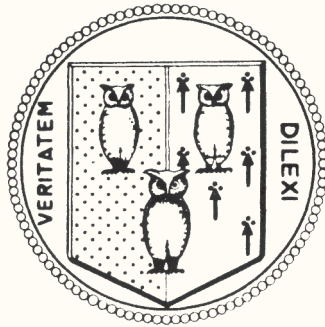


Bryn Mawr Greek Commentaries

# Cebes' *Pinax*

Thomas Banchich



BRYN MAWR GREEK COMMENTARIES

Cebes' *Pinax*

Thomas Banchich

Thomas Library  
Bryn Mawr College  
Bryn Mawr, PA 19010

Copyright ©1997, 2002 by **Bryn Mawr Commentaries**

Manufactured in the United States of America

ISBN 0-929524-90-X

Printed and distributed by

Bryn Mawr Commentaries

Thomas Library

Bryn Mawr College

101 North Merion Avenue

Bryn Mawr, PA 19010-2899

## **Series Preface**

These lexical and grammatical notes are meant not as a full-scale commentary but as a clear and concise aid to the beginning student. The editors have been told to resist their critical impulses and to say only what will help the student read the text. Our commentaries, then, are the beginning of the interpretive process, not the end.

We expect that the student will know the basic Attic declensions and conjugations, basic grammar (the common functions of cases and moods; the common types of clauses and conditions), and how to use a dictionary. In general we have tried to avoid duplication of material easily extractable from the lexicon, but we have included help with the odd verb forms, and recognizing that endless page-flipping can be counter-productive, we have provided the occasional bonus of assistance with uncommon vocabulary.

These commentaries are based on the Oxford Classical Text unless otherwise noted. Oxford University Press has kindly allowed us to print its edition of the Greek text in cases where we thought it would be particularly beneficial to the student.

Production of these commentaries has been made possible by a generous grant from the Division of Education Programs, the National Endowment for the Humanities.

Richard Hamilton  
General Editor



## VOLUME PREFACE

The *Pinax of Cebes* is one of the oldest extant allegories of life as a journey. On the basis of vocabulary and syntax, the composition of the *Pinax* is usually set in the first or second centuries A.D., though some would place it as early as the third century B.C. The possibility of interpolation and extrapolation further complicates the question of date. Luckily, Lucian of Samosata's mid-second-century parody of the *Pinax* in his *A Professor Public Speaking* provides a *terminus ante quem*. The matter of authorship, too, is uncertain, though in the early third century A.D. Diogenes Laertius (2.125) listed a *Pinax* among the works of Cebes of Thebes, the Pythagorean companion of Socrates best known from Plato's *Phaedo*. This attribution is almost certainly incorrect, but an association with that Cebes is understandable, given the tone of several passages in the *Pinax*. Whether the work was purposely circulated under his name or was published anonymously or by a homonymous author who only gradually came to be associated with Cebes of Thebes is uncertain.

Whatever its date and whoever its author, the *Pinax* clearly was meant to be a moral protreptic, mirroring in its progression of styles the stages of intellectual growth its repeated reading was meant to stimulate. Thus, a prologue (§§ I-IV.1) sets the scene in a precinct of Cronos and introduces the main speaker, an unnamed old man, who volunteers to explain to a group of visitors—among whom is the narrative voice of the *Pinax*—the meaning of a painting displayed therein (hence the title *Pinax*, cf. I.1). A long *ekphrasis* follows (§§ IV.2-XXXV), set in the form of the elder's exegesis. This gives way to a brief Platonic-style elenchus (§§ XXXVI-XLI), which culminates in a restatement of the conclusions of the elenchus followed by a parting exhortation, both preserved only in a medieval Arabic paraphrase of a Greek original (see §§ XLII-XLIII at the end of the commentary, pp. 34-5).

The *Pinax* seems to have been well known in antiquity; it provided inspiration for at least one ancient artist (see Fitzgerald and White, p. viii), and Tertullian (*De praescriptione haereticorum* 39) mentions a translation into Latin verse. From the time of its undated *editio princeps* in the early 16th century and perhaps slightly earlier in a Renaissance Latin translation, the *Pinax* found admirers. It was often appended to editions of Epictetus and again influenced the realm of art, attracting the attention of the likes of Hans Holbein the Younger and, through illustrations which regularly complemented the text, stimulating the genre of the emblem. At the same time, the repetitive vocabulary, basic syntax, and brevity of the *Pinax* combined with what was then viewed as its unobjectionable content to make

it an attractive school text, as John Milton witnessed in his lament that teachers of Latin possessed no “easie and delightfull book of Education” like that of Cebes in Greek to make students “expert in the usefullest points of grammar, and withall to season them, and win them early to the love of vertue and true labour, ere any flattering seducement, or vain principle seise them wandering ...” (*Of Education*, edited by Ernest Sirluck, *Complete Prose Works of John Milton* II, New Haven, 1959, pp. 383-4).

Though some modern readers may look askance on the morally uplifting power attributed to the *Pinax* by Milton, they would be hard pressed to deny the value of the insights it offers into a number of aspects of Greco-Roman popular culture, religion, and morality, or of the evidence it affords for the workings of the allegorical mindset in antiquity. These features, along with its form, continue to make the *Pinax* an attractive pedagogic tool for the teaching of Greek.

In keeping with the purpose of the series of which it is a part, this commentary—based on Karl Praechter’s long out-of-print Teubner edition, here reproduced without *apparatus criticus*—focuses almost exclusively on grammatical and syntactical matters. These strictures have been made easier to bear because of John Fitzgerald and Michael White’s *Tabula of Cebes*, which contains Praechter’s text and apparatus, an English translation, full stylistic and historical commentary, excellent introduction, extensive bibliography, and *index verborum*. Their work repays consultation at almost every turn. Useful, too, is the vocabulary included in the school edition of Richard Parsons.

The conviction that a grammatical commentary on *Cebes’ Pinax* would benefit students and teachers of Greek alike and the genesis of this particular commentary owe much to Tina Dimoulas, Marianne Djuth, Melinda Morris, Patricia Parrott, Jamie Wong, and, especially, Martha Rieth. The production of its final version would have been impossible without the encouragement and guidance of Richard Hamilton.

## NOTE TO THE SECOND EDITION

This second edition includes a number of minor corrections and other improvements.

## ΚΕΒΗΤΟΣ ΠΙΝΑΞ

- I Ἐτυγχάνομεν περιπατοῦντες ἐν τῷ τοῦ Κρόνου ἱερῷ, ἐν ᾧ πολλὰ μὲν καὶ ἄλλα ἀναθήματα ἐθεωροῦμεν· ἀνέκειτο δὲ καὶ πίναξ τις ἔμπροσθεν τοῦ νεώ, ἐν ᾧ ἦν γραφὴ ξένη τις καὶ μύθους ἔχουσα ἰδίους, οὓς οὐκ ἠδυνάμεθα συμβαλεῖν, τίνες καὶ ποτε ἦσαν.
- 2 οὔτε γὰρ πόλις ἐδόκει ἡμῖν εἶναι τὸ γεγραμμένον οὔτε στρατόπεδον, ἀλλὰ περιβόλος ἦν ἐν αὐτῷ ἔχων ἐτέρους περιβόλους δύο, τὸν μὲν μεῖζω, τὸν δὲ ἐλάττω. ἦν δὲ καὶ πύλη ἐπὶ τοῦ πρώτου περιβόλου. πρὸς δὲ τῇ πύλῃ ὄχλος ἐδόκει ἡμῖν πολὺς ἐφεστάναι, καὶ ἔνδον δὲ ἐν τῷ περιβόλῳ πληθὺς τι γυναικῶν ἐωρᾶτο. ἐπὶ δὲ [τῆς εἰσόδου] τοῦ [πρώτου] πυλῶνος [καὶ περιβόλου] γέρων τις ἐστάως ἔμφασιν ἐποίει ὡς προστάτων τι τῷ εἰσιόντι ὄχλῳ.
- II Ἀπορούντων οὖν ἡμῶν περὶ τῆς μυθολογίας πρὸς ἀλλήλους πολὺν χρόνον πρεσβύτης τις παρεστῶς, Οὐδὲν δεινὸν πάσχετε, ᾧ ξένοι, ἔφη, ἀποροῦντες περὶ τῆς γραφῆς ταύτης, οὐδὲ γὰρ τῶν ἐπιχωρίων πολλοὶ οἶδασι, τί ποτε αὕτη ἡ μυθολογία δύναται· οὐδὲ γὰρ ἐστὶ πολιτικὸν ἀνάθημα· ἀλλὰ ξένος τις πάλαι ποτὲ ἀφίκετο δεῦρο, ἀνὴρ ἔμφρων καὶ δεινὸς περὶ σοφίαν, λόγῳ τε καὶ ἔργῳ Πυθαγόρειόν τινα καὶ Παρμενίδειον ἐζηλωκῶς βίον, ὃς τό τε ἱερὸν τοῦτο καὶ τὴν γραφὴν ἀνέθηκε τῷ Κρόνῳ.
- 3 Πότερον οὖν, ἔφην ἐγώ, καὶ αὐτὸν τὸν ἄνδρα γινώσκεις ἐωρακῶς;  
Καὶ ἐθαύμασά γε, ἔφη, αὐτὸν πολυχρονιώτατον νεώτερος ὢν. πολλὰ γὰρ καὶ σπουδαῖα διελέγετο. τότε δὴ καὶ περὶ ταύτης [δὲ] τῆς μυθολογίας πολλὰκις αὐτοῦ ἠκηκόειν διεξιόντος.
- III Πρὸς Διὸς τοίνυν, ἔφην ἐγώ, εἰ μὴ τις σοι μεγάλη ἀσχολία τυγχάνει οὐσα, διήγησαι ἡμῖν· πάνυ γὰρ ἐπιθυμοῦμεν ἀκοῦσαι, τί ποτέ ἐστιν ὁ μῦθος.  
Οὐδεὶς φθόνος, ᾧ ξένοι, ἔφη. ἀλλὰ τουτὶ πρῶτον δεῖ ὑμᾶς ἀκοῦσαι, ὅτι ἐπικίνδυνόν τι ἔχει ἡ ἐξήγησις.  
Οἶον τί; ἔφην ἐγώ.  
Ὅτι εἰ μὲν προσέξετε, ἔφη, καὶ συνήσετε τὰ λεγόμενα, φρόνιμοι καὶ εὐδαίμονες ἔσεσθε, εἰ δὲ μὴ, ἄφρονες καὶ κακοδαίμονες καὶ πικροὶ καὶ ἀμαθεῖς γενόμενοι κακῶς βιώσεσθε. ἔστι γὰρ ἡ ἐξήγησις εὐοικυῖα τῷ τῆς Σφιγγὸς αἰνίγματι, ὃ ἐκείνη προεβάλλετο τοῖς ἀνθρώποις, εἰ μὲν οὖν αὐτὸ συνίει τις, ἐσώζετο, εἰ δὲ μὴ συνίει, ἀπώλετο ὑπὸ τῆς Σφιγγός. ὡσαύτως δὲ καὶ ἐπὶ τῆς ἐξηγήσεως ἔχει ταύτης. ἡ γὰρ ἀφροσύνη τοῖς ἀνθρώποις Σφίγξ ἐστίν.  
3 αἰνίττεται δὲ τάδε, τί ἀγαθόν, τί κακόν, τί οὔτε ἀγαθὸν οὔτε κακόν ἐστίν ἐν τῷ βίῳ. ταῦτ' οὖν ἐὰν μὲν τις μὴ συνίῃ,

## ΚΕΒΗΤΟΣ

ἀπόλλυται ὑπ' αὐτῆς, οὐκ εἰσάπαξ, ὡσπερ ὁ ὑπὸ τῆς Σφιγγὸς  
καταβρωθεὶς ἀπέθνησκεν, ἀλλὰ κατὰ μικρὸν ἐν ὄλῳ τῷ βίῳ  
4 καταφθείρεται καθάπερ οἱ ἐπὶ τιμωρίᾳ παραδιδόμενοι. ἐὰν δέ τις  
γῶ, ἀνάπαλιν ἢ μὲν ἀφροσύνη ἀπόλλυται, αὐτὸς δὲ σώζεται καὶ  
μακάριος καὶ εὐδαίμων γίνεται ἐν παντὶ τῷ βίῳ. ὑμεῖς οὖν  
προσέχετε καὶ μὴ παρακούετε.

IV Ὡς Ἡράκλεις, ὡς εἰς μεγάλην τινὰ ἐπιθυμίαν ἐμβέβληκας  
ἡμᾶς, εἰ ταῦθ' οὕτως ἔχει.

Ἄλλ' ἔστιν, ἔφη, οὕτως ἔχοντα.

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

2 Ἄναλαβὼν οὖν ῥάβδον τινὰ καὶ ἐκτείνας πρὸς τὴν γραφήν,  
'Ὅρατε, ἔφη, τὸν περίβολον τοῦτον;

Ὅρωμεν.

Τοῦτο πρῶτον δεῖ εἰδέναι ὑμᾶς, ὅτι καλεῖται οὗτος ὁ τόπος Βίος.  
καὶ ὁ ὄχλος ὁ πολὺς ὁ παρὰ τὴν πύλην ἐφεστὼς οἱ μέλλοντες  
3 εἰσπορεύεσθαι εἰς τὸν Βίον οὗτοί εἰσιν. ὁ δὲ γέρων ὁ ἄνω ἐστηκὼς  
ἔχων χάρτην τινὰ ἐν τῇ χειρὶ καὶ τῇ ἐτέρᾳ ὡσπερ 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.

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

Ὅρᾳς οὖν, εἶπε, παρὰ τὴν πύλην θρόνον τινὰ κείμενον κατὰ  
τὸν τόπον, καθ' ὃν εἰσπορεύεται ὁ ὄχλος, ἐφ' οὗ κάθηται γυνὴ  
πεπλασμένη τῷ ἥθει καὶ πιθανῇ φαινομένη, ἢ ἐν τῇ χειρὶ ἔχει  
ποτήριόν τι;

2 Ὅρω. ἀλλὰ τίς ἐστὶν αὕτη; ἔφην.

Ἀπάτη καλεῖται, φησὶν, ἢ πάντας τοὺς ἀνθρώπους πλανῶσα.

Εἶτα τί πράττει αὕτη;

Τοὺς εἰσπορευομένους εἰς τὸν Βίον ποτίζει τῇ ἑαυτῆς δυνάμει.

3 Τοῦτο δὲ τί ἐστὶ τὸ ποτόν;

Πλάνος, ἔφη, καὶ ἄγνοια.

Εἶτα τί;

Πιόντες τοῦτο πορεύονται εἰς τὸν Βίον.

Πότερον οὖν πάντες πίνουσι τὸν πλάνον ἢ οὐ;

VI Πάντες πίνουσιν, ἔφη, ἀλλ' οἱ μὲν πλείον, οἱ δὲ ἥττον. Ἔτι δὲ  
οὐχ ὀρᾳς ἔνδον τῆς πύλης πληθὸς τι γυναικῶν ἐτέρων  
παντοδαπὰς μορφὰς ἔχουσῶν;

Ὅρω.

2 Αὗται τοίνυν Δόξαι καὶ Ἐπιθυμίαι καὶ Ἥδοναι καλοῦνται.

ὅταν οὖν εἰσπορεύηται ὁ ὄχλος, ἀναπηδῶσιν αὗται καὶ πλέκονται  
πρὸς ἕκαστον, εἶτα ἀπάγουσι.

- Ποῦ δὲ ἀπάγουσιν αὐτούς;  
 Αἱ μὲν εἰς τὸ σώζεσθαι, ἔφη, αἱ δὲ εἰς τὸ ἀπόλλυσθαι διὰ τὴν ἀπάτην.
- Ἦ δαιμόνιε, ὡς χαλεπὸν τὸ πόμα λέγεις.
- 3 Καὶ πᾶσαι γε, ἔφη, ἐπαγγέλλονται ὡς ἐπὶ τὰ βέλτιστα ἄξουσιν καὶ εἰς βίον εὐδαίμονα καὶ λυσιτελεῖν. οἱ δὲ διὰ τὴν ἄγνοιαν καὶ τὸν πλάνον, ὃν πεπώκασι παρὰ τῆς Ἀπάτης, οὐχ εὐρίσκουσι ποία ἐστὶν ἡ ἀληθινὴ ὁδὸς ἢ ἐν τῷ Βίῳ, ἀλλὰ πλανῶνται εἰκῆ, ὡσπερ ὄρθς καὶ τοὺς πρότερον εἰσπορευομένους ὡς περιάγονται ὅποι ἂν τύχη.
- VII Ὅρῳ τούτους, ἔφην. ἡ δὲ γυνὴ ἐκείνη τίς ἐστὶν ἡ ὡσπερ τυφλὴ καὶ μαινομένη τις εἶναι δοκοῦσα καὶ ἐστηκυῖα ἐπὶ λίθου τινὸς στρογγύλου;
- Καλεῖται μὲν, ἔφη, Τύχη· ἔστι δὲ οὐ μόνον τυφλὴ καὶ μαινομένη, ἀλλὰ καὶ κωφὴ.
- 2 Αὕτη οὖν τί ἔργον ἔχει;
- Περιπορεύεται πανταχοῦ, ἔφη· καὶ παρ' ὧν μὲν ἀρπάζει τὰ ὑπάρχοντα καὶ ἐτέροις δίδωσι· παρὰ δὲ τῶν αὐτῶν πάλιν ἀφαιρεῖται παραχρῆμα ἃ δέδωκε καὶ ἄλλοις δίδωσιν εἰκῆ καὶ ἀβεβαίως. διὸ καὶ τὸ σημεῖον καλῶς μνηύει τὴν φύσιν αὐτῆς.
- 3 Ποῖον τοῦτο; ἔφην ἐγώ.
- Ὅτι ἐπὶ λίθου στρογγύλου ἔστηκεν.
- Εἶτα τί τοῦτο σημαίνει;
- Οὐκ ἀσφαλὴς οὐδὲ βεβαία ἐστὶν ἡ παρ' αὐτῆς δόσις. ἐκπτώσεις γὰρ μεγάλαι καὶ σκληραὶ γίνονται, ὅταν τις αὐτῇ πιστεύσῃ.
- VIII Ὅ δὲ [τῶν ἀνθρώπων] πολλὸς ὄχλος οὗτος ὁ περὶ αὐτὴν ἐστηκὼς τί βούλεται καὶ τίνες καλοῦνται;
- Καλοῦνται μὲν οὗτοι ἀπροβούλευτοι· αἰτοῦσι δὲ ἕκαστος αὐτῶν ἃ ρίπτει.
- Πῶς οὖν οὐχ ὁμοίαν ἔχουσι τὴν μορφήν, ἀλλ' οἱ μὲν αὐτῶν δοκοῦσι χαίρειν, οἱ δὲ ἀθυμοῦσιν ἐκτετακότες τὰς χεῖρας;
- 2 Οἱ μὲν δοκοῦντες, ἔφη, χαίρειν καὶ γελῶν 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.
- 3 Τίνα οὖν ἐστὶν ἃ δίδωσιν αὐτοῖς, ὅτι οὕτως οἱ μὲν λαμβάνοντες χαίρουσιν, οἱ δὲ ἀποβάλλοντες κλαίουσι;
- Ταῦτα, ἔφη, ἃ παρὰ τοῖς πολλοῖς ἀνθρώποις δοκεῖ εἶναι ἀγαθά.
- Ταῦτα οὖν τίνα ἐστί;

## ΚΕΒΗΤΟΣ

- 4 Πλούτος δηλονότι καὶ δόξα καὶ εὐγένεια καὶ τέκνα καὶ  
τυραννίδες καὶ βασιλείαι καὶ τὰλλα ὅσα τούτοις παραπλήσια.  
Ταῦτα οὖν πῶς οὐκ ἔστιν ἀγαθὰ;
- 5 Περὶ μὲν τούτων, ἔφη, καὶ αὐθις ἐκποιήσει διαλεγέσθαι, νῦν δὲ  
περὶ τὴν μυθολογίαν γινώμεθα.  
Ἔστω οὕτως.
- IX Ὅρῳ οὖν, ὡς ἂν παρέλθῃς τὴν πύλην ταύτην, ἀνωτέρω ἄλλον  
περίβολον καὶ γυναικας ἔξω τοῦ περιβόλου ἐστηκυίας  
κεκοσμημένας ὥσπερ ἑταῖραι εἰώθασι;  
Καὶ μάλα.  
Αὗται τοίνυν ἢ μὲν Ἀκρασία καλεῖται, ἢ δὲ Ἀσωτία, ἢ δὲ  
Ἀπληστία, ἢ δὲ Κολακεία.
- 2 Τί οὖν ὧδε ἐστήκασιν αὗται;  
Παρατηροῦσιν, ἔφη, τοὺς εἰληφότες τι παρὰ τῆς Τύχης.  
Εἶτα τί;  
Ἄναπιδῶσι καὶ συμπλέκονται αὐτοῖς καὶ κολακεύουσι καὶ  
ἀξιοῦσι παρ' αὐταῖς μένειν λέγουσαι ὅτι βίον ἔξουσιν ἢ δύν τε καὶ  
3 ἄπονον καὶ κακοπάθειαν ἔχοντα οὐδεμίαν. ἐὰν οὖν τις πεισθῇ  
ὑπ' αὐτῶν εἰσελθεῖν εἰς τὴν Ἥδυπάθειαν, μέχρι μὲν τινος ἡδεῖα  
δοκεῖ εἶναι ἢ διατριβή, ἕως ἂν γαργαλίξῃ τὸν ἄνθρωπον, εἴτ'  
4 οὐκέτι. ὅταν γὰρ ἀνανήψῃ, αἰσθάνεται ὅτι οὐκ ἦσθιεν, ἀλλ' ὑπ'  
αὐτῆς κατησθίετο καὶ ὑβρίζετο. διὸ καὶ ὅταν ἀναλώσῃ πάντα  
ὅσα ἔλαβε παρὰ τῆς Τύχης, ἀναγκάζεται ταύταις ταῖς γυναιξὶ  
δουλεύειν καὶ πάνθ' ὑπομένειν καὶ ἀσχημονεῖν καὶ ποιεῖν ἔνεκεν  
τούτων πάντα ὅσα ἐστὶ βλαβερά, οἷον ἀποστερεῖν, ἱεροσυλεῖν,  
ἐπιорκεῖν, προδιδόναι, ληΐζεσθαι καὶ πάνθ' ὅσα τούτοις  
παραπλήσια. ὅταν οὖν πάντα αὐτοῖς ἐπιλίπη, παραδίδονται τῇ  
Τιμωρίᾳ.
- X Ποία δὲ ἐστὶν αὕτη;  
Ὅρῳ ὀπίσω τι, ἔφη, αὐτῶν ἄνω ὥσπερ θυρίον μικρὸν καὶ τόπον  
στενόν τινα καὶ σκοτεινόν;  
<Καὶ μάλα.>  
Οὐκοῦν καὶ γυναῖκες αἰσχραὶ καὶ ῥυπαραὶ καὶ ῥάκη  
ἡμφιεσμένοι δοκοῦσι συνεῖναι;
- 2 Καὶ μάλα.  
Αὗται τοίνυν, ἔφη, ἢ μὲν τὴν μάλιστα ἔχουσα καλεῖται  
Τιμωρία, ἢ δὲ τὴν κεφαλὴν ἐν τοῖς γόνασιν ἔχουσα Λύπη, ἢ δὲ τὰς  
τρίχας τίλλουσα ἑαυτῆς Ὀδύνη.
- 3 Ὅ δὲ ἄλλος οὗτος ὁ παρεστηκὼς αὐταῖς δυσειδής τις καὶ  
λεπτὸς καὶ γυμνός, καὶ μετ' αὐτοῦ τις ἄλλη ὁμοία αὐτῷ αἰσχρὰ  
καὶ λεπτή, τίς ἐστίν;  
Ὅ μὲν Ὀδυρμὸς καλεῖται, ἔφη, ἢ δὲ Ἀθυμία, ἀδελφὴ δ' ἐστίν

- 4 αὕτη αὐτοῦ. τούτοις οὖν παραδίδοται καὶ μετὰ τούτων συμβιοῖ τιμωρούμενος· εἶτα ἐνταῦθα πάλιν εἰς τὸν ἕτερον οἶκον ρίπτεται, εἰς τὴν Κακοδαιμονίαν, καὶ ᾧδε τὸν λοιπὸν βίον καταστρέφει ἐν πάσῃ κακοδαιμονίᾳ, ἂν μὴ ἡ Μετάνοια αὐτῷ ἐπιτύχη ἐκ προαιρέσεως συναντήσασα.
- XI Εἶτα τί γίνεται, ἐὰν ἡ Μετάνοια αὐτῷ συναντήσῃ;  
Ἐξαιρεῖ αὐτὸν ἐκ τῶν κακῶν καὶ συνίστησιν αὐτῷ ἐτέραν Δόξαν [καὶ Ἐπιθυμίαν] τὴν εἰς τὴν ἀληθινὴν Παιδείαν ἄγουσαν, ἅμα δὲ καὶ τὴν εἰς τὴν Ψευδοπαιδείαν καλουμένην.
- 2 Εἶτα τί γίνεται;  
Ἐὰν μὲν, φησί, τὴν Δόξαν ταύτην προσδέξῃται τὴν ἄξουσαν αὐτὸν εἰς τὴν ἀληθινὴν Παιδείαν, καθαρθεὶς ὑπ' αὐτῆς σώζεται καὶ μακάριος καὶ εὐδαίμων γίνεται ἐν τῷ βίῳ· εἰ δὲ μὴ, πάλιν πλανᾶται ὑπὸ τῆς Ψευδοδοξίας.
- XII ὦ Ἡράκλεις, ὡς μέγας ὁ κίνδυνος ἄλλος οὗτος, ἡ δὲ Ψευδοπαιδεία ποία ἐστίν; ἔφην ἐγώ.  
Οὐχ ὀρᾶς τὸν ἕτερον περιβόλον ἐκεῖνον;
- 2 Καὶ μάλα, ἔφην ἐγώ.  
Οὐκοῦν ἔξω τοῦ περιβόλου παρὰ τὴν εἴσοδον γυνή τις ἔστηκεν, ἡ δοκεῖ πάνυ καθάριος καὶ εὐτακτος εἶναι;  
Καὶ μάλα.
- 3 Ταύτην τοίνυν οἱ πολλοὶ καὶ εἰκαῖοι τῶν ἀνδρῶν Παιδείαν καλοῦσιν· οὐκ ἔστι δέ, ἀλλὰ Ψευδοπαιδεία, ἔφη. οἱ μὲν τοι σωζόμενοι ὁπότεν βούλωνται εἰς τὴν ἀληθινὴν Παιδείαν ἐλθεῖν, ᾧδε πρῶτον παραγίνονται.  
Πότερον οὖν ἄλλη ὁδὸς οὐκ ἔστιν ἐπὶ τὴν ἀληθινὴν Παιδείαν ἄγουσα;  
<Οὐκ> ἔστιν, ἔφη.
- XIII Οὗτοι δὲ οἱ ἄνθρωποι οἱ ἔσω τοῦ περιβόλου ἀνακάμπτοντες τίνες εἰσίν;  
Οἱ τῆς Ψευδοπαιδείας, ἔφη, ἐρασταὶ ἠπατημένοι καὶ οἰόμενοι μετὰ τῆς ἀληθινῆς Παιδείας συνομιλεῖν.  
Τίνες οὖν καλοῦνται οὗτοι;
- 2 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.
- XIV Αἱ δὲ γυναῖκες ἐκεῖναι αἱ δοκοῦσαι περιτρέχειν ὅμοιαι ταῖς πρώταις, ἐν αἷς ἔφης εἶναι τὴν Ἀκρασίαν [καὶ αἱ ἄλλαι αἱ μετ' αὐτῶν] τίνες εἰσίν;  
Αὐταὶ ἐκεῖναί εἰσιν, ἔφη.
- 2 Πότερον οὖν καὶ ᾧδε εἰσπορεύονται;

## ΚΕΒΗΤΟΣ

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

Πότερον οὖν καὶ αἱ Δόξαι; ἔφην.

- 3 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.
- 4 εἶτα ὅταν καθαρθῶσι καὶ ἐκβάλωσι τὰ κακὰ πάνθ' ὅσα ἔχουσι καὶ τὰς δόξας καὶ τὴν ἄγνοιαν καὶ τὴν λοιπὴν κακίαν πᾶσαν, τότε ἂν οὕτω σωθῆσονται. ᾧδε δὲ μένοντες παρὰ τῇ Ψευδοπαιδείᾳ οὐδέποτε ἀπολυθήσονται οὐδὲ ἐλλείψει αὐτοῦς κακὸν οὐδὲν ἔνεκα τούτων τῶν μαθημάτων.

XV Ποία οὖν αὕτη ἡ ὁδὸς ἐστὶν ἡ φέρουσα ἐπὶ τὴν ἀληθινὴν Παιδείαν; [ἔφην].

ἽΟρᾶς ἄνω, ἔφην, τόπον τινὰ ἐκεῖνον, ὅπου οὐδεὶς ἐπικατοικεῖ, ἀλλ' ἔρημος δοκεῖ εἶναι;

ἽΟρῶ.

- 2 Οὐκοῦν καὶ θύραν τινὰ μικρὰν καὶ ὁδὸν τινα πρὸ τῆς θύρας, ἣτις οὐ πολὺν ὀχλεῖται, ἀλλ' ὀλίγοι πάνυ πορεύονται ὥσπερ δι' ἀνοδίας τινὸς καὶ τραχείας καὶ πετρώδους εἶναι δοκούσης;
- Καὶ μάλα, ἔφην.
- 3 Οὐκοῦν καὶ βουνὸς τις ὑψηλὸς δοκεῖ εἶναι καὶ ἀνάβασις στενὴ πάνυ καὶ κρημνοὺς ἔχουσα ἔνθεν καὶ ἔνθεν βαθεῖς.

ἽΟρῶ.

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

- 4 Καὶ μάλα γε χαλεπὴ προσιδεῖν.
- Οὐκοῦν καὶ ἄνω ἐπὶ τοῦ βουνοῦ ὄρᾶς πέτραν τινὰ μεγάλην καὶ ὑψηλὴν καὶ κύκλῳ ἀπόκρημνον;

ἽΟρῶ, ἔφην.

XVI ἽΟρᾶς οὖν καὶ γυναῖκας δύο ἐστηκυίας ἐπὶ τῆς πέτρας λιπαρὰς καὶ εὐεκτούσας τῷ σώματι, ὡς ἐκτετάκασι τὰς χεῖρας προθύμως;

ἽΟρῶ, ἀλλὰ τίνες καλοῦνται, ἔφην, αὗται;

- 2 ἽΗ μὲν ἽΕγκράτεια καλεῖται, ἔφην, ἡ δὲ Καρτερία· εἰσὶ δὲ ἀδελφαί.

Τί οὖν τὰς χεῖρας ἐκτετάκασι προθύμως οὕτως;

- 3 Παρακαλοῦσιν, ἔφην, τοὺς παραγινομένους ἐπὶ τὸν τόπον θαρρεῖν καὶ μὴ ἀποδειλιᾶν λέγουσαι ὅτι βραχὺ ἔτι δεῖ καρτερῆσαι αὐτούς, εἶτα ἤξουσιν εἰς ὁδὸν καλήν.

- 4 Ὅταν οὖν παραγένωνται ἐπὶ τὴν πέτραν, πῶς ἀναβαίνουσιν; ὀρῶ γὰρ ὁδὸν φέρουσαν οὐδεμίαν ἐπ' αὐτάς.

## ΠΙΝΑΞ

- Αὐταὶ ἀπὸ τοῦ κρημνοῦ προσκαταβαίνουνσι καὶ ἔλκουσιν αὐτοὺς
- 5 ἄνω πρὸς αὐτάς, εἶτα κελεύουσιν αὐτοὺς διαναπαύσασθαι. καὶ μετὰ μικρὸν διδόασιν ἰσχὺν καὶ θάρσος καὶ ἐπαγγέλλονται αὐτοὺς καταστήσειν πρὸς τὴν ἀληθινὴν Παιδείαν καὶ δεικνύουσιν αὐτοῖς τὴν ὁδόν, ὡς ἔστι καλὴ τε καὶ ὁμαλὴ καὶ εὐπόρευτος καὶ καθαρὰ παντὸς κακοῦ, ὡσπερ ὄρας.
- Ἐμφαίνει νῆ Δία.
- XVII Ὅρας οὖν, ἔφη, καὶ ἔμπροσθεν τοῦ ἄλσους ἐκείνου τόπον τινά, ὃς δοκεῖ καλός τε εἶναι καὶ λειμωνοειδῆς καὶ φωτὶ πολλῶ καταλαμπόμενος;
- Καὶ μάλα.
- 2 Κατανοεῖς οὖν ἐν μέσῳ τῷ λειμῶνι περίβολον ἕτερον καὶ πύλην ἑτέραν;
- Ἔστιν οὕτως. ἀλλὰ τίς καλεῖται ὁ τόπος οὗτος;
- 3 Εὐδαιμόνων οἰκητήριον, ἔφη· ὧδε γὰρ διατρίβουσιν αἱ Ἄρεταὶ πᾶσαι καὶ ἡ Εὐδαιμονία.
- Εἶεν, ἔφην ἐγώ, ὡς καλὸν λέγεις τὸν τόπον εἶναι.
- XVIII Οὐκοῦν παρὰ τὴν πύλην ὄρας, ἔφη, ὅτι γυνή τις ἐστὶ καλὴ καὶ καθεστηκυῖα τὸ πρόσωπον, μέση δὲ καὶ κεκριμένη ἥδη τῇ ἡλικίᾳ, στολὴν δ' ἔχουσα ἀπλὴν τε καὶ ἀκαλλώπιστον; ἔστηκε δὲ οὐκ ἐπὶ στρογγύλῳ λίθῳ, ἀλλ' ἐπὶ τετραγώνῳ ἀσφαλῶς κειμένῳ.
- 2 καὶ μετὰ ταύτης ἄλλαι δύο εἰσὶ θυγατέρες τινὲς δοκοῦσαι εἶναι.
- Ἐμφαίνει οὕτως ἔχειν.
- Τούτων τοίνυν ἡ μὲν ἐν τῷ μέσῳ Παιδεία ἐστίν, ἡ δὲ Ἀλήθεια, ἡ δὲ Πειθώ.
- 3 Τί δὲ ἔστηκε ἐπὶ λίθῳ τετραγώνῳ αὕτη;
- Σημεῖον, ἔφη, ὅτι ἀσφαλῆς τε καὶ βεβαία ἡ πρὸς αὐτὴν ὁδὸς ἐστὶ τοῖς ἀφικνουμένοις καὶ τῶν διδομένων ἀσφαλῆς ἡ δόσις τοῖς λαμβάνουσι.
- 4 Καὶ τίνα ἐστίν, ἃ δίδωσιν αὕτη;
- Θάρσος καὶ ἀφοβία, ἔφη ἐκείνος.
- Ταῦτα δὲ τίνα ἐστίν;
- Ἐπιστήμη, ἔφη, τοῦ μηδὲν ἄν ποτε δεινὸν παθεῖν ἐν τῷ βίῳ.
- XIX Ὡ Ἡράκλεις ὡς καλὰ, ἔφην, τὰ δῶρα. ἀλλὰ τίνας ἔνεκεν οὕτως ἔξω τοῦ περιβόλου ἔστηκεν;
- Ὅπως τοὺς παραγινομένους, ἔφη, θεραπείη καὶ ποτίζη τὴν καθαρτικὴν δύναμιν. εἶθ' ὅταν καθαρθῶσιν, οὕτως εἰσάγει τούτους πρὸς τὰς Ἄρετάς.
- 2 Πῶς τοῦτο; ἔφην ἐγώ, οὐ γὰρ συνήμι.
- Ἄλλὰ συνήσεις, ἔφη. ὡς ἄν, εἴ τις φιλοτίμως κάμνων ἐτύγχανε, πρὸς ἰατρὸν ἂν δήπου γενόμενος πρότερον καθαρτικοῖς ἐξέβαλλε τὰ νοσοποιοῦντα, εἶτα οὕτως ἂν ὁ ἰατρὸς αὐτὸν εἰς

ΚΕΒΗΤΟΣ

3 ἀνάληψιν καὶ ὑγείαν κατέστησεν, εἰ δὲ μὴ ἐπέιθετο οἷς ἐπέταττεν, εὐλόγως ἂν δήπου ἀπωσθεὶς ἐξώλετο ὑπὸ τῆς νόσου—

Ταῦτα μὲν συνίημι, ἔφην ἐγώ.

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

Ποῖα ταῦτα;

5 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.

XX Ὅταν οὖν καθαρῇ, ποῦ αὐτὸν ἀποστέλλει;

Ἐνδον, ἔφη, πρὸς τὴν Ἐπιστήμην καὶ πρὸς τὰς ἄλλας Ἀρετάς.

Ποίας ταύτας;

2 Οὐχ ὄρῳ, ἔφη, ἔσω τῆς πύλης χορὸν γυναικῶν, ὡς εὐειδεῖς δοκοῦσιν εἶναι καὶ εὐτακτοὶ καὶ στολὴν ἀτρύφερον καὶ ἀπλὴν ἔχουσιν· ἔτι τε ὡς ἄπλαστοὶ εἰσι καὶ οὐδαμῶς κεκαλλωπισμέναι καθάπερ αἱ ἄλλαι;

3 Ὅρῳ, ἔφην. ἀλλὰ τίνες αὗται καλοῦνται;

Ἡ μὲν πρώτη Ἐπιστήμη, ἔφη, καλεῖται, αἱ δὲ ἄλλαι ταύτης ἀδελφαὶ Ἀνδρεία, Δικαιοσύνη, Καλοκάγαθία, Σωφροσύνη, Εὐταξία, Ἐλευθερία, Ἐγκράτεια, Πραότης.

4 ὦ κάλλιστε, ἔφην ἐγώγε, ὡς ἐν μεγάλῃ ἐλπίδι ἐσμέν.

Ἐὰν συνήτε, ἔφη, καὶ ἔξιν περιποιήσησθε ὧν ἀκούετε.

Ἄλλὰ προσέξομεν, ἔφην ἐγώγε, ὡς μάλιστα.

Τοιγαροῦν, ἔφη, σωθήσεσθε.

XXI Ὅταν οὖν παραλάβωσιν αὐτὸν αὗται, ποῦ ἄγουσι;

Πρὸς τὴν μητέρα, ἔφη.

Αὕτη δὲ τίς ἐστίν;

Εὐδαιμονία, ἔφη.

Ποία δ' ἐστὶν αὕτη;

2 Ὅρῳ τὴν ὁδὸν ἐκείνην τὴν φέρουσαν ἐπὶ τὸ ὑψηλὸν ἐκεῖνο, ὃ ἐστὶν ἀκρόπολις τῶν περιβόλων πάντων;

Ὅρῳ.

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

Ἐμφαίνει οὕτως.

Αὕτη τοίνυν ἐστὶν ἡ Εὐδαιμονία, ἔφη.

XXII Ὅταν οὖν ᾧδέ τις παραγένηται, τί ποιεῖ;

## ΠΙΝΑΞ

Στεφανοῖ αὐτόν, ἔφη, τῇ ἑαυτῆς δυνάμει ἢ τε Εὐδαιμονία καὶ αἱ ἄλλαι Ἀρεταὶ πᾶσαι ὡσπερ τοὺς νενικηκότας τοὺς μεγίστους ἀγῶνας.

Καὶ ποίους ἀγῶνας νενίκηκεν αὐτός; ἔφην ἐγώ.

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

XXIII Ποῖα ταῦτα λέγεις θηρία; πάνυ γὰρ ἐπιποθῶ ἀκοῦσαι.

Πρῶτον μὲν, ἔφη, τὴν Ἄγνοιαν καὶ τὸν Πλάνον. ἢ οὐ δοκεῖ σοι ταῦτα θηρία;

Καὶ πονηρά γε, ἔφην ἐγώ.

- 2 Εἶτα τὴν Λύπην καὶ τὸν Ὀδυρμὸν καὶ τὴν Φιλαργυρίαν καὶ τὴν Ἀκρασίαν καὶ τὴν λοιπὴν ἅπασαν Κακίαν. πάντων τούτων κρατεῖ καὶ οὐ κρατεῖται ὡσπερ πρότερον.

- 3 Ὡ καλῶν ἔργων, ἔφην ἐγώ, καὶ καλλίστης νίκης. ἀλλ' ἐκεῖνο ἔτι μοι εἰπέ· τίς ἡ δύναμις τοῦ στεφάνου, ᾧ ἔφης ... στεφανοῦν αὐτόν;

- 4 Εὐδαιμονική, ᾧ νεανίσκε. ὁ γὰρ στεφανωθεὶς ταύτῃ τῇ δυνάμει εὐδαιμῶν γίνεται καὶ μακάριος καὶ οὐκ ἔχει ἐν ἐτέροις τὰς ἐλπίδας τῆς εὐδαιμονίας, ἀλλ' ἐν αὐτῷ.

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

- 2 Ἄγουσιν 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 ὡσπερ ὑπὸ πολεμίων, οἱ μὲν ὑπ' Ἀκρασίας, οἱ δὲ ὑπ' Ἀλαζονείας, οἱ δὲ ὑπὸ Φιλαργυρίας, ἕτεροι δὲ ὑπὸ Κενοδοξίας, οἱ δὲ ὑφ' ἐτέρων Κακῶν. ἐξ ὧν οὐ δύνανται ἐκλῦσαι ἑαυτοὺς τῶν δεινῶν, οἷς δέδενται, ὥστε σωθῆναι καὶ ἀφικέσθαι ὧδε, ἀλλὰ ταραττονται διὰ παντὸς τοῦ βίου. τοῦτο δὲ πάσχουσι διὰ τὸ μὴ δύνασθαι τὴν ἐνθάδε ὁδὸν εὐρεῖν· ἐπελάθοντο γὰρ τὸ παρὰ τοῦ Δαιμονίου πρόσταγμα.

XXV Ὅρθῶς μοι δοκεῖς λέγειν. ἀλλὰ καὶ τοῦτο πάλιν ἀπορῶ, διὰ τί δεικνύουσιν αὐτῷ τὸν τόπον ἐκεῖνον αἱ Ἀρεταί, ὅθεν ἦκει τὸ πρότερον.

- 2 Οὐκ ἀκριβῶς ἤδει οὐδὲ ἠπίστατο, ἔφην, οὐδὲν τῶν ἐκεῖ, ἀλλ' ἐνεδοίαζε καὶ διὰ τὴν ἄγνοιαν καὶ τὸν πλάνον, ὃν δὴ ἐπεπῶκει, τὰ μὴ ὄντα ἀγαθὰ ἐνόμιζεν ἀγαθὰ εἶναι καὶ τὰ μὴ ὄντα κακὰ

3 κακά. διὸ καὶ ἔζη κακῶς, ὥσπερ οἱ ἄλλοι οἱ ἐκεῖ διατρίβοντες. νῦν δὲ ἀνειληφῶς τὴν ἐπιστήμην τῶν συμφερόντων αὐτός τε καλῶς ζῆ καὶ τούτους θεωρεῖ ὡς κακῶς πράσσουσιν.

XXVI Ἐπειδὴν οὖν θεωρήσῃ πάντα, τί ποιεῖ ἢ ποῦ ἔτι βαδίζει;

Ἔφη. πανταχοῦ γὰρ ἔστιν αὐτῷ ἀσφάλεια ὥσπερ τῷ τῷ Κωρύκιον ἄντρον ἔχοντι, καὶ πανταχοῦ, οὐδ' ἂν ἀφίκηται, πάντα καλῶς βιώσεται μετὰ πάσης ἀσφαλείας. ὑποδέξονται γὰρ αὐτὸν ἀσμένως πάντες καθάπερ τὸν ἱατρὸν οἱ πάσχοντες.

2 Πότερον οὖν κάκεινας τὰς γυναῖκας, ἃς ἔφησθαι θηρία εἶναι, οὐκέτι φοβεῖται, μή τι πάθη ὑπ' αὐτῶν;

3 Οὐ μὴ διοχληθήσεται οὐδὲν οὔτε ὑπὸ Ὀδύνης οὔτε ὑπὸ Λύπης οὔτε ὑπ' Ἀκρασίας οὔτε ὑπὸ Φιλαργυρίας οὔτε ὑπὸ Πενίας οὔτε ὑπὸ ἄλλου Κακοῦ οὐδενός. ἀπάντων γὰρ κυριεύει καὶ ἐπάνω πάντων ἐστὶ τῶν πρότερον αὐτὸν λυπούντων καθάπερ οἱ ἐχιδοεῖκται. τὰ γὰρ θηρία δῆπου τὰ πάντας τοὺς ἄλλους κακοποιούντα μέχρι θανάτου ἐκείνους οὐ λυπεῖ διὰ τὸ ἔχειν ἀντιφάρμακον αὐτούς. οὕτω καὶ τοῦτον οὐκέτι οὐδὲν λυπεῖ διὰ τὸ ἔχειν ἀντιφάρμακον.

XXVII Καλῶς ἐμοὶ δοκεῖς λέγειν. ἀλλ' ἔτι τοῦτό μοι εἶπέ. τίνες εἰσὶν οὗτοι οἱ δοκοῦντες ἐκεῖθεν ἀπὸ τοῦ βουνοῦ παραγίνεσθαι; καὶ οἱ μὲν αὐτῶν ἐστεφανωμένοι ἔμφρασιν ποιούσιν εὐφροσύνης τινός, οἱ δὲ ἀστεφάνωτοι λύπης καὶ ταραχῆς καὶ τὰς κνήμας καὶ τὰς

2 κεφαλὰς δοκοῦσι τετρίφθαι, κατέχονται δὲ ὑπὸ γυναικῶν τινων.

3 Οἱ μὲν ἐστεφανωμένοι οἱ σεσωσμένοι εἰσὶ πρὸς τὴν Παιδείαν καὶ εὐφραίνονται τετυχηκότες αὐτῆς. οἱ δὲ ἀστεφάνωτοι οἱ μὲν ἀπεγνωσμένοι ὑπὸ τῆς Παιδείας ἀνακάμπτουσι κακῶς καὶ ἀθλιῶς διακεῖμενοι· οἱ δὲ ἀποδεδειλιακότες καὶ οὐκ ἀναβεβηκότες πρὸς τὴν Καρτερίαν πάλιν ἀνακάμπτουσι καὶ πλανῶνται ἀνοδίᾳ.

4 Αἱ δὲ γυναῖκες αἱ μετ' αὐτῶν ἀκολουθοῦσαι τίνες εἰσὶν αὐταί; Λῦπαι, ἔφη, καὶ Ὀδύναι καὶ Ἀθυμίαι καὶ Ἀδοξίαι καὶ Ἄγνοιαί.

XXVIII Πάντα κακὰ λέγεις αὐτοῖς ἀκολουθεῖν.

Νῆ Δία πάντα, ἔφη, ἐπακολουθοῦσιν. ὅταν δὲ οὗτοι παραγίνονται εἰς τὸν πρῶτον περίβολον πρὸς τὴν Ἡδυπάθειαν

2 καὶ τὴν Ἀκρασίαν, οὐχ ἑαυτοὺς αἰτιῶνται, ἀλλ' εὐθὺς κακῶς λέγουσι καὶ τὴν Παιδείαν καὶ τοὺς ἐκεῖσε βαδίζοντας, ὡς ταλαίπωροι καὶ ἄθλιοι εἰσὶ καὶ κακοδαίμονες, οἱ τὸν βίον τὸν παρ' αὐταῖς ἀπολιπόντες κακῶς ζῶσι καὶ οὐκ ἀπολαύουσι τῶν παρ' αὐταῖς ἀγαθῶν.

3 Ποῖα δὲ λέγουσιν ἀγαθὰ εἶναι;

Τὴν ἀσωτίαν καὶ τὴν ἀκρασίαν, ὡς εἶποι ἂν τις ἐπὶ κεφαλαίου. τὸ γὰρ εὐωχεῖσθαι βοσκημάτων τρόπον ἀπόλαυσιν μεγίστων ἀγαθῶν ἡγοῦνται εἶναι.

XXIX Αἱ δὲ ἕτεροι γυναῖκες αἱ ἐκεῖθεν παραγινόμεναι ἰλαραὶ τε καὶ γελῶσαι τίνες καλοῦνται;

2 Δόξαι, ἔφη, καὶ ἀγαγοῦσαι πρὸς τὴν Παιδεῖαν τοὺς εἰσελθόντας πρὸς τὰς Ἀρετὰς ἀνακάμπουσιν, ὅπως ἐτέρους ἀγάγωσι, καὶ ἀναγγέλλουσιν, ὅτι εὐδαίμονες ἤδη γεγόνασιν οὓς τότε ἀπήγαγον.

3 Πότερον οὖν, ἔφην ἐγώ, αὐταὶ εἶσω πρὸς τὰς Ἀρετὰς <οὐκ> εἰσπορεύονται;

4 [Ἔφη οὐ.] Οὐ γὰρ θέμις Δόξαν εἰσπορεύεσθαι πρὸς τὴν Ἐπιστήμην, ἀλλὰ τῇ Παιδεῖᾳ παραδιδόασιν αὐτούς. εἶτα ὅταν ἡ Παιδεῖα παραλάβῃ, ἀνακάμπουσιν αὐταὶ πάλιν ἄλλους ἄξουσαι, ὥσπερ αἱ νῆες τὰ φορτία ἐξελόμεναι πάλιν ἀνακάμπουσι καὶ ἄλλων τινῶν γεμίζονται.

XXX Ταῦτα μὲν δὴ καλῶς μοι δοκεῖς, ἔφην, ἐξηγεῖσθαι. ἀλλ' ἐκεῖνο οὐδέπω ἡμῖν δεδήλωκας, τί προστάττει τὸ Δαιμόνιον τοῖς εἰσπορευομένοις εἰς τὸν Βίον ποιεῖν.

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

Καλῶς λέγεις, ἔφην ἐγώ.

3 Ἐκτείνας οὖν τὴν χεῖρα πάλιν, Ὅρατε, ἔφη, τὴν γυναῖκα ἐκείνην, ἣ δοκεῖ τυφλὴ τις εἶναι καὶ ἐπὶ λίθου στρογγύλου ἐστάναι, ἣν καὶ ἄρτι ὑμῖν εἶπον ὅτι Τύχη καλεῖται;

Ὅρωμεν.

XXXI Ταύτῃ κελεύει, ἔφη, μὴ πιστεύειν καὶ βέβαιον μηδὲν νομίζειν μηδὲ ἀσφαλὲς εἶναι, ὅ τι ἂν παρ' αὐτῆς τις λάβῃ μηδὲ ὡς ἴδια

2 ἡγεῖσθαι. οὐδὲν γὰρ κωλύει πάλιν ταῦτα ἀφελέσθαι καὶ ἐτέρῳ δοῦναι. πολλάκις γὰρ εἶωθε τοῦτο ποιεῖν. καὶ διὰ ταύτην οὖν τὴν αἰτίαν κελεύει πρὸς τὰς παρ' αὐτῆς δόσεις ἴσους γίνεσθαι καὶ μῆτε χαίρειν ὅταν διδῶ μῆτε ἀθυμεῖν ὅταν ἀφέληται καὶ μῆτε

3 ψέγειν αὐτὴν μῆτε ἐπαινεῖν. οὐδὲν γὰρ ποιεῖ μετὰ λογισμοῦ, ἀλλ' εἰκὴ καὶ ὡς ἔτυχε πάντα, ὥσπερ πρότερον ὑμῖν ἔλεξα. διὰ τοῦτο οὖν τὸ Δαιμόνιον κελεύει μὴ θαυμάζειν, ὅ τι ἂν πράττῃ αὕτη, μηδὲ

4 γίνεσθαι ὁμοίους τοῖς κακοῖς τραπεζίταις. 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' ᾗ οὐδὲν κωλύει τὸν θέμενον πάλιν κομίσασθαι.

5 ὡσαύτως τοίνυν κελεύει ἔχειν τὸ Δαιμόνιον καὶ πρὸς τὴν παρ' αὐτῆς δόσιν καὶ μνημονεύειν, ὅτι τοιαύτην φύσιν ἔχει ἡ Τύχη, ὥστε

## ΚΕΒΗΤΟΣ

ἃ δέδωκεν ἀφελέσθαι καὶ ταχέως πάλιν δοῦναι πολλαπλάσια, αὐτίθις δὲ ἀφελέσθαι ἃ δέδωκεν, οὐ μόνον δέ, ἀλλὰ καὶ τὰ  
6 προϋπάρχοντα. ἃ γοῦν δίδωσι, λαβεῖν κελεύει παρ' αὐτῆς καὶ συντόμως ἀπελθεῖν βλέποντας πρὸς τὴν βεβαίαν καὶ ἀσφαλῆ δόσιν.

XXXII Ποῖαν ταύτην; ἔφην ἐγώ.

Ἦν λήψονται παρὰ τῆς Παιδείας, ἣν διασωθῶσιν ἐκεῖ.

Αὕτη οὖν τίς ἐστιν;

2 Ἡ ἀληθῆς ἐπιστήμη τῶν συμφερόντων, ἔφη, καὶ ἀσφαλῆς δόσις  
3 καὶ βεβαία καὶ ἀμεταμέλητος. φεύγειν οὖν κελεύει συντόμως πρὸς ταύτην, καὶ ὅταν ἔλθωσι πρὸς τὰς γυναῖκας ἐκεῖνας, ἃς καὶ πρότερον εἶπον ὅτι Ἀκρασία καὶ Ἡδυπάθεια καλοῦνται, καὶ ἐντεῦθεν κελεύει συντόμως ἀπαλλάττεσθαι καὶ μὴ πιστεύειν μηδὲ ταύταις μηδέν, ἕως ἂν πρὸς τὴν Ψευδοπαιδεῖαν ἀφίκωνται.  
4 κελεύει οὖν αὐτοῦ χρόνον τινὰ ἐνδιατρίψαι καὶ λαβεῖν ὅ τι ἂν βούλωνται παρ' αὐτῆς ὡσπερ ἐφόδιον, εἴτα ἐντεῦθεν ἀπιέναι πρὸς  
5 τὴν ἀληθινὴν Παιδεῖαν συντόμως. ταῦτά ἐστιν ἃ προστάττει τὸ Δαιμόνιον. ὅστις τοίνυν παρ' αὐτά τι ποιεῖ ἢ παρακούει, ἀπόλλυται κακὸς κακῶς.

XXXIII Ὁ μὲν δὴ μῦθος, ὃ ξένοι, ὁ ἐν τῷ πίνακι τοιοῦτος ἡμῖν ἐστιν. εἰ δὲ δεῖ τι προσπυθέσθαι περὶ ἐκάστου τούτων, οὐδεὶς φθόνος· ἐγὼ γὰρ ὑμῖν φράσω.

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

Ταῦτα ἃ δοκεῖ εὐχρηστα εἶναι.

Ταῦτ' οὖν τίνα ἐστί;

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

4 Πότερον δὲ ἀνάγκη ταῦτα λαβεῖν, εἰ μέλλει τις ἥξειν πρὸς τὴν ἀληθινὴν Παιδεῖαν; ἢ οὐ;

Ἄνάγκη μὲν οὐδεμία, ἔφη, χρήσιμα μέντοι ἐστὶ πρὸς τὸ συντομωτέρως ἐλθεῖν. πρὸς δὲ τὸ βελτίους γενέσθαι οὐδὲν συμβάλλεται ταῦτα.

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

6 Ἔστι γὰρ καὶ ἄνευ τούτων βελτίους γενέσθαι, ὅμως δὲ οὐκ ἄχρηστα κάκεῖνά ἐστιν. ὡς γὰρ δι' ἐρμηνέως συμβάλλομεν τὰ λεγόμενά ποτε, ὅμως μέντοι γε οὐκ ἄχρηστον ἦν ἡμᾶς καὶ αὐτοὺς τὴν φωνὴν εἰδέναι, ἀκριβέστερον γὰρ ἂν τι συνήκαμεν, οὕτω καὶ ἄνευ τούτων τῶν μαθημάτων οὐδὲν κωλύει <βελτίους> γενέσθαι ....

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

2 Πῶς <γὰρ> μέλλουσι προέχειν, ἐπειδὴν φαίνονται ἡπατημένοι περὶ ἀγαθῶν καὶ κακῶν ὡσπερ καὶ οἱ ἄλλοι καὶ ἔτι κατεχόμενοι  
3 ὑπὸ πάσης κακίας; οὐδὲν γὰρ κωλύει εἰδέναι μὲν γράμματα καὶ κατέχειν τὰ μαθήματα πάντα, ὁμοίως δὲ μέθυσον καὶ ἀκρατὴ εἶναι καὶ φιλάργυρον καὶ ἄδικον καὶ προδότην καὶ τὸ πέρασ ἀφρονα.

4 Ἄμελει πολλοὺς τοιοῦτους ἔστιν ἰδεῖν.

Πῶς οὖν οὗτοι προέχουσιν, ἔφη, εἰς τὸ βελτίους ἀνδρας γενέσθαι ἔνεκα τούτων τῶν μαθημάτων;

XXXV Οὐδαμῶς φαίνεται ἐκ τούτου τοῦ λόγου. ἀλλὰ τί ἐστίν, ἔφην ἐγώ, τὸ αἴτιον, ὅτι ἐν τῷ δευτέρῳ περιβόλῳ διατρίβουσιν ὡσπερ ἐγγίζοντες πρὸς τὴν ἀληθινὴν Παιδείαν;

2 Καὶ τί τοῦτο ὠφελεῖ αὐτούς, ἔφη, ὅτε πολλακίς ἔστιν ἰδεῖν παραγινομένους ἐκ τοῦ πρώτου περιβόλου ἀπὸ τῆς Ἀκρασίας καὶ τῆς ἄλλης Κακίας εἰς τὸν τρίτον περίβολον πρὸς τὴν Παιδείαν τὴν ἀληθινὴν, οἱ τούτους τοὺς μαθηματικούς παραλλάττουσιν; ὥστε πῶς ἔτι προέχουσιν ἄρα, εἰ ἀκινήτοτεροι ἢ δυσμαθέστεροί εἰσι;

3 Πῶς τοῦτο; ἔφην ἐγώ.

Ἵτι οἱ <μὲν> ἐν τῷ πρώτῳ περιβόλῳ ....., <οἱ δ' ἐν τῷ

δευτέρῳ περιβόλῳ,> εἰ μηδὲν ἄλλο, ὃ προσποιῶνται γε ἐπίστασθαι οὐκ οἶδασιν. ἕως δ' ἂν ἔχωσι αὐτὴν τὴν δόξαν, ἀκινήτους αὐτοὺς ἀνάγκη εἶναι πρὸς τὸ ὁρμᾶν πρὸς τὴν ἀληθινὴν

4 Παιδείαν. εἶτα τὸ ἕτερον οὐχ ὀρθῶς, ὅτι καὶ αἱ Δόξαι ἐκ τοῦ πρώτου περιβόλου εἰσπορεύονται πρὸς αὐτοὺς ὁμοίως; ὥστε οὐδὲν οὗτοι ἐκείνων βελτίους εἰσίν, ἐὰν μὴ καὶ τούτοις συνῆ ἡ Μεταμέλεια καὶ πεισθῶσιν, ὅτι οὐ παιδείαν ἔχουσιν, ἀλλὰ ψευδοπαιδείαν, δι' ἣν ἀπατῶνται. οὕτω δὲ διακείμενοι οὐκ ἂν ποτε σωθεῖεν. καὶ ὑμεῖς τοίνυν, ὦ ξένοι, ἔφη, οὕτω ποιεῖτε καὶ ἐνδιατρίβετε τοῖς λεγομένοις, μέχρι ἂν ἕξιν λάβητε. ἀλλὰ περὶ τῶν αὐτῶν πολλακίς δεῖ ἐπισκοπεῖν καὶ μὴ διαλείπειν, τὰ δ' ἄλλα πάρεργα ἡγήσασθαι. εἰ δὲ μή, οὐδὲν ὄφελος ὑμῖν ἔσται ὧν νῦν ἀκούετε.

XXXVI Ποιήσομεν. τοῦτο δὲ ἐξήγησαι, πῶς οὐκ ἔστιν ἀγαθὰ, ὅσα λαμβάνουσιν οἱ ἄνθρωποι παρὰ τῆς Τύχης, οἷον τὸ ζῆν, τὸ ὑγιαίνειν, τὸ πλουτεῖν, τὸ εὐδοκιμεῖν, τὸ τέκνα ἔχειν, τὸ νικᾶν

2 καὶ ὅσα τούτοις παραπλήσια; ἢ πάλιν τὰ ἐναντία πῶς οὐκ ἔστι κακά; πάνυ γὰρ παράδοξον ἡμῖν καὶ ἄπιστον δοκεῖ τὸ λεγόμενον.

Ἄγε τοίνυν, ἔφη, πειρῶ ἀποκρίνασθαι τὸ φαινόμενον περὶ ὧν ἂν σε ἐρωτῶ.

3 Ἄλλὰ ποιήσω τοῦτο, ἔφην ἐγώ.

Πότερον οὖν, ἐὰν κακῶς τις ζῆ, ἀγαθὸν ἐκείνῳ τὸ ζῆν;

ΚΕΒΗΤΟΣ

Οὐ μοι δοκεῖ, ἀλλὰ κακόν, ἔφην ἐγώ.

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

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

Καὶ κακὸν ἄρα λέγεις τὸ ζῆν καὶ ἀγαθὸν εἶναι;

"Ἐγωγε.

XXXVII Μὴ οὖν ἀπιθάνως λέγε. ἀδύνατον τὸ αὐτὸ πρᾶγμα κακὸν καὶ  
ἀγαθὸν εἶναι. τοῦτο μὲν γὰρ καὶ ὠφέλιμον καὶ βλαβερὸν ἂν εἴη  
καὶ αἰρετὸν καὶ φευκτὸν τὸ αὐτὸ πρᾶγμα αἰεῖ.

2 'Απιθانون μὲν. ἀλλὰ πῶς οὐχὶ τὸ κακῶς ζῆν, ᾧ ἂν ὑπάρχη,  
κακόν τι αὐτῷ ὑπάρχει; οὐκοῦν εἰ κακόν τι ὑπάρχει αὐτῷ, κακὸν  
αὐτὸ τὸ ζῆν ἐστίν.

'Ἄλλ' οὐ ταυτό, ἔφη, ὑπάρχει τὸ ζῆν καὶ τὸ κακῶς ζῆν. ἢ οὐ σοι  
φαίνεται;

'Ἀμέλει οὐδ' ἐμοὶ δοκεῖ ταυτό εἶναι.

3 Τὸ κακῶς τοίνυν ζῆν κακόν ἐστι, τὸ δὲ ζῆν οὐ κακόν. ἐπεὶ εἰ  
ἦν κακόν, τοῖς ζῶσι καλῶς κακὸν ἂν ὑπῆρχεν, ἐπεὶ τὸ ζῆν αὐτοῖς  
ὑπῆρχεν, ὅπερ ἐστὶ κακόν.

'Ἀληθῆ μοι δοκεῖς λέγειν.

XXXVIII Ἐπεὶ τοίνυν ἀμφοτέροις συμβαίνει τὸ ζῆν, καὶ τοῖς καλῶς ζῶσι  
καὶ τοῖς κακῶς, οὐκ ἂν εἴη οὔτε ἀγαθὸν εἶναι 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.

2 "Ἔστι ταῦτα.

Εἰ τοίνυν οὕτως <ἔχει>, θεώρησον, πότερον ἂν βούλοιο ζῆν  
κακῶς ἢ ἀποθανεῖν καλῶς καὶ ἀνδρείως.

'Αποθανεῖν ἔγωγε καλῶς.

3 Οὐκοῦν οὐδὲ τὸ ἀποθανεῖν κακόν ἐστίν, εἴπερ αἰρετώτερόν ἐστι  
πολλάκις τὸ ἀποθανεῖν τοῦ ζῆν.

"Ἔστι ταῦτα.

4 Οὐκοῦν ὁ αὐτὸς λόγος καὶ περὶ τοῦ ὑγιαίνειν καὶ νοσεῖν.  
πολλάκις γὰρ οὐ συμφέρει ὑγιαίνειν, ἀλλὰ τούναντίον, ὅταν ἦ  
περίστασις τοιαύτη.

'Ἀληθῆ λέγεις.

XXXIX "Ἄγε δὴ σκεψάμεθα καὶ περὶ τοῦ πλουτεῖν οὕτως, εἴγε  
θεωρεῖν ἔστιν—ὡς πολλάκις ἔστιν ἰδεῖν—ὑπάρχοντά τινι  
πλοῦτον, κακῶς δὲ ζῶντα τοῦτον καὶ ἀθλίως.

Νῆ Δία, πολλοὺς γε.

2 Οὐκοῦν οὐδὲν τούτοις ὁ πλοῦτος βοηθεῖ εἰς τὸ ζῆν καλῶς;  
Οὐ φαίνεται· αὐτοὶ γὰρ φαῦλοί εἰσιν.

- 3 Οὐκοῦν τὸ σπουδαίους εἶναι οὐχ ὁ πλοῦτος ποιεῖ, ἀλλὰ ἡ  
 Παιδεία.  
 Εἰκός γε.  
 Ἐκ τούτου ἄρα τοῦ λόγου οὐδὲ ὁ πλοῦτος ἀγαθὸν ἐστίν, εἴπερ οὐ  
 βοηθεῖ τοῖς ἔχουσιν αὐτὸν εἰς τὸ βελτίους εἶναι.
- 4 Φαίνεται οὕτως.  
 Οὐδὲ συμφέρει ἄρα ἐνίοις πλουτεῖν, ὅταν μὴ ἐπίστωνται τῷ  
 πλούτῳ χρησθαι.  
 Δοκεῖ μοι.  
 Πῶς οὖν τοῦτο ἂν τις κρίνοι ἀγαθὸν εἶναι, ὃ πολλάκις οὐ  
 συμφέρει ὑπάρχειν;
- 5 Οὐδαμῶς.  
 Οὐκοῦν εἰ μὲν τις ἐπίσταται τῷ πλούτῳ χρησθαι καλῶς καὶ  
 ἐμπείρως, εὖ βιώσεται, εἰ δὲ μή, κακῶς.  
 Ἄληθέστατά μοι δοκεῖς τοῦτο λέγειν.
- XL Καὶ τὸ σύνολον δέ, ἔστι τὸ τιμᾶν ταῦτα ὡς ἀγαθὰ ὄντα ἢ  
 ἀτιμάζειν ὡς κακά, τοῦτο δέ ἐστὶ τὸ ταράττον τοὺς ἀνθρώπους  
 καὶ βλάπτον, ὅτι ἐὰν τιμῶσιν αὐτὰ καὶ οἴωνται διὰ τούτων  
 μόνων εἶναι τὸ εὐδαιμονεῖν, [καὶ] πάνθ' ὑπομένουσι πράττειν  
 ἔνεκα τούτων καὶ τὰ ἀσεβέστατα καὶ τὰ αἰσχροτάτα δοκοῦντα  
 2 εἶναι οὐ παραιτοῦνται. ταῦτα δὲ πάσχουσι διὰ τὴν τοῦ ἀγαθοῦ  
 3 ἄγνοιαν. ἀγνοοῦσι γὰρ ὅτι οὐ γίνεται ἐκ κακῶν ἀγαθόν. πλοῦτον  
 δὲ ἔστι πολλοὺς κτησαμένους ἰδεῖν ἐκ κακῶν καὶ αἰσchrῶν ἔργων,  
 οἷον λέγω ἐκ τοῦ προδιδόναι καὶ ληΐζεσθαι καὶ ἀνδροφονεῖν καὶ  
 συκοφαντεῖν καὶ ἀποστερεῖν καὶ ἐξ ἄλλων πολλῶν καὶ  
 μοχθηρῶν.  
 Ἔστι ταῦτα.
- XLI Εἰ τοίνυν γίνεται ἐκ κακοῦ ἀγαθὸν μηδέν, ὥσπερ εἰκός,  
 πλοῦτος δὲ γίνεται ἐκ κακῶν ἔργων, ἀνάγκη μὴ εἶναι ἀγαθὸν  
 τὸν πλοῦτον.  
 Συμβαίνει οὕτως ἐκ τούτου τοῦ λόγου.
- 2 Ἄλλ' 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.  
 3 πλοῦτον δὲ καὶ δόξαν καὶ τὸ νικᾶν καὶ τὰ λοιπὰ ὅσα τούτοις  
 παραπλήσια οὐδὲν κωλύει ὑπάρχειν τινὶ ἅμα μετὰ κακίας  
 πολλῆς. ὥστε οὐκ ἂν εἴη ταῦτα ἀγαθὰ οὔτε κακά, ἀλλὰ τὸ  
 φρονεῖν μόνον ἀγαθόν, τὸ δὲ ἀφρονεῖν κακόν.
- 4 Ἰκανῶς μοι δοκεῖς λέγειν, ἔφην.

## BIBLIOGRAPHY

Jas Elsner. *Art and the Roman Viewer: the Transformation of Art from the Pagan World to Christianity*. Cambridge: Cambridge University Press, 1997.

John T. Fitzgerald and L. Michael White. *The Tabula of Cebes*. Texts and Translations 24. Greco-Roman Religion Series 7. Chico, California: Scholars Press, 1983.

Richard Parsons. *Cebes' Tablet*. Boston: Ginn & Company, 1901.

Karl Praechter. *Cebetis Tabula*. Leipzig: B. G. Teubner, 1893.

R. J. Schork. "Cebes' Tablet as a Bridge-Text in the Greek Program," *The Classical Journal* 91 (1995), pp. 65-69.

## ABBREVIATIONS

D J. D. Denniston. *Greek Particles*. 2nd edition. Oxford, 1954.

LSJ *A Greek-English Lexicon*. Edited by H. Liddell and R. Scott. 9th edition. Oxford, 1968.

OCD<sup>3</sup> *The Oxford Classical Dictionary*. Edited by Simon Hornblower and Antony Spawforth. 3rd edition. Oxford, 1996.

S H. W. Smyth. *Greek Grammar*. Revised by G. Messing. Cambridge, Mass., 1956.

< from the following

## COMMENTARY

### Section I

- 1 **ἐτυγχάνομεν**: τυγχάνω + supplementary participle, “happen to x” (S 1873).  
**ἱερῷ**: here, “sanctuary.”  
**πολλὰ ... καὶ ἄλλα**: “many different kinds of”; as usual with forms of πολὺς and another adjective, καί is not translated.  
**ἀνέκειτο**: “was dedicated.”  
**νεῷ**: genitive of νεῶς/ναός, “temple.”  
**γραφῆ**: here, “painting.”  
**ξένη**: here, “unusual.”  
**ἡδυνάμεθα** = ἐδυνάμεθα.  
**συμβαλεῖν**: here, “throw together” in the sense of “conjecture, guess.”
- 2 **τὸ γεγραμμένον**: The article often marks the subject.  
**αὐτῷ**: “itself”; note breathing (S 1228).  
**μείζω, ἐλάττω**: short forms of μείζονα, ἐλάττονα, comparatives of μέγας, μικρός.
- 3 **ἐφεστάναι**: perfect active infinitive < ἐφίστημι. Translate perfects of ἵστημι and its compounds as presents (S 1946).  
**καὶ ... δέ**: “and also.”  
**ἔωρᾶτο**: imperfect < ὀράω.  
[τῆς εἰσόδου]: Square brackets enclose text deleted by the editor.  
Praechter brackets τῆς εἰσόδου, πρώτου and καὶ περιβόλου, because they are not translated in the Arabic version.  
**ἔστώς**: second perfect active participle < ἵστημι.  
**ἔμφασιν**: “gesture.”  
**ὡς**: “as if,” used with a participle to give a subject’s real or probable reason (S 2086).  
**εἰσιόντι**: present participle < εἴσειμι, “go in.”

### Section II

- 1 **πολὺν χρόνον**: accusative of extent of time.  
**παρεστώς**: perfect active participle < παρίστημι. See on I.3.
- 2 **οἶδασι**: third person plural < οἶδα.  
**ποτέ**: makes a directly preceding interrogative indefinite, “who in the world, what in the world.”  
**αὕτη** < οὗτος.  
**δύναται**: here, “signify, mean.”

**οὐδέ:** emphatic negative (D 197).

**τε ... καί:** “both ... and”; τε is translated *before* the word it follows.

**Πυθαγόρειόν τινα καὶ Παρμενίδειον:** Hellenistic and Roman writers often associated philosophical doctrines attributed to Pythagoras (fl. late sixth century B.C.) and Parmenides (fifth century B.C.). See *OCD*<sup>3</sup> s.vv. “Pythagoras, Pythagoreanism,” “Parmenides”; Walter Burkert, *Science and Lore in Early Pythagoreanism*, trans. by E.L. Minar, Jr. (Cambridge, MA, 1972), pp. 281-285.

**ἐζηλωκώς:** perfect active participle < ζηλώω, “emulate.”

- 3 **πότερον:** introduces “either ... or” questions (πότερον ... ἢ). In this case, the second part is to be understood (“or not?”).

**ἔωρακώς < ὀράω.**

**καὶ ... γε:** “yes, and ...”; as often in replies (D 159).

**πολυχρονώτατον:** superlative < πολυχρόνιος, “long-lived, aged.”

**ὦν < εἰμί.**

**πολλὰ ... καί:** See on I.1.

**ἦκηκόειν:** late form (S 701) of first person pluperfect active indicative < ἀκούω (+ genitive).

**διεξιόντος < διέξιμι,** “go through thoroughly, describe in detail.”

### Section III

- 1 **πρὸς Διός:** “by Zeus”; Διός is genitive singular.

**εἰ μὴ:** “unless.”

**τυγγάνει οὔσα:** see on I.1.

**διήγησαι:** second person singular aorist imperative < διηγέομαι, “narrate.”

**τουτί:** explained by the ὅτι clause. The deictic suffix -ι intensifies τοῦτο (S 333g). It always has an accent.

**δεῖ** takes an accusative plus infinitive construction.

**οἷον τί:** “Like what?”, an idiomatic use of οἷον (*LSJ*).

**προσέξετε:** “hold your mind toward, pay attention”; part of a future most vivid conditional (“emotional” S 2328).

**συνήσετε < συνήμι,** “bring together, understand.”

- 2 **ἔοικυῖα:** “like to, like” + dative.

**οὔν:** “now”; narrative, not temporal.

**συνίει:** third person singular imperfect active < συνήμι.

- 3 **αἰνίττεται:** sc. Ἀφροσύνη.

**συνιῆ:** subjunctive, in protasis of a present general conditional.

**καταβρωθείς:** aorist passive participle < καταβιβρώσκω, “gobble

down, eat up.”

**κατὰ μικρόν**: “gradually.”

**καθάπερ**: -περ intensifies the adverb **καθά** (καθ’ ἃ), “just like.”

- 4 **γυνῶ**: third person singular aorist active subjunctive < γιγνώσκω.  
**προσέχετε, παρακούετε**: imperative.

#### Section IV

- 1 **ὤς**: exclamatory, “how.”

**ἐμβέβληκας**: second person singular perfect active < ἐμβάλλω,  
“throw in, put in.”

**ταῦθ’** = ταῦτα.

**οὕτως ἔχει**: ἔχω + adverb = “is x.”

**ἔχοντα**: with understood ταῦτα, subject of ἔστιν.

**οὐκ ἂν φθάνοις**: “you could not anticipate/be too quick,” i.e., “hurry up and ...” + participle (*LSJ*).

**ὡς ἡμῶν προσεξόντων**: “as we shall be holding (our minds) towards (it),” i.e., “paying attention.” For ὡς, see on I.3.

**ἐπείπερ καί**: “and especially since ...”

- 2 **ἐκτείνας**: active aorist participle < ἐκτείνω, “stretch out, extend.”

This gesture marks the beginning of an extended ἔκφρασις (detailed description). For the term, see *OCD*<sup>3</sup> s.v. ekphrasis.

**δεῖ**: takes accusative subject (ὕμᾱς) and infinitive (εἰδέναι < οἶδα).

**οἱ μέλλοντες ... οὐδοί**: predicate; μέλλοντες: “who are about to” + infinitive.

- 3 **ἔστηκώς**: active perfect participle < ἵστημι; see on I.3.

**τῇ ἐτέρᾳ**: “with the other (hand).”

**ὥσπερ**: “as it were.”

**ὡς ἂν**: an indefinite temporal clause (S 2394).

**εἰσέλθωσιν** < εἰσέρχομαι.

#### Section V

- 1 **κείμενον** < κείμαι; used as the passive of τίθημι.

**καθ’ ὄν** = κατὰ + ὄν, accusative masculine singular relative pronoun.

**ἐφ’** = ἐπί, + genitive.

**πεπλασμένη τῷ ἦθει**: “counterfeit in character” (Fitzgerald and White). πεπλασμένη < πλάσσω, “mold, fabricate” (whence “plastic”).

- 2 **ποτίζει**: “gives x (accusative) y (dative) to drink.” A double accusative

is the more usual construction.

- 3 **τοῦτο**: with τὸ ποτόν.  
**πιόντες**: aorist < πίνω.  
**πότερον**: see on II.3.

## Section VI

- 1 **οἱ μὲν ... οἱ δέ**: “some ..., others ...”
- 2 **ὅταν**: crasis of ὅτε ἄν, “whenever” + subjunctive in indefinite temporal clause (S 2394).  
**πλέκονται** < πλέκω, “entwine,” i.e., “embrace.”  
**τὸ σώζεσθαι ... τὸ ἀπόλλυσθαι**: articular infinitives (S 2034 b) dependent on the preposition εἰς, “... toward salvation ... toward destruction.”
- 3 **ὥς**: see on I.3.  
**λυσιτελεῖ** < λυσιτελεῖς, “profitable.”  
**πεπώκασι**: perfect < πίνω.  
**εἰκῆ**: “aimlessly.”  
**ὅποι ἂν τύχη**: “wherever it chances, at random.”

## Section VII

- 1 **ἡ ὥσπερ ... δοκοῦσα**: “the one as it were seeming ...”  
**ἔστηκυῖα**: feminine active perfect participle < ἵστημι. See on I.3.  
**κωφή**: “deaf.”
- 2 **παρ’ ὧν μὲν**: “from some.”  
**παραχρῆμα**: adverb, “immediately.”  
**εἰκῆ**: See on VI.3.  
**ἀβεβαίως**: “unreliably.”
- 3 **ἐκπτώσεις** < ἐκπτώσις, “failure.”  
**ὅταν**: See on VI.2.

## Section VIII

- 1 **ἀπροβούλευτοι**: “heedless.”  
**αἰτοῦσι**: plural verb with singular subject ἕκαστος (S 950).  
**ἐκτετακότες**: perfect participle < ἐκτείνω, “stretch out.”
- 2 **γελᾶν**: infinitive < γελάω.  
**εἰληφότες**: perfect active participle < λαμβάνω.

παρ' ὧν: παρά + genitive, "from whom."

ἀφείλετο: third person singular second aorist middle < ἀφαιρέω.

- 5 ἐκποτήσει: impersonal, "it will be possible, it will suffice."  
γινώμεθα: hortatory subjunctive, "let us engage ourselves."  
ἔστω: imperative < εἰμί used impersonally, "let it be."

## Section IX

- 1 ὡς ἂν παρέλθης: indefinite temporal clause. παρέλθης < παρέρχομαι.  
ἔστηκυίας: See on VII.1.  
εἰώθασι: third person plural perfect active with present force < ἔθω, "be accustomed."  
'Ακρασία ... 'Ασωτία ... 'Απληστία ... Κολακεία:  
"Intemperance," "Profligacy," "Covetousness," "Flattery."
- 2 εἰληφότας: perfect active participle < λαμβάνω.
- 3 πεισθῆ: aorist passive subjunctive < πείθω.  
εἰσελθεῖν < εἰσέρχομαι.  
μέχρι μὲν τινος: "up to a certain point."  
ἕως: "so long as."  
γαργαλίζη: "tickles," i.e., titillates, a favorite Epicurean word.  
εἶτ' = εἶτα.
- 4 ἀνανήψη < ἀνανήφω, "become sober."  
ἦσθιεν: imperfect < ἐσθίω, "eat."  
κατησθίετο < κατεσθίω, "devour."  
ἀναλώση < ἀναλίσκω, "spend."  
πάνθ' = πάντα: adverbial, "entirely."  
ἀσχημονεῖν: "to behave indecently."  
οἶον: "for example."  
ἀποστερεῖν, ἱεροσυλεῖν, ἐπιорκεῖν, προδιδόναι,  
ληΐζεσθαι: "to steal," "to rob temples," "to swear falsely," "to betray," "to plunder."  
ἐπιλίπη < ἐπιλείπω, "fail."

## Section X

- 1 ὀπίσω τι: "a bit behind."  
ὥσπερ: see on IV.3.  
<καὶ μάλα>: pointed brackets enclose an editorial insertion not in any manuscripts.

**ῥυπαραί:** “filthy.”

**ῥάκη** < ῥάκος, -ους, “rags.”

**ἡμφιεσμένοι:** perfect participle < ἀμφιέννυμι, “having clothed themselves in.”

**συνεῖναι:** “to be together, to congregate.”

2 **τρίχας** < θρίξ, “hair.”

**τίλλουσα:** “plucking out.”

3 **παρεστηκώς:** See on I.3.

**δυσειδής:** “misshapen.”

**᾽Οδυρμός:** “Lamentation.”

4 **συμβιοῖ:** present indicative active < συμβιώω, “live with.”

**καταστρέφει:** “destroys.”

**ἄν** (= εἰάν) **μή:** “unless.”

**ἐπιτύχη:** with supplementary participle, “happen to ...”

**ἐκ προαιρέσεως:** “from choice,” i.e., “purposely, deliberately.”

**συναντήσασα** < συναντάω, “encounter” + dative.

## Section XI

1 **ἕτεραν:** “the one,” i.e., of the two Δόξαι.

**τὴν εἰς .... ἄγουσαν:** i.e., τὴν ἄγουσαν εἰς ...

**τὴν εἰς τὴν ... καλουμένην:** understand ἄγουσαν with the first τὴν. Take καλουμένην with the second τὴν.

2 **προσδέξεται:** aorist subjunctive < προσδέχομαι, “accept.”

**καθαρθείς:** aorist passive participle < καθάιρω, “cleanse, purify.”

## Section XII

3 **εἰκαῖοι:** “heedless.”

**ᾔδδε ... παραγίγνονται:** “arrive here.”

**<οὐκ>:** restored by some editors on the basis of the Arabic translation.

## Section XIII

1 **ἀνακάμπτοντες:** “wandering.”

**ἡπατημένοι:** perfect participle < ἀπατάω, “deceived” or “deluded.”

**συνομιλεῖν:** “to associate with.”

2 Poetry, rhetoric, dialectic, music, arithmetic, geometry, astronomy, and grammar were the traditional Greek liberal arts and sciences. οἱ ἡδονικοί may refer to Epicureans or Cyrenaics (cf. *OCD*<sup>3</sup> s.vv. “Epicurus,”

“Cyrenaics”).

#### Section XIV

- 1 εἶναι τὴν Ἀκρασίαν: accusative + infinitive in indirect statement after a verb of saying.  
αὐταὶ ἐκεῖναι: “those very same women,” described above in IX.1: Ἀκρασία, Ἀσωτία, Ἀπληστία, and Κολακεία.
- 3 γάρ: “(yes,) for” (D 73).  
ἔπιον: aorist < πίνω; see on V.3.  
οὐ μὴ + the aorist subjunctive ἀπέλθῃ expressing emphatic denial (S 1804).  
μέχρι ἂν ... εἰσέλθωσιν ... καὶ πίωσι: indefinite temporal clause.  
ἀπογνόντες: aorist participle < ἀπογιγνώσκω, “reject” + genitive.  
πίωσι < πίνω.
- 4 καθαρθῶσι: aorist passive subjunctive < καθαίρω, “purify.”

#### Section XV

- 1 ἐπικατοικεῖ < ἐπικατοικέω, “dwell upon.”
- 2 οὐκοῦν: sc. ὀρθῶς.  
ὄχλειται < ὄχλέω, “crowd.”  
ἀνοδίας < ἀνοδία, “un-road,” i.e., “trackless waste.”  
καὶ ... καί: “both ... and.”  
δοκούσης: participle (+ infinitive) agreeing with ἀνοδίας.
- 4 χαλεπὴ προσιδεῖν: sc. ἐστί.  
ἀπόκρημνον: “steep.”

#### Section XVI

- 1 ἐστηκυίας (< ἵστημι) ... εὐεκτούσας (< εὐεκτέω, “be healthy”):  
participles agreeing with γυναῖκας.  
ὡς: “how.”  
ἔκτετάκασι: perfect < ἐκτείνω, with present force.
- 3 ἀποδειλιᾶν < ἀποδειλιάω, “shrink back.”  
λέγουσαι ὅτι: The active forms of λέγω takes ὅτι in indirect statement, “saying that.” (When it takes the infinitive, λέγω in the active means “command,” cf. S 2017b.)  
βραχὺ ἔτι: “for a little longer.”

- 5 **καταστήσειν**: future infinitive < καθίστημι, “establish.”  
**ὀμαλή**: “smooth.”

### Section XVII

- 1 **ἄλσους**: genitive < ἄλσος, “sacred grove.”  
**λειμωνοειδή**: “meadow-like.”  
**φωτί**: dative < φῶς, “light.”
- 3 **εἶεν**: Attic particle, “well,” “very good.”  
**λέγεις**: perhaps distinguishing between the real beauty of the place and its apparent beauty noted in XVII.1.

### Section XVIII

- 1 **καθεστηκυῖα**: “composed, calm” (< καθίστημι).  
**τὸ πρόσωπον**: accusative of respect (S 1600).  
**μέσῃ δὲ καὶ κεκριμένη ἤδη τῇ ἡλικίᾳ**: “and in a middle and already experienced stage of life,” i.e., obviously in the prime of life.  
**ἀκαλλώπιστον**: “unadorned.”
- 2 **ἡ μὲν ..., ἡ δὲ ..., ἡ δέ ...**: “the one ..., the other ..., the other ...”
- 3 **σημεῖον**: sc. ἐστί, “It is a sign ...”
- 4 **τοῦ ... ἂν ... παθεῖν**: articular infinitive with ἂν to express possibility (cf. S 2030).

### Section XIX

- 1 **ὅπως**: introduces a purpose clause with subjunctive verbs.  
**εἶθ' = εἶτα**.  
**ὅταν καθαρθῶσιν**: see on VI.2.
- 2 **ὡς ἂν**: ὡς is “as.” ἂν anticipates the ἂν in the main clause.  
**φιλοτίμως**: “extremely.”  
**εἰ ... κατέστησεν**: present potential condition; likewise εἰ δὲ ... ὑπὸ τῆς νόσου (cf. S 2297, 2304). κατέστησεν: transitive, first aorist < καθίστημι.  
**κάμνων**: supplementary participle with ἐτύγχανε; see above on I.1.  
**καθαρτικοῖς**: instrumental dative (S 1507).  
**ἀνάληψιν**: “recovery.”
- 3 **οἷς**: dative object of ἐπέιθετο; also object of ἐπέταπτεν, with a shift

in subject.

**ἀπωθεῖς**: aorist passive participle < ἀπωθέω, “reject.”

**ἐξώλετο**: “he would have perished”; second aorist middle < ἐξόλλυμι (“destroy”).

4 **ὄπως**: see on XIX.1.

**ἐκκαθάρη**: aorist active subjunctive < ἐκκαθαίρω, “purify.” The subject is Ποιδεῖα.

5 **ἐπεπώκει**: pluperfect < πίνω.

**ἀνεπλήσθη**: aorist passive < ἀναπίμπλημι, “fill up.”

## Section XX

1 **καθαρθῆ**: aorist passive < καθαίρω.

2 **ἀτρύφερον**: “inexpensive.”

**ἄπλαστοι**: “genuine”.

**κεκαλλωπισμένοι**: perfect middle participle < καλλωπίζω, “beautify, embellish, make up.”

**καθάπερ**: see on III.3.

3 **Καλοκάγαθία ... Εὐταξία ... Ἐγκράτεια, Πραότης**: “Honor,” “Propriety,” “Restraint,” “Modesty.”

4 **ὦ κάλλιστε**: vocative singular.

**ἔγωγε**: ἔγω strengthened by γε.

**ὥς**: see on XVI.2.

**συνῆτε**: aorist subjunctive < συνίημι, “comprehend.”

**περιποιήσθητε**: aorist middle subjunctive < περιποιέω, “form.”

**προσέξομεν**: future < προσέχω, “apply oneself,” “devote oneself.”

**ὥς + superlative** = “as x as possible.”

## Section XXI

3 **προπυλαίου**: “vestibule.”

**καθεστηκυῖα**: see on XVIII.1.

**ἀπεριέργως**: “simply.”

## Section XXII

1 **στεφανοῖ**: present indicative < στεφανόω, singular because the nearer of its two subjects is singular.

**ἦ**: the definite article with an acute accent from the enclitic τε.

- 2 **θηρία:** sc. νενίκηκε with a slight change of meaning (“conquer” rather than “win”).  
**κατήσθιε:** See on IX.4.  
**δουλεύουσι:** plural verb despite neuter subject (cf. S 959).

### Section XXIII

- 2 **Ὀδυρμόν:** “Lamentation.”
- 3 **ὦ καλῶν ἔργων ... καὶ καλλίστης νίκης:** genitive of cause used in exclamations and typically preceded by an interjection (S 1407).  
“Noble deeds ... and a most noble victory!”  
**ᾧ:** dative relative pronoun with στεφάνου as antecedent.  
**ἔφη:** introduces accusative + infinitive in indirect statement. Praechter thinks that τὴν Εὐδαιμονίαν or τὰς Ἀρετάς once followed ἔφη.

### Section XXIV

- 1 **ὡς καλὸν τὸ νίκημα:** indirect statement after λέγεις (cf. on XVI.2); understand ἐστί.
- 2 **ὑπολαβοῦσαι:** aorist participle < ὑπολαμβάνω, “take in hand, receive.”
- 3 **ὧν:** relative for demonstrative, “from these”; explained by τῶν δεινῶν.  
**σωθῆναι:** aorist passive infinitive < σώζω, “save.”  
**διὰ τὸ μὴ δύνασθαι τὴν ἐνθάδε ὁδὸν εὐρεῖν:** The preposition διὰ governs the articular infinitive τὸ μὴ δύνασθαι, which takes εὐρεῖν with τὴν ἐνθάδε ὁδὸν as its object.  
**ἐπελάθοντο:** second aorist < ἐπιλανθάνομαι, “forget.”

### Section XXV

- 2 **ἦιδε:** pluperfect < οἶδα, translated as an imperfect.  
**οὐδὲ ... οὐδέν:** Compound negatives reinforce one another.  
**ἤπιστατο:** imperfect < ἐπίσταμαι.  
**ἐνεδοίαζε < ἐνεδοίαζω,** “doubt.”  
**ἐπεπώκει:** See on XIX.5.
- 3 **ἀνειληφώς:** perfect participle < ἀναλαμβάνω.  
**τούτους ... ὡς κακῶς πράσσουσιν:** “lilies of the field” construction, “these ... how badly off they are,” i.e., “how badly off these are.”

### Section XXVI

- 1 **ἐπειδάν** = ἐπειδὴ ἄν.  
**ὅπου**: in the protasis of a present general condition, “wherever.”  
**τὸ Κωρύκιον ἄντρον**: proverbial for a safe retreat. The Corycian Cave at Delphi, described by Pausanias (10.32.2-5), was considered an inviolate sanctuary sacred to Pan and the nymphs of Mt. Parnassus.  
**οὐδ**: here made indefinite by ἄν, “wherever.”  
**καθάπερ**: see on III.3; sc. ὑποδέχονται.
- 2 **κἀκεινᾶς** = crasis of καὶ ἐκεινᾶς.  
**μή** + subjunctive after a verb of fearing (S 2221).  
**πάθη**: aorist < πάσχω, “suffer.”  
**οὐ μή** + future indicative in strong denials (S 2755 b).  
**διοχληθήσεται**: passive < διοχλέω, “disturb, molest.”
- 3 **ἐχιοδείκται**: “serpent-bitten.”  
**τὸ ἔχειν ... αὐτούς**: articular infinitive, governed by διὰ, “because they have ...”  
**οὐκέτι οὐδέν**: See on XXV.2.

### Section XXVII

- 1 **ἔμφασιν**: see on I.3.  
**κνήμας**: “legs”; accusative of respect (likewise κεφαλᾶς).
- 2 **τετρίφθαι**: perfect passive infinitive of τρίβω, “bruise.”  
**πρός** + accusative, “toward, near.”  
**τετυχηκότες** < τυγχάνω, + genitive = “meet with, happen upon.”
- 3 **ἀπεγνωσμένοι**: perfect participle < ἀπογινώσκω, “reject, repudiate.”  
**ἀποδεδειλιακότες** < ἀποδειλιάω, “shrink back.”  
**ἀναβεβηκότες** < ἀναβαίνω.  
**ἀνοδίᾳ**: See on XV.2.
- 4 **Ἄδοξίαι**: “Disgraces.”

### Section XXVIII

- 1 **ἀκολουθεῖν**: takes dative object.  
**ἔταν**: See on VI.2.  
**παραγένωνται** < παραγίνομαι, “be near, be present at, arrive.”
- 2 **ταλαίπωροι**: “wretched.”  
**ἀπολίποντες**: second aorist participle < ἀπολείπω.

- 3 **ἄσωτίαν**: “wastefulness, profligacy.”  
**ἐπὶ κεφαλαίου**: “in sum.”  
**εὐωχεῖσθαι** < εὐωχέω, “feast.”  
**τρόπον**: adverbial, “in the manner of” + genitive (S 1608).  
**ἀπόλαυσιν**: “enjoyment of,” “reward of.”

### Section XXIX

- 1 **ἰλαραί**: “joyous.”
- 2 **ἀγαγοῦσαι**: aorist participle < ἄγω.  
**εἰσελθόντας**: accusative aorist participle < εἰσέρχομαι.  
**ἀνακάμπουσιν**: “turn back,” “return.”  
**ἀναγγείλουσιν**: Some editors read the subjunctive ἀναγγείλωσιν, i.e., continuing the purpose clause introduced by ὅπως.  
**ἀπήγαγον** < ἀπάγω, “lead away”; third person plural.
- 3 **οὐ γὰρ θέμις**: sc. ἐστί, “no, for it is not right ...”  
**παραδιδόασιν**: plural, because δόξαι is the understood subject.
- 4 **παραλάβη** < παραλαμβάνω, “receive.”  
**ἄξουσai**: future participle < ἄγω showing purpose (S 2065).  
**ἐξελόμεναι**: “once they have delivered”; aorist participle < ἐξαίρέω.

### Section XXX

- 1 **μὲν δὴ**: expresses positive certainty, especially in conclusions, “indeed, then ...” (S 2900).
- 2 **παραλείψω**: future < παραλείπω.

### Section XXXI

- 1 **ταύτη**: object of πιστεύειν.  
**ὡς ἴδια**: “as their own.”  
**ἡγεῖσθαι**: governed by κελεύει.
- 2 **κωλύει**: “prevents (her) from” + infinitive.  
**ἀφελέσθαι**: aorist middle infinitive < ἀφαιρέω, “take away.”  
**κελεύει**: “it (sc. the Daimonion) bids (you)” + infinitive.  
**ἴσους**: “impartial.”  
**ἀφέληται**: See on XXXI.2.  
**ψέγειν**: “to blame, reproach.”

- 3 ὡς ἔτυχε: “as it chanced,” i.e., by accident.
- 4 ἀπαιτῶνται: “they have things demanded of them” (< ἀπαιτέω).  
πεπονθέναι: perfect infinitive < πάσχω, “suffer.”  
ἐπὶ τούτῳ ... ἐφ’ ᾧ: “on this (condition) ... on the (condition) that.”  
θέματα: “deposits.”  
τὸν θέμενον: “the one who made the deposit”; θέμενον < τίθημι.
- 5 ὡσαύτως... ἔχειν: “to hold (oneself) similarly.”  
καί: “also.”  
οὐ μόνον δέ, ἀλλὰ καί: “and not only [these things], but also ...”
- 6 συντόμως: “shortly,” i.e., “quickly.”

### Section XXXII

- 1 λήψονται: deponent future < λαμβάνω.  
ἦν = ἐάν.  
διασωθῶσιν: “arrive safely”; aorist passive subjunctive < διασώζω.
- 2 ἀμεταμέλητος: “not to be repented,” “not to be regretted.”
- 3 μὴ πιστεύειν μηδὲ ταύταις μηδέν: “not to trust them at all”  
(cf. on XXV.2).
- 4 ἀπιέναι < ἄπειμι, “depart.”
- 5 παρ’ = παρά + accusative, “contrary to.”

### Section XXXIII

- 1 προσπυθέσθαι < προσπυθάνομαι, “inquire further.”
- 3 ὡσανεὶ ... δύναμιν: “power, as if that of ...”  
τοῖς νέοις: dative of advantage.  
περισπῶνται: subjunctive < περισπάω, “draw away.”
- 4 μέλλει + present, future, or aorist infinitive = periphrastic future construction (S 1959).  
συντομωτέρω: “more quickly.”
- 6 Some editors insert ἄν before ἦν to read, “it would not be.”  
καὶ αὐτούς: “also ourselves.” Some manuscripts have αὐτήν or

αὐτῶν for αὐτούς.

**συνήκαμεν** < συνήμι; aorist indicative with ἄν expressing past potentiality or probability (S 1784).

<**βελτίους**>: supplied by Praechter as predicate with γενέσθαι, after which he suspects the omission of some words.

### Section XXXIV

1 **προέχουσιν**: “excel.”

2 **μέλλουσι**: See on XXXIII.4.

**φαίνωνται ἠπατημένοι**: “they have clearly deceived themselves,” i.e., “they are clearly mistaken.” Distinguish φαίνω + participle, “be clearly doing x” from φαίνω + infinitive, “appear to do x.”

**ἠπατημένοι**: perfect participle < ἀπατάω, “deceive.”

**ἔτι**: “moreover.”

3 **μέθυσον**: “drunk.”

4 **ἀμέλει**: adverb, “doubtless,” “of course.”

**ἔστιν**: “it is possible” + infinitive.

### Section XXXV

2 **παραλλάτουσιν**: “avoid, pass by.”

**ὥστε**: “consequently.”

3 **εἰ μηδὲν ἄλλο**: “if nothing else, if for no other (reason).”

**γε**: postpositive intensifying particle, often—but not here—limiting, “at least.”

**ἕως ... ἄν**: indefinite temporal clause, “as long as.”

**τὸ ὄρμῶν** (< ὀρμάω): articular infinitive, “the rush.”

4 **τὸ ἕτερον**: “the other (reason)”; in addition to εἰ μηδὲν ἄλλο above.

**ἐὰν μὴ**: “unless.”

**συνῆ**: subjunctive < σύνειμι (εἰμί).

**ἡ Μεταμέλεια**: “Repentance.”

**πεισθῶσιν**: aorist passive subjunctive < πείθω.

5 **σωθεῖεν**: aorist passive optative (potential) < σώζω.

**ἐνδιατρίβετε**: imperative < ἐνδιατρίβω, “spend time with,” + dative.

**ἔξιν**: “habit.”

**πάρεργα**: predicative, “(to be) secondary.”

**Section XXXVI**

- 1 **ἐξήγησαι**: second person singular aorist middle imperative < ἐξηγήσομαι, “explain.”  
**ἔστιν**: The subject is the omitted antecedent of ὅσα, “(those things) ... however many.”  
**οἶον**: “like, for example.”  
**εὐδοκιμεῖν**: “to be respected, held in esteem.”
- 2 **πειρῶ**: second person singular present middle imperative < πειράω, “try” + infinitive.  
**τὸ φαινόμενον**: “the thing appearing,” i.e., “what is apparent.”
- 3 **ἀλλά**: after command, “okay.”

**Section XXXVII**

- 1 **ἀδύνατον**: sc. ἐστί.  
**αἰρετόν ... φευκτόν**: “to be chosen ... to be shunned.”
- 2 **ᾧ ἂν ὑπάρχη**: explains αὐτῷ.  
**ὑπάρχη**: “is,” as often, but in philosophical discourse typically, though not always, in the sense of “to subsist as, to belong to, to be predicated of” rather than with an absolute existential force. It is a critical component in the vocabulary of Aristotelian syllogisms as they are categorized, e.g., in the *Prior Analytics*.  
**ταὐτό** = τὸ αὐτό, “the same.”  
**ἀμέλει**: see on XXXIV.4.
- 3 **εἰ ἦν κακόν ... κακὸν ἂν ὑπῆρχεν**: present contrary to fact condition.

**Section XXXVIII**

- 1 **συμβαίνει**: “falls to one’s lot,” i.e., “belongs to” + dative.  
**εἴη**: here, “be (possible).”
- 3 **τοῦ ζῆν**: genitive dependent on the comparative verbal adjective αἰρετώτερον.
- 4 **τοῦ ὑγιαίνειν καὶ νοσεῖν**: articular infinitives, governed by περί.  
**περίστασις**: “circumstance.”

**Section XXXIX**

- 1 **σκεψώμεθα**: hortatory subjunctive.  
**ἔστί**: See on XXXIV.4.
- 3 **τὸ σπουδαίους εἶναι**: object of ποιεῖ, “make (men) excellent.”  
**βοηθεῖ**: “help” + dative object.
- 4 **συμφέρει**: impersonal, “it is beneficial” with dative + infinitive.  
**ἐπίστανται** < ἐπίσταμαι, “know how” + infinitive.  
**χρησθαι** < χράομαι, “to use” + dative.  
**συμφέρει ὑπάρχειν**: “is beneficial to exist,” i.e., “exists beneficially.”

### Section XL

- 1 **καὶ ... δέ**: “καί emphasizes the important intervening word or words, while δέ connects” (S 2891).  
**τὸ σύνολον**: adverbial, “on the whole, in general.”  
**ἔστι**: “it is possible.”  
**τὸ ταράττον ... καὶ βλάπτον**: “the thing disturbing ... and harming.”  
**οὔωνται**: subjunctive < οὔομαι.  
**πάνθ’** = πάντα.  
**ὑπομένουσι πράττειν**: “they dare to do.”  
**παραιτοῦνται** < παραιτέομαι, “decline,” “refuse.”
- 3 **ἔστι ... ἰδεῖν**: impersonal, “it is possible to see.”  
**οἶον**: see on XXXVI.1.  
**ἐκ**: governing the articular infinitives τοῦ προδιδόναι καὶ ληΐζεσθαι καὶ ἀνδροφονεῖν καὶ συκοφαντεῖν καὶ ἀποστερεῖν, “betrayal,” “pillaging,” “homicide,” “false accusation,” and “fraud.”

### Section XLI

- 1 **ὥσπερ εἰκός**: understand ἔστί.  
**τὸν πλοῦτον**: The article shows that πλοῦτον is the subject.  
**συμβαίνει**: impersonal, “it follows.”
- 2 **οὐδέ**: reinforced by οὐκ.  
**τὸ φρονεῖν ... δικαιοπραγεῖν**: object of κτήσασθαι < κτάομαι, “acquire.”  
**τῷ αὐτῷ**: with ὑπάρχειν, “in the same person.”  
**δύναται**: understand both τὸ φρονεῖν καὶ δικαιοπραγεῖν and τὸ ἀδικεῖν καὶ ἀφρονεῖν as the subject.

3 ὥστε: See on XXXV.2.

ταῦτα: neuter plural subject of singular verb.

τὸ φρονεῖν μόνον ἀγαθόν, τὸ δὲ ἀφρονεῖν κακόν:  
understand ἐστί.

\* \* \* \*

Though the Greek manuscripts end here, the medieval Arabic paraphrase preserves additional material. The following translation of J. Elichmann's 1640 Latin version of the Arabic is, except for slight modifications, that of Fitzgerald and White.

"And we have given up that opinion," I said, "by which those things are thought to come from evil deeds."

XLII. "In any case," the old man said, "this conclusion is very important and, indeed, it is the same as what we said before, that is, that such things are neither good nor bad. Moreover, if these things came solely from evil deeds, then they would be altogether bad. Yet, all such things derive from both kinds of action. Consequently, we said that they are neither good nor bad, even as slumber and insomnia are neither good nor bad. And likewise, in my opinion at any rate, are walking, sitting, and the like, since they pertain to each and every individual no matter whether they are educated or ignorant. Some things, however, are proper to one or the other type of individual, the one good, the other bad, such as tyranny and justice, two things which pertain to one or the other. That is the case because justice is the constant companion of the one possessed of understanding, while tyranny accompanies none except the ignorant. For, as we said before, it is in no way possible at any one moment for two things in such opposition to pertain to the same individual in such a way that one person might be, at the same moment in time, both asleep and awake, or wise and ignorant, or any other such things that are similarly related."

"As far as I am concerned," I said, "with this entire preceding discussion, I think you have now brought to a fitting completion all these matters."

XLIII. "However," he said, "I would add that all these things really derive from that truly divine principle."

"But to which principle are you referring?" I asked.

"Life and death," he said, "health and sickness, wealth and poverty, and the other things which we said were neither good nor evil, happen to the vast majority of people from no evil act."

"Obviously," I said, "we deduce from this argument the necessary conclusion that such things are neither good nor bad. As a result, however, I am in no way confident of my judgment regarding these matters."

## Cebes' Pinax

“You find yourself in this predicament,” he said, “because missing from you is that habit by which you might adopt this very disposition of soul. Therefore, throughout your course of life strive to put into practice these things which I have briefly set before you, so that my words may be etched on your minds and so become habit for you. However, if you are still perplexed about anything, return to me that I may give you an explanation to dispel your doubts.”