

### Aristophanes Wasps

395-6

Πως οδν εραυτ' τοτ' εγω ευεισομαι.  
 φεγουντ' απολυσας αυδα; Τι ποτε πεισομαι;  
 'Αλλ', ο πολυτιμητοι θεοι, ευγνωτε μοι.  
 εκων γαρ αυτ' εδρασα κου τουμου τροπου.  
 Κατ μηδεν αγανακτει γ'. Εγω γαρ σ', ο πατερ,

How shall I have this on my conscience (share 1000 with myself that knowledge)? I have set free an accused. What with 800? Medtrouval gods, pardon me, for I did this involuntarily and it was not like me.

### Euripides Orestes 999-1002

What aileth thee? What sickness ruineth thee?  
 Conscience! — to know I have wrought a fearful deed.

ΜΕΝΕΛΑΟΣ  
 ΟΡΕΣΤΗΣ  
 τί χριμα पासχεις; τίς σ', ἀπόλλυσιν νόσος;  
 ή συνέσις, ότι σ'ννοίδα δειν' εἰργασμένος.

### Good Shame

### Pnaedra's Distinction: Euripides Hippolytus 380-87

We know and are acquainted with the best, but we do not work through to it

There are two kinds of shame, one not bad, the other the burden of households if the occasion [for acting on the good shame] were clear, there would not be two things [including the bad one] having the same name

τα χρηστ' επισταμεσθα και γυγνωσκομεν, ουκ εκπονομεν δ', οἱ μεν ἀργίος ὑπο, οἱ δ' ἠδονην προθέντες ἀντι τοῦ καλοῦ ἀλλην τιν'. Εἰσι δ' ἠδοναι πολλαι βίου, μακραί τε λέσχαι και σχολή, τερπινόν κακόν, αἰδώς τε. Δισσαι δ' εἰσιν, ἡ μὲν οὐ κακή, ἡ δ' ἀχθος αἰκων· εἰ δ' ὁ καιρὸς ἦν σαφής, οὐκ ἀνδύ' ἦσθην ταῦτ' ἔχοντε γραμματα.

### EARLY ATHENIAN PLAYWRIGHTS, C5<sup>TH</sup> BC.

Euripides c. 480-406 BCE  
 Aristophanes c. 448- c. 380 BCE

The blind Philocleon has acquitted a dog by being led to the wrong voting urn

(cf. Sophocles, fr. 669 Dindorf  
 It is a terrible thing when a good man shares knowledge with himself [of a fault]. Ἡ δεινὸν ἄρ' ἦν, ἦμικ' ἐν τῷ εὐθὺς οὖν δὲ τῷ συνέσις.

### Euripides Medea 495 (Gunoistha)

(Medea) "For you shave knowledge that you have broken your oath to me!"

Aristophanes Women celebrating the Thesmophoria festival 477ff

(Festive law) I shave knowledge with myself, (Xunoidol) of many terrible things [infidelity after 3 days of marriage]

disguised as woman

### Aristophanes Knights 184

(1st servant) To me you seem to shave knowledge with yourself (Xunaidenni sautoi) of something good. (ironical)

Moral Conscience

2011-13



PLATO c. 427-348 BCE

Moral  
Conscience  
2e11-B  
1.2

Plato Apology 21B; 22D

Plato Ion 533c

But see why I say these things; for I am going to tell you whence the prejudice against me has arisen. For when I heard this, I thought to myself: "What in the world does the god mean, and what riddle is he propounding? For I am conscious that I am not wise either much or little. What then does he mean by declaring that I am the wisest? He certainly cannot be lying, for that is not possible for him." And for a long time I was at a loss as to what he meant; then with great reluctance I proceeded to investigate him somewhat as follows.

ION. I cannot gainsay you on that, Socrates: but of one thing I am conscious in myself—that I excel all men in speaking on Homer and have plenty to say, and everyone else says that I do it well; but on the others I am not a good speaker. Yet now, observe what that means.

2

ION. Οὐκ ἔχω σοι περὶ τούτου ἀντιλέγειν, ὦ Σώκρατες· ἀλλ' ἐκείνο ἔμαυτῷ σύννοια, ὅτι περὶ Ὀμήρου κάλλιστ' ἀνθρώπων λέγω καὶ εὐπορῶ καὶ οἱ ἄλλοι πάντες μέ φασιν εὖ λέγειν, περὶ δὲ τῶν ἄλλων οὐ· καίτοι ὄρα τοῦτο τί ἐστίν.

Finally then I went to the hand-workers. For I was conscious that I knew practically nothing, but I knew I should find that they knew many fine

Plato Republic 331A

B 6. Σκέψασθε δέ, ὧν ἕνεκα ταῦτα λέγω μέλλω γὰρ ὑμᾶς διδάξειν, ὅθεν μοι ἡ διαβολὴ γέγονεν. ταῦτα γὰρ ἐγὼ ἀκούσας ἐνεθυμούμην οὕτως· τί ποτε λέγει ὁ θεός, καὶ τί ποτε αἰνίττεται; ἐγὼ γὰρ δὴ οὔτε μέγα οὔτε σμικρὸν ξύνοια ἔμαυτῷ σοφὸς ὧν τί οὖν ποτε λέγει φάσκων ἐμὲ σοφώτατον εἶναι; οὐ γὰρ δήπου ψεύδεται γε οὐ γὰρ θέμις αὐτῷ. καὶ πολὺν μὲν χρόνον ἠπύρουν, τί ποτε λέγει. ἔπειτα μόγις πάνυ ἐπὶ ζήτησιν αὐτοῦ τοιαύτην τιμὰ ἐτραπόμην.

conscious of no wrong that he has done a sweet hope<sup>a</sup> ever attends and a goodly, to be nurse of his old age, as Pindar<sup>b</sup> too says. For a beautiful saying it is, Socrates, of the poet that when a man lives out his days in justice and piety 'sweet companion with him, to cheer his heart and nurse his old age, accompanieth Hope, who chiefly ruleth the changeful mind of mortals.'

B 8. Τελευτῶν οὖν ἐπὶ τοὺς χειροτέχνους ἦα· ἔμαυτῷ γὰρ ξυνηδὴ οὐδὲν ἐπισταμένῳ, ὡς ἔπος εἶπεν, τούτους δὲ γ' ἤδη ὅτι εὐρήσοιμι πολλὰ

331<sup>τῷ</sup> δὲ μηδὲν ἑαυτῷ ἀδικὸν ξυνειδότι ἠδεῖα ἐλπίς αἰετῆ παρέστι καὶ ἀγαθὴ γηροτρόφος, ὡς καὶ Πίνδαρος λέγει. χαριέντως γάρ τοι, ὦ Σώκρατες, τοῦτ' ἐκείνος εἶπεν, ὅτι ὅς ἂν δικαίως καὶ ὀσίως τὸν βίον διαγάγη, γλυκεῖά οἱ καρδίαν ἀτάλοισα γηροτρόφος συναορεῖ ἐλπίς, ἡ μάλιστα θνατῶν πολύστροφον γνῶμαν κυβερνᾷ.

Plato Symposium 216 A-B

Plato Republic 607c-D

CONSCIENCE IN PLATO IS SHARING KNOWLEDGE AND POWER WITH SELF

Even now I am still conscious that if I consented to lend him my ear, I could not resist him, but would have the same feeling again. For he compels me to admit that, sorely deficient as I am, I neglect myself while I attend to the affairs of Athens. So I withhold my ears perforce as from the Sirens, and make off as fast as I can, for fear I should go on sitting beside him till old age was upon me. And there is one experience I have in presence of this man alone, such as nobody would expect in me,—to be made to feel ashamed by anyone; he alone can make me feel it. For he brings home to me that I cannot disown the duty of doing what he bids me, but that as soon as I turn from his company I fall a victim to the favours

But nevertheless let it be declared that, if the mimetic and dulcet poetry can show any reason for her existence in a well-governed state, we would gladly admit her, since we ourselves are very conscious of her spell. But all the same it would be impious to betray what we believe to be the truth.<sup>a</sup> Is not that so, friend? Do not you yourself feel her magic<sup>b</sup> and especially when Homer<sup>c</sup> is her interpreter?" "Greatly." "Then may she not justly return from this exile after she has pleaded her defence, whether in lyric or other measure?"

καὶ ἔτι γε νῦν σύννοιδ' ἔμαυτῷ, ὅτι εἰ ἐθέλομι παρέχειν τὰ ὦτα, οὐκ ἂν καρτερήσομαι, ἀλλὰ ταῦτα ἂν πάσχοιμι. ἀναγκάζει γὰρ με ὁμολογεῖν, ὅτι πολλοῦ ἐνδεὴς ὧν αὐτὸς ἔτι ἔμαυτῷ μὲν ἀμελῶ, τὰ δ' Ἀθηναίων πράττω. βία οὖν ὡσπερ ἀπὸ τῶν Σειρήνων ἐπισχόμενος τὰ ὦτα οἴχομαι φεύγων, ἵνα μὴ αὐτοῦ καθήμενος παρὰ τούτῳ καταγῆρασθω. πέπονθα δὲ πρὸς τοῦτον μόνον ἀνθρώπων, ὃ οὐκ ἂν τις οἴοιτο ἐν ἐμοὶ ἐνεῖναι, τὸ αἰσχύνεσθαι ὄντιον· ἐγὼ δὲ τοῦτον μόνον αἰσχύνομαι. σύννοια γὰρ ἔμαυτῷ ἀντιλέγειν μὲν οὐ δυναμένῳ, ὡς οὐ δεῖ ποιεῖν ἂ οὗτος κελεύει, ἐπειδὴν δὲ ἀπέλθω, ἠττημένῳ τῆς τιμῆς

ὁμως δὲ εἰρήσθω, ὅτι ἡμεῖς γε, εἰ τινα ἔχοι λόγον εἶπεν ἢ πρὸς ἠδονὴν ποιητικὴ καὶ ἡ μίμησις, ὡς χρὴ αὐτὴν εἶναι ἐν πόλει εὐνομούμενῃ, ἄσμενοι ἂν καταδεχοίμεθα· ὡς ξύνισμέν γε ἡμῖν αὐτοῖς κηλουμένοις ὑπ' αὐτῆς· ἀλλὰ γὰρ τὸ δοκοῦν ἀληθὲς οὐχ ὅσιον προδιδόναι. D ἢ γὰρ, ὦ φίλε, οὐ κηλεῖ ὑπ' αὐτῆς καὶ σύ, καὶ μάλιστα ὅταν δι' Ὀμήρου θεωρῆς αὐτήν; Πολύ γε. Οὐκοῦν δικαία ἐστὶν οὕτω κατιέναι, ἀπολογησαμένη ἐν μέλει ἢ τιμῇ ἄλλω μέτρῳ;

3

Moral 204-13  
Conscience 1.3

PLATO: CONSCIENCE (CONT.)

Plato Phaedrus 235c

bosom is full, and that I could make another speech, different from this and quite as good. Now I am conscious of my own ignorance, and I know very well that I have never invented these things myself, so the only alternative is that I have been filled through the ears, like a pitcher, from the well springs of another; but, again because of my stupidity, I have forgotten how and from whom I heard it.

νομαι παρά ταῦτα ἂν ἔχειν εἰπεῖν ἕτερα μὴ χείρω. ὅτι μὲν οὖν παρά γε ἑμαυτοῦ οὐδὲν αὐτῶν ἐννεόηκα, εὖ οἶδα, συνειδὼς ἑμαυτῷ ἀμαθίαν λείπεται δὴ, οἶμαι, ἐξ ἀλλοτρίων ποθέν ναμάτων διὰ τῆς ἀκοῆς πεπληρῶσθαι με δίκην ἀγγείου· ὑπὸ δὲ νωθείας αὐ καὶ αὐτὸ τοῦτο ἐπιλέλησμαι, ὅπως τε καὶ ὧν τινῶν ἤκουσα,

Plato Theaetetus 206A

soc. But would you not rather accept the opposite belief, judging by your own experience when you were learning to read?

THEAET. What experience?

soc. In learning, you were merely constantly trying to distinguish between the letters both by sight and by hearing, keeping each of them distinct from the rest, that you might not be disturbed by their sequence when they were spoken or written.

206 σο. Τί δ' αὖ; τοῦναντίον λέγοντος ἄρ' οὐ μᾶλλον ἂν ἀποδέξαιτο ἐξ ὧν αὐτὸς συνοίσθησαν ἐν τῇ τῶν γραμμάτων μαθήσει;

ΘΕΑΙ. Τὸ ποῖον;

σο. Ὡς οὐδὲν ἄλλο μαθάνων διετέλεσας ἢ τὰ στοιχεῖα ἐν τε τῇ ὄψει διαγιγνώσκων περὶ ὧν καὶ ἐν τῇ ἀκοῇ αὐτὸ καθ' αὐτὸ ἕκαστον, ἵνα μὴ ἢ θέσις σε ταράττοι λεγομένων τε καὶ γραφομένων.

Plato Laws 773B

The man who knows he is unduly hasty and violent in all his actions should win a bride sprung from steady parents; while the man that is of a contrary nature should proceed to mate himself with one of the opposite kind.

κοσμίων τε πατέρων χρηὴ προθυμείσθαι γίγνεσθαι Β κηδεστήν τὸν αὐτῷ ξυνειδόμενον ἰταμώτερον ἅμα καὶ θάπτον τοῦ δέοντος πρὸς πάσας τὰς πράξεις φερόμενον· τὸν δ' ἐναντίως πεφυκότα ἐπὶ τὰναντία χρηὴ κηδεύματα πορεύεσθαι.

Plato Symposium 216A3 - as above

know very well that you could make me feel that way this very moment if I gave you half a chance. He always traps me, you see, and he makes me admit that my political career is a waste of time, while all that matters is just what I most neglect: my personal shortcomings, which cry out for the closest attention. So I refuse to listen to him; I stop my ears and tear myself away from him, for, like the Sirens, he could make me stay by his side till I die.

καὶ ἐτι γε νῦν συνοῖσθ' ἑμαυτῷ ὅτι εἰ ἐθέλοιμι παρέχειν τὰ ὦτα, οὐκ ἂν καρτερήσομαι ἀλλὰ ταῦτα ἂν πάσχοιμι. ἀναγκάζει

Plato Laws 870D

Thirdly, fears bred of cowardice and iniquity have wrought many murders, —in cases where men do or have done things concerning which they desire that no one should share their secret; consequently, if there are any who might expose their secret, they remove them by death, whenever they can do so by no other means.

τρίτον δὲ οἱ δειλοὶ καὶ ἀδικοὶ φόβοι πολλοὺς δὴ φόβους εἰσὶν ἐξεργασμένοι, ὅταν ἢ τῷ πραττόμενα ἢ πεπραγμένα ἢ μηδένα βούλονται σφισι ξυνειδόμενα γιγνόμενα ἢ γεγονότα· τοὺς οὖν τούτων μηρυτὰς ἀναιροῦσι θανάτοις, ὅταν ἄλλῳ μηδεὶ

Xenophon, Socrates' Apology (defense) 24

When the trial ended, we are told, Socrates said, "Gentlemen, those who instructed the witnesses to perjure themselves by bearing false witness against me, and those who were persuaded to do so, must be conscious within themselves of great impiety and injustice.

ἀνάγκη ἐστὶ πολλὴν ἑαυτοῖς θυνεῖσθαι Διοσφείαν καὶ Δικαίαν.

Contrast Plato Apology 34B5

Now those who are themselves corrupted might have some motive in aiding me; but what reason could their relatives have, who are not corrupted and are already older men, unless it be the right and true reason, that they know that Meletus is lying and I am speaking the truth?

αὐτοὶ μὲν γὰρ οἱ διεφθαρμένοι τάχ' ἂν λόγον ἔχοιεν βοηθοῦντες· οἱ δὲ ἀδιάφθαρτοι, πρεσβύτεροι ἤδη ἄνδρες, οἱ τούτων προσήκοντες, τίνα ἄλλον ἔχουσι λόγον βοηθοῦντες ἐμοὶ ἄλλ' ἢ τὸν ὀρθὸν τε καὶ δίκαιον, ὅτι ξυνοίσασιν Μελέτω μὲν ψευδομένῳ, ἐμοὶ δὲ ἀληθεύοντι;

Properts of the  
Old Testament on  
Law in the heart

1st Letter to the Corinthians

10. 23-30

c. 5-67  
CE

SAINT PAUL in New Testament

1st Letter to the Corinthians

7 However, not all possess this knowledge. But some, through being hitherto accustomed to idols, eat food as really offered to an idol, and their conscience, being weak, is defiled. 8 Food will not commend us to God. We are no worse off if we do not eat, and no better off if we do. 9 Only take care lest this liberty of yours somehow become a stumbling-block to the weak. 10 For if any one sees you, a man of knowledge, at table in an idol's temple, might he not be encouraged, if his conscience is weak, to eat food offered to idols? 11 And so by your knowledge this weak man is destroyed, the brother for whom Christ died. 12 Thus, sinning against your brethren and wounding their conscience when it is weak, you sin against Christ.

13 Therefore, if food is a cause of my brother's falling, I will never eat meat, lest I cause my brother to fall.

1st Letter to the Corinthians

4. 4.

4 I am not aware of anything against myself, but I am not thereby acquitted. It is the Lord who judges me. 5 Therefore do not pronounce judgment before the time, before the Lord comes, who will bring to light the things now hidden in darkness and will disclose the purposes of the heart. Then every man will receive his commendation from God.

23 "All things are lawful," but not all things are helpful. "All things are lawful," but not all things build up. 24 Let no one seek his own good, but the good of his neighbor. 25 Eat whatever is sold in the meat market without raising any question on the ground of conscience. 26 For the earth is the Lord's, and everything in it. 27 If one of the unbelievers invites you to dinner and you are disposed to go, eat whatever is set before you without raising any question on the ground of conscience. 28 (But if some one says to you, "This has been offered in sacrifice," then out of consideration for the man who informed you, and for conscience sake—<sup>29</sup> I mean his conscience, not yours—do not eat it.) For why should my liberty be determined by another man's scruples? 30 If I partake with thankfulness, why am I denounced because of that for which I give thanks?

Letter to the Romans

2. 14-15

14 When Gentiles who have not the law do by nature what the law requires, they are a law to themselves, even though they do not have the law. 15 They show that what the law requires is written on their hearts, while their conscience also bears witness and their conflicting thoughts accuse or perhaps excuse them 16 on that day when, according to my gospel, God judges the secrets of men by Christ Jesus.

IS 51:7a: ακουσατε μου, οι ειδότες κριτον, λαος μου, ος ο νόμος μου εν τη καρδια υμων  
Hearken to me, you who know righteousness, the people in whose heart is my law.

Jer 38:33LXX: οτι αυτη η διαθηκη, ην διαθησαμεν τω οικω Ισραηλ μετα τας ημερας εκεινας, φησι κυριος Διδος δωσω νόμους μου εις την διάνοιαν αυτων και επι καρδιας αυτων γραψω αυτους και εσομαι αυτοις εις θεον, και αυτοι εσονται μοι εις λαον  
[Only in the Greek version, the Septuagint, not in English, etc.]  
I shall give my laws into their mind (διανοια) and I shall write them into their hearts.

4

2011-13

1.9