

7th Letter-Plato—English Translation

Translated by GPT

1 ”[7.323d] Plato to Dion’s household and friends, do well.”
1 ”You ordered me to believe that your way of thinking was the same as that of Dion,
2 and you urged me to share in it to the extent that I am able, both in action and in speech.
3 If you have the same opinion and desire as he did, I agree to share in it, but if not, we
4 will discuss it often. But what was his way of thinking and desire, I hesitate to guess, but
5 as one who knows clearly, I would speak.”
1 For when I arrived in Syracuse at the beginning, having already lived almost forty
2 years, Dion was of the age that Hipparete now is and at that time he possessed the same
3 reputation and held the same position. He believed that the Syracusans should be free
4 and governed by their best laws, so it is not surprising that if anyone, even a god, had
5 made him of the same mind regarding the government, he would have made a worthy
6 contribution. But how did he come to this position? It is worth hearing, whether one is
7 young or old, and I will try to explain it to you from the beginning, for there is time for
8 it now.
1 Once I was young and I suffered many of the same things. I thought that if I became
2 a ruler, I would immediately go to the city’s public affairs. Certain events of the city befell
3 me. For when the then current political system was being criticized by many, a change
4 occurred and one hundred and fifty men stood out as leaders of the change, eleven in
5 the city and ten in Piraeus (both in charge of everything related to governing the cities),
6 and thirty became autocrats of them all. Some of them were my acquaintances and
7 friends, and they asked me immediately to help with matters that concerned me. I did
8 not suffer anything extraordinary in my youth. I thought that they were leading a just
9 life out of some kind of injustice and that they would rule the city in a just manner and
10 I paid great attention to what they would do.
1 And I saw men in a short time demonstrate the excellence of the government that
2 preceded, and among them was Socrates, an older man whom I would almost hesitate
3 to name as the most just of those of that time. They sent him, with others, to force
4 someone to die so that he could be a participant in their affairs, whether he wanted to
5 or not. But he did not obey, and endangered himself by refusing to participate in their
6 unjust actions. Seeing all this and other similar things has made me uneasy and caused

7.323δ

Πλάτων τοῖς Δίωνος οἰκείοις τε καὶ ἐταίροις εὖ πράττειν. 1R
ἐπεστείλατέ μοι νομίζειν δεῖν τὴν διάνοιαν ὑμῶν εἶναι τὴν αὐτὴν ἣν εἶχεν καὶ Δίων, 1R
καὶ δὴ καὶ κοινωνεῖν διεκελεύεσθέ [7.324a] μοι, καθ’ ὅσον οἶός τέ εἰμι ἔργῳ καὶ λόγῳ. 2R
ἐγὼ δέ, εἰ μὲν δόξαν καὶ ἐπιθυμίαν τὴν αὐτὴν ἔχετε ἐκείνῳ, σύμφημι κοινωνήσκειν, εἰ 3R
δὲ μή, βουλεύσεσθαι πολλάκις. τίς δ’ ἦν ἡ ἐκείνου διάνοια καὶ ἐπιθυμία, σχεδὸν οὐκ 4R
εἰκάζων ἀλλ’ ὥς εἰδὼς σαφῶς εἵποισι’ ἄν. 5R
ὅτε γὰρ κατ’ ἀρχὰς εἰς Συρακούσας ἐγὼ ἀφικόμην, σχεδὸν ἔτη τετταράκοντα γεγονώς, 1R
Δίων εἶχε τὴν ἡλικίαν ἣν τὰ νῦν Ἰππαρίνος γέγονεν, καὶ ἦν ἔσχεν [7.324β] τότε δόξαν, 2R
ταύτην καὶ διετέλεσεν ἔχων, Συρακοσίους οἶεσθαι δεῖν ἐλευθέρους εἶναι, κατὰ νόμους 3R
τοὺς ἀρίστους οἰκούντας· ὥστε οὐδὲν θαυμαστὸν εἴ τις θεῶν καὶ τοῦτον εἰς τὴν αὐτὴν 4R
δόξαν περὶ πολιτείας ἐκείνῳ γενέσθαι σύμφρονα ποιήσειεν. τίς δ’ ἦν ὁ τρόπος τῆς 5R
γενέσεως αὐτῆς, οὐκ ἀπάξιον ἀκοῦσαι νέῳ καὶ μὴ νέῳ, πειράσομαι δὲ ἐξ ἀρχῆς αὐτὴν 6R
ἐγὼ πρὸς ὑμᾶς διεξελθεῖν· ἔχει γὰρ καιρὸν τὰ νῦν. 7R

Νέος ἐγὼ ποτε ὦν πολλοῖς δὴ ταῦτόν ἔπαθον· ὤηθην, εἰ θάπτον ἐμαυτοῦ γενοίμην 1R
κύριος, ἐπὶ τὰ κοινὰ τῆς πόλεως [7.324c] εὐθὺς ἰέναι. καὶ μοι τύχαι τινὲς τῶν τῆς πόλεως 2R
πραγμάτων τοιαῖδε παρέπεσον. ὑπὸ πολλῶν γὰρ τῆς τότε πολιτείας λοιδορουμένης 3R
μεταβολὴ γίγνεται, καὶ τῆς μεταβολῆς εἰς καὶ πεντήκοντά τινες ἄνδρες προύστησαν 4R
ἄρχοντες, ἔνδεκα μὲν ἐν ἄστει, δέκα δ’ ἐν Πειραιεῖ—περί τε ἀγορὰν ἑκάτεροι τούτων ὅσα 5R
τ’ ἐν τοῖς ἄστεσι διοικεῖν ἔδει—τριάκοντα δὲ πάντων [7.324d] ἄρχοντες κατέστησαν 6R
αὐτοκράτορες. τούτων δὴ τινες οἰκεῖοί τε ὄντες καὶ γνώριμοι ἐτύγγανον ἐμοί, καὶ δὴ καὶ 7R
παρεκάλουν εὐθὺς ὥς ἐπὶ προσήκοντα πράγματά με. καὶ ἐγὼ θαυμαστὸν οὐδὲν ἔπαθον 8R
ὑπὸ νεότητος· ὤηθην γὰρ αὐτοὺς ἔκ τινος ἀδίκου βίου ἐπὶ δίκαιον τρόπον ἄγοντας 9R
διοικῆσαι δὴ τὴν πόλιν, ὥστε αὐτοῖς σφόδρα προσεῖχον τὸν νοῦν, τί πράζοιεν. 10R
καὶ ὁρῶν δήπου τοὺς ἄνδρας ἐν χρόνῳ ὀλίγῳ χρυσὸν ἀποδείξαντας τὴν ἔμπροσθεν 1R
πολιτείαν—τά τε ἄλλα καὶ φίλον [7.324e] ἄνδρα ἐμοί πρεσβύτερον Σωκράτη, ὃν ἐγὼ 2R
σχεδὸν οὐκ ἂν αἰσχυνοίμην εἰπὼν δικαιοτάτον εἶναι τῶν τότε, ἐπὶ τινα τῶν πολιτῶν 3R
μεθ’ ἐτέρων ἔπεμπον, βίᾳ ἄζοντα ὥς ἀποθανοῦμενον, [7.325a] ἵνα δὴ μετέχοι τῶν 4R
πραγμάτων αὐτοῖς, εἴτε βούλοιο εἴτε μή· ὁ δ’ οὐκ ἐπέθετο, πᾶν δὲ παρεκινδύνευσεν 5R
παθεῖν πρὶν ἀνοσίων αὐτοῖς ἔργων γενέσθαι κοινωνός—ἂ δὴ πάντα καθορῶν καὶ εἴ τιν’ 6R

7 me to reflect on the evils of that time.

1 But soon after, the affairs of both the Thirty and the polis as a whole declined.

2 Nevertheless, my desire for participating in political and communal matters persisted,

3 albeit more slowly. Much was happening during that turbulent time, and it was not

4 surprising that some individuals suffered greater retribution during the changes. However,

5 those who had recently come into power showed a certain degree of leniency. By

6 chance, our companion Socrates was accused by some powerful individuals and brought

7 before the court for a crime that was most unjust and least of all applicable to Socrates

8 himself. They accused him of impiety, and although some voted in his favor, he was

9 ultimately condemned and put to death for not being willing to join in an unjust act

10 against a friend who was fleeing with him when they were both in danger.

1 As I consider these things, and those who engage in politics, and laws and customs,

2 the more I advance in age, the more difficult it seems to me to govern properly. For it is

3 not possible to engage in these things without faithful friends and companions, whom

4 it was not easy to find, for our city was no longer guided by the customs and practices

5 of our ancestors, and it was impossible to gain new ones with ease. And the laws and

6 customs were corrupted and distorted to an astonishing degree, so that when I saw

7 the common good being pursued, and observed these things happening everywhere, I

8 was filled with dread, and did not wish to turn away from considering them so that

9 something better might come about regarding these things and indeed the entire state.

10 But to act, I always waited for opportune times, and when they occurred, I made use of

11 them to the best of my ability, and when they did not occur, I observed closely the fact

12 that all cities nowadays are governed unjustly, because their laws nearly always lack some

13 necessary provision, and there is no wonder-working chance to provide them. And so I

14 am forced to speak in praise of true philosophy, since it is only through this that one can

15 perceive what is just in politics and in all private affairs. It seems that human troubles

16 will not come to an end until either those who practice true and genuine philosophy

17 come to power in the state, or those who hold power in the state become true and

18 genuine philosophers through some divine intervention.

1 Having this mindset, I came to Italy and Sicily when I first arrived. But when I

2 encountered what is called the "good life" here, full of Italian and Syracusan banquets,

7R άλλα τοιαῦτα οὐ σμικρά, ἐδυσχέρανά τε καὶ ἑμαυτὸν ἐπανήγαγον ἀπὸ τῶν τότε κακῶν.

1R Χρόνῳ δὲ οὐ πολλῷ μετέπεσε τὰ τῶν τριάκοντά τε καὶ πᾶσα ἢ τότε πολιτεία·

2R πάλιν δὲ βραδύτερον μὲν, εἵλκεν δέ με ὁμως ἢ [7.325b] περὶ τὸ πράττειν τὰ κοινὰ

3R καὶ πολιτικά ἐπιθυμία. ἦν οὖν καὶ ἐν ἐκείνοις ἅτε τεταραγμένοις πολλὰ γιγνόμενα ἃ

4R τις ἂν δυσχεράνειεν, καὶ οὐδέν τι θαυμαστὸν ἦν τιμωρίας ἐχθρῶν γίγνεσθαι τινῶν τισιν

5R μείζους ἐν μεταβολαῖς· καίτοι πολλῇ γε ἐχρήσαντο οἱ τότε κατελθόντες ἐπιεικεία. κατὰ

6R δέ τινα τύχην αὖ τὸν ἐταῖρον ἡμῶν Σωκράτη τοῦτον δυναστεύοντές τινες εἰσάγουσιν εἰς

7R δικαστήριον, ἀνοσιωτάτην αἰτίαν ἐπιβαλόντες [7.325c] καὶ πάντων ἥκιστα Σωκράτει

8R προσήκουσαν· ὥς ἀσεβῇ γὰρ οἱ μὲν εἰσήγαγον, οἱ δὲ κατεψηφίσαντο καὶ ἀπέκτειναν

9R τὸν τότε τῆς ἀνοσίου ἀγωγῆς οὐκ ἐθελήσαντα μετασχεῖν περὶ ἓνα τῶν τότε φευγόντων

10R φίλων, ὅτε φεύγοντες ἐδυστύχουν αὐτοί.

1R Σκοποῦντι δὴ μοι ταῦτά τε καὶ τοὺς ἀνθρώπους τοὺς πράττοντας τὰ πολιτικά, καὶ

2R τοὺς νόμους γε καὶ ἔθη, ὅσῳ μᾶλλον διεσκόπουν ἡλικίας τε εἰς τὸ πρόσθε προύβαινον,

3R τοσοῦτῳ χαλεπώτερον ἐφαίνετο ὀρθῶς εἶναί μοι τὰ πολιτικά [7.325d] διοικεῖν· οὔτε γὰρ

4R ἄνευ φίλων ἀνδρῶν καὶ ἐταίρων πιστῶν οἶόν τ' εἶναι πράττειν—οὕς οὔθ' ὑπάρχοντας ἦν

5R εὑρεῖν εὐπετές, οὐ γὰρ ἔτι ἐν τοῖς τῶν πατέρων ἥθεσιν καὶ ἐπιτηδεύμασιν ἡ πόλις ἡμῶν

6R διωκεῖτο, καινοὺς τε ἄλλους ἀδύνατον ἦν κτᾶσθαι μετὰ τινος ῥαστώνης—τά τε τῶν

7R νόμων γράμματα καὶ ἔθη διεφθείρετο καὶ ἐπεδίδου θαυμαστὸν ὅσον, ὥστε με, [7.325e]

8R τὸ πρῶτον πολλῆς μεστὸν ὄντα ὀρμῆς ἐπὶ τὸ πράττειν τὰ κοινά, βλέποντα εἰς ταῦτα

9R καὶ φερόμενα ὀρώντα πάντῃ πάντως, τελευτῶντα ἰλιγγίαν, καὶ τοῦ μὲν σκοπεῖν μὴ

10R ἀποστήναι μὴ ποτε ἄμεινον ἂν γίγνοιτο περὶ τε αὐτὰ ταῦτα καὶ [7.326a] δὴ καὶ περὶ τὴν

11R πᾶσαν πολιτείαν, τοῦ δὲ πράττειν αὐτὸ περιμένειν ἀεὶ καιροῦς, τελευτῶντα δὲ νοῆσαι περὶ

12R πασῶν τῶν νῦν πόλεων ὅτι κακῶς σύμπασαι πολιτεύονται—τὰ γὰρ τῶν νόμων αὐταῖς

13R σχεδὸν ἀνιάτως ἔχοντά ἐστιν ἄνευ παρασκευῆς θαυμαστῆς τινος μετὰ τύχης—λέγειν

14R τε ἠναγκάσθην, ἐπαινῶν τὴν ὀρθὴν φιλοσοφίαν, ὥς ἐκ ταύτης ἔστιν τὰ τε πολιτικά

15R δίκαια καὶ τὰ τῶν ἰδιωτῶν πάντα κατιδεῖν· κακῶν οὖν οὐ [7.326b] λήζειν τὰ ἀνθρώπινα

16R γένη, πρὶν ἂν ἡ τὸ τῶν φιλοσοφούντων ὀρθῶς γε καὶ ἀληθῶς γένος εἰς ἀρχὰς ἔλθῃ

17R τὰς πολιτικὰς ἢ τὸ τῶν δυναστευόντων ἐν ταῖς πόλεσιν ἔκ τινος μοίρας θείας ὄντως

18R φιλοσοφήσῃ.

1R Ταύτην δὴ τὴν διάνοιαν ἔχων εἰς Ἱταλίαν τε καὶ Σικελίαν ἦλθον, ὅτε πρῶτον ἀφικόμην.

2R ἐλθόντα δέ με ὁ ταῦτη λεγόμενος αὖ βίος εὐδαίμων, Ἱταλιωτικῶν τε καὶ Συρακουσίων

3 I did not like it at all. Living a life filled twice a day with food, never sleeping alone at
4 night, and all the other habits that come with this lifestyle, no one could become wise
5 pursuing them from a young age. One cannot be praised for such an abnormal habit.
6 A wise person would never try to acquire such habits. And this same argument would
7 also apply to other virtues. No city can remain peaceful according to laws, nor can any
8 man believe that everything ought to be spent in excess, and at the same time, engage
9 in idleness except for indulging in pleasures, drinks, and activities that cause distress. It
10 is necessary for these cities to change their forms of government from tyranny, oligarchy,
11 and democracy to a just and equal one, and not tolerate those who hold power in them,
12 whether they hear or not the name of democracy.

1 So thinking about these things, I journeyed to Syracuse, perhaps by chance, but it
2 seems that at that time some of the better men had started the plot concerning Dion
3 and the affairs of Syracuse; and indeed, even now, there is yet more fear, unless you
4 now listen to my second counsel. How then, I ask, did my arrival in Sicily become
5 the beginning of all this? For associating with Dion at that time, I exposed myself to
6 new dangers, speaking and advising what seemed to me best for men to do, but not
7 realizing that I was inadvertently planning the downfall of a tyranny. And as for Dion,
8 because he was very intelligent in all matters, both in general and in particular those
9 that I advised him on at that time, he obeyed me very sharply and eagerly, more than
10 any young man I ever knew, and he wished to live the rest of his life quite differently than
11 most of the Italians and Sicilians, having chosen virtue over most pleasures and other
12 forms of luxury. Therefore, those who live under tyrannical laws had a more difficult
13 life until the death of Dionysius.

1 After this, he considered that this way of thinking he had received from the correct
2 reasoning was not only his own, but could also be found in others. However, it was
3 not common, and only appeared in some, such as Dionysius, who thought it possible
4 that one could become a god if caught by the gods. And if such a person should exist,
5 it would be impossible for him not to achieve happiness, not only for himself but also
6 for all the other Syracusans. Therefore, he thought he must go to Syracuse as soon
7 as possible and become a part of this great and noble life. He remembered his past

τραπεζῶν πλήρης, οὐδαμῇ οὐδαμῶς ἥρεσεν, δὶς τε τῆς ἡμέρας ἐμπιμπλάμενον ζῆν καὶ 3R
μηδέποτε κοιμώμενον μόνον νύκτωρ, [7.326c] καὶ ὅσα τοῦτῳ ἐπιτηδεύματα συνέπεται 4R
τῷ βίῳ· ἐκ γὰρ τούτων τῶν ἐθῶν οὐτ’ ἂν φρόνιμος οὐδεὶς ποτε γενέσθαι τῶν ὑπὸ τὸν 5R
οὐρανὸν ἀνθρώπων ἐκ νέου ἐπιτηδεύων δύναίτο—οὐχ οὕτως θαυμαστῇ φύσει κραθήσεται— 6R
σώφρων δὲ οὐδ’ ἂν μελλήσαι ποτὲ γενέσθαι, καὶ δὴ καὶ περὶ τῆς ἄλλης ἀρετῆς ὁ αὐτὸς 7R
λόγος ἂν εἴη, πόλις τε οὐδεμία ἂν ἡρεμήσαι κατὰ νόμους οὐδ’ οὐστίνασοδν ἀνδρῶν 8R
οἰομένων ἀναλίσκειν μὲν δεῖν [7.326d] πάντα εἰς ὑπερβολάς, ἀργῶν δὲ εἰς ἅπαντα 9R
ἡγουμένων αὖ δεῖν γίγνεσθαι πλὴν ἐς εὐωχίας καὶ πότους καὶ ἀφροδισίων σπουδὰς 10R
διαπονουμένας· ἀναγκαῖον δὲ εἶναι ταύτας τὰς πόλεις τυραννίδας τε καὶ ὀλιγαρχίας 11R
καὶ δημοκρατίας μεταβαλλούσας μηδέποτε λήγειν, δικαίου δὲ καὶ ἰσονόμου πολιτείας 12R
τοὺς ἐν αὐταῖς δυναστεύοντας μὴδ’ ὄνομα ἀκούοντας ἀνέχεσθαι. 13R

Ταῦτα δὴ πρὸς τοῖς πρόσθε διανοούμενος, εἰς Συρακούσας [7.326e] διεπορεύθην, 1R
ἴσως μὲν κατὰ τύχην, ἔοικεν μὴν τότε μηχανωμένῳ τινὶ τῶν κρειττόνων ἀρχὴν βαλέσθαι 2R
τῶν νῦν γεγονότων πραγμάτων περὶ Δίωνα καὶ τῶν περὶ Συρακούσας· δέος δὲ μὴ 3R
καὶ πλείονων ἔτι, εἰ μὴ νῦν ὑμεῖς ἐμοὶ πείθησθε τὸ δεύτερον συμβουλευόντι. πῶς 4R
οὖν δὴ λέγω πάντων [7.327a] ἀρχὴν γεγονέναι τὴν τότε εἰς Σικελίαν ἐμὴν ἄφιζιν; ἐγὼ 5R
συγγενόμενος Δίῳι τότε νέφω κινδυνεύω, τὰ δοκοῦντα ἐμοὶ βέλτιστα ἀνθρώποις εἶναι 6R
μηνῶν διὰ λόγων καὶ πράττειν αὐτὰ συμβουλευόν, ἀγνοεῖν ὅτι τυραννίδος τινὰ τρόπον 7R
κατάλυσιν ἐσομένην μηχανώμενος ἐλάνθανον ἐμαυτόν. δίῳν μὲν γὰρ δὴ, μάλ’ εὐμαθὴς 8R
ὦν πρὸς τε τὰλλα καὶ πρὸς τοὺς τότε ὑπ’ ἐμοῦ λόγους γενομένους, οὕτως ὀξέως ὑπὶκούσεν 9R
[7.327b] καὶ σφόδρα, ὥς οὐδεὶς πώποτε ὦν ἐγὼ προσέτυχον νέων, καὶ τὸν ἐπίλοιπον 10R
βίον ζῆν ἠθέλησεν διαφερόντως τῶν πολλῶν Ἰταλιωτῶν τε καὶ Σικελιωτῶν, ἀρετὴν 11R
περὶ πλείονος ἡδονῆς τῆς τε ἄλλης τρυφῆς ἡγαπηκώς· ὅθεν ἐπαχθέστερον τοῖς περὶ τὰ 12R
τυραννικὰ νόμιμα ζῶσιν ἐβίω μέχρι τοῦ θανάτου τοῦ περὶ Διονύσιον γενομένου. 13R

Μετὰ δὲ τοῦτο διανοήθη μὴ μόνον ἐν αὐτῷ ποτ’ ἂν γενέσθαι ταύτην τὴν διάνοιαν, ἣν 1R
[7.327c] αὐτὸς ὑπὸ τῶν ὀρθῶν λόγων ἔσχεν, ἐγγιγνομένην δὲ αὐτὴν καὶ ἐν ἄλλοις ὀρῶν 2R
κατενόει, πολλοῖς μὲν οὐ, γιγνομένην δ’ οὖν ἔν τισιν, ὧν καὶ Διονύσιον ἡγήσατο ἕνα 3R
γενέσθαι τάχ’ ἂν συλλαμβανόντων θεῶν, γενομένου δ’ αὖ τοῦ τοιοῦτου τόν τε αὐτοῦ 4R
βίον καὶ τὸν τῶν ἄλλων Συρακουσίων ἀμήχανον ἂν μακαριότητι συμβῆναι γενόμενον. 5R
πρὸς δὴ τοῦτοις ᾤκηθαι δεῖν ἐκ παντὸς τρόπου εἰς Συρακούσας ὅτι τάχιστα ἐλθεῖν ἐμὲ 6R
[7.327d] κοινωνόν τούτων, μεμνημένος τὴν τε αὐτοῦ καὶ ἐμὴν συνουσίαν ὥς εὐπετῶς 7R

8 encounters with Dionysius and how he had expressed a desire to join this way of life.
9 He had great hopes, without sacrifice, death, or the current evils befalling him, that he
10 could create a happy and true life throughout the entire region.

1 Having thought about these things correctly, Dion convinced me to send for Dionysios
2 and he himself was requesting his arrival as soon as possible, so that before anyone else
3 could persuade Dionysios to a different way of life, he could be directed towards a better
4 one. He said he wanted to discuss many things, even if it took longer. "After all," he
5 said, "what greater opportunities are we waiting for by some divine luck than those that
6 have already come?". He talked about the beginning of Italy and Sicily, his own power
7 in it, and the youth and desire for philosophy and education of Dionysios. He said that
8 his siblings and relatives would make good companions for the conversation and way of
9 life that I always speak of, and that they are most capable of encouraging Dionysios, so
10 that if all goes well, we may hope that these same philosophers and rulers of great cities
11 will be born. These were some of the instructions he had, among many others.

1 My opinion was that there was fear regarding the young people, regarding where
2 they would end up, because their desires are swift and often in conflict with themselves;
3 however, I perceived that Dion's character was of a gentle nature and his soul was
4 entrenched in reason, having already reached a moderate age.

ἐξηργάσατο εἰς ἐπιθυμίαν ἐλθεῖν αὐτὸν τοῦ καλλίστου τε καὶ ἀρίστου βίου· ὃ δὴ καὶ νῦν 8R
εἰ διαπράξαιτο ἐν Διονυσίῳ ὥς ἐπεχείρησε, μεγάλας ἐλπίδας εἶχεν ἄνευ σφαγῶν καὶ 9R
θανάτων καὶ τῶν νῦν γεγονότων κακῶν βίον ἂν εὐδαίμονα καὶ ἀληθινὸν ἐν πάσῃ τῇ 10R
χώρᾳ κατασκευάσαι. 11R

Ταῦτα Δίων ὀρθῶς διανοηθεὶς ἔπεισε μεταπέμπεσθαι Διονύσιον ἐμέ, καὶ αὐτὸς 1R
ἐδεῖτο πέμπων ἥκειν ὅτι τάχιστα ἐκ [7.327e] παντὸς τρόπου, πρὶν τινὰς ἄλλους ἐντυχόντας 2R
Διονυσίῳ ἐπ' ἄλλον βίον αὐτὸν τοῦ βελτίστου παρατρέψαι. λέγων δὲ τάδε ἐδεῖτο, εἰ καὶ 3R
μακρότερα εἰπεῖν. τίνας γὰρ καιροὺς, ἔφη, μείζους περιμενοῦμεν τῶν νῦν παραγεγονότων 4R
θείᾳ τινὶ τύχῃ; καταλέγων δὲ τὴν τε ἀρχὴν τῆς Ἰταλίας καὶ Σικελίας [7.328a] καὶ τὴν 5R
αὐτοῦ δύναμιν ἐν αὐτῇ, καὶ τὴν νεότητα καὶ τὴν ἐπιθυμίαν τὴν Διονυσίου, φιλοσοφίας 6R
τε καὶ παιδείας ὥς ἔχοι σφόδρα λέγων, τοὺς τε αὐτοῦ ἀδελφιδοὺς καὶ τοὺς οἰκείους 7R
ὥς εὐπαράκλητοι εἶεν πρὸς τὸν ὑπ' ἐμοῦ λεγόμενον ἀεὶ λόγον καὶ βίον, ἱκανώτατοί τε 8R
Διονύσιον συμπαρακαλεῖν, ὥστε εἴπερ ποτὲ καὶ νῦν ἐλπίς πᾶσα ἀποτελεσθήσεται τοῦ 9R
τοὺς αὐτοὺς φιλοσόφους τε καὶ πόλεων ἄρχοντας μεγάλων [7.328b] συμβῆναι γενομένους. 10R
τὰ μὲν δὴ παρακελεύματα ἦν ταῦτά τε καὶ τοιαῦτα ἕτερα πάμπολλα, 11R

Τὴν δ' ἐμὴν δόξαν τὸ μὲν περὶ τῶν νέων, ὅπῃ ποτὲ γενήσοιτο, εἶχεν φόβος—αἱ γὰρ 1R
ἐπιθυμίαι τῶν τοιούτων ταχεῖαι καὶ πολλάκις ἑαυταῖς ἐναντίαι φερόμεναι—τὸ δὲ Δίωνος 2R
ἦθος ἡπιστάμην τῆς ψυχῆς περὶ φύσει τε ἐμβριθεὶς ὃν ἡλικίας τε ἤδη μετρίως ἔχον. 3R