

Theages

Plato

Greek original

[121a] ΔΗ. ὦ Σώκρατες, ἐδεόμην ἅττα σοι ἰδιολογήσασθαι, εἰ σχολή· κἄν εἰ ἀσχολία δὲ μὴ πάνυ τις μεγάλη, ὅμως ἐμοῦ ἔνεκα ποιήσαι σχολήν.

ΣΩ. ἀλλὰ καὶ ἄλλως τυγχάνω σχολάζων, καὶ δὴ σοῦ γε ἔνεκα καὶ πάνυ. ἀλλ' εἴ τι βούλει λέγειν, ἔξεστιν.

ΔΗ. βούλει οὖν δεῦρο εἰς τὴν τοῦ Διὸς τοῦ ἐλευθερίου στοὰν ἐκποδῶν ἀποχωρήσωμεν;

ΣΩ. εἰ σοὶ δοκεῖ.

[121b] ΔΗ. ἴωμεν δὴ. ὦ Σώκρατες, πάντα τὰ φυτὰ κινδυνεύει τὸν αὐτὸν τρόπον ἔχειν, καὶ τὰ ἐκ τῆς γῆς φυόμενα καὶ τὰ ζῶα τὰ τε ἄλλα καὶ ἄνθρωπος. καὶ γὰρ ἐν τοῖς φυτοῖς ῥᾶστον ἡμῖν τοῦτο γίγνεται, ὅσοι τὴν γῆν γεωργοῦμεν, τὸ παρασκευάσασθαι πάντα τὰ πρὸ τοῦ φυτεύειν καὶ αὐτὸ τὸ φυτεῦσαι· ἐπειδὴ δὲ τὸ φυτευθὲν βιώ, μετὰ τοῦτο θεραπεία τοῦ φύντος καὶ πολλή καὶ χαλεπή καὶ δύσκολος [121c] γίγνεται. οὕτω δὲ ἔχειν ἔοικε καὶ τὸ περὶ τῶν ἀνθρώπων· ἀπὸ τῶν ἑμαυτοῦ ἐγὼ πραγμάτων τεκμαίρομαι καὶ ἐς τᾶλλα. καὶ γὰρ ἐμοὶ ἢ τοῦ ὑέος τουτουῖ, εἴτε φυτεῖαν εἴτε παιδοποιῖαν δεῖ αὐτὴν ὀνομάζειν, πάντων ῥάστη γέγονεν, ἢ δὲ τροφή δύσκολός τε καὶ ἀεὶ ἐν φόβῳ περὶ αὐτοῦ δεδιότι. τὰ μὲν οὖν ἄλλα πολλὰ ἂν εἴη λέγειν, ἢ δὲ νῦν παροῦσα ἐπιθυμία τούτῳ πάνυ με φοβεῖ—ἔστι μὲν γὰρ οὐκ ἀγεννής, σφαλερὰ δέ—ἐπιθυμεῖ γὰρ δὴ οὗτος ἡμῖν, ὦ Σώκρατες, ὥς [121d] φησι, σοφὸς γενέσθαι. δοκῶ γάρ μοι, τῶν ἡλικιωτῶν τινες αὐτοῦ καὶ δημοτῶν, εἰς τὸ ἄστὺ καταβαίνοντες, λόγους τινὰς ἀπομνημονεύοντες διαταράττουσιν αὐτόν, οὓς ἐζήλωκεν καὶ πάλαι μοι πράγματα παρέχει, ἀξιῶν ἐπιμεληθῆναί με ἑαυτοῦ καὶ χρήματα τελέσαι τινὶ τῶν σοφιστῶν, ὅστις αὐτὸν σοφὸν ποιήσει. ἐμοὶ δὲ τῶν μὲν χρημάτων καὶ ἑλαττον [122a] μέλει, ἡγοῦμαι δὲ τοῦτον οὐκ εἰς μικρὸν κίνδυνον ἵεναι οἷ σπεύδει.

ΔΗ. τέως μὲν οὖν αὐτὸν κατεῖχον παραμυθούμενος· ἐπειδὴ δὲ οὐκέτι οἶός τέ εἰμι, ἡγοῦμαι κράτιστον εἶναι πείθεσθαι αὐτῷ, ἵνα μὴ πολλάκις ἄνευ ἐμοῦ συγγενόμενός τῳ διαφθαρῇ. νῦν οὖν ἤκω ἐπ' αὐτὰ ταῦτα, ἵνα τῷ τούτων τῶν σοφιστῶν δοκούντων εἶναι συστήσω τουτονί. σὺ οὖν ἡμῖν εἰς καλὸν παρεφάνης, ὥ ἂν ἐγὼ μάλιστα ἐβουλόμην περὶ τῶν τοιούτων μέλλων πράξειν συμβουλευσάσθαι. ἀλλ' εἴ τι ἔχεις συμβουλεύειν ἐξ ὧν ἐμοῦ ἀκήκοας, ἔξεστί τε [122b] καὶ χρή.

ΣΩ. ἀλλὰ μὲν δὴ, ὦ Δημόδοκε, καὶ λέγεται γε συμβουλὴ ἱερὸν χρῆμα εἶναι. εἴπερ οὖν καὶ ἄλλη ἥτισοῦν ἐστὶν ἱερά, καὶ αὕτη ἂν εἴη περὶ ἧς σὺ νῦν συμβουλεύῃ· οὐ γὰρ ἔστι περὶ ὅτου θειοτέρου ἂν ἄνθρωπος βουλεύσαιτο ἢ περὶ παιδείας καὶ αὐτοῦ καὶ τῶν αὐτοῦ οἰκείων. πρῶτον μὲν οὖν ἐγὼ τε καὶ σὺ συνομολογήσωμεν τί ποτε οἰόμεθα τοῦτο εἶναι περὶ οὗ βουλευόμεθα· μὴ γὰρ πολλάκις ἐγὼ [122c] μὲν ἄλλο τι αὐτὸ ὑπολαμβάνω, σὺ δὲ ἄλλο, κἄπειτα πόρρω που τῆς συνουσίας αἰσθώμεθα γελοῖοι ὄντες, ἐγὼ τε ὁ συμβουλεύων καὶ σὺ ὁ συμβουλευόμενος, μηδὲν τῶν αὐτῶν ἡγούμενοι.

ΔΗ. ἀλλὰ μοι δοκεῖς ὀρθῶς λέγειν, ὦ Σώκρατες, καὶ ποιεῖν χρὴ οὕτω.

ΣΩ. καὶ λέγω γε ὀρθῶς, οὐ μέντοι παντάπασί γε· σμικρὸν γάρ τι μετατίθεμαι. ἐννοῶ γὰρ μὴ καὶ ὁ μειρακίσκος οὗτος οὐ τούτου ἐπιθυμεῖ οὗ ἡμεῖς αὐτὸν οἰόμεθα [122d] ἐπιθυμεῖν ἀλλ' ἐτέρου, εἴτ' αὖ ἡμεῖς ἔτι ἀτοπώτεροι ὦμεν περὶ ἄλλου του βουλευόμενοι. ὀρθότατον οὖν μοι δοκεῖ εἶναι ἀπ' αὐτοῦ τούτου ἄρχεσθαι, διαπυνθανομένους ὅτι καὶ ἔστιν οὗ ἐπιθυμεῖ.

ΔΗ. κινδυνεύει γοῦν οὕτω βέλτιστον εἶναι ὥς σὺ λέγεις.

ΣΩ. εἰπέ δὴ μοι, τί καλὸν ὄνομα τῷ νεανίσκῳ; τί αὐτὸν προσαγορεύωμεν;

ΔΗ. Θεάγης ὄνομα τούτῳ, ὦ Σώκρατες.

ΣΩ. καλόν γε, ὦ Δημόδοκε, τῷ ὑεῖ τὸ ὄνομα ἔθου καὶ [122e] ἱεροπρεπές. εἶπε δὴ ἡμῖν, ὦ Θεάγης, ἐπιθυμεῖν φῆς σοφὸς γενέσθαι, καὶ ἀξιοῖς σου τὸν πατέρα τόνδε ἐξευρεῖν ἀνδρὸς τινος συνουσίαν τοιούτου ὅστις σε σοφὸν ποιήσῃ;

ΘΕ. ναί.

ΣΩ. σοφοὺς δὲ καλεῖς πότερον τοὺς ἐπιστήμονας, περὶ οὗτου ἂν ἐπιστήμονες ᾖσιν, ἢ τοὺς μή;

ΘΕ. τοὺς ἐπιστήμονας ἔγωγε.

ΣΩ. τί οὖν; οὐκ ἐδιδάξατό σε ὁ πατήρ καὶ ἐπαίδευσεν ἅπερ ἐνθάδε οἱ ἄλλοι πεπαιδεύονται, οἱ τῶν καλῶν ἀγαθῶν πατέρων ὑεῖς, οἷον γράμματά τε καὶ καθαρίζειν καὶ παλαίειν καὶ τὴν ἄλλην ἀγωνίαν;

ΘΕ. ἐμέ γε.

[123a] ΣΩ. ἔτι οὖν οἶε τινὸς ἐπιστήμης ἐλλείπειν, ἥς προσήκει ὑπὲρ σοῦ τὸν πατέρα ἐπιμεληθῆναι;

ΘΕ. ἔγωγε.

ΣΩ. τίς ἐστὶν αὕτη; εἶπε καὶ ἡμῖν, ἵνα σοι χαρισώμεθα.

ΘΕ. οἶδεν καὶ οὗτος, ὦ Σώκρατες—ἐπεὶ πολλάκις ἐγὼ αὐτῷ εἶρηκα—ἀλλὰ ταῦτα ἐξεπίτηδες πρὸς σὲ λέγει, ὥς δὴ οὐκ εἰδὼς οὔ ἐγὼ ἐπιθυμῶ· τοιαῦτα γὰρ ἕτερα καὶ πρὸς ἐμὲ μάχεται τε καὶ οὐκ ἐθέλει με οὐδενὶ συστήσαι.

ΣΩ. ἀλλὰ τὰ μὲν ἔμπροσθέν σοι ἦν πρὸς τοῦτον ῥηθέντα

[123b] ὥσπερ ἄνευ μαρτύρων λεγόμενα· νυνὶ δὲ ἐμὲ ποιῆσαι μάρτυρα, καὶ ἐναντίον ἐμοῦ κάτειπε τίς ἐστὶν αὕτη ἡ σοφία ἥς ἐπιθυμεῖς. φέρε γάρ, εἰ ἐπεθύμεις ταύτης ἢ οἱ ἄνθρωποι τὰ πλοῖα κυβερνῶσιν, καὶ ἐγὼ σε ἐτύγχανον ἀνερωτῶν· ὦ Θεάγης, τίνας ἐνδεῆς ὦν σοφίας μέμφῃ τῷ πατρὶ ὅτι οὐκ ἐθέλει σε συνιστάναι παρ' ὧν ἂν σὺ σοφὸς γένοιο; τί ἂν μοι ἀπεκρίνω; τίνα αὐτὴν εἶναι; ἄρα οὐ κυβερνητικὴν;

ΘΕ. ναί.

[123c] ΣΩ. εἰ δὲ ἐπιθυμῶν ταύτην τὴν σοφίαν εἶναι σοφὸς ἢ τὰ ἄρματα κυβερνῶσιν εἴτ' ἐμέμφου τῷ πατρὶ, ἐμοῦ αὖ ἐρωτῶντος τίς ἐστὶν αὕτη ἡ σοφία, τίνα ἂν ἀπεκρίνω αὐτὴν εἶναι; ἄρ' οὐχὶ ἡνιοχικὴν;

ΘΕ. ναί.

ΣΩ. ἥς δὲ δὴ νῦν τυγχάνεις ἐπιθυμῶν, πότερον ἀνώνυμός τίς ἐστὶν ἢ ἔχει ὄνομα;

ΘΕ. οἶμαι ἔγωγε ἔχειν.

ΣΩ. πότερον οὖν αὐτὴν μὲν οἶσθα, οὐ μέντοι τό γε ὄνομα, ἢ καὶ τὸ ὄνομα;

ΘΕ. καὶ τὸ ὄνομα ἔγωγε.

ΣΩ. τί οὖν ἔστιν; εἰπέ.

[123d] ΘΕ. τί δὲ ἄλλο, ὦ Σώκρατες, αὐτῇ ὀνομά τις φαίη ἂν εἶναι ἄλλ' ἢ σοφίαν;

ΣΩ. οὐκοῦν καὶ ἡ ἡνιοχία σοφία ἐστίν; ἢ ἀμαθία δοκεῖ σοι εἶναι;

ΘΕ. οὐκ ἔμοιγε.

ΣΩ. ἀλλὰ σοφία;

ΘΕ. ναί.

ΣΩ. ἤι τί χρώμεθα; οὐχ ἢ ἵππων ἐπιστάμεθα ζεύγους ἄρχειν;

ΘΕ. ναί.

ΣΩ. οὐκοῦν καὶ ἡ κυβερνητικὴ σοφία ἐστίν;

ΘΕ. ἔμοιγε δοκεῖ.

ΣΩ. ἄρ' οὐχ αὕτη ἢ πλοίων ἐπιστάμεθα ἄρχειν;

ΘΕ. αὕτη μὲν οὔν.

ΣΩ. ἥς δὲ δὴ σὺ ἐπιθυμεῖς ἡ σοφία τίς ἐστίν; ἢ τίνας [123e] ἐπιστάμεθα ἄρχειν;

ΘΕ. ἐμοὶ μὲν δοκεῖ, ἢ τῶν ἀνθρώπων.

ΣΩ. μῶν ἢ τῶν καμνόντων;

ΘΕ. οὐ δῆτα.

ΣΩ. ἰατρικὴ γὰρ αὕτη ἐστίν· ἢ γάρ;

ΘΕ. ναί.

ΣΩ. ἀλλ' ἢ τῶν ἰσχυρῶν ἐπιστάμεθα ἐν τοῖς χοροῖς ἄρχειν;

ΘΕ. οὔ.

ΣΩ. μουσικὴ γὰρ αὕτη γε;

ΘΕ. πάνυ γε.

ΣΩ. ἀλλ' ἢ τῶν γυμναζομένων ἐπιστάμεθα ἄρχειν;

ΘΕ. οὔ.

ΣΩ. γυμναστικὴ γὰρ αὕτη γε;

ΘΕ. ναί.

ΣΩ. ἀλλ' ἢ τῶν τί ποιοούντων; προθυμοῦ εἰπεῖν ὥσπερ ἐγὼ σοὶ τὰ ἔμπροσθεν.

[124a] ΘΕ. ἢ τῶν ἐν τῇ πόλει, ἔμοιγε δοκεῖ.

ΣΩ. οὐκοῦν ἐν τῇ πόλει εἰσὶν καὶ οἱ κάμνοντες;

ΘΕ. ναί, ἀλλ' οὐ τούτων λέγω μόνον, ἀλλὰ καὶ τῶν ἄλλων τῶν ἐν τῇ πόλει.

ΣΩ. ἄρα γε μανθάνω ἦν λέγεις τέχνην; δοκεῖς γάρ μοι λέγειν οὐχ ἢ τῶν θεριζόντων ἐπιστάμεθα ἄρχειν καὶ τρυγόντων καὶ τῶν φυτευόντων καὶ σπειρόντων καὶ ἀλοώντων· αὕτη μὲν γὰρ γεωργικὴ, ἢ τούτων ἄρχομεν. ἢ γάρ;

ΘΕ. ναί.

[124b] ΣΩ. οὐδέ γε οἶμαι ἢ τῶν πριζόντων καὶ τρυπώντων καὶ ξεόντων καὶ τορνευόντων συμπάντων ἐπιστάμεθα ἄρχειν, οὐ ταύτην λέγεις· αὕτη μὲν γὰρ οὐ τεκτονική;

ΘΕ. ναί.

ΣΩ. ἀλλ' ἴσως ἢ τούτων τε πάντων καὶ αὐτῶν τῶν γεωργῶν καὶ τῶν τεκτόνων καὶ τῶν δημιουργῶν ἀπάντων καὶ τῶν ιδιωτῶν καὶ τῶν γυναικῶν καὶ ἀνδρῶν, ταύτην ἴσως λέγεις τὴν

σοφίαν.

ΘΕ. ταύτην πάλαι, ὦ Σώκρατες, βούλομαι λέγειν.

[124c] ΣΩ. ἔχεις οὖν εἰπεῖν, Αἰγισθος ὁ Ἀγαμέμνονα ἀποκτείνας ἐν Ἄργει ἄρα τούτων ἦρχεν ὧν σὺ λέγεις, τῶν τε δημιουργῶν καὶ ἰδιωτῶν καὶ ἀνδρῶν καὶ γυναικῶν συμπάντων, ἢ ἄλλων τινῶν;

ΘΕ. οὐκ, ἀλλὰ τούτων.

ΣΩ. τί δὲ δὴ; Πηλεὺς ὁ Αἰακοῦ ἐν Φθίᾳ οὐ τῶν αὐτῶν τούτων ἦρχεν;

ΘΕ. ναί.

ΣΩ. Περίανδρον δὲ τὸν Κυψέλου ἄρχοντα ἐν Κορίνθῳ ἤδη ἀκήκοας γενέσθαι;

ΘΕ. ἔγωγε.

ΣΩ. οὐ τῶν αὐτῶν τούτων ἄρχοντα ἐν τῇ αὐτοῦ πόλει;

[124d] ΘΕ. ναί.

ΣΩ. τί δὲ Ἀρχέλαον τὸν Περδίκκου, τὸν νεωστὶ τοῦτον ἄρχοντα ἐν Μακεδονίᾳ; οὐ τῶν αὐτῶν ἡγῆ τούτων ἄρχειν;

ΘΕ. ἔγωγε.

ΣΩ. Ἰππίαν δὲ τὸν Πεισιστράτου ἐν τῇδε τῇ πόλει ἄρξαντα τίνων οἶσι ἄρξει; οὐ τούτων;

ΘΕ. πῶς γὰρ οὐ;

ΣΩ. εἴποισ ἂν οὖν μοι τίνα ἐπωνυμίαν ἔχει Βάκισ τε καὶ Σίβυλλα καὶ ὁ ἡμεδαπὸς Ἀμφίλυτος;

ΘΕ. τίνα γὰρ ἄλλην, ὦ Σώκρατες, πλήν γε χρησμωδοί;

[124e] ΣΩ. ὀρθῶς λέγεις. ἀλλὰ καὶ τούσδε μοι οὕτω πειρῶ ἀποκρίνασθαι, τίνα ἐπωνυμίαν ἔχει Ἰππίας καὶ Περίανδρος διὰ τὴν αὐτὴν ἀρχήν;

ΘΕ. οἶμαι μὲν τύραννοι· τί γὰρ ἄλλο;

ΣΩ. οὐκοῦν ὅστις ἐπιθυμεῖ τῶν ἀνθρώπων τῶν ἐν τῇ πόλει συμπάντων ἄρχειν, τῆς αὐτῆς ἀρχῆς τούτοις ἐπιθυμεῖ, τυραννικῆς, καὶ τύραννος εἶναι;

ΘΕ. φαίνεται.

ΣΩ. οὐκοῦν ταύτης ἐπιθυμεῖν σὺ φής;

ΘΕ. ἔοικέν γε ἐξ ὧν ἐγὼ εἶπον.

ΣΩ. ὦ μιανέ, τυραννεῖν ἄρα ἡμῶν ἐπιθυμῶν πάλαι [125a] ἐμέμφου τῷ πατρὶ ὅτι σε οὐκ ἔπεμπεν εἰς διδασκάλου τυραννοδιδασκάλου τινός; καὶ σύ, ὦ Δημόδοκε, οὐκ αἰσχύνῃ πάλαι εἰδὼς οὗ ἐπιθυμεῖ οὗτος, καὶ ἔχων ὅθι πέμψας αὐτὸν δημιουργὸν ἂν ἐποίησας τῆς σοφίας ἥς ἐπιθυμεῖ, ἔπειτα φθονεῖς τε αὐτῷ καὶ οὐκ ἐθέλεις πέμπειν; ἀλλὰ νῦν—ὀρᾷς; — ἐπειδὴ ἐναντίον ἐμοῦ κατείρηκέ σου, κοινῇ βουλευόμεθα ἐγὼ τε καὶ σὺ ἐς τίνος ἂν αὐτὸν πέμποιμεν καὶ διὰ τὴν τίνος συνουσίαν σοφὸς ἂν γένοιτο τύραννος;

[125b] ΔΗ. ναὶ μὰ Δία, ὦ Σώκρατες, βουλευόμεθα δῆτα, ὥς δοκεῖ γέ μοι βουλῆς δεῖν περὶ τούτου οὐ φαύλης.

ΣΩ. ἔασον, ὠγαθέ. διαπυθώμεθα αὐτοῦ πρῶτον ἱκανῶς.

ΔΗ. πυνθάνου δὴ.

ΣΩ. τί οὖν ἂν εἰ Εὐριπίδῃ τι προσχρησαίμεθα, ὦ Θέαγες; Εὐριπίδης γάρ πού φησιν—

σοφοὶ τύραννοι τῶν σοφῶν συνουσία·

εἰ οὖν ἔροιτό τις τὸν Εὐριπίδην· ὦ Εὐριπίδῃ, τῶν τί [125c] σοφῶν συνουσία φῆς σοφοὺς εἶναι τοὺς τυράννους; ὥσπερ ἂν εἰ εἰπόντα—

σοφοὶ γεωργοὶ τῶν σοφῶν συνουσία,

ἡρόμεθα τῶν τί σοφῶν; τί ἂν ἡμῖν ἀπεκρίνατο; ἄρ' ἂν ἄλλο τι ἢ τῶν τὰ γεωργικά;

ΘΕ. οὐκ, ἀλλὰ τοῦτο.

ΣΩ. τί δὲ εἰ εἶπε—

σοφοὶ μάγειροι τῶν σοφῶν συνουσία,

εἰ ἡρόμεθα· τῶν τί σοφῶν; τί ἂν ἡμῖν ἀπεκρίνατο; οὐχ ὅτι τῶν μαγείρων;

ΘΕ. ναί.

ΣΩ. τί δ' εἰ—

σοφοὶ παλαισταὶ τῶν σοφῶν συνουσία

εἶπεν, εἰ ἡρόμεθα· τῶν τί σοφῶν; ἄρα οὐκ ἂν τῶν [125d] παλαίειν ἔφη;

ΘΕ. ναί.

ΣΩ. ἐπειδὴ δὲ εἶπε—

σοφοὶ τύραννοι τῶν σοφῶν συνουσία,

ἡμῶν ἐρωτῶντων· τῶν τί σοφῶν λέγεις, ὦ Εὐριπίδῃ; τί ἂν φαίη; ποῖα ἂν εἶναι ταῦτα;

ΘΕ. ἀλλὰ μὰ Δί' οὐκ οἶδ' ἔγωγε.

ΣΩ. ἀλλὰ βούλει ἐγὼ σοι εἶπω;

ΘΕ. εἰ σὺ βούλει.

ΣΩ. ταῦτ' ἐστὶν ἅπερ ἔφη Ἀνακρέων τὴν Καλλικρίτην ἐπίστασθαι· ἢ οὐκ οἶσθα τὸ ᾄσμα;

ΘΕ. ἔγωγε.

ΣΩ. τί οὖν; τοιαύτης τινὸς καὶ σὺ συνουσίας ἐπιθυμεῖς [125e] ἀνδρὸς ὅστις τυγχάνει ὁμότεχνος ὢν Καλλικρίτῃ τῇ Κυάνῃ καὶ ἐπίσταται τυραννικά, ὥσπερ ἐκείνην ἔφη ὁ ποιητής, ἵνα καὶ σὺ ἡμῖν τύραννος γένη καὶ τῇ πόλει;

ΘΕ. πάλαί, ὦ Σώκρατες, σκώπτεις καὶ παίζεις πρὸς με.

ΣΩ. τί δέ; οὐ ταύτης φῆς τῆς σοφίας ἐπιθυμεῖν ἢ πάντων ἂν τῶν πολιτῶν ἄρχοις; τοῦτο δὲ ποιῶν ἄλλο τι ἢ τύραννος ἂν εἴης;

ΘΕ. εὐξαίμην μὲν ἂν οἶμαι ἔγωγε τύραννος γενέσθαι, [126a] μάλιστα μὲν πάντων ἀνθρώπων, εἰ δὲ μή, ὥς πλείστων· καὶ σύ γ' ἂν οἶμαι καὶ οἱ ἄλλοι πάντες ἄνθρωποι—ἔτι δέ γε ἴσως μᾶλλον θεὸς γενέσθαι—ἀλλ' οὐ τούτου ἔλεγον ἐπιθυμεῖν.

ΣΩ. ἀλλὰ τί δὴ ἐστὶ ποτε οὗ ἐπιθυμεῖς; οὐ τῶν πολιτῶν φῆς ἄρχειν ἐπιθυμεῖν;

ΘΕ. οὐ βίῃ γε οὐδ' ὥσπερ οἱ τύραννοι ἀλλ' ἐκόντων, ὥσπερ καὶ οἱ ἄλλοι οἱ ἐν τῇ πόλει ἐλλόγιμοι ἄνδρες.

ΣΩ. ἄρα γε λέγεις ὥσπερ Θεμιστοκλῆς καὶ Περικλῆς καὶ Κίμων καὶ ὅσοι τὰ πολιτικά δεινοὶ γεγονάσιν;

ΘΕ. νῆ Δία τούτους λέγω.

ΣΩ. τί οὖν εἰ τὰ ἵππικὰ ἐτύγχανες ἐπιθυμῶν σοφὸς [126b] γενέσθαι; παρὰ τίνας ἂν ἀφικόμενος ὤθηθης δεινὸς ἔσεσθαι ἵππεύς; ἢ παρ' ἄλλους τινὰς ἢ τοὺς ἵππικούς;

ΘΕ. μὰ Δία οὐκ ἔγωγε.

ΣΩ. ἀλλὰ παρ' αὐτοὺς αὖ τοὺς δεινοὺς ὄντας ταῦτα, καὶ οἷς εἰσὶν τε ἵπποι καὶ χρώνται ἐκάστοτε καὶ οἰκείους καὶ ἀλλοτρίους πολλοῖς.

ΘΕ. δῆλον ὅτι.

ΣΩ. τί δὲ εἰ τὰ ἀκοντιστικά σοφὸς ἐβούλου γενέσθαι; οὐ παρὰ τοὺς ἀκοντιστικούς ῥου ἂν ἐλθὼν σοφὸς ἔσεσθαι τούτους, οἷς ἔστιν τε ἀκόντια καὶ πολλοῖς καὶ ἀλλοτρίους καὶ [126c] οἰκείους ἐκάστοτε χρώνται ἀκοντίοις;

ΘΕ. ἔμοιγε δοκεῖ.

ΣΩ. λέγε δὴ μοι· ἐπεὶ δὲ δὴ τὰ πολιτικά βούλει σοφὸς γενέσθαι, οἷε παρ' ἄλλους τινὰς ἀφικόμενος σοφὸς ἔσεσθαι ἢ τοὺς πολιτικούς τούτους, τοὺς αὐτοὺς τε δεινοὺς ὄντας τὰ πολιτικά καὶ χρωμένους ἐκάστοτε τῇ τε αὐτῶν πόλει καὶ ἄλλαις πολλαῖς, καὶ Ἑλληνίσιν προσομιλοῦντας πόλεσιν καὶ βαρβάροις; ἢ δοκεῖς ἄλλοις τισὶν συγγενόμενος σοφὸς ἔσεσθαι ταῦτα ἅπερ οὗτοι, ἀλλ' οὐκ αὐτοῖς τούτοις;

[126d] ΘΕ. ἀκήκοα γάρ, ὦ Σώκρατες, οὐς σέ φασιν λέγειν τοὺς λόγους, ὅτι τούτων τῶν πολιτικῶν ἀνδρῶν οἱ ὑεῖς οὐδὲν βελτίους εἰσὶν ἢ οἱ τῶν σκυτοτόμων· καὶ μοι δοκεῖς ἀληθέστατα λέγειν ἐξ ὧν ἐγὼ δύναμαι αἰσθέσθαι. ἀνόητος ἂν οὖν εἶην εἰ οἰοίμην τινὰ τούτων ἐμοὶ μὲν ἂν παραδοῦναι τὴν αὐτοῦ σοφίαν, τὸν δὲ ὑὸν τὸν αὐτοῦ μηδὲν ὠφελῆσαι, εἴ τι οἷός τ' ἦν εἰς ταῦτα ὠφελεῖν ἄλλον ὄντιναοῦν ἀνθρώπων.

ΣΩ. τί οὖν ἂν, ὦ βέλτιστε ἀνδρῶν, χρήσαιο σαυτῷ, εἴ σοι ἐπειδὴ γένοιτο ὑὸς τοιαῦτα πράγματα παρέχοι, καὶ φαίη [126e] μὲν ἂν ἐπιθυμεῖν ἀγαθὸς γενέσθαι ζωγράφος, καὶ μέμφοιτο σοὶ τῷ πατρὶ ὅτι οὐκ ἐθέλεις ἀναλίσκειν εἰς αὐτὸν τούτων αὐτῶν ἕνεκα ἀργύριον, τοὺς δὲ δημιουργοὺς αὐτοῦ τούτου, τοὺς ζωγράφους, ἀτιμάζοι τε καὶ μὴ βούλοιτο παρ' αὐτῶν μαθάνειν; ἢ τοὺς αὐλητάς, βουλόμενος αὐλητῆς γενέσθαι, ἢ τοὺς κιθαριστάς; ἔχοις ἂν αὐτῷ ὅτι χρῶο καὶ ὅποι πέμποις ἄλλοσε μὴ ἐθέλοντα παρὰ τούτων μαθάνειν;

ΘΕ. μὰ Δία οὐκ ἔγωγε.

[127a] ΣΩ. νῦν οὖν ταῦτα ταῦτα αὐτὸς πρὸς τὸν πατέρα ποιῶν θαυμάζεις, καὶ μέμφῃ εἰ ἀπορεῖ ὅτι σοι χρήσεται καὶ ὅποι πέμποι; ἐπεὶ Ἀθηναίων γε τῶν καλῶν κάγαθων τὰ πολιτικά ὅτῳ ἂν βούλῃ συστήσομέν σε, ὅς σοι προῖκα συνέσται· καὶ ἅμα μὲν ἀργύριον οὐκ ἀναλώσεις, ἅμα δὲ πολὺ μᾶλλον εὐδοκιμήσεις παρὰ τοῖς πολλοῖς ἀνθρώποις ἢ ἄλλῳ τῷ συνών.

ΘΕ. τί οὖν, ὦ Σώκρατες; οὐ καὶ σὺ τῶν καλῶν κάγαθων εἰ ἀνδρῶν; εἴ γὰρ σύ μοι ἐθέλοις συνεῖναι, ἐξαρκεῖ καὶ οὐδένα ἄλλον ζητῶ.

[127b] ΣΩ. τί τοῦτο λέγεις, Θέαγες;

ΔΗ. ὦ Σώκρατες, οὐ μέντοι κακῶς λέγει, καὶ ἅμα μὲν ἐμοὶ χαριῇ· ὡς ἐγὼ οὐκ ἔσθ' ὅτι τούτου μεῖζον ἂν ἔρμαιον ἡγησαίμην, ἢ εἰ οὗτός τε ἀρέσκοιτο τῇ σῇ συνουσίᾳ καὶ σὺ ἐθέλοις τούτῳ συνεῖναι. καὶ μέντοι καὶ αἰσχύνομαι λέγειν ὡς σφόδρα βούλομαι. ἀλλ' ἐγὼ ἀμφοτέρων ὑμῶν

δέομαι, σέ τ' ἐθέλιν τούτῳ συνεῖναι καὶ σέ μὴ ζητεῖν ἄλλῳ μηδενὶ συγγενέσθαι ἢ Σωκράτει· καὶ με πολλῶν καὶ φοβερῶν ἀπαλλάξετε [127c] φροντίδων. ὥς νῦν πάνυ φοβοῦμαι ὑπὲρ τούτου μή τινα ἄλλῳ ἐντύχη οἷῳ τοῦτον διαφθεῖραι.

ΘΕ. μηκέτι νῦν, ὦ πάτερ, ὑπὲρ γ' ἐμοῦ φοβοῦ, εἴπερ οἷός τ' εἶ πείσαι τοῦτον τὴν ἐμὴν συνουσίαν προσδέξασθαι.

ΔΗ. πάνυ καλῶς λέγεις. ὦ Σώκρατες, πρὸς σέ δ' ἂν ἤδη εἴη ὁ μετὰ τοῦτο λόγος· ἐγὼ γάρ σοι ἔτοιμός εἰμι, ὥς διὰ βραχέων εἰπεῖν, καὶ ἐμὲ καὶ τὰ ἐμὰ ὥς οἷόν τε οἰκειότατα παρέχειν, ὅτου ἂν δέη ἔμβραχυ, ἐὰν Θεάγῃ τουτονὶ [127d] ἀσπάζῃ τε καὶ εὐεργετῇς ὅτι ἂν οἷός τε ᾖ.

ΣΩ. ὦ Δημόδοκε, τὸ μὲν ἐσπουδακέναι σε οὐ θαυμάζω, εἴπερ οἶε ὑπ' ἐμοῦ μάλιστ' ἂν σοι τοῦτον ὠφελῇ—οὐ γὰρ οἶδα ὑπὲρ ὅτου ἂν τις νοῦν ἔχων μᾶλλον σπουδάζοι ἢ ὑπὲρ ὑέος αὐτοῦ ὅπως ὥς βέλτιστος ἔσται—ὀπόθεν δὲ ἔδοξέ σοι τοῦτο, ὥς ἐγὼ ἂν μᾶλλον τὸν σὸν ὑὸν οἷός τ' εἶην ὠφελῆσαι πρὸς τὸ πολίτην ἀγαθὸν γενέσθαι ἢ σὺ αὐτός, καὶ ὀπόθεν οὗτος ὥρῃ ἐμὲ μᾶλλον ἢ σέ αὐτὸν ὠφελήσιν, τοῦτο [127e] πάνυ θαυμάζω. σὺ γὰρ πρῶτον μὲν πρεσβύτερος εἶ ἐμοῦ, ἔπειτα πολλὰς ἤδη ἀρχὰς καὶ τὰς μεγίστας Ἀθηναίοις ἤρξας, καὶ τιμᾷ ὑπὸ Ἀναγυρασίων τε τῶν δημοτῶν πολὺ μάλιστα καὶ ὑπὸ τῆς ἄλλης πόλεως οὐδενὸς ἦττον· ἐμοὶ δὲ τούτων οὐδὲν ἐννορᾷ οὐδέτερος ὑμῶν.

ΣΩ. ἔπειτα εἰ ἄρα τῆς μὲν τῶν πολιτικῶν ἀνδρῶν συνουσίας Θεάγῃς ὁδε καταφρονεῖ, ἄλλους δὲ τινὰς ζητεῖ οἱ παιδεύειν ἐπαγγέλλονται οἷοί τε εἶναι νέους ἀνθρώπους, ἔστιν ἐνταῦθα καὶ Πρόδικος ὁ Κεῖος καὶ Γοργίας [128a] ὁ Λεοντίνος καὶ Πῶλος ὁ Ἀκραγαντίνος καὶ ἄλλοι πολλοί, οἳ οὕτω σοφοὶ εἰσιν ὥστε εἰς τὰς πόλεις ἰόντες πείθουσι τῶν νέων τοὺς γενναιοτάτους τε καὶ πλουσιωτάτους—οἷς ἔξεστιν τῶν πολιτῶν ὧς ἂν βούλωνται προῖκα συνεῖναι— τούτους πείθουσιν ἀπολείποντας τὰς ἐκείνων συνουσίας αὐτοῖς συνεῖναι, προσκατατιθέντας ἀργύριον πάνυ πολὺ μισθόν, καὶ χάριν πρὸς τούτοις εἰδέναι. τούτων τινὰς εἰκὸς ἦν προαιρεῖσθαι καὶ τὸν ὑόν σου καὶ αὐτὸν σέ, ἐμὲ δ' οὐκ [128b] εἰκός· οὐδὲν γὰρ τούτων ἐπίσταμαι τῶν μακαρίων τε καὶ καλῶν μαθημάτων—ἐπεὶ ἐβουλόμην ἂν—ἀλλὰ καὶ λέγω δήπου ἀεὶ ὅτι ἐγὼ τυγχάνω ὥς ἔπος εἰπεῖν οὐδὲν ἐπιστάμενος πλὴν γε σμικροῦ τινος μαθήματος, τῶν ἐρωτικῶν. τοῦτο μέντοι τὸ μάθημα παρ' ὄντιν' οὐ ποιοῦμαι δεινὸς εἶναι καὶ τῶν προγεγονότων ἀνθρώπων καὶ τῶν νῦν.

ΘΕ. ὀρᾷς, ὦ πάτερ; ὁ Σωκράτης οὐ πάνυ μοι δοκεῖ τι ἔτι ἐθέλιν ἐμοὶ συνδιατρίβειν—ἐπεὶ τό γ' ἐμὸν ἔτοιμον,

[128c] ἐὰν οὗτος ἐθέλῃ—ἀλλὰ ταῦτα παίζων πρὸς ἡμᾶς λέγει. ἐπεὶ ἐγὼ οἶδα τῶν ἐμῶν ἡλικιωτῶν καὶ ὀλίγῳ πρεσβυτέρων οἳ πρὶν μὲν τούτῳ συνεῖναι οὐδενὸς ἄξιοι ἦσαν, ἐπειδὴ δὲ συνεγένοντο τούτῳ, ἐν πάνυ ὀλίγῳ χρόνῳ πάντων βελτίους φαίνονται ὧν πρότερον χεῖρους.

ΣΩ. οἷσθα οὖν οἷον τοῦτό ἐστιν, ὦ παῖ Δημοδόκου;

ΘΕ. ναὶ μὰ Δία ἔγωγε, ὅτι, ἐὰν σὺ βούλῃ, καὶ ἐγὼ οἷός τ' ἔσομαι τοιοῦτος γενέσθαι οἷοίπερ καὶ ἐκεῖνοι.

[128d] ΣΩ. οὐκ, ὡγαθέ, ἀλλὰ σε λέληθεν οἷον τοῦτ' ἔστιν, ἐγὼ δὲ σοι φράσω. ἔστι γάρ τι θεία μοῖρα παρεπόμενον ἐμοὶ ἐκ παιδὸς ἀρξάμενον δαιμόνιον. ἔστι δὲ τοῦτο φωνή, ἢ ὅταν γένηται ἀεὶ μοι σημαίνει, ὃ ἂν μέλλω πράττειν, τούτου ἀποτροπήν, προτρέπει δὲ οὐδέποτε· καὶ ἐάν τις μοι τῶν φίλων ἀνακοινῶται καὶ γένηται ἢ φωνή, ταῦτόν τοῦτο, ἀποτρέπει καὶ οὐκ ἔξω πράττειν. καὶ τούτων ὑμῖν μάρτυρας παρέξομαι. Χαρμίδην γὰρ τουτονὶ γινώσκετε τὸν καλὸν [128e] γενόμενον, τὸν Γλαύκωνος· οὗτός ποτε ἐτύγχανε ἐμοὶ ἀνακοινούμενος μέλλων ἀσκήσειν στάδιον εἰς Νεμέαν, καὶ εὐθύς αὐτοῦ ἀρχομένου λέγειν ὅτι μέλλοι ἀσκεῖν ἐγένετο ἢ φωνή, καὶ ἐγὼ διεκώλυόν τε αὐτὸν καὶ εἶπον ὅτι λέγοντός σου μεταξὺ γέγονέ μοι ἢ φωνή ἢ τοῦ δαιμονίου· ἀλλὰ

μη ἄσκει. ἴσως, ἔφη, σημαίνει σοι ὅτι οὐ νικήσω· ἐγὼ δὲ κἂν μὴ μέλλω νικᾶν, γυμνασάμενός γε τοῦτον τὸν χρόνον ὠφεληθήσομαι.

ΣΩ. ταῦτα εἰπὼν ἦσκει· ἄξιον οὖν πυθέσθαι αὐτοῦ [129a] ἃ αὐτῷ συνέβη ἀπὸ ταύτης τῆς ἀσκήσεως. εἰ δὲ βούλεσθε, τὸν Τιμάρχου ἀδελφὸν Κλειτόμαχον ἔρεσθε τί εἶπεν αὐτῷ Τίμαρχος ἥνίκα ἀποθανούμενος ἦι εὐθὺ τοῦ δαιμονίου, ἐκεῖνός τε καὶ Εὐαθλος ὁ σταδιοδρομῶν ὃς Τίμαρχον ὑπεδέξατο φεύγοντα· ἐρεῖ γὰρ ὑμῖν ὅτι εἶπεν αὐτῷ ταυτί.

ΘΕ. τί;

ΣΩ. ὦ Κλειτόμαχε, ἔφη, ἐγὼ μέντοι ἔρχομαι ἀποθανούμενος νυνί, διότι Σωκράτει οὐκ ἠθελον πείθεσθαι. τί δὴ οὖν ποτε τοῦτο εἶπεν ὁ Τίμαρχος; ἐγὼ φράσω. ὅτε [129b] ἀνίστατο ἐκ τοῦ συμποσίου ὁ Τίμαρχος καὶ Φιλήμων ὁ Φιλημονίδου ἀποκτενοῦντες Νικίαν τὸν Ἡροσκαμάνδρου, ἠπιστάσθην μὲν αὐτῷ μόνῳ τὴν ἐπιβουλήν, ὁ δὲ Τίμαρχος ἀνιστάμενος πρὸς ἐμὲ εἶπεν, τί λέγεις, ἔφη, ὦ Σώκρατες; ὑμεῖς μὲν πίνετε, ἐμὲ δὲ δεῖ ποι ἐξαναστῆναι· ἦξω δὲ ὀλίγον ὕστερον, ἐὰν τύχω. καὶ μοι ἐγένετο ἡ φωνή, καὶ εἶπον πρὸς αὐτόν, μηδαμῶς, ἔφην, ἀναστῆς· γέγονε γάρ μοι τὸ εἰωθὸς σημεῖον τὸ δαιμόνιον. καὶ ὃς ἐπέσχε. [129c] καὶ διαλιπὼν χρόνον αὖθις ὠρμάτο ἰέναι, καὶ ἔφη· εἴμι δὴ, Σώκρατες. αὖθις ἐγένετο ἡ φωνή· αὖθις οὖν αὐτὸν ἠνάγκασα ἐπισχεῖν. τὸ τρίτον, βουλόμενός με λαθεῖν, ἀνέστη οὐκέτι εἰπὼν μοι οὐδὲν ἀλλὰ λαθὼν, ἐπιτηρήσας ἄλλοσε τὸν νοῦν ἔχοντα· καὶ οὕτως ὥχετο ἀπιὼν καὶ διεπράξατο ἐξ ὧν ἦι ἀποθανούμενος. ὅθεν δὴ τοῦτο εἶπεν πρὸς τὸν ἀδελφὸν ὅπερ νῦν ὑμῖν ἐγώ, ὅτι ἴοι ἀποθανούμενος διὰ τὸ ἐμοὶ ἀπιστῆσαι. ἔτι τοίνυν περὶ τῶν ἐν Σικελίᾳ [129d] πολλῶν ἀκούσεσθον ἃ ἐγὼ ἔλεγον περὶ τῆς διαφθορᾶς τοῦ στρατοπέδου. καὶ τὰ μὲν παρεληλυθότα τῶν εἰδότην ἔστιν ἀκοῦσαι· πεῖραν δ' ἔξεστι νυνί λαβεῖν τοῦ σημείου εἰ ἄρα τί λέγει. ἐπὶ γὰρ τῇ ἐπὶ στρατείᾳ ἐξορμῇ Σαννίωνος τοῦ καλοῦ ἐγένετό μοι τὸ σημεῖον, οἴχεται δὲ νῦν μετὰ Θρασύλλου στρατευσόμενος εὐθὺ Ἐφέσου καὶ Ἰωνίας. ἐγὼ οὖν οἶομαι ἐκεῖνον ἢ ἀποθανεῖσθαι ἢ ὁμοῦ τι τούτῳ γ' ἔλᾶν, καὶ περὶ γε τῆς στρατιᾶς τῆς ἄλλης πάνυ φοβοῦμαι. [129e]

ταῦτα δὴ πάντα εἴρηκά σοι, ὅτι ἡ δύναμις αὕτη τοῦ δαιμονίου τούτου καὶ εἰς τὰς συνουσίας τῶν μετ' ἐμοῦ συνδιατριβόντων τὸ ἅπαν δύναται. πολλοῖς μὲν γὰρ ἐναντιοῦται, καὶ οὐκ ἔστι τούτοις ὠφεληθῆναι μετ' ἐμοῦ διατρίβουσιν, ὥστε οὐχ οἷόν τέ μοι τούτοις συνδιατρίβειν· πολλοῖς δὲ συνεῖναι μὲν οὐ διακωλύει, ὠφελοῦνται δὲ οὐδὲν συνόντες. οἷς δ' ἂν συλλάβηται τῆς συνουσίας ἡ τοῦ δαιμονίου δύναμις, οὗτοί εἰσιν ὧν καὶ σὺ ἦσθαι· ταχὺ γὰρ παραχρῆμα ἐπιδιδόασιν.

ΣΩ. καὶ τούτων αὖ τῶν ἐπιδιδόντων

[130a] οἱ μὲν καὶ βέβαιον ἔχουσι καὶ παραμόνιμον τὴν ὠφελίαν· πολλοὶ δέ, ὅσον ἂν μετ' ἐμοῦ χρόνον ᾧσιν, θαυμάσιον ἐπιδιδόασιν, ἐπειδὴν δέ μου ἀπόσχονται, πάλιν οὐδὲν διαφέρουσιν ὅτουοῦν. τοῦτό ποτε ἔπαθεν Ἀριστείδης ὁ Λυσιμάχου υἱὸς τοῦ Ἀριστείδου. διατρίβων γὰρ μετ' ἐμοῦ πάμπλου ἐπεδεδώκει ἐν ὀλίγῳ χρόνῳ· ἔπειτα αὐτῷ στρατεία τις ἐγένετο καὶ ὥχετο ἐκπλέων, ἥκων δὲ κατελάμβανε μετ' ἐμοῦ διατρίβοντα Θουκυδίδην τὸν Μελησίου υἱὸν τοῦ Θουκυδίδου.

[130b] ὁ δὲ Θουκυδίδης τῇ προτεραίᾳ μοι δι' ἀπεχθείας ἐν λόγοις τισὶν ἐγεγόνει· ἰδὼν οὖν με ὁ Ἀριστείδης, ἐπειδὴ ἠσπάσατό τε καὶ τᾶλλα διελέχθη, Θουκυδίδην δέ, ἔφη, ἀκούω, ὦ Σώκρατες, σεμνύνεσθαι ἅττα πρὸς σε καὶ χαλεπαίνειν ὥς τί ὄντα. ἔστι γάρ, ἔφην ἐγώ, οὕτως. τί δέ, οὐκ οἶδεν, ἔφη, πρὶν σοὶ συγγενέσθαι οἷον ἦν τὸ ἀνδράποδον; οὐκ οἰκέν γε, ἔφην ἐγώ, νῆ τοὺς θεοῦς. ἀλλὰ μὴν καὶ αὐτός γε, ἔφη, καταγελάστως

[130c] ἔχω, ὦ Σώκρατες. τί μάλιστα; ἔφην ἐγώ. ὅτι, ἔφη, πρὶν μὲν ἐκπλεῖν, ὅτωοῦν ἀνθρώπῳ οἷός τ' ἦ διαλέγεσθαι καὶ μηδενὸς χεῖρων φαίνεσθαι ἐν τοῖς λόγοις, ὥστε καὶ ἐδίωκον τὰς συνουσίας τῶν χαριεστάτων ἀνθρώπων, νυνὶ δὲ τούναντίον φεύγω ἂν τινα καὶ αἰσθάνωμαι

πεπαιδευμένον· οὕτως αἰσχύνομαι ἐπὶ τῇ ἐμαυτοῦ φαυλότητι. πότερον δέ, ἦν δ' ἐγώ, ἐξαίφνης σε προύλιπεν αὕτη ἡ δύναμις ἢ κατὰ σμικρόν; κατὰ σμικρόν, ἦ δ' ὅς.

[130d] ἦνίκα δέ σοι παρεγένετο, ἦν δ' ἐγώ, πότερον μαθόντι παρ' ἐμοῦ τι παρεγένετο ἢ τινι ἄλλῳ τρόπῳ; ἐγώ σοι ἐρῶ, ἔφη, ὦ Σώκρατες, ἄπιστον μὲν νῆ τοὺς θεούς, ἀληθές δέ. ἐγὼ γὰρ ἔμαθον μὲν παρά σου οὐδὲν πώποτε, ὥς αὐτὸς οἶσθα· ἐπεδίδουν δὲ ὁπότε σοι συνείην, κἂν εἰ ἐν τῇ αὐτῇ μόνον οἰκίᾳ εἶην, μὴ ἐν τῷ αὐτῷ δὲ οἰκήματι, μᾶλλον δὲ ὁπότε ἐν τῷ αὐτῷ οἰκήματι, καὶ ἔμοιγε ἐδόκουν πολὺ μᾶλλον ὁπότε ἐν τῷ αὐτῷ οἰκήματι ὦν λέγοντός σου βλέπομι πρὸς

[130e] σέ, μᾶλλον ἢ ὁπότε ἄλλοσε ὁρώην, πολὺ δὲ μάλιστα καὶ πλεῖστον ἐπεδίδουν ὁπότε παρ' αὐτόν σε καθοίμην ἐχόμενός σου καὶ ἀπτόμενος· νῦν δέ, ἦ δ' ὅς, πᾶσα ἐκείνη ἡ ἔξις ἐξερρήκε.

ἔστιν οὖν, ὦ Θεάγες, τοιαύτη ἡ ἡμετέρα συνουσία· ἐὰν μὲν τῷ θεῷ φίλον ἦ, πάνυ πολὺ ἐπιδώσεις καὶ ταχύ, εἰ δὲ μή, οὔ. ὅρα οὖν μή σοι ἀσφαλέστερον ἦ παρ' ἐκείνων τινὶ παιδεύεσθαι οἱ ἐγκρατεῖς αὐτοὶ εἰσιν τῆς ὠφελίας ἢν ὠφελοῦσιν τοὺς ἀνθρώπους μᾶλλον ἢ παρ' ἐμοῦ ὅτι ἂν τύχῃ τοῦτο πράξαι.

[131a] ΘΕ. ἐμοὶ μὲν τοίνυν δοκεῖ, ὦ Σώκρατες, ἡμᾶς οὕτωςι ποιῆσαι, ἀποπειραθῆναι τοῦ δαιμονίου τούτου συνόντας ἀλλήλοις. καὶ ἐὰν μὲν παρείκη ἡμῖν, ταῦτα βέλτιστα· εἰ δὲ μή, τότε ἤδη παραχρῆμα βουλευσόμεθα ὅτι δράσομεν, εἴτε ἄλλῳ συνεσόμεθα, εἴτε καὶ αὐτὸ τὸ θεῖον τὸ σοὶ γινόμενον πειρασόμεθα παραμυθεῖσθαι εὐχαῖσί τε καὶ θυσίαις καὶ ἄλλῳ ὅτῳ ἂν οἱ μάντις ἐξηγῶνται.

ΔΗ. μηκέτι πρὸς ταῦτα ἀντείπης, ὦ Σώκρατες, τῷ μειρακίῳ· εὖ γὰρ λέγει Θεάγης.

ΣΩ. ἀλλ' εἰ δοκεῖ χρῆναι οὕτω ποιεῖν, οὕτω ποιῶμεν.

English translation

[121a]

Dem. Socrates, I was wanting to have some private talk with you, if you had time to spare; even if there is some demand, which is not particularly important, on your time, do spare some, nevertheless, for me.

Soc. Why, in any case I happen to have time to spare, and for you, moreover, I have plenty. Well, you are free to say whatever you wish.

Dem. Then do you mind if we step aside here from the street into the portico of Zeus the Liberator?

Soc. As you think best.

[121b]

Dem. Let us go, then. Socrates, it would seem that all growths follow the same course, both those that grow from the earth, and the animals, including man. In regard to the plants, as you know, we who cultivate the earth find it the easiest part of our work to make all our preparations that are needed before planting, and to do the planting itself; but when the plant begins to grow, thenceforward we have a great deal of difficult and vexatious business in tending the new growth. [121c] Such, it seems, is also the case in regard to men: I take my own concerns as evidence for judging of the rest. For indeed I have found the planting, or the procreation—whichever one ought to call it—of this son of mine the easiest thing in the world; but his upbringing has been vexatious and a constant source of alarm, so great are my fears for him. Among the many instances that I could mention, the desire which occupies him at the moment is a thing that especially alarms me: for it is not an ill-bred desire, but a dangerous one, since here we have him, Socrates, as he says, desiring to become wise. [121d] My opinion is that some of his fellow-townsmen, about his own age, who pay visits to the city, excite him with accounts of certain discussions they have heard there; and in his envy of these he has long been pestering me with the demand that I should take due thought for his needs, and pay fees to some sophist or other who will make him wise. Now I do not mind so much about the fees, but I believe he is running into no slight danger [122a] where he is hastening.

Dem. I did for a time restrain him with good advice; but since I am no longer able to do so, I believe my best course is to comply with his request, in order that he may not resort, perchance, behind my back to somebody who will corrupt him. So I have come now on this very business of placing this youth with one of these sophists, or purveyors of wisdom, as they are held to be. It is a happy chance, therefore, that has thrown you in our way, as I should be particularly glad, with this plan of action in my mind, to ask your advice. Come, if you have any advice to give [122b] on what you have heard from me, you not only may, but should, give it.

Soc. Well, you know, Demodocus, they do say that advice is a holy thing. And so, if ever it is to be accounted holy, it must be in this instance, in which you now seek it. For there is no more divine matter on which a mortal could take counsel than the education either [122c] of himself or of his relations. Now, first of all, let you and me come to an agreement as to what we suppose that this thing can be, on which we are taking counsel; for it may happen that I conceive it to be one thing, and you another, and then when we have proceeded some little way in our conference,

we may perceive how ridiculous we are, I the adviser and you the advised, in having no common ground in our notions.

Dem. Why, I think you are right there, Socrates, and we should do as you suggest.

Soc. Yes, I am right, but yet not entirely, because I have a slight change to make. For it occurs to me that [122d] this youngster may not be desiring the thing that we suppose him to desire, but something else, and there again we may be still more absurdly taking counsel on some other thing. Hence our most proper course, it seems to me, is to begin with the youth himself, and inquire of him what it actually is that he desires.

Dem. It does rather look, in fact, as though our best way would be thus, as you suggest.

Soc. Then tell me, what is the young person's goodly name: how are we to address him?

Dem. Theages is his name, Socrates.

[122e]

Soc. Goodly is the name, Demodocus, and holy-sounding, that you have bestowed on your son. Tell me, then, Theages, do you say you desire to become wise, and do you require your father here to find out a school of some man who is qualified to make you wise?

The. Yes.

Soc. And which sort of man do you call wise, those who have knowledge of such and such a thing, whatever it may be, or those who have not?

The. Those who have knowledge, I say.

Soc. Well now, has not your father taught and educated you in the subjects which form the education of everyone else here—all the sons of noble and honorable fathers—in letters, I mean, and harping and wrestling and the other sorts of contest?

[123a]

The. Yes, he has.

Soc. And you think you are still lacking in some knowledge which it behoves your father to provide for you?

The. I do

Soc. What knowledge is it? Tell us on our side, that we may oblige you.

The. He knows it, as well as I, Socrates, since I have often told him; only he says this to you of set purpose, making as if he did not know what I desire. For he assails me too with other statements of the same sort, and refuses to place me with any instructor.

[123b]

Soc. Well, what you said to him before was spoken, as it were, without witnesses; but now you shall take me as a witness, and declare before me what is this wisdom that you desire. Come now; suppose you desired the wisdom whereby men steer a ship, and I happened to put this further question to you: Theages, what wisdom is it that you lack, when you blame your father for refusing to place you with people who would enable you to become wise? What answer would you have given me? What wisdom would you name? The steersman's art, would you not?

The. Yes.

[123c]

Soc. And if a desire to be wise in the wisdom whereby they steer chariots led you to blame your father, and I asked what wisdom this was, what would you name in reply? The charioteer's art, would you not?

The. Yes.

Soc. And is that which you happen to be desiring now a nameless one, or has it a name?

The. I should say it has a name.

Soc. Now do you know it, though not its name, or do you know its name as well?

The. I know its name as well.

Soc. Then what is it? Tell me.

[123d]

The. What other name, Socrates, can one give it but wisdom?

Soc. And the driver's art too is wisdom? Or do you think it is ignorance?

The. I do not.

Soc. You call it wisdom?

The. Yes.

Soc. What use do we make of it? Is it not the art whereby we know how to govern a team of horses?

The. Yes.

Soc. And the steersman's art too is wisdom?

The. I think so.

Soc. Is not this the art whereby we know how to govern ships?

The. Yes, it is.

Soc. And the wisdom that you so desire, what is it? [123e] That whereby we know how to govern whom?

The. To govern men, I imagine.

Soc. Sick men, do you mean?

The. Oh, no.

Soc. For that is medicine, is it not?

The. Yes.

Soc. Well, that whereby we know how to govern the singers in a chorus?

The. No.

Soc. For that is music?

The. To be sure.

Soc. Well, that whereby we know how to govern men in gymnastic training?

The. No.

Soc. For that is gymnastics?

The. Yes.

Soc. Well, to govern people who do what? Endeavor your best to speak, as I did to you at the beginning.

[124a]

The. To govern the people in the city, I imagine.

Soc. And are the sick people also in the city?

The. Yes, but I mean not these only, but all the rest who are in the city besides.

Soc. Do I understand what art it is that you mean? For you strike me as meaning, not that whereby we know how to govern reapers and harvesters and planters and sowers and threshers, for it is the farmer's art whereby we govern these, is it not?

The. Yes.

[124b]

Soc. Nor, I suppose, do you mean that whereby we know how to govern sawyers and borers and planers and turners, as a class together; for is not that carpentry?

The. Yes.

Soc. But perhaps it is that whereby we govern, not only all these, but farmers themselves also, and carpenters, and all craftsmen and ordinary people, whether men or women: that, perhaps, is the wisdom you mean.

The. That, Socrates, is what I have been intending to mean all the time.

[124c]

Soc. Then can you tell me whether Aegisthus, who slew Agamemnon in Argos, governed all these people that you mean craftsmen and ordinary people, both men and women, or some other persons?

The. No, just those.

Soc. Well now, did not Peleus, son of Aeacus, govern these same people in Phthia?

The. Yes.

Soc. And have you ever heard of Periander, son of Cypselus, and how he governed at Corinth?

The. I have.

Soc. Did he not govern these same people in his city?

[124d]

The. Yes.

Soc. Or again, do you not consider that Archelaus, son of Perdiccas, who governed recently in Macedonia, governed these same people?

The. I do.

Soc. And who do you think were governed by Hippias, son of Peisistratus, who governed in this city? Were they not these people ?

The. To be sure they were.

Soc. Now, can you tell me what appellation is given to Bacis and Sibyl and our native Amphilytus?

The. Why, soothsayers, of course, Socrates.

[124e]

Soc. That is correct. But try to answer me in that way regarding those others—Hippias and Periander: what appellation is given them on account of their government?

The. Despots, I suppose; it must be that.

Soc. And when a man desires to govern the whole of the people in his city, he desires the same government as those did—despotism, and to be a despot?

The. Apparently.

Soc. And it is this that you say you desire?

The. It seems so, from what I have said.

[125a]

Soc. You scoundrel! So you were desiring to govern us, all the time that you were blaming your father for not sending you to some seminary of despots! And you, Demodocus, are you not ashamed of having known all the time what he is desiring, and though you could have sent him where you would have made him an expert in the wisdom which he desires, actually grudging it to him and refusing to send him? But now, look here, as he has declared against you in my presence, shall you and I consult together on the question of whose school we shall send him to, and whose classes will help him to become a wise despot?

[125b]

Dem. Yes, in faith, Socrates, let us certainly consult, as I feel this is a matter on which no slight counsel is needed.

Soc. By and by, my good sir. Let us first cross-examine him thoroughly.

Dem. Examine him then.

Soc. Well now, what if we called in Euripides to our aid, Theages? For you know Euripides says:

Despots are wise by converse with the wise.

Now, if someone should ask Euripides: Euripides, in what [125c] are these men wise, by whose converse you say that despots are wise? I mean, suppose he had said:

Farmers are wise by converse with the wise,

and we had asked him,—Wise in what?—what answer would he have given us? Surely none other than,—In farming.

The. That, and none other.

Soc. Or again, if he had said:

Piemen are wise by converse with the wise,

and we had asked him, Wise in what?—what answer would he have given us? He would have said,—In the pie-making business,—would he not?

The. Yes.

Soc. Or again, if he had said

Wrestlers are wise by converse with the wise,

and we had asked him, Wise in what?—would he not reply,— [125d] In wrestling?

The. Yes.

Soc. But as he said:

Despots are wise by converse with the wise,

and we ask him,—In what do you mean that the latter are wise, Euripides?—what will he reply? What sort of subjects will he mention here?

The. Why, upon my word, I for my part do not know.

Soc. Well, do you mind if I tell you?

The. If you do not mind.

Soc. They are the same subjects that Anacreon said Callicrite understood; or do you not know the ode?

The. I do.

Soc. Well then, do you desire to partake in some instruction of that sort from any man [125e] who is a fellow-craftsman of Callicrite, daughter of Cyane, and knows all about despotism as she did, according to the poet, in order that you may become a despot over us and our city?

The. You are joking all this time, Socrates, and making fun of me.

Soc. Why, do you not say that you desire that wisdom which will enable you to govern all the citizens? And in doing that, will you be anything else but a despot ?

The. I should indeed pray, I imagine, that I might become a despot,

[126a] if possible, over all men, and failing that, over as many as might be; so would you, I imagine, and everybody else besides: nay, even more, I daresay, that I might become a god; but I did not say I desired that.

Soc. Well, what on earth then is it that you do desire? Do you not say you desire to govern the citizens?

The. Yes, but not by force, or as despots do, but with their consent, as is done by all the other men of importance in the state.

Soc. Do you mean, as by Themistocles and Pericles and Cimon, and by all those who have shown themselves able statesmen?

The. Yes, in good earnest, I mean those people.

[126b]

Soc. Then what if you chanced to desire to become wise in horsemanship? To whom would you have had to resort before expecting to be a clever horseman? To whom else but the horse-masters?

The. To none else, I am sure.

Soc. And moreover, you would go to the actual men who are clever at the business, and who have horses and constantly use them in great numbers, both their own and other people's?

The. Obviously I should.

Soc. And what if you wished to become wise in javelin-throwing? Would you not expect to get this wisdom by having resorted to those javelin-masters who have javelins and who constantly use javelins, [126c] both other people's and their own, in great numbers?

The. I think so.

Soc. Then pray tell me, since it is your wish to become wise in state-matters, do you expect to get your wisdom by resorting to any other persons than those statesmen, who not only have their own ability in state-matters, but have constant dealings with other cities besides their own, by their intercourse alike with Greek cities and with foreign peoples? Or do you think to get wisdom in their business by resorting to any other persons than these particular men?

[126d]

The. Well, Socrates, I have heard of the argument that you are said to put forward—that the sons of those statesmen are no better men than the sons of shoemakers ; and in my opinion your words are very true, from what I am able to gather. Hence I should be an utter fool if I supposed that any of these men would impart his wisdom to me when he never was of any use to his own son, as he would have been, if he were able to be of use in this matter to anyone at all in the world.

Soc. Then which way, most excellent sir, would you turn if, when you came to have a son, he should trouble you in the same manner, [126e] and tell you he desired to become a good painter, and should blame you, his father, for refusing to spend money on him for that very purpose, but at the same time should disregard the practitioners of that very thing, the painters, and decline to learn from them? Or the flute-players, when he wished to become a flute-player, or the harp-players? Would you know what to do with him, and where else you should send him if he refused to learn from these?

The. Upon my word, I should not.

[127a]

Soc. And do you now, when you are behaving in just the same way to your father, feel surprised and blame him for being at a loss what to do with you and where to send you? Why, we are ready to place you with any well-bred Athenian statesman you may choose, who will train you free of charge ; and so not only will you be at no expense of money, but will gain far greater commendation amongst the mass of men than if you studied with anyone else.

The. But then, Socrates, are not you too one of our well-bred gentlemen? Indeed, if you will agree to instruct me, I am content and seek no other.

[127b]

Soc. What do you mean by that, Theages?

Dem. Nay, Socrates, there is nothing amiss in what he says, and you will oblige me at the same time; for I should count it the greatest possible stroke of luck if he should welcome your instruction and you also should consent to instruct him. Nay, indeed, I am quite ashamed to say how keenly I wish it; but I entreat you both—you, to consent to teach Theages, and you, to seek the teaching of no one else than Socrates; you will thus relieve me [127c] of a harassing load of anxiety. For just now I am sorely afraid of his falling in with some other person who is likely to corrupt him.

The. Have no more fears for me now, father, so long as you are able to persuade him to receive me as his pupil.

Dem. Very rightly spoken. Socrates, from now onward we must address ourselves to you; for I am ready, in short, to place both myself and all that I hold dearest of what is mine in your hands—whatever you may require, [127d] absolutely—if you will open your arms to Theages here, and do him any service that you can.

Soc. Demodocus, your zeal is no wonder to me, if you suppose that I especially could be of use to him; for I know of nothing for which a sensible man could be more zealous than for his own son's utmost improvement. But how you came to form this opinion, that I would be better able to be of use to your son in his aim of becoming a good citizen than you would yourself, and how he came to suppose that I rather than yourself would be of use to him—this does fill me with wonder. For you, [127e] in the first place, are my elder, and further, you have held in your time many of the highest offices in Athens, and are respected by the people of Anagyrus above all your fellow-townsmen, and by the whole state as much as any man, whereas neither of you can notice anything like this about me.

Soc. And moreover, if Theages here does despise the instruction of our statesmen, and is looking for some other persons who profess to be able to educate young people, we have here Prodicus of Ceos, Gorgias of Leontini, Polus of Acragas, [128a] and many more, who are so wise that they go to our cities and persuade the noblest and wealthiest of our young men—who have the choice of learning from any citizen they choose, free of charge—they persuade them to abandon that instruction and learn from them, with a deposit, besides, of a large sum of money as their fee, and to feel thankful in addition. Some of these persons might naturally have been chosen both by your son and by yourself, in preference to me; [128b] for I have no knowledge of those fair and beatific subjects of study: I only wish that I had. But what I always say, you know, is that I am in the position of knowing practically nothing except one little subject, that of love-matters. In this subject, however, I claim to be skilled above anybody who has ever lived or is now living in the world.

The. Do you see, father? Socrates does not seem to me to be at all willing now to spend his time on me; for there is readiness enough on my part, [128c] if he is willing. But he is only jesting in what he has just told us. For I know of some of my equals in age, and some a little older, who were of no account before they learnt from him, but after beginning to learn from him have in a very short time proved themselves superior to all whose inferiors they were before.

Soc. And do you know what the meaning of it is, son of Demodocus?

The. Yes, on my soul, I do—that, if it be your pleasure, I too shall be able to become such as those others are.

[128d]

Soc. No, good sir, the meaning of it escapes you; but I will tell it you. There is something spiritual which, by a divine dispensation, has accompanied me from my childhood up. It is a voice that, when it occurs, always indicates to me a prohibition of something I may be about to do, but never urges me on to anything; and if one of my friends consults me and the voice occurs, the same thing happens: it prohibits, and does not allow him to act. And I will produce witnesses to convince you of these facts. You know our Charmides here, who has grown so handsome, the son of Glaucon: [128e] he once happened to be consulting me on his intention of training for the Nemean races, and he had no sooner begun to say that he intended to train than the voice occurred, and I tried to prevent him, saying—Just as you were speaking my spirit-voice has occurred: no, you must not train. Perhaps, said he, it indicates to you that I shall not win; but even if I am not to win, at any rate the exercise I shall get in the meantime will do me good.

Soc. So saying, he went and trained; and so you may as well inquire of him [129a] as to the results he got from his training. Or if you like, ask Cleitomachus, brother of Timarchus, what Timarchus said to him when he was going straight to the prison to meet his death, he and Euathlus the racing runner, who had harbored Timarchus as a fugitive; for he will tell you that the words he spoke to him were these:

The. What?

Soc. Cleitomachus, he said, I tell you I am going to my death now, because I would not take Socrates' advice. Now, why on earth did Timarchus say that? I will tell you. When Timarchus and Philemon, [129b] son of Philemonides, got up from the wine-party to kill Nicias, son of Heroscamandrus, those two alone had knowledge of the plot; and Timarchus, as he got up, said to me: What say you, Socrates? Go on drinking, all of you; I have to get up and go somewhere, but I will join you a little later, if I get the chance. Then occurred that voice of mine, and I said to him: No, no, do not get up; for my accustomed spiritual sign has occurred to me. [129c] So he stopped. Then after an interval of time he again started to go, and said: Well, I am going, Socrates. Again the voice occurred, and so again I constrained him to stop. The third time, wishing to give me the slip, he got up without saying another word to me; he gave me the slip by watching until my attention was turned elsewhere. Thus it was that he went right off and committed the deed which was the cause of his going then to his death. And hence it was that he spoke those words to his brother which I quoted to you just now, that he was going to his death because he had not taken my advice. [129d] And moreover, in regard to the Sicilian business, many will tell you what I said about the destruction of the army. As to bygones, you may hear from those who know: but there is an opportunity now of testing the worth of what the sign says. For as the handsome Sannio was setting out on campaign, the sign occurred to me, and he has gone now with Thrasyllus on an expedition bound for Ephesus and Ionia. I accordingly expect him to be either killed or brought very near it, and I have great fears for our force as a whole. [129e]

Now I have told you all this, because this spiritual power that attends me also exerts itself to the full in my intercourse with those who spend their time with me. To many, indeed, it is adverse, and it is not possible for these to get any good by conversing with me, and I am therefore unable to spend my time in conversing with them. And there are many with whom it does not prohibit my intercourse, yet the intercourse does them no good. But those who are assisted in their intercourse by that spiritual power are the persons whom you have noticed; for they make

rapid progress there and then.

Soc. And of these, again, who make progress some find the benefit [130a] both solid and enduring; while there are many who, for as long a time as they are with me, make wonderful progress, but when they are parted from me relapse, and are no different from anybody else. This once befell Aristеides, son of Lysimachus, son of Aristеides. For by conversing with me he had made immense progress in a little time; and then he had to go on an expedition, and he went and sailed away. On his return he found that Thucydides, son of Melesias, son of Thucydides, had been conversing with me. Now Thucydides, the day before, had quarrelled with me [130b] over some arguments we had had. So when Aristеides saw me, after greeting me and talking of other affairs, he said: But Thucydides, I hear, Socrates, is somewhat on his dignity with you, and is annoyed as though he were somebody. Yes, that is so, I replied. Well, but does he not know, he said, what a sad slave he was, before he associated with you? It seems not, I replied, upon my soul. But indeed I myself also, he said, am in a ridiculous position, [130c] Socrates. How exactly? I asked. Because, he replied, before I sailed away, I was able to discuss things with anybody, and show myself inferior to none in argument, so that I even sought out the debates of the most accomplished people: but now, on the contrary, I shun them, wherever I notice there is anyone of education, so ashamed I am of my own ineptitude. Tell me, I said, did this power forsake you of a sudden, or little by little? Little by little, he replied. And when it was present with you, I asked, [130d] was it present through your having learnt something from me, or in some other way? I will tell you, Socrates, he said, what is incredible, upon my soul, yet true. For I never yet learnt anything from you, as you know yourself: but I made progress, whenever I was with you, if I was merely in the same house, without being in the same room, but more progress, when I was in the same room. And it seemed to me to be much more when I was in the same room and looked at you as you were speaking, than when [130e] I turned my eyes elsewhere: but my progress was far the greatest and most marked whenever I sat beside you and held and touched you. Now, however, he said, that condition has all oozed away.

Such then, Theages, is the intercourse you would have with me: if God so wills, you will make very great and rapid progress, but otherwise, you will not. Consider, therefore, if it is not safer for you to be educated by one of those persons who have command themselves of the benefit which they bestow on mankind, rather than follow the course on which you may chance with me.

[131a]

The. Well then, I decide, Socrates, that our plan shall be to make trial of that spiritual sign by associating with each other. Thus, if it leaves us free, that will be best of all; if it does not, it will be time then for us to consider, at the moment, what we shall do—whether we shall associate with someone else, or try to conciliate the divine sign itself that occurs to you with prayers and sacrifices and anything else that the seers may indicate.

Dem. In view of this, Socrates, say no more in opposition to the lad; for Theages is right in what he says.

Soc. Well, if you consider that this is what we ought to do, let us do it.