

A Wells Research Edition

Plato's Atlantis

It's Place in Greek Mythology

Based on Benjamin Jowett's Translation

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This is a Wells Research Edition of Plato's Timaeus and Critias in the most commonly used translation: by Benjamin Jowett.

However, this edition included several extra features.

First, this edition adds subheadings to the table of contents to help readers easily locate passages by context.

Second, this edition adds section references numbers that have been closely aligned to those found in the standard Greek text and to those in the translation by R. G. Bury.

Third, this edition adds several informative essays written by the editor.

Fourth, this edition includes a 100 plus page comprehensive concordance to allow the reader to easily locate key words and phrases in the text.

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This book was created to fill a specific need.

Namely, to provide an easy to use edition of Jowett's translation with full section references to allow careful comparison with the Greek and other reference editions including the edition by R. G. Bury, which is available online on the Perseus website and in the Loeb Classical Library texts from Harvard Press.

To limit this edition to the subject at hand, the text of Jowett has been reduced to only those sections relating to Critias's discussion on Atlantis. Namely Timaeus sections 20C through 27B and Critias sections 108C through 121C.

Other translations are recommended for comparison by the reader.

R. G. Bury. Timaeus, Critias, et a. Loeb Classics. Harvard.

Desmond Lee, Plato Timaeus and Critias. Penguin Classics.

Thomas Taylor, Timaeus and Critias.

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Preface

One purpose of this book is to help establish the place of Plato's Account of Athens and Atlantis in ancient Greek mythology.

Plato states that Solon translated the account from Egyptian records and documents it as poetry. Critias, in the dialogue, claims to have the poem memorized (Timaeus 26B) and to also the original text written by Solon (Critias 113A).

Solon and Critias were both Elegiac poets. Their extant works, in Greek and English, can be found in Douglas Gerber's *Greek Elegiac Poetry* in the Harvard Press Loeb Classical Library. Elegiac poetry was often used to honor a specific city or state.

The account of Athens and Atlantis might be such an elegiac account wherein the focus is on the greatness of Athens and its defeat of the corrupted kings of Atlantis.

While the account in Timaeus is simply an introduction narrated by Critias, the account in the Critias Dialogue might possibly be a recital of Solon's poem; though Critias inserts a lot of his own commentary into the account.

The Greeks had several different creation accounts. Hesiod presents two in *Works and Days*, and another in *Theogony*. Timaeus also presents a creation account in Timaeus 40; one involving Gaia and the demiurge.

In the account Solon starts by tell the Egyptian priests a creation involving Phoroneus and Niobe, the first man and woman; and the account of Deucalion's flood. The Egyptians counter with yet a different creation account.

In the Egyptian account Athena founds Athens and the region long before the Deucalion flood, and Poseidon founds Atlantis.

The account of Athens and Atlantis in the Timaeus and Critias dialogues, may therefore be an elegiac tribute to Athens as a protagonist, where in Atlantis is simply the antagonist.

Whether or not Solon wrote the account, and whether or not the account actually came from Egypt, the account does represent a mythological Greek tale involving the gods Athena and Poseidon, in an antediluvian story of Athens and Atlantis.

Therefore, does it not deserve a place in Greek mythology?

Essay: Reader's Guide to Plato's Atlantis

There is a Greek manuscript called the *Parisinum Graecum* 1807. It was written right around 900 AD/CE. It is the best manuscript we have of Plato's *Timaeus* and *Critias*.

There is a print edition of this Greek text available from Oxford Classical Texts. It is entitled *Platonis Opera* volume IV. I do not recommend you get it though, unless you read Greek, because there is not a single word of English in it (aside from the copyright page). The introduction and footnotes are in Latin. Those footnotes, by the way, show where other old manuscripts vary from the *Parisinum Graecum* 1807.

This is the edition I use in my own translation work. There is also an edition with parallel Greek and English from the Harvard Loeb Classical Library; which I use to collate against the Oxford edition.

Take note that both texts, and many translations, use a notation system based on the Stephanus edition of 1578. Be warned, however, that it is a line number based system, so neither Greek nor English editions line up exactly. It's a system of numbers and letters. The letters used are "A" to "E" while the numbers in *Timaeus* run from 17 to 92 and in *Critias* run from 106 to 121.

For example, the core description of Atlantis in *Timaeus* runs from that last part of 24d to a few lines before 25e. So when you look up references in what ever edition you use, you may need dig a bit to locate quotes.

In the Oxford text, Plato's *Republic* immediately precedes *Timaeus*. This is because the *Timaeus* was evidently a sequel to the *Republic*. The beginning of *Timaeus* refers to *Republic* several times; there are numerous references in the first few pages of *Timaeus* that refer back to *Republic*. This is because, as Socrates says in the opening discussion, he, *Timaeus* and the others had spent the day before in a discussion of *Republic*. It must have been a complex discussion, because *Critias* says "I know not whether I could recall to mind all that I heard yesterday." *Timaeus* 26b.

On that day before, Socrates had given the others a homework assignment, as it were. They were to come up with examples that illustrated the ideal society laid out in *Republic*. During the previous day's discussion *Critias* had recalled the story of Atlantis.

The section of *Timaeus* that deals with Atlantis is quite short. It effectively begins where Hermocrates begins speaking in *Timaeus* 20c. It continues through *Critias*' summary of the story and concludes with his final comments in *Timaeus* 26e. *Critias* says he's ready to tell the story and Socrates asks him to do so. *Critias* however reminds Socrates that *Timaeus* is supposed to speak first. [*Timaeus* 27a,b]

So the rest of the *Timaeus* dialogue is *Timaeus* speaking and there is no more mention of Atlantis. Thus, readers interested only in the Atlantis story can skip *Timaeus* 27c through 91c. However, all of the *Critias* dialogue is about the Atlantis story; except for the very beginning where *Timaeus* concludes his dissertation.

This means that the actual Atlantean sections of any book with Timaeus and Critias, are reasonably short. For example, in the Penguin classic edition, Timaeus is about 100 pages long, but the Atlantean section is only 8 pages. Critias is only 17 pages long.

Although the edition you are currently reading has a rather large font and more paragraphing, The text by Plato is only about 32 pages long.

So what does this mean for readers? It means people don't have to read the massive Republic. They can skip the vast majority of Timaeus.

Therefore, since the Atlantean material is so short, can you think of any good reason why people interested in Atlantis don't read it for themselves? I can't think of any. I'd even recommend reading more than one translation. I'd also recommend re-reading it occasionally.

Timaeus Dialogue

[20c]

Hermocrates

And we too, Socrates, as Timaeus says, will not be wanting in enthusiasm; and there is no excuse for not complying with your request.

As soon as we arrived yesterday at the guest-chamber of Critias, with whom we are staying, or rather on our way thither, we talked the matter over, and [20d] he told us an ancient tradition, which I wish, Critias, that you would repeat to Socrates, so that he may help us to judge whether it will satisfy his requirements or not.

Critias

I will, if Timaeus, who is our other partner, approves.

Timaeus

I quite approve.

Critias

Then listen, Socrates, to a tale which, though strange, is certainly true, having been attested by Solon, who was [20e] the wisest of the seven sages.

He was a relative and a dear friend of my great-grandfather, Dropides, as he himself says in many passages of his poems; and he told the story to Critias, my grandfather, who remembered and repeated it to us.

There were of old, he said, great and marvelous actions of the Athenian city, which have passed into oblivion through lapse of time and the destruction of mankind, and one in particular, greater than all the rest.

This we will now rehearse.

It will be a fitting monument **[21a]** of our gratitude to you, and a hymn of praise true and worthy of the goddess, on this her day of festival.

Socrates

Very good. And what is this ancient famous action of the Athenians, which Critias declared, on the authority of Solon, to be not a mere legend, but an actual fact?

History of the Account

Critias

I will tell an old-world story which I heard from an aged man; **[21b]** for Critias, at the time of telling it, was as he said, nearly ninety years of age, and I was about ten.

Now the day was that day of the Apaturia which is called the Registration of Youth, at which, according to custom, our parents gave prizes for recitations, and the poems of several poets were recited by us boys, and many of us sang the poems of Solon, which at that time had not gone out of fashion.

One of our tribe, either because he thought so or to please **[21c]** Critias, said that in his judgment Solon was not only the wisest of men, but also the noblest of poets.

The old man, as I very well remember, brightened up at hearing this and said, smiling, Yes, Amynander, if Solon had only, like other poets, made poetry the business of his life, and had completed the tale which he brought with him from Egypt, and had not been compelled, by reason of the factions and troubles which he found stirring in his own country when he came home, to attend to other matters, **[21d]** in my opinion he would have been as famous as

Homer or Hesiod, or any poet.

And what was the tale about, Critias? said Amynander.

About the greatest action which the Athenians ever did, and which ought to have been the most famous, but, through the lapse of time and the destruction of the actors, it has not come down to us.

Tell us, said the other, the whole story, and how and from whom Solon heard this veritable tradition.

Solon at Sais

[21e] He replied, In the Egyptian Delta, at the head of which the river Nile divides, there is a certain district which is called the district of Sais, and the great city of the district is also called Sais, and is the city from which King Amasis came.

The citizens have a deity for their foundress; she is called in the Egyptian tongue Neith, and is asserted by them to be the same whom the Hellenes call Athena; they are great lovers of the Athenians, and say that they are in some way related to them.

To this city came Solon, and was received there with great honor; he asked the priests **[22a]** who were most skilful in such matters, about antiquity, and made the discovery that neither he nor any other Hellene knew anything worth mentioning about the times of old.

On one occasion, wishing to draw them on to speak of antiquity, he began to tell about the most ancient things in our part of the world, about Phoroneus, who is called "the first man," and about Niobe; and after the Deluge, of the survival of Deucalion and Pyrrha; and he traced the genealogy of their descendants, **[22b]** and reckoning up the dates, tried to compute how many years ago the events of which he was speaking happened.

Thereupon one of the priests, who was of a very great age, said, O Solon, Solon, you Hellenes are never anything but children, and there is not an old man among you.

Solon in return asked him what he meant.

I mean to say, he replied, that in mind you are all young; there is no old opinion handed down among you by ancient tradition, nor any science which is hoary with age. **[22c]** And I will tell you why.

Many Destructions

There have been, and will be again, many destructions of mankind arising out of many causes; the greatest have been brought about by the agencies of fire and water, and other lesser ones by innumerable other causes.

There is a story, which even you have preserved, that once upon a time Phaethon, the son of Helios, having yoked the steeds in his father's chariot, because he was not able to drive them in the path of his father, burnt up all that was upon the earth, and was himself destroyed by a thunderbolt.

Now this has the form of a myth, but really signifies **[22d]** a declination of the bodies moving in the heavens around the earth, and a great conflagration of things upon the earth, which recurs after long intervals; at such times those who live upon the mountains and in dry and lofty places are more liable to destruction than those who dwell by rivers or on the seashore.

And from this calamity the Nile, who is our never-failing savior, delivers and preserves us.

When, on the other hand, the gods purge the earth with a deluge of water, the survivors in your country are herdsmen and shepherds who dwell on the mountains, **[22e]** but those who, like you, live in cities are carried by the rivers into the sea.

Whereas in this land, neither then nor at any other time, does the water come down from above on the fields, having always a tendency to come up from below; for which reason the traditions preserved here are the most ancient. The fact is, that wherever the extremity of winter frost or of summer does not prevent, mankind exist, sometimes in greater, sometimes in lesser numbers.

[23a] And whatever happened either in your country or in ours, or in any other region of which we are informed if there were any actions noble or great or in any other way remarkable, they have all been written down by us of old, and are preserved in our temples.

Whereas just when you and other nations are beginning to be provided with letters and the other requisites of civilized life, after the usual interval, the stream from heaven, like a pestilence, comes pouring down, **[23b]** and leaves only those of you who are destitute of letters and education; and so you have to begin all over again like children, and know nothing of what happened in ancient times, either among us or among yourselves.

As for those genealogies of yours which you just now recounted to us, Solon, they are no better than the tales of children.

Antediluvian Athens

In the first place you remember a single deluge only, but there were many previous ones; in the next place, you do not know that there formerly dwelt in your land the fairest and noblest race of men which ever lived, and that you and your whole **[23c]** city are descended from a small seed or remnant of them which survived.

And this was unknown to you, because, for many generations, the survivors of that destruction died, leaving no written word.

For there was a time, Solon, before the great deluge of all, when the city which now is Athens was first in war and in every way the best

governed of all cities, is said to have performed the noblest deeds and to have had the fairest constitution of any of which tradition tells, under the face of heaven.

[23d] Solon marveled at his words, and earnestly requested the priests to inform him exactly and in order about these former citizens.

You are welcome to hear about them, Solon, said the priest, both for your own sake and for that of your city, and above all, for the sake of the goddess who is the common patron and parent and educator of both our cities.

Founding of Athens: 9000 Years Ago

She founded your city a thousand years before ours, receiving from the Earth **[23e]** and Hephaestus the seed of your race, and afterwards she founded ours, of which the constitution is recorded in our sacred registers to be eight thousand years old.

As touching your citizens of nine thousand years ago, I will briefly inform you of their laws and of their most famous action; **[24a]** the exact particulars of the whole we will hereafter go through at our leisure in the sacred registers themselves.

If you compare these very laws with ours you will find that many of ours are the counterpart of yours as they were in the olden time.

In the first place, there is the caste of priests, which is separated from all the others; next, there are the artificers, who ply their several crafts by themselves and do not intermix; and also there is the class of shepherds and of hunters, as well as that of husbandmen; and you will observe, too, that the warriors in Egypt **[24b]** are distinct from all the other classes, and are commanded by the law to devote themselves solely to military pursuits; moreover, the weapons which they carry are shields and spears, a style of equipment which the goddess taught of Asiatics first to us, as in

your part of the world first to you.

Then as to wisdom, do you observe how our law **[24c]** from the very first made a study of the whole order of things, extending even to prophecy and medicine which gives health, out of these divine elements deriving what was needful for human life, and adding every sort of knowledge which was akin to them.

All this order and arrangement the goddess first imparted to you when establishing your city; and she chose the spot of earth in which you were born, because she saw that the happy temperament of the seasons in that land would produce the wisest of men. **[24d]** Wherefore the goddess, who was a lover both of war and of wisdom, selected and first of all settled that spot which was the most likely to produce men like herself.

And there you dwelt, having such laws as these and still better ones, and excelled all mankind in all virtue, as became the children and disciples of the gods. Many great and wonderful deeds are recorded of your state in our histories.

But one of them exceeds all the rest **[24e]** in greatness and valor.

For these histories tell of a mighty power which unprovoked made an expedition against the whole of Europe and Asia, and to which your city put an end.

The Atlantean Conquest

This power came forth out of the Atlantic Ocean, for in those days the Atlantic was navigable; and there was an island situated in front of the straits which are by you called the Pillars of Heracles; the island was larger than Libya and Asia put together, and was the way to other islands, and from these you might pass to the whole of the opposite continent **[25a]** which surrounded the true ocean; for this sea which is within the Straits of Heracles is only a harbor, having a narrow entrance, but that other is a real sea, and the

surrounding land may be most truly called a boundless continent.

Now in this island of Atlantis there was a great and wonderful empire which had rule over the whole island and several others, and over parts of the continent, and, furthermore, **[25b]** the men of Atlantis had subjected the parts of Libya within the columns of Heracles as far as Egypt, and of Europe as far as Tyrrhenia.

This vast power, gathered into one, endeavored to subdue at a blow our country and yours and the whole of the region within the straits; and then, Solon, your country shone forth, **[25c]** in the excellence of her virtue and strength, among all mankind.

She was pre-eminent in courage and military skill, and was the leader of the Hellenes.

And when the rest fell off from her, being compelled to stand alone, after having undergone the very extremity of danger, she defeated and triumphed over the invaders, and preserved from slavery those who were not yet subjugated, and generously liberated all the rest of us who dwell within the pillars.

A Single Day and Night of Misfortune

But afterwards there occurred violent earthquakes and floods; **[25d]** and in a single day and night of misfortune all your warlike men in a body sank into the earth, and the island of Atlantis in like manner disappeared in the depths of the sea.

For which reason the sea in those parts is impassable and impenetrable, because there is a shoal of mud in the way; and this was caused by the subsidence of the island. I have told you briefly, Socrates, what the aged Critias heard from Solon and related to us.

Appropriateness to the Dialogue

[25e]And when you were speaking yesterday about your city and citizens, the tale which I have just been repeating to you came into my mind, and I remarked with astonishment how, by some mysterious coincidence, you agreed in almost every particular with the narrative of Solon; but I did not like **[26a]** to speak at the moment.

For a long time had elapsed, and I had forgotten too much; I thought that I must first of all run over the narrative in my own mind, and then I would speak.

And so I readily assented to your request yesterday, considering that in all such cases the chief difficulty is to find a tale suitable to our purpose, and that with such a tale we should be fairly well provided. And therefore, as Hermocrates has told you, on my way home yesterday I at once communicated the tale to my companions as I remembered it; **[26b]** and after I left them, during the night by thinking I recovered nearly the whole it.

Truly, as is often said, the lessons of our childhood make wonderful impression on our memories; for I am not sure that I could remember all the discourse of yesterday, but I should be much surprised if I forgot any of these things which I have heard very long ago.

I listened at the time with childlike interest to the old man's narrative; **[26c]** he was very ready to teach me, and I asked him again and again to repeat his words, so that like an indelible picture they were branded into my mind.

As soon as the day broke, I rehearsed them as he spoke them to my companions, that they, as well as myself, might have something to say.

And now, Socrates, to make an end my preface, I am ready to tell you the whole tale.

I will give you not only the general heads, but the particulars, as they were told to me.

The city and citizens, which you yesterday described to us in fiction, [26d] we will now transfer to the world of reality.

It shall be the ancient city of Athens, and we will suppose that the citizens whom you imagined, were our veritable ancestors, of whom the priest spoke; they will perfectly harmonize, and there will be no inconsistency in saying that the citizens of your republic are these ancient Athenians.

Let us divide the subject among us, and all endeavor according to our ability gracefully to execute the task which you have imposed upon us.

Consider then, Socrates, if this narrative is suited to the purpose, [26e] or whether we should seek for some other instead.

Socrates Agrees

Socrates

And what other, Critias, can we find that will be better than this, which is natural and suitable to the festival of the goddess, and has the very great advantage of being a fact and not a fiction? How or where shall we find another if we abandon this? We cannot, and therefore you must tell the tale, and good luck to you; and I in return for my yesterday's discourse will now [27a] rest and be a listener.

Critias

Let me proceed to explain to you, Socrates, the order in which we have arranged our entertainment.

Our intention is, that Timaeus, who is the most of an astronomer amongst us, and has made the nature of the universe his special study, should speak first, beginning with the generation of the

world and going down to the creation of man; next, I am to receive the men whom he has created **[27b]** of whom some will have profited by the excellent education which you have given them; and then, in accordance with the tale of Solon, and equally with his law, we will bring them into court and make them citizens, as if they were those very Athenians whom the sacred Egyptian record has recovered from oblivion, and thenceforward we will speak of them as Athenians and fellow-citizens.

[Editors note: The Timaeus dialogue continues. However, it contains no more mention of Solon's account of Atlantis.]

Critias Dialogue

Critias

[108e] Friend Hermocrates, you, who are stationed last and have another in front of you, have not lost heart as yet; the gravity of the situation will soon be revealed to you; meanwhile I accept your exhortations and **[108d]** encouragements.

But besides the gods and goddesses whom you have mentioned, I would specially invoke Mnemosyne; for all the important part of my discourse is dependent on her favor, and if I can recollect and recite enough of what was said by the priests and brought hither by Solon, I doubt not that I shall satisfy the requirements of this theatre.

Reminder Concerning 9000 Years

And now, making no more excuses, I will proceed. **[108e]** Let me begin by observing first of all, that nine thousand was the sum of years which had elapsed since the war which was said to have taken place between those who dwelt outside the Pillars of Heracles and all who dwelt within them; this war I am going to describe.

Of the combatants on the one side, the city of Athens was reported to have been the leader and to have fought out the war; the combatants on the other side were commanded by the kings of Atlantis, which, as was saying, was an island greater in extent than Libya and Asia, and when afterwards sunk by an earthquake, became an impassable barrier of mud **[109a]** to voyagers sailing from hence to any part of the ocean.

The progress of the history will unfold the various nations of barbarians and families of Hellenes which then existed, as they successively appear on the scene; but I must describe first of all Athenians of that day, and their enemies who fought with them, and then the respective powers and governments of the two kingdoms.

Let us give the precedence to Athens.

Allotments of the Gods

[109b] In the days of old the gods had the whole earth distributed among them by allotment.

There was no quarrelling; for you cannot rightly suppose that the gods did not know what was proper for each of them to have, or, knowing this, that they would seek to procure for themselves by contention that which more properly belonged to others.

They all of them by just apportionment obtained what they wanted, and peopled their own districts; and when they had peopled them they tended us, their nurslings and possessions, as shepherds **[109c]** tend their flocks, excepting only that they did not use blows or bodily force, as shepherds do, but governed us like pilots from the stern of the vessel, which is an easy way of guiding animals, holding our souls by the rudder of persuasion according to their own pleasure; thus did they guide all mortal creatures.

Now different gods had their allotments in different places which

they set in order.

Allotments of Athena and Hephaestus

Hephaestus and Athena, who were brother and sister, and sprang from the same father, having a common nature, and being united also in the love of philosophy and art, both obtained as their common portion this land, which was naturally adapted [109d] for wisdom and virtue; and there they implanted brave children of the soil, and put into their minds the order of government; their names are preserved, but their actions have disappeared by reason of the destruction of those who received the tradition, and the lapse of ages.

For when there were any survivors, as I have already said, they were men who dwelt in the mountains; and they were ignorant of the art of writing, and had heard only the names of the chiefs of the land, but very little about their actions.

The names they were willing enough to give [109e] to their children; but the virtues and the laws of their predecessors, they knew only by obscure traditions; and as they themselves and their children lacked for many generations the necessities of life, they directed their attention to the supply of their wants, [110a] and of them they conversed, to the neglect of events that had happened in times long past; for mythology and the enquiry into antiquity are first introduced into cities when they begin to have leisure, and when they see that the necessities of life have already been provided, but not before. And this is reason why the names of the ancients have been preserved to us and not their actions.

Names of Ancient Greeks

This I infer because Solon said that the priests in their narrative of that war mentioned most of the names [110b] which are recorded

prior to the time of Theseus, such as Cecrops, and Erechtheus, and Erichthonius, and Erysichthon, and the names of the women in like manner.

Moreover, since military pursuits were then common to men and women, the men of those days in accordance with the custom of the time set up a figure and image of the goddess in full armor, to be a testimony that all animals which associate together, **[110c]** male as well as female, may, if they please, practice in common the virtue which belongs to them without distinction of sex. Now the country was inhabited in those days by various classes of citizens; there were artisans, and there were husbandmen, and there was also a warrior class originally set apart by divine men.

The latter dwelt by themselves, and had all things suitable for nurture and education; neither had any of them anything of their own, but they regarded all that they had **[110d]** as common property; nor did they claim to receive of the other citizens anything more than their necessary food.

And they practiced all the pursuits which we yesterday described as those of our imaginary guardians.

Region of the Isthmus

Concerning the country the Egyptian priests said what is not only probable but manifestly true, that the boundaries were in those days fixed by the Isthmus, and that in the direction of the continent they extended as far as the heights of Cithaeron and Parnes; **[110e]** the boundary line came down in the direction of the sea, having the district of Oropus on the right, and with the river Asopus as the limit on the left.

The land was the best in the world, and was therefore able in those days to support a vast army, raised from the surrounding people.

Even the remnant of Attica which now exists may compare with any

region in the world for the variety and excellence of its fruits and the suitableness of its pastures to every sort of animal, which proves what I am saying, [111a] but in those days the country was fair as now and yielded far more abundant produce.

Destructions During the 9000 Years

How shall I establish my words? and what part of it can be truly called a remnant of the land that then was? The whole country is only a long promontory extending far into the sea away from the rest of the continent, while the surrounding basin of the sea is everywhere deep in the neighborhood of the shore.

Many great deluges have taken place during the nine thousand years, for that is the number of years [111b] which have elapsed since the time of which I am speaking; and during all this time and through so many changes, there has never been any considerable accumulation of the soil coming down from the mountains, as in other places, but the earth has fallen away all round and sunk out of sight.

The consequence is, that in comparison of what then was, there are remaining only the bones of the wasted body, as they may be called, as in the case of small islands, all the richer and softer parts of the soil having fallen away, and the mere skeleton of the land being left.

Primitive State of the Region

But in the primitive state of the country, its mountains were [111c] high hills covered with soil, and the plains, as they are termed by us, of Phelleus were full of rich earth, and there was abundance of wood in the mountains.

Of this last the traces still remain, for although some of the mountains now only afford sustenance to bees, not so very long ago

there were still to be seen roofs of timber cut from trees growing there, which were of a size sufficient to cover the largest houses; and there were many other high trees, cultivated by man and bearing abundance of food for cattle.

Moreover, the land reaped the benefit of the annual rainfall, **[111d]** not as now losing the water which flows off the bare earth into the sea, but, having an abundant supply in all places, and receiving it into herself and treasuring it up in the close clay soil, it let off into the hollows the streams which it absorbed from the heights, providing everywhere abundant fountains and rivers, of which there may still be observed sacred memorials in places where fountains once existed; and this proves the truth of what I am saying.

[111e] Such was the natural state of the country, which was cultivated, as we may well believe, by true husbandmen, who made husbandry their business, and were lovers of honor, and of a noble nature, and had a soil the best in the world, and abundance of water, and in the heaven above an excellently attempered climate.

The Ancient Acropolis

Now the city in those days was arranged on this wise.

In the first place the Acropolis was not **[112a]** as now.

For the fact is that a single night of excessive rain washed away the earth and laid bare the rock; at the same time there were earthquakes, and then occurred the extraordinary inundation, which was the third before the great destruction of Deucalion.

But in primitive times the hill of the Acropolis extended to the Eridanus and Ilissus, and included the Pnyx on one side, and the Lycabettus as a boundary on the opposite side to the Pnyx, and was all well covered with soil, and level at the top, except in one or two places.

Outside the Acropolis

[112b] Outside the Acropolis and under the sides of the hill there dwelt artisans, and such of the husbandmen as were tilling the ground near; the warrior class dwelt by themselves around the temples of Athena and Hephaestus at the summit, which moreover they had enclosed with a single fence like the garden of a single house.

On the north side they had dwellings in common and had erected halls for dining in winter, and had all the buildings which they needed **[112c]** for their common life, besides temples, but there was no adorning of them with gold and silver, for they made no use of these for any purpose; they took a middle course between meanness and ostentation, and built modest houses in which they and their children's children grew old, and they handed them down to others who were like themselves, always the same.

But in summer-time they left their gardens and gymnasia and dining halls, and then the southern side of the hill was made use of by them for the same purpose.

Where the Acropolis now is **[112d]** there was a fountain, which was choked by the earthquake, and has left only the few small streams which still exist in the vicinity, but in those days the fountain gave an abundant supply of water for all and of suitable temperature in summer and in winter.

This is how they dwelt, being the guardians of their own citizens and the leaders of the Hellenes, who were their willing followers.

And they took care to preserve the same number of men and women through all time, being so many as were required for warlike purposes, then as now; that is to say, about twenty thousand.

Renown of Ancient Athens

[112e] Such were the ancient Athenians, and after this manner they righteously administered their own land and the rest of Hellas; they were renowned all over Europe and Asia for the beauty of their persons and for the many virtues of their souls, and of all men who lived in those days they were the most illustrious.

And next, if I have not forgotten what I heard when I was a child, I will impart to you the character and origin of their adversaries.

For friends should not keep their stories to themselves, but have them in common.

Note on Greek Names

[113a] Yet, before proceeding further in the narrative, I ought to warn you, that you must not be surprised if you should perhaps hear Hellenic names given to foreigners.

I will tell you the reason of this.

Solon, who was intending to use the tale for his poem, enquired into the meaning of the names, and found that the early Egyptians in writing them down had translated them into their own language, and he recovered the meaning of the several names and when copying them out again translated them into our language.

[113b] My great-grandfather, Dropides, had the original writing, which is still in my possession, and was carefully studied by me when I was a child.

Therefore if you hear names such as are used in this country, you must not be surprised, for I have told how they came to be introduced.

The tale, which was of great length, began as follows:

Allotment of Poseidon

I have before remarked in speaking of the allotments of the gods, that they distributed the whole earth into portions differing in extent, and made for themselves **[113c]** temples and instituted sacrifices.

And Poseidon, receiving for his lot the island of Atlantis, begat children by a mortal woman, and settled them in a part of the island, which I will describe.

Original State of Atlantean Island and Plain

Looking towards the sea, but in the center of the whole island, there was a plain which is said to have been the fairest of all plains and very fertile.

Near the plain again, and also in the center of the island at a distance of about fifty stadia, there was a mountain not very high on any side. In this mountain there dwelt one of the earth born primeval men of that country, whose name was Evenor, **[113d]** and he had a wife named Leucippe, and they had an only daughter who was called Cleito.

The maiden had already reached womanhood, when her father and mother died; Poseidon fell in love with her and had intercourse with her, and breaking the ground, enclosed the hill in which she dwelt all round, making alternate zones of sea and land larger and smaller, encircling one another; there were two of land and three of water, which he turned as with a lathe, each having its circumference equidistant every way from the center, so that no man could get to the island, **[113e]** for ships and voyages were not as yet.

An Abode for Cleito and Five Sets of Twins

He himself, being a god, found no difficulty in making special arrangements for the center island, bringing up two springs of water from beneath the earth, one of warm water and the other of cold, and making every variety of food to spring up abundantly from the soil.

He also begat and brought up five pairs of twin male children; and dividing the island of Atlantis into ten portions, he gave to the first-born of the eldest pair **[114a]** his mother's dwelling and the surrounding allotment, which was the largest and best, and made him king over the rest; the others he made princes, and gave them rule over many men, and a large territory.

And he named them all; the eldest, who was the first king, he named Atlas, and after him the whole island and the ocean were called Atlantic.

To his twin brother, who was born after him, **[114b]** and obtained as his lot the extremity of the island towards the Pillars of Heracles, facing the country which is now called the region of Gades in that part of the world, he gave the name which in the Hellenic language is Eumelus, in the language of the country which is named after him, Gadeirus.

Of the second pair of twins he called one Ampheres, and the other Evaemon.

To the elder of the third pair of twins he gave the name Mneseus, **[114c]** and Autochthon to the one who followed him.

Of the fourth pair of twins he called the elder Elasippus, and the younger Mestor.

And of the fifth pair he gave to the elder the name of Azaes, and to the younger that of Diaprepes.

Atlantean Rulership over many Generations

All these and their descendants for many generations were the inhabitants and rulers of divers islands in the open sea; and also, as has been already said, they held sway in our direction over the country within the Pillars as far as Egypt and Tyrrhenia. Now Atlas had a numerous and honorable family, **[114d]** and they retained the kingdom, the eldest son handing it on to his eldest for many generations; and they had such an amount of wealth as was never before possessed by kings and potentates, and is not likely ever to be again, and they were furnished with everything which they needed, both in the city and country.

For because of the greatness of their empire many things were brought to them from foreign countries, **[114e]** and the island itself provided most of what was required by them for the uses of life.

Resources of Atlantis Enumerated

In the first place, they dug out of the earth whatever was to be found there, solid as well as fusible, and that which is now only a name and was then something more than a name, orichalcum, was dug out of the earth in many parts of the island, being more precious in those days than anything except gold.

There was an abundance of wood for carpenter's work, and sufficient maintenance for tame and wild animals.

Moreover, there were a great number of elephants in the island; for as there was provision for all other sorts of animals, both for those which live in lakes and marshes and rivers, **[115a]** and also for those which live in mountains and on plains, so there was for the animal which is the largest and most voracious of all.

Also whatever fragrant things there now are in the earth, whether roots, or herbage, or woods, or essences which distil from fruit and

flower, grew and thrived in that land; also the fruit which admits of cultivation, both the dry sort, which is given us for nourishment and any other which we use for food-; we call them all by the common name pulse, **[115b]** and the fruits having a hard rind, affording drinks and meats and ointments, and good store of chestnuts and the like, which furnish pleasure and amusement, and are fruits which spoil with keeping, and the pleasant kinds of dessert, with which we console ourselves after dinner, when we are tired of eating; all these that sacred island which then beheld the light of the sun, brought forth fair and wondrous and in infinite abundance.

Construction Projects in Atlantean Zones

With such blessings the earth freely furnished them; meanwhile they went on constructing **[115c]** their temples and palaces and harbors and docks.

And they arranged the whole country in the following manner.

First of all they bridged over the zones of sea which surrounded the ancient metropolis, making a road to and from the royal palace.

And at the very beginning they built the palace in the habitation of the god and of their ancestors, which they continued to ornament in successive generations, **[115d]** every king surpassing the one who went before him to the utmost of his power, until they made the building a marvel to behold for size and for beauty.

And beginning from the sea they bored a canal of three hundred feet in width and one hundred feet in depth and fifty stadia in length, which they carried through to the outermost zone, making a passage from the sea up to this, which became a harbor, and leaving an opening sufficient to enable the largest vessels to find ingress.

Moreover, they divided at the bridges the zones of land **[115e]**

which parted the zones of sea, leaving room for a single trireme to pass out of one zone into another, and they covered over the channels so as to leave a way underneath for the ships; for the banks were raised considerably above the water.

Now the largest of the zones into which a passage was cut from the sea was three stadia in breadth, and the zone of land which came next of equal breadth; but the next two zones, the one of water, the other of land, were two stadia, and the one which surrounded the central island was a stadium only in width.

The Island of the Palace

The island **[116a]** in which the palace was situated had a diameter of five stadia.

All this including the zones and the bridge, which was the sixth part of a stadium in width, they surrounded by a stone wall on every side, placing towers and gates on the bridges where the sea passed in.

The stone which was used in the work they quarried from underneath the center island, and from underneath the zones, on the outer as well as the inner side.

One kind was white, another black, **[116b]** and a third red, and as they quarried, they at the same time hollowed out double docks, having roofs formed out of the native rock.

Some of their buildings were simple, but in others they put together different stones, varying the color to please the eye, and to be a natural source of delight.

The entire circuit of the wall, which went round the outermost zone, they covered with a coating of brass, and the circuit of the next wall they coated with tin, and the third, which encompassed the citadel, **[116c]** flashed with the red light of orichalcum. The palaces in the

interior of the citadel were constructed on this wise.

The Temple of Cleito and Poseidon

In the center was a holy temple dedicated to Cleito and Poseidon, which remained inaccessible, and was surrounded by an enclosure of gold; this was the spot where the family of the ten princes first saw the light, and thither the people annually brought the fruits of the earth in their season from all the ten portions, to be an offering to each of the ten.

[116d] Here was Poseidon's own temple which was a stadium in length, and half a stadium in width, and of a proportionate height, having a strange barbaric appearance.

All the outside of the temple, with the exception of the pinnacles, they covered with silver, and the pinnacles with gold.

In the interior of the temple the roof was of ivory, curiously wrought everywhere with gold and silver and orichalcum; and all the other parts, the walls and pillars and floor, they coated with orichalcum.

Inside the Temple

In the temple they placed statues of gold. There was the god himself standing in a chariot; the charioteer of six **[116e]** winged horses; and of such a size that he touched the roof of the building with his head; around him there were a hundred Nereids riding on dolphins, for such was thought to be the number of them by the men of those days.

There were also in the interior of the temple other images which had been dedicated by private persons.

More of the City Described

And around the temple on the outside were placed statues of gold of all the descendants of the ten kings and of their wives, and there were many other great offerings of kings and of private persons, coming both from the city itself and from the foreign cities over which they held sway. There was an altar too, **[117a]** which in size and workmanship corresponded to this magnificence, and the palaces, in like manner, answered to the greatness of the kingdom and the glory of the temple.

In the next place, they had fountains, one of cold and another of hot water, in gracious plenty flowing; and they were wonderfully adapted for use by reason of the pleasantness and excellence of their waters.

They constructed buildings about them and planted suitable trees, **[117b]** also they made cisterns, some open to the heavens, others roofed over, to be used in winter as warm baths; there were the kings' baths, and the baths of private persons, which were kept apart; and there were separate baths for women, and for horses and cattle, and to each of them they gave as much adornment as was suitable.

Of the water which ran off they carried some to the grove of Poseidon, where were growing all manner of trees of wonderful height and beauty, owing to the excellence of the soil, while the remainder was conveyed by aqueducts along the bridges to the outer circles; **[117c]** and there were many temples built and dedicated to many gods; also gardens and places of exercise, some for men, and others for horses in both of the two islands formed by the zones; and in the center of the larger of the two there was set apart a race-course of a stadium in width, and in length allowed to extend all round the island, for horses to race in.

Also there were guardhouses at intervals for the guards, the more trusted **[117d]** of whom were appointed; to keep watch in the lesser zone, which was nearer the Acropolis while the most trusted of all had houses given them within the citadel, near the persons of the

kings. The docks were full of triremes and naval stores, and all things were quite ready for use. Enough of the plan of the royal palace. Leaving the palace and passing out across the three **[117e]** you came to a wall which began at the sea and went all round. This was everywhere distant fifty stadia from the largest zone or harbor, and enclosed the whole, the ends meeting at the mouth of the channel which led to the sea.

The entire area was densely crowded with habitations; and the canal and the largest of the harbors were full of vessels and merchants coming from all parts, who, from their numbers, kept up a multitudinous sound of human voices, and din and clatter of all sorts night and day.

Mountains and a South-Facing Plain

I have described the city and the environs of the ancient palace nearly in the words of Solon, and now I must endeavor to represent the nature and **[118a]** arrangement of the rest of the land.

The whole country was said by him to be very lofty and precipitous on the side of the sea, but the country immediately about and surrounding the city was a level plain, itself surrounded by mountains which descended towards the sea; it was smooth and even, and of an oblong shape, extending in one direction three thousand stadia, but across the center inland it was two thousand stadia.

This part **[118b]** of the island looked towards the south, and was sheltered from the north.

The surrounding mountains were celebrated for their number and size and beauty, far beyond any which still exist, having in them also many wealthy villages of country folk, and rivers, and lakes, and meadows supplying food enough for every animal, wild or tame, and much wood of various sorts, abundant for each and every kind of work.

Description of the Plain

[118c] I will now describe the plain, as it was fashioned by nature and by the labors of many generations of kings through long ages.

It was for the most part rectangular and oblong, and where falling out of the straight line followed the circular ditch.

The depth, and width, and length of this ditch were incredible, and gave the impression that a work of such extent, in addition to so many others, could never have been artificial.

Nevertheless I must say what I was told.

It was excavated to the depth of a hundred, feet, and its breadth was a stadium everywhere; it was carried round the whole of the plain, **[118d]** and was ten thousand stadia in length.

It received the streams which came down from the mountains, and winding round the plain and meeting at the city, was there let off into the sea.

Further inland, likewise, straight canals of a hundred feet in width were cut from it through the plain, and again let off into the ditch leading to the sea. These canals were at intervals of a hundred stadia, and by them they brought down the wood from the mountains to the city, **[118e]** and conveyed the fruits of the earth in ships, cutting transverse passages from one canal into another, and to the city.

Twice in the year they gathered the fruits of the earth; in winter having the benefit of the rains of heaven, and in summer the water which the land supplied by introducing streams from the canals.

Military Allotments

As to the population, each of the lots in the plain had to find a leader for the men who were fit for military service, [119a] and the size of a lot was a square of ten stadia each way, and the total number of all the lots was sixty thousand.

And of the inhabitants of the mountains and of the rest of the country there was also a vast multitude, which was distributed among the lots and had leaders assigned to them according to their districts and villages.

The leader was required to furnish for the war the sixth portion of a war-chariot, so as to make up a total of ten thousand chariots; also two horses and riders for them, [119b] and a pair of chariot; horses without a seat, accompanied by a horseman who could fight on foot carrying a small shield, and having a charioteer who stood behind the man-at-arms to guide the two horses; also, he was bound to furnish two heavy armed soldiers, two slingers, three stone-shooters and three javelin-men, who were light-armed, and four sailors to make up the complement of twelve hundred ships.

Such was the military order of the royal city; the order of the other nine governments varied, and it would be wearisome to recount their several differences. [119c] As to offices and honors, the following was the arrangement from the first.

Each of the ten kings in his own division and in his own city had the absolute control of the citizens, and, in most cases, of the laws, punishing and slaying whomsoever he would.

The Laws of Poseidon

Now the order of precedence among them and their mutual relations were regulated by the commands of Poseidon which the law had handed down.

These were inscribed by the first kings on a pillar of orichalcum, which was situated in the middle of the island, at the temple of Poseidon, **[119d]** whither the kings were gathered together every fifth and every sixth year alternately, thus giving equal honor to the odd and to the even number.

And when they were gathered together they consulted about their common interests, and enquired if any one had transgressed in anything and passed judgment and before they passed judgment they gave their pledges to one another on this wise. There were bulls who had the range of the temple of Poseidon; and the ten kings, being left alone in the temple, after they had offered prayers to the god that they might capture the victim which was acceptable to him, **[119e]** hunted the bulls, without weapons but with staves and nooses; and the bull which they caught they led up to the pillar and cut its throat over the top of it so that the blood fell upon the sacred inscription.

The Sacred Pillar

Now on the pillar, besides the laws, there was inscribed an oath invoking mighty curses on the disobedient.

When therefore, after slaying the bull in the accustomed manner, they had burnt **[120a]** its limbs, they filled a bowl of wine and cast in a clot of blood for each of them; the rest of the victim they put in the fire, after having purified the column all round.

Then they drew from the bowl in golden cups and pouring a libation on the fire, they swore that they would judge according to the laws on the pillar, and would punish him who in any point had already transgressed them, and that for the future they would not, if they could help, offend against the writing on the pillar, and would neither command others, nor obey any ruler who commanded them, to act otherwise **[120b]** than according to the laws of their father Poseidon.

Passing Judgments

This was the prayer which each of them offered up for himself and for his descendants, at the same time drinking and dedicating the cup out of which he drank in the temple of the god; and after they had supped and satisfied their needs, when darkness came on, and the fire about the sacrifice was cool, all of them put on most beautiful azure robes, and, sitting on the ground, at night, over the embers of the sacrifices by which they had sworn, and extinguishing all the fire about the temple, **[120c]** they received and gave judgment, if any of them had an accusation to bring against any one; and when they given judgment, at daybreak they wrote down their sentences on a golden tablet, and dedicated it together with their robes to be a memorial.

Special Laws

There were many special laws affecting the several kings inscribed about the temples, but the most important was the following. They were not to take up arms against one another, and they were all to come to the rescue if any one in any of their cities attempted to overthrow the royal house; like their ancestors, **[120d]** they were to deliberate in common about war and other matters, giving the supremacy to the descendants of Atlas.

And the king was not to have the power of life and death over any of his kinsmen unless he had the assent of the majority of the ten. Such was the vast power which the god settled in the lost island of Atlantis; and this he afterwards directed against our land for the following reasons, as tradition tells.

Many Generations of Divine Nature

For many generations, **[120e]** as long as the divine nature lasted in them, they were obedient to the laws, and well-affectioned towards the god, whose seed they were; for they possessed true and in every way great spirits, uniting gentleness with wisdom in the various chances of life, and in their intercourse with one another.

They despised everything but virtue, caring little for their present state of life, and thinking lightly **[121a]** of the possession of gold and other property, which seemed only a burden to them; neither were they intoxicated by luxury; nor did wealth deprive them of their self-control; but they were sober, and saw clearly that all these goods are increased by virtue and friendship with one another, whereas by too great regard and respect for them, they are lost and friendship with them.

Divine Nature Fades

By such reflections and by the continuance in them of a divine nature, the qualities which we have described grew and increased among them; but when the divine portion began to fade away, and became diluted too often and too much with the mortal admixture, **[121b]** and the human nature got the upper hand, they then, being unable to bear their fortune, behaved unseemly, and to him who had an eye to see grew visibly debased, for they were losing the fairest of their precious gifts; but to those who had no eye to see the true happiness, they appeared glorious and blessed at the very time when they were full of avarice and unrighteous power.

Zeus Acts

Zeus, the god of gods, who rules according to law, and is able to see into such things, perceiving that an honorable race was in a woeful plight, and wanting to inflict punishment on them, that they might be chastened and improve, **[121c]** collected all the gods into their

most holy habitation, which, being placed in the center of the world, beholds all created things.

And when he had called them together, he spoke as follows...

Editors note: Extant copies of the dialogue of Critias end abruptly at this point.

Essay: The Central Plain of Atlantis

"Men that have little land, measure by orgia; those that have more by, by stades; those that have much land, by parasangs; and those who have great abundance of it, by schoeni." -- Herodotus ii.6.

The Greek word "stadion" is translated stade or stadium (plural stades or stadia). As used by Plato, it was a length of measure based on the Greek foot; which is 11.69 US inches, or 30.7 centimeter One stade (or stadium) equals about 584.5 of our feet today. Some translators use the word "furlong" to translate stadium. How then can we know for sure the length of a stade? Well, other writers besides Plato used the measurement. So we have a record of usage that spans from before Plato until after him. That record allows us the compare their measurements between places that still exist. We can also see how standardized the measurement was and thus get an accurate picture of Plato's descriptions.

Plato lived from 427 to 347 BC.

Herodotus (484-425 BC) used the stade measurement 84 times. Thucydides (460-396 BC) uses the term 35 times. Xenophon (430-354 BC) uses the term 83 times. Some of these distance measurements are between places known today we can verify the length of a stade. For example, Herodotus states that it is 1485 stades "from the alter of the 12 gods at Athens to the temple of the Olympian Zeus at Pisa" (in western Peloponnisos). Book ii. 7.

From these and other Greek sources the stade and other Greek measurements can be calculated.

The term Stadium (plural Stadia or Stades), as used by Plato (et al.) was a length of measure based on the Greek foot, which is equal to 11.69 US inches or 30.7 centimeters. From this, the other Greek measurements can be calculated as can at least one Persian measure, the parasang, that was used by Xenophon, another of Socrates students and biographers:

- Greek Foot = 11.96 US inches.
- Orgia = fathom = 6 Greek feet. arms
- Pletheron = 100 Greek feet.
- Stadion = 6 pletheroi = 600 Greek feet or about 606.75 US feet.
- Parasang (persian) = 30 stades = about 3.5 US miles.
- Schoinos = 2 Parasangs or about 7 US miles (Literally "ropes").
- 1000 Stades = about 114.9 US miles.

The central plain of Atlantis is described as being 2000 x 3000 stades in size.

So the size in US miles was about: 229.8 X 344.7 or about 79,212 US square miles.

For size comparison:

145,711 sq. mi. Japan
103,747 sq. mi. New Zealand

94,251 sq. mi. Great Britain
* 79,212 sq. mi. The Atlantean Plain *
77,047 sq. mi. South Dakota
50,944 sq. mi. Greece
44,218 sq. mi. Cuba
39,769 sq. mi. Iceland
35,553 sq. mi. Portugal
27,136 sq. mi. Ireland
13,885 sq. mi. Taiwan

Essay: Attack of the Parrot People

Looking at websites and books on the subject of Atlantis I have come to the conclusion that a lot of people comment on Plato's dialogues, but have never really read those dialogues closely. There are often misquotes of Plato on both sides of the issue. Usually, it appears that the writers are simply parroting something they heard.

For example, people often parrot a common claim some skeptics make; specifically skeptics who evidently haven't read the dialogues very carefully. I'm sure you've seen this claim repeated as well. It involves the idea that the story of Atlantis is only hearsay. In fact, I heard it parroted it just the other day, on the National Geographic Channel.

One skeptic website puts it this ways:

"It is then a matter of a tenuous thread of hearsay: 1) the priests tell Solon about the legend; 2) Solon tells Dropides; 3) Dropides tells his son, the elder Critias, who 4) tells his ten-year-old grandson, the younger Critias; 5) and finally this Critias, now a grown man."

Is this correct?

Well, if you actually read the dialogues you get a very different picture.

First, Plato says Solon was shown the "actual writings." In *Timaeus* 23e the Egyptian priest says to Solon:

"Of the citizens, then, who lived 9000 years ago, I will declare to you briefly certain of their laws and the noblest of the deeds they performed: the full account in precise order and detail we shall go through later at our leisure, taking the actual writings."

Second, Solon planned to use the tale in his poetry. So translated the text (or parts of it), taking special care with the names.

Third, Critias said he had Solon's original translation in his possession.

Critias 113a states:

"Since Solon was planning to make use of the story for his own poetry, he had found, on investigating the meaning of the names, that those Egyptians who had first written them down had translated them into their own tongue. So he himself in turn recovered the original sense of each name and, rendering it into our tongue, wrote it down so. And these very writings were in the possession of my grandfather and are actually now in mine, and when I was a child I learnt them all by heart."

Thus the idea of "hearsay" is not actually what Plato said. He says there was a single written link between the Egyptian writings and Critias the younger; namely Solon's writings.

Where then does that leave people who haven't actually examined Plato's account and

parrot the claim that Plato's account is based merely on hearsay? It leaves them guilty of... yes... you guessed it; they are guilty of hearsay. The very "crime" of which they would wrongly convict Plato.

Plato's source was not hearsay. So what was the quality of this evidence?

Critias was Plato's uncle (or, some claim, his grandfather). So then, since Plato's uncle had Solon's original writings, it is quite likely Plato also had access to Solon's translation (Plato and Critias both lived in Athens). Therefore, it seems very likely that Plato had direct access to Solon's original translation of the original Egyptian record. If that is the case, then the only way to get closer to the source would be to have Solon's original writings or, better yet, to find and translate the original Egyptian records themselves; but sad to say we don't have either of those today.

Moreover, what if Plato intended his writing to be more extensive on the subject? There is evidence that this was his intention.

The Critias dialogue ends abruptly, in mid-sentence. Earlier in that dialogue, when Critias speaks in 109a he indicates that there was indeed a lot more to the story than what we have today. There he states:

"Now as regards the numerous barbaric tribes and all the Hellenic nations that then existed, the sequel of our story, when it is, as it were, unrolled, will disclose what happened in each locality; but the facts about the Athenians of that age and the enemies with whom they fought we must necessarily describe first, at the outset; the military power, that is to say, of each and their forms of government. And of these two we must give the priority in our account to the state of Athens."

In the text that follows, after giving priority the Athens [109b], he discusses Atlantis [113b] and explains what brought about the war. The text ends right after that, just as it is about to go into the war.

Since that war was the main "subject" of the dialogue, what we have today is just the introduction to the subject.

So why didn't he complete it?

The Critias dialogue is not Plato's only unfinished work. It is generally believed that the Critias dialogue was "put on hold" while Plato wrote his last work, the Twelve books of Laws. That book also ends abruptly, and it is generally believed Plato died before completing it.

If that is the case, he may have intended to complete the Critias and write yet another dialogue as well; namely the Hermocrates. In Critias 108b-c, it is evident Hermocrates was to speak next, when Critias finished.

So, evidently, Plato did have access to more extensive writings on Atlantis, and he did intend his writing on Atlantis to be more extensive as well.

Sad to say, he died before he could complete the account of the war between Athens and

Atlantis in detail.

We must therefore conclude that people who parrot the claim that Plato's account is hearsay, are either ignorant of the facts, or are intentionally being deceptive.

Essay: Taking Plato out of Context

(Or, How Translation Can Create Contradictions.)

[Note. Jowett's translation is available free on the web. It is very commonly used.]

Here is Benjamin Jowett's translation of part of Critias 108 E. Note especially the phrase between the asterisks.

"Let me begin by observing first of all, that *nine thousand was the sum of years which had elapsed since the war* which was said to have taken place between those who dwelt outside the Pillars of Heracles and all who dwelt within them; this war I am going to describe."

This makes it sound like the war between Athens and Atlantis ended 9000 years before Solon. Since Solon visited Egypt in about 570 BC that would be 9570 BC or about 11,570 years ago. However, Plato also says Athens was founded 9000 years before Solon. This creates a contradiction.

Are we to understand that Athens fought and defeated Atlantis at the same time (or even soon after) it was founded? How could the founding of Athens and the end of the war with Atlantis both occur in 9000 years before Solon?

This makes no sense, especially since Plato describes the history of Athens, before it defeated Atlantis, in terms of "many ages" and "many generations." Read this for yourself in Timaeus 23c and in Critias 110a and 111a. Besides which Plato says in Timaeus 23c that, according the Egyptian priest, Athens had grown into the greatest city in the world.

So here is our quandary: Since Athens is described in terms of many ages and generations, then the claim Athens was founded in 9570 BC, and the claim that Athens also defeated Atlantis in 9570 BC, is a contradiction. Both cannot be correct.

However, is it possible that Jowett's translation only implies a contradiction?

Yes. The Greek text presents a different understanding. Here is my literal translation of the phrase in question: "It has been 9000 years from the beginning of a war."

Jowett does not bring across the meaning of the verb gignomai, which means "to come into being," "to begin" or "to be born." Nor does he reflect the fact that the word "war" does not have the definite article and so carries the indefinite sense "a war." Also, the word war can also mean "fight" or "hostilities."

This literal translation then implies that "a war" or "hostilities" began sometime around the year 9570 BC. So a war may have started when the Atlantean kings spread to other islands and into the western Mediterranean and ended at some point, or hostilities may have begun between Athens and Atlantis at some early point and continued over a long period of time. The literal translation can support either of those views.

But does my literal translation stand alone against Jowett's? No it does not.

Desmond Lee's translation from Penguin Classics correctly brings across the idea of a beginning when he says that 9000 years "have elapsed since the declaration of war."

Moreover, Thomas Taylor's translation supports the ideas that it was "a war" and that the war started at that point and continued for some time after 9570 BC. He describes the 9000 years as "the period of time from which a war is said to have subsisted." If you're unfamiliar with "subsisted" it means "continued" or "persisted".

So a literal translation demonstrates that hostilities of some sort began sometime around 9570 BC and continued after that point. This solves the apparent contradiction of Athens winning a war against Atlantis sometime soon after it's founding.

But does the idea that the hostilities between Athens and Atlantis lasted for a long time, even for millennia, make any sense?

Well maybe not to us, but it would make perfect sense to Plato's original readers; his intended audience. Keep in mind that the people in those days believed in the flood of Deucalion and that people lived before it; even as Solon told the priests in Timaeus 22a. They also believed that the three ages before the deluge (the bronze age, the heroic age, and the iron age) were a time of constant war; which by the way is why Zeus brought the deluge upon mankind.

So a literal translation, and common sense, give evidence that Athens did not defeat Atlantis at the same as or soon after it was founded. It also invalidates the claim that Plato says Atlantis was destroyed around 9570 BC.

Moreover, keep in mind as well that Plato indicates Atlantis was destroyed at some time after the war, not during the war. For after describing Athens defeating Atlantis he adds: "At a later time there were earthquakes and floods of extraordinary violence, and in a single dreadful day and night all your fighting men were swallowed up by the earth, and the island of Atlantis was similarly swallowed up by the sea and vanished." This moves the destruction of both civilizations to an even later date.

The date of that destruction is not specifically given. All that is certain from what Plato says is that it was many ages, many generations, after the founding of Athens around 9570 BC.

Therefore, if you cite Critias 108E as proof that Atlantis was destroyed sometime around 11,600 years ago, then you are taking the passage out of context. You are also contradicting the overall context. Because the overall context shows that this was the time of the founding of Athens and probably of Atlantis as well. Moreover, the context also shows that both nations had a long history over many ages, before the end of the war. So then, since a literal translation, supported by other translators, removes this apparent contradiction, it should be accepted as the preferred rendering; and mistranslations should not be cited as evidence simply to support preconceived scenarios.

Knowing the facts and misrepresenting them by ignoring the context is deceptive (to say the least).

Essay: Original Readers' Point of View

This focuses on Plato from the viewpoint of his original readers; his intended audience. So keep in mind: We are not his intended audience! Citizens of classical Athens were.

Plato's original readers evidently knew nothing of Atlantis, aside from what he wrote. Obviously then, they knew nothing of later claims involving interpretations, conjectures, embellishments, theories, or prophesies, which are commonly argued online today. Such materials were non-existent and are therefore quite irrelevant from this original-reader's point of view.

First off, concerning dates, Solon visited Egypt sometime around 570 BC, so 9000 years before Solon was about 9570 BC. Plato's readers first learned of the 9570 BC date when Plato wrote concerning Athena founding the cities of Athens and Sais. In Timaeus 23E the Egyptian priest spoke of the founding of the two cities when he stated:

"Yours first by the space of a thousand years, when she [Athena] had received the seed of you from Ge and Hephaestus, and after that ours. And the duration of our civilization as set down in our sacred writings is 8000 years."

Note in the above quote how this is tied to Athena's receiving of the first autochthon, which means a human born from the Earth. This idea is repeated later in Critias 109 b/c when, to introduce how Athena used that first autochthon and started the Athenian race, Critias explained:

"At one time, the gods were taking over by allotment the whole earth according to its regions . . . Hephaestus and Athena were of a like nature, being born of the same father, and agreeing, moreover, in their love of wisdom and of craftsmanship, they both took for their joint portion this land of ours."

As Plato had indicated in Timaeus 23E (quoted earlier) this creation of the first humans occurred at the 9570 BC point in time.

Then in Critias 113B, after describing the history of Athens, Plato writes concerning how Poseidon started the Atlantean race with the daughter of two autochthon. There it is written:

"Like as we previously stated concerning the allotments of the Gods, that they portioned out the whole earth . . . even so Poseidon took for his allotment the island of Atlantis and settled therein the children whom he had begotten of a mortal woman."

Note that Plato places the founding of both races at the time when the gods divided the Earth into allotments; when these first autochthons were created; when the human race began. According to Timaeus 23E this occurred around 9570 BC. So this indicates that both Athens and Atlantis were founded around that time.

Now, it is true that Plato, in Critias, describes the founding of Athens before he describes the founding of Atlantis. And it is also true that Athens was founded by the first Greek

autochthons, whereas Atlantis was founded by Poseidon and a second generation Atlantean; namely Cleito the daughter of two autochthons. However, for our purposes we will assume that Plato does not mean Atlantis was founded later than Athens even though it appears that Atlantis was founded one generation after Athens. At the same time, there is no evidence in Plato that places the founding of Atlantis any earlier than Athens either; that is, any earlier than the first autochthons; the first humans according to Solon's tale.

So Plato's original readers would have logically understood the that founding of both Athens and Atlantis corresponded to the founding of the human race. They would have understood that the founding of both civilizations occurred around 8000 years before Solon.

Thus, Plato's original readers would have understood him to mean that Athens and Atlantis were both founded about at the time when the gods divided up the earth, and created mankind; somewhere around 11,570 years ago according to Plato.

Essay: The Idiom's Guide to Plato

(Or, Who is "you" and Who is "us"?)

What is an Idiom?

An idiom is a phrase that cannot be translated literally into another language and still be understood. If, for example you literally translated the phrase "slim chance" into another language there is a slim chance a reader might figure out what you mean. If however you literally translated the phrase "fat chance" would people understand it? Fat chance.

We use idioms all the time that, taken literally, would be contradictory if translated literally into another language. Think about this: we drive on a parkway and park on a driveway. But that is not contradiction in English. It's just an idiom.

There is an unusual Greek idiom that occurs a couple places in Plato's Atlantean dialogues. As you would expect, it makes no sense if translated literally into English. It involves two short, parallel phrases. The phrases, when transliterated from Greek are "para humin" and "para hemin" where the "e" in that last word is a Greek eta, not a Greek epsilon. For convenience you can pronounce them "pah-rah hoo-mean" and "pah-rah hay-mean" which is close enough for our purpose here.

Literally, "para humin" is "beside to you" and "para hemin" is "beside to us."

As one would expect with idioms, different translators render these phrases differently in English. However, the translations do all express the same general concept. So let's look the first passage that uses the idiomatic phrases and see how different editions translate the terms.

The First Passage

Now then, the general concept of the term "beside to you" is, roughly, "the area which is near or around your people" and, correspondingly, the general concept of the term "beside to us" is, roughly, "the area which is near or around our people." Thus they are rendered by various translators "your/our land" or "your/our nation" or "your/our region" or "your/our city" or "your/our country" or even "your/our civilization."

The first key passage is in Timaeus 23E. Here is that passage in Peter Kalkavage's translation in which he uses "your land" and "our land" [which I have capitalized below]:

"The goddess who took as her lot both your city and this one here and brought them up and educated them-the city in YOUR LAND first by the span of a thousand years, when she took over your seed from Ge and Hephaestus, and the one here at a later point. And the number of years for the arrangement here in OUR LAND, as it was written down in the sacred texts, is eight thousand."

At this point I suggest you examine this passage in whatever translation you prefer. It would also be good if you compared still other editions.

So Who is "Us"?

More specifically, who is the "us" the priest is representing when he speaks?

This is an important question in relation to our discussion, but not in the sense you might think it is important. However, before I explain the way in which it is important I need to point out that the fact that this is also an extremely controversial question.

The reason it is controversial is simple. It involves various theories about the age of Egypt. And this is a subject that can really raise contentious fire storms online. First, take note that, if we accept translations such as "land" or "region" or "nation" or "country" or "civilization" then we are implying that the Egyptian priest means "us" to be Egypt. That would mean that he was saying Egypt was only 8000 years old. If however, we take the "us" to mean the city of Sais where the priest resided and the conversation was occurring, then he may have been saying that only the city itself was 8000 years old; which leaves us free to speculate on the age of Egypt.

The standard Egyptian King lists I've seen only go back to about 3000 to 3500 years BC. I have been told that there are Egyptian King lists that place Egypt's origin much further back. Yet, to be honest, no one has actually shown me one, although I have asked more than once. But, I did find one on my own; one which places the first king back to about 11,800 BC. Strangely enough, the source of the list is the Greek historian Herodotus. However, his method of calculating the date is somewhat strange. He estimates a king's average reign to equal a generation, which he calculate as lasting 32 years. Then he multiplies that times the number of Kings. Here are his calculations from Book 2, section 142 according to Godley's translation:

"Thus far went the record given me by the Egyptians and their priests; and they showed me that the time from the first king to that priest who was the last, covered three hundred and forty one generations of men, and that in this time such also had been the number of their kings and the number of their high priests. Now three hundred generations make up ten thousand years, three generations being equal to a century. And over and above the three hundred, the remaining forty one cover thirteen hundred and forty years. Thus the whole sum is eleven thousand three hundred and forty years; in all which time, they said, they had no king who was a god in human form, nor had there been any such thing either before or after those years among the rest of the kings of Egypt. Four times in this period, so they told me, the sun rose contrary to where he went; twice he rose where he now sets; and twice he set where he now rises; yet Egypt in these times underwent no change, neither in the produce of the river, nor in the matter of sickness and health."

Second Guessing Herodotus

Personally I thought his method sounded rather arbitrary so I did a simple experiment. I started with a standard Egyptian king list. Next I took a random sampling of blocks of kings from random places in all sections of the list. I ended up with 68 kings, added up the length of their reigns and divided it by the number of kings. I got an average reign of 15.9 years, not 32 years, less than half that number. My estimate, based on the accepted length of reigns places the founding of Egypt after 6000 BC.

But of course my calculations are also imprecise. What someone needs to do is calculate all the reigns in a King list (which is accepted by as many parties as possible) and calculate an average length of reign while taking into consideration partial reignal years, ascension years, co-rulerships, competing rulerships, foreign rulerships, and any periods when no one was ruling.

My hope is that you now understand the importance to various involved parties of what the priest meant by "beside to us." Moreover, it is also important for you to be aware that those people will argue this point to no end.

But the most important thing for you to understand is that all such arguments are merely distractions. The age of Egypt is completely irrelevant to this discussion. But because people do get sidetracked I wanted you to be aware of this hotly disputed issue simply so you could recognize, ignore it, and remain focused on the real issue involved.

Focus on Context

You may recall that I wrote above concerning the "beside to us" phrase: "This is an important question in relation to our discussion, but not in the sense you might think it is." Well, the sections above explained the sense in which it is not important. It is not important because it is irrelevant.

The sense in which it is an important question is that, this idiom is key to understanding the use of the exact same idiom in another passage, in this same context. Whatever it means, either "city" or something larger, either Sais or Egypt, is unimportant. What is important is simply the fact that these unusual idiomatic phrases mean either one or the other in this context of Timaeus. It really doesn't matter which Plato meant. The key here is that he used this idiom in that passage as well as a parallel in the same context of Timaeus.

The Parallel Passage

In Timaeus 25B Plato wrote regarding the armies of Atlantis:

"So this host, being all gathered together, made an attempt one time to enslave by one single onslaught both your country and ours and the whole of the territory within the Straits."

That text contains the same two idiomatic expressions.

Where Bury translates "both your country and ours" the text literally reads "the beside to you and the beside to us." Obviously, Bury brings the sense across, but it must be admitted that the "country" involves translator's license. In other words "country" can be assumed, but not proven.

I apologize in advance for mixing my metaphors; but I am going to take one step back and go out on a limb. While I admit that it is quite possible that I am completely wrong, I personally believe that "beside to you" refers specifically to Athens and that "beside to us" refers specifically to Sais.

The reason I believe this is simply a matter of context. When you get a chance, read Timaeus 23D through 25D. I believe it is obvious from that overall context that the discussion is centering on the two cities, not the two nations. However, please don't quote me on this in relation to the age of Egypt. I am not saying this is evidence for an earlier Egypt, nor am I saying it's evidence for later Egypt. I am simply saying I believe this discussion in Plato is a tale of two cities.

A More Specific Proof

"So what's your point, Joseph?"

Right. I am writing this for a reason, aren't I?

Ok, since I'm already out on a limb, I might as well bounce on it a bit. So, for the following discussion please assume that "beside to us" means Sais. That way we can keep the irrelevant issues about Egypt's age out of this.

In my previous essay "Taking Plato out of Context, I spoke on the isolated, and possibly contradictory, passage in Timaeus that says: "Now first of all we must recall the fact that 9000 is the sum of years since the war occurred." I further demonstrated the rather obvious fact that this implies that the war between Atlantis and Athens happened at the same time that Athens was founded. I also pointed out a pile of evidence that, according to Plato, it is written that Atlantis was destroyed "many ages" and "many generations" after the founding of Athens at that 9000 year point in time.

My point here is to take the next logical step by providing a more specific proof that further supports the mass of evidence presented in that previous essay.

While it took a lot of build up to get to this point, it's actually very simple. In the war between Atlantis and Athens, Atlantis came against the idiomatic "beside to you" (here assumed to be Athens) as well as the idiomatic "beside to us" (here assumed to be Sais).

Think about what that means. The "beside to you" city of Athens was founded at the 9000 year point. But the "beside to us" city of Sais was not founded until a thousand years after Athens.

Therefore, if, as Plato states, Atlantis came against the "beside to us" city of Sais, then Plato is indicating that the war was being fought at least a thousand years after the founding of Athens, because the "beside to us" area, whatever it was, existed and was involved in that war, according to Plato.

Assessment

The first essay addressed the obviously ludicrous idea that the Atlantean-Athenian war occurred at the same point in time as the founding of Athens. It showed that this strange idea hinged on a single passage that, if taken at face value contradicted nearly everything else Plato said on the subject. In addition it was demonstrated the "many ages" and "many generations" passed between the founding of Atlantis and the war.

So the evidence in this essay, that places that war at least 1000 years after the founding of Athens, should not surprise anyone. It simply supports mass of evidence involving many ages" and "many generations" previously described. What this essay does do however, is show a specific time the war had to occur after. Namely the founding of the "beside to us" at the point 8000 years before Solon. By the way, this added evidence further weakens the isolated, already-suspect passages that many quote to support the 9000 year date.

The next essay builds further on this theme. It will look primarily at two key texts from the view point of Plato's original readers; thus placing Plato in more of a historic context.

But before we conclude, there is in fact, a bit more evidence in the material we just covered that shows the "us" in "beside to us" existed during the war.

Was "Us" Enslaved?

As an epilog to this second essays, please note the following from Plato's description of Greece's victory over Atlantis.

"It saved from slavery such as were not as yet enslaved, and all the rest of us who dwelt within the bounds of Heracles it ungrudgingly set free."

Did you notice, in the Priest's narrative, the phrase "all the rest of us" were set free. I will leave this for you to speculate upon the possible implications.

Was Sais, or perhaps all of Egypt, enslaved by the Atlanteans?

Is the use of "us" here yet another indication that the Atlantean war occurred at least 1000 years after the founding of Athens?

Essay: Of Wars and Endings

The Egyptian priest told Solon that Greece regularly experienced cultural-memory-erasing events. They didn't recall the floods before the "great flood" of Deucalion's day, so they only recalled one flood. [Timaeus 22]

This implies that there were no cultural-memory-erasing events from the time of that great flood until Plato's day; if there had been then their cultural memory of that flood would have been erased.

In Plato's day, the Deucalion flood story starts out something like this:

Earth was filled with violence and war. Zeus became angered and decided to punish mankind. He called all the gods to gather at his palace at the center of the universe. They took the road in the sky that went there (namely the Milky Way). Having assembled them he told them he was going to strike Earth with his ultimate weapon, lightning. Then he recalled, or else Athena reminded him, that the weapon might destroy all those on Earth and in those Heaven. So he struck the Earth with his waters (the waters above, as in rain) and, to be sure he commanded Poseidon to add his weapons; the waters of the seas and earthquakes. [Cf. Ovid, *Metamorphoses*, Book 1]

So this was the gist of the common story of the Deucalion flood, as Plato's original audience knew it.

In Timaeus, Plato's readers first read of a war when the priest tells Solon:

"For verily at one time, Solon, before the greatest destruction by water, what is now the Athenian State was the bravest in war and supremely well organized also in all other respects." [Timaeus 23]

This "greatest destruction by water" would infer to the reader the flood of Deucalion's day. In fact, Critias confirms this flood to be the "greatest" in Critias 112a where he described three earlier floods as destructive but emphasizes the Deucalion flood with the adjective meaning extraordinary and violent.

So the first thing they hear about the war places it before this flood. However, there is no mention of how long before that flood the war had occurred.

Next, [Timaeus 24d - 25d] the reader gets a synopsis of the war, after which, Plato wrote that (after the war was won by Greece) the army of Greece and the island of Atlantis were destroyed by floods and earthquakes.

At this point a contemporary Greek reader may, or may not, have assumed that these floods and earthquakes were the same as those of the Deucalion flood (which Plato had mentioned just a little earlier in the scroll). So they could easily have assumed at this point that Atlantis was destroyed at the time of Deucalion's flood.

At this point, the original reader has read a specific mention of war before the flood, and a description of destruction that parallels the common flood story, with which they were quite familiar.

The reader would then read the Critias dialogue. Unfortunately, Critias ends abruptly. So was the reader left in the dark?

Well, maybe not. If Critias ended abruptly then, as it does now, what is the last thing the original readers read?

This:

"And Zeus, the God of gods, who reigns by Law, inasmuch as he has the gift of perceiving such things, marked how this righteous race was in evil plight, and desired to inflict punishment upon them, to the end that when chastised they might strike a truer note. Wherefore he assembled together all the gods into that abode which they honor most, standing as it does at the center of all the Universe, and beholding all things that partake of generation and when he had assembled them, he spoke thus: . . ." [Critias 121]

Sound familiar? It should, and it would have to the original readers.

Critias ends with a passage that very closely parallels the beginning of the story of the flood of Deucalion. Plato's readers would have put this together. Plato probably intended them to do just that.

A war mentioned in relation to the flood. Destruction of Atlantis in terms of floods and earthquakes. A conclusion that can be directly related to the start of the flood story.

One can easily surmise that the original readers (Plato's intended audience) would have concluded that Atlantis was destroyed during Deucalion's flood; an event late enough in history to still be in the cultural memory of Greece.

If they didn't conclude this, what other conclusion would they have come to? And upon what specific statements in Plato's dialogue would they base that conclusion?

Essay: Ego Wars and Atlantis

Plato's writings on Atlantis are reasonably straight forward. In nearly all cases, the meaning of the original Greek is clear enough. And, as far as I am concerned, people should be free to choose to accept what Plato wrote, or reject it.

What I do have a problem with, however, is when people take what Plato actually said and twist it into what they claim he "meant" in an effort to adjust Plato to support their theory about Atlantis; just so they can then say "Plato supports this."

There's a word for this. It is "eisegesis" and it means "the interpretation of a text by reading into it one's own ideas." It is the opposite of the more common word "exegesis", which means "an explanatory or analytical interpretation of a text", which is commonly used by translators. So eisegesis involves adjusting what the text says to fit your interpretation, whereas exegesis involves adjusting your interpretation to fit what the text says.

The most common examples I have seen of Platonic eisegesis involve the location of Atlantis.

The Pillars of Heracles

One example involves the "pillars of Heracles" that are located at the Straits of Gibraltar. Many people try to relocate these to suit their own theories. However, the location is not actually in question, because it is clearly described well before Plato's day. So both Plato and his intended audience would know where the location was.

That the "Pillars of Heracles" were what we call the Straits Gibraltar, was clearly defined in the 6th century BC by Hecataeus (who was contemporary with Solon). He described "the coast of Libya, from the confines of Egypt to the Pillars of Hercules." Pindar also describes the pillars.

Here is a link to a map based on [Hecataeus](#).

Herodotus (who died about the time Plato was born) also describes the coast of Libya from Egypt to the Pillars of Hercules.

Here is a link to a map based on [Herodotus](#).

Moreover, there is an interesting story in Herodotus involving the Pillars of Heracles. In Book 4 section 42, he describes an expedition that circumnavigated Africa clockwise and returned through the pillars and on to Egypt in the days of Necos (7th Century BC), which was before Solon's time.

"For Libya shows clearly that it is bounded by the sea, except where it borders on Asia. Necos king of Egypt first discovered this and made it known. When he had finished digging the canal which leads from the Nile to the Arabian Gulf, he sent Phoenicians in ships, instructing them to sail on their return voyage past the Pillars of Heracles until they came into the northern sea and so to Egypt. So the Phoenicians set out from the Red Sea and sailed the southern sea; whenever autumn came they would put in and plant the land in whatever part of Libya they had reached, and there await the harvest; then, having gathered the crop, they sailed on, so that after two years had passed, it was in the third that they rounded the pillars of Heracles and came to Egypt. There they said (what some may believe, though I do not) that in sailing around Libya they had the sun on their right hand."

Note that last point. Herodotus didn't believe the sun was on their right as they went west around "cape horn." He knew nothing of the equator and a southern hemisphere, so he thought the sun being north of them was impossible. This actually indicates the story was true.

Another example of eisegesis concerns the location of Atlantis. It involves the use of the Greek prepositions "pro" and "ek" and the Greek adverb "exothēn" which all appear in a short phrase describing the location of Atlantis.

Before

The most often discussed of these is "pro" which has the basic meaning of "before" in either time or location. When "pro" is used in relation to entrances like "before the gate" or "before the door" it implies "at the gate" and "at the door" and thus implies closeness.

Yet the word "pro" is rare in Plato. He uses the word only 113 times in all his writings. Of the 15 common prepositions, pro is the least used in Plato; and he uses the other 14 standard prepositions on average about times 2565 times each. (A less common preposition "sun" (with) is used by Plato 41 times.)

Plato uses pro seven times in Timaeus and twice in Critias. In eight of those cases, it is used in relation to "time before" rather than "place before." Is it used only one time in relation to place or position. That single occurrence is where he refers to the island of Atlantis being before (pro) the straits at the Pillars of Heracles.

Literally the Greek phrase translates: "an island before the mouth." What follows below is the readings from six translations of Timaeus. The phrase is in brackets.

"There was [an island opposite the strait] which you call the Pillars of Hercules." Lee

"It had [an island in it in front of the strait] that you people say you call the Pillars of Heracles." Zeyl

"Had [an island before the mouth] which is called by you Pillars of Hercules." Taylor

"There was [an island situated in front of the straits] which are by you called the Pillars of Heracles." Jowett

"[An island was situated in front of the mouth] that you people call, so you claim, the Pillars of Hercules." Kalkavage

"For [in front of the mouth] which you Greeks call, as you say, 'the pillars of Heracles, there lay [an island].'" Bury

That's four "in front of" a "before" and an "opposite." All of which imply a nearness. Keep this in mind.

From Out Of

The preposition "ek" means "out of" or "from" and the adverb "exothēn" means "from without" or "from outside" and they are also used in the same context to describe the location of Atlantis.

Literally the Greek phrase translates: "from outside invaded, out of the Atlantic sea." And again what now follows below is the readings from six translations of Timaeus.

"From its base in the Atlantic Ocean". Lee

"From beyond, from the Atlantic Ocean." Zeyl

"From the Atlantis sea." Taylor

"Out of the Atlantic Ocean." Jowett

"From a distant point in the Atlantic ocean." Bury

"From somewhere far out in the Atlantic Ocean." Kalkavage

All of the readings demonstrate that Atlantis was "outside" the Pillars of Heracles and "in" the Atlantic. However, please note that the last two renderings imply the location was far off in the Atlantic, whereas the others do not. The first four are more literal, but the final two cannot be ruled out grammatically. So how do we determine which is correct?

Simple. We look at the immediate context.

The Immediate Context

Immediately after stating that the Atlanteans "invaded from outside, out of the Atlantic sea" we find the statement we looked at first, namely that there was "an island before the mouth." As we have already noted, "pro" in relation to entrances implies closeness. So the immediate context weakens the idea that Atlantis was "far out in the Atlantic" as Bury

renders it.

I should point out at this time that the readings by Bury and Kalkavage could imply that the armies came from a more distant part of the Atlantean Kingdom rather than the main island just outside the pillars. That idea however, would be unsupportable speculation.

Besides, there is more of the immediate context that calls into question the "far out in the Atlantic" claim. Look at how Bury himself translates that immediate context.

"A mighty host, which, starting from a distant point in the Atlantic ocean, was insolently advancing to attack the whole of Europe, and Asia to boot.

"For the ocean there was at that time navigable; for in front of the mouth which you Greeks call, as you say, 'the pillars of Heracles,' there lay an island which was larger than Libya and Asia together; and it was possible for the travelers of that time to cross from it to the other islands, and from the islands to the whole of the continent over against them which encompasses that veritable ocean."

Note that from Atlantis, travelers could cross to other islands and from those to the continent beyond. This implies that the other islands were between Atlantis and that far continent. This in turn implies that Atlantis was the furthest island from that far continent. Which makes perfectly good sense if Atlantis was indeed "in front of the mouth" as Bury puts it.

If we take Plato as it is written then the location of Atlantis, according to Plato, was just outside the straits of Gibraltar. Still, many Atlantologists interpret Plato in a manner to support their own claims. Or, as I said before, adjusting what the text says to fit their interpretation, rather than adjusting their interpretation to fit what the text says.

So why do some Atlantologists do this?

How Egos Hinder Atlantean Research

Plato also said the kingdom of Atlantis had spread to many other islands, to parts of Europe and North Africa, as well as a "Continent" beyond the sea, which many equate to the Americas. Moreover, while he does say the main island "was swallowed by the sea" he does not specifically say other parts of the kingdom were destroyed.

If Atlantis actually did exist, then it possible other parts of its territories might remain findable today; either above or below water? While they would be remnants of the Atlantean civilization, they would not be the island of Atlantis itself.

The problem is this. When some searcher locates what may be an outpost of Atlantis, their ego kicks in and they claim the found "Atlantis" itself, instead of humbly admitting it might just be an outpost.

Thus if the location contradicts Plato's description, yet the searcher wants to claim Plato's support, then what the text says must be adjusted to fit the interpretation. Problem solved by simple eisegesis.

Could this be the main reason there are so many conflicting claims today?

Think about it. If you admit you found an outpost that may mean someone else's claim is the real Atlantis. Also, your admitting you found an outpost might be exploited by another searcher as an admission on your part that their claim is stronger.

Cuba, Azores, Canaries, Spain, South America, Ireland, Iceland, Bimini. Is it possible they are all Atlantean outposts, while Atlantis itself has never yet been found?

Could it be that a lot of what we read today is a big ego game; or even an ego war? After all, claiming you found an outpost of Atlantis is neither as press-worthy nor as grant-worthy and saying you finally found lost Atlantis itself.

Comprehensive Concordance

Excluded Words

The following, common words do not have their own headings in the concordance; though they do appear contextually in other headings.

A, about, above, across, after, again, against, all, almost, along, already, also, although, always, am, amount, an, and, another, any, anyhow, anyone, anything, anyway, anywhere, are, around, as, at, back, be, became, because, become, becomes, becoming, been, before, behind, being, below, beside, besides, between, beyond, both, but, by, call, can, cannot, came, come, coming, could, did, do, does, done, down, due, during, each, either, else, elsewhere, empty, enough, even, ever, every, everyone, everything, everywhere, except, few, fill, find, for, former, formerly, forth, found, from, front, full, further, gave, get, give, given, go, going, gone, got, had, has, have, he, hence, her, here, hereby, herein, hers, herself, him, himself, his, how, however, I, if, in, indeed, interest, into, is, it, its, itself, keep, last, latter, least, less, made, many, may, me, meanwhile, might, mine, more, moreover, most, mostly, move, much, must, my, myself, name, namely, neither, never, nevertheless, next, no, nobody, none, nor, not, nothing, now, nowhere, of, off, often, on, once, one, only, onto, or, other, others, otherwise, our, ours, ourselves, out, over, own, part, perhaps, please, put, rather, same, see, seem, seemed, seeming, seems, several, she, should, show, side, since, sincere, so, some, somehow, someone, something, sometime, sometimes, somewhere, still, such, take, ten, than, that, the, their, them, themselves, then, thence, there, thereafter, thereby, therefore, therein, thereupon, these, they, thick, thin, this, those, though, through, throughout, thru, thus, to, together, too, top, toward, towards, under, until, unto, up, upon, us, use, very, was, we, well, went, were, what, whatever, when, whence, whenever, where, whereafter, whereas, whereby, wherein, whereupon, wherever, whether, which, while, whither, who, whoever, whole, whom, whose, why, will, with, within, without, would, yes, yet, you, your, yours, yourself, yourselves.

ABANDON

[T.26e] if we **abandon** this? We

ABILITY

[T.26d] to our **ability** gracefully to

ABLE

[T.22c] was not **able** to drive

[C.110e] was therefore **able** in those

[C.121b] and is **able** to see

ABSOLUTE

[C.119c] had the **absolute** control of

ABSORBED

[C.111d] which it **absorbed** from the

ABUNDANCE

[C.111c] there was **abundance** of wood

[C.111c] and bearing **abundance** of food

[C.111e] world, and **abundance** of water,

[C.114e] was an **abundance** of wood

[C.115b] in infinite **abundance**. With such

ABUNDANT

[C.111a] far more **abundant** produce. How
[C.111d] having an **abundant** supply in
[C.111d] providing everywhere **abundant** fountains and
[C.112d] gave an **abundant** supply of
[C.118b] various sorts, **abundant** for each

ABUNDANTLY

[C.113e] spring up **abundantly** from the

ACCEPT

[C.108d] meanwhile I **accept** your exhortations

ACCEPTABLE

[C.119d] which was **acceptable** to him,

ACCOMPANIED

[C.119b] a seat, **accompanied** by a

ACCORDANCE

[T.27b] then, in **accordance** with the
[C.110c] days in **accordance** with the

ACCORDING

[T.21b] at which, **according** to custom,
[T.26d] all endeavor **according** to our
[C.109c] of persuasion **according** to their
[C.119a] to them **according** to their
[C.120a] would judge **according** to the
[C.120b] otherwise than **according** to the
[C.121b] who rules **according** to law,

ACCUMULATION

[C.111b] any considerable **accumulation** of the

ACCUSATION

[C.120c] had an **accusation** to bring

ACCUSTOMED

[C.119e] in the **accustomed** manner, they

ACROPOLIS

[C.111e] place the **Acropolis** was not
[C.112a] of the **Acropolis** extended to
[C.112b] Outside the **Acropolis** and under
[C.112c] Where the **Acropolis** now is
[C.117c] nearer the **Acropolis** while the

ACT

[C.120a] them, to **act** otherwise than

ACTION

[T.21a] ancient famous **action** of the
[T.21d] the greatest **action** which the
[T.23e] most famous **action**; the exact

ACTIONS

[T.20e] and marvelous **actions** of the
[T.23a] were any **actions** noble or
[C.109d] but their **actions** have disappeared
[C.109d] about their **actions**. The names
[C.110a] not their **actions**. This I

ACTORS

[T.21d] of the **actors**, it has

ACTUAL

[T.21a] but an **actual** fact? Critias:

ADAPTED

[C.109c] was naturally **adapted** for wisdom
[C.117a] were wonderfully **adapted** for use

ADDING

[T.24c] life, and **adding** every sort

ADDITION

[C.118c] extent, in **addition** to so

ADMINISTERED

[C.112e] they righteously **administered** their own

ADMITS

[C.115a] fruit which **admits** of cultivation,

ADMIXTURE

[C.121b] mortal admixture, **and** the human

ADORNING

[C.112c] was no **adorning** of them

ADORNMENT

[C.117b] as much **adornment** as was

ADVANTAGE

[T.26e] very great **advantage** of being

ADVERSARIES

[C.112e] of their **adversaries**. For friends

AFFECTING

[C.120c] special laws **affecting** the several

AFFORD

[C.111c] now only **afford** sustenance to

AFFORDING

[C.115b] hard rind, **affording** drinks and

AFTERWARDS

[T.23e] race, and **afterwards** she founded
[T.25c] pillars. But **afterwards** there occurred
[C.108e] and when **afterwards** sunk by

[C.120d] this he **afterwards** directed against

AGE

[T.21b] years of **age**, and I
[T.22b] very great **age**, said: O
[T.22b] hoary with **age**. And I

AGED

[T.21a] from an **aged** man; for
[T.25d] what the **aged** Critias heard

AGENCIES

[T.22c] by the **agencies** of fire

AGES

[C.109d] lapse of **ages**. For when
[C.118c] through long **ages**. It was

AGO

[T.22b] many years **ago** the events
[T.23e] thousand years **ago**, I will
[T.26b] very long **ago**. I listened
[C.111c] very long **ago** there were

AGREED

[T.25e] coincidence, you **agreed** in almost

AKIN

[T.24c] which was **akin** to them.

ALLOTMENT

[C.109b] them by **allotment**. There was
[C.114a] the surrounding **allotment**, which was

ALLOTMENTS

[C.109c] had their **allotments** in different
[C.113b] of the **allotments** of the

ALLOWED

[C.117c] in length **allowed** to extend

ALONE

[T.25c] to stand **alone**, after having
[C.119d] being left **alone** in the

ALTAR

[C.116e] was an **altar** too, which

ALTERNATE

[C.113d] round, making **alternate** zones of

ALTERNATELY

[C.119d] sixth year **alternately**, thus giving

AMASIS

[T.21e] which King **Amasis** came. The

AMONG

[T.22b] old man **among** you. Solon
[T.22b] handed down **among** you by
[T.23b] times, either **among** us or
[T.23b] us or **among** yourselves. As
[T.25b] and strength, **among** all mankind.
[T.26d] the subject **among** us, and
[C.109b] earth distributed **among** them by
[C.119a] was distributed **among** the lots
[C.119c] of precedence **among** them and
[C.121a] and increased **among** them; but

AMONGST

[T.27a] an astronomer **amongst** us, and

AMPHERES

[C.114b] called one **Ampheres**, and the

AMUSEMENT

[C.115b] pleasure and **amusement**, and are

AMYNANDER

[T.21c] smiling: Yes, **Amynder**, if Solon
[T.21d] Critias? said **Amynder**. About the

ANCESTORS

[T.26d] our veritable **ancestors**, of whom
[C.115c] of their **ancestors**, which they
[C.120c] like their **ancestors**, they were

ANCIENT

[T.21a] is this **ancient** famous action
[T.22a] the most **ancient** things in
[T.22b] you by **ancient** tradition, nor
[T.22e] the most **ancient**. The fact
[T.23b] happened in **ancient** times, either
[T.26d] be the **ancient** city of
[T.26d] are these **ancient** Athenians. Let
[C.112e] were the **ancient** Athenians, and
[C.115c] surrounded the **ancient** metropolis, making
[C.117e] of the **ancient** palace nearly

ANCIENTS

[C.110a] of the **ancients** have been

ANIMAL

[C.110e] sort of **animal**, which proves
[C.115a] for the **animal** which is
[C.118b] for every **animal**, wild or

ANIMALS

[C.109c] of guiding **animals**, holding our
[C.110c] that all **animals** which associate
[C.114e] and wild **animals**. Moreover, there
[C.114e] sorts of **animals**, both for

ANNUAL

[C.111c] of the **annual** rainfall, not

ANNUALLY

[C.116c] the people **annually** brought the

ANSWERED

[C.117a] like manner, **answered** to the

ANTIQUITY

[T.22a] matters, about **antiquity**, and made

[T.22a] speak of **antiquity**, he began

[C.110a] enquiry into **antiquity** are first

APART

[C.110c] originally set **apart** by divine

[C.117b] were kept **apart**; and there

[C.117c] was set **apart** a race-course

APATURIA

[T.21b] of the **Apaturia** which is

APPEAR

[C.109a] they successively **appear** on the

APPEARANCE

[C.116d] strange barbaric **appearance**. All the

APPEARED

[C.121b] happiness, they **appeared** glorious and

APPOINTED

APPORTIONMENT

[C.109b] by just **apportionment** obtained what

AQUEDUCTS

[C.117b] conveyed by **aqueducts** along the

AREA

[C.117e] The entire **area** was densely

ARISING

[T.22c] of mankind **arising** out of

ARMED

[C.119b] two heavy **armed** soldiers, two

ARMOR

[C.110c] in full **armor**, to be

ARMS

[C.120c] take up **arms** against one

ARMY

[C.110e] a vast **army**, raised from

ARRANGED

[T.27a] we have **arranged** our entertainment.
[C.111e] days was **arranged** on this
[C.115c] And they **arranged** the whole

ARRANGEMENT

[T.24c] order and **arrangement** the goddess
[C.117e] nature and **arrangement** of the
[C.119c] was the **arrangement** from the

ARRANGEMENTS

[C.113e] making special **arrangements** for the

ART

[C.109c] philosophy and **art**, both obtained
[C.109d] of the **art** of writing,

ARTIFICERS

[T.24a] are the **artificers**, who ply

ARTIFICIAL

[C.118c] have been **artificial**. Nevertheless I

ARTISANS

[C.110c] citizens;-there were **artisans**, and there
[C.112b] there dwelt **artisans**, and such

ASIA

[T.24e] Europe and **Asia**, and to
[T.24e] Libya and **Asia** put together,
[C.108e] Libya and **Asia**, and when
[C.112e] Europe and **Asia** for the

ASIATICS

[T.24b] taught of **Asiatics** first to

ASKED

[T.21e] honor; he **asked** the priests
[T.22b] in return **asked** him what
[T.26c] and I **asked** him again

ASOPUS

[C.110e] the river **Asopus** as the

ASSENT

[C.120d] had the **assent** of the

ASSENTED

[T.26a] I readily **assented** to your

ASSERTED

[T.21e] and is **asserted** by them

ASSIGNED

[C.119a] had leaders **assigned** to them

ASSOCIATE

[C.110c] animals which **associate** together, male

ASTONISHMENT

[T.25e] remarked with **astonishment** how, by

ASTRONOMER

[T.27a] of an **astronomer** amongst us,

ATHENE

[T.21e] Hellenes call **Athene**; they are

[C.109c] Hephaestus and **Athene**, who were

[C.112b] temples of **Athene** and Hephaestus

ATHENIAN

[T.20e] of the **Athenian** city, which

ATHENIANS

[T.21a] of the **Athenians**, which Critias

[T.21d] which the **Athenians** ever did,

[T.21e] of the **Athenians**, and say

[T.26d] these ancient **Athenians**. Let us

[T.27b] those very **Athenians** whom the

[T.27b] them as **Athenians** and fellow-citizens.

[C.109a] of all **Athenians** of that

[C.112e] the ancient **Athenians**, and after

ATHENS

[T.23c] now is **Athens** was first

[T.26d] city of **Athens**, and we

[C.108e] city of **Athens** was reported

[C.109a] precedence to **Athens**. In the

ATLANTIC

[T.24e] of the **Atlantic** Ocean, for

[T.24e] days the **Atlantic** was navigable;

[C.114a] were called **Atlantic**. To his

ATLANTIS

[T.25a] island of **Atlantis** there was

[T.25b] men of **Atlantis** had subjected

[T.25d] island of **Atlantis** in like

[C.108e] kings of **Atlantis**, which, as

[C.113c] island of **Atlantis**, begat children

[C.113e] island of **Atlantis** into ten

[C.120d] island of **Atlantis**; and this

ATLAS

[C.114a] he named **Atlas**, and after

[C.114c] Tyrrhenia. Now **Atlas** had a

[C.120d] descendants of **Atlas**. And the

ATTEMPERED

[C.111e] an excellently **attempered** climate. Now

ATTEMPTED

[C.120c] their cities **attempted** to overthrow

ATTEND

[T.21c] home, to **attend** to other

ATTENTION

[C.109e] directed their **attention** to the

ATTESTED

[T.20d] having been **attested** by Solon,

ATTICA

[C.110e] remnant of **Attica** which now

AUTHORITY

[T.21a] on the **authority** of Solon,

AUTOCHTHON

[C.114c] and Autochthon **to** the one

AVARICE

[C.121b] full of **avarice** and unrighteous

AWAY

[C.111a] the sea **away** from the

[C.111b] has fallen **away** all round

[C.111b] having fallen **away**, and the

[C.112a] rain washed **away** the earth

[C.121a] to fade **away**, and became

AZAES

[C.114c] name of **Azaes**, and to

AZURE

[C.120b] most beautiful **azure** robes, and,

BANKS

[C.115e] for the **banks** were raised

BARBARIANS

[C.109a] nations of **barbarians** and families

BARBARIC

[C.116d] a strange **barbaric** appearance. All

BARE

[C.111d] off the **bare** earth into

[C.112a] and laid **bare** the rock;

BARRIER

[C.108e] an impassable **barrier** of mud

BASIN

[C.111a] the surrounding **basin** of the

BATHS

[C.117b] as warm **baths**; there were
[C.117b] the kings' **baths**, and the
[C.117b] and the **baths** of private
[C.117b] were separate **baths** for women,

BEAR

[C.121b] unable to **bear** their fortune,

BEARING

[C.111c] man and **bearing** abundance of

BEAUTIFUL

[C.120b] on most **beautiful** azure robes,

BEAUTY

[C.112e] for the **beauty** of their
[C.115d] and for **beauty**. And beginning
[C.117b] height and **beauty**, owing to
[C.118b] size and **beauty**, far beyond

BEES

[C.111c] sustenance to **bees**, not so

BEGAN

[T.22a] antiquity, he **began** to tell
[C.113b] great length, **began** as follows:-
[C.117e] wall which **began** at the
[C.121a] divine portion **began** to fade

BEGAT

[C.113c] of Atlantis, **begat** children by
[C.113e] He also **begat** and brought

BEGIN

[T.23b] have to **begin** all over
[C.108e] Let me **begin** by observing
[C.110a] when they **begin** to have

BEGINNING

[T.23a] nations are **beginning** to be
[T.27a] speak first, **beginning** with the
[C.115c] the very **beginning** they built
[C.115d] beauty. And **beginning** from the

BEHAVED

[C.121b] their fortune, **behaved** unseemly, and

BEHELD

[C.115b] which then **beheld** the light

BEHOLD

[C.115d] marvel to **behold** for size

BEHOLDS

[C.121c] the world, **beholds** all created

BELIEVE

[C.111e] may well **believe**, by true

BELONGED

[C.109b] more properly **belonged** to others.

BELONGS

[C.110c] virtue which **belongs** to them

BENEATH

[C.113e] water from **beneath** the earth,

BENEFIT

[C.111c] reaped the **benefit** of the

[C.118e] having the **benefit** of the

BEST

[T.23c] way the **best** governed of

[C.110e] was the **best** in the

[C.111e] soil the **best** in the

[C.114a] largest and **best**, and made

BETTER

[T.23b] are no **better** than the

[T.24d] and still **better** ones, and

[T.26e] will be **better** than this,

BLACK

[C.116a] white, another **black**, and a

BLESSED

[C.121b] glorious and **blessed** at the

BLESSINGS

[C.115b] With such **blessings** the earth

BLOOD

[C.119e] that the **blood** fell upon

[C.120a] clot of **blood** for each

BLOW

[T.25b] at a **blow** our country

BLOWS

[C.109b] not use **blows** or bodily

BODIES

[T.22d] of the **bodies** moving in

BODILY

[C.109b] blows or **bodily** force, as

BODY

[T.25d] in a **body** sank into

[C.111b] the wasted **body**, as they

BONES

[C.111b] only the **bones** of the

BORED

[C.115d] sea they **bored** a canal

BORN

[T.24c] you were **born**, because she
[C.113c] the earth **born** primeval men
[C.114a] who was **born** after him,

BOUND

[C.119b] he was **bound** to furnish

BOUNDARIES

[C.110d] that the **boundaries** were in

BOUNDARY

[C.110e] the boundary **line** came down
[C.112a] as a **boundary** on the

BOUNDLESS

[T.25a] called a **boundless** continent. Now

BOWL

[C.120a] filled a **bowl** of wine
[C.120a] from the **bowl** in golden

BOYS

[T.21b] by us **boys**, and many

BRANDED

[T.26c] they were **branded** into my

BRASS

[C.116b] coating of **brass**, and the

BRAVE

[C.109d] they implanted **brave** children of

BREADTH

[C.115e] stadia in **breadth**, and the
[C.115e] of equal **breadth**; but the
[C.118c] and its **breadth** was a

BREAKING

[C.113d] her, and **breaking** the ground,

BRIDGE

[C.116a] and the **bridge**, which was

BRIDGED

[C.115c] all they **bridged** over the

BRIDGES

[C.115d] at the **bridges** the zones
[C.116a] on the **bridges** where the
[C.117b] along the **bridges** to the

BRIEFLY

[T.23e] I will **briefly** inform you
[T.25d] told you **briefly**, Socrates, what

BRIGHTENED

[T.21c] well remember, **brightened** up at

BRING

[T.27b] we will **bring** them into
[C.120c] accusation to **bring** against any

BRINGING

[C.113e] center island, **bringing** up two

BROKE

[T.26c] the day **broke**, I rehearsed

BROTHER

[C.109c] who were **brother** and sister,
[C.114a] his twin **brother**, who was

BROUGHT

[T.21c] which he **brought** with him
[T.22c] have been **brought** about by
[C.108d] priests and **brought** hither by
[C.113e] begat and **brought** up five
[C.114d] things were **brought** to them
[C.115b] the sun, **brought** forth fair
[C.116c] people annually **brought** the fruits
[C.118d] them they **brought** down the

BUILDING

[C.115d] made the **building** a marvel
[C.116e] of the **building** with his

BUILDINGS

[C.112b] all the **buildings** which they
[C.116b] of their **buildings** were simple,
[C.117a] They constructed **buildings** about them

BUILT

[C.112c] ostentation, and **built** modest houses
[C.115c] beginning they **built** the palace
[C.117c] many temples **built** and dedicated

BULL

[C.119e] and the **bull** which they
[C.119e] slaying the **bull** in the

BULLS

[C.119d] There were **bulls** who had
[C.119e] hunted the **bulls**, without weapons

BURDEN

[C.121a] only a **burden** to them;

BURNT

[T.22c] his father, **burnt** up all
[C.119e] they had **burnt** its limbs,

BUSINESS

[T.21c] poetry the **business** of his
[C.111e] husbandry their **business**, and were

CALAMITY

[T.22d] from this **calamity** the Nile,

CALLED

[T.21b] which is **called** the Registration
[T.21e] which is **called** the district
[T.21e] is also **called** Sais, and
[T.21e] she is **called** in the
[T.22a] who is **called** the first
[T.24e] by you **called** the Pillars
[T.25a] most truly **called** a boundless
[C.111a] be truly **called** a remnant
[C.111b] may be **called**, as in
[C.113d] who was **called** Cleito. The
[C.114a] ocean were **called** Atlantic. To
[C.114b] is now **called** the region
[C.114b] twins he **called** one Ampheres,
[C.114c] twins he **called** the elder
[C.121c] he had **called** them together,

CANAL

[C.115d] bored a **canal** of three
[C.117e] and the **canal** and the
[C.118e] from one **canal** into another,

CANALS

[C.118d] likewise, straight **canals** of a
[C.118d] sea: these **canals** were at
[C.118e] from the **canals**. As to

CAPTURE

[C.119d] they might **capture** the victim

CARE

[C.112d] they took **care** to preserve

CAREFULLY

[C.113b] and was **carefully** studied by

CARING

[C.120e] but virtue, **caring** little for

CARPENTER

[C.114e] wood for **carpenter's** work, and

CARRIED

[T.22e] cities are **carried** by the
[C.115d] which they **carried** through to
[C.117b] off they **carried** some to
[C.118c] it was **carried** round the

CARRY

[T.24b] which they **carry** are shields

CARRYING

[C.119b] on foot **carrying** a small

CASE

[C.111b] in the **case** of small

CASES

[T.26a] all such **cases** the chief
[C.119c] in most **cases**, of the

CAST

[C.120a] wine and **cast** in a

CASTE

[T.24a] is the **caste** of priests,

CATTLE

[C.111c] food for **cattle**. Moreover, the
[C.117b] horses and **cattle**, and to

CAUGHT

[C.119e] which they **caught** they led

CAUSED

[T.25d] this was **caused** by the

CAUSES

[T.22c] of many **causes**; the greatest
[T.22c] innumerable other **causes**. There is

CECROPS

[C.110a] such as **Cecrops**, and Erechtheus,

CELEBRATED

[C.118b] mountains were **celebrated** for their

CENTER

[C.113c] in the **center** of the
[C.113c] in the **center** of the
[C.113d] from the **center**, so that
[C.113e] for the **center** island, bringing
[C.116a] underneath the **center** island, and
[C.116c] wise:-in the **center** was a
[C.117c] in the **center** of the
[C.118a] across the **center** inland it
[C.121c] in the **center** of the

CENTRAL

[C.115e] surrounded the **central** island was

CERTAIN

[T.21e] is a **certain** district which

CERTAINLY

[T.20d] strange, is **certainly** true, having

CHANCES

[C.120e] the various **chances** of life,

CHANGES

[C.111b] so many **changes**, there has

CHANNEL

[C.117e] of the **channel** which led

CHANNELS

[C.115e] over the **channels** so as

CHARACTER

[C.112e] you the **character** and origin

CHARIOT

[T.22c] his father's **chariot**, because he

CHARIOT-HORSES

[C.119b] pair of **chariot-horses** without a

CHARIOT-THE

[C.116d] in a **chariot-the** charioteer of

CHARIOTEER

[C.116d] a chariot-the **charioteer** of six

[C.119b] having a **charioteer** who stood

CHARIOTS

[C.119a] ten thousand **chariots**; also two

CHASTENED

[C.121b] might be **chastened** and improve,

CHESTNUTS

[C.115b] store of **chestnuts** and the

CHIEF

[T.26a] cases the **chief** difficulty is

CHIEFS

[C.109d] of the **chiefs** of the

CHILD

[C.112e] was a **child**, I will

[C.113b] was a **child**. Therefore if

CHILDHOOD

[T.26b] of our **childhood** make wonderful

CHILDLIKE

[T.26b] time with **childlike** interest to

CHILDREN

[T.22b] anything but **children**, and there
[T.23b] again like **children**, and know
[T.23b] tales of **children**. In the
[T.24d] became the **children** and disciples
[C.109d] implanted brave **children** of the
[C.109e] to their **children**; but the
[C.109e] and their **children** lacked for
[C.112c] and their **children's** children grew
[C.112c] their children's **children** grew old,
[C.113c] Atlantis, begat **children** by a
[C.113e] twin male **children**; and dividing

CHOKED

[C.112d] which was **choked** by the

CHOSE

[T.24c] and she **chose** the spot

CIRCLES

[C.117b] the outer **circles**; and there

CIRCUIT

[C.116b] The entire **circuit** of the
[C.116b] and the **circuit** of the

CIRCULAR

[C.118c] followed the **circular** ditch. The

CIRCUMFERENCE

[C.113d] having its **circumference** equidistant every

CISTERNS

[C.117b] they made **cisterns**, some open

CITADEL

[C.116b] encompassed the **citadel**, flashed with
[C.116c] of the **citadel** were constructed
[C.117d] within the **citadel**, near the

CITHAERON

[C.110d] heights of **Cithaeron** and Parnes;

CITIES

[T.22e] live in **cities** are carried
[T.23c] of all **cities**, is said
[T.23d] both our **cities**. She founded
[C.110a] introduced into **cities** when they
[C.116e] the foreign **cities** over which
[C.120c] of their **cities** attempted to

CITIZENS

[T.21e] came. The **citizens** have a
[T.23d] these former **citizens**. You are
[T.23e] touching your **citizens** of nine
[T.25e] city and **citizens**, the tale
[T.26c] city and **citizens**, which you
[T.26d] that the **citizens** whom you
[T.26d] that the **citizens** of your
[T.27b] make them **citizens**, as if
[C.110d] the other **citizens** anything more
[C.112d] their own **citizens** and the
[C.119c] of the **citizens**, and, in

CITY

[T.20e] the Athenian **city**, which have
[T.21e] the great **city** of the
[T.21e] is the **city** from which
[T.21e] To this **city** came Solon,
[T.23c] whole city **are** descended from
[T.23c] when the **city** which now
[T.23d] of your **city**, and above
[T.23d] founded your **city** a thousand
[T.24c] establishing your **city**; and she
[T.24e] which your **city** put an
[T.25e] about your **city** and citizens,
[T.26c] me. The **city** and citizens,
[T.26d] the ancient **city** of Athens,
[C.108e] side, the **city** of Athens
[C.111e] Now the **city** in those
[C.114d] in the **city** and country.
[C.116e] from the **city** itself and
[C.117e] described the **city** and the
[C.118a] surrounding the **city** was a
[C.118d] at the **city**, was there
[C.118d] to the **city**, and conveyed
[C.118e] to the **city**. Twice in
[C.119c] his own **city** had the

CITY-THE

[C.119b] the royal **city-the** order of

CIVILIZED

[T.23a] requisites of **civilized** life, after

CLAIM

[C.110d] did they **claim** to receive

CLASS

[T.24a] is the **class** of shepherds
[C.110c] a warrior **class** originally set
[C.112b] the warrior **class** dwelt by

CLASSES

[T.24b] the other **classes**, and are
[C.110c] by various **classes** of citizens;-there

CLATTER

[C.117e] din and **clatter** of all

CLAY

[C.111d] the close **clay** soil, it

CLEARLY

[C.121a] and saw **clearly** that all

CLEITO

[C.113d] was called **Cleito**. The maiden

[C.116c] dedicated to **Cleito** and Poseidon,

CLIMATE

[C.111e] excellently attempered **climate**. Now the

CLOSE

[C.111d] in the **close** clay soil,

CLOT

[C.120a] in a **clot** of blood

COATED

[C.116b] wall they **coated** with tin,

[C.116d] floor, they **coated** with orichalcum.

COATING

[C.116b] with a **coating** of brass,

COINCIDENCE

[T.25e] some mysterious **coincidence**, you agreed

COLD

[C.113e] other of **cold**, and making

[C.117a] one of **cold** and another

COLLECTED

[C.121c] improve, collected **all** the gods

COLOR

[C.116b] varying the **color** to please

COLUMN

[C.120a] purified the **column** all round.

COLUMNS

[T.25b] within the **columns** of Heracles

COMBATANTS

[C.108e] Of the **combatants** on the

[C.108e] war; the **combatants** on the

COMES

[T.23a] a pestilence, **comes** pouring down,

COMMAND

[C.120a] would neither **command** others, nor

COMMANDED

[T.24b] and are **commanded** by the
[C.108e] side were **commanded** by the
[C.120a] ruler who **commanded** them, to

COMMANDS

[C.119c] by the **commands** of Poseidon

COMMON

[T.23d] is the **common** patron and
[C.109c] having a **common** nature, and
[C.109c] as their **common** portion this
[C.110c] were then **common** to men
[C.110c] practice in **common** the virtue
[C.110d] as common **property**; nor did
[C.112b] dwellings in **common** and had
[C.112b] for their **common** life, besides
[C.112e] them in **common**. Yet, before
[C.115a] by the **common** name pulse,
[C.119d] about their **common** interests, and
[C.120c] deliberate in **common** about war

COMMUNICATED

[T.26a] at once **communicated** the tale

COMPANIONS

[T.26a] to my **companions** as I
[T.26c] to my **companions**, that they,

COMPARE

[T.24a] If you **compare** these very
[C.110e] exists may **compare** with any

COMPARISON

[C.111b] that in **comparison** of what

COMPELLED

[T.21c] not been **compelled**, by reason
[T.25c] her, being **compelled** to stand

COMPLEMENT

[C.119b] up the **complement** of twelve

COMPLETED

[T.21c] and had **completed** the tale

COMPUTE

[T.22b] tried to **compute** how many

CONCERNING

[C.110d] imaginary guardians. **Concerning** the country

CONFLAGRATION

[T.22d] a great **conflagration** of things

CONSEQUENCE

[C.111b] sight. The **consequence** is, that

CONSIDER

[T.26d] upon us. **Consider** then, Socrates,

CONSIDERABLE

[C.111b] been any **considerable** accumulation of

CONSIDERABLY

[C.115e] were raised **considerably** above the

CONSIDERING

[T.26a] request yesterday, **considering** that in

CONSOLE

[C.115b] which we **console** ourselves after

CONSTITUTION

[T.23c] the fairest **constitution** of any

[T.23e] which the **constitution** is recorded

CONSTRUCTED

[C.116c] citadel were **constructed** on this

[C.117a] waters. They **constructed** buildings about

CONSTRUCTING

[C.115b] went on **constructing** their temples

CONSULTED

[C.119d] together they **consulted** about their

CONTENTION

[C.109b] themselves by **contention** that which

CONTINENT

[T.24e] the opposite **continent** which surrounded

[T.25a] a boundless **continent**. Now in

[T.25a] of the **continent**, and, furthermore,

[C.110d] of the **continent** they extended

[C.111a] of the **continent**, while the

CONTINUANCE

[C.121a] by the **continuance** in them

CONTINUED

[C.115c] which they **continued** to ornament

CONTROL

[C.119c] the absolute **control** of the

CONVERSED

[C.110a] them they **conversed**, to the

CONVEYED

[C.117b] remainder was **conveyed** by aqueducts

[C.118e] and conveyed **the** fruits of

COOL

[C.120b] sacrifice was **cool**, all of

COPYING

[C.113a] and when **copying** them out

CORRESPONDED

[C.117a] and workmanship **corresponded** to this

COUNTERPART

[T.24a] are the **counterpart** of yours

COUNTRIES

[C.114d] from foreign **countries**, and the

COUNTRY

[T.21c] his own **country** when he
[T.22d] in your **country** are herdsmen
[T.23a] in your **country** or in
[T.25b] blow our **country** and yours
[T.25b] Solon, your **country** shone forth,
[C.110c] Now the **country** was inhabited
[C.110d] Concerning the **country** the Egyptian
[C.111a] days the **country** was fair
[C.111a] The whole **country** is only
[C.111b] of the **country**, its mountains
[C.111e] of the **country**, which was
[C.113b] in this **country**, you must
[C.113c] of that **country**, whose name
[C.114b] facing the **country** which is
[C.114b] of the **country** which is
[C.114c] over the **country** within the
[C.114d] city and **country**. For because
[C.115c] the whole **country** in the
[C.118a] The whole **country** was said
[C.118a] but the **country** immediately about
[C.118b] villages of **country** folk, and
[C.119a] of the **country** there was

COURAGE

[T.25c] in courage **and** military skill,

COURSE

[C.112c] a middle **course** between meanness

COURT

[T.27b] them into **court** and make

COVER

[C.111c] sufficient to **cover** the largest

COVERED

[C.111c] high hills **covered** with soil,
[C.112a] all well **covered** with soil,
[C.115e] and they **covered** over the
[C.116b] zone, they **covered** with a

[C.116d] pinnacles, they **covered** with silver,

CRAFTS

[T.24a] their several **crafts** by themselves

CREATED

[T.27a] he has **created** of whom

[C.121c] beholds all **created** things. And

CREATION

[T.27a] to the **creation** of man;

CREATURES

[C.109c] all mortal **creatures**. Now different

CRITIAS

[T.20d] Critias: Then **listen**, Socrates, to

[T.20e] story to **Critias**, my grandfather,

[T.21a] Athenians, which **Critias** declared, on

[T.21a] actual fact? **Critias**: I will

[T.21b] for Critias, **at** the time

[T.21c] please Critias, **said** that in

[T.21d] tale about, **Critias**? said Arynander.

[T.25d] the aged **Critias** heard from

[T.26e] what other, **Critias**, can we

[T.27a] a listener. **Critias**: Let me

[C.108d] fellow-citizens. Critias: **Friend** Hermocrates, you,

CROWDED

[C.117e] was densely **crowded** with habitations;

CULTIVATED

[C.111c] high trees, **cultivated** by man

[C.111e] which was **cultivated**, as we

CULTIVATION

[C.115a] admits of **cultivation**, both the

CUP

[C.120b] dedicating the **cup** out of

CUPS

[C.120a] in golden **cups** and pouring

CURIOUSLY

[C.116d] of ivory, **curiously** wrought everywhere

CURSES

[C.119e] invoking mighty **curses** on the

CUSTOM

[T.21b] according to **custom**, our parents

[C.110c] with the **custom** of the

CUT

[C.111c] of timber **cut** from trees
[C.115e] passage was **cut** from the
[C.118d] width were **cut** from it
[C.119e] pillar and **cut** its throat

CUTTING

[C.118e] in ships, **cutting** transverse passages

DANGER

[T.25c] extremity of **danger**, she defeated

DARKNESS

[C.120b] needs, when **darkness** came on,

DATES

[T.22b] up the **dates**, tried to

DAUGHTER

[C.113d] an only **daughter** who was

DAY

[T.21a] this her **day** of festival.
[T.21b] Now the **day** was that
[T.21b] was that **day** of the
[T.25d] a single **day** and night
[T.26c] as the **day** broke, I
[C.109a] of that **day**, and their
[C.117e] night and **day**. I have

DAYBREAK

[C.120c] judgment, at **daybreak** they wrote

DAYS

[T.24e] in those **days** the Atlantic
[C.109b] In the **days** of old
[C.110c] of those **days** in accordance
[C.110c] in those **days** by various
[C.110d] in those **days** fixed by
[C.110e] in those **days** to support
[C.111a] in those **days** the country
[C.111e] in those **days** was arranged
[C.112d] in those **days** the fountain
[C.112e] in those **days** they were
[C.114e] in those **days** than anything
[C.116e] of those **days**. There were

DEAR

[T.20e] and a **dear** friend of

DEATH

[C.120d] life and **death** over any

DEBASED

[C.121b] grew visibly **debased**, for they

DECLARED

[T.21a] which Critias **declared**, on the

DECLINATION

[T.22d] signifies a **declination** of the

DEDICATED

[C.116c] holy temple **dedicated** to Cleito
[C.116e] had been **dedicated** by private
[C.117c] built and **dedicated** to many
[C.120c] tablet, and **dedicated** it together

DEDICATING

[C.120b] drinking and **dedicating** the cup

DEEDS

[T.23c] the noblest **deeds** and to
[T.24d] and wonderful **deeds** are recorded

DEEP

[C.111a] is everywhere **deep** in the

DEFEATED

[T.25c] danger, she **defeated** and triumphed

DEITY

[T.21e] have a **deity** for their

DELIBERATE

[C.120c] were to **deliberate** in common

DELIGHT

[C.116b] source of **delight**. The entire

DELIVERS

[T.22d] never-failing saviour, **delivers** and preserves

DELTA

[T.21e] the Egyptian **Delta**, at the

DELUGE

[T.22a] after the **Deluge**, of the
[T.22d] with a **deluge** of water,
[T.23b] a single **deluge** only, but
[T.23c] the great **deluge** of all,

DELUGES

[C.111a] Many great **deluges** have taken

DENSELY

[C.117e] area was **densely** crowded with

DEPENDENT

[C.108d] discourse is **dependent** on her

DEPRIVE

[C.121a] did wealth **deprive** them of

DEPTH

[C.115d] feet in **depth** and fifty
[C.118c] ditch. The **depth**, and width,
[C.118c] to the **depth** of a

DEPTHS

[T.25d] in the **depths** of the

DERIVING

[T.24c] divine elements **deriving** what was

DESCENDANTS

[T.22a] of their **descendants**, and reckoning
[C.114c] and their **descendants** for many
[C.116e] all the **descendants** of the
[C.120b] for his **descendants**, at the
[C.120d] to the **descendants** of Atlas.

DESCENDED

[T.23c] city are **descended** from a
[C.118a] mountains which **descended** towards the

DESCRIBE

[C.108e] going to **describe**. Of the
[C.109a] I must **describe** first of
[C.113c] I will **describe**. Looking towards
[C.118c] will now **describe** the plain,

DESCRIBED

[T.26c] you yesterday **described** to us
[C.110d] we yesterday **described** as those
[C.117e] I have **described** the city
[C.121a] we have **described** grew and

DESPISED

[C.120e] another. They **despised** everything but

DESSERT

[C.115b] kinds of **dessert**, with which

DESTITUTE

[T.23b] who are **destitute** of letters

DESTROYED

[T.22c] was himself **destroyed** by a

DESTRUCTION

[T.20e] and the **destruction** of mankind,
[T.21d] and the **destruction** of the
[T.22d] liable to **destruction** than those
[T.23c] of that **destruction** died, leaving
[C.109d] of the **destruction** of those
[C.112a] the great **destruction** of Deucalion.

DESTRUCTIONS

[T.22c] again, many **destructions** of mankind

DEUCALION

[T.22a] survival of **Deucalion** and Pyrrha;
[C.112a] destruction of **Deucalion**. But in

DEVOTE

[T.24b] law to **devote** themselves solely

DIAMETER

[C.116a] had a **diameter** of five

DIAPREPES

[C.114c] that of **Diaprepes**. All these

DIED

[T.23c] that destruction **died**, leaving no
[C.113d] and mother **died**; Poseidon fell

DIFFERENCES

[C.119b] their several **differences**. As to

DIFFERENT

[C.109c] creatures. Now **different** gods had
[C.109c] allotments in **different** places which
[C.116b] put together **different** stones, varying

DIFFERING

[C.113b] into portions **differing** in extent,

DIFFICULTY

[T.26a] the chief **difficulty** is to
[C.113e] found no **difficulty** in making

DILUTED

[C.121a] and became **diluted** too often

DIN

[C.117e] voices, and **din** and clatter

DINING

[C.112b] halls for **dining** in winter,
[C.112c] gymnasia and **dining** halls, and

DINNER

[C.115b] ourselves after **dinner**, when we

DIRECTED

[C.109e] life, they **directed** their attention
[C.120d] he afterwards **directed** against our

DIRECTION

[C.110d] in the **direction** of the
[C.110e] in the **direction** of the
[C.114c] in our **direction** over the
[C.118a] in one **direction** three thousand

DISAPPEARED

[T.25d] like manner **disappeared** in the
[C.109d] actions have **disappeared** by reason

DISCIPLES

[T.24d] children and **disciples** of the

DISCOURSE

[T.26b] all the **discourse** of yesterday,
[T.26e] my yesterday's **discourse** will now
[C.108d] of my **discourse** is dependent

DISCOVERY

[T.22a] made the **discovery** that neither

DISOBEDIENT

[C.119e] on the **disobedient**. When therefore,

DISTANCE

[C.113c] at a **distance** of about

DISTANT

[C.117e] was everywhere **distant** fifty stadia

DISTIL

[C.115a] essences which **distil** from fruit

DISTINCT

[T.24b] are distinct **from** all the

DISTINCTION

[C.110c] them without **distinction** of sex.

DISTRIBUTED

[C.109b] whole earth **distributed** among them
[C.113b] that they **distributed** the whole
[C.119a] which was **distributed** among the

DISTRICT

[T.21e] a certain **district** which is
[T.21e] called the **district** of Sais,
[T.21e] of the **district** is also
[C.110e] having the **district** of Oropus

DISTRICTS

[C.109b] their own **districts**; and when
[C.119a] to their **districts** and villages.

DITCH

[C.118c] the circular **ditch**. The depth,
[C.118c] of this **ditch** were incredible,
[C.118d] into the **ditch** leading to

DIVERS

[C.114c] rulers of **divers** islands in

DIVIDE

[T.26d] Let us **divide** the subject

DIVIDED

[C.115d] Moreover, they **divided** at the

DIVIDES

[T.21e] river Nile **divides**, there is

DIVIDING

[C.113e] children; and **dividing** the island

DIVINE

[T.24c] of these **divine** elements deriving

[C.110c] apart by **divine** men. The

[C.120e] as the **divine** nature lasted

[C.121a] of a **divine** nature, the

[C.121a] when the **divine** portion began

DIVISION

[C.119c] his own **division** and in

DOCKS

[C.115c] harbors and **docks**. And they

[C.116b] out double **docks**, having roofs

[C.117d] kings. The **docks** were full

DOLPHINS

[C.116e] riding on **dolphins**, for such

DOUBLE

[C.116b] hollowed out **double** docks, having

DOUBT

[C.108d] Solon, I **doubt** not that

DRANK

[C.120b] which he **drank** in the

DRAW

[T.22a] wishing to **draw** them on

DREW

[C.120a] Then they **drew** from the

DRINKING

[C.120b] same time **drinking** and dedicating

DRINKS

[C.115b] rind, affording **drinks** and meats

DRIVE

[T.22c] able to **drive** them in

DROPIDES

[T.20e] my great-grandfather, **Dropides**, as he

[C.113b] My great-grandfather, **Dropides**, had the

DRY

[T.22d] and in **dry** and lofty
[C.115a] both the **dry** sort, which

DUG

[C.114e] place, they **dug** out of
[C.114e] orichalcum, was **dug** out of

DWELL

[T.22d] those who **dwell** by rivers
[T.22d] shepherds who **dwell** on the
[T.25c] us who **dwell** within the

DWELLING

[C.114a] his mother's **dwelling** and the

DWELLINGS

[C.112b] they had **dwelling**s in common

DWELT

[T.23b] there formerly **dwelt** in your
[T.24d] there you **dwelt**, having such
[C.108e] those who **dwelt** outside the
[C.108e] all who **dwelt** within them;
[C.109d] men who **dwelt** in the
[C.110c] The latter **dwelt** by themselves,
[C.112b] hill there **dwelt** artisans, and
[C.112b] warrior class **dwelt** by themselves
[C.112d] how they **dwelt**, being the
[C.113c] mountain there **dwelt** one of
[C.113d] which she **dwelt** all round,

EARLY

[C.113a] that the **early** Egyptians in

EARNESTLY

[T.23d] words, and **earnestly** requested the

EARTH

[T.22c] upon the **earth**, and was
[T.22d] around the **earth**, and a
[T.22d] upon the **earth**, which recurs
[T.22d] purge the **earth** with a
[T.23d] from the **Earth** and Hephaestus
[T.24c] spot of **earth** in which
[T.25d] into the **earth**, and the
[C.109b] the whole **earth** distributed among
[C.111b] but the **earth** has fallen
[C.111c] of rich **earth**, and there
[C.111d] the bare **earth** into the
[C.112a] away the **earth** and laid
[C.113b] the whole **earth** into portions
[C.113c] of the **earth** born primeval
[C.113e] beneath the **earth**, one of
[C.114e] of the **earth** whatever was
[C.114e] of the **earth** in many

[C.115a] in the **earth**, whether roots,
[C.115b] blessings the **earth** freely furnished
[C.116c] of the **earth** in their
[C.118e] of the **earth** in ships,

EARTH-IN

[C.118e] of the **earth-in** winter having

EARTHQUAKE

[C.108e] by an **earthquake**, became an
[C.112d] by the **earthquake**, and has

EARTHQUAKES

[T.25c] occurred violent **earthquakes** and floods;
[C.112a] there were **earthquakes**, and then

EASY

[C.109c] is an **easy** way of

EATING-ALL

[C.115b] tired of **eating-all** these that

EDUCATION

[T.23b] letters and **education**; and so
[T.27a] the excellent **education** which you
[C.110c] nurture and **education**; neither had

EDUCATOR

[T.23d] parent and **educator** of both

EGYPT

[T.21c] him from **Egypt**, and had
[T.24a] warriors in **Egypt** are distinct
[T.25b] far as **Egypt**, and of
[C.114c] far as **Egypt** and Tyrrhenia.

EGYPTIAN

[T.21e] replied:-In the **Egyptian** Delta, at
[T.21e] in the **Egyptian** tongue Neith,
[T.27b] the sacred **Egyptian** record has
[C.110d] country the **Egyptian** priests said

EGYPTIANS

[C.113a] the early **Egyptians** in writing

EIGHT

[T.23e] to be **eight** thousand years

ELAPSED

[T.26a] time had **elapsed**, and I
[C.108e] which had **elapsed** since the
[C.111a] which have **elapsed** since the

ELASIPPUS

[C.114c] the elder **Elasippus**, and the

ELDER

[C.114b] To the **elder** of the
[C.114c] called the **elder** Elasippus, and
[C.114c] to the **elder** the name

ELDEST

[C.113e] of the **eldest** pair his
[C.114a] all; the **eldest**, who was
[C.114d] the eldest **son** handing it
[C.114d] to his **eldest** for many

ELEMENTS

[T.24c] these divine **elements** deriving what

ELEPHANTS

[C.114e] number of **elephants** in the

EMBERS

[C.120b] over the **embers** of the

EMPIRE

[T.25a] and wonderful **empire** which had
[C.114d] of their **empire** many things

ENABLE

[C.115d] sufficient to **enable** the largest

ENCIRCLING

[C.113d] and smaller, **encircling** one another;

ENCLOSED

[C.112b] they had **enclosed** with a
[C.113d] the ground, **enclosed** the hill
[C.117e] harbor, and **enclosed** the whole,

ENCLOSURE

[C.116c] by an **enclosure** of gold;

ENCOMPASSED

[C.116b] third, which **encompassed** the citadel,

ENCOURAGEMENTS

[C.108d] and encouragements. **But** besides the

END

[T.24e] put an **end**. This power
[T.26c] make an **end** my preface,

ENDEAVOR

[T.26d] and all **endeavor** according to
[C.117e] I must **endeavor** to represent

ENDEAVORED

[T.25b] into one, **endeavored** to subdue

ENDS

[C.117e] whole, the **ends** meeting at

ENEMIES

[C.109a] and their **enemies** who fought

ENQUIRED

[C.113a] his poem, **enquired** into the
[C.119d] interests, and **enquired** if any

ENQUIRY

[C.110a] and the **enquiry** into antiquity

ENTERTAINMENT

[T.27a] arranged our **entertainment**. Our intention

ENTIRE

[C.116b] delight. The **entire** circuit of
[C.117e] sea. The **entire** area was

ENTRANCE

[T.25a] a narrow **entrance**, but that

ENVIRONS

[C.117e] and the **environs** of the

EQUAL

[C.115e] next of **equal** breadth; but
[C.119d] thus giving **equal** honor to

EQUALLY

[T.27b] Solon, and **equally** with his

EQUIDISTANT

[C.113d] its circumference **equidistant** every way

EQUIPMENT

[T.24b] style of **equipment** which the

ERECHTHEUS

[C.110a] Cecrops, and **Erechtheus**, and Erichthonius,

ERECTED

[C.112b] and had **erected** halls for

ERICHTHONIUS

[C.110a] Errechtheus, and **Erichthonius**, and Erysichthon,

ERIDANUS

[C.112a] to the **Eridanus** and Ilissus,

ERYSICHTHON

[C.110a] Erichthonius, and **Erysichthon**, and the

ESSENCES

[C.115a] woods, or **essences** which distil

ESTABLISH

[C.111a] shall I **establish** my words?

ESTABLISHING

[T.24c] you when **establishing** your city;

EUMELUS

[C.114b] language is **Eumelus**, in the

EUROPE

[T.24e] whole of **Europe** and Asia,

[T.25b] and of **Europe** as far

[C.112e] all over **Europe** and Asia

EVAEMON

[C.114b] the other **Evaemon**. To the

EVENOR

[C.113c] name was **Evenor**, and he

EVENTS

[T.22b] ago the **events** of which

[C.110a] neglect of **events** that had

EXACT

[T.24a] the exact **particulars** of the

EXACTLY

[T.23d] inform him **exactly** and in

EXCAVATED

[C.118c] It was **excavated** to the

EXCEEDS

[T.24d] of them **exceeds** all the

EXCELLED

[T.24d] ones, and **excelled** all mankind

EXCELLENCE

[T.25b] in the **excellence** of her

[C.110e] variety and **excellence** of its

[C.117a] pleasantness and **excellence** of their

[C.117b] to the **excellence** of the

EXCELLENT

[T.27a] by the **excellent** education which

EXCELLENTLY

[C.111e] above an **excellently** attempered climate.

EXCEPTING

[C.109b] their flocks, **excepting** only that

EXCEPTION

[C.116d] with the **exception** of the

EXCESSIVE

[C.112a] night of **excessive** rain washed

EXCUSES

[C.108d] no more **excuses**, I will

EXECUTE

[T.26d] gracefully to **execute** the task

EXERCISE

[C.117c] places of **exercise**, some for

EXHORTATIONS

[C.108d] accept your **exhortations** and encouragements.

EXIST

[T.22e] prevent, mankind **exist**, sometimes in

[C.112d] which still **exist** in the

[C.118b] which still **exist**, having in

EXISTED

[C.109a] which then **existed**, as they

[C.111d] fountains once **existed**; and this

EXISTS

[C.110e] which now **exists** may compare

EXPEDITION

[T.24e] made an **expedition** against the

EXPLAIN

[T.27a] proceed to **explain** to you,

EXTEND

[C.117c] allowed to **extend** all round

EXTENDED

[C.110d] continent they **extended** as far

[C.112a] the Acropolis **extended** to the

EXTENDING

[T.24c] of things, **extending** even to

[C.111a] long promontory **extending** far into

[C.118a] oblong shape, **extending** in one

EXTENT

[C.108e] greater in **extent** than Libya

[C.113b] differing in **extent**, and made

[C.118c] of such **extent**, in addition

EXTINGUISHING

[C.120b] sworn, and **extinguishing** all the

EXTRAORDINARY

[C.112a] occurred the **extraordinary** inundation, which

EXTREMITY

[T.22e] wherever the **extremity** of winter
[T.25c] the very **extremity** of danger,
[C.114b] lot the **extremity** of the

EYE

[C.116b] please the **eye**, and to
[C.121b] had an **eye** to see
[C.121b] had no **eye** to see

FACE

[T.23c] under the **face** of heaven.

FACING

[C.114b] of Heracles, **facing** the country

FACT

[T.21a] an actual **fact**? Critias: I
[T.22e] ancient. The **fact** is, that
[T.26e] being a **fact** and not
[C.112a] For the **fact** is that

FACTIONS

[T.21c] of the **factions** and troubles

FADE

[C.121a] began to **fade** away, and

FAIR

[C.111a] country was **fair** as now
[C.115b] brought forth **fair** and wondrous

FAIREST

[T.23b] land the **fairest** and noblest
[T.23c] had the **fairest** constitution of
[C.113c] been the **fairest** of all
[C.121b] losing the **fairest** of their

FAIRLY

[T.26a] should be **fairly** well provided.

FALLEN

[C.111b] earth has **fallen** away all
[C.111b] soil having **fallen** away, and

FALLING

[C.118c] and where **falling** out of

FAMILIES

[C.109a] barbarians and **families** of Hellenes

FAMILY

[C.114c] and honorable **family**, and they
[C.116c] where the **family** of the

FAMOUS

[T.21a] this ancient **famous** action of
[T.21d] been as **famous** as Homer
[T.21d] the most **famous**, but, through
[T.23e] their most **famous** action; the

FAR

[T.25b] Heracles as **far** as Egypt,
[T.25b] Europe as **far** as Tyrrhenia.
[C.110d] extended as **far** as the
[C.111a] and yielded **far** more abundant
[C.111a] promontory extending **far** into the
[C.114c] Pillars as **far** as Egypt
[C.118b] and beauty, **far** beyond any

FASHION

[T.21b] out of **fashion**. One of

FASHIONED

[C.118c] it was **fashioned** by nature

FATHER

[T.22c] in his **father's** chariot, because
[T.22c] of his **father**, burnt up
[C.109c] the same **father**, having a
[C.113d] when her **father** and mother
[C.120b] of their **father** Poseidon. This

FAVOR

[C.108d] on her **favor**, and if

FEET

[C.115d] three hundred **feet** in width
[C.115d] one hundred **feet** in depth
[C.118c] a hundred, **feet**, and its
[C.118d] a hundred **feet** in width

FELL

[T.25c] the rest **fell** off from
[C.113d] died; Poseidon **fell** in love
[C.119e] the blood **fell** upon the

FELLOW-CITIZENS

[T.27b] Athenians and **fellow-citizens**. Critias: Friend

FEMALE

[C.110c] well as **female**, may, if

FENCE

[C.112b] a single **fence** like the

FERTILE

[C.113c] and very **fertile**. Near the

FESTIVAL

[T.21a] day of **festival**. Socrates: Very
[T.26e] to the **festival** of the

FICTION

[T.26c] us in **fiction**, we will
[T.26e] not a **fiction**? How or

FIELDS

[T.22e] on the **fields**, having always

FIFTH

[C.114c] of the **fifth** pair he
[C.119d] together every **fifth** and every

FIFTY

[C.113c] of about **fifty** stadia, there
[C.115d] depth and **fifty** stadia in
[C.117e] everywhere distant **fifty** stadia from

FIGHT

[C.119b] who could **fight** on foot

FIGURE

[C.110c] up a **figure** and image

FILLED

[C.120a] limbs, they **filled** a bowl

FIRE

[T.22c] agencies of **fire** and water,
[C.120a] in the **fire**, after having
[C.120a] on the **fire**, they swore
[C.120b] and the **fire** about the
[C.120b] all the **fire** about the

FIRST

[T.22a] called the **first** man, and
[T.23b] In the **first** place you
[T.23c] Athens was **first** in war
[T.24a] In the **first** place, there
[T.24b] of Asiatics **first** to us,
[T.24b] the world **first** to you.
[T.24b] the very **first** made a
[T.24c] the goddess **first** imparted to
[T.24d] selected and **first** of all
[T.26a] I must **first** of all
[T.27a] should speak **first**, beginning with
[C.108e] by observing **first** of all,
[C.109a] must describe **first** of all
[C.110a] antiquity are **first** introduced into
[C.111e] In the **first** place the
[C.114a] was the **first** king, he
[C.114e] In the **first** place, they
[C.115c] following manner: **First** of all
[C.116c] ten princes **first** saw the
[C.119c] from the **first**. Each of
[C.119c] by the **first** kings on

FIRST-BORN

[C.113e] to the **first-born** of the

FIT

[C.118e] who were **fit** for military

FITTING

[T.21a] be a **fitting** monument of

FIVE

[C.113e] brought up **five** pairs of

[C.116a] diameter of **five** stadia. All

FIXED

[C.110d] those days **fixed** by the

FLASHED

[C.116c] citadel, flashed **with** the red

FLOCKS

[C.109b] tend their **flocks**, excepting only

FLOODS

[T.25c] earthquakes and **floods**; and in

FLOOR

[C.116d] pillars and **floor**, they coated

FLOWER

[C.115a] fruit and **flower**, grew and

FLOWING

[C.117a] gracious plenty **flowing**; and they

FLOWS

[C.111d] water which **flows** off the

FOLK

[C.118b] of country **folk**, and rivers,

FOLLOWED

[C.114c] one who **followed** him. Of

[C.118c] straight line **followed** the circular

FOLLOWERS

[C.112d] their willing **followers**. And they

FOLLOWING

[C.115c] in the **following** manner: First

[C.119c] honors, the **following** was the

[C.120c] was the **following**: They were

[C.120d] for the **following** reasons, as

FOLLOWS

[C.121c] he spoke **as** follows:

FOOD

[C.110d] their necessary **food**. And they
[C.111c] abundance of **food** for cattle.
[C.113e] variety of **food** to spring
[C.118b] meadows supplying **food** enough for

FOOD-WE

[C.115a] use for **food-we** call them

FOOT

[C.119b] fight on **foot** carrying a

FORCE

[C.109b] or bodily **force**, as shepherds

FOREIGN

[C.114d] them from **foreign** countries, and
[C.116e] from the **foreign** cities over

FOREIGNERS

[C.113a] given to **foreigners**. I will

FORGOT

[T.26b] if I **forgot** any of

FORGOTTEN

[T.26a] I had **forgotten** too much;
[C.112e] have not **forgotten** what I

FORM

[T.22c] has the **form** of a

FORMED

[C.116b] having roofs **formed** out of
[C.117c] two islands **formed** by the

FORTUNE

[C.121b] bear their **fortune**, behaved unseemly,

FOUGHT

[C.108e] to have **fought** out the
[C.109a] enemies who **fought** with them,

FOUNDED

[T.23d] cities. She **founded** your city
[T.23e] afterwards she **founded** ours, of

FOUNDRESS

[T.21e] for their **foundress**; she is

FOUNTAIN

[C.112d] was a **fountain**, which was
[C.112d] days the **fountain** gave an

FOUNTAINS

[C.111d] everywhere abundant **fountains** and rivers,
[C.111d] places where **fountains** once existed;
[C.117a] they had **fountains**, one of

FOUR

[C.119b] light-armed, and **four** sailors to

FOURTH

[C.114c] Of the **fourth** pair of

FRAGRANT

[C.115a] Also whatever **fragrant** things there

FREELY

[C.115b] the earth **freely** furnished them;

FRIEND

[T.20e] a dear **friend** of my

[C.108d] Critias: Friend **Hermocrates**, you, who

FRIENDS

[C.112e] adversaries. For **friends** should not

FRIENDSHIP

[C.121a] virtue and **friendship** with one

[C.121a] lost and **friendship** with them.

FROST

[T.22e] of winter **frost** or of

FRUIT

[C.115a] distil from **fruit** and flower,

[C.115a] also the **fruit** which admits

FRUITS

[C.110e] of its **fruits** and the

[C.115b] and the **fruits** having a

[C.115b] and are **fruits** which spoil

[C.116c] brought the **fruits** of the

[C.118e] conveyed the **fruits** of the

[C.118e] gathered the **fruits** of the

FURNISH

[C.115b] like, which **furnish** pleasure and

[C.119a] required to **furnish** for the

[C.119b] bound to **furnish** two heavy

FURNISHED

[C.114d] they were **furnished** with everything

[C.115b] earth freely **furnished** them; meanwhile

FURTHERMORE

[T.25a] continent, and, **furthermore**, the men

FUSILE

[C.114e] well as **fusile**, and that

FUTURE

[C.120a] for the **future** they would

GADEIRUS

[C.114b] after him, **Gadeirus**. Of the

GADES

[C.114b] region of **Gades** in that

GARDEN

[C.112b] like the **garden** of a

GARDENS

[C.112c] left their **gardens** and gymnasia

[C.117c] gods; also **gardens** and places

GATES

[C.116a] towers and **gates** on the

GATHERED

[T.25b] vast power, **gathered** into one,

[C.118e] year they **gathered** the fruits

[C.119d] kings were **gathered** together every

[C.119d] they were **gathered** together they

GENEALOGIES

[T.23b] for those **genealogies** of yours

GENEALOGY

[T.22a] traced the **genealogy** of their

GENERAL

[T.26c] only the **general** heads, but

GENERATION

[T.27a] with the **generation** of the

GENERATIONS

[T.23c] for many **generations**, the survivors

[C.109e] for many **generations** the necessities

[C.114c] for many **generations** were the

[C.114d] for many **generations**; and they

[C.115c] in successive **generations**, every king

[C.118c] of many **generations** of kings

[C.120d] For many **generations**, as long

GENEROUSLY

[T.25c] subjugated, and **generously** liberated all

GENTLENESS

[C.120e] spirits, uniting **gentleness** with wisdom

GIFTS

[C.121b] their precious **gifts**; but to

GIVES

[T.24c] medicine which **gives** health, out

GIVING

[C.119d] alternately, thus **giving** equal honor
[C.120d] other matters, **giving** the supremacy

GLORIOUS

[C.121b] they appeared **glorious** and blessed

GLORY

[C.117a] and the **glory** of the

GOD

[C.113e] being a **god**, found no
[C.115c] of the **god** and of
[C.116d] was the **god** himself standing
[C.119d] to the **god** that they
[C.120b] of the **god**; and after
[C.120d] which the **god** settled in
[C.120e] towards the **god**, whose seed
[C.121b] Zeus, the **god** of gods,

GODDESS

[T.21a] of the **goddess**, on this
[T.23d] of the **goddess** who is
[T.24b] which the **goddess** taught of
[T.24c] arrangement the **goddess** first imparted
[T.24d] Wherefore the **goddess**, who was
[T.26e] of the **goddess**, and has
[C.110c] of the **goddess** in full

GODDESSES

[C.108d] gods and **goddesses** whom you

GODS

[T.22d] hand, the **gods** purge the
[T.24d] of the **gods**. Many great
[C.108d] besides the **gods** and goddesses
[C.109b] old the **gods** had the
[C.109b] that the **gods** did not
[C.109c] Now different **gods** had their
[C.113b] of the **gods**, that they
[C.117c] to many **gods**; also gardens
[C.121b] god of **gods**, who rules
[C.121c] all the **gods** into their

GOLD

[C.112c] them with **gold** and silver,
[C.114e] anything except **gold**. There was
[C.116c] enclosure of **gold**; this was
[C.116d] pinnacles with **gold**. In the
[C.116d] everywhere with **gold** and silver
[C.116d] statues of **gold**: there was
[C.116e] statues of **gold** of all
[C.121a] possession of **gold** and other

GOLDEN

[C.120a] bowl in **golden** cups and
[C.120c] on a **golden** tablet, and

GOOD

[T.21a] Socrates: Very **good**. And what
[T.26e] tale, and **good** luck to
[C.115b] ointments, and **good** store of

GOODS

[C.121a] all these **goods** are increased

GOVERNED

[T.23c] the best **governed** of all
[C.109c] do, but **governed** us like

GOVERNMENT

[C.109d] order of **government**; their names

GOVERNMENTS

[C.109a] powers and **governments** of the
[C.119b] other nine **governments** varied, and

GRACEFULLY

[T.26d] our ability **gracefully** to execute

GRACIOUS

[C.117a] water, in **gracious** plenty flowing;

GRANDFATHER

[T.20e] Critias, my **grandfather**, who remembered

GRATITUDE

[T.21a] of our **gratitude** to you,

GRAVITY

[C.108d] yet; the **gravity** of the

GREAT

[T.20e] he said, **great** and marvelous
[T.21e] and the **great** city of
[T.21e] they are **great** lovers of
[T.21e] there with **great** honor; he
[T.22b] a very **great** age, said:
[T.22d] and a **great** conflagration of
[T.23a] noble or **great** or in
[T.23c] before the **great** deluge of
[T.24d] gods. Many **great** and wonderful
[T.25a] was a **great** and wonderful
[T.26e] the very **great** advantage of
[C.111a] shore. Many **great** deluges have
[C.112a] before the **great** destruction of
[C.113b] was of **great** length, began
[C.114e] were a **great** number of
[C.116e] many other **great** offerings of
[C.120e] every way **great** spirits, uniting
[C.121a] by too **great** regard and

GREAT-GRANDFATHER

[T.20e] of my **great-grandfather**, Dropides, as
[C.113b] My great-grandfather, **Dropides**, had the

GREATER

[T.20e] in particular, **greater** than all
[T.22e] sometimes in **greater**, sometimes in
[C.108e] an island **greater** in extent

GREATEST

[T.21d] About the **greatest** action which
[T.22c] causes; the **greatest** have been

GREATNESS

[T.24d] rest in **greatness** and valour.
[C.114d] of the **greatness** of their
[C.117a] to the **greatness** of the

GREW

[C.112c] children's children **grew** old, and
[C.115a] and flower, **grew** and thrived
[C.121a] have described **grew** and increased
[C.121b] to see **grew** visibly debased,

GROUND

[C.112b] tilling the **ground** near; the
[C.113d] breaking the **ground**, enclosed the
[C.120b] on the **ground**, at night,

GROVE

[C.117b] to the **grove** of Poseidon,

GROWING

[C.111c] from trees **growing** there, which
[C.117b] where were **growing** all manner

GUARDHOUSES

[C.117c] there were **guardhouses** at intervals

GUARDIANS

[C.110d] our imaginary **guardians**. Concerning the
[C.112d] being the **guardians** of their

GUARDS

[C.117c] for the **guards**, the more

GUIDE

[C.109c] did they **guide** all mortal
[C.119b] man-at-arms to **guide** the two

GUIDING

[C.109c] way of **guiding** animals, holding

GYMNASIA

[C.112c] gardens and **gymnasia** and dining

HABITATION

[C.115c] in the **habitation** of the
[C.121c] most holy **habitation**, which, being

HABITATIONS

[C.117e] crowded with **habitations**; and the

HALF

[C.116d] length, and **half** a stadium

HALLS

[C.112b] had erected **halls** for dining
[C.112c] and dining **halls**, and then

HAND

[T.22d] the other **hand**, the gods
[C.121b] the upper **hand**, they then,

HANDED

[T.22b] old opinion **handed** down among
[C.112c] and they **handed** them down
[C.119c] law had **handed** down. These

HANDING

[C.114d] eldest son **handing** it on

HAPPENED

[T.22b] was speaking **happened**. Thereupon one
[T.23a] And whatever **happened** either in
[T.23b] of what **happened** in ancient
[C.110a] that had **happened** in times

HAPPINESS

[C.121b] the true **happiness**, they appeared

HAPPY

[T.24c] that the **happy** temperament of

HARBOR

[T.25a] only a **harbor**, having a
[C.115d] became a **harbor**, and leaving
[C.117e] zone or **harbor**, and enclosed

HARBORS

[C.115c] palaces and **harbors** and docks.
[C.117e] of the **harbors** were full

HARD

[C.115b] having a **hard** rind, affording

HARMONIZE

[T.26d] will perfectly **harmonize**, and there

HAVING

[T.20d] certainly true, **having** been attested
[T.22c] of Helios, **having** yoked the
[T.22e] the fields, **having** always a
[T.24d] you dwelt, **having** such laws

[T.25a] a harbor, **having** a narrow
[T.25c] alone, after **having** undergone the
[C.109c] same father, **having** a common
[C.110e] the sea, **having** the district
[C.111b] the soil **having** fallen away,
[C.111d] sea, but, **having** an abundant
[C.113d] lathe, each **having** its circumference
[C.115b] the fruits **having** a hard
[C.116b] double docks, **having** roofs formed
[C.116d] proportionate height, **having** a strange
[C.118b] still exist, **having** in them
[C.118e] earth-in winter **having** the benefit
[C.119b] shield, and **having** a charioteer
[C.120a] fire, after **having** purified the

HEAD

[T.21e] at the **head** of which
[C.116e] with his **head**; around him

HEADS

[T.26c] the general **heads**, but the

HEALTH

[T.24c] which gives **health**, out of

HEAR

[T.23d] welcome to **hear** about them,
[C.113a] should perhaps **hear** Hellenic names
[C.113b] if you **hear** names such

HEARD

[T.21a] which I **heard** from an
[T.21d] whom Solon **heard** this veritable
[T.25d] aged Critias **heard** from Solon
[T.26b] I have **heard** very long
[C.109d] and had **heard** only the
[C.112e] what I **heard** when I

HEARING

[T.21c] up at **hearing** this and

HEART

[C.108d] not lost **heart** as yet;

HEAVEN

[T.23a] stream from **heaven**, like a
[T.23c] face of **heaven**. Solon marveled
[C.111e] in the **heaven** above an
[C.118e] rains of **heaven**, and in

HEAVENS

[T.22d] in the **heavens** around the
[C.117b] to the **heavens**, others roofed

HEAVY

[C.119b] furnish two **heavy** armed soldiers,

HEIGHT

[C.116d] a proportionate **height**, having a
[C.117b] of wonderful **height** and beauty,

HEIGHTS

[C.110d] as the **heights** of Cithaeron
[C.111d] from the **heights**, providing everywhere

HELD

[C.114c] said, they **held** sway in
[C.116e] which they **held** sway. There

HELIOS

[T.22c] son of **Helios**, having yoked

HELLAS

[C.112e] rest of **Hellas**; they were

HELLENE

[T.22a] any other **Hellene** knew anything

HELLENES

[T.21e] whom the **Hellenes** call Athene;
[T.22b] Solon, you **Hellenes** are never
[T.25c] of the **Hellenes**. And when
[C.109a] families of **Hellenes** which then
[C.112d] of the **Hellenes**, who were

HELLENIC

[C.113a] perhaps hear **Hellenic** names given
[C.114b] in the **Hellenic** language is

HELP

[C.120a] they could **help**, offend against

HEPHAESTUS

[T.23e] and Hephaestus **the** seed of
[C.109c] in order. **Hephaestus** and Athene,
[C.112b] Athene and **Hephaestus** at the

HERACLES

[T.24e] Pillars of **Heracles**; the island
[T.25a] Straits of **Heracles** is only
[T.25b] columns of **Heracles** as far
[C.108e] Pillars of **Heracles** and all
[C.114b] Pillars of **Heracles**, facing the

HERBAGE

[C.115a] roots, or **herbage**, or woods,

HERDSMEN

[T.22d] country are **herdsmen** and shepherds

HEREAFTER

[T.24a] we will **hereafter** go through

HERMOCRATES

[T.26a] therefore, as **Hermocrates** has told
[C.108d] Critias: Friend **Hermocrates**, you, who

HESIOD

[T.21d] Homer or **Hesiod**, or any

HIGH

[C.111c] were high **hills** covered with
[C.111c] many other **high** trees, cultivated
[C.113c] not very **high** on any

HILL

[C.112a] times the **hill** of the
[C.112b] of the **hill** there dwelt
[C.112c] of the **hill** was made
[C.113d] enclosed the **hill** in which

HILLS

[C.111c] high hills **covered** with soil,

HISTORIES

[T.24d] in our **histories**. But one
[T.24e] For these **histories** tell of

HISTORY

[C.109a] of the **history** will unfold

HITHER

[C.108d] and brought **hither** by Solon,

HOARY

[T.22b] which is **hoary** with age.

HOLDING

[C.109c] guiding animals, **holding** our souls

HOLLOWED

[C.116b] same time **hollowed** out double

HOLLOWS

[C.111d] into the **hollows** the streams

HOLY

[C.116c] was a **holy** temple dedicated
[C.121c] their most **holy** habitation, which,

HOME

[T.21c] he came **home**, to attend
[T.26a] my way **home** yesterday I

HOMER

[T.21d] famous as **Homer** or Hesiod,

HONOR

[T.21e] with great **honor**; he asked
[C.111e] lovers of **honor**, and of
[C.119d] giving equal **honor** to the

HONORABLE

[C.114c] numerous and **honorable** family, and
[C.121b] that an **honorable** race was

HONORS

[C.119c] offices and **honors**, the following

HORSEMAN

[C.119b] by a **horseman** who could

HORSES

[C.117b] and for **horses** and cattle,
[C.117c] others for **horses** in both
[C.117c] island, for **horses** to race
[C.119a] also two **horses** and riders
[C.119b] the two **horses**; also, he

HORSES-AND

[C.116e] winged horses-and **of** such a

HOT

[C.117a] another of **hot** water, in

HOUSE

[C.112b] a single **house**. On the
[C.120c] the royal **house**; like their

HOUSES

[C.111c] the largest **houses**; and there
[C.112c] built modest **houses** in which
[C.117d] all had **houses** given them

HUMAN

[T.24c] needful for **human** life, and
[C.117e] sound of **human** voices, and
[C.121b] and the **human** nature got

HUNDRED

[C.115d] of three **hundred** feet in
[C.115d] and one **hundred** feet in
[C.116e] were a **hundred** Nereids riding
[C.118c] of a **hundred**, feet, and
[C.118d] of a **hundred** feet in
[C.118d] of a **hundred** stadia, and
[C.119b] of twelve **hundred** ships. Such

HUNTED

[C.119e] him, hunted **the** bulls, without

HUNTERS

[T.24a] and of **hunters**, as well

HUSBANDMEN

[T.24a] that of **husbandmen**; and you
[C.110c] there were **husbandmen**, and there
[C.111e] by true **husbandmen**, who made
[C.112b] of the **husbandmen** as were

HUSBANDRY

[C.111e] who made **husbandry** their business,

HYMN

[T.21a] and a **hymn** of praise

IGNORANT

[C.109d] they were **ignorant** of the

ILISSUS

[C.112a] Eridanus and **Ilissus**, and included

ILLUSTRIOUS

[C.112e] the most **illustrious**. And next,

IMAGE

[C.110c] figure and **image** of the

IMAGES

[C.116e] temple other **images** which had

IMAGINARY

[C.110d] of our **imaginary** guardians. Concerning

IMAGINED

[T.26d] whom you **imagined**, were our

IMMEDIATELY

[C.118a] the country **immediately** about and

IMPART

[C.112e] I will **impart** to you

IMPARTED

[T.24c] goddess first **imparted** to you

IMPASSABLE

[T.25d] parts is **impassable** and impenetrable,
[C.108e] became an **impassable** barrier of

IMPENETRABLE

[T.25d] impassable and **impenetrable**, because there

IMPLANTED

[C.109d] there they **implanted** brave children

IMPORTANT

[C.108d] all the **important** part of
[C.120c] the most **important** was the

IMPOSED

[T.26d] you have **imposed** upon us.

IMPRESSION

[T.26b] make wonderful **impression** on our
[C.118c] gave the **impression** that a

IMPROVE

[C.121b] chastened and **improve**, collected all

INACCESSIBLE

[C.116c] which remained **inaccessible**, and was

INCLUDED

[C.112a] Ilissus, and **included** the Pnyx

INCLUDING

[C.116a] All this **including** the zones

INCONSISTENCY

[T.26d] be no **inconsistency** in saying

INCREASED

[C.121a] goods are **increased** by virtue
[C.121a] grew and **increased** among them;

INCREDIBLE

[C.118c] ditch were **incredible**, and gave

INDELIBLE

[T.26c] like an **indelible** picture they

INFER

[C.110a] This I **infer** because Solon

INFINITE

[C.115b] and in **infinite** abundance. With

INFLICT

[C.121b] wanting to **inflict** punishment on

INFORM

[T.23d] priests to **inform** him exactly
[T.23e] will briefly **inform** you of

INFORMED

[T.23a] we are **informed-if** there were

INGRESS

[C.115d] to find **ingress**. Moreover, they

INHABITANTS

[C.114c] were the **inhabitants** and rulers
[C.119a] of the **inhabitants** of the

INHABITED

[C.110c] country was **inhabited** in those

INLAND

[C.118a] the center **inland** it was

[C.118d] sea. Further **inland**, likewise, straight

INNER

[C.116a] as the **inner** side. One

INNUMERABLE

[T.22c] ones by **innumerable** other causes.

INSCRIBED

[C.119c] These were **inscribed** by the

[C.119e] there was **inscribed** an oath

[C.120c] several kings **inscribed** about the

INSCRIPTION

[C.119e] the sacred **inscription**. Now on

INSTEAD

[T.26e] some other **instead**. Socrates: And

INSTITUTED

[C.113b] temples and **instituted** sacrifices. And

INTENDING

[C.113a] who was **intending** to use

INTENTION

[T.27a] entertainment. Our **intention** is, that

INTERCOURSE

[C.113d] and had **intercourse** with her,

[C.120e] in their **intercourse** with one

INTERESTS

[C.119d] their common **interests**, and enquired

INTERIOR

[C.116c] in the **interior** of the

[C.116d] In the **interior** of the

[C.116e] in the **interior** of the

INTERMIX

[T.24a] do not **intermix**; and also

INTERVAL

[T.23a] the usual **interval**, the stream

INTERVALS

[T.22d] after long **intervals**; at such

[C.117c] guardhouses at **intervals** for the

[C.118d] were at **intervals** of a

INTOXICATED

[C.121a] were they **intoxicated** by luxury;

INTRODUCED

[C.110a] are first **introduced** into cities
[C.113b] to be **introduced**. The tale,

INTRODUCING

[C.118e] supplied by **introducing** streams from

INUNDATION

[C.112a] the extraordinary **inundation**, which was

INVADERS

[T.25c] over the **invaders**, and preserved

INVOKE

[C.108d] would specially **invoke** Mnemosyne; for

INVOKING

[C.119e] an oath **invoking** mighty curses

ISLAND

[T.24e] was an **island** situated in
[T.24e] Heracles; the **island** was larger
[T.25a] in this **island** of Atlantis
[T.25a] the whole **island** and several
[T.25d] and the **island** of Atlantis
[T.25d] of the **island**. I have
[C.108e] was an **island** greater in
[C.113c] lot the **island** of Atlantis,
[C.113c] of the **island**, which I
[C.113c] the whole **island**, there was
[C.113c] of the **island** at a
[C.113d] to the **island**, for ships
[C.113e] the center **island**, bringing up
[C.113e] dividing the **island** of Atlantis
[C.114a] the whole **island** and the
[C.114b] of the **island** towards the
[C.114e] and the **island** itself provided
[C.114e] of the **island**, being more
[C.114e] in the **island**; for as
[C.115b] that sacred **island** which then
[C.115e] the central **island** was a
[C.115e] width. The **island** in which
[C.116a] the center **island**, and from
[C.117c] round the **island**, for horses
[C.118a] of the **island** looked towards
[C.119c] of the **island**, at the
[C.120d] the lost **island** of Atlantis;

ISLANDS

[T.24e] to other **islands**, and from
[C.111b] of small **islands**, all the
[C.114c] of divers **islands** in the
[C.117c] the two **islands** formed by

ISTHMUS

[C.110d] by the **Isthmus**, and that

IVORY

[C.116d] was of **ivory**, curiously wrought

JAVELIN-MEN

[C.119b] and three **javelin-men**, who were

JUDGE

[C.120a] they would **judge** according to

JUDGMENT

[T.21c] in his **judgment** Solon was
[C.119d] and passed **judgment** and before
[C.119d] they passed **judgment** they gave
[C.120c] and gave **judgment**, if any
[C.120c] they given **judgment**, at daybreak

JUST

[T.23a] temples. Whereas **just** when you
[T.23b] which you **just** now recounted
[T.25e] I have **just** been repeating
[C.109b] them by **just** apportionment obtained

KEEPING

[C.115b] spoil with **keeping**, and the

KEPT

[C.117b] which were **kept** apart; and
[C.117e] their numbers, **kept** up a

KIND

[C.116a] side. One **kind** was white,
[C.118b] and every **kind** of work.

KINDS

[C.115b] the pleasant **kinds** of dessert,

KING

[T.21e] from which **King** Amasis came.
[C.114a] made him **king** over the
[C.114a] the first **king**, he named
[C.115d] every king **surpassing** the one
[C.120d] And the **king** was not

KINGDOM

[C.114c] retained the **kingdom**, the eldest
[C.117a] of the **kingdom** and the

KINGDOMS

[C.109a] the two **kingdoms**. Let us

KINGS

[C.108e] by the **kings** of Atlantis,
[C.114d] possessed by **kings** and potentates,
[C.116e] the ten **kings** and of
[C.116e] offerings of **kings** and of

[C.117b] were the **kings'** baths, and
[C.117d] of the **kings**. The docks
[C.118c] generations of **kings** through long
[C.119c] the ten **kings** in his
[C.119c] the first **kings** on a
[C.119d] whither the **kings** were gathered
[C.119d] the ten **kings**, being left
[C.120c] the several **kings** inscribed about

KINSMEN

[C.120d] of his **kinsmen** unless he

KNEW

[T.22a] other Hellene **knew** anything worth
[C.109e] predecessors, they **knew** only by

KNOW

[T.23b] children, and **know** nothing of
[T.23b] do not **know** that there
[C.109b] did not **know** what was

KNOWING

[C.109b] have, or, **knowing** this, that

KNOWLEDGE

[T.24c] sort of **knowledge** which was

LABORS

[C.118c] by the **labors** of many

LACKED

[C.109e] their children **lacked** for many

LAID

[C.112a] earth and **laid** bare the

LAKES

[C.114e] live in **lakes** and marshes
[C.118b] rivers, and **lakes**, and meadows

LAND

[T.22e] in this **land**, neither then
[T.23b] in your **land** the fairest
[T.24c] in that **land** would produce
[T.25a] the surrounding **land** may be
[C.109c] portion this **land**, which was
[C.109d] of the **land**, but very
[C.110e] left. The **land** was the
[C.111a] of the **land** that then
[C.111b] of the **land** being left.
[C.111c] Moreover, the **land** reaped the
[C.112e] their own **land** and the
[C.113d] sea and **land** larger and
[C.113d] two of **land** and three
[C.115a] in that **land**; also the
[C.115e] zones of **land** which parted
[C.115e] zone of **land** which came

[C.115e] other of **land**, were two
[C.118a] of the **land**. The whole
[C.118e] which the **land** supplied by
[C.120d] against our **land** for the

LANGUAGE

[C.113a] their own **language**, and he
[C.113a] into our **language**. My great-grandfather,
[C.114b] the Hellenic **language** is Eumelus,
[C.114b] in the **language** of the

LAPSE

[T.20e] oblivion through **lapse** of time
[T.21d] through the **lapse** of time
[C.109d] and the **lapse** of ages.

LARGE

[C.114a] and a **large** territory. And

LARGER

[T.24e] island was **larger** than Libya
[C.113d] and land **larger** and smaller,
[C.117c] of the **larger** of the

LARGEST

[C.111c] cover the **largest** houses; and
[C.114a] was the **largest** and best,
[C.115a] is the **largest** and most
[C.115d] enable the **largest** vessels to
[C.115e] Now the **largest** of the
[C.117e] from the **largest** zone or
[C.117e] and the **largest** of the

LASTED

[C.120e] divine nature **lasted** in them,

LATHE

[C.113d] with a **lathe**, each having

LAW

[T.24b] by the **law** to devote
[T.24b] how our **law** from the
[T.27b] with his **law**, we will
[C.119c] which the **law** had handed
[C.121b] according to **law**, and is

LAWS

[T.23e] of their **laws** and of
[T.24a] these very **laws** with ours
[T.24d] having such **laws** as these
[C.109e] and the **laws** of their
[C.119c] of the **laws**, punishing and
[C.119e] besides the **laws**, there was
[C.120a] to the **laws** on the
[C.120b] to the **laws** of their
[C.120c] many special **laws** affecting the

[C.120e] to the **laws**, and well-affectioned

LEADER

[T.25c] was the **leader** of the
[C.108e] been the **leader** and to
[C.118e] find a **leader** for the
[C.119a] villages. The **leader** was required

LEADERS

[C.112d] and the **leaders** of the
[C.119a] and had **leaders** assigned to

LEADING

[C.118d] the ditch **leading** to the

LEAVE

[C.115e] as to **leave** a way

LEAVES

[T.23b] and leaves **only** those of

LEAVING

[T.23c] destruction died, **leaving** no written
[C.115d] harbor, and **leaving** an opening
[C.115e] of sea, **leaving** room for
[C.117d] royal palace. **Leaving** the palace

LED

[C.117e] channel which **led** to the
[C.119e] caught they **led** up to

LEFT

[T.26b] after I **left** them, during
[C.110e] on the **left**. The land
[C.111b] land being **left**. But in
[C.112c] summer-time they **left** their gardens
[C.112d] and has **left** only the
[C.119d] kings, being **left** alone in

LEGEND

[T.21a] a mere **legend**, but an

LEISURE

[T.24a] at our **leisure** in the
[C.110a] to have **leisure**, and when

LENGTH

[C.113b] of great **length**, began as
[C.115d] stadia in **length**, which they
[C.116d] stadium in **length**, and half
[C.117c] and in **length** allowed to
[C.118c] width, and **length** of this
[C.118d] stadia in **length**. It received

LESSER

[T.22c] and other **lesser** ones by
[T.22e] sometimes in **lesser** numbers. And

[C.117c] in the **lesser** zone, which

LESSONS

[T.26b] said, the **lessons** of our

LET

[T.26d] ancient Athenians. **Let** us divide
[T.27a] listener. Critias: **Let** me proceed
[C.108e] proceed. Let **me** begin by
[C.109a] two kingdoms. **Let** us give
[C.111d] soil, it **let** off into
[C.118d] was there **let** off into
[C.118d] and again **let** off into

LETTERS

[T.23a] provided with **letters** and the
[T.23b] destitute of **letters** and education;

LEUCIPPE

[C.113d] wife named **Leucippe**, and they

LEVEL

[C.112a] soil, and **level** at the
[C.118a] was a **level** plain, itself

LIABLE

[T.22d] are more **liable** to destruction

LIBATION

[C.120a] pouring a **libation** on the

LIBERATED

[T.25c] and generously **liberated** all the

LIBYA

[T.24e] larger than **Libya** and Asia
[T.25b] parts of **Libya** within the
[C.108e] extent than **Libya** and Asia,

LIFE

[T.21c] of his **life**, and had
[T.23a] of civilized **life**, after the
[T.24c] for human **life**, and adding
[C.109e] necessities of **life**, they directed
[C.110a] necessities of **life** have already
[C.112b] their common **life**, besides temples,
[C.114e] uses of **life**. In the
[C.120d] power of **life** and death
[C.120e] chances of **life**, and in
[C.120e] state of **life**, and thinking

LIGHT

[C.115b] beheld the **light** of the
[C.116c] the red **light** of orichalcum.
[C.116c] saw the **light**, and thither

LIGHT-ARMED

[C.119b] who were **light-armed**, and four

LIGHTLY

[C.121a] and thinking **lightly** of the

LIKE

[T.21c] had only, **like** other poets,
[T.22e] those who, **like** you, live
[T.23a] from heaven, **like** a pestilence,
[T.23b] over again **like** children, and
[T.25d] Atlantis in **like** manner disappeared
[T.25e] did not **like** to speak
[T.26c] so that **like** an indelible
[C.109c] governed us **like** pilots from
[C.110c] women in **like** manner. Moreover,
[C.112b] single fence **like** the garden
[C.112c] who were **like** themselves, always
[C.115b] and the **like**, which furnish
[C.117a] palaces, in **like** manner, answered
[C.120c] royal house; **like** their ancestors,

LIKELY

[T.24d] the most **likely** to produce
[C.114d] is not **likely** ever to

LIKEST

[T.24d] produce men **likest** herself. And

LIKEWISE

[C.118d] Further inland, **likewise**, straight canals

LIMBS

[C.120a] its limbs, **they** filled a

LIMIT

[C.110e] as the **limit** on the

LINE

[C.110e] the boundary **line** came down
[C.118c] the straight **line** followed the

LISTEN

[T.20d] Critias: Then **listen**, Socrates, to

LISTENED

[T.26b] ago. I **listened** at the

LISTENER

[T.27a] be a **listener**. Critias: Let

LITTLE

[C.109d] but very **little** about their
[C.120e] virtue, caring **little** for their

LIVE

[T.22d] those who **live** upon the
[T.22e] like you, **live** in cities

[C.114e] those which **live** in lakes
[C.115a] those which **live** in mountains

LIVED

[T.23b] which ever **lived**, and that
[C.112e] men who **lived** in those

LOFTY

[T.22d] dry and **lofty** places are
[C.118a] be very **lofty** and precipitous

LONG

[T.22d] recurs after **long** intervals; at
[T.26a] For a **long** time had
[T.26b] heard very **long** ago. I
[C.110a] in times **long** past; for
[C.111a] only a **long** promontory extending
[C.111c] so very **long** ago there
[C.118c] kings through **long** ages. It
[C.120e] as long **as** the divine

LOOKED

[C.118b] island looked **towards** the south,

LOOKING

[C.113c] will describe. **Looking** towards the

LOSING

[C.111d] as now **losing** the water
[C.121b] they were **losing** the fairest

LOST

[C.108d] have not **lost** heart as
[C.120d] in the **lost** island of
[C.121a] they are **lost** and friendship

LOT

[C.113c] for his **lot** the island
[C.114b] as his **lot** the extremity
[C.119a] of a **lot** was a

LOTS

[C.118e] of the **lots** in the
[C.119a] all the **lots** was sixty
[C.119a] among the **lots** and had

LOVE

[C.109c] in the **love** of philosophy
[C.113d] fell in **love** with her

LOVER

[T.24d] was a **lover** both of

LOVERS

[T.21e] are great **lovers** of the
[C.111e] and were **lovers** of honor,

LUCK

[T.26e] and good **luck** to you;

LUXURY

[C.121a] intoxicated by **luxury**; nor did

LYCABETTUS

[C.112a] and the **Lycabettus** as a

MAGNIFICENCE

[C.117a] to this **magnificence**, and the

MAIDEN

[C.113d] Cleito. The **maiden** had already

MAINTENANCE

[C.114e] and sufficient **maintenance** for tame

MAJORITY

[C.120d] of the **majority** of the

MAKE

[T.26b] our childhood **make** wonderful impression

[T.26c] Socrates, to **make** an end

[T.27b] court and **make** them citizens,

[C.119a] as to **make** up a

[C.119b] sailors to **make** up the

MAKING

[C.108d] And now, **making** no more

[C.113d] all round, **making** alternate zones

[C.113e] difficulty in **making** special arrangements

[C.113e] cold, and **making** every variety

[C.115c] ancient metropolis, **making** a road

[C.115d] outermost zone, **making** a passage

MALE

[C.110c] associate together, **male** as well

[C.113e] of twin **male** children; and

MAN

[T.21a] an aged **man**; for Critias,

[T.21c] The old **man**, as I

[T.22a] the first **man**, and about

[T.22b] an old **man** among you.

[T.26b] the old **man's** narrative; he

[T.27a] creation of **man**; next, I

[C.111c] cultivated by **man** and bearing

[C.113d] that no **man** could get

MAN-AT-ARMS

[C.119b] behind the **man-at-arms** to guide

MANIFESTLY

[C.110d] probable but **manifestly** true, that

MANKIND

[T.20e] destruction of **mankind**, and one
[T.22c] destructions of **mankind** arising out
[T.22e] not prevent, **mankind** exist, sometimes
[T.24d] excelled all **mankind** in all
[T.25b] among all **mankind**. She was

MANNER

[T.25d] in like **manner** disappeared in
[C.110c] in like **manner**. Moreover, since
[C.112e] after this **manner** they righteously
[C.115c] the following **manner**: First of
[C.117a] in like **manner**, answered to
[C.117b] growing all **manner** of trees
[C.119e] the accustomed **manner**, they had

MARSHES

[C.114e] lakes and **marshes** and rivers,

MARVEL

[C.115d] building a **marvel** to behold

MARVELED

[T.23d] Solon marveled **at** his words,

MARVELOUS

[T.20e] great and **marvelous** actions of

MATTERS

[T.21c] to other **matters**, in my
[T.22a] in such **matters**, about antiquity,
[C.120d] and other **matters**, giving the

MEADOWS

[C.118b] lakes, and **meadows** supplying food

MEAN

[T.22b] meant. I **mean** to say,

MEANING

[C.113a] into the **meaning** of the
[C.113a] recovered the **meaning** of the

MEANNESS

[C.112c] course between **meanness** and ostentation,

MEANT

[T.22b] what he **meant**. I mean

MEATS

[C.115b] drinks and **meats** and ointments,

MEDICINE

[T.24c] prophecy and **medicine** which gives

MEETING

[C.117e] the ends **meeting** at the
[C.118d] plain and **meeting** at the

MEMORIAL

[C.120c] be a **memorial**. There were

MEMORIALS

[C.111d] observed sacred **memorials** in places

MEMORIES

[T.26b] on our **memories**; for I

MEN

[T.21c] wisest of **men**, but also
[T.23b] race of **men** which ever
[T.24c] wisest of **men**. Wherefore the
[T.24d] to produce **men** likest herself.
[T.25b] the men **of** Atlantis had
[T.25d] your warlike **men** in a
[T.27a] receive the **men** whom he
[C.109d] they were **men** who dwelt
[C.110c] common to **men** and women,
[C.110c] women, the **men** of those
[C.110c] by divine **men**. The latter
[C.112d] number of **men** and women
[C.112e] of all **men** who lived
[C.113c] born primeval **men** of that
[C.114a] over many **men**, and a
[C.116e] by the **men** of those
[C.117c] some for **men**, and others
[C.118e] for the **men** who were

MENTIONED

[C.108d] you have **mentioned**, I would
[C.110a] that war **mentioned** most of

MENTIONING

[T.22a] anything worth **mentioning** about the

MERCHANTS

[C.117e] vessels and **merchants** coming from

MERE

[T.21a] not a **mere** legend, but
[C.111b] and the **mere** skeleton of

MESTOR

[C.114c] the younger **Mestor**. And of

METROPOLIS

[C.115c] the ancient **metropolis**, making a

MIDDLE

[C.112c] took a **middle** course between
[C.119c] in the **middle** of the

MIGHTY

[T.24e] of a **mighty** power which
[C.119e] oath invoking **mighty** curses on

MILITARY

[T.24b] solely to **military** pursuits; moreover,
[T.25c] courage and **military** skill, and
[C.110c] Moreover, since **military** pursuits were
[C.118e] fit for **military** service, and
[C.119b] was the **military** order of

MIND

[T.22b] that in **mind** you are
[T.25e] into my **mind**, and I
[T.26a] my own **mind**, and then
[T.26c] into my **mind**. As soon

MINDS

[C.109d] into their **minds** the order

MISFORTUNE

[T.25d] night of **misfortune** all your

MNEMOSYNE

[C.108d] specially invoke **Mnemosyne**; for all

MNESEUS

[C.114b] the name **Mneseus**, and Autochthon

MODEST

[C.112c] and built **modest** houses in

MOMENT

[T.26a] at the **moment**. For a

MONUMENT

[T.21a] a fitting **monument** of our

MORTAL

[C.109c] guide all **mortal** creatures. Now
[C.113c] by a **mortal** woman, and
[C.121a] with the **mortal** admixture, and

MOTHER

[C.113d] father and **mother** died; Poseidon
[C.114a] his mother's **dwelling** and the

MOUNTAIN

[C.113c] was a **mountain** not very
[C.113c] In this **mountain** there dwelt

MOUNTAINS

[T.22d] upon the **mountains** and in
[T.22d] on the **mountains**, but those
[C.109d] in the **mountains**; and they
[C.111b] from the **mountains**, as in
[C.111b] country, its **mountains** were high
[C.111c] in the **mountains**. Of this

[C.111c] of the **mountains** now only
[C.115a] live in **mountains** and on
[C.118a] surrounded by **mountains** which descended
[C.118b] The surrounding **mountains** were celebrated
[C.118d] from the **mountains**, and winding
[C.118d] from the **mountains** to the
[C.119a] of the **mountains** and of

MOUTH

[C.117e] at the **mouth** of the

MOVING

[T.22d] the bodies **moving** in the

MUD

[T.25d] shoal of **mud** in the
[C.108e] barrier of **mud** to voyagers

MULTITUDE

[C.119a] a vast **multitude**, which was

MULTITUDINOUS

[C.117e] up a **multitudinous** sound of

MUTUAL

[C.119c] and their **mutual** relations were

MYSTERIOUS

[T.25e] by some **mysterious** coincidence, you

MYTH

[T.22c] of a **myth**, but really

MYTHOLOGY

[C.110a] past; for **mythology** and the

NAMED

[C.113d] a wife **named** Leucippe, and
[C.114a] And he **named** them all;
[C.114a] king, he **named** Atlas, and
[C.114b] which is **named** after him,

NAMES

[C.109d] government; their **names** are preserved,
[C.109d] only the **names** of the
[C.109d] actions. The **names** they were
[C.110a] why the **names** of the
[C.110a] of the **names** which are
[C.110a] and the **names** [C.110c] of
[C.113a] hear Hellenic **names** given to
[C.113a] of the **names**, and found
[C.113a] the several **names** and when
[C.113b] you hear **names** such as

NARRATIVE

[T.25e] with the **narrative** of Solon;
[T.26a] over the **narrative** in my

[T.26b] old man's **narrative**; he was
[T.26d] if this **narrative** is suited
[C.110a] in their **narrative** of that
[C.113a] in the **narrative**, I ought

NARROW

[T.25a] having a **narrow** entrance, but

NATIONS

[T.23a] and other **nations** are beginning
[C.109a] the various **nations** of barbarians

NATIVE

[C.116b] of the **native** rock. Some

NATURAL

[T.26e] which is **natural** and suitable
[C.111e] was the **natural** state of
[C.116b] be a **natural** source of

NATURALLY

[C.109c] which was **naturally** adapted for

NATURE

[T.27a] made the **nature** of the
[C.109c] a common **nature**, and being
[C.111e] a noble **nature**, and had
[C.117e] represent the **nature** and arrangement
[C.118c] fashioned by **nature** and by
[C.120e] the divine **nature** lasted in
[C.121a] a divine **nature**, the qualities
[C.121b] the human **nature** got the

NAVAL

[C.117d] triremes and **naval** stores, and

NAVIGABLE

[T.24e] Atlantic was **navigable**; and there

NEAR

[C.112b] the ground **near**; the warrior
[C.113c] very fertile. **Near** the plain
[C.117d] the citadel, **near** the persons

NEARER

[C.117c] which was **nearer** the Acropolis

NEARLY

[T.21b] he said, **nearly** ninety years
[T.26b] I recovered **nearly** the whole
[C.117e] ancient palace **nearly** in the

NECESSARIES

[C.109e] generations the **necessaries** of life,
[C.110a] that the **necessaries** of life

NECESSARY

[C.110d] than their **necessary** food. And

NEEDED

[C.112b] which they **needed** for their
[C.114d] which they **needed**, both in

NEEDFUL

[T.24c] what was **needful** for human

NEEDS

[C.120b] satisfied their **needs**, when darkness

NEGLECT

[C.110a] to the **neglect** of events

NEIGHBORHOOD

[C.111a] in the **neighborhood** of the

NEITH

[T.21e] Egyptian tongue **Neith**, and is

NEREIDS

[C.116e] a hundred **Nereids** riding on

NEVER-FAILING

[T.22d] is our **never-failing** saviour, delivers

NIGHT

[T.25d] day and **night** of misfortune
[T.26b] during the **night** by thinking
[C.112a] a single **night** of excessive
[C.117e] all sorts **night** and day.
[C.120b] ground, at **night**, over the

NILE

[T.21e] the river **Nile** divides, there
[T.22d] calamity the **Nile**, who is

NINE

[T.23e] citizens of **nine** thousand years
[C.108e] all, that **nine** thousand was
[C.111a] during the **nine** thousand years,
[C.119b] the other **nine** governments varied,

NINETY

[T.21b] said, nearly **ninety** years of

NIOBE

[T.22a] and about **Niobe**; and after

NOBLE

[T.23a] any actions **noble** or great
[C.111e] of a **noble** nature, and

NOBLEST

[T.21c] also the **noblest** of poets.
[T.23b] fairest and **noblest** race of

[T.23c] performed the **noblest** deeds and

NOOSES

[C.119e] staves and **nooses**; and the

NORTH

[C.112b] On the **north** side they

[C.118b] from the **north**. The surrounding

NOURISHMENT

[C.115a] us for **nourishment** and any

NOW-THAT

[C.112d] then as **now-that** is to

NUMBER

[C.111a] is the **number** of years

[C.112d] the same **number** of men

[C.114e] a great **number** of elephants

[C.116e] be the **number** of them

[C.118b] for their **number** and size

[C.119a] the total **number** of all

[C.119d] the even **number**. And when

NUMBERS

[T.22e] in lesser **numbers**. And whatever

[C.117e] from their **numbers**, kept up

NUMEROUS

[C.114c] had a **numerous** and honorable

NURSLINGS

[C.109b] us, their **nurslings** and possessions,

NURTURE

[C.110c] suitable for **nurture** and education;

O

[T.22b] age, said: **O** Solon, Solon,

OATH

[C.119e] inscribed an **oath** invoking mighty

OBEDIENT

[C.120e] they were **obedient** to the

OBEY

[C.120a] others, nor **obey** any ruler

OBLIVION

[T.20e] passed into **oblivion** through lapse

[T.27b] recovered from **oblivion**, and thenceforward

OBLONG

[C.118a] of an **oblong** shape, extending

[C.118c] rectangular and **oblong**, and where

OBSCURE

[C.109e] only by **obscure** traditions; and

OBSERVE

[T.24a] you will **observe**, too, that

[T.24b] do you **observe** how our

OBSERVED

[C.111d] still be **observed** sacred memorials

OBSERVING

[C.108e] begin by **observing** first of

OBTAINED

[C.109b] just apportionment **obtained** what they

[C.109c] art, both **obtained** as their

[C.114b] and obtained **as** his lot

OCCASION

[T.22a] On one **occasion**, wishing to

OCCURRED

[T.25c] afterwards there **occurred** violent earthquakes

[C.112a] and then **occurred** the extraordinary

OCEAN

[T.24e] the Atlantic **Ocean**, for in

[T.25a] the true **ocean**; for this

[C.109a] of the **ocean**. The progress

[C.114a] and the **ocean** were called

ODD

[C.119d] to the **odd** and to

OFFEND

[C.120a] could help, **offend** against the

OFFERED

[C.119d] they had **offered** prayers to

OFFERING

[C.116c] be an **offering** to each

OFFERINGS

[C.116e] other great **offerings** of kings

OFFICES

[C.119c] As to **offices** and honors,

OINTMENTS

[C.115b] meats and **ointments**, and good

OLD

[T.20e] were of **old**, he said,

[T.21c] poets. The **old** man, as

[T.22a] times of **old**. On one

[T.22b] not an **old** man among

[T.22b] is no **old** opinion handed
[T.23a] us of **old**, and are
[T.23e] thousand years **old**. As touching
[T.26b] to the **old** man's narrative;
[C.109b] days of **old** the gods
[C.112c] children grew **old**, and they

OLD-WORLD

[T.21a] tell an **old-world** story which

OLDEN

[T.24a] in the **olden** time. In

ONES

[T.22c] other lesser **ones** by innumerable
[T.23b] many previous **ones**; in the
[T.24d] still better **ones**, and excelled

OPEN

[C.114c] in the **open** sea; and
[C.117b] cisterns, some **open** to the

OPENING

[C.115d] leaving an **opening** sufficient to

OPINION

[T.21d] in my **opinion** he would
[T.22b] no old **opinion** handed down

OPPOSITE

[T.24e] of the **opposite** continent which
[C.112a] on the **opposite** side to

ORDER

[T.23d] and in **order** about these
[T.24c] the whole **order** of things,
[T.24c] All this **order** and arrangement
[T.27a] Socrates, the **order** in which
[C.109c] set in **order**. Hephaestus and
[C.109d] minds the **order** of government;
[C.119b] the military **order** of the
[C.119b] royal city-the **order** of the
[C.119c] Now the **order** of precedence

ORICHALCUM

[C.114e] a name, **orichalcum**, was dug
[C.116c] light of **orichalcum**. The palaces
[C.116d] silver and **orichalcum**; and all
[C.116d] coated with **orichalcum**. In the
[C.119c] pillar of **orichalcum**, which was

ORIGIN

[C.112e] character and **origin** of their

ORIGINAL

[C.113b] had the **original** writing, which

ORIGINALLY

[C.110c] warrior class **originally** set apart

ORNAMENT

[C.115c] continued to **ornament** in successive

OROPUS

[C.110e] district of **Oropus** on the

OSTENTATION

[C.112c] meanness and **ostentation**, and built

OUGHT

[T.21d] and which **ought** to have

[C.113a] narrative, I **ought** to warn

OUTER

[C.116a] on the **outer** as well

[C.117b] to the **outer** circles; and

OUTERMOST

[C.115d] to the **outermost** zone, making

[C.116b] round the **outermost** zone, they

OUTSIDE

[C.108e] who dwelt **outside** the Pillars

[C.112b] places. **Outside** the Acropolis and

[C.116d] All the **outside** of the

[C.116e] on the **outside** were placed

OVERTHROW

[C.120c] attempted to **overthrow** the royal

OWING

[C.117b] and beauty, **owing** to the

PAETHON

[T.22c] a time **Paethon**, the son

PAIR

[C.113e] the eldest **pair** his mother's

[C.114b] the second **pair** of twins

[C.114b] the third **pair** of twins

[C.114c] the fourth **pair** of twins

[C.114c] the fifth **pair** he gave

[C.119b] and a **pair** of chariot-horses

PAIRS

[C.113e] up five **pairs** of twin

PALACE

[C.115c] the royal **palace**. And at

[C.115c] built the **palace** in the

[C.116a] which the **palace** was situated

[C.117d] the royal **palace**. Leaving the

[C.117d] Leaving the **palace** and passing

[C.117e] the ancient **palace** nearly in

PALACES

[C.115c] temples and **palaces** and harbors

[C.116c] orichalcum. The **palaces** in the

[C.117a] and the **palaces**, in like

PARENT

[T.23d] patron and **parent** and educator

PARENTS

[T.21b] custom, our **parents** gave prizes

PARNES

[C.110d] Cithaeron and **Parnes**; the boundary

PARTED

[C.115e] land which **parted** the zones

PARTICULAR

[T.20e] one in **particular**, greater than

[T.25e] almost every **particular** with the

PARTICULARS

[T.24a] the exact **particulars** of the

[T.26c] but the **particulars**, as they

PARTS

[T.25a] and over **parts** of the

[T.25b] subjected the **parts** of Libya

[T.25d] in those **parts** is impassable

[C.111b] and softer **parts** of the

[C.114e] in many **parts** of the

[C.116d] the other **parts**, the walls

[C.117e] from all **parts**, who, from

PASS

[T.24e] you might **pass** to the

[C.115e] trireme to **pass** out of

PASSAGE

[C.115d] making a **passage** from the

[C.115e] which a **passage** was cut

PASSAGES

[T.20e] in many **passages** of his

[C.118e] cutting transverse **passages** from one

PASSED

[T.20e] which have **passed** into oblivion

[C.116a] the sea **passed** in. The

[C.119d] anything and **passed** judgment and

[C.119d] before they **passed** judgment they

PASSING

[C.117d] palace and **passing** out across

PAST

[C.110a] times long **past**; for mythology

PASTURES

[C.110e] of its **pastures** to every

PATH

[T.22c] in the **path** of his

PATRON

[T.23d] the common **patron** and parent

PEOPLE

[C.110e] the surrounding **people**. Even the
[C.116c] thither the **people** annually brought

PEOPLED

[C.109b] wanted, and **peopled** their own
[C.109b] they had **peopled** them they

PERCEIVING

[C.121b] such things, **perceiving** that an

PERFECTLY

[T.26d] they will **perfectly** harmonize, and

PERFORMED

[T.23c] to have **performed** the noblest

PERSONS

[C.112e] of their **persons** and for
[C.116e] by private **persons**. And around
[C.116e] of private **persons**, coming both
[C.117b] of private **persons**, which were
[C.117d] near the **persons** of the

PERSUASION

[C.109c] rudder of **persuasion** according to

PESTILENCE

[T.23a] like a **pestilence**, comes pouring

PHELLEUS

[C.111c] us, of **Phelleus** were full

PHILOSOPHY

[C.109c] love of **philosophy** and art,

PHORONEUS

[T.22a] world about **Phoroneus**, who is

PICTURE

[T.26c] an indelible **picture** they were

PILLAR

[C.119c] on a **pillar** of orichalcum,
[C.119e] to the **pillar** and cut

[C.119e] on the **pillar**, besides the
[C.120a] on the **pillar**, and would
[C.120a] on the **pillar**, and would

PILLARS

[T.24e] called the **Pillars** of Heracles;
[T.25c] within the **pillars**. But afterwards
[C.108e] outside the **Pillars** of Heracles
[C.114b] towards the **Pillars** of Heracles,
[C.114c] within the **Pillars** as far
[C.116d] walls and **pillars** and floor,

PILOTS

[C.109c] us like **pilots** from the

PINNACLES

[C.116d] of the **pinnacles**, they covered
[C.116d] and the **pinnacles** with gold.

PLACE

[T.23b] the first **place** you remember
[T.23b] the next **place**, you do
[T.24a] the first **place**, there is
[C.108e] have taken **place** between those
[C.111a] have taken **place** during the
[C.111e] the first **place** the Acropolis
[C.114e] the first **place**, they dug
[C.117a] the next **place**, they had

PLACED

[C.116d] temple they **placed** statues of
[C.116e] outside were **placed** statues of
[C.121c] which, being **placed** in the

PLACES

[T.22d] and lofty **places** are more
[C.109c] in different **places** which they
[C.111b] in other **places**, but the
[C.111d] in all **places**, and receiving
[C.111d] memorials in **places** where fountains
[C.112a] or two **places**. Outside the
[C.117c] gardens and **places** of exercise,

PLACING

[C.116a] every side, **placing** towers and

PLAIN

[C.113c] was a **plain** which is
[C.113c] Near the **plain** again, and
[C.118a] a level **plain**, itself surrounded
[C.118c] describe the **plain**, as it
[C.118c] of the **plain**, and was
[C.118d] round the **plain** and meeting
[C.118d] through the **plain**, and again
[C.118e] in the **plain** had to

PLAINS

[C.111c] and the **plains**, as they
[C.113c] of all **plains** and very
[C.115a] and on **plains**, so there

PLAN

[C.117d] of the **plan** of the

PLANTED

[C.117a] them and **planted** suitable trees,

PLEASANT

[C.115b] and the **pleasant** kinds of

PLEASANTNESS

[C.117a] of the **pleasantness** and excellence

PLEASURE

[C.115b] which furnish **pleasure** and amusement,

PLEDGES

[C.119d] gave their **pledges** to one

PLENTY

[C.117a] in gracious **plenty** flowing; and

PLIGHT

[C.121b] a woeful **plight**, and wanting

PLY

[T.24a] artificers, who **ply** their several

PNYX

[C.112a] included the **Pnyx** on one
[C.112a] to the **Pnyx**, and was

POEM

[C.113a] for his **poem**, enquired into

POEMS

[T.20e] of his **poems**; and he
[T.21b] and the **poems** of several
[T.21b] sang the **poems** of Solon,

POET

[T.21d] or any **poet**. And what

POETRY

[T.21c] poets, made **poetry** the business

POETS

[T.21b] of several **poets** were recited
[T.21c] noblest of **poets**. The old
[T.21c] like other **poets**, made poetry

POINT

[C.120a] in any **point** had already

POPULATION

[C.118e] to the **population**, each of

PORTION

[C.109c] their common **portion** this land,

[C.119a] the sixth **portion** of a

[C.121a] the divine **portion** began to

PORTIONS

[C.113b] earth into **portions** differing in

[C.113e] into ten **portions**, he gave

[C.116c] the ten **portions**, to be

POSEIDON

[C.113c] sacrifices. And **Poseidon**, receiving for

[C.113d] mother died; **Poseidon** fell in

[C.116c] Cleito and **Poseidon**, which remained

[C.116d] Here was **Poseidon's** own temple

[C.117b] grove of **Poseidon**, where were

[C.119c] commands of **Poseidon** which the

[C.119c] temple of **Poseidon**, whither the

[C.119d] temple of **Poseidon**; and the

[C.120b] their father **Poseidon**. This was

POSSESSED

[C.114d] never before **possessed** by kings

[C.120e] for they **possessed** true and

POSSESSION

[C.113b] in my **possession**, and was

[C.121a] of the **possession** of gold

POSSESSIONS

[C.109b] nurslings and **possessions**, as shepherds

POTENTATES

[C.114d] kings and **potentates**, and is

POURING

[T.23a] pestilence, comes **pouring** down, and

[C.120a] cups and **pouring** a libation

POWER

[T.24e] a mighty **power** which unprovoked

[T.24e] end. This **power** came forth

[T.25b] This vast **power**, gathered into

[C.115d] of his **power**, until they

[C.120d] have the **power** of life

[C.120d] the vast **power** which the

[C.121b] and unrighteous **power**. Zeus, the

POWERS

[C.109a] the respective **powers** and governments

PRACTICE

[C.110c] they please, **practice** in common

PRACTICED

[C.110d] And they **practiced** all the

PRAISE

[T.21a] hymn of **praise** true and

PRAYER

[C.120b] was the **prayer** which each

PRAYERS

[C.119d] had offered **prayers** to the

PRE-EMINENT

[T.25b] She was **pre-eminent** in courage

PRECEDENCE

[C.109a] give the **precedence** to Athens.

[C.119c] order of **precedence** among them

PRECIOUS

[C.114e] being more **precious** in those

[C.121b] of their **precious** gifts; but

PRECIPITOUS

[C.118a] lofty and **precipitous** on the

PREDECESSORS

[C.109e] of their **predecessors**, they knew

PREFACE

[T.26c] end my **preface**, I am

PRESENT

[C.120e] for their **present** state of

PRESERVE

[C.112d] care to **preserve** the same

PRESERVED

[T.22c] you have **preserved**, that once

[T.22e] the traditions **preserved** here are

[T.23a] and are **preserved** in our

[T.25c] invaders, and **preserved** from slavery

[C.109d] names are **preserved**, but their

[C.110a] have been **preserved** to us

PRESERVES

[T.22d] delivers and **preserves** us. When,

PREVENT

[T.22e] does not **prevent**, mankind exist,

PREVIOUS

[T.23b] were many **previous** ones; in

PRIEST

[T.23d] said the **priest**, both for
[T.26d] whom the **priest** spoke; they

PRIESTS

[T.21e] asked the **priests** who were
[T.22b] of the **priests**, who was
[T.23d] requested the **priests** to inform
[T.24a] caste of **priests**, which is
[C.108d] by the **priests** and brought
[C.110a] that the **priests** in their
[C.110d] the Egyptian **priests** said what

PRIMEVAL

[C.113c] earth born **primeval** men of

PRIMITIVE

[C.111b] in the **primitive** state of
[C.112a] But in **primitive** times the

PRINCES

[C.114a] he made **princes**, and gave
[C.116c] the ten **princes** first saw

PRIOR

[C.110a] are recorded **prior** to the

PRIVATE

[C.116e] dedicated by **private** persons. And
[C.116e] and of **private** persons, coming
[C.117b] baths of **private** persons, which

PRIZES

[T.21b] parents gave **prizes** for recitations,

PROBABLE

[C.110d] not only **probable** but manifestly

PROCEED

[T.27a] Let me **proceed** to explain
[C.108d] I will **proceed**. Let me

PROCEEDING

[C.113a] Yet, before **proceeding** further in

PROCURE

[C.109b] seek to **procure** for themselves

PRODUCE

[T.24c] land would **produce** the wisest
[T.24d] likely to **produce** men likest
[C.111a] more abundant **produce**. How shall

PROFITED

[T.27a] will have **profited** by the

PROGRESS

[C.109a] ocean. The **progress** of the

PROMONTORY

[C.111a] a long **promontory** extending far

PROPER

[C.109b] what was **proper** for each

PROPERLY

[C.109b] which more **properly** belonged to

PROPERTY

[C.110d] as common **property**; nor did

[C.121a] and other **property**, which seemed

PROPHECY

[T.24c] even to **prophecy** and medicine

PROPORTIONATE

[C.116d] of a **proportionate** height, having

PROVES

[C.111a] which proves **what** I am

[C.111d] and this **proves** the truth

PROVIDED

[T.23a] to be **provided** with letters

[T.26a] fairly well **provided**. And therefore,

[C.110a] already been **provided**, but not

[C.114e] island itself **provided** most of

PROVIDING

[C.111d] the heights, **providing** everywhere abundant

PROVISION

[C.114e] there was **provision** for all

PULSE

[C.115a] common name **pulse**, and the

PUNISH

[C.120a] and would **punish** him who

PUNISHING

[C.119c] the laws, **punishing** and slaying

PUNISHMENT

[C.121b] to inflict **punishment** on them,

PURGE

[T.22d] the gods **purge** the earth

PURIFIED

[C.120a] after having **purified** the column

PURPOSE

[T.26a] to our **purpose**, and that
[T.26d] to the **purpose**, or whether
[C.112c] for any **purpose**; they took
[C.112c] the same **purpose**. Where the

PURPOSES

[C.112d] for warlike **purposes**, then as

PURSUITS

[T.24b] to military **pursuits**; moreover, the
[C.110c] since military **pursuits** were then
[C.110d] all the **pursuits** which we

PYRRHA

[T.22a] Deucalion and **Pyrrha**; and he

QUALITIES

[C.121a] nature, the **qualities** which we

QUARRELLING

[C.109b] was no **quarrelling**; for you

QUARRIED

[C.116a] work they **quarried** from underneath
[C.116b] as they **quarried**, they at

QUITE

[C.117d] things were **quite** ready for

RACE

[T.23b] and noblest **race** of men
[T.23e] of your **race**, and afterwards
[C.117c] horses to **race** in. Also
[C.121b] an honorable **race** was in

RACE-COURSE

[C.117c] apart a **race-course** of a

RAIN

[C.112a] of excessive **rain** washed away

RAINFALL

[C.111c] the annual **rainfall**, not as

RAINS

[C.118e] of the **rains** of heaven,

RAISED

[C.110e] vast army, **raised** from the
[C.115e] banks were **raised** considerably above

RAN

[C.117b] water which **ran** off they

RANGE

[C.119d] had the **range** of the

REACHED

[C.113d] had already **reached** womanhood, when

READILY

[T.26a] so I **readily** assented to

READY

[T.26c] was very **ready** to teach

[T.26c] I am **ready** to tell

[C.117d] were quite **ready** for use.

REAL

[T.25a] is a **real** sea, and

REALITY

[T.26d] world of **reality**. It shall

REALLY

[T.22c] myth, but **really** signifies a

REAPED

[C.111c] the land **reaped** the benefit

REASON

[T.21c] compelled, by **reason** of the

[T.22e] for which **reason** the traditions

[T.25d] For which **reason** the sea

[C.109d] disappeared by **reason** of the

[C.110a] this is **reason** why the

[C.113a] you the **reason** of this:

[C.117a] use by **reason** of the

REASONS

[C.120d] the following **reasons**, as tradition

RECEIVE

[T.27a] am to **receive** the men

[C.110d] claim to **receive** of the

RECEIVED

[T.21e] and was **received** there with

[C.109d] those who **received** the tradition,

[C.118d] length. It **received** the streams

[C.120c] they received **and** gave judgment,

RECEIVING

[T.23d] before ours, **receiving** from the

[C.111d] places, and **receiving** it into

[C.113c] And Poseidon, **receiving** for his

RECITATIONS

[T.21b] prizes for **recitations**, and the

RECITE

[C.108d] recollect and **recite** enough of

RECITED

[T.21b] poets were **recited** by us

RECKONING

[T.22b] and reckoning **up** the dates,

RECOLLECT

[C.108d] I can **recollect** and recite

RECORD

[T.27b] sacred Egyptian **record** has recovered

RECORDED

[T.23e] constitution is **recorded** in our

[T.24d] deeds are **recorded** of your

[C.110a] which are **recorded** prior to

RECOUNT

[C.119b] wearisome to **recount** their several

RECOUNTED

[T.23b] just now **recounted** to us,

RECOVERED

[T.26b] thinking I **recovered** nearly the

[T.27b] record has **recovered** from oblivion,

[C.113a] and he **recovered** the meaning

RECTANGULAR

[C.118c] most part **rectangular** and oblong,

RECURS

[T.22d] earth, which **recurs** after long

RED

[C.116b] a third **red**, and as

[C.116c] with the **red** light of

REFLECTIONS

[C.121a] By such **reflections** and by

REGARD

[C.121a] too great **regard** and respect

REGARDED

[C.110c] but they **regarded** all that

REGION

[T.23a] any other **region** of which

[T.25b] of the **region** within the

[C.110e] with any **region** in the

[C.114b] called the **region** of Gades

REGISTERS

[T.23e] our sacred **registers** to be

[T.24a] the sacred **registers** themselves. If

REGISTRATION

[T.21b] called the **Registration** of Youth,

REGULATED

[C.119c] relations were **regulated** by the

REHEARSE

[T.21a] will now **rehearse**. It will

REHEARSED

[T.26c] broke, I **rehearsed** them as

RELATED

[T.21e] some way **related** to them.

[T.25e] and related **to** us. And

RELATIONS

[C.119c] their mutual **relations** were regulated

RELATIVE

[T.20e] was a **relative** and a

REMAIN

[C.111c] traces still **remain**, for although

REMAINDER

[C.117b] while the **remainder** was conveyed

REMAINED

[C.116c] Poseidon, which **remained** inaccessible, and

REMAINING

[C.111b] there are **remaining** only the

REMARKABLE

[T.23a] other way **remarkable**, they have

REMARKED

[T.25e] and I **remarked** with astonishment

[C.113b] have before **remarked** in speaking

REMEMBER

[T.21c] very well **remember**, brightened up

[T.23b] place you **remember** a single

[T.26b] I could **remember** all the

REMEMBERED

[T.20e] grandfather, who **remembered** and repeated

[T.26a] as I **remembered** it; and

REMNANT

[T.23c] seed or **remnant** of them

[C.110e] Even the **remnant** of Attica

[C.111a] called a **remnant** of the

RENOWNED

[C.112e] they were **renowned** all over

REPEAT

[T.26c] again to **repeat** his words,

REPEATED

[T.20e] remembered and **repeated** it to

REPEATING

[T.25e] just been **repeating** to you

REPLIED

[T.22b] say, he **replied**, that in

REPORTED

[C.108e] Athens was **reported** to have

REPRESENT

[C.117e] endeavor to **represent** the nature

REPUBLIC

[T.26d] of your **republic** are these

REQUEST

[T.26a] to your **request** yesterday, considering

REQUESTED

[T.23d] and earnestly **requested** the priests

REQUIRED

[C.112d] as were **required** for warlike

[C.114e] what was **required** by them

[C.119a] leader was **required** to furnish

REQUIREMENTS

[C.108d] satisfy the **requirements** of this

REQUISITES

[T.23a] the other **requisites** of civilized

RESCUE

[C.120c] to the **rescue** if any

RESPECT

[C.121a] regard and **respect** for them,

RESPECTIVE

[C.109a] then the **respective** powers and

REST

[T.20e] all the **rest**. This we

[T.24d] all the **rest** in greatness

[T.25c] when the **rest** fell off

[T.25c] all the **rest** of us

[T.27a] now rest **and** be a

[C.111a] from the **rest** of the

[C.112e] and the **rest** of Hellas;
[C.114a] over the **rest**; the others
[C.118a] of the **rest** of the
[C.119a] of the **rest** of the
[C.120a] them; the **rest** of the

RETAINED

[C.114c] and they **retained** the kingdom,

RETURN

[T.22b] Solon in **return** asked him
[T.26e] I in **return** for my

REVEALED

[C.108d] soon be **revealed** to you;

RICH

[C.111c] full of **rich** earth, and

RICHER

[C.111b] all the **richer** and softer

RIDERS

[C.119a] horses and **riders** for them,

RIDING

[C.116e] hundred Nereids **riding** on dolphins,

RIGHT

[C.110e] on the **right**, and with

RIGHTEOUSLY

[C.112e] manner they **righteously** administered their

RIGHTLY

[C.109b] you cannot **rightly** suppose that

RIND

[C.115b] a hard **rind**, affording drinks

RIVER

[T.21e] which the **river** Nile divides,
[C.110e] with the **river** Asopus as

RIVERS

[T.22d] dwell by **rivers** or on
[T.22e] by the **rivers** into the
[C.111d] fountains and **rivers**, of which
[C.114e] marshes and **rivers**, and also
[C.118b] folk, and **rivers**, and lakes,

ROAD

[C.115c] making a **road** to and

ROBES

[C.120b] beautiful azure **robes**, and, sitting
[C.120c] with their **robes** to be

ROCK

[C.112a] bare the **rock**; at the
[C.116b] the native **rock**. Some of

ROOF

[C.116d] temple the **roof** was of
[C.116e] touched the **roof** of the

ROOFED

[C.117b] heavens, others **roofed** over, to

ROOFS

[C.111c] be seen **roofs** of timber
[C.116b] docks, having **roofs** formed out

ROOM

[C.115e] sea, leaving **room** for a

ROOTS

[C.115a] earth, whether **roots**, or herbage,

ROUND

[C.111b] away all **round** and sunk
[C.113d] dwelt all **round**, making alternate
[C.116b] which went **round** the outermost
[C.117c] extend all **round** the island,
[C.117e] went all **round**: this was
[C.118c] was carried **round** the whole
[C.118d] and winding **round** the plain
[C.120a] column all **round**. Then they

ROYAL

[C.115c] from the **royal** palace. And
[C.117d] of the **royal** palace. Leaving
[C.119b] of the **royal** city-the order
[C.120c] overthrow the **royal** house; like

RUDDER

[C.109c] by the **rudder** of persuasion

RULE

[T.25a] which had **rule** over the
[C.114a] gave them **rule** over many

RULER

[C.120a] obey any **ruler** who commanded

RULERS

[C.114c] inhabitants and **rulers** of divers

RULES

[C.121b] gods, who **rules** according to

RUN

[T.26a] of all **run** over the

SACRED

[T.23e] in our **sacred** registers to
[T.24a] in the **sacred** registers themselves.
[T.27b] whom the **sacred** Egyptian record
[C.111d] be observed **sacred** memorials in
[C.115b] these that **sacred** island which
[C.119e] upon the **sacred** inscription. Now

SACRIFICE

[C.120b] about the **sacrifice** was cool,

SACRIFICES

[C.113c] instituted sacrifices. **And** Poseidon, receiving
[C.120b] of the **sacrifices** by which

SAGES

[T.20e] the seven **sages**. He was

SAID

[T.20e] old, he **said**, great and
[T.21b] as he **said**, nearly ninety
[T.21c] Critias, said **that** in his
[T.21c] this and **said**, smiling: Yes,
[T.21d] about, Critias? **said** Amynder. About
[T.21d] Tell us, **said** the other,
[T.22b] great age, **said**: O Solon,
[T.23c] cities, is **said** to have
[T.23d] them, Solon, **said** the priest,
[T.26b] is often **said**, the lessons
[C.108d] what was **said** by the
[C.108e] which was **said** to have
[C.109d] have already **said**, they were
[C.110a] because Solon **said** that the
[C.110d] Egyptian priests **said** what is
[C.113c] which is **said** to have
[C.114c] been already **said**, they held
[C.118a] country was **said** by him

SAILING

[C.109a] to voyagers **sailing** from hence

SAILORS

[C.119b] and four **sailors** to make

SAIS

[T.21e] district of **Sais**, and the
[T.21e] also called **Sais**, and is

SAKE

[T.23d] your own **sake** and for
[T.23d] for the **sake** of the

SANG

[T.21b] of us **sang** the poems

SANK

[T.25d] a body **sank** into the

SATISFIED

[C.120b] supped and **satisfied** their needs,

SATISFY

[C.108d] I shall **satisfy** the requirements

SAVIOUR

[T.22d] our never-failing **saviour**, delivers and

SAW

[T.24c] because she **saw** that the

[C.116c] princes first **saw** the light,

[C.121a] sober, and **saw** clearly that

SAY

[T.21e] Athenians, and **say** that they

[T.22b] mean to **say**, he replied,

[T.26c] something to **say**. And now,

[C.112d] is to **say**, about twenty

[C.118c] I must **say** what I

SAYING

[T.26d] inconsistency in **saying** that the

[C.108e] as was **saying**, was an

[C.111a] I am **saying**; but in

[C.111d] I am **saying**. Such was

SAYS

[T.20e] he himself **says** in many

SCENE

[C.109a] on the **scene**; but I

SCIENCE

[T.22b] nor any **science** which is

SEA

[T.22e] into the **sea**. Whereas in

[T.25a] for this **sea** which is

[T.25a] a real **sea**, and the

[T.25d] of the **sea**. For which

[T.25d] reason the **sea** in those

[C.110e] of the **sea**, having the

[C.111a] into the **sea** away from

[C.111a] of the **sea** is everywhere

[C.111d] into the **sea**, but, having

[C.113c] towards the **sea**, but in

[C.113d] zones of **sea** and land

[C.114c] the open **sea**; and also,

[C.115c] zones of **sea** which surrounded

[C.115d] from the **sea** they bored

[C.115d] from the **sea** up to

[C.115e] zones of **sea**, leaving room

[C.115e] from the **sea** was three

[C.116a] where the **sea** passed in.

[C.117e] at the **sea** and went
[C.117e] to the **sea**. The entire
[C.118a] of the **sea**, but the
[C.118a] towards the **sea**; it was
[C.118d] into the **sea**. Further inland,
[C.118d] to the **sea**: these canals

SEASHORE

[T.22d] on the **seashore**. And from

SEASON

[C.116c] in their **season** from all

SEASONS

[T.24c] of the **seasons** in that

SEAT

[C.119b] without a **seat**, accompanied by

SECOND

[C.114b] Of the **second** pair of

SEED

[T.23c] a small **seed** or remnant
[T.23e] Hephaestus the **seed** of your
[C.120e] god, whose **seed** they were;

SEEK

[T.26e] we should **seek** for some
[C.109b] they would **seek** to procure

SEEN

[C.111c] to be **seen** roofs of

SELECTED

[T.24d] of wisdom, **selected** and first

SELF-CONTROL

[C.121a] of their **self-control**; but they

SENTENCES

[C.120c] down their **sentences** on a

SEPARATE

[C.117b] there were **separate** baths for

SEPARATED

[T.24a] which is **separated** from all

SERVICE

[C.118e] for military **service**, and the

SET

[C.109c] which they **set** in order.
[C.110c] the time **set** up a
[C.110c] class originally **set** apart by

[C.117c] there was **set** apart a

SETTLED

[T.24d] of all **settled** that spot
[C.113c] woman, and **settled** them in
[C.120d] the god **settled** in the

SEVEN

[T.20e] of the **seven** sages. He

SEX

[C.110c] distinction of **sex**. Now the

SHALL

[T.26d] reality. It **shall** be the
[T.26e] or where **shall** we find
[C.108d] that I **shall** satisfy the
[C.111a] produce. How **shall** I establish

SHAPE

[C.118a] an oblong **shape**, extending in

SHELTERED

[C.118b] and was **sheltered** from the

SHEPHERDS

[T.22d] herdsmen and **shepherds** who dwell
[T.24a] class of **shepherds** and of
[C.109b] possessions, as **shepherds** tend their
[C.109b] force, as **shepherds** do, but

SHIELD

[C.119b] a small **shield**, and having

SHIELDS

[T.24b] carry are **shields** and spears,

SHIPS

[C.113e] for ships **and** voyages were
[C.115e] for the **ships**; for the
[C.118e] earth in **ships**, cutting transverse
[C.119b] twelve hundred **ships**. Such was

SHOAL

[T.25d] is a **shoal** of mud

SHONE

[T.25b] your country **shone** forth, in

SHORE

[C.111a] of the **shore**. Many great

SIDES

[C.112b] under the **sides** of the

SIGHT

[C.111b] out of **sight**. The consequence

SIGNIFIES

[T.22d] really signifies a declination of

SILVER

[C.112c] gold and **silver**, for they
[C.116d] covered with **silver**, and the
[C.116d] gold and **silver** and orichalcum;

SIMPLE

[C.116b] buildings were **simple**, but in

SINGLE

[T.23b] remember a **single** deluge only,
[T.25d] in a **single** day and
[C.112a] that a **single** night of
[C.112b] with a **single** fence like
[C.112b] of a **single** house. On
[C.115e] for a **single** trireme to

SISTER

[C.109c] brother and **sister**, and sprang

SITTING

[C.120b] robes, and, **sitting** on the

SITUATED

[T.24e] an island **situated** in front
[C.116a] palace was **situated** had a
[C.119c] which was **situated** in the

SITUATION

[C.108d] of the **situation** will soon

SIX

[C.116d] charioteer of **six** winged horses-and

SIXTH

[C.116a] was the **sixth** part of
[C.119a] war the **sixth** portion of
[C.119d] and every **sixth** year alternately,

SIXTY

[C.119a] lots was **sixty** thousand. And

SIZE

[C.111c] of a **size** sufficient to
[C.115d] behold for **size** and for
[C.116e] such a **size** that he
[C.117a] which in **size** and workmanship
[C.118b] number and **size** and beauty,
[C.119a] and the **size** of a

SKELETON

[C.111b] the mere **skeleton** of the

SKILFUL

[T.22a] were most **skilful** in such

SKILL

[T.25c] and military **skill**, and was

SLAVERY

[T.25c] preserved from **slavery** those who

SLAYING

[C.119c] punishing and **slaying** whomsoever he

[C.119e] therefore, after **slaying** the bull

SLINGERS

[C.119b] soldiers, two **slingers**, three stone-shooters

SMALL

[T.23c] from a **small** seed or

[C.111b] case of **small** islands, all

[C.112d] the few **small** streams which

[C.119b] carrying a **small** shield, and

SMALLER

[C.113d] larger and **smaller**, encircling one

SMILING

[T.21c] and said, **smiling**: Yes, Arynander,

SMOOTH

[C.118a] it was **smooth** and even,

SOBER

[C.121a] they were **sober**, and saw

SOCRATES

[T.20d] Then listen, **Socrates**, to a

[T.21a] of festival. **Socrates**: Very good.

[T.25d] you briefly, **Socrates**, what the

[T.26c] And now, **Socrates**, to make

[T.26d] Consider then, **Socrates**, if this

[T.26e] other instead. **Socrates**: And what

[T.27a] to you, **Socrates**, the order

SOFTER

[C.111b] richer and **softer** parts of

SOIL

[C.109d] of the **soil**, and put

[C.111b] of the **soil** coming down

[C.111b] of the **soil** having fallen

[C.111c] covered with **soil**, and the

[C.111d] close clay **soil**, it let

[C.111e] had a **soil** the best

[C.112a] covered with **soil**, and level

[C.113e] from the **soil**. He also

[C.117b] of the **soil**, while the

SOLDIERS

[C.119b] heavy armed **soldiers**, two slingers,

SOLELY

[T.24b] devote themselves **solely** to military

SOLID

[C.114e] found there, **solid** as well

SOLON

[T.20d] attested by **Solon**, who was
[T.21a] authority of **Solon**, to be
[T.21b] poems of **Solon**, which at
[T.21c] his judgment **Solon** was not
[T.21c] Arynander, if **Solon** had only,
[T.21d] from whom **Solon** heard this
[T.21e] city came **Solon**, and was
[T.22b] said: O **Solon**, Solon, you
[T.22b] O Solon, **Solon**, you Hellenes
[T.22b] among you. **Solon** in return
[T.23b] to us, **Solon**, they are
[T.23c] a time, **Solon**, before the
[T.23d] heaven. Solon **marveled** at his
[T.23d] about them, **Solon**, said the
[T.25b] and then, **Solon**, your country
[T.25d] heard from **Solon** and related
[T.25e] narrative of **Solon**; but I
[T.27b] tale of **Solon**, and equally
[C.108d] hither by **Solon**, I doubt
[C.110a] infer because **Solon** said that
[C.113a] of this: **Solon**, who was
[C.117e] words of **Solon**, and now

SON

[T.22c] Paethon, the **son** of Helios,
[C.114d] the eldest **son** handing it

SOON

[T.26c] mind. As **soon** as the
[C.108d] situation will **soon** be revealed

SORT

[T.24c] adding every **sort** of knowledge
[C.110e] to every **sort** of animal,
[C.115a] the dry **sort**, which is

SORTS

[C.114e] all other **sorts** of animals,
[C.117e] of all **sorts** night and
[C.118b] of various **sorts**, abundant for

SOULS

[C.109c] holding our **souls** by the
[C.112e] of their **souls**, and of

SOUND

[C.117e] a multitudinous **sound** of human

SOURCE

[C.116b] a natural **source** of delight.

SOUTH

[C.118b] towards the **south**, and was

SOUTHERN

[C.112c] then the **southern** side of

SPEAK

[T.22a] on to **speak** of antiquity,

[T.26a] to speak **at** the moment.

[T.26a] I would **speak**. And so

[T.27a] study, should **speak** first, beginning

[T.27b] we will **speak** of them

SPEAKING

[T.22b] he was **speaking** happened. Thereupon

[T.25e] you were **speaking** yesterday about

[C.111b] I am **speaking**; and during

[C.113b] remarked in **speaking** of the

SPEARS

[T.24b] shields and **spears**, a style

SPECIAL

[T.27a] universe his **special** study, should

[C.113e] in making **special** arrangements for

[C.120c] were many **special** laws affecting

SPECIALLY

[C.108d] I would **specially** invoke Mnemosyne;

SPIRITS

[C.120e] way great **spirits**, uniting gentleness

SPOIL

[C.115b] fruits which **spoil** with keeping,

SPOKE

[T.26c] as he **spoke** them to

[T.26d] the priest **spoke**; they will

[C.121c] together, he **spoke** as follows:

SPOT

[T.24c] chose the **spot** of earth

[T.24d] settled that **spot** which was

[C.116c] was the **spot** where the

SPRANG

[C.109c] sister, and **sprang** from the

SPRING

[C.113e] food to **spring** up abundantly

SPRINGS

[C.113e] up two **springs** of water

SQUARE

[C.119a] was a **square** of ten

STADIA

[C.113c] about fifty **stadia**, there was
[C.115d] and fifty **stadia** in length,
[C.115e] was three **stadia** in breadth,
[C.115e] were two **stadia**, and the
[C.116a] of five **stadia**. All this
[C.117e] distant fifty **stadia** from the
[C.118a] three thousand **stadia**, but across
[C.118a] two thousand **stadia**. This part
[C.118d] ten thousand **stadia** in length.
[C.118d] a hundred **stadia**, and by
[C.119a] of ten **stadia** each way,

STADIUM

[C.115e] was a **stadium** only in
[C.116a] of a **stadium** in width,
[C.116d] was a **stadium** in length,
[C.116d] half a **stadium** in width,
[C.117c] of a **stadium** in width,
[C.118c] was a **stadium** everywhere; it

STAND

[T.25c] compelled to **stand** alone, after

STANDING

[C.116d] god himself **standing** in a

STATE

[T.24d] of your **state** in our
[C.111b] the primitive **state** of the
[C.111e] the natural **state** of the
[C.120e] their present **state** of life,

STATIONED

[C.108d] who are **stationed** last and

STATUES

[C.116d] they placed **statues** of gold:
[C.116e] were placed **statues** of gold

STAVES

[C.119e] but with **staves** and nooses;

STEEDS

[T.22c] yoked the **steeds** in his

STERN

[C.109c] from the **stern** of the

STIRRING

[T.21c] he found **stirring** in his

STONE

[C.116a] by a **stone** wall on
[C.116a] in. The **stone** which was

STONE-SHOOTERS

[C.119b] slingers, three **stone-shooters** and three

STONES

[C.116b] together different **stones**, varying the

STOOD

[C.119b] charioteer who **stood** behind the

STORE

[C.115b] and good **store** of chestnuts

STORES

[C.117d] and naval **stores**, and all

STORIES

[C.112e] keep their **stories** to themselves,

STORY

[T.20e] told the **story** to Critias,
[T.21a] an old-world **story** which I
[T.21d] the whole **story**, and how
[T.22c] is a **story**, which even

STRAIGHT

[C.118c] of the **straight** line followed
[C.118d] inland, likewise, **straight** canals of

STRAITS

[T.24e] of the **straits** which are
[T.25a] within the **Straits** of Heracles
[T.25b] within the **straits**; and then,

STRANGE

[T.20d] which, though **strange**, is certainly
[C.116d] having a **strange** barbaric appearance.

STREAM

[T.23a] interval, the **stream** from heaven,

STREAMS

[C.111d] hollows the **streams** which it
[C.112d] few small **streams** which still
[C.118d] received the **streams** which came
[C.118e] by introducing **streams** from the

STRENGTH

[T.25b] virtue and **strength**, among all

STUDIED

[C.113b] was carefully **studied** by me

STUDY

[T.24b] made a **study** of the

[T.27a] his special **study**, should speak

STYLE

[T.24b] spears, a **style** of equipment

SUBDUE

[T.25b] endeavored to **subdue** at a

SUBJECT

[T.26d] divide the **subject** among us,

SUBJECTED

[T.25b] Atlantis had **subjected** the parts

SUBJUGATED

[T.25c] not yet **subjugated**, and generously

SUBSIDENCE

[T.25d] by the **subsidence** of the

SUCCESSIVE

[C.115c] ornament in **successive** generations, every

SUCCESSIVELY

[C.109a] as they **successively** appear on

SUFFICIENT

[C.111c] a size **sufficient** to cover

[C.114e] work, and **sufficient** maintenance for

[C.115d] an opening **sufficient** to enable

SUITABLE

[T.26a] a tale **suitable** to our

[T.26e] natural and **suitable** to the

[C.110c] all things **suitable** for nurture

[C.112d] and of **suitable** temperature in

[C.117a] and planted **suitable** trees, also

[C.117b] as was **suitable**. Of the

SUITABLENESS

[C.110e] and the **suitableness** of its

SUITED

[T.26d] narrative is **suitd** to the

SUM

[C.108e] was the **sum** of years

SUMMER

[T.22e] or of **summer** does not

[C.112d] temperature in **summer** and in

[C.118e] and in **summer** the water

SUMMER-TIME

[C.112c] But in **summer-time** they left

SUMMIT

[C.112b] at the **summit**, which moreover

SUN

[C.115b] of the **sun**, brought forth

SUNK

[C.108e] when afterwards **sunk** by an

[C.111b] round and **sunk** out of

SUPPED

[C.120b] they had **supped** and satisfied

SUPPLIED

[C.118e] the land **supplied** by introducing

SUPPLY

[C.109e] to the **supply** of their

[C.111d] an abundant **supply** in all

[C.112d] an abundant **supply** of water

SUPPLYING

[C.118b] and meadows **supplying** food enough

SUPPORT

[C.110e] days to **support** a vast

SUPPOSE

[T.26d] we will **suppose** that the

[C.109b] cannot rightly **suppose** that the

SUPREMACY

[C.120d] giving the **supremacy** to the

SURE

[T.26b] am not **sure** that I

SURPASSING

[C.115d] every king **surpassing** the one

SURPRISED

[T.26b] be much **surprised** if I

[C.113a] not be **surprised** if you

[C.113b] not be **surprised**, for I

SURROUNDED

[T.25a] which surrounded **the** true ocean;

[C.115c] sea which **surrounded** the ancient

[C.115e] one which **surrounded** the central

[C.116a] width, they **surrounded** by a

[C.116c] and was **surrounded** by an

[C.118a] plain, itself **surrounded** by mountains

SURROUNDING

[T.25a] and the **surrounding** land may
[C.110e] from the **surrounding** people. Even
[C.111a] while the **surrounding** basin of
[C.114a] and the **surrounding** allotment, which
[C.118a] about and **surrounding** the city
[C.118b] north. The **surrounding** mountains were

SURVIVAL

[T.22a] of the **survival** of Deucalion

SURVIVED

[T.23c] them which **survived**. And this

SURVIVORS

[T.22d] water, the **survivors** in your
[T.23c] generations, the **survivors** of that
[C.109d] were any **survivors**, as I

SUSTENANCE

[C.111c] only afford **sustenance** to bees,

SWAY

[C.114c] they held **sway** in our
[C.116e] they held **sway**. There was

SWORE

[C.120a] fire, they **swore** that they

SWORN

[C.120b] they had **sworn**, and extinguishing

TABLET

[C.120c] a golden **tablet**, and dedicated

TAKEN

[C.108e] to have **taken** place between
[C.111a] deluges have **taken** place during

TALE

[T.20d] to a **tale** which, though
[T.21c] completed the **tale** which he
[T.21d] was the **tale** about, Critias?
[T.25e] citizens, the **tale** which I
[T.26a] find a **tale** suitable to
[T.26a] such a **tale** we should
[T.26a] communicated the **tale** to my
[T.26c] the whole **tale**. I will
[T.26e] tell the **tale**, and good
[T.27b] with the **tale** of Solon,
[C.113a] use the **tale** for his
[C.113b] introduced. The **tale**, which was

TALES

[T.23b] than the **tales** of children.

TAME

[C.114e] maintenance for **tame** and wild
[C.118b] wild or **tame**, and much

TASK

[T.26d] execute the **task** which you

TAUGHT

[T.24b] the goddess **taught** of Asiatics

TEACH

[T.26c] ready to **teach** me, and

TELL

[T.21a] I will **tell** an old-world
[T.21d] to us. **Tell** us, said
[T.22a] began to **tell** about the
[T.22c] I will **tell** you why.
[T.24e] these histories **tell** of a
[T.26c] ready to **tell** you the
[T.26e] you must **tell** the tale,
[C.113a] I will **tell** you the

TELLING

[T.21b] time of **telling** it, was

TELLS

[T.23c] which tradition **tells**, under the
[C.120d] as tradition **tells**: For many

TEMPERAMENT

[T.24c] the happy **temperament** of the

TEMPERATURE

[C.112d] of suitable **temperature** in summer

TEMPLE

[C.116c] a holy **temple** dedicated to
[C.116d] Poseidon's own **temple** which was
[C.116d] of the **temple**, with the
[C.116d] of the **temple** the roof
[C.116d] In the **temple** they placed
[C.116e] of the **temple** other images
[C.116e] around the **temple** on the
[C.117a] of the **temple**. In the
[C.119c] at the **temple** of Poseidon,
[C.119d] of the **temple** of Poseidon;
[C.119d] in the **temple**, after they
[C.120b] in the **temple** of the
[C.120b] about the **temple**, they received

TEMPLES

[T.23a] in our **temples**. Whereas just
[C.112b] around the **temples** of Athene
[C.112c] besides temples, **but** there was
[C.113b] for themselves **temples** and instituted
[C.115c] their temples **and** palaces and

[C.117c] were many **temples** built and
[C.120c] about the **temples**, but the

TEND

[C.109b] as shepherds **tend** their flocks,

TENDED

[C.109b] them they **tended** us, their

TENDENCY

[T.22e] always a **tendency** to come

TERMED

[C.111c] they are **termed** by us,

TERRITORY

[C.114a] a large **territory**. And he

TESTIMONY

[C.110c] be a **testimony** that all

THEATRE

[C.108d] of this **theatre**. And now,

THEM-OFFERED

[C.120b] each of **them-offered** up for

THENCEFORWARD

[T.27b] oblivion, and **thenceforward** we will

THESEUS

[C.110a] time of **Theseus**, such as

THINGS

[T.22a] most ancient **things** in our
[T.22d] conflagration of **things** upon the
[T.24c] order of **things**, extending even
[T.26b] of these **things** which I
[C.110c] had all **things** suitable for
[C.114d] empire many **things** were brought
[C.115a] whatever fragrant **things** there now
[C.117d] and all **things** were quite
[C.121b] into such **things**, perceiving that
[C.121c] all created **things**. And when

THINKING

[T.26b] night by **thinking** I recovered

[C.121a] and thinking **lightly** of the

THIRD

[C.112a] was the **third** before the

[C.114b] of the **third** pair of

[C.116b] and a **third** red, and

[C.116b] and the **third**, which encompassed

THITHER

[C.116c] light, and **thither** the people

THOUGHT

[T.21b] because he **thought** so or
[T.26a] much; I **thought** that I
[C.116e] such was **thought** to be

THOUSAND

[T.23d] city a **thousand** years before
[T.23e] be eight **thousand** years old.
[T.23e] of nine **thousand** years ago,
[C.108e] that nine **thousand** was the
[C.111a] the nine **thousand** years, for
[C.112d] about twenty **thousand**. Such were
[C.118a] direction three **thousand** stadia, but
[C.118a] was two **thousand** stadia. This
[C.118d] was ten **thousand** stadia in
[C.119a] was sixty **thousand**. And of
[C.119a] of ten **thousand** chariots; also

THREE

[C.113d] land and **three** of water,
[C.115d] canal of **three** hundred feet
[C.115e] sea was **three** stadia in
[C.117d] across the **three** you came
[C.118a] one direction **three** thousand stadia,
[C.119b] two slingers, **three** stone-shooters and
[C.119b] stone-shooters and **three** javelin-men, who

THRIVED

[C.115a] grew and **thrived** in that

THROAT

[C.119e] cut its **throat** over the

THUNDERBOLT

[T.22c] by a **thunderbolt**. Now this

TILLING

[C.112b] as were **tilling** the ground

TIMAEUS

[T.27a] is, that **Timaeus**, who is

TIMBER

[C.111c] roofs of **timber** cut from

TIME

[T.20e] lapse of **time** and the
[T.21b] at the **time** of telling
[T.21b] at that **time** had not
[T.21d] lapse of **time** and the
[T.22c] upon a **time** Paethon, the
[T.22e] any other **time**, does the
[T.23c] was a **time**, Solon, before
[T.24a] the olden **time**. In the
[T.26a] a long **time** had elapsed,

[T.26b] at the **time** with childlike
[C.110a] to the **time** of Theseus,
[C.110c] of the **time** set up
[C.111a] since the **time** of which
[C.111b] all this **time** and through
[C.112a] the same **time** there were
[C.112d] through all **time**, being so
[C.116b] the same **time** hollowed out
[C.120b] the same **time** drinking and
[C.121b] the very **time** when they

TIMES

[T.22a] about the **times** of old.
[T.22d] at such **times** those who
[T.23b] in ancient **times**, either among
[C.110a] happened in **times** long past;
[C.112a] in primitive **times** the hill

TIN

[C.116b] coated with **tin**, and the

TIRED

[C.115b] we are **tired** of eating-all

TOLD

[T.20e] and he **told** the story
[T.25d] I have **told** you briefly,
[T.26a] Hermocrates has **told** you, on
[T.26c] they were **told** to me.
[C.113b] I have **told** how they
[C.118c] I was **told**. It was

TONGUE

[T.21e] the Egyptian **tongue** Neith, and

TOOK

[C.112c] purpose; they **took** a middle
[C.112d] And they **took** care to

TOTAL

[C.119a] and the **total** number of
[C.119a] up a **total** of ten

TOUCHED

[C.116e] that he **touched** the roof

TOUCHING

[T.23e] old. As **touching** your citizens

TOWERS

[C.116a] side, placing **towers** and gates

TRACED

[T.22a] and he **traced** the genealogy

TRACES

[C.111c] last the **traces** still remain,

TRADITION

[T.21d] this veritable **tradition**. He replied:-In
[T.22b] by ancient **tradition**, nor any
[T.23c] of which **tradition** tells, under
[C.109d] received the **tradition**, and the
[C.120d] reasons, as **tradition** tells: For

TRADITIONS

[T.22e] reason the **traditions** preserved here
[C.109e] by obscure **traditions**; and as

TRANSFER

[T.26d] will now **transfer** to the

TRANSGRESSED

[C.119d] one had **transgressed** in anything
[C.120a] had already **transgressed** them, and

TRANSLATED

[C.113a] down had **translated** them into
[C.113a] out again **translated** them into

TRANSVERSE

[C.118e] ships, cutting **transverse** passages from

TREASURING

[C.111d] herself and **treasuring** it up

TREES

[C.111c] cut from **trees** growing there,
[C.111c] other high **trees**, cultivated by
[C.117a] planted suitable **trees**, also they
[C.117b] manner of **trees** of wonderful

TRIBE

[T.21b] of our **tribe**, either because

TRIED

[T.22b] the dates, **tried** to compute

TRIREME

[C.115e] a single **trireme** to pass

TRIREMES

[C.117d] full of **triremes** and naval

TRIUMPHED

[T.25c] defeated and **triumphed** over the

TROUBLES

[T.21c] factions and **troubles** which he

TRUE

[T.20d] is certainly **true**, having been
[T.21a] of praise **true** and worthy
[T.25a] surrounded the **true** ocean; for
[C.110d] but manifestly **true**, that the
[C.111e] believe, by **true** husbandmen, who
[C.120e] they possessed **true** and in
[C.121b] see the **true** happiness, they

TRULY

[T.25a] be most **truly** called a
[T.26b] whole it. **Truly**, as is
[C.111a] can be **truly** called a

TRUSTED

[C.117c] the more **trusted** of whom
[C.117c] the most **trusted** of all

TRUTH

[C.111d] proves the **truth** of what

TURNED

[C.113d] which he **turned** as with

TWELVE

[C.119b] complement of **twelve** hundred ships.

TWENTY

[C.112d] say, about **twenty** thousand. Such

TWICE

[C.118e] the city. **Twice** in the

TWIN

[C.113e] pairs of **twin** male children;
[C.114a] To his **twin** brother, who

TWINS

[C.114b] pair of **twins** he called
[C.114b] pair of **twins** he gave
[C.114c] pair of **twins** he called

TWO

[C.109a] of the **two** kingdoms. Let
[C.112a] one or **two** places. Outside
[C.113d] there were **two** of land
[C.113e] bringing up **two** springs of
[C.115e] the next **two** zones, the
[C.115e] land, were **two** stadia, and
[C.117c] of the **two** islands formed
[C.117c] of the **two** there was
[C.118a] it was **two** thousand stadia.
[C.119a] chariots; also **two** horses and
[C.119b] guide the **two** horses; also,
[C.119b] to furnish **two** heavy armed
[C.119b] armed soldiers, **two** slingers, three

TYRRHENIA

[T.25b] far as **Tyrrhenia**. This vast
[C.114c] Egypt and **Tyrrhenia**. Now Atlas

UNABLE

[C.121b] then, being **unable** to bear

UNDERGONE

[T.25c] after having **undergone** the very

UNDERNEATH

[C.115e] a way **underneath** for the
[C.116a] quarried from **underneath** the center
[C.116a] and from **underneath** the zones,

UNFOLD

[C.109a] history will **unfold** the various

UNITED

[C.109c] and being **united** also in

UNITING

[C.120e] great spirits, **uniting** gentleness with

UNIVERSE

[T.27a] of the **universe** his special

UNKNOWN

[T.23c] this was **unknown** to you,

UNLESS

[C.120d] his kinsmen **unless** he had

UNPROVOKED

[T.24e] power which **unprovoked** made an

UNRIGHTEOUS

[C.121b] avarice and **unrighteous** power. Zeus,

UNSEEMLY

[C.121b] fortune, behaved **unseemly**, and to

UPPER

[C.121b] got the **upper** hand, they

USED

[C.113b] as are **used** in this
[C.116a] which was **used** in the
[C.117b] to be **used** in winter

USES

[C.114e] for the **uses** of life.

USUAL

[T.23a] after the **usual** interval, the

UTMOST

[C.115d] to the **utmost** of his

VALOUR

[T.24d] greatness and **valour**. For these

VARIED

[C.119b] nine governments **varied**, and it

VARIETY

[C.110e] for the **variety** and excellence

[C.113e] making every **variety** of food

VARIOUS

[C.109a] unfold the **various** nations of

[C.110c] days by **various** classes of

[C.118b] wood of **various** sorts, abundant

[C.120e] in the **various** chances of

VARYING

[C.116b] different stones, **varying** the color

VAST

[T.25b] Tyrrhenia. This **vast** power, gathered

[C.110e] support a **vast** army, raised

[C.119a] also a **vast** multitude, which

[C.120d] was the **vast** power which

VERITABLE

[T.21d] heard this **veritable** tradition. He

[T.26d] were our **veritable** ancestors, of

VESSEL

[C.109c] of the **vessel**, which is

VESSELS

[C.115d] the largest **vessels** to find

[C.117e] full of **vessels** and merchants

VICINITY

[C.112d] in the **vicinity**, but in

VICTIM

[C.119d] capture the **victim** which was

[C.120a] of the **victim** they put

VILLAGES

[C.118b] many wealthy **villages** of country

[C.119a] districts and **villages**. The leader

VIOLENT

[T.25c] there occurred **violent** earthquakes and

VIRTUE

[T.24d] in all **virtue**, as became

[T.25b] of her **virtue** and strength,

[C.109d] wisdom and **virtue**; and there

[C.110c] common the **virtue** which belongs

[C.120e] everything but **virtue**, caring little
[C.121a] increased by **virtue** and friendship

VIRTUES

[C.109e] but the **virtues** and the
[C.112e] the many **virtues** of their

VISIBLY

[C.121b] see grew **visibly** debased, for

VOICES

[C.117e] of human **voices**, and din

VORACIOUS

[C.115a] and most **voracious** of all.

VOYAGERS

[C.109a] to voyagers **sailing** from hence

VOYAGES

[C.113e] ships and **voyages** were not

WALL

[C.116a] a stone **wall** on every
[C.116b] of the **wall**, which went
[C.116b] the next **wall** they coated
[C.117e] to a **wall** which began

WALLS

[C.116d] parts, the **walls** and pillars

WANTED

[C.109b] what they **wanted**, and peopled

WANTING

[C.121b] plight, and **wanting** to inflict

WANTS

[C.109e] of their **wants**, and of

WAR

[T.23c] first in **war** and in
[T.24d] both of **war** and of
[C.108e] since the **war** which was
[C.108e] them; this **war** I am
[C.108e] out the **war**; the combatants
[C.110a] of that **war** mentioned most
[C.119a] for the **war** the sixth
[C.120d] about war **and** other matters,

WAR-CHARIOT

[C.119a] of a **war-chariot**, so as

WARLIKE

[T.25d] all your **warlike** men in
[C.112d] required for **warlike** purposes, then

WARM

[C.113e] one of **warm** water and
[C.117b] winter as **warm** baths; there

WARN

[C.113a] ought to **warn** you, that

WARRIOR

[C.110c] also a **warrior** class originally
[C.112b] near; the **warrior** class dwelt

WARRIORS

[T.24a] that the **warriors** in Egypt

WASHED

[C.112a] excessive rain **washed** away the

WASTED

[C.111b] of the **wasted** body, as

WATCH

[C.117c] appointed-to keep **watch** in the

WATER

[T.22c] fire and **water**, and other
[T.22d] deluge of **water**, the survivors
[T.22e] does the **water** come down
[C.111d] losing the **water** which flows
[C.111e] abundance of **water**, and in
[C.112d] supply of **water** for all
[C.113d] three of **water**, which he
[C.113e] springs of **water** from beneath
[C.113e] of warm **water** and the
[C.115e] above the **water**. Now the
[C.115e] one of **water**, the other
[C.117a] of hot **water**, in gracious
[C.117b] Of the **water** which ran
[C.118e] summer the **water** which the

WATERS

[C.117a] of their **waters**. They constructed

WAY

[T.21e] in some **way** related to
[T.23a] any other **way** remarkable, they
[T.23c] in every **way** the best
[T.24e] was the **way** to other
[T.25d] in the **way**; and this
[T.26a] on my **way** home yesterday
[C.109c] an easy **way** of guiding
[C.113d] equidistant every **way** from the
[C.115e] leave a **way** underneath for
[C.119a] stadia each **way**, and the
[C.120e] in every **way** great spirits,

WEALTH

[C.114d] amount of **wealth** as was
[C.121a] nor did **wealth** deprive them

WEALTHY

[C.118b] also many **wealthy** villages of

WEAPONS

[T.24b] moreover, the **weapons** which they
[C.119e] bulls, without **weapons** but with

WEARISOME

[C.119b] would be **wearisome** to recount

WELCOME

[T.23d] You are **welcome** to hear

WELL-AFFECTIONED

[C.120e] laws, and **well-affectioned** towards the

WHEREFORE

[T.24d] men. Wherefore **the** goddess, who

WHITE

[C.116a] kind was **white**, another black,

WHOMSOEVER

[C.119c] and slaying **whomsoever** he would.

WIDTH

[C.115d] feet in **width** and one
[C.115e] only in **width**. The island
[C.116a] stadium in **width**, they surrounded
[C.116d] stadium in **width**, and of
[C.117c] stadium in **width**, and in
[C.118c] depth, and **width**, and length
[C.118d] feet in **width** were cut

WIFE

[C.113d] had a **wife** named Leucippe,

WILD

[C.114e] tame and **wild** animals. Moreover,
[C.118b] every animal, **wild** or tame,

WILLING

[C.109d] they were **willing** enough to
[C.112d] were their **willing** followers. And

WINDING

[C.118d] mountains, and **winding** round the

WINE

[C.120a] bowl of **wine** and cast

WINGED

[C.116e] six winged **horses-and** of such

WINTER

[T.22e] extremity of **winter** frost or
[C.112b] dining in **winter**, and had
[C.112d] and in **winter**. This is
[C.117b] used in **winter** as warm
[C.118e] the earth-in **winter** having the

WISDOM

[T.24b] as to **wisdom**, do you
[T.24d] and of **wisdom**, selected and
[C.109d] for wisdom **and** virtue; and
[C.120e] gentleness with **wisdom** in the

WISE

[C.111e] on this **wise**. In the
[C.119d] on this **wise**: There were

WISEST

[T.20e] was the **wisest** of the
[T.21c] only the **wisest** of men,
[T.24c] produce the **wisest** of men.

WISHING

[T.22a] one occasion, **wishing** to draw

WIVES

[C.116e] of their **wives**, and there

WOEFUL

[C.121b] in a **woeful** plight, and

WOMAN

[C.113c] a mortal **woman**, and settled

WOMANHOOD

[C.113d] already reached **womanhood**, when her

WOMEN

[C.110c] of the **women** in like
[C.110c] men and **women**, the men
[C.112d] men and **women** through all
[C.117b] baths for **women**, and for

WONDERFUL

[T.24d] great and **wonderful** deeds are
[T.25a] great and **wonderful** empire which
[T.26b] childhood make **wonderful** impression on
[C.117b] trees of **wonderful** height and

WONDERFULLY

[C.117a] they were **wonderfully** adapted for

WONDROUS

[C.115b] fair and **wondrous** and in

WOOD

[C.111c] abundance of **wood** in the
[C.114e] abundance of **wood** for carpenter's
[C.118b] and much **wood** of various
[C.118d] down the **wood** from the

WOODS

[C.115a] herbage, or **woods**, or essences

WORD

[T.23c] no written **word**. For there

WORDS

[T.23d] at his **words**, and earnestly
[T.26c] repeat his **words**, so that
[C.111a] establish my **words?** and what
[C.117e] in the **words** of Solon,

WORK

[C.114e] for carpenter's **work**, and sufficient
[C.116a] in the **work** they quarried
[C.118b] kind of **work**. I will
[C.118c] that a **work** of such

WORKMANSHIP

[C.117a] size and **workmanship** corresponded to

WORLD

[T.22a] of the **world** about Phoroneus,
[T.24b] of the **world** first to
[T.26d] to the **world** of reality.
[T.27a] of the **world** and going
[C.110e] in the **world**, and was
[C.110e] in the **world** for the
[C.111e] in the **world**, and abundance
[C.114b] of the **world**, he gave
[C.121c] of the **world**, beholds all

WORTH

[T.22a] knew anything **worth** mentioning about

WORTHY

[T.21a] true and **worthy** of the

WRITING

[C.109d] art of **writing**, and had
[C.113a] Egyptians in **writing** them down
[C.113b] the original **writing**, which is
[C.120a] against the **writing** on the

WRITTEN

[T.23a] all been **written** down by
[T.23c] leaving no **written** word. For

WROTE

[C.120c] daybreak they **wrote** down their

WROUGHT

[C.116d] ivory, curiously **wrought** everywhere with

YEAR

[C.118e] in the **year** they gathered

[C.119d] every sixth **year** alternately, thus

YEARS

[T.21b] nearly ninety **years** of age,

[T.22b] how many **years** ago the

[T.23d] a thousand **years** before ours,

[T.23e] eight thousand **years** old. As

[T.23e] nine thousand **years** ago, I

[C.108e] sum of **years** which had

[C.111a] nine thousand **years**, for that

[C.111a] number of **years** which have

YESTERDAY

[T.25e] were speaking **yesterday** about your

[T.26a] your request **yesterday**, considering that

[T.26a] way home **yesterday** I at

[T.26b] discourse of **yesterday**, but I

[T.26c] which you **yesterday** described to

[T.26e] for my **yesterday's** discourse will

[C.110d] which we **yesterday** described as

YIELDED

[C.111a] now and **yielded** far more

YOKED

[T.22c] Helios, having **yoked** the steeds

YOUNG

[T.22b] are all **young**; there is

YOUNGER

[C.114c] and the **younger** Mestor. And

[C.114c] to the **younger** that of

YOUTH

[T.21b] Registration of **Youth**, at which,

ZEUS

[C.121b] unrighteous power. **Zeus**, the god

ZONE

[C.115d] the outermost **zone**, making a

[C.115e] of one **zone** into another,

[C.115e] and the **zone** of land

[C.116b] the outermost **zone**, they covered

[C.117c] the lesser **zone**, which was

[C.117e] the largest **zone** or harbor,

ZONES

[C.113d] making alternate **zones** of sea

[C.115c] over the **zones** of sea

[C.115e] the zones **of** land which

[C.115e] parted the **zones** of sea,
[C.115e] of the **zones** into which
[C.115e] next two **zones**, the one
[C.116a] including the **zones** and the
[C.116a] underneath the **zones**, on the
[C.117c] by the **zones**; and in

ZONE

[C.115d] the outermost **zone**, making a
[C.115e] of one **zone** into another,
[C.115e] and the **zone** of land
[C.116b] the outermost **zone**, they covered
[C.117c] the lesser **zone**, which was
[C.117e] the largest **zone** or harbor,