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

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COMMENTS ON GREEK AND LATIN LITERATURE

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

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But as it is, you should see, that you three are,
in a manner speaking, (until) up to now the most
wise of the Greeks, until now— you, Polus, and Hecias—
have not proven it is necessary to
give anything other than this life.
(523α) Σωκράτης: Ἄκουε ἕ, φασὶ, μάλα καλοῦ λόγου, ὅν σὺ μὲν ἡγήσῃ μῦθον, ὡς ἐγὼ οἴμαι, ἐγὼ δὲ λόγου: ὡς ἀληθῆ γὰρ ὄντα σοι λέξω ἀ μέλλω λέγειν, ὡσπερ γὰρ Ὅμηρος λέγει διενείματο τὴν ἀρχὴν ὁ Ζεὺς καὶ ὁ Ποσειδῶν καὶ ὁ Πλούτων, ἐπειδή 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\textsuperscript{22} says in was in the beginning when Zeus,\textsuperscript{23} Poseidon,\textsuperscript{24} and Pluto\textsuperscript{25} divided up that which they had received from their father amongst themselves.

\textsuperscript{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)

\textsuperscript{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.)

\textsuperscript{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.)

\textsuperscript{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.)
Ἦν
οὖν νόμος ὅδε περὶ ἀνθρώπων ἐπὶ Κρόνου, καὶ ἄει καὶ νῦν ἐτὶ ἐστὶν ἐν Θεοῖς, τῶν ἀνθρώπων τὸν μὲν δικαίως τὸν βίον διελθόντα καὶ (523β) όσίως, ἐπειδὰν τελευτήσῃ εἰς μακάρων νήσους ἀπιόντα ἐν πάσῃ εὐδαιμονίᾳ ἐκτὸς κακῶν, τὸν δὲ ἀδίκως καὶ ἀθέως εἰς τὸ τῆς τίσεως 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 δικαστὶς ἐπὶ Κρόνου καὶ ἐπὶ νεωστὶ τοῦ Δίς τὴν ἄρχην ἔχοντος ἐκείνη τῇ ἡμέρᾳ δικάζοντες, ἥ μέλλοντες τῇ ἡμέρᾳ, ἑκάστων, ὑπὸ τὸν Δία σφιν τελευτᾶν, κακῶς οὖν αἱ δίκαι ἐκρίνοντο. Ο τε οὖν Πλούτων καὶ οἱ ἐπιμεληται οἱ ἐκ μακάρων νῆσων ἔλεγον πρὸς τὸν Δία ὅτι φοιτῆσι σφιν ἄνθρωποι ἑκατέρωσε ἀνάξιοι. Εἶπεν οὖν ὁ Ζεύς: Ἀλλ᾽ ἐγώ, παύσω τοῦτο γιγνόμενον.
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, 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.

83 Ἀπικόμενοι μὲν φανεροὶ εἶσι 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 γλώσσαν 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. ⁸⁴ Ἀμπεχόμενοι ⁸⁵ γὰρ, ἐφη, οἱ κρινόμενοι ⁹⁶ κρίνονται: ⁹⁷ ζῶντες ⁸⁸ γὰρ κρίνονται. Πολλοὶ οὖν, ἦ ᵉ ³ ³̄, ὡς, ψυχὰς ⁹₀ πονηρὰς ⁹¹ ἐχοντες ⁹₂ ἡμφιεσμένοι ⁹₃ εἰσὶ ⁹₄ σώματα ⁹₅ τε καλὰ ⁹₆ καί γένη ⁹₇ καί πλούτους, ⁹₈ καὶ, ἐπειδὰν ἡ κρίσις ⁹₉ ἦ, ¹⁰₀ ἐρχονται ¹⁰¹ αὐτοῖς πολλοὶ μάρτυρες, ¹⁰² μαρτυρήσοντες ¹⁰³ ὡς δικαίως ¹⁰⁴ βεβίωκασιν. ¹⁰⁵ (523δ) Οἱ οὖν δικασταί ὑπὸ τε τούτων ἐκπλήττονται, ¹⁰⁶ καὶ ἀμα ¹⁰⁷ καὶ αὐτοὶ ἀμπεχόμενοι ¹⁰⁸ δικάζονται, ¹⁰⁹ πρὸ τῆς ψυχῆς τῆς αὐτῶν ὀφθαλμοῦ ¹¹₀ καὶ ὡτα ¹¹₁ καὶ ὄλον ¹¹₂ τὸ σῶμα προκεκαλυμμένοι. ¹¹₃

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84 3rd pl. pres. mid./pass. ind. of δικαίω.
85 masc. nom. pl. pres. mid./pass. part. of ἀμπέχω, to surround to cover; in Mid., to put around oneself, to wear.
86 masc. nom. pl. pres. mid./pass. part. of κρίνω.
87 3rd pl. pres. mid./pass. ind. of κρίνω.
88 masc. nom. pl. pres. act. part. of εἰμί.
89 Att., 1st sing. imperf. act. ind. of εἰμί.
90 fem. acc. pl. of ψυχή.
91 Adj., fem. acc. pl. of πονηρός.
92 masc. nom. pl. pres. act. part. of ἀμφιέννυμι, in Mid., to put round one, put on oneself.
93 masc. nom. pl. perf. mid./pass. part. of ἀμφιεσμένων, in Mid., to put round one, put on oneself.
94 3rd pl. pres. act. ind. of εἰμί.
95 neut. pl. of σῶμα.
96 Adj., neut. pl. of καλός.
97 Att., Ep., or Dor., neut. pl. of γένος.
98 masc. acc. pl. of πλοῦτος, wealth, riches.
99 fem. nom. sing. of κρίος, separating, distinguishing.
100 3rd sing. pres. act. subj. of εἰμί.
101 3rd pl. pres. mid./pass. ind. of ἐξοχομα, to come or to go.
102 masc./fem. nom. pl. of μάρτυς, witness, martyr.
103 masc. nom. pl. fut. act. part. of μαρτυρέω, to bear witness, or to give evidence.
104 Adv. of δίκαιος.
105 3rd pl. perf. act. ind. of βιόω.
106 Att., 3rd pl. pres. mid./pass. ind. of ἐκπλήττω, to drive out of one's senses, to amaze, astound.
107 Adv., at once, at the same time.
108 masc. nom. pl. pres. mid./pass. part. of ἀμπέχω.
109 Att., Ep., Dor., or Ion., 3rd pl. pres. act. ind. of δικαίω.
110 masc. acc. pl. of ὀφθαλμός, the eye; the dearest, best, as the eye is the most precious part of the body.
111 neut. pl. of οὖς, the ear.
112 Adj., neut. sing. of ὅλος, whole, entire, complete.
113 masc. nom. pl. perf. mid./pass. part. of προκαλύπτω, in Mid., to put over oneself as a screen or cloak.
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 γίγνεται, καὶ τὰ αὐτῶν ἀμφιέσματα καὶ τὰ τῶν κρινομένων. Πρῶτον μὲν οὖν, ἔφη, παυστέον ἀπάντων, ἀυτὸς τὸν θάνατον: νῦν γὰρ προίσασθαι. Τοῦτο μὲν οὖν καὶ δὴ εἴρηται 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 καὶ καταλιπόντα ἐπὶ τῆς γῆς ἑκάστου τὸν κόσμον, ἵνα δικαία ἡ κρίσις ἔρημος.
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, 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.

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.)
Ἔγώ μὲν οὖν ταύτα ἐγνωκὼς πρότερος ἤ ὑμεῖς ἐποιησάμην δικαστὰς ύεις ἐμαυτοῦ, δύο μὲν ἐκ τῆς Ἀσίας, Μίνω τε καὶ Ραδάμανθυν, (524α) ένα δὲ ἐκ τῆς Εὐρώπης, Αἰακόν. Οὔτοι ὑμεῖς ἐπειδὰν τελευτήσωσι δικάσουσιν ἐν τῷ λειμῶνι, ἐν τῇ τριόδῳ ἐξ ἧς φέρετον τὼ ὁδὼ, ἦ μὲν εἰς μακάρων νήσους, ἦ δ᾽ εἰς Τάρταρον.
Therefore, I, truly knowing these things before you, made judges out of my sons, two out of Asia, Minos and Rhadamanthys, and one out of Europe, 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.

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.)

175 One of the three grand 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 κρινεῖ, 176 τοὺς δὲ ἐκ τῆς Ἑυρώπης Αἰακός: Μίνως 177 δὲ προσβεία 178 δῶσι, 179 ἐπιδιακρίνειν, 180 ἐὰν 181 ἀπορήτον 182 τι τῷ 183 ἐτέρῳ, 184 ἴνα ὡς δικαιοτάτῃ 185 ἢ κρίσις ἢ περὶ τῆς πορείας 186 τοῖς ἀνθρώποις. Ταῦτ᾽ ἐστιν, ὥς Καλλίκλεις, ἀγίκηκοι, 188 πιστεύω (524β) ἀληθῆ εἶναι καὶ ἐκ τούτων τῶν λόγων 190 τοιούτω 191 τι λογίζομαι 192 συμβαίνειν. Ὁ θάνατος τυγχάνει 194 ὃν ἡμὶ 195 ὡς ἐμοὶ δοκεῖ, 196 οὐδὲν ἀλλο 197 ὃ δυοῖν 198 πραγμάτων 199 διάλυσις, 200 τῆς ψυχῆς καὶ τοῦ σώματος ἀπ’ ἀλλήλων. 201

176 Att., Ep., Dor., or Ion., 3nd sing. fut. act. ind. of κρίνω.
177 masc. dat. sing. of Μίνως.
178 fem. nom. sing. of προσβεία.
179 Dor. 1st sing. fut. act. ind. of δίδωμι.
180 Att., or Ep., pres. act. inf. of ἐπιδιακρίνω, to decide as an umpire, to be the referee.
181 Ep., or Dor., pres. act. inf. of ἐᾶω, to let, to suffer, to allow, or to permit.
182 Att., Ep., Dor., Ion., or AeoL, 3rd dual pres. act. ind. of ἀφοράω, to have in full view, to look at.
183 Art., masc. gen. sing. of ὁ.
184 Adj., Dor., masc. gen. sing. of ἐτέρος.
185 Adj., superl., Att., Ep., or Ion., fem. nom. sing. of δίκαιος.
186 Att., Dor., or AeoL, fem. gen. sing. of πορεία, a walking, mode of walking or running, gait; a going, a journey, way, or passage.
187 Att., or Ep., masc. voc. sing. of Καλλικλῆς, Callicles.
188 Att., masc. nom. sing. perf. act. part. of ἀκούω.
189 1st sing. pres. act. ind./subj. of πιστεύω.
190 masc. gen. pl. of λόγος.
191 Pron., masc. acc. sing. or neut. sing. of τοῦτο.
192 1st sing. pres. mid./pass. ind. of λογίζομαι.
193 Att., or Ep., pres. act. ind. of συμβαίνω.
194 2nd sing. pres. act. ind. of τυγχάνω, to hit, to hit the mark with an arrow; to hit upon, light upon.
195 masc. nom. sing. pres. act. part. of τυγχάνω.
196 Att., Ep., Dor., or Ion., 3rd sing. pres. act. ind. of δοκεῖν.
197 Adj., neut. sing. of ἀλλος.
198 Numeral, neut. gen. dual of δύο, two.
199 neut. gen. dual of πράγμα, that which has been done, a deed, act; like Lat. res, a thing, matter, affair.
200 fem. nom. sing. of διάλυσις, a loosing one from another, separating, parting.
201 Adj., neut. gen. dual of ἀλλήλων, of one another, to one another, on another.
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 ἐκάτερον αὐτοῖν Ἐξείς ἡ τὴν φύσιν τὴν αὐτοῦ καὶ τὰ παθήματα ἔνδηλα (524ξ) πάντα. Οἷον εἰ τίνος μέγα ἡ τὸ σῶμα φύσει ἡ ἀμφότερα ἰώντος, τοῦτο καὶ ἐπειδὰν ἀπόθανη ὁ νεκρὸς μέγας, καὶ εἰ παχὺς καὶ ἀποθανόντος καὶ τάλλα οὕτως: καὶ εἰ αὖ ἐπετήδευε κομῆς, τοῦτο 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 πολύς.
205 Adj., comp., neut. sing. of ἥσσον, 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 ἕξις, a having, possession; a habit of body; a habit of mind.
210 Pron., Att., Hom., or Ion., fem. acc. sing. of ὅς.
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 πάθημα, anything that befalls one, a suffering, calamity, or misfortune.
215 Adj., neut. pl. of ἔνδηλος, visible, manifest, clear.
216 Adv., Dor. for πάντῃ, every way, on every side; by all means, altogether, entirely.
217 Adj., masc. acc. sing. or neut. sing. of ὁίος.
218 Pron., gen. sing. of τίς.
219 3rd sing. imperf. act. ind. of εἰμί.
220 Att., or Ion., fem. dat. sing. of φύσις.
221 fem. dat. sing. of τροφή, nourishment, livelihood; a mode of life; nurture, rearing, upbringing.
222 Adj., neut. pl. or Fem. nom./acc. dual or Att., Dor. or Aesol., fem. nom. sing. of ἀμφότερος, each or both of two.
223 masc./neut. gen. sing. pres. act. part. of ἔνδηλος.
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. (ἀλλά), otherwise.
228 Adv., again, anew, afresh, once more.
229 3rd sing. imperf. act. ind. of ἐπιτηδεύω, 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 232 αὖ εἰ τις ἣν καὶ ἴχνη 233 εἶχε 234 τῶν πληγῶν 235 οὐλὰς 236 ἐν τῷ σώματι 237 ἢ ὑπὸ μαστιγῶν 238 ἢ ἄλλων τραυμάτων 239 ζῶν. 240 Καὶ τεθνεῶτος 241 τὸ σῶμα ἔστιν ἰδεῖν 242 ταῦτα ἔχον. 243 ἢ κατεαγότα 244 εἰ του ἢ 245 μέλη 246 ἢ διεστραμμένα 247 ζῶντος, 248 καὶ (524δ) τεθνεῶτος 249 ταῦτα 250 ταῦτα 251 ἐνδηλα. 252 Ἐνι 253 δὲ λόγῳ, 254 οἷος εἶναι παρασκεέαστο 255 τὸ σῶμα ζῶν, ἐνδηλα ταῦτα καὶ τελευτήσαντος 256 ἢ πάντα 257 ἢ τὰ πολλὰ ἐπὶ τινα 258 χρόνον.
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 ἔδει μοι δοκεῖ τοῦτ ἄρα καὶ περὶ τὴν ψυχήν εἶναι, ὦ Καλλίκλεις.

Ἔνδηλα πάντα ἕστιν ἐν τῇ ψυχῇ, ἐπειδὰν γυμνωθῇ τοῦ σώματος τά τε τῆς φύσεως καὶ τά παθήματα διὰ τὴν ἐπιτήδευσιν ἐκάστου πράγματος ἔσχεν ἐν τῇ ψυχῇ ὁ ἄνθρωπος. Ἐπειδὰν οὖν ἄφικονται παρὰ τὸν δικαστήν, οἱ μὲν ἐκ τῆς Ἀσίας παρὰ τὸν Ραδάμανθυν, (524ε) παρὰ τὸν Ραδάμανθυν,
Now it seems to me to be the same thing concerning the soul, O Calicles. 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.
Ὁ Ραδάμανθυς ἐκείνους ἐπιστήσας θεάται ἑκάστου τὴν ψυχήν, οὐκ εἰδὼς ὅτου ἐστὶν, ἀλλὰ πολλάκις τοῦ μεγάλου βασιλέως ἐπιλαβόμενος ἢ ἄλλου ὅτουν βασιλέως ἢ δυνάστου κατείδευν οὐδὲν ύγιὲς ὑπὸ (525α) ἐπιορκίων καὶ ἀδικίας ἢ ἐκάστη ἡ πρᾶξις αὐτοῦ ἐξωμόρξατο εἰς τὴν ψυχήν, καὶ πάντα σκολιὰ ὑπὸ ψεύδους καὶ ἀλαζονείας καὶ οὐδὲν εὐθὺ διὰ τὸ ἀνευ ἀλήθειας τεθράφθαι.

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 ὅστις.
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 κατεῖδον, to behold, regard, perceive.
289 Adj., neut. sing. of υγίης, sound in mind, or sound in body.
290 neut. sing. pres. act. part. of εἰμί.
291 Att., Ep., or Ion., fem. acc. sing. perf. mid./pass. part. of διαμαστιγόω, to scourge severely.
292 Adj., Ion., fem. gen. pl. of ὅλος.
293 Adj., Att., Ep., or Ion., fem. acc. sing. of μεστός, full or filled; sated with a thing.
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., fem. nom. sing. of ὁ.
297 Adj., Att., Ep., or Ion., fem. nom. sing. of ἑκάστος.
298 fem. nom. sing. of πρᾶξις.
299 3rd sing. aor. mid. ind. of ἐξωμόργνυμι, in Mid., to stamp or imprint upon.
300 Adj., neut. pl. of σκολιός, curved, winding, twisted, tangle; crooked, unjust, unrighteous.
301 Adj., Att., Ep., or Dor., neut. gen. sing. of ψευδῆς, lying, false, untrue.
302 fem. gen. sing. of ἀλλαζονεία, false pretension, imposture, quackery.
303 Adj., neut. sing. of εὐθύς, straight, direct.
304 Prep. + gen., without. (Smyth, Greek Grammar, 1700)
305 Att., Dor. or Aeol., fem. gen. sing. of ἀλήθεια.
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 ὑβρίς καὶ ἀκρατίας τῶν πράξεων ἀσυμμετρίας τε καὶ αἰσχρότης γέμουσαν τὴν ψυχὴν εἶδεν. Ιδὼν δὲ ἀτίμως ταύτην ἀπέπεμψεν εὐθὺ τῆς φρουρᾶς, ὧν ἔμελλε ἐλθοῦσα ἀνατλῆναι τὰ προσήκοντα πάθη, (525β) Προσήκει δὲ παντὶ τῶ ἐν τιμωρίᾳ ὄντι, ὑπ’ ἄλλου ὀρθῶς τιμωρουμένῳ, ή βελτίονι γίγνεσθαι καὶ ὀνίνασθαι ή παραδείγματος τοῖς ἄλλοις γίγνεσθαι, ἵνα ἄλλοι ὁρῶντες πάσχοντα δὲ ἂν πάσχῃ φοβοῦμενοι βελτίους γίγνανται.

307 Att., Dor., or Ael., fem. gen. sing. of ἐξουσία, power or authority to do a thing; power over; power, authority, might.
308 Att., Ep., or Ion., fem. gen. sing. of τρυφή, softness, delicacy, daintiness.
309 Att., or Ep., fem. gen. sing. of ὑβρίς, wantonness, wanton violence or insolence; hubris.
310 Att., Dor., or Ael., fem. gen. sing. of ἀκρατεία, incontinence, want of self-control.
311 fem. gen. pl. of πρᾶξις.
312 Att., Dor., or Ael., fem. gen. sing. of ἀσυμμετρία, want of proportion or harmony; asymmetry.
313 fem. gen. sing. of αἰσχρότης, ugliness, or deformity.
314 Att., Ep., Dor., or Ion., fem. acc. sing. pres. act. part. of γέμω, to be full of a thing.
315 3rd sing. aor. act. ind. of εἶδον.
316 masc. nom. sing. aor. act. part. of εἶδον.
317 Adj., Dor., masc. acc. pl. of ἄτιμος, unhonored, dishonored; without price or value; worthless.
318 3rd sing. aor. act. ind. of ἀποπέμπω, to send off or away, to dismiss.
319 Att., Dor., or Ael., fem. gen. sing. of φρουρά, a looking out, watch, guard; a prison.
320 3rd sing. pres. act. ind. of μέλλω.
321 Att., Ep., Dor., or Ion., fem. nom. sing. aor. act. part. of γέμω, to be full of a thing.
322 masc. nom. sing. aor. act. part. of εἶδον.
323 masc. acc. pl. of ἄτιμος, unhonored, dishonored; without price or value; worthless.
324 3rd sing. pres. act. ind. of ἀνατλῆναι, to bear up against, endure.
325 neut. pl. pres. act. part. of προσήκω, to have arrived at a place, to have come, be near at hand, be present.
326 Att., Ep., Dor., neut. pl. of πάθος.
327 Att., Dor., or Ael., fem. dat. sing. of τιμωρία, retribution, vengeance, punishment.
328 masc./neut. dat. sing. of πάθος.
329 Adj., Dor., masc. acc. pl. of ὀρθός, straight, upright, erect; right, safe, happy; real, genuine
330 Att., Ep., or Dor., masc. dat. sing. pres. mid./pass. part. of τιμωρέω, in Mid. to exact vengeance from, visit with punishment.
331 Adj., comp., dat. sing. of βελτίον.
332 pres. mid./pass. inf. of γίγνομαι.
333 pres. mid./pass. inf. of ὀνίναμαι, in Mid., to be profited, to be helped, to be assisted.
334 neut. dat. sing. of παραδείγμα, a pattern or model of a thing to be executed, a precedent, or an example; an argument or a proof from example; a paradigm.
335 Ep., masc. nom. pl. pres. act. part. of ὀρόω.
336 masc. acc. sing. pres. act. part. of πάθος.
337 3rd sing. pres. act. subj. of πάθος.
338 Att., Ep., or Dor., masc. nom. pl. pres. mid./pass. part. of φοβέω, to be put to flight, to flee; to be seized with fear.
339 Adj., comp., masc. nom. pl. of βελτίον.
340 3rd pl. pres. mid./pass. subj. of γίγνομαι.
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.
Εἰσὶν δὲ οἱ μὲν ὠφελούμενοι τε καὶ δίκην διδόντες υπὸ θεών τε καὶ ἀνθρώπων οὗτοι ὁ θάνατος ἢ ἰάσιμα ἁμαρτήματα ἁμάρτωσιν: δὲ δὲ ἀλγηδόνων καὶ ὀδυνῶν γίγνεται αὐτοῖς ἡ ὠφελία καὶ ἐνθάδε καὶ ἐν Ἅιδου: οὐ γὰρ οἴον τε ἄλλως ἀδικία ἀπαλλάττεσθαι.

341 3rd pl. pres. act. ind. of εἰμί.
342 Att., Ep., or Dor., masc. nom. pl. pres. mid./pass. part., ὠφελέω.
343 Att., Ep., or Ion., fem. acc. sing. of δίκη.
344 masc. nom. pl. pres. act. part. of δίδωμι.
345 masc./fem. gen. pl. of θεός, God or Goddess.
346 Adj., neut. pl. of ἰάσιμος.
347 neut. p l. of ἁμάρτημα, a failure, a fault, or a sin.
348 3rd sing. pres. mid./pass. ind. of γίγνομαι.
349 Conj., all the same.
350 fem. gen. pl. of ἀλγηδόνω, pain and suffering; of mind, grief, mental anguish.
351 fem. gen. pl. of ὀδύνη, pain of body.
352 3rd sing. pres. mid./pass. ind. of γίγνομαι.
353 Att., Dor., Ion., or Aeol., fem. nom. sing. of ὠφελέια.
354 Adj., neut. sing. of οἷος.
355 Adv., otherwise.
356 fem. acc. pl. or Att., Dor., or Aeol., fem. gen. sing. of ἀδικία.
357 Att., pres. mid./pass. inf. of ἀπαλλάξω, to wish to be delivered from or get rid of. Or Att., Pres. mid./pass. inf. of ἀπαλλάσσω, to set free, release, deliver a person from a thing.
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 δ᾽ ἂν τὰ ἐσχάτα καὶ διὰ τὰ τοιαύτα ἀδικήματα ἀνίατοι γένωνται, ἐκ τούτων τὰ παραδείγματα γίγνεται, καὶ οὕτωι αὑτοὶ μὲν οὐκέτι ὄνινανται οὐδὲν, άτε ἄνιατοι ὄντες, ἄλλοι δὲ ὄνινανται οἱ τούτους ὁρῶντες διὰ τὰς ἁμαρτίας τὰ μέγιστα καὶ ὀδυνηρότατα πάθη πάσχοντας τὸν ἀεὶ χρόνον, ἀτεχνῆς παραδείγματα ἀνήρτημένους ἐκεῖ ἐν Ἅιδου ἐν τῷ δεσμωτηρίῳ, τοῖς ἀεὶ τῶν ἀδίκων ἀφικνουμένοις θεάματα καὶ νουθετήματα.

358 Adj., neut. pl. of ἐσχάτος, farthest, uttermost, extreme.
359 3rd pl. aor. act. subj. of ἀδικέω, to do wrong.
360 Adj., neut. pl. of τοιαύτης, a stronger form of τοῖος, such as this.
361 neut. pl. of ἀδίκημα, a wrong done.
362 Adj., masc./fem. nom. pl. of ἀνιατός, incurable; of persons, incorrigible.
363 3rd pl. aor. mid. subj. of γίγνομαι.
364 neut. pl. of παράδειγμα.
365 Adv., no more, no longer, no further.
366 3rd pl. pres. mid./pass. ind. of ὀνίνημι, in Mid., to have profit or advantage, derive benefit, have enjoyment or delight.
367 Adv., just as, as if, so as.
368 masc. nom. pl. pres. act. part. of εἰμί.
369 Ep., masc. nom. pl. pres. act. part. of ὁμάς.
370 fem. acc. pl. or Att., Dor., or Aeol., fem. gen. sing. of ἁμαρτία.
371 Adv., neut. pl. of μέγας.
372 Adj., superl., neut. pl. of ὀδυνηρός, painful, distressing.
373 Adj., superl., neut. pl. of φοβερός, fearful.
374 Att., Ep., or Dor., neut. pl. of πάθες.
375 masc. acc. pl. pres. act. part. of πάσχω.
376 Adv., Att., Ep., or Dor., of ἀτεχνής, simply, i.e., really, absolutely.
377 neut. pl. of παράδειγμα.
378 Att., or Ion., masc. acc. pl. perf. mid./pass. part. of ἀφικνέομαι, to come to one place from another.
379 Adv., there.
380 neut. dat. sing. of δεσμωτηρίου.
381 Att., Ep., or Dor., masc. dat. pl. pres. mid./pass. part. of ἀφικνόμαι, to come to one place from another.
382 neut. pl. of θέαμα, that which is seen, a sight, a show, a spectacle.
383 neut. pl. of νουθέτημα, admonition, warning.
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) Ὡν384 ἐγὼ φημι ἕνα385 καὶ Αρχέλαον ἐσεθαί,386 εἰ ἄληθή λέγει387 Πώλος,388 καὶ ἄλλον ὅστις389 ἀν τοιοῦτος390 τύραννος.391 ή.392 Οἶμαι393 δὲ καὶ τοὺς πολλοὺς εἶναι τούτων τῶν παραδείγματων394 ἐκ τυράννων395 καὶ βασιλέων396 καὶ δυναστῶν397 καὶ τὰ τῶν πόλεων398 πραξάντων399 γεγονότας,400 οὗτοι 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 εἰμι.
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 εἰμι.
393 1st sing. pres. mid./pass. ind. of οἴομαι.
394 neut. gen. pl. of παραδείγμα.
395 masc. gen. pl. of τύραννος.
396 masc. gen. pl. of βασιλεύς.
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 εξουσία, power or authority.
402 Adj., superl., neut. pl. of μέγας.
403 Adj., superl., neut. pl. of ἀνόσιος, unholy, profane.
404 neut. pl. of ἁμαρτήμα.
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 406 δὲ τούτοις καὶ Ὅμηρος: βασιλέας 407 γὰρ καὶ δυνάστας 408 ἐκεῖνος 409 πεποίηκεν 410 (525ε) τοὺς ἐν Ἅιδου τὸν ἀεὶ χρόνον τιμωρούμενους, 411 Τάνταλον 412 καὶ Σίσυφον 413 καὶ Τιτυόν: 414 Θερσίτην 415 δὲ, καὶ εἴ τις ἄλλος πονηρὸς 416 ἐν ἑαυτῷ, 417 ἢ ἰδιώτης, 418 οὐδείς πεποίηκεν μεγάλαις 419 τιμωρίαις 420 συνεχόμενον 421 ὡς ἀνίατον 422 — ὡς ἀνίατον 422 — οὐ γὰρ οἶμαι 423 ἐξήν 424 αὐτῷ. 425

406 Att., Ep., Dor., or Ion., 3rd sing. pres. act. ind. of μαρτυρέω.
407 masc. acc. pl. of βασιλέας.
408 masc. acc. pl. of δυνάστης.
409 Adj., masc. nom. sing. of ἐκεῖνος.
410 3rd sing. perf. act. ind. of ποιέω.
411 Att., Ep., or Dor., masc. acc. pl. pres. mid./pass. part. of τιμωρέω.
412 masc. acc. sing. of Τάνταλος, Tantalus.
413 masc. acc. sing. of Σίσυφος, Sisyphus.
414 masc. acc. sing. of Τιτυός, Tityus.
415 Att., Ep., or Ion., masc. acc. sing. of Θερσίτης, Thersites.
416 Adj., masc. nom. sing. of πονηρός.
417 3rd sing. imperf. act. ind. of εἰμί.
418 masc. nom. sing. of ἰδιώτης, a private person.
419 Adj., fem. dat. pl. of μέγας.
420 fem. dat. pl. of τιμωρία.
421 masc. acc. sing. pres. mid./pass. part. of συνώχωκα, to be held together; from συνέχοι, to hold or to join together, to join or to meet. (Cunliffe)
422 Adj., masc. acc. sing. or neut. sing. of ἀνίατος.
423 1st sing. pres. mid./pass. ind. of οἴομαι.
424 3rd sing. imperf. act. ind. of ἔχεσθαι, it is allowed, is possible.
425 Adj., masc. neut. dat. sing. of αὐτὸς.
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 ἐν καὶ εὐδαιμονέστερος ἦν ὁικέτης—ἀλλὰ γάρ, ὦ Καλλίκλεις, ἐκ τῶν (526α) δυναμένων καὶ οἱ σφόδρα πονηροὶ γιγνόμενοι ἀνθρώποι. Οὐδέν καὶ καλίπει καὶ ἐν τούτοις ἀγαθοὺς ἀνδρας ἐγγίγνεσθαι, ἀλλὰ γάρ, ὦ Καλλίκλεις, ἐκ τῶν δυναμένων καὶ οἱ σφόδρα πονηροὶ γε ἀξιομενόν ἀγασθαι τῶν γιγνόμενων. Χαλεπὸν γάρ, ὦ Καλλίκλεις, καὶ πολλοῦ ἑπαίνου ἄξιον ἐν μεγάλῃ ἐξουσίᾳ τοῦ ἀδικεῖν διαβιῶναι.

426 Conj., wherefore, on which account.
427 Adj., comp., masc. nom. sing. of εὐδαιμόνιον.
428 3rd sing. imperf. act. ind. of εἰμί.
429 Pron., masc. dat. pl. of ὁς.
430 3rd imperf. act. ind. of ἐξηστε, 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 οὐδέν.
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 Pres. acc. sing. of ἄξιος.
442 pres. mid./pass. inf. of ἄγαμαι, to wonder at or to marvel at.
443 masc. gen. pl. pres. mid./pass. part. of γίγνομαι.
444 Adj., neut. sing. of χαλαρός, difficult.
445 masc. gen. sing. of ἕπαινος, approval, praise, commendation.
446 Adj., Att., Ep., or Ion., fem. dat. sing. of μέγας.
447 Att., Dor., or Aeol., fem. dat. sing. of ἐξουσία, power, authority.
448 Att., Ep., or Dor., pres. act. inf. of ἀδικέω, to do wrong.
449 neut. sing. aor. mid. part. of γίγνομαι.
450 aor. act. inf. of διαβίω, 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.
Ὀλίγοι ὅπει καὶ ἐνθάδε καὶ ἄλλοθι γεγόνασιν, οἴμαι καὶ καὶ ἐσονται καλοὶ κἀγαθοὶ ταύτην τὴν ἀρετὴν τὴν τοῦ δικαίως διαχειρίζειν ἃ ἄν τις ἐπιτρέπῃ: εἷς δὲ καὶ πάνυ ἐλλόγιμος γέγονεν καὶ εἰς τοὺς ἄλλους Ἕλληνας, Ἀριστείδης ὁ Λυσιμάχου: οἱ δὲ πολλοί, 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 Ἐλλην, 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 δυναστὴς, 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, 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.

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 ὤν ἔλεγον, ἐπειδὰν ὁ Ραδάμανθυς ἐκείνος τοιοῦτον τίνα λάβῃ, ἀλλο μὲν περὶ αὐτοῦ οὐκ οἶδεν, οὐδὲν οὐθ᾿ ὅστις ὅντινων, ὃτι δὲ πονηρός τις καὶ τούτο κατιδὼν ἀπέπεμψεν εἰς Τάρταρον, ἐπισημηνάμενος, εάντε ἰάσιμος ἐάντε ἀνίατος δοκῇ εἶναι: ὁ δὲ ἐκεῖσε ἀφικόμενος (526ξ) τὰ προσήκοντα πάσχει.

474 Pron., neut. sing., of ὅπερ, the very thing which.
475 1st sing. imperf. act. ind. of λέγω.
476 Conj., whenever.
477 Adj., masc. nom. sing. of ἐκείνος, that man, he.
478 Adj., masc. acc. sing. of τοιοῦτος.
479 Pron., masc. acc. sing. of τις.
480 3rd sing. aor. act. subj. of λαμβάνω, o take hold of, grasp, seize.
481 Adj., neut. sing. of ἀλλος.
482 3rd sing. perf. act. ind. of οἶδα.
483 Adv., neut. sing. of οὐδείς.
484 Pron., masc. nom. sing. of ὅστις.
485 Adv., οὔτε, and not; οὐθ᾿...οὐθ᾿ = neither...nor.
486 Pron., masc. gen. pl. of ὅστις.
487 Adv., ἐάν, if.
488 Adj., neut. sing. of πονηρός.
489 masc. nom. sing. aor. act. part. of κατείδον, to look down upon.
490 3rd sing. aor. act. ind. of ἀποπέμπω, to send away.
491 masc. nom. sing. aor. mid. part. of ἐπισημαίνω, to set a mark upon.
492 Adj., masc. nom. sing. of ἰάσιμος, curable.
493 Adj., masc. nom. sing. of ἀνίατος, incurable.
494 3rd sing. pres. act. subj. of δοκέω.
495 Adv., thither, to that place.
496 masc. nom. sing. aor. mid. part. of ἀφικόμενος, to arrive at.
497 neut. pl. pres. act. part. of προσήκω, befitting, beseeming, proper, meet.
498 3rd sing. pres. act. ind. of πάσχω, to suffer.
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.
Ἐνιότε ἄλλην εἰσιδὼν ἄλλος εἰσιδών μαλιστά μετ᾽ ἀληθείας ἀνδρὸς ἱδιώτου ἄλλος τινός, καὶ μετ᾽ ἀληθείας ἀνδρὸς ἱδιώτου ἢ ἄλλου τινός, μάλιστα μέν, ἔγωγέ φημι, οὗ Καλλίκλεις, φιλοσόφου τὰ αὐτοῦ πράξαντος καὶ οὐ πολυπραγμονήσαντος ἐν τῷ βίῳ, ἠγάσθη τε καὶ ἐς μακάρων νήσους ἀπέπεμψε. Ταῦτα δὲ ταῦτα καὶ ὁ Αἰακός—ἑκάτερος τούτων ἱδιώτου ἢ τινός, μάλιστα μέν, ἔγωγέ φημι, οὗ Καλλίκλεις, φιλοσόφου τὰ αὐτοῦ πράξαντος καὶ οὐ πολυπραγμονήσαντος ἐν τῷ βίῳ, ἠγάσθη τε καὶ ἐς μακάρων νήσους ἀπέπεμψε. Ταῦτα δὲ ταῦτα καὶ ὁ Αἰακός—ἑκάτερος τούτων ἱδιώτου ἢ τινός, μάλιστα μέν, ἔγωγέ φημι, οὗ Καλλίκλεις, φιλοσόφου τὰ αὐτοῦ πράξαντος καὶ οὐ πολυπραγμονήσαντος ἐν τῷ βίῳ, ἠγάσθη τε καὶ ἐς μακάρων νήσους ἀπέπεμψε. Ταῦτα δὲ ταῦτα καὶ ὁ Αἰακός—ἑκάτερος τούτων ἱδιώτου ἢ τινός, μάλιστα μέν, ἔγωγέ φημι, οὗ Καλλίκλεις, φιλοσόφου τὰ αὐτοῦ πράξαντος καὶ οὐ πολυπραγμονήσαντος ἐν τῷ βίῳ, ἠγάσθη τε καὶ ἐς μακάρων νήσους ἀπέπεμψε.
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 σκοπῶ 539 ὅπως 540 ἀποθνήσκω, 541 τῷ κριτῇ 542 ὡς ὑγιεστάτην 543 τὴν ψυχήν: χαίρειν 544 οὖν ἑάσας 545 τὰς 546 τιμὰς τῶν πολλῶν ἀνθρώπων, τὴν ἀλήθειαν 548 ἀσκῶν 549 πειράσομαι 550 τῷ ὄντι 551 ὡς ἄν δύνωμαι 552 βέλτιστος 553 ἄν 554 καὶ ζῆν 555 καὶ ἐπειδὰν 556 ἀποθνήσκω 557 (526ε) ἀποθνήσκειν. 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 σκοπέω, 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 ἀποθνήσκω, to display something of one’s own.
542 Att., Ep., or Ion., masc. dat. sing. of κριτῆς, a judge.
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 ἐίμι, to let, suffer, allow, permit.
546 fem. acc. pl. of ὁ.
547 fem. acc. pl. of τιμῆς, 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 ἀλήθειας.
549 Att., Ep., or Dor. masc. nom. sing. pres. act. part. of ἀπερχόμενος, 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 ζάω.
556 Conj., whenever.
557 1st sing. pres. act. subj. of ἀποθνήσκω, die.
558 Att., or Ep., pres. act. inf. of ἀποθνήσκω.
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 σὲ ἀντιπαρακαλῶ ἐπὶ τούτον τὸν βίον καὶ τὸν ἀγώνα τούτον, ὥστε εἰναι, καὶ ὀνειδίζω σοι ὅτι οὐχ οἷός τ᾽ ἔσῃ σαυτῷ βοηθῆσαι, ὅταν ἡ δίκη σοι καὶ ἡ κρίσις ἥν ἐγὼ ἔλεγον, ἀλλὰ ἐλθὼν παρὰ τὸν δικαστήν τῆς Αἰγίνης, τὸν τῆς Αἰγίνης, οὗ.
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 repraoch 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.⁵⁸⁵

⁵⁸⁵ Daughter of Asopus, had Aeacus by Jupiter cnaged into a flame of fire. Some say that she was changed by Jupiter into the island that bears her name. (J. Lempriere)
Ἐπειδὰν σου ἐπιλαβόμενος ἐπιλαμβάνω, ἄγῃ, χασμήν καὶ ἰλιγγιάσεις οὐδὲν ἤττον ἢ ἐγὼ ἐνθάδε σὺ ἐκεῖ, καὶ σε ἴσως τυπτήσει τις καὶ ἐπὶ κόρσης ἄτιμως καὶ πάντως προσπηλακιέ. Τάχα ὅν ταῦτα μύθος σοὶ δοκεῖ λέγεσθαι ὀσπερ γραῦς καὶ καταφρονείς αὐτῶν, καὶ οὐδέν γ᾽ ἂν ἢν θαυμαστὸν καταφρονεῖν τούτων, εἰ πη ἃ ῃ εἴχομεν εἴρειν αὐτῶν βελτίω καὶ ἀληθέστερα εὑρίσκειν.

586 masc. nom. sing. aor. mid. part. of ἐπιλαμβάνομαι, to lay hold of, to seize.
587 3rd sing. pres. act. subj. of ἄγω, 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 ἰλιγγίαω, to be or become dizzy, lose one's head.
590 Adj., comp., Att., neut. sing. of ἧσσων, 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 κόρση, one of the temples, the side of the forehead.
594 Adv., (ἁτιμός), dishonorably
595 Att., Ep., Dor., or Ion., 2nd sing. fut. mid. ind. of προσπηλακίζω, to bespatter with mud or to trample in the mire: metaph. to treat with contumely, to abuse fouly.
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 μύθος.
598 Att., Ep., Dor., or Ion., 2nd sing. pres. mid./pass. ind. of δοκεῖον.
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 καταφρονέω, to think down upon, i. e. to look down upon, think slightly of.
602 Att., 1st sing. imperf. act. ind. of ἤμι, I say.
603 Adj., neut. sing. of θαυμαστός, admirable, excellent.
604 Att., Ep., or Dor., pres. act. ind. of καταφρονέω.
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 ἐχω.
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.
Νῦν δὲ ὁρᾷς ὅτι τρεῖς ὑμεῖς οἵπερ σοφώτατοι ἐστε τῶν νῦν Ἑλλήνων, σὺ τε καὶ Πάλος καὶ (527β) Γοργίας, οὐκ ἐχετε ἀποδείξαι ὡς δει ἄλλον τινὰ βίον ἣ τούτον, ὅσπερ καὶ ἐκείσε φαίνεται συμφέρων. Ἀλλ᾽ ἐν τοσούτοις λόγοις τῶν ἄλλων ἑλεγχομένων μόνος οὕτος ἤρεμες ὡς εὐλαβητέον ἐστιν τὸ ἀδικεῖν μᾶλλον ἣ τὸ ἀδικεῖσθαι, καὶ παντὸς μᾶλλον ἄνδρι μελετητέον οὐ τὸ δοκεῖν εἶναι ἀγαθὸν ἀλλὰ τὸ εἶναι, καὶ ἰδιὰ καὶ δημοσία.
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 κακὸς γίγνηται, κολαστέος ἐστί, καὶ τοῦτο δεύτερον ἀγαθὸν μετὰ τὸ εἶναι δίκαιον, τὸ γίγνεσθαι καὶ (527ξ) κολαζόμενον διδόναι δίκην. Καὶ πάσαν κολακείαν καὶ τὴν περὶ ἑαυτὸν καὶ τὴν περὶ τοὺς ἄλλους, καὶ περὶ ὀλίγους καὶ περὶ πολλούς, φευκτέον. Καὶ τῇ ῥητορικῇ οὕτω χρηστέον ἀεί, καὶ τῇ ἄλλῃ πάσῃ πράξει.
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.\textsuperscript{650}

\textsuperscript{650} τῇ ῥητορικῇ...τῇ ἄλλῃ πάσῃ πράξει = Dative of Respect. (Cf., Goodwin and Gulick, 1182)
Ἐμοὶ οὖν πειθόμενος ἀκολούθησον ἐνταῦθα, οἱ ἀφικόμενοι εὐδαιμονήσει καὶ ζών καὶ τελευτήσας, ὡς ὁ λόγος σημαίνει. Καὶ ἔσον τινά σου καταφρονήσαι ὡς ἀνοήτου καὶ προπηλακίσαι, ἐὰν βούληται καὶ ναὶ μὰ Δία σὺ γε θαρσῶν πατάξας τὴν (527δ) ἀτίμον ταύτην πληγήν: οὐδὲν γὰρ δεινὸν πείσῃ, ἐὰν τῷ ὄντι αἰτίαν, καὶ ναὶ μὰ ἄγαθός, ἀσκῶν ἀρετήν.

651 masc. nom. sing. pres. mid./pass. part. of πείθω, to induce or win over to an act or course of action, to persuade; in Mid. and Fut., to yield to inducement, persuasion or command; be ruled, obey; to put one’s trust in. (Cunliffe)
652 2nd sing. aor. act. imper. of ἀκολούθω, to follow one, go after or with him; obey.
653 masc. nom. sing. aor. mid. part. of ἀφικνέω, to arrive at, to reach.
654 Att., Ep., Dor., 2nd sing. fut. act. ind. of εὐδαιμονέω, to be prosperous, well off, and happy.
655 Att., Ep., or Ion., masc. nom. sing. pres. act. part. of ζάω.
656 Att., Ep., or Ion., masc. nom. sing. aor. act. part. of τελευτάω, to bring to an end, i.e. to die.
657 3rd sing. pres. act. ind. of σημαίνω, to signify, indicate, announce, declare; prove.
658 Att., Ep., Dor., or Aeol., 2nd sing. aor. act. imper. of ἐάω, to let a person be; to let alone, leave, do nothing further.
659 aor. act. inf. of καταφρονέω, to think down upon, i. e. to look down upon, think slightly of.
660 Adj., masc. gen. sing. of ἀνόητος, not within the province of thought, unintelligent.
661 2nd sing. aor. mid. imper. of προπηλακίζω, to bespatter with mud or to trample in the mire: metaphor. to treat with contumely, to abuse foully.
662 Conj., if.
663 3rd sing. pres. mid./pass. subj. of βούλομαι.
664 Att., Ep., or Dor., masc. nom. sing. pres. act. part. of θαρσέω, to be of good courage.
665 2nd sing. aor. act. imper. of πατάσω, to beat.
666 Adj., fem. acc. sing. of ἀτίμος, held in no respect, regard or esteem. (Cunliffe)
667 Adj., neut. sing. of δεινός, causing, or such as to cause, fear, fearful, terrible, awe-inspiring, dreadful, dire. (Cunliffe)
668 2nd sing. fut. mid. ind. of πάσχω, to be affected in a certain way, be in a certain state of mind, entertain certain feelings.
669 Ep., or Dor., pres. act. inf. of ἐάω.
670 neut. dat. sing. of ὅ.
671 neut. dat. sing. pres. act. part. of εἱμί.
672 2nd sing. pres. act. subj. of εἱμί.
673 Adj., masc. nom. sing. of καλός.
674 Adj., masc. nom. sing. of ἀγαθός.
675 Att., Ep., or Dor., masc. nom. sing. pres. act. part. of ἀσκέω, to practice, to exercise, or to train.
676 Att., Ep., or Ion., fem. acc. sing. of ἀρετή, goodness, excellence, or virtue.
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! 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.
Κάπειτα ὄντω κοινῆ ἀσκήσαντες, τότε ἠδη, ἐὰν δοκῇ χρῆναι, ἐπιθησόμεθα τοῖς πολιτικοῖς, ἢ ὁποῖον ἂν τι ἡμῖν δοκῇ, τότε βουλευσόμεθα, βελτίους ὄντες βουλεύεσθαι ἢ νῦν.

678 Adv. (ἐπείτα), thereupon, thereafter, then.
679 Adj., Att., Ep., or Ion., fem. dat. sing. of κοινός, common, ordinary, usual.
680 masc. nom. pl. aor. act. part. of ἀσκέω.
681 Adv., at times, now and then.
682 3rd sing. pres. act. subj. of δοκέω, to think, suppose, imagine, expect; to seem.
683 pres. act. inf. of χρῆ, it is fated, necessary, or needful.
684 1st pl. fut. mid. ind. of ἐπιτίθημι, to set oneself to, apply oneself to, employ oneself on or in.
685 Adj., neut. dat. pl. of πολιτικός, political things.
686 Adj., neut. sing. of ὁποῖος, of what sort or quality.
687 Pron., Ep., 1st dat. pl. of ἐγώ.
688 1st pl. fut. mid. ind. of βουλεύω, to take counsel, or to deliberate.
689 Adj., comp., masc. nom. pl. of βελτίων.
690 masc. nom. pl. pres. act. part. of εἰμί.
691 pres. mid./pass. inf. of βουλεύω.
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.
Αἰσχρὸν ἔχοντάς γε ὡς νῦν φαινόμεθα ἐχειν, ἔπειτα νεανιεύσθαι ὡς τι ὡντας, οἷς οὐδέποτε ταῦτα ἔκει περὶ τῶν αὐτῶν, καὶ ταῦτα περὶ τῶν μεγίστων—εἰς τοσοῦτον ἡκομεν ἀπαϊδευσίας τῷ λόγῳ χρησαμεθα τῷ νῦν παραφανέντι, ὃς ἡμῖν σημαίνει ὅτι οὕτως ὁ τρόπος ἀριστος τοῦ βίου, καὶ τήν δικαιοσύνην καὶ τήν ἄλλην ἀρετὴν καὶ ζῆν καὶ τεθνάναι. Τούτῳ οὖν ἑπωμεθα, καὶ τοὺς ἄλλους παρακαλῶμεν, μὴ ἐκείνω, ψιτ πιστεύων ἐμε παρακαλέσαι; ἐστι γὰρ οὐδενὸς ἄξιος ὦ Καλλίκλεις.
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)