

earlier that the pious and the dear-to-the-gods are not the same but different from each other. Or don't you remember?

15c

EUTHYPHRO. I do.

SOCRATES. So aren't you aware now that you are asserting that what is dear to the gods is pious? Does this turn out to be anything else but dear-to-the-gods, or not?

EUTHYPHRO. Quite so.

SOCRATES. Therefore either we weren't agreeing nobly before, or, if we did agree nobly then, we aren't setting it down correctly now.

EUTHYPHRO. It's likely.

SOCRATES. Then we must consider again from the beginning what the pious is, since I will not voluntarily give up out of cowardice until I learn it. Do not dishonor me, but apply your mind in every way as much as possible and tell me the truth now. For if in fact any human being knows, you do, and like Proteus,⁴⁴ you must not be let go until you tell. For if you didn't know plainly the pious and the impious, there is no way that you would ever have attempted to prosecute an elderly man, your father, for murder on behalf of a hired man. Rather, as to the gods, you would have dreaded the risk that you would not do it correctly, and as to human beings, you would have been ashamed. But as it is now, I know well that you suppose that you know plainly the pious and the not pious. So tell me, Euthyphro, best of men, and don't hide what you hold it to be.

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EUTHYPHRO. Some other time, then, Socrates. For now I am in a hurry to go somewhere, and it is time for me to go away.

SOCRATES. Such things you are doing, comrade! By leaving, you are throwing me down from a great hope I had: that by learning from you the things pious and the things not, I would be released from Meletus' indictment. For I hoped to show him that I have now become wise in the divine things from Euthyphro, and that I am no longer acting unadvisedly because of ignorance or making innovations concerning them, and especially that I would live better for the rest of my life.

16a

⁴⁴Proteus, an immortal and unerring old man of the sea who serves the god Poseidon, answers the questions of mortals if he can be caught and held fast, although he attempts to escape by assuming the shapes of animals, water, and fire. Menelaus, instructed by the goddess Eidotheia ("divine *eidos*"—see n. 20), with difficulty succeeds in catching Proteus and learns what he must do to return home safely after the Trojan War from Egypt, where he has been stranded by contrary winds: he must offer sacrifices to Zeus and the other gods. (*Odyssey* IV. 351–569.)