

Cratylus

Plato

Greek original

[383a] EPM. βούλει οὖν καὶ Σωκράτει τῷδε ἀνακοινωσώμεθα τὸν λόγον;

KP. εἴ σοι δοκεῖ.

EPM. Κρατύλος φησὶν ὅδε, ὦ Σώκρατες, ὀνόματος ὀρθότητα εἶναι ἐκάστω τῶν ὄντων φύσει πεφυκυῖαν, καὶ οὐ τοῦτο εἶναι ὄνομα ὃ ἂν τινες συνθέμενοι καλεῖν καλῶσι, τῆς αὐτῶν φωνῆς μόριον ἐπιφθεγγόμενοι, ἀλλὰ ὀρθότητά τινα τῶν [383b] ὀνομάτων πεφυκέναι καὶ Ἑλλῆσι καὶ βαρβάροις τὴν αὐτὴν ἅπασιν. ἐρωτῶ οὖν αὐτὸν ἐγὼ εἰ αὐτῷ Κρατύλος τῇ ἀληθείᾳ ὄνομα ἐστὶν ἢ οὐ· ὁ δὲ ὁμολογεῖ. τί δὲ Σωκράτει; ἔφην. Σωκράτης, ἦ δ' ὅς. οὐκοῦν καὶ τοῖς ἄλλοις ἀνθρώποις πᾶσιν, ὅπερ καλοῦμεν ὄνομα ἕκαστον, τοῦτό ἐστιν ἐκάστω ὄνομα; ὁ δέ, οὐκ οὐκ σοί γε, ἦ δ' ὅς, ὄνομα Ἑρμογένους, οὐδὲ ἂν πάντες καλῶσιν ἄνθρωποι.

EPM. καὶ ἐμοῦ ἐρωτῶντος καὶ προθυμουμένου εἰδέναι ὅτι ποτὲ [384a] λέγει, οὔτε ἀποσαφεῖ οὐδὲν εἰρωνεύεται τε πρὸς με, προσποιούμενός τι αὐτὸς ἐν ἑαυτῷ διανοεῖσθαι ὡς εἰδὼς περὶ αὐτοῦ, ὃ εἰ βούλοιο σαφῶς εἰπεῖν, ποιήσειεν ἂν καὶ ἐμὲ ὁμολογεῖν καὶ λέγειν ὅπερ αὐτὸς λέγει. εἰ οὖν πῃ ἔχεις συμβαλεῖν τὴν Κρατύλου μαντείαν, ἡδέως ἂν ἀκούσαιμι· μᾶλλον δὲ αὐτῷ σοι ὅπῃ δοκεῖ ἔχειν περὶ ὀνομάτων ὀρθότητος ἔτι ἂν ἥδιον πυθοίμην, εἴ σοι βουλομένῳ ἐστίν.

ΣΩ. ὦ παῖ Ἱππονίκου Ἑρμογένους, παλαιὰ παροιμία ὅτι

[384b] χαλεπὰ τὰ καλὰ ἐστὶν ὅπῃ ἔχει μαθεῖν· καὶ δὴ καὶ τὸ περὶ τῶν ὀνομάτων οὐ σμικρὸν τυγχάνει ὄν μάθημα. εἰ μὲν οὖν ἐγὼ ἤδη ἡκικήκα παρὰ Προδίκου τὴν πεντηκοντάδραχμον ἐπίδειξιν, ἣν ἀκούσαντι ὑπάρχει περὶ τοῦτο πεπαιδεῦσθαι, ὡς φησὶν ἐκεῖνος, οὐδὲν ἂν ἐκώλυέν σε αὐτίκα μάλα εἰδέναι τὴν ἀλήθειαν περὶ ὀνομάτων ὀρθότητος· νῦν δὲ οὐκ ἀκήκοα,

[384c] ἀλλὰ τὴν δραχμιαίαν. οὐκ οὐκ οἶδα πῇ ποτε τὸ ἀληθὲς ἔχει περὶ τῶν τοιούτων· συζητεῖν μέντοι ἔτοιμός εἰμι καὶ σοὶ καὶ Κρατύλῳ κοινῇ. ὅτι δὲ οὐ φησὶ σοὶ Ἑρμογένη ὄνομα εἶναι τῇ ἀληθείᾳ, ὥσπερ ὑποπτεύω αὐτὸν σκώπτειν· οἶεται γὰρ ἴσως σε χρημάτων ἐφιέμενον κτήσεως ἀποτυγχάνειν ἐκάστοτε. ἀλλ', ὃ νυνδὴ ἔλεγον, εἰδέναι μὲν τὰ τοιαῦτα χαλεπὸν, εἰς τὸ κοινὸν δὲ καταθέντας χρὴ σκοπεῖν εἴτε ὡς σὺ λέγεις ἔχει εἴτε ὡς Κρατύλος.

EPM. καὶ μὴν ἔγωγε, ὦ Σώκρατες, πολλάκις δὴ καὶ τούτῳ διαλεχθεὶς καὶ ἄλλοις πολλοῖς, οὐ δύναμαι πεισθῆναι

[384d] ὡς ἄλλη τις ὀρθότης ὀνόματος ἢ συνθήκη καὶ ὁμολογία. ἐμοὶ γὰρ δοκεῖ ὅτι ἂν τις τῷ θῇται ὄνομα, τοῦτο εἶναι τὸ ὀρθόν· καὶ ἂν αὐθὶς γε ἕτερον μεταθῇται, ἐκεῖνο δὲ μηκέτι καλῇ, οὐδὲν ἦττον τὸ ὑστερον ὀρθῶς ἔχειν τοῦ προτέρου, ὥσπερ τοῖς οἰκέταις ἡμεῖς μετατιθέμεθα οὐδὲν ἦττον τοῦτ' εἶναι ὀρθὸν τὸ μετατεθὲν τοῦ πρότερον κειμένου· οὐ γὰρ φύσει ἐκάστω πεφυκέναι ὄνομα οὐδὲν οὐδενί, ἀλλὰ νόμῳ καὶ ἔθει τῶν ἐθισάντων τε καὶ καλούντων. εἰ δέ πῃ ἄλλη

[384e] ἔχει, ἔτοιμος ἔγωγε καὶ μαθάνειν καὶ ἀκούειν οὐ μόνον παρὰ Κρατύλου, ἀλλὰ καὶ παρ' ἄλλου ὅτουοῦν.

[385a] ΣΩ. ἴσως μέντοι τί λέγεις, ὦ Ἑρμογένους· σκεψώμεθα δέ. ὃ ἂν φῇς καλῇ τις ἕκαστον, τοῦθ' ἐκάστω ὄνομα;

EPM. ἔμοιγε δοκεῖ.

ΣΩ. καὶ ἐὰν ἰδιώτης καλῇ καὶ ἐὰν πόλις;

EPM. φημί.

ΣΩ. τί οὖν; ἐὰν ἐγὼ καλῶ ὅτιοῦν τῶν ὄντων, οἷον ὃ νῦν καλοῦμεν ἄνθρωπον, ἐὰν ἐγὼ τοῦτο

ἵππον προσαγορεύω, ὃ δὲ νῦν ἵππον, ἄνθρωπον, ἔσται δημοσία μὲν ὄνομα ἄνθρωπος τῷ αὐτῷ, ἰδίᾳ δὲ ἵππος; καὶ ἰδίᾳ μὲν αὖ ἄνθρωπος, δημοσία δὲ ἵππος; οὕτω λέγεις;

[385b] EPM. ἔμοιγε δοκεῖ.

ΣΩ. φέρε δὴ μοι τόδε εἰπέ· καλεῖς τι ἀληθῆ λέγειν καὶ ψευδῆ;

EPM. ἔγωγε.

ΣΩ. οὐκοῦν εἴη ἂν λόγος ἀληθῆς, ὃ δὲ ψευδῆς;

EPM. πάνυ γε.

ΣΩ. ἄρ' οὖν οὗτος ὃς ἂν τὰ ὄντα λέγῃ ὡς ἔστιν, ἀληθῆς· ὃς δ' ἂν ὡς οὐκ ἔστιν, ψευδῆς;

EPM. ναί.

ΣΩ. ἔστιν ἄρα τοῦτο, λόγῳ λέγειν τὰ ὄντα τε καὶ μή;

EPM. πάνυ γε.

[385c] ΣΩ. ὁ λόγος δ' ἐστὶν ὁ ἀληθῆς πότερον μὲν ὅλος ἀληθῆς, τὰ μέρη δ' αὐτοῦ οὐκ ἀληθῆ;

EPM. οὐκ, ἀλλὰ καὶ τὰ μέρη.

ΣΩ. πότερον δὲ τὰ μὲν μεγάλα μέρη ἀληθῆ, τὰ δὲ σμικρὰ οὐ· ἢ πάντα;

EPM. πάντα, οἶμαι ἔγωγε.

ΣΩ. ἔστιν οὖν ὅτι λέγεις λόγου σμικρότερον μέρος ἄλλο ἢ ὄνομα;

EPM. οὐκ, ἀλλὰ τοῦτο σμικρότατον.

ΣΩ. καὶ τοῦτο ὄνομα ἄρα τὸ τοῦ ἀληθοῦς λόγου λέγεται;

EPM. ναί.

ΣΩ. ἀληθές γε, ὡς φῆς.

EPM. ναί.

ΣΩ. τὸ δὲ τοῦ ψεύδους μέρος οὐ ψεῦδος;

EPM. φημί.

ΣΩ. ἔστιν ἄρα ὄνομα ψεῦδος καὶ ἀληθές λέγειν, εἶπερ καὶ λόγον;

[385d] EPM. πῶς γὰρ οὐ;

ΣΩ. ὃ ἂν ἄρα ἕκαστος φῇ τῷ ὄνομα εἶναι, τοῦτό ἐστιν ἐκάστῳ ὄνομα;

EPM. ναί.

ΣΩ. ἢ καὶ ὅποσα ἂν φῇ τις ἐκάστῳ ὀνόματα εἶναι, τοσαῦτα ἔσται καὶ τότε ὅποταν φῇ;

EPM. οὐ γὰρ ἔχω ἔγωγε, ὦ Σώκρατες, ὀνόματος ἄλλην ὀρθότητα ἢ ταύτην, ἐμοὶ μὲν ἕτερον εἶναι καλεῖν ἐκάστῳ ὄνομα, ὃ ἐγὼ ἐθέμην, σοὶ δὲ ἕτερον, ὃ αὖ σύ. οὕτω δὲ καὶ

[385e] ταῖς πόλεσιν ὁρῶ ἰδίᾳ ἐκάσταις ἐνίοις ἐπὶ τοῖς αὐτοῖς κείμενα ὀνόματα, καὶ Ἕλλησι παρὰ τοὺς ἄλλους Ἕλληνας, καὶ Ἕλλησι παρὰ βαρβάρους.

ΣΩ. φέρε δὴ ἴδωμεν, ὦ Ἑρμόγενης, πότερον καὶ τὰ ὄντα οὕτως ἔχειν σοι φαίνεται, ἰδίᾳ αὐτῶν ἢ οὐσία εἶναι ἐκάστῳ, ὥσπερ Πρωταγόρας ἔλεγεν λέγων πάντων χρημάτων

[386a] μέτρον εἶναι ἄνθρωπον—ὡς ἄρα οἶα μὲν ἂν ἐμοὶ φαίνεται τὰ πράγματα εἶναι, τοιαῦτα

μὲν ἔστιν ἐμοί· οἷα δ' ἂν σοί, τοιαῦτα δὲ σοί—ἢ ἔχειν δοκεῖ σοι αὐτὰ αὐτῶν τινα βεβαιότητα τῆς οὐσίας;

ΕΡΜ. ἤδη ποτὲ ἔγωγε, ὦ Σώκρατες, ἀπορῶν καὶ ἐνταῦθα ἐξηνέχθην εἰς ἅπερ Πρωταγόρας λέγει· οὐ πάνυ τι μέντοι μοι δοκεῖ οὕτως ἔχειν.

ΣΩ. τί δέ; ἐς τόδε ἤδη ἐξηνέχθης, ὥστε μὴ πάνυ σοι

[386b] δοκεῖν εἶναί τινα ἄνθρωπον πονηρόν;

ΕΡΜ. οὐ μὰ τὸν Δία, ἀλλὰ πολλάκις δὴ αὐτὸ πέπονθα, ὥστε μοι δοκεῖν πάνυ πονηροὺς εἶναί τινας ἀνθρώπους, καὶ μάλα συχνοὺς.

ΣΩ. τί δέ; πάνυ χρηστοὶ οὕπω σοι ἔδοξαν εἶναι ἄνθρωποι;

ΕΡΜ. καὶ μάλα ὀλίγοι.

ΣΩ. ἔδοξαν δ' οὖν;

ΕΡΜ. ἔμοιγε.

ΣΩ. πῶς οὖν τοῦτο τίθεσαι; ἄρ' ὥδε· τοὺς μὲν πάνυ χρηστοὺς πάνυ φρονίμους, τοὺς δὲ πάνυ πονηροὺς πάνυ ἄφρονας;

[386c] ΕΡΜ. ἔμοιγε δοκεῖ οὕτως.

ΣΩ. οἷόν τε οὖν ἔστιν, εἰ Πρωταγόρας ἀληθῆ ἔλεγεν καὶ ἔστιν αὕτη ἡ ἀλήθεια, τὸ οἷα ἂν δοκῇ ἐκάστω τοιαῦτα καὶ εἶναι, τοὺς μὲν ἡμῶν φρονίμους εἶναι, τοὺς δὲ ἄφρονας;

ΕΡΜ. οὐ δῆτα.

ΣΩ. καὶ ταῦτά γε, ὡς ἐγὼμαι, σοὶ πάνυ δοκεῖ, φρονήσεως οὔσης καὶ ἀφροσύνης μὴ πάνυ δυνατὸν εἶναι Πρωταγόραν ἀληθῆ λέγειν· οὐδὲν γὰρ ἂν που τῇ ἀληθείᾳ ὁ ἕτερος τοῦ ἑτέρου φρονιμώτερος εἴη, εἴπερ ἂν ἐκάστω

[386d] δοκῇ ἐκάστω ἀληθῆ ἔσται.

ΕΡΜ. ἔστι ταῦτα.

ΣΩ. ἀλλὰ μὴν οὐδὲ κατ' Εὐθύδημόν γε οἶμαι σοὶ δοκεῖ πᾶσι πάντα ὁμοίως εἶναι ἅμα καὶ ἀεὶ· οὐδὲ γὰρ ἂν οὕτως εἶεν οἱ μὲν χρηστοί, οἱ δὲ πονηροί, εἰ ὁμοίως ἅπασι καὶ ἀεὶ ἀρετὴ τε καὶ κακία εἴη.

ΕΡΜ. ἀληθῆ λέγεις.

ΣΩ. οὐκοῦν εἰ μήτε πᾶσι πάντα ἔστιν ὁμοίως ἅμα καὶ ἀεὶ, μήτε ἐκάστω ἰδίᾳ ἕκαστον τῶν ὄντων ἔστιν, δῆλον δὴ

[386e] ὅτι αὐτὰ αὐτῶν οὐσίαν ἔχοντά τινα βέβαιόν ἐστι τὰ πράγματα, οὐ πρὸς ἡμᾶς οὐδὲ ὑφ' ἡμῶν ἐλκόμενα ἄνω καὶ κάτω τῷ ἡμετέρῳ φαντάσματι, ἀλλὰ καθ' αὐτὰ πρὸς τὴν αὐτῶν οὐσίαν ἔχοντα ἥπερ πέφυκεν.

ΕΡΜ. δοκεῖ μοι, ὦ Σώκρατες, οὕτω.

ΣΩ. πότερον οὖν αὐτὰ μὲν ἂν εἴη οὕτω πεφυκότα, αἱ δὲ πράξεις αὐτῶν οὐ κατὰ τὸν αὐτὸν τρόπον; ἢ οὐ καὶ αὗται ἔν τι εἶδος τῶν ὄντων εἰσὶν, αἱ πράξεις;

ΕΡΜ. πάνυ γε καὶ αὗται.

[387a]

ΣΩ. κατὰ τὴν αὐτῶν ἄρα φύσιν καὶ αἱ πράξεις πράττονται, οὐ κατὰ τὴν ἡμετέραν δόξαν. οἷον ἐάν τι ἐπιχειρήσωμεν ἡμεῖς τῶν ὄντων τέμνειν, πότερον ἡμῖν τμητέον ἔστιν ἕκαστον ὡς ἂν ἡμεῖς

βουλόμεθα καὶ ὧ ἂν βουλευθῶμεν, ἢ ἔαν μὲν κατὰ τὴν φύσιν βουλευθῶμεν ἕκαστον τέμνειν τοῦ τέμνειν τε καὶ τέμνεσθαι καὶ ὧ πέφυκε, τεμοῦμέν τε καὶ πλέον τι ἡμῖν ἔσται καὶ ὀρθῶς πράξομεν τοῦτο, ἔαν δὲ παρὰ φύσιν, ἑξαμαρτησόμεθ' αὖτε καὶ οὐδὲν πράξομεν;

[387b] EPM. ἔμοιγε δοκεῖ οὕτω.

ΣΩ. οὐκοῦν καὶ ἔαν κάειν τι ἐπιχειρήσωμεν, οὐ κατὰ πᾶσαν δόξαν δεῖ κάειν, ἀλλὰ κατὰ τὴν ὀρθήν; αὕτη δ' ἐστὶν ἣ ἐπεφύκει ἕκαστον κάεσθαι τε καὶ κάειν καὶ ὧ ἐπεφύκει;

EPM. ἔστι ταῦτα.

ΣΩ. οὐκοῦν καὶ τᾶλλα οὕτω;

EPM. πάνυ γε.

ΣΩ. ἄρ' οὖν οὐ καὶ τὸ λέγειν μία τις τῶν πράξεων ἐστίν;

EPM. ναί.

ΣΩ. πότερον οὖν ἢ ἂν τῷ δοκῇ λεκτέον εἶναι, ταύτη

[387c] λέγων ὀρθῶς λέξει, ἢ ἔαν μὲν ἢ πέφυκε τὰ πράγματα λέγειν τε καὶ λέγεσθαι καὶ ὧ, ταύτη καὶ τούτῳ λέγη, πλέον τέ τι ποιήσῃ καὶ ἐρεῖ· ἂν δὲ μή, ἑξαμαρτήσεται τε καὶ οὐδὲν ποιήσῃ;

EPM. οὕτω μοι δοκεῖ ὡς λέγεις.

ΣΩ. οὐκοῦν τοῦ λέγειν μῶριον τὸ ὀνομάζειν; διονομάζοντες γάρ που λέγουσι τοὺς λόγους.

EPM. πάνυ γε.

ΣΩ. οὐκοῦν καὶ τὸ ὀνομάζειν πράξις τίς ἐστίν, εἴπερ καὶ τὸ λέγειν πράξις τις ἦν περὶ τὰ πράγματα;

EPM. ναί.

[387d] ΣΩ. αἱ δὲ πράξεις ἐφάνησαν ἡμῖν οὐ πρὸς ἡμᾶς οὔσαι, ἀλλ' αὐτῶν τινα ἰδίαν φύσιν ἔχουσαι;

EPM. ἔστι ταῦτα.

ΣΩ. οὐκοῦν καὶ ὀνομαστέον ἐστὶν ἢ πέφυκε τὰ πράγματα ὀνομάζειν τε καὶ ὀνομάζεσθαι καὶ ὧ, ἀλλ' οὐχ ἢ ἂν ἡμεῖς βουλευθῶμεν, εἴπερ τι τοῖς ἔμπροσθεν μέλλει ὁμολογούμενον εἶναι; καὶ οὕτω μὲν ἂν πλέον τι ποιοῖμεν καὶ ὀνομάζοιμεν, ἄλλως δὲ οὐ;

EPM. φαίνεται μοι.

ΣΩ. φέρε δὴ, ὃ ἔδει τέμνειν, ἔδει τῷ φαμέν, τέμνειν;

EPM. ναί.

[387e] ΣΩ. καὶ ὃ ἔδει κερκίζειν, ἔδει τῷ κερκίζειν; καὶ ὃ ἔδει τρυπᾶν, ἔδει τῷ τρυπᾶν;

EPM. πάνυ γε.

ΣΩ. καὶ ὃ ἔδει δὴ ὀνομάζειν, ἔδει τῷ ὀνομάζειν;

[388a]

EPM. ἔστι ταῦτα.

ΣΩ. τί δὲ ἦν ἐκεῖνο ὧ ἔδει τρυπᾶν;

EPM. τρύπανον.

ΣΩ. τί δὲ ὧ̃ κερκίζειν;

ΕΡΜ. κερκίς.

ΣΩ. τί δὲ ὧ̃ ὀνομάζειν;

ΕΡΜ. ὄνομα.

ΣΩ. εἴ λέγεις, ὄργανον ἄρα τί ἐστὶ καὶ τὸ ὄνομα.

ΕΡΜ. πάνυ γε.

ΣΩ. εἰ οὖν ἐγὼ ἐροίμην τί ἦν ὄργανον ἢ κερκίς; οὐχ ὧ̃ κερκίζομεν;

ΕΡΜ. ναί.

[388b] ΣΩ. κερκίζοντες δὲ τί δρῶμεν; οὐ τὴν κρόκην καὶ τοὺς στήμονας συγκεχυμένους διακρίνομεν;

ΕΡΜ. ναί.

ΣΩ. οὐκοῦν καὶ περὶ τρυπάνου ἔξεις οὕτως εἰπεῖν καὶ περὶ τῶν ἄλλων;

ΕΡΜ. πάνυ γε.

ΣΩ. ἔχεις δὴ καὶ περὶ ὀνόματος οὕτως εἰπεῖν; ὀργάνῳ ὄντι τῷ ὀνόματι ὀνομάζοντες τί ποιοῦμεν;

ΕΡΜ. οὐκ ἔχω λέγειν.

ΣΩ. ἄρ' οὐ διδάσκομέν τι ἀλλήλους καὶ τὰ πράγματα διακρίνομεν ἢ ἔχει;

ΕΡΜ. πάνυ γε.

ΣΩ. ὄνομα ἄρα διδασκαλικόν τί ἐστὶν ὄργανον καὶ
[388c] διακριτικὸν τῆς οὐσίας ὥσπερ κερκὶς ὑφάσματος.

ΕΡΜ. ναί.

ΣΩ. ὑφαντικὸν δέ γε ἢ κερκίς;

ΕΡΜ. πῶς δ' οὐ;

ΣΩ. ὑφαντικὸς μὲν ἄρα κερκίδι καλῶς χρήσεται, καλῶς δ' ἐστὶν ὑφαντικῶς διδασκαλικὸς δὲ ὀνόματι, καλῶς δ' ἐστὶ διδασκαλικῶς.

ΕΡΜ. ναί.

ΣΩ. τῷ τίνος οὖν ἔργῳ ὁ ὑφάντης καλῶς χρήσεται ὅταν τῇ κερκίδι χρῆται;

ΕΡΜ. τῷ τοῦ τέκτονος.

ΣΩ. πᾶς δὲ τέκτων ἢ ὁ τὴν τέχνην ἔχων;

ΕΡΜ. ὁ τὴν τέχνην.

[388d] ΣΩ. τῷ τίνος δὲ ἔργῳ ὁ τρυπητὴς καλῶς χρήσεται ὅταν τῷ τρυπάνῳ χρῆται;

ΕΡΜ. τῷ τοῦ χαλκέως.

ΣΩ. ἄρ' οὖν πᾶς χαλκεὺς ἢ ὁ τὴν τέχνην ἔχων;

ΕΡΜ. ὁ τὴν τέχνην.

ΣΩ. εἶεν. τῷ δὲ τίνος ἔργῳ ὁ διδασκαλικὸς χρήσεται ὅταν τῷ ὀνόματι χρῆται;

ΕΡΜ. οὐδὲ τοῦτ' ἔχω.

ΣΩ. οὐδὲ τοῦτό γ' ἔχεις εἰπεῖν, τίς παραδίδωσιν ἡμῖν τὰ ὀνόματα οἷς χρώμεθα;

ΕΡΜ. οὐ δῆτα.

ΣΩ. ἄρ' οὐχὶ ὁ νόμος δοκεῖ σοι εἶναι ὁ παραδιδούς αὐτά;

ΕΡΜ. ἔοικεν.

[388e] ΣΩ. νομοθέτου ἄρα ἔργῳ χρήσεται ὁ διδασκαλικὸς ὅταν ὀνόματι χρήται;

ΕΡΜ. δοκεῖ μοι.

ΣΩ. νομοθέτης δέ σοι δοκεῖ πᾶς εἶναι ἀνὴρ ἢ ὁ τὴν τέχνην ἔχων;

ΕΡΜ. ὁ τὴν τέχνην.

ΣΩ. οὐκ ἄρα παντὸς ἀνδρός, ὃν Ἑρμόγενες, ὄνομα θέσθαι

[389a] ἐστὶν ἀλλὰ τινος ὀνοματούργοῦ· οὗτος δ' ἐστίν, ὡς ἔοικεν, ὁ νομοθέτης, ὃς δὴ τῶν δημιουργῶν σπανιώτατος ἐν ἀνθρώποις γίγνεται.

ΕΡΜ. ἔοικεν.

ΣΩ. ἴθι δὴ, ἐπίσκεψαι ποῖ βλέπων ὁ νομοθέτης τὰ ὀνόματα τίθεται· ἐκ τῶν ἔμπροσθεν δὲ ἀνάσκεψαι. ποῖ βλέπων ὁ τέκτων τὴν κερκίδα ποιεῖ; ἄρ' οὐ πρὸς τοιοῦτόν τι ὃ ἐπεφύκει κερκίζειν;

ΕΡΜ. πάνυ γε.

[389b] ΣΩ. τί δέ; ἂν καταγῇ αὐτῷ ἡ κερκὶς ποιοῦντι, πότερον πάλιν ποιήσῃ ἄλλην πρὸς τὴν κατεαυγῖαν βλέπων, ἢ πρὸς ἐκεῖνο τὸ εἶδος πρὸς ὅπερ καὶ ἦν κατέαξεν ἐποίει;

ΕΡΜ. πρὸς ἐκεῖνο, ἔμοιγε δοκεῖ.

ΣΩ. οὐκοῦν ἐκεῖνο δικαιοτάτ' ἂν αὐτὸ ὃ ἔστιν κερκὶς καλέσαιμεν;

ΕΡΜ. ἔμοιγε δοκεῖ.

ΣΩ. οὐκοῦν ἐπειδὴν δέῃ λεπτῷ ἱματίῳ ἢ παχεῖ ἢ λινῷ ἢ ἐρεῷ ἢ ὁποῖω οὖν τινι κερκίδα ποιεῖν, πάσας μὲν δεῖ τὸ τῆς κερκίδος ἔχειν εἶδος, οἷα δ' ἐκάστῳ καλλίστη ἐπεφύκει,

[389c] ταύτην ἀποδιδόναι τὴν φύσιν εἰς τὸ ἔργον ἕκαστον;

ΕΡΜ. ναί.

ΣΩ. καὶ περὶ τῶν ἄλλων δὴ ὀργάνων ὁ αὐτὸς τρόπος· τὸ φύσει ἐκάστῳ πεφυκὸς ὄργανον ἐξευρόντα δεῖ ἀποδοῦναι εἰς ἐκεῖνο ἐξ οὗ ἂν ποιῇ τὸ ἔργον, οὐχ οἷον ἂν αὐτὸς βουλευθῇ, ἀλλ' οἷον ἐπεφύκει. τὸ φύσει γὰρ ἐκάστῳ, ὡς ἔοικε, τρύπανον πεφυκὸς εἰς τὸν σίδηρον δεῖ ἐπίστασθαι τιθέναι.

ΕΡΜ. πάνυ γε.

ΣΩ. καὶ τὴν φύσει κερκίδα ἐκάστῳ πεφυκυῖαν εἰς ξύλον.

ΕΡΜ. ἔστι ταῦτα.

[389d] ΣΩ. φύσει γὰρ ἦν ἐκάστῳ εἶδει ὑφάσματος, ὡς ἔοικεν, ἐκάστη κερκὶς, καὶ τᾶλλα οὕτως.

ΕΡΜ. ναί.

ΣΩ. ἄρ' οὖν, ὃ βέλτιστε, καὶ τὸ ἐκάστῳ φύσει πεφυκὸς ὄνομα τὸν νομοθέτην ἐκεῖνον εἰς τοὺς

φθόγγους καὶ τὰς συλλαβὰς δεῖ ἐπίστασθαι τιθέναι, καὶ βλέποντα πρὸς αὐτὸ ἐκεῖνο ὃ ἔστιν ὄνομα, πάντα τὰ ὀνόματα ποιεῖν τε καὶ τίθεσθαι, εἰ μέλλει κύριος εἶναι ὀνομάτων θέτης; εἰ δὲ μὴ εἰς τὰς αὐτὰς συλλαβὰς ἕκαστος ὁ νομοθέτης τίθησιν, οὐδὲν

[389e] δεῖ τοῦτο ἀμφιγνοεῖν· οὐδὲ γὰρ εἰς τὸν αὐτὸν σίδηρον ἅπας χαλκεὺς τίθησιν, τοῦ αὐτοῦ ἕνεκα ποιῶν τὸ αὐτὸ ὄργανον· ἀλλ' ὅμως, ἕως ἂν τὴν αὐτὴν ἰδέαν ἀποδιδῶ, ἕαντε

[390a] ἐν ἄλλῳ σιδήρῳ, ὅμως ὀρθῶς ἔχει τὸ ὄργανον, ἕαντε ἐνθάδε ἕαντε ἐν βαρβάροις τις ποιῇ. ἦ γάρ;

ΕΡΜ. πάνυ γε.

ΣΩ. οὐκοῦν οὕτως ἀξιῶσεις καὶ τὸν νομοθέτην τόν τε ἐνθάδε καὶ τὸν ἐν τοῖς βαρβάροις, ἕως ἂν τὸ τοῦ ὀνόματος εἶδος ἀποδιδῶ τὸ προσῆκον ἐκάστῳ ἐν ὁποιασοῦν συλλαβαῖς, οὐδὲν χεῖρω νομοθέτην εἶναι τὸν ἐνθάδε ἢ τὸν ὅπουοῦν ἄλλοθι;

ΕΡΜ. πάνυ γε.

[390b] ΣΩ. τίς οὖν ὁ γνωσόμενος εἰ τὸ προσῆκον εἶδος κερκίδος ἐν ὁποιοῦν ξύλῳ κεῖται; ὁ ποιήσας, ὁ τέκτων, ἢ ὁ χρησόμενος ὁ ὑφάντης;

ΕΡΜ. εἰκὸς μὲν μᾶλλον, ὦ Σώκρατες, τὸν χρησόμενον.

ΣΩ. τίς οὖν ὁ τῷ τοῦ λυροποιοῦ ἔργῳ χρησόμενος; ἄρ' οὐχ οὗτος ὃς ἐπίσταιτο ἂν ἐργαζομένῳ κάλλιστα ἐπιστατεῖν καὶ εἰργασμένον γνοίη εἴτ' εὖ εἰργασταὶ εἴτε μή;

ΕΡΜ. πάνυ γε.

ΣΩ. τίς;

ΕΡΜ. ὁ κιθαριστής.

ΣΩ. τίς δὲ ὁ τῷ τοῦ ναυπηγοῦ;

[390c] ΕΡΜ. κυβερνήτης.

ΣΩ. τίς δὲ τῷ τοῦ νομοθέτου ἔργῳ ἐπιστατήσείη τ' ἂν κάλλιστα καὶ εἰργασμένον κρίνειε καὶ ἐνθάδε καὶ ἐν τοῖς βαρβάροις; ἄρ' οὐχ ὅσπερ χρήσεται;

ΕΡΜ. ναί.

ΣΩ. ἄρ' οὖν οὐχ ὁ ἐρωτᾶν ἐπιστάμενος οὗτός ἐστιν;

ΕΡΜ. πάνυ γε.

ΣΩ. ὁ δὲ αὐτὸς καὶ ἀποκρίνεσθαι;

ΕΡΜ. ναί.

ΣΩ. τὸν δὲ ἐρωτᾶν καὶ ἀποκρίνεσθαι ἐπιστάμενον ἄλλο τι σὺ καλεῖς ἢ διαλεκτικόν;

ΕΡΜ. οὐκ, ἀλλὰ τοῦτο.

[390d] ΣΩ. τέκτονος μὲν ἄρα ἔργον ἐστὶν ποιῆσαι πηδάλιον ἐπιστατοῦντος κυβερνήτου, εἰ μέλλει καλὸν εἶναι τὸ πηδάλιον.

ΕΡΜ. φαίνεται.

ΣΩ. νομοθέτου δέ γε, ὥς ἔοικεν, ὄνομα, ἐπιστάτην ἔχοντος διαλεκτικὸν ἄνδρα, εἰ μέλλει καλῶς ὀνόματα θήσεσθαι.

ΕΡΜ. ἔστι ταῦτα.

ΣΩ. κινδυνεύει ἄρα, ὦ Ἑρμόγενες, εἶναι οὐ φαῦλον, ὥς σὺ οἶει, ἢ τοῦ ὀνόματος θέσις, οὐδὲ φαύλων ἀνδρῶν οὐδὲ τῶν ἐπιτυχόντων. καὶ Κρατύλος ἀληθῆ λέγει λέγων φύσει

[390e] τὰ ὀνόματα εἶναι τοῖς πράγμασι, καὶ οὐ πάντα δημιουργὸν ὀνομάτων εἶναι, ἀλλὰ μόνον ἐκείνον τὸν ἀποβλέποντα εἰς τὸ τῇ φύσει ὄνομα ὃν ἐκάστω καὶ δυνάμενον αὐτοῦ τὸ εἶδος τιθέναι εἷς τε τὰ γράμματα καὶ τὰς συλλαβάς.

ΕΡΜ. οὐκ ἔχω, ὦ Σώκρατες, ὅπως χρῆ πρὸς ἃ λέγεις

[391a] ἐναντιοῦσθαι. ἴσως μέντοι οὐ ῥάδιόν ἐστιν οὕτως ἐξαίφνης πεισθῆναι, ἀλλὰ δοκῶ μοι ὦδε ἂν μᾶλλον πιθέσθαι σοι, εἴ μοι δείξειας ἥντινα φῆς εἶναι τὴν φύσει ὀρθότητα ὀνόματος.

ΣΩ. ἐγὼ μὲν, ὦ μακάριε Ἑρμόγενες, οὐδεμίαν λέγω, ἀλλ' ἐπελάθου γε ὧν ὀλίγον πρότερον ἔλεγον, ὅτι οὐκ εἰδείην ἀλλὰ σκεψοίμην μετὰ σοῦ. νῦν δὲ σκοπούμενοις ἡμῖν, ἐμοί τε καὶ σοί, τοσοῦτον μὲν ἤδη φαίνεται παρὰ τὰ πρότερα, φύσει τέ τινα ὀρθότητα ἔχον εἶναι τὸ ὄνομα καὶ οὐ

[391b] παντὸς ἀνδρὸς ἐπίστασθαι καλῶς αὐτὸ πράγματι ὁτῶοῦν θέσθαι· ἢ οὐ;

ΕΡΜ. πάνυ γε.

ΣΩ. οὐκοῦν τὸ μετὰ τοῦτο χρῆ ζητεῖν, εἴπερ ἐπιθυμεῖς εἰδέναι, ἥτις ποτ' αὖ ἐστιν αὐτοῦ ἡ ὀρθότης.

ΕΡΜ. ἀλλὰ μὴν ἐπιθυμῶ γε εἰδέναι.

ΣΩ. σκόπει τοίνυν.

ΕΡΜ. πῶς οὖν χρῆ σκοπεῖν;

ΣΩ. ὀρθοτάτη μὲν τῆς σκέψεως, ὦ ἑταῖρε, μετὰ τῶν ἐπισταμένων, χρήματα ἐκείνοις τελοῦντα καὶ χάριτας κατατιθέμενον. εἰσὶ δὲ οὗτοι οἱ σοφισταί, οἷσπερ καὶ ὁ ἀδελφός

[391c] σου Καλλίας πολλὰ τελέσας χρήματα σοφὸς δοκεῖ εἶναι. ἐπειδὴ δὲ οὐκ ἐγκρατὴς εἶ τῶν πατρῶων, λιπαρεῖν χρῆ τὸν ἀδελφὸν καὶ δεῖσθαι αὐτοῦ διδάξαι σε τὴν ὀρθότητα περὶ τῶν τοιούτων ἣν ἔμαθεν παρὰ Πρωταγόρου.

ΕΡΜ. ἄτοπος μεντᾶν εἶη μου, ὦ Σώκρατες, ἡ δέησις, εἰ τὴν μὲν ἀλήθειαν τὴν Πρωταγόρου ὅλως οὐκ ἀποδέχομαι, τὰ δὲ τῇ τοιαύτῃ ἀληθείᾳ ῥηθέντα ἀγαπῶν ὥς του ἄξια.

ΣΩ. ἀλλ' εἰ μὴ αὖ σε ταῦτα ἀρέσκει, παρ' Ὀμήρου χρῆ

[391d] μανθάνειν καὶ παρὰ τῶν ἄλλων ποιητῶν.

ΕΡΜ. καὶ τί λέγει, ὦ Σώκρατες, Ὅμηρος περὶ ὀνομάτων, καὶ ποῦ;

ΣΩ. πολλαχοῦ· μέγιστα δὲ καὶ κάλλιστα ἐν οἷς διορίζει ἐπὶ τοῖς αὐτοῖς ἃ τε οἱ ἄνθρωποι ὀνόματα καλοῦσι καὶ οἱ θεοί. ἢ οὐκ οἶει αὐτὸν μέγα τι καὶ θαυμάσιον λέγειν ἐν τούτοις περὶ ὀνομάτων ὀρθότητος; δῆλον γὰρ δὴ ὅτι οἷ γε θεοὶ αὐτὰ καλοῦσιν πρὸς ὀρθότητα ἅπερ ἔστι φύσει ὀνόματα·

[391e] ἢ σὺ οὐκ οἶει;

ΕΡΜ. εὖ οἶδα μὲν οὖν ἔγωγε, εἴπερ καλοῦσιν, ὅτι ὀρθῶς καλοῦσιν. ἀλλὰ ποῖα ταῦτα λέγεις;

ΣΩ. οὐκ οἶσθα ὅτι περὶ τοῦ ποταμοῦ τοῦ ἐν τῇ Τροίᾳ, ὃς ἐμονομάχει τῷ Ἡφαίστῳ, ὃν Ξάνθον, φησί, καλέουσι θεοί, ἄνδρες δὲ Σκάμανδρον;

ΕΡΜ. ἔγωγε.

[392a] ΣΩ. τί οὖν δῆ; οὐκ οἶει τοῦτο σεμνόν τι εἶναι γινῶναι, ὅπη ποτὲ ὀρθῶς ἔχει ἐκείνον τὸν ποταμὸν Ξάνθον καλεῖν μᾶλλον ἢ Σκάμανδρον; εἰ δὲ βούλει, περὶ τῆς ὀρνιθοῦς ἣν λέγει ὅτι—

χαλκίδα κυκλήσκουσι θεοί, ἄνδρες δὲ κύμινδιν,

φαῦλον ἡγῇ τὸ μάθημα ὅσῳ ὀρθότερόν ἐστι καλεῖσθαι χαλκὶς κυμίνδιδος τῷ αὐτῷ ὀρνέῳ; ἢ τὴν Βατίειάν τε καὶ Μυρίνην,

[392b] καὶ ἄλλα πολλὰ καὶ τούτου τοῦ ποιητοῦ καὶ ἄλλων; ἀλλὰ ταῦτα μὲν ἴσως μείζω ἐστὶν ἢ κατ' ἐμὲ καὶ σὲ ἐξευρεῖν· ὁ δὲ Σκαμάνδριός τε καὶ ὁ Ἀστυάναξ ἀνθρωπινώτερον διασκέψασθαι, ὥς ἐμοὶ δοκεῖ, καὶ ῥῆον, ἃ φησιν ὀνόματα εἶναι τῷ τοῦ Ἑκτορος ὑεῖ, τίνα ποτὲ λέγει τὴν ὀρθότητα αὐτῶν. οἴσθα γὰρ δὴπου ταῦτα τὰ ἔπη ἐν οἷς ἔνεστιν ἃ ἐγὼ λέγω.

ΕΡΜ. πάνυ γε.

ΣΩ. πότερον οὖν οἶει Ὅμηρον ὀρθότερον ἡγεῖσθαι τῶν ὀνομάτων κεῖσθαι τῷ παιδί, τὸν Ἀστυάνακτα ἢ τὸν Σκαμάνδριον;

[392c] ΕΡΜ. οὐκ ἔχω λέγειν.

ΣΩ. ὦδε δὴ σκόπει. εἴ τις ἔροιτό σε πότερον οἶει ὀρθότερον καλεῖν τὰ ὀνόματα τοὺς φρονιμωτέρους ἢ τοὺς ἀφρονεστέρους;

ΕΡΜ. δῆλον δὴ ὅτι τοὺς φρονιμωτέρους, φαίην ἄν.

ΣΩ. πότερον οὖν αἱ γυναῖκες ἐν ταῖς πόλεσιν φρονιμωτεραί σοι δοκοῦσιν εἶναι ἢ οἱ ἄνδρες, ὥς τὸ ὅλον εἰπεῖν γένος;

ΕΡΜ. οἱ ἄνδρες.

ΣΩ. οὐκοῦν οἴσθα ὅτι Ὅμηρος τὸ παιδίον τὸ τοῦ Ἑκτορος

[392d] ὑπὸ τῶν Τρώων φησὶν καλεῖσθαι Ἀστυάνακτα, Σκαμάνδριον δὲ δῆλον ὅτι ὑπὸ τῶν γυναικῶν, ἐπειδὴ οἱ γε ἄνδρες αὐτὸν Ἀστυάνακτα ἐκάλουν;

ΕΡΜ. ἔοικέ γε.

ΣΩ. οὐκοῦν καὶ Ὅμηρος τοὺς Τρῶας σοφωτέρους ἡγεῖτο ἢ τὰς γυναῖκας αὐτῶν;

ΕΡΜ. οἴμαι ἔγωγε.

ΣΩ. τὸν Ἀστυάνακτα ἄρα ὀρθότερον ᾤετο κεῖσθαι τῷ παιδί ἢ τὸν Σκαμάνδριον;

ΕΡΜ. φαίνεται.

ΣΩ. σκοπῶμεν δὴ διὰ τί ποτε. ἢ αὐτὸς ἡμῖν κάλλιστα ὑφηγεῖται τὸ διότι; φησὶν γάρ—

[392e]

οἷος γὰρ σφιν ἔρυτο πόλιν καὶ τείχεα μακρά.

διὰ ταῦτα δὴ, ὥς ἔοικεν, ὀρθῶς ἔχει καλεῖν τὸν τοῦ σωτῆρος ὕὸν Ἀστυάνακτα τούτου ὃ ἔσωζεν ὁ πατὴρ αὐτοῦ, ὥς φησιν Ὅμηρος.

ΕΡΜ. φαίνεται μοι.

ΣΩ. τί δὴ ποτε; οὐ γάρ πω οὐδ' αὐτὸς ἔγωγε μανθάνω· ὦ Ἑρμόγενης, σὺ δὲ μανθάνεις;

ΕΡΜ. μὰ Δί' οὐκ ἔγωγε.

[393a]

ΣΩ. ἀλλ' ἄρα, ὦγαθέ, καὶ τῷ Ἑκτορι αὐτὸς ἔθετο τὸ ὄνομα Ὅμηρος;

ΕΡΜ. τί δὴ;

ΣΩ. ὅτι μοι δοκεῖ καὶ τοῦτο παραπλήσιόν τι εἶναι τῷ Ἀστυάνακτι, καὶ ἔοικεν Ἑλληνικοῖς ταῦτα τὰ

ὀνόματα. ὁ γὰρ ἄναξ καὶ ὁ Ἔκτωρ σχεδὸν τι ταὐτὸν σημαίνει, βασιλικά ἀμφότερα εἶναι τὰ ὀνόματα· οὗ γὰρ ἂν τις ἄναξ ᾗ, καὶ Ἔκτωρ δήπου ἐστὶν τούτου· δηλὸν γὰρ ὅτι κρατεῖ

[393b] τε αὐτοῦ καὶ κέκτηται καὶ ἔχει αὐτό. ἢ οὐδὲν σοι δοκῶ λέγειν, ἀλλὰ λανθάνω καὶ ἐμαυτὸν οἰόμενός τινος ὥσπερ ἵχνους ἐφάπτεσθαι τῆς Ὀμήρου δόξης περὶ ὀνομάτων ὀρθότητος;

ΕΡΜ. μὰ Δί' οὐ σύ γε, ὡς ἐμοὶ δοκεῖς, ἀλλὰ ἴσως τοῦ ἐφάπτη.

ΣΩ. δίκαιόν γέ τοί ἐστιν, ὡς ἐμοὶ φαίνεται, τὸν λέοντος ἔκγονον λέοντα καλεῖν καὶ τὸν ἵππου ἔκγονον ἵππον. οὗ τι λέγω ἐὰν ὥσπερ τέρας γένηται ἐξ ἵππου ἄλλο τι ἢ ἵππος,

[393c] ἀλλ' οὗ ἂν ᾗ τοῦ γένους ἔκγονον τὴν φύσιν, τοῦτο λέγω· ἐὰν βοὸς ἔκγονον φύσει ἵππος παρὰ φύσιν τέκη μόσχον, οὐ πῶλον κλητέον ἀλλὰ μόσχον· οὐδ' ἂν ἐξ ἀνθρώπου οἶμαι μὴ τὸ ἀνθρώπου ἔκγονον γένηται, ἀλλ' ὃ ἂν τὸ ἔκγονον ἀνθρωπος κλητέος· καὶ τὰ δένδρα ὡσαύτως καὶ τᾶλλα ἅπαντα· ἢ οὐ συνδοκεῖ;

ΕΡΜ. συνδοκεῖ.

ΣΩ. καλῶς λέγεις· φύλαττε γάρ με μή πη παρακρούσωμαί σε. κατὰ γὰρ τὸν αὐτὸν λόγον κἂν ἐκ βασιλέως γίγνηται τι

[393d] ἔκγονον, βασιλεὺς κλητέος· εἰ δὲ ἐν ἐτέραις συλλαβαῖς ἢ ἐν ἐτέραις τὸ αὐτὸ σημαίνει, οὐδὲν πρᾶγμα· οὐδ' εἰ πρόσκειται τι γράμμα ἢ ἀφήρηται, οὐδὲν οὐδὲ τοῦτο, ἕως ἂν ἐγκρατὴς ᾗ ἢ οὐσία τοῦ πράγματος δηλουμένη ἐν τῷ ὀνόματι.

ΕΡΜ. πῶς τοῦτο λέγεις;

ΣΩ. οὐδὲν ποικίλον, ἀλλ' ὥσπερ τῶν στοιχείων οἴσθα ὅτι ὀνόματα λέγομεν ἀλλ' οὐκ αὐτὰ τὰ στοιχεῖα, πλὴν τεττάρων, τοῦ Ε καὶ τοῦ Υ καὶ τοῦ Ο καὶ τοῦ Ω· τοῖς δ'

[393e] ἄλλοις φωνήεσσι τε καὶ ἀφώνοις οἴσθα ὅτι περιτιθέντες ἄλλα γράμματα λέγομεν, ὀνόματα ποιοῦντες· ἀλλ' ἕως ἂν αὐτοῦ δηλουμένην τὴν δύναμιν ἐντιθῶμεν, ὀρθῶς ἔχει ἐκεῖνο τὸ ὄνομα καλεῖν ὃ αὐτὸ ἡμῖν δηλώσει. οἶον τὸ βῆτα· ὁρᾷς ὅτι τοῦ ἦτα καὶ τοῦ ταῦ καὶ τοῦ ἄλφα προστεθέντων οὐδὲν ἐλύπησεν, ὥστε μὴ οὐχὶ τὴν ἐκείνου τοῦ στοιχείου φύσιν δηλῶσαι ὅλῳ τῷ ὀνόματι οὗ ἐβούλετο ὁ νομοθέτης· οὕτως ἠπιστήθη καλῶς θέσθαι τοῖς γράμμασι τὰ ὀνόματα.

ΕΡΜ. ἀληθὴ μοι δοκεῖς λέγειν.

[394a]

ΣΩ. οὐκοῦν καὶ περὶ βασιλέως ὁ αὐτὸς λόγος; ἔσται γάρ ποτε ἐκ βασιλέως βασιλεὺς, καὶ ἐξ ἀγαθοῦ ἀγαθός, καὶ ἐκ καλοῦ καλός, καὶ τᾶλλα πάντα οὕτως, ἐξ ἐκάστου γένους ἕτερον τοιοῦτον ἔκγονον, ἐὰν μὴ τέρας γίγνηται· κλητέον δὲ ταῦτα ὀνόματα. ποικίλλειν δὲ ἕξεσι ταῖς συλλαβαῖς, ὥστε δόξαι ἂν τῷ ἰδιωτικῶς ἔχοντι ἕτερα εἶναι ἀλλήλων τὰ αὐτὰ ὄντα· ὥσπερ ἡμῖν τὰ τῶν ἱατρῶν φάρμακα χρώμασιν καὶ ὁσμαῖς πεποικιλμένα ἄλλα φαίνεται τὰ αὐτὰ ὄντα, τῷ δέ γε

[394b] ἱατρῷ, ἅτε τὴν δύναμιν τῶν φαρμάκων σκοπούμεν, τὰ αὐτὰ φαίνεται, καὶ οὐκ ἐκπλήττεται ὑπὸ τῶν προσόντων. οὕτω δὲ ἴσως καὶ ὁ ἐπιστάμενος περὶ ὀνομάτων τὴν δύναμιν αὐτῶν σκοπεῖ, καὶ οὐκ ἐκπλήττεται εἴ τι πρόσκειται γράμμα ἢ μετάκειται ἢ ἀφήρηται, ἢ καὶ ἐν ἄλλοις παντάπασιν γράμμασιν ἐστὶν ἢ τοῦ ὀνόματος δύναμις. ὥσπερ ὁ νυνδὴ ἐλέγομεν, Ἀστυάναξ τε καὶ Ἔκτωρ οὐδὲν τῶν αὐτῶν

[394c] γραμμάτων ἔχει πλὴν τοῦ ταῦ, ἀλλ' ὁμως ταὐτὸν σημαίνει. καὶ Ἀρχέπολις γε τῶν μὲν γραμμάτων τί ἐπικοινωνεῖ; δηλοῖ δὲ ὁμως τὸ αὐτό· καὶ ἄλλα πολλά ἐστὶν ἃ οὐδὲν ἀλλ' ἢ βασιλέα σημαίνει· καὶ ἄλλα γε αὗ στρατηγόν, οἶον Ἄγις καὶ Πολέμαρχος καὶ Εὐπόλεμος. καὶ ἱατρικά γε ἕτερα, Ἰατροκλῆς καὶ Ἀκεσίμβροτος· καὶ ἕτερα ἂν ἴσως συχνὰ εὐροιμεν ταῖς μὲν συλλαβαῖς καὶ τοῖς γράμμασι διαφωνοῦντα, τῇ δὲ δυνάμει ταὐτὸν φθεγγόμενα. φαίνεται οὕτως ἢ οὐ;

[394d] EPM. πάνυ μὲν οὖν.

ΣΩ. τοῖς μὲν δὴ κατὰ φύσιν γιγνομένοις τὰ αὐτὰ ἀποδοτέον ὀνόματα.

EPM. πάνυ γε.

ΣΩ. τί δὲ τοῖς παρὰ φύσιν, οἳ ἂν ἐν τέρατος εἶδει γένωνται; οἷον ὅταν ἐξ ἀνδρὸς ἀγαθοῦ καὶ θεοσεβοῦς ἀσεβῆς γένηται, ἄρ' οὐχ ὥσπερ ἐν τοῖς ἔμπροσθεν, κἂν ἵππος βοῶς ἔκγονον τέκη, οὐ τοῦ τεκόντος δήπου ἔδει τὴν ἐπωνυμίαν ἔχειν, ἀλλὰ τοῦ γένους οὕτως εἶη;

EPM. πάνυ γε.

[394e] ΣΩ. καὶ τῷ ἐκ τοῦ εὐσεβοῦς ἄρα γενομένῳ ἀσεβεῖ τὸ τοῦ γένους ὄνομα ἀποδοτέον.

EPM. ἔστι ταῦτα.

ΣΩ. οὐ θεόφιλον, ὡς ἔοικεν, οὐδὲ Μνησίθεον οὐδὲ τῶν τοιούτων οὐδέν· ἀλλ' ὅτι τάναντία τούτοις σημαίνει, ἐάνπερ τῆς ὀρθότητος τυγχάνῃ τὰ ὀνόματα.

EPM. παντός γε μᾶλλον, ὦ Σώκρατες.

ΣΩ. ὥσπερ γε καὶ ὁ Ὀρέστης, ὦ Ἑρμόγενης, κινδυνεύει ὀρθῶς ἔχειν, εἴτε τις τύχη ἔθετο αὐτῷ τὸ ὄνομα εἴτε καὶ ποιητὴς τις, τὸ θηριῶδες τῆς φύσεως καὶ τὸ ἄγριον αὐτοῦ καὶ τὸ ὀρεινὸν ἐνδεικνύμενος τῷ ὀνόματι.

[395a]

EPM. φαίνεται οὕτως, ὦ Σώκρατες.

ΣΩ. ἔοικεν δέ γε καὶ τῷ πατρὶ αὐτοῦ κατὰ φύσιν τὸ ὄνομα εἶναι.

EPM. φαίνεται.

ΣΩ. κινδυνεύει γὰρ τοιοῦτός τις εἶναι ὁ Ἀγαμέμνων, οἷος ἂν δόξειεν αὐτῷ διαπονεῖσθαι καὶ καρτερεῖν τέλος ἐπιτιθεῖς τοῖς δόξασιν δι' ἀρετὴν. σημεῖον δὲ αὐτοῦ ἢ ἐν Τροίᾳ μονὴ τοῦ πάθους τε καὶ καρτερίας, ὅτι οὖν ἀγαστὸς κατὰ

[395b] τὴν ἐπιμονὴν οὗτος ὁ ἀνὴρ ἐνσημαίνει τὸ ὄνομα ὁ Ἀγαμέμνων. ἴσως δὲ καὶ ὁ Ἀτρεὺς ὀρθῶς ἔχει. ὅ τε γὰρ τοῦ Χρυσίππου αὐτῷ φόνος καὶ ἂν πρὸς τὸν Θυέστην ὡς ὠμὰ διεπράττετο, πάντα ταῦτα ζημιώδη καὶ ἀτηρὰ πρὸς ἀρετὴν. ἢ οὖν τοῦ ὀνόματος ἐπωνυμία σμικρὸν παρακλίνει καὶ ἐπικεκάλυπται, ὥστε μὴ πᾶσι δηλοῦν τὴν φύσιν τοῦ ἀνδρός· τοῖς δ' ἐπαΐουσι περὶ ὀνομάτων ἱκανῶς δηλοῖ ὃ βούλεται ὁ Ἀτρεὺς. καὶ γὰρ κατὰ τὸ ἀτειρὲς καὶ

[395c] κατὰ τὸ ἄτρεστον καὶ κατὰ τὸ ἀτηρὸν πανταχῇ ὀρθῶς αὐτῷ τὸ ὄνομα κεῖται. δοκεῖ δέ μοι καὶ τῷ Πέλοπι τὸ ὄνομα ἐμμέτρως κεῖσθαι· σημαίνει γὰρ τοῦτο τὸ ὄνομα τὸν τὰ ἐγγὺς ὀρώντα ἄξιον εἶναι ταύτης τῆς ἐπωνυμίας.

EPM. πῶς δὴ;

ΣΩ. οἷόν που καὶ κατ' ἐκείνου λέγεται τοῦ ἀνδρὸς ἐν τῷ τοῦ Μυρτίλου φόνῳ οὐδὲν οἷου τε γενέσθαι προνοηθῆναι οὐδὲ προῖδεῖν τῶν πόρρω τῶν εἰς τὸ πᾶν γένος, ὅσης αὐτὸ

[395d] δυστυχίας ἐνεπίμπλη, τὸ ἐγγὺς μόνον ὀρών καὶ τὸ παραχρῆμα—τοῦτο δ' ἐστὶ πέλας—ἥνικα προεθυμεῖτο λαβεῖν παντὶ τρόπῳ τὸν τῆς Ἱπποδαμείας γάμον. τῷ δὲ Ταντάλῳ καὶ πᾶσι ἂν ἡγήσαιτο τοῦνομα ὀρθῶς καὶ κατὰ φύσιν τεθῆναι εἰ ἀληθῆ τὰ περὶ αὐτὸν λεγόμενα.

EPM. τὰ ποῖα ταῦτα;

ΣΩ. ἃ τέ που ἔτι ζῶντι δυστυχήματα ἐγένετο πολλὰ καὶ δεινὰ, ὧν καὶ τέλος ἢ πατρὶς αὐτοῦ ὅλη ἀνετράπετο, καὶ τελευτήσαντι ἐν Ἰδίου ἢ ὑπὲρ τῆς κεφαλῆς τοῦ λίθου

[395e] ταλαντεία θαυμαστή ὡς σύμφωνος τῷ ὀνόματι· καὶ ἀτεχνῶς ἔοικεν, ὥσπερ ἂν εἴ τις βουλόμενος ταλάντατον ὀνομάσαι ἀποκρυπτόμενος ὀνομάσειε καὶ εἴποι ἂντ' ἐκείνου Τάνταλον, τοιοῦτόν τι καὶ τούτῳ τὸ ὄνομα ἔοικεν ἐκπορίσαι ἢ τύχη τῆς φήμης.

ΣΩ. φαίνεται δὲ καὶ τῷ πατρὶ αὐτοῦ λεγομένῳ τῷ Διὶ

[396a] παγκάλως τὸ ὄνομα κεῖσθαι· ἔστι δὲ οὐ ῥάδιον κατανοῆσαι. ἀτεχνῶς γάρ ἐστιν οἶον λόγος τὸ τοῦ Διὸς ὄνομα, διελόντες δὲ αὐτὸ διχῇ οἱ μὲν τῷ ἐτέρῳ μέρει, οἱ δὲ τῷ ἐτέρῳ χρώμεθα—οἱ μὲν γὰρ Ζῆνα, οἱ δὲ Δία καλοῦσιν—συντιθέμενα δ' εἰς ἓν δηλοῖ τὴν φύσιν τοῦ θεοῦ, ὃ δὴ προσήκειν φάμεν ὀνόματι οἷῳ τε εἶναι ἀπεργάζεσθαι. οὐ γὰρ ἔστιν ἡμῖν καὶ τοῖς ἄλλοις πᾶσιν ὅστις ἐστὶν αἷτιος μᾶλλον τοῦ ζῆν ἢ ὁ ἄρχων τε καὶ βασιλεὺς τῶν πάντων. συμβαίνει οὖν ὀρθῶς

[396b] ὀνομάζεσθαι οὗτος ὁ θεὸς εἶναι, δι' ὃν ζῆν ἀεὶ πᾶσι τοῖς ζῶσιν ὑπάρχει· διείληπται δὲ δῖχα, ὥσπερ λέγω, ἓν ὃν τὸ ὄνομα, τῷ Διὶ καὶ τῷ Ζηνί. τοῦτον δὲ Κρόνου ὑὸν ὑβριστικὸν μὲν ἂν τις δόξειεν εἶναι ἀκούσαντι ἐξαίφνης, εὐλογον δὲ μεγάλης τινὸς διανοίας ἔκγονον εἶναι τὸν Δία· κόρον γὰρ σημαίνει οὐ παῖδα, ἀλλὰ τὸ καθαρὸν αὐτοῦ καὶ ἀκήρατον τοῦ νοῦ. ἔστι δὲ οὗτος Οὐρανοῦ υἱός, ὡς λόγος· ἢ δὲ αὖ ἐς τὸ ἄνω ὅψις καλῶς ἔχει τοῦτο τὸ ὄνομα καλεῖσθαι,

[396c] οὐρανία, ὁρῶσα τὰ ἄνω, ὅθεν δὴ καὶ φασιν, ὧ Ἑρμόγενης, τὸν καθαρὸν νοῦν παραγίγεσθαι οἱ μετεωρολόγοι, καὶ τῷ οὐρανῷ ὀρθῶς τὸ ὄνομα κεῖσθαι· εἰ δ' ἐμεμνήμην τὴν Ἑσιόδου γενεαλογίαν, τίνας ἔτι τοὺς ἀνωτέρω προγόνους λέγει τούτων, οὐκ ἂν ἐπαυόμην διεξιὼν ὡς ὀρθῶς αὐτοῖς τὰ ὀνόματα κεῖται, ἕως ἀπεπειράθην τῆς σοφίας ταυτησὶ τί ποιήσει, εἰ ἄρα ἀπερεῖ ἢ οὐ, ἢ ἐμοὶ ἐξαίφνης νῦν οὕτως

[396d] προσπέπτωκεν ἄρτι οὐκ οἶδ' ὀπόθεν.

ΕΡΜ. καὶ μὲν δὴ, ὦ Σώκρατες, ἀτεχνῶς γέ μοι δοκεῖς ὥσπερ οἱ ἐνθουσιῶντες ἐξαίφνης χρησμοδεῖν.

ΣΩ. καὶ αἰτιῶμαί γε, ὦ Ἑρμόγενης, μάλιστα αὐτὴν ἀπὸ Εὐθύφρονος τοῦ Προσπαλτίου προσπεπτωκέναι μοι· ἔωθεν γὰρ πολλὰ αὐτῷ συνῆ καὶ παρεῖχον τὰ ὦτα. κινδυνεύει οὖν ἐνθουσιῶν οὐ μόνον τὰ ὦτά μου ἐμπλῆσαι τῆς δαιμονίας σοφίας, ἀλλὰ καὶ τῆς ψυχῆς ἐπειληφθαι. δοκεῖ οὖν μοι

[396e] χρῆναι οὕτως ἡμᾶς ποιῆσαι· τὸ μὲν τήμερον εἶναι χρήσασθαι αὐτῇ καὶ τὰ λοιπὰ περὶ τῶν ὀνομάτων ἐπισκέψασθαι, αὔριον δέ, ἂν καὶ ὑμῖν συνδοκῇ, ἀποδιοπομπησόμεθα τε αὐτὴν καὶ καθαρούμεθα ἐξευρόντες ὅστις τὰ τοιαῦτα δεινὸς

[397a] καθαίρειν, εἴτε τῶν ἱερέων τις εἴτε τῶν σοφιστῶν.

ΕΡΜ. ἀλλ' ἐγὼ μὲν συγχωρῶ· πάνυ γὰρ ἂν ἡδέως τὰ ἐπίλοιπα περὶ τῶν ὀνομάτων ἀκούσαιμι.

ΣΩ. ἀλλὰ χρὴ οὕτω ποιεῖν. πόθεν οὖν βούλει ἀρξώμεθα διασκοποῦντες, ἐπειδὴ περ εἰς τύπον τινὰ ἐμβεβήκαμεν, ἵνα εἰδῶμεν εἰ ἄρα ἡμῖν ἐπιμαρτυρήσει αὐτὰ τὰ ὀνόματα μὴ πάνυ ἀπὸ τοῦ αὐτομάτου οὕτως ἕκαστα κεῖσθαι, ἀλλ' ἔχειν

[397b] τινὰ ὀρθότητα; τὰ μὲν οὖν τῶν ἡρώων καὶ ἀνθρώπων λεγόμενα ὀνόματα ἴσως ἂν ἡμᾶς ἐξαπατήσειεν· πολλὰ μὲν γὰρ αὐτῶν κεῖται κατὰ προγόνων ἐπωνυμίας, οὐδὲν προσῆκον ἐνίοις, ὥσπερ κατ' ἀρχὰς ἐλέγομεν, πολλὰ δὲ ὥσπερ εὐχόμενοι τίθενται, οἷον Εὐτυχίδην καὶ Σωσίαν καὶ Θεόφιλον καὶ ἄλλα πολλὰ. τὰ μὲν οὖν τοιαῦτα δοκεῖ μοι χρῆναι ἔάν· εἰκὸς δὲ μάλιστα ἡμᾶς εὑρεῖν τὰ ὀρθῶς κείμενα περὶ τὰ ἀεὶ ὄντα καὶ πεφυκότα. ἐσπουδάσθαι γὰρ ἐνταῦθα

[397c] μάλιστα πρέπει τὴν θέσιν τῶν ὀνομάτων· ἴσως δ' ἔνια αὐτῶν καὶ ὑπὸ θειοτέρας δυνάμεως ἢ τῆς τῶν ἀνθρώπων ἐτέθη.

ΕΡΜ. δοκεῖς μοι καλῶς λέγειν, ὦ Σώκρατες.

ΣΩ. ἄρ' οὖν οὐ δίκαιον ἀπὸ τῶν θεῶν ἄρχεσθαι, σκοπούμενους πῇ ποτε αὐτὸ τοῦτο τὸ ὄνομα οἱ θεοὶ ὀρθῶς ἐκλήθησαν;

ΕΡΜ. εἰκός γε.

ΣΩ. τοιόνδε τοίνυν ἔγωγε ὑποπτεύω· φαίνονται μοι οἱ πρῶτοι τῶν ἀνθρώπων τῶν περὶ τὴν Ἑλλάδα τούτους μόνους

[397d] τοὺς θεοὺς ἡγεῖσθαι οὐσπερ νῦν πολλοὶ τῶν βαρβάρων, ἥλιον καὶ σελήνην καὶ γῆν καὶ ἄστρα καὶ οὐρανόν· ἅτε οὖν αὐτὰ ὀρῶντες πάντα ἀεὶ ἰόντα δρόμῳ καὶ θέοντα, ἀπὸ ταύτης τῆς φύσεως τῆς τοῦ δαίμονες θεοὺς αὐτοὺς ἐπονομάσαι· ὕστερον δὲ κατανοοῦντες τοὺς ἄλλους πάντας ἤδη τούτῳ τῷ ὀνόματι προσαγορεύειν. ἔοικέ τι ὃ λέγω τῷ ἀληθεῖ ἢ οὐδέν;

ΕΡΜ. πάνυ μὲν οὖν ἔοικεν.

ΣΩ. τί οὖν ἂν μετὰ τοῦτο σκοποῖμεν;

ΕΡΜ. δῆλον δὴ ὅτι δαίμονάς τε καὶ ἥρωας καὶ ἀνθρώπους δαίμονας.

[397e] ΣΩ. καὶ ὡς ἀληθῶς, ὦ Ἑρμόγενης, τί ἂν ποτε νοοῖ τὸ ὄνομα οἱ δαίμονες; σκέψαι ἂν τί σοι δόξω εἰπεῖν.

ΕΡΜ. λέγε μόνον.

ΣΩ. οἴσθα οὖν τίνας φησὶν Ἡσίοδος εἶναι τοὺς δαίμονας;

ΕΡΜ. οὐκ ἐννοῶ.

ΣΩ. οὐδὲ ὅτι χρυσοῦν γένος τὸ πρῶτόν φησιν γενέσθαι τῶν ἀνθρώπων;

ΕΡΜ. οἶδα τοῦτό γε.

ΣΩ. λέγει τοίνυν περὶ αὐτοῦ—

αὐτὰρ ἐπειδὴ τοῦτο γένος κατὰ μοῖρ' ἐκάλυψεν,

[398a]

οἱ μὲν δαίμονες ἀγνοὶ ὑποχθόνιοι καλέονται,

ἐσθλοί, ἀλεξίκακοι, φύλακες θνητῶν ἀνθρώπων.

ΕΡΜ. τί οὖν δῆ;

ΣΩ. ὅτι οἶμαι ἐγὼ λέγειν αὐτὸν τὸ χρυσοῦν γένος οὐκ ἐκ χρυσοῦ πεφυκὸς ἀλλ' ἀγαθόν τε καὶ καλόν. τεκμήριον δέ μοι ἐστίν ὅτι καὶ ἡμᾶς φησιν σιδηροῦν εἶναι γένος.

ΕΡΜ. ἀληθεῖ λέγεις.

ΣΩ. οὐκοῦν καὶ τῶν νῦν οἷε ἂν φάναι αὐτὸν εἶ τις

[398b] ἀγαθὸς ἐστὶν ἐκείνου τοῦ χρυσοῦ γένους εἶναι;

ΕΡΜ. εἰκός γε.

ΣΩ. οἱ δ' ἀγαθοὶ ἄλλο τι ἢ φρόνιμοι;

ΕΡΜ. φρόνιμοι.

ΣΩ. τοῦτο τοίνυν παντὸς μᾶλλον λέγει, ὡς ἐμοὶ δοκεῖ, τοὺς δαίμονας· ὅτι φρόνιμοι καὶ δαίμονες ἦσαν, δαίμονας αὐτοὺς ὠνόμασεν· καὶ ἔν γε τῇ ἀρχαίᾳ τῇ ἡμετέρᾳ φωνῇ αὐτὸ συμβαίνει τὸ ὄνομα. λέγει οὖν καλῶς καὶ οὗτος καὶ ἄλλοι ποιηταὶ πολλοὶ ὅσοι λέγουσιν ὡς, ἐπειδάν τις ἀγαθὸς ὦν τελευτήσῃ, μεγάλην μοῖραν καὶ τιμὴν ἔχει καὶ γίγνεται

[398c] δαίμων κατὰ τὴν τῆς φρονήσεως ἐπωνυμίαν. ταύτῃ οὖν τίθεται καὶ ἐγὼ τὸν δαήμονα πάντ' ἄνδρα ὃς ἂν ἀγαθὸς ᾖ, δαιμόνιον εἶναι καὶ ζῶντα καὶ τελευτήσαντα, καὶ ὀρθῶς δαίμονα καλεῖσθαι.

ΕΡΜ. καὶ ἐγὼ μοι δοκῶ, ὦ Σώκρατες, τούτου πάνυ σοὶ σύμψηφος εἶναι. ὁ δὲ δὴ ἥρως τί ἂν εἴη;

ΣΩ. τοῦτο δὲ οὐ πάνυ χαλεπὸν ἐννοῆσαι. σμικρὸν γὰρ παρῆκται αὐτῶν τὸ ὄνομα, δηλοῦν τὴν ἐκ τοῦ ἔρωτος γένεσιν.

ΕΡΜ. πῶς λέγεις;

ΣΩ. οὐκ οἶσθα ὅτι ἡμίθεοι οἱ ἥρωες;

ΕΡΜ. τί οὖν;

[398d] ΣΩ. πάντες δῆπου γεγόνασιν ἐρασθέντος ἢ θεοῦ θνητῆς ἢ θνητοῦ θεᾶς. ἐὰν οὖν σκοπῆς καὶ τοῦτο κατὰ τὴν Ἀττικὴν τὴν παλαιὰν φωνήν, μᾶλλον εἴσῃ· δηλώσει γάρ σοι ὅτι παρὰ τὸ τοῦ ἔρωτος ὄνομα, ὅθεν γεγόνασιν οἱ ἥρωες, σμικρὸν παρηγμένον ἐστὶν ὀνόματος χάριν. καὶ ἦτοι τοῦτο λέγει τοὺς ἥρωας, ἢ ὅτι σοφοὶ ἦσαν καὶ ῥήτορες καὶ δεινοὶ καὶ διαλεκτικοί, ἐρωτᾶν ἱκανοὶ ὄντες· τὸ γὰρ εἶρην λέγειν ἐστίν. ὅπερ οὖν ἄρτι λέγομεν, ἐν τῇ Ἀττικῇ φωνῇ λεγόμενοι

[398e] οἱ ἥρωες ῥήτορές τινες καὶ ἐρωτητικοὶ συμβαίνουσιν, ὥστε ῥητόρων καὶ σοφιστῶν γένος γίγνεται τὸ ἥρωικὸν φύλον. ἀλλὰ οὐ τοῦτο χαλεπὸν ἐστὶν ἐννοῆσαι, ἀλλὰ μᾶλλον τὸ τῶν ἀνθρώπων, διὰ τί ποτε ἀνθρώποι καλοῦνται· ἢ σὺ ἔχεις εἰπεῖν;

ΕΡΜ. πόθεν, ὠγαθέ, ἔχω; οὐδ' εἴ τι οἷός τ' ἂν εἶην εὐρεῖν, οὐ συντείνω διὰ τὸ ἡγεῖσθαι σὲ μᾶλλον εὐρήσειν ἢ ἐμαυτόν.

[399a] ΣΩ. τῇ τοῦ Εὐθύφρονος ἐπιπνοίᾳ πιστεύεις, ὡς ἔοικας.

ΕΡΜ. δῆλα δὴ.

ΣΩ. ὀρθῶς γε σὺ πιστεύων· ὡς καὶ νῦν γέ μοι φαίνομαι κομψῶς ἐννενοηκέναι, καὶ κινδυνεύσω, ἐὰν μὴ εὐλαβῶμαι, ἔτι τήμερον σοφώτερος τοῦ δέοντος γενέσθαι. σκόπει δὲ ὁ λέγω. πρῶτον μὲν γὰρ τὸ τοιόνδε δεῖ ἐννοῆσαι περὶ ὀνομάτων, ὅτι πολλάκις ἐπεμβάλλομεν γράμματα, τὰ δ' ἐξαιροῦμεν, παρ' ὃ βουλόμεθα ὀνομάζοντες, καὶ τὰς ὁξύτητας μεταβάλλομεν. οἷον Διὶ φίλος —τοῦτο ἵνα

[399b] ἀντὶ ῥήματος ὄνομα ἡμῖν γένηται, τό τε ἕτερον αὐτόθεν ἰῶτα ἐξείλομεν καὶ ἀντὶ ὀξείας τῆς μέσης συλλαβῆς βαρεῖαν ἐφθεγγάμεθα. ἄλλων δὲ τοῦναντίον ἐμβάλλομεν γράμματα, τὰ δὲ βαρύτερα ὀξύτερα φθεγγόμεθα.

ΕΡΜ. ἀληθῆ λέγεις.

ΣΩ. τούτων τοίνυν ἐν καὶ τὸ τῶν ἀνθρώπων ὄνομα πέπονθεν, ὡς ἐμοὶ δοκεῖ. ἐκ γὰρ ῥήματος ὄνομα γέγονεν, ἐνὸς γράμματος τοῦ ἄλφα ἐξαιρεθέντος καὶ βαρυτέρας τῆς τελευτῆς γενομένης.

ΕΡΜ. πῶς λέγεις;

[399c] ΣΩ. ὥδε. σημαίνει τοῦτο τὸ ὄνομα ὁ ἄνθρωπος ὅτι τὰ μὲν ἄλλα θηρία ὧν ὀρθῶς οὐδὲν ἐπισκοπεῖ οὐδὲ ἀναλογίζεται οὐδὲ ἀναθρεῖ, ὁ δὲ ἄνθρωπος ἅμα ἐώρακεν—τοῦτο δ' ἐστὶ τὸ ὅπως —καὶ ἀναθρεῖ καὶ λογίζεται τοῦτο ὃ ὅπως. ἐντεῦθεν δὴ μόνον τῶν θηρίων ὀρθῶς ὁ ἄνθρωπος ἄνθρωπος ὠνομάσθη, ἀναθρῶν ἃ ὅπως.

ΕΡΜ. τί οὖν τὸ μετὰ τοῦτο; ἔρωμαί σε ὃ ἡδέως ἂν πυθοίμην;

ΣΩ. πάνυ γε.

[399d] EPM. ὥσπερ τοίνυν μοι δοκεῖ τούτοις ἐξῆς εἶναι τι χρῆμα. ψυχὴν γάρ που καὶ σῶμα καλοῦμεν τοῦ ἀνθρώπου.

ΣΩ. πῶς γὰρ οὐ;

EPM. πειρώμεθα δὴ καὶ ταῦτα διελεῖν ὥσπερ τὰ ἔμπροσθεν.

ΣΩ. ψυχὴν λέγεις ἐπισκέψασθαι ὡς εἰκότως τούτου τοῦ ὀνόματος τυγχάνει, ἔπειτ' αὖ τὸ σῶμα;

EPM. ναί.

ΣΩ. ὡς μὲν τοίνυν ἐκ τοῦ παραχρῆμα λέγειν, οἷμαί τι τοιοῦτον νοεῖν τοὺς τὴν ψυχὴν ὀνομάσαντας, ὡς τοῦτο ἄρα, ὅταν παρῇ τῷ σώματι, αἷτιόν ἐστι τοῦ ζῆν αὐτῷ, τὴν τοῦ

[399e] ἀναπνεῖν δύνανται παρέχον καὶ ἀναψύχον, ἅμα δὲ ἐκλείποντος τοῦ ἀναψύχοντος τὸ σῶμα ἀπόλλυται τε καὶ τελευτᾷ· ὅθεν δὴ μοι δοκοῦσιν αὐτὸ ψυχὴν καλέσαι. εἰ δὲ βούλει — ἔχε ἡρέμα· δοκῶ γάρ μοι τι καθορᾶν πιθανώτερον τούτου

[400a] τοῖς ἀμφὶ Εὐθύφρονα. τούτου μὲν γάρ, ὡς ἐμοὶ δοκεῖ, καταφρονήσαιεν ἂν καὶ ἡγήσαιντο φορτικὸν εἶναι· τόδε δὲ σκόπει ἔαν ἄρα καὶ σοὶ ἀρέσῃ.

EPM. λέγε μόνον.

ΣΩ. τὴν φύσιν παντὸς τοῦ σώματος, ὥστε καὶ ζῆν καὶ περιέναι, τί σοι δοκεῖ ἔχειν τε καὶ ὀχεῖν ἄλλο ἢ ψυχὴ;

EPM. οὐδὲν ἄλλο.

ΣΩ. τί δέ; καὶ τὴν τῶν ἄλλων ἀπάντων φύσιν οὐ πιστεύεις Ἀναξαγόρα νοῦν καὶ ψυχὴν εἶναι τὴν διακοσμοῦσαν καὶ ἔχουσαν;

EPM. ἔγωγε.

[400b] ΣΩ. καλῶς ἄρα ἂν τὸ ὄνομα τοῦτο ἔχοι τῇ δυνάμει ταύτῃ ἢ φύσιν ὀχεῖ καὶ ἔχει φυσέχην ἐπονομάζειν. ἔξεστι δὲ καὶ ψυχὴν κομψευόμενον λέγειν.

EPM. πάνυ μὲν οὖν, καὶ δοκεῖ γέ μοι τοῦτο ἐκείνου τεχνικώτερον εἶναι.

ΣΩ. καὶ γὰρ ἔστιν· γελοῖον μέντοι φαίνεται ὡς ἀληθῶς ὀνομαζόμενον ὡς ἐτέθη.

EPM. ἀλλὰ δὴ τὸ μετὰ τοῦτο πῶς φῶμεν ἔχειν;

ΣΩ. τὸ σῶμα λέγεις;

EPM. ναί.

ΣΩ. πολλαχῇ μοι δοκεῖ τοῦτό γε· ἂν μὲν καὶ σμικρόν

[400c] τις παρακλίνει, καὶ πάνυ. καὶ γὰρ σῆμά τινές φασιν αὐτὸ εἶναι τῆς ψυχῆς, ὡς τεθαμμένης ἐν τῷ νῦν παρόντι· καὶ διότι αὖ τούτῳ σημαίνει ἂν σημαίνει ἢ ψυχὴ, καὶ ταύτῃ σῆμα ὀρθῶς καλεῖσθαι. δοκοῦσι μέντοι μοι μάλιστα θέσθαι οἱ ἀμφὶ Ὀρφέα τοῦτο τὸ ὄνομα, ὡς δίκην διδούσης τῆς ψυχῆς ὣν δὴ ἔνεκα δίδωσιν, τοῦτον δὲ περίβολον ἔχειν, ἵνα σώζηται, δεσμωτηρίου εἰκόνα· εἶναι οὖν τῆς ψυχῆς τοῦτο, ὥσπερ αὐτὸ ὀνομάζεται, ἕως ἂν ἐκτείσῃ τὰ ὀφειλόμενα, τὸ σῶμα, καὶ οὐδὲν δεῖν παράγειν οὐδ' ἐν γράμμα.

[400d] EPM. ταῦτα μὲν μοι δοκεῖ ἱκανῶς, ὃ Σώκρατες, εἰρῆσθαι· περὶ δὲ τῶν θεῶν τῶν ὀνομάτων, οἷον καὶ περὶ τοῦ Διὸς νυνδὴ ἔλεγες, ἔχομεν ἂν που κατὰ τὸν αὐτὸν τρόπον ἐπισκέψασθαι κατὰ τίνα ποτὲ ὀρθότητα αὐτῶν τὰ ὀνόματα κεῖται;

ΣΩ. ναὶ μὰ Δία ἡμεῖς γε, ὃ Ἑρμόγενης, εἴπερ γε νοῦν ἔχομεν, ἕνα μὲν τὸν κάλλιστον τρόπον, ὅτι περὶ θεῶν οὐδὲν ἴσμεν, οὔτε περὶ αὐτῶν οὔτε περὶ τῶν ὀνομάτων, ἅττα ποτὲ ἑαυτοὺς καλοῦσιν·

δῆλον γὰρ ὅτι ἐκεῖνοί γε τὰληθῆ καλοῦσι.

[400e] δεύτερος δ' αὖ τρόπος ὀρθότητος, ὥσπερ ἐν ταῖς εὐχαῖς νόμος ἐστὶν ἡμῖν εὐχεσθαι, οἷτινές τε καὶ ὀπόθεν χαίρουσιν ὀνομαζόμενοι, ταῦτα καὶ ἡμᾶς αὐτοὺς καλεῖν, ὥς ἄλλο μηδὲν [401a] εἰδόμενος· καλῶς γὰρ δὴ ἔμοιγε δοκεῖ νενομίσθαι.

ΣΩ. εἰ οὖν βούλει, σκοπῶμεν ὥσπερ προειπόντες τοῖς θεοῖς ὅτι περὶ αὐτῶν οὐδὲν ἡμεῖς σκεψόμεθα—οὐ γὰρ ἀξιοῦμεν οἷοί τ' ἂν εἶναι σκοπεῖν—ἀλλὰ περὶ τῶν ἀνθρώπων, ἦν ποτέ τινα δόξαν ἔχοντες ἐτίθεντο αὐτοῖς τὰ ὀνόματα· τοῦτο γὰρ ἀνεμέσητον.

ΕΡΜ. ἀλλὰ μοι δοκεῖς, ὦ Σώκρατες, μετρίως λέγειν, καὶ οὕτω ποιῶμεν.

[401b] ΣΩ. ἄλλο τι οὖν ἀφ' Ἑστίας ἀρχώμεθα κατὰ τὸν νόμον;

ΕΡΜ. δίκαιον γοῦν.

ΣΩ. τί οὖν ἂν τις φαίη διανοούμενον τὸν ὀνομάσαντα Ἑστίαν ὀνομάσαι;

ΕΡΜ. οὐ μὰ τὸν Δία οὐδὲ τοῦτο οἶμαι ῥάδιον εἶναι.

ΣΩ. κινδυνεύουσι γοῦν, ὡγαθὲ Ἑρμόγενης, οἱ πρῶτοι τὰ ὀνόματα τιθέμενοι οὐ φαῦλοι εἶναι ἀλλὰ μετεωρολόγοι καὶ ἀδολέσχει τινές.

ΕΡΜ. τί δὴ;

ΣΩ. καταφαίνεται μοι ἡ θέσις τῶν ὀνομάτων τοιούτων

[401c] τινῶν ἀνθρώπων, καὶ ἐάν τις τὰ ξενικὰ ὀνόματα ἀνασκοπῇ, οὐχ ἥττον ἀνευρίσκεται ὁ ἕκαστος βούλεται. οἷον καὶ ἐν τούτῳ ὃ ἡμεῖς οὐσίαν καλοῦμεν, εἰσὶν οἱ ἐσσίαν καλοῦσιν, οἱ δ' αὖ ὠσίαν. πρῶτον μὲν οὖν κατὰ τὸ ἕτερον ὄνομα τούτων ἡ τῶν πραγμάτων οὐσία Ἑστία καλεῖσθαι ἔχει λόγον, καὶ ὅτι γε αὖ ἡμεῖς τὸ τῆς οὐσίας μετέχον ἔστιν φαμέν, καὶ κατὰ τοῦτο ὀρθῶς ἂν καλοῖτο Ἑστία· ἐοίκαμεν γὰρ καὶ ἡμεῖς τὸ παλαιὸν ἐσσίαν καλεῖν τὴν οὐσίαν. ἔτι δὲ καὶ κατὰ τὰς θυσίας ἂν τις

[401d] ἐννοήσας ἡγήσαιο οὕτω νοεῖν ταῦτα τοὺς τιθεμένους· τὸ γὰρ πρὸ πάντων θεῶν τῇ Ἑστίᾳ πρώτη προθύειν εἰκὸς ἐκείνους οἷτινες τὴν πάντων οὐσίαν ἐσσίαν ἐπωνόμασαν. ὅσοι δ' αὖ ὠσίαν, σχεδὸν τι αὖ οὗτοι καθ' Ἡράκλειτον ἂν ἡγοῖντο τὰ ὄντα ἰέναι τε πάντα καὶ μένειν οὐδέν· τὸ οὖν αἷτιον καὶ τὸ ἀρχηγὸν αὐτῶν εἶναι τὸ ὠθοῦν, ὅθεν δὴ καλῶς ἔχειν αὐτὸ ὠσίαν ὠνομάσθαι. καὶ ταῦτα

[401e] μὲν δὴ ταύτη ὥς παρὰ μηδὲν εἰδόντων εἰρήσθω· μετὰ δ' Ἑστίαν δίκαιον Ῥέαν καὶ Κρόνον ἐπισκέψασθαι. καίτοι τό γε τοῦ Κρόνου ὄνομα ἤδη διήλθομεν. ἴσως μέντοι οὐδὲν λέγω.

ΕΡΜ. τί δὴ, ὦ Σώκρατες;

ΣΩ. ὡγαθέ, ἐννεονόκά τι σμῆνος σοφίας.

ΕΡΜ. ποῖον δὴ τοῦτο;

[402a] ΣΩ. γελοῖον μὲν πάνυ εἰπεῖν, οἶμαι μέντοι τινὰ πιθανότητα ἔχον.

ΕΡΜ. τίνα ταύτην;

ΣΩ. τὸν Ἡράκλειτόν μοι δοκῶ καθορᾶν παλαί' ἄττα σοφὰ λέγοντα, ἀτεχνῶς τὰ ἐπὶ Κρόνου καὶ Ῥέας, ἃ καὶ Ὅμηρος ἔλεγεν.

ΕΡΜ. πῶς τοῦτο λέγεις;

ΣΩ. λέγει πού Ἡράκλειτος ὅτι πάντα χωρεῖ καὶ οὐδὲν μένει, καὶ ποταμοῦ ῥοῇ ἀπεικάζων τὰ ὄντα λέγει ὥς δις ἐς τὸν αὐτὸν ποταμὸν οὐκ ἂν ἐμβαίης.

ΕΡΜ. ἔστι ταῦτα.

[402b] ΣΩ. τί οὖν; δοκεῖ σοι ἄλλοιότερον Ἡρακλείτου νοεῖν ὁ τιθέμενος τοῖς τῶν ἄλλων θεῶν προγόνοις Ῥέαν τε καὶ Κρόνον; ἄρα οἶει ἀπὸ τοῦ αὐτομάτου αὐτὸν ἀμφοτέροις ρευμάτων ὀνόματα θέσθαι; ὥσπερ αὖ Ὅμηρος Ὠκεανὸν τε θεῶν γένεσιν φησιν καὶ μητέρα Τηθύν· οἶμαι δὲ καὶ Ἡσίδοις. λέγει δέ που καὶ Ὀρφεὺς ὅτι

Ὠκεανὸς πρῶτος καλλίρροος ἦρξε γάμοιο,

[402c]

ὅς ῥα κασιγνήτην ὁμομήτορα Τηθὺν ὄπυιεν.

ταῦτ' οὖν σκόπει ὅτι καὶ ἀλλήλοις συμφωνεῖ καὶ πρὸς τὰ τοῦ Ἡρακλείτου πάντα τείνει.

ΕΡΜ. φαίνει τί μοι λέγειν, ὦ Σώκρατες· τὸ μέντοι τῆς Τηθύος οὐκ ἐννοῶ ὄνομα τί βούλεται.

ΣΩ. ἀλλὰ μὴν τοῦτό γε ὀλίγου αὐτὸ λέγει ὅτι πηγῆς ὄνομα ἐπικεκρυμμένον ἐστίν. τὸ γὰρ διαττώμενον καὶ

[402d] τὸ ἠθούμενον πηγῆς ἀπείκασμά ἐστιν· ἐκ δὲ τούτων ἀμφοτέρων τῶν ὀνομάτων ἡ Τηθύς τὸ ὄνομα σύγκειται.

ΕΡΜ. τοῦτο μὲν, ὦ Σώκρατες, κομψόν.

ΣΩ. τί δ' οὐ μέλλει; ἀλλὰ τί τὸ μετὰ τοῦτο; τὸν μὲν Δία εἵπομεν.

ΕΡΜ. ναί.

ΣΩ. τοὺς ἀδελφοὺς δὴ αὐτοῦ λέγωμεν, τὸν τε Ποσειδῶ καὶ τὸν Πλούτωνα καὶ τὸ ἕτερον ὄνομα ὃ ὀνομάζουσιν αὐτόν.

ΕΡΜ. πάνυ γε.

ΣΩ. τὸ μὲν τοίνυν τοῦ Ποσειδῶνός μοι φαίνεται ὠνομάσθαι

[402e] τοῦ πρώτου ὀνομάσαντος, ὅτι αὐτὸν βαδίζοντα ἐπέσχευεν ἡ τῆς θαλάττης φύσις καὶ οὐκέτι εἶασεν προελθεῖν, ἀλλ' ὥσπερ δεσμὸς τῶν ποδῶν αὐτῷ ἐγένετο. τὸν οὖν ἄρχοντα τῆς δυνάμεως ταύτης θεὸν ὠνόμασεν Ποσειδῶνα, ὡς ποσίδεσμον ὄντα· τὸ δὲ εἰ ἔγκειται ἴσως εὐπρεπείας ἕνεκα.

ΣΩ. τάχα δὲ οὐκ ἂν τοῦτο λέγοι, ἀλλ' ἀντὶ τοῦ σῖγμα

[403a] δύο λάβδα τὸ πρῶτον ἐλέγετο, ὡς πολλὰ εἰδότος τοῦ θεοῦ. ἴσως δὲ ἀπὸ τοῦ σείειν ὃ σείων ὠνόμασται· πρόσκειται δὲ τὸ πεῖ καὶ τὸ δέλτα. τὸ δὲ Πλούτωνος, τοῦτο μὲν κατὰ τὴν τοῦ πλούτου δόσιν, ὅτι ἐκ τῆς γῆς κάτωθεν ἀνίεται ὁ πλοῦτος, ἐπωνομάσθη· ὁ δὲ Ἄιδης, οἱ πολλοὶ μὲν μοι δοκοῦσιν ὑπολαμβάνειν τὸ αἰδὲς προσειρησθαι τῷ ὀνόματι τούτῳ, καὶ φοβούμενοι τὸ ὄνομα Πλούτωνα καλοῦσιν αὐτόν.

[403b] ΕΡΜ. σοὶ δὲ πῶς φαίνεται, ὦ Σώκρατες;

ΣΩ. πολλαχῇ ἔμοιγε δοκοῦσιν ἄνθρωποι διημαρτηκέναι περὶ τούτου τοῦ θεοῦ τῆς δυνάμεως καὶ φοβεῖσθαι αὐτὸν οὐκ ἄξιον ὄν. ὅτι τε γάρ, ἐπειδὴν ἅπαξ τις ἡμῶν ἀποθάνῃ, αἰεὶ ἐκεῖ ἐστίν, φοβοῦνται, καὶ ὅτι ἡ ψυχὴ γυμνὴ τοῦ σώματος παρ' ἐκείνον ἀπέρχεται, καὶ τοῦτο πεφόβηνται· τὰ δ' ἐμοὶ δοκεῖ πάντα ἐς ταῦτόν τι συντείνειν, καὶ ἡ ἀρχὴ τοῦ θεοῦ καὶ τὸ ὄνομα.

ΕΡΜ. πῶς δὴ;

[403c] ΣΩ. ἐγὼ σοι ἐρῶ ἃ γέ μοι φαίνεται. εἰπὲ γάρ μοι, δεσμὸς ζῶν ὀτρωοῦν ὥστε μένειν ὅπου οὖν, πότερος ἰσχυρότερός ἐστιν, ἀνάγκη ἢ ἐπιθυμία;

ΕΡΜ. πολὺ διαφέρει, ὦ Σώκρατες, ἡ ἐπιθυμία.

ΣΩ. οἶει οὖν τὸν Ἄιδην οὐκ ἂν πολλοὺς ἐκφεύγειν, εἰ μὴ τῷ ἰσχυροτάτῳ δεσμῷ ἔδει τοὺς ἐκεῖσε ἰόντας;

ΕΡΜ. δῆλα δῆ.

ΣΩ. ἐπιθυμία ἄρα τινὶ αὐτοῦς, ὡς ἔοικε, δεῖ, εἴπερ τῷ μεγίστῳ δεσμῷ δεῖ, καὶ οὐκ ἀνάγκη.

ΕΡΜ. φαίνεται.

ΣΩ. οὐκοῦν ἐπιθυμίας αὖτε πολλαὶ εἰσιν;

ΕΡΜ. ναί.

[403d] ΣΩ. τῇ μεγίστῃ ἄρα ἐπιθυμίᾳ τῶν ἐπιθυμιῶν δεῖ αὐτοῦς, εἴπερ μέλλει τῷ μεγίστῳ δεσμῷ κατέχειν.

ΕΡΜ. ναί.

ΣΩ. ἔστιν οὖν τις μείζων ἐπιθυμία ἢ ὅταν τίς τῳ συνὼν οἴηται δι' ἐκεῖνον ἔσσεσθαι ἀμείνων ἀνὴρ;

ΕΡΜ. μὰ Δί' οὐδ' ὅπως οἶμαι, ὦ Σώκρατες.

ΣΩ. διὰ ταῦτα ἄρα φῶμεν, ὦ Ἑρμόγενης, οὐδένα δεῦρο ἐθελῆσαι ἀπελθεῖν τῶν ἐκεῖθεν, οὐδὲ αὐτὰς τὰς Σειρήνας,

[403e] ἀλλὰ κατακεκλησθαι ἐκείνας τε καὶ τοὺς ἄλλους πάντας· οὕτω καλοῦς τινος, ὡς ἔοικεν, ἐπίσταται λόγους λέγειν ὁ Ἄιδης, καὶ ἔστιν, ὥς γ' ἐκ τοῦ λόγου τούτου, ὁ θεὸς οὗτος τέλειος σοφιστής τε καὶ μέγας εὐεργέτης τῶν παρ' αὐτῷ, ὅς γε καὶ τοῖς ἐνθάδε τοσαῦτα ἀγαθὰ ἀνίσχιν· οὕτω πολλὰ αὐτῷ τὰ περιόντα ἐκεῖ ἔστιν, καὶ τὸν Πλούτωνα ἀπὸ τούτου ἔσχε τὸ ὄνομα.

ΣΩ. καὶ τὸ αὖτε μὴ ἐθέλειν συνεχῆναι τοῖς ἀνθρώποις ἔχουσι τὰ σώματα, ἀλλὰ τότε συγγίνεσθαι,

[404a] ἐπειδὴν ἡ ψυχὴ καθαρὰ ἢ πάντων τῶν περὶ τὸ σῶμα κακῶν καὶ ἐπιθυμιῶν, οὐ φιλοσόφου δοκεῖ σοι εἶναι καὶ εὖ ἐντεθυμημένου ὅτι οὕτω μὲν ἂν κατέχοι αὐτοὺς δήσας τῇ περὶ ἀρετὴν ἐπιθυμίᾳ, ἔχοντας δὲ τὴν τοῦ σώματος πτοίησιν καὶ μανίαν οὐδ' ἂν ὁ Κρόνος δύναιτο ὁ πατήρ συγκατέχειν αὐτῷ ἐν τοῖς δεσμοῖς δήσας τοῖς αὐτοῦ λεγομένοις;

ΕΡΜ. κινδυνεύεις τι λέγειν, ὦ Σώκρατες.

[404b] ΣΩ. καὶ τό γε ὄνομα ὁ Ἄιδης, ὦ Ἑρμόγενης, πολλοῦ δεῖ ἀπὸ τοῦ αἰδοῦς ἐπωνομάσθαι, ἀλλὰ πολὺ μᾶλλον ἀπὸ τοῦ πάντα τὰ καλὰ εἰδέειν, ἀπὸ τούτου ὑπὸ τοῦ νομοθέτου Ἄιδης ἐκλήθη.

ΕΡΜ. εἶεν· τί δὲ Δημήτρά τε καὶ Ἥραν καὶ Ἀπόλλω καὶ Ἀθηνᾶν καὶ Ἥφαιστον καὶ Ἄρη καὶ τοὺς ἄλλους θεοὺς, πῶς λέγομεν;

ΣΩ. Δημήτηρ μὲν φαίνεται κατὰ τὴν δόσιν τῆς ἐδωδῆς διδοῦσα ὡς μήτηρ Δημήτηρ κεκλησθαι, Ἥρα δὲ ἐρατή

[404c] τις, ὥστε οὖν καὶ λέγεται ὁ Ζεὺς αὐτῆς ἐρασθεὶς ἔχειν. ἴσως δὲ μετεωρολογῶν ὁ νομοθέτης τὸν ἀέρα Ἥραν ὠνόμασεν ἐπικρυπτόμενος, θεὸς τὴν ἀρχὴν ἐπὶ τελευτῇ· γνοίης δ' ἂν, εἰ πολλάκις λέγοις τὸ τῆς Ἥρας ὄνομα. Φερρέφαττα δέ· πολλοὶ μὲν καὶ τοῦτο φοβοῦνται τὸ ὄνομα καὶ τὸν Ἀπόλλω, ὑπὸ ἀπειρίας, ὡς ἔοικεν, ὀνομάτων ὀρθότητος. καὶ γὰρ μεταβάλλοντες σκοποῦνται τὴν Φερσεφόνην, καὶ δεινὸν αὐτοῖς φαίνεται· τὸ δὲ μηνύει

[404d] σοφὴν εἶναι τὴν θεόν. ἅτε γὰρ φερομένων τῶν πραγμάτων τὸ ἐφαπτόμενον καὶ ἐπαφῶν καὶ δυνάμενον ἐπακολουθεῖν σοφία ἂν εἴη. Φερέπαφα οὖν διὰ τὴν σοφίαν καὶ τὴν ἐπαφὴν τοῦ φερομένου ἢ θεὸς ἂν ὀρθῶς καλοῖτο, ἢ τοιοῦτόν τι—δι' ὅπερ καὶ σύνεστιν αὐτῇ ὁ Ἄιδης σοφὸς

ὦν, διότι τοιαύτη ἐστίν—νῦν δὲ αὐτῆς ἐκκλίνουσι τὸ ὄνομα εὐστομίαν περὶ πλείονος ποιούμενοι τῆς ἀληθείας, ὥστε Φερρέφατταν αὐτὴν καλεῖν. ταῦτόν δὲ καὶ περὶ τὸν

[404e] Ἀπόλλω, ὅπερ λέγω, πολλοὶ πεφόβηνται περὶ τὸ ὄνομα τοῦ θεοῦ, ὥς τι δεινὸν μηνύοντος· ἢ οὐκ ἦσθησαι;

ΕΡΜ. πάνυ μὲν οὔν, καὶ ἀληθῆ λέγεις.

ΣΩ. τὸ δέ γ' ἐστίν, ὡς ἐμοὶ δοκεῖ, κάλλιστα κείμενον πρὸς τὴν δύναμιν τοῦ θεοῦ.

ΕΡΜ. πῶς δῆ;

ΣΩ. ἐγὼ πειράσομαι φράσαι ὃ γέ μοι φαίνεται· οὐ γὰρ

[405a] ἔστιν ὅτι ἂν μᾶλλον ὄνομα ἤρμοσεν ἐν ὃν τέτταρσι δυνάμεσι ταῖς τοῦ θεοῦ, ὥστε πασῶν ἐφάπτεσθαι καὶ δηλοῦν τρόπον τινὰ μουσικὴν τε καὶ μαντικὴν καὶ ἰατρικὴν καὶ τοξικὴν.

ΕΡΜ. λέγε δῆ· ἄτοπον γάρ τί μοι λέγεις τὸ ὄνομα εἶναι.

ΣΩ. εὐάρμοστον μὲν οὔν, ἅτε μουσικοῦ ὄντος τοῦ θεοῦ. πρῶτον μὲν γὰρ ἢ κάθαρσις καὶ οἱ καθαρμοὶ καὶ κατὰ τὴν ἰατρικὴν καὶ κατὰ τὴν μαντικὴν καὶ αἱ τοῖς ἰατρικοῖς

[405b] φαρμάκοις καὶ αἱ τοῖς μαντικοῖς περιθειώσεις τε καὶ τὰ λουτρὰ τὰ ἐν τοῖς τοιούτοις καὶ αἱ περιρράνσεις, πάντα ἐν τι ταῦτα δύναιτ' ἂν, καθαρὸν παρέχειν τὸν ἄνθρωπον καὶ κατὰ τὸ σῶμα καὶ κατὰ τὴν ψυχὴν· ἢ οὐ;

ΕΡΜ. πάνυ μὲν οὔν.

ΣΩ. οὐκοῦν ὁ καθαίρων θεὸς καὶ ὁ ἀπολούων τε καὶ ἀπολύων τῶν τοιούτων κακῶν οὗτος ἂν εἴη;

ΕΡΜ. πάνυ μὲν οὔν.

ΣΩ. κατὰ μὲν τοίνυν τὰς ἀπολύσεις τε καὶ ἀπολούσεις,

[405c] ὡς ἱατρὸς ὢν τῶν τοιούτων, Ἀπολούων ἂν ὀρθῶς καλοῖτο· κατὰ δὲ τὴν μαντικὴν καὶ τὸ ἀληθές τε καὶ τὸ ἀπλοῦν— ταῦτόν γάρ ἐστιν—ὥσπερ οὔν οἱ Θετταλοὶ καλοῦσιν αὐτόν, ὀρθότατ' ἂν καλοῖτο· Ἄπλου γάρ φασι πάντες Θετταλοὶ τοῦτον τὸν θεόν. διὰ δὲ τὸ ἀεὶ βολῶν ἐγκρατὴς εἶναι τοξικῇ Ἀειβάλλων ἐστίν. κατὰ δὲ τὴν μουσικὴν δεῖ ὑπολαβεῖν ὥσπερ τὸν ἀκόλουθόν τε καὶ τὴν ἄκοιτιν ὅτι τὸ ἄλφα σημαίνει πολλαχοῦ τὸ ὁμοῦ, καὶ ἐνταῦθα τὴν ὁμοῦ πόλησιν καὶ περὶ τὸν οὐρανόν, οὓς δὴ πόλους καλοῦσιν, καὶ τὴν περὶ

[405d] τὴν ἐν τῇ ᾠδῇ ἁρμονίαν, ἣ δὲ συμφωνία καλεῖται, ὅτι ταῦτα πάντα, ὡς φασιν οἱ κομψοὶ περὶ μουσικὴν καὶ ἀστρονομίαν, ἁρμονία τινὶ πολεῖ ἅμα πάντα· ἐπιστατεῖ δὲ οὗτος ὁ θεὸς τῇ ἁρμονίᾳ ὁμοπολῶν αὐτὰ πάντα καὶ κατὰ θεοὺς καὶ κατ' ἀνθρώπους· ὥσπερ οὔν τὸν ὁμοκέλευθον καὶ ὁμόκοιτιν ἀκόλουθον καὶ ἄκοιτιν ἐκαλέσαμεν, μεταβαλόντες ἀντὶ τοῦ ὁμο— ἅ—, οὕτω καὶ Ἀπόλλωνα ἐκαλέσαμεν

[405e] ὅς ἦν ὁμοπολῶν, ἕτερον λάβδα ἐμβαλόντες, ὅτι ὁμώνυμον ἐγίγνετο τῷ χαλεπῷ ὀνόματι.

ΣΩ. ὅπερ καὶ νῦν ὑποπτεύοντές τινες διὰ τὸ μὴ ὀρθῶς σκοπεῖσθαι τὴν δύναμιν τοῦ ὀνόματος φοβοῦνται αὐτὸ ὡς σημαῖνον φθοράν τινα· τὸ

[406a] δὲ πολὺ, ὥσπερ ἄρτι ἐλέγετο, πασῶν ἐφαπτόμενον κεῖται τῶν τοῦ θεοῦ δυνάμεων, ἀπλοῦ, ἀεὶ βάλλοντος, ἀπολούοντος, ὁμοπολοῦντος. τὰς δὲ Μούσας τε καὶ ὅλως τὴν μουσικὴν ἀπὸ τοῦ μῶσθαι, ὡς ἔοικεν, καὶ τῆς ζητήσεως τε καὶ φιλοσοφίας τὸ ὄνομα τοῦτο ἐπωνόμασεν. Λητῶ δὲ ἀπὸ τῆς πραότητος τῆς θεοῦ, κατὰ τὸ ἐθελήμονα εἶναι ὦν ἂν τις δέηται. ἴσως δὲ ὡς οἱ ξένοι καλοῦσιν— πολλοὶ γὰρ Ληθῶ καλοῦσιν—ἔοικεν οὔν πρὸς τὸ μὴ τραχὺ τοῦ ἥθους ἀλλ' ἡμερόν τε καὶ λεῖον Ληθῶ

[406b] κεκλησθαι ὑπὸ τῶν τοῦτο καλούντων. Ἄρτεμις δὲ διὰ τὸ ἀρτεμὲς φαίνεται καὶ τὸ

κόσμιον, διὰ τὴν τῆς παρθενίας ἐπιθυμίαν· ἴσως δὲ ἀρετῆς ἱστορα τὴν θεὸν ἐκάλεσεν ὁ καλέσας, τάχα δ' ἂν καὶ ὡς τὸν ἄροτον μισησάσης τὸν ἀνδρὸς ἐν γυναικί· ἢ διὰ τούτων τι ἢ διὰ πάντα ταῦτα τὸ ὄνομα τοῦτο ὁ τιθέμενος ἔθετο τῇ θεῷ.

ΕΡΜ. τί δὲ ὁ Διόνυσός τε καὶ ἡ ἀφροδίτη;

ΣΩ. μεγάλα, ὦ παῖ Ἰππονίκου, ἐρωτᾷς. ἀλλὰ ἔστι γὰρ καὶ σπουδαίως εἰρημένος ὁ τρόπος τῶν ὀνομάτων τούτοις

[406c] τοῖς θεοῖς καὶ παιδικῶς, τὸν μὲν οὖν σπουδαῖον ἄλλους τινὰς ἐρώτα, τὸν δὲ παιδικὸν οὐδὲν κωλύει διελθεῖν· φιλοπαίσμονες γὰρ καὶ οἱ θεοί. ὃ τε γὰρ Διόνυσος εἶη ἂν ὁ διδοὺς τὸν οἶνον Διδοίνυσος ἐν παιδιᾷ καλούμενος, οἶνος δ', ὅτι οἶεσθαι νοῦν ἔχειν ποιεῖ τῶν πινόντων τοὺς πολλοὺς οὐκ ἔχοντας, οἰόνους δικαιοτάτ' ἂν καλούμενος. περὶ δὲ ἀφροδίτης οὐκ ἄξιον Ἡσιόδῳ ἀντιλέγειν, ἀλλὰ

[406d] συγχωρεῖν ὅτι διὰ τὴν ἐκ τοῦ ἀφροῦ γένεσιν ἀφροδίτη ἐκλήθη.

ΕΡΜ. ἀλλὰ μὴν οὐδ' Ἀθηνᾶς Ἀθηναῖός γ' ὦν, ὦ Σώκρατες, ἐπιλήση, οὐδ' Ἥφαιστου τε καὶ Ἄρεως.

ΣΩ. οὐδὲ εἰκός γε.

ΕΡΜ. οὐ γάρ.

ΣΩ. οὐκοῦν τὸ μὲν ἕτερον ὄνομα αὐτῆς οὐ χαλεπὸν εἰπεῖν δι' ὃ κέϊται.

ΕΡΜ. τὸ ποῖον;

ΣΩ. Παλλάδα που αὐτὴν καλοῦμεν.

ΕΡΜ. πῶς γὰρ οὗ;

ΣΩ. τοῦτο μὲν τοίνυν ἀπὸ τῆς ἐν τοῖς ὅπλοις ὀρχήσεως

[406e] ἡγούμενοι τεθῆναι ὀρθῶς ἂν, ὡς ἐγὼμαι, ἡγοίμεθα· τὸ γάρ που ἢ αὐτὸν ἢ τι ἄλλο μετεωρίζειν ἢ ἀπὸ τῆς γῆς ἢ ἐν ταῖς

[407a] χερσὶν πάλλειν τε καὶ πάλλεσθαι καὶ ὀρχεῖν καὶ ὀρχεῖσθαι καλοῦμεν.

ΕΡΜ. πάνυ μὲν οὖν.

ΣΩ. Παλλάδα μὲν τοίνυν ταύτη.

ΕΡΜ. καὶ ὀρθῶς γε. ἀλλὰ δὴ τὸ ἕτερον πῶς λέγεις;

ΣΩ. τὸ τῆς Ἀθηνᾶς;

ΕΡΜ. ναί.

ΣΩ. τοῦτο ἐμβριθέστερον, ὦ φίλε. εἰκόασι δὴ καὶ οἱ παλαιοὶ τὴν Ἀθηνᾶν νομίζειν ὥσπερ οἱ νῦν περὶ Ὅμηρον

[407b] δεινοί. καὶ γὰρ τούτων οἱ πολλοὶ ἐξηγούμενοι τὸν ποιητὴν φασὶ τὴν Ἀθηνᾶν αὐτὸν νοῦν τε καὶ διάνοιαν πεποιηκέναι, καὶ ὁ τὰ ὀνόματα ποιῶν ἔοικε τοιοῦτόν τι περὶ αὐτῆς διανοεῖσθαι, ἔτι δὲ μειζόνως λέγων θεοῦ νόησιν ὥσπερ εἰ λέγει ὅτι ἡ θεονόα ἐστὶν αὕτη, τῷ ἄλφα ξενικῶς ἀντὶ τοῦ ἦτα χρῆσάμενος καὶ τὸ ἰῶτα καὶ τὸ σῖγμα ἀφελών. ἴσως δὲ οὐδὲ ταύτη, ἀλλ' ὡς τὰ θεῖα νοούσης αὐτῆς διαφερόντως τῶν ἄλλων Θεονόην ἐκάλεσεν. οὐδὲν δὲ ἀπέχει καὶ τὴν ἐν τῷ ἦθει νόησιν ὡς οὔσαν τὴν θεὸν ταύτην Ἡθονόην μὲν

[407c] βούλεσθαι προσειπεῖν· παραγαγὼν δὲ ἢ αὐτὸς ἢ τινες ὕστερον ἐπὶ τὸ κάλλιον ὡς ὦντο, Ἀθηνάαν ἐκάλεσαν.

ΕΡΜ. τί δὲ δὴ τὸν Ἥφαιστον, πῇ λέγεις;

ΣΩ. ἢ τὸν γενναῖον τὸν φάεος ἱστορα ἐρωτᾷς;

ΕΡΜ. ἔοικα.

ΣΩ. οὐκοῦν οὗτος μὲν παντὶ δῆλος Φαῖστος ὢν, τὸ ἦτα προσελκυσάμενος;

ΕΡΜ. κινδυνεύει, ἐὰν μὴ πῇ σοι, ὡς ἔοικεν, ἔτι ἄλλη δόξη.

ΣΩ. ἀλλ' ἵνα μὴ δόξη, τὸν Ἄρη ἐρώτα.

ΕΡΜ. ἐρωτῶ.

[407d] ΣΩ. οὐκοῦν, εἰ μὲν βούλει, κατὰ τὸ ἄρρεν τε καὶ κατὰ τὸ ἀνδρεῖον Ἄρης ἂν εἴη· εἰ δ' αὖ κατὰ τὸ σκληρόν τε καὶ ἀμετάστροφον, ὃ δὴ ἄρρατον καλεῖται, καὶ ταύτη ἂν πανταχῇ πολεμικῶ θεῶ πρόπει Ἄρη καλεῖσθαι.

ΕΡΜ. πάνυ μὲν οὔν.

ΣΩ. ἐκ μὲν οὔν τῶν θεῶν πρὸς θεῶν ἀπαλλαγῶμεν, ὡς ἐγὼ δέδοικα περὶ αὐτῶν διαλέγεσθαι· περὶ δὲ ἄλλων ὧν τινων βούλει προβαλλέ μοι, ὅφρα ἴδῃ οἱ Εὐθύφρωνος ἵπποι.

[407e] ΕΡΜ. ἀλλὰ ποιήσω ταῦτα, ἔτι γε ἐν ἐρόμενός σε περὶ Ἑρμοῦ, ἐπειδὴ με καὶ οὐ φησιν Κρατύλος Ἑρμογένη εἶναι. πειρώμεθα οὔν τὸν Ἑρμῆν σκέψασθαι τί καὶ νοεῖ τὸ ὄνομα, ἵνα καὶ εἰδῶμεν εἰ τὶ ὅδε λέγει.

ΣΩ. ἀλλὰ μὴν τοῦτό γε ἔοικε περὶ λόγον τι εἶναι ὃ Ἑρμῆς, καὶ τὸ ἐρμηνέα εἶναι καὶ τὸ ἄγγελον καὶ τὸ

[408a] κλοπικόν τε καὶ τὸ ἀπατηλὸν ἐν λόγοις καὶ τὸ ἀγοραστικόν, περὶ λόγου δύναμιν ἐστὶν πᾶσα αὕτη ἡ πραγματεία· ὅπερ οὔν καὶ ἐν τοῖς πρόσθεν ἐλέγομεν, τὸ εἶρην λόγου χρεῖα ἐστί, τὸ δέ, οἷον καὶ Ὅμηρος πολλαχοῦ λέγει, ἐμήσατό φησιν, τοῦτο δὲ μηχανήσασθαι ἐστὶν. ἐξ ἀμφοτέρων οὔν τούτων τὸν τὸ λέγειν τε καὶ τὸν λόγον μηχανήσασθαι—τὸ δὲ λέγειν δὴ ἐστὶν εἶρην—τοῦτον τὸν θεὸν ὥσπερ εἰ ἐπιτάττει

[408b] ἡμῖν ὁ νομοθέτης· ὧ ἄνθρωποι, ὃς τὸ εἶρην ἐμήσατο, δικαίως ἂν καλοῖτο ὑπὸ ὑμῶν εἰρέμης· νῦν δὲ ἡμεῖς, ὡς οἴομεθα, καλλωπίζοντες τὸ ὄνομα Ἑρμῆν καλοῦμεν. καὶ ἦ γε Ἴρις ἀπὸ τοῦ εἶρην ἔοικεν κεκλημένη, ὅτι ἄγγελος ἦν.

ΕΡΜ. νῆ τὸν Δία, εὔ ἄρα μοι δοκεῖ Κρατύλος λέγειν τὸ ἐμὲ μὴ εἶναι Ἑρμογένη· οὐκ οὐκ εὐμήχανός γέ εἰμι λόγου.

ΣΩ. καὶ τό γε τὸν Πᾶνα τοῦ Ἑρμοῦ εἶναι ὑὸν διφυῆ ἔχει τὸ εἰκός, ὧ ἑταῖρε.

[408c] ΕΡΜ. πῶς δῆ;

ΣΩ. οἶσθα ὅτι ὁ λόγος τὸ πᾶν σημαίνει καὶ κυκλεῖ καὶ πολεῖ ἀεὶ, καὶ ἔστι διπλοῦς, ἀληθὴς τε καὶ ψευδής.

ΕΡΜ. πάνυ γε.

ΣΩ. οὐκοῦν τὸ μὲν ἀληθὲς αὐτοῦ λεῖον καὶ θεῖον καὶ ἄνω οἰκοῦν ἐν τοῖς θεοῖς, τὸ δὲ ψεῦδος κάτω ἐν τοῖς πολλοῖς τῶν ἀνθρώπων καὶ τραχὺ καὶ τραγικόν· ἐνταῦθα γὰρ πλεῖστοι οἱ μῦθοί τε καὶ τὰ ψεῦδη ἐστίν, περὶ τὸν τραγικὸν βίον.

ΕΡΜ. πάνυ γε.

ΣΩ. ὀρθῶς ἄρ' ἂν ὁ πᾶν μηνύων καὶ ἀεὶ πολλῶν

[408d] Πᾶν αἰπόλος εἴη, διφυῆς Ἑρμοῦ ὕος, τὰ μὲν ἄνωθεν λεῖος, τὰ δὲ κάτωθεν τραχὺς καὶ τραγοειδής. καὶ ἔστιν ἥτοι λόγος ἢ λόγου ἀδελφὸς ὁ Πάν, εἶπερ Ἑρμοῦ ὕος ἐστὶν· ἀδελφῶ δὲ

ἐοικέναι ἀδελφὸν οὐδὲν θαυμαστόν. ἀλλ' ὅπερ ἐγὼ ἔλεγον, ὦ μακάριε, ἀπαλλαγῶμεν ἐκ τῶν θεῶν.

ΕΡΜ. τῶν γε τοιούτων, ὦ Σώκρατες, εἰ βούλει. περὶ τῶν τοιῶνδε δὲ τί σε κωλύει διελθεῖν, οἶον ἡλίου τε καὶ σελήνης καὶ ἄστρον καὶ γῆς καὶ αἰθέρος καὶ ἀέρος καὶ πυρὸς [408e] καὶ ὕδατος καὶ ὠρῶν καὶ ἐνιαυτοῦ;

ΣΩ. συχνὰ μὲν μοι προστάτεις, ὅμως δέ, εἴπερ σοι κεχαρισμένον ἔσται, ἐθέλω.

ΕΡΜ. καὶ μὴν χαριῇ.

ΣΩ. τί δὴ οὖν πρῶτον βούλει; ἢ ὥσπερ εἶπες τὸν ἥλιον διέλθωμεν;

ΕΡΜ. πάνυ γε.

ΣΩ. ἔοικε τοίνυν κατάδηλον γενόμενον ἂν μᾶλλον εἰ [409a] τῷ Δωρικῷ τις ὀνόματι χρῶτο— ἄλιον γὰρ καλοῦσιν οἱ Δωριῆς— ἄλιος οὖν εἴη μὲν ἂν κατὰ τὸ ἀλίζειν εἰς ταῦτόν τοὺς ἀνθρώπους ἐπειδὴ ἀνατείλῃ, εἴη δ' ἂν καὶ τῷ περὶ τὴν γῆν ἀεὶ εἰλεῖν ἰὼν, ἐοίκοι δ' ἂν καὶ ὅτι ποικίλλει ἰὼν τὰ γινόμενα ἐκ τῆς γῆς· τὸ δὲ ποικίλλειν καὶ αἰολεῖν ταῦτόν.

ΕΡΜ. τί δὲ ἡ σελήνη;

ΣΩ. τοῦτο δὲ τὸ ὄνομα φαίνεται τὸν Ἀναξαγόραν πιέζειν.

ΕΡΜ. τί δὴ;

ΣΩ. ἔοικε δηλοῦντι παλαιότερον ὃ ἐκεῖνος νεωστὶ ἔλεγεν, [409b] ὅτι ἡ σελήνη ἀπὸ τοῦ ἡλίου ἔχει τὸ φῶς.

ΕΡΜ. πῶς δὴ;

ΣΩ. τὸ μὲν που σέλας καὶ τὸ φῶς ταῦτόν.

ΕΡΜ. ναί.

ΣΩ. νέον δέ που καὶ ἔνον ἀεὶ ἔστι περὶ τὴν σελήνην τοῦτο τὸ φῶς, εἴπερ ἀληθὴ οἱ Ἀναξαγόρειοι λέγουσιν· κύκλῳ γάρ που ἀεὶ αὐτὴν περιῶν νέον ἀεὶ ἐπιβάλλει, ἔνον δὲ ὑπάρχει τὸ τοῦ προτέρου μηνός.

ΕΡΜ. πάνυ γε.

ΣΩ. Σελαναίαν δέ γε καλοῦσιν αὐτὴν πολλοί.

ΕΡΜ. πάνυ γε.

ΣΩ. ὅτι δὲ σέλας νέον καὶ ἔνον ἔχει ἀεὶ, Σελαενονεοάεια [409c] μὲν δικαιοτάτ' ἂν τῶν ὀνομάτων καλοῖτο, συγκεκροτημένον δὲ Σελαναία κέκληται.

ΕΡΜ. διθυραμβῶδές γε τοῦτο τοῦνομα, ὦ Σώκρατες. ἀλλὰ τὸν μῆνα καὶ τὰ ἄστρα πῶς λέγεις;

ΣΩ. ὁ μὲν μείζ ἀπὸ τοῦ μειοῦσθαι εἴη ἂν μείζ ὀρθῶς κεκλημένος, τὰ δ' ἄστρα ἔοικε τῆς ἀστραπῆς ἐπωνυμίαν ἔχειν. ἡ δὲ ἀστραπή, ὅτι τὰ ὦπα ἀναστρέφει, ἀναστρωπὴ ἂν εἴη, νῦν δὲ ἀστραπὴ καλλωπισθεῖσα κέκληται.

ΕΡΜ. τί δὲ τὸ πῦρ καὶ τὸ ὕδωρ;

[409d] ΣΩ. τὸ πῦρ ἀπορῶ· καὶ κινδυνεύει ἥτοι ἡ τοῦ Εὐθύφρονός με μοῦσα ἐπιλελοιπέναι, ἢ τοῦτο τι παγχάλεπον εἶναι. σκέψαι οὖν ἥν εἰσάγω μηχανὴν ἐπὶ πάντα τὰ τοιαῦτα ἃ ἂν ἀπορῶ.

ΕΡΜ. τίνα δὴ;

ΣΩ. ἐγὼ σοι ἐρῶ. ἀπόκριναι γάρ μοι· ἔχοις ἂν εἰπεῖν πῦρ κατὰ τίνα τρόπον καλεῖται;

ΕΡΜ. μὰ Δί' οὐκ ἔγωγε.

ΣΩ. σκέψαι δὴ ὃ ἐγὼ ὑποπτεύω περὶ αὐτοῦ. ἐννοῶ γὰρ

[409e] ὅτι πολλὰ οἱ Ἕλληνες ὀνόματα ἄλλως τε καὶ οἱ ὑπὸ τοῖς βαρβάροις οἰκοῦντες παρὰ τῶν βαρβάρων εἰλήφασιν.

ΕΡΜ. τί οὖν δὴ;

ΣΩ. εἴ τις ζητοῖ ταῦτα κατὰ τὴν Ἑλληνικὴν φωνὴν ὡς εἰκότως κέῖται, ἀλλὰ μὴ κατ' ἐκείνην ἐξ ἧς τὸ ὄνομα τυγχάνει ὄν, οἴσθα ὅτι ἀποροῖ ἂν.

ΕΡΜ. εἰκότως γε.

[410a] ΣΩ. ὄρα τοίνυν καὶ τοῦτο τὸ ὄνομα τὸ πῦρ μὴ τι βαρβαρικὸν ἦ. τοῦτο γὰρ οὔτε ῥάδιον προσάψαι ἐστὶν Ἑλληνικῇ φωνῇ, φανεροί τ' εἰσὶν οὕτως αὐτὸ καλοῦντες Φρύγες σμικρόν τι παρακλίνοντες· καὶ τό γε ὕδωρ καὶ τὰς κύνας καὶ ἄλλα πολλά.

ΕΡΜ. ἔστι ταῦτα.

ΣΩ. οὐ τοίνυν δεῖ ταῦτα προσβιάζεσθαι, ἐπεὶ ἔχοι γ' ἂν τις εἰπεῖν περὶ αὐτῶν. τὸ μὲν οὖν πῦρ καὶ τὸ ὕδωρ ταύτη

[410b] ἀπωθοῦμαι· ὃ δὲ δὴ ἀήρ ἄρά γε, ὃ Ἑρμόγενης, ὅτι αἶρει τὰ ἀπὸ τῆς γῆς, ἀήρ κέκληται; ἢ ὅτι ἀεὶ ῥεῖ; ἢ ὅτι πνεῦμα ἐξ αὐτοῦ γίγνεται ῥέοντος; οἱ γὰρ ποιηταὶ που τὰ πνεύματα ἀήτας καλοῦσιν· ἴσως οὖν λέγει, ὥσπερ ἂν εἰ εἴποι πνευματόρρουν, ἀητόρρουν ὅθεν δὴ βούλεται αὐτὸν οὕτως εἰπεῖν, ὅτι ἐστὶν ἀήρ. τὸν δὲ αἰθέρα τῇδέ πη ὑπολαμβάνω, ὅτι ἀεὶ θεῖ περὶ τὸν ἀέρα ῥέων ἀειθεὴρ δικαίως ἂν καλοῖτο. γῆ δὲ μᾶλλον σημαίνει ὃ βούλεται ἐάν τις

[410c] γαῖαν ὀνομάσῃ· γαῖα γὰρ γεννήτειρα ἂν εἴη ὀρθῶς κεκλημένη, ὡς φησιν Ὅμηρος· τὸ γὰρ γεγάασιν γεγενῆσθαι λέγει. εἶεν· τί οὖν ἡμῖν ἦν τὸ μετὰ τοῦτο;

ΕΡΜ. ὦραι, ὦ Σώκρατες, καὶ ἐνιαυτὸς καὶ ἔτος.

ΣΩ. αἱ μὲν δὴ ὦραι Ἀττικιστὶ ὡς τὸ παλαιὸν ῥητέον, εἵπερ βούλει τὸ εἰκὸς εἰδέναι· ΗΟΡΑΙ γὰρ εἰσι διὰ τὸ ὀρίζειν χειμῶνάς τε καὶ θέρη καὶ πνεύματα καὶ τοὺς καρπούς τοὺς ἐκ τῆς γῆς· ὀρίζουσαι δὲ δικαίως ἂν ὦραι καλοῖντο.

[410d] ἐνιαυτὸς δὲ καὶ ἔτος κινδυνεύει ἓν τι εἶναι. τὸ γὰρ τὰ φυόμενα καὶ τὰ γιγνόμενα ἐν μέρει ἕκαστον προάγον εἰς φῶς καὶ αὐτὸ ἐν αὐτῷ ἐξετάζον, τοῦτο, ὥσπερ ἐν τοῖς πρόσθεν τὸ τοῦ Διὸς ὄνομα δίχα διηρημένον οἱ μὲν Ζῆνα, οἱ δὲ Δία ἐκάλουν, οὕτω καὶ ἐνταῦθα οἱ μὲν ἐνιαυτόν, ὅτι ἐν ἑαυτῷ, οἱ δὲ ἔτος, ὅτι ἐτάζει· ὃ δὲ ὅλος λόγος ἐστὶν τὸ ἐν ἑαυτῷ ἐτάζον τοῦτο προσαγορεύεσθαι ἐν ὃν δίχα, ὥστε δύο ὀνόματα γεγονέναι, ἐνιαυτόν τε καὶ

[410e] ἔτος, ἐξ ἐνὸς λόγου.

ΕΡΜ. ἀλλὰ δῆτα, ὦ Σώκρατες, πολὺ ἐπιδίδως.

ΣΩ. πόρρω ἤδη οἶμαι φαίνομαι σοφίας ἐλαύνειν.

ΕΡΜ. πάνυ μὲν οὖν.

ΣΩ. τάχα μᾶλλον φήσεις.

[411a]

ΕΡΜ. ἀλλὰ μετὰ τοῦτο τὸ εἶδος ἔγωγε ἡδέως ἂν θεασαίμην ταῦτα τὰ καλὰ ὀνόματα τίνι ποτὲ ὀρθότητι κέῖται, τὰ περὶ τὴν ἀρετὴν, οἷον φρόνησις τε καὶ σύνεσις καὶ δικαιοσύνη καὶ ἄλλα τὰ

τοιαῦτα πάντα.

ΣΩ. ἐγείρεις μὲν, ὦ ἑταῖρε, οὐ φαῦλον γένος ὀνομάτων· ὅμως δὲ ἐπειδήπερ τὴν λεοντὴν ἐνδέδουκα, οὐκ ἀποδειλναιτέον ἀλλ' ἐπισκεπτέον, ὡς ἔοικε, φρόνησιν καὶ σύνεσιν καὶ γνώμην καὶ ἐπιστήμην καὶ τᾶλλα δὴ ἃ φῆς πάντα ταῦτα τὰ
[411b] καλὰ ὀνόματα.

ΕΡΜ. πάνυ μὲν οὖν οὐ δεῖ ἡμᾶς προαποστῆναι.

ΣΩ. καὶ μὴν, νῆ τὸν κύνα, δοκῶ γέ μοι οὐ κακῶς μαντεύεσθαι, ὃ καὶ νυνδὴ ἐνενόησα, ὅτι οἱ πάνυ παλαιοὶ ἄνθρωποι οἱ τιθέμενοι τὰ ὀνόματα παντὸς μᾶλλον, ὥσπερ καὶ τῶν νῦν οἱ πολλοὶ τῶν σοφῶν ὑπὸ τοῦ πυκνὰ περιστρέφεσθαι ζητοῦντες ὅπῃ ἔχει τὰ ὄντα εἰλιγγιῶσιν, κᾶπειτα αὐτοῖς φαίνεται περιφέρεισθαι τὰ πράγματα καὶ πάντως

[411c] φέρεσθαι. αἰτιῶνται δὴ οὐ τὸ ἔνδον τὸ παρὰ σφίσιν πάθος αἴτιον εἶναι ταύτης τῆς δόξης, ἀλλὰ αὐτὰ τὰ πράγματα οὕτω πεφυκέναι, οὐδὲν αὐτῶν μόνιμον εἶναι οὐδὲ βέβαιον, ἀλλὰ ρεῖν καὶ φέρεσθαι καὶ μεστὰ εἶναι πάσης φορᾶς καὶ γενέσεως ἀεί. λέγω δὴ ἐννοήσας πρὸς πάντα τὰ νυνδὴ ὀνόματα.

ΕΡΜ. πῶς δὴ τοῦτο, ὦ Σώκρατες;

ΣΩ. οὐ κατενόησας ἴσως τὰ ἄρτι λεγόμενα ὅτι παντάπασιν ὡς φερομένοις τε καὶ ρέουσι καὶ γιγνομένοις τοῖς πράγμασι τὰ ὀνόματα ἐπὶκείται.

ΕΡΜ. οὐ πάνυ ἐνεθυμήθην.

[411d] ΣΩ. καὶ μὴν πρῶτον μὲν τοῦτο ὃ πρῶτον εἵπομεν παντάπασιν ὡς ἐπὶ τοιούτων ἐστίν.

ΕΡΜ. τὸ ποῖον;

ΣΩ. ἡ φρόνησις· φορᾶς γάρ ἐστι καὶ ῥοῦ νόησις. εἴη δ' ἂν καὶ ὄνησιν ὑπολαβεῖν φορᾶς· ἀλλ' οὖν περὶ γε τὸ φέρεσθαι ἐστίν. εἰ δὲ βούλει, ἡ γνώμη παντάπασιν δηλοῖ γονῆς σκέψιν καὶ νώμῃσιν· τὸ γὰρ νωμᾶν καὶ τὸ σκοπεῖν ταυτόν. εἰ δὲ βούλει, αὐτὸ ἡ νόησις τοῦ νέου ἐστίν ἔσις, τὸ δὲ νέα εἶναι τὰ ὄντα σημαίνει

[411e] γιγνόμενα ἀεὶ εἶναι· τούτου οὖν ἐφίεσθαι τὴν ψυχὴν μηνύει τὸ ὄνομα ὃ θέμενος τὴν νεόεσιν. οὐ γὰρ νόησις τὸ ἀρχαῖον ἐκαλεῖτο, ἀλλ' ἀντὶ τοῦ ἦτα εἴ ἔδει λέγειν δύο, νοέεσιν.

ΣΩ. σωφροσύνη δὲ σωτηρία οὗ νυνδὴ ἐσκέμμεθα,

[412a] φρονήσεως. καὶ μὴν ἡ γε ἐπιστήμη μηνύει ὡς φερομένοις τοῖς πράγμασιν ἐπομένης τῆς ψυχῆς τῆς ἀξίας λόγου, καὶ οὔτε ἀπολειπομένης οὔτε προθεούσης· διὸ δὴ ἐμβάλλοντας δεῖ τὸ εἶ ἐπεϊστήμην αὐτὴν ὀνομάζειν. σύνεσις δ' αὖ οὕτω μὲν δόξειεν ἂν ὥσπερ συλλογισμὸς εἶναι, ὅταν δὲ συνιέναι λέγη, ταυτὸν παντάπασιν τῷ ἐπίστασθαι συμβαίνει λεγόμενον· συμπορεύεσθαι γὰρ λέγει

[412b] τὴν ψυχὴν τοῖς πράγμασι τὸ συνιέναι. ἀλλὰ μὴν ἡ γε σοφία φορᾶς ἐφάπτεσθαι σημαίνει. σκοτωδέστερον δὲ τοῦτο καὶ ξενικώτερον· ἀλλὰ δεῖ ἐκ τῶν ποιητῶν ἀναμιμνήσκεσθαι ὅτι πολλαχοῦ λέγουσιν περὶ ὅτου ἂν τύχωσιν τῶν ἀρχομένων ταχὺ προϊέναι ἐσύθη φασίν. Λακωνικῶ δὲ ἀνδρὶ τῶν εὐδοκίμων καὶ ὄνομα ἦν Σοῦς· τὴν γὰρ ταχεῖαν ὁρμὴν οἱ Λακεδαιμόνιοι τοῦτο καλοῦσιν. ταύτης οὖν τῆς φορᾶς ἐπαφὴν σημαίνει ἡ σοφία, ὡς φερομένων τῶν ὄντων.

[412c] καὶ μὴν τό γε ἀγαθόν, τοῦτο τῆς φύσεως πάσης τῷ ἀγαστῷ βούλεται τὸ ὄνομα ἐπικεῖσθαι. ἐπειδὴ γὰρ πορεύεται τὰ ὄντα, ἓν μὲν ἄρ' αὐτοῖς τάχος, ἓν δὲ βραδυτής. ἔστιν οὖν οὐ πᾶν τὸ ταχὺ ἀλλὰ τὶ αὐτοῦ ἀγαστόν. τοῦ θοοῦ δὴ τῷ ἀγαστῷ αὕτη ἡ ἐπωνυμία ἐστίν, τὰγαθόν.

δικαιοσύνη δέ, ὅτι μὲν ἐπὶ τῇ τοῦ δικαίου συνέσει τοῦτο κεῖται τὸ ὄνομα, ῥάδιον συμβαλεῖν· αὐτὸ δὲ τὸ δίκαιον χαλεπὸν. καὶ γὰρ δὴ καὶ ἔοικε μέχρι μὲν του ὁμολογεῖσθαι

[412d] παρὰ πολλῶν, ἔπειτα δὲ ἀμφισβητεῖσθαι. ὅσοι γὰρ ἡγοῦνται τὸ πᾶν εἶναι ἐν πορείᾳ, τὸ μὲν πολὺ αὐτοῦ ὑπολαμβάνουσιν τοιοῦτόν τι εἶναι οἷον οὐδὲν ἄλλο ἢ χωρεῖν, διὰ δὲ τούτου παντὸς εἶναί τι διεξίόν, δι' οὗ πάντα τὰ γινόμενα γίνεσθαι· εἶναι δὲ τάχιστον τοῦτο καὶ λεπτότατον. οὐ γὰρ ἂν δύνασθαι ἄλλως διὰ τοῦ ὄντος ἰέναι παντός, εἰ μὴ λεπτότατόν τε ἦν ὥστε αὐτὸ μηδὲν στέγειν, καὶ τάχιστον ὥστε χρῆσθαι ὥσπερ ἐστῶσι τοῖς ἄλλοις. ἐπεὶ δ' οὖν ἐπιτροπεύει τὰ

[412e] ἄλλα πάντα διαῖόν, τοῦτο τὸ ὄνομα ἐκλήθη ὀρθῶς δίκαιον, εὐστομίας ἕνεκα τὴν τοῦ κάππα δύναμιν προσλαβόν.

ΣΩ. μέχρι μὲν οὖν ἐνταῦθα, ὃ νυνδὴ ἐλέγομεν, παρὰ πολλῶν ὁμολογεῖται

[413a] τοῦτο εἶναι τὸ δίκαιον· ἐγὼ δέ, ὧ Ἑρμόγετες, ἅτε λιπαρῆς ὢν περὶ αὐτοῦ, ταῦτα μὲν πάντα διαπέπυσμαι ἐν ἀπορρήτοις, ὅτι τοῦτό ἐστι τὸ δίκαιον καὶ τὸ αἴτιον—δι' ὃ γὰρ γίνεσθαι, τοῦτ' ἐστι τὸ αἴτιον—καὶ Δία καλεῖν ἔφη τις τοῦτο ὀρθῶς ἔχειν διὰ ταῦτα. ἐπειδὴ δ' ἡρέμα αὐτοὺς ἐπανερωτῶ ἀκούσας ταῦτα μηδὲν ἤττον· τί οὖν ποτ' ἐστίν, ὧ ἄριστε, δίκαιον, εἰ τοῦτο οὕτως ἔχει; δοκῶ τε ἤδη μακρότερα τοῦ προσήκοντος ἐρωτᾶν καὶ ὑπὲρ τὰ ἐσκαμμένα

[413b] ἄλλεσθαι. ἱκανῶς γὰρ μέ φασι πεπύσθαι ἀκηκοέναι καὶ ἐπιχειροῦσιν, βουλόμενοι ἀποπιμπλάναι με, ἄλλος ἄλλα ἤδη λέγειν, καὶ οὐκέτι συμφωνοῦσιν. ὁ μὲν γὰρ τίς φησιν τοῦτο εἶναι δίκαιον, τὸν ἥλιον· τοῦτον γὰρ μόνον διαῖόντα καὶ κάοντα ἐπιτροπεύειν τὰ ὄντα. ἐπειδὴ οὖν τῷ λέγω αὐτὸ ἄσμενος ὡς καλόν τι ἀκηκοώς, καταγελᾷ μου οὗτος ἀκούσας καὶ ἐρωτᾷ εἰ οὐδὲν δίκαιον οἶμαι εἶναι ἐν τοῖς ἀνθρώποις ἐπειδὴ

[413c] ὁ ἥλιος δύῃ. λιπαροῦντος οὖν ἐμοῦ ὅτι αὖ ἐκεῖνος λέγει αὐτό, τὸ πῦρ φησιν· τοῦτο δὲ οὐ ῥάδιόν ἐστιν εἰδέναι. ὁ δὲ οὐκ αὐτὸ τὸ πῦρ φησιν, ἀλλ' αὐτὸ τὸ θερμὸν τὸ ἐν τῷ πυρὶ ἐνόν. ὁ δὲ τούτων μὲν πάντων καταγελᾷ φησιν, εἶναι δὲ τὸ δίκαιον ὃ λέγει Ἀναξαγόρας, νοῦν εἶναι τοῦτο· αὐτοκράτορα γὰρ αὐτὸν ὄντα καὶ οὐδενὶ μεμειγμένον πάντα φησὶν αὐτὸν κοσμεῖν τὰ πράγματα διὰ πάντων ἰόντα. ἐνταῦθα δὴ ἐγὼ, ὧ φίλε, πολὺ ἐν πλείονι ἀπορίᾳ εἰμὶ ἢ πρὶν ἐπιχειρῆσαι μαθάνειν

[413d] περὶ τοῦ δικαίου ὅτι ποτ' ἐστίν. ἀλλ' οὖν οὐπὲρ ἕνεκα ἐσκοποῦμεν, τό γε ὄνομα τοῦτο φαίνεται αὐτῷ διὰ ταῦτα κεῖσθαι.

ΕΡΜ. φαίνῃ μοι, ὧ Σώκρατες, ταῦτα μὲν ἀκηκοέναι του καὶ οὐκ αὐτοσχεδιάζειν.

ΣΩ. τί δὲ τᾶλλα;

ΕΡΜ. οὐ πάνυ.

ΣΩ. ἄκουε δὴ· ἴσως γὰρ ἂν σε καὶ τὰ ἐπίλοιπα ἐξαπατήσαιμι ὡς οὐκ ἀκηκοώς λέγω. μετὰ γὰρ δικαιοσύνην τί ἡμῖν λείπεται; ἀνδρείαν οἶμαι οὐπω διήλθομεν. ἀδικία μὲν γὰρ

[413e] δῆλον ὅτι ἐστὶν ὄντος ἐμπόδισμα τοῦ διαῖοντος, ἀνδρεία δὲ σημαίνει ὡς ἐν μάχῃ ἐπονομαζομένης τῆς ἀνδρείας—μάχην δ' εἶναι ἐν τῷ ὄντι, εἶπερ ῥεῖ, οὐκ ἄλλο τι ἢ τὴν ἐναντίαν ῥοήν—ἐὰν οὖν τις ἐξέλῃ τὸ δέλτα τοῦ ὀνόματος τῆς ἀνδρείας, αὐτὸ μηνύει τὸ ἔργον τὸ ὄνομα ἢ ἀνρεία.

ΣΩ. δῆλον οὖν ὅτι οὐ πάσῃ ῥοῇ ἢ ἐναντία ῥοῇ ἀνδρεία ἐστίν, ἀλλὰ τῇ παρὰ

[414a] τὸ δίκαιον ῥεούσῃ· οὐ γὰρ ἂν ἐπηνεῖτο ἡ ἀνδρεία. καὶ τὸ ἄρρεν καὶ ὁ ἀνὴρ ἐπὶ παραπλησίῳ τινὶ τούτῳ ἐστί, τῇ ἄνω ῥοῇ. γυνὴ δὲ γονὴ μοι φαίνεται βούλεσθαι εἶναι. τὸ δὲ θῆλυ ἀπὸ τῆς θηλῆς τι φαίνεται ἐπωνομάσθαι· ἡ δὲ θηλὴ ἄρά γε, ὧ Ἑρμόγετες, ὅτι τεθληναὶ ποιεῖ ὥσπερ τὰ ἀρδόμενα;

ΕΡΜ. ἔοικέν γε, ὦ Σώκρατες.

ΣΩ. καὶ μὴν αὐτό γε τὸ θάλλειν τὴν αὔξην μοι δοκεῖ ἀπεικάζειν τὴν τῶν νέων, ὅτι ταχεῖα καὶ ἐξαιφνιδία γίνεται.

[414b] οἷόνπερ οὖν μεμίμηται τῷ ὀνόματι, συναρμόσας ἀπὸ τοῦ θεῖν καὶ ἄλλεσθαι τὸ ὄνομα. ἀλλ' οὐ γὰρ ἐπισκοπεῖς με ὥσπερ ἐκτὸς δρόμου φερόμενον ἐπειδὰν λείου ἐπιλάβωμαι· ἐπίλοιπα δὲ ἡμῖν ἔτι συχνὰ τῶν δοκούντων σπουδαίων εἶναι.

ΕΡΜ. ἀληθῆ λέγεις.

ΣΩ. ὧν γ' ἔστιν ἓν καὶ τέχνην ἰδεῖν ὅτι ποτὲ βούλεται εἶναι.

ΕΡΜ. πάνυ μὲν οὖν.

ΣΩ. οὐκοῦν τοῦτό γε ἕξιν νοῦ σημαίνει, τὸ μὲν ταῦ

[414c] ἀφελόντι, ἐμβalόντι δὲ οὗ μεταξὺ τοῦ χεῖ καὶ τοῦ νῦ καὶ τοῦ νῦ καὶ τοῦ ἦτα;

ΕΡΜ. καὶ μάλα γε γλίσχρως, ὦ Σώκρατες.

ΣΩ. ὦ μακάριε, οὐκ οἶσθ' ὅτι τὰ πρῶτα ὀνόματα τεθέντα κατακέχωσται ἤδη ὑπὸ τῶν βουλομένων τραγωδεῖν αὐτά, περιτιθέντων γράμματα καὶ ἐξαιρούντων εὐστομίας ἕνεκα καὶ πανταχῇ στρεφόντων, καὶ ὑπὸ καλλωπισμοῦ καὶ ὑπὸ χρόνου. ἐπεὶ ἐν τῷ κατόπτρῳ οὐ δοκεῖ σοι ἄτοπον εἶναι τὸ ἐμβεβλῆσθαι τὸ ῥῶ; ἀλλὰ τοιαῦτα οἶμαι ποιοῦσιν οἱ τῆς μὲν

[414d] ἀληθείας οὐδὲν φροντίζοντες, τὸ δὲ στόμα πλάττοντες, ὥστ' ἐπεμβάλλοντες πολλὰ ἐπὶ τὰ πρῶτα ὀνόματα τελευτῶντες ποιοῦσιν μὴδ' ἂν ἓνα ἀνθρώπων συνεῖναι ὅτι ποτὲ βούλεται τὸ ὄνομα· ὥσπερ καὶ τὴν Σφίγγα ἀντὶ φικὸς σφίγγα καλοῦσιν, καὶ ἄλλα πολλὰ.

ΕΡΜ. ταῦτα μὲν ἔστιν οὕτως, ὦ Σώκρατες.

ΣΩ. εἰ δ' αὖ τις ἐάσει καὶ ἐντιθέναι καὶ ἐξαιρεῖν ἅττ' ἂν βούληται τις εἰς τὰ ὀνόματα, πολλὴ εὐπορία ἔσται καὶ πᾶν ἂν παντί τις ὄνομα πράγματι προσαρμόσειεν.

[414e] ΕΡΜ. ἀληθῆ λέγεις.

ΣΩ. ἀληθῆ μέντοι. ἀλλὰ τὸ μέτριον οἶμαι δεῖ φυλάττειν καὶ τὸ εἰκὸς σὲ τὸν σοφὸν ἐπιστάτην.

ΕΡΜ. βουλοίμην ἄν.

ΣΩ. καὶ ἐγὼ σοι συμβούλομαι, ὦ Ἑρμόγενης. ἀλλὰ μὴ

[415a] λίαν, ὦ δαιμόνιε, ἀκριβολογοῦ, μή μ' ἀπογυιώσης μένεος. ἔρχομαι γὰρ ἐπὶ τὴν κορυφὴν ὧν εἴρηκα, ἐπειδὰν μετὰ τέχνην μηχανὴν ἐπισκεψώμεθα. μηχανὴ γάρ μοι δοκεῖ τοῦ ἄνειν ἐπὶ πολὺ σημεῖον εἶναι· τὸ γὰρ μῆκός πως τὸ πολὺ σημαίνει· ἐξ ἀμφοῖν οὖν τούτοις σύγκειται, μήκους τε καὶ τοῦ ἄνειν, τὸ ὄνομα ἢ μηχανή. ἀλλ', ὅπερ νυνδὴ εἶπον, ἐπὶ τὴν κορυφὴν δεῖ τῶν εἰρημένων ἐλθεῖν· ἀρετὴ γὰρ καὶ κακία ὅτι βούλεται τὰ ὀνόματα

[415b] ζητητέα. τὸ μὲν οὖν ἕτερον οὕτω καθορῶ, τὸ δ' ἕτερον δοκεῖ μοι κατάδηλον εἶναι. συμφωνεῖ γὰρ τοῖς ἔμπροσθεν πᾶσιν. ἅτε γὰρ ἰόντων τῶν πραγμάτων, πᾶν τὸ κακῶς ἰὸν κακία ἂν εἴη· τοῦτο δὲ ὅταν ἐν ψυχῇ ᾖ, τὸ κακῶς ἰέναι ἐπὶ τὰ πράγματα, μάλιστα τὴν τοῦ ὅλου ἐπωνυμίαν ἔχει τῆς κακίας. τὸ δὲ κακῶς ἰέναι ὅτι ποτ' ἔστιν, δοκεῖ μοι δηλοῦν καὶ ἐν τῇ δειλίᾳ, ὃ οὕτω διήλθομεν ἀλλ'

[415c] ὑπερέβημεν, δέον αὐτὸ μετὰ τὴν ἀνδρείαν σκέψασθαι· δοκοῦμεν δέ μοι καὶ ἄλλα πολλὰ ὑπερβεβηκέναι. ἢ δ' οὖν δειλία τῆς ψυχῆς σημαίνει δεσμὸν εἶναι ἰσχυρόν· τὸ γὰρ λίαν ἰσχύς τις ἔστιν. δεσμὸς οὖν ὁ λίαν καὶ ὁ μέγιστος τῆς ψυχῆς ἢ δειλία ἂν εἴη· ὥσπερ γε καὶ ἡ ἀπορία κακόν, καὶ πᾶν, ὡς ἔοικεν, ὅτι ἂν ἐμποδῶν ᾖ τῷ ἰέναι καὶ πορεύεσθαι. τοῦτ' οὖν φαίνεται τὸ κακῶς ἰέναι δηλοῦν, τὸ ἰσχομένως τε καὶ ἐμποδιζομένως πορεύεσθαι, ὃ δὴ ψυχὴ ὅταν ἔχη, κακίᾳ μεστή

γίνεται. εἰ δ' ἐπὶ τοιούτοις ἡ κακία ἐστὶν τοῦνομα, τοῦναντίον τούτου ἡ ἀρετὴ ἂν εἴη, σημαῖνον πρῶτον

[415d] μὲν εὐπορίαν, ἔπειτα δὲ λελυμένην τὴν ῥοὴν τῆς ἀγαθῆς ψυχῆς εἶναι ἀεὶ, ὥστε τὸ ἀσχέτως καὶ τὸ ἀκωλύτως ἀεὶ ῥέον ἐπωνυμίαν εἴληφεν, ὡς ἔοικε, τοῦτο τοῦνομα, ὃ ὀρθῶς μὲν ἔχει ἀειρείτην καλεῖν, ἴσως δὲ αἰρετὴν λέγει, ὡς οὔσης ταύτης τῆς ἔξω αἰρετωτάτης, συγκεκριμένη δὲ καὶ καλεῖται ἀρετή. καὶ ἴσως με αὖ φήσεις πλάττειν· ἐγὼ δὲ φημι, εἴπερ ὁ ἔμπροσθεν εἶπον ὀρθῶς ἔχει, ἡ κακία,

[415e] καὶ τοῦτο τὸ ὄνομα τὴν ἀρετὴν ὀρθῶς ἔχειν.

[416a]

ΕΡΜ. τὸ δὲ δὴ κακόν, δι' οὗ πολλὰ τῶν ἔμπροσθεν εἴρηκας, τί ἂν νοοῖ τοῦνομα;

ΣΩ. ἄτοπόν τι νῆ Δία ἔμοιγε δοκεῖ καὶ χαλεπὸν συμβαλεῖν. ἐπάγω οὖν καὶ τούτῳ ἐκείνην τὴν μηχανήν.

ΕΡΜ. ποίαν ταύτην;

ΣΩ. τὴν τοῦ βαρβαρικοῦ τι καὶ τοῦτο φάναι εἶναι.

ΕΡΜ. καὶ ἔοικας γε ὀρθῶς λέγοντι. ἀλλ' εἰ δοκεῖ, ταῦτα μὲν ἐῷμεν, τὸ δὲ καλὸν καὶ τὸ αἰσχρὸν πειρώμεθα ἰδεῖν πῇ εὐλόγως ἔχει.

ΣΩ. τὸ μὲν τοίνυν αἰσχρὸν καὶ δὴ κατάδηλόν μοι

[416b] φαίνεται ὁ νοεῖ· καὶ τοῦτο γὰρ τοῖς ἔμπροσθεν ὁμολογεῖται. τὸ γὰρ ἐμποδίζον καὶ ἴσχον τῆς ῥοῆς τὰ ὄντα λειδορεῖν μοι φαίνεται διὰ παντὸς ὅ τὰ ὀνόματα τιθεῖς, καὶ νῦν τῷ ἀεὶ ἴσχοντι τὸν ῥοῦν τοῦτο τὸ ὄνομα ἔθετο τὸ ἀεισχοροῦν· νῦν δὲ συγκροτήσαντες αἰσχρὸν καλοῦσιν.

ΕΡΜ. τί δὲ τὸ καλόν;

ΣΩ. τοῦτο χαλεπώτερον κατανοῆσαι. καίτοι λέγει γε αὐτό· ἀρμονία μόνον καὶ μήκει τοῦ οὗ παρῆκται.

ΕΡΜ. πῶς δὴ;

ΣΩ. τῆς διανοίας τις ἔοικεν ἐπωνυμία εἶναι τοῦτο τὸ ὄνομα.

ΕΡΜ. πῶς λέγεις;

[416c] ΣΩ. φέρε, τί οἶε σὺ εἶναι τὸ αἷτιον κληθῆναι ἐκάστῳ τῶν ὄντων; ἄρ' οὐκ ἐκεῖνο τὸ τὰ ὀνόματα θέμενον;

ΕΡΜ. πάντως που.

ΣΩ. οὐκοῦν διάνοια ἂν εἴη τοῦτο ἥτοι θεῶν ἢ ἀνθρώπων ἢ ἀμφοτέρων;

ΕΡΜ. ναί.

ΣΩ. οὐκοῦν τὸ καλέσαν τὰ πράγματα καὶ τὸ καλοῦν ταῦτόν ἐστιν τοῦτο, διάνοια;

ΕΡΜ. φαίνεται.

ΣΩ. οὐκοῦν καὶ ὅσα μὲν ἂν νοῦς τε καὶ διάνοια ἐργάσῃται, ταῦτά ἐστι τὰ ἐπαινετά, ἃ δὲ μή, ψεκτά;

ΕΡΜ. πάνυ γε.

[416d] ΣΩ. τὸ οὖν ἱατρικὸν ἱατρικὰ ἐργάζεται καὶ τὸ τεκτονικὸν τεκτονικά; ἢ πῶς λέγεις;

ΕΡΜ. οὕτως ἔγωγε.

ΣΩ. καὶ τὸ καλοῦν ἄρα καλὰ;

ΕΡΜ. δεῖ γέ τοι.

ΣΩ. ἔστι δέ γε τοῦτο, ὥς φαμεν, διάνοια;

ΕΡΜ. πάνυ γε.

ΣΩ. ὀρθῶς ἄρα φρονήσεως αὕτη ἢ ἐπωνυμία ἐστὶν τὸ καλὸν τῆς τὰ τοιαῦτα ἀπεργαζομένης, ἃ δὴ καλὰ φάσκοντες εἶναι ἀσπαζόμεθα.

ΕΡΜ. φαίνεται.

[416e] ΣΩ. τί οὖν ἔτι ἡμῖν λοιπὸν τῶν τοιούτων;

ΕΡΜ. ταῦτα τὰ περὶ τὸ ἀγαθὸν τε καὶ καλόν, συμφέροντά

[417a] τε καὶ λυσιτελοῦντα καὶ ὠφέλιμα καὶ κερδαλέα καὶ τάναντία τούτων.

ΣΩ. οὐκοῦν τὸ μὲν συμφέρον ἤδη που κἂν σὺ εὖροις ἐκ τῶν πρότερον ἐπισκοπῶν· τῆς γὰρ ἐπιστήμης ἀδελφόν τι φαίνεται. οὐδὲν γὰρ ἄλλο δηλοῖ ἢ τὴν ἅμα φορὰν τῆς ψυχῆς μετὰ τῶν πραγμάτων, καὶ τὰ ὑπὸ τοῦ τοιούτου πραττόμενα συμφέροντά τε καὶ σύμφορα κεκλῆσθαι ἀπὸ τοῦ συμπεριφέρεσθαι ἔοικε, τὸ δέ γε κερδαλέον ἀπὸ τοῦ

[417b] κέρδους. κέρδος δὲ νῦν ἀντὶ τοῦ δέλτα ἀποδιδόντι ἐς τὸ ὄνομα δηλοῖ ὃ βούλεται· τὸ γὰρ ἀγαθὸν κατ' ἄλλον τρόπον ὀνομάζει. ὅτι γὰρ κεράννυται ἐς πάντα διεξιόν, ταύτην αὐτοῦ τὴν δύναμιν ἐπονομάζων ἔθετο τοῦνομα· δέλτα δ' ἐνθεὶς ἀντὶ τοῦ νῦν κέρδος ἐφθέγγετο.

ΕΡΜ. λυσιτελοῦν δὲ τί δή;

ΣΩ. ἔοικεν, ὥς Ἑρμόγενης, οὐχὶ καθάπερ οἱ κάπηλοι αὐτῷ χρῶνται, ἐὰν τὸ ἀνάλωμα ἀπολύῃ, οὐ ταύτην λέγειν

[417c] μοι δοκεῖ τὸ λυσιτελοῦν, ἀλλ' ὅτι τάχιστον ὄν τοῦ ὄντος ἵστασθαι οὐκ ἔῃ τὰ πράγματα, οὐδὲ τέλος λαβοῦσαν τὴν φορὰν τοῦ φέρεσθαι στήναί τε καὶ παύσασθαι, ἀλλ' αἰεὶ λύει αὐτῆς ἂν τι ἐπιχειρῇ τέλος ἐγγίγνεσθαι, καὶ παρέχει ἄπαυστον καὶ ἀθάνατον αὐτήν, ταύτην μοι δοκεῖ ἐπιφημίσαι τὸ ἀγαθὸν λυσιτελοῦν· τὸ γὰρ τῆς φορᾶς λύον τὸ τέλος λυσιτελοῦν καλέσαι. ὠφέλιμον δὲ ξενικὸν τοῦνομα, ὧς καὶ Ὅμηρος πολλαχοῦ κέχρηται, τῷ ὀφέλλειν· ἔστι δὲ τοῦτο τοῦ αὔξειν καὶ ποιεῖν ἐπωνυμία.

[417d] ΕΡΜ. τὰ δὲ δὴ τούτων ἐναντία πῶς ἔχει ἡμῖν;

ΣΩ. ὅσα μὲν ἀπόφησιν αὐτῶν, ὥς γέ μοι δοκεῖ, οὐδὲν δεῖ ταῦτα διεξιέναι.

ΕΡΜ. ποῖα ταῦτα;

ΣΩ. ἀσύμφορον καὶ ἀνωφελὲς καὶ ἀλυσιτελὲς καὶ ἀκερδές.

ΕΡΜ. ἀληθῆ λέγεις.

ΣΩ. ἀλλὰ βλαβερὸν γε καὶ ζημιῶδες.

ΕΡΜ. ναί.

ΣΩ. καὶ τὸ μὲν γε βλαβερὸν τὸ

[417e] βλάπτειν τὸν ῥοῦν εἶναι λέγει· τὸ δὲ βλάπτειν αὖ σημαίνει βουλόμενον ἅπτειν· τὸ δὲ ἅπτειν καὶ δεῖν ταυτόν ἐστι, τοῦτο δὲ πανταχοῦ ψέγει. τὸ βουλόμενον οὖν ἅπτειν ῥοῦν ὀρθότατα μὲν ἂν εἴη βουλαπτεροῦν, καλλωπισθὲν δὲ καλεῖσθαι μοι φαίνεται βλαβερὸν.

ΕΡΜ. ποικίλα γέ σοι, ὦ Σώκρατες, ἐκβαίνει τὰ ὀνόματα. καὶ γὰρ νῦν μοι ἔδοξας ὥσπερ τοῦ τῆς Ἀθηνάας νόμου προαύλιον στομαυλῆσαι, τοῦτο τὸ ὄνομα προειπὼν τὸ

[418a] βουλαπτεροῦν.

ΣΩ. οὐκ ἐγώ, ὦ Ἑρμόγενης, αἴτιος, ἀλλ' οἱ θέμενοι τὸ ὄνομα.

ΕΡΜ. ἀληθῆ λέγεις· ἀλλὰ δὴ τὸ ζημιῶδες τί ἂν εἴη;

ΣΩ. τί δ' ἂν εἴη ποτὲ ζημιῶδες; θέασαι, ὦ Ἑρμόγενης, ὡς ἐγὼ ἀληθῆ λέγω λέγων ὅτι προστιθέντες γράμματα καὶ ἐξαιροῦντες σφόδρα ἀλλοιοῦσι τὰς τῶν ὀνομάτων διανοίας, οὕτως ὥστε σμικρὰ πάνυ παραστρέφοντες ἐνίστε τὰναντία

[418b] ποιεῖν σημαίνειν. οἷον καὶ ἐν τῷ δέοντι· ἐνενόησα γὰρ αὐτὸ καὶ ἀνεμνήσθην ἄρτι ἀπὸ τοῦδε ὃ ἐμελλόν σοι ἐρεῖν ὅτι ἢ μὲν νέα φωνὴ ἡμῖν ἢ καλὴ αὐτῇ καὶ τούναντίον περιέτρεψε μηνύειν τὸ δέον καὶ τὸ ζημιῶδες, ἀφανίζουσα ὅτι νοεῖ, ἢ δὲ παλαιὰ ἀμφοτέρων δηλοῖ ὃ βούλεται τοῦνομα.

ΕΡΜ. πῶς λέγεις;

ΣΩ. ἐγώ σοι ἐρῶ. οἶσθα ὅτι οἱ παλαιοὶ οἱ ἡμέτεροι τῷ ἰῶτα καὶ τῷ δέλτα εὖ μάλα ἐχρῶντο, καὶ οὐχ ἥκιστα

[418c] αἱ γυναῖκες, αἵπερ μάλιστα τὴν ἀρχαίαν φωνὴν σώζουσι. νῦν δὲ ἀντὶ μὲν τοῦ ἰῶτα ἢ εἴ ἢ ἦτα μεταστρέφουσιν, ἀντὶ δὲ τοῦ δέλτα ζῆτα, ὡς δὴ μεγαλοπρεπέστερα ὄντα.

ΕΡΜ. πῶς δὴ;

ΣΩ. οἷον οἱ μὲν ἀρχαιότατοι ἡμέραν τὴν ἡμέραν ἐκάλουν, οἱ δὲ ἡμέραν, οἱ δὲ νῦν ἡμέραν.

ΕΡΜ. ἔστι ταῦτα.

ΣΩ. οἶσθα οὖν ὅτι μόνον τούτων δηλοῖ τὸ ἀρχαῖον ὄνομα τὴν διάνοιαν τοῦ θεμένου; ὅτι γὰρ ἀσμένοις τοῖς

[418d] ἀνθρώποις καὶ ἰμεῖρουσιν ἐκ τοῦ σκοτόους τὸ φῶς ἐγίγνετο, ταύτῃ ὠνόμασαν ἡμέραν.

ΕΡΜ. φαίνεται.

ΣΩ. νῦν δέ γε τετραγωδημένον οὐδ' ἂν κατανοήσῃς ὅτι βούλεται ἡ ἡμέρα. καίτοι τινὲς οἴονται, ὡς δὴ ἡ ἡμέρα ἡμερα ποιεῖ, διὰ ταῦτα ὠνομάσθαι αὐτὴν οὕτως.

ΕΡΜ. δοκεῖ μοι.

ΣΩ. καὶ τό γε ζυγὸν οἶσθα ὅτι δυογὸν οἱ παλαιοὶ ἐκάλουν.

ΕΡΜ. πάνυ γε.

ΣΩ. καὶ τὸ μὲν γε ζυγὸν οὐδὲν δηλοῖ, τὸ δὲ τοῖν

[418e] δυοῖν ἔνεκα τῆς δέσεως ἐς τὴν ἀγωγὴν ἐπωνόμασται δυογὸν δικαίως· νῦν δὲ ζυγόν. καὶ ἄλλα πάμπολλα οὕτως ἔχει.

ΕΡΜ. φαίνεται.

ΣΩ. κατὰ ταῦτα τοίνυν πρῶτον μὲν τὸ δέον οὕτω λεγόμενον τούναντίον σημαίνει πᾶσι τοῖς περὶ τὸ ἀγαθὸν ὀνόμασιν· ἀγαθοῦ γὰρ ἰδέα οὕσα τὸ δέον φαίνεται δεσμὸς εἶναι καὶ κώλυμα φορᾶς, ὥσπερ ἀδελφὸν ὃν τοῦ βλαβεροῦ.

ΕΡΜ. καὶ μάλα, ὦ Σώκρατες, οὕτω φαίνεται.

ΣΩ. ἀλλ' οὐκ ἐὰν τῷ ἀρχαίῳ ὀνόματι χρῆ, ὃ πολὺ

[419a] μᾶλλον εἰκὸς ἐστὶν ὀρθῶς κεῖσθαι ἢ τὸ νῦν, ἀλλ' ὁμολογήσει τοῖς πρόσθεν ἀγαθοῖς, ἐὰν ἀντὶ τοῦ εἶ τὸ ἰῶτα ἀποδιδῶς, ὥσπερ τὸ παλαιόν· διῶν γὰρ αὖ σημαίνει, ἀλλ' οὐ δέον, τὰγαθόν, ὅπερ δὴ ἐπαινεῖ. καὶ οὕτω οὐκ ἐναντιοῦται αὐτὸς αὐτῷ ὃ τὰ ὀνόματα τιθέμενος, ἀλλὰ δέον καὶ

ὠφέλιμον καὶ λυσιτελοῦν καὶ κερδαλέον καὶ ἀγαθὸν καὶ συμφέρον καὶ εὐπορον τὸ αὐτὸ φαίνεται, ἑτέροις ὀνόμασι σημαῖνον τὸ διακοσμοῦν καὶ ἰὸν πανταχοῦ ἐγκεκωμιασμένον,

[419b] τὸ δὲ ἴσχον καὶ δοῦν ψεγόμενον. καὶ δὴ καὶ τὸ ζημιῶδες, ἐὰν κατὰ τὴν ἀρχαίαν φωνὴν ἀποδῶς ἀντὶ τοῦ ζητα δέλτα, φανεῖται σοι κεῖσθαι τὸ ὄνομα ἐπὶ τῷ δοῦντι τὸ ἰόν, ἐπονομασθὲν δημιῶδες.

ΕΡΜ. τί δὲ δὴ ἡδονὴ καὶ λύπη καὶ ἐπιθυμία καὶ τὰ τοιαῦτα, ὦ Σώκρατες;

ΣΩ. οὐ πάνυ χαλεπά μοι φαίνεται, ὦ Ἑρμόγενης. ἢ τε γὰρ ἡδονή, ἢ πρὸς τὴν ὄνησιν ἔοικε τείνουσα πρᾶξις τοῦτο ἔχειν τὸ ὄνομα—τὸ δέλτα δὲ ἔγκειται, ὥστε ἡδονή

[419c] ἀντὶ ἡονῆς καλεῖται—ἢ τε λύπη ἀπὸ τῆς διαλύσεως τοῦ σώματος ἔοικεν ἐπωνομάσθαι ἢν ἐν τούτῳ τῷ πάθει ἴσχει τὸ σῶμα. καὶ ἢ γε ἀνία τὸ ἐμποδίζον τοῦ ἰέναι. ἢ δὲ ἀλγηδὼν ξενικόν τι φαίνεται μοι ἀπὸ τοῦ ἀλγεινοῦ ὠνομασμένον. ὁδύνη δὲ ἀπὸ τῆς ἐνδύσεως τῆς λύπης κεκλημένη ἔοικεν. ἀχθηδὼν δὲ καὶ παντὶ δῆλον ἀπεικασμένον τὸ ὄνομα τῷ τῆς φορᾶς βάρει. χαρὰ δὲ τῇ διαχύσει καὶ εὐπορίᾳ τῆς ῥοῆς τῆς ψυχῆς ἔοικε κεκλημένη.

[419d] τέρψις δὲ ἀπὸ τοῦ τερπνοῦ· τὸ δὲ τερπνὸν ἀπὸ τῆς διὰ τῆς ψυχῆς ἔρψεως πνοῇ ἀπεικασθὲν κέκληται, ἐν δίκῃ μὲν ἂν ἔρπνουν καλούμενον, ὑπὸ χρόνου δὲ τερπνὸν παρηγμένον. εὐφροσύνη δὲ οὐδὲν προσδεῖται τοῦ διότι ῥηθῆναι· παντὶ γὰρ δῆλον ὅτι ἀπὸ τοῦ εὖ τοῖς πράγμασι τὴν ψυχὴν συμφέρεσθαι τοῦτο ἔλαβε τὸ ὄνομα, εὐφεροσύνην τό γε δίκαιον· ὅμως δὲ αὐτὸ καλοῦμεν εὐφροσύνην. οὐδ’ ἐπιθυμία χαλεπὸν· τῇ γὰρ ἐπὶ τὸν θυμὸν ἰούσῃ

[419e] δυνάμει δῆλον ὅτι τοῦτο ἐκλήθη τὸ ὄνομα. θυμὸς δὲ ἀπὸ τῆς θύσεως καὶ ζέσεως τῆς ψυχῆς ἔχει ἂν τοῦτο τὸ ὄνομα.

ΣΩ. ἀλλὰ μὴν ἱμερὸς γε τῷ μάλιστα ἔλκοντι τὴν ψυχὴν ῥῶ

[420a] ἐπωνομάσθη· ὅτι γὰρ ἰέμενος ῥεῖ καὶ ἐφιέμενος τῶν πραγμάτων, καὶ οὕτω δὴ ἐπισπᾷ σφόδρα τὴν ψυχὴν διὰ τὴν ἔσιν τῆς ῥοῆς, ἀπὸ ταύτης οὖν πάσης τῆς δυνάμεως ἱμερὸς ἐκλήθη. καὶ μὴν πόθος αὖ καλεῖται σημαίνων οὐ τοῦ παρόντος εἶναι ἡμέρου τε καὶ ρεύματος ἀλλὰ τοῦ ἄλλοθι που ὄντος καὶ ἀπόντος, ὅθεν πόθος ἐπωνόμασται ὃς τότε, ὅταν παρῇ οὗ τις ἐφίετο, ἱμερὸς ἐκαλεῖτο· ἀπογενομένου δὲ ὁ αὐτὸς οὗτος πόθος ἐκλήθη. ἔρω δέ, ὅτι εἰσρεῖ ἔξωθεν καὶ οὐκ οἰκεία ἐστὶν ἡ ῥοή

[420b] αὕτη τῷ ἔχοντι ἀλλ’ ἐπείσακτος διὰ τῶν ὁμμάτων, διὰ ταῦτα ἀπὸ τοῦ ἐσρεῖν ἔσρος τό γε παλαιὸν ἐκαλεῖτο— τῷ γὰρ οὗ ἀντὶ τοῦ ὦ ἐχρώμεθα—νῦν δ’ ἔρω κέκληται διὰ τὴν τοῦ ὦ ἀντὶ τοῦ οὗ μεταλλαγὴν. ἀλλὰ τί ἔτι σὺ λέγεις ὅτι σκοπῶμεν;

ΕΡΜ. δόξα καὶ τὰ τοιαῦτα πῇ σοι φαίνεται;

ΣΩ. δόξα δὴ ἦτοι τῇ διώξει ἐπωνόμασται, ἢν ἡ ψυχὴ διώκουσα τὸ εἰδέναι ὅπῃ ἔχει τὰ πράγματα πορεύεται, ἢ τῇ ἀπὸ τοῦ τόξου βολῇ. ἔοικε δὲ τούτῳ μᾶλλον. ἢ

[420c] γοῦν οἷσις τούτῳ συμφωνεῖ. οἷσιν γὰρ τῆς ψυχῆς ἐπὶ πᾶν πρᾶγμα, οἷόν ἐστιν ἕκαστον τῶν ὄντων, δηλοῦσιν προσέοικεν, ὥσπερ γε καὶ ἡ βουλή πως τὴν βολὴν, καὶ τὸ βούλεσθαι τὸ ἐφίεσθαι σημαίνει καὶ τὸ βουλευέσθαι· πάντα ταῦτα δόξῃ ἐπόμεν’ ἅττα φαίνεται τῆς βολῆς ἀπεικάσματα, ὥσπερ αὖ καὶ τούναντίον ἡ ἀβουλία ἀτυχία δοκεῖ εἶναι, ὥς οὐ βαλόντος οὐδὲ τυχόντος οὗ τ’ ἔβαλλε καὶ ὁ ἐβούλετο καὶ περὶ οὗ ἐβουλευέτο καὶ οὗ ἐφίετο.

[420d] ΕΡΜ. ταῦτα ἤδη μοι δοκεῖς, ὦ Σώκρατες, πυκνότερα ἐπάγειν.

ΣΩ. τέλος γὰρ ἤδη θέω. ἀνάγκην δ’ οὖν ἔτι βούλομαι διαπερᾶναι, ὅτι τούτοις ἐξῆς ἐστὶ, καὶ τὸ ἐκούσιον. τὸ μὲν οὖν ἐκούσιον, τὸ εἶκον καὶ μὴ ἀντιτυποῦν ἀλλ’, ὥσπερ λέγω, εἶκον τῷ ἰόντι δεδηλωμένον ἂν εἶη τούτῳ τῷ ὀνόματι, τῷ κατὰ τὴν βούλησιν γιγνομένῳ· τὸ δὲ ἀναγκαῖον καὶ ἀντίτυπον, παρὰ τὴν βούλησιν ὄν, τὸ περὶ τὴν ἁμαρτίαν ἂν εἶη καὶ ἀμαθίαν, ἀπεικάσται δὲ τῇ

κατὰ τὰ

[420e] ἄγκη πορεία, ὅτι δύσπορα καὶ τραχέα καὶ λάσια ὄντα ἴσχει τοῦ ἰέναι. ἐντεῦθεν οὖν ἴσως ἐκλήθη ἀναγκαῖον, τῇ διὰ τοῦ ἄγκους ἀπεικασθὲν πορεία. ἕως δὲ πάρεστιν ἡ ῥώμη, μὴ ἀνιῶμεν αὐτήν· ἀλλὰ καὶ σὺ μὴ ἀνίει, ἀλλὰ ἐρώτα.

[421a]

ΕΡΜ. ἐρώτῳ δὴ τὰ μέγιστα καὶ τὰ κάλλιστα, τὴν τε ἀλήθειαν καὶ τὸ ψεῦδος καὶ τὸ ὄν καὶ αὐτὸ τοῦτο περὶ ὧν νῦν ὁ λόγος ἡμῖν ἐστίν, ὄνομα, δι' ὅτι τὸ ὄνομα ἔχει.

ΣΩ. μαίεσθαι οὖν καλεῖς τι;

ΕΡΜ. ἔγωγε, τό γε ζητεῖν.

ΣΩ. ἔοικε τοίνυν ἐκ λόγου ὀνόματι συγκεκριημένῳ, λέγοντος ὅτι τοῦτ' ἐστίν ὄν, οὔ τι γὰρ τυγχάνει ζήτημα ὄν, τὸ ὄνομα. μᾶλλον δὲ ἂν αὐτὸ γνοίης ἐν ᾧ λέγομεν τὸ ὀνομαστόν· ἐνταῦθα γὰρ σαφῶς λέγει τοῦτο εἶναι ὄν οὔ μᾶσμα ἐστίν.

[421b] ἡ δ' ἀλήθεια, καὶ τοῦτο τοῖς ἄλλοις ἔοικε συγκεκριηθῆναι· ἡ γὰρ θεία τοῦ ὄντος φορὰ ἔοικε προσειρηθῆναι τούτῳ τῷ ῥήματι, τῇ ἀληθείᾳ, ὡς θεία οὔσα ἄλη. τὸ δὲ ψεῦδος τούναντίον τῇ φορᾷ· πάλιν γὰρ αὗτ' ἰσοδοροῦμενον ἡκεῖ τὸ ἰσχύμενον καὶ τὸ ἀναγκαζόμενον ἡσυχάζειν, ἀπείκασται δὲ τοῖς καθεύδουσι· τὸ ψεῖ δὲ προσγενόμενον ἐπικρύπτει τὴν βούλησιν τοῦ ὀνόματος. τὸ δὲ ὄν καὶ ἡ οὐσία ὁμολογεῖ τῷ ἀληθεῖ, τὸ ἰῶτα ἀπολαβόν· ἰὸν γὰρ

[421c] σημαίνει, καὶ τὸ οὐκ ὄν αὖ, ὡς τινες καὶ ὀνομάζουσιν αὐτό, οὐκ ἰόν.

ΕΡΜ. ταῦτα μὲν μοι δοκεῖς, ᾧ Σώκρατες, ἀνδρείως πάνυ διακεκροτηκέναι· εἰ δέ τίς σε ἔροιτο τοῦτο τὸ ἰὸν καὶ τὸ ῥέον καὶ τὸ δοῦν, τίνα ἔχει ὀρθότητα ταῦτα τὰ ὀνόματα—

ΣΩ. τί ἂν αὐτῷ ἀποκριναιόμεθα; λέγεις; ἦ γάρ;

ΕΡΜ. πάνυ μὲν οὖν.

ΣΩ. ἐν μὲν τοίνυν ἄρτι που ἐπορισάμεθα ὥστε δοκεῖν τι λέγειν ἀποκρινόμενοι.

ΕΡΜ. τὸ ποῖον τοῦτο;

ΣΩ. φάναι, ὃ ἂν μὴ γινώσκωμεν, βαρβαρικόν τι τοῦτ'

[421d] εἶναι. εἴη μὲν οὖν ἴσως ἂν τι τῇ ἀληθείᾳ καὶ τοιοῦτον αὐτῶν, εἴη δὲ καὶ ὑπὸ παλαιότητος τὰ πρῶτα τῶν ὀνομάτων ἀνεύρετα εἶναι· διὰ γὰρ τὸ πανταχῇ στρέφεσθαι τὰ ὀνόματα, οὐδὲν θαυμαστόν ἂν εἰ ἡ παλαιὰ φωνὴ πρὸς τὴν νυνὶ βαρβαρικῇς μὴδὲν διαφέρει.

ΕΡΜ. καὶ οὐδὲν γε ἀπὸ τρόπου λέγεις.

ΣΩ. λέγω γὰρ οὖν εἰκότα. οὐ μέντοι μοι δοκεῖ προφάσεις ἀγῶν δέχεσθαι, ἀλλὰ προθυμητέον ταῦτα διασκέψασθαι. ἐνθυμηθῶμεν δέ, εἴ τις ἀεί, δι' ὧν ἂν λέγεται τὸ

[421e] ὄνομα, ἐκεῖνα ἀνερήσεται τὰ ῥήματα, καὶ αὖθις αὖ δι' ὧν ἂν τὰ ῥήματα λεχθῇ, ἐκεῖνα πεύσεται, καὶ τοῦτο μὴ παύσεται ποιῶν, ἄρ' οὐκ ἀνάγκη τελευτῶντα ἀπειπεῖν τὸν ἀποκρινόμενον;

ΕΡΜ. ἔμοιγε δοκεῖ.

[422a] ΣΩ. πότε οὖν ἀπειπὼν ὁ ἀπαγορεύων δικαίως παύοιτο ἂν; ἄρ' οὐκ ἐπειδὰν ἐπ' ἐκείνοις γένηται τοῖς ὀνόμασιν, ἃ ὥσπερ εἰ στοιχεῖα τῶν ἄλλων ἐστὶ καὶ λόγων καὶ ὀνομάτων; ταῦτα γὰρ που οὐκέτι δίκαιον φανῆναι ἐξ ἄλλων ὀνομάτων συγκεκριμένα, ἂν οὕτως ἔχη. οἷον νυνδὴ τὸ ἀγαθὸν ἔφαμεν ἐκ τοῦ ἀγαστοῦ καὶ ἐκ τοῦ θοοῦ συγκεκριθῆναι, τὸ δὲ θοὸν ἴσως φαῖμεν ἂν ἐξ ἐτέρων, ἐκεῖνα δὲ ἐξ ἄλλων·

[422b] ἀλλ' ἐάν ποτέ γε λάβωμεν ὃ οὐκέτι ἔκ τινων ἐτέρων σύγκειται ὀνομάτων, δικαίως ἂν φαίμεν ἐπὶ στοιχείῳ τε ἤδη εἶναι καὶ οὐκέτι τοῦτο ἡμᾶς δεῖν εἰς ἄλλα ὀνόματα ἀναφέρειν.

ΕΡΜ. ἔμοιγε δοκεῖς ὀρθῶς λέγειν.

ΣΩ. ἄρ' οὖν καὶ νῦν ἃ γ' ἐρωτᾷς τὰ ὀνόματα στοιχεῖα ὄντα τυγχάνει, καὶ δεῖ αὐτῶν ἄλλω τινὶ τρόπῳ ἤδη τὴν ὀρθότητα ἐπισκέψασθαι ἥτις ἐστίν;

ΕΡΜ. εἰκός γε.

ΣΩ. εἰκὸς δῆτα, ὦ Ἑρμόγενης· πάντα γοῦν φαίνεται τὰ

[422c] ἔμπροσθεν εἰς ταῦτα ἀνεληλυθέναι. εἰ δὲ τοῦτο οὕτως ἔχει, ὥς μοι δοκεῖ ἔχειν, δεῦρο αὖ συνεπίσκεψαι μετ' ἐμοῦ μή τι παραληρήσω λέγων οἷαν δεῖ τὴν τῶν πρώτων ὀνομάτων ὀρθότητα εἶναι.

ΕΡΜ. λέγε μόνον, ὥς ὅσον γε δυνάμεως παρ' ἐμοί ἐστὶν συνεπισκέψομαι.

ΣΩ. ὅτι μὲν τοίνυν μία γέ τις ἡ ὀρθότης παντὸς ὀνόματος καὶ πρώτου καὶ ὑστάτου, καὶ οὐδὲν διαφέρει τῷ ὀνομα εἶναι οὐδὲν αὐτῶν, οἶμαι καὶ σοὶ συνδοκεῖ.

ΕΡΜ. πάνυ γε.

[422d] ΣΩ. ἀλλὰ μὴν ὧν γε νυνδὴ διεληλύθαμεν τῶν ὀνομάτων ἡ ὀρθότης τοιαύτη τις ἐβούλετο εἶναι, οἷα δηλοῦν οἷον ἕκαστόν ἐστι τῶν ὄντων.

ΕΡΜ. πῶς γὰρ οὐ;

ΣΩ. τοῦτο μὲν ἄρα οὐδὲν ἦττον καὶ τὰ πρῶτα δεῖ ἔχειν καὶ τὰ ὕστερα, εἴπερ ὀνόματα ἔσται.

ΕΡΜ. πάνυ γε.

ΣΩ. ἀλλὰ τὰ μὲν ὕστερα, ὥς ἔοικε, διὰ τῶν προτέρων οἷά τε ἦν τοῦτο ἀπεργάζεσθαι.

ΕΡΜ. φαίνεται.

ΣΩ. εἶεν· τὰ δὲ δὴ πρῶτα, οἷς οὐπω ἕτερα ὑπόκειται, τίνι τρόπῳ κατὰ τὸ δυνατόν ὅτι μάλιστα φανερά ἡμῖν

[422e] ποιήσει τὰ ὄντα, εἴπερ μέλλει ὀνόματα εἶναι; ἀπόκριναι δέ μοι τόδε· εἰ φωνὴν μὴ εἶχομεν μηδὲ γλῶτταν, ἐβουλόμεθα δὲ δηλοῦν ἀλλήλοις τὰ πράγματα, ἄρ' οὐκ ἂν, ὥσπερ νῦν οἱ ἐνεοί, ἐπεχειροῦμεν ἂν σημαίνειν ταῖς χερσὶ καὶ κεφαλῇ καὶ τῷ ἄλλῳ σώματι;

ΕΡΜ. πῶς γὰρ ἂν ἄλλως, ὦ Σώκρατες;

[423a] ΣΩ. εἰ μὲν γ' οἶμαι τὸ ἄνω καὶ τὸ κοῦφον ἐβουλόμεθα δηλοῦν, ἦρομεν ἂν πρὸς τὸν οὐρανὸν τὴν χεῖρα, μιμούμενοι αὐτὴν τὴν φύσιν τοῦ πράγματος· εἰ δὲ τὰ κάτω καὶ τὰ βαρέα, πρὸς τὴν γῆν. καὶ εἰ ἵππον θέοντα ἢ τι ἄλλο τῶν ζώων ἐβουλόμεθα δηλοῦν, οἶσθα ὅτι ὥς ὁμοιότατ' ἂν τὰ ἡμέτερα αὐτῶν σώματα καὶ σχήματα ἐποιοῦμεν ἐκείνοις.

ΕΡΜ. ἀνάγκη μοι δοκεῖ ὥς λέγεις ἔχειν.

ΣΩ. οὕτω γὰρ ἂν οἶμαι δῆλωμά του σώματος ἐγίγνετο,

[423b] μιμησαμένου, ὥς ἔοικε, τοῦ σώματος ἐκεῖνο ὃ ἐβούλετο δηλῶσαι.

ΕΡΜ. ναί.

ΣΩ. ἐπειδὴ δὲ φωνὴ τε καὶ γλῶττη καὶ στόματι βουλόμεθα δηλοῦν, ἄρ' οὐ τότε ἐκάστου δῆλωμα ἡμῖν ἔσται τὸ ἀπὸ τούτων γινόμενον, ὅταν μίμημα γένηται διὰ τούτων περὶ ὅτι οὖν;

ΕΡΜ. ἀνάγκη μοι δοκεῖ.

ΣΩ. ὄνομ' ἄρ' ἐστίν, ὡς ἔοικε, μίμημα φωνῇ ἐκείνου ὃ μιμεῖται, καὶ ὀνομάζει ὁ μιμούμενος τῇ φωνῇ ὃ ἂν μιμῆται

ΕΡΜ. δοκεῖ μοι.

[423c] ΣΩ. μὰ Δί' ἀλλ' οὐκ ἐμοί πω δοκεῖ καλῶς λέγεσθαι, ὦ ἐταῖρε.

ΕΡΜ. τί δῆ;

ΣΩ. τοὺς τὰ πρόβατα μιμουμένους τούτους καὶ τοὺς ἀλεκτρυόνας καὶ τὰ ἄλλα ζῶα ἀναγκαζοίμεθ' ἂν ὁμολογεῖν ὀνομάζειν ταῦτα ἅπερ μιμοῦνται.

ΕΡΜ. ἀληθῆ λέγεις.

ΣΩ. καλῶς οὖν ἔχειν δοκεῖ σοι;

ΕΡΜ. οὐκ ἔμοιγε. ἀλλὰ τίς ἂν, ὦ Σώκρατες, μίμησις εἴη τὸ ὄνομα;

ΣΩ. πρῶτον μὲν, ὡς ἐμοί δοκεῖ, οὐκ ἐὰν καθάπερ τῇ

[423d] μουσικῇ μιμούμεθα τὰ πράγματα οὕτω μιῶμεθα, καίτοι φωνῇ γε καὶ τότε μιμούμεθα· ἔπειτα οὐκ ἐὰν ἅπερ ἡ μουσικὴ μιμεῖται καὶ ἡμεῖς μιῶμεθα, οὐ μοι δοκοῦμεν ὀνομάσειν. λέγω δέ τοι τοῦτο· ἔστι τοῖς πράγμασι φωνὴ καὶ σχῆμα ἐκάστω, καὶ χρῶμά γε πολλοῖς;

ΕΡΜ. πάνυ γε.

ΣΩ. ἔοικε τοίνυν οὐκ ἐάν τις ταῦτα μιμῆται, οὐδὲ περὶ ταύτας τὰς μιμήσεις ἡ τέχνη ἡ ὀνομαστικὴ εἶναι. αὗται μὲν γάρ εἰσιν ἡ μὲν μουσικὴ, ἡ δὲ γραφικὴ· ἥ γάρ;

ΕΡΜ. ναί.

[423e] ΣΩ. τί δὲ δὴ τόδε; οὐ καὶ οὐσία δοκεῖ σοι εἶναι ἐκάστω, ὥσπερ καὶ χρῶμα καὶ ἡ νυνδὴ ἐλέγομεν; πρῶτον αὐτῷ τῷ χρώματι καὶ τῇ φωνῇ οὐκ ἔστιν οὐσία τις ἐκατέρω αὐτῶν καὶ τοῖς ἄλλοις πᾶσιν ὅσα ἡξίωται ταύτης τῆς προσρήσεως, τοῦ εἶναι;

ΕΡΜ. ἔμοιγε δοκεῖ.

ΣΩ. τί οὖν; εἴ τις αὐτὸ τοῦτο μιμεῖσθαι δύναιτο ἐκάστου, τὴν οὐσίαν, γράμμασί τε καὶ συλλαβαῖς, ἄρ' οὐκ ἂν δηλοῖ ἕκαστον ὃ ἔστιν; ἢ οὐ;

[424a]

ΕΡΜ. πάνυ μὲν οὖν.

ΣΩ. καὶ τί ἂν φαίης τὸν τοῦτο δυνάμενον, ὥσπερ τοὺς προτέρους τὸν μὲν μουσικὸν ἔφησθα, τὸν δὲ τινα γραφικόν. τοῦτον δὲ τίνα;

ΕΡΜ. τοῦτο ἔμοιγε δοκεῖ, ὦ Σώκρατες, ὅπερ πάλοι ζητοῦμεν, οὗτος ἂν εἶναι ὁ ὀνομαστικός.

ΣΩ. εἰ ἄρα τοῦτο ἀληθές, ἥδη ἔοικεν ἐπισκεπτέον περὶ ἐκείνων τῶν ὀνομάτων ὧν σὺ ἤρου, περὶ ῥοῆς τε καὶ τοῦ ἰέναι καὶ σχέσεως, εἰ τοῖς γράμμασι καὶ ταῖς συλλαβαῖς

[424b] τοῦ ὄντος ἐπιλαμβάνεται αὐτῶν ὥστε ἀπομιμεῖσθαι τὴν οὐσίαν, εἴτε καὶ οὐ;

ΕΡΜ. πάνυ μὲν οὖν.

ΣΩ. φέρε δὴ ἴδωμεν πότερον ἄρα ταῦτα μόνον ἐστὶ τῶν πρώτων ὀνομάτων ἢ καὶ ἄλλα πολλά.

ΕΡΜ. οἴμαι ἔγωγε καὶ ἄλλα.

ΣΩ. εἰκὸς γάρ. ἀλλὰ τίς ἂν εἴη ὁ τρόπος τῆς διαιρέσεως ὅθεν ἄρχεται μιμεῖσθαι ὁ μιμούμενος; ἄρα οὐκ ἐπέιπερ συλλαβαῖς τε καὶ γράμμασιν ἡ μίμησις τυγχάνει οὕσα τῆς οὐσίας, ὀρθότατόν ἐστι διελέσθαι τὰ στοιχεῖα πρῶτον, ὥσπερ

[424c] οἱ ἐπιχειροῦντες τοῖς ῥυθμοῖς τῶν στοιχείων πρῶτον τὰς δυνάμεις διείλοντο, ἔπειτα τῶν συλλαβῶν, καὶ οὕτως ἤδη ἔρχονται ἐπὶ τοὺς ῥυθμοὺς σκεψόμενοι, πρότερον δ' οὐ;

ΕΡΜ. ναί.

ΣΩ. ἄρ' οὖν καὶ ἡμᾶς οὕτω δεῖ πρῶτον μὲν τὰ φωνήεντα διελέσθαι, ἔπειτα τῶν ἐτέρων κατὰ εἶδη τὰ τε ἄφωνα καὶ ἄφθογγα—οὕτως γάρ που λέγουσιν οἱ δεινοὶ περὶ τούτων— καὶ τὰ αὖ φωνήεντα μὲν οὐ, οὐ μέντοι γε ἄφθογγα; καὶ αὐτῶν τῶν φωνηέντων ὅσα διάφορα εἶδη ἔχει ἀλλήλων; καὶ

[424d] ἐπειδὴν ταῦτα διελώμεθα τὰ ὄντα εὖ πάντα αὖ οἷς δεῖ ὀνόματα ἐπιθεῖναι, εἰ ἔστιν εἰς ἃ ἀναφέρεται πάντα ὥσπερ τὰ στοιχεῖα, ἐξ ὧν ἔστιν ἰδεῖν αὐτὰ τε καὶ εἰ ἐν αὐτοῖς ἔνεστιν εἶδη κατὰ τὸν αὐτὸν τρόπον ὥσπερ ἐν τοῖς στοιχείοις· ταῦτα πάντα καλῶς διαθεασαμένους ἐπίστασθαι ἐπιφέρειν ἕκαστον κατὰ τὴν ὁμοιότητα, ἐάντε ἐν ἐνὶ δέῃ ἐπιφέρειν, ἐάντε συγκεραννύντα πολλὰ ἐνί, ὥσπερ οἱ ζωγράφοι βουλόμενοι ἀφομοιοῦν ἐνίοτε μὲν ὄστρεον μόνον ἐπήνεγκαν, ἐνίοτε δὲ

[424e] ὅτιοῦν ἄλλο τῶν φαρμάκων, ἔστι δὲ ὅτε πολλὰ συγκεράσαντες, οἷον ὅταν ἀνδρείκελον σκευάζωσιν ἢ ἄλλο τι τῶν τοιούτων—ὥς ἂν οἶμαι δοκῇ ἐκάστη ἢ εἰκὼν δεῖσθαι ἐκάστου φαρμάκου—οὕτω δὴ καὶ ἡμεῖς τὰ στοιχεῖα ἐπὶ τὰ πράγματα ἐποίσομεν, καὶ ἐν ἐπὶ ἓν, οὗ ἂν δοκῇ δεῖν, καὶ σύμπολλα, ποιοῦντες ὃ δὴ συλλαβὰς καλοῦσιν, καὶ συλλαβὰς αὖ συντιθέντες,

[425a] ἐξ ὧν τὰ τε ὀνόματα καὶ τὰ ῥήματα συντίθενται· καὶ πάλιν ἐκ τῶν ὀνομάτων καὶ ῥημάτων μέγα ἤδη τι καὶ καλὸν καὶ ὄλον συστήσομεν, ὥσπερ ἐκεῖ τὸ ζῶον τῇ γραφικῇ, ἐνταῦθα τὸν λόγον τῇ ὀνομαστικῇ ἢ ῥητορικῇ ἢ ἥτις ἐστὶν ἡ τέχνη.

ΣΩ. μᾶλλον δὲ οὐχ ἡμεῖς, ἀλλὰ λέγων ἐξηνέχθην. συνέθεσαν μὲν γὰρ οὕτως ἥπερ σύγκειται οἱ παλαιοί· ἡμᾶς δὲ δεῖ, εἴπερ τεχνικῶς ἐπιστησόμεθα σκοπεῖσθαι αὐτὰ πάντα,

[425b] οὕτω διελομένους, εἴτε κατὰ τρόπον τὰ τε πρῶτα ὀνόματα κέῖται καὶ τὰ ὕστερα εἴτε μή, οὕτω θεᾶσθαι· ἄλλως δὲ συνείρειν μὴ φαῦλον ἦ καὶ οὐ καθ' ὁδόν, ὧ φίλε Ἑρμόγενης.

ΕΡΜ. ἴσως νῆ Δί', ὧ Σώκρατες.

ΣΩ. τί οὖν; σὺ πιστεύεις σαυτῷ οἷός τ' ἂν εἶναι ταῦτα οὕτω διελέσθαι; ἐγὼ μὲν γὰρ οὐ.

ΕΡΜ. πολλοῦ ἄρα δέω ἔγωγε.

ΣΩ. ἐάσομεν οὖν, ἢ βούλει οὕτως ὅπως ἂν δυνώμεθα, καὶ ἂν σμικρὸν τι αὐτῶν οἷοί τ' ὦμεν κατιδεῖν, ἐπιχειρῶμεν,

[425c] προειπόντες, ὥσπερ ὀλίγον πρότερον τοῖς θεοῖς, ὅτι οὐδὲν εἰδότες τῆς ἀληθείας τὰ τῶν ἀνθρώπων δόγματα περὶ αὐτῶν εἰκάζομεν, οὕτω δὲ καὶ νῦν αὖ εἰπόντες ἡμῖν αὐτοῖς ἴωμεν, ὅτι εἰ μὲν τι χρῆν ἔδει αὐτὰ διελέσθαι εἴτε ἄλλον ὄντινοῦν εἴτε ἡμᾶς, οὕτως ἔδει αὐτὰ διαιρεῖσθαι, νῦν δὲ τὸ λεγόμενον κατὰ δύναμιν δεήσει ἡμᾶς περὶ αὐτῶν πραγματεύεσθαι; δοκεῖ ταῦτα, ἢ πῶς λέγεις;

ΕΡΜ. πάνυ μὲν οὖν σφόδρα ἔμοιγε δοκεῖ.

[425d] ΣΩ. γελοῖα μὲν οἶμαι φανεῖσθαι, ὧ Ἑρμόγενης, γράμμασι καὶ συλλαβαῖς τὰ πράγματα μεμιμημένα κατάδηλα γινόμενα· ὅμως δὲ ἀνάγκη. οὐ γὰρ ἔχομεν τούτου βέλτιον εἰς ὅτι ἐπανενέγκωμεν περὶ ἀληθείας τῶν πρώτων ὀνομάτων, εἰ μὴ ἄρα βούλει, ὥσπερ οἱ τραγωδοποιοὶ ἐπειδὴν τι ἀπορῶσιν ἐπὶ τὰς μηχανὰς καταφεύγουσι θεοὺς αἶροντες, καὶ ἡμεῖς οὕτως εἰπόντες ἀπαλλαγῶμεν, ὅτι τὰ πρῶτα ὀνόματα οἱ θεοὶ ἔθεσαν καὶ διὰ ταῦτα ὀρθῶς ἔχει. ἄρα

[425e] καὶ ἡμῖν κράτιστος οὗτος τῶν λόγων; ἢ ἐκεῖνος, ὅτι παρὰ βαρβάρων τινῶν αὐτὰ

παρειλήφαμεν, εἰσὶ δὲ ἡμῶν ἀρχαιότεροι βάρβαροι;

ΣΩ. ἢ ὅτι ὑπὸ παλαιότητος ἀδύνατον αὐτὰ

[426a] ἐπισκέψασθαι, ὥσπερ καὶ τὰ βαρβαρικά; αὗται γὰρ ἂν πᾶσαι ἐκδύσεις εἶεν καὶ μάλα κομψαὶ τῷ μὴ ἐθέλοντι λόγον διδόναι περὶ τῶν πρώτων ὀνομάτων ὡς ὀρθῶς κεῖται. καίτοι ὅτω τις τρόπῳ τῶν πρώτων ὀνομάτων τὴν ὀρθότητα μὴ οἶδεν, ἀδύνατόν του τῶν γε ὑστέρων εἰδέναι, ἃ ἐξ ἐκείνων ἀνάγκη δηλοῦσθαι ὧν τις πέρι μηδὲν οἶδεν· ἀλλὰ δηλὸν ὅτι τὸν φάσκοντα περὶ αὐτῶν τεχνικὸν εἶναι περὶ τῶν πρώτων

[426b] ὀνομάτων μάλιστα τε καὶ καθαρώτατα δεῖ ἔχειν ἀποδείξαι, ἢ εὖ εἰδέναι ὅτι τά γε ὕστερα ἤδη φλυαρήσει. ἢ σοὶ ἄλλως δοκεῖ;

ΕΡΜ. οὐδ' ὅπωςτιοῦν, ὦ Σώκρατες, ἄλλως.

ΣΩ. ἃ μὲν τοίνυν ἐγὼ ἥσθημαι περὶ τῶν πρώτων ὀνομάτων πάνυ μοι δοκεῖ ὑβριστικὰ εἶναι καὶ γελοῖα. τούτων οὖν σοι μεταδώσω, ἂν βούλῃ· σὺ δ' ἂν τι ἔχῃς βέλτιόν ποθεν λαβεῖν, πειρᾶσθαι καὶ ἐμοὶ μεταδιδόναι.

ΕΡΜ. ποιήσω ταῦτα. ἀλλὰ θαρρῶν λέγε.

[426c] ΣΩ. πρῶτον μὲν τοίνυν τὸ ῥῷ ἔμοιγε φαίνεται ὥσπερ ὄργανον εἶναι πάσης τῆς κινήσεως, ἣν οὐδ' εἵπομεν δι' ὅτι ἔχει τοῦτο τοῦνομα· ἀλλὰ γὰρ δηλὸν ὅτι ἔσις βούλεται εἶναι· οὐ γὰρ ἦτα ἐχρώμεθα ἀλλὰ εἶ τὸ παλαιόν. ἢ δὲ ἀρχὴ ἀπὸ τοῦ κίειν —ξενικὸν δὲ τοῦνομα—τοῦτο δ' ἐστὶν ἰέναι. εἰ οὖν τις τὸ παλαιὸν αὐτῆς εὖροι ὄνομα εἰς τὴν ἡμετέραν φωνὴν συμβαῖνον, ἔσις ἂν ὀρθῶς καλοῖτο· νῦν δὲ ἀπὸ τοῦ ξενικοῦ τοῦ κίειν καὶ ἀπὸ τῆς τοῦ ἦτα μεταβολῆς καὶ τῆς τοῦ νῦ ἐνθέσεως κίνησις κέκληται, ἔδει

[426d] δὲ κιεῖνησιν καλεῖσθαι ἢ εἶσιν. ἢ δὲ στάσις ἀπόφασις τοῦ ἰέναι βούλεται εἶναι, διὰ δὲ τὸν καλλωπισμὸν στάσις ὠνόμασται. τὸ δὲ οὖν ῥῷ τὸ στοιχεῖον, ὥσπερ λέγω, καλὸν ἔδοξεν ὄργανον εἶναι τῆς κινήσεως τῷ τὰ ὀνόματα τιθεμένῳ πρὸς τὸ ἀφομοιοῦν τῇ φορᾷ, πολλαχοῦ γοῦν χρῆται αὐτῷ εἰς αὐτὴν· πρῶτον μὲν ἐν αὐτῷ τῷ ρεῖν καὶ ῥοῇ διὰ τούτου τοῦ γράμματος τὴν φορὰν μιμεῖται, εἶτα ἐν τῷ

[426e] τρόμῳ, εἶτα ἐν τῷ τρέχειν, ἔτι δὲ ἐν τοῖς τοιοῖσδε ῥήμασιν οἷον κρούειν, θραύειν, ἐρείκειν, θρύπτειν, κερματίζειν, ῥυμβεῖν, πάντα ταῦτα τὸ πολὺ ἀπεικάζει διὰ τοῦ ῥῷ. ἑώρα γὰρ οἶμαι τὴν γλῶτταν ἐν τούτῳ ἥκιστα μένουσαν, μάλιστα δὲ σειομένην· διὸ φαίνεται μοι τούτῳ πρὸς ταῦτα κατακεχρησθαι. τῷ δὲ αὖ ἰῶτα πρὸς τὰ λεπτὰ πάντα, ἃ δὴ μάλιστα διὰ πάντων ἴοι ἂν.

ΣΩ. διὰ ταῦτα τὸ

[427a] ἰέναι καὶ τὸ ἴεσθαι διὰ τοῦ ἰῶτα ἀπομιμεῖται, ὥσπερ γε διὰ τοῦ φεῖ καὶ τοῦ ψεῖ καὶ τοῦ σῖγμα καὶ τοῦ ζῆτα, ὅτι πνευματώδη τὰ γράμματα, πάντα τὰ τοιαῦτα μεμίμηται αὐτοῖς ὀνομάζων, οἷον τὸ ψυχρὸν καὶ τὸ ζέον καὶ τὸ σειέσθαι καὶ ὅλως σεισμόν. καὶ ὅταν που τὸ φυσῶδες μιμῆται, πανταχοῦ ἐνταῦθα ὡς τὸ πολὺ τὰ τοιαῦτα γράμματα ἐπιφέρειν φαίνεται ὁ τὰ ὀνόματα τιθέμενος. τῆς δ' αὖ τοῦ δέλτα συμπίεσεως καὶ τοῦ ταῦ καὶ ἀπερείσεως τῆς γλῶττης

[427b] τὴν δύναμιν χρήσιμον φαίνεται ἡγήσασθαι πρὸς τὴν μίμησιν τοῦ δεσμοῦ καὶ τῆς στάσεως. ὅτι δὲ ὀλισθάνει μάλιστα ἐν τῷ λάβδα ἢ γλῶττα κατιδών, ἀφομοιωὺν ὠνόμασε τά τε λεῖτα καὶ αὐτὸ τὸ ὀλισθάνειν καὶ τὸ λιπαρὸν καὶ τὸ κολλῶδες καὶ τᾶλλα πάντα τὰ τοιαῦτα. ἢ δὲ ὀλισθανούσης τῆς γλῶττης ἀντιλαμβάνεται ἢ τοῦ γάμμα δύναμις, τὸ γλίσχρον ἀπεμιμήσατο καὶ γλυκὺ καὶ γλοιῶδες.

[427c] τοῦ δ' αὖ νῦ τὸ εἶσω αἰσθόμενος τῆς φωνῆς, τὸ ἔνδον καὶ τὰ ἐντὸς ὠνόμασεν, ὡς ἀφομοιωὺν τοῖς γράμμασι τὰ ἔργα. τὸ δ' αὖ ἄλφα τῷ μεγάλῳ ἀπέδωκε, καὶ τῷ μήκει τὸ ἦτα, ὅτι

μεγάλα τὰ γράμματα. εἰς δὲ τὸ γογγύλον τοῦ οὗ δεόμενος σημείου, τοῦτο πλεῖστον αὐτῷ εἰς τὸ ὄνομα ἐνεκέρασεν. καὶ τᾶλλα οὕτω φαίνεται προσβιβάζειν καὶ κατὰ γράμματα καὶ κατὰ συλλαβὰς ἐκάστῳ τῶν ὄντων σημείον τε καὶ ὄνομα ποιῶν ὁ νομοθέτης, ἐκ δὲ τούτων τὰ λοιπὰ ἤδη αὐτοῖς τούτοις συντιθέναι ἀπομιμούμενος. αὕτη

[427d] μοι φαίνεται, ὦ Ἑρμόγενης, βούλεσθαι εἶναι ἢ τῶν ὀνομάτων ὀρθότης, εἰ μὴ τι ἄλλο Κρατύλος ὁδε λέγει.

ΕΡΜ. καὶ μὴν, ὦ Σώκρατες, πολλά γέ μοι πολλάκις πράγματα παρέχει Κρατύλος, ὥσπερ κατ' ἀρχὰς ἔλεγον, φάσκων μὲν εἶναι ὀρθότητα ὀνομάτων, ἣτις δ' ἐστὶν οὐδὲν σαφὲς λέγων, ὥστε με μὴ δύνασθαι εἰδέναι πότερον ἐκῶν ἢ ἄκων οὕτως ἀσαφῶς ἐκάστοτε περὶ αὐτῶν λέγει. νῦν οὖν

[427e] μοι, ὦ Κρατύλε, ἐναντίον Σωκράτους εἶπε πότερον ἀρέσκει σοι ἢ λέγει Σωκράτης περὶ ὀνομάτων, ἢ ἔχεις πῃ ἄλλη κάλλιον λέγειν; καὶ εἰ ἔχεις, λέγε, ἵνα ἦτοι μάθῃς παρὰ Σωκράτους ἢ διδάξης ἡμᾶς ἀμφοτέρους.

ΚΡ. τί δέ, ὦ Ἑρμόγενης; δοκεῖ σοι ῥάδιον εἶναι οὕτω ταχὺ μαθεῖν τε καὶ διδάξαι ὅτιοῦν πρᾶγμα, μὴ ὅτι τοσοῦτον, ὃ δὴ δοκεῖ ἐν τοῖς μεγίστοις μέγιστον εἶναι;

[428a] ΕΡΜ. μὰ Δί', οὐκ ἔμοιγε. ἀλλὰ τὸ τοῦ Ἡσιόδου καλῶς μοι φαίνεται ἔχειν, τὸ εἰ καὶ τις σμικρὸν ἐπὶ σμικρῷ καταθείη, προὔργου εἶναι. εἰ οὖν καὶ σμικρὸν τι οἷός τ' εἶ πλεον ποιῆσαι, μὴ ἀπόκαμνε ἀλλ' εὐεργέτει καὶ Σωκράτη τόνδε—δίκαιος δ' εἶ—καὶ ἐμέ.

ΣΩ. καὶ μὲν δὴ ἔγωγε καὶ αὐτός, ὦ Κρατύλε, οὐδὲν ἂν ἰσχυρισαίμην ὦν εἴρηκα, ἢ δέ μοι ἐφαίνετο μεθ' Ἑρμογένους ἐπεσκεψάμην, ὥστε τούτου γε ἔνεκα θαρρῶν λέγε, εἴ τι

[428b] ἔχεις βέλτιον, ὡς ἐμοῦ ἐνδεχομένου. εἰ μέντοι ἔχεις τι σὺ κάλλιον τούτων λέγειν, οὐκ ἂν θαυμάζοιμι· δοκεῖς γάρ μοι αὐτός τε ἐσκεφθαι τὰ τοιαῦτα καὶ παρ' ἄλλων μεμαθηκέναι. ἐὰν οὖν λέγῃς τι κάλλιον, ἔνα τῶν μαθητῶν περὶ ὀρθότητος ὀνομάτων καὶ ἐμὲ γράφου.

ΚΡ. ἀλλὰ μὲν δὴ, ὦ Σώκρατες, ὥσπερ σὺ λέγεις, μεμέληκέν τέ μοι περὶ αὐτῶν καὶ ἴσως ἂν σε ποιησαίμην

[428c] μαθητὴν. φοβοῦμαι μέντοι μὴ τούτου πᾶν τούναντίον ἢ, ὅτι μοί πως ἐπέρχεται λέγειν πρὸς σὲ τὸ τοῦ Ἀχιλλέως, ὃ ἐκεῖνος ἐν Λιταῖς πρὸς τὸν Αἴαντα λέγει. φησὶ δὲ

Αἴαν διογενὲς Τελαμώνιε, κοίρανε λαῶν,

πάντα τί μοι κατὰ θυμὸν εἰσὼ μυθήσασθαι.

καὶ ἐμοὶ σύ, ὦ Σώκρατες, ἐπιεικῶς φαίνῃ κατὰ νοῦν χρησμοδεῖν, εἴτε παρ' Εὐθύφρονος ἐπίπνου γενόμενος, εἴτε καὶ ἄλλη τις Μοῦσα πάλαι σε ἐνοῦσα ἐλελήθει.

[428d] ΣΩ. ὦγαθὲ Κρατύλε, θαυμάζω καὶ αὐτὸς πάλαι τὴν ἐμαυτοῦ σοφίαν καὶ ἀπιστῶ. δοκεῖ οὖν μοι χρῆναι ἐπανασκέψασθαι τί καὶ λέγω. τὸ γὰρ ἐξαπατᾶσθαι αὐτὸν ὑφ' αὐτοῦ πάντων χαλεπώτατον· ὅταν γὰρ μὴδὲ σμικρὸν ἀποστατῇ ἀλλ' ἀεὶ παρῇ ὁ ἐξαπατήσων, πῶς οὐ δεινόν; δεῖ δὴ, ὡς ἔοικε, θαμὰ μεταστρέφεσθαι ἐπὶ τὰ προειρημένα, καὶ πειρᾶσθαι, τὸ ἐκείνου τοῦ ποιητοῦ, βλέπειν ἅμα πρόσσω καὶ ὀπίσσω. καὶ δὴ καὶ νυνὶ ἡμεῖς ἴδωμεν τί ἡμῖν εἴρηται.

[428e] ὀνόματος, φαμέν, ὀρθότης ἐστὶν αὕτη, ἣτις ἐνδείξεται οἷόν ἐστι τὸ πρᾶγμα· τοῦτο φῶμεν ἱκανῶς εἰρῆσθαι;

ΚΡ. ἐμοὶ μὲν δοκεῖ πάνυ σφόδρα, ὦ Σώκρατες.

ΣΩ. διδασκαλίας ἄρα ἔνεκα τὰ ὀνόματα λέγεται;

ΚΡ. πάνυ γε.

ΣΩ. οὐκοῦν φῶμεν καὶ ταύτην τέχνην εἶναι καὶ δημιουργοὺς αὐτῆς;

ΚΡ. πάνυ γε.

ΣΩ. τίνας;

[429a] ΚΡ. οὔσπερ σὺ κατ' ἀρχὰς ἔλεγες, τοὺς νομοθέτας.

ΣΩ. πότερον οὖν καὶ ταύτην φῶμεν τὴν τέχνην ἐν τοῖς ἀνθρώποις ἐγγίγνεσθαι ὥσπερ καὶ τὰς ἄλλας ἢ μή; βούλομαι δὲ λέγειν τὸ τοιόνδε. ζωγράφοι εἰσὶν που οἱ μὲν χεῖρους, οἱ δὲ ἀμείνους;

ΚΡ. πάνυ γε.

ΣΩ. οὐκοῦν οἱ μὲν ἀμείνους τὰ αὐτῶν ἔργα καλλίω παρέχονται, τὰ ζῶα, οἱ δὲ φαυλότερα; καὶ οἰκοδόμοι ὡσαύτως οἱ μὲν καλλίους τὰς οἰκίας ἐργάζονται, οἱ δὲ αἰσχίους;

ΚΡ. ναί.

[429b] ΣΩ. ἄρ' οὖν καὶ νομοθεταὶ οἱ μὲν καλλίω τὰ ἔργα αὐτῶν παρέχονται, οἱ δὲ αἰσχίω;

ΚΡ. οὐ μοι δοκεῖ τοῦτο ἔτι.

ΣΩ. οὐκ ἄρα δοκοῦσί σοι νόμοι οἱ μὲν βελτίους, οἱ δὲ φαυλότεροι εἶναι;

ΚΡ. οὐ δῆτα.

ΣΩ. οὐδὲ δὴ ὄνομα, ὡς ἔοικε, δοκεῖ σοι κεῖσθαι τὸ μὲν χεῖρον, τὸ δὲ ἀμεινον;

ΚΡ. οὐ δῆτα.

ΣΩ. πάντα ἄρα τὰ ὀνόματα ὀρθῶς κεῖται;

ΚΡ. ὅσα γε ὀνόματά ἐστιν.

ΣΩ. τί οὖν; ὃ καὶ ἄρτι ἐλέγετο, Ἑρμογένει τῷδε πότερον

[429c] μηδὲ ὄνομα τοῦτο κεῖσθαι φῶμεν, εἰ μή τι αὐτῷ Ἑρμοῦ γενέσεως προσήκει, ἢ κεῖσθαι μὲν, οὐ μέντοι ὀρθῶς γε;

ΚΡ. οὐδὲ κεῖσθαι ἔμοιγε δοκεῖ, ὦ Σώκρατες, ἀλλὰ δοκεῖν κεῖσθαι, εἶναι δὲ ἐτέρου τοῦτο τοῦνομα, οὔπερ καὶ ἡ φύσις ἢ τὸ ὄνομα δηλοῦσα.

ΣΩ. πότερον οὐδὲ ψεύδεται ὅταν τις φῇ Ἑρμογένη αὐτὸν εἶναι; μὴ γὰρ οὐδὲ τοῦτο αὖ ἢ, τὸ τοῦτον φάναι Ἑρμογένη εἶναι, εἰ μὴ ἔστιν;

ΚΡ. πῶς λέγεις;

[429d] ΣΩ. ἄρα ὅτι ψευδῇ λέγειν τὸ παράπαν οὐκ ἔστιν, ἄρα τοῦτό σοι δύναται ὁ λόγος; συχνοὶ γὰρ τινες οἱ λέγοντες, ὦ φίλε Κρατύλε, καὶ νῦν καὶ πάλοι.

ΚΡ. πῶς γὰρ ἂν, ὦ Σώκρατες, λέγων γέ τις τοῦτο ὃ λέγει, μὴ τὸ ὄν λέγοι; ἢ οὐ τοῦτό ἐστιν τὸ ψευδῇ λέγειν, τὸ μὴ τὰ ὄντα λέγειν;

ΣΩ. κομψότερος μὲν ὁ λόγος ἢ κατ' ἐμὲ καὶ κατὰ τὴν ἐμὴν ἡλικίαν, ὦ ἐταῖρε. ὅμως μέντοι εἰπέ μοι τοσόνδε·

[429e] πότερον λέγειν μὲν οὐ δοκεῖ σοι εἶναι ψευδῇ, φάναι δέ;

ΚΡ. οὐ μοι δοκεῖ οὐδὲ φάναι.

ΣΩ. οὐδὲ εἰπεῖν οὐδὲ προσειπεῖν; οἷον εἴ τις ἀπαντήσας σοι ἐπὶ ξενίας, λαβόμενος τῆς χειρὸς εἴποι· χαῖρε, ὦ ξένε Ἀθηναῖε, ὑὲ Σμικρίωνος Ἑρμογένες, οὗτος λέξειεν ἂν ταῦτα ἢ φαίη ἂν ταῦτα ἢ εἴποι ἂν ταῦτα ἢ προσείποι ἂν οὕτω σὲ μὲν οὐ, Ἑρμογένη δὲ τόνδε; ἢ οὐδένα;

ΚΡ. ἐμοὶ μὲν δοκεῖ, ὦ Σώκρατες, ἄλλως ἂν οὗτος ταῦτα φθέγγασθαι.

[430a] ΣΩ. ἀλλ' ἀγαπητὸν καὶ τοῦτο. πότερον γὰρ ἀληθὴ ἂν φθέγγαιτο ταῦτα ὁ φθεγγάμενος ἢ ψευδῆ; ἢ τὸ μὲν τι αὐτῶν ἀληθές, τὸ δὲ ψεῦδος; καὶ γὰρ ἂν καὶ τοῦτο ἐξαρκοῖ.

ΚΡ. ψοφεῖν ἔγωγ' ἂν φαίην τὸν τοιοῦτον, μάτην αὐτὸν ἑαυτὸν κινουῦντα, ὥσπερ ἂν εἴ τις χαλκίον κινήσειε κρούσας.

ΣΩ. φέρε δὴ, ἐάν πη διαλλαχθῶμεν, ὦ Κρατύλε· ἄρ' οὐκ ἄλλο μὲν ἂν φαίης τὸ ὄνομα εἶναι, ἄλλο δὲ ἐκεῖνο οὗ τὸ ὄνομά ἐστιν;

ΚΡ. ἔγωγε.

ΣΩ. οὐκοῦν καὶ τὸ ὄνομα ὁμολογεῖς μίμημά τι εἶναι τοῦ
[430b] πράγματος;

ΚΡ. πάντων μάλιστα.

ΣΩ. οὐκοῦν καὶ τὰ ζωγραφήματα τρόπον τινὰ ἄλλον λέγεις μιμήματα εἶναι πραγμάτων τινῶν;

ΚΡ. ναί.

ΣΩ. φέρε δὴ—ἴσως γὰρ ἐγὼ οὐ μανθάνω ἅττα ποτ' ἔστιν ἃ λέγεις, σὺ δὲ τάχ' ἂν ὀρθῶς λέγοις—ἔστι διανεῖμαι καὶ προσεγκεῖν ταῦτα ἀμφοτέρω τὰ μιμήματα, τὰ τε ζωγραφήματα καὶ ἐκεῖνα τὰ ὀνόματα, τοῖς πράγμασιν ὧν μιμήματά ἐστιν, ἢ οὐ;

[430c] ΚΡ. ἔστιν.

ΣΩ. πρῶτον μὲν δὴ σκόπει τόδε. ἄρ' ἂν τις τὴν μὲν τοῦ ἀνδρὸς εἰκόνα τῷ ἀνδρὶ ἀποδοίη, τὴν δὲ τῆς γυναικὸς τῇ γυναικί, καὶ τᾶλλα οὕτως;

ΚΡ. πάνυ μὲν οὖν.

ΣΩ. οὐκοῦν καὶ τούναντίον τὴν μὲν τοῦ ἀνδρὸς τῇ γυναικί, τὴν δὲ τῆς γυναικὸς τῷ ἀνδρί;

ΚΡ. ἔστι καὶ ταῦτα.

ΣΩ. ἄρ' οὖν αὐταὶ αἱ διανομαὶ ἀμφοτέρω ὀρθαί, ἢ ἡ ἑτέρα;

ΚΡ. ἡ ἑτέρα.

ΣΩ. ἢ ἂν ἐκάστῳ οἶμαι τὸ προσήκόν τε καὶ τὸ ὅμοιον ἀποδιδῶ.

ΚΡ. ἔμοιγε δοκεῖ.

[430d] ΣΩ. ἵνα τοίνυν μὴ μαχώμεθα ἐν τοῖς λόγοις ἐγὼ τε καὶ σὺ φίλοι ὄντες, ἀπόδεξαί μου ὃ λέγω. τὴν τοιαύτην γάρ, ὦ ἑταῖρε, καλῶ ἔγωγε διανομὴν ἐπ' ἀμφοτέροις μὲν τοῖς μιμήμασιν, τοῖς τε ζῴοις καὶ τοῖς ὀνόμασιν, ὀρθήν, ἐπὶ δὲ τοῖς ὀνόμασι πρὸς τῷ ὀρθῇ καὶ ἀληθῇ· τὴν δ' ἑτέραν, τὴν τοῦ ἀνομοίου δόσιν τε καὶ ἐπιφοράν, οὐκ ὀρθήν, καὶ ψευδῆ ὅταν ἐπ' ὀνόμασιν ᾗ.

ΚΡ. ἀλλ' ὅπως μή, ὦ Σώκρατες, ἐν μὲν τοῖς ζωγραφήμασιν

[430e] ᾗ τοῦτο, τὸ μὴ ὀρθῶς διανέμειν, ἐπὶ δὲ τοῖς ὀνόμασιν οὐ, ἀλλ' ἀναγκαῖον ᾗ αἰεὶ ὀρθῶς.

ΣΩ. πῶς λέγεις; τί τοῦτο ἐκείνου διαφέρει; ἄρ' οὐκ ἔστι προσελθόντα ἀνδρὶ τῷ εἰπεῖν ὅτι τουτί ἐστι σὸν γράμμα, καὶ δεῖξαι αὐτῷ, ἂν μὲν τύχη, ἐκείνου εἰκόνα, ἂν δὲ τύχη, γυναικός; τὸ δὲ δεῖξαι λέγω εἰς τὴν τῶν ὀφθαλμῶν αἴσθησιν καταστῆσαι.

ΚΡ. πάνυ γε.

ΣΩ. τί δέ; πάλιν αὐτῷ τούτῳ προσελθόντα εἰπεῖν ὅτι τουτί ἐστιν σὸν ὄνομα; ἔστι δέ που καὶ τὸ ὄνομα μίμημα ὥσπερ τὸ ζωγράφημα. τοῦτο δὴ λέγω· ἄρ' οὐκ ἂν εἴη αὐτῷ

[431a] εἰπεῖν ὅτι τουτί ἐστι σὸν ὄνομα, καὶ μετὰ τοῦτο εἰς τὴν τῆς ἀκοῆς αὐτοῦ αἴσθησιν

καταστήσαι, ἂν μὲν τύχη, τὸ ἐκείνου μίμημα, εἰπόντα ὅτι ἀνὴρ, ἂν δὲ τύχη, τὸ τοῦ θήλεος τοῦ ἀνθρωπίνου γένους, εἰπόντα ὅτι γυνή; οὐ δοκεῖ σοι τοῦτο οἷόν τ' εἶναι καὶ γίγνεσθαι ἐνίστε;

ΚΡ. ἐθέλω σοι, ὦ Σώκρατες, συγχωρῆσαι καὶ ἔστω οὕτως.

ΣΩ. καλῶς γε σὺ ποιῶν, ὦ φίλε, εἰ ἔστι τοῦτο οὕτως· οὐδὲν γὰρ δεῖ νῦν πάνυ διαμάχεσθαι περὶ αὐτοῦ. εἰ δ' οὔν

[431b] ἔστι τοιαύτη τις διανομὴ καὶ ἐνταῦθα, τὸ μὲν ἕτερον τούτων ἀληθεύειν βουλόμεθα καλεῖν, τὸ δ' ἕτερον ψεύδεσθαι. εἰ δὲ τοῦτο οὕτως ἔχει, καὶ ἔστι μὴ ὀρθῶς διανέμειν τὰ ὀνόματα μὴδὲ ἀποδιδόναι τὰ προσήκοντα ἐκάστω, ἀλλ' ἐνίστε τὰ μὴ προσήκοντα, εἴη ἂν καὶ ῥήματα ταῦτόν τοῦτο ποιεῖν. εἰ δὲ ῥήματα καὶ ὀνόματα ἔστιν οὕτω τιθέναι, ἀνάγκη καὶ λόγους·

[431c] λόγοι γάρ που, ὡς ἐγώ μαι, ἢ τούτων σύνθεσις ἔστιν· ἢ πῶς λέγεις, ὦ Κρατύλε;

ΚΡ. οὕτω· καλῶς γάρ μοι δοκεῖς λέγειν.

ΣΩ. οὐκοῦν εἰ γράμμασιν αὖ τὰ πρῶτα ὀνόματα ἀπεικάζομεν, ἔστιν ὥσπερ ἐν τοῖς ζωγραφήμασιν καὶ πάντα τὰ προσήκοντα χρώματά τε καὶ σχήματα ἀποδοῦναι, καὶ μὴ πάντα αὖ, ἀλλ' ἔνια ἐλλείπειν, ἔνια δὲ καὶ προστιθέναι, καὶ πλείω καὶ μείζω· ἢ οὐκ ἔστιν;

ΚΡ. ἔστιν.

ΣΩ. οὐκοῦν ὁ μὲν ἀποδιδούς πάντα καλὰ τὰ γράμματά τε καὶ τὰς εἰκόνας ἀποδίδωσιν, ὁ δὲ ἢ προστιθεὶς ἢ ἀφαιρῶν γράμματα μὲν καὶ εἰκόνας ἐργάζεται καὶ οὗτος, ἀλλὰ πονηράς;

[431d] ΚΡ. ναί.

ΣΩ. τί δὲ ὁ διὰ τῶν συλλαβῶν τε καὶ γραμμάτων τὴν οὐσίαν τῶν πραγμάτων ἀπομιμούμενος; ἄρα οὐ κατὰ τὸν αὐτὸν λόγον, ἂν μὲν πάντα ἀποδῶ τὰ προσήκοντα, καλὴ ἢ εἰκὼν ἔσται—τοῦτο δ' ἔστιν ὄνομα—ἂν δὲ σμικρὰ ἐλλείπη ἢ προστιθῇ ἐνίστε, εἰκὼν μὲν γενήσεται, καλὴ δὲ οὐ; ὥστε τὰ μὲν καλῶς εἰργασμένα ἔσται τῶν ὀνομάτων, τὰ δὲ κακῶς;

ΚΡ. ἴσως.

[431e] ΣΩ. ἴσως ἄρα ἔσται ὁ μὲν ἀγαθὸς δημιουργὸς ὀνομάτων, ὁ δὲ κακός;

ΚΡ. ναί.

ΣΩ. οὐκοῦν τούτῳ ὁ νομοθέτης ἦν ὄνομα.

ΚΡ. ναί.

ΣΩ. ἴσως ἄρα νῆ Δί' ἔσται, ὥσπερ ἐν ταῖς ἄλλαις τέχναις, καὶ νομοθέτης ὁ μὲν ἀγαθός, ὁ δὲ κακός, ἐάνπερ τὰ ἔμπροσθεν ἐκεῖνα ὁμολογηθῇ ἡμῖν.

ΚΡ. ἔστι ταῦτα. ἀλλ' ὀρᾷς, ὦ Σώκρατες, ὅταν ταῦτα τὰ γράμματα, τό τε ἄλφα καὶ τὸ βῆτα καὶ ἕκαστον τῶν στοιχείων, τοῖς ὀνόμασιν ἀποδιδῶμεν τῇ γραμματικῇ τέχνῃ,

[432a] ἐάν τι ἀφέλωμεν ἢ προσθῶμεν ἢ μεταθῶμέν τι, οὐ γέγραπται μὲν ἡμῖν τὸ ὄνομα, οὐ μέντοι ὀρθῶς, ἀλλὰ τὸ παράπαν οὐδὲ γέγραπται, ἀλλ' εὐθὺς ἕτερόν ἐστιν ἐάν τι τούτων πάθῃ.

ΣΩ. μὴ γὰρ οὐ καλῶς σκοπῶμεν οὕτω σκοποῦντες, ὦ Κρατύλε.

ΚΡ. πῶς δῆ;

ΣΩ. ἴσως ὅσα ἕκ τινος ἀριθμοῦ ἀναγκαῖον εἶναι ἢ μὴ εἶναι πάσχοι ἂν τοῦτο ὃ σὺ λέγεις, ὥσπερ καὶ αὐτὰ τὰ δέκα ἢ ὅστις βούλει ἄλλος ἀριθμός, ἐὰν ἀφέλῃς τι ἢ

[432b] προσθῇς, ἕτερος εὐθὺς γέγονε· τοῦ δὲ ποιοῦ τινος καὶ συμπάσης εἰκόνοσ μὴ οὐχ αὕτη ἢ ἢ ὀρθότης, ἀλλὰ τὸ ἐναντίον οὐδὲ τὸ παράπαν δέη πάντα ἀποδοῦναι οἷόν ἐστιν ὥς εἰκάζει, εἰ

μέλλει εἰκὼν εἶναι. σκόπει δὲ εἰ τί λέγω. ἄρ' ἂν δύο πράγματα εἴη τοιάδε, οἷον Κρατύλος καὶ Κρατύλου εἰκὼν, εἴ τις θεῶν μὴ μόνον τὸ σὸν χρῶμα καὶ σχῆμα ἀπεικάζειεν ὥσπερ οἱ ζωγράφοι, ἀλλὰ καὶ τὰ ἐντὸς πάντα τοιαῦτα ποιήσειεν οἷαπερ τὰ σά, καὶ μαλακότητος

[432c] καὶ θερμότητος τὰς αὐτὰς ἀποδοίη, καὶ κίνησιν καὶ ψυχὴν καὶ φρόνησιν οἷαπερ ἡ παρὰ σοὶ ἐνθείη αὐτοῖς, καὶ ἐνὶ λόγῳ πάντα ἅπερ σὺ ἔχεις, τοιαῦτα ἕτερα καταστήσειεν πλησίον σου; πότερον Κρατύλος ἂν καὶ εἰκὼν Κρατύλου τότε εἴη τὸ τοιοῦτον, ἢ δύο Κρατύλοι;

ΚΡ. δύο ἔμοιγε δοκοῦσιν, ὦ Σώκρατες, Κρατύλοι.

ΣΩ. ὁρᾷς οὖν, ὦ φίλε, ὅτι ἄλλην χρὴ εἰκόνας ὀρθότητα ζητεῖν καὶ ὧν νυνδὴ ἐλέγομεν, καὶ οὐκ ἀναγκάζειν, ἐάν τι

[432d] ἀπῇ ἢ προσῇ, μηκέτι αὐτὴν εἰκόνα εἶναι; ἢ οὐκ αἰσθάνῃ ὅσου ἐνδέουσιν αἱ εἰκόνες τὰ αὐτὰ ἔχειν ἐκείνοις ὧν εἰκόνες εἰσίν;

ΚΡ. ἔγωγε.

ΣΩ. γελοῖα γοῦν, ὦ Κρατύλε, ὑπὸ τῶν ὀνομάτων πάθοι ἂν ἐκεῖνα ὧν ὀνόματά ἐστιν τὰ ὀνόματα, εἰ πάντα πανταχῇ αὐτοῖς ὁμοιωθείη. διττὰ γὰρ ἂν που πάντα γένοιτο, καὶ οὐκ ἂν ἔχοι αὐτῶν εἰπεῖν οὐδεὶς οὐδέτερον ὁπότερόν ἐστι τὸ μὲν αὐτό, τὸ δὲ ὄνομα.

ΚΡ. ἀληθῆ λέγεις.

ΣΩ. θαρρῶν τοίνυν, ὦ γενναῖε, ἔα καὶ ὄνομα τὸ μὲν εἶ

[432e] κεῖσθαι, τὸ δὲ μή, καὶ μὴ ἀνάγκασε πάντ' ἔχειν τὰ γράμματα, ἵνα κομιδῇ ἢ τοιοῦτον οἷόνπερ οὗ ὄνομά ἐστιν, ἀλλ' ἔα καὶ τὸ μὴ προσήκον γράμμα ἐπιφέρειν. εἰ δὲ γράμμα, καὶ ὄνομα ἐν λόγῳ· εἰ δὲ ὄνομα, καὶ λόγον ἐν λόγῳ μὴ προσήκοντα τοῖς πράγμασιν ἐπιφέρεισθαι, καὶ μηδὲν ἦττον ὀνομάζεσθαι τὸ πρᾶγμα καὶ λέγεσθαι, ἕως ἂν ὁ τύπος ἐνῇ τοῦ πράγματος περὶ οὗ ἂν ὁ λόγος ᾖ, ὥσπερ ἐν τοῖς

[433a] τῶν στοιχείων ὀνόμασιν, εἰ μέμνησαι ἃ νυνδὴ ἐγὼ καὶ Ἑρμογένης ἐλέγομεν.

ΚΡ. ἀλλὰ μέμνημαι.

ΣΩ. καλῶς τοίνυν. ὅταν γὰρ τοῦτο ἐνῇ, καὶ μὴ πάντα τὰ προσήκοντα ἔχη, λέξεταί γε τὸ πρᾶγμα, καλῶς ὅταν πάντα, κακῶς δὲ ὅταν ὀλίγα· λέγεσθαι δ' οὖν, ὦ μακάριε, ἐῷμεν, ἵνα μὴ ὀφλωμεν ὥσπερ οἱ ἐν Αἰγίνῃ νύκτωρ περιόντες ὁψὲ ὁδοῦ, καὶ ἡμεῖς ἐπὶ τὰ πράγματα δόξωμεν αὖ

[433b] τῇ ἀληθείᾳ οὕτω πως ἐληλυθέναι ὁψιαίτερον τοῦ δέοντος, ἢ ζητεῖ τινὰ ἄλλην ὀνόματος ὀρθότητα, καὶ μὴ ὁμολόγει δῆλωμα συλλαβαῖς καὶ γράμμασι πράγματος ὄνομα εἶναι. εἰ γὰρ ταῦτα ἀμφότερα ἐρεῖς, οὐχ οἷός τ' ἔση συμφωνεῖν σαυτῷ.

ΚΡ. ἀλλὰ μοι δοκεῖς γε, ὦ Σώκρατες, μετρίως λέγειν, καὶ οὕτω τίθεμαι.

ΣΩ. ἐπειδὴ τοίνυν ταῦτα ἡμῖν συνδοκεῖ, μετὰ ταῦτα τάδε σκοπῶμεν· εἰ μέλλει φαμέν καλῶς κεῖσθαι τὸ ὄνομα, τὰ προσήκοντα δεῖ αὐτὸ γράμματα ἔχειν;

ΚΡ. ναί.

[433c] ΣΩ. προσήκει δὲ τὰ ὅμοια τοῖς πράγμασιν;

ΚΡ. πάνυ γε.

ΣΩ. τὰ μὲν ἄρα καλῶς κείμενα οὕτω κεῖται· εἰ δὲ μή τι καλῶς ἐτέθη, τὸ μὲν ἂν πολὺ ἴσως ἐκ προσηκόντων εἴη γραμμάτων καὶ ὁμοίων, εἴπερ ἔσται εἰκὼν, ἔχοι δ' ἂν τι καὶ οὐ προσήκον, δι' ὃ οὐκ ἂν καλὸν εἴη οὐδὲ καλῶς εἰργασμένον τὸ ὄνομα. οὕτω φαμέν ἢ ἄλλως;

ΚΡ. οὐδὲν δεῖ οἷμαι διαμάχεσθαι, ὦ Σώκρατες· ἐπεὶ οὐκ ἀρέσκει γέ με τὸ φάναι ὄνομα μὲν εἶναι,

μὴ μέντοι καλῶς γε κεῖσθαι.

[433d] ΣΩ. πότερον τοῦτο οὐκ ἀρέσκει σε, τὸ εἶναι τὸ ὄνομα δῆλωμα τοῦ πράγματος;

ΚΡ. ἔμοιγε.

ΣΩ. ἀλλὰ τὸ εἶναι τῶν ὀνομάτων τὰ μὲν ἐκ προτέρων συγκείμενα, τὰ δὲ πρῶτα, οὐ καλῶς σοι δοκεῖ λέγεσθαι;

ΚΡ. ἔμοιγε.

ΣΩ. ἀλλὰ τὰ πρῶτα εἰ μέλλει δηλώματά τινων γίνεσθαι, ἔχεις τινὰ καλλίω τρόπον τοῦ δηλώματα αὐτὰ γενέσθαι

[433e] ἄλλον ἢ αὐτὰ ποιῆσαι ὅτι μάλιστα τοιαῦτα οἷα ἐκεῖνα ἃ δεῖ δηλοῦν αὐτά; ἢ ὅδε μᾶλλον σε ἀρέσκει ὁ τρόπος ὃν Ἑρμογένης λέγει καὶ ἄλλοι πολλοί, τὸ συνθήματα εἶναι τὰ ὀνόματα καὶ δηλοῦν τοῖς συνθεμένοις προειδόσι δὲ τὰ πράγματα, καὶ εἶναι ταύτην ὀρθότητα ὀνόματος, συνθήκην, διαφέρειν δὲ οὐδὲν ἔάντε τις συνθῇται ὥσπερ νῦν σύγκειται, ἔάντε καὶ τοῦναντίον ἐπὶ μὲν ὧ νῦν σμικρόν, μέγα καλεῖν, ἐπὶ δὲ ὧ μέγα, σμικρόν; πότερός σε ὁ τρόπος ἀρέσκει;

[434a] ΚΡ. ὅλῳ καὶ παντὶ διαφέρει, ὧ Σώκρατες, τὸ ὁμοιώματι δηλοῦν ὅτι ἂν τις δηλοῖ ἀλλὰ μὴ τῷ ἐπιτυχόντι.

ΣΩ. καλῶς λέγεις. οὐκοῦν εἴπερ ἔσται τὸ ὄνομα ὅμοιον τῷ πράγματι, ἀναγκαῖον πεφυκέναι τὰ στοιχεῖα ὅμοια τοῖς πράγμασιν, ἐξ ὧν τὰ πρῶτα ὀνόματά τις συνθήσει; ὧδε δὲ λέγω· ἄρα ποτ' ἂν τις συνέθηκεν ὃ νυνδὴ ἐλέγομεν ζωγράφημα ὁμοίον τῷ τῶν ὄντων, εἰ μὴ φύσει ὑπῆρχε

[434b] φαρμακεῖα ὅμοια ὄντα, ἐξ ὧν συντίθεται τὰ ζωγραφούμενα, ἐκείνοις ἃ μιμεῖται ἡ γραφικὴ· ἢ ἀδύνατον;

ΚΡ. ἀδύνατον.

ΣΩ. οὐκοῦν ὡσαύτως καὶ ὀνόματα οὐκ ἂν ποτε ὅμοια γένοιτο οὐδενί, εἰ μὴ ὑπάρξει ἐκεῖνα πρῶτον ὁμοιότητά τινα ἔχοντα, ἐξ ὧν συντίθεται τὰ ὀνόματα, ἐκείνοις ὧν ἐστί τὰ ὀνόματα μιμήματα; ἔστι δέ, ἐξ ὧν συνθετέον, στοιχεῖα;

ΚΡ. ναί.

ΣΩ. ἤδη τοίνυν καὶ σὺ κοινωνῶν τοῦ λόγου οὐπὲρ ἄρτι

[434c] Ἑρμογένης. φέρε, καλῶς σοι δοκοῦμεν λέγειν ὅτι τὸ ῥῶ τῇ φορᾷ καὶ κινήσει καὶ σκληρότητι προσέοικεν, ἢ οὐ καλῶς;

ΚΡ. καλῶς ἔμοιγε.

ΣΩ. τὸ δὲ λάβδα τῷ λείῳ καὶ μαλακῷ καὶ οἷς νυνδὴ ἐλέγομεν;

ΚΡ. ναί.

ΣΩ. οἶσθα οὖν ὅτι ἐπὶ τῷ αὐτῷ ἡμεῖς μὲν φάμεν σκληρότης, Ἑρετριῆς δὲ σκληροτήρ;

ΚΡ. πάνυ γε.

ΣΩ. πότερον οὖν τό τε ῥῶ καὶ τὸ σῖγμα ἔοικεν ἀμφοτέρω τῷ αὐτῷ, καὶ δηλοῖ ἐκείνοις τε τὸ αὐτὸ τελευτῶντος τοῦ ῥῶ καὶ ἡμῖν τοῦ σῖγμα, ἢ τοῖς ἑτέροις ἡμῶν οὐ δηλοῖ;

[434d] ΚΡ. δηλοῖ μὲν οὖν ἀμφοτέροις.

ΣΩ. πότερον ἢ ὅμοια τυγχάνει ὄντα τὸ ῥῶ καὶ τὸ σῖγμα, ἢ ἢ μή;

ΚΡ. ἢ ὅμοια.

ΣΩ. ἢ οὖν ὁμοιά ἐστι πανταχῇ;

ΚΡ. πρὸς γε τὸ ἴσως φορὰν δηλοῦν.

ΣΩ. ἢ καὶ τὸ λάβδα ἐγκείμενον; οὐ τὸ ἐναντίον δηλοῖ σκληρότητος;

ΚΡ. ἴσως γὰρ οὐκ ὀρθῶς ἔγκειται, ὦ Σώκρατες· ὥσπερ καὶ ἃ νυνδὴ σὺ πρὸς Ἑρμογένη ἔλεγες ἐξαιρῶν τε καὶ ἐντιθεὶς γράμματα οὗ δέοι, καὶ ὀρθῶς ἐδόκεις ἔμοιγε. καὶ νῦν ἴσως ἀντὶ τοῦ λάβδα ῥῶ δεῖ λέγειν.

[434e] ΣΩ. εὖ λέγεις. τί οὖν; νῦν ὡς λέγομεν, οὐδὲν μανθάνομεν ἀλλήλων, ἐπειδάν τις φῇ σκληρόν, οὐδὲ οἶσθα σὺ νῦν ὅτι ἐγὼ λέγω;

ΚΡ. ἔγωγε, διὰ γε τὸ ἔθος, ὦ φίλτατε.

ΣΩ. ἔθος δὲ λέγων οἶει τι διάφορον λέγειν συνθήκης; ἢ ἄλλο τι λέγεις τὸ ἔθος ἢ ὅτι ἐγώ, ὅταν τοῦτο φθέγγωμαι, διανοοῦμαι ἐκεῖνο, σὺ δὲ γινώσκεις ὅτι ἐκεῖνο διανοοῦμαι; οὐ τοῦτο λέγεις;

[435a] ΚΡ. ναί.

ΣΩ. οὐκοῦν εἰ γινώσκεις ἐμοῦ φθεγγομένου, δῆλωμα σοι γίγνεται παρ' ἐμοῦ;

ΚΡ. ναί.

ΣΩ. ἀπὸ τοῦ ἀνομοίου γε ἢ ὁ διανοούμενος φθέγγωμαι, εἴπερ τὸ λάβδα ἀνόμοιόν ἐστι τῇ ἢ φῆς σὺ σκληρότητι· εἰ δὲ τοῦτο οὕτως ἔχει, τί ἄλλο ἢ αὐτὸς σαυτῷ συνέθου καὶ σοι γίγνεται ἡ ὀρθότης τοῦ ὀνόματος συνθήκη, ἐπειδὴ γε δηλοῖ καὶ τὰ ὅμοια καὶ τὰ ἀνόμοια γράμματα, ἔθους τε καὶ συνθήκης τυχόντα; εἰ δ' ὅτι μάλιστα μὴ ἐστι τὸ ἔθος

[435b] συνθήκη, οὐκ ἂν καλῶς ἔτι ἔχοι λέγειν τὴν ὁμοιότητα δῆλωμα εἶναι, ἀλλὰ τὸ ἔθος· ἐκεῖνο γάρ, ὡς ἔοικε, καὶ ὁμοίῳ καὶ ἀνομοίῳ δηλοῖ. ἐπειδὴ δὲ ταῦτα συγχωροῦμεν, ὦ Κρατύλε—τὴν γὰρ σιγὴν σου συγχώρησιν θήσω—ἀναγκαῖόν που καὶ συνθήκην τι καὶ ἔθος συμβάλλεσθαι πρὸς δῆλωσιν ὧν διανοοῦμενοι λέγομεν· ἐπεὶ, ὦ βέλτιστε, εἰ θέλεις ἐπὶ τὸν ἀριθμὸν ἐλθεῖν, πόθεν οἶει ἔξιν ὀνόματα ὅμοια ἐνὶ ἐκάστῳ τῶν ἀριθμῶν ἐπενεγκεῖν, ἐὰν μὴ ἕξ τι

[435c] τὴν σὴν ὁμολογίαν καὶ συνθήκην κῦρος ἔχειν τῶν ὀνομάτων ὀρθότητος πέρι; ἐμοὶ μὲν οὖν καὶ αὐτῷ ἀρέσκει μὲν κατὰ τὸ δυνατόν ὅμοια εἶναι τὰ ὀνόματα τοῖς πράγμασιν· ἀλλὰ μὴ ὡς ἀληθῶς, τὸ τοῦ Ἑρμογένους, γλίσχρα ἢ ἡ ὀλκὴ αὕτη τῆς ὁμοιότητος, ἀναγκαῖον δὲ ἢ καὶ τῷ φορτικῷ τούτῳ προσχρῆσθαι, τῇ συνθήκῃ, εἰς ὀνομάτων ὀρθότητα. ἐπεὶ ἴσως κατὰ γε τὸ δυνατόν κάλλιστ' ἂν λέγοιτο ὅταν ἢ πᾶσιν ἢ ὡς πλείστοις ὁμοίοις λέγηται, τοῦτο δ' ἐστὶ προσήκουσιν,

[435d] αἰσχιστὰ δὲ τοῦναντίον. τόδε δέ μοι ἔτι εἶπε μετὰ ταῦτα, τίνα ἡμῖν δύναμιν ἔχει τὰ ὀνόματα καὶ τί φῶμεν αὐτὰ καλὸν ἀπεργάζεσθαι;

ΚΡ. διδάσκειν ἔμοιγε δοκεῖ, ὦ Σώκρατες, καὶ τοῦτο πάνυ ἀπλοῦν εἶναι, ὅς ἂν τὰ ὀνόματα ἐπίσταιται, ἐπίστασθαι καὶ τὰ πράγματα.

ΣΩ. ἴσως γάρ, ὦ Κρατύλε, τὸ τοιόνδε λέγεις, ὡς ἐπειδάν τις εἰδῇ τὸ ὄνομα οἷόν ἐστιν—ἔστι δὲ οἷόνπερ τὸ πρᾶγμα—

[435e] εἴσεται δὴ καὶ τὸ πρᾶγμα, ἐπεὶπερ ὅμοιον τυγχάνει ὃν τῷ ὀνόματι, τέχνη δὲ μία ἅρ' ἐστὶν ἡ αὕτη πάντων τῶν ἀλλήλοις ὁμοίων. κατὰ τοῦτο δὴ μοι δοκεῖς λέγειν ὡς ὅς ἂν τὰ ὀνόματα εἰδῇ εἴσεται καὶ τὰ πράγματα.

ΚΡ. ἀληθέστατα λέγεις.

ΣΩ. ἔχε δὴ, ἰδωμεν τίς ποτ' ἂν εἴη ὁ τρόπος οὗτος τῆς διδασκαλίας τῶν ὄντων ὃν σὺ λέγεις νῦν,

καὶ πότερον ἔστι μὲν καὶ ἄλλος, οὗτος μέντοι βελτίων, ἢ οὐδ' ἔστιν ἄλλος ἢ οὗτος. ποτέρως οἶει;

[436a]

KP. οὕτως ἔγωγε, οὐ πάνυ τι εἶναι ἄλλον, τοῦτον δὲ καὶ μόνον καὶ βέλτιστον.

ΣΩ. πότερον δὲ καὶ εὖρεσιν τῶν ὄντων τὴν αὐτὴν ταύτην εἶναι, τὸν τὰ ὀνόματα εὐρόντα καὶ ἐκεῖνα ἡύρηκέναι ὧν ἔστι τὰ ὀνόματα· ἢ ζητεῖν μὲν καὶ εὐρίσκειν ἕτερον δεῖν τρόπον, μανθάνειν δὲ τοῦτον;

KP. πάντων μάλιστα καὶ ζητεῖν καὶ εὐρίσκειν τὸν αὐτὸν τρόπον τοῦτον κατὰ ταυτά.

ΣΩ. φέρε δὴ ἐννοήσωμεν, ὦ Κρατύλε, εἰ τις ζητῶν τὰ

[436b] πράγματα ἀκολουθοῖ τοῖς ὀνόμασι, σκοπῶν οἷον ἕκαστον βούλεται εἶναι, ἄρ' ἐννοεῖς ὅτι οὐ μικρὸς κίνδυνός ἐστιν ἐξαπατηθῆναι;

KP. πῶς;

ΣΩ. δῆλον ὅτι ὁ θέμενος πρῶτος τὰ ὀνόματα, οἷα ἡγεῖτο εἶναι τὰ πράγματα, τοιαῦτα ἐτίθετο καὶ τὰ ὀνόματα, ὥς φαμεν. ἢ γάρ;

KP. ναί.

ΣΩ. εἰ οὖν ἐκεῖνος μὴ ὀρθῶς ἡγεῖτο, ἔθετο δὲ οἷα ἡγεῖτο, τί οἶει ἡμᾶς τοὺς ἀκολουθοῦντας αὐτῷ πείσεσθαι; ἄλλο τι ἢ ἐξαπατηθήσεσθαι;

KP. ἀλλὰ μὴ οὐχ οὕτως ἔχει, ὦ Σώκρατες, ἀλλ' ἀναγκαῖον

[436c] ἢ εἰδότα τίθεσθαι τὸν τιθέμενον τὰ ὀνόματα· εἰ δὲ μή, ὅπερ πάλαί ἐγὼ ἔλεγον, οὐδ' ἂν ὀνόματα εἶη. μέγιστον δέ σοι ἔστω τεκμήριον ὅτι οὐκ ἔσφαλται τῆς ἀληθείας ὁ τιθέμενος· οὐ γὰρ ἂν ποτε οὕτω σύμφωνα ἦν αὐτῷ ἅπαντα. ἢ οὐκ ἐνενόεις αὐτὸς λέγων ὥς πάντα κατὰ ταῦτόν καὶ ἐπὶ ταῦτόν ἐγίγνετο τὰ ὀνόματα;

ΣΩ. ἀλλὰ τοῦτο μὲν, ὡγαθὲ Κρατύλε, οὐδέν ἐστιν ἀπολόγημα. εἰ γὰρ τὸ πρῶτον σφαλεῖς ὁ τιθέμενος τᾶλλα ἤδη

[436d] πρὸς τοῦτ' ἐβιάζετο καὶ αὐτῷ συμφωνεῖν ἠνάγκαζεν, οὐδέν ἄτοπον, ὥσπερ τῶν διαγραμμάτων ἐνίοτε τοῦ πρώτου μικροῦ καὶ ἀδήλου ψεύδους γενομένου, τὰ λοιπὰ πάμπολλα ἤδη ὄντα ἐπόμενα ὁμολογεῖν ἀλλήλοις. δεῖ δὴ περὶ τῆς ἀρχῆς παντὸς πράγματος παντὶ ἀνδρὶ τὸν πολὺν λόγον εἶναι καὶ τὴν πολλὴν σκέψιν εἴτε ὀρθῶς εἴτε μὴ ὑπόκειται· ἐκείνης δὲ ἐξετασθείσης ἱκανῶς, τὰ λοιπὰ φαίνεσθαι ἐκείνῃ ἐπόμενα. οὐ μέντοι ἀλλὰ

[436e] θαυμάζοιμ' ἂν εἰ καὶ τὰ ὀνόματα συμφωνεῖ αὐτὰ αὐτοῖς. πάλιν γὰρ ἐπισκεψώμεθα ἃ τὸ πρότερον διήλθομεν. ὥς τοῦ παντὸς ἰόντος τε καὶ φερομένου καὶ ρέοντός φαμεν σημαίνειν ἡμῖν τὴν οὐσίαν τὰ ὀνόματα. ἄλλο τι οὕτω σοι δοκεῖ δηλοῦν;

[437a]

KP. πάνυ σφόδρα, καὶ ὀρθῶς γε σημαίνει.

ΣΩ. σκοπῶμεν δὴ ἐξ αὐτῶν ἀναλαβόντες πρῶτον μὲν τοῦτο τὸ ὄνομα, τὴν ἐπιστήμην, ὥς ἀμφίβολόν ἐστι, καὶ μᾶλλον ἔοικε σημαίνοντι ὅτι ἴσῃσιν ἡμῶν ἐπὶ τοῖς πράγμασι τὴν ψυχὴν ἢ ὅτι συμπεριφέρεται, καὶ ὀρθότερόν ἐστιν ὥσπερ νῦν αὐτοῦ τὴν ἀρχὴν λέγειν μᾶλλον ἢ ἐμβάλλοντας τὸ εἶ ἐπεῖστήμην, ἀλλὰ τὴν ἐμβολὴν ποιήσασθαι ἀντὶ τῆς ἐν τῷ εἶ ἐν τῷ ἰῶτα. ἔπειτα τὸ βέβαιον, ὅτι βάσεώς τινός ἐστιν καὶ στάσεως μίμημα ἀλλ' οὐ φορᾶς.

[437b] ἔπειτα ἡ ἱστορία αὐτό που σημαίνει ὅτι ἴσῃσι τὸν ῥοῦν. καὶ τὸ πιστὸν ἴσταν παντάπασιν σημαίνει. ἔπειτα δὲ ἡ μνήμη παντὶ που μηνύει ὅτι μονή ἐστιν ἐν τῇ ψυχῇ ἀλλ' οὐ φορά. εἰ δὲ βούλει, ἡ ἀμαρτία καὶ ἡ συμφορά, εἰ κατὰ τὸ ὄνομά τις ἀκολουθήσει, φανεῖται ταῦτόν τῇ

συνέσει ταύτη καὶ ἐπιστήμη καὶ τοῖς ἄλλοις πᾶσι τοῖς περὶ τὰ σπουδαῖα ὀνόμασιν. ἔτι τοίνυν ἡ ἀμαθία καὶ ἡ ἀκολασία παραπλησία τούτοις φαίνεται· ἡ μὲν

[437c] γὰρ τοῦ ἅμα θεῶ ἰόντος πορεία φαίνεται, ἡ ἀμαθία, ἡ δ' ἀκολασία παντάπασιν ἀκολουθία τοῖς πράγμασι φαίνεται. καὶ οὕτως, ἃ νομίζομεν ἐπὶ τοῖς κακίστοις ὀνόματα εἶναι, ὁμοιότατ' ἂν φαίνοιτο τοῖς ἐπὶ τοῖς καλλίστοις. οἶμαι δὲ καὶ ἄλλα πόλλ' ἂν τις εὖροι εἰ πραγματεύοιτο, ἐξ ὧν οἰηθείη ἂν αὖ πάλιν τὸν τὰ ὀνόματα τιθέμενον οὐχὶ ἰόντα οὐδὲ φερόμενα ἀλλὰ μένοντα τὰ πράγματα σημαίνειν.

[437d] ΚΡ. ἀλλ', ὦ Σώκρατες, ὁρᾷς ὅτι τὰ πολλὰ ἐκείνως ἐσήμαινεν.

ΣΩ. τί οὖν τοῦτο, ὦ Κρατύλε; ὥσπερ ψήφους διαριθμησόμεθα τὰ ὀνόματα, καὶ ἐν τούτῳ ἔσται ἡ ὀρθότης; ὁπότερα ἂν πλείω φαίνηται τὰ ὀνόματα σημαίνοντα, ταῦτα δὴ ἔσται τάληθῃ;

ΚΡ. οὐκ οὐκ εἰκός γε.

ΣΩ. οὐδ' ὅπως οὖν, ὦ φίλε. καὶ ταῦτα μὲν γε αὐτοῦ

[438a] ἐάσωμεν, ἐπανέλθωμεν δὲ πάλιν ὅθεν δεῦρο μετέβημεν. ἄρτι γὰρ ἐν τοῖς πρόσθεν, εἰ μέμνησαι, τὸν τιθέμενον τὰ ὀνόματα ἀναγκαῖον ἔφησθα εἶναι εἰδότα τίθεσθαι οἷς ἐτίθετο. πότερον οὖν ἔτι σοι δοκεῖ οὕτως ἢ οὐ;

ΚΡ. ἔτι.

ΣΩ. ἦ καὶ τὸν τὰ πρῶτα τιθέμενον εἰδότα φῆς τίθεσθαι;

ΚΡ. εἰδότα.

ΣΩ. ἐκ ποίων οὖν ὀνομάτων ἢ μεμαθηκῶς ἢ ἡύρηκῶς ἦν

[438b] τὰ πράγματα, εἴπερ τά γε πρῶτα μήπω ἔκειτο, μαθεῖν δ' αὖ φαμεν τὰ πράγματα καὶ εὐρεῖν ἀδύνατον εἶναι ἄλλως ἢ τὰ ὀνόματα μαθόντας ἢ αὐτοὺς ἐξευρόντας οἷά ἐστι;

ΚΡ. δοκεῖς τί μοι λέγειν, ὦ Σώκρατες.

ΣΩ. τίνα οὖν τρόπον φῶμεν αὐτοὺς εἰδότας θέσθαι ἢ νομοθέτας εἶναι, πρὶν καὶ ὅτιοῦν ὄνομα κεῖσθαι τε καὶ ἐκείνους εἰδέναι, εἴπερ μὴ ἔστι τὰ πράγματα μαθεῖν ἀλλ' ἢ ἐκ τῶν ὀνομάτων;

[438c] ΚΡ. οἶμαι μὲν ἐγὼ τὸν ἀληθέστατον λόγον περὶ τούτων εἶναι, ὦ Σώκρατες, μείζω τινὰ δύναμιν εἶναι ἢ ἀνθρωπείαν τὴν θεμένην τὰ πρῶτα ὀνόματα τοῖς πράγμασιν, ὥστε ἀναγκαῖον εἶναι αὐτὰ ὀρθῶς ἔχειν.

ΣΩ. εἴτα οἶει ἐναντία ἂν ἐτίθετο αὐτὸς αὐτῷ ὁ θεός, ὦν δαίμων τις ἢ θεός; ἢ οὐδέν σοι ἐδοκοῦμεν ἄρτι λέγειν;

ΚΡ. ἀλλὰ μὴ οὐκ ἦν τούτων τὰ ἕτερα ὀνόματα.

ΣΩ. πότερα, ὦ ἄριστε, τὰ ἐπὶ τὴν στάσιν ἄγοντα ἢ τὰ ἐπὶ τὴν φορὰν; οὐ γάρ που κατὰ τὸ ἄρτι λεχθὲν πλήθει κριθήσεται.

[438d] ΚΡ. οὗτοι δὴ δίκαιόν γε, ὦ Σώκρατες.

ΣΩ. ὀνομάτων οὖν στασιασάντων, καὶ τῶν μὲν φασκόντων ἑαυτὰ εἶναι τὰ ὅμοια τῇ ἀληθείᾳ, τῶν δ' ἑαυτά, τίτις ἔτι διακρινοῦμεν, ἢ ἐπὶ τί ἐλθόντες; οὐ γάρ που ἐπὶ ὀνόματά γε ἕτερα ἄλλα τούτων· οὐ γὰρ ἔστιν, ἀλλὰ δῆλον ὅτι ἀλλ' ἅττα ζητητέα πλὴν ὀνομάτων, ἃ ἡμῖν ἐμφανιεῖ ἄνευ ὀνομάτων ὁπότερα τούτων ἐστὶ τάληθῃ, δείξαντα δῆλον ὅτι τὴν ἀλήθειαν τῶν ὄντων.

[438e] ΚΡ. δοκεῖ μοι οὕτω.

ΣΩ. ἔστιν ἄρα, ὥς ἔοικεν, ὦ Κρατύλε, δυνατόν μαθεῖν ἄνευ ὀνομάτων τὰ ὄντα, εἴπερ ταῦτα

οὕτως ἔχει.

ΚΡ. φαίνεται.

ΣΩ. διὰ τίνος ἄλλου οὖν ἔτι προσδοκᾷς ἂν ταῦτα μαθεῖν; ἄρα δι' ἄλλου του ἢ οὐπὲρ εἰκός τε καὶ δικαιοτάτον, δι' ἀλλήλων γε, εἴ πη συγγενῇ ἐστίν, καὶ αὐτὰ δι' αὐτῶν; τὸ γάρ που ἕτερον ἐκείνων καὶ ἄλλοιον ἕτερον ἂν τι καὶ ἄλλοιον σημαίνοι ἀλλ' οὐκ ἐκεῖνα.

ΚΡ. ἀληθῆ μοι φαίνει λέγειν.

[439a] ΣΩ. ἔχε δὴ πρὸς Διός· τὰ δὲ ὀνόματα οὐ πολλάκις μέντοι ὠμολογήσαμεν τὰ καλῶς κείμενα ἔοικότα εἶναι ἐκείνοις ὣν ὀνόματα κεῖται, καὶ εἶναι εἰκόνας τῶν πραγμάτων;

ΚΡ. ναί.

ΣΩ. εἰ οὖν ἔστι μὲν ὅτι μάλιστα δι' ὀνομάτων τὰ πράγματα μαθάνειν, ἔστι δὲ καὶ δι' αὐτῶν, ποτέρα ἂν εἴη καλλίων καὶ σαφεστέρα ἢ μάθησις; ἐκ τῆς εἰκόνης μαθάνειν αὐτὴν τε αὐτὴν εἰ καλῶς εἴκασται, καὶ τὴν ἀλήθειαν ἥς ἦν εἰκόν,

[439b] ἢ ἐκ τῆς ἀληθείας αὐτὴν τε αὐτὴν καὶ τὴν εἰκόνα αὐτῆς εἰ πρεπόντως εἴργασται;

ΚΡ. ἐκ τῆς ἀληθείας μοι δοκεῖ ἀνάγκη εἶναι.

ΣΩ. ὄντινα μὲν τοίνυν τρόπον δεῖ μαθάνειν ἢ εὐρίσκειν τὰ ὄντα, μεῖζον ἴσως ἐστὶν ἐγνωκέναι ἢ κατ' ἐμὲ καὶ σέ· ἀγαπητὸν δὲ καὶ τοῦτο ὁμολογήσασθαι, ὅτι οὐκ ἐξ ὀνομάτων ἀλλὰ πολὺ μᾶλλον αὐτὰ ἐξ αὐτῶν καὶ μαθητέον καὶ ζητητέον ἢ ἐκ τῶν ὀνομάτων.

ΚΡ. φαίνεται, ὦ Σώκρατες.

ΣΩ. ἔτι τοίνυν τόδε σκεψώμεθα, ὅπως μὴ ἡμᾶς τὰ

[439c] πολλὰ ταῦτα ὀνόματα ἐς ταυτὸν τείνοντα ἐξαπατᾷ, εἰ τῷ ὄντι μὲν οἱ θέμενοι αὐτὰ διανοηθέντες γε ἔθεντο ὡς ἰόντων ἀπάντων ἀεὶ καὶ ρεόντων—φαίνονται γὰρ ἔμοιγε καὶ αὐτῷ οὕτω διανοηθῆναι—τὸ δ', εἰ ἔτυχεν, οὐχ οὕτως ἔχει, ἀλλ' οὗτοι αὐτοὶ τε ὥσπερ εἷς τινα δίνην ἐμπεσόντες κυκῶνται καὶ ἡμᾶς ἐφελκόμενοι προσεμβάλλουσιν. σκέψαι γάρ, ὦ θαυμάσιε Κρατύλε, ὃ ἔγωγε πολλάκις ὀνειρώττω. πότερον φῶμέν τι εἶναι αὐτὸ καλὸν καὶ ἀγαθὸν καὶ ἐν ἕκαστον τῶν

[439d] ὄντων οὕτω, ἢ μή;

ΚΡ. ἔμοιγε δοκεῖ, ὦ Σώκρατες, εἶναι.

ΣΩ. αὐτὸ τοίνυν ἐκεῖνο σκεψώμεθα, μὴ εἰ πρόσωπόν τι ἐστὶν καλὸν ἢ τι τῶν τοιούτων, καὶ δοκεῖ ταῦτα πάντα ρεῖν· ἀλλ' αὐτό, φῶμεν, τὸ καλὸν οὐ τοιοῦτον ἀεὶ ἐστὶν οἷόν ἐστιν;

ΚΡ. ἀνάγκη.

ΣΩ. ἄρ' οὖν οἷόν τε προσειπεῖν αὐτὸ ὀρθῶς, εἰ ἀεὶ ὑπεξέρχεται, πρῶτον μὲν ὅτι ἐκεῖνό ἐστιν, ἔπειτα ὅτι τοιοῦτον, ἢ ἀνάγκη ἅμα ἡμῶν λεγόντων ἄλλο αὐτὸ εὐθύς γίνεσθαι καὶ ὑπεξίεναι καὶ μηκέτι οὕτως ἔχειν;

ΚΡ. ἀνάγκη.

[439e] ΣΩ. πῶς οὖν ἂν εἴη τὸ ἐκεῖνο ὃ μηδέποτε ὡσαύτως ἔχει; εἰ γάρ ποτε ὡσαύτως ἴσχει, ἔν γ' ἐκείνῳ τῷ χρόνῳ δῆλον ὅτι οὐδὲν μεταβαίνει· εἰ δὲ ἀεὶ ὡσαύτως ἔχει καὶ τὸ αὐτό ἐστὶ, πῶς ἂν τοῦτο γε μεταβάλλοι ἢ κινεῖτο, μηδὲν ἐξιστάμενον τῆς αὐτοῦ ιδέας;

ΚΡ. οὐδαμῶς.

ΣΩ. ἀλλὰ μὴν οὐδ' ἂν γνωσθεῖη γε ὑπ' οὐδενός. ἅμα

[440a] γὰρ ἂν ἐπιόντος τοῦ γνωσομένου ἄλλο καὶ ἄλλοιον γίγνοιτο, ὥστε οὐκ ἂν γνωσθεῖη ἔτι ὁποῖόν γέ τί ἐστιν ἢ πῶς ἔχον· γνώσις δὲ δήπου οὐδεμία γινώσκει ὃ γινώσκει μηδαμῶς ἔχον.

ΚΡ. ἔστιν ὡς λέγεις.

ΣΩ. ἀλλ' οὐδὲ γνώσιν εἶναι φάναι εἰκός, ὦ Κρατύλε, εἰ μεταπίπτει πάντα χρήματα καὶ μηδὲν μένει. εἰ μὲν γὰρ αὐτὸ τοῦτο, ἢ γνώσις, τοῦ γνώσις εἶναι μὴ μεταπίπτει, μένοι τε ἂν αἰεὶ ἢ γνώσις καὶ εἴη γνώσις. εἰ δὲ καὶ αὐτὸ τὸ εἶδος

[440b] μεταπίπτει τῆς γνώσεως, ἅμα τ' ἂν μεταπίπτει εἰς ἄλλο εἶδος γνώσεως καὶ οὐκ ἂν εἴη γνώσις· εἰ δὲ αἰεὶ μεταπίπτει, αἰεὶ οὐκ ἂν εἴη γνώσις, καὶ ἐκ τούτου τοῦ λόγου οὔτε τὸ γνωσόμενον οὔτε τὸ γνωσθησόμενον ἂν εἴη. εἰ δὲ ἔστι μὲν αἰεὶ τὸ γινώσκον, ἔστι δὲ τὸ γινωσκόμενον, ἔστι δὲ τὸ καλόν, ἔστι δὲ τὸ ἀγαθόν, ἔστι δὲ ἐν ἑκάστων τῶν ὄντων, οὐ μοι φαίνεται ταῦτα ὅμοια ὄντα, ἃ νῦν ἡμεῖς λέγομεν, ῥοῦ

[440c] οὐδὲν οὐδὲ φορᾶ. ταῦτ' οὖν πότερόν ποτε οὕτως ἔχει ἢ ἐκείνως ὡς οἱ περὶ Ἡράκλειτόν τε λέγουσιν καὶ ἄλλοι πολλοί, μὴ οὐ ῥάδιον ἦ ἐπισκέψασθαι, οὐδὲ πάνυ νοῦν ἔχοντος ἀνθρώπου ἐπιτρέψαντα ὀνόμασιν αὐτὸν καὶ τὴν αὐτοῦ ψυχὴν θεραπεύειν, πεπιστευκότα ἐκείνοις καὶ τοῖς θεμένοις αὐτά, δισχυρίζεσθαι ὥς τι εἰδότα, καὶ αὐτοῦ τε καὶ τῶν ὄντων καταγινώσκειν ὡς οὐδὲν ὑγιὲς οὐδενός, ἀλλὰ πάντα ὥσπερ κεράμια ῥεῖ, καὶ ἀτεχνῶς ὥσπερ οἱ κατάρρω νοσοῦντες

[440d] ἄνθρωποι οὕτως οἴεσθαι καὶ τὰ πράγματα διακεῖσθαι, ὑπὸ ῥεύματός τε καὶ κατάρρου πάντα τὰ χρήματα ἔχεσθαι. ἴσως μὲν οὖν δῆ, ὦ Κρατύλε, οὕτως ἔχει, ἴσως δὲ καὶ οὐ. σκοπεῖσθαι οὖν χρὴ ἀνδρείως τε καὶ εὖ, καὶ μὴ ῥαδίως ἀποδέχεσθαι—ἔτι γὰρ νέος εἶ καὶ ἡλικίαν ἔχεις—σκεψάμενον δέ, ἐὰν εὖρης, μεταδιδόναι καὶ ἐμοί.

ΚΡ. ἀλλὰ ποιήσω ταῦτα. εὖ μέντοι ἴσθι, ὦ Σώκρατες, ὅτι οὐδὲ νυνὶ ἀσκέπτως ἔχω, ἀλλὰ μοι σκοπουμένῳ καὶ

[440e] πράγματα ἔχοντι πολὺ μᾶλλον ἐκείνως φαίνεται ἔχειν ὡς Ἡράκλειτος λέγει.

ΣΩ. εἰς αὐθις τοίνυν με, ὦ ἐταῖρε, διδάξεις, ἐπειδὰν ἦκης· νῦν δέ, ὥσπερ παρεσκεύασαι, πορεύου εἰς ἀγρόν· προπέμψει δέ σε καὶ Ἑρμογένης ὁδε.

ΚΡ. ταῦτ' ἔσται, ὦ Σώκρατες, ἀλλὰ καὶ σὺ πειρῶ ἔτι ἐννοεῖν ταῦτα ἤδη.

English translation

[383a]

Hermogenes. Here is Socrates; shall we take him as a partner in our discussion?

Cratylus. If you like.

Hermogenes. Cratylus, whom you see here, Socrates, says that everything has a right name of its own, which comes by nature, and that a name is not whatever people call a thing by agreement, just a piece of their own voice applied to the thing, but that there is a kind of inherent correctness in names, which is the same for all men,

[383b] both Greeks and barbarians. So I ask him whether his name is in truth Cratylus, and he agrees that it is. And what is Socrates' name? I said. Socrates, said he. Then that applies to all men, and the particular name by which we call each person is his name? And he said, Well, your name is not Hermogenes, even if all mankind call you so.

Hermogenes. Now, though I am asking him

[384a] and am exerting myself to find out what in the world he means, he does not explain himself at all; he meets me with dissimulation, claiming to have some special knowledge of his own about it which would, if he chose to speak it out clearly, make me agree entirely with him. Now if you could interpret Cratylus's oracular speech, I should like to hear you; or rather, I should like still better to hear, if you please, what you yourself think about the correctness of names.

Socrates. Hermogenes, son of Hipponicus, there is an ancient saying

[384b] that knowledge of high things is hard to gain; and surely knowledge of names is no small matter. Now if I had attended Prodicus's fifty-drachma course of lectures, after which, as he himself says, a man has a complete education on this subject, there would be nothing to hinder your learning the truth about the correctness of names at once; but I have heard only the one-drachma course,

[384c] and so I do not know what the truth is about such matters. However, I am ready to join you and Cratylus in looking for it. But as for his saying that Hermogenes is not truly your name, I suspect he is making fun of you; for perhaps he thinks that you want to make money and fail every time. But, as I said, it is difficult to know such things. We must join forces and try to find out whether you are right, or Cratylus.

Hermogenes. For my part, Socrates, I have often talked with Cratylus and many others,

[384d] and cannot come to the conclusion that there is any correctness of names other than convention and agreement. For it seems to me that whatever name you give to a thing is its right name; and if you give up that name and change it for another, the later name is no less correct than the earlier, just as we change the names of our servants; for I think no name belongs to any particular thing by nature, but only by the habit and custom of those who employ it and who established the usage.

[384e] But if this is not the case, I am ready to hear and to learn from Cratylus or anyone else.

[385a]

Socrates. It may be that you are right, Hermogenes; but let us see. Whatever name we decide to give each particular thing is its name?

Hermogenes. Yes.

Socrates. Whether the giver be a private person or a state?

Hermogenes. Yes.

Socrates. Well, then, suppose I give a name to some thing or other, designating, for instance, that which we now call man as horse and that which we now call horse as man, will the real name of the same thing be man for the public and horse for me individually, and in the other case horse for the public and man for me individually? Is that your meaning?

[385b]

Hermogenes. Yes, that is my opinion.

Socrates. Now answer this question. Is there anything which you call speaking the truth and speaking falsehood?

Hermogenes. Yes.

Socrates. Then there would be true speech and false speech?

Hermogenes. Certainly.

Socrates. Then that speech which says things as they are is true, and that which says them as they are not is false?

Hermogenes. Yes.

Socrates. It is possible, then, to say in speech that which is and that which is not?

Hermogenes. Certainly.

Socrates. But is true speech true only as a whole,
[385c] and are its parts untrue?

Hermogenes. No, its parts also are true.

Socrates. Are the large parts true, but not the small ones, or are all true?

Hermogenes. All, in my opinion.

Socrates. Is there, then, anything which you say is a smaller part of speech than a name?

Hermogenes. No, that is the smallest.

Socrates. And the name is spoken as a part of the true speech?

Hermogenes. Yes.

Socrates. Then it is, according to you, true.

Hermogenes. Yes.

Socrates. And a part of false speech is false, is it not?

Hermogenes. It is.

Socrates. Then it is possible to utter either a false or a true name, since one may utter speech that is either true or false?

[385d]

Hermogenes. Yes, of course.

Socrates. Then whatever each particular person says is the name of anything, that is its name for that person?

Hermogenes. Yes.

Socrates. And whatever the number of names anyone says a thing has, it will really have that number at the time when he says it?

Hermogenes. Yes, Socrates, for I cannot conceive of any other kind of correctness in names than this; I may call a thing by one name, which I gave, and you by another, which you gave. And in the same way, I see that states have their own different names for the same things, [385e] and Greeks differ from other Greeks and from barbarians in their use of names.

Socrates. Now, Hermogenes, let us see. Do you think this is true of the real things, that their reality is a separate one for each person, as Protagoras said with his doctrine [386a] that man is the measure of all things—that things are to me such as they seem to me, and to you such as they seem to you—or do you think things have some fixed reality of their own?

Hermogenes. It has sometimes happened to me, Socrates, to be so perplexed that I have been carried away even into this doctrine of Protagoras; but I do not at all believe he is right.

Socrates. Well, have you ever been carried away so far [386b] as not to believe at all that any man is bad?

Hermogenes. Lord, no; but I have often been carried away into the belief that certain men, and a good many of them, are very bad.

Socrates. Well, did you never think any were very good?

Hermogenes. Very few.

Socrates. But you did think them so?

Hermogenes. Yes.

Socrates. And what is your idea about that? Are the very good very wise and the very bad very foolish? [386c]

Hermogenes. Yes, that is my opinion.

Socrates. Now if Protagoras is right and the truth is as he says, that all things are to each person as they seem to him, is it possible for some of us to be wise and some foolish?

Hermogenes. No, it is not.

Socrates. And you are, I imagine, strongly of the opinion that if wisdom and folly exist, it is quite impossible that Protagoras is right, for one man would not in reality be at all wiser than another [386d] if whatever seems to each person is really true to him.

Hermogenes. Quite right.

Socrates. But neither do you believe with Euthydemus that all things belong equally to all men at the same time and perpetually, for on this assumption also some could not be good and others bad, if virtue and its opposite were always equally possessed by all.

Hermogenes. True.

Socrates. Then if neither all things belong equally to all men at the same time and perpetually nor each thing to each man individually, it is clear that things have some fixed reality of their own,

[386e] not in relation to us nor caused by us; they do not vary, swaying one way and another in accordance with our fancy, but exist of themselves in relation to their own reality imposed by nature.

Hermogenes. I think, Socrates, that is the case.

Socrates. Can things themselves, then, possess such a nature as this, and that of their actions be different? Or are not actions also a class of realities?

Hermogenes. Certainly they are.

[387a]

Socrates. Then actions also are performed according to their own nature, not according to our opinion. For instance, if we undertake to cut anything, ought we to cut it as we wish, and with whatever instrument we wish, or shall we, if we are willing to cut each thing in accordance with the nature of cutting and being cut, and with the natural instrument, succeed in cutting it, and do it rightly, whereas if we try to do it contrary to nature we shall fail and accomplish nothing?

[387b]

Hermogenes. I think the way is as you suggest.

Socrates. Then, too, if we undertake to burn anything, we must burn not according to every opinion, but according to the right one? And that is as each thing naturally burns or is burned and with the natural instrument?

Hermogenes. True.

Socrates. And all other actions are to be performed in like manner?

Hermogenes. Certainly.

Socrates. And speaking is an action, is it not?

Hermogenes. Yes.

Socrates. Then if a man speaks as he fancies he ought to speak,

[387c] will he speak rightly, or will he succeed in speaking if he speaks in the way and with the instrument in which and with which it is natural for us to speak and for things to be spoken, whereas otherwise he will fail and accomplish nothing?

Hermogenes. I think the way you suggest is the right one.

Socrates. Now naming is a part of speaking, for in naming I suppose people utter speech.

Hermogenes. Certainly.

Socrates. Then is not naming also a kind of action, if speaking is a kind of action concerned with things?

Hermogenes. Yes.

[387d]

Socrates. But we saw that actions are not merely relative to us, but possess a separate nature of their own?

Hermogenes. True.

Socrates. Then in naming also, if we are to be consistent with our previous conclusions, we cannot follow our own will, but the way and the instrument which the nature of things prescribes must be employed, must they not? And if we pursue this course we shall be successful in our naming, but otherwise we shall fail.

Hermogenes. I think you are right.

Socrates. And again, what has to be cut, we said, has to be cut with something.

Hermogenes. Certainly.

[387e]

Socrates. And what has to be woven, has to be woven with something, and what has to be bored, has to be bored with something?

Hermogenes. Certainly.

Socrates. And then what has to be named, has to be named with something?

[388a]

Hermogenes. True.

Socrates. And what is that with which we have to bore?

Hermogenes. A borer.

Socrates. And that with which we weave?

Hermogenes. A shuttle.

Socrates. And that with which we must name?

Hermogenes. A name.

Socrates. Right. A name also, then, is a kind of instrument.

Hermogenes. Certainly.

Socrates. Then if I were to ask What instrument is the shuttle? Is it not that with which we weave?

Hermogenes. Yes.

[388b]

Socrates. And what do we do when we weave? Do we not separate the mingled threads of warp and woof?

Hermogenes. Yes.

Socrates. And you could give a similar answer about the borer and the rest, could you not?

Hermogenes. Certainly.

Socrates. And can you say something of the same kind about a name? The name being an instrument, what do we do with it when we name?

Hermogenes. I cannot tell.

Socrates. Do we not teach one another something, and separate things according to their

natures?

Hermogenes. Certainly.

Socrates. A name is, then, an instrument of teaching and of separating reality, [388c] as a shuttle is an instrument of separating the web?

Hermogenes. Yes.

Socrates. But the shuttle is an instrument of weaving?

Hermogenes. Of course.

Socrates. The weaver, then, will use the shuttle well, and well means like a weaver; and a teacher will use a name well, and well means like a teacher.

Hermogenes. Yes.

Socrates. Whose work will the weaver use well when he uses the shuttle?

Hermogenes. The carpenter's.

Socrates. Is every one a carpenter, or he who has the skill?

Hermogenes. He who has the skill.

[388d]

Socrates. And whose work will the hole-maker use when he uses the borer?

Hermogenes. The smith's.

Socrates. And is every one a smith, or he who has the skill?

Hermogenes. He who has the skill.

Socrates. And whose work will the teacher use when he uses the name?

Hermogenes. I cannot tell that, either.

Socrates. And can you not tell this, either, who gives us the names we use?

Hermogenes. No.

Socrates. Do you not think it is the law that gives them to us?

Hermogenes. Very likely.

[388e]

Socrates. Then the teacher, when he uses a name, will be using the work of a lawgiver?

Hermogenes. I think so.

Socrates. Do you think every man is a lawgiver, or only he who has the skill?

Hermogenes. He who has the skill.

Socrates. Then it is not for every man, Hermogenes,

[389a] to give names, but for him who may be called the name-maker; and he, it appears, is the lawgiver, who is of all the artisans among men the rarest.

Hermogenes. So it appears.

Socrates. See now what the lawgiver has in view in giving names. Look at it in the light of what

has gone before. What has the carpenter in view when he makes a shuttle? Is it not something the nature of which is to weave?

Hermogenes. Certainly.

Socrates. Well, then, if the shuttle breaks while he making it, [389b] will he make another with his mind fixed on that which is broken, or on that form with reference to which he was making the one which he broke?

Hermogenes. On that form, in my opinion.

Socrates. Then we should very properly call that the absolute or real shuttle?

Hermogenes. Yes, I think so.

Socrates. Then whenever he has to make a shuttle for a light or a thick garment, or for one of linen or of wool or of any kind whatsoever, all of them must contain the form or ideal of shuttle, [389c] and in each of his products he must embody the nature which is naturally best for each?

Hermogenes. Yes.

Socrates. And the same applies to all other instruments. The artisan must discover the instrument naturally fitted for each purpose and must embody that in the material of which he makes the instrument, not in accordance with his own will, but in accordance with its nature. He must, it appears, know how to embody in the iron the borer fitted by nature for each special use.

Hermogenes. Certainly.

Socrates. And he must embody in the wood the shuttle fitted by nature for each kind of weaving.

Hermogenes. True.

[389d]

Socrates. For each kind of shuttle is, it appears, fitted by nature for its particular kind of weaving, and the like is true of other instruments.

Hermogenes. Yes.

Socrates. Then, my dear friend, must not the law-giver also know how to embody in the sounds and syllables that name which is fitted by nature for each object? Must he not make and give all his names with his eye fixed upon the absolute or ideal name, if he is to be an authoritative giver of names? And if different lawgivers do not embody it in the same syllables, we must not forget this ideal name on that account; for different smiths do not embody the form in the same iron,

[389e] though making the same instrument for the same purpose, but so long as they reproduce the same ideal,

[390a] though it be in different iron, still the instrument is as it should be, whether it be made here or in foreign lands, is it not?

Hermogenes. Certainly.

Socrates. On this basis, then, you will judge the law-giver, whether he be here or in a foreign land, so long as he gives to each thing the proper form of the name, in whatsoever syllables, to be no worse lawgiver, whether here or anywhere else, will you not?

Hermogenes. Certainly.

[390b]

Socrates. Now who is likely to know whether the proper form of shuttle is embodied in any piece of wood? The carpenter who made it, or the weaver who is to use it ?

Hermogenes. Probably the one who is to use it, Socrates.

Socrates. Then who is to use the work of the lyre-maker? Is not he the man who would know best how to superintend the making of the lyre and would also know whether it is well made or not when it is finished?

Hermogenes. Certainly.

Socrates. Who is he?

Hermogenes. The lyre-player.

Socrates. And who would know best about the work of the ship-builder?

[390c]

Hermogenes. The navigator.

Socrates. And who can best superintend the work of the lawgiver and judge of it when it is finished, both here and in foreign countries? The user, is it not?

Hermogenes. Yes.

Socrates. And is not this he who knows how to ask questions?

Hermogenes. Certainly.

Socrates. And the same one knows also how to make replies?

Hermogenes. Yes.

Socrates. And the man who knows how to ask and answer questions you call a dialectician?

Hermogenes. Yes, that is what I call him.

[390d]

Socrates. The work of the carpenter, then, is to make a rudder under the supervision of the steersman, if the rudder is to be a good one.

Hermogenes. Evidently.

Socrates. And the work of the lawgiver, as it seems, is to make a name, with the dialectician as his supervisor, if names are to be well given.

Hermogenes. True.

Socrates. Then, Hermogenes, the giving of names can hardly be, as you imagine, a trifling matter, or a task for trifling or casual persons: and Cratylus is right in saying that names belong to things by nature

[390e] and that not every one is an artisan of names, but only he who keeps in view the name which belongs by nature to each particular thing and is able to embody its form in the letters and syllables.

Hermogenes. I do not know how to answer you, Socrates; nevertheless it is not easy to change my conviction suddenly.

[391a] I think you would be more likely to convince me, if you were to show me just what it is

that you say is the natural correctness of names.

Socrates. I, my dear Hermogenes, do not say that there is any. You forget what I said a while ago, that I did not know, but would join you in looking for the truth. And now, as we are looking, you and I, we already see one thing we did not know before, that names do possess a certain natural correctness, and that not every man knows

[391b] how to give a name well to anything whatsoever. Is not that true?

Hermogenes. Certainly.

Socrates. Then our next task is to try to find out, if you care to know about it, what kind of correctness that is which belongs to names.

Hermogenes. To be sure I care to know.

Socrates. Then investigate.

Hermogenes. How shall I investigate?

Socrates. The best way to investigate, my friend, is with the help of those who know; and you make sure of their favour by paying them money. They are the sophists,

[391c] of Protagoras altogether, should desire what is said in such a Truth, as if it were of any value.

Socrates. Then if you do not like that,

[391d] you ought to learn from Homer and the other poets.

Hermogenes. Why, Socrates, what does Homer say about names, and where?

Socrates. In many passages; but chiefly and most admirably in those in which he distinguishes between the names by which gods and men call the same things. Do you not think he gives in those passages great and wonderful information about the correctness of names? For clearly the gods call things

[391e] by the names that are naturally right. Do you not think so?

Hermogenes. Of course I know that if they call things, they call them rightly. But what are these instances to which you refer?

Socrates. Do you not know that he says about the river in Troy which had the single combat with Hephaestus,

whom the gods call Xanthus, but men call Scamander

?

Hermogenes. Oh yes.

[392a]

Socrates. Well, do you not think this is a grand thing to know, that the name of that river is rightly Xanthus, rather than Scamander? Or, if you like, do you think it is a slight thing to learn about the bird which he says

gods call chalcis, but men call cymindis,

that it is much more correct for the same bird to be called chalcis than cymindis? Or to learn that the hill men call Batieia is called by the gods Myrina's tomb, and many other such statements by Homer and other poets?

[392b] But perhaps these matters are too high for us to understand; it is, I think, more within human power to investigate the names Scamandrius and Astyanax, and understand what kind of correctness he ascribes to these, which he says are the names of Hector's son. You recall, of course: the lines which contain the words to which I refer.

Hermogenes. Certainly.

Socrates. Which of the names of the boy do you imagine Homer thought was more correct, Astyanax or Scamandrius?

[392c]

Hermogenes. I cannot say.

Socrates. Look at it in this way: suppose you were asked, Do the wise or the unwise give names more correctly?

Hermogenes. The wise, obviously, I should say.

Socrates. And do you think the women or the men of a city, regarded as a class in general, are the wiser?

Hermogenes. The men.

Socrates. And do you not know that Homer says the child of Hector was called Astyanax by the men of Troy;

[392d] so he must have been called Scamandrius by the women, since the men called him Astyanax?

Hermogenes. Yes, probably.

Socrates. And Homer too thought the Trojan men were wiser than the women?

Hermogenes. I suppose he did.

Socrates. Then he thought Astyanax was more rightly the boy's name than Scamandrius?

Hermogenes. So it appears.

Socrates. Let us, then, consider the reason for this. Does he not himself indicate the reason most admirably? For he says—

[392e]

He alone defended their city and long walls.

Therefore, as it seems, it is right to call the son of the defender Astyanax (Lord of the city), ruler of that which his father, as Homer says, defended.

Hermogenes. That is clear to me.

Socrates. Indeed? I do not yet understand about it myself, Hermogenes. Do you?

Hermogenes. No, by Zeus, I do not.

[393a]

Socrates. But, my good friend, did not Homer himself also give Hector his name?

Hermogenes. Why do you ask that?

Socrates. Because that name seems to me similar to Astyanax, and both names seem to be

Greek. For lord (ἄναξ) and holder (ἔκτωρ) mean nearly the same thing, indicating that they are names of a king; for surely a man is holder of that of which he is lord; for it is clear that he rules it and possesses it and holds it.

[393b] Or does it seem to you that there is nothing in what I am saying, and am I wrong in imagining that I have found a clue to Homer's opinion about the correctness of names?

Hermogenes. No, by Zeus, you are not wrong, in my opinion; I think perhaps you have found a clue.

Socrates. It is right, I think, to call a lion's offspring a lion and a horse's offspring a horse. I am not speaking of prodigies, such as the birth of some other kind of creature from a horse,

[393c] but of the natural offspring of each species after its kind. If a horse, contrary to nature, should bring forth a calf, the natural offspring of a cow, it should be called a calf, not a colt, nor if any offspring that is not human should be born from a human being, should that other offspring be called a human being; and the same applies to trees and all the rest. Do you not agree?

Hermogenes. Yes.

Socrates. Good; but keep watch of me, and do not let me trick you; for by the same argument any offspring of a king should be called a king;

[393d] and whether the same meaning is expressed in one set of syllables or another makes no difference; and if a letter is added or subtracted, that does not matter either, so long as the essence of the thing named remains in force and is made plain in the name.

Hermogenes. What do you mean?

Socrates. Something quite simple. For instance, when we speak of the letters of the alphabet, you know, we speak their names, not merely the letters themselves, except in the case of four, ε, υ, ο, ω.

[393e] We make names for all the other vowels and consonants by adding other letters to them; and so long as we include the letter in question and make its force plain, we may properly call it by that name, and that will designate it for us. Take beta, for instance, The addition of e(η), t(τ), a(α) does no harm and does not prevent the whole name from making clear the nature of that letter which the lawgiver wished to designate; he knew so well how to give names to letters.

Hermogenes. I think you are right.

Socrates. Does not the same reasoning apply to a king?

[394a] A king's son will probably be a king, a good man's good, a handsome man's handsome, and so forth; the offspring of each class will be of the same class, unless some unnatural birth takes place; so they should be called by the same names. But variety in the syllables is admissible, so that names which are the same appear different to the uninitiated, just as the physicians' drugs, when prepared with various colors and perfumes, seem different to us, though they are the same, but to the physician,

[394b] who considers only their medicinal value, they seem the same, and he is not confused by the additions. So perhaps the man who knows about names considers their value and is not confused if some letter is added, transposed, or subtracted, or even if the force of the name is expressed in entirely different letters. So, for instance, in the names we were just discussing, Astyanax and Hector, none of the letters is the same, except T,

[394c] but nevertheless they have the same meaning. And what letters has Archepolis (ruler of

the city) in common with them? Yet it means the same thing; and there are many other names which mean simply king. Others again mean general, such as Agis (leader), Polemarchus (war-lord), and Eupolemus (good warrior); and others indicate physicians, as Iatrocles (famous physician) and Acesimbrotus (healer of mortals); and we might perhaps find many others which differ in syllables and letters, but express the same meaning. Do you think that is true, or not?

[394d]

Hermogenes. Certainly.

Socrates. To those, then, who are born in accordance with nature the same names should be given.

Hermogenes. Yes.

Socrates. And how about those who are born contrary to nature as prodigies? For instance, when an impious son is born to a good and pious man, ought he not, as in our former example when a mare brought forth a calf, to have the designation of the class to which he belongs, instead of that of his parent?

Hermogenes. Certainly.

[394e]

Socrates. Then the impious son of a pious father ought to receive the name of his class.

Hermogenes. True.

Socrates. Not Theophilus (beloved of God) or Mnesitheus (mindful of God) or anything of that sort; but something of opposite meaning, if names are correct.

Hermogenes. Most assuredly, Socrates.

Socrates. As the name of Orestes (mountain man) is undoubtedly correct, Hermogenes, whether it was given him by chance or by some poet who indicated by the name the fierceness, rudeness, and mountain-wildness of his nature.

[395a]

Hermogenes. So it seems, Socrates.

Socrates. And his father's name also appears to be in accordance with nature.

Hermogenes. It seems so.

Socrates. Yes, for Agamemnon (admirable for remaining) is one who would resolve to toil to the end and to endure, putting the finish upon his resolution by virtue. And a proof of this is his long retention of the host at Troy and his endurance. So the name Agamemnon denotes that this man is admirable for remaining.

[395b] And so, too, the name of Atreus is likely to be correct; for his murder of Chrysippus and the cruelty of his acts to Thyestes are all damaging and ruinous (ἀτηρά) to his virtue. Now the form of his name is slightly deflected and hidden, so that it does not make the man's nature plain to every one; but to those who understand about names it makes the meaning of Atreus plain enough; for indeed

[395c] in view of his stubbornness (ἀτειρές) and fearlessness (ἄτρεστον) and ruinous acts (ἀτηρά) the name is correctly given to him on every ground. And I think Pelops also has a fitting name; for this name means that he who sees only what is near deserves this designation.

Hermogenes. How is that?

Socrates. Why it is said of him that in murdering Myrtilus he was quite unable to forecast or foresee the ultimate effects upon his whole race, and all the misery with which it was overwhelmed,

[395d] because he saw only the near at hand and the immediate— that is to say, πέλας (near)—in his eagerness to win by all means the hand of Hippodameia. And any one would think the name of Tantalus was given rightly and in accordance with nature, if the stories about him are true.

Hermogenes. What are the stories?

Socrates. The many terrible misfortunes that happened to him both in his life, the last of which was the utter overthrow of his country, and in Hades, after his death,

[395e] the balancing (ταλαντεία) of the stone above his head, in wonderful agreement with his name; and it seems exactly as if someone who wished to call him most wretched (ταλάντατον) disguised the name and said Tantalus instead; in some such way as that chance seems to have affected his name in the legend.

Socrates. And his father also, who is said to be Zeus, appears to have a very excellent name, but it is not easy to understand;

[396a] for the name of Zeus is exactly like a sentence; we divide it into two parts, and some of us use one part, others the other; for some call him Zena (Ζῆνα), and others Dia (Δία); but the two in combination express the nature of the god, which is just what we said a name should be able to do. For certainly no one is so much the author of life (ζῆν) for us and all others as the ruler and king of all.

[396b] Thus this god is correctly named, through whom (δι' ὅν) all living beings have the gift of life (ζῆν). But, as I say, the name is divided, though it is one name, into the two parts, Dia and Zena. And it might seem, at first hearing, highly irreverent to call him the son of Cronus and reasonable to say that Zeus is the offspring of some great intellect; and so he is, for κόρος (for Κρόνος) signifies not child, but the purity (καθαρόν) and unblemished nature of his mind. And Cronus, according to tradition, is the son of Uranus; but the upward gaze is rightly called by the name urania (οὐρανία),

[396c] looking at the things above (ὁρῶ τὰ ἄνω), and the astronomers say, Hermogenes, that from this looking people acquire a pure mind, and Uranus is correctly named. If I remembered the genealogy of Hesiod and the still earlier ancestors of the gods he mentions, I would have gone on examining the correctness of their names until I had made a complete trial whether this wisdom which has suddenly come to me, I know not whence,

[396d] will fail or not.

Hermogenes. Indeed, Socrates, you do seem to me to be uttering oracles, exactly like an inspired prophet.

Socrates. Yes, Hermogenes, and I am convinced that the inspiration came to me from Euthyphro the Prospaltian. For I was with him and listening to him a long time early this morning. So he must have been inspired, and he not only filled my ears but took possession of my soul with his superhuman wisdom. So I think this is our duty:

[396e] we ought today to make use of this wisdom and finish the investigation of names, but tomorrow, if the rest of you agree, we will conjure it away and purify ourselves, when we have

found some one, whether priest or sophist,
[397a] who is skilled in that kind of purifying.

Hermogenes. I agree, for I should be very glad to hear the rest of the talk about names.

Socrates. Very well. Then since we have outlined a general plan of investigation, where shall we begin, that we may discover whether the names themselves will bear witness that they are not at all distributed at haphazard, but have a certain correctness?

[397b] Now the names of heroes and men might perhaps prove deceptive; for they are often given because they were names of ancestors, and in some cases, as we said in the beginning, they are quite inappropriate; many, too, are given as the expression of a prayer, such as Eutychides (fortunate), Sosias (saviour), Theophilus (beloved of God), and many others. I think we had better disregard such as these; but we are most likely to find the correct names in the nature of the eternal and absolute; for there the names ought to have been given with the greatest care,

[397c] and perhaps some of them were given by a power more divine than is that of men.

Hermogenes. I think you are right, Socrates.

Socrates. Then is it not proper to begin with the gods and see how the gods are rightly called by that name?

Hermogenes. That is reasonable.

Socrates. Something of this sort, then, is what I suspect: I think the earliest men in Greece believed only in those gods in whom many foreigners believe today—

[397d] sun, moon, earth, stars, and sky. They saw that all these were always moving in their courses and running, and so they called them gods (θεούς) from this running (θεῖν) nature; then afterwards, when they gained knowledge of the other gods, they called them all by the same name. Is that likely to be true, or not?

Hermogenes. Yes, very likely.

Socrates. What shall we consider next?

[397e]

Hermogenes. Spirits, obviously.

Socrates. Hermogenes, what does the name spirits really mean? See if you think there is anything in what I am going to say.

Hermogenes. Go on and say it.

Socrates. Do you remember who Hesiod says the spirits are?

Hermogenes. I do not recall it.

Socrates. Nor that he says a golden race was the first race of men to be born?

Hermogenes. Yes, I do know that.

Socrates. Well, he says of it:

But since Fate has covered up this race,

[398a]

They are called holy spirits under the earth,

Noble, averters of evil, guardians of mortal men.

Hermogenes. What of that?

Socrates. Why, I think he means that the golden race was not made of gold, but was good and beautiful. And I regard it as a proof of this that he further says we are the iron race.

Hermogenes. True.

Socrates. Don't you suppose that if anyone of our day is good,
[398b] Hesiod would say he was of that golden race?

Hermogenes. Quite likely.

Socrates. But the good are the wise, are they not?

Hermogenes. Yes, they are the wise.

Socrates. This, then, I think, is what he certainly means to say of the spirits: because they were wise and knowing (δαίμονες) he called them spirits (δαίμονες) and in the old form of our language the two words are the same. Now he and all the other poets are right, who say that when a good man dies

[398c] he has a great portion and honor among the dead, and becomes a spirit, a name which is in accordance with the other name of wisdom. And so I assert that every good man, whether living or dead, is of spiritual nature, and is rightly called a spirit.

Hermogenes. And I, Socrates, believe I quite agree with you in that. But what is the word hero?

Socrates. That is easy to understand; for the name has been but slightly changed, and indicates their origin from love (ἔρως).

Hermogenes. What do you mean?

[398d]

Socrates. Why, they were all born because a god fell in love with a mortal woman, or a mortal man with a goddess. Now if you consider the word hero also in the old Attic pronunciation, you will understand better; for that will show you that it has been only slightly altered from the name of love (Eros), the source from which the heroes spring, to make a name for them. And either this is the reason why they are called heroes, or it is because they were wise and clever orators and dialecticians, able to ask questions (ἐρωτᾶν), for εἶρειν is the same as λέγειν (speak). Therefore, when their name is spoken in the Attic dialect, which I was mentioning just now, the heroes turn out to be orators and askers of questions,

[398e] so that the heroic race proves to be a race of orators and sophists. That is easy to understand, but the case of men, and the reason why they are called men (ἄνθρωποι), is more difficult. Can you tell me what it is?

Hermogenes. No, my friend, I cannot; and even if I might perhaps find out, I shall not try, because I think you are more likely to find out than I am.

[399a]

Socrates. You have faith in the inspiration of Euthyphro, it seems.

Hermogenes. Evidently.

Socrates. And you are right in having it; for just at this very moment I think I have had a clever

thought, and if I am not careful, before the day is over I am likely to be wiser than I ought to be. So pay attention. First we must remember in regard to names that we often put in or take out letters, making the names different from the meaning we intend, and we change the accent.

[399b] Take, for instance, Δὶ φίλος; to change this from a phrase to a name, we took out the second iota and pronounced the middle syllable with the grave instead of the acute accent (Diphilus). In other instances, on the contrary, we insert letters and pronounce grave accents as acute.

Hermogenes. True.

Socrates. Now it appears to me that the name of men (ἄνθρωπος) underwent a change of that sort. It was a phrase, but became a noun when one letter, alpha, was removed and the accent of the last syllable was dropped.

Hermogenes. What do you mean?

[399c]

Socrates. I will tell you. The name man (ἄνθρωπος) indicates that the other animals do not examine, or consider, or look up at (ἀναθρεῖ) any of the things that they see, but man has no sooner seen—that is, ὅπωπε—than he looks up at and considers that which he has seen. Therefore of all the animals man alone is rightly called man (ἄνθρωπος), because he looks up at (ἀναθρεῖ) what he has seen (ὅπωπε).

Hermogenes. Of course. May I ask you about the next word I should like to have explained?

Socrates. Certainly.

[399d]

Hermogenes. It seems to me to come naturally next after those you have discussed. We speak of man's soul and body.

Socrates. Yes, of course.

Hermogenes. Let us try to analyze these, as we did the previous words.

Socrates. You mean consider soul (ψυχή) and see why it is properly called by that name, and likewise body (σῶμα)?

Hermogenes. Yes.

Socrates. To speak on the spur of the moment, I think those who gave the soul its name had something of this sort in mind: they thought when it was present in the body it was the cause of its living,

[399e] giving it the power to breathe and reviving it (ἀναψύχον), and when this revivifying force fails, the body perishes and comes to an end therefore, I think, they called it ψυχή. But—please keep still a moment. I fancy I see something which will carry more conviction

[400a] to Euthyphro and his followers; for I think they would despise this attempt and would consider it cheap talk. Now see if you like the new one.

Hermogenes. I am listening.

Socrates. Do you think there is anything which holds and carries the whole nature of the body, so that it lives and moves, except the soul?

Hermogenes. No; nothing.

Socrates. Well, and do you not believe the doctrine of Anaxagoras, that it is mind or soul which orders and holds the nature of all things?

Hermogenes. I do.

[400b]

Socrates. Then there would be an admirable fitness in calling that power which carries and holds (ἔχει) nature (φύσιν) φύσέχην and this may be refined and pronounced ψυχή.

Hermogenes. Certainly; and I think this is a more scientific explanation than the other.

Socrates. Yes, it is. But it seems actually absurd that the name was given with such truth.

Hermogenes. Now what shall we say about the next word?

Socrates. You mean body (σῶμα)?

Hermogenes. Yes.

Socrates. I think this admits of many explanations, if a little, even very little, change is made; for some say it is the tomb (σῆμα) of the soul,

[400c] their notion being that the soul is buried in the present life; and again, because by its means the soul gives any signs which it gives, it is for this reason also properly called sign (σῆμα). But I think it most likely that the Orphic poets gave this name, with the idea that the soul is undergoing punishment for something; they think it has the body as an enclosure to keep it safe, like a prison, and this is, as the name itself denotes, the safe (σῶμα) for the soul, until the penalty is paid, and not even a letter needs to be changed.

[400d]

Hermogenes. I think, Socrates, enough has been said about these words; but might we not consider the names of the gods in the same way in which you were speaking about that of Zeus a few minutes ago, and see what kind of correctness there is in them?

Socrates. By Zeus, Hermogenes, we, if we are sensible, must recognize that there is one most excellent kind, since of the gods we know nothing, neither of them nor of their names, whatever they may be, by which they call themselves, for it is clear that they use the true names. But there is a second kind of correctness,

[400e] that we call them, as is customary in prayers, by whatever names and patronymics are pleasing to them, since we know no other.

[401a] Now I think that is an excellent custom.

Socrates. So, if you like, let us first make a kind of announcement to the gods, saying that we are not going to investigate about them—for we do not claim to be able to do that—but about men, and let us inquire what thought men had in giving them their names; for in that there is no impiety.

Hermogenes. I think, Socrates, you are right; let us do as you say.

[401b]

Socrates. Shall we, then, begin with Hestia, according to custom?

Hermogenes. That is the proper thing.

Socrates. Then what would you say the man had in mind who gave Hestia her name?

Hermogenes. By Zeus, I think that is no more easy question than the other.

Socrates. At any rate, my dear Hermogenes, the first men who gave names were no ordinary persons, but high thinkers and great talkers.

Hermogenes. What then?

Socrates. I am sure the names were given by men of that kind; and if foreign names are examined,

[401c] the meaning of each of them is equally evident. Take, for instance, that which we call οὐσία (reality, essence); some people call it ἔσσία, and still others ὠσία. First, then, in connection with the second of these forms, it is reasonable that the essence of things be called Hestia; and moreover, because we ourselves say of that which partakes of reality it is, (ἔστιν), the name Hestia would be correct in this connection also; for apparently we also called οὐσία (reality) ἔσσία in ancient times. And besides, if you consider it in connection with sacrifices,

[401d] you would come to the conclusion that those who established them understood the name in that way; for those who called the essence of things ἔσσία would naturally sacrifice to Hestia first of all the gods. Those on the other hand, who say ὠσία would agree, well enough with Heracleitus that all things move and nothing remains still. So they would say the cause and ruler of things was the pushing power (ὠθοῦν), wherefore it had been rightly named ὠσία. But enough of this, considering that we know nothing.

[401e] After Hestia it is right to consider Rhea and Cronus. The name of Cronus, however, has already been discussed. But perhaps I am talking nonsense.

Hermogenes. Why, Socrates?

Socrates. My friend, I have thought of a swarm of wisdom.

Hermogenes. What is it?

[402a]

Socrates. It sounds absurd, but I think there is some probability in it.

Hermogenes. What is this probability?

Socrates. I seem to have a vision of Heracleitus saying some ancient words of wisdom as old as the reign of Cronus and Rhea, which Homer said too.

Hermogenes. What do you mean by that?

Socrates. Heracleitus says, you know, that all things move and nothing remains still, and he likens the universe to the current of a river, saying that you cannot step twice into the same stream.

Hermogenes. True.

[402b]

Socrates. Well, don't you think he who gave to the ancestors of the other gods the names Rhea and Cronus had the same thought as Heracleitus? Do you think he gave both of them the names of streams merely by chance? Just so Homer, too, says—

Ocean the origin of the gods, and their mother Tethys;

and I believe Hesiod says that also. Orpheus, too, says—

Fair-flowing Ocean was the first to marry,

[402c]

and he wedded his sister Tethys, daughter of his mother.

See how they agree with each other and all tend towards the doctrine of Heracleitus.

Hermogenes. I think there is something in what you say, Socrates; but I do not know what the name of Tethys means.

Socrates. Why, the name itself almost tells that it is the name of a spring somewhat disguised; for that which is strained (διαττώμενον)

[402d] and filtered (ἡθούμενον) represents a spring, and the name Tethys is compounded of those two words.

Hermogenes. That is very neat, Socrates.

Socrates. Of course it is. But what comes next? Zeus we discussed before.

Hermogenes. Yes.

Socrates. Let us, then, speak of his brothers, Poseidon and Pluto, including also the other name of the latter.

Hermogenes. By all means.

Socrates. I think Poseidon's name was given by him who first applied it,

[402e] because the power the sea restrained him as he was walking and hindered his advance; it acted as a bond (δεσμός) of his feet (ποδῶν). So he called the lord of this power Poseidon, regarding him as a foot-bond (ποσί-δεσμον). The e is inserted perhaps for euphony.

Socrates. But possibly that may not be right; possibly two lambdas were originally pronounced instead of the sigma, because the god knew (εἰδότος) many (πολλά) things.

[403a] Or it may be that from his shaking he was called the Shaker (ὁ σείων), and the pi and delta are additions. As for Pluto, he was so named as the giver of wealth (πλοῦτος), because wealth comes up from below out of the earth. And Hades—I fancy most people think that this is a name of the Invisible (ἀειδής), so they are afraid and call him Pluto.

[403b]

Hermogenes. And what do you think yourself, Socrates?

Socrates. I think people have many false notions about the power of this god, and are unduly afraid of him. They are afraid because when we are once dead we remain in his realm for ever, and they are also terrified because the soul goes to him without the covering of the body. But I think all these facts, and the office and the name of the god, point in the same direction.

Hermogenes. How so?

[403c]

Socrates. I will tell you my own view. Please answer this question: Which is the stronger bond upon any living being to keep him in any one place, desire, or compulsion?

Hermogenes. Desire, Socrates, is much stronger.

Socrates. Then do you not believe there would be many fugitives from Hades, if he did not bind with the strongest bond those who go to him there?

Hermogenes. Of course there would.

Socrates. Apparently, then, if he binds them with the strongest bond, he binds them by some kind of desire, not by compulsion.

Hermogenes. Yes, that is plain.

Socrates. There are many desires, are there not?

Hermogenes. Yes.

[403d]

Socrates. Then he binds with the desire which is the strongest of all, if he is to restrain them with the strongest bond.

Hermogenes. Yes.

Socrates. And is there any desire stronger than the thought of being made a better man by association with some one?

Hermogenes. No, by Zeus, Socrates, there certainly is not.

Socrates. Then, Hermogenes, we must believe that this is the reason why no one has been willing to come away from that other world, not even the Sirens, but they and all others have been overcome by his enchantments,

[403e] so beautiful, as it appears, are the words which Hades has the power to speak; and from this point of view this god is a perfect sophist and a great benefactor of those in his realm, he who also bestows such great blessings upon us who are on earth; such abundance surrounds him there below, and for this reason he is called Pluto.

Socrates. Then, too, he refuses to consort with men while they have bodies, but only accepts their society

[404a] when the soul is pure of all the evils and desires of the body. Do you not think this shows him to be a philosopher and to understand perfectly that under these conditions he could restrain them by binding them with the desire of virtue, but that so long as they are infected with the unrest and madness of the body, not even his father Cronus could hold them to himself, though he bound them with his famous chains?

Hermogenes. There seems to be something in that, Socrates.

[404b]

Socrates. And the name Hades is not in the least derived from the invisible (ἀειδές), but far more probably from knowing (εἰδέναι) all noble things, and for that reason he was called Hades by the lawgiver.

Hermogenes. Very well; what shall we say of Demeter, Hera, Apollo, Athena, Hephaestus, Ares, and the other gods

Socrates. Demeter appears to have been called Demeter, because like a mother (μήτηρ) she gives the gift of food,

[404c] and Hera is a lovely one (ἑρατή), as indeed, Zeus is said to have married her for love. But perhaps the lawgiver had natural phenomena in mind, and called her Hera (Ἥρα) as a disguise for ἀήρ (air), putting the beginning at the end. You would understand, if you were to repeat the name Hera over and over. And Pherephatta!—How many people fear this name, and also Apollo! I imagine it is because they do not know about correctness of names. You see they change the name to Phersephone and its aspect frightens them. But really the name indicates that the

goddess is wise;

[404d] for since things are in motion (φερόμενα), that which grasps (ἐφαπτόμενον) and touches (ἐπαφών) and is able to follow them is wisdom. Pherepapha, or something of that sort, would therefore be the correct name of the goddess, because she is wise and touches that which is in motion (ἐπαφή τοῦ φερομένου)—and this is the reason why Hades, who is wise, consorts with her, because she is wise—but people have altered her name, attaching more importance to euphony than to truth, and they call her Pherephatta. Likewise in the case of Apollo,

[404e] as I say, many people are afraid because of the name of the god, thinking that it has some terrible meaning. Have you not noticed that?

Hermogenes. Certainly; what you say is true.

Socrates. But really the name is admirably appropriate to the power of the god.

Hermogenes. How is that?

Socrates. I will try to tell you what I think about it;

[405a] for no single name could more aptly indicate the four functions of the god, touching upon them all and in a manner declaring his power in music, prophecy, medicine, and archery.

Hermogenes. Go on; you seem to imply that it is a remarkable name.

Socrates. His name and nature are in harmony; you see he is a musical god. For in the first place, purification and purgations used in medicine and in soothsaying, and fumigations with medicinal and magic drugs,

[405b] and the baths and sprinklings connected with that sort of thing all have the single function of making a man pure in body and soul, do they not?

Hermogenes. Certainly.

Socrates. But this is the god who purifies and washes away (ἀπαλοοῦων) and delivers (ἀπολύων) from such evils, is he not?

Hermogenes. Certainly.

Socrates. With reference, then, to his acts of delivering and his washings,

[405c] as being the physician of such diseases, he might properly be called Apoluon (ἀπαλούων, the washer), and with reference to soothsaying and truth and simplicity—for the two are identical—he might most properly be called by the name the Thessalians use; for all Thessalians call the god Aplun. And because he is always by his archery controller of darts (βολῶν) he is ever darting (ἀεὶ βάλλων). And with reference to music we have to understand that alpha often signifies together, and here it denotes moving together in the heavens about the poles, as we call them, and harmony in song,

[405d] which is called concord; for, as the ingenious musicians and astronomers tell us, all these things move together by a kind of harmony. And this god directs the harmony, making them all move together, among both gods and men; and so, just as we call the ὁμοκέλευθον (him who accompanies), and ὁμόκοιτιν (bedfellow), by changing the ὁμο to alpha, ἀκόλουθον and ἄκοιτιν, so also we called him Apollo who was Homopolo,

[405e] and the second lambda was inserted, because without it the name sounded of disaster (ἀπολῶ, ἀπόλωλα, etc.).

Socrates. Even as it is, some have a suspicion of this, because they do not properly regard the

force of the name, and therefore they fear it, thinking that it denotes some kind of ruin. But in fact, as was said,

[406a] the name touches upon all the qualities of the god, as simple, ever-darting, purifying, and accompanying. The Muses and music in general are named, apparently, from μῶσθαι, searching, and philosophy; and Leto from her gentleness, because whatever is asked of her, she is willing (ἐθέλημων). But perhaps her name is Letho, as she is called by many foreigners; and those who call her by that name seem to do so

[406b] on account of the mild and gentle (λεῖον, Ληθώ) kindness of her character. Artemis appears to get her name from her healthy (ἀρτεμέξ) and well-ordered nature, and her love of virginity; or perhaps he who named her meant that she is learned in virtue (ἀρετή), or possibly, too, that she hates sexual intercourse (ἄροτον μισεῖ) of man and woman; or he who gave the goddess her name may have given it for any or all of these reasons.

Hermogenes. What of Dionysus and Aphrodite?

Socrates. You ask great things of me, son of Hipponicus. You see there is both a serious and a facetious account of the form

[406c] of the name of these deities. You will have to ask others for the serious one; but there is nothing to hinder my giving you the facetious account, for the gods also have a sense of humor. Dionysus, the giver (διδούς) of wine (οἶνος), might be called in jest Didoinysus, and wine, because it makes most drinkers think (οἶεσθαι) they have wit (νοῦς) when they have not, might very justly be called Oeonus (οἰόνους). As for Aphrodite, we need not oppose Hesiod; we can accept his derivation of the name

[406d] from her birth out of the foam (ἀφροῦ).

Hermogenes. But surely you, as an Athenian, will not forget Athena, nor Hephaestus and Ares.

Socrates. That is not likely.

Hermogenes. No.

Socrates. It is easy to tell the reason of one of her two names.

Hermogenes. What name?

Socrates. We call her Pallas, you know.

Hermogenes. Yes, of course.

Socrates. Those of us are right, I fancy,

[406e] who think this name is derived from armed dances, for lifting oneself or anything else from the ground or

[407a] in the hands is called shaking (πάλλειν) and being shaken, or dancing and being danced.

Hermogenes. Yes, certainly.

Socrates. So that is the reason she is called Pallas.

Hermogenes. And rightly called so. But what can you say of her other name?

Socrates. You mean Athena?

Hermogenes. Yes.

Socrates. That is a weightier matter, my friend. The ancients seem to have had the same belief about Athena as the interpreters of Homer have now;

[407b] for most of these, in commenting on the poet, say that he represents Athena as mind (νοῦς) and intellect (διάνοια); and the maker of her name seems to have had a similar conception of her, but he gives her the still grander title of mind of God ἡ θεοῦ νόησις, seeming to say that she is a ἁ θεονόα; here he used the alpha in foreign fashion instead of eta, and dropped out the iota and sigma. But perhaps that was not his reason; he may have called her Theonoe because she has unequalled knowledge of divine things (τὰ θεῖα νοοῦσα). Perhaps, too, he may have wished to identify the goddess with wisdom of character (ἐν ᾗθει νόησις)

[407c] by calling her Ethonoe; and then he himself or others afterwards improved the name, as they thought, and called her Athenaa.

Hermogenes. And how do you explain Hephaestus?

Socrates. You ask about the noble master of light?

Hermogenes. To be sure.

Socrates. Hephaestus is Phaestus, with the eta added by attraction; anyone could see that, I should think.

Hermogenes. Very likely, unless some other explanation occurs to you, as it probably will.

Socrates. To prevent that, ask about Ares.

Hermogenes. I do ask.

[407d]

Socrates. Ares, then, if you like, would be named for his virility and courage, or for his hard and unbending nature, which is called ἄρπατον; so Ares would be in every way a fitting name for the god of war.

Hermogenes. Certainly.

Socrates. For God's sake, let us leave the gods, as I am afraid to talk about them; but ask me about any others you please, that you may see what Euthyphro's horses are.

[407e]

Hermogenes. I will do so, but first one more god. I want to ask you about Hermes, since Cratylus says I am not Hermogenes (son of Hermes). Let us investigate the name of Hermes, to find out whether there is anything in what he says.

Socrates. Well then, this name Hermes seems to me to have to do with speech; he is an interpreter (ἡρμηνεύς) and a messenger,

[408a] is wily and deceptive in speech, and is oratorical. All this activity is concerned with the power of speech. Now, as I said before, εἶπεν denotes the use of speech; moreover, Homer often uses the word ἐμήσατο, which means contrive. From these two words, then, the lawgiver imposes upon us the name of this god who contrived speech and the use of speech—εἶπεν means speak—

[408b] and tells us: Ye human beings, he who contrived speech (εἶπεν ἐμήσατο) ought to be called Eiremes by you. We, however, have beautified the name, as we imagine, and call him Hermes. Iris also seems to have got her name from εἶπεν, because she is a messenger.

Hermogenes. By Zeus, I believe Cratylus was right in saying I was not Hermogenes; I certainly am no good contriver of speech.

Socrates. And it is reasonable, my friend, that Pan is the double-natured son of Hermes.
[408c]

Hermogenes. How is that?

Socrates. You know that speech makes all things (πάν) known and always makes them circulate and move about, and is twofold, true and false.

Hermogenes. Certainly.

Socrates. Well, the true part is smooth and divine and dwells aloft among the gods, but falsehood dwells below among common men, is rough and like the tragic goat; for tales and falsehoods are most at home there, in the tragic life.

Hermogenes. Certainly.

Socrates. Then Pan, who declares and always moves (ἀεὶ πολλῶν) all, is rightly called goat-herd (αἰπόλος),

[408d] being the double-natured son of Hermes, smooth in his upper parts, rough and goat-like in his lower parts. And Pan, if he is the son of Hermes, is either speech or the brother of speech, and that brother resembles brother is not at all surprising. But, as I said, my friend, let us get away from the gods.

Hermogenes. From such gods as those, if you like, Socrates; but why should you not tell of another kind of gods, such as sun, moon, stars, earth,

[408e] ether, air, fire, water, the seasons, and the year?

Socrates. You are imposing a good many tasks upon me; however, if it will give you pleasure, I am willing.

Hermogenes. It will give me pleasure.

Socrates. What, then, do you wish first? Shall we discuss the sun (ἥλιος), as you mentioned it first?

Hermogenes. By all means.

Socrates. I think it would be clearer

[409a] if we were to use the Doric form of the name. The Dorians call it ἥλιος. Now ἥλιος might be derived from collecting (ἀλίζειν) men when he rises, or because he always turns (ἀεὶ εἰλεῖν) about the earth in his course, or because he variegates the products of the earth, for variegate is identical with αἰολλεῖν.

Hermogenes. And what of the moon, Selene?

Socrates. That name appears to put Anaxagoras in an uncomfortable position.

Hermogenes. How so?

Socrates. Why, it seems to have anticipated by many years the recent doctrine of Anaxagoras, [409b] that the moon receives its light from the sun.

Hermogenes. How is that?

Socrates. Σέλας (gleam) and φῶς (light) are the same thing.

Hermogenes. Yes.

Socrates. Now the light is always new and old about the moon, if the Anaxagoreans are right; for they say the sun, in its continuous course about the moon, always sheds new light upon it, and the light of the previous month persists.

Hermogenes. Certainly.

Socrates. The moon is often called Σελαναία.

Hermogenes. Certainly.

Socrates. Because it has always a new and old gleam (σέλα νέον τε καὶ ἕνον)

[409c] the very most fitting name for it would be Σελαενονεοαία, which has been compressed into Σελαναία.

Hermogenes. That is a regular opera bouffe name, Socrates. But what have you to say of the month (μήν) and the stars?

Socrates. The word month (μείς) would be properly pronounced μείης, from μειοῦσθαι, to grow less, and I think the stars (ἄστερα) get their name from ἀστραπή (lightning). But ἀστραπή, because it turns our eyes upwards (τὰ ὤπα ἀναστρέθει), would be called ἀναστρωπή, which is now pronounced more prettily ἀστραπή.

Hermogenes. And what of πῦρ (fire) and ὕδωρ (water)?

[409d]

Socrates. Πῦρ is too much for me. It must be that either the muse of Euthyphro has deserted me or this is a very difficult word. Now just note the contrivance I introduce in all cases like this which are too much for me.

Hermogenes. What contrivance?

Socrates. I will tell you. Answer me; can you tell the reason of the word πῦρ?

Hermogenes. Not I, by Zeus.

Socrates. See what I suspect about it. I know that many Greeks,

[409e] especially those who are subject to the barbarians, have adopted many foreign words.

Hermogenes. What of that?

Socrates. If we should try to demonstrate the fitness of those words in accordance with the Greek language, and not in accordance with the language from which they are derived, you know we should get into trouble.

Hermogenes. Naturally.

[410a]

Socrates. Well, this word πῦρ is probably foreign; for it is difficult to connect it with the Greek language, and besides, the Phrygians have the same word, only slightly altered. The same is the case with ὕδωρ (water), κύων (dog), and many other words.

Hermogenes. Yes, that is true.

Socrates. So we must not propose forced explanations of these words, though something might be said about them. I therefore set aside πῦρ and ὕδωρ in this way.

[410b] But is air called ἀήρ because it raises (αἶρει) things from the earth, or because it is always flowing (ἀεὶ ῥεῖ), or because wind arises from its flow? The poets call the winds ἀήτας, blasts.

Perhaps the poet means to say air-flow (ἀητόρρουν), as he might say wind-flow (πνευματόρρουν). The word αἰθήρ (ether) I understand in this way: because it always runs and flows about the air (ἀεὶ θεῖ περὶ τὸν ἀέρα ῥέον), it may properly be called ἀειθεῖρα. The word γῆ (earth) shows the meaning better

[410c] in the form γαῖα; for γαῖα is a correct word for mother, as Homer says, for he uses γεγάασιν to mean γεγενῆσθαι (be born). Well, now what came next?

Hermogenes. The seasons, Socrates, and the two words for year.

Socrates. The word ὥραι (seasons) should be pronounced in the old Attic fashion, ὄραι, if you wish to know the probable meaning; HOPAI exist to divide winters and summers and winds and the fruits of the earth; and since they divide (ὀρίζουσι), they would rightly be called ὄραι.

[410d] The two words for year, ἐνιαυτός and ἔτος, are really one. For that which brings to light within itself the plants and animals, each in its turn, and examines them, is called by some ἐνιαυτός, because of its activity within itself (ἐν ἑαυτῷ), and by others ἔτος, because it examines (ἐτάζει), just as we saw before that the name of Zeus was divided and some said Δία and others Ζῆνα. The whole phrase is that which examines within itself (τὸ ἐν αὐτῷ ἐτάζον), and this one phrase is divided in speech so that the two words ἐνιαυτός and ἔτος

[410e] are formed from one phrase.

Hermogenes. Truly, Socrates, you are going ahead at a great rate.

Socrates. Yes, I fancy I am already far along on the road of wisdom.

Hermogenes. I am sure you are.

Socrates. You will be surer presently.

[411a]

Hermogenes. Now after the class of words you, have explained, I should like to examine the correctness of the noble words that relate to virtue, such as wisdom, intelligence, justice, and all the others of that sort.

Socrates. You are stirring up a mighty tribe of words, my friend; however, since I have put on the lion helmet, I must not play the coward, but must, it seems, examine wisdom, intelligence, thought, knowledge,

[411b] and all the other noble words of which you speak.

Hermogenes. Certainly we must not stop until that is done.

Socrates. By dog, I believe I have a fine intuition which has just come to me, that the very ancient men who invented names were quite like most of the present philosophers who always get dizzy as they turn round and round in their search for the nature of things, and then the things seem to them to turn round and round and be in motion.

[411c] They think the cause of this belief is not an affection within themselves, but that the nature of things really is such that nothing is at rest or stable, but everything is flowing and moving and always full of constant motion and generation. I say this because I thought of it with reference to all these words we are now considering.

Hermogenes. How is that, Socrates?

Socrates. Perhaps you did not observe that the names we just mentioned are given under the assumption that the things named are moving and flowing and being generated.

Hermogenes. No, I did not notice that at all.

[411d]

Socrates. Surely the first one we mentioned is subject to such assumptions.

Hermogenes. What is the word ?

Socrates. Wisdom (φρόνησις); for it is perception (νόησις) of motion (φορᾶς) and flowing (ροῦ); or it might be understood as benefit (ὄνησις) of motion (φορᾶς); in either case it has to do with motion. And γνώμη (thought), if you please, certainly denotes contemplation and consideration of generation (γονῆς νόμησις); for to consider is the same as to contemplate. Or, if you please, νόησις (intelligence) is merely ἔσις (desire) τοῦ νεοῦ (of the new); but that things are new shows that they are always being generated;

[411e] therefore the soul's desire for generation is declared by the giver of the name νεόεσις; for in antiquity the name was not νόησις, but two epsilons had to be spoken instead of the eta.

Socrates. Σωφροσύνη (self-restraint) is σωτηρία (salvation) of φρόνησις (wisdom), which we have just been discussing.

[412a] And ἐπιστήμη (knowledge) indicates that the soul which is of any account accompanies (ἔπεται) things in their motion, neither falling behind them nor running in front of them; therefore we ought to insert an epsilon and call it ἐπεῖστίμη. Σύνεσις (intelligence) in its turn is a kind of reckoning together; when one says συνιέναι (understand), the same thing as ἐπίστασθαι is said;

[412b] for συνιέναι means that the soul goes with things. Certainly σοφία (wisdom) denotes the touching of motion. This word is very obscure and of foreign origin; but we must remember that the poets often say of something which begins to advance ἐσύθη (it rushed). There was a famous Laconian whose name was Σοῦς (Rush), for this is the Laconian word for rapid motion. Now σοφία signifies the touching (ἐπαφή) of this rapid motion, the assumption being that things are in motion. And the word ἀγαθόν (good)

[412c] is intended to denote the admirable (ἀγαστόν) in all nature. For since all things are in motion, they possess quickness and slowness; now not all that is swift, but only part of it, is admirable; this name ἀγαθόν is therefore given to the admirable (ἀγαστόν) part of the swift (θοοῦ).

It is easy to conjecture that the word δικαιοσύνη applies to the understanding (σύνεσις) of the just (τοῦ δίκαιον) but the word δίκαιον (just) is itself difficult. Up to a certain point, you see, many men seem to agree about it, but beyond that they differ.

[412d] For those who think the universe is in motion believe that the greater part of it is of such a nature as to be a mere receptacle, and that there is some element which passes through all this, by means of which all created things are generated. And this element must be very rapid and very subtle; for it could not pass through all the universe unless it were very subtle, so that nothing could keep it out, and it must be very swift, so that all other things are relatively at rest. Since, then, it superintends and passes through (διαῖόν) all other things,

[412e] this is rightly called by the name δίκαιον, the sound of the kappa being added merely for the sake of euphony.

Socrates. Up to this point, as I said just now, many men agree about justice (δίκαιον);

[413a] and I, Hermogenes, being very much in earnest about it, have persistently asked questions and have been told in secret teachings that this is justice, or the cause—for that

through which creation takes place is a cause—and some one told me that it was for this reason rightly called Zeus (Δία). But when, after hearing this, I nevertheless ask them quietly, What then, my most excellent friend, if this is true, is justice? they think I am asking too many questions and am leaping over the trenches.

[413b] They say I have been told enough; they try to satisfy me by saying all sorts of different things, and they no longer agree. For one says the sun is justice, for the sun alone superintends all things, passing through and burning (διαϊόντα καὶ καίοντα) them. Then when I am pleased and tell this to some one, thinking it is a fine answer, he laughs at me and asks if I think there is no justice among men when the sun has set. So I beg him to tell me what he thinks it is,

[413c] and he says Fire. But this is not easy to understand. He says it is not actual fire, but heat in the abstract that is in the fire. Another man says he laughs at all these notions, and that justice is what Anaxagoras says it is, mind; for mind, he says, is ruled only by itself, is mixed with nothing, orders all things, and passes through them. Then, my friend, I am far more perplexed than before I undertook to learn about the nature of justice.

[413d] But I think the name—and that was the subject of our investigation—was given for the reasons I have mentioned.

Hermogenes. I think, Socrates, you must have heard this from some one and are not inventing it yourself.

Socrates. And how about the rest of my talk?

Hermogenes. I do not at all think you had heard that.

Socrates. Listen then; perhaps I may deceive you into thinking that all I am going to say is my own. What remains to consider after justice? I think we have not yet discussed courage.

[413e] It is plain enough that injustice (ἀδικία) is really a mere hindrance of that which passes through (τοῦ διαϊόντος, but the word ἀδρεία (courage) implies that courage got its name in battle, and if the universe is flowing, a battle in the universe can be nothing else than an opposite current or flow (ρόή). Now if we remove the delta from the word ἀδρεία, the word ἀνρεία signifies exactly that activity.

Socrates. Of course it is clear that not the current opposed to every current is courage, but only that opposed to the current which is contrary to justice;

[414a] for otherwise courage would not be praised. The words ἄρρεν (male) and ἀνὴρ (man) refer, like ἀδρεία, to the upward (ἄνω) current or flow. The word γυνή (woman) seems to me to be much the same as γονή (birth). I think θῆλυ (female) is derived from θηλή (teat); and is not θηλή, Hermogenes, so called because it makes things flourish (τεθηλέναι), like plants wet with showers?

Hermogenes. Very likely, Socrates.

Socrates. And again, the word θάλλειν (flourish) seems to me to figure the rapid and sudden growth of the young.

[414b] Something of that sort the namegiver has reproduced in the name, which he compounded of θεῖν (run) and ἄλλεσθαι (jump). You do not seem to notice how I rush along outside of the race-course, when I get on smooth ground. But we still have plenty of subjects left which seem to be serious.

Hermogenes. True.

Socrates. One of which is to see what the word τέχνη (art, science) means.

Hermogenes. Certainly.

Socrates. Does not this denote possession of mind, if you remove the tau and insert omicron between the chi and the nu

[414c] and the nu and the eta (making ἐχονόη)?

Hermogenes. It does it very poorly, Socrates.

Socrates. My friend, you do not bear in mind that the original words have before now been completely buried by those who wished to dress them up, for they have added and subtracted letters for the sake of euphony and have distorted the words in every way for ornamentation or merely in the lapse of time. Do you not, for instance, think it absurd that the letter rho is inserted in the word κάαπτρον (mirror)?

[414d] I think that sort of thing is the work of people who care nothing for truth, but only for the shape of their mouths; so they keep adding to the original words until finally no human being can understand what in the world the word means. So the sphinx, for instance, is called sphinx, instead of phix, and there are many other examples.

Hermogenes. Yes, that is true, Socrates.

Socrates. And if we are permitted to insert and remove any letters we please in words, it will be perfectly easy to fit any name to anything.

[414e]

Hermogenes. True.

Socrates. Yes, quite true. But I think you, as a wise director, must observe the rule of moderation and probability.

Hermogenes. I should like to do so.

Socrates. And I, too, Hermogenes.

[415a] But do not, my friend, demand too much precision, lest you enfeeble me of my sight. For now that τέχνη (art) is disposed of, I am nearing the loftiest height of my subject, when once we have investigated μηχανή (contrivance). For I think μηχανή signifies ἄνειν ἐπὶ πολὺ (much accomplishment); for μῆκος (length) has about the same meaning as τὸ πολὺ (much), and the name μηχανή is composed of these two, μῆκος and ἄνειν. But, as I was just saying, we must go on to the loftiest height of our subject; we must search for the meaning of the words ἀρετή (virtue) and κακία (wickedness). Now one of them I cannot yet see;

[415b] but the other seems to be quite clear, since it agrees with everything we have said before. For inasmuch as all things are in motion, everything that moves badly (κακῶς ἰόν) would be evil (κακία); and when this evil motion in relation to its environment exists in the soul, it receives the general name κακία (evil) in the special sense of wickedness. But the nature of evil motion (κακῶς ἵναί) is made clear, I think, also in the word δειλία (cowardice), which we have not yet discussed. We passed it by,

[415c] when we ought to have examined it after ἀνδρεία (courage); and I fancy we passed over a good many other words. Now the meaning of δειλία is a strong bond of the soul; for λῖαν (excessively) is, in a way, expressive of strength; so δειλία would be the excessive or greatest bond (δεσμός, δεῖν) of the soul; and so, too, ἀπορία (perplexity) is an evil, as is everything, apparently, which hinders motion and progress (πορεύεσθαι). This, then, seems to be the

meaning of evil motion (κακῶς ἵέναι), that advance is halting and impeded; and the soul that is infected by it becomes filled with wickedness (κακία). If these are the reasons for the name of wickedness, virtue (ἀρετή) would be the opposite of this; it would signify first ease of motion, [415d] and secondly that the flow of the good soul is always unimpeded, and therefore it has received this name, which designates that which always flows (ἀεὶ ῥέον) without let or hindrance. It is properly called ἀειρεϊτή, or perhaps also αἰρετή, indicating that this condition is especially to be chosen; but it has been compressed and is pronounced ἀρετή. Perhaps you will say this is another invention of mine; but I say if what I said just now about κακία is right, [415e] this about the name of ἀρετή is right too.

[416a]

Hermogenes. But what is the meaning of the word κακόν which you used in many of your derivations?

Socrates. By Zeus, I think it is a strange word and hard to understand; so I apply to it that contrivance of mine.

Hermogenes. What contrivance?

Socrates. The claim of foreign origin, which I advance in this case as in those others.

Hermogenes. Well, probably you are right. But, if you please, let us drop these words and try to discover the reasons for the words καλόν (beautiful, noble) and αἰσχρόν (base).

Socrates. I think the meaning of αἰσχρόν is clear, [416b] and this also agrees with what has been said before. For the giver of names appears to me throughout to denounce that which hinders and restrains things from flowing, and in this instance he gave to that which always restrains the flow (ἀεὶ ἵσχει τὸν ῥοῦν) this name αἰσχοροῦν, which is now compressed and pronounced αἰσχρόν.

Hermogenes. What about καλόν?

Socrates. That is harder to understand, and yet it expresses its meaning: it has been altered merely in accent and in the length of the O.

[416c]

Hermogenes. How is that?

Socrates. I think this word denotes intellect.

Hermogenes. What do you mean?

Socrates. Why, what do you think is the cause why anything is called by a name? Is it not the power which gave the name?

Hermogenes. Why, certainly.

Socrates. And is not that power the intellect either of gods or of men or both?

Hermogenes. Yes.

Socrates. Are not that which called things by name and that which calls them by name (τὸ καλοῦν) the same thing, namely intellect?

Hermogenes. Yes, clearly.

Socrates. And are not all works which are done by mind and intelligence worthy of praise, and

those that are not done by them worthy of blame?

Hermogenes. Certainly.

[416d]

Socrates. Does not the medical power perform medical works and the power of carpentry works of carpentry? Do you agree to that?

Hermogenes. I agree.

Socrates. And the beautiful performs beautiful works?

Hermogenes. It must do so.

Socrates. And the beautiful is, we say, intellect?

Hermogenes. Certainly.

Socrates. Then this name, the beautiful, is rightly given to mind, since it accomplishes the works which we call beautiful and in which we delight.

Hermogenes. Evidently.

[416e]

Socrates. What further words of this sort are left for us?

Hermogenes. Those that are related to the good and the beautiful,

[417a] such as συμφέροντα (advantageous), λυσιτελοῦντα (profitable), ὠφέλιμα (useful), κερδαλέα (gainful), and their opposites.

Socrates. You might by this time be able to find the meaning of συμφέροντα by yourself in the light of the previous explanations, for it appears to be own brother to ἐπιστήμη. It means nothing else but the motion (φορά) of the soul in company with the world, and naturally things which are done by such a power are called συμφέροντα and σύμφορα because they are carried round with (συμπεριφέρεσθαι) the world. But κερδαλέον is from κέρδος (gain).

[417b] If you restore nu in the word κέρδος in place of the delta, the meaning is plain; it signifies good, but in another way. Because it passes through and is mingled (κεράννυται) with all things, he who named it gave it this name which indicates that function; but he inserted a delta instead of nu and said κέρδος.

Hermogenes. And what is λυσιτελοῦν?

Socrates. I do not think, Hermogenes, the name-giver gives the meaning to λυσιτελοῦν which it has in the language of tradesfolk, when profit sets free (ἀπολύει) the sum invested,

[417c] but he means that because it is the swiftest thing in the world it does not allow things to remain at rest and does not allow the motion to come to any end (τέλος) of movement or to stop or pause, but always, if any end of the motion is attempted, it sets it free, making it unceasing and immortal. It is in this sense, I think, that the good is dubbed λυσιτελοῦν, for it frees (λύει) the end (τέλος) of the motion. But the word ὠφέλιμον is a foreign one, which Homer often uses in the verbal form ὀφέλλειν. This is a synonym of increase and create.

[417d]

Hermogenes. What shall be our explanations of the opposites of these?

Socrates. Those of them that are mere negatives, need, I think, no discussion.

Hermogenes. Which are those?

Socrates. Disadvantageous, useless, unprofitable, and ungainful.

Hermogenes. True.

Socrates. But βλαβερὸν (harmful) and ζημιῶδες (hurtful) do need it.

Hermogenes. Yes.

Socrates. And βλαβερὸν means that which harms (βλάπτειν) the flow (ῥοὴν);

[417e] but βλάπτειν means wishing to fasten (ἄπτειν), and ἄπτειν is the same thing as δεῖν (bind), which the name-giver constantly finds fault with. Now τὸ βουλόμενον ἄπτειν ῥοὴν (that which wishes to fasten the flow) would most correctly be called βουλαπτεροῦν, but is called βλαβερὸν merely, as I think, to make it prettier.

Hermogenes. Elaborate names these are, Socrates, that result from your method. Just now,

[418a] when you pronounced βουλαπτεροῦν, you looked as if you had made up your mouth to whistle the flute-prelude of the hymn to Athena.

Socrates. Not I, Hermogenes, am responsible, but those who gave the name.

Hermogenes. True. Well, what is the origin of ζημιῶδες?

Socrates. What can the origin of ζημιῶδες be? See, Hermogenes, how true my words are when I say that by adding and taking away letters people alter the sense of words so that even by very slight changes they sometimes make them mean the opposite of what they meant before; as, for instance,

[418b] in the case of the word δέον (obligation, right), for that just occurred to me and I was reminded of it by what I was going to say to you, that this fine modern language of ours has turned δέον and also ζημιῶδες round, so that each has the opposite of its original meaning, whereas the ancient language shows clearly the real sense of both words.

Hermogenes. What do you mean?

Socrates. I will tell you. You know that our ancestors made good use of the sounds of iota and delta,

[418c] and that is especially true of the women, who are most addicted to preserving old forms of speech. But nowadays people change iota to eta or epsilon, and delta to zeta, thinking they have a grander sound.

Hermogenes. How is that?

Socrates. For instance, in the earliest times they called day ἱμέρα, others said ἐμέρα, and now they say ἡμέρα.

Hermogenes. That is true.

Socrates. Only the ancient word discloses the intention of the name-giver, don't you know? For day comes out of darkness to men; they welcome it and long (ἱμεῖρουσι) for it,

[418d] and so they called it ἱμέρα.

Hermogenes. That is clear.

Socrates. But now ἡμέρα is masquerading so that you could not guess its meaning. Why, some people think day is called ἡμέρα because it makes things gentle (ἡμερα).

Hermogenes. I believe they do.

Socrates. And you know the ancients called ζυγόν (yoke) δυογόν.

Hermogenes. Certainly.

Socrates. And ζυγόν conveys no clear meaning,

[418e] but the name δυογόν is quite properly given to that which binds two together for the purpose of draught; now, however, we say ζυγόν. There are a great many other such instances.

Hermogenes. Yes, that is plain.

Socrates. Similarly the word δέον (obligation) at first, when spoken in this way, denotes the opposite of all words connected with the good; for although it is a form of good, δέον seems to be a bond (δεσμός) and hindrance of motion, own brother, as it were, τοβλαβερόν.

Hermogenes. Yes, Socrates, it certainly does seem so.

Socrates. But it does not, if you employ the ancient word,

[419a] which is more likely to be right than the present one. You will find that it agrees with the previous words for good, if instead of the epsilon you restore the iota, as it was in old times for διόν (going through), not δέον, signifies good, which the name-giver praises. And so the giver of names does not contradict himself, but δέον (obligation, right), ὠφέλιμον (useful), λυσιτελοῦν (profitable), κερδαλέον (gainful), ἀγαθόν (good), ξυμφέρον (advantageous), and εὖπορον (prosperous), are plainly identical, signifying under different names the principle of arrangement and motion which has constantly been praised,

[419b] whereas the principle of constraint and bondage is found fault with. And likewise in the case of ζημιῶδες, if you restore the ancient delta in place of the zeta, you will see that the name, pronounced δημιῶδες, was given to that which binds motion (δοῦντι τὸ ἰόν).

Hermogenes. What of ἡδονή (pleasure) and λύπη (pain) and ἐπιθυμία (desire), and the like, Socrates?

Socrates. I do not think they are at all difficult, Hermogenes, for ἡδονή appears to have this name because it is the action that tends towards advantage (ἡ πρὸς τὴν ὄνησιν τείνουσα); the delta is inserted, so that we say ἡδονή instead of ἡονή.

[419c] Λύπη appears to have received its name from the dissolution (διάλυσις) of the body which takes place through pain. Ἀνία (sorrow) is that which hinders motion (ιέναι). Ἀλγηδών (distress) is, I think, a foreign word, derived from ἀλγεινός (distressing). Ὀδύνη (grief) appears to be so called from the putting on of pain (τῆς ἐνδύσεως τῆς λύπης). Ἀχθηδών (vexation) has a name, as anyone can see, made in the likeness of the weight (ἄχθος, burden) which vexation imposes upon motion. Χαρά (joy) seems to have its name from the plenteous diffusion (διάχυσις) of the flow of the soul.

[419d] Τέρψις (delight) is from τερπνόν (delightful); and τερπνόν is called from the creeping (ἔρψις) of the soul, which is likened to a breath (πνοή), and would properly be called ἔρπνουν, but the name has been changed in course of time to τερπνόν. Εὐφροσύνη (mirth) needs no explanation, for it is clear to anyone that from the motion of the soul in harmony (εὔ) with the universe, it received the name εὐφροσύνη, as it rightfully is; but we call it εὐφροσύνη.

[419e] Nor is there any difficulty about ἐπιθυμία (desire), for this name was evidently given to the power that goes (ιοῦσα) into the soul (θυμός). And θυμός has its name from the raging (θύσις) and boiling of the soul.

Socrates.

The name ἔμπερος (longing) was given to the stream (πόυς) which most draws the soul; [420a] for because it flows with a rush (ἰέμενος) and with a desire for things and thus draws the soul on through the impulse of its flowing, all this power gives it the name of ἔμπερος. And the word πόθος (yearning) signifies that it pertains not to that which is present, but to that which is elsewhere (ἄλλοθί που) or absent, and therefore the same feeling which is called ἔμπερος when its object is present, is called πόθος when it is absent. And ἔρως (love) is so called because it flows in (ἔσπεῖ) from without, and this flowing is not inherent in him who has it,

[420b] but is introduced through the eyes; for this reason it was in ancient times called ἔσπος, from ἔσπεῖν—for we used to employ omicron instead of omega—but now it is called ἔρως through the change of omicron to omega. Well, what more is there that you want to examine?

Hermogenes. What is your view about δόξα (opinion) and the like?

Socrates. Δόξα is derived either from the pursuit (δίωξις) which the soul carries on as it pursues the knowledge of the nature of things, or from the shooting of the bow (τόξον); the latter is more likely; at any rate οἴησις (belief) supports this view,

[420c] for it appears to mean the motion (οἴσις) of the soul towards the essential nature of every individual thing, just as βουλή (intention) denotes shooting (βολή) and βούλεσθαι (wish), as well as βουλεύεσθαι (plan), denotes aiming at something. All these words seem to follow δόξα and to express the idea of shooting, just as ἀβουλία (ill-advisedness), on the other hand, appears to be a failure to hit, as if a person did not shoot or hit that which he shot at or wished or planned or desired.

[420d]

Hermogenes. I think you are hurrying things a bit, Socrates.

Socrates. Yes, for I am running the last lap now. But I think I must still explain ἀνάγκη (compulsion) and ἐκούσιον (voluntary) because they naturally come next. Now by the word ἐκούσιον is expressed the yielding (εἶκον) and not opposing, but, as I say, yielding to the motion which is in accordance with the will; but the compulsory (τὸ ἀναγκαῖον) and resistant, being contrary to the will, is associated with error and ignorance; so it is likened to walking through ravines (ἄγκη),

[420e] because they are hard to traverse, rough, and rugged, and retard motion; the word ἀναγκαῖον may, then, originate in a comparison with progress through a ravine. But let us not cease to use my strength, so long as it lasts and do not you cease from asking questions.

Hermogenes. I ask, then, about the greatest and noblest words,

[421a] truth (ἀλήθεια), falsehood (ψεῦδος), being (τὸ ὄν), and why name, the subject of our whole discourse, has the name ὄνομα.

Socrates. Does the word μαίεσθαι (search) mean anything to you?

Hermogenes. Yes, it means seek.

Socrates. The word ὄνομα seems to be a word composed from a sentence signifying this is a being about which our search is. You can recognize that more readily in the adjective ὀνομαστόν, for that says clearly that this is

[421b] ὄν οὗ μᾶσμα ἐστίν (being of which the search is). And ἀλήθεια (truth) is like the others; for the divine motion of the universe is, I think, called by this name, ἀλήθεια, because it is a divine wandering θεία ἄλη. But ψεῦδος (falsehood) is the opposite of motion; for once more that

which is held back and forced to be quiet is found fault with, and it is compared to slumberers (εὔουσι); but the addition of the psi conceals the meaning of the word. The words τὸ ὄν (being) and οὐσία (existence) agree with ἀληθής with the loss of iota, for they mean going (ἰόν). And οὐκ ὄν (not being) means οὐκ ἰόν (not going),

[421c] and indeed some people pronounce it so.

Hermogenes. I think you have knocked these words to pieces manfully, Socrates; but if anyone should ask you what propriety or correctness there was in these words that you have employed—ἰόν and πῆον and δοῦν—

Socrates. What answer should I make? Is that your meaning?

Hermogenes. Yes, exactly.

Socrates. We acquired just now one way of making an answer with a semblance of sense in it.

Hermogenes. What way was that?

Socrates. Saying, if there is a word we do not know about, that it is of foreign origin.

[421d] Now this may be true of some of them, and also on account of the lapse of time it may be impossible to find out about the earliest words; for since words get twisted in all sorts of ways, it would not be in the least wonderful if the ancient Greek word should be identical with the modern foreign one.

Hermogenes. That is not unlikely.

Socrates. It is indeed quite probable. However, we must play the game and investigate these questions vigorously. But let us bear in mind that if a person asks

[421e] about the words by means of which names are formed, and again about those by means of which those words were formed, and keeps on doing this indefinitely, he who answers his questions will at last give up; will he not?

Hermogenes. Yes, I think so.

[422a]

Socrates. Now at what point will he be right in giving up and stopping? Will it not be when he reaches the names which are the elements of the other names and words? For these, if they are the elements, can no longer rightly appear to be composed of other names. For instance, we said just now that ἀγαθόν was composed of ἀγαστόν and θεόν; and perhaps we might say that θεόν was composed of other words, and those of still others;

[422b] but if we ever get hold of a word which is no longer composed of other words, we should be right in saying that we had at last reached an element, and that we must no longer refer to other words for its derivation.

Hermogenes. I think you are right.

Socrates. Are, then, these words about which you are now asking elements, and must we henceforth investigate their correctness by some other method?

Hermogenes. Probably.

Socrates. Yes, probably, Hermogenes; at any rate, all the previous words were traced back to these.

[422c] But if this be true, as I think it is, come to my aid again and help me in the investigation,

that I may not say anything foolish in declaring what principle must underlie the correctness of the earliest names.

Hermogenes. Go on, and I will help you to the best of my ability.

Socrates. I think you agree with me that there is but one principle of correctness in all names, the earliest as well as the latest, and that none of them is any more a name than the rest.

Hermogenes. Certainly.

[422d]

Socrates. Now the correctness of all the names we have discussed was based upon the intention of showing the nature of the things named.

Hermogenes. Yes, of course.

Socrates. And this principle of correctness must be present in all names, the earliest as well as the later ones, if they are really to be names.

Hermogenes. Certainly.

Socrates. But the later ones, apparently, were able to accomplish this by means of the earlier ones.

Hermogenes. Evidently.

Socrates. Well, then, how can the earliest names, which are not as yet based upon any others, make clear to us the nature of things, so far as that is possible,

[422e] which they must do if they are to be names at all? Answer me this question: If we had no voice or tongue, and wished to make things clear to one another, should we not try, as dumb people actually do, to make signs with our hands and head and person generally?

Hermogenes. Yes. What other method is there, Socrates?

[423a]

Socrates. If we wished to designate that which is above and is light, we should, I fancy, raise our hand towards heaven in imitation of the nature of the thing in question; but if the things to be designated were below or heavy, we should extend our hands towards the ground; and if we wished to mention a galloping horse or any other animal, we should, of course, make our bodily attitudes as much like theirs as possible.

Hermogenes. I think you are quite right; there is no other way.

Socrates. For the expression of anything, I fancy,

[423b] would be accomplished by bodily imitation of that which was to be expressed.

Hermogenes. Yes.

Socrates. And when we wish to express anything by voice or tongue or mouth, will not our expression by these means be accomplished in any given instance when an imitation of something is accomplished by them?

Hermogenes. I think that is inevitable.

Socrates. A name, then, it appears, is a vocal imitation of that which is imitated, and he who imitates with his voice names that which he imitates.

Hermogenes. I think that is correct.

[423c]

Socrates. By Zeus, I do not think it is quite correct, yet, my friend.

Hermogenes. Why not?

Socrates. We should be obliged to agree that people who imitate sheep and cocks and other animals were naming those which they imitate.

Hermogenes. Yes, so we should.

Socrates. And do you think that is correct?

Hermogenes. No, I do not; but, Socrates, what sort of an imitation is a name?

Socrates. In the first place we shall not, in my opinion, be making names, if we imitate things as we do in music,

[423d] although musical imitation also is vocal; and secondly we shall make no names by imitating that which music imitates. What I mean is this: all objects have sound and shape, and many have color, have they not?

Hermogenes. Certainly.

Socrates. Well then, the art of naming is not employed in the imitation of those qualities, and has nothing to do with them. The arts which are concerned with them are music and design, are they not?

Hermogenes. Yes.

[423e]

Socrates. Here is another point. Has not each thing an essential nature, just as it has a color and the other qualities we just mentioned? Indeed, in the first place, have not color and sound and all other things which may properly be said to exist, each and all an essential nature?

Hermogenes. I think so.

Socrates. Well, then, if anyone could imitate this essential nature of each thing by means of letters and syllables, he would show what each thing really is, would he not?

[424a]

Hermogenes. Certainly.

Socrates. And what will you call him who can do this, as you called the others musician and painter? What will you call this man?

Hermogenes. I think, Socrates, he is what we have been looking for all along, the name-maker.

Socrates. If that is the case, is it our next duty to consider whether in these names about which you were asking—flow, motion, and restraint—the namemaker grasps with his letters and syllables the reality

[424b] of the things named and imitates their essential nature, or not?

Hermogenes. Certainly.

Socrates. Well now, let us see whether those are the only primary names, or there are others.

Hermogenes. I think there are others.

Socrates. Yes, most likely there are. Now what is the method of division with which the imitator begins his imitation? Since the imitation of the essential nature is made with letters and syllables, would not the most correct way be for us to separate the letters first,

[424c] just as those who undertake the practice of rhythms separate first the qualities of the letters, then those of the syllables, and then, but not till then, come to the study of rhythms?

Hermogenes. Yes.

Socrates. Must not we, too, separate first the vowels, then in their several classes the consonants or mutes, as they are called by those who specialize in phonetics, and also the letters which are neither vowels nor mutes, as well as the various classes that exist among the vowels themselves?

[424d] And when we have made all these divisions properly, we must in turn give names to the things which ought to have them, if there are any names to which they can all, like the letters, be referred, from which it is possible to see what their nature is and whether there are any classes among them, as there are among letters. When we have properly examined all these points, we must know how to apply each letter with reference to its fitness, whether one letter is to be applied to one thing or many are to be combined; just as painters, when they wish to produce an imitation, sometimes use only red,

[424e] sometimes some other color, and sometimes mix many colors, as when they are making a picture of a man or something of that sort, employing each color, I suppose, as they think the particular picture demands it. In just this way we, too, shall apply letters to things, using one letter for one thing, when that seems to be required, or many letters together, forming syllables, as they are called, and in turn combining syllables,

[425a] and by their combination forming nouns and verbs. And from nouns and verbs again we shall finally construct something great and fair and complete. Just as in our comparison we made the picture by the art of painting, so now we shall make language by the art of naming, or of rhetoric, or whatever it be.

Socrates. No, not we; I said that too hastily. For the ancients gave language its existing composite character; and we, if we are to examine all these matters with scientific ability,

[425b] must take it to pieces as they put it together and see whether the words, both the earliest and the later, are given systematically or not; for if they are strung together at haphazard, it is a poor, unmethodical performance, my dear Hermogenes.

Hermogenes. By Zeus, Socrates, may be it is.

Socrates. Well, do you believe you could take them to pieces in that way? I do not believe I could.

Hermogenes. Then I am sure I could not.

Socrates. Shall we give up then? Or shall we do the best we can and try to see if we are able to understand even a little about them,

[425c] and, just as we said to the gods a while ago that we knew nothing about the truth but were guessing at human opinion about them, so now, before we proceed, shall we say to ourselves that if anyone, whether we or someone else, is to make any analysis of names, he will have to analyze them in the way we have described, and we shall have to study them, as the saying is, with all our might? Do you agree, or not?

Hermogenes. Yes, I agree most heartily.

[425d]

Socrates. It will, I imagine, seem ridiculous that things are made manifest through imitation in letters and syllables; nevertheless it cannot be otherwise. For there is no better theory upon which we can base the truth of the earliest names, unless you think we had better follow the example of the tragic poets, who, when they are in a dilemma, have recourse to the introduction of gods on machines. So we may get out of trouble by saying that the gods gave the earliest names, and therefore they are right.

[425e] Is that the best theory for us? Or perhaps this one, that we got the earliest names from some foreign folk and the foreigners are more ancient than we are? Or that it is impossible to investigate them because of their antiquity, as is also the case with the foreign words?

Socrates.

[426a] All these are merely very clever evasions on the part of those who refuse to offer any rational theory of the correctness of the earliest names. And yet if anyone is, no matter why, ignorant of the correctness of the earliest names, he cannot know about that of the later, since they can be explained only by means of the earliest, about which he is ignorant. No, it is clear that anyone who claims to have scientific knowledge of names must be able first of all to explain the earliest names perfectly,

[426b] or he can be sure that what he says about the later will be nonsense. Or do you disagree?

Hermogenes. No, Socrates, not in the least.

Socrates. Now I think my notions about the earliest names are quite outrageous and ridiculous. I will impart them to you, if you like; if you can find anything better, please try to impart it to me.

Hermogenes. I will do so. Go on, and do not be afraid.

[426c]

Socrates. First, then, the letter rho seems to me to be an instrument expressing all motion. We have not as yet said why motion has the name κίνησις; but it evidently should be ἴσις, for in old times we did not employ eta, but epsilon. And the beginning of κίνησις is from κίειν, a foreign word equivalent to ἰέναι (go). So we should find that the ancient word corresponding to our modern form would be ἴσις; but now by the employment of the foreign word κίειν, change of epsilon to eta, and the insertion of nu it has become κίνησις, though it ought to be κιένεσις or εἴσις.

[426d] And στάσις (rest) signifies the negation of motion, but is called στάσις for euphony. Well, the letter rho, as I was saying, appeared to be a fine instrument expressive of motion to the name-giver who wished to imitate rapidity, and he often applies it to motion. In the first place, in the words ῥεῖν (flow) and ῥοή (current) he imitates their rapidity by this letter,

[426e] then in τρόμος (trembling) and in τρέχειν (run), and also in such words as κρούειν (strike), θραύειν (break), ἐρείκειν (rend), θρύπτειν (crush), κερματίζειν (crumble), ῥυμβεῖν (whirl), he expresses the action of them all chiefly by means of the letter rho; for he observed, I suppose, that the tongue is least at rest and most agitated in pronouncing this letter, and that is probably the reason why he employed it for these words. Iota again, he employs for everything subtle, which can most readily pass through all things.

Socrates.

[427a] Therefore he imitates the nature of ἰέναι (go) and ἵεσθαι (hasten) by means of iota, just as he has imitated all such notions as ψυχρόν (cold, shivering), ζέον (seething), σείεσθαι (shake),

and σεισμός (shock) by means of phi, psi, sigma, and zeta, because those letters are pronounced with much breath. Whenever he imitates that which resembles blowing, the giver of names always appears to use for the most part such letters. And again he appears to have thought that the compression and pressure of the tongue in the pronunciation of delta and tau was naturally fitted

[427b] to imitate the notion of binding and rest. And perceiving that the tongue has a gliding movement most in the pronunciation of lambda, he made the words λεία (level), ὀλισθάναι (glide) itself, λιπαρόν (sleek), κολλῶδες (glutinous), and the like to conform to it. Where the gliding of the tongue is stopped by the sound of gamma he reproduced the nature of γλισχρόν (glutinous), γλυκύ (sweet), and γλοιῶδες (gluey).

[427c] And again, perceiving that nu is an internal sound, he made the words ἔνδον (inside) and ἐντός (within), assimilating the meanings to the letters, and alpha again he assigned to greatness, and eta to length, because the letters are large. He needed the sign O for the expression of γόγγυλον (round), and made it the chief element of the word. And in this way the lawgiver appears to apply the other letters, making by letters and syllables a name for each and every thing, and from these names he compounds all the rest by imitation.

[427d] This, Hermogenes, appears to me to be the theory of the correctness of names, unless, indeed, Cratylus has some other view.

Hermogenes. Truly, Socrates, as I said in the beginning, Cratylus often troubles me a good deal; he declares that there is such a thing as correctness of names, but does not say clearly what it is; and so I cannot tell whether he speaks so obscurely about it on any given occasion intentionally or unintentionally.

[427e] So now, Cratylus, tell me, in the presence of Socrates, do you like what Socrates says about names, or have you a better theory to propose? And if you have, tell us about it; then you will either learn from Socrates or instruct both him and me.

Cratylus. But, Hermogenes, do you think it is an easy matter to learn or teach any subject so quickly, especially so important an one as this, which appears to me to be one of the most important?

[428a]

Hermogenes. No, by Zeus, I do not. But I think Hesiod is right in saying:

If you can only add little to little, it is worth while.

So now if you can make even a little progress, do not shirk the trouble, but oblige Socrates—you owe it to him—and me.

Socrates. For that matter, Cratylus, I would not positively affirm any of the things I have said. I merely expressed the opinions which I reached with the help of Hermogenes. So far as I am concerned, you need not hesitate,

[428b] and if your view is better than mine, I will accept it. And I should not be at all surprised if it were better; for I think you have not only investigated such matters yourself but have been taught about them by others. So if you have any better theory to propound, put me down as one of your pupils in the course on the correctness of names.

Cratylus. Yes, Socrates, I have, as you say, paid attention to these matters, and perhaps I might make you my pupil. However, I am afraid the opposite is the case,

[428c] and I am impelled to say to you what Achilles says in the Prayers to Ajax. He says:

Ajax, descendant of Zeus, son of Telamon, chief of thy people,

All thou hast uttered is good in my sight and pleases my spirit.

And so, Socrates, your oracular utterances seem to me to be much to my mind, whether you are inspired by Euthyphro or some other Muse has dwelt within you all along without our knowing it.

[428d]

Socrates. My excellent Cratylus, I myself have been marvelling at my own wisdom all along, and I cannot believe in it. So I think we ought to reexamine my utterances. For the worst of all deceptions is self-deception. How can it help being terrible, when the deceiver is always present and never stirs from the spot? So I think we must turn back repeatedly to what we have said and must try, as the poet says, to look

both forwards and backwards.

[428e] Then let us now see what we have said. Correctness of a name, we say, is the quality of showing the nature of the thing named. Shall we call that a satisfactory statement?

Cratylus. I am perfectly satisfied with it, Socrates.

Socrates. Names, then, are given with a view to instruction?

Cratylus. Certainly.

Socrates. Shall we, then; say that this instruction is an art and has its artisans?

Cratylus. Certainly.

Socrates. Who are they?

[429a]

Cratylus. The lawgivers, as you said in the beginning.

Socrates. Shall we declare that this art arises in men like the other arts, or not? What I mean is this: Some painters are better, and others worse, are they not?

Cratylus. Certainly.

Socrates. And the better produce better works—that is, their paintings—and the others worse works? And likewise some builders build better houses and others worse?

Cratylus. Yes.

[429b]

Socrates. Then do some lawgivers produce better, and others worse works?

Cratylus. No; at that point I cease to agree.

Socrates. Then you do not think that some laws are better, and some worse?

Cratylus. No, I do not.

Socrates. And you do not, it appears, think that one name is better, and another worse?

Cratylus. No, I do not.

Socrates. Then all names are correct?

Cratylus. All that are really names.

Socrates. How about the name of our friend Hermogenes,

[429c] which was mentioned a while ago? Shall we say that it is not his name at all, unless he belongs to the race of Hermes, or that it is his name, but is incorrect?

Cratylus. I think, Socrates, that it is not his name at all; it appears to be his, but is really the name of some one else who possesses the nature that makes the name clear.

Socrates. And when anyone says that our friend is Hermogenes, is he not even speaking falsely? For perhaps it is not even possible to say that he is Hermogenes, if he is not.

Cratylus. What do you mean?

Socrates. Do you mean to say that it is impossible to speak falsehood at all?

[429d] For there are, my dear Cratylus, many who do so, and who have done so in the past.

Cratylus. Why, Socrates, how could anyone who says that which he says, say that which is not? Is not falsehood saying that which is not?

Socrates. Your reasoning is too clever for me at my age, my friend. However, tell me this: Do you think it is possible to speak falsehood,
[429e] but not to say it?

Cratylus. Neither to speak nor to say it.

Socrates. Nor utter it or use it as a form of address? For instance, if some one should meet you in hospitable fashion, should grasp your hand and say, Well met, my friend from Athens, son of Smicrion, Hermogenes, would he be saying or speaking or uttering or addressing these words not to you, but to Hermogenes—or to nobody?

Cratylus. I think, Socrates, the man would be producing sounds without sense.

Socrates. Even that reply is welcome;

[430a] for I can ask whether the words he produced would be true, or false, or partly true and partly false. Even that would suffice.

Cratylus. I should say that the man in such a case was merely making a noise, going through purposeless motions, as if he were beating a bronze pot.

Socrates. Let us see, Cratylus, if we cannot come to terms somehow. You would agree, would you not, that the name is one thing and the thing of which it is the name is another?

Cratylus. Yes, I should.

Socrates. And you agree that the name is an imitation
[430b] of the thing named?

Cratylus. Most assuredly.

Socrates. And you agree that paintings also are imitations, though in a different way, of things?

Cratylus. Yes.

Socrates. Well then—for perhaps I do not understand, and you may be right—can both of these imitations, the paintings and the names, be assigned and applied to the things which they imitate, or not?

[430c]

Cratylus. They can.

Socrates. First, then, consider this question: Can we assign the likeness of the man to the man and that of the woman to the woman, and so forth?

Cratylus. Certainly.

Socrates. And can we conversely attribute that of the man to the woman, and the woman's to the man?

Cratylus. That is also possible.

Socrates. And are these assignments both correct, or only the former?

Cratylus. The former.

Socrates. The assignment, in short, which attributes to each that which belongs to it and is like it.

Cratylus. That is my view.

Socrates. To put an end to contentious argument between you and me,
[430d] since we are friends, let me state my position. I call that kind of assignment in the case of both imitations paintings and names—correct, and in the case of names not only correct, but true; and the other kind, which gives and applies the unlike imitation, I call incorrect and, in the case of names, false.

Cratylus. But it may be, Socrates, that this incorrect assignment is possible in the case of paintings, and not in the case of names,
[430e] which must be always correctly assigned.

Socrates. What do you mean? What difference is there between the two? Can I not step up to a man and say to him, This is your portrait, and show him perhaps his own likeness or, perhaps, that of a woman? And by show I mean bring before the sense of sight.

Cratylus. Certainly.

Socrates. Well, then, can I not step up to the same man again and say, This is your name? A name is an imitation, just as a picture is.

[431a] Very well; can I not say to him, This is your name, and then bring before his sense of hearing perhaps the imitation of himself, saying that it is a man, or perhaps the imitation of the female of the human species, saying that it is a woman? Do you not believe that this is possible and sometimes happens?

Cratylus. I am willing to concede it, Socrates, and grant that you are right.

Socrates. That is a good thing for you to do, my friend, if I am right; for now we need no longer argue about the matter.

[431b] If, then, some such assignment of names takes place, we will call one kind speaking truth, and the other speaking falsehood. But if this is accepted, and if it is possible to assign names incorrectly and to give to objects not the names that befit them, but sometimes those that are unfitting, it would be possible to treat verbs in the same way. And if verbs and nouns can be assigned in this way, the same must be true of sentences; for sentences are, I conceive, a combination of verbs and nouns.

[431c] What do you say to that, Cratylus?

Cratylus. I agree; I think you are right.

Socrates. If, then, we compare the earliest words to sketches, it is possible in them, as in pictures, to reproduce all the colors and shapes, or not all; some may be wanting, and some may be added, and they may be too many or too large. Is not that true?

Cratylus. Yes, it is.

Socrates. Then he who reproduces all, produces good sketches and pictures, and he who adds or takes away produces also sketches and pictures, but bad ones?

[431d]

Cratylus. Yes.

Socrates. And how about him who imitates the nature of things by means of letters and syllables? By the same principle, if he gives all that is appropriate, the image—that is to say, the name—will be good, and if he sometimes omits a little, it will be an image, but not a good one; and therefore some names are well and others badly made. Is that not true?

Cratylus. Perhaps.

[431e]

Socrates. Perhaps, then, one artisan of names will be good, and another bad?

Cratylus. Yes.

Socrates. The name of such an artisan was lawgiver?

Cratylus. Yes.

Socrates. Perhaps, then, by Zeus, as is the case in the other arts, one lawgiver may be good and another bad, if we accept our previous conclusions.

Cratylus. That is true. But you see, Socrates, when by the science of grammar we assign these letters—alpha, beta, and the rest—to names,

[432a] if we take away or add or transpose any letter, it is not true that the name is written, but written incorrectly; it is not written at all, but immediately becomes a different word, if any such thing happens to it.

Socrates. Perhaps we are not considering the matter in the right way.

Cratylus. Why not?

Socrates. It may be that what you say would be true of those things which must necessarily consist of a certain number or cease to exist at all, as ten, for instance, or any number you like,

[432b] if you add or subtract anything is immediately another number; but this is not the kind of correctness which applies to quality or to images in general; on the contrary, the image must not by any means reproduce all the qualities of that which it imitates, if it is to be an image. See if I am not right. Would there be two things, Cratylus and the image of Cratylus, if some god should not merely imitate your color and form, as painters do, but should also make all the inner parts like yours, should reproduce

[432c] the same flexibility and warmth, should put into them motion, life, and intellect, such as exist in you, and in short, should place beside you a duplicate of all your qualities? Would there be in such an event Cratylus and an image of Cratylus, or two Cratyluses?

Cratylus. I should say, Socrates, two Cratyluses.

Socrates. Then don't you see, my friend, that we must look for some other principle of correctness in images and in names, of which we were speaking, and must not insist that they are no longer images

[432d] if anything be wanting or be added? Do you not perceive how far images are from possessing the same qualities as the originals which they imitate?

Cratylus. Yes, I do.

Socrates. Surely, Cratylus, the effect produced by the names upon the things of which they are the names would be ridiculous, if they were to be entirely like them in every respect. For everything would be duplicated, and no one could tell in any case which was the real thing and which the name.

Cratylus. Quite true.

Socrates. Then do not be faint-hearted, but have the courage to admit that one name may be correctly and another incorrectly given;

[432e] do not insist that it must have all the letters and be exactly the same as the thing named, but grant that an inappropriate letter may be employed. But if a letter, then grant that also a noun in a clause, and if a noun, then also a clause in a sentence may be employed which is not appropriate to the things in question, and the thing may none the less be named and described, so long as the intrinsic quality of the thing named is retained,

[433a] as is the case in the names of the letters of the alphabet, if you remember what Hermogenes and I were saying a while ago.

Cratylus. Yes, I remember.

Socrates. Very well, then. So long as this intrinsic quality is present, even though the name have not all the proper letters, the thing will still be named; well, when it has all the proper letters; badly, when it has only a few of them. Let us, then, grant this, my friend, or we shall get into trouble, like the belated night wanderers in the road at Aegina, and in very truth we shall be found to have arrived too late;

[433b] otherwise you must look for some other principle of correctness in names, and must not admit that a name is the representation of a thing in syllables and letters. For if you maintain both positions, you cannot help contradicting yourself.

Cratylus. Well, Socrates, I think what you say is reasonable, and I accept it.

Socrates. Then since we are agreed about this, let us consider the next point. If a name, we say, is to be a good one, it must have the proper letters?

Cratylus. Yes.

[433c]

Socrates. And the proper letters are those which are like the things named?

Cratylus. Yes, certainly.

Socrates. That is, then, the method by which wellgiven names are given. But if any name is not well given, the greater part of it may perhaps, if it is to be an image at all, be made up of proper and like letters, but it may contain some inappropriate element, and is on that account not good or well made. Is that our view?

Cratylus. I suppose, Socrates, there is no use in keeping up my contention; but I am not satisfied

that it can be a name and not be well given.

Socrates. Are you not satisfied that the name is
[433d] the representation of a thing?

Cratylus. Yes.

Socrates. And do you not think it is true that some names are composed of earlier ones and others are primary?

Cratylus. Yes.

Socrates. But if the primary names are to be representations of any things, can you suggest any better way of making them representations than by making them as much as possible like the things which they are to represent?

[433e] Or do you prefer the theory advanced by Hermogenes and many others, who claim that names are conventional and represent things to those who established the convention and knew the things beforehand, and that convention is the sole principle of correctness in names, and it makes no difference whether we accept the existing convention or adopt an opposite one according to which small would be called great and great small? Which of these two theories do you prefer?

[434a]

Cratylus. Representing by likeness the thing represented is absolutely and entirely superior to representation by chance signs.

Socrates. You are right. Then if the name is like the thing, the letters of which the primary names are to be formed must be by their very nature like the things, must they not? Let me explain. Could a painting, to revert to our previous comparison, ever be made like any real thing, if there were no pigments out of which the painting is composed,

[434b] which were by their nature like the objects which the painter's art imitates? Is not that impossible?

Cratylus. Yes, it is impossible.

Socrates. In the same way, names can never be like anything unless those elements of which the names are composed exist in the first place and possess some kind of likeness to the things which the names imitate; and the elements of which they are composed are the letters, are they not?

Cratylus. Yes.

Socrates. Then I must now ask you to consider with me the subject which Hermogenes and I discussed a while ago.

[434c] Do you think I am right in saying that rho is expressive of speed, motion, and hardness, or not?

Cratylus. You are right.

Socrates. And lambda is like smoothness, softness, and the other qualities we mentioned?

Cratylus. Yes.

Socrates. You know, of course, that we call the same thing σκληρότης (hardness) which the Eretrians call σκληρότηρ?

Cratylus. Certainly.

Socrates. Have rho and sigma both a likeness to the same thing, and does the final rho mean to them just what the sigma means to us, or is there to one of us no meaning?

[434d]

Cratylus. They mean the same to both.

Socrates. In so far as rho and sigma are alike, or in so far as they are not?

Cratylus. In so far as they are alike.

Socrates. And are they alike in all respects?

Cratylus. Yes; at least for the purpose of expressing motion equally.

Socrates. But how about the lambda in σκληρότης? Does it not express the opposite of hardness?

Cratylus. Well, perhaps it has no right to be there, Socrates; it may be like the cases that came up in your talk with Hermogenes, when you removed or inserted letters where that was necessary. I think you did right; and in this case perhaps we ought to put a rho in place of the lambda.

[434e]

Socrates. Excellent. However, do we not understand one another when anyone says σκληρόν, using the present pronunciation, and do you not now know what I mean?

Cratylus. Yes, but that is by custom, my friend.

Socrates. In saying custom do you think you are saying anything different from convention? Do you not mean by convention that when I speak I have a definite meaning and you recognize that I have that meaning? Is not that what you mean?

[435a]

Cratylus. Yes.

Socrates. Then if you recognize my meaning when I speak, that is an indication given to you by me.

Cratylus. Yes.

Socrates. The indication comes from something which is unlike my meaning when I speak, if in your example σκληρότης the lambda is unlike hardness; and if this is true, did you not make a convention with yourself, since both like and unlike letters, by the influence of custom and convention, produce indication? And even if custom is entirely distinct from convention,

[435b] we should henceforth be obliged to say that custom, not likeness, is the principle of indication, since custom, it appears, indicates both by the like and by the unlike. And since we grant this, Cratylus—for I take it that your silence gives consent—both convention and custom must contribute something towards the indication of our meaning when we speak. For, my friend, if you will just turn your attention to numbers, where do you think you can possibly get names to apply to each individual number on the principle of likeness,

[435c] unless you allow agreement and convention on your part to control the correctness of names? I myself prefer the theory that names are, so far as is possible, like the things named; but really this attractive force of likeness is, as Hermogenes says, a poor thing, and we are

compelled to employ in addition this commonplace expedient, convention, to establish the correctness of names. Probably language would be, within the bounds of possibility, most excellent when all its terms, or as many as possible, were based on likeness, that is to say, were appropriate, and most deficient under opposite conditions.

[435d] But now answer the next question. What is the function of names, and what good do they accomplish?

Cratylus. I think, Socrates, their function is to instruct, and this is the simple truth, that he who knows the names knows also the things named.

Socrates. I suppose, Cratylus, you mean that when anyone knows the nature of the name—and its nature is that of the thing—he will know the thing also,

[435e] since it is like the name, and the science of all things which are like each other is one and the same. It is, I fancy, on this ground that you say whoever knows names will know things also.

Cratylus. You are perfectly right.

Socrates. Now let us see what this manner of giving instruction is, to which you refer, and whether there is another method, but inferior to this, or there is no other at all. What do you think?

[436a]

Cratylus. I think there is no other at all; this is both the best and the only method.

Socrates. Do you think this is also the method of discovering realities, and that he who has discovered the names has discovered also the things named; or do you think inquiry and discovery demand another method, and this belongs to instruction?

Cratylus. I most certainly think inquiry and discovery follow this same method and in the same way.

Socrates. Let us consider the matter, Cratylus. Do you not see that he who in his inquiry after things follows names

[436b] and examines into the meaning of each one runs great risks of being deceived?

Cratylus. How so?

Socrates. Clearly he who first gave names, gave such names as agreed with his conception of the nature of things. That is our view, is it not?

Cratylus. Yes.

Socrates. Then if his conception was incorrect, and he gave the names according to his conception, what do you suppose will happen to us who follow him? Can we help being deceived?

Cratylus. But, Socrates, surely that is not the case.

[436c] He who gave the names must necessarily have known; otherwise, as I have been saying all along, they would not be names at all. And there is a decisive proof that the name-giver did not miss the truth, one which you must accept; for otherwise his names would not be so universally consistent. Have you not yourself noticed in speaking that all names were formed by the same method and with the same end in view?

Socrates. But that, Cratylus, is no counter argument. For if the giver of names erred in the

beginning

[436d] and thenceforth forced all other names into agreement with his own initial error, there is nothing strange about that. It is just so sometimes in geometrical diagrams; the initial error is small and unnoticed, but all the numerous deductions are wrong, though consistent. Every one must therefore give great care and great attention to the beginning of any undertaking, to see whether his foundation is right or not. If that has been considered with proper care, everything else will follow.

[436e] However, I should be surprised if names are really consistent. Let us review our previous discussion. Names, we said, indicate nature to us, assuming that all things are in motion and flux. Do you not think they do so?

[437a]

Cratylus. Yes, and they indicate it correctly.

Socrates. Let us first take up again the word ἐπιστήμη (knowledge) and see how ambiguous it is, seeming to indicate that it makes our soul stand still (ἵστησιν) at things, rather than that it is carried round with them, so it is better to speak the beginning of it as we now do than to insert the epsilon and say ἐπεῖστίμη; we should insert an iota rather than an epsilon. Then take βέβαιον (firm), which expresses position and rest, not motion.

[437b] And ἰστορία (inquiry) means much the same, that it stops (ἵστησιν) the flow. And πιστόν (faithful) most certainly means that which stops (ἵστόν) motion. Then again, anyone can see that μνήμη (memory) expresses rest (μονή) in the soul, not motion. On the other hand, ἁμαρτία (error) and ξυμφορά (misfortune), if you consider merely the form of the names, will appear to be the same as σύνεσις (intellect) and ἐπιστήμη and all the other names of good significance. Moreover, ἁμαθία (ignorance) and ἀκολασία (unrestraint) also appear to be like them; for the former, ἁμαθία,

[437c] seems to be τοῦ ἅμα θεῷ ἰόντος πορεία (the progress of one who goes with God), and ἀκολασία seems to be exactly ἀκολουθία τοῖς πράγμασιν (movement in company with things). And so names which we believe have the very worst meanings appear to be very like those which have the best. And I think we could, if we took pains, find many other words which would lead us to reverse our judgement and believe that the giver of names meant that things were not in progress or in motion, but were at rest.

Cratylus. But, Socrates, you see that most of the names

[437d] indicate motion.

Socrates. What of that, Cratylus? Are we to count names like votes, and shall correctness rest with the majority? Are those to be the true names which are found to have that one of the two meanings which is expressed by the greater number?

Cratylus. That is not reasonable.

Socrates. No, not in the least, my friend.

[438a] Now let us drop this and return to the point at which we digressed. A little while ago, you may remember, you said he who gave names must have known the things to which he gave them. Do you still hold that opinion, or not?

Cratylus. I do.

Socrates. And you say that he who gave the first names also knew the things which he named?

Cratylus. Yes, he knew them.

Socrates. But from what names had he learned or discovered the things,
[438b] if the first names had not yet been given, and if we declare that it is impossible to learn or discover things except by learning or ourselves discovering the names?

Cratylus. I think there is something in what you say, Socrates.

Socrates. How can we assert that they gave names or were lawgivers with knowledge, before any name whatsoever had been given, and before they knew any names, if things cannot be learned except through their names?

[438c]

Cratylus. I think the truest theory of the matter, Socrates, is that the power which gave the first names to things is more than human, and therefore the names must necessarily be correct.

Socrates. Then, in your opinion, he who gave the names, though he was a spirit or a god, would have given names which made him contradict himself? Or do you think there is no sense in what we were saying just now?

Cratylus. But, Socrates, those that make up one of the two classes are not really names.

Socrates. Which of the two, my excellent friend; the class of those which point towards rest or of those that point towards motion? We agreed just now that the matter is not to be determined by mere numbers.

[438d]

Cratylus. No; that would not be right, Socrates.

Socrates. Then since the names are in conflict, and some of them claim that they are like the truth, and others that they are, how can we decide, and upon what shall we base our decision? Certainly not upon other names differing from these, for there are none. No, it is plain that we must look for something else, not names, which shall show us which of these two kinds are the true names, which of them, that is to say,

[438e] show the truth of things.

Cratylus. That is my opinion.

Socrates. Then if that is true, Cratylus, it seems that things may be learned without names.

Cratylus. So it appears.

Socrates. What other way is left by which you could expect to know them? What other than the natural and the straightest way, through each other, if they are akin, and through themselves? For that which is other and different from them would signify not them, but something other and different.

Cratylus. I think that is true.

[439a]

Socrates. Stop for Heaven's sake! Did we not more than once agree that names which are rightly given are like the things named and are images of them?

Cratylus. Yes.

Socrates. Then if it be really true that things can be learned either through names or through

themselves which would be the better and surer way of learning? To learn from the image whether it is itself a good imitation and also to learn the truth which it imitates,
[439b] or to learn from the truth both the truth itself and whether the image is properly made?

Cratylus. I think it is certainly better to learn from the truth.

Socrates. How realities are to be learned or discovered is perhaps too great a question for you or me to determine; but it is worth while to have reached even this conclusion, that they are to be learned and sought for, not from names but much better through themselves than through names.

Cratylus. That is clear, Socrates.

Socrates. Then let us examine one further point to avoid being deceived by the fact that most of these names tend in the same direction.

[439c] Suppose it should prove that although those who gave the names gave them in the belief that all things are in motion and flux—I myself think they did have that belief— still in reality that is not the case, and the namegivers themselves, having fallen into a kind of vortex, are whirled about, dragging us along with them. Consider, my worthy Cratylus, a question about which I often dream. Shall we assert that there is any absolute beauty, or good, or any other absolute existence,

[439d] or not?

Cratylus. I think there is, Socrates.

Socrates. Then let us consider the absolute, not whether a particular face, or something of that sort, is beautiful, or whether all these things are in flux. Is not, in our opinion, absolute beauty always such as it is?

Cratylus. That is inevitable.

Socrates. Can we, then, if it is always passing away, correctly say that it is this, then that it is that, or must it inevitably, in the very instant while we are speaking, become something else and pass away and no longer be what it is?

Cratylus. That is inevitable.

[439e]

Socrates. How, then, can that which is never in the same state be anything? For if it is ever in the same state, then obviously at that time it is not changing; and if it is always in the same state and is always the same, how can it ever change or move without relinquishing its own form?

Cratylus. It cannot do so at all.

Socrates. No, nor can it be known by anyone.

[440a] For at the moment when he who seeks to know it approaches, it becomes something else and different, so that its nature and state can no longer be known; and surely there is no knowledge which knows that which is in no state.

Cratylus. It is as you say.

Socrates. But we cannot even say that there is any knowledge, if all things are changing and nothing remains fixed; for if knowledge itself does not change and cease to be knowledge, then knowledge would remain, and there would be knowledge; but if the very essence of knowledge

changes,

[440b] at the moment of the change to another essence of knowledge there would be no knowledge, and if it is always changing, there will always be no knowledge, and by this reasoning there will be neither anyone to know nor anything to be known. But if there is always that which knows and that which is known—if the beautiful, the good, and all the other verities exist—I do not see how there is any likeness between these conditions of which I am now speaking and flux or motion.

[440c] Now whether this is the nature of things, or the doctrine of Heracleitus and many others is true, is another question; but surely no man of sense can put himself and his soul under the control of names, and trust in names and their makers to the point of affirming that he knows anything; nor will he condemn himself and all things and say that there is no health in them, but that all things are flowing like leaky pots,

[440d] or believe that all things are just like people afflicted with catarrh, flowing and running all the time. Perhaps, Cratylus, this theory is true, but perhaps it is not. Therefore you must consider courageously and thoroughly and not accept anything carelessly—for you are still young and in your prime; then, if after investigation you find the truth, impart it to me.

Cratylus. I will do so. However, I assure you, Socrates, that I have already considered the matter, and after toilsome consideration

[440e] I think the doctrine of Heracleitus is much more likely to be true.

Socrates. Some other time, then, my friend, you will teach me, when you come back; but now go into the country as you have made ready to do; and Hermogenes here will go with you a bit.

Cratylus. Very well, Socrates, and I hope you also will continue to think of these matters.