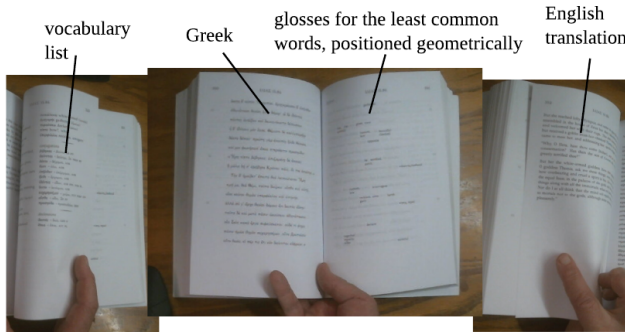


This book is a presentation of a bilingual text with student aids, built using open-source software. For information about how the book is intended to be used and why it's designed the way it is, go to [lightandmatter.com/ransom](http://lightandmatter.com/ransom). To read this book on a computer screen, you should set up your PDF viewer so that it displays a two-page layout, with an even page on the left and an odd one on the right.



Text and aids are presented in a four-page spread.

rev. December 28, 2025

The Greek text is Burnet, 1908. The English translation is by Jowett, 1888/1908.

**Copyright info.** Text I've written, such as notes and glosses, is (c) 2025 Benjamin Crowell and CC-BY-SA 4.0. Glosses taken verbatim from Cunliffe or White and Morgan are in the public domain, as are the LSJ dictionary entries. Glosses taken verbatim from Wiktionary are CC-BY-SA 3.0. US law does not allow copyrighting of grammatical facts such as part-of-speech tagging and does not give any additional protection to databases beyond the normal protection of copyright.



*vocabulary***ἄρτυμαι** get, win**ἄστυ** -εως (n, 3) town**ἄτε** as if; since**ἑορτή** holiday, feast**ἐπιχώριος** native**ἔρομαι** ask a question, ask about, go  
searching through**θεάομαι** look at, behold, consider  
~theater**θεωρέω** be sent to consult an oracle;  
observe, contemplate**ἱμάτιον** toga, cloth**καθοράω** look down ~panorama**μεταστρέφω** turn around, change

one's mind ~atrophy

**οἴκαδε** homeward ~economics**ὀπισθεν** behind, hereafter**ὅπου** where**περιμένω** wait for**πομπή** a sending, expedition ~pomp**πρέπω** be conspicuous, preeminent  
~refurbish**προσέρχομαι** come forward, surrender,  
come in**προσεύχομαι** pray, vow**πρόσωθεν** forward, in the future; far**τρέχω** run, spin**χθές** yesterday

Κατέβην χθὲς εἰς Πειραιᾶ μετὰ Γλαύκωνος τοῦ Ἀρίστωνος προσευζόμενός τε τῇ θεῷ καὶ ἅμα τὴν ἐορτὴν βουλόμενος θεάσασθαι τίνα τρόπον ποιήσουσιν ἅτε νῦν πρῶτον ἄγοντες. καλὴ μὲν οὖν μοι καὶ ἡ τῶν ἐπιχωρίων πομπὴ ἔδοξεν εἶναι, οὐ μέντοι ἦττον ἐφαίνετο πρέπειν ἢν οἱ Θρᾷκες ἔπεμπον. προσευξάμενοι δὲ καὶ θεωρήσαντες ἀπῆμεν πρὸς τὸ ἄστυ. κατιδὼν οὖν πόρρωθεν ἡμᾶς οἴκαδε ὠρμημένους Πολέμαρχος ὁ Κεφάλου ἐκέλευσε δραμόντα τὸν παῖδα περιμεῖναι ἐκελεῦσαι. καί μου ὅπισθεν ὁ παῖς λαβόμενος τοῦ ἱματίου, κελεύει ὑμᾶς, ἔφη, Πολέμαρχος περιμεῖναι. καὶ ἐγὼ μετεστράφην τε καὶ ἡρόμην ὅπου αὐτὸς εἴη. οὗτος, ἔφη, ὅπισθεν προσέρχεται· ἀλλὰ περιμένετε. ἀλλὰ περιμενοῦμεν, ἦ δ' ὅς ὁ Γλαύκων.

Καὶ ὀλίγω ὕστερον ὃ τε Πολέμαρχος ἦκε καὶ Ἀδείμαντος ὁ τοῦ Γλαύκωνος ἀδελφὸς καὶ Νικήρατος ὁ Νικίου καὶ ἄλλοι τινὲς ὡς ἀπὸ τῆς πομπῆς.

Κατέβην |yesterday, Πειραιᾶ μετὰ Γλαύκωνος τοῦ  
 Ἀρίστωνος |pray, vow τε τῇ θεῷ καὶ ἅμα τὴν  
 |holiday, βουλόμενος θεάσασθαι τίνα τρόπον ποιήσουσιν  
 |feast  
 |as if; since τρώτον ἄγοντες. καλὴ μὲν οὖν μοι καὶ ἡ  
 τῶν |native |a sending, ὅξεν εἶναι, οὐ μέντοι ἦττον  
 |expedition  
 ἐφαίνετο |be conspicuous, Ὁρᾶκες ἔπεμπον. |pray, vow  
 |preeminent  
 δὲ καὶ |be sent to consult ἠὲ ὄρακα; ὁρᾶν τὴν πόλιν. |look down  
 |contemplate  
 οὖν |forward, in the future; |homeward, ῥημένους Πολέμαρχος  
 |far  
 ὁ Κεφάλου ἐκέλευσε |run, spin τὸν παῖδα |wait for ἐ  
 κελεύσαι. καί μου |behind, ὁ παῖς λαβόμενος τοῦ |toga,  
 |hereafter |cloth  
 κελεύει ὑμᾶς, ἔφη, Πολέμαρχος |wait for καὶ ἐγὼ  
 |turn around, change καὶ ἡρόμην |where αὐτὸς εἶη. οὗτος,  
 |one's mind  
 ἔφη, |behind, |come forward, surrender, |wait for ἀλλὰ  
 |hereafter |come in  
 |wait for ἡ δ' ὅς ὁ Γλαύκων.

Καὶ ὀλίγω ὕστερον ὃ τε Πολέμαρχος ἦκε καὶ  
 Ἀδείμαντος ὁ τοῦ Γλαύκωνος ἀδελφὸς καὶ Νικήρατος  
 ὁ Νικίου καὶ ἄλλοι τινὲς ὡς ἀπὸ τῆς |a sending,  
 |expedition

I went down yesterday to the Piraeus with Glaucon the son of Ariston, that I might offer up my prayers to the goddess; and also because I wanted to see in what manner they would celebrate the festival, which was a new thing. I was delighted with the procession of the inhabitants; but that of the Thracians was equally, if not more, beautiful. When we had finished our prayers and viewed the spectacle, we turned in the direction of the city; and at that instant Polemarchus the son of Cephalus chanced to catch sight of us from a distance as we were starting on our way home, and told his servant to run and bid us wait for him. The servant took hold of me by the cloak behind, and said: Polemarchus desires you to wait.

I turned round, and asked him where his master was.

There he is, said the youth, coming after you, if you will only wait.

Certainly we will, said Glaucon; and in a few minutes Polemarchus appeared, and with him Adeimantus, Glaucon's brother, Niceratus the son of Nicias, and several others who had been at the procession.

Polemarchus said to

*vocabulary***ἀμιλλάομαι** contend**ἄρα** interrogative pcl**ἄστυ** -εως (n, 3) town**διαδίδωμι** distribute, send out**διανοέω** have in mind**ἑσπέρα** evening, west**καινός** new, fresh, strange**κρείσσων** more powerful; better**λαμπάς** -δος (f, 3) torch**οὐδαμὸς** not anyone**οὐκοῦν** not so?; and so**τοίνυν** well, then

Ὁ οὖν Πολέμαρχος ἔφη· ὦ Σώκρατες, δοκεῖτέ μοι πρὸς ἄστν ὠρμῆσθαι ὡς ἀπιόντες.

Οὐ γὰρ κακῶς δοξάζεις, ἦν δ' ἐγώ.

Ὅρᾱς οὖν ἡμᾶς, ἔφη, ὅσοι ἐσμέν;

Πῶς γὰρ οὐ;

Ἦ τοίνυν τούτων, ἔφη, κρείττους γένεσθε ἢ μένετ' αὐτοῦ.

Οὐκοῦν, ἦν δ' ἐγώ, ἔτι ἐν λείπεται, τὸ ἦν πείσωμεν ὑμᾶς ὡς χρὴ ἡμᾶς ἀφεῖναι;

Ἦ καὶ δύναισθ' ἄν, ἦ δ' ὅς, πείσαι μὴ ἀκούοντας;

Οὐδαμῶς, ἔφη ὁ Γλαύκων.

Ὡς τοίνυν μὴ ἀκουσομένων, οὕτω διανοεῖσθε.

Καὶ ὁ Ἀδείμαντος, ἄρά γε, ἦ δ' ὅς, οὐδ' ἴστε ὅτι λαμπὰς ἔσται πρὸς ἐσπέραν ἀφ' ἵππων τῇ θεῷ;

Ἀφ' ἵππων; ἦν δ' ἐγώ· καινόν γε τοῦτο. λαμπάδια ἔχοντες διαδώσουσιν ἀλλήλοις ἀμιλλώμενοι τοῖς ἵπποις; ἢ πῶς



Ὁ οὖν Πολέμαρχος ἔφη· ὦ Σώκρατες, δοκεῖτέ μοι πρὸς  
|town ὠρμηῆσθαι ὡς ἀπιόντες.

Οὐ γὰρ κακῶς δοξάζεις, ἦν δ' ἐγώ.

Ὅρᾳς οὖν ἡμᾶς, ἔφη, ὅσοι ἐσμέν;

Πῶς γὰρ οὐ;

Ἦ |well, then ὑτῶν, ἔφη, κρείττους γένεσθε ἢ μένετ' αὐτοῦ.

|not so?; and so' ἐγώ, ἔτι ἐν λείπεται, τὸ ἦν πείσωμεν ὑμᾶς  
ὡς χρὴ ἡμᾶς ἀφεῖναι;

Ἦ καὶ δύναισθ' ἄν, ἦ δ' ὅς, πείσαι μὴ ἀκούοντας;

|not anyone, ἔφη ὁ Γλαύκων.

Ὡς |well, then, ἀκουσομένων, οὕτω διανοεῖσθε.

Καὶ ὁ Ἀδείμαντος, |interrogative pcl., οὐδ' ἴστε ὅτι |torch  
ἔσται πρὸς |evening, west' ἵππων τῇ θεῷ;

Ἀφ' ἵππων; ἦν δ' ἐγώ· |new, fresh, strange λαμπάδια ἔχοντες  
διαδώσουσιν ἀλλήλοις |contend τοῖς ἵπποις; ἢ πῶς

me: I perceive, Socrates, that you and your companion are already on your way to the city.

You are not far wrong, I said.

But do you see, he rejoined, how many we are?

Of course.

And are you stronger than all these? for if not, you will have to remain where you are.

May there not be the alternative, I said, that we may persuade you to let us go?

But can you persuade us, if we refuse to listen to you? he said.

Certainly not, replied Glaucon.

Then we are not going to listen; of that you may be assured.

Adeimantus added: Has no one told you of the torch-race on horseback in honour of the goddess which will take place in the evening?

With horses! I replied: That is a novelty. Will horsemen carry torches and pass them one to another during the race?

Yes, said Polemarchus, and not only so,

*vocabulary***αὐλέω** play (blow, toot)**αὐλή** courtyard**αὐτόθι** on the spot**δεῖπνον** meal, food**δεῖπνος** meal, food**διαλέγω** go through, debate ~legion**δίφρος** seat, chariot box ~bear**ἐνδον** in the house of; within**ἐξάνιστημι** raise, bring/send out**θεάομαι** look at, behold, consider

~theater

**θύω** (ϋ) rush; sacrifice ~θύω**καθέζομαι** act: set, seat; pass: sit  
down, sit up**καταλαμβάνω** seize, understand, catch,  
overtake; (mp) happen ~epilepsy**οἴκαδε** homeward ~economics**παννυχίς** night party, vigil**πρεσβύτης** -ου (ϋ, m, 1) old person**στεφανώ** crown**σύνειμι** be with; have sex ~ion

λέγεις;

Οὕτως, ἔφη ὁ Πολέμαρχος. καὶ πρὸς γε παννυχίδα ποιήσουσιν, ἣν ἄξιον θεάσασθαι· ἐξαναστησόμεθα γὰρ μετὰ τὸ δεῖπνον καὶ τὴν παννυχίδα θεασόμεθα. καὶ συνεσόμεθά τε πολλοῖς τῶν νέων αὐτόθι καὶ διαλεξόμεθα. ἀλλὰ μένετε καὶ μὴ ἄλλως ποιεῖτε.

Καὶ ὁ Γλαῦκων, ἔοικεν, ἔφη, μενετέον εἶναι.

Ἄλλ' εἰ δοκεῖ, ἦν δ' ἐγώ, οὕτω χρὴ ποιεῖν.

Ἦμιν οὖν οἴκαδε εἰς τοῦ Πολεμάρχου, καὶ Λυσίαν τε αὐτόθι κατελάβομεν καὶ Εὐθύδημον, τοὺς τοῦ Πολεμάρχου ἀδελφούς, καὶ δὴ καὶ Θρασύμαχον τὸν Καλχηδόνιον καὶ Χαρμαντίδην τὸν Παιανιᾶ καὶ Κλειτοφῶντα τὸν Ἀριστωνύμου· ἦν δ' ἔνδον καὶ ὁ πατήρ ὁ τοῦ Πολεμάρχου Κέφαλος. καὶ μάλα πρεσβύτης μοι ἔδοξεν εἶναι· διὰ χρόνου γὰρ καὶ ἑωράκη αὐτόν. καθῆστο δὲ ἐστεφανωμένος ἐπὶ τινος προσκεφαλαίου τε καὶ δίφρου· τεθυκὼς γὰρ ἐτύγχανεν ἐν τῇ αὐλῇ. ἐκαθεζόμεθα

λέγεις;

Οὕτως, ἔφη ὁ Πολέμαρχος. καὶ πρὸς γε |night party,  
|vigil  
ποιήσουσιν, ἣν ἄξιον θεάσασθαι· |raise, bring/send γὰρ  
|out  
μετὰ τὸ δεῖπνον καὶ τὴν |night party, θεασόμεθα. καὶ  
|vigil  
|be with; have sex . . . οἰοῖς τῶν νέων |on the spot` |go through, debate  
ἀλλὰ μένετε καὶ μὴ ἄλλως ποιεῖτε.

Καὶ ὁ Γλαύκων, ἔοικεν, ἔφη, μενετέον εἶναι.

Ἄλλ' εἰ δοκεῖ, ἣν δ' ἐγώ, οὕτω χρὴ ποιεῖν.

Ἦμεν οὖν |homeward`· τοῦ Πολεάρχου, καὶ Λυσίαν  
τε |on the|seize, understand, catch, ὑθύδημον, τοὺς τοῦ  
|spot |overtake; (mp) happen  
Πολεάρχου ἀδελφούς, καὶ δὴ καὶ Θρασύμαχον  
τὸν Καλχηδόνιον καὶ Χαρμαντίδην τὸν Παιανιᾶ καὶ  
Κλειτοφῶντα τὸν Ἀριστωνύμου· ἣν δ' |in the house` πατήρ  
|of; within  
ὁ τοῦ Πολεάρχου Κέφαλος. καὶ μάλα |old person μοι  
ἔδοξεν εἶναι· διὰ χρόνου γὰρ καὶ ἐωράκη αὐτόν. καθήστο  
δὲ |crown ἐπὶ τινος προσκεφαλαίου τε καὶ  
|seat |rush; sacrifice, ἐτύγχανεν ἐν τῇ αὐλῇ. ἐκαθεζόμεθα

but a festival will be celebrated at night, which you certainly ought to see. Let us rise soon after supper and see this festival; there will be a gathering of young men, and we will have a good talk. Stay then, and do not be perverse.

Glaucon said: I suppose, since you insist, that we must.

Very good, I replied.

Accordingly we went with Polemarchus to his house; and there we found his brothers Lysias and Euthydemus, and with them Thrasymachus the Chalcedonian, Charmantides the Paeonian, and Cleitophon the son of Aristonymus. There too was Cephalus the father of Polemarchus, whom I had not seen for a long time, and I thought him very much aged. He was seated on a cushioned chair, and had a garland on his head, for he had been sacrificing

*vocabulary***ἀσπάζομαι** greet, salute**ἄστυ** -εως (n, 3) town**αὐξάνω** strengthen**αὐτόθι** on the spot**δεῦρο** here, come here!**διαλέγω** go through, debate ~legion**δίφρος** seat, chariot box ~bear**ἐνταῦθα** there, here**ἐπιθυμία** (ῥ) desire, thing desired**εὐπορος** easily passed; rich**ἡδονή** pleasure**ἡδύς** sweet, pleasant ~hedonism**θαμίζω** frequently do, go to**κύκλος** circle, wheel ~cycle**νεανίσκος** (ᾱ) young man**οἰκεῖος** household, familiar, proper**οἰκειόω** adopt, adapt**ποίη** grass**ποῖος** what kind**πρεσβύτης** -ου (ῥ, m, 1) old person**προέρχομαι** proceed, come out**πυκνός** dense, frequent; shrewd**συνεῖδον** be able to see**σύνειμι** be with; have sex ~ion**σύνοιδα** know about someone; think

proper

**σφόδρα** very much**τραχύς** (ᾱ) rough ~trachea**φοιτάω** go back and forth

οὖν παρ' αὐτόν· ἔκειντο γὰρ δίφροι τινὲς αὐτόθι κύκλω.

Εὐθύς οὖν με ἰδὼν ὁ Κέφαλος ἡσπάζετό τε καὶ εἶπεν·  
ὦ Σώκρατες, οὐ δὲ θαμίζεις ἡμῖν καταβαίνων εἰς τὸν  
Πειραιᾶ. χρῆν μέντοι. εἰ μὲν γὰρ ἐγὼ ἔτι ἐν δυνάμει ἢ  
τοῦ ραδίως πορεύεσθαι πρὸς τὸ ἄστυ, οὐδὲν ἂν σὲ ἔδει  
δεῦρο ἰέναι, ἀλλ' ἡμεῖς ἂν παρὰ σὲ ἦμεν· νῦν δέ σε χρὴ  
πυκνότερον δεῦρο ἰέναι. ὥς εὖ ἴσθι ὅτι ἔμοιγε ὅσον αἱ  
ἄλλαι αἱ κατὰ τὸ σῶμα ἡδοναὶ ἀπομαραίνονται, τοσοῦτον  
αὖξονται αἱ περὶ τοὺς λόγους ἐπιθυμίαι τε καὶ ἡδοναί. μὴ  
οὖν ἄλλως ποίει, ἀλλὰ τοῖσδέ τε τοῖς νεανίσκοις σύνισθι  
καὶ δεῦρο παρ' ἡμᾶς φοίτα ὥς παρὰ φίλους τε καὶ πάννυ  
οἰκείους.

Καὶ μὲν, ἣν δ' ἐγὼ, ὦ Κέφαλε, χαίρω γε διαλεγόμενος τοῖς  
σφόδρα πρεσβύταις· δοκεῖ γάρ μοι χρῆναι παρ' αὐτῶν  
πυνθάνεσθαι, ὥσπερ τινὰ ὁδὸν προεληλυθότων ἣν καὶ  
ἡμᾶς ἴσως δεήσει πορεύεσθαι, ποία τίς ἐστίν, τραχεῖα καὶ  
χαλεπή, ἢ ραδία καὶ εὐπορος. καὶ δὴ καὶ σοῦ ἡδέως ἂν  
πυθοίμην ὅτι σοι φαίνεται τοῦτο, ἐπειδὴ ἐνταῦθα ἤδη εἰ



οὖν παρ' αὐτόν· ἔκειτο γὰρ |seat      τινὲς |on the|circle,  
|spot      |wheel

Εὐθύς οὖν με ἰδὼν ὁ Κέφαλος |greet,      τε καὶ εἶπεν·  
|salute

ὦ Σώκρατες, οὐ δὲ |frequently ὅρ, ᾗ go to... αβαίνων εἰς τὸν

Πειραιᾶ. χρῆν μέντοι. εἰ μὲν γὰρ ἐγὼ ἔτι ἐν δυνάμει ἦ

τοῦ ῥαδίως πορεύεσθαι πρὸς τὸ |town , οὐδὲν ἂν σέ ἔδει

|here, come here!· λ' ἡμεῖς ἂν παρὰ σέ ἦμεν· νῦν δέ σε χρῆ

|dense,      fre-|here, come here!· ᾗ εὖ ἴσθι ὅτι ἔμοιγε ὅσον αἰ  
|quent; shrewd

ἄλλαι αἱ κατὰ τὸ σῶμα |pleasure ᾗπομαραίνονται, τοσοῦτον

|strengthen ἵε περὶ τοὺς λόγους ἐπιθυμίαι τε καὶ |pleasure μὴ

οὖν ἄλλως ποίει, ἀλλὰ τοῖσδέ τε τοῖς νεανίσκοις σύνισθι

καὶ |here, come here!· ᾗ φοίτα ὡς παρὰ φίλους τε καὶ πάνν

οἰκείους.

Καὶ μὴν, ἣν δ' ἐγώ, ὦ Κέφαλε, χαίρω γε |go through, debate·

|very      |old person      δοκεῖ γάρ μοι χρῆναι παρ' αὐτῶν  
|much

πυνθάνεσθαι, ὥσπερ τινὰ ὁδὸν |proceed, come out ἣν καὶ

ἡμᾶς ἴσως δεήσει πορεύεσθαι, ποία τίς ἐστιν, |rough καὶ

χαλεπή, ἣ ῥαδία καὶ |easily      καὶ δὴ καὶ σοῦ |sweet ἂν  
|passed;  
|rich

πυθοίμην ὅτι σοι φαίνεται τοῦτο, ἐπειδὴ |there, here, ᾗδη εἰ

in the court; and there were some other chairs in the room arranged in a semicircle, upon which we sat down by him. He saluted me eagerly, and then he said: — You don't come to see me, Socrates, as often as you ought: If I were still able to go and see you I would not ask you to come to me. But at my age I can hardly get to the city, and therefore you should come oftener to the Piraeus. For let me tell you, that the more the pleasures of the body fade away, the greater to me is the pleasure and charm of conversation. Do not then deny my request, but make our house your resort and keep company with these young men; we are old friends, and you will be quite at home with us.

I replied: There is nothing which for my part I like better, Cephalus, than conversing with aged men; for I regard them as travellers who have gone a journey which I too may have to go, and of whom I ought to enquire, whether the way is smooth and easy, or rugged and difficult. And this is a question which I should like to ask of

*vocabulary***ἀγανακτέω** be vexed, in a ferment**αἰτιάομαι** blame ~etiology**αἷτιος** blameworthy; the cause  
~etiology**αἰτίος** blameworthy; the cause  
~etiology**ἀποστερέω** despoil, defraud**ἀφροδίσιος** sexual**βίος** life ~biology**βιόω** live; (mp) make a living ~biology**γῆρας** -ος (n, 3) old age**διασώζω** preserve through**ἔνιοι** some**ἐνταῦθα** there, here**ἐξαγγέλλω** bring news out ~angel**εὐωχία** partying**ἡδονή** pleasure**ἡλικία** time of life, contemporaries**ναός** (ᾱ) temple, shrine ~nostalgia**νεότης** -τος (f, 3) youth ~neon**νῆ** yea**ὀδύρομαι** (ὄ) lament ~anodyne**οἰκεῖος** household, familiar, proper**οἰκέω** inhabit ~economics**ὀλοφύρομαι** (ὄ) lament; take pity on**παλαιός** old ~paleo**παραπλήσιος** similar to**ποθέω** miss, long for, notice an  
absence; lose ~bid**ποιητής** -οῦ (m, 1) maker, author**ποιητός** made, well-made ~poet**πότερος** which, whichever of two**πότης** wine drinking**σύνειμι** be with; have sex ~ion**συνέρχομαι** come together**ὑμνέω** recite, commemorate

τῆς ἡλικίας ὃ δὴ ἐπὶ γήραος οὐδ᾽ ἔφασιν εἶναι οἱ ποιηταί,  
 πότερον χαλεπὸν τοῦ βίου, ἢ πῶς σὺ αὐτὸ ἐξαγγέλλεις.

Ἐγὼ σοι, ἔφη, νῆ τὸν Δία ἐρῶ, ὦ Σώκρατες, οἷόν γέ μοι  
 φαίνεται. πολλάκις γὰρ συνερχόμεθά τινες εἰς ταῦτὸν  
 παραπλησίαν ἡλικίαν ἔχοντες, διασφύζοντες τὴν παλαιὰν  
 παροιμίαν· οἱ οὖν πλείστοι ἡμῶν ὀλοφύρονται συνιόντες,  
 τὰς ἐν τῇ νεότητι ἡδονὰς ποθοῦντες καὶ ἀναμνησκόμενοι  
 περὶ τε τὰ φροδίδια καὶ περὶ πότους τε καὶ εὐωχίας καὶ  
 ἄλλ' ἅττα ἃ τῶν τοιούτων ἔχεται, καὶ ἀγανακτοῦσιν ὥς  
 μεγάλων τινῶν ἀπεστερημένοι καὶ τότε μὲν εὖ ζῶντες,  
 νῦν δὲ οὐδὲ ζῶντες. ἔνιοι δὲ καὶ τὰς τῶν οἰκείων  
 προπηλακίσεις τοῦ γήρως ὀδύρονται, καὶ ἐπὶ τούτῳ δὴ  
 τὸ γήρας ὑμνοῦσιν ὅσων κακῶν σφίσιν αἴτιον. ἐμοὶ δὲ  
 δοκοῦσιν, ὦ Σώκρατες, οὗτοι οὐ τὸ αἴτιον αἰτιᾶσθαι. εἰ  
 γὰρ ἦν τοῦτ' αἴτιον, καὶ ἐγὼ τὰ αὐτὰ ταῦτα ἐπεπόνθην,  
 ἔνεκά γε γήρως, καὶ οἱ ἄλλοι πάντες ὅσοι ἐνταῦθα ἦλθον  
 ἡλικίας. νῦν δ' ἔγωγε ἤδη ἐντετύχηκα οὐχ οὕτως ἔχουσιν  
 καὶ ἄλλοις, καὶ δὴ καὶ

τῆς |time of life, cōntem-|old age οὐδὲ φασιν εἶναι οἱ ποιηταί,  
poraries

|which, ἧ αλεπόν τοῦ βίου, ἥ πῶς σὺ αὐτὸ |bring news out  
|whichever

Ἐγώ σοι, ἔφη, νῆ τὸν Δία ἐρῶ, ὦ Σώκρατες, οἷόν γέ μοι  
φαίνεται. |often γὰρ |come together τινες εἰς ταῦτόν

|similar to |time of life, cōntem-|preserve τήν |old  
poraries |through

παροιμίαν· οἱ οὖν πλείστοι ἡμῶν |lament; take|be with; have sex  
|pity on

τὰς ἐν τῇ |youth |pleasure|miss, long for, notice μμνησκόμενοι  
|an absence; lose

περί τε τὰ φροδίσια καὶ περὶ |wine drinking ἢ |partying καὶ

ἄλλ' ἅττα ἃ τῶν τοιούτων ἔχεται, καὶ |be vexed, in a ὡς  
|ferment

μεγάλων τινῶν |despoil, defraud καὶ τότε μὲν εὖ ζῶντες,

νῦν δὲ οὐδὲ ζῶντες. |some δὲ καὶ τὰς τῶν οἰκείων

προπηλακίσεις τοῦ |old age |lament , καὶ ἐπὶ τούτῳ δὴ

τὸ |old age |recite, ὡς ἐν κακῶν σφίσιν αἴτιον. ἐμοὶ δὲ  
|commemorate

δοκοῦσιν, ὦ Σώκρατες, οὗτοι οὐ τὸ αἴτιον |blame . εἰ

γὰρ ἦν τοῦτ' αἴτιον, καὶ ἐγὼ τὰ αὐτὰ ταῦτα ἐπεπόνθη,

ἐνεκά γε |old age , καὶ οἱ ἄλλοι πάντες ὅσοι |there, here, λθον

|time of life, cōntem- ἔγωγε ἤδη ἐντετύχηκα οὐχ οὕτως ἔχουσιν  
|temporaries

καὶ ἄλλοις, καὶ δὴ καὶ

you who have arrived at that time which the poets call the 'threshold of old age' — Is life harder towards the end, or what report do you give of it?

I will tell you, Socrates, he said, what my own feeling is. Men of my age flock together; we are birds of a feather, as the old proverb says; and at our meetings the tale of my acquaintance commonly is—I cannot eat, I cannot drink; the pleasures of youth and love are fled away: there was a good time once, but now that is gone, and life is no longer life. Some complain of the slights which are put upon them by relations, and they will tell you sadly of how many evils their old age is the cause. But to me, Socrates, these complainers seem to blame that which is not really in fault. For if old age were the cause, I too being old, and every other old man, would have felt as they do. But this is not my own experience, nor that of others whom I have known. How well

*vocabulary***ἀγάζω** exalt, adore**ἄγριος** wild, savage ~agriculture**ἀπαλλαξείω** wish to get rid of**ἀπαλλάσσω** free from, remove; be freed, depart**ἀποδιδράσκω** escape**ἀποφεύγω** avoid, escape, go free**ἀφροδίσιος** sexual**γῆρας** -ος (n, 3) old age**γηράσκω** grow old ~geriatric**δεσπότης** -ου (m, 1) master, despot**ἐλευθερία** freedom**ἐπειδάν** when, after**ἐπιθυμία** (ῥ) desire, thing desired**ἐπίπνοος** of/with pain, toil ~osteopenia**ἐρωτάω** ask about something**εὖχολος** contented**εὐφημέω** speak propitiously ~fame**κατατείνω** stretch out**κινέω** (ι) set in motion, move, remove  
~kinetic**κόσμιος** well-behaved**μαίνομαι** be berserk ~maenad**μέτριος** medium, moderate**νεότης** -τος (f, 3) youth ~neon**οἰκεῖος** household, familiar, proper**οἰκειόω** adopt, adapt**παντάπασιν** altogether; yes, certainly**παραγίγνομαι** be beside, attend  
~genus**ποιητής** -οῦ (m, 1) maker, author**ποιητός** made, well-made ~poet**πότε** when?**συγγίγνομαι** associate with, meet, have  
sex ~genus

Σοφοκλεί ποτε τῷ ποιητῇ παρεγενόμενην ἐρωτωμένῳ ὑπό  
 τινος· πῶς, ἔφη, ὦ Σοφόκλεις, ἔχεις πρὸς τὰφροδίσια;  
 ἔτι οἶός τε εἰ γυναικὶ συγγίγνεσθαι; καὶ ὅς, εὐφήμει,  
 ἔφη, ὦ ἄνθρωπε· ἀσμενέστατα μέντοι αὐτὸ ἀπέφυγον,  
 ὥσπερ λυττωντά τινα καὶ ἄγριον δεσπότην ἀποδράς.  
 εὖ οὖν μοι καὶ τότε ἔδοξεν ἐκείνος εἰπεῖν, καὶ νῦν οὐχ  
 ἦττον. παντάπασι γὰρ τῶν γε τοιούτων ἐν τῷ γῆρας  
 πολλὴ εἰρήνη γίγνεται καὶ ἐλευθερία· ἐπειδὰν αἱ ἐπιθυμίαι  
 παύσωνται κατατείνουσαι καὶ χαλάσωσιν, παντάπασιν  
 τὸ τοῦ Σοφοκλέους γίγνεται, δεσποτῶν πάνυ πολλῶν ἔστι  
 καὶ μαινομένων ἀπηλλάχθαι. ἀλλὰ καὶ τούτων πέρι καὶ  
 τῶν γε πρὸς τοὺς οἰκείους μία τις αἰτία ἐστίν, οὐ τὸ γῆρας,  
 ὦ Σώκρατες, ἀλλ' ὁ τρόπος τῶν ἀνθρώπων. ἂν μὲν γὰρ  
 κόσμιοι καὶ εὐκοιοὶ ᾧσιν, καὶ τὸ γῆρας μετρίως ἔστιν  
 ἐπίπονον· εἰ δὲ μή, καὶ γῆρας, ὦ Σώκρατες, καὶ νεότης  
 χαλεπὴ τῷ τοιούτῳ συμβαίνει.

Καὶ ἐγὼ ἀγασθεὶς αὐτοῦ εἰπόντος ταῦτα, βουλόμενος ἔτι  
 λέγειν αὐτὸν ἐκίνουν καὶ εἶπον· ὦ Κέφαλε, οἶμαί σου



Σοφοκλεῖ ποτε τῷ ποιητῇ |be beside, attend|ask ὑπό  
 τινος· πῶς, ἔφη, ὦ Σοφόκλεις, ἔχεις πρὸς τὰ φροδίσια;  
 ἔτι οἷός τε εἰ γυναικὶ |associate with,, |καὶ ὅς, |speak propitiously  
 |meet, have sex  
 ἔφη, ὦ ἄνθρωπε· ἀσμενέστατα μέντοι αὐτὸ |avoid, escape,  
 |go free  
 ὥσπερ λυττῶντά τινα καὶ |wild, |master, |escape  
 |savage |despot  
 εὖ οὖν μοι καὶ τότε ἔδοξεν ἐκείνος εἰπεῖν, καὶ νῦν οὐχ  
 ἦττον. |altogether; γὰρ τῶν γε τοιούτων ἐν τῷ γήρᾳ  
 |yes, certainly  
 πολλὴ εἰρήνη γίγνεται καὶ ἐλευθερία· |when, αἱ ἐπιθυμίαι  
 |after  
 παύσωνται |stretch out καὶ χαλάσωσιν, |altogether;  
 |yes, certainly  
 τὸ τοῦ Σοφοκλέους γίγνεται, |master, πάνυ πολλῶν ἔστι  
 |despot  
 καὶ |be berserk ἀπηλλάχθαι. ἀλλὰ καὶ τούτων πέρι καὶ  
 τῶν γε πρὸς τοὺς οἰκείους μία τις αἰτία ἔστιν, οὐ τὸ |old age  
 ὦ Σώκρατες, ἀλλ' ὁ τρόπος τῶν ἀνθρώπων. ἂν μὲν γὰρ  
 |well-behaved |contented ὕσιν, καὶ τὸ |old age |medium, ἔστιν  
 |moderate  
 |of/with pain, τοῖς μὴ, καὶ |old age ὦ Σώκρατες, καὶ |youth  
 χαλεπὴ τῷ τοιούτῳ συμβαίνει.

Καὶ ἐγὼ |exalt, αὐτοῦ εἰπόντος ταῦτα, βουλόμενος ἔτι  
 |adore  
 λέγειν αὐτὸν |move, καὶ εἶπον· ὦ Κέφαλε, οἶμαί σου  
 |remove

I remember the aged poet Sophocles, when in answer to the question, How does love suit with age, Sophocles, — are you still the man you were? Peace, he replied; most gladly have I escaped the thing of which you speak; I feel as if I had escaped from a mad and furious master. His words have often occurred to my mind since, and they seem as good to me now as at the time when he uttered them. For certainly old age has a great sense of calm and freedom; when the passions relax their hold, then, as Sophocles says, we are freed from the grasp not of one mad master only, but of many. The truth is, Socrates, that these regrets, and also the complaints about relations, are to be attributed to the same cause, which is not old age, but men's characters and tempers; for he who is of a calm and happy nature will hardly feel the pressure of age, but to him who is of an opposite disposition youth and age are equally a burden.

I listened in admiration, and wanting to draw him out, that he might go on — Yes, Cephalus, I said: but I rather suspect that

*vocabulary*

**ἀποδέχομαι** accept ~doctrine  
**γῆρας** -ος (n, 3) old age  
**ἐπεικής** fitting ~icon  
**εὐδοκιμέω** be esteemed  
**εὐχολος** contented  
**κτάομαι** acquire, possess  
**λοιδορέω** abuse, revile  
**ὀνομαστός** named ~name

**οὐσία** property; essence  
**πάππος** grandfather  
**παραλαμβάνω** receive, undertake,  
associate with  
**πενία** poverty ~osteopenia  
**πλούσιος** wealth ~plutocrat  
**πλουτέω** be rich  
**πότερος** which, whichever of two

τοὺς πολλούς, ὅταν ταῦτα λέγῃς, οὐκ ἀποδέχεσθαι ἀλλ' ἡγείσθαι σε ῥαδίως τὸ γῆρας φέρειν οὐ διὰ τὸν τρόπον ἀλλὰ διὰ τὸ πολλὴν οὐσίαν κεκτηῖσθαι· τοῖς γὰρ πλουσίοις πολλὰ παραμύθια φασιν εἶναι.

Ἀληθῆ, ἔφη, λέγεις· οὐ γὰρ ἀποδέχονται. καὶ λέγουσι μέν τι, οὐ μέντοι γε ὅσον οἴονται· ἀλλὰ τὸ τοῦ Θεμιστοκλέους εὖ ἔχει, ὃς τῷ Σεριφίῳ λαιδορουμένῳ καὶ λέγοντι ὅτι οὐ δι' αὐτὸν ἀλλὰ διὰ τὴν πόλιν εὐδοκιμοῖ, ἀπεκρίνατο ὅτι οὐτ' ἂν αὐτὸς Σεριφίος ὢν ὀνομαστὸς ἐγένετο οὐτ' ἐκείνος Ἀθηναῖος. καὶ τοῖς δὴ μὴ πλουσίοις, χαλεπῶς δὲ τὸ γῆρας φέρουσιν, εὖ ἔχει ὁ αὐτὸς λόγος, ὅτι οὐτ' ἂν ὁ ἐπιεικὴς πάνυ τι ῥαδίως γῆρας μετὰ πενίας ἐνέγκοι οὔθ' ὁ μὴ ἐπιεικὴς πλουτήσας εὐκόλως ποτ' ἂν ἑαυτῷ γένοιτο.

Πότερον δέ, ἦν δ' ἐγώ, ὦ Κέφαλε, ὦν κέκτησθαι τὰ πλείω παρέλαβες ἢ ἐπεκτήσω;

Ποῦ ἐπεκτησάμην, ἔφη, ὦ Σώκρατες; μέσος τις γέγονα χρηματιστῆς τοῦ τε πάππου καὶ τοῦ πατρός. ὁ μὲν

τούς πολλούς, ὅταν ταῦτα λέγῃς, οὐκ |accept ἀλλ'  
 ἡγεῖσθαι σε ῥαδίως τὸ |old age φέρειν οὐ διὰ τὸν τρόπον  
 ἀλλὰ διὰ τὸ πολλὴν |property; . κτῆσθαι· τοῖς γὰρ |wealth  
 |essence  
 πολλὰ παραμύθια φασιν εἶναι.

Ἀληθῆ, ἔφη, λέγεις· οὐ γὰρ |accept . καὶ λέγουσι μέν  
 τι, οὐ μέντοι γε ὅσον οἴονται· ἀλλὰ τὸ τοῦ Θεμιστοκλέους  
 εὖ ἔχει, ὃς τῷ Σεριφίῳ |abuse, revile καὶ λέγοντι ὅτι  
 οὐ δι' αὐτὸν ἀλλὰ διὰ τὴν πόλιν |be esteemed ὑπεκρίνατο  
 ὅτι οὐτ' ἂν αὐτὸς Σεριφίος ὦν |named ἐγένετο οὐτ'  
 ἐκεῖνος Ἀθηναῖος. καὶ τοῖς δὴ μὴ |wealth , χαλεπῶς δὲ  
 τὸ |old age φέρουσιν, εὖ ἔχει ὁ αὐτὸς λόγος, ὅτι οὐτ' ἂν ὁ  
 |fitting πάνν τι ῥαδίως |old age , μετὰ πενίας ἐνέγκοι οὔθ' ὁ  
 μὴ |fitting |be rich |contented γοτ' ἂν ἐαυτῷ γένοιτο.

|which, Ἰέ, ἦν δ' ἐγώ, ὦ Κέφαλε, ὦν |acquire τὰ πλείω  
 |whichever  
 |receive, undertake, κτήσω;  
 |associate with

Ποῖ ἐπεκτησάμην, ἔφη, ὦ Σώκρατες; μέσος τις γέγονα  
 χρηματιστῆς τοῦ τε |grandfather . ἰ τοῦ πατρός. ὁ μὲν

people in general are not convinced by you when you speak thus; they think that old age sits lightly upon you, not because of your happy disposition, but because you are rich, and wealth is well known to be a great comforter.

You are right, he replied; they are not convinced: and there is something in what they say; not, however, so much as they imagine. I might answer them as Themistocles answered the Seriphian who was abusing him and saying that he was famous, not for his own merits but because he was an Athenian: 'If you had been a native of my country or I of yours, neither of us would have been famous.' And to those who are not rich and are impatient of old age, the same reply may be made; for to the good poor man old age cannot be a light burden, nor can a bad rich man ever have peace with himself.

May I ask, Cephalus, whether your fortune was for the most part inherited or acquired by you?

Acquired! Socrates; do you want to know how much I acquired? In the art of making money I have been midway between my father and grandfather: for my grandfather, whose name I bear, doubled

*vocabulary***ἀπολαύω** have use, have a benefit**ἄρnuμαι** get, win**ἀσπάζομαι** greet, salute**βραχύς** low, short**διπλός** double, overlapping**ἐπαινέω** concur, praise, advise**ἔρομαι** ask a question, ask about, go searching through**καταλείπω** leave behind, abandon  
~eclipse**καταλιμπάνω** leave behind, abandon**κτάομαι** acquire, possess**ὁμώνυμος** named alike ~name**οὐσία** property; essence**πάππος** grandfather**παραλαμβάνω** receive, undertake, associate with**πλοῦτος** wealth ~plutocrat**ποίημα** -τος (n, 3) work, deed**ποιητής** -οῦ (m, 1) maker, author**ποιητός** made, well-made ~poet**σπουδάζω** be busy, earnest ~repudiate**συγγίγνομαι** associate with, meet, have sex ~genus**σφόδρα** very much**σχεδόν** near, approximately at  
~ischemia**τοσόσδε** this much**χρεία** need, use

γὰρ πάππος τε καὶ ὁμώνυμος ἐμοὶ σχεδόν τι ὅσῃν ἐγὼ  
 νῦν οὐσίαν κέκτημαι παραλαβὼν πολλάκις τοσαύτην  
 ἐποίησεν, Λυσανίας δὲ ὁ πατὴρ ἔτι ἐλάττω αὐτὴν ἐποίησε  
 τῆς νῦν οὔσης· ἐγὼ δὲ ἀγαπῶ ἐὰν μὴ ἐλάττω καταλίπω  
 τούτοισιν, ἀλλὰ βραχεὶ γέ τιμι πλείω ἢ παρέλαβον.

Οὐ τοι ἔνεκα ἠρόμην, ἦν δ' ἐγώ, ὅτι μοι ἔδοξας οὐ σφόδρα  
 ἀγαπᾶν τὰ χρήματα, τοῦτο δὲ ποιοῦσιν ὥς τὸ πολὺν  
 οἱ ἂν μὴ αὐτοὶ κτήσωνται· οἱ δὲ κτησάμενοι διπλῇ ἢ  
 οἱ ἄλλοι ἀσπάζονται αὐτά. ὥσπερ γὰρ οἱ ποιηταὶ τὰ  
 αὐτῶν ποιήματα καὶ οἱ πατέρες τοὺς παῖδας ἀγαπῶσιν,  
 ταύτῃ τε δὴ καὶ οἱ χρηματισάμενοι περὶ τὰ χρήματα  
 σπουδάζουσιν ὥς ἔργον ἑαυτῶν, καὶ κατὰ τὴν χρείαν  
 ἥπερ οἱ ἄλλοι. χαλεποὶ οὖν καὶ συγγενέσθαι εἰσὶν, οὐδὲν  
 ἐθέλοντες ἐπαινεῖν ἀλλ' ἢ τὸν πλοῦτον.

Ἀληθῇ, ἔφη, λέγεις.

Πάννυ μὲν οὖν, ἦν δ' ἐγώ. ἀλλὰ μοι ἔτι τοσόνδε εἰπέ· τί  
 μέγιστον οἶει ἀγαθὸν ἀπολελαυκέναι τοῦ πολλὴν οὐσίαν



γάρ grandfather καὶ named alike ἐμοὶ about τι ὅσῃν ἐγὼ  
νῦν property;|acquire |receive, under-often τοσαύτην  
essence take, associate  
ἐποίησεν, Λυσανίας δὲ ὁ πατὴρ ἔτι ἐλάττω αὐτὴν ἐποίησε  
τῆς νῦν οὔσης· ἐγὼ δὲ ἀγαπῶ ἐὰν μὴ ἐλάττω καταλίπω  
τούτοισιν, ἀλλὰ low, short ἔτι τι πλείω ἢ |receive, undertake,  
associate with  
Οὐ τοι ἔνεκα ἡρόμην, ἦν δ' ἐγώ, ὅτι μοι ἔδοξας οὐ very much  
ἀγαπᾶν τὰ χρήματα, τοῦτο δὲ ποιοῦσιν ὥς τὸ πολὺ  
οἱ ἂν μὴ αὐτοὶ κτήσωνται· οἱ δὲ κτησάμενοι διπλῇ ἢ  
οἱ ἄλλοι greet, salute αὐτά. ὥσπερ γὰρ οἱ ποιηταὶ τὰ  
αὐτῶν |work, deed καὶ οἱ πατέρες τοὺς παῖδας ἀγαπῶσιν,  
ταύτῃ τε δὴ καὶ οἱ χρηματισάμενοι περὶ τὰ χρήματα  
|be busy, earnest ὥς ἔργον ἑαυτῶν, καὶ κατὰ τὴν |need, use  
ἥπερ οἱ ἄλλοι. χαλεποὶ οὖν καὶ |associate with, εἰσὶν, οὐδὲν  
|meet, have sex  
ἐθέλοντες |concur ἀλλ' ἢ τὸν |wealth

Ἀληθῆ, ἔφη, λέγεις.

Πάνυ μὲν οὖν, ἣν δ' ἐγώ. ἀλλά μοι ἔτι |this much ἰπέ· τί  
μέγιστον οἶε ἀγαθόν |have use, have a τοῦ πολλήν |property;  
benefit essence

and trebled the value of his patrimony, that which he inherited being much what I possess now; but my father Lysanias reduced the property below what it is at present: and I shall be satisfied if I leave to these my sons not less but a little more than I received.

That was why I asked you the question, I replied, because I see that you are indifferent about money, which is a characteristic rather of those who have inherited their fortunes than of those who have acquired them; the makers of fortunes have a second love of money as a creation of their own, resembling the affection of authors for their own poems, or of parents for their children, besides that natural love of it for the sake of use and profit which is common to them and all men. And hence they are very bad company, for they can talk about nothing but the praises of wealth.

That is true, he said.

Yes, that is very true, but may I ask another question? — What do you consider to be the greatest blessing which you have reaped from your wealth?

One, he said,

*vocabulary***ἁδίκημα** -τος (n, 3) wrong, misdeed**ἄδικος** unfair; obstinate, bad**ἀναλογίζομαι** reckon**ἀσθένεια** weakness**βίος** life ~biology**βιόω** live; (mp) make a living ~biology**γῆρας** -ος (n, 3) old age**δεῖμα** -τος (n, 3) fear**δειμαίνω** be afraid**δέος** fear ~Deimos**ἐγγύς** near**εἴσειμι** go in; come in range; come to mind ~ion**ἐνθάδε** here, hither**ἐπειδάν** when, after**ἡδύς** sweet, pleasant ~hedonism**ἥτοι** truly; either, or**θαμά** thickly**καθοράω** look down ~panorama**καταγελάω** laugh at, deride**κτάομαι** acquire, possess**μεστός** full**σκοπέω** behold, consider**στρέφω** turn, veer ~atrophy**σύνοιδα** know about someone; think proper**τελευτάω** bring about, finish ~apostle**ὕπνος** a sleep**ὑποψία** suspicion ~panorama**φροντίς** -τος (f) thought, care

κεκτῆσθαι;

“Ὁ, ἦ δ’ ὅς, ἴσως οὐκ ἂν πολλοὺς πείσαιμι λέγων. εὖ γὰρ ἴσθι, ἔφη, ὦ Σώκρατες, ὅτι, ἐπειδάν τις ἐγγὺς ἦ τοῦ οἶεσθαι τελευτήσῃν, εἰσέρχεται αὐτῷ δέος καὶ φροντὶς περὶ ὧν ἔμπροσθεν οὐκ εἰσῆι. οἳ τε γὰρ λεγόμενοι μῦθοι περὶ τῶν ἐν Ἄιδου, ὡς τὸν ἐνθάδε ἀδικήσαντα δεῖ ἐκεῖ διδόναι δίκην, καταγελώμενοι τέως, τότε δὴ στρέφουσιν αὐτοῦ τὴν ψυχὴν μὴ ἀληθεῖς ᾧσιν· καὶ αὐτός— ἤτοι ὑπὸ τῆς τοῦ γήρωσ ἀσθενείας ἢ καὶ ὥσπερ ἤδη ἐγγυτέρω ὦν τῶν ἐκεῖ μᾶλλον τι καθορᾷ αὐτά— ὑποψίας δ’ οὖν καὶ δείματος μεστὸς γίγνεται καὶ ἀναλογίζεται ἤδη καὶ σκοπεῖ εἴ τινά τι ἡδίκησεν.

Ὁ μὲν οὖν εὐρίσκων ἑαυτοῦ ἐν τῷ βίῳ πολλὰ ἀδικήματα καὶ ἐκ τῶν ὕπνων, ὥσπερ οἱ παῖδες, θαμὰ ἐγειρόμενος δειμαίνει καὶ ζῇ μετὰ κακῆς ἐλπίδος· τῷ δὲ μηδὲν ἑαυτῷ ἄδικον συνειδότι ἡδεῖα ἐλπίς αἰὲν πάρεστι καὶ ἀγαθὴ γηροτρόφος, ὡς καὶ Πίνδαρος λέγει. χαριέντως γάρ τοι, ὦ Σώκρατες, τοῦτ’ ἐκεῖνος εἶπεν, ὅτι ὃς ἂν

κεκτῆσθαι;

“Ο, ἦ δ’ ὅς, ἴσως οὐκ ἂν πολλοὺς πείσαιμι λέγων. εἶ  
 γὰρ ἴσθι, ἔφη, ὦ Σώκρατες, ὅτι, <sup>when,</sup> τις <sup>near</sup> ἦ τοῦ  
<sup>after</sup>  
 οἶεσθαι <sup>bring about,</sup> εἰσέρχεται αὐτῷ <sup>fear</sup> καὶ <sup>thought, care</sup>  
<sup>finish</sup>  
 περὶ ὧν ἔμπροσθεν οὐκ <sup>go in</sup> . οἳ τε γὰρ λεγόμενοι μῦθοι  
 περὶ τῶν ἐν Ἄιδου, ὡς τὸν <sup>here,</sup> ἀδικήσαντα δεῖ ἐκεῖ  
<sup>hither</sup>  
 διδόναι δίκην, <sup>laugh at, deride</sup> τέως, τότε δὲ <sup>turn</sup>  
 αὐτοῦ τὴν ψυχὴν μὴ ἀληθεῖς ὦσιν· καὶ αὐτός— <sup>truly;</sup> <sup>ἢ πὸ</sup>  
<sup>either,</sup>  
 τῆς τοῦ <sup>old age</sup> <sup>weakness</sup> ἣ καὶ ὥσπερ ἤδη <sup>near</sup> <sup>or</sup> ὧν  
 τῶν ἐκεῖ μᾶλλον τι <sup>look down</sup> ἰτά— <sup>suspicion</sup> δ’ οὖν καὶ  
<sup>fear</sup> <sup>full</sup> γίγνεται καὶ <sup>reckon</sup> ἤδη καὶ <sup>behold,</sup>  
<sup>consider</sup>  
 εἴ τινά τι ἠδίκησεν.

“Ο μὲν οὖν εὐρίσκων ἑαυτοῦ ἐν τῷ βίῳ πολλὰ <sup>wrong,</sup>  
<sup>misdeed</sup>  
 καὶ ἐκ τῶν <sup>sleep</sup> , ὥσπερ οἱ παῖδες, <sup>thickly</sup> ἐχειρόμενος  
<sup>be afraid</sup> καὶ ζῇ μετὰ κακῆς ἐλπίδος· τῷ δὲ μηδὲν ἑαυτῷ  
<sup>unfair;</sup> <sup>know about</sup> <sup>sweet</sup> ἐλπίς αἰὲν πάρεστι καὶ ἀγαθὴ  
<sup>obstinate,</sup> <sup>someone;</sup>  
<sup>bad</sup> <sup>think proper</sup>  
 γηροτροφός, ὡς καὶ Πίνδαρος λέγει. χαριέντως γάρ τοι,  
 ὦ Σώκρατες, τοῦτ’ ἐκεῖνος εἶπεν, ὅτι ὃς ἂν

of which I could not expect easily to convince others. For let me tell you, Socrates, that when a man thinks himself to be near death, fears and cares enter into his mind which he never had before; the tales of a world below and the punishment which is exacted there of deeds done here were once a laughing matter to him, but now he is tormented with the thought that they may be true: either from the weakness of age, or because he is now drawing nearer to that other place, he has a clearer view of these things; suspicions and alarms crowd thickly upon him, and he begins to reflect and consider what wrongs he has done to others. And when he finds that the sum of his transgressions is great he will many a time like a child start up in his sleep for fear, and he is filled with dark forebodings. But to him who is conscious of no sin, sweet hope, as Pindar charmingly says, is the kind nurse of his age:

‘Hope,’ he says, ‘cherishes the soul of him who lives in justice and holiness, and is the

*vocabulary***ἄδικος** unfair; obstinate, bad**ἀέκων** unwilling**ἄκων** javelin; unwilling ~acme**ἁπλός** single; simple ~haploid**βίος** life ~biology**γλυκύς** sweet, pleasant ~glycerine**διάγω** lead through; pass a time

~demagogue

**δικαιοσύνη** justice**ἐκεῖσε** thither**ἐλάχιστος** smallest, shortest, fewest**ἐνίστε** sometimes**ἐξαπατάω** trick, cheat ~apatosaurus**ἐπεικής** fitting ~icon**θαυμαστός** wonderful; admirable**θυσία** sacrifice**κόσμιος** well-behaved**κτησίς** -ος (f) chattels**κυβερνάω** steer ~govern**ὀφείλω** owe, should, if only**πλούτος** wealth ~plutocrat**πότερος** which, whichever of two**συμβάλλω** pit against; compare; mp:

meet, fall in with ~ballistic

**σφόδρα** very much**τοιόσδε** such**χρεία** need, use**χρήσιμος** useful**ψεύδω** be false, deceive; (mid) to lie

~pseudo-

δικαίως καὶ ὁσίως τὸν βίον διαγάγη, γλυκεῖά οἱ καρδίαν ἀτάλλοισα γηροτρόφος συναορεῖ ἐλπίς ἃ μάλιστα θνατῶν πολύστροφον γνώμαν κυβερνᾷ. . 214, εὐ οὖν λέγει θαυμαστῶς ὥς σφόδρα. πρὸς δὴ τοῦτ' ἔγωγε τίθημι τὴν τῶν χρημάτων κτήσιν πλείστου ἀξίαν εἶναι, οὐ τι παντὶ ἀνδρὶ ἀλλὰ τῷ ἐπιεικεῖ καὶ κοσμίῳ. τὸ γὰρ μηδὲ ἄκοντά τινα ἐξαπατῆσαι ἢ ψεύσασθαι, μηδ' αὖ ὀφείλοντα ἢ θεῷ θυσίας τινὰς ἢ ἀνθρώπῳ χρήματα ἔπειτα ἐκείσε ἀπιέναι δεδιότα, μέγα μέρος εἰς τοῦτο ἢ τῶν χρημάτων κτήσεις συμβάλλεται. ἔχει δὲ καὶ ἄλλας χρεῖας πολλὰς· ἀλλὰ ἔν γε ἀνθ' ἑνὸς οὐκ ἐλάχιστον ἔγωγε θεῖην ἂν εἰς τοῦτο ἀνδρὶ νοῦν ἔχοντι, ὦ Σώκρατες, πλοῦτον χρησιμώτατον εἶναι.

Παγκάλως, ἦν δ' ἐγώ, λέγεις, ὦ Κέφαλε. τοῦτο δ' αὐτό, τὴν δικαιοσύνην, πότερα τὴν ἀλήθειαν αὐτὸ φήσομεν εἶναι ἀπλῶς οὕτως καὶ τὸ ἀποδιδόναι ἂν τίς τι παρά του λάβῃ, ἢ καὶ αὐτὰ ταῦτα ἔστιν ἐνίοτε μὲν δικαίως, ἐνίοτε δὲ ἀδίκως ποιεῖν; οἷον τοιόνδε λέγω· πᾶς ἂν που εἴποι, εἴ



δικαίως καὶ ὁσίως τὸν |life |lead |sweet, οἱ καρδίαν  
 |through; |pleasant  
 ἀτάλλοισα γηροτρόφος συναυρεὶ ἐλπίς ἃ μάλιστα θνατῶν  
 |pass a time  
 πολύστροφον γνῶμαν |steer . 214, εἶ  
 οὖν λέγει |wonderful; ὥς |very much πρὸς δὴ τοῦτ' ἔγωγε  
 |admirable  
 τίθημι τὴν τῶν χρημάτων |chattels πλείστου ἀξίαν εἶναι,  
 οὗ τι παντὶ ἀνδρὶ ἀλλὰ τῷ |fitting καὶ |well-behaved τὸ  
 γὰρ μηδὲ ἄκοντά τινα |trick, cheat ἧ |be false, deceive; δ'  
 |(mid) to lie  
 αὐτῷ |owe, should, if only θυσίας τινὰς ἧ ἀνθρώπων χρήματα  
 ἔπειτα |thither ἀπιέναι δεδιότα, μέγα μέρος εἰς τοῦτο ἢ τῶν  
 χρημάτων |chattels |pit against; compare; δὲ καὶ ἄλλας |need, use  
 |mp: meet, fall in with  
 πολλὰς· ἀλλὰ ἔν γε ἀνθ' ἐνὸς οὐκ |smallest, short- γε θείην  
 |est, fewest  
 ἂν εἰς τοῦτο ἀνδρὶ νοῦν ἔχοντι, ὦ Σώκρατες, |wealth  
 |useful εἶναι.

Παγκάλως, ἦν δ' ἐγώ, λέγεις, ὦ Κέφαλε. τοῦτο δ' αὐτό,  
 τὴν |justice , |which, |truth αὐτὸ φήσομεν εἶναι  
 |whichever  
 |single; οὕτως καὶ τὸ ἀποδιδόναι ἂν τίς τι παρὰ του λάβῃ,  
 |simple  
 ἧ καὶ αὐτὰ ταῦτα ἔστιν |sometimes ὁ δικαίως, |sometimes  
 |unfair; ob- |ειῶν; οἷον |such λέγω· πᾶς ἂν που εἴποι, εἰ  
 |stinate, bad  
 τις

nurse of his age and the companion of his journey;—hope which is mightiest to sway the restless soul of man.’

How admirable are his words! And the great blessing of riches, I do not say to every man, but to a good man, is, that he has had no occasion to deceive or to defraud others, either intentionally or unintentionally; and when he departs to the world below he is not in any apprehension about offerings due to the gods or debts which he owes to men. Now to this peace of mind the possession of wealth greatly contributes; and therefore I say, that, setting one thing against another, of the many advantages which wealth has to give, to a man of sense this is in my opinion the greatest.

Well said, Cephalus, I replied; but as concerning justice, what is it?—to speak the truth and to pay your debts—no more than this? And even to this are there not exceptions? Suppose that a friend when in his right mind has deposited

*vocabulary***ἀπαιτέω** demand to have returned**γελάω** laugh, smile, laugh at**δικαιοσύνη** justice**εἴπερ** if indeed**ἐπιμελέομαι** take care of, oversee**μαίνομαι** be berserk ~maenad**ὄπλον** tool, weapon, ship's tackle  
~hoplite**ὀρθός** upright, straight; correct, just  
~orthogonal**ὀρθόω** stand up**ὄρος** boundary marker ~horizon**οὐκοῦν** not so?; and so**σωφρονέω** be sane, moderate**ὑπολαμβάνω** take under one's  
support, seize; speak up; imagine  
~epilepsy

λάβοι παρὰ φίλου ἀνδρὸς σωφρονούντος ὅπλα, εἰ μανείς  
ἀπαιτοῖ, ὅτι οὔτε χρὴ τὰ τοιαῦτα ἀποδιδόναι, οὔτε δίκαιος  
ἂν εἴη ὁ ἀποδιδούς, οὐδ' αὖ πρὸς τὸν οὕτως ἔχοντα πάντα  
ἐθέλων τάληθῇ λέγειν.

Ὅρθῶς, ἔφη, λέγεις.

Οὐκ ἄρα οὗτος ὅρος ἐστὶν δικαιοσύνης, ἀληθῇ τε λέγειν  
καὶ ἂ ἂν λάβῃ τις ἀποδιδόναι.

Πάνυ μὲν οὖν, ἔφη, ὦ Σώκρατες, ὑπολαβὼν ὁ  
Πολέμαρχος, εἶπερ γέ τι χρὴ Σιμωνίδῃ πείθεσθαι.

Καὶ μέντοι, ἔφη ὁ Κέφαλος, καὶ παραδίδωμι ὑμῖν τὸν  
λόγον· δεῖ γάρ με ἤδη τῶν ἱερῶν ἐπιμεληθῆναι.

Οὐκοῦν, ἔφη, ἐγώ, ὁ Πολέμαρχος, τῶν γε σῶν  
κληρονόμος;

Πάνυ γε, ἦ δ' ὅς γε γελάσας, καὶ ἅμα ἦει πρὸς τὰ ἱερά.

Λέγε δή, εἶπον ἐγώ, σὺ ὁ τοῦ λόγου κληρονόμος, τί φῆς  
τὸν Σιμωνίδην λέγοντα ὀρθῶς λέγειν περὶ δικαιοσύνης;

λάβοι παρὰ φίλου ἀνδρὸς |be sane, moderate|tool , εἰ |be berserk

|demand , " to ὕτε χρὴ τὰ τοιαῦτα ἀποδιδόναι, οὕτε δίκαιος  
|have returned

ἂν εἴη ὁ ἀποδιδούς, οὐδ' αὖ πρὸς τὸν οὕτως ἔχοντα πάντα

ἐθέλων τάληθῇ λέγειν.

Ὅρθως, ἔφη, λέγεις.

Οὐκ ἄρα οὗτος |boundary `ν |justice  
|marker , ἀληθῇ τε λέγειν

καὶ ἂ ἂν λάβῃ τις ἀποδιδόναι.

Πάνυ μὲν οὖν, ἔφη, ὦ Σώκρατες, |take under one's support,  
|seize; speak up; imagine

Πολέμαρχος, |if indeed' τι χρὴ Σιμωνίδῃ πείθεσθαι.

Καὶ μέντοι, ἔφη ὁ Κέφαλος, καὶ παραδίδωμι ὑμῖν τὸν

λόγον· δεῖ γάρ με ἤδη τῶν ἱερῶν |take care of,  
|oversee

|not so?; and 'so', ἐγώ, ὁ Πολέμαρχος, τῶν γε σῶν

κληρονόμος;

Πάνυ γε, ἦ δ' ὅς |laugh,  
|smile , καὶ ἅμα ἦει πρὸς τὰ ἱερά.

Λέγε δῆ, εἶπον ἐγώ, σὺ ὁ τοῦ λόγου κληρονόμος, τί φῆς

τὸν Σιμωνίδην λέγοντα ὀρθῶς λέγειν περὶ |justice ,

arms with me and he asks for them when he is not in his right mind, ought I to give them back to him? No one would say that I ought or that I should be right in doing so, any more than they would say that I ought always to speak the truth to one who is in his condition.

You are quite right, he replied.

But then, I said, speaking the truth and paying your debts is not a correct definition of justice.

Quite correct, Socrates, if Simonides is to be believed, said Polemarchus interposing.

I fear, said Cephalus, that I must go now, for I have to look after the sacrifices, and I hand over the argument to Polemarchus and the company.

Is not Polemarchus your heir? I said.

To be sure, he answered, and went away laughing to the sacrifices.

Tell me then, O thou heir of the argument, what did Simonides say, and according to you truly say, about

*vocabulary***ἀγνοέω** be ignorant of ~gnostic**ἀπαιτέω** demand to have returned**ἀπιστέω** disbelieve ~stand**ἄρτι** at the same time**δῆλος** visible, conspicuous**καίτοι** and yet; and in fact; although**ναί** yea**ναός** (ᾱ) temple, shrine ~nostalgia**νή** yea**ὀφείλω** owe, should, if only**παρακατατίθημι** entrust, deposit**σοφός** skilled, clever, wise**σώφρων** sensible, prudent ~frenzy

“Οτι, ἦ δ’ ὅς, τὸ τὰ ὀφειλόμενα ἐκάστω ἀποδιδόναι δίκαιόν ἐστι· τοῦτο λέγων δοκεῖ ἔμοιγε καλῶς λέγειν.

Ἀλλὰ μέντοι, ἦν δ’ ἐγώ, Σιμωνίδῃ γε οὐ ράδιον ἀπιστεῖν— σοφὸς γὰρ καὶ θεῖος ἀνὴρ— τοῦτο μέντοι ὅτι ποτὲ λέγει, σὺ μὲν, ὦ Πολέμαρχε, ἴσως γινώσκεις, ἐγὼ δὲ ἀγνοῶ· δῆλον γὰρ ὅτι οὐ τοῦτο λέγει, ὅπερ ἄρτι ἐλέγομεν, τό τινας παρακαταθεμένου τι ὀτρωοῦν μὴ σωφρόνως ἀπαιτοῦντι ἀποδιδόναι. καίτοι γε ὀφειλόμενόν πού ἐστιν τοῦτο ὃ παρακατέθετο· ἦ γάρ;

Ναί.

Ἀποδοτέον δέ γε οὐδ’ ὁπωστιοῦν τότε ὁπότε τις μὴ σωφρόνως ἀπαιτοῖ;

Ἀληθῆ, ἦ δ’ ὅς.

Ἄλλο δὴ τι ἢ τὸ τοιοῦτον, ὥς ἔοικεν, λέγει Σιμωνίδης τὸ τὰ ὀφειλόμενα δίκαιον εἶναι ἀποδιδόναι.

Ἄλλο μέντοι νῆ Δί, ἔφη· τοῖς γὰρ φίλοις οἶεται ὀφείλειν





justice?

He said that the repayment of a debt is just, and in saying so he appears to me to be right.

I should be sorry to doubt the word of such a wise and inspired man, but his meaning, though probably clear to you, is the reverse of clear to me. For he certainly does not mean, as we were just now saying, that I ought to return a deposit of arms or of anything else to one who asks for it when he is not in his right senses; and yet a deposit cannot be denied to be a debt.

True.

Then when the person who asks me is not in his right mind I am by no means to make the return?

Certainly not.

When Simonides said that the repayment of a debt was justice, he

*vocabulary***ἀπόδοσις** -τος (f) payment; definition**ἀπολαμβάνω** receive, recover, take

aside, cut off ~epilepsy

**διανοέω** have in mind**δράω** do, accomplish**ὀνομάζω** to address, name ~name**ὀφείλω** owe, should, if only**παντάπασιν** altogether; yes, certainly**παρακατατίθημι** entrust, deposit**προσήκω** belong to, it beseems**χρυσίον** (ῥ) gold coin

τοὺς φίλους ἀγαθὸν μὲν τι δρᾶν, κακὸν δὲ μηδέν.

Μανθάνω, ἦν δ' ἐγώ— ὅτι οὐ τὰ ὀφειλόμενα ἀποδίδωσιν ὅς ἂν τῷ χρυσίον ἀποδῶ παρακαταθεμένῳ, ἐάνπερ ἡ ἀπόδοσις καὶ ἡ λήψις βλαβερὰ γίγνηται, φίλοι δὲ ὦσιν ὅ τε ἀπολαμβάνων καὶ ὁ ἀποδιδούς— οὐχ οὕτω λέγειν φῆς τὸν Σιμωνίδην;

Πάνυ μὲν οὖν.

Τί δέ; τοῖς ἐχθροῖς ἀποδοτέον ὅτι ἂν τύχῃ ὀφειλόμενον;

Παντάπασι μὲν οὖν, ἔφη, ὅ γε ὀφείλεται αὐτοῖς, ὀφείλεται δέ γε οἶμαι παρά γε τοῦ ἐχθροῦ τῷ ἐχθρῷ ὅπερ καὶ προσήκει, κακόν τι.

Ἦνίξατο ἄρα, ἦν δ' ἐγώ, ὡς ἔοικεν, ὁ Σιμωνίδης ποιητικῶς τὸ δίκαιον ὃ εἶη. διανοεῖτο μὲν γάρ, ὡς φαίνεται, ὅτι τοῦτ' εἶη δίκαιον, τὸ προσήκον ἐκάστῳ ἀποδιδόναι, τοῦτο δὲ ὠνόμασεν ὀφειλόμενον.

Ἀλλὰ τί οἶε; ἔφη.

τοὺς φίλους ἀγαθὸν μὲν τι |do, accomplish ἵἐ μηδέν.

Μανθάνω, ἦν δ' ἐγώ— ὅτι οὐ τὰ |owe, should, if only ἴδωσιν

ὅς ἂν τῷ |gold coin ἀποδῶ |entrust, deposit , ἐάνπερ ἡ

|payment; καὶ ἡ λήψις βλαβερὰ γίγνηται, φίλοι δὲ ὦσιν  
|definition

ὅ τε |receive, recover, καὶ ὁ ἀποδιδούς— οὐχ οὕτω λέγειν  
|take aside, cut off

φῆς τὸν Σιμωνίδην;

Πάνυ μὲν οὖν.

Τί δέ; τοῖς ἐχθροῖς ἀποδοτέον ὅτι ἂν τύχη |owe, should, if only

|altogether; μὲν οὖν, ἔφη, ὅ γε |owe, should, if only |owe, should, if only  
|yes, certainly

δέ γε οἶμαι παρά γε τοῦ ἐχθροῦ τῷ ἐχθρῷ ὅπερ καὶ

|belong to, κακόν τι.  
|it beseems

Ἦνίξατο ἄρα, ἦν δ' ἐγώ, ὡς ἔοικεν, ὁ Σιμωνίδης

ποιητικῶς τὸ δίκαιον ὃ εἶη. διανοεῖτο μὲν γάρ, ὡς

φαίνεται, ὅτι τοῦτ' εἶη δίκαιον, τὸ |belong to, it  
|beseems

ἀποδιδόναι, τοῦτο δὲ |to address, |owe, should, if only  
|name

Ἀλλὰ τί οἶε; ἔφη.

did not mean to include that case?

Certainly not; for he thinks that a friend ought always to do good to a friend and never evil.

You mean that the return of a deposit of gold which is to the injury of the receiver, if the two parties are friends, is not the repayment of a debt,—that is what you would imagine him to say?

Yes.

And are enemies also to receive what we owe to them?

To be sure, he said, they are to receive what we owe them, and an enemy, as I take it, owes to an enemy that which is due or proper to him—that is to say, evil.

Simonides, then, after the manner of poets, would seem to have spoken darkly of the nature of justice; for he really meant to say that justice is the giving to each man what is proper to him, and this he termed a debt.

That must have been his meaning, he

*vocabulary***ἀκολουθέω** follow**ἄρnuμαι** get, win**βλάβη** harm**βλάπτω** break, make fail**δῆλος** visible, conspicuous**δικαιοσύνη** justice**ἔρομαι** ask a question, ask about, go  
searching through**ιατρικός** medicine, medical skill**ὀφείλω** owe, should, if only**ποτή** flight? ~petal**ποτός** potable**προσῆκω** belong to, it beseems**σιτίον** (ι) grain, bread, food ~parasite**τέχνη** craft, art, plan, contrivance

~technology

**φάρμακον** drug, potion ~pharmacy**ὠφέλεια** -ίας profit

Ὡς πρὸς Διός, ἦν δ' ἐγώ, εἰ οὖν τις αὐτὸν ἤρετο· ὦ Σιμωνίδη, ἢ τίσιν οὖν τί ἀποδιδούσα ὀφειλόμενον καὶ προσήκον τέχνη ἰατρικὴ καλεῖται; τί ἂν οἶε ἡμῖν αὐτὸν ἀποκρίνασθαι;

Δῆλον ὅτι, ἔφη, ἢ σώμασιν φάρμακά τε καὶ σιτία καὶ ποτά.

Ἡ δὲ τίσιν τί ἀποδιδούσα ὀφειλόμενον καὶ προσήκον τέχνη μαγειρικὴ καλεῖται;

Ἡ τοῖς ὄψοις τὰ ἡδύσματα.

Εἶεν· ἢ οὖν δὴ τίσιν τί ἀποδιδούσα τέχνη δικαιοσύνη ἂν καλοῖτο;

Εἰ μὲν τι, ἔφη, δεῖ ἀκολουθεῖν, ὦ Σώκρατες, τοῖς ἔμπροσθεν εἰρημένοις, ἢ τοῖς φίλοις τε καὶ ἐχθροῖς ὠφελίας τε καὶ βλάβας ἀποδιδούσα.

Τὸ τοὺς φίλους ἄρα εὖ ποιεῖν καὶ τοὺς ἐχθροὺς κακῶς δικαιοσύνην λέγει;



Ἦ πρὸς Διός, ἦν δ' ἐγώ, εἰ οὖν τις αὐτὸν ἤρετο· ὦ

Σιμωνίδη, ἡ τίσιν οὖν τί ἀποδιδούσα |owe, should, if only

|belong to, it|craft |medicine, .....εἶται; τί ἂν οἶε ἡμῖν αὐτὸν  
|beseems |medical skill

ἀποκρίνασθαι;

|visible, " , ἔφη, ἡ σώμασιν |drug, τε καὶ |grain, καὶ  
|conspicuous |potion |bread,  
ποτά. |food

Ἦ δὲ τίσιν τί ἀποδιδούσα |owe, should, if only|belong to, it|craft  
|beseems

μαγειρικὴ καλεῖται;

Ἦ τοῖς ὄψοις τὰ ἡδύσματα.

Εἶεν· ἡ οὖν δὴ τίσιν τί ἀποδιδούσα |craft ||justice ἂν

καλοῖτο;

Εἰ μὲν τι, ἔφη, δεῖ |follow , ὦ Σώκρατες, τοῖς

ἐμπροσθεν εἰρημένοις, ἡ τοῖς φίλοις τε καὶ ἐχθροῖς

|profit τε καὶ βλάβας ἀποδιδούσα.

Τὸ τοὺς φίλους ἄρα εὖ ποιεῖν καὶ τοὺς

ἐχθροὺς κακῶς ||justice λέγει;

said.

By heaven! I replied; and if we asked him what due or proper thing is given by medicine, and to whom, what answer do you think that he would make to us?

He would surely reply that medicine gives drugs and meat and drink to human bodies.

And what due or proper thing is given by cookery, and to what?

Seasoning to food.

And what is that which justice gives, and to whom?

If, Socrates, we are to be guided at all by the analogy of the preceding instances, then justice is the art which gives good to friends and evil to enemies.

That is his meaning then?

I think so.

And who is best able to do

*vocabulary***ἄρα** interrogative pcl**ἄχρηστος** useless, unprofitable**βλάπτω** break, make fail**ἰατρός** (ἄ) physician**κάμνω** toil, be tired, acquire by toil; be troubled; be sick**κυβερνήτης** -ου (m, 1) steersman,

governor ~govern

**ναί** yea**νόσος** (f) plague, pestilence ~noisome**προσπολεμέω** make war on**συμμαχέω** be an ally**ὕγεια** health**ὠφελέω** help, be useful

Δοκεῖ μοι.

Τίς οὖν δυνατώτατος κάμνοντας φίλους εὖ ποιεῖν καὶ  
ἐχθροὺς κακῶς πρὸς νόσον καὶ ὑγίειαν;

Ἰατρός.

Τίς δὲ πλέοντας πρὸς τὸν τῆς θαλάττης κίνδυνον;

Κυβερνήτης.

Τί δὲ ὁ δίκαιος; ἐν τίνι πράξει καὶ πρὸς τί ἔργον  
δυνατώτατος φίλους ὠφελεῖν καὶ ἐχθροὺς βλάπτειν;

Ἐν τῷ προσπολεμεῖν καὶ ἐν τῷ συμμαχεῖν, ἔμοιγε δοκεῖ.

Εἶεν· μὴ κάμνουσί γε μὴν, ὦ φίλε Πολέμαρχε, ἱατρὸς  
ἄχρηστος.

Ἀληθῆ.

Καὶ μὴ πλέουσι δὴ κυβερνήτης.

Ναί.

Ἄρα καὶ τοῖς μὴ πολεμοῦσιν ὁ δίκαιος ἄχρηστος;

Δοκεῖ μοι.

Τίς οὖν δυνατώτατος |toil, acquire, φίλους εὔ ποιεῖν καὶ  
|be tired

ἐχθροὺς κακῶς πρὸς |plague καὶ |health ,

|physician

Τίς δὲ πλέοντας πρὸς τὸν τῆς θαλάττης κίνδυνον;

|steersman,  
|governor

Τί δὲ ὁ δίκαιος; ἐν τίνι πράξει καὶ πρὸς τί ἔργον

δυνατώτατος φίλους |help, be useful ἔχθροὺς |break, make fail

Ἐν τῷ |make war on καὶ ἐν τῷ |be an ally , ἔμοιγε δοκεῖ.

Εἶεν· μὴ |toil, acquire, ἐ μὴν, ὧ φίλε Πολέμαρχε, |physician  
|be tired

|useless, un-  
|profitable

Ἀληθῆ.

Καὶ μὴ πλέουσι δὴ |steersman,  
|governor

|yea

|interrogative particle μὴ πολέμοῦσιν ὁ δίκαιος |useless, un-  
|profitable

good to his friends and evil to his enemies in time of sickness?

The physician.

Or when they are on a voyage, amid the perils of the sea?

The pilot.

And in what sort of actions or with a view to what result is the just man most able to do harm to his enemy and good to his friend?

In going to war against the

*vocabulary*

**δικαιοσύνη** justice

**κτῆσις** -ος (f) chattels

**ναί** yea

**συμβόλαιος** contractual

**ὑπόδημα** -τος (n, 3) sandals

**χρεία** need, use

**χρήσιμος** useful

Οὐ πάνυ μοι δοκεῖ τοῦτο.

Χρήσιμον ἄρα καὶ ἐν εἰρήνῃ δικαιοσύνη;

Χρήσιμον.

Καὶ γὰρ γεωργία· ἢ οὐ;

Ναί.

Πρὸς γε καρποῦ κτήσιν;

Ναί.

Καὶ μὴν καὶ σκυτοτομική;

Ναί.

Πρὸς γε ὑποδημάτων ἂν οἶμαι φαίης κτήσιν;

Πάνυ γε.

Τί δὲ δῆ; τὴν δικαιοσύνην πρὸς τίνος χρείαν ἢ κτήσιν ἐν  
εἰρήνῃ φαίης ἂν χρήσιμον εἶναι;

Πρὸς τὰ συμβόλαια, ὦ Σώκρατες.

Συμβόλαια δὲ λέγεις κοινωνήματα ἢ τι ἄλλο;



Οὐ πάνν μοι δοκεῖ τοῦτο.

|useful ἄρα καὶ ἐν εἰρήνῃ |justice ,

|useful

Καὶ γὰρ γεωργία· ἢ οὐ;

|yea

Πρὸς γε καρποῦ |chattels ;

|yea

Καὶ μὴν καὶ σκυτοτομική;

|yea

Πρὸς γε |sandals ἂν οἶμαι φαίης |chattels ;

Πάνν γε.

Τί δὲ δῆ; τὴν |justice πρὸς τίνος |need, use, |chattels ἐν

εἰρήνῃ φαίης ἂν |useful εἶναι;

Πρὸς τὰ |contractual , ὦ Σώκρατες.

|contractual δὲ λέγεις κοινωνήματα ἢ τι ἄλλο;

one and in making alliances with the other.

But when a man is well, my dear Polemarchus, there is no need of a physician?

No.

And he who is not on a voyage has no need of a pilot?

No.

Then in time of peace justice will be of no use?

I am very far from thinking so.

You think that justice may be of use in peace as well as in war?

Yes.

Like husbandry for the acquisition of corn?

Yes.

Or like shoemaking for the acquisition of shoes, —

*vocabulary*

**ἄμείνων** comparative of ἀγαθός, noble  
**ἀργύριον** small coin  
**δήτα** emphatic δῆ  
**θέσις** -εως (f) putting down; adoption  
**ἵππικός** of horses ~hippo  
**κοινός** communal, ordinary  
**κοινωνία** association  
**κοινωνός** partner  
**κροῦμα** beat, sound

**κυβερνήτης** -ου (m, 1) steersman,  
 governor ~govern  
**λίθος** (f) stone ~monolith  
**οὐδαμός** not anyone  
**πessός** pebble, game piece  
**πλίνθος** (f) brick, block  
**πρίσμαι** buy  
**χρήσιμος** useful  
**ὠνέομαι** buy

Κοινωνήματα δῆτα.

Ἄρ' οὖν ὁ δίκαιος ἀγαθὸς καὶ χρήσιμος κοινωνὸς εἰς πεττῶν θέσιν, ἢ ὁ πεττευτικός;

Ὁ πεττευτικός.

Ἄλλ' εἰς πλίνθων καὶ λίθων θέσιν ὁ δίκαιος χρησιμώτερός τε καὶ ἀμείνων κοινωνὸς τοῦ οἰκοδομικοῦ;

Οὐδαμῶς.

Ἄλλ' εἰς τίνα δὴ κοινωνίαν ὁ δίκαιος ἀμείνων κοινωνὸς τοῦ οἰκοδομικοῦ τε καὶ καθαριστικοῦ, ὥσπερ ὁ καθαριστικὸς τοῦ δικαίου εἰς κρουμάτων;

Εἰς ἀργυρίου, ἔμοιγε δοκεῖ.

Πλήν γ' ἴσως, ὦ Πολέμαρχε, πρὸς τὸ χρῆσθαι ἀργυρίῳ, ὅταν δέῃ ἀργυρίου κοινῇ πρίασθαι ἢ ἀποδόσθαι ἵππον· τότε δέ, ὡς ἐγὼ οἶμαι, ὁ ἵππικός. ἢ γάρ;

Φαίνεται.

Καὶ μὴν ὅταν γε πλοῖον, ὁ ναυπηγὸς ἢ ὁ κυβερνήτης;

Κοινωνήματα |emphatic δῆ

Ἄρ' οὖν ὁ δίκαιος ἀγαθὸς καὶ |useful |partner εἰς

|pebble |putting ᾗdown; .τευτικός;  
|adoption

Ὁ πεττευτικός.

Ἄλλ' εἰς πλίνθων καὶ |stone |putting ᾗdown; .ς |useful  
|adoption

τε καὶ |better |partner τοῦ οἰκοδομικοῦ;

|not anyone.

Ἄλλ' εἰς τίνα δὴ |association ὁ δίκαιος |better |partner τοῦ

οἰκοδομικοῦ τε καὶ κιθαριστικοῦ, ὥσπερ ὁ κιθαριστικὸς

τοῦ δικαίου εἰς |beat, sound ,

Εἰς |small coin , ἔμοιγε δοκεῖ.

Πλήν γ' ἴσως, ὦ Πολέμαρχε, πρὸς τὸ χρῆσθαι |small coin,

ὅταν δέῃ |small coin κοινῇ πρίασθαι ἢ ἀποδόσθαι ἵππον·

τότε δέ, ὡς ἐγὼ οἶμαι, ὁ |of horses. ἦ γάρ;

Φαίνεται.

Καὶ μὲν ὅταν γε πλοῖον, ὁ ναυπηγὸς ἢ ὁ |steersman,  
|governor ,

that is what you mean?

Yes.

And what similar use or power of acquisition has justice in time of peace?

In contracts, Socrates, justice is of use.

And by contracts you mean partnerships?

Exactly.

But is the just man or the skilful player a more useful and better partner at a game of draughts?

The skilful player.

And in the laying of bricks and stones is the just man a more useful or better partner than the builder?

Quite the reverse.

Then in what sort of partnership is the just man a better partner than the harp-player, as in playing the harp the harp-player is certainly a better partner than the just man?

In a money partnership.

Yes, Polemarchus, but surely not in the use of money; for you do not want a just man to be your counsellor in the purchase or sale of a horse; a man who is knowing about horses would be better for that, would he not?

Certainly.

And when you want to buy a ship, the shipwright or the pilot would be better?

True.

Then

*vocabulary***ἀργύριον** small coin**ἀσπίς** -δος (f) shield ~spit**ἄχρηστος** useless, unprofitable**δικαιοσύνη** justice**δρέπανον** sickle ~dermatology**κινδυνεύω** encounter danger; (+inf)

there is a danger that

**κοινός** communal, ordinary**λύρα** lyre**μουσική** art, music**ὀπλιτικός** (ι) of a hoplite**οὐκοῦν** not so?; and so**παρακατατίθηναι** entrust, deposit**χρήσιμος** useful**χρυσίον** (ῶ) gold coin

Ἔοικεν.

Ὅταν οὖν τί δέῃ ἀργυρίῳ ἢ χρυσίῳ κοινῇ χρῆσθαι, ὁ δίκαιος χρησιμώτερος τῶν ἄλλων;

Ὅταν παρακαταθέσθαι καὶ σῶν εἶναι, ὦ Σώκρατες.

Οὐκοῦν λέγεις ὅταν μηδὲν δέῃ αὐτῷ χρῆσθαι ἀλλὰ κείσθαι;

Πάνυ γε.

Ὅταν ἄρα ἄχρηστον ἢ ἀργύριον, τότε χρήσιμος ἐπ' αὐτῷ ἡ δικαιοσύνη;

Κινδυνεύει.

Καὶ ὅταν δὴ δρέπανον δέῃ φυλάττειν, ἡ δικαιοσύνη χρήσιμος καὶ κοινῇ καὶ ἰδίᾳ· ὅταν δὲ χρῆσθαι, ἡ ἀμπελουργική;

Φαίνεται.

Φήσεις δὲ καὶ ἀσπίδα καὶ λύραν ὅταν δέῃ φυλάττειν καὶ μηδὲν χρῆσθαι, χρήσιμον εἶναι τὴν δικαιοσύνην, ὅταν δὲ χρῆσθαι, τὴν ὀπλιτικὴν καὶ τὴν μουσικὴν;



ἔοικεν.

Ὅταν οὖν τί δέῃ |small coin ἢ |gold coin κοινῇ χρῆσθαι, ὁ  
δίκαιος |useful τῶν ἄλλων;

Ὅταν |entrust, deposit καὶ σῶν εἶναι, ὦ Σώκρατες.

|not so?; and so ὅταν μηδὲν δέῃ αὐτῷ χρῆσθαι ἀλλὰ κείσθαι;

Πάνυ γε.

Ὅταν ἄρα |useless, un̂-|small coin, τότε |useful ἐπ' αὐτῷ  
|profitable ἢ |justice ,

|encounter danger; (+inf)  
|there is a danger that

Καὶ ὅταν δὴ |sickle δέῃ φυλάττειν, ἢ |justice

|useful καὶ κοινῇ καὶ ἰδίᾳ· ὅταν δὲ χρῆσθαι, ἢ  
ἀμπελουργική;

Φαίνεται.

Φήσεις δὲ καὶ |shield καὶ |lyre ὅταν δέῃ φυλάττειν  
καὶ μηδὲν χρῆσθαι, |useful εἶναι τὴν |justice ,  
ὅταν δὲ χρῆσθαι, τὴν |of a hoplite καὶ τὴν |art, music ,

what is that joint use of silver or gold in which the just man is to be preferred?

When you want a deposit to be kept safely.

You mean when money is not wanted, but allowed to lie?

Precisely.

That is to say, justice is useful when money is useless?

That is the inference.

And when you want to keep a pruning-hook safe, then justice is useful to the individual and to the state; but when you want to use it, then the art of the vine-dresser?

Clearly.

And when you want to keep a shield or a lyre, and not to use them, you would say that justice is useful; but when you want to use them, then the art of the soldier or of the musician?

Certainly.

And so of all other things; — justice is

*vocabulary*

**ἄχρηστος** useless, unprofitable  
**βούλευμα** -τος (n, 3) resolution,  
 purpose  
**δικαιοσύνη** justice  
**εἴτε** if, whenever; either/or  
**ἐμποιέω** make inside of ~poet  
**κινδυνεύω** encounter danger; (+inf)  
 there is a danger that

**κλέπτω** steal  
**νόσος** (f) plague, pestilence ~noisome  
**πατάσσω** beat (heart); strike  
**σκέπτομαι** look, look at, watch  
 ~skeptic  
**σπουδαῖος** quick, active; excellent  
**φύλαξ** -χος (m) guard; sentry  
 ~phylactery  
**χρήσιμος** useful

Ἀνάγκη.

Καὶ περὶ τᾶλλα δὴ πάντα ἡ δικαιοσύνη ἐκάστου ἐν μὲν  
χρήσει ἄχρηστος, ἐν δὲ ἀχρηστίᾳ χρήσιμος;

Κινδυνεύει.

Οὐκ ἂν οὖν, ὦ φίλε, πάννυ γέ τι σπουδαῖον εἴη ἡ δικαιοσύνη,  
εἰ πρὸς τὰ ἄχρηστα χρήσιμον ὄν τυγχάνει. τόδε δὲ  
σκεψώμεθα. ἄρ' οὐχ ὁ πατάξαι δεινότατος ἐν μάχῃ εἴτε  
πυκτικῇ εἴτε τινὶ καὶ ἄλλῃ, οὗτος καὶ φυλάξασθαι;

Πάννυ γε.

Ἄρ' οὖν καὶ νόσον ὅστις δεινὸς φυλάξασθαι, καὶ λαθεῖν  
οὗτος δεινότατος ἐμποιήσας;

Ἐμοιγε δοκεῖ.

Ἀλλὰ μὴν στρατοπέδου γε ὁ αὐτὸς φύλαξ ἀγαθός, ὅσπερ  
καὶ τὰ τῶν πολεμίων κλέψαι καὶ βουλευόμενα καὶ τὰς  
ἄλλας πράξεις;

Πάννυ

γε.

Ἀνάγκη.

Καὶ περὶ τᾶλλα δὴ πάντα ἡ ||justice      ἐκάστου ἐν μὲν

χρήσει |useless, un-; ἐν δὲ ἀχρηστίᾳ |useful  
|profitable

|encounter danger; (+inf)  
|there is a danger that

Οὐκ ἂν οὖν, ὦ φίλε, πάνυ γέ τι |quick, active; ἔχρη|justice  
|lent

εἰ πρὸς τὰ |useless, un-|useful      ὃν τυγχάνει. τότε δὲ  
|profitable

|look, look at, watch ἢ ὅ |beat (heart); strike      ὅς ἐν μάχῃ |if, whenever; ei-  
|ther/or

πυκτικῇ |if, whenever; ἄλλῃ, οὗτος καὶ φυλάξασθαι;  
|either/or

Πάνυ γε.

Ἄρ' οὖν καὶ |plague ὅστις δεινὸς φυλάξασθαι, καὶ λαθεῖν

οὗτος δεινότατος |make inside of

Ἔμοιγε δοκεῖ.

Ἀλλὰ μὴν στρατοπέδου γε ὁ αὐτὸς |guard; ἀγαθός, ὅσπερ  
|sentry

καὶ τὰ τῶν πολεμίων |steal      καὶ |resolution,      καὶ τὰς  
|purpose

ἄλλας πράξεις;

Πάνυ

γε.

useful when they are useless, and useless when they are useful?

That is the inference.

Then justice is not good for much. But let us consider this further point: Is not he who can best strike a blow in a boxing match or in any kind of fighting best able to ward off a blow?

Certainly.

And he who is most skilful in preventing or escaping from a disease is best able to create one?

True.

And he is the best guard of a camp who is best able to steal a march upon the enemy?

Certainly.

Then he who is a good keeper of

*vocabulary***ἀναφαίνω** reveal, shine ~phenomenon**ἀργύριον** small coin**βλάβη** harm**βλάπτω** break, make fail**γούν** at least then**δικαιοσύνη** justice**κινδυνεύω** encounter danger; (+inf)

there is a danger that

**κλέπτης** -ου (m, 1) thief**κλεπτοσύνη** unscrupulousness,  
thievishness**κλέπτω** steal**ὄρκος** what is sworn by, witness, oath  
~orc**πάππος** grandfather**σημαίνω** give orders to; show; mark  
~semaphore**φύλαξ** -κος (m) guard; sentry  
~phylactery**φώρα** thief**ὠφέλεια** -ίας profit**ὠφελέω** help, be useful

Ὅτου τις ἄρα δεινὸς φύλαξ, τούτου καὶ φῶρ δεινός.

Ἔοικεν.

Εἰ ἄρα ὁ δίκαιος ἀργύριον δεινὸς φυλάττειν, καὶ κλέπτειν δεινός.

Ὡς γοῦν ὁ λόγος, ἔφη, σημαίνει.

Κλέπτῃς ἄρα τις ὁ δίκαιος, ὡς ἔοικεν, ἀναπέφονται, καὶ κινδυνεύεις παρ' Ὀμήρου μεμαθηκέναι αὐτό· καὶ γὰρ ἐκεῖνος τὸν τοῦ Ὀδυσσέως πρὸς μητρὸς πάππον Αὐτόλυκον ἀγαπᾷ τε καὶ φησιν αὐτὸν πάντας ἀνθρώπους κεκάσθαι κλεπτοσύνη θ' ὄρκῳ τε ἔοικεν οὖν ἡ δικαιοσύνη καὶ κατὰ σέ καὶ καθ' Ὅμηρον καὶ κατὰ Σιμωνίδην κλεπτική τις εἶναι, ἐπ' ὠφελία μέντοι τῶν φίλων καὶ ἐπὶ βλάβῃ τῶν ἐχθρῶν. οὐχ οὕτως ἔλεγες;

Οὐ μὰ τὸν Δι', ἔφη, ἀλλ' οὐκέτι οἶδα ἔγωγε ὅτι ἔλεγον· τοῦτο μέντοι ἔμοιγε δοκεῖ ἔτι, ὠφελεῖν μὲν τοὺς φίλους ἢ δικαιοσύνη, βλάπτειν δὲ τοὺς ἐχθρούς.



Ὅτου τις ἄρα δεινὸς |guard; , τούτου καὶ |thief δεινός.  
|sentry

Ἔοικεν.

Εἰ ἄρα ὁ δίκαιος |small coin δεινὸς φυλάττειν, καὶ |steal  
δεινός.

Ὡς |at least then ἴς, ἔφη, |give orders to;  
|show; mark

|thief ἄρα τις ὁ δίκαιος, ὥς ἔοικεν, |reveal, shine ,  
καὶ |encounter danger; '(+inf) ἥρου μεμαθηκέναι αὐτό· καὶ  
|there is a danger that  
γὰρ ἐκείνος τὸν τοῦ Ὀδυσσέως πρὸς μητρὸς |grandfather  
Αὐτόλυνκον ἀγαπᾷ τε καὶ φησιν αὐτὸν πάντας ἀνθρώπους  
κεκάσθαι |unscrupulous- |oath τε ἔοικεν οὖν ἡ |justice  
|ness, thievishness  
καὶ κατὰ σέ καὶ καθ' Ὅμηρον καὶ κατὰ Σιμωνίδην  
κλεπτική τις εἶναι, ἐπ' |profit μέντοι τῶν φίλων καὶ ἐπὶ  
βλάβῃ τῶν ἐχθρῶν. οὐχ οὕτως ἔλεγες;

Οὐ μὰ τὸν Δί', ἔφη, ἀλλ' οὐκέτι οἶδα ἔγωγε ὅτι  
ἔλεγον· τοῦτο μέντοι ἔμοιγε δοκεῖ ἔτι, |help, be useful  
τοὺς φίλους ἡ |justice , |break, make fail οὖς ἐχθρούς.

anything is also a good thief?

That, I suppose, is to be inferred.

Then if the just man is good at keeping money, he is good at stealing it.

That is implied in the argument.

Then after all the just man has turned out to be a thief. And this is a lesson which I suspect you must have learnt out of Homer; for he, speaking of Autolycus, the maternal grandfather of Odysseus, who is a favourite of his, affirms that 'He was excellent above all men in theft and perjury.'

And so, you and Homer and Simonides are agreed that justice is an art of theft; to be practised however 'for the good of friends and for the harm of enemies,' — that was what you were saying?

No, certainly not that, though I do not now know what I did say; but I still stand by the latter words.

Well,

*vocabulary***βλάπτω** break, make fail**εἰκός** likely**μισέω** (ι) hate, wish to prevent

~misogyny

**ὅμως** anyway, nevertheless**πότερος** which, whichever of two**χρηστός** useful; brave, worthy**ὡσαύτως** in the same way**ὠφελέω** help, be useful

Φίλους δὲ λέγεις εἶναι πότερον τοὺς δοκοῦντας ἐκάστω  
 χρηστοὺς εἶναι, ἢ τοὺς ὄντας, καὶ μὴ δοκῶσι, καὶ ἐχθροὺς  
 ὡσαύτως;

Εἰκὸς μὲν, ἔφη, οὓς ἂν τις ἡγῇται χρηστοὺς φιλεῖν, οὓς δ'  
 ἂν πονηροὺς μισεῖν.

Ἄρ' οὖν οὐχ ἁμαρτάνουσιν οἱ ἄνθρωποι περὶ τοῦτο, ὥστε  
 δοκεῖν αὐτοῖς πολλοὺς μὲν χρηστοὺς εἶναι μὴ ὄντας,  
 πολλοὺς δὲ τὸναντίον;

Ἄμαρτάνουσιν.

Τούτοις ἄρα οἱ μὲν ἀγαθοὶ ἐχθροί, οἱ δὲ κακοὶ φίλοι;

Πάνυ γε.

Ἄλλ' ὅμως δίκαιον τότε τούτοις τοὺς μὲν πονηροὺς  
 ὠφελεῖν, τοὺς δὲ ἀγαθοὺς βλάπτειν;

Φαίνεται.

Ἀλλὰ μὴν οἷ γε ἀγαθοὶ δίκαιοί τε καὶ οἷοι μὴ ἀδικεῖν;

Ἀληθῆ.

Φίλους δὲ λέγεις εἶναι |which, |τὸς δοκοῦντας ἐκάστω  
|whichever  
|useful; brave, |αι, ἣ τὸς ὄντας, καὶ μὴ δοκῶσι, καὶ ἐχθροὺς  
|worthy  
|in the same way

|likely μέν, ἔφη, οὗς ἂν τις ἡγῇται |useful; brave, |λεῖν, οὗς δ'  
|worthy  
|ἂν πονηροὺς |hate

Ἄρ' οὖν οὐχ ἁμαρτάνουσιν οἱ ἄνθρωποι περὶ τοῦτο, ὥστε  
δοκεῖν αὐτοῖς πολλοὺς μὲν |useful; brave, |εἶναι μὴ ὄντας,  
|worthy  
πολλοὺς δὲ τοῦναντίον;  
Ἄμαρτάνουσιν.

Τούτοις ἄρα οἱ μὲν ἀγαθοὶ ἐχθροί, οἱ δὲ κακοὶ φίλοι;

Πάνν γε.

Ἄλλ' |anyway, |nevertheless, |ε τούτοις τοὺς μὲν πονηροὺς  
|help, be useful |δὲ ἀγαθοὺς |break, make fail

Φαίνεται.

Ἀλλὰ μὴν οἱ γε ἀγαθοὶ δίκαιοί τε καὶ οἱοι μὴ ἀδικεῖν;

Ἀληθῆ.

there is another question: By friends and enemies do we mean those who are so really, or only in seeming?

Surely, he said, a man may be expected to love those whom he thinks good, and to hate those whom he thinks evil.

Yes, but do not persons often err about good and evil: many who are not good seem to be so, and conversely?

That is true.

Then to them the good will be enemies and the evil will be their friends? True.

And in that case they will be right in doing good to the evil and evil to the good?

Clearly.

But the good are just and would not do an

*vocabulary***ἄδικος** unfair; obstinate, bad**βλάπτω** break, make fail**διαμαρτάνω** miss, fail utterly**κινδυνεύω** encounter danger; (+inf)  
there is a danger that**μετατίθημι** set or cause among ~thesis**μηδამός** no one**ὀρθός** upright, straight; correct, just  
~orthogonal**ὀρθόω** stand up**χρηστός** useful; brave, worthy**ὠφελέω** help, be useful

Κατὰ δὴ τὸν σὸν λόγον τοὺς μηδὲν ἀδικοῦντας δίκαιον κακῶς ποιεῖν.

Μηδαμῶς, ἔφη, ὦ Σώκρατες· πονηρὸς γὰρ ἔοικεν εἶναι ὁ λόγος.

Τοὺς ἀδίκους ἄρα, ἦν δ' ἐγώ, δίκαιον βλάπτειν, τοὺς δὲ δικαίους ὠφελεῖν;

Οὗτος ἐκείνου καλλίων φαίνεται.

Πολλοῖς ἄρα, ὦ Πολέμαρχε, συμβήσεται, ὅσοι διημαρτήκασιν τῶν ἀνθρώπων, δίκαιον εἶναι τοὺς μὲν φίλους βλάπτειν— πονηροὶ γὰρ αὐτοῖς εἰσιν— τοὺς δ' ἐχθροὺς ὠφελεῖν —ἀγαθοὶ γάρ· καὶ οὕτως ἐροῦμεν αὐτὸ τούναντίον ἢ τὸν Σιμωνίδην ἔφαμεν λέγειν.

Καὶ μάλα, ἔφη, οὕτω συμβαίνει. ἀλλὰ μεταθώμεθα· κινδυνεύομεν γὰρ οὐκ ὀρθῶς τὸν φίλον καὶ ἐχθρὸν θέσθαι.

Πῶς θέμενοι, ὦ Πολέμαρχε;

Τὸν δοκοῦντα χρηστόν, τοῦτον φίλον εἶναι.



Κατὰ δὴ τὸν σὸν λόγον τοὺς μηδὲν ἀδικοῦντας δίκαιον  
κακῶς ποιεῖν.

|no one , ἔφη, ὦ Σώκρατες· πονηρὸς γὰρ ἔοικεν εἶναι ὁ  
λόγος.

Τοὺς |unfair; ob-<sub>τ</sub>-ρα, ἦν δ' ἐγώ, δίκαιον |break, make fail \_ δέ  
|stinate, bad  
δικαίους |help, be useful

Οὗτος ἐκείνου καλλίων φαίνεται.

Πολλοῖς ἄρα, ὦ Πολέμαρχε, συμβήσεται, ὅσοι  
|miss, fail utterly τῶν ἀνθρώπων, δίκαιον εἶναι τοὺς  
μὲν φίλους |break, make fail \_νηροὶ γὰρ αὐτοῖς εἰσιν— τοὺς  
δ' ἐχθροὺς |help, be useful\_ /αθοὶ γάρ· καὶ οὕτως ἐροῦμεν  
αὐτὸ τοῦναντίον ἢ τὸν Σιμωνίδην ἔφαμεν λέγειν.

Καὶ μάλα, ἔφη, οὕτω συμβαίνει. ἀλλὰ |set or cause among  
|encounter danger;\_ (+inf) ἴρθῳς τὸν φίλον καὶ ἐχθρὸν θέσθαι.  
|there is a danger that

Πῶς θέμενοι, ὦ Πολέμαρχε;

Τὸν δοκοῦντα |useful; brave, τοῦτον φίλον εἶναι.  
|worthy

injustice?

True.

Then according to your argument it is just to injure those who do no wrong?

Nay, Socrates; the doctrine is immoral.

Then I suppose that we ought to do good to the just and harm to the unjust?

I like that better.

But see the consequence:—Many a man who is ignorant of human nature has friends who are bad friends, and in that case he ought to do harm to them; and he has good enemies whom he ought to benefit; but, if so, we shall be saying the very opposite of that which we affirmed to be the meaning of Simonides.

Very true, he said: and I think that we had better correct an error into which we seem to have fallen in the use of the words ‘friend’

*vocabulary***βλάπτω** break, make fail**θέσις** -εως (f) putting down; adoption**μετατίθημι** set or cause among ~thesis**ναί** yea**προστίθηναι** add; impose; (mp) agree;

side with ~thesis

**χρηστός** useful; brave, worthy

Νῦν δὲ πῶς, ἦν δ' ἐγώ, μεταθώμεθα;

Τὸν δοκοῦντά τε, ἦ δ' ὅς, καὶ τὸν ὄντα χρηστὸν φίλον· τὸν δὲ δοκοῦντα μὲν, ὄντα δὲ μή, δοκεῖν ἀλλὰ μὴ εἶναι φίλον. καὶ περὶ τοῦ ἐχθροῦ δὲ ἡ αὐτὴ θέσις.

Φίλος μὲν δῆ, ὥς ἔοικε, τούτῳ τῷ λόγῳ ὁ ἀγαθὸς ἔσται, ἐχθρὸς δὲ ὁ πονηρός.

Ναί.

Κελεύεις δὴ ἡμᾶς προσθεῖναι τῷ δικαίῳ ἢ ὥς τὸ πρῶτον ἐλέγομεν, λέγοντες δίκαιον εἶναι τὸν μὲν φίλον εὖ ποιεῖν, τὸν δ' ἐχθρὸν κακῶς· νῦν πρὸς τούτῳ ὧδε λέγειν, ὅτι ἔστιν δίκαιον τὸν μὲν φίλον ἀγαθὸν ὄντα εὖ ποιεῖν, τὸν δ' ἐχθρὸν κακὸν ὄντα βλάπτειν;

Πάνυ μὲν οὖν, ἔφη, οὕτως ἂν μοι δοκεῖ καλῶς λέγεσθαι.

Ἔστιν ἄρα, ἦν δ' ἐγώ, δικαίου ἀνδρὸς βλάπτειν καὶ ὄντινούν ἀνθρώπων;

Καὶ πάνυ γε, ἔφη· τοὺς γε πονηροὺς τε καὶ ἐχθροὺς δεῖ

Νῦν δὲ πῶς, ἦν δ' ἐγώ, |set or cause among

Τὸν δοκοῦντά τε, ἦ δ' ὅς, καὶ τὸν ὄντα |useful; brave, <sup>ον</sup> τὸν  
|worthy

δὲ δοκοῦντα μὲν, ὄντα δὲ μή, δοκεῖν ἀλλὰ μὴ εἶναι φίλον.

καὶ περὶ τοῦ ἐχθροῦ δὲ ἡ αὐτὴ |putting down;  
|adoption

Φίλος μὲν δῆ, ὥς ἔοικε, τούτῳ τῷ λόγῳ ὁ ἀγαθὸς ἔσται,  
ἐχθρὸς δὲ ὁ πονηρός.

|yea

Κελεύεις δὴ ἡμᾶς |add; impose; (mp) καίῳ ἢ ὡς τὸ πρῶτον  
|agree; side with

ἐλέγομεν, λέγοντες δίκαιον εἶναι τὸν μὲν φίλον εὖ ποιεῖν,

τὸν δ' ἐχθρὸν κακῶς· νῦν πρὸς τούτῳ ὧδε λέγειν, ὅτι ἔστιν

δίκαιον τὸν μὲν φίλον ἀγαθὸν ὄντα εὖ ποιεῖν, τὸν δ' ἐχθρὸν

κακὸν ὄντα |break, make fail

Πάνυ μὲν οὖν, ἔφη, οὕτως ἂν μοι δοκεῖ καλῶς λέγεσθαι.

Ἔστιν ἄρα, ἦν δ' ἐγώ, δικαίου ἀνδρὸς |break, make fail

όντινόν ἀνθρώπων;

Καὶ πάνυ γε, ἔφη· τοὺς γε πονηροὺς τε καὶ ἐχθροὺς δεῖ

and 'enemy.'

What was the error, Polemarchus? I asked.

We assumed that he is a friend who seems to be or who is thought good.

And how is the error to be corrected?

We should rather say that he is a friend who is, as well as seems, good; and that he who seems only, and is not good, only seems to be and is not a friend; and of an enemy the same may be said.

You would argue that the good are our friends and the bad our enemies?

Yes.

And instead of saying simply as we did at first, that it is just to do good to our friends and harm to our enemies, we should further say: It is just to do good to our friends when they are good and harm to our enemies when they are evil?

Yes, that appears to me to be the truth.

But ought the just to injure any one at all?

Undoubtedly he ought to injure those who are both wicked and his enemies.

When horses

*vocabulary***ἄδικος** unfair; obstinate, bad**ἄνθρωπος** human**ἄρα** interrogative pcl**ἀρετή** goodness, excellence**βλάπτω** break, make fail**δικαιοσύνη** justice**χείρων** worse, more base, inferior,  
weaker

βλάπτειν.

Βλαπτόμενοι δ' ἵπποι βελτίους ἢ χείρους γίνονται;

Χείρους.

Ἄρα εἰς τὴν τῶν κυνῶν ἀρετὴν, ἢ εἰς τὴν τῶν ἵππων;

Εἰς τὴν τῶν ἵππων.

Ἄρ' οὖν καὶ κύνες βλαπτόμενοι χείρους γίνονται εἰς τὴν  
τῶν κυνῶν ἀλλ' οὐκ εἰς τὴν τῶν ἵππων ἀρετὴν;

Ἀνάγκη.

Ἀνθρώπους δέ, ὧ ἐταῖρε, μὴ οὕτω φῶμεν, βλαπτομένους  
εἰς τὴν ἀνθρωπείαν ἀρετὴν χείρους γίνεσθαι;

Πάνυ μὲν οὖν.

Ἄλλ' ἢ δικαιοσύνη οὐκ ἀνθρωπεία ἀρετή;

Καὶ τοῦτ' ἀνάγκη.

Καὶ τοὺς βλαπτομένους ἄρα, ὧ φίλε, τῶν  
ἀνθρώπων ἀνάγκη ἀδικωτέρους γίνεσθαι.



|break, make fail

|break, make fail ὅ ἵπποι βελτίους ἢ |worse, more, base ι;

|worse, more base

|interrogative, pcl ὧν κυνῶν |excellence ἢ, εἰς τὴν τῶν ἵππων;

Εἰς τὴν τῶν ἵππων.

Ἄρ' οὖν καὶ κύνες |break, make fail|worse, more, base ι εἰς τὴν

τῶν κυνῶν ἀλλ' οὐκ εἰς τὴν τῶν ἵππων |excellence

Ἀνάγκη.

Ἀνθρώπους δέ, ὧ ἐταῖρε, μὴ οὕτω φῶμεν, |break, make fail

εἰς τὴν |human |excel- |worse, more, base ι ι;  
|lence

Πάνυ μὲν οὖν.

Ἄλλ' ἢ |justice οὐκ |human |excellence

Καὶ τοῦτ' ἀνάγκη.

Καὶ τοὺς |break, make fail ἄρα, ὧ φίλε, τῶν

ἀνθρώπων ἀνάγκη |unfair; obsti- γίγνεσθαι.  
|nate, bad

are injured, are they improved or deteriorated?

The latter.

Deteriorated, that is to say, in the good qualities of horses, not of dogs?

Yes, of horses.

And dogs are deteriorated in the good qualities of dogs, and not of horses?

Of course.

And will not men who are injured be deteriorated in that which is the proper virtue of man?

Certainly.

And that human virtue is justice?

To be sure.

Then men who are injured are of necessity made unjust?

That is the result.

But

*vocabulary*

ἄδικος unfair; obstinate, bad  
ἄδύνατος unable; impossible  
ἄμουσος unmusical, unrefined  
ἀρετή goodness, excellence  
βλάπτω break, make fail  
δικαιοσύνη justice  
θερμότης -τος (f, 3) heat

ἵππικός of horses ~hippo  
μουσική art, music  
μουσικός musical, aesthetic  
ναί yea  
ξηρότης -τος (f, 3) dryness  
ὕγραίνω wet, moisten  
ψύχω (ō) breathe, blow ~psychology

Ἔοικεν.

Ἄρ' οὖν τῇ μουσικῇ οἱ μουσικοὶ ἀμούςσους δύνανται ποιεῖν;

Ἀδύνατον.

Ἀλλὰ τῇ ἵππικῇ οἱ ἵππικοὶ ἀφίππους;

Οὐκ ἔστιν.

Ἀλλὰ τῇ δικαιοσύνῃ δὴ οἱ δίκαιοι ἀδίκους; ἢ καὶ  
συλλήβδην ἀρετῇ οἱ ἀγαθοὶ κακοὺς;

Ἀλλὰ ἀδύνατον.

Οὐ γὰρ θερμότητος οἶμαι ἔργον ψύχειν ἀλλὰ τοῦ ἐναντίου.

Ναί.

Οὐδὲ ξηρότητος ὑγραίνειν ἀλλὰ τοῦ ἐναντίου.

Πάνυ γε.

Οὐδὲ δὴ τοῦ ἀγαθοῦ βλάπτειν ἀλλὰ τοῦ ἐναντίου.

Φαίνεται.

Ὁ δέ γε δίκαιος ἀγαθός;

ἔοικεν.

Ἄρ' οὖν τῇ |art, music | |musical, |unmusical, δύνανται ποιεῖν;  
|aesthetic |unrefined

|unable;  
|impossible

Ἀλλὰ τῇ |of horses | |of horses |ἰφίππους;

Οὐκ ἔστιν.

Ἀλλὰ τῇ |justice δὴ οἱ δίκαιοι |unfair; ob- ἢ καὶ  
|stinate, bad

συλλήβδην |excellence' ἰγαθοὶ κακούς;

Ἀλλὰ |unable;  
|impossible

Οὐ γὰρ |heat οἶμαι ἔργον |breathe, blow' τοῦ ἐναντίου.

|yea

Οὐδὲ |dryness |wet, moisten' ἄλλὰ τοῦ ἐναντίου.

Πάνυ γε.

Οὐδὲ δὴ τοῦ ἀγαθοῦ |break, make' fail' τοῦ ἐναντίου.

Φαίνεται.

Ὅ δέ γε δίκαιος ἀγαθός;

can the musician by his art make men unmusical?

Certainly not.

Or the horseman by his art make them bad horsemen?

Impossible.

And can the just by justice make men unjust, or speaking generally, can the good by virtue make them bad?

Assuredly not.

Any more than heat can produce cold?

It cannot.

Or drought moisture?

Clearly not.

Nor can the good harm any one?

Impossible.

And the just is the good?

Certainly.

Then to injure a friend or

*vocabulary***ἄδικος** unfair; obstinate, bad**βλάβη** harm**βλάπτω** break, make fail**γούν** at least then**έτοιμος** ready; fulfilled**κοινός** communal, ordinary**κοινωνέω** associate with**μακάριος** blessed**οὐδαμοῦ** nowhere**ὀφείλω** owe, should, if only**παντάπασιν** altogether; yes, certainly**ῥήμα** -τος (n, 3) a thing said**σοφός** skilled, clever, wise**συγχωρέω** accede, concede**ὠφέλεια** -ίας profit

Πάνυ γε.

Οὐκ ἄρα τοῦ δικαίου βλάπτειν ἔργον, ὦ Πολέμαρχε, οὔτε φίλον οὔτ' ἄλλον οὐδένα, ἀλλὰ τοῦ ἐναντίου, τοῦ ἀδίκου.

Παντάπασί μοι δοκεῖς ἀληθῆ λέγειν, ἔφη, ὦ Σώκρατες.

Εἰ ἄρα τὰ ὀφειλόμενα ἐκάστω ἀποδιδόναι φησὶν τις δίκαιον εἶναι, τοῦτο δὲ δὴ νοεῖ αὐτῷ τοῖς μὲν ἐχθροῖς βλάβην ὀφείλεσθαι παρὰ τοῦ δικαίου ἀνδρός, τοῖς δὲ φίλοις ὠφελίαν, οὐκ ἦν σοφὸς ὁ ταῦτα εἰπών. οὐ γὰρ ἀληθῆ ἔλεγεν· οὐδαμοῦ γὰρ δίκαιον οὐδένα ἡμῖν ἐφάνη ὃν βλάπτειν.

Συγχωρῶ, ἦ δ' ὅς.

Μαχούμεθα ἄρα, ἦν δ' ἐγώ, κοινῇ ἐγώ τε καὶ σύ, ἐάν τις αὐτὸ φῇ ἢ Σιμωνίδην ἢ Βίαντα ἢ Πιπτακὸν εἰρηκέναι ἢ τιν' ἄλλον τῶν σοφῶν τε καὶ μακαρίων ἀνδρῶν.

Ἐγὼ γοῦν, ἔφη, ἕτοιμός εἰμι κοινωνεῖν τῆς μάχης.

Ἄλλ' οἶσθα, ἦν δ' ἐγώ, οὐ μοι δοκεῖ εἶναι τὸ ρῆμα, τὸ φάναι



Πάνυ γε.

Οὐκ ἄρα τοῦ δικαίου |break, make fail', ὦ Πολέμαρχε, οὔτε  
 φίλον οὔτ' ἄλλον οὐδένα, ἀλλὰ τοῦ ἐναντίου, τοῦ |unfair; ob-  
 |stinate, bad

|altogether;  
 |yes, certainly μοι δοκεῖς ἀληθῆ λέγειν, ἔφη, ὦ Σώκρατες.

Εἰ ἄρα τὰ |owe, should, if only'· ὦ ἀποδιδόναι φησὶν τις  
 δίκαιον εἶναι, τοῦτο δὲ δὴ νοεῖ αὐτῷ τοῖς μὲν ἐχθροῖς  
 |harm |owe, should, if only' τοῦ δικαίου ἀνδρός, τοῖς δὲ  
 φίλοις |profit, οὐκ ἦν |skilled, |clever, wise· αὐτὰ εἰπών. οὐ γὰρ  
 ἀληθῆ ἔλεγεν· |nowhere γὰρ δίκαιον οὐδένα ἡμῖν ἐφάνη ὄν  
 |break, make fail

|accede,  
 |concede, ἦ δ' ὅς.

Μαχούμεθα ἄρα, ἦν δ' ἐγώ, κοινῇ ἐγώ τε καὶ σύ, ἐάν τις  
 αὐτὸ φῇ ἢ Σιμωνίδην ἢ Βίαντα ἢ Πιπτακὸν εἰρηκέναι ἢ  
 τιν' ἄλλον τῶν |skilled, |clever, |blessed ἀνδρῶν.  
 |wise

Ἐγὼ |at least then ᾧ τοιμός εἰμι |associate with, μάχης.

Ἄλλ' οἶσθα, ἦν δ' ἐγώ, οὐ μοι δοκεῖ εἶναι τὸ |a thing said' εἶναι

any one else is not the act of a just man, but of the opposite, who is the unjust?

I think that what you say is quite true, Socrates.

Then if a man says that justice consists in the repayment of debts, and that good is the debt which a just man owes to his friends, and evil the debt which he owes to his enemies,—to say this is not wise; for it is not true, if, as has been clearly shown, the injuring of another can be in no case just.

I agree with you, said Polemarchus.

Then you and I are prepared to take up arms against any one who attributes such a saying to Simonides or Bias or Pittacus, or any other wise man or seer?

I am quite ready to do battle at your side, he said.

Shall I tell you

*vocabulary*

ἀντιλαμβάνω grasp; get instead, in  
turn

βλάπτω break, make fail

διακέομαι repair

διαλέγω go through, debate ~legion

διαρπάζω make prey of ~harpoon

δικαιοσύνη justice

ἡσυχία peace and quiet

μεταξύ between

παρακάθηναι sit near

πλούσιος wealth ~plutocrat

συστρέφω get together; condense

ὠφελέω help, be useful

δίκαιον εἶναι τοὺς μὲν φίλους ὠφελεῖν, τοὺς δ' ἐχθροὺς βλάπτειν;

Τίνος; ἔφη.

Οἶμαι αὐτὸ Περιάνδρου εἶναι ἢ Περδίκκου ἢ Ξέρξου ἢ Ἰσμηνίου τοῦ Θηβαίου ἢ τινος ἄλλου μέγα οἰομένου δύνασθαι πλουσίου ἀνδρός.

Ἀληθέστατα, ἔφη, λέγεις.

Εἶεν, ἦν δ' ἐγώ· ἐπειδὴ δὲ οὐδὲ τοῦτο ἐφάνη ἡ δικαιοσύνη ὃν οὐδὲ τὸ δίκαιον, τί ἂν ἄλλο τις αὐτὸ φαίη εἶναι;

Καὶ ὁ Θρασύμαχος πολλάκις μὲν καὶ διαλεγομένων ἡμῶν μεταξὺ ὥρμα ἀντιλαμβάνεσθαι τοῦ λόγου, ἔπειτα ὑπὸ τῶν παρακαθημένων διεκωλύετο βουλομένων διακοῦσαι τὸν λόγον· ὥς δὲ διεπαυσάμεθα καὶ ἐγὼ ταῦτ' εἶπον, οὐκέτι ἡσυχίαν ἦγεν, ἀλλὰ συστρέψας ἑαυτὸν ὥσπερ θηρίον ἦκεν ἐφ' ἡμᾶς ὥς διαρπασόμενος.

Καὶ ἐγὼ τε καὶ ὁ Πολέμαρχος δείσαντες διεπτοήθημεν· ὁ

δίκαιον εἶναι τοὺς μὲν φίλους |help, be useful ὃ δ' ἐχθροὺς

|break, make fail

Τίνος; ἔφη.

Οἶμαι αὐτὸ Περιάνδρου εἶναι ἢ Περδίκκου ἢ Ξέρξου ἢ

Ἰσμηνίου τοῦ Θηβαίου ἢ τινος ἄλλου μέγα οἰομένου

δύνασθαι |wealth ἀνδρός.

Ἀληθέστατα, ἔφη, λέγεις.

Εἶεν, ἦν δ' ἐγώ· ἐπειδὴ δὲ οὐδὲ τοῦτο ἐφάνη ἢ |justice

ὃν οὐδὲ τὸ δίκαιον, τί ἂν ἄλλο τις αὐτὸ φαίη εἶναι;

Καὶ ὁ Θρασύμαχος |often μὲν καὶ |go through, debate, ὦν

|between ὄρμα |grasp; get instead, in τοῦ λόγου, ἔπειτα ὑπὸ τῶν  
|turn

παρακαθημένων διεκωλύετο βουλομένων |repair τὸν

λόγον· ὥς δὲ διεπαυσάμεθα καὶ ἐγὼ ταῦτ' εἶπον, οὐκέτι

|peace and quiet ἰλλὰ |get together; ἐαυτὸν ὥσπερ θηρίον ἦκεν  
|condense

ἐφ' ἡμᾶς ὥς |make prey of .

Καὶ ἐγώ τε καὶ ὁ Πολέμαρχος δείσαντες διεπτοσήθημεν· ὁ

whose I believe the saying to be?

Whose?

I believe that Periander or Perdiccas or Xerxes or Ismenias the Theban, or some other rich and mighty man, who had a great opinion of his own power, was the first to say that justice is 'doing good to your friends and harm to your enemies.'

Most true, he said.

Yes, I said; but if this definition of justice also breaks down, what other can be offered?

Several times in the course of the discussion Thrasymachus had made an attempt to get the argument into his own hands, and had been put down by the rest of the company, who wanted to hear the end. But when Polemarchus and I had done speaking and there was a pause, he could no longer hold his peace; and, gathering himself up, he came at us like a wild beast, seeking to devour us. We were quite panic-stricken at the sight of him.

He roared out to the whole company: What folly,

*vocabulary*

**ἀκριβής** (ῑ) exact  
**ἀποδείκνυμι** (ῡ) show, point out;  
 appoint; (mid) declare  
**ἄφωνος** voiceless  
**εἴπερ** if indeed  
**ἐκπλήσσω** panic, be knocked out  
 ~plectrum  
**ἔλεγχος** (n) shame, disgrace; (m)  
 refutation  
**ἐλέγχω** shame; try, examine  
**ἐξαγριαίνω** make savage  
**ἐξαμαρτάνω** miss; err, do wrong  
**ἐπειδάν** when, after  
**ἔρωτάω** ask about something  
**ἦνικά** when  
**κερδαλέος** clever, wily

**λυσitteλέω** (ῡ) be useful  
**πάλαι** long ago ~paleo  
**πάλη** wrestling ~Pallas  
**πάλλω** shake, brandish ~Pallas  
**σαφής** clear, understandable  
**σκέπτομαι** look, look at, watch  
 ~skeptic  
**συμφέρω** bring together; be expedient;  
 agree; (mp) happen ~bear  
**ὑποκατακλίνω** (ῑ) lay under, submit  
**ὑποτρέμω** tremble before  
**φθέγγομαι** make a sound, utter  
 ~diphthong  
**φιλοτιμέομαι** (ῑ) be ambitious  
**φλυαρία** nonsense  
**ὠφέλιμος** helping, useful

δ' εἰς τὸ μέσον φθεγγάμενος, τίς, ἔφη, ὑμᾶς πάλαι φλυαρία ἔχει, ὦ Σώκρατες; καὶ τί εὐηθίζεσθε πρὸς ἀλλήλους ὑποκατακλινόμενοι ὑμῖν αὐτοῖς; ἀλλ' εἴπερ ὡς ἀληθῶς βούλει εἰδέναι τὸ δίκαιον ὅτι ἔστι, μὴ μόνον ἐρώτα μηδὲ φιλοτιμοῦ ἐλέγχων ἐπειδάν τίς τι ἀποκρίνηται, ἐγνωκὼς τοῦτο, ὅτι ῥᾶον ἐρωτᾶν ἢ ἀποκρίνεσθαι, ἀλλὰ καὶ αὐτὸς ἀπόκριναι καὶ εἰπὲ τί φῆς εἶναι τὸ δίκαιον. καὶ ὅπως μοι μὴ ἐρεῖς ὅτι τὸ δέον ἐστὶν μηδ' ὅτι τὸ ὠφέλιμον μηδ' ὅτι τὸ λυσιτελοῦν μηδ' ὅτι τὸ κερδαλέον μηδ' ὅτι τὸ συμφέρον, ἀλλὰ σαφῶς μοι καὶ ἀκριβῶς λέγε ὅτι ἂν λέγῃς· ὡς ἐγὼ οὐκ ἀποδέξομαι ἂν ὕθλους τοιούτους λέγῃς.

Καὶ ἐγὼ ἀκούσας ἐξεπλάγην καὶ προσβλέπων αὐτὸν ἐφοβούμην, καί μοι δοκῶ, εἰ μὴ πρότερος ἐωράκη αὐτὸν ἢ ἐκεῖνος ἐμέ, ἄφωνος ἂν γενέσθαι. νῦν δὲ ἡνίκα ὑπὸ τοῦ λόγου ἤρχετο ἐξαγριαίνεσθαι, προσέβλεψα αὐτὸν πρότερος, ὥστε αὐτῷ οἷός τ' ἐγενόμην ἀποκρίνασθαι, καὶ εἶπον ὑποτρέμων· ὦ Θρασύμαχε, μὴ χαλεπὸς ἡμῖν ἴσθι· εἰ γάρ τι ἐξαμαρτάνομεν ἐν τῇ τῶν λόγων σκέψει



δ' εἰς τὸ μέσον |make a sound, utter, ὅφη, ὑμᾶς πάσαι |nonsense  
 ἔχει, ὦ Σώκρατες; καὶ τί εὐηθίζεσθε πρὸς ἀλλήλους  
 |lay under, submit ὑμῶν αὐτοῖς; ἀλλ' |if indeed ἂν ἀληθῶς  
 βούλει εἰδέναι τὸ δίκαιον ὅτι ἔστι, μὴ μόνον |ask μηδὲ  
 |be ambitious ἡ λέγων |when, τίς τι ἀποκρίνηται, ἐγνωκὼς  
 |after  
 τοῦτο, ὅτι ῥᾶον |ask ἢ ἀποκρίνεσθαι, ἀλλὰ καὶ αὐτὸς  
 ἀποκρίναι καὶ εἰπὲ τί φῆς εἶναι τὸ δίκαιον. καὶ ὅπως μοι  
 μὴ ἐρεῖς ὅτι τὸ δέον ἐστὶν μηδ' ὅτι τὸ |helping, μηδ' ὅτι τὸ  
 |useful  
 |be useful μηδ' ὅτι τὸ |clever, wily μηδ' ὅτι τὸ |bring together; be expedient; agree; (mp) happen  
 ἀλλὰ |clear, under- καὶ ἀκριβῶς λέγε ὅτι ἂν λέγῃς ὥς ἐγὼ  
 |standable  
 οὐκ |show, point out; ἀπ' αὐτοῦ τοιούτους λέγῃς.  
 |point; (mid) declare  
 Καὶ ἐγὼ ἀκούσας |panic, be καὶ προσβλέπων αὐτὸν  
 |knocked out  
 ἐφοβούμην, καί μοι δοκῶ, εἰ μὴ πρότερος ἐωράκη αὐτὸν  
 ἢ ἐκεῖνος ἐμέ, |voiceless ἂν γενέσθαι. νῦν δὲ |when ὑπὸ  
 τοῦ λόγου ἤρχετο |make savage, προσέβλεψα αὐτὸν  
 πρότερος, ὥστε αὐτῷ οἷός τ' ἐγενόμην ἀποκρίνασθαι, καὶ  
 εἶπον |tremble ὦ Θρασύμαχε, μὴ χαλεπὸς ἡμῶν ἴσθι.  
 |before  
 εἰ γάρ τι |miss; err, do wrong. τῇ τῶν λόγων σκέψει

Socrates, has taken possession of you all? And why, sillybillies, do you knock under to one another? I say that if you want really to know what justice is, you should not only ask but answer, and you should not seek honour to yourself from the refutation of an opponent, but have your own answer; for there is many a one who can ask and cannot answer. And now I will not have you say that justice is duty or advantage or profit or gain or interest, for this sort of nonsense will not do for me; I must have clearness and accuracy.

I was panic-stricken at his words, and could not look at him without trembling. Indeed I believe that if I had not fixed my eye upon him, I should have been struck dumb: but when I saw his fury rising, I looked at him first, and was therefore able to reply to him.

Thrasymachus, I said, with a quiver, don't be hard upon us. Polemarchus and I may have been guilty of a little

*vocabulary*

**ἄέκων** unwilling  
**ἄκων** javelin; unwilling ~acme  
**ἀνόητος** foolish  
**δικαιοσύνη** justice  
**εἰκός** likely  
**εἰρωνεία** mock ignorance  
**ἐκὼν** willingly, on purpose; giving in too easily  
**ἐλεέω** pity, have mercy on ~alms  
**ἔρομαι** ask a question, ask about, go searching through  
**ἐρωτάω** ask about something  
**εὑρεσις** finding, invention

**ὁπόσος** as many as, how many, how great  
**πότε** when?  
**προλέγω** prophecy, proclaim; preselect ~legion  
**σαρδάνιος** scornful, bitter, grim  
**σοφός** skilled, clever, wise  
**σπουδάζω** be busy, earnest ~repudiate  
**τίμιος** honored, precious  
**ὑπείχω** yield, withdraw ~victor  
**ὑποκατακλίνω** (ῑ) lay under, submit  
**χαλεπαίνω** be violent, rage  
**χρυσίον** (ῑ) gold coin

ἐγὼ τε καὶ ὅδε, εὖ ἴσθι ὅτι ἄκοντες ἀμαρτάνομεν. μὴ γὰρ δὴ οἴου, εἰ μὲν χρυσίον ἐζητοῦμεν, οὐκ ἂν ποτε ἡμᾶς ἐκόντας εἶναι ὑποκατακλίνεσθαι ἀλλήλοις ἐν τῇ ζητήσῃ καὶ διαφθείρειν τὴν εὖρεσιν αὐτοῦ, δικαιοσύνην δὲ ζητοῦντας, πρᾶγμα πολλῶν χρυσίων τιμιώτερον, ἔπειθ' οὕτως ἀνοήτως ὑπέικειν ἀλλήλοις καὶ οὐ σπουδάζειν ὅτι μάλιστα φανῆναι αὐτό.

Οἴου γε σύ, ὦ φίλε. ἀλλ' οἶμαι οὐ δυνάμεθα· ἐλεεῖσθαι οὖν ἡμᾶς πολὺ μᾶλλον εἰκός ἐστίν που ὑπὸ ὑμῶν τῶν δεινῶν ἢ χαλεπαίνεισθαι.

Καὶ ὃς ἀκούσας ἀνεκάγχασέ τε μάλα σαρδάνιον καὶ εἶπεν· ὦ Ἡράκλεις, ἔφη, αὕτη κείνη ἡ εἰωθυῖα εἰρωνεία Σωκράτους, καὶ ταῦτ' ἐγὼ ἤδη τε καὶ τούτοις προύλεγον, ὅτι σὺ ἀποκρίνασθαι μὲν οὐκ ἐθελήσεις, εἰρωνεύσοιο δὲ καὶ πάντα μᾶλλον ποιήσεις ἢ ἀποκρινοῖο, εἴ τίς τί σε ἐρωτᾷ.

Σοφὸς γὰρ εἶ, ἦν δ' ἐγώ, ὦ Θρασύμαχε· εὖ οὖν ἤδησθα ὅτι εἴ τινα ἔροιο ὅποσα ἐστὶν τὰ δώδεκα, καὶ ἐρόμενος

ἐγὼ τε καὶ ὅδε, εὖ ἴσθι ὅτι ἄκοντες ἀμαρτάνομεν. μὴ  
 γὰρ δὴ οἴου, εἰ μὲν |gold coin ἐζητοῦμεν, οὐκ ἂν ποτε  
 ἡμᾶς |willingly εἶναι |lay under, submit ἀλλήλοις ἐν τῇ  
 ζητήσῃ καὶ διαφθείρειν τὴν |finding, ὑποῦ, |justice δὲ  
 |invention  
 ζητοῦντας, πρᾶγμα πολλῶν |gold coin |honored, , ἐπειθ'  
 |precious  
 οὕτως |foolish |yield, ἀλλήλοις καὶ οὐ |be busy, earnest  
 |withdraw  
 μάλιστα φανῆναι αὐτό.

Οἴου γε σύ, ὦ φίλε. ἀλλ' οἶμαι οὐ δυνάμεθα· ἐλεεῖσθαι οὖν  
 ἡμᾶς πολὺ μᾶλλον |likely ἐστὶν που ὑπὸ ὑμῶν τῶν δεινῶν  
 ἢ |be violent, rage

Καὶ ὅς ἀκούσας ἀνεκάγχασέ τε μάλα |scornful, καὶ  
 |bitter, grim  
 εἶπεν· ὦ Ἡράκλεις, ἔφη, αὕτη κείνη ἢ εἰωθυῖα |mock ignorance  
 Σωκράτους, καὶ ταῦτ' ἐγὼ ἤδη τε καὶ τούτοις |prophecy, pro-  
 |claim; preselect  
 ὅτι σὺ ἀποκρίνασθαι μὲν οὐκ ἐθελήσεις, εἰρωνεύσοιο δὲ καὶ  
 πάντα μᾶλλον ποιήσεις ἢ ἀποκρινοῖο, εἴ τίς τί σε |ask

|skilled, εἰ, ἦν δ' ἐγὼ, ὦ Θρασύμαχε· εὖ οὖν ἤδησθα ὅτι  
 |clever, wise  
 εἴ τινα |ask, |as/how many/great ὥδεκα, καὶ |ask, search through  
 |search  
 |through

mistake in the argument, but I can assure you that the error was not intentional. If we were seeking for a piece of gold, you would not imagine that we were 'knocking under to one another,' and so losing our chance of finding it. And why, when we are seeking for justice, a thing more precious than many pieces of gold, do you say that we are weakly yielding to one another and not doing our utmost to get at the truth? Nay, my good friend, we are most willing and anxious to do so, but the fact is that we cannot. And if so, you people who know all things should pity us and not be angry with us.

How characteristic of Socrates! he replied, with a bitter laugh; — that's your ironical style! Did I not foresee — have I not already told you, that whatever he was asked he would refuse to answer, and try irony or any other shuffle, in order that he might avoid answering?

You are a philosopher, Thrasymachus, I replied, and well know that if you ask a person

*vocabulary***ἀπαγορεύω** forbid; fail, be worn out**ἀπεῖπον** refuse, renounce, declare**ἀποδείκνυμι** (ὅ) show, point out;  
appoint; (mid) declare**ἀπολέγω** pick; decline**δῆλος** visible, conspicuous**δῖς** twice**ἕξ** six ~hexagon**ἔρωτάω** ask about something**θαυμάσιος** wonderful**κωλύω** (ὅ) hinder, prevent**πότερος** which, whichever of two**προαγορεύω** declare, predict, order**προεῖπον** foretell, proclaim, order  
before**σκέπτομαι** look, look at, watch  
~skeptical**τέσσαρες** four ~trapezoid**τετράκις** four times ~trapezoid**τρίς** 3 times**φλυαρέω** talk foolishly

προείποις αὐτῷ— ὅπως μοι, ὦ ἄνθρωπε, μὴ ἔρεῖς ὅτι  
 ἔστιν τὰ δώδεκα δις ἕξ μὴδ' ὅτι τρεῖς τέτταρα μὴδ' ὅτι  
 ἑξάκις δύο μὴδ' ὅτι τετράκις τρία· ὥς οὐκ ἀποδέξομαί  
 σου ἐὰν τοιαῦτα φλυαρήῃς —δῆλον οἶμαί σοι ἦν ὅτι οὐδεὶς  
 ἀποκρινοῖτο τῷ οὕτως πυνθανομένῳ. ἀλλ' εἴ σοι εἶπεν·  
 ὦ Θρασύμαχε, πῶς λέγεις; μὴ ἀποκρίνωμαι ὧν προεῖπες  
 μὴδέν; πότερον, ὦ θαυμάσιε, μὴδ' εἰ τούτων τι τυγχάνει  
 ὄν, ἀλλ' ἕτερον εἶπω τι τοῦ ἀληθοῦς; ἢ πῶς λέγεις; τί ἂν  
 αὐτῷ εἶπες πρὸς ταῦτα;

Εἶεν, ἔφη· ὥς δὴ ὅμοιον τοῦτο ἐκείνῳ.

Οὐδέν γε κωλύει, ἦν δ' ἐγώ· εἰ δ' οὖν καὶ μὴ ἔστιν  
 ὅμοιον, φαίνεται δὲ τῷ ἐρωτηθέντι τοιοῦτον, ἡττόν τι  
 αὐτὸν οἶει ἀποκρινεῖσθαι τὸ φαινόμενον ἐαυτῷ, ἐάντε  
 ἡμεῖς ἀπαγορεύωμεν ἐάντε μή;

Ἄλλο τι οὖν, ἔφη, καὶ σὺ οὕτω ποιήσεις· ὧν ἐγὼ ἀπείπον,  
 τούτων τι ἀποκρινῇ;

Οὐκ ἂν θαυμάσαιμι, ἦν δ' ἐγώ· εἴ μοι σκεψαμένῳ οὕτω



foretell, proclaim, — ὅπως μοι, ὦ ἄνθρωπε, μὴ ἐρεῖς ὅτι  
order before

ἔστιν τὰ δώδεκα |twice⁷⁷ μὴδ' ὅτι |3 |four μὴδ' ὅτι  
times

ἐξάκεις δύο μὴδ' ὅτι |four times τρία· ὥς οὐκ |show, point out; appoint;  
(mid) declare

σου ἐὰν τοιαῦτα |talk foolishly |visible, , 'σοι ἦν ὅτι οὐδεὶς  
conspicuous

ἀποκρινοῖτο τῷ οὕτως πυνθανομένῳ. ἀλλ' εἴ σοι εἶπεν·

ὦ Θρασύμαχε, πῶς λέγεις; μὴ ἀποκρίνωμαι ὧν προεῖπες

μηδέν; |which, , ὦ |wonderful , μὴδ' εἰ τούτων τι τυγχάνει  
whichever

ὄν, ἀλλ' ἕτερον εἶπω τι τοῦ ἀληθοῦς; ἢ πῶς λέγεις; τί ἂν

αὐτῷ εἶπες πρὸς ταῦτα;

Εἶεν, ἔφη· ὥς δὴ ὅμοιον τοῦτο ἐκείνῳ.

Οὐδέν γε |hinder, , ἦν δ' ἐγώ· εἰ δ' οὖν καὶ μὴ ἔστιν  
prevent

ὅμοιον, φαίνεται δὲ τῷ |ask τοιοῦτον, ἡττόν τι

αὐτὸν οἶε ἀποκρινεῖσθαι τὸ φαινόμενον ἑαυτῷ, ἔάντε

ἡμεῖς |forbid; fail, be ἔάντε μή;  
worn out

Ἄλλο τι οὖν, ἔφη, καὶ σὺ οὕτω ποιήσεις· ὧν ἐγὼ ἀπείπον,

τούτων τι ἀποκρινῇ;

Οὐκ ἂν θαυμάσαιμι, ἦν δ' ἐγώ· εἴ μοι |look, look at, watch.

what numbers make up twelve, taking care to prohibit him whom you ask from answering twice six, or three times four, or six times two, or four times three, 'for this sort of nonsense will not do for me,'—then obviously, if that is your way of putting the question, no one can answer you. But suppose that he were to retort, 'Thrasymachus, what do you mean? If one of these numbers which you interdict be the true answer to the question, am I falsely to say some other number which is not the right one?—is that your meaning?'—How would you answer him?

Just as if the two cases were at all alike! he said.

Why should they not be? I replied; and even if they are not, but only appear to be so to the person who is asked, ought he not to say what he thinks, whether you and I forbid him or not?

I presume then that you are going to make one of the interdicted answers?

I dare say that I may, notwithstanding the danger, if upon reflection I approve of any of them.

But what if I give you an answer about justice other and better, he said, than any of these? What do you deserve to have done to you?

Done to me!—as becomes

*vocabulary***ἀποτίνω** (ι) pay back**ἀργύριον** small coin**βέλτιστος** best, noblest**δείκνυμι** (ῶ) show, point out**διαπράσσω** travel over, accomplish

~practice

**δικαιοσύνη** justice**εἰσφέρω** carry into, carry along ~bear**εἶωθα** be accustomed, in the habit**ἐλέγχω** shame; try, examine**ἐπειδάν** when, after**ἡδύς** sweet, pleasant ~hedonism**οὐκοῦν** not so?; and so**προσήκω** belong to, it beseems**φάσχω** declare, promise, think ~fame

δόξειεν.

Τί οὖν, ἔφη, ἂν ἐγὼ δείξω ἑτέραν ἀπόκρισιν παρὰ πάσας ταύτας περὶ δικαιοσύνης, βελτίω τούτων; τί ἀξιοῖς παθεῖν;

Τί ἄλλο, ἦν δ' ἐγώ, ἢ ὅπερ προσήκει πάσχειν τῷ μὴ εἰδότη; προσήκει δέ που μαθεῖν παρὰ τοῦ εἰδότος· καὶ ἐγὼ οὖν τοῦτο ἀξιῶ παθεῖν.

Ἦδὺς γὰρ εἰ, ἔφη· ἀλλὰ πρὸς τῷ μαθεῖν καὶ ἀπότεισον ἀργύριον.

Οὐκοῦν ἐπειδάν μοι γένηται, εἶπον.

Ἄλλ' ἔστιν, ἔφη ὁ Γλαύκων. ἀλλ' ἔνεκα ἀργυρίου, ὦ Θρασύμαχε, λέγε· πάντες γὰρ ἡμεῖς Σωκράτει εἰσοίσομεν.

Πάνν γε οἶμαι, ἦ δ' ὅς· ἵνα Σωκράτης τὸ εἰωθὸς διαπράξῃται· αὐτὸς μὲν μὴ ἀποκρίνηται, ἄλλου δ' ἀποκρινομένου λαμβάνῃ λόγον καὶ ἐλέγχῃ.

Πῶς γὰρ ἄν, ἔφην ἐγώ, ὦ βέλτιστε, τίς ἀποκρίναιτο πρῶτον μὲν μὴ εἰδὼς μηδὲ φάσκων εἰδέναι, ἔπειτα, εἴ τι

δόξειεν.

Τί οὖν, ἔφη, ἂν ἐγὼ |show ἐτέραν ἀπόκρισιν παρὰ πάσας  
ταύτας περὶ |justice , βελτίω τούτων; τί ἀξιοῖς παθεῖν;

Τί ἄλλο, ἦν δ' ἐγώ, ἢ ὅπερ |belong to, |it beseems πάσχειν τῷ μὴ εἰδότη;  
|belong to, |it beseems δέ που μαθεῖν παρὰ τοῦ εἰδότος· καὶ ἐγὼ οὖν  
τοῦτο ἀξιῶ παθεῖν.

|sweet γὰρ εἶ, ἔφη· ἀλλὰ πρὸς τῷ μαθεῖν καὶ |pay back  
|small coin .

|not so?; |when, μοι γένηται, εἶπον.  
|and so |after

Ἄλλ' ἔστιν, ἔφη ὁ Γλαῦκων. ἀλλ' ἔνεκα |small coin , ὦ

Θρασύμαχε, λέγε· πάντες γὰρ ἡμεῖς Σωκράτει |carry into, .  
|carry along

Πάνυ γε οἶμαι, ἦ δ' ὅς· ἵνα Σωκράτης τὸ |be accustomed, in  
|the habit

|travel over, ac- αὐτὸς μὲν μὴ ἀποκρίνηται, ἄλλου δ'  
|comply ἀποκρινομένου λαμβάνη λόγον καὶ |shame; try, examine

Πῶς γὰρ ἂν, ἔφην ἐγώ, ὦ |best, , τίς ἀποκρίναιτο  
|noblest  
πρῶτον μὲν μὴ εἰδὼς μηδὲ |declare, promise, ., ἔπειτα, εἴ τι  
|think

the ignorant, I must learn from the wise—that is what I deserve to have done to me.

What, and no payment! a pleasant notion!

I will pay when I have the money, I replied.

But you have, Socrates, said Glaucon: and you, Thrasymachus, need be under no anxiety about money, for we will all make a contribution for Socrates.

Yes, he replied, and then Socrates will do as he always does—refuse to answer himself, but take and pull to pieces the answer of some one else.

Why, my good friend, I said, how can any one answer who knows, and says that he knows, just nothing;

*vocabulary***εἰκός** likely**ἐκτίνω** pay off; (mp) exact full payment**ἐπαινέω** concur, praise, advise**ἐπιθυμέω** (ō) wish, covet**εὐδοκιμέω** be esteemed**περίειμι** be superior to; be left over; still exist**πρόθυμος** (ō) willing, eager ~fume**προσποιέω** give over to; pretend

~poet

**σοφία** skill; wisdom ~sophistry**συγχωρέω** accede, concede**τελευτάω** bring about, finish ~apostle**τελευτή** conclusion, fulfilment ~apostle**φανερός** visible, conspicuous ~photon**φαῦλος** trifling**φθονέω** envy**χαρίζομαι** gratify ~charisma**ψεύδω** be false, deceive; (mid) to lie

~pseudo-

καὶ οἶεται, περὶ τούτων ἀπειρημένον αὐτῷ εἶη ὅπως μηδὲν ἐρεῖ ὧν ἡγείται ὑπ' ἀνδρὸς οὐ φαύλου; ἀλλὰ σὲ δὴ μάλλον εἰκὸς λέγειν· σὺ γὰρ δὴ φῆς εἰδέναι καὶ ἔχειν εἰπεῖν. μὴ οὖν ἄλλως ποίει, ἀλλὰ ἐμοί τε χαρίζου ἀποκρινόμενος καὶ μὴ φθονήσης καὶ Γλαύκωνα τόνδε διδάξαι καὶ τοὺς ἄλλους.

Εἰπόντος δέ μου ταῦτα, ὃ τε Γλαύκων καὶ οἱ ἄλλοι ἐδέοντο αὐτοῦ μὴ ἄλλως ποιεῖν. καὶ ὁ Θρασύμαχος φανερός μὲν ἦν ἐπιθυμῶν εἰπεῖν ἵν' εὐδοκιμήσειεν, ἡγούμενος ἔχειν ἀπόκρισιν παγκάλην· προσεποιεῖτο δὲ φιλονικεῖν πρὸς τὸ ἐμὲ εἶναι τὸν ἀποκρινόμενον. τελευτῶν δὲ συνεχώρησεν, κάπειτα, αὕτη δὴ, ἔφη, ἡ Σωκράτους σοφία· αὐτὸν μὲν μὴ ἐθέλειν διδάσκειν, παρὰ δὲ τῶν ἄλλων περιμόντα μανθάνειν καὶ τούτων μηδὲ χάριν ἀποδιδόναι.

Ὅτι μὲν, ἦν δ' ἐγώ, μανθάνω παρὰ τῶν ἄλλων, ἀληθῆ εἶπες, ὦ Θρασύμαχε, ὅτι δὲ οὐ με φῆς χάριν ἐκτίνειν, ψεύδῃ· ἐκτίνω γὰρ ὅσῃν δύναμαι. δύναμαι δὲ ἐπαινεῖν μόνον· χρήματα γὰρ οὐκ ἔχω. ὥς δὲ προθύμως τοῦτο δρῶ, ἐάν τις μοι δοκῇ εὖ λέγειν, εὖ εἴσῃ αὐτίκα δὴ μάλα,



καὶ οἶται, περὶ τούτων ἀπειρημένον αὐτῷ εἴη ὅπως μηδὲν  
 ἐρεῖ ὧν ἡγείται ὑπ' ἀνδρὸς οὐ |trifling , ἀλλὰ σὲ δὴ μᾶλλον  
 |likely λέγειν· σὺ γὰρ δὴ φῆς εἰδέναι καὶ ἔχειν εἰπεῖν. μὴ οὖν  
 ἄλλως ποίει, ἀλλὰ ἐμοί τε |gratify ἀποκρινόμενος καὶ μὴ  
 |envy καὶ Γλαύκωνα τόνδε διδάξαι καὶ τοὺς ἄλλους.

Εἰπόντος δέ μου ταῦτα, ὅ τε Γλαύκων καὶ οἱ ἄλλοι ἐδέοντο  
 αὐτοῦ μὴ ἄλλως ποιεῖν. καὶ ὁ Θρασύμαχος |visible,  
 |conspicuous  
 μὲν ἦν |wish, covet εἰπεῖν ἔν' |be esteemed , ἡγούμενος ἔχειν  
 ἀπόκρισιν παγκάλην· |give over to; δὲ φιλονικεῖν πρὸς τὸ  
 |pretend  
 ἐμὲ εἶναι τὸν ἀποκρινόμενον. τελευτῶν δὲ |accede, concede,  
 κάπειτα, αὕτη δὴ, ἔφη, ἡ Σωκράτους σοφία· αὐτὸν μὲν  
 μὴ ἐθέλειν διδάσκειν, παρὰ δὲ τῶν ἄλλων |be superior to; be left  
 |over; still exist  
 μανθάνειν καὶ τούτων μηδὲ χάριν ἀποδιδόναί.

Ὅτι μὲν, ἦν δ' ἐγώ, μανθάνω παρὰ τῶν ἄλλων, ἀληθῆ  
 εἶπες, ὦ Θρασύμαχε, ὅτι δὲ οὗ με φῆς χάριν |pay off; , (mp) exact  
 |full payment  
 |be false; |pay off; (mp) ex- ἦν δύναμαι. δύναμαι δὲ |concur  
 |deceive; |act full payment  
 (mid) to  
 |lie ὄνόν· χρήματα γὰρ οὐκ ἔχω. ὥς δὲ |willing, τοῦτο  
 |eager  
 δρῶ, ἐάν τις μοι δοκῇ εὖ λέγειν, εὖ εἶσῃ αὐτίκα δὴ |very ,

and who, even if he has some faint notions of his own, is told by a man of authority not to utter them? The natural thing is, that the speaker should be some one like yourself who professes to know and can tell what he knows. Will you then kindly answer, for the edification of the company and of myself?

Glaucon and the rest of the company joined in my request, and Thrasymachus, as any one might see, was in reality eager to speak; for he thought that he had an excellent answer, and would distinguish himself. But at first he affected to insist on my answering; at length he consented to begin. Behold, he said, the wisdom of Socrates; he refuses to teach himself, and goes about learning of others, to whom he never even says Thank you.

That I learn of others, I replied, is quite true; but that I am ungrateful I wholly deny. Money I have none, and therefore I pay in praise, which is all I have; and how ready I am to praise any one who appears to me to speak well you will very soon find out when

*vocabulary*

**ἐπαινέω** concur, praise, advise  
**ἐπειδάν** when, after  
**κακουργέω** do evil  
**κρέας** -ως (n) meat ~creatine  
**κρείσσω** more powerful; better  
**οὐδαμὸς** not anyone  
**οὐπω** no longer  
**πότε** when?

**σαφής** clear, understandable  
**σιτίον** (ι) grain, bread, food ~parasite  
**συμφέρω** bring together; be expedient;  
 agree; (mp) happen ~bear  
**τοιόσδε** such  
**ὑπολαμβάνω** take under one's  
 support, seize; speak up; imagine  
 ~epilepsy

ἐπειδὴν ἀποκρίνη· οἶμαι γάρ σε εὖ ἐρεῖν.

Ἄκουε δὴ, ἡ δ' ὅς. φημὶ γὰρ ἐγὼ εἶναι τὸ δίκαιον οὐκ ἄλλο τι ἢ τὸ τοῦ κρείττονος συμφέρον. ἀλλὰ τί οὐκ ἐπαινεῖς; ἀλλ' οὐκ ἐθελήσεις.

Ἐὰν μάθω γε πρῶτον, ἔφην, τί λέγεις· νῦν γὰρ οὐπω οἶδα. τὸ τοῦ κρείττονος φῆς συμφέρον δίκαιον εἶναι. καὶ τοῦτο, ὦ Θρασύμαχε, τί ποτε λέγεις; οὐ γάρ που τό γε τοιόνδε φῆς· εἰ Πουλυδάμας ἡμῶν κρείττων ὁ παγκρατιαστῆς καὶ αὐτῷ συμφέρει τὰ βόεια κρέα πρὸς τὸ σῶμα, τοῦτο τὸ σιτίον εἶναι καὶ ἡμῖν τοῖς ἥττοσιν ἐκείνου συμφέρον ἅμα καὶ δίκαιον.

Βδελυρὸς γὰρ εἶ, ἔφη, ὦ Σώκρατες, καὶ ταύτη ὑπολαμβάνεις ἢ ἂν κακουργήσais μάλιστα τὸν λόγον.

Οὐδαμῶς, ὦ ἄριστε, ἦν δ' ἐγώ· ἀλλὰ σαφέστερον εἰπὲ τί λέγεις.

Εἴτ' οὐκ οἶσθ', ἔφη, ὅτι τῶν πόλεων αἱ μὲν τυραννοῦνται, αἱ δὲ δημοκρατοῦνται, αἱ δὲ ἀριστοκρατοῦνται;

|when, ἀποκρίνη· οἶμαι γάρ σε εὖ ἐρεῖν.  
|after

Ἄκουε δὴ, ἡ δ' ὅς. φημὶ γὰρ ἐγὼ εἶναι τὸ δίκαιον οὐκ ἄλλο  
τι ἢ τὸ τοῦ κρείττονος |bring together; be expedient; concur  
|agree; (mp) happen  
ἀλλ' οὐκ ἐθελήσεις.

Ἐὰν μάθω γε πρῶτον, ἔφην, τί λέγεις· νῦν γὰρ |no longer ἔ.  
τὸ τοῦ κρείττονος φῆς |bring together; be expedient; καὶ τοῦτο,  
|ent; agree; (mp) happen  
ὦ Θρασύμαχε, τί ποτε λέγεις; οὐ γάρ που τό γε |such  
φῆς· εἰ Πουλυδάμας ἡμῶν κρείττων ὁ παγκρατιαστής καὶ  
αὐτῷ |bring together; be expedient; meat πρὸς τὸ σῶμα, τοῦτο τὸ  
|dient; agree; (mp) hap-  
|pen  
|grain, εἶναι καὶ ἡμῖν τοῖς ἥττοσιν ἐκείνου |bring together; be expedient;  
|bread, |agree; (mp) happen  
|food  
καὶ δίκαιον.

Βδελυρὸς γὰρ εἶ, ἔφη, ὦ Σώκρατες, καὶ ταύτη

|take under one's, sup-|do evil μάλιστα τὸν λόγον.  
|port, seize; speak up;  
|imagine  
|not anyone, ὦ ἄριστε, ἦν δ' ἐγώ· ἀλλὰ |clear, under- εἰπέ τί  
|standable  
λέγεις.

Εἰτ' οὐκ οἶσθ', ἔφη, ὅτι τῶν πόλεων αἱ μὲν τυραννοῦνται,  
αἱ δὲ δημοκρατοῦνται, αἱ δὲ ἀριστοκρατοῦνται;

you answer; for I expect that you will answer well.

Listen, then, he said; I proclaim that justice is nothing else than the interest of the stronger. And now why do you not praise me? But of course you won't.

Let me first understand you, I replied. Justice, as you say, is the interest of the stronger. What, Thrasymachus, is the meaning of this? You cannot mean to say that because Polydamas, the pancratiast, is stronger than we are, and finds the eating of beef conducive to his bodily strength, that to eat beef is therefore equally for our good who are weaker than he is, and right and just for us?

That's abominable of you, Socrates; you take the words in the sense which is most damaging to the argument.

Not at all, my good sir, I said; I am trying to understand them; and I wish that you would be a little clearer.

Well, he said, have you never heard that forms of government differ; there are tyrannies, and there are democracies, and there are aristocracies?

Yes,

*vocabulary***ἀπαγορεύω** forbid; fail, be worn out**ἀποφαίνω** display, declare**βέλτιστος** best, noblest**ἐκβαίνω** come forth, disembark ~basis**καίτοι** and yet; and in fact; although**κολάζω** punish**κρείσσω** more powerful; better**λογίζομαι** reckon, consider**ὀρθός** upright, straight; correct, just  
~orthogonal**ὀρθόω** stand up**οὐκοῦν** not so?; and so**πανταχοῦ** everywhere; completely**συμφέρω** bring together; be expedient;  
agree; (mp) happen ~bear**τυραννικός** tyrannical**τυραννίς** -δος (f) tyranny

Πῶς γὰρ οὐ;

Οὐκοῦν τοῦτο κρατεῖ ἐν ἐκάστη πόλει, τὸ ἄρχον;

Πάνυ γε.

Τίθεται δέ γε τοὺς νόμους ἐκάστη ἢ ἀρχὴ πρὸς τὸ αὐτῇ συμφέρον, δημοκρατία μὲν δημοκρατικούς, τυραννὶς δὲ τυραννικούς, καὶ αἱ ἄλλαι οὕτως· θέμεναι δὲ ἀπέφηναν τοῦτο δίκαιον τοῖς ἀρχομένοις εἶναι, τὸ σφίσι συμφέρον, καὶ τὸν τούτου ἐκβαίνοντα κολάζουσιν ὡς παρανομοῦντά τε καὶ ἀδικοῦντα.

Τοῦτ' οὖν ἐστίν, ὦ βέλτιστε, ὃ λέγω ἐν ἀπάσαις ταῖς πόλεσιν ταὐτὸν εἶναι δίκαιον, τὸ τῆς καθεστηκυίας ἀρχῆς συμφέρον· αὕτη δέ που κρατεῖ, ὥστε συμβαίνει τῷ ὀρθῶς λογιζομένῳ πανταχοῦ εἶναι τὸ αὐτὸ δίκαιον, τὸ τοῦ κρείττονος συμφέρον.

Νῦν, ἦν δ' ἐγώ, ἔμαθον ὃ λέγεις· εἰ δὲ ἀληθὲς ἢ μή, πειράσομαι μαθεῖν. τὸ συμφέρον μὲν οὖν, ὦ Θρασύμαχε, καὶ σὺν ἀπεκρίνω δίκαιον εἶναι— καίτοι ἔμοιγε ἀπηγόρευες



Πῶς γὰρ οὐ;

|not so?; and so κρατεῖ ἐν ἐκάστη πόλει, τὸ ἄρχον;

Πάνυ γε.

Τίθεται δέ γε τοὺς νόμους ἐκάστη ἢ ἀρχὴ πρὸς τὸ αὐτῇ

|bring together; be expedi- μὲν δημοκρατικούς, |tyranny δὲ  
|ent; agree; (mp) happen

|tyrannical , καὶ αἱ ἄλλαι οὕτως· θέμεναι δὲ |display,  
|declare

τοῦτο δίκαιον τοῖς ἀρχομένοις εἶναι, τὸ σφίσι |bring together; be expedi-  
|ent; agree; (mp) hap-  
καὶ τὸν τούτου |come forth |punish ὥς παρὰ νόμῳ τὰ  
|pen

τε καὶ ἀδικοῦντα.

Τοῦτ' οὖν ἐστίν, ὦ |best, , ὃ λέγω ἐν ἀπάσαις ταῖς  
|noblest

πόλεσιν ταῦτόν εἶναι δίκαιον, τὸ τῆς καθεστηκυίας ἀρχῆς

|bring together; be expedi- κρατεῖ, ὥστε συμβαίνει τῷ ὀρθῶς  
|ent; agree; (mp) happen

|reckon, |everywhere; εἶναι τὸ αὐτὸ δίκαιον, τὸ τοῦ  
|consider |completely

κρείττονος |bring together; be expedi-  
|ent; agree; (mp) happen

Νῦν, ἦν δ' ἐγώ, ἔμαθον ὃ λέγεις· εἰ δὲ ἀληθὲς ἢ μή,

πειράσομαι μαθεῖν. τὸ |bring together; be expedi-  
|ent; agree; (mp) happen

καὶ σὺ ἀπεκρίνω δίκαιον εἶναι— |and yet; and in|forbid; fail, be  
|fact; although |worn out

I know.

And the government is the ruling power in each state?

Certainly.

And the different forms of government make laws democratical, aristocratical, tyrannical, with a view to their several interests; and these laws, which are made by them for their own interests, are the justice which they deliver to their subjects, and him who transgresses them they punish as a breaker of the law, and unjust. And that is what I mean when I say that in all states there is the same principle of justice, which is the interest of the government; and as the government must be supposed to have power, the only reasonable conclusion is, that everywhere there is one principle of justice, which is the interest of the stronger.

Now I understand you, I said; and whether you are right or not I will try to discover. But let me remark, that in defining justice you have yourself used the word 'interest' which you forbade me to use. It is

*vocabulary***ἀγνοέω** be ignorant of ~gnostic**ἀναμάρτητος** blameless**αὐτόθι** on the spot**δῆλος** visible, conspicuous**ἐπιχειρέω** do, try, attack ~chiral**κρείσσω** more powerful; better**ὁμολογέω** agree with/to**ὀρθός** upright, straight; correct, just

~orthogonal

**ὀρθόω** stand up**οὐκοῦν** not so?; and so**οὐπω** no longer**πάντως** by all means**πότερος** which, whichever of two**πρόσειμι** approach, draw near; add  
~ion**προστίθμι** add; impose; (mp) agree;  
side with ~thesis**σκεπτέος** thing to consider, one who  
must consider**σκέπτομαι** look, look at, watch  
~skeptic**σκοπάω** watch, observe**σκοπέω** behold, consider**συμφέρω** bring together; be expedient;  
agree; (mp) happen ~bear

ὅπως μὴ τοῦτο ἀποκρινοίμην— πρόσεστιν δὲ δὴ αὐτόθι  
τὸ τοῦ κρείττονος.

Σμικρά γε ἴσως, ἔφη, προσθήκη.

Οὕτω δὴλον οὐδ' εἰ μεγάλη· ἀλλ' ὅτι μὲν τοῦτο σκεπτέον  
εἰ ἀληθὴ λέγεις, δὴλον. ἐπειδὴ γὰρ συμφέρον γέ τι εἶναι  
καὶ ἐγὼ ὁμολογῶ τὸ δίκαιον, σὺ δὲ προστιθεῖς καὶ αὐτὸ  
φῆς εἶναι τὸ τοῦ κρείττονος, ἐγὼ δὲ ἀγνοῶ, σκεπτέον δὴ.

Σκόπει, ἔφη.

Ταῦτ' ἔσται, ἦν δ' ἐγώ. καί μοι εἰπέ· οὐ καὶ πείθεσθαι  
μέντοι τοῖς ἄρχουσιν δίκαιον φῆς εἶναι;

Ἐγώ γε.

Πότερον δὲ ἀναμάρτητοί εἰσιν οἱ ἄρχοντες ἐν ταῖς πόλεσιν  
ἐκάσταις ἢ οἰοί τι καὶ ἀμαρτεῖν;

Πάντως που, ἔφη, οἰοί τι καὶ ἀμαρτεῖν.

Οὐκοῦν ἐπιχειροῦντες νόμους τιθέναι τοὺς μὲν  
ὀρθῶς τιθέασιν, τοὺς δέ τινας οὐκ ὀρθῶς;

ὅπως μὴ τοῦτο ἀποκρινοίμην— |approach δὲ δὴ |on the spot  
τὸ τοῦ κρείττονος.

Σμικρά γε ἴσως, ἔφη, προσθήκη.

|no |visible, ... εἰ μεγάλη· ἀλλ' ὅτι μὲν τοῦτο σκεπτέον  
|longer |conspicuous  
εἰ ἀληθῆ λέγεις, |visible, ... δὴ γὰρ |bring together; be expedient; agree;  
|conspicuous | (mp) happen  
καὶ ἐγὼ |agree with/to ` δίκαιον, σὺ δὲ |add; impose; (mp) ὑπὸ  
|agree; side with  
φῆς εἶναι τὸ τοῦ κρείττονος, ἐγὼ δὲ |be ignorant of ... εἶναι δὴ.

Σκόπει, ἔφη.

Ταῦτ' ἔσται, ἦν δ' ἐγώ. καί μοι εἰπέ· οὐ καὶ πείθεσθαι  
μέντοι τοῖς ἄρχουσιν δίκαιον φῆς εἶναι;

Ἔγωγε.

|which, ... εἰς |blameless εἰσιν οἱ ἄρχοντες ἐν ταῖς πόλεσιν  
|whichever  
ἐκάσταις ἢ οἰοί τι καὶ ἀμαρτεῖν;

|by all means, ... εἰς, ἔφη, οἰοί τι καὶ ἀμαρτεῖν.

|not so?; and |do, try, attack νόμους τιθέναι τοὺς μὲν  
|so  
ὁρθῶς τιθέασιν, τοὺς δέ τινες οὐκ ὁρθῶς;

true, however, that in your definition the words 'of the stronger' are added.

A small addition, you must allow, he said.

Great or small, never mind about that: we must first enquire whether what you are saying is the truth. Now we are both agreed that justice is interest of some sort, but you go on to say 'of the stronger'; about this addition I am not so sure, and must therefore consider further.

Proceed.

I will; and first tell me, Do you admit that it is just for subjects to obey their rulers?

I do.

But are the rulers of states absolutely infallible, or are they sometimes liable to err?

To be sure, he replied, they are liable to err.

Then in making their laws they may sometimes make them rightly, and sometimes not?

True.

When they make them rightly, they make them agreeably to their interest; when they are mistaken, contrary to their interest; you admit that?

Yes.

*vocabulary***ἄρα** interrogative pcl**βέλτιστος** best, noblest**διαμαρτάνω** miss, fail utterly**ἐνίστε** sometimes**κρείσσω** more powerful; better**ὁμολογέω** agree with/to**ὀρθός** upright, straight; correct, just

~orthogonal

**ὀρθόω** stand up**προστάσσω** post at, attach to,  
command**σκοπᾶω** watch, observe**σκοπέω** behold, consider**συμφέρω** bring together; be expedient;  
agree; (mp) happen ~bear

Οἶμαι ἔγωγε.

Τὸ δὲ ὀρθῶς ἄρα τὸ τὰ συμφέροντά ἐστι τίθεσθαι ἑαυτοῖς,  
τὸ δὲ μὴ ὀρθῶς ἀσύμφορα; ἢ πῶς λέγεις;

Οὕτως.

Ἄ δ' ἂν θῶνται ποιητέον τοῖς ἀρχομένοις, καὶ τοῦτό ἐστι  
τὸ δίκαιον;

Πῶς γὰρ οὐ;

Οὐ μόνον ἄρα δίκαιόν ἐστιν κατὰ τὸν σὸν λόγον τὸ τοῦ  
κρείττονος συμφέρον ποιεῖν ἀλλὰ καὶ τοῦναντίον, τὸ μὴ  
συμφέρον.

Τί λέγεις σύ; ἔφη.

Ἄ σὺ λέγεις, ἔμοιγε δοκῶ· σκοπῶμεν δὲ βέλτιον.  
οὐχ ὡμολόγηται τοὺς ἄρχοντας τοῖς ἀρχομένοις  
προσάττοντας ποιεῖν ἅττα ἐνίοτε διαμαρτάνειν τοῦ  
ἑαυτοῖς βελτίστου, ἃ δ' ἂν προσάττωσιν οἱ ἄρχοντες  
δίκαιον εἶναι τοῖς ἀρχομένοις ποιεῖν; ταῦτ' οὐχ



Οἶμαι ἔγωγε.

Τὸ δὲ ὀρθῶς |interrogative|bring together; be expedi-<sup>αι</sup> ἐαυτοῖς,  
|pcl |ent; agree; (mp) happen  
τὸ δὲ μὴ ὀρθῶς ἀσύμφορα; ἢ πῶς λέγεις;

Οὕτως.

Ἄ δ' ἂν θῶνται ποιητέον τοῖς ἀρχομένοις, καὶ τοῦτό ἐστι  
τὸ δίκαιον;

Πῶς γὰρ οὐ;

Οὐ μόνον ἄρα δίκαιόν ἐστιν κατὰ τὸν σὸν λόγον τὸ τοῦ  
κρείττονος |bring together; be expedi- καὶ τὸνναντίον, τὸ μὴ  
|ent; agree; (mp) happen  
|bring together; be expedi-  
|ent; agree; (mp) happen

Τί λέγεις σύ; ἔφη.

Ἄ σὺ λέγεις, ἔμοιγε δοκῶ· σκοπῶμεν δὲ βέλτιον.

οὐχ |agree with/to τοὺς ἄρχοντας τοῖς ἀρχομένοις

|post at, attach to, ποιεῖν ἅττα |some- |miss, fail utterly τοῦ  
|command |times  
ἐαυτοῖς |best, , ἃ δ' ἂν |post at, attach to, οἱ ἄρχοντες  
|noblest |command

δίκαιον εἶναι τοῖς ἀρχομένοις ποιεῖν; ταῦτ' οὐχ

And the laws which they make must be obeyed by their subjects,—and that is what you call justice?

Doubtless.

Then justice, according to your argument, is not only obedience to the interest of the stronger but the reverse?

What is that you are saying? he asked.

I am only repeating what you are saying, I believe. But let us consider: Have we not admitted that the rulers may be mistaken about their own interest in

*vocabulary*

**ἀέκων** unwilling  
**ἄκων** javelin; unwilling ~acme  
**ἀναγκαῖος** coerced, coercing, slavery  
**ἄρα** interrogative pcl  
**δήπου** perhaps; is it not so?  
**ἐνίστε** sometimes  
**κρείσσων** more powerful; better  
**μαρτυρέω** testify, bear witness  
**μάρτυρος** witness  
**μάρτυς** witness

**ναί** yea  
**ὁμολογέω** agree with/to  
**προστάσσω** post at, attach to, command  
**σαφής** clear, understandable  
**σοφός** skilled, clever, wise  
**τοίνυν** well, then  
**ὑπολαμβάνω** take under one's support, seize; speak up; imagine  
 ~epilepsy

ὡμολόγηται;

Οἶμαι ἔγωγε, ἔφη.

Οἷον τοίνυν, ἦν δ' ἐγώ, καὶ τὸ ἀσύμφορα ποιεῖν τοῖς ἄρχουσί τε καὶ κρείττοσι δίκαιον εἶναι ὡμολογήσθαι σοι, ὅταν οἱ μὲν ἄρχοντες ἄκοντες κακὰ αὐτοῖς προστάττωσιν, τοῖς δὲ δίκαιον εἶναι φῆς ταῦτα ποιεῖν ἃ ἐκεῖνοι προσέταξαν — ἄρα τότε, ὦ σοφώτατε Θρασύμαχε, οὐκ ἀναγκαῖον συμβαίνειν αὐτὸ οὕτωςί, δίκαιον εἶναι ποιεῖν τὸνναντίον ἢ ὃ σὺ λέγεις; τὸ γὰρ τοῦ κρείττονος ἀσύμφορον δήπου προστάττεται τοῖς ἥττοσιν ποιεῖν.

Ναὶ μὰ Δι', ἔφη, ὦ Σώκρατες, ὁ Πολέμαρχος, σαφέστατά γε.

Ἐὰν σύ γ', ἔφη, αὐτῷ μαρτυρήσης, ὁ Κλειτοφῶν ὑπολαβών.

Καὶ τί, ἔφη, δεῖται μάρτυρος; αὐτὸς γὰρ Θρασύμαχος ὁμολογεῖ τοὺς μὲν ἄρχοντας ἐνίοτε ἑαυτοῖς κακὰ προστάττειν, τοῖς δὲ δίκαιον εἶναι ταῦτα ποιεῖν.

|agree with/to ,

Οἶμαι ἔγωγε, ἔφη.

Οἶον |well, then ἵν δ' ἐγώ, καὶ τὸ ἀσύμφορα ποιεῖν τοῖς

ἄρχουσί τε καὶ κρείττοσι δίκαιον εἶναι |agree with/to σοι,

ὅταν οἱ μὲν ἄρχοντες ἄκοντες κακὰ αὐτοῖς |post at, attach to, command

τοῖς δὲ δίκαιον εἶναι φῆς ταῦτα ποιεῖν ἃ ἐκείνοι

|post at, attach to, |interrogative pcl |skilled, Θρασύμαχε, οὐκ  
command |clever, wise

ἀναγκαῖον συμβαίνειν αὐτὸ οὕτωςί, δίκαιον εἶναι ποιεῖν

τουναντίον ἢ ὃ σὺ λέγεις; τὸ γὰρ τοῦ κρείττονος

ἀσύμφορον |per- |post at, attach to, τοῖς ἥττοσιν ποιεῖν.  
haps; is command  
it not

|yea μὰ Δί, ἔφη, ὦ Σώκρατες, ὁ Πολέμαρχος, |clear, under-standable

γε.

Ἐὰν σύ γ', ἔφη, αὐτῷ |testify, bear, ὁ Κλειτοφῶν  
witness

|take under one's support,  
seize; speak up; imagine

Καὶ τί, ἔφη, δέεται μάρτυρος; αὐτὸς γὰρ Θρασύμαχος

|agree with/to οὐς μὲν ἄρχοντας |sometimes...υτοῖς κακὰ

|post at, attach, τοῖς δὲ δίκαιον εἶναι ταῦτα ποιεῖν.  
to, command

what they command, and also that to obey them is justice? Has not that been admitted?

Yes.

Then you must also have acknowledged justice not to be for the interest of the stronger, when the rulers unintentionally command things to be done which are to their own injury. For if, as you say, justice is the obedience which the subject renders to their commands, in that case, O wisest of men, is there any escape from the conclusion that the weaker are commanded to do, not what is for the interest, but what is for the injury of the stronger?

Nothing can be clearer, Socrates, said Polemarchus.

Yes, said Cleitophon, interposing, if you are allowed to be his witness.

But there is no need of any witness, said Polemarchus, for Thrasymachus himself acknowledges that rulers may sometimes command what is not for their own interest, and

*vocabulary*

**ἀποδέχομαι** accept ~doctrine  
**ἐνίστε** sometimes  
**κρείσσω** more powerful; better

**ὁμολογέω** agree with/to  
**ὁμολογίη** agreement, consent  
**συμφέρω** bring together; be expedient;  
agree; (mp) happen ~bear

Τὸ γὰρ τὰ κελεύόμενα ποιεῖν, ὦ Πολέμαρχε, ὑπὸ τῶν ἀρχόντων δίκαιον εἶναι ἔθετο Θρασύμαχος.

Καὶ γὰρ τὸ τοῦ κρείττονος, ὦ Κλειτοφῶν, συμφέρον δίκαιον εἶναι ἔθετο. ταῦτα δὲ ἀμφοτέρωθεν θέμενος ὠμολόγησεν αὐτῷ ἐνίοτε τοὺς κρείττους τὰ αὐτοῖς ἀσύμφορα κελεύειν τοὺς ἥττους τε καὶ ἀρχομένους ποιεῖν. ἐκ δὲ τούτων τῶν ὁμολογιῶν οὐδὲν μᾶλλον τὸ τοῦ κρείττονος συμφέρον δίκαιον ἂν εἴη ἢ τὸ μὴ συμφέρον.

Ἄλλ', ἔφη ὁ Κλειτοφῶν, τὸ τοῦ κρείττονος συμφέρον ἔλεγεν ὁ ἡγοῖτο ὁ κρείττων αὐτῷ συμφέρειν· τοῦτο ποιητέον εἶναι τῷ ἥττονι, καὶ τὸ δίκαιον τοῦτο ἐτίθετο.

Ἄλλ' οὐχ οὕτως, ἦ δ' ὅς ὁ Πολέμαρχος, ἐλέγετο.

Οὐδέν, ἦν δ' ἐγώ, ὦ Πολέμαρχε, διαφέρει, ἀλλ' εἰ νῦν οὕτω λέγει Θρασύμαχος, οὕτως αὐτοῦ ἀποδεχόμεθα. καί μοι εἰπέ, ὦ Θρασύμαχε· τοῦτο ἦν ὁ ἐβούλου λέγειν τὸ δίκαιον, τὸ τοῦ κρείττονος συμφέρον δοκοῦν εἶναι τῷ κρείττονι, ἐάντε συμφέρη ἐάντε μὴ; οὕτω σε φῶμεν λέγειν;



Τὸ γὰρ τὰ κελευόμενα ποιεῖν, ὦ Πολέμαρχε, ὑπὸ τῶν  
ἀρχόντων δίκαιον εἶναι ἔθετο Θρασύμαχος.

Καὶ γὰρ τὸ τοῦ κρείττονος, ὦ Κλειτοφῶν, <sup>|bring together; be expedient; agree; (mp) happen</sup>  
δίκαιον εἶναι ἔθετο. ταῦτα δὲ ἀμφότερά <sup>|pen</sup> ὕμενος

|agree with/to αὖ <sup>|sometimes</sup> ὁ κρείττους τὰ αὐτοῖς ἀσύμφορα  
κελεύειν τοὺς ἥττους τε καὶ ἀρχομένους ποιεῖν. ἐκ δὲ

τούτων τῶν <sup>|agreement, consent</sup> οὐδὲν μᾶλλον τὸ τοῦ κρείττονος

<sup>|bring together; be expedient; agree; (mp) happen</sup> <sup>|bring together; be expedient; agree; (mp) happen</sup>

Ἄλλ', ἔφη ὁ Κλειτοφῶν, τὸ τοῦ κρείττονος <sup>|bring together; be expedient; agree; (mp) happen</sup>  
ἔλεγεν ὁ ἡγοῖτο ὁ κρείττων αὐτῷ <sup>|bring together; be expedient; agree; (mp) happen</sup>  
ποιητέον εἶναι τῷ ἥττονι, καὶ τὸ δίκαιον τοῦτο ἐτίθετο.

Ἄλλ' οὐχ οὕτως, ἦ δ' ὅς ὁ Πολέμαρχος, ἐλέγετο.

Οὐδέν, ἦν δ' ἐγώ, ὦ Πολέμαρχε, διαφέρει, ἀλλ' εἰ νῦν  
οὕτω λέγει Θρασύμαχος, οὕτως αὐτοῦ <sup>|accept</sup> . καί

μοι εἰπέ, ὦ Θρασύμαχε· τοῦτο ἦν ὁ ἐβούλου λέγειν τὸ

δίκαιον, τὸ τοῦ κρείττονος <sup>|bring together; be expedient; agree; (mp) happen</sup> τῷ

κρείττονι, ἔαντε <sup>|bring together; be expedient; agree; (mp) happen</sup> σε φῶμεν λέγειν;

that for subjects to obey them is justice.

Yes, Polemarchus,—Thrasymachus said that for subjects to do what was commanded by their rulers is just.

Yes, Cleitophon, but he also said that justice is the interest of the stronger, and, while admitting both these propositions, he further acknowledged that the stronger may command the weaker who are his subjects to do what is not for his own interest; whence follows that justice is the injury quite as much as the interest of the stronger.

But, said Cleitophon, he meant by the interest of the stronger what the stronger thought to be his interest,—this was what the weaker had to do; and this was affirmed by him to be justice.

Those were not his words, rejoined Polemarchus.

Never mind, I replied, if he now says that they are, let us accept his statement. Tell me, Thrasymachus, I said, did you mean by justice what the stronger thought to be his interest, whether really so or not?

Certainly not,

*vocabulary***ἀκριβής** (ἰ) exact**ἀναμάρτητος** blameless**γραμματιστής** -οῦ (m, 1) clerk,  
schoolmaster**δημιουργός** public worker

~ergonomics

**ἐξαμαρτάνω** miss; err, do wrong**ἐπιλείπω** fail, not work ~eclipse**ἐπιστήμη** skill, knowledge**ἥκιστος** least; above all**ἱατρός** (ᾱ) physician**κάμνω** toil, be tired, acquire by toil; be  
troubled; be sick**κρείσσων** more powerful; better**λογισμός** calculation**ὁμολογέω** agree with/to**οὐδέποτε** never**προσαγορεύω** address, call by name**ῥῆμα** -τος (n, 3) a thing said**σοφός** skilled, clever, wise**συκοφάντης** -ου (ῥ, m, 1) informer,  
blackmailer

Ἦκιστά γε, ἔφη· ἀλλὰ κρείττω με οἶε καλεῖν τὸν ἐξαμαρτάνοντα ὅταν ἐξαμαρτάνῃ;

Ἐγώ γε, εἶπον, ᾧ μιν σε τοῦτο λέγειν ὅτε τοὺς ἄρχοντας ὠμολόγεις οὐκ ἀναμαρτήτους εἶναι ἀλλὰ τι καὶ ἐξαμαρτάνειν.

Συκοφάντης γὰρ εἶ, ἔφη, ὦ Σώκρατες, ἐν τοῖς λόγοις· ἐπεὶ αὐτίκα ἰατρὸν καλεῖς σὺ τὸν ἐξαμαρτάνοντα περὶ τοὺς κάμνοντας κατ' αὐτὸ τοῦτο ὃ ἐξαμαρτάνει; ἢ λογιστικόν, ὃς ἂν ἐν λογισμῷ ἁμαρτάνῃ, τότε ὅταν ἁμαρτάνῃ, κατὰ ταύτην τὴν ἁμαρτίαν; ἀλλ' οἶμαι λέγομεν τῷ ῥήματι οὕτως, ὅτι ὁ ἰατρὸς ἐξήμαρτεν καὶ ὁ λογιστὴς ἐξήμαρτεν καὶ ὁ γραμματιστής· τὸ δ' οἶμαι ἕκαστος τούτων, καθ' ὅσον τοῦτ' ἔστιν ὃ προσαγορεύομεν αὐτόν, οὐδέποτε ἁμαρτάνει· ὥστε κατὰ τὸν ἀκριβῆ λόγον, ἐπειδὴ καὶ σὺ ἀκριβολογῇ, οὐδεὶς τῶν δημιουργῶν ἁμαρτάνει. ἐπιλειπούσης γὰρ ἐπιστήμης ὁ ἁμαρτάνων ἁμαρτάνει, ἐν ᾧ οὐκ ἔστι δημιουργός· ὥστε δημιουργὸς ἢ σοφὸς ἢ ἄρχων οὐδεὶς ἁμαρτάνει τότε ὅταν ἄρχων ᾗ, ἀλλὰ πᾶς γ' ἂν εἴποι

|least; γε, ἔφη· ἀλλὰ κρείττω με οἶε καλεῖν τὸν  
|above all

|miss; err, do wrong ἄν |miss; err, do wrong

Ἐγωγε, εἶπον, ὧμην σε τοῦτο λέγειν ὅτε τοὺς

ἄρχοντας |agree with/to ὁκ |blameless εἶναι ἀλλά τι καὶ

|miss; err, do wrong

|informer, γὰρ εἶ, ἔφη, ὦ Σώκρατες, ἐν τοῖς λόγοις·  
|blackmailer

ἐπεὶ αὐτίκα |physician ἀλείς σὺ τὸν |miss; err, do wrong ἐρὶ

τοὺς |toil, acquire, κατ' αὐτὸ τοῦτο ὁ |miss; err, do wrong  
|be tired

λογιστικόν, ὃς ἂν ἐν |calculation ἀμαρτάνῃ, τότε ὅταν

ἀμαρτάνῃ, κατὰ ταύτην τὴν ἀμαρτίαν; ἀλλ' οἶμαι λέγομεν

τῷ |a thing said ὡς, ὅτι ὁ |physi- |miss; err, do wrong ὁ γιστῆς  
|cian

|miss; err, do wrong ὁ |clerk, schoolmaster ὁ δ' οἶμαι ἕκαστος

τούτων, καθ' ὅσον τοῦτ' ἔστιν ὁ |address, call by αὐτόν,  
|name

|never ἀμαρτάνει· ὥστε κατὰ τὸν |exact λόγον, ἐπειδὴ

καὶ σὺ ἀκριβολογῇ, οὐδεὶς τῶν δημιουργῶν ἀμαρτάνει.

|fail, not work γὰρ |skill, ὁ ἀμαρτάνων ἀμαρτάνει, ἐν  
|knowledge

ὧ οὐκ ἔστι |public ὥστε |public ἢ |skilled, ἢ ἄλλων  
|worker |worker |clever, wise

οὐδεὶς ἀμαρτάνει τότε ὅταν ἄρχων ᾖ, ἀλλὰ πᾶς γ' ἂν εἴποι

he said. Do you suppose that I call him who is mistaken the stronger at the time when he is mistaken?

Yes, I said, my impression was that you did so, when you admitted that the ruler was not infallible but might be sometimes mistaken.

You argue like an informer, Socrates. Do you mean, for example, that he who is mistaken about the sick is a physician in that he is mistaken? or that he who errs in arithmetic or grammar is an arithmetician or grammarian at the time when he is making the mistake, in respect of the mistake? True, we say that the physician or arithmetician or grammarian has made a mistake, but this is only a way of speaking; for the fact is that neither the grammarian nor any other person of skill ever makes a mistake in so far as he is what his name implies; they none of them err unless their skill fails them, and then they cease to be skilled artists. No artist or sage or ruler errs at the time when he is what his name implies; though he is commonly said to err, and

*vocabulary***ἀκριβής** (ī) exact**ἄρnuμαι** get, win**βέλτιστος** best, noblest**βιάζω** use force on, violate**βιάω** use force against, overcome**διορίζω** delimit; determine**ἐγγίγνομαι** live in ~genus**ἐπιβουλή** a plot, scheme ~volunteer**ἐπιχειρέω** do, try, attack ~chiral**ἔρομαι** ask a question, ask about, go searching through**ἱατρός** (ā) physician**κακουργέω** do evil**κρείσσων** more powerful; better**μακάριος** blessed**πότερος** which, whichever of two**συκοφαντέω** (ō) harass, quibble, blackmail**συμφέρω** bring together; be expedient; agree; (mp) happen ~bear**ὑπολαμβάνω** take under one's support, seize; speak up; imagine ~epilepsy

ὅτι ὁ ἰατρὸς ἥμαρτεν καὶ ὁ ἄρχων ἥμαρτεν.

Τοιοῦτον οὖν δὴ σοι καὶ ἐμὲ ὑπόλαβε νυνδὴ ἀποκρίνεσθαι·  
τὸ δὲ ἀκριβέστατον ἐκεῖνο τυγχάνει ὄν, τὸν ἄρχοντα,  
καθ' ὅσον ἄρχων ἐστίν, μὴ ἀμαρτάνειν, μὴ ἀμαρτάνοντα  
δὲ τὸ αὐτῷ βέλτιστον τίθεσθαι, τοῦτο δὲ τῷ ἀρχομένῳ  
ποιητέον. ὥστε ὅπερ ἐξ ἀρχῆς ἔλεγον δίκαιον λέγω, τὸ  
τοῦ κρείττονος ποιεῖν συμφέρον.

Εἶεν, ἦν δ' ἐγώ, ὦ Θρασύμαχε· δοκῶ σοι συκοφαντεῖν;

Πάνυ μὲν οὖν, ἔφη.

Οἷι γάρ με ἐξ ἐπιβουλῆς ἐν τοῖς λόγοις κακουργοῦντά σε  
ἐρέσθαι ὡς ἠρόμην;

Εὐ μὲν οὖν οἶδα, ἔφη. καὶ οὐδέν γέ σοι πλέον ἔσται· οὔτε  
γὰρ ἄν με λάθοις κακουργῶν, οὔτε μὴ λαθὼν βιάσασθαι  
τῷ λόγῳ δύναιο.

Οὐδέ γ' ἂν ἐπιχειρήσαιμι, ἦν δ' ἐγώ, ὦ μακάριε. ἀλλ' ἵνα  
μὴ αὖθις ἡμῖν τοιοῦτον ἐγγένηται, διόρισαι ποτέρως



ὅτι ὁ |physician|, μαρτεν καὶ ὁ ἄρχων ἥμαρτεν.

Τοιοῦτον οὖν δὴ σοι καὶ ἐμὲ |take under one's support, 'εσθαι  
|seize; speak up; imagine

τὸ δὲ |exact ἐκεῖνο τυγχάνει ὄν, τὸν ἄρχοντα,

καθ' ὅσον ἄρχων ἐστίν, μὴ ἀμαρτάνειν, μὴ ἀμαρτάνοντα

δὲ τὸ αὐτῷ |best, τίθεσθαι, τοῦτο δὲ τῷ ἀρχομένῳ  
|noblest

ποιητέον. ὥστε ὅπερ ἐξ ἀρχῆς ἔλεγον δίκαιον λέγω, τὸ

τοῦ κρείττονος ποιεῖν |bring together; be expedi-  
|ent; agree; (mp) happen

Εἶεν, ἦν δ' ἐγώ, ὦ Θρασύμαχε· δοκῶ σοι |harass, quib-  
|ble, blackmail

Πάνυ μὲν οὖν, ἔφη.

Οἶει γάρ με ἐξ |a plot, scheme τοῖς λόγοις |do evil σε

|ask, search through ,';

Εὖ μὲν οὖν οἶδα, ἔφη. καὶ οὐδέν γέ σοι πλέον ἔσται· οὔτε

γὰρ ἄν με λάθοις |do evil , οὔτε μὴ λαθὼν βιάσασθαι

τῷ λόγῳ δύναιο.

Οὐδέ γ' ἂν |do, try, attack , ἦν δ' ἐγώ, ὦ |blessed . ἀλλ' ἵνα

μὴ αὐθις ἡμῖν τοιοῦτον |live in , |delimit; |which,  
|determine |whichever

I adopted the common mode of speaking. But to be perfectly accurate, since you are such a lover of accuracy, we should say that the ruler, in so far as he is a ruler, is unerring, and, being unerring, always commands that which is for his own interest; and the subject is required to execute his commands; and therefore, as I said at first and now repeat, justice is the interest of the stronger.

Indeed, Thrasymachus, and do I really appear to you to argue like an informer?

Certainly, he replied.

And do you suppose that I ask these questions with any design of injuring you in the argument?

Nay, he replied, 'suppose' is not the word—I know it; but you will be found out, and by sheer force of argument you will never prevail.

I shall not make the attempt, my dear man; but to avoid any misunderstanding occurring between us in future, let me ask, in what sense do you speak of

*vocabulary***ἄδην** to satiety; enough**ἄδος** weariness**ἀκριβής** (ἱ) exact**ἀνδάνω** please ~hedonism**ἄρτι** at the same time**γούν** at least then**ἐπιχειρέω** do, try, attack ~chiral**ἱατρός** (ἄ) physician**κακουργέω** do evil**κάμνω** toil, be tired, acquire by toil; be troubled; be sick**κρείσσων** more powerful; better**κυβερνήτης** -ου (m, 1) steersman, governor ~govern**λάω** grip, pin?**λέων** lion**μαίνομαι** be berserk ~maenad**ναύτης** -ου (m, 1) sailor ~navy**ξυρέω** shave**ὀρθός** upright, straight; correct, just

~orthogonal

**ὀρθόω** stand up**παρίημι** dangle; pass over, allow ~jet**πότερος** which, whichever of two**συκοφαντέω** (ῶ) harass, quibble, blackmail**συμφέρω** bring together; be expedient; agree; (mp) happen ~bear

λέγεις τὸν ἄρχοντά τε καὶ τὸν κρείττονα, τὸν ὡς ἔπος  
εἰπεῖν ἢ τὸν ἀκριβεῖ λόγῳ, ὃ νυνδὴ ἔλεγες, οὐ τὸ συμφέρον  
κρείττονος ὄντος δίκαιον ἔσται τῷ ἡττονι ποιεῖν.

Τὸν τῷ ἀκριβεστάτῳ, ἔφη, λόγῳ ἄρχοντα ὄντα. πρὸς  
ταῦτα κακούργει καὶ συκοφάντει, εἴ τι δύνασαι— οὐδέν  
σου παρίεμαι— ἀλλ' οὐ μὴ οἶός τ' ἦς.

Οἷε γὰρ ἄν με, εἶπον, οὕτω μανῆναι ὥστε ξυρεῖν ἐπιχειρεῖν  
λέοντα καὶ συκοφαντεῖν Θρασύμαχον;

Νῦν γοῦν, ἔφη, ἐπεχείρησας, οὐδέν ὦν καὶ ταῦτα.

Ἄδην, ἦν δ' ἐγώ, τῶν τοιούτων. ἀλλ' εἰπέ μοι·  
ὁ τῷ ἀκριβεῖ λόγῳ ἰατρός, ὃν ἄρτι ἔλεγες, πότερον  
χρηματιστής ἐστιν ἢ τῶν καμνόντων θεραπευτής; καὶ  
λέγε τὸν τῷ ὄντι ἰατρὸν ὄντα.

Τῶν καμνόντων, ἔφη, θεραπευτής.

Τί δὲ κυβερνήτης; ὁ ὀρθῶς κυβερνήτης  
ναυτῶν ἄρχων ἐστὶν ἢ ναύτης;

λέγεις τὸν ἄρχοντά τε καὶ τὸν κρείττονα, τὸν ὥς ἔπος

εἰπεῖν ἢ τὸν |exact λόγῳ, ὃ νυνδὴ ἔλεγες, οὗ τὸ |bring together; be expedient; agree; (mp) happen  
κρείττονος ὄντος δίκαιον ἔσται τῷ ἥττονι ποιεῖν.

Τὸν τῷ |exact , ἔφη, λόγῳ ἄρχοντα ὄντα. πρὸς

ταῦτα |do evil καὶ |harass, quibble, blackmail εἴ τι δύνασαι— οὐδέν

σου |dangle; pass ἀλλ' οὐ μὴ οἶός τ' ᾔς.  
|over, allow

Οἶε γὰρ ἂν με, εἶπον, οὕτω |be berserk ὥστε |shave |do, try, attack

λέοντα καὶ |harass, quibble, blackmail Θρασύμαχον;

|now; |at least then |do, try, attack , οὐδὲν ὦν καὶ ταῦτα.

com-

mand  
or  
wish

ἔδην, ἦν δ' ἐγώ, τῶν τοιούτων. ἀλλ' εἰπέ μοι·

ὁ τῷ |exact λόγῳ |physician ὅν |at the same time |which,  
|whichever

χρηματιστής ἐστίν ἢ τῶν |toil, acquire, θεραπευτής; καὶ  
|be tired

λέγε τὸν τῷ ὄντι |physician ἵτα.

Τῶν |toil, acquire, ἔφη, θεραπευτής.  
|be tired

Τί δὲ |steersman, , ὁ ὀρθῶς |steersman,  
|governor

|sailor ἄρχων ἐστὶν ἢ |sailor ,

a ruler or stronger whose interest, as you were saying, he being the superior, it is just that the inferior should execute—is he a ruler in the popular or in the strict sense of the term?

In the strictest of all senses, he said. And now cheat and play the informer if you can; I ask no quarter at your hands. But you never will be able, never.

And do you imagine, I said, that I am such a madman as to try and cheat, Thrasymachus? I might as well shave a lion.

Why, he said, you made the attempt a minute ago, and you failed.

Enough, I said, of these civilities. It will be better that I should ask you a question: Is the physician, taken in that strict sense of which you are speaking, a healer of the sick or a maker of money? And remember that I am now speaking of the true physician.

A healer of the sick, he replied.

And the pilot—that is to say, the true pilot—is he a captain

*vocabulary***ἐκπορίζω** provide; invent**ἔρομαι** ask a question, ask about, go searching through**ἔρωτάω** ask about something**κυβερνήτης** -ου (m, 1) steersman, governor ~govern**ναύτης** -ου (m, 1) sailor ~navy**οὐκοῦν** not so?; and so**παντάπασι**ν altogether; yes, certainly**προσδέω** bind also; need also**συμφέρω** bring together; be expedient; agree; (mp) happen ~bear**τέλεος** finished**τέχνη** craft, art, plan, contrivance  
~technology**φύω** produce, beget; clasp ~physics

Ναυτῶν ἄρχων.

Οὐδὲν οἶμαι τοῦτο ὑπολογιστέον, ὅτι πλεῖ ἐν τῇ νηί, οὐδ' ἐστὶν κλητέος ναύτης· οὐ γὰρ κατὰ τὸ πλεῖν κυβερνήτης καλεῖται, ἀλλὰ κατὰ τὴν τέχνην καὶ τὴν τῶν ναυτῶν ἀρχήν.

Ἀληθῆ, ἔφη.

Οὐκοῦν ἐκάστῳ τούτων ἔστιν τι συμφέρον;

Πάνυ γε.

Οὐ καὶ ἡ τέχνη, ἦν δ' ἐγώ, ἐπὶ τούτῳ πέφυκεν, ἐπὶ τῷ τὸ συμφέρον ἐκάστῳ ζητεῖν τε καὶ ἐκπορίζειν;

Ἐπὶ τούτῳ, ἔφη.

Ἄρ' οὖν καὶ ἐκάστη τῶν τεχνῶν ἔστιν τι συμφέρον ἄλλο ἢ ὅτι μάλιστα τελέαν εἶναι;

Πῶς τοῦτο ἐρωτᾷς;

Ὡσπερ, ἔφην ἐγώ, εἴ με ἔροιο εἰ ἐξαρκεῖ σώματι εἶναι σώματι ἢ προσδεῖταί τινος, εἵποίμ' ἂν ὅτι παντάπασιν μὲν



|sailor ἄρχων.

Οὐδὲν οἶμαι τοῦτο ὑπολογιστέον, ὅτι πλεῖ ἐν τῇ νηί, οὐδ'  
 ἐστὶν κλητέος |sailor οὐ γὰρ κατὰ τὸ πλεῖν |steersman,  
 καλεῖται, ἀλλὰ κατὰ τὴν |craft καὶ τὴν τῶν |sailor  
 ἀρχήν.

Ἀληθῆ, ἔφη.

|not so?; and 'so ρ τούτων ἔστιν τι |bring together; be expedi-  
 |ent; agree; (mp) happen

Πάνυ γε.

Οὐ καὶ ἡ |craft , ἣν δ' ἐγώ, ἐπὶ τούτῳ πέφυκεν, ἐπὶ τῷ τὸ

|bring together; ' be expedient; agree; provide; ,  
 |(mp) happen |invent

Ἐπὶ τούτῳ, ἔφη.

Ἄρ' οὖν καὶ ἐκάστη τῶν |craft ἔστιν τι |bring together; ' be expedient;  
 |agree; (mp) happen

ἢ ὅτι μάλιστα |finished εἶναι;

Πῶς τοῦτο |ask ,

Ὡσπερ, ἔφην ἐγώ, εἴ με |ask, search through σώματι εἶναι

σώματι ἢ προσδεῖται τινος, εἵπομι' ἂν ὅτι |altogether; μὲν  
 |yes, certainly

of sailors or a mere sailor?

A captain of sailors.

The circumstance that he sails in the ship is not to be taken into account; neither is he to be called a sailor; the name pilot by which he is distinguished has nothing to do with sailing, but is significant of his skill and of his authority over the sailors.

Very true, he said.

Now, I said, every art has an interest?

Certainly.

For which the art has to consider and provide?

Yes, that is the aim of art.

And the interest of any art is the perfection of it—this and nothing else?

What do you mean?

I mean what I may illustrate negatively by the example of the body. Suppose you were to ask me whether the body is self-sufficing or has wants, I should reply:

*vocabulary***ἄκοή** hearing ~acoustic**ἄπεραντος** infinite**ἄρα** interrogative pcl**ἀρετή** goodness, excellence**ἐκπορίζω** provide; invent**ἐνιμι** be in ~ion**ἱατρικός** medicine, medical skill**ὀρθός** upright, straight; correct, just

~orthogonal

**ὀρθόω** stand up**οὖς** οὖατος (n) ear**ὄψις** ὄψεως (f) sight, view

~thanatopsis

**προσδέω** bind also; need also**προσήκω** belong to, it beseems**σκέπτομαι** look, look at, watch

~skeptic

**σκοπᾶω** watch, observe**σκοπέω** behold, consider**συμφέρω** bring together; be expedient;

agree; (mp) happen ~bear

**τέχνη** craft, art, plan, contrivance

~technology

οὖν προσδεῖται. διὰ ταῦτα καὶ ἡ τέχνη ἐστὶν ἡ ἱατρικὴ νῦν  
 ηὐρημένη, ὅτι σῶμά ἐστιν πονηρὸν καὶ οὐκ ἐξαρκεῖ αὐτῷ  
 τοιούτῳ εἶναι. τούτῳ οὖν ὅπως ἐκπορίζῃ τὰ συμφέροντα,  
 ἐπὶ τούτῳ παρεσκευάσθη ἡ τέχνη. ἡ ὀρθῶς σοι δοκῶ,  
 ἔφην, ἂν εἰπεῖν οὕτω λέγων, ἡ οὐ;  
 Ὅρθως, ἔφη.

Τί δὲ δῆ; αὐτὴ ἡ ἱατρικὴ ἐστὶν πονηρά, ἢ ἄλλη τις τέχνη  
 ἔσθ' ὅτι προσδεῖται τινος ἀρετῆς— ὥσπερ ὀφθαλμοὶ  
 ὄψεως καὶ ὠτα ἀκοῆς καὶ διὰ ταῦτα ἐπ' αὐτοῖς δεῖ τινος  
 τέχνης τῆς τὸ συμφέρον εἰς αὐτὰ ταῦτα σκεψομένης τε  
 καὶ ἐκποριούσης— ἄρα καὶ ἐν αὐτῇ τῇ τέχνῃ ἔνι τις  
 πονηρία, καὶ δεῖ ἐκάστη τέχνη ἄλλης τέχνης ἥτις αὐτῇ  
 τὸ συμφέρον σκέψεται, καὶ τῇ σκοπούμεν ἑτέρας αὐ  
 τοιαύτης, καὶ τοῦτ' ἐστὶν ἀπέραντον; ἢ αὐτὴ αὐτῇ τὸ  
 συμφέρον σκέψεται; ἢ οὔτε αὐτῆς οὔτε ἄλλης προσδεῖται  
 ἐπὶ τὴν αὐτῆς πονηρίαν τὸ συμφέρον σκοπεῖν· οὔτε γὰρ  
 πονηρία οὔτε ἁμαρτία οὐδεμία οὐδεμιᾶ τέχνη πάρεστιν,  
 οὐδὲ προσήκει τέχνη ἄλλῳ τὸ συμφέρον ζητεῖν ἢ ἐκείνῳ

οὖν προσδεῖται. διὰ ταῦτα καὶ ἡ τέχνη ἐστὶν ἡ <sup>|</sup>medicine, <sup>|</sup>medical skill  
 ἡύρημένη, ὅτι σῶμά ἐστιν πονηρὸν καὶ οὐκ ἐξαρκεῖ αὐτῷ  
 τοιούτῳ εἶναι. τούτῳ οὖν ὅπως <sup>|</sup>provide; <sup>|</sup>invent <sup>|</sup>bring together; be expedi-  
 ἐπὶ τούτῳ παρεσκευάσθη ἡ τέχνη. ἡ ὀρθῶς σοι δοκῶ,  
 ἔφην, ἂν εἰπεῖν οὕτω λέγων, ἢ οὐ;  
 Ὅρθως, ἔφη.

Τί δὲ δῆ; αὐτὴ ἡ <sup>|</sup>medicine, <sup>|</sup>medical skill πονηρά, ἢ ἄλλη τις τέχνη  
 ἔσθ' ὅτι προσδεῖται τινος ἀρετῆς— ὥσπερ ὀφθαλμοὶ  
<sup>|</sup>sight καὶ <sup>|</sup>ear <sup>|</sup>hearing καὶ διὰ ταῦτα ἐπ' αὐτοῖς δεῖ τινος  
 τέχνης τῆς τὸ <sup>|</sup>bring together; be <sup>|</sup>expedient; <sup>|</sup>look, look at, watch  
<sup>|</sup>agree; (mp) happen  
 καὶ <sup>|</sup>provide; <sup>|</sup>invent — <sup>|</sup>interrogative pcl 'τῇ τῇ τέχνῃ <sup>|</sup>be in is  
 πονηρία, καὶ δεῖ ἐκάστη τέχνη ἄλλης τέχνης ἥτις αὐτῇ  
 τὸ <sup>|</sup>bring together; be <sup>|</sup>expedient; <sup>|</sup>look, look at, watch <sup>|</sup>behold, <sup>|</sup>consider ἐτέρας αὖ  
 τοιαύτης, καὶ τοῦτ' ἐστὶν <sup>|</sup>infinite, ἢ αὐτὴ αὐτῇ τὸ  
<sup>|</sup>bring together; be <sup>|</sup>expedient; <sup>|</sup>look, look at, watch αὐτῆς οὐτε ἄλλης προσδεῖται  
<sup>|</sup>agree; (mp) happen  
 πονηρία οὐτε ἀμαρτία οὐδεμία οὐδεμίᾳ τέχνῃ πάρεστιν,  
 οὐδὲ <sup>|</sup>belong to, <sup>|</sup>it beseems τέχνῃ ἄλλῳ τὸ <sup>|</sup>bring together; be <sup>|</sup>expedi-  
<sup>|</sup>ent; agree; (mp) happen

Certainly the body has wants; for the body may be ill and require to be cured, and has therefore interests to which the art of medicine ministers; and this is the origin and intention of medicine, as you will acknowledge. Am I not right?

Quite right, he replied.

But is the art of medicine or any other art faulty or deficient in any quality in the same way that the eye may be deficient in sight or the ear fail of hearing, and therefore requires another art to provide for the interests of seeing and hearing—has art in itself, I say, any similar liability to fault or defect, and does every art require another supplementary art to provide for its interests, and that another and another without end? Or have the arts to look only after their own interests? Or have they no need either of themselves or of another?—having no faults or defects, they have no need to correct them, either by the exercise of their own art or of any

*vocabulary***ἀχέραιο**s unmixed; unharmed**ἀκριβής** (ἰ) exact**ἐνταῦθα** there, here**ἐπιστήμη** skill, knowledge**ἐπιτάσσω** enjoin; place near**ἱατρικός** medicine, medical skill**ἵππικός** of horses ~hippo**κρείσσων** more powerful; better**μόγις** with difficulty, barely**ναί** yea**ὀρθός** upright, straight; correct, just  
~orthogonal**προσδέω** bind also; need also**σκοπᾶω** watch, observe**σκοπέω** behold, consider**συγχωρέω** accede, concede**συμφέρω** bring together; be expedient;  
agree; (mp) happen ~bear**τέχνη** craft, art, plan, contrivance  
~technology

οὗ τέχνη ἐστίν, αὐτὴ δὲ ἀβλαβὴς καὶ ἀκέραιός ἐστιν ὀρθὴ  
οὖσα, ἕωςπερ ἂν ἡ ἐκάστη ἀκριβὴς ὅλη ἤπερ ἐστίν; καὶ  
σκοπεῖ ἐκείνῳ τῷ ἀκριβεῖ λόγῳ· οὕτως ἢ ἄλλως ἔχει;

Οὕτως, ἔφη, φαίνεται.

Οὐκ ἄρα, ἦν δ' ἐγώ, ἱατρικὴ ἱατρικῇ τὸ συμφέρον σκοπεῖ  
ἀλλὰ σώματι.

Ναί, ἔφη.

Οὐδὲ ἵππικὴ ἵππικῇ ἀλλ' ἵπποις· οὐδὲ ἄλλη τέχνη οὐδεμία  
ἐαυτῇ— οὐδὲ γὰρ προσδεῖται— ἀλλ' ἐκείνῳ οὗ τέχνη  
ἐστίν.

Φαίνεται, ἔφη, οὕτως.

Ἀλλὰ μὲν, ὦ Θρασύμαχε, ἄρχουσί γε αἱ τέχναι καὶ  
κρατοῦσιν ἐκείνου οὐπὲρ εἰσιν τέχναι.

Συνεχώρησεν ἐνταῦθα καὶ μάλα μόγις.

Οὐκ ἄρα ἐπιστήμη γε οὐδεμία τὸ τοῦ κρείττονος συμφέρον  
σκοπεῖ οὐδ' ἐπιτάττει, ἀλλὰ τὸ τοῦ ἡττονός τε καὶ



οὐ |craft ἐστίν, αὐτὴ δὲ ἀβλαβὴς καὶ |unmixed; ἐστὶν |upright, straight;  
|unharmed |correct, just

οὐσα, ἕωσπερ ἂν ἡ ἐκάστη |exact ὅλη ἥπερ ἐστίν; καὶ

σκοπεῖ ἐκείνῳ τῷ |exact λόγῳ· οὕτως ἢ ἄλλως ἔχει;

Οὕτως, ἔφη, φαίνεται.

Οὐκ ἄρα, ἦν δ' ἐγώ, |medicine, |medicine, . ἔ |bring to |behold,  
|medical |medical skill |gether; be |consider  
ἀλλὰ σώματι. |skill |expedient;  
|agree; (mp)  
|happen

|yea , ἔφη.

Οὐδὲ |of |of horses ἂν ἵπποις· οὐδὲ ἄλλη |craft οὐδεμία  
|horses  
ἐαυτῇ— οὐδὲ γὰρ προσδεῖται— ἀλλ' ἐκείνῳ οὐ |craft  
ἐστίν.

Φαίνεται, ἔφη, οὕτως.

Ἀλλὰ μὲν, ὦ Θρασύμαχε, ἄρχουσί γε αἱ |craft καὶ  
κρατοῦσιν ἐκείνου οὐπὲρ εἰσιν |craft .

|accede, concede |there, here . καὶ μάλα |with difficulty,  
|barely

Οὐκ ἄρα |skill, γε οὐδεμία τὸ τοῦ κρείττονος |bring together; be expe-  
|knowledge |dient; agree; (mp) hap-  
|behold, καὶ δ' |enjoin; , ἀλλὰ τὸ τοῦ ἥττονός τε καὶ |pen  
|consider |place near

other; they have only to consider the interest of their subject-matter. For every art remains pure and faultless while remaining true—that is to say, while perfect and unimpaired. Take the words in your precise sense, and tell me whether I am not right.

Yes, clearly.

Then medicine does not consider the interest of medicine, but the interest of the body?

True, he said.

Nor does the art of horsemanship consider the interests of the art of horsemanship, but the interests of the horse; neither do any other arts care for themselves, for they have no needs; they care only for that which is the subject of their art?

True, he said.

But surely, Thrasymachus, the arts are the superiors and rulers of their own subjects?

To this he assented with a good deal of reluctance.

Then, I said, no science or art considers or enjoins the interest of the stronger or superior, but only the interest of

*vocabulary*

**ἀκριβής** (ἶ) exact  
**ἐπιτάσσω** enjoin; place near  
**ἐπιχειρέω** do, try, attack ~chiral  
**ἱατρός** (ἄ) physician  
**κάμνω** toil, be tired, acquire by toil; be troubled; be sick  
**κυβερνήτης** -ου (m, 1) steersman, governor ~govern  
**μόγισ** with difficulty, barely  
**ναύτης** -ου (m, 1) sailor ~navy  
**ὁμολογέω** agree with/to  
**οὐκοῦν** not so?; and so

**προστάσσω** post at, attach to, command  
**σκέπτομαι** look, look at, watch ~skeptic  
**σκοπέω** behold, consider  
**συμφέρω** bring together; be expedient; agree; (mp) happen ~bear  
**σύμφημι** assent, concede  
**συνομολογέω** agree  
**τελευτάω** bring about, finish ~apostle  
**τελευτή** conclusion, fulfilment ~apostle

ἀρχομένου ὑπὸ ἐαυτῆς.

Συνωμολόγησε μὲν καὶ ταῦτα τελευτῶν, ἐπεχείρει δὲ περὶ αὐτὰ μάχεσθαι· ἐπειδὴ δὲ ὡμολόγησεν, ἄλλο τι οὖν, ἦν δ' ἐγώ, οὐδὲ ἰατρὸς οὐδεὶς, καθ' ὅσον ἰατρός, τὸ τῷ ἰατρῷ συμφέρον σκοπεῖ οὐδ' ἐπιτάττει, ἀλλὰ τὸ τῷ κάμνοντι; ὡμολόγηται γὰρ ὁ ἀκριβὴς ἰατρὸς σωμάτων εἶναι ἄρχων ἀλλ' οὐ χρηματιστής. ἢ οὐχ ὡμολόγηται;

Συνέφη.

Οὐκοῦν καὶ ὁ κυβερνήτης ὁ ἀκριβὴς ναυτῶν εἶναι ἄρχων ἀλλ' οὐ ναύτης;

Ὁμολόγηται.

Οὐκ ἄρα ὅ γε τοιοῦτος κυβερνήτης τε καὶ ἄρχων τὸ τῷ κυβερνήτῃ συμφέρον σκέψεται τε καὶ προστάξει, ἀλλὰ τὸ τῷ ναύτῃ τε καὶ ἀρχομένῳ.

Συνέφησε μόγισ.

Οὐκοῦν, ἦν δ' ἐγώ, ὦ Θρασύμαχε, οὐδὲ ἄλλος οὐδεὶς ἐν

ἀρχομένου ὑπὸ ἐαυτῆς.

|agree μὲν καὶ ταῦτα τελευτῶν, |do, try, attack ἔτι  
αὐτὰ μάχεσθαι· ἐπειδὴ δὲ |agree with/to , ἄλλο τι οὖν, ἦν δ'  
ἐγώ, οὐδὲ |physician ἰδεῖς, καθ' ὅσον |physician . ὁ τῷ |physician

|bring to-|behold, ὡς |enjoin; , ἀλλὰ τὸ τῷ |toil, acquire,  
gether; be|consider |place near |be tired  
expedient;  
agree; with/to γὰρ ὁ |exact |physician οὐμάτων εἶναι ἄρχων  
happen  
ἀλλ' οὐ χρηματιστής. ἢ οὐχ |agree with/to ,

|assent,  
concede

|not so?; and so |steersman, ὁ |exact |sailor εἶναι ἄρχων  
governor  
ἀλλ' οὐ |sailor ,

|agree with/to

Οὐκ ἄρα ὁ γε τοιοῦτος |steersman, τε καὶ ἄρχων τὸ τῷ  
governor

|steersman, |bring to-|look, look at, watch , ροστάξει, ἀλλὰ τὸ  
governor |gether; be  
τῷ |sailor |agree; (mp) πῶς καὶ ἀρχομένῳ.  
happen

|assent, |with difficulty,  
concede |barely

|not so?; and so ἐγώ, ὦ Θρασύμαχε, οὐδὲ ἄλλος οὐδεὶς ἐν

the subject and weaker?

He made an attempt to contest this proposition also, but finally acquiesced.

Then, I continued, no physician, in so far as he is a physician, considers his own good in what he prescribes, but the good of his patient; for the true physician is also a ruler having the human body as a subject, and is not a mere money-maker; that has been admitted?

Yes.

And the pilot likewise, in the strict sense of the term, is a ruler of sailors and not a mere sailor?

That has been admitted.

And such a pilot and ruler will provide and prescribe for the interest of the sailor who is under him, and not for his own or the ruler's interest?

He gave a reluctant 'Yes.'

Then, I said, Thrasymachus, there is no one in any rule

*vocabulary*

**ἀπομύσσω** blow one's nose  
**βουκόλος** herdsman ~bovine  
**ἐνταῦθα** there, here  
**ἐπιτάσσω** enjoin; place near  
**ἐρωτάω** ask about something  
**καταφανής** clearly seen  
**παχύνω** fatten  
**περίστημι** be around; turn out  
 ~station

**περιοράω** look around; watch; permit  
**ποιμήν** -ένος (m, 3) shepherd ~pastor  
**πρέπω** be conspicuous, preeminent  
 ~refurbish  
**πρέπων** -οντος (m, 3) type of fish  
**πρόβατον** cattle, flocks, herds  
**σκοπάω** watch, observe  
**σκοπέω** behold, consider  
**συμφέρω** bring together; be expedient;  
 agree; (mp) happen ~bear

οὐδεμιᾷ ἀρχῇ, καθ' ὅσον ἄρχων ἐστίν, τὸ αὐτῷ συμφέρον σκοπεῖ οὐδ' ἐπιτάττει, ἀλλὰ τὸ τῷ ἀρχομένῳ καὶ ᾧ ἂν αὐτὸς δημιουργῇ, καὶ πρὸς ἐκεῖνο βλέπων καὶ τὸ ἐκείνῳ συμφέρον καὶ πρέπον, καὶ λέγει ἃ λέγει καὶ ποιεῖ ἃ ποιεῖ ἅπαντα.

Ἐπειδὴ οὖν ἐνταῦθα ἡμεν τοῦ λόγου καὶ πᾶσι καταφανὲς ἦν ὅτι ὁ τοῦ δικαίου λόγος εἰς τοῦναντίον περιεστήκει, ὁ Θρασύμαχος ἀντὶ τοῦ ἀποκρίνεσθαι, εἶπέ μοι, ἔφη, ᾧ Σώκρατες, τίτθη σοι ἔστιν;

Τί δέ; ἦν δ' ἐγώ· οὐκ ἀποκρίνεσθαι χρῆν μάλλον ἢ τοιαῦτα ἐρωτᾶν;

Ὅτι τοί σε, ἔφη, κορυζῶντα περιορᾷ καὶ οὐκ ἀπομύττει δεόμενον, ὅς γε αὐτῇ οὐδὲ πρόβατα οὐδὲ ποιμένα γιγνώσκεις.

Ὅτι δὴ τί μάλιστα; ἦν δ' ἐγώ.

Ὅτι οἶει τοὺς ποιμένας ἢ τοὺς βουκόλους τὸ τῶν προβάτων ἢ τὸ τῶν βοῶν ἀγαθὸν σκοπεῖν καὶ παχύνειν



οὐδεμιᾷ ἀρχῇ, καθ' ὅσον ἄρχων ἐστίν, τὸ αὐτῷ |bring together; be expedient; agree; (mp) happen  
 |behold, |consider, οὐδ' |enjoin; |place near, ἀλλὰ τὸ τῷ ἀρχομένῳ καὶ ᾧ ἂν  
 αὐτὸς δημιουργῇ, καὶ πρὸς ἐκεῖνο βλέπων καὶ τὸ ἐκείνῳ  
 |bring together; be expedient; agree; (mp) happen καὶ λέγει ᾧ λέγει καὶ ποιεῖ ᾧ ποιεῖ  
 ἅπαντα.

Ἐπειδὴ οὖν |there, here, μὲν τοῦ λόγου καὶ πᾶσι |clearly seen  
 ἦν ὅτι ὁ τοῦ δικαίου λόγος εἰς τοῦναντίον |be around; turn out  
 ὁ Θρασύμαχος ἀντὶ τοῦ ἀποκρίνεσθαι, εἶπέ μοι, ἔφη, ᾧ  
 Σώκρατες, τίτθῃ σοι ἔστιν;

Τί δέ; ἦν δ' ἐγώ· οὐκ ἀποκρίνεσθαι χρῆν μᾶλλον ἢ τοιαῦτα  
 |ask

Ὅτι τοί σε, ἔφη, κορυζῶντα |look around; watch; |blow one's nose  
 |permit  
 δεόμενον, ὅς γε αὐτῇ οὐδὲ |cattle, flocks, οὐδὲ |shepherd  
 |herds  
 γιγνώσκεις.

Ὅτι δὴ τί |very, ἦν δ' ἐγώ.

Ὅτι οἶε τοὺς |shepherd ἢ τοὺς |herdsman τὸ τῶν  
 |cattle, flocks, ἢ τὸ τῶν βοῶν ἀγαθὸν σκοπεῖν καὶ |fatten  
 |herds

who, in so far as he is a ruler, considers or enjoins what is for his own interest, but always what is for the interest of his subject or suitable to his art; to that he looks, and that alone he considers in everything which he says and does.

When we had got to this point in the argument, and every one saw that the definition of justice had been completely upset, Thrasymachus, instead of replying to me, said: Tell me, Socrates, have you got a nurse?

Why do you ask such a question, I said, when you ought rather to be answering?

Because she leaves you to snivel, and never wipes your nose: she has not even taught you to know the shepherd from the sheep.

What makes you say that? I replied.

Because you fancy that the shepherd or neatherd fattens or tends the sheep or oxen with

*vocabulary***ἀγνοέω** be ignorant of ~gnostic**ἀδικία** injustice, offence**ἄδικος** unfair; obstinate, bad**ἄλλότριος** someone else's; alien ~alien**βλάβη** harm**δεσπότης** -ου (m, 1) master, despot**διανοέω** have in mind**διατίθηναι** arrange; set out goods for sale ~thesis**δικαιοσύνη** justice**εὐδαίμων** blessed with a good genius**εὐήθης** good-hearted; simple**θεραπεύω** help, serve ~therapy**κοινωνέω** associate with**κρείσσων** more powerful; better**ὅθεν** whence**οἰκεῖος** household, familiar, proper**ὅπου** where**πανταχοῦ** everywhere; completely**πρόβατον** cattle, flocks, herds**πρόσω** forward, in the future; far**σκοπᾶω** watch, observe**σκοπέω** behold, consider**συμβόλαιος** contractual**συμφέρω** bring together; be expedient; agree; (mp) happen ~bear**ὑπηρετέω** serve**ώφελέω** help, be useful

αὐτοὺς καὶ θεραπεύειν πρὸς ἄλλο τι βλέποντας ἢ τὸ τῶν  
 δεσποτῶν ἀγαθὸν καὶ τὸ αὐτῶν, καὶ δὴ καὶ τοὺς ἐν ταῖς  
 πόλεσιν ἄρχοντας, οἱ ὡς ἀληθῶς ἄρχουσιν, ἄλλως πως  
 ἡγῇ διανοεῖσθαι πρὸς τοὺς ἀρχομένους ἢ ὥσπερ ἂν τις  
 πρὸς πρόβατα διατεθείη, καὶ ἄλλο τι σκοπεῖν αὐτοὺς διὰ  
 νυκτὸς καὶ ἡμέρας ἢ τοῦτο, ὅθεν αὐτοὶ ὠφελήσονται. καὶ  
 οὕτω πόρρω εἰ περί τε τοῦ δικαίου καὶ δικαιοσύνης καὶ  
 ἀδίκου τε καὶ ἀδικίας, ὥστε ἀγνοεῖς ὅτι ἡ μὲν δικαιοσύνη  
 καὶ τὸ δίκαιον ἀλλότριον ἀγαθὸν τῷ ὄντι, τοῦ κρείττονός  
 τε καὶ ἄρχοντος συμφέρον, οἰκεία δὲ τοῦ πειθομένου  
 τε καὶ ὑπηρετοῦντος βλάβη, ἡ δὲ ἀδικία τοῦναντίον,  
 καὶ ἄρχει τῶν ὡς ἀληθῶς εὐθικῶν τε καὶ δικαίων, οἱ  
 δ' ἀρχόμενοι ποιοῦσιν τὸ ἐκείνου συμφέρον κρείττονος  
 ὄντος, καὶ εὐδαίμονα ἐκείνον ποιοῦσιν ὑπηρετοῦντες αὐτῷ,  
 ἑαυτοὺς δὲ οὐδ' ὅπωςτιοῦν. σκοπεῖσθαι δέ, ὦ εὐηθέστατε  
 Σώκρατες, οὕτωςι χρή, ὅτι δίκαιος ἀνὴρ ἀδίκου πανταχοῦ  
 ἔλαττον ἔχει. πρῶτον μὲν ἐν τοῖς πρὸς ἀλλήλους  
 συμβολαίοις, ὅπου ἂν ὁ τοιοῦτος τῷ τοιούτῳ κοινωνήσῃ,

αὐτοὺς καὶ |help, serve πρὸς ἄλλο τι βλέποντας ἢ τὸ τῶν  
 |master, |arrange; set out ἄγαθόν καὶ τὸ αὐτῶν, καὶ δὴ καὶ τοὺς ἐν ταῖς  
 |despot goods for sale  
 πόλεσιν ἄρχοντας, οἱ ὡς ἀληθῶς ἄρχουσιν, ἄλλως πως  
 ἡγῆ διανοεῖσθαι πρὸς τοὺς ἀρχομένους ἢ ὥσπερ ἄν τις  
 πρὸς |cattle, |arrange; set out ἄλλο τι σκοπεῖν αὐτοὺς διὰ  
 |flocks, goods for sale  
 |herds  
 νυκτὸς καὶ ἡμέρας ἢ τοῦτο, |whence τοῖ |help, be useful . καὶ  
 οὕτω |forward, in the, |justice καὶ  
 |future; far  
 |unfair; ob- |αι ἀδικίας, ὥστε |be ignorant of , μὲν |justice  
 |stinate, bad  
 καὶ τὸ δίκαιον |someone ἄγαθόν τῷ ὄντι, τοῦ κρείττονός  
 |else's; alien  
 τε καὶ ἄρχοντας |bring to- |household, fa- |πειθομένους  
 |gether; |be |miliar, proper  
 τε καὶ |serve |expedient; |harm (mp) ἢ δὲ ἀδικία τοῦναντίον,  
 |agree, |happen  
 καὶ ἄρχει τῶν ὡς ἀληθῶς εὐηθικῶν τε καὶ δικαίων, οἱ  
 δ' ἀρχόμενοι ποιοῦσιν τὸ ἐκείνου |bring together; |be expedient; agree;  
 | (mp) happen  
 ὄντος, καὶ |blessed with a |εἶνον ποιοῦσιν |serve αὐτῷ,  
 |good genius  
 ἑαυτοὺς δὲ οὐδ' ὀπωσιοῦν. |behold, |δέ, ὦ |good-hearted;  
 |consider |simple  
 Σώκρατες, οὕτωςι χρή, ὅτι δίκαιος ἀνὴρ |unfair; |everywhere;  
 |obsti- |completely  
 ἔλαττον ἔχει. πρῶτον μὲν ἐν τοῖς |nate, |πρὸς ἀλλήλους  
 |bad  
 |contractual , |where ἢν ὁ τοιοῦτος τῷ τοιούτῳ |associate with

a view to their own good and not to the good of himself or his master; and you further imagine that the rulers of states, if they are true rulers, never think of their subjects as sheep, and that they are not studying their own advantage day and night. Oh, no; and so entirely astray are you in your ideas about the just and unjust as not even to know that justice and the just are in reality another's good; that is to say, the interest of the ruler and stronger, and the loss of the subject and servant; and injustice the opposite; for the unjust is lord over the truly simple and just: he is the stronger, and his subjects do what is for his interest, and minister to his happiness, which is very far from being their own. Consider further, most foolish Socrates, that the just is always a loser in comparison with the unjust. First of all, in private contracts: wherever the unjust is the partner of the just you will

*vocabulary***ἀδικία** injustice, offence**ἄδικος** unfair; obstinate, bad**ἀμέλεια** indifference, negligence**ἀπεχθάνομαι** become hated ~external**γνώριμος** known (a person) ~gnostic**δημόσιος** public, the state**διάλυσις** -εως (f) breaking up**διαλύω** break up; relax, weaken**εἴπερ** if indeed**εἰσφέρω** carry into, carry along ~bear**ἐκάτερος** each of two**εὐδαίμων** blessed with a good genius**ζημία** loss, penalty ~zeal**κερδαίνω** profit, take advantage**κοινωνία** association**οἰκεῖος** household, familiar, proper**οἰκέω** inhabit ~economics**οὐδαμοῦ** nowhere**πλεονεκτέω** be greedy, take advantage**σκοπᾶω** watch, observe**σκοπέω** behold, consider**συμφέρω** bring together; be expedient; agree; (mp) happen ~bear**ὑπηρετέω** serve**ὠφελέω** help, be useful

οὐδαμοῦ ἂν εὖροις ἐν τῇ διαλύσει τῆς κοινωνίας πλέον ἔχοντα τὸν δίκαιον τοῦ ἀδίκου ἀλλ' ἔλαττον· ἔπειτα ἐν τοῖς πρὸς τὴν πόλιν, ὅταν τέ τινες εἰσφοραὶ ᾧσιν, ὁ μὲν δίκαιος ἀπὸ τῶν ἴσων πλέον εἰσφέρει, ὁ δ' ἔλαττον, ὅταν τε λήψεις, ὁ μὲν οὐδέν, ὁ δὲ πολλὰ κερδαίνει. καὶ γὰρ ὅταν ἀρχὴν τινα ἄρχῃ ἐκάτερος, τῷ μὲν δικαίῳ ὑπάρχει, καὶ εἰ μηδεμία ἄλλη ζημία, τά γε οἰκεία δι' ἀμέλειαν μοχθηροτέρως ἔχειν, ἐκ δὲ τοῦ δημοσίου μηδὲν ὠφελεῖσθαι διὰ τὸ δίκαιον εἶναι, πρὸς δὲ τούτοις ἀπεχθέσθαι τοῖς τε οἰκείοις καὶ τοῖς γνωρίμοις, ὅταν μηδὲν ἐθέλῃ αὐτοῖς ὑπηρετεῖν παρὰ τὸ δίκαιον· τῷ δὲ ἀδίκῳ πάντα τούτων τάναντία ὑπάρχει.

Λέγω γὰρ ὅνπερ νυνδὴ ἔλεγον, τὸν μεγάλην δυνάμενον πλεονεκτεῖν· τοῦτον οὖν σκόπει, εἴπερ βούλει κρίνειν ὅσῳ μᾶλλον συμφέρει ἰδίᾳ αὐτῷ ἄδικον εἶναι ἢ τὸ δίκαιον. πάντων δὲ ῥᾶστα μαθήσῃ, ἐὰν ἐπὶ τὴν τελεωτάτην ἀδικίαν ἔλθῃς, ἢ τὸν μὲν ἀδικήσαντα εὐδαιμονέστατον ποιεῖ, τοὺς δὲ ἀδικηθέντας καὶ ἀδικῆσαι οὐκ ἂν ἐθέλοντας



|nowhere ἂν εὖροις ἐν τῇ διαλύσει τῆς |association πλέον  
 ἔχοντα τὸν δίκαιον τοῦ |unfair; ob- ἔλαττον· ἔπειτα ἐν  
 |stinate, bad  
 τοῖς πρὸς τὴν πόλιν, ὅταν τέ τινες εἰσφοραὶ ᾧσιν, ὁ μὲν  
 δίκαιος ἀπὸ τῶν ἴσων πλέον |carry into, δ' ἔλαττον, ὅταν  
 |carry along  
 τε λήψεις, ὁ μὲν οὐδέν, ὁ δὲ πολλὰ |profit, take καὶ γὰρ  
 |advantage  
 ὅταν ἀρχὴν τινα ἄρχῃ |each of two τῷ μὲν δικαίῳ ὑπάρχει,  
 καὶ εἰ μηδεμία ἄλλη |loss, , τά γε |household, |indifference,  
 |penalty |familiar, |negligence  
 μοχθηροτέρως ἔχειν, ἐκ δὲ τοῦ |public, the state proper |help, be useful  
 διὰ τὸ δίκαιον εἶναι, πρὸς δὲ τούτοις |become hated τοῖς  
 τε οἰκείοις καὶ τοῖς |known (a person) μηδὲν ἐθέλῃ αὐτοῖς  
 |serve παρὰ τὸ δίκαιον· τῷ δὲ |unfair; ob- τα τούτων  
 |stinate, bad  
 τάναντία ὑπάρχει.

Λέγω γὰρ ὅνπερ νυνδὴ ἔλεγον, τὸν μεγάλα δυνάμενον

|be greedy, take τοῦτον οὖν σκόπει, |if indeed ὕλει κρίνειν ὅσα  
 |advantage

μᾶλλον |bring together; be expedi- |unfair; ob- ι ἢ τὸ δίκαιον.  
 |ent; agree; (mp) happen |stinate, bad

πάντων δὲ ῥᾶστα μαθήσῃ, ἐὰν ἐπὶ τὴν τελεωτάτην

|injustice, ἔλθῃς, ἢ τὸν μὲν ἀδικήσαντα |blessed with a good  
 |offence |genius

ποιεῖ, τοὺς δὲ ἀδικηθέντας καὶ ἀδικῆσαι οὐκ ἂν ἐθέλοντας

find that, when the partnership is dissolved, the unjust man has always more and the just less. Secondly, in their dealings with the State: when there is an income-tax, the just man will pay more and the unjust less on the same amount of income; and when there is anything to be received the one gains nothing and the other much. Observe also what happens when they take an office; there is the just man neglecting his affairs and perhaps suffering other losses, and getting nothing out of the public, because he is just; moreover he is hated by his friends and acquaintance for refusing to serve them in unlawful ways. But all this is reversed in the case of the unjust man. I am speaking, as before, of injustice on a large scale in which the advantage of the unjust is most apparent; and my meaning will be most clearly seen if we turn to that highest form of injustice in which the criminal is the happiest of men, and the sufferers or those who refuse to do injustice

*vocabulary***ἀδικία** injustice, offence**ἄδικος** unfair; obstinate, bad**ἄέθλιος** prize ~athlete**ἄθλιος** wretched ~athlete**αἰσχροός** shameful**ἄλλότριος** someone else's; alien ~alien**ἀνδραποδίζω** enslave**ἀφαιρέω** take away ~heresy**δημόσιος** public, the state**δικαιοσύνη** justice**δουλόω** enslave**ἐπειδὴν** when, after**εὐδαίμων** blessed with a good genius**ζημιόω** fine, punish**ἰσχυρός** (ῥ) strong, forceful, violent**κλέπτης** -ου (m, 1) thief**κρείσσων** more powerful; better**λάθρα** secretly**λυσitteλέω** (ῥ) be useful**μακάριος** blessed**ὄνειδίζω** upbraid, reproach**ὄνειδος** -εος (n, 3) blame; insult**συμφέρω** bring together; be expedient;

agree; (mp) happen ~bear

**τυραννίς** -δος (f) tyranny

ἀθλιωτάτους. ἔστιν δὲ τοῦτο τυραννίς, ἥ οὐ κατὰ σμικρὸν  
 τὰλλότρια καὶ λάθρα καὶ βία ἀφαιρεῖται, καὶ ἱερὰ καὶ ὅσια  
 καὶ ἴδια καὶ δημόσια, ἀλλὰ συλλήβδην· ὧν ἐφ' ἐκάστῳ  
 μέρει ὅταν τις ἀδικήσας μὴ λάθῃ, ζημιοῦται τε καὶ ὀνειδῇ  
 ἔχει τὰ μέγιστα— καὶ γὰρ ἱερόσυλοι καὶ ἀνδραποδισταὶ  
 καὶ τοιχωρύχοι καὶ ἀποστερηταὶ καὶ κλέπται οἱ κατὰ μέρη  
 ἀδικοῦντες τῶν τοιούτων κακουργημάτων καλοῦνται—  
 ἐπειδὴν δέ τις πρὸς τοῖς τῶν πολιτῶν χρήμασιν καὶ  
 αὐτοὺς ἀνδραποδισάμενος δουλώσῃται, ἀντὶ τούτων τῶν  
 αἰσchrῶν ὀνομάτων εὐδαίμονες καὶ μακάριοι κέκληνται, οὐ  
 μόνον ὑπὸ τῶν πολιτῶν ἀλλὰ καὶ ὑπὸ τῶν ἄλλων ὅσοι ἂν  
 πύθωνται αὐτὸν τὴν ὅλην ἀδικίαν ἡδικηκότα· οὐ γὰρ τὸ  
 ποιεῖν τὰ ἄδικα ἀλλὰ τὸ πάσχειν φοβούμενοι ὀνειδίζουσιν  
 οἱ ὀνειδίζοντες τὴν ἀδικίαν. οὕτως, ὦ Σώκρατες,  
 καὶ ἰσχυρότερον καὶ ἐλευθεριώτερον καὶ δεσποτικώτερον  
 ἀδικία δικαιοσύνης ἐστὶν ἱκανῶς γιγνομένη, καὶ ὅπερ ἐξ  
 ἀρχῆς ἔλεγον, τὸ μὲν τοῦ κρείττονος συμφέρον τὸ δίκαιον  
 τυγχάνει ὄν, τὸ δ' ἄδικον ἑαυτῷ λυσιτελοῦν τε καὶ

ἀθλιωτάτους. ἔστιν δὲ τοῦτο |tyranny , ἥ οὐ κατὰ σμικρὸν

|someone καὶ |secretly . καὶ βίᾳ |take away , καὶ ἱερὰ καὶ ὅσια  
|else's; alien

καὶ ἴδια καὶ |public, the state . συλλήβδην· ὧν ἐφ' ἐκάστῳ

μέρει ὅταν τις ἀδικήσας μὴ λάθῃ, |fine, τε καὶ |blame;  
|punish |insult

ἔχει τὰ μέγιστα— καὶ γὰρ ἱερόσυλοι καὶ ἀνδραποδισταὶ

καὶ τοιχωρύχοι καὶ ἀποστερηταὶ καὶ |thief οἱ κατὰ μέρη

ἀδικοῦντες τῶν τοιούτων κακουργημάτων καλοῦνται—

|when, δέ τις πρὸς τοῖς τῶν πολιτῶν χρήμασιν καὶ  
|after

αὐτοὺς |enslave |enslave , ἀντὶ τούτων τῶν

|shameful ὀνομάτων |blessed with . . . a |blessed κέκληνται, οὐ  
|good genius

μόνον ὑπὸ τῶν πολιτῶν ἀλλὰ καὶ ὑπὸ τῶν ἄλλων ὅσοι ἂν

πύθωνται αὐτὸν τὴν ὅλην |injustice, ἡδικηκότα· οὐ γὰρ τὸ  
|offence

ποιεῖν τὰ |unfair; ὀβ- . . . τὸ πάσχειν φοβούμενοι |reproach  
|stinate, bad

οἱ |reproach τὴν |injustice, οὕτως, ὧ Σώκρατες,  
|offence

καὶ |strong, force- καὶ ἐλευθεριώτερον καὶ δεσποτικώτερον  
|ful, violent

ἀδικία |justice ἐστὶν ἱκανῶς γιγνομένη, καὶ ὅπερ ἐξ

ἀρχῆς ἔλεγον, τὸ μὲν τοῦ κρείττονος |bring together; δέ expedient; agree;  
|(mp) happen

τυγχάνει ὅν, τὸ δ' |unfair; obstinate, |be useful τε καὶ  
|bad

are the most miserable—that is to say tyranny, which by fraud and force takes away the property of others, not little by little but wholesale; comprehending in one, things sacred as well as profane, private and public; for which acts of wrong, if he were detected perpetrating any one of them singly, he would be punished and incur great disgrace—they who do such wrong in particular cases are called robbers of temples, and man-stealers and burglars and swindlers and thieves. But when a man besides taking away the money of the citizens has made slaves of them, then, instead of these names of reproach, he is termed happy and blessed, not only by the citizens but by all who hear of his having achieved the consummation of injustice. For mankind censure injustice, fearing that they may be the victims of it and not because they shrink from committing it. And thus, as I have shown, Socrates, injustice, when on a sufficient scale, has more strength and freedom and mastery than justice; and, as I said at first, justice is the interest of the stronger, whereas injustice

*vocabulary***ἀγνοέω** be ignorant of ~gnostic**ἄθροός** grouped**ἀναγκάζω** force, compel**βίος** life ~biology**βιόω** live; (mp) make a living ~biology**δαιμόνιος** voc: you crazy guy**διάγω** lead through; pass a time

~demagogue

**διαγωγή** carrying across, course of life, management**διορίζω** delimit; determine**εἴτε** if, whenever; either/or**ἐμβάλλω** throw in; inspire a mental state ~ballistic**ἐνδείκνυμι** (ὑ) address, consider**ἐπιχειρέω** do, try, attack ~chiral**ἤτοι** truly; either, or**κήδω** distress, hurt; mp: care about

(+gen) ~heinous

**οὖς οὖατος** (n) ear**οὐτάω** pierce, wound**προθυμέομαι** (ὑ) be eager**συμφέρω** bring together; be expedient; agree; (mp) happen ~bear**τοσόσδε** this much**ὑπομένω** stay behind, await ~remain**φροντίζω** consider, ponder**χείρων** worse, more base, inferior, weaker

συμφέρον.

Ταῦτα εἰπὼν ὁ Θρασύμαχος ἐν νῶ εἶχεν ἀπιέναι, ὥσπερ βαλανεὺς ἡμῶν καταντλήσας κατὰ τῶν ὠτῶν ἀθρόον καὶ πολὺν τὸν λόγον· οὐ μὴν εἰσάν γε αὐτὸν οἱ παρόντες, ἀλλ' ἠνάγκασαν ὑπομεῖναι τε καὶ παρασχεῖν τῶν εἰρημένων λόγον. καὶ δὴ ἔγωγε καὶ αὐτὸς πάνυ ἐδεόμην τε καὶ εἶπον· ὦ δαιμόνιε Θρασύμαχε, οἶον ἐμβαλὼν λόγον ἐν νῶ ἔχεις ἀπιέναι πρὶν διδάξαι ἱκανῶς ἢ μαθεῖν εἴτε οὕτως εἴτε ἄλλως ἔχει; ἢ σμικρὸν οἶει ἐπιχειρεῖν πρᾶγμα διορίζεσθαι ὅλου βίου διαγωγὴν, ἣ ἂν διαγόμενος ἕκαστος ἡμῶν λυσιτελεστάτην ζωὴν ζώῃ;

Ἐγὼ γὰρ οἶμαι, ἔφη ὁ Θρασύμαχος, τουτὶ ἄλλως ἔχειν;

ἽΕοικας, ἦν δ' ἐγώ— ἥτοι ἡμῶν γε οὐδὲν κήδεσθαι, οὐδέ τι φροντίζειν εἴτε χεῖρον εἴτε βέλτιον βιωσόμεθα ἀγνοοῦντες ὃ σὺ φῆς εἰδέναι.

Ἄλλ', ὠγαθέ, προθυμοῦ καὶ ἡμῶν ἐνδείξασθαι— οὗτοι κακῶς σοι κείσεται ὅτι ἂν ἡμᾶς τοσούσδε ὄντας



|bring together; be expedi-  
|ent; agree; (mp) happen

Ταῦτα εἰπὼν ὁ Θρασύμαχος ἐν νῶ εἶχεν ἀπιέναι, ὥσπερ

βαλανεύς ἡμῶν καταντλήσας κατὰ τῶν |ear |grouped

καὶ πολὺν τὸν λόγον· οὐ μὴν εἵασάν γε αὐτὸν οἱ

παρόντες, ἀλλ' |force, compel |stay behind, await ` παρασχεῖν

τῶν εἰρημένων λόγον. καὶ δὴ ἔγωγε καὶ αὐτὸς πάνυ

ἐδεόμην τε καὶ εἶπον· ὦ |voc: you crazy guy, αχε, οἶον

|throw in; in̄spire . ἐν νῶ ἔχεις ἀπιέναι πρὶν διδάξαι ἱκανῶς

ἢ μαθεῖν |if, whēnever; |if, whēnēver; ἔχει; ἢ σμικρὸν οὔει  
|either/or |either/or

|do, try, attack , ῥάγμα |delimit; ὅλου βίου |carrying across, "course of life,  
|determine |management

|lead through; "καστος ἡμῶν λυσιτελεστάτην ζωὴν ζῶη;  
|pass a time

Ἐγὼ γὰρ οἶμαι, ἔφη ὁ Θρασύμαχος, τουτὶ ἄλλως ἔχειν;

"Εοικας, ἦν δ' ἐγώ— |truly; ἡμῶν γε οὐδὲν |distress , οὐδέ τι  
|either,

|consider, |if, |worse, |if, whēnever; |live; (mp) |be ignorant of  
|ponder |when |more |either/or |make a living

ὁ σὺ φῆς εἰδέναι.  
|ever; |base  
|ei-  
|ther/or

Ἄλλ', ὠγαθέ, |be eager καὶ ἡμῖν |address, — οὔτοι  
|consider

κακῶς σοι κείσεται ὅτι ἂν ἡμᾶς |this much ὄντας

is a man's own profit and interest.

Thrasymachus, when he had thus spoken, having, like a bath-man, deluged our ears with his words, had a mind to go away. But the company would not let him; they insisted that he should remain and defend his position; and I myself added my own humble request that he would not leave us. Thrasymachus, I said to him, excellent man, how suggestive are your remarks! And are you going to run away before you have fairly taught or learned whether they are true or not? Is the attempt to determine the way of man's life so small a matter in your eyes—to determine how life may be passed by each one of us to the greatest advantage?

And do I differ from you, he said, as to the importance of the enquiry?

You appear rather, I replied, to have no care or thought about us, Thrasymachus—whether we live better or worse from not knowing what you say you know, is to you a matter of indifference. Prithee, friend, do not keep your knowledge to yourself; we are a large party; and any benefit

*vocabulary***ἀδικία** injustice, offence**ἄδικος** unfair; obstinate, bad**ἀκριβής** (ι) exact**διαμάχομαι** fight hard, contend**δικαιοσύνη** justice**ἐμμένω** stay put, be faithful, fixed**ἐντίθημι** load; mp: take to heart

~thesis

**ἐξαπατάω** trick, cheat ~apatosaurus**ἐπισκέπτομαι** look upon, inspect**ἐπισκοπέω** look upon, inspect**εὐεργετέω** be a benefactor**ἱατρός** (ᾱ) physician**κερδαλέος** clever, wily**μακάριος** blessed**μετατίθημι** set or cause among ~thesis**ὅμως** anyway, nevertheless**ὀρθός** upright, straight; correct, just

~orthogonal

**ὀρθόω** stand up**ὀρίζω** divide; ordain, define ~horizon**παιίνω** (ι) fatten, (mp) wax**ποιμήν** -ένος (m, 3) shepherd ~pastor**φανερός** visible, conspicuous ~photon**φανερώω** demonstrate ~photon

εὐεργετήσης— ἐγὼ γὰρ δὴ σοι λέγω τό γ' ἐμόν, ὅτι οὐ  
 πείθομαι οὐδ' οἶμαι ἀδικίαν δικαιοσύνης κερδαλεώτερον  
 εἶναι, οὐδ' ἐὰν ἐᾷ τις αὐτήν καὶ μὴ διακωλύῃ πράττειν  
 ᾧ βούλεται. ἀλλ', ὦγαθέ, ἔστω μὲν ἄδικος, δυνάσθω δὲ  
 ἀδικεῖν ἢ τῷ λανθάνειν ἢ τῷ διαμάχεσθαι, ὅμως ἐμέ γε οὐ  
 πείθει ὡς ἔστι τῆς δικαιοσύνης κερδαλεώτερον. ταῦτ' οὖν  
 καὶ ἕτερος ἴσως τις ἡμῶν πέπονθεν, οὐ μόνος ἐγώ· πείσον  
 οὖν, ὦ μακάριε, ἱκανῶς ἡμᾶς ὅτι οὐκ ὀρθῶς βουλευόμεθα  
 δικαιοσύνην ἀδικίας περὶ πλείονος ποιούμενοι.

Καὶ πῶς, ἔφη, σὲ πείσω; εἰ γὰρ οἷς νυνδὴ ἔλεγον μὴ  
 πέπεισαι, τί σοι ἔτι ποιήσω; ἢ εἰς τὴν ψυχὴν φέρων ἐνθῶ  
 τὸν λόγον;

Μὰ Δί', ἦν δ' ἐγώ, μὴ σύ γε· ἀλλὰ πρῶτον μὲν, ᾧ ἂν εἴπης,  
 ἔμμενε τούτοις, ἢ ἐὰν μετατιθῇ, φανερώς μετατίθεσο καὶ  
 ἡμᾶς μὴ ἐξαπάτα. νῦν δὲ ὀρᾶς, ὦ Θρασύμαχε— ἔτι γὰρ  
 τὰ ἔμπροσθεν ἐπισκεψώμεθα— ὅτι τὸν ὡς ἀληθῶς ἰατρὸν  
 τὸ πρῶτον ὀριζόμενος τὸν ὡς ἀληθῶς ποιμένα οὐκέτι ὥρου  
 δεῖν ὕστερον ἀκριβῶς φυλάξαι, ἀλλὰ πιαίνειν οἷε αὐτὸν

|be a benefactor - ἐγὼ γὰρ δὴ σοι λέγω τό γ' ἐμόν, ὅτι οὐ  
 πείθομαι οὐδ' οἶμαι |injustice, |justice |clever, wily  
 |offence  
 εἶναι, οὐδ' ἐὰν ἑὰ τις αὐτὴν καὶ μὴ διακωλύῃ πράττειν  
 ἂ βούλεται. ἀλλ', ὠγαθέ, ἔστω μὲν |unfair; ,ob- |άσθω δὲ  
 |stinate, bad  
 ἀδικεῖν ἢ τῷ λανθάνειν ἢ τῷ |fight hard, con-|anyway, nevertheless  
 |tend  
 πείθει ὥς ἔστι τῆς |justice |clever, wily . ταῦτ' οὖν  
 καὶ ἕτερος ἴσως τις ἡμῶν πέπονθεν, οὐ μόνος ἐγώ· πείσον  
 οὖν, ὦ |blessed , ἱκανῶς ἡμᾶς ὅτι οὐκ ὀρθῶς βουλευόμεθα  
 |justice ἀδικίας περὶ πλείονος ποιούμενοι.

Καὶ πῶς, ἔφη, σὲ πείσω; εἰ γὰρ οἷς νυνδὴ ἔλεγον μὴ  
 πέπεισαι, τί σοι ἔτι ποιήσω; ἢ εἰς τὴν ψυχὴν φέρων ἐνθῶ  
 τὸν λόγον;

Μὰ Δί', ἦν δ' ἐγώ, μὴ σύ γε· ἀλλὰ πρῶτον μὲν, ἂ ἂν εἴπῃς,  
 |stay put, |be |is, ἢ ἐὰν |set or cause among |is |set or cause among  
 |faithful, fixed  
 ἡμᾶς μὴ |trick, . |now; command or wish 'μαχε— ἔτι γὰρ  
 |cheat  
 τὰ ἔμπροσθεν ἐπισκεψόμεθα— ὅτι τὸν ὥς ἀληθῶς |physician  
 τὸ πρῶτον |divide; or- τὸν ὥς ἀληθῶς |shepherd |υἱέτι ὥου  
 |dain, define  
 δεῖν ὕστερον ἀκριβῶς φυλάξαι, ἀλλὰ |fatten, (mp) wax ' γόν

which you confer upon us will be amply rewarded. For my own part I openly declare that I am not convinced, and that I do not believe injustice to be more gainful than justice, even if uncontrolled and allowed to have free play. For, granting that there may be an unjust man who is able to commit injustice either by fraud or force, still this does not convince me of the superior advantage of injustice, and there may be others who are in the same predicament with myself. Perhaps we may be wrong; if so, you in your wisdom should convince us that we are mistaken in preferring justice to injustice.

And how am I to convince you, he said, if you are not already convinced by what I have just said; what more can I do for you? Would you have me put the proof bodily into your souls?

Heaven forbid! I said; I would only ask you to be consistent; or, if you change, change openly and let there be no deception. For I must remark, Thrasymachus, if you will recall what was previously said, that although you began by defining the true physician in an exact sense, you did not observe a like exactness when speaking of the shepherd; you thought

*vocabulary***αἰτέω** ask for ~etiology**ἀναγκαῖος** coerced, coercing, slavery**βέλτιστος** best, noblest**δαιτυμῶν** -όνος (m, 3) dinner guest  
~demon**δήπου** perhaps; is it not so?**ἐκπορίζω** provide; invent**ἐκὼν** willingly, on purpose; giving in  
too easily**ἐνδέω** tie to, entangle; lack**ἐννοέω** consider**ἐστιάω** give a feast**εὐωχία** partying**ἡώς ἡῶθι** (f, 2) dawn ~Eocene**θεραπεύω** help, serve ~therapy**ιδιωτικός** private, amateurish**μέλος** -ους (n, 3) limb; melody**μέλω** concern, interest, be one's  
responsibility**μισθός** reward, wages**ὁμολογέω** agree with/to**ποιμήν** -ένος (m, 3) shepherd ~pastor**πρόβατον** cattle, flocks, herds**σκοπέω** behold, consider**ὠφέλεια** -ίας profit

τὰ πρόβατα, καθ' ὅσον ποιμήν ἐστιν, οὐ πρὸς τὸ τῶν προβάτων βέλτιστον βλέποντα ἀλλ', ὥσπερ δαιτυμόνα τινὰ καὶ μέλλοντα ἐστιάσεσθαι, πρὸς τὴν εὐωχίαν, ἢ αὐτὸς πρὸς τὸ ἀποδόσθαι, ὥσπερ χρηματιστὴν ἀλλ' οὐ ποιμένα. τῇ δὲ ποιμενικῇ οὐ δήπου ἄλλου του μέλει ἢ ἐφ' ᾧ τέτακται, ὅπως τούτῳ τὸ βέλτιστον ἐκποριεῖ— ἐπεὶ τά γε αὐτῆς ὥστ' εἶναι βελτίστη ἱκανῶς δήπου ἐκπεπόρισται, ἕως γ' ἂν μηδὲν ἐνδέη τοῦ ποιμενικῆ εἶναι— οὕτω δὲ ὥμην ἔγωγε νυνδὴ ἀναγκαῖον εἶναι ἡμῖν ὁμολογεῖν πᾶσαν ἀρχήν, καθ' ὅσον ἀρχή, μηδενὶ ἄλλῳ τὸ βέλτιστον σκοπεῖσθαι ἢ ἐκείνῳ, τῷ ἀρχομένῳ τε καὶ θεραπευομένῳ, ἔν τε πολιτικῇ καὶ ἰδιωτικῇ ἀρχῇ. σὺ δὲ τοὺς ἄρχοντας ἐν ταῖς πόλεσιν, τοὺς ὡς ἀληθῶς ἄρχοντας, ἐκόντας οἶει ἄρχειν;

Μὰ Δί' οὐκ, ἔφη, ἀλλ' εὖ οἶδα.

Τί δέ, ἦν δ' ἐγώ, ὦ Θρασύμαχε; τὰς ἄλλας ἀρχὰς οὐκ ἐννοεῖς ὅτι οὐδεὶς ἐθέλει ἄρχειν ἐκόν, ἀλλὰ μισθὸν αἰτοῦσιν, ὡς οὐχὶ αὐτοῖσιν ὠφελίαν ἐσομένην ἐκ τοῦ



τὰ |cattle, flocks, |αθ' ὅσον |shepherd ὅτιν, οὐ πρὸς τὸ τῶν  
|herds

|cattle, flocks, |best, βλέποντα ἀλλ', ὥσπερ |dinner  
|herds |noblest |guest

τινὰ καὶ μέλλοντα |give a feast , πρὸς τὴν |partying , ἢ αὖ

πρὸς τὸ ἀποδόσθαι, ὥσπερ χρηματιστὴν ἀλλ' οὐ |shepherd .

τῇ δὲ ποιμενικῇ οὐ |perhaps; is |λου του μέλει ἢ ἐφ' ᾧ  
|it not so?

τέτακται, ὅπως τούτῳ τὸ |best, |provide; — ἐπεὶ τά  
|noblest |invent

γε αὐτῆς ὥστ' εἶναι |best, |ικανῶς |per- |provide; invent ,  
|noblest |haps; is

ἕως γ' ἂν μηδὲν |tie to τοῦ ποιμενικῆ εἶναι— οὕτω  
|it not  
|so?

δὲ ᾧμην ἔγωγε νυνδὴ ἀναγκαῖον εἶναι ἡμῖν |agree with/to

πᾶσαν ἀρχήν, καθ' ὅσον ἀρχή, μηδενὶ ἄλλῳ τὸ |best,  
|noblest

|behold, ἢ ἐκείνῳ, τῷ ἀρχομένῳ τε καὶ |help, serve ,  
|consider

ἐν τε πολιτικῇ καὶ |private, ῥχῇ. σὺ δὲ τοὺς ἄρχοντας  
|amateurish

ἐν ταῖς πόλεσιν, τοὺς ὡς ἀληθῶς ἄρχοντας, |willingly οἶει

ἄρχειν;

Μὰ Δί' οὐκ, ἔφη, ἀλλ' εὖ οἶδα.

Τί δέ, ἦν δ' ἐγώ, ᾧ Θρασύμαχε; τὰς ἄλλας ἀρχὰς

οὐκ |consider ὅτι οὐδεὶς ἐθέλει ἄρχειν |willingly ἢ ἀ  
|reward,  
|wages

|ask for , ὡς οὐχὶ αὐτοῖσιν |profit ἐσομένην ἐκ τοῦ

that the shepherd as a shepherd tends the sheep not with a view to their own good, but like a mere diner or banquetter with a view to the pleasures of the table; or, again, as a trader for sale in the market, and not as a shepherd. Yet surely the art of the shepherd is concerned only with the good of his subjects; he has only to provide the best for them, since the perfection of the art is already ensured whenever all the requirements of it are satisfied. And that was what I was saying just now about the ruler. I conceived that the art of the ruler, considered as ruler, whether in a state or in private life, could only regard the good of his flock or subjects; whereas you seem to think that the rulers in states, that is to say, the true rulers, like being in authority.

Think! Nay, I am sure of it.

Then why in the case of lesser offices do men never take them willingly without payment, unless under the idea that they govern for the advantage not of themselves but of

*vocabulary*

**ἀκριβής** (ῑ) exact  
**δήτα** emphatic δή  
**διορίζω** delimit; determine  
**ἐκάστοτε** each time  
**ἱατρικός** medicine, medical skill  
**κοινός** communal, ordinary  
**κυβερνάω** steer ~govern  
**μακάριος** blessed  
**μισθός** reward, wages  
**οὐκοῦν** not so?; and so

**περαίνω** finish, accomplish  
**συμφέρω** bring together; be expedient;  
 agree; (mp) happen ~bear  
**σωτηρία** saving, preservation  
**τέχνη** craft, art, plan, contrivance  
 ~technology  
**τοσόσδε** this much  
**ὑγίεια** health  
**ὑγιής** sound, profitable ~hygiene  
**ὑποτίθημι** suggest, advise ~hypothesis  
**ὠφέλεια** -ίας profit

ἄρχειν ἀλλὰ τοῖς ἀρχομένοις; ἐπεὶ τοσόνδε εἰπέ· οὐχὶ  
 ἐκάστην μέντοι φαμέν ἐκάστοτε τῶν τεχνῶν τούτῳ  
 ἑτέραν εἶναι, τῷ ἑτέραν τὴν δύναμιν ἔχειν; καί, ὦ μακάριε,  
 μὴ παρὰ δόξαν ἀποκρίνου, ἵνα τι καὶ περαίνωμεν.

Ἄλλὰ τούτῳ, ἔφη, ἑτέρα.

Οὐκοῦν καὶ ὠφελίαν ἐκάστη τούτων ἰδίαν τινὰ ἡμῖν  
 παρέχεται ἀλλ' οὐ κοινήν, οἷον ἰατρικὴ μὲν ὑγίειαν,  
 κυβερνητικὴ δὲ σωτηρίαν ἐν τῷ πλεῖν, καὶ αἱ ἄλλαι οὕτως;

Πάνυ γε.

Οὐκοῦν καὶ μισθωτικὴ μισθόν; αὕτη γὰρ αὐτῆς ἡ δύναμις·  
 ἢ τὴν ἰατρικὴν σὺ καὶ τὴν κυβερνητικὴν τὴν αὐτὴν καλεῖς;  
 ἢ ἐάνπερ βούλῃ ἀκριβῶς διορίζειν, ὥσπερ ὑπέθου, οὐδέν τι  
 μᾶλλον, ἐάν τις κυβερνῶν ὑγιὲς γίγνηται διὰ τὸ συμφέρον  
 αὐτῷ πλεῖν ἐν τῇ θαλάττῃ, ἔνεκα τούτου καλεῖς μᾶλλον  
 αὐτὴν ἰατρικὴν;

Οὐ

δῆτα,

ἔφη.

ἄρχειν ἀλλὰ τοῖς ἀρχομένοις; ἐπεὶ |this much ἐπέ· οὐχὶ  
 ἐκάστην μέντοι φάμεν |each time τῶν |craft τούτῳ  
 ἑτέραν εἶναι, τῷ ἑτέραν τὴν δύναμιν ἔχειν; καί, ὦ |blessed ,  
 μὴ παρὰ δόξαν ἀποκρίνου, ἵνα τι καὶ |finish,  
 |accomplish  
 Ἄλλὰ τούτῳ, ἔφη, ἑτέρα.

|not so?; and so |profit ἐκάστη τούτων ἰδίαν τινὰ ἡμῖν  
 παρέχεται ἀλλ' οὐ |communal, ὅν |medicine, |medi-|health ,  
 |ordinary |cal skill  
 κυβερνητικὴ δὲ |saving, preservation...λεῖν, καὶ αἱ ἄλλαι οὕτῳ;  
 Πάνυ γε.

|not so?; and so...θωτικὴ |reward, , αὕτη γὰρ αὐτῆς ἡ δύναμις·  
 |wages  
 ἢ τὴν |medicine, - καὶ τὴν κυβερνητικὴν τὴν αὐτὴν καλεῖς;  
 |medical skill  
 ἢ ἑάνπερ βούλη ἀκριβῶς |delimit; , ὥσπερ |suggest , οὐδέν τι  
 |determine  
 μᾶλλον, ἐάν τις |steer |sound, , - νηται διὰ τὸ |bring together; be expe-  
 |profitable |dent; agree; (mp) hap-  
 αὐτῷ πλεῖν ἐν τῇ θαλάττῃ, ἔνεκα τούτου καλεῖς μᾶλλον  
 αὐτὴν |medicine, ,  
 |medical skill  
 Οὐ |emphatic δὴ ἔφη.

others? Let me ask you a question: Are not the several arts different, by reason of their each having a separate function? And, my dear illustrious friend, do say what you think, that we may make a little progress.

Yes, that is the difference, he replied.

And each art gives us a particular good and not merely a general one — medicine, for example, gives us health; navigation, safety at sea, and so on?

Yes, he said.

And the art of payment has the special function of giving pay: but we do not confuse this with other arts, any more than the art of the pilot is to be confused with the art of medicine, because the health of the pilot may be improved by a sea voyage. You would not be inclined to say, would you, that navigation is the art of medicine, at least if we are to adopt your exact use of language?

Certainly not.

Or because a man is in good health when he receives pay you would

*vocabulary***ἄρnuμαι** get, win**δῆλος** visible, conspicuous**δημιουργός** public worker

~ergonomics

**δῆτα** emphatic δῆ**ἰάομαι** (ι) cure ~pediatrician**ἱατρικός** medicine, medical skill**κοινός** communal, ordinary**μισθός** reward, wages**μόγic** with difficulty, barely**ὁμολογέω** agree with/to**οὐκοῦν** not so?; and so**σύμφημι** assent, concede**τέχνη** craft, art, plan, contrivance

~technology

**ὑγιαίνω** be healthy**ὠφέλεια** -ίας profit**ὠφελέω** help, be useful

Οὐδέ γ', οἶμαι, τὴν μισθωτικὴν, ἐὰν ὑγιαίνει τις μισθαρνῶν.

Οὐ δῆτα.

Τί δέ; τὴν ἰατρικὴν μισθαρνητικὴν, ἐὰν ἰώμενός τις μισθαρνῇ;

Οὐκ ἔφη.

Οὐκοῦν τὴν γε ὠφελίαν ἐκάστης τῆς τέχνης ἰδίαν ὠμολογήσαμεν εἶναι;

Ἦστω, ἔφη.

Ἦντινα ἄρα ὠφελίαν κοινῇ ὠφελοῦνται πάντες οἱ δημιουργοί, δηλὸν ὅτι κοινῇ τινι τῷ αὐτῷ προσχρώμενοι ἀπ' ἐκείνου ὠφελοῦνται.

Ἦοικεν, ἔφη.

Φαμὲν δέ γε τὸ μισθὸν ἀρνυμένους ὠφελεῖσθαι τοὺς δημιουργοὺς ἀπὸ τοῦ προσχρῆσθαι τῇ μισθωτικῇ τέχνῃ γίγνεσθαι αὐτοῖς.

Συνέφη

μόγισ.



Οὐδέ γ', οἶμαι, τὴν μισθωτικὴν, ἐὰν |be healthy : μισθαρνῶν.

Οὐ |emphatic δή

Τί δέ; τὴν |medicine, μισθαρνητικὴν, ἐὰν |cure τις  
|medical skill  
μισθαρνή;

Οὐκ ἔφη.

|not so?; and 'so γε |profit ἐκάστης τῆς |craft ιδίαν  
|agree with/to εἶναι;

Ἔστω, ἔφη.

Ἦντινα ἄρα |profit κοινῇ |help, be useful πάντες οἱ  
|public |visible, " κοινῇ τι τοῦ αὐτοῦ προσχρῶμενοι  
worker |conspicuous  
ἀπ' ἐκείνου |help, be useful

Ἔοικεν, ἔφη.

Φαμέν δέ γε τὸ |reward, |get, win |help, be useful οὓς  
|wages  
|public worker ἀπὸ τοῦ προσχρηθῆναι τῇ μισθωτικῇ |craft  
γίγνεσθαι αὐτοῖς.

|assent,  
concede

|with . difficulty,  
barely

not say that the art of payment is medicine?

I should not.

Nor would you say that medicine is the art of receiving pay because a man takes fees when he is engaged in healing?

Certainly not.

And we have admitted, I said, that the good of each art is specially confined to the art?

Yes.

Then, if there be any good which all artists have in common, that is to be attributed to something of which they all have the common use?

True, he replied.

And when the artist is benefited by receiving pay the advantage is gained by an additional use of the art of pay, which is not the art professed by him?

He gave a reluctant assent to this.

Then the pay is not derived by

*vocabulary*

**ἀκριβής** (ἶ) exact  
**ἄρτι** at the same time  
**δῆλος** visible, conspicuous  
**δημιουργός** public worker  
 ~ergonomics  
**ἐπιτάσσω** enjoin; place near  
**ἱατρικός** medicine, medical skill  
**κρείσσων** more powerful; better  
**μισθός** reward, wages  
**οὐκοῦν** not so?; and so  
**πάλαι** long ago ~paleo  
**πάλη** wrestling ~Pallas

**πάλλω** shake, brandish ~Pallas  
**προίξ** -χός (f) gift, dowry  
**προσγίγνομαι** become ally to  
**σκοπᾶω** watch, observe  
**σκοπέω** behold, consider  
**συμφέρω** bring together; be expedient;  
 agree; (mp) happen ~bear  
**τέχνη** craft, art, plan, contrivance  
 ~technology  
**ὕγεια** health  
**ὠφέλεια** -ίας profit  
**ὠφελέω** help, be useful  
**ὠφέλιμος** helping, useful

Οὐκ ἄρα ἀπὸ τῆς αὐτοῦ τέχνης ἐκάστω αὕτη ἡ ὠφελία ἐστίν, ἡ τοῦ μισθοῦ λήψις, ἀλλ', εἰ δεῖ ἀκριβῶς σκοπεῖσθαι, ἡ μὲν ἰατρικὴ ὑγίειαν ποιεῖ, ἡ δὲ μισθαρνητικὴ μισθόν, καὶ ἡ μὲν οἰκοδομικὴ οἰκίαν, ἡ δὲ μισθαρνητικὴ αὐτῇ ἐπομένῃ μισθόν, καὶ αἱ ἄλλαι πᾶσαι οὕτως τὸ αὐτῆς ἐκάστη ἔργον ἐργάζεται καὶ ὠφελεῖ ἐκείνο ἐφ' ᾧ τέτακται. ἐὰν δὲ μὴ μισθὸς αὐτῇ προσγίγνηται, ἔσθ' ὅτι ὠφελεῖται ὁ δημιουργὸς ἀπὸ τῆς τέχνης;

Οὐ φαίνεται, ἔφη.

Ἄρ' οὖν οὐδ' ὠφελεῖ τότε, ὅταν προῖκα ἐργάζεται;

Οἶμαι ἔγωγε.

Οὐκοῦν, ὦ Θρασύμαχε, τοῦτο ἤδη δηλόν, ὅτι οὐδεμία τέχνη οὐδὲ ἀρχὴ τὸ αὐτῇ ὠφέλιμον παρασκευάζει, ἀλλ', ὅπερ πάλαι ἐλέγομεν, τὸ τῷ ἀρχομένῳ καὶ παρασκευάζει καὶ ἐπιτάττει, τὸ ἐκείνου συμφέρον ἥττονος ὄντος σκοποῦσα, ἀλλ' οὐ τὸ τοῦ κρείττονος.

Διὰ δὲ ταῦτα ἔγωγε, ὦ φίλε Θρασύμαχε, καὶ ἄρτι

Οὐκ ἄρα ἀπὸ τῆς αὐτοῦ |craft ἐκάστω αὕτη ἡ |profit

ἐστίν, ἡ τοῦ |reward, λήψις, ἀλλ', εἰ δεῖ ἀκριβῶς |behold, ,  
|wages |consider

ἡ μὲν |medicine, |health ποιεῖ, ἡ δὲ μισθαρνητικὴ |reward, ,  
|medical |wages

καὶ ἡ μὲν οἰκοδομικὴ οἰκίαν, ἡ δὲ μισθαρνητικὴ αὐτῇ

ἐπομένῃ |reward, , καὶ αἱ ἄλλαι πᾶσαι οὕτως τὸ αὐτῆς  
|wages

ἐκάστη ἔργον ἐργάζεται καὶ |help, be useful ἐφ' ᾧ τέτακται.

ἐὰν δὲ μὴ |reward, αὐτῇ |become ally to , ἔσθ' ὅτι |help, be useful  
|wages

ὁ |public ἀπὸ τῆς |craft ,  
|worker

Οὐ φαίνεται, ἔφη.

Ἄρ' οὖν οὐδ' |help, be useful ἔταν |gift, ἐργάζεται;  
|dowry

Οἶμαι ἔγωγε.

|not so?; and so Ἰ,ρασύμαχε, τοῦτο ἤδη |visible, , οὐδεμία  
|conspicuous

|craft οὐδὲ ἀρχὴ τὸ αὐτῇ |helping, παρασκευάζει, ἀλλ',  
|useful

ὅπερ πάλαι ἐλέγομεν, τὸ τῷ ἀρχομένῳ καὶ παρασκευάζει

καὶ |enjoin; , τὸ ἐκείνου |bring together; be expedi- τος  
|place near |ent; agree; (mp) happen

σκοποῦσα, ἀλλ' οὐ τὸ τοῦ κρείττονος.

Διὰ δὲ ταῦτα ἔγωγε, ὦ φίλε Θρασύμαχε, καὶ |at the same time

the several artists from their respective arts. But the truth is, that while the art of medicine gives health, and the art of the builder builds a house, another art attends them which is the art of pay. The various arts may be doing their own business and benefiting that over which they preside, but would the artist receive any benefit from his art unless he were paid as well?

I suppose not.

But does he therefore confer no benefit when he works for nothing?

Certainly, he confers a benefit.

Then now, Thrasymachus, there is no longer any doubt that neither arts nor governments provide for their own interests; but, as we were before saying, they rule and provide for the interests of their subjects who are the weaker and not the stronger—to their good they attend and not to the good of the superior. And this is the reason, my dear Thrasymachus, why, as I was just now saying, no one is

*vocabulary***αἰτέω** ask for ~etiology**ἄλλότριος** someone else's; alien ~alien**ἀνορθόω** rebuild, restore**ἀργύριον** small coin**βέλτιστος** best, noblest**ἐκὼν** willingly, on purpose; giving in too easily**ἐπεικής** fitting ~icon**ἐπιτάσσω** enjoin; place near**ζημία** loss, penalty ~zeal**μεταχειρίζω** handle; practice**μισθός** reward, wages**ὄνειδος** -εος (n, 3) blame; insult**οὐδέποτε** never**συνίημι** send together; hear, notice, understand ~jet**τέχνη** craft, art, plan, contrivance ~technology**τοῖνον** well, then**φανερός** visible, conspicuous ~photon**φανερόω** demonstrate ~photon

ἔλεγον μηδένα ἐθέλειν ἐκόντα ἄρχειν καὶ τὰ ἀλλότρια κακὰ μεταχειρίζεσθαι ἀνορθοῦντα, ἀλλὰ μισθὸν αἰτεῖν, ὅτι ὁ μέλλων καλῶς τῇ τέχνῃ πράξειν οὐδέποτε αὐτῷ τὸ βέλτιστον πράττει οὐδ' ἐπιτάττει κατὰ τὴν τέχνην ἐπιτάττων, ἀλλὰ τῷ ἀρχομένῳ· ὦν δὴ ἔνεκα, ὡς ἔοικε, μισθὸν δεῖν ὑπάρχειν τοῖς μέλλουσιν ἐθελήσειν ἄρχειν, ἢ ἀργύριον ἢ τιμὴν, ἢ ζημίαν ἐὰν μὴ ἄρχῃ.

Πῶς τοῦτο λέγεις, ὦ Σώκρατες; ἔφη ὁ Γλαύκων· τοὺς μὲν γὰρ δύο μισθοὺς γινώσκω, τὴν δὲ ζημίαν ἦντινα λέγεις καὶ ὡς ἐν μισθοῦ μέρει εἴρηκας, οὐ συνῆκα.

Τὸν τῶν βελτίστων ἄρα μισθόν, ἔφην, οὐ συνιείς, δι' ὃν ἄρχουσιν οἱ ἐπικεικέστατοι, ὅταν ἐθέλωσιν ἄρχειν. ἢ οὐκ οἶσθα ὅτι τὸ φιλότιμόν τε καὶ φιλόαργυρον εἶναι ὄνειδος λέγεται τε καὶ ἔστιν;

Ἐγώ γε, ἔφη.

Διὰ ταῦτα τοίνυν, ἦν δ' ἐγώ, οὔτε χρημάτων ἔνεκα ἐθέλουσιν ἄρχειν οἱ ἀγαθοὶ οὔτε τιμῆς· οὔτε γὰρ φανερώς



ἔλεγον μηδένα ἐθέλειν |willingly ἄρχειν καὶ τὰ |someone  
 else's; alien  
 κακὰ |handle; practice |rebuild, , ἀλλὰ |reward, |ask for,  
 |restore |wages  
 ὅτι ὁ μέλλον καλῶς τῇ |craft πράξειν |never αὐτῷ  
 τὸ |best, πράττει οὐδ' |enjoin; κατὰ τὴν |craft  
 |noblest |place near  
 |enjoin; place, ἀλλὰ τῷ ἀρχομένῳ· ὧν δὲ ἔνεκα, ὡς ἔοικε,  
 |near  
 |reward, δεῖν ὑπάρχειν τοῖς μέλλουσιν ἐθελήσειν ἄρχειν, ἢ  
 |wages  
 |small coin ἢ τιμὴν, ἢ |loss, εἰ μὴ ἄρχῃ.  
 |penalty

Πῶς τοῦτο λέγεις, ὦ Σώκρατες; ἔφη ὁ Γλαῦκων· τοὺς μὲν

γὰρ δύο |reward, γινώσκω, τὴν δὲ |loss, ἥντινα λέγεις  
 |wages |penalty  
 καὶ ὡς ἐν |reward, μέρει εἴρηκας, οὐ |send together; hear  
 |wages

Τὸν τῶν |best, noblest ἄρα |reward, , ἔφην, οὐ |send together; hear  
 |wages  
 ἀρχουσιν οἱ |fitting , ὅταν ἐθέλωσιν ἄρχειν. ἢ οὐκ  
 οἶσθα ὅτι τὸ φιλότιμόν τε καὶ φιλάργυρον εἶναι |blame;  
 |insult  
 λέγεται τε καὶ ἔστιν;

Ἔγωγε, ἔφη.

Διὰ ταῦτα |well, then ἦν δ' ἐγώ, οὔτε χρημάτων ἔνεκα  
 ἐθέλουσιν ἄρχειν οἱ ἀγαθοὶ οὔτε τιμῆς· οὔτε γὰρ φανερώς

willing to govern; because no one likes to take in hand the reformation of evils which are not his concern without remuneration. For, in the execution of his work, and in giving his orders to another, the true artist does not regard his own interest, but always that of his subjects; and therefore in order that rulers may be willing to rule, they must be paid in one of three modes of payment, money, or honour, or a penalty for refusing.

What do you mean, Socrates? said Glaucon. The first two modes of payment are intelligible enough, but what the penalty is I do not understand, or how a penalty can be a payment.

You mean that you do not understand the nature of this payment which to the best men is the great inducement to rule? Of course you know that ambition and avarice are held to be, as indeed they are, a disgrace?

Very true.

And for this reason, I said, money and honour have no attraction for them; good men do not wish to be openly demanding payment for governing and so to

*vocabulary***αἰσχρός** shameful**ἀληθινός** honest, genuine**ἀναγκαῖος** coerced, coercing, slavery**ἐκὼν** willingly, on purpose; giving in too easily**ἐνταῦθα** there, here**ἐπιεικής** fitting ~icon**ἐπιτρέπω** entrust, decide, allow

~trophy

**εὐπαθέω** have fun**ζημία** loss, penalty ~zeal**καταφανής** clearly seen**κινδυνεύω** encounter danger; (+inf)

there is a danger that

**κλέπτης** -ου (m, 1) thief**λάθρα** secretly**μισθός** reward, wages**μισθωτός** hired, hireling**ὅθεν** whence**περιμένω** wait for**πρόσεμι** approach, draw near; add ~ion**σκοπέω** behold, consider**συμφέρω** bring together; be expedient; agree; (mp) happen ~bear**φύω** produce, beget; clasp ~physics**ὠφελέω** help, be useful

πραττόμενοι τῆς ἀρχῆς ἔνεκα μισθὸν μισθωτοὶ βούλονται κεκληῆσθαι, οὔτε λάθρα αὐτοὶ ἐκ τῆς ἀρχῆς λαμβάνοντες κλέπται. οὐδ' αὖ τιμῆς ἔνεκα· οὐ γάρ εἰσι φιλότιμοι. δεῖ δὴ αὐτοῖς ἀνάγκην προσεῖναι καὶ ζημίαν, εἰ μέλλουσιν ἐθέλειν ἄρχειν— ὅθεν κινδυνεύει τὸ ἐκόντα ἐπὶ τὸ ἄρχειν ἵεναι ἀλλὰ μὴ ἀνάγκην περιμένειν αἰσχρὸν νενομίσθαι— τῆς δὲ ζημίας μεγίστη τὸ ὑπὸ πονηροτέρου ἄρχεσθαι, ἐὰν μὴ αὐτὸς ἐθέλῃ ἄρχειν· ἦν δείσαντές μοι φαίνονται ἄρχειν, ὅταν ἄρχωσιν, οἱ ἐπιεικεῖς, καὶ τότε ἔρχονται ἐπὶ τὸ ἄρχειν οὐχ ὡς ἐπ' ἀγαθόν τι ἰόντες οὐδ' ὡς εὐπαθήσοντες ἐν αὐτῷ, ἀλλ' ὡς ἐπ' ἀναγκαῖον καὶ οὐκ ἔχοντες ἑαυτῶν βελτίοσιν ἐπιτρέψαι οὐδὲ ὁμοίοις. ἐπεὶ κινδυνεύει πόλις ἀνδρῶν ἀγαθῶν εἰ γένοιτο, περιμάχητον ἂν εἶναι τὸ μὴ ἄρχειν ὥσπερ νυνὶ τὸ ἄρχειν, καὶ ἐνταῦθ' ἂν καταφανὲς γενέσθαι ὅτι τῷ ὄντι ἀληθινὸς ἄρχων οὐ πέφυκε τὸ αὐτῷ συμφέρον σκοπεῖσθαι ἀλλὰ τὸ τῷ ἀρχομένῳ· ὥστε πᾶς ἂν ὁ γινώσκων τὸ ὠφελεῖσθαι μᾶλλον ἔλοιτο ὑπ' ἄλλου ἢ ἄλλον ὠφελῶν πράγματα ἔχειν. τοῦτο μὲν οὖν ἔγωγε

πραττόμενοι τῆς ἀρχῆς ἔνεκα |reward, |hired, βούλονται  
 |wages |hireling  
 κεκλήσθαι, οὔτε |secretly αὐτοὶ ἐκ τῆς ἀρχῆς λαμβάνοντες  
 |thief . οὐδ' αὖ τιμῆς ἔνεκα· οὐ γάρ εἰσι φιλότιμοι. δεῖ δὴ  
 αὐτοῖς ἀνάγκην |approach καὶ |loss, , εἰ μέλλουσιν ἐθέλειν  
 |penalty  
 ἄρχειν— |when |encounter dan- |willingly ἐπὶ τὸ ἄρχειν ἰέναι  
 |ger; (+inf) there  
 ἀλλὰ μὴ ἀνάγκην |is a danger that |wait for |shameful νενομίσθαι— τῆς  
 δὲ |loss, , μεγίστη τὸ ὑπὸ πονηροτέρου ἄρχεσθαι, ἐὰν μὴ  
 |penalty  
 αὐτὸς ἐθέλῃ ἄρχειν· ἦν δείσαντές μοι φαίνονται ἄρχειν,  
 ὅταν ἄρχωσιν, οἱ |fitting , καὶ τότε ἔρχονται ἐπὶ τὸ  
 ἄρχειν οὐχ ὥς ἐπ' ἀγαθόν τι ἰόντες οὐδ' ὥς |have fun  
 ἐν αὐτῷ, ἀλλ' ὥς ἐπ' ἀναγκαῖον καὶ οὐκ ἔχοντες ἑαυτῶν  
 βελτίοσιν |entrust, de- οὐδὲ ὁμοίοις. ἐπεὶ |encounter danger; (+inf) there  
 |cide, allow |is a danger that  
 ἀνδρῶν ἀγαθῶν εἰ γένοιτο, περιμάχητον ἂν εἶναι τὸ μὴ  
 ἄρχειν ὥσπερ νυνὶ τὸ ἄρχειν, καὶ |there, here. |clearly seen  
 γενέσθαι ὅτι τῷ ὄντι |honest, ἄρχων οὐ πέφυκε τὸ αὐτῷ  
 |genuine  
 |bring to- |behold, ἀλλὰ τὸ τῷ ἀρχομένῳ· ὥστε πᾶς  
 |gether; |beconsider  
 |expedient;  
 |agree; (mp) ἰσχυροῦσιν τὸ |help, be useful, ἄλλον ἔλοιτο ὑπ' ἄλλου  
 |happen  
 ἢ ἄλλον |help, be useful, , ματα ἔχειν. τοῦτο μὲν οὖν ἔγωγε

get the name of hirelings, nor by secretly helping themselves out of the public revenues to get the name of thieves. And not being ambitious they do not care about honour. Wherefore necessity must be laid upon them, and they must be induced to serve from the fear of punishment. And this, as I imagine, is the reason why the forwardness to take office, instead of waiting to be compelled, has been deemed dishonourable. Now the worst part of the punishment is that he who refuses to rule is liable to be ruled by one who is worse than himself. And the fear of this, as I conceive, induces the good to take office, not because they would, but because they cannot help—not under the idea that they are going to have any benefit or enjoyment themselves, but as a necessity, and because they are not able to commit the task of ruling to any one who is better than themselves, or indeed as good. For there is reason to think that if a city were composed entirely of good men, then to avoid office would be as much an object of contention as to obtain office is at present; then we should have plain proof that the true ruler is not meant by nature to regard his own interest, but that of his subjects; and every one who knew this would choose rather to receive a benefit from another than to have the trouble of conferring one.

*vocabulary*

**ἄδικος** unfair; obstinate, bad  
**ἀριθμέω** to count ~arithmetic  
**ἄρτι** at the same time  
**βίος** life ~biology  
**διέρχομαι** pierce, traverse  
**ἐξευρίσκω** find; discover ~eureka  
**κρείσσων** more powerful; better  
**οὐδαμῇ** nowhere

**πη** somewhere, somehow  
**πότερος** which, whichever of two  
**σκέπτομαι** look, look at, watch  
 ~skeptic  
**συγχωρέω** accede, concede  
**συμφέρω** bring together; be expedient;  
 agree; (mp) happen ~bear  
**τοίνυν** well, then  
**φάσχω** declare, promise, think ~fame

οὐδαμῇ συγχωρῶ Θρασυμάχῳ, ὥς τὸ δίκαιόν ἐστιν τὸ τοῦ  
 κρείττονος συμφέρον. ἀλλὰ τοῦτο μὲν δὴ καὶ εἰς αὐθις  
 σκεψόμεθα· πολὺν δέ μοι δοκεῖ μείζον εἶναι ὃ νῦν λέγει  
 Θρασύμαχος, τὸν τοῦ ἀδίκου βίον φάσκων εἶναι κρείττω  
 ἢ τὸν τοῦ δικαίου. σὺ οὖν ποτέρως, ἦν δ' ἐγώ, ὦ Γλαύκων,  
 αἰρή; καὶ πότερον ἀληθεστέως δοκεῖ σοι λέγεσθαι;

Τὸν τοῦ δικαίου ἔγωγε λυσιτελέστερον βίον εἶναι.

Ἦκουσας, ἦν δ' ἐγώ, ὅσα ἄρτι Θρασύμαχος ἀγαθὰ διήλθεν  
 τῷ τοῦ ἀδίκου;

Ἦκουσα, ἔφη, ἀλλ' οὐ πείθομαι.

Βούλει οὖν αὐτὸν πείθωμεν, ἂν δυνώμεθά πη ἐξευρεῖν, ὥς  
 οὐκ ἀληθῇ λέγει;

Πῶς γὰρ οὐ βούλομαι; ἦ δ' ὅς.

Ἄν μὲν τοίνυν, ἦν δ' ἐγώ, ἀντικατατείναντες λέγωμεν  
 αὐτῷ λόγον παρὰ λόγον, ὅσα αὖ ἀγαθὰ ἔχει τὸ δίκαιον  
 εἶναι, καὶ αὐθις οὗτος, καὶ ἄλλον ἡμεῖς, ἀριθμεῖν δεήσει



|nowhere |accede, Θρασυμάχῳ, ὡς τὸ δίκαιόν ἐστιν τὸ τοῦ  
|concede

κρείττονος |bring together; bè expedi- ἵ μὲν δὴ καὶ εἰς αὐθις  
|ent; agree; (mp) happen

|look, look at, watch ἔ δέ μοι δοκεῖ μείζον εἶναι ὁ νῦν λέγει

Θρασύμαχος, τὸν τοῦ |unfair; |life |declare, promise, |ρείττω  
|obsti- |think

ἢ τὸν τοῦ δικαίου. σὺ σὺν |nate, |which, ἢν δ' ἐγώ, ὦ Γλαύκων,  
|bad |whichever

αἱρῇ; καὶ |which, ἱληθεστέρως δοκεῖ σοι λέγεσθαι;  
|whichever

Τὸν τοῦ δικαίου ἔγωγε λυσιτελέστερον |life εἶναι.

Ἦκουσας, ἦν δ' ἐγώ, ὅσα |at the same time ἄς ἀγαθὰ |pierce,  
|traverse

τῷ τοῦ |unfair; |ob-  
|stinate, bad

Ἦκουσα, ἔφη, ἀλλ' οὐ πείθομαι.

Βούλει οἷν αὐτὸν πείθωμεν, ἂν δυνώμεθά πη |find; , ὡς  
|discover

οὐκ ἀληθῇ λέγει;

Πῶς γὰρ οὐ βούλομαι; ἦ δ' ὅς.

Ἄν μὲν |well, then ἦν δ' ἐγώ, ἀντικατατείναντες λέγωμεν

αὐτῷ λόγον παρὰ λόγον, ὅσα αὖ ἀγαθὰ ἔχει τὸ δίκαιον

εἶναι, καὶ αὐθις οὗτος, καὶ ἄλλον ἡμεῖς, |to count δεήσει

So far am I from agreeing with Thrasymachus that justice is the interest of the stronger. This latter question need not be further discussed at present; but when Thrasymachus says that the life of the unjust is more advantageous than that of the just, his new statement appears to me to be of a far more serious character. Which of us has spoken truly? And which sort of life, Glaucon, do you prefer?

I for my part deem the life of the just to be the more advantageous, he answered.

Did you hear all the advantages of the unjust which Thrasymachus was rehearsing?

Yes, I heard him, he replied, but he has not convinced me.

Then shall we try to find some way of convincing him, if we can, that he is saying what is not true?

Most certainly, he replied.

If, I said, he makes a set speech and we make another recounting all the advantages of being just, and he answers and we rejoin, there must be a numbering and measuring

*vocabulary***ἀδικία** injustice, offence**ἀρέσχω** please, satisfy; make amends**ἀρετή** goodness, excellence**ἄρτι** at the same time**διακρίνω** (ιῖ) separate, sort ~critic**δικάζω** judge**δικαιοσύνη** justice**δικαστής** -οῦ (m, 1) judge, juror**ἐκάτερος** each of two**ἴσχω** imitate, liken to, guess ~victor**μετρέω** measure, traverse ~metric**ὅπότερος** which of two, either of two**οὐκοῦν** not so?; and so**ρήτωρ** public speaker**σκοπάω** watch, observe**σκοπέω** behold, consider**τέλεος** finished**τοιόσδε** such

τάγαθὰ καὶ μετρεῖν ὅσα ἐκάτεροι ἐν ἐκατέρῳ λέγομεν, καὶ ἤδη δικαστῶν τινων τῶν διακρινούντων δεησόμεθα· ἂν δὲ ὥσπερ ἄρτι ἀνομολογούμενοι πρὸς ἀλλήλους σκοπῶμεν, ἅμα αὐτοί τε δικασταὶ καὶ ῥήτορες ἐσόμεθα.

Πάνυ μὲν οὖν, ἔφη.

Ὅποτέρως οὖν σοι, ἦν δ' ἐγώ, ἀρέσκει.

Οὕτως, ἔφη.

Ἰθι δὴ, ἦν δ' ἐγώ, ὦ Θρασύμαχε, ἀποκρίναι ἡμῖν ἐξ ἀρχῆς. τὴν τελέαν ἀδικίαν τελέας οὐσης δικαιοσύνης λυσιτελεστέραν φῆς εἶναι;

Πάνυ μὲν οὖν καὶ φημί, ἔφη, καὶ δι' αὐτῆς, εἴρηκα.

Φέρε δὴ, τὸ τοιόνδε περὶ αὐτῶν πῶς λέγεις; τὸ μὲν που ἀρετὴν αὐτοῖν καλεῖς, τὸ δὲ κακίαν;

Πῶς γὰρ οὐ;

Οὐκοῦν	τὴν	μὲν	δικαιοσύνην
ἀρετήν,	τὴν	δὲ	ἀδικίαν κακίαν;

τάγαθὰ καὶ |measure, ἴσα |each of two' |each of two' ἵγομεν, καὶ  
|traverse

ἤδη δικαστῶν τινων τῶν |separate, sort δεησόμεθα· ἂν δὲ

ὥσπερ |at the same time, σύμενοι πρὸς ἀλλήλους σκοπῶμεν,

ἅμα αὐτοὶ τε |judge, καὶ |public ἐσόμεθα.  
|juror |speaker

Πάνυ μὲν οὖν, ἔφη.

|which of two, ὅν σοι, ἦν δ' ἐγώ, |please, satisfy;  
|either of two |make amends

Οὕτως, ἔφη.

|imitate, ἵκην δ' ἐγώ, ὦ Θρασύμαχε, ἀπόκριναι ἡμῖν ἐξ  
|to, guess

ἀρχῆς. τὴν |finished |injustice, |finished οὔσης |justice  
|offence

λυσιτελεστέραν φῆς εἶναι;

Πάνυ μὲν οὖν καὶ φημί, ἔφη, καὶ δι' αἶ, εἴρηκα.

Φέρε δή, τὸ |such περὶ αὐτῶν πῶς λέγεις; τὸ μὲν που

|excellence. ὅτοις καλεῖς, τὸ δὲ κακίαν;

Πῶς γὰρ οὐ;

|not so?; and so τὴν μὲν |justice

|excellence τὴν δὲ |injustice, κακίαν;  
|offence

of the goods which are claimed on either side, and in the end we shall want judges to decide; but if we proceed in our enquiry as we lately did, by making admissions to one another, we shall unite the offices of judge and advocate in our own persons.

Very good, he said.

And which method do I understand you to prefer? I said.

That which you propose.

Well, then, Thrasymachus, I said, suppose you begin at the beginning and answer me. You say that perfect injustice is more gainful than perfect justice?

Yes, that is what I say, and I have given you my reasons.

And what is your view about them? Would you call one of them virtue and the other vice?

Certainly.

I suppose that you would call justice virtue and injustice vice?

What a charming notion!

*vocabulary*

ἄγνοέω be ignorant of ~gnostic  
 ἀδικία injustice, offence  
 ἄδικος unfair; obstinate, bad  
 ἀποτέμνω cut off, sever ~tonsure  
 βαλλάντιον purse  
 γενναῖος noble, sincere ~genesis

δικαιοσύνη justice  
 εἰκός likely  
 εὐήθεια goodheartedness, silliness  
 ἡδύς sweet, pleasant ~hedonism  
 λυσιτελέω (ῶ) be useful  
 τελέεις unblemished (victim)  
 φρόνιμος sensible, prudent

Εἰκός γ', ἔφη, ὦ ἥδιστε, ἐπειδὴ γε καὶ λέγω ἀδικίαν μὲν  
 λυσιτελεῖν, δικαιοσύνην δ' οὔ.

Ἀλλὰ τί μήν;

Τοῦναντίον, ἦ δ' ὅς.

Ἡ τὴν δικαιοσύνην κακίαν;

Οὔκ, ἀλλὰ πάνυ γενναίαν εὐήθειαν.

Τὴν ἀδικίαν ἄρα κακοήθειαν καλεῖς;

Οὔκ, ἀλλ' εὐβουλίαν, ἔφη.

Ἡ καὶ φρόνιμοί σοι, ὦ Θρασύμαχε, δοκοῦσιν εἶναι καὶ  
 ἀγαθοὶ οἱ ἄδικοι;

Οἷ γε τελέως, ἔφη, οἰοί τε ἀδικεῖν, πόλεις τε καὶ ἔθνη  
 δυνάμενοι ἀνθρώπων ὑφ' ἑαυτοὺς ποιεῖσθαι· σὺ δὲ οἶε με  
 ἴσως τοὺς τὰ βαλλάντια ἀποτέμνοντας λέγειν. λυσιτελεῖ  
 μὲν οὖν, ἦ δ' ὅς, καὶ τὰ τοιαῦτα, ἐάνπερ λανθάνῃ· ἔστι δὲ  
 οὐκ ἄξια λόγου, ἀλλ' ἃ νυνδὴ ἔλεγον.

Τοῦτο μὲν, ἔφην, οὐκ ἀγνοῶ ὃ βούλει λέγειν, ἀλλὰ τόδε



|likely γ', ἔφη, ὦ |sweet , ἐπειδὴ γε καὶ λέγω |injustice, μὲν  
|offence

|be useful , |justice δ' οὐ.

Ἀλλὰ τί μὴν;

Τοῦναντίον, ἦ δ' ὅς.

Ἦ τὴν |justice κακίαν;

Οὐκ, ἀλλὰ πάνυ |noble, |goodheartedness,  
|sincere |silliness

Τὴν |injustice, ἄρα κακοήθειαν καλεῖς;  
|offence

Οὐκ, ἀλλ' εὐβουλίαν, ἔφη.

Ἦ καὶ |sensible, σοι, ὦ Θρασύμαχε, δοκοῦσιν εἶναι καὶ  
|prudent

ἀγαθοὶ οἱ |unfair; , ob-  
|stinate, bad

Οἷ γε |unblemished (victim)' ἔτι ἀδικεῖν, πόλεις τε καὶ ἔθνη

δυνάμενοι ἀνθρώπων ὑφ' ἑαυτοὺς ποιεῖσθαι· σὺ δὲ οἶμι με

ἴσως τοὺς τὰ |purse |cut off, sever λέγειν. λυσιτελεῖ

μὲν οὖν, ἦ δ' ὅς, καὶ τὰ τοιαῦτα, ἐάνπερ λανθάνῃ· ἔστι δὲ

οὐκ ἄξια λόγου, ἀλλ' ἂ νυνδὴ ἔλεγον.

Τοῦτο μὲν, ἔφην, οὐκ |be ignorant of· ἄλλ' εἰ λέγειν, ἀλλὰ τόδε

So likely too, seeing that I affirm injustice to be profitable and justice not.

What else then would you say?

The opposite, he replied.

And would you call justice vice?

No, I would rather say sublime simplicity.

Then would you call injustice malignity?

No; I would rather say discretion.

And do the unjust appear to you to be wise and good?

Yes, he said; at any rate those of them who are able to be perfectly unjust, and who have the power of subduing states and nations; but perhaps you imagine me to be talking of cutpurses. Even this profession if undetected has advantages, though they are not to be compared with those of which I was just now speaking.

I do not think that I misapprehend your meaning, Thrasymachus, I replied; but still I cannot hear without amazement that

*vocabulary***ἀδικία** injustice, offence**αἰσχρός** shameful**ἀρετή** goodness, excellence**δῆλος** visible, conspicuous**διανοέω** have in mind**δικαιοσύνη** justice**ἐπεξέρχομαι** sally**ἡώς ἡῶθι** (f, 2) dawn ~Eocene**ἰσχυρός** (ῶ) strong, forceful, violent**λυσitteλέω** (ῶ) be useful**μαντεύομαι** to divine ~mantis**ὁμολογέω** agree with/to**προστίθηναι** add; impose; (mp) agree;  
side with ~thesis**σκοπέω** behold, consider**σκώπτω** joke**σοφία** skill; wisdom ~sophistry**στερεός** solid, firm ~stereo**ὑπολαμβάνω** take under one's  
support, seize; speak up; imagine  
~epilepsy

ἐθαύμασα, εἰ ἐν ἀρετῆς καὶ σοφίας τιθεῖς μέρος τὴν ἀδικίαν, τὴν δὲ δικαιοσύνην ἐν τοῖς ἐναντίοις.

Ἀλλὰ πάνυ οὕτω τίθημι.

Τοῦτο, ἦν δ' ἐγώ, ἤδη στερεώτερον, ὦ ἐταῖρε, καὶ οὐκέτι ῥάδιον ἔχειν ὅτι τις εἴπη.

Εἰ γὰρ λυσιτελεῖν μὲν τὴν ἀδικίαν ἐτίθεσο, κακίαν μέντοι ἢ αἰσχρὸν αὐτὸ ὡμολόγεις εἶναι ὥσπερ ἄλλοι τινές, εἴχομεν ἄν τι λέγειν κατὰ τὰ νομιζόμενα λέγοντες· νῦν δὲ δῆλος εἰ ὅτι φήσεις αὐτὸ καὶ καλὸν καὶ ἰσχυρὸν εἶναι καὶ τᾶλλα αὐτῷ πάντα προσθήσεις ἃ ἡμεῖς τῷ δικαίῳ προσετίθεμεν, ἐπειδὴ γε καὶ ἐν ἀρετῇ αὐτὸ καὶ σοφία ἐτόλμησας θεῖναι.

Ἀληθέστατα, ἔφη, μαντεύη.

Ἄλλ' οὐ μέντοι, ἦν δ' ἐγώ, ἀποκνητέον γε τῷ λόγῳ ἐπεξελθεῖν σκοπούμενον, ἕως ἄν σε ὑπολαμβάνω λέγειν ἅπερ διανοῇ. ἐμοὶ γὰρ δοκεῖς σύ, ὦ Θρασύμαχε, ἀτεχνῶς νῦν οὐ σκώπτειν, ἀλλὰ τὰ δοκοῦντα περὶ τῆς ἀληθείας λέγειν.

ἐθαύμασα, εἰ ἐν |excellence αἰ σοφίας τιθεῖς μέρει τὴν

|injustice, |offence τὴν δὲ |justice ἐν τοῖς ἐναντίοις.

Ἀλλὰ πάνυ οὕτω τίθημι.

Τοῦτο, ἦν δ' ἐγώ, ἤδη |solid, firm , ὦ ἐταῖρε, καὶ οὐκέτι  
ῥάδιον ἔχειν ὅτι τις εἶπη.

Εἰ γὰρ |be useful μὲν τὴν |injustice, |offence ἐτίθεσο, κακίαν μέντοι ἢ  
|shameful αὐτὸ |agree with/to ἵναι ὥσπερ ἄλλοι τινές, εἴχομεν  
ἄν τι λέγειν κατὰ τὰ νομιζόμενα λέγοντες· νῦν δὲ |visible,  
|conspicuous εἰ ὅτι φήσεις αὐτὸ καὶ καλὸν καὶ |strong, force-  
|ful, violent καὶ τὰλλα  
αὐτῷ πάντα |add; impose; (mp) ἵς τῷ δικαίῳ |add; impose; (mp)  
|agree; side with |agree; side with  
ἐπειδὴ γε καὶ ἐν |excellence γὰρ καὶ σοφία ἐτόλμησας θείναι.

Ἀληθέστατα, ἔφη, |to divine .

Ἄλλ' οὐ μέντοι, ἦν δ' ἐγώ, ἀποκνητέον γε  
τῷ λόγῳ |sally |behold, |consider , ἕως ἄν σε  
|take under one's support, |seize; speak up; imagine ἵπερ διανοῇ. ἐμοὶ γὰρ δοκεῖς  
σύ, ὦ Θρασύμαχε, ἀτεχνῶς νῦν οὐ |joke ,  
ἀλλὰ τὰ δοκοῦντα περὶ τῆς |truth λέγειν.

you class injustice with wisdom and virtue, and justice with the opposite.

Certainly I do so class them.

Now, I said, you are on more substantial and almost unanswerable ground; for if the injustice which you were maintaining to be profitable had been admitted by you as by others to be vice and deformity, an answer might have been given to you on received principles; but now I perceive that you will call injustice honourable and strong, and to the unjust you will attribute all the qualities which were attributed by us before to the just, seeing that you do not hesitate to rank injustice with wisdom and virtue.

You have guessed most infallibly, he replied.

Then I certainly ought not to shrink from going through with the argument so long as I have reason to think that you, Thrasymachus, are speaking your real mind; for I do believe that you are now in earnest and are not amusing yourself at our expense.

I may

*vocabulary*

**ἄδικος** unfair; obstinate, bad  
**ἄρα** interrogative pcl  
**ἀστεῖος** urbane, refined  
**εἴτε** if, whenever; either/or  
**ἐλέγχω** shame; try, examine  
**ἐρωτάω** ask about something

**εὐήθης** good-hearted; simple  
**οὐδαμὸς** not anyone  
**πλεονεκτέω** be greedy, take advantage  
**πότερος** which, whichever of two  
**πράξις** -εως (f) result, business  
 ~practice

Τί δέ σοι, ἔφη, τοῦτο διαφέρει, εἴτε μοι δοκεῖ εἴτε μή, ἀλλ' οὐ τὸν λόγον ἐλέγχεις;

Οὐδέν, ἦν δ' ἐγώ. ἀλλὰ τόδε μοι πειρῶ ἔτι πρὸς τούτοις ἀποκρίνασθαι· ὁ δίκαιος τοῦ δικαίου δοκεῖ τί σοι ἂν ἐθέλῃν πλέον ἔχειν;

Οὐδαμῶς, ἔφη· οὐ γὰρ ἂν ἦν ἀστεῖος, ὥσπερ νῦν, καὶ εὐήθης.

Τί δέ; τῆς δικαίας πράξεως;

Οὐδὲ τῆς δικαίας, ἔφη.

Τοῦ δὲ ἀδίκου πότερον ἀξιοῖ ἂν πλεονεκτεῖν καὶ ἡγοῖτο δίκαιον εἶναι, ἢ οὐκ ἂν ἡγοῖτο;

Ἡγοῖτ' ἄν, ἦ δ' ὅς, καὶ ἀξιοῖ, ἀλλ' οὐκ ἂν δύναιτο.

Ἄλλ' οὐ τοῦτο, ἦν δ' ἐγώ, ἐρωτῶ, ἀλλ' εἰ τοῦ μὲν δικαίου μὴ ἀξιοῖ πλέον ἔχειν μηδὲ βούλεται ὁ δίκαιος, τοῦ δὲ ἀδίκου;

Ἄλλ' οὕτως, ἔφη, ἔχει.

Τί δὲ δὴ ὁ ἄδικος; ἄρα ἀξιοῖ τοῦ δικαίου πλεονεκτεῖν καὶ



Τί δέ σοι, ἔφη, τοῦτο διαφέρει, 

if, whenever;	ei- if, whenever;
ther/or	either/or

  
οὐ τὸν λόγον |shame; try, examine

Οὐδέν, ἦν δ' ἐγώ. ἀλλὰ τόδε μοι πειρῶ ἔτι πρὸς τούτοις  
ἀποκρίνασθαι· ὁ δίκαιος τοῦ δικαίου δοκεῖ τί σοι ἂν ἐθέλειν  
πλέον ἔχειν;

|not anyone, ἔφη· οὐ γὰρ ἂν ἦν 

urbane,	, ὥσπερ νῦν, καὶ
refined	

  
|good-hearted;  
|simple

Τί δέ; τῆς δικαίας 

result,	,
business	

Οὐδὲ τῆς δικαίας, ἔφη.

Τοῦ δὲ 

unfair;	which,	ἱξιοῖ ἂν	be greedy, take	:αὶ ἡγοῖτο
obsti-	whichever		advantage	
nate,				
bad				

  
δίκαιον 

good,	ἢ οὐκ ἂν ἡγοῖτο;
bad	

Ἡγοῖτ' ἂν, ἦ δ' ὅς, καὶ ἀξιοῖ, ἀλλ' οὐκ ἂν δύναίτο.

Ἄλλ' οὐ τοῦτο, ἦν δ' ἐγώ, 

ask	, ἀλλ' εἰ τοῦ μὲν δικαίου μὴ
-----	------------------------------

  
ἀξιοῖ πλέον ἔχειν μηδὲ βούλεται ὁ δίκαιος, τοῦ δὲ 

unfair;	, ob-
stinate, bad	

Ἄλλ' οὕτως, ἔφη, ἔχει.

Τί δὲ δὴ ὁ 

unfair;	, [interrogative pcl	δικαίου	be greedy, take	αὶ
obstinate,			advantage	
bad				

be in earnest or not, but what is that to you?—to refute the argument is your business.

Very true, I said; that is what I have to do: But will you be so good as answer yet one more question? Does the just man try to gain any advantage over the just?

Far otherwise; if he did he would not be the simple amusing creature which he is.

And would he try to go beyond just action?

He would not.

And how would he regard the attempt to gain an advantage over the unjust; would that be considered by him as just or unjust?

He would think it just, and would try to gain the advantage; but he would not be able.

Whether he would or would not be able, I said, is not to the point. My question is only whether the just man, while refusing to have more than another just man, would wish and claim to have more than the unjust?

Yes, he would.

And what of the

*vocabulary***ἄδικος** unfair; obstinate, bad**ἀμιλλάομαι** contend**ἀνόμοιος** different, dissimilar**οὐδέτερος** neither**οὐκοῦν** not so?; and so**πλεονεκτέω** be greedy, take advantage**πράξις** -εως (f) result, business

~practice

**φρόνιμος** sensible, prudent

τῆς δικαίας πράξεως;

Πῶς γὰρ οὐκ; ἔφη, ὅς γε πάντων πλέον ἔχειν ἀξιοῖ;

Οὐκοῦν καὶ ἀδίκου γε ἀνθρώπου τε καὶ πράξεως ὁ ἄδικος  
πλεονεκτῇσει καὶ ἀμιλλήσεται ὡς ἀπάντων πλείστον  
αὐτὸς λάβῃ;

Ἔστι ταῦτα.

Ὡδὲ δὴ λέγωμεν, ἔφην· ὁ δίκαιος τοῦ μὲν ὁμοίου οὐ  
πλεονεκτεῖ, τοῦ δὲ ἀνομοίου, ὁ δὲ ἄδικος τοῦ τε ὁμοίου  
καὶ τοῦ ἀνομοίου;

Ἄριστα, ἔφη, εἴρηκας.

Ἔστιν δέ γε, ἔφην, φρόνιμός τε καὶ ἀγαθὸς ὁ ἄδικος, ὁ δὲ  
δίκαιος οὐδέτερος;

Καὶ τοῦτ', ἔφη, εἶ.

Οὐκοῦν, ἦν δ' ἐγώ, καὶ ἔοικε τῷ φρονίμῳ καὶ τῷ ἀγαθῷ ὁ  
ἄδικος, ὁ δὲ δίκαιος οὐκ ἔοικεν;

Πῶς γὰρ οὐ μέλλει, ἔφη, ὁ τοιοῦτος ὦν καὶ εἰκέναι τοῖς

τῆς δικαίας |result,  
|business

Πῶς γὰρ οὐκ; ἔφη, ὅς γε πάντων πλέον ἔχειν ἀξιοῖ;

|not so?; and |unfair; ob- ἰνθρώπου τε καὶ |result, ὁ |unfair; ob-  
|so |stinate, bad |business |stinate, bad

|be greedy, take καὶ |contend ὡς ἀπάντων πλεῖστον  
|advantage

αὐτὸς λάβῃ;

Ἔστι ταῦτα.

ᾧδε δὴ λέγωμεν, ἔφην· ὁ δίκαιος τοῦ μὲν ὁμοίου οὐ

|be greedy, take οὐ δὲ |different, ὁ δὲ |unfair; ob- τε ὁμοίου  
|advantage |dissimilar |stinate, bad

καὶ τοῦ |different,  
|dissimilar

Ἄριστα, ἔφη, εἶρηκας.

Ἔστιν δέ γε, ἔφην, |sensible, τε καὶ ἀγαθὸς ὁ |unfair; ob-  
|prudent |stinate, bad

δίκαιος |neither

Καὶ τοῦτ', ἔφη, εὖ.

|not so?; and so ἔγω, καὶ ἔοικε τῷ |sensible, καὶ τῷ ἀγαθῷ ὁ  
|prudent

|unfair; ob- ὁ δίκαιος οὐκ ἔοικεν;  
|stinate, bad

Πῶς γὰρ οὐ μέλλει, ἔφη, ὁ τοιοῦτος ὦν καὶ εὐκέναι τοῖς

unjust—does he claim to have more than the just man and to do more than is just?

Of course, he said, for he claims to have more than all men.

And the unjust man will strive and struggle to obtain more than the unjust man or action, in order that he may have more than all?

True.

We may put the matter thus, I said—the just does not desire more than his like but more than his unlike, whereas the unjust desires more than both his like and his unlike?

Nothing, he said, can be better than that statement.

And the unjust is good and wise, and the just is neither?

Good again, he said.

And is not the unjust like the wise and good and the just unlike them?

Of course, he said, he who is of a certain nature, is like those who are of a certain nature; he who is not, not.

Each of them,

*vocabulary***ἄμουσος** unmusical, unrefined**ἄφρων** senseless, unthinking ~frenzy**δήπου** perhaps; is it not so?**ἐκάτερος** each of two**ἱατρικός** medicine, medical skill**μουσικός** musical, aesthetic**ναί** yea**οὐκοῦν** not so?; and so**πότερος** which, whichever of two**φρόνιμος** sensible, prudent

τοιούτοις, ὁ δὲ μὴ εἰκέναι;

Καλῶς. τοιοῦτος ἄρα ἐστὶν ἐκάτερος αὐτῶν οἷσπερ  
εἰκεν;

Ἀλλὰ τί μέλλει; ἔφη.

Εἶεν, ὦ Θρασύμαχε· μουσικὸν δέ τινα λέγεις, ἕτερον δὲ  
ἄμουσον;

Ἐγωγε.

Πότερον φρόνιμον καὶ πότερον ἄφρονα;

Τὸν μὲν μουσικὸν δήπου φρόνιμον, τὸν δὲ ἄμουσον  
ἄφρονα.

Οὐκοῦν καὶ ἅπερ φρόνιμον, ἀγαθόν, ἃ δὲ ἄφρονα, κακόν;

Ναί.

Τί δὲ ἰατρικόν; οὐχ οὕτως;

Οὕτως.

Δοκεῖ ἂν οὖν τίς σοι, ὦ ἄριστε, μουσικὸς ἀνὴρ



τοιούτοις, ὁ δὲ μὴ εἰκέναι;

Καλῶς. τοιούτος ἄρα ἐστὶν |each of two| ὑτῶν οἷσπερ  
εἰκεν;

Ἀλλὰ τί μέλλει; ἔφη.

Εἶεν, ὦ Θρασύμαχε· |musical,  
aesthetic| δέ τινα λέγεις, ἕτερον δὲ  
|unmusical,  
unrefined|

Ἐγωγε.

|which,  
whichever| |sensible,  
prudent| καὶ |which,  
whichever| |senseless,  
unthinking|

Τὸν μὲν |musical,  
aesthetic| |perhaps; sensible,  
is it not prudent  
so?| , τὸν δὲ |unmusical,  
unrefined|  
|senseless,  
unthinking|

|not so?; and so?| ἐρ |sensible,  
prudent| , ἀγαθόν, ἃ δὲ |senseless,  
unthinking|

|yea|

Τί δὲ |medicine, ,  
medical skill| ἔχ' οὕτως;

Οὕτως.

Δοκεῖ ἂν οὖν τίς σοι, ὦ ἄριστε, |musical,  
aesthetic| ἀνὴρ

I said, is such as his like is?

Certainly, he replied.

Very good, Thrasymachus, I said; and now to take the case of the arts: you would admit that one man is a musician and another not a musician?

Yes.

And which is wise and which is foolish?

Clearly the musician is wise, and he who is not a musician is foolish.

And he is good in as far as he is wise, and bad in as far as he is foolish?

Yes.

And you would say the same sort of thing of the physician?

Yes.

And do you think, my excellent friend, that a musician when he

*vocabulary*

ἄμουσος unmusical, unrefined  
 ἀνέζω put on, put back ~sit  
 ἄνεσις -εως (f) loosening, indulgence  
 δῆτα emphatic δῆ  
 ἐδωδῆ food ~eat  
 ἐπιστήμη skill, knowledge  
 ἐπιστήμων skillful, clever ~station  
 ἐπιτανύω intensify  
 ἱατρικός medicine, medical skill

λύρα lyre

μουσικός musical, aesthetic

ναί yea

πλεονεκτέω be greedy, take advantage

πόσις -ος (m) (m) husband, master; (f)  
a drink ~potent

πραξις -εως (f) result, business  
~practice

χορδή string of a lyre, etc.

ἀρμοττόμενος λύραν ἐθέλειν μουσικοῦ ἀνδρὸς ἐν τῇ  
ἐπιτάσει καὶ ἀνέσει τῶν χορδῶν πλεονεκτεῖν ἢ ἀξιοῦν  
πλέον ἔχειν;

Οὐκ ἔμοιγε.

Τί δέ; ἀμούσου;

Ἀνάγκη, ἔφη.

Τί δὲ ἰατρικός; ἐν τῇ ἐδωδῇ ἢ πόσει ἐθέλειν ἄν τι ἰατρικοῦ  
πλεονεκτεῖν ἢ ἀνδρὸς ἢ πράγματος;

Οὐ δῆτα.

Μὴ ἰατρικοῦ δέ;

Ναί.

Περὶ πάσης δὴ ὅρα ἐπιστήμης τε καὶ ἀνεπιστημοσύνης  
εἴ τίς σοι δοκεῖ ἐπιστήμων ὅστισιν πλείω ἂν ἐθέλειν  
αἰρεῖσθαι ἢ ὅσα ἄλλος ἐπιστήμων ἢ πράττειν ἢ λέγειν,  
καὶ οὐ ταῦτὰ τῷ ὁμοίῳ ἑαυτῷ εἰς τὴν αὐτὴν πρᾶξιν.

Ἄλλ' ἴσως, ἔφη, ἀνάγκη τοῦτό γε οὕτως ἔχειν.

ἄρμοττόμενος |lyre ἐθέλειν |musical, aesthetic  
 ἐπιτάσει καὶ ἀνέσει τῶν |string of a |be greedy, take } ἀξιοῦν  
 |lyre, etc. |advantage  
 πλέον ἔχειν;

Οὐκ ἔμοιγε.

Τί δέ; |unmusical,  
 |unrefined

Ἀνάγκη, ἔφη.

Τί δέ; |medicine, ,medical food ἦ | (m) husband, master; |medicine,  
 |skill (f) a drink |medical skill  
 |be greedy, take } ἀνδρὸς ἦ πράγματος;  
 |advantage

Οὐ |emphatic δῆ

Μὴ |medicine, ,  
 |medical skill

|yea

Περὶ πάσης δὴ ὅρα |skill, τε καὶ ἀνεπιστημοσύνης  
 |knowledge  
 εἴ τίς σοι δοκεῖ |skillful, ὅτισοῦν πλείω ἂν ἐθέλειν  
 |clever  
 αἰρεῖσθαι ἢ ὅσα ἄλλος |skillful, ἢ πράττειν ἢ λέγειν,  
 |clever  
 καὶ οὐ ταῦτὰ τῷ ὁμοίῳ ἐαυτῷ εἰς τὴν αὐτὴν |result,  
 |business

Ἄλλ' ἴσως, ἔφη, ἀνάγκη τοῦτό γε οὕτως ἔχειν.

adjusts the lyre would desire or claim to exceed or go beyond a musician in the tightening and loosening the strings?

I do not think that he would.

But he would claim to exceed the non-musician?

Of course.

And what would you say of the physician? In prescribing meats and drinks would he wish to go beyond another physician or beyond the practice of medicine?

He would not.

But he would wish to go beyond the non-physician?

Yes.

And about knowledge and ignorance in general; see whether you think that any man who has knowledge ever would wish to have the choice of saying or doing more than another man who has knowledge. Would he not rather say or

*vocabulary***ἄδικος** unfair; obstinate, bad**ἄμαθής** ignorant**ἀνεπιστήμων** ignorant, unskilled**ἀνόμοιος** different, dissimilar**ἐπιστήμων** skillful, clever ~station**οὐκοῦν** not so?; and so**πλεονεκτέω** be greedy, take advantage**σοφός** skilled, clever, wise

Τί δὲ ὁ ἀνεπιστήμων; οὐχὶ ὁμοίως μὲν ἐπιστήμονος  
πλεονεκτήσειεν ἄν, ὁμοίως δὲ ἀνεπιστήμονος;

Ἵσως.

Ὁ δὲ ἐπιστήμων σοφός;

Φημί.

Ὁ δὲ σοφὸς ἀγαθός;

Φημί.

Ὁ ἄρα ἀγαθός τε καὶ σοφὸς τοῦ μὲν ὁμοίου οὐκ ἐθελήσει  
πλεονεκτεῖν, τοῦ δὲ ἀνομοίου τε καὶ ἐναντίου.

Ἔοικεν, ἔφη.

Ὁ δὲ κακός τε καὶ ἀμαθὴς τοῦ τε ὁμοίου καὶ τοῦ ἐναντίου.

Φαίνεται.

Οὐκοῦν, ὦ Θρασύμαχε, ἦν δ' ἐγώ, ὁ ἄδικος ἡμῖν τοῦ  
ἀνομοίου τε καὶ ὁμοίου πλεονεκτεῖ; ἢ οὐχ οὕτως ἔλεγες;

Ἐγωγε,

ἔφη.



Τί δὲ ὁ |ignorant, , οὐχὶ ὁμοίως μὲν |skillful, clever  
|unskilled

|be greedy, take ἄν, ὁμοίως δὲ |ignorant, ,  
|advantage |unskilled

Ἰσως.

Ὁ δὲ |skillful, |skilled,  
|clever |clever, wise

Φημί.

Ὁ δὲ |skilled, , ἄθός;  
|clever, wise

Φημί.

Ὁ ἄρα ἀγαθός τε καὶ |skilled, , μὲν ὁμοίου οὐκ ἐθελήσει  
|clever, wise

|be greedy, take τοῦ δὲ |different, τε καὶ ἐναντίου.  
|advantage |dissimilar

Ἔουκεν, ἔφη.

Ὁ δὲ κακός τε καὶ |ignorant τοῦ τε ὁμοίου καὶ τοῦ ἐναντίου.

Φαίνεται.

|not so?; and so ἰσχύμαχε, ἦν δ' ἐγώ, ὁ |unfair; οὐ-ν τοῦ  
|stinate, bad

|different, τε καὶ ὁμοίου |be greedy, take, οὐχ οὕτως ἔλεγε;  
|dissimilar |advantage

Ἐγωγε, ἔφη.

do the same as his like in the same case?

That, I suppose, can hardly be denied.

And what of the ignorant? would he not desire to have more than either the knowing or the ignorant?

I dare say.

And the knowing is wise?

Yes.

And the wise is good?

True.

Then the wise and good will not desire to gain more than his like, but more than his unlike and opposite?

I suppose so.

*vocabulary***ἄδικος** unfair; obstinate, bad**ἄμαθής** ignorant**ἀναφαίνω** reveal, shine ~phenomenon**ἀνόμοιος** different, dissimilar**ἀρετή** goodness, excellence**ἅτε** as if; since**δικαιοσύνη** justice**ἐκάτερος** each of two**ἔλκω** drag, pull, hoist; rape**ἐρυθριᾶω** blush**θέρους** -εος (n, 3) summer ~thermos**ἰδρώς** sweat ~exude**κινδυνεύω** encounter danger; (+inf)

there is a danger that

**μόγισ** with difficulty, barely**ναί** yea**ὁμολογέω** agree with/to**οὐπω** no longer**πλεονεκτέω** be greedy, take advantage**σοφός** skilled, clever, wise

Ὁ δέ γε δίκαιος τοῦ μὲν ὁμοίου οὐ πλεονεκτήσει, τοῦ δὲ ἀνομοίου;

Ναί.

Ἔοικεν ἄρα, ἦν δ' ἐγώ, ὁ μὲν δίκαιος τῷ σοφῷ καὶ ἀγαθῷ, ὁ δὲ ἄδικος τῷ κακῷ καὶ ἀμαθεῖ.

Κινδυνεύει.

Ἀλλὰ μὴν ὠμολογοῦμεν, ὧ γε ὅμοιος ἐκάτερος εἷη, τοιοῦτον καὶ ἐκάτερον εἶναι.

Ὡμολογοῦμεν γάρ.

Ὁ μὲν ἄρα δίκαιος ἡμῖν ἀναπέφανται ὦν ἀγαθός τε καὶ σοφός, ὁ δὲ ἄδικος ἀμαθής τε καὶ κακός.

Ὁ δὲ Θρασύμαχος ὠμολόγησε μὲν πάντα ταῦτα, οὐχ ὥς ἐγώ νῦν ῥαδίως λέγω, ἀλλ' ἐλκόμενος καὶ μόγισ, μετὰ ἰδρώτος θανμαστοῦ ὅσου, ἅτε καὶ θέρους ὄντος— τότε καὶ εἶδον ἐγώ, πρότερον δὲ οὐπω, Θρασύμαχον ἐρυθριῶντα— ἐπειδὴ δὲ οὖν διωμολογησάμεθα τὴν δικαιοσύνην ἀρετὴν

Ὁ δέ γε δίκαιος τοῦ μὲν ὁμοίου οὐ | be greedy, take, τοῦ δὲ  
| advantage

| different, ,  
| dissimilar

| yea .

Ἔοικεν ἄρα, ἣν δ' ἐγώ, ὁ μὲν δίκαιος τῷ | skilled, ... ἱγαθῷ,  
| clever, wise

ὁ δὲ | unfair; ob- κακῷ καὶ | ignorant  
| stinate, bad

| encounter danger; (+inf)  
| there is a danger that

Ἀλλὰ μὴν | agree with/to , ᾧ γε ὅμοιος | each of two εἴη,

τοιούτων καὶ | each of two εἶναι.

| agree with/to γάρ.

Ὁ μὲν ἄρα δίκαιος ἡμῖν | reveal, shine ὦν ἀγαθός τε καὶ

| skilled, clever, | unfair; | ignorant τε καὶ κακός.  
| wise | obsti-

Ὁ δὲ Θρασυμάχος | agree with/to μὲν πάντα ταῦτα, οὐχ ὥς

ἐγὼ νῦν ῥαδίως λέγω, ἀλλ' | drag, pull, hoist; | with difficulty,  
| rape | barely

| sweat θαυμαστοῦ ὅσου, | as ... if; sum- ὄντος— τότε καὶ  
| since | mer

εἶδον ἐγώ, πρότερον δὲ | no longer, | αἰσχύμαχον | blush —

ἐπειδὴ δὲ οὖν διωμολογησάμεθα τὴν | justice | excellence

Whereas the bad and ignorant will desire to gain more than both?

Yes.

But did we not say, Thrasymachus, that the unjust goes beyond both his like and unlike? Were not these your words?

They were.

And you also said that the just will not go beyond his like but his unlike?

Yes.

Then the just is like the wise and good, and the unjust like the evil and ignorant?

That is the inference.

And each of them is such as his like is?

That was admitted.

Then the just has turned out to be wise and good and the unjust evil and ignorant.

Thrasymachus made all these admissions, not fluently, as I repeat them, but with extreme reluctance; it was a hot summer's day, and the perspiration poured from him in torrents; and then I saw what I had never seen before, Thrasymachus blushing. As we were now agreed that justice

*vocabulary***ἀδικία** injustice, offence**ἀνανεύω** raise the chin to say no**ἀρέσκω** please, satisfy; make amends**γραιῦς** old woman ~geriatric**εἴπερ** if indeed**ἐρωτάω** ask about something**ἰσχυρός** (ῥ) strong, forceful, violent**καίτοι** and yet; and in fact; although**κατανεύω** nod**μηδαμὸς** no one**σαντοῦ** yourself**σοφία** skill; wisdom ~sophistry

εἶναι καὶ σοφίαν, τὴν δὲ ἀδικίαν κακίαν τε καὶ ἀμαθίαν,  
εἶεν, ἣν δ' ἐγώ, τοῦτο μὲν ἡμῖν οὕτω κείσθω, ἔφαμεν  
δὲ δὴ καὶ ἰσχυρὸν εἶναι τὴν ἀδικίαν. ἥ οὐ μέμνησαι, ὦ  
Θρασύμαχε;

Μέμνημαι, ἔφη· ἀλλ' ἔμοιγε οὐδὲ ἂ νῦν λέγεις ἀρέσκει,  
καὶ ἔχω περὶ αὐτῶν λέγειν. εἰ οὖν λέγοιμι, εὖ οἶδ'  
ὅτι δημηγορεῖν ἄν με φαίης. ἥ οὖν ἔα με εἰπεῖν ὅσα  
βούλομαι, ἥ, εἰ βούλει ἐρωτᾶν, ἐρώτα· ἐγὼ δέ σοι, ὥσπερ  
ταῖς γραυσὶν ταῖς τοὺς μύθους λεγούσαις, εἶεν ἐρῶ καὶ  
κατανεύσομαι καὶ ἀνανεύσομαι.

Μηδαμῶς, ἦν δ' ἐγώ, παρὰ γε τὴν σαυτοῦ δόξαν.

Ὡστε σοί, ἔφη, ἀρέσκειν, ἐπειδήπερ οὐκ ἔῃς λέγειν. καίτοι  
τί ἄλλο βούλει;

Οὐδὲν μὰ Δία, ἦν δ' ἐγώ, ἀλλ' εἴπερ τοῦτο ποιήσεις, ποίει·  
ἐγὼ δὲ ἐρωτήσω.

Ἐρώτα

δή.



εἶναι καὶ |skill; , τὴν δὲ |injustice, κακίαν τε καὶ ἀμαθίαν,  
 |wisdom |offence  
 εἶεν, ἣν δ' ἐγώ, τοῦτο μὲν ἡμῖν οὕτω κείσθω, ἔφαμεν  
 δὲ δὴ καὶ |strong, force-ful, violent |injustice, . ἣ οὐ μέμνησαι, ᾧ  
 |ful, violent |offence  
 Θρασύμαχε;

Μέμνημαι, ἔφη· ἀλλ' ἔμοιγε οὐδὲ ἂ νῦν λέγεις |please, satisfy; make  
 |amends  
 καὶ ἔχω περὶ αὐτῶν λέγειν. εἰ οὖν λέγοιμι, εὖ οἶδ'  
 ὅτι δημηγορεῖν ἄν με φαίης. ἣ οὖν ἔα με εἰπεῖν ὅσα  
 βούλομαι, ἣ, εἰ βούλει |ask , |ask ἐγὼ δέ σοι, ὥσπερ  
 ταῖς |old woman |his τοὺς μύθους λεγούσαις, εἶεν ἐρῶ καὶ  
 |nod καὶ |raise the chin  
 |to say no  
 |no one , ἣν δ' ἐγώ, παρά γε τὴν |yourself δόξαν.

Ὡστε σοί, ἔφη, |please, satisfy; |and yet; and in  
 |make amends |fact; although  
 τί ἄλλο βούλει;

Οὐδὲν μὰ Δία, ἣν δ' ἐγώ, ἀλλ' |if indeed ὅτο ποιήσεις, ποίει·  
 ἐγὼ δὲ |ask

|ask

δή.

was virtue and wisdom, and injustice vice and ignorance, I proceeded to another point:

Well, I said, Thrasymachus, that matter is now settled; but were we not also saying that injustice had strength; do you remember?

Yes, I remember, he said, but do not suppose that I approve of what you are saying or have no answer; if however I were to answer, you would be quite certain to accuse me of haranguing; therefore either permit me to have my say out, or if you would rather ask, do so, and I will answer 'Very good,' as they say to story-telling old women, and will nod 'Yes' and 'No.'

Certainly not, I said, if contrary to your real opinion.

Yes, he said, I will, to please you, since you will not let me speak. What else would you have?

Nothing in the world, I said; and if you are so disposed I will ask and you shall answer.

Proceed.

Then I

*vocabulary*

ἀγνοέω be ignorant of ~gnostic  
 ἀδικία injustice, offence  
 ἄδικος unfair; obstinate, bad  
 ἄνευ away from; not having; not  
 needing ~Sp. sin  
 ἀπλός single; simple ~haploid  
 ἀρετή goodness, excellence  
 ἄρτι at the same time  
 διασκοπέω consider from all angles  
 δικαιοσύνη justice  
 δουλόω enslave  
 εἴπερ if indeed  
 ἐξῆς in turn  
 ἐπιθυμέω (ὄ) wish, covet

ἐπιχειρέω do, try, attack ~chiral  
 ἐρωτάω ask about something  
 ἰσχυρός (ὄ) strong, forceful, violent  
 καταδουλόω enslave  
 κρείσσων more powerful; better  
 ὅποῖος whatever kind  
 πη somewhere, somehow  
 πότερος which, whichever of two  
 σκέπτομαι look, look at, watch  
 ~skeptic  
 σκοπάω watch, observe  
 σκοπέω behold, consider  
 σοφία skill; wisdom ~sophistry  
 τέλεος finished  
 τοίνυν well, then

Τοῦτο τοῖνυν ἐρωτῶ, ὅπερ ἄρτι, ἵνα καὶ ἐξῆς διασκεψώμεθα & ; τὸν λόγον, ὁποῖόν τι τυγχάνει ὃν δικαιοσύνη πρὸς ἀδικίαν. ἐλέχθη γάρ που ὅτι καὶ δυνατώτερον καὶ ἰσχυρότερον εἴη ἀδικία δικαιοσύνης· νῦν δέ γ', ἔφην, εἵπερ σοφία τε καὶ ἀρετὴ ἐστὶν δικαιοσύνη, ῥαδίως οἶμαι φανήσεται καὶ ἰσχυρότερον ἀδικίας, ἐπειδὴ περ ἐστὶν ἀμαθία ἢ ἀδικία— οὐδεὶς ἂν ἔτι τοῦτο ἀγνοήσκειν— ἀλλ' οὗ τι οὕτως ἀπλῶς, ὦ Θρασύμαχε, ἔγωγε ἐπιθυμῶ, ἀλλὰ τῇδὲ πη σκέψασθαι· πόλιν φαίης ἂν ἄδικον εἶναι καὶ ἄλλας πόλεις ἐπιχειρεῖν δουλοῦσθαι ἀδίκως καὶ καταδεδουλώσθαι, πολλὰς δὲ καὶ ὑφ' ἑαυτῇ ἔχειν δουλωσαμένην;

Πῶς γὰρ οὐκ; ἔφη. καὶ τοῦτό γε ἡ ἀρίστη μάλιστα ποιήσει καὶ τελεώτατα οὖσα ἄδικος.

Μαίνθάνω, ἔφην, ὅτι σὸς οὗτος ἦν ὁ λόγος. ἀλλὰ τόδε περὶ αὐτοῦ σκοπῶ· πότερον ἡ κρείττων γιγνομένη πόλις πόλεως ἄνευ δικαιοσύνης τὴν δύναμιν ταύτην ἔξει, ἢ ἀνάγκη αὐτῇ μετὰ δικαιοσύνης;

Τοῦτο |well, then|ask , ὅπερ |at the same time...|in turn

|consider from all & ; τὸν λόγον, |whatever kind...|angles γγάνει

ὃν |justice πρὸς |injustice, |ἐλέχθη γάρ που ὅτι καὶ |offence

δυνατώτερον καὶ |strong, force- |εἴη ἀδικία |justice νῦν  
|ful, violent

δέ γ', ἔφην, |if indeed φία τε καὶ |excellence' |γιν |justice ,

ῥαδίως οἶμαι φανήσεται καὶ |strong, force- |ἀδικίας,  
|ful, violent

ἐπειδήπερ ἐστὶν ἀμαθία ἢ ἀδικία— οὐδεὶς ἂν ἔτι τοῦτο

|be ignorant of · ἀλλ' οὐ τι οὕτως |single; , ὦ Θρασύμαχε,  
|simple

ἔγωγε |wish, |, ἀλλὰ τῇδέ πη |look, look at, watch φαίης  
|covet

ἂν |unfair; ob- |ι καὶ ἄλλας πόλεις |do, try, at-|enslave  
|stinate, bad |tack

|unfair; obsti-|enslave , πολλὰς δὲ καὶ ὑφ' ἐαυτῇ  
|nate, bad

ἔχειν |enslave ,

Πῶς γὰρ οὐκ; ἔφη. καὶ τοῦτό γε ἡ ἀρίστη μάλιστα ποιήσει

καὶ |finished οὔσα |unfair; ob-  
|stinate, bad

Μανθάνω, ἔφην, ὅτι σὸς οὗτος ἦν ὁ λόγος. ἀλλὰ

τόδε περὶ αὐτοῦ σκοπῶ· |which, |ἡ κρείττων  
|whichever

γίγνομένη πόλις πόλεως |away |justice τὴν δύναμιν  
|from;

ταύτην ἔξει, ἢ ἀνάγκη |not |αὐτῇ μετὰ |justice ,  
|hav-  
|ing;  
|not  
|need-  
|ing

will repeat the question which I asked before, in order that our examination of the relative nature of justice and injustice may be carried on regularly. A statement was made that injustice is stronger and more powerful than justice, but now justice, having been identified with wisdom and virtue, is easily shown to be stronger than injustice, if injustice is ignorance; this can no longer be questioned by any one. But I want to view the matter, Thrasymachus, in a different way: You would not deny that a state may be unjust and may be unjustly attempting to enslave other states, or may have already enslaved them, and may be holding many of them in subjection?

True, he replied; and I will add that the best and most perfectly unjust state will be most likely to do so.

I know, I said, that such was your position; but what I would further consider is, whether this power which is possessed by the superior state can exist or be exercised without justice or only with

*vocabulary*

**ἄγαμαι** wonder, admire; resent,  
 begrudge  
**ἀδικία** injustice, offence  
**ἄδικος** unfair; obstinate, bad  
**ἀνανεύω** raise the chin to say no  
**ἄρτι** at the same time  
**δῆτα** emphatic δῆ  
**δικαιοσύνη** justice  
**ἐπινεύω** nod  
**κλέπτης** -ου (m, 1) thief

**κοινός** communal, ordinary  
**ληιστής** -οῦς (m, 3) bandit  
**ληιστός** lootable ~lucre  
**ληστής** -οῦ (m, 1) bandit  
**μῖσος** -εος (n, 3) hate  
**ὁμόνοια** unanimity  
**σοφία** skill; wisdom ~sophistry  
**στάσις** -εως (f) placing; faction  
**φιλία** friendship ~philanthropy  
**φίλιος** friendly  
**χαρίζομαι** gratify ~charisma

Εἰ μὲν, ἔφη, ὥς σὺ ἄρτι ἔλεγες ἔχει— ἡ δικαιοσύνη σοφία— μετὰ δικαιοσύνης· εἰ δ' ὥς ἐγὼ ἔλεγον, μετὰ ἀδικίας.

Πάνυ ἄγαμαι, ἦν δ' ἐγώ, ὦ Θρασύμαχε, ὅτι οὐκ ἐπινεύεις μόνον καὶ ἀνανεύεις, ἀλλὰ καὶ ἀποκρίνη πάνυ καλῶς.

Σοὶ γάρ, ἔφη, χαρίζομαι.

Εὖ γε σὺ ποιῶν· ἀλλὰ δὴ καὶ τόδε μοι χάρισαι καὶ λέγε· δοκεῖς ἂν ἢ πόλιν ἢ στρατόπεδον ἢ ληστὰς ἢ κλέπτας ἢ ἄλλο τι ἔθνος, ὅσα κοινῇ ἐπὶ τι ἔρχεται ἀδίκως, πρᾶξαι ἂν τι δύνασθαι, εἰ ἀδικοῖεν ἀλλήλους;

Οὐ δῆτα, ἦ δ' ὅς.

Τί δ' εἰ μὴ ἀδικοῖεν; οὐ μᾶλλον;

Πάνυ γε.

Στάσεις γάρ που, ὦ Θρασύμαχε, ἥ γε ἀδικία καὶ μίση καὶ μάχας ἐν ἀλλήλοις παρέχει, ἡ δὲ δικαιοσύνη ὁμόνοιαν καὶ φιλίαν· ἦ γάρ;



Εἰ μὲν, ἔφη, ὥς σὺ |at the same time ἔει— ἡ |justice

σοφία— μετὰ |justice εἰ δ' ὥς ἐγὼ ἔλεγον, μετὰ  
ἀδικίας.

Πάνν |admire; , ἦν δ' ἐγώ, ὦ Θρασύμαχε, ὅτι οὐκ |nod  
|begrudge  
μόνον καὶ |raise the chin' ἢ καὶ ἀποκρίνη πάνν καλῶς.  
|to say no

Σοὶ γάρ, ἔφη, |gratify

Εὖ γε σὺ ποιῶν· ἀλλὰ δὴ καὶ τόδε μοι |gratify καὶ λέγε·  
δοκεῖς ἂν ἢ πόλιν ἢ στρατόπεδον ἢ ληστὰς ἢ |thief ἢ  
ἄλλο τι ἔθνος, ὅσα κοινῇ ἐπὶ τι ἔρχεται |unfair; ob-  
|stinate, bad ρᾶσαι ἂν  
τι δύνασθαι, εἰ ἀδικοῖεν ἀλλήλους;

Οὐ |emphatic δῆ' ᾧς.

Τί δ' εἰ μὴ ἀδικοῖεν; οὐ μᾶλλον;

Πάνν γε.

|placing; γάρ που, ὦ Θρασύμαχε, ἥ γε ἀδικία  
|faction  
καὶ |hate καὶ μάχας ἐν ἀλλήλοις παρέχει, ἡ  
δὲ |justice |unanimity καὶ φιλίαν· ἡ γάρ;

justice.

If you are right in your view, and justice is wisdom, then only with justice; but if I am right, then without justice.

I am delighted, Thrasy-machus, to see you not only nodding assent and dissent, but making answers which are quite excellent.

That is out of civility to you, he replied.

You are very kind, I said; and would you have the goodness also to inform me, whether you think that a state, or an army, or a band of robbers and thieves, or any other gang of evil-doers could act at all if they injured one another?

No indeed, he said, they could not.

But if they abstained from injuring one another, then they might act together better?

Yes.

And this is because injustice creates divisions and hatreds and fighting, and justice imparts harmony and friendship; is not that true,

*vocabulary*

**ἀδικία** injustice, offence  
**ἀδύνατος** unable; impossible  
**ἄρα** interrogative pcl  
**ἐγγίγνομαι** live in ~genus  
**εἴτε** if, whenever; either/or  
**ἐλεύθερος** not enslaved  
**ἐμποιέω** make inside of ~poet  
**ἐννέμι** be in ~ion

**θαυμάσιος** wonderful  
**κοινός** communal, ordinary  
**μισέω** (ι) hate, wish to prevent  
 ~misogyny  
**μῖσος** -εος (n, 3) hate  
**ὅπου** where  
**οὐκοῦν** not so?; and so  
**στασιάζω** revolt, be divided  
**τοιόσδε** such

Ἦστω, ἦ δ' ὅς, ἵνα σοι μὴ διαφέρωμαι.

Ἄλλ' εὖ γε σὺ ποιῶν, ὦ ἄριστε. τόδε δέ μοι λέγε· ἄρα εἰ τοῦτο ἔργον ἀδικίας, μῖσος ἐμποιεῖν ὅπου ἂν ἐνῇ, οὐ καὶ ἐν ἐλευθέροις τε καὶ δούλοις ἐγγιγνομένη μισεῖν ποιήσῃ ἀλλήλους καὶ στασιάζειν καὶ ἀδυνάτους εἶναι κοινῇ μετ' ἀλλήλων πράττειν;

Πάνυ γε.

Τί δὲ ἂν ἐν δυοῖν ἐγγένηται; οὐ διοίσονται καὶ μισήσουσιν καὶ ἐχθροὶ ἔσονται ἀλλήλοις τε καὶ τοῖς δικαίοις;

Ἦσονται, ἔφη.

Ἐὰν δὲ δῆ, ὦ θαυμάσιε, ἐν ἐνὶ ἐγγένηται ἀδικία, μὴν μὴ ἀπολεῖ τὴν αὐτῆς δύναμιν, ἢ οὐδὲν ἦττον ἔξει;

Μηδὲν ἦττον ἐχέτω, ἔφη.

Οὐκοῦν τοιάνδε τινὰ φαίνεται ἔχουσα τὴν δύναμιν, οἷαν, ὦ ἂν ἐγγένηται, εἴτε πόλει τινὶ εἴτε γένει εἴτε στρατοπέδῳ εἴτε ἄλλῳ ὁπότῃ, πρῶτον μὲν ἀδύνατον αὐτὸ ποιεῖν

Ἔστω, ἦ δ' ὅς, ἵνα σοι μὴ διαφέρωμαι.

Ἄλλ' εὖ γε σὺ ποιῶν, ὦ ἄριστε. τόδε δέ μοι λέγε· |interrogative pcl

τοῦτο ἔργον ἀδικίας, |hate |make |where ἔν |be in οὐ καὶ  
|inside of

ἐν |not enslaved .·ε καὶ δούλοις |live in |hate ποιήσει

ἀλλήλους καὶ |revolt, be divided |unable; εἶναι κοινῇ μετ'  
|impossible

ἀλλήλων πράττειν;

Πάνυ γε.

Τί δέ ἂν ἐν δυοῖν |live in , οὐ διοίσονται καὶ |hate

καὶ ἐχθροὶ ἔσονται ἀλλήλοις τε καὶ τοῖς δικαίοις;

Ἔσονται, ἔφη.

Ἐὰν δέ δή, ὦ |wonderful , ἐν ἐνὶ |live in ἀδικία, μῶν μὴ

ἀπολεί τὴν αὐτῆς δύναμιν, ἣ οὐδὲν ἦττον ἔξει;

Μηδὲν ἦττον ἐχέτω, ἔφη.

|not so?;|such τινὰ φαίνεται ἔχουσα τὴν δύναμιν, οἶαν,  
|and so

ὧ ἂν |live in , |if, when-ever; εἰ-|if, when-|if, whenever; τέδω  
|ther/or |ever; |either/or

|if, when-ever; τρωῦν, πρῶτον μὲν |either/or |unable; αὐτὸ ποιεῖν  
|either/or |impossible

Thrasymachus?

I agree, he said, because I do not wish to quarrel with you.

How good of you, I said; but I should like to know also whether injustice, having this tendency to arouse hatred, wherever existing, among slaves or among freemen, will not make them hate one another and set them at variance and render them incapable of common action?

Certainly.

And even if injustice be found in two only, will they not quarrel and fight, and become enemies to one another and to the just?

They will.

And suppose injustice abiding in a single person, would your wisdom say that she loses or that she retains her natural power?

Let us assume that she retains her power.

Yet is not the power which injustice exercises of such a nature that wherever she takes up her abode, whether in a city, in an army, in a family, or in any other body, that body is, to

*vocabulary***ἄδικος** unfair; obstinate, bad**ἄδύνατος** unable; impossible**ἀπεχθάνομαι** become hated ~external**ἀπέχθομαι** be hated, incur hatred

~external

**ἐναντιόομαι** oppose, contradict**ἐνέιμι** be in ~ion**ἐστίαισις** (ᾱ) feasting**εὖωχέω** fete, feed well**θαρρέω** be of good heart**θαρσέω** be of good heart**θάρσος** boldness, over-boldness**ἴσχω** imitate, liken to, guess ~victor**ναί** yea**στασιάζω** revolt, be divided**φύω** produce, beget; clasp ~physics

πράττειν μεθ' αὐτοῦ διὰ τὸ στασιάζειν καὶ διαφέρεισθαι,  
 ἔτι δ' ἐχθρὸν εἶναι ἑαυτῷ τε καὶ τῷ ἐναντίῳ παντὶ καὶ τῷ  
 δικαίῳ; οὐχ οὕτως;

Πάνυ γε.

Καὶ ἐν ἐνὶ δὴ οἶμαι ἐνοῦσα ταῦτ' αὐτὰ ποιήσει  
 ἅπερ πέφυκεν ἐργάζεσθαι· πρῶτον μὲν ἀδύνατον αὐτὸν  
 πράττειν ποιήσει στασιάζοντα καὶ οὐχ ὁμονοοῦντα αὐτὸν  
 ἑαυτῷ, ἔπειτα ἐχθρὸν καὶ ἑαυτῷ καὶ τοῖς δικαίοις· ἦ γάρ;

Ναί.

Δίκαιοι δέ γ' εἰσὶν, ὦ φίλε, καὶ οἱ θεοί;

Ἔστω, ἔφη.

Καὶ θεοῖς ἄρα ἐχθρὸς ἔσται ὁ ἄδικος, ὦ Θρασύμαχε, ὁ δὲ  
 δίκαιος φίλος.

Εὐνοχοῦ τοῦ λόγου, ἔφη, θαρρῶν· σὺ γὰρ ἔγωγέ σοι  
 ἐναντιώσομαι, ἵνα μὴ τοῖσδε ἀπέχθωμαι.

Ἴθι δὴ, ἦν δ' ἐγώ, καὶ τὰ λοιπά μοι τῆς ἐστιάσεως



πράττειν μεθ' αὐτοῦ διὰ τὸ |revolt, be divided| διαφέρεσθαι,  
 ἔτι δ' ἐχθρὸν εἶναι ἑαυτῷ τε καὶ τῷ ἐναντίῳ παντὶ καὶ τῷ  
 δικαίῳ; οὐχ οὕτως;

Πάνυ γε.

Καὶ ἐν ἐνὶ δὴ οἶμαι |be in| ταῦτ' αὐτὰ ποιήσει  
 ἅπερ πέφυκεν ἐργάζεσθαι· πρῶτον μὲν |unable;| αὐτὸν  
 |impossible|  
 πράττειν ποιήσει |revolt, be divided|... οὐχ ὁμονοοῦντα αὐτὸν  
 ἑαυτῷ, ἔπειτα ἐχθρὸν καὶ ἑαυτῷ καὶ τοῖς δικαίοις· ἦ γάρ;

|yea| .

Δίκαιοι δέ γ' εἰσὶν, ὦ φίλε, καὶ οἱ θεοί;

Ἦ ἔστω, ἔφη.

Καὶ θεοῖς ἄρα ἐχθρὸς ἔσται ὁ |unfair; ,ob-| Θρασύμαχε, ὁ δὲ  
 |stinate, bad|  
 δίκαιος φίλος.

|fete, feed well| λόγου, ἔφη, θαρρῶν· οὐ γὰρ ἔγωγέ σοι

|oppose,  
|contradict| , ἵνα μὴ τοῖσδε ἀπέχθωμαι.

|imitate, liken| ἐγώ, καὶ τὰ λοιπά μοι τῆς |feasting  
|to, guess|

begin with, rendered incapable of united action by reason of sedition and distraction; and does it not become its own enemy and at variance with all that opposes it, and with the just? Is not this the case?

Yes, certainly.

And is not injustice equally fatal when existing in a single person; in the first place rendering him incapable of action because he is not at unity with himself, and in the second place making him an enemy to himself and the just? Is not that true, Thrasymachus?

Yes.

And O my friend, I said, surely the gods are just?

Granted that they are.

But if so, the unjust will be the enemy of the gods, and the just will be their friend?

Feast away in triumph, and take your fill of the argument; I will not oppose you, lest I should displease the company.

Well then, proceed with your answers, and let me have the remainder

*vocabulary***ἀδικία** injustice, offence**ἄδικος** unfair; obstinate, bad**ἄδύνατος** unable; impossible**ἁμείνων** comparative of ἀγαθός, noble**ἀπέχω** ward off, drive off, refrain, be at some distance**ἀποπληρόω** satisfy, fulfill, appease**δῆλος** visible, conspicuous**δικαιοσύνη** justice**ἔνιμι** be in ~ion**ἐπιτυχάνω** meet, attain**ἐρρωμένος** vigorous, powerful**εὐδαίμων** blessed with a good genius**κοινός** communal, ordinary**κομιδή** care, tending, providing for**ὅμως** anyway, nevertheless**παμπόνηρος** depraved**παντάπασι** altogether; yes, certainly**πώποτε** never**σκεπτέος** thing to consider, one who must consider**σκέπτομαι** look, look at, watch

~skeptic

**σοφός** skilled, clever, wise**τελείς** unblemished (victim)

ἀποπλήρωσον ἀποκρινόμενος ὥσπερ καὶ νῦν. ὅτι μὲν γὰρ καὶ σοφώτεροι καὶ ἀμείνους καὶ δυνατώτεροι πράττειν οἱ δίκαιοι φαίνονται, οἱ δὲ ἄδικοι οὐδὲ πράττειν μετ' ἀλλήλων οἰοί τε— ἀλλὰ δὴ καὶ οὓς φαμεν ἐρρωμένως πώποτε τι μετ' ἀλλήλων κοινῇ πράξαι ἀδίκους ὄντας, τοῦτο οὐ παντάπασιν ἀληθὲς λέγομεν· οὐ γὰρ ἂν ἀπείχοντο ἀλλήλων κομιδῇ ὄντες ἄδικοι, ἀλλὰ δῆλον ὅτι ἐνῆν τις αὐτοῖς δικαιοσύνη, ἥ αὐτοὺς ἐποίει μήτοι καὶ ἀλλήλους γε καὶ ἐφ' οὓς ἦσαν ἅμα ἀδικεῖν, δι' ἣν ἔπραξαν ἂ ἔπραξαν, ὥρμησαν δὲ ἐπὶ τὰ ἄδικα ἀδικία ἡμιμόχθηροι ὄντες, ἐπεὶ οἱ γε παμπόνηροι καὶ τελέως ἄδικοι τελέως εἰσὶ καὶ πράττειν ἀδύνατοι— ταῦτα μὲν οὖν ὅτι οὕτως ἔχει μανθάνω, ἀλλ' οὐχ ὥς σὺ τὸ πρῶτον ἐτίθεσο· εἰ δὲ καὶ ἄμεινον ζῶσιν οἱ δίκαιοι τῶν ἀδίκων καὶ εὐδαιμονέστεροί εἰσιν, ὅπερ τὸ ὕστερον προθυμέμεθα σκέψασθαι, σκεπτέον. φαίνονται μὲν οὖν καὶ νῦν, ὥς γέ μοι δοκεῖ, ἐξ ὧν εἰρήκαμεν· ὅμως δ' ἔτι βέλτιον σκεπτέον. οὐ γὰρ περὶ τοῦ ἐπιτυχόντος ὁ λόγος, ἀλλὰ περὶ τοῦ

|satisfy, fulfill, ap- ἀποκρινόμενος ὥσπερ καὶ νῦν. ὅτι μὲν γὰρ  
|pease

καὶ |skilled, καὶ |better καὶ δυνατώτεροι πράττειν  
|clever, wise

οἱ δίκαιοι φαίνονται, οἱ δὲ |unfair; ob- ἔπραττειν μετ'  
|stinate, bad

ἀλλήλων οἰοί τε— ἀλλὰ δὴ καὶ οὓς φάμεν |vigorous,  
|powerful

|never τι μετ' ἀλλήλων κοινῇ πράξαι |unfair; ob- τας,  
|stinate, bad

τοῦτο οὐ |altogether; ἀληθὲς λέγομεν· οὐ γὰρ ἂν  
|yes, certainly

|ward off, drive off, refrain, κομιδῇ ὄντες |unfair; , ob- |visible,  
|be at some distance |bad |conspicuous

ὅτι ἐνῆν τις αὐτοῖς |justice , ἢ αὐτοὺς ἐποίει μήτοι

καὶ ἀλλήλους γε καὶ ἐφ' οὓς ἦσαν ἅμα ἀδικεῖν, δι' ἣν

ἔπραξαν ἂ ἔπραξαν, ὥρμησαν δὲ ἐπὶ τὰ |unfair; ob- :ία  
|stinate, bad

ἡμιμόχθηροι ὄντες, ἐπεὶ οἱ γε |depraved καὶ |unblemished (vic-  
|tim)

|unfair; |unblemished (victim) , ἄττειν |unable; — ταῦτα μὲν  
|obsti- |impossible  
|nate,  
|bad ὅτι οὕτως ἔχει μανθάνω, ἀλλ' οὐχ ὥς σὺ τὸ πρῶτον

ἐτίθεσο· εἰ δὲ καὶ |better ζῶσιν οἱ δίκαιοι τῶν |unfair; ob-  
|stinate, bad

καὶ |blessed with a good εἰσιν, ὅπερ τὸ ὕστερον προουθέμεθα  
|genius

|look, look at, watch εἶον. φαίνονται μὲν οὖν καὶ νῦν, ὥς γέ

μοι δοκεῖ, ἐξ ὧν εἰρήκαμεν· |anyway, nevertheless . σκεπτέον.

οὐ γὰρ περὶ τοῦ |meet, attain ὁ λόγος, ἀλλὰ περὶ τοῦ

of my repast. For we have already shown that the just are clearly wiser and better and abler than the unjust, and that the unjust are incapable of common action; nay more, that to speak as we did of men who are evil acting at any time vigorously together, is not strictly true, for if they had been perfectly evil, they would have laid hands upon one another; but it is evident that there must have been some remnant of justice in them, which enabled them to combine; if there had not been they would have injured one another as well as their victims; they were but half-villains in their enterprises; for had they been whole villains, and utterly unjust, they would have been utterly incapable of action. That, as I believe, is the truth of the matter, and not what you said at first. But whether the just have a better and happier life than the unjust is a further question which we also proposed to consider. I think that they have, and for the reasons which I have given; but still I should like to examine further, for no light matter is at stake, nothing less than

*vocabulary***ἄμπελος** (f) vine**ἀποτέμνω** cut off, sever ~tonsure**δῆτα** emphatic δή**μάχαιρα** knife, dagger**οὐδαμὸς** not anyone**οὐκοῦν** not so?; and so**οὖς οὔατος** (n) ear**σκοπᾶω** watch, observe**σκοπέω** behold, consider

ὄντινα τρόπον χρή ζῆν.

Σκόπει δὴ, ἔφη.

Σκοπῶ, ἦν δ' ἐγώ. καί μοι λέγε· δοκεῖ τί σοι εἶναι ἵππου  
ἔργον;

Ἔμοιγε.

Ἄρ' οὖν τοῦτο ἂν θείης καὶ ἵππου καὶ ἄλλου ὅτουοῦν ἔργον,  
ὃ ἂν ἢ μόνῳ ἐκείνῳ ποιῇ τις ἢ ἄριστα;

Οὐ μανθάνω, ἔφη.

Ἄλλ' ὦδε· ἔσθ' ὅτῳ ἂν ἄλλῳ ἴδοις ἢ ὀφθαλμοῖς;

Οὐ δῆτα.

Τί δέ; ἀκούσας ἄλλῳ ἢ ὤσιν;

Οὐδαμῶς.

Οὐκοῦν δικαίως ἂν ταῦτα τούτων φαμὲν ἔργα εἶναι;

Πάνυ γε.

Τί δέ; μαχαίρα ἂν ἀμπέλου κλῆμα ἀποτέμοις καὶ σμίλη



ὄντινα τρόπον χρὴ ζῆν.

Σκόπει δὴ, ἔφη.

Σκοπῶ, ἦν δ' ἐγώ. καί μοι λέγε· δοκεῖ τί σοι εἶναι ἵππου  
ἔργον;

Ἔμοιγε.

Ἄρ' οὖν τοῦτο ἂν θείης καὶ ἵππου καὶ ἄλλου ὅτουοῦν ἔργον,  
ὃ ἂν ἡ μόνῳ ἐκείνῳ ποιῇ τις ἡ ἄριστα;

Οὐ μανθάνω, ἔφη.

Ἄλλ' ὥδε· ἔσθ' ὅτῳ ἂν ἄλλῳ ἴδοις ἢ ὀφθαλμοῖς;

Οὐ |emphatic δὴ

Τί δέ; ἀκούσῃς ἄλλῳ ἢ |ear ,

|not anyone.

|not so?; and so ὥς ἂν ταῦτα τούτων φαμὲν ἔργα εἶναι;

Πάνυ γε.

Τί δέ; |knife ἂν |vine κλῆμα |cut off, sever . . αἰ σμίλη

the rule of human life.

Proceed.

I will proceed by asking a question: Would you not say that a horse has some end?

I should.

And the end or use of a horse or of anything would be that which could not be accomplished, or not so well accomplished, by any other thing?

I do not understand, he said.

Let me explain: Can you see, except with the eye?

Certainly not.

Or hear, except with the ear?

No.

These then may be truly said to be the ends of these organs?

They may.

But you can cut off a vine-branch with a dagger or with

*vocabulary***ἀμείνων** comparative of ἀγαθός, noble**ἀρετή** goodness, excellence**ἄρτι** at the same time**δρέπανον** sickle ~dermatology**ἐρωτάω** ask about something**ἵσχω** imitate, liken to, guess ~victor**οὐκοῦν** not so?; and so**προστάσσω** post at, attach to,  
command

καὶ ἄλλοις πολλοῖς;

Πῶς γὰρ οὐ;

Ἄλλ' οὐδενί γ' ἂν οἶμαι οὕτω καλῶς ὥς δρεπάνῳ τῷ ἐπὶ  
τούτῳ ἐργασθέντι.

Ἀληθῆ.

Ἄρ' οὖν οὐ τοῦτο τούτου ἔργον θήσομεν;

Θήσομεν μὲν οὖν.

Νῦν δὴ οἶμαι ἄμεινον ἂν μάθοις ὃ ἄρτι ἡρώτων,  
πυνθανόμενος εἰ οὐ τοῦτο ἐκάστου εἴη ἔργον ὃ ἂν ἢ μόνον  
τι ἢ κάλλιστα τῶν ἄλλων ἀπεργάζεταιται.

Ἀλλά, ἔφη, μανθάνω τε καί μοι δοκεῖ τοῦτο ἐκάστου  
πράγματος ἔργον εἶναι.

Εἶεν, ἦν δ' ἐγώ. οὐκοῦν καὶ ἀρετὴ δοκεῖ σοι εἶναι ἐκάστῳ  
ᾧ περ καὶ ἔργον τι προστέτακται; ἴωμεν δὲ ἐπὶ τὰ αὐτὰ  
πάλιν· ὀφθαλμῶν, φαμέν, ἔστι τι ἔργον;

Ἦσστιν.

καὶ ἄλλοις πολλοῖς;

Πῶς γὰρ οὐ;

Ἄλλ' οὐδενί γ' ἂν οἶμαι οὕτω καλῶς ὥς <sup>sickle</sup> τῷ ἐπὶ  
τούτῳ ἐργασθέντι.

Ἀληθῆ.

Ἄρ' οὖν οὐ τοῦτο τούτου ἔργον θήσομεν;

Θήσομεν μὲν οὖν.

Νῦν δὲ οἶμαι <sup>better</sup> ἂν μάθοις ὁ <sup>at theask</sup> <sup>same</sup> <sup>time</sup> ,  
πυνθανόμενος εἰ οὐ τοῦτο ἐκάστου εἴη ἔργον ὃ ἂν ἦ μόνον  
τι ἢ κάλλιστα τῶν ἄλλων ἀπεργάζεται.

Ἀλλά, ἔφη, μανθάνω τε καί μοι δοκεῖ τοῦτο ἐκάστου  
πράγματος ἔργον εἶναι.

Εἶεν, ἦν δ' ἐγώ. <sup>not so?; and</sup> <sup>excellence</sup> . καὶ σοι εἶναι ἐκάστῳ  
<sup>so</sup>  
ὥπερ καὶ ἔργον τι <sup>post at, attach to</sup> <sup>imitate, liken</sup> ἢ τὰ αὐτὰ  
<sup>command</sup> <sup>to, guess</sup>  
πάλιν· ὀφθαλμῶν, φαμέν, ἔστι τι ἔργον;

Ἔστιν.

a chisel, and in many other ways?

Of course.

And yet not so well as with a pruning-hook made for the purpose?

True.

May we not say that this is the end of a pruning-hook?

We may.

Then now I think you will have no difficulty in understanding my meaning when I asked the question whether the end of anything would be that which could not be accomplished, or not so well accomplished, by any other thing?

I understand your meaning, he said, and assent.

And that to which an end is appointed has also an excellence? Need I ask again whether the eye has an end?

*vocabulary*

**ἀρετή** goodness, excellence  
**ἐρωτάω** ask about something  
**ναί** yea  
**οἰκεῖος** household, familiar, proper  
**ὄμμα** -τος (n, 3) eye

**οὐκοῦν** not so?; and so  
**οὖς** οὔατος (n) ear  
**ὄψις** ὄψεως (f) sight, view  
 ~thanatopsis  
**πότε** when?

Ἄρ' οὖν καὶ ἀρετὴ ὁφθαλμῶν ἔστιν;

Καὶ ἀρετή.

Τί δέ; ὥτων ἦν τι ἔργον;

Ναί.

Οὐκοῦν καὶ ἀρετή;

Καὶ ἀρετή.

Τί δὲ πάντων πέρι τῶν ἄλλων; οὐχ οὕτω;

Οὕτω.

Ἐχε δὴ· ἂρ' ἄν ποτε ὄμματα τὸ αὐτῶν ἔργον καλῶς  
ἀπεργάσαιντο μὴ ἔχοντα τὴν αὐτῶν οἰκείαν ἀρετήν, ἀλλ'  
ἀντὶ τῆς ἀρετῆς κακίαν;

Καὶ πῶς ἄν; ἔφη· τυφλότητα γὰρ ἴσως λέγεις ἀντὶ τῆς  
ὀψεως.

Ἦτις, ἦν δ' ἐγώ, αὐτῶν ἢ ἀρετή· οὐ γάρ πω τοῦτο ἐρωτῶ,  
ἀλλ' εἰ τῇ οἰκείᾳ μὲν ἀρετῇ τὸ αὐτῶν ἔργον εὖ ἐργάσεται



Ἄρ' οὖν καὶ |excellence| θαλμῶν ἔστιν;

Καὶ |excellence

Τί δέ; |ear ἦν τι ἔργον;

|yea

|not so?; and|excellence  
|so

Καὶ |excellence

Τί δὲ πάντων πέρι τῶν ἄλλων; οὐχ οὕτω;

Οὕτω.

Ἔχε δὴ· ἂρ' ἄν ποτε |eye τὸ αὐτῶν ἔργον καλῶς

ἀπεργάσαιντο μὴ ἔχοντα τὴν αὐτῶν |house- |excellence ἄλλ'  
|hold,  
ἀντὶ τῆς |excellence κίαν; |familiar,  
|proper

Καὶ πῶς ἄν; ἔφη· τυφλότητα γὰρ ἴσως λέγεις ἀντὶ τῆς

|sight

Ἦτις, ἦν δ' ἐγώ, αὐτῶν ἢ |excellence γάρ πω τοῦτο |ask

ἀλλ' εἰ τῇ |household, |excellence αὐτῶν ἔργον εὖ ἐργάζεται  
|familiar,  
|proper

It has.

And has not the eye an excellence?

Yes.

And the ear has an end and an excellence also?

True.

And the same is true of all other things; they have each of them an end and a special excellence?

That is so.

Well, and can the eyes fulfil their end if they are wanting in their own proper excellence and have a defect instead?

How can they, he said, if they are blind and cannot see?

You mean to say, if they have lost their proper excellence, which is sight; but I have not arrived at that point yet. I would rather ask the question more generally, and only enquire whether the things which fulfil their ends fulfil them by their own proper excellence, and

*vocabulary*

**ἀπέργω** exclude; divide; confine  
**ἀπέρδω** end  
**ἀποέργω** exclude; divide; confine  
**ἀρετή** goodness, excellence  
**ἐπιμελέομαι** take care of, oversee  
**ἴσχω** imitate, liken to, guess ~victor

**οὐκοῦν** not so?; and so  
**οὖς οὔατος** (n) ear  
**σκέπτομαι** look, look at, watch  
 ~skeptical  
**στέρομαι** lack, lose  
**τοιόσδε** such

τὰ ἐργαζόμενα, κακία δὲ κακῶς.

Ἀληθές, ἔφη, τοῦτό γε λέγεις.

Οὐκοῦν καὶ ὧτα στερόμενα τῆς αὐτῶν ἀρετῆς κακῶς τὸ αὐτῶν ἔργον ἀπεργάζεται;

Πάνυ γε.

Τίθεμεν οὖν καὶ τᾶλλα πάντα εἰς τὸν αὐτὸν λόγον;

Ἐμοιγε δοκεῖ.

Ἦτι δὴ, μετὰ ταῦτα τόδε σκέψαι. ψυχῆς ἔστιν τι ἔργον ὃ ἄλλω τῶν ὄντων οὐδ' ἂν ἐνὶ πράξαις, οἷον τὸ τοιόνδε· τὸ ἐπιμελεῖσθαι καὶ ἄρχειν καὶ βουλευέσθαι καὶ τὰ τοιαῦτα πάντα, ἔσθ' ὅτῃ ἄλλω ἢ ψυχῇ δικαίως ἂν αὐτὰ ἀποδοῖμεν καὶ φαῖμεν ἴδια ἐκείνης εἶναι;

Οὐδενὶ ἄλλω.

Τί δ' αὖ τὸ ζῆν; οὐ ψυχῆς φήσομεν ἔργον εἶναι;

Μάλιστα

γ',

ἔφη.

τὰ ἐργαζόμενα, κακία δὲ κακῶς.

Ἀληθές, ἔφη, τοῦτό γε λέγεις.

|not so?; and|ear |lack, lose τῆς αὐτῶν |excellence κῶς τὸ  
|so

αὐτῶν ἔργον ἀπεργάζεται;

Πάνυ γε.

Τίθεμεν οὖν καὶ τᾶλλα πάντα εἰς τὸν αὐτὸν λόγον;

Ἔμοιγε δοκεῖ.

|imitate, liken ἢ ταῦτα τόδε |look, look at, watch - γιν τι ἔργον ὃ  
|to, guess

ἄλλω τῶν ὄντων οὐδ' ἂν ἐνὶ πράξαις, οἷον τὸ |such τὸ

|take care of, καὶ ἄρχειν καὶ βουλεύεσθαι καὶ τὰ τοιαῦτα  
|oversee

πάντα, ἔσθ' ὅτω ἄλλω ἢ ψυχῇ δικαίως ἂν αὐτὰ ἀποδοῖμεν

καὶ φαῖμεν ἴδια ἐκείνης εἶναι;

Οὐδενὶ ἄλλω.

Τί δ' αὖ τὸ ζῆν; οὐ ψυχῆς φήσομεν ἔργον εἶναι;

Μάλιστα

γ',

ἔφη.

fail of fulfilling them by their own defect?

Certainly, he replied.

I might say the same of the ears; when deprived of their own proper excellence they cannot fulfil their end?

True.

And the same observation will apply to all other things?

I agree.

Well; and has not the soul an end which nothing else can fulfil? for example, to superintend and command and deliberate and the like. Are not these functions proper to the soul, and can they rightly be assigned to any other?

To no other.

And is not life to be reckoned among the ends of the soul?

Assuredly, he said.

And has not the soul an excellence also?

Yes.

And can she or can she not fulfil her own ends when deprived of that excellence?

She cannot.

Then an evil soul must necessarily be

*vocabulary***ἀδικία** injustice, offence**ἄδικος** unfair; obstinate, bad**ἄδύνατος** unable; impossible**ἀπέργω** exclude; divide; confine**ἀπέρδω** end**ἀποέργω** exclude; divide; confine**ἀρετή** goodness, excellence**βιόω** live; (mp) make a living ~biology**δικαιοσύνη** justice**ἐπιμελέομαι** take care of, oversee**εὐδαίμων** blessed with a good genius**μακάριος** blessed**οἰκεῖος** household, familiar, proper**οὐκοῦν** not so?; and so**πότε** when?**στέρομαι** lack, lose**συγχωρέω** accede, concede

Οὐκοῦν καὶ ἀρετὴν φαμέν τινα ψυχῆς εἶναι;

Φαμέν.

Ἄρ' οὖν ποτε, ὦ Θρασύμαχε, ψυχὴ τὰ αὐτῆς ἔργα εὖ ἀπεργάζεται στερομένη τῆς οἰκείας ἀρετῆς, ἢ ἀδύνατον;

Ἀδύνατον.

Ἀνάγκη ἄρα κακῇ ψυχῇ κακῶς ἄρχειν καὶ ἐπιμελείσθαι, τῇ δὲ ἀγαθῇ πάντα ταῦτα εὖ πράττειν.

Ἀνάγκη.

Οὐκοῦν ἀρετὴν γε συνεχωρήσαμεν ψυχῆς εἶναι δικαιοσύνην, κακίαν δὲ ἀδικίαν;

Συνεχωρήσαμεν γάρ.

Ἡ μὲν ἄρα δικαία ψυχὴ καὶ ὁ δίκαιος ἀνὴρ εὖ βιώσεται, κακῶς δὲ ὁ ἄδικος.

Φαίνεται, ἔφη, κατὰ τὸν σὸν λόγον.

Ἀλλὰ μὴν ὅ γε εὖ ζῶν μακάριός τε καὶ εὐδαίμων, ὁ δὲ μὴ



|not so?; and|excellence' *αμέν τινα ψυχῆς εἶναι;*  
so

Φαμέν.

Ἄρ' οὖν ποτε, ὦ Θρασύμαχε, ψυχὴ τὰ αὐτῆς ἔργα εὖ

ἀπεργάσεται |lack, lose τῆς |house- |excellence', |unable;  
|hold, |impossible  
|familiar,  
|proper  
|unable;  
|impossible

Ἀνάγκη ἄρα κακῇ ψυχῇ κακῶς ἄρχειν καὶ |take care of,  
|oversee

τῇ δὲ ἀγαθῇ πάντα ταῦτα εὖ πράττειν.

Ἀνάγκη.

|not so?; and|excellence γε |accede, concede ψυχῆς εἶναι  
so

|justice , κακίαν δὲ |injustice,  
|offence

|accede, concede γάρ.

Ἡ μὲν ἄρα δικαία ψυχὴ καὶ ὁ δίκαιος ἀνὴρ εὖ |live; (mp)  
|make a living

κακῶς δὲ ὁ |unfair; ob-  
|stinate, bad

Φαίνεται, ἔφη, κατὰ τὸν σὸν λόγον.

Ἀλλὰ μὴν ὅ γε εὖ ζῶν |blessed τε καὶ |blessed with a δὲ μὴ  
|good genius

an evil ruler and superintendent, and the good soul a good ruler?

Yes, necessarily.

And we have admitted that justice is the excellence of the soul, and injustice the defect of the soul?

That has been admitted.

Then the just soul and the just man will live well, and the unjust man will live ill?

That is what your argument proves.

And he who lives well is blessed and happy, and

*vocabulary*

**ἀδικία** injustice, offence  
**ἄδικος** unfair; obstinate, bad  
**ἄθλιον** ἄθλιου prize  
**ἄθλιος** prize ~athlete  
**ἄθλιος** wretched ~athlete  
**ἀπογεύω** give a taste of  
**ἀπολαύω** have use, have a benefit  
**ἀρπάζω** carry off, seize ~harpoon  
**δικαιοσύνη** justice  
**ἐστιάω** give a feast

**εὐδαίμων** blessed with a good genius  
**λίχνος** gluttonous  
**λυσιτελέω** (ῶ) be useful  
**μακάριος** blessed  
**μέτριος** medium, moderate  
**οὐδέποτε** never  
**παραφέρω** serve; carry past; outdo  
**πραῶς** soft, gentle  
**σκοπέω** behold, consider  
**χαλεπαίνω** be violent, rage

τάναντία.

Πῶς γὰρ οὐ;

Ὁ μὲν δίκαιος ἄρα εὐδαίμων, ὁ δ' ἄδικος ἄθλιος.

Ἐστῶ, ἔφη.

Ἀλλὰ μὴν ἄθλιόν γε εἶναι οὐ λυσιτελεῖ, εὐδαίμονα δέ.

Πῶς γὰρ οὐ;

Οὐδέποτ' ἄρα, ὦ μακάριε Θρασύμαχε, λυσιτελέστερον  
ἀδικία δικαιοσύνης.

Ταῦτα δὴ σοι, ἔφη, ὦ Σώκρατες, εἰστιάσθω ἐν τοῖς  
Βενδιδίοις.

Ἐπὶ σοῦ γε, ἦν δ' ἐγώ, ὦ Θρασύμαχε, ἐπειδὴ μοι πρῶτος  
ἐγένου καὶ χαλεπαίνων ἐπαύσω. οὐ μέντοι καλῶς γε  
εἰστίμαι, δι' ἐμαντὸν ἄλλ' οὐ διὰ σέ· ἄλλ' ὥσπερ οἱ  
λίχνοι τοῦ αἰὲ παραφερομένου ἀπογεύονται ἀρπάζοντες,  
πρὶν τοῦ προτέρου μετρίως ἀπολαῦσαι, καὶ ἐγώ μοι δοκῶ  
οὕτω, πρὶν ὃ τὸ πρῶτον ἐσκοποῦμεν εὐρεῖν, τὸ

τάναντία.

Πῶς γὰρ οὐ;

Ὁ μὲν δίκαιος ἄρα |blessed with a|unfair; ob-  
|good genius |stinate, bad iος.

Ἔστω, ἔφη.

Ἀλλὰ μὴν ἄθλιόν γε εἶναι οὐ λυσιτελεῖ, |blessed with a'.  
|good genius

Πῶς γὰρ οὐ;

|never ἄρα, ὦ |blessed Θρασύμαχε, λυσιτελέστερον  
ἀδικία |justice

Ταῦτα δὴ σοι, ἔφη, ὦ Σώκρατες, |give a feast ἐν τοῖς  
Βενδιδίοις.

Ὑπὸ σοῦ γε, ἦν δ' ἐγώ, ὦ Θρασύμαχε, ἐπειδὴ μοι |soft,  
|gentle  
ἐγένου καὶ |be violent, rage ἵπαύσω. οὐ μέντοι καλῶς γε  
|give a feast, δι' ἐμαυτὸν ἀλλ' οὐ διὰ σέ· ἀλλ' ὥσπερ οἱ  
|gluttonous ἂν αἰεὶ |serve; carry past; ἀπογεύω?: give|carry off, seize,  
|outdo a taste of; or  
|medium, |have use, have: αἰ ἐγώ μοι δοκῶ  
|moderate |a benefit  
οὕτω, πρὶν ὃ τὸ πρῶτον |behold, εὐρεῖν, τὸ  
|consider

he who lives ill the reverse of happy?

Certainly.

Then the just is happy, and the unjust miserable?

So be it.

But happiness and not misery is profitable.

Of course.

Then, my blessed Thrasymachus, injustice can never be more profitable than justice.

Let this, Socrates, he said, be your entertainment at the Bendidea.

For which I am indebted to you, I said, now that you have grown gentle towards me and have left off scolding. Nevertheless, I have not been well entertained; but that was my own fault and not yours. As an epicure snatches a taste of every dish which is successively brought to table, he not having allowed himself time to enjoy the one before, so have I gone from one subject to another without having discovered

*vocabulary***ἀδικία** injustice, offence**ἄδικος** unfair; obstinate, bad**ἀμείνων** comparative of ἀγαθός, noble**ἀνδρεῖος** of a man, manly**ἀπαλλαξείω** wish to get rid of**ἀπαλλάσσω** free from, remove; be freed, depart**ἀπέχω** ward off, drive off, refrain, be at some distance**ἀποδείκνυμι** (ὅ) show, point out; appoint; (mid) declare**ἀποδέχομαι** accept ~doctrine**ἀρετή** goodness, excellence**διάλογος** conversation**δικαιοσύνη** justice**εἴτε** if, whenever; either/or**ἐμπίπτω** fall into; attack ~petal**εὐδαίμων** blessed with a good genius**πότερος** which, whichever of two**προοίμιον** prelude, introduction**σκέπτομαι** look, look at, watch ~skeptical**σοφία** skill; wisdom ~sophistry**σχολή** rest, leisure

δίκαιον ὅτι ποτ' ἐστίν, ἀφήμενος ἐκείνου ὀρμῆσαι ἐπὶ τὸ σκέψασθαι περὶ αὐτοῦ εἴτε κακία ἐστὶν καὶ ἀμαθία, εἴτε σοφία καὶ ἀρετή, καὶ ἐμπεσόντος αὐ ὕστερον λόγου, ὅτι λυσιτελέστερον ἢ ἀδικία τῆς δικαιοσύνης, οὐκ ἀπεσχόμην τὸ μὴ οὐκ ἐπὶ τοῦτο ἐλθεῖν ἀπ' ἐκείνου, ὥστε μοι νυνὶ γέγονεν ἐκ τοῦ διαλόγου μηδὲν εἰδέναι· ὁπότε γὰρ τὸ δίκαιον μὴ οἶδα ὃ ἐστίν, σχολῇ εἴσομαι εἴτε ἀρετή τις οὔσα τυγχάνει εἴτε καὶ οὔ, καὶ πότερον ὁ ἔχων αὐτὸ οὐκ εὐδαίμων ἐστὶν ἢ εὐδαίμων.

## 2

Ἐγὼ μὲν οὖν ταῦτα εἰπὼν ᾧμην λόγου ἀπηλλάχθαι· τὸ δ' ἦν ἄρα, ὡς ἔοικε, προοίμιον. ὁ γὰρ Γλαύκων αἰεί τε δὴ ἀνδρειότατος ὢν τυγχάνει πρὸς ἅπαντα, καὶ δὴ καὶ τότε τοῦ Θρασυμάχου τὴν ἀπόρρησιν οὐκ ἀπεδέξατο, ἀλλ' ἔφη· ὦ Σώκρατες, πότερον ἡμᾶς βούλει δοκεῖν πεπεικέναι ἢ ὡς ἀληθῶς πείσαι ὅτι παντὶ τρόπῳ ἄμεινόν ἐστιν δίκαιον εἶναι ἢ ἄδικον;



δίκαιον ὅτι ποτ' ἐστίν, ἀφέμενος ἐκείνου ὀρμῆσαι ἐπὶ τὸ

|look, look at, watch ...<sub>του</sub> |if, whenever; <sub>ἢ</sub> ὅτι καὶ ἀμαθία, |if, whenever; ei-  
|either/or |ther/or

σοφία καὶ |excellence <sub>ἢ</sub> |fall into; attack...<sub>ῖ</sub> ὕστερον λόγου, ὅτι

λυσιτελέστερον ἢ ἀδικία τῆς |justice , οὐκ |ward off, drive off, re-  
|frain, be at some distance

τὸ μὴ οὐκ ἐπὶ τοῦτο ἐλθεῖν ἀπ' ἐκείνου, ὥστε μοι νυνὶ

γέγονεν ἐκ τοῦ |conversation...<sub>ῃ</sub> ἡδὲν εἰδέναι· ὁπότε γὰρ τὸ

δίκαιον μὴ οἶδα ὅ ἐστιν, |rest, εἴσομαι |if, |excellence...  
|leisure |when-

οὔσα τυγχάνει |if, whenever; καὶ |which, |ever;  
|either/or |whichever |ei-

|blessed with a `good` |blessed with a  
|genius |good genius

## 2

Ἐγὼ μὲν οὖν ταῦτα εἰπὼν ᾧ μιν λόγου ἀπηλλάχθαι·

τὸ δ' ἦν ἄρα, ὡς ἔοικε, |prelude, in- ὁ γὰρ Γλαύκων  
|introduction

αἰεὶ τε δὴ |of a man, manly ὡν τυγχάνει πρὸς ἅπαντα,

καὶ δὴ καὶ τότε τοῦ Θρασυμάχου τὴν ἀπόρρησιν οὐκ

ἀπεδέξατο, ἀλλ' ἔφη· ὦ Σώκρατες, |which, ἡμᾶς  
|whichever

βούλει δοκεῖν πεπεικέναι ἢ ὡς ἀληθῶς πείσαι ὅτι

παντὶ τρόπῳ |better ἐστὶν δίκαιον εἶναι ἢ |unfair; ob-  
|stinate, bad

what I sought at first, the nature of justice. I left that enquiry and turned away to consider whether justice is virtue and wisdom or evil and folly; and when there arose a further question about the comparative advantages of justice and injustice, I could not refrain from passing on to that. And the result of the whole discussion has been that I know nothing at all. For I know not what justice is, and therefore I am not likely to know whether it is or is not a virtue, nor can I say whether the just man is happy or unhappy.

## 2

.  
With these words I was thinking that I had made an end of the discussion; but the end, in truth, proved to be only a beginning. For Glaucon, who is always the most pugnacious of men, was dissatisfied at Thrasymachus' retirement; he wanted to have the battle out. So he said to me: Socrates, do you wish really to persuade us, or only to seem to have persuaded us, that to be just is always better than to be unjust?

I should wish really to persuade you, I replied,

*vocabulary***ἀποβαίνω** leave, get off; turn out

~basis

**ἄρα** interrogative pcl**ἀσπάζομαι** greet, salute**γυμνάζω** exercise, do training**εἶδος** -ους (n, 3) appearance, form

~-oid

**ἐπίπνοος** of/with pain, toil ~osteopenia**ἐφίημι** (τι) send at, let fly; mp: rush at,

spring upon ~jet

**ἡδονή** pleasure**ἱατρεύω** care for medically**κάμνω** toil, be tired, acquire by toil; be troubled; be sick**μισθός** reward, wages**μισθόω** rent out; (pass) be hired**ναί** yea**τοίνυν** well, then**τοιόσδε** such**ὕγιαινω** be healthy**ὠφελέω** help, be useful

Ὡς ἀληθῶς, εἶπον, ἔγωγ' ἂν ἐλοίμην, εἰ ἐπ' ἐμοὶ εἴη.

Οὐ τοίνυν, ἔφη, ποιεῖς ὁ βούλει. λέγε γάρ μοι· ἂρά σοι δοκεῖ τοιόνδε τι εἶναι ἀγαθόν, ὃ δεξαίμεθ' ἂν ἔχειν οὐ τῶν ἀποβαινόντων ἐφιέμενοι, ἀλλ' αὐτὸ αὐτοῦ ἔνεκα ἀσπαζόμενοι, οἷον τὸ χαίρειν καὶ αἱ ἡδοναὶ ὅσαι ἀβλαβεῖς καὶ μηδὲν εἰς τὸν ἔπειτα χρόνον διὰ ταύτας γίγνεται ἄλλο ἢ χαίρειν ἔχοντα;

Ἔμοιγε, ἦν δ' ἐγώ, δοκεῖ τι εἶναι τοιοῦτον.

Τί δέ; ὃ αὐτό τε αὐτοῦ χάριν ἀγαπῶμεν καὶ τῶν ἀπ' αὐτοῦ γιγνομένων, οἷον αὖ τὸ φρονεῖν καὶ τὸ ὁρᾶν καὶ τὸ ὑγιαίνειν; τὰ γὰρ τοιαῦτά που δι' ἀμφοτέρα ἀσπαζόμεθα.

Ναί, εἶπον.

Τρίτον δὲ ὁρᾶς τι, ἔφη, εἶδος ἀγαθοῦ, ἐν ᾧ τὸ γυμνάζεσθαι καὶ τὸ κάμνοντα ἰατρεύεσθαι καὶ ἰάτρευσίς τε καὶ ὁ ἄλλος χρηματισμός; ταῦτα γὰρ ἐπίπονα φαῖμεν ἄν, ὠφελεῖν δὲ ἡμᾶς, καὶ αὐτὰ μὲν ἑαυτῶν ἔνεκα οὐκ ἂν δεξαίμεθα ἔχειν, τῶν δὲ μισθῶν τε χάριν καὶ τῶν ἄλλων ὅσα γίγνεται ἀπ'

Ὡς ἀληθῶς, εἶπον, ἔγωγ' ἂν ἐλοίμην, εἰ ἐπ' ἐμοὶ εἴη.

Οὐ |well, then ᾿φη, ποιεῖς ὃ βούλει. λέγε γάρ μοι· |interrogative pcl  
 σοι δοκεῖ |such τι εἶναι ἀγαθόν, ὃ δεξαίμεθ' ἂν ἔχειν  
 οὐ τῶν |leave, get off; turn|send flying at... Ἄ' αὐτὸ αὐτοῦ ἔνεκα  
 |out  
 |greet, salute , οἷον τὸ χαίρειν καὶ αἰ |pleasure ἔσαι ἀβλαβεῖς  
 καὶ μηδὲν εἰς τὸν ἔπειτα χρόνον διὰ ταύτας γίγνεται ἄλλο  
 ἢ χαίρειν ἔχοντα;

Ἔμοιγε, ἦν δ' ἐγώ, δοκεῖ τι εἶναι τοιοῦτον.

Τί δέ; ὃ αὐτό τε αὐτοῦ χάριν ἀγαπῶμεν καὶ τῶν ἀπ'  
 αὐτοῦ γιγνομένων, οἷον αὐτὸ φρονεῖν καὶ τὸ ὀρᾶν καὶ τὸ  
 |be healthy, τὰ γὰρ τοιαῦτά που δι' ἀμφοτέρα |greet, salute  
 |yea , εἶπον.

Τρίτον δὲ ὀρᾶς τι, ἔφη, |form ἀγαθοῦ, ἐν ᾧ τὸ |exercise, do  
 |training  
 καὶ τὸ |toil, acquire|care for medically. Ἄτρευσίς τε καὶ ὁ ἄλλος  
 |be tired  
 χρηματισμός; ταῦτα γὰρ |of/with pain, toil... ἄν, |help, be useful  
 ἡμᾶς, καὶ αὐτὰ μὲν ἑαυτῶν ἔνεκα οὐκ ἂν δεξαίμεθα ἔχειν,  
 τῶν δὲ μισθῶν τε χάριν καὶ τῶν ἄλλων ὅσα γίγνεται ἀπ'

if I could.

Then you certainly have not succeeded. Let me ask you now:—How would you arrange goods—are there not some which we welcome for their own sakes, and independently of their consequences, as, for example, harmless pleasures and enjoyments, which delight us at the time, although nothing follows from them?

I agree in thinking that there is such a class, I replied.

Is there not also a second class of goods, such as knowledge, sight, health, which are desirable not only in themselves, but also for their results?

Certainly, I said.

And would you not recognize a third class, such as gymnastic, and the care of the sick, and the physician's art; also the various ways of money-making—these do us good but we regard them as disagreeable; and no one would choose them for their own sakes, but only for the sake of some reward or result which flows from

*vocabulary***ἄδικία** injustice, offence**ἀπόδειξις** -εως (f) acceptance; (Ion)  
showing**δικαιοσύνη** justice**εἶδος** -ους (n, 3) appearance, form  
~oid**ἐκάτερος** each of two**ἐπαινέω** concur, praise, advise**ἐπιθυμέω** (ō) wish, covet**ἐπίπονος** of/with pain, toil ~osteopenia**ἐπιτηδεύω** practice, pursue**ἴσχω** imitate, liken to, guess ~victor**κηλέω** bewitch**μακάριος** blessed**μισθός** reward, wages**μισθόω** rent out; (pass) be hired**οὐπω** no longer**ὄφις** ὄφεως (m) serpent ~ophidian**πάλαι** long ago ~paleo**πάλη** wrestling ~Pallas**πάλλω** shake, brandish ~Pallas**ποῖος** what kind**τοῖνυν** well, then**ψέγω** blame, censure

αὐτῶν.

Ἦσθιν γὰρ οὖν, ἔφη, καὶ τοῦτο τρίτον. ἀλλὰ τί δή;

Ἐν ποίῳ, ἔφη, τούτων τὴν δικαιοσύνην τιθεῖς;

Ἐγὼ μὲν οἶμαι, ἦν δ' ἐγώ, ἐν τῷ καλλίστῳ, ὃ καὶ δι' αὐτὸ καὶ διὰ τὰ γιγνόμενα ἀπ' αὐτοῦ ἀγαπητέον τῷ μέλλοντι μακαρίῳ ἔσεσθαι.

Οὐ τοίνυν δοκεῖ, ἔφη, τοῖς πολλοῖς, ἀλλὰ τοῦ ἐπιπόνου εἵδους, ὃ μισθῶν θ' ἔνεκα καὶ εὐδοκιμήσεων διὰ δόξαν ἐπιτηδευτέον, αὐτὸ δὲ δι' αὐτὸ φευκτέον ὡς ὃν χαλεπόν.

Οἶδα, ἦν δ' ἐγώ, ὅτι δοκεῖ οὕτω καὶ πάσαι ὑπὸ Θρασυμάχου ὡς τοιοῦτον ὃν ψέγεται, ἀδικία δ' ἐπαινεῖται· ἀλλ' ἐγώ τις, ὡς ἔοικε, δυσμαθής.

Ἦθι δή, ἔφη, ἄκουσον καὶ ἐμοῦ, ἐάν σοι ἔτι ταῦτα δοκῇ.

Θρασύμαχος γάρ μοι φαίνεται πρωαίτερον τοῦ δέοντος ὑπὸ σοῦ ὥσπερ ὄφεις κηληθῆναι, ἐμοὶ δὲ οὕπω κατὰ νοῦν ἢ ἀπόδειξις γέγονεν περὶ ἐκατέρου· ἐπιθυμῶ γὰρ ἀκοῦσαι



αὐτῶν.

Ἔστιν γὰρ οὖν, ἔφην, καὶ τοῦτο τρίτον. ἀλλὰ τί δή;

Ἐν |what kind |, τούτων τὴν |justice τιθεῖς;

Ἐγὼ μὲν οἶμαι, ἦν δ' ἐγώ, ἐν τῷ καλλίστῳ, ὃ καὶ δι' αὐτὸ  
καὶ διὰ τὰ γιγνόμενα ἀπ' αὐτοῦ ἀγαπητέον τῷ μέλλοντι  
|blessed ἔσεσθαι.

Οὐ |well, then -κεῖ, ἔφη, τοῖς πολλοῖς, ἀλλὰ τοῦ |of/with pain, toil  
|form , ὃ μισθῶν θ' ἔνεκα καὶ εὐδοκιμήσεων διὰ δόξαν  
|practice, , αὐτὸ δὲ δι' αὐτὸ φευκτέον ὡς ὃν χαλεπόν.  
|pursue

Οἶδα, ἦν δ' ἐγώ, ὅτι δοκεῖ οὕτω καὶ πάλαι ὑπὸ  
Θρασυμάχου ὡς τοιοῦτον ὃν |blame, , ἀδικία δ' |concur  
|censure  
ἀλλ' ἐγώ τις, ὡς ἔοικε, δυσμαθής.

|imitate', liken', ἄκουσον καὶ ἐμοῦ, ἐάν σοι ἔτι ταῦτά δοκῇ.  
|to, guess  
Θρασύμαχος γάρ μοι φαίνεται πρωαίτερον τοῦ δέοντος  
ὑπὸ σοῦ ὥσπερ |ser- |bewitch , ἐμοὶ δὲ |no longer γὰρ νοῦν  
|pent  
ἢ |acceptance; , -', οὐεν περὶ |each of two |wish, γὰρ ἀκούσαι  
|(Ion) showing |covet

them?

There is, I said, this third class also. But why do you ask?

Because I want to know in which of the three classes you would place justice?

In the highest class, I replied, — among those goods which he who would be happy desires both for their own sake and for the sake of their results.

Then the many are of another mind; they think that justice is to be reckoned in the troublesome class, among goods which are to be pursued for the sake of rewards and of reputation, but in themselves are disagreeable and rather to be avoided.

I know, I said, that this is their manner of thinking, and that this was the thesis which Thrasymachus was maintaining just now, when he censured justice and praised injustice. But I am too stupid to be convinced by him.

I wish, he said, that you would hear me as well as him, and then I shall see whether you and I agree. For Thrasymachus seems to me, like a snake, to have been charmed by your voice sooner than he ought to have been; but to my mind the nature of justice and injustice have

*vocabulary***ἀδικία** injustice, offence**ἄδικος** unfair; obstinate, bad**ἄέκων** unwilling**ἄκων** javelin; unwilling ~acme**ἀμείνων** comparative of ἀγαθός, noble**ἀναγκάιος** coerced, coercing, slavery**ἀπορέω** be confused, distressed**ἀφοράω** look away, at ~panorama**βίος** life ~biology**δικαιοσύνη** justice**δράω** do, accomplish**ἐκάτερος** each of two**ἐνδείκνυμι** (ὅ) address, consider**ἐνεμι** be in ~ion**ἐνός** speechless, dumbfounded**ἐοικότως** like; fairly**ἐπαινέω** concur, praise, advise**ἐπαινός** terrible**ἐπιτηδεύω** practice, pursue**κατατείνω** stretch out**μισθός** reward, wages**μυρίος** (ὅ) 10,000 ~myriad**ὅθεν** whence**οὖς** οὖατος (n) ear**ψέγω** blame, censure

τί τ' ἔστιν ἐκάτερον καὶ τίνα ἔχει δύναμιν αὐτὸ καθ'  
 αὐτὸ ἐνὸν ἐν τῇ ψυχῇ, τοὺς δὲ μισθοὺς καὶ τὰ γιγνόμενα  
 ἀπ' αὐτῶν ἑᾶσαι χαίρειν. οὕτωςι οὖν ποιήσω, ἐὰν καὶ  
 σοὶ δοκῇ· ἐπανανεώσομαι τὸν Θρασυμάχου λόγον, καὶ  
 πρῶτον μὲν ἐρῶ δικαιοσύνην οἷον εἶναί φασιν καὶ ὅθεν  
 γεγονέναι, δεύτερον δὲ ὅτι πάντες αὐτὸ οἱ ἐπιτηδεύοντες  
 ἄκοντες ἐπιτηδεύουσιν ὡς ἀναγκαῖον ἀλλ' οὐχ ὡς ἀγαθόν,  
 τρίτον δὲ ὅτι εἰκότως αὐτὸ δρῶσι· πολὺ γὰρ ἀμείνων ἄρα  
 ὁ τοῦ ἀδίκου ἢ ὁ τοῦ δικαίου βίος, ὡς λέγουσιν. ἐπεὶ  
 ἔμοιγε, ὦ Σώκρατες, οὐ τι δοκεῖ οὕτως· ἀπορῶ μέντοι  
 διατεθρυλημένος τὰ ὧτα ἀκούων Θρασυμάχου καὶ μυρίων  
 ἄλλων, τὸν δὲ ὑπὲρ τῆς δικαιοσύνης λόγον, ὡς ἄμεινον  
 ἀδικίας, οὐδενός πω ἀκήκοα ὡς βούλομαι— βούλομαι  
 δὲ αὐτὸ καθ' αὐτὸ ἐγκωμιαζόμενον ἀκοῦσαι— μάλιστα  
 δ' οἶμαι ἂν σοῦ πυθέσθαι. διὸ κατατείνας ἐρῶ τὸν  
 ἀδικον βίον ἐπαινῶν, εἰπὼν δὲ ἐνδείξομαί σοι ὃν τρόπον  
 αὖ βούλομαι καὶ σοῦ ἀκούειν ἀδικίαν μὲν ψέγοντος,  
 δικαιοσύνην δὲ ἐπαινοῦντος. ἀλλ' ὅρα εἴ σοι βουλομένῳ

τί τ' ἔστιν |each of two καὶ τίνα ἔχει δύναμιν αὐτὸ καθ'  
 αὐτὸ ἐνὸν ἐν τῇ ψυχῇ, τοὺς δὲ |reward, καὶ τὰ γιγνόμενα  
 |wages  
 ἀπ' αὐτῶν ἐᾶσαι χαίρειν. οὕτωςι οὖν ποιήσω, ἐὰν καὶ  
 σοὶ δοκῇ· ἐπανανεώσομαι τὸν Θρασυμάχου λόγον, καὶ  
 πρῶτον μὲν ἐρῶ |justice οἶον εἶναί φασιν καὶ |whence  
 γεγονέναι, δεύτερον δὲ ὅτι πάντες αὐτὸ οἱ |practice, pursue  
 ἄκοντες |practice, pursue ὡς ἀναγκαῖον ἀλλ' οὐχ ὡς ἀγαθόν,  
 τρίτον δὲ ὅτι |like; αὐτὸ |do, accomplish, ἄρ |better ἄρα  
 |fairly  
 ὁ τοῦ |unfair; ὁβ- ἰ τοῦ δικαίου |life, ὡς λέγουσιν. ἐπεὶ  
 |stinate, bad  
 ἔμοιγε, ὦ Σώκρατες, οὗ τι δοκεῖ οὕτως· ἀπορῶ μέντοι  
 διατεθρυλημένος τὰ |ear ἀκούων Θρασυμάχου καὶ μυρίων  
 ἄλλων, τὸν δὲ ὑπὲρ τῆς |justice λόγον, ὡς |better  
 ἀδικίας, οὐδενός πω ἀκήκοα ὡς βούλομαι— βούλομαι  
 δὲ αὐτὸ καθ' αὐτὸ ἐγκωμιαζόμενον ἀκοῦσαι— μάλιστα  
 δ' οἶμαι ἂν σοῦ πυθέσθαι. διὸ |stretch out ἐρῶ τὸν  
 |unfair; |life ἐπαινῶν, εἰπὼν δὲ |address, σοι ὃν τρόπον  
 |obsti- |consider  
 |nate, βούλομαι καὶ σοῦ ἀκούειν |injustice, μὲν |blame,  
 |bad |offence |censure  
 |justice δὲ |concur . ἀλλ' ὅρα εἴ σοι βουλομένῳ

not yet been made clear. Setting aside their rewards and results, I want to know what they are in themselves, and how they inwardly work in the soul. If you please, then, I will revive the argument of Thrasymachus. And first I will speak of the nature and origin of justice according to the common view of them. Secondly, I will show that all men who practise justice do so against their will, of necessity, but not as a good. And thirdly, I will argue that there is reason in this view, for the life of the unjust is after all better far than the life of the just—if what they say is true, Socrates, since I myself am not of their opinion. But still I acknowledge that I am perplexed when I hear the voices of Thrasymachus and myriads of others dinning in my ears; and, on the other hand, I have never yet heard the superiority of justice to injustice maintained by any one in a satisfactory way. I want to hear justice praised in respect of itself; then I shall be satisfied, and you are the person from whom I think that I am most likely to hear this; and therefore I will praise the unjust life to the utmost of my power, and my manner of speaking will indicate the manner in which I desire to hear you too praising justice and censuring injustice. Will you say whether you approve

*vocabulary***ἀδύνατος** unable; impossible**γεύω** taste ~gusto**δικαιοσύνη** justice**ἐκφεύγω** flee from, escape ~fugitive**ἐντεῦθεν** thence**ἐπειδάν** when, after**λυσitteλέω** (ῡ) be useful**μεταξύ** between**νόμιμος** customary, legal, natural**ὅθεν** whence**ὀνομάζω** to address, name ~name**οὐσία** property; essence**συνθήκη** combination; agreement**συντίθημι** hearken, mark ~thesis**τιμωρέω** (ι) (+dat) take vengeance,

punish; aid one who has been attacked

**ὑπερβάλλω** cause to go beyond; delay

~ballistic

**φύω** produce, beget; clasp ~physics

ἃ λέγω.

Πάντων μάλιστα, ἣν δ' ἐγώ· περὶ γὰρ τίνος ἂν μᾶλλον  
πολλάκις τις νοῦν ἔχων χαίροι λέγων καὶ ἀκούων;

Κάλλιστα, ἔφη, λέγεις· καὶ ὁ πρῶτον ἔφην ἐρεῖν, περὶ  
τούτου ἄκουε, τί ὄν τε καὶ ὅθεν γέγονε δικαιοσύνη.

Πεφυκέναι γὰρ δὴ φασιν τὸ μὲν ἀδικεῖν ἀγαθόν, τὸ  
δὲ ἀδικεῖσθαι κακόν, πλέονι δὲ κακῷ ὑπερβάλλειν τὸ  
ἀδικεῖσθαι ἢ ἀγαθῷ τὸ ἀδικεῖν, ὥστ' ἐπειδὴν ἀλλήλους  
ἀδικῶσί τε καὶ ἀδικῶνται καὶ ἀμφοτέρων γεύονται,  
τοῖς μὴ δυναμένοις τὸ μὲν ἐκφεύγειν τὸ δὲ αἰρεῖν  
δοκεῖ λυσιτελεῖν συνθέσθαι ἀλλήλοις μήτ' ἀδικεῖν μήτ'  
ἀδικεῖσθαι· καὶ ἐντεῦθεν δὴ ἄρξασθαι νόμους τίθεσθαι  
καὶ συνθήκας αὐτῶν, καὶ ὀνομάσαι τὸ ὑπὸ τοῦ νόμου  
ἐπίταγμα νόμιμόν τε καὶ δίκαιον· καὶ εἶναι δὴ ταύτην  
γένεσίν τε καὶ οὐσίαν δικαιοσύνης, μεταξὺ οὐσαν τοῦ μὲν  
ἀρίστου ὄντος, ἐὰν ἀδικῶν μὴ διδῷ δίκην, τοῦ δὲ κακίστου,  
ἐὰν ἀδικούμενος τιμωρεῖσθαι ἀδύνατος ᾖ· τὸ δὲ



ἃ λέγω.

Πάντων μάλιστα, ἣν δ' ἐγώ· περὶ γὰρ τίνος ἂν μᾶλλον

|often τις νοῦν ἔχων χαίροι λέγων καὶ ἀκούων;

Κάλλιστα, ἔφη, λέγεις· καὶ ὁ πρῶτον ἔφην ἐρεῖν, περὶ

τούτου ἄκουε, τί ὄν τε καὶ |whence\_γόνε |justice .

Πεφυκέναι γὰρ δὴ φασιν τὸ μὲν ἀδικεῖν ἀγαθόν, τὸ

δὲ ἀδικεῖσθαι κακόν, πλέονι δὲ κακῷ |cause to go be- τὸ  
|yond; delay

ἀδικεῖσθαι ἢ ἀγαθῷ τὸ ἀδικεῖν, ὥστ' |when, ἀλλήλους  
|after

ἀδικῶσί τε καὶ ἀδικῶνται καὶ ἀμφοτέρων γεύονται,

τοῖς μὴ δυναμένοις τὸ μὲν |flee τὸ δὲ αἰρεῖν

δοκεῖ |be useful |hearken, mark` λήλους μήτ' ἀδικεῖν μήτ'

ἀδικεῖσθαι· καὶ |thence δὴ ἄρξασθαι νόμους τίθесθαι

καὶ συνθήκας αὐτῶν, καὶ |to address, name` τὸ τοῦ νόμου

ἐπίταγμα |customary, . καὶ δίκαιον· καὶ εἶναι δὴ ταύτην  
|legal, natural

γένεσίν τε καὶ |property|justice , |between οὕσαν τοῦ μὲν  
|essence

ἀρίστου ὄντος, ἐὰν ἀδικῶν μὴ διδῷ δίκην, τοῦ δὲ κακίστου,

ἐὰν ἀδικούμενος |take vengeance,|unable; ἢ· τὸ δὲ  
|punish, aid |impossible

of my proposal?

Indeed I do; nor can I imagine any theme about which a man of sense would oftener wish to converse.

I am delighted, he replied, to hear you say so, and shall begin by speaking, as I proposed, of the nature and origin of justice.

They say that to do injustice is, by nature, good; to suffer injustice, evil; but that the evil is greater than the good. And so when men have both done and suffered injustice and have had experience of both, not being able to avoid the one and obtain the other, they think that they had better agree among themselves to have neither; hence there arise laws and mutual covenants; and that which is ordained by law is termed by them lawful and just. This they affirm to be the origin and nature of justice;—it is a mean or compromise, between the best of all, which is to do injustice and not be punished, and the worst of all, which is to suffer injustice without the power of retaliation; and justice, being at a middle point between the two, is tolerated not as a good, but as the lesser evil, and honoured by reason of

*vocabulary***ἄδικος** unfair; obstinate, bad**ἀδυναμία** inability, weakness**ἀέκων** unwilling**ἄκων** javelin; unwilling ~acme**αὐτόφωρος** notoriously, manifestly**διάνοια** a thought; intelligence**δικαιοσύνη** justice**ἐκάτερος** each of two**ἐξουσία** authority, office**ἐπακολουθέω** chase; accrue**ἐπιθυμία** (ῥ) desire, thing desired**ἐπιτηδεύω** practice, pursue**θεάομαι** look at, behold, consider  
~theater**μαίνομαι** be berserk ~maenad**παράγω** deflect; bring forward**ποῖ** whither? how long?**πότε** when?**πρόγονος** elder, ancestor ~genus**συντίθημι** hearken, mark ~thesis**τιμάω** (ῖ) honor, exalt**τοιόσδε** such**φύσις** -εως (f) nature (of a thing)

~physics

**φύω** produce, beget; clasp ~physics

δίκαιον ἐν μέσῳ ὃν τούτων ἀμφοτέρων ἀγαπᾶσθαι οὐχ  
ὥς ἀγαθόν, ἀλλ' ὥς ἀρρωστία τοῦ ἀδικεῖν τιμώμενον·  
ἐπεὶ τὸν δυνάμενον αὐτὸ ποιεῖν καὶ ὥς ἀληθῶς ἄνδρα οὐδ'  
ἂν ἐνί ποτε συνθέσθαι τὸ μήτε ἀδικεῖν μήτε ἀδικεῖσθαι·  
μαίνεσθαι γὰρ ἄν. ἡ μὲν οὖν δὴ φύσις δικαιοσύνης,  
ὦ Σώκρατες, αὕτη τε καὶ τοιαύτη, καὶ ἐξ ὧν πέφυκε  
τοιαῦτα, ὥς ὁ λόγος.

Ὡς δὲ καὶ οἱ ἐπιτηδεύοντες ἀδυναμία τοῦ ἀδικεῖν ἄκοντες  
αὐτὸ ἐπιτηδεύουσι, μάλιστ' ἂν αἰσθοίμεθα, εἰ τοιόνδε  
ποιήσαιμεν τῇ διανοίᾳ· δόντες ἐξουσίαν ἑκατέρῳ ποιεῖν  
ὅτι ἂν βούληται, τῷ τε δικαίῳ καὶ τῷ ἀδίκῳ, εἴτ'  
ἐπακολουθήσαιμεν θεώμενοι ποῖ ἡ ἐπιθυμία ἑκάτερον ἄξει.  
ἐπ' αὐτοφώρῳ οὖν λάβοιμεν ἂν τὸν δίκαιον τῷ ἀδίκῳ εἰς  
ταὐτὸν ἰόντα διὰ τὴν πλεονεξίαν, ὃ πᾶσα φύσις διώκειν  
πέφυκεν ὥς ἀγαθόν, νόμῳ δὲ βία παράγεται ἐπὶ τὴν τοῦ  
ἴσου τιμήν. εἴη δ' ἂν ἡ ἐξουσία ἣν λέγω τοιάδε μάλιστα,  
εἰ αὐτοῖς γένοιτο οἷαν ποτέ φασιν δύναμιν τῷ Γύγου τοῦ  
Λυδοῦ προγόνῳ γενέσθαι. εἶναι μὲν γὰρ

δίκαιον ἐν μέσῳ ὃν τούτων ἀμφοτέρων ἀγαπᾶσθαι οὐχ  
 ὡς ἀγαθόν, ἀλλ' ὡς ἀρρωστίᾳ τοῦ ἀδικεῖν |honor  
 ἐπεὶ τὸν δυνάμενον αὐτὸ ποιεῖν καὶ ὡς ἀληθῶς ἄνδρα οὐδ'  
 ἂν ἐνί ποτε |hearken, mark` μήτε ἀδικεῖν μήτε ἀδικεῖσθαι  
 |be berserk γὰρ ἄν. ἡ μὲν οὖν δὴ |nature |justice  
 (of a thing)  
 ὦ Σώκρατες, αὕτη τε καὶ τοιαύτη, καὶ ἐξ ὧν πέφυκε  
 τοιαῦτα, ὡς ὁ λόγος.

Ὡς δὲ καὶ οἱ |practice, pursue ἀδυναμία τοῦ ἀδικεῖν ἄκοντες  
 αὐτὸ |practice, |pursue , μάλιστ' ἂν αἰσθοίμεθα, εἰ |such  
 ποιήσαιμεν τῇ |a thought; ὄντες |authority, |each of two οἰεῖν  
 intelligence |office  
 ὅτι ἂν βούληται, τῷ τε δικάῳ καὶ τῷ |unfair; ob-  
 stinate, bad  
 |chase; accrue θεώμενοι ποίῃ ἢ ἐπιθυμία |each of two ζῇ.  
 ἐπ' |notoriously, οὖν λάβοιμεν ἂν τὸν δίκαιον τῷ |unfair; ob-  
 manifestly |stinate, bad  
 ταῦτόν ἰόντα διὰ τὴν πλεονεξίαν, ὃ πᾶσα |nature (of a thing)  
 πέφυκεν ὡς ἀγαθόν, νόμῳ δὲ βία |deflect; bring πρὶ τὴν τοῦ  
 forward  
 ἴσου τιμὴν. εἴη δ' ἂν ἡ |authority, ἣν λέγω |such μάλιστα,  
 office  
 εἰ αὐτοῖς γένοιτο οἷαν ποτέ φασιν δύναμιν τῷ Γύγου τοῦ  
 Λυδοῦ |elder, γενέσθαι. εἶναι μὲν γὰρ  
 ancestor

the inability of men to do injustice. For no man who is worthy to be called a man would ever submit to such an agreement if he were able to resist; he would be mad if he did. Such is the received account, Socrates, of the nature and origin of justice.

Now that those who practise justice do so involuntarily and because they have not the power to be unjust will best appear if we imagine something of this kind: having given both to the just and the unjust power to do what they will, let us watch and see whither desire will lead them; then we shall discover in the very act the just and unjust man to be proceeding along the same road, following their interest, which all natures deem to be their good, and are only diverted into the path of justice by the force of law. The liberty which we are supposing may be most completely given to them in the form of such a power as is said to have been possessed by Gyges, the ancestor of Croesus the Lydian. According to the tradition, Gyges was a

*vocabulary***άφανής** unseen, occult, obscure**δακτύλιος** ring**διαλέγω** go through, debate ~legion**εἶωθα** be accustomed, in the habit**ἐκβαίνω** come forth, disembark ~basis**ἐκκύπτω** peep out**ἐνιμι** be in ~ion**ἐξαγγέλλω** bring news out ~angel**θαυμαστός** wonderful; admirable**θητεύω** work**κοῖλος** hollow ~hollow**μυθολογέω** (ῶ) tell stories**νέμω** to allot, to pasture ~nemesis**οἶχομαι** come, go, leave, be gone**ὄμβρος** storm**παρακάθημαι** sit near**περιάγω** lead around**περιαιρέω** strip off**ποιμήν** -ένος (m, 3) shepherd ~pastor**ποίμνιον** flock**ρήγνυμι** (ῶ) to break**σεισμός** shaking**στρέφω** turn, veer ~atrophy**σύλλογος** meeting**σφενδόνη** sling**χάσμα** -τος (n, 3) chasm, gaping

opening

αὐτὸν ποιμένα θητεύοντα παρὰ τῷ τότε Λυδίας ἄρχοντι,  
 ὄμβρου δὲ πολλοῦ γενομένου καὶ σεισμοῦ ῥαγῆναί τι  
 τῆς γῆς καὶ γενέσθαι χάσμα κατὰ τὸν τόπον ἧ ἔνεμεν.  
 ἰδόντα δὲ καὶ θαυμάσαντα καταβῆναι καὶ ἰδεῖν ἄλλα  
 τε δὴ ἃ μυθολογοῦσιν θαυμαστὰ καὶ ἵππον χαλκοῦν,  
 κοῖλον, θυρίδας ἔχοντα, καθ' ἧς ἐγκύψαντα ἰδεῖν ἐνόντα  
 νεκρόν, ὥς φαίνεσθαι μείζω ἢ κατ' ἄνθρωπον, τοῦτον  
 δὲ ἄλλο μὲν οὐδέν, περὶ δὲ τῇ χειρὶ χρυσοῦν δακτύλιον  
 ὄντα περιελόμενον ἐκβῆναι. συλλόγου δὲ γενομένου τοῖς  
 ποιμέσιν εἰωθότος, ἵν' ἐξαγγέλλοιεν κατὰ μῆνα τῷ βασιλεῖ  
 τὰ περὶ τὰ ποιμνία, ἀφικέσθαι καὶ ἐκεῖνον ἔχοντα τὸν  
 δακτύλιον·

Καθήμενον οὖν μετὰ τῶν ἄλλων τυχεῖν τὴν σφενδόνην  
 τοῦ δακτυλίου περιαγαγόντα πρὸς ἑαυτὸν εἰς τὸ εἶσω τῆς  
 χειρός, τούτου δὲ γενομένου & ; ἀφανῆ αὐτὸν γενέσθαι  
 τοῖς παρακαθημένοις, καὶ διαλέγεσθαι ὥς περὶ οἰχομένου.  
 καὶ τὸν θαυμάζειν τε καὶ πάλιν ἐπιψηλαφῶντα τὸν  
 δακτύλιον στρέψαι ἔξω τὴν σφενδόνην, καὶ στρέψαντα



αὐτὸν |shepherd |work      παρὰ τῷ τότε Λυδίας ἄρχοντι,  
 |storm      δὲ πολλοῦ γενομένου καὶ |shaking |to break    τι  
 τῆς γῆς καὶ γενέσθαι |chasm, gap- ἃ τὸν τόπον ἦ |distribute  
    |ing opening  
 ἰδόντα δὲ καὶ θαυμάσαντα καταβῆναι καὶ ἰδεῖν ἄλλα  
 τε δὴ ἃ |tell stories      θαυμαστὰ καὶ ἵππον χαλκοῦν,  
 |hollow , θυρίδας ἔχοντα, καθ' ἃς |peep out      ἰδεῖν |be in  
 νεκρόν, ὥς φαίνεσθαι μείζω ἢ κατ' ἄνθρωπον, τοῦτον  
 δὲ ἄλλο μὲν οὐδέν, περὶ δὲ τῇ χειρὶ χρυσοῦν |ring  
 ὄντα |strip off      |come forth |meeting      δὲ γενομένου τοῖς  
 |shepherd |be accustomed, |bring news out    κατὰ μῆνα τῷ βασιλεῖ  
                          |in the habit  
 τὰ περὶ τὰ |flock      , ἀφικέσθαι καὶ ἐκείνον ἔχοντα τὸν  
 |ring  
 Καθήμενον οὖν μετὰ τῶν ἄλλων τυχεῖν τὴν |sling  
 τοῦ |ring      |lead around      πρὸς ἑαυτὸν εἰς τὸ εἶσω τῆς  
 χειρός, τούτου δὲ γενομένου & ; |unseen,    ὁ- ἔν γενέσθαι  
    |cult, obscure  
 τοῖς παρακαθημένοις, καὶ |go through, debate    ἐπὶ |come, go  
 καὶ τὸν θαυμάζειν τε καὶ πάλιν ἐπιηλαφῶντα τὸν  
 |ring      |turn      ἔξω τὴν |sling      , καὶ |turn

shepherd in the service of the king of Lydia; there was a great storm, and an earthquake made an opening in the earth at the place where he was feeding his flock. Amazed at the sight, he descended into the opening, where, among other marvels, he beheld a hollow brazen horse, having doors, at which he stooping and looking in saw a dead body of stature, as appeared to him, more than human, and having nothing on but a gold ring; this he took from the finger of the dead and reascended. Now the shepherds met together, according to custom, that they might send their monthly report about the flocks to the king; into their assembly he came having the ring on his finger, and as he was sitting among them he chanced to turn the collet of the ring inside his hand, when instantly he became invisible to the rest of the company and they began to speak of him as if he were no longer present. He was astonished at this, and again touching the ring he turned the collet outwards and reappeared; he made several

*vocabulary***ἀδεής** (ᾶ) fearless ~Deimos**ἄδηλος** invisible, unknown**ἄδικος** unfair; obstinate, bad**ἄλλότριος** someone else's; alien ~alien**ἀπέχω** ward off, drive off, refrain, be at some distance**ἀποπειράομαι** try, try out**ἄπτω** set on fire; attach; mid: touch, seize ~haptic**δακτύλιος** ring**δεσμέω** to chain**δεσμός** bond, latch, strap; also (pl) headdress**δῆλος** visible, conspicuous**διαπράσσω** travel over, accomplish ~practice**διάφορος** different; difference; disagreeing; balance, bill**δικαιοσύνη** justice**δράω** do, accomplish**εἴσειμι** go in; come in range; come to mind ~ion**ἐννοέω** consider**ἐξείμι** go forth; is possible ~ion**ἰσόθεος** (ἰ) godlike**καίτοι** and yet; and in fact; although**μοιχεύω** do adultery**στρέφω** turn, veer ~atrophy**συγγίγνομαι** associate with, meet, have sex ~genus**σφενδόνη** sling**τεκμήριον** sign; proof**φανερός** visible, conspicuous ~photon

φανερὸν γενέσθαι. καὶ τοῦτο ἐννοήσαντα ἀποπειρᾶσθαι τοῦ δακτυλίου εἰ ταύτην ἔχοι τὴν δύναμιν, καὶ αὐτῷ οὕτω συμβαίνειν, στρέφοντι μὲν εἴσω τὴν σφενδόνην ἀδήλω γίγνεσθαι, ἔξω δὲ δήλω· αἰσθόμενον δὲ εὐθὺς διαπράξασθαι τῶν ἀγγέλων γενέσθαι τῶν παρὰ τὸν βασιλέα, ἐλθόντα δὲ καὶ τὴν γυναικα αὐτοῦ μοιχεύσαντα, μετ' ἐκείνης ἐπιθέμενον τῷ βασιλεῖ ἀποκτεῖναι καὶ τὴν ἀρχὴν οὕτω κατασχεῖν. εἰ οὖν δύο τοιούτω δακτυλίῳ γενοίσθην, καὶ τὸν μὲν ὁ δίκαιος περιθείτο, τὸν δὲ ὁ ἄδικος, οὐδεὶς ἂν γένοιτο, ὥς δόξειεν, οὕτως ἀδαμάντινος, ὅς ἂν μείνειεν ἐν τῇ δικαιοσύνῃ καὶ τολμήσειεν ἀπέχεσθαι τῶν ἀλλοτρίων καὶ μὴ ἄπτεσθαι, ἐξὸν αὐτῷ καὶ ἐκ τῆς ἀγορᾶς ἀδεῶς ὅτι βούλοιτο λαμβάνειν, καὶ εἰσιόντι εἰς τὰς οἰκίας συγγίγνεσθαι ὅτῳ βούλοιτο, καὶ ἀποκτείνῃναι καὶ ἐκ δεσμῶν λύειν οὕστινας βούλοιτο, καὶ τᾶλλα πράττειν ἐν τοῖς ἀνθρώποις ἰσόθεον ὄντα. οὕτω δὲ δρῶν οὐδὲν ἂν διάφορον τοῦ ἑτέρου ποιῶι, ἀλλ' ἐπὶ ταῦτ' ἂν ἴοιεν ἀμφότεροι. καίτοι μέγα τοῦτο τεκμήριον ἂν φαίη τις ὅτι

|visible, , γένεσθαι. καὶ τοῦτο |consider |try, try out  
|conspicuous

τοῦ |ring εἰ ταύτην ἔχει τὴν δύναμιν, καὶ αὐτῷ

οὕτω συμβαίνειν, |turn μὲν εἴσω τὴν |sling

|invisible, , ἴγνεσθαι, ἔξω δὲ |visible, , γόμενον δὲ εὐθὺς  
|unknown |conspicuous

|travel over, ac- τῶν ἀγγέλων γενέσθαι τῶν παρὰ τὸν  
|comply

βασιλέα, ἐλθόντα δὲ καὶ τὴν γυναῖκα αὐτοῦ |do adultery ,

μετ' ἐκείνης ἐπιθέμενον τῷ βασιλεῖ ἀποκτείνει καὶ τὴν

ἀρχὴν οὕτω κατασχεῖν. εἰ οὖν δύο τοιούτω |ring

γενοίσθην, καὶ τὸν μὲν ὁ δίκαιος περιθεῖτο, τὸν δὲ ὁ |unfair; ob-  
|stinate, bad

οὐδεὶς ἂν γένοιτο, ὥς δόξειεν, οὕτως ἀδαμάντινος, ὅς

ἂν μείνειεν ἐν τῇ |justice καὶ τολμήσειεν |ward off, drive off, re-  
|frain, be at some dis-  
|tance

τῶν |someone καὶ μὴ ἄπτεσθαι, |go forth; ἢ καὶ ἐκ τῆς  
|else's; alien |is possible

ἀγορᾶς |fearless ὅτι βούλοιτο λαμβάνειν, καὶ |go in εἰς τὰς

οἰκίας |associate with, ὅτω βούλοιτο, καὶ ἀποκτείνουσι καὶ  
|meet, have sex

ἐκ δεσμῶν λύειν οὐστinas βούλοιτο, καὶ τὰλλα πράττειν

ἐν τοῖς ἀνθρώποις |godlike ὄντα. οὕτω δὲ |do, accomplish

ἂν διάφορον τοῦ ἑτέρου ποιῶι, ἀλλ' ἐπὶ ταῦτ' ἂν ἴοιεν

ἀμφοτέροι. |and yet; and in fact; al-|sign; proof ἂν φαίη τις ὅτι  
|though

trials of the ring, and always with the same result—when he turned the collet inwards he became invisible, when outwards he reappeared. Whereupon he contrived to be chosen one of the messengers who were sent to the court; where as soon as he arrived he seduced the queen, and with her help conspired against the king and slew him, and took the kingdom. Suppose now that there were two such magic rings, and the just put on one of them and the unjust the other; no man can be imagined to be of such an iron nature that he would stand fast in justice. No man would keep his hands off what was not his own when he could safely take what he liked out of the market, or go into houses and lie with any one at his pleasure, or kill or release from prison whom he would, and in all respects be like a God among men. Then the actions of the just would be as the actions of the unjust; they would both come at last to the same point. And this we may truly affirm to be a great proof that a

*vocabulary***ἀδικία** injustice, offence**ἄδικος** unfair; obstinate, bad**ἀέθλιος** prize ~athlete**ἄθλιος** wretched ~athlete**ἄλλότριος** someone else's; alien ~alien**ἀναγκάζω** force, compel**ἀνόητος** foolish**ἄπτω** set on fire; attach; mid: touch,

seize ~haptic

**ἀφαιρέω** take away ~heresy**βίος** life ~biology**βιόω** live; (mp) make a living ~biology**δημιουργός** public worker

~ergonomics

**δίιστημι** stand apart ~stand**δικαιοσύνη** justice**ἐκάτερος** each of two**ἐκὼν** willingly, on purpose; giving in too easily**ἐξαπατάω** trick, cheat ~apatosaurus**ἐξουσία** authority, office**ἐπαινέω** concur, praise, advise**ἐπιλαμβάνω** take, attack, seize**ἐπιτήδευμα** -τος (n, 3) habit, business, custom**κρίσις** -εως (f) decision, issue**λυσιτελέω** (ῥ) be useful**ὅπου** where**ὀρθός** upright, straight; correct, just ~orthogonal**ὀρθόω** stand up**πότε** when?**τέλεος** finished

οὐδείς ἐκὼν δίκαιος ἀλλ' ἀναγκαζόμενος, ὥς οὐκ ἀγαθοῦ ἰδίᾳ ὄντος, ἐπεὶ ὅπου γ' ἂν οἴηται ἕκαστος οἷός τε ἔσεσθαι ἀδικεῖν, ἀδικεῖν. λυσιτελεῖν γὰρ δὴ οἴεται πᾶς ἀνὴρ πολὺν μᾶλλον ἰδίᾳ τὴν ἀδικίαν τῆς δικαιοσύνης, ἀληθῆ οἰόμενος, ὥς φήσει ὁ περὶ τοῦ τοιούτου λόγου λέγων· ἐπεὶ εἴ τις τοιαύτης ἐξουσίας ἐπιλαβόμενος μηδὲν ποτε ἐθέλοι ἀδικῆσαι μηδὲ ἄψαιτο τῶν ἀλλοτρίων, ἀθλιώτατος μὲν ἂν δόξειεν εἶναι τοῖς αἰσθανομένοις καὶ ἀνοητότατος, ἐπαινοῖεν δ' ἂν αὐτὸν ἀλλήλων ἐναντίον ἐξαπατῶντες ἀλλήλους διὰ τὸν τοῦ ἀδικεῖσθαι φόβον. ταῦτα μὲν οὖν δὴ οὕτω.

Τὴν δὲ κρίσιν αὐτὴν τοῦ βίου πέρι ὧν λέγομεν, ἐὰν διαστησώμεθα τὸν τε δικαιοτάτον καὶ τὸν ἀδικώτατον, οἰοί τ' ἐσόμεθα κρῖναι ὀρθῶς· εἰ δὲ μή, οὐ. τίς οὖν δὴ ἡ διάστασις; ἥδε· μηδὲν ἀφαιρῶμεν μήτε τοῦ ἀδίκου ἀπὸ τῆς ἀδικίας, μήτε τοῦ δικαίου ἀπὸ τῆς δικαιοσύνης, ἀλλὰ τέλεον ἐκάτερον εἰς τὸ ἑαυτοῦ ἐπιτήδευμα τιθῶμεν.

Πρῶτον μὲν οὖν ὁ ἄδικος ὥσπερ οἱ δεινοὶ δημιουργοὶ



οὐδείς |willingly :αιος ἀλλ' |force, compel , ὥς οὐκ ἀγαθοῦ  
 ἰδίᾳ ὄντος, ἐπεὶ |where /' ἂν οἴηται ἕκαστος οἷός τε ἔσεσθαι  
 ἀδικεῖν, ἀδικεῖν. |be useful γὰρ δὴ οἴεται πᾶς ἀνὴρ  
 πολὺ μᾶλλον ἰδίᾳ τὴν |injustice, τῆς |justice , ἀληθῆ  
 |offence  
 οἰόμενος, ὥς φήσει ὁ περὶ τοῦ τοιούτου λόγου λέγων·  
 ἐπεὶ εἴ τις τοιαύτης |authority, ἐπιλαβόμενος μηδὲν ποτε  
 |office  
 ἐθέλοι ἀδικῆσαι μηδὲ |set on . fire;|someone , ἀθλιώτατος  
 |attach; mid;|else's; alien  
 |touch, seize  
 μὲν ἂν δόξειεν εἶναι τοῖς αἰσθανομένοις καὶ |foolish ,  
 |concur δ' ἂν αὐτὸν ἀλλήλων ἐναντίον |trick, cheat  
 ἀλλήλους διὰ τὸν τοῦ ἀδικεῖσθαι φόβον. ταῦτα μὲν οὖν  
 δὴ οὕτω.

Τὴν δὲ |decision, ὑπὲρ τοῦ βίου περί ᾧν λέγομεν, ἐὰν  
 |issue  
 |stand apart τὸν τε δικαιοτάτον καὶ τὸν |unfair; obsti-  
 |nate, bad  
 οἰοί τ' ἐσόμεθα κρῖναι ὀρθῶς· εἰ δὲ μή, οὐ. τίς οὖν δὴ ἡ  
 διάστασις; ἥδε· μηδὲν |take away μήτε τοῦ |unfair; ob-  
 |stinate, bad  
 τῆς ἀδικίας, μήτε τοῦ δικαίου ἀπὸ τῆς |justice , ἀλλὰ  
 |finished |each of two 's τὸ ἐαυτοῦ |habit, busi- τιθῶμεν.  
 |ness, custom  
 Πρῶτον μὲν οὖν ὁ |unfair; ob- περ οἱ δεινοὶ |public  
 |stinate, bad |worker

man is just, not willingly or because he thinks that justice is any good to him individually, but of necessity, for wherever any one thinks that he can safely be unjust, there he is unjust. For all men believe in their hearts that injustice is far more profitable to the individual than justice, and he who argues as I have been supposing, will say that they are right. If you could imagine any one obtaining this power of becoming invisible, and never doing any wrong or touching what was another's, he would be thought by the lookers-on to be a most wretched idiot, although they would praise him to one another's faces, and keep up appearances with one another from a fear that they too might suffer injustice. Enough of this.

Now, if we are to form a real judgment of the life of the just and unjust, we must isolate them; there is no other way; and how is the isolation to be effected? I answer: Let the unjust man be entirely unjust, and the just man entirely just; nothing is to be taken away from either of them, and both are to be perfectly furnished for the work of their respective lives. First, let the unjust be like other distinguished masters of

*vocabulary*

**ἀδίκημα** -τος (n, 3) wrong, misdeed  
**ἀδικία** injustice, offence  
**ἄδικος** unfair; obstinate, bad  
**ἀδύνατος** unable; impossible  
**ἄκρος** at the edge, extreme ~acute  
**ἄλίσκομαι** be captured ~helix  
**ἀνδρεία** courage  
**ἀνδρεῖος** of a man, manly  
**ἁπλός** single; simple ~haploid  
**ἁπλώω** spread, unfold  
**ἀφαιρέω** take away ~heresy  
**βιάζω** use force on, violate  
**βιάω** use force against, overcome  
**γενναῖος** noble, sincere ~genesis  
**δικαιοσύνη** justice  
**ἐπιχειρέω** do, try, attack ~chiral  
**ἔσχατος** farthest, last

**ἱατρός** (ᾱ) physician  
**κυβερνήτης** -ου (m, 1) steersman, governor ~govern  
**μηνύω** disclose, betray, accuse  
**ὀρθός** upright, straight; correct, just ~orthogonal  
**ὀρθόω** stand up  
**οὐσία** property; essence  
**παρασκευή** preparation  
**πη** somewhere, somehow  
**ῥώμη** strength, might  
**σφάλω** overthrow, balk, stagger  
**σφόδρα** very much  
**τελέεις** unblemished (victim)  
**τέχνη** craft, art, plan, contrivance ~technology  
**φαῦλος** trifling

ποιεῖτω— οἷον κυβερνήτης ἄκρος ἢ ἱατρὸς τά τε ἀδύνατα ἐν τῇ τέχνῃ καὶ τὰ δυνατὰ διαισθάνεται, καὶ τοῖς μὲν ἐπιχειρεῖ, τὰ δὲ ἐᾷ· ἔτι δὲ ἐὰν ἄρα πῃ σφαλῇ, ἱκανὸς ἐπανορθοῦσθαι— οὕτω καὶ ὁ ἄδικος ἐπιχειρῶν ὀρθῶς τοῖς ἀδικήμασιν λανθανέτω, εἰ μέλλει σφόδρα ἄδικος εἶναι. τὸν ἀλυσκόμενον δὲ φαῦλον ἡγητέον· ἐσχάτη γὰρ ἀδικία δοκεῖν δίκαιον εἶναι μὴ ὄντα. δοτέον οὖν τῷ τελέως ἀδίκῳ τὴν τελεωτάτην ἀδικίαν, καὶ οὐκ ἀφαιρετέον ἀλλ' ἐατέον τὰ μέγιστα ἀδικοῦντα τὴν μεγίστην δόξαν αὐτῷ παρεσκευακέναι εἰς δικαιοσύνην, καὶ ἐὰν ἄρα σφάλληται τι, ἐπανορθοῦσθαι δυνατῷ εἶναι, λέγειν τε ἱκανῷ ὄντι πρὸς τὸ πείθειν, ἐάν τι μηνύηται τῶν ἀδικημάτων, καὶ βιάσασθαι ὅσα ἂν βίας δέηται, διὰ τε ἀνδρείαν καὶ ῥώμην καὶ διὰ παρασκευὴν φίλων καὶ οὐσίας. τοῦτον δὲ τοιοῦτον θέντες τὸν δίκαιον αὐτὸν παρ' αὐτὸν ἰστώμεν τῷ λόγῳ, ἄνδρα ἀπλοῦν καὶ γενναῖον, κατ' Αἰσχύλον οὐ δοκεῖν ἀλλ' εἶναι ἀγαθὸν ἐθέλοντα. ἀφαιρετέον δὴ τὸ δοκεῖν. εἰ γὰρ δόξει δίκαιος εἶναι, ἔσονται αὐτῷ

ποιείτω— οἶον |steersman, |at the|physician ἴ τε |unable;  
|governor |edge, |impossible  
ἐν τῇ |craft καὶ τὰ δυνατὰ διαισθάνεται, καὶ τοῖς μὲν  
|extreme

|do, try, attack ὁ δὲ ἐὰν ἔτι δὲ ἐὰν ἄρα πῃ |overthrow, balk ὁ

ἐπανορθοῦσθαι— οὕτω καὶ ὁ |unfair; |do, try, attack, θῶς τοῖς  
|obsti-  
|wrong, λανθανέτω, εἰ μὴ λανθάνει |very much |unfair; ob- ui.  
|misdeed |bad |stinate, bad

τὸν |be captured δὲ |trifling ἡγητέον· |farthest γὰρ ἀδικία

δοκεῖν δίκαιον εἶναι μὴ ὄντα. δοτέον οὖν τῷ |unblemished (vic-  
|tim)

|unfair; ob- τελεωτάτην |injustice, καὶ οὐκ |take away ἀλλ'  
|stinate, bad |offence

ἐατέον τὰ μέγιστα ἀδικοῦντα τὴν μεγίστην δόξαν αὐτῷ

παρεσκευακέναι εἰς |justice , καὶ ἐὰν ἄρα |overthrow, balk

τι, ἐπανορθοῦσθαι δυνατῷ εἶναι, λέγειν τε ἱκανῷ ὄντι

πρὸς τὸ πείθειν, ἐάν τι |disclose, betray, |wrong, , καὶ  
|accuse |misdeed

βιάσασθαι ὅσα ἂν βίας δέηται, διὰ τε ἀνδρείαν καὶ |strength,  
|might

καὶ διὰ |preparation φίλων καὶ |property; οὗτον δὲ τοιοῦτον  
|essence

θέντες τὸν δίκαιον αὖ παρ' αὐτὸν ἰστώμεν τῷ λόγῳ, ἄνδρα

ἀπλοῦν καὶ |noble, , κατ' Αἰσχύλον οὐ δοκεῖν ἀλλ' εἶναι  
|sincere

ἀγαθὸν ἐθέλοντα. |take away δὴ τὸ δοκεῖν. εἰ γὰρ δόξει

δίκαιος εἶναι, ἔσονται αὐτῷ

craft; like the skilful pilot or physician, who knows intuitively his own powers and keeps within their limits, and who, if he fails at any point, is able to recover himself. So let the unjust make his unjust attempts in the right way, and lie hidden if he means to be great in his injustice: (he who is found out is nobody:) for the highest reach of injustice is, to be deemed just when you are not. Therefore I say that in the perfectly unjust man we must assume the most perfect injustice; there is to be no deduction, but we must allow him, while doing the most unjust acts, to have acquired the greatest reputation for justice. If he have taken a false step he must be able to recover himself; he must be one who can speak with effect, if any of his deeds come to light, and who can force his way where force is required by his courage and strength, and command of money and friends. And at his side let us place the just man in his nobleness and simplicity, wishing, as Aeschylus says, to be and not to seem good. There must be no seeming, for if he seem to be just he will be honoured and rewarded, and then we shall not know

*vocabulary*

ἄδηλος invisible, unknown  
 ἀδικία injustice, offence  
 ἄδικος unfair; obstinate, bad  
 ἀνδριάνς -ντος (m, 3) portrait, statue  
 βασανίζω interrogate, test, torture  
 βίος life ~biology  
 βιόω live; (mp) make a living ~biology  
 γυμνός strip, be defenseless  
 ~gymnasium  
 διάκειμαι be in a condition  
 δικαιοσύνη justice

δωρεή gift  
 εἴτε if, whenever; either/or  
 ἐκάτερος each of two  
 ἐκκαθαίρω clear out  
 ἐπεξέρχομαι sally  
 ἐπιμένω wait, stay ~remain  
 ἐρρωμένος vigorous, powerful  
 ἔσχατος farthest, last  
 εὐδαίμων blessed with a good genius  
 κρίσις -εως (f) decision, issue  
 μέχρι as far as, until  
 ὅποτερος which of two, either of two

τιμαὶ καὶ δωρεαὶ δοκοῦντι τοιούτῳ εἶναι· ἄδηλον οὖν εἴτε τοῦ δικαίου εἴτε τῶν δωρεῶν τε καὶ τιμῶν ἔνεκα τοιοῦτος εἴη. γυμνωτέος δὴ πάντων πλὴν δικαιοσύνης καὶ ποιητέος ἐναντίως διακεείμενος τῷ προτέρῳ· μηδὲν γὰρ ἀδικῶν δόξαν ἔχεται τὴν μεγίστην ἀδικίας, ἵνα ἢ βεβασανισμένος εἰς δικαιοσύνην τῷ μὴ τέγγεσθαι ὑπὸ κακοδοξίας καὶ τῶν ὑπ' αὐτῆς γιγνομένων, ἀλλὰ ἴτω ἀμετάστατος μέχρι θανάτου, δοκῶν μὲν εἶναι ἄδικος διὰ βίου, ὦν δὲ δίκαιος, ἵνα ἀμφοτέρω εἰς τὸ ἔσχατον ἐλληλυθότες, ὁ μὲν δικαιοσύνης, ὁ δὲ ἀδικίας, κρίνονται ὁπότερος αὐτοῖν εὐδαιμονέστερος.

Βαβαί, ἦν δ' ἐγώ, ὦ φίλε Γλαύκων, ὥς ἐρρωμένως ἐκάτερον ὥσπερ ἀνδριάντα εἰς τὴν κρίσιν ἐκκαθαίρεις τοῖν ἀνδροῖν.

Ὡς μάλιστ', ἔφη, δύναμαι. ὄντοι δὲ τοιούτοι, οὐδὲν ἔτι, ὥς ἐγῶμαι, χαλεπὸν ἐπεξελεῖν τῷ λόγῳ οἷος ἐκάτερον βίος ἐπιμένει. λεκτέον οὖν· καὶ δὴ καὶ ἀγροικοτέρως λέγεται, μὴ ἐμὲ οἷου λέγειν, ὦ Σώκρατες, ἀλλὰ τοὺς



τιμαὶ καὶ |gift δοκοῦντι τοιούτῳ εἶναι· |invisible, ὥν  
|unknown  
|if, when; :αἰού |if, when-gift τε καὶ τιμῶν ἕνεκα  
|either/or ever;  
|either/or  
τοιούτος εἴη. |strip, be de- δὴ πάντων πλὴν |justice  
|fenseless  
καὶ ποιητέος ἐναντίως |be in a condition, προτέρῳ· μηδὲν  
γὰρ ἀδικῶν δόξαν ἔχέτω τὴν μεγίστην ἀδικίας, ἵνα ᾗ  
|interrogate, test, εἰς |justice τῷ μὴ τέγγεσθαι ὑπὸ  
|torture  
κακοδοξίας καὶ τῶν ὑπ' αὐτῆς γιγνομένων, ἀλλὰ ἵτω  
ἀμετάστατος |as far as, until ν, δοκῶν μὲν εἶναι |unfair; ob-  
|stinate, bad  
διὰ βίου, ὣν δὲ δίκαιος, ἵνα ἀμφοτέροι εἰς τὸ |farthest  
ἐληλυθότες, ὁ μὲν |justice , ὁ δὲ ἀδικίας, κρίνονται  
|which of two, either |blessed with a good  
|of two |genius  
Βαβαῖ, ἣν δ' ἐγώ, ὦ φίλε Γλαύκων, ὥς |vigorous,  
|powerful  
|each of two ὥσπερ |portrait, εἰς τὴν |decision, clear out τοῦν  
|statue |issue  
ἀνδρῶν.  
Ὡς μάλιστ', ἔφη, δύναμαι. ὄντιν δὲ τοιούτοι, οὐδὲν ἔτι,  
ὥς ἐγῶμαι, χαλεπὸν |sally τῷ λόγῳ οἷος |each of two  
|life |wait, stay λεκτέον οὖν· καὶ δὴ καὶ ἀγροικοτέρως  
λέγεται, μὴ ἐμὲ οἷου λέγειν, ὦ Σώκρατες, ἀλλὰ τοὺς

whether he is just for the sake of justice or for the sake of honours and rewards; therefore, let him be clothed in justice only, and have no other covering; and he must be imagined in a state of life the opposite of the former. Let him be the best of men, and let him be thought the worst; then he will have been put to the proof; and we shall see whether he will be affected by the fear of infamy and its consequences. And let him continue thus to the hour of death; being just and seeming to be unjust. When both have reached the uttermost extreme, the one of justice and the other of injustice, let judgment be given which of them is the happier of the two.

Heavens! my dear Glaucon, I said, how energetically you polish them up for the decision, first one and then the other, as if they were two statues.

I do my best, he said. And now that we know what they are like there is no difficulty in tracing out the sort of life which awaits either of them. This I will proceed to describe; but as you may think the description a little too coarse, I ask you to suppose, Socrates, that the words which follow

*vocabulary*

ἄγων -ος (m, 3) gathering place

~agony

ἄδικία injustice, offence

ἄδικος unfair; obstinate, bad

ἀνασχινδυλεύω impale

ἅτε as if; since

βαθύς high, deep ~bathysphere

βλαστάνω bud, sprout

βούλευμα -τος (n, 3) resolution,

purpose

γαμέω marry, take as a lover ~bigamy

δημόσιος public, the state

διάκειμαι be in a condition

δικαιοσύνη justice

δυσχεραίνω disdain, be annoyed by

ἐκδίδωμι hand over ~donate

ἐκκαίω set on fire

ἐπαινέω concur, praise, advise

ἐπιτηδεύω practice, pursue

καρπώω bear fruit; harvest it

κεδνός considerate, caring

κερδαίνω profit, take advantage

κοινωνέω associate with

μαστιγώω (ι) whip

ὁπόθεν whence

ὀρθός upright, straight; correct, just

~orthogonal

περιγίγνομαι surpass; survive; attain

~genus

πλεονεκτέω be greedy, take advantage

πλουτέω be rich

συμβάλλω pit against; compare; mp:

meet, fall in with ~ballistic

τελευτάω bring about, finish ~apostle

τελευτή conclusion, fulfilment ~apostle

τοίνυν well, then

ώφελέω help, be useful

ἐπαινοῦντας πρὸ δικαιοσύνης ἀδικίαν.

Ἐροῦσι δὲ τάδε, ὅτι οὕτω διακείμενος ὁ δίκαιος  
 μαστιγώσεται, στρεβλώσεται, δεδήσεται, ἐκκαυθήσεται  
 τῷ φθαλμῷ, τελευτῶν πάντα κακὰ παθὼν  
 ἀνασχινομένησθαι καὶ γινώσεται ὅτι οὐκ εἶναι δίκαιον  
 ἀλλὰ δοκεῖν δεῖ ἐθέλειν. τὸ δὲ τοῦ Αἰσχύλου πολὺ ἦν  
 ἄρα ὀρθότερον λέγειν κατὰ τοῦ ἀδίκου. τῷ ὄντι γὰρ  
 φήσουσι τὸν ἄδικον, ἅτε ἐπιτηδεύοντα πράγμα ἀληθείας  
 ἐχόμενον καὶ οὐ πρὸς δόξαν ζῶντα, οὐ δοκεῖν ἄδικον ἀλλ'  
 εἶναι ἐθέλειν, βαθεῖαν ἄλοκα διὰ φρενὸς καρπούμενον, ἐξ  
 ἧς τὰ κενὰ βλαστάνει βουλεύματα, . 592-594

πρῶτον μὲν ἄρχειν ἐν τῇ πόλει δοκοῦντι δικαίῳ εἶναι,  
 ἔπειτα γαμῆν ὁπόθεν ἂν βούληται, ἐκδιδόναι εἰς οὓς  
 ἂν βούληται, συμβάλλειν, κοινωνεῖν οἷς ἂν ἐθέλῃ, καὶ  
 παρὰ ταῦτα πάντα ὠφελείσθαι κερδαίνοντα τῷ μὴ  
 δυσχεραίνειν τὸ ἀδικεῖν· εἰς ἀγῶνας τοίνυν ἰόντα καὶ ἰδίᾳ  
 καὶ δημοσίᾳ περιγίγνεσθαι καὶ πλεονεκτεῖν τῶν ἐχθρῶν,  
 πλεονεκτοῦντα δὲ πλουτεῖν καὶ τοὺς τε φίλους

|concur      *πρὸ δικαιοσύνης* |injustice,  
|offence

Ἐροῦσι δὲ τάδε, ὅτι οὕτω |be in a condition' δίκαιος

|whip      , *στρεβλώσεται, δεδήσεται,* |set on fire

*τῷφθαλμῷ, τελευτῶν πάντα κακὰ παθὼν*

|impale      *καὶ γνώσεται ὅτι οὐκ εἶναι δίκαιον*

*ἀλλὰ δοκεῖν δεῖ ἐθέλειν. τὸ δὲ τοῦ Αἰσχύλου πολὺ ἦν*

*ἄρα ὀρθότερον λέγειν κατὰ τοῦ* |unfair; ob- *ῶ ὄντι γὰρ*  
|stinate, bad

*φήσουσι τὸν* |unfair; , |as if; |practice, pursue *πρᾶγμα ἀληθείας*  
|obstinate, |since  
*ἐχόμενον καὶ* |bad

*οὐ πρὸς δόξαν ζῶντα, οὐ δοκεῖν* |unfair; ob-  
|stinate, bad

*εἶναι ἐθέλειν,* |high, deep *λοκα διὰ φρενὸς* |bear fruit; har- *ἐξ*  
|vest it

*ῆς τὰ* |consider *πυλῶν, sprout* |resolution,      ,      . 592-594  
|caring      |purpose

*πρῶτον μὲν ἄρχειν ἐν τῇ πόλει δοκοῦντι δικαίῳ εἶναι,*

*ἔπειτα* |marry, |whence *ἂν βούληται,* |hand over *εἰς οὓς*  
|take as a

*ἂν βούληται,* |lover |pit      against; |associate with<sup>ε</sup>; *ἂν ἐθέλῃ, καὶ*  
|compare; mp:

*παρὰ ταῦτα* |meet, fall in  
|with *πάντα* |help, be useful |profit, take ad- *τῷ μὴ*  
|vantage

|disdain, be an- *τὸ ἀδικεῖν' εἰς* |gathering |well, then' *τα καὶ ἰδία*  
|njoyed by      |place

*καὶ δημοσίᾳ* |surpass; sur- *καὶ* |be greedy, take *ὧν ἐχθρῶν,*  
|vive; attain      |advantage

|be greedy, take *δὲ* |be rich      *καὶ τοὺς τε φίλους*  
|advantage

are not mine. — Let me put them into the mouths of the eulogists of injustice: They will tell you that the just man who is thought unjust will be scourged, racked, bound—will have his eyes burnt out; and, at last, after suffering every kind of evil, he will be impaled: Then he will understand that he ought to seem only, and not to be, just; the words of Aeschylus may be more truly spoken of the unjust than of the just. For the unjust is pursuing a reality; he does not live with a view to appearances—he wants to be really unjust and not to seem only: — ‘His mind has a soil deep and fertile, Out of which spring his prudent counsels.’

In the first place, he is thought just, and therefore bears rule in the city; he can marry whom he will, and give in marriage to whom he will; also he can trade and deal where he likes, and always to his own advantage, because he has no misgivings about injustice; and at every contest, whether in public or private, he gets the better of his antagonists, and gains at their expense, and is rich, and out of his gains he

*vocabulary*

**ἄδικος** unfair; obstinate, bad  
**ἁμείνων** comparative of ἀγαθός, noble  
**ἀνάθημα** -τος (n, 3) consecrated gift  
 ~thesis  
**ἀνατίθηναι** consecrate, lay on, impute;  
 (mp) reproach  
**βίος** life ~biology  
**βλάπτω** break, make fail  
**εἰκός** likely

**ἐπαμύνω** defend, rescue  
**θεοφιλῆς** beloved by the gods; loving  
 God  
**θεραπεύω** help, serve ~therapy  
**θυσία** sacrifice  
**θύω** (ῶ) rush; sacrifice ~θύω  
**καίτοι** and yet; and in fact; although  
**μεγαλοπρεπής** befitting greatness  
**οὐκοῦν** not so?; and so  
**προσήκω** belong to, it beseems

εἶ ποιεῖν καὶ τοὺς ἐχθροὺς βλάπτειν, καὶ θεοῖς θυσίας καὶ ἀναθήματα ἱκανῶς καὶ μεγαλοπρεπῶς θύειν τε καὶ ἀνατιθέναι, καὶ θεραπεύειν τοῦ δικαίου πολὺ ἄμεινον τοὺς θεοὺς καὶ τῶν ἀνθρώπων οὓς ἂν βούληται, ὥστε καὶ θεοφιλέστερον αὐτὸν εἶναι μᾶλλον προσήκειν ἐκ τῶν εἰκότων ἢ τὸν δίκαιον. οὕτω φασίν, ὦ Σώκρατες, παρὰ θεῶν καὶ παρ' ἀνθρώπων τῷ ἀδίκῳ παρεσκευάσθαι τὸν βίον ἄμεινον ἢ τῷ δικαίῳ.

Ταῦτ' εἰπόντος τοῦ Γλαύκωνος ἐγὼ μὲν αὖ ἐν νῷ εἶχόν τι λέγειν πρὸς ταῦτα, ὁ δὲ ἀδελφὸς αὐτοῦ Ἀδείμαντος, οὗ τί που οἶει, ἔφη, ὦ Σώκρατες, ἱκανῶς εἰρησθαι περὶ τοῦ λόγου;

Ἀλλὰ τί μὴν; εἶπον.

Αὐτό, ἦ δ' ὅς, οὐκ εἴρηται ὁ μάλιστα ἔδει ρηθῆναι.

Οὐκοῦν, ἦν δ' ἐγώ, τὸ λεγόμενον, ἀδελφὸς ἀνδρὶ παρείη· ὥστε καὶ σύ, εἴ τι ὅδε ἐλλείπει, ἐπάμυνε. καίτοι ἐμέ γε ἱκανὰ καὶ τὰ ὑπὸ τούτου ρηθέντα καταπαλαῖσαι καὶ



εὖ ποιεῖν καὶ τοὺς ἐχθροὺς |break, make fail` θεοῖς θυσίας

καὶ |consecrated gift .ινῶς καὶ |befitting greatness |rush; sacrifice`

|consecrate, lay .ον, |help, serve τοῦ δικαίου πολὺ |better  
|impute; (mp) re-  
|proach

τοὺς θεοὺς καὶ τῶν ἀνθρώπων οὓς ἂν βούληται, ὥστε

καὶ |beloved by the ἰυτὸν εἶναι μᾶλλον |belong to, it ἐκ τῶν  
|gods; loving God |beseems

|likely ἢ τὸν δίκαιον. οὕτω φασίν, ὦ Σώκρατες, παρὰ

θεῶν καὶ παρ' ἀνθρώπων τῷ |unfair; ob- |εσκενᾶσθαι τὸν  
|stinate, bad

|life |better ἢ τῷ δικαίῳ.

Ταῦτ' εἰπόντος τοῦ Γλαύκωνος ἐγὼ μὲν αὖ ἐν νῷ εἶχόν τι

λέγειν πρὸς ταῦτα, ὁ δὲ ἀδελφὸς αὐτοῦ Ἀδείμαντος, οὗ

τί που οἶει, ἔφη, ὦ Σώκρατες, ἱκανῶς εἰρηῆσθαι περὶ τοῦ

λόγου;

Ἀλλὰ τί μήν; εἶπον.

Αὐτό, ἦ δ' ὅς, οὐκ εἴρηται ὃ |very ἔδει ρήθῆναι.

|not so?; and so` ἐγώ, τὸ λεγόμενον, ἀδελφὸς ἀνδρὶ παρείη·

ὥστε καὶ σύ, εἴ τι ὅδε ἐλλείπει, |defend, |and yet; and in  
|rescue |fact; although

ἱκανὰ καὶ τὰ ὑπὸ τούτου ρηθέντα καταπαλαῖσαι καὶ

can benefit his friends, and harm his enemies; moreover, he can offer sacrifices, and dedicate gifts to the gods abundantly and magnificently, and can honour the gods or any man whom he wants to honour in a far better style than the just, and therefore he is likely to be dearer than they are to the gods. And thus, Socrates, gods and men are said to unite in making the life of the unjust better than the life of the just.

I was going to say something in answer to Glaucon, when Adeimantus, his brother, interposed: Socrates, he said, you do not suppose that there is nothing more to be urged?

Why, what else is there? I answered.

The strongest point of all has not been even mentioned, he replied.

Well, then, according to the proverb, 'Let brother help brother' — if he fails in any part do you assist him; although I must confess that Glaucon has already said quite enough

*vocabulary***ἀδικία** injustice, offence**ἀδύνατος** unable; impossible**ἄκρα** at the edge, extreme ~acute**ἄκρη** at the edge, extreme**ἄκρις** -ός (f) hilltop ~acute**ἄρτι** at the same time**ἄφθονος** ungrudging, plentiful**βάλανος** (f) nut; pin, bolt**γάμος** wedding, sex ~bigamy**γενναῖος** noble, sincere ~genesis**διέρχομαι** pierce, traverse**δικαιοσύνη** justice**δρῦς** -ός (f) tree, oak, lumber ~druid**ειροπόκος** woolly ~Eriogonum**ἐμβάλλω** throw in; inspire a mental state ~ballistic**ἐπαινέω** concur, praise, advise**εὐδοκιμέω** be esteemed**κῆδω** distress, hurt; mp: care about (+gen) ~heinous**μέλισσα** bee**παρακελεύομαι** recommend, encourage**σαφής** clear, understandable**ψέγω** blame, censure

ἀδύνατον ποιῆσαι βοηθεῖν δικαιοσύνη.

Καὶ ὅς, οὐδέν, ἔφη, λέγεις· ἀλλ' ἔτι καὶ τάδε ἄκουε. δεῖ γὰρ διελθεῖν ἡμᾶς καὶ τοὺς ἐναντίους λόγους ὧν ὅδε εἶπεν, οἱ δικαιοσύνην μὲν ἐπαινοῦσιν, ἀδικίαν δὲ ψέγουσιν, ἢ ἢ σαφέστερον ὅ μοι δοκεῖ βούλεσθαι Γλαύκων.

Λέγουσι δέ που καὶ παρακελεύονται πατέρες τε ὑέσιν, καὶ πάντες οἱ τινῶν κηδόμενοι, ὥς χρή δίκαιον εἶναι, οὐκ αὐτὸ δικαιοσύνην ἐπαινοῦντες ἀλλὰ τὰς ἀπ' αὐτῆς εὐδοκιμήσεις, ἵνα δοκοῦντι δικαίῳ εἶναι γίγνηται ἀπὸ τῆς δόξης ἀρχαί τε καὶ γάμοι καὶ ὅσαπερ Γλαύκων διηλθεν ἄρτι, ἀπὸ τοῦ εὐδοκιμεῖν ὄντα τῷ δικαίῳ. ἐπὶ πλεόν δὲ οὗτοι τὰ τῶν δοξῶν λέγουσιν. τὰς γὰρ παρὰ θεῶν εὐδοκιμήσεις ἐμβάλλοντες ἄφθονα ἔχουσι λέγειν ἀγαθὰ, τοῖς ὁσίοις ἅ φασι θεοὺς διδόναι· ὥσπερ ὁ γενναῖος Ἡσίοδος τε καὶ Ὅμηρός φασιν, ὁ μὲν τὰς δρυὺς τοῖς δικαίοις τοὺς θεοὺς ποιεῖν ἄκρας μὲν τε φέρειν βαλάνους, μέσσας δὲ μελίσσας· εἰροπόκοι δ' ὄιες, φησὶν, μαλλοῖς καταβεβρίθασι . 232, καὶ

|unable;  
|impossible ποιῆσαι βοηθεῖν |justice

Καὶ ὅς, οὐδέν, ἔφη, λέγεις· ἀλλ' ἔτι καὶ τάδε ἄκουε. δεῖ

γὰρ |pierce, |traverse ἡμᾶς καὶ τοὺς ἐναντίους λόγους ὧν ὅδε εἶπεν,

οἷ |justice μὲν |concur , |injustice, |offence δὲ |blame, |censure , ἔν' ἧ

|clear, under- |standable ὅ μοι δοκεῖ βούλεσθαι Γλαύκων.

Λέγουσι δέ που καὶ |recommend, |encourage πατέρες τε ὑέσι,

καὶ πάντες οἱ τινῶν |distress , ὥς χρὴ δίκαιον εἶναι,

οὐκ αὐτὸ |justice |concur ἀλλὰ τὰς ἀπ' αὐτῆς

εὐδοκιμήσεις, ἵνα δοκοῦντι δικαίῳ εἶναι γίγνηται ἀπὸ τῆς

δόξης ἀρχαί τε καὶ |wedding, sex ὥσαπερ Γλαύκων |pierce, |traverse

|at the same time |be esteemed ὄντα τῷ δικαίῳ. ἐπὶ πλέον

δὲ οὗτοι τὰ τῶν δοξῶν λέγουσιν. τὰς γὰρ παρὰ θεῶν

εὐδοκιμήσεις |throw in; inspire |ungrudging, |plentiful -υσι λέγειν ἀγαθὰ,

τοῖς ὁσίοις ἅ φασι θεοὺς διδόναι· ὥσπερ ὁ |noble, |sincere

Ἡσίοδός τε καὶ Ὅμηρός φασιν, ὁ μὲν τὰς |tree, oak, lumber

δικαίοις τοὺς θεοὺς ποιεῖν ἄκρας μὲν τε φέρειν |nut; pin, bolt

μέσσας δὲ |bee |woolly δ' οἷες, φησὶν, μαλλοῖς

καταβεβρίθασι . 232, καὶ

to lay me in the dust, and take from me the power of helping justice.

Nonsense, he replied. But let me add something more: There is another side to Glaucon's argument about the praise and censure of justice and injustice, which is equally required in order to bring out what I believe to be his meaning. Parents and tutors are always telling their sons and their wards that they are to be just; but why? not for the sake of justice, but for the sake of character and reputation; in the hope of obtaining for him who is reputed just some of those offices, marriages, and the like which Glaucon has enumerated among the advantages accruing to the unjust from the reputation of justice. More, however, is made of appearances by this class of persons than by the others; for they throw in the good opinion of the gods, and will tell you of a shower of benefits which the heavens, as they say, rain upon the pious; and this accords with the testimony of the noble Hesiod and Homer, the first of whom says, that the gods make the oaks of the just — 'To bear acorns at their summit, and bees in the middle; And the sheep are bowed down with the weight of their fleeces,'

And many

*vocabulary***ἄδικος** unfair; obstinate, bad**ἀμύμων** (ῶ) excellent, noble**ἀναγκάζω** force, compel**ἀνόσιος** unholy**ἀποτείνω** extend, prolong**ἀρετή** goodness, excellence**δένδρον** tree**διάγω** lead through; pass a time

~demagogue

**δικαιοσύνη** justice**ἔμπεδος** solid, constant, (pl) one after

another ~pedal

**εὐδικία** justice**θεουδής** fearing the gods ~Deimos**ἰχθύς** -ος (m) fish ~ichthyology**κατακλίνω** (ι) lay down ~incline**κατασκευάζω** equip, build**κατόπισθεν** after, behind**κατορύσσω** bury**κριθή** (ι) barley plant**μέθη** strong drink, drunkenness**μεθύω** be soaked, drunk ~mead**μήλον** sheep, small livestock; apple, tree fruit**μισθός** reward, wages**πάλλω** shake, brandish ~Pallas**παραπλήσιος** similar to**πηλός** clay, mud**πυρός** (ῶ) wheat**στεφανώ** crown**συμπόσιον** drinking party

ἄλλα δὴ πολλὰ ἀγαθὰ τούτων ἐχόμενα. παραπλήσια  
 δὲ καὶ ὁ ἕτερος· ὥς τέ τευ γάρ φησιν ἡ βασιλῆος  
 ἀμύμονος ὅς τε θεουδῆς εὐδικίας ἀνέχησι, φέρησι δὲ  
 γαῖα μέλαινα πυρούς καὶ κριθάς, βρίθῃσι δὲ δένδρεα  
 καρπῶ, τίκτη δ' ἔμπεδα μῆλα, θάλασσα δὲ παρέχῃ ἰχθύς.  
 Μουσαῖος δὲ τούτων νεανικώτερα τάγαθὰ καὶ ὁ υἱὸς  
 αὐτοῦ παρὰ θεῶν διδόασιν τοῖς δικαίοις· εἰς Ἄιδου γάρ  
 ἀγαγόντες τῷ λόγῳ καὶ κατακλίναντες καὶ συμπόσιον  
 τῶν ὀσίων κατασκευάσαντες ἐστεφανωμένους ποιοῦσιν  
 τὸν ἅπαντα χρόνον ἤδη διάγειν μεθύοντας, ἡγησάμενοι  
 κάλλιστον ἀρετῆς μισθὸν μέθην αἰώνιον. οἱ δ' ἔτι  
 τούτων μακροτέρους ἀποτείνουσιν μισθοὺς παρὰ θεῶν·  
 παῖδας γὰρ παίδων φασὶ καὶ γένος κατόπισθεν λείπεσθαι  
 τοῦ ὀσίου καὶ εὐόρκου. ταῦτα δὴ καὶ ἄλλα τοιαῦτα  
 ἐγκωμιάζουσιν δικαιοσύνην· τοὺς δὲ ἀνοσίους αὖ καὶ  
 ἀδίκους εἰς πηλὸν τινα κατορύττουσιν ἐν Ἄιδου καὶ  
 κοσκίνῳ ὕδωρ ἀναγκάζουσι φέρειν, ἔτι τε ζῶντας εἰς  
 κακὰς δόξας ἄγοντες, ἅπερ Γλαύκων περὶ τῶν δικαίων



ἄλλα δὴ πολλὰ ἀγαθὰ τούτων ἐχόμενα. |similar to  
 δὲ καὶ ὁ ἕτερος· ὥς τέ τευ γάρ φησιν ἡ βασιλῆος  
 |excellent, noble ὅς τε |fearing the gods· ἵς ἀνέχῃσι, φέρῃσι δὲ  
 γαῖα μέλαινα |wheat καὶ |barley , βρίθῃσι δὲ |tree  
 |plant  
 καρπῶ, τίκτη δ' |solid, |sheep; θάλασσα δὲ παρέχῃ |fish  
 |constant |apple  
 Μουσαῖος δὲ τούτων νεανικώτερα τάγαθὰ καὶ ὁ υἱὸς  
 αὐτοῦ παρὰ θεῶν διδόασιν τοῖς δικαίοις· εἰς Ἄιδον γὰρ  
 ἀγαγόντες τῷ λόγῳ καὶ |lay down καὶ |drinking  
 |party  
 τῶν ὀσίων |equip, build |crown ποιοῦσιν  
 τὸν ἅπαντα χρόνον ἤδη |lead |be soaked, drunk, |ἀμένοι  
 |through;  
 κάλλιστον |excellence |reward, |pass a |strong drink, |ιον. οἱ δ' ἔτι  
 |wages |time |drunkenness  
 τούτων μακροτέρους |extend, prolong |reward, |παρὰ θεῶν·  
 |wages  
 παῖδας γὰρ παίδων φασὶ καὶ γένος |after, behind λείπεσθαι  
 τοῦ ὀσίου καὶ εὐόρκου. ταῦτα δὴ καὶ ἄλλα τοιαῦτα  
 ἐγκωμιάζουσιν |justice τοὺς δὲ |unholy αὖ καὶ  
 |unfair; ob-· ὁ πηλόν τινα |bury ἐν Ἄιδου καὶ  
 |stinate, bad  
 κοσκίνῳ ὕδωρ |force, compel φέρειν, ἔτι τε ζῶντας εἰς  
 κακὰς δόξας ἄγοντες, ἅπερ Γλαύκων περὶ τῶν δικαίων

other blessings of a like kind are provided for them. And Homer has a very similar strain; for he speaks of one whose fame is—‘As the fame of some blameless king who, like a god, Maintains justice; to whom the black earth brings forth Wheat and barley, whose trees are bowed with fruit, And his sheep never fail to bear, and the sea gives him fish.’

Still grander are the gifts of heaven which Musaeus and his son vouchsafe to the just; they take them down into the world below, where they have the saints lying on couches at a feast, everlastingly drunk, crowned with garlands; their idea seems to be that an immortality of drunkenness is the highest meed of virtue. Some extend their rewards yet further; the posterity, as they say, of the faithful and just shall survive to the third and fourth generation. This is the style in which they praise justice. But about the wicked there is another strain; they bury them in a slough in Hades, and make them carry water in a sieve; also while they are yet living they bring them to infamy, and inflict upon them the punishments which Glaucon described

*vocabulary*

**ἀδικία** injustice, offence  
**ἄδικος** unfair; obstinate, bad  
**αἰσχρός** shameful  
**ἀκολασία** debauchery  
**ἁμείνων** comparative of ἀγαθός, noble  
**ἀρετή** goodness, excellence  
**ἀσθενέω** be weak, sick  
**ἀσθενής** weak  
**ἀτιμάζω** (ι) insult, dishonor  
**βίος** life ~biology  
**δημόσιος** public, the state  
**διέρχομαι** pierce, traverse  
**δικαιοσύνη** justice  
**εἶδος** -ους (n, 3) appearance, form  
 ~-oid  
**ἐχάτερος** each of two  
**ἔπαινος** (noun) praise  
**ἐπίπνοος** of/with pain, toil ~osteopenia

**εὐδαιμονίζω** consider happy  
**εὐπετής** coming out well; (adv) fortunately  
**ἡδύς** sweet, pleasant ~hedonism  
**θαυμάσιος** wonderful  
**κτάομαι** acquire, possess  
**μοῖρα** portion, fate; (κατά+) rightly  
 ~Moirā  
**νέμω** to allot, to pasture ~nemesis  
**ὁμολογέω** agree with/to  
**πένης** -τος (m) poor  
**πη** somewhere, somehow  
**πλούσιος** wealth ~plutocrat  
**σκέπτομαι** look, look at, watch  
 ~skeptic  
**σωφροσύνη** discretion, moderation  
**τιμάω** (ι) honor, exalt  
**ὕμνέω** recite, commemorate

δοξαζομένων δὲ ἀδίκων διήλθε τιμωρήματα, ταῦτα περὶ τῶν ἀδίκων λέγουσιν, ἄλλα δὲ οὐκ ἔχουσιν. ὁ μὲν οὖν ἔπαινος καὶ ὁ ψόγος οὗτος ἐκατέρων.

Πρὸς δὲ τούτοις σκέψαι, ὦ Σώκρατες, ἄλλο αὖ εἶδος λόγων περὶ δικαιοσύνης τε καὶ ἀδικίας ἰδίᾳ τε λεγόμενον καὶ ὑπὸ ποιητῶν. πάντες γὰρ ἐξ ἑνὸς στόματος ὑμνοῦσιν ὥς καλὸν μὲν ἢ σωφροσύνη τε καὶ δικαιοσύνη, χαλεπὸν μέντοι καὶ ἐπίπονον, ἀκολασία δὲ καὶ ἀδικία ἡδὺ μὲν καὶ εὐπετὲς κτήσασθαι, δόξῃ δὲ μόνον καὶ νόμῳ αἰσχρόν· λυσιτελέστερα δὲ τῶν δικαίων τὰ ἄδικα ὥς ἐπὶ τὸ πλῆθος λέγουσι, καὶ πονηροὺς πλουσίους καὶ ἄλλας δυνάμεις ἔχοντας εὐδαιμονίζειν καὶ τιμᾶν εὐχερῶς ἐθέλουσιν δημοσίᾳ τε καὶ ἰδίᾳ, τοὺς δὲ ἀτιμάζειν καὶ ὑπερορᾶν, οἳ ἂν πῃ ἀσθενεῖς τε καὶ πένητες ᾧσιν, ὁμολογοῦντες αὐτοὺς ἀμείνους εἶναι τῶν ἐτέρων. τούτων δὲ πάντων οἱ περὶ θεῶν τε λόγοι καὶ ἀρετῆς θαυμασιώτατοι λέγονται, ὥς ἄρα καὶ θεοὶ πολλοῖς μὲν ἀγαθοῖς δυστυχίας τε καὶ βίον κακὸν ἔνειμαν, τοῖς δ' ἐναντίοις ἐναντίαν μοῖραν. ἀγύρται

δοξαζομένων δὲ |unfair; pierce, |γυμωρήματα, ταῦτα περὶ  
 |obstinate, |traverse  
 τῶν |unfair; ob- |bad  
 |stinate, bad  
 |(noun) praise ὁ ψόγος οὗτος |each of two

Πρὸς δὲ τούτοις |look, look at, watch, |ιτες, ἄλλο αὖ |form  
 λόγων περὶ |justice τε καὶ ἀδικίας ἰδία τε λεγόμενον  
 καὶ ὑπὸ ποιητῶν. πάντες γὰρ ἐξ ἑνὸς στόματος |recite,  
 |commemorate  
 ὥς καλὸν μὲν ἢ |discretion, τε καὶ |justice , χαλεπὸν  
 |moderation  
 μέντοι καὶ |of/with pain, |debauchery ὁ καὶ ἀδικία |sweet, ἐν καὶ  
 |toil  
 |coming out well; |θαι, δόξη δὲ μόνον καὶ νόμῳ |shameful  
 |(adv) fortunately  
 λυσιτελέστερα δὲ τῶν δικαίων τὰ |unfair; ob- |πὶ τὸ πλήθος  
 |stinate, bad  
 λέγουσι, καὶ πονηροὺς |wealth καὶ ἄλλας δυνάμεις  
 ἔχοντας |consider happy καὶ |honor εὐχερῶς ἐθέλουσιν  
 δημοσίᾳ τε καὶ ἰδίᾳ, τοὺς δὲ |dishonor καὶ ὑπερορᾶν, οἱ  
 ἄν πη ἀσθενεῖς τε καὶ |poor ὦσιν, |agree with/to αὐτοὺς  
 |better εἶναι τῶν ἐτέρων. τούτων δὲ πάντων οἱ περὶ  
 θεῶν τε λόγοι καὶ |excel- |wonderful λέγονται, ὥς  
 |lence  
 ἄρα καὶ θεοὶ πολλοῖς μὲν ἀγαθοῖς δυστυχίας τε καὶ |life  
 κακὸν |distribute τοῖς δ' ἐναντίοις ἐναντίαν |portion, fate, ἴρται

as the portion of the just who are reputed to be unjust; nothing else does their invention supply. Such is their manner of praising the one and censuring the other.

Once more, Socrates, I will ask you to consider another way of speaking about justice and injustice, which is not confined to the poets, but is found in prose writers. The universal voice of mankind is always declaring that justice and virtue are honourable, but grievous and toilsome; and that the pleasures of vice and injustice are easy of attainment, and are only censured by law and opinion. They say also that honesty is for the most part less profitable than dishonesty; and they are quite ready to call wicked men happy, and to honour them both in public and private when they are rich or in any other way influential, while they despise and overlook those who may be weak and poor, even though acknowledging them to be better than the others. But most extraordinary of all is their mode of speaking about virtue and the gods: they say that the gods apportion calamity and misery to many good men, and good and happiness to the wicked. And mendicant prophets

*vocabulary*

**ἁδίκημα** -τος (n, 3) wrong, misdeed  
**ἄδικος** unfair; obstinate, bad  
**ἄκέομαι** heal, fix  
**ἀρετή** goodness, excellence  
**βλάπτω** break, make fail  
**δαπανάω** spend, consume, waste  
**δαπάνη** cost, funds, extravagance  
**δαπανώω** spend, consume, waste  
**ἐγγύθι** near  
**εἴτε** if, whenever; either/or  
**ἐορτή** holiday, feast  
**ἐπάγω** drive game; induce belief  
 ~demagogue  
**εὐχολή** glory; prayer, offering, boast  
 ~vow  
**ἡδονή** pleasure  
**θυσία** sacrifice  
**ἰδρώς** sweat ~exude  
**ἱλαδόν** (ι) in crowds  
**κακότης** -τος (f, 3) badness

## ~cacophony

**κνίση** (ι) smell of burned fat  
**λίσσομαι** beg, beseech ~litany  
**λοιβή** libation  
**μάντις** -ος (m) seer ~mantis  
**μαρτύρομαι** (ῶ) call to witness; protest  
**μάρτυς** witness  
**ὄμαδος** throng; uproar  
**παραγωγή** leading past, misleading  
**παρατρωπάω** convince, win over  
**πημαίνω** harm ~penury  
**πλούσιος** wealth ~plutocrat  
**ποιητής** -οῦ (m, 1) maker, author  
**ποιητός** made, well-made ~poet  
**πορίζω** bring about, provide  
**πρόγονος** elder, ancestor ~genus  
**προπάροισεν** in front of; earlier  
**τραχύς** (ἄ) rough ~trachea  
**ὑπερβαίνω** pass, transgress ~basis  
**ὑπηρετέω** serve

δὲ καὶ μάντεις ἐπὶ πλουσίων θύρας ἰόντες πείθουσιν ὥς  
 ἔστι παρὰ σφίσι δύναμις ἐκ θεῶν ποριζομένη θυσίαις τε καὶ  
 ἐπωδαῖς, εἴτε τι ἀδίκημά του γέγονεν αὐτοῦ ἢ προγόνων,  
 ἀκείσθαι μεθ' ἡδονῶν τε καὶ ἐορτῶν, ἐάν τέ τινα ἐχθρὸν  
 πημῆναι ἐθέλῃ, μετὰ συμκρῶν δαπανῶν ὁμοίως δίκαιον  
 ἀδίκῳ βλάβει ἐπαγωγαῖς τισιν καὶ καταδέσμοις, τοὺς  
 θεοὺς, ὥς φασιν, πείθοντές σφισιν ὑπηρετεῖν. τούτοις δὲ  
 πᾶσιν τοῖς λόγοις μάρτυρας ποιητὰς ἐπάγονται οἱ μὲν  
 κακίας πέρι, εὐπετείας διδόντες, ὥς τὴν μὲν κακότητα  
 καὶ ἱλαδὸν ἔστιν ἐλέσθαι ῥηιδίως· λείη μὲν ὁδός, μάλα  
 δ' ἐγγύθι ναίει· τῆς δ' ἀρετῆς ἰδρῶτα θεοὶ προπάρουθεν  
 ἔθηκαν . 287-289 καὶ τινα ὁδὸν μακράν τε καὶ  
 τραχεῖαν καὶ ἀνάντη· οἱ δὲ τῆς τῶν θεῶν ὑπ' ἀνθρώπων  
 παραγωγῆς τὸν Ὅμηρον μαρτύρονται, ὅτι καὶ ἐκεῖνος  
 εἶπεν— λιστοὶ δέ τε καὶ θεοὶ αὐτοί, καὶ τοὺς μὲν θυσίαισι  
 καὶ εὐχωλαῖς ἀγαναῖσιν λοιβῇ τε κνίσῃ τε παρατρωπῶσ'  
 ἄνθρωποι λισσόμενοι, ὅτε κέν τις ὑπερβῇ καὶ ἀμάρτη.

Βίβλων δὲ ὄμαδον παρέχονται Μουσαίου καὶ Ὀρφέως,



δὲ καὶ |seer ἐπὶ |wealth θύρας ἰόντες πείθουσιν ὥς  
 ἔστι παρὰ σφίσι δύναμις ἐκ θεῶν |bring about, |provide  
 θυσίαις τε καὶ  
 ἐπωδαῖς, |if, |wrong, του γέγονεν αὐτοῦ ἢ |elder, ,  
 when- |misdeed  
 ἀκείσθαι |ever; |pleasure τε καὶ |holiday, , ἂν τέ τινα ἐχθρὸν  
 ei- |ther/or |feast  
 |harm ἐθέλη, μετὰ σμικρῶν δαπανῶν ὁμοίως δίκαιον  
 |unfair; ὀβ-ίψει ἐπαγωγαῖς τισιν καὶ καταδέσμοις, τοὺς  
 |stinate, bad  
 θεούς, ὥς φασιν, πείθοντές σφισιν |serve . τούτοις δὲ  
 πᾶσιν τοῖς λόγοις |witness ποιητὰς |drive game; |ί μὲν  
 |induce belief  
 κακίας πέρι, εὐπετείας διδόντες, ὥς τὴν μὲν |badness  
 καὶ |in crowds τιν ἐλέσθαι ῥηιδίως· λείη μὲν ὁδός, μάλα  
 δ' |near |dwell, τῆς δ' |excel- |sweat θεοὶ |before  
 |found;  
 ἔθηκαν |flow 287-289 καί τινα ὁδὸν μακράν τε καὶ  
 |rough καὶ ἀνάντη· οἱ δὲ τῆς τῶν θεῶν ὑπ' ἀνθρώπων  
 παραγωγῆς τὸν Ὅμηρον |call to witness;, ὅτι καὶ ἐκεῖνος  
 |protest  
 εἶπεν— λιστοὶ δέ τε καὶ θεοὶ αὐτοί, καὶ τοὺς μὲν θυσίαισι  
 καὶ |prayer, ἀγαναῖσιν |libation ε |smell of|convince, win over  
 |boast |burned fat  
 ἀνθρωποι |beg , ὅτε κέν τις |pass, transgress ἑμάρτη.  
 Βίβλων δὲ |throng; παρέχονται Μουσαίου καὶ Ὀρφέως,  
 |uproar

go to rich men's doors and persuade them that they have a power committed to them by the gods of making an atonement for a man's own or his ancestor's sins by sacrifices or charms, with rejoicings and feasts; and they promise to harm an enemy, whether just or unjust, at a small cost; with magic arts and incantations binding heaven, as they say, to execute their will. And the poets are the authorities to whom they appeal, now smoothing the path of vice with the words of Hesiod; — 'Vice may be had in abundance without trouble; the way is smooth and her dwelling-place is near. But before virtue the gods have set toil,'

And a tedious and uphill road: then citing Homer as a witness that the gods may be influenced by men; for he also says:— 'The gods, too, may be turned from their purpose; and men pray to them and avert their wrath by sacrifices and soothing entreaties, and by libations and the odour of fat, when they have sinned and transgressed.'

And they produce a host of books written by Musaeus and Orpheus, who were children of the

*vocabulary***ἀδίκημα** -τος (n, 3) wrong, misdeed**ἄδικος** unfair; obstinate, bad**ἀπάτη** trick, fraud, deceit

~apatosaurus

**ἀπολύω** loose, free from ~loose**ἀρετή** goodness, excellence**βίος** life ~biology**διέρχομαι** pierce, traverse**δικαιοσύνη** justice**εἰκός** likely**ἔκγονος** offspring, descendant ~genus**ἐπιπέτομαι** fly at ~petal**εὐφυής** well-developed ~physics**ζημία** loss, penalty ~zeal**ἡδονή** pleasure**θυσία** sacrifice**θύω** (ō) rush; sacrifice ~θύω**ιδιώτης** -ου (m, 1) private; a layman**καθαρισμός** cleansing, purification**ὄφελος** -εος (n, 3) a use, a help**παιδιά** childish play**περιμένω** wait for**περιφράσσω** enclose, fortify**πῇ** where? how?**ποῖος** what kind**πόνος** toil, suffering ~osteopenia**πότερος** which, whichever of two**σελήνη** moon**σκολιός** crooked ~scoliosis**συλλογίζομαι** count up; infer;

recapitulate

**τελετή** rite, festival**τελευτάω** bring about, finish ~apostle**φανερός** visible, conspicuous ~photon

Σελήνης τε καὶ Μουσῶν ἐκγόνων, ὥς φασι, καθ' ἃς  
 θυηπολοῦσιν, πείθοντες οὐ μόνον ἰδιώτας ἀλλὰ καὶ πόλεις,  
 ὥς ἄρα λύσεις τε καὶ καθαρμοὶ ἀδικημάτων διὰ θυσιῶν  
 καὶ παιδιᾶς ἡδονῶν εἰσι μὲν ἔτι ζῶσιν, εἰσὶ δὲ καὶ  
 τελευτήσασιν, ἃς δὴ τελετὰς καλοῦσιν, αἱ τῶν ἐκεῖ κακῶν  
 ἀπολύουσιν ἡμᾶς, μὴ θύσαντας δὲ δεινὰ περιμένει.

Ταῦτα πάντα, ἔφη, ὦ φίλε Σώκρατες, τοιαῦτα καὶ  
 τοσαῦτα λεγόμενα ἀρετῆς πέρι καὶ κακίας, ὥς ἄνθρωποι  
 καὶ θεοὶ περὶ αὐτὰ ἔχουσι τιμῆς, τί οἰόμεθα ἀκουούσας  
 νέων ψυχὰς ποιεῖν, ὅσοι εὐφυεῖς καὶ ἱκανοὶ ἐπὶ πάντα  
 τὰ λεγόμενα ὥσπερ ἐπιπτόμενοι συλλογίσασθαι ἐξ αὐτῶν  
 ποῖός τις ἂν ὦν καὶ πῇ πορευθεὶς τὸν βίον ὥς ἄριστα  
 διέλθοι; λέγοι γὰρ ἂν ἐκ τῶν εἰκότων πρὸς αὐτὸν κατὰ  
 Πίνδαρον ἐκείνο τὸ πότερον δίκᾳ τείχος ὕψιον ἢ σκολιαῖς  
 ἀπάταις ἀναβὰς , . καὶ ἐμαυτὸν οὕτω περιφράξας  
 διαβιώ; τὰ μὲν γὰρ λεγόμενα δικαίῳ μὲν ὄντι μοι, ἐὰν μὴ  
 καὶ δοκῶ ὄφελος οὐδέν φασιν εἶναι, πόνους δὲ καὶ ζημίας  
 φανεράς· ἀδίκῳ δὲ δόξαν δικαιοσύνης παρεσκευασμένῳ



Moon and the Muses—that is what they say—according to which they perform their ritual, and persuade not only individuals, but whole cities, that expiations and atonements for sin may be made by sacrifices and amusements which fill a vacant hour, and are equally at the service of the living and the dead; the latter sort they call mysteries, and they redeem us from the pains of hell, but if we neglect them no one knows what awaits us.

He proceeded: And now when the young hear all this said about virtue and vice, and the way in which gods and men regard them, how are their minds likely to be affected, my dear Socrates, — those of them, I mean, who are quickwitted, and, like bees on the wing, light on every flower, and from all that they hear are prone to draw conclusions as to what manner of persons they should be and in what way they should walk if they would make the best of life? Probably the youth will say to himself in the words of Pindar — ‘Can I by justice or by crooked ways of deceit ascend a loftier tower which may be a fortress to me all my days?’

For what men say is that, if I am really just and am not also thought just profit there is none, but the pain and loss on the other hand are unmistakeable. But if, though

*vocabulary*

ἄλλοθεν from elsewhere ~alien  
 ἄλωπηξ -εκος (f) fox ~alopecia  
 ἀνθρώπινος human  
 ἀρετή goodness, excellence  
 βιάζω use force on, violate  
 βιάω use force against, overcome  
 βίος life ~biology  
 δηλώ show, disclose  
 διδάσκαλος teacher  
 ἐπιμελέομαι take care of, oversee  
 ἑταιρεία association  
 εὐδαιμονέω be lucky, happy  
 εὐδαιμονία prosperity  
 εὐπετής coming out well; (adv)  
 fortunately  
 θεσπέσιος divine, wondrous

ἔχνος -εος (n, 3) track, trace  
 κερδαλέος clever, wily  
 κύκλος circle, wheel ~cycle  
 μέλος -ους (n, 3) limb; melody  
 μέλω concern, interest, be one's  
 responsibility  
 ὅμως anyway, nevertheless  
 οὐκοῦν not so?; and so  
 περιγράφω trace, circumscribe  
 πλεονεκτέω be greedy, take advantage  
 ποικίλος ornamented; various  
 πρόθυρον front door ~door  
 σοφία skill; wisdom ~sophistry  
 σοφός skilled, clever, wise  
 συνάγω assemble; join in battle  
 ~demagogue  
 σχῆμα -τος (n, 3) form, figure

θεσπέσιος βίος λέγεται. οὐκοῦν, ἐπειδὴ τὸ δοκεῖν, ὡς  
 δηλοῦσί μοι οἱ σοφοί, καὶ τὰν ἀλάθειαν βιάται ,  
 . 76 , . 236. καὶ κύριον εὐδαιμονίας,  
 ἐπὶ τοῦτο δὴ τρεπτέον ὅλως· πρόθυρα μὲν καὶ σχῆμα  
 κύκλω περὶ ἑμαυτὸν σκιαγραφίαν ἀρετῆς περιγραφπτέον,  
 τὴν δὲ τοῦ σοφωτάτου Ἀρχιλόχου ἀλώπεκα ἐλκτέον  
 ἐξόπισθεν κερδαλέαν καὶ ποικίλην. ἀλλὰ γάρ, φησί τις,  
 οὐ ράδιον αἰεὶ λανθάνειν κακὸν ὄντα. οὐδὲ γὰρ ἄλλο  
 οὐδὲν εὐπετές, φήσομεν, τῶν μεγάλων· ἀλλ' ὅμως, εἰ  
 μέλλομεν εὐδαιμονήσειν, ταύτῃ ἰτέον, ὡς τὰ ἵχνη τῶν  
 λόγων φέρει. ἐπὶ γὰρ τὸ λανθάνειν συνωμοσίας τε καὶ  
 ἑταιρίας συνάξομεν, εἰσὶν τε πειθοῦς διδάσκαλοι σοφίαν  
 δημηγορικὴν τε καὶ δικανικὴν διδόντες, ἐξ ὧν τὰ μὲν  
 πείσομεν, τὰ δὲ βιασόμεθα, ὡς πλεονεκτοῦντες δίκην μὴ  
 διδόναι. ἀλλὰ δὴ θεοὺς οὔτε λανθάνειν οὔτε βιάσασθαι  
 δυνατόν. οὐκοῦν, εἰ μὲν μὴ εἰσὶν ἢ μηδὲν αὐτοῖς τῶν  
 ἀνθρωπίνων μέλει, τί καὶ ἡμῖν μελητέον τοῦ λανθάνειν; εἰ  
 δὲ εἰσὶ τε καὶ ἐπιμελοῦνται, οὐκ ἄλλοθὲν τοι αὐτοὺς ἴσμεν  
 ἢ



|divine, |life λέγεται. |not so?; and so ἡ τὸ δοκεῖν, ὡς  
|wondrous

|show, |μοι οἱ |skilled, ..... τὰν ἀλάθειαν |use force against,  
|disclose |clever, wise |overcome

. 76 , . . 236. καὶ κύριον εὐδαιμονίας,

ἐπὶ τοῦτο δὴ τρεπτέον ὅλως· |front door μὲν καὶ |form,  
|figure

|circle, |περὶ ἐμαυτὸν σκιαγραφίαν ἀρετῆς |trace, circumscribe  
|wheel

τὴν δὲ τοῦ |skilled, clever, Ἀρχιλόχου |fox ἐλκτέον  
|wise

ἐξόπισθεν |clever, wily καὶ |ornamented ἰλλὰ γάρ, φησί τις,

οὐ ῥάδιον ἀεὶ λανθάνειν κακὸν ὄντα. οὐδὲ γὰρ ἄλλο

οὐδὲν |coming out well; μὲν, τῶν μεγάλων· ἀλλ' ὅμως, εἰ  
|(adv) fortunately

μέλλομεν |be lucky, happy , ταύτῃ ἰτέον, ὡς τὰ |track, τῶν  
|trace

λόγων φέρει. ἐπὶ γὰρ τὸ λανθάνειν συνωμοσίας τε καὶ

|association ὑνάξομεν, εἰσὶν τε πειθοῦς |teacher |skill;  
|wisdom

δημηγορικὴν τε καὶ δικανικὴν διδόντες, ἐξ ὧν τὰ μὲν

πείσομεν, τὰ δὲ |βιάζω?: use force|be greedy, take ad- δίκην μὴ  
|on; or βιάζω?: use|advantage

διδόναι. ἀλλὰ δὴ θεοῦς οὔτε λανθάνειν οὔτε βιάσασθαι

δυνατόν. |not so?; and so ἡ μὴ εἰσὶν ἢ μηδὲν αὐτοῖς τῶν

|human μέλει, τί καὶ ἡμῶν |be in/on the mind...|θάνειν; εἰ

δὲ εἰσὶ τε καὶ |take care of, οὐκ |from elsewhere...|τοὺς ἴσμεν  
|oversee

ἢ

unjust, I acquire the reputation of justice, a heavenly life is promised to me. Since then, as philosophers prove, appearance tyrannizes over truth and is lord of happiness, to appearance I must devote myself. I will describe around me a picture and shadow of virtue to be the vestibule and exterior of my house; behind I will trail the subtle and crafty fox, as Archilochus, greatest of sages, recommends. But I hear some one exclaiming that the concealment of wickedness is often difficult; to which I answer, Nothing great is easy. Nevertheless, the argument indicates this, if we would be happy, to be the path along which we should proceed. With a view to concealment we will establish secret brotherhoods and political clubs. And there are professors of rhetoric who teach the art of persuading courts and assemblies; and so, partly by persuasion and partly by force, I shall make unlawful gains and not be punished. Still I hear a voice saying that the gods cannot be deceived, neither can they be compelled. But what if there are no gods? or, suppose them to have no care of human things—why in either case should we mind about concealment? And even if there are gods, and they do care about us, yet we know of them only from

*vocabulary*

**ἄδίκημα** -τος (n, 3) wrong, misdeed  
**ἄδικία** injustice, offence  
**ἄδικος** unfair; obstinate, bad  
**ἄζήμιος** not paying, not punished  
**ἄνάθημα** -τος (n, 3) consecrated gift  
 ~thesis  
**ἀναπείθω** (aor, plupf) seduce,  
 persuade; (mp, pf, aor ppl) trust, obey,  
 be confident in  
**ἀπαλλάσσω** free from, remove; be  
 freed, depart  
**ἀπωθέω** repel, reject  
**δικαιοσύνη** justice  
**ἐνθάδε** here, hither  
**εὐχολή** glory; prayer, offering, boast

## ~vow

**θυσία** sacrifice  
**κερδαίνω** profit, take advantage  
**κέρδος** -ους (n, 3) advantage, cunning  
**κίβδηλος** bogus  
**κτάομαι** acquire, possess  
**λίσσομαι** beg, beseech ~litany  
**λογίζομαι** reckon, consider  
**μηνύω** disclose, betray, accuse  
**οὐδέτερος** neither  
**παράγω** deflect; bring forward  
**ποιητής** -οῦ (m, 1) maker, author  
**ποιητός** made, well-made ~poet  
**τελετή** rite, festival  
**ὑπερβαίνω** pass, transgress ~basis

ἀκηκόαμεν ἢ ἔκ τε τῶν νόμων καὶ τῶν γενεαλογησάντων ποιητῶν, οἱ δὲ αὐτοὶ οὗτοι λέγουσιν ὥς εἰσὶν οἱοὶ θυσίαις τε καὶ εὐχωλαῖς ἀγανῆσιν καὶ ἀναθήμασιν παράγεσθαι ἀναπειθόμενοι, οἷς ἢ ἀμφοτέρα ἢ οὐδέτερα πειστέον.

Εἰ δ' οὖν πειστέον, ἀδικητέον καὶ θυτέον ἀπὸ τῶν ἀδικημάτων. δίκαιοι μὲν γὰρ ὄντες ἀζήμιοι μόνον ὑπὸ θεῶν ἐσόμεθα, τὰ δ' ἐξ ἀδικίας κέρδη ἀπωσόμεθα· ἄδικοι δὲ κερδανουμέν τε καὶ λισσόμενοι ὑπερβαίνοντες καὶ ἁμαρτάνοντες, πείθοντες αὐτοὺς ἀζήμιοι ἀπαλλάξομεν. ἀλλὰ γὰρ ἐν Ἄιδου δίκην δώσομεν ὧν ἂν ἐνθάδε ἀδικήσωμεν, ἢ αὐτοὶ ἢ παῖδες παίδων. ἀλλ', ὦ φίλε, φήσκει λογιζόμενος, αἱ τελεταὶ αὐτὰ μέγα δύνανται καὶ οἱ λύσιοι θεοί, ὥς αἱ μέγισται πόλεις λέγουσι καὶ οἱ θεῶν παῖδες ποιηταὶ καὶ προφήται τῶν θεῶν γενόμενοι, οἳ ταῦτα οὕτως ἔχειν μηνύουσιν.

Κατὰ τίνα οὖν ἔστι λόγον δικαιοσύνην ἂν πρὸ μεγίστης ἀδικίας αἰροίμεθ' ἂν, ἣν ἐὰν μετ' εὐσχημοσύνης κιβδήλου κτησώμεθα, καὶ παρὰ θεοῖς καὶ παρ' ἀνθρώποις πράξομεν

ἀκηκόαμεν ἢ ἔκ τε τῶν νόμων καὶ τῶν γενεαλογησάντων

ποιητῶν, οἱ δὲ αὐτοὶ οὗτοι λέγουσιν ὥς εἰσὶν οἱοί θυσίαις

τε καὶ |prayer, |ἀγανῆσιν καὶ |consecrated gift|deflect; bring  
|boast |forward

(aor, plupf) seduce, persuade; (mp, pf)|neither |πειστέον.  
aor ppl) trust, obey, be confident in

Εἰ δ' οὖν πειστέον, ἀδικητέον καὶ θυτέον ἀπὸ τῶν

|wrong, |δίκαιοι μὲν γὰρ ὄντες |not paying, οὐν ὑπὸ  
|misdeed |not punished

θεῶν ἐσόμεθα, τὰ δ' ἐξ ἀδικίας |advantage, reject |unfair; ob-  
|cunning |stinate, bad

δὲ |profit, take ad- |τε καὶ |beg |pass, transgress καὶ  
|vantage

ἀμαρτάνοντες, πείθοντες αὐτοὺς |not pay-free from, remove; be freed,  
|ing, notdepart

ἀλλὰ γὰρ ἐν Ἄιδου δίκην δώσομεν ὧν ἂν |here,  
|hither

ἀδικήσωμεν, ἢ αὐτοὶ ἢ παῖδες παίδων. ἀλλ', ὦ φίλε,

φήσει |reckon, |, αἱ |rite, |αὐ μέγα δύνανται καὶ οἱ  
|consider |festival

λύσιοι θεοί, ὥς αἱ μέγισται πόλεις λέγουσι καὶ οἱ θεῶν

παῖδες ποιηταὶ καὶ προφήται τῶν θεῶν γενόμενοι, οἱ

ταῦτα οὕτως ἔχειν |disclose, be-  
|tray, accuse

Κατὰ τίνα οὖν ἔτι λόγον |justice ἂν πρὸς μεγίστης

ἀδικίας αἰροίμεθ' ἂν, ἣν ἐὰν μετ' εὐσχημοσύνης |bogus

κτησώμεθα, καὶ παρὰ θεοῖς καὶ παρ' ἀνθρώποις πράξομεν

tradition and the genealogies of the poets; and these are the very persons who say that they may be influenced and turned by 'sacrifices and soothing entreaties and by offerings.' Let us be consistent then, and believe both or neither. If the poets speak truly, why then we had better be unjust, and offer of the fruits of injustice; for if we are just, although we may escape the vengeance of heaven, we shall lose the gains of injustice; but, if we are unjust, we shall keep the gains, and by our sinning and praying, and praying and sinning, the gods will be propitiated, and we shall not be punished. 'But there is a world below in which either we or our posterity will suffer for our unjust deeds.' Yes, my friend, will be the reflection, but there are mysteries and atoning deities, and these have great power. That is what mighty cities declare; and the children of the gods, who were their poets and prophets, bear a like testimony.

On what principle, then, shall we any longer choose justice rather than the worst injustice? when, if we only unite the latter with a deceitful regard to appearances, we shall fare to our mind both

*vocabulary***ἄδικος** unfair; obstinate, bad**αἵτιος** blameworthy; the cause

~etiology

**αἰτίος** blameworthy; the cause

~etiology

**ἄκρον** crest, extremity ~acute**ἄκρος** at the edge, extreme ~acute**ἀπέχω** ward off, drive off, refrain, be at some distance**ἀποφαίνω** display, declare**ἀπόφημι** speak out ~fame**ἀσθένεια** weakness**γελᾶω** laugh, smile, laugh at**γῆρας** -ος (n, 3) old age**δῆλος** visible, conspicuous**δικαιοσύνη** justice**δράω** do, accomplish**δυσχεραίνω** disdain, be annoyed by**ἐκών** willingly, on purpose; giving in too easily**ἐπαινέω** concur, praise, advise**ἐπιστήμη** skill, knowledge**θαυμάσιος** wonderful**μηχανή** machine; mechanism, way**ὀργίζω** anger, provoke, annoy**συγγνώμη** sympathy, leniency**τελευτάω** bring about, finish ~apostle**τιμάω** (ι) honor, exalt**φύσις** -εως (f) nature (of a thing)

~physics

**φύω** produce, beget; clasp ~physics**ψέγω** blame, censure**ψευδής** lying, false ~pseudo-

κατὰ νοῦν ζῶντές τε καὶ τελευτήσαντες, ὥς ὁ τῶν πολλῶν τε καὶ ἄκρων λεγόμενος λόγος; ἐκ δὴ πάντων τῶν εἰρημένων τίς μηχανή, ὦ Σώκρατες, δικαιοσύνην τιμᾶν ἐθέλειν ᾧ τις δύναμις ὑπάρχει ψυχῆς ἢ χρημάτων ἢ σώματος ἢ γένους, ἀλλὰ μὴ γελᾶν ἐπαινουμένης ἀκούοντα; ὥς δὴ τοι εἴ τις ἔχει ψευδῇ μὲν ἀποφῆναι ἃ εἰρήκαμεν, ἱκανῶς δὲ ἔγνωκεν ὅτι ἄριστον δικαιοσύνη, πολλήν που συγγνώμην ἔχει καὶ οὐκ ὀργίζεται τοῖς ἀδίκους, ἀλλ' οἶδεν ὅτι πλὴν εἴ τις θεία φύσει δυσχεραίνων τὸ ἀδικεῖν ἢ ἐπιστήμην λαβὼν ἀπέχεται αὐτοῦ, τῶν γε ἄλλων οὐδεὶς ἐκὼν δίκαιος, ἀλλ' ὑπὸ ἀνανδρίας ἢ γήρως ἢ τινος ἄλλης ἀσθενείας ψέγει τὸ ἀδικεῖν, ἀδυνατῶν αὐτὸ δρᾶν. ὥς δέ, δῆλον· ὁ γὰρ πρῶτος τῶν τοιούτων εἰς δύναμιν ἐλθὼν πρῶτος ἀδικεῖ, καθ' ὅσον ἂν οἶός τ' ἦ. καὶ τούτων ἀπάντων οὐδὲν ἄλλο αἴτιον ἢ ἐκείνο, ὅθενπερ ἅπας ὁ λόγος οὗτος ὥρμησεν καὶ τῷδε καὶ ἐμοὶ πρὸς σέ, ὦ Σώκρατες, εἰπεῖν, ὅτι ὦ θαυμάσιε, πάντων ὑμῶν, ὅσοι ἐπαινέται φατὲ δικαιοσύνης εἶναι, ἀπὸ τῶν ἐξ ἀρχῆς



κατὰ νοῦν ζῶντές τε καὶ |bring about, |finish  
 πολλῶν τε καὶ ἄκρων λεγόμενος λόγος; ἐκ δὴ πάντων  
 τῶν εἰρημένων τις |machine; mecha- |ύκρατες, |justice  
 |honor ἐθέλειν ᾧ τις δύναμις ὑπάρχει ψυχῆς ἢ χρημάτων  
 ἢ σώματος ἢ γένους, ἀλλὰ μὴ |laugh, |concur  
 |smile  
 ἀκούοντα; ὥς δὴ τοι εἴ τις ἔχει |lying, μὲν ἀποφῆναι ἃ  
 |false  
 εἰρήκαμεν, ἱκανῶς δὲ ἔγνωκεν ὅτι ἄριστον |justice  
 πολλήν που |sympathy, ἔχει καὶ οὐκ |anger, pro- τοῖς  
 |leniency |voke, annoy  
 |unfair; ob- λ' οἶδεν ὅτι πλὴν εἴ τις θεία φύσει |disdain, be an-  
 |stinate, bad |noyed by  
 τὸ ἀδικεῖν ἢ |skill, λαβὼν |ward off, drive off, refrain, γε  
 |knowledge |be at some distance  
 ἄλλων οὐδεὶς |willingly: αἰος, ἀλλ' ὑπὸ ἀνανδρίας ἢ |old age  
 ἢ τινος ἄλλης |weakness |blame, ὃ ἀδικεῖν, ἀδυνατῶν αὐτὸ  
 |censure  
 |do, accomplish, |visible, , ἀρ πρῶτος τῶν τοιούτων εἰς  
 |conspicuous  
 δύναμιν ἐλθὼν πρῶτος ἀδικεῖ, καθ' ὅσον ἂν οἷός τ' ἦ.  
 καὶ τούτων ἀπάντων οὐδὲν ἄλλο αἴτιον ἢ ἐκείνο, ὅθεν περ  
 ἅπας ὁ λόγος οὗτος ὥρμησεν καὶ τῷδε καὶ ἐμοὶ πρὸς σέ,  
 ὦ Σώκρατες, εἰπεῖν, ὅτι ὦ |wonderful , πάντων ὑμῶν, ὅσοι  
 ἐπαινέται φατὲ |justice εἶναι, ἀπὸ τῶν ἐξ ἀρχῆς

with gods and men, in life and after death, as the most numerous and the highest authorities tell us. Knowing all this, Socrates, how can a man who has any superiority of mind or person or rank or wealth, be willing to honour justice; or indeed to refrain from laughing when he hears justice praised? And even if there should be some one who is able to disprove the truth of my words, and who is satisfied that justice is best, still he is not angry with the unjust, but is very ready to forgive them, because he also knows that men are not just of their own free will; unless, peradventure, there be some one whom the divinity within him may have inspired with a hatred of injustice, or who has attained knowledge of the truth—but no other man. He only blames injustice who, owing to cowardice or age or some weakness, has not the power of being unjust. And this is proved by the fact that when he obtains the power, he immediately becomes unjust as far as he can be.

The cause of all this, Socrates, was indicated by us at the beginning of the argument, when my brother and I told you how astonished we were to find that of all the professing panegyrists of justice—beginning with the ancient heroes of whom any memorial

*vocabulary***ἀδικία** injustice, offence**ἀποκρύπτω** hide away ~cryptic**δικαιοσύνη** justice**δράω** do, accomplish**δωρεή** gift**ἐκάτερος** each of two**ἐνιμι** be in ~ion**ἐνός** speechless, dumbfounded**ἐπαινέω** concur, praise, advise**ἐπεξέρχομαι** sally**ἐπιθυμέω** (ὀ) wish, covet**ἥρω** hero ~hero**ἰσχύς** -ος (f) strength; body of troops**ἴσχω** restrain, hold back ~ischemia**μεταστρέφω** turn around, change  
one's mind ~atrophy**μέχρι** as far as, until**πώποτε** never**σύνοικος** fellow inhabitant**φορτικός** for carrying; burdensome**φύλαξ** -χος (m) guard; sentry  
~phylactery**ψέγω** blame, censure

ἡρώων ἀρξάμενοι, ὅσων λόγοι λελειμμένοι, μέχρι τῶν νῦν  
 ἀνθρώπων οὐδεὶς πώποτε ἔψεξεν ἀδικίαν οὐδ' ἐπήνεσεν  
 δικαιοσύνην ἄλλως ἢ δόξας τε καὶ τιμὰς καὶ δωρεὰς τὰς  
 ἀπ' αὐτῶν γιγνομένας· αὐτὸ δ' ἐκάτερον τῇ αὐτοῦ δυνάμει  
 τί δρᾷ, τῇ τοῦ ἔχοντος ψυχῇ ἐνόν, καὶ λανθάνον θεοὺς  
 τε καὶ ἀνθρώπους, οὐδεὶς πώποτε οὔτ' ἐν ποιήσει οὔτ'  
 ἐν ἰδίοις λόγοις ἐπεξήλθεν ἱκανῶς τῷ λόγῳ ὥς τὸ μὲν  
 μέγιστον κακῶν ὅσα ἴσχει ψυχὴ ἐν αὐτῇ, δικαιοσύνη δὲ  
 μέγιστον ἀγαθόν.

Εἰ γὰρ οὕτως ἐλέγετο ἐξ ἀρχῆς ὑπὸ πάντων ὑμῶν καὶ  
 ἐκ νέων ἡμᾶς ἐπείθετε, οὐκ ἂν ἀλλήλους ἐφυλάττομεν  
 μὴ ἀδικεῖν, ἀλλ' αὐτὸς αὐτοῦ ἦν ἕκαστος ἄριστος φύλαξ,  
 δεδιὼς μὴ ἀδικῶν τῷ μεγίστῳ κακῷ σύνοικος ᾗ.

Ταῦτα, ὦ Σώκρατες, ἴσως δὲ καὶ ἔτι τούτων πλείω  
 Θρασύμαχός τε καὶ ἄλλος πού τις ὑπὲρ δικαιοσύνης τε καὶ  
 ἀδικίας λέγοιεν ἅν, μεταστρέφοντες αὐτοῖν τὴν δύναμιν  
 φορτικῶς, ὥς γέ μοι δοκεῖ. ἀλλ' ἐγώ, οὐδὲν γάρ σε δέομαι  
 ἀποκρύπτεσθαι, σοῦ ἐπιθυμῶν ἀκοῦσαι τᾶναντία,

|hero ἄρξάμενοι, ὅσων λόγοι λελειμμένοι, |as far as, |until '  
 ἀνθρώπων οὐδεὶς |never |blame, |injustice, οὐδ' |concur  
 |censure |offence  
 |justice ἄλλως ἢ δόξας τε καὶ τιμὰς καὶ |gift τὰς  
 ἀπ' αὐτῶν γιγνομένας· αὐτὸ δ' |each of two ἢ αὐτοῦ δυνάμει  
 τί |do, accomplish ἔχοντος ψυχῇ ἐνόν, καὶ λανθάνον θεοῦς  
 τε καὶ ἀνθρώπους, οὐδεὶς |never οὐτ' ἐν ποιήσει οὐτ'  
 ἐν ἰδίοις λόγοις |sally ἱκανῶς τῷ λόγῳ ὥς τὸ μὲν  
 μέγιστον κακῶν ὅσα ἴσχει ψυχῇ ἐν αὐτῇ, |justice δέ  
 μέγιστον ἀγαθόν.

Εἰ γὰρ οὕτως ἐλέγετο ἐξ ἀρχῆς ὑπὸ πάντων ὑμῶν καὶ  
 ἐκ νέων ἡμᾶς ἐπείθετε, οὐκ ἂν ἀλλήλους ἐφυλάττομεν  
 μὴ ἀδικεῖν, ἀλλ' αὐτὸς αὐτοῦ ἦν ἕκαστος ἄριστος |guard; ,  
 |sentry  
 δεδιὼς μὴ ἀδικῶν τῷ μεγίστῳ κακῷ |fellow ἦ.  
 |inhabitant

Ταῦτα, ὦ Σώκρατες, ἴσως δὲ καὶ ἔτι τούτων πλείω  
 Θρασύμαχός τε καὶ ἄλλος πού τις ὑπὲρ |justice τε καὶ  
 ἀδικίας λέγοιεν ἅν, |turn around, change αὐτοῖν τὴν δύναμιν  
 |one's mind  
 |for carrying; ὅς γέ μοι δοκεῖ. ἀλλ' ἐγώ, οὐδὲν γάρ σε δέομαι  
 |burdensome  
 |hide away , σοῦ |wish, covet ἀκοῦσαι τὰναντία,

has been preserved to us, and ending with the men of our own time — no one has ever blamed injustice or praised justice except with a view to the glories, honours, and benefits which flow from them. No one has ever adequately described either in verse or prose the true essential nature of either of them abiding in the soul, and invisible to any human or divine eye; or shown that of all the things of a man's soul which he has within him, justice is the greatest good, and injustice the greatest evil. Had this been the universal strain, had you sought to persuade us of this from our youth upwards, we should not have been on the watch to keep one another from doing wrong, but every one would have been his own watchman, because afraid, if he did wrong, of harbouring in himself the greatest of evils. I dare say that Thrasymachus and others would seriously hold the language which I have been merely repeating, and words even stronger than these about justice and injustice, grossly, as I conceive, perverting their true nature. But I speak in this vehement manner, as I must frankly confess to you, because I want to hear

*vocabulary***ἀδικία** injustice, offence**ἄδικος** unfair; obstinate, bad**ἄλλότριος** someone else's; alien ~alien**ἀποβαίνω** leave, get off; turn out

~basis

**ἄφαιρέω** take away ~heresy**βλάπτω** break, make fail**διακελεύομαι** give orders to, encourage**δικαιοσύνη** justice**ἐκάτερος** each of two**ἐκατέρωθεν** on both sides**ἐνδείκνυμι** (ὅ) address, consider**ἐπαινέω** concur, praise, advise**κατατείνω** stretch out**κρείσσω** more powerful; better**κτάομαι** acquire, possess**λυσitteλέω** (ὅ) be useful**μισθός** reward, wages**ὁμολογέω** agree with/to**ὀνίνημι** help, please, be available**παρακελεύομαι** recommend,

encourage

**προστίθημι** add; impose; (mp) agree;

side with ~thesis

**συμφέρω** bring together; be expedient;

agree; (mp) happen ~bear

**ὕγιαίνω** be healthy**φύσις** -εως (f) nature (of a thing)

~physics

**φύω** produce, beget; clasp ~physics**ψέγω** blame, censure**ψευδής** lying, false ~pseudo-

ὥς δύναμαι μάλιστα κατατείνας λέγω. μὴ οὖν ἡμῖν  
μόνον ἐνδείξῃ τῷ λόγῳ ὅτι δικαιοσύνη ἀδικίας κρείττον,  
ἀλλὰ τί ποιῶσα ἐκατέρα τὸν ἔχοντα αὐτὴ δι' αὐτὴν ἢ  
μὲν κακόν, ἢ δὲ ἀγαθόν ἐστίν· τὰς δὲ δόξας ἀφαίρει,  
ὥσπερ Γλαύκων διεκελεύσατο. εἰ γὰρ μὴ ἀφαιρήσεις  
ἐκατέρωθεν τὰς ἀληθεῖς, τὰς δὲ ψευδεῖς προσθήσεις, οὐ  
τὸ δίκαιον φήσομεν ἐπαινεῖν σε ἀλλὰ τὸ δοκεῖν, οὐδὲ τὸ  
ἄδικον εἶναι ψέγειν ἀλλὰ τὸ δοκεῖν, καὶ παρακελεύεσθαι  
ἄδικον ὄντα λανθάνειν, καὶ ὁμολογεῖν Θρασυμάχῳ ὅτι τὸ  
μὲν δίκαιον ἀλλότριον ἀγαθόν, συμφέρον τοῦ κρείττονος,  
τὸ δὲ ἄδικον αὐτῷ μὲν συμφέρον καὶ λυσιτελοῦν, τῷ δὲ  
ἥττονι ἀσύμφορον. ἐπειδὴ οὖν ὡμολόγησας τῶν μεγίστων  
ἀγαθῶν εἶναι δικαιοσύνην, ἃ τῶν τε ἀποβαινόντων ἀπ'  
αὐτῶν ἔνεκα ἄξια κεκτῆσθαι, πολὺ δὲ μᾶλλον αὐτὰ αὐτῶν,  
οἷον ὀράν, ἀκούειν, φρονεῖν, καὶ ὑγιαίνειν δῆ, καὶ ὅς' ἄλλα  
ἀγαθὰ γόνιμα τῇ αὐτῶν φύσει ἀλλ' οὐ δόξῃ ἐστίν, τοῦτ' οὖν  
αὐτὸ ἐπαινέσον δικαιοσύνης, ὃ αὐτὴ δι' αὐτὴν τὸν ἔχοντα  
ὀνίνησιν καὶ ἀδικία βλάπτει, μισθοὺς δὲ καὶ δόξας πάρες



ὥς δύναμαι μάλιστα |stretch out λέγω. μὴ οὖν ἡμῖν  
 μόνον |address, τῷ λόγῳ ὅτι |justice ἀδικίας κρεῖττον,  
 |consider  
 ἀλλὰ τί ποιοῦσα |each of two ἔχοντα αὐτὴ δι' αὐτὴν ἡ  
 μὲν κακόν, ἡ δὲ ἀγαθόν ἐστίν· τὰς δὲ δόξας |take away  
 ὥσπερ Γλαύκων διεκελεύσατο. εἰ γὰρ μὴ |take away  
 |on both sides τὰς ἀληθείς, τὰς δὲ |lying, |add; impose; (mp)  
 |false |agree; side with  
 τὸ δίκαιον φήσομεν |concur σε ἀλλὰ τὸ δοκεῖν, οὐδὲ τὸ  
 |unfair; ὀβσ- |blame, ἀλλὰ τὸ δοκεῖν, καὶ |recommend,  
 |nate, bad |censure |encourage  
 |unfair; ὀβ- α λανθάνειν, καὶ |agree with/to ῥασυμάχῳ ὅτι τὸ  
 |stinate, bad  
 μὲν δίκαιον |someone ἀγαθόν, |bring together; be, expedi- ςς,  
 |else's; alien |ent; agree; (mp) happen  
 τὸ δὲ |unfair; ob- ᾧ μὲν |bring together; be |be useful , τῷ δὲ  
 |stinate, bad |expedient; agree;  
 ἥττονι ἀσύμφορον. ἐπειδὴ οὖν |happen |agree with/to τῶν μεγίστων  
 ἀγαθῶν εἶναι |justice , ᾧ τῶν τε |leave, get off; ἀπ'  
 |turn out  
 αὐτῶν ἔνεκα ἄξια κεκτηῖσθαι, πολὺ δὲ μάλλον αὐτὰ αὐτῶν,  
 οἶον ὁρᾶν, ἀκούειν, φρονεῖν, καὶ |be healthy ἢ, καὶ ὅς' ἄλλα  
 ἀγαθὰ γόνιμα τῇ αὐτῶν φύσει ἀλλ' οὐ δόξῃ ἐστίν, τοῦτ' οὖν  
 αὐτὸ |concur |justice , ὃ αὐτὴ δι' αὐτὴν τὸν ἔχοντα  
 |help, please, ἢ ἀδικία |break, , |reward, δὲ καὶ δόξας πάρες  
 |be available |make fail |wages

from you the opposite side; and I would ask you to show not only the superiority which justice has over injustice, but what effect they have on the possessor of them which makes the one to be a good and the other an evil to him. And please, as Glaucon requested of you, to exclude reputations; for unless you take away from each of them his true reputation and add on the false, we shall say that you do not praise justice, but the appearance of it; we shall think that you are only exhorting us to keep injustice dark, and that you really agree with Thrasymachus in thinking that justice is another's good and the interest of the stronger, and that injustice is a man's own profit and interest, though injurious to the weaker. Now as you have admitted that justice is one of that highest class of goods which are desired indeed for their results, but in a far greater degree for their own sakes—like sight or hearing or knowledge or health, or any other real and natural and not merely conventional good—I would ask you in your praise of justice to regard one point only: I mean the essential good and evil which justice and injustice work in the possessors of them. Let others praise justice and censure injustice,

*vocabulary*

**ἄγαμαι** wonder, admire; resent,  
begrudge

**ἀδικία** injustice, offence

**ἀμείνων** comparative of ἀγαθός, noble

**ἀποδέχομαι** accept ~doctrine

**βίος** life ~biology

**διέρχομαι** pierce, traverse

**δικαιοσύνη** justice

**διότι** because; that

**ἕζομαι** act: set, seat; pass: sit down, sit  
up ~sit

**ἐκάτερος** each of two

**ἐνδείκνυμι** (ὄ) address, consider

**ἐπαινέω** concur, praise, advise

**ἐραστής** -οῦ (m, 1) lover, fan

**εὐδοκιμέω** be esteemed

**ἡδομαι** be pleased, enjoy ~hedonism

**ἦμαι** sit, lie

**κλεινός** famous

**κρείσσω** more powerful; better

**λοιδορέω** abuse, revile

**μισθός** reward, wages

**σκοπᾶω** watch, observe

**σκοπέω** behold, consider

**σκοπός** (f) lookout, overseer, spy,  
target ~telescope

**φύσις** -εως (f) nature (of a thing)  
~physics

**φύω** produce, beget; clasp ~physics

**ψέγω** blame, censure

ἄλλοις ἐπαινεῖν· ὥς ἐγὼ τῶν μὲν ἄλλων ἀποδεχοίμην ἂν οὕτως ἐπαινούντων δικαιοσύνην καὶ ψεγόντων ἀδικίαν, δόξας τε περὶ αὐτῶν καὶ μισθοὺς ἐγκωμιαζόντων καὶ λοιδορούντων, σοῦ δὲ οὐκ ἄν, εἰ μὴ σὺ κελεύεις, διότι πάντα τὸν βίον οὐδὲν ἄλλο σκοπῶν διελήλυθας ἢ τοῦτο. μὴ οὖν ἡμῖν ἐνδείξῃ μόνον τῷ λόγῳ ὅτι δικαιοσύνη ἀδικίας κρεῖττον, ἀλλὰ καὶ τί ποιούσα ἐκατέρω τὸν ἔχοντα αὐτὴ δι' αὐτήν, ἐάντε λανθάνῃ ἐάντε μὴ θεοὺς τε καὶ ἀνθρώπους, ἢ μὲν ἀγαθόν, ἢ δὲ κακόν ἐστι.

Καὶ ἐγὼ ἀκούσας, αἰὲ μὲν δὴ τὴν φύσιν τοῦ τε Γλαύκωνος καὶ τοῦ Ἀδειμάντου ἠγάμην, ἀτὰρ οὖν καὶ τότε πάνν γε ἥσθην καὶ εἶπον· οὐ κακῶς εἰς ὑμᾶς, ὦ παῖδες ἐκείνου τοῦ ἀνδρός, τὴν ἀρχὴν τῶν ἐλεγείων ἐποίησεν ὁ Γλαύκωνος ἐραστής, εὐδοκμήσαντας περὶ τὴν Μεγαροῖ μάχην, εἰπών— παῖδες Ἀρίστωνος, κλεινοῦ θεῖον γένος ἀνδρός· τοῦτό μοι, ὦ φίλοι, εὖ δοκεῖ ἔχειν· πάνν γὰρ θεῖον πεπόνθατε, εἰ μὴ πέπεισθε ἀδικίαν δικαιοσύνης ἄμεινον εἶναι, οὕτω δυνάμενοι εἰπεῖν ὑπὲρ αὐτοῦ. δοκεῖτε δὴ



magnifying the rewards and honours of the one and abusing the other; that is a manner of arguing which, coming from them, I am ready to tolerate, but from you who have spent your whole life in the consideration of this question, unless I hear the contrary from your own lips, I expect something better. And therefore, I say, not only prove to us that justice is better than injustice, but show what they either of them do to the possessor of them, which makes the one to be a good and the other an evil, whether seen or unseen by gods and men.

I had always admired the genius of Glaucon and Adeimantus, but on hearing these words I was quite delighted, and said: Sons of an illustrious father, that was not a bad beginning of the Elegiac verses which the admirer of Glaucon made in honour of you after you had distinguished yourselves at the battle of Megara: — ‘Sons of Ariston,’ he sang, ‘divine offspring of an illustrious hero.’

The epithet is very appropriate, for there is something truly divine in being able to

*vocabulary***ἀδικία** injustice, offence**ἀδύνατος** unable; impossible**ἀμείνων** comparative of ἀγαθός, noble**ἄνειμι** go up, inland, to, back ~ion**ἀνίημι** urge, impel; release ~jet**ἀπαγορεύω** forbid; fail, be worn out**ἀπιστέω** disbelieve ~stand**ἀποδείκνυμι** (ῶ) show, point out;

appoint; (mid) declare

**ἀποδέχομαι** accept ~doctrine**ἀπορέω** be confused, distressed**ἀποφαίνω** display, declare**ἀφοράω** look away, at ~panorama**δικαιοσύνη** justice**ἐχάτερος** each of two**ἐμπνέω** inspire; pass: recover ~apnea**ἐπικουρέω** fight in another's cause

~cereal

**ἐπιχειρέω** do, try, attack ~chiral**ζήτησις** -εως (f) search, inquiry**κράτιστος** best**παραγίγνομαι** be beside, attend

~genus

**πότερος** which, whichever of two**σημείον** sign**τεκμαίρομαι** conclude, declare from evidence**ὕμέτερος** (ῶ) yours**φαῦλος** trifling**φθέγγομαι** make a sound, utter

~diphthong

**ὠφέλεια** -ίας profit

μοι ὡς ἀληθῶς οὐ πεπεισθαι— τεκμαίρομαι δὲ ἐκ τοῦ ἄλλου τοῦ ὑμετέρου τρόπου, ἐπεὶ κατὰ γε αὐτοὺς τοὺς λόγους ἠπίστανται ἂν ὑμῖν— ὅσω δὲ μάλλον πιστεύω, τοσούτῳ μάλλον ἀπορῶ ὅτι χρήσωμαι. οὔτε γὰρ ὅπως βοηθῶ ἔχω· δοκῶ γάρ μοι ἀδύνατος εἶναι— σημεῖον δέ μοι, ὅτι ἂ πρὸς Θρασύμαχον λέγων ὤμην ἀποφαίνειν ὡς ἄμεινον δικαιοσύνη ἀδικίας, οὐκ ἀπεδέξασθέ μου— οὔτ' αὖ ὅπως μὴ βοηθήσω ἔχω· δέδοικα γὰρ μὴ οὐδ' ὅσιον ἢ παραγενόμενον δικαιοσύνη κακηγορουμένη ἀπαγορεύειν καὶ μὴ βοηθεῖν ἔτι ἐμπνέοντα καὶ δυνάμενον φθέγγεσθαι. κράτιστον οὖν οὕτως ὅπως δύναμαι ἐπικουρεῖν αὐτῇ.

Ὁ τε οὖν Γλαῦκων καὶ οἱ ἄλλοι ἐδέοντο παντὶ τρόπῳ βοηθήσαι καὶ μὴ ἀνεῖναι τὸν λόγον, ἀλλὰ διερευνήσασθαι τί τέ ἐστιν ἐκάτερον καὶ περὶ τῆς ὠφελίας αὐτοῖν τάληθές ποτέρως ἔχει. εἶπον οὖν ὅπερ ἐμοὶ ἔδοξεν, ὅτι τὸ ζήτημα ᾧ ἐπιχειροῦμεν οὐ φαῦλον ἀλλ' ὅξυ βλέποντος, ὡς ἐμοὶ φαίνεται. ἐπειδὴ οὖν ἡμεῖς οὐ δεινοί, δοκῶ μοι, ἦν δ' ἐγώ, τοιαύτην ποιήσασθαι ζήτησιν αὐτοῦ, οἷανπερ ἂν εἰ



μοι ὡς ἀληθῶς οὐ πεπεισθαι— |conclude, declare<sup>δὲ</sup> ἐκ τοῦ  
 |from evidence  
 ἄλλου τοῦ |yours τρόπου, ἐπεὶ κατὰ γε αὐτοὺς τοὺς  
 λόγους |disbelieve ἂν ὑμῖν— ὅσῳ δὲ μᾶλλον πιστεύω,  
 τοσούτῳ μᾶλλον ἀπορῶ ὅτι χρήσωμαι. οὔτε γὰρ ὅπως  
 βοηθῶ ἔχω· δοκῶ γάρ μοι |unable; εἶναι— |sign δέ  
 |impossible  
 μοι, ὅτι ἂν πρὸς Θρασύμαχον λέγων ᾤμην |display, ὡς  
 |declare  
 |better |justice ἀδικίας, οὐκ ἀπεδέξασθέ μου— οὔτ'  
 αὐτὸς ὅπως μὴ βοηθήσω ἔχω· δέδοικα γὰρ μὴ οὐδ' ὅσιον  
 ἦ |be beside, attend |justice κακηγορουμένη |forbid; fail, be  
 |worn out  
 καὶ μὴ βοηθεῖν ἔτι |inspire; pass: αἰ δυνάμενον |make a sound, utter  
 |recover  
 |best οὖν οὕτως ὅπως δύναμαι |fight in an-...τῇ.  
 |other's cause  
 Ὅ τε οὖν Γλαύκων καὶ οἱ ἄλλοι ἐδέοντο παντὶ τρόπῳ  
 βοηθῆσαι καὶ μὴ ἀνεῖναι τὸν λόγον, ἀλλὰ διερευνήσασθαι  
 τί τέ ἐστιν |each of two αἰ περὶ τῆς |profit αὐτοῖν τάληθές  
 |which, ἔχει. εἶπον οὖν ὅπερ ἐμοὶ ἔδοξεν, ὅτι τὸ ζήτημα  
 |whichever  
 ᾧ |do, try, attack οὐ |trifling ἀλλ' ὅξυ βλέποντος, ὡς ἐμοὶ  
 φαίνεται. ἐπειδὴ οὖν ἡμεῖς οὐ δεινοί, δοκῶ μοι, ἦν δ' ἐγώ,  
 τοιαύτην ποιήσασθαι |search, αὐτοῦ, οἶανπερ ἂν εἰ  
 |inquiry

argue as you have done for the superiority of injustice, and remaining unconvinced by your own arguments. And I do believe that you are not convinced — this I infer from your general character, for had I judged only from your speeches I should have mistrusted you. But now, the greater my confidence in you, the greater is my difficulty in knowing what to say. For I am in a strait between two; on the one hand I feel that I am unequal to the task; and my inability is brought home to me by the fact that you were not satisfied with the answer which I made to Thrasymachus, proving, as I thought, the superiority which justice has over injustice. And yet I cannot refuse to help, while breath and speech remain to me; I am afraid that there would be an impiety in being present when justice is evil spoken of and not lifting up a hand in her defence. And therefore I had best give such help as I can.

Glaucon and the rest entreated me by all means not to let the question drop, but to proceed in the investigation. They wanted to arrive at the truth, first, about the nature of justice and injustice, and secondly, about their relative advantages. I told them, what I really thought, that the enquiry would be of a serious nature, and would require very good eyes. Seeing then, I said, that we are no great wits, I think that we had better adopt a method which I may illustrate thus; suppose that a short-sighted person had been asked by some one

*vocabulary***ἄλλοθι** elsewhere, abroad**ἀναγιγνώσκω** recognize, read,  
understand, persuade**γράμμα** -τος (n, 3) writing, letter**δικαιοσύνη** justice**ἔνιμι** be in ~ion**ἐνίημι** put in; motivate ~jet**ἐννοέω** consider**ἐπισκέπτομαι** look upon, inspect**ἐπισκοπέω** look upon, inspect**ἔρμαιον** (f) of Hermes; windfall**καθοράω** look down ~panorama**καταμανθάνω** examine, observe**ὁμοιότης** -τος (f, 3) resemblance**οὐκοῦν** not so?; and so**ποῖος** what kind**προστάσσω** post at, attach to,  
command**πρόσωθεν** forward, in the future; far**τοίνυν** well, then

προσέταξέ τις γράμματα σμικρὰ πόρρωθεν ἀναγνῶναι μὴ πάνν ὁξὺ βλέπουσιν, ἔπειτά τις ἐνενόησεν, ὅτι τὰ αὐτὰ γράμματα ἔστι που καὶ ἄλλοθι μείζω τε καὶ ἐν μείζονι, ἔρμαιον ἂν ἐφάνη οἶμαι ἐκείνα πρῶτον ἀναγνόντας οὕτως ἐπισκοπεῖν τὰ ἐλάττω, εἰ τὰ αὐτὰ ὄντα τυγχάνει.

Πάνν μὲν οὖν, ἔφη ὁ Ἀδείμαντος· ἀλλὰ τί τοιοῦτον, ὦ Σώκρατες, ἐν τῇ περὶ τὸ δίκαιον ζητήσῃ καθορᾶς;

Ἐγὼ σοι, ἔφην, ἐρῶ. δικαιοσύνη, φαμέν, ἔστι μὲν ἀνδρὸς ἐνός, ἔστι δέ που καὶ ὅλης πόλεως;

Πάνν γε, ἦ δ' ὅς.

Οὐκοῦν μείζον πόλις ἐνὸς ἀνδρός;

Μείζον, ἔφη.

Ἴσως τοίνυν πλείων ἂν δικαιοσύνη ἐν τῷ μείζονι ἐνείη καὶ ῥάων καταμαθεῖν. εἰ οὖν βούλεσθε, πρῶτον ἐν ταῖς πόλεσι ζητήσωμεν ποῖόν τί ἐστιν· ἔπειτα οὕτως ἐπισκεψώμεθα καὶ ἐν ἐνὶ ἐκάστῳ, τὴν τοῦ μείζονος ὁμοιότητα ἐν τῇ τοῦ

|post at, attach to|writing, σμικρὰ |forward, in|read μὴ  
|command |letter |the future;  
πάνυ ὁξὺ βλέπουσιν, ἔπειτά τις |consider , ὅτι τὰ αὐτὰ

|writing, ἔστι που καὶ |elsewhere, ἕξω τε καὶ ἐν μείζονι,  
|letter |abroad  
|of Hermes; windfall, ῥίμαι ἐκεῖνα πρῶτον |read οὕτως

|look upon, inspect ἄπτω, εἰ τὰ αὐτὰ ὄντα τυγχάνει.

Πάνυ μὲν οὖν, ἔφη ὁ Ἀδείμαντος· ἀλλὰ τί τοιοῦτον, ὦ  
Σώκρατες, ἐν τῇ περὶ τὸ δίκαιον ζητήσῃ |look down

Ἐγὼ σοι, ἔφην, ἐρῶ. |justice , φαμέν, ἔστι μὲν ἀνδρὸς  
ένός, ἔστι δέ που καὶ ὅλης πόλεως;

Πάνυ γε, ἦ δ' ὅς.

|not so?; and ᾧ so πόλις ἐνὸς ἀνδρός;

Μεῖζον, ἔφη.

Ἵσως |well, then ἔειπὼν ἂν |justice ἐν τῷ μείζονι ἐνείη καὶ

ῥάων |examine, εἰ οὖν βούλεσθε, πρῶτον ἐν ταῖς πόλεσι  
|observe

ζητήσωμεν |what kind ἔστιν· ἔπειτα οὕτως ἐπισκεψώμεθα

καὶ ἐν ἐνὶ ἐκάστω, τὴν τοῦ μείζονος |resemblance ἐν τῇ τοῦ

to read small letters from a distance; and it occurred to some one else that they might be found in another place which was larger and in which the letters were larger—if they were the same and he could read the larger letters first, and then proceed to the lesser—this would have been thought a rare piece of good fortune.

Very true, said Adeimantus; but how does the illustration apply to our enquiry?

I will tell you, I replied; justice, which is the subject of our enquiry, is, as you know, sometimes spoken of as the virtue of an individual, and sometimes as the virtue of a State.

True, he replied.

And is not a State larger than an individual?

It is.

Then in the larger the quantity of justice is likely to be larger and more easily discernible. I propose therefore that we enquire into the nature of justice and injustice, first as they appear in the State, and secondly in the individual, proceeding from the greater to the lesser and comparing them.

That, he said, is an excellent

*vocabulary***ἀδικία** injustice, offence**αὐτάρκης** self-sufficient**δικαιοσύνη** justice**ἐλαχὺς** small; comp.: less ~light**ἐνδεής** inadequate**ἐπισκοπέω** look upon, inspect**ἐπιχειρέω** do, try, attack ~chiral**εὐπέτης** flying well**εὐπετής** coming out well; (adv)

fortunately

**θεάομαι** look at, behold, consider

~theater

**ἰδέα** ἰδῆς semblance; kind, style**οἰκίζω** colonize, settle**οὐκοῦν** not so?; and so**περαίνω** finish, accomplish**σκέπτομαι** look, look at, watch

~skeptic

**σκοπᾶω** watch, observe**σκοπέω** behold, consider**τάχα** quickly, soon; perhaps

~tachometer

**τάχος** -ους (n, 3) speed ~tachometer**τοίνυν** well, then

ἐλάττονος ἰδέα ἐπισκοποῦντες.

Ἀλλά μοι δοκεῖς, ἔφη, καλῶς λέγειν.

Ἄρ' οὖν, ἦν δ' ἐγώ, εἰ γιγνομένην πόλιν θεασαίμεθα λόγῳ,  
καὶ τὴν δικαιοσύνην αὐτῆς ἴδοιμεν ἂν γιγνομένην καὶ τὴν  
ἀδικίαν;

Τάχ' ἂν, ἦ δ' ὅς.

Οὐκοῦν γενομένου αὐτοῦ ἐλπίς εὐπετέστερον ἰδεῖν ὁ  
ζητοῦμεν;

Πολύ γε.

Δοκεῖ οὖν χρῆναι ἐπιχειρῆσαι περαίνειν; οἶμαι μὲν γὰρ οὐκ  
ὀλίγον ἔργον αὐτὸ εἶναι· σκοπεῖτε οὖν.

Ἔσκεπται, ἔφη ὁ Ἀδείμαντος· ἀλλὰ μὴ ἄλλως ποίει.

Γίγνεται τοίνυν, ἦν δ' ἐγώ, πόλις, ὥς ἐγῶμαι, ἐπειδὴ  
τυγχάνει ἡμῶν ἕκαστος οὐκ αὐτάρκης, ἀλλὰ πολλῶν ὧν  
ἐνδεής· ἢ τίν' οἶει ἀρχὴν ἄλλην πόλιν οἰκίζειν;

Οὐδεμίαν, ἦ δ' ὅς.



|small sem- |look upon, inspect  
|blance;  
|kind,  
|style

Ἀλλά μοι δοκεῖς, ἔφη, καλῶς λέγειν.

Ἄρ' οὖν, ἣν δ' ἐγώ, εἰ γιγνομένην πόλιν θεασαίμεθα λόγῳ,

καὶ τὴν |justice αὐτῆς ἴδοιμεν ἂν γιγνομένην καὶ τὴν

|injustice, ,  
|offence

Τάχ' ἄν, ἣ δ' ὅς.

|not so?; and so μένου αὐτοῦ ἐλπίς εὐπετέστερον ἰδεῖν ὃ

ζητοῦμεν;

Πολύ γε.

Δοκεῖ οὖν χρῆναι |do, try, attack |finish, , οἶμαι μὲν γὰρ οὐκ  
|accomplish  
ὀλίγον ἔργον αὐτὸ εἶναι· σκοπεῖτε οὖν.

|look, look at, watch Ἐδεύμαντος· ἀλλὰ μὴ ἄλλως ποίει.

Γίγνεται |well, then ἣν δ' ἐγώ, πόλις, ὡς ἐγῶμαι, ἐπειδὴ

τυγχάνει ἡμῶν ἕκαστος οὐκ |self-sufficient ἄλλὰ πολλῶν ὧν

|inadequate ἵν' οἶε ἀρχὴν ἄλλην πόλιν |colonize, ,  
|settle

Οὐδεμίαν, ἣ δ' ὅς.

proposal.

And if we imagine the State in process of creation, we shall see the justice and injustice of the State in process of creation also.

I dare say.

When the State is completed there may be a hope that the object of our search will be more easily discovered.

Yes, far more easily.

But ought we to attempt to construct one? I said; for to do so, as I am inclined to think, will be a very serious task. Reflect therefore.

I have reflected, said Adeimantus, and am anxious that you should proceed.

A State, I said, arises, as I conceive, out of the needs of mankind; no one is self-sufficing, but all of us have many wants. Can any other origin of a

*vocabulary***ἀγείρω** gather ~agora**ἀμείνων** comparative of ἀγαθός, noble**ἔσθῃς** clothes ~vest**ἴσχω** imitate, liken to, guess ~victor**κοινωνός** partner**μεταδίδωμι** give part of ~donate**μεταλαμβάνω** share in; swap**οἶκησις** -εως (f) habitation**παντάπασι**ν altogether; yes, certainly**παραλαμβάνω** receive, undertake, associate with**παρασκευή** preparation**τροφή** food, upkeep ~atrophy**χρεία** need, use**χρεῖος** business, debt, consulting a seer?

Οὕτω δὴ ἄρα παραλαμβάνων ἄλλος ἄλλον, ἐπ' ἄλλου, τὸν  
 δ' ἐπ' ἄλλου χρεία, πολλῶν δεόμενοι, πολλοὺς εἰς μίαν  
 οἴκησιν ἀγείραντες κοινωνοὺς τε καὶ βοηθοὺς, ταύτῃ τῇ  
 συνοικίᾳ ἐθέμεθα πόλιν ὄνομα· ἦ γάρ;

Πάνυ μὲν οὖν.

Μεταδίδωσι δὴ ἄλλος ἄλλῳ, εἴ τι μεταδίδωσιν, ἢ  
 μεταλαμβάνει, οἰόμενος αὐτῷ ἄμεινον εἶναι;

Πάνυ γε.

Ἰθι δὴ, ἦν δ' ἐγώ, τῷ λόγῳ ἐξ ἀρχῆς ποιῶμεν πόλιν·  
 ποιήσει δὲ αὐτήν, ὥς ἔοικεν, ἡ ἡμετέρα χρεία.

Πῶς δ' οὖ;

Ἀλλὰ μὴν πρώτη γε καὶ μεγίστη τῶν χρειῶν ἡ τῆς τροφῆς  
 παρασκευῇ τοῦ εἶναί τε καὶ ζῆν ἔνεκα.

Παντάπασί γε.

Δευτέρα δὲ οἰκήσεως, τρίτη δὲ ἐσθῆτος καὶ τῶν τοιούτων.

Ἔστι

ταῦτα.

Οὕτω δὲ ἄρα |receive, undertake, ἴλλος ἄλλον, ἐπ' ἄλλου, τὸν  
associate with

δ' ἐπ' ἄλλου |need, use ἁλλῶν δεόμενοι, πολλοὺς εἰς μίαν

|habita- |gather |partner τε καὶ βοηθούς, ταύτη τῇ  
tion

συννοικία ἐθέμεθα πόλιν ὄνομα· ἣ γάρ;

Πάνυ μὲν οὖν.

|give part of δὲ ἄλλος ἄλλω, εἴ τι |give part of , ἥ

|share in; swap , οἰόμενος αὐτῷ |better εἶναι;

Πάνυ γε.

|imitate, liken δ' ἐγώ, τῷ λόγῳ ἐξ ἀρχῆς ποιῶμεν πόλιν·  
to, guess

ποιήσῃ δὲ αὐτήν, ὥς ἔοικεν, ἡ ἡμετέρα |need, use

Πῶς δ' οὐ;

Ἀλλὰ μὲν πρώτη γε καὶ μεγίστη τῶν χρειῶν ἡ τῆς τροφῆς

|preparation τοῦ εἶναί τε καὶ ζῆν ἔνεκα.

|altogether; γε.  
yes, certainly

Δευτέρα δὲ |habitation , τρίτη δὲ |clothes καὶ τῶν τοιούτων.

Ἔστι

ταῦτα.

State be imagined?

There can be no other.

Then, as we have many wants, and many persons are needed to supply them, one takes a helper for one purpose and another for another; and when these partners and helpers are gathered together in one habitation the body of inhabitants is termed a State.

True, he said.

And they exchange with one another, and one gives, and another receives, under the idea that the exchange will be for their good.

Very true.

Then, I said, let us begin and create in idea a State; and yet the true creator is necessity, who is the mother of our invention.

Of course, he replied.

Now the first and greatest of necessities is food, which is the condition of life and existence.

Certainly.

The second is a dwelling, and the third clothing and the like.

True.

And

*vocabulary*

**ἀμελέω** disregard; (impers.) of course  
**ἀναγκαῖος** coerced, coercing, slavery  
**ἀναλίσκω** (αἶ) consume, spend on  
**ἀρκέω** satisfy; ward off, defend; suffice  
**αὐτόσε** to the very place  
**γεωργός** farming  
**διατρίβω** (ι) wear down, delay  
 ~tribology  
**ἱμάτιον** toga, cloth  
**κατατίθηναι** put down, deposit, lay  
 aside ~thesis  
**κοινός** communal, ordinary

**κοινωνέω** associate with  
**οἰκοδόμος** builder, architect  
**παρασκευή** preparation  
**πόνος** toil, suffering ~osteopenia  
**προστίθηναι** add; impose; (mp) agree;  
 side with ~thesis  
**σιτίον** (ι) grain, bread, food ~parasite  
**σίτος** grain, bread, food ~parasite  
**σχυτότομος** leather worker  
**τέσσαρες** four ~trapezoid  
**τέταρτος** fourth ~trapezoid  
**ὑπόδημα** -τος (n, 3) sandals

Φέρε δὴ, ἦν δ' ἐγώ, πῶς ἡ πόλις ἀρκέσει ἐπὶ τοσαύτην  
 παρασκευήν; ἄλλο τι γεωργὸς μὲν εἷς, ὁ δὲ οἰκοδόμος,  
 ἄλλος δέ τις ὑφάντης; ἢ καὶ σκυτοτόμον αὐτόσε  
 προσθήσομεν ἢ τιν' ἄλλον τῶν περὶ τὸ σῶμα θεραπευτήν;

Πάνυ γε.

Εἴη δ' ἂν ἢ γε ἀναγκαιοτάτη πόλις ἐκ τεττάρων ἢ πέντε  
 ἀνδρῶν.

Φαίνεται.

Τί δὴ οὖν; ἓνα ἕκαστον τούτων δεῖ τὸ αὐτοῦ ἔργον  
 ἅπασι κοινὸν κατατιθέναι, οἷον τὸν γεωργὸν ἓνα ὄντα  
 παρασκευάζειν σιτία τέτταρσιν καὶ τετραπλάσιον χρόνον  
 τε καὶ πόνον ἀναλίσκειν ἐπὶ σίτου παρασκευῇ καὶ ἄλλοις  
 κοινωνεῖν, ἢ ἀμελήσαντα ἑαυτῷ μόνον τέταρτον μέρος  
 ποιεῖν τούτου τοῦ σίτου ἐν τετάρτῳ μέρει τοῦ χρόνου, τὰ  
 δὲ τρία, τὸ μὲν ἐπὶ τῇ τῆς οἰκίας παρασκευῇ διατρίβειν, τὸ  
 δὲ ἱματίου, τὸ δὲ ὑποδημάτων, καὶ μὴ ἄλλοις κοινωνοῦντα  
 πράγματα ἔχειν, ἀλλ' αὐτὸν δι' αὐτὸν τὰ αὐτοῦ πράττειν;



Φέρε δὴ, ἦν δ' ἐγώ, πῶς ἡ πόλις ἀρκέσει ἐπὶ τοσαύτην

|preparation , ἄλλο τι |farming μὲν εἷς, ὁ δὲ |builder,  
|architect ,

ἄλλος δέ τις ὑφάντης; ἢ καὶ σκυτοτόμον |to the very place

|add; impose; (mῑ) ν' ἄλλον τῶν περὶ τὸ σῶμα θεραπευτήν;  
|agree; side with

Πάνυ γε.

Εἴη δ' ἂν ἢ γε |coerced, coer- πόλις ἐκ |four ἢ πέντε  
|ing, slavery

ἀνδρῶν.

Φαίνεται.

Τί δὴ οὖν; ἓνα ἕκαστον τούτων δεῖ τὸ αὐτοῦ ἔργον

ἅπανσι |commun|put down , οἷον τὸν |farming ἓνα ὄντα  
|ordinary

παρασκευάζειν |grain, |four καὶ τετραπλάσιον χρόνον  
|bread,

τε καὶ |toil, |consume, ἐπὶ |grain, |preparation καὶ ἄλλοις  
|suffer- |spend on |bread,  
|ing

|associate with, |disregard ἐαυτῷ μόνον |fourth μέρος

ποιεῖν τούτου τοῦ |grain, ἐν |fourth μέρει τοῦ χρόνου, τὰ  
|bread,

δὲ τρία, τὸ μὲν ἐπὶ τῇ τῆς οἰκίας |preparation |wear down, delay  
|food

δὲ |toga, , τὸ δὲ |sandals , καὶ μὴ ἄλλοις |associate with  
|cloth

πράγματα ἔχειν, ἀλλ' αὐτὸν δι' αὐτὸν τὰ αὐτοῦ πράττειν;

now let us see how our city will be able to supply this great demand: We may suppose that one man is a husbandman, another a builder, some one else a weaver—shall we add to them a shoemaker, or perhaps some other purveyor to our bodily wants?

Quite right.

The barest notion of a State must include four or five men.

Clearly.

And how will they proceed? Will each bring the result of his labours into a common stock?—the individual husbandman, for example, producing for four, and labouring four times as long and as much as he need in the provision of food with which he supplies others as well as himself; or will he have nothing to do with others and not be at the trouble of producing for them, but provide for himself alone a fourth of the food in a fourth of the time, and in the remaining three fourths of his time be employed in making a house or a coat or a pair of shoes, having no partnership with others, but supplying himself all his own wants?

Adeimantus thought that he should aim at producing food only and not at producing everything.

Probably, I

*vocabulary***ἄτοπος** strange, unnatural, disgusting**δῆλος** visible, conspicuous**ἐννοέω** consider**ἐπακολουθέω** chase; accrue**πάρεργος** incidental, secondary**περιμένω** wait for**πότερος** which, whichever of two**σχολή** rest, leisure**τέχνη** craft, art, plan, contrivance

~technology

**φύσις** -εως (f) nature (of a thing)

~physics

**φύω** produce, beget; clasp ~physics

Καὶ ὁ Ἀδείμαντος ἔφη· ἀλλ' ἴσως, ὦ Σώκρατες, οὕτω ῥᾶον ἢ κείνως.

Οὐδέν, ἦν δ' ἐγώ, μὰ Δία ἄτοπον. ἐννοῶ γὰρ καὶ αὐτὸς εἰπόντος σου, ὅτι πρῶτον μὲν ἡμῶν φύεται ἕκαστος οὐ πάνυ ὅμοιος ἐκάστω, ἀλλὰ διαφέρων τὴν φύσιν, ἄλλος ἐπ' ἄλλου ἔργου πράξει. ἢ οὐ δοκεῖ σοι;

Ἔμοιγε.

Τί δέ; πότερον κάλλιον πράττοι ἂν τις εἰς ὧν πολλὰς τέχνας ἐργαζόμενος, ἢ ὅταν μίαν εἰς;

Ὅταν, ἦ δ' ὅς, εἰς μίαν.

Ἀλλὰ μὴν οἶμαι καὶ τόδε δῆλον, ὥς, ἐάν τις τινος παρῇ ἔργου καιρόν, διόλλυται.

Δῆλον γάρ.

Οὐ γὰρ οἶμαι ἐθέλει τὸ πραττόμενον τὴν τοῦ πράττοντος σχολὴν περιμένειν, ἀλλ' ἀνάγκη τὸν πράττοντα τῷ πραττομένῳ ἐπακολουθεῖν μὴ ἐν παρέργου μέρει.

Καὶ ὁ Ἀδείμαντος ἔφη· ἀλλ' ἴσως, ὦ Σώκρατες, οὕτω  
 ῥᾶον ἢ κείνως.

Οὐδέν, ἦν δ' ἐγώ, μὰ Δία |strange, |consider, ἀρ καὶ αὐτὸς  
 |unnatural,  
 εἰπόντος σου, ὅτι πρῶτον μεν ἡμῶν |disgusting |produce, ἴστος οὐ  
 |beget; clasp  
 πάνυ ὅμοιος ἐκάστω, ἀλλὰ διαφέρων τὴν φύσιν, ἄλλος  
 ἐπ' ἄλλου ἔργου πράξει. ἢ οὐ δοκεῖ σοι;

Ἔμοιγε.

Τί δέ; |which, κάλλιον πράττοι ἄν τις εἰς ὧν πολλάς  
 |whichever  
 |craft ἐργαζόμενος, ἢ ὅταν μίαν εἰς;

Ὅταν, ἦ δ' ὅς, εἰς μίαν.

Ἀλλὰ μὴν οἶμαι καὶ τόδε |visible, ἴστος, ἐάν τις τινος παρῇ  
 |conspicuous  
 ἔργου καιρόν, διόλλυται.

|visible, ἴστος  
 |conspicuous

Οὐ γὰρ οἶμαι ἐθέλει τὸ πραττόμενον τὴν τοῦ πράττοντος

|rest, |wait for , ἀλλ' ἀνάγκη τὸν πράττοντα τῷ  
 |leisure  
 πραττομένῳ |chase; accrue μὴ ἐν παρέργου μέρει.

replied, that would be the better way; and when I hear you say this, I am myself reminded that we are not all alike; there are diversities of natures among us which are adapted to different occupations.

Very true.

And will you have a work better done when the workman has many occupations, or when he has only one?

When he has only one.

Further, there can be no doubt that a work is spoilt when not done at the right time?

No doubt.

For business is not disposed to wait until the doer of the business is at leisure; but the doer must follow up what he is doing, and make the business his first object.

He must.

And if so, we

*vocabulary***ἄροτρον** plow ~arable**γεωργός** farming**δημιουργός** public worker

~ergonomics

**κοινωνός** partner**οἰκοδόμος** builder, architect**ὄργανον** tool; body organ**παντάπασιν** altogether; yes, certainly**παρασκευή** preparation**σχυτότομος** leather worker**συχνός** long; many; extensive**σχολή** rest, leisure**τέκτων** (f) skilled worker ~technician**τέσσαρες** four ~trapezoid**φύσις** -εως (f) nature (of a thing)

~physics

**φύω** produce, beget; clasp ~physics**ὡσαύτως** in the same way

Ἀνάγκη.

Ἐκ δὴ τούτων πλείω τε ἕκαστα γίγνεται καὶ κάλλιον καὶ ῥᾶον, ὅταν εἷς ἐν κατὰ φύσιν καὶ ἐν καιρῷ, σχολὴν τῶν ἄλλων ἄγων, πράττη.

Παντάπασι μὲν οὖν.

Πλειόνων δὴ, ὧ Ἀδείμαντε, δεῖ πολιτῶν ἢ τεττάρων ἐπὶ τὰς παρασκευὰς ὧν ἐλέγομεν. ὁ γὰρ γεωργός, ὡς ἔοικεν, οὐκ αὐτὸς ποιήσεται ἑαυτῷ τὸ ἄροτρον, εἰ μέλλει καλὸν εἶναι, οὐδὲ σμινύην, οὐδὲ τᾶλλα ὄργανα ὅσα περὶ γεωργίαν. οὐδ' αὖ ὁ οἰκοδόμος· πολλῶν δὲ καὶ τούτῳ δεῖ. ὡσαύτως δ' ὁ ὑφάντης τε καὶ ὁ σκυτοτόμος· ἢ οὐ;

Ἀληθῆ.

Τέκτονες δὴ καὶ χαλκῆς καὶ τοιοῦτοί τινες πολλοὶ δημιουργοί, κοινωνοὶ ἡμῖν τοῦ πολιχνίου γιγνόμενοι, συχνὸν αὐτὸ ποιοῦσιν.

Πάνυ

μὲν

οὖν.



Ἀνάγκη.

Ἐκ δὴ τούτων πλείω τε ἕκαστα γίγνεται καὶ κάλλιον καὶ  
 ῥᾶον, ὅταν εἷς ἐν κατὰ φύσιν καὶ ἐν καιρῷ, <sup>|rest,</sup> τῶν  
<sup>|leisure</sup>  
 ἄλλων ἄγων, πράττη.

<sup>|altogether;</sup> μὲν οὖν.  
<sup>|yes, certainly</sup>

Πλειόνων δὴ, ὧ Ἀδείμαντε, δεῖ πολιτῶν ἢ <sup>|four</sup>  
 ἐπὶ τὰς <sup>|preparation</sup> ὧν ἐλέγομεν. ὁ γὰρ <sup>|farming</sup>, ὥς  
 ἔοικεν, οὐκ αὐτὸς ποιήσεται ἑαυτῷ τὸ <sup>|plow</sup>, εἰ μέλλει  
 καλὸν εἶναι, οὐδὲ σμινύην, οὐδὲ τᾶλλα <sup>|tool; body-organ</sup> -ρι  
 γεωργίαν. οὐδ' αὖ ὁ <sup>|builder,</sup> πολλῶν δὲ καὶ τούτῳ δεῖ.  
<sup>|architect</sup>  
<sup>|in the same way</sup> ὁ φάντης τε καὶ ὁ σκυτοτόμος· ἢ οὐ;

Ἀληθῆ.

<sup>|worker</sup> δὴ καὶ χαλκῆς καὶ τοιοῦτοί τινες πολλοὶ  
<sup>|public</sup>, <sup>|partner</sup> ἡμῖν τοῦ πολιχνίου γιγνόμενοι,  
<sup>|worker</sup>  
<sup>|long; many;</sup> ὃ ποιοῦσιν.  
<sup>|extensive</sup>

Πάνυ μὲν οὖν.

must infer that all things are produced more plentifully and easily and of a better quality when one man does one thing which is natural to him and does it at the right time, and leaves other things.

Undoubtedly.

Then more than four citizens will be required; for the husbandman will not make his own plough or mattock, or other implements of agriculture, if they are to be good for anything. Neither will the builder make his tools—and he too needs many; and in like manner the weaver and shoemaker.

True.

Then carpenters, and smiths, and many other artisans, will be sharers in our little State, which is

*vocabulary*

**ἄγωγή** carrying; leadership  
**ἄδύνατος** unable; impossible  
**βουκόλος** herdsman ~bovine  
**γεωργέω** farm, till land  
**γεωργός** farming  
**δέρμα** -τος (n, 3) skin, hide  
 ~dermatology  
**διάκονος** (ᾱ, f) servant, attendant  
**ἔριον** wool ~Eriogonum  
**κατοικίζω** colonize  
**κενός** empty, vain

**νομεύς** -ος (m) shepherd, herder  
 ~nemesis  
**οἰκοδόμος** builder, architect  
**ποιμήν** -ένος (m, 3) shepherd ~pastor  
**προσδέω** bind also; need also  
**προστίθῃμι** add; impose; (mp) agree;  
 side with ~thesis  
**σχυτότομος** leather worker  
**σχεδόν** near, approximately at  
 ~ischemia  
**ὑποζύγιον** beast of burden ~zygote  
**χρεία** need, use

Ἄλλ' οὐκ ἂν πω πάνυ γε μέγα τι εἴη, εἰ αὐτοῖς βουκόλους  
 τε καὶ ποιμένας τοὺς τε ἄλλους νομέας προσθεῖμεν, ἵνα  
 οἳ τε γεωργοὶ ἐπὶ τὸ ἀροῦν ἔχοιεν βοῦς, οἳ τε οἰκοδόμοι  
 πρὸς τὰς ἀγωγὰς μετὰ τῶν γεωργῶν χρῆσθαι ὑποζυγίοις,  
 ὑφάνται δὲ καὶ σκυτοτόμοι δέρμασιν τε καὶ ἐρίοις.

Οὐδέ γε, ἦ δ' ὅς, σμικρὰ πόλις ἂν εἴη ἔχουσα πάντα ταῦτα.

Ἀλλὰ μὴν, ἦν δ' ἐγώ, κατοικίσαι γε αὐτὴν τὴν πόλιν εἰς  
 τοιοῦτον τόπον οὗ ἐπεισαγωγίμων μὴ δεῖσεται, σχεδόν τι  
 ἀδύνατον.

Ἀδύνατον γάρ.

Προσδεῖσθαι ἄρα ἔτι καὶ ἄλλων, οἳ ἐξ ἄλλης πόλεως αὐτῇ  
 κομιούσιν ὧν δέεται.

Δεήσει.

Καὶ μὴν κενὸς ἂν ἦ ὁ διάκονος, μηδὲν ἄγων  
 ὧν ἐκεῖνοι δέονται παρ' ὧν ἂν κομίζωνται  
 ὧν ἂν αὐτοῖς χρεία, κενὸς ἅπεισιν. ἦ γάρ;

Ἄλλ' οὐκ ἄν πω πάνν γε μέγα τι εἴη, εἰ αὐτοῖς |herdsman  
 τε καὶ |shepherd τούς τε ἄλλους |shepherd|add; impose; (mp)  
 |herder |agree; side with  
 οἷ τε |farming ἐπὶ τὸ ἀροῦν ἔχοιεν βοῦς, οἷ τε |builder,  
 |architect  
 πρὸς τὰς |carrying; ἡγετὰ τῶν γεωργῶν χρῆσθαι |beast of burden  
 |leadership  
 ὑφάνται δὲ καὶ σκυτοτόμοι |skin, hide τε καὶ |wool

Οὐδέ γε, ἦ δ' ὅς, σμικρὰ πόλις ἂν εἴη ἔχουσα πάντα ταῦτα.

Ἀλλὰ μὴν, ἦν δ' ἐγώ, |colonize γε αὐτὴν τὴν πόλιν εἰς  
 τοιοῦτον τόπον οὗ ἐπεισαγωγίμων μὴ δεήσεται, |about τι  
 |unable;  
 |impossible  
 |unable; γάρ.  
 |impossible

Προσδεήσει ἄρα ἔτι καὶ ἄλλων, οἷ ἐξ ἄλλης πόλεως αὐτῇ  
 κομιούσιν ὧν δεῖται.

Δεήσει.

Καὶ μὴν |empty, vain ἢ ὁ |servant, , μὴδὲν ἄγων  
 |attendant  
 ὧν ἐκεῖνοι δέονται παρ' ὧν ἂν κομίζονται  
 ὧν ἂν αὐτοῖς |need, use |empty, vain εἰσιν. ἦ γάρ;

already beginning to grow?

True.

Yet even if we add neatherds, shepherds, and other herdsmen, in order that our husbandmen may have oxen to plough with, and builders as well as husbandmen may have draught cattle, and curriers and weavers fleeces and hides,—still our State will not be very large.

That is true; yet neither will it be a very small State which contains all these.

Then, again, there is the situation of the city—to find a place where nothing need be imported is wellnigh impossible.

Impossible.

Then there must be another class of citizens who will bring the required supply from another city?

There must.

But if the trader goes empty-handed, having nothing which they require who would supply his need, he will come back empty-handed.

That is certain.

*vocabulary*

γεωργέω farm, till land

γεωργός farming

δημιουργός public worker

~ergonomics

διάκονος (ᾱ, f) servant, attendant

εἰσάγω lead in ~demagogue

ἐμπορία commerce

ἐμπορος passenger; merchant ~pierce

ἐξάγω lead out ~demagogue

ἐπιστήμων skillful, clever ~station

ἐργασία work, business; guild

ναί yea

οἶκοι at home ~economics

προσδέω bind also; need also

συχνός long; many; extensive

Δοκεῖ μοι.

Δεῖ δὴ τὰ οἴκοι μὴ μόνον ἑαυτοῖς ποιεῖν ἱκανά, ἀλλὰ καὶ οἷα καὶ ὅσα ἐκείνοις ὦν ἂν δέωνται.

Δεῖ γάρ.

Πλειόνων δὴ γεωργῶν τε καὶ τῶν ἄλλων δημιουργῶν δεῖ ἡμῖν τῇ πόλει.

Πλειόνων γάρ.

Καὶ δὴ καὶ τῶν ἄλλων διακόνων που τῶν τε εἰσαζόντων καὶ ἐξαζόντων ἕκαστα. οὗτοι δέ εἰσιν ἔμποροι· ἦ γάρ;

Ναί.

Καὶ ἐμπόρων δὴ δεησόμεθα.

Πάνυ γε.

Καὶ ἐὰν μὲν γε κατὰ θάλατταν ἡ ἐμπορία γίγνηται, συχνῶν καὶ ἄλλων προσδεήσεται τῶν ἐπιστημόνων τῆς περὶ τὴν θάλατταν ἐργασίας.



Δοκεῖ μοι.

Δεῖ δὴ τὰ <sup>|at home |</sup> μόνον ἑαυτοῖς ποιεῖν ἱκανά, ἀλλὰ καὶ  
οἷα καὶ ὅσα ἐκείνοις ὦν ἂν δέωνται.

Δεῖ γάρ.

Πλειόνων δὴ γεωργῶν τε καὶ τῶν ἄλλων δημιουργῶν δεῖ  
ἡμῶν τῇ πόλει.

Πλειόνων γάρ.

Καὶ δὴ καὶ τῶν ἄλλων <sup>|servant, attendant</sup> που τῶν τε <sup>|lead in</sup>  
καὶ <sup>|lead out</sup> ἕκαστα. οὗτοι δέ εἰσιν <sup>|passenger; merchant</sup> ἢ γάρ;

|yea

Καὶ <sup>|passenger; merchant</sup> δὴ δεησόμεθα.

Πάνυ γε.

Καὶ ἐὰν μὲν γε κατὰ θάλατταν ἡ ἐμπορία  
γίγνηται, συχνῶν καὶ ἄλλων προσδεήσεται τῶν  
<sup>|skillful, clever</sup> τῆς περὶ τὴν θάλατταν ἐργασίας.

And therefore what they produce at home must be not only enough for themselves, but such both in quantity and quality as to accommodate those from whom their wants are supplied.

Very true.

Then more husbandmen and more artisans will be required?

They will.

Not to mention the importers and exporters, who are called merchants?

Yes.

Then we shall want merchants?

We shall.

And if merchandise is to be carried over the sea, skilful sailors will also be needed, and in considerable numbers?

Yes, in considerable numbers.

Then, again,

*vocabulary***ἀλλάσσω** trade, transform**ἀργέω** not work; (pass) be fruitless,  
left undone**ἀσθενής** weak**ἀχρεῖος** serving no purpose ~chresard**γεωργός** farming**δῆλος** visible, conspicuous**δημιουργός** public worker  
~ergonomics**διακονία** (ᾱα) service**κοινωνία** association**μεταδίδωμι** give part of ~donate**νόμισμα** -τος (n, 3) institution; current  
coin**οἰκέω** inhabit ~economics**οἰκίζω** colonize, settle**οἰκουμένη** inhabited**ὀρθός** upright, straight; correct, just  
~orthogonal**ὀρθόω** stand up**οὐδαμός** not anyone**πωλέω** sell**σύμβολον** token, seal**σύμβολος** token; omen**συχνός** long; many; extensive**σχεδόν** near, approximately at

~ischemia

**ὠνέομαι** buy

Συχνῶν μέντοι.

Τί δὲ δῆ; ἐν αὐτῇ τῇ πόλει πῶς ἀλλήλοις μεταδώσουσιν ὧν ἂν ἕκαστοι ἐργάζωνται; ὧν δὴ ἔνεκα καὶ κοινωνίαν ποιησάμενοι πόλιν ᾠκίσαμεν.

Δῆλον δῆ, ἡ δ' ὅς, ὅτι πωλοῦντες καὶ ὠνούμενοι.

Ἄγορὰ δὲ ἡμῖν καὶ νόμισμα σύμβολον τῆς ἀλλαγῆς ἔνεκα γενήσεται ἐκ τούτου.

Πάνυ μὲν οὖν.

Ἄν οὖν κομίσας ὁ γεωργὸς εἰς τὴν ἀγοράν τι ὧν ποιεῖ, ἢ τις ἄλλος τῶν δημιουργῶν, μὴ εἰς τὸν αὐτὸν χρόνον ἦκη τοῖς δεομένοις τὰ παρ' αὐτοῦ ἀλλάξασθαι, ἀργήσει τῆς αὐτοῦ δημιουργίας καθήμενος ἐν ἀγορᾷ;

Οὐδαμῶς, ἡ δ' ὅς, ἀλλὰ εἰσὶν οἱ τοῦτο ὀρώντες ἑαυτοὺς ἐπὶ τὴν διακονίαν τάττουσιν ταύτην, ἐν μὲν ταῖς ὀρθῶς οἰκουμέναις πόλεσι σχεδόν τι οἱ ἀσθενέστατοι τὰ σώματα καὶ ἀχρεῖοί τι ἄλλο ἔργον πράττειν. αὐτοῦ γὰρ δεῖ

|long; many; <sup>ῥ</sup>τοι.  
|extensive

Τί δὲ δὴ; ἐν αὐτῇ τῇ πόλει πῶς ἀλλήλοις |give part of

ὧν ἂν ἕκαστοι ἐργάζωνται; ὧν δὲ ἔνεκα καὶ |association

ποιησάμενοι πόλιν |colonize,  
|settle

|visible, <sup>ᾧ</sup>, <sup>ᾧ</sup> δ' ὅς, ὅτι |sell καὶ |buy  
|conspicuous

Ἀγορὰ δὲ ἡμῖν καὶ |institution; <sup>ῥ</sup>μβολον τῆς ἀλλαγῆς ἔνεκα  
|current coin  
γενήσεται ἐκ τούτου.

Πάνυ μὲν οὖν.

Ἄν οὖν κομίσας ὁ |farming εἰς τὴν ἀγοράν τι ὧν ποιεῖ, ἢ

τις ἄλλος τῶν δημιουργῶν, μὴ εἰς τὸν αὐτὸν χρόνον ἦκη

τοῖς δεομένοις τὰ παρ' αὐτοῦ |trade, |not work; (pass) be fruit-  
|transform |less, left undone  
αὐτοῦ δημιουργίας καθήμενος ἐν ἀγορᾷ;

|not anyone, ἢ δ' ὅς, ἀλλὰ εἰσὶν οἱ τοῦτο ὁρῶντες ἑαυτοὺς

ἐπὶ τὴν |service τάττουσιν ταύτην, ἐν μὲν ταῖς ὀρθῶς

οἰκουμέναις πόλεσι |about τι οἱ |weak τὰ σώματα

καὶ |serving no purpose <sup>ῥ</sup>γον πράττειν. αὐτοῦ γὰρ δεῖ

within the city, how will they exchange their productions? To secure such an exchange was, as you will remember, one of our principal objects when we formed them into a society and constituted a State.

Clearly they will buy and sell.

Then they will need a market-place, and a money-token for purposes of exchange.

Certainly.

Suppose now that a husbandman, or an artisan, brings some production to market, and he comes at a time when there is no one to exchange with him,—is he to leave his calling and sit idle in the market-place?

Not at all; he will find people there who, seeing the want, undertake the office of salesmen. In well-ordered states they are commonly those who are the weakest in bodily strength, and therefore of little use for any other purpose; their duty is to be

*vocabulary***ἀλλάσσω** trade, transform**ἀργύριον** small coin**διακονέω** (ᾱ) serve, minister to**διάκονος** (ᾱ, f) servant, attendant**διαλλάσσω** exchange; differ; reconcile**διάνοια** a thought; intelligence**ἐμποιέω** make inside of ~poet**ἐμπορος** passenger; merchant ~pierce**ἰδρύω** establish**ἰσχύς** -ος (f) strength; body of troops**κάπηλος** merchant**μισθός** reward, wages**μισθωτός** hired, hireling**πίμπρημι** inflate, spurt; burn up ~pyre**πλήρωμα** -τος (n, 3) fullness**πόνος** toil, suffering ~osteopenia**πρίσμαι** buy**πωλέω** sell**χρεία** need, use**ὠνέομαι** buy**ὠνή** purchase, contract

μένοντας αὐτοὺς περὶ τὴν ἀγορὰν τὰ μὲν ἀντ' ἀργυρίου ἀλλάξασθαι τοῖς τι δεομένοις ἀποδόσθαι, τοῖς δὲ ἀντὶ αὐτῶν ἀργυρίου διαλλάττειν ὅσοι τι δέονται πρίασθαι.

Αὕτη ἄρα, ἣν δ' ἐγώ, ἡ χρεία καπήλων ἡμῶν γένεσιν ἐμποιεῖ τῇ πόλει. ἢ οὐ καπήλους καλοῦμεν τοὺς πρὸς ὠνήν τε καὶ πρᾶσιν διακονοῦντας ἰδρυμένους ἐν ἀγορᾷ, τοὺς δὲ πλανήτας ἐπὶ τὰς πόλεις ἐμπόρους;

Πάνυ μὲν οὖν.

Ἔτι δὴ τινες, ὥς ἐγῶμαι, εἰσὶ καὶ ἄλλοι διάκονοι, οἳ ἂν τὰ μὲν τῆς διανοίας μὴ πάνυ ἀξιοκοινώνητοι ᾧσιν, τὴν δὲ τοῦ σώματος ἰσχὺν ἱκανὴν ἐπὶ τοὺς πόνους ἔχωσιν· οἳ δὴ πωλοῦντες τὴν τῆς ἰσχύος χρείαν, τὴν τιμὴν ταύτην μισθὸν καλοῦντες, κέκληνται, ὥς ἐγῶμαι, μισθωτοί· ἢ γάρ;

Πάνυ μὲν οὖν.

Πλήρωμα δὲ πόλεως εἰσιν, ὥς ἔοικε, καὶ μισθωτοί.



μένοντας αὐτοὺς περὶ τὴν ἀγορὰν τὰ μὲν ἀντ' |small coin

|trade, τοῖς τι δεομένοις ἀποδόσθαι, τοῖς δὲ ἀντὶ αὐ  
|transform

|small coin |exchange; dif- ὅσοι τι δέονται πρίασθαι.  
|fer; reconcile

Αὕτη ἄρα, ἦν δ' ἐγώ, ἡ |need, |merchant ἡμῶν γένεσιν  
|use

|make inside of ἴλει. ἡ οὖν |merchant καλοῦμεν τοὺς πρὸς

|purchase, καὶ |inflate, |serve, minister |establish ἐν ἀγορᾷ,  
|contract |spurt; |to  
|burn up

τοὺς δὲ πλανήτας ἐπὶ τὰς πόλεις |passenger; ,  
|merchant

Πάνυ μὲν οὖν.

Ἐπι δὲ τινες, ὡς ἐγῶμαι, εἰσὶ καὶ ἄλλοι |servant, , οἱ ἂν  
|attendant

τὰ μὲν τῆς |a thought; ἡ πάνυ ἀξιοκοινωνήτοι ὦσιν, τὴν  
|intelligence

δὲ τοῦ σώματος |strength; body ἐπὶ τοὺς |toil, suffering τιν' οἱ  
|of troops

δὲ |sell τὴν τῆς |strength; |need, use τὴν τιμὴν ταύτην  
|body of  
|troops

|reward, καλοῦντες, κέκληνται, ὡς ἐγῶμαι, |hired, ἡ  
|wages |hireling

γάρ;

Πάνυ μὲν οὖν.

|fullness δὲ πόλεώς εἰσιν, ὡς ἔοικε, καὶ |hired,  
|hireling

in the market, and to give money in exchange for goods to those who desire to sell and to take money from those who desire to buy.

This want, then, creates a class of retail-traders in our State. Is not 'retailer' the term which is applied to those who sit in the market-place engaged in buying and selling, while those who wander from one city to another are called merchants?

Yes, he said.

And there is another class of servants, who are intellectually hardly on the level of companionship; still they have plenty of bodily strength for labour, which accordingly they sell, and are called, if I do not mistake, hirelings, hire being the name which is given to the price

*vocabulary***ἀδικία** injustice, offence**ἀμφιέννυμι** (ῥ) put on a person ~vest**αὐξάνω** strengthen**γυμνός** naked, unarmed**δαιτάω** treat; live; arbitrate**δικαιοσύνη** justice**ἐγγίγνομαι** live in ~genus**ἐννοέω** consider**θέρως** -εος (n, 3) summer ~thermos**ἱμάτιον** toga, cloth**κριθή** (ι) barley plant**οἰκοδομέω** build, build a house**πότε** when?**ποῦ** where?**σίτος** grain, bread, food ~parasite**σκεπτέος** thing to consider, one who must consider**σκέπτομαι** look, look at, watch

~skeptic

**τέλεος** finished**ὑποδέω** bind under the feet**ὑπόδημα** -τος (n, 3) sandals**χειμών** -ος (m, 3) winter, storm**χρεία** need, use

Δοκεῖ μοι.

Ἄρ' οὖν, ὦ Ἀδείμαντε, ἤδη ἡμῖν ηὔξεται ἡ πόλις, ὥστ' εἶναι τελέα;

Ἵσως.

Ποῦ οὖν ἄν ποτε ἐν αὐτῇ εἴη ἢ τε δικαιοσύνη καὶ ἡ ἀδικία; καὶ τίνι ἅμα ἐγγενομένη ὦν ἐσκέμμεθα;

Ἐγὼ μὲν, ἔφη, οὐκ ἐννοῶ, ὦ Σώκρατες, εἰ μή που ἐν αὐτῶν τούτων χρεῖα τινὲς τῇ πρὸς ἀλλήλους.

Ἄλλ' ἴσως, ἦν δ' ἐγώ, καλῶς λέγεις· καὶ σκεπτέον γε καὶ οὐκ ἀποκνητέον.

Πρῶτον οὖν σκεψώμεθα τίνα τρόπον διαιτῆσονται οἱ οὕτω παρεσκευασμένοι. ἄλλο τι ἢ σῖτόν τε ποιοῦντες καὶ οἶνον καὶ ἱμάτια καὶ ὑποδήματα; καὶ οἰκοδομησάμενοι οἰκίας, θέρους μὲν τὰ πολλὰ γυμνοὶ τε καὶ ἀνυπόδητοι ἐργάσονται, τοῦ δὲ χειμῶνος ἡμφιεσμένοι τε καὶ ὑποδεδεμένοι ἱκανῶς· θρέψονται δὲ ἐκ μὲν τῶν κριθῶν

Δοκεῖ μοι.

Ἄρ' οὖν, ὦ Ἀδείμαντε, ἤδη ἡμῖν |strengthen ῑ πόλιν, ὥστ'  
εἶναι |finished

Ἵσως.

|where? ὧν ἄν ποτε ἐν αὐτῇ εἴη ἡ τε |justice καὶ ἡ ἀδικία;  
καὶ τίνι ἅμα |live in ὧν |look, look at, watch

Ἐγὼ μὲν, ἔφη, οὐκ |consider ὦ Σώκρατες, εἰ μή που ἐν  
αὐτῶν τούτων |need, use ἰ τῇ πρὸς ἀλλήλους.

Ἀλλ' ἴσως, ἦν δ' ἐγώ, καλῶς λέγεις· καὶ σκεπτέον γε καὶ  
οὐκ ἀποκνητέον.

Πρῶτον οὖν |look, look at, watch τρόπον |treat; live; arbi- οἱ  
|trate  
οὕτω παρεσκευασμένοι. ἄλλο τι ἢ |grain, τε ποιοῦντες  
|bread,  
καὶ οἶνον καὶ |toga, καὶ |sandals , καὶ |build, build a house  
|cloth  
οἰκίας, |sum- μὲν τὰ πολλὰ |naked, ε καὶ ἀνυπόδητοι  
|mer |unarmed  
ἐργάσονται, τοῦ δὲ |winter, |put on a person τε καὶ  
|storm  
|bind under the feet.. ὥς· θρέψονται δὲ ἐκ μὲν τῶν |barley  
|plant

of their labour.

True.

Then hirelings will help to make up our population?

Yes.

And now, Adeimantus, is our State matured and perfected?

I think so.

Where, then, is justice, and where is injustice, and in what part of the State did they spring up?

Probably in the dealings of these citizens with one another. I cannot imagine that they are more likely to be found any where else.

I dare say that you are right in your suggestion, I said; we had better think the matter out, and not shrink from the enquiry.

Let us then consider, first of all, what will be their way of life, now that we have thus established them. Will they not produce corn, and wine, and clothes, and shoes, and build houses for themselves? And when they are housed, they will work, in summer, commonly, stripped and barefoot, but in winter substantially clothed and shod. They will feed on barley-meal and flour

*vocabulary*

ἀγρέω come!

ἀγρός field, wild ~agriculture

ἄλευρον flour

ἀλίσκομαι be captured ~helix

ἄλλομαι to jump ~sally

ἅλς ἅλός (f) (grains of) salt (pl. m.);  
the sea (sing. f.) ~halogen

ἄλφιτον barley meal

ἄνευ away from; not having; not  
needing ~Sp. sin

ἄρτος bread, loaf

βίος life ~biology

γενναῖος noble, sincere ~genesis

γῆραιός old

δῆλος visible, conspicuous

διάγω lead through; pass a time  
~demagogue

εἰκός likely

ἐλάα olive, olive tree ~olive

ἐπιλανθάνω mp: forget ~Lethe

ἔπω (mid) follow, accompany; (act,  
uncommon) handle, take care of

ἐρέβινθος chickpea

ἐστιάω give a feast

εὖωχέω fete, feed well

ἔψω boil, be boiling

ἡδύς sweet, pleasant ~hedonism

κάλαμος reed

κατακλίνω (i) lay down ~incline

κατάρρα curse

κύαμος bean

λάχανον garden herbs

μάζα barley bread; lump

μάσσω handle, knead ~mass

μέτριος medium, moderate

μῦλαξ oak, yew, morning glory

μυρρίνη myrtle

μύρρινος myrtle

μύρσινος myrtle

οὐσία property; essence

ὄψον piece of cooked meat, relish

παιδίον young child; slave

παραβάλλω put at risk ~ballistic

παρατίθῃμι put near, put at risk  
~thesis

πενία poverty ~osteopenia

πέσσω brood on; ripen ~peptic

πυρά pyre ~pyre

πυρός (ō) wheat

πυρόω burn something

σκευάζω prepare, collect

στεφανώω crown

στιβάς -δος (f, 3) mattress

στόρνυμι (ō) smooth out

σῦκον fig

σύνειμι be with; have sex ~ion

τελευτάω bring about, finish ~apostle

τράγημα fruit or sweetmeat

τυρός (ō) cheese

ὕγεια health

ὕμνέω recite, commemorate

ὕπολαμβάνω take under one's  
support, seize; speak up; imagine

~epilepsy

ὕποπίνω (i) sip

φηγός (f) oak

φύλλον leaf

ἄλφιστα σκευαζόμενοι, ἐκ δὲ τῶν πυρῶν ἄλευρα, τὰ μὲν πέψαντες, τὰ δὲ μάζαντες, μάζας γενναίας καὶ ἄρτους ἐπὶ κάλαμόν τινα παραβαλλόμενοι ἢ φύλλα καθάρᾳ, κατακλινέντες ἐπὶ στιβάδων ἐστρωμένων μίλακί τε καὶ μυρρίναις, εὐωχῆσονται αὐτοί τε καὶ τὰ παιδιά, ἐπιπίνοντες τοῦ οἴνου, ἐστεφανωμένοι καὶ ὕμνουντες τοὺς θεούς, ἡδέως συνόντες ἀλλήλοις, οὐχ ὑπὲρ τὴν οὐσίαν ποιούμενοι τοὺς παῖδας, εὐλαβούμενοι πενίαν ἢ πόλεμον.

Καὶ ὁ Γλαῦκων ὑπολαβὼν, Ἄνευ ὄψου, ἔφη, ὥς ἔοικας, ποιεῖς τοὺς ἄνδρας ἐστιωμένους.

Ἀληθῆ, ἦν δ' ἐγώ, λέγεις. ἐπελαθόμεν ὅτι καὶ ὄψον ἔξουσιν, ἅλας τε δῆλον ὅτι καὶ ἐλάας καὶ τυρόν, καὶ βολβούς καὶ λάχανά γε, οἷα δὴ ἐν ἀγροῖς ἐψήματα, ἐψήσονται. καὶ τραγήματά που παραθήσομεν αὐτοῖς τῶν τε σύκων καὶ ἐρεβίνθων καὶ κυάμων, καὶ μύρτα καὶ φηγοὺς σποδιοῦσιν πρὸς τὸ πῦρ, μετρίως ὑποπίνοντες· καὶ οὕτω διάγοντες τὸν βίον ἐν εἰρήνῃ μετὰ ὑγείας, ὥς εἰκός, γηραιοὶ τελευτῶντες ἄλλον τοιοῦτον βίον τοῖς



|barley |prepare, collect , ἐκ δὲ τῶν πυρῶν |flour , τὰ  
 |meal  
 μὲν |brood on , τὰ δὲ |handle, , |barley γενναίας καὶ  
 |knead |bread;  
 ἄρτους ἐπὶ |reed τινα |put at risk |lump ἢ φύλλα  
 καθάρᾳ, |lay down ἐπὶ |mattress |smooth out |oak, yew,  
 |morning glory  
 τε καὶ μυρρίναις, |fete, feed well αὐτοί τε καὶ τὰ παιδιά,  
 ἐπιπίνοντες τοῦ οἴνου, ἐστεφανωμένοι καὶ |recite, . . .ς  
 |commemorate  
 θεούς, ἡδέως συνόντες ἀλλήλοις, οὐχ ὑπὲρ τὴν |property;  
 |essence  
 ποιούμενοι τοὺς παῖδας, εὐλαβούμενοι |poverty ἢ πόλεμον.  
  
 Καὶ ὁ Γλαύκων ὑπολαβὼν, Ἄνευ |piece of 'cooked ; ἑοικας,  
 |meat, relish  
 ποιεῖς τοὺς ἄνδρας |give a feast  
  
 Ἀληθῆ, ἣν δ' ἐγώ, λέγεις. ἐπελαθόμεν ὅτι καὶ ὄψον  
 ἔξουσιν, ἅλας τε δῆλον ὅτι καὶ |olive καὶ |cheese , καὶ  
 βολβούς καὶ |garden γε, οἷα δὲ ἐν ἀγροῖς ἐψήματα,  
 |herbs  
 ἐψήσονται. καὶ |fruit or sweetmeat παραθήσομεν αὐτοῖς  
 τῶν τε |fig καὶ |chickpea καὶ |bean , καὶ μύρτα καὶ  
 |oak σποδιοῦσιν πρὸς τὸ πῦρ, μετρίως |sip  
 καὶ οὕτω διάγοντες τὸν βίον ἐν εἰρήνῃ μετὰ |health , ὥς  
 εἰκόσ, |old τελευτῶντες ἄλλον τοιοῦτον βίον τοῖς

of wheat, baking and kneading them, making noble cakes and loaves; these they will serve up on a mat of reeds or on clean leaves, themselves reclining the while upon beds strewn with yew or myrtle. And they and their children will feast, drinking of the wine which they have made, wearing garlands on their heads, and hymning the praises of the gods, in happy converse with one another. And they will take care that their families do not exceed their means; having an eye to poverty or war.

But, said Glaucon, interposing, you have not given them a relish to their meal.

True, I replied, I had forgotten; of course they must have a relish — salt, and olives, and cheese, and they will boil roots and herbs such as country people prepare; for a dessert we shall give them figs, and peas, and beans; and they will roast myrtle-berries and acorns at the fire, drinking in moderation. And with such a diet they may be expected to live in peace and health to a good old age, and bequeath a similar

*vocabulary***ἀδικία** injustice, offence**ἀληθινός** honest, genuine**ἀποκωλύω** hinder from/from using**δειπνέω** eat, dine**δίαιτα** way of life; home; arbitration**διέρχομαι** pierce, traverse**δικαιοσύνη** justice**ἐκγονος** offspring, descendant ~genus**ἐμφύω** plant; cling ~physics**ἐξαρκέω** be enough; be satisfied**θεωρέω** be sent to consult an oracle;  
observe, contemplate**θυμίαμα** -τος (ῥᾶα, n, 3) incense**κατάκειμαι** lie down**κατασκευάζω** equip, build**κάτοιδα** understand**κλίνη** (ι) bed, couch ~clinic**κλίνω** (ι) lean, recline ~incline**μύρον** oil, perfume**ὅπη** wherever, however**ὄψον** piece of cooked meat, relish**πρόσσειμι** approach, draw near; add  
~ion**σκεῦος** -εος (n, 3) thing, tool, vessel**σκοπᾶω** watch, observe**σκοπέω** behold, consider**τάχα** quickly, soon; perhaps

~tachometer

**τάχος** -ους (n, 3) speed ~tachometer**τράγημα** fruit or sweetmeat**τράπεζα** a table ~trapezoid**τραπεζεύς** -ος (m) dog at a table  
~trapezoid**τροφᾶω** luxuriate, revel ~drop**ὕγιής** sound, profitable ~hygiene**ὕς** pig ~sow

ἐκγόνους παραδώσουσιν.

Καὶ ὅς, εἰ δὲ ὑῶν πόλιν, ὦ Σώκρατες, ἔφη, κατεσκευάζεις,  
τί ἂν αὐτὰς ἄλλο ἢ ταῦτα ἐχόρταζες;

Ἀλλὰ πῶς χρή, ἦν δ' ἐγώ, ὦ Γλαύκων;

Ἄπερ νομίζεται, ἔφη· ἐπὶ τε κλινῶν κατακεῖσθαι οἶμαι  
τοὺς μέλλοντας μὴ ταλαιπωρεῖσθαι, καὶ ἀπὸ τραπεζῶν  
δειπνεῖν, καὶ ὅσα ἄπερ καὶ οἱ νῦν ἔχουσι καὶ τραγήματα.

Εἶεν, ἦν δ' ἐγώ· μανθάνω. οὐ πόλιν, ὥς ἔοικε, σκοποῦμεν  
μόνον ὅπως γίνεται, ἀλλὰ καὶ τρυφῶσαν πόλιν. ἴσως  
οὖν οὐδὲ κακῶς ἔχει· σκοποῦντες γὰρ καὶ τοιαύτην τάχ'  
ἂν κατίδοιμεν τήν τε δικαιοσύνην καὶ ἀδικίαν ὅπη ποτὲ  
ταῖς πόλεσιν ἐμφύονται. ἢ μὲν οὖν ἀληθινὴ πόλις δοκεῖ μοι  
εἶναι ἣν διεληλύθαμεν, ὥσπερ ὑγιῆς τις· εἰ δ' αὖ βούλεσθε,  
καὶ φλεγμαίνουσιν πόλιν θεωρήσωμεν· οὐδὲν ἀποκωλύει.

Ταῦτα γὰρ δὴ τισιν, ὥς δοκεῖ, οὐκ ἐξαρκέσει, οὐδὲ αὕτη  
ἢ δίαίτα, ἀλλὰ κλῖναί τε προσέσονται καὶ τράπεζαι καὶ  
τᾶλλα σκεύη, καὶ ὅσα δὴ καὶ μύρα καὶ θυμιάματα καὶ

|offspring παραδώσουσιν.

Καὶ ὅς, εἰ δὲ |pig πόλιν, ὦ Σώκρατες, ἔφη, |equip, build ,

τί ἂν αὐτὰς ἄλλο ἢ ταῦτα ἐχόρταζες;

Ἀλλὰ πῶς χρή, ἦν δ' ἐγώ, ὦ Γλαύκων;

Ἄπερ νομίζεται, ἔφη· ἐπὶ τε κλινῶν |lie down οἶμαι

τοὺς μέλλοντας μὴ ταλαιπωρεῖσθαι, καὶ ἀπὸ τραπεζῶν

|eat, dine , καὶ |piece of cooked οἱ νῦν ἔχουσι καὶ |fruit or sweetmeat  
|meat, relish

Εἶεν, ἦν δ' ἐγώ· μανθάνω. οὐ πόλιν, ὡς ἔοικε, |behold,  
|consider

μόνον ὅπως γίγνεται, ἀλλὰ καὶ |luxuriate, πόλιν. ἴσως  
|revel

οὖν οὐδὲ κακῶς ἔχει· σκοποῦντες γὰρ καὶ τοιαύτην τάχ'

ἂν |understand τήν τε |justice καὶ |injustice, |wherever, |  
|offence |however

ταῖς πόλεσιν |plant; cling . ἡ μὲν οὖν |honest, πόλιν δοκεῖ μοι  
|genuine

εἶναι ἦν |pierce, traverse , ὥσπερ |sound, ...· εἰ δ' αὖ βούλεσθε,  
|profitable

καὶ φλεγμαίνουσιν πόλιν |be sent to consult an' or- |hinder from/from  
|acle; observe, contem- |using  
|plate

Ταῦτα γὰρ δή τισιν, ὡς δοκεῖ, οὐκ ἐξαρκέσει, οὐδὲ αὐτή

ἡ |way of life; home; ἵναί τε |approach καὶ |a table καὶ  
|arbitration

τᾶλλα |thing, , tool, |piece of oil, per- |incense καὶ  
|vessel |cooked meat, fume  
|relish

life to their children after them.

Yes, Socrates, he said, and if you were providing for a city of pigs, how else would you feed the beasts?

But what would you have, Glaucon? I replied.

Why, he said, you should give them the ordinary conveniences of life. People who are to be comfortable are accustomed to lie on sofas, and dine off tables, and they should have sauces and sweets in the modern style.

Yes, I said, now I understand: the question which you would have me consider is, not only how a State, but how a luxurious State is created; and possibly there is no harm in this, for in such a State we shall be more likely to see how justice and injustice originate. In my opinion the true and healthy constitution of the State is the one which I have described. But if you wish also to see a State at fever-heat, I have no objection. For I suspect that many will not be satisfied with the simpler way of life. They will be for adding sofas, and tables, and other furniture; also dainties, and perfumes, and incense, and courtesans, and cakes,

*vocabulary***ἀναγκαῖος** coerced, coercing, slavery**γυναικεῖος** of women ~queen**δημιουργός** public worker

~ergonomics

**διάκονος** (ᾱ, f) servant, attendant**ἐλέφας** -ντος (m, 3) ivory, elephant**ἐμπίμπλημι** fill with**θηρευτής** -οῦ (m, 1) hunter, hunting

dog ~fierce

**θηρευτός** hunter, hunting dog**ἱμάτιον** toga, cloth**κινέω** (ι) set in motion, move, remove

~kinetic

**κτάομαι** acquire, possess**μάγειρος** butcher**μιμητής** -οῦ (ι, m, 1) imitator, actor,  
poet**μουσική** art, music**ναί** yea**ὄγκος** barb of an arrow**ὀγκώω** raise, bulk up**οὐκοῦν** not so?; and so**παντοδαπής** of every kind, manifold**παντοδαπός** of every kind, manifold**πέμμα** (pl) pastries, sweetmeats**ποιητής** -οῦ (m, 1) maker, author**ποιητός** made, well-made ~poet**προσδέω** bind also; need also**σκευή** equipment**σκεῦος** -εος (n, 3) thing, tool, vessel**σκευόω** prepare, collect**συνώτης** -ου (m, 1) swineherd**σχῆμα** -τος (n, 3) form, figure**τροφή** food, upkeep ~atrophy**τρόφεις** -εως (n) big, swollen ~atrophy**τροφός** (f) wet nurse ~atrophy**ὑπηρέτης** -ου (m, 1) servant, officer**ὑπόδημα** -τος (n, 3) sandals**ὑποκριτής** -οῦ (m, 1) actor, orator**χρυσός** (ο) gold**χρῶμα** -τος (n, 3) color

ἐταίραι καὶ πέμματα, καὶ ἕκαστα τούτων παντοδαπά.  
καὶ δὴ καὶ ἃ τὸ πρῶτον ἐλέγομεν οὐκέτι τὰναγκαῖα  
θετέον, οἰκίας τε καὶ ἱμάτια καὶ ὑποδήματα, ἀλλὰ τήν τε  
ζωγραφίαν κινητέον καὶ τήν ποικιλίαν, καὶ χρυσὸν καὶ  
ἐλέφαντα καὶ πάντα τὰ τοιαῦτα κτητέον. ἦ γάρ;

Ναί, ἔφη.

Οὐκοῦν μείζονά τε αὖ τὴν πόλιν δεῖ ποιεῖν· ἐκείνη γὰρ  
ἢ ὑγιεινὴ οὐκέτι ἱκανή, ἀλλ' ἤδη ὄγκου ἐμπληστέα καὶ  
πλήθους, ἃ οὐκέτι τοῦ ἀναγκαίου ἔνεκά ἐστιν ἐν ταῖς  
πόλεσιν, οἷον οἳ τε θηρευταὶ πάντες οἳ τε μιμηταί,  
πολλοὶ μὲν οἱ περὶ τὰ σχήματά τε καὶ χρώματα, πολλοὶ  
δὲ οἱ περὶ μουσικὴν, ποιηταί τε καὶ τούτων ὑπηρεταί,  
ῥαψωδοί, ὑποκριταί, χορευταί, ἐργολάβοι, σκευῶν τε  
παντοδαπῶν δημιουργοί, τῶν τε ἄλλων καὶ τῶν περὶ  
τὸν γυναικεῖον κόσμον. καὶ δὴ καὶ διακόνων πλειόνων  
δεησόμεθα· ἢ οὐ δοκεῖ δεῖσιν παιδαγωγῶν, τιθῶν,  
τροφῶν, κομμωτριῶν, κουρέων, καὶ αὖ ὀψοποιῶν τε καὶ  
μαγείρων; ἔτι δὲ καὶ συβωτῶν προσδεησόμεθα· τοῦτο γὰρ



ἐταῖραι καὶ |(pl) pastries, :αὶ ἕκαστα τούτων παντοδαπά.  
 |sweetmeats  
 καὶ δὴ καὶ ᾧ τὸ πρῶτον ἐλέγομεν οὐκέτι τὰναγκαῖα  
 θετέον, οἰκίας τε καὶ |toga, καὶ |sandals , ἀλλὰ τήν τε  
 |cloth  
 ζωγραφίαν |move, καὶ τὴν ποικιλίαν, καὶ |gold καὶ  
 |remove  
 |ivory, καὶ πάντα τὰ τοιαῦτα κτητέον. ἦ γάρ;  
 |elephant  
 |yea , ἔφη.

|not so?; and so ἅ τε αὖ τὴν πόλιν δεῖ ποιεῖν· ἐκείνη γὰρ  
 ἡ ὑγιεινὴ οὐκέτι ἱκανή, ἀλλ' ἤδη ὄγκου ἐμπληστέρα καὶ  
 πλήθους, ᾧ οὐκέτι τοῦ ἀναγκαίου ἔνεκά ἐστιν ἐν ταῖς  
 πόλεσιν, οἷον οἳ τε θηρευταὶ πάντες οἳ τε |imitator, ,  
 |actor  
 πολλοὶ μὲν οἱ περὶ τὰ |form, τε καὶ |color , πολλοὶ  
 |figure  
 δὲ οἱ περὶ |art, music , ποιηταί τε καὶ τούτων |servant, ,  
 |officer  
 ραψωδοί, |actor, , χορευταί, ἐργολάβοι, σκευῶν τε  
 |orator  
 παντοδαπῶν |public , τῶν τε ἄλλων καὶ τῶν περὶ  
 |worker  
 τὸν |of women κόσμον. καὶ δὴ καὶ |servant, πλειόνων  
 |attendant  
 δεησόμεθα· ἦ οὐ δοκεῖ δεῖσειν παιδαγωγῶν, τιτθῶν,  
 τροφῶν, κομμωτριῶν, κουρέων, καὶ αὖ ὀψοποιῶν τε καὶ  
 |butcher , ἔτι δὲ καὶ |swineherd προσδεησόμεθα· τοῦτο γὰρ

all these not of one sort only, but in every variety; we must go beyond the necessities of which I was at first speaking, such as houses, and clothes, and shoes: the arts of the painter and the embroiderer will have to be set in motion, and gold and ivory and all sorts of materials must be procured.

True, he said.

Then we must enlarge our borders; for the original healthy State is no longer sufficient. Now will the city have to fill and swell with a multitude of callings which are not required by any natural want; such as the whole tribe of hunters and actors, of whom one large class have to do with forms and colours; another will be the votaries of music—poets and their attendant train of rhapsodists, players, dancers, contractors; also makers of divers kinds of articles, including women's dresses. And we shall want more servants. Will not tutors be also in request, and nurses wet and dry, tirewomen and barbers, as well as confectioners and cooks; and swineherds, too, who were not needed and therefore had no place

*vocabulary***ἀναγκαῖος** coerced, coercing, slavery**ἄπειρος** untested; infinite**ἄπειρων** boundless**βόσκημα** fed livestock**δισαίτῳ** treat; live; arbitrate**ἐνιμι** be in ~ion**ἰατρός** (ᾱ) physician**κτῆσις** -ος (f) chattels**νέμω** to allot, to pasture ~nemesis**ὄρος** boundary marker ~horizon**οὐκοῦν** not so?; and so**πάμπολυς** very great**πλησίος** near, neighboring**προσδέω** bind also; need also**ὑπερβαίνω** pass, transgress ~basis**χρεία** need, use

ἡμῶν ἐν τῇ προτέρᾳ πόλει οὐκ ἐνῆν— ἔδει γὰρ οὐδέν— ἐν  
δὲ ταύτῃ καὶ τούτου προσδεήσει. δεήσει δὲ καὶ τῶν ἄλλων  
βοσκημάτων παμπόλλων, εἴ τις αὐτὰ ἔδεται· ἦ γάρ;

Πῶς γὰρ οὐ;

Οὐκοῦν καὶ ἰατρῶν ἐν χρείαις ἐσόμεθα πολὺ μᾶλλον οὕτω  
διαιτώμενοι ἢ ὥς τὸ πρότερον;

Πολύ γε.

Καὶ ἡ χώρα γέ που, ἡ τότε ἱκανὴ τρέφειν τοὺς τότε,  
σμικρὰ δὴ ἐξ ἱκανῆς ἔσται. ἦ πῶς λέγομεν;

Οὕτως, ἔφη.

Οὐκοῦν τῆς τῶν πλησίον χώρας ἡμῶν ἀποτμητέον,  
εἰ μέλλομεν ἱκανὴν ἔξειν νέμειν τε καὶ ἄροῦν, καὶ  
ἐκείνοις αὖ τῆς ἡμετέρας, ἐὰν καὶ ἐκεῖνοι ἀφῶσιν αὐτοὺς  
ἐπὶ χρημάτων κτήσιν ἄπειρον, ὑπερβάντες τὸν τῶν  
ἀναγκαίων ὅρον;

Πολλὴ ἀνάγκη, ἔφη, ὦ Σώκρατες.

ἡμῶν ἐν τῇ προτέρᾳ πόλει οὐκ ἐνῆν— ἔδει γὰρ οὐδέν— ἐν  
 δὲ ταύτῃ καὶ τούτου προσδεήσει. δεήσει δὲ καὶ τῶν ἄλλων  
 |fed livestock    παμπόλλων, εἴ τις αὐτὰ ἔδεται· ἦ γάρ;

Πῶς γὰρ οὐ;

|not so?; and |physician' |need, use' |ζόμεθα πολὺ μᾶλλον οὕτω  
 |so  
 |treat; live; ar- ἢ ὥς τὸ πρότερον;  
 |bitrate

Πολύ γε.

Καὶ ἡ χώρα γέ που, ἡ τότε ἱκανὴ τρέφειν τοὺς τότε,  
 σμικρὰ δὲ ἐξ ἱκανῆς ἔσται. ἢ πῶς λέγομεν;

Οὕτως, ἔφη.

|not so?; and |so τῶν |near χώρας ἡμῶν ἀποτμητέον,  
 εἰ μέλλομεν ἱκανὴν ἔξειν |distribute εἰ καὶ ἀροῦν, καὶ  
 ἐκείνοις αὖ τῆς ἡμετέρας, ἐὰν καὶ ἐκεῖνοι ἀφῶσιν αὐτοὺς  
 ἐπὶ χρημάτων |chattels ἄπειρον, |pass, transgress ὅν τῶν  
 ἀναγκαίων |boundary  
 |marker

Πολλὴ ἀνάγκη, ἔφη, ὦ Σώκρατες.

in the former edition of our State, but are needed now? They must not be forgotten: and there will be animals of many other kinds, if people eat them.

Certainly.

And living in this way we shall have much greater need of physicians than before?

Much greater.

And the country which was enough to support the original inhabitants will be too small now, and not enough?

Quite true.

Then a slice of our neighbours' land will be wanted by us for pasture and tillage, and they will want a slice of ours, if, like ourselves, they exceed the limit of necessity, and give themselves up to the unlimited accumulation of wealth?

*vocabulary*

**ἀδύνατος** unable; impossible  
**δημόσιος** public, the state  
**διαμάχομαι** fight hard, contend  
**ἐπειμι** lie upon; approach ~ion  
**ἤνικα** when

**ὁμολογέω** agree with/to  
**οὐσία** property; essence  
**πλάσσω** form ~plaster  
**τέχνη** craft, art, plan, contrivance  
~technology

Πολεμήσομεν δὴ τὸ μετὰ τοῦτο, ὦ Γλαύκων; ἢ πῶς ἔσται;

Οὕτως, ἔφη.

Καὶ μηδέν γέ πω λέγωμεν, ἦν δ' ἐγώ, μήτ' εἴ τι κακὸν  
μήτ' εἰ ἀγαθὸν ὁ πόλεμος ἐργάζεται, ἀλλὰ τοσοῦτον  
μόνον, ὅτι πολέμου αὐτὴ γένεσιν ἠυρήκαμεν, ἐξ ὧν μάλιστα  
ταῖς πόλεσιν καὶ ἰδίᾳ καὶ δημοσίᾳ κακὰ γίνονται, ὅταν  
γίγνηται.

Πάνυ μὲν οὖν.

Ἔτι δὴ, ὦ φίλε, μείζονος τῆς πόλεως δεῖ οὗ τι σμικρῶ,  
ἀλλ' ὅλῳ στρατοπέδῳ, ὃ ἐξελθὼν ὑπὲρ τῆς οὐσίας ἀπάσης  
καὶ ὑπὲρ ὧν νυνδὴ ἐλέγομεν διαμαχεῖται τοῖς ἐπιοῦσιν.

Τί δέ; ἢ δ' ὅς· αὐτοὶ οὐχ ἱκανοί;

Οὐκ, εἰ σύ γε, ἦν δ' ἐγώ, καὶ ἡμεῖς ἅπαντες  
ὠμολογήσαμεν καλῶς, ἥνίκα ἐπλάττομεν τὴν  
πόλιν· ὠμολογοῦμεν δέ που, εἰ μέμνησαι,  
ἀδύνατον εἶνα πολλὰς καλῶς ἐργάζεσθαι τέχνας.



Πολεμήσομεν δὴ τὸ μετὰ τοῦτο, ὦ Γλαύκων; ἢ πῶς ἔσται;

Οὕτως, ἔφη.

Καὶ μηδέν γέ πω λέγωμεν, ἦν δ' ἐγώ, μήτ' εἴ τι κακὸν  
μήτ' εἰ ἀγαθὸν ὁ πόλεμος ἐργάζεται, ἀλλὰ τοσοῦτον  
μόνον, ὅτι πολέμου αὖ γένεσιν ἠϋρήκαμεν, ἐξ ὧν μάλιστα  
ταῖς πόλεσιν καὶ ἰδίᾳ καὶ δημοσίᾳ κακὰ γίνονται, ὅταν  
γίγνηται.

Πάνυ μὲν οὖν.

Ἔτι δὴ, ὦ φίλε, μείζονος τῆς πόλεως δεῖ οὗ τι σμικρῶ,  
ἀλλ' ὅλω στρατοπέδῳ, ὃ ἐξελθὼν ὑπὲρ τῆς <sup>property;</sup>πάσης  
<sub>essence</sub>  
καὶ ὑπὲρ ὧν νυνδὴ ἐλέγομεν <sup>fight hard, contend</sup> |lie upon; approach

Τί δέ; ἢ δ' ὅς· αὐτοὶ οὐχ ἱκανοί;

Οὐκ, εἰ σύ γε, ἦν δ' ἐγώ, καὶ ἡμεῖς ἅπαντες

|agree with/to καλῶς, |when |form τήν

πόλιν· |agree with/to δέ που, εἰ μέμνησαι,

|unable; <sup>ένα</sup>πολλὰς καλῶς ἐργάζεσθαι |craft  
|impossible .

That, Socrates, will be inevitable.

And so we shall go to war, Glaucon. Shall we not?

Most certainly, he replied.

Then without determining as yet whether war does good or harm, thus much we may affirm, that now we have discovered war to be derived from causes which are also the causes of almost all the evils in States, private as well as public.

Undoubtedly.

And our State must once more enlarge; and this time the enlargement will be nothing short of a whole army, which will have to go out and fight with the invaders for all that we have, as well as for the things and persons whom we were describing above.

Why? he said; are they not capable of defending themselves?

No, I said; not if we were right in the principle which was acknowledged by all of us when we were framing the State: the principle, as you will remember, was that one man cannot practise many arts with success.

Very

*vocabulary***ἀγωνία** contest; agony**βίος** life ~biology**βιόω** live; (mp) make a living ~biology**γεωργέω** farm, till land**γεωργός** farming**ἐπιχειρέω** do, try, attack ~chiral**κῆδω** distress, hurt; mp: care about

(+gen) ~heinous

**οἰκοδόμος** builder, architect**οὐδαμὸς** not anyone**παρίημι** dangle; pass over, allow ~jet**πολεμικός** warlike, hostile ~polemic**πότερος** which, whichever of two**σκυτότομος** leather worker**σχολή** rest, leisure**τέχνη** craft, art, plan, contrivance

~technology

**τεχνικός** skillful**φύω** produce, beget; clasp ~physics**ὡσαύτως** in the same way

Ἀληθῇ λέγεις, ἔφη.

Τί οὖν; ἦν δ' ἐγώ· ἡ περὶ τὸν πόλεμον ἀγωνία οὐ τεχνικὴ δοκεῖ εἶναι;

Καὶ μάλα, ἔφη.

Ἡ οὖν τι σκυτικῆς δεῖ μάλλον κήδεσθαι ἢ πολεμικῆς;

Οὐδαμῶς.

Ἄλλ' ἄρα τὸν μὲν σκυτοτόμον διεκωλύομεν μήτε γεωργὸν ἐπιχειρεῖν εἶναι ἅμα μήτε ὑφάντην μήτε οἰκοδόμον ἀλλὰ σκυτοτόμον, ἵνα δὴ ἡμῖν τὸ τῆς σκυτικῆς ἔργον καλῶς γίγνοιτο, καὶ τῶν ἄλλων ἐνὶ ἐκάστω ὡσαύτως ἐν ἀπεδίδομεν, πρὸς ὃ ἐπεφύκει ἕκαστος καὶ ἐφ' ᾧ ἔμελλε τῶν ἄλλων σχολὴν ἄγων διὰ βίου αὐτὸ ἐργαζόμενος οὐ παριεῖς τοὺς καιροὺς καλῶς ἀπεργάσεσθαι· τὰ δὲ δὴ περὶ τὸν πόλεμον πότερον οὐ περὶ πλείστου ἐστὶν εὖ ἀπεργασθέντα; ἢ οὕτω ῥάδιον, ὥστε καὶ γεωργῶν τις ἅμα πολεμικὸς ἔσται καὶ σκυτοτομῶν καὶ ἄλλην τέχνην ἡντινοῦν ἐργαζόμενος, πεττευτικὸς δὲ ἢ κυβευτικὸς

Ἀληθῇ λέγεις, ἔφη.

Τί οὖν; ἦν δ' ἐγώ· ἡ περὶ τὸν πόλεμον ἀγωνία οὐ skillful  
δοκεῖ εἶναι;

Καὶ μάλα, ἔφη.

Ἡ οὖν τι σκυτικῆς δεῖ μάλλον distress ἢ warlike, hostile  
|not anyone.

Ἄλλ' ἄρα τὸν μὲν σκυτοτόμον διεκωλύομεν μήτε farming  
|do, try, attack...αι ἅμα μήτε ὑφάντην μήτε builder, architect ἀλλὰ  
σχυτοτόμον, ἵνα δὴ ἡμῖν τὸ τῆς σκυτικῆς ἔργον καλῶς  
γίγνοιτο, καὶ τῶν ἄλλων ἐνὶ ἐκάστῳ |in the same way  
ἀπεδίδομεν, πρὸς ὃ ἐπεφύκει ἕκαστος καὶ ἐφ' ᾧ ἔμελλε  
τῶν ἄλλων rest, leisure ἄγων διὰ βίου αὐτὸ ἐργαζόμενος οὐ  
|dangle; pass over, allow καί τοι καλῶς ἀπεργάσεσθαι· τὰ δὲ δὴ  
περὶ τὸν πόλεμον which, whichever οὐ περὶ πλείστου ἐστὶν εὖ  
ἀπεργασθέντα; ἢ οὕτω ῥάδιον, ὥστε καὶ γεωργῶν τις  
ἅμα warlike, hostile ἔσται καὶ σκυτοτομῶν καὶ ἄλλην craft  
ἡντινοῦν ἐργαζόμενος, πεττευτικὸς δὲ ἢ κυβευτικὸς

true, he said.

But is not war an art?

Certainly.

And an art requiring as much attention as shoemaking?

Quite true.

And the shoemaker was not allowed by us to be a husbandman, or a weaver, or a builder—in order that we might have our shoes well made; but to him and to every other worker was assigned one work for which he was by nature fitted, and at that he was to continue working all his life long and at no other; he was not to let opportunities slip, and then he would become a good workman. Now nothing can be more important than that the work of a soldier should be well done. But is war an art so easily acquired that a man may be a warrior who is also a husbandman, or shoemaker, or other artisan; although no one in the

*vocabulary*

**ἀγωνιστής** -οῦ (m, 1) competitor  
**ἀθλητής** ἀεθλητού (m, 1) athlete,  
 contestant ~athlete  
**ἀσπίς** -δος (f) shield ~spit  
**αὐθήμερος** on the same day  
**δημιουργός** public worker  
 ~ergonomics  
**εἴπερ** if indeed  
**ἐπιμέλεια** attention; assigned task  
**ἐπιστήμη** skill, knowledge  
**ἐπιτήδειος** fit, suitable  
**ἐπιτήδευμα** -τος (n, 3) habit, business,  
 custom  
**ἐπιτηδεύω** practice, pursue  
**μελέτη** care; practice

**ὀπλιτικός** (ι) of a hoplite  
**ὄπλον** tool, weapon, ship's tackle  
 ~hoplite  
**ὄργανον** tool; body organ  
**οὐκοῦν** not so?; and so  
**πάρεργος** incidental, secondary  
**πολεμικός** warlike, hostile ~polemic  
**σχολή** rest, leisure  
**τέχνη** craft, art, plan, contrivance  
 ~technology  
**φυλακός** guard; sentry  
**φύλαξ** -χος (m) guard; sentry  
 ~phylactery  
**φύσις** -εως (f) nature (of a thing)  
 ~physics  
**χρήσιμος** useful

ἰκανῶς οὐδ' ἂν εἰς γένοιτο μὴ αὐτὸ τοῦτο ἐκ παιδὸς ἐπιτηδεύων, ἀλλὰ παρέργῳ χρώμενος; καὶ ἀσπίδα μὲν λαβὼν ἢ τι ἄλλο τῶν πολεμικῶν ὄπλων τε καὶ ὀργάνων αὐθημερὸν ὀπλιτικῆς ἢ τινος ἄλλης μάχης τῶν κατὰ πόλεμον ἰκανὸς ἔσται ἀγωνιστής, τῶν δὲ ἄλλων ὀργάνων οὐδὲν οὐδένα δημιουργὸν οὐδὲ ἀθλητὴν ληφθὲν ποιήσει, οὐδ' ἔσται χρήσιμον τῷ μήτε τὴν ἐπιστήμην ἐκάστου λαβόντι μήτε τὴν μελέτην ἰκανὴν παρασχομένῳ;

Πολλοῦ γὰρ ἂν, ἢ δ' ὅς, τὰ ὄργανα ἦν ἄξια.

Οὐκοῦν, ἦν δ' ἐγώ, ὅσῳ μέγιστον τὸ τῶν φυλάκων ἔργον, τοσούτῳ σχολῆς τε τῶν ἄλλων πλείστης ἂν εἴη καὶ αὐτῆς τέχνης τε καὶ ἐπιμελείας μεγίστης δεόμενον.

Οἶμαι ἔγωγε, ἢ δ' ὅς.

Ἄρ' οὖν οὐ καὶ φύσεως ἐπιτηδείας εἰς αὐτὸ τὸ ἐπιτήδευμα;

Πῶς δ' οὐ;

Ἡμέτερον δὴ ἔργον ἂν εἴη, ὥς ἔοικεν, εἴπερ οἰοί τ' ἐσμέν,



ἱκανῶς οὐδ' ἂν εἰς γένοιτο μὴ αὐτὸ τοῦτο ἐκ παιδὸς

|practice, , ἀλλὰ παρέργω χρώμενος; καὶ |shield μὲν  
|pursue

λαβὼν ἢ τι ἄλλο τῶν |warlike, |tool τε καὶ |tool; body organ  
|hostile

αὐθημερὸν |of a hoplite ἢ τινος ἄλλης μάχης τῶν κατὰ

πόλεμον ἱκανὸς ἔσται |competitor , τῶν δὲ ἄλλων |tool; body organ

οὐδὲν οὐδένα |public οὐδὲ |athlete, ληφθὲν ποιήσει,  
|worker |contestant

οὐδ' ἔσται |useful τῷ μήτε τὴν |skill, ἐκάστου  
|knowledge

λαβόντι μήτε τὴν |care; ἱκανὴν παρασχομένῳ;  
|practice

Πολλοῦ γὰρ ἂν, ἢ δ' ὅς, τὰ |tool; body,organ .

|not so?; and so' ἐγώ, ὅσῳ μέγιστον τὸ τῶν φυλάκων ἔργον,

τοσούτῳ |rest, τε τῶν ἄλλων πλείστης ἂν εἴη καὶ αὐ  
|leisure

|craft τε καὶ |attention; as-εγίστης δεόμενον.  
|signed task

Οἶμαι ἔγωγε, ἢ δ' ὅς.

Ἄρ' οὖν οὐ καὶ |nature |fit, suitable εἰς αὐτὸ τὸ |habit, busi-  
|(of a |thing) |ness, custom

Πῶς δ' οὐ;

Ἡμέτερον δὴ ἔργον ἂν εἴη, ὥς ἔοικεν, |if indeed -ί τ' ἐσμέν,

world would be a good dice or draught player who merely took up the game as a recreation, and had not from his earliest years devoted himself to this and nothing else? No tools will make a man a skilled workman, or master of defence, nor be of any use to him who has not learned how to handle them, and has never bestowed any attention upon them. How then will he who takes up a shield or other implement of war become a good fighter all in a day, whether with heavy-armed or any other kind of troops?

Yes, he said, the tools which would teach men their own use would be beyond price.

And the higher the duties of the guardian, I said, the more time, and skill, and art, and application will be needed by him?

No doubt, he replied.

Will he not also require natural aptitude for his calling?

Certainly.

Then it will be

*vocabulary*

**αἴσθησις** -εως (f) sense perception  
**ἀνδρεῖος** of a man, manly  
**ἀράομαι** (ᾶα) pray, vow, invoke  
**γενναῖος** noble, sincere ~genesis  
**διαμάχομαι** fight hard, contend  
**εἴπερ** if indeed  
**ἐκάτερος** each of two  
**ἐκλέγω** pick, single out  
**ἐλαφρός** nimble, light on one's feet;  
 light, bearable ~elevator  
**ἐπιτήδειος** fit, suitable  
**ἔραμαι** love, aor. fall in love; long for,  
 covet ~erotic

**εὐγενής** well born  
**ἰσχυρός** (ῶ) strong, forceful, violent  
**νεανίσκος** (ᾱ) young man  
**ὅμως** anyway, nevertheless  
**ποίη** grass  
**ποῖος** what kind  
**σκύλαξ** -κος (f) puppy  
**φαῦλος** trifling  
**φυλακή** guard, prison, watch  
 ~phylactery  
**φύσις** -εως (f) nature (of a thing)  
 ~physics  
**φύω** produce, beget; clasp ~physics

ἐκλέξασθαι τίνες τε καὶ ποῖαι φύσεις ἐπιτήδεια εἰς πόλεως  
φυλακὴν.

Ἡμέτερον μέντοι.

Μὰ Δία, ἦν δ' ἐγώ, οὐκ ἄρα φαῦλον πρᾶγμα ἡράμεθα·  
ὅμως δὲ οὐκ ἀποδειλιατέον, ὅσον γ' ἂν δύναμις παρείκη.

Οὐ γὰρ οὖν, ἔφη.

Οἷε οὖν τι, ἦν δ' ἐγώ, διαφέρειν φύσιν γενναίου σκύλακος  
εἰς φυλακὴν νεανίσκου εὐγενοῦς;

Τὸ ποῖον λέγεις;

Οἷον ὁξύν τέ που δεῖ αὐτοῖν ἐκότερον εἶναι πρὸς αἴσθησιν  
καὶ ἐλαφρὸν πρὸς τὸ αἰσθανόμενον διωκᾶσθαι, καὶ ἰσχυρὸν  
αὐτὸ, εἰ δέη ἐλόντα διαμάχεσθαι.

Δεῖ γὰρ οὖν, ἔφη, πάντων τούτων.

Καὶ μὴν ἀνδρεῖόν γε, εἴπερ εἶδ' μαχεῖται.

Πῶς

δ'

οὐ;

|pick, single τίνες τε καὶ ποῖαι φύσεις |fit, suitable εἰς πόλεως  
out

|guard,  
|prison,  
|watch

Ἡμέτερον μέντοι.

Μὰ Δία, ἦν δ' ἐγώ, οὐκ ἄρα |trifling πρᾶγμα ἡράμεθα·

|anyway, nevertheless ἑλιατέον, ὅσον γ' ἂν δύναμις παρείκη.

Οὐ γὰρ οὖν, ἔφη.

Οἷε οὖν τι, ἦν δ' ἐγώ, διαφέρειν φύσιν |noble, |puppy  
|sincere

εἰς |guard, νεανίσκου |well born ,  
|prison,  
|watch

Τὸ |what kind, εἰς;

Οἶον ὁξύν τέ που δεῖ αὐτοῖν |each of two ἵναι πρὸς |sense perception

καὶ |light in weight τὸ αἰσθανόμενον διωκάθειν, καὶ |strong, force-  
|ful, violent

αὖ, ἐὰν δέη ἐλόντα |fight hard, contend

Δεῖ γὰρ οὖν, ἔφη, πάντων τούτων.

Καὶ μὴν |of a man, |if indeed μαχεῖται.  
|manly

Πῶς

δ'

οὔ;

our duty to select, if we can, natures which are fitted for the task of guarding the city?

It will.

And the selection will be no easy matter, I said; but we must be brave and do our best.

We must.

Is not the noble youth very like a well-bred dog in respect of guarding and watching?

What do you mean?

I mean that both of them ought to be quick to see, and swift to overtake the enemy when they see him; and strong too if, when they have caught him, they have to fight with him.

All these qualities, he replied, will certainly be required by them.

Well, and your guardian must be brave if he is to fight well?

Certainly.

And is

*vocabulary***ἄγριος** wild, savage ~agriculture**ἄμαχος** unconquerable; noncombatant**ἀνδρεῖος** of a man, manly**ἀνίκητος** (ι) unconquered**ἄρα** interrogative pcl**δῆλος** visible, conspicuous**εἴτε** if, whenever; either/or**ἐννοέω** consider**ζῶον** being, animal; picture**ναί** yea**οἰκεῖος** household, familiar, proper**οἰκειόω** adopt, adapt**πραῶς** soft, gentle**τοίνυν** well, then**φύλαξ** -χος (m) guard; sentry

~phylactery

**φύσις** -εως (f) nature (of a thing)

~physics

**φύω** produce, beget; clasp ~physics

Ἄνδρεῖος δὲ εἶναι ἄρα ἐθελήσει ὁ μὴ θυμοειδὴς εἴτε ἵππος  
εἴτε κύων ἢ ἄλλο ὅτιοῦν ζῶον; ἢ οὐκ ἐννενόηκας ὥς  
ἄμαχόν τε καὶ ἀνίκητον θυμός, οὗ παρόντος ψυχὴν πᾶσα  
πρὸς πάντα ἄφοβός τέ ἐστι καὶ ἀήττητος;

Ἐννενόηκα.

Τὰ μὲν τοίνυν τοῦ σώματος οἶον δεῖ τὸν φύλακα εἶναι,  
δῆλα.

Ναί.

Καὶ μὴν καὶ τὰ τῆς ψυχῆς, ὅτι γε θυμοειδῆ.

Καὶ τοῦτο.

Πῶς οὖν, ἦν δ' ἐγώ, ὦ Γλαύκων, οὐκ ἄγριοι ἀλλήλοις  
τε ἔσονται καὶ τοῖς ἄλλοις πολίταις, ὅντες τοιοῦτοι τὰς  
φύσεις;

Μὰ Δία, ἦ δ' ὅς, οὐ ραδίως.

Ἀλλὰ μέντοι δεῖ γε πρὸς μὲν τοὺς οἰκείους πρᾶγους αὐτοὺς  
εἶναι, πρὸς δὲ τοὺς πολεμίους χαλεπούς· εἰ δὲ μή, οὐ



|of a man, manly| *τι* |interrogative| *ἢ μὴ θυμοειδὴς* |if, whenever;  
|either/or

|if, whenever;| *ἢ ἄλλο ὅτιοῦν ζῶον; ἢ οὐκ* |consider *ὥς*  
|either/or

|unconquerable;| |unconquered| *μός, οὗ παρόντος ψυχὴ πᾶσα*  
|noncombatant

*πρὸς πάντα ἄφοβός τέ ἐστι καὶ ἀήττητος;*

|consider

*Τὰ μὲν* |well, then *οὗ σώματος οἶον δεῖ τὸν* |guard;  
|sentry *εἶναι,*

|visible,  
|conspicuous

|yea

*Καὶ μὴν καὶ τὰ τῆς ψυχῆς, ὅτι γε θυμοειδῆ.*

*Καὶ τοῦτο.*

*Πῶς οὖν, ἣν δ' ἐγώ, ὦ Γλαύκων, οὐκ* |wild,  
|savage *ἀλλήλοις*

*τε ἔσονται καὶ τοῖς ἄλλοις πολίταις, ὄντες τοιοῦτοι τὰς*

*φύσεις;*

*Μὰ Δία, ἣ δ' ὅς, οὐ ῥαδίως.*

*Ἀλλὰ μέντοι δεῖ γε πρὸς μὲν τοὺς οἰκείους* |soft,  
|gentle *αὐτοὺς*

*εἶναι, πρὸς δὲ τοὺς πολεμίους χαλεπούς· εἰ δὲ μή, οὐ*

he likely to be brave who has no spirit, whether horse or dog or any other animal? Have you never observed how invincible and unconquerable is spirit and how the presence of it makes the soul of any creature to be absolutely fearless and indomitable?

I have.

Then now we have a clear notion of the bodily qualities which are required in the guardian.

True.

And also of the mental ones; his soul is to be full of spirit?

Yes.

But are not these spirited natures apt to be savage with one another, and with everybody else?

A difficulty by no means easy to overcome, he replied.

Whereas, I said, they ought to be dangerous to their enemies, and gentle to their friends; if

*vocabulary***ἀδύνατος** unable; impossible**ἀπαλείφω** erase**ἀπολείπω** leave behind, fail ~eclipse**ἀπορέω** be confused, distressed**διόλλυμι** (ϋ) be ruined**δράω** do, accomplish**εἰκών** -όνος (f, 3) image, likeness**ἐννοέω** consider**ἐπισκέπτομαι** look upon, inspect**ἐπισκοπέω** look upon, inspect**ἦθος ἥθεος** (n, 3) habit, habitat ~ethos**κινδυνεύω** encounter danger; (+inf)

there is a danger that

**ὁπότερος** which of two, either of two**περιμένω** wait for**πόθεν** from where?**πραῶς** soft, gentle**στέρομαι** lack, lose**φθάνω** (ᾱ) do first, outstrip**φύλαξ** -χος (m) guard; sentry

~phylactery

**φύσις** -εως (f) nature (of a thing)

~physics

**φύω** produce, beget; clasp ~physics

περιμενουῖσιν ἄλλους σφᾶς διολέσαι, ἀλλ' αὐτοὶ φθῆσονται  
αὐτὸ δράσαντες.

Ἀληθῇ, ἔφη.

Τί οὖν, ἦν δ' ἐγώ, ποιήσομεν; πόθεν ἅμα πρᾶον καὶ  
μεγαλόθυμον ἦθος εὐρήσομεν; ἐναντία γάρ που θυμοειδεῖ  
πραεῖα φύσις.

Φαίνεται.

Ἀλλὰ μέντοι τούτων γε ὁποτέρου ἂν στερῇται, φύλαξ  
ἀγαθὸς οὐ μὴ γένηται· ταῦτα δὲ ἀδυνάτοις ἔοικεν, καὶ  
οὕτω δὴ συμβαίνει ἀγαθὸν φύλακα ἀδύνατον γενέσθαι.

Κινδυνεύει, ἔφη.

Καὶ ἐγὼ ἀπορήσας τε καὶ ἐπισκεψάμενος τὰ ἔμπροσθεν,  
δικαίως γε, ἦν δ' ἐγώ, ὦ φίλε, ἀποροῦμεν· ἥς γὰρ  
προυθέμεθα εἰκόνος ἀπελείφθημεν.

Πῶς λέγεις;

Οὐκ ἐννενοήκαμεν ὅτι εἰσὶν ἄρα φύσεις οἷας ἡμεῖς οὐκ

|wait for ἄλλους σφᾶς |be ruined, ἀλλ' αὐτοὶ |be first

αὐτὸ |do, accomplish

Ἀληθῆ, ἔφη.

Τί οὖν, ἦν δ' ἐγώ, ποιήσομεν; |from where? |soft, καὶ  
|gentle  
μεγαλόθυμον |habit, ὀρήσομεν; ἐναντία γάρ που θυμοειδεῖ  
|habitat  
πραεῖα |nature (of a thing)

Φαίνεται.

Ἀλλὰ μέντοι τούτων γε |which of two, ei-|lack, lose, |guard;  
|ther of two |sentry  
ἀγαθὸς οὐ μὴ γένηται ταῦτα δὲ |unable; ἔοικεν, καὶ  
|impossible  
οὕτω δὲ συμβαίνει ἀγαθὸν |guard; |unable; γενέσθαι.  
|sentry |impossible

|encounter danger; (+inf)  
|there is a danger that

Καὶ ἐγὼ |be confused, ἐ καὶ ἐπισκεψάμενος τὰ ἔμπροσθεν,  
|distressed  
δικαίως γε, ἦν δ' ἐγώ, ὦ φίλε, |be confused, ἥς γὰρ  
|distressed  
προυθέμεθα |image, ἀπελείφθημεν.  
|likeness

Πῶς λέγεις;

Οὐκ |consider ὅτι εἰσὶν ἄρα φύσεις οἷας ἡμεῖς οὐκ

not, they will destroy themselves without waiting for their enemies to destroy them.

True, he said.

What is to be done then? I said; how shall we find a gentle nature which has also a great spirit, for the one is the contradiction of the other?

True.

He will not be a good guardian who is wanting in either of these two qualities; and yet the combination of them appears to be impossible; and hence we must infer that to be a good guardian is impossible.

I am afraid that what you say is true, he replied.

Here feeling perplexed I began to think over what had preceded. — My friend, I said, no wonder that we are in a perplexity; for we have lost sight of the image which we had before us.

What do you mean? he said.

I mean to say that there do exist

*vocabulary*

**ἀγνώς** -τος (m) unknown,  
unrecognizable

**γενναῖος** noble, sincere ~genesis

**γνώριμος** known (a person) ~gnostic

**ἐννοέω** consider

**ζῶον** being, animal; picture

**ἦθος** ἦθεος (n, 3) habit, habitat ~ethos

**ἥκιστος** least; above all

**καθοράω** look down ~panorama

**παραβάλλω** put at risk ~ballistic

**ποῦ** where?

**προσγίγνομαι** become ally to

**προσδέω** bind also; need also

**συνήθης** habitual, intimate

**φιλόσοφος** wisdom-loving

**φύλαξ** -χος (m) guard; sentry

~phylactery

**φύσις** -εως (f) nature (of a thing)

~physics

**φύω** produce, beget; clasp ~physics

ᾠήθημεν, ἔχουσαι τάναντία ταῦτα.

Ποῦ δὴ;

Ἵδοι μὲν ἂν τις καὶ ἐν ἄλλοις ζώοις, οὐ μεντὰν ἥκιστα ἐν ᾧ ἡμεῖς παρεβάλλομεν τῷ φύλακι. οἶσθα γάρ πον τῶν γετναίων κυνῶν, ὅτι τοῦτο φύσει αὐτῶν τὸ ἦθος, πρὸς μὲν τοὺς συνήθεις τε καὶ γνωρίμους ὡς οἶόν τε πρατοτάτους εἶναι, πρὸς δὲ τοὺς ἀγνωῶτας τοῦναντίον.

Οἶδα μέντοι.

Τοῦτο μὲν ἄρα, ἦν δ' ἐγώ, δυνατόν, καὶ οὐ παρὰ φύσιν ζητοῦμεν τοιοῦτον εἶναι τὸν φύλακα.

Οὐκ ἔοικεν.

Ἄρ' οὖν σοι δοκεῖ ἔτι τοῦδε προσδεῖσθαι ὁ φυλακικὸς ἐσόμενος, πρὸς τῷ θυμοειδεῖ ἔτι προσγενέσθαι φιλόσοφος τὴν φύσιν;

Πῶς δὴ; ἔφη· οὐ γὰρ ἐννοῶ.

Καὶ τοῦτο, ἦν δ' ἐγώ, ἐν τοῖς κυσὶν κατόψει, ὃ καὶ ἄξιον



ᾠήθημεν, ἔχουσαι τάναντία ταῦτα.

|where?;;

Ἴδοι μὲν ἂν τις καὶ ἐν ἄλλοις ζώοις, οὐ μεντὰν |least;  
 ἐν ᾧ ἡμεῖς |put at risk τῷ |guard; . οἶσθα γάρ πού τῶν |above  
 |noble, |sincere κυνῶν, ὅτι τοῦτο φύσει αὐτῶν τὸ |habit, ..ρὸς μὲν |habitat  
 τοὺς |habitual, τε καὶ |known (a person) ὅν τε πραοτάτους  
 |intimate  
 εἶναι, πρὸς δὲ τοὺς |unknown, un-<sup>2</sup> |αντίον.  
 |recognizable

Οἶδα μέντοι.

Τοῦτο μὲν ἄρα, ἦν δ' ἐγώ, δυνατόν, καὶ οὐ παρὰ φύσιν  
 ζητοῦμεν τοιοῦτον εἶναι τὸν |guard;  
 |sentry

Οὐκ ἔοικεν.

Ἄρ' οὖν σοι δοκεῖ ἔτι τοῦδε προσδεῖσθαι ὁ φυλακικὸς  
 ἐσόμενος, πρὸς τῷ θυμοειδεῖ ἔτι |become ally to |wisdom-loving  
 τὴν φύσιν;

Πῶς δῆ; ἔφη· οὐ γὰρ |consider

Καὶ τοῦτο, ἦν δ' ἐγώ, ἐν τοῖς κυσὶν κατόψει, ὃ καὶ ἄξιον

natures gifted with those opposite qualities.

And where do you find them?

Many animals, I replied, furnish examples of them; our friend the dog is a very good one: you know that well-bred dogs are perfectly gentle to their familiars and acquaintances, and the reverse to strangers.

Yes, I know.

Then there is nothing impossible or out of the order of nature in our finding a guardian who has a similar combination of qualities?

Certainly not.

Would not he who is fitted to be a guardian, besides the spirited nature, need to have the qualities of a philosopher?

I do not apprehend your meaning.

The trait of which I am speaking, I replied, may be also seen in the dog,

*vocabulary*

**ἀγνοέω** be ignorant of ~gnostic  
**ἄγνοια** ignorance  
**ἄγνώς** -τος (m) unknown,  
 unrecognizable  
**ἄλλότριος** someone else's; alien ~alien  
**ἀσπάζομαι** greet, salute  
**γνώριμος** known (a person) ~gnostic  
**δῆλος** visible, conspicuous  
**διακρίνω** (ι) separate, sort ~critic  
**δράω** do, accomplish  
**καίτοι** and yet; and in fact; although  
**καταμανθάνω** examine, observe  
**μέχρι** as far as, until  
**οἰκεῖος** household, familiar, proper  
**οἰκέω** inhabit ~economics  
**ὀρίζω** divide; ordain, define ~horizon

**οὐδαμὸς** not anyone  
**οὐπω** no longer  
**ὄψις** ὄψεως (f) sight, view  
 ~thanatopsis  
**πάθος** -ους (n, 3) an experience,  
 passion, condition  
**πῇ** where? how?  
**ποῖος** what kind  
**προσέχω** direct to; think about  
**πώποτε** never  
**σύνεσις** -εως (f) confluence ~jet  
**φιλομαθής** knowledge-loving  
**φιλόσοφος** wisdom-loving  
**φύσις** -εως (f) nature (of a thing)  
 ~physics  
**χαλεπαίνω** be violent, rage

θαυμάσαι τοῦ θηρίου.

Τὸ ποῖον;

Ὅτι ὃν μὲν ἂν ἴδῃ ἀγνώτα, χαλεπαίνει, οὐδὲ ἐν κακὸν προπεπονθώς· ὃν δ' ἂν γνώριμον, ἀσπάζεται, κἂν μηδὲν πρόποτε ὑπ' αὐτοῦ ἀγαθὸν πεπόνθῃ. ἢ οὐπω τοῦτο ἐθαύμασας;

Οὐ πάννυ, ἔφη, μέχρι τούτου προσέσχον τὸν νοῦν· ὅτι δέ που δρᾷ ταῦτα, δῆλον.

Ἀλλὰ μὴν κομψόν γε φαίνεται τὸ πάθος αὐτοῦ τῆς φύσεως καὶ ὡς ἀληθῶς φιλόσοφον.

Πῇ δῆ;

Ἢι, ἣν δ' ἐγώ, ὅψιν οὐδενὶ ἄλλῳ φίλην καὶ ἐχθρὰν διακρίνει ἢ τῷ τὴν μὲν καταμαθεῖν, τὴν δὲ ἀγνοῆσαι. καίτοι πῶς οὐκ ἂν φιλομαθὲς εἴη συνέσει τε καὶ ἀγνοίᾳ ὀριζόμενον τό τε οἰκεῖον καὶ τὸ ἀλλότριον;

Οὐδαμῶς, ἢ δ' ὅς, ὅπως οὐ.

θαυμάσαι τοῦ θηρίου.

Τὸ |what kind

“Οτι ὃν μὲν ἂν ἴδῃ |unknown, |be violent, rage ὃδὲ ἐν κακὸν  
 προπεπονθώς· ὃν δ’ ἂν |unrecog-  
 nizab|known (a|greet, salute, καὶ μὴδὲν  
 |person)  
 |never ὑπ’ αὐτοῦ ἀγαθὸν πεπόνθη. ἣ |no longer\_ὕτο  
 εἰθαύμασας;

Οὐ πάνυ, ἔφη, |as far as, until |direct to; τὸν νοῦν· ὅτι δέ  
 |think about

που |do, accom-|visible,  
 |plish |conspicuous

Ἀλλὰ μὴν κομψόν γε φαίνεται τὸ |an experience, pās-|nature (of a thing)  
 |sion, condition

καὶ ὡς ἀληθῶς |wisdom-loving

Πῇ δὴ;

Ἦι, ἦν δ’ ἐγώ, |sight οὐδενὶ ἄλλω φίλην καὶ ἐχθρὰν

|separate, sort τῷ τὴν μὲν |examine, , τὴν δὲ |be ignorant of  
 |observe

|and yet; and in fact; al-|knowledge-loving|confluence : καὶ |ignorance  
 |though

|divide; or- τό τε οὐκείον καὶ τὸ |someone  
 |dain, define |else’s; alien

|not anyone, ἣ δ’ ὅς, ὅπως οὐ.

and is remarkable in the animal.

What trait?

Why, a dog, whenever he sees a stranger, is angry; when an acquaintance, he welcomes him, although the one has never done him any harm, nor the other any good. Did this never strike you as curious?

The matter never struck me before; but I quite recognise the truth of your remark.

And surely this instinct of the dog is very charming;—your dog is a true philosopher.

Why?

Why, because he distinguishes the face of a friend and of an enemy only by the criterion of knowing and not knowing. And must not an animal be a lover of learning who determines what he likes and dislikes by the test of knowledge and ignorance?

Most assuredly.

And is not the love of learning the love of wisdom,

*vocabulary***ἀδικία** injustice, offence**ἄρα** interrogative pcl**γνώριμος** known (a person) ~gnostic**δικαιοσύνη** justice**θαρρέω** be of good heart**θαρσέω** be of good heart**ἰσχυρός** (ῥ) strong, forceful, violent**κατείδον** look upon**οἰκεῖος** household, familiar, proper**οἰκειόω** adopt, adapt**οὐκοῦν** not so?; and so**παιδεύω** raise; train**παντάπασιν** altogether; yes, certainly**πραῶς** soft, gentle**σκοπάω** watch, observe**σκοπέω** behold, consider**φιλομαθής** knowledge-loving**φιλόσοφος** wisdom-loving**φύλαξ** -χος (m) guard; sentry

~phylactery

**φύσις** -εως (f) nature (of a thing)

~physics

**φύω** produce, beget; clasp ~physics

Ἄλλὰ μέντοι, εἶπον ἐγώ, τό γε φιλομαθὲς καὶ φιλόσοφον ταῦτόν;

Ταῦτόν γάρ, ἔφη.

Οὐκοῦν θαρροῦντες τιθῶμεν καὶ ἐν ἀνθρώπῳ, εἰ μέλλει πρὸς τοὺς οἰκείους καὶ γνωρίμους πρῶός τις ἔσεσθαι, φύσει φιλόσοφον καὶ φιλομαθὴ αὐτὸν δεῖν εἶναι;

Τιθῶμεν, ἔφη.

Φιλόσοφος δὴ καὶ θυμοειδὴς καὶ ταχὺς καὶ ἰσχυρὸς ἡμῖν τὴν φύσιν ἔσται ὁ μέλλων καλὸς καὶ ἀγαθὸς ἔσεσθαι φύλαξ πόλεως.

Παντάπασι μὲν οὖν, ἔφη.

Οὗτος μὲν δὴ ἂν οὕτως ὑπάρχῃ. θρέψονται δὲ δὴ ἡμῖν οὗτοι καὶ παιδευθήσονται τίνα τρόπον; καὶ ἄρά τι προὔργου ἡμῖν ἔστιν αὐτὸ σκοποῦσι πρὸς τὸ κατιδεῖν οὐπὲρ ἔνεκα πάντα σκοποῦμεν, δικαιοσύνην τε καὶ ἀδικίαν τίνα τρόπον ἐν πόλει γίγνεται; ἵνα μὴ ἐώμεν ἱκανὸν λόγον



Ἀλλὰ μέντοι, εἶπον ἐγώ, τό γε |knowledge-loving|wisdom-loving  
ταυτόν;

Ταυτόν γάρ, ἔφη.

|not so?; and, so ὄντες τιθώμεν καὶ ἐν ἀνθρώπῳ, εἰ μέλλει  
πρὸς τοὺς οἰκείους καὶ |known (a per-|soft, τις ἔσεσθαι,  
|son) |gentle  
φύσει |wisdom-lovingαὶ |knowledge-lovingν δεῖν εἶναι;

Τιθώμεν, ἔφη.

|wisdom-lovingδὴ καὶ θυμοειδὴς καὶ ταχύς καὶ |strong, force-  
|ful, violent  
τὴν φύσιν ἔσται ὁ μέλλον καλὸς ἀγαθὸς ἔσεσθαι |guard;  
|sentry  
πόλεως.

|altogether; μὲν οὖν, ἔφη.  
|yes, certainly

Οὗτος μὲν δὴ ἂν οὕτως ὑπάρχῃ. θρέφονται δὲ δὴ  
ἡμῖν οὗτοι καὶ |raise; train τίνα τρόπον; καὶ |interrogative pcl  
προϋργου ἡμῖν ἐστὶν αὐτὸ σκοποῦσι πρὸς τὸ |look upon  
οὐδὲρ ἔνεκα πάντα |behold, |justice τε καὶ |injustice,  
|consider |offence  
τίνα τρόπον ἐν πόλει γίγνεται; ἵνα μὴ ἐώμεν ἱκανὸν λόγον

which is philosophy?

They are the same, he replied.

And may we not say confidently of man also, that he who is likely to be gentle to his friends and acquaintances, must by nature be a lover of wisdom and knowledge?

That we may safely affirm.

Then he who is to be a really good and noble guardian of the State will require to unite in himself philosophy and spirit and swiftness and strength?

Undoubtedly.

Then we have found the desired natures; and now that we have found them, how are they to be reared and educated?

*vocabulary*

**διέξιμι** pass through; recount ~ion

**ἴσκω** imitate, liken to, guess ~victor

**μουσική** art, music

**μυθολογέω** (ō) tell stories

**παιδεία** child-rearing, education

**παιδεύω** raise; train

**προσδοκάω** expect

**προσδοκέω** be thought besides

**συχνός** long; many; extensive

**σχολή** rest, leisure

ἢ συχνὸν διεξίωμεν.

Καὶ ὁ τοῦ Γλαύκωνος ἀδελφός, πάνυ μὲν οὖν, ἔφη, ἔγωγε προσδοκῶ προὔργου εἶναι εἰς τοῦτο ταύτην τὴν σκέψιν.

Μὰ Δία, ἦν δ' ἐγώ, ὦ φίλε Ἀδείμαντε, οὐκ ἄρα ἀφετέον, οὐδ' εἰ μακροτέρα τυγχάνει οὔσα.

Οὐ γὰρ οὖν.

Ἴθι οὖν, ὥσπερ ἐν μύθῳ μυθολογοῦντές τε καὶ σχολὴν ἄγοντες λόγῳ παιδεύωμεν τοὺς ἄνδρας.

Ἀλλὰ χρή.

Τίς οὖν ἡ παιδεία; ἢ χαλεπὸν εὐρεῖν βελτίῳ τῆς ὑπὸ τοῦ πολλοῦ χρόνου ἡύρημένης; ἔστιν δέ που ἡ μὲν ἐπὶ σώμασι γυμναστική, ἡ δ' ἐπὶ ψυχῇ μουσική.

Ἔστιν γάρ.

Ἄρ' οὖν οὐ μουσικῇ πρότερον ἀρξόμεθα παιδεύοντες ἢ γυμναστικῇ;

Πῶς

δ'

οὐ;

$\eta$  | long; | pass through;  
| many; | recount  
| extensive

Καὶ ὁ τοῦ Γλαύκωνος ἀδελφός, πάνυ μὲν οὖν, ἔφη, ἔγωγε  
προσδοκῶ προὔργου εἶναι εἰς τοῦτο ταύτην τὴν σκέψιν.

Μὰ Δία, ἣν δ' ἐγώ, ὦ φίλε Ἀδείμαντε, οὐκ ἄρα ἀφετέον,  
οὐδ' εἰ μακροτέρᾳ τυγχάνει οὔσα.

Οὐ γὰρ οὖν.

|imitate, liken ἡμεῖς ἐν μύθῳ |tell stories τε καὶ |rest,  
|to, guess |leisure  
  
ἀγόντες λόγῳ |raise; train τοὺς ἀνδρας.

Ἄλλὰ χρή.

Τίς οὖν ἡ **child-rearing, education** *ἡλεπὸν εὐρεῖν βελτίω της ὑπὸ τοῦ*  
*πολλοῦ χρόνου ἡύρημένης; ἔστιν δέ που ἡ μὲν ἐπὶ σώμασι*  
*γυμναστική, ἡ δ' ἐπὶ ψυχῇ* **art, music**

Ἔστιν γάρ.

Ἄρ' οὖν οὐ |art, music πρότερον ἀρξόμεθα |raise; train ἡ  
 γυμναστικῇ;

 $\Pi\hat{\omega}_S$  $\delta'$ 

oŭ;

Is not this an enquiry which may be expected to throw light on the greater enquiry which is our final end—How do justice and injustice grow up in States? for we do not want either to omit what is to the point or to draw out the argument to an inconvenient length.

Adeimantus thought that the enquiry would be of great service to us.

Then, I said, my dear friend, the task must not be given up, even if somewhat long.

Certainly not.

Come then, and let us pass a leisure hour in story-telling, and our story shall be the education of our heroes.

By all means.

And what shall be their education? Can we find a better than the traditional sort?—and this has two divisions, gymnastic for the body, and music for the soul.

True.

Shall we begin education with music, and go on to gymnastic afterwards?

By

*vocabulary*

**ἄπτω** set on fire; attach; mid: touch,  
seize ~haptic

**γυμνάσιον** exercise; school

**δισσός** double

**εἶδος** -ους (n, 3) appearance, form  
~oid

**ἔνιμι** be in ~ion

**μουσική** art, music

**ναί** yea

**ὀρθός** upright, straight; correct, just  
~orthogonal

**ὀρθόω** stand up

**οὐκοῦν** not so?; and so

**παιδεύω** raise; train

**παιδίον** young child; slave

**ψευδής** lying, false ~pseudo-

**ψεῦδος** -ους (n, 3) a lie ~pseudo-

Μουσικῆς δ', εἶπον, τιθεῖς λόγους, ἢ οὐ;

Ἐγώ γε.

Λόγων δὲ διττὸν εἶδος, τὸ μὲν ἀληθές, ψεῦδος δ' ἕτερον;

Ναί.

Παιδευτέον δ' ἐν ἀμφοτέροις, πρότερον δ' ἐν τοῖς ψευδέσιν;

Οὐ μανθάνω, ἔφη, πῶς λέγεις.

Οὐ μανθάνεις, ἦν δ' ἐγώ, ὅτι πρῶτον τοῖς παιδίοις μύθους λέγομεν; τοῦτο δέ που ὡς τὸ ὅλον εἰπεῖν ψεῦδος, ἔνι δὲ καὶ ἀληθῆ. πρότερον δὲ μύθοις πρὸς τὰ παιδιά ἢ γυμνασίοις χρώμεθα.

Ἔστι ταῦτα.

Τοῦτο δὴ ἔλεγον, ὅτι μουσικῆς πρότερον ἀπτέον ἢ γυμναστικῆς.

Ὅρθῶς, ἔφη.

Οὐκοῦν οἶσθ' ὅτι ἀρχὴ παντὸς ἔργου μέγιστον, ἄλλως



|art, music δ', εἶπον, τιθεῖς λόγους, ἢ οὐ;

Ἐγωγε.

Λόγων δὲ |double |form , τὸ μὲν ἀληθές, |a lie δ' ἕτερον;

|yea .

|raise; train δ' ἐν ἀμφοτέροις, πρότερον δ' ἐν τοῖς |lying,  
|false ,

Οὐ μανθάνω, ἔφη, πῶς λέγεις.

Οὐ μανθάνεις, ἦν δ' ἐγώ, ὅτι πρῶτον τοῖς παιδίοις μύθους

λέγομεν; τοῦτο δέ που ὡς τὸ ὅλον εἰπεῖν |a lie , |be in` καὶ

ἀληθῆ. πρότερον δὲ μύθοις πρὸς τὰ |young ἢ |exercise;  
|child; |school  
|slave

χρώμεθα.

Ἔστι ταῦτα.

Τοῦτο δὲ ἔλεγον, ὅτι |art, music πρότερον |set on fire; ἢ attach; mid:  
|touch, seize

γυμναστικῆς.

Ὅρθως, ἔφη.

|not so?; and so ἔτι ἀρχὴ παντὸς ἔργου μέγιστον, ἄλλως

all means.

And when you speak of music, do you include literature or not?

I do.

And literature may be either true or false?

Yes.

And the young should be trained in both kinds, and we begin with the false?

I do not understand your meaning, he said.

You know, I said, that we begin by telling children stories which, though not wholly destitute of truth, are in the main fictitious; and these stories are told them when they are not of an age to learn gymnastics.

Very true.

That was my meaning when I said that we must teach music before gymnastics.

Quite right, he said.

You know also that the beginning is the most important part of any work, especially in the case of a

*vocabulary***ἀπαλός** soft, delicate**ἐκβάλλω** throw out, fell, let fall

~ballistic

**ἐνδύω** go into, put on**ἐπειδάν** when, after**ἐπιτυγχάνω** meet, attain**κομιδή** care, tending, providing for**πλάζω** make to wander ~plankton**πλάσσω** form ~plaster**ποῖος** what kind**τροφός** (f) wet nurse ~atrophy**τύπος** mold, form ~type

τε δὴ καὶ νέω καὶ ἀπαλῶ ὀτρωοῦν; μάλιστα γὰρ δὴ τότε πλάττεται, καὶ ἐνδύεται τύπος ὃν ἂν τις βούληται ἐνσημῆνασθαι ἐκάστω.

Κομιδῇ μὲν οὖν.

Ἄρ' οὖν ῥαδίως οὕτω παρήσομεν τοὺς ἐπιτυχόντας ὑπὸ τῶν ἐπιτυχόντων μύθους πλασθέντας ἀκούειν τοὺς παῖδας καὶ λαμβάνειν ἐν ταῖς ψυχαῖς ὡς ἐπὶ τὸ πολὺ ἐναντίας δόξας ἐκείναις ἅς, ἐπειδὰν τελεωθῶσιν, ἔχειν οἰησόμεθα δεῖν αὐτούς;

Οὐδ' ὁπωστιοῦν παρήσομεν.

Πρῶτον δὴ ἡμῖν, ὡς ἔοικεν, ἐπιστατητέον τοῖς μυθοποιοῖς, καὶ ὃν μὲν ἂν καλὸν μῦθον ποιήσωσιν, ἐγκριτέον, ὃν δ' ἂν μή, ἀποκριτέον. τοὺς δ' ἐγκριθέντας πείσομεν τὰς τροφούς τε καὶ μητέρας λέγειν τοῖς παισίν, καὶ πλάττειν τὰς ψυχὰς αὐτῶν τοῖς μύθοις πολὺ μᾶλλον ἢ τὰ σώματα ταῖς χερσίν· ὧν δὲ νῦν λέγουσι τοὺς πολλοὺς ἐκβλητέον.

Ποίους

δῆ;

ἔφη.

τε δὴ καὶ νέω καὶ |soft, delicate ὅτωοῦν; μάλιστα γὰρ δὴ  
 τότε |form , καὶ |go into, |mold, form ἵν τις βούληται  
 |put on  
 ἐνσημῆνασθαι ἐκάστω.

Κομιδῇ μὲν οὖν.

Ἄρ' οὖν ῥαδίως οὕτω παρήσομεν τοὺς |meet, attain ὑπὸ  
 τῶν |meet, attain μύθους πλασθέντας ἀκούειν τοὺς παῖδας  
 καὶ λαμβάνειν ἐν ταῖς ψυχαῖς ὡς ἐπὶ τὸ πολὺ ἐναντίας  
 δόξας ἐκείναις ἄς, |when, after τελεωθῶσιν, ἔχειν οἰησόμεθα  
 δεῖν αὐτούς;

Οὐδ' ὅπωςτιοῦν παρήσομεν.

Πρῶτον δὴ ἡμῖν, ὡς ἔοικεν, ἐπιστατητέον τοῖς μυθοποιοῖς,  
 καὶ ὃν μὲν ἂν καλὸν μῦθον ποιήσωσιν, ἐγκριτέον, ὃν δ'  
 ἂν μή, ἀποκριτέον. τοὺς δ' ἐγκριθέντας πείσομεν τὰς  
 |wet nurse τε καὶ μητέρας λέγειν τοῖς παισίν, καὶ |form  
 τὰς ψυχὰς αὐτῶν τοῖς μύθοις πολὺ μᾶλλον ἢ τὰ σώματα  
 ταῖς χερσίν· ὧν δὲ νῦν λέγουσι τοὺς πολλοὺς |throw out,  
 |fell, let fall  
 |what kind δῆ; ἔφη.

young and tender thing; for that is the time at which the character is being formed and the desired impression is more readily taken.

Quite true.

And shall we just carelessly allow children to hear any casual tales which may be devised by casual persons, and to receive into their minds ideas for the most part the very opposite of those which we should wish them to have when they are grown up?

We cannot.

Then the first thing will be to establish a censorship of the writers of fiction, and let the censors receive any tale of fiction which is good, and reject the bad; and we will desire mothers and nurses to tell their children the authorised ones only. Let them fashion the mind with such tales, even more fondly than they mould the body with their hands; but most of those which are now in use must be discarded.

Of what tales are

*vocabulary*

γραφεὺς -ος (m) painter

εἰκάζω liken; conjecture

ἐλαχὺς small; comp.: less ~light

ἐννοέω consider

ἥρωες hero ~hero

μέμφομαι blame; reject

ὀρθός upright, straight; correct, just  
~orthogonal

ὀρθόω stand up

οὐσία property; essence

ποιητής -οῦ (m, 1) maker, author

ποιητός made, well-made ~poet

ποῖος what kind

συντίθημι hearken, mark ~thesis

τύπος mold, form ~type

ψευδής lying, false ~pseudo-

ψεύδω be false, deceive; (mid) to lie  
~pseudo-

Ἐν τοῖς μείζουσιν, ἦν δ' ἐγώ, μύθοις ὀψόμεθα καὶ τοὺς ἐλάττους. δεῖ γὰρ δὴ τὸν αὐτὸν τύπον εἶναι καὶ ταὐτὸν δύνασθαι τοὺς τε μείζους καὶ τοὺς ἐλάττους. ἢ οὐκ οἶει;

Ἐγώ, ἔφη· ἀλλ' οὐκ ἐννοῶ οὐδὲ τοὺς μείζους τίνας λέγεις.

Οὗς Ἡσίοδος τε, εἶπον, καὶ Ὅμηρος ἡμῖν ἐλεγέτην καὶ οἱ ἄλλοι ποιηταί. οὗτοι γάρ που μύθους τοῖς ἀνθρώποις ψευδεῖς συντιθέντες ἔλεγόν τε καὶ λέγουσι.

Ποίους δὴ, ἦ δ' ὅς, καὶ τί αὐτῶν μεμφόμενος λέγεις;

Ὅπερ, ἦν δ' ἐγώ, χρὴ καὶ πρῶτον καὶ μάλιστα μέμφεσθαι, ἄλλως τε καὶ ἐάν τις μὴ καλῶς ψεύδῃται.

Τί τοῦτο;

Ὅταν εἰκάξῃ τις κακῶς οὐσίαν τῷ λόγῳ, περὶ θεῶν τε καὶ ἡρώων οἰοί εἰσιν, ὥσπερ γραφεὺς μὴδὲν ἑοικότα γράφων οἷς ἂν ὅμοια βουληθῇ γράψαι.

Καὶ γάρ, ἔφη, ὀρθῶς ἔχει τά γε τοιαῦτα μέμφεσθαι. ἀλλὰ



Ἐν τοῖς μείζουσιν, ἦν δ' ἐγώ, μύθοις ὀψόμεθα καὶ τοὺς  
 |small . δεῖ γὰρ δὴ τὸν αὐτὸν |mold, form ... καὶ ταὐτὸν  
 δύνασθαι τοὺς τε μείζους καὶ τοὺς |small . ἢ οὐκ οἶει;  
 Ἐγώ γ', ἔφη· ἀλλ' οὐκ |consider ... οὐδὲ τοὺς μείζους τίνας  
 λέγεις.

Οὗς Ἡσίοδος τε, εἶπον, καὶ Ὅμηρος ἡμῖν ἐλεγέτην καὶ  
 οἱ ἄλλοι ποιηταί. οὗτοι γάρ που μύθους τοῖς ἀνθρώποις  
 |lying, |hearken, mark ... λέγον τε καὶ λέγουσι.  
 |false

|what kind ..., ἦ δ' ὅς, καὶ τί αὐτῶν |blame; reject λέγεις;

Ὅπερ, ἦν δ' ἐγώ, χρὴ καὶ πρῶτον καὶ μάλιστα |blame; reject,  
 ἄλλως τε καὶ ἐάν τις μὴ καλῶς |be false, deceive;  
 (mid) to lie

Τί τοῦτο;

Ὅταν |liken; ... κακῶς |property; ᾧ λόγῳ, περὶ θεῶν τε καὶ  
 |conjecture |essence  
 |hero οἰοί εἰσιν, ὥσπερ |painter μηδὲν εἰκότα γράφω  
 οἷς ἂν ὅμοια βουλευθῇ γράψαι.

Καὶ γάρ, ἔφη, ὀρθῶς ἔχει τά γε τοιαῦτα |blame; reject. ἀλλὰ

you speaking? he said.

You may find a model of the lesser in the greater, I said; for they are necessarily of the same type, and there is the same spirit in both of them.

Very likely, he replied; but I do not as yet know what you would term the greater.

Those, I said, which are narrated by Homer and Hesiod, and the rest of the poets, who have ever been the great story-tellers of mankind.

But which stories do you mean, he said; and what fault do you find with them?

A fault which is most serious, I said; the fault of telling a lie, and, what is more, a bad lie.

But when is this fault committed?

Whenever an erroneous representation is made of the nature of gods and heroes, — as when a painter paints a portrait not having the shadow of a likeness to the original.

Yes, he said, that sort of thing is certainly very blameable;

*vocabulary***ἄπορος** impassable, difficult**ἀπόρρητος** forbidden, secret**ἄφρων** senseless, unthinking ~frenzy**δράω** do, accomplish**ἐλάχιστος** smallest, shortest, fewest**ἔσχατος** farthest, last**θαυμαστός** wonderful; admirable**θῦμα** -τος (n, 3) victim, sacrifice**θύω** (ō) rush; sacrifice ~θύω**κολάζω** punish**πάθος** -ους (n, 3) an experience, passion, condition**ποῖος** what kind**σιγάω** (ī) be silent**τιμωρέω** (ī) (+dat) take vengeance, punish; aid one who has been attacked**χοῖρος** young fattened pig**ψεῦδος** -ους (n, 3) a lie ~pseudo-**ψεύδω** be false, deceive; (mid) to lie ~pseudo-

πῶς δὴ λέγομεν καὶ ποῖα;

Πρῶτον μὲν, ἦν δ' ἐγώ, τὸ μέγιστον καὶ περὶ τῶν  
μεγίστων ψεύδος ὁ εἰπὼν οὐ καλῶς ἐψεύσατο ὡς Οὐρανός  
τε ἠργάσατο ἃ φησι δρᾶσαι αὐτὸν Ἡσίودος, ὃ τε αὖ  
Κρόνος ὡς ἐτμωρήσατο αὐτόν. τὰ δὲ δὴ τοῦ Κρόνου  
ἔργα καὶ πάθη ὑπὸ τοῦ υἱέος, οὐδ' ἂν εἰ ἦν ἀληθὴ ὥμην  
δεῖν ῥαδίως οὕτως λέγεσθαι πρὸς ἄφρονάς τε καὶ νέους,  
ἀλλὰ μάλιστα μὲν σιγᾶσθαι, εἰ δὲ ἀνάγκη τις ἦν λέγειν, δι'  
ἀπορρήτων ἀκούειν ὡς ὀλιγίστους, θυσαμένους οὐ χοῖρον  
ἀλλὰ τι μέγα καὶ ἄπορον θῦμα, ὅπως ὅτι ἐλαχίστοις  
συνέβη ἀκοῦσαι.

Καὶ γάρ, ἦ δ' ὅς, οὐτοί γε οἱ λόγοι χαλεποί.

Καὶ οὐ λεκτέοι γ', ἔφην, ὦ Ἀδείμαντε, ἐν τῇ  
ἡμετέρα πόλει. οὐδὲ λεκτέον νέω ἀκούοντι ὡς  
ἀδικῶν τὰ ἔσχατα οὐδὲν ἂν θαυμαστὸν ποιοῖ, οὐδ'  
αὖ ἀδικοῦντα πατέρα κολάζων παντὶ τρόπῳ, ἀλλὰ  
δρῶν ἂν ὅπερ θεῶν οἱ πρῶτοί τε καὶ μέγιστοι.

πῶς δὴ λέγομεν καὶ |what kind

Πρῶτον μὲν, ἦν δ' ἐγώ, τὸ μέγιστον καὶ περὶ τῶν

μεγίστων |a lie ὁ εἰπὼν οὐ καλῶς |be false, deceive; ὕβρανός  
(mid) to lie

τε ἡργάσατο ἅ φησι |do, accomplish. Ἡσίοδος, ὃ τε αὖ

Κρόνος ὡς |take vengeance, αὐτόν. τὰ δὲ δὴ τοῦ Κρόνου  
|punish, aid

ἔργα καὶ |an experience, pās-έος, οὐδ' ἂν εἰ ἦν ἀληθὴ ὥμην  
|sion, condition

δεῖν ῥαδίως οὕτως λέγεσθαι πρὸς |senseless, .ε καὶ νέους,  
|unthinking

ἀλλὰ μάλιστα μὲν |be silent , εἰ δὲ ἀνάγκη τις ἦν λέγειν, δι'

|forbidden, ἀκούειν ὡς ὀλιγίστους, |rush; sacrifice . ' |young  
|secret |fattened

ἀλλὰ τι μέγα καὶ |impass- |victim, ὥπως ὅτι |smallest, short-  
|able, |sacrifice |est, fewest  
|difficult

συνέβη ἀκούσαι.

Καὶ γάρ, ἦ δ' ὅς, οὗτοί γε οἱ λόγοι χαλεποί.

Καὶ οὐ λεκτέοι γ', ἔφην, ὦ Ἀδείμαντε, ἐν τῇ

ἡμετέρα πόλει. οὐδὲ λεκτέον νέω ἀκούοντι ὡς

ἀδικῶν τὰ |farthest οὐδὲν ἂν |wonderful; ποιοί, οὐδ'  
|admirable

αὖ ἀδικοῦντα πατέρα |punish παντὶ τρόπῳ, ἀλλὰ

|do, accomplish. .ερ θεῶν οἱ πρῶτοί τε καὶ μέγιστοι.

but what are the stories which you mean?

First of all, I said, there was that greatest of all lies in high places, which the poet told about Uranus, and which was a bad lie too,—I mean what Hesiod says that Uranus did, and how Cronus retaliated on him. The doings of Cronus, and the sufferings which in turn his son inflicted upon him, even if they were true, ought certainly not to be lightly told to young and thoughtless persons; if possible, they had better be buried in silence. But if there is an absolute necessity for their mention, a chosen few might hear them in a mystery, and they should sacrifice not a common [Eleusinian] pig, but some huge and unprocurable victim; and then the number of the hearers will be very few indeed.

Why, yes, said he, those stories are extremely objectionable.

Yes, Adeimantus, they are stories not to be repeated in our State; the young man should not be told that in committing the worst of crimes he is far from doing anything outrageous; and that even if he chastises his father when he does wrong, in whatever manner, he will only be following the example of the

*vocabulary***αἰσχρός** shameful**ἀναγκάζω** force, compel**ἄνευ** away from; not having; not  
needing ~Sp. sin**ἀπεχθάνομαι** become hated ~external**ἀπέχθομαι** be hated, incur hatred  
~external**γραιῦς** old woman ~geriatric**δεσμός** bond, latch, strap; also (pl)  
headdress**ἐγγύς** near**ἐπιβουλεύω** plot, plan, harm  
~volunteer**ἐπιτήδειος** fit, suitable**ἔχθρη** hate**ἥρως** hero ~hero**μυθολογέω** (ῶ) tell stories**οἰκεῖος** household, familiar, proper**οἰκειόω** adopt, adapt**παιδίον** young child; slave**παντοδαπής** of every kind, manifold**παντοδαπός** of every kind, manifold**παραδείκνυμι** (ῶ) receive, admit**παράπαν** completely**ποιητής** -οῦ (m, 1) maker, author**ποιητός** made, well-made ~poet**πώποτε** never**ρίπτω** hurl**συγγενεῦς** inborn, kin to**συγγενής** inborn, kin to**τύπτω** beat, smite ~stupid**ὑπόνοια** suspicion; hidden meaning

Οὐ μὰ τὸν Δία, ἦ δ' ὅς, οὐδὲ αὐτῷ μοι δοκεῖ ἐπιτήδεια εἶναι  
λέγειν.

Οὐδέ γε, ἦν δ' ἐγώ, τὸ παράπαν ὡς θεοὶ θεοῖς πολεμοῦσί  
τε καὶ ἐπιβουλεύουσι καὶ μάχονται— οὐδὲ γὰρ ἀληθῆ— εἴ  
γε δεῖ ἡμῖν τοὺς μέλλοντας τὴν πόλιν φυλάξειν αἰσχιστον  
νομίζειν τὸ ῥαδίως ἀλλήλοις ἀπεχθάνεσθαι— πολλοῦ δεῖ  
γιγαντομαχίας τε μυθολογητέον αὐτοῖς καὶ ποικιλτέον,  
καὶ ἄλλας ἔχθρας πολλὰς καὶ παντοδαπὰς θεῶν τε καὶ  
ἡρώων πρὸς συγγενεῖς τε καὶ οἰκείους αὐτῶν— ἀλλ' εἴ  
πως μέλλομεν πείσειν ὡς οὐδεὶς πώποτε πολίτης ἕτερος  
ἐτέρῳ ἀπήχθετο οὐδ' ἔστιν τοῦτο ὅσιον, τοιαῦτα λεκτέα  
μᾶλλον πρὸς τὰ παιδιά εὐθὺς καὶ γέρουσι καὶ γραυσί,  
καὶ πρεσβυτέροις γιγνομένοις καὶ τοὺς ποιητὰς ἐγγὺς  
τούτων ἀναγκαστέον λογοποιεῖν. Ἦρας δὲ δεσμοὺς ὑπὸ  
ύεος καὶ Ἥφαιστου ῥίψεις ὑπὸ πατρός, μέλλοντος τῇ  
μητρὶ τυπτομένη ἀμυνεῖν, καὶ θεομαχίας ὅσας Ὅμηρος  
πεποίηκεν οὐ παραδεκτέον εἰς τὴν πόλιν, οὔτ' ἐν ὑπονοίαις  
πεποιημένας οὔτε ἄνευ ὑπονοιῶν. ὁ γὰρ νέος οὐχ οἶός



Οὐ μὰ τὸν Δία, ἣ δ' ὅς, οὐδὲ αὐτῷ μοι δοκεῖ |fit, suitable εἶναι  
λέγειν.

Οὐδέ γε, ἣν δ' ἐγώ, τὸ |completely ὥς θεοὶ θεοῖς πολεμοῦσί  
τε καὶ |plot, plan, harm καὶ μάχονται— οὐδὲ γὰρ ἀληθῆ— εἴ  
γε δεῖ ἡμῖν τοὺς μέλλοντας τὴν πόλιν φυλάξειν |shameful  
νομίζειν τὸ ῥαδίως ἀλλήλοις |become hated — πολλοῦ δεῖ  
γιγαντομαχίας τε |tell stories αὐτοῖς καὶ ποικιλτέον,  
καὶ ἄλλας |hate πολλὰς καὶ παντοδαπὰς θεῶν τε καὶ  
|hero πρὸς συγγενεῖς τε καὶ οἰκείους αὐτῶν— ἀλλ' εἴ  
πως μέλλομεν πείσειν ὥς οὐδεὶς |never πολίτης ἕτερος  
ἐτέρῳ ἀπήχθετο οὐδ' ἔστιν τοῦτο ὅσιον, τοιαῦτα λεκτέα  
μᾶλλον πρὸς τὰ |young εὐθὺς καὶ γέρουσι καὶ |old woman  
καὶ πρεσβυτέροις |child; γιγνομένοις καὶ τοὺς ποιητὰς |slave  
τούτων |force, compel λογοποιεῖν. Ἦρας δὲ |bond, ὑπὸ  
|latch, ἕος καὶ Ἡφαίστου ῥάβεις ὑπὸ πατρός, |strap  
|smite μέλλοντος τῇ  
ἀμυνεῖν, καὶ θεομαχίας ὅσας Ὅμηρος  
πεποίηκεν οὐ παραδεκτέον εἰς τὴν πόλιν, οὗτ' ἐν |suspicion  
πεποιημένας οὔτε |away |suspicion . ὁ γὰρ νέος οὐχ οἶός  
|from;  
|not  
|hav-  
|ing;  
|not  
|need-  
|ing

first and greatest among the gods.

I entirely agree with you, he said; in my opinion those stories are quite unfit to be repeated.

Neither, if we mean our future guardians to regard the habit of quarrelling among themselves as of all things the basest, should any word be said to them of the wars in heaven, and of the plots and fightings of the gods against one another, for they are not true. No, we shall never mention the battles of the giants, or let them be embroidered on garments; and we shall be silent about the innumerable other quarrels of gods and heroes with their friends and relatives. If they would only believe us we would tell them that quarrelling is unholy, and that never up to this time has there been any quarrel between citizens; this is what old men and old women should begin by telling children; and when they grow up, the poets also should be told to compose for them in a similar spirit. But the narrative of Hephaestus binding Here his mother, or how on another occasion Zeus sent him flying for taking her part when she was being beaten, and all the battles of the gods in Homer—these tales must not be admitted into our State, whether they are supposed to have an allegorical meaning or not. For a

*vocabulary*

ἀρετή goodness, excellence  
 δήπου perhaps; is it not so?  
 δυσέκνιπτος hard to wash out  
 ἐρωτάω ask about something  
 μυθολογέω (ῶ) tell stories  
 ὀρθός upright, straight; correct, just  
 ~orthogonal

ὀρθόω stand up  
 ποιητής -οῦ (m, 1) maker, author  
 ποιητός made, well-made ~poet  
 προσήκω belong to, it beseems  
 τοιόσδε such  
 τύπος mold, form ~type  
 τύπτω beat, smite ~stupid  
 ὑπόνοια suspicion; hidden meaning

τε κρίνειν ὅτι τε ὑπόνοια καὶ ὁ μή, ἀλλ' ἃ ἂν τηλικούτος  
ὦν λάβῃ ἐν ταῖς δόξαις δυσέκνιπτά τε καὶ ἀμετάστατα  
φιλεῖ γίγνεσθαι· ὦν δὴ ἴσως ἔνεκα περὶ παντὸς ποιητέον  
ἃ πρῶτα ἀκούουσιν ὅτι κάλλιστα μεμυθολογημένα πρὸς  
ἀρετὴν ἀκούειν.

Ἔχει γάρ, ἔφη, λόγον. ἀλλ' εἴ τις αὖ καὶ ταῦτα ἐρωτῶῃ  
ἡμᾶς, ταῦτα ἅττα τ' ἐστὶν καὶ τίνες οἱ μῦθοι, τίνας ἂν  
φαίμεν;

Καὶ ἐγὼ εἶπον· ὦ Ἀδείμαντε, οὐκ ἐσμέν ποιηταὶ ἐγὼ τε  
καὶ σὺ ἐν τῷ παρόντι, ἀλλ' οἰκισταὶ πόλεως· οἰκισταῖς δὲ  
τοὺς μὲν τύπους προσήκει εἰδέναι ἐν οἷς δεῖ μυθολογεῖν  
τοὺς ποιητάς, παρ' οὓς ἐὰν ποιῶσιν οὐκ ἐπιτρεπτέον, οὐ  
μὴν αὐτοῖς γε ποιητέον μύθους.

Ὅρθῶς, ἔφη· ἀλλ' αὐτὸ δὴ τοῦτο, οἱ τύποι περὶ θεολογίας  
τίνας ἂν εἶεν;

Τοιοῖδε πού τινες, ἦν δ' ἐγώ· οἷος τυγχάνει ὁ θεὸς ὢν, αἰὲν  
δήπου ἀποδοτέον, ἐάντ' τις αὐτὸν ἐν ἔπεσιν ποιῇ ἐάντε ἐν

τε κρίνειν ὅτι τε |suspicion καὶ ὃ μή, ἀλλ' ἃ ἂν τηλικούτος  
 ὦν λάβῃ ἐν ταῖς δόξαις |hard to wash out :αὶ ἀμετάστατα  
 φιλεῖ γίγνεσθαι· ὦν δὴ ἴσως ἔνεκα περὶ παντὸς ποιητέον  
 ἃ πρῶτα ἀκούουσιν ὅτι κάλλιστα |tell stories πρὸς  
 |excellence' κούειν.

Ἔχει γάρ, ἔφη, λόγον. ἀλλ' εἴ τις αὖ καὶ ταῦτα |ask  
 ἡμᾶς, ταῦτα ἅττα τ' ἐστὶν καὶ τίνες οἱ μῦθοι, τίνας ἂν  
 φαῖμεν;

Καὶ ἐγὼ εἶπον· ὦ Ἀδείμαντε, οὐκ ἐσμέν ποιηταὶ ἐγὼ τε  
 καὶ σὺ ἐν τῷ παρόντι, ἀλλ' οἰκισταὶ πόλεως· οἰκισταῖς δὲ  
 τοὺς μὲν |mold, |belong to, εἰδέναι ἐν οἷς δεῖ |tell stories  
 |form |it beseems  
 τοὺς ποιητάς, παρ' οὓς ἐὰν ποιῶσιν οὐκ ἐπιτρεπτέον, οὐ  
 μὴν αὐτοῖς γε ποιητέον μύθους.

Ὅρθῶς, ἔφη· ἀλλ' αὐτὸ δὴ τοῦτο, οἱ τύποι περὶ θεολογίας  
 τίνες ἂν εἶεν;

|such πού τινες, ἦν δ' ἐγὼ· οἷος τυγχάνει ὁ θεὸς ὧν, ἀεὶ  
 |perhaps; is |δοτέον, ἐάντε τις αὐτὸν ἐν ἔπεσιν ποιῇ ἐάντε ἐν  
 |it not so?

young person cannot judge what is allegorical and what is literal; anything that he receives into his mind at that age is likely to become indelible and unalterable; and therefore it is most important that the tales which the young first hear should be models of virtuous thoughts.

There you are right, he replied; but if any one asks where are such models to be found and of what tales are you speaking—how shall we answer him?

I said to him, You and I, Adeimantus, at this moment are not poets, but founders of a State: now the founders of a State ought to know the general forms in which poets should cast their tales, and the limits which must be observed by them, but to make the tales is not their business.

Very true, he said; but what are these forms of theology which you mean?

Something of this kind, I replied:—God is always to be represented as he truly is,

*vocabulary***αἵτιος** blameworthy; the cause

~etiology

**αἰτίος** blameworthy; the cause

~etiology

**βλάπτω** break, make fail**μέλος** -ους (n, 3) limb; melody**ναί** yea**οὐδαμὸς** not anyone**οὐκοῦν** not so?; and so**τραγῳδία** tragedy, serious poem**ὠφέλιμος** helping, useful

μέλεσιν ἑάντε ἐν τραγωδία.

Δεῖ γάρ.

Οὐκοῦν ἀγαθὸς ὅ γε θεὸς τῷ ὄντι τε καὶ λεκτέον οὕτω;

Τί μήν;

Ἄλλὰ μὴν οὐδέν γε τῶν ἀγαθῶν βλαβερόν· ἦ γάρ;

Οὐ μοι δοκεῖ.

Ἄρ' οὖν ὁ μὴ βλαβερόν βλάπτει;

Οὐδαμῶς.

Ὁ δὲ μὴ βλάπτει κακόν τι ποιεῖ;

Οὐδὲ τοῦτο.

Ὁ δέ γε μηδὲν κακὸν ποιεῖ οὐδ' ἂν τινος εἴη κακοῦ αἵτιον;

Πῶς γάρ;

Τί δέ; ὠφέλιμον τὸ ἀγαθόν;

Ναί.



|limb; *ἐάντε ἐν* |tragedy, se-  
|melody |rious poem

*Δεῖ γάρ.*

|not so?; and so<sup>^</sup> *ς ὅ γε θεὸς τῷ ὄντι τε καὶ λεκτέον οὕτω;*

*Τί μὴν;*

*Ἀλλὰ μὴν οὐδέν γε τῶν ἀγαθῶν βλαβερόν· ἦ γάρ;*

*Οὐ μοι δοκεῖ.*

*Ἄρ' οὖν ὃ μὴ βλαβερόν* |break, make fail

|not anyone

*᾽Ο δὲ μὴ* |break, make fail *τι ποιεῖ;*

*Οὐδὲ τοῦτο.*

*᾽Ο δέ γε μηδὲν κακὸν ποιεῖ οὐδ' ἄν τινος εἴη κακοῦ αἴτιον;*

*Πῶς γάρ;*

*Τί δέ;* |helping, *τὸ ἀγαθόν;*  
|useful

|yea

whatever be the sort of poetry, epic, lyric or tragic, in which the representation is given.

Right.

And is he not truly good? and must he not be represented as such?

Certainly.

And no good thing is hurtful?

No, indeed.

And that which is not hurtful hurts not?

Certainly not.

And that which hurts not does no evil?

No.

And can that which does no evil be a cause of evil?

Impossible.

And the good is advantageous?

Yes.

And therefore the cause of well-being?

Yes.

*vocabulary*

**αἰτιάομαι** blame ~etiology  
**αἷτιος** blameworthy; the cause  
 ~etiology  
**αἰτίος** blameworthy; the cause  
 ~etiology  
**ἀναίτιος** blameless ~etiology  
**ἀνόητος** foolish  
**ἀποδείκνυμι** (ὄ) show, point out;

appoint; (mid) declare  
**δοιοί** both, doubly  
**δοῖω** a pair  
**κατάκειμαι** lie down  
**κήρ** doom, death, fate  
**κηρός** wax  
**ναί** yea  
**οὔδας** -εος (n, 3) ground, floor  
**παντελής** complete, absolute

Αἴτιον ἄρα εὐπραγίας;

Ναί.

Οὐκ ἄρα πάντων γε αἴτιον τὸ ἀγαθόν, ἀλλὰ τῶν μὲν εὖ ἐχόντων αἴτιον, τῶν δὲ κακῶν ἀναίτιον.

Παντελῶς γ', ἔφη.

Οὐδ' ἄρα, ἦν δ' ἐγώ, ὁ θεός, ἐπειδὴ ἀγαθός, πάντων ἂν εἴη αἴτιος, ὥς οἱ πολλοὶ λέγουσιν, ἀλλὰ ὀλίγων μὲν τοῖς ἀνθρώποις αἴτιος, πολλῶν δὲ ἀναίτιος· πολὺ γὰρ ἐλάττω τὰγαθὰ τῶν κακῶν ἡμῖν, καὶ τῶν μὲν ἀγαθῶν οὐδένα ἄλλον αἰτιατέον, τῶν δὲ κακῶν ἄλλ' ἅττα δεῖ ζητεῖν τὰ αἴτια, ἀλλ' οὐ τὸν θεόν.

Ἀληθέστατα, ἔφη, δοκεῖς μοι λέγειν.

Οὐκ ἄρα, ἦν δ' ἐγώ, ἀποδεκτέον οὔτε Ὅμηρου οὔτ' ἄλλου ποιητοῦ ταύτην τὴν ἀμαρτίαν περὶ τοὺς θεοὺς ἀνοήτως ἀμαρτάνοντος καὶ λέγοντος— ὥς δοιοί τε πίθοι κατακείται ἐν Διὸς οὔδει κηρῶν ἔμπλειοι, ὁ μὲν

Αἴτιον ἄρα εὐπραγίας;

|yea

Οὐκ ἄρα πάντων γε αἴτιον τὸ ἀγαθόν, ἀλλὰ τῶν μὲν εὖ  
ἐχόντων αἴτιον, τῶν δὲ κακῶν |blameless .

|complete, γ', ἔφη.  
absolute

Οὐδ' ἄρα, ἦν δ' ἐγώ, ὁ θεός, ἐπειδὴ ἀγαθός, πάντων ἂν  
εἶη |blameworthy; ἡ πολλοὶ λέγουσιν, ἀλλὰ ὀλίγων μὲν τοῖς  
|the cause  
ἀνθρώποις |blameworthy; ὧν δὲ |blameless πολὺ γὰρ ἐλάττω  
|the cause  
τὰγαθὰ τῶν κακῶν ἡμῖν, καὶ τῶν μὲν ἀγαθῶν οὐδένα  
ἄλλον |blame , τῶν δὲ κακῶν ἄλλ' ἅττα δεῖ ζητεῖν τὰ  
αἵτια, ἀλλ' οὐ τὸν θεόν.

Ἀληθέστατα, ἔφη, δοκεῖς μοι λέγειν.

Οὐκ ἄρα, ἦν δ' ἐγώ, |show, point out; ἀπ- 'Ομήρου οὐτ'  
|point; (mid) declare  
ἄλλου ποιητοῦ ταύτην τὴν ἁμαρτίαν περὶ τοὺς θεοὺς

|foolish ἁμαρτάνοντος καὶ λέγοντος— ὥς δοιοί τε πίθου

|lie down ἐν Διὸς |ground, ἡρώων ἔμπλειοι, ὁ μὲν  
|floor

It follows therefore that the good is not the cause of all things, but of the good only?

Assuredly.

Then God, if he be good, is not the author of all things, as the many assert, but he is the cause of a few things only, and not of most things that occur to men. For few are the goods of human life, and many are the evils, and the good is to be attributed to God alone; of the evils the causes are to be sought elsewhere, and not in him.

That appears to me to be most true, he said.

Then we must not listen to Homer or to any other poet who is guilty of the folly of saying that two casks 'Lie at the threshold of Zeus, full of lots, one of good,

*vocabulary***ἄεθλιος** prize ~athlete**ἄθλιος** wretched ~athlete**ἄκρατος** (αᾶ) pure, unmixed ~crater**ἄλλοτε** at another time ~alien**βούβρωστις** -τος (f) gadfly? hungry?  
~bovine**δείλη** afternoon ~diem**δειλός** wretched, poor, cowardly

~Deimos

**δράω** do, accomplish**ἐνιμι** be in ~ion**ἐξευρίσκω** find; discover ~eureka**ἐπαινέω** concur, praise, advise**ἔρις** -δος (f) strife**κακόω** harm, disfigure ~cacophony**κολάζω** punish**κρίσις** -εως (f) decision, issue**κυρέω** come upon, come up against;  
obtain**ὀνίνημι** help, please, be available**ὄρκος** what is sworn by, witness, oath  
~orc**πάθος** -ους (n, 3) an experience,  
passion, condition**ποιητής** -οῦ (m, 1) maker, author**ποιητός** made, well-made ~poet**σπονδή** libation, treaty ~spontaneous**συγχέω** entangle, destroy, confound**σχεδόν** near, approximately at

~ischemia

**ταμία** (ᾱα) housekeeper ~tonsure**ταμίας** -ως (m, 3) manager,  
quartermaster**φύω** produce, beget; clasp ~physics

ἐσθλῶν, αὐτὰρ ὁ δειλῶν· καὶ ᾧ μὲν ἂν μείζας ὁ Ζεὺς δῶ  
 ἀμφοτέρων, ἄλλοτε μὲν τε κακῷ ὅ γε κύρεται, ἄλλοτε δ'  
 ἐσθλῷ· ᾧ δ' ἂν μή, ἀλλ' ἄκρατα τὰ ἕτερα, τὸν δὲ κακῇ  
 βούβρωστις ἐπὶ χθόνα διαν ἐλαύνει· οὐδ' ὡς ταμίας ἡμῖν  
 Ζεὺς— ἀγαθῶν τε κακῶν τε τέτυκται.

Τὴν δὲ τῶν ὀρκῶν καὶ σπονδῶν σύγχυσιν, ἣν ὁ Πάνδαρος  
 συνέχεεν, ἐάν τις φῇ δι' Ἀθηνᾶς τε καὶ Διὸς γεγονέναι, οὐκ  
 ἐπαινεσόμεθα, οὐδὲ θεῶν ἔριν τε καὶ κρίσιν διὰ Θέμιστός τε  
 καὶ Διός, οὐδ' αὖ, ὡς Αἰσχύλος λέγει, ἐατέον ἀκούειν τοὺς  
 νέους, ὅτι— θεὸς μὲν αἰτίαν φύει βροτοῖς, ὅταν κακῶσαι  
 δῶμα παμπήδην θέλῃ. . . . ἀλλ' ἐάν τις ποιῇ ἐν  
 οἷς ταῦτα τὰ ἱαμβεῖα ἔνεστιν, τὰ τῆς Νιόβης πάθη, ἢ τὰ  
 Πελοπιδῶν ἢ τὰ Τρωικὰ ἢ τι ἄλλο τῶν τοιούτων, ἢ οὐ  
 θεοῦ ἔργα ἐατέον αὐτὰ λέγειν, ἢ εἰ θεοῦ, ἐξευρετέον αὐτοῖς  
 σχεδὸν ὃν νῦν ἡμεῖς λόγον ζητοῦμεν, καὶ λεκτέον ὡς ὁ  
 μὲν θεὸς δίκαιά τε καὶ ἀγαθὰ ἡργάζετο, οἱ δὲ ὠνίναντο  
 κολαζόμενοι· ὡς δὲ ἄθλιοι μὲν οἱ δίκην διδόντες, ἣν δὲ δὴ  
 ὁ δρῶν ταῦτα θεός, οὐκ ἐατέον λέγειν τὸν ποιητὴν.



ἐσθλῶν, αὐτὰρ ὁ δειλῶν· καὶ ᾧ μὲν ἂν μείζας ὁ Ζεὺς δῶ  
 ἀμφοτέρων, |at another time κακῶ ὅ γε κύρεται, |at another time  
 ἐσθλῶ· ᾧ δ' ἂν μή, ἀλλ' |pure τὰ ἕτερα, τὸν δὲ κακῇ  
 |gadfly? hungry? ἢ χθόνα διὰν ἐλαύνει· οὐδ' ὡς ταμίας ἡμῖν  
 Ζεὺς— ἀγαθῶν τε κακῶν τε τέτυκται.

Τὴν δὲ τῶν |oath καὶ |libation, treaty σύγχυσιν, ἣν ὁ Πάνδαρος  
 |entangle, , ἰδέ-ις φῆ δι' Ἀθηνᾶς τε καὶ Διὸς γεγονέναι, οὐκ  
 |stroy, confound  
 |concur , οὐδὲ θεῶν |strife τε καὶ |decision, ἅ Θέμιτος τε  
 |issue  
 καὶ Διός, οὐδ' αὖ, ὡς Αἰσχύλος λέγει, ἐάτεον ἀκούειν τοὺς  
 νέους, ὅτι— θεὸς μὲν αἰτίαν φύει βροτοῖς, ὅταν |harm, disfigure  
 δῶμα παμπήδην θέλῃ. . . . ἀλλ' ἐάν τις ποιῇ ἐν  
 οἷς ταῦτα τὰ ἱαμβεῖα |be in , τὰ τῆς Νιόβης |an experience, passion,  
 |condition  
 Πελοπιδῶν ἣ τὰ Τρωικὰ ἣ τι ἄλλο τῶν τοιούτων, ἣ οὐ  
 θεοῦ ἔργα ἐάτεον αὐτὰ λέγειν, ἣ εἰ θεοῦ, |find; αὐτοῖς  
 |discover  
 |about ὃν νῦν ἡμεῖς λόγον ζητοῦμεν, καὶ λεκτέον ὡς ὁ  
 μὲν θεὸς δίκαιά τε καὶ ἀγαθὰ ἡργάζετο, οἱ δὲ |help, please,  
 |be available  
 |punish ὡς δὲ ἄθλιοι μὲν οἱ δίκην διδόντες, ἣν δὲ δὴ  
 ὁ |do, accomplish ἵεός, οὐκ ἐάτεον λέγειν τὸν ποιητὴν.

the other of evil lots,'

And that he to whom Zeus gives a mixture of the two 'Sometimes meets with evil fortune, at other times with good;'

But that he to whom is given the cup of unmingled ill, 'Him wild hunger drives o'er the beauteous earth.'

And again — 'Zeus, who is the dispenser of good and evil to us.'

And if any one asserts that the violation of oaths and treaties, which was really the work of Pandarus, was brought about by Athene and Zeus, or that the strife and contention of the gods was instigated by Themis and Zeus, he shall not have our approval; neither will we allow our young men to hear the words of Aeschylus, that 'God plants guilt among men when he desires utterly to destroy a house.'

And if a poet writes of the sufferings of Niobe — the subject of the tragedy in which these iambic verses occur — or of the house of Pelops, or of the Trojan war or on any similar theme, either we must not permit him to say that these are the works of God, or if they are of God, he must devise some explanation of them such as we are seeking; he must say that God did what was just and right, and they were the better for being punished; but that those who are punished are miserable, and that God

*vocabulary***ἄεθλιος** prize ~athlete**ἄθλιος** wretched ~athlete**αἵτιος** blameworthy; the cause

~etiology

**αἰτίος** blameworthy; the cause

~etiology

**ἄλλοτε** at another time ~alien**ἄνευ** away from; not having; not  
needing ~Sp. sin**ἀποχράω** suffice; abuse**ἄρα** interrogative pcl**ἄρέσκω** please, satisfy; make amends**γόης γῶτος** (m, 3) sorcerer, trickster**διαμαχέω** fight hard, contend**ἐπιβουλή** a plot, scheme ~volunteer**εὐνομέομαι** be well ordered**ἰδέα** ἰδῆς semblance; kind, style**μέτρον** measure ~metric**μυθολογέω** (ῶ) tell stories**σύμφορος** accompanying; suitable**σύμφωνος** harmonious**τοίνυν** well, then**τύπος** mold, form ~type**φαντάζω** make visible; imagine**ὠφελέω** help, be useful

ἀλλ' εἰ μὲν ὅτι ἐδεήθησαν κολάσεως λέγοιεν ὡς ἄθλιοι οἱ  
κακοί, διδόντες δὲ δίκην ὠφελοῦντο ὑπὸ τοῦ θεοῦ, ἐατέον·  
κακῶν δὲ αἴτιον φάναι θεόν τινα γίγνεσθαι ἀγαθὸν ὄντα,  
διαμαχετέον παντὶ τρόπῳ μήτε τινὰ λέγειν ταῦτα ἐν τῇ  
αὐτοῦ πόλει, εἰ μέλλει εὐνομήσεσθαι, μήτε τινὰ ἀκούειν,  
μήτε νεώτερον μήτε πρεσβύτερον, μήτ' ἐν μέτρῳ μήτε  
ἄνευ μέτρου μυθολογοῦντα, ὡς οὔτε ὅσα ἂν λεγόμενα εἰ  
λέγοιτο, οὔτε σύμφορα ἡμῖν οὔτε σύμφωνα αὐτὰ αὐτοῖς.

Σύμψηφός σοί εἰμι, ἔφη, τούτου τοῦ νόμου, καί μοι  
ἀρέσκει.

Οὗτος μὲν τοίνυν, ἦν δ' ἐγώ, εἰς ἂν εἴη τῶν περὶ θεοὺς  
νόμων τε καὶ τύπων, ἐν ᾧ δεήσει τοὺς τε λέγοντας λέγειν  
καὶ τοὺς ποιοῦντας ποιεῖν, μὴ πάντων αἴτιον τὸν θεὸν  
ἀλλὰ τῶν ἀγαθῶν.

Καὶ μάλ', ἔφη, ἀπόχρη.

Τί δὲ δὴ ὁ δεύτερος ὅδε; ἄρα γόητα τὸν θεὸν οἶε εἶναι καὶ  
οἶον ἐξ ἐπιβουλῆς φαντάζεσθαι ἄλλοτε ἐν ἄλλαις ἰδέαις

ἀλλ' εἰ μὲν ὅτι ἐδεήθησαν κολάσεως λέγοιεν ὥς ἄθλιοι οἱ  
κακοί, διδόντες δὲ δίκην |help, be useful ὁ τοῦ θεοῦ, ἐατέον·  
κακῶν δὲ αἴτιον φάναι θεόν τινι γίγνεσθαι ἀγαθὸν ὄντα,  
|fight hard, contend ἡ τρόπῳ μήτε τινὰ λέγειν ταῦτα ἐν τῇ  
αὐτοῦ πόλει, εἰ μέλλει |be well ordered , μήτε τινὰ ἀκούειν,  
μήτε νεώτερον μήτε πρεσβύτερον, μήτ' ἐν |measure ,μήτε

|away |measure |tell stories , ὥς οὔτε ὅσια ἂν λεγόμενα εἰ  
from;  
not  
|have- |accompanying; ὅτι οὔτε |harmonious ὑπὸ αὐτοῖς.  
ing;  
not  
|need- |suitable  
ing  
|please, satisfy;  
|make amends

Οὗτος μὲν |well, then, ν δ' ἐγώ, εἰς ἂν εἴη τῶν περὶ θεοῦς  
νόμων τε καὶ |mold, form ᾧ δεήσει τοὺς τε λέγοντας λέγειν  
καὶ τοὺς ποιοῦντας ποιεῖν, μὴ πάντων αἴτιον τὸν θεὸν  
ἀλλὰ τῶν ἀγαθῶν.

Καὶ μάλ', ἔφη, ἀπόχρη.

Τί δὲ δὴ ὁ δεύτερος ὅδε; |in- |sorcerer, ὃν θεὸν οἶε εἶναι καὶ  
|ter- |trickster  
οἶον ἐξ |a |plot, |make |possible; |at another time αἰς |semblance;  
|scheme |imagine |active |kind, style

is the author of their misery—the poet is not to be permitted to say; though he may say that the wicked are miserable because they require to be punished, and are benefited by receiving punishment from God; but that God being good is the author of evil to any one is to be strenuously denied, and not to be said or sung or heard in verse or prose by any one whether old or young in any well-ordered commonwealth. Such a fiction is suicidal, ruinous, impious.

I agree with you, he replied, and am ready to give my assent to the law.

Let this then be one of our rules and principles concerning the gods, to which our poets and reciters will be expected to conform,—that God is not the author of all things, but of good only.

That will do, he said.

And what do you think of a second principle? Shall I ask you whether God is a magician, and of a nature to appear insidiously

*vocabulary***ἀλλάσσω** trade, transform**ἀνδρεῖος** of a man, manly**ἀπατάω** to lie, trick ~apatosaurus**ἀπλόος** single; simple ~haploid**ἀπλόω** spread, unfold**εἶδος** -ους (n, 3) appearance, form

~oid

**εἶπερ** if indeed**ἐκβαίνω** come forth, disembark ~basis**ἐξίστημι** displace, transform; (+gen)

give up ~station

**ἥκιστος** least; above all**ἰδέα** ἰδῆς semblance; kind, style**ἰσχυρός** (ῶ) strong, forceful, violent**κινέω** (ι) set in motion, move, remove

~kinetic

**μεθίστημι** change, substitute;  
withdraw; change sides; (mid) send

away ~station

**μορφή** beauty**οὐκοῦν** not so?; and so**πάθημα** -τος (n, 3) suffering, condition**πόνος** toil, suffering ~osteopenia**ποτή** flight? ~petal**ποτός** potable**σιτίον** (ῦ) grain, bread, food ~parasite**τοτέ** then ... now ...**ὕγιής** sound, profitable ~hygiene**φρόνιμος** sensible, prudent**φυτός** natural

τοτὲ μὲν αὐτὸν γιγνόμενον, καὶ ἀλλάττοντα τὸ αὐτοῦ  
εἶδος εἰς πολλὰς μορφάς, τοτὲ δὲ ἡμᾶς ἀπατῶντα καὶ  
ποιοῦντα περὶ αὐτοῦ τοιαῦτα δοκεῖν, ἢ ἀπλοῦν τε εἶναι  
καὶ πάντων ἥκιστα τῆς ἑαυτοῦ ιδέας ἐκβαίνειν;

Οὐκ ἔχω, ἔφη, νῦν γε οὕτως εἰπεῖν.

Τί δὲ τόδε; οὐκ ἀνάγκη, εἴπερ τι ἐξίσταται τῆς αὐτοῦ ιδέας,  
ἢ αὐτὸ ὑφ' ἑαυτοῦ μεθίστασθαι ἢ ὑπ' ἄλλου;

Ἀνάγκη.

Οὐκοῦν ὑπὸ μὲν ἄλλου τὰ ἄριστα ἔχοντα ἥκιστα  
ἀλλοιοῦταί τε καὶ κινεῖται;

Οἶον σῶμα ὑπὸ σιτίων τε καὶ ποτῶν καὶ πόνων, καὶ πᾶν  
φυτὸν ὑπὸ εἰλήσεών τε καὶ ἀνέμων καὶ τῶν τοιούτων  
παθημάτων, οὐ τὸ ὑγιέστατον καὶ ἰσχυρότατον ἥκιστα  
ἀλλοιοῦται;

Πῶς δ' οὐ;

Ψυχὴν δὲ οὐ τὴν ἀνδρειοτάτην καὶ φρονιμωτάτην ἥκιστ'



|then ..., now ... ὃν γιγνόμενον, καὶ |trade, τὸ αὐτοῦ  
|transform  
|form εἰς πολλὰς |beauty , |then ... ὃν ἔτι ... |to lie, trick καὶ  
ποιοῦντα περὶ αὐτοῦ τοιαῦτα δοκεῖν, ἣ ἀπλοῦν τε εἶναι  
καὶ πάντων |least; τῆς ἑαυτοῦ |sem- |come forth,  
|above |blance;  
|all |kind,  
Οὐκ ἔχω, ἔφη, νῦν γε οὕτως εἶπε· |style

Τί δὲ τόδε; οὐκ ἀνάγκη, |if indeed |displace, |transform; |semblance;  
|(+gen) give up |kind, style  
ἢ αὐτὸ ὑφ' ἑαυτοῦ |change, substitute; ' withdraw;  
|change sides; (mid) send away  
Ἀνάγκη.

|not so?; and so μὲν ἄλλου τὰ ἄριστα ἔχοντα |least;  
|above  
ἀλλοιοῦται τε καὶ |move, |all  
|remove

Οἶον σῶμα ὑπὸ |grain, τε καὶ ποτῶν καὶ |toil, suffering τῶν  
|bread,  
|food  
|natural ὑπὸ εἰλήσεων τε καὶ ἀνέμων καὶ τῶν τοιούτων  
|suffering, , οὐ τὸ |sound, καὶ |strong, forceful, |least;  
|condition |profitable |violent |above  
ἀλλοιοῦται; |all

Πῶς δ' οὐ;

Ψυχὴν δὲ οὐ τὴν |of a man, manly καὶ |sensible, prudent |least;  
|above  
|all

now in one shape, and now in another—sometimes himself changing and passing into many forms, sometimes deceiving us with the semblance of such transformations; or is he one and the same immutably fixed in his own proper image?

I cannot answer you, he said, without more thought.

Well, I said; but if we suppose a change in anything, that change must be effected either by the thing itself, or by some other thing?

Most certainly.

And things which are at their best are also least liable to be altered or discomposed; for example, when healthiest and strongest, the human frame is least liable to be affected by meats and drinks, and the plant which is in the fullest vigour also suffers least from winds or the heat of the sun or any similar causes.

Of course.

And will not the bravest and wisest soul be least confused

*vocabulary***ἄρα** interrogative pcl**δήτα** emphatic δή**ἐλάχιστος** smallest, shortest, fewest**ἐνδέχομαι** accept, admit, be possible**ἐξωθεν** from outside**ἥκιστος** least; above all**ἴσχω** restrain, hold back ~ischemia**μεταβάλλω** alter, transform**μεταβολή** change, exchange**μορφή** beauty**ναί** yea**οἰκοδόμημα** -τος (n, 3) building**πάθημα** -τος (n, 3) suffering, condition**πάθος** -ους (n, 3) an experience, passion, condition**πάντη** everywhere**σκεῦος** -εος (n, 3) thing, tool, vessel**σύνθετος** compound**ταράσσω** mess things up ~trachea**τέχνη** craft, art, plan, contrivance  
~technology**φύσις** -εως (f) nature (of a thing)  
~physics**φύω** produce, beget; clasp ~physics

ἂν τι ἔξωθεν πάθος ταραξείεν τε καὶ ἀλλοιώσειεν;

Ναί.

Καὶ μὴν που καὶ τά γε σύνθετα πάντα σκεύη τε καὶ οἰκοδομήματα καὶ ἀμφιέσματα κατὰ τὸν αὐτὸν λόγον τὰ εὖ εἰργασμένα καὶ εὖ ἔχοντα ὑπὸ χρόνου τε καὶ τῶν ἄλλων παθημάτων ἥκιστα ἀλλοιοῦται.

Ἦστι δὴ ταῦτα.

Πᾶν δὴ τὸ καλῶς ἔχον ἢ φύσει ἢ τέχνῃ ἢ ἀμφοτέροις ἐλαχίστην μεταβολὴν ὑπ' ἄλλου ἐνδέχεται.

Ἦοικεν.

Ἀλλὰ μὴν ὁ θεός γε καὶ τὰ τοῦ θεοῦ πάντῃ ἄριστα ἔχει.

Πῶς δ' οὐ;

Ταύτῃ μὲν δὴ ἥκιστα ἂν πολλὰς μορφὰς ἴσχοι ὁ θεός.

Ἦκιστα δῆτα.

Ἄλλ' ἄρα αὐτὸς αὐτὸν μεταβάλλοι ἂν καὶ ἀλλοιοῖ;

ἄν τι |from |an |mess things up αἰ ἀλλοιώσειεν;  
 |outside |expe-  
 |yea |rience,  
 |passion,  
 |condi-  
 |tion

Καὶ μὴν που καὶ τά γε |compound γάντα |thing, tool, vessel

|building καὶ ἀμφιέσματα κατὰ τὸν αὐτὸν λόγον τὰ

εὖ εἰργασμένα καὶ εὖ ἔχοντα ὑπὸ χρόνου τε καὶ τῶν ἄλλων

|suffering, |least; ἀλλοιοῦται.  
 |condition |above  
 |all

Ἔστι δὴ ταῦτα.

Πᾶν δὴ τὸ καλῶς ἔχον ἢ φύσει ἢ |craft ἢ ἀμφοτέροις

|smallest, |change, ὑπ' ἄλλον |accept, admit,  
 |shortest, |exchange |be possible  
 |fewest

Ἔοικεν.

Ἀλλὰ μὴν ὁ θεός γε καὶ τὰ τοῦ θεοῦ |everywhere ἔχει.

Πῶς δ' οὐ;

Ταύτῃ μὲν δὴ |least; ἂν πολλὰς |beauty |hold back' ὅς.  
 |above  
 |all

|least; |emphatic δὴ  
 |above all

Ἄλλ' |interrogative pcl ἑτὸν |alter, ἂν καὶ ἀλλοιοῖ;  
 |transform

or deranged by any external influence?

True.

And the same principle, as I should suppose, applies to all composite things—furniture, houses, garments: when good and well made, they are least altered by time and circumstances.

Very true.

Then everything which is good, whether made by art or nature, or both, is least liable to suffer change from without?

True.

But surely God and the things of God are in every way perfect?

Of course they are.

Then he can hardly be compelled by external influence to take many shapes?

He cannot.

But may he not change and transform himself?

Clearly, he said, that must be

*vocabulary***ἀδύνατος** unable; impossible**αἰσχρός** shameful**ἄλλοδαπός** foreign ~alien**ἁπλός** single; simple ~haploid**ἀρετή** goodness, excellence**δῆλος** visible, conspicuous**εἴπερ** if indeed**ἐκὼν** willingly, on purpose; giving in  
too easily**ἐπιστρωφάω** visit, go among ~atrophy**κάλλος** -εος (n, 3) beauty

~kaleidoscope

**μεταβάλλω** alter, transform**μορφή** beauty**ὀρθός** upright, straight; correct, just

~orthogonal

**παντοῖος** all kinds of**πότερος** which, whichever of two**τελέθω** turn out, come around

~apostle

**χειρόν** worse, more base, inferior,  
weaker

Δῆλον, ἔφη, ὅτι, εἴπερ ἀλλοιοῦται.

Πότερον οὖν ἐπὶ τὸ βέλτιόν τε καὶ κάλλιον μεταβάλλει  
ἑαυτὸν ἢ ἐπὶ τὸ χεῖρον καὶ τὸ αἰσχιον ἑαυτοῦ;

Ἀνάγκη, ἔφη, ἐπὶ τὸ χεῖρον, εἴπερ ἀλλοιοῦται· οὐ γάρ που  
ἐνδεᾶ γε φήσομεν τὸν θεὸν κάλλους ἢ ἀρετῆς εἶναι.

Ὅρθότατα, ἦν δ' ἐγώ, λέγεις. καὶ οὕτως ἔχοντος δοκεῖ ἄν  
τίς σοι, ὦ Ἀδείμαντε, ἐκὼν αὐτὸν χεῖρω ποιεῖν ὀπηροῦν ἢ  
θεῶν ἢ ἀνθρώπων;

Ἀδύνατον, ἔφη.

Ἀδύνατον ἄρα, ἔφην, καὶ θεῶ ἐθέλειν αὐτὸν ἀλλοιοῦν,  
ἀλλ' ὥς ἔοικε, κάλλιστος καὶ ἄριστος ὢν εἰς τὸ δυνατὸν  
ἕκαστος αὐτῶν μένει ἀεὶ ἀπλῶς ἐν τῇ αὐτοῦ μορφῇ.

Ἄπασα, ἔφη, ἀνάγκη ἔμοιγε δοκεῖ.

Μηδεὶς ἄρα, ἦν δ' ἐγώ, ὦ ἄριστε, λεγέτω ἡμῖν τῶν  
ποιητῶν, ὥς— θεοὶ ξείνοισιν ἐοικότες ἀλλοδαποῖσι,  
παντοῖοι τελέθοντες, ἐπιστρωφῶσι πόλῃας· μηδὲ



|visible, conspicuous, ὅτι, |if indeed λοιούται.

|which, whichever οὖν ἐπὶ τὸ βέλτιόν τε καὶ κάλλιον |alter, transform  
 ἐαυτὸν ἢ ἐπὶ τὸ |worse, more base|shameful αὐτοῦ;

Ἀνάγκη, ἔφη, ἐπὶ τὸ |worse, more base |if indeed λοιούται· οὐ γάρ που  
 ἐνδεᾶ γε φήσομεν τὸν θεὸν |beauty ἢ |excellence εἶναι.

|upright, straight; correct, just ὧς ἐγώ, λέγεις. καὶ οὕτως ἔχοντος δοκεῖ ἄν  
 τίς σοι, ὦ Ἀδείμαντε, |willingly τὸν |worse, more base ἡοῦν ἢ  
 θεῶν ἢ ἀνθρώπων;

|unable; impossible, ἔφη.

|unable; impossible ἄρα, ἔφην, καὶ θεῶ ἐθέλειν αὐτὸν ἀλλοιοῦν,  
 ἀλλ' ὥς ἔοικε, κάλλιστος καὶ ἄριστος ὢν εἰς τὸ δυνατὸν  
 ἕκαστος αὐτῶν μένει ἀεὶ |single; |in τῇ αὐτοῦ |beauty  
 |simple

Ἄπασα, ἔφη, ἀνάγκη ἔμοιγε δοκεῖ.

Μηδεὶς ἄρα, ἦν δ' ἐγώ, ὦ ἄριστε, λεγέτω ἡμῖν τῶν  
 ποιητῶν, ὥς— θεοὶ ξείνοισιν εὐκότες |foreign

|all kinds of|turn out, |visit, go among πόλῃας· μηδὲ

the case if he is changed at all.

And will he then change himself for the better and fairer, or for the worse and more unsightly?

If he change at all he can only change for the worse, for we cannot suppose him to be deficient either in virtue or beauty.

Very true, Adeimantus; but then, would any one, whether God or man, desire to make himself worse?

Impossible.

Then it is impossible that God should ever be willing to change; being, as is supposed, the fairest and best that is conceivable, every God remains absolutely and for ever in his own form.

That necessarily follows, he said, in my judgment.

Then, I said, my dear friend, let none of the poets tell us that ‘The gods, taking the disguise of strangers from other lands, walk up and down cities in all sorts of forms;’

And let no one

*vocabulary***ἄγειρω** gather ~agora**ἀναπείθω** (aor, plupf) seduce, persuade; (mp, pf, aor ppl) trust, obey, be confident in**ἄρα** interrogative pcl**βλασφημέω** blaspheme, denigrate**γοητεύω** bewitch**δειλός** wretched, poor, cowardly  
~Deimos**εἰσάγω** lead in ~demagogue**ἐξαπατάω** trick, cheat ~apatosaurus**ἱέρεια** priestess ~hieroglyph**ἰνδάλλομαι** show up, seem**καταψεύδω** (mp) lie about**μεταβάλλω** alter, transform**νύκτωρ** by night**παιδίον** young child; slave**παντοδαπής** of every kind, manifold**παντοδαπός** of every kind, manifold**περιέρχομαι** go around; come next to**ποίημα** -τος (n, 3) work, deed**προτείνω** hold out, offer**τραγωδία** tragedy, serious poem**φάντασμα** -τος (n, 3) ghost, apparition**ψεύδω** be false, deceive; (mid) to lie

~pseudo-

Πρωτέως καὶ Θέτιδος καταψευδέσθω μηδεὶς, μηδ' ἐν τραγωδίαις μηδ' ἐν τοῖς ἄλλοις ποιήμασιν εἰσαγέτω Ἥραν ἡλλοιωμένην, ὡς ἱέρειαν ἀγείρουσαν— Ἰνάχου Ἀργείου ποταμοῦ παισὶν βιοδώροις· . καὶ ἄλλα τοιαῦτα πολλὰ μὴ ἡμῖν ψευδέσθων. μηδ' αὖ ὑπὸ τούτων ἀναπειθόμεναι αἱ μητέρες τὰ παιδιά ἐκδειματούντων, λέγουσαι τοὺς μύθους κακῶς, ὡς ἄρα θεοὶ τινες περιέρχονται νύκτωρ πολλοῖς ξένοις καὶ παντοδαποῖς ἰνδαλλόμενοι, ἵνα μὴ ἅμα μὲν εἰς θεοὺς βλασφημῶσιν, ἅμα δὲ τοὺς παῖδας ἀπεργάζωνται δειλοτέρους.

Μὴ γάρ, ἔφη.

Ἄλλ' ἄρα, ἦν δ' ἐγώ, αὐτοὶ μὲν οἱ θεοὶ εἰσιν οἱοὶ μὴ μεταβάλλειν, ἡμῖν δὲ ποιοῦσιν δοκεῖν σφᾶς παντοδαποὺς φαίνεσθαι, ἐξαπατῶντες καὶ γοητεύοντες;

Ἵσως, ἔφη.

Τί δέ; ἦν δ' ἐγώ· ψεύδεσθαι θεὸς ἐθέλοι ἂν ἢ λόγῳ ἢ ἔργῳ φάντασμα προτείνων;

Πρωτέως καὶ Θετίδος |(mp) lie about μηδεῖς, μηδ' ἐν

|tragedy, seri- μηδ' ἐν τοῖς ἄλλοις |work, deed |lead in Ἥραν  
ous poem

ἡλλοιωμένην, ὥς |priestess |gather — Ἰνάχου Ἀργείου

ποταμοῦ παισὶν βιοδώροις· . καὶ ἄλλα τοιαῦτα πολλὰ

μὴ ἡμῖν |be false, deceive; δ' αὖ ὑπὸ τούτων |(aor, plupf) seduce, persuade;  
|(mid) to lie |(mp, pf, aor ppl) trust, obey, be

μητέρες τὰ |young ἐκδειματούντων, λέγουσάι τοὺς μύθους  
child;  
slave

κακῶς, ὥς ἀρὰ θεοὶ τινες |go around; come|by night πολλοῖς  
next to

ξένοις καὶ παντοδαποῖς |show up, seem , ἵνα μὴ ἅμα μὲν εἰς

θεοὺς |blaspheme, , ἅμα δὲ τοὺς παῖδας ἀπεργάζωνται  
denigrate

|wretched

Μὴ γάρ, ἔφη.

Ἄλλ' |interrogative pcl, ὅ, αὐτοὶ μὲν οἱ θεοὶ εἰσιν οἱοι μὴ

|alter, , ἡμῖν δὲ ποιοῦσιν δοκεῖν σφᾶς παντοδαποὺς  
transform

φαίνεσθαι, |trick, cheat καὶ |bewitch ,

Ἵσως, ἔφη.

Τί δέ; ἦν δ' ἐγώ· |be false, deceive; ὅς ἐθέλοι  
|(mid) to lie

ἄν ἧ λόγῳ ἧ ἔργῳ |ghost, |hold out, offer  
apparition

slander Proteus and Thetis, neither let any one, either in tragedy or in any other kind of poetry, introduce Here disguised in the likeness of a priestess asking an alms 'For the life-giving daughters of Inachus the river of Argos;'—let us have no more lies of that sort. Neither must we have mothers under the influence of the poets scaring their children with a bad version of these myths—telling how certain gods, as they say, 'Go about by night in the likeness of so many strangers and in divers forms;' but let them take heed lest they make cowards of their children, and at the same time speak blasphemy against the gods.

Heaven forbid, he said.

But although the gods are themselves unchangeable, still by witchcraft and deception they may make us think that they appear in various forms?

Perhaps, he replied.

Well, but can you imagine that God will be willing to lie, whether in word or deed,

*vocabulary***ἄγνοια** ignorance**ἄμαθής** ignorant**ἐκὼν** willingly, on purpose; giving in too easily**ἐνταῦθα** there, here**ἥκιστος** least; above all**κτάομαι** acquire, possess**μισέω** (ι) hate, wish to prevent

~misogyny

**ὀρθός** upright, straight; correct, just

~orthogonal

**σεμνός** revered, holy**ψεῦδος** -ους (n, 3) a lie ~pseudo-**ψεύδω** be false, deceive; (mid) to lie

~pseudo-

Οὐκ οἶδα, ἦ δ' ὅς.

Οὐκ οἶσθα, ἦν δ' ἐγώ, ὅτι τό γε ὡς ἀληθῶς ψεῦδος, εἰ οἶόν τε τοῦτο εἰπεῖν, πάντες θεοί τε καὶ ἄνθρωποι μισοῦσιν;

Πῶς, ἔφη, λέγεις;

Οὕτως, ἦν δ' ἐγώ, ὅτι τῷ κυριωτάτῳ που ἐαυτῶν ψεύδεσθαι καὶ περὶ τὰ κυριώτατα οὐδεὶς ἐκὼν ἐθέλει, ἀλλὰ πάντων μάλιστα φοβεῖται ἐκεῖ αὐτὸ κεκτῆσθαι.

Οὐδὲ νῦν πω, ἦ δ' ὅς, μανθάνω.

Οἷε γάρ τί με, ἔφην, σεμνὸν λέγειν· ἐγὼ δὲ λέγω ὅτι τῇ ψυχῇ περὶ τὰ ὄντα ψεύδεσθαί τε καὶ ἐψεῦσθαι καὶ ἀμαθῇ εἶναι καὶ ἐνταῦθα ἔχειν τε καὶ κεκτῆσθαι τὸ ψεῦδος πάντες ἥκιστα ἂν δέξαιντο, καὶ μισοῦσι μάλιστα αὐτὸ ἐν τῷ τοιούτῳ.

Πολύ γε, ἔφη.

Ἀλλὰ μὴν ὀρθότατά γ' ἄν, ὃ νυνδὴ ἔλεγον, τοῦτο ὡς ἀληθῶς ψεῦδος καλοῖτο, ἢ ἐν τῇ ψυχῇ ἄγνοια ἢ τοῦ



Οὐκ οἶδα, ἦ δ' ὅς.

Οὐκ οἶσθα, ἦν δ' ἐγώ, ὅτι τό γε ὡς ἀληθῶς |a lie , εἰ οἶόν  
τε τοῦτο εἰπεῖν, πάντες θεοί τε καὶ ἄνθρωποι |hate ;

Πῶς, ἔφη, λέγεις;

Οὕτως, ἦν δ' ἐγώ, ὅτι τῷ κυριωτάτῳ που ἐαυτῶν  
|be false, deceive; |περὶ τὰ κυριώτατα οὐδεὶς |willingly ἴλει, ἀλλὰ  
|(mid) to lie  
πάντων μάλιστα φοβεῖται ἐκεῖ αὐτὸ κεκτῆσθαι.

Οὐδὲ νῦν πω, ἦ δ' ὅς, μανθάνω.

Οἶε γάρ τί με, ἔφην, |revered, holy \_ιν· ἐγὼ δὲ λέγω ὅτι  
τῇ ψυχῇ περὶ τὰ ὄντα |be false, deceive; (mid)|be false, deceive;  
|to lie |(mid) to lie  
|ignorant ἵναι καὶ |there, here ἔχειν τε καὶ κεκτῆσθαι τὸ |a lie

πάντες |least; ἂν δέξαιντο, καὶ |hate μάλιστα αὐτὸ ἐν  
|above  
τῷ τοιοῦτῳ.  
|all

Πολύ γε, ἔφη.

Ἀλλὰ μὲν |upright, straight; ', ὁ νυνδὴ ἔλεγον, τοῦτο ὡς  
|correct, just  
ἀληθῶς |a lie καλοῖτο, ἢ ἐν τῇ ψυχῇ |ignorance, τοῦ

or to put forth a phantom of himself?

I cannot say, he replied.

Do you not know, I said, that the true lie, if such an expression may be allowed, is hated of gods and men?

What do you mean? he said.

I mean that no one is willingly deceived in that which is the truest and highest part of himself, or about the truest and highest matters; there, above all, he is most afraid of a lie having possession of him.

Still, he said, I do not comprehend you.

The reason is, I replied, that you attribute some profound meaning to my words; but I am only saying that deception, or being deceived or uninformed about the highest realities in the highest part of themselves, which is the soul, and in that part of them to have and to hold the lie, is what mankind least like; — that, I say, is what they utterly detest.

There is nothing more hateful to them.

And, as I was just now remarking, this ignorance in the soul of him who is deceived may be called the

*vocabulary*

**ἄκρατος** (αἶ) pure, unmixed ~crater  
**ἄνοια** folly  
**εἰδῶλον** phantom, unreal image ~wit  
**ἐπιχειρέω** do, try, attack ~chiral  
**μανία** madness, passion  
**μισέω** (ι) hate, wish to prevent  
 ~misogyny  
**μῖσος** -εος (n, 3) hate

**μυθολογία** (ῥ) story telling  
**ὅπη** wherever, however  
**πάθημα** -τος (n, 3) suffering, condition  
**παλαιός** old ~paleo  
**φάρμακον** drug, potion ~pharmacy  
**χρήσιμος** useful  
**ψεῦδος** -ους (n, 3) a lie ~pseudo-  
**ψεύδω** be false, deceive; (mid) to lie  
 ~pseudo-

ἐψευσμένον· ἐπεὶ τό γε ἐν τοῖς λόγοις μίμημά τι τοῦ ἐν τῇ  
 ψυχῇ ἐστὶν παθήματος καὶ ὕστερον γεγονὸς εἶδωλον, οὐ  
 πάνν ἄκρατον ψεῦδος. ἢ οὐχ οὕτω;

Πάνν μὲν οὖν.

Τὸ μὲν δὴ τῷ ὄντι ψεῦδος οὐ μόνον ὑπὸ θεῶν ἀλλὰ καὶ ὑπ’  
 ἀνθρώπων μισεῖται.

Δοκεῖ μοι.

Τί δὲ δὴ τὸ ἐν τοῖς λόγοις ψεῦδος; πότε καὶ τῷ χρήσιμον,  
 ὥστε μὴ ἄξιον εἶναι μίσους; ἄρ’ οὐ πρὸς τε τοὺς πολεμίους  
 καὶ τῶν καλουμένων φίλων, ὅταν διὰ μανίαν ἢ τινα ἄνοιαν  
 κακόν τι ἐπιχειρῶσιν πράττειν, τότε ἀποτροπῆς ἔνεκα ὡς  
 φάρμακον χρήσιμον γίγνεται; καὶ ἐν αἷς νυνδὴ ἐλέγομεν  
 ταῖς μυθολογίαις, διὰ τὸ μὴ εἰδέναι ὅπη τὰληθὲς ἔχει περὶ  
 τῶν παλαιῶν, ἀφομοιοῦντες τῷ ἀληθεῖ τὸ ψεῦδος ὅτι  
 μάλιστα, οὕτω χρήσιμον ποιοῦμεν;

Καὶ μάλα, ἢ δ’ ὅς, οὕτως ἔχει.

|be false, deceive; εἰ τό γε ἐν τοῖς λόγοις μίμημά τι τοῦ ἐν τῇ  
| (mid) to lie

ψυχῇ ἐστὶν |suffering, καὶ ὕστερον γεγονὸς |phantom, οὐ  
|condition

πάνν |pure |a lie . ἥ οὐχ οὕτω;

Πάνν μὲν οὖν.

Τὸ μὲν δὲ τῷ ὄντι |a lie οὐ μόνον ὑπὸ θεῶν ἀλλὰ καὶ ὑπ’  
ἀνθρώπων |hate

Δοκεῖ μοι.

Τί δὲ δὴ τὸ ἐν τοῖς λόγοις |a lie , πότε καὶ τῷ |useful ,

ὥστε μὴ ἄξιον εἶναι |hate , ἀρ’ οὐ πρὸς τε τοὺς πολεμίους

καὶ τῶν καλουμένων φίλων, ὅταν διὰ |madness, ἢ τινα |folly  
|passion

κακόν τι |do, try, attack πράττειν, τότε ἀποτροπῆς ἕνεκα ὡς

φάρμακον |useful γίγνεται; καὶ ἐν αἷς νυνδὴ ἐλέγομεν

ταῖς |story telling , διὰ τὸ μὴ εἰδέναι |wherever, ἢ θὲς ἔχει περὶ  
|however

τῶν παλαιῶν, ἀφομοιοῦντες τῷ ἀληθεῖ τὸ |a lie ὅτι

μάλιστα, οὕτω |useful ποιοῦμεν;

Καὶ μάλα, ἥ δ’ ὅς, οὕτως ἔχει.

true lie; for the lie in words is only a kind of imitation and shadowy image of a previous affection of the soul, not pure unadulterated falsehood. Am I not right?

Perfectly right.

The true lie is hated not only by the gods, but also by men?

Yes.

Whereas the lie in words is in certain cases useful and not hateful; in dealing with enemies—that would be an instance; or again, when those whom we call our friends in a fit of madness or illusion are going to do some harm, then it is useful and is a sort of medicine or preventive; also in the tales of mythology, of which we were just now speaking—because we do not know the truth about ancient times, we make falsehood as much like truth as we can, and so turn it to account.

Very true, he said.

But can any of these reasons apply to

*vocabulary***ἀνόητος** foolish**ἄνοια** folly**ἅπλως** single; simple ~haploid**ἅπλω** spread, unfold**ἄψευδής** truthful**γέλοιος** laughable; joking**δαιμόνιος** voc: you crazy guy**ἔνειμι** be in ~ion**θεοφιλῆς** beloved by the gods; loving  
God**κομιδή** care, tending, providing for**μαίνομαι** be berserk ~maenad**μανία** madness, passion**οἰκεῖος** household, familiar, proper**οἰκέω** inhabit ~economics**παλαιός** old ~paleo**παντάπασιν** altogether; yes, certainly**πάντη** everywhere**ποιητής** -οῦ (m, 1) maker, author**πότερος** which, whichever of two**χρήσιμος** useful**ψευδής** lying, false ~pseudo-**ψεῦδος** -ους (n, 3) a lie ~pseudo-**ψεύδω** be false, deceive; (mid) to lie

~pseudo-

Κατὰ τί δὴ οὖν τούτων τῷ θεῷ τὸ ψεῦδος χρήσιμον;  
 πότερον διὰ τὸ μὴ εἰδέναι τὰ παλαιὰ ἀφομοιῶν ἂν  
 ψεύδοιτο;

Γελοῖον μεντὰν εἶη, ἔφη.

Ποιητῆς μὲν ἄρα ψευδῆς ἐν θεῷ οὐκ ἔνι.

Οὐ μοι δοκεῖ.

Ἀλλὰ δεδιώς τοὺς ἐχθροὺς ψεύδοιτο;

Πολλοῦ γε δεῖ.

Ἀλλὰ δι' οἰκείων ἄνοιαν ἢ μανίαν;

Ἄλλ' οὐδεῖς, ἔφη, τῶν ἀνοήτων καὶ μαινομένων θεοφιλῆς.

Οὐκ ἄρα ἔστιν οὗ ἕνεκα ἂν θεὸς ψεύδοιτο.

Οὐκ ἔστιν.

Πάντῃ ἄρα ἀψευδὲς τὸ δαιμόνιον τε καὶ τὸ θεῖον.

Παντάπασι μὲν οὖν, ἔφη.

Κομιδῇ ἄρα ὁ θεὸς ἀπλοῦν καὶ ἀληθὲς ἔν τε ἔργῳ καὶ



Κατὰ τί δὴ οὖν τούτων τῷ θεῷ τὸ |a lie |useful ,

|which, διὰ τὸ μὴ εἰδέναι τὰ |old ἀφομοιωὼν ἂν  
|whichever

|be false, deceive;  
(mid) to lie

|laughable;...εντᾶν εἴη, ἔφη.  
|joking

|maker, μὲν ἄρα |lying, ἐν θεῷ οὐκ |be in  
|author |false

Οὐ μοι δοκεῖ.

Ἀλλὰ δεδιὼς τοὺς ἐχθροὺς |be false, deceive;  
|(mid) to lie

Πολλοῦ γε δεῖ.

Ἀλλὰ δι' οἰκείων |folly ἢ |madness,  
|passion

Ἀλλ' οὐδεῖς, ἔφη, τῶν |foolish καὶ |be berserk |beloved by the gods;  
|loving God

Οὐκ ἄρα ἔστιν οὗ ἔνεκα ἂν θεὸς |be false, deceive;  
|(mid) to lie

Οὐκ ἔστιν.

|everywhere... |truthful τὸ δαιμόνιον τε καὶ τὸ θεῖον.

|altogether; μὲν οὖν, ἔφη.  
|yes, certainly

Κομιδῇ ἄρα ὁ θεὸς ἀπλοῦν καὶ ἀληθὲς ἔν τε ἔργῳ καὶ

God? Can we suppose that he is ignorant of antiquity, and therefore has recourse to invention?

That would be ridiculous, he said.

Then the lying poet has no place in our idea of God?

I should say not.

Or perhaps he may tell a lie because he is afraid of enemies?

That is inconceivable.

But he may have friends who are senseless or mad?

But no mad or senseless person can be a friend of God.

Then no motive can be imagined why God should lie?

None whatever.

Then the superhuman and divine is absolutely incapable of falsehood?

Yes.

Then is God perfectly simple

*vocabulary*

ᾄδω sing

ἀείδω sing

ἄπειρος untested; infinite

ἀπείρων boundless

ἀψευδής truthful

βίος life ~biology

βρύω teem with ~embryo

γάμος wedding, sex ~bigamy

γόης γῶτος (m, 3) sorcerer, trickster

ἐλπίζω (mid, pf) hope, expect; (act)

cause to do so (rare) ~voluptuary

ἐνύπνιος seen in dreams

ἐξαπατάω trick, cheat ~apatosaurus

ἐπαινέω concur, praise, advise

ἐπευφημέω assent ~fame

εὐθυμέω (ῡ) to be of good cheer

θεοφιλῆς beloved by the gods; loving

God

μαντικός prophetic

μεθίστημι change, substitute;

withdraw; change sides; (mid) send

away ~station

μεταβάλλω alter, transform

νόσος (f) plague, pestilence ~noisome

ὄναρ -τος (n) dream

παιάν -ήνοος (m, 3) paeon

παράγω deflect; bring forward

πομπή a sending, expedition ~pomp

σημεῖον sign

συγχωρέω accede, concede

σύμπας (ᾱ) all together

τέχνη craft, art, plan, contrivance

~technology

τύπος mold, form ~type

ὑπαρ -τος (n) reality

φαντασία appearance; imagination

ψεῦδος -ους (n, 3) a lie ~pseudo-

λόγῳ, καὶ οὔτε αὐτὸς μεθίσταται οὔτε ἄλλους ἐξαπατᾷ,  
οὔτε κατὰ φαντασίας οὔτε κατὰ λόγους οὔτε κατὰ  
σημείων πομπάς, οὔθ' ὕπαρ οὐδ' ὄναρ.

Οὕτως, ἔφη, ἔμοιγε καὶ αὐτῷ φαίνεται σοῦ λέγοντος.

Συγχωρεῖς ἄρα, ἔφην, τοῦτον δεύτερον τύπον εἶναι ἐν  
ᾧ δεῖ περὶ θεῶν καὶ λέγειν καὶ ποιεῖν, ὥς μήτε αὐτοὺς  
γόητας ὄντας τῷ μεταβάλλειν ἑαυτοὺς μήτε ἡμᾶς ψεύδεσι  
παράγειν ἐν λόγῳ ἢ ἐν ἔργῳ;

Συγχωρῶ.

Πολλὰ ἄρα Ὀμήρου ἐπαινοῦντες, ἀλλὰ τοῦτο οὐκ  
ἐπαινεσόμεθα, τὴν τοῦ ἐνυπνίου πομπὴν ὑπὸ Διὸς τῷ  
Ἀγαμέμνονι· οὐδὲ Αἰσχύλου, ὅταν φῇ ἡ Θέτις τὸν  
Ἀπόλλω ἐν τοῖς αὐτῆς γάμοις ἄδοντα ἐνδατεῖσθαι τὰς  
εἰς εὐπαιδίας— νόσων τ' ἀπείρους καὶ μακραίωνας  
βίους, ξύμπαντά τ' εἰπὼν θεοφιλεῖς ἐμὰς τύχας παιᾶν'  
ἐπηνφήμησεν, εὐθυμῶν ἐμέ. καὶ γὰρ τὸ Φοίβου θεῖον  
ἀψευδὲς στόμα ἤλπιζον εἶναι, μαντικῇ βρύον τέχνη· ὁ δ',

λόγω, καὶ οὔτε αὐτὸς |change, substitute; with̃draw;|trick,  
|change sides; (mid) send away|cheat

οὔτε κατὰ |appearance; οὔτε κατὰ λόγους οὔτε κατὰ  
|imagination

|sign |a sending, ex̃pe-|reality οὐδ' |dream  
|dition

Οὕτως, ἔφη, ἔμοιγε καὶ αὐτῷ φαίνεται σοῦ λέγοντος.

|accede, ἄρα, ἔφην, τοῦτον δεύτερον |mold, form |ι ἐν  
|concede

ᾧ δὲ περὶ θεῶν καὶ λέγειν καὶ ποιεῖν, ὥς μήτε αὐτοὺς

|sorcerer, ὄντας τῷ |alter, ἑαυτοὺς μήτε ἡμᾶς |a lie  
|trickster |transform

|deflect; bring' λόγῳ ἢ ἐν ἔργῳ;  
|forward

|accede,  
|concede

Πολλὰ ἄρα Ὀμήρου |concur , ἀλλὰ τοῦτο οὐκ

|concur , τὴν τοῦ ἐνυπνίου |a sending, πὸ Διὸς τῷ  
|expedition

Ἀγαμέμνονι· οὐδὲ Αἰσχύλου, ὅταν φῇ ἡ Θέτις τὸν

Ἀπόλλω ἐν τοῖς αὐτῆς |wedding, ἔσ᾽ ἑτα ἐνδατεῖσθαι τὰς

ἑὰς ἐν παιδίας— |plague τ' ἀπείρους καὶ μακραίνας

|life , |all together τ' εἰπὼν |beloved by' the τύχας παιᾶν'  
|gods; loving God

|assent , |to be of good cheer ἀγὰν τὸ Φοίβου θεῖον

|truthful στόμα | (mid, pf) -hope, |prophetic , ζρύον |craft ὁ δ',  
|expect; (act)  
|cause to do so  
| (rare)

and true both in word and deed; he changes not; he deceives not, either by sign or word, by dream or waking vision.

Your thoughts, he said, are the reflection of my own.

You agree with me then, I said, that this is the second type or form in which we should write and speak about divine things. The gods are not magicians who transform themselves, neither do they deceive mankind in any way.

I grant that.

Then, although we are admirers of Homer, we do not admire the lying dream which Zeus sends to Agamemnon; neither will we praise the verses of Aeschylus in which Thetis says that Apollo at her nuptials 'Was celebrating in song her fair progeny whose days were to be long, and to know no sickness. And when he had spoken of my lot as in all things blessed of heaven he raised a note of triumph and cheered my soul. And I thought that the word of Phoebus, being divine and full of prophecy,

*vocabulary***διδάσκαλος** teacher**θεοσεβής** revering the gods**θοίνα** meal, feast; food**παιδεία** child-rearing, education**παντάπασιν** altogether; yes, certainly**συγχωρέω** accede, concede**τύπος** mold, form ~type**ὑμνέω** recite, commemorate**φύλαξ** -χος (m) guard; sentry

~phylactery

**χαλεπαίνω** be violent, rage**χορός** dance; chorus ~terpsichorean

αὐτὸς ὕμνων, αὐτὸς ἐν θοίνῃ παρών, αὐτὸς τάδ' εἰπών,  
αὐτός ἐστιν ὁ κτανὼν τὸν παῖδα τὸν ἐμόν— . . .

350 ὅταν τις τοιαῦτα λέγῃ περὶ θεῶν, χαλεπανοῦμέν τε  
καὶ χορὸν οὐ δώσομεν, οὐδὲ τοὺς διδασκάλους ἐάσομεν ἐπὶ  
παιδείᾳ χρῆσθαι τῶν νέων, εἰ μέλλουσιν ἡμῖν οἱ φύλακες  
θεοσεβεῖς τε καὶ θεῖοι γίγνεσθαι, καθ' ὅσον ἀνθρώπῳ ἐπὶ  
πλείστον οἶόν τε.

Παντάπασι, ἔφη, ἔγωγε τοὺς τύπους τούτους συγχωρῶ,  
καὶ ὡς νόμοις ἂν χράμην.



αὐτὸς |recite, |commemorate ἐν θοίνῃ παρών, αὐτὸς τάδ' εἰπών,

αὐτός ἐστιν ὁ κτανὼν τὸν παῖδα τὸν ἐμόν— . . .

350 ὅταν τις τοιαῦτα λέγῃ περὶ θεῶν, |be violent, rage τε

καὶ |dance; |chorus οὐ δώσομεν, οὐδὲ τοὺς |teacher ἐάσομεν ἐπὶ

|child-rearing, |education, |θαι τῶν νέων, εἰ μέλλουσιν ἡμῖν οἱ |guard; |sentry

|revering the gods... ἵθεοι γίγνεσθαι, καθ' ὅσον ἀνθρώπῳ ἐπὶ

πλείστον οἶόν τε.

|altogether; yes, |certainly, ἔφη, ἔγωγε τοὺς |mold, form |τύτους |accede, |concede

καὶ ὡς νόμοις ἂν χράμην.

would not fail. And now he himself who uttered the strain, he who was present at the banquet, and who said this—he it is who has slain my son.’

These are the kind of sentiments about the gods which will arouse our anger; and he who utters them shall be refused a chorus; neither shall we allow teachers to make use of them in the instruction of the young, meaning, as we do, that our guardians, as far as men can be, should be true worshippers of the gods and like them.

I entirely agree, he said, in these principles, and promise to make them my laws.