The Final Speech of Socrates in Plato's Gorgias (523α-527ε): A New Translation with Text and Commentary

Edward H Campbell
COMMENTS ON GREEK AND LATIN LITERATURE

PLATO'S GORGIAS (523A-527E)
Translated with Text and Commentary

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Draft 1.0, March 2017
But as it is, you should see, that you three are, in a manner, speaking, until we know the most wise of the Greeks. Until now — you, Polus, and Harmias — have not proven it is necessary to give anything other than this life.
Σωκράτης: Ἀκούε, φασί, μάλα καλὸν λόγον, ὅν σὺ μὲν ἡγήσῃ μῦθον, ὡς ἐγὼ οἶμαι, ἐγὼ δὲ λόγον: ὡς ἀληθῆ γὰρ ὄντα σοι λέξω ἂ μέλλω λέγειν, ῥὸσπερ γὰρ Ὅμηρος λέγει διενείμαντο τὴν ἀρχὴν ὁ Ζεὺς καὶ ὁ Ποσειδῶν καὶ ὁ Πλούτων, ἐπειδὴ παρὰ τοῦ πατρός παρέλαβον.
Listen, he said, to this really good story which I think you will regard as a tale, but since I reckon these things are true, I will tell them to you, for it was just like Homer\(^22\) says in was in the beginning when Zeus,\(^23\) Poseidon,\(^24\) and Pluto\(^25\) divided up that which they had received from their father amongst themselves.

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22 A celebrated Greek poet, the most ancient of all the profane writers. The age in which he lived is not known, though some suppose it to be about 168 years after the Trojan war, or, according to others, 160 years before the foundation of Rome. According to Paterculus, he flourished 968 years before the Christian era, or 884 according to Herodotus who supposed him to be contemporary with Hesiod, etc. (J. Lempriere)

23 Zeus (Gr.) = Deus (Lat.) A name of Jupiter among the Greeks, expressive of his being the father of mankind, and by whom all things live. (Ibid.)

24 A God, son of Saturn and Ops, and brother to Jupiter, Pluto, and Juno. Neptune shared with his brothers the empire of Saturn, and received his portion the kingdom of the sea. This, however, did not seem equivalent to the empire of Heaven and Earth, which Jupiter had claimed, therefore he conspired to dethrone him with the rest of the Gods. The conspiracy was discovered, and Jupiter condemned Neptune to build the walls of Troy, etc. (Ibid.)

25 A son of Saturn and Ops, inherited his father’s kingdom with his brothers, Jupiter and Neptune. He received as his lot the kingdom of hell, and whatever lies under the Earth, and as such he became the God of the infernal region, of deaths and funerals. From his functions, and the place he inhabit[s], he received different names. He was called Dis, Hades, or Ades, Orcus, etc. (Ibid.)
Ἦνος ἡμῶν οὖν νόμος ὅδε περὶ ἀνθρώπων ἐπὶ Κρόνου, καὶ ἀεὶ καὶ νῦν ἔτι ἔστιν ἐν Θεοῖς, τῶν ἀνθρώπων τὸν μὲν δικαίως τὸν βίον διελθόντα καὶ (523β) ὁσίως, ἐπειδὰν τελευτήσῃ εἰς μακάρων νήσους ἀπιόντα ὁσιός ἐν πάσῃ εὐδαιμονίᾳ ἐκτὸς κακῶς, τὸν δὲ ἀδίκως καὶ ἀθέως εἰς τὸ τῆς τίσεως τε καὶ δίκης δεσμωτήριον, ὃ δὴ Τάρταρον ἱέναι.
For there was in fact this law of Kronos\textsuperscript{50} concerning mankind—and it still is and always was (a law) among the Gods for men who go through life justly and piously. When it comes to an end he goes away to live on the Islands of the Happy in complete prosperity, free from evil. But (the men who go through life) unjustly and impiously go to the Prison of Just Retribution, which they in fact call Tartarus.\textsuperscript{51}

\textsuperscript{50} Son of Caelus, Uranus, by Terra, called also Titea, Thea, or Titheia. He was naturally artful, and, by means of his mother, he revenged himself on his father, and forever prevented him from increasing the number of his children, whom he had treated with unkindness and confined in the infernal regions. After this the sons of Caelus were restored to liberty, and Saturn obtained his father’s kingdom by the consent of his brother, provided he not bring up any children. Pursuant to this agreement, Saturn always devoured his children as soon as they were born, because, as some observe, he dreaded from them a retaliation of his unkindness to his father, till his wife Rhea, unwilling to see her children perish, concealed from her husband the birth of Jupiter, Neptune, and Pluto, and instead of the children, she gave him large stones, which he immediately swallowed without perceiving the deceit, etc. (Ibid.)

\textsuperscript{51} One of the regions of Hell...the most impious and guilty among mankind [are] punished. It [is] surrounded with a brazen wall, and its entrance was continually hidden from sight by a cloud of darkness, which is represented three times more gloomy than the obscurest night. According to Hesiod it [is] a separate prison, at a greater distance from the Earth than the Earth is from the heavens. Virgil says that it [is] surrounded by three impenetrable walls, and by the impetuous and burning streams of the river Phlegethon. The entrance is by a large and lofty tower, whose gates are supported by columns of adamant, which neither Gods nor men can open. It [is] the place where Ixion, Tityus, the Danaides, Tantalus, Sisyphus, etc., [are] punished, according to Ovid. (Ibid.)
Τούτων δὲ δικασταὶ ἐπὶ Κρόνου καὶ ἐτι νεωστὶ τοῦ Δίς τὴν ἄρχην ἔχοντος ἠσαν ἡμέρα δικαζοντες ἐκείνη τῇ ἡμέρᾳ δικάζοντες ἔλεγον πρὸς τὸν Δία ὅτι φοιτῶν ζῶντες ἦσαν ζώντων παύσω τοῦτο γιγνόμενον.

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52 Adj., masc./fem./neut. gen. pl. of οὗτος.
53 masc. nom. pl. of δικαστής, a judge.
54 Temporal, usually with personal gen. = in the time of (Smyth, Greek Grammar, 1689b)
55 Adv. (νεώς), lately, just now.
56 masc. gen. sing. of Δίς, God.
57 Att., Ep., or Ion., fem. acc. sing. of ἀρχη, a beginning, an origin, or a first cause
58 masc. gen. sing. pres. act. part. of ἔχω, keep, have charge of.
59 masc. nom. pl. pres. act. part. of ζάω, to live.
60 3rd pl. imperf. act. ind. of εἰμί.
61 masc. gen. pl. pres. act. part. of ζάω.
62 Adj., fem. dat. sing. of ἐκεῖνος.
63 Att., Dor., Aeol., or Ion., fem. dat. sing. of ἡμέρα.
64 masc. nom. pl. pres. act. part. of δικάζω, to judge, to give judgment on a thing, to decide or to determine a point; to pass judgment on, to condemn.
65 Adv. which way, where, whither, in or at what place; of Manner, wherefore.
66 3rd pl. pres. act. opt. of μέλλω.
67 Att., or Dor., pres. act. inf. of τελευτάω.
68 fem. nom. pl. of δικαίος.
69 3rd pl. imperf. mid./pass. ind. of κρίνω, in Mid., to choose, to decide; in Pass. to be chosen. In Mid. to interpret or to expound. (Cunliffe) To interpret a dream or a prodigy, that is, to determine its meaning. (Cary)
70 masc. nom. pl. of ἐπιμελήτης, one who has charge of a thing.
71 fem. gen. pl. of νήσος.
72 masc. nom. pl. pres. act. part. of δικαίος.
73 3rd pl. imperf. act. ind. of λέγω.
74 masc. acc. sing. of Δίς.
75 3rd pl. pres. act. opt. of φοιτάω, to go to and fro.
76 Pron., masc./fem. dat. pl. of σφεῖς, they themselves.
77 Adv., to each side, each way, both ways.
78 Adj., masc./fem. nom. pl. of ἀνάξιος, of persons, unworthy, not deemed or held worthy of.
79 Ep., or Ion., 3rd sing. aor. act. ind. of ἐπένων.
80 3rd sing. imperfect. act. ind. of φημι.
81 Dor., 1st sing. fut. act. ind. of παύσω, of persons, to bring to an end, to make an end of; to stop, hinder, or to keep back from a thing.
82 neut. sing. pres. mid./pass. part. of γίγνομαι.
But the judges of those men in the time of Kronos, and even lately in the time of Zeus, held from the beginning how they used to live their lives on that day they were destined to die, evidently the judgments were decided badly. And then Pluto, and those who were in charge of those going to the Islands of the Happy,\(^3\) said to Zeus that those going to and fro either way were not worthy. And then Zeus said: I shall, he said, put a stop to this happening.

\(^3\) Ἀπικόμενοι μὲν φανεροὶ εἰσὶ ἐς Ὄασιν πόλιν, τὴν ἔχουσι μὲν Σάμιοι τῆς Ἀἰσχριωνίης φυλῆς λεγόμενοι εἶναι, ἀπέχουσι δὲ ἕπτα ἡμερέων ὁδὸν ἀπὸ Θηβέων διὰ ψάμμου: ὀνομάζεται δὲ ὁ χῶρος οὗτος κατὰ Ἑλλήνων γλῶσσαν Μακάρων νῆσος. Having arrived, it was clear they were at the city Oasis, it being held by Samians which are said to be from the tribe of the Aeschrionian, and is seven days across the desert on the road from Thebes, and in the Greek tongue this place is call the Island of the Happy.

(Herodotus 3.26.1)
Νῦν μὲν γὰρ κακῶς αἱ δίκαι δικάζονται. Ἀμπεχόμενοι γὰρ, ἐφη, οἱ κρινόμενοι κρίνονται. Ἐμφιεσμένοι εἰσι τε καλὰ καὶ γένη καὶ πλούτους, καὶ ἐπειδὰν ἡ κρίσις, ἔρχονται αὐτοῖς πολλοὶ μάρτυρες, μαρτυρήσοντες δικάζουσιν. Οἱ δικασταὶ ὑπὸ τε τούτων εἰσὶ σώματα καὶ γένη καὶ πλούτους, ἐπειδὰν ἡ κρίσις ἀμπιεσμένη εἰσὶ σώματα καὶ ὄλαν τὸ σῶμα προκαλύπτονται.
At the present time the verdicts are being decided badly. Because they are, he said, being veiled, they being judged decide for themselves, for they are alive when being picked. Accordingly, he said, many have worthless souls they are concealing their bodies with beautiful things, genealogies, and wealth, and whenever the judgment is they come with many witnesses so as to witness that they have lived justly. Therefore, the judges are confused by them, and at the same time those judging are themselves clothed, the eyes, ears, and the whole body veils their soul.
Ταῦτα δὴ αὐτοῖς πάντα ἐπίπροσθεν, καὶ τὰ αὐτῶν ἀμφιέσματα καὶ τὰ τῶν κρινομένων. Πρῶτον μὲν οὖν, ἐφη, παυστέον· ἐστίν προειδότας αὐτῶν τὸν θάνατον· νῦν γὰρ προϊσασί. Τοῦτο μὲν οὖν καὶ δὴ εἰρηται τῷ Προμηθεί. (523ε) ὅπως ἂν παύσῃ αὐτῶν. Ἐπειτα γυμνοὺς κριτέον ἅπαντων· τεθνεῶτας γὰρ δεῖ κρίνεσθαι. Καὶ τὸν κριτήν δεῖ γυμνὸν εἶναι, τεθνεῶτα, αὐτῇ τῇ ψυχῇ αὐτὴν τὴν ψυχὴν ἐξαίφνη ἀποθανόντος ἑκάστου, ἔρημον πάντων συγγενῶν καταλιπόντα ἐπὶ τῆς γῆς ἕκαστος τὸν κόσμον, ἵνα δικαία ἡ κρίσις ἔρημον πάντων καταλιπόντα ἐπὶ τῆς γῆς πάντα ἑκάστος τὸν κόσμον, ἐκ εἰμί.
All these things happen to be in front of them, both their clothing and their interpretation of things. Therefore, he said, the first this is to put an end to their foreknowledge, for at present they know in advance. And this was in fact told to Prometheus,\(^{148}\) in this way it was for them brought to an end. Thereafter he who is to be judged among all those who are dead be naked, for that is necessary to be judged. And it is necessary for the judge to be naked to consider the soul of the dead himself as his soul itself at the moment of his death, alone, with all of his kin left behind so that the judgment be just.

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148 A son of Iapetus by Clymene, one of the Oceanides. He was brother to Atlas, Menoetius, and Epimetheus; and surpassed all mankind in cunning and fraud. He sacrificed two bulls, and filled their skins, one with the flesh and the other with bones, and asked the father of the Gods which of the two he preferred as an offering. Jupiter became the dupe of the artifice, and chose the bones; and from that time the priests of the temples were ever after ordered to burn the whole victims on the altars, the flesh and the bones altogether. To punish Prometheus and the rest of mankind, Jupiter took fire away from the Earth, but the son of Iapetus climbed the Heavens by the assistance of Minerva, and stole fire from the chariot of the Sun, which he brought down upon the Earth at the end of a ferula. This provoked Jupiter the more; he ordered Vulcan to make a woman of clay, and after he had given her life, he sent her to Prometheus, with a box of the richest and most valuable presents which he had received from the Gods. Prometheus, who suspected Jupiter, took no notice of Pandora or her box, but he made his brother Epimetheus marry her; and the God, now more irritated, ordered Mercury, or Vulcan, according to Aeschylus, to carry this artful mortal to mount Caucasus, and there tie him to a rock, where, for 30,000 years, a vulture was to feed upon his liver, which was never diminished though continually devoured. He was delivered from this painful confinement about thirty years afterwards by Hercules, who killed the bird of prey. According to Apollodorus, Prometheus made the first man and woman that ever were upon the Earth, with clay, which he animated by means of the fire which he had stolen from Heaven, etc. (Ibid.)
Ἐγὼ μὲν οὖν ταῦτα ἐγνώκὼς ἤ ὑμεῖς ἐποιησάμην δικαστὰς ὑεῖς ἐμαυτοῦ, δύο μὲν ἐκ τῆς Ἀσίας, Μίνω τε καὶ Ραδάμανθυν, ἔνα δὲ ἐκ τῆς Εὐρώπης, Αἰακόν. Οὗτοι οὖν ἐπειδὰν τελευτήσωσι δικάσουσιν ἐν τῷ λειμῶνι, ἐν τῇ τριόδῳ ἐξ ἧς φέρετον τὼ ὁδώ, ἡ μὲν εἰς μακάρων νῆσους, ἡ δ᾽ εἰς Τάρταρον.

149 masc. nom. sing. perf. act. part. of γιγνώσκω, to learn to know, to perceive, mark, learn, and in past tenses, to know. (Liddell and Scott)
150 Adj., masc. nom. sing. of πρότερος, of Place, before; of Time, before, former, sooner; as Adv., earlier.
151 Adv., truly.
152 Pron., 2nd nom. pl. of σὺ.
153 1st sing. aor. mid. ind. of ποιέω, to make, produce, create.
154 masc acc. pl. or Ep., Dor., or Aeol., masc. nom. sing. of δικαστής, a judge.
155 masc. nom./acc. pl. of υἱός, a son.
156 masc. nom./acc. pl. of υἱός.
157 Att., Dor., Ion., or Aeol., fem. gen. sing. of Ἀσία, Asia.
158 masc. acc. sing. of Μίνως, Minos.
159 masc. acc. sing. of Ραδάμανθυς, Rhadamanthys.
160 Att., Ep., or Ion., fem. gen. sing. of Ἑλλάδα, Europe.
161 masc. acc. sing. of Αἰακός, Aeacus.
162 Adj., masc. nom. pl. of οὕτως.
163 Att., or Ion., 3rd pl. aor. act. subj. of τελευτάω, to complete, finish, accomplish; to bring to an end; to end life, to die.
164 Dor., 3rd pl. fut. act. ind. of δικαίωμα, to judge, to give judgment on a thing, to decide or to determine a point.
165 masc. dat. sing. of λειμών, any moist, grassy place, a meadow.
166 fem. dat. sing. of τριόδος, a meeting of three roads.
167 Pron., Att., Ho., or Ion., fem. gen. sing. of τώ.
168 3rd dual pres. act ind. of φέρέω, to bear or to carry a load.
169 Art., fem. nom. dual of ὁ.
170 fem. nom. dual of ὁδός, a way, path, track, road, highway.
171 fem. gen. pl. of μάκαρ.
172 fem. acc. pl. of νήσος.
173 fem. acc. sing. of Τάρταρος.
Therefore, I, truly knowing these things before you, made judges out of my sons, two out of Asia,\textsuperscript{174} Minos and Rhadamantys, and one out of Europe,\textsuperscript{175} Aeacus. When those men have died they shall judge in the meadow, in the meeting of the three roads, out of those, two roads bear on to the Islands of the Happy, but one to Tartarus.

\textsuperscript{174} One of the great divisions of the Earth, separated on the south-west by the straits of Babelmandel and the Arabian gulf from Africa. from Europe on the west by the Mediterranean, the Archipelago, the Dardanelles, the Euxine, the straits of Caffa, the Kooma, the Caspian Sea, and the Ural river and mountains. The Indian ocean and the Frozen sea confine the continent of Asia on the south and north, etc. (Ibid.)

\textsuperscript{175} One of the three great divisions of the Earth, known among the ancients. Though inferior in extent, yet is superior to the others in learning, power, and abilities of its inhabitants. It is bounded on the east by the Aegean Sea, Hellespont, Euxine, Palus Maeotis, and Tanis in the northern direction. The Mediterranean divides it from Africa on the south, and on the west and north it is washed by the Atlantic and Northern oceans. It is supposed to receive its name from Europa, who was carried there by Jupiter, etc. (Ibid.)
Καὶ τοὺς μὲν ἐκ τῆς Ἀσίας Ῥαδάμανθυς κρίνειν, τοὺς δὲ ἐκ τῆς Εὐρώπης Αἰακός: Μίνως ἐκ πρεσβεία δώσω, ἐὰν ἀπορητὸν τι τῶν ἐτέρων, ἕνα ὡς δικαιοτάτην ἢ κρίσις ἢ περὶ τῆς πορείας τοῖς ἀνθρώποις. Ταῦτα ἐστίν, ὦ Καλλίκλεις. Ἂγώ ἀκηκοώ πιστεύω ἄληθεν εἶναι: καὶ ἐκ τούτων τῶν λόγων τοιόνเด τι λογίζομαι συμβαίνειν. Ο θάνατος τυγχάνει, ὡς ἐμοὶ δοκεῖ, οὐδὲν ἄλλο διάλυσις τῆς ψυχῆς καὶ τοῦ σώματος ἀπ' ἀλλήλουν.
And Rhadamanthus shall judge those out of Asia, and Aeacus out of Europe, and because seniority is with Minos, I shall designate him to be referee, permitting him to have a full view of something either way, so that the decision about the conduct of men’s lives be most just. It is these things, O Callicles, which I having heard think are true, and I take into account these stories agreeing with some. It seems to me you hit the mark, death being nothing other than the separating of two things—the soul and the body are separated from one another.
Ἐπειδὰν δὲ διαλυθήτον ἀρα ἀπ’ ἀλλήλοιν, οὐ πολὺ ἦττον ἐκάτερον ἀυτοῖν ἐχει τὴν ἐξίν τὴν αὐτοῦ ἦπερ καὶ ὅτε ἐξή ο ἀνθρωπος, τὸ τε σῶμα τὴν φύσιν τὴν αὐτοῦ καὶ τὰ θεραπεύματα καὶ τὰ παθήματα ἐνδηλα (524ξ) πάντα. Οἷον εἰ τινος μέγα ἤν τὸ σῶμα φύσει ἢ τροφῇ ἢ ἀμφότερα ζῶντος τούτου καὶ ἐπειδὰν ἀποθάνη ὁ νεκρὸς μέγας, καὶ εἰ παχύς παχὺς καὶ ἀποθανόντος καὶ τάλλα οὕτως καὶ εἰ αὖ ἐπετήδευε κομῆτης τούτου καὶ ὁ νεκρός.

202 Conj., whenever.
203 3rd dual aor. pass. subj. of διαλύω, to loose one from another.
204 Adj., Att., or Ep., neut. sing. of πολὺς.
205 Adj., comp., neut. sing. of ἥσσων, less, weaker; the weaker party; the worse.
206 Adj., neut. sing. of ἑκάτερος, each of two, either, each singly.
207 Adj., neut. gen. dual of αὐτός.
208 3rd sing. pres. act. ind. of ἔχω.
209 fem. acc. sing. of ἔξεις, a having, possession; a habit of body; a habit of mind.
210 Pron., Att., Hom., or Ion., fem. acc. sing. of ὥς.
211 Att., Ep., or Ion., 3rd sing. imperf. act. ind. of ζάω, to live.
212 fem. acc. sing. of φύσις, the nature, natural qualities, powers, constitution, condition, of a person or thing.
213 neut. pl. of θεράπευμα, medical treatment, therapy.
214 neut. pl. of παθήμα, anything that befalls one, a suffering, calamity, or misfortune.
215 Adj., neut. pl. of ἐνδηλα, visible, manifest, clear.
216 Adv., Dor. for πάντως, every way, on every side; by all means, altogether, entirely.
217 Adj., masc. acc. sing. or neut. sing. of οἷος.
218 Pron., gen. sing. of τίς.
219 3rd sing. imperfect act. ind. of εἰμί.
220 Att., or Ion., fem. dat. sing. of φύσις.
221 fem. dat. sing. of τροφῆ, nourishment, livelihood; a mode of life; nurture, rearing, upbringing.
222 Adj., neut. pl. or Fem. nom./acc. dual or Att., Dor. or Aeol., fem. nom. sing. of ἀμφότερος, each or both of two.
223 masc./neut. gen. sing. pres. act. part. of ζάω.
224 3rd sing. aor. act. subj. of ἀποθνήσκω.
225 ὁ νεκρὸς μέγας καὶ εἰ παχύς = masc. nom. sing.
226 masc./neut. gen. sing. aor. act. part. of ἀποθνήσκω.
227 Adv. (ἀλλὰ), otherwise.
228 Adv., again, anew, afresh, once more.
229 3rd sing. imperfect act. ind. of ἐπιτηθεύω, to pursue or practise a thing, make a practice of, make it one’s business.
230 Ep., or Dor. pres. act. inf. of κομάω, let the hair grow long.
231 masc. nom. sing. of κομήτης, wearing long hair.
But whenever the two are separated from one another the not inferior of the two has the habits of the other because of how the man lived, and the body his character—both his service to the Gods and his misfortunes are completely clear. If his body was big either in stature or in feeding while he was among the living, the corpse in death will also be big, and if thick and stout, thick and stout in death, and so on and so forth, and moreover, if he made it a practice to grow his hair long, his body will be long-haired.
Μαστιγίας\textsuperscript{232} αὖ εἰ τις ἦν καὶ ἴχνη\textsuperscript{233} εἶχε\textsuperscript{234} τῶν πληγῶν\textsuperscript{235} οὐλὰς\textsuperscript{236} ἐν τῷ σώματι\textsuperscript{237} ἢ ὑπὸ μαστίγων\textsuperscript{238} ἢ ἄλλων τραυμάτων\textsuperscript{239} ζῶν.\textsuperscript{240} Καὶ τεθνεῶτος\textsuperscript{241} τὸ σῶμα ἐστὶν ἰδεῖν\textsuperscript{242} ταῦτα ἔχον;\textsuperscript{243} ἢ κατεαγότα\textsuperscript{244} εἰ του ἦν\textsuperscript{245} μέλη\textsuperscript{246} ἢ διεστραμμένα\textsuperscript{247} ζῶντος,\textsuperscript{248} καὶ (524δ) τεθνεῶτος\textsuperscript{249} ταῦτα\textsuperscript{250} ταῦτα\textsuperscript{251} ἑνδηλα.\textsuperscript{252} Ἐνι\textsuperscript{253} δὲ λόγῳ,\textsuperscript{254} οἷος εἶναι παρεσκεύαστο\textsuperscript{255} τὸ σῶμα ζῶν, ἑνδηλα ταῦτα καὶ τελευτήσαντος\textsuperscript{256} ἢ πάντα\textsuperscript{257} ἢ τὰ πολλὰ ἐπὶ τινα\textsuperscript{258} χρόνον.

\textsuperscript{232} masc. nom. sing. of μαστιγίης, one that always wants whipping, a worthless slave.
\textsuperscript{233} Att., Ep., or Dor., neut. pl. of ἴχνος, a track, or a footprint; a trace, a track, or a clue.
\textsuperscript{234} 3rd sing. imperf. act. ind. of ἔχω.
\textsuperscript{235} fem. gen. pl. of πλήγη, a blow, a stroke.
\textsuperscript{236} fem. acc. pl. of οὐλή, wound scarred over, scar.
\textsuperscript{237} neut. dat. sing. of σῶμα.
\textsuperscript{238} fem. gen. pl. of μάστιξ, whip.
\textsuperscript{239} neut. gen. pl. of μαστιγίας, one that always wants whipping, a worthless slave.
\textsuperscript{240} Att., Ep., or Ion., masc. nom. sing. pres. act. part. of ἔζω.
\textsuperscript{241} masc. gen. sing. perf. act. part. of θνῄσκω.
\textsuperscript{242} Att., Ep., or Dor. aor. act. inf. of εἶδον, to see.
\textsuperscript{243} Hom., or Ion. 3rd pl. imperf. act. ind. of ἔχω.
\textsuperscript{244} neut. pl. of κατάγνυμι, to break in pieces, shatter, shiver, crack.
\textsuperscript{245} 3rd pl. imperf. act. ind. of εἰμί.
\textsuperscript{246} Att., Ep., or Dor., neut. pl. of μέλος, a limb of the body.
\textsuperscript{247} neut. pl. perf. mid./pass. part. of διαστρέφω, turn different ways, twist about.
\textsuperscript{248} masc. gen. sing. pres. act. part. of ἔζω.
\textsuperscript{249} masc. gen. sing. perf. act. part. of θνῄσκω.
\textsuperscript{250} Adj., neut. pl. of ταὐτός, identical.
\textsuperscript{251} Adj., neut. pl. of οὗτος.
\textsuperscript{252} Adj., neut. pl. of ἑνδήλος, visible, manifest, clear.
\textsuperscript{253} masc. dat. sing. of εἰς, one.
\textsuperscript{254} masc. dat. sing. of λόγος.
\textsuperscript{255} 3rd sing. pluperf. mid./pass. ind. of παρασκευάζω, in Mid. and Pass., to get ready or prepare oneself for.
\textsuperscript{256} Att., or Ion., masc. gen. sing. aor. act. part. of τελευτάω.
\textsuperscript{257} Adv., πάντῃ, in every way, by all means, altogether, entirely.
\textsuperscript{258} Pron., masc. acc. sing. of τις.
Again, if he was someone who was a worthless slave that always wanted a whipping, and has traces and scars from the blows from the whips on his body or other injuries from life. And these things are seen on the body of the dead, or if his limbs were shattered, or distorted from his life, and he coming to an end, these very things are visible. In a word, the body has been conditioned by the manner in which he lived, and these things are either completely visible at the end, or many are, for some time.
Ταὐτὸν 259 δὴ μοι δοκεῖ 260 τοῦ 261 ἀρα καὶ περὶ τὴν ψυχὴν εἶναι, ὦ Καλλίκλεις.

Ἐνδηλα 262 πάντα 263 ἐστὶν ἐν τῇ ψυχῇ, ἐπειδὰν γυμνωθῇ 264 τοῦ σώματος, 265 τά τε τῆς φύσεως 266 καὶ τά παθήματα 267 ἂ 268 διὰ τὴν ἐπιτήδευσιν 269 ἐκάστου 270 πράγματος 271 ἔσχεν 272 ἐν τῇ ψυχῇ ὁ ἀνθρωπὸς. Ἐπειδὰν οὖν ἀφικόμεναι 273 παρὰ τὸν δικαστήν, 274 οἱ μὲν ἐκ τῆς Ἀσίας 275 (524ε) παρὰ τὸν Ραδάμανθυν, 276

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259 Adj., neut. sing. of ταὐτός.
260 3rd sing. pres. act. ind. of δοκέω.
261 Adj., neut. sing. of οὗτος.
262 Adj., neut. Pl. of ἐνδήλος.
263 Adj., neut. Pl. of πᾶς.
264 3rd sing. aor. pass. subj. of γυμνόω, to strip naked.
265 neut. gen. sing. of σῶμα.
266 Att., fem. gen. sing. of φύσις.
267 neut. pl. of πάθημα, anything that befalls one, a suffering, a calamity, or a misfortune; a passive emotion or condition; in pl., incidents, or occurrences.
268 Art., Dor., fem. nom. sing. of ὁ.
269 fem. acc. sing. of ἐπιτήδευσις, devotion or attention to a pursuit.
270 Adj., masc. gen. sing. of ἕκαστος.
271 neut. gen. sing. of πράγμα.
272 3rd sing. aor. act. ind. of ἔχω.
273 3rd pl. oar. mid./pass. subj. of ἀφικνέομαι, to come to one place from another.
274 Att., Ep., or Ion., masc. acc. sing. of δικαστής, a judge.
275 Att., Dor., Ion., or Aeol., fem. gen. sing. of Ἀσία.
276 masc. acc. sing. of Ραδάμανθυς.
Now it seems to me to be the same thing concerning the soul, O Callicles. When the body is stripped naked everything in the soul is visible, and its nature and its condition according to the conviction held in each of the man’s deeds are held in the man’s soul. Therefore, whenever they come to the judge from another place, they from Asia opposite to Rhadamanthus.
Ὀ Ραδάμανθυς ἐκείνους ἐπιστήσας θεάται ἑκάστου τὴν ψυχήν, οὐκ εἰδὼς ὅτου ἐστίν, ἀλλὰ πολλάκις τοῦ μεγάλου βασιλέως ἐπιλαβόμενος ἢ ἄλλου ὅτου ἐστίν κατείδεν οὐδὲν ὑγιὲς ἀλλὰ διαμεμαστιγωμένη καὶ οὐλῶν μεστὴ ὑπὸ ἐπιορκίων καὶ ἀδικίας, ἀλλὰ ἑκάστη ἡ πρᾶξις αὐτοῦ ἐξωμόρξατο εἰς τὴν ψυχήν, καὶ πάντα σκολιὰ ὑπὸ ψεύδους καὶ ἀλαζονείας καὶ οὐδὲν εὐθὺ διὰ τὸ ἄνευ ἀληθείας τεθράφθαι.

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277 Adj., masc. acc. pl. of ἐκείνος.
278 Att., Ep., or Ion., masc. nom. sing. aor. act. part. of ἐφίστημι, to fix one’s mind on, give one’s attention to.
279 3rd sing. pres. mid./pass. ind. of θεάομαι, to look on, to gaze at, view, behold.
280 Adj., masc. gen. sing. of ἑκάστος.
281 masc. nom. sing. perf. act. part. of οἶδα.
282 Pron., masc. gen. sing. of οίς.
283 Adj., masc. gen. sing. of μέγας.
284 Ep., Dor., Ion., or Aeol., masc. gen. sing. of βασιλεύς.
285 masc. nom. sing. aor. mid. part. of ἐπιλαμβάνω, in Mid., to lay hold of, to attack, to make a seizure of, get, obtain.
286 Pron., masc. gen. sing. of ὅστις.
287 masc. gen. sing. of δυνάστης, lord, master, ruler.
288 3rd sing. aor. act. ind. of κατείδον, to behold, regard, perceive.
289 Adj., neut. sing. of ὅστις.
290 masc. nom. sing. perf. act. part. of ὅστις.
291 Att., Ep., or Ion., fem. nom. sing. of ἑκάστος.
292 fem. nom. sing. perf. mid./pass. part. of διαμαστιγόω, to scourge severely.
293 Adj., Ion., fem. gen. pl. of ὅστις.
294 fem. gen. pl. of ἐπιορκία, false swearing, perjury.
295 fem. acc. pl. or Att., Dor., or Aeol., fem. gen. sing. of ἀδικία.
296 Art., Dor., or Aol., fem. nom. sing. of ὅ.
297 Adj., Att., Ep., or Ion., fem. nom. sing. of ἑκάστος.
298 fem. nom. sing. of ὅστις.
299 3rd sing. aor. mid. ind. of ἐξωμόρχησα, in Mid., to stamp or imprint upon.
300 Adj., neut. pl. of σκολιός, curved, winding, twisted, tangled; crooked, unjust, unrighteous.
301 Adj., Att., Ep., or Dor., neut. gen. sing. of ψεύδης, lying, false, untrue.
302 fem. gen. sing. of ἀλαζονεία, false pretension, imposture, quackery
303 Adj., neut. sing. of εὐθὺς, straight, direct.
304 Prep. + gen., without. (Smyth, Greek Grammar, 1700)
305 Att., Dor. or Aeol., fem. gen. sing. of ἀληθεία.
306 perf. mid./pass. inf. of τρέφω, reared.
Rhadamanthus, giving attention to each of them, sets his gaze upon their soul not knowing who someone is, but frequently he has lain hold of the Great King, or some other king—lord, master, or ruler—he beholds not one sound thing being in the soul, but it rather having been severely beaten and is completely filled with perjury and injustices, each of his actions are stamped upon his soul, and it is completely twisted by his lies and his pretensions, and not one thing is straight, because it was reared without truth.
Καὶ ὑπὸ ἐξουσίας καὶ τρυφῆς καὶ ὑβρεὺς καὶ ἀκρατίας τῶν πράξεων ἀσυμμετρίας τε καὶ αἰσχρότητος γέμουσαν τὴν ψυχὴν εἶδεν. Ἡδῶν δὲ ἀτίμως ταύτην ἀπέπεμψεν εὐθὺ τῆς φρουρᾶς, οἷ  μέλλει ἐλθοῦσα ἀνατλῆναι τὰ προσήκοντα πάθη. (525β) Προσήκει δὲ παντὶ ἐν τιμωρίᾳ ὡς καὶ ὁβέλι οὔτε ἰσότιμως γίγνεσθαι ἢ παραδείγματι τοῖς ἄλλοις γίγνεσθαι, ἵνα ἄλλοι ὁρῶντες πάσχοντα ὃ ἂν πάσχῃ φοβούμενοι βελτίους γίγνωσθαι.
And because of power, and delicacy, and hubris, and incontinence of action, he sees a soul filled with asymmetry and deformity, and seeing it is worthless, he sends it away at once to prison, for he intends their soul to go to a place where men endure suffering. And everyone who arrives is being helped, by being punished he is straightened and becomes better, and being benefited he becomes an example for others, because other men, seeing those men suffer, shall be seized by fear, and become better.
Εἰσίν ὃι μὲν ωφελούμενοι τε καὶ δίκην ὑπὸ θεῶν τε καὶ ἀνθρώπων οὗτοι οἳ ἂν ἰάσιμα ἁμαρτήματα ἁμάρτωσιν: ὃμως δὲ δι’ ἀλγηδόνων καὶ ὀδυνῶν γίγνεται αὐτοῖς ἡ ωφελία καὶ ἐν Άιδου: οὔ γαρ οἱ ἄλλοι ἂδικίας ἀπαλλάττεσθαι.
And the men who are helped by the justice given to them by Gods and men are those who may have failed on account of curable sins. And, all the same, on account of undergoing pain and suffering, there is a benefit for them both here and in Hades, for there is not other way to be released from the wrongs done.
Οἱ δὲ ἂν τὰ ἔσχατα ἀδικήσωσι καὶ διὰ τὰ τοιαύτα ᾠνίατοι γένωνται, ἐκ τούτων τὰ παραδείγματα γίγνεται, καὶ οὕτωι αὐτοὶ μὲν οὐκέτι οὖν ὄνινανται οὐδὲν, ἀτεχνῶς πάντως ἀνθρώπων τάς ἁμαρτίας τὰ μέγιστα καὶ ὀδυνηρᾶται καὶ φοβερῶτατα πάθη πάσχοντας τὸν ἀεὶ χρόνον, ἀτεχνῶς παραδείγματα ἀνηρτημένους ἐκεῖ ἐν Λιδοῦ ἐν τῷ δεσμωτηρίῳ, τοῖς ἀεὶ τῶν ἀδίκων ἀφικνουμένοις θεάματα καὶ νουθετήματα.
But they who may have done the most extreme wrongs are incurable men. Of those men examples have been made, and, being incurable, those men no longer derive benefit. But others, seeing those men suffering fearful and painful things for eternity, on account of their great sins, are hung up there as an eternal spectacle and a warning about wrongdoing to those who come from another place. I say, if Polus speaks the truth, Archelaus should be one, and anyone else who such kind of tyrants.
(525d) Ων384 ἐγὼ φημι ἕνα385 καὶ Αρχέλαον ἐσεθαί,386 εἰ ἀληθή λέγει387 Πώλος,388 καὶ ἄλλον ὅστις389 ἀν τοιοῦτος390 τύραννος391 ἦ.392 Οἴμαι393 δὲ καὶ τοὺς πολλοὺς εἶναι τούτων τῶν παραδειγμάτων394 ἕκ τυράννων395 καὶ βασιλέων396 καὶ δυναστῶν397 καὶ τὰ τῶν πόλεων398 πραξάντων399 γεγονότας,400 ούτοι γὰρ διὰ τὴν ἐξουσίαν401 μέγιστα402 καὶ ἀνοσιώτατα403 ἀμαρτήματα404 ἀμαρτάνουσι.405

384 Pron., masc. gen. pl. of ὅς.
385 masc. acc. sing. of εἷς.
386 fut. mid. inf. of εἰμί.
387 3rd sing. pres. act. ind. of λέγω.
388 masc. nom. sing. of Πώλος, Polus.
389 Pron., masc. nom. sing. of ὅστις, anyone who, whomsoever.
390 Adj., masc. nom. sing. of τοιοῦτος, stronger form of τοῖος, such as this.
391 masc. nom. sing. of τύραννος, a tyrant.
392 3rd sing. pres. act. subj. of εἰμί.
393 1st sing. pres. mid./pass. ind. of οἴματι.
394 neut. gen. pl. of παράδειγμα.
395 masc. gen. pl. of τύραννος.
396 masc. gen. pl. of βασιλέως.
397 masc. gen. pl. of δυνάστης, strongman.
398 fem. gen. pl. of πόλις.
399 masc. gen. pl. aor. act. part. of πράσσω.
400 masc. acc. pl. perf. act. part. of γίγνομαι.
401 Att., Dor., or Aeol., fem. acc. sing. of ἐξουσία, power or authority.
402 Adj., superl., neut. pl. of μέγας.
403 Adj., superl., neut. pl. of ἀνόσιος, unholy, profane.
404 neut. pl. of ἁμαρτημα.
405 Att., Ep., Dor., Ion., or Aeol., 3rd pl. pres. act. ind. of ἁμαρτάνω, to miss the mark.
I say Archelaus, if what Polus says about him is true, should be one of those, and any other man who is a tyrant such as this. And I think many of those who are made examples come out of the tyrants, kings, strongmen, and those who have become ministers of public affairs, because they miss the mark on account of their most great power and their most great sacrilege.
Μαρτυρεῖ δὲ τούτοις καὶ Ὅμηρος: βασιλέας γὰρ καὶ δυνάστας ἐκεῖνος πεποίηκεν τοὺς ἐν Ἅιδου τὸν ἀεὶ χρόνον τιμωρουμένους, Τάνταλον καὶ Σίσυφον καὶ Τιτυόν: Θερσίτην δὲ, καὶ εἴ τις άλλος πονηρός ἦν ιδιώτης, οὐδεὶς πεποίηκεν μεγάλας τιμωρίας συνεχόμενον ὡς ἀνίατον—οὐ γὰρ οἶμαι εξήν αὐτῷ.
And Homer is a witness to these men, for has made kings and strongmen those men visited with punishment for all time in Hades—Tantalus, and Sisyphus, and Titus, but Thersites, or if some other worthless man was a private person, he makes no one be held in great punishment, in so far as he is blameless—for I don’t believe it would be possible for him.
Διὸ ἦν ὡς ἄλλα γὰρ, ὁ Καλλίκλεις, ἐκ τῶν (526α) δυναμένων καὶ οἱ σφόδρα πονηροὶ γιγνόμενοι ἀνθρώποι. Οὐδὲν καλύπτω καὶ ἐν τούτοις ἁγαθοὺς ἄνδρας ἐγγίγνεται, καὶ σφόδρα γε ἄξιον ἄγασθαι τῶν γιγνομένων. Χαλεπὸν, ὦ Καλλίκλεις, καὶ πολλοὺ ἐπαίνου άξιον ἐν μεγάλῃ ἐξουσίᾳ τοῦ ἀδικεῖν δικαίως διαβιῶναι.

426 Conj., wherefore, on which account.
427 Adj., comp., masc. nom. sing. of εὐδαίμων.
428 3rd sing. imperf. act. ind. of εἰμί.
429 Pron., masc. dat. pl. of ὁ.
430 3rd imperf. act. ind. of ἔξεστι, it is allowed, is possible.
431 masc. gen. pl. pres. mid./pass. part. of δύναμαι, to be able, strong enough.
432 3rd pl. pres. act. ind. of εἰμί.
433 Adv., very much, exceedingly.
434 Adj., masc. nom. pl. of πονηρός.
435 masc. nom. pl. pres. mid./pass. part. of γίγνομαι.
436 Adj., neut. sing. of οὐδείς.
437 Affirmative particle, like ἦ μέν (μήν being only a stronger form), now verily, full surely. (Liddell and Scott)
438 3rd sing. pres. act. ind. of κωλύω, to hinder or prevent one from doing.
439 pres. mid./pass. ind. of ἐγγίγνομαι, to be born or bred in a place; of qualities; of events and the like, to happen in or among.
440 σφόδρα γε = most certainly. (Liddell and Scott)
441 masc. acc. sing. of ἄξιος.
442 pres. mid./pass. inf. of ἀγαμάη, to wonder at or to marvel at.
443 masc. gen. pl. pres. mid./pass. part. of γίγνομαι.
444 Adj., neut. sing. of χαλεπός, difficult.
445 masc. gen. sing. of ἐπαίνος, approval, praise, commendation.
446 Adj., Att., Ep., or Ion., fem. dat. sing. of μέγας.
447 Att., Dor., or Aeo., fem. dat. sing. of ἐξουσία, power, authority.
448 Att., Ep., or Dor., pres. act. inf. of ἀδικεῖν, to do wrong.
449 neut. sing. aor. mid. part. of γίγνομαι.
450 aor. act. inf. of διαβιῶ, to live through.
On account of the fact that it was more likely that he was rightly guided than those men —for, O Callicles, the men who have become the most wicked of men come from the strongmen. Indeed, a man is prevented from doing not one thing, and good men happen to be born and bred among them, and he is most certainly a worthy man to be marvel at for happening to be from those men, for it is a difficult thing, O Callicles, and worth much praise, for although it happens to be within his power to do injustice, he lives justly.
Ὅλιγοι ἄρα γίγνονται οἱ τοιούτοι, καὶ ἐνθάδε καὶ ἄλλοθι γεγόνασιν, οἴμαι δὲ καὶ ἔσονται καλοὶ κἀγαθοὶ ταύτην τὴν ἀρετὴν τὴν τοῦ δικαίως (526β) διαχειρίζειν ἂν τις ἐπιτρέπῃ. εἷς δὲ καὶ πάνυ ἐλλόγιμος γέγονεν καὶ εἰς τοὺς ἄλλους Ἕλληνας, Ἀριστείδης ὁ Λυσιμάχου: οἱ δὲ πολλοὶ, ὦ ἄριστε, κακοὶ γίγνονται τῶν δυναστῶν.

451 Adj., masc. nom. pl. of ὀλίγος.
452 3rd pl. pres. mid./pass. ind. of γίγνομαι.
453 Adj., masc. nom. pl. of τοιοῦτος.
454 Conj., after that, when; seeing that, since.
455 Adv., here, or there.
456 Adv., elsewhere, in another place, esp. in a strange or foreign land.
457 3rd pl. perf. act. ind. of γίγνομαι.
458 1st sing. pres. mid./pass. ind. of οἴομαι.
459 3rd pl. fut. mid. ind. of εἰμί.
460 Adj., masc. nom. pl. of καλός.
461 Adj., masc. nom. pl. of ἀγαθός.
462 Adv., δίκαιος.
463 Att., or Ep., pres. act. inf. of διαχειρίζω, have in hand, conduct, manage, administer
464 3rd sing. pres. act. subj. of ἐπιτρέπω, to turn towards, to turn over to, to trust or to rely on.
465 masc. nom. sing. of εἷς, one man.
466 Adv., altogether, entirely
467 Adj., masc. nom. sing. of ἐλλόγιμος, held in account, notable, famous.
468 3rd sing. pref. act. ind. of γίγνομαι.
469 Prep. + acc., to, towards, into.
470 masc./fem. acc. pl. of Ἕλλην, the Thessalian tribe of which Hellen was the reputed chief; the Hellens, the Greeks.
471 3rd pl. pres. mid./pass. ind. of γίγνομαι.
472 masc. gen. pl. of δυνάστης, lord, master, ruler; strongman.
And men such as this are few whenever they have existed around here or anywhere else. But I think there will be men for justly administering this is the Arete,\textsuperscript{473} if he someone who is trusted with these things. And one man who has become completely famous among the other Greeks is Aristeides son of Lysimachus, but many of the strongmen, O best of men, happen to be evil.

\textsuperscript{473} When an adjective either precedes the article, or follows directly a noun that has an article, it is always a predicate adjective, and is said to be in the predicate position. (Goodwin and Gulick, 970)
Ὅπερ οὖν ἔλεγον, ἐπειδὰν ὁ Ῥαδάμανθυς ἐκεῖνος τοιοῦτόν τινα λάβη, ἄλλο μὲν περὶ αὐτοῦ οὐκ οἶδεν, οὐθ’ ὅστις ὄντινων, ὅτι δὲ πονηρός τις καὶ τούτῳ κατιδὼν ἀπέπεμψεν εἰς Τάρταρον, ἐπισημηνάμενος, ἐάντε ἰάσιμος ἐάντε ἀνίατος δοκῇ εἶναι: ὁ δὲ ἐκεῖσε ἀφικόμενος τὰ προσήκοντα πάσχει.
As I was saying, whenever that man Rhadamanthus lays hold of some man such as this he knows not one other thing about him, neither who nor of whom he is, except that he is someone bad, and looking down upon this matter, he sends him off to Tartarus, having set his mark upon him whether in his opinion he is curable or incurable, and having arrived at that place, suffers what is fitting.
Ἐνίοτε ἄλλην εἰσιδὼν ὁσίως καὶ μετ᾽ ἀληθείας ἄνδρος ἀνδρὸς ἰδιώτου ἢ ἄλλου τίνος, μάλιστα μέν, ἐγωγέ φημι, ὦ Καλλίκλεις, φιλοσόφου τὰ αὐτοῦ πράξας καὶ οὐ πολυπραγμονήσας ἐν τῷ βίῳ, ἠγάσθη τε καὶ ἐς μακάρων νήσους ἀπέπεμψε. Ταῦτα δὲ ταῦτα καὶ ὁ Αἰακός—ἐκάτερος τούτων ῥάβδον ἐχὼν δικάζει—ὁ δὲ Μίνως ἐπισκοπῶν κάθηται, μόνος ἔχων χρυσοῦν (526δ) σκῆπτρον, ὡς φησιν Ὀδυσσεύς ὁ Ὅμηρος ἱδεῖν αὐτὸν:

Χρύσεων σκῆπτρον ἔχοντα, θεμιστεύοντα νέκυσιν.

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499 Adv., sometimes.
500 Adj., Att., Ep., or Ion., fem. acc. sing. of ἄλλος.
501 masc. nom. sing. aor. act. part. of εἶδον.
502 Adv., of ὁσίος, of persons, pious, devout, religious.
503 fem. acc. sing. perf. act. part. of βιόω, to live, to pass one's life.
504 Prep. + gen., with, amid, among; in the company with. (Cf., Goodwin and Gulick, 1219a1)
505 Att., Dor., or Aeol., fem. gen. sing. of ἀληθεία, truth.
506 masc. gen. sing. of αὐτὸς.
507 masc. gen. sing. of ἰδιώτης, a private person, or and individual.
508 Adj., masc. gen. sing. of ἄλλος.
509 Pron., masc. gen. sing. of τις.
510 Adv., superl. of μάλα.
511 masc. gen. sing. of φιλόσοφος, philosopher.
512 Adj., masc. gen. sing. of ἑαυτοῦ.
513 masc. gen. sing. aor. act. part. of πρᾶσσω, to have done.
514 masc. gen. sing. aor. act. part. of πολυπραγμονέω, to be busy about many things.
515 Att., Ep., or Ion., 3rd sing. aor. pass. ind. of ἄγαμαι, to wonder at, to be astonished by, to admire something or someone.
516 3rd sing. aor. act. ind. of ἀποπέμπω.
517 Adj., neut. pl. of ταῦτα, identical.
518 Adj., neut. pl. of ὁσίος.
519 Adj., masc. nom. sing. of ἑκάτερος, each of two, either, each singly.
520 Adj., masc. gen. pl. of ὁσίος.
521 fem. acc. sing. of ὁμός, a rod, wand, stick, switch, a spear, a staff.
522 masc. nom. sing. pres. act. part. of ἔχω.
523 3rd sing. pres. act. ind. of δικάζω, to judge, to give judgment on a thing, decide or determine a point.
524 Att., Ep., or Dor., masc. nom. sing. pres. act. part. of ἐπισκοπέω, to look upon or at, inspect, observe, examine, regard.
525 3rd sing. pres. mid. subj. of κάθημαι, to be seated, to be seated as a judge in a court of law.
526 Adj., masc. nom. sing. of μόνος, alone.
527 Adj., Att., or Ep., neut. sing. of χρυσός, golden.
528 neut. sing. of σκῆπτρον, scepter.
529 3rd sing. pres. act. ind. of φημι.
530 masc. nom. sing. of Ὅμηρος, Odysseus.
531 masc. gen. sing. of Ὅμηρος.
532 Att., Ep., or Dor. aor. act. inf. of εἶδον, to see.
533 Adj., neut. sing. of χρυσός, golden.
534 masc. acc. sing. pres. act. part. of ἔχω.
535 masc. acc. sing. pres. act. part. of θεμιστεύω, declare law and right.
536 Ep., masc. dat. pl. of νέκυς, in pl. the spirits of the dead.
But sometimes he sees a soul of an individual, a private man, or some other man, which has lived both religiously and in the company of truth, most emphatically, so I say, O Callicles, are the things done by the philosopher himself, and for not having been busy about too many things in life, and being admired he sends him off to the Islands of the Happy. And they are identical things—Aeacus holding a staff judges each of these men individually—but Minos seated as a judge watches over, he alone holding the golden scepter, just as it is said Odysseus in Homer saw him:

Holding a golden scepter, declaring law and right for the dead. (Odyssey 11.569)
Ἐγὼ μὲν οὖν, ὦ Καλλίκλεις, ὑπὸ τε τούτων τῶν λόγων 537 πέπεισμαι, 538 καὶ σκόπω 539 ὁπως 540 ἀποφανοῦμαι 541 τῷ κριτῇ 542 ὡς ὑγιεινῇ 543 τὴν ψυχήν: χαίρειν 544 οὖν ἐάσας 545 τὰς 546 τιμὰς 547 τὰς τῶν πολλῶν ἀνθρώπων, τὴν ἀλήθειαν 548 ἀσκῶν 549 πειράσομαι 550 τῷ ὄντι 551 ὡς ἀποθνῄσκων 552 βέλτιστος 553 ἀν ὡν 554 καὶ ζῇ 555 καὶ ἐπειδὰν 556 ἀποθνῄσκω 557 (526ε) ἀποθνῄσκειν. 558

537 masc. gen. pl. of λόγος.
538 1st sing. perf. mid./pass. ind. of πείθω. to induce or win over to an act or a course of action, to persuade, win over, prevail upon; to induce to believe in the truth of something. (Cunliffe)
539 Att., Ep., or Ion., 1st sing. pres. act. ind./subj. of σκόπεω, to look at or after a thing; to behold, contemplate; to view.
540 Conj., how.
541 Att., Ep., or Dor., 1st sing fut. mid. ind. of ἀποφαίνω, to display something of one’s own.
542 Att., Ep., or Ion., masc. dat. sing. of κριτής, a judge.
543 Adj., superl., Att., Ep., or Ion., fem. acc. sing. of υγιεις, healthy.
544 Att., or Ep., pres. act. inf. of χαίρω, to rejoice, be glad, be delighted.
545 Att., Ep., Dor., Ion., or Aeol., masc. nom. sing. aor. act. part. of ἐίμαι, to let, suffer, allow, permit.
546 fem. acc. pl. of ὁ.
547 fem. acc. pl. of τιμη, recompense, compensation, indemnity; the value or estimation in which a person is held, position in a scale of honor, estimation, regard; due estimation or regard, respect, honor; dignity, honor, worship; honor, distinction, esteem, renown. (Cunliffe)
548 fem. acc. sing. of ἀληθεια.
549 Att., Ep., or Dor. masc. nom. sing. pres. act. part. of ἀπολέσω, to work curiously, form by art, fashion; to practise, exercise, train.
550 1st sing. fut. mid. ind. of πειράω, to attempt, endeavor, try to do.
551 masc. dat. sing. pres. act. part. of εἰμί.
552 1st sing. pres. mid./pass. subj. of δύναμαι, to be able, capable, strong enough to do.
553 Adj., superl., masc. nom. sing. of βέλτιστος, best, most excellent.
554 masc. nom. sing. pres. act. part. of εἰμί.
555 Ep., or Dor. pres. act. inf. of ἀποθνῄσκω.
556 Conj., whenever.
557 1st sing. pres. act. subj. of ἀποθνῄσκω, die.
558 Att., or Ep., pres. act. inf. of ἀποθνῄσκω.
And I in fact, O Callicles, am convinced by these words, and I consider how I shall be able to show the judge how most healthy my soul is, rejoicing in fact that honors are allowed for many men, I shall try to train myself with truth, being the best that I can be both in living and in dying, whenever I may die.
Παρακαλῶ δὲ καὶ τοὺς ἄλλους πάντας, ἀνθρώπους, καθ᾽ ὅσον δύναμαι, καὶ δὴ καὶ ἄλλους πάντας, καθ᾽ ὅσον δύναμαι, καὶ δὴ καὶ σὲ ἀντιπαρακαλῶ. ἔπι τούτον τὸν βίον καὶ τὸν ἀγώνα τούτον, ὃν ἐγὼ φημι ἀντὶ πάντων τῶν ἐνθάδε ἀγώνων εἶναι, καὶ ὀνειδίζω σοι ὅτι οὐχ οἷός τ᾽ ἔσῃ σαυτῷ βοηθῆσαι, ὅταν ἡ δίκη σοι ἄλλα ἐλθὼν παρὰ τὸν δικαστήν τῆς Αἰγίνης.
And I call upon all other men, in so far as I am able, and you in particular do I likewise summon to this life and to this battle, which I say, contrary to all those here, to be a battles, and I heap reproach upon you that you should not be such kind of man to run to the battle whenever there may be Justice and her judgment for you, as I was just saying, but to the Judge, the son of Aegina.\footnote{Daughter of Asopus, had Aeacus by Jupiter changed into a flame of fire. Some say that she was changed by Jupiter into the island that bears her name. (J. Lempriere)}
Ἐπειδὰν σου ἐπιλαμβάνονος ἁγιασμην καὶ ἱλιγγιάσεις οὔδὲν ἦττον ἢ ἐγὼ ἐνθάδε σὺ ἐκεῖ, καὶ σε ἵσως τυπτήσει τις καὶ ἐπὶ κόρρης καὶ πάντως προπηλακεῖ. Τάχα ὁ οὖν ταύτα μυθὸς σοι δοκεῖ λέγεσθαι ὥσπερ γραῦς καὶ καταφφονεῖς αὐτῶν, καὶ οὔδέν γάρ ἂν ἄλλος θαυμαστὸν καταφφονεῖν τούτων, εἰ πη ἐνθάδε σὺ ἐκεῖ, καί σε ἴσως τυπτήσει καὶ ἐπὶ κόρρης ἀτίμως καὶ ἀληθέστερα εὑρεῖν.

586 masc. nom. sing. aor. mid. part. of ἐπιλαμβάνω, to lay hold of, to seize.
587 3rd sing. pres. act. subj. of ἁγιασμην, to lead or carry, to convey, bring, or to fetch.
588 Att., Dor., or Ion., 2nd sing. fut. mid./pass. ind. of χασμάομαι, to yawn or to gape wide.
589 Att., or Dor., 2nd sing. fut. act. ind. of ἰλιγγιάω, to be or become dizzy, lose one’s head.
590 Adj., comp., Att., neut. sing. of ἥσσων, inferior.
591 Adv., there.
592 Dor., 2nd sing. fut. mid. ind. of τύπτω, to be beaten, struck or wounded
593 Att., Ep., Dor., or Ion., fem. gen. sing. of κόρρη, one of the temples, the side of the forehead.
594 Adv., (ἄτιμος), dishonorably
595 Att., Ep., Dor., or Ion., 2nd sing. fut. mid. ind. of προπηλακίζω, to bespatter with mud or to trample in the mire: metaphor. to treat with contumely, to abuse foully.
596 Adv., swiftly, quickly, fast, at speed; in short space, soon, before long, quickly, speedily, shortly; without delay or loss of time, with all speed, at once, forthwith, straightaway. (Cunliffe)
597 masc. nom. sing. of μῦθος.
598 Att., Ep., Dor., or Ion., 2nd sing. pres. mid./pass. ind. of δοκεῖω.
599 pres. mid./pass. inf. of λέγω.
600 Att., fem. gen. sing. of γραῦς, old woman.
601 Att., Ep., Dor., or Ion., 2nd sing. pres. act. ind. of καταφφονεῖω, to think down upon, i.e. to look down upon, think slightly of.
602 Att., 1st sing. imperf. act. ind. of ἢμι, I say.
603 Adj., neut. sing. of θαυμαστός, admirable, excellent.
604 Att., Ep., or Dor., pres. act. inf. of καταφφονεῖω.
605 Att., Ep., or Dor., masc. nom. pl. pres. act. part. of ζητέω, to seek, seek for; search after, search out; inquire into, investigate; seek after, desire; to require, or to demand.
606 1st pl. imperf. act. ind. of ἔχω.
607 Adj., comp., neut. pl. of βελτίων, better.
608 Adj., comp., neut. pl. of ἀληθῆς.
609 Att., Ep., or Dor., aor. act. inf. of εὑρίσκω, to find, find out, discover.
When he fetching you lays hold bringing you up, you will be agape and dizzy there no less that I am here, and in like manner you shall be dishonorably slapped on the side of the head and be completely humiliated. On its face this may look like a story being told by an old woman and you look down upon it and being despised in fact find not one thing I was saying admirable or excellent as if we were demanding something better and truer for ourselves.
 Nodo de fora, que três, éis, oípe, sofópatoi, este, torn, vin, Ellínwn, ou te kai Páloς kai (527β) Gorígias, ouk ēxete, apodeixai, ws dei állon ti va biou, ἤ τούτων, ὅσπερ καὶ ἐκεῖσε φαίνεσαι, συμφέρων. Αλλ᾽ ἐν τοσούτοις, λόγοις τῶν ἄλλων ἐλεγχομένων, μόνος οὕτως ἠρεμεῖ, ὡς εὑλαβητέον ἐστὶν τὸ ἀδικεῖν, μᾶλλον ὥτο ἀδικεῖσθαι, καὶ παντὸς μᾶλλον ἀνδρὶ μελετητέον, ou τὸ δοκεῖν, εἶναι ἀγαθὸν, ἀλλὰ τὸ εἶναι, καὶ ἰδίᾳ καὶ δημοσίᾳ.
But as it is, you should see that you three are, in a manner of speaking, the most wise of the Greeks *until now*—you, Polus, and Gorgias have not proven it is necessary to live anything other than this life, which appears to benefit the other world. But among so many arguments, the others having been refuted, this argument alone remains unmoved, so one must beware—*it is worse to do wrong than it is to be wronged*. And it is better for a man to study it of all things not *seem to be a good man but to be it*, both in public and in private.
Ἐὰν δὲ τις κατὰ τι κακῶς γίγνηται, κολαστέος ἐστι, καὶ τούτῳ δεύτερον ἀγαθὸν μετὰ τὸ εἶναι δίκαιον, τὸ γίγνεσθαι καὶ τὸν κακὸν κολαστέον ἐστὶ, καὶ τοῦτο δεύτερον δίκην. Καὶ πᾶσαν κολακείαν καὶ τὴν περὶ ἑαυτὸν καὶ τὴν περὶ τοὺς ἄλλους, καὶ περὶ ὀλίγους καὶ περὶ πολλούς, φευκτέον. Καὶ τῇ ῥητορικῇ χρηστέον ἐπὶ τὸ δίκαιον ἀεί, καὶ τῇ ἀλλῇ πάσῃ πράξει.

634 Adj., masc. nom. sing. of κακῶς.
635 3rd sing. pres. mid./pass. subj. of γίγνομαι.
636 Adj., masc. nom. sing. of κολαστέος, one must be punished.
637 3rd sing. pres. act. ind. of εἰμί.
638 Adj., neut. sing. of δεύτερος.
639 pres. mid./pass. inf. of γίγνομαι.
640 masc. acc. sing. pres. mid./pass. part. of κολάζω, in Pass., to be punished.
641 pres. act. inf. of δίδωμι.
642 Att., Ep., or Ion., fem. acc. sing. of δίκη.
643 Adj., Doric, fem. acc. sing. of πάς.
644 Att., Dor., or Aeol., fem. acc. sing. of κολακεία, flattery.
645 Verbal Adjective, fem. acc. sing. of φευκτέος, to be fled, or to be shunned.
646 Adj., Att., Ep., or Ion., fem. dat. sing. of ῥητορικός, rhetorical.
647 Adv. (οὕτω), in this way or manner, so, thus.
648 Verbal Adjective, fem. acc. sing. of χρηστέος, one must use.
649 Ep., fem. dat. sing. of πράξει, praxis, practice.
But if someone should himself become a bad man concerning something, he must be punished, and this second thing is a good thing with respect to being just, and he being punished is given justice. And all flattery, both with respect to himself, and with respect to other, both with respect to the few, and with respect to the many, is to be shunned. And with respect to the rhetorical, one must use it in a manner that is always just, and with respect to all other praxis.  

650 τῇ ῥητορικῇ...τῇ ἄλλῃ πάσῃ πράξει = Dative of Respect. (Cf., Goodwin and Gulick, 1182)
Ἐμοὶ οὖν πειθόμενος ἀκολούθησον ἐνταῦθα, οἱ ἀφικόμενος εὐδαιμονίσει καὶ ζῶν καὶ τελευτήσας, ὡς ὁ λόγος σημαίνει. Καὶ ἐασόν τινὰ σου καταφρονήσαι ὡς ἀνοήτου καὶ προπηλακίσαι, ἐὰν βουλήται, καὶ ναὶ μὰ Δία σὺ γε θαρσάς πατάξαι τὴν (527δ) ἀτίμον ταύτην πλῆγην: οὐδὲν γὰρ δεινόν πείσῃ, ἐὰν ὑπόντι τὸν ἕλη καλὸς κἀγαθὸς, ἀσκῶν ἀρετήν.
And so, if put your trust in me and follow me here to arrive at there, you shall be prosperous, well off, and happy, both living and dying, as logic dictates. And let alone anyone looking down upon you as an idiot, and let yourself be bespattered with mud and trampled in the mire if he should wish, and yes by God!677 being of good courage let yourself in fact be beaten without respect for the blow, for you shall be convinced nothing is terrible, by letting it be you should be beautiful and good, practicing goodness, excellence, and virtue.

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677 καὶ ναὶ μὰ Δία.
Κἀπεῖτα ὡς κοινὴ ἀσκήσαντες, τότε ἡ δῆ, ἐὰν δοκῇ χρήναι, ἐπιθησόμεθα τοῖς πολιτικοῖς, ἡ ὁποῖον ἂν τι ἡμῖν δοκῇ, τότε βουλευσόμεθα, βελτίους ὄντες βουλεύεσθαι ἡ νῦν.
Thereafter, practicing it in an ordinary way, already by this time, if it appears to be necessary, we shall apply ourselves to politics, or some sort of thing which appears to us at the time, we shall deliberate, being better at deliberating than now.
Αἰσχρόν ὅφειν ἔχοντάς γε ὡς νῦν φανόμεθα ἔχειν, ἔπειτα νεανιεύσθαι ὡς τι ὀντας, οἷς οὐδέποτε ταῦτα δοκεῖ περὶ τῶν αὐτῶν, καὶ ταῦτα περὶ τῶν μεγίστων—εἰς τοσοῦτον ἕκομεν ἀπαιδευσίας—ὥσπερ οὖν ἡγεμόνι τῷ λόγῳ τῶν νυν παραφανέντι, ὃς ἡμῖν σημαίνει ὅτι οὗτος ὁ τρόπος ἄριστος τοῦ βίου, καὶ τὴν δικαιοσύνην καὶ τὴν ἄλλην ἀρετὴν καὶ ζῆν καὶ τεθνάναι. 

Τούτῳ οὖν ἑπώμεθα, καὶ τοὺς ἄλλους παρακαλῶμεν, μὴ ἐκείνῳ, ὦ Καλλίκλεις, ὃς σὺ πιστεύων ἐμὲ παρακαλεῖς: ἔστι γὰρ οὐδενὸς ἄξιος. 

692 Adj., neut. sing. of αἰσχρός, shameful, dishonorable, reproachful.
693 masc. acc. pl. pres. act. part. of ἔχω.
694 pres. act. inf. of ἔχω.
695 Adv., thereupon, thereafter, then.
696 pres. mid./pass. inf. of νεανιεύομαι, to be a youth, to undertake with youthful spirit.
697 masc. acc. pl. pres. act. part. of εἰμί.
698 Pron., masc. dat. pl. of οἷς.
699 Adv., and not ever or nor ever, not even ever, never.
700 Adj., neut. pl. of ταὐτός, identical, the same.
701 Att., Ep., Dor., or Ion., 3rd sing. pres. act. ind. of δοκέω.
702 Adj., masc. acc. sing. of τοσοῦτος, so large, so tall, so much.
703 1st pl. pres. act. ind. of ἕκω, to have come, to be present, or to be here.
704 fem. acc. pl. of ἀπαιδευσία, uneducated, ignorant.
705 masc. dat. sing. of ἕκομεν, one who leads, one who has authority, a hegemon.
706 1st pl. aor. mid. subj. of ἔχω, to furnish, what is needful, to furnish the needful, answer; to declare, pronounce, or to proclaim.
707 masc. dat. sing. aor. pass. part. of παραφαίνω, in Pass. to appear by the side, disclose itself.
708 Pron., 1st. masc. dat. pl. of ἕκω.
709 2nd sing. pres. mid./pass. ind. of σημαίνω, indicate, make known, point out.
710 Att., Ep., or Ion., fem. acc. sing. of δικαιοσύνη, righteousness, or justice.
711 Att., Ep., or Dor., masc. acc. pl. pres. act. part. of ἀποκλεῖον, work, or practice.
712 Ep., or Dor., pres. act. inf. of λέει.
713 Ep., pres. act. inf. of θυμήσει.
714 1st pl. pres. mid./pass. subj. of ἐπομανεῖ, to follow.
715 Att., Ep., or Dor., 1st pl. pres. act. subj. of παρακαλεῖ, to call to one; to call to aid, call in, send for.
716 masc. nom. sing. pres. act. part. of παρακαλεῖα.
For they are as shameful as we now look, being somewhat youthful brats, for it seems to those men never are the same things the same, and about those things, which are most great things, we have come to ignorance as we should have been furnished the needed answer by the hegemony of logic which now reveals itself, which you yourself pointed out to us, that the best course of life is practicing righteousness and all other excellence both living and dying. And we should certainly follow it, and invite all others just as you called to me for it is, O Callicles, nothing worth.  (Gorgias 524β-527ε)