**ΚΕΒΗΤΟΣ ἈΘΗΝΑΙΟΥ ΠΙΝΑΞ**

**ΔΙΑΛΟΓΟΥ ΠΡΟΣΩΠΑ· ΞΕΝΟΣ ΚΑΙ ΠΡΕΣΒΥΤΗΣ.**

**THE TABLET OF CEBES THE ATHENIAN**

***CHARACTERS OF THE DIALOGUE: A FOREIGNER AND AN OLD MAN***

**Ἐτυγχάνομεν περιπατοῦντες ἐν τῷ τοῦ Κρόνου ἱερῷ, ἐν ᾧ πολλὰ μὲν καὶ ἄλλα ἀναθήματα ἐθεωροῦμεν·**

We happened to be walking about in the temple of the god Kronos (Time), in which we observed various monuments.

**ἀνέκειτο δὲ καὶ πίναξ τις ἔμπροσθεν τοῦ νεώ, ἐν ᾧ ἦν γραφὴ ξένη τις καὶ μύθους ἔχουσα ἰδίους, οὓς οὐκ ἠδυνάμεθα συμβαλεῖν, τίνες καί ποτε ἦσαν.**

And a tablet was laid up before the temple, in which there was a strange depiction and it contained a peculiar myth, which we were unable to piece together whatever they were.

**οὔτε γὰρ πόλις ἐδόκει ἡμῖν εἶναι τὸ γεγραμμένον οὔτε στρατόπεδον, ἀλλὰ περίβολος ἦν ἐν αὑτῷ ἔχων ἑτέρους περιβόλους δύο, τὸν μὲν μείζω, τὸν δὲ ἐλάττω.**

For neither did the scene depicted seem to be either a city or a camp, but there was a compartment in it containing two other compartments, one greater and one lesser.

**ἦν δὲ καὶ πύλη ἐπὶ τοῦ πρώτου περιβόλου. πρὸς δὲ τῇ πύλῃ ὄχλος ἐδόκει ἡμῖν πολὺς ἐφεστάναι, καὶ ἔνδον δὲ ἐν τῷ περιβόλῳ πλῆθός τι γυναικῶν ἑωρᾶτο.**

And there was a gate upon the first compartment. And before the gate a large, unrully gathering seemed to us to be standing, and in addtion in side the compartment a multitude of women was seen.

**ἐπὶ δὲ [τῆς εἰσόδου] τοῦ [πρώτου] πυλῶνος [καὶ περιβόλου] γέρων τις ἑστὼς ἔμφασιν ἐποίει ὡς προστάττων τι τῷ εἰσιόντι ὄχλῳ.**

And upon the inside of the first gate and compartment an old man was standing and making a gesture as though ordering something to those inside the group.

**Ἀπορούντων οὖν ἡμῶν περὶ τῆς μυθολογίας πρὸς ἀλλήλους πολὺν χρόνον, πρεσβύτης τις παρεστώς, Οὐδὲν δεινὸν πάσχετε, ὦ ξένοι, ἔφη, ἀποροῦντες περὶ τῆς γραφῆς ταύτης.**

Therefore while we where pondering this mythical account with each other, an old man standing beside, “nothing strange you are experiencing, oh foreigners”, he said

**οὐδὲ γὰρ τῶν ἐπιχωρίων πολλοὶ οἴδασι, τί ποτε αὕτη ἡ μυθολογία δύναται· οὐδὲ γάρ ἐστι πολιτικὸν ἀνάθημα· ἀλλὰ ξένος τις πάλαι ποτὲ ἀφίκετο δεῦρο, ἀνὴρ ἔμφρων καὶ δεινὸς περὶ σοφίαν, λόγῳ τε καὶ ἔργῳ Πυθαγόρειόν τινα καὶ Παρμενίδειον ἐζηλωκὼς βίον, ὃς τό τε ἱερὸν τοῦτο καὶ τὴν γραφὴν ἀνέθηκε τῷ Κρόνῳ.**

For neither do many of the locals know, what ever this mythical account (means); for neither is it a politic announcement; but a foreigner long ago once arrived here, a man wise and cleaver concerning wisdom, both in speak and in action having lived a life in accordance the ways of Pythagoras and Parmenides, who both this temple and the engraving erected to Kronos.

**Πότερον οὖν, ἔφην ἐγώ, καὶ αὐτὸν τὸν ἄνδρα γινώσκεις ἑωρακώς;**

Which is the case therefore, I said, actually the man himself you came to know having seen him?

**Καὶ ἐθαύμασά γε, ἔφη, αὐτὸν πολυχρονιώτατον νεώτερος ὤν.**

Actually at any rate, I was amazed by him, he said, for much time while I was young.

**πολλὰ γὰρ καὶ σπουδαῖα διελέγετο.**

For he related many serious things.

**τότε δὴ καὶ περὶ ταύτης [δὲ] τῆς μυθολογίας πολλάκις αὐτοῦ ἠκηκόειν διεξιόντος.**

Indeed then concerning this mythical account often I have heard him relating (going through)

**Πρὸς Διὸς τοίνυν, ἔφην ἐγώ, εἰ μή τις σοι μεγάλη ἀσχολία τυγχάνει οὖσα, διήγησαι ἡμῖν· πάνυ γὰρ ἐπιθυμοῦμεν ἀκοῦσαι, τί ποτέ ἐστιν ὁ μῦθος.**

By Zeus then, I said, if there does not happen to be any great business for you, explain it to us; For we are quite desirous to hear, whatever the myth is.

**Οὐδεὶς φθόνος, ὦ ξένοι, ἔφη.**

There is no stinginess, oh foreigners, he said.

**ἀλλὰ τουτὶ πρῶτον δεῖ ὑμᾶς ἀκοῦσαι, ὅτι ἐπικίνδυνόν τι ἔχει ἡ ἐξήγησις.**

But to this it is necessary for you to listen, that the explanation holds an additional danger.

**Οἷον τί; ἔφην ἐγώ.**

What sort? I said.

**Ὅτι εἰ μὲν προσέξετε, ἔφη, καὶ συνήσετε τὰ λεγόμενα, φρόνιμοι καὶ εὐδαίμονες ἔσεσθε, εἰ δὲ μή, ἄφρονες καὶ κακοδαίμονες καὶ πικροὶ καὶ ἀμαθεῖς γενόμενοι κακῶς βιώσεσθε.**

That if you pay attention, he said, and you comprehend the things being said, prudent and fortunate you shall be­­, but if not, imprudent and wretched and bitter and unlearned becoming, badly you shall live.

**ἔστι γὰρ ἡ ἐξήγησις ἐοικυῖα τῷ τῆς Σφιγγὸς αἰνίγματι, ὃ ἐκείνη προεβάλλετο τοῖς ἀνθρώποις.**

For the explanation is likened to the riddle of the Sphinx, which she cast before mankind.

**εἰ μὲν οὖν αὐτὸ συνίει τις, ἐσώζετο, εἰ δὲ μὴ συνίει, ἀπώλετο ὑπὸ τῆς Σφιγγός. ὡσαύτως δὲ καὶ ἐπὶ τῆς ἐξηγήσεως ἔχει ταύτης.**

Therefore if this someone would comprehend, he shall be saved, but if he does not comprehend, he shall be destroyed by the Sphinx. And just likewise also [in the case of the] explanation it holds this.

**ἡ γὰρ ἀφροσύνη τοῖς ἀνθρώποις Σφίγξ ἐστιν.**

For foolishness is the sphinx for mankind

\*[because foolishness destroys and so does Sphinx according to this simile]

**αἰνίττεται δὲ τάδε, τί ἀγαθόν, τί κακόν, τί οὔτε ἀγαθὸν οὔτε κακόν ἐστιν ἐν τῷ βίῳ. ταῦτ᾽ οὖν ἐὰν μέν τις μὴ συνιῇ, ἀπόλλυται ὑπ᾽ αὐτῆς, οὐκ εἰσάπαξ, ὥσπερ ὁ ὑπὸ τῆς Σφιγγὸς καταβρωθεὶς ἀπέθνησκεν, ἀλλὰ κατὰ μικρὸν ἐν ὅλῳ τῷ βίῳ καταφθείρεται.**

And it riddles these things, what is good, what is evil, what is neither good nor evil in life, if ever these things someone would not comprehend, he shall be annihilated by her, not once and for all, just as the being consumed by the sphinx dies, but little by little in all life he is destroyed.

**ἐὰν δέ τις γνῷ, ἀνάπαλιν ἡ μὲν ἀφροσύνη ἀπόλλυται, αὐτὸς δὲ σώζεται καὶ μακάριος καὶ εὐδαίμων γίνεται ἐν παντὶ τῷ βίῷ.**

And if someone would recognize, one the one hand inversely foolishness destroys, while on the other hand he shall be saved and blessed and fortunate he shall be in all his life.

**ὑμεῖς οὖν προσέχετε καὶ μὴ παρακούετε.**

Therefore, pay attention you and don't listen in passing.

**Ὦ Ἡράκλεις, ὡς εἰς μεγάλην τινὰ ἐπιθυμίαν ἐμβέβληκας ἡμᾶς, εἰ ταῦθ᾽ οὕτως ἔχει.**

Oh Heracles, how into a great desire you have cast us, If these things hold thus.

**Ἀλλ᾽ ἔστιν, ἔφη, οὕτως ἔχοντα.**

But they are, he said, holding thus.

**Οὐκ ἂν φθάνοις τοίνυν διηγούμενος ὡς ἡμῶν προσεξόντων οὐ παρέργως, ἐπείπερ καὶ τὸ ἐπιτίμιον τοιοῦτόν ἐστιν.**

You could not speak sooner therefore while we pay head not in passing, precisely since also such a desire there is.

**Ἀναλαβὼν οὖν ῥάβδον τινὰ καὶ ἐκτείνας πρὸς τὴν γραφήν, Ὁρᾶτε, ἔφη, τὸν περίβολον τοῦτον;**

Therefore, taking up a staff and streaching toward the pictre, "Do you see, he said, this enclosure?

**Ὁρῶμεν.**

We see.

**Τοῦτο πρῶτον δεῖ εἰδέναι ὑμᾶς, ὅτι καλεῖται οὗτος ὁ τόπος Βίος.**

This is the first thing that is necessary for you to understand, that this place is called "Life".

**καὶ ὁ ὄχλος ὁ πολὺς ὁ παρὰ τὴν πύλην ἐφεστὼς οἱ μέλλοντες εἰσπορεύεσθαι εἰς τὸν Βίον οὗτοί εἰσιν.**

And the large gathering of people which is next to the gate standing are those about to travel into "Life".

**ὁ δὲ γέρων ὁ ἄνω ἑστηκὼς ἔχων χάρτην τινὰ ἐν τῇ χειρὶ καὶ τῇ ἑτέραι ὥσπερ δεικνύων τι, οὗτος Δαίμων καλεῖται· προστάττει δὲ τοῖς εἰσπορευομένοις, τί δεῖ αὐτοὺς ποιεῖν, ὡς ἂν εἰσέλθωσιν εἰς τὸν Βίον· δεικνύει δὲ ποίαν ὁδὸν αὐτοὺς δεῖ βαδίζειν, εἰ μέλλουσι σώζεσθαι ἐν τῷ Βίῳ.**

And the old man who is standing above holding a parchment in his hand and with the other likewise pointing out something, this is called the Daemon (Spirit Guide); and he orders those entering, what is necessary for them to do, when they would enter into "Life". And he points out what sort of road is necessary for them to walk, if they intend to be saved in "Life".

**Ποίαν οὖν ὁδὸν κελεύει βαδίζειν ἢ πῶς; ἔφην ἐγώ.**

Therefore what sort of road does he command to walk or in what way? I said

**Ὁρᾶις οὖν, εἶπε, παρὰ τὴν πύλην θρόνον τινὰ κείμενον κατὰ τὸν τόπον, καθ᾽ ὃν εἰσπορεύεται ὁ ὄχλος, ἐφ᾽ οὗ κάθηται γυνὴ πεπλασμένη τῷ ἤθει καὶ πιθανὴ φαινομένη, ἣ ἐν τῇ χειρὶ ἔχει ποτήριόν τι;**

Therefore, do you see, beside the gate a throne founded down in the place, through which they enter the crowd, upon which is seated a woman that has been shaped and mannerism appearing docile?

**Ὁρῶ. ἀλλὰ τίς ἐστιν αὕτη; ἔφην.**

I see but who is this? I said.

**Ἀπάτη καλεῖται, φησίν, ἡ πάντας τοὺς ἀνθρώπους πλανῶσα.**

She is called "Deception", he said, the wanderer of men (one who leads astray).

**Εἶτα τί πράττει αὕτη;**

So what function does she perform?

**Τοὺς εἰσπορευομένους εἰς τὸν Βίον ποτίζει τῇ ἑαυτῆς δυνάμει.**

Those entering into Life she gives drink by her own power (essence).

**Τοῦτο δὲ τί ἐστι τὸ ποτόν;**

And what is the drink?

**Πλάνος, ἔφη, καὶ ἄγνοια.**

Straying, he said, and ignorance.

**Εἶτα τί;**

Then what?

**Πιόντες τοῦτο πορεύονται εἰς τὸν Βίον.**

Drinking this, they enter into "Life".

**Πότερον οὖν πάντες πίνουσι τὸν πλάνον ἢ οὔ;**

Then do all drink "straying" or not?

**Πάντες πίνουσιν, ἔφη, ἀλλ᾽ οἱ μὲν πλεῖον, οἱ δὲ ἧττον.**

All drink, he said, but some more, and others less.

**Ἔτι δὲ οὐχ ὁρᾶις ἔνδον τῆς πύλης πλῆθός τι γυναικῶν ἑτέρων παντοδαπὰς μορφὰς ἐχουσῶν;**

And next do you not see inside the gate a multitude of other women possessing various shapes?

**Ὁρῶ.**

I see.

**Αὗται τοίνυν Δόξαι καὶ Ἐπιθυμίαι καὶ Ἡδοναὶ καλοῦνται. ὅταν οὖν εἰσπορεύηται ὁ ὄχλος, ἀναπηδῶσιν αὗται καὶ πλέκονται πρὸς ἕκαστον, εἶτα ἀπάγουσι.**

These then "Opinion" and "Desire" and "Pleasure" they are called. Whenever then a crowd would enter leap they would and entangle with them, then they would lead them away.

**Ποῦ δὲ ἀπάγουσιν αὐτούς;**

And where do they lead them?

**Αἱ μὲν εἰς τὸ σώζεσθαι, ἔφη, αἱ δὲ εἰς τὸ ἀπόλλυσθαι διὰ τὴν ἀπάτην.**

Some into salvation, he said, and others into destruction through deception.

**Ὦ δαιμόνιε, ὡς χαλεπὸν τὸ πόμα λέγεις.**

Oh inspired man, how difficult the drink you describe.

**Καὶ πᾶσαί γε, ἔφη, ἐπαγγέλλονται ὡς ἐπὶ τὰ βέλτιστα ἄξουσαι καὶ εἰς βίον εὐδαίμονα καὶ λυσιτελῆ.**

And all at any rate, he said, promise as though they shall lead upon better things and into a fortunate life and a profitable one.

**οἱ δὲ διὰ τὴν ἄγνοιαν καὶ τὸν πλάνον, ὃν πεπώκασι παρὰ τῆς Ἀπάτης, οὐχ εὑρίσκουσι ποία ἐστὶν ἡ ἀληθινὴ ὁδὸς ἡ ἐν τῷ Βίῳ, ἀλλὰ πλανῶνται εἰκῆ, ὥσπερ ὁρᾶις καὶ τοὺς πρότερον εἰσπορευομένους ὡς περιάγονται ὅποι ἂν τύχῃ.**

Some through ignorance and straying, which they have drank at the side of deception, not do they discover what sort it is the true path which [exists] in life. but they stray at random, just as you see also those formerly entering as though they are wandering to wherever they would happen.

**Ὁρῶ τούτους, ἔφην. ἡ δὲ γυνὴ ἐκείνη τίς ἐστιν ἡ ὥσπερ τυφλὴ καὶ μαινομένη τις εἶναι δοκοῦσα καὶ ἑστηκυῖα ἐπὶ λίθου τινὸς στρογγύλου;**

I see them, I said. But that woman who is she who as though blind and someone insane seems to be and is standing upon a round rock.

**Καλεῖται μέν, ἔφη, Τύχη· ἔστι δὲ οὐ μόνον τυφλὴ καὶ μαινομένη, ἀλλὰ καὶ κωφή.**

She is called, he said, "Fortune"; And she is not only blind and insane, but also fickle.

**Αὕτη οὖν τί ἔργον ἔχει;**

Then what function does she possess.

**Περιπορεύεται πανταχοῦ, ἔφη· καὶ παρ᾽ ὧν μὲν ἁρπάζει τὰ ὑπάρχοντα καὶ ἑτέροις δίδωσι· παρὰ δὲ τῶν αὐτῶν πάλιν ἀφαιρεῖται παραχρῆμα ἃ δέδωκε καὶ ἄλλοις δίδωσιν εἰκῆ καὶ ἀβεβαίως.**

She journeys around in various places, he said, and from some she seizes possessions and to others she gives, and from the same again she takes away immediately what she gave and to others she gives at random and insecurely.

**διὸ καὶ τὸ σημεῖον καλῶς μηνύει τὴν φύσιν αὐτῆς.**

Because of which the symbol makes known well the nature of her.

**Ποῖον τοῦτο; ἔφην ἐγώ.**

In what sort of a way; I said.

**Ὅτι ἐπὶ λίθου στρογγύλου ἕστηκεν.**

Because upon a round rock she stands.

**Εἶτα τί τοῦτο σημαίνει;**

Then does this symbolize?

**Οὐκ ἀσφαλὴς οὐδὲ βεβαία ἐστὶν ἡ παρ᾽ αὐτῆς δόσις.**

Not assured, nor secure is the gift from the side of her.

**ἐκπτώσεις γὰρ μεγάλαι καὶ σκληραὶ γίνονται, ὅταν τις αὐτῇ πιστεύσῃ.**

For great and harsh disappointment comes about, whenever some trusts in her.

**Ὁ δὲ [τῶν ἀνθρώπων] πολὺς ὄχλος οὗτος ὁ περὶ αὐτὴν ἑστηκὼς τί βούλεται καὶ τίνες καλοῦνται;**

And the great crowd of men which is standing around her, what does it want and what are they called?

**Καλοῦνται μὲν οὗτοι ἀπροβούλευτοι· αἰτοῦσι δὲ ἕκαστος αὐτῶν ἃ ῥίπτει.**

These are called “those without forethought”. And each requests those things she tosses.

**Πῶς οὖν οὐχ ὁμοίαν ἔχουσι τὴν μορφήν, ἀλλ᾽ οἱ μὲν αὐτῶν δοκοῦσι χαίρειν, οἱ δὲ ἀθυμοῦσιν ἐκτετακότες τὰς χεῖρας;**

How is it then that they do not posses something similar in terms of form, but some of them seem to rejoice, and others are despondent while stretching forth their hands.

**Οἱ μὲν δοκοῦντες, ἔφη, χαίρειν καὶ γελᾶν αὐτῶν οἱ εἰληφότες τι παρ᾽ αὐτῆς εἰσιν· οὗτοι δὲ καὶ ἀγαθὴν Τύχην αὐτὴν καλοῦσιν. οἱ δὲ δοκοῦντες κλαίειν [καὶ ἐκτετακότες] εἰσὶ παρ᾽ ὧν ἀφείλετο ἃ δέδωκε πρότερον αὐτοῖς. οὗτοι δὲ πάλιν αὐτὴν κακὴν Τύχην καλοῦσι.**

Those seeming to rejoice, he said, and to laugh are those who have received something from her. And they also call her Good Fortune. Those seeming to weep and having stretched out [hands] they are those from whom she took back what she gave formerly to them. And these, further, call her Ill Fortune.

**Τίνα οὖν ἐστιν ἃ δίδωσιν αὐτοῖς, ὅτι οὕτως οἱ μὲν λαμβάνοντες χαίρουσιν, οἱ δὲ ἀποβάλλοντες κλαίουσι;**

What therefore are those things which she gives to them, that thus those who are receiving rejoice? And these losing weep

ἀποβάλλοντες = to cast off; to loose

**Ταῦτα, ἔφη, ἃ παρὰ τοῖς πολλοῖς ἀνθρώποις δοκεῖ εἶναι ἀγαθά.**

Those things, he said, which at the side of many men seem to be good.

**Ταῦτα οὖν τίνα ἐστί;**

Then what are these things?

**Πλοῦτος δηλονότι καὶ δόξα καὶ εὐγένεια καὶ τέκνα καὶ τυραννίδες καὶ βασιλεῖαι καὶ τἆλλα ὅσα τούτοις παραπλήσια.**

Wealth quite clearly and honor and nobility and children and tyranny and kingdoms and as many other such things resembling these things

**Ταῦτα οὖν πῶς οὐκ ἔστιν ἀγαθά;**

So how are these things not good?

**Περὶ μὲν τούτων, ἔφη, καὶ αὖθις ἐκποιήσει διαλέγεσθαι, νῦν δὲ περὶ τὴν μυθολογίαν γινώμεθα.**

Concerning these things, he said, later it shall be brought forth to discuss, but now concerning the analysis of the myth let us come about.

**Ἔστω οὕτως.**

Let it stand thus.

**Ὁρᾶις οὖν, ὡς ἂν παρέλθῃς τὴν πύλην ταύτην, ἀνωτέρω ἄλλον περίβολον καὶ γυναῖκας ἔξω τοῦ περιβόλου ἑστηκυίας κεκοσμημένας ὥσπερ ἑταῖραι εἰώθασι;**

Therefore, perhaps you would see as you would pass this gate, another enclosure higher up and women outside the enclosure standing adorned as courtesans customarily do?

**Καὶ μάλα.**

Actually quite.

**Αὗται τοίνυν ἡ μὲν Ἀκρασία καλεῖται, ἡ δὲ Ἀσωτία, ἡ δὲ Ἀπληστία, ἡ δὲ Κολακεία.**

These therefor are called the “unrestrained woman”, and the “wasteful”, and the flatterers.

**Τί οὖν ὧδε ἑστήκασιν αὗται;**

Why do they stand here?

**Παρατηροῦσιν, ἔφη, τοὺς εἰληφότας τι παρὰ τῆς Τύχης.**

They watch closely, he said, those receiving anything from “Fortune”.

**Εἶτα τί;**

And then what?

**Ἀναπηδῶσι καὶ συμπλέκονται αὐτοῖς καὶ κολακεύουσι καὶ ἀξιοῦσι παρ᾽ αὑταῖς μένειν λέγουσαι ὅτι βίον ἕξουσιν ἡδύν τε καὶ ἄπονον καὶ κακοπάθειαν ἔχοντα οὐδεμίαν.**

They leap up, entwining with them and flattering and requesting with themselves to remain, saying that a life both pleasant they shall have and without toil and they shall have not any ill experience.

**ἐὰν οὖν τις πεισθῇ ὑπ᾽ αὐτῶν εἰσελθεῖν εἰς τὴν Ἡδυπάθειαν, μέχρι μέν τινος ἡδεῖα δοκεῖ εἶναι ἡ διατριβή, ἕως ἂν γαργαλίζῃ τὸν ἄνθρωπον, εἶτ᾽ οὐκέτι.**

Therefore, if anyone should be persuaded by them to enter into Enjoyment, up till a certain point, the past time seems to be pleasurable, as long as it would tickle the fancy, and then no longer.

**ὅταν γὰρ ἀνανήψῃ, αἰσθάνεται ὅτι οὐκ ἤσθιεν, ἀλλ᾽ ὑπ᾽ αὐτῆς κατησθίετο καὶ ὑβρίζετο.**

For whenever he would sober up, he perceives that he does not eat, but is devoured and assaulted.

**διὸ καὶ ὅταν ἀναλώσῃ πάντα ὅσα ἔλαβε παρὰ τῆς Τύχης, ἀναγκάζεται ταύταις ταῖς γυναιξὶ δουλεύειν καὶ πάνθ᾽ ὑπομένειν καὶ ἀσχημονεῖν καὶ ποιεῖν ἕνεκεν τούτων πάντα ὅσα ἐστὶ βλαβερά, οἷον ἀποστερεῖν, ἱεροσυλεῖν, ἐπιορκεῖν, προδιδόναι, λῃζεσθαι καὶ πάνθ᾽ ὅσα τούτοις παραπλήσια.**

Because of which, whenever everything which he received from “Fortune” is used up, he is compeled to be a slave to these women and to endure everything and to perform shameful acts and to act for the sake of these things anything which is harmful, like depriving people of possessions, robing temples, falsely swearing, betraying, robing and anything which is near to these things.

**ὅταν οὖν πάντα αὐτοῖς ἐπιλίπῃ, παραδίδονται τῇ Τιμωρίαι.**

Therefore, whenever anything is lacking for these courtesans, they hand them over to “Retribution”.

**Ποία δέ ἐστιν αὕτη;**

And what is her nature?

**Ὁρᾶις ὀπίσω τι, ἔφη, αὐτῶν ἄνω ὥσπερ θύριον μικρὸν καὶ τόπον στενόν τινα καὶ σκοτεινόν;**

Might you see something in the back, he said, just like a small window and a narrow place and dark.

**[Καὶ μάλα.]**

Also especially.

**Οὐκοῦν καὶ γυναῖκες αἰσχραὶ καὶ ῥυπαραὶ καὶ ῥάκη ἠμφιεσμέναι δοκοῦσι συνεῖναι;**

Therefore, do not also they seem to be shameful and filthy women and wearing rags.

**Καὶ μάλα.**

Also especially.

**Αὗται τοίνυν, ἔφη, ἡ μὲν τὴν μάστιγα ἔχουσα καλεῖται Τιμωρία, ἡ δὲ τὴν κεφαλὴν ἐν τοῖς γόνασιν ἔχουσα Λύπη, ἡ δὲ τὰς τρίχας τίλλουσα ἑαυτῆς Ὀδύνη.**

These therefore, he said, the one holding the whip is called “Punishment”, the one holding her head in her lap is sorrow, and the one pulling out the hair of herself is remorse.

**Ὁ δὲ ἄλλος οὗτος ὁ παρεστηκὼς αὐταῖς δυσειδής τις καὶ λεπτὸς καὶ γυμνός, καὶ μετ᾽ αὐτοῦ τις ἄλλη ὁμοία αὐτῷ αἰσχρὰ καὶ λεπτή, τίς ἐστιν;**

And this other one which is standing next to them, a certain unshapely, thin, and crooked person, and with him a certain other woman similar to him, shameful looking and thin, who is it?

**Ὁ μὲν Ὀδυρμὸς καλεῖται, ἔφη, ἡ δὲ Ἀθυμία, ἀδελφὴ δ᾽ ἐστὶν αὕτη αὐτοῦ.[4]τούτοις οὖν παραδίδοται καὶ μετὰ τούτων συμβιοῖ τιμωρούμενος· εἶτα ἐνταῦθα πάλιν εἰς τὸν ἕτερον οἶκον ῥίπτεται, εἰς τὴν Κακοδαιμονίαν, καὶ ὧδε τὸν λοιπὸν βίον καταστρέφει ἐν πάσῃ κακοδαιμονίᾳ, ἂν μὴ ἡ Μετάνοια αὐτῷ ἐπιτύχῃ συναντήσασα.**

While the man is called “Lamentation”, he said, and the woman is “Disheartedness” and she is his sister. The one who is being punished he lives with them and is handed over to them. Then, straightaway, into another house he is thrown, into “Ill Fate” and thus the remainder of life he ends in every ill fate, unless repentance would by chance upon meeting with him.

**Εἶτα τί γίνεται, ἐὰν ἡ Μετάνοια αὐτῷ συναντήσῃ;**

Then what happens, if ever repentance would meet with him?

**Ἐξαιρεῖ αὐτὸν ἐκ τῶν κακῶν καὶ συνίστησιν αὐτῷ ἑτέραν Δόξαν [καὶ Ἐπιθυμίαν] τὴν εἰς τὴν ἀληθινὴν Παιδείαν ἄγουσαν, ἅμα δὲ καὶ τὴν εἰς τὴν Ψευδοπαιδείαν καλουμένην.**

She removes him from the evil and introduces to him one of two understandings, one which leads to true education, and one which also at the same time [leads] to so called false education.

**Εἶτα τί γίνεται;**

And then what?

**Ἐὰν μέν, φησί, τὴν Δόξαν ταύτην προσδέξηται τὴν ἄξουσαν αὐτὸν εἰς τὴν ἀληθινὴν Παιδείαν, καθαρθεὶς ὑπ᾽ αὐτῆς σώζεται καὶ μακάριος καὶ εὐδαίμων γίνεται ἐν τῷ βίῳ· εἰ δὲ μή, πάλιν πλανᾶται ὑπὸ τῆς Ψευδοδοξίας.**

If ever, he said, he would accept this understanding which leads him to true education, being purified by it, he shall be saved and blessed and good fated he shall become in his life. But if not, again he shall be lead astray by false understanding.

**Ὦ Ἡράκλεις, ὡς μέγας ὁ κίνδυνος ἄλλος οὗτος. ἡ δὲ Ψευδοπαιδεία ποία ἐστίν; ἔφην ἐγώ.**

Oh Heracles, how great this other danger is. And the false training what sort is it? I said.

**Οὐχ ὁρᾶις τὸν ἕτερον περίβολον ἐκεῖνον;**

Do you not see that other encloser?

**Καὶ μάλα, ἔφην ἐγώ.**

Quite also, said I.

**Οὐκοῦν ἔξω τοῦ περιβόλου παρὰ τὴν εἴσοδον γυνή τις ἕστηκεν, ἣ δοκεῖ πάνυ καθάριος καὶ εὔτακτος εἶναι;**

Is there not a woman standing outside the enclosure along the entrance, who seems to be quite clean and well ordered.

**Καὶ μάλα.**

Quite so.

**Ταύτην τοίνυν οἱ πολλοὶ καὶ εἰκαῖοι τῶν ἀνδρῶν Παιδείαν καλοῦσιν· οὐκ ἔστι δέ, ἀλλὰ Ψευδοπαιδεία, ἔφη. οἱ μέντοι σωζόμενοι, ὁπόταν βούλωνται εἰς τὴν ἀληθινὴν Παιδείαν ἐλθεῖν, ὧδε πρῶτον παραγίνονται.**

This woman the many ordinary persons among mankind call “Education”. Yet she is not, but is false education, he said. Those however being saved, whenever they wish to enter into true education, here first they arrive.

**Πότερον οὖν ἄλλη ὁδὸς οὐκ ἔστιν ἐπὶ τὴν ἀληθινὴν Παιδείαν ἄγουσα;**

Then is there not another way leading upon true education?

**Οὐκ ἔστιν, ἔφη.**

There is not he said

**Οὗτοι δὲ οἱ ἄνθρωποι οἱ ἔσω τοῦ περιβόλου ἀνακάμπτοντες τίνες εἰσίν;**

And these other men who are inside the enclosure wandering, who are they?

**Οἱ τῆς Ψευδοπαιδείας, ἔφη, ἐρασταὶ ἠπατημένοι καὶ οἰόμενοι μετὰ τῆς ἀληθινῆς Παιδείας συνομιλεῖν.**

The lovers of false education, he said are deceived and suppose to be interacting with true education.

**Τίνες οὖν καλοῦνται οὗτοι;**

What are they called.

**Οἱ μὲν ποιηταί, ἔφη, οἱ δὲ ῥήτορες, οἱ δὲ διαλεκτικοί, οἱ δὲ μουσικοί, οἱ δὲ ἀριθμητικοί, οἱ δὲ γεωμέτραι, οἱ δὲ ἀστρολόγοι, οἱ δὲ κριτικοί, οἱ δὲ ἡδονικοί, οἱ δὲ περιπατητικοὶ καὶ ὅσοι ἄλλοι τούτοις εἰσὶ παραπλήσιοι.**

The poets, he said, and rhetoricians, and the dialecticians, and the musicians, and the arithmeticians, and the geometricians, and the astronomers, and the judges, and the hedonists, and the Aristotelians, and any others near to these.

**Αἱ δὲ γυναῖκες ἐκεῖναι αἱ δοκοῦσαι περιτρέχειν ὅμοιαι ταῖς πρώταις, ἐν αἷς ἔφης εἶναι τὴν Ἀκρασίαν [καὶ αἱ ἄλλαι αἱ μετ᾽ αὐτῶν] τίνες εἰσίν;**

And those women who seem to be running about are similar to the first, among whom you said is lack of restraint.Yet, who are those others with them?

**Αὐταὶ ἐκεῖναί εἰσιν, ἔφη.**

Those woman are the same, he said

**Πότερον οὖν καὶ ὧδε εἰσπορεύονται;**

Therefore, do they enter into here, (yes or no?)

**Νὴ Δία καὶ ὧδε, σπανίως δὲ καὶ οὐχὶ ὥσπερ ἐν τῷ πρώτῳ περιβόλῳ.**

By god also here, but rarely and not as in the former enclosure.

**Πότερον οὖν καὶ αἱ Δόξαι; ἔφην.**

Then the beliefs as well enter into here, he said

**Μένει γὰρ καὶ ἐν τούτοις τὸ πόμα, ὃ ἔπιον παρὰ τῆς Ἀπάτης, καὶ ἡ ἄγνοια μένει [ἐν τούτοις νὴ Δία] καὶ μετ᾽ αὐτῆς γε ἡ ἀφροσύνη, καὶ οὐ μὴ ἀπέλθῃ ἀπ᾽ αὐτῶν οὔθ᾽ ἡ δόξα οὔθ᾽ ἡ λοιπὴ κακία μέχρι ἂν ἀπογνόντες τῆς Ψευδοπαιδείας εἰσέλθωσιν εἰς τὴν ἀληθινὴν ὁδὸν καὶ πίωσι τὰς τούτων καθαρτικὰς δυνάμεις.**

Because it remains also among them the drink, which they drank from deception, also ignorance remains among them by god, and with it immodesty, and it would not depart from them, neither the belief nor the remaining evils until, having rejected the false culture, they would enter into the true way and they would drink the purified potencies.

**εἶτα ὅταν καθαρθῶσι καὶ ἐκβάλωσι τὰ κακὰ πάνθ᾽ ὅσα ἔχουσι καὶ τὰς δόξας καὶ τὴν ἄγνοιαν καὶ τὴν λοιπὴν κακίαν πᾶσαν, τότε ἂν οὕτω σωθήσονται.**

Then whenever they would be cleansed and would cast out all the other evils which they possess and the opinions and ignorance and the all the remaining evils, then would they thus be saved.

**ὧδε δὲ μένοντες παρὰ τῇ Ψευδοπαιδείαι οὐδέποτε ἀπολυθήσονται οὐδὲ ἐλλείψει αὐτοὺς κακὸν οὐδὲν ἕνεκα τούτων τῶν μαθημάτων.**

But remaining here at the side of False Culture, never would they be released nor shall any evil leave them because of these teachings.

**Ποία οὖν αὕτη ἡ ὁδός ἐστιν ἡ φέρουσα ἐπὶ τὴν ἀληθινὴν Παιδείαν; [ἔφην].**

**What is the nature of this way that leads to true culture? I said.**

**Ὁρᾶις ἄνω, ἔφη, τόπον τινὰ ἐκεῖνον, ὅπου οὐδεὶς ἐπικατοικεῖ, ἀλλ᾽ ἔρημος δοκεῖ εἶναι;**

Perhaps you see up above, he said, a certain place, where no one dwells, but yet seems to be deserted?

**Ὁρῶ.**

I see

**Οὐκοῦν καὶ θύραν τινὰ μικρὰν καὶ ὁδόν τινα πρὸ τῆς θύρας, ἥτις οὐ πολὺ ὀχλεῖται, ἀλλ᾽ ὀλίγοι πάνυ πορεύονται ὥσπερ δι᾽ ἀνοδίας τινὸς καὶ τραχείας καὶ πετρώδους εἶναι δοκούσης;**

Therefore, also a small door and a path before the door, which is not very crowed, but quite few travel just as through a pathless place, both rough and rocky seeming to be?

**Καὶ μάλα, ἔφην.**

Indeed

**Οὐκοῦν καὶ βουνός τις ὑψηλὸς δοκεῖ εἶναι καὶ ἀνάβασις στενὴ πάνυ καὶ κρημνοὺς ἔχουσα ἔνθεν καὶ ἔνθεν βαθεῖς.**

Not therefore also a high hill it seems to be and a rather narrow ascent and having here and there steep precipices.

**Ὁρῶ.**

I see

**Αὕτη τοίνυν ἐστὶν ἡ ὁδὸς, ἔφη, ἡ ἄγουσα πρὸς τὴν ἀληθινὴν Παιδείαν.**

This is the way, he said, which leads to the true learning.

**Καὶ μάλα γε χαλεπὴ προσιδεῖν.**

Quite difficult it appears! (quite difficult the appearing. Epexegetical infinitives are infinitives used as nouns or adjectives to qualify the topic in a sentence)

**Οὐκοῦν καὶ ἄνω ἐπὶ τοῦ βουνοῦ ὁρᾶις πέτραν τινὰ μεγάλην καὶ ὑψηλὴν καὶ κύκλῳ ἀπόκρημνον;**

Do you not see also up on the hill a rock great and high and sheer round about?

**Ὁρῶ, ἔφην.**

I see I said

**Ὁρᾶις οὖν καὶ γυναῖκας δύο ἑστηκυίας ἐπὶ τῆς πέτρας λιπαρὰς καὶ εὐεκτούσας τῷ σώματι, ὡς ἐκτετάκασι τὰς χεῖρας προθύμως;**

Then do you see also two women standing upon the rock shinning and having attained health in body, how they have stretched out the hands eagerly. (ἐκτάττω/ἐκτάσσω)

**Ὁρῶ, ἀλλὰ τίνες καλοῦνται, ἔφην, αὗται;**

I see but who are these called, I said.

**Ἡ μὲν Ἐγκράτεια καλεῖται, ἔφη, ἡ δὲ Καρτερία· εἰσὶ δὲ ἀδελφαί.**

The one is called Discipline, he said and the other is called Endurance. They are sisters.

**Τί οὖν τὰς χεῖρας ἐκτετάκασι προθύμως οὕτως;**

Why then do they stretch out the hands so eagerly?

**Παρακαλοῦσιν, ἔφη, τοὺς παραγινομένους ἐπὶ τὸν τόπον θαρρεῖν καὶ μὴ ἀποδειλιᾶν, λέγουσαι ὅτι βραχὺ ἔτι δεῖ καρτερῆσαι αὐτοὺς, εἶτα ἥξουσιν εἰς ὁδὸν καλήν.**

They encourage, he said, those arriving upon the place to have courage and not to shrink away, saying that yet a little more it is necessary for them to endure, then they shall arrive in the noble path.

**Ὅταν οὖν παραγένωνται ἐπὶ τὴν πέτραν, πῶς ἀναβαίνουσιν; ὁρῶ γὰρ ὁδὸν φέρουσαν οὐδεμίαν ἐπ᾽ αὐτάς.**

Whenever they would arrive at the rock, how do they ascend? For I see no road bearing to them.

**Αὗται ἀπὸ τοῦ κρημνοῦ προσκαταβαίνουσι καὶ ἕλκουσιν αὐτοὺς ἄνω πρὸς αὑτάς, εἶτα κελεύουσιν αὐτοὺς διαναπαύσασθαι.**

They descend from the precipice and drag them up to them, then the order them to rest.

**καὶ μετὰ μικρὸν διδόασιν ἰσχὺν καὶ θάρσος καὶ ἐπαγγέλλονται αὐτοὺς καταστήσειν πρὸς τὴν ἀληθινὴν Παιδείαν καὶ δεικνύουσιν αὐτοῖς τὴν ὁδόν, ὡς ἔστι καλή τε καὶ ὁμαλὴ καὶ εὐπόρευτος καὶ καθαρὰ παντὸς κακοῦ, ὥσπερ ὁρᾶις.**

And after a short time, they give them strength and courage and promise to set them up with truth knowledge and they show the way to them, how it is fine and level and easily traveled and cleansed of all wickedness, just as you see.

**Ἐμφαίνει νὴ Δία.**

So it appears, by god.

**Ὁρᾶις οὖν, ἔφη, καὶ ἔμπροσθεν τοῦ ἄλσους ἐκείνου τόπον τινά, ὃς δοκεῖ καλός τε εἶναι καὶ λειμωνοειδὴς καὶ φωτὶ πολλῷ καταλαμπόμενος;**

Then do you see, he said also before that grove a place, which seems both beautiful to be and flowery and illuminated with much light?

**Καὶ μάλα.**

Yes indeed.

**Κατανοεῖς οὖν ἐν μέσῳ τῷ λειμῶνι περίβολον ἕτερον καὶ πύλην ἑτέραν;**

Then do you notice in the midst of the meadow another enclosure and another gate.

**Ἔστιν οὕτως. ἀλλὰ τίς καλεῖται ὁ τόπος οὗτος;**

It is so. But what is this place called?

**Εὐδαιμόνων οἰκητήριον, ἔφη· ὧδε γὰρ διατρίβουσιν αἱ Ἀρεταὶ πᾶσαι καὶ ἡ Εὐδαιμονία.**

A house of the blest, he said. For here they linger all the virtues and blessedness

**Εἶεν, ἔφην ἐγώ, ὡς καλὸν λέγεις τὸν τόπον εἶναι.**

So it seems, I said. How beautiful you describe the place to be.

**Οὐκοῦν παρὰ τὴν πύλην ὁρᾶις, ἔφη, ὅτι γυνή τις ἐστὶ καλὴ καὶ καθεστηκυῖα τὸ πρόσωπον, μέσῃ δὲ καὶ κεκριμένῃ ἤδη τῇ ἡλικίαι, στολὴν δ᾽ ἔχουσα ἁπλῆν τε καὶ ἀκαλλώπιστον;**

Do you not see beside the gate, he said, that there is a woman who is noble and has established her character in a middle and now distinguished age of life, and having a vestment both simple and unadorned.

**ἕστηκε δὲ οὐκ ἐπὶ στρογγύλου λίθου, ἀλλ᾽ ἐπὶ τετραγώνου ἀσφαλῶς κειμένου.**

And she stands not on a curved stone, but upon a four corned and securely placed one.

**καὶ μετὰ ταύτης ἄλλαι δύο εἰσὶ, θυγατέρες τινὲς δοκοῦσαι εἶναι.**

And with here are two others, seeming to be certain daughters

**Ἐμφαίνει οὕτως ἔχειν.**

It appears thus to be the case.

**Τούτων τοίνυν ἡ μὲν ἐν τῷ μέσῳ Παιδεία ἐστίν, ἡ δὲ Ἀλήθεια, ἡ δὲ Πειθώ.**

Among these [three] the one in the middle is Education, and the other one is truth and the other one is persuasion.

**Τί δὲ ἕστηκεν ἐπὶ λίθου τετραγώνου αὕτη;**

Why does she stand upon a square stone?

**Σημεῖον, ἔφη, ὅτι ἀσφαλής τε καὶ βεβαία ἡ πρὸς αὐτὴν ὁδός ἐστι τοῖς ἀφικνουμένοις καὶ τῶν διδομένων ἀσφαλὴς ἡ δόσις τοῖς λαμβάνουσι.**

[it is a] sign, he said, that both safe and secure is the path to her for those arriving and of the thing given, the gift is safe for those who receive it.

**Σημεῖον** = used to introduce an argument “this is a proof of it…… Σημεῖον δὲ, Σημεῖον γὰρ”

**Καὶ τίνα ἐστίν, ἃ δίδωσιν αὕτη;**

And what is it, which she gives?

**Θάρσος καὶ ἀφοβία, ἔφη ἐκεῖνος.**

Courage and fearlessness, said he.

**Ταῦτα δὲ τίνα ἐστίν;**

And what are these things?

**Ἐπιστήμη, ἔφη, τοῦ μηδὲν ἄν ποτε δεινὸν παθεῖν ἐν τῷ βίῳ.**

Knowledge, he said, of never potentially experiencing danger in life.

**Ὦ Ἡράκλεις ὡς καλά, ἔφην, τὰ δῶρα. ἀλλὰ τίνος ἕνεκεν οὕτως ἔξω τοῦ περιβόλου ἕστηκεν;**

Oh Heracles! How fine, I said, are the gifts. But for the sake of what she stands in this way outside the enclosure.

**Ὅπως τοὺς παραγινομένους, ἔφη, θεραπεύῃ καὶ ποτίζῃ τὴν καθαρτικὴν δύναμιν. εἶθ᾽ ὅταν καθαρθῶσιν, οὕτως εἰσάγει τούτους πρὸς τὰς Ἀρετάς.**

In order that those passing by, he said, she would heal and offer drink of her purifying power. Then, whenever they would be purified, in this way she will lead them into Excellence.

**ποτίζῃ = takes two accusatives. One for subject, and one for indirect object.**

**Πῶς τοῦτο; ἔφην ἐγώ, οὐ γὰρ συνίημι.**

How is this? I said. For I do not understand.

**Ἀλλὰ συνήσεις, ἔφη.**

But you will understand, he said.

**ὡς ἄν, εἴ τις φιλοτίμως κάμνων ἐτύγχανε, πρὸς ἰατρὸν ἂν δήπου γενόμενος πρότερον καθαρτικοῖς ἐξέβαλλε τὰ νοσοποιοῦντα, εἶτα οὕτως ἂν ὁ ἰατρὸς αὐτὸν εἰς ἀνάληψιν καὶ ὑγείαν κατέστησεν, εἰ δὲ μὴ ἐπείθετο οἷς ἐπέταττεν, εὐλόγως ἂν δήπου ἀπωσθεὶς ἐξώλετο ὑπὸ τῆς νόσου. –**

How, if someone who had been ambitiously toiling, would approach of course a doctor and he cast out the disease-causing agent, then thus would the doctor secure his recovery and health. But if he would not obey what he ordered, reasonably would of course he be pushed away and he would be destroyed by the disease.

πρὸς …. γενόμενος = προσγίγνομαι “To alley oneself, approach” epic poet προς + acc. + γίγνομαι

ἀπωσθεὶς = Aor. Pass. Part. Nom. of ἀπωθέω

**Ταῦτα μὲν συνίημι, ἔφην ἐγώ.**

These things I understand, I said.

**Τὸν αὐτὸν τοίνυν τρόπον, ἔφη, καὶ πρὸς τὴν Παιδείαν ὅταν τις παραγένηται, θεραπεύει αὐτὸν καὶ ποτίξει τῇ ἑαυτῆς δυνάμει, ὅπως ἐκκαθάρῃ πρῶτον καὶ ἐκβάλῃ τὰ κακὰ πάντα ὅσα ἔχων ἦλθε.**

Therefore in the same manner, he said, also whenever someone would approach Training, she heals him and give him drink with her power, in order that he would be cleansed first and she would cast out all the wickedness which he came having.

**Ποῖα ταῦτα;**

What sort are these things.

**Τὴν ἄγνοιαν καὶ τὸν πλάνον, ὃν ἐπεπώκει παρὰ τῆς Ἀπάτης, καὶ τὴν ἀλαζονείαν καὶ τὴν ἐπιθυμίαν καὶ τὴν ἀκρασίαν καὶ τὸν θυμὸν καὶ τὴν φιλαργυρίαν καὶ τὰ λοιπὰ πάντα, ὧν ἀνεπλήσθη ἐν τῷ πρώτῳ περιβόλῳ.**

Ignorance and error, which he had drunk from deceit, and conceit and desire, and lack of restraint and rage and the love of silver and all the other things by which he was filled in the first enclosure.

**Ὅταν οὖν καθαρθῇ, ποῦ αὐτὸν ἀποστέλλει;**

Therefore, whenever he would be purified, where does she send him?

**Ἔνδον, ἔφη, πρὸς τὴν Ἐπιστήμην καὶ πρὸς τὰς ἄλλας Ἀρετάς.**

Inside, he said, to knowledge and to the other excellences.

**Ποίας ταύτας;**

What sort are these?

**Οὐχ ὁρᾶις, ἔφη, ἔσω τῆς πύλης χορὸν γυναικῶν, ὡς εὐειδεῖς δοκοῦσιν εἶναι καὶ εὔτακτοι καὶ στολὴν ἀτρύφερον καὶ ἁπλῆν ἔχουσιν· ἔτι τε ὡς ἄπλαστοί εἰσι καὶ οὐδαμῶς κεκαλλωπισμέναι καθάπερ αἱ ἄλλαι;**

Surely you see, he said, inside the gate a chorus of women, how beautiful they seem to be and well ordered, and non-luxurious and simple vestments the have. And furthermore how simple they are and in no way adorned like the others?

**Ὁρῶ, ἔφην. ἀλλὰ τίνες αὗται καλοῦνται;**

I see, I said, but what are they called?

**Ἡ μὲν πρώτη Ἐπιστήμη, ἔφη, καλεῖται, αἱ δὲ ἄλλαι ταύτης ἀδελφαὶ Ἀνδρεία, Δικαιοσύνη, Καλοκἀγαθία, Σωφροσύνη, Εὐταξία, Ἐλευθερία, Ἐγκράτεια, Πραιότης.**

The first is called Knowledge, and the others are sisters of her, Bravery, Righteousness, Nobility, Sobriety, Discipline, Freedom, Restrain, Gentleness.

**Ὦ κάλλιστε, ἔφην ἔγωγε, ὡς ἐν μεγάλῃ ἐλπίδι ἐσμέν.**

Oh what a beautiful thing, I said, that we are in great hope.

**Ἐὰν συνῆτε, ἔφη, καὶ ἕξιν περιποιήσησθε ὧν ἀκούετε.**

If ever you would understand, he said and procure a habit of that which you hear.

**Ἀλλὰ προσέξομεν, ἔφην ἔγωγε, ὡς μάλιστα.**

But we shall pay attention, I said, as much as possible.

**Τοιγαροῦν, ἔφη, σωθήσεσθε.**

Then, he said, you shall be saved.

**Ὅταν οὖν παραλάβωσιν αὐτὸν αὗται, ποῦ ἄγουσι;**

Then Whenever they would receive him, where do they lead?

**Πρὸς τὴν μητέρα, ἔφη.**

To the Mother, he said.

**Αὕτη δὲ τίς ἐστιν;**

Who is she?

**Εὐδαιμονία, ἔφη.**

Blessedness, he said.

**Ποία δ᾽ ἐστὶν αὕτη;**

What sort is she?

**Ὁρᾶις τὴν ὁδὸν ἐκείνην τὴν φέρουσαν ἐπὶ τὸ ὑψηλὸν ἐκεῖνο, ὅ ἐστιν ἀκρόπολις τῶν περιβόλων πάντων;**

Do you see that path that leads to that height, which is an acropolis of all the enclosures?

**Ὁρῶ.**

I do see.

**Οὐκοῦν ἐπὶ τοῦ προπυλαίου γυνὴ καθεστηκυῖα εὐειδής τις κάθηται ἐπὶ θρόνου ὑψηλοῦ κεκοσμημένη ἐλευθέρως καὶ ἀπεριέργως καὶ ἐστεφανωμένη στεφάνῳ εὐανθεῖ πάνυ καλῷ;**

Is there not upon the atrium a woman gracefully formed seated upon a high throne adorned as one who is free and un-busied and crowned with a crown rich in flowers, very beautiful?

**Ἐμφαίνει οὕτως.**

It exhibits such.

**Αὕτη τοίνυν ἐστὶν ἡ Εὐδαιμονία, ἔφη.**

Therefore, this woman is Blessedness, he said.

**Ὅταν οὖν ὧδέ τις παραγένηται, τί ποιεῖ;**

Therefore, whenever someone would approach here, what does she do?

**Στεφανοῖ αὐτόν, ἔφη, τῇ ἑαυτῆς δυνάμει ἥ τε Εὐδαιμονία καὶ αἱ ἄλλαι Ἀρεταὶ πᾶσαι ὥσπερ τοὺς νενικηκότας τοὺς μεγίστους ἀγῶνας.**

She crowns him, she said, with her power both happiness and all the other virtues just as those been victorious in the greatest contests.

**Καὶ ποίους ἀγῶνας νενίκηκεν αὐτός; ἔφην ἐγώ.**

And what sort of contests has he been victorious? I said.

**Τοὺς μεγίστους, ἔφη, καὶ τὰ μέγιστα θηρία, ἃ πρότερον αὐτὸν κατήσθιε καὶ ἐκόλαζε καὶ ἐποίει δοῦλον, ταῦτα πάντα νενίκηκε καὶ ἀπέρριψεν ἀφ᾽ ἑαυτοῦ καὶ κεκράτηκεν ἑαυτοῦ, ὥστε ἐκεῖνα νῦν τούτῳ δουλεύουσι, καθάπερ οὗτος ἐκείνοις πρότερον.**

The greatest competitions, he said, and the greatest beasts which formerly devoured him and punished him and enslaved him. All these things he conquers and casts off from himself and takes hold of himself, with the result that now they serve him, just as he them formerly.

**Ποῖα ταῦτα λέγεις θηρία; πάνυ γὰρ ἐπιποθῶ ἀκοῦσαι.**

What sort are these beasts you speak of? For I very much desire to hear.

**Πρῶτον μέν, ἔφη, τὴν Ἅγνοιαν καὶ τὸν Πλάνον. ἢ οὐ δοκεῖ σοι ταῦτα θηρία;**

While first, he said, ignorance and wandering. Or do these not seem to you to be beasts?

**Καὶ πονηρά γε, ἔφην ἐγώ.**

And wicked they seem to me at any rate, I said.

**Εἶτα τὴν Λύπην καὶ τὸν Ὀδυρμὸν καὶ τὴν Φιλαργυρίαν καὶ τὴν Ἀκρασίαν καὶ τὴν λοιπὴν ἅπασαν Κακίαν. πάντων τούτων κρατεῖ καὶ οὐ κρατεῖται ὥσπερ πρότερον.**

Then Greif and Lamentation and Love of Silver and Lack of Discipline and all the other evils. All of these he conquers and is not conquered just like before.

**Ὣ καλῶν ἔργων, ἔφην ἐγώ, καὶ καλλίστης νίκης.**

Oh, what good work! I said. And beautiful victory!

**ἀλλ᾽ ἐκεῖνο ἔτι μοι εἰπέ· τίς ἡ δύναμις τοῦ στεφάνου, ᾧ ἔφης στεφανοῦσθαι αὐτόν;**

But further, explain to me; What is the power of the crown, with which you said he was crown?

**Εὐδαιμονική, ὦ νεανίσκε. ὁ γὰρ στεφανωθεὶς ταύτῃ τῇ δυνάμει εὐδαίμων γίνεται καὶ μακάριος καὶ οὐκ ἔχει ἐν ἑτέροις τὰς ἐλπίδας τῆς εὐδαιμονίας, ἀλλ᾽ ἐν αὑτῷ.**

Blessedness, oh young man. For the one who is crown with this power becomes blessed and fortunate and does not have hope of blessedness in anything else but in that.

**Ὡς καλὸν τὸ νίκημα λέγεις. ὅταν δὲ στεφανωθῇ, τί ποιεῖ ἢ ποῖ βαδίζει;**

How noble is the victory you describe. And whenever he would be crown, what does he do or to where does he journey.

**Ἅγουσιν αὐτὸν ὑπολαβοῦσαι αἱ Ἀρεταὶ πρὸς τὸν τόπον ἐκεῖνον, ὅθεν ἦλθε πρῶτον, καὶ δεικνύουσιν αὐτῷ τοὺς ἐκεῖ διατρίβοντας ὡς κακῶς διατρίβουσι καὶ ἀθλίως ζῶσι καὶ ὡς ναυαγοῦσιν ἐν τῷ βίῳ καὶ πλανῶνται καὶ ἄγονται κατακεκρατημένοι ὥσπερ ὑπὸ πολεμίων, οἱ μὲν ὑπ᾽ Ἀκρασίας, οἱ δὲ ὑπ᾽ Ἀλαζονείας, οἱ δὲ ὑπὸ Φιλαργυρίας, ἕτεροι δὲ ὑπὸ Κενοδοξίας, οἱ δὲ ὑφ᾽ ἑτέρων Κακῶν.**

The virtues take him up and lead him to that place that place, where he came from at first, and they show to him those there lingering, how badly they linger and wretchedly they live and how wrecked they are in life and wander and are lead having been overcome just as by hostiles, some by Lack of Discipline, and others by Conceit, and others by Love of Silver, and other by Greed, and others by other wicked things.

**ἐξ ὧν οὐ δύνανται ἐκλῦσαι ἑαυτοὺς τῶν δεινῶν, οἷς δέδενται, ὥστε σωθῆναι καὶ ἀφικέσθαι ὧδε, ἀλλὰ ταράττονται διὰ παντὸς τοῦ βίου.**

From which they are not able to loosen themselves from the dangers, with which they are bound, in order to be saved and arrive here, but are disturbed all throughout life.

**τοῦτο δὲ πάσχουσι διὰ τὸ μὴ δύνασθαι τὴν ἐνθάδε ὁδὸν εὑρεῖν· ἐπελάθοντο γὰρ τὸ παρὰ τοῦ Δαιμονίου πρόσταγμα.**

And they suffer this because of not being able to find the road to here. For they forgot the command from the Daimon.

ἐπελάθοντο = forgot

**Ὀρθῶς μοι δοκεῖς λέγειν.**

You seem to me to speak correctly.

**ἀλλὰ καὶ τοῦτο πάλιν ἀπορῶ, διὰ τί δεικνύουσιν αὐτῷ τὸν τόπον ἐκεῖνον αἱ Ἀρεταί, ὅθεν ἥκει τὸ πρότερον.**

But again, regarding this, I am at a loss. Why do the Virtues reveal to him that place from which we arrived formerly?

**Οὐκ ἀκριβῶς ἤιδει οὐδὲ ἠπίστατο, ἔφη, οὐδὲν τῶν ἐκεῖ, ἀλλ᾽ ἐνεδοίαζε καὶ διὰ τὴν ἄγνοιαν καὶ τὸν πλάνον, ὃν δὴ ἐπεπώκει, τὰ μὴ ὄντα ἀγαθὰ ἐνόμιζεν ἀγαθὰ εἶναι καὶ τὰ μὴ ὄντα κακὰ κακά.**

He did not know nor understand, he said, anything of the things there but was in doubt because of ignorance and error, which they had just drank, the things not good they considered to be good, and the things not being bad [they considered to be] bad.

**διὸ καὶ ἔζη κακῶς, ὥσπερ οἱ ἄλλοι οἱ ἐκεῖ διατρίβοντες.**

Because of which also he lived badly, just as the other who linger there.

**νῦν δὲ ἀπειληφὼς τὴν ἐπιστήμην τῶν συμφερόντων αὐτός τε καλῶς ζῇ καὶ τούτους θεωρεῖ ὡς κακῶς πράσσουσιν.**

But now having taken up knowledge of things that are advantageous, he himself also lives well and he observes how badly they fair.

**Ἐπειδὰν οὖν θεωρήσῃ πάντα, τί ποιεῖ ἢ ποῦ ἔτι βαδίζει;**

Therefore, whenever he will see all things, what does he do or where does he journey?

**Ὅπου ἂν βούληται, ἔφη.**

Wherever he would wish, he said.

**πανταχοῦ γὰρ ἔστιν αὐτῷ ἀσφάλεια ὥσπερ τῷ τὸ Κωρύκιον ἄντρον ἔχοντι, καὶ πανταχοῦ, οὗ ἂν ἀφίκηται, πάντα καλῶς βιώσεται μετὰ πάσης ἀσφαλείας.**

For everywhere there is safety for him just as for those who possess the Korukion cave, and everywhere where they would arrive, in regard to all things he shall live well with complete safety.

**ὑποδέξονται γὰρ αὐτὸν ἀσμένως πάντες καθάπερ τὸν ἰατρὸν οἱ πάσχοντες.**

For all shall welcome him gladly, just as those who suffer do a doctor.

ὑποδέξονται = ὑποδέχομαι (greet)

**Πότερον οὖν κἀκείνας τὰς γυναῖκας, ἃς ἔφης θηρία εἶναι, οὐκέτι φοβεῖται, μή τι πάθῃ ὑπ᾽ αὐτῶν;**

Then, which is it, also those women which you said were beasts, he no longer fears, lest he suffer something by them.

**Μὰ Δία οὐδέν, οὐ μὴ διοχληθήσεται οὐδὲν οὔτε ὑπὸ Ὀδύνης οὔτε ὑπὸ Λύπης οὔτε ὑπ᾽ Ἀκρασίας οὔτε ὑπὸ Φιλαργυρίας οὔτε ὑπὸ Πενίας οὔτε ὑπὸ ἄλλου Κακοῦ οὐδενός.**

In no way by god, never shall he be disturbed in any respect, either by bodily grief nor by metal grief, nor by lack of discipline, nor by love of silver, nor by poverty, nor by any other wickedness.

**ἁπάντων γὰρ κυριεύει καὶ ἐπάνω πάντων ἐστὶ τῶν πρότερον αὐτὸν λυπούντων καθάπερ οἱ ἐχιόδηκτοι.**

For he is lord of all things and is above all things that formerly grieved him, just as those who are snake bitten.

**τὰ γὰρ θηρία δήπου, τὰ πάντας τοὺς ἄλλους κακοποιοῦντα μέχρι θανάτου, ἐκείνους οὐ λυπεῖ, διὰ τὸ ἔχειν ἀντιφάρμακον αὐτούς.**

For the beasts of course, who treat wickedly all the others unto death, do not grieve those others, because they have the antidote.

**οὕτω καὶ τοῦτον οὐκέτι οὐδὲν λυπεῖ διὰ τὸ ἔχειν ἀντιφάρμακον.**

Thus also nothing no longer grieves this man because of having the antidote.

**Καλῶς ἐμοὶ δοκεῖς λέγειν.**

You seem to me to speak well.

**ἀλλ᾽ ἔτι τοῦτό μοι εἰπέ.**

But yet, tell me this.

**τίνες εἰσὶν οὗτοι οἱ δοκοῦντες ἐκεῖθεν ἀπὸ τοῦ βουνοῦ παραγίνεσθαι;**

Who are these ones who appear to arrive to here from the mountain?

**καὶ οἱ μὲν αὐτῶν ἐστεφανωμένοι ἔμφασιν ποιοῦσιν εὐφροσύνης τινός, οἱ δὲ ἀστεφάνωτοι λύπης καὶ ταραχῆς καὶ τὰς κνήμας καὶ τὰς κεφαλὰς δοκοῦσι τετρῖφθαι, κατέχονται δὲ ὑπὸ γυναικῶν τινων.**

And some of them being crown they are making the gesture of a certain cheerfulnes, and the others being uncrown, [they make the gesture of grief and disturbance and the appear to have been scraped in respect to the shins and the heads, and they are held back by certain women.

**Οἱ μὲν ἐστεφανωμένοι οἱ σεσωσμένοι εἰσὶ πρὸς τὴν Παιδείαν καὶ εὐφραίνονται τετυχηκότες αὐτῆς.**

The ones who are crown are the ones that have been brought safely to education and they rejoice having encountered her.

**οἱ δὲ ἀστεφάνωτοι, οἱ μὲν ἀπεγνωσμένοι ὑπὸ τῆς Παιδείας ἀνακάμπτουσι κακῶς καὶ ἀθλίως διακείμενοι· οἱ δὲ ἀποδεδειλιακότες καὶ οὐκ ἀναβεβηκότες πρὸς τὴν Καρτερίαν πάλιν ἀνακάμπτουσι καὶ πλανῶνται ἀνοδίᾳ.**

But those who are uncrown, some being rejected by Education, they turn back on there steps shamefully and wretchedly they are disposed. And others shrinking back in fear and not having ascended to Self-Restraint again they return, and they wander in a pathless place.

Ανακάμπτω = to bend back the steps, to return

απογιγνώσκω = to give up on a plan or intention

**Αἱ δὲ γυναῖκες αἱ μετ᾽ αὐτῶν ἀκολουθοῦσαι τίνες εἰσὶν αὗται;**

And the women who are following with them, who are they?

**Λῦπαι, ἔφη, καὶ Ὀδύναι καὶ Ἀθυμίαι καὶ Ἀδοξίαι καὶ Ἅγνοιαι.**

Grief, he said, and Lamentation, and Despondency, and Dishonor, and Ignorance.

**Πάντα κακὰ λέγεις αὐτοῖς ἀκολουθεῖν.**

You mean every wicked thing follows them?

**Νὴ Δία πάντα, ἔφη, ἐπακολουθοῦσιν.**

By Zeus, everyone, he said, follows them.

**ὅταν δὲ οὗτοι παραγένωνται εἰς τὸν πρῶτον περίβολον πρὸς τὴν Ἡδυπάθειαν καὶ τὴν Ἀκρασίαν,[2]οὐχ ἑαυτοὺς αἰτιῶνται, ἀλλ᾽ εὐθὺς κακῶς λέγουσι καὶ τὴν Παιδείαν καὶ τοὺς ἐκεῖσε βαδίζοντας, ὡς ταλαίπωροι καὶ ἄθλιοί εἰσι καὶ κακοδαίμονες, οἳ τὸν βίον τὸν παρ᾽ αὐταῖς ἀπολιπόντες κακῶς ζῶσι καὶ οὐκ ἀπολαύουσι τῶν παρ᾽ αὐταῖς ἀγαθῶν.**

And whenever they would arrive into the first enclosure with Luxury and Intemperance, they do not blame themselves, but straight away they speak ill about both Education and about those journeying there, that they are miserable and wretched and dogged by a bad daimon, whoever abandoning the life among themselves would live badly, and not enjoy the good things among themselves.

**Ποῖα δὲ λέγουσιν ἀγαθὰ εἶναι;**

And what sort of things do they say the is?

**Τὴν ἀσωτίαν καὶ τὴν ἀκρασίαν, ὡς εἴποι ἄν τις ἐπὶ κεφαλαίου.**

Wastefulness and Intemperance, as one would say in summary.

**τὸ γὰρ εὐωχεῖσθαι βοσκημάτων τρόπον ἀπόλαυσιν μεγίστων ἀγαθῶν ἡγοῦνται εἶναι.**

For feasting in the manner of cattle, the enjoyment of the greatest good they consider to be.

**Αἱ δὲ ἕτεραι γυναῖκες αἱ ἐκεῖθεν παραγινόμεναι ἱλαραί τε καὶ γελῶσαι, τίνες καλοῦνται;**

And the other women who arrive there joyous and also laughing, what are they called?

**Δόξαι, ἔφη, καὶ ἀγαγοῦσαι πρὸς τὴν Παιδείαν τοὺς εἰσελθόντας πρὸς τὰς Ἀρετὰς ἀνακάμπτουσιν, ὅπως ἑτέρους ἀγάγωσι, καὶ ἀναγγέλλουσιν, ὅτι εὐδαίμονες ἤδη γεγόνασιν οὓς τότε ἀπήγαγον.**

Opinions, he said, and leading to Education those who enter into virtue they return, so that they may lead others, and they announce that blessed now they have become whom they then lead away.

**Πότερον οὖν, ἔφην ἐγώ, αὗται εἴσω πρὸς τὰς Ἀρετὰς [οὐκ] εἰσπορεύονται;**

Then, I said, do Opinions journey inside to Virtue?

**[Ἔφη οὔ.] Οὐ γὰρ θέμις Δόξαν εἰσπορεύεσθαι πρὸς τὴν Ἐπιστήμην, ἀλλὰ τῇ Παιδείαι παραδιδόασιν αὐτούς.**

He said no. For it is not lawful for Opinion to journey to Knowledge, but they hand them over to Education.

**εἶτα ὅταν ἡ Παιδεία παραλάβῃ, ἀνακάμπτουσιν αὗται πάλιν ἄλλους ἄξουσαι, ὥσπερ αἱ νῆες τὰ φορτία ἐξελόμεναι πάλιν ἀνακάμπτουσι καὶ ἄλλων τινῶν γεμίζονται.**

Then whenever Education would receive them, they return again leading others, just as ships removing the cargo, again they return and are filled up with some other cargo.

**Ταῦτα μὲν δὴ καλῶς μοι δοκεῖς, ἔφην, ἐξηγεῖσθαι.**

You seem to explain these things well to me

**ἀλλ᾽ ἐκεῖνο οὐδέπω ἡμῖν δεδήλωκας, τί προστάττει τὸ Δαιμόνιον τοῖς εἰσπορευομένοις εἰς τὸν Βίον ποιεῖν.**

But that other thing you have not yet made clear to us, what does the Daemon command to those entering into life to do.

**Θαρρεῖν, ἔφη. διὸ καὶ ὑμεῖς θαρρεῖτε· πάντα γὰρ ἐξηγήσομαι καὶ οὐδὲν παραλείψω.**

To be brave, he said. Because of which you also be brave! For I shall relate everything and nothing I shall leave out

**Καλῶς λέγεις, ἔφην ἐγώ.**

You speak well, I said.

**Ἐκτείνας οὖν τὴν χεῖρα πάλιν, Ὁρᾶτε, ἔφη, τὴν γυναῖκα ἐκείνην, ἣ δοκεῖ τυφλή τις εἶναι καὶ ἐπὶ λίθου στρογγύλου ἑστάναι, ἣν καὶ ἄρτι ὑμῖν εἶπον ὅτι Τύχη καλεῖται;**

Therefore, having stretched forth his hand again, do you see, he said, that woman who seems to be a certain blind person and upon a round stone to stand, which actually just now I explained that she is called Fortune.

**Ὁρῶμεν.**

We see.

**Ταύτῃ κελεύει, ἔφη, μὴ πιστεύειν καὶ βέβαιον μηδὲν νομίζειν μηδὲ ἀσφαλὲς εἶναι, ὅ τι ἂν παρ᾽ αὐτῆς τις λάβῃ μηδὲ ὡς ἴδια ἡγεῖσθαι.**

He commands, he said, not to place any faith in her and to consider as nothing secure nor nothing safe to be what ever someone would receive from her nor to consider it as ones own.

**οὐδὲν γὰρ κωλύει πάλιν ταῦτα ἀφελέσθαι καὶ ἑτέρῳ δοῦναι.**

For nothing prevents these things to be taken away again and given to another.

**πολλάκις γὰρ εἴωθε τοῦτο ποιεῖν.**

For often she is in the habit of doing this.

**καὶ διὰ ταύτην οὖν τὴν αἰτίαν κελεύει πρὸς τὰς παρ᾽ αὐτῆς δόσεις ἀηττήτους γίνεσθαι καὶ μήτε χαίρειν ὅταν διδῷ μήτε ἀθυμεῖν ὅταν ἀφέληται καὶ μήτε ψέγειν αὐτὴν μήτε ἐπαινεῖν.**

And because of this cause therefore, he orders to be invincible in respect to the gifts from her and neither to rejoice whenever she would give nor to be disheartened whenever she would take back and neither to slander her nor to praise her.

**οὐδὲν γὰρ ποιεῖ μετὰ λογισμοῦ, ἀλλ᾽ εἰκῆ καὶ ὡς ἔτυχε πάντα, ὥσπερ πρότερον ὑμῖν ἔλεξα.**

For she does nothing with reason, but rashly and all things as they would happen, just as formerly I said to you.

**διὰ τοῦτο οὖν τὸ Δαιμόνιον κελεύει μὴ θαυμάζειν, ὅ τι ἂν πράττῃ αὕτη, μηδὲ γίνεσθαι ὁμοίους τοῖς κακοῖς τραπεζίταις.**

Therefore, because of this the Daemon orders not to marvel at whatever she would do, nor to become like the wicked bankers.

**καὶ γὰρ ἐκεῖνοι ὅταν μὲν λάβωσι τὸ ἀργύριον παρὰ τῶν ἀνθρώπων, χαίρουσι καὶ ἴδιον νομίζουσιν εἶναι, ὅταν δὲ ἀπαιτῶνται, ἀγανακτοῦσι καὶ δεινὰ οἴονται πεπονθέναι, οὐ μνημονεύοντες, ὅτι ἐπὶ τούτῳ ἔλαβον τὰ θέματα, ἐφ᾽ ᾧ οὐδὲν κωλύει τὸν θέμενον πάλιν κομίσασθαι.**

For they also, whenever they would receive silver from men, they rejoice and there own the consider it to be, and whenever they are asked for the money back, they become angry and they assume they have suffered something terrible, not remembering, that upon this condition the received the deposit, which nothing prevents the deposit again to be taken back.

**ὡσαύτως τοίνυν κελεύει ἔχειν τὸ Δαιμόνιον καὶ πρὸς τὴν παρ᾽ αὐτῆς δόσιν καὶ μνημονεύειν, ὅτι τοιαύτην φύσιν ἔχει ἡ Τύχη, ὥστε ἃ δέδωκεν ἀφελέσθαι καὶ ταχέως πάλιν δοῦναι πολλαπλάσια, αὖθις δὲ ἀφελέσθαι ἃ δέδωκεν, οὐ μόνον δέ, ἀλλὰ καὶ τὰ προϋπάρχοντα.**

To hold in this way the Daimonion recommends in respect to gift from her and to remember that such a nature Fortune possesses, so that whatever she would have given she takes away and quickly gives again many more times, and again takes away that which she would have given, and not only [these things], but also the former property.

**ἃ γοῦν δίδωσι, λαβεῖν κελεύει παρ᾽ αὐτῆς καὶ συντόμως ἀπελθεῖν βλέποντας πρὸς τὴν βεβαίαν καὶ ἀσφαλῆ δόσιν.**

Then at any rate whatever things she gives, he recommends to receive from her and quickly to depart with an eye to the secure and safe gift.

**Ποίαν ταύτην; ἔφην ἐγώ.**

**What sort of a gift is this? I said.**

**Ἣν λήψονται παρὰ τῆς Παιδείας, ἢν διασωθῶσιν ἐκεῖ.**

Whatever they would receive from Education, if ever they would be delivered there.

**Αὕτη οὖν τίς ἐστιν;**

**Then what is this gift?**

**Ἡ ἀληθὴς ἐπιστήμη τῶν συμφερόντων, ἔφη, καὶ ἀσφαλὴς δόσις καὶ βεβαία καὶ ἀμεταμέλητος.**

The true knowledge of what is advantageous, he said, and a safe gift and secure and unchanging.

**φεύγειν οὖν κελεύει συντόμως πρὸς ταύτην, καὶ ὅταν ἔλθωσι πρὸς τὰς γυναῖκας ἐκείνας, ἃς καὶ πρότερον εἶπον ὅτι Ἀκρασία καὶ Ἡδυπάθεια καλοῦνται, καὶ ἐντεῦθεν κελεύει συντόμως ἀπαλλάττεσθαι καὶ μὴ πιστεύειν μηδὲ ταύταις μηδέν, ἕως ἂν πρὸς τὴν Ψευδοπαιδείαν ἀφίκωνται.**

Therefore he urges to flee quickly to her, and whenever he would depart to those women, whom actually I formerly mentioned that they are called Intemperance and Luxury, also from them he urges quickly to be delivered and not to trust either in them at all, until he would arrive at False Education.

**κελεύει οὖν αὐτοὺς χρόνον τινὰ ἐνδιατρῖψαι καὶ λαβεῖν ὅ τι ἂν βούλωνται παρ᾽ αὐτῆς ὥσπερ ἐφόδιον, εἶτα ἐντεῦθεν ἀπιέναι πρὸς τὴν ἀληθινὴν Παιδείαν συντόμως.**

Therefor he urges them to linger a while and to receive whatever he would wish from her just as travel provisions, then from there to depart to true Education quickly.

**ταῦτά ἐστιν ἃ προστάττει τὸ Δαιμόνιον.**

These are the things which the Daimonion commands.

**ὅστις τοίνυν παρ᾽ αὐτά τι ποιεῖ ἢ παρακούει, ἀπόλλυται κακὸς κακῶς.**

Therefore, whoever would do anything beyond these things or would ignore them, he shall perish wretchedly as a wicked man.

**Ὁ μὲν δὴ μῦθος, ὦ ξένοι, ὁ ἐν τῷ πίνακι τοιοῦτος ἡμῖν ἐστιν.**

The story, o guests, which is in the painting is such as this among us.

**εἰ δὲ δεῖ τι προσπυθέσθαι περὶ ἑκάστου τούτων, οὐδεὶς φθόνος· ἐγὼ γὰρ ὑμῖν φράσω.**

And if it is necessary to enquire about something more concerning these things, there is no begrudging. For I shall declare them to you.

**Καλῶς λέγεις, ἔφην ἐγώ. ἀλλὰ τί κελεύει αὐτοὺς τὸ Δαιμόνιον λαβεῖν παρὰ τῆς Ψευδοπαιδείας;**

You speak well, I said. But what does the Daimonion urge them to receive from False Education?

**Ταῦτα ἃ δοκεῖ εὔχρηστα εἶναι.**

These things which seem to be most joyful.

**Ταῦτ᾽ οὖν τίνα ἐστί;**

Then what are these things?

**Γράμματα, ἔφη, καὶ τῶν ἄλλων μαθημάτων ἃ καὶ Πλάτων φησὶν ὡσανεὶ χαλινοῦ τινος δύναμιν ἔχειν τοῖς νέοις, ἵνα μὴ εἰς ἕτερα περισπῶνται.**

Grammar, he said, and whatever things among other studies which also Plato said to almost possess a power of the bridle for the young, in order they would not be drawn into other things.

**Πότερον δὲ ἀνάγκη ταῦτα λαβεῖν, εἰ μέλλει τις ἥξειν πρὸς τὴν ἀληθινὴν Παιδείαν; ἢ οὔ;**

And is it necessary to receive these things, if someone intends to arrive to true Education? Or not?

**Ἀνάγκη μὲν οὐδεμία, ἔφη, χρήσιμα μέντοι ἐστὶ πρὸς τὸ συντομωτέρως ἐλθεῖν.**

While there is no necessity, he said, however they are useful for going in the shortest measured way.

**πρὸς δὲ τὸ βελτίους γενέσθαι οὐδὲν συμβάλλεται ταῦτα.**

But for becoming better in no way do these things contribute.

**Οὐδὲν ἄρα, ἔφην, λέγεις ταῦτα χρήσιμα εἶναι πρὸς τὸ βελτίους γενέσθαι ἄνδρας;**

Then I said, you mean these things are not useful for becoming a better man.

**Ἔστι γὰρ καὶ ἄνευ τούτων βελτίους γενέσθαι, ὅμως δὲ οὐκ ἄχρηστα κἀκεῖνά ἐστιν.**

While it is actually possible to become morally better without these, but yet they are actually not un-useful.

**ὡς γὰρ δι᾽ ἑρμηνέως συμβάλλομεν τὰ λεγόμενά ποτε, ὅμως μέντοι γε οὐκ ἄχρηστον ἦν ἡμᾶς καὶ αὐτοὺς τὴν φωνὴν εἰδέναι, ἀκριβέστερον γὰρ ἄν τι συνήκαμεν, οὕτω καὶ ἄνευ τούτων τῶν μαθημάτων οὐδὲν κωλύει [βελτίους] γενέσθαι ....**

For as through an interpreter we piece together what is being said on occasion, However, us and them knowing the language would not be useless, for something more accurate would we understand, thus also without from these lessons nothing hinders us becoming better.

**Πότερον οὖν οὐδὲ προέχουσιν οὗτοι οἱ μαθηματικοὶ πρὸς τὸ βελτίους γενέσθαι τῶν ἄλλων ἀνθρώπων;**

Then are neither do those who are scholarly excel in regards to becoming better than the other men?

**Πῶς [γὰρ] μέλλουσι προέχειν, ἐπειδὰν φαίνωνται ἠπατημένοι περὶ ἀγαθῶν καὶ κακῶν ὥσπερ καὶ οἱ ἄλλοι καὶ ἔτι κατεχόμενοι ὑπὸ πάσης κακίας;**

For how can shall they excel, when they would appear deceived concerning good and bad just as also the others and are yet being possessed by all the vices?

**οὐδὲν γὰρ κωλύει εἰδέναι μὲν γράμματα καὶ κατέχειν τὰ μαθήματα πάντα, ὁμοίως δὲ μέθυσον καὶ ἀκρατῆ εἶναι καὶ φιλάργυρον καὶ ἄδικον καὶ προδότην καὶ τὸ πέρας ἄφρονα.**

For nothing prevents knowing letters and possessing all learning, and yet being a drunkard and an intemperate man and one fond of silver and one unjust and a treacherous man and in the end a fool.

**Ἀμέλει πολλοὺς τοιούτους ἔστιν ἰδεῖν.**

Without even trying it is possible to observe many such as this.

**Πῶς οὖν οὗτοι προέχουσιν, ἔφη, εἰς τὸ βελτίους ἄνδρας γενέσθαι ἕνεκα τούτων τῶν μαθημάτων;**

How then do they excel, he said, in becoming better men because of this knowledge?

**Οὐδαμῶς φαίνεται ἐκ τούτου τοῦ λόγου.**

In no way it appears from this discussion.

**ἀλλὰ τί ἐστιν, ἔφην ἐγώ, τὸ αἴτιον, ὅτι ἐν τῷ δευτέρῳ περιβόλῳ διατρίβουσιν ὥσπερ ἐγγίζοντες πρὸς τὴν ἀληθινὴν Παιδείαν;**

But what is the cause, I said, that they linger in the second chamber coming just so near to the true Education?

**Καὶ τί τοῦτο ὠφελεῖ αὐτούς, ἔφη, ὅτε πολλάκις ἔστιν ἰδεῖν παραγινομένους ἐκ τοῦ πρώτου περιβόλου ἀπὸ τῆς Ἀκρασίας καὶ τῆς ἄλλης Κακίας εἰς τὸν τρίτον περίβολον πρὸς τὴν Παιδείαν τὴν ἀληθινήν, οἳ τούτους τοὺς μαθηματικοὺς παραλλάττουσιν;**

And what does it profit them, he said when often it is possible to observe those arriving from the first chamber, from Intemperance and the other vices into the third chamber to True Education, who pass by those who are learned.

**ὥστε πῶς ἔτι προέχουσιν ἄρα, εἰ ἀκινητότεροι ἢ δυσμαθέστεροί εἰσι;**

So that, how yet do they surpass then, if they are unmovable or un-learned?

**Πῶς τοῦτο; ἔφην ἐγώ.**

How is this? I said.

**Ὅτι οἱ [μὲν] ἐν τῷ πρώτῳ περιβόλῳ οὐ προσποιοῦνται ἐπίστασθαι ἃ οὐκ οἴδασιν, οἱ δ’ ἐν τῷ δευτέρῳ περιβόλῳ, εἰ μηδὲν ἄλλο, προσποιοῦνταί γε ἐπίστασθαι ἃ οὐκ οἴδασιν.**

Because those in the first chamber do not pretend to know what they do not know, and those in the second chamber, if nothing else, they pretend at any rate to know what they do not know.

**ἕως δ᾽ ἂν ἔχωσι ταύτην τὴν δόξαν, ἀκινήτους αὐτοὺς ἀνάγκη εἶναι πρὸς τὸ ὁρμᾶν πρὸς τὴν ἀληθινὴν Παιδείαν.**

But as long as they would hold this opinion, they are necessarily unmovable in respect to setting off toward True Education.

**εἶτα τὸ ἕτερον οὐχ ὁρᾶις, ὅτι καὶ αἱ Δόξαι ἐκ τοῦ πρώτου περιβόλου εἰσπορεύονται πρὸς αὐτοὺς ὁμοίως;**

Then do you not see this other matter, that also the opinions from the first chamber they enter into them similarly.

**ὥστε οὐδὲν οὗτοι ἐκείνων βελτίους εἰσίν, ἐὰν μὴ καὶ τούτοις συνῇ ἡ Μεταμέλεια καὶ πεισθῶσιν, ὅτι οὐ παιδείαν ἔχουσιν, ἀλλὰ ψευδοπαιδείαν, δι᾽ ἣν ἀπατῶνται.**

So that in no way are they better than them, unless also Repentance would be associated with them and they would be persuaded, that they do not have Education, but False Education, through which they are deceived.

**οὕτω δὲ διακείμενοι οὐκ ἄν ποτε σωθεῖεν.**

But being so disposed, they would never be saved.

**καὶ ὑμεῖς τοίνυν, ὦ ξένοι, ἔφη, οὕτω ποιεῖτε καὶ ἐνδιατρίβετε τοῖς λεγομένοις, μέχρι ἂν ἕξιν λάβητε.**

And so therefore you friends, he said, thus act and linger amongst the things being said, until you would possess the habit.

**ἀλλὰ περὶ τῶν αὐτῶν πολλάκις δεῖ ἐπισκοπεῖν καὶ μὴ διαλείπειν, τὰ δ᾽ ἄλλα πάρεργα ἡγήσασθαι. εἰ δὲ μή, οὐδὲν ὄφελος ὑμῖν ἔσται ὧν νῦν ἀκούετε.**

But rather concerning the same things it is necessary to consider and to not neglect them, and the other matters to consider in passing. And if not, no profit for yourselves shall there be oh what you now hear.

**Ποιήσομεν.**

We shall do this

**τοῦτο δὲ ἐξήγησαι, πῶς οὐκ ἔστιν ἀγαθά, ὅσα λαμβάνουσιν οἱ ἄνθρωποι παρὰ τῆς Τύχης, οἷον τὸ ζῆν, τὸ ὑγιαίνειν, τὸ πλουτεῖν, τὸ εὐδοκιμεῖν, τὸ τέκνα ἔχειν, τὸ νικᾶν καὶ ὅσα τούτοις παραπλήσια;**

But explain this, how is it that they are not good what men receive from fortune, like life, health, wealth, blessedness, having children, victory, and any other thing coming close to these things.

**ἢ πάλιν τὰ ἐναντία πῶς οὐκ ἔστι κακά;**

Or again the opposites, how are these not bad.

**πάνυ γὰρ παράδοξον ἡμῖν καὶ ἄπιστον δοκεῖ τὸ λεγόμενον.**

For quite absurd and un-believable it seems to us what you are saying.

**Ἅγε τοίνυν, ἔφη, πειρῶ ἀποκρίνασθαι τὸ φαινόμενον περὶ ὧν ἄν σε ἐρωτῶ.**

So come, he said, try to answer what seems proper concerning that which I would ask you.

**Ἀλλὰ ποιήσω τοῦτο, ἔφην ἐγώ.**

**But I shall do this, Said I.**

**Πότερον οὖν, ἐὰν κακῶς τις ζῇ, ἀγαθὸν ἐκείνῳ τὸ ζῆν;**

Then how is it, if ever someone would live badly, is life something good for him?

**Οὔ μοι δοκεῖ, ἀλλὰ κακόν, ἔφην ἐγώ.**

It does not seem to me so, but something evil, said I.

**Πῶς οὖν ἀγαθόν ἐστι τὸ ζῆν, ἔφη, εἴπερ τούτῳ ἐστὶ κακόν;**

How is life something good, he said, if ever it is something wicked for him.

**Ὅτι τοῖς μὲν κακῶς ζῶσι κακόν μοι δοκεῖ εἶναι, τοῖς δὲ καλῶς ἀγαθόν.**

Because it seems to me to be something wicked for those who live wickedly and for those who live well it seems like something good.

**Καὶ κακὸν ἄρα λέγεις τὸ ζῆν καὶ ἀγαθὸν εἶναι;**

And so something wicked is life you mean and something good?

**Ἔγωγε.**

I at least.

**Μὴ οὖν ἀπιθάνως λέγε.**

Don’t speak disingenuously.

**ἀδύνατον τὸ αὐτὸ πρᾶγμα κακὸν καὶ ἀγαθὸν εἶναι.**

The same thing wicked and noble being is impossible.

**τοῦτο μὲν γὰρ καὶ ὠφέλιμον καὶ βλαβερὸν ἂν εἴη καὶ αἱρετὸν καὶ φευκτὸν τὸ αὐτὸ πρᾶγμα ἀεί.**

For this would be both profitable and harmful and the same thing would be both chosen and avoided at all times.

**Ἀπίθανον μέν.**

On the one hand it is disingenuous.

**ἀλλὰ πῶς οὐχὶ τὸ κακῶς ζῆν, ᾧ ἂν ὑπάρχῃ, κακόν τι αὐτῷ ὑπάρχει;**

but how is living bad not something bad for him who it would be present.

**οὐκοῦν εἰ κακόν τι ὑπάρχει αὐτῷ, κακὸν αὐτὸ τὸ ζῆν ἐστιν.**

Then surely, if living is something wicked for him, this life is wicked.

**Ἀλλ᾽ οὐ ταὐτό, ἔφη, ὑπάρχει τὸ ζῆν καὶ τὸ κακῶς ζῆν. ἢ οὔ σοι φαίνεται;**

But not the same, he said is living and living badly, or does it not seem so to you?

**Ἀμέλει οὐδ᾽ ἐμοὶ δοκεῖ ταὐτὸ εἶναι.**

Without doubt neither the same it seems to me.

**Τὸ κακῶς τοίνυν ζῆν κακόν ἐστι, τὸ δὲ ζῆν οὐ κακόν.**

So living wickedly is something wicked, but living is not something wicked.

**ἐπεὶ εἰ ἦν κακόν, τοῖς ζῶσι καλῶς κακὸν ἂν ὑπῆρχεν, ἐπεὶ τὸ ζῆν αὐτοῖς ὑπῆρχεν, ὅπερ ἐστὶ κακόν.**

Since, if it was evil, to those living evilly it would be something evil, since living exists for them, which is evil.

**Ἀληθῆ μοι δοκεῖς λέγειν.**

You seem to speak the truth.

**Ἐπεὶ τοίνυν ἀμφοτέροις συμβαίνει τὸ ζῆν, καὶ τοῖς καλῶς ζῶσι καὶ τοῖς κακῶς, οὐκ ἂν εἴη οὔτε ἀγαθὸν τὸ ζῆν οὔτε κακόν· ὥσπερ οὐδὲ τὸ τέμνειν καὶ καίειν ἐν τοῖς ἀρρωστοῦσίν ἐστι νοσερὸν καὶ ὑγιεινόν, ἀλλὰ τὸ πῶς τέμνειν, οὐκοῦν οὕτω καὶ ἐπὶ τοῦ ζῆν οὐκ ἔστι κακὸν αὐτὸ τὸ ζῆν ἀλλὰ τὸ κακῶς ζῆν.**

So since life comes about for both, those living well and those living wickedly, living would not be either something good or something evil. Just as neither cutting and burning among the sick is something leading to disease and to health, but how it is cut so thus and in the case of life, it is not something evil this life but living poorly.

**Ἔστι ταῦτα.**

This is true.

**Εἰ τοίνυν οὕτως [ἔχει], θεώρησον, πότερον ἂν βούλοιο ζῆν κακῶς ἢ ἀποθανεῖν καλῶς καὶ ἀνδρείως.**

So if this is the case, Consider, weather if you would wish to live wickedly or die well and manly.

**Ἀποθανεῖν ἔγωγε καλῶς.**

I at least would choose to die well.

**Οὐκοῦν οὐδὲ τὸ ἀποθανεῖν κακόν ἐστιν, εἴπερ αἱρετώτερόν ἐστι πολλάκις τὸ ἀποθανεῖν τοῦ ζῆν.**

Then neither is dying something evil, if ever it is more preferable often to die than to live.

**Ἔστι ταῦτα.**

This is true.

**Οὐκοῦν ὁ αὐτὸς λόγος καὶ περὶ τοῦ ὑγιαίνειν καὶ νοσεῖν.**

So the same account also concerning health and sickness.

**πολλάκις γὰρ οὐ συμφέρει ὑγιαίνειν, ἀλλὰ τοὐναντίον, ὅταν ἦι περίστασις τοιαύτη.**

For often it is not profitable to be healthy, but quite the opposite, whenever there would be such a situation.

**Ἀληθῆ λέγεις.**

You speak the truth.

**Ἅγε δὴ σκεψώμεθα καὶ περὶ τοῦ πλουτεῖν οὕτως, εἴγε θεωρεῖν ἔστιν – ὡς πολλάκις ἔστιν ἰδεῖν – ὑπάρχοντά τινι πλοῦτον, κακῶς δὲ ζῶντα τοῦτον καὶ ἀθλίως.**

Come now let us also investigate concerning wealth in this way, if it is possible at an rate to consider, since often it is possible to observe wealth being present for someone, but badly living this man and wretchedly.

**Νὴ Δία, πολλούς γε.**

By Zeus, there are many

**Οὐκοῦν οὐδὲν τούτοις ὁ πλοῦτος βοηθεῖ εἰς τὸ ζῆν καλῶς;**

Then surely wealth does not aid them at all for living well.

**Οὐ φαίνεται· αὐτοὶ γὰρ φαῦλοί εἰσιν.**

It appears not, for they are worthless.

**Οὐκοῦν τὸ σπουδαίους εἶναι οὐχ ὁ πλοῦτος ποιεῖ, ἀλλὰ ἡ Παιδεία.**

Then wealth does not make one worthy, but education does.

**Εἰκός γε.**

It seems likely at any rate.

**Ἐκ τούτου ἄρα τοῦ λόγου οὐδὲ ὁ πλοῦτος ἀγαθόν ἐστιν, εἴπερ οὐ βοηθεῖ τοῖς ἔχουσιν αὐτὸν εἰς τὸ βελτίους εἶναι.**

From this account neither is wealth something noble, if ever it does not aid the possessing it for becoming better.

**Φαίνεται οὕτως.**

It appears thus.

**Οὐδὲ συμφέρει ἄρα ἐνίοις πλουτεῖν, ὅταν μὴ ἐπίστωνται τῷ πλούτῳ χρῆσθαι.**

Nor is it beneficial then for some to be rich, when they would not know how to utilize wealth.

**Δοκεῖ μοι.**

It seems to me.

**Πῶς οὖν τοῦτο ἄν τις κρίνοι ἀγαθὸν εἶναι, ὃ πολλάκις οὐ συμφέρει ὑπάρχειν;**

How would someone judge this to be something good, which often it is not advantageous to be.

**Οὐδαμῶς.**

In no way.

**Οὐκοῦν εἰ μέν τις ἐπίσταται τῷ πλούτῳ χρῆσθαι καλῶς καὶ ἐμπείρως, εὖ βιώσεται, εἰ δὲ μή, κακῶς.**

Then would it not be the case if someone knew how to utilize wealth well and with experience, he would live well. But if not, badly.

**Ἀληθέστατά μοι δοκεῖς τοῦτο λέγειν.**

Most truly you seem to me to speak.

**Καὶ τὸ σύνολον δέ, ἔστι τὸ τιμᾶν ταῦτα ὡς ἀγαθὰ ὄντα ἢ ἀτιμάζειν ὡς κακά, τοῦτο δέ ἐστι τὸ ταράττον τοὺς ἀνθρώπους καὶ βλάπτον, ὅτι ἐὰν τιμῶσιν αὐτὰ καὶ οἴωνται διὰ τούτων μόνων εἶναι τὸ εὐδαιμονεῖν, [καὶ] πάνθ᾽ ὑπομένουσι πράττειν ἕνεκα τούτων καὶ τὰ ἀσεβέστατα καὶ τὰ αἰσχρότατα δοκοῦντα εἶναι οὐ παραιτοῦνται.**

And in general, it is possible to honor these things as being good or to dishonor them as wicked, but it is this which is disturbing men and is harming them. That if ever they honor these things and suppose through them alone to be blessedness, all things enduring, the most irreverent and shameful things for the sake of these they shall not decline to perform.

**ταῦτα δὲ πάσχουσι διὰ τὴν τοῦ ἀγαθοῦ ἄγνοιαν. ἀγνοοῦσι γὰρ ὅτι οὐ γίνεται ἐκ κακῶν ἀγαθόν.**

And they suffer these things because of the ignorance of the good. For they are ignorant that good does not come about from the wicked.

**πλοῦτον δὲ ἔστι πολλοὺς κτησαμένους ἰδεῖν ἐκ κακῶν καὶ αἰσχρῶν ἔργων, οἷον λέγω ἐκ τοῦ προδιδόναι καὶ λῃζεσθαι καὶ ἀνδροφονεῖν καὶ συκοφαντεῖν καὶ ἀποστερεῖν καὶ ἐξ ἄλλων πολλῶν καὶ μοχθηρῶν.**

And it is possible to see many people acquiring wealth from wicked and shameful deed, that is I say from treachery, theft, murder, sycophancy, fraud, and many other wretched things.

**Ἔστι ταῦτα.**

These things are true.

**Εἰ τοίνυν γίνεται ἐκ κακοῦ ἀγαθὸν μηδέν, ὥσπερ εἰκός, πλοῦτος δὲ γίνεται ἐκ κακῶν ἔργων, ἀνάγκη μὴ εἶναι ἀγαθὸν τὸν πλοῦτον.**

Therefore, if nothing good comes about from wickedness, just as is reasonable, and wealth comes about from wicked deeds, it is necessary that wealth is not good.

**Συμβαίνει οὕτως ἐκ τούτου τοῦ λόγου.**

It turns out thusly from this reasoning.

**Ἀλλ᾽ οὐδὲ τὸ φρονεῖν γε οὐδὲ δικαιοπραγεῖν οὐκ ἔστι κτήσασθαι ἐκ κακῶν ἔργων, ὡσαύτως δὲ οὐδὲ τὸ ἀδικεῖν καὶ ἀφρονεῖν ἐκ καλῶν ἔργων, οὐδὲ ὑπάρχειν ἅμα τῷ αὐτῷ δύναται.**

But neither sensibility nor just conduct are able to be aquired from wicked deeds, and likewise neither is being unjust and foolish to be acquired form good deeds, nor is it possible for these to exist in the same person.

**πλοῦτον δὲ καὶ δόξαν καὶ τὸ νικᾶν καὶ τὰ λοιπὰ ὅσα τούτοις παραπλήσια οὐδὲν κωλύει ὑπάρχειν τινὶ ἅμα μετὰ κακίας πολλῆς.**

And nothing prevents wealth and reputation and victory and the rest that are similar to these to inhere in someone with much wickedness.

**ὥστε οὐκ ἂν εἴη ταῦτα ἀγαθὰ οὔτε κακά, ἀλλὰ τὸ φρονεῖν μόνον ἀγαθόν, τὸ δὲ ἀφρονεῖν κακόν.**

The result would be that these things are neither good nor bad, but sober mindedness alone is good and foolishness is bad.

**Ἱκανῶς μοι δοκεῖς λέγειν, ἔφην.**

I said, you seem to have spoken sufficiently.