleasure?
 Ele. You do not know where in the world (of land) and not where of opinion you are being borne.
 Chr. But how do I not know well the things that I openly saw?
 Ele. He has died, wretched woman.
14. Might I learn from you, strangers, where the house of the tyrant Oedipus is?
 And especially say him, if you know well where (he is).
15. How, then, could I, born mortal from a mortal woman, become wiser at thinking well than Zeus?
16. ... and put in the writing tablets of (your) mind my words.
17. for wherever the men who produced (them) are weaker than (their) children, this is not a city of prudent men.
18. This is (the) setting forth of the inquiry of Herodotus of Halicarnassus in order that neither may the things that happened because of time become obsolete from men nor great and marvelous deeds performed, some by Greeks, others by non-Greeks, may become without fame, and the rest of things and the cause on account of which they made war upon one another.
19. ... and great anger (passion) destroys many of mortals, and stupidity, two evils (evil things) for the ones experiencing them.
20. ... for no man is (by nature) stronger than money, except if anyone—but who this is I do not see.
21. ... and fortunes,
 after taking as pay the dearest things of mine (of my things), made me wise.
22. ... and let him know that he is foolish who(ever), being previously childless, gets children from abroad into (his) house, distorting his fate into the thing not necessary (the thing that must not be); for to whomever (the) gods grant children not to be (not to exist), (this man) ought not to fight against the divine (thing), but (ought) to allow (it).
23. The heart when it suffers does not have stability.

24. Eue. Are you Tereus indeed? (Are you) a bird or a peacock?
 Hoo. I indeed (am) a bird. Eue. And then where for you are the feathers?
 Hoo. They have fallen off. Eue. At the hands of some disease?
 Hoo. Not (so), but for the whole winter birds
 moult, and then again we produce other (feathers).
25. This is (the) think shop of wise souls.
 Here dwell men who, while speaking about the sky,
 persuade that it is a stove cover,
 and (that) this (cover) is around us, and (that) we (are) coals.
 These men teach, if anyone gives (them) money,
 how to defeat a man saying just things and unjust things.
26. Cre. Now truly in time you will pay the penalty for (because of) these things.
 But answer whether you will pay me the money or not
 and send me away. Str. Keep quiet then.
 For I shall immediately answer you clearly.
27. And it is necessary (for us) to believe that this sinful action (s) not similar to the rest,
 and we must not consider equal the punishments concerning one's body and
 (concerning) one's property, (we) knowing that this thing is most personal for all
 men and we made (for ourselves) laws and we fight about freedom and we desire
 democracy and we do all the other things concerning life on account of this (thing).
28. I think indeed that you (pl.) are not unaware that many actions have arisen of such a
 sort, which in the beginning quite all men supposed were misfortunes and mourned
 with the ones who suffered (them), but later they realized that these same (actions)
 had become causes of (the) greatest good things.
29. The future will be good for you if you place (arrange) the future well.
30. ... for the city has honored these men not less than the ones who went to Phyle and
 seized the Peiraeus. Fittingly. For they know that these men so have received
 experience (of) what (some) sort they have become in a democracy only, and what
 (some) sort they could become in an oligarchy. And from these ones they have a
 sufficient test of each government...

31. “And I believe, Seuthes, that no possession for a man and especially for a ruler is more noble and not more splendid than virtue and justice and nobility. For the man having these things is rich since (his) friends are many, and he is rich since other men want to become (like him), and when he is faring well, he has men who will rejoice together (with him), but if he is tripped up in any way, he does not lack the men who will come to (his) rescue.”
32. And do you know, Socrates said, O Hippias, any unwritten laws?
 (I know) the ones, at least, in every country, he said, practiced customarily according to the same things.
 Would you be able, then, to say, he said, that men made them (for themselves)?
 And how would (I be able to say this), he said, since they neither all would be able to come together nor are they (all) speaking the same language?
 Who (pl.), then, he said, do you believe has made these laws?
 I, he said, think that gods made these laws for men; for in fact among all men first to honor (the) gods is practiced customarily.
 Therefore, is also to honor parents practiced customarily everywhere?
 Also this, he said.
33. “But you in turn,” Socrates said, “O Niceratus, for (because of) what sort of knowledge are you proud? And he said, “My father, because he was taking care in order that I might become a good man, compelled me to learn all the epic poems (verses) of Homer; even now I would be able to speak from memory (the) whole Iliad and Odyssey.”
34. What you, Athenian men, have experienced at the hands of my accusers I do not know; but certainly I even myself almost forgot myself at their hands, so persuasively were they speaking. And yet they have said practically nothing true indeed.
35. Soc. Come on now, you, do you believe that just things are unjust and unjust things are just, or (do you believe that) just things (are) just, but unjust things (are) unjust?
 Co. I (believe that) just things (are) just, but unjust things (are) unjust.
 Soc. Therefore also among all men are (things) practiced customarily so as the things here (are practiced customarily)?
 Co. Yes.
 Soc. Therefore also among (the) Persians?
 Co. Also among (the) Persians.
 Soc. Well, always doubtless?
 Co. Always.

36. For philosophy is most ancient and most extensive of the Greeks in Crete and in Sparta, and most wise men of (the) land (in the world) are there; but they deny (it) utterly and they pretend to be ignorant in order that they (it) may not be very clear that they surpass the Greeks in wisdom, just as men whom Protagoras was calling wise men (who Protagoras was saying (were) wise men), but (in order that) they may seem to excel in fighting and courage.
37. These men also, upon coming together in common, dedicated the first fruits of their wisdom to Apollo in the temple in Delphi, having written these things that all men recite, "Know yourself" and "Nothing in excess."
38. ... and indeed each rule makes laws for itself in relation to the advantage for itself, democracy (makes) democratic (laws), and tyranny (makes laws) favoring tyranny, and the rest in this way. And after making (laws for themselves), they declare that this is just for the ones being ruled, (namely) the advantage for themselves; and the man overstepping this they punish on the grounds that he is transgressing the law and doing wrong. This thing, then, is, O morally best man, the thing that I say is the same just thing (the same justice) in quite all cities...
39. I am not productive of wisdom, and the very thing that already many men reproached me for, that I ask (question) the rest of men, but I myself display nothing of my own about anything on account of having nothing wise (no wisdom), they reproach truly. And the thing responsible for this (is) the following: the god compels me to serve as a midwife, but he prevents (me) from giving birth. I myself am indeed therefore not very wise at all, and I do not have any such discovery having been born as an offspring of (from) my soul.
40. Philosophy (is) a longing for (of) the knowledge of the things that always are; (it is) a condition able to perceive the true thing (the truth), how (it is) true; (it is) a care of (the) soul with correct speech.
41. Although many, Athenian men, laws are beautiful, I do not know if this law is noble and just less than any (law). For examine how lawfully and very humanely it has been placed (made).

42. The philosophers investigate, as I have heard,
and about this thing for them much time is spent,
what is (the) good, and not even one (philosopher) has yet found
what it is. They say (that it is) virtue and intelligence, and
they devise all things rather than what (is) the good.
Spending time in (the) field and digging the earth,
I now found it: it is peace.
43. If you are mortal, morally best man, also think mortal things.
44. You will live (the) best life if you are master of (your) anger.
45. Do the things of yourself, do not think (of) the things of the rest of men.
46. There is not any possession more beautiful than a friend.
47. Whenever violence is present, law is not strong.
48. Fortune indeed is an ally to all men thinking well.
49. (His) father Philip put away his twelve-year-old child
here, his much hope, Nicoteles.
50. All life (is) a stage and a game; either alter your seriousness and learn to play
or endure the pains.
51. “Man, whoever you are and from wherever you have come –for I know that you
will have come– I am Cyrus, the man who acquired the rule for (the) Persians. Do
not, then, begrudge me this small (amount of) earth that covers my body.” These
things (words) certainly made Alexander very deeply moved, since he had
understood in (his) mind the uncertainty and change of (men’s) affairs.
52. ... and when someone was inquiring on account of what (why) they had made the
poet Tyrtaeus a citizen, “In order that,” he said, “never may a foreigner appear (to be)
a leader of us.”
53. Solon the Athenian, the son of Execestides, in the midst of a drinking bout, when his
nephew had sung some song of Sappho, enjoyed the song and commanded to the lad
to teach him (it); and when someone asked on account of what sort of cause he was
eager for this, he said, “In order that I may learn it and die.”

54. For while teaching lyre players, when in his school he used to have nine images of the Muses and one of Apollo and two students, when someone was asking how many students he had, he said, “With the aid of the gods (counting the gods) twelve.”
55. When asked by Dionysus on account of what thing (why) the philosophers were going to the doors of the wealthy men, but the wealthy men no longer (were going) to the (doors) of the philosophers, he said, “Because the one group knows the things that they are in need of, the other group does not know.”

Asked by someone why his son would be better when educated, “Even if nothing other (nothing else),” he said, “in the theater, at least, he will not sit a stone on a stone.”

Chapter 14, Longer Readings (pp. 589-604)

1. Zeus, whoever he is, if it is
 dear to the one having been called this,
 I call (let me call) him this thing.
 Pondering all things,
 I am not able to compare (anything)
 except Zeus, if it is truly necessary to throw the in vain
 burden away from (my) thought.

Not even he who(ever) was earlier great,
 swelling with insolence ready for every battle,
 and he will not be spoken of as existing earlier;
 and he who afterward was (born),
 has departed having met (his) vanquisher.
 But anyone willingly singing a victory song for Zeus
 will obtain wits entirely,

(Zeus) the one putting mortals
 on the path to having understanding,
 the one who made learning by suffering to be fixed.
 But there drips instead of sleep before the heart
 suffering that recalls pain; even to men
 unwilling learning moderation comes.
 And violent (is) the grace, I suppose, of (the) divinities
 sitting upon (their) revered bench.

2. Gua. Lord, I shall say not that at the hands of speed
scant of breath I arrive, having raised a nimble foot.
For I had many stops of thoughts (worries),
turning myself in a circle on the roads with a view to (my) return.
For (my) soul was speaking, saying many things to me,
“Wretched man, why do you go forward to where upon going you will pay
the penalty?
Miserable man, do you remain in turn? Even if Creon knows
these things from another man, how will you then not suffer pain?”
While turning around such things, I was making my way slow(ly) in a
leisurely way,
and in this way a short journey becomes long.
Finally indeed, however, coming to you prevailed.
Even if I (shall) speak out nothing, nevertheless I shall speak.
For I am coming having clutched at the hope
that I would not suffer another thing except the fated thing.
- Cre. What is it in return for which you have this faintheartedness?
- Gua. I wish to show you first the things of myself (my situation); for I
neither did the thing nor did I see who was the one doing (it),
and I would not justly fall into anything bad.
- Cre. Well indeed you make guesses, and you fence the thing
in a circle. But you make clear that you are declaring some new thing.
- Gua. For terrible things, you know, add much hesitation.
- Cre. Not, therefore, will you ever speak? Upon being released, then, will you go
away?
- Gua. And indeed I am telling you. Someone just now went, having buried
the corpse and having sprinkled parched
dust on the skin and having performed the rites that it is necessary (to perform).
- Cre. What are you saying? Who of men was the one who dared these things?
- Gua. I do not know...
3. And I command you indeed and I urge,
of her (Jocasta) in the house you yourself make the burial place that you wish;
for in fact correctly you will accomplish (this) on behalf of your own (people);
and never let it be thought right for this ancestral city to meet me
living as an inhabitant,
but allow me to dwell in the mountains, where this my Mt. Cithaeron
is celebrated in which, which (my) mother
and father when living established for me as the appointed burial place,
in order that (apart) from those who were destroying me, I may die.

4. Money finds friends for men,
and again (it finds) honors, then
the seat nearest to the gods of the highest tyranny.
And then no one is born hostile
toward money, and the ones who are (so) deny that they hate (it).
For wealth (is) clever at creeping into sacred things
and toward profane things, and from wherever a poor man,
not even after obtaining an interview, would be able to obtain the things that he desires.
For in fact a deformed body and a mouth of harsh sound it
(wealth) makes wise in speech and comely to see.
And for it alone it is possible to rejoice even in a long association with sickness (pl.)
and (it is possible for it) to conceal evils (troubles).

5. And from where each of the gods arose (was born), whether indeed they all always
were, and what sort some (are) in respect to their forms, (men) did not know until
the day before yesterday and yesterday, so to say in a word (so to speak). For I think
that Hesiod and Homer were older than I (am) by 400 years in age and not by more.
And these men are the ones who made a genealogy of the gods for the Greeks and
who gave to the gods their names and who defined their honors and skills and who
explained their natures; and the poets said to have been (born) earlier than these men
were born later, as it seems to me.

6. I have come, a child of Zeus, to this land of (the) Thebans,
(I) Dionysus, whom once (at some time) the daughter of Cadmus bore (bears),
Semele, after being in labor because of flashing fire;
and upon taking a mortal form in exchange from a god,
I am present at the streams of Dirce and the water of Ismenus.
And I see this memorial of my lightning-struck mother
near the house and dwelling, the smoking ruins
of the fire of Zeus, a still living flame,
the deathless violence of Hera against my mother.
But I praise Cadmus, who made (makes) this ground a sacred
precinct of (his) daughter; and with grape-bearing foliage of (the) vine
I covered it all around.
And after leaving behind the rich in gold lands of (the) Lydians
and of (the) Phrygians and (the) sunny plains of (the) Persians
and after going through (the) Bactrian walls and the dangerous land
of (the) Medes and fortunate Arabia
and all Asia, which lies beside (the) salty sea,
holding cities with beautiful towers filled with Greeks
and non-Greeks mixed all together,
I came first to this city of (the) Greeks,
having danced there and having established my rites
in order that I might be a divinity manifest to mortals.
7. But if anyone of them changes his opinions in order that they may not consider this
thing alone, what they will suffer (experience), but also what they will do, they will
be much more spirited. For you (pl.) certainly know that neither a great number nor
strength is the (thing) making victories in war, but (rather) whichever men with the
aid of the gods go stronger in their souls against the enemies, these men for the most
part the men opposing (them) do not stand up against. And I, at least, have
considered well, men, also this thing, that however many men endeavor to live (to
remain alive) from (in) every way among the enemies, these men for the most part
die badly and shamefully, but however many men have come to know that death is
common to all and necessary for men and struggle concerning dying nobly, I see that
these men more somehow arrive at old age...

8. And I am a layman, but I know that best is for the good (thing) to be taught from one's own nature (from the nature of oneself), and second from the ones knowing something truly good more than (to be taught) by the ones having (the) skill to deceive. Perhaps, then, I am speaking not in a subtle way with words; for not even do I seek (to do) this thing; but I seek to say things correctly learned, which the men having been nobly educated are in need of with a view to virtue; for word could not educate, but opinions, if they are noble, (could). And even many other men blame the sophists now and not the philosophers, because they are clever in their words, not in (their) thoughts. And it does not escape my notice that someone perhaps of such men will assert that things having been written beautifully and in order have been written not beautifully and not in order; for it will be easy for them swiftly to find fault not correctly; and yet they (these things) have indeed been written in this way in order that they may be correct and (in order that) they may not make men clever at sophistry but (rather) wise and good men; for I do not want them to seem more than to be useful, in order that they may be irrefutable for always. But the sophists speak for deceiving, and they write for their own profit, and they do not benefit anyone at all; for not even wise was anyone of them and not even wise is (anyone of them), but it is even sufficient for each to be called a sophist, a thing that is a reproach among, at least, men thinking well. Therefore I recommend to be on guard against the precepts of the sophists, but (I recommend) not to hold in no honor the thoughts of the philosophers; for the sophists hunt after wealthy men and young men, but the philosophers are common and friendly to all men; and (the) fortunes of men they neither honor nor hold in no honor.

9. “Men friends, I took you for my companions not after testing (you) now for the first time, but seeing from childhood that the noble things that the city practices customarily, these things you eagerly practice, but the things that (the city) believes (are) shameful, (I see that) from these things (you) completely abstain. And I want to make clear to you the things for the sake of (on account of) which I myself not unwilling was appointed to this office and summoned you (to it as well). For I understood that (our) ancestors were not at all worse than we. Even those men continued (spent their time) practicing at any rate the very deeds of virtue that are (still) practiced customarily; what good, however, they gained, being men of such a sort either for the government of the Persians or for themselves, this thing I am no longer able to see. And yet I think that no virtue is practiced by men in order that the men having become good may have nothing more than the wicked men, but the men abstaining from pleasures in the present do not do this thing in order that they may never be gladdened, but intending, on account of this self-control, to be many times more gladdened with a view to the time hereafter, so they prepare themselves; (and) the men being eager to become clever at speaking practice this thing not in order that they may never cease speaking well, but (rather) hoping, while persuading men by speaking well, to accomplish for themselves many and great good things; and the men in turn practicing things connected with war practice this thing not in order that they may never cease fighting but because even these men believe that after becoming good in respect to things connected with war they will fasten upon much wealth and much happiness and greatly (will fasten upon) honors both for themselves and for the city.”

10. Soc. This very thing indeed I am asking, all in all what is custom). If, then, (it is) obvious, say.
- Com. What other thing, then, could custom be, Socrates, except the things practiced customarily?
- Soc. And does speech seem to you to be the things said, or (does) sight (seem to you to be) the things seen, or (does) hearing (seem to you to be) the things heard? Or (is) speech one thing, but the things said (are) another thing; and (is) sight one thing, but the things seen (are) another thing; and (is) hearing one thing, but the things heard (are) another thing, and (is) custom one thing indeed, but the things practiced customarily (are) another thing? (Does it seem) in this way, or how does it seem to you?
- Com. Now they appear to me otherwise.
- Soc. So then custom is not the things practiced customarily.
- Com. It does not seem (so) to me.
- Soc. What then could custom be? Let us consider it in this way. If anyone had asked us about the things just now being said, “Since you (pl.) assert that the things seen are seen by sight, by what sight, really, are they seen?” we would have answered him that (they are seen) by this perception that makes things clear through the eyes; and if again he had asked us, “But what? Since by hearing the things heard are heard, by what hearing, really, (are they heard)?” we would have answered him that (they are heard) by this perception that makes sounds clear to us through the ears. So further even if he should ask us, “Since by custom the things practiced customarily are practiced customarily, by what, really, custom are they practiced customarily? By some perception or explanation, just as the things learned are learned by the knowledge intending to make (them) clear, or by some discovery, just as the things discovered are found, as (for example) healthy things and sickly things (are learned) by the art of medicine, and the things that the gods intend, as the seers say, (are learned) by the art of prophecy? The art indeed, I suppose, for us is a discovering of things; isn’t that so?”
- Com. Very much indeed.
- Soc. What then of these things could we suppose especially that custom is?
- Com. These judgments and decrees, it seems to me, at least. For what other thing would anyone say that custom is? Therefore it runs the risk, the thing that you are asking, this whole thing, custom, of being (the) judgment of the city.
- Soc. You are saying, as it seems, that custom is a political opinion.
- Com. I (am saying this).
- Soc. And perhaps you are speaking beautifully; but perhaps in this way we shall know better.

11. So then this is not a definition of justice, to say true things (to tell the truth) and to give back whatever things anyone receives.
 No, on the contrary, (it) very much (is), Socrates, said Polemarchus, upon replying, if indeed it is necessary at all to believe Simonides.
 And of course, said Cephalus, I even hand over the argument to you (pl.); for it is necessary for me now to pay attention to the sacred rites.
 Therefore, I said, Polemarchus is the heir of your things, isn't he?
 Certainly indeed, he said, laughing (with a laugh), and at the same time he was going toward the sacred rites.
 Say now, I said, you, the heir of the argument, what do you assert that Simonides, speaking correctly, says about justice?
 (He says that), he said, giving back to each man the things owed (to each man) is just; saying this, he seems to me, at least, to be speaking beautifully.
 Well certainly, I said, it is not easy to disbelieve Simonides, at least –for (he is) a wise and excellent man– this thing, however, what in the world it means, you, Polemarchus, perhaps know, but I do not know; for (it is) clear that he is not saying (does not mean) this very thing which just now we were saying, giving back something, when someone entrusted (it), to anybody whatsoever, (even) if he is not claiming (it) prudently.
12. For we have seen that for a man living and a man having died this (is) the best choice. It is necessary for (him) holding this opinion adamantly indeed to go (in)to (the house) of Hades in order that he may be even there unfazed by riches and such evils and in order that he may not, upon falling into tyrannies and other such practices, produce many and incurable evils, and (in order that) he himself may not still suffer greater (evils) but (in order that) he may know how to choose always the middle life of such things (the life in the middle of such things) and to flee the things being excessive both ways both in this life according to the possible thing (as far as is possible) and in all the (life) hereafter. For in this way a man becomes most fortunate.

Chapter 14, Continuous Readings (pp. 605–609)

1. Sing (the) wrath, goddess, of Peleus's son Achilles
 destructive, which put countless pains on (the) Achaeans,
 and many mighty souls to Hades it hurled
 of heroes, and it was making them prey for dogs
 and for all birds—and (the) plan of Zeus was being accomplished—
 (sing) from which time indeed the two first disputed and stood apart,
 the son of Atreus, lord of men and shining Achilles.

2. Tell me of a man, Muse, of many devices who very many (places) roamed after he sacked (the) holy city of Troy; and he saw (the) cities of many men and came to know (their) thought, and he suffered many pains on (the) sea throughout his heart, trying to win his life and a return home of (his) companions. But not even thus did he rescue (his) companions, although he was eager (to); for because of their criminal folly they perished, foolish men, who swallowed down (the) cows of Hyperion Helios; but this one took away (the) day of homecoming from (for) them. From any point of *these* things, goddess, daughter of Zeus, tell also us.
3. Neo. Upon being sent indeed, however, as a helpmate for you, I hesitate to be called a betrayer; and I want, lord, nobly to fail at doing more than badly to win (prevail).
 Ody. Child of a good father, even I myself once (at some time) being young, used to have an idle tongue but an industrious hand; but now, going out to (the) proof, I see that for mortals the tongue, not the deeds, is the leader in all things.
 Neo. What other thing, then, do you command me (to do) except to say false things?
 Ody. I am telling you to take Philoctetes by deceit.
 Neo. But why is it necessary (for me) to do (act) in deceit rather than (for me to act) having persuaded (him)?
 Ody. He will not be persuaded (but it's middle); and you could not take (him) by force.
 Neo. So does he have some terrible confidence of (in) (his) strength?
 Ody. (He has) arrows, at least, unerring and (arrows) that send forth death.

4. But he (Thamus) asked what benefit each (art) had, and while he (Theuth) was going through (the benefits) in detail, whatever he seemed to speak of beautifully or not beautifully (if he seemed to speak of anything beautifully or not beautifully), the one thing he was blaming, the other he was praising. It is said that Thamus revealed to Theuth many things indeed concerning each art toward both sides (blame and praise), (many things) to go through which would be much speech; but when (he) was on the letter, "But this knowledge, O king," said Theuth, "will render Egyptians wiser and having a good memory. For a means of producing memory and wisdom was found (by me)." And he (Thamus) said, "O most skillful Theuth, one man (is) able to give birth to the things of skill, but another man is able to judge what fate (portion) of harm and of benefit (they have) for the ones intending to use (them). And now you, being (the) father of letters, on account of goodwill said the opposite from what they (letters) are able (to do). For this thing will cause forgetfulness in (the) souls of the ones who learned (letters) because of a negligence of memory because on account of a trust in writing from without at the hands of letters belonging to another, not (on account of) them from within remembering at the hands of themselves; not therefore a means of producing memory but (rather) reminding you found. And you provide to your students a reputation (appearance) of wisdom not truth; for upon becoming learned to you without teaching, they will seem to be very knowledgeable because they are unknowing for the most part and difficult to be with, having become seemingly wise instead of wise.

5. Because indeed therefore he was not very wise at all, Epimetheus escaped his own notice (the notice of himself) (in) having used up the powers with a view to the brutes; remaining indeed unequipped still for him was the race of men, and he was being at a loss about what he should do (use). And to him being at a loss Prometheus comes intending to examine the distribution, and he sees that the rest of the animals are suitably provided with all things but that man (is) naked and shoeless and without a bed and unarmed; and already even the allotted day was present on which it was necessary for also man to go out from (the) earth into (the) daylight. Prometheus, held, therefore, by perplexity (about) what safety he should find, steals the invented by art wisdom of Hephaestus and Athena along with fire—for it was impossible without fire for it (the wisdom of Hephaestus and Athena) to be acquired or useful for anyone—and in this way indeed it is presented to man. The wisdom, therefore, about life man got in this way, but he was not having (the) political (wisdom) ; for (this) was with (near) Zeus. But for Prometheus it was no longer allowed to go into the citadel, the dwelling of Zeus—and in addition also the guards of Zeus were terrible; but escaping notice he goes into the workshop common to Athena and Hephaestus in which they were practicing (their) arts, and after stealing the smith's art of Hephaestus and the rest of the (art) of Athena, he gives (them) to man, and resulting from this thing ease of life arises for man, but Prometheus, on account of Epimetheus, later, in exactly the way in which it is said, justice pursued because of (his) theft.

Chapter 15, Short Readings (pp. 631-647)

1. Two days of a woman are sweetest,
when anyone marries (her) and carries (her) having died out for burial.
2. Heraclitus used to say that Homer (was) worthy to be thrown out from the contests
and to be flogged and that Archilochus (was) similarly (worthy).
3. Of however many men the speeches I heard no one comes to this (point) so as to
know what is wise, having been separated from all things.
4. Whenever a man is drunk, he is led by a young child while being tripped up, not
perceiving where he is walking, having a tipsy soul.
5. . . . I shall go and I shall stand together in battle
myself. What other man (Who else) (is) more just?
A ruler to (with) a ruler and a brother to (with) a brother,
an enemy with an enemy I shall stand.
6. . . . a god produces a cause for mortals
whenever he wishes to destroy a house utterly.
7. For I see that we are nothing other except
phantoms or an insubstantial ghost exactly as many (of us) as live.
8. Cho. And indeed I am asking you, what of your brother do you say,
(your brother) having come or intending (to come)? I wish to know.
Ele. He says, at least, (that he is coming), but while saying (it), he does nothing of
the things that he says.
Cho. For a man is accustomed to fear(ing) when he is doing a great thing.
Ele. And yet I, at least, saved that man not with fear.
Cho. Have confidence; he is (by nature) good so as to assist dear ones.
9. Therefore leading you I shall set (you) up in your house,
and I shall set myself up, after throwing out that man by force.
And it is possible to boast of these things if you join with me,
but without you not even to be saved am I able.
10. Then certainly all the things of men are sick,
whenever they wish to cure evil things with evil things.

11. . . . and whoever of mortals fears death too much
 is by nature foolish; these things are an object of care to fortune.
 And whenever the moment of dying happens to come,
 not even upon going to the chambers of Zeus could you escape (it).
12. Dio. The divinity himself will free me whenever I wish.
 Pen. Whenever, at least, you call him, (you) standing among (the) Bacchantes.
 Dio. Even now he (the divinity) being present nearby sees the things that I am
 suffering.
 Pen. And where is he? For (he is) not visible (evident) to my eyes, at least.
 Dio. Near me; but you yourself being (since you are) ungodly do not perceive
 (him).
13. Speak since you will be entirely unpunished from me.
 For (one) ought not to be angry at just men.
 And by however much more terrible things you say about (the) Bacchantes,
 by so much more we shall hand over to justice this man
 who set his arts before (the) women.
14. Come on, old foot, become a young man
 in deeds, even if it is not possible for you in time.
 Against a hateful enemy go with (your) master
 and join in killing (him) and help in removing (him) from (the) house.
 And (it is) noble for the ones being fortunate to honor
 piety; but whenever someone wishes to treat enemies badly,
 no law has been placed in the way.
15. What thing then still terrible could not happen? O
 much-suffering bed of women,
 how many evils you already accomplished for mortals.
16. For whenever someone pleasant in words (but) thinking badly
 persuades the multitude, (it is) a great evil (thing) for the city.
 But however many men always advise useful things along with sense,
 even if not immediately hereafter (such men) are useful
 to the city.
17. Alas, alas, how many (are) (the) fortunes of mortal woes
 and how many (are) (the) forms; and someone could not tell a limit (of them).

18. O mortal affairs, O feminine wits;
(as) how great a disease we possess Cypris.
19. Someone of mortals ought to acquire profits of such a sort
over which he is likely never to groan later.
20. And this thing I judge (to be) being a general, to know
beautifully (well) the enemy the way in which (he is) most easy to conquer.
21. O old age, what sort of an evil you are for the ones having (you).
22. And whoever of mortals thinks that
he has escaped the notice of the gods (in) day by day doing some bad thing,
is thinking wicked things and will be caught thinking (them)
whenever Justice happens to be keeping (her) leisure.
23. There is not a possession more precious than virtue;
for it is not (by nature) belonging to a slave nor of (belonging to) money
nor of (belonging to) nobility of birth nor of (belonging to) flattery of (the) crowd.
But virtue, by exactly as much more you are willing to use it,
by so much greater it grows when being performed.
24. Being in correct fortunes, one ought not ever to think
that he will have the same divinity into always (forever).
25. O mortal deranged thoughts of men, in vain
(are they) who assert that there exists fortune but that (there do) not (exist) gods;
how you (pl.) know nothing even if you think that you are saying something.
For if fortune exists, not at all is there a need of gods.
But if the gods have power, fortune (is) nothing (fortune (exists) not at all).
26. For (it is) a fearsome thing for the heart of men to be by nature
so harsh as to throw (things) and to shout
and to be willing to hear nothing bearing equal to equal,
although I am willing upon the chopping block to speak
on behalf of (the) Spartans all things that (whatever) I say;
and yet I love indeed my own soul (life).

27. Str. Come on then, come down, dear little Socrates, to me,
in order that you may teach me the very things for the sake of which I have
come.
Soc. But you came in relation to what? Str. (I came) wanting to learn to speak.
For by interest (pl.) and discontented creditors
I am led, I am borne, I am having money seized.
28. And in order that you may know how many good things will be for you if you remain
among us, pay attention in order that you may learn.
29. A. Bring in for us a table
having three feet, and let it not have four.
B. And from where shall I take (get) a three-footed table?
30. And against (the) (two) children of Oedipus , twofold youths,
Ares fell down, and in a contest of one on one wrestling
they now stand.
31. For (the) soul of a city is nothing other than (the) government, having as much
power exactly as intelligence (has) in (the) body.
32. And they used to be so civic-minded that they used to make even disputes toward
one another not (about) which (of them), after destroying the others, would rule the
remaining ones but (about) which (of them) would be first in having done the city
some good (thing).
33. (Is it) not, then, a terrible thing if, whenever it is necessary for you, after being
spoken of badly, to punish your enemies so (as to take) the laws just as I now take
(them), but whenever contrary to the laws you speak badly of another man, you do
not think it right (do not expect) to pay the penalty? Are you so fearsome that,
however you want, you are able to use the laws , or are you so greatly powerful that
you never think that men being wronged by you will obtain punishment?
34. For (it is) much easier to go uphill without resistance than when there are enemies on
level ground on both sides, and by night without resistance more would anyone see
the things in front of (his) feet than fighting in the daytime, and the road rough for
the feet going without resistance (is) easier than the level road for the ones being hit
in their heads.

35. “Men, remember in respect to how many indeed battles with the aid of the gods coming to close quarters you have prevailed and what sort of things men fleeing (their) enemies suffer, and consider this thing, that we are at the doors of Hellas. But follow (as your) leader Hercules and encourage one another by name. (It is) sweet, you know, (for a man) now after saying and doing something courageous and noble, to provide a memory of himself among the ones whom he wishes.”
36. “Whom (pl.), then,” he said, “by whom (pl.) would we find have been done good to more greatly than children by parents? (Children) whom the parents made to exist from not existing, and (made) to see as many beautiful things and to partake of as many good things as the gods provide to men; the things indeed that seem to us to be even so worthy of every thing that we all especially (most) of all things avoid forsaking them.”
37. Heraclitus says somewhere that all things are in motion and nothing remains and likening reality (the things being) to (the) stream (flow) of a river, he says that you could not step twice into the same river.
38. Soc. But tell me this (the following) thing still after these (the preceding) things, what power for us do names have and what beautiful thing should we say that they produce?
 Cra. They seem to me, at least, to teach, Socrates, and this thing (seems to me) to be very simple, that whoever knows the names knows also the things.
 Soc. Perhaps indeed, Cratylus, you say such a thing, that whenever anyone knows the name, what sort it is –and it is exactly the sort of which the thing (is)– he will know certainly also the thing, since indeed it (the thing) happens to be similar to the name, but one skill, after all, is the same of all things similar to one another. According to this thing indeed you seem to me to be saying that whoever knows the names will know also the things.
 Cra. You speak most truly.
39. Well, Eudicus, there are indeed (those things) that I would gladly learn from Hippias of which he was now indeed saying about Homer. For in fact I used to hear from your father Apemantus that the Iliad was a more beautiful poem by Homer than the Odyssey, and that (it was) more beautiful by as much as Achilles was better than Odysseus; for each of these poems, the one with a view to Odysseus he used to say had been made, the other with a view to Achilles.

40. Well I for you, Socrates, wish still more clearly than at that time to go through the things that I am saying both about these things and other things. For I assert that Homer has made Achilles (the) best man of the men who came to Troy, and (that he has made) Nestor (the) wisest, and Odysseus (the) most resourceful.
41. And a sufficient proof for me of this thing (is) that whenever I converse with anyone of you, the ones being distinguished for wisdom and (converse with) men to whom all the Greeks are witness of (their) wisdom, I am evident knowing nothing (I manifestly know nothing); for nothing of the same things seems best to me and [as] to you (pl.), so to speak. And yet what greater proof of ignorance (is there) than when anyone quarrels with wise men?
42. For I, whenever I say anything pitiable, my eyes are filled full of tears; and whenever (I say anything) fearful or terrible, (my) hairs stand (up) straight at the hands of fear and my heart leaps.
43. “Do you know, then,” I said, “that (it is) a necessity for (the) kinds also of habits of men to be as many exactly as (the kinds) also of governments? Or do you think that from an oak tree from somewhere or from a rock governments arise, but not from the customs of the men in the cities?”
44. Str. . . . and this (is) the greatest thing and (the thing) being a consequence of the reversal of motion then of everything, when the turning becomes opposite from the (turning) that now is.
Soc. What sort (of greatest thing) ?
Str. The age that each of the animals had (was having) , this (age) that first of all stood (still) and every thing that was mortal ceased to go traveling to the older (state) to see, but changing back into the opposite, (each) was being born (becoming) so to speak younger and simpler.
45. In respect to the thing indeed after this, what thought do you think that I have, (I) thinking that I have been dishonored, but admiring the nature of this man and (his) moderation and courage, having met with a man of such a sort as I was not thinking that I would ever come upon with a view to intelligence and endurance?
46. I am an apple; someone loving (who loves) you throws me; but nod assent, Xanthippe; both I and you (we) are wasting away.
47. You look to (the) stars, my Star; if only I would become heaven in order that with many eyes I may look at you.

48. I, on behalf of the people of the Athenians and the person and children and house of myself (I) come to the aid, according to (my) oath, of the god and the sacred land with hand and foot and voice and all things with which I am able, and I purge our city of the things against the gods; and you (pl.) now deliberate on behalf of yourselves.
49. I indeed know that many men have done many and good things for you (pl.), not in comparison to the public works of Midias, some men having prevailed in sea battles, others having taken cities, others after setting up many and beautiful trophies on behalf of the city. But nevertheless to no one ever yet of these men have you given this privilege and you would not give (it), for to be possible for each of them to assault private enemies whenever he wants and in whatever way he is able.
50. But if you have looked down upon us because we are not yet of the first men, consider that even you at some time (once) were young, and you used to have the age that we now (have), but from this counselling and doing you have become so great, and this thing might happen to us.
51. When, then, Athenian men, when will you do the things that are necessary? After what happens? When, by Zeus, there is some necessity. But now what is it necessary to think in respect to the things happening? I indeed think that for free men shame over their affairs is (the) greatest necessity.
52. O dearest mother Earth, how very revered a thing you are to the ones having sense, and (how you are) a possession worthy of much.
53. Even if you know something very clearly, never accuse the man concealing (something) from you; for (it is) difficult, the things that someone wants to escape (your) notice, to know these things.
54. Whenever you say many things, but you learn not (many things), after teaching your own thing, you will be not having learned my thing.
55. (It is) impossible, as it seems, for the truth (true thing) to escape notice.
56. Bless me, the little eye, how it sees many things.
57. No one escapes the notice of a god (in) doing wicked things.
58. After taking, give back, in order that you may take whenever you wish.

59. In reply to the man having inquired at what sort of hour it is necessary to take a meal, he said, "If (one is) wealthy, whenever he wishes, but if (one is) a poor man, whenever he is able.
60. And he was marvelous from boyhood, when even being young he used to say that he knew nothing, upon becoming full-grown, however, (he used to say) that he had come to know all things. And he listened to no one but he said that he himself had inquired into and had learned all things from himself.

Chapter 15, Longer Readings (pp. 648-665)

1. Cly. What is (the) matter? What shouting are you setting up in (the) house?
Sla. I say that the ones having died (dead) are killing the one living.
Cly. Alas I, I understand the word from riddles;
we shall perish by (because of) deceits just as certainly we killed.
May someone give (me) a man-slaying ax as quickly as possible;
let us see if we are conquering or (if) we are being conquered,
for I arrive(d) to here (to this point) indeed of evil.
Ore. I also am searching after you; and it is enough for this man.
Cly. Alas I, you have died (you are dead), dearest strong Aegisthus.
Ore. Do you love the man? Therefore in this tomb
you will lie; and do not at all ever betray the one having died.

2. Whoever desires to live during the more part,
upon disregarding the moderate (part),
it will be very clear that he is clinging to stupidity,
in my opinion.
Since long days
lay up in store indeed many things
nearer to pain, and in respect to the things giving delight
you could not see where (they are),
whenever someone falls into more
than the necessary (portion of life); the helper (is) coming at the end to all equally,
when (the) fate of Hades appear plainly, without a wedding song,
without the lyre, without the dance,
death at the end.

Not to be born prevails over the whole
account; but when (a man) appears (is born),
going from there from where
indeed he has come as quickly as possible (is) much (by far) second.
Since whenever he lets pass the young thing (his youth)
bringing light thoughtlessness,
what blow suffering many things (is)
outside? What of troubles is he not in?
Murders, disputes, discord, battles,
and ill-will ; and has fallen to his lot the thing blamed by all
at last, powerless, unsociable, hateful
old age, where all
evils of evils dwell together.

3. But now I am nothing by myself; but often
I saw the nature of a woman in this way,
that we are nothing. Who (when) young in (our) father's
house live the sweetest, I think, life of human beings;
for pleasantly always lack of understanding nourishes children.
But whenever we arrive, sensible, at (our) youth,
we are shoved out and we are sold away
from (our) ancestral gods and the ones who produced (us),
some (of us) to guest-friend husbands, others (to) foreign (husbands),
others into joyless homes, others (into) abusive (homes).
And these things, when one night joins (us) in marriage,
(it is) necessary to praise and to think (that they) are beautiful. . .

4. But my destiny always revolves on (the) rapid wheel of a god
and changes (its) nature,
just as (the) appearance of (the) moon for two nights
would never be able to stand in one form,
but from an unclear thing first she goes new,
beautifying (her) face and being made full,
and whenever indeed she appears (the) most becoming of herself,
she wanes again and goes to nothing.
5. I am aware of pitiable things and not (pitiable things),
and I love my own children; for (otherwise) I would be mad.
But it is terrible for me to dare these things, woman,
and terrible also not (to dare them); for it is necessary for me to do the same things.
You (pl.) see how great (is) this ship-girt army
and how many (are) the lords of bronze weapons of (the) Greeks,
for whom there is not a journey against (the) towers of Troy
and (for whom) it is not possible to destroy (the) renowned foundation of Troy
unless I sacrifice you, as seer Calchas says.
And some desire rages for (in) (the) army of (the) Greeks
to sail as quickly a possible to (the) land of (the) non-Greeks
and to stop (the) robberies of Greek beds;
(non-Greeks) who will kill the maidens in my Argos
and you (pl.) and me if I fail to fulfill (the) oracles of the goddess.
Menelaus has not enslaved me, child,
and I have not gone to the thing wanted of that man,
but Hellas, for whom it is necessary, both if I wish and if I do not wish,
to sacrifice you; and we are weaker than this thing.
For it is necessary for her (Helen) to become free, as much as (is) in you, child,
and (in) me , and under the power of non-Greeks
the ones being Greeks must not be stripped of (their) beds by force.

6. Athenian Thucydides composed the (history of the) war of the Peloponnesians and Athenians, how they made war against one another, (Thucydides) having begun immediately when the war was being established (begun) and having expected that (it) would be great and (the) most remarkable of the things that had happened earlier, taking as evidence that being at their peaks they both were going into it with their whole preparation, and seeing that the rest of the Greeks were allied toward each (of them), some immediately, others also intending (to be). Indeed, this was the greatest disturbance for the Greeks and for some part of the non-Greeks, so to speak and for the largest part of men. For the things before them and the things still more ancient on account of a multitude of time were impossible to find clearly, and from the proofs which it turns out for me examining as far back as possible to trust, I think that (they) were not great either in relation to wars or with a view to the rest of things.
7. Dem. O dearest of men, come hither, Agoracritus.
 How many good things you have done for me when you boiled (me) down!
 Sau. I? But, my friend, you do not know what sort you yourself were before, and not what sort of things you were doing; for you would consider me a god (if you should think of these things).
 Dem. But what I was doing before this tell in full, and what sort of someone was I?
 Sau. First, whenever anyone said in the assembly,
 “O Demos, I am your lover, and I love you,
 and I care for you, and I alone provide for (you),”
 whenever anyone used these preludes,
 you clapped your wings and crowed, and you tossed your horns. Dem. I?
8. And first after bringing together into the same thing the city here and there and formed of detached villages, he made (it) so great as to be still even now from that time greatest of the Greek (cities); and after these things, after establishing the homeland (as) common and after setting free the souls of the ones being fellow citizens, he made equally the contest for them concerning excellence, trusting that he would similarly be superior to them when they were practicing (the contest) just as when they were having no care (for it), and knowing that the honors from high-minded men were sweeter than the ones from men being slaves. And he was so far from doing anything when the citizens were unwilling that he established the people (as) having power over the government, and they were thinking him alone worthy to rule, (they) believing that more to be trusted and more in common was the monarchy of that man than their own democracy. For not, just as others, did he use to assign the toils to others, but he himself alone was enjoying the pleasures, but he was making the dangers his own, and he was giving back the benefits to all in common.

9. And from (after) this, having assembled, they were deliberating about the remaining journey; and stood up first Leon of Thuri, and he spoke in the following way: “Well then, I,” he said, “O men, am tired now of packing up and walking and running and carrying the weapons and going in single file and keeping watch and fighting, but I desire now, having ceased from these toils, since we hold (the) sea, to sail for the rest (of the journey) and lying outstretched just as Odysseus to arrive at Hellas.” After hearing these things, the soldiers cried aloud that he was speaking well, and another man says the same things, and all the ones coming forward to speak (also say the same things).
10. And greatest of all evils for the majority of men is inborn in the souls, from which thing every man, having forgiveness for himself, devises no escape. And this is the thing that they say, that every man is by nature dear to himself and that its being necessary (for a man) to be such is correct. But this truly indeed of (for) all errors on account of very much friendship of himself becomes responsible for each man each time. For the one loving is blinded concerning the thing being loved (so) that the just things and the good things and the noble things he judges badly, believing that it is necessary always to honor the thing of himself before the true thing (the truth); for the man who will be great ought to love neither himself nor the things of himself, but (ought to love) just things if they happen to be being done more near (in) himself and if (they happen to be being done more) near (in) another man. And from this same error the thinking that the ignorance near (in) himself is wisdom has arisen for all men; whence not knowing, so to speak, anything, we think that we know all things, and not entrusting to others things that we do not know how to do, we are compelled to go wrong, doing (them) ourselves. Therefore it is necessary for every man to avoid loving himself exceedingly and to always pursue the man morally better than himself, making beforehand no shame for such a thing.
11. And in this way, Glaucon the story was saved and did not perish, and it might save us, if we believe it, and we shall well cross the river of Lethe, and we shall not be pollute in respect to our soul(s). But if we heed me, believing that (the) soul is immortal and (is) able to endure all evil things and all good things, we shall always hold on to the road upward and we shall practice justice with intelligence in every way in order that we may be dear both to ourselves and to the gods, (we) remaining here in this world and when we carry off the prizes of it (justice), just as the victorious ones when they collect (them) for themselves, and (in order that) here also on the thousand-year journey which we have gone through we may fare well.

12. Just as also Thales when he was observing the stars, Theodorus, and looking up, after falling into a well, some Thracian woman, a graceful and charming servant girl, is said to have jeered at (him) that the things in the sky he was eager to know, but the things in front of him and beside (his) feet were escaping his notice. And the same thing is sufficient as a joke against all men who pass life in philosophy. For really the man nearby and the neighbor has escaped the notice of such a man, not only what he is doing, but almost also if he is a human being or some other creature; but what in the world a human being is and what belongs to such a nature different from the rest (of creatures) to do or to suffer, (this) he seeks and has troubles while searching.
13. There is on earth a two-footed thing and a four-footed thing, of which (there is) one voice,
and three-footed, and it changes (its) nature alone, (of all things) that arise as creeping things on earth and throughout (the) sky and throughout (the) sea. But whenever it goes supporting itself with (the) most feet, then (the) strength in his limbs is weakest.
14. Someone told (me), Heraclitus, (of) your death and led me to a tear,
and I remembered how often we both
let (the) sun go down in conversation; but you, I suppose,
guest from Halicarnassus, long since have been a heap of ashes;
but your songs live, upon which the robber
of all things Hades will not lay (his) hand.
15. (You) whoever bear (your) foot beside my tomb, know that I am
child and father of Callimachus of Cyrene.
And you might know (them) both; for the one at some time ruled (the) arms of (the)
homeland, the other sang things stronger than envy;
(this is) not a cause for indignation; for (all the men) whom as children (the) Muses
see not with mistrustful eye, they do not reject as friends (when they are) gray.
16. The hunter, Epicycles, in (the) mountains hunts after every hare
and (the) tracks of every gazelle,
having experienced frost and snow; but if someone says,
“There, this beast has been hit,” he does not take (it).
Also my love (is) of such a sort; for it knows how to pursue
the things fleeing, but the things lying in the middle it (my love) flies by.

Chapter 15, Continuous Readings (pp. 665-673)

1. Who then of the gods brought them (two) together in strife to fight?
The son of Leto and of Zeus; for this one, angered by (at) the king,
stirred up an evil sickness throughout (the) army, and the soldiers were dying,
because the son of Atreus dishonored Chryses (the) priest;
for this man came to (the) swift ships of (the) Achaeans,
intending to ransom (his) daughter and bearing boundless ransom,
holding (the) fillets of Apollo attaining his aim in (his) hands
on a golden scepter, and he was entreating all (the) Achaeans
but especially (the) two sons of Atreus, commanders of the people:
“Sons of Atreus and other well-greaved Achaeans,
to you may (the) gods having (occupying) Olympian homes
grant to sack (the) city of Priam and to come home well;
but may you free (my) own child for me, but accept the ransom,
revering (the) son of Zeus, Apollo attaining his aim.

2. Then all the other men who escaped utter destruction
were at home, having escaped war and (the) sea;
but this man alone, longing for a return home and for (his) wife,
the revered goddess Calypso, bright one of the goddesses,
was detaining in hollow caves, desiring earnestly (him) to be (her) husband.
But when indeed (the) year came as the years were going around,
in which (the) gods assigned to him to go toward home
to Ithaca, not even there was he having escaped (had he escaped) from hardships,
even among his dear ones. And all (the) gods were pitying (him)
apart from Poseidon; but he (Poseidon) unceasingly was raging
against godlike Odysseus before arriving at his land.

3. Neo. Isn't not even to approach that man to be ventured?
Ody. (It is) not, unless for you after taking (him) indeed by deceit, as I am saying.
Neo. Do you not think, then, that (it is) shameful to say false things (to tell lies) ?
Ody. (I do) not, if the falsehood brings being saved, at least.
Neo. Having what expression will anyone dare to speak aloud these things?
Ody. Whenever you do something with a view to advantage, it is not fitting to hesitate.
Neo. But what advantage (is there) for me for this man to come to Troy?
Ody. This bow alone takes Troy.
Neo. Am I not he one who will sack (it), as you (pl.) were saying?
Ody. Neither would you (be able to do this) without that (bow) nor (would) that
(bow) (be able) without you.

4. A thought once rose for us how many democracies were destroyed by men wanting otherwise somehow to be governed rather than in a democracy, and how many again monarchies and how many oligarchies have been abolished already by peoples and how many men after attempting to rule absolutely, some of them even swiftly were wholly destroyed, others, even if they continue ruling for however much time, are admired apparently because they have become wise and fortunate men. And we were thinking that we had observed well that many men, even in private homes, some having even quite many house slaves, others even very few, even nevertheless (as) the masters were not able at all in any way to use even these few being obedient. And still in addition to these things we were considering that cowherds are rulers of their cows, and that horsetrainers (are rulers) of their horses, and that even all the men being called herdsmen could fittingly be believed (to be) rulers of those animals, whichever ones they have charge of; further we were thinking that we saw that all these herds were more willing to obey their herdsmen than men (were willing to obey) their rulers. For the herds go in whatever way the herdsmen direct them and graze to whatever sort of places they lead them and keep themselves from whatever (places) they keep them away; and further the profits arising from them they allow the herdsmen to use in this way however they themselves want. Still further we have perceived that no herd ever yet conspired against its herdsman, neither so as not to obey nor so as not to allow (the herdsman) to use the profit, but herds are even more difficult to all strange men than to their rulers and the ones being benefitted from them; but men conspire against no men more than against these men whoever they perceive are attempting to rule them(selves). When indeed we were pondering these things, in this way we were recognizing concerning them that for one born a human being it was easier to rule all the other animals than (to rule) men. But when we considered that Cyrus (the) Persian had been born, who acquired very many men obeying him(self), and very many cities and very many nations, from this (fact) indeed we were being compelled to change our minds and think that ruling men may be neither (one of) the impossible nor (one of) the difficult deeds, if anyone skillfully does this thing. Cyrus, at any rate, we know that men being distant for a journey of very many days were willing to obey, and men (being distant for a journey) also of (very many) months, and men who had not even ever yet seen him (were willing to obey Cyrus), and men even knowing well that they would not even see him, and nevertheless they were willing to yield to him.

5. Pha. Socrates, you easily make speeches (stories) about Egypt and (stories) of whatever country you wish.
- Soc. The men, at least, friend, in the temple of Zeus of Dodona said that (the) words of (the) oak had been (the) first prophetic (words). To the people, therefore, at that time, because they were not wise just as young people, it used to be sufficient to hear, at the hands of naïveté, from an oak and a rock, if only they said true things. But to you, perhaps, it differs (makes a difference) who is the one speaking and of what country. For not that thing alone do you consider, (namely) whether (the words) are so or (are) otherwise.
- Pha. You rebuked (me) correctly, and it seems to me about letters that it is in the very way in which the Theban says.
- Soc. Surely then the man thinking that he left behind skill (art) in letters, and moreover the man receiving it (art) as something that will be clear and certain from letters would be full of much naïveté and really would be ignorant of the prophecy of Ammon, thinking that words having been written are anything more than the reminding (of) the one knowing about whatever things the things having been written are.
- Pha. Very clearly (you have spoken).
6. And after man got a share of divine fate, first, on account of his kinship of the god, alone of living creatures believed in gods, and was undertaking to set up altars and statues of gods; then by his skill he was inventing speech and names, and he devised for himself houses and clothing and shoes and bedding and the nourishments from (the) earth. In this way indeed provided for in the beginning, men were dwelling here and there, and cities weren't existing; they were perishing, therefore, at the hands of wild animals on account of being in every way weaker than they (were), and the skill of a craftsman for them was a sufficient helper in relation to nourishment, but in relation to the war of (against) wild beast (it was) deficient -for they were not yet having (the) political art, of which (the art) connected with war (is) a part- they were seeking indeed to be gathered together and to be saved while (by) founding cities. When therefore, they were gathered together, they were wronging one another because they were not having the political art so that being scattered again, they were perishing.

Chapter 16, Short Readings (691-712)

1. And in respect to the rest of things I am silent; a great bull
is standing on (my) tongue; but (the) house itself, if it should take a voice,
would speak most clearly; since willing I
speak to the ones who understand, and to the ones who do not understand I forget.
2. Not, you know, do I tremble as a bird (trembles at) a bush because of fear,
but bear witness to this (the following) thing for me as one who died (when I am
dead),
whenever a woman, in return for me a woman, dies,
and an ill-wedded man falls instead of (another) man;
and I appeal for these things as one about to die.
3. I indeed shall go to there to where one must go,
but you do the things that I say, and perhaps you would learn perhaps that I,
even if now I am unfortunate, have been saved.
4. Men. Your tongue nourishes anger how terrible.
Teu. (Yes) for with the just thing (with justice) it is possible to be high-minded.
Men. (Is it) just indeed for this man who killed me to be fortunate?
Teu. The one who killed (you)? You said a marvelous thing indeed if you also live
having died.
5. How could I commend these things? Or in respect also to these things, will you say
that you take (them) as recompense for your daughter?
But shamefully (you will say this) if indeed you even say (it). For (it is) not noble
to marry enemies for the sake of one's daughter.
But not indeed, not even is it possible to admonish you,
who hurl every tongue since (saying that)
we revile our mother.
6. Oed. But what is it? How fainthearted you have entered.
Tei. Send me away home; for most easily you (will endure) your thing (situation)
and I will endure mine, if you heed me.

14. And the Lacedaemonians voted that the treaty had been broken and that war had to be made not so much because they had been persuaded by the words of the allies as because they were fearing the Athenians, that they would be more powerful, since they saw that majority of Hellas was already subject to them.
15. And neither is anyone of the allies formerly helping (us), and you, O Lacedaemonians, the only hope, we fear that you are not steadfast.
16. Remembering, therefore, your own reputation, attack the ones opposing (us) zealously, after thinking that the present necessity and difficulty is more fearful than the enemies.
17. . . . and they themselves lose 15 ships. And after setting up a trophy on the headland where the Dog's Tomb (was), and after taking up the pieces of wreckage and after giving back (the) corpses secured by truce to the opposing ones, they sent away also to Athens a trireme as a messenger of the victory.
18. Str. Your work, O firebrand, (is) to hurl much flame.
 Stu. Man, what are you doing? Str. (Do you ask) what I am doing? But what other thing indeed than I am chopping logic with the beams of the house?
19. Whenever the Athenians believe that the land of the enemies is their own, and that their own (land) is of the enemies, and that the ships (are) a resource, and that the resource is a difficulty. . .
20. Leader of Men. No wild beast is more invincible than a woman, not even fire, not even any leopard (is) so shameless.
 Leader of Women. Are you, understanding these things, however, then making war upon me, it being possible, O wicked man, for you to have me as a steadfast friend?
 Leader of Men. How I shall never stop hating women!
21. Cho. But where in the world was this one (Peace) away from us for this much time, teach us this thing, O most friendly of gods.
 Her. O most wise farmers, you indeed understand my words if you want to listen to this one (Peace), how she perished.
22. Well now every thing could happen;
 and I praise the ancient maxim:
 under every stone indeed it is necessary
 to observe carefully that a speaker will bite.

23. Phi. And you yourself especially fear me;
by Demeter, you fear. But may I
perish if I fear you.
Cho. Never so clearly
did we hear anyone
not even speaking intelligently.
24. He fears his own shadow.
25. Indeed fearing death (is) much nonsense;
for to experience this thing is owed to us all.
26. You will have a safe life if you are just,
and apart from uproar and fear you will live beautifully.
27. I fear that we will be evident doing things opposite from these things; for when it
was possible for us to live softly, we were making more wars than the thing being
necessary, but when we were in a state of necessity so as to take a risk, we were
desiring quiet and we were deliberating about stability.
28. And it is necessary to examine the virtues not all in the same ways, but justice in its
difficulties, moderation in its exercises of power, self-control in the passions of the
younger ones. Well then I in all the critical moments shall be evident fearing (the)
proof of my own nature.
29. Make no one a friend until you examine how he has treated his formerly friends;
expect indeed him also to become concerning you of such a sort as he has been
concerning those (former) ones. Become a friend slowly, and after becoming (one),
try to remain (one). For (it is) similarly disgraceful to have no friend and to keep
changing many companions.
30. Believe that nothing of human things is certain; for in this way neither when being
fortunate will you be exceedingly glad nor when being unfortunate (will you be)
exceedingly sad. Make two critical times of speaking, either concerning things that
you know clearly or concerning things that it is necessary to say. For in these (times)
alone speech (is) better than silence, but in the other (times) (it is) better to keep silent
than to speak.

31. For they used to be of such a sort as to take money and (while taking money to) release the ones having done wrong, but to come before you and destroy the ones not at all having done wrong. And they did not stop (earlier) until they put the city into discords and the greatest misfortunes, and (until) they themselves from poor men became wealthy.
32. He used to enjoy being praised, at any rate, more than acquiring money, but truly he used to display courage indeed more with prudence than with dangers, and he used to practice wisdom in deed more than in words. Being most gentle indeed truly to friends, he was most terrible to enemies. . .
33. Therefore I, at any rate, from the things that I hear, judge that no one has been loved by more men, (no man) either of Greeks or of non-Greeks. And a proof of this thing also (is) this thing. From Cyrus, although he was a slave, no one used to go away (defect) to the Persian king, except that Orontas tried (to do so); and this man indeed (the man) who he was thinking was faithful to him (he) quickly found that he (was) dearer to Cyrus than to himself; but from the Persian king many men went away (defected) to Cyrus.
34. And a great proof also (is) the thing that happened to him in the end of his life, (a proof) that he was both good and was able to judge correctly the trustworthy men and (the) well-disposed and (the) steadfast. For when he was dying, all the friends and messmates around him died fighting on behalf of Cyrus except Ariaeus; and this man was happening to be ruling the cavalry on the left; and when he perceived that Cyrus had fallen, he fled, having the whole company of which he was being the leader.
35. And by us, at least, I think that all things must be done in order that we may never become in the power of the non-Greeks, but rather (if we are able) (in order that) those men (may become) in the power of us. Further, you (pl.) know well that you, being as many as now have come together, have the greatest opportunity. For all these soldiers are looking toward you, and if they see that you are disheartened, they all will be bad, but if you yourselves are conspicuous preparing against the enemies and (if) you encourage the others, know well that they will follow you and they will try to imitate (you). And perhaps, you know, it is even just for you to differ in some way from these men. For you are generals. . .

36. The generals were ordering him to say, “Not intending to treat (you) badly, at least, but after making war upon the Persian king, we are going away to Hellas, and we want to reach (the) sea.” Those men were asking if they would give pledges of these things. And they were saying that they were willing both to give and to receive (pledges). Thereupon the Macronians give a non-Greek javelin to the Greeks, and the Greeks (give) to those men a Greek one. For they were saying that these were pledges. And they both called the gods to witness.
37. (All the things) that (as many as) on the expedition with Cyrus the Greeks did up to the battle and that, after Cyrus died, (they did) on the journey until they arrived at the Black Sea and while sailing away until they were away from its mouth in Chrysopolis of Asia (all these things) have been shown in the earlier speech (account).
38. “Well I,” he said, “O king; for you seem to me, at least, to be by nature a king not at all less than the one in the beehive born (the) leader of the bees; for that one the bees willing(ly) obey, and wherever it remains, no one (of the bees) goes away from there; but if it goes out to somewhere, no one is left behind there; some so fearsome desire is born in them of being ruled by that one. And also to you, in the same way somehow men seem so to be disposed. . .
39. “O men, from this moment forward, not at all ever still will the gods have to be blamed; for they have granted to us to acquire many and good things. But let us become good men.” And throughout other men in turn (he said) such things: “O men, to what ever more noble feast could we invite one another than to this one? For now it is possible (for us), upon becoming good men, to contribute many and good things to one another.”
40. But when he saw the woman (wife) sitting on the ground and the body lying (there), he shed tears for (because of) his suffering and said, “Alas, O good and faithful soul, have you departed indeed after leaving us behind?” And at the same time he was grasping him by the right hand, and the hand of the corpse followed closely (came off); for it had been cut off with a saber by the Egyptians.
41. O men, now it is possible for you, even earlier being friends to our city, to appear as benefactors of the Spartans. For in fact appearing trustworthy in successes (is) not at all astonishing; but whenever any men appear steadfast when friends are (were, became) in misfortunes, this thing is remembered into (for) all time.

42. For surely fearing death, men, is nothing other than thinking that (one) is wise when (one) is not; for it is to think that (one) knows things that one does not know. For no one knows death, if (whether) it happens to be for man (the) greatest of all good things, but they fear (it) as men knowing well that it is (the) greatest of evil things. And yet how is this not shameful ignorance, the (ignorance) of thinking that (one) knows things that (one) does not know? But I, men, in this respect even here perhaps differ from the majority of men, and if indeed I should assert that I am wiser in any respect than anyone, (it would be) in this respect, that while not knowing sufficiently about the things in (the house of) Hades, so also I think that I do not know.
43. Soc. Now you seem to me to show, Gorgias, most nearly rhetoric, what art you think that (it) is, and if I understand anything, you are saying that rhetoric is a maker of persuasion, and the whole occupation of it and the main point (of it) ends with a view to this thing (persuasion). Or are you able to say in any way that rhetoric is able for a greater purpose than to make persuasion in the soul for the ones listening?
 Gor. In no way, Socrates, (am I able to do this), but you seem to me to be defining (it) sufficiently; for this is the main point of it.
44. Soc. So then not correctly are men who are in need of anything said to be happy.
 Cal. Stones indeed would in this way, at least, and corpses be very happy.
 Soc. Well indeed even as, at any rate, you say, life (is) terrible. For not surely would I be astonished if Euripides is saying true things (the truth) in these (the following) (words), saying
- And who know if living is dying, and dying is living?
- Even we really perhaps (equally) are dead (have died); for already I, at least, also heard from someone of the wise men that now we are dead (have died) and (that) the body is for us a tomb. . .

45. . . . but what (about) in wrestling? Which wrestler (is) better, the one willing(ly) falling or the one unwilling(ly)? Hip. The one willing(ly) (falling), as it seems. Soc. But more wicked and more shameful in wrestling (is) falling or throwing down? Hippias. Falling. Soc. Even in wrestling, then, the man willing(ly) doing wicked things and shameful things (is) a better wrestler than the man unwilling(ly). Hippias. It seems (so). Soc. But what (about) in all the rest of the action of using of the body? Is not the man better in body able to do both things, strong things and weak things, and shameful things and noble things, so that whenever in relation to his body he does wicked things, the man better in body does (them) willing(ly), but the more wicked (more worthless) man (does them) unwilling(ly)? Hip. Also the things in relation to strength seem to be so.
46. O children, that you are of (from) good fathers the now present (time) reveals it; and it being possible for us to live not nobly, we choose rather to die nobly before putting into a state (of) blame you and the ones hereafter and before dishonoring our fathers and all the earlier race, since we think that for the man who dishonored his own (people) (life) is intolerable, and (that) for such a man neither anyone of men nor (anyone) of gods is a friend, neither (when he is) on earth nor under the earth when he (has) died.
47. “When, therefore,” he said, “does the soul perceive the truth? For whenever along with the body it tries to examine anything, (it is) clear that then it is deceived by it.”
48. “If, then,” I said, “the pleasant thing is good, no one, either while knowing (this) or while thinking that other things are better than the things that he is doing and (the things that are) possible, (no one) then does these things, it being possible (to do) better things.”
49. . . . toward indeed bad things no one willing(ly) goes and not toward the things that he thinks are bad, and this thing is not, as it seems, in (the) nature of a man, to wish to go toward the things that he thinks are bad instead of the good things; and whenever he is forced to choose the other of two evils, no one chooses the greater one, it being possible (to choose) the lesser.

50. “And not, then,” I said, “could the god, since (he is) good, be responsible for all things, as the majority (of men) say, but (he would be) responsible for few things for men, and not responsible for many things; for much fewer (are) the good things than the bad things for us, and for (of) the good things no one other (than the gods) must be blamed (held responsible), but for (of) the bad things it is necessary to seek some other things as the things responsible, but not the god.”
 “Most truly,” he said, “you seem to me to speak.”
 “One must not, then, “I said,” approve either from Homer or another poet this mistake about the gods...”
51. Is indeed the really falsehood hated not only by gods but also by men?
 It seems (so) to me.
52. And I, after hearing (him), said, “Do you think, then, that the men saying these things are speaking falsely?”
 “I do not know,” he said, “but I would gladly hear the thing seeming (best) to you.”
 “You would hear that to me at least, they appear to be saying true things (the truth).”
 “How, then,” he said, “is it good to say that not sooner will the cities cease from evil things until in them the philosophers rule, who we agree are most useless to them?”
53. And concerning sexual pleasures and passion and concerning all the things connected with desire and painful things and pleasant things in the soul, which things indeed we say follow us in every action, (the same argument says) that poetic imitation does such things to us; for it nourishes these things while watering (fostering) (them), it being necessary to dry (them) up, and it sets (them) up as ruler for us, it being necessary for them to be ruled in order that we may become better and happier instead of worse and more miserable.
54. Not surely do you think that I (am) so full of theater as to even not know that to a man having sense a few sensible men are more terrible than many senseless men?
55. For if you do in this way, the men spending time with you will blame themselves for (of) their own confusion and difficulty but (they will) not (blame) you, and they will pursue you and will love you, but they will hate themselves and will flee away from themselves into philosophy in order that, after becoming other men, they may be released from these men who they were before; but if you do the things opposite from these things just as the majority (of men) (do), the opposite things will happen to you, and you will make your followers instead of philosophers men who hate this thing (philosophy).

56. Intelligence (is) a power productive in relation to itself of the happiness of a man; (it is) knowledge of good things and bad things; (it is) a condition according to which we judge what must be done and what must not be done.
57. But now we have already been going around (and are still going around) considering what seems best for the others, and listening anxiously to learn what (are) the things of the Arcadians, what (are) the things of the Amphictyons, to where will Philip go, (whether) he lives or has died. Are we not doing such things? But I do not fear if Philip lives, but (I fear) if from the city has (have) died hating and punishing the men doing wrong.
58. Therefore the rule of considering correctly is not to have deliberated before hearing the things from which it is necessary to deliberate.
59. After I remind you (pl.) of the critical time in which the loan happened and the things that happened to this man in that time and into how much difficulty this man was put (established), then you will believe that my father was morally best concerning Timotheus, and that this man is not only ungrateful but (is) also (the) most unjust of all men, since he, after obtaining from my father as much (money) as he needed, and after taking money from the bank, being in much difficulty and being in the greatest dangers concerning his soul (life), not only did not give back gratitude, but also is robbing me of the thing given.
60. Athenian men, I am wiser than some men, more courageous than other men; wiser than men not understanding the deception of Peisistratus, more courageous than men knowing (it), but on account of fear keeping silent.
61. In reply to the man boasting that he was from a great city, "Not this thing," he said, "is it necessary to consider, but (rather) who is worthy of a great city." Upon being asked what a friend is, he said, "One soul inhabiting two bodies."
62. If you love me, you hate me, and if you hate me, you love me;
but if you do not hate me, most beloved one, do not love me.

Chapter 16, Longer Readings (pp. 713-720)

1. (There is) one (race) of men, one race of gods; and from one mother we both draw breath; but all power having been decided keeps (men and gods) apart, since the one (thing) is nothing, but the bronze sky remains an always safe abode. But we offer something similarly to the immortals, either a great mind or surely a nature,
(we) although not knowing by day and not by night
toward what goal destiny
writes that we run.

2. Pei. And then, then, so are you flying in silence
through someone else's city and (through) the atmosphere?
Iris. In what sort indeed other (city) is it necessary for (ought) the gods to fly?
Pei. I, at least, do not know, by Zeus; (but) in this one (they ought) not (to fly).
And even now you are doing wrong. Do you indeed know this thing, that
most justly of all Irises you would have been seized
and you would have died if you were obtaining what you deserve?
Iris. But I am immortal. Pei. But nevertheless you would have died.
For we shall surely suffer most terribly, it seems to me,
if we rule the rest, but you gods
are undisciplined, and you do not yet know that
you in (your) part must give heed to the stronger ones.
But tell me indeed to where are you plying your wings?
Iris. I? I am flying to men from my father,
intending to tell (them) to sacrifice to the Olympian gods
and to slay sheep on sacrificial altars
and to fill (the) street with the savor of offerings. Pei. What do you mean?
To what sort of gods?
Iris. To what sort? To us, the gods in (the) sky.
Pei. For you (are) gods? Iris. Who indeed is another god?
Pei. Birds are gods to men now, to whom they must sacrifice, but, by Zeus, not to Zeus.
Iris. O stupid man, stupid man, do not be stirring up (the) fearsome minds
of (the) gods in order that Justice may not turn entirely upside down your
utterly ruined race with the mattock of Zeus
and (in order that) smoke mixed with flame may (not)
burn to ashes with Licymnian blows your body and (the) fences of (your) house.

3. These things, then, seem to me to be deeds of a man fond of war, who, it being possible to keep peace without shame and harm, chooses to make war, but (who), it being possible to have money without risk, chooses to make this (money) less while making war; and that man, just as regarding his beloved or regarding some other pleasure, was willing to spend regarding war. So fond of war he was; and suited for war, moreover, in this way he was seeming to be, that he was fond of danger both during day and during night, leading (men) against the enemies and in fearsome things prudent, as all the ones being present everywhere were agreeing. And he used to be said to be fit for rule, as (was) possible in accordance with such a manner as also that man was having. For he was capable if any man (was) of devising (to devise) how the army to him had the necessaries of life and (capable) of providing (to provide) these (necessaries), and (he was) capable also of instilling (to instill) in the ones being present that Clearchus must be (had to be) obeyed.

4. “Do you think, then, that anything,” said Tigranes, “more enslaves men than severe fear? Do you not know that men being struck by a sword, believed (to be) the most severe punishment, nevertheless are willing even again to fight against the same men? But whomever (pl.) men very much fear, these men, not even when they are addressing them with cheering words are they able still to look in the face?” “You are saying,” he said, “that fear punishes men more than being treated badly in deed (in actual fact).” “And you,” he said, “know that I am saying true things (the truth); for you know that men fearing that they will be exiled from (the) homeland and men intending to fight fearing that they will be defeated and men fearing slavery and imprisonment, these men are able to take a portion neither of food nor of sleep on account of their fear; but men (who are) already exiles and who have already been defeated and are already slaves sometimes are able even more than happy men to eat and to sleep. And still more evident also in these men (is) what sort of burden fear (is); some men indeed, fearing that they will be seized and will die, die beforehand at the hands of fear, some hurling themselves (to death), others hanging themselves, others killing themselves; so of all fearsome things fear most strikes souls with terror.”

5. But I shall not deceive you with preludes of pleasure, but in the very way in which the gods arranged reality I shall describe in accordance with truth. For of the things that are good and noble the gods give nothing to men without toil and diligence, but if you want the gods to be gracious to you, (you) must worship the gods, and if you wish to be loved by friends, (you) must show kindness to your friends, and if you desire to be honored by any city, (you) must help the city, and if you expect to be admired by all Hellas for (because of) (you) virtue, (you) must try to treat Hellas well, and if you want (the) land to bear plentiful fruits for you, (you) must cultivate the land, and if you think that it is necessary to be enriched from cattle, (you) must care for your cattle, and if through war you are eager to grow and (if) you want to free your friends and to subdue your enemies, (you) must learn the arts connected with war and (learn) them from men who know (them), and (you) must practice how it is necessary to use them; and if you want to be able also in respect of the body, (you) must accustom your body to be subordinate to your judgment and (you) must train (it) with toils and sweat.” And Vice upon replying said, as Prodicus asserts, “Are you considering, Hercules, how difficult and long a journey toward joys this woman is describing to you? But I shall lead you for an easy and short journey to happiness.” And Virtue said, “O wretched one, but what good thing do you have or what pleasant thing do you know if you are willing to do nothing for the sake of these things? (You) who do not even wait for the desire of pleasant things, but before desiring (them) you fill yourself full of all things, eating before being hungry, drinking before being thirsty, procuring for yourself chefs in order that you may eat pleasantly, and in order that you may drink pleasantly you prepare for yourself costly wines and running around you seek snow water during the summer, and in order that you may fall fast asleep pleasantly you prepare for yourself not only soft coverlets but also wooden frames for couches.”

6. Bless me, Simmias; surely, I suppose, with difficulty I would persuade the rest of men that I do not think that my present fortune (is) a disaster when indeed I am able to persuade not even you (pl.), but (rather) you (pl.) are fearing that I am now to some extent more discontent than in my earlier life; and, as it seems, I seem to you to be poorer than the swans in respect to prophecy, (swans) who, whenever they perceive that it is necessary for them to die, singing also in the earlier time, then indeed they sing most and most beautifully, delighted because they are about to go away to the god, of which very one they re servants. But men, on account of their own fear of death, tell lies against the swans, and they say that they end their lives in song at the hands of sorrow while lamenting their death, and they do not consider that no bird sings whenever it is hungry or is cold or is distressed in respect to any other pain, not even the nightingale itself and the swallow and the hoopoe, which (birds) indeed they say sing lamenting on account of sorrow. But neither do these (birds) appear to me to sing while mourning, nor do the swans (seem so), but because, I think, they are (birds) of Apollo, they are prophetic, and, knowing beforehand the good things in (the house of) Hades, they sing and are cheerful for that day differently from (than) in the earlier time. And I also myself believe that I am a fellow-slave of the swans and (am) sacred to the same god, and that not worse than those ones I have the art of prophecy from the master, and that not more dispiritedly than they I am being set free from life.

Chapter 16, Continuous Readings (pp. 721-730)

1. Then all (the) other Achaeans cried out approval
to respect (the) priest and to accept (the) splendid ransom;
but it was not pleasing (the) son of Atreus Agamemnon in (his) heart,
but badly he was sending (him) away, and in addition he was imposing a rough speech:
“Let me not (Do not let me) find you, old man, near (the) hollow ships
either lingering now or coming again later,
for fear that then (the) scepter and (fillet) of the god will not protect you;
and I shall not free this woman; sooner even old age will come upon her
in our house in Argos far from (her) homeland,
working at(the) loom and coming to share my bed;
but come on, do not be provoking me in order that you may go safer.”
So he spoke, and the old man feared and was obeying (his) speech;
and he went silent to (beside) (the) shore of (the) much-resounding sea.

2. But he (Poseidon) was going to visit (the) Ethiopians being far (away),
(the) Ethiopians who have been divided in two, (the) farthest of men,
some from Hyperion sinking, others from (him) rising,
(Poseidon) going to receive an offering of bulls and young rams.
There this one indeed was being merry, seated beside (the) sacrificial feast. But the
rest indeed (of the gods) were assembled in (the) halls of Olympian Zeus.
And to these ones (the) father of men and gods was initiating speeches;
for he remembered throughout (his) mind blameless Aegisthus,
whom after all (the) son of Agamemnon, far-famed Orestes, killed;
this one, upon remembering this man, was addressing words to (the) immortals:
“O popoi, in what sort of way (how) indeed then mortals blame (the) gods.
For they assert that evil things are from us; but they even themselves
by (because of) their own recklessness have hardships beyond destiny,
as even now Aegisthus beyond destiny married (the) wedded wife of
(the) son of Atreus, and he killed this man when he had returned home,
knowing (aware of) utter destruction, since earlier we told him,
after sending Hermes, keen-sighted slayer of Argos,
neither to kill him nor to woo (his) wife;
'For from Orestes will be retribution of (for) (the) son of Atreus
when he reaches puberty and desires his own land.'
So said Hermes, but the mind of Aegisthus he was not
persuading, although he (Hermes) was thinking good things; and now he paid in full
for all things all together.”

3. Neo. It (the bow) would have to be pursued if (this) is so.
Ody. Since having done (if you do) this thing indeed, you win two gifts.
Neop. What sort of (two gifts)? For upon learning, I would not refuse the doing.
Ody. (You) the same man would be called wise and good at the same time.
Neo. Let it pass. I shall do (it), after letting go all shame.
Ody. Do you remember, then, the things that I recommended to you?
Neo. Know clearly (that I do), since indeed I consented once and for all.
Ody. You now remaining here, wait for that man,
and I shall go away in order that I may not be observed being present,
and I shall send the scout away back to (the) ship.
And to here, if you (pl.) seem to me
to be tarrying for any (amount) of time, I shall send out back again
this same man, after disguising (his) appearance in the manner(s) of a ship's
captain in order that ignorance may be present a well;
and when he of course, child, is speaking artfully,
receive the advantage of the always words (of the non-stop speech).
And I shall go to (the) ship, after leaving these things to you;
and may Hermes, the crafty one who sends (souls to Hades), be the leader of
us and Athena Victory, Guardian of the City, who always saves me.

4. And indeed surely so much did he differ from the rest of kings, both the ones who received by inheritance paternal rules and the ones who acquired (them) through themselves, so that the Scythian (king), although the Scythians are very many, would be able to rule in addition no other nation, but he would be content if he should continue ruling his own nation, and the Thracian (king) (would be content ruling) (the) Thracians, and the Illyrian (king) (would be content ruling) (the) Illyrians, and we hear that also the rest of nations (are) in like manner, that the (nations), at any rate, in Europe still even now are independent and have been freed from one another; but Cyrus, upon finding that in like manner so also the nations in Asia were independent, (Cyrus), upon setting out with a small army of Persians, was the leader of (the) willing Medes and of (the) willing Hyrcanians, and he subdued (the) Syrians, (the) Assyrians, (the) Arabians, (the) Cappadocians, both Phrygians, (the) Lydians, (the) Carians, (the) Phoenicians, (the) Babylonians, and he ruled (the) Bactrians and (the) Indians and (the) Cilicians, and in like manner (he ruled) (the) Sacians and (the) Paphlagonians and (the) Magadidae, and also very many other nations, of which someone would be able to tell not even the names, and he ruled in addition also the Greeks in Asia, and upon going down to (the) sea (he ruled) both (the) Cyprians and (the) Egyptians. And further he ruled these nations when they were speaking the same language neither to him (the same as he spoke) nor to one another, and nevertheless he was able to reach to so much land with the fear from (caused by) himself as to strike with terror all men and (so as for) no one to attack him, and he was able to put in (all men) so great a desire of pleasing him so as (for them) always to expect to be governed by his judgment, and he attached to himself as many tribes as it is work even to go through, wherever anyone begins to travel from the palace if to (the) east and if to (the) west and if to (the) north and if to (the) south. We indeed examined as one being worthy to be admired this man, being who in the world in respect to birth and having what sort of (some) nature and educated by what sort of (some) education he differed so much with a view to ruling men. (All the things), then, that we both learned and think that we have perceived about him, these things we shall try to describe.

5. Soc. This marvelous thing (quality) indeed , I suppose, Phaedrus, writing has, and (it is) truly like painting. For in fact the offspring of that (art, painting) stand as things living, but if you ask (them) anything, solemnly they are very much silent. And also (written) words (do) the same thing; you might think that they speak as if they have some understanding (have understanding to some extent), but if you ask (them), wanting to understand something of the things being said, they declare some one thing only, always the same (thing). And whenever (something) is written once, every word is tossed (around) everywhere similarly among the ones having knowledge and in the same way among (those) to whom it does not at all belong, and it (every written word) does not know how to speak (to the ones) to whom it is indeed necessary and to whom (it is) not. When it is sinned against and also abused not in justice (not justly), it is always in need of its father as a helper; for it (the word) itself (is) able neither to defend itself nor to come to the aid of itself.
- Pha. Also these things have been said by you most correctly.
- Soc. But what (about this)? Do we see (Should we see) another word, a legitimate brother of this one, and it is born in the (same) way and how much better it is by nature and more able than this one?
- Pha. (We see) what this (word), and how do you mean “ is born”?
- Soc. (A word) that is written with knowledge in the soul of the one learning, able to ward off for itself, but knowing how to speak and to be silent toward the ones toward whom it is necessary.
- Pha. You are saying that the word of the one knowing (is) living and ensouled, of which the (word) having been written would justly be called some image.
- Soc. Entirely, by all means.

6. Zeus, therefore, because he feared about our race, that it all would perish (would perish entirely), sent Hermes bringing to men respect and justice in order that there might be constitutions of cities and uniting bonds of friendship. Hermes therefore asks Zeus in what way then he should give justice and respect to men. “As the arts have been distributed, so also should I distribute these; and they have been distributed in this way: one man having the art of medicine (is) sufficient for many men, and the rest of the skilled craftsmen; both justice certainly and respect so should I place in men, or should I distribute (them) to all?” “To all,” said Zeus, “and let all men have a share (of them). For there would not arise cities if few men should have a share of them just as of other arts; and make a law (custom) from me to kill the man not being able to have a share of respect and justice as (being) a sickness of (the) city.” In this way indeed, Socrates, and on account of these things the rest of men and (the) Athenians, whenever there is a speech about excellence connected with building or any other (excellence) of a craftsman, they think that for few is there a share of deliberation, and if anyone being outside of the few advises (them), they do not tolerate (him), as you say—fittingly, as I say—but whenever they go into debate of political excellence, for all which (debate) it is necessary to go through justice and moderation, fittingly they tolerate every man, since it belongs to every man to have a share of this virtue, at least, or (it is necessary) for there not to exist cities. This, Socrates, is (the) cause of this thing.

\