

PLATO

τὴν ἑαυτοῦ κάκην, ἀλλὰ τι ἄλλο ψεύδεσθαι ἐπιχειρῶν τάχ' ἂν ἐλεγχόν πῃ παραδοίῃ τῷ ἀντιδίκῳ. καὶ περὶ τὰλλα δὴ τοιαῦτ' ἅττα ἐστὶν τὰ τέχνη λεγόμενα. οὐ γάρ, ὦ Φαῖδρε;

ΦΑΙΔΡΟΣ. Τί μήν;

ΣΩΚΡΑΤΗΣ. Φεῦ, δεινῶς γ' ἔοικεν ἀποκεκρυμμένην τέχνην ἀνευρεῖν ὁ Τισίας ἢ ἄλλος ὅστις δὴ ποτ' ὦν τυγχάνει καὶ ὁπόθεν χαίρει ὀνομαζόμενος.

D ἄτάρ, ὦ ἑταῖρε, τούτῳ ἡμεῖς πότερον λέγωμεν ἢ μή—

ΦΑΙΔΡΟΣ. Τὸ ποῖον;

58. ΣΩΚΡΑΤΗΣ. Ὅτι, ὦ Τισία, πάλαι ἡμεῖς, πρὶν καὶ σὲ παρελθεῖν, τυγχάνομεν λέγοντες, ὡς ἄρα τοῦτο τὸ εἶκος τοῖς πολλοῖς δι' ὁμοιότητα τοῦ ἀληθοῦς τυγχάνει ἐγγιγνόμενον· τὰς δὲ ὁμοιότητας ἄρτι διήλθομεν ὅτι πανταχοῦ ὁ τὴν ἀλήθειαν εἰδὼς κάλλιστα ἐπίσταται εὑρίσκειν. ὥστ' εἰ μὲν ἄλλο τι περὶ τέχνης λόγων λέγεις, ἀκούοιμεν ἂν· εἰ δὲ μή, οἷς νυνδὴ διήλθομεν πεισόμεθα, ὡς ἔαν μή τις τῶν τε ἀκουσομένων τὰς φύσεις διαριθ-

E μήσῃται, καὶ κατ' εἶδη τε διαιρεῖσθαι τὰ ὄντα καὶ μιᾷ ἰδέᾳ δυνατὸς ἢ καθ' ἓν ἕκαστον περιλαμβάνειν, οὐ ποτ' ἔσται τεχνικὸς λόγων πέρι καθ' ὅσον δυνατὸν ἀνθρώπῳ. ταῦτα δὲ οὐ μή ποτε κτήσῃται ἄνευ πολλῆς πραγματείας· ἦν οὐχ ἕνεκα τοῦ λέγειν καὶ πράττειν πρὸς ἀνθρώπους δεῖ διαπονεῖσθαι τὸν σῶφρονα, ἀλλὰ τοῦ θεοῖς κεχαρισμένα μὲν λέγειν δύνασθαι, κεχαρισμένως δὲ πράττειν
274 τὸ πᾶν εἰς δύναμιν. οὐ γάρ δὴ ἄρα, ὦ Τισία, φασὶν οἱ σοφώτεροι ἡμῶν, ὁμοδούλοις δεῖ χαρίζεσθαι μελετᾶν τὸν νοῦν ἔχοντα, ὃ τι μὴ πάρεργον, ἀλλὰ δεσπόταις ἀγαθοῖς τε καὶ ἐξ ἀγαθῶν ὥστ'

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not acknowledge his cowardice, but will perhaps try to invent some other lie, and thus give his opponent a chance to confute him. And in other cases there are other similar rules of art. Is that not so, Phaedrus?

PHAEDRUS. Certainly.

SOCRATES. Oh, a wonderfully hidden art it seems to be which Tisias has brought to light, or some other, whoever he may be and whatever country he is proud to call his own! But, my friend, shall we say in reply to this, or shall we not—

PHAEDRUS. What?

SOCRATES. "Tisias, some time ago, before you came along, we were saying that this probability of yours was accepted by the people because of its likeness to truth; and we just stated that he who knows the truth is always best able to discover likenesses. And so, if you have anything else to say about the art of speech, we will listen to you; but if not, we will put our trust in what we said just now, that unless a man take account of the characters of his hearers and is able to divide things by classes and to comprehend particulars under a general idea, he will never attain the highest human perfection in the art of speech. But this ability he will not gain without much diligent toil, which a wise man ought not to undergo for the sake of speaking and acting before men, but that he may be able to speak and to do everything, so far as possible, in a manner pleasing to the gods. For those who are wiser than we, Tisias, say that a man of sense should surely practise to please not his fellow slaves, except as a secondary consideration, but his good and noble masters. Therefore, if the path is long, be not astonished;

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εἰ μακρὰ ἡ περίοδος, μὴ θαυμάσης· μεγάλων γὰρ ἔνεκα περιτέον, οὐχ ὥς σὺ δοκεῖς. ἔσται μὲν, ὥς ὁ λόγος φησὶν, εἴαν τις ἐθέλῃ, καὶ ταῦτα κάλλιστα ἐξ ἐκείνων γιγνόμενα.

ΦΑΙΔΡΟΣ. Παγκάλως ἔμοιγε δοκεῖ λέγεσθαι, ὦ Σώκρατες, εἵπερ οἷός τέ τις εἴη.

ΣΩΚΡΑΤΗΣ. Ἄλλὰ καὶ ἐπιχειροῦντί τοι τοῖς
B καλοῖς καλὸν καὶ πάσχειν ὃ τι ἂν τῷ ξυμβῇ παθεῖν.

ΦΑΙΔΡΟΣ. Καὶ μάλα.

ΣΩΚΡΑΤΗΣ. Οὐκοῦν τὸ μὲν τέχνης τε καὶ ἀτεχνίας λόγων περὶ ἱκανῶς ἔχέτω.

ΦΑΙΔΡΟΣ. Τί μὲν;

ΣΩΚΡΑΤΗΣ. Τὸ δ' εὐπρεπείας δὴ γραφῆς περὶ καὶ ἀπρεπείας, πῇ γιγνόμενον καλῶς ἂν ἔχοι καὶ ὄπη ἀπρεπῶς, λοιπόν. ἦ γάρ;

ΦΑΙΔΡΟΣ. Ναί.

59. ΣΩΚΡΑΤΗΣ. Οἶσθ' οὖν ὅπη μάλιστα θεῷ χαριεῖ λόγων περὶ πράττων ἢ λέγων;

ΦΑΙΔΡΟΣ. Οὐδαμῶς· σὺ δέ;

C ΣΩΚΡΑΤΗΣ. Ἀκοήν γ' ἔχω λέγειν τῶν προτέρων, τὸ δ' ἀληθὲς αὐτοὶ ἴσασιν. εἰ δὲ τοῦτο εὖροιμεν αὐτοί, ἂρά γ' ἂν ἔθ' ἡμῖν μέλοι τι τῶν ἀνθρωπίνων δοξασμάτων;

ΦΑΙΔΡΟΣ. Γελοῖον ἦρον· ἀλλ' ἂ φῆς ἀκηκοέναι, λέγε.

ΣΩΚΡΑΤΗΣ. Ἦκουσα τοίνυν περὶ Ναύκρατιν τῆς Αἰγύπτου γενέσθαι τῶν ἐκεῖ παλαιῶν τινὰ θεῶν, οὗ καὶ τὸ ὄρνειον τὸ ἱερόν, ὃ δὴ καλοῦσιν ἰβιν· αὐτῷ δὲ ὄνομα τῷ δαίμονι εἶναι Θεύθ. τοῦτον δὲ
D πρῶτον ἀριθμὸν τε καὶ λογισμὸν εὐρεῖν καὶ γεωμετρίαν καὶ ἀστρονομίαν, ἔτι δὲ πεττείας τε
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PHAEDRUS

for it must be trodden for great ends, not for those you have in mind. Yet your ends also, as our argument says, will be best gained in this way, if one so desires."

PHAEDRUS. I think what you have said is admirable, if one could only do it.

SOCRATES. But it is noble to strive after noble objects, no matter what happens to us.

PHAEDRUS. Certainly.

SOCRATES. We have, then, said enough about the art of speaking and that which is no art.

PHAEDRUS. Assuredly.

SOCRATES. But we have still to speak of propriety and impropriety in writing, how it should be done and how it is improper, have we not?

PHAEDRUS. Yes.

SOCRATES. Do you know how you can act or speak about rhetoric so as to please God best?

PHAEDRUS. Not at all; do you?

SOCRATES. I can tell something I have heard of the ancients; but whether it is true, they only know. But if we ourselves should find it out, should we care any longer for human opinions?

PHAEDRUS. A ridiculous question! But tell me what you say you have heard.

SOCRATES. I heard, then, that at Naucratis, in Egypt, was one of the ancient gods of that country, the one whose sacred bird is called the ibis, and the name of the god himself was Theuth. He it was who invented numbers and arithmetic and geometry and astronomy, also draughts and dice, and, most

καὶ κυβείας, καὶ δὴ καὶ γράμματα· βασιλέως δ' αὖ τότε ὄντος Αἰγύπτου ὅλης Θαμοῦ περὶ τὴν μεγάλην πόλιν τοῦ ἄνω τόπου, ἣν οἱ Ἕλληνες Αἰγυπτίας Θήβας καλοῦσι, καὶ τὸν θεὸν Ἀμμωνα, παρὰ τοῦτον ἔλθων ὁ Θεὺς τὰς τέχνας ἐπέδειξεν, καὶ ἔφη δεῖν διαδοθῆναι τοῖς ἄλλοις Αἰγυπτίοις. ὁ δὲ ἤρετο, ἥντινα ἐκάστη ἔχοι ὠφελίαν, διεξιόντος δέ, ὃ τι καλῶς ἢ μὴ καλῶς δοκοῖ λέγειν, τὸ μὲν

E ἔψεγε, τὸ δ' ἐπῆναι. πολλὰ μὲν δὴ περὶ ἐκάστης τῆς τέχνης ἐπ' ἀμφοτέρω Θαμοῦν τῷ Θεῷ λέγεται ἀποφῆναι, ἃ λόγος πολὺς ἂν εἴη διελθεῖν· ἐπειδὴ δὲ ἐπὶ τοῖς γράμμασιν ἦν, τοῦτο δέ, ὧ βασιλεῦ, τὸ μάθημα, ἔφη ὁ Θεὺς, σοφωτέρους Αἰγυπτίους καὶ μνημονικωτέρους παρέξει. μνήμης γὰρ καὶ σοφίας φάρμακον ἡύρεθι. ὁ δ' εἶπεν· ὦ τεχνικώτατε Θεὺς, ἄλλος μὲν τεκεῖν δυνατὸς τὰ τῆς τέχνης, ἄλλος δὲ κρίναι, τίν' ἔχει

275 μοῖραν βλάβης τε καὶ ὠφελίας τοῖς μέλλουσι χρῆσθαι· καὶ νῦν σύ, πατήρ ὦν γραμμάτων, δι' εὐνοίαν τοῦναντίον εἶπες ἢ δύναται. τοῦτο γὰρ τῶν μαθόντων λήθην μὲν ἐν ψυχαῖς παρέξει μνήμης ἀμελετησίᾳ, ἅτε διὰ πίστιν γραφῆς ἔξωθεν ὑπ' ἀλλοτρίων τύπων, οὐκ ἔνδοθεν αὐτοὺς ὑφ' αὐτῶν ἀναμνησκομένους· οὐκ οὖν μνήμης ἀλλ' ὑπομνήσεως φάρμακον ἡύρες. σοφίας δὲ τοῖς μαθηταῖς δόξαν, οὐκ ἀλήθειαν πορίζεις· πολλήκοοι γὰρ σοι γενόμενοι ἄνευ διδαχῆς πολυγνώμονες

B εἶναι δόξουσιν, ἀγνώμονες ὡς ἐπὶ τὸ πλῆθος οντες

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important of all, letters. Now the king of all Egypt at that time was the god Thamus, who lived in the great city of the upper region, which the Greeks call the Egyptian Thebes, and they call the god himself Ammon. To him came Theuth to show his inventions, saying that they ought to be imparted to the other Egyptians. But Thamus asked what use there was in each, and as Theuth enumerated their uses, expressed praise or blame, according as he approved or disapproved. The story goes that Thamus said many things to Theuth in praise or blame of the various arts, which it would take too long to repeat; but when they came to the letters, "This invention, O king," said Theuth, "will make the Egyptians wiser and will improve their memories; for it is an elixir of memory and wisdom that I have discovered." But Thamus replied, "Most ingenious Theuth, one man has the ability to beget arts, but the ability to judge of their usefulness or harmfulness to their users belongs to another; and now you, who are the father of letters, have been led by your affection to ascribe to them a power the opposite of that which they really possess. For this invention will produce forgetfulness in the minds of those who learn to use it, because they will not practise their memory. Their trust in writing, produced by external characters which are no part of themselves, will discourage the use of their own memory within them. You have invented an elixir not of memory, but of reminding; and you offer your pupils the appearance of wisdom, not true wisdom, for they will read many things without instruction and will therefore seem to know many things, when they are for the most part ignorant

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καὶ χαλεποὶ ξυνεῖναι, δοξόσσοι γεγονότες ἀντὶ σοφῶν.

ΦΑΙΔΡΟΣ. ὦ Σώκρατες, ῥαδίως σὺ Αἰγυπτίους καὶ ὀποδαπούς ἂν ἐθέλης λόγους ποιεῖς.

ΣΩΚΡΑΤΗΣ. Οἱ δέ γ', ὦ φίλε, ἐν τῷ τοῦ Διὸς τοῦ Δωδωναίου ἱερῷ δρυὸς λόγους ἔφησαν μαντικούς πρῶτους γενέσθαι. τοῖς μὲν οὖν τότε, ἅτε οὐκ οὔσι σοφοῖς ὥσπερ ὑμεῖς οἱ νέοι, ἀπέχρη δρυὸς καὶ πέτρας ἀκούειν ὑπ' εὐηθείας, εἰ μόνον ἀληθῆ λέγοιεν· σοὶ δ' ἴσως διαφέρει τίς ὁ λέγων καὶ ποδαπός. οὐ γὰρ ἐκεῖνο μόνον σκοπεῖς, εἴτε οὕτως εἴτε ἄλλως ἔχει;

ΦΑΙΔΡΟΣ. Ὅρθως ἐπέπληξας, καὶ μοι δοκεῖ περὶ γραμμάτων ἔχειν ἥπερ ὁ Θηβαῖος λέγει.

60. ΣΩΚΡΑΤΗΣ. Οὐκοῦν ὁ τέχνην οἰόμενος ἐν γράμμασι καταλιπεῖν, καὶ αὖ ὁ παραδεχόμενος ὥς τι σαφές καὶ βέβαιον ἐκ γραμμάτων ἐσόμενον, πολλῆς ἂν εὐηθείας γέμοι καὶ τῷ ὄντι τὴν Ἀμμωνος μαντείαν ἀγνοοῖ, πλεον τι οἰόμενος D εἶναι λόγους γεγραμμένους τοῦ τὸν εἰδότα ὑπομνήσαι περὶ ὧν ἂν ᾗ τὰ γεγραμμένα.

ΦΑΙΔΡΟΣ. Ὅρθότατα.

ΣΩΚΡΑΤΗΣ. Δεινὸν γάρ που, ὦ Φαῖδρε, τοῦτ' ἔχει γραφή, καὶ ὥς ἀληθῶς ὅμοιον ζωγραφία. καὶ γὰρ τὰ ἐκείνης ἔκγονα ἔστηκε μὲν ὥς ζῶντα, ἐὰν δ' ἀνέρη τι, σεμνῶς πάνυ σιγᾷ. ταῦτόν δὲ καὶ οἱ λόγοι· δόξαις μὲν ἂν ὥς τι φρονούντας αὐτοὺς λέγειν, ἐὰν δέ τι ἔρη τῶν λεγομένων βουλόμενος μαθεῖν, ἐν τι σημαίνει μόνον ταῦτόν αἰεῖ. ὅταν δὲ E ἅπαξ γραφῇ, κυλινδεῖται μὲν πανταχοῦ πᾶς λόγος ὁμοίως παρὰ τοῖς ἐπαῖουσιν, ὥς δ' αὐτως παρ

PHAEDRUS

and hard to get along with, since they are not wise, but only appear wise."

PHAEDRUS. Socrates, you easily make up stories of Egypt or any country you please.

SOCRATES. They used to say, my friend, that the words of the oak in the holy place of Zeus at Dodona were the first prophetic utterances. The people of that time, not being so wise as you young folks, were content in their simplicity to hear an oak or a rock, provided only it spoke the truth; but to you, perhaps, it makes a difference who the speaker is and where he comes from, for you do not consider only whether his words are true or not.

PHAEDRUS. Your rebuke is just; and I think the Theban is right in what he says about letters.

SOCRATES. He who thinks, then, that he has left behind him any art in writing, and he who receives it in the belief that anything in writing will be clear and certain, would be an utterly simple person, and in truth ignorant of the prophecy of Ammon, if he thinks written words are of any use except to remind him who knows the matter about which they are written.

PHAEDRUS. Very true.

SOCRATES. Writing, Phaedrus, has this strange quality, and is very like painting; for the creatures of painting stand like living beings, but if one asks them a question, they preserve a solemn silence. And so it is with written words; you might think they spoke as if they had intelligence, but if you question them, wishing to know about their sayings, they always say only one and the same thing. And every word, when once it is written, is bandied about, alike among those who understand and those who

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οἷς οὐδὲν προσήκει, καὶ οὐκ ἐπίσταται λέγειν οἷς
δεῖ γε καὶ μὴ· πλημμελούμενος δὲ καὶ οὐκ ἐν δίκῃ
λοιδορηθεὶς τοῦ πατρὸς αἰεὶ δεῖται βοηθοῦ· αὐτὸς
γὰρ οὐτ' ἀμύνασθαι οὔτε βοηθῆσαι δυνατὸς αὐτῷ.

ΦΑΙΔΡΟΣ. Καὶ ταῦτά σοι ὀρθότατα εἴρηται.

276 ΣΟΚΡΑΤΗΣ. Τί δ'; ἄλλον ὀρώμεν λόγον τούτου
ἀδελφὸν γνήσιον, τῷ τρόπῳ τε γίγνεται, καὶ ὅσῳ
ἀμείνων καὶ δυνατώτερος τούτου φύεται;

ΦΑΙΔΡΟΣ. Τίνα τούτου καὶ πῶς λέγεις γιγνό-
μενον;

ΣΟΚΡΑΤΗΣ. Ὃς μετ' ἐπιστήμης γράφεται ἐν τῇ
τοῦ μαθάνοντος ψυχῇ, δυνατὸς μὲν ἀμύναι ἑαυτῷ,
ἐπιστήμων δὲ λέγειν τε καὶ σιγᾶν πρὸς οὓς δεῖ.

ΦΑΙΔΡΟΣ. Τὸν τοῦ εἰδότος λόγον λέγεις ζῶντα
καὶ ἔμψυχον, οὗ ὁ γεγραμμένος εἰδῶλον ἂν τι
λέγοιτο δικαίως.

B 61. ΣΟΚΡΑΤΗΣ. Παντάπασι μὲν οὖν. τόδε δὴ μοι
εἰπέ· ὁ νοῦν ἔχων γεωργός, ὃν σπερμάτων κήδοιτο
καὶ ἔγκαρπα βούλοιτο γενέσθαι, πότερα σπουδῇ
ἂν θέρους εἰς Ἀδώνιδος κήπους ἄρων χαίροι
θεωρῶν καλοὺς ἐν ἡμέραισιν ὀκτὼ γιγνομένους, ἢ
ταῦτα μὲν δὴ παιδιᾷ τε καὶ ἐορτῇ χάριν δρῶν ἂν,
ὅτε καὶ ποιοῖ· ἐφ' οἷς δὲ ἐσπούδακε, τῇ γεωργικῇ
χρώμενος ἂν τέχνῃ, σπείρας εἰς τὸ προσήκον,
ἀγαπῶν ἂν ἐν ὀγδόῳ μηνὶ ὅσα ἔσπειρεν τέλους
λαβόντα;

C ΦΑΙΔΡΟΣ. Οὕτω που, ὦ Σώκρατες, τὰ μὲν
σπουδῇ, τὰ δὲ ὡς ἐτέρως ἂν, ἢ λέγεις, ποιοῖ.

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PHAEDRUS

have no interest in it, and it knows not to whom to
speak or not to speak; when ill-treated or unjustly
reviled it always needs its father to help it; for it
has no power to protect or help itself.

PHAEDRUS. You are quite right about that, too.

SOCRATES. Now tell me; is there not another kind
of speech, or word, which shows itself to be the
legitimate brother of this bastard one, both in the
manner of its begetting and in its better and more
powerful nature?

PHAEDRUS. What is this word and how is it
begotten, as you say?

SOCRATES. The word which is written with intel-
ligence in the mind of the learner, which is able to
defend itself and knows to whom it should speak,
and before whom to be silent.

PHAEDRUS. You mean the living and breathing
word of him who knows, of which the written word
may justly be called the image.

SOCRATES. Exactly. Now tell me this. Would a
sensible husbandman, who has seeds which he cares
for and which he wishes to bear fruit, plant them
with serious purpose in the heat of summer in some
garden of Adonis, and delight in seeing them appear
in beauty in eight days, or would he do that sort of
thing, when he did it at all, only in play and for
amusement? Would he not, when he was in earnest,
follow the rules of husbandry, plant his seeds in
fitting ground, and be pleased when those which he
had sowed reached their perfection in the eighth
month?

PHAEDRUS. Yes, Socrates, he would, as you say,
act in that way when in earnest and in the other way
only for amusement.

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ΣΩΚΡΑΤΗΣ. Τὸν δὲ δικαίων τε καὶ καλῶν καὶ ἀγαθῶν ἐπιστήμας ἔχοντα τοῦ γεωργοῦ φῶμεν ἥττον νοῦν ἔχειν εἰς τὰ ἑαυτοῦ σπέρματα;

ΦΑΙΔΡΟΣ. Ἡκιστα γε.

ΣΩΚΡΑΤΗΣ. Οὐκ ἄρα σπουδῇ αὐτὰ ἐν ὕδατι γράφει μέλανι σπείρων διὰ καλάμου μετὰ λόγων ἀδυνάτων μὲν αὐτοῖς λόγῳ βοηθεῖν, ἀδυνάτων δὲ ἱκανῶς τὰληθῇ διδάξαι.

ΦΑΙΔΡΟΣ. Οὐκουν δὴ τό γ' εἰκός.

D ΣΩΚΡΑΤΗΣ. Οὐ γάρ· ἀλλὰ τοὺς μὲν ἐν γράμμασι κήπους, ὡς ἔοικε, παιδιᾶς χάριν σπερεῖ τε καὶ γράφει, ὅταν γράφῃ, ἑαυτῷ τε ὑπομνήματα θησαυριζόμενος, εἰς τὸ λήθης γήρας ἐὰν ἴκηται, καὶ παντὶ τῷ ταῦτόν ἔχρος μετιόντι, ἡσθήσεται τε αὐτοὺς θεωρῶν φυομένους ἀπαλούς· ὅταν δὲ ἄλλοι παιδιαῖς ἄλλαις χρώνται, συμποσίοις τε ἄρδοντες αὐτοὺς ἐτέροις τε ὅσα τούτων ἀδελφά, τότε ἑκείνος, ὡς ἔοικεν, ἀντὶ τούτων οἷς¹ λέγω παίζων διδάξει.

E ΦΑΙΔΡΟΣ. Παγκάλῃν λέγεις παρὰ φαύλην παιδιάν, ὃ Σώκρατες, τοῦ ἐν λόγοις δυναμένου παίζειν, δικαιοσύνης τε καὶ ἄλλων ὧν λέγεις περί μυθολογοῦντα.

ΣΩΚΡΑΤΗΣ. Ἔστι γάρ, ὦ φίλε Φαῖδρε, οὕτω· πολὺ δ', οἶμαι, καλλίων σπουδῇ περὶ αὐτὰ γίγνεται, ὅταν τις τῇ διαλεκτικῇ τέχνῃ χρώμενος, λαβὼν ψυχὴν προσήκουσαν, φυτεύῃ τε καὶ σπείρῃ μετ' ἐπιστήμης λόγους, οἳ ἑαυτοῖς τῷ τε
277 φυτεύσαντι βοηθεῖν ἱκανοὶ καὶ οὐχὶ ἄκαρποι ἀλλὰ ἔχοντες σπέρμα, ὅθεν ἄλλοι ἐν ἄλλοις ἦθεσι

¹ οἷς BT. οἷ Schanz.

PHAEDRUS

SOCRATES. And shall we suppose that he who has knowledge of the just and the good and beautiful has less sense about his seeds than the husbandman?

PHAEDRUS. By no means.

SOCRATES. Then he will not, when in earnest, write them in ink, sowing them through a pen with words which cannot defend themselves by argument and cannot teach the truth effectually.

PHAEDRUS. No, at least, probably not.

SOCRATES. No. The gardens of letters he will, it seems, plant for amusement, and will write, when he writes, to treasure up reminders for himself, when he comes to the forgetfulness of old age, and for others who follow the same path, and he will be pleased when he sees them putting forth tender leaves. When others engage in other amusements, refreshing themselves with banquets and kindred entertainments, he will pass the time in such pleasures as I have suggested.

PHAEDRUS. A noble pastime, Socrates, and a contrast to those base pleasures, the pastime of the man who can find amusement in discourse, telling stories about justice, and the other subjects of which you speak.

SOCRATES. Yes, Phaedrus, so it is; but, in my opinion, serious discourse about them is far nobler, when one employs the dialectic method and plants and sows in a fitting soul intelligent words which are able to help themselves and him who planted them, which are not fruitless, but yield seed from which there spring up in other minds other words capable

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φύόμενοι τοῦτ' αἰὲ ἀθάνατον παρέχειν ἱκανοί, καὶ¹
τὸν ἔχοντα εὐδαιμονεῖν ποιοῦντες εἰς ὅσον
ἀνθρώπῳ δυνατὸν μάλιστα.

ΦΑΙΔΡΟΣ. Πολὺ γὰρ τοῦτ' ἔτι κάλλιον λέγεις.

62. ΣΩΚΡΑΤΗΣ. Νῦν δὲ ἐκεῖνα ἤδη, ὦ Φαῖδρε,
δυνάμεθα κρίνειν, τούτων ὁμολογημένων.

ΦΑΙΔΡΟΣ. Τὰ ποῖα;

ΣΩΚΡΑΤΗΣ. Ὡς δὲ περὶ βουλευθέντες ἰδεῖν
B ἀφικόμεθα εἰς τόδε, ὅπως τὸ Λυσίου τε ὄνειδος
ἐξετάσαιμεν τῆς τῶν λόγων γραφῆς περὶ, καὶ
αὐτοὺς τοὺς λόγους οὐ τέχνη καὶ ἄνευ τέχνης
γράφοντο. τὸ μὲν οὖν ἔντεχνον καὶ μὴ δοκεῖ μοι
δεδηλωσθαι μετρίως.

ΦΑΙΔΡΟΣ. Ἐδοξέ γε δὴ· πάλιν δὲ ὑπόμνησόν με
πῶς.

ΣΩΚΡΑΤΗΣ. Πρὶν ἂν τις τό τε ἀληθὲς ἐκάστων
εἰδῇ περὶ ὧν λέγει ἢ γράφει, κατ' αὐτό τε πᾶν
ὀρίζεσθαι δυνατόν γένηται, ὀρισάμενός τε πάλιν
κατ' εἶδη μέχρι τοῦ ἀτμήτου τέμνειν ἐπιστηθῇ·
C προσαρμόττον ἐκάστη φύσει εἶδος ἀνευρίσκων,
οὕτω τιθῇ καὶ διακοσμῇ τὸν λόγον, ποικίλῃ μὲν
ποικίλους ψυχῇ καὶ παναρμονίους διδοὺς λόγους,
ἀπλοῦς δὲ ἀπλῇ· οὐ πρότερον δυνατὸν τέχνη
ἔσεσθαι καθ' ὅσον πέφυκε μεταχειρισθῆναι τὸ
λόγων γένος, οὔτε τι πρὸς τὸ διδάξαι οὔτε τι πρὸς
τὸ πείσαι, ὡς ὁ ἔμπροσθεν πᾶς μεμήνυκεν ἡμῖν
λόγος.

¹ Schanz omits καί.

PHAEDRUS

of continuing the process for ever, and which make
their possessor happy, to the farthest possible limit
of human happiness.

PHAEDRUS. Yes, that is far nobler.

SOCRATES. And now, Phaedrus, since we have
agreed about these matters, we can decide the
others.

PHAEDRUS. What others?

SOCRATES. Those which brought us to this point
through our desire to investigate them, for we wished
to examine into the reproach against Lysias as a
speech-writer,¹ and also to discuss the speeches them-
selves and see which were the products of art and
which were not. I think we have shown pretty
clearly what is and what is not a work of art.

PHAEDRUS. Yes, I thought so, too; but please
recall to my mind what was said.

SOCRATES. A man must know the truth about all
the particular things of which he speaks or writes,
and must be able to define everything separately;
then when he has defined them, he must know how
to divide them by classes until further division is
impossible; and in the same way he must under-
stand the nature of the soul, must find out the class
of speech adapted to each nature, and must arrange
and adorn his discourse accordingly, offering to the
complex soul elaborate and harmonious discourses,
and simple talks to the simple soul. Until he has
attained to all this, he will not be able to speak by
the method of art, so far as speech can be controlled
by method, either for purposes of instruction or of
persuasion. This has been taught by our whole
preceding discussion.

¹ See 257 a.

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ΦΑΙΔΡΟΣ. Παντάπασι μὲν οὖν τοῦτό γε οὕτω πως ἐφάνη.

63. ΣΩΚΡΑΤΗΣ. Τί δ' αὖ περὶ τοῦ καλὸν ἢ αἰσχροὺν εἶναι τὸ λόγους λέγειν τε καὶ γράφειν, καὶ ὅπῃ γιγνόμενον ἐν δίκη λέγοιτ' ἂν ὄνειδος ἢ μή, ἄρα οὐ δεδήλωκεν τὰ λεχθέντα ὀλίγον ἔμπροσθεν —

ΦΑΙΔΡΟΣ. Τὰ ποῖα;

ΣΩΚΡΑΤΗΣ. Ὡς εἴτε Λυσίας ἢ τις ἄλλος πώποτε ἔγραψεν ἢ γράφει ἰδίᾳ ἢ δημοσίᾳ νόμους τιθεῖς,¹ σύγγραμμα πολιτικὸν γράφων καὶ μεγάλην τινα ἐν αὐτῷ βεβαιότητα ἡγούμενος καὶ σαφήνεια, οὕτω μὲν ὄνειδος τῷ γράφοντι, εἴτε τίς φησιν εἴτε μή· τὸ γὰρ ἀγνοεῖν ὕπαρ τε καὶ ὄναρ δικαίων τε καὶ ἀδίκων πέρι καὶ κακῶν καὶ ἀγαθῶν οὐκ ἐκφεύγει τῇ ἀληθείᾳ μὴ οὐκ ἐπονείδιστον εἶναι, οὐδὲ ἂν ὁ πᾶς ὄχλος αὐτὸ ἐπαινέσῃ.

ΦΑΙΔΡΟΣ. Οὐ γάρ οὖν.

ΣΩΚΡΑΤΗΣ. Ὅ δέ γε ἐν μὲν τῷ γεγραμμένῳ λόγῳ περὶ ἐκάστου παιδιᾶν τε ἡγούμενος πολλὴν ἀναγκαῖον εἶναι, καὶ οὐδένα πώποτε λόγον ἐν μέτρῳ οὐδ' ἄνευ μέτρου μεγάλης ἄξιον σπουδῆς γραφῆναι, οὐδὲ λεχθῆναι ὥς οἱ ῥαψωδούμενοι ἄνευ ἀνακρίσεως καὶ διδαχῆς πειθοῦς ἔνεκα ἐλέχθησαν,² ἀλλὰ τῷ ὄντι αὐτῶν τοὺς βελτίστους εἰδότων ὑπόμνησιν γεγονέναι, ἐν δὲ τοῖς διδασκομένοις καὶ μαθήσεως χάριν λεγομένοις καὶ τῷ ὄντι γραφομένοις ἐν ψυχῇ περὶ δικαίων τε καὶ καλῶν καὶ ἀγαθῶν μόνοις τό τε ἐναργές εἶναι καὶ τέλειον καὶ ἄξιον σπουδῆς· δεῖν δὲ τοὺς τοιούτους

¹ Schanz, following Schleiermacher, brackets νόμους τιθεῖς.

² Schanz brackets οὐδὲ . . . ἐλέχθησαν.

PHAEDRUS

PHAEDRUS. Yes, certainly, that is just about our result.

SOCRATES. How about the question whether it is a fine or a disgraceful thing to be a speaker or writer and under what circumstances the profession might properly be called a disgrace or not? Was that made clear a little while ago when we said—

PHAEDRUS. What?

SOCRATES. That if Lysias or anyone else ever wrote or ever shall write, in private, or in public as lawgiver, a political document, and in writing it believes that it possesses great certainty and clearness, then it is a disgrace to the writer, whether anyone says so, or not. For whether one be awake or asleep, ignorance of right and wrong and good and bad is in truth inevitably a disgrace, even if the whole mob applaud it.

PHAEDRUS. That is true.

SOCRATES. But the man who thinks that in the written word there is necessarily much that is playful, and that no written discourse, whether in metre or in prose, deserves to be treated very seriously (and this applies also to the recitations of the rhapsodes, delivered to sway people's minds, without opportunity for questioning and teaching), but that the best of them really serve only to remind us of what we know; and who thinks that only in words about justice and beauty and goodness spoken by teachers for the sake of instruction and really written in a soul is clearness and perfection and serious value, that such words should be considered

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λόγους αὐτοῦ λέγεσθαι οἷον υἱεῖς γνησίους εἶναι, πρῶτον μὲν τὸν ἐν αὐτῷ, εἰς εὐρεθεῖς ἐνῇ, ἔπειτα
 B εἴ τινες τούτου ἔκγονοί τε καὶ ἀδελφοὶ ἅμα ἐν ἁλλαισιν ἁλλων ψυχαῖς κατ' ἀξίαν ἐνέφυσαν· τοὺς δὲ ἁλλους χαίρειν ἐὼν — οὗτος δὲ ὁ τοιοῦτος ἀνὴρ κινδυνεύει, ὦ Φαῖδρε, εἶναι οἷον ἐγὼ τε καὶ σὺ εὐξαίμεθ' ἂν σέ τε καὶ ἐμὲ γενέσθαι.

ΦΑΙΔΡΟΣ. Παντάπασιν μὲν οὖν ἔγωγε βούλομαι τε καὶ εὐχομαι ἅ λέγεις.

64. ΣΩΚΡΑΤΗΣ. Οὐκοῦν ἤδη πεπαίσθω μετρίως ἡμῖν τὰ περὶ λόγων· καὶ σύ τε ἐλθὼν φράζε
 C Λυσία, ὅτι νῦν καταβάντε εἰς τὸ Νυμφῶν νᾶμά τε καὶ μουσεῖον ἠκούσαμεν λόγων, οἱ ἐπέστελλον λέγειν Λυσία τε καὶ εἴ τις ἄλλος συντίθησι λόγους, καὶ Ὅμηρῳ καὶ εἴ τις ἄλλος αὐτοῖς ποιήσιν ψιλῆν ἢ ἐν ᾧδῇ συντέθεικε, τρίτον δὲ Σόλωνι καὶ ὅστις ἐν πολιτικοῖς λόγοις νόμους ὀνομάζων συγγράμματα ἔγραψεν· εἰ μὲν εἰδὼς ἢ τὸ ἀληθὲς ἔχει συνέθηκε ταῦτα, καὶ ἔχων βοηθεῖν εἰς ἔλεγχον ἰὼν περὶ ὧν ἔγραψε, καὶ λέγων αὐτὸς δυνατὸς τὰ γεγραμμένα φαῦλα ἀποδείξει, οὗ τι τῶνδε ἐπωνυμίαν ἔχοντα δεῖ λέγεσθαι τὸν τοιοῦτον, ἀλλ' ἐφ'
 D οἷς ἐσπούδακεν ἐκείνων.

ΦΑΙΔΡΟΣ. Τίνας οὖν τὰς ἐπωνυμίας αὐτῷ νέμεις;

ΣΩΚΡΑΤΗΣ. Τὸ μὲν σοφόν, ὦ Φαῖδρε, καλεῖν ἔμοιγε μέγα εἶναι δοκεῖ καὶ θεῷ μόνῳ πρέπειν· τὸ δὲ ἢ φιλόσοφον ἢ τοιοῦτόν τι μᾶλλον τε ἂν αὐτῷ ἀρμόττοι καὶ ἐμμελεστέως ἔχοι.

ΦΑΙΔΡΟΣ. Καὶ οὐδέν γε ἄπο τρόπου.

ΣΩΚΡΑΤΗΣ. Οὐκοῦν αὖ τὸν μὴ ἔχοντα τιμιώτερα ὦν συνέθηκεν ἢ ἔγραψεν ἄνω κατω στρέφων ἐν