

**Plato Ion (first lines)**

Socrates comes accross Ion, a great Homeric rhapsode.

*Socrates and Ion come accross by chance; Socrates wants to know what Ion has been up to:*

Σω. - Τὸν Ἴωνα χαίρειν. πόθεν τὰ νῦν ἡμῖν ἐπιδεδήμηκας; ἢ οἴκοθεν ἐξ Ἐφέσου;

Ἴων - Οὐδαμῶς, ὦ Σώκρατες, ἀλλ' ἐξ Ἐπιδαύρου ἐκ τῶν Ἀσκληπιείων.

Σω. - Μῶν καὶ ῥαψωδῶν ἀγῶνα τιθέασιν τῷ θεῷ οἱ Ἐπιδαύριοι;

Ἴων - Πάνυ γε, καὶ τῆς ἄλλης γε μουσικῆς.

Σω. - Τί οὖν; ἠγωνίζου τι ἡμῖν; καὶ πῶς τι ἠγωνίσω;

(5)

Ἴων - Τὰ πρῶτα τῶν ἄθλων ἠνεγκάμεθα, ὦ Σώκρατες.

Σω. - Εὖ λέγεις· ἄγε δὴ ὅπως καὶ τὰ Παναθήνια νικήσομεν.

Ἴων - Ἄλλ' ἔσται ταῦτα, ἐὰν θεὸς ἐθέλη.

*Socrates tells Ion why he envies him, a rhapsode, and those like him so much:*

Σω. - Καὶ μὴν πολλάκις γε ἐζήλωσα ὑμᾶς τοὺς ῥαψωδοὺς, ὦ Ἴων, τῆς τέχνης· τὸ γὰρ ἅμα μὲν τὸ σῶμα κεκοσμησθαι ἀεὶ πρέπον ὑμῶν εἶναι τῇ τέχνῃ καὶ ὡς καλλίστοις φαίνεσθαι, ἅμα δὲ ἀναγκαῖον εἶναι ἔν τε ἄλλοις ποιηταῖς

(10)

διατρίβειν πολλοῖς καὶ ἀγαθοῖς καὶ δὴ καὶ μάλιστα ἐν Ὀμήρῳ, τῷ ἀρίστῳ καὶ θειοτάτῳ τῶν ποιητῶν, καὶ τὴν τούτου διάνοιαν ἐκμανθάνειν, μὴ μόνον τὰ ἔπη, ζηλωτόν ἐστιν. οὐ γὰρ ἂν γένοιτο ποτε ἀγαθὸς ῥαψωδός, εἰ μὴ συνείη τὰ λεγόμενα ὑπὸ τοῦ ποιητοῦ. [after these words, a few lines have been skipped]

*After Ion's kind invitation to start a dialogue, Socrates starts questioning:*

Ἴων - Καὶ μὴν ἀξιόν γε ἀκοῦσαι, ὦ Σώκρατες, ὡς εὖ κεκόσμηκα τὸ Ὀμηρον· ὥστε οἶμαι ὑπὸ Ὀμηριδῶν ἀξιὸς εἶναι χρυσῷ στεφάνῳ στεφανωθῆναι.

(15)

Σω. - Καὶ μὴν ἐγὼ ἔτι ποιήσομαι σχολὴν ἀκροάσασθαι σου, νῦν δέ μοι τοσόνδε ἀπόκριναι· πότερον περὶ Ὀμήρου μόνον δεινὸς εἶ ἢ καὶ περὶ Ἡσιόδου καὶ Ἀρχιλόχου;

Ἴων - Οὐδαμῶς, ἀλλὰ περὶ Ὀμήρου μόνον· ἰκανὸν γάρ μοι δοκεῖ εἶναι.

**Vocabulary**

<b>ἐπιδημέω</b>	TO COME HOME	<b>ἐκμανθάνω</b>	TO LEARN THOROUGHLY
<b>Ἀσκληπίεια, -ων</b>	FESTIVAL OF ASCLEPIUS	<b>ζηλωτός, -ή, -όν</b>	ENVIABLE
<b>Ἐπιδαύριος, -α, -ον</b>	INHABITANT OF EPIDAUROS	<b>συνίημι</b>	TO UNDERSTAND
<b>ἀγωνίζομαι</b>	TO COMPETE	<b>ἀκροάομαι</b>	TO LISTEN
<b>ζηλόω</b>	TO ENVY		

### □ Language points on the first paragraph

✧ The opening infinitive should be ruled by some verb that has been ellided, like for instance **κελεύω**. // The rest of the dialogue is rather easy, just the sentence introduced by **ὅπως** on line 7 may pose some difficulty.

- 1/ What is the purpose of this dative **ἡμῖν**? // Why is there an article **τά** accompanying the adverb **νῦν**?
- 4/ How does the genitive on this line connect with the former sentences?
- 5/ Explain the difference in the use of the same verb in imperfect and in aorist in this sentence.
- 6/ **ἠνεγκάμεθα**: Is this a strong aorist? What peculiarity does this verb have in the aorist tense?
- 7/ What kind of sentence is introduced by this **ὅπως**?
- 8/ What kind of conditional period do we have here?

### □ Language points on the second paragraph

✧ Difficult sentence starting with **τὸ γὰρ** and finishing with **φαίνεσθαι**: the first **τό** must go with the two infinitives **εἶναι** on line 10. // **πρέπον**, a participle, is the predicative object of the first **εἶναι** (in the same way as **ἀναγκαῖον** is the predicative object of the second **εἶναι**). // The subject of the **ἔστιν** on line 12 are the two infinitives **εἶναι** on line 10.

- 9/ What kind of infinitive is **κεκοσμησθαι**?
- 10/ On what word does the genitive **ὁμῶν** depend? // What is the meaning of **ὡς** with a superlative? // Why does **ἔν** have an accent here?
- 11/ What is the meaning of the expression **καὶ δὴ καί**?
- 12/ **μὴ μόνον**: why **μὴ** instead of **οὐ**?
- 13/ In what tense is **συνείη**?

### □ Language points on the third paragraph

✧ Observe that the **ἄξιος** on line 14 is in nominative, which means related to the subject. // On line 16 there is an idiomatic expression, but the meaning is easily deducible.

- 14/ What is the meaning of **ὡς** here? // What is the translation for **ὥστε** after a full stop? // Could the word **αὐτός** have been introduced after **οἶμαι**? Why? // Could **οἶμαι** be written with another spelling?
- 15/ What kind of adjective is **χρυσῶ**?
- 16/ What verbal form is **ἀπόκριναι**?