Notebook III Plato's Apology

Edward H Campbell
Plato's Apology
June 2016
Quale autem et illud iudicium apud legentes Atheniensem catos illos et ermissae scientiae magistros? Nonne diviniae prudentiae sermones, quem sapientias praeventit cunctis mortalibus, de Deiphticas, fraudem et invidiae nequissimae factionis circumventione victa corruptione adulteriis, quam frena cohererebas, herbas pestilentiae succest mors? Necesse est praeceptor esse vivumque vivissimum, ignoriosae perpetuae manum, cum nec eum scribere philosophum sectam eius sanctissimam praesuntur et summo beatitudine inchoatum sunt nos, quos non?

Apuleius, Metamorphoses, 10.33
Not the old man of divine foresight, whose wisdom was preferred over all mortals by the God of Delphi.

Not what kind of trial was that before these wise Athenian lawyers and teachers of every kind of knowledge?
herbae pestilentes succo noci
peremptus est, relinquens civitatem
ignominia perpetua maculam.

being surrounded.
by/with/from
deceit and envy
of the most
worthless faction
as if he were
a seducer of
the youth.
when he was first
enraged and
used to corrected
them by
bridles and clubs.

he was held
by the poisonous potion
of a pestilent herb-
leaving behind a
disgraced citizen
perpetually distained.

The Golden Ass
Apuleius
10:33
fraude et invidia
nequissimae Factionis
Circumventus velut
Corruptor adolescentiae
quam genia
Cohercabat.

6. abl. sing.
genus. pass. part.
Circumventus
just as if
6. gen. sing
a making of
doing or
preparing

most worthless
and deceitful
did a corrupter
of the youth:
he was the
correction.

nequissima
6. nom. pl.
6. gen. sing
6. dat. sing
most or very
worthless
The Golden Ass
Apuleius

10.33
Cum nunc etiam egregii philosophi

Sectam eius sanctissimam praecoptent
et summo beatitudinis studio inuent

in ipsius nomen?

prefer his sacred
method

in his name

praecepta.
prefer, wish,
cloth, desire,
more.

when
even now-
distinguished philosophers
prefer his sacred
method and with
the greatest zeal of happiness.
swear by his name?

But truly who shall
restrain indignation
the face of any

indignation

asinum = an ass, a dolt,

simpleton, blockhead.

m. acc. sing
And I was not mistaken about this, and they know how to do those things. I did not know how to do, and they were more wise than me in this way. But, O men of Athens, both the poets and the noble craftsmen seemed to me to have the very same defect, because on account of the fact that they performed their work beautifully, each one thought himself to be a most wise man in other most important things, and their the same error in judgment keeps each man’s wisdom hidden.
And these things
were men, but
were not

I understood

I learned through

in account of their poets
believe
And I, Hephaestus, went away thinking I was superior to Hephaestus, both those men and the politicians.
The poets and the craftsmen seemed to me to have the very same defect...
Apology

6 acc. sing
exe, an art, craft, trade

358 St. Dem. 213 Exeúèv ~ Keristpès

Ekeíkws n'exe éke và Mègrwv 358-360

Appeal

Adj. m/m acc. pl
Ktlev

Adv.

Dot. Adj.
m/m acc. pl
Ktlev

Adj. superl.

in. pl.
Xpoxos

- biggest

things

because

according to it

they worked beautifully

their own telestevra

each one

thought himself

worthy in other important matters
to be a most wise man

Att./Ep./Ion.

π' 

enhv, acc., song

to hide from,

A- most wise man

att./ Ep.1/ Ton.

O sing impug.

m/p and

3 sing acc. ind.

Erov to think of them

worth of a thing

performing their work beautifully

their own telestevra

each one

thought himself

worthy in other important matters
to be a most wise man

and their same error in judgment

...
I was of the opinion that we should not accept the oracle of anyone, even as I do in their ignorance.

In as much as anything questioning, for the sake of the oracle, I might accept which of the two? I should have

Apology

Are we to accept the oracle? No, for the purpose of the question.

What was the oracle? Ep of Del.

Koroxenoi oracle, response, (oracle)

Adv. in this way

Adv. like as, even as, since

To what extent would I have something like this?
And in this I was not deceived; they did know what I did not, and in this way they were wiser than I. But, men of Athens, the gods, those wise in the other more important matters, and this folly of theirs obscured that wisdom, so that I asked myself (228c) in behalf of the oracle whether I should prefer to be as I am, neither wise in their wisdom nor foolish in their folly, or to be in both respects as they are. I replied then to myself and to the oracle that it was better for me to be as I am.

W. H. D. Rouse (1950)

And in that I was not mistaken. They knew what I did not know, and so far they were wiser than I.

So I asked myself, on behalf of the Oracle, whether I would choose to remain as I was, without either their wisdom or their ignorance, or to possess both, as they did. And I answered myself and to the Oracle that it was better to remain as I was.

F. J. Church (1948)

Cupid and Psyche

This is how she began:

4.28 In a certain city there lived a king and queen with three notably beautiful daughters.

The beauty of the youngest girl was so special and distinguished that our poverty of human language could not describe or even adequately praise it.

The earth rather than the sea was newly implanted by heavenly seed, and had sprouted forth a second Venus invested with the bloom of virginity.

Cyprosace - (Lat. cyprosaca, Κύπρους κορέα, a Cypros' girl) center of attention

4.29 Since divine honors were being directed in this excessive way to the worship of a mortal girl, the anger of the true Venus was fiercely kindled.

Sollogogia - meditator
Venus to her son Cupid: "See that girl is
seized with consuming passion for the last
possible specimen of humanity, for one who
as the victim of fortune has lost status,
inheritance and security, a man so disgraceable
that nowhere in the world can she find an
equal in wretchedness."

And this was her wish too: she kissed her son
long and unusually with parted lips.

But the warnings of heaven were to be obeyed:

Immediately wine was delicious as nectar and various
plates of food were placed before her;
stronger not by human hands but unappetitive
on gusts of wind... she could see no living soul,
and merely heard words emerging from the air:
her serving-maids were mere voices... Then the
charming voices of a Choral Choir shrieked
at her ears, so that it was clear that a
Choral group was in attendance, though no
person could be seen.

She trembled and shuddered in fear for her
virginity, and she dreaded the unknown
presence more than any other menace. But
now the unknown bridegroom arrived and
climbed into the bed. He made Psyche his
wife, and swiftly departed before dawn broke.
out of this, then close
examination; O Athenian men,
there came much hatred
for me and of the
sort most difficult
and most oppressive.

And I, in fact
shrank answered myself to myself
and to the Oracle
that it were me to have
just as I have.
And in this Oracle it is said:

Doxa, doxa,
- such is much slander
about me came to
be, and this notion,
being said, to be wise
for they themselves suppose
me on every occasion
to be wise.

But And they it
this name, being wise

I may have rejected.
As to my questioning whether or not I should have it just as it is, being neither wise in their wisdom, nor ignorant in their ignorance, or to have both things those men have. I in fact answered for myself and to the Oracle, that it pays me to have just as I have. Out of this close examination, O men of Athens, indeed much hatred against me came to be, and of the sort that is so difficult and so oppressive, so that so much slander has arisen from those men, and they themselves call it “Being wise.” For everytime they are present with me, they imagine themselves to be wise in those same things if the other, in those things, I should refute.
The Latin Library: http://www.thelatinlibrary.com

De Deo Socratis

Apuleius

I. Plato omne naturae rerum, quod existit ad

Animalia speciosae pertinent, Trismesium

divinitatemque esse summum deo.

Plato omne rerum rationabile oportet esse summum

divinitatemque esse summum deo.

Adv. in. pl. 8. non olig.

Speculum, -a, -um

Special light, -e, -a

Divinus, -a, -um

Superior

Divinitas, -ae, -arum

Divinity

Plato has divided all natural

things in three ways

because of his influence

class, animate things are

superior to the

lowest class, and

discerned the highest

things to be
Nam supra dixit "maiestas postulabat;

diiis inmortalius caelum dicavit, quae

guidem corninias deos caelites potuim

visum ceterum ex alias intellectu

vestigamur.

vestigo, to track, follow the trace of; investigate.
...rds. see sing
m. month

aeuctus - us - m.
an increase, enlargement

mens - m. sinia (aeuctibus) ac define
paribus dispendiis (estimanda), sine
illa propria sed perpeti candore pollens,

...k. propius, a - um... properly, as

and hereafter
determining
a month, their
enlargement and
thereby by
diminishing parts

but being of strong
character, being steadfast.

De Deo Socrates
Apuleius

varia signium fave quando longius
faceeae a seque tanto largius constructa
part incremente itineris et luminis,

3rd. sing. pres. act.

facere accomplish
from
the sun

when, because
longer

equal
consideration

by illuminating

z. era a lighted
course.
De Deo Auctoris

Apuleius

ut Chaldaei Arabiantur, parte luminis
componem, parte altera cassis fulgores, pro
Circumversione oris, discoloris multiforma

Just like the Chaldeans testify
part possessing of light
part devoid of brightness

it changes
its look
many times
by the turning
of its discolored
mouth (face)
But it is likely that, 174a O men, 174b to be wise is to be God, 174c and in this Oracle it is said: 174d the value of wisdom of mankind 174e is of something small. 174f And He appears to say this to Socrates, 174g and has proclaimed it in my name—making me an example, 174h as if were saying that: 174i "This one of you, 174j O mankind, 174k is most wise, 174l any one who, 174m like Socrates, 174n has come to know that, 174o with respect to wisdom, 174p in truth, 174q is of nothing worth." 174r

5.8 But she was anxious, not to betray through the slip of the tongue, her silent resolve by continuing the conversation, so she weighed her words down with gold artefacts and precious jewels.

5.9 They were graced with the bite of glowing envy, and repeatedly exchanged loud-voiced complaints.

5.10 She was the youngest and last offspring of our mother, and the weary womb, has obtained all this wealth, and a God for a husband! She has not even a notion of how to enjoy such abundant blessings.

One woman living in the whole world is more blessed... She's now so rich and mighty, behaving like a goddess, with those voices serving her needs, and words obeying her commands!
And whenever she does not seem so to me, I point out that she is not wise.

I may be the point out to the gods that she is not wise.

He yet I am still going around investigating and questioning things in the interest of the gods. Anyone and both citizens and foreigners if they are someone who seems to be wise if they appeal to be wise.
And besides that, those youths follow me.

The youths follow me for whom
there is the pleasure of
the very most wealthy.
Euripides: Οὐδὲν ἐπιλέγεται ἔρρημον ἐν τῷ ὁμίλῳ, ὥσπερ ἡ συλλογή καὶ ἡ συνεχής

γραμμή. Ὅπως ἡ συλλογή καὶ ἡ συνεχής γραμμή ἐν τῷ ὁμίλῳ, ὥσπερ ἡ συλλογή καὶ ἡ συνεχής γραμμή.

Hence, because of their questionning, they are made angry at me, not themselves and they say this: "Socrates is someone who is abominable and corrupts the youth."

Here, I think they find many free from envy who are thought to have known something but of those knowing little or nothing.
And as yet I am still  and I am now going around investigating and questioning things in the interest of the God—and both citizens and foreigners—if they should think themselves to be wise. And whenever to me he does not seem so—helping the God—point out that he is not wise. And on account of this, a lack of leisure has come to be—neither to practice anything of those things of the city, there has been no leisure for me worth mentioning, nor even for a dwelling. But I am in immense poverty because of my service to God.
...for Plato, who was endowed with a heavenly eloquence, discoursing in the language worthy of the immortals, he frequently proclaims that we account of the incredible and ineffable transcendence of his majesty, he cannot possibly be even in the slightest degree comprehended, under any definition, through the poverty of human language.

I will therefore omit the discussion of this theme, for which all words adequate to the amplitude of the subject are not only wanting to me, but could not even be found by my master Plato.

Men, therefore, dwell on the earth, possessing the gift of speech, having immortal souls, but mortal bodies, with frivolous and anxious minds, fleeting in their time, tending at gaining wisdom, speedily in meeting with death, and dissatisfied in life.

Plato remarks, "No god mingles with men."

Familiar, dreadful, contempt, but privacy gains admiration.

For a solemn oath, as Ennius says, is also called jure supradam.

Jovis + Jurateam an oath to Jove. (Juppiter).

De Deo Iacutis

Apuleius

There are certain divine powers of a middle nature, situated in the interior of the air, between the highest ether and the earth below, through whom our aspirations and our desires are conveyed to the gods. These the Greeks call by name "demons," and, being placed as messengers between the inhabitants of earth and those in heaven, they carry from the one to the other, prayers and sacrifices, supplications and assistance, being a kind of interpreters and messengers sent for both.

C. P., Plato, Symposium

And we have reason to believe that all these particulars are by the will, the power, and the authority of the celestial gods, but through the obedience, aid, and services of demons.

Phoenix (bird that fly about in furnaces) (C. P., Aristotle, History of Animals, 5.19)

Ino...to embrace the nature of him in a definite definition, demons are as to genus, animated beings, as to mind rational, as to feelings, passive, as to body aerial, as to duration eternal.

Continency - (L. contremus, contremus, subordinate)

stubborn resistance to authority, contempt & court.
Now, according to a certain signification, the human soul, even when it is still situated in the body, is called a demon.

Thus, then, this is the case, a changing of the soul that is of good tendency is a good demon.

Eudaimones (Eudaemons), the demon of whom is good, that is, whose name implies a perfect virtue.

You may call this demon in our language, according to any mode of interpretation, by the name of "Gods." But there is another species of demons, being for ever liberated from the bonds and conjunction of the body, preside over certain powers. In the number of these are Sleep and Love.

De Deo Socratis

Deeds of their life, are usually called "Larvae," thus becoming a vain terror to the good, but a source of punishment to the bad.

But when it is uncertain what is the allotted condition of any one of these, and whether it is called larvæ or Larvea, it is called a God Manes; the name of God being added for the sake of honor.

But there is another species of demons, being for ever liberated from the bonds and conjunction of the body, preside over certain powers. In the number of these are Sleep and Love

...
novel demoniacal powers, and for thinking those to be idols which were not admitted to be so by the city. It must be said, therefore, that the allotted demon is conscience, which is the supreme flower of the soul.

p. 336-67. He of whom I speak is entirely our guardian, our individual keeper, our watch at home, our own upriser, regulator, a searcher into our inmost fibers, our constant observer, our inseparable witness, a depoyer of our evil actions, an approver of our good ones; if he is becomingly attended to, sedulously examined and devoutly worshiped, in the way in which he was worshiped by Socrates in justice and in innocence; he is our preserver in uncertainty, our guide in matters of doubt, our defender in danger, and our assistant in need.

p. 337. What wonder, then, if Socrates, who was a man perfect in the highest degree, and wise even by the testimony of Apollo, should we know and venerate this his God:

"That he heard a certain voice, which proceeded from the divinity."

 Cf., Phaedrus regarding the river Ilissus.

De Deo Societis

pp. 369-70. I think that he used to perceive indications of his demon, not only with his ears, but even with his eyes; for he very frequently declared that not a voice, but a divine sign, had been presented to him.

p. 370. Aristotle, however, who is a pretty good authority, I think, informs us that it was usual with the Pythagoreans to express great surprise if anyone denied that he had ever seen a demon. And nothing is here which excites me so much surprise, as that all men should desire to live most happily and should know that they cannot do life in any other way than by cultivating the mind, and yet leave their minds uncultivated.
And besides that,\(^\text{166}\) the youth following me\(^\text{166}\) — for whom there is the utmost leisure,\(^\text{166}\) that of the most wealthy,\(^\text{166}\) of their own free will,\(^\text{166}\) and they are overjoyed at hearing people closely questioned,\(^\text{166}\) and very often the impulsive me,\(^\text{166}\) then they try their own hand at questioning others.\(^\text{166}\) And thereafter, it seems to me,\(^\text{166}\) for they believe they will discover much freedom from envy,\(^\text{166}\) but have come to know something\(^\text{166}\) about men\(^\text{166}\) who appeared to know something,\(^\text{166}\) but knew little or nothing.\(^\text{166}\)

Henceforth,\(^\text{166}\) on account of their questioning of men themselves,\(^\text{166}\) anger has been provoked against me,\(^\text{166}\) not them,\(^\text{166}\) and they say thus:\(^\text{166}\) *Socrates is someone who is abhorrent,\(^\text{166}\) and he corrupts the youth.*\(^\text{166}\)

---

[166] raw text not visible.
And in addition to those things the young men who have the most leisure, the sons of the richest men, accompany me of their own accord, find pleasure in hearing people being cross-examined, and often enquire into themselves, and that they undertake to examine others; and then, I fancy, they find a great deal of joy in the thought they know something, but know little or nothing. As a result, therefore, those who are examined by them are angry with me, instead of being angry with themselves, and say that 'Socrates is a most abominable person.'

Besides this, the young men, those who have most leisure, some of the most wealthy houses follow me and their own accord, delighted to hear people being cross-examined, and the often imitate me, they try themselves to cross-examine, and then I think they find plenty of people who believe they know something when they know little or nothing.

W. H. D. Rouse (1956)

Besides this, the young men who follow me about, who are the sons of wealthy persons and have the most leisure, take pleasure in hearing men cross-examined. They often imitate me among themselves; then they try their hands at cross-examining other people. And I imagine, they find plenty of men who think that they know a great deal when in fact they know little or nothing.

F. J. Church (1918)
APULIEUS DE DEO SOCRATIS

The Latin Librarary

http://www.thelatinlibrary.com/apuleius/apuleius.deosocratiss.html

1. Plato omnis naturae sermon, quod eius ad animalia praecepta pertineat, trifariam divisi est. Plato divided all natural things three ways, the way he was of the opinion that living things should be extended special status.

3. censuitque esse summum Deos, and he was of the opinion that there are most high gods. Summum, medium, et minimum facientes interea verum. High, middle, and low (1st 2nd & 3rd) you must understand for the speaking of nature, not only division base division, but local division.

1 omnis. omnis, quod eius ad animalia praecepta pertineat, trifariam divisi est. Plato divided all natural things three ways, she was of the opinion that living things should be extended special status. Plato or Plutus, data. Plutus. A celebrated Greek philosopher, the disciple of Socrates, the instructor of Aristotle, and founder of the Academy philosopher. (Lewes and Shelf.)


2. gen. pl. of ea, a thing, object, matter: allia, business, event, fact, circumstances, occurrence, deed, condition, case.


8. Prox. male. feminine. gen. sing. of us, be, she, it the one mentioned.

9. Prep. a, acc. to, toward, with regard to, in respect to, in relation to, as we, to, in.

12. Adj. neut. pl. of animalia, consisting of all, animal, animate, living.

13. Adj. fem. non, null, sing., or neut. pl. of praecepta, special, chief, principal, excellent, distinguished, extraordinary, peculiar.

16. 3rd sing. pres. act. subj. of pertineat, to touch or extend, to apply to, be applicable to, to suit, to be suitable to a person or thing: to belong, to be the property of.

17. Adv. in a threefold manner, in three ways.

18. 3rd sing. perf. act. ind. of dividat, to force another part, separate, divide.

19. 3rd sing. perf. act. ind. of coepon, to be of the opinion of.

20. prss. act. ind. of sum, to be.


22. masc. acc. pl. of Deos, God.

23. fem. acc. pl. of Deos, God.

24. 3rd sing. sust. of summa, in the middle.

25. Adj. neut. sing. of summum, lowest, last.

26. 2nd sing. pres. act. imper. of hosti, make.

27. 2nd sing. pres. act. subj. of intelligant, to perceive, understand, comprehend, to take a thing to mean.

28. Adv. only, merely, but.

29. masc. gen. sing. or masc. nom. pl. of locus, a place, spot, location, the prep., pass. ind. of location, to speak, talk, say, tell, mention, state.

30. declin. class. pl. down, to separate, or to divide (Cassidy).

31. masc. acc. sing. of versus, from ind. actual, genuine.

32. Conj. now too, yet, as ye, even yet, still, even now.

33. fem. gen. dat. sing. or fem. nom. pl. of nature.

34. masc. acc. dat. of alignt, worth, merit, desert, character.

35. both. fem. acc. sing., or fem. nom. pl. of qui, anyone, anybody, anything, someone, somebody, something.

36. masc. fem. nom. sing., or neut. pl. of qui, the self.

37. Adv. Conj. and not yet. Nemo (rex) ... et (qui) et ... neque (nec) when one clause is affirmative, on the one hand not ... and on the other hand, not only not ... but also, or the contrary, on the one hand ... and on the other hand; not not only ... but also not (Lewes and Shelf).

38. masc. inanim. dat. abl. sing. of genius, born as twins, born together, twins, two-fold.

39. Adj. comp. masc. inanim. dat. abl. pl. of meatus, many, a great number.

40. 3rd sing. pres. pass. ind. of cernere, to separate, part, set, to separate, distinguish by the senses, mostly by the eyes, i.e., to perceive, see, discern.
Postulabat, dis; in immortalibus caelestibus dicavit, quos quidem deos caelites pars visi visueramus, ales intellectus vestigiamur. An visum quidem cerimoniae; num, o clarissima mundi lumina, labenter caelo quae ductitis annum, nec modo ista praecipue:

Ordi tamen manifestus, a loci dispositione. Nam proinde ut maiestas postulabat, dis immortalibus caelestibus dicavit, quos quidem deos caelites pars visi visueramus, ales intellectus vestigiamur. An visum quidem cerimoniae; num, o clarissima mundi lumina, labenter caelo quae ductitis annum, nec modo ista praecipue:

Nevertheless, more clearly it is begun, so that because Nam proinde ut maiestas postulabat, dis immortalibus caelestibus dicavit, quos quidem deos caelites pars visi visueramus, ales intellectus vestigiamur. An visum quidem cerimoniae; num, o clarissima mundi lumina, labenter caelo quae ductitis annum, nec modo ista praecipue:
And whenever someone asks them, "Things of what nature?" and "What does he teach?" They have nothing to say, but just don't know, and in order that they do not appear to be at a loss, they make the same ready made charges against all philosophers, namely: "in the heavens and under the Earth," and, "not worshipping the Gods according to custom," and "making the weaker argument stronger." And I suppose they would not be willing to speak the truth seeing that it is becoming obvious they, on the one hand, are pretending to know, but they know, on the other hand, nothing.

---

264a καὶ ἠρωθεὶ τοῖς ἀληθέσις ἑρμηνεῖς.
264b ὥστε νοεῖν.
264c ἐπὶ τὸ ἱδρυμάτως.
264d ἐπὶ τὸν ἐλεύθερον ἀνθρώπον.
264e τῷ τοῦ ἐν τῷ ὑποταξιακῷ ἀνθρώπῳ.
264f τῶν τοὺς τὸν νομολογητῆς οἰκείων.
264g τῶν τοὺς τὴν ποιησιν οἰκείων.
264h τῶν ὑπὸ τοὺς τὸν ἐποίητας.
264i τῶν κατὰ τὸν τὸν ἐποίητην.
264j τὸν τὸν τὸν ἐποίητην.
264k τὸν τὸν τὸν ἐποίητην.
264l τῆς τῶν τὴν ἐποίητας.
264m τὺς τῶν τὴν ἐποίητας.
264n ἑπικριτικοὶ ἐπιστήμων.
264o εἰς ὑποταξιακὰ ἀνθρώπους.
This is a dialogue between Socrates and the "rhapsode" of nurse, Ion. Ephesian, who declares himself unequalled as a reciter and exponent of Homer.

Ion: Oh no, Sophist, from Epidaurus. I've been at the feast of Asklepios.

Asklepios — (Asclepius) God of Medicine

I won first-prize.

I believe I can speak on Homer better than any other man alive.

Doc.: If you were able to explain what was said the same, you would know how to explain what was said otherwise.

Ion: But one thing I do know about myself: I speak about Homer better than any man alive. I have plenty to say and all declare that I speak well.

Doc.: There is no art in you to speak well about Homer; no, something greater is moving you.

533C-535C: The poet, as you know, is told us that they get their honey-songs from honey-fountains of the Muses, and pluck from what they call Muses' gardens, and Muses' wells, and bring them to us, like honeybees.

The poet is an airy thing, a winged and a holy thing, and he cannot make poetry until he becomes inspired and goes out of his senses and no mind is left in him.

The only poetry that each one can make is what the Muses has pushed him to make.

For not by art do they speak these things, but by divine power, since if an art taught them how to speak well in one kind, they could do it also in all other kinds. Therefore God takes the mind out of the poets, and uses them as his servants.

Did Socrates practice an art? Did Socrates have a method? Elsewhere is the art of refutation held by means of question and answer. Indeed Socrates was undefeated in this art. As was he a certain kind of craftsman, or was he, like Ion, an inspired man?
Adscendimus in the tropaeis.

What we know by one art we shall have learned by another?

This dialogue is a discussion of the nature of virtue and particularly the question whether virtue can be taught.

Here - Can you tell me, Socrates - can virtue be taught? Or, if not, does it come by practice? Or does it come neither by practice not by teaching, but do people get it by nature or are some other way?

This is a man's virtue: to be able to manage public business, and in doing it to help friends and hurt enemies; and to have care to keep clear of such mischief oneself.

Renaissance and difference (genera and differentia)

What do you say exactly is that in which they are the same and different?

(99c-81a) I must say you are wise not to sail away on board another; for if you did this as a stranger in a foreign city, you would probably be run in for a thief.
And whenever someone should ask them things of what nature?
Would and what does he teach?
They have nothing to say, but are
ignorant, but in order that they should not
appear to be learning their facts, at least

"in the heavens and under the Earth,
and not worshipping the gods according to custom,
and making the weaker argument stronger."

"ος προτέρων ευτυχος ποιεομαι" καὶ "ει δεν ηεξοντος τονορ
ΕΠΕΤΕΩΝ ΤΙΟΝΕΩΝ."

"And whenever someone should ask them things of what nature? Would and what does he teach? They have nothing to say, but are ignorant, but in order that they should not appear to be learning their facts, at least..."
It certainly looked to me as if they were being jealous and that I was in the wrong and wrong and earnest, and not the opposite of those things, but standing in something I had once heard to stand for a long time. Standing and both earnestly and for a long time.

I don't suppose they would be willing to speak the truth, not the contrary, completely. They have obviously pretending to know, but they know nothing.
And from these men Meletius has attacked me and Antius and Tycon; Meletius particular is argued on account of the poets.

And to the sake of the Scribes and the Politicians, and of Tycon, for the sake of the Orators.

Just as the very thing which Jesus saying at the beginning.
It certainly looks to me like they are ambitious, and violent, and many, and sincere, and are speaking persuasively about me, and have filled your ears—slandering both violently, and for a long time. And of these men, Meletus has himself attacked me, and Anytus, and Lycon—Meletus is avaricious because of the poets, and Anytus for the sake of the craftsmen and the politicians, and Lycinus on behalf of the orators. And so, it is the very thing I was saying at the beginning. I would be surprised if I were able to free you from this slander in a small amount of time from that which came to be in a lot.
Operas Citatas


5.24 I, the famed archer, wounded myself with my own weapon, and made you my wife.

for you the punishment will be merely my departure.

5.25 The rustic Cuckoos chanced to be sitting at that moment on the brow of the stream, holding the mountain daisy; Echo in his arms, and teaching her to repeat after him all kinds of songs.

---

Syncretism - June/Hera, Jupiter/Zeus, etc. These - Roman myth and theology are syncretic.

---

6.5 This was how she stealed herself for the uncertain outcome of showing obedience or rather for her own certain destruction, as she mentally rehearsed the opening line of the plea she was to utter.

6.6 The coach's value was measured by the gold it shed last.
Quale autem et illud judicium apud legisferos Athenienses catus illus et omnis scientiae magistros? Nimne divinae prudentiae seres, quem sapientia praestitit currit mortalibus deus Delphicus, fraud et invidiae requisitae factionis circunventur tales corruptor adolescentiae, quem fenix coheresbat, herbae postulantis succo neeste prenuptus est, rhinoceros civibus ignominiae perpetuae maculam, cum nunc etiam egregii philosophi sectae eius sanctissimam praecipitavit et suum beatitudinis studio iurent in ipsis nomen? Sed ne quis indignationis meae reprehendat imputum, secum sic replica: "Ecco nunc paucior philosophorum nobis attingam?" Rursum unde decessit reverto et fabulum.

But what kind of trial was that before those wise Athenian lawgivers, and teachers of every kind of knowledge? Not the old man of divine foresight—who’s wisdom above all mortals was preferred by the God of Delphi—being surrounded by the deceit and envy of the most worthless faction, as if he were the corruptor of the youths when he used to correct them with bridle and curbs, he was killed with a noxious potion of a pestilent herb, leaving behind a disgraced citizenry perpetually stained, when even now distinguished philosophers prefer his sacred method, and with the great happiness swear by his name? But indeed who shall restrain the vehemence of my indignation, let him thus on this reflect: "Lo! We shall now to be suffer a philosophizing blockhead!" On the contrary, whence I departed, to the story I shall be returned.

Apuleius, Metamorphoses, 10.33

1 Apuleius, The Golden Ass; being the Metamorphoses of Lucius Apuleius, Stephen Gaselee, London: William Heinemann, New York: C.P. Putnam’s Sons, 1933. “Reference is frequently made to our translation by the alternative titles of Metamorphoses and The Golden Ass. The former is the title found in the manuscripts, the latter is attested by Augustine, who claims that Apuleius entitled his work Annae aequus (CD 1818). In that same passage, however, Augustine states that Apuleius is describing his own experience of being transformed into an ass, he is clearly speaking from memory, rather than citing a manuscript before him, which detracts from the reliability of his witness.” (Cl. C., P. C. Walsh, wo).
Kai ἑώρκε νῦν ἑώρκε ἄλλης ἰμάτιον.

Tawra, ἐκεῖς ἐπιήκερες.

And whether now or later
you shall investigate
these matters, so
you shall find.

I am making
myself held
in singing.

I am making
myself hated
by He who is hated by
them same order, and it is proof
that I speak the truth and

That for these same things
I am making myself hated.

Adopted

Adopted I know

Almost known

Almost know

Nearly all of

That I am making

Forgive hated by

What I am making

That for these same things

That I am making myself hated.
The first time
about Plato

Frank's idea
to make a defense
against the later men

Next, I shall try

with respect to

the good and patriotic

Melitus; so says he.

Now as to those

of my first accusers

that is enough for
defense for you

about the
first accusations

of those who
accuse me.

That

it is enough defense

for you.

about the
accusers

That is enough for
defense for you.
And anyway it is.
Thus indeed.

it says. Aristotle.

being unjust.

as completely destroying

the youth and

the whole intellect.

by the city customarily recognizes, it does not recognize, and has a new dignity.

For moreover indeed.
we took up the earth.

of those other accusers present.

no once again as if again, these were different accusers.
This is indeed the charge, we should well examine each point (this) of this charge.
As regards the accusations of my first accusers, let this defence suffice for you; next I will try to answer Melitus, the good patriot, as he calls himself, and the latter accusers. Once more, then, let us take their affidavit, as if they were another set of accusers. This is how it runs. A says that Socrates is a criminal who corrupts the young and does not believe in the gods to whom the state believes in, but other new spiritual things instead.

W.H.D. Rouse (1948)

What I have said must suffice as my defense against the charges of my first accusers. I need try next to defend myself against Melitus, that 'good patriot,' as he calls himself, and my other accusers. Let us assume that they are a new set of accusers, and heed this indictment as we did in the case of the others. It runs thus: Socrates is guilty of corrupting the youth, and believing not in the gods, whom the state believes in, but in other new diversities.

J.J. Church (1948)

---

6.8 If anyone can retrieve from her flight the running daughter of the king, the snare of Venus called Psyche, or indicate her hidden whereabouts, she should meet the herald Mercury behind the sycamore tree, whose voice does, we well obtain as a reward from Venus herself seven sweet kisses, and a particularly honeyed one imparted with the touch of her caressing tongue.

J. D. Smith 1961

Forsaking this great reward, armed eager competition between men everywhere.

nuxac Muciae - the turning point of Mercury in the Circus Maximus at Rome, named that because it was near to the temple Venus Muciae.

Muciae - a surname of Venus.

a member of Venus' household called Hecuba confused her (CC, 4.1493).

Hecuba further love.

6.9 'Where are my maid Melancholy and Sorrow?'

the Goddess consigned Psyche to them for torture.

Sequipedalian - (sequipedal, sel. sequi-pedal, lat. a foot and a half long) having many syllables, given to or characterized by the use of long words.
Now as to the first accusations of my accusers, let this be enough defense for you. But in regard to the good and patriotic Meletus, so he says, and after that I shall try to have made a defense against the latter men. So once again, as if these were of different accusers, we should once again take up their oath. And anyway it thus holds. It says, "Socrates is being unjust," and is utterly destroying the youth, and those Gods the city customarily recognizes, he does not recognize, but other new divinities." The charge is indeed this, and we should well examine everything of this charge.

E.H. Campbell (2016)
Plato, Apology

Σὺ ἔχεις ὅ, ὡς νεόνιος διάκοιτε με

Σάρκαγμον

προς ἀργοῖ στόχους ἀμφιθάλασσαι

μετάκινον

προς ἀργοῖ στόχους ἀμφιθάλασσαι

Σύντημα

προς ἀργοῖ στόχους ἀμφιθάλασσαι

Σάρκαγμον

προς ἀργοῖ στόχους ἀμφιθάλασσαι

Σύντημα

προς ἀργοῖ στόχους ἀμφιθάλασσαι

Σάρκαγμον

προς ἀργοῖ στόχους ἀμφιθάλασσαι

Σύντημα

προς ἀργοῖ στόχους ἀμφιθάλασσαι

Σάρκαγμον

προς ἀργοῖ στόχους ἀμφιθάλασσαι

Σύντημα

προς ἀργοῖ στόχους ἀμφιθάλασσαι

Σάρκαγμον

προς ἀργοῖ στόχους ἀμφιθάλασσαι

Σύντημα

προς ἀργοῖ στόχους ἀμφιθάλασσαι

Σάρκαγμον

προς ἀργοῖ στόχους ἀμφιθάλασσαι

Σύντημα

προς ἀργοῖ στόχους ἀμφιθάλασσαι

Σάρκαγμον

προς ἀργοῖ στόχους ἀμφιθάλασσαι

Σύντημα

προς ἀργοῖ στόχους ἀμφιθάλασσαι

Σάρκαγμον

προς ἀργοῖ στόχους ἀμφιθάλασσαι

Σύντημα

προς ἀργοῖ στόχους ἀμφιθάλασσαι

Σάρκαγμον

προς ἀργοῖ στόχους ἀμφιθάλασσαι

Σύντημα

προς ἀργοῖ στόχους ἀμφιθάλασσαι

Σάρκαγμον

προς ἀργοῖ στόχους ἀμφιθάλασσαι

Σύντημα

προς ἀργοῖ στόχους ἀμφιθάλασσαι

Σάρκαγμον

προς ἀργοῖ στόχους ἀμφιθάλασσαι

Σύντημα

προς ἀργοῖ στόχους ἀμφιθάλασσαι

Σάρκαγμον

προς ἀργοῖ στόχους ἀμφιθάλασσαι

Σύντημα

προς ἀργοῖ στόχους ἀμφιθάλασσαι

Σάρκαγμον

προς ἀργοῖ στόχους ἀμφιθάλασσαι

Σύντημα

προς ἀργοῖ στόχους ἀμφιθάλασσαι

Σάρκαγμον

προς ἀργοῖ στόχους ἀμφιθάλασσαί
The Golden Box

6.21 The words were skillfully cut out of her mouth when she opened the box. But inside there was no beauty—
notion or anything other than the sleepy, black, a
truly Shayyan sleep. As soon as the lid was removed
and it was laid bare, it attacked her and
paralyzed all her limbs in a thick cloud.

6.23 (Cupid): "We must postpone him of all opportunities;
his juvenile behavior must be shackled with
the chains of marriage... let him take
Psyche in his embrace and enjoy his dear one
ever after..."

(Psyche): "He gave her a cup of ambrosia.

6.24 This was how with due ceremony Psyche was wed
To Cupid, and at full term a daughter was brought
Born to them. We call her Pleasure.

6.25 This tale was the tale told to the captive maiden
by that crazy, drunken, old man. I was standing
close by..."
Come now, you said (tell) told to them who made them better?

Δίδον χηρ οἴκος ἡδονή, μέλον ἐκείνη.

ον μεν ταῦτα συνεπεφέρα τετυγχάνω, ὦς;

You bring me to them and you accuse me and yourself come on, you say you say, it was said to you, you revealed, you revealed to them and who we are revealing it to him.
'All εἴπεις (ἐγώ ἔρχομαι), θέλεις αὐτῶν ἀπελευθεροῖν;

Πολέμος;

But tell me,
Long Goodman,
Who makes them battle?

O Ἰὼνος.
The laws.

Apology

245 Ὁ Ὀμήρος ἐγὼ Μέλης ἐστώ, διὸ ὁ πόλεμος Καὶ οὐκ...

To apologists, it seems:
Διὸ έρχομαι, διὸ ὁ πόλεμος Καὶ οὐκ...

2" sing. prec. act. ind. ἐγώ EGO

You see, O Helius,
That you are silent
And have not to say?

καὶ διὸ οὖκ αἰτῶν ὅτι σφηκὴ εἴσαι Καὶ
καὶ διὸ έρχομαι οὖ δὴ (ἐγὼ λέγω), ὅτι οὐκ ἔσχεν μετάξυ ἑαυτοῦ;

καὶ διὸ οὖν ἔξω παρακαλεῖον, ὅτι γε 

And yet

That for you
Nothing matters

And yet it is not:

it isn't shameful
It thought to be
Shameful @Home and long you
It says I am a criminal who corrupts the young. But I say, gentlemen, that Meletus is a criminal who is making jest of serious by prosecuting people lightly, by pretending to be serious and to care for things which he has never cared about at all. That is true, I will try to show you also. Meletus, stand up here before me and answer. Don’t you think it very important that the younger generation should be as good as possible?

I do.

([W. H. D. Rouse, 1896])

Meletus says that I am guilty of corrupting the youth. But I say, Athenians, that he is guilty of playing a solemn joke by casually bringing me to trial and pretending to have a solemn interest in matters in which he has never given a moment’s thought. Now I will try to prove to you that this is so. Come here, Meletus. Is it not a fact that you think it very important that the young should be as good as possible?

J. J. Church, (1948)

Eccle pagiarius!

For he says, 257 I, doing wrong, 260 in fact, utterly destroy the youth. 260 But I, 265 O Athenian men, 265 say Meletus is doing wrong 265 in that he seriously jests, 267 you come before an assembly of men, standing lightly, pretending to be serious about the circumstances 272 and his concern for others, 283 for whom he has as yet never cared. 285 And so, 287 this simply holds, 289 and I shall try 290 to prove it to you. 296 Come on! speak to me, O Meletus: 298 What other thing, 299 being truly beyond greatest, is of such a kind so as to the youth would become better. 299

I am.

205 ἀμαρτολός μέ.  
206 τοῦ ἐμαρθήσασθαί.  
207 νομίζει ἐμι.  
208 ἄλλωστε, ἀλλ’ ἀλήτλος.  
209 τοῖς ἀλλοις ἐμφανίζεται.  
210 ἄπλωνος ἐμπαθείας.  
211 ἔκαθο δωδέκανος.  
212 δἐν εὐνοούσα τοῖς ἀλλοις.  
213 ἡ πρὸς ἐμπαθείας ἐνδεικνυόμεναι εὐμετακομίζεται.  
214 καὶ ἐκείνη ἐκαστὶ.  
215 ἐκείνη ἐκαστὶ.  
216 σὺ τοῖς ὀπίσθιοι.  
217 βρύσσομαι νοστήτῳ ἐκείνῳ.  
218 ἥχωσθεν.
Come now, tell these gentlemen who makes them better? For it is evident that you know, since you care about it. For you have heard the one who corrupts them, as you say, and you bring me before these gentlemen and accuse me; and now, come, tell, who makes them better and inform them who he is. Do you see, Melitus, that you are silent and cannot tell? And yet you do not seem to you disgraceful and a sufficient proof of what I say, that you have never cared about it? But tell, my good man, who [has] makes them better? The laws.

Then tell these gentlemen, who thinks it makes them better? It is clear that you know, since you care about it. You have found the one who corrupts them, as you say, and you bring me before the court here, and accuse me, now then, say who makes them better, inform the court who he is. You see, Melitus, you are silent, you cannot say. Yet it does not seem disgraceful to you, and a sufficient proof of what I am saying, that you have never really about it? Come, say, my good man, who makes them better?

The laws.

W. H. D. Rouse (1956)

Come, then, tell the judges who improves them. You care so much, you must know, you are accusing me, and bringing me to trial, because, as you say, you have discovered that I am the corrupter of the youth. Come, now, reveal to the gentlemen who improves them. You see, Melitus, you have nothing to say; you are silent. But don’t you think that this is shameful? Is not your silence a conclusive proof of what I say — they you have never cared? Come, tell us, my good man, who makes the young better?

The laws.

F. J. Church (1998)
Thus says, is Meletus; Cleon, too.

What are you saying, O Meletus? Are these men to demean the youth, and make them better?

But that is not what I am asking. Most excellent man, asking, but what man, someone who knows the first principle thing and this same thing, the love?

Olesc, O Eukratides, Oi Seko-xcic.

These men, O Eukratides, Lysias. He judges.
Τί θέλεις, δει ποιον τον ἀρχιερέα;  

And the senators?

Καί διὰ τινὸς τούτου;  

due the senate?

'Αλλ' οὐκ ἐστιν Μελητας, μη οἱ ἐν τῇ ἑκκλησίᾳ, 
οἱ ἐκκλησίας τρίς, οὐκ εὔνειας ἡ κοινωνία, 
H κακοευκτὸς βελτιώνος πολλῶν ἀθανάτης.

But, O Meletas, not those in the assembly, 
the assembly men utterly 
destroy the younger men. 
Or does each of them 
make all better?

Each of them. Those men.
And may have set me apart.

---

Apology

25a. Thúces ápó, lúy éokev, Ἀθηναίοι καλοί,

κακοθοῦς προσανάτο ἵλιν ἔμοι, εἰπὼ δὲ

μόνος διὰ θεφόροι. Οὔτε ἔσεσθαι ἔσεσθι;

All Athenians,
so it seems,
much the good
excellent except me,
and I alone
utterly destroy.
Is that what you say?

Thúν δούρος τῶν λέγω.

I very much say all
these things as a whole.

Πολλον γέ μοι κατεγνώκας διοσκύρων.

you have &
uncovered much
misfortune for me indeed.

All luck,
All fortune.
That's not what I ask, dear sir; what man, who in the first place knows this very thing, the laws?

This jury, Socrates.

What do you mean, Meletus? The gentlemen of the jury here are able to educate the young and make them better?

Yes, indeed.

All of them, or only some?

Yes, they do too.

W. H. D. Rouse (1956)

But that is not what I ask. O you most excellent man. But what man, whomever knows first and foremost the laws.

Those men, O Socrates, the judges.

What are you saying, O Meletus? Are those men to rear the youth in such a way so make them better?

Most certainly.

Which of the two, the whole or some of them, but not others.

The whole.

By Herodotus You speak well indeed. And very much free from the envy of helpers too. And what is missing And do the listeners make them better, or not?

And those men.
And how about the senators? "The senators also." But, Melitus, those in the assembly, the assemblymen, don't corrupt the youth, do they? or do they also all make them better? "They also." All the Athenians, then, as it seems, make them excellent, except myself, and I alone corrupt them. Is this what you mean? "Very decisively, that is what I mean." You have condemned me to great unhappy fate! But answer me: does it seem to you to be so in the case of horses, that those who [289] make them better are all mankind, and he who injures them some one person?

Harold North Fowler (1966)

And do the councilors?...

Yes.

Well, then, Melitus, do the members of the assembly corrupt the young, or do they again all improve them?

They, too, improve them.

Then all the Athenians, apparently, make the young into good men, except me, and I alone corrupt them. Is that your meaning?

Certainly, that is my meaning.

You have discovered me to be most unfortunate. Now tell me: do you think that the same whole, good in the case of horses? Does one man do them harm and everyone else improve them?

F. J. Church (1948)

And the Senators? 7214

And the Senators. 7215

But accordingly, 7216 O Melitus, 7217 not the assemblymen in the Assembly, 7218 they utterly destroy the more young. 7219 Certainly, those men make the whole better. 7220

Those men, 7221

Accordingly, 7222 all Athenians, 7223 so it seems, 7224 make the good excellent, 7225 except me, 7226 and I alone utterly destroy. 7227 Is that what you say? 7228

Most certainly, I do say these things. 7229

You have indeed lain much ill fortune upon me. 7230 And choose for me. 7231 And indeed 7232 does it seem to you 7233 to be the same way 7234 with respect to 7235 having 7236 horses. 7237 The makers of better, on the one hand, 7238 are all the same men, 7239 but someone who utterly destroys them is one man. 7240

[114] εἰς ὁσίος ἄρετος.
[115] ἀλλ' ἐπὶ πρεσβύτερος.
[116] άλλ' ἄλλος.
[117] ἐπὶ Μελίτους.
[118] μὴ ἡξιώθησαν τοις παιδισταῖς.
[119] ἐδοξάζωσαν, ἐδοξάζοντο διότι ήζεσαν ἀρχιμανάς.
[120] ἐκάστος.
[121] ἄλλος.
[122] πάντες αἱροῦν μὲν ἄφθορον,
[123] καὶ ἀλοιφαῖ,
[124] ἀλοιφέω, καταρχάς τινός.
[125] ἀλλ' ἄλλος.
[126] τούτῳ διὰ τὸν αὐτὸν ἄφθορον,
[127] τούτῳ ὑπὲρ ἄλλου ἄφθορον.
[128] ἀλλ' ἄλλος.
[129] τούτῳ ὑπὲρ ἄλλου ἄφθορον.
[130] τούτῳ διὰ τὸν αὐτὸν ἄφθορον.
[131] δεδοξάσθη ἢ τοῦτος ἡμῶν δίκαιος.
[132] ἀλλ' ἄλλος.
[133] ἀλλ' ἄλλος.
[134] ἀλλ' ἄλλος.
[135] ἀλλ' ἄλλος.
(24a) Ἁλλ' οὗ τοῦτο ἐρωτῶ, ἡμικυκλίω ὁ ἱερατεύς, ἀλλὰ τις ἄνθρωπος, ὅπις πρώτον καὶ αὐτὸ τοῦτο ὅσον, τοῖς νόμοις ἡμεῖς ὁ ἱερατεύς

Οὔτως ἢ ἡμικυκλίω, οἱ δικαιοίται.

Πῶς λέγεις; ὁ Ἱερατεύς; ὁ μὲν νόμος παντείπον ὅσον τοῖς νόμοις παντείπον καὶ ἐν ἀνθρώποις παντείπον.

Μιᾷτα, ἡμικυκλίω.

Πρὸς ἄνδρα ἢ ὁ μὲν αὐτῶν, οἱ δὲ οἱ

Ἀπάντησε.

Εἰς ἔννοιαν τὴν Ἰουδαίων λέγεις καὶ πολλῆν ἄρθρον ἐν τοῖς ἄρθροις τῶν ἰδιοκενῶν. Τί δὲ δή; Οἱ δὲ ἀπαντησαντίκαι ἐν ἀνθρώποις παντείπον (25a) ὅσον;

Καὶ οὔτως, ἔτη, ἔτη, ἔτη.
In the ensuing conversation he learned of the maiden's flight on my back and of the hideous death appointed for both of us.

As soon as she had set eyes on that young man, and heard mention of the brothel and its pleasures, she began to perk up and to beam a smile all over her face. My natural reaction was to criticize the whole sex... At that moment the whole female sex and its morals lay perilously poised on the verge of judgment of an ass.

Soporific - (Lat., asleep, deep sleep), Causing sleep.

And bless me if it didn't strike me that he was mixing some soporific drug in with their cups.

It was no trouble then to shackle them very tightly with chains, and when he had teased them up to his liking he put the girl on my back and made for their home town.

Poultices - a soft heated medicated mass spread on cloth and applied to sores or lesions.

My accuser was himself the guilty party.
Τι δέ, οἱ βουλευταί;2144
Καὶ οἱ βουλευταί.

Ἀλλ’ ἄρα, ἡ Μέλητε, μὴ οἱ ἐν τῇ ἐκκλησίᾳ,2145 οἱ ἐκκλησιαστικοὶ,2146 διαφθείροντες,2147 τοὺς νεωτέρους2148 ἸΡΩΝ κακεῖνοι2149 βελτίων ποιοῦσιν ἀπάντησιν;

Κακείνοι.

Πάντεστ',2150 ἄρα, ὡς εὐσεβῶς,2151 Αθηναῖοι καλοῦς2152 κἀγαθοῦς2153 ποιοῦσι πλήρως2154 ἕμων, ἐγώ δὲ μόνος2155 διαφθείρει.2156 Οὕτω λέγεις;

Πέντε2157 σφόδρα2158 τοῖς λέγεις.

Πολλὴν2159 γέ μοι κατέγνωκα2160 διεσχάνῃ.2161 Καί μοι ἐπόκρινα2162 ἸΡΩΝ καὶ περὶ ἑπτά ὅτι οὐκ ὅτι δοκεῖ2163 ἐχεῖν.2164 Οἱ μὲν (258) βελτίων ποιοῦσι2165 αὐτοὺς πάντες ἀνθρώποι εἶναι, εἰς δὲ τὰ ὁ διαφθείροντα.2166

---

2144 τις, τῶν, pl. of βουλευτής, councilor, senator. 2145 ἄρα, interj. interjection, thus, accordingly. 2146 Μέλητε, final article, the assembly. 2147 ἐκκλησιαστικοὶ, adj.,Pl. of ekklēsiastēgos, member of the assembly. 2148 ἱεροφανεῖς, adj. pl. of ἱεροφάνης, along with, inclusion. 2149 ἸΡΩΝ, adj. pl. of ἱεροφάνης, along with, inclusion. 2150 ἄρα, interj. interjection, thus, accordingly. 2151 ἔμων, adj. pl. of ἔμως, to the like, to look like. 2152 καλοῦς, adj. pl. of καλοῦς, to the like, to look like. 2153 κἀγαθοῦς, adv. pl. of κἀγαθοῦς, along with, inclusion. 2154 πλήρως, adv. pl. of πλῆρης, along with, inclusion. 2155 εὐσεβῶς, adv. pl. of εὐσεβῆς, along with, inclusion. 2156 διαφθείρει, v. act. of ἔφθασις, to destroy. 2157 πέντε, adv. five. 2158 σφόδρα, adv. very, much. 2159 πολλῇ, adv. very. 2160 κατέγνωκα, v. sing. pres. act. ind. of ἑγνώκα, to see. 2161 διεσχάνῃ, v. sing. pres. act. ind. of διεχαίνω, to see through. 2162 ἐπόκρινα, v. pres. act. ind. of ἐποκρίνομαι, to judge. 2163 δοκεῖ, v. pres. act. ind. of δοκεῖν, to imagine. 2164 ἐχεῖν, v. pres. act. ind. of ἔχω, to have. 2165 βελτίων, adj. pl. of βελτίως, along with, inclusion. 2166 διαφθείροντα, adj. pl. of διαφθειρομαι, to destroy.