

Symposium

Xenophon

Greek original

ἀλλ' ἐμοὶ δοκεῖ τῶν καλῶν καγαθῶν ἀνδρῶν ἔργα
οὐ μόνον τὰ μετὰ σπουδῆς πραττόμενα ἀξιομνημόνευτα εἶναι, ἀλλὰ καὶ τὰ ἐν
ταῖς παιδιαῖς. οἷς δὲ παραγενόμενος ταῦτα γινώσκω δηλῶσαι βούλομαι.

ἦν μὲν γὰρ Παναθηναίων τῶν μεγάλων ἵπποδρομία, Καλλίας δὲ ὁ Ἴππονίκου ἐρῶν
ἐτύγχανεν Αὐτολύκου παιδὸς ὄντος, καὶ νενικηκότα αὐτὸν παγκράτιον ἦκεν ἄγων
ἐπὶ τὴν θεάν. ὥς δὲ ἡ ἵπποδρομία ἔληξεν, ἔχων τὸν τε Αὐτόλυκον καὶ τὸν
πατέρα αὐτοῦ ἀπῆει εἰς τὴν ἐν Πειραιεῖ οἰκίαν· συνείπετο δὲ αὐτῷ καὶ
Νικήρατος.

ἰδὼν δὲ ὁμοῦ ὄντας Σωκράτην τε καὶ Κριτόβουλον καὶ Ἑρμογένην καὶ Ἀντισθένην
καὶ Χαρμίδην, τοῖς μὲν ἀμφ' Αὐτόλυκον ἠγεῖσθαι τινα ἔταξεν, αὐτὸς δὲ
προσῆλθε τοῖς ἀμφὶ Σωκράτην, καὶ εἶπεν·

εἰς καλὸν γε ὑμῖν συντετύχηκα· ἐστὶν γὰρ μέλλω Αὐτόλυκον καὶ τὸν πατέρα
αὐτοῦ. οἶμαι οὖν πολὺ ἂν τὴν κατασκευὴν μοι λαμπροτέραν φανῆναι εἰ ἀνδράσιν
ἐκκεκαθαρμένοις τὰς ψυχὰς ὥσπερ ὑμῖν ὁ ἀνδρῶν κεκοσμημένος εἴη μᾶλλον ἢ εἰ
στρατηγοῖς καὶ ἱππάρχοις καὶ σπουδαρχαῖς.

καὶ ὁ Σωκράτης εἶπεν· ἀεὶ σὺ ἐπισκώπτεις ἡμᾶς καταφρονῶν, ὅτι σὺ μὲν
Πρωταγόρα τε πολὺ ἀργύριον δέδωκας ἐπὶ σοφίᾳ καὶ Γοργία καὶ Προδίκῳ καὶ
ἄλλοις πολλοῖς, ἡμᾶς δ' ὀρθῶς αὐτουργοῦς τινας τῆς φιλοσοφίας ὄντας.

καὶ ὁ Καλλίας, καὶ πρόσθεν μὲν γε, ἔφη, ἀπεκρυπτόμην ὑμᾶς ἔχων πολλὰ καὶ σοφὰ
λέγειν, νῦν δέ, ἐὰν παρ' ἐμοὶ ᾗτε, ἐπιδείξω ὑμῖν ἐμαυτὸν πάνυ πολλῆς σπουδῆς
ἄξιον ὄντα.

οἱ οὖν ἀμφὶ τὸν Σωκράτην πρῶτον μὲν, ὥσπερ εἰκὸς ἦν, ἐπαινοῦντες τὴν κλῆσιν
οὐχ ὑπίσχυοντο συνδειπνήσιν· ὥς δὲ πάνυ ἀχθόμενος φανερός ἦν, εἰ μὴ
ἔψοιντο, συνηκολούθησαν. ἔπειτα δὲ αὐτῷ οἱ μὲν γυμνασάμενοι καὶ χρισάμενοι,
οἱ δὲ καὶ λουσάμενοι παρήλθον.

Αὐτόλυκος μὲν οὖν παρὰ τὸν πατέρα ἐκαθέζετο, οἱ δ' ἄλλοι, ὥσπερ εἰκός,
κατεκλίθησαν. εὐθύς μὲν οὖν ἐννοήσας τις τὰ γινόμενα ἠγήσατ' ἂν φύσει
βασιλικόν τι κάλλος εἶναι, ἄλλως τε καὶ ἂν μετ' αἰδοῦς καὶ σωφροσύνης,
καθάπερ Αὐτόλυκος τότε, κεκτῆται τις αὐτό.

πρῶτον μὲν γάρ, ὥσπερ ὅταν φέγγος τι ἐν νυκτὶ φανῇ, πάντων προσάγεται τὰ
ὄμματα, οὕτω καὶ τότε τοῦ Αὐτολύκου τὸ κάλλος πάντων εἴλκε τὰς ὄψεις πρὸς
αὐτόν· ἔπειτα τῶν ὁρώντων οὐδεὶς οὐκ ἔπασχέ τι τὴν ψυχὴν ὑπ' ἐκείνου. οἱ μὲν
γε σιωπηρότεροι ἐγίνοντο, οἱ δὲ καὶ ἐσχηματίζοντό πως.

πάντες μὲν οὖν οἱ ἐκ θεῶν του κατεχόμενοι ἀξιοθέατοι δοκοῦσιν εἶναι· ἀλλ' οἱ
μὲν ἐξ ἄλλων πρὸς τὸ γοργότεροί τε ὀρᾶσθαι καὶ φοβερώτερον φθέγγεσθαι καὶ
σφοδρότεροι εἶναι φέρονται, οἱ δ' ὑπὸ τοῦ σώφρονος ἔρωτος ἔνθεοι τὰ τε
ὄμματα φιλοφρονεστέως ἔχουσι καὶ τὴν φωνὴν πραοτέραν ποιοῦνται καὶ τὰ
σχήματα εἰς τὸ ἐλευθεριώτερον ἄγουσιν. ἃ δὲ καὶ Καλλίας τότε διὰ τὸν ἔρωτα
πράττων ἀξιοθέατος ἦν τοῖς τετελεσμένοις τούτῳ τῷ θεῷ.

ἐκεῖνοι μὲν οὖν σιωπῇ ἐδείπνουν, ὥσπερ τοῦτο ἐπιτεταγμένον αὐτοῖς ὑπὸ

κρείττονός τινος. Φίλιππος δ' ὁ γελωτοποιὸς κρούσας τὴν θύραν εἶπε τῷ ὑπακούσαντι εἰσαγγεῖλαι ὅστις τε εἴη καὶ δι' ὃ τι κατάγεσθαι βούλοιτο, συνεσκευασμένος τε παρῆναι ἔφη πάντα τὰ ἐπιτήδεια ὥστε δειπνεῖν τὰλλότρια, καὶ τὸν παῖδα δὲ ἔφη πάνυ πιέζεσθαι διὰ τε τὸ φέρειν μηδὲν καὶ διὰ τὸ ἀνάριστον εἶναι.

ὁ οὖν Καλλίας ἀκούσας ταῦτα εἶπεν· ἀλλὰ μέντοι, ὦ ἄνδρες, αἰσχρὸν στέγης γε φθονῆσαι· εἰσίστω οὖν. καὶ ἅμα ἀπέβλεψεν εἰς τὸν Αὐτόλυκον, δῆλον ὅτι ἐπισκοπῶν τί ἐκείνῳ δόξειε τὸ σκῶμμα εἶναι.

ὁ δὲ στὰς ἐπὶ τῷ ἀνδρῶνι ἔνθα τὸ δεῖπνον ἦν εἶπεν· ὅτι μὲν γελωτοποιὸς εἰμι ἵστε πάντες· ἥκω δὲ προθύμως νομίσας γελοιότερον εἶναι τὸ ἄκλητον ἢ τὸ κεκλημένον ἐλθεῖν ἐπὶ τὸ δεῖπνον. κατακλίνου τοίνυν, ἔφη ὁ Καλλίας. καὶ γὰρ οἱ παρόντες σπουδῆς μὲν, ὡς ὀρθῶς, μεστοί, γέλωτος δὲ ἴσως ἐνδεέστεροι.

δειπνούντων δὲ αὐτῶν ὁ Φίλιππος γελοῖόν τι εὐθύς ἐπεχείρει λέγειν, ἵνα δὴ ἐπιτελοίῃ ὧνπερ ἔνεκα ἐκαλεῖτο ἐκάστοτε ἐπὶ τὰ δεῖπνα. ὡς δ' οὐκ ἐκίνησε γέλωτα, τότε μὲν ἀχθεσθεὶς φανερὸς ἐγένετο. αὖθις δ' ὀλίγον ὕστερον ἄλλο τι γελοῖον ἐβούλετο λέγειν. ὡς δὲ οὐδὲ τότε ἐγέλασαν ἐπ' αὐτῷ, ἐν τῷ μεταξὺ παυσάμενος τοῦ δεῖπνου συγκαλυψάμενος κατέκειτο.

καὶ ὁ Καλλίας, τί τοῦτ', ἔφη, ὦ Φίλιππε; ἀλλ' ἢ ὀδύνη σε εἴληφε; καὶ ὃς ἀναστενάξας εἶπε· ναὶ μὰ Δί', ἔφη, ὦ Καλλία, μεγάλη γε· ἐπεὶ γὰρ γέλως ἐξ ἀνθρώπων ἀπόλῳλεν, ἔρρει τὰ ἐμὰ πράγματα. πρόσθεν μὲν γὰρ τούτου ἔνεκα ἐκαλούμην ἐπὶ τὰ δεῖπνα, ἵνα εὐφραίνοντο οἱ συνόντες δι' ἐμὲ γελῶντες· νῦν δὲ τίνος ἔνεκα καὶ καλεῖ μέ τις; οὔτε γὰρ ἔγωγε σπουδάσαι ἂν δυναίμην μᾶλλον ἢπερ ἀθάνατος γενέσθαι, οὔτε μὴν ὡς ἀντικληθησόμενος καλεῖ μέ τις, ἐπεὶ πάντες ἴσασιν ὅτι ἀρχὴν οὐδὲ νομίζεται εἰς τὴν ἐμὴν οἰκίαν δεῖπνον προσφέρεσθαι. καὶ ἅμα λέγων ταῦτα ἀπεμύττετό τε καὶ τῇ φωνῇ σαφῶς κλαίειν ἐφαίνετο.

πάντες μὲν οὖν παρεμυθοῦντό τε αὐτὸν ὡς αὖθις γελασόμενοι καὶ δειπνεῖν ἐκέλευον, Κριτόβουλος δὲ καὶ ἐξεκάγχασεν ἐπὶ τῷ οἰκτισμῷ αὐτοῦ. ὁ δ' ὡς ἦσθετο τοῦ γέλωτος, ἀνεκαλύψατό τε καὶ τῇ ψυχῇ παρακελευσάμενος θαρρεῖν, ὅτι ἔσονται συμβολαί, πάλιν ἐδείπνει.

ὡς δ' ἀφηρέθησαν αἱ τράπεζαι καὶ ἔσπεισάν τε καὶ ἐπαίανισαν, ἔρχεται αὐτοῖς ἐπὶ κῶμον Συρακόσιός τις ἄνθρωπος, ἔχων τε αὐλητρίδα ἀγαθὴν καὶ ὀρχηστρίδα τῶν τὰ θαύματα δυναμένων ποιεῖν, καὶ παῖδα πάνυ γε ὠραῖον καὶ πάνυ καλῶς κιθαρίζοντα καὶ ὀρχούμενον. ταῦτα δὲ καὶ ἐπιδεικνὺς ὡς ἐν θαύματι ἀργύριον ἐλάμβανεν.

ἐπεὶ δὲ αὐτοῖς ἡ αὐλητρὶς μὲν ἠῦλησεν, ὁ δὲ παῖς ἐκισθάρισε, καὶ ἐδόκουν μάλα ἀμφοτέρω ἱκανῶς εὐφραίνειν, εἶπεν ὁ Σωκράτης· νῆ Δί', ὦ Καλλία, τελέως ἡμᾶς ἐστιᾷς. οὐ γὰρ μόνον δεῖπνον ἄμεμπτον παρέθηκας, ἀλλὰ καὶ θεάματα καὶ ἀκροάματα ἡδιστα παρέχεις.

καὶ ὃς ἔφη· τί οὖν εἰ καὶ μύρον τις ἡμῖν ἐνέγκαι, ἵνα καὶ εὐωδία ἐστιώμεθα; Μηδαμῶς, ἔφη ὁ Σωκράτης. ὥσπερ γὰρ τοι ἐσθῆς ἄλλη μὲν γυναικί, ἄλλη δὲ ἀνδρὶ καλή, οὕτω καὶ ὁσμὴ ἄλλη μὲν ἀνδρὶ, ἄλλη δὲ γυναικὶ πρέπει. καὶ γὰρ ἀνδρὸς μὲν δῆπου ἔνεκα ἀνὴρ οὐδεὶς μύρῳ χρίεται. αἱ μέντοι γυναῖκες ἄλλως τε καὶ ἂν

νύμφαι τύχωσιν οὔσαι, ὥσπερ ἡ Νικηράτου τοῦδε καὶ ἡ Κριτοβούλου, μύρου μὲν τί καὶ προσδέονται;

αὐταὶ γὰρ τούτου ὄζουσιν· ἐλαίου δὲ τοῦ ἐν γυμνασίοις ὁσμὴ καὶ παροῦσα ἡδίων ἢ μύρου γυναιξὶ καὶ ἀποῦσα ποθεινότερα. καὶ γὰρ δὴ μύρῳ μὲν ὁ ἀλειψάμενος καὶ δοῦλος καὶ ἐλεύθερος εὐθύς ἅπας ὁμοιον ὄζει· αἱ δ' ἀπὸ τῶν ἐλευθερίων μόχθων ὅσμαι ἐπιτηδευμάτων τε πρῶτον χρηστῶν καὶ χρόνου πολλοῦ δέονται, εἰ μέλλουσιν ἡδεῖν τε καὶ ἐλευθέριοι ἔσσεσθαι. καὶ ὁ Λύκων εἶπεν· οὐκοῦν νέοις μὲν ἂν εἷη ταῦτα· ἡμᾶς δὲ τοὺς μηκέτι γυμναζομένους τίνοσ' ὄζειν δεήσει; καλοκάγαθίας νῆ Δί', ἔφη ὁ Σωκράτης. καὶ πόθεν ἂν τις τοῦτο τὸ χρῆμα λάβοι; οὐ μὰ Δί', ἔφη, οὐ παρὰ τῶν μυροπωλῶν. ἀλλὰ πόθεν δῆ; ὁ μὲν Θεόγνις ἔφη·

Ἑσθλῶν μὲν γὰρ ἀπ' ἐσθλὰ
διδάξαι· ἦν δὲ κακοῖσι

συμμίσγης, ἀπολεῖς καὶ τὸν ἐόντα
νόον.

καὶ ὁ Λύκων εἶπεν· ἀκούεις ταῦτα, ὦ υἱέ; ναιὶ μὰ Δί', ἔφη ὁ Σωκράτης, καὶ χρῆταί γε. ἐπεὶ γοῦν νικηφόρος ἐβούλετο τοῦ παγκρατίου γενέσθαι, σὺν σοὶ σκεψάμενος σὺν σοὶ σκεψάμενος αἶ, ὃς ἂν δοκῇ αὐτῷ ἱκανώτατος εἶναι εἰς τὸ ταῦτα ἐπιτηδεῦσαι, τούτῳ συνέσται.

ἐνταῦθα δὴ πολλοὶ ἐφθέγγαντο· καὶ ὁ μὲν τις αὐτῶν εἶπε· ποῦ οὖν εὐρήσει τούτου διδάσκαλον; ὁ δὲ τις ὡς οὐδὲ διδακτὸν τοῦτο εἶη, ἕτερος δὲ τις ὡς εἶπερ τι καὶ ἄλλο καὶ τοῦτο μαθητόν.

ὁ δὲ Σωκράτης ἔφη· τοῦτο μὲν ἐπειδὴ ἀμφίλογόν ἐστιν, εἰς αὐθις ἀποθώμεθα· νυνὶ δὲ τὰ προκείμενα ἀποτελῶμεν. ὁρῶ γὰρ ἔγωγε τήνδε τὴν ὀρχηστρίδα ἐφεστηκυῖαν καὶ τροχούς τινα αὐτῇ προσφέροντα.

ἐκ τούτου δὴ ἡὔλει μὲν αὐτῇ ἡ ἐτέρα, παρεστηκὼς δὲ τις τῇ ὀρχηστρίδι ἀνεδίδου τοὺς τροχούς μέχρι δώδεκα. ἡ δὲ λαμβάνουσα ἅμα τε ὠρχεῖτο καὶ ἀνερρίπτει δονουμένους συντεκμαιρομένη ὅσον ἔδει ῥιπτεῖν ὕψος ὡς ἐν ῥυθμῷ δέχεσθαι αὐτούς.

καὶ ὁ Σωκράτης εἶπεν· ἐν πολλοῖς μὲν, ὦ ἄνδρες, καὶ ἄλλοις δῆλον καὶ ἐν οἷς δ' ἡ παῖς ποιεῖ ὅτι ἡ γυναικεία φύσις οὐδὲν χείρων τῆς τοῦ ἀνδρὸς οὔσα τυγχάνει, γνώμης δὲ καὶ ἰσχύος δεῖται. ὥστε εἴ τις ὑμῶν γυναῖκα ἔχει, θαρρῶν διδασκέτω ὅ τι βούλοισι' ἂν αὐτῇ ἐπισταμένη χρῆσθαι.

καὶ ὁ Ἀντισθένης, πῶς οὖν, ἔφη, ὦ Σώκρατες, οὕτω γιγνώσκων οὐ καὶ σὺ παιδεύεις Ξανθίππην, ἀλλὰ χρῆ γυναικὶ τῶν οὐσῶν, οἷμαι δὲ καὶ τῶν γεγεννημένων καὶ τῶν ἐσομένων χαλεπωτάτη; ὅτι, ἔφη, ὁρῶ καὶ τοὺς ἵππικους βουλομένους γενέσθαι οὐ τοὺς εὐπειθεστάτους ἀλλὰ τοὺς θυμοειδεῖς ἵππους κτωμένους. νομίζουσι γάρ, ἂν τοὺς τοιούτους δύνωνται κατέχειν, ῥαδίως τοῖς γε ἄλλοις ἵπποις χρήσεσθαι. καγὼ δὲ βουλόμενος ἀνθρώποις χρῆσθαι καὶ ὁμιλεῖν ταύτην κέκτημαι, εἴ εἰδὼς ὅτι εἰ ταύτην ὑποίσω, ῥαδίως τοῖς γε ἄλλοις ἅπασιν ἀνθρώποις συνέσομαι. καὶ οὗτος μὲν δὴ ὁ λόγος οὐκ ἄπο τοῦ σκοποῦ ἔδοξεν εἰρησθαι.

μετὰ δὲ τοῦτο κύκλος εἰσηνέχθη περίμεστος ξιφῶν ὀρθῶν. εἰς οὖν ταῦτα ἡ ὀρχηστρίς ἐκυβίστα τε καὶ ἐξεκυβίστα ὑπὲρ αὐτῶν. ὥστε οἱ μὲν θεώμενοι ἐφοβοῦντο μή τι πάθῃ, ἡ δὲ θαρρούντως τε καὶ ἀσφαλῶς ταῦτα διεπράττετο.

καὶ ὁ Σωκράτης καλέσας τὸν Ἀντισθένην εἶπεν· οὗτοι τοὺς γε θεωμένους τάδε ἀντιλέξιν ἔτι οἶομαι, ὥς οὐχὶ καὶ ἡ ἀνδρεία διδακτόν, ὁπότε αὕτη καίπερ γυνὴ οὔσα οὕτω τολμηρῶς εἰς τὰ ξίφη ἵεται.

καὶ ὁ Ἀντισθένης εἶπεν· ἄρ' οὖν καὶ τῷδε τῷ Συρακοσίῳ κράτιστον ἐπιδείξαντι τῇ πόλει τὴν ὀρχηστρίδα εἰπεῖν, ἐὰν διδῶσιν αὐτῷ Ἀθηναῖοι χρήματα, ποιήσιν πάντας Ἀθηναίους τολμᾶν ὁμόσε ταῖς λόγχαις ἰέναι;

καὶ ὁ Φίλιππος, νῆ Δί', ἔφη, καὶ μὴν ἔγωγε ἡδέως ἂν θεώμην Πείσανδρον τὸν δημηγόρον μανθάνοντα κυβιστᾶν εἰς τὰς μαχαίρας, ὅς νῦν διὰ τὸ μὴ δύνασθαι λόγχαις ἀντιβλέπειν οὐδὲ συστρατεύεσθαι ἐθέλει.

ἐκ τούτου ὁ παῖς ὠρχήσατο. καὶ ὁ Σωκράτης εἶπεν· εἶδετ', ἔφη, ὥς καλὸς ὁ παῖς ὢν ὁμως σὺν τοῖς σχήμασιν ἔτι καλλίων φαίνεται ἢ ὅταν ἡσυχίαν ἔχῃ; καὶ ὁ Χαρμίδης εἶπεν· ἐπαινοῦντι ἔοικας τὸν ὀρχηστοδιδάσκαλον.

ναὶ μὰ τὸν Δί', ἔφη ὁ Σωκράτης· καὶ γὰρ ἄλλο τι προσενενόησα, ὅτι οὐδὲν ἄργον τοῦ σώματος ἐν τῇ ὀρχήσει ἦν, ἀλλ' ἅμα καὶ τράχηλος καὶ σκέλη καὶ χεῖρες ἐγυμνάζοντο, ὥσπερ χρή ὀρχεῖσθαι τὸν μέλλοντα εὐφορώτερον τὸ σῶμα ἔξαι. καὶ ἐγὼ μὲν, ἔφη, πάνυ ἂν ἡδέως, ὦ Συρακόσιε, μάθοιμι τὰ σχήματα παρὰ σοῦ.

καὶ ὅς, τί οὖν χρῆσι αὐτοῖς; ἔφη. ὀρχήσομαι νῆ Δία. ἐνταῦθα δὴ ἐγέλασαν ἅπαντες. καὶ ὁ Σωκράτης μάλα ἐσπουδακότη τῷ προσώπῳ, γελᾶτε, ἔφη, ἐπ' ἐμοί; πότερον ἐπὶ τούτῳ εἰ βούλομαι γυμναζόμενος μᾶλλον ὑγιαίνειν ἢ εἰ ἡδίων ἐσθίειν καὶ καθεύδειν ἢ εἰ τοιούτων γυμνασίων ἐπιθυμῶ, μὴ ὥσπερ οἱ δολιχοδρόμοι τὰ σκέλη μὲν παχύνονται, τοὺς ὦμους δὲ λεπτύνονται, μὴδ' ὥσπερ οἱ πύκται τοὺς μὲν ὦμους παχύνονται, τὰ δὲ σκέλη λεπτύνονται, ἀλλὰ παντὶ διαπονῶν τῷ σώματι πᾶν ἰσόρροπον ποιεῖν;

ἢ ἐπ' ἐκείνῳ γελᾶτε, ὅτι οὐ δεήσει με συγγυμναστὴν ζητεῖν, οὐδ' ἐν ὄχλῳ πρεσβύτην ὄντα ἀποδύεσθαι, ἀλλ' ἀρκέσει μοι οἶκος ἐπτάκλινος, ὥσπερ καὶ νῦν τῷδε τῷ παιδί ἤρκεσε τόδε τὸ οἶκημα ἐνιδρῶσαι, καὶ χειμῶνος μὲν ἐν στέγῃ γυμνάσομαι, ὅταν δὲ ἄγαν καῦμα ᾖ, ἐν σκιᾷ;

ἢ τόδε γελᾶτε, εἰ μείζω τοῦ καιροῦ τὴν γαστέρα ἔχων μετριωτέραν βούλομαι ποιῆσαι αὐτήν; ἢ οὐκ ἴστε ὅτι ἔναγχος ἔωθεν Χαρμίδης οὕτοσὶ κατέλαβέ με ὀρχούμενον; ναὶ μὰ τὸν Δί', ἔφη ὁ Χαρμίδης· καὶ τὸ μὲν γε πρῶτον ἐξεπλάγην καὶ ἔδεια μὴ μαίνοιο· ἐπεὶ δέ σου ἤκουσα ὅμοια οἷς νῦν λέγεις, καὶ αὐτὸς ἐλθὼν οἶκαδε ὠρχούμενη μὲν οὐ, οὐ γὰρ πώποτε τοῦτ' ἔμαθον, ἐχειρονόμουν δέ· ταῦτα γὰρ ἠπιστάμην.

νῆ Δί', ἔφη ὁ Φίλιππος, καὶ γὰρ οὖν οὕτω τὰ σκέλη τοῖς ὦμοις φαίνει ἰσοφόρα ἔχειν ὥστε δοκεῖς ἐμοί, κἂν εἰ τοῖς ἀγορανόμοις ἀφισταίης ὥσπερ ἄρτους τὰ κάτω πρὸς τὰ ἄνω, ἀζήμιος ἂν γενέσθαι. καὶ ὁ Καλλίας εἶπεν· ὦ Σώκρατες, ἐμὲ μὲν παρακάλει, ὅταν μέλλῃς μανθάνειν ὀρχεῖσθαι, ἵνα σοὶ ἀντιστοιχῶ τε καὶ συμμανθάνω.

ἄγε δὴ, ἔφη ὁ Φίλιππος, καὶ ἐμοὶ αὐλησάτω, ἵνα

καὶ ἐγὼ ὀρχήσωμαι. ἐπεὶ δὲ ἄνέστη, διήλθε μιμούμενος τὴν τε τοῦ παιδὸς καὶ τὴν τῆς παιδὸς ὀρχησιν.

καὶ πρῶτον μὲν ὅτι ἐπήνεσαν ὡς ὁ παῖς σὺν τοῖς σχήμασιν ἔτι καλλίων ἐφαίνετο, ἀνταπέδειξεν ὅτι κινοίη τοῦ σώματος ἅπαν τῆς φύσεως γελοιότερον· ὅτι δ' ἡ παῖς εἰς τοῦπισθεν καμπτομένη τροχοὺς ἐμιμεῖτο, ἐκεῖνος ταῦτα εἰς τὸ ἔμπροσθεν ἐπικύπτων μιμεῖσθαι τροχοὺς ἐπειρᾶτο. τέλος δ' ὅτι τὸν παῖδ' ἐπὶ τὴν ὀρχήσιν ἅπαν τὸ σῶμα γυμνάζοι, κελεύσας τὴν αὐλητρίδα θάττονα ρυθμὸν ἐπάγειν ἵει ἅμα πάντα καὶ σκέλη καὶ χεῖρας καὶ κεφαλὴν.

ἐπεὶ δὲ ἀπειρήκει, κατακλινόμενος εἶπε· Τεκμήριον, ὦ ἄνδρες, ὅτι καλῶς γυμνάζει καὶ τὰ ἐμὰ ὀρχήματα. ἐγὼ γοῦν διψῶ· καὶ ὁ παῖς ἐγχεάτω μοι τὴν μεγάλην φιάλην. νῆ Δί', ἔφη ὁ Καλλίας, καὶ ἡμῖν γε, ἐπεὶ καὶ ἡμεῖς διψῶμεν ἐπὶ σοὶ γελῶντες.

ὁ δ' αὖ Σωκράτης εἶπεν· ἀλλὰ πίνειν μὲν, ὦ ἄνδρες, καὶ ἐμοὶ πάνυ δοκεῖ· τῷ γὰρ ὄντι ὁ οἶνος ἄρδων τὰς ψυχὰς τὰς μὲν λύπας, ὥσπερ ὁ μανδραγόρας τοὺς ἀνθρώπους, κοιμίζει, τὰς δὲ φιλοφροσύνας, ὥσπερ ἔλαιον φλόγα, ἐγείρει.

δοκεῖ μέντοι μοι καὶ τὰ τῶν ἀνδρῶν σώματα ταῦτα πάσχειν ἅπερ καὶ τὰ τῶν ἐν γῇ φυομένων. καὶ γὰρ ἐκεῖνα, ὅταν μὲν ὁ θεὸς αὐτὰ ἄγαν ἀθρόως ποτίζῃ, οὐ δύναται ὀρθοῦσθαι οὐδὲ ταῖς αὖραις διαπνεῖσθαι· ὅταν δ' ὅσω ἥδεται τοσοῦτον πίνῃ, καὶ μάλα ὀρθὰ τε αὖξεται καὶ θάλλοντα ἀφικνεῖται εἰς τὴν καρπογονίαν.

οὕτω δὲ καὶ ἡμεῖς ἂν μὲν ἀθρόον τὸ ποτὸν ἐγχεώμεθα, ταχὺ ἡμῖν καὶ τὰ σώματα καὶ αἱ γνῶμαι σφαλοῦνται, καὶ οὐδὲ ἀναπνεῖν, μὴ ὅτι λέγειν τι δυνησόμεθα· ἂν δὲ ἡμῖν οἱ παῖδες μικραῖς κύλιξι πυκνὰ ἐπιψακάζωσιν, ἵνα καὶ ἐγὼ ἐν Γοργείοις ῥήμασιν εἶπω, οὕτως οὐ βιαζόμενοι μεθύειν ὑπὸ τοῦ οἴνου ἀλλ' ἀναπειθόμενοι πρὸς τὸ παιγνιωδέστερον ἀφιξόμεθα.

ἐδόκει μὲν δὴ ταῦτα πᾶσι· προσέθηκε δὲ ὁ Φίλιππος ὡς χρὴ τοὺς οἰνοχόους μιμεῖσθαι τοὺς ἀγαθοὺς ἀρματηλάτας, θάττον περιελαύνοντας τὰς κύλικας. οἱ μὲν δὲ οἰνοχόοι οὕτως ἐποίουν.

ἐκ δὲ τούτου συνηρμωσμένη τῇ λύρᾳ πρὸς τὸν αὐλὸν ἐκίθαρσεν ὁ παῖς καὶ ἤσεν. ἔνθα δὲ ἐπήνεσαν μὲν ἅπαντες· ὁ δὲ Χαρμίδης καὶ εἶπεν· ἀλλ' ἐμοὶ μὲν δοκεῖ, ὦ ἄνδρες, ὥσπερ Σωκράτης ἔφη τὸν οἶνον, οὕτως καὶ αὕτη ἡ κῤῥσις τῶν τε παίδων τῆς ὥρας καὶ τῶν φθόγγων τὰς μὲν λύπας κοιμίζει, τὴν δ' ἀφροδίτην ἐγείρειν.

ἐκ τούτου δὲ πάλιν εἶπεν ὁ Σωκράτης· οὗτοι μὲν δὴ, ὦ ἄνδρες, ἱκανοὶ τέρπειν ἡμᾶς φαίνονται· ἡμεῖς δὲ τούτων οἷδ' ὅτι πολὺ βελτίονες οἰόμεθα εἶναι· οὐκ αἰσχρὸν οὖν εἰ μὴδ' ἐπιχειρήσομεν συνόντες ὡφελεῖν τι ἢ εὐφραίνειν ἀλλήλους; ἐντεῦθεν εἶπαν πολλοί· σὺ τοίνυν ἡμῖν ἐξηγοῦ ποίων λόγων ἀπτόμενοι μάλιστ' ἂν ταῦτα ποιοῖμεν.

ἐγὼ μὲν τοίνυν, ἔφη, ἡδιστ' ἂν ἀπολάβοιμι παρὰ Καλλίου τὴν ὑπόσχεσιν. ἔφη γὰρ δήπου, εἰ συνδειπνοῖμεν, ἐπιδείξειν τὴν αὐτοῦ σοφίαν. καὶ ἐπιδείξω γε, ἔφη, ἔάν καὶ ὑμεῖς ἅπαντες εἰς μέσον φέρητε ὅτι ἕκαστος ἐπίστασθε ἀγαθόν. ἀλλ' οὐδεὶς σοι, ἔφη, ἀντιλέγει τὸ μὴ οὐ λέξειν ὅτι ἕκαστος ἡγεῖται πλείστου ἄξιον ἐπίστασθαι.

ἐγὼ μὲν τοίνυν, ἔφη, λέγω ὑμῖν ἐφ' ᾧ μέγιστον φρονῶ. ἀνθρώπους γὰρ οἶμαι ἱκανὸς εἶναι βελτίους ποιεῖν. καὶ ὁ Ἀντισθένης εἶπε· πότερον τέχνην τινὰ βαναυσικὴν ἢ καλοκάγαθίαν διδάσκων; εἰ καλοκάγαθία ἐστὶν ἡ δικαιοσύνη. νῆ Δί', ἔφη ὁ Ἀντισθένης, ἢ γε ἀναμφιλογωτάτη· ἐπεὶ τοὶ ἀνδρεία μὲν καὶ σοφία ἔστιν ὅτε βλαβερὰ καὶ φίλοις καὶ πόλει δοκεῖ εἶναι, ἡ δὲ δικαιοσύνη οὐδὲ καθ' ἓν συμμίγνυται τῇ ἀδικίᾳ.

ἐπειδὴν τοίνυν καὶ ὑμῶν ἕκαστος εἶπερ ὅ τι ὠφέλιμον ἔχει, τότε καὶ γὰρ οὐ φθονήσω εἰπεῖν τὴν τέχνην δι' ἧς τοῦτο ἀπεργάζομαι. ἀλλὰ σὺ αὖ, ἔφη, λέγε, ᾧ Νικήρατε, ἐπὶ ποίᾳ ἐπιστήμῃ μέγα φρονεῖς. καὶ ὃς εἶπεν· ὁ πατήρ ὁ ἐπιμελούμενος ὅπως ἀνὴρ ἀγαθὸς γενοίμην ἠνάγκασέ με πάντα τὰ Ὀμήρου ἔπη μαθεῖν· καὶ νῦν δυναίμην ἂν Ἰλιάδα ὅλην καὶ Ὀδύσσειαν ἀπὸ στόματος εἰπεῖν.

ἐκεῖνο δ', ἔφη ὁ Ἀντισθένης, λέληθέ σε, ὅτι καὶ οἱ ῥαψῳδοὶ πάντες ἐπίστανται ταῦτα τὰ ἔπη; καὶ πῶς ἂν, ἔφη, λελήθοι ἀκρωμένον γε αὐτῶν ὀλίγου ἀν' ἐκάστην ἡμέραν; οἷσθ' αὖ οὖν ἔθνος, ἔφη, ἡλιθιώτερον ῥαψῳδῶν; οὐ μὰ τὸν Δί', ἔφη ὁ Νικήρατος, οὐκ οὐκ ἐμοίγε δοκῶ. δῆλον γάρ, ἔφη ὁ Σωκράτης, ὅτι τὰς ὑπονοίας οὐκ ἐπίστανται. σὺ δὲ Στησιμβρότω τε καὶ Ἀναξιμάνδρῳ καὶ ἄλλοις πολλοῖς πολὺ δέδωκας ἀργύριον, ὥστε οὐδὲν σε τῶν πολλοῦ ἀξίων λέληθε.

τί γὰρ σὺ, ἔφη, ᾧ Κριτόβουλε, ἐπὶ τίνι μέγιστον φρονεῖς; ἐπὶ κάλλει, ἔφη. ἢ οὖν καὶ σὺ, ἔφη ὁ Σωκράτης, ἔξεις λέγειν ὅτι τῷ σῷ κάλλει ἱκανὸς εἶ βελτίους ἡμᾶς ποιεῖν; εἰ δὲ μή, δῆλόν γε ὅτι φαῦλος φανοῦμαι.

τί γὰρ σὺ, εἶπεν, ἐπὶ τίνι μέγα φρονεῖς, ᾧ Ἀντίσθενης; ἐπὶ πλούτῳ, ἔφη. ὁ μὲν δὲ Ἑρμογένης ἀνήρετο εἰ πολὺ εἶη αὐτῷ ἀργύριον. ὁ δὲ ἀπώμοσε μηδὲ ὀβολόν. ἀλλὰ γῆν πολλὴν κέκτησαι; ἴσως ἂν, ἔφη, Αὐτολύκῳ τούτῳ ἱκανὴ γένοιτο ἐγκονίσασθαι.

ἀκουστέον ἂν εἶη καὶ σοῦ. τί γὰρ σὺ, ἔφη, ᾧ Χαρμίδῃ, ἐπὶ τίνι μέγα φρονεῖς; ἐγὼ αὖ, ἔφη, ἐπὶ πενίᾳ μέγα φρονῶ. νῆ Δί', ἔφη ὁ Σωκράτης, ἐπ' εὐχαρίτῳ γε πράγματι. τοῦτο γὰρ δὴ ἥκιστα μὲν ἐπιφθονον, ἥκιστα δὲ περιμάχητον, καὶ ἀφύλακτον ὃν σώζεται καὶ ἀμελούμενον ἰσχυρότερον γίγνεται.

σὺ δὲ δὴ, ἔφη ὁ Καλλίας, ἐπὶ τίνι μέγα φρονεῖς, ᾧ Σώκρατες; καὶ ὃς μάλα σεμνῶς ἀνασπάσας τὸ πρόσωπον, ἐπὶ μαστροπείᾳ, εἶπεν. ἐπεὶ δὲ ἐγέλασαν ἐπ' αὐτῷ, ὑμεῖς μὲν γελάτε, ἔφη, ἐγὼ δὲ οἶδ' ὅτι καὶ πάντῃ ἂν πολλὰ χρήματα λαμβάνοιμι, εἰ βουλοίμην χρῆσθαι τῇ τέχνῃ.

σὺ γε μὴν δῆλον, ἔφη ὁ Λύκων τὸν Φίλιππον προσειπὼν, ὅτι ἐπὶ τῷ γελωτοποιεῖν μέγα φρονεῖς. δικαιοτέρον γ', ἔφη, οἶμαι, ἢ Καλλιππίδης ὁ ὑποκριτής, ὃς ὑπερσεμνύνεται ὅτι δύναται πολλοὺς κλαίοντας καθίζειν.

οὐκοῦν καὶ σὺ, ἔφη ὁ Ἀντισθένης, λέξεις, ᾧ Λύκων, ἐπὶ τίνι μέγα φρονεῖς; καὶ ὃς ἔφη· οὐ γὰρ ἅπαντες ἴστε, ἔφη, ὅτι ἐπὶ τούτῳ τῷ υἱεῖ; οὗτός γε μὴν, ἔφη τις, δῆλον ὅτι ἐπὶ τῷ νικηφόρος εἶναι. καὶ ὁ Αὐτόλυκος ἀνερυθριάσας εἶπε· μὰ Δί' οὐκ ἔγωγε.

ἐπεὶ δὲ ἅπαντες ἡσθόντες ὅτι ἤκουσαν αὐτοῦ φωνήσαντος προσέβλεψαν, ἥρετό τις αὐτόν· ἀλλ' ἐπὶ τῷ μὴν, ᾧ Αὐτόλυκε; ὁ δ' εἶπεν· Ἐπὶ τῷ πατρί, καὶ ἅμα ἐνεκλίθη αὐτῷ. καὶ ὁ Καλλίας ἰδὼν, Ἄρ' οἷσθα, ἔφη, ᾧ Λύκων, ὅτι πλουσιώτατος

εἴ ἀνθρώπων; μὰ Δί', ἔφη, τοῦτο μέντοι ἐγὼ οὐκ οἶδα. ἀλλὰ λανθάνει σε ὅτι οὐκ ἂν δέξαιο τὰ βασιλέως χρήματα ἀντὶ τοῦ υἱοῦ; ἐπ' αὐτοφώρῳ εἴλημμαι, ἔφη, πλουσιώτατος, ὡς ἔοικεν, ἀνθρώπων ὦν.

σὺ δέ, ἔφη ὁ Νικήρατος, ὦ Ἑρμόγενης, ἐπὶ τίνι μάλιστα ἀγάλλῃ; καὶ ὅς, ἐπὶ φίλων, ἔφη, ἀρετῇ καὶ δυνάμει, καὶ ὅτι τοιοῦτοι ὄντες ἐμοῦ ἐπιμέλονται. ἐνταῦθα τοίνυν πάντες προσέβλεψαν αὐτῷ, καὶ πολλοὶ ἅμα ἤροντο εἰ καὶ σφίσι δηλώσοι αὐτούς. ὁ δὲ εἶπεν ὅτι οὐ φθονήσει.

ἐκ τούτου ἔλεξεν ὁ Σωκράτης· οὐκοῦν λοιπὸν ἂν εἴη ἡμῖν ἃ ἕκαστος ὑπέσχετο ἀποδεικνύναι ὡς πολλοῦ ἀξιά ἐστιν. ἀκούοιτ' ἂν, ἔφη ὁ Καλλίας, ἐμοῦ πρῶτον. ἐγὼ γὰρ ἐν τῷ χρόνῳ ὧ ὑμῶν ἀκούω ἀπορούντων τί τὸ δίκαιον, ἐν τούτῳ δικαιότερους τοὺς ἀνθρώπους ποιῶ. καὶ ὁ Σωκράτης, πῶς, ὦ λῶστε; ἔφη. διδούς νῆ Δί' ἀργύριον.

καὶ ὁ Ἀντισθένης ἐπαναστὰς μάλα ἐλεγκτικῶς αὐτὸν ἐπήρετο· οἱ δὲ ἄνθρωποι, ὦ Καλλία, πότερον ἐν ταῖς ψυχαῖς ἢ ἐν τῷ βαλαντίῳ τὸ δίκαιόν σοι δοκοῦσιν ἔχειν; ἐν ταῖς ψυχαῖς, ἔφη. κάπειτα σὺ εἰς τὸ βαλάντιον διδούς ἀργύριον τὰς ψυχὰς δικαιότερους ποιεῖς; μάλιστα. πῶς; ὅτι διὰ τὸ εἰδέναι ὡς ἔστιν ὅτου πριάμενοι τὰ ἐπιτήδεια ἔξουσιν οὐκ ἐθέλουσι κακουργοῦντες κινδυνεύειν.

ἦ καὶ σοι, ἔφη, ἀποδιδόασιν ὃ τι ἂν λάβωσι; μὰ τὸν Δί', ἔφη, οὐ μὲν δῆ. τί δέ, ἀντὶ τοῦ ἀργυρίου χάριτας; οὐ μὰ τὸν Δί', ἔφη, οὐδὲ τοῦτο, ἀλλ' ἔνιοι καὶ ἐχθιόνως ἔχουσιν ἢ πρὶν λαβεῖν. θαυμαστά γ', ἔφη ὁ Ἀντισθένης ἅμα εἰσβλέπων ὡς ἐλέγχων αὐτόν, εἰ πρὸς μὲν τοὺς ἄλλους δύνασαι δικαίους [ἂν]; ποιεῖν αὐτούς, πρὸς δὲ σαυτὸν οὐ.

καὶ τί τοῦτ', ἔφη ὁ Καλλίας, θαυμαστόν; οὐ καὶ τέκτονάς τε καὶ οἰκοδόμους πολλοὺς ὁρᾷς οἱ ἄλλοις μὲν πολλοῖς ποιοῦσιν οἰκίας, ἑαυτοῖς δὲ οὐ δύνανται ποιῆσαι, ἀλλ' ἐν μισθωταῖς οἰκοῦσι; καὶ ἀνάσχου μέντοι, ὦ σοφιστά, ἐλεγχόμενος.

νῆ Δί', ἔφη ὁ Σωκράτης, ἀνεχέσθω μέντοι· ἐπεὶ καὶ οἱ μάντιες λέγονται δήπου ἄλλοις μὲν προαγορεύειν τὸ μέλλον, ἑαυτοῖς δὲ μὴ προορᾶν τὸ ἐπιόν.

οὗτος μὲν δὴ ὁ λόγος ἐνταῦθα ἔληξεν. ἐκ τούτου δὲ ὁ Νικήρατος, ἀκούοιτ' ἂν, ἔφη, καὶ ἐμοῦ ἃ ἔσεσθε βελτίονες, ἂν ἐμοὶ συνῆτε. ἴστε γὰρ δήπου ὅτι Ὅμηρος ὁ σοφώτατος πεποίηκε σχεδὸν περὶ πάντων τῶν ἀνθρωπίνων. ὅστις ἂν οὖν ὑμῶν βούληται ἢ οἰκονομικὸς ἢ δημηγορικὸς ἢ στρατηγικὸς γενέσθαι ἢ ὅμοιος Ἀχιλλεῖ ἢ Αἴαντι ἢ Νέστορι ἢ Ὀδυσσεῖ, ἐμὲ θεραπευέτω. ἐγὼ γὰρ ταῦτα πάντα ἐπίσταμαι. ἦ καὶ βασιλεύειν, ἔφη ὁ Ἀντισθένης, ἐπίστασαι, ὅτι οἶσθα ἐπαινέσαντα αὐτὸν τὸν Ἀγαμέμνονα ὡς βασιλεύς τε εἶη ἀγαθὸς κρατερός τ' αἰχμητής; καὶ ναὶ μὰ Δί', ἔφη, ἔγωγε ὅτι ἀρματηλατοῦντα δεῖ ἐγγὺς μὲν τῆς στήλης κάμψαι,

αὐτὸν δὲ κλινθῆναι ἐυξέστου ἐπὶ δίφρου

ἥκ' ἐπ' ἀριστερὰ τοῖν, ἀτὰρ τὸν δεξιὸν ἵππον

κένσαι ὁμοκλήσαντ' εἷξαί τέ οἱ ἡνία χερσί.

καὶ πρὸς τούτοις γε ἄλλο οἶδα, καὶ ὑμῖν αὐτίκα μάλ' ἔξεστι πειρᾶσθαι. εἶπε γάρ που Ὅμηρος· ἐπὶ δὲ κρόμμον ποτῶ ὄψον. ἐὰν οὖν ἐνέγκῃ τις κρόμμον, αὐτίκα μάλα τοῦτό γε ὠφελήμενοι ἔσεσθε· ἥδιον γὰρ πιεῖσθε.

καὶ ὁ Χαρμίδης εἶπεν· ὦ ἄνδρες, ὁ Νικήρατος κρομμύων ὄζων ἐπιθυμεῖ οἴκαδε ἐλθεῖν, ἴν' ἡ γυνὴ αὐτοῦ πιστεύῃ μηδὲ διανοηθῆναι μηδένα ἂν φιλῆσαι αὐτόν. νῆ Δί', ἔφη ὁ Σωκράτης, ἀλλ' ἄλλην που δόξαν γελοῖαν κίνδυνος ἡμῖν προσλαβεῖν. ὄψον μὲν γὰρ δὴ ὄντως ἔοικεν εἶναι, ὡς κρόμμον γέ οὐ μόνον σῖτον ἀλλὰ καὶ ποτὸν ἡδύνει. εἰ δὲ δὴ τοῦτο καὶ μετὰ δεῖπνον τρωξόμεθα, ὅπως μὴ φήσῃ τις ἡμᾶς πρὸς Καλλίαν ἐλθόντας ἡδυπαθεῖν.

μηδαμῶς, ἔφη, ὦ Σώκρατες. εἰς μὲν γὰρ μάχην ὀρμωμένῳ καλῶς ἔχει κρόμμον ὑποτρῶγειν, ὥσπερ ἔνιοι τοὺς ἀλεκτρυόνας σκόροδα σιτίσαντες συμβάλλουσιν· ἡμεῖς δὲ ἴσως βουλευόμεθα ὅπως φιλήσομέν τινα μᾶλλον ἢ μαχούμεθα.

καὶ οὗτος μὲν δὴ ὁ λόγος οὕτω πως ἐπαύσατο. ὁ δὲ Κριτόβουλος, οὐκοῦν αὖ ἐγὼ λέξω, ἔφη, ἐξ ὧν ἐπὶ τῷ κάλλει μέγα φρονῶ. λέγε, ἔφασαν. εἰ μὲν τοίνυν μὴ καλὸς εἰμι, ὡς οἶμαι, ὑμεῖς ἂν δικαίως ἀπάτης δίκην ὑπέχοιτε· οὐδενὸς γὰρ ὀρκίζοντος αἰεὶ ὀμνύοντες καλὸν μέ φατε εἶναι. καγὼ μέντοι πιστεύω. καλοὺς γὰρ καὶ ἀγαθοὺς ὑμᾶς ἄνδρας νομίζω.

εἰ δ' εἰμί τε τῷ ὄντι καλὸς καὶ ὑμεῖς τὰ αὐτὰ πρὸς ἐμὲ πάσχετε οἷάπερ ἐγὼ πρὸς τὸν ἐμοὶ δοκοῦντα καλὸν εἶναι, ὀμνυμι πάντας θεοὺς μὴ ἐλέσθαι ἂν τὴν βασιλέως ἀρχὴν ἀντὶ τοῦ καλὸς εἶναι.

νῦν γὰρ ἐγὼ Κλεινίαν ἥδιον μὲν θεῶμαι ἢ τᾶλλα πάντα τὰ ἐν ἀνθρώποις καλά· τυφλὸς δὲ τῶν ἄλλων ἀπάντων μᾶλλον δεξαίμην ἂν εἶναι ἢ Κλεινίου ἐνὸς ὄντος· ἄχθομαι δὲ καὶ νυκτὶ καὶ ὕπνῳ ὅτι ἐκείνον οὐχ ὀρώ, ἡμέρᾳ δὲ καὶ ἡλίῳ τὴν μεγίστην χάριν οἶδα ὅτι μοι Κλεινίαν ἀναφαίνουσιν.

ἄξιόν γε μὴν ἡμῖν τοῖς καλοῖς καὶ ἐπὶ τοῖσδε μέγα φρονεῖν, ὅτι τὸν μὲν ἰσχυρὸν πονοῦντα δεῖ κτᾶσθαι τάγαθὰ καὶ τὸν ἀνδρεῖον κινδυνεύοντα, τὸν δὲ γε σοφὸν λέγοντα· ὁ δὲ καλὸς καὶ ἡσυχίαν ἔχων πάντ' ἂν διαπράξαιτο.

ἐγὼ γοῦν καίπερ εἰδὼς ὅτι χρήματα ἡδὺ κτῆμα ἥδιον μὲν ἂν Κλεινία τὰ ὄντα διδοίην ἢ ἕτερα παρ' ἄλλου λαμβάνοιμι, ἥδιον δ' ἂν δουλεύοιμι ἢ ἐλεύθερος εἶην, εἴ μου Κλεινίας ἄρχειν ἐθέλοι. καὶ γὰρ πονοίην ἂν ῥῆον ἐκείνῳ ἢ ἀναπαυοίμην, καὶ κινδυνεύοιμ' ἂν πρὸ ἐκείνου ἥδιον ἢ ἀκίνδυνος ζῶην.

ὥστε εἰ σύ, ὦ Καλλία, μέγα φρονεῖς ὅτι δικαιότερους δύνασαι ποιεῖν, ἐγὼ πρὸς πᾶσαν ἀρετὴν δικαιότερος σοῦ εἰμι ἄγων ἀνθρώπους. διὰ γὰρ τὸ ἐμπνεῖν τι ἡμᾶς τοὺς καλοὺς τοῖς ἐρωτικοῖς ἐλευθεριωτέρους μὲν αὐτοὺς ποιοῦμεν εἰς χρήματα, φιλοπονωτέρους δὲ καὶ φιλοκαλωτέρους ἐν τοῖς κινδύνοις, καὶ μὴν αἰδημονεστέρους τε καὶ ἐγκρατεστέρους, οἳ γέ καὶ ὧν δέονται μάλιστα ταῦτ' αἰσχύνονται.

μαίνονται δὲ καὶ οἱ μὴ τοὺς καλοὺς στρατηγοὺς αἰρούμενοι. ἐγὼ γοῦν μετὰ Κλεινίου καὶ διὰ πυρὸς ἰοίην· οἶδα δ' ὅτι καὶ ὑμεῖς μετ' ἐμοῦ. ὥστε μηκέτι ἀπόρει, ὦ Σώκρατες, εἴ τι τοῦμὸν κάλλος ἀνθρώπους ὠφελήσῃ.

ἀλλ' οὐδὲ μέντοι ταύτῃ γε ἀτιμαστέον τὸ κάλλος ὡς ταχὺ παρακμάζον, ἐπεὶ ὥσπερ γε παῖς γίγνεται καλός, οὕτω καὶ μεῖράκιον καὶ ἀνὴρ καὶ πρεσβύτερος. τεκμήριον

δέ· θαλλοφόρους γὰρ τῇ Ἀθηνᾷ τοὺς καλοὺς γέροντας ἐκλέγονται, ὡς συμπαρομαρτοῦντος πάσῃ ἡλικίᾳ τοῦ κάλλους.

εἰ δὲ ἡδὺ τὸ παρ' ἐκόντων διαπράττεσθαι ὣν τις δέοιτο, εὖ οἶδ' ὅτι καὶ νυνὶ θάπτον ἂν ἐγὼ καὶ σιωπῶν πείσαιμι τὸν παῖδα τόνδε καὶ τὴν παῖδα φιλησαί με ἢ σὺ, ὦ Σώκρατες, εἰ καὶ πάνυ πολλὰ καὶ σοφὰ λέγοις.

τί τοῦτο; ἔφη ὁ Σωκράτης· ὡς γὰρ καὶ ἐμοῦ καλλίων ὦν ταῦτα κομπάζεις. νῆ Δί', ἔφη ὁ Κριτόβουλος, ἢ πάντων Σειληνῶν τῶν ἐν τοῖς σατυρικοῖς αἰσχιστος ἂν εἶην. [ὁ δὲ Σωκράτης καὶ ἐτύγχανε προσεμφερῆς τούτοις ὦν.];

ἄγε νυν, ἔφη ὁ Σωκράτης, ὅπως μεμνήσῃ διακριθῆναι περὶ τοῦ κάλλους, ἐπειδὴ οἱ προκείμενοι λόγοι περιέλθωσι. κρινάτω δ' ἡμᾶς μὴ Ἀλέξανδρος ὁ Πριάμου, ἀλλ' αὐτοὶ οὗτοι οὕπερ σὺ οἶε ἐπιθυμεῖν σε φιλησαι.

Κλεινία δ', ἔφη, ὦ Σώκρατες, οὐκ ἂν ἐπιτρέψαις; καὶ ὃς εἶπεν· οὐ γὰρ παύσῃ σὺ Κλεινίου μεμνημένος; ἂν δὲ μὴ ὀνομάζω, ἥττόν τί με οἶε μεμνησθαι αὐτοῦ; οὐκ οἶσθα ὅτι οὕτω σαφὲς ἔχω εἶδωλον αὐτοῦ ἐν τῇ ψυχῇ ὡς εἰ πλαστικός ἢ ζωγραφικός ἦν, οὐδὲν ἂν ἦττον ἐκ τοῦ εἰδώλου ἢ πρὸς αὐτὸν ὁρῶν ὅμοιον αὐτῷ ἀπειργασάμην;

καὶ ὁ Σωκράτης ὑπέλαβε· τί δῆτα οὕτως ὅμοιον εἶδωλον ἔχων πράγματά μοι παρέχεις ἄγεις τε αὐτὸν ὅπου ὄψει; ὅτι, ὦ Σώκρατες, ἢ μὲν αὐτοῦ ὄψις εὐφραίνειν δύναται, ἢ δὲ τοῦ εἰδώλου τέρψιν μὲν οὐ παρέχει, πόθον δὲ ἐμποιεῖ.

καὶ ὁ Ἑρμογένης εἶπεν· ἀλλ' ἐγὼ, ὦ Σώκρατες, οὐδὲ πρὸς σοῦ ποιῶ τὸ περιδεῖν Κριτόβουλον οὕτως ὑπὸ τοῦ ἔρωτος ἐκπλαγέντα. δοκεῖς γάρ, ἔφη ὁ Σωκράτης, ἐξ οὗ ἐμοὶ σύνεστιν οὕτω διατεθῆναι αὐτόν; ἀλλὰ πότε μήν; οὐχ ὁρᾷς ὅτι τούτῳ μὲν παρὰ τὰ ὦτα ἄρτι ἴουλος καθέρπει, Κλεινία δὲ πρὸς τὸ ὀπισθεν ἤδη ἀναβαίνει; οὗτος οὖν συμφοιτῶν εἰς ταῦτ' οὐ διδασκαλεῖον ἐκείνῳ τότε ἰσχυρῶς προσεκαύθη.

ἂ δὲ αἰσθόμενος ὁ πατήρ παρέδωκέ μοι αὐτόν, εἴ τι δυναίμην ὠφελῆσαι. καὶ μέντοι πολὺ βέλτιον ἤδη ἔχει. πρόσθεν μὲν γάρ, ὥσπερ οἱ τὰς Γοργόνας θεώμενοι, λιθίνως ἔβλεπε πρὸς αὐτόν καὶ [λιθίνως]; οὐδαμοῦ ἀπήει ἀπ' αὐτοῦ· νῦν δὲ ἤδη εἶδον αὐτόν καὶ σκαρδαμύξαντα.

καίτοι νῆ τοὺς θεοὺς, ὦ ἄνδρες, δοκεῖ μοί γ', ἔφη, ὡς ἐν ἡμῖν αὐτοῖς εἰρῆσθαι, οὗτος καὶ πεφιληκέναι τὸν Κλεινίαν· οὗ ἔρωτος οὐδέν ἐστι δεινότερον ὑπέκκαυμα. καὶ γὰρ ἄπληστον καὶ ἐλπίδας τινὰς γλυκείας παρέχει.

[ἴσως δὲ καὶ διὰ τὸ μόνον πάντων ἔργων τὸ τοῖς σώμασι συμπαύειν ὁμώνυμον εἶναι τῷ ταῖς ψυχαῖς φιλεῖσθαι ἐντιμότερόν ἐστιν.]; οὗ ἔνεκα ἀφεκτέον ἐγὼ φημι εἶναι φιλημάτων τῶν ὠραίων τῷ σωφρονεῖν δυνησομένῳ.

καὶ ὁ Χαρμίδης εἶπεν· ἀλλὰ τί δὴ ποτε, ὦ Σώκρατες, ἡμᾶς μὲν οὕτω τοὺς φίλους μορμολύττη ἀπὸ τῶν καλῶν, αὐτόν δέ σε, ἔφη, ἐγὼ εἶδον ναὶ μὰ τὸν Ἀπόλλω, ὅτε παρὰ τῷ γραμματιστῇ ἐν τῷ αὐτῷ βιβλίῳ ἀμφότεροι ἐμαστεύετέ τι, τὴν κεφαλὴν πρὸς τῇ κεφαλῇ καὶ τὸν ὦμον γυμνὸν πρὸς γυμνῷ τῷ Κριτοβούλου ὦμῳ ἔχοντα.

καὶ ὁ Σωκράτης, φεῦ, ἔφη, ταῦτ' ἄρα[; ἔφη,]; ἐγὼ ὥσπερ ὑπὸ θηρίου τινὸς

δεδηγμένος τόν τε ὦμον πλεῖν ἢ πέντε ἡμέρας ὥδαξον καὶ ἐν τῇ καρδίᾳ ὥσπερ κνησμά τι ἐδόκουν ἔχειν. ἀλλὰ νῦν τοί σοι, ἔφη, ὦ Κριτόβουλε, ἐναντίον τοσούτων μαρτύρων προαγορεύω μὴ ἄπτεσθαί μου πρὶν ἂν τὸ γένειον τῇ κεφαλῇ ὁμοίως κομήσης. Καὶ οὗτοι μὲν δὴ οὕτως ἀναμῖξ ἔσκωψάν τε καὶ ἐσπούδασαν.

ὁ δὲ Καλλίας, σὸν μέρος, ἔφη, λέγειν, ὦ Χαρμίδη, δι' ὅ τι ἐπὶ πενία μέγα φρονεῖς. οὐκοῦν τόδε μὲν, ἔφη, ὁμολογεῖται, κρεῖττον εἶναι θαρρεῖν ἢ φοβεῖσθαι καὶ ἐλεύθερον εἶναι μᾶλλον ἢ δουλεύειν καὶ θεραπεύεσθαι μᾶλλον ἢ θεραπεύειν καὶ πιστεῦεσθαι ὑπὸ τῆς πατρίδος μᾶλλον ἢ ἀπιστεῖσθαι.

ἐγὼ τοίνυν ἐν τῇδε τῇ πόλει ὅτε μὲν πλούσιος ἦν πρῶτον μὲν ἐφοβούμην μή τις μου τὴν οἰκίαν διορύξας καὶ τὰ χρήματα λάβοι καὶ αὐτόν τί με κακὸν ἐργάσαιτο· ἔπειτα δὲ καὶ τοὺς συκοφάντας ἐθεράπευον, εἰδὼς ὅτι παθεῖν μᾶλλον κακῶς ἱκανὸς εἶην ἢ ποιῆσαι ἐκείνους. καὶ γὰρ δὴ καὶ προσετάττετο μὲν αἰεὶ τί μοι δαπανᾷν ὑπὸ τῆς πόλεως, ἀποδημῆσαι δὲ οὐδαμοῦ ἐξῆν.

νῦν δ' ἐπειδὴ τῶν ὑπερορίων στέρομαι καὶ τὰ ἔγγεια οὐ καρποῦμαι καὶ τὰ ἐκ τῆς οἰκίας πέπρσται, ἡδέως μὲν καθεύδω ἐκτεταμένος, πιστὸς δὲ τῇ πόλει γεγένημαι, οὐκέτι δὲ ἀπειλοῦμαι, ἀλλ' ἤδη ἀπειλῶ ἄλλοις, ὡς ἐλευθέρω τε ἔξεστί μοι καὶ ἀποδημεῖν καὶ ἐπιδημεῖν· ὑπανίστανται δέ μοι ἤδη καὶ θάκων καὶ ὁδῶν ἐξίστανται οἱ πλούσιοι.

καὶ εἰμὶ νῦν μὲν τυράννῳ ἐοικώς, τότε δὲ σαφῶς δοῦλος ἦν· καὶ τότε μὲν ἐγὼ φόρον ἀπέφερον τῷ δήμῳ, νῦν δὲ ἡ πόλις τέλος φέρουσα τρέφει με. ἀλλὰ καὶ Σωκράτει, ὅτε μὲν πλούσιος ἦν, ἐλοιδόρουν με ὅτι συνῆν, νῦν δ' ἐπεὶ πένης γεγένημαι, οὐκέτι οὐδὲν μέλει οὐδενί. καὶ μὴν ὅτε μὲν γε πολλὰ εἶχον, αἰεὶ τι ἀπέβαλλον ἢ ὑπὸ τῆς πόλεως ἢ ὑπὸ τῆς τύχης· νῦν δὲ ἀποβάλλω μὲν οὐδέν (οὐδὲ γὰρ ἔχω), αἰεὶ δέ τι λήψεσθαι ἐλπίζω.

οὐκοῦν, ἔφη ὁ Καλλίας, καὶ εὖχῃ μηδέποτε πλουτεῖν, καὶ ἐάν τι ὄναρ ἀγαθὸν ἴδῃς, τοῖς ἀποτροπαίοις θύεις; μὰ Δία τοῦτο μέντοι, ἔφη, ἐγὼ οὐ ποιῶ, ἀλλὰ μάλα φιλοκινδύνως ὑπομένω, ἂν ποθέν τι ἐλπίζω λήψεσθαι.

ἀλλ' ἄγε δὴ, ἔφη ὁ Σωκράτης, σὺ αὖ λέγε ἡμῖν, ὦ Ἀντίσθενης, πῶς οὕτω βραχέα ἔχων μέγα φρονεῖς ἐπὶ πλούτῳ. ὅτι νομίζω, ὦ ἄνδρες, τοὺς ἀνθρώπους οὐκ ἐν τῷ οἴκῳ τὸν πλοῦτον καὶ τὴν πενίαν ἔχειν ἀλλ' ἐν ταῖς ψυχαῖς.

ὁρῶ γὰρ πολλοὺς μὲν ιδιώτας, οἱ πάνυ πολλὰ ἔχοντες χρήματα οὕτω πένεσθαι ἡγοῦνται ὥστε πάντα μὲν πόνον, πάντα δὲ κίνδυνον ὑποδύονται, ἐφ' ᾧ πλείω κτήσονται, οἷδα δὲ καὶ ἀδελφούς, οἱ τὰ ἴσα λαχόντες ὁ μὲν αὐτῶν τάρκουντα ἔχει καὶ περιττεύοντα τῆς δαπάνης, ὁ δὲ τοῦ παντὸς ἐνδεῖται.

αἰσθάνομαι δὲ καὶ τυράννους τινάς, οἱ οὕτω πεινῶσι χρημάτων ὥστε ποιοῦσι πολὺ δεινότερα τῶν ἀπορωτάτων· δι' ἐνδειαν μὲν γὰρ δήπου οἱ μὲν κλέπτουσιν, οἱ δὲ τοιχωρυχοῦσιν, οἱ δὲ ἀνδραποδίζονται· τύραννοι δ' εἰσὶ τινες οἱ ὅλους μὲν οἴκους ἀναιροῦσιν, ἀθρόους δ' ἀποκτείνουσι, πολλάκις δὲ καὶ ὅλας πόλεις χρημάτων ἔνεκα ἐξανδραποδίζονται.

τούτους μὲν οὖν ἔγωγε καὶ πάνυ οἰκτίρω τῆς ἄγαν χαλεπῆς νόσου. ὅμοια γάρ μοι δοκοῦσι πάσχειν ὥσπερ εἴ τις πολλὰ ἔχοι καὶ πολλὰ ἐσθίων μηδέποτε ἐμπίμπλαιτο. ἐγὼ δὲ οὕτω μὲν πολλὰ ἔχω ὡς μόλις αὐτὰ καὶ [ἐγὼ ἂν]; αὐτὸς

εὐρίσκω· ὅμως δὲ περίεστί μοι καὶ ἐσθίωντι ἄχρι τοῦ μὴ πεινῆν ἀφικέσθαι καὶ πίνοντι μέχρι τοῦ μὴ διψῆν καὶ ἀμφιέννυσθαι ὥστε ἔξω μὲν μηδὲν μᾶλλον Καλλίου τούτου τοῦ πλουσιωτάτου ῥιγοῦν·

ἐπειδὴν γε μὴν ἐν τῇ οἰκίᾳ γένωμαι, πάνυ μὲν ἀλεινοὶ χιτῶνες οἱ τοῖχοί μοι δοκοῦσιν εἶναι, πάνυ δὲ παχεῖαι ἐφeskτρίδες οἱ ὄροφοι, στρωμνὴν γε μὴν οὕτως ἀρκοῦσαν ἔχω ὥστ' ἔργον μέγ' ἐστὶ καὶ ἀνεγεῖραι. ἂν δέ ποτε καὶ ἀφροδισιάσαι τὸ σῶμά μου δεηθῇ, οὕτω μοι τὸ παρὸν ἀρκεῖ ὥστε αἷς ἂν προσέλθω ὑπερασπάζονται με διὰ τὸ μηδένα ἄλλον αὐταῖς ἐθέλῃν προσιέναι.

καὶ πάντα τοίνυν ταῦτα οὕτως ἡδέα μοι δοκεῖ εἶναι ὥς μᾶλλον μὲν ἡδεσθαι ποιῶν ἕκαστα αὐτῶν οὐκ ἂν εὐξαίμην, ἥττον δέ· οὕτω μοι δοκεῖ ἔνια αὐτῶν ἡδίω εἶναι τοῦ συμφέροντος.

πλείστου δ' ἄξιον κτῆμα ἐν τῷ ἐμῷ πλούτῳ λογίζομαι εἶναι ἐκεῖνο, ὅτι εἰ μοῦ τις καὶ τὰ νῦν ὄντα παρέλοιτο, οὐδὲν οὕτως ὀρῶ φαῦλον ἔργον ὅποιον οὐκ ἀρκοῦσαν ἂν τροφὴν ἐμοὶ παρέχοι.

καὶ γὰρ ὅταν ἡδυπαθῆσαι βουληθῶ, οὐκ ἐκ τῆς ἀγορᾶς τὰ τίμια ὠνοῦμαι (πολυτελεῖ γὰρ γίνεταί), ἀλλ' ἐκ τῆς ψυχῆς ταμιεύομαι. καὶ πολὺ πλέον διαφέρει πρὸς ἡδονήν, ὅταν ἀναμείνας τὸ δεηθῆναι προσφέρωμαι ἢ ὅταν τινὶ τῶν τιμίων χρῶμαι, ὥσπερ καὶ νῦν τῷδε τῷ Θασίῳ οἶνῳ ἐντυχῶν οὐ διψῶν πίνω αὐτόν.

ἀλλὰ μὴν καὶ πολὺ δικαιότερους γε εἰκὸς εἶναι τοὺς εὐτέλειαν μᾶλλον ἢ πολυχρηματίαν σκοποῦντας. οἷς γὰρ μάλιστα τὰ παρόντα ἀρκεῖ ἥκιστα τῶν ἄλλοτρίων ὀρέγονται.

ἄξιον δ' ἐννοῆσαι ὥς καὶ ἐλευθερίους ὁ τοιοῦτος πλοῦτος παρέχεται. Σωκράτης τε γὰρ οὗτος παρ' οὗ ἐγὼ τοῦτον ἐκτησάμην οὐτ' ἀριθμῷ οὔτε σταθμῷ ἐπήρκει μοι, ἀλλ' ὅποσον ἐδυνάμην φέρεσθαι, τοσοῦτόν μοι παρεδίδου· ἐγὼ τε νῦν οὐδενὶ φθονῷ, ἀλλὰ πᾶσι τοῖς φίλοις καὶ ἐπιδεικνύω τὴν ἀφθονίαν καὶ μεταδίδωμι τῷ βουλομένῳ τοῦ ἐν τῇ ἐμῇ ψυχῇ πλούτου.

καὶ μὴν καὶ τὸ ἀβρότατόν γε κτῆμα, τὴν σχολὴν αἰεὶ ὀρᾷτέ μοι παροῦσαν, ὥστε καὶ θεᾶσθαι τὰ ἀξιοθέατα καὶ ἀκούειν τὰ ἀξιάκουστα καὶ ὁ πλείστου ἐγὼ τιμῶμαι, Σωκράτει σχολάζων συνδιημερεύειν. καὶ οὗτος δὲ οὐ τοὺς πλείστον ἀριθμοῦντας χρυσίον θαυμάζει, ἀλλ' οἱ ἂν αὐτῷ ἀρέσκωσι τούτοις συνὼν διατελεῖ. οὗτος μὲν οὖν οὕτως εἶπεν.

ὁ δὲ Καλλίας, νῆ τὴν Ἥραν, ἔφη, τά τε ἄλλα ζηλῶ σε τοῦ πλούτου καὶ ὅτι οὔτε ἡ πόλις σοι ἐπιτάττουσα ὥς δούλῳ χρῆται οὔτε οἱ ἄνθρωποι, ἂν μὴ δανείσης, ὀργίζονται. ἀλλὰ μὰ Δί', ἔφη ὁ Νικήρατος, μὴ ζήλου· ἐγὼ γὰρ ἤξω παρ' αὐτοῦ δανεισάμενος τὸ μηδενὸς προσδεῖσθαι, οὕτω πεπαιδευμένος ὑπὸ Ὀμήρου ἀριθμεῖν

ἔπτ' ἀπύρους τρίποδας,
δέκα δὲ χρυσοῖο τάλαντα,

αἶθωνας δὲ λέβητας εἰκοσι, δώδεκα δ'
ἵππους

σταθμῷ καὶ ἀριθμῷ, ὥς πλείστου πλούτου ἐπιθυμῶν οὐ παύομαι· ἔξ

ὦν ἴσως καὶ φιλοχρηματώτερός τισι δοκῶ εἶναι. ἔνθα δὴ ἀνεγέλασαν ἅπαντες, νομίζοντες τὰ ὄντα εἰρηκέναι αὐτόν.

ἐκ τούτου εἶπέ τις· σὸν ἔργον, ὦ Ἑρμόγενης, λέγειν τε τοὺς φίλους οἵτινές εἰσι καὶ ἐπιδεικνύναι ὥς μέγα τε δύνανται καὶ σοῦ ἐπιμέλονται, ἵνα δοκῇς δικαίως ἐπ' αὐτοῖς μέγα φρονεῖν.

οὐκοῦν ὥς μὲν καὶ Ἑλλήνες καὶ βάρβαροι τοὺς θεοὺς ἡγοῦνται πάντα εἰδέναι τὰ τε ὄντα καὶ τὰ μέλλοντα εὐδηλον. πᾶσαι γοῦν αἱ πόλεις καὶ πάντα τὰ ἔθνη διὰ μαντικῆς ἐπερωτῶσι τοὺς θεοὺς τί τε χρὴ καὶ τί οὐ χρὴ ποιεῖν. καὶ μὴν ὅτι νομιζομέν γε δύνασθαι αὐτοὺς καὶ εὖ καὶ κακῶς ποιεῖν καὶ τοῦτο σαφές. πάντες γοῦν αἰτοῦνται τοὺς θεοὺς τὰ μὲν φαῦλα ἀποτρέπειν, τὰγαθὰ δὲ διδόναι.

οὗτοι τοίνυν οἱ πάντα μὲν εἰδότες πάντα δὲ δυνάμενοι θεοὶ οὕτω μοι φίλοι εἰσὶν ὥστε διὰ τὸ ἐπιμελεῖσθαι μου οὐποτε λήθω αὐτοὺς οὔτε νυκτὸς οὔθ' ἡμέρας οὔθ' ὅποι ἂν ὀρμῶμαι οὔθ' ὅ τι ἂν μέλλω πράττειν. διὰ δὲ τὸ προειδέναι καὶ ὅ τι ἐξ ἐκάστου ἀποβήσεται σημαίνουσί μοι πέμποντες ἀγγέλους φήμας καὶ ἐνύπνια καὶ οἶωνους ἃ τε δεῖ καὶ ἃ οὐ χρὴ ποιεῖν, οἷς ἐγὼ ὅταν μὲν πείθωμαι, οὐδέποτε μοι μεταμέλει· ἤδη δέ ποτε καὶ ἀπιστήσας ἐκολάσθην.

καὶ ὁ Σωκράτης εἶπεν· ἀλλὰ τούτων μὲν οὐδὲν ἄπιστον. ἐκεῖνο μέντοι ἔγωγε ἠδέως ἂν πυθοίμην, πῶς αὐτοὺς θεραπεύων οὕτω φίλους ἔχεις. ναὶ μὰ τὸν Δί', ἔφη ὁ Ἑρμογένης, καὶ μάλα εὐτελῶς. ἐπαινῶ τε γὰρ αὐτοὺς οὐδὲν δαπανῶν, ὦν τε διδόασιν ἀεὶ αὐτὸν παρέχομαι, εὐφημῶ τε ὅσα ἂν δύνωμαι καὶ ἐφ' οἷς ἂν αὐτοὺς μάρτυρας ποιήσωμαι ἐκὼν οὐδὲν ψεύδομαι. νῆ Δί', ἔφη, ὁ Σωκράτης εἰ ἄρα τοιοῦτος ὦν φίλους αὐτοὺς ἔχεις, καὶ οἱ θεοί, ὥς ἔοικε, καλοκάγαθία ἥδονται.

οὗτος μὲν δὴ ὁ λόγος οὕτως ἐσπουδαιολογήθη. ἐπειδὴ δὲ εἰς τὸν Φίλιππον ἦκον, ἠρώτων αὐτὸν τί ὀρῶν ἐν τῇ γελωτοποιίᾳ μέγα ἐπ' αὐτῇ φρονοίη. οὐ γὰρ ἄξιον, ἔφη, ὅποτε γε πάντες εἰδότες ὅτι γελωτοποιός εἰμι, ὅταν μὲν τι ἀγαθὸν ἔχωσι, παρακαλοῦσί με ἐπὶ ταῦτα προθύμως, ὅταν δὲ τι κακὸν λάβωσι, φεύγουσιν ἀμεταστρεπτί, φοβούμενοι μὴ καὶ ἄκοντες γελάσωσι;

καὶ ὁ Νικήρατος εἶπε· νῆ Δία, σὺ τοίνυν δικαίως μέγα φρονεῖς. ἐμοὶ γὰρ αὖ τῶν φίλων οἱ μὲν εὖ πράττοντες ἐκποδῶν ἀπέρχονται, οἱ δ' ἂν κακόν τι λάβωσι, γενεαλογοῦσι τὴν συγγένειαν καὶ οὐδέποτε μου ἀπολείπονται.

εἶεν· σὺ δὲ δὴ, ἔφη ὁ Χαρμίδης, ὦ Συρακόσιε, ἐπὶ τῷ μέγα φρονεῖς; ἢ δῆλον ὅτι ἐπὶ τῷ παιδί; μὰ τὸν Δί', ἔφη, οὐ μὲν δὴ· ἀλλὰ καὶ δέδοικα περὶ αὐτοῦ ἰσχυρῶς. αἰσθάνομαι γὰρ τινὰς ἐπιβουλεύοντας διαφθεῖραι αὐτόν.

καὶ ὁ Σωκράτης ἀκούσας, Ἡράκλεις, ἔφη, τί τοσοῦτον νομίζοντες ἠδικῆσθαι ὑπὸ τοῦ σοῦ παιδὸς ὥστε ἀποκτεῖναι αὐτὸν βούλεσθαι; ἀλλ' οὗτοι, ἔφη, ἀποκτεῖναι βούλονται, ἀλλὰ πείσαι αὐτὸν συγκαθεύδειν αὐτοῖς. σὺ δ', ὥς ἔοικας, εἰ τοῦτο γένοιτο, νομίζεις ἂν διαφθαρῆναι αὐτόν; ναὶ μὰ Δί', ἔφη, παντάπασί γε.

οὐδ' αὐτὸς ἄρ', ἔφη, συγκαθεύδεις αὐτῷ; νῆ Δί' ὅλας γε καὶ πάσας τὰς νύκτας. νῆ τὴν Ἥραν, ἔφη ὁ Σωκράτης, εὐτύχημά γέ σου μέγα τὸ τὸν χρωτὰ τοιοῦτον φῦναι ἔχοντα ὥστε μόνον μὴ διαφθεῖρειν τοὺς συγκαθεύδοντας. ὥστε σοί γε εἰ μὴ ἐπ' ἄλλῳ ἀλλ' ἐπὶ τῷ χρωτὶ ἄξιον μέγα φρονεῖν.

ἀλλὰ μὰ Δί', ἔφη, οὐκ ἐπὶ τούτῳ μέγα φρονῶ. ἀλλ' ἐπὶ τῷ μῆνι; ἐπὶ νῆ Δία τοῖς

ἄφροσιν. οὗτοι γὰρ τὰ ἐμὰ νευρόσπαστα θεώμενοι τρέφουσί με. ταῦτ' ἄρ', ἔφη ὁ Φίλιππος, καὶ πρῶην ἐγὼ σου ἤκουον εὐχομένου πρὸς τοὺς θεοὺς ὅπου ἂν ᾗς διδόναι καρποῦ μὲν ἀφθονίαν, φρενῶν δὲ ἀφορίαν.

εἶεν, ἔφη ὁ Καλλίας· σὺ δὲ δὴ, ὦ Σώκρατες, τί ἔχεις εἰπεῖν ὡς ἄξιόν σοί ἐστι μέγα φρονεῖν ἐφ' ᾗ εἶπας οὕτως ἀδόξῳ οὔσῃ τέχνῃ; καὶ ὃς εἶπεν· ὁμολογησώμεθα πρῶτον ποῖά ἐστιν ἔργα τοῦ μαστροποῦ· καὶ ὅσα ἂν ἐρωτῶ, μὴ ὀκνεῖτε ἀποκρίνεσθαι, ἵνα εἰδῶμεν ὅσα ἂν συνομολογῶμεν. καὶ ὑμῖν οὕτω δοκεῖ; ἔφη. πάνυ μὲν οὖν, ἔφασαν. ὡς δ' ἅπαξ εἶπαν πάνυ μὲν οὖν, τοῦτο πάντες ἐκ τοῦ λοιποῦ ἀπεκρίναντο.

οὐκοῦν ἀγαθοῦ μὲν, ἔφη, ὑμῖν δοκεῖ μαστροποῦ ἔργον εἶναι ἦν ἂν ἢ ὃν ἂν μαστροπεύῃ ἀρέσκοντα τοῦτον ἀποδεικνύναι οἷς ἂν συνῇ; πάνυ μὲν οὖν, ἔφασαν. οὐκοῦν ἐν μὲν τί ἐστιν εἰς τὸ ἀρέσκειν ἐκ τοῦ πρέπουσαν ἔχειν σχέσιν καὶ τριχῶν καὶ ἐσθῆτος; πάνυ μὲν οὖν, ἔφασαν.

οὐκοῦν καὶ τόδε ἐπιστάμεθα, ὅτι ἔστιν ἀνθρώπῳ τοῖς αὐτοῖς ὄμμασι καὶ φιλικῶς καὶ ἐχθρῶς πρὸς τινὰς βλέπειν; πάνυ μὲν οὖν. τί δέ, τῇ αὐτῇ φωνῇ ἔστι καὶ αἰδημόνως καὶ θρασέως φθέγγεσθαι; πάνυ μὲν οὖν. τί δέ, λόγοι οὐκ εἰσὶ μὲν τινες ἀπεχθανόμενοι, εἰσὶ δὲ τινες οἱ πρὸς φιλίαν ἄγουσι; πάνυ μὲν οὖν.

οὐκοῦν τούτων ὁ ἀγαθὸς μαστροπὸς τὰ συμφέροντα εἰς τὸ ἀρέσκειν διδάσκει ἂν; πάνυ μὲν οὖν. ἀμείνων δ' ἂν εἴη, ἔφη, ὁ ἐνὶ δυνάμενος ἀρεστοὺς ποιεῖν ἢ ὅστις καὶ πολλοῖς; ἐνταῦθα μέντοι ἐσχίσθησαν, καὶ οἱ μὲν εἶπον δῆλον ὅτι ὅστις πλείστοις, οἱ δὲ πάνυ μὲν οὖν.

ὁ δ' εἰπὼν ὅτι καὶ τοῦτο ὁμολογεῖται ἔφη· εἰ δέ τις καὶ ὅλη τῇ πόλει ἀρέσκοντας δύναίτο ἀποδεικνύναι, οὐχ οὗτος παντελῶς ἂν ἤδη ἀγαθὸς μαστροπὸς εἴη; σαφῶς γε νῆ Δία, πάντες εἶπον. οὐκοῦν εἴ τις τοιούτους δύναίτο ἐξεργάζεσθαι ὥν προστατοίη, δικαίως ἂν μέγα φρονοίη ἐπὶ τῇ τέχνῃ καὶ δικαίως ἂν πολὺν μισθὸν λαμβάνοι;

ἐπεὶ δὲ καὶ ταῦτα πάντες συνωμολόγουν, τοιοῦτος μέντοι, ἔφη, μοι δοκεῖ Ἀντισθένης εἶναι οὗτος. καὶ ὁ Ἀντισθένης, ἐμοί, ἔφη, παραδίδως, ὦ Σώκρατες, τὴν τέχνην; ναὶ μὰ Δί', ἔφη. ὁρῶ γάρ σε καὶ τὴν ἀκόλουθον ταύτης πάνυ ἐξεργασμένον. τίνα ταύτην; τὴν προαγωγείαν, ἔφη.

καὶ ὃς μάλα ἀχθεσθεὶς ἐπήρετο· καὶ τί μοι σύνοισθα, ὦ Σώκρατες, τοιοῦτον εἰργασμένῳ; οἶδα μὲν, ἔφη, σε Καλλίαν τουτονὶ προαγωγεύσαντα τῷ σοφῷ Προδίκῳ, ὅτε ἐώρας τοῦτον μὲν φιλοσοφίας ἐρῶντα, ἐκεῖνον δὲ χρημάτων δεόμενον· οἶδα δέ σε Ἰππία τῷ Ἡλείῳ, παρ' οὗ οὗτος καὶ τὸ μνημονικὸν ἔμαθεν· ἀφ' οὗ δὴ καὶ ἐρωτικώτερος γενένηται διὰ τὸ ὅ τι ἂν καλὸν ἴδῃ μηδέποτε ἐπιλανθάνεσθαι.

ἔναγχος δὲ δήπου καὶ πρὸς ἐμὲ ἐπαινῶν τὸν Ἡρακλεώτην ξένον ἐπεὶ με ἐποίησας ἐπιθυμεῖν αὐτοῦ, συνέστησάς μοι αὐτόν. καὶ χάριν μέντοι σοὶ ἔχω· πάνυ γὰρ καλὸς κἀγαθὸς δοκεῖ μοι εἶναι. Αἰσχύλον δὲ τὸν Φλειάσιον πρὸς ἐμὲ ἐπαινῶν καὶ ἐμὲ πρὸς ἐκεῖνον οὐχ οὕτω διέθηκας ὥστε διὰ τοὺς σοὺς λόγους ἐρῶντες ἐκυνοδρομοῦμεν ἀλλήλους ζητοῦντες;

ταῦτα οὖν ὁρῶν δυνάμενόν σε ποιεῖν ἀγαθὸν νομίζω προαγωγὸν εἶναι. ὁ γὰρ οἶός

τε ὦν γινώσκειν τε τοὺς ὠφελίμους αὐτοῖς καὶ τούτους δυνάμενος ποιεῖν ἐπιθυμεῖν ἀλλήλων, οὗτος ἂν μοι δοκεῖ καὶ πόλεις δύνασθαι φίλας ποιεῖν καὶ γάμους ἐπιτηδείους συνάγειν, καὶ πολλοῦ ἂν ἄξιος εἶναι καὶ πόλεσι καὶ φίλοις καὶ συμμάχοις κεκτῆσθαι. σὺ δὲ ὡς κακῶς ἀκούσας ὅτι ἀγαθὸν σε ἔφην προαγωγὸν εἶναι, ὠργίσθης. ἀλλὰ μὰ Δί', ἔφη, οὐ νῦν. ἐὰν γὰρ ταῦτα δύνωμαι, σεσαγμένος δὴ παντάπασι πλούτου τὴν ψυχὴν ἔσομαι. καὶ αὕτη μὲν δὴ ἡ περίοδος τῶν λόγων ἀπετελέσθη.

ὁ δὲ Καλλίας ἔφη· σὺ δὲ δὴ, ὦ Κριτόβουλε, εἰς τὸν περὶ τοῦ κάλλους ἀγῶνα πρὸς Σωκράτην οὐκ ἀνθίστασαι; νῆ Δί', ἔφη ὁ Σωκράτης, ἴσως γὰρ εὐδοκιμοῦντα τὸν μαστροπὸν παρὰ τοῖς κριταῖς ὀρᾷ.

ἀλλ' ὅμως, ἔφη ὁ Κριτόβουλος, οὐκ ἀναδύομαι· ἀλλὰ δίδασκε, εἴ τι ἔχεις σοφόν, ὡς καλλίων εἶ ἐμοῦ. μόνον, ἔφη, τὸν λαμπτήρα ἐγγὺς προσενεγκάτω. εἰς ἀνάκρισιν τοίνυν σε, ἔφη, πρῶτον τῆς δίκης καλοῦμαι· ἀλλ' ἀποκρίνου.

σὺ δέ γε ἐρώτα. πότερον οὖν ἐν ἀνθρώπῳ μόνον νομίζεις τὸ καλὸν εἶναι ἢ καὶ ἐν ἄλλῳ τινί; ἐγὼ μὲν ναὶ μὰ Δί', ἔφη, καὶ ἐν ἵππῳ καὶ βοῖ καὶ ἐν ἀψύχοις πολλοῖς. οἶδα γοῦν οὔσαν καὶ ἀσπίδα καλὴν καὶ ξίφος καὶ δόρυ.

καὶ πῶς, ἔφη, οἷόν τε ταῦτα μηδὲν ὅμοια ὄντα ἀλλήλοις πάντα καλὰ εἶναι; ἂν νῆ Δί', ἔφη, πρὸς τὰ ἔργα ὧν ἕνεκα ἕκαστα κτῶμεθα εὖ εἰργασμένα ἢ ἢ εὖ πεφυκότα πρὸς ἃ ἂν δεώμεθα, καὶ ταῦτ', ἔφη ὁ Κριτόβουλος, καλά.

οἶσθα οὖν, ἔφη, ὀφθαλμῶν τίνος ἕνεκα δεόμεθα; δῆλον, ἔφη, ὅτι τοῦ ὀρᾶν. οὕτω μὲν τοίνυν ἤδη οἱ ἐμοὶ ὀφθαλμοὶ καλλίονες ἂν τῶν σῶν εἴησαν. πῶς δὴ; ὅτι οἱ μὲν σοὶ τὸ κατ' εὐθὺ μόνον ὀρῶσιν, οἱ δὲ ἐμοὶ καὶ τὸ ἐκ πλαγίου διὰ τὸ ἐπιπόλαιοι εἶναι. λέγεις σύ, ἔφη, καρκίνον εὐοφθαλμότατον εἶναι τῶν ζώων; πάντως δῆπου, ἔφη· ἐπεὶ καὶ πρὸς ἰσχὺν τοὺς ὀφθαλμοὺς ἄριστα πεφυκότας ἔχει.

εἶεν, ἔφη, τῶν δὲ ῥινῶν ποτέρα καλλίων, ἡ σὴ ἢ ἡ ἐμή; ἐγὼ μὲν, ἔφη, οἶμαι τὴν ἐμήν, εἴπερ γε τοῦ ὁσφραίνεσθαι ἕνεκεν ἐποίησαν ἡμῖν ῥίνας οἱ θεοί. οἱ μὲν γὰρ σοὶ μυκτῆρες εἰς γῆν ὀρῶσιν, οἱ δὲ ἐμοὶ ἀναπέπτανται, ὥστε τὰς πάντοθεν ὀσμάς προσδέχεσθαι. τὸ δὲ δὴ σιμὸν τῆς ῥινὸς πῶς τοῦ ὀρθοῦ κάλλιον; ὅτι, ἔφη, οὐκ ἀντιφράττει, ἀλλ' ἐὰν εὐθὺς τὰς ὀψεις ὀρᾶν ἃ ἂν βούλωνται· ἡ δὲ ὑψηλὴ ῥίς ὥσπερ ἐπηρεάζουσα διατετείχικε τὰ ὄμματα.

τοῦ γε μὴν στόματος, ἔφη ὁ Κριτόβουλος, ὑφίεμαι. εἰ γὰρ τοῦ ἀποδάκνειν ἕνεκα πεποίηται, πολὺ ἂν σὺ μεῖζον ἢ ἐγὼ ἀποδάκοις. διὰ δὲ τὸ παχέα ἔχειν τὰ χεῖλη οὐκ οἶει καὶ μαλακώτερόν σου ἔχειν τὸ φίλημα; ἔοικα, ἔφη, ἐγὼ κατὰ τὸν σὸν λόγον καὶ τῶν ὄνων αἴσχιον τὸ στόμα ἔχειν. ἐκεῖνο δὲ οὐδὲν τεκμήριον λογίζη, ὡς ἐγὼ σοῦ καλλίων εἰμί, ὅτι καὶ Ναῖδες θεοὶ οὔσαι τοὺς Σειληνοὺς ἐμοὶ ὁμοιοτέρους τίκτουσιν ἢ σοί;

καὶ ὁ Κριτόβουλος, οὐκέτι, ἔφη, ἔχω πρὸς σὲ ἀντιλέγειν, ἀλλὰ διαφερόντων, ἔφη, τὰς ψήφους, ἵνα ὡς τάχιστα εἰδῶ ὃ τι με χρή παθεῖν ἢ ἀποτεῖσαι. μόνον, ἔφη, κρυφῇ φερόντων· δέδοικα γὰρ τὸν σὸν καὶ Ἀντισθένους πλοῦτον μὴ με καταδυναστεύσῃ.

ἡ μὲν δὴ παῖς καὶ ὁ παῖς κρύφα ἀνέφερον. ὁ δὲ Σωκράτης ἐν τούτῳ διέπραττε τὸν τε λύχνον ἀντιπροσενεγκεῖν τῷ Κριτοβούλῳ, ὡς μὴ ἐξαπατηθῆσαν οἱ κριταί,

καὶ τῷ νικήσαντι μὴ ταινίας ἀλλὰ φιλήματα ἀναδήματα παρὰ τῶν κριτῶν γενέσθαι.

ἐπεὶ δὲ ἐξέπεσον αἱ ψῆφοι καὶ ἐγένοντο πᾶσαι σὺν Κριτοβούλῳ, παπαῖ, ἔφη ὁ Σωκράτης, οὐχ ὅμοιον ἔοικε τὸ σὸν ἀργύριον, ὧ Κριτόβουλε, τῷ Καλλίου εἶναι. τὸ μὲν γὰρ τούτου δικαιοτέρους ποιεῖ, τὸ δὲ σὸν ὥσπερ τὸ πλεῖστον διαφθεῖρειν ἱκανόν ἐστι καὶ δικαστὰς καὶ κριτάς.

ἐκ δὲ τούτου οἱ μὲν τὰ νικητήρια φιλήματα ἀπολαμβάνειν τὸν Κριτόβουλον ἐκέλευον, οἱ δὲ τὸν κύριον πείθειν, οἱ δὲ καὶ ἄλλα ἔσκωπτον. ὁ δὲ Ἑρμογένης κἀνταῦθα ἐσιώπα. καὶ ὁ Σωκράτης ὀνομάσας αὐτόν, ἔχους ἄν, ἔφη, ὧ Ἑρμόγενης, εἰπεῖν ἡμῖν τί ἐστὶ παροινία; καὶ ὃς ἀπεκρίνατο· εἰ μὲν ὃ τι ἐστὶν ἐρωτᾷς, οὐκ οἶδα· τὸ μέντοι μοι δοκοῦν εἵποιμ' ἄν.

ἀλλ', ὃ δοκεῖ, τοῦτ', ἔφη. τὸ τοίνυν παρ' οἶνον λυπεῖν τοὺς συνόντας, τοῦτ' ἐγὼ κρίνω παροινίαν. οἷσθ' οὔν, ἔφη, ὅτι καὶ σὺ νῦν ἡμᾶς λυπεῖς σιωπῶν; ἦ καὶ ὅταν λέγητ'; ἔφη. οὐκ ἀλλ' ὅταν διαλίπωμεν. ἦ οὔν λέληθέ σε ὅτι μεταξὺ τοῦ ὑμᾶς λέγειν οὐδ' ἂν τρίχα, μὴ ὅτι λόγον ἂν τις παρέρειε;

καὶ ὁ Σωκράτης, ὧ Καλλία, ἔχους ἄν τι, ἔφη, ἀνδρὶ ἐλεγχομένῳ βοηθῆσαι; ἐγὼ γ', ἔφη. ὅταν γὰρ ὁ αὐλὸς φθέγγηται, παντάπασι σιωπῶμεν. καὶ ὁ Ἑρμογένης, ἦ οὔν βούλεσθε, ἔφη, ὥσπερ Νικόστρατος ὁ ὑποκριτὴς τετράμετρα πρὸς τὸν αὐλὸν κατέλεγεν, οὕτω καὶ ὑπὸ τοῦ αὐλοῦ ὑμῖν διαλέγωμαι;

καὶ ὁ Σωκράτης, πρὸς τῶν θεῶν, ἔφη, Ἑρμόγενης, οὕτω ποίει. οἶμαι γάρ, ὥσπερ ἡ ὠδὴ ἡδίων πρὸς τὸν αὐλόν, οὕτω καὶ τοὺς σοὺς λόγους ἡδύνεσθαι ἂν τι ὑπὸ τῶν φθόγγων, ἄλλως τε καὶ εἰ μορφάζοις, ὥσπερ ἡ αὐλητρίς, καὶ σὺ πρὸς τὰ λεγόμενα.

καὶ ὁ Καλλίας ἔφη· ὅταν οὔν ὁ Ἀντισθένης ὅδ' ἐλέγχη τινὰ ἐν τῷ συμποσίῳ, τί ἔσται τὸ αὐλημα; καὶ ὁ Ἀντισθένης εἶπε· Τῷ μὲν ἐλεγχομένῳ οἶμαι ἄν, ἔφη, πρέπειν συριγμόν.

τοιούτων δὲ λόγων ὄντων ὡς ἐώρα ὁ Συρακόσιος τῶν μὲν αὐτοῦ ἐπιδειγμάτων ἀμελοῦντας, ἀλλήλοις δὲ ἡδομένους, φθονῶν τῷ Σωκράτει εἶπεν· ἄρα σύ, ὦ Σώκρατες, ὁ φροντιστὴς ἐπικαλούμενος; οὐκοῦν κάλλιον, ἔφη, ἢ εἰ ἀφρόντιστος ἐκαλούμην. εἰ μὴ γε ἐδόκεις τῶν μετεώρων φροντιστὴς εἶναι.

οἷσθα οὔν, ἔφη ὁ Σωκράτης, μετεωρότερόν τι τῶν θεῶν; ἀλλ' οὐ μὰ Δί', ἔφη, οὐ τούτων σε λέγουσιν ἐπιμελεῖσθαι, ἀλλὰ τῶν ἀνωφελεστάτων. οὐκοῦν καὶ οὕτως ἄν, ἔφη, θεῶν ἐπιμελοίμην· ἄνωθεν μὲν γε ὕοντες ὠφελοῦσιν, ἄνωθεν δὲ φῶς παρέχουσιν. εἰ δὲ ψυχρὰ λέγω, σὺ αἷτιος, ἔφη, πράγματά μοι παρέχων.

ταῦτα μὲν, ἔφη, ἔα· ἀλλ' εἰπέ μοι πόσους ψύλλα πόδας ἐμοῦ ἀπέχει. ταῦτα γὰρ σέ φασι γεωμετερεῖν. καὶ ὁ Ἀντισθένης εἶπε· σὺ μέντοι δεινὸς εἶ, ὧ Φίλιππε, εἰκάζειν· οὐ δοκεῖ σοι ὁ ἀνὴρ οὗτος λοιδορεῖσθαι βουλομένῳ εἰσκέειν; ναὶ μὰ τὸν Δί', ἔφη, καὶ ἄλλοις γε πολλοῖς.

ἀλλ' ὅμως, ἔφη ὁ Σωκράτης, σὺ αὐτόν μὴ εἵκαζε, ἵνα μὴ καὶ σὺ λοιδορουμένῳ εἰσέκης. ἀλλ' εἴπερ γε τοῖς πᾶσι καλοῖς καὶ τοῖς βελτίστοις εἰκάζω αὐτόν,

ἐπαινοῦντι μᾶλλον ἢ λοιδορουμένῳ δικαίως ἂν εἰκάζοι μέ τις. καὶ νῦν σύ γε λοιδορουμένῳ ἔοικας, εἰ πάντ' αὐτοῦ βελτίων φῆς εἶναι.

ἀλλὰ βούλει πονηροτέροις εἰκάζω αὐτόν; μηδὲ πονηροτέροις. ἀλλὰ μηδενί; μηδενὶ μηδὲ τούτων εἵκαζε. ἀλλ' οὐ μέντοι γε σιωπῶν οἶδα ὅπως ἄξια τοῦ δείπνου ἐργάσομαι. καὶ ῥαδίως γ', ἂν ἂ μὴ δεῖ λέγειν, ἔφη, σιωπᾶς. αὕτη μὲν δὴ ἡ παροινία οὕτω κατεσβέσθη.

ἐκ τούτου δὲ τῶν ἄλλων οἱ μὲν ἐκέλευον εἰκάζειν, οἱ δὲ ἐκώλυον. θορύβου δὲ ὄντος ὁ Σωκράτης αὖ πάλιν εἶπεν· ἄρα ἐπειδὴ πάντες ἐπιθυμοῦμεν λέγειν, νῦν ἂν μάλιστα καὶ ἅμα ἄσαιμεν; καὶ εὐθύς τοῦτ' εἰπὼν ἦρχεν ὥδε.

ἐπεὶ δ' ἦσεν, εἰσεφέρετο τῇ ὀρχηστρίδι τροχὸς τῶν κεραμεικῶν, ἐφ' οὗ ἔμελλε θαυματουργήσκειν. ἔνθα δὴ εἶπεν ὁ Σωκράτης· ὦ Συρακόσιε, κινδυνεύω ἐγώ, ὥσπερ σὺ λέγεις, τῷ ὄντι φροντιστὴς εἶναι· νῦν γοῦν σκοπῶ ὅπως ἂν ὁ μὲν παῖς ὅδε ὁ σὸς καὶ ἡ παῖς ἦδε ὡς ῥᾶστα διάγοιεν, ἡμεῖς δ' ἂν μάλιστα εὐφραينوίμεθα θεώμενοι αὐτούς· ὅπερ εὖ οἶδα ὅτι καὶ σὺ βούλει.

δοκεῖ οὖν μοι τὸ μὲν εἰς μαχαίρας κυβιστᾶν κινδύνου ἐπίδειγμα εἶναι, ὃ συμποσίῳ οὐδὲν προσήκει. καὶ μὴν τό γε ἐπὶ τοῦ τροχοῦ ἅμα περιδινουμένου γράφειν τε καὶ ἀναγινώσκειν θαῦμα μὲν ἴσως τί ἐστίν, ἡδονὴν δὲ οὐδὲ ταῦτα δύναμαι γνῶναι τίν' ἂν παράσχοι. οὐδὲ μὴν τό γε διαστρέφοντας τὰ σώματα καὶ τροχοὺς μιμουμένους ἡδίων ἢ ἡσυχίαν ἔχοντας τοὺς καλοὺς καὶ ὠραίους θεωρεῖν.

καὶ γὰρ δὴ οὐδὲ πάνυ τι σπάνιον τό γε θαυμασίοις ἐντυχεῖν, εἴ τις τούτου δεῖται, ἀλλ' ἔξεστιν αὐτίκα μάλα τὰ παρόντα θαυμάζειν, τί ποτε ὁ μὲν λύχνος διὰ τὸ λαμπρὰν φλόγα ἔχειν φῶς παρέχει, τὸ δὲ χαλκεῖον λαμπρὸν ὄν φῶς μὲν οὐ ποιεῖ, ἐν αὐτῷ δὲ ἄλλα ἐμφαινόμενα παρέχεται· καὶ πῶς τὸ μὲν ἔλαιον ὑγρὸν ὄν αὖξει τὴν φλόγα, τὸ δὲ ὕδωρ, ὅτι ὑγρὸν ἐστίν, κατασβέννυσι τὸ πῦρ. ἀλλὰ γὰρ καὶ ταῦτα μὲν οὐκ εἰς ταῦτόν τῷ οἴνῳ ἐπισπεύδει·

εἰ δὲ ὀρχοῖντο πρὸς τὸν αὐλὸν σχήματα ἐν οἷς Χάριτές τε καὶ ὜ραι καὶ Νύμφαι γράφονται, πολὺ ἂν οἶμαι αὐτούς γε ῥᾶον διάγειν καὶ τὸ συμπόσιον πολὺ ἐπιχαριτώτερον εἶναι. ὁ οὖν Συρακόσιος, ἀλλὰ ναὶ μὰ τὸν Δί', ἔφη, ὦ Σώκρατες, καλῶς τε λέγεις καὶ ἐγὼ εἰσάξω θεάματα ἐφ' οἷς ὑμεῖς εὐφρανεῖσθε.

ὁ μὲν δὴ Συρακόσιος ἐξελθὼν συνεκροτεῖτο· ὁ δὲ Σωκράτης πάλιν αὖ καινοῦ λόγου κατήρχεν. ἄρ', ἔφη, ὦ ἄνδρες, εἰκὸς ἡμᾶς παρόντος δαίμονος μεγάλου καὶ τῷ μὲν χρόνῳ ἰσὴλικος τοῖς ἀειγενέσι θεοῖς, τῇ δὲ μορφῇ νεωτάτου, καὶ μεγέθει πάντα ἐπέχοντος, ψυχῇ δὲ ἀνθρώπου ἰδρυμένου, Ἔρωτος, μὴ [;ἂν]; ἀμνημονῆσαι, ἄλλως τε καὶ ἐπειδὴ πάντες ἐσμέν τοῦ θεοῦ τούτου θιασῶται;

ἐγὼ τε γὰρ οὐκ ἔχω χρόνον εἰπεῖν ἐν ᾧ οὐκ ἐρῶν τινος διατελῶ, Χαρμίδην δὲ τόνδε οἶδα πολλοὺς μὲν ἐραστὰς κτησάμενον, ἔστι δὲ ὢν καὶ αὐτόν ἐπιθυμήσαντα· Κριτόβουλος γε μὴν ἔτι καὶ νῦν ἐρώμενος ὢν ἤδη ἄλλων ἐπιθυμεῖ.

ἀλλὰ μὴν καὶ ὁ Νικήρατος, ὡς ἐγὼ ἀκούω, ἐρῶν τῆς γυναικὸς ἀντερᾶται. Ἑρμογένη γε μὴν τίς ἡμῶν οὐκ οἶδεν ὡς, ὃ τι ποτ' ἐστὶν ἡ καλοκάγαθία, τῷ ταύτης ἔρωτι κατατήκεται; οὐχ ὁρᾶτε ὡς σπουδαῖαι μὲν αὐτοῦ αἱ ὀφρύες, ἀτρεμεῖς δὲ τὸ ὄμμα,

μέτριοι δὲ οἱ λόγοι, πραεῖα δὲ ἡ φωνή, ἱλαρὸν δὲ τὸ ἦθος· τοῖς δὲ σεμνοτάτοις θεοῖς φίλοις χρώμενος οὐδὲν ἡμᾶς τοὺς ἀνθρώπους ὑπερορᾷ·

σὺ δὲ μόνος, ὧς Ἀντίσθενες, οὐδενὸς ἐρᾷς· ναὶ μὰ τοὺς θεούς, εἶπεν ἐκεῖνος, καὶ σφόδρα γε σοῦ. καὶ ὁ Σωκράτης ἐπισκώψας ὡς δὴ θρυπτόμενος εἶπε· μὴ νῦν μοι ἐν τῷ παρόντι ὄχλον πάρεχε·

ὥς γὰρ ὁρᾷς, ἄλλα πράττω. καὶ ὁ Ἀντισθένης ἔλεξεν· ὡς σαφῶς μέντοι σὺ μαστροπὲ σαυτοῦ ἀεὶ τοιαῦτα ποιεῖς· τοτὲ μὲν τὸ δαιμόνιον προφασιζόμενος οὐ διαλέγῃ μοι, τοτὲ δ' ἄλλου του ἐφιεόμενος.

καὶ ὁ Σωκράτης ἔφη· πρὸς τῶν θεῶν, ὧς Ἀντίσθενες, μόνον μὴ συγκόψῃς με· τὴν δ' ἄλλην χαλεπότητα ἐγὼ σου καὶ φέρω καὶ οἶσω φιλικῶς. ἄλλα γάρ, ἔφη, τὸν μὲν σὸν ἔρωτα κρύπτωμεν, ἐπειδὴ καὶ ἔστιν οὐ ψυχῆς ἀλλ' εὐμορφίας τῆς ἐμῆς.

ὅτι γε μὴν σύ, ὦ Καλλία, ἐρᾷς Αὐτολύκου πᾶσα μὲν ἡ πόλις οἶδε, πολλοὺς δ' οἶμαι καὶ τῶν ξένων. τούτου δ' αἴτιον τὸ πατέρων τε ὀνομαστῶν ἀμφοτέρους ὑμᾶς εἶναι καὶ αὐτοὺς ἐπιφανεῖς.

ἀεὶ μὲν οὖν ἔγωγε ἡγάμην τὴν σὴν φύσιν, νῦν δὲ καὶ πολὺ μᾶλλον, ἐπεὶ ὁρῶ σε ἐρῶντα οὐχ ἀβρότῃ χλιδαινομένου οὐδὲ μαλακίᾳ θρυπτομένου, ἀλλὰ πᾶσιν ἐπιδεικνυμένου ῥώμην τε καὶ καρτερίαν καὶ ἀνδρείαν καὶ σωφροσύνην. τὸ δὲ τοιούτων ἐπιθυμεῖν τεκμήριόν ἐστι τῆς τοῦ ἐραστοῦ φύσεως.

εἰ μὲν οὖν μία ἐστὶν Ἀφροδίτη ἢ διτταί, Οὐρανία τε καὶ Πάνδημος, οὐκ οἶδα· καὶ γὰρ Ζεὺς ὁ αὐτὸς δοκῶν εἶναι πολλὰς ἐπωνυμίας ἔχει· ὅτι γε μέντοι χωρὶς ἑκατέρᾳ βωμοί τε καὶ ναοί εἰσι καὶ θυσίαι τῇ μὲν Πανδήμῳ ῥαδιουργότεραι, τῇ δὲ Οὐρανίᾳ ἀγνότεραι, οἶδα.

εἰκάσαις δ' ἂν καὶ τοὺς ἔρωτας τὴν μὲν Πάνδημον τῶν σωμάτων ἐπιπέμπειν, τὴν δ' Οὐρανίαν τῆς ψυχῆς τε καὶ τῆς φιλίας καὶ τῶν καλῶν ἔργων. ὑφ' οὗ δὴ καὶ σύ, ὦ Καλλία, κατέχεσθαι μοι δοκεῖς ἔρωτος.

τεκμαίρομαι δὲ τῇ τοῦ ἐρωμένου καλοκάγαθία καὶ ὅτι σε ὁρῶ τὸν πατέρα αὐτοῦ παραλαμβάνοντα εἰς τὰς πρὸς τοῦτον συνουσίας. οὐδὲν γὰρ τούτων ἐστὶν ἀπόκρυφον πατρὸς τῷ καλῷ τε κάγαθῷ ἐραστῇ.

καὶ ὁ Ἑρμογένης εἶπε· νῆ τὴν Ἥραν, ἔφη, ὦ Σώκρατες, ἄλλα τέ σου πολλὰ ἄγαμαι καὶ ὅτι νῦν ἅμα χαριζόμενος Καλλίᾳ καὶ παιδεύεις αὐτὸν οἰόνπερ χρή εἶναι. νῆ Δί', ἔφη, ὅπως δὲ καὶ ἔτι μᾶλλον εὐφραίνεται, βούλομαι αὐτῷ μαρτυρῆσαι ὡς καὶ πολὺ κρείττων ἐστὶν ὁ τῆς ψυχῆς ἢ ὁ τοῦ σώματος ἔρω.

ὅτι μὲν γὰρ δὴ ἄνευ φιλίας συνουσία οὐδεμία ἀξιόλογος πάντες ἐπιστάμεθα. φιλεῖν γε μὴν τῶν μὲν τὸ ἦθος ἀγαμένων ἀνάγκη ἡδεῖα καὶ ἐθελουσία καλεῖται· τῶν δὲ τοῦ σώματος ἐπιθυμούντων πολλοὶ μὲν τοὺς τρόπους μέμφονται καὶ μισοῦσι τῶν ἐρωμένων·

ἂν δὲ καὶ ἀμφότερα στέρξωσι, τὸ μὲν τῆς ὥρας ἄνθος ταχὺ δήπου παρακμάζει, ἀπολείποντος δὲ τούτου ἀνάγκη καὶ τὴν φιλίαν συναπομαραίνεσθαι, ἡ δὲ ψυχὴ ὅσονπερ ἂν χρόνον ἴη ἐπὶ τὸ φρονιμώτερον καὶ ἀξιεραστοτέρα γίνεται.

καὶ μὴν ἐν μὲν τῇ τῆς μορφῆς χρήσει ἔνεστί τις καὶ κόρος, ὥστε ἅπερ καὶ πρὸς τὰ σιτία διὰ πλησμονήν, ταῦτα ἀνάγκη καὶ πρὸς τὰ παιδικὰ πάσχειν· ἡ δὲ τῆς

ψυχῆς φιλία διὰ τὸ ἀγνὴ εἶναι καὶ ἀκορεστοτέρα ἐστίν, οὐ μέντοι, ὥς γ' ἂν τις οἰηθείη, διὰ τοῦτο καὶ ἀνεπαφροδιτοτέρα, ἀλλὰ σαφῶς καὶ ἀποτελεῖται ἡ εὐχὴ ἐν ᾗ αἰτούμεθα τὴν θεὸν ἐπαφρόδιτα καὶ ἔπη καὶ ἔργα διδόναι.

ὥς μὲν γὰρ ἄγαταί τε καὶ φιλεῖ τὸν ἐρώμενον θάλλουσα μορφῇ τε ἐλευθερίᾳ καὶ ἦθει αἰδήμονί τε καὶ γενναίῳ ψυχῇ εὐθὺς ἐν τοῖς ἡλιξιν ἡγεμονικὴ τε ἅμα καὶ φιλόφρων οὔσα οὐδὲν ἐπιδίδεται λόγου· ὅτι δὲ εἰκὸς καὶ ὑπὸ τῶν παιδικῶν τὸν τοιοῦτον ἐραστὴν ἀντιφιλεῖσθαι, καὶ τοῦτο διδάξω.

πρῶτον μὲν γὰρ τίς μισεῖν δύναιτ' ἂν ὑφ' οὗ εἰδείη καλὸς τε καὶ ἀγαθὸς νομιζόμενος; ἔπειτα δὲ ὁρῶν αὐτὸν τὰ τοῦ παιδὸς καλὰ μᾶλλον ἢ τὰ ἑαυτοῦ ἡδέα σπουδάζοντα; πρὸς δὲ τούτοις πιστεύει μήτ' ἂν παρά τι ποιήσῃ μήτ' ἂν καμῶν ἀμορφότερος γένηται, μειωθῆναι ἂν τὴν φιλίαν;

οἷς γε μὴν κοινὸν τὸ φιλεῖσθαι, πῶς οὐκ ἀνάγκη τούτους ἡδέως μὲν προσορᾶν ἀλλήλους, εὐνοϊκῶς δὲ διαλέγεσθαι, πιστεύειν δὲ καὶ πιστεύεσθαι, καὶ προνοεῖν μὲν ἀλλήλων, συνήδεσθαι δ' ἐπὶ ταῖς καλαῖς πράξεσι, συνάχθεσθαι δὲ ἂν τι σφάλμα προσπίπτῃ, τότε δ' εὐφραινόμενους διατελεῖν, ὅταν ὑγιαίνοντες συνῶσιν, ἂν δὲ κάμῃ ὁπότερος οὖν, πολὺ συνεχεστέραν τὴν συνουσίαν ἔχειν, καὶ ἀπόντων ἔτι μᾶλλον ἢ παρόντων ἐπιμελεῖσθαι; οὐ ταῦτα πάντα ἐπαφρόδιτα; διὰ γέ τοι τὰ τοιαῦτα ἔργα ἅμα ἐρῶντες τῆς φιλίας καὶ χρώμενοι αὐτῇ εἰς γῆρας διατελοῦσι.

τὸν δὲ ἐκ τοῦ σώματος κρεμύμενον διὰ τί ἀντιφιλήσειεν ἂν ὁ παῖς; πότερον ὅτι ἑαυτῷ μὲν νέμει ὦν ἐπιθυμεῖ, τῷ δὲ παιδί τὰ ἐπονειδιστότατα; ἢ διότι ἂ σπεύδει πράττειν παρὰ τῶν παιδικῶν, εἵργει μάλιστα τοὺς οἰκείους ἀπὸ τούτων;

καὶ μὴν ὅτι γε οὐ βιάζεται, ἀλλὰ πείθει, διὰ τοῦτο μᾶλλον μισητέος. ὁ μὲν γὰρ βιαζόμενος ἑαυτὸν πονηρὸν ἀποδεικνύει, ὁ δὲ πείθων τὴν τοῦ ἀναπειθομένου ψυχὴν διαφθείρει.

ἀλλὰ μὴν καὶ ὁ χρημάτων γε ἀπεμπολῶν τὴν ὥραν τί μᾶλλον στέρξει τὸν πριάμενον ἢ ὁ ἐν ἀγορᾷ πωλῶν καὶ ἀποδιδόμενος; οὐ μὴν ὅτι γε ὥραϊος ἄώρῳ, οὐδὲ ὅτι γε καλὸς οὐκέτι καλῷ καὶ ἐρῶντι οὐκ ἐρῶν ὁμιλεῖ, φιλήσει αὐτόν. οὐδὲ γὰρ ὁ παῖς τῷ ἀνδρὶ ὥσπερ γυνὴ κοινωνεῖ τῶν ἐν τοῖς ἀφροδισίοις εὐφροσυνῶν, ἀλλὰ νήφων μεθύοντα ὑπὸ τῆς ἀφροδίτης θεᾶται.

ἐξ ὧν οὐδὲν θαυμαστὸν εἰ καὶ τὸ ὑπερορᾶν ἐγγίγνεται αὐτῷ τοῦ ἐραστοῦ. καὶ σκοπῶν δ' ἂν τις εὖροι ἐκ μὲν τῶν διὰ τοὺς τρόπους φιλουμένων οὐδὲν χαλεπὸν γεγενημένον, ἐκ δὲ τῆς ἀναιδοῦς ὁμιλίας πολλὰ ἤδη καὶ ἀνόσια πεπραγμένα.

ὥς δὲ καὶ ἀνελεύθερος ἢ συνουσία τῷ τὸ σῶμα μᾶλλον ἢ τῷ τὴν ψυχὴν ἀγαπῶντι, νῦν τοῦτο δηλώσω. ὁ μὲν γὰρ παιδεύων λέγειν τε ἂν δεῖ καὶ πράττειν δικαίως ἂν ὥσπερ Χείρων καὶ Φοῖνιξ ὑπ' Ἀχιλλέως τιμῶτο, ὁ δὲ τοῦ σώματος ὀρεγόμενος εἰκότως ἂν ὥσπερ πτωχὸς περιέποιτο. αἰεὶ γάρ τοι προσαιτῶν καὶ προσδεόμενος ἢ φιλήματος ἢ ἄλλου τινὸς ψηλαφήματος παρακολουθεῖ.

εἰ δὲ λαμυρώτερον λέγω, μὴ θαυμάζετε· ὅ τε γὰρ οἶνος συνεπαίρει καὶ ὁ αἰεὶ σύννοικος ἔμοι ἔρωσ κεντρίζει εἰς τὸν ἀντίπαλον ἔρωτα αὐτῷ παρρησιάζεσθαι.

καὶ γὰρ δὴ δοκεῖ μοι ὁ μὲν τῷ εἶδει τὸν νοῦν προσέχων μεμισθωμένῳ χῶρον ἐοικέναι. οὐ γὰρ ὅπως πλείονος ἄξιος γένηται ἐπιμελεῖται, ἀλλ' ὅπως αὐτὸς

ὅτι πλεῖστα ώραῖα καρπώσεται. ὁ δὲ τῆς φιλίας ἐφιέμενος μᾶλλον ἔοικε τῷ τὸν οἰκεῖον ἀγρὸν κεκτημένῳ· πάντοθεν γοῦν φέρων ὃ τι ἂν δύνηται πλείονος ἄξιον ποιεῖ τὸν ἐρώμενον.

καὶ μὴν καὶ τῶν παιδικῶν ὅς μὲν ἂν εἰδῇ ὅτι ὁ τοῦ εἵδους ἐπαρκῶν ἄρξει τοῦ ἐραστοῦ, εἰκὸς αὐτὸν τᾶλλα ῥαδιουργεῖν· ὅς δ' ἂν γινώσκη ὅτι ἂν μὴ καλὸς κάγαθός ῃ, οὐ καθέξει τὴν φιλίαν, τοῦτον προσήκει μᾶλλον ἀρετῆς ἐπιμελεῖσθαι.

μέγιστον δ' ἀγαθὸν τῷ ὀρεγομένῳ ἐκ παιδικῶν φίλον ἀγαθὸν ποιήσασθαι ὅτι ἀνάγκη καὶ αὐτὸν ἀσκεῖν ἀρετῇ. οὐ γὰρ οἷόν τε πονηρὰ αὐτὸν ποιοῦντα ἀγαθὸν τὸν συνόντα ἀποδεῖξαι, οὐδέ γε ἀναισχυντίαν καὶ ἀκρασίαν παρεχόμενον ἐγκρατῇ καὶ αἰδούμενον τὸν ἐρώμενον ποιῆσαι.

ἐπιθυμῶ δέ σοι, ἔφη, ὦ Καλλία, καὶ μυθολογῆσαι ὥς οὐ μόνον ἄνθρωποι ἀλλὰ καὶ θεοὶ καὶ ἥρωες τὴν τῆς ψυχῆς φιλίαν περὶ πλείονος ἢ τὴν τοῦ σώματος χρῆσιν ποιοῦνται.

Ζεὺς τε γὰρ ὅσων μὲν θνητῶν οὐσῶν μορφῆς ἡράσθη, συγγενόμενος εἶα αὐτὰς θνητὰς εἶναι· ὅσων δὲ ψυχαῖς ἀγαθαῖς ἀγασθείη, ἀθανάτους τούτους ἐποίει· ὦν Ἡρακλῆς μὲν καὶ Διόσκουροί εἰσι, λέγονται δὲ καὶ ἄλλοι·

καὶ ἐγὼ δέ φημι καὶ Γανυμήδην οὐ σώματος ἀλλὰ ψυχῆς ἔνεκα ὑπὸ Διὸς εἰς Ὀλυμπον ἀνενεχθῆναι. μαρτυρεῖ δὲ καὶ τοῦνομα αὐτοῦ· ἔστι μὲν γὰρ δῆπου καὶ Ὀμήρῳ

γάνυται δέ τ'
ἀκούων.

τοῦτο δὲ φράζει ὅτι ἦδεται δέ τ'
ἀκούων. ἔστι δὲ καὶ ἄλλοθι που

πυκινὰ
φρεσὶ μήδεα εἰδώς.

τοῦτο δ' αὖ λέγει
σοφὰ φρεσὶ βουλευόμενα εἰδώς. ἐξ οὖν συναμφοτέρων τούτων οὐχ ἡδυσώματος ὀνομασθεὶς ὁ Γανυμήδης ἀλλ' ἡδυγνώμων ἐν θεοῖς τετίμηται.

ἀλλὰ μὴν, ὦ Νικήρατε, καὶ Ἀχιλλεὺς Ὀμήρῳ πεποιήται οὐχ ὥς παιδικοῖς Πατρόκλῳ ἀλλ' ὥς ἐταίρῳ ἀποθανόντι ἐκπρεπέστατα τιμωρῆσαι. καὶ Ὀρέστης δὲ καὶ Πυλάδης καὶ Θησεὺς καὶ Πειρίθους καὶ ἄλλοι δὲ πολλοὶ τῶν ἡμιθέων οἱ ἄριστοι ὑμνοῦνται οὐ διὰ τὸ συγκαθεύδειν ἀλλὰ διὰ τὸ ἀγασθαι ἀλλήλους τὰ μέγιστα καὶ κάλλιστα κοινῇ διαπεπράχθαι.

τί δέ, τὰ νῦν καλὰ ἔργα οὐ πάντ' ἂν εὖροι τις ἔνεκα ἐπαίνου ὑπὸ τῶν καὶ πονεῖν καὶ κινδυνεύειν ἐθελόντων πραττόμενα μᾶλλον ἢ ὑπὸ τῶν ἐθιζομένων ἡδονὴν ἀντ' εὐκλείας αἰρεῖσθαι; καίτοι Πausανίας γε ὁ Ἀγάθωνος τοῦ ποιητοῦ ἐραστῆς ἀπολογούμενος ὑπὲρ τῶν ἀκρασίᾳ ἐγκαλινδουμένων εἴρηκεν ὥς καὶ στράτευμα ἀλκιμώτατον ἂν γένοιτο ἐκ παιδικῶν τε καὶ ἐραστῶν.

τούτους γὰρ ἂν ἔφη οἶεσθαι μάλιστα αἰδεῖσθαι ἀλλήλους ἀπολείπειν, θαυμαστὰ λέγων, εἴ γε οἱ ψόγου τε ἀφροντιστεῖν καὶ ἀναισχυντεῖν πρὸς ἀλλήλους

ἐθιζόμενοι, οὗτοι μάλιστα αἰσχυνοῦνται αἰσχρόν τι ποιεῖν.

καὶ μαρτύρια δὲ ἐπήγετο ὡς ταῦτα ἐγνωκότες εἶεν καὶ Θηβαῖοι καὶ Ἑλλεῖοι· συγκαθεύδοντας γοῦν αὐτοῖς ὅμως παρατάττεσθαι ἔφη τὰ παιδικὰ εἰς τὸν ἀγῶνα, οὐδὲν τοῦτο σημεῖον λέγων ὅμοιον. ἐκείνοις μὲν γὰρ ταῦτα νόμιμα, ἡμῖν δ' ἐπονείδιστα. δοκοῦσι δ' ἔμοιγε οἱ μὲν παραταττόμενοι ἀπιστοῦσιν εἰσκέειν μὴ χωρὶς γενόμενοι οἱ ἐρώμενοι οὐκ ἀποτελῶσι τὰ τῶν ἀγαθῶν ἀνδρῶν ἔργα.

Λακεδαιμόνιοι δὲ οἱ νομίζοντες, ἐὰν καὶ ὀρεχθῇ τις σώματος, μηδενὸς ἂν ἔτι καλοῦ κἀγαθοῦ τοῦτον τυχεῖν, οὕτω τελέως τοὺς ἐρωμένους ἀγαθοὺς ἀπεργάζονται ὡς καὶ μετὰ ξένων κἂν μὴ ἐν τῇ αὐτῇ [πόλει]; ταχθῶσι τῷ ἐραστῇ, ὁμοίως αἰδοῦνται τοὺς παρόντας ἀπολείπειν. θεὰν γὰρ οὐ τὴν Ἀναΐδειαν ἀλλὰ τὴν Αἰδῶ νομίζουσι.

δοκοῦμεν δ' ἂν μοι πάντες ὁμόλογοι γενέσθαι περὶ ὧν λέγω, εἰ ὧδε ἐπισκοποῖμεν, τῷ ποτέρῳ παιδί φιληθέντι μᾶλλον ἂν τις πιστεύσειεν ἢ χρήματα ἢ τέκνα ἢ χάριτας παρακατατίθεσθαι. ἐγὼ μὲν γὰρ οἶμαι καὶ αὐτὸν τὸν τῷ εἶδει τοῦ ἐρωμένου χρώμενον μᾶλλον ἂν ταῦτα πάντα τῷ τὴν ψυχὴν ἐρασμίῳ πιστεῦσαι.

σοὶ γε μὴν, ὦ Καλλία, δοκεῖ μοι ἄξιον εἶναι καὶ θεοῖς χάριν εἰδέναι ὅτι σοι Αὐτολύκου ἔρωτα ἐνέβαλον. ὡς μὲν γὰρ φιλότιμός ἐστιν εὐδηλον, ὅς τοῦ κηρυχθῆναι ἔνεκα νικῶν παγκράτιον πολλοὺς μὲν πόνους, πολλὰ δ' ἄλγη ἀνέχεται.

εἰ δὲ οἶοιτο μὴ μόνον ἑαυτὸν καὶ τὸν πατέρα κοσμήσειν, ἀλλ' ἱκανὸς γενήσεσθαι δι' ἀνδραγαθίαν καὶ φίλους εὖ ποιεῖν καὶ τὴν πατρίδα αὔξειν τροπαῖα τῶν πολεμίων ἰστάμενος, καὶ διὰ ταῦτα περίβλεπτός τε καὶ ὀνομαστός ἔσσεσθαι καὶ ἐν Ἑλλήσι καὶ ἐν βαρβάροις, πῶς οὐκ οἶει αὐτόν, ὄντιν' ἡγοῖτο εἰς ταῦτα συνεργὸν εἶναι κράτιστον, τοῦτον ταῖς μεγίσταις ἂν τιμαῖς περιέπειν;

εἰ οὖν βούλει τούτῳ ἀρέσκειν, σκεπτέον μὲν σοι ποῖα ἐπιστάμενος Θεμιστοκλῆς ἱκανὸς ἐγένετο τὴν Ἑλλάδα ἐλευθεροῦν, σκεπτέον δὲ ποῖα ποτε εἰδὼς Περικλῆς κράτιστος ἐδόκει τῇ πατρίδι σύμβουλος εἶναι, ἀθρητέον δὲ καὶ πῶς ποτε Σόλων φιλοσοφῆσας νόμους κρατίστους τῇ πόλει κατέθηκεν, ἐρευνητέον δὲ καὶ ποῖα Λακεδαιμόνιοι ἀσκοῦντες κράτιστοι δοκοῦσιν ἡγεμόνες εἶναι· προξενεῖς δὲ καὶ κατάγονται ἀεὶ παρὰ σοὶ οἱ κράτιστοι αὐτῶν.

ὡς μὲν οὖν σοι ἡ πόλις ταχὺ ἂν ἐπιτρέψειεν αὐτήν, εἰ βούλει, εὖ ἴσθι. τὰ μέγιστα γὰρ σοι ὑπάρχει· εὐπατρίδης εἶ, ἱερεὺς θεῶν τῶν ἀπ' Ἑρεχθέως, οἱ καὶ ἐπὶ τὸν βάρβαρον σὺν Ἰάκχῳ ἐστράτευσαν, καὶ νῦν ἐν τῇ ἐορτῇ ἱεροπρεπέστατος δοκεῖς εἶναι τῶν προγεγενημένων, καὶ σῶμα ἀξιοπρεπέστατον μὲν ἰδεῖν τῆς πόλεως ἔχεις, ἱκανὸν δὲ μόχθους ὑποφέρειν.

εἰ δ' ὑμῖν δοκῶ σπουδαιολογῆσαι μᾶλλον ἢ παρὰ πότον πρέπει, μηδὲ τοῦτο θαυμάζετε. ἀγαθῶν γὰρ φύσει καὶ τῆς ἀρετῆς φιλοτίμως ἐφιεμένων ἀεὶ ποτε τῇ πόλει συνεραστής ὢν διατελῶ.

οἱ μὲν δὴ ἄλλοι περὶ τῶν ῥηθέντων διελέγοντο, ὁ δ' Αὐτόλυκος κατεθεῖτο τὸν Καλλίαν. καὶ ὁ Καλλίας δὲ παρορῶν εἰς ἐκεῖνον εἶπεν· οὐκοῦν σύ με, ὦ Σώκρατες, μαστροπεύσεις πρὸς τὴν πόλιν, ὅπως πράττω τὰ πολιτικὰ καὶ ἀεὶ ἀρεστός ὦ αὐτῇ;

ναὶ μὰ Δί', ἔφη, ἂν ὁρῶσί γε σε μὴ τῷ δοκεῖν ἀλλὰ τῷ ὄντι ἀρετῆς ἐπιμελούμενον. ἡ μὲν γὰρ ψευδὴς δόξα ταχὺ ἐλέγχεται ὑπὸ τῆς πείρας· ἡ δ' ἀληθὴς ἀνδραγαθία, ἂν μὴ θεὸς βλάβη, αἰὲν ἐν ταῖς πράξεσι λαμπροτέραν τὴν εὐκλειαν συμπαρέχεται.

οὗτος μὲν δὴ ὁ λόγος ἐνταῦθα ἔληξεν. Αὐτόλυκος δὲ (ἥδη γὰρ ὥρα ἦν αὐτῷ) ἐξανίστατο εἰς περίπατον· καὶ ὁ Λύκων ὁ πατὴρ αὐτῷ συνεξίων ἐπιστραφεὶς εἶπε· Νῆ τὴν Ἥραν, ὦ Σώκρατες, καλὸς γε κάγαθος δοκεῖς μοι ἄνθρωπος εἶναι.

ἐκ δὲ τούτου πρῶτον μὲν θρόνος τις ἔνδον κατετέθη, ἔπειτα δὲ ὁ Συρακόσιος εἰσελθὼν εἶπεν· ὦ ἄνδρες, Ἀριάδνη εἴσεισιν εἰς τὸν ἑαυτῆς τε καὶ Διονύσου θάλαμον· μετὰ δὲ τοῦθ' ἥξει Διόνυσος ὑποπεπωκὼς παρὰ θεοῖς καὶ εἴσεισι πρὸς αὐτήν, ἔπειτα παιξοῦνται πρὸς ἀλλήλους.

ἐκ τούτου πρῶτον μὲν ἡ Ἀριάδνη ὡς νύμφη κεκοσμημένη παρῆλθε καὶ ἐκαθέζετο ἐπὶ τοῦ θρόνου. οὕτω δὲ φαινομένου τοῦ Διονύσου ηὐλεῖτο ὁ βακχεῖος ρυθμός. ἔνθα δὴ ἡγάσθησαν τὸν ὀρχηστοδιδάσκαλον. εὐθύς μὲν γὰρ ἡ Ἀριάδνη ἀκούσασα τοιοῦτόν τι ἐποίησεν ὡς πᾶς ἂν ἔγνω ὅτι ἀσμένῃ ἤκουσε· καὶ ὑπήντησε μὲν οὐ οὐδὲ ἀνέστη, δῆλῃ δ' ἦν μόλις ἡρεμοῦσα.

ἐπεὶ γε μὴν κατεῖδεν αὐτήν ὁ Διόνυσος, ἐπιχορεύσας ὥσπερ ἂν εἴ τις φιλικώτατα ἐκαθέζετο ἐπὶ τῶν γονάτων, καὶ περιλαβὼν ἐφίλησεν αὐτήν. ἡ δ' αἰδουμένη μὲν ἑώκει, ὅμως δὲ φιλικῶς ἀντιπεριελάμβανεν. οἱ δὲ συμπόται ὀρῶντες ἅμα μὲν ἐκρότουν, ἅμα δὲ ἐβόων αὖθις.

ὥς δὲ ὁ Διόνυσος ἀνιστάμενος συνανέστησε μεθ' ἑαυτοῦ τὴν Ἀριάδνην, ἐκ τούτου δὴ φιλοῦντων τε καὶ ἀσπαζομένων ἀλλήλους σχήματα παρῆν θεάσασθαι. οἱ δ' ὀρῶντες ὄντως καλὸν μὲν τὸν Διόνυσον, ὠραίαν δὲ τὴν Ἀριάδνην, οὐ σκώπτοντας δὲ ἀλλ' ἀληθινῶς τοῖς στόμασι φιλοῦντας, πάντες ἀνεπτρωμένοι ἐθεῶντο.

καὶ γὰρ ἤκουον τοῦ Διονύσου μὲν ἐπερωτῶντος αὐτήν εἰ φιλεῖ αὐτόν, τῆς δὲ οὕτως ἐπομνυούσης ὥστε μὴ μόνον τὸν Διόνυσον ἀλλὰ καὶ τοὺς παρόντας ἅπαντας συνομόσαι ἂν ἢ μὴν τὸν παῖδα καὶ τὴν παῖδα ὑπ' ἀλλήλων φιλεῖσθαι. ἑώκεσαν γὰρ οὐ δεδιδαγμένοις τὰ σχήματα ἀλλ' ἐφειμένοις πράττειν ἃ πάλαι ἐπεθύμουν.

τέλος δὲ οἱ συμπόται ἰδόντες περιβεβληκότας τε ἀλλήλους καὶ ὡς εἰς εὐνὴν ἀπλέοντας, οἱ μὲν ἄγαμοι γαμεῖν ἐπώμνυσαν, οἱ δὲ γεγαμηκότες ἀναβάντες ἐπὶ τοὺς ἵππους ἀπήλαυνον πρὸς τὰς ἑαυτῶν γυναῖκας, ὅπως τούτων τύχοιεν. Σωκράτης δὲ καὶ τῶν ἄλλων οἱ ὑπομείναντες πρὸς Λύκωνα καὶ τὸν υἱὸν σὺν Καλλίᾳ περιπατήσοντες ἀπῆλθον. αὕτη τοῦ τότε συμποσίου κατάλυσις ἐγένετο.

English translation

To my mind it is worth
while to relate not only the serious acts of great
and good men but also what they do in their lighter
moods. I should like to narrate an experience of
mine that gives me this conviction.

It was on the occasion of
the horse-races at the greater Panathenaic games;
Callias, Hipponicus' son, was enamoured, as it
happened, of the boy Autolycus, and in honour of his
victory in the pancratium had brought him to see the spectacle.
When the racing was over, Callias proceeded on his
way to his house in the Peiraeus with Autolycus and
the boy's father; Niceratus also was in his company.

But on catching sight of a group comprising
Socrates,
Critobulus, Hermogenes, Antisthenes, and Charmides,
Callias bade one of his servants escort Autolycus
and the others, and himself going over to
Socrates
and his companions, said,

This is an opportune meeting, for I am about to give a
dinner in honour of Autolycus and his father; and I
think that my entertainment would present a great
deal more brilliance if my dining-room were graced
with the presence of men like you, whose hearts have
undergone philosophy's purification, than it would
with generals and cavalry commanders and
office-seekers.

You are always quizzing
us,
replied
Socrates;

for you have yourself paid a good deal of money for
wisdom to Protagoras, Gorgias, Prodicus, and many
others, while you see that we are what you might
call amateurs in philosophy; and so you feel
supercilious toward us.

Yes,
said Callias,
so

far, I admit, I have been keeping you ignorant of my ability at profound and lengthy discourse; but now, if you will favour me with your company, I will prove to you that I am a person of some consequence.

Now at first

Socrates

and his companions thanked him for the invitation, as might be expected, but would not promise to attend the banquet; when it became clear, however, that he was taking their refusal very much to heart, they went with him. And so his guests arrived, some having first taken their exercise and their rub-down, others with the addition of a bath.

Autolycus took a seat by his father's side; the others, of course, reclined.

A person who took note of

the course of events would have come at once to the conclusion that beauty is in its essence something regal, especially when, as in the present case of Autolycus, its possessor joins with it modesty and sobriety.

For in the first place, just as the sudden glow of a light at night draws all eyes to itself, so now the beauty of Autolycus compelled every one to look at him. And again, there was not one of the onlookers who did not feel his soul strangely stirred by the boy; some of them grew quieter than before, others even assumed some kind of a pose.

Now it is true that all who are under the influence of any of the gods seem well worth gazing at; but whereas those who are possessed of the other gods have a tendency to be sterner of countenance, more terrifying of voice, and more vehement, those who are inspired by chaste Love have a more tender look, subdue their voices to more gentle tones, and assume a supremely noble bearing. Such was the demeanour of Callias at this time under the influence of Love; and therefore he was an object well worth the gaze of those initiated into the worship of this god.

The company, then, were

feasting in silence, as though some one in authority had commanded them to do so, when Philip the buffoon

knocked at the door and told the porter to announce who he was and that he desired to be admitted; he added that with regard to food he had come all prepared, in all varieties—to dine on some other person's,—and that his servant was in great distress with the load he carried of—nothing, and with having an empty stomach. Hearing this, Callias said,

Well, gentlemen, we cannot decently begrudge him at the least the shelter of our roof; so let him come in.

With the words he cast a glance at Autolycus, obviously trying to make out what he had thought of the pleasantry.

But Philip, standing at the threshold of the men's hall where the banquet was served, announced:

You all know that I am a jester; and so I have come here with a will, thinking it more of a joke to come to your dinner uninvited than to come by invitation.

Well, then,

said Callias,

take a place; for the guests, though well fed, as you observe, on seriousness, are perhaps rather ill supplied with laughter.

No sooner were they engaged in their dinner than Philip attempted a witticism, with a view to rendering the service that secured him all his dinner engagements; but on finding that he did not excite any laughter, he showed himself, for the time, considerably vexed. A little later, however, he must try another jest; but when they would not laugh at him this time either, he stopped while the dinner was in full swing, covered his head with his cloak, and lay down on his couch.

What does this mean, Philip?

Callias inquired.

Are you seized with a pain?

Philip replied with a groan,

Yes, Callias, by Heaven, with a severe one; for since laughter has perished from the world, my

business is ruined. For in times past, the reason why I got invitations to dinner was that I might stir up laughter among the guests and make them merry; but now, what will induce any one to invite me? For I could no more turn serious than I could become immortal; and certainly no one will invite me in the hope of a return invitation, as every one knows that there is not a vestige of tradition of bringing dinner into my house.

As he said this, he wiped his nose, and to judge by the sound, he was evidently weeping.

All tried to comfort him with the promise that they would laugh next time, and urged him to eat; and Critobulus actually burst out into a guffaw at his lugubrious moaning. The moment Philip heard the laughter he uncovered his head, and exhorting his spirit to be of good courage, in view of approaching engagements, he fell to eating again.

When the tables had been removed and the guests had poured a libation and sung a hymn, there entered a man from Syracuse, to give them an evening's merriment. He had with him a fine flute-girl, a dancing-girl—one of those skilled in acrobatic tricks,—and a very handsome boy, who was expert at playing the cither and at dancing; the Syracusan made money by exhibiting their performances as a spectacle.

They now played for the assemblage, the flute-girl on the flute, the boy on the cither; and it was agreed that both furnished capital amusement. Thereupon Socrates remarked:

On my word, Callias, you are giving us a perfect dinner; for not only have you set before us a feast that is above criticism, but you are also offering us very delightful sights and sounds.

Suppose we go further,

said Callias,

and have some one bring us some perfume, so that we may dine in the midst of pleasant odours, also.

No, indeed!

replied

Socrates.

For just as one kind of dress looks well on a woman and another kind on a man, so the odours appropriate to men and to women are diverse. No man, surely, ever uses perfume for a man's sake. And as for the women, particularly if they chance to be young brides, like the wives of Niceratus here and Critobulus, how can they want any additional perfume? For that is what they are redolent of, themselves. The odour of the olive oil, on the other hand, that is used in the gymnasium is more delightful when you have it on your flesh than perfume is to women, and when you lack it, the want of it is more keenly felt.

Indeed, so far as perfume is concerned, when once a man has anointed himself with it, the scent forthwith is all one whether he be slave or free; but the odours that result from the exertions of freemen demand primarily noble pursuits engaged in for many years if they are to be sweet and suggestive of freedom.

That may do for young fellows,

observed Lycon;

but what of us who no longer exercise in the gymnasia? What should be our distinguishing scent?

Nobility of soul, surely!

replied

Socrates.

And where may a person get this ointment?

Certainly not from the perfumers,

said

Socrates.

But where, then?

Theognis has said:.

Good men teach good;
society with bad

Will but corrupt the good
mind that you had.

Do you hear that, my
son?

asked Lycon.

Yes, indeed he does,

said

Socrates;

and he puts it into practice, too. At any rate,
when he desired to become a prize-winner in the
pancratium, [;he availed himself of your help to
discover the champions in that sport and associated
with them; and so, if he desires to learn the ways
of virtue,]; he will again with
your help seek out the man who seems to him most
proficient in this way of life and will associate
with him.

Thereupon there was a
chorus of voices.

Where will he find an instructor
in this subject?

said one. Another maintained that
it could not be taught at all. A third asserted that
this could be learned if anything could.

Since this is a debatable matter,

suggested

Socrates,

let us reserve it for another time; for the present
let us finish what we have on hand. For I see that
the dancing girl here is standing ready, and that
some one is bringing her some hoops.

At that, the other girl
began to accompany the dancer on the flute, and a
boy at her elbow handed her up the hoops until he
had given her twelve. She took these and as she
danced kept throwing them whirling into the air,
observing the proper height to throw them so as to
catch them in a regular rhythm.

As

Socrates

looked on he remarked:

This girl's feat, gentlemen,
is only one of many proofs that woman's nature is
really not a whit inferior to man's, except in its
lack of judgment and physical strength. So if any
one of you has a wife, let him confidently set about
teaching her whatever he would like to have her
know.

If that is your view,

Socrates,

asked Antisthenes,

how does it come that you don't
practise what you preach by yourself educating
Xanthippe, but live with a wife who is the hardest
to get along with of all the women there are—yes, or
all that ever were, I suspect, or ever will be?

Because,

he replied,

I

observe that men who wish to become expert horsemen
do not get the most docile horses but rather those
that are high-mettled, believing that if they can
manage this kind, they will easily handle any other.
My course is similar. Mankind at large is what I
wish to deal and associate with; and so I have got
her, well assured that if I can endure her, I shall
have no difficulty in my relations with all the rest
of human kind.

These words, in the
judgment of the guests, did not go wide of the mark.

But now there was brought
in a hoop set all around with upright swords; over
these the dancer turned somersaults into the hoop
and out again, to the dismay of the onlookers, who
thought that she might suffer some mishap. She,
however, went through this performance fearlessly
and safely.

Then

Socrates,

drawing Antisthenes' attention, said:

Witnesses of
this feat, surely, will never again deny, I feel
sure, that courage, like other things, admits of
being taught, when this girl, in spite of her sex,
leaps so boldly in among the swords!

Well, then,

asked

Antisthenes,

had this Syracusan not better exhibit
his dancer to the city and announce that if the
Athenians will pay him for it he will give all the
men of Athens the courage to face the
spear?

Well said!

interjected

Philip.

I certainly should like to see Peisander
the politician learning to turn
somersaults among the knives; for, as it is now, his
inability to look spears in the face makes him
shrink even from joining the army.

At this point the boy
performed a dance, eliciting from
Socrates
the remark,

Did you notice that, handsome as the
boy is, he appears even handsomer in the poses of
the dance than when he is at rest?

It looks to me,

said

Charmides,

as if you were puffing the
dancing-master.

Assuredly,

replied

Socrates;

and I remarked something else, too,—that no part of
his body was idle during the dance, but neck, legs,
and hands were all active together. And that is the
way a person must dance who intends to increase the

suppleness of his body. And for myself,

he

continued, addressing the Syracusan,

I should be

delighted to learn the figures from you.

What use will you make of
them?

the other asked.

I will dance, by Zeus.

This raised a general

laugh; but

Socrates,

with a perfectly grave expression on his face, said:

You are laughing at me, are you? Is it because I
want to exercise to better my health? Or because I
want to take more pleasure in my food and my sleep?
Or is it because I am eager for such exercises as
these, not like the long-distance runners, who
develop their legs at the expense of their
shoulders, nor like the prize-fighters, who develop
their shoulders but become thin-legged, but rather
with a view to giving my body a symmetrical
development by exercising it in every part?

Or are you laughing because I shall not need to hunt up a
partner to exercise with, or to strip, old as I am,
in a crowd, but shall find a moderate-sized
room

large enough for me (just as but now this room was
large enough for the lad here to get up a sweat in),
and because in winter I shall exercise under cover,
and when it is very hot, in the shade?

Or is this what provokes your laughter, that I have an
unduly large paunch and wish to reduce it? Don't you
know that just the other day Charmides here caught
me dancing early in the morning?

Indeed I did,

said

Charmides;

and at first I was dumbfounded and
feared that you were going stark mad; but when I
heard you say much the same things as you did just

now, I myself went home, and although I did not dance, for I had never learned how, I practised shadow-boxing, for I knew how to do that.

Undoubtedly,

said

Philip;

at any rate, your legs appear so nearly equal in weight to your shoulders that I imagine if you were to go to the market commissioners and put your lower parts in the scale against your upper parts, as if they were loaves of bread, they would let you off without a fine.

When you are ready to begin your lessons, Socrates,

said Callias,

pray invite me, so that I may be opposite you in the figures and may learn with you.

Come,

said Philip,

let

me have some flute music, so that I may dance too.

So he got up and mimicked in detail the dancing of both the boy and the girl.

To begin with, since the company had applauded the way the boy's natural beauty was increased by the grace of the dancing postures, Philip made a burlesque out of the performance by rendering every part of his body that was in motion more grotesque than it naturally was; and whereas the girl had bent backward until she resembled a hoop, he tried to do the same by bending forward. Finally, since they had given the boy applause for putting every part of his body into play in the dance, he told the flute girl to hit up the time faster, and danced away, flinging out legs, hands, and head all at the same time;

and when he was quite exhausted, he exclaimed as he laid himself down:

Here is proof, gentlemen, that my style of dancing, also, gives excellent exercise; it

has certainly given me a thirst; so let the servant fill me up the big goblet.

Certainly,

replied

Callias;

and the same for us, for we are thirsty with laughing at you.

Here

Socrates

again interposed.

Well, gentlemen,

said he,

so

far as drinking is concerned, you have my hearty approval; for wine does of a truth moisten the soul and lull our griefs to sleep just as the mandragora does with men, at the same time awakening kindly feelings as oil quickens a flame.

However, I suspect that men's bodies fare the same as those of plants that grow in the ground. When God gives the plants water in floods to drink, they cannot stand up straight or let the breezes blow through them; but when they drink only as much as they enjoy, they grow up very straight and tall and come to full and abundant fruitage.

So it is with us. If we pour ourselves immense draughts, it will be no long time before both our bodies and our minds reel, and we shall not be able even to draw breath, much less to speak sensibly; but if the servants frequently besprinkle us—if I too may use a Gorgian expression—with small cups, we shall thus not be driven on by the wine to a state of intoxication, but instead shall be brought by its gentle persuasion to a more sportive mood.

This resolution received a

unanimous vote, with an amendment added by Philip to the effect that the wine-pourers should emulate skilful charioteers by driving the cups around with ever increasing speed. This the wine-pourers proceeded to do.

After this the boy,
attuning his lyre to the flute, played and sang, and
won the applause of all; and brought from Charmides
the remark,

It seems to me, gentlemen, that, as
Socrates
said of the wine, so this blending of the young
people's beauty and of the notes of the music lulls
one's griefs to sleep and awakens the goddess of
Love.

Then
Socrates
resumed the conversation.

These people, gentlemen,
said he,
show their competence to give us pleasure;
and yet we, I am sure, think ourselves considerably
superior to them. Will it not be to our shame,
therefore, if we do not make even an attempt, while
here together, to be of some service or to give some
pleasure one to another?

At that many spoke up:

You lead the way, then, and tell us what to begin
talking about to realize most fully what you have in
mind.

For my part,
he
answered,

I should like to have Callias redeem his
promise; for he said, you remember, that if we would
take dinner with him, he would give us an exhibition
of his profundity.

Yes,
rejoined Callias;
and I will do so, if the rest of you will also lay
before us any serviceable knowledge that you
severally possess.

Well,
answered
Socrates,

no one objects to telling what he considers the most valuable knowledge in his possession.

Very well, then,

said

Callias,

I will now tell you what I take greatest pride in. It is that I believe I have the power to make men better.

How?

asked Antisthenes.

By teaching them some manual trade, or by teaching nobility of character?

The latter, if righteousness is the same thing as nobility.

Certainly it is,

replied

Antisthenes,

and the least debatable kind, too; for though courage and wisdom appear at times to work injury both to one's friends and to the state, righteousness and unrighteousness never overlap at a single point.

Well, then, when every one of you has named the benefit he can confer, I will not begrudge describing the art that gives me the success that I speak of. And so, Niceratus,

he

suggested,

it is your turn; tell us what kind of knowledge you take pride in.

My father was anxious to see me develop into a good man,

said Niceratus,

and as a means to this end he compelled me to memorize all of Homer; and so even now I can repeat the whole Iliad and the Odyssey by heart.

But have you failed to

observe,
questioned Antisthenes,
that the
rhapsodes, too, all know these
poems?
How could I,
he replied,
when I listen to their recitations nearly every
day?
Well, do you know any
tribe of men,
went on the other,
more stupid than
the rhapsodes?
No, indeed,
answered
Niceratus;
not I, I am sure.
No,
said
Socrates;
and the reason is clear: they do not know the inner
meaning of the poems. But you have paid a good deal
of money to Stesimbrotus, Anaximander, and many
other Homeric critics, so that nothing of their
valuable teaching can have escaped your knowledge.
But what about you, Critobulus?
he continued.
What do
you take greatest pride in?
In beauty,
he
replied.
What?
exclaimed
Socrates.
Are you too going to be able to maintain that you
can make us better, and by means of your

beauty?

Why, otherwise, it is
clear enough that I shall cut but an indifferent
figure.

And you, Antisthenes,

said

Socrates,

what do you take pride in?

In wealth,

he

replied.

Hermogenes asked him
whether he had a large amount of money; he swore
that he did not have even a penny.

You own a great deal of
land, then?

Well, perhaps it might
prove big enough,

said he,

for Autolycus here to
sand himself in.

It looks as if we should
have to hear from you, too. And how about you,
Charmides?

he continued.

What do you take pride
in?

What pride,

said he,

on

the contrary, is in my poverty.

A charming thing, upon my
word!

exclaimed

Socrates.

It seldom causes envy or is a bone of contention;
and it is kept safe without the necessity of a
guard, and grows sturdier by neglect!

But what of you,
Socrates?

said Callias.

What are you proud of?

Socrates
drew up his face into a very solemn expression, and
answered,

The trade of procurer.

After the rest had had a
laugh at him,

Very well,

said he,

you may laugh,
but I know that I could make a lot of money if I
cared to follow the trade.

As for you,

said Lycon,
addressing Philip,

it is obvious that your pride is
in your jesting.

And my pride is better
founded, I think,

replied Philip,

than that of
Callippides, the actor, who is consumed
with vanity because he can fill the seats with
audiences that weep.

Will you also not tell
us, Lycon,

said Antisthenes,

what it is that you
take pride in?

Don't you all know,

he
answered,

that it is in my son here?

And as for him,

said

one,
it is plain that he is proud at having taken a
prize.
At this Autolycus blushed
and said,
No, indeed, not that.
All looked at him,
delighted to hear him speak, and one asked,
What is
it, then, Autolycus, that you are proud of?
and he
answered,
My father,
and with the words nestled
close against him.
When Callias saw this,
Do
you realize, Lycon,
said he,
that you are the
richest man in the world?
No, indeed,
the other
replied,
I certainly do not know that.
Why, are you blind to the
fact that you would not part with your son for the
wealth of the Great King?
I am caught,
was the
answer,
red-handed; it does look as if I were the
richest man in the world.
What about you,
Hermogenes?
said Niceratus.
What do you delight in
most?

In the goodness and the
power of my friends,
he answered,
and in the fact
that with all their excellence they have regard for
me.

Thereupon all eyes were
turned toward him, and many speaking at once asked
him whether he would not discover these friends to
them; and he answered that he would not be at all
loath to do so.

At this point
Socrates
said:

I suspect that it remains now for each one of
us to prove that what he engaged himself to champion
is of real worth.

You may hear me first,
said Callias.

While I listen to your philosophical
discussions of what righteousness is, I am all the
time actually rendering men more righteous.

How so, my good friend?

asked
Socrates.

Why, by giving them
money.

Then Antisthenes got up
and in a very argumentative fashion interrogated
him.

Where do you think men harbour their
righteousness, Callias, in their souls or in their
purses?

In their souls,
he
replied.

So you make their souls
more righteous by putting money into their
purses?

I surely do.

How?

Because they know that
they have the wherewithal to buy the necessities of
life, and so they are reluctant to expose themselves
to the hazards of crime.

And do they repay you,
he asked,
the money that they get from you?

Heavens, no!

he
replied.

Well, do they substitute
thanks for money payment?

No, indeed, nor that
either,

he said.

On the contrary, some of them
have an even greater dislike of me than before they
got the money.

It is remarkable,

said
Antisthenes, looking fixedly at him as though he had
him in a corner,

that you can make them righteous
toward others but not toward yourself.

What is there remarkable
about that?

asked Callias.

Do you not see plenty
of carpenters, also, and architects that build
houses for many another person but cannot do it for
themselves, but live in rented houses? Come now, my
captious friend, take your medicine and own that you
are beaten.

By all means,

said
Socrates,

let him do so. For even the soothsayers have the reputation, you know, of prophesying the future for others but of not being able to foresee their own fate.

Here the discussion of this point ended.

Then Niceratus remarked:

You may now hear me tell wherein you will be improved by associating with me. You know, doubtless, that the sage Homer has written about practically everything pertaining to man. Any one of you, therefore, who wishes to acquire the art of the householder, the political leader, or the general, or to become like Achilles or Ajax or Nestor or Odysseus, should seek my favour, for I understand all these things.

Ha!

said Antisthenes;

do you understand how to play the king, too, knowing, as you do, that Homer praised Agamemnon for being both goodly king and spearman strong?

Yes, indeed!

said he;

and I know also that in driving a chariot one must run close to the goalpost at the turn and

Himself lean lightly to the left within

The polished car, the right-hand trace-horse goad,

Urge him with shouts, and let him have the reins.

And beside this I know something else, which you may test immediately. For Homer says somewhere: An onion, too, a relish for the drink. Now if some one will bring an onion, you will receive this benefit, at any rate, without delay; for you will get more pleasure out of your drinking.

Gentlemen,

said

Charmides,

Niceratus is intent on going home
smelling of onions to make his wife believe that no
one would even have conceived the thought of kissing
him.

Undoubtedly,

said

Socrates.

But we run the risk of getting a different sort of
reputation, one that will bring us ridicule. For
though the onion seems to be in the truest sense a
relish, since it adds to our enjoyment not only of
food, but also of drink, yet if we eat it not only
with our dinner but after it as well, take care that
some one does not say of us that on our visit to
Callias we were merely indulging our appetites.

Heaven forbid,

Socrates!

was the reply.

I grant that when a man is setting
out for battle, it is well for him to nibble an
onion, just as some people give their game-cocks a
feed of garlic before pitting them together in the
ring; as for us, however, our plans perhaps look
more to getting a kiss from some one than to
fighting.

That was about the way the
discussion of this point ended.

Then Critobulus said:

Shall I take my turn now and tell you my grounds
for taking pride in my handsomeness?

Do,

they said.

Well, then, if I am not
handsome, as I think I am, you could fairly be sued
for misrepresentation; for though no one asks you
for an oath, you are always swearing that I am
handsome. And indeed I believe you; for I consider
you to be honourable men.

But, on the other hand, if I really am handsome and you

have the same feelings toward me that I have toward the one who is handsome in my eyes, I swear by all the gods that I would not take the kingdom of Persia in exchange for the possession of beauty.

For as it is, I would rather gaze at Cleinias than at all the other beautiful objects in the world. I would rather be blind to all things else than to Cleinias alone. I chafe at both night and sleep because then I do not see him; I feel the deepest gratitude to day and the sun because they reveal Cleinias to me.

We handsome people have a right to be proud of this fact, too, that whereas the strong man must get the good things of his desire by toil, and the brave man by adventure, and the wise man by his eloquence, the handsome person can attain all his ends without doing anything.

So far as I, at least, am concerned, although I realize that money is a delightful possession, I should take more delight in giving what I have to Cleinias than in adding to my possessions from another person's; and I should take more delight in being a slave than in being a free man, if Cleinias would deign to be my master. For I should find it easier to toil for him than to rest, and it would be more delightful to risk my life for his sake than to live in safety.

And so, Callias, if you are proud of your ability to make people more righteous, I have a better right than you to claim that I can influence men toward every sort of virtue. For since we handsome men exert a certain inspiration upon the amorous, we make them more generous in money matters, more strenuous and heroic amid dangers, yes, and more modest and self-controlled also; for they feel abashed about the very things that they want most.

Madness is in those people, too, who do not elect the handsome men as generals; I certainly would go through fire with Cleinias, and I know that you would, also, with me. Therefore, Socrates, do not puzzle any more over the question whether or not my beauty will be of any benefit to men.

But more than that, beauty is not to be contemned on this ground, either, that it soon passes its prime; for just as we recognize beauty in a boy, so we do in a youth, a full-grown man, or an old man. Witness the fact that in selecting garlandbearers for Athena they choose beautiful old men, thus intimating that beauty attends every period of life.

Furthermore, if it is pleasurable to attain one's desires with the good will of the giver, I know very well that at this very moment, without uttering a word, I could persuade this boy or this girl to give me a kiss sooner than you could,
Socrates,
no matter how long and profoundly you might argue.

How now?

exclaimed
Socrates.

You boast as though you actually thought yourself a handsomer man than me.

Of course,

was
Critobulus's reply;

otherwise I should be the ugliest of all the Satyrs ever on the stage.

Now

Socrates,
as fortune would have it, really resembled these creatures.

Come, come,

said
Socrates;

see that you remember to enter a beauty contest with me when the discussion now under way has gone the rounds. And let our judges be not Alexander, Priam's son, but these very persons whom you consider eager to give you a kiss.

Would you not entrust the arbitrament to Cleinias,
Socrates?

Aren't you ever going to get your mind off Cleinias?

was the rejoinder.

If I refrain from
mentioning his name, do you suppose that I shall
have him any the less in mind? Do you not know that
I have so clear an image of him in my heart that had
I ability as a sculptor or a painter I could produce
a likeness of him from this image that would be
quite as close as if he were sitting for me in
person?

Why do you annoy me,
then,

was
Socrates'
retort,

and keep taking me about to places where
you can see him in person, if you possess so
faithful an image of him?

Because,
Socrates,
the sight of him in person has the power to delight
one, whereas the sight of the image does not give
pleasure, but implants a craving for him.

For my part,
Socrates,
said Hermogenes,

I do not regard it as at all like
you to countenance such a mad passion of love in
Critobulus.

What? Do you suppose,
asked
Socrates,

that this condition has arisen since he began
associating with me?

If not, when did it?

Do you not notice that
the soft down is just beginning to grow down in
front of his ears, while that of Cleinias is already
creeping up the nape of his neck? Well, then, this
hot flame of his was kindled in the days when they
used to go to school together.

It was the discovery of this that caused his father to put him into my hands, in the hope that I might do him some good. And without question he is already much improved. For awhile ago he was like those who look at the Gorgons—he would gaze at Cleinias with a fixed and stony stare and would never leave his presence; but now I have seen him actually close his eyes in a wink.

But to tell you the truth, gentlemen,

he continued,

by

Heaven! it does look to me—to speak confidentially—as if he had also kissed Cleinias; and there is nothing more terribly potent than this at kindling the fires of passion. For it is insatiable and holds out seductive hopes.

For this reason I maintain that one who intends to possess the power of self-control must refrain from kissing those in the bloom of beauty.

But why in the world,

Socrates,

Charmides now asked,

do you flourish your bogeys so to frighten us, your friends, away from the beauties, when, by Apollo! I have seen you yourself,

he continued,

when the two of you were hunting down something in the same book-roll at the school, sitting head to head, with your nude shoulder pressing against Critobulus's nude shoulder?

Dear me!

exclaimed

Socrates.

So that is what affected me like the bite of a wild animal! And for over five days my shoulder smarted and I felt as if I had something like a sting in my heart. But now, Critobulus,

said he,

in the
presence of all these witnesses I warn you not to
lay a finger on me until you get as much hair on
your chin as you have on your head.

Such was the mingled
raillery and seriousness that these indulged in.

But Callias now remarked,

It is your turn, Charmides, to tell us why poverty
makes you feel proud.

Very well,

said he.

So
much, at least, every one admits, that assurance is
preferable to fear, freedom to slavery, being the
recipient of attention to being the giver of it, the
confidence of one's country to its distrust.

Now, as for my situation in our commonwealth, when I was
rich, I was, to begin with, in dread of some one's
digging through the wall of my house and not only
getting my money but also doing me a mischief
personally; in the next place, I knuckled down to
the blackmailers, knowing well enough that my
abilities lay more in the direction of suffering
injury than of inflicting it on them. Then, too, I
was for ever being ordered by the government to
undergo some expenditure or other, and I never had
the opportunity for foreign travel.

Now, however, since I am stripped of my property over the
border and get no income from the property in
Attica,
and my household effects have been sold, I stretch
out and enjoy a sound sleep, I have gained the
confidence of the state, I am no longer subjected to
threats but do the threatening now myself; and I
have the free man's privilege of going abroad or
staying here at home as I please. People now
actually rise from their seats in deference to me,
and rich men obsequiously give me the right of way
on the street.

Now I am like a despot; then I was clearly a slave. Then
I paid a revenue to the body politic; now I live on
the tribute that the state pays to me.

Moreover, people used to vilify me, when I was wealthy, for consorting with Socrates; but now that I have got poor, no one bothers his head about it any longer. Again, when my property was large, either the government or fate was continually making me throw some of it to the winds; but now, far from throwing anything away (for I possess nothing), I am always in expectation of acquiring something.

Your prayers, also,

said

Callias,

are doubtless to the effect that you may never be rich; and if you ever have a fine dream you sacrifice, do you not, to the deities who avert disasters?

Oh, no!

was the reply;

I don't go so far as that; I hazard the danger with great heroism if I have any expectation of getting something from some one.

Come, now, Antisthenes,

said

Socrates,

take your turn and tell us how it is that with such slender means you base your pride on wealth.

Because, sirs, I conceive that people's wealth and poverty are to be found not in their real estate but in their hearts.

For I see many persons, not in office, who though possessors of large resources, yet look upon themselves as so poor that they bend their backs to any toil, any risk, if only they may increase their holdings; and again I know of brothers, with equal shares in their inheritance, where one of them has plenty, and more than enough to meet expenses, while the other is in utter want.

Again, I am told of certain despots, also, who have such a greedy appetite for riches that they commit much more dreadful crimes than they who are afflicted

with the direst poverty. For it is of course their want that makes some people steal, others commit burglary, others follow the slave trade; but there are some despots who destroy whole families, kill men wholesale, oftentimes enslave even entire cities, for the sake of money.

As for such men, I pity them deeply for their malignant disease; for in my eyes their malady resembles that of a person who possessed abundance but though continually eating could never be satisfied. For my own part, my possessions are so great that I can hardly find them myself; yet I have enough so that I can eat until I reach a point where I no longer feel hungry and drink until I do not feel thirsty and have enough clothing so that when out of doors I do not feel the cold any more than my superlatively wealthy friend Callias here;

and when I get into the house I look on my walls as exceedingly warm tunics and the roofs as exceptionally thick mantles; and the bedding that I own is so satisfactory that it is actually a hard task to get me awake in the morning. If I ever feel a natural desire for converse with women, I am so well satisfied with whatever chance puts in my way that those to whom I make my addresses are more than glad to welcome me because they have no one else who wants to consort with them.

In a word, all these items appeal to me as being so conducive to enjoyment that I could not pray for greater pleasure in performing any one of them, but could pray rather for less—so much more pleasurable do I regard some of them than is good for one.

But the most valuable parcel of my wealth I reckon to be this, that even though some one were to rob me of what I now possess, I see no occupation so humble that it would not give me adequate fare.

For whenever I feel an inclination to indulge my appetite, I do not buy fancy articles at the market (for they come high), but I draw on the store-house of my soul. And it goes a long way farther toward producing enjoyment when I take food only after awaiting the craving for it than when I partake of one of these fancy dishes, like this fine Thasian wine that fortune has put in my way and I am

drinking without the promptings of thirst.

Yes, and it is natural that those whose eyes are set on frugality should be more honest than those whose eyes are fixed on money-making. For those who are most contented with what they have are least likely to covet what belongs to others.

And it is worth noting that wealth of this kind makes people generous, also. My friend

Socrates

here and I are examples. For

Socrates,

from whom I acquired this wealth of mine, did not come to my relief with limitation of number and weight, but made over to me all that I could carry.

And as for me, I am now niggardly to no one, but both make an open display of my abundance to all my friends and share my spiritual wealth with any one of them that desires it.

But—most exquisite possession of all!—you observe that I always have leisure, with the result that I can go and see whatever is worth seeing, and hear whatever is worth hearing and—what I prize highest—pass the whole day, untroubled by business, in Socrates’

company. Like me, he does not bestow his admiration on those who count the most gold, but spends his time with those who are congenial to him.

Such was the thesis maintained by Antisthenes.

So help me Hera,

commented Callias,

among the numerous reasons I find for congratulating you on your wealth, one is that the government does not lay its commands on you and treat you as a slave, another is that people do not feel resentful at your not making them a loan.

Do not be congratulating him,

said Niceratus;

because I am about to go and get him to make me a loan—of his contentment with

his lot, schooled as I am by Homer to count
Seven pots unfired, ten
talents' weight of gold, A score of gleaming
cauldrons, chargers twelve,
weighing and calculating until I am never
done with yearning for vast riches; as a result,
some people perhaps regard me as just a bit fond of
lucre.

A burst of laughter from
the whole company greeted this admission; for they
considered that he had told nothing more than the
truth.

Hermogenes, it devolves
on you,

some one now remarked,
to mention who your
friends are and to demonstrate their great power and
their solicitude for you, so that your pride in them
may appear justified.

Very well; in the first
place, it is clear as day that both Greeks and
barbarians believe that the gods know everything
both present and to come; at any rate, all cities
and all races ask the gods, by the diviner's art,
for advice as to what to do and what to avoid.
Second, it is likewise manifest that we consider
them able to work us good or ill; at all events,
every one prays the gods to avert evil and grant
blessings.

Well, these gods, omniscient and omnipotent, feel so
friendly toward me that their watchfulness over me
never lets me out of their ken night or day, no
matter where I am going or what business I have in
view. They know the results also that will follow
any act; and so they send me as messengers omens of
sounds, dreams, and birds, and thus indicate what I
ought to do and what I ought not to do. And when I
do their bidding, I never regret it; on the other
hand, I have before now disregarded them and have
been punished for it.

None of these
statements,

said

Socrates,

is incredible. But what I should like very much to know is how you serve them to keep them so friendly.

A very economical service
it is, I declare!

responded Hermogenes.

I sound

their praises,—which costs nothing; I always restore them part of what they give me; I avoid profanity of speech as far as I can; and I never wittingly lie in matters wherein I have invoked them to be my witnesses.

Truly,

said

Socrates,

if it is conduct like this that gives you their friendship, then the gods also, it would seem, take delight in nobility of soul!

Such was the serious turn
given to the discussion of this topic.

When they got around to
Philip, they asked him what he saw in the jester's profession to feel proud of it.

Have I not a right to be
proud,

said he,

when all know that I am a jester,
and so whenever they have a bit of good fortune,
give me hearty invitations to come and join them,
but when they suffer some reverse, run from me with
never a glance behind, in dread that they may be
forced to laugh in spite of themselves?

Your pride is abundantly
justified,

said Niceratus.

In my case, on the
contrary, those friends who enjoy success keep out
of my way, but those that run into some mishap

reckon up their kinship to me on the family tree,
and I can't get rid of them.

No doubt,

said

Charmides; and then, turning to the Syracusan,

What

is it that you are proud of? The boy, I
suppose?

Quite the contrary,

was

the reply;

I am instead in extreme apprehension
about him. For I understand that there are certain
persons plotting his undoing.

On receiving this
information,

Good Heavens!

exclaimed

Socrates;

what wrong do they imagine your lad has done them
that is grave enough to make them wish to kill
him?

Syr.

It is not killing
him that they desire; oh, no! but to persuade him to
sleep with them.

Soc.

Your belief, then,
if I mistake not, is that if this happened, he would
be undone?

Syr.

Aye, utterly!

Soc.

Do you not then
sleep in his bed yourself?

Syr.

Most certainly, all
night and every night.

Soc.

Marry, you are in
great luck to be formed of such flesh that you are
unique in not corrupting those that sleep with you.
And so you have a right to be proud of your flesh if
of nothing else.

Syr.

And yet that is not
the basis of my pride.

Soc.

What is, then?

Syr.

Fools, in faith.
They give me a livelihood by coming to view my
marionettes.

Ah!

ejaculated Philip;
that explains the prayer I heard you uttering the
other day, that wherever you were the gods would
grant you an abundant harvest of grain but a
crop-failure of wits!

Good!

said Callias.

And
now,
Socrates,
what can you advance in support of your pride in
that disreputable profession that you
mentioned?

Let us first,

said he,

come to an understanding on the functions that
belong to the procurer. Do not hesitate to answer
all the questions I ask you, so that we may know our
points of agreement. Is that your pleasure?

he
asked.

Certainly,
was their

reply; and when they had once started with
certainly,

that was the regular answer they all
made to his questions thereafter.

Soc.

Well, then, you
consider it the function of a good procurer to
render the man or the woman whom he is serving
attractive to his or her associates?

All.

Certainly.

Soc.

Now, one thing that
contributes to rendering a person attractive is a
comely arrangement of hair and clothing, is it
not?

All.

Certainly.

This, also, we know, do
we not, that it is in a man's power to use the one
pair of eyes to express both friendship and
hostility?

Certainly.

And again, it is possible
to speak both modestly and boldly with the same
voice?

Certainly.

Moreover, are there not
words that create ill feeling and others that
conduce to friendliness?

Certainly.

Now the good procurer
would teach only the words that tend to make one
attractive, would he not?

Certainly.

Which one would be the
better?

he continued,

the one who could make
people attractive to a single person or the one who
could make them attractive to many?

This question brought a
division; some said,

Clearly the one who could make
them attractive to a great many

; the others merely
repeated,

Certainly.

Remarking that they were
all of one mind on this point as on the others, he
went on:

If a person could render people attractive
to the entire community, would he not satisfy the
requirements of the ideal procurer?

Indubitably,

they all
said.

And so, if one could
produce men of this type out of his clients, he
would be entitled to feel proud of his profession
and to receive a high remuneration, would he not?

All agreeing on this
point, too, he added,

Antisthenes here seems to me
to be a man of just that sort.

Antisthenes asked,

Are
you resigning your profession to me,
Socrates?

Assuredly,

was the
answer.

For I see that you have brought to a high
state of perfection the complementary trade.

What is that?

The profession of
go-between,

he said.

Antisthenes was much
incensed and asked,

What knowledge can you possibly
have of my being guilty of such a thing as
that?

I know several
instances,

he replied.

I know that you acted the
part between Callias here and the scholar Prodicus,
when you saw that Callias was in love with
philosophy and that Prodicus wanted money. I know
also that you did the same for Hippias, the Elean,
from whom Callias got his memory system; and as a
result, Callias has become more amorous than ever,
because he finds it impossible to forget any beauty
he sees.

And just recently, you remember, you introduced the
stranger from Heraclea to me,
after arousing my keen interest in him by your
commendations. For this I am indeed grateful to you;
for I look upon him as endowed with a truly noble
nature. And did you not laud Aeschylus the
Phleiasian to me and me to him until you brought
us to such a pass that in mutual yearning, excited
by your words, we went coursing like hounds to find
each other?

It is the witnessing of your talent at achieving such a
result that makes me judge you an excellent
go-between. For the man who can recognize those who
are fitted to be mutually helpful and can make them
desire one another's acquaintance, that man, in my
opinion, could also create friendship between cities
and arrange suitable marriages, and would be a very
valuable acquisition as friend or ally for both
states and individuals. But you got indignant, as if
you had received an affront, when I said that you
were a good go-between.

But, indeed, that is all
over now,

he replied;

for with this power mine I
shall find my soul chock-full of riches.

And so this round of
discourse was brought to a close.

Callias now said,

Critobulus, are you going to refuse to enter the
lists in the beauty contest with
Socrates?

Undoubtedly!

said
Socrates;

for probably he notices that the procurer stands
high in the favour of the judges.

But yet in spite of
that,

retorted Critobulus,

I do not shun the
contest. So make your plea, if you can produce any
profound reason, and prove that you are more
handsome than I. Only,

he added,

let some one
bring the light close to him.

The first step, then, in
my suit,

said
Socrates,

is to summon you to the preliminary hearing; be so
kind as to answer my questions.

And you proceed to put
them.

Do you hold, then, that
beauty is to be found only in man, or is it also in
other objects?

Crit.

In faith, my
opinion is that beauty is to be found quite as well
in a horse or an ox or in any number of inanimate
things. I know, at any rate, that a shield may be

beautiful, or a sword, or a spear.

Soc.

How can it be that
all these things are beautiful when they are
entirely dissimilar?

Why, they are beautiful
and fine,

answered Critobulus,

if they are
well made for the respective functions for which we
obtain them, or if they are naturally well
constituted to serve our needs.

Soc.

Do you know the
reason why we need eyes?

Crit.

Obviously to see
with.

In that case, it would
appear without further ado that my eyes are finer
ones than yours.

How so?

Because, while yours see
only straight ahead, mine, by bulging out as they
do, see also to the sides.

Crit.

Do you mean to say
that a crab is better equipped visually than any
other creature?

Soc.

Absolutely; for its
eyes are also better set to insure strength.

Crit.

Well, let that
pass; but whose nose is finer, yours or mine?

Soc.

Mine, I consider,
granting that Providence made us noses to smell

with. For your nostrils look down toward the ground,
but mine are wide open and turned outward so that I
can catch scents from all about.

But how do you make a
snub nose handsomer than a straight one?

Soc.

For the reason that
it does not put a barricade between the eyes but
allows them unobstructed vision of whatever they
desire to see; whereas a high nose, as if in
despite, has walled the eyes off one from the
other.

As for the mouth,

said
Critobulus,

I concede that point. For if it is
created for the purpose of biting off food, you
could bite off a far bigger mouthful than I could.
And don't you think that your kiss is also the more
tender because you have thick lips?

Soc.

According to your
argument, it would seem that I have a mouth more
ugly even than an ass's. But do you not reckon it a
proof of my superior beauty that the River Nymphs,
goddesses as they are, bear as their offspring the
Seileni, who resemble me more closely than they do
you?

I cannot argue any longer
with you,

answered Critobulus;

let them distribute
the ballots, so that I may know without suspense
what fine or punishment I must undergo. Only,

he
continued,

let the balloting be secret, for I am
afraid that the wealth you and Antisthenes possess
will overmaster me.

So the maiden and the lad

turned in the ballots secretly. While this was going on, Socrates saw to it that the light should be brought in front of Critobulus, so that the judges might not be misled, and stipulated that the prize given by the judges to crown the victor should be kisses and not ribbons.

When the ballots were turned out of the urn and proved to be a unanimous verdict in favour of Critobulus,

Faugh!

exclaimed
Socrates;

your money, Critobulus, does not appear to resemble Callias's. For his makes people more honest, while yours is about the most potent to corrupt men, whether members of a jury or judges of a contest.

At this some of the company urged Critobulus to take his kisses, the need of victory; others advised him to get the consent of the young people's legal guardian; and others indulged in other badinage. But even then Hermogenes kept silent. And Socrates, calling him by name, inquired,

Hermogenes, could you define convivial unpleasantness for us?

If you ask me what it actually is,

he answered,

I do not know; but I am willing to tell you what I think it is.

Soc.

Very well, tell us that.

Herm.

My definition of convivial unpleasantness is the annoying of one's companions at their drink.

Soc.

Well, do you realize

that at the present moment you conform to the definition by annoying us with your taciturnity?

Herm.

What! while you are talking?

No, but in the intervals.

Why, don't you see that a person could not insert even a hair in the interstices of your talk, much less a word?

Callias,

said

Socrates,

appealing to him,

could you come to the rescue of a man hard put to it for an answer?

Yes, indeed,

said he:

we are absolutely quiet every time the flute is played.

Hermogenes retorted,

Is

it your wish that I should converse with you to the accompaniment of a flute, the way the actor Nicostratus used to recite tetrameter verses?

In Heaven's name, do so,

Hermogenes,

urged

Socrates.

For I believe that precisely as a song is more agreeable when accompanied on the flute, so your discourse would be embellished somewhat by the music, especially if you were to gesticulate and pose, like the flute-girl, to point your words.

What is the tune to be,

asked Callias,

when Antisthenes here gets some one at the banquet cornered in an argument?

For the discomfited
disputant,

said Antisthenes,

I think the
appropriate music would be a hissing.

The Syracusan, seeing that
with such conversation going on the banqueters were
paying no attention to his show, but were enjoying
one another's company, said spitefully to
Socrates,

Socrates,
are you the one nick-named the Thinker?

Well, isn't that
preferable,

he rejoined,

to being called the
Thoughtless?

Yes, if it were not that
you are supposed to be a thinker on celestial
subjects.

Do you know,

asked

Socrates,

anything more celestial than the gods?

Syr.

No; but that is not
what people say you are concerned with, but rather
with the most unbeneficial things.

Soc.

Even granting the
expression, it would still be the gods that are my
concern; for (1) they cause rain under the heavens
and so are beneficial, and (2) they produce light,
also under the heavens, and are thus again
beneficial. If the pun is strained,

he added,

you
have only yourself to blame for it, for annoying
me.

Syr.

Well, let that pass.

But tell me the distance between us in flea's feet;
for people say that your geometry includes such
measurements as that.

At this Antisthenes said
to Philip:

You are clever at hitting off a person's
likeness; wouldn't you say that our friend here
resembles one with a penchant for abuse?

Yes, indeed,

came the
answer;

and I see a resemblance in him to many
another kind of person, too.

Nevertheless,

interposed
Socrates,

do not draw the comparison, lest you take on a
similar likeness to one stooping to abuse.

But suppose I am likening
him to all the upright, the very elite; then I
should deserve to be compared to a eulogist, rather
than to a detractor.

Ah, you resemble the
latter right now, for you are asserting that every
one is better than he.

Would you have me compare
him to those who excel him in villainy?

No, not those,
either.

What, to no one?

No; don't compare him to
any one in any particular.

But if I hold my peace, I
do not understand how I am going to render services
suitable to such a fine dinner.

That is easily effected,
said

Socrates,
if you will be reticent on matters that should not
be talked about.

Thus was quenched this bit
of convivial unpleasantness.

Then some among the rest
of the banqueters kept urging Philip to go on with
his comparisons, while others opposed. As the
clamour rose to some height,
Socrates
once more interposed, saying:

Since we all want to
talk, would this not be a fine time to join in
singing?

And with the words he began a song.

When they had finished, a potter's wheel was brought in
for the dancing girl on which she intended
performing some feats of jugglery.

This prompted
Socrates
to observe to the Syracusan:

Sir, it is quite
probable that, to use your words, I am indeed a
thinker; at any rate, I am now considering how it
might be possible for this lad of yours and this
maid to exert as little effort as may be, and at the
same time give us the greatest possible amount of
pleasure in watching them,—this being your purpose,
also, I am sure.

Now, turning somersaults in among knives seems to me to
be a dangerous exhibition, which is utterly out of
place at a banquet. Also, to write or read aloud on
a whirling potter's wheel may perhaps be something
of a feat; yet I cannot conceive what pleasure even
this can afford. Nor is it any more diverting to
watch the young and beautiful going through bodily
contortions and imitating hoops than to contemplate
them in repose.

For it is of course no rare event to meet with marvels,
if that is what one's mind is set on. He may marvel
at what he finds immediately at hand,—for instance,
why the lamp gives light owing to its having a

bright flame, while a bronze mirror, likewise bright, does not produce light but instead reflects other things that appear in it; or how it comes about that olive oil, though wet, makes the flame higher, while water, because it is wet, puts the fire out.

However, these questions also fail to promote the same object that wine does; but if the young people were to have a flute accompaniment and dance figures depicting the Graces, the Horae, and the Nymphs, I believe that they would be far less wearied themselves and that the charms of the banquet would be greatly enhanced.

Upon my word,
Socrates,

replied the Syracusan,

you are quite right; and I
will bring in a spectacle that will delight you.

So the Syracusan withdrew
amid applause.

Socrates
now opened up another new topic for discussion.

Gentlemen,

said he,

it is to be expected of us,
is it not, when in the presence of a mighty deity
that is coeval with the eternal gods, yet youngest
of them all in appearance, in magnitude encompassing
the universe, but enthroned in the heart of man,—I
mean Love,—that we should not be unmindful of him,
particularly in view of the fact that we are all of
his following?

For I cannot name a time when I was not in love with some one, and I know that Charmides here has gained many lovers and has in some instances felt the passion himself; and Critobulus, though even yet the object of love, is already beginning to feel this passion for others.

Nay, Niceratus too, so I am told, is in love with his wife and finds his love reciprocated. And as for Hermogenes, who of us does not know that he is pining away with love for nobility of character,

whatever that may be? Do you not observe how serious his brows are, how calm his gaze, how modest his words, how gentle his voice, how genial his demeanour? That though he enjoys the friendship of the most august gods, yet he does not disdain us mortals? Are you the only person, Antisthenes, in love with no one?

No, by Heaven!

replied
he;

I am madly in love—with you.

And
Socrates,
bantering, pretending to be coquettish, said:

Don't pester me just now; I am engaged in other business, as you see.

How transparent you are,
sir procurer of your own charms,

Antisthenes
rejoined,

in always doing something like this; at
one time you refuse me audience on the pretext of
your divine sign, at another time
because you have some other purpose in mind.

In Heaven's name,
Antisthenes,

implored
Socrates,

only refrain from beating me; any other
manifestation of your bad temper I am wont to
endure, and shall continue to do so, in a friendly
spirit. But,

he went on,

let us keep your love a
secret, because it is founded not on my spirit but
on my physical beauty.

But as for you, Callias, all the city knows that you are
in love with Autolycus, and so, I think, do a great
many men from abroad. The reason for this is the
fact that you are both sons of distinguished fathers

and are yourselves in the public eye.

Now, I have always felt an admiration for your character, but at the present time I feel a much keener one, for I see that you are in love with a person who is not marked by dainty elegance nor wanton effeminacy, but shows to the world physical strength and stamina, virile courage and sobriety. Setting one's heart on such traits gives an insight into the lover's character.

Now, whether there is one Aphrodite or two, Heavenly and Vulgar, I do not know; for even Zeus, though considered one and the same, yet has many by-names. I do know, however, that in the case of Aphrodite there are separate altars and temples for the two, and also rituals, those of the Vulgar Aphrodite excelling in looseness, those of the Heavenly in chastity.

One might conjecture, also, that different types of love come from the different sources, carnal love from the Vulgar Aphrodite, and from the Heavenly spiritual love, love of friendship and of noble conduct. That is the sort of love, Callias, that seems to have you in its grip.

I infer this from the noble nature of the one you love and because I see that you include his father in your meetings with him. For the virtuous lover does not make any of these matters a secret from the father of his beloved.

Marry,

quoth Hermogenes,

you arouse my admiration in numerous ways, Socrates, but now more than ever, because in the very act of flattering Callias you are in fact educating him to conform to the ideal.

True,

he replied;

and

to add to his pleasure, I wish to bear testimony to him that spiritual love is far superior to carnal.

For we all know that there is no converse worth the

mention that does not comprise affection. Now affection on the part of those who feel admiration for character is commonly termed a pleasant and willing constraint; whereas many of those who have a merely physical concupiscence reprehend and detest the ways of those they love.

But suppose they are satisfied on both scores; yet the bloom of youth soon passes its prime, and as this disappears, affection also inevitably fades away as fast; but the soul becomes more and more lovable the longer it progresses toward wisdom.

Besides, in the enjoyment of physical beauty there is a point of surfeit, so that one cannot help feeling toward his favourite the same effect that he gets toward food by gratification of the appetite. But affection for the soul, being pure, is also less liable to satiety, though it does not follow, as one might suppose, that it is also less rich in the graces of Aphrodite; on the contrary, our prayer that the goddess will bestow her grace on our words and deeds is manifestly answered.

Now, no further argument is necessary to show that a soul verdant with the beauty of freeborn men and with a disposition that is reverent and noble, a soul that from the very first displays its leadership among its own fellows and is kindly withal, feels an admiration and an affection for the object of its love; but I will go on to prove the reasonableness of the position that such a lover will have his affection returned.

First, who could feel dislike for one by whom he knew himself to be regarded as the pattern of nobleness, and, in the next place, saw that he made his favourite's honour of more account than his own pleasure, and beside this felt assured that this affection would not be lessened under any circumstances, no matter whether he suffered some reverse or lost his comeliness through the ravages of illness?

Moreover, must not those who enjoy a mutual affection unavoidably take pleasure in looking into each other's faces, converse in amity, and trust and be trusted, and not only take thought each for the other but also take a common joy in prosperity and

feel a common distress if some ill fortune befall, and live in happiness when their society is attended by sound health, but be much more constantly together if one or the other become ill, and be even more solicitous, each for the other, when absent than when present? Are not all these things marked by Aphrodite's grace? It is by conducting themselves thus that men continue mutually to love friendship and enjoy it clear down to old age.

But what is there to induce a favourite to make a return of affection to a lover who bases his feeling solely on the flesh? Would it be the consideration that the lover allots to himself the joys he desires but gives the favourite only what excites the deepest contempt? Or that he conceals, as best he can, from the favourite's relatives the ends that he is bent on attaining?

As for his using entreaty rather than coercion, that is all the stronger reason for detestation. For any one who applies force merely discovers his rascality, but he who uses persuasion corrupts the soul of the one upon whom he prevails.

Once more, how will he who traffics in his beauty feel greater affection toward the buyer than he who puts his produce up for sale and disposes of it in the open market? For assuredly he will not be moved to affection because he is a youthful companion to one who is not youthful, or because he is handsome when the other is no longer so, or because he is untouched by passion when the other is in its sway. For a youth does not share in the pleasure of the intercourse as a woman does, but looks on, sober, at another in love's intoxication.

Consequently, it need not excite any surprise if contempt for the lover is engendered in him. If one looked into the matter, also, he would descry no ill effect when people are loved for their personality, but that many shocking results have come from companionship lost to shame.

I will now go on to show also that the union is servile when one's regard is for the body rather than when it is for the soul. For he who inculcates right speech and conduct would merit the honour given by Achilles to Cheiron and Phoenix; but the man who lusts only after

the flesh would with good reason be treated like a mendicant; for he is always dogging the footsteps of his favourite, begging and beseeching the favour of one more kiss or some other caress.

Do not be surprised at my plain speaking; the wine helps to incite me, and the kind of love that ever dwells with me spurs me on to say what I think about its opposite.

For, to my way of thinking, the man whose attention is attracted only by his beloved's appearance is like one who has rented a farm; his aim is not to increase its value but to gain from it as much of a harvest as he can for himself. On the other hand, the man whose goal is friendship is more like one possessing a farm of his own; at any rate he utilizes all sources to enhance his loved one's worth.

Furthermore, the favourite who realizes that he who lavishes physical charms will be the lover's sovereign will in all likelihood be loose in his general conduct; but the one who feels that he cannot keep his lover faithful without nobility of character will more probably give heed to virtue.

But the greatest blessing that befalls the man who yearns to render his favourite a good friend is the necessity of himself making virtue his habitual practice. For one cannot produce goodness in his companion while his own conduct is evil, nor can he himself exhibit shamelessness and incontinence and at the same time render his beloved self-controlled and reverent.

My heart is set on showing you, Callias, on the basis of olden tales, also, that not only humankind but also gods and demi-gods set higher value on the friendship of the spirit than on the enjoyment of the body.

For in all cases where Zeus became enamoured of mortal women for their beauty, though he united with them he suffered them to remain mortal; but all those persons whom he delighted in for their souls' sake he made immortal. Among the latter are Heracles and the Sons of Zeus; and tradition includes others also.

And I aver that even in the case of Ganymede, it was not his person but his spiritual character that influenced Zeus to carry him up to Olympus. This is confirmed by his very name. Homer, you remember, has the words,
He joys to hear;

that is to say, he rejoices to hear; and in another place,
harbouring shrewd devices in his heart.

This, again, means harbouring wise counsels in his heart. So the name given Ganymede, compounded of the two foregoing elements, signifies not physically but mentally attractive; hence his honour among the gods.

Or again, Niceratus, Homer pictures us Achilles looking upon Patroclus not as the object of his passion but as a comrade, and in this spirit signally avenging his death. So we have songs telling also how Orestes, Pylades, Theseus, Peirithous, and many other illustrious demi-gods wrought glorious deeds of valour side by side, not because they shared a common bed but because of mutual admiration and respect.

Moreover, take the splendid feats of the present day; would not a person discover that they are all done for glory's sake by persons willing to endure hardship and jeopardy, rather than by those who are drifting into the habit of preferring pleasure to a good name? Yet Pausanias, the lover of the poet Agathon, has said in his defence of those who wallow in lasciviousness that the most valiant army, even, would be one recruited of lovers and their favourites!

For these, he said, would in his opinion be most likely to be prevented by shame from deserting one another,—a strange assertion, indeed, that persons acquiring an habitual indifference to censure and to abandoned conduct toward one another will be most likely to be deterred by shame from any infamous act.

But he went further and adduced as evidence in support of his position both the Thebans and the Eleans,

alleging that this was their policy; he stated, in fine, that though sharing common beds they nevertheless assigned to their favourites places alongside themselves in the battle-line. But this is a false analogy; for such practices, though normal among them, with us are banned by the severest reprobation. My own view is that those who assign these posts in battle suggest thereby that they are suspicious that the objects of their love, if left by themselves, will not perform the duties of brave men.

In contrast to this, the Lacedaemonians, who hold that if a person so much as feels a carnal concupiscence he will never come to any good end, cause the objects of their love to be so consummately brave that even when arrayed with foreigners and even when not stationed in the same line with their lovers they just as surely feel ashamed to desert their comrades. For the goddess they worship is not Impudence but Modesty.

We could all come to one mind, I think, on the point I am trying to make, if we were to consider the question in this way: of two lads, the objects of the different types of love, which one would a person prefer to trust with his money, or his children, or to lay under the obligation of a favour? My own belief is that even the person whose love is founded on the loved one's physical beauty would in all these cases rather put his trust in him whose loveliness is of the spirit.

In your case, Callias, I deem it meet that you should thank Heaven for inspiring you with love for Autolycus. For his ardour for glory is manifest, inasmuch as he undergoes many toils and many bodily discomforts to ensure his being proclaimed victor in the pancratiun.

Now if he were to believe that he is going not merely to shed lustre on himself and his father but also to acquire through his manly virtue the ability to serve his friends and to exalt his country by setting up trophies of victory over its enemies, and for these reasons draw the admiring glances of all and be famous among both Greeks and barbarians, do you not suppose that he would esteem and honour

highly any one whom he looked upon as the best partner in furthering these designs?

If, then, you would be in his good graces, you must try to find out what sort of knowledge it was that made Themistocles able to give Greece liberty; you must try to find out what kind of knowledge it was that gave Pericles the name of being his country's wisest counsellor; you must reflect, further, how it was that Solon by deep meditation established in his city laws of surpassing worth; you must search and find out what kind of practices it is that gives the Lacedaemonians the reputation of being pre-eminent military commanders; for you are their proxenus, and their foremost citizens are always being entertained at your house.

You may regard it as certain, therefore, that our city would be quick to entrust itself to your hands, if you so desire. For you possess the highest qualifications for such a trust: you are of aristocratic birth, of Erechtheus' line, a priest serving the gods who under the leadership of Iacchus took the field against the barbarian; and in our day you outshine your predecessors in the splendour of your priestly office in the festival; and you possess a person more goodly to the eye than any other in the city and one at the same time able to withstand effort and hardship.

If what I say appears to you gentlemen to be too grave and earnest for a drinking party, I beg you again not to be surprised. For during practically all my life I have been at one with the commonwealth in loving men who to a nature already good add a zealous desire for virtue.

The rest of the company now engaged in a discussion of the views propounded by Socrates; but Autolycus kept his eyes fixed on Callias. And Callias, addressing Socrates, but looking beyond him and returning the gaze of Autolycus, said:

So you intend acting the procurer,

do you,
Socrates,
to bring me to the attention of the commonwealth, so
that I may enter politics, and the state may always
look upon me with favour?

Assuredly,

was the
reply,

that is, if people see that you set your
heart on virtue, not in pretence, but in reality.
For false reputation is soon exposed when tried by
experience, whereas true manly virtue,—barring the
interposition of Providence,—confers ever more and
more brilliant glory when put to the test of actual
deeds.

Their conversation ended
here. Autolycus got up to go out for a walk (it
being now his usual time); and his father Lycon, as
he was departing to accompany him, turned back and
said:

So help me Hera, Socrates, you seem to me to
have a truly noble character.

After he had withdrawn, a
chair of state, first of all, was set down in the
room, and then the Syracusan came in with the
announcement:

Gentlemen, Ariadne will now enter the
chamber set apart for her and Dionysus; after that,
Dionysus, a little flushed with wine drunk at a
banquet of the gods, will come to join her; and then
they will disport themselves together.

Then, to start
proceedings, in came Ariadne, apparelled as a bride,
and took her seat in the chair. Dionysus being still
invisible, there was heard the Bacchic music played
on a flute. Then it was that the assemblage was
filled with admiration of the dancing master. For as
soon as Ariadne heard the strain, her action was
such that every one might have perceived her joy at
the sound; and although she did not go to meet
Dionysus, nor even rise, yet it was clear that she
kept her composure with difficulty.

But when Dionysus caught sight of her, he came dancing toward her and in a most loving manner sat himself on her lap, and putting his arms about her gave her a kiss. Her demeanour was all modesty, and yet she returned his embrace with affection. As the banqueters beheld it, they kept clapping and crying encore!

Then when Dionysus arose and gave his hand to Ariadne to rise also, there was presented the impersonation of lovers kissing and caressing each other. The onlookers viewed a Dionysus truly handsome, an Ariadne truly fair, not presenting a burlesque but offering genuine kisses with their lips; and they were all raised to a high pitch of enthusiasm as they looked on.

For they overheard Dionysus asking her if she loved him, and heard her vowing that she did, so earnestly that not only Dionysus but all the bystanders as well would have taken their oaths in confirmation that the youth and the maid surely felt a mutual affection. For theirs was the appearance not of actors who had been taught their poses but of persons now permitted to satisfy their long-cherished desires.

At last, the banqueters, seeing them in each other's embrace and obviously leaving for the bridal couch, those who were unwedded swore that they would take to themselves wives, and those who were already married mounted horse and rode off to their wives that they might enjoy them. As for Socrates and the others who had lingered behind, they went out with Callias to join Lycon and his son in their walk.

So broke up the banquet
held that evening.