The city-cosmos contrast in Plato's *Timaeus* and *Critias*

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T1 ‘Or do you think, as most people do, that some youths are corrupted by sophists, and that some individual sophists do any corrupting that is worth mentioning? Don’t you think that the very people who say this are the greatest sophists, give the most complete education and make others – young and old, men and women – as they want them to be?’
‘But when do they do that?’ Adeimantus said.
‘When they sit together in droves in assemblies, law-courts, theatres, military camps or some other public massed meeting and with a mighty noise criticize something said or done and praise other things, in either case to excess, with roars and applause. It’s not only the people themselves: the rocks and the place where they are echo and double the noise of the reproaches and the praise. Well, if a young person is in such a situation, do you think he will keep his head, as the saying goes? What private teaching will withstand it, and not be washed away by such reproaches and praise, carried out of sight wherever the current takes it? Won’t he declare the same things to be fine and disgraceful as they do? Won’t he engage in the same practices? Won’t their character become his?’
‘It’s absolutely inevitable.’ (*Republic* 492a6–d1)
ἢ καὶ σὺ ἡγῇ, ὥσπερ οἱ πολλοί, διαφθειρομένους τινὰς εἶναι ὑπὸ σοφιστῶν νέους, διαφθείροντας δέ τινας σοφιστὰς ἰδιωτικούς, ὅτι καὶ ἄξιον λόγου, ἀλλ’ οὐκ αὐτοὺς τοὺς ταῦτα λέγοντας μεγίστους μὲν εἶναι σοφιστάς, παιδεύειν δὲ τελεώτατα καὶ ἀπεργάζεσθαι οἵους βούλονται εἶναι καὶ νέους καὶ πρεσβυτέρους καὶ ἄνδρας καὶ γυναῖκας;
Πότε δή; ἦ δ’ ὅς.
Ὅταν, εἶπον, συγκαθεζόμενοι ἀθρόοι πολλοὶ εἰς ἐκκλησίας ἢ εἰς δικαστήρια ἢ θέατρα ἢ στρατόπεδα ἤ τινα ἄλλον κοινὸν πλήθους σύλλογον σὺν πολλῷ θορύβῳ τὰ μὲν ψέγωσι τῶν λεγομένων ἢ πραττομένων, τὰ δὲ ἐπαινῶσιν, ὑπερβαλλόντως ἑκάτερα, καὶ ἐκβοῶντες καὶ κροτοῦντες, πρὸς δ’ αὐτοῖς αἵ τε πέτραι καὶ ὁ τόπος ἐν ᾧ ἂν ὦσιν ἐπηχοῦντες διπλάσιον θόρυβον παρέχωσι τοῦ ψόγου καὶ ἐπαίνου. ἐν δὴ τῷ τοιούτῳ τὸν νέον, τὸ λεγόμενον, τίνα οἴει καρδίαν ἴσχειν; ἢ ποίαν [ἂν] αὐτῷ παιδείαν ἰδιωτικὴν ἀνθέξειν, ἣν οὐ κατακλυσθεῖσαν ὑπὸ τοῦ τοιούτου ψόγου ἢ ἐπαίνου οἰχήσεσθαι φερομένην κατὰ ῥοῦν ᾗ ἂν οὗτος φέρῃ, καὶ φήσειν τε τὰ αὐτὰ τούτοις καλὰ καὶ αἰσχρὰ εἶναι, καὶ ἐπιτηδεύσειν ἅπερ ἂν οὗτοι, καὶ ἔσεσθαι τοιοῦτον;
Πολλή, ἦ δ’ ὅς, ὦ Σώκρατες, ἀνάγκη.

T2 Our aim is to prevent our guards being reared among images of vice—as it were in a pasturage of poisonous herbs where, cropping and grazing every day, they little by little and all unawares build up one huge accumulation of evil in their soul. Rather, we must seek out craftsmen with a talent for capturing what is lovely and graceful, so that our young, dwelling as it were in a salubrious region, will receive benefit from every side. Like a breeze bringing health from wholesome places, the impact of works of beauty on eye or ear will imperceptibly, from childhood on, guide them to likeness, to friendship, to concord with the beauty of reason. (*Republic* 401b8–d2, trans. Burnyeat)
… ἵνα μὴ ἐν κακίας εἰκόσι τρεφόμενοι ἡμῖν οἱ φύλακες ὥσπερ ἐν κακῇ βοτάνῃ, πολλὰ ἑκάστης ἡμέρας κατὰ σμικρὸν ἀπὸ πολλῶν δρεπόμενοί τε καὶ νεμόμενοι, ἕν τι συνιστάντες λανθάνωσιν κακὸν μέγα ἐν τῇ αὑτῶν ψυχῇ, ἀλλ’ ἐκείνους ζητητέον τοὺς δημιουργοὺς τοὺς εὐφυῶς δυναμένους ἰχνεύειν τὴν τοῦ καλοῦ τε καὶ εὐσχήμονος φύσιν, ἵνα ὥσπερ ἐν ὑγιεινῷ τόπῳ οἰκοῦντες οἱ νέοι **ἀπὸ παντὸς** ὠφελῶνται, ὁπόθεν ἂν αὐτοῖς ἀπὸ τῶν καλῶν ἔργων ἢ πρὸς ὄψιν ἢ πρὸς ἀκοήν τι προσβάλῃ, ὥσπερ αὔρα φέρουσα ἀπὸ χρηστῶν τόπων ὑγίειαν, καὶ εὐθὺς ἐκ παίδων λανθάνῃ εἰς ὁμοιότητά τε καὶ φιλίαν καὶ συμφωνίαν τῷ καλῷ λόγῳ ἄγουσα;

T3 ‘Yes, by the dog,’ I said, ‘in the city that is his own he certainly will [engage in politics]. But probably he won’t in the city of his birth, unless some divine stroke of luck befalls him.’ ‘I understand,’ Glaucon said. ‘You mean that he will in the city we described as founders, the city established in our discussion, since I suppose it exists nowhere on *earth*, at least.’ ‘Well,’ I said, ‘perhaps in the *sky* a model is established on high for anyone who wishes to look at it and, by looking, set up a regime in himself. But it makes no difference whether it exists or will exist somewhere: he would engage in its politics alone, and not of any other city.’ (592a7–b4)
Νὴ τὸν κύνα, ἦν δ’ ἐγώ, ἔν γε τῇ ἑαυτοῦ πόλει καὶ μάλα, οὐ μέντοι ἴσως ἔν γε τῇ πατρίδι, ἐὰν μὴ θεία τις συμβῇ τύχη.
Μανθάνω, ἔφη· ἐν ᾗ νῦν διήλθομεν οἰκίζοντες πόλει λέγεις, τῇ ἐν λόγοις κειμένῃ, ἐπεὶ γῆς γε οὐδαμοῦ οἶμαι αὐτὴν εἶναι.
Ἀλλ’, ἦν δ’ ἐγώ, ἐν οὐρανῷ ἴσως παράδειγμα ἀνάκειται τῷ βουλομένῳ ὁρᾶν καὶ ὁρῶντι ἑαυτὸν κατοικίζειν. διαφέρει δὲ οὐδὲν εἴτε που ἔστιν εἴτε ἔσται· τὰ γὰρ ταύτης μόνης ἂν πράξειεν, ἄλλης δὲ οὐδεμιᾶς.

The Sun ‘reigns’ over the visible realm (βασιλεύειν, 509d).

T4 Socrates: And when, in accordance with Nature, we had assigned to each citizen his one proper and peculiar occupation, we declared that those whose duty it is to fight in defence of all must act solely as guardians of the State, in case anyone from without or any of those within should go about to molest it; and that they should judge leniently such as are under their authority and their natural friends, but show themselves stern in battle towards all the enemies they encounter. (*Timaeus* 17d-18a, trans. Bury)
Καὶ κατὰ φύσιν δὴ δόντες τὸ καθ᾽ αὑτὸν ἑκάστῳ πρόσφορον ἓν μόνον ἐπιτήδευμα [καὶ μίαν ἑκάστῳ τέχνην], τούτους οὓς πρὸ πάντων ἔδει πολεμεῖν εἴπομεν, ὡς ἄρα αὐτοὺς δέοι φύλακας εἶναι μόνον τῆς πόλεως, εἴ τέ τις ἔξωθεν ἢ καὶ τῶν ἔνδον ἴοι κακουργήσων, δικάζοντας μὲν πράως τοῖς ἀρχομένοις ὑπ᾽ αὐτῶν ἅτε φύσει φίλοις οὖσι, χαλεποὺς δὲ ἐν ταῖς μάχαις τοῖς ἐντυγχάνουσι τῶν ἐχθρῶν γιγνομένους.

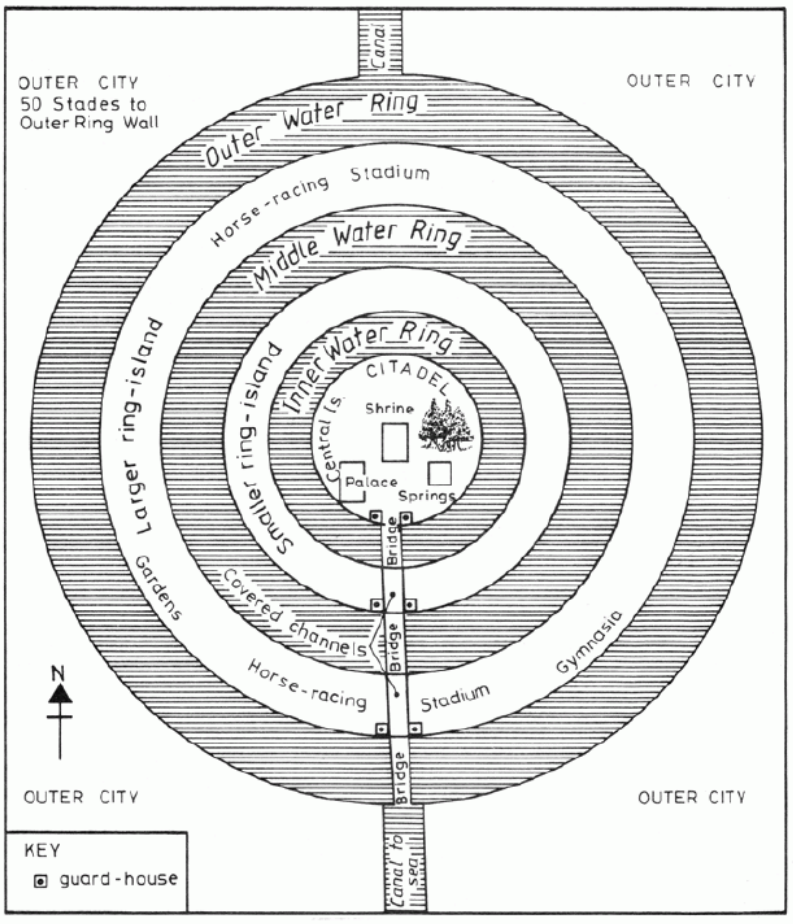
T5 Socrates: For our friend Timaeus is a native of a most well-governed State, Italian Locris, and inferior to none of its citizens either in property or in rank; and not only has he occupied the highest offices and posts of honour in his State, but he has also attained, in my opinion, the very summit of eminence in all branches of philosophy. (*Timaeus* 20a, trans. Bury)
Τίμαιός τε γὰρ ὅδε, εὐνομωτάτης ὢν πόλεως τῆς ἐν Ἰταλίᾳ Λοκρίδος, οὐσίᾳ καὶ γένει οὐδενὸς ὕστερος ὢν τῶν ἐκεῖ, τὰς μεγίστας μὲν ἀρχάς τε καὶ τιμὰς τῶν ἐν τῇ πόλει μετακεχείρισται, φιλοσοφίας δ᾽ αὖ κατ᾽ ἐμὴν δόξαν ἐπ᾽ ἄκρον ἁπάσης ἐλήλυθε·

T6 Critias: But at a later time there occurred portentous earthquakes and floods, and one grievous day and night befell them, when the whole body of your warriors was swallowed up by the earth, and the island of Atlantis in like manner was swallowed up by the sea and vanished; wherefore also the ocean at that spot has now become impassable and unsearchable, being blocked up by the mud a little way down which the island created as it settled down. (*Timaeus* 25c–d, trans. Bury mod.)
ὑστέρῳ δὲ χρόνῳ σεισμῶν ἐξαισίων καὶ κατακλυσμῶν γενομένων, μιᾶς ἡμέρας καὶ νυκτὸς χαλεπῆς ἐλθούσης, τό τε παρ᾽ ὑμῶν μάχιμον πᾶν ἀθρόον ἔδυ κατὰ γῆς, ἥ τε Ἀτλαντὶς νῆσος ὡσαύτως κατὰ τῆς θαλάττης δῦσα ἠφανίσθη· διὸ καὶ νῦν ἄπορον καὶ ἀδιερεύνητον γέγονε τὸ ἐκεῖ πέλαγος, πηλοῦ κατὰ βραχέος ἐμποδῶν ὄντος, ὃν ἡ νῆσος ἱζομένη παρέσχετο.

T7 Ancient Athens:
Critias: And its outer parts, under its slopes, were inhabited by the craftsmen and by such of the husbandmen as had their farms close by; but on the topmost part only the military class by itself had its dwellings round about the temple of Athene and Hephaestus, **surrounding themselves with a single ring-fence, which formed, as it were**, **the enclosure of a single dwelling.** On the northward side of it they had established their public dwellings and winter mess-rooms, and all the arrangements in the way of buildings which were required for the community life of themselves and the priests; but all was devoid of gold or silver, of which they made no use anywhere; on the contrary, they aimed at the mean between luxurious display and meanness, and built themselves tasteful houses, wherein they and their children's children grew old and handed them on in succession unaltered to others like themselves. As for the southward parts, when they vacated their gardens and gymnasia and mess-rooms as was natural in summer, they used them for these purposes. And near the place of the present Acropolis there was one spring—which was choked up by the earthquakes so that but small tricklings of it are now left round about; but to the men of that time it afforded a plentiful stream for them all, being well tempered both for winter and summer. (*Critias* 112b-d, trans. Bury)
ᾠκεῖτο δὲ τὰ μὲν ἔξωθεν, ὑπ᾽ αὐτὰ τὰ πλάγια αὐτῆς, ὑπὸ τῶν δημιουργῶν καὶ τῶν γεωργῶν ὅσοι πλησίον ἐγεώργουν· τὰ δ᾽ ἐπάνω τὸ μάχιμον αὐτὸ καθ᾽ αὑτὸ μόνον γένος περὶ τὸ τῆς Ἀθηνᾶς Ἡφαίστου τε ἱερὸν κατῳκήκειν, **οἷον μιᾶς οἰκίας κῆπον ἑνὶ περιβόλῳ προσπεριβεβλημένοι.** τὰ γὰρ πρόσβορρα αὐτῆς ᾤκουν οἰκίας κοινὰς καὶ ξυσσίτια χειμερινὰ κατασκευασάμενοι καὶ πάντα ὅσα πρέποντα ἦν τῇ κοινῇ πολιτείᾳ δι᾽ οἰκοδομήσεων ὑπάρχειν αὐτῶν καὶ τῶν ἱερέων, ἄνευ χρυσοῦ καὶ ἀργύρου· τούτοις γὰρ οὐδὲν οὐδαμόσε προσεχρῶντο, ἀλλὰ τὸ μέσον ὑπερηφανίας καὶ ἀνελευθερίας μεταδιώκοντες κοσμίας ᾠκοδομοῦντο οἰκήσεις, ἐν αἷς αὐτοί τε καὶ ἐκγόνων ἔκγονοι καταγηρῶντες ἄλλοις ὁμοίοις τὰς αὐτὰς ἀεὶ παρεδίδοσαν· τὰ δὲ πρὸς νότου, κήπους καὶ γυμνάσια συσσίτιά τε ἀνέντες οἷα θέρους κατεχρῶντο ἐπὶ ταῦτα αὐτοῖς. κρήνη δ᾽ ἦν μία κατὰ τὸν τῆς νῦν ἀκροπόλεως τόπον, ἧς ἀποσβεσθείσης ὑπὸ τῶν σεισμῶν τὰ νῦν νάματα σμικρὰ κύκλῳ καταλέλειπται, τοῖς δὲ τότε πᾶσι παρεῖχεν ἄφθονον ῥεῦμα, εὐκρὰς οὖσα πρὸς χειμῶνά τε καὶ θέρος.

T8 Atlantis (small extract from 113b-121b):
Critias: First of all they bridged over the circles of sea which surrounded the ancient metropolis, making thereby a road towards and from the royal palace. And they had built the palace at the very beginning where the settlement was first made by their God and their ancestors; and as each king received it from his predecessor, he added to its adornment and did all he could to surpass the king before him, until finally they made of it an abode amazing to behold for the magnitude and beauty of its workmanship. For, beginning at the sea, they bored a channel right through to the outermost circle, which was three plethra in breadth, one hundred feet in depth, and fifty stades in length; and thus they made the entrance to it from the sea like that to a harbour by opening out a mouth large enough for the greatest ships to sail through. Moreover, through the circles of land, which divided those of sea, over against the bridges they opened out a channel leading from circle to circle, large enough to give passage to a single trireme; and this they roofed over above so that the sea-way was subterranean; for the lips of the land-circles were raised a sufficient height above the level of the sea. (*Critias* 115c-e)
Τοὺς τῆς θαλάττης τροχούς, οἳ περὶ τὴν ἀρχαίαν ἦσαν μητρόπολιν, πρῶτον μὲν ἐγεφύρωσαν, ὁδὸν ἔξω καὶ ἐπὶ τὰ βασίλεια ποιούμενοι. τὰ δὲ βασίλεια ἐν ταύτῃ τῇ τοῦ θεοῦ καὶ τῶν προγόνων κατοικήσει κατ᾽ ἀρχὰς ἐποιήσαντο εὐθύς, ἕτερος δὲ παρ᾽ ἑτέρου δεχόμενος, κεκοσμημένα κοσμῶν, ὑπερεβάλλετο εἰς δύναμιν ἀεὶ τὸν ἔμπροσθεν, ἕως εἰς ἔκπληξιν μεγέθεσι κάλλεσι τε ἔργων ἰδεῖν τὴν οἴκησιν ἀπειργάσαντο. διώρυχα μὲν γὰρ ἐκ τῆς

θαλάττης ἀρχόμενοι τρίπλεθρον τὸ πλάτος, ἑκατὸν δὲ ποδῶν βάθος, μῆκος δὲ πεντήκοντα σταδίων, ἐπὶ τὸν ἐξωτάτω τροχὸν συνέτρησαν, καὶ τὸν ἀνάπλουν ἐκ τῆς θαλάττης ταύτῃ πρὸς ἐκεῖνον ὡς εἰς λιμένα ἐποιήσαντο, διελόντες στόμα ναυσὶ ταῖς μεγίσταις ἱκανὸν εἰσπλεῖν. καὶ δὴ καὶ τοὺς τῆς γῆς τροχούς, οἳ τοὺς τῆς θαλάττης διεῖργον, κατὰ τὰς γεφύρας διεῖλον ὅσον μιᾷ τριήρει διέκπλουν εἰς ἀλλήλους, καὶ κατεστέγασαν ἄνωθεν ὥστε τὸν ὑπόπλουν κάτωθεν εἶναι· τὰ γὰρ τῶν τῆς γῆς τροχῶν χείλη βάθος εἶχεν ἱκανὸν ὑπερέχον τῆς θαλάττης.



The capital city of Atlantis (from C.Gill *Plato's Atlantis Story,* Liverpool University Press 2017).

The four additions to the account of Callipolis:

(a) Pseudo-history about primeval Athens and Atlantis
(b) Connection between (i) deterioration of cities and (ii) natural environment, control of territory, accumulation of resources.
(c) Vulnerability of cities, even the best designed and maintained, to natural disasters.
(d) The precariousness of historical knowledge, and its dependence on intermediaries.

T9 … and when, after the usual interval of years, like a plague, the flood from heaven comes sweeping down afresh upon your people, it leaves none of you but the unlettered and uncultured, so that you become young as ever, with no knowledge of all that happened in old times in this land or in your own. Certainly the genealogies which you related just now, Solon, concerning the people of your country, are little better than children's tales; for, in the

first place, you remember but one deluge, though many had occurred previously; and next, you are ignorant of the fact that the noblest and most perfect race amongst men were born in the land where you now dwell, and from them both you yourself are sprung and the whole of your existing city, out of some little seed that chanced to be left over; but this has escaped your notice because for many generations the survivors died with no power to express themselves in writing. (*Timaeus* 23a-b).
[For the vulnerability of historical knowledge, see also Critias 109d-e.]
καὶ πάλιν δι᾽ εἰωθότων ἐτῶν ὥσπερ νόσημα ἥκει φερόμενον αὐτοῖς ῥεῦμα οὐράνιον καὶ τοὺς ἀγραμμάτους τε καὶ ἀμούσους ἔλιπεν ὑμῶν, ὥστε πάλιν ἐξ ἀρχῆς οἷον νέοι γίγνεσθε, οὐδὲν εἰδότες οὔτε τῶν τῇδε οὔτε τῶν παρ᾽ ὑμῖν, ὅσα ἦν ἐν τοῖς παλαιοῖς χρόνοις. τὰ γοῦν νῦν δὴ γενεαλογηθέντα, ὦ Σόλων, περὶ τῶν παρ᾽ ὑμῖν ἃ διῆλθες, παίδων βραχύ τι διαφέρει μύθων, οἳ πρῶτον μὲν ἕνα γῆς κατακλυσμὸν μέμνησθε πολλῶν ἔμπροσθεν γεγονότων, ἔτι δὲ τὸ κάλλιστον καὶ ἄριστον γένος ἐπ᾽ ἀνθρώπους ἐν τῇ χώρᾳ τῇ παρ᾽ ὑμῖν οὐκ ἴστε γεγονός, ἐξ ὧν σύ τε καὶ πᾶσα ἡ πόλις ἔστι τὰ νῦν ὑμῶν περιλειφθέντος ποτὲ σπέρματος βραχέος, ἀλλ᾽ ὑμᾶς λέληθε διὰ τὸ τοὺς περιγενομένους ἐπὶ πολλὰς γενεὰς γράμμασι τελευτᾶν ἀφώνους.

The transmission:
T10 Critias: Listen then, Socrates, to a tale which, though passing strange, is yet wholly true, as Solon, the wisest of the Seven, once upon a time declared. Now Solon—as indeed he often says himself in his poems—was a relative and very dear friend of our great-grandfather Dropides; and Dropides told our grandfather Critias—as the old man himself, in turn, related to us—that the exploits of this city in olden days, the record of which had perished through time and the destruction of its inhabitants, were great and marvellous, the greatest of all being one which it would be proper for us now to relate both as a payment of our debt of thanks to you and also as a tribute of praise, chanted as it were duly and truly, in honour of the Goddess on this her day of Festival. (*Timaeus* 20d-21a)
Ἄκουε δή, ὦ Σώκρατες, λόγου μάλα μὲν ἀτόπου, παντάπασί γε μὴν ἀληθοῦς, ὡς ὁ τῶν ἑπτὰ σοφώτατος Σόλων ποτ᾽ ἔφη. ἦν μὲν οὖν οἰκεῖος καὶ σφόδρα φίλος ἡμῖν Δρωπίδου τοῦ προπάππου, καθάπερ λέγει πολλαχοῦ καὶ αὐτὸς ἐν τῇ ποιήσει· πρὸς δὲ Κριτίαν τὸν ἡμέτερον πάππον εἶπεν, ὡς ἀπεμνημόνευεν αὖ πρὸς ἡμᾶς ὁ γέρων, ὅτι μεγάλα καὶ θαυμαστὰ τῆσδ᾽ εἴη παλαιὰ ἔργα τῆς πόλεως ὑπὸ χρόνου καὶ φθορᾶς ἀνθρώπων ἠφανισμένα, πάντων δὲ ἓν μέγιστον, οὗ νῦν ἐπιμνησθεῖσι πρέπον ἂν ἡμῖν εἴη σοί τε ἀποδοῦναι χάριν καὶ τὴν θεὸν ἅμα ἐν τῇ πανηγύρει δικαίως τε καὶ ἀληθῶς οἱόνπερ ὑμνοῦντας ἐγκωμιάζειν.

S. Broadie, *Nature and Divinity in Plato's Timaeus*. Cambridge University Press 2012, 130.

The plain of Atlantis:
T11 Critias: We must endeavour next to repeat the account of the rest of the country, what its natural character was, and in what fashion it was ordered. In the first place, then, according to the account, the whole region rose sheer out of the sea to a great height, but the part about the city was all a smooth plain, enclosing it round about, and being itself encircled by mountains which stretched as far as to the sea; and this plain had a level surface and was as a whole rectangular in shape, being 3000 stades long on either side and 2000 stades wide at its centre, reckoning upwards from the sea. And this region, all along the island, faced towards the South and was sheltered from the Northern blasts. And the mountains which surrounded it were at that time celebrated as surpassing all that now exist in number, magnitude and beauty; for they had upon them many rich villages of country folk, and streams and lakes and meadows which furnished ample nutriment to all the animals both tame and wild, and timber of various sizes and descriptions, abundantly sufficient for the needs of all and every craft. (*Critias* 118a-b)

τῆς δ᾽ ἄλλης χώρας ὡς ἡ φύσις εἶχε καὶ τὸ τῆς διακοσμήσεως εἶδος ἀπομνημονεῦσαι πειρατέον. πρῶτον μὲν οὖν ὁ τόπος ἅπας ἐλέγετο σφόδρα τε ὑψηλὸς καὶ ἀπότομος ἐκ θαλάττης, τὸ δὲ περὶ τὴν πόλιν πᾶν πεδίον, ἐκείνην μὲν περιέχον, αὐτὸ δὲ κύκλῳ περιεχόμενον ὄρεσι μέχρι πρὸς τὴν θάλατταν καθειμένοις, λεῖον καὶ ὁμαλές, πρόμηκες δὲ πᾶν, ἐπὶ μὲν θάτερα τρισχιλίων σταδίων, κατὰ δὲ μέσον ἀπὸ θαλάττης ἄνω δισχιλίων. ὁ δὲ τόπος οὗτος ὅλης τῆς νήσου πρὸς νότον ἐτέτραπτο, ἀπὸ τῶν ἄρκτων κατάβορρος. τὰ δὲ περὶ αὐτὸν ὄρη τότε ὑμνεῖτο πλῆθος καὶ μέγεθος καὶ κάλλος παρὰ πάντα τὰ νῦν ὄντα γεγονέναι, πολλὰς μὲν κώμας καὶ πλουσίας περιοίκων ἐν ἑαυτοῖς ἔχοντα, ποταμοὺς δὲ καὶ λίμνας καὶ λειμῶνας τροφὴν τοῖς πᾶσιν ἡμέροις καὶ ἀγρίοις ἱκανὴν θρέμμασιν, ὕλην δὲ καὶ πλήθει καὶ γένεσι ποικίλην ξύμπασί τε τοῖς ἔργοις καὶ πρὸς ἕκαστα ἄφθονον.

The fertility of ancient Attica
T12 Critias: …and that all other lands were surpassed by ours in goodness of soil, so that it was actually able at that period to support a large host which was exempt from the labours of husbandry. (*Critias* 110e)
… ἀρετῇ δὲ πᾶσαν γῆν ὑπὸ τῆς ἐνθάδε ὑπερβάλλεσθαι, διὸ καὶ δυνατὴν εἶναι τότε τρέφειν τὴν χώραν στρατόπεδον πολὺ τῶν περὶ γῆν ἀργὸν ἔργων

T13 Ath. Do you two consider that the ancient tales have any truth?
Clin. What tales?
Ath. That floods, plagues and many other things have caused destruction for humanity many times, and that only a small portion of humanity is then left.
Clin. Everyone would regard such claims as very persuasive. (*Laws* 677a)
ΑΘ. Ἆρ᾽ οὖν ὑμῖν οἱ παλαιοὶ λόγοι ἀλήθειαν ἔχειν τινὰ δοκοῦσιν;
ΚΛ. Ποῖοι δή;
ΑΘ. Τὸ πολλὰς ἀνθρώπων φθορὰς γεγονέναι κατακλυσμοῖς τε καὶ νόσοις καὶ ἄλλοις πολλοῖς, ἐν οἷς βραχύ τι τῶν ἀνθρώπων λείπεσθαι γένος.
ΚΛ. Πάνυ μὲν οὖν πιθανὸν τὸ τοιοῦτον πᾶν παντί.

Legend of Pyrrha and Deucalion: *Timaeus* 22a, *Critias* 112a.

T14 Now of the four elements the construction of the Cosmos had taken up the whole of every one. For its Constructor had constructed it of all the fire and water and air and earth that existed, leaving over, outside it, no single particle or potency of any one of these elements. And these were his intentions: first, that it might be, so far as possible, a Living Creature, perfect and whole, with all its parts perfect; and next, that it might be One, inasmuch as there was nothing left over out of which another like Creature might come into existence; and further, that it might be secure from age and ailment, since He perceived that when heat and cold, and all things which have violent potencies, surround a composite body from without and collide with it they dissolve it unduly and make it to waste away by bringing upon it ailments and age. Wherefore, because of this reasoning, He fashioned it to be One single Whole, compounded of all wholes, perfect and ageless and unailing. (*Timaeus* 32c-33a)
Τῶν δὲ δὴ τεττάρων ἓν ὅλον ἕκαστον εἴληφεν ἡ τοῦ κόσμου ξύστασις· ἐκ γὰρ πυρὸς παντὸς ὕδατός τε καὶ ἀέρος καὶ γῆς ξυνέστησεν αὐτὸν ὁ ξυνιστάς, μέρος οὐδὲν οὐδενὸς οὐδὲ δύναμιν ἔξωθεν ὑπολιπών, τάδε διανοηθείς, πρῶτον μὲν ἵνα ὅλον ὅ τι μάλιστα ζῶον τέλεον ἐκ τελέων τῶν μερῶν εἴη, πρὸς δὲ τούτοις ἕν, ἅτε οὐχ ὑπολελειμμένων ἐξ ὧν ἄλλο τοιοῦτον γένοιτ᾽ ἄν, ἔτι δὲ ἵνα ἀγήρων καὶ ἄνοσον ᾖ, κατανοῶν ὡς συστάτῳ σώματι θερμὰ καὶ ψυχρὰ καὶ πάνθ᾽ ὅσα δυνάμεις ἰσχυρὰς ἔχει περιιστάμενα ἔξωθεν καὶ προσπίπτοντα ἀκαίρως λύει

καὶ νόσους γῆράς τε ἐπάγοντα φθίνειν ποιεῖ. διὰ δὴ τὴν αἰτίαν καὶ τὸν λογισμὸν τόνδε ἓν ὅλον ὅλων ἐξ ἁπάντων τέλεον καὶ ἀγήρων καὶ ἄνοσον αὐτὸν ἐτεκτήνατο.

T15 Now that which has come into existence must needs be of bodily form, visible and tangible; yet without fire nothing could ever become visible, nor tangible without some solidity, nor solid without earth. Hence, in beginning to construct the body of the All, God was making it of fire and earth. (*Timaeus* 31b)
Σωματοειδὲς δὲ δὴ καὶ ὁρατὸν ἁπτόν τε δεῖ τὸ γενόμενον εἶναι. χωρισθὲν δὲ πυρὸς οὐδὲν ἄν ποτε ὁρατὸν γένοιτο, οὐδὲ ἁπτὸν ἄνευ τινὸς στερεοῦ, στερεὸν δὲ οὐκ ἄνευ γῆς· ὅθεν ἐκ πυρὸς καὶ γῆς τὸ τοῦ παντὸς ἀρχόμενος ξυνιστάναι σῶμα ὁ θεὸς ἐποίει.

T16 The form of the divine class He wrought for the most part out of fire, that this kind might be as bright as possible to behold and as fair; and likening it to the All He made it truly spherical; and He placed it in the intelligence of the Supreme to follow therewith, distributing it round about over all the Heaven, to be unto it a veritable adornment cunningly traced over the whole. (*Timaeus* 40a)
τοῦ μὲν οὖν θείου τὴν πλείστην ἰδέαν ἐκ πυρὸς ἀπειργάζετο, ὅπως ὅ τι λαμπρότατον ἰδεῖν τε κάλλιστον εἴη, τῷ δὲ παντὶ προσεικάζων εὔκυκλον ἐποίει, τίθησί τε εἰς τὴν τοῦ κρατίστου φρόνησιν ἐκείνῳ ξυνεπόμενον, νείμας περὶ πάντα κύκλῳ τὸν οὐρανόν, κόσμον ἀληθινὸν αὐτῷ πεποικιλμένον εἶναι καθ᾽ ὅλον.

T17 But he who has seriously devoted himself to learning and to true thoughts, and has exercised these qualities above all his others, must necessarily and inevitably think thoughts that are immortal and divine, if so be that he lays hold on truth, and in so far as it is possible for human nature to partake of immortality, he must fall short thereof in no degree; and inasmuch as he is for ever tending his divine part and duly magnifying that daemon who dwells along with him, he must be supremely blessed. And the way of tendance of every part by every man is one—namely, to supply each with its own congenial food and motion; and for the divine part within us the congenial motions are the intellections and revolutions of the Universe. These **each** one of us should follow, rectifying the revolutions within our head, which were distorted at our birth, by learning the harmonies and revolutions of the Universe, and thereby making the part that thinks like unto the object of its thought, in accordance with its original nature, and having achieved this likeness attain finally to that goal of life which is set before men by the gods as the most good both for the present and for the time to come. (*Timaeus* 90b-d)

τῷ δὲ περὶ φιλομάθειαν καὶ περὶ τὰς ἀληθεῖς φρονήσεις ἐσπουδακότι καὶ ταῦτα μάλιστα τῶν αὑτοῦ γεγυμνασμένῳ, φρονεῖν μὲν ἀθάνατα καὶ θεῖα, ἄνπερ ἀληθείας ἐφάπτηται, πᾶσα ἀνάγκη που, καθ᾽ ὅσον δ᾽ αὖ μετασχεῖν ἀνθρωπίνη φύσις ἀθανασίας ἐνδέχεται, τούτου μηδὲν μέρος ἀπολείπειν, ἅτε δὲ ἀεὶ θεραπεύοντα τὸ θεῖον ἔχοντά τε αὐτὸν εὖ κεκοσμημένον τὸν δαίμονα ξύνοικον ἐν αὑτῷ διαφερόντως εὐδαίμονα εἶναι. θεραπεία δὲ δὴ παντὶ παντὸς μία, τὰς οἰκείας ἑκάστῳ τροφὰς καὶ κινήσεις ἀποδιδόναι. τῷ δ᾽ ἐν ἡμῖν θείῳ ξυγγενεῖς εἰσὶ κινήσεις αἱ τοῦ παντὸς διανοήσεις καὶ περιφοραί. ταύταις δὴ ξυνεπόμενον **ἕκαστον** δεῖ, τὰς περὶ τὴν γένεσιν ἐν τῇ κεφαλῇ διεφθαρμένας ἡμῶν περιόδους ἐξορθοῦντα διὰ τὸ καταμανθάνειν τὰς τοῦ παντὸς ἁρμονίας τε καὶ περιφοράς, τῷ κατανοουμένῳ τὸ κατανοοῦν ἐξομοιῶσαι κατὰ τὴν ἀρχαίαν φύσιν, ὁμοιώσαντα δὲ τέλος ἔχειν τοῦ προτεθέντος ἀνθρώποις ὑπὸ θεῶν ἀρίστου βίου πρός τε τὸν παρόντα καὶ τὸν ἔπειτα χρόνον.