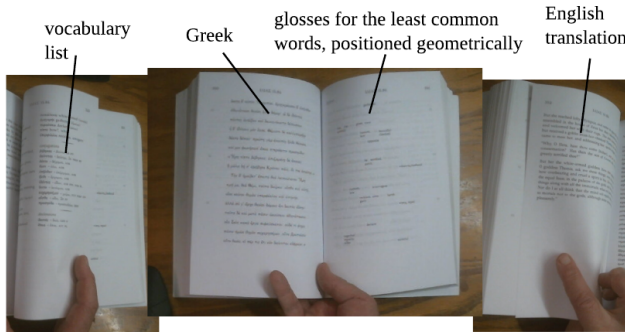


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rev. December 28, 2025

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*vocabulary*

ἄδεής (ἄ) fearless ~Deimos

ἄνδρεῖος of a man, manly

ἄρα interrogative pcl

γονεύς -ος (m) parent

δεῖμα -τος (n, 3) fear

δουλεία slavery

δούλειος of a slave

ἥκιστος least; above all

ὀρθός upright, straight; correct, just  
~orthogonal

ὀρθόω stand up

οὐδαμὸς not anyone

τιμάω (ἰ) honor, exalt

φιλία friendship ~philanthropy

φίλιος friendly

## 3

Τὰ μὲν δὴ περὶ θεούς, ἦν δ' ἐγώ, τοιαῦτ' ἄττα, ὥς ἔοικεν,  
ἀκουστέον τε καὶ οὐκ ἀκουστέον εὐθὺς ἐκ παίδων τοῖς  
θεοῦς τε τιμήσουσιν καὶ γονέας τήν τε ἀλλήλων φιλίαν  
μὴ περὶ σμικροῦ ποιησομένοις.

Καὶ οἶμαί γ', ἔφη, ὀρθῶς ἡμῖν φαίνεσθαι.

Τί δὲ δὴ εἰ μέλλουσιν εἶναι ἀνδρεῖοι; ἄρα οὐ ταῦτά τε  
λεκτέον καὶ οἶα αὐτοὺς ποιῆσαι ἥκιστα τὸν θάνατον  
δεδιέναι; ἢ ἡγῇ τινά ποτ' ἂν γενέσθαι ἀνδρεῖον ἔχοντα ἐν  
αὐτῷ τοῦτο τὸ δαίμα;

Μὰ Δία, ἦ δ' ὅς, οὐκ ἔγωγε.

Τί δέ; τὰν Ἄιδου ἡγούμενον εἶναί τε καὶ δεινὰ εἶναι οἶει  
τινὰ θανάτου ἀδεῇ ἔσεσθαι καὶ ἐν ταῖς μάχαις αἰρήσεσθαι  
πρὸ ἥττης τε καὶ δουλείας θάνατον;

Οὐδαμῶς.

Δεῖ δὴ, ὥς ἔοικεν, ἡμᾶς ἐπιστατεῖν καὶ περὶ τούτων τῶν

3

Τὰ μὲν δὴ περὶ θεοῦς, ἦν δ' ἐγώ, τοιαῦτ' ἄττα, ὥς ἔοικεν,  
 ἀκουστέον τε καὶ οὐκ ἀκουστέον εὐθὺς ἐκ παίδων τοῖς  
 θεοῦς τε |honor καὶ |parent τήν τε ἀλλήλων φιλίαν  
 μὴ περὶ σμικροῦ ποιησομένοις.

Καὶ οἰμαί γ', ἔφη, ὀρθῶς ἡμῖν φαίνεσθαι.

Τί δὲ δὴ εἰ μέλλουσιν εἶναι |of a man, |interrogative pcl' τε  
 |manly  
 λεκτέον καὶ οἶα αὐτοὺς ποιῆσαι |least; τὸν θάνατον  
 |above  
 δεδιέναι; ἢ ἡγῇ τινά ποτ' ἂν γενέσθαι |all of a man, m̃anly . ι ἐν  
 αὐτῷ τοῦτο τὸ |fear ,

Μὰ Δία, ἦ δ' ὅς, οὐκ ἔγωγε.

Τί δέ; τὰν Ἄιδου ἡγούμενον εἶναί τε καὶ δεινὰ εἶναι οἷι  
 τινὰ θανάτου |fearless ἔσθαι καὶ ἐν ταῖς μάχαις αἰρήσεσθαι  
 πρὸ ἥττης τε καὶ δουλείας θάνατον;

|not anyone

Δεῖ δὴ, ὥς ἔοικεν, ἡμᾶς ἐπιστατεῖν καὶ περὶ τούτων τῶν

## 3

.

Such then, I said, are our principles of theology—some tales are to be told, and others are not to be told to our disciples from their youth upwards, if we mean them to honour the gods and their parents, and to value friendship with one another.

Yes; and I think that our principles are right, he said.

But if they are to be courageous, must they not learn other lessons besides these, and lessons of such a kind as will take away the fear of death? Can any man be courageous who has the fear of death in him?

Certainly not, he said.

And can he be fearless of death, or will he choose death in battle rather than defeat and slavery, who believes the world below to be real and terrible?

Impossible.

Then we must assume a

*vocabulary***αἶσσω** dart, glance**ἄκληρος** not owning land ~clergy**ἀνάσσω** rule, be lord**ἀνδρότης** manhood, manliness

~androgynous

**ἄντρον** cave**ἁπλός** single; simple ~haploid**βίος** life; sustenance, chattels

~biology

**εἶδωλον** phantom, unreal image ~wit**ἐνιμι** be in ~ion**ἐπαινέω** concur, praise, advise**ἐπάρουρος** bound to the land ~arable**ἐπιχειρέω** do, try, attack ~chiral**εὐρώεις** dank, squalid**ἥβα** youth ~Hebe**ἡύτε** like**θνητός** mortal ~euthanasia**καπνός** smoke**λοιδορέω** abuse, revile**μάχιμος** warlike**μυχός** recess, nook**νυκτερίς** -δος (f) bat (animal)

~nocturnal

**οἶος** only, single**οἶχομαι** come, go, leave, be gone**πάμπαν** completely**πέπνυμαι** (ῶ) be wise, mentally

unimpaired ~apnea

**πέτομαι** to fly ~petal**πόποι** oh!**ποτάομαι** fly about ~petal**πότμος** fate ~petal**πτέτομαι** to fly ~petal**ῥέθος** -εος (n, 3) limb?**σκιά** shadow ~shadow**σμερδαλέος** terrible**στυγέω** dread, shrink from ~Styx**τρίζω** scream**ὠφέλιμος** helping, useful

μύθων τοῖς ἐπιχειροῦσιν λέγειν, καὶ δεῖσθαι μὴ λοιδορεῖν  
ἀπλῶς οὕτως τὰ ἐν Ἄιδου ἀλλὰ μᾶλλον ἐπαινεῖν, ὥς οὔτε  
ἀληθῇ ἂν λέγοντας οὔτε ὠφέλιμα τοῖς μέλλουσιν μαχήμοις  
ἔσεσθαι.

Δεῖ μέντοι, ἔφη.

Ἐξαλείβομεν ἄρα, ἦν δ' ἐγώ, ἀπὸ τοῦδε τοῦ ἔπους  
ἀρξάμενοι πάντα τὰ τοιαῦτα— βουλοίμην κ' ἐπάρουρος  
ἐὼν θητευέμεν ἄλλω ἀνδρὶ παρ' ἀκλήρῳ, ᾧ μὴ βίσιος  
πολὺς εἴη ἢ πᾶσιν νεκύεσσι καταφθιμένοισιν ἀνάσσειν  
. . . 350 καὶ τὸ— οἰκία δὲ θνητοῖσι καὶ ἀθανάτοισι  
φανείη σμερδαλέ, εὐρώεντα, τά τε στυγέουσι θεοὶ περ  
καὶ— ὦ πόποι, ἦ ρά τις ἔστι καὶ εἰν Ἀΐδαο δόμοισιν ψυχὴ  
καὶ εἶδωλον, ἀτὰρ φρένες οὐκ ἔνι πάμπαν καὶ τὸ— οἶω  
πεπνῦσθαι, ταὶ δὲ σκιαὶ αἴσσουσι καὶ— ψυχὴ δ' ἐκ ῥεθέων  
παμένη Ἄιδόσδε βεβήκει, ὃν πότμον γοόωσα, λιποῦσ'  
ἀνδροτῆτα καὶ ἥβην καὶ τὸ— ψυχὴ δὲ κατὰ χθονός, ἥ ὕτε  
καπνός, ᾗ χετο τετριγυῖα καὶ— ὥς δ' ὅτε νυκτερίδες μυχῶ  
ἄντρον θεσπεσίῳ τρίζουσαι ποτέονται,



μύθων τοῖς |do, try, attack λέγειν, καὶ δεῖσθαι μὴ |abuse,  
|revile  
|single; οὕτως τὰ ἐν Ἄιδου ἀλλὰ μάλλον |concur , ὥς οὔτε  
|simple  
ἀληθῇ ἂν λέγοντας οὔτε |helping, τοῖς μέλλουσιν |warlike  
|useful  
ἔσεσθαι.

Δεῖ μέντοι, ἔφη.

Ἐξαλείψομεν ἄρα, ἦν δ' ἐγώ, ἀπὸ τοῦδε τοῦ ἔπους  
ἀρξάμενοι πάντα τὰ τοιαῦτα— βουλοίμην κ' |bound to the land  
ἐὼν θητευέμεν ἄλλω ἀνδρὶ παρ' |not owning land, |life; sustenance  
πολὺς εἴη ἢ πᾶσιν νεκύεσσι καταφθιμένοισιν |rule  
 . . 350 καὶ τὸ— οἰκία δὲ θνητοῖσι καὶ ἀθανάτοισι

φανείη |terrible , |dank, , τά τε |dread θεοί περ  
|squalid  
καὶ— ὦ |oh! , ἦ ρά τις ἔστι καὶ εἰν Ἄϊδαο δόμοισιν ψυχὴ  
καὶ |phantom , ἀτὰρ φρένες οὐκ |be |completely . αἱ τὸ— |only,  
|in |single  
|be wise , ταὶ δὲ |shadow |dart, καὶ— ψυχὴ δ' ἐκ |limb?  
|glance  
πταμένη Ἄιδόσδε βεβήκει, ὃν |fate γοόωσα, λιποῦσ'  
ἀνδροτῆτα καὶ ἦβην καὶ τὸ— ψυχὴ δὲ κατὰ χθονός, |like  
|smoke , ὥχετο τετριγυῖα καὶ— ὥς δ' ὅτε |bat (animal) |recess, nook  
|cave |θρονοῖο |scream |fly about ,

control over the narrators of this class of tales as well as over the others, and beg them not simply to revile but rather to commend the world below, intimating to them that their descriptions are untrue, and will do harm to our future warriors.

That will be our duty, he said.

Then, I said, we shall have to obliterate many obnoxious passages, beginning with the verses, 'I would rather be a serf on the land of a poor and portionless man than rule over all the dead who have come to nought.'

We must also expunge the verse, which tells us how Pluto feared, 'Lest the mansions grim and squalid which the gods abhor should be seen both of mortals and immortals.'

And again: — 'O heavens! verily in the house of Hades there is soul and ghostly form but no mind at all!'

Again of Tiresias: — '[ To him even after death did Persephone grant mind,] that he alone should be wise; but the other souls are flitting shades.'

Again: — 'The soul flying from the limbs had gone to Hades, lamenting her fate, leaving manhood and youth.'

Again: — 'And the soul, with shrilling cry, passed like smoke beneath the earth.'

And, — 'As bats in hollow of mystic cavern, whenever any of them has dropped out of the

*vocabulary*

ἀποβάλλω throw away, lose  
 διαγράφω delineate; cross out  
 δουλεία slavery  
 δούλειος of a slave  
 ἐλεύθερος not enslaved  
 ἡδύς sweet, pleasant ~hedonism  
 θερμός warm, hot ~thermos  
 κωκυτός (ῥ) lamentation  
 μαλακός soft  
 ὀνομάζω to address, name ~name  
 ὀρθός upright, straight; correct, just  
 ~orthogonal  
 ὀρθόω stand up  
 ὀρμαθός series of things

οὐκοῦν not so?; and so  
 παντάπασιν altogether; yes, certainly  
 παραιτέομαι entreat; beg for; decline  
 ποιητής -οῦ (m, 1) maker, author  
 ποιητός made, well-made ~poet  
 τρίζω scream  
 τύπος mold, form ~type  
 φοβερός frightful, afraid  
 φρίκη (ῖ) shivering  
 φρίσσω be rough; shudder  
 φυλακός guard; sentry  
 φύλαξ -χος (m) guard; sentry  
 ~phylactery  
 χαλεπαίνω be violent, rage

ἐπεὶ κέ τις ἀποπέσῃσιν ὄρμαθού ἐκ πέτρης, ἀνά τ' ἀλλήλῃσιν ἔχονται, ὥς αἱ τετριγυῖαι ἄμ' ἦεσαν. ταῦτα καὶ τὰ τοιαῦτα πάντα παραιτησόμεθα Ὅμηρόν τε καὶ τοὺς ἄλλους ποιητὰς μὴ χαλεπαίνειν ἂν διαγράφωμεν, οὐχ ὥς οὐ ποιητικὰ καὶ ἡδέα τοῖς πολλοῖς ἀκούειν, ἀλλ' ὅσῳ ποιητικώτερα, τοσούτῳ ἦττον ἀκουστέον παισὶ καὶ ἀνδράσιν οὓς δεῖ ἐλευθέρους εἶναι, δουλείαν θανάτου μᾶλλον πεφοβημένους.

Παντάπασι μὲν οὖν.

Οὐκοῦν ἔτι καὶ τὰ περὶ ταῦτα ὀνόματα πάντα τὰ δεινὰ τε καὶ φοβερὰ ἀποβλητέα, Κωκυτοὺς τε καὶ Στύγας καὶ νέρους καὶ ἀλίβαντας, καὶ ἄλλα ὅσα τούτου τοῦ τύπου ὀνομαζόμενα φρίττειν δὴ ποιεῖ ὥς οἶεται πάντας τοὺς ἀκούοντας. καὶ ἴσως εὖ ἔχει πρὸς ἄλλο τι· ἡμεῖς δὲ ὑπὲρ τῶν φυλάκων φοβούμεθα μὴ ἐκ τῆς τοιαύτης φρίκης θερμότεροι καὶ μαλακώτεροι τοῦ δέοντος γένωνται ἡμῖν.

Καὶ ὀρθῶς γ', ἔφη, φοβούμεθα.

ἐπεὶ κέ τις ἀποπέσῃσιν |series of things πέτρης, ἀνά τ'  
 ἀλλήλησιν ἔχονται, ὥς αἱ |scream ἄμ' ἤεσαν. ταῦτα  
 καὶ τὰ τοιαῦτα πάντα |παραιτέομαι?: entreat; beg for; decline; or  
 |παραιτέομαι?: entreat; beg for; decline  
 τοὺς ἄλλους ποιητὰς μὴ |be violent, rage |delineate; cross,  
 |out  
 οὐχ ὥς οὐ ποιητικὰ καὶ |sweet τοῖς πολλοῖς ἀκούειν,  
 ἀλλ' ὅσω ποιητικώτερα, τοσούτῳ ἦττον ἀκουστέον παισὶ  
 καὶ ἀνδράσιν οὕς δεῖ |not enslaved εἶναι, δουλείαν θανάτου  
 μᾶλλον πεφοβημένους.

|altogether; μέν οὖν.  
 |yes, certainly

|not so?; and so ἰ τὰ περὶ ταῦτα ὀνόματα πάντα τὰ δεινὰ  
 τε καὶ |frightful, |throw away, |lamentation τε καὶ Στύγας καὶ  
 |afraid |lose  
 νέρους καὶ ἀλίβαντας, καὶ ἄλλα ὅσα τούτου τοῦ τύπου  
 |to address, name|be rough; shudder ἰ ὥς οἴεται πάντας τοὺς  
 ἀκούοντας. καὶ ἴσως εὖ ἔχει πρὸς ἄλλο τι· ἡμεῖς δὲ  
 ὑπὲρ τῶν φυλάκων φοβούμεθα μὴ ἐκ τῆς τοιαύτης |shivering  
 |warm, hot καὶ |soft τοῦ δέοντος γένωνται ἡμῖν.

Καὶ ὀρθῶς γ', ἔφη, φοβούμεθα.

string and falls from the rock, fly shrilling and cling to one another, so did they with shrilling cry hold together as they moved.'

And we must beg Homer and the other poets not to be angry if we strike out these and similar passages, not because they are unpoetical, or unattractive to the popular ear, but because the greater the poetical charm of them, the less are they meet for the ears of boys and men who are meant to be free, and who should fear slavery more than death.

Undoubtedly.

Also we shall have to reject all the terrible and appalling names which describe the world below — Cocytus and Styx, ghosts under the earth, and sapless shades, and any similar words of which the very mention causes a shudder to pass through the inmost soul of him who hears them. I do not say that these horrible stories may not have a use of some kind; but there is a danger that the nerves of our guardians may be rendered too excitable and effeminate by them.

There is a real danger, he said.

Then we must have no more of

*vocabulary*

**ἀφαιρέω** take away ~heresy  
**δῆλος** visible, conspicuous  
**δήτα** emphatic δῆ  
**εἴπερ** if indeed  
**ἐλλόγιμος** of good reputation  
**ἐξαιρέω** pick, steal; dedicate; destroy  
~heresy  
**ἐπεικής** fitting ~icon

**ναί** yea  
**ὀδύρομαι** (ὄ) lament ~anodyne  
**οἶκτος** compassion  
**ὀρθός** upright, straight; correct, just  
~orthogonal  
**ὀρθόω** stand up  
**σκοπᾶω** watch, observe  
**σκοπέω** behold, consider  
**τύπος** mold, form ~type

Ἀφαιρετέα ἄρα;

Ναί.

Τὸν δὲ ἐναντίον τύπον τούτοις λεκτέον τε καὶ ποιητέον;

Δῆλα δῆ.

Καὶ τοὺς ὀδυρμούς ἄρα ἐξαιρήσομεν καὶ τοὺς οἴκτους τοὺς τῶν ἐλλογίμων ἀνδρῶν;

Ἀνάγκη, ἔφη, εἵπερ καὶ τὰ πρότερα.

Σκόπει δῆ, ἦν δ' ἐγώ, εἰ ὀρθῶς ἐξαιρήσομεν ἢ οὐ. φαμέν δὲ δῆ ὅτι ὁ ἐπιεικὴς ἀνὴρ τῷ ἐπιεικεῖ, οὐπὲρ καὶ ἐταῖρός ἐστιν, τὸ τεθνάναι οὐ δεινὸν ἡγήσεται.

Φαμέν γάρ.

Οὐκ ἄρα ὑπὲρ γ' ἐκείνου ὡς δεινόν τι πεπονθότος ὀδύροιτ' ἄν.

Οὐ δῆτα.

Ἀλλὰ μὴν καὶ τόδε λέγομεν, ὡς ὁ τοιοῦτος μάλιστα αὐτὸς



|take away ἄρα;

|yea

Τὸν δὲ ἐναντίον |mold, form' -οις λεκτέον τε καὶ ποιητέον;

|visible, <sup>ς</sup> <sup>ι</sup>  
|conspicuous

Καὶ τοὺς ὀδυρμούς ἄρα |pick, steal; dedi- ἢ τοὺς |compassion ἔς  
|cate; destroy

τῶν |of good reputation ὧν;

Ἀνάγκη, ἔφη, |if indeed ἢ τὰ πρότερα.

Σκόπει δὴ, ἦν δ' ἐγώ, εἰ ὀρθῶς |pick, steal; dedi- οὔ. φαμέν  
|cate; destroy

δὲ δὴ ὅτι ὁ |fitting ἀνὴρ τῷ |fitting, οὐπὲρ καὶ ἐταῖρός  
ἐστιν, τὸ τεθνάναι οὐ δεινὸν ἡγήσεται.

Φαμέν γάρ.

Οὐκ ἄρα ὑπὲρ γ' ἐκείνου ὡς δεινόν τι πεπονθότος |lament

ἂν.

Οὐ |emphatic δὴ

Ἀλλὰ μὴν καὶ τόδε λέγομεν, ὡς ὁ τοιοῦτος μάλιστα αὐτὸς

them.

True.

Another and a nobler strain must be composed and sung by us.

Clearly.

And shall we proceed to get rid of the weepings and wailings of famous men?

They will go with the rest.

But shall we be right in getting rid of them? Reflect: our principle is that the good man will not consider death terrible to any other good man who is his comrade.

Yes; that is our principle.

And therefore he will not sorrow for his departed friend as though he had suffered anything terrible?

He will not.

Such an one, as we further maintain, is sufficient for himself and his own happiness,

*vocabulary***αὐτάρκης** self-sufficient**διαφερόντως** differently**δυσχεραίνω** disdain, be annoyed by**ἐξαιρέω** pick, steal; dedicate; destroy  
~heresy**ἥκιστος** least; above all**θρήνος** dirge ~threnody**θρήνυς** footstool, gangway ~throne**καταλαμβάνω** seize, understand, catch,  
overtake; (mp) happen ~epilepsy**ὀδύρομαι** (ὄ) lament ~anodyne**ὀνομάζω** to address, name ~name**ὀνομαστός** named ~name**ὀρθός** upright, straight; correct, just  
~orthogonal**ὀρθόω** stand up**πρᾶος** soft, gentle**προσδέω** bind also; need also**σπουδαῖος** quick, active; excellent**στερέω** steal, take**συμφορά** collecting; accident,  
misfortune**φυλακή** guard, prison, watch  
~phylactery

αὐτῷ αὐτάρκης πρὸς τὸ εὖ ζῆν καὶ διαφερόντως τῶν  
ἄλλων ἥκιστα ἐτέρου προσδεῖται.

Ἀληθῆ, ἔφη.

Ἦκιστα ἄρ' αὐτῷ δεινὸν στερηθῆναι υἱός ἢ ἀδελφοῦ ἢ  
χρημάτων ἢ ἄλλου του τῶν τοιούτων.

Ἦκιστα μέντοι.

Ἦκιστ' ἄρα καὶ οὐδύρεσθαι, φέρειν δὲ ὥς πραότατα, ὅταν  
τις αὐτὸν τοιαύτη συμφορὰ καταλάβῃ.

Πολύ γε.

Ὅρθως ἄρ' ἂν ἐξαιροῖμεν τοὺς θρήνους τῶν ὀνομαστῶν  
ἀνδρῶν, γυναιξὶ δὲ ἀποδιδόμεν, καὶ οὐδὲ ταύταις  
σπουδαίαις, καὶ ὅσοι κακοὶ τῶν ἀνδρῶν, ἵνα ἡμῖν  
δυσχεραίνωσιν ὅμοια τούτοις ποιεῖν οὓς δὴ φαμεν ἐπὶ  
φυλακῇ τῆς χώρας τρέφειν.

Ὅρθως, ἔφη.

Πάλιν δὲ Ὅμηρου τε δεησόμεθα καὶ τῶν ἄλλων ποιητῶν

αὐτῶ |self-sufficient ρὸς τὸ εὖ ζῆν καὶ |differently τῶν

ἄλλων |least;  
|above  
|all

Ἀληθῆ, ἔφη.

|least; ἄρ' αὐτῶ δεινὸν |steal, take ὑέος ἢ ἀδελφοῦ ἢ  
|above all

χρημάτων ἢ ἄλλου τοῦ τῶν τοιούτων.

|least; μέντοι.  
|above all

|least; ἄρα καὶ |lament , φέρειν δὲ ὥς |soft, gentle , ὅταν  
|above  
|all  
τις αὐτὸν τοιαύτη συμφορὰ |seize, understand, catch,  
|overtake; (mp) happen

Πολύ γε.

Ὅρθως ἄρ' ἂν |pick, steal; dedi-`s θρήνους τῶν ὀνομαστῶν  
|cate; destroy

ἀνδρῶν, γυναιξὶ δὲ ἀποδιδόμεν, καὶ οὐδὲ ταύταις

|quick, active; καὶ ὅσοι κακοὶ τῶν ἀνδρῶν, ἵνα ἡμῖν  
|excellent

|disdain, be an- ὅμοια τούτοις ποιεῖν οὓς δὴ φάμεν ἐπὶ  
|nayed by

|guard, τῆς χώρας τρέφειν.  
|prison,  
|watch

Ὅρθως, ἔφη.

Πάλιν δὲ Ὀμήρου τε δεησόμεθα καὶ τῶν ἄλλων ποιητῶν

and therefore is least in need of other men.

True, he said.

And for this reason the loss of a son or brother, or the deprivation of fortune, is to him of all men least terrible.

Assuredly.

And therefore he will be least likely to lament, and will bear with the greatest equanimity any misfortune of this sort which may befall him.

Yes, he will feel such a misfortune far less than another.

Then we shall be right in getting rid of the lamentations of famous men, and making them over to women (and not even to women who are good for anything), or to men of a baser sort, that those who are being educated by us to be the defenders of their country may scorn to do the like.

That will be very right.

Then we will once more entreat Homer and the other poets not to depict Achilles, who

*vocabulary*

**αἰθαλόεις** smoke-blackened ~ether  
**ἄλλοτε** at another time ~alien  
**ἅλς ἅλός** (f) (grains of) salt (pl. m.);  
 the sea (sing. f.) ~halogen  
**ἅλῳ** be beside oneself ~Fr. aller  
**ἀνόμοιος** different, dissimilar  
**ἄστυ** -εως (n, 3) town  
**δειλός** wretched, poor, cowardly  
 ~Deimos  
**δυσσαριστοτόκεια** dooming the noblest  
 sons ~oxytocin  
**ἐγγύς** near  
**ἐξονομακλήδην** by name ~name  
**ἦτορ** -ος (n) heart ~uterus  
**θίς** θινός (i, f) beach, heap  
**καταγελάω** laugh at, deride  
**κατάκειμαι** lie down  
**κλαίω** weep  
**κόνις** -ος (f) dust

**κόπρος** (f) dung, a farm yard  
 ~coprolite  
**κυλίνδω** roll ~cylinder  
**λιτανεύω** pray, entreat ~litany  
**μιμέομαι** (i) imitate, represent  
**μοῖρα** portion, fate; (κατά+) rightly  
 ~Moirā  
**ὀδύρομαι** (ō) lament ~anodyne  
**ὀλοφύρομαι** (ō) lament; take pity on  
**ὀνομάζω** to address, name ~name  
**ὀρθός** upright, straight; correct, just  
 ~orthogonal  
**πλευρά** rib, side ~pleurisy  
**πόποι** oh!  
**σπουδή** zeal; (dat) with difficulty,  
 hastily ~repudiate  
**τοτέ** then ... now ...  
**ὑπτιος** lying on one's back; flipped; flat  
**χέω** pour, scatter

μὴ ποιεῖν Ἀχιλλέα θεᾶς παῖδα— ἄλλοτ' ἐπὶ πλευρᾶς  
 κατακείμενον, ἄλλοτε δ' αὖτε ὕπτιον, ἄλλοτε δὲ πρηγῇ,  
 τοτὲ δ' ὀρθὸν ἀναστάντα πλωῖζοντ' ἀλύνοντ' ἐπὶ θῖν'  
 ἄλῶς ἀτρυγέτοιο, μῆδὲ ἀμφοτέραισιν χερσὶν ἐλόντα  
 κόνιν αἰθαλόεσσαν χευάμενον κακὸν κεφαλῆς, μῆδὲ ἄλλα  
 κλαίοντά τε καὶ ὀδυρόμενον ὅσα καὶ οἷα ἐκείνος ἐποίησε,  
 μῆδὲ Πριάμον ἐγγὺς θεῶν γεγονότα λιτανεύοντά τε καὶ—  
 κυλινδόμενον κατὰ κόπρον, ἐξονομακλήδην ὀνομάζοντ'  
 ἄνδρα ἕκαστον. πολὺν δ' ἔτι τούτων μᾶλλον δεησόμεθα  
 μήτοι θεοὺς γε ποιεῖν ὀδυρομένους καὶ λέγοντας— ὦμοι  
 ἐγὼ δειλή, ὦμοι δυσαριστοτόκεια· εἰ δ' οὖν θεοὺς, μήτοι  
 τὸν γε μέγιστον τῶν θεῶν τολμῆσαι οὕτως ἀνομοίως  
 μιμήσασθαι, ὥστε ὦ πόποι, φάναι, ἦ φίλον ἄνδρα  
 διωκόμενον περὶ ἄστυ ὀφθαλμοῖσιν ὀρώμαι, ἐμὸν δ'  
 ὀλοφύρεται ἦτορ· καὶ— αἰ αἰ ἐγών, ὅ τέ μοι Σαρπηδόνα  
 φίλτατον ἀνδρῶν μοῖρ' ὑπὸ Πατρόκλοιῳ Μενoitιάδαο  
 δαμῆναι. εἰ γάρ, ὦ φίλε Ἀδείμαντε, τὰ τοιαῦτα ἡμῖν οἱ  
 νέοι σπουδῇ ἀκούοιεν καὶ μὴ καταγελῶεν ὥς



μὴ ποιεῖν Ἀχιλλέα θεᾶς παῖδα— |at another time|rib, side  
 |lie down , |at another time εἰ |supine , |at another time γνῆ,  
 |then ... now, ... ἀναστάντα πλωΐζοντ' |be beside oneself|beach  
 |(grains of) -salt -(pl. μῆδὲ ἀμφοτέραισιν χερσὶν ἐλόντα  
 m.); the sea (sing. f.)  
 |dust |smoky χευάμενον καὶ κεφαλῆς, μῆδὲ ἄλλα  
 |weep τε καὶ |lament ὅσα καὶ οἶα ἐκείνος ἐποίησε,  
 μῆδὲ Πρίαμον |near θεῶν γεγονότα |pray, entreat τε καὶ—  
 |roll κατὰ |dung, , a|by name |to address, name  
 |farm yard  
 ἄνδρα ἕκαστον. πολὺν δ' ἔτι τούτων μᾶλλον δεησόμεθα  
 μήτοι θεοὺς γε ποιεῖν |lament καὶ λέγοντας— ὧμοι  
 ἐγὼν |wretched, μοι |dooming the noblest εἰ δ' οὖν θεοὺς, μήτοι  
 |sons  
 τόν γε μέγιστον τῶν θεῶν τολμῆσαι οὕτως |different,  
 |dissimilar  
 |imitate, , ὥστε ὦ |oh! , φάναι, ἦ φίλον ἄνδρα  
 |represent  
 διωκόμενον περὶ ἅστυ ὀφθαλμοῖσιν ὁρῶμαι, ἐμὸν δ'  
 |lament; take|heart καὶ— αἰ αἰ ἐγών, ὃ τέ μοι Σαρπηδόνα  
 |pity on  
 φίλτατον ἀνδρῶν μοῖρ' ὑπὸ Πατρόκλοιο Μενoitιάδαο  
 δαμῆναι. εἰ γάρ, ὦ φίλε Ἀδείμαντε, τὰ τοιαῦτα ἡμῖν οἱ  
 νέοι |zeal; (dat.) - with difficulty, |laugh at, deride εἰς  
 |hastily

is the son of a goddess, first lying on his side, then on his back, and then on his face; then starting up and sailing in a frenzy along the shores of the barren sea; now taking the sooty ashes in both his hands and pouring them over his head, or weeping and wailing in the various modes which Homer has delineated. Nor should he describe Priam the kinsman of the gods as praying and beseeching, 'Rolling in the dirt, calling each man loudly by his name.'

Still more earnestly will we beg of him at all events not to introduce the gods lamenting and saying, 'Alas! my misery! Alas! that I bore the bravest to my sorrow.'

But if he must introduce the gods, at any rate let him not dare so completely to misrepresent the greatest of the gods, as to make him say — 'O heavens! with my eyes verily I behold a dear friend of mine chased round and round the city, and my heart is sorrowful.'

Or again: — 'Woe is me that I am fated to have Sarpedon, dearest of men to me, subdued at the hands of Patroclus the son of Menoetius.'

For if, my sweet Adeimantus, our youth seriously listen to such unworthy representations of the gods, instead of laughing at

*vocabulary***ᾄδω** sing**αἰσχύνω** (ō) spoil, disgrace, disfigure, mar**ἀνάξιος** unworthy, undeserved**ἀποδείκνυμι** (ō) show, point out; appoint; (mid) declare**ἄρτι** at the same time**γέλως** laughter**ἔπειμι** lie upon; approach ~ion**ἐπιπλήσσω** attack, chide ~plectrum**ἐφίημι** (ti) send at, let fly; mp: rush at, spring upon ~jet**ἡώς ἡῶθι** (f, 2) dawn ~Eocene**θρῆνος** dirge ~threnody**θρῆνυς** footstool, gangway ~throne**ἰσχυρός** (ō) strong, forceful, violent**καρτερέω** be patient**καρτερός** strong, staunch**μεταβολή** change, exchange**πάθημα** -τος (n, 3) suffering, condition**σημαίνω** give orders to; show; mark  
~semaphore**σχεδόν** near, approximately at

~ischemia

**σχολή** rest, leisure

ἀναξίως λεγομένων, σχολῇ ἂν ἑαυτόν γέ τις ἄνθρωπον  
 ὄντα ἀνάξιον ἡγήσαιτο τούτων καὶ ἐπιπλήξειεν, εἰ καὶ  
 ἐπίοι αὐτῷ τι τοιοῦτον ἢ λέγειν ἢ ποιεῖν, ἀλλ' οὐδὲν  
 αἰσχυνόμενος οὐδὲ καρτερῶν πολλοὺς ἐπὶ σμικροῖσιν  
 παθήμασιν θρήνους ἂν ᾄδοι καὶ ὀδυρμούς.

Ἀληθέστατα, ἔφη, λέγεις.

Δεῖ δέ γε οὐχ, ὥς ἄρτι ἡμῖν ὁ λόγος ἐσήμαινεν· ᾧ πειστέον,  
 ἕως ἄν τις ἡμᾶς ἄλλω καλλίονι πείσῃ.

Οὐ γὰρ οὖν δεῖ.

Ἀλλὰ μὴν οὐδὲ φιλογέλωτάς γε δεῖ εἶναι. σχεδὸν γὰρ ὅταν  
 τις ἐφίῃ ἰσχυρῷ γέλωτι, ἰσχυρὰν καὶ μεταβολὴν ζητεῖ τὸ  
 τοιοῦτον.

Δοκεῖ μοι, ἔφη.

Οὔτε ἄρα ἀνθρώπους ἀξίους λόγου  
 κρατουμένους ὑπὸ γέλωτος ἂν τις ποιῇ,  
 ἀποδεκτέον, πολὺ δὲ ἦττον, εἰάν θεούς.

unworthy,	ἐγομένων,	rest,	ἂν ἐαυτόν γέ τις ἄνθρωπον
undeserved		leisure	

ὄντα |unworthy, , ῥῆσαιτο τούτων καὶ |attack, chide , εἰ καὶ  
|undeserved

lie upon; approach. *μου̐τον ἢ λέγειν ἢ ποιεῖν, ἀλλ' οὐδὲν*

|spoil, disgrace οὐδὲ καρτερῶν πολλοὺς ἐπὶ σμικροῖσιν

|suffering,  
|condition

Ἀληθέστατα, ἔφη, λέγεις.

Δεῖ δέ γε οὐχ, ὥς |at the ṣame ṭimé, |ṣ|give orders to; πειστέον, show; mark

ἕως ἂν τις ἡμᾶς ἄλλω καλλίονι πείσῃ.

Οὐ γὰρ οὖν δεῖ.

Ἀλλὰ μὴν οὐδὲ φιλογέλωτάς γε δεῖ εἶναι. |about γὰρ ὅταν

ΤΙΣ	send	strong,	laughter,	strong,	force-change,	ζητεῖ τὸ
	flying	forceful,		ful, violent	exchange	
ΤΟΥΤΟΥ.	at	violent				

Δοκεῖ μοι, ἔφη.

Οὕτε ἄρα ἀνθρώπους ἀξίους λόγου

κρατούμενους ὑπὸ |laughter ἄν τις ποιῇ,

show, point out; ap-·ολὺν δὲ ἡπτον, ἐὰν θεούς.  
point; (mid) declare

them as they ought, hardly will any of them deem that he himself, being but a man, can be dishonoured by similar actions; neither will he rebuke any inclination which may arise in his mind to say and do the like. And instead of having any shame or self-control, he will be always whining and lamenting on slight occasions.

Yes, he said, that is most true.

Yes, I replied; but that surely is what ought not to be, as the argument has just proved to us; and by that proof we must abide until it is disproved by a better.

It ought not to be.

Neither ought our guardians to be given to laughter. For a fit of laughter which has been indulged to excess almost always produces a violent reaction.

So I believe.

Then persons of worth, even if only mortal men, must not be represented as overcome by laughter, and still less must such a representation of the gods be allowed.

Still less of the

*vocabulary***ἀμάρτημα** -τος (n, 3) failure, fault**ἀποδείκνυμι** (ὑ) show, point out;

appoint; (mid) declare

**ἄπτω** set on fire; attach; mid: touch, seize ~haptic**ἄρτι** at the same time**ἄσβεστος** inextinguishable; unquenchable**ἄχρηστος** useless, unprofitable**γέλως** laughter**δῆλος** visible, conspicuous**εἶδος** -ους (n, 3) appearance, form ~-oid**εἴπερ** if indeed**ἐνόρνυμι** (ὑ) stir up, inspire ~hormone**ἱατρός** (ᾱ) physician**ιδιώτης** -ου (m, 1) private; a layman**ὀρθός** upright, straight; correct, just ~orthogonal**ὀρθόω** stand up**οὐχ οὐν** not so?; and so**ποιπνύω** be busy ~apnea**προσήκω** belong to, it beseems**φάρμακον** drug, potion ~pharmacy**χρήσιμος** useful**ψεῦδος** -ους (n, 3) a lie ~pseudo-**ψεύδω** be false, deceive; (mid) to lie ~pseudo-**ὠφέλεια** -ίας profit

Πολὺ μέντοι, ἥ δ' ὅς.

Οὐκοῦν Ὅμηρον οὐδὲ τὰ τοιαῦτα ἀποδεξόμεθα περὶ θεῶν— ἄσβεστος δ' ἄρ' ἐνώρτο γέλως μακάρεσσι θεοῖσιν, ὥς ἴδον Ἥφαιστον διὰ δώματα ποιπνύοντα· οὐκ ἀποδεκτέον κατὰ τὸν σὸν λόγον.

Εἰ σύ, ἔφη, βούλει ἐμὸν τιθέναι· οὐ γὰρ οὖν δὴ ἀποδεκτέον.

Ἀλλὰ μὴν καὶ ἀλήθειάν γε περὶ πολλοῦ ποιητέον. εἰ γὰρ ὀρθῶς ἐλέγομεν ἄρτι, καὶ τῷ ὄντι θεοῖσι μὲν ἄχρηστον ψεῦδος, ἀνθρώποις δὲ χρήσιμον ὥς ἐν φαρμάκου εἶδει, δῆλον ὅτι τό γε τοιούτον ἰατροῖς δοτέον, ἰδιώταις δὲ οὐχ ἀπτέον.

Δῆλον, ἔφη.

Τοῖς ἄρχουσιν δὴ τῆς πόλεως, εἴπερ τισὶν ἄλλοις, προσήκει ψεύδεσθαι ἢ πολεμίων ἢ πολιτῶν ἔνεκα ἐπ' ὠφελίᾳ τῆς πόλεως, τοῖς δὲ ἄλλοις πᾶσιν οὐχ ἀπτέον τοῦ τοιούτου· ἀλλὰ πρὸς γε δὴ τοὺς τοιούτους ἄρχοντας ἰδιώτῃ ψεύσασθαι ταῦτόν καὶ μείζον ἀμάρτημα φήσομεν ἢ



Πολὺ μέντοι, ἥ δ' ὅς.

|not so?; and σοῦ οὐδὲ τὰ τοιαῦτα |show, point out; ap-  
|point; (mid) declare

θεῶν— |inextinguishable ἄρ' |stir up, in-|laughter μακάρεσσι  
|spire

θεοῖσιν, ὥς ἴδον Ἑφαιστον διὰ δώματα |be busy οὐκ

|show, point out; ap- τὸν σὸν λόγον.  
|point; (mid) declare

Εἰ σύ, ἔφη, βούλει ἐμὸν τιθέναι· οὐ γὰρ οὖν δὴ |show, point out; appoint;  
|point; (mid) declare

Ἀλλὰ μὴν καὶ |truth γε περὶ πολλοῦ ποιητέον. εἰ γὰρ

ὁρθῶς ἐλέγομεν |at the same time ὥτι θεοῖσι μὲν |useless, un-  
|profitable

|a lie , ἀνθρώποις δὲ |useful ὥς ἐν φαρμάκου |form,

|visible, ὅ γε τοιοῦτον |physician ὁτέον, |private; a layman  
|conspicuous

|set on fire; attach;  
|mid: touch, seize

|visible, ὅ γε τοιοῦτον  
|conspicuous

Τοῖς ἄρχουσιν δὴ τῆς πόλεως, |if indeed σὺν ἄλλοις,

|belong to, it|be false, deceive; ολεμίῳ ἢ πολιτῶν ἔνεκα ἐπ'  
|beseems |to lie

|profit τῆς πόλεως, τοῖς δὲ ἄλλοις πᾶσιν οὐχ |set on fire; attach;  
|mid: touch, seize

τοῦ τοιούτου· ἀλλὰ πρὸς γε δὴ τοὺς τοιούτους ἄρχοντας

|pri- |be false, deceive; τὸν καὶ μεῖζον |failure, fault φήσομεν  
|vate; a (mid) to lie  
|layman  
|

gods, as you say, he replied.

Then we shall not suffer such an expression to be used about the gods as that of Homer when he describes how ‘Inextinguishable laughter arose among the blessed gods, when they saw Hephaestus bustling about the mansion.’

On your views, we must not admit them.

On my views, if you like to father them on me; that we must not admit them is certain.

Again, truth should be highly valued; if, as we were saying, a lie is useless to the gods, and useful only as a medicine to men, then the use of such medicines should be restricted to physicians; private individuals have no business with them.

Clearly not, he said.

Then if any one at all is to have the privilege of lying, the rulers of the State should be the persons; and they, in their dealings either with enemies or with their own citizens, may be allowed to lie for the public good. But nobody else should meddle with anything of the kind; and although the rulers have this privilege, for a private man to lie to them in return is

*vocabulary***ἄρα** interrogative pcl**ἀσκέω** work on**ἀφροδίσιος** sexual**δημοεργός** public worker**ἐδωδή** food ~eat**εἰσάγω** lead in ~demagogue**ἐπιτήδευμα** -τος (n, 3) habit, business, custom**ἡδονή** pleasure**ἱατήρ** (t) doctor ~pediatrician**ἱατρός** (α) physician**κάμνω** toil, be tired, acquire by toil; be troubled; be sick**κολάζω** punish**κυβερνήτης** -ου (m, 1) steersman,

governor ~govern

**μάντις** -ος (m) seer ~mantis**ναύτης** -ου (m, 1) sailor ~navy**νεανίας** -ου (ᾱ, m) young person**ὀλέθριος** ruinous, deadly**πάθημα** -τος (n, 3) suffering, condition**πότος** wine drinking**πραΐξις** -εως (f) result, business ~practice**σωφροσύνη** discretion, moderation**τέκτων** (f) skilled worker ~technician**τοιόσδε** such**ὕπηχοος** heeding, subject**ψεύδω** be false, deceive; (mid) to lie ~pseudo-

κάμνοντι πρὸς ἰατρὸν ἢ ἀσκοῦντι πρὸς παιδοτρίβην περὶ τῶν τοῦ αὐτοῦ σώματος παθημάτων μὴ τὰληθῆ λέγειν, ἢ πρὸς κυβερνήτην περὶ τῆς νεώς τε καὶ τῶν ναυτῶν μὴ τὰ ὄντα λέγοντι ὅπως ἢ αὐτὸς ἢ τις τῶν συνναυτῶν πράξεως ἔχει.

Ἀληθέστατα, ἔφη.

Ἄν ἄρ' ἄλλον τινὰ λαμβάνῃ ψευδόμενον ἐν τῇ πόλει— τῶν οἱ δημοεργοὶ ἔασι, μάντιν ἢ ἱητήρα κακῶν ἢ τέκτονα δούρων, κολάσει ὡς ἐπιτήδευμα εἰσάγοντα πόλεως ὥσπερ νεὼς ἀνατρεπτικόν τε καὶ ὀλέθριον.

Ἐάνπερ, ἢ δ' ὅς, ἐπὶ γε λόγῳ ἔργα τελεῖται.

Τί δέ; σωφροσύνης ἄρα οὐ δεήσει ἡμῖν τοῖς νεανίαις;

Πῶς δ' οὔ;

Σωφροσύνης δὲ ὡς πλήθει οὐ τὰ τοιάδε μέγιστα, ἀρχόντων μὲν ὑπηκόους εἶναι, αὐτοὺς δὲ ἄρχοντας τῶν περὶ πότους καὶ ἀφροδίσια καὶ περὶ ἐδωδὰς ἡδονῶν;

|toil, acquire, `be|physician`, |work on    πρὸς παιδοτρίβην περὶ  
 |tired  
 τῶν τοῦ αὐτοῦ σώματος |suffering,    μὴ τἀληθὴ λέγειν, ἢ  
 |condition  
 πρὸς |steersman,    περὶ τῆς νεώς τε καὶ τῶν |sailor    μὴ τὰ  
 |governor  
 ὄντα λέγοντι ὅπως ἢ αὐτὸς ἢ τις τῶν συνναυτῶν |result,  
 |business  
 ἔχει.

Ἀληθέστατα, ἔφη.

Ἄν ἄρ' ἄλλον τινὰ λαμβάνῃ |be false, deceive; τῇ πόλει—  
 | (mid) to lie  
 τῶν οἷ |public    ἔασι, |seer    ἢ |doctor    κακῶν ἢ |worker  
 |worker  
 δούρων, κολάσει ὥς |habit,    busi-|lead in    πόλεως ὥσπερ  
 |ness, custom  
 νεὼς ἀνατρεπτικόν τε καὶ |ruinous,  
 |deadly

Ἐάνπερ, ἡ δ' ὅς, ἐπὶ γε λόγῳ ἔργα τελεῖται.

Τί δέ; |discretion,    |interrogative pcl ἡμῖν τοῖς |young  
 |moderation    |person

Πῶς δ' οὐ;

|discretion,    δὲ ὥς πλήθει οὐ τὰ |such    μέγιστα,  
 |moderation  
 ἀρχόντων μὲν |heeding,    εἶναι, αὐτοὺς δὲ ἄρχοντας τῶν  
 |subject  
 περὶ |wine drinking |sexual    καὶ περὶ |food    |pleasure ,

to be deemed a more heinous fault than for the patient or the pupil of a gymnasium not to speak the truth about his own bodily illnesses to the physician or to the trainer, or for a sailor not to tell the captain what is happening about the ship and the rest of the crew, and how things are going with himself or his fellow sailors.

Most true, he said.

If, then, the ruler catches anybody beside himself lying in the State, ‘Any of the craftsmen, whether he be priest or physician or carpenter,’

He will punish him for introducing a practice which is equally subversive and destructive of ship or State.

Most certainly, he said, if our idea of the State is ever carried out.

In the next place our youth must be temperate?

Certainly.

Are not the chief elements of temperance, speaking generally, obedience to commanders and self-control in sensual pleasures?

True.

Then we shall approve such language as that of Diomedes

*vocabulary***ἄρα** interrogative pcl**ἕζομαι** act: set, seat; pass: sit down, sit up ~sit**ἕξις** in turn**ἐπιτήδειος** fit, suitable**ἡδομαι** be pleased, enjoy ~hedonism**ἡδονή** pleasure**ἵμαι** sit, lie**θαυμαστός** wonderful; admirable**ιδιώτης** -ου (m, 1) private; a layman**οἰνοβαρής** heavy with wine ~wine**ὄμμα** -τος (n, 3) eye**πνέω** breathe, blow ~apnea**σημάντωρ** commander, driver, herder ~semaphore**σιγά** silence**σιγάω** (ι) be silent**σιωπή** silence**σωφροσύνη** discretion, moderation**τοιόσδε** such

Ἔμοιγε δοκεῖ.

Τὰ δὴ τοιάδε φήσομεν οἶμαι καλῶς λέγεσθαι, οἷα καὶ Ὀμήρῳ Διομήδης λέγει— τέττα, σιωπῇ ἦσο, ἐμῷ δ' ἐπιπείθεο μύθῳ, καὶ τὰ τούτων ἐχόμενα, τὰ— ἴσαν μένεα πνεύοντες Ἀχαιοί, σιγῇ δειδιότες σημάντορας, καὶ ὅσα ἄλλα τοιαῦτα.

Καλῶς.

Τί δέ; τὰ τοιάδε— οἰνοβαρές, κυνὸς ὄμματ' ἔχων, κραδίην δ' ἐλάφοιο καὶ τὰ τούτων ἐξῆς ἄρα καλῶς, καὶ ὅσα ἄλλα τις ἐν λόγῳ ἢ ἐν ποιήσῃ εἴρηκε νεανιεύματα ἰδιωτῶν εἰς ἄρχοντας;

Οὐ καλῶς.

Οὐ γὰρ οἶμαι εἷς γε σωφροσύνην νέοις ἐπιτήδεια ἀκούειν· εἰ δέ τινα ἄλλην ἡδονὴν παρέχεται, θαυμαστὸν οὐδέν. ἢ πῶς σοι φαίνεται;

Οὕτως,

ἔφη.



Ἐμοιγε δοκεῖ.

Τὰ δὲ |such φήσομεν οἶμαι καλῶς λέγεσθαι, οἶα καὶ  
 Ὀμήρῳ Διομήδης λέγει— τέττα, |silence ἦσο, ἐμῶ δ'  
 ἐπιπιίθεο μύθῳ, καὶ τὰ τούτων ἐχόμενα, τὰ— ἴσαν μένεα  
 |breathe, blow<sup>a</sup> χαιοί, σιγῇ δειδιότες |commander, , καὶ ὅσα  
 |driver, herder  
 ἄλλα τοιαῦτα.

Καλῶς.

Τί δέ; τὰ |such — |wine-heavy, κυνὸς |eye ἔχων, κραδίην  
 δ' ἐλάφοιο καὶ τὰ τούτων |in |interrogative pcl... ὅσα ἄλλα  
 |turn  
 τις ἐν λόγῳ ἢ ἐν ποιήσει εἴρηκε νεανιεύματα |private; a layman  
 ἄρχοντας;

Οὐ καλῶς.

Οὐ γὰρ οἶμαι εἷς γε |discretion, νέοις |fit, suitable ἀκούειν·  
 |moderation  
 εἰ δέ τινα ἄλλην |pleasure παρέχεται, |wonderful; οὐδέν. ἢ  
 |admirable  
 πῶς σοι φαίνεται;

Οὕτως,

ἔφη.

in Homer, 'Friend, sit still and obey my word,'

And the verses which follow, 'The Greeks marched breathing prowess,... in silent awe of their leaders,'

And other sentiments of the same kind.

We shall.

What of this line, 'O heavy with wine, who hast the eyes of a dog and the heart of a stag,'

And of the words which follow? Would you say that these, or any similar impertinences which private individuals are supposed to address to their rulers, whether in verse or prose, are well or ill spoken?

They are ill spoken.

They may very possibly afford some amusement, but they do not conduce to temperance. And therefore they are likely to do harm to our young men—you would agree with me there?

Yes.

And then, again, to

*vocabulary***ἀφροδίσιος** sexual**ἀφύσσω** tap, draw**δεσμός** bond, latch, strap; also (pl)  
headdress**δωμάτιον** bedchamber; housetop**ἐκπλήσσω** panic, be knocked out  
~plectrum**ἐλλόγιμος** of good reputation**ἐπιθυμία** (ῥ) desire, thing desired**ἐπιλανθάνω** mp: forget ~Lethe**ἐπιτήδειος** fit, suitable**ἐφέπω** drive, meet, follow ~sequel**καθεύδω** lie down**κρέας** -ως (n) meat ~creatine**λιμός** (ι, f) famine**μέθυ** -εως (n, 3) wine ~mead**οἰκτρός** pitiable**οἶνοχόος** -ῶ cupbearer ~wine**πότημος** fate ~petal**σίτος** grain, bread, food ~parasite**σοφός** skilled, clever, wise**συγγίγνομαι** associate with, meet, have  
sex ~genus**τράπεζα** a table ~trapezoid**φοιτάω** go back and forth**χαμαί** on/near the ground

Τί δέ; ποιεῖν ἄνδρα τὸν σοφώτατον λέγοντα ὡς δοκεῖ αὐτῷ κάλλιστον εἶναι πάντων, ὅταν— παρὰ πλείαι ὦσι τράπεζαι σίτου καὶ κρειῶν, μέθῃ δ' ἐκ κρητῆρος ἀφύσσων οἰνοχόος φορέῃσι καὶ ἐγχείῃ δεπάεσσι, δοκεῖ σοι ἐπιτήδειον εἶναι πρὸς ἐγκράτειαν ἑαυτοῦ ἀκούειν νέῳ; ἢ τὸ— λιμῷ δ' οἴκτιστον θανέειν καὶ πότμον ἐπισπεῖν; ἢ Δία, καθευδόντων τῶν ἄλλων θεῶν τε καὶ ἀνθρώπων ὡς, μόνος ἐρηγορῶς ἃ ἐβουλεύσατο, τούτων πάντων ῥαδίως ἐπιλανθανόμενον διὰ τὴν τῶν ἀφροδισίων ἐπιθυμίαν, καὶ οὕτως ἐκπλαγέντα ἰδόντα τὴν Ἥραν, ὥστε μηδ' εἰς τὸ δωμάτιον ἐθέλειν ἐλθεῖν, ἀλλ' αὐτοῦ βουλόμενον χαμαὶ συγγίγνεσθαι, λέγοντα ὡς οὕτως ὑπὸ ἐπιθυμίας ἔχεται, ὡς οὐδ' ὅτε τὸ πρῶτον ἐφοίτων πρὸς ἀλλήλους φίλους λήθοντε τοκῆας· οὐδὲ Ἄρεώς τε καὶ ἀφροδίτης ὑπὸ Ἥφαιστου δεσμὸν δι' ἕτερα τοιαῦτα.

Οὐ μὰ τὸν Δία, ἦ δ' ὅς, οὐ μοι φαίνεται ἐπιτήδειον.

Ἄλλ' εἴ πού τινες, ἦν δ' ἐγώ, καρτερίαι πρὸς ἅπαντα καὶ λέγονται καὶ πράττονται ὑπὸ ἐλλογίμων ἀνδρῶν, θεατέον

Τί δέ; ποιεῖν ἄνδρα τὸν |skilled, clever, λέγοντα ὡς δοκεῖ  
|wise  
αὐτῷ κάλλιστον εἶναι πάντων, ὅταν— παρὰ πλείαι  
ᾧσι |a table |grain, καὶ |meat , |wine δ' ἐκ κρητῆρος  
|bread,  
|food  
|tap, draw |cupbearer φορέησι καὶ ἐγχείῃ δεπᾶεσσι, δοκεῖ σοι  
|fit, suitable εἶναι πρὸς ἐγκράτειαν ἑαυτοῦ ἀκούειν νέω; ἢ  
τὸ— |famine ὃ |pitiable θανέειν καὶ |fate |drive, meet, f̃ollow  
Δία, |lie down τῶν ἄλλων θεῶν τε καὶ ἀνθρώπων ὡς,  
μόνος ἐγρηγορῶς ἃ ἐβουλεύσατο, τούτων πάντων ῥαδίως  
ἐπιλανθανόμενον διὰ τὴν τῶν |sexual |desire, thing καὶ  
|desired  
οὕτως |panic, be ἰδόντα τὴν Ἥραν, ὥστε μὴδ' εἰς τὸ  
|knocked out  
|bedchamber; ἵέλειν ἐλθεῖν, ἀλλ' αὐτοῦ βουλόμενον |on the ground  
|housetop  
|associate with, λέγοντα ὡς οὕτως ὑπὸ ἐπιθυμίας ἔχεται,  
|meet, have sex  
ὡς οὐδ' ὅτε τὸ πρῶτον |go back and forth ἑλλήλους φίλους  
λήθοντε τοκῆας· οὐδὲ Ἄρεώς τε καὶ ἀφροδίτης ὑπὸ  
Ἡφαίστου |bond, δι' ἕτερα τοιαῦτα.  
|latch,  
|strap  
Οὐ μὰ τὸν Δία, ἦ δ' ὅς, οὐ μοι φαίνεται |fit, suitable  
Ἄλλ' εἴ πού τινες, ἦν δ' ἐγώ, καρτερίαι πρὸς ἅπαντα καὶ  
λέγονται καὶ πράττονται ὑπὸ |of good reputation ὦν, θεατέον

make the wisest of men say that nothing in his opinion is more glorious than 'When the tables are full of bread and meat, and the cup-bearer carries round wine which he draws from the bowl and pours into the cups.'

Is it fit or conducive to temperance for a young man to hear such words? Or the verse 'The saddest of fates is to die and meet destiny from hunger'?

What would you say again to the tale of Zeus, who, while other gods and men were asleep and he the only person awake, lay devising plans, but forgot them all in a moment through his lust, and was so completely overcome at the sight of Here that he would not even go into the hut, but wanted to lie with her on the ground, declaring that he had never been in such a state of rapture before, even when they first met one another 'Without the knowledge of their parents;'

Or that other tale of how Hephaestus, because of similar goings on, cast a chain around Ares and Aphrodite?

Indeed, he said, I am strongly of opinion that they ought not to hear that sort of thing.

But any deeds of endurance which are done or told by famous

*vocabulary***ᾄδω** sing**αἰδέω** sing**αἰδοῖος** modest, honored**ἄνευ** away from; not having; not  
needing ~Sp. sin**ἀπαλλάσσω** free from, remove; be  
freed, depart**ἀπολύω** loose, free from ~loose**ἐνίπτω** scold, chide; revile**ἐπαινέω** concur, praise, advise**ἐπαμύνω** defend, rescue**κύντερος** most dog-like ~hound**μέτριος** medium, moderate**μῆνις** -ος (f) rage**ὁμολογέω** agree with/to**οὐδαμὸς** not anyone**παντάπασιν** altogether; yes, certainly**πλήσσω** hit ~plectrum**συμβουλευέω** give advice; (mid) consult  
~volunteer**τλάω** take upon oneself ~talent

τε καὶ ἀκουστέον, οἶον καὶ τὸ— στῆθος δὲ πλήξας κραδίην  
 ἠνίπαπε μύθῳ· τέτλαθι δῆ, κραδίη· καὶ κύντερον ἄλλο  
 ποτ' ἔτλης.

Παντάπασι μὲν οὖν, ἔφη.

Οὐ μὲν δὴ δωροδόκους γε ἐατέον εἶναι τοὺς ἄνδρας οὐδὲ  
 φιλοχρημάτους.

Οὐδαμῶς.

Οὐδ' ἀστέον αὐτοῖς ὅτι— δῶρα θεοὺς πείθει, δῶρ' αἰδοίους  
 βασιλῆας· οὐδὲ τὸν τοῦ Ἀχιλλέως παιδαγωγὸν  
 Φοίνικα ἐπαινετέον ὡς μετρίως ἔλεγε συμβουλεύων αὐτῷ  
 δῶρα μὲν λαβόντι ἐπαμύνειν τοῖς Ἀχαιοῖς, ἄνευ δὲ δώρων  
 μὴ ἀπαλλάττεσθαι τῆς μήνιος.

Οὐδ' αὐτὸν τὸν Ἀχιλλέα ἀξιόσομεν οὐδ'  
 ὁμολογήσομεν οὕτω φιλοχρήματον εἶναι, ὥστε  
 παρὰ τοῦ Ἀγαμέμνονος δῶρα λαβεῖν, καὶ τιμὴν αὐ  
 λαβόντα νεκροῦ ἀπολύειν, ἄλλως δὲ μὴ θέλειν.



τε καὶ ἀκουστέον, οἶον καὶ τὸ— στήθος δὲ |hit κραδίην

|scold μύθῳ· |take upon oneself ..δίη· καὶ |most dog-like ..λο

ποτ' |take upon oneself

|altogether; μὲν οὖν, ἔφη.  
|yes, certainly

Οὐ μὲν δὴ δωροδόκους γε ἐάτεον εἶναι τοὺς ἄνδρας οὐδὲ  
φιλοχρημάτους.

|not anyone

Οὐδ' ἄστέον αὐτοῖς ὅτι— δῶρα θεοὺς πείθει, δῶρ' |modest,  
|honored

βασιλῆας· οὐδὲ τὸν τοῦ Ἀχιλλέως παιδαγωγὸν

Φοίνικα |concur ὥς |medium, ἔλεγε |give advice; αὐτῷ  
|moderate |moderate (mid) consult

δῶρα μὲν λαβόντι |defend, τοῖς Ἀχαιοῖς, |away from; not hav-  
|rescue |ing; not needing

μὴ |free from, remove; |be|rage  
|freed, depart

Οὐδ' αὐτὸν τὸν Ἀχιλλέα ἀξιώσομεν οὐδ'

|agree with/to οὕτω φιλοχρήματον εἶναι, ὥστε

παρὰ τοῦ Ἀγαμέμνονος δῶρα λαβεῖν, καὶ τιμὴν αὖ

λαβόντα νεκροῦ |loose, free from... λως δὲ μὴ θέλειν.

men, these they ought to see and hear; as, for example, what is said in the verses, 'He smote his breast, and thus reproached his heart, Endure, my heart; far worse hast thou endured!'

Certainly, he said.

In the next place, we must not let them be receivers of gifts or lovers of money.

Certainly not.

Neither must we sing to them of 'Gifts persuading gods, and persuading reverend kings.'

Neither is Phoenix, the tutor of Achilles, to be approved or deemed to have given his pupil good counsel when he told him that he should take the gifts of the Greeks and assist them; but that without a gift he should not lay aside his anger. Neither will we believe or acknowledge Achilles himself to have been such a lover of money that he took Agamemnon's gifts, or that when he had received payment he restored the dead body of Hector, but that without payment he was unwilling

*vocabulary*

βλάπτω break, make fail

δράω do, accomplish

ἐκάεργος far-working (epithet of Apollo)

ἔλκω drag, pull, hoist; rape

ἐπαινέω concur, praise, advise

ἐτοιμός ready; fulfilled

ζωγρέω capture, give quarter; revive  
~zoo

ἥρωξ hero ~hero

θρίξ hair ~tresses

κόμη hair ~comet

νόσημα -τος (n, 3) disease

ὀκνέω shrink from, hesitate; worry

ὀλοός destructive

ὀπάζω send with, put in fealty to;  
bestow; chase

οὔκουν certainly not

πυρά pyre ~pyre

σήμα -τος (n, 3) mark, sign, grave  
mound ~semaphore

σοφός skilled, clever, wise

σύμπας (ᾱ) all together

σφαγή slaughter

σώφρων sensible, prudent ~frenzy

ταραχή upsetness, confusion

τίνω (ι) pay, atone for; (mp) punish

τίω value, honor; mp: exact  
recompense for

Οὔκουν δίκαιόν γε, ἔφη, ἐπαινεῖν τὰ τοιαῦτα.

Ὅκνῳ δέ γε, ἦν δ' ἐγώ, δι' Ὅμηρον λέγειν ὅτι οὐδ' ὅσιον ταῦτά γε κατὰ Ἀχιλλέως φάναι καὶ ἄλλων λεγόντων πείθεσθαι, καὶ αὐτὸς ὡς πρὸς τὸν Ἀπόλλω εἶπεν— ἔβλαψάς μ' ἐκάεργε, θεῶν ὀλοώτατε πάντων· ἦ σ' ἂν τισαίμην, εἴ μοι δύνάμεις γε παρείη· καὶ ὡς πρὸς τὸν ποταμόν, θεὸν ὄντα, ἀπειθῶς εἶχεν καὶ μάχεσθαι ἔτοιμος ἦν, καὶ αὐτὸς τὰς τοῦ ἑτέρου ποταμοῦ Σπερχειοῦ ἱερὰς τρίχας Πατρόκλῳ ἥρωϊ, ἔφη, κόμην ὀπάσαιμι φέρεσθαι, νεκρῷ ὄντι, καὶ ὡς ἔδρασεν τοῦτο, οὐ πειστέον· τάς τε αὐτὸς Ἑκτορος ἔλξεις περὶ τὸ σῆμα τὸ Πατρόκλου καὶ τὰς τῶν ζωγρηθέντων σφαγὰς εἰς τὴν πυράν, σύμπαντα ταῦτα οὐ φήσομεν ἀληθῆ εἰρήσθαι, οὐδ' ἐάσομεν πείθεσθαι τοὺς ἡμετέρους ὡς Ἀχιλλεύς, θεᾶς ὦν παῖς καὶ Πηλέως, σωφρονεστάτου τε καὶ τρίτου ἀπὸ Διός, καὶ ὑπὸ τῷ σοφωτάτῳ Χείρωνι τεθραμμένος, τοσαύτης ἦν ταραχῆς πλέως, ὥστ' ἔχειν ἐν αὐτῷ νοσήματε δύο ἐναντίῳ ἀλλήλοιν, ἀνελευθερίαν μετὰ φιλοχρηματίας καὶ αὐτὸς ὑπερηφανίαν θεῶν τε καὶ

|certainly *νότ μόν γε, ἔφη, |concur τὰ τοιαῦτα.*

|hesitate; *ἔ γε, ἦν δ' ἐγώ, δι' Ὅμηρον λέγειν ὅτι οὐδ' ὅσιον*  
|worry

*ταῦτά γε κατὰ Ἀχιλλέως φάναι καὶ ἄλλων λεγόντων*

*πείθεσθαι, καὶ αὖ ὡς πρὸς τὸν Ἀπόλλω εἶπεν— |break, make fail*

*μ' |far-working ὦν |destructive πάντων· ἦ σ' ἂν τισαίμην, εἴ*

*μοι δύναμὶς γε παρείη· καὶ ὡς πρὸς τὸν ποταμόν, θεὸν*

*ὄντα, ἀπειθῶς εἶχεν καὶ μάχεσθαι ἔτοιμος ἦν, καὶ αὖ τὰς*

*τοῦ ἑτέρου ποταμοῦ Σπερχειοῦ ἱερὰς |hair Πατρόκλω*

|hero , ἔφη, |hair |send with, put in fealty *κεκρῶ ὄντι, καὶ ὡς*  
|to; bestow; chase

|do, accomplish *), οὐ πειστέον· τάς τε αὖ Ἑκτορος ἔλξεις*

*περὶ τὸ |mark, ὁ sign, τρόκλου καὶ τὰς τῶν |capture*  
|grave mound

|slaughter *εἰς τὴν |pyre , |all together ταῦτα οὐ φήσομεν*

*ἀληθῆ εἰρήσθαι, οὐδ' ἐάσομεν πείθεσθαι τοὺς ἡμετέρους*

*ὡς Ἀχιλλεύς, θεᾶς ὦν παῖς καὶ Πηλέως, |sensible, prudent*

*τε καὶ τρίτου ἀπὸ Διός, καὶ ὑπὸ τῷ |skilled, Χείρωνι*  
|clever, wise

*τεθραμμένος, τοσαύτης ἦν |upsetness, πλέως, ὥστ' ἔχειν ἐν*  
|confusion

*αὐτῷ |disease δύο ἐναντίω ἀλλήλων, ἀνελευθερίαν μετὰ*

*φιλοχρηματίας καὶ αὖ ὑπερηφανίαν θεῶν τε καὶ*

to do so.

Undoubtedly, he said, these are not sentiments which can be approved.

Loving Homer as I do, I hardly like to say that in attributing these feelings to Achilles, or in believing that they are truly attributed to him, he is guilty of downright impiety. As little can I believe the narrative of his insolence to Apollo, where he says, 'Thou hast wronged me, O far-darter, most abominable of deities. Verily I would be even with thee, if I had only the power;'

Or his insubordination to the river-god, on whose divinity he is ready to lay hands; or his offering to the dead Patroclus of his own hair, which had been previously dedicated to the other river-god Spercheius, and that he actually performed this vow; or that he dragged Hector round the tomb of Patroclus, and slaughtered the captives at the pyre; of all this I cannot believe that he was guilty, any more than I can allow our citizens to believe that he, the wise Cheiron's pupil, the son of a goddess and of Peleus who was the gentlest of men and third in descent from Zeus, was so disordered in his wits as to be at one time the slave of two seemingly inconsistent passions, meanness, not untainted by avarice, combined with overweening contempt of gods and men.

You are quite right, he

*vocabulary***ἀδύνατος** unable; impossible**ἄρπαγή** seizure; rape**ἄσεβής** profane**ἐπιδείκνυμι** (ῶ) display, exhibit**ἐπιχειρέω** do, try, attack ~chiral**ἥρω** hero ~hero**καταψεύδω** (mp) lie about**ὀρθός** upright, straight; correct, just  
~orthogonal**ὀρθόω** stand up**ποιητής** -οῦ (m, 1) maker, author**ποιητός** made, well-made ~poet**συγγνώμη** sympathy, leniency**τοῖνον** well, then

ἀνθρώπων.

Ὅρθῳς, ἔφη, λέγεις.

Μὴ τοίνυν, ἦν δ' ἐγώ, μηδὲ τάδε πειθώμεθα μηδ' ἐώμεν λέγειν, ὥς Θησεὺς Ποσειδῶνος υἱὸς Πειρίθους τε Διὸς ὥρμησαν οὕτως ἐπὶ δεινὰς ἀρπαγὰς, μηδέ τιν' ἄλλον θεοῦ παῖδά τε καὶ ἥρω τολμῆσαι ἂν δεινὰ καὶ ἀσεβῇ ἐργάσασθαι, οἷα νῦν καταψεύδονται αὐτῶν· ἀλλὰ προσαναγκάζωμεν τοὺς ποιητὰς ἢ μὴ τούτων αὐτὰ ἔργα φάναι ἢ τούτους μὴ εἶναι θεῶν παῖδας, ἀμφότερά δὲ μὴ λέγειν, μηδὲ ἡμῖν ἐπιχειρεῖν πείθειν τοὺς νέους ὥς οἱ θεοὶ κακὰ γεννῶσιν, καὶ ἥρωες ἀνθρώπων οὐδὲν βελτίους· ὅπερ γὰρ ἐν τοῖς πρόσθεν ἐλέγομεν, οὐθ' ὅσια ταῦτα οὔτε ἀληθῆ· ἐπεδείξαμεν γάρ που ὅτι ἐκ θεῶν κακὰ γίγνεσθαι ἀδύνατον.

Πῶς γὰρ οὐ;

Καὶ μὴν τοῖς γε ἀκούουσιν βλαβερά· πᾶς γὰρ ἐαυτῷ συγγνώμην ἔξει κακῶ ὄντι, πεισθεὶς ὥς ἄρα τοιαῦτα



ἀνθρώπων.

Ὅρθως, ἔφη, λέγεις.

Μὴ |well, then ἦν δ' ἐγώ, μηδὲ τάδε πειθώμεθα μηδ'  
 ἐώμεν λέγειν, ὡς Θησεὺς Ποσειδῶνος υἱὸς Πειρίθους τε  
 Διὸς ὥρμησαν οὕτως ἐπὶ δεινὰς |seizure; rape, μηδέ τιν'  
 ἄλλον θεοῦ παῖδά τε καὶ |hero τολμῆσαι ἂν δεινὰ καὶ  
 |profane ἱργάσασθαι, οἷα νῦν |(mp) lie about αὐτῶν· ἀλλὰ  
 προσαναγκάζωμεν τοὺς ποιητὰς ἢ μὴ τούτων αὐτὰ ἔργα  
 φάναι ἢ τούτους μὴ εἶναι θεῶν παῖδας, ἀμφοτέρω δὲ μὴ  
 λέγειν, μηδὲ ἡμῖν |do, try, attack ἵθειν τοὺς νέους ὡς οἱ θεοὶ  
 κακὰ γεννώσιν, καὶ |hero ἀνθρώπων οὐδὲν βελτίους·  
 ὅπερ γὰρ ἐν τοῖς πρόσθεν ἐλέγομεν, οὐθ' ὅσα ταῦτα οὐτε  
 ἀληθῆ· |display, γάρ που ὅτι ἐκ θεῶν κακὰ γίνεσθαι  
 |exhibit  
 |unable;  
 |impossible  
 Πῶς γὰρ οὐ;

Καὶ μὴν τοῖς γε ἀκούουσιν βλαβερά· πᾶς γὰρ ἐαυτῷ  
 |sympathy, ἔξει κακῷ ὄντι, πεισθεὶς ὡς ἄρα τοιαῦτα  
 |leniency

replied.

And let us equally refuse to believe, or allow to be repeated, the tale of Theseus son of Poseidon, or of Peirithous son of Zeus, going forth as they did to perpetrate a horrid rape; or of any other hero or son of a god daring to do such impious and dreadful things as they falsely ascribe to them in our day: and let us further compel the poets to declare either that these acts were not done by them, or that they were not the sons of gods;—both in the same breath they shall not be permitted to affirm. We will not have them trying to persuade our youth that the gods are the authors of evil, and that heroes are no better than men—sentiments which, as we were saying, are neither pious nor true, for we have already proved that evil cannot come from the gods.

Assuredly not.

And further they are likely to have a bad effect on those who hear them; for everybody will begin to excuse his own vices when he is convinced

*vocabulary***ἄδύνατος** unable; impossible**αἰθήρ** ether, air, sky ~ether**βωμός** altar; stand, pedestal**δαίμων** -ονος (m, 3) a god, fate, doom  
~demon**δῆλος** visible, conspicuous**ἐγγύς** near**εἶδος** -ους (n, 3) appearance, form

~-oid

**ἐντίκτω** bear, create in**ἐξίτηλος** fading**ἥρως** hero ~hero**κομιδή** care, tending, providing for**ὀρίζω** divide; ordain, define ~horizon**οὐκοῦν** not so?; and so**πάγος** frost; crag ~fang**πατρώιος** of the father(s), ancestral  
~paternal**πατρῷος** of the father(s), ancestral

πράττουσίν τε καὶ ἔπραττον καὶ— οἱ θεῶν ἀγχίσποροι, οἱ  
 Ζηνὸς ἐγγύς, ὧν κατ' Ἰδαῖον πάγον Διὸς πατρώου βωμός  
 ἐστ' ἐν αἰθέρι, . . . καὶ— οὐ πῶ σφιν ἐξίτηλον  
 αἶμα δαιμόνων. . .

ᾧ ὦν ἔνεκα παυστέον τοὺς τοιούτους μύθους, μὴ ἡμῖν  
 πολλὴν εὐχέρειαν ἐντίκτωσι τοῖς νέοις πονηρίας.

Κομιδῇ μὲν οὖν, ἔφη.

Τί οὖν, ἦν δ' ἐγώ, ἡμῖν ἔτι λοιπὸν εἶδος λόγων πέρι  
 ὀριζομένοις οἷους τε λεκτέον καὶ μή; περὶ γὰρ θεῶν ὥς  
 δεῖ λέγεσθαι εἴρηται, καὶ περὶ δαιμόνων τε καὶ ἡρώων καὶ  
 τῶν ἐν Ἄιδου.

Πάνυ μὲν οὖν.

Οὐκοῦν καὶ περὶ ἀνθρώπων τὸ λοιπὸν εἴη ἄν;

Δῆλα δῆ.

Ἀδύνατον δῆ, ὦ φίλε, ἡμῖν τοῦτό γε ἐν τῷ παρόντι τάξαι.

Πῶς;

πράττουσίν τε καὶ ἔπραττον καὶ— οἱ θεῶν ἀγχίσποροι, οἱ

Ζηνὸς |near , ὦν κατ' Ἰδαῖον |frost; crag. ἔς πατρώου |altar

ἔστ' ἐν |ether , . καὶ— οὗ πώ σφιν |fading

αἶμα |a god, fate, doom

ᾧ ἔνεκα παυστέον τοὺς τοιούτους μύθους, μὴ ἡμῖν

πολλὴν εὐχέριαν |bear, create τοῖς νέοις πονηρίας.  
|in

Κομιδῇ μὲν οὖν, ἔφη.

Τί οὖν, ἦν δ' ἐγώ, ἡμῖν ἔτι λοιπὸν |form λόγων πέρι

|divide; or- οἷους τε λεκτέον καὶ μή; περὶ γὰρ θεῶν ὡς  
|dain, define

δεῖ λέγεσθαι εἴρηται, καὶ περὶ |a god, fate, doom. ἥ |hero καὶ

τῶν ἐν Ἄιδου.

Πάνυ μὲν οὖν.

|not so?; and `so ρὶ ἀνθρώπων τὸ λοιπὸν εἴη ἄν;

|visible, <sup>Σ</sup> <sub>1</sub> <sup>2</sup> <sub>3</sub> <sup>4</sup> <sub>5</sub> <sup>6</sup> <sub>7</sub> <sup>8</sup> <sub>9</sub> <sup>10</sup> <sub>11</sub> <sup>12</sup> <sub>13</sub> <sup>14</sup> <sub>15</sub> <sup>16</sup> <sub>17</sub> <sup>18</sup> <sub>19</sub> <sup>20</sup> <sub>21</sub> <sup>22</sup> <sub>23</sub> <sup>24</sup> <sub>25</sub> <sup>26</sup> <sub>27</sub> <sup>28</sup> <sub>29</sub> <sup>30</sup> <sub>31</sub> <sup>32</sup> <sub>33</sub> <sup>34</sup> <sub>35</sub> <sup>36</sup> <sub>37</sub> <sup>38</sup> <sub>39</sub> <sup>40</sup> <sub>41</sub> <sup>42</sup> <sub>43</sub> <sup>44</sup> <sub>45</sub> <sup>46</sup> <sub>47</sub> <sup>48</sup> <sub>49</sub> <sup>50</sup> <sub>51</sub> <sup>52</sup> <sub>53</sub> <sup>54</sup> <sub>55</sub> <sup>56</sup> <sub>57</sub> <sup>58</sup> <sub>59</sub> <sup>60</sup> <sub>61</sub> <sup>62</sup> <sub>63</sub> <sup>64</sup> <sub>65</sub> <sup>66</sup> <sub>67</sub> <sup>68</sup> <sub>69</sub> <sup>70</sup> <sub>71</sub> <sup>72</sup> <sub>73</sub> <sup>74</sup> <sub>75</sub> <sup>76</sup> <sub>77</sub> <sup>78</sup> <sub>79</sub> <sup>80</sup> <sub>81</sub> <sup>82</sup> <sub>83</sub> <sup>84</sup> <sub>85</sub> <sup>86</sup> <sub>87</sub> <sup>88</sup> <sub>89</sub> <sup>90</sup> <sub>91</sub> <sup>92</sup> <sub>93</sub> <sup>94</sup> <sub>95</sub> <sup>96</sup> <sub>97</sub> <sup>98</sup> <sub>99</sub> <sup>100</sup> <sub>101</sub> <sup>102</sup> <sub>103</sub> <sup>104</sup> <sub>105</sub> <sup>106</sup> <sub>107</sub> <sup>108</sup> <sub>109</sub> <sup>110</sup> <sub>111</sub> <sup>112</sup> <sub>113</sub> <sup>114</sup> <sub>115</sub> <sup>116</sup> <sub>117</sub> <sup>118</sup> <sub>119</sub> <sup>120</sup> <sub>121</sub> <sup>122</sup> <sub>123</sub> <sup>124</sup> <sub>125</sub> <sup>126</sup> <sub>127</sub> <sup>128</sup> <sub>129</sub> <sup>130</sup> <sub>131</sub> <sup>132</sup> <sub>133</sub> <sup>134</sup> <sub>135</sub> <sup>136</sup> <sub>137</sub> <sup>138</sup> <sub>139</sub> <sup>140</sup> <sub>141</sub> <sup>142</sup> <sub>143</sub> <sup>144</sup> <sub>145</sub> <sup>146</sup> <sub>147</sub> <sup>148</sup> <sub>149</sub> <sup>150</sup> <sub>151</sub> <sup>152</sup> <sub>153</sub> <sup>154</sup> <sub>155</sub> <sup>156</sup> <sub>157</sub> <sup>158</sup> <sub>159</sub> <sup>160</sup> <sub>161</sub> <sup>162</sup> <sub>163</sub> <sup>164</sup> <sub>165</sub> <sup>166</sup> <sub>167</sub> <sup>168</sup> <sub>169</sub> <sup>170</sup> <sub>171</sub> <sup>172</sup> <sub>173</sub> <sup>174</sup> <sub>175</sub> <sup>176</sup> <sub>177</sub> <sup>178</sup> <sub>179</sub> <sup>180</sup> <sub>181</sub> <sup>182</sup> <sub>183</sub> <sup>184</sup> <sub>185</sub> <sup>186</sup> <sub>187</sub> <sup>188</sup> <sub>189</sub> <sup>190</sup> <sub>191</sub> <sup>192</sup> <sub>193</sub> <sup>194</sup> <sub>195</sub> <sup>196</sup> <sub>197</sub> <sup>198</sup> <sub>199</sub> <sup>200</sup> <sub>201</sub> <sup>202</sup> <sub>203</sub> <sup>204</sup> <sub>205</sub> <sup>206</sup> <sub>207</sub> <sup>208</sup> <sub>209</sub> <sup>210</sup> <sub>211</sub> <sup>212</sup> <sub>213</sub> <sup>214</sup> <sub>215</sub> <sup>216</sup> <sub>217</sub> <sup>218</sup> <sub>219</sub> <sup>220</sup> <sub>221</sub> <sup>222</sup> <sub>223</sub> <sup>224</sup> <sub>225</sub> <sup>226</sup> <sub>227</sub> <sup>228</sup> <sub>229</sub> <sup>230</sup> <sub>231</sub> <sup>232</sup> <sub>233</sub> <sup>234</sup> <sub>235</sub> <sup>236</sup> <sub>237</sub> <sup>238</sup> <sub>239</sub> <sup>240</sup> <sub>241</sub> <sup>242</sup> <sub>243</sub> <sup>244</sup> <sub>245</sub> <sup>246</sup> <sub>247</sub> <sup>248</sup> <sub>249</sub> <sup>250</sup> <sub>251</sub> <sup>252</sup> <sub>253</sub> <sup>254</sup> <sub>255</sub> <sup>256</sup> <sub>257</sub> <sup>258</sup> <sub>259</sub> <sup>260</sup> <sub>261</sub> <sup>262</sup> <sub>263</sub> <sup>264</sup> <sub>265</sub> <sup>266</sup> <sub>267</sub> <sup>268</sup> <sub>269</sub> <sup>270</sup> <sub>271</sub> <sup>272</sup> <sub>273</sub> <sup>274</sup> <sub>275</sub> <sup>276</sup> <sub>277</sub> <sup>278</sup> <sub>279</sub> <sup>280</sup> <sub>281</sub> <sup>282</sup> <sub>283</sub> <sup>284</sup> <sub>285</sub> <sup>286</sup> <sub>287</sub> <sup>288</sup> <sub>289</sub> <sup>290</sup> <sub>291</sub> <sup>292</sup> <sub>293</sub> <sup>294</sup> <sub>295</sub> <sup>296</sup> <sub>297</sub> <sup>298</sup> <sub>299</sub> <sup>300</sup> <sub>301</sub> <sup>302</sup> <sub>303</sub> <sup>304</sup> <sub>305</sub> <sup>306</sup> <sub>307</sub> <sup>308</sup> <sub>309</sub> <sup>310</sup> <sub>311</sub> <sup>312</sup> <sub>313</sub> <sup>314</sup> <sub>315</sub> <sup>316</sup> <sub>317</sub> <sup>318</sup> <sub>319</sub> <sup>320</sup> <sub>321</sub> <sup>322</sup> <sub>323</sub> <sup>324</sup> <sub>325</sub> <sup>326</sup> <sub>327</sub> <sup>328</sup> <sub>329</sub> <sup>330</sup> <sub>331</sub> <sup>332</sup> <sub>333</sub> <sup>334</sup> <sub>335</sub> <sup>336</sup> <sub>337</sub> <sup>338</sup> <sub>339</sub> <sup>340</sup> <sub>341</sub> <sup>342</sup> <sub>343</sub> <sup>344</sup> <sub>345</sub> <sup>346</sup> <sub>347</sub> <sup>348</sup> <sub>349</sub> <sup>350</sup> <sub>351</sub> <sup>352</sup> <sub>353</sub> <sup>354</sup> <sub>355</sub> <sup>356</sup> <sub>357</sub> <sup>358</sup> <sub>359</sub> <sup>360</sup> <sub>361</sub> <sup>362</sup> <sub>363</sub> <sup>364</sup> <sub>365</sub> <sup>366</sup> <sub>367</sub> <sup>368</sup> <sub>369</sub> <sup>370</sup> <sub>371</sub> <sup>372</sup> <sub>373</sub> <sup>374</sup> <sub>375</sub> <sup>376</sup> <sub>377</sub> <sup>378</sup> <sub>379</sub> <sup>380</sup> <sub>381</sub> <sup>382</sup> <sub>383</sub> <sup>384</sup> <sub>385</sub> <sup>386</sup> <sub>387</sub> <sup>388</sup> <sub>389</sub> <sup>390</sup> <sub>391</sub> <sup>392</sup> <sub>393</sub> <sup>394</sup> <sub>395</sub> <sup>396</sup> <sub>397</sub> <sup>398</sup> <sub>399</sub> <sup>400</sup> <sub>401</sub> <sup>402</sup> <sub>403</sub> <sup>404</sup> <sub>405</sub> <sup>406</sup> <sub>407</sub> <sup>408</sup> <sub>409</sub> <sup>410</sup> <sub>411</sub> <sup>412</sup> <sub>413</sub> <sup>414</sup> <sub>415</sub> <sup>416</sup> <sub>417</sub> <sup>418</sup> <sub>419</sub> <sup>420</sup> <sub>421</sub> <sup>422</sup> <sub>423</sub> <sup>424</sup> <sub>425</sub> <sup>426</sup> <sub>427</sub> <sup>428</sup> <sub>429</sub> <sup>430</sup> <sub>431</sub> <sup>432</sup> <sub>433</sub> <sup>434</sup> <sub>435</sub> <sup>436</sup> <sub>437</sub> <sup>438</sup> <sub>439</sub> <sup>440</sup> <sub>441</sub> <sup>442</sup> <sub>443</sub> <sup>444</sup> <sub>445</sub> <sup>446</sup> <sub>447</sub> <sup>448</sup> <sub>449</sub> <sup>450</sup> <sub>451</sub> <sup>452</sup> <sub>453</sub> <sup>454</sup> <sub>455</sub> <sup>456</sup> <sub>457</sub> <sup>458</sup> <sub>459</sub> <sup>460</sup> <sub>461</sub> <sup>462</sup> <sub>463</sub> <sup>464</sup> <sub>465</sub> <sup>466</sup> <sub>467</sub> <sup>468</sup> <sub>469</sub> <sup>470</sup> <sub>471</sub> <sup>472</sup> <sub>473</sub> <sup>474</sup> <sub>475</sub> <sup>476</sup> <sub>477</sub> <sup>478</sup> <sub>479</sub> <sup>480</sup> <sub>481</sub> <sup>482</sup> <sub>483</sub> <sup>484</sup> <sub>485</sub> <sup>486</sup> <sub>487</sub> <sup>488</sup> <sub>489</sub> <sup>490</sup> <sub>491</sub> <sup>492</sup> <sub>493</sub> <sup>494</sup> <sub>495</sub> <sup>496</sup> <sub>497</sub> <sup>498</sup> <sub>499</sub> <sup>500</sup> <sub>501</sub> <sup>502</sup> <sub>503</sub> <sup>504</sup> <sub>505</sub> <sup>506</sup> <sub>507</sub> <sup>508</sup> <sub>509</sub> <sup>510</sup> <sub>511</sub> <sup>512</sup> <sub>513</sub> <sup>514</sup> <sub>515</sub> <sup>516</sup> <sub>517</sub> <sup>518</sup> <sub>519</sub> <sup>520</sup> <sub>521</sub> <sup>522</sup> <sub>523</sub> <sup>524</sup> <sub>525</sub> <sup>526</sup> <sub>527</sub> <sup>528</sup> <sub>529</sub> <sup>530</sup> <sub>531</sub> <sup>532</sup> <sub>533</sub> <sup>534</sup> <sub>535</sub> <sup>536</sup> <sub>537</sub> <sup>538</sup> <sub>539</sub> <sup>540</sup> <sub>541</sub> <sup>542</sup> <sub>543</sub> <sup>544</sup> <sub>545</sub> <sup>546</sup> <sub>547</sub> <sup>548</sup> <sub>549</sub> <sup>550</sup> <sub>551</sub> <sup>552</sup> <sub>553</sub> <sup>554</sup> <sub>555</sub> <sup>556</sup> <sub>557</sub> <sup>558</sup> <sub>559</sub> <sup>560</sup> <sub>561</sub> <sup>562</sup> <sub>563</sub> <sup>564</sup> <sub>565</sub> <sup>566</sup> <sub>567</sub> <sup>568</sup> <sub>569</sub> <sup>570</sup> <sub>571</sub> <sup>572</sup> <sub>573</sub> <sup>574</sup> <sub>575</sub> <sup>576</sup> <sub>577</sub> <sup>578</sup> <sub>579</sub> <sup>580</sup> <sub>581</sub> <sup>582</sup> <sub>583</sub> <sup>584</sup> <sub>585</sub> <sup>586</sup> <sub>587</sub> <sup>588</sup> <sub>589</sub> <sup>590</sup> <sub>591</sub> <sup>592</sup> <sub>593</sub> <sup>594</sup> <sub>595</sub> <sup>596</sup> <sub>597</sub> <sup>598</sup> <sub>599</sub> <sup>600</sup> <sub>601</sub> <sup>602</sup> <sub>603</sub> <sup>604</sup> <sub>605</sub> <sup>606</sup> <sub>607</sub> <sup>608</sup> <sub>609</sub> <sup>610</sup> <sub>611</sub> <sup>612</sup> <sub>613</sub> <sup>614</sup> <sub>615</sub> <sup>616</sup> <sub>617</sub> <sup>618</sup> <sub>619</sub> <sup>620</sup> <sub>621</sub> <sup>622</sup> <sub>623</sub> <sup>624</sup> <sub>625</sub> <sup>626</sup> <sub>627</sub> <sup>628</sup> <sub>629</sub> <sup>630</sup> <sub>631</sub> <sup>632</sup> <sub>633</sub> <sup>634</sup> <sub>635</sub> <sup>636</sup> <sub>637</sub> <sup>638</sup> <sub>639</sub> <sup>640</sup> <sub>641</sub> <sup>642</sup> <sub>643</sub> <sup>644</sup> <sub>645</sub> <sup>646</sup> <sub>647</sub> <sup>648</sup> <sub>649</sub> <sup>650</sup> <sub>651</sub> <sup>652</sup> <sub>653</sub> <sup>654</sup> <sub>655</sub> <sup>656</sup> <sub>657</sub> <sup>658</sup> <sub>659</sub> <sup>660</sup> <sub>661</sub> <sup>662</sup> <sub>663</sub> <sup>664</sup> <sub>665</sub> <sup>666</sup> <sub>667</sub> <sup>668</sup> <sub>669</sub> <sup>670</sup> <sub>671</sub> <sup>672</sup> <sub>673</sub> <sup>674</sup> <sub>675</sub> <sup>676</sup> <sub>677</sub> <sup>678</sup> <sub>679</sub> <sup>680</sup> <sub>681</sub> <sup>682</sup> <sub>683</sub> <sup>684</sup> <sub>685</sub> <sup>686</sup> <sub>687</sub> <sup>688</sup> <sub>689</sub> <sup>690</sup> <sub>691</sub> <sup>692</sup> <sub>693</sub> <sup>694</sup> <sub>695</sub> <sup>696</sup> <sub>697</sub> <sup>698</sup> <sub>699</sub> <sup>700</sup> <sub>701</sub> <sup>702</sup> <sub>703</sub> <sup>704</sup> <sub>705</sub> <sup>706</sup> <sub>707</sub> <sup>708</sup> <sub>709</sub> <sup>710</sup> <sub>711</sub> <sup>712</sup> <sub>713</sub> <sup>714</sup> <sub>715</sub> <sup>716</sup> <sub>717</sub> <sup>718</sup> <sub>719</sub> <sup>720</sup> <sub>721</sub> <sup>722</sup> <sub>723</sub> <sup>724</sup> <sub>725</sub> <sup>726</sup> <sub>727</sub> <sup>728</sup> <sub>729</sub> <sup>730</sup> <sub>731</sub> <sup>732</sup> <sub>733</sub> <sup>734</sup> <sub>735</sub> <sup>736</sup> <sub>737</sub> <sup>738</sup> <sub>739</sub> <sup>740</sup> <sub>741</sub> <sup>742</sup> <sub>743</sub> <sup>744</sup> <sub>745</sub> <sup>746</sup> <sub>747</sub> <sup>748</sup> <sub>749</sub> <sup>750</sup> <sub>751</sub> <sup>752</sup> <sub>753</sub> <sup>754</sup> <sub>755</sub> <sup>756</sup> <sub>757</sub> <sup>758</sup> <sub>759</sub> <sup>760</sup> <sub>761</sub> <sup>762</sup> <sub>763</sub> <sup>764</sup> <sub>765</sub> <sup>766</sup> <sub>767</sub> <sup>768</sup> <sub>769</sub> <sup>770</sup> <sub>771</sub> <sup>772</sup> <sub>773</sub> <sup>774</sup> <sub>775</sub> <sup>776</sup> <sub>777</sub> <sup>778</sup> <sub>779</sub> <sup>780</sup> <sub>781</sub> <sup>782</sup> <sub>783</sub> <sup>784</sup> <sub>785</sub> <sup>786</sup> <sub>787</sub> <sup>788</sup> <sub>789</sub> <sup>790</sup> <sub>791</sub> <sup>792</sup> <sub>793</sub> <sup>794</sup> <sub>795</sub> <sup>796</sup> <sub>797</sub> <sup>798</sup> <sub>799</sub> <sup>800</sup> <sub>801</sub> <sup>802</sup> <sub>803</sub> <sup>804</sup> <sub>805</sub> <sup>806</sup> <sub>807</sub> <sup>808</sup> <sub>809</sub> <sup>810</sup> <sub>811</sub> <sup>812</sup> <sub>813</sub> <sup>814</sup> <sub>815</sub> <sup>816</sup> <sub>817</sub> <sup>818</sup> <sub>819</sub> <sup>820</sup> <sub>821</sub> <sup>822</sup> <sub>823</sub> <sup>824</sup> <sub>825</sub> <sup>826</sup> <sub>827</sub> <sup>828</sup> <sub>829</sub> <sup>830</sup> <sub>831</sub> <sup>832</sup> <sub>833</sub> <sup>834</sup> <sub>835</sub> <sup>836</sup> <sub>837</sub> <sup>838</sup> <sub>839</sub> <sup>840</sup> <sub>841</sub> <sup>842</sup> <sub>843</sub> <sup>844</sup> <sub>845</sub> <sup>846</sup> <sub>847</sub> <sup>848</sup> <sub>849</sub> <sup>850</sup> <sub>851</sub> <sup>852</sup> <sub>853</sub> <sup>854</sup> <sub>855</sub> <sup>856</sup> <sub>857</sub> <sup>858</sup> <sub>859</sub> <sup>860</sup> <sub>861</sub> <sup>862</sup> <sub>863</sub> <sup>864</sup> <sub>865</sub> <sup>866</sup> <sub>867</sub> <sup>868</sup> <sub>869</sub> <sup>870</sup> <sub>871</sub> <sup>872</sup> <sub>873</sub> <sup>874</sup> <sub>875</sub> <sup>876</sup> <sub>877</sub> <sup>878</sup> <sub>879</sub> <sup>880</sup> <sub>881</sub> <sup>882</sup> <sub>883</sub> <sup>884</sup> <sub>885</sub> <sup>886</sup> <sub>887</sub> <sup>888</sup> <sub>889</sub> <sup>890</sup> <sub>891</sub> <sup>892</sup> <sub>893</sub> <sup>894</sup> <sub>895</sub> <sup>896</sup> <sub>897</sub> <sup>898</sup> <sub>899</sub> <sup>900</sup> <sub>901</sub> <sup>902</sup> <sub>903</sub> <sup>904</sup> <sub>905</sub> <sup>906</sup> <sub>907</sub> <sup>908</sup> <sub>909</sub> <sup>910</sup> <sub>911</sub> <sup>912</sup> <sub>913</sub> <sup>914</sup> <sub>915</sub> <sup>916</sup> <sub>917</sub> <sup>918</sup> <sub>919</sub> <sup>920</sup> <sub>921</sub> <sup>922</sup> <sub>923</sub> <sup>924</sup> <sub>925</sub> <sup>926</sup> <sub>927</sub> <sup>928</sup> <sub>929</sub> <sup>930</sup> <sub>931</sub> <sup>932</sup> <sub>933</sub> <sup>934</sup> <sub>935</sub> <sup>936</sup> <sub>937</sub> <sup>938</sup> <sub>939</sub> <sup>940</sup> <sub>941</sub> <sup>942</sup> <sub>943</sub> <sup>944</sup> <sub>945</sub> <sup>946</sup> <sub>947</sub> <sup>948</sup> <sub>949</sub> <sup>950</sup> <sub>951</sub> <sup>952</sup> <sub>953</sub> <sup>954</sup> <sub>955</sub> <sup>956</sup> <sub>957</sub> <sup>958</sup> <sub>959</sub> <sup>960</sup> <sub>961</sub> <sup>962</sup> <sub>963</sub> <sup>964</sup> <sub>965</sub> <sup>966</sup> <sub>967</sub> <sup>968</sup> <sub>969</sub> <sup>970</sup> <sub>971</sub> <sup>972</sup> <sub>973</sub> <sup>974</sup> <sub>975</sub> <sup>976</sup> <sub>977</sub> <sup>978</sup> <sub>979</sub> <sup>980</sup> <sub>981</sub> <sup>982</sup> <sub>983</sub> <sup>984</sup> <sub>985</sub> <sup>986</sup> <sub>987</sub> <sup>988</sup> <sub>989</sub> <sup>990</sup> <sub>991</sub> <sup>992</sup> <sub>993</sub> <sup>994</sup> <sub>995</sub> <sup>996</sup> <sub>997</sub> <sup>998</sup> <sub>999</sub> <sup>1000</sup> <sub>1001</sub> <sup>1002</sup> <sub>1003</sub> <sup>1004</sup> <sub>1005</sub> <sup>1006</sup> <sub>1007</sub> <sup>1008</sup> <sub>1009</sub> <sup>1010</sup> <sub>1011</sub> <sup>1012</sup> <sub>1013</sub> <sup>1014</sup> <sub>1015</sub> <sup>1016</sup> <sub>1017</sub> <sup>1018</sup> <sub>1019</sub> <sup>1020</sup> <sub>1021</sub> <sup>1022</sup> <sub>1023</sub> <sup>1024</sup> <sub>1025</sub> <sup>1026</sup> <sub>1027</sub> <sup>1028</sup> <sub>1029</sub> <sup>1030</sup> <sub>1031</sub> <sup>1032</sup> <sub>1033</sub> <sup>1034</sup> <sub>1035</sub> <sup>1036</sup> <sub>1037</sub> <sup>1038</sup> <sub>1039</sub> <sup>1040</sup> <sub>1041</sub> <sup>1042</sup> <sub>1043</sub> <sup>1044</sup> <sub>1045</sub> <sup>1046</sup> <sub>1047</sub> <sup>1048</sup> <sub>1049</sub> <sup>1050</sup> <sub>1051</sub> <sup>1052</sup> <sub>1053</sub> <sup>1054</sup> <sub>1055</sub> <sup>1056</sup> <sub>1057</sub> <sup>1058</sup> <sub>1059</sub> <sup>1060</sup> <sub>1061</sub> <sup>1062</sup> <sub>1063</sub> <sup>1064</sup> <sub>1065</sub> <sup>1066</sup> <sub>1067</sub> <sup>1068</sup> <sub>1069</sub> <sup>1070</sup> <sub>1071</sub> <sup>1072</sup> <sub>1073</sub> <sup>1074</sup> <sub>1075</sub> <sup>1076</sup> <sub>1077</sub> <sup>1078</sup> <sub>1079</sub> <sup>1080</sup> <sub>1081</sub> <sup>1082</sup> <sub>1083</sub> <sup>1084</sup> <sub>1085</sub> <sup>1086</sup> <sub>1087</sub> <sup>1088</sup> <sub>1089</sub> <sup>1090</sup> <sub>1091</sub> <sup>1092</sup> <sub>1093</sub> <sup>1094</sup> <sub>1095</sub> <sup>1096</sup> <sub>1097</sub> <sup>1098</sup> <sub>1099</sub> <sup>1100</sup> <sub>1101</sub> <sup>1102</sup> <sub>1103</sub> <sup>1104</sup> <sub>1105</sub> <sup>1106</sup> <sub>1107</sub> <sup>1108</sup> <sub>1109</sub> <sup>1110</sup> <sub>1111</sub> <sup>1112</sup> <sub>1113</sub> <sup>1114</sup> <sub>1115</sub> <sup>1116</sup> <sub>1117</sub> <sup>1118</sup> <sub>1119</sub> <sup>1120</sup> <sub>1121</sub> <sup>1122</sup> <sub>1123</sub> <sup>1124</sup> <sub>1125</sub> <sup>1126</sup> <sub>1127</sub> <sup>1128</sup> <sub>1129</sub> <sup>1130</sup> <sub>1131</sub> <sup>1132</sup> <sub>1133</sub> <sup>1134</sup> <sub>1135</sub> <sup>1136</sup> <sub>1137</sub> <sup>1138</sup> <sub>1139</sub> <sup>1140</sup> <sub>1141</sub> <sup>1142</sup> <sub>1143</sub> <sup>1144</sup> <sub>1145</sub> <sup>1146</sup> <sub>1147</sub> <sup>1148</sup> <sub>1149</sub> <sup>1150</sup> <sub>1151</sub> <sup>1152</sup> <sub>1153</sub> <sup>1154</sup> <sub>1155</sub> <sup>1156</sup> <sub>1157</sub> <sup>1158</sup> <sub>1159</sub> <sup>1160</sup> <sub>1161</sub> <sup>1162</sup> <sub>1163</sub> <sup>1164</sup> <sub>1165</sub> <sup>1166</sup> <sub>1167</sub> <sup>1168</sup> <sub>1169</sub> <sup>1170</sup> <sub>1171</sub> <sup>1172</sup> <sub>1173</sub> <sup>1174</sup> <sub>1175</sub> <sup>1176</sup> <sub>1177</sub> <sup>1178</sup> <sub>1179</sub> <sup>1180</sup> <sub>1181</sub> <sup>1182</sup> <sub>1183</sub> <sup>1184</sup> <sub>1185</sub> <sup>1186</sup> <sub>1187</sub> <sup>1188</sup> <sub>1189</sub> <sup>1190</sup> <sub>1191</sub> <sup>1192</sup> <sub>1193</sub> <sup>1194</sup> <sub>1195</sub> <sup>1196</sup> <sub>1197</sub> <sup>1198</sup> <sub>1199</sub> <sup>1200</sup> <sub>1201</sub> <sup>1202</sup> <sub>1203</sub> <sup>1204</sup> <sub>1205</sub> <sup>1206</sup> <sub>1207</sub> <sup>1208</sup> <sub>1209</sub> <sup>1210</sup> <sub>1211</sub> <sup>1212</sup> <sub>1213</sub> <sup>1214</sup> <sub>1215</sub> <sup>1216</sup> <sub>1217</sub> <sup>1218</sup> <sub>1219</sub> <sup>1220</sup> <sub>1221</sub> <sup>1222</sup> <sub>1223</sub> <sup>1224</sup> <sub>1225</sub> <sup>1226</sup> <sub>1227</sub> <sup>1228</sup> <sub>1229</sub> <sup>1230</sup> <sub>1231</sub> <sup>1232</sup> <sub>1233</sub> <sup>1234</sup> <sub>1235</sub> <sup>1236</sup> <sub>1237</sub> <sup>1238</sup> <sub>1239</sub> <sup>1240</sup> <sub>1241</sub> <sup>1242</sup> <sub>1243</sub> <sup>1244</sup> <sub>1245</sub> <sup>1246</sup> <sub>1247</sub> <sup>1248</sup> <sub>1249</sub> <sup>1250</sup> <sub>125</sub>

that similar wickednesses are always being perpetrated by—‘The kindred of the gods, the relatives of Zeus, whose ancestral altar, the altar of Zeus, is aloft in air on the peak of Ida,’

And who have ‘the blood of deities yet flowing in their veins.’

And therefore let us put an end to such tales, lest they engender laxity of morals among the young.

By all means, he replied.

But now that we are determining what classes of subjects are or are not to be spoken of, let us see whether any have been omitted by us. The manner in which gods and demigods and heroes and the world below should be treated has been already laid down.

Very true.

And what shall we say about men? That is clearly the remaining portion of our subject.

Clearly so.

But we are not in a condition to answer this question at present, my friend.

Why

*vocabulary***ἄδικος** unfair; obstinate, bad**ᾄδω** sing**ἄθλιος** prize ~athlete**αἰδω** sing**ἄθλιος** wretched ~athlete**ἄλλότριος** someone else's; alien ~alien**ἀπουρέω** urinate**δικαιοσύνη** justice**εὐδαίμων** blessed with a good genius**ζημία** loss, penalty ~zeal**λογοποιός** writer, historian**λυσitteλέω** (ὕ) be useful**μυθολογέω** (ὕ) tell stories**οἰκεῖος** household, familiar, proper**ὁμολογέω** agree with/to**ὀρθός** upright, straight; correct, just

~orthogonal

**ὀρθόω** stand up**οὐκοῦν** not so?; and so**πάλαι** long ago ~paleo**πάλη** wrestling ~Pallas**πάλλω** shake, brandish ~Pallas**ποιητής** -οῦ (m, 1) maker, author**ποιητός** made, well-made ~poet**προστάσσω** post at, attach to, command**ὑπολαμβάνω** take under one's support, seize; speak up; imagine

~epilepsy

**φύσις** -εως (f) nature (of a thing)

~physics

**φύω** produce, beget; clasp ~physics

Ὅτι οἶμαι ἡμᾶς ἐρεῖν ὥς ἄρα καὶ ποιηταὶ καὶ λογοποιοὶ  
κακῶς λέγουσιν περὶ ἀνθρώπων τὰ μέγιστα, ὅτι εἰσὶν  
ἄδικοι μὲν εὐδαίμονες πολλοί, δίκαιοι δὲ ἄθλιοι, καὶ  
ὥς λυσιτελεῖ τὸ ἀδικεῖν, ἐὰν λανθάνῃ, ἡ δὲ δικαιοσύνη  
ἀλλότριον μὲν ἀγαθόν, οἰκεία δὲ ζημία· καὶ τὰ μὲν τοιαῦτα  
ἀπερεῖν λέγειν, τὰ δ' ἐναντία τούτων προστάξιν ἄδειν τε  
καὶ μυθολογεῖν. ἦ οὐκ οἶει;

Εὐ μὲν οὖν, ἔφη, οἶδα.

Οὐκοῦν ἐὰν ὁμολογῇς ὀρθῶς με λέγειν, φήσω σε  
ὁμολογηκέναι ἅ πάσαι ζητοῦμεν;

Ὅρθῶς, ἔφη, ὑπέλαβες.

Οὐκοῦν περί γε ἀνθρώπων ὅτι τοιούτους δεῖ λόγους  
λέγεσθαι, τότε διομολογησόμεθα, ὅταν εὔρωμεν οἷόν ἐστιν  
δικαιοσύνη καὶ ὥς φύσει λυσιτελοῦν τῷ ἔχοντι, ἐάντε δοκῇ  
ἐάντε μὴ τοιοῦτος εἶναι;

Ἀληθέστατα,

ἔφη.



“Οτι οἶμαι ἡμᾶς εἶρεῖν ὥς ἄρα καὶ ποιηταὶ καὶ <sup>|</sup>writer,  
<sup>|</sup>historian  
κακῶς λέγουσιν περὶ ἀνθρώπων τὰ μέγιστα, ὅτι εἰσὶν

<sup>|</sup>unfair; <sup>|</sup>obsti- <sup>|</sup>blessed with a <sup>|</sup>πολλοί, δίκαιοι δὲ ἄθλιοι, καὶ  
<sup>|</sup>nate, bad <sup>|</sup>good genius  
ὥς λυσιτελεῖ τὸ ἀδικεῖν, ἐὰν λανθάνῃ, ἢ δὲ <sup>|</sup>justice

<sup>|</sup>someone <sup>|</sup>μὲν ἀγαθόν, <sup>|</sup>house- <sup>|</sup>loss, καὶ τὰ μὲν τοιαῦτα  
<sup>|</sup>else’s; alien <sup>|</sup>hold, <sup>|</sup>penalty  
ἀπερεῖν λέγειν, τὰ δ’ ἐν αὐτῶν τούτων <sup>|</sup>familiar, <sup>|</sup>post at, attach <sup>|</sup>ἴδεν τε  
<sup>|</sup>proper <sup>|</sup>to, command

καὶ <sup>|</sup>tell stories . ἢ οὐκ οἶει;

Εὐ μὲν οὖν, ἔφη, οἶδα.

<sup>|</sup>not so?; and <sup>|</sup>so <sup>|</sup>agree with/to ὁρθῶς με λέγειν, φήσω σε  
<sup>|</sup>agree with/to ἂ πάλαι ζητοῦμεν;

Ὅρθῶς, ἔφη, <sup>|</sup>take under one’s support,  
<sup>|</sup>seize; speak up; imagine

<sup>|</sup>not so?; and <sup>|</sup>so <sup>|</sup>γε ἀνθρώπων ὅτι τοιούτους δεῖ λόγους  
λέγεσθαι, τότε διομολογησόμεθα, ὅταν εὕρωμεν οἶόν ἐστιν  
<sup>|</sup>justice καὶ ὥς φύσει <sup>|</sup>be useful τῷ ἔχοντι, ἐάντε δοκῇ  
ἐάντε μὴ τοιοῦτος εἶναι;

Ἀληθέστατα,

ἔφη.

not?

Because, if I am not mistaken, we shall have to say that about men poets and story-tellers are guilty of making the gravest misstatements when they tell us that wicked men are often happy, and the good miserable; and that injustice is profitable when undetected, but that justice is a man's own loss and another's gain—these things we shall forbid them to utter, and command them to sing and say the opposite.

To be sure we shall, he replied.

But if you admit that I am right in this, then I shall maintain that you have implied the principle for which we have been all along contending.

I grant the truth of your inference.

That such things are or are not to be said about men is a question which we cannot determine until we have discovered what justice is, and how naturally advantageous to the possessor, whether he seem to be just or not.

Most true, he said.

Enough of the subjects of poetry:

*vocabulary*

**ἀδύνατος** unable; impossible  
**ἀπολαμβάνω** receive, recover, take  
 aside, cut off ~epilepsy  
**ἀσαφής** faint, obscure  
**γελοῖος** laughable; joking  
**δηλώω** show, disclose  
**διάγω** lead through; pass a time  
 ~demagogue  
**διδάσκαλος** teacher  
**διηγέομαι** detail, describe

**διήγησις** -εως (f) narration  
**ἤτοι** truly; either, or  
**μίμησις** -τος (ἡ, f) imitation,  
 representation  
**παντελής** complete, absolute  
**περαίνω** finish, accomplish  
**σαφής** clear, understandable  
**σκεπτέος** thing to consider, one who  
 must consider  
**σκέπτομαι** look, look at, watch  
 ~skeptic

Τὰ μὲν δὴ λόγων πέρι ἔχέτω τέλος· τὸ δὲ λέξεως, ὥς ἐγὼ οἶμαι, μετὰ τοῦτο σκεπτέον, καὶ ἡμῖν ἅ τε λεκτέον καὶ ὥς λεκτέον παντελῶς ἐσκέψεται.

Καὶ ὁ Ἀδείμαντος, τοῦτο, ἡ δ' ὅς, οὐ μανθάνω ὅτι λέγεις.

Ἀλλὰ μέντοι, ἡν δ' ἐγώ, δεῖ γε· ἴσως οὖν τῇδε μᾶλλον εἴσῃ. ἄρ' οὐ πάντα ὅσα ὑπὸ μυθολόγων ἢ ποιητῶν λέγεται διήγησις οὔσα τυγχάνει ἢ γεγονότων ἢ ὄντων ἢ μελλόντων;

Τί γάρ, ἔφη, ἄλλο;

Ἄρ' οὖν οὐχὶ ἤτοι ἀπλῇ διηγῇσιν ἢ διὰ μιμήσεως γιγνομένη ἢ δι' ἀμφοτέρων περαίνουσιν;

Καὶ τοῦτο, ἡ δ' ὅς, ἔτι δέομαι σαφέστερον μαθεῖν.

Γελοῖος, ἡν δ' ἐγώ, ἔοικα διδάσκαλος εἶναι καὶ ἀσαφής· ὥσπερ οὖν οἱ ἀδύνατοι λέγειν, οὐ κατὰ ὅλον ἀλλ' ἀπολαβὼν μέρος τι πειράσομαί σοι ἐν τούτῳ δηλῶσαι ὃ βούλομαι.

Τὰ μὲν δὴ λόγων περί ἐχέτω τέλος· τὸ δὲ λέξεως, ὡς ἐγὼ  
οἶμαι, μετὰ τοῦτο σκεπτέον, καὶ ἡμῖν ἅ τε λεκτέον καὶ ὡς  
λεκτέον |complete, ἐσκέψεται.  
|absolute

Καὶ ὁ Ἀδείμαντος, τοῦτο, ἡ δ' ὅς, οὐ μανθάνω ὅτι λέγεις.

Ἀλλὰ μέντοι, ἡν δ' ἐγώ, δεῖ γε· ἴσως οὖν τῇδε μᾶλλον  
εἴση. ἄρ' οὐ πάντα ὅσα ὑπὸ μυθολόγων ἢ ποιητῶν  
λέγεται |narration οὔσα τυγχάνει ἢ γεγονότων ἢ ὄντων ἢ  
μελλόντων;

Τί γάρ, ἔφη, ἄλλο;

Ἄρ' οὖν οὐχὶ |truly; ἡ πλὴν διηγήσει ἢ διὰ |imitation, rep-, νομένη  
|either, |resentation  
ἢ δι' ἀμφοτέρων |or  
|finish, ,  
|accomplish

Καὶ τοῦτο, ἡ δ' ὅς, ἔτι δέομαι |clear, under- μαθεῖν.  
|standable

|laughable; ἡν δ' ἐγώ, ἔοικα |teacher εἶναι  
|joking  
καὶ |faint, ὥσπερ οὖν οἱ |unable; λέγειν,  
|obscure |impossible  
οὐ κατὰ ὅλον ἀλλ' |receive, recover, ἔρος τι  
|take aside, cut off  
πειράσομαί σοι ἐν τούτῳ |show, ὁ βούλομαι.  
|disclose

let us now speak of the style; and when this has been considered, both matter and manner will have been completely treated.

I do not understand what you mean, said Adeimantus.

Then I must make you understand; and perhaps I may be more intelligible if I put the matter in this way. You are aware, I suppose, that all mythology and poetry is a narration of events, either past, present, or to come?

Certainly, he replied.

And narration may be either simple narration, or imitation, or a union of the two?

That again, he said, I do not quite understand.

I fear that I must be a ridiculous teacher when I have so much difficulty in making myself apprehended. Like a bad speaker, therefore, I will not take the whole of the subject, but will break a piece

*vocabulary*

**ἄλλοσε** elsewhere ~alien  
**διάνοια** a thought; intelligence  
**διήγησις** -εως (f) narration  
**ἐπίσταμαι** know how, understand  
 ~station  
**ἐπιχειρέω** do, try, attack ~chiral  
**ἐφίστημι** set; (mp) come/be near,  
 direct, stop ~station  
**ιερεύς** -ως (m) priest ~hieroglyph

**κατεύχομαι** pray, vow, curse  
**κοσμήτωρ** commander ~cosmos  
**λίσσομαι** beg, beseech ~litany  
**μέχρι** as far as, until  
**πάθημα** -τος (n, 3) suffering, condition  
**ποιητής** -οῦ (m, 1) maker, author  
**πρεσβύτης** -ου (ū, m, 1) old person  
**σχεδόν** near, approximately at  
 ~ischemia  
**χαλεπαίνω** be violent, rage





Καί μοι εἰπέ· ἐπίστασαι τῆς Ἰλιάδος τὰ πρῶτα, ἐν οἷς ὁ  
 |maker, φησι τὸν μὲν Χρῦσιν δεῖσθαι τοῦ Ἀγαμέμνονος  
 |author  
 ἀπολύσαι τὴν θυγατέρα, τὸν δὲ |be violent, rage τὸν δέ,  
 ἐπειδὴ οὐκ ἐτύγχανεν, |pray, vow, curse ὦν Ἀχαιῶν πρὸς τὸν  
 θεόν;  
 Ἔγωγε.

Οἷσθ' οὖν ὅτι |as far as, `until ἔτων τῶν ἐπῶν— καὶ |beg  
 πάντας Ἀχαιούς, Ἀτρεΐδα δὲ μάλιστα δύω, |commander  
 λαῶν λέγει τε αὐτὸς ὁ |maker, καὶ οὐδὲ |do, try, attack ὦν τὴν  
 |author  
 |a thought;|elsewhere ρέπειν ὡς ἄλλος τις ὁ λέγων ἢ αὐτός·  
 |intelli-  
 |gence.  
 γὰρ δὲ μετὰ ταῦτα ὥσπερ αὐτὸς ὦν ὁ Χρῦσης λέγει καὶ  
 πειρᾶται ἡμᾶς ὅτι μάλιστα ποιῆσαι μὴ Ὅμηρον δοκεῖν  
 εἶναι τὸν λέγοντα ἀλλὰ τὸν |priest, |old person ὄντα. καὶ  
 τὴν ἄλλην δὴ πᾶσαν |about τι οὕτω πεποιήται |narration  
 περί τε τῶν ἐν Ἰλίῳ καὶ περὶ τῶν ἐν Ἰθάκῃ καὶ ὅλη  
 Ὀδυσσεΐα |suffering,  
 |condition  
 Πάνυ μὲν οὖν, ἔφη.

off in illustration of my meaning. You know the first lines of the Iliad, in which the poet says that Chryses prayed Agamemnon to release his daughter, and that Agamemnon flew into a passion with him; whereupon Chryses, failing of his object, invoked the anger of the God against the Achaeans. Now as far as these lines, 'And he prayed all the Greeks, but especially the two sons of Atreus, the chiefs of the people,'

The poet is speaking in his own person; he never leads us to suppose that he is any one else. But in what follows he takes the person of Chryses, and then he does all that he can to make us believe that the speaker is not Homer, but the aged priest himself. And in this double form he has cast the entire narrative of the events which occurred at Troy and in Ithaca and throughout the Odyssey.

Yes.

And a narrative it remains both

*vocabulary*

**ἄνευ** away from; not having; not  
needing ~Sp. sin

**ἀποκρύπτω** hide away ~cryptic

**διήγησις** -εως (f) narration

**ἐκάστοτε** each time

**μεταξύ** between

**μηδαμοῦ** nowhere

**μιμέομαι** (ι) imitate, represent

**μίμησις** -τος (τι, f) imitation,  
representation

**ὁμοιόω** assimilate, liken ~homoerotic

**οὐκοῦν** not so?; and so

**ποίησις** -εως (f) creation

**ποιητής** -οῦ (m, 1) maker, author

**ποιητός** made, well-made ~poet

**ποιόω** make of a certain quality

**προεῖπον** foretell, proclaim, order  
before

**ῥήσις** -ος (f) conversation, talk  
~rhetoric

**σχῆμα** -τος (n, 3) form, figure

**φάω** appear (dawn) ~photon

Οὐκοῦν διήγησις μέν ἐστιν καὶ ὅταν τὰς ῥήσεις ἐκάστοτε  
λέγῃ καὶ ὅταν τὰ μεταξὺ τῶν ῥήσεων;

Πῶς γὰρ οὐ;

Ἄλλ' ὅταν γέ τινα λέγῃ ῥῆσιν ὥς τις ἄλλος ὢν, ἄρ' οὐ  
τότε ὁμοιοῦν αὐτὸν φήσομεν ὅτι μάλιστα τὴν αὐτοῦ λέξιν  
ἐκάστω ὃν ἂν προείπῃ ὡς ἐροῦντα;

Φήσομεν· τί γάρ;

Οὐκοῦν τό γε ὁμοιοῦν ἑαυτὸν ἄλλω ἢ κατὰ φωνὴν ἢ κατὰ  
σχῆμα μιμείσθαι ἐστιν ἐκείνον ᾧ ἂν τις ὁμοιοῖ;

Τί μὴν;

Ἐν δὴ τῷ τοιούτῳ, ὡς ἔοικεν, οὗτός τε καὶ οἱ ἄλλοι  
ποιηταὶ διὰ μιμήσεως τὴν διήγησιν ποιοῦνται.

Πάνυ μὲν οὖν.

Εἰ δέ γε μηδαμοῦ ἑαυτὸν ἀποκρύπτοιτο ὁ ποιητής, πᾶσα  
ἂν αὐτῷ ἄνευ μιμήσεως ἢ ποιήσεις τε καὶ διήγησις γεγονυῖα  
εἴη. ἵνα δὲ μὴ εἴπῃς ὅτι οὐκ αὖ μανθάνεις, ὅπως ἂν τοῦτο

|not so?;|narration μὲν ἐστὶν καὶ ὅταν τὰς |conver- |each time  
|and so  
λέγη καὶ ὅταν τὰ |between τῶν |conversation, talk

Πῶς γὰρ οὐ;

Ἄλλ' ὅταν γέ τινα λέγη |conversation, talk... |λος ὢν, ἂρ' οὐ  
τότε |liken αὐτὸν φήσομεν ὅτι μάλιστα τὴν αὐτοῦ λέξιν  
ἐκάστω ὃν ἂν |foretell, proclaim, ἵντα;  
|order before

|appear (dawn) , ἄρ' ;

|not so?; and so |liken ἐαυτὸν ἄλλω ἢ κατὰ φωνὴν ἢ κατὰ  
|form, |imitate, ἐστὶν ἐκεῖνον ᾧ ἂν τις |liken ,  
|figure |represent

Τί μήν;

Ἐν δὲ τῷ τοιούτῳ, ὡς ἔοικεν, οὗτός τε καὶ οἱ ἄλλοι  
ποιηταὶ διὰ |imitation, repre-|narration |make of a cer-  
|sentation |tain quality

Πάνυ μὲν οὖν.

Εἰ δέ γε |nowhere ἐαυτὸν |hide away ὁ |maker, , πᾶσα  
|author  
ἂν αὐτῷ |away |imitation, rep-|creation τε καὶ |narration γεγωνῖα  
|from;|resentation  
εἶη. ἵνα ὅς τις μὴ εἴπῃς ὅτι οὐκ αὖ μαθηάνεις, ὅπως ἂν τοῦτο  
|not  
|hav-  
|ing;  
|not  
|need-  
|ing

in the speeches which the poet recites from time to time and in the intermediate passages?

Quite true.

But when the poet speaks in the person of another, may we not say that he assimilates his style to that of the person who, as he informs you, is going to speak?

Certainly.

And this assimilation of himself to another, either by the use of voice or gesture, is the imitation of the person whose character he assumes?

Of course.

Then in this case the narrative of the poet may be said to proceed by way of imitation?

Very true.

Or, if the poet everywhere appears and never conceals himself, then again the imitation is dropped, and his poetry becomes simple narration. However, in order that I may make my meaning quite clear, and that you may no more say, 'I don't understand,' I will show how

*vocabulary*

**ἀγριαίνω** get mad, go wild  
**αἰδέομαι** respect, be ashamed  
**ἀνακαλέω** call, summon, recall  
**ἄνευ** away from; not having; not  
 needing ~Sp. sin  
**ἄποινα** -ου (n, 2) ransom,  
 compensation ~penalty  
**ἀποχωρέω** go away from, retreat  
**γηράσκω** grow old ~geriatric  
**διήγησις** -εως (f) narration  
**ἐντέλλω** (mp) command  
**ἐπαρκέω** ward off  
**ἐπωνύμιος** called, named  
**ἐρεθίζω** annoy, excite ~Eris  
**ιερεὺς** -ως (m) priest ~hieroglyph

**ἱκέτης** -ου (m, 1) suppliant, refugee  
**λύτρον** ransom, recompense  
**μέτρον** measure ~metric  
**μίμησις** -τος (f, i) imitation,  
 representation  
**οἴκαδε** homeward ~economics  
**πελάζω** bring/come to, near, into  
 contact with  
**πρεσβύτης** -ου (m, 1) old person  
**σέβομαι** feel shame, awe  
**σιγά** silence  
**σιγάω** (i) be silent  
**σκῆπτρον** scepter, staff ~scepter  
**στέμμα** -τος (n, 3) headband or  
 wreath

γένοιτο ἐγὼ φράσω. εἰ γὰρ Ὅμηρος εἰπὼν ὅτι ἦλθεν ὁ Χρύσης τῆς τε θυγατρὸς λύτρα φέρων καὶ ἰκέτης τῶν Ἀχαιῶν, μάλιστα δὲ τῶν βασιλέων, μετὰ τοῦτο μὴ ὡς Χρύσης γενόμενος ἔλεγεν ἀλλ' ἔτι ὡς Ὅμηρος, οἶσθ' ὅτι οὐκ ἂν μίμησις ἦν ἀλλὰ ἀπλή διήγησις. εἶχε δ' ἂν ὦδε πως— φράσω δὲ ἄνευ μέτρου· σὺ γάρ εἰμι ποιητικός— ἐλθὼν ὁ ἱερεὺς ἠΰχετο ἐκείνοις μὲν τοὺς θεοὺς δοῦναι ἐλόντας τὴν Τροίαν αὐτοὺς σωθῆναι, τὴν δὲ θυγατέρα οἱ λῦσαι δεξαμένους ἄποινα καὶ τὸν θεὸν αἰδεσθέντας.

Ταῦτα δὲ εἰπόντος αὐτοῦ οἱ μὲν ἄλλοι ἐσέβοντο καὶ συνήνουν, ὁ δὲ Ἀγαμέμνων ἡγρίαιεν ἐντελλόμενος νῦν τε ἀπιέναι καὶ αὖθις μὴ ἐλθεῖν, μὴ αὐτῷ τό τε σκῆπτρον καὶ τὰ τοῦ θεοῦ στέμματα οὐκ ἐπαρκέσοι· πρὶν δὲ λυθῆναι αὐτοῦ τὴν θυγατέρα, ἐν Ἄργει ἔφη γηράσειν μετὰ οὐ· ἀπιέναι δ' ἐκέλευεν καὶ μὴ ἐρεθίζειν, & ; ἵνα σῶς οἴκαδε ἔλθοι. ὁ δὲ πρεσβύτης ἀκούσας ἔδεισέν τε καὶ ἀπήει σιγῇ, ἀποχωρήσας δὲ ἐκ τοῦ στρατοπέδου πολλὰ τῷ Ἀπόλλωνι ἠΰχετο, τάς τε ἐπωνυμίας τοῦ θεοῦ ἀνακαλῶν



γένοιτο ἐγὼ φράσω. εἰ γὰρ Ὅμηρος εἰπὼν ὅτι ἦλθεν ὁ

Χρύσης τῆς τε θυγατρὸς |ransom, recompense| ὦν καὶ |suppliant, refugee|

Ἀχαιῶν, μάλιστα δὲ τῶν βασιλέων, μετὰ τοῦτο μὴ ὡς

Χρύσης γενόμενος ἔλεγεν ἀλλ' ἔτι ὡς Ὅμηρος, οἶσθ' ὅτι

οὐκ ἂν |imitation, representation| ἤλλ' ἀλλὰ |bring/commeration to, near,|

πως— φράσω δὲ |away from;| measure |into| οὐ γάρ εἰμι ποιητικός—

ἐλθὼν ὁ |priest| ἠγάγετο |not having;| μεν τοὺς θεοὺς δοῦναι

ἐλόντας τὴν Τροίαν· αὐτοὺς σωθῆναι, τὴν δὲ θυγατέρα οἱ

λύσαι δεξαμένους |ransom| καὶ τὸν θεὸν |respect, be ashamed|

Ταῦτα δὲ εἰπόντος αὐτοῦ οἱ μὲν ἄλλοι ἐσέβοντο καὶ

συνήνουν, ὁ δὲ Ἀγαμέμνων |get mad, go wild| ὀλομένος νῦν τε

ἀπιέναι καὶ αὐθις μὴ ἐλθεῖν, μὴ αὐτῷ τό τε |scepter, staff| καὶ

τὰ τοῦ θεοῦ |wreath| οὐκ |ward off| πρὶν δὲ λυθῆναι

αὐτοῦ τὴν θυγατέρα, ἐν Ἀργεὶ ἔφη |grow old| μετὰ οὗ·

ἀπιέναι δ' ἐκέλευεν καὶ μὴ |annoy, excite|, & ; ἵνα σῶς |homeward|

ἔλθοι. ὁ δὲ |old person| ἀκούσας ἔδαισέν τε καὶ ἀπήει σιγῇ,

|go away from, retreat| δὲ ἐκ τοῦ στρατοπέδου πολλὰ τῷ Ἀπόλλωνι

ἠῤῥχετο, τὰς τε |called, named| τοῦ θεοῦ |call, summon, recall|

the change might be effected. If Homer had said, 'The priest came, having his daughter's ransom in his hands, supplicating the Achaeans, and above all the kings;' and then if, instead of speaking in the person of Chryses, he had continued in his own person, the words would have been, not imitation, but simple narration. The passage would have run as follows (I am no poet, and therefore I drop the metre), 'The priest came and prayed the gods on behalf of the Greeks that they might capture Troy and return safely home, but begged that they would give him back his daughter, and take the ransom which he brought, and respect the God. Thus he spoke, and the other Greeks revered the priest and assented. But Agamemnon was wroth, and bade him depart and not come again, lest the staff and chaplets of the God should be of no avail to him—the daughter of Chryses should not be released, he said—she should grow old with him in Argos. And then he told him to go away and not to provoke him, if he intended to get home unscathed. And the old man went away in fear and silence, and, when he had left the camp, he called upon Apollo by his many names, reminding

*vocabulary*

**ἀνευ** away from; not having; not  
 needing ~Sp. sin  
**ἀπαγγελία** ἀπαγγελίας report, recital  
**ἀπαιτέω** demand to have returned  
**βέλος** -εος (n, 3) missile ~ballistic  
**δάκρυον** tear  
**δηλόω** show, disclose  
**διήγησις** -εως (f) narration  
**διθύραμβος** (i) dithyramb  
**δωρέω** give ~donate  
**ἐξαίρέω** pick, steal; dedicate; destroy  
 ~heresy  
**θυσία** sacrifice  
**καταλείπω** leave behind, abandon  
 ~eclipse  
**καταλιμπάνω** leave behind, abandon  
**κατεύχομαι** pray, vow, curse  
**κωμωδία** comedy

**μεταξύ** between  
**μίμησις** -τος (i, f) imitation,  
 representation  
**μυθολογία** (i) story telling  
**ὀρθός** upright, straight; correct, just  
 ~orthogonal  
**πελάζω** bring/come to, near, into  
 contact with  
**ποίησις** -εως (f) creation  
**πώποτε** never  
**ῥήσις** -ος (f) conversation, talk  
 ~rhetoric  
**τοίνυν** well, then  
**τραγωδία** tragedy, serious poem  
**ὑπολαμβάνω** take under one's  
 support, seize; speak up; imagine  
 ~epilepsy  
**χαρίζομαι** gratify ~charisma

καὶ ὑπομμιμήσκων καὶ ἀπαιτῶν, εἴ τι πώποτε ἦ ἐν  
ναῶν οἰκοδομήσεσιν ἢ ἐν ἱερῶν θυσίαις κεχαρισμένον  
δωρήσαιτο· ὦν δὴ χάριν κατηύχετο τεῖσαι τοὺς Ἀχαιοὺς  
τὰ ἃ δάκρυα τοῖς ἐκείνου βέλεσιν. οὕτως, ἦν δ' ἐγώ, ὦ  
ἐταῖρε, ἄνευ μμῆσεως ἀπλῇ διήγησις γίγνεται.

Μανθάνω, ἔφη.

Μάνθανε τοίνυν, ἦν δ' ἐγώ, ὅτι ταύτης αὖ ἐναντία  
γίγνεται, ὅταν τις τὰ τοῦ ποιητοῦ τὰ μεταξὺ τῶν ῥήσεων  
ἐξαιρῶν τὰ ἀμοιβαῖα καταλείπη.

Καὶ τοῦτο, ἔφη, μανθάνω, ὅτι ἔστιν τὸ περὶ τὰς  
τραγωδίας τοιοῦτον.

Ὅρθότατα, ἔφην, ὑπέλαβες, καὶ οἶμαί σοι ἤδη δηλοῦν  
ὁ ἔμπροσθεν οὐχ οἶός τ' ἦ, ὅτι τῆς ποιήσεώς τε καὶ  
μυθολογίας ἡ μὲν διὰ μμῆσεως ὅλη ἐστίν, ὥσπερ σὺ  
λέγεις, τραγωδία τε καὶ κωμωδία, ἡ δὲ δι' ἀπαγγελίας  
αὐτοῦ τοῦ ποιητοῦ— εὖροις δ' ἂν αὐτὴν μάλιστά που ἐν  
διθυράμβοις— ἡ δ' αὖ δι' ἀμφοτέρων ἔν τε τῇ τῶν ἐπῶν

καὶ ὑπομνήσκων καὶ |demand , to' τι |never ἢ ἐν  
|have returned

ναῶν οἰκοδομήσεσιν ἢ ἐν ἱερῶν θυσίαις |gratify

δωρήσaiτο· ὦν δὲ χάριν |pray, vow, curse· τὰ τοὺς Ἀχαιοὺς

τὰ ᾧ |tear τοῖς ἐκείνου |missile οὕτως, ἦν δ' ἐγώ, ᾧ

ἐταῖρε, |away |imitation, |bring/compensation γίγνεται.

from; representa- to,  
not tion near,  
|have- into  
ing; contact  
not with  
need-

Μανθάνω, ἔφη. |well, then ἦν δ' ἐγώ, ὅτι ταύτης αὐ ἐναντία

γίγνεται, ὅταν τις τὰ τοῦ ποιητοῦ τὰ |between τῶν |conversation, talk

|pick, steal; dedi-· οἰβαῖα καταλείπη.  
cate; destroy

Καὶ τοῦτο, ἔφη, μανθάνω, ὅτι ἔστιν τὸ περὶ τὰς

|tragedy, se- τοιοῦτον.  
rious poem

|upright, straight; , cor- take under one's support, seize; speak show,  
rect, just |up; imagine |disclose

ὁ ἔμπροσθεν οὐχ οἶός τ' ἦ, ὅτι τῆς |creation τε καὶ

|story telling ἡ μὲν διὰ |imitation, rep-· ἡ ἐστίν, ὥσπερ σὺ  
|resentation

λέγεις, |tragedy, se- τε καὶ |comedy , ἡ δὲ δι' |report, recital  
rious poem

αὐτοῦ τοῦ ποιητοῦ— εὖροις δ' ἂν αὐτὴν μάλιστά που ἐν

|dithyramb — ἡ δ' αὐ δι' ἀμφοτέρων ἐν τε τῇ τῶν ἐπῶν

him of everything which he had done pleasing to him, whether in building his temples, or in offering sacrifice, and praying that his good deeds might be returned to him, and that the Achaeans might expiate his tears by the arrows of the god,' — and so on. In this way the whole becomes simple narrative.

I understand, he said.

Or you may suppose the opposite case — that the intermediate passages are omitted, and the dialogue only left.

That also, he said, I understand; you mean, for example, as in tragedy.

You have conceived my meaning perfectly; and if I mistake not, what you failed to apprehend before is now made clear to you, that poetry and mythology are, in some cases, wholly imitative — instances of this are supplied by tragedy and comedy; there is likewise the opposite style, in which the poet is the only speaker — of this the dithyramb affords the best example; and the combination of both is found in epic, and in several other styles of poetry.

*vocabulary***ἀθρέω** observe, gaze**ἄλλοθι** elsewhere, abroad**ἀναμνησῶ** (+2 acc) remind  
someone ~mnemonic**διηγέομαι** detail, describe**διήγησις** -εως (f) narration**εἴτε** if, whenever; either/or**ἐκάτερος** each of two**κωμῳδία** comedy**μαντεύομαι** to divine ~mantis**μιμέομαι** (ἱ) imitate, represent**ὅπη** wherever, however**ὅποῖος** whatever kind**παραδείκνυμι** (ὁ) receive, admit**ποιητής** -οῦ (m, 1) maker, author**ποιητός** made, well-made ~poet**πολλαχού** in many places**πότερος** which, whichever of two**σκεπτέος** thing to consider, one who  
must consider**σκέπτομαι** look, look at, watch

~skeptic

**σκοπέω** behold, consider**συνίημι** send together; hear, notice,  
understand ~jet**τοίνυν** well, then**τραγωδία** tragedy, serious poem

ποιήσει, πολλαχού δὲ καὶ ἄλλοθι, εἴ μοι μανθάνεις.

Ἀλλὰ συνίημι, ἔφη, ὃ τότε ἐβούλου λέγειν.

Καὶ τὸ πρὸ τούτου δὴ ἀναμνήσθητι, ὅτι ἔφαμεν ἃ μὲν  
λεκτέον ἤδη εἰρησθαι, ὥς δὲ λεκτέον ἔτι σκεπτέον εἶναι.

Ἀλλὰ μέμνημαι.

Τοῦτο τοίνυν αὐτὸ ἦν ὃ ἔλεγον, ὅτι χρεῖη διομολογήσασθαι  
πότερον ἐάσομεν τοὺς ποιητὰς μιμουμένους ἡμῖν τὰς  
διηγήσεις ποιεῖσθαι ἢ τὰ μὲν μιμουμένους, τὰ δὲ μή, καὶ  
ὅποια ἐκάτερα, ἢ οὐδὲ μιμεῖσθαι.

Μαντεύομαι, ἔφη, σκοπεῖσθαί σε εἴτε παραδεξόμεθα  
τραγωδίαν τε καὶ κωμωδίαν εἰς τὴν πόλιν, εἴτε καὶ οὔ.

Ἵσως, ἦν δ' ἐγώ, ἴσως δὲ καὶ πλείω ἔτι τούτων· οὐ γὰρ δὴ  
ἐγωγέ πω οἶδα, ἀλλ' ὅπη ἂν ὁ λόγος ὥσπερ πνεῦμα φέρη,  
ταύτη ἰτέον.

Καὶ καλῶς γ', ἔφη, λέγεις.

Τόδε τοίνυν, ὦ Ἀδείμαντε, ἄθρει, πότερον μιμητικούς ἡμῖν



ποιήσῃ, |in many places<sup>δὲ</sup> καὶ |elsewhere,<sup>ἄ</sup> μοι μανθάνεις.  
|abroad

Ἀλλὰ |send together<sup>ἔ</sup>; hear<sup>ἰ</sup> ἕτερον βούλου λέγειν.

Καὶ τὸ πρὸ τούτου δὴ ἀναμνήσθητι, ὅτι ἔφαμεν ἃ μὲν  
λεκτέον ἤδη εἰρησθαι, ὡς δὲ λεκτέον ἔτι σκεπτέον εἶναι.

Ἀλλὰ μέμνημαι.

Τοῦτο |well, then<sup>ἔ</sup> τὸ ἦν ὃ ἔλεγον, ὅτι χρεὶ διαμολογήσασθαι

|which, ἑάσομεν τοὺς ποιητὰς |imitate, ἡμῖν τὰς  
|whichever |represent

διηγῆσαι ποιεῖσθαι ἢ τὰ μὲν |imitate, , τὰ δὲ μή, καὶ  
|represent

|what- |each of two<sup>ἑ</sup>, οὐδὲ |imitate,  
|ever |represent  
|kind

|to divine , ἔφη, |behold, σε |if, whenever<sup>ἑ</sup>; ἐξόμεθα  
|consider |either/or

|tragedy, seri- τε καὶ |comedy εἰς τὴν πόλιν, |if, whenever<sup>ἑ</sup>;  
|ous poem |either/or

Ἴσως, ἦν δ' ἐγώ, ἴσως δὲ καὶ πλείω ἔτι τούτων· οὐ γὰρ δὴ

ἔγωγέ πω οἶδα, ἀλλ' |where<sup>ἑ</sup>ver,<sup>ἑ</sup> λόγος ὥσπερ πνεῦμα φέρη,  
|however

ταύτη ἰτέον.

Καὶ καλῶς γ', ἔφη, λέγεις.

Τόδε |well, then<sup>ἑ</sup> Ἀδείμαντε, |ob- , |which, , μιμητικούς ἡμῖν  
|serve, |whichever  
|gaze

Do I take you with me?

Yes, he said; I see now what you meant.

I will ask you to remember also what I began by saying, that we had done with the subject and might proceed to the style.

Yes, I remember.

In saying this, I intended to imply that we must come to an understanding about the mimetic art,—whether the poets, in narrating their stories, are to be allowed by us to imitate, and if so, whether in whole or in part, and if the latter, in what parts; or should all imitation be prohibited?

You mean, I suspect, to ask whether tragedy and comedy shall be admitted into our State?

Yes, I said; but there may be more than this in question: I really do not know as yet, but whither the argument may blow, thither we go.

And go we will, he said.

Then, Adeimantus, let me ask you whether our guardians ought to be imitators; or

*vocabulary***ἀποτυγχάνω** fail**ἄρτι** at the same time**ἐγγύς** near**ἐλλόγιμος** of good reputation**ἐπιτήδευμα** -τος (n, 3) habit, business, custom**ἐπιτηδεύω** practice, pursue**ἐπιχειρέω** do, try, attack ~chiral**ἐφάπτω** fasten upon ~haptic**κωμωδία** comedy**μιμέομαι** (ἴ) imitate, represent**μίμησις** -τος (ἴ, f) imitation, representation**οὐκοῦν** not so?; and so**σχολή** rest, leisure**τραγωδία** tragedy, serious poem**φύλαξ** -χος (m) guard; sentry  
~phylactery

δεῖ εἶναι τοὺς φύλακας ἢ οὐ· ἢ καὶ τοῦτο τοῖς ἔμπροσθεν  
 ἔπεται, ὅτι εἰς ἕκαστος ἐν μὲν ἂν ἐπιτήδευμα καλῶς  
 ἐπιτηδεύοι, πολλὰ δ' οὐ, ἀλλ' εἰ τοῦτο ἐπιχειροῖ, πολλῶν  
 ἐφαπτόμενος πάντων ἀποτυγχάνοι ἂν, ὥστ' εἶναί που  
 ἐλλόγιμος;

Τί δ' οὐ μέλλει;

Οὐκοῦν καὶ περὶ μιμήσεως ὁ αὐτὸς λόγος, ὅτι πολλὰ ὁ  
 αὐτὸς μιμεῖσθαι εὖ ὥσπερ ἐν οὐ δυνατός;

Οὐ γὰρ οὖν.

Σχολῇ ἄρα ἐπιτηδεύσει γέ τι ἅμα τῶν ἀξίων λόγου  
 ἐπιτηδευμάτων καὶ πολλὰ μιμήσεται καὶ ἔσται μιμητικός,  
 ἐπεὶ που οὐδὲ τὰ δοκοῦντα ἐγγὺς ἀλλήλων εἶναι δύο  
 μιμήματα δύνανται οἱ αὐτοὶ ἅμα εὖ μιμεῖσθαι, οἷον  
 κωμωδίαν καὶ τραγωδίαν ποιοῦντες. ἢ οὐ μιμήματε ἄρτι  
 τούτῳ ἐκάλεις;

Ἐγώ γε· καὶ ἀληθῇ γε λέγεις, ὅτι οὐ δύνανται οἱ αὐτοί.

δεῖ εἶναι τοὺς |guard; ἢ οὐ· ἢ καὶ τοῦτο τοῖς ἔμπροσθεν  
|sentry

ἔπεται, ὅτι εἰς ἕκαστος ἐν μὲν ἂν |habit, busi- καλῶς  
|ness, custom

|practice, , πολλὰ δ' οὐ, ἀλλ' εἰ τοῦτο |do, try, attack -λλῶν  
|pursue

|fasten upon πάντων |fail ἂν, ὥστ' εἶναί που

|of good reputation

Τί δ' οὐ μέλλει;

|not so?; and so ἐρὶ |imitation, rep- ὑπὸς λόγος, ὅτι πολλὰ ὁ  
|representation

αὐτὸς |imitate, εὖ ὥσπερ ἐν οὐ δυνατός;  
|represent

Οὐ γὰρ οὖν.

|rest, ἄρα ἐπιτηδεύσει γέ τι ἅμα τῶν ἀξίων λόγου  
|leisure

|habit, business, καὶ πολλὰ |imitate, καὶ ἔσται μιμητικός,  
|custom |represent

ἐπεὶ που οὐδὲ τὰ δοκοῦντα |near ἀλλήλων εἶναι δύο

μιμήματα δύνανται οἱ αὐτοὶ ἅμα εὖ |imitate, , οἷον  
|represent

|comedy καὶ |tragedy, seri- ποιοῦντες. ἢ οὐ μιμήματε |at the same time  
|ous poem

τούτῳ ἐκάλεις;

Ἐγωγε· καὶ ἀληθῆ γε λέγεις, ὅτι οὐ δύνανται οἱ αὐτοί.

rather, has not this question been decided by the rule already laid down that one man can only do one thing well, and not many; and that if he attempt many, he will altogether fail of gaining much reputation in any?

Certainly.

And this is equally true of imitation; no one man can imitate many things as well as he would imitate a single one?

He cannot.

Then the same person will hardly be able to play a serious part in life, and at the same time to be an imitator and imitate many other parts as well; for even when two species of imitation are nearly allied, the same persons cannot succeed in both, as, for example, the writers of tragedy and comedy—did you not just now call them imitations?

Yes, I did; and you are right in

*vocabulary***ἀδύνατος** unable; impossible**ἀκριβής** (ἰ) exact**δημιουργός** public worker

~ergonomics

**διασώζω** preserve through**ἐλευθερία** freedom**ἐπιτηδεύω** practice, pursue**κατακερματίζω** divide minutely**μιμέομαι** (ἰ) imitate, represent**τραγωδέω** declaim tragically**ὑποκριτής** -οῦ (m, 1) actor, orator**φύλαξ** -χος (m) guard; sentry

~phylactery

**φύσις** -εως (f) nature (of a thing)

~physics

Οὐδὲ μὴν ῥαψωδοί γε καὶ ὑποκριταὶ ἅμα.

Ἀληθῆ.

Ἄλλ' οὐδέ τοι ὑποκριταὶ κωμωδοῖς τε καὶ τραγωδοῖς οἱ αὐτοί· πάντα δὲ ταῦτα μιμήματα. ἢ οὐ;

Μιμήματα.

Καὶ ἔτι γε τούτων, ὦ Ἀδείμαντε, φαίνεται μοι εἰς σμικρότερα κατακεκερματίσθαι ἢ τοῦ ἀνθρώπου φύσις, ὥστε ἀδύνατος εἶναι πολλὰ καλῶς μιμεῖσθαι ἢ αὐτὰ ἐκεῖνα πράττειν ὧν δὴ καὶ τὰ μιμήματά ἐστιν ἀφομοιώματα.

Ἀληθέστατα, ἦ δ' ὅς.

Εἰ ἄρα τὸν πρῶτον λόγον διασώσομεν, τοὺς φύλακας ἡμῶν τῶν ἄλλων πασῶν δημιουργιῶν ἀφειμένους δεῖν εἶναι δημιουργοὺς ἐλευθερίας τῆς πόλεως πάννυ ἀκριβεῖς καὶ μηδὲν ἄλλο ἐπιτηδεύειν ὅτι μὴ εἰς τοῦτο φέρει, οὐδὲν δὴ δέοι ἂν αὐτοὺς ἄλλο πράττειν οὐδὲ μιμεῖσθαι· ἐὰν



Οὐδὲ μὴν ῥαψωδοί γε καὶ 

actor,	ἄμα.
orator	

Ἀληθῆ.

Ἄλλ' οὐδέ τοι 

actor,	κωμωδοῖς τε καὶ τραγωδοῖς οἱ
orator	

  
αὐτοί· πάντα δὲ ταῦτα μιμήματα. ἢ οὐ;

Μιμήματα.

Καὶ ἔτι γε τούτων, ὦ Ἀδείμαντε, φαίνεται μοι  
εἰς σμικρότερα κατακεκερματίσθαι ἢ τοῦ ἀνθρώπου  

nature, (of a thing)	unable; impossible	εἶναι πολλὰ καλῶς	imitate, represent	ἢ
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αὐτὰ ἐκεῖνα πράττειν ὧν δὴ καὶ τὰ μιμήματά ἐστιν  
ἀφομοιώματα.

Ἀληθέστατα, ἦ δ' ὅς.

Εἰ ἄρα τὸν πρῶτον λόγον 

preserve through	, τοὺς	guard; sentry
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ἡμῖν τῶν ἄλλων πασῶν δημιουργιῶν ἀφειμένους δεῖν εἶναι  

public worker	ἐλευθερίας τῆς πόλεως πάνυ	exact	καὶ
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μηδὲν ἄλλο 

practice, pursue	ὅτι μὴ εἰς τοῦτο φέρει, οὐδὲν δὴ
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δέοι ἂν αὐτοὺς ἄλλο πράττειν οὐδὲ 

imitate, represent	ἐὰν
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thinking that the same persons cannot succeed in both.

Any more than they can be rhapsodists and actors at once?

True.

Neither are comic and tragic actors the same; yet all these things are but imitations.

They are so.

And human nature, Adeimantus, appears to have been coined into yet smaller pieces, and to be as incapable of imitating many things well, as of performing well the actions of which the imitations are copies.

Quite true, he replied.

If then we adhere to our original notion and bear in mind that our guardians, setting aside every other business, are to dedicate themselves wholly to the maintenance of freedom in the State, making this their craft, and engaging in no work which does not bear on this end, they ought not to practise or imitate anything else; if they imitate at all, they

*vocabulary***αἰσχυρός** shameful**ἀνδρεῖος** of a man, manly**ἀπολαύω** have use, have a benefit**διάνοια** a thought; intelligence**διατελέω** accomplish; keep doing

~apostle

**ἐλεύθερος** not enslaved**ἐπιτρέπω** entrust, decide, allow

~trophy

**ἐρίζω** struggle, contend**εὐδαίμων** blessed with a good genius**θρῆνος** dirge ~threnody**κάμνω** toil, be tired, acquire by toil; be troubled; be sick**κῆδω** distress, hurt; mp: care about

(+gen) ~heinous

**λοιδορέω** abuse, revile**μιμέομαι** (ἴ) imitate, represent**μίμησις** -τος (ἴ, f) imitation, representation**πένθος** -εος (n, 3) grief, misfortune

~Nepenthe

**προσήκω** belong to, it beseems**πρόσω** forward, in the future; far**συμφορά** collecting; accident, misfortune**σώφρων** sensible, prudent ~frenzy**φύσις** -εως (f) nature (of a thing)

~physics

**φύω** produce, beget; clasp ~physics**ώδίνω** (ἴ) be in pain

δὲ μιμῶνται, μιμείσθαι τὰ τούτοις προσήκοντα εὐθὺς ἐκ παίδων, ἀνδρείους, σώφρονας, ὁσίους, ἐλευθέρους, καὶ τὰ τοιαῦτα πάντα, τὰ δὲ ἀνελεύθερα μήτε ποιεῖν μήτε δεινὸς εἶναι μιμήσασθαι, μηδὲ ἄλλο μηδὲν τῶν αἰσchrῶν, ἵνα μὴ ἐκ τῆς μιμήσεως τοῦ εἶναι ἀπολαύσωσιν. ἢ οὐκ ἥσθησαι ὅτι αἱ μιμήσεις, ἐὰν ἐκ νέων πόρρῳ διατελέσωσιν, εἰς ἔθνη τε καὶ φύσιν καθίστανται καὶ κατὰ σῶμα καὶ φωνὰς καὶ κατὰ τὴν διάνοιαν;

Καὶ μάλα, ἦ δ' ὅς.

Οὐ δὴ ἐπιτρέψομεν, ἦν δ' ἐγώ, ὦν φαμὲν κήδεσθαι καὶ δεῖν αὐτοὺς ἄνδρας ἀγαθοὺς γενέσθαι, γυναῖκα μιμείσθαι ἄνδρας ὄντας, ἢ νέαν ἢ πρεσβυτέραν, ἢ ἀνδρὶ λοιδορουμένην ἢ πρὸς θεοὺς ἐρίζουσάν τε καὶ μεγαλαυχουμένην, οἰομένην εὐδαίμονα εἶναι, ἢ ἐν συμφοραῖς τε καὶ πένθεσιν καὶ θρήνοις ἐχομένην· κάμνουσαν δὲ ἢ ἐρώσαν ἢ ὠδίνουσαν, πολλοῦ καὶ δεήσομεν.

δὲ |imitate, |imitate, τὰ τούτοις |belong to, it εὐθὺς ἐκ  
 |represent |represent |beseems  
 παίδων, |of a man, |sensible, , ὁσίους, |not enslaved, καὶ τὰ  
 |manly |prudent  
 τοιαῦτα πάντα, τὰ δὲ ἀνελεύθερα μήτε ποιεῖν μήτε δεινούς  
 εἶναι |imitate, , μηδὲ ἄλλο μηδὲν τῶν |shameful , ἵνα μὴ  
 |represent  
 ἐκ τῆς |imitation, rep- ἡ εἶναι |have use, have a ἡ οὐκ ἥσθησαι  
 |resentation |benefit  
 ὅτι αἱ |imitation, rep- ἐκ νέων |forward, |accomplish;  
 |resentation |in the |keep doing  
 τε καὶ φύσιν καθίστανται κατὰ κατὰ σῶμα καὶ φωνὰς καὶ  
 |future;  
 |far  
 κατὰ τὴν |a thought;  
 |intelligence

Καὶ μάλα, ἡ δ' ὅς.

Οὐ δὲ |entrust, de- ἦν δ' ἐγώ, ὦν φαμὲν  
 |cide, allow  
 |distress καὶ δεῖν αὐτοὺς ἄνδρας ἀγαθοὺς  
 γενέσθαι, γυναῖκα |imitate, ἄνδρας ὄντας, ἡ  
 |represent  
 νέαν ἡ πρεσβυτέραν, ἡ ἀνδρὶ |abuse, revile ἡ  
 πρὸς θεοὺς |struggle, τε καὶ μεγαλαυχουμένην,  
 |contend  
 οἰομένην |blessed with a ἵναι, ἡ ἐν συμφοραῖς τε καὶ  
 |good genius  
 |grief καὶ |dirge ἐχομένην· |toil, acquire, δὲ  
 |be tired  
 ἡ ἐρώσαν ἡ |be in pain , πολλοῦ καὶ δεήσομεν.

should imitate from youth upward only those characters which are suitable to their profession—the courageous, temperate, holy, free, and the like; but they should not depict or be skilful at imitating any kind of illiberality or baseness, lest from imitation they should come to be what they imitate. Did you never observe how imitations, beginning in early youth and continuing far into life, at length grow into habits and become a second nature, affecting body, voice, and mind?

Yes, certainly, he said.

Then, I said, we will not allow those for whom we profess a care and of whom we say that they ought to be good men, to imitate a woman, whether young or old, quarrelling with her husband, or striving and vaunting against the gods in conceit of her happiness, or when she is in affliction, or sorrow, or weeping; and certainly not one who is in sickness, love,

*vocabulary***δειλός** wretched, poor, cowardly

~Deimos

**δούλη** slave-woman**ἐθίζω** accustom**μαίνομαι** be berserk ~maenad**μεθύω** be soaked, drunk ~mead**μιμέομαι** (ἶ) imitate, represent**νήφω** be sober**παντάπασιν** altogether; yes, certainly**τριήρης** trireme ~row**χαλκεύω** fashion in bronze

Παντάπασι μὲν οὖν, ἥ δ' ὅς.

Οὐδέ γε δούλας τε καὶ δούλους πράττοντας ὅσα δούλων.

Οὐδὲ τοῦτο.

Οὐδέ γε ἄνδρας κακοὺς, ὥς ἔοικεν, δειλοὺς τε καὶ τὰ ἐναντία πράττοντας ὧν νυνδὴ εἵπομεν, κακηγοροῦντάς τε καὶ κωμωδοῦντας ἀλλήλους καὶ αἰσχρολογοῦντας, μεθύοντας ἢ καὶ νήφοντας, ἢ καὶ ἄλλα ὅσα οἱ τοιοῦτοι καὶ ἐν λόγοις καὶ ἐν ἔργοις ἀμαρτάνουσιν εἰς αὐτοὺς τε καὶ εἰς ἄλλους, οἶμαι δὲ οὐδὲ μαινομένοις ἐθιστέον ἀφομοιοῦν αὐτοὺς ἐν λόγοις οὐδὲ ἐν ἔργοις· γνωστέον μὲν γὰρ καὶ μαινομένους καὶ πονηροὺς ἄνδρας τε καὶ γυναῖκας, ποιητέον δὲ οὐδὲν τούτων οὐδὲ μιμητέον.

Ἀληθέστατα, ἔφη.

Τί δέ; ἦν δ' ἐγώ· χαλκεύοντας ἢ τι ἄλλο δημιουργοῦντας, ἢ ἐλαύνοντας τριήρεις ἢ κελεύοντας τούτοις, ἢ τι ἄλλο τῶν περὶ ταῦτα μιμητέον;



|altogether;  
|yes, certainly μὲν οὖν, ἥ δ' ὅς.

Οὐδέ γε |slave-woman καὶ δούλους πράττοντας ὅσα δούλων.

Οὐδὲ τοῦτο.

Οὐδέ γε ἄνδρας κακούς, ὥς ἔοικεν, |wretched γε καὶ τὰ  
ἐναντία πράττοντας ὧν νυνδὴ εἵπομεν, κακηγοροῦντάς  
τε καὶ κωμωδοῦντας ἀλλήλους καὶ αἰσχρολογοῦντας,  
|be soaked, drunk . . . |be sober , ἥ καὶ ἄλλα ὅσα οἱ τοιοῦτοι  
καὶ ἐν λόγοις καὶ ἐν ἔργοις ἀμαρτάνουσιν εἰς αὐτούς  
τε καὶ εἰς ἄλλους, οἶμαι δὲ οὐδὲ |be berserk |accustom  
ἀφομοιοῦν αὐτούς ἐν λόγοις οὐδὲ ἐν ἔργοις· γνωστέον  
μὲν γὰρ καὶ |be berserk καὶ πονηροὺς ἄνδρας τε καὶ  
γυναῖκας, ποιητέον δὲ οὐδὲν τούτων οὐδὲ |imitate,  
|represent

Ἀληθέστατα, ἔφη.

Τί δέ; ἦν δ' ἐγώ· |fashion in bronze ἥ τι ἄλλο  
δημιουργοῦντας, ἥ ἐλαύνοντας |trireme ἥ κελεύοντας  
τούτοις, ἥ τι ἄλλο τῶν περὶ ταῦτα |imitate,  
|represent

or labour.

Very right, he said.

Neither must they represent slaves, male or female, performing the offices of slaves?

They must not.

And surely not bad men, whether cowards or any others, who do the reverse of what we have just been prescribing, who scold or mock or revile one another in drink or out of drink, or who in any other manner sin against themselves and their neighbours in word or deed, as the manner of such is. Neither should they be trained to imitate the action or speech of men or women who are mad or bad; for madness, like vice, is to be known but not to be practised or imitated.

Very true, he replied.

Neither may they imitate smiths or other artificers, or oarsmen, or boatswains, or the like?

How can they, he said, when they are not allowed

*vocabulary***ἀνόμοιος** different, dissimilar**ἀπαγγέλλω** announce, order, promise  
~angel**ἀπείρητος** untried, unattempted,  
unskilled ~pierce**βροντή** thunder ~brontosaurus**διάγω** lead through; pass a time  
~demagogue**διηγέομαι** detail, describe**διήγησις** -εως (f) narration**εἶδος** -ους (n, 3) appearance, form  
~-oid**ἔξιμι** go forth; is possible ~ion**ἐξίστημι** displace, transform; (+gen)  
give up ~station**ἐπειδάν** when, after**κτυπέω** crash**μαίνομαι** be berserk ~maenad**μέτριος** medium, moderate**μιμέομαι** (ι) imitate, represent**μίμησις** -τος (ι, f) imitation,  
representation**μυκάομαι** (υ) moo, creak, ring**ποῖος** what kind**πραΐξις** -εως (f) result, business  
~practice**προσέχω** direct to; think about**ταῦρος** bull ~steer**φύω** produce, beget; clasp ~physics**χρεμετίζω** neigh**φοφέω** make a noise

Καὶ πῶς; ἔφη, οἷς γε οὐδὲ προσέχων τὸν νοῦν τούτων οὐδενὶ ἐξέσται;

Τί δέ; ἵππους χρεμετίζοντας καὶ ταύρους μυκωμένους καὶ ποταμοὺς ψοφοῦντας καὶ θάλατταν κτυποῦσαν καὶ βροντὰς καὶ πάντα αὖ τὰ τοιαῦτα ἢ μιμήσονται;

Ἄλλ' ἀπείρηται αὐτοῖς, ἔφη, μήτε μαίνεσθαι μήτε μαινομένοις ἀφομοιοῦσθαι.

Εἰ ἄρα, ἦν δ' ἐγώ, μανθάνω ἃ σὺ λέγεις, ἔστιν τι εἶδος λέξεώς τε καὶ διηγήσεως ἐν ᾧ ἂν διηγοῖτο ὁ τῷ ὄντι καλὸς καὶ ἀγαθός, ὅποτε τι δέοι αὐτὸν λέγειν, καὶ ἕτερον αὖ ἀνόμοιον τούτῳ εἶδος, οὗ ἂν ἔχοιτο αἰεὶ καὶ ἐν ᾧ διηγοῖτο ὁ ἐναντίως ἐκείνῳ φύς τε καὶ τραφεῖς.

Ποῖα δὴ, ἔφη, ταῦτα;

Ὅ μὲν μοι δοκεῖ, ἦν δ' ἐγώ, μέτριος ἀνὴρ, ἐπειδὰν ἀφίκηται ἐν τῇ διηγήσει ἐπὶ λέξιν τινὰ ἢ πράξιν ἀνδρὸς ἀγαθοῦ, ἐθελήσῃν ὥς αὐτὸς ὢν ἐκείνος ἀπαγγέλλειν καὶ οὐκ αἰσχυνεῖσθαι ἐπὶ τῇ τοιαύτῃ μιμήσει, μάλιστα

Καὶ πῶς; ἔφη, οἷς γε οὐδὲ |direct to; think about τὸν νοῦν τούτων  
οὐδενὶ ἐξέσται;

Τί δέ; ἵππους |neigh καὶ |bull |moo, creak, ring  
καὶ ποταμοὺς |make a noise καὶ θάλατταν |crash καὶ  
|thunder καὶ πάντα αὐτὰ τοιαῦτα ἢ |imitate, represent ,

Ἄλλ' |untried αὐτοῖς, ἔφη, μήτε |be berserk μήτε  
|be berserk ἀφομοιοῦσθαι.

Εἰ ἄρα, ἦν δ' ἐγώ, μανθάνω ἃ σὺ λέγεις, ἔστιν τι |form  
λέξεώς τε καὶ |narration ἐν ᾧ ἂν |detail, describe ὁ τῷ ὄντι  
καλὸς καγαθός, ὅποτε τι δέοι αὐτὸν λέγειν, καὶ ἕτερον αὐ  
|different, dissimilar τούτῳ |form , οὗ ἂν ἔχοιτο αἰεὶ καὶ ἐν ᾧ |detail, describe  
ὁ ἐναντίως ἐκείνῳ |produce, ... τραφεῖς.  
|beget; clasp

|what kind ἔφη, ταῦτα;

Ὁ μὲν μοι δοκεῖ, ἦν δ' ἐγώ, |medium, moderate νήρ, |when, after ἀφίκηται  
ἐν τῇ διηγῇσει ἐπὶ λέξιν τινὰ ἣ |result, business ἀνδρὸς ἀγαθοῦ,  
ἐθελήσειν ὥς αὐτὸς ὢν ἐκείνος |announce, or- der, promise καὶ οὐκ  
αἰσχυνεῖσθαι ἐπὶ τῇ τοιαύτῃ μιμήσει, μάλιστα

to apply their minds to the callings of any of these?

Nor may they imitate the neighing of horses, the bellowing of bulls, the murmur of rivers and roll of the ocean, thunder, and all that sort of thing?

Nay, he said, if madness be forbidden, neither may they copy the behaviour of madmen.

You mean, I said, if I understand you aright, that there is one sort of narrative style which may be employed by a truly good man when he has anything to say, and that another sort will be used by a man of an opposite character and education.

And which are these two sorts? he asked.

Suppose, I answered, that a just and good man in the course of a narration comes on some saying or action of another good man,—I should imagine that he will like to personate him, and will not be ashamed of this

*vocabulary*

**ἀνάξιος** unworthy, undeserved  
**ἀσφαλής** safe, easy, steady, careful  
**ἀτιμάζω** (ι) insult, dishonor  
**βραχύς** low, short  
**διάγω** lead through; pass a time  
 ~demagogue  
**διάνοια** a thought; intelligence  
**διέρχομαι** pierce, traverse  
**διηγέομαι** detail, describe  
**διήγησις** -εως (f) narration  
**δυσχεραίνω** disdain, be annoyed by  
**εἰκός** likely  
**ἔμφρων** sane, conscious, rational  
**ἐνίστημι** install; threaten; block  
**ἔρως** -τος (m) love, desire ~erotic  
**μέθη** strong drink, drunkenness

**μετέχω** partake of  
**μιμέομαι** (ι) imitate, represent  
**μίμησις** -τος (ι, f) imitation, representation  
**νόσος** (f) plague, pestilence ~noisome  
**οὐκοῦν** not so?; and so  
**παιδιά** childish play  
**σπουδή** zeal; (dat) with difficulty, hastily ~repudiate  
**συμφορά** collecting; accident, misfortune  
**σφάλλω** overthrow, balk, stagger  
**τύπος** mold, form ~type  
**χείρων** worse, more base, inferior, weaker  
**χρηστός** useful; brave, worthy

μὲν μιμούμενος τὸν ἀγαθὸν ἀσφαλῶς τε καὶ ἐμφρόνως  
 πράττοντα, ἐλάττω δὲ καὶ ἥττον ἢ ὑπὸ νόσων ἢ ὑπὸ  
 ἐρώτων ἐσφαλμένον ἢ καὶ ὑπὸ μέθης ἢ τινος ἄλλης  
 συμφορᾶς· ὅταν δὲ γίγνηται κατὰ τινὰ ἑαυτοῦ ἀνάξιον,  
 οὐκ ἐβελήσειν σπουδῇ ἀπεικάζειν ἑαυτὸν τῷ χείρονι, εἰ μὴ  
 ἄρα κατὰ βραχύ, ὅταν τι χρηστὸν ποιῇ, ἀλλ' αἰσχυνείσθαι,  
 ἅμα μὲν ἀγύμναστος ὢν τοῦ μιμῆσθαι τοὺς τοιούτους,  
 ἅμα δὲ καὶ δυσχεραίνων αὐτὸν ἐκμάττειν τε καὶ ἐνιστάναι  
 εἰς τοὺς τῶν κακιόνων τύπους, ἀτιμάζων τῇ διανοίᾳ, ὅτι  
 μὴ παιδιᾶς χάριν.

Εἰκός, ἔφη.

Οὐκοῦν διηγῆσαι χρήσεται οἷα ἡμεῖς ὀλίγον πρότερον  
 διήλθομεν περὶ τὰ τοῦ Ὀμήρου ἔπη, καὶ ἔσται αὐτοῦ ἡ  
 λέξις μετέχουσα μὲν ἀμφοτέρων, μιμήσεώς τε καὶ τῆς  
 ἄλλης διηγήσεως, σμικρὸν δέ τι μέρος ἐν πολλῷ λόγῳ  
 τῆς μιμήσεως; ἢ οὐδὲν λέγω;

Καὶ μάλα, ἔφη, οἷόν γε ἀνάγκη τὸν τύπον εἶναι τοῦ



μὲν |imitate,      τὸν ἀγαθὸν ἀσφαλῶς τε καὶ |sane, conscious,  
|represent      |rational

πράττοντα, ἐλάττω δὲ καὶ ἥττον ἢ ὑπὸ |plague ἢ ὑπὸ

|love,      |overthrow, balk ἢ καὶ ὑπὸ |strong d̄rink, ὅς ἄλλης  
|desire      |drunkenness

|collecting; acci- ν δὲ γίγνηται κατὰ τινα ἑαυτοῦ |unworthy,  
|dent, misfortune      |undeserved

οὐκ ἐθελήσειν |zeal; (dat) with ἕξειν ἑαυτὸν τῷ |worse, more, base  
|difficulty, hastily

ἄρα κατὰ |low, short ἂν τι |useful; brave, ἦ, ἀλλ' αἰσχυνεῖσθαι,  
|worthy

ἅμα μὲν ἀγύμναστος ὢν τοῦ |imitate,      τοὺς τοιούτους,  
|represent

ἅμα δὲ καὶ |disdain, be an- αὐτὸν ἐκμάττειν τε καὶ |install; threaten;  
|nayed by      |block

εἰς τοὺς τῶν κακιόνων |mold,      , |dishonor τῇ |a thought; ἡ  
|form      |intelligence

μὴ παιδιᾶς χάριν.

|likely , ἔφη.

|not so?; and ὥς ἴσται χρήσεται οἷα ἡμεῖς ὀλίγον πρότερον

|pierce,      περὶ τὰ τοῦ Ὀμήρου ἔπη, καὶ ἔσται αὐτοῦ ἡ  
|traverse

λέξις |partake of      μὲν ἀμφοτέρων, |imitation, rep- καὶ τῆς  
|representation

ἄλλης |narration      , σμικρὸν δέ τι μέρος ἐν πολλῷ λόγῳ

τῆς |imitation, rep- οὐδὲν λέγω;  
|representation

Καὶ μάλα, ἔφη, οἷόν γε ἀνάγκη τὸν |mold, form... τοῦ

sort of imitation: he will be most ready to play the part of the good man when he is acting firmly and wisely; in a less degree when he is overtaken by illness or love or drink, or has met with any other disaster. But when he comes to a character which is unworthy of him, he will not make a study of that; he will disdain such a person, and will assume his likeness, if at all, for a moment only when he is performing some good action; at other times he will be ashamed to play a part which he has never practised, nor will he like to fashion and frame himself after the baser models; he feels the employment of such an art, unless in jest, to be beneath him, and his mind revolts at it.

So I should expect, he replied.

Then he will adopt a mode of narration such as we have illustrated out of Homer, that is to say, his style will be both imitative and narrative; but there will be very little of the former, and a great deal of the latter. Do you agree?

Certainly, he said; that is the model which such a speaker must necessarily take.

But there is another sort of character who will narrate anything, and,

*vocabulary*

**ἀνάξιος** unworthy, undeserved  
**ἄξων** ἄξονος (m, 3) axle ~axon  
**ἄρμονία** fastener; agreement  
 ~harmony  
**αὐλέω** play (blow, toot)  
**αὐλή** courtyard  
**αὐλῖς** -τος (f) roost, bivouac  
**αὐλός** flute, tube, hollow  
**αὐλών** canyon, strait, canal  
**βροντή** thunder ~brontosaurus  
**διάγω** lead through; pass a time  
 ~demagogue  
**διηγέομαι** detail, describe  
**διήγησις** -εως (f) narration  
**εἶδος** -ους (n, 3) appearance, form  
 ~-oid  
**ἐπιχειρέω** do, try, attack ~chiral  
**ἐπιχείρησις** -τος (f) attack  
**μεταβολή** change, exchange  
**μιμέομαι** (ι) imitate, represent  
**μίμησις** -τος (ι, f) imitation,

## representation

**ὄργανον** tool; body organ  
**ὀρθός** upright, straight; correct, just  
 ~orthogonal  
**ὀρθόω** stand up  
**ὄρνεον** bird ~ornithology  
**οὐχ οὐν** not so?; and so  
**πρέπω** be conspicuous, preeminent  
 ~refurbish  
**πρόβατον** cattle, flocks, herds  
**ρήτωρ** public speaker  
**ῥυθμός** measured; symmetrical  
**σάλπιγξ** -γος (f) trumpet  
**σπουδή** zeal; (dat) with difficulty,  
 hastily ~repudiate  
**σῦριγξ** -γος (f) pan pipes  
**σχῆμα** -τος (n, 3) form, figure  
**τοῖνον** well, then  
**φαῦλος** trifling  
**φθόγγος** voice ~diphthong  
**χάλαζα** hail  
**ψόφος** noise

τοιούτου ῥήτορος.

Οὐκοῦν, ἦν δ' ἐγώ, ὁ μὴ τοιούτος αἶ, ὅσω ἂν φανλότερος  
 ἦ, πάντα τε μᾶλλον διηγῆσεται καὶ οὐδὲν ἑαυτοῦ ἀνάξιον  
 οἰήσεται εἶναι, ὥστε πάντα ἐπιχειρήσει μιμεῖσθαι σπουδῇ  
 τε καὶ ἐναντίον πολλῶν, καὶ ἃ νυνδὴ ἐλέγομεν, βροντάς  
 τε καὶ ψόφους ἀνέμων τε καὶ χαλαζῶν καὶ ἀξόνων τε καὶ  
 τροχιλιῶν, καὶ σαλπίγγων καὶ αὐλῶν καὶ συρίγγων καὶ  
 πάντων ὀργάνων φωνάς, καὶ ἔτι κυνῶν καὶ προβάτων  
 καὶ ὀρνέων φθόγγους· καὶ ἔσται δὴ ἡ τούτου λέξις ἅπασα  
 διὰ μιμήσεως φωναῖς τε καὶ σχήμασιν, ἣ σμικρόν τι  
 διηγῆσεως ἔχουσα;

Ἀνάγκη, ἔφη, καὶ τοῦτο.

Ταῦτα τοίνυν, ἦν δ' ἐγώ, ἔλεγον τὰ δύο εἶδη τῆς λέξεως.

Καὶ γὰρ ἔστιν, ἔφη.

Οὐκοῦν αὐτοῖν τὸ μὲν σμικρὰς τὰς μεταβολὰς ἔχει, καὶ  
 εἴαν τις ἀποδιδῶ πρόπουσαν ἀρμονίαν καὶ ῥυθμὸν τῇ λέξει,  
 ὀλίγου πρὸς τὴν αὐτὴν γίγνεται λέγειν τῷ ὀρθῶς λέγοντι

τοιούτου |public  
|speaker

|not so?; and so' ἐγώ, ὁ μὴ τοιούτος αὖ, ὅσῳ ἂν |trifling

ἦ, πάντα τε μᾶλλον διηγῆσεται καὶ οὐδὲν ἑαυτοῦ |unworthy,  
|undeserved  
οἰήσεται εἶναι, ὥστε πάντα ἐπιχειρήσει |imitate, |zeal; (dat) with diffi-  
|represent |culty, hastily  
τε καὶ ἐναντίον πολλῶν, καὶ ἅ νυνδὴ ἐλέγομεν, |thunder

τε καὶ |noise ἀνέμων τε καὶ |hail καὶ |axle τε καὶ

τροχιλιῶν, καὶ |trumpet καὶ αὐλῶν καὶ |pan pipes καὶ

πάντων |tool; body organ ᾤς, καὶ ἔτι κυνῶν καὶ |cattle, flocks,  
|herds

καὶ |bird |voice καὶ ἔσται δὴ ἡ τούτου λέξις ἅπασα

διὰ |imitation, rep- |ναῖς τε καὶ |form, , ἥ συμκρόν τι  
|resentation |figure

|narration ἔχουσα;

Ἀνάγκη, ἔφη, καὶ τοῦτο.

Ταῦτα |well, then, δ' ἐγώ, ἔλεγον τὰ δύο |form γῆς λέξεως.

Καὶ γὰρ ἔστιν, ἔφη.

|not so?; and so' τὸ μὲν συμκρὰς τὰς |change, ἔχει, καὶ  
|exchange

εἰάν τις ἀποδιδῶ |be conspicu-|fastener; καὶ |measured; ἔξει,  
|ous, preemi-|agreement |symmetrical  
|nent  
ὀλίγου πρὸς τὴν αὐτὴν γίγνεται λέγειν τῷ ὀρθῶς λέγοντι

the worse he is, the more unscrupulous he will be; nothing will be too bad for him: and he will be ready to imitate anything, not as a joke, but in right good earnest, and before a large company. As I was just now saying, he will attempt to represent the roll of thunder, the noise of wind and hail, or the creaking of wheels, and pulleys, and the various sounds of flutes, pipes, trumpets, and all sorts of instruments: he will bark like a dog, bleat like a sheep, or crow like a cock; his entire art will consist in imitation of voice and gesture, and there will be very little narration.

That, he said, will be his mode of speaking.

These, then, are the two kinds of style?

Yes.

And you would agree with me in saying that one of them is simple and has but slight changes; and if the harmony and rhythm are also chosen for their simplicity, the result is that the speaker, if he speaks correctly, is always pretty much the same in style, and he will

*vocabulary*

**ἄκρατος** (αᾶ) pure, unmixed ~crater  
**ἄρμονία** fastener; agreement  
 ~harmony  
**εἶδος** -ους (n, 3) appearance, form  
 ~-oid  
**ἐπιεικής** fitting ~icon  
**ἐπιτυγχάνω** meet, attain  
**κεράννυμι** (ῶ) mix ~crater  
**κομιδή** care, tending, providing for  
**κράζω** croak, scream  
**μεταβολή** change, exchange  
**μιμητής** -οῦ (ī, m, 1) imitator, actor,  
 poet

**μορφή** beauty

**οἰκεῖος** household, familiar, proper  
**παντοδαπής** of every kind, manifold  
**παντοδαπός** of every kind, manifold  
**παραδείκνυμι** (ῶ) receive, admit  
**παραπλήσιος** similar to  
**ποιητής** -οῦ (m, 1) maker, author  
**ποιητός** made, well-made ~poet  
**πότερος** which, whichever of two  
**ῥυθμός** measured; symmetrical  
**σφόδρα** very much  
**τύπος** mold, form ~type  
**ὡσαύτως** in the same way

καὶ ἐν μιᾷ ἁρμονίᾳ— σμικραὶ γὰρ αἱ μεταβολαί— καὶ δὴ  
καὶ ἐν ῥυθμῷ ὡσαύτως παραπλησίῳ τινί;

Κομιδῇ μὲν οὖν, ἔφη, οὕτως ἔχει.

Τί δὲ τὸ τοῦ ἐτέρου εἶδος; οὐ τῶν ἐναντίων δεῖται, πασῶν  
μὲν ἁρμονιῶν, πάντων δὲ ῥυθμῶν, εἰ μέλλει αὐτὸ οἰκείως  
λέγεσθαι, διὰ τὸ παντοδαπὰς μορφὰς τῶν μεταβολῶν  
ἔχειν;

Καὶ σφόδρα γε οὕτως ἔχει.

Ἄρ' οὖν πάντες οἱ ποιηταὶ καὶ οἳ τι λέγοντες ἢ τῷ ἐτέρῳ  
τούτων ἐπιτυγχάνουσιν τύπῳ τῆς λέξεως ἢ τῷ ἐτέρῳ ἢ ἐξ  
ἀμφοτέρων τινὲ συγκεραννύντες;

Ἀνάγκη, ἔφη.

Τί οὖν ποιήσομεν; ἦν δ' ἐγώ· πότερον εἰς τὴν πόλιν πάντας  
τούτους παραδεξόμεθα ἢ τῶν ἀκράτων τὸν ἕτερον ἢ τὸν  
κεκραμένον;

Ἐὰν ἡ ἐμή, ἔφη, νικᾷ, τὸν τοῦ ἐπιεικοῦς μιμητὴν ἄκρατον.



καὶ ἐν μιᾷ |fastener; - σμικραὶ γὰρ αἱ |change, — καὶ δὴ  
|agreement |exchange

καὶ ἐν |mea- |in the same|similar to τινί;  
|sured; |way  
|sym-

Κομιδῇ |metrical μέν οὖν, ἔφη, οὕτως ἔχει.

Τί δὲ τὸ τοῦ ἐτέρου |form , οὐ τῶν ἐναντίων δεῖται, πασῶν

μὲν |fastener; , πάντων δὲ |measured; ᾧ μέλλει αὖ |household, familiar,  
|agreement |symmetrical |proper

λέγεσθαι, διὰ τὸ παντοδαπὰς |beauty τῶν μεταβολῶν

ἔχειν;

Καὶ |very much : οὕτως ἔχει.

Ἄρ' οὖν πάντες οἱ ποιηταὶ καὶ οἱ τι λέγοντες ἢ τῷ ἐτέρῳ

τούτων |meet, attain |mold, form .λέξεως ἢ τῷ ἐτέρῳ ἢ ἐξ

ἀμφοτέρων τινὲ συγκεραννύντες;

Ἀνάγκη, ἔφη.

Τί οὖν ποιήσομεν; ἣν δ' ἐγώ· |which, ἢς τὴν πόλιν πάντας  
|whichever

τούτους παραδεξόμεθα ἢ τῶν |pure τὸν ἕτερον ἢ τὸν

κεκραμένον;

Ἐὰν ἡ ἐμή, ἔφη, νικᾷ, τὸν τοῦ |fitting |imitator, |pure  
|actor

keep within the limits of a single harmony (for the changes are not great), and in like manner he will make use of nearly the same rhythm?

That is quite true, he said.

Whereas the other requires all sorts of harmonies and all sorts of rhythms, if the music and the style are to correspond, because the style has all sorts of changes.

That is also perfectly true, he replied.

And do not the two styles, or the mixture of the two, comprehend all poetry, and every form of expression in words? No one can say anything except in one or other of them or in both together.

They include all, he said.

And shall we receive into our State all the three styles, or one only of the two unmixed styles? or would you include the mixed?

I should prefer only to admit

*vocabulary*

γεωργός farming

δικαστής -οῦ (m, 1) judge, juror

διπλός double, overlapping

ἡδύς sweet, pleasant ~hedonism

κεράννυμι (ῥ) mix ~crater

κράζω croak, scream

κυβερνήτης -ου (m, 1) steersman,  
governor ~govern

μιμέομαι (ῑ) imitate, represent

οὐκοῦν not so?; and so

παντοδαπής of every kind, manifold

παντοδαπός of every kind, manifold

πολεμικός warlike, hostile ~polemic

πολιτεία (ῑ) citizenship; government

σκυτότομος leather worker

σοφία skill; wisdom ~sophistry

Ἄλλὰ μὲν, ὦ Ἀδείμαντε, ἡδύς γε καὶ ὁ κεκραμένος, πολὺν δὲ ἥδιστος παισὶ τε καὶ παιδαγωγοῖς ὁ ἐναντίος οὗ σὺ αἰρῇ καὶ τῷ πλείστῳ ὄχλῳ.

Ἡδιστος γάρ.

Ἄλλ' ἴσως, ἦν δ' ἐγώ, οὐκ ἂν αὐτὸν ἀρμόττειν φαίης τῇ ἡμετέρᾳ πολιτείᾳ, ὅτι οὐκ ἔστιν διπλοῦς ἀνὴρ παρ' ἡμῖν οὐδὲ πολλαπλοῦς, ἐπειδὴ ἕκαστος ἐν πράττει.

Οὐ γὰρ οὖν ἀρμόττει.

Οὐκοῦν διὰ ταῦτα ἐν μόνῃ τῇ τοιαύτῃ πόλει τόν τε σκυτοτόμον σκυτοτόμον εὐρήσομεν καὶ οὐ κυβερνήτην πρὸς τῇ σκυτοτομίᾳ, καὶ τὸν γεωργὸν γεωργὸν καὶ οὐ δικαστὴν πρὸς τῇ γεωργίᾳ, καὶ τὸν πολεμικὸν πολεμικὸν καὶ οὐ χρηματιστὴν πρὸς τῇ πολεμικῇ, καὶ πάντας οὕτω;

Ἀληθῆ, ἔφη.

Ἄνδρα δὴ, ὡς ἔοικε, δυνάμενον ὑπὸ σοφίας παντοδαπὸν γίγνεσθαι καὶ μμείσθαι πάντα χρήματα, εἰ ἡμῖν ἀφίκοιτο

Ἄλλὰ μὲν, ὦ Ἀδείμαντε, |sweet γε καὶ ὁ κεκραμένος, πολὺ  
 δὲ |sweet παισί τε καὶ παιδαγωγοῖς ὁ ἐναντίος οὐδ' σὺ αἰρή  
 καὶ τῷ πλείστῳ ὄχλῳ.

|sweet γάρ.

Ἄλλ' ἴσως, ἦν δ' ἐγώ, οὐκ ἂν αὐτὸν ἀρμόττειν φαίης τῇ  
 ἡμετέρᾳ |citizenship; ὅτι οὐκ ἔστιν |double ἀνὴρ παρ' ἡμῖν  
 |government  
 οὐδὲ πολλαπλοῦς, ἐπειδὴ ἕκαστος ἐν πράττει.

Οὐ γὰρ οὖν ἀρμόττει.

|not so?; and so αὐτα ἐν μόνῃ τῇ τοιαύτῃ πόλει τὸν τε  
 σκυτοτόμον σκυτοτόμον εὐρήσομεν καὶ οὐ |steersman,  
 |governor  
 πρὸς τῇ σκυτοτομίᾳ, καὶ τὸν |farming |farming καὶ οὐ  
 |judge, πρὸς τῇ γεωργίᾳ, καὶ τὸν |warlike, |warlike,  
 |juror |hostile |hostile  
 καὶ οὐ χρηματιστὴν πρὸς τῇ |warlike, , καὶ πάντας οὕτω;  
 |hostile

Ἀληθῆ, ἔφη.

Ἄνδρα δὴ, ὥς ἔοικε, δυνάμενον ὑπὸ σοφίας παντοδαπὸν  
 γίγνεσθαι καὶ |imitate, πάντα χρήματα, εἰ ἡμῖν ἀφίκοιτο  
 |represent

the pure imitator of virtue.

Yes, I said, Adeimantus, but the mixed style is also very charming: and indeed the pantomimic, which is the opposite of the one chosen by you, is the most popular style with children and their attendants, and with the world in general.

I do not deny it.

But I suppose you would argue that such a style is unsuitable to our State, in which human nature is not twofold or manifold, for one man plays one part only?

Yes; quite unsuitable.

And this is the reason why in our State, and in our State only, we shall find a shoemaker to be a shoemaker and not a pilot also, and a husbandman to be a husbandman and not a dicast also, and a soldier a soldier and not a trader also, and the same throughout?

True, he said.

And therefore when any one of these pantomimic gentlemen, who are so clever that they can imitate anything, comes to us, and makes

*vocabulary*

ἀηδής unpleasant

ᾠοιδή song

ἀποπέμπω send away ~pomp

ἐγγίγνομαι live in ~genus

ἐπιδείκνυμι (ῶ) display, exhibit

ἐπιεικής fitting ~icon

ἐπιχειρέω do, try, attack ~chiral

ἔριον wool ~Eriogonum

ἡδύς sweet, pleasant ~hedonism

θαυμαστός wonderful; admirable

θέμις -τος (f) custom, law

καταχεύω pour onto

κινδυνεύω encounter danger; (+inf)

there is a danger that

μιμέομαι (ῖ) imitate, represent

μουσική art, music

μύρον oil, perfume

νομοθετέω make laws

οὐκοῦν not so?; and so

παιδεύω raise; train

παντελής complete, absolute

ποίημα -τος (n, 3) work, deed

ποιητής -οῦ (m, 1) maker, author

ποιητός made, well-made ~poet

προσκυνέω kow tow to; kiss

στέφω crown, put around

στρατιώτης -ου (m, 1) soldier,

mercenary ~strategy

τύπος mold, form ~type

τύπτω beat, smite ~stupid

ὠφέλεια -ίας profit

εἰς τὴν πόλιν αὐτός τε καὶ τὰ ποιήματα βουλόμενος  
 ἐπιδείξασθαι, προσκυνοῖμεν ἂν αὐτὸν ὡς ἱερὸν καὶ  
 θαυμαστὸν καὶ ἡδύν, εἵπομεν δ' ἂν ὅτι οὐκ ἔστιν τοιοῦτος  
 ἀνὴρ ἐν τῇ πόλει παρ' ἡμῖν οὔτε θέμις ἐγγενέσθαι,  
 ἀποπέμποιμέν τε εἰς ἄλλην πόλιν μύρον κατὰ τῆς  
 κεφαλῆς καταχέαντες καὶ ἐρίῳ στέψαντες, αὐτοὶ δ' ἂν  
 τῷ αὐστηροτέρῳ καὶ ἀηδεστέρῳ ποιητῇ χρώμεθα καὶ  
 μυθολόγῳ ὠφελίας ἔνεκα, ὃς ἡμῖν τὴν τοῦ ἐπαικικοῦς λέξιν  
 μιμοῖτο καὶ τὰ λεγόμενα λέγοι ἐν ἐκείνοις τοῖς τύποις  
 οἷς κατ' ἀρχὰς ἐνομοθετησάμεθα, ὅτε τοὺς στρατιώτας  
 ἐπεχειροῦμεν παιδεύειν.

Καὶ μάλ', ἔφη, οὕτως ἂν ποιοῖμεν, εἰ ἐφ' ἡμῖν εἴη.

Νῦν δὴ, εἶπον ἐγώ, ὦ φίλε, κινδυνεύει ἡμῖν τῆς μουσικῆς  
 τὸ περὶ λόγους τε καὶ μύθους παντελῶς διαπεπεράνθαι· ἃ  
 τε γὰρ λεκτέον καὶ ὡς λεκτέον εἴρηται.

Καὶ αὐτῷ μοι δοκεῖ, ἔφη.

Οὐκοῦν μετὰ τοῦτο, ἦν δ' ἐγώ, τὸ περὶ ᾠδῆς τρόπου καὶ



εἰς τὴν πόλιν αὐτός τε καὶ τὰ |work, deed βουλόμενος  
 |display, exhibit, |kow tow to; kiss ἂν αὐτὸν ὡς ἱερὸν καὶ  
 |wonderful; καὶ |sweet, εἴπομεν δ' ἂν ὅτι οὐκ ἔστιν τοιοῦτος  
 |admirable  
 ἀνὴρ ἐν τῇ πόλει παρ' ἡμῖν οὔτε |custom, |live in ,  
 |law  
 |send away τε εἰς ἄλλην πόλιν |oil, perfume ἀ τῆς  
 κεφαλῆς καταχέαντες καὶ |wool |crown, put around ὃ δ' ἂν  
 τῷ αὐστηροτέρῳ καὶ |unpleasant ποιητῇ χράμεθα καὶ  
 μυθολόγῳ |profit ἔνεκα, ὃς ἡμῖν τὴν τοῦ |fitting λέξιν  
 |imitate, καὶ τὰ λεγόμενα λέγοι ἐν ἐκείνοις τοῖς τύποις  
 |represent  
 οἷς κατ' ἀρχὰς |make laws , ὅτε τοὺς |soldier,  
 |mercenary  
 |do, try, attack |raise; train .

Καὶ μάλ', ἔφη, οὕτως ἂν ποιοῖμεν, εἰ ἐφ' ἡμῖν εἴη.

Νῦν δὴ, εἶπον ἐγώ, ὦ φίλε, |encounter ὅτι danger; |art, music  
 (+inf) there is a danger  
 τὸ περὶ λόγους τε καὶ μύθους |that  
 |complete, διαπεπεράνθαι· ἃ  
 |absolute  
 τε γὰρ λεκτέον καὶ ὡς λεκτέον εἴρηται.

Καὶ αὐτῷ μοι δοκεῖ, ἔφη.

|not so?; and so οὐτο, ἦν δ' ἐγώ, τὸ περὶ ᾧδης τρόπου καὶ

a proposal to exhibit himself and his poetry, we will fall down and worship him as a sweet and holy and wonderful being; but we must also inform him that in our State such as he are not permitted to exist; the law will not allow them. And so when we have anointed him with myrrh, and set a garland of wool upon his head, we shall send him away to another city. For we mean to employ for our souls' health the rougher and severer poet or story-teller, who will imitate the style of the virtuous only, and will follow those models which we prescribed at first when we began the education of our soldiers.

We certainly will, he said, if we have the power.

Then now, my friend, I said, that part of music or literary education which relates to the story or myth may be considered to be finished; for the matter and manner have both been discussed.

I think so too, he said.

Next in order will follow melody

*vocabulary***ᾄδω** sing**αἰδέομαι** sing**αἰδέομαι** respect, be ashamed**ἁρμονία** fastener; agreement

~harmony

**ἄρτι** at the same time**δῆλος** visible, conspicuous**δήπου** perhaps; is it not so?**εἴπερ** if indeed**ἐκτός** outside**κινδυνεύω** encounter danger; (+inf)

there is a danger that

**μέλος** -ους (n, 3) limb; melody**ναί** yea**οὐκ οὐν** certainly not**οὐκοῦν** not so?; and so**πάντως** by all means**ποῖος** what kind**προαγορεύω** declare, predict, order**προεῖπον** foretell, proclaim, order  
before**προερέω** say beforehand**προλέγω** prophecy, proclaim; preselect

~legion

**ῥυθμός** measured; symmetrical**σύγκειμαι** be composed of, agreed on**συμβάλλω** pit against; compare; mp:

meet, fall in with ~ballistic

**τοίνυν** well, then**τύπος** mold, form ~type**τύπτω** beat, smite ~stupid**ὑποπτεύω** guess, observe, be  
suspicious of**ὡσαύτως** in the same way

μελῶν λοιπόν;

Δῆλα δῆ.

Ἄρ' οὖν οὐ πᾶς ἤδη ἂν εὖροι ἃ ἡμῖν λεκτέον περὶ αὐτῶν οἶα δεῖ εἶναι, εἴπερ μέλλομεν τοῖς προειρημένοις συμφωνήσιν;

Καὶ ὁ Γλαῦκων ἐπιγελάσας, ἐγὼ τοίνυν, ἔφη, ὦ Σώκρατες, κινδυνεύω ἐκτὸς τῶν πάντων εἶναι· οὐκουν ἱκανῶς γε ἔχω ἐν τῷ παρόντι συμβαλέσθαι ποῖα ἅττα δεῖ ἡμᾶς λέγειν· ὑποπτεύω μέντοι.

Πάντως δῆπου, ἦν δ' ἐγώ, πρῶτον μὲν τόδε ἱκανῶς ἔχεις λέγειν, ὅτι τὸ μέλος ἐκ τριῶν ἐστὶν συγκεείμενον, λόγου τε καὶ ἀρμονίας καὶ ρυθμοῦ.

Ναί, ἔφη, τοῦτό γε.

Οὐκοῦν ὅσον γε αὐτοῦ λόγος ἐστίν, οὐδὲν δῆπου διαφέρει τοῦ μὴ ᾄδομένου λόγου πρὸς τὸ ἐν τοῖς αὐτοῖς δεῖν τύποις λέγεσθαι οἷς ἄρτι προείπομεν καὶ ὡσαύτως;

Ἀληθῆ,

ἔφη.

μελῶν λοιπόν;

visible,  
conspicuous

Ἄρ' οὖν οὐ πᾶς ἤδη ἂν εὗροι ἃ ἡμῖν λεκτέον περὶ αὐτῶν οἶα

δεῖ εἶναι, |if indeed ἄλομεν τοῖς προειρημένοις συμφωνήσιν;

Καὶ ὁ Γλαύκων ἐπιγέλασας, ἐγὼ |well, then ἔφη, ὦ

Σώκρατες, |encounter |outside γῶν πάντων εἶναι· |certainly not  
danger;  
ικανῶς γε ἔχω ἐν τῷ παρόντι |(+inf) there  
is a danger |pit against; |what kind : δεῖ  
that |compare; mp:  
|meet, fall in  
ἡμᾶς λέγειν· |guess, observe, τοῖς  
|be suspicious of |with

|by all |perhaps; ἵs δ' ἐγώ, πρῶτον μὲν τόδε ἱκανῶς ἔχεις  
|means |it not so?

λέγειν, ὅτι τὸ |limb; ἔκ τριῶν ἐστίν |be composed, λόγου τε  
|melody |of, agreed on

καὶ |fastener; καὶ |measured;  
|agreement |symmetrical

|yea , ἔφη, τοῦτό γε.

|not so?; and so , ἐ αὐτοῦ λόγος ἐστίν, οὐδὲν |perhaps; ἵs φέρει  
|it not so?

τοῦ μὴ ἀδομένου λόγου πρὸς τὸ ἐν τοῖς αὐτοῖς δεῖν τύποις

λέγεσθαι οἷς |at the same time ν καὶ |in the same way

Ἀληθῆ,

ἔφη.

and song.

That is obvious.

Every one can see already what we ought to say about them, if we are to be consistent with ourselves.

I fear, said Glaucon, laughing, that the word 'every one' hardly includes me, for I cannot at the moment say what they should be; though I may guess.

At any rate you can tell that a song or ode has three parts—the words, the melody, and the rhythm; that degree of knowledge I may presuppose?

Yes, he said; so much as that you may.

And as for the words, there will surely be no difference between words which are and which are not set to music; both will conform to the same laws, and

*vocabulary***ἀκολουθέω** follow**ἄρμονία** fastener; agreement

~harmony

**ἀφαιρέω** take away ~heresy**ἄχρηστος** useless, unprofitable**ἐπιεικής** fitting ~icon**θρῆνος** dirge ~threnody**μαλακός** soft**μέθη** strong drink, drunkenness**μέθυ** -εως (n, 3) wine ~mead**μουσικός** musical, aesthetic**οὐκοῦν** not so?; and so**προσδέω** bind also; need also**ῥυθμός** measured; symmetrical**συμποτικός** convivial**φύλαξ** -χος (m) guard; sentry

~phylactery

Καὶ μὴν τήν γε ἁρμονίαν καὶ ῥυθμὸν ἀκολουθεῖν δεῖ τῷ λόγῳ.

Πῶς δ' οὐ;

Ἄλλὰ μέντοι θρήνων γε καὶ ὀδυρμῶν ἔφαμεν ἐν λόγοις οὐδὲν προσδεῖσθαι.

Οὐ γὰρ οὖν.

Τίνες οὖν θρηνώδεις ἁρμονίαι; λέγε μοι· σὺ γὰρ μουσικός.

Μειξολυδιστί, ἔφη, καὶ συντονολυδιστί καὶ τοιαῦταί τινες.

Οὐκοῦν αὗται, ἦν δ' ἐγώ, ἀφαιρετέαι; ἄχρηστοι γὰρ καὶ γυνναιξιν ᾗς δεῖ ἐπιεικεῖς εἶναι, μὴ ὅτι ἀνδράσι.

Πάνυ γε.

Ἄλλὰ μὴν μέθη γε φύλαξιν ἀπρεπέστατον καὶ μαλακία καὶ ἀργία.

Πῶς γὰρ οὐ;

Τίνες οὖν μαλακαί τε καὶ συμποτικά τῶν ἁρμονιῶν;



Καὶ μὴν τήν γε 

fastener;  agreement	καὶ	mea- sured; symmet- rical	follow	δεῖ τῶ
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λόγω.

Πῶς δ' οὐ;

Ἀλλὰ μέντοι 

dirge	γε καὶ ὀδυρμῶν ἔφαμεν ἐν λόγοις
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οὐδὲν προσδεῖσθαι.

Οὐ γὰρ οὖν.

Τίνες οὖν θρηνώδεις 

fastener;  agreement	, λέγε μοι· σὺ γὰρ	musical,  aesthetic
-------------------------	--------------------	------------------------

.

Μειξολυδιστί, ἔφη, καὶ συντονονλυδιστὶ καὶ τοιαῦταί τινες.

|not so?; and so., ἦν δ' ἐγώ, 

take away	,  useless, un-  profitable
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 γυναιξίν ᾧς δεῖ 

fitting	εἶναι, μὴ ὅτι ἀνδράσι.
---------	------------------------

Πάνυ γε.

Ἀλλὰ μὴν μέθη γε 

guard;  sentry	ἄπρεπέστατον καὶ μαλακία καὶ
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ἀργία.

Πῶς γὰρ οὐ;

Τίνες οὖν 

soft	τε καὶ	convivial	τῶν	fastener;  agreement
------	--------	-----------	-----	-------------------------

,

these have been already determined by us?

Yes.

And the melody and rhythm will depend upon the words?

Certainly.

We were saying, when we spoke of the subject-matter, that we had no need of lamentation and strains of sorrow?

True.

And which are the harmonies expressive of sorrow? You are musical, and can tell me.

The harmonies which you mean are the mixed or tenor Lydian, and the full-toned or bass Lydian, and such like.

These then, I said, must be banished; even to women who have a character to maintain they are of no use, and much less to men.

Certainly.

In the next place, drunkenness and softness and indolence are utterly unbecoming the character of our guardians.

Utterly unbecoming.

And which are the soft or drinking harmonies?

*vocabulary*

**ἀνδρεῖος** of a man, manly  
**ἀποτυγχάνω** fail  
**ἁρμονία** fastener; agreement  
 ~harmony  
**βίαιος** by force  
**διδασχὴ** teaching  
**εἰρηνικός** peaceful  
**ἐκούσιος** voluntary  
**ἐξουσία** authority, office  
**ἐπέχω** hold, cover; offer; assail  
**ἐργασία** work, business; guild  
**εὐχή** prayer; vow ~vow  
**καταλείπω** leave behind, abandon

## ~eclipse

**κινδυνεύω** encounter danger; (+inf)  
 there is a danger that  
**μεταπείθω** change someone's mind  
**μιμέομαι** (ἶ) imitate, represent  
**νουθετέω** remind, warn  
**οὐδαμὸς** not anyone  
**πολεμικός** warlike, hostile ~polemic  
**συμφορά** collecting; accident, misfortune  
**τραῦμα** -τος (n, 3) injury  
**τύχη** fortune, act of a god  
**ὑπερήφανος** arrogant  
**φθόγγος** voice ~diphthong

Ίαστί, ἥ δ' ὅς, καὶ λυδιστὶ αὖ τινες χαλαραὶ καλοῦνται.

Ταύταις οὖν, ὦ φίλε, ἐπὶ πολεμικῶν ἀνδρῶν ἔσθ' ὅτι  
χρήση;

Οὐδαμῶς, ἔφη· ἀλλὰ κινδυνεύει σοι δωριστὶ λείπεσθαι καὶ  
φρυγιστί.

Οὐκ οἶδα, ἔφην ἐγώ, τὰς ἀρμονίας, ἀλλὰ κατάλειπε  
ἐκείνην τὴν ἀρμονίαν, ἥ ἔν τε πολεμικῇ πράξει ὄντος  
ἀνδρείου καὶ ἐν πάσῃ βιαίῳ ἐργασίᾳ πρεπόντως ἂν  
μιμήσαιτο φθόγγους τε καὶ προσωδίας, καὶ ἀποτυχόντος  
ἢ εἰς τραύματα ἢ εἰς θανάτους ἰόντος ἢ εἰς τινα ἄλλην  
συμφορὰν πεσόντος, ἐν πᾶσι τούτοις παρατεταγμένως  
καὶ καρτερούντως ἀμυνομένου τὴν τύχην· καὶ ἄλλην αὖ  
ἐν εἰρηνικῇ τε καὶ μὴ βιαίῳ ἀλλ' ἐν ἐκουσίᾳ πράξει ὄντος,  
ἢ τινά τι πείθοντός τε καὶ δεομένου, ἢ εὐχῇ θεὸν ἢ διδαχῇ  
καὶ νουθετήσῃ ἄνθρωπον, ἢ τούναντίον ἄλλω δεομένῳ  
ἢ διδάσκοντι ἢ μεταπείθοντι ἑαυτὸν ἐπέχοντα, καὶ ἐκ  
τούτων πράξαντα κατὰ νοῦν, καὶ μὴ ὑπερηφάνως

Ἰαστί, ἧ δ' ὅς, καὶ λυδιστὶ αὖ τινες χαλαραὶ καλοῦνται.

Ταύταις οὖν, ᾧ φίλε, ἐπὶ 

warlike,	ἀνδρῶν ἔσθ' ὅτι
hostile	

  
χρήσῃ;

|not anyone, ἔφη· ἀλλὰ 

encounter danger; - (+inf)	λείπεσθαι καὶ
there is a danger that	

  
φρυγιστί.

Οὐκ οἶδα, ἔφην ἐγώ, τὰς 

fastener;	, ἀλλὰ	leave behind,
agreement		abandon

  
ἐκείνην τὴν 

fastener;	, ἧ ἔν τε	warlike,	πράξει ὄντος
agreement		hostile	

  
|of a man, manly ἐν πάσῃ |by force ῥγασία πρεπόντως ἂν

|imitate, |voice τε καὶ προσφθίας, καὶ |fail  
|represent

ἧ εἰς |injury ἧ εἰς θανάτους ἰόντος ἧ εἰς τινα ἄλλην

|collecting; acci- ὄντος, ἐν πᾶσι τούτοις παρατεταγμένως  
|dent, misfortune

καὶ καρτερούντως ἀμυνομένου τὴν 

fortune, act	ἄλλην αὖ
of a god	

ἐν |peaceful τε καὶ μὴ |by force...λλ' ἐν ἐκουσία πράξει ὄντος,

ἧ τινά τι πείθοντός τε καὶ δεομένου, ἧ |prayer; vow, |teaching

καὶ νουθετήσῃ ἀνθρωπον, ἧ τούναντίον ἄλλῃ δεομένῳ

ἧ διδάσκοντι ἧ 

change some-	ἑαυτὸν	hold, cover;	καὶ ἐκ
one's mind		offer; assail	

τούτων πράξαντα κατὰ νοῦν, καὶ μὴ |arrogant

The Ionian, he replied, and the Lydian; they are termed 'relaxed.'

Well, and are these of any military use?

Quite the reverse, he replied; and if so the Dorian and the Phrygian are the only ones which you have left.

I answered: Of the harmonies I know nothing, but I want to have one warlike, to sound the note or accent which a brave man utters in the hour of danger and stern resolve, or when his cause is failing, and he is going to wounds or death or is overtaken by some other evil, and at every such crisis meets the blows of fortune with firm step and a determination to endure; and another to be used by him in times of peace and freedom of action, when there is no pressure of necessity, and he is seeking to persuade God by prayer, or man by instruction and admonition, or on the other hand, when he is expressing his willingness to yield to persuasion or entreaty or admonition, and which represents

*vocabulary***αἰτέω** ask for ~etiology**ἀνδρεῖος** of a man, manly**ᾠοιδή** song**ἀποβαίνω** leave, get off; turn out

~basis

**ἄρμονία** fastener; agreement

~harmony

**αὐλέω** play (blow, toot)**αὐλητής** -οῦ (m, 1) flute player**αὐλός** flute, tube, hollow**βίαιος** by force**δημιουργός** public worker

~ergonomics

**δυστυχέω** be unlucky**ἐκούσιος** voluntary**εὐτυχέω** be lucky, prosper, succeed**μέλος** -ους (n, 3) limb; melody**μέτριος** medium, moderate**μιμέομαι** (ἷ) imitate, represent**ὄργανον** tool; body organ**παραδείκνυμι** (ῶ) receive, admit**πηκτής** stringed instrument**σώφρων** sensible, prudent ~frenzy**τρίγωνος** triangular**φθόγγος** voice ~diphthong

ἔχοντα, ἀλλὰ σωφρόνως τε καὶ μετρίως ἐν πᾶσι  
τούτοις πράττοντά τε καὶ τὰ ἀποβαίνοντα ἀγαπῶντα.  
ταύτας δύο ἁρμονίας, βίαιον, ἐκούσιον, δυστυχούντων,  
εὐτυχούντων, σωφρόνων, ἀνδρείων ἁρμονίας αἵτινες  
φθόγγους μιμήσονται κάλλιστα, ταύτας λείπε.

Ἄλλ', ἡ δ' ὅς, οὐκ ἄλλας αἰτεῖς λείπειν ἢ ἅς νυνδὴ ἐγὼ  
ἔλεγον.

Οὐκ ἄρα, ἦν δ' ἐγώ, πολυχορδίας γε οὐδὲ παναρμονίου  
ἡμῖν δεήσει ἐν ταῖς ᾠδαῖς τε καὶ μέλεσιν.

Οὐ μοι, ἔφη, φαίνεται.

Τριγώνων ἄρα καὶ πηκτίδων καὶ πάντων ὀργάνων ὅσα  
πολύχορδα καὶ πολυαρμόνια, δημιουργοὺς οὐ θρέψομεν.

Οὐ φαινόμεθα.

Τί δέ; αὐλοποιοὺς ἢ αὐλητὰς παραδέξῃ εἰς τὴν  
πόλιν; ἢ οὐ τοῦτο πολυχορδότατον, καὶ αὐτὰ  
τὰ παναρμόνια αὐλοῦ τυγχάνει ὄντα μίμημα;



ἔχοντα, ἀλλὰ |sensible, |medium, ἐν πᾶσι  
|prudent |moderate

τούτοις πράττοντά τε καὶ τὰ |leave, get off; ἀγαπῶντα.  
|turn out

ταύτας δύο |fastener; , |by force |voluntary , |be unlucky ,  
|agreement

|be lucky, prosper, |sensible, , |of a man, |fastener; αἴτινες  
|succeed |prudent |manly |agreement

|voice |imitate, κάλλιστα, ταύτας λείπε.  
|represent

Ἄλλ', ἡ δ' ὅς, οὐκ ἄλλας |ask for λείπειν ἢ ἄς νυνδὴ ἐγὼ  
ἔλεγον.

Οὐκ ἄρα, ἡν δ' ἐγώ, πολυχорδίας γε οὐδὲ παναρμονίου  
ἡμῖν δεήσει ἐν ταῖς ᾠδαῖς τε καὶ |limb;  
|melody

Οὐ μοι, ἔφη, φαίνεται.

|triangular ἄρα καὶ |stringed καὶ πάντων |tool; body ὄργαν  
|instrument

πολύχορδα καὶ πολυαρμονία, |public worker οὐ θρέψομεν.

Οὐ φαινόμεθα.

Τί δέ; αὐλοποιούς ἢ |flute παραδέξῃ εἰς τὴν  
|player

πόλιν; ἢ οὐ τοῦτο πολυχорδότατον, καὶ αὐτὰ

τὰ παναρμονία αὐλοῦ τυγχάνει ὄντα μίμημα;

him when by prudent conduct he has attained his end, not carried away by his success, but acting moderately and wisely under the circumstances, and acquiescing in the event. These two harmonies I ask you to leave; the strain of necessity and the strain of freedom, the strain of the unfortunate and the strain of the fortunate, the strain of courage, and the strain of temperance; these, I say, leave.

And these, he replied, are the Dorian and Phrygian harmonies of which I was just now speaking.

Then, I said, if these and these only are to be used in our songs and melodies, we shall not want multiplicity of notes or a panharmonic scale?

I suppose not.

Then we shall not maintain the artificers of lyres with three corners and complex scales, or the makers of any other many-stringed curiously-harmonised instruments?

Certainly not.

But what do you say to flute-makers and flute-players? Would you admit them into our State when you reflect that in this composite use of harmony the flute is worse than all the stringed instruments put together; even the panharmonic music is only an imitation of

*vocabulary***ἀγρός** field, wild ~agriculture**ἀνδρεῖος** of a man, manly**ἁρμονία** fastener; agreement  
~harmony**ἄρτι** at the same time**βάζω** speak, talk, say**βίος** life ~biology**βιόω** live; (mp) make a living ~biology**γούν** at least then**δῆλος** visible, conspicuous**ἔσκω** imitate, liken to, guess ~victor**καθαίρω** clean**καινός** new, fresh, strange**κιθάρα** lyre**κόσμιος** well-behaved**λύρα** lyre**ναός** (ᾱ) temple, shrine ~nostalgia**νῆ** yea**νομεύς** -ος (m) shepherd, herder  
~nemesis**ὄργανον** tool; body organ**παντοδαπῆς** of every kind, manifold**παντοδαπός** of every kind, manifold**ποικίλος** ornamented; various**ῥυθμός** measured; symmetrical**σημαίνω** give orders to; show; mark  
~semaphore**σῦριγξ** -γος (f) pan pipes**σωφρονέω** be sane, moderate**τρυφάω** luxuriate, revel ~drop**χρήσιμος** useful

Δῆλα δὴ, ἦ δ' ὅς.

Λύρα δὴ σοι, ἦν δ' ἐγώ, καὶ κιθάρα λείπεται καὶ κατὰ πόλιν χρήσιμα· καὶ αὖ κατ' ἀγρούς τοῖς νομεῦσι σύριγξ ἄν τις εἴη.

Ὡς γοῦν, ἔφη, ὁ λόγος ἡμῖν σημαίνει.

Οὐδέν γε, ἦν δ' ἐγώ, καινὸν ποιούμεν, ὦ φίλε, κρίνοντες τὸν Ἀπόλλω καὶ τὰ τοῦ Ἀπόλλωνος ὄργανα πρὸ Μαρσίου τε καὶ τῶν ἐκείνου ὀργάνων.

Μὰ Δία, ἦ δ' ὅς, οὐ μοι φαινόμεθα.

Καὶ νῆ τὸν κύνα, εἶπον, λελήθαμέν γε διακαθαίροντες πάλιν ἦν ἄρτι τρυφᾶν ἔφαμεν πόλιν.

Σωφρονοῦντές γε ἡμεῖς, ἦ δ' ὅς.

Ἴθι δὴ, ἔφην, καὶ τὰ λοιπὰ καθαίρωμεν.

Ἐπόμενον γὰρ δὴ ταῖς ἀρμονίαις ἂν ἡμῖν εἴη τὸ περὶ ρυθμούς, μὴ ποικίλους αὐτοὺς διώκειν μηδὲ παντοδαπὰς βάσεις, ἀλλὰ βίου ρυθμούς ἰδεῖν κοσμίῳ τε καὶ ἀνδρείῳ

|visible, ὁρᾷ, δ' ὅς.  
|conspicuous

|lyre δὴ σοι, ἦν δ' ἐγώ, καὶ κιθάρα λείπεται καὶ κατὰ

πόλιν |useful καὶ αὖ κατ' |field, wild οἷς |shepherd, |pan pipes  
|herder

ἄν τις εἴη.

Ὡς |at least ἔτι ὁ λόγος ἡμῖν |give orders to;  
|show; mark

Οὐδέν γε, ἦν δ' ἐγώ, |new, fresh, strange , ὧ φίλε, κρίνοντες

τὸν Ἀπόλλω καὶ τὰ τοῦ Ἀπόλλωνος |tool; body organ<sup>α</sup> ροῦ

τε καὶ τῶν ἐκείνου |tool; body organ

Μὰ Δία, ἦ δ' ὅς, οὐ μοι φαινόμεθα.

Καὶ νῆ τὸν κύνα, εἶπον, λελήθαμέν γε διακαθαίροντες

πάλιν ἦν |at the|luxuriate, ὥφραμεν πόλιν.  
|same |revel  
|time

|be sane, moderate , ἐγώ, ἦ δ' ὅς.

|imitate, ὁρᾷ, καὶ τὰ λοιπὰ |clean  
|to, guess

Ἐπόμενον γὰρ δὴ ταῖς |fastener; ἂν ἡμῖν εἴη τὸ περὶ  
|agreement

|measured; ὁρᾷ, |ornamented οὐτοὺς διώκειν μηδὲ παντοδαπὰς  
|symmetrical

βάσεις, ἀλλὰ βίου |measured; ὁρᾷ, |well-behaved καὶ |of a man, manly  
|metrical

the flute?

Clearly not.

There remain then only the lyre and the harp for use in the city, and the shepherds may have a pipe in the country.

That is surely the conclusion to be drawn from the argument.

The preferring of Apollo and his instruments to Marsyas and his instruments is not at all strange, I said.

Not at all, he replied.

And so, by the dog of Egypt, we have been unconsciously purging the State, which not long ago we termed luxurious.

And we have done wisely, he replied.

Then let us now finish the purgation, I said. Next in order to harmonies, rhythms will naturally follow, and they should be subject to the same rules, for we ought not to seek out complex systems of metre, or metres of every kind, but rather to discover what rhythms are the expressions of a courageous and harmonious life; and when we

*vocabulary***ἄγωγή** carrying; leadership**ἀναγκάζω** force, compel**ἄνω** (ἄ) accomplish, pass, waste;  
upwards, out to sea**ἁρμονία** fastener; agreement  
~harmony**βάζω** speak, talk, say**βίος** life ~biology**βιόω** live; (mp) make a living ~biology**βραχύς** low, short**δάκτυλος** finger, toe**διακοσμέω** marshal ~cosmos**εἶδος** -ους (n, 3) appearance, form  
~-oid**ἐνόπλιος** martial**θεάομαι** look at, behold, consider  
~theater**ἱαμβος** iambic verse**μανία** madness, passion**μέλος** -ους (n, 3) limb; melody**μέλω** concern, interest, be one's  
responsibility**μῆκος** -ους (n, 3) length, stature**ὅθεν** whence**ὀνομάζω** to address, name ~name**ὅποῖος** whatever kind**πλέκω** braid ~complex**ποῖος** what kind**πρέπω** be conspicuous, preeminent  
~refurbish**προσάπτω** attach to ~haptic**προσδοκάω** expect**ῥυθμός** measured; symmetrical**σαφής** clear, understandable**σύνθετος** compound**τέσσαρες** four ~trapezoid**ὔβρις** -εως (f) pride, insolence, outrage**φθόγγος** voice ~diphthong

τίνες εἰσὶν· οὓς ἰδόντα τὸν πόδα τῷ τοιούτου λόγῳ  
 ἀναγκάζειν ἔπεσθαι καὶ τὸ μέλος, ἀλλὰ μὴ λόγον ποδί τε  
 καὶ μέλει. οἵτινες δ' ἂν εἶεν οὗτοι οἱ ῥυθμοί, σὸν ἔργον,  
 ὥσπερ τὰς ἀρμονίας, φράσαι.

Ἀλλὰ μὰ Δί', ἔφη, οὐκ ἔχω λέγειν. ὅτι μὲν γὰρ τρί'  
 ἄττα ἐστὶν εἶδη ἐξ ὧν αἱ βάσεις πλέκονται, ὥσπερ ἐν τοῖς  
 φθόγγοις τέτταρα, ὅθεν αἱ πᾶσαι ἀρμονίαι, τεθεαμένος ἂν  
 εἵπομι· ποῖα δὲ οἵοιου βίου μιμήματα, λέγειν οὐκ ἔχω.

Ἀλλὰ ταῦτα μὲν, ἦν δ' ἐγώ, καὶ μετὰ Δάμωνος  
 βουλευσόμεθα, τίνες τε ἀνελευθερίας καὶ ὕβρεως ἢ μανίας  
 καὶ ἄλλης κακίας πρέπουσαι βάσεις, καὶ τίνας τοῖς  
 ἐναντίοις λειπτέον ῥυθμούς· οἶμαι δέ με ἀκηκοέναι οὐ  
 σαφῶς ἐνόπλιόν τέ τινα ὀνομάζοντος αὐτοῦ σύνθετον καὶ  
 δάκτυλον καὶ ἡρῶόν γε, οὐκ οἶδα ὅπως διακοσμοῦντος καὶ  
 ἴσον ἄνω καὶ κάτω τιθέντος, εἰς βραχύ τε καὶ μακρὸν  
 γιγνόμενον, καί, ὥς ἐγὼ οἶμαι, ἱαμβον καὶ τιν' ἄλλον  
 τροχαῖον ὠνόμαζε, μήκη δὲ καὶ βραχύτητας προσήπτε.  
 καὶ τούτων τισὶν οἶμαι τὰς ἀγωγὰς τοῦ ποδὸς αὐτὸν οὐχ



τίνες εἰσὶν· οὓς ἰδόντα τὸν πόδα τῷ τοιούτου λόγῳ

|force, compel ἔπεσθαι καὶ τὸ |limb; , ἰλλὰ μὴ λόγον ποδί τε  
|melody

καὶ μέλει. οἵτινες δ' ἂν εἶεν οὗτοι οἱ |measured; ἔργον,  
|symmetrical

ὥσπερ τὰς |fastener;  
|agreement , φράσαι.

Ἀλλὰ μὰ Δί, ἔφη, οὐκ ἔχω λέγειν. ὅτι μὲν γὰρ τρι

ἄττα ἐστὶν |form ἕξ ὧν αἱ βάσεις |braid , ὥσπερ ἐν τοῖς

|voice |four , |whence παῖσαι |fastener; , |look at, be-  
|agreement |hold, consider

εἵπομι· |what ὅ· |whatever kind, μήματα, λέγειν οὐκ ἔχω.  
|kind

Ἀλλὰ ταῦτα μὲν, ἦν δ' ἐγώ, καὶ μετὰ Δάμωνος

βουλευσόμεθα, τίνες τε ἀνελευθερίας καὶ |hubris ἢ |madness,  
|passion

καὶ ἄλλης κακίας |be conspicuous, ὄσεις, καὶ τίνας τοῖς  
|preeminent

ἐναντίοις λειπτέον |measured; ἵμαι δέ με ἀκηκοέναι οὐ  
|symmetrical

|clear, |martial τέ τινα |to address, name. τοῦ |com- καὶ  
|under- |pound  
|stand-  
|finger, toe καὶ ἡρώων γε, οὐκ οἶδα ὅπως |marshal καὶ  
|able

ἶσον ἄνω καὶ κάτω τιθέντος, εἰς |low, short - καὶ μακρὸν

γιγνόμενον, καί, ὥς ἐγὼ οἶμαι, |iambic καί τιν' ἄλλον  
|verse

τροχαῖον |to address, |length, ὃ καὶ βραχύτητας |attach to  
|name |stature

καὶ τούτων τισὶν οἶμαι τὰς |carrying; οὐ ποδὸς αὐτὸν οὐχ  
|leadership

have found them, we shall adapt the foot and the melody to words having a like spirit, not the words to the foot and melody. To say what these rhythms are will be your duty—you must teach me them, as you have already taught me the harmonies.

But, indeed, he replied, I cannot tell you. I only know that there are some three principles of rhythm out of which metrical systems are framed, just as in sounds there are four notes out of which all the harmonies are composed; that is an observation which I have made. But of what sort of lives they are severally the imitations I am unable to say.

Then, I said, we must take Damon into our counsels; and he will tell us what rhythms are expressive of meanness, or insolence, or fury, or other unworthiness, and what are to be reserved for the expression of opposite feelings. And I think that I have an indistinct recollection of his mentioning a complex Cretic rhythm; also a dactylic or heroic, and he arranged them in some manner which I do not quite understand, making the rhythms equal in the rise and fall of the foot, long and short alternating; and, unless I am mistaken, he spoke of an iambic as well as of a trochaic rhythm, and assigned to them short and long quantities. Also in some cases he appeared

*vocabulary***ἀκολουθέω** follow**ἀναβάλλω** delay; lift up ~ballistic**ἀνάρμοστος** inappropriate, not suited, immoderate**ἄρμονία** fastener; agreement

~harmony

**ἄρτι** at the same time**διαίρῃω** divide, distinguish, distribute**εἴπερ** if indeed**ἐπαινέω** concur, praise, advise**εὐάρμοστος** agreeable, harmonious**ἥτοι** truly; either, or**ὁμοιόω** assimilate, liken ~homoerotic**ῥυθμός** measured; symmetrical**συναμφότεροι** both together**ψέγω** blame, censure**ὡσαύτως** in the same way

ἦττον ψέγειν τε καὶ ἐπαινεῖν ἢ τοὺς ρυθμοὺς αὐτούς— ἦτοι  
 συναμφοτέρων τι· οὐ γὰρ ἔχω λέγειν —ἀλλὰ ταῦτα μέν,  
 ὥσπερ εἶπον, εἰς Δάμωνα ἀναβεβλήσθω· διελέσθαι γὰρ οὐ  
 σμικροῦ λόγου. ἦ σὺ οἶεις;

Μὰ Δί', οὐκ ἔγωγε.

Ἀλλὰ τόδε γε, ὅτι τὸ τῆς εὐσχημοσύνης τε καὶ  
 ἀσχημοσύνης τῷ εὐρύθμῳ τε καὶ ἄρρhythμῳ ἀκολουθεῖ,  
 δύνασαι διελέσθαι;

Πῶς δ' οὐ;

Ἀλλὰ μὴν τὸ εὐρυθμόν γε καὶ τὸ ἄρρυθμον τὸ μὲν τῇ  
 καλῇ λέξει ἔπεται ὁμοιούμενον, τὸ δὲ τῇ ἐναντία, καὶ τὸ  
 εὐάρμοστον καὶ ἀνάρμοστον ὡσαύτως, εἴπερ ρυθμός γε  
 καὶ ἁρμονία λόγῳ, ὥσπερ ἄρτι ἐλέγετο, ἀλλὰ μὴ λόγος  
 τούτοις.

Ἀλλὰ μὴν, ἦ δ' ὅς, ταῦτά γε λόγῳ ἀκολουθητέον.

Τί δ' ὁ τρόπος τῆς λέξεως, ἦν δ' ἐγώ, καὶ ὁ λόγος; οὐ τῷ

ἡττον |blame, censure, ἔ καὶ |concur ἡ τοὺς |measured; symmetrical τοὺς— |truly; either, or,  
 συναμφοτέρον τι· οὐ γὰρ ἔχω λέγειν —ἀλλὰ ταῦτα μὲν,  
 ὥσπερ εἶπον, εἰς Δάμωνα |delay; sing |divide, distinguish, distribute  
 σμικροῦ λόγου. ἡ σὺ οἶει;

Μὰ Δί', οὐκ ἔγωγε.

Ἀλλὰ τόδε γε, ὅτι τὸ τῆς εὐσχημοσύνης τε καὶ  
 ἀσχημοσύνης τῷ εὐρύθμῳ τε καὶ ἀρρυθμῳ |follow  
 δύνασαι |divide, distinguish, distribute

Πῶς δ' οὐ;

Ἀλλὰ μὴν τὸ εὐρυθμόν γε καὶ τὸ ἄρρυθμον τὸ μὲν τῇ  
 καλῇ λέξει ἔπεται |liken , τὸ δὲ τῇ ἐναντία, καὶ τὸ

|agreeable, harmonious καὶ |inappropriate, in the same way if |measured; not suited, indeed |symmetrical  
 καὶ |fastener; agreement ἰσόγῳ, ὥσπερ |at the same time ἄλλὰ μὴ λόγος  
 τούτοις.

Ἀλλὰ μὴν, ἡ δ' ὅς, ταῦτά γε λόγῳ |follow

Τί δ' ὁ τρόπος τῆς λέξεως, ἡν δ' ἐγώ, καὶ ὁ λόγος; οὐ τῷ

to praise or censure the movement of the foot quite as much as the rhythm; or perhaps a combination of the two; for I am not certain what he meant. These matters, however, as I was saying, had better be referred to Damon himself, for the analysis of the subject would be difficult, you know?

Rather so, I should say.

But there is no difficulty in seeing that grace or the absence of grace is an effect of good or bad rhythm.

None at all.

And also that good and bad rhythm naturally assimilate to a good and bad style; and that harmony and discord in like manner follow style; for our principle is that rhythm and harmony are regulated by the words, and not the words by them.

Just so, he said, they should follow the words.

And will not the words and the character of the style depend on the temper of the soul?

Yes.

And everything else on the style?

*vocabulary***ἀκολουθέω** follow**ἄνοια** folly**διάνοια** a thought; intelligence**ἐργασία** work, business; guild**εὐήθεια** goodheartedness, silliness**εὐλογία** fine language, blessing,

plausibility

**ἦθος** ἦθος (n, 3) habit, habitat ~ethos**κατασκευάζω** equip, build**ναί** yea**παντάπασιν** altogether; yes, certainly**πανταχοῦ** everywhere; completely**πλήρης** full, complete; (+gen) full of

~plethora

**σκευή** equipment**σκεῦος** -εος (n, 3) thing, tool, vessel**σκευόω** prepare, collect

τῆς ψυχῆς ἥθει ἔπεται;

Πῶς γὰρ οὐ;

Τῇ δὲ λέξει τὰ ἄλλα;

Ναί.

Εὐλογία ἄρα καὶ εὐαρμοστία καὶ εὐσχημοσύνη καὶ εὐρυθμία εὐηθεία ἀκολουθεῖ, οὐχ ἦν ἄνοιαν οὔσαν ὑποκοριζόμενοι καλοῦμεν ὡς εὐήθειαν, ἀλλὰ τὴν ὡς ἀληθῶς εὖ τε καὶ καλῶς τὸ ἦθος κατεσκευασμένην διάνοιαν.

Παντάπασι μὲν οὖν, ἔφη.

Ἄρ' οὖν οὐ πανταχοῦ ταῦτα διωκτέα τοῖς νέοις, εἰ μέλλουσι τὸ αὐτῶν πράττειν;

Διωκτέα μὲν οὖν.

Ἔστιν δέ γέ που πλήρης μὲν γραφικὴ αὐτῶν καὶ πᾶσα ἡ τοιαύτη δημιουργία, πλήρης δὲ ὑφαντικὴ καὶ ποικιλία καὶ οἰκοδομία καὶ πᾶσα αὖ ἡ τῶν ἄλλων σκευῶν ἐργασία,



τῆς ψυχῆς |habit, "εται;  
|habitat

Πῶς γὰρ οὐ;

Τῇ δὲ λέξει τὰ ἄλλα;

|yea

|fine language, bless- ἡ εὐαρμοστία καὶ εὐσχημοσύνη καὶ  
|ing, plausibility

εὐρυθμία |goodheart-|follow , οὐχ ἦν |folly οὖσαν  
|edness,  
|silliness

ὑποκοριζόμενοι καλοῦμεν ὡς |goodheartedness, ἡ τὴν ὡς  
|silliness

ἀληθῶς εὖ τε καὶ καλῶς τὸ |habit, |equip, build  
|habitat

|a thought;  
|intelligence

|altogether; μὲν οὖν, ἔφη.  
|yes, certainly

Ἄρ' οὖν οὐ |everywhere; ταῦτα διωκτέα τοῖς νέοις, εἰ  
|completely

μέλλουσι τὸ αὐτῶν πράττειν;

Διωκτέα μὲν οὖν.

Ἔστιν δέ γέ που |full, complete; γραφικὴ αὐτῶν καὶ πᾶσα ἡ  
|(+gen) full of

τοιαύτη δημιουργία, |full, complete; ἀντικὴ καὶ ποικιλία καὶ  
|(+gen) full of

οἰκοδομία καὶ πᾶσα αὐτῇ τῶν ἄλλων σκευῶν ἐργασία,

Yes.

Then beauty of style and harmony and grace and good rhythm depend on simplicity,—I mean the true simplicity of a rightly and nobly ordered mind and character, not that other simplicity which is only an euphemism for folly?

Very true, he replied.

And if our youth are to do their work in life, must they not make these graces and harmonies their perpetual aim?

They must.

And surely the art of the painter and every other creative and constructive art are full of them,—weaving, embroidery, architecture, and every kind of manufacture; also nature, animal and vegetable,—

*vocabulary***ἀδελφή** sister**ἀκόλαστος** wild, licentious**ἀσχήμων** ugly, shameful**βοτάνη** fodder, feeding place ~bovine**δημιουργός** public worker

~ergonomics

**δρέπω** (mid) pick, pluck ~tear**εἰχός** likely**εἰκών** -όνος (f, 3) image, likeness**ἐμποιέω** make inside of ~poet**ἐννέμι** be in ~ion**ζῶον** being, animal; picture**ἦθος ἥθεος** (n, 3) habit, habitat ~ethos**νέμω** to allot, to pasture ~nemesis**οἰκοδόμημα** -τος (n, 3) building**παντελής** complete, absolute**ποίημα** -τος (n, 3) work, deed**ποιητέος** to be made, done ~poet**ποιητής** -οῦ (m, 1) maker, author**ποιητός** made, well-made ~poet**συνίστημι** unite; confront in battle  
~station**σώφρων** sensible, prudent ~frenzy**φύλαξ** -χος (m) guard; sentry

~phylactery

**φύσις** -εως (f) nature (of a thing)

~physics

**φυτός** natural

ἔτι δὲ ἡ τῶν σωμάτων φύσις καὶ ἡ τῶν ἄλλων φυτῶν·  
 ἐν πᾶσι γὰρ τούτοις ἔνεστιν εὐσχημοσύνη ἢ ἀσχημοσύνη.  
 καὶ ἡ μὲν ἀσχημοσύνη καὶ ἀρρυθμία καὶ ἀναρμοστία  
 κακολογίας καὶ κακοηθείας ἀδελφά, τὰ δ' ἐναντία τοῦ  
 ἐναντίου, σώφρονός τε καὶ ἀγαθοῦ ἦθους, ἀδελφά τε καὶ  
 μιμήματα.

Παντελῶς μὲν οὖν, ἔφη.

Ἄρ' οὖν τοῖς ποιηταῖς ἡμῖν μόνον ἐπιστατητέον καὶ  
 προσαναγκαστέον τὴν τοῦ ἀγαθοῦ εἰκόνα ἦθους ἐμποιεῖν  
 τοῖς ποιήμασιν ἢ μὴ παρ' ἡμῖν ποιεῖν, ἢ καὶ τοῖς ἄλλοις  
 δημιουργοῖς ἐπιστατητέον καὶ διακωλυτέον τὸ κακότητες  
 τοῦτο καὶ ἀκόλαστον καὶ ἀνελεύθερον καὶ ἄσχημον μήτε  
 ἐν εἰκόσι ζώων μήτε ἐν οἰκοδομήμασι μήτε ἐν ἄλλῳ μηδενὶ  
 δημιουργουμένῳ ἐμποιεῖν, ἢ ὁ μὴ οἶός τε ὢν οὐκ ἐατέος  
 παρ' ἡμῖν δημιουργεῖν, ἵνα μὴ ἐν κακίας εἰκόσι τρεφόμενοι  
 ἡμῖν οἱ φύλακες ὥσπερ ἐν κακῇ βοτάνῃ, πολλὰ ἐκάστης  
 ἡμέρας κατὰ σμικρὸν ἀπὸ πολλῶν δρεπόμενοί τε καὶ  
 νεμόμενοι, εἴ τι συνιστάντες λανθάνωσιν κακὸν μέγα ἐν

ἔτι δὲ ἡ τῶν σωμάτων |nature (of a thing) ἄλλων φυτῶν·  
 ἐν πάσι γὰρ τούτοις |be in εὐσχημοσύνη ἢ ἀσχημοσύνη.  
 καὶ ἡ μὲν ἀσχημοσύνη καὶ ἀρρυθμία καὶ ἀναρμοστία  
 κακολογίας καὶ κακοηθείας |sister , τὰ δ' ἐναντία τοῦ  
 ἐναντίου, |sensible, τε καὶ ἀγαθοῦ |habit, |sister τε καὶ  
 |prudent |habitat  
 μιμήματα.

|complete, μὲν οὖν, ἔφη.  
 |absolute

Ἄρ' οὖν τοῖς ποιηταῖς ἡμῖν μόνον ἐπιστατητέον καὶ  
 προσαναγκαστέον τὴν τοῦ ἀγαθοῦ |image, |habit, |make inside of  
 |likeness |habitat  
 τοῖς |work, deed ἢ μὴ παρ' ἡμῖν ποιεῖν, ἢ καὶ τοῖς ἄλλοις  
 δημιουργοῖς ἐπιστατητέον καὶ διακωλυτέον τὸ κακότηες  
 τοῦτο καὶ |wild, licentious ...ὲ ἀνελεύθερον καὶ |ugly, μῆτε  
 |shameful  
 ἐν εἰκόσι ζώων μῆτε ἐν |building μῆτε ἐν ἄλλῳ μηδενὶ  
 δημιουργουμένῳ |make inside of μὴ οἶός τε ὢν οὐκ ἑατέος  
 παρ' ἡμῖν δημιουργεῖν, ἵνα μὴ ἐν κακίας εἰκόσι τρεφόμενοι  
 ἡμῖν οἱ |guard; ὥσπερ ἐν κακῇ |fodder, feed- ἡλὰ ἐκάστης  
 |sentry |ing place  
 ἡμέρας κατὰ μικρὸν ἀπὸ πολλῶν |(mid) pick, pluck καὶ  
 |distribute , ἔν τι |unite; confront ἀνθάνωσιν κακὸν μέγα ἐν  
 |in battle

in all of them there is grace or the absence of grace. And ugliness and discord and inharmonious motion are nearly allied to ill words and ill nature, as grace and harmony are the twin sisters of goodness and virtue and bear their likeness.

That is quite true, he said.

But shall our superintendence go no further, and are the poets only to be required by us to express the image of the good in their works, on pain, if they do anything else, of expulsion from our State? Or is the same control to be extended to other artists, and are they also to be prohibited from exhibiting the opposite forms of vice and intemperance and meanness and indecency in sculpture and building and the other creative arts; and is he who cannot conform to this rule of ours to be prevented from practising his art in our State, lest the taste of our citizens be corrupted by him? We would not have our guardians grow up amid images of moral deformity, as in some noxious pasture, and there browse and feed upon many a baneful herb and flower day by day, little by little, until they silently gather a festering mass of corruption in their

*vocabulary***ἀκοή** hearing ~acoustic**ἄπτω** set on fire; attach; mid: touch, seize ~haptic**ἁρμονία** fastener; agreement  
~harmony**αὔρα** breeze ~air**δημιουργός** public worker  
~ergonomics**ἐντός** within**εὐσχήμων** dignified**εὐφυής** well-developed ~physics**ἱχνεύω** track, hunt**καταδύω** enter, sink**μουσική** art, music**οἰκέω** inhabit ~economics**ὁμοιότης** -τος (f, 3) resemblance**ὁπόθεν** whence**ὀρθός** upright, straight; correct, just  
~orthogonal**ὀρθόω** stand up**ὄψις** ὄψεως (f) sight, view  
~thanatopsis**παραλείπω** leave, leave out**προσβάλλω** hit, attack, approach;  
attach, offer ~ballistic**ῥυθμός** measured; symmetrical**τροφή** food, upkeep ~atrophy**ὕγεια** health**φιλία** friendship ~philanthropy**φίλιος** friendly**φύσις** -εως (f) nature (of a thing)  
~physics**φύω** produce, beget; clasp ~physics**ὠφελέω** help, be useful

τῇ αὐτῶν ψυχῇ, ἀλλ' ἐκείνους ζητητέον τοὺς δημιουργοὺς τοὺς εὐφυνῶς δυναμένους ἰχνεύειν τὴν τοῦ καλοῦ τε καὶ εὐσχήμονος φύσιν, ἵνα ὥσπερ ἐν ὑγιεινῷ τόπῳ οἰκοῦντες οἱ νέοι ἀπὸ παντὸς ὠφελῶνται, ὁπόθεν ἂν αὐτοῖς ἀπὸ τῶν καλῶν ἔργων ἢ πρὸς ὄψιν ἢ πρὸς ἀκοήν τι προσβάλλῃ, ὥσπερ αὔρα φέρουσα ἀπὸ χρηστῶν τόπων ὑγίειαν, καὶ εὐθὺς ἐκ παιδῶν λανθάνῃ εἰς ὁμοιότητά τε καὶ φιλίαν καὶ συμφωνίαν τῷ καλῷ λόγῳ ἄγουσα;

Πολὺ γὰρ ἂν, ἔφη, κάλλιστα οὕτω τραφεῖεν.

Ἄρ' οὖν, ἦν δ' ἐγώ, ὦ Γλαύκων, τούτων ἔνεκα κυριωτάτη ἐν μουσικῇ τροφή, ὅτι μάλιστα καταδύεται εἰς τὸ ἐντὸς τῆς ψυχῆς ὃ τε ρυθμὸς καὶ ἁρμονία, καὶ ἐρρωμενέστατα ἄπτεται αὐτῆς φέροντα τὴν εὐσχημοσύνην, καὶ ποιεῖ εὐσχήμονα, ἐάν τις ὀρθῶς τραφῇ, εἰ δὲ μή, τοῦναντίον;

Καὶ ὅτι αὖ τῶν παραλειπομένων καὶ μὴ καλῶς δημιουργηθέντων ἢ μὴ καλῶς φύντων ὀξύτατ' ἂν αἰσθάνοιτο ὁ ἐκεῖ τραφεὶς ὡς ἔδει, καὶ ὀρθῶς δὴ



τῇ αὐτῶν ψυχῇ, ἀλλ' ἐκείνους ζητητέον τοὺς |public worker  
 τοὺς |well-developed, -ένους |track, hunt ἢ τοῦ καλοῦ τε καὶ  
 |dignified φύσιν, ἵνα ὥσπερ ἐν ὑγιεινῷ τόπῳ |inhabit  
 οἱ νέοι ἀπὸ παντὸς |help, be useful|whence ἂν αὐτοῖς ἀπὸ τῶν  
 καλῶν ἔργων ἢ πρὸς |sight ἢ πρὸς |hearing τι |hit, attack, approach; at-  
 |tach, offer  
 ὥσπερ αὔρα φέρουσα ἀπὸ χρηστῶν τόπων |health , καὶ  
 εὐθὺς ἐκ παιδῶν λανθάνῃ εἰς |resemblance τε καὶ φιλίαν καὶ  
 συμφωνίαν τῷ καλῷ λόγῳ ἄγουσα;

Πολὺ γὰρ ἂν, ἔφη, κάλλιστα οὕτω τραφεῖεν.

Ἄρ' οὖν, ἦν δ' ἐγώ, ὦ Γλαύκων, τούτων ἔνεκα κυριωτάτη  
 ἐν |art, music τροφή, ὅτι μάλιστα |enter, sink εἰς τὸ |within  
 τῆς ψυχῆς ὅ τε |measured; ... |fastener; , καὶ ἐρρωμενέστατα  
 |symmetrical |agreement  
 ἄπτεται αὐτῆς φέροντα τὴν εὐσχημοσύνην, καὶ ποιεῖ  
 |dignified , ἐάν τις ὀρθῶς τραφῇ, εἰ δὲ μή, τοῦναντίον;

Καὶ ὅτι αὖ τῶν |leave, leave out καὶ μὴ καλῶς  
 δημιουργηθέντων ἢ μὴ καλῶς |produce, ᾧ ξύτατ' ἂν  
 |beget; clasp  
 αἰσθάνοιτο ὁ ἐκεῖ τραφεὶς ὥς ἔδει, καὶ ὀρθῶς δὴ

own soul. Let our artists rather be those who are gifted to discern the true nature of the beautiful and graceful; then will our youth dwell in a land of health, amid fair sights and sounds, and receive the good in everything; and beauty, the effluence of fair works, shall flow into the eye and ear, like a health-giving breeze from a purer region, and insensibly draw the soul from earliest years into likeness and sympathy with the beauty of reason.

There can be no nobler training than that, he replied.

And therefore, I said, Glaucon, musical training is a more potent instrument than any other, because rhythm and harmony find their way into the inward places of the soul, on which they mightily fasten, imparting grace, and making the soul of him who is rightly educated graceful, or of him who is ill-educated ungraceful; and also because he who has received this true education of the inner being will most shrewdly perceive omissions or faults in art and nature, and with a

*vocabulary***αἰσχρός** shameful**ἀσπάζομαι** greet, salute**ἀτιμάζω** (ι) insult, dishonor**γνωρίζω** make known, discover**γούν** at least then**γράμμα** -τος (n, 3) writing, letter**γραμματεὺς** -ος (m) clerk,  
schoolmaster**γραμματικός** literate; grammar**διαγιγνώσκω** discern, decide ~gnostic**δυσχεραίνω** disdain, be annoyed by**εἰκών** -όνος (f, 3) image, likeness**ἐμφαίνω** display in**ἐπαινέω** concur, praise, advise**κάτοπτρον** mirror**μισέω** (ι) hate, wish to prevent

~misogyny

**μουσική** art, music**οἰκειότης** -τος (f, 3) intimacy**ὀρθός** upright, straight; correct, just

~orthogonal

**ὀρθόω** stand up**οὐχ οὖν** not so?; and so**πανταχοῦ** everywhere; completely**περιφέρω** carry around**τροφή** food, upkeep ~atrophy**ψέγω** blame, censure

δυσχεραίνων τὰ μὲν καλὰ ἐπαινοῖ καὶ χαίρων καὶ καταδεχόμενος εἰς τὴν ψυχὴν τρέφοιτ' ἂν ἀπ' αὐτῶν καὶ γίγνοιτο καλὸς τε καὶ ἀγαθός, τὰ δ' αἰσχροὶ ψέγοι τ' ἂν ὀρθῶς καὶ μισοῖ ἔτι νέος ὢν, πρὶν λόγον δυνατὸς εἶναι λαβεῖν, ἐλθόντος δὲ τοῦ λόγου ἀσπάζοιτ' ἂν αὐτὸν γνωρίζων δι' οἰκειότητα μάλιστα ὁ οὕτω τραφεῖς;

Ἐμοὶ γοῦν δοκεῖ, ἔφη, τῶν τοιούτων ἕνεκα ἐν μουσικῇ εἶναι ἡ τροφή.

Ὡσπερ ἄρα, ἦν δ' ἐγώ, γραμμάτων περὶ τότε ἱκανῶς εἴχομεν, ὅτε τὰ στοιχεῖα μὴ λανθάνοι ἡμᾶς ὀλίγα ὄντα ἐν ἅπασιν οἷς ἔστιν περιφερόμενα, καὶ οὐτ' ἐν σμικρῷ οὐτ' ἐν μεγάλῳ ἡτιμάζομεν αὐτά, ὥς οὐ δέοι αἰσθάνεσθαι, ἀλλὰ πανταχοῦ προθυμούμεθα διαγιγνώσκειν, ὥς οὐ πρότερον ἐσόμενοι γραμματικοὶ πρὶν οὕτως ἔχοιμεν—

Ἀληθῆ.

Οὐκοῦν καὶ εἰκόνας γραμμάτων, εἴ που ἢ ἐν ὕδασι ἢ ἐν κατόπτροις ἐμφαίνοντο, οὐ πρότερον γνωσόμεθα, πρὶν

|disdain, be an- τὰ μὲν καλὰ |concur καὶ χαίρων καὶ  
 |nayed by  
 καταδεχόμενος εἰς τὴν ψυχὴν τρέφοιτ' ἂν ἀπ' αὐτῶν καὶ  
 γίγνοιτο καλὸς τε καὶ ἀγαθός, τὰ δ' |shame- |blame, ' ἂν ὀρθῶς  
 |ful |censure  
 καὶ |hate ἔτι νέος ὢν, πρὶν λόγον δυνατὸς εἶναι λαβεῖν,  
 ἐλθόντος δὲ τοῦ λόγου |greet, ἂν αὐτὸν |make known, discover  
 |salute  
 |intimacy μάλιστα ὁ οὕτω τραφεῖς;

Ἐμοὶ |at least then ἔφη, τῶν τοιούτων ἔνεκα ἐν |art, music  
 εἶναι ἢ τροφή.

Ὡσπερ ἄρα, ἦν δ' ἐγώ, γραμμάτων περί τότε ἱκανῶς  
 εἶχομεν, ὅτε τὰ στοιχεῖα μὴ λανθάνοι ἡμᾶς ὀλίγα ὄντα ἐν  
 ἅπασιν οἷς ἔστιν |carry around , καὶ οὐτ' ἐν σμικρῷ οὐτ' ἐν  
 μεγάλῳ |dishonor αὐτά, ὥς οὐ δέοι αἰσθάνεσθαι, ἀλλὰ  
 |everywhere; ρουθυμούμεθα |discern, decide , ὥς οὐ πρότερον  
 |completely  
 ἐσόμενοι |literate; πρὶν οὕτως ἔχοιμεν—  
 |grammar

Ἀληθῆ.

|not so?; and |image, γραμμάτων, εἴ που ἢ ἐν ὕδασι ἢ ἐν  
 |so |likeness  
 |mirror |display in , οὐ πρότερον γνωσόμεθα, πρὶν

true taste, while he praises and rejoices over and receives into his soul the good, and becomes noble and good, he will justly blame and hate the bad, now in the days of his youth, even before he is able to know the reason why; and when reason comes he will recognise and salute the friend with whom his education has made him long familiar.

Yes, he said, I quite agree with you in thinking that our youth should be trained in music and on the grounds which you mention.

Just as in learning to read, I said, we were satisfied when we knew the letters of the alphabet, which are very few, in all their recurring sizes and combinations; not slighting them as unimportant whether they occupy a space large or small, but everywhere eager to make them out; and not thinking ourselves perfect in the art of reading until we recognise them wherever they are found:

True — Or, as we recognise the reflection of letters in the water, or in a mirror, only when

*vocabulary*

ἀδελφή sister

ἀνδρεία courage

ἀνδρεῖος of a man, manly

ἀτιμάζω (ι) insult, dishonor

γνωρίζω make known, discover

εἶδος -ους (n, 3) appearance, form

~oid

εἰκὼν -όνος (f, 3) image, likeness

ἔνιμι be in ~ion

θέαμα -τος (ᾱα, n, 3) sight, spectacle

θεάομαι look at, behold, consider

~theater

μεγαλοπρέπεια magnificence

μελέτη care; practice

μετέχω partake of

μουσικός musical, aesthetic

ὁμολογέω agree with/to

οὐκοῦν not so?; and so

παιδεύω raise; train

παντάπασιν altogether; yes, certainly

πανταχοῦ everywhere; completely

περιφέρω carry around

συμπίπτω fall together, happen

σωφροσύνη discretion, moderation

τέχνη craft, art, plan, contrivance

~technology

τύπος mold, form ~type

φύλαξ -χος (m) guard; sentry

~phylactery

ἂν αὐτὰ γνῶμεν, ἀλλ' ἔστιν τῆς αὐτῆς τέχνης τε καὶ μελέτης;

Παντάπασι μὲν οὖν.

Ἄρ' οὖν, ὃ λέγω, πρὸς θεῶν, οὕτως οὐδὲ μουσικοὶ πρότερον ἐσόμεθα, οὔτε αὐτοὶ οὔτε οὓς φαμεν ἡμῖν παιδευτέον εἶναι τοὺς φύλακας, πρὶν ἂν τὰ τῆς σωφροσύνης εἶδη καὶ ἀνδρείας καὶ ἐλευθεριότητος καὶ μεγαλοπρεπείας καὶ ὅσα τούτων ἀδελφὰ καὶ τὰ τούτων αὐ ἐναντία πανταχοῦ περιφερόμενα γνωρίζωμεν καὶ ἐνόντα ἐν οἷς ἔνεστιν αἰσθανώμεθα καὶ αὐτὰ καὶ εἰκόνας αὐτῶν, καὶ μήτε ἐν σμικροῖς μήτε ἐν μεγάλοις ἀτιμάζωμεν, ἀλλὰ τῆς αὐτῆς οἰώμεθα τέχνης εἶναι καὶ μελέτης;

Πολλὴ ἀνάγκη, ἔφη.

Οὐκοῦν, ἦν δ' ἐγώ, ὅτου ἂν συμπύπτῃ ἓν τε τῇ ψυχῇ καλὰ ἦθῃ ἐνόντα καὶ ἐν τῷ εἶδει ὁμολογοῦντα ἐκείνοις καὶ συμφωνοῦντα, τοῦ αὐτοῦ μετέχοντα τύπου, τοῦτ' ἂν εἴη κάλλιστον θέαμα τῷ δυναμένῳ θεᾶσθαι;



ἂν αὐτὰ γινώμεν, ἀλλ' ἔστιν τῆς αὐτῆς |craft τε καὶ

|care;  
|practice

|altogether; μὲν οὖν.  
|yes, certainly

Ἄρ' οὖν, ὃ λέγω, πρὸς θεῶν, οὕτως οὐδὲ |musical,  
|aesthetic  
πρότερον ἐσόμεθα, οὔτε αὐτοὶ οὔτε οὓς φαμεν ἡμῖν

|raise; train εἶναι τοὺς |guard;  
|sentry , πρὶν ἂν τὰ τῆς

|discretion, mod-|form καὶ ἀνδρείας καὶ ἐλευθεριότητος καὶ  
|eration

|magnificence καὶ ὅσα τούτων |sister καὶ τὰ τούτων αὖ

ἐναντία |everywhere; |carry around |make known, . dis-|be in  
|completely |cover

ἐν οἷς |be in αἰσθανόμεθα καὶ αὐτὰ καὶ |image, αὐτῶν,  
|likeness

καὶ μήτε ἐν σμικροῖς μήτε ἐν μεγάλοις |dishonor , ἀλλὰ

τῆς αὐτῆς οἰώμεθα |craft εἶναι καὶ |care;  
|practice ,

Πολλὴ ἀνάγκη, ἔφη.

|not so?; and, so δ' ἐγώ, ὅτου ἂν |fall together, ἐν τε τῇ  
|happen

ψυχῇ καλὰ ἦθῃ |be in καὶ ἐν τῷ |form |agree with/to

ἐκείνοις καὶ συμφωνοῦντα, τοῦ αὐτοῦ |partake of τύπου,

τοῦτ' ἂν εἴη κάλλιστον |sight, . ᾧ δυναμένῳ θεᾶσθαι;  
|spectacle

we know the letters themselves; the same art and study giving us the knowledge of both:

Exactly — Even so, as I maintain, neither we nor our guardians, whom we have to educate, can ever become musical until we and they know the essential forms of temperance, courage, liberality, magnificence, and their kindred, as well as the contrary forms, in all their combinations, and can recognise them and their images wherever they are found, not slighting them either in small things or great, but believing them all to be within the sphere of one art and study.

Most assuredly.

And when a beautiful soul harmonizes with a beautiful form, and the two are cast in one mould, that will be the fairest of sights to him who has an eye to see it?

The fairest indeed.

And

*vocabulary***ἀκολασία** debauchery**ἀρετή** goodness, excellence**ἀσπάζομαι** greet, salute**ἐράω** desire sexually**ἡδονή** pleasure**κοινωνία** association**λύπη** distress**μουσικός** musical, aesthetic**οὐδαμὸς** not anyone**παιδικός** childlike; a darling

~pediatrician

**συγχωρέω** accede, concede**σωφροσύνη** discretion, moderation**ὕβρις** -εως (f) pride, insolence, outrage**ὑπερβάλλω** cause to go beyond; delay

~ballistic

**ὑπομένω** stay behind, await ~remain

Πολύ γε.

Καὶ μὴν τό γε κάλλιστον ἐρασμιώτατον;

Πῶς δ' οὐ;

Τῶν δὴ ὅτι μάλιστα τοιούτων ἀνθρώπων ὃ γε μουσικὸς ἐρώῃ ἄν· εἰ δὲ ἀσύμφωνος εἴη, οὐκ ἂν ἐρώῃ.

Οὐκ ἄν, εἴ γέ τι, ἔφη, κατὰ τὴν ψυχὴν ἐλλείποι· εἰ μέντοι τι κατὰ τὸ σῶμα, ὑπομείνειεν ἂν ὥστε ἐθέλγειν ἀσπάζεσθαι.

Μανθάνω, ἦν δ' ἐγώ· ὅτι ἔστιν σοι ἢ γέγονεν παιδικὰ τοιαῦτα, καὶ συγχωρῶ. ἀλλὰ τόδε μοι εἰπέ· σωφροσύνη καὶ ἡδονὴ ὑπερβαλλούση ἔστι τις κοινωνία;

Καὶ πῶς; ἔφη, ἢ γε ἐκφρονα ποιεῖ οὐχ ἡττον ἢ λύπη;

Ἀλλὰ τῇ ἄλλῃ ἀρετῇ;

Οὐδαμῶς.

Τί δέ; ὕβρει τε καὶ ἀκολασίᾳ;

Πάντων

μάλιστα.

Πολύ γε.

Καὶ μὴν τό γε κάλλιστον ἐρασμώτατον;

Πῶς δ' οὐ;

Τῶν δὴ ὅτι μάλιστα τοιούτων ἀνθρώπων ὅ γε |musical,  
aesthetic

|desire ὡς εἰ δὲ ἀσύμφωνος εἴη, οὐκ ἂν |desire.  
sexually sexually

Οὐκ ἂν, εἴ γέ τι, ἔφη, κατὰ τὴν ψυχὴν ἐλλείποι· εἰ μέντοι τι

κατὰ τὸ σῶμα, |stay behind, await ὥστε ἐθέλιν |greet, salute

Μανθάνω, ἦν δ' ἐγώ· ὅτι ἔστιν σοι ἢ γέγονεν παιδικὰ

τοιαῦτα, καὶ |accede, ἀλλὰ τόδε μοι εἰπέ· |discretion,  
concede moderation

καὶ |plea- |cause to go be- ἔστι τις |association,  
sure yond; delay

Καὶ πῶς; ἔφη, ἢ γε ἐκφρονα ποιεῖ οὐχ ἥττον ἢ |distress

Ἀλλὰ τῇ ἄλλῃ |excellence

|not anyone

Τί δέ; |hubris γε καὶ |debauchery,

Πάντων μάλιστα.

the fairest is also the loveliest?

That may be assumed.

And the man who has the spirit of harmony will be most in love with the loveliest; but he will not love him who is of an inharmonious soul?

That is true, he replied, if the deficiency be in his soul; but if there be any merely bodily defect in another he will be patient of it, and will love all the same.

I perceive, I said, that you have or have had experiences of this sort,

*vocabulary***ἀκολασία** debauchery**ἄπτω** set on fire; attach; mid: touch, seize ~haptic**ἀφροδίσιος** sexual**ἔραστής** -οῦ (m, 1) lover, fan**ἐράω** desire sexually**ἔρως** -τος (m) love, desire ~erotic**ἡδονή** pleasure**κοινωνέω** associate with**κόσμιος** well-behaved**μανικός** crazy**μουσικός** musical, aesthetic**νομοθετέω** make laws**οἰκίζω** colonize, settle**ὀρθός** upright, straight; correct, just ~orthogonal**ὀρθόω** stand up**παιδικός** childlike; a darling

~pediatrician

**προσφέρω** present; resemble; add**συγγενής** inborn, kin to**σύνειμι** be with; have sex ~ion**συνίημι** send together; hear, notice, understand ~jet**σώφρων** sensible, prudent ~frenzy**φύω** produce, beget; clasp ~physics

Μείζω δέ τινα καὶ ὀξυτέραν ἔχεις εἰπεῖν ἡδονὴν τῆς περὶ  
τὰ ἀφροδίσια;

Οὐκ ἔχω, ἦ δ' ὅς, οὐδέ γε μανικωτέραν.

Ὅ δὲ ὀρθὸς ἔρωσ πέφυκε κοσμίον τε καὶ καλοῦ σωφρόνως  
τε καὶ μουσικῶς ἐρᾶν;

Καὶ μάλα, ἦ δ' ὅς.

Οὐδὲν ἄρα προσοιστέον μανικὸν οὐδὲ συγγενὲς ἀκολασίας  
τῷ ὀρθῷ ἔρωτι;

Οὐ προσοιστέον.

Οὐ προσοιστέον ἄρα αὕτη ἢ ἡδονή, οὐδὲ κοινωνητέον  
αὐτῆς ἐραστῇ τε καὶ παιδικοῖς ὀρθῶς ἐρώσί τε καὶ  
ἐρωμένοις;

Οὐ μέντοι μὰ Δί', ἔφη, ὦ Σώκρατες, προσοιστέον.

Οὔτω δῆ, ὥς ἔοικε, νομοθετήσεις ἐν τῇ οἰκιζομένη πόλει  
φιλεῖν μὲν καὶ συνεῖναι καὶ ἄπτεσθαι ὥσπερ ὑέος παιδικῶν  
ἐραστήν, τῶν καλῶν χάριν, ἐὰν πείθῃ, τὰ δ' ἄλλα



Μεῖζω δέ τινα καὶ ὀξυτέραν ἔχεις εἰπεῖν |pleasure τῆς περι

τὰ |sexual ,

Οὐκ ἔχω, ἦ δ' ὅς, οὐδέ γε |crazy .

Ὁ δὲ |up- |love, πέφυκε |well-behaved καὶ καλοῦ |sensible,  
right, |desire |prudent  
straight;  
τε καὶ |musical, ἐρᾶν;  
confess  
just |aesthetic

Καὶ μάλα, ἦ δ' ὅς.

Οὐδὲν ἄρα |present; resem- |crazy οὐδὲ |inborn, kin|debauchery  
|ble; add |to

τῷ ὀρθῷ |love, ,  
|desire

Οὐ |present; re-  
|semble; add

Οὐ |present; re- ἄρα αὕτη ἡ |pleasure οὐδὲ |associate with  
|semble; add

αὐτῆς ἐραστῇ τε καὶ παιδικοῖς ὀρθῶς ἐρώσῃ τε καὶ  
ἐρωμένοις;

Οὐ μέντοι μὰ Δί, ἔφη, ὦ Σώκρατες, |present; re-  
|semble; add

Οὕτω δῆ, ὥς ἔοικε, νομοθετήσεις ἐν τῇ |colonize, πόλει  
|settle

φιλεῖν μὲν καὶ συνεῖναι καὶ ἅπτεσθαι ὥσπερ ὑέος παιδικῶν  
ἐραστήν, τῶν καλῶν χάριν, ἐὰν πείθῃ, τὰ δ' ἄλλα

and I agree. But let me ask you another question: Has excess of pleasure any affinity to temperance?

How can that be? he replied; pleasure deprives a man of the use of his faculties quite as much as pain.

Or any affinity to virtue in general?

None whatever.

Any affinity to wantonness and intemperance?

Yes, the greatest.

And is there any greater or keener pleasure than that of sensual love?

No, nor a madder.

Whereas true love is a love of beauty and order—temperate and harmonious?

Quite true, he said.

Then no intemperance or madness should be allowed to approach true love?

Certainly not.

Then mad

*vocabulary*

**ἀκριβής** (ἱ) exact  
**ἀπειροκαλία** vulgarity  
**ἀρετή** goodness, excellence  
**βέλτιστος** best, noblest  
**βίος** life ~biology  
**βιόω** live; (mp) make a living ~biology  
**γούν** at least then  
**ἐρωτικός** amorous  
**μηδέποτε** never  
**μουσική** art, music  
**μουσικός** musical, aesthetic

**νεανίας** -ου (ᾱα, m) young person  
**ὁμιλέω** (ἱ) associate with ~homily  
**σκοπάω** watch, observe  
**σκοπέω** behold, consider  
**σπουδάζω** be busy, earnest ~repudiate  
**συγγίγνομαι** associate with, meet, have  
 sex ~genus  
**σύμφημι** assent, concede  
**τελευτάω** bring about, finish ~apostle  
**ὑπέχω** promise; hold out one's hand;  
 submit to  
**χρηστός** useful; brave, worthy

οὕτως ὁμιλεῖν πρὸς ὃν τις σπουδάζοι, ὅπως μηδέποτε  
δόξει μακρότερα τούτων συγγίγνεσθαι· εἰ δὲ μή, ψόγον  
ἀμουσίας καὶ ἀπειροκαλίας ὑφέξοντα.

Οὕτως, ἔφη.

Ἄρ' οὖν, ἦν δ' ἐγώ, καὶ σοὶ φαίνεται τέλος ἡμῖν ἔχειν ὁ  
περὶ μουσικῆς λόγος; οἱ γοῦν δεῖ τελευτᾶν, τετελεύτηκεν·  
δεῖ δέ που τελευτᾶν τὰ μουσικὰ εἰς τὰ τοῦ καλοῦ ἐρωτικά.

Σύμφημι, ἦ δ' ὅς.

Μετὰ δὴ μουσικὴν γυμναστικῇ θρεπτέοι οἱ νεανίαί.

Τί μήν;

Δεῖ μὲν δὴ καὶ ταύτῃ ἀκριβῶς τρέφεσθαι ἐκ παίδων  
διὰ βίου. ἔχει δέ πως, ὥς ἐγῶμαι, ὥδε· σκοπεῖ δὲ  
καὶ σύ. ἐμοὶ μὲν γὰρ οὐ φαίνεται, ὃ ἂν χρηστὸν  
ἦ σῶμα, τοῦτο τῇ αὐτοῦ ἀρετῇ ψυχὴν ἀγαθὴν ποιεῖν,  
ἀλλὰ τούναντίον ψυχὴ ἀγαθὴ τῇ αὐτῆς ἀρετῇ σῶμα  
παρέχειν ὥς οἶόν τε βέλτιστον· σοὶ δὲ πῶς φαίνεται;

οὕτως |associate with ὅν τις |be busy, earnest ὡς |never

δόξει μακρότερα τούτων |associate with, *εἰ δὲ μή, ψόγον*  
|meet, have sex

ἀμουσίας καὶ |vulgarity |promise

Οὕτως, ἔφη.

Ἄρ' οὖν, ἦν δ' ἐγώ, καὶ σοὶ φαίνεται τέλος ἡμῖν ἔχειν ὁ

περὶ |art, music λόγος; οἷ |at least |bring  
|then |about, |bring about,  
|finish

δεῖ δέ που |bring τὰ μουσικὰ εἰς τὰ τοῦ καλοῦ |amorous  
|about,  
|finish

|assent, ἦ δ' ὅς.  
|concede

Μετὰ δὲ |art, music γυμναστικῇ θρεπτέοι οἱ |young  
|person

Τί μὴν;

Δεῖ μὲν δὴ καὶ ταύτῃ ἀκριβῶς τρέφεσθαι ἐκ παίδων

διὰ βίου. ἔχει δέ πως, ὡς ἐγῶμαι, ᾧδε· σκόπει δὲ

καὶ σύ. ἐμοὶ μὲν γὰρ οὐ φαίνεται, ὃ ἂν |useful; brave,  
|worthy

ἦ σῶμα, τοῦτο τῇ αὐτοῦ |excellence χὴν ἀγαθὴν ποιεῖν,

ἀλλὰ τούναντίον ψυχὴ ἀγαθὴ τῇ αὐτῆς |excellence ὅμα

παρέχειν ὡς οἶόν τε |best, σοὶ δὲ πῶς φαίνεται;  
|noblest

or intemperate pleasure must never be allowed to come near the lover and his beloved; neither of them can have any part in it if their love is of the right sort?

No, indeed, Socrates, it must never come near them.

Then I suppose that in the city which we are founding you would make a law to the effect that a friend should use no other familiarity to his love than a father would use to his son, and then only for a noble purpose, and he must first have the other's consent; and this rule is to limit him in all his intercourse, and he is never to be seen going further, or, if he exceeds, he is to be deemed guilty of coarseness and bad taste.

I quite agree, he said.

Thus much of music, which makes a fair ending; for what should be the end of music if not the love of beauty?

I agree, he said.

After music comes gymnastic, in which our youth are next to be trained.

Certainly.

Gymnastic as well as music should begin in early years; the training in it should be careful and should continue through life. Now my belief is,—and this is a matter upon which I should like to have your opinion in confirmation of my own, but my own belief is,—not that the good body by any bodily excellence improves the soul, but, on the contrary,

*vocabulary*

**ἄγων** -ος (m, 3) gathering place  
 ~agony  
**ἀθλητής** ἀεθλητού (m, 1) athlete,  
 contestant ~athlete  
**ἀσκέω** work on  
**ἀσκητός** artfully made  
**γέλοιος** laughable; joking  
**διάνοια** a thought; intelligence  
**ἐκχωρέω** depart, back off, cede  
**θεραπεύω** help, serve ~therapy  
**μέθη** strong drink, drunkenness  
**μεθύσκω** (mp) get drunk

**μεθύω** be soaked, drunk ~mead  
**ναί** yea  
**ὅπου** where  
**ὀρθός** upright, straight; correct, just  
 ~orthogonal  
**ὀρθόω** stand up  
**οὐχ οὖν** not so?; and so  
**προσήκω** belong to, it beseems  
**σίτος** grain, bread, food ~parasite  
**τύπος** mold, form ~type  
**ὕφηγεομαι** lead the way  
**φύλαξ** -χος (m) guard; sentry  
 ~phylactery

Καὶ ἐμοί, ἔφη, οὕτως.

Οὐκοῦν εἰ τὴν διάνοιαν ἱκανῶς θεραπεύσαντες παραδοῖμεν αὐτῇ τὰ περὶ τὸ σῶμα ἀκριβολογεῖσθαι, ἡμεῖς δὲ ὅσον τοὺς τύπους ὑφήγησαίμεθα, ἵνα μὴ μακρολογῶμεν, ὀρθῶς ἂν ποιοῖμεν;

Πάνυ μὲν οὖν.

Μέθης μὲν δὴ εἵπομεν ὅτι ἀφεκτέον αὐτοῖς· παντὶ γάρ που μᾶλλον ἐγχωρεῖ ἢ φύλακι μεθυσθέντι μὴ εἰδέναι ὅπου γῆς ἐστίν.

Γελοῖον γάρ, ἦ δ' ὅς, τόν γε φύλακα φύλακος δεῖσθαι.

Τί δὲ δὴ σίτων πέρι; ἀθληταὶ μὲν γὰρ οἱ ἄνδρες τοῦ μεγίστου ἀγῶνος. ἦ οὐχί;

Ναί.

Ἄρ' οὖν ἡ τῶνδε τῶν ἀσκητῶν ἕξις προσήκουσ' ἂν εἴη τούτοις;

Ἴσως.



Καὶ ἐμοί, ἔφη, οὕτως.

|not so?; and so |a thought; ανῶς |help, serve παραδοῖμεν  
 |intelligence  
 αὐτῇ τὰ περὶ τὸ σῶμα ἀκριβολογεῖσθαι, ἡμεῖς δὲ ὅσον  
 τοὺς |mold, |lead the way , ἵνα μὴ μακρολογῶμεν, ὀρθῶς  
 |form  
 ἂν ποιοῖμεν;

Πάννυ μὲν οὖν.

|strong drink, ἢ εἵπομεν ὅτι ἀφεκτέον αὐτοῖς· παντὶ γάρ που  
 |drunkenness  
 μάλλον |depart, back|guard; μεθυσθέντι μὴ εἰδέναι |where ,ῆς  
 |off, cede |sentry  
 ἐστίν.

|laughable; ἴρ, ἥ δ' ὅς, τόν γε |guard; |guard; δέισθαι.  
 |joking |sentry |sentry

Τί δὲ δὴ |grain, πέρι; |athlete, ,μὲν γὰρ οἱ ἄνδρες τοῦ  
 |bread, |contestant  
 μεγίστου |food  
 |gathering ἢ οὐχί;  
 |place

|yea .

Ἄρ' οὖν ἡ τῶνδε τῶν ἀσκητῶν ἕξις |belong to, it ἂν εἴη  
 |beseems  
 τούτοις;

Ἰσως.

that the good soul, by her own excellence, improves the body as far as this may be possible. What do you say?

Yes, I agree.

Then, to the mind when adequately trained, we shall be right in handing over the more particular care of the body; and in order to avoid prolixity we will now only give the general outlines of the subject.

Very good.

That they must abstain from intoxication has been already remarked by us; for of all persons a guardian should be the last to get drunk and not know where in the world he is.

Yes, he said; that a guardian should require another guardian to take care of him is ridiculous indeed.

But next, what shall we say of their food; for the men are in training for the great contest of all—are they not?

Yes, he said.

And will the habit of body of our ordinary athletes be suited to them?

Why not?

I am afraid, I said, that a habit of body such as

*vocabulary***ἀδελφή** sister**ἀθλητής** ἀεθλητού (m, 1) athlete, contestant ~athlete**ἄσκησις** -εως (f) exercise, training**ἀσκητός** artfully made**βέλτιστος** best, noblest**βίος** life ~biology**δίαιτα** way of life; home; arbitration**διίημι** drive off, pass through**ἐκβαίνω** come forth, disembark ~basis**ἐπεικής** fitting ~icon**καθεύδω** lie down**μεταβάλλω** alter, transform**μεταβολή** change, exchange**μουσική** art, music**νοσέω** be sick, be mad, suffer**πολεμικός** warlike, hostile ~polemic**σῖτος** grain, bread, food ~parasite**στρατεία** expedition, campaign**σφαλερός** slippery; tottering**σφόδρα** very much**ὕγεια** health**χειμών** -ος (m, 3) winter, storm

Ἄλλ', ἦν δ' ἐγώ, ὑπνώδης αὕτη γέ τις καὶ σφαλερὰ πρὸς  
 ὑγίειαν. ἦ οὐχ ὀρᾶς ὅτι καθεύδουσί τε τὸν βίον καί,  
 ἐὰν σμικρὰ ἐκβῶσιν τῆς τεταγμένης διαίτης, μεγάλα καὶ  
 σφόδρα νοσοῦσιν οὗτοι οἱ ἀσκηταί;

Ὅρω.

Κομψοτέρας δὴ τινος, ἦν δ' ἐγώ, ἀσκήσεως δεῖ τοῖς  
 πολεμικοῖς ἀθληταῖς, οὓς γε ὥσπερ κύνας ἀγρύπνους τε  
 ἀνάγκη εἶναι καὶ ὅτι μάλιστα ὁξὺ ὄραν καὶ ἀκούειν καὶ  
 πολλὰς μεταβολὰς ἐν ταῖς στρατείαις μεταβάλλοντας  
 ὑδάτων τε καὶ τῶν ἄλλων σίτων καὶ εἰλήσεων καὶ  
 χειμώνων μὴ ἀκροσφαλεῖς εἶναι πρὸς ὑγίειαν.

Φαίνεται μοι.

Ἄρ' οὖν ἡ βελτίστη γυμναστικὴ ἀδελφὴ τις ἂν εἴη τῆς  
 ἀπλῆς μουσικῆς ἢ ὀλίγον πρότερον διηήμεν;

Πῶς λέγεις;

Ἀπλῇ που καὶ ἐπιεικῆς γυμναστικὴ, καὶ μάλιστα ἡ τῶν

Ἄλλ', ἦν δ' ἐγώ, ὑπνώδης αὕτη γέ τις καὶ |slippery; πρὸς  
|tottering

|health . ἦ οὐχ ὀρᾶς ὅτι |lie down τε τὸν |life καί,

ἐὰν σμικρὰ |come forth . ἥς τεταγμένης |way of life; homē; καὶ  
|arbitration

|very |be sick, be ὕτοι οἱ ἀσκηταί;  
|much |mad, suffer

Ὅρῶ.

Κομφοτέρας δὴ τινος, ἦν δ' ἐγώ, |exercise, δεῖ τοῖς  
|training

|warlike, |athlete, , οὗς γε ὥσπερ κύνας ἀγρόπνους τε  
|hostile |contestant

ἀνάγκη εἶναι καὶ ὅτι μάλιστα ὁξὺ ὀρᾶν καὶ ἀκούειν καὶ

πολλὰς |change, ἐν ταῖς |expedition, |alter, transform  
|exchange |campaign

ὑδάτων τε καὶ τῶν ἄλλων |grain, καὶ εἰλήσεων καὶ  
|bread,

|winter, μὴ ἀκροσφαλεῖς εἶναι πρὸς |health .  
|storm

Φαίνεται μοι.

Ἄρ' οὖν ἡ |best, γυμναστικὴ |sister τις ἂν εἴη τῆς  
|noblest

ἀπλῆς |art, music ἦν ὀλίγον πρότερον |drive off, pass  
|through

Πῶς λέγεις;

Ἀπλῇ που καὶ |fitting γυμναστικῇ, καὶ μάλιστα ἡ τῶν

they have is but a sleepy sort of thing, and rather perilous to health. Do you not observe that these athletes sleep away their lives, and are liable to most dangerous illnesses if they depart, in ever so slight a degree, from their customary regimen?

Yes, I do.

Then, I said, a finer sort of training will be required for our warrior athletes, who are to be like wakeful dogs, and to see and hear with the utmost keenness; amid the many changes of water and also of food, of summer heat and winter cold, which they will have to endure when on a campaign, they must not be liable to break down in health.

That is my view.

The really excellent gymnastic is twin sister of that simple music which we were just now describing.

How so?

Why, I conceive that there is a gymnastic which, like our music, is simple

*vocabulary***ἄγγειον** vessel**ἀπέχω** ward off, drive off, refrain, be at some distance**ἀσκητός** artfully made**ἐστίαισις** (ἄ) feasting**ἐστιάω** give a feast**εὐπορος** easily passed; rich**ἐφθέος** boiled**ἐφθός** boiled**ἐφθόω** boil**ἥρω** hero ~hero**ἰχθύς** -ος (m) fish ~ichthyology**κρέας** -ως (n) meat ~creatine**ὀρθός** upright, straight; correct, just ~orthogonal**ὀρθόω** stand up**πανταχοῦ** everywhere; completely**πῇ** where? how?**πώποτε** never**στρατιά** army ~strategy**στρατιώτης** -ου (m, 1) soldier, mercenary ~strategy**τράπεζα** a table ~trapezoid

περὶ τὸν πόλεμον.

Πῇ δῆ;

Καὶ παρ' Ὀμήρου, ἣν δ' ἐγώ, τά γε τοιαῦτα μάθοι ἄν  
τις. οἶσθα γὰρ ὅτι ἐπὶ στρατιᾶς ἐν ταῖς τῶν ἡρώων  
ἐστιάσεις οὔτε ἰχθύσιν αὐτοὺς ἐστιᾶ, καὶ ταῦτα ἐπὶ  
θαλάττῃ ἐν Ἑλλησπόντῳ ὄντας, οὔτε ἐφθοῖς κρέασιν ἀλλὰ  
μόνον ὀπτοῖς, ἃ δὲ μάλιστ' ἂν εἴη στρατιώταις εὖπορα·  
πανταχοῦ γὰρ ὥς ἔπος εἰπεῖν αὐτῷ τῷ πυρὶ χρῆσθαι  
εὐπορώτερον ἢ ἀγγεῖα συμπεριφέρειν.

Καὶ μάλα.

Οὐδὲ μὴν ἡδυσμάτων, ὥς ἐγῶμαι, Ὅμηρος πώποτε  
ἐμνήσθη. ἢ τοῦτο μὲν καὶ οἱ ἄλλοι ἀσκηταὶ ἴσασι, ὅτι  
τῷ μέλλοντι σώματι εὖ ἔξειν ἀφεκτέον τῶν τοιούτων  
ἀπάντων;

Καὶ ὀρθῶς γε, ἔφη, ἴσασί τε καὶ ἀπέχονται.

Συρακοσίαν δέ, ὦ φίλε, τράπεζαν καὶ Σικελικὴν ποικιλίαν



περὶ τὸν πόλεμον.

Πῇ δῆ;

Καὶ παρ' Ὀμήρου, ἣν δ' ἐγώ, τά γε τοιαῦτα μάθοι ἄν

τις. οἶσθα γὰρ ὅτι ἐπὶ |army ἐν ταῖς τῶν |hero

|feasting οὔτε |fish αὐτοὺς |give a feast. ταῦτα ἐπὶ

θαλάττῃ ἐν Ἑλλησπόντῳ ὄντας, οὔτε ἐφθοῖς |meat ἀλλὰ

μόνον ὀπτοῖς, ἃ δὲ μάλιστ' ἂν εἶη |soldier, |easily  
|mercenary |passed;

|everywhere; γὰρ ὡς ἔπος εἰπεῖν αὐτῷ τῷ πυρὶ |rich  
|completely χρῆσθαι

|easily |passed; ἢ |vessel συμπεριφέρειν.  
|rich

Καὶ μάλα.

Οὐδὲ μὴν ἡδυσμάτων, ὥς ἐγῶμαι, Ὅμηρος |never

ἐμνήσθη. ἢ τοῦτο μὲν καὶ οἱ ἄλλοι ἀσκηταὶ ἴσασιν, ὅτι

τῷ μέλλοντι σώματι εὖ ἔξειν ἀφεκτέον τῶν τοιούτων

ἀπάντων;

Καὶ ὀρθῶς γε, ἔφη, ἴσασί τε καὶ |ward off, drive off, refrain,  
|be at some distance

Συρακοσίαν δέ, ὦ φίλε, |a table καὶ Σικελικὴν ποικιλίαν

and good; and especially the military gymnastic.

What do you mean?

My meaning may be learned from Homer; he, you know, feeds his heroes at their feasts, when they are campaigning, on soldiers' fare; they have no fish, although they are on the shores of the Hellespont, and they are not allowed boiled meats but only roast, which is the food most convenient for soldiers, requiring only that they should light a fire, and not involving the trouble of carrying about pots and pans.

True.

And I can hardly be mistaken in saying that sweet sauces are nowhere mentioned in Homer. In proscribing them, however, he is not singular; all professional athletes are well aware that a man who is to be in good condition should take nothing of the kind.

Yes, he said; and knowing this, they are quite right in not taking them.

Then you would not

*vocabulary*

αἰνέω praise, assent, acquiesce in  
 ἀκολασία debauchery  
 ἀοιδή song  
 δίαιτα way of life; home; arbitration  
 εἴπερ if indeed  
 ἐνταῦθα there, here  
 ἐντίκτω bear, create in  
 εὐπάθεια comfort  
 μουσική art, music  
 νόσος (f) plague, pestilence ~noisome  
 οἰδέω swell

ὀρθός upright, straight; correct, just  
 ~orthogonal  
 ὀρθόω stand up  
 οὐκοῦν not so?; and so  
 ὄψον piece of cooked meat, relish  
 παντάπασιν altogether; yes, certainly  
 πέμμα (pl) pastries, sweetmeats  
 ῥυθμός measured; symmetrical  
 σίτησις (ι) feeding  
 σωφροσύνη discretion, moderation  
 ὑγίεια health  
 ψέγω blame, censure

ὄψου, ὡς ἔοικας, οὐκ αἰνεῖς, εἴπερ σοι ταῦτα δοκεῖ ὀρθῶς ἔχειν.

Οὐ μοι δοκῶ.

Ψέγεις ἄρα καὶ Κορινθίαν κόρην φίλην εἶναι ἀνδράσιν μέλλουσιν εὖ σώματος ἔξειν.

Παντάπασι μὲν οὖν.

Οὐκοῦν καὶ Ἀττικῶν πεμμάτων τὰς δοκούσας εἶναι εὐπαθείας;

Ἀνάγκη.

Ὅλην γὰρ οἶμαι τὴν τοιαύτην σίτησιν καὶ δίαιταν τῇ μελοποιίᾳ τε καὶ ᾠδῇ τῇ ἐν τῷ παναρμονίᾳ καὶ ἐν πᾶσι ῥυθμοῖς πεποιημένη ἀπεικάζοντες ὀρθῶς ἂν ἀπεικάζοιμεν.

Πῶς γὰρ οὐ;

Οὐκοῦν ἐκεῖ μὲν ἀκολασίαν ἢ ποικιλία ἐνέτικτεν, ἐνταῦθα δὲ νόσον, ἢ δὲ ἀπλότης κατὰ μὲν μουσικὴν ἐν ψυχαῖς σωφροσύνην, κατὰ δὲ γυμναστικὴν ἐν σώμασιν ὑγίειαν;

|piece of cooked meat, relish *IS, οὐκ* |praise, |if indeed : *ταῦτα δοκεῖ ὀρθῶς*  
|assent

*ἔχειν.*

*Οὐ μοι δοκῶ.*

|blame, *ἄρα καὶ Κορινθίαν κόρην φίλην εἶναι ἀνδράσιν*  
|censure

*μέλλουσιν εὖ σώματος ἔξειν.*

|altogether; *μὲν οὖν.*  
|yes, certainly

|not so?; and so *Ἀττικῶν* |(pl) pastries, *τὰς δοκούσας εἶναι*  
|sweetmeats

|comfort ,

*Ἀνάγκη.*

*Ὅλην γὰρ οἶμαι τὴν τοιαύτην* |feeding *καὶ* |way of life; |home; arbi-  
|tration

*μελοποιία τε καὶ ᾠδῇ τῇ ἐν τῷ παναρμονίῳ καὶ ἐν πᾶσι*

|measured; ...τοιημένη ἀπεικάζοντες ὀρθῶς ἂν ἀπεικάζοιμεν.  
|symmetrical

*Πῶς γὰρ οὐ;*

|not so?; and so *ἐν* |debauchery *ἢ ποικιλία* |bear, , |there, here  
|create in

*δὲ* |plague, *ἢ δὲ ἀπλότης κατὰ μὲν* |art, music *ἐν ψυχαῖς*

|discretion, , *κατὰ δὲ γυμναστικὴν ἐν σώμασιν* |health ,  
|moderation

approve of Syracusan dinners, and the refinements of Sicilian cookery?

I think not.

Nor, if a man is to be in condition, would you allow him to have a Corinthian girl as his fair friend?

Certainly not.

Neither would you approve of the delicacies, as they are thought, of Athenian confectionary?

Certainly not.

All such feeding and living may be rightly compared by us to melody and song composed in the panharmonic style, and in all the rhythms.

Exactly.

There complexity engendered licence, and here disease; whereas simplicity in music was the parent of temperance in the soul; and simplicity in gymnastic of health in the body.

Most true, he said.

*vocabulary***αἰσχρός** shameful**ἀκολασία** debauchery**ἄκρον** crest, extremity ~acute**ἄκρος** at the edge, extreme ~acute**ἀναγκάζω** force, compel**ἀνοίγνυμι** (ὄ) open**ἀπορία** difficulty, bottleneck ~pierce**ἄρα** interrogative pcl**βίος** life ~biology**βιόω** live; (mp) make a living ~biology**δεσπότης** -ου (m, 1) master, despot**δικάζω** judge**δικαστήριον** court**δικαστής** -οῦ (m, 1) judge, juror**ἐλεύθερος** not enslaved**ἐπάγω** drive game; induce belief

~demagogue

**ιατρικός** medicine, medical skill**ἱατρός** (ᾱ) physician**νόσος** (f) plague, pestilence ~noisome**οἰκεῖος** household, familiar, proper**οἰκέω** inhabit ~economics**παιδεία** child-rearing, education**πήγνυμι** (ὄ) stick, set, build ~fang**πληθύω** become full; abound, multiply**προσποιέω** give over to; pretend

~poet

**σεμνύνω** exalt**σπουδάζω** be busy, earnest ~repudiate**σφόδρα** very much**σχῆμα** -τος (n, 3) form, figure**τεκμήριον** sign; proof**φαῦλος** trifling**χειροτέχνης** -ου (m, 1) artisan

Ἀληθέστατα, ἔφη.

Ἀκολασίας δὲ καὶ νόσων πληθυνουσῶν ἐν πόλει ἄρ' οὐ δικαστήριά τε καὶ ἰατρεία πολλὰ ἀνοίγεται, καὶ δικανικὴ τε καὶ ἰατρικὴ σεμνύνονται, ὅταν δὴ καὶ ἐλεύθεροι πολλοὶ καὶ σφόδρα περὶ αὐτὰ σπουδάζωσιν;

Τί γὰρ οὐ μέλλει;

Τῆς δὲ κακῆς τε καὶ αἰσχρᾶς παιδείας ἐν πόλει ἄρα μὴ τι μείζον ἔξεις λαβεῖν τεκμήριον ἢ τὸ δεῖσθαι ἰατρῶν καὶ δικαστῶν ἄκρων μὴ μόνον τοὺς φαύλους τε καὶ χειροτέχνας, ἀλλὰ καὶ τοὺς ἐν ἐλευθέρῳ σχήματι προσποιουμένους τεθράφθαι; ἢ οὐκ αἰσχρὸν δοκεῖ καὶ ἀπαιδευσίας μέγα τεκμήριον τὸ ἐπακτῶ παρ' ἄλλων, ὥς δεσποτῶν τε καὶ κριτῶν, τῷ δικαίῳ ἀναγκάζεσθαι χρῆσθαι, καὶ ἀπορία οἰκείων;

Πάντων μὲν οὖν, ἔφη, αἷσχιστον.

Ἥ δοκεῖ σοι, ἦν δ' ἐγώ, τούτου αἷσχιον εἶναι τοῦτο, ὅταν δὴ τις μὴ μόνον τὸ πολὺ τοῦ βίου ἐν δικαστηρίοις φεύγων

τε



Ἀληθέστατα, ἔφη.

|debauchery δὲ καὶ |plague |become full; πόλει ἂρ' οὐ  
|abound, multiply

|court τε καὶ ἰατρεία πολλὰ ἀνοίγεται, καὶ δικανική

τε καὶ |medicine, |exalt , ὅταν δὲ καὶ |not enslaved ἄλλοι  
|medical  
καὶ |skill  
καὶ |very much ἐπὶ αὐτὰ |be busy, earnest,

Τί γὰρ οὐ μέλλει;

Τῆς δὲ κακῆς τε καὶ |shameful |child-rearing, πόλει |interrogative pcl  
|education

μή τι μείζον ἔξεις λαβεῖν |sign; proof ἢ τὸ δεῖσθαι

|physician αὐτὰ δικαστῶν ἄκρων μὴ μόνον τοὺς |trifling τε

καὶ |artisan , ἀλλὰ καὶ τοὺς ἐν |not enslaved |form,  
|figure

|give over to; pretend τεθράφθαι; ἢ οὐκ |shameful δοκεῖ καὶ

ἀπαιδευσίας μέγα |sign; proof τὸ ἐπακτῶ παρ' ἄλλων,

ὥς |master, τε καὶ κριτῶν, τῷ δικαίῳ |force, compel  
|despot

χρῆσθαι, καὶ |difficulty, -'κείων;  
|bottleneck

Πάντων μὲν οὖν, ἔφη, |shameful .

Ἡ δοκεῖ σοι, ἦν δ' ἐγώ, τούτου |shameful εἶναι τοῦτο, ὅταν

δή τις μὴ μόνον τὸ πολὺ τοῦ βίου ἐν |court φεύγων

τε

But when intemperance and diseases multiply in a State, halls of justice and medicine are always being opened; and the arts of the doctor and the lawyer give themselves airs, finding how keen is the interest which not only the slaves but the freemen of a city take about them.

Of course.

And yet what greater proof can there be of a bad and disgraceful state of education than this, that not only artisans and the meaner sort of people need the skill of first-rate physicians and judges, but also those who would profess to have had a liberal education? Is it not disgraceful, and a great sign of want of good-breeding, that a man should have to go abroad for his law and physic because he has none of his own at home, and must therefore surrender himself into the hands of other men whom he makes lords and judges over him?

Of all things, he said, the most disgraceful.

Would you say 'most,' I replied, when you consider that there is a further stage of the evil in which a man is not only a life-long litigant, passing all his days in the courts, either as plaintiff or defendant, but is actually

*vocabulary*

ἀγνοέω be ignorant of ~gnostic

αἰσχρός shameful

ἀμείνων comparative of ἀγαθός, noble

ἀναγκάζω force, compel

ἀπειροκαλία vulgarity

ἀποστρέφω turn back, turn off course

~atrophy

ἄτοπος strange, unnatural, disgusting

βίος life ~biology

δίαιτα way of life; home; arbitration

διεξέρχομαι go through

διέξοδος διαξόδου (f) outlet, path;  
narrative

διέρχομαι pierce, traverse

δικάζω judge

δικαστής -οῦ (m, 1) judge, juror

ἐμπίμπλημι fill with

ἐπέτειος of one year

ἐπιπίπτω fall upon, attack

ιατρικός medicine, medical skill

καινός new, fresh, strange

καλλωπίζω embellish, make up

κατατρίβω (ι) wear out, use up

λίμνη lake, marsh, basin, sea ~limnic

νόσημα -τος (n, 3) disease

ῥεῦμα -τος (n, 3) flow

στρέφω turn, veer ~atrophy

τραῦμα -τος (n, 3) injury

φῦσα bellows

φύω produce, beget; clasp ~physics

καὶ διώκων κατατρίβηται, ἀλλὰ καὶ ὑπὸ ἀπειροκαλίας ἐπ' αὐτῷ δὴ τούτῳ πεισθῇ καλλωπίζεσθαι, ὥς δεινὸς ὢν περὶ τὸ ἀδικεῖν καὶ ἱκανὸς πάσας μὲν στροφὰς στρέφεσθαι, πάσας δὲ διεξόδους διεξελθὼν ἀποστραφῆναι λυγίζόμενος, ὥστε μὴ παρασχεῖν δίκην, καὶ ταῦτα σμικρῶν τε καὶ οὐδενὸς ἀξίων ἔνεκα, ἀγνοῶν ὅσῳ κάλλιον καὶ ἄμεινον τὸ παρασκευάζειν τὸν βίον αὐτῷ μηδὲν δεῖσθαι νυστάζοντος δικαστοῦ;

Οὐκ, ἀλλὰ τοῦτ', ἔφη, ἐκείνου ἔτι αἴσχιον.

Τὸ δὲ ἰατρικῆς, ἣν δ' ἐγώ, δεῖσθαι ὅτι μὴ τραυμάτων ἔνεκα ἢ τινων ἐπετείων νοσημάτων ἐπιπεσόντων, ἀλλὰ δι' ἀργίαν τε καὶ δίαιταν οἷαν διήλθομεν, ῥευμάτων τε καὶ πνευμάτων ὥσπερ λίμνας ἐμπιμπλαμένους φύσας τε καὶ κατάρρους νοσήμασιν ὀνόματα τίθεσθαι ἀναγκάζειν τοὺς κομψοὺς Ἀσκληπιάδας, οὐκ αἰσχρὸν δοκεῖ;

Καὶ μάλ', ἔφη· ὥς ἀληθῶς καινὰ ταῦτα καὶ ἄτοπα νοσημάτων ὀνόματα.

καὶ διώκων |wear out, use up, ἰλλὰ καὶ ὑπὸ |vulgarity ἐπ'  
 αὐτῷ δὴ τούτῳ πεισθῇ |embellish, make up ἵς δεινὸς ὢν περὶ  
 τὸ ἀδικεῖν καὶ ἱκανὸς πάσας μὲν στροφὰς |turn ,  
 πάσας δὲ |outlet, |go through |turn back λυγιζόμενος,  
 ὥστε μὴ |path; narrative  
 παρὰσχεῖν δίκην, καὶ ταῦτα σμικρῶν τε καὶ  
 οὐδενὸς ἀξίων ἔνεκα, |be ignorant of κάλλιον καὶ |better τὸ  
 παρασκευάζειν τὸν |life αὐτῷ μηδὲν δεῖσθαι νυστάζοντος  
 δικαστοῦ;

Οὐκ, ἀλλὰ τοῦτ', ἔφη, ἐκείνου ἔτι |shameful

Τὸ δὲ |medicine, ἵ, ν δ' ἐγώ, δεῖσθαι ὅτι μὴ |injury  
 |medical skill  
 ἔνεκα ἧ τινων |of one year |disease |fall upon, attack ἰλλὰ  
 δι' ἀργίαν τε καὶ |way of ἵlife; pierce, |flow τε καὶ  
 |home; arbitra-|traverse  
 πνευμάτων ὥσπερ |tion lake, |fill with φύσας τε καὶ  
 |marsh,  
 κατάρρους |disease basin, |sea ὀνόματα τίθεσθαι |force, compel τοὺς  
 κομφίους Ἀσκληπιάδας, οὐκ |shameful δοκεῖ;

Καὶ μάλ', ἔφη· ὡς ἀληθῶς |new, fresh, strange  
 ταῦτα καὶ |strange, un-|disease ὀνόματα.  
 |natural, dis-  
 |gusting

led by his bad taste to pride himself on his litigiousness; he imagines that he is a master in dishonesty; able to take every crooked turn, and wriggle into and out of every hole, bending like a withy and getting out of the way of justice: and all for what?—in order to gain small points not worth mentioning, he not knowing that so to order his life as to be able to do without a napping judge is a far higher and nobler sort of thing. Is not that still more disgraceful?

Yes, he said, that is still more disgraceful.

Well, I said, and to require the help of medicine, not when a wound has to be cured, or on occasion of an epidemic, but just because, by indolence and a habit of life such as we have been describing, men fill themselves with waters and winds, as if their bodies were a marsh, compelling the ingenious sons of Asclepius to find more names for diseases, such as flatulence and catarrh; is not this, too, a disgrace?

Yes, he said, they do certainly give very strange and newfangled

*vocabulary***ἄλφιτον** barley meal**ἀσχολία** business, being busy**ἄτοπος** strange, unnatural, disgusting**ἐννοέω** consider**ἐπιτιμάω** honor, blame**ἰάομαι** (ι) cure ~pediatrician**ιατρικός** medicine, medical skill**μέμφομαι** blame; reject**νόσημα** -τος (n, 3) disease**παρακολουθέω** dog, follow, trace**πῇ** where? how?**πῶμα** -τος (n, 3) cover; drink ~pastor**τεκμαίρομαι** conclude, declare from evidence**τιτρώσκω** wound, bring to grief  
~trauma**τυρός** (υ) cheese

Οἶα, ἦν δ' ἐγώ, ὥς οἶμαι, οὐκ ἦν ἐπ' Ἀσκληπιοῦ.  
 τεκμαίρομαι δέ, ὅτι αὐτοῦ οἱ υἱεῖς ἐν Τροίᾳ Εὐρυπύλῳ  
 τετρωμένῳ ἐπ' οἶνον Πράμνειον ἄλφιτα πολλὰ  
 ἐπιπασθέντα καὶ τυρὸν ἐπιξυσθέντα, ἃ δὴ δοκεῖ  
 φλεγματώδη εἶναι, οὐκ ἐμέμψαντο τῇ δούσῃ πιεῖν,  
 οὐδὲ Πατρόκλῳ τῷ ἰωμένῳ ἐπετίμησαν.

Καὶ μὲν δὴ, ἔφη, ἄτοπόν γε τὸ πῶμα οὕτως ἔχοντι.

Οὔκ, εἴ γ' ἐννοεῖς, εἶπον, ὅτι τῇ παιδαγωγικῇ τῶν  
 νοσημάτων ταύτῃ τῇ νῦν ἰατρικῇ πρὸ τοῦ Ἀσκληπιάδαι  
 οὐκ ἐχρῶντο, ὥς φασι, πρὶν Ἡρόδικον γενέσθαι·  
 Ἡρόδικος δὲ παιδοτρίβης ὢν καὶ νοσώδης γενόμενος,  
 μείξας γυμναστικὴν ἰατρικῇ, ἀπέκναισε πρῶτον μὲν καὶ  
 μάλιστα ἑαυτόν, ἔπειτ' ἄλλους ὕστερον πολλούς.

Πῇ δὴ; ἔφη.

Μακρόν, ἦν δ' ἐγώ, τὸν θάνατον αὐτῷ ποιήσας.  
 παρακολουθῶν γὰρ τῷ νοσήματι θανασίμῳ ὄντι οὔτε  
 ἰάσασθαι οἶμαι οἷός τ' ἦν ἑαυτόν, ἐν ἀσχολίᾳ τε πάντων



Οἶα, ἦν δ' ἐγώ, ὥς οἶμαι, οὐκ ἦν ἐπ' Ἀσκληπιοῦ.

|conclude, declare, ὅτι αὐτοῦ οἱ ὑεῖς ἐν Τροίᾳ Εὐρυπύλῳ  
|from evidence

|wound, bring ἐπ' οἶνον Πράμνειον |barley meal ..ολλὰ  
|to grief

ἐπιπασθέντα καὶ |cheese ἐπιξυσθέντα, ἃ δὴ δοκεῖ

φλεγματώδη εἶναι, οὐκ |blame; reject τῇ δούσῃ πιεῖν,

οὐδὲ Πατρόκλῳ τῷ |cure |honor, blame .

Καὶ μὲν δὴ, ἔφη, |strange, unnatural|cover; οὕτως ἔχοντι.  
|ral, disgusting |drink

Οὐκ, εἴ γ' |consider, εἶπον, ὅτι τῇ παιδαγωγικῇ τῶν

|disease ταύτῃ τῇ νῦν |medicine, ...|  
|medical skill

οὐκ ἐχρῶντο, ὥς φασι, πρὶν Ἡρόδικον γενέσθαι·

Ἡρόδικος δὲ παιδοτρίβης ὢν καὶ νοσώδης γενόμενος,

μείζας γυμναστικὴν |medicine, ...|  
|medical skill

μάλιστα ἐαυτόν, ἔπειτ' ἄλλους ὕστερον πολλούς.

Πῇ δὴ; ἔφη.

Μακρόν, ἦν δ' ἐγώ, τὸν θάνατον αὐτῷ ποιήσας.

|dog, follow, trace γὰρ τῷ |disease θανασίμῳ ὄντι οὔτε

|cure οἶμαι οἶός τ' ἦν ἐαυτόν, ἐν |business, τε πάντων  
|being  
|busy

names to diseases.

Yes, I said, and I do not believe that there were any such diseases in the days of Asclepius; and this I infer from the circumstance that the hero Eurypylus, after he has been wounded in Homer, drinks a posset of Pramnian wine well besprinkled with barley-meal and grated cheese, which are certainly inflammatory, and yet the sons of Asclepius who were at the Trojan war do not blame the damsel who gives him the drink, or rebuke Patroclus, who is treating his case.

Well, he said, that was surely an extraordinary drink to be given to a person in his condition.

Not so extraordinary, I replied, if you bear in mind that in former days, as is commonly said, before the time of Herodicus, the guild of Asclepius did not practise our present system of medicine, which may be said to educate diseases. But Herodicus, being a trainer, and himself of a sickly constitution, by a combination of training and doctoring found out a way of torturing first and chiefly himself, and secondly the rest of the world.

How was that? he said.

By the invention of lingering death; for he had a mortal disease which he perpetually tended, and as recovery was out of the question, he passed his entire life as a valetudinarian; he could do nothing but attend upon

*vocabulary*

**ἄγνοια** ignorance  
**ἀναγκαῖος** coerced, coercing, slavery  
**ἀπαλλάξείω** wish to get rid of  
**ἀπαλλάσσω** free from, remove; be freed, depart  
**βίος** life ~biology  
**βιόω** live; (mp) make a living ~biology  
**γέρας** -ως (n, 3) reward, honor  
**γῆρας** -ος (n, 3) old age  
**δημιουργός** public worker  
 ~ergonomics  
**δίαίτα** way of life; home; arbitration  
**εἶδος** -ους (n, 3) appearance, form  
 ~-oid  
**εἰκός** likely  
**εἴωθα** be accustomed, in the habit  
**ἐκβαίνω** come forth, disembark ~basis  
**ἐκγονος** offspring, descendant ~genus  
**ἐξεμέε** disgorge ~emetic  
**εὐδαίμων** blessed with a good genius  
**εὐνομέομαι** be well ordered

**ἱατρεύω** care for medically  
**ἱατρικός** medicine, medical skill  
**ἱατρός** (ᾱ) physician  
**καθαίρω** clean  
**καίω** burn ~caustic  
**κάμνω** toil, be tired, acquire by toil; be troubled; be sick  
**καταδείκνυμι** (ὄ) discover, make known  
**καῦσις** -τος (f) burning, cauterization  
**νόσημα** -τος (n, 3) disease  
**πλούσιος** wealth ~plutocrat  
**προστάσσω** post at, attach to, command  
**σοφία** skill; wisdom ~sophistry  
**σχολή** rest, leisure  
**τέκτων** (f) skilled worker ~technician  
**τέχνη** craft, art, plan, contrivance  
 ~technology  
**τομή** cutting  
**φάρμακον** drug, potion ~pharmacy

ἰατρευόμενος διὰ βίου ἔζη, ἀποκναιόμενος εἴ τι τῆς  
 εἰωθυίας διαίτης ἐκβαίη, δυσθανατῶν δὲ ὑπὸ σοφίας εἰς  
 γῆρας ἀφίκετο.

Καλὸν ἄρα τὸ γέρας, ἔφη, τῆς τέχνης ἡνέγκατο.

Οἶον εἰκός, ἦν δ' ἐγώ, τὸν μὴ εἰδότα ὅτι Ἀσκληπιὸς οὐκ  
 ἀγνοία οὐδὲ ἀπειρία τούτου τοῦ εἵδους τῆς ἱατρικῆς τοῖς  
 ἐγγόνοις οὐ κατέδειξεν αὐτό, ἀλλ' εἰδὼς ὅτι πᾶσι τοῖς  
 εὐνομουμένοις ἔργον τι ἐκάστω ἐν τῇ πόλει προστέτακται,  
 ὃ ἀναγκαῖον ἐργάζεσθαι, καὶ οὐδενὶ σχολή διὰ βίου  
 κάμνειν ἰατρευομένῳ. ὃ ἡμεῖς γελοίως ἐπὶ μὲν τῶν  
 δημιουργῶν αἰσθανόμεθα, ἐπὶ δὲ τῶν πλουσίων τε καὶ  
 εὐδαιμόνων δοκούντων εἶναι οὐκ αἰσθανόμεθα.

Πῶς; ἔφη.

Τέκτων μὲν, ἦν δ' ἐγώ, κάμνων ἀξιοῖ παρὰ τοῦ ἱατροῦ  
 φάρμακον πιὼν ἐξεμέσαι τὸ νόσημα, ἢ κάτω καθαρθεὶς ἢ  
 καύσει ἢ τομῇ χρησάμενος ἀπηλλάχθαι· ἐὰν δέ τις αὐτῷ  
 μακρὰν δίαιταν προστάτῃ, πιλίδιά τε περὶ τὴν κεφαλὴν

|care for medically ἡ βίου ἔξῃ, ἀποκναιόμενος εἴ τι τῆς

|be accus- way |come forth ὁ σθανατῶν δὲ ὑπὸ σοφίας εἰς  
tomed, in of life;  
the habit, home;  
old age ἰφικετό, arbitra-  
tion

Καλὸν ἄρα τὸ |reward, ἔφη, τῆς |craft ἡνέγκατο.  
honor

Οἶον |likely, ἦν δ' ἐγώ, τὸν μὴ εἰδότα ὅτι Ἀσκληπιὸς οὐκ

|ignorance ἰδὲ ἀπειρία τούτου τοῦ |form τῆς |medicine, ἰς  
|medical skill

|offspring οὐ |discover, make known ἄλλ' εἰδὼς ὅτι πᾶσι τοῖς

|be well ordered ἔργον τι ἐκάστω ἐν τῇ πόλει |post at, attach to,,  
command

ὁ ἀναγκαῖον ἐργάζεσθαι, καὶ οὐδενὶ |rest, διὰ βίου  
|leisure

|toil, ac- |care for medically ὃ ἡμεῖς γελοίως ἐπὶ μὲν τῶν  
quire, be  
tired  
δημιουργῶν αισθανόμεθα, ἐπὶ δὲ τῶν |wealth τε καὶ

|blessed with a δοκούντων εἶναι οὐκ αισθανόμεθα.  
good genius

Πῶς; ἔφη.

|worker μέν, ἦν δ' ἐγώ, |toil, acquire, τοῖ παρὰ τοῦ |physician  
|be tired

φάρμακον πιὼν |disgorge τὸ |disease, ἢ κάτω |clean ἢ

καύσει ἢ τομῇ χρησάμενος ἀπηλλάχθαι· ἐὰν δέ τις αὐτῷ

μακρὰν |way |post at, attach πιλιδιά τε περὶ τὴν κεφαλὴν  
of life; to, command  
home;  
arbitra-  
tion

himself, and he was in constant torment whenever he departed in anything from his usual regimen, and so dying hard, by the help of science he struggled on to old age.

A rare reward of his skill!

Yes, I said; a reward which a man might fairly expect who never understood that, if Asclepius did not instruct his descendants in valetudinarian arts, the omission arose, not from ignorance or inexperience of such a branch of medicine, but because he knew that in all well-ordered states every individual has an occupation to which he must attend, and has therefore no leisure to spend in continually being ill. This we remark in the case of the artisan, but, ludicrously enough, do not apply the same rule to people of the richer sort.

How do you mean? he said.

I mean this: When a carpenter is ill he asks the physician for a rough and ready cure; an emetic or a purge or a cautery or the knife, — these are his remedies. And if some one prescribes for him a course of dietetics, and tells him that he must swathe and swaddle his head, and all

*vocabulary*

**ἀμελέω** disregard; (impers.) of course  
**ἀναγκάζω** force, compel  
**ἀπαλλαξείω** wish to get rid of  
**ἀπαλλάσσω** free from, remove; be freed, depart  
**ἀπέχω** ward off, drive off, refrain, be at some distance  
**ἄρα** interrogative pcl  
**δῆλος** visible, conspicuous  
**δίαιτα** way of life; home; arbitration  
**εἴωθα** be accustomed, in the habit  
**ἐμβάς** slipper  
**ἐργασία** work, business; guild  
**ιατρικός** medicine, medical skill  
**ιατρός** (ᾱ) physician

**κάμνω** toil, be tired, acquire by toil; be troubled; be sick  
**λυσιτελέω** (ῥ) be useful  
**νόσημα** -τος (n, 3) disease  
**οὐκουν** certainly not  
**περιτίθημι** put around, endow with ~thesis  
**πλούσιος** wealth ~plutocrat  
**πρέπω** be conspicuous, preeminent ~refurbish  
**πρόκειμαι** be placed by; be devoted to  
**προσέχω** direct to; think about  
**σχολή** rest, leisure  
**τελευτάω** bring about, finish ~apostle  
**ὕγιής** sound, profitable ~hygiene  
**ὕποφέρω** carry out of danger ~bear

περιτιθεὶς καὶ τὰ τούτοις ἐπόμεια, ταχὺ εἶπεν ὅτι οὐ  
 σχολὴ κάμνειν οὐδὲ λυσιτελεῖ οὕτω ζῆν, νοσήματι τὸν νοῦν  
 προσέχοντα, τῆς δὲ προκειμένης ἐργασίας ἀμελοῦντα. καὶ  
 μετὰ ταῦτα χαίρειν εἰπὼν τῷ τοιούτῳ ἱατρῷ, εἰς τὴν  
 εἰωθυῖαν δίαιταν ἐμβάς, ὑγιὲς γενόμενος ζῆ τὰ ἑαυτοῦ  
 πράττων· ἐὰν δὲ μὴ ἱκανὸν ᾖ τὸ σῶμα ὑπενεγκεῖν,  
 τελευτήσας πραγμάτων ἀπηλλάγη.

Καὶ τῷ τοιούτῳ μέν γ', ἔφη, δοκεῖ πρέπειν οὕτω ἱατρικῇ  
 χρῆσθαι.

Ἄρα, ἦν δ' ἐγώ, ὅτι ἦν τι αὐτῷ ἔργον, ὃ εἰ μὴ πράττοι,  
 οὐκ ἐλυσιτέλει ζῆν;

Δῆλον, ἔφη.

Ὁ δὲ δὴ πλούσιος, ὥς φαμεν, οὐδὲν ἔχει τοιοῦτον ἔργον  
 προκείμενον, οὗ ἀναγκαζομένῳ ἀπέχεσθαι ἀβίωτον.

Οὕκουν δὴ λέγεταί γε.

Φωκυλίδου γάρ, ἦν δ' ἐγώ, οὐκ ἀκούεις πῶς φησι δεῖν,



|put around, καὶ τὰ τούτοις ἐπόμυνα, ταχὺ εἶπεν ὅτι οὐ  
|endow with

|rest, |toil, acquire, ἔλυσιτελεῖ οὕτω ζῆν, |disease τὸν νοῦν  
|leisure |be tired

|direct to; τῆς δὲ |be placed by; ἐργασίας |disregard . καὶ  
|think about |be devoted to

μετὰ ταῦτα χαίρειν εἰπὼν τῷ τοιούτῳ |physician ἰς τὴν

|be accus-|way |slipper, |sound, , ὁμόμενος ζῆ τὰ ἑαυτοῦ  
|tomed, in of life; |profitable  
|the habit |home; ar-  
πραττῶν |bitration

|bring about, πραγμάτων ἀπηλλάγη.  
|finish

Καὶ τῷ τοιούτῳ μέν γ', ἔφη, δοκεῖ |be conspicuous, |medicine,  
|preeminent |medical skill  
χρησθαι.

|interrogative pcl ὅ, ὅτι ἦν τι αὐτῷ ἔργον, ὃ εἰ μὴ πράττοι,

οὐκ |be useful ζῆν;

|visible, ὥς  
|conspicuous

Ὁ δὲ δὴ |wealth , ὥς φαμεν, οὐδὲν ἔχει τοιοῦτον ἔργον

|be placed by; be de-|force, compel |ward off, drive off, refrain,  
|voted to |be at some distance

|certainly ἵνα ἔγεται γε.

Φωκυλίδου γάρ, ἦν δ' ἐγώ, οὐκ ἀκούεις πῶς φησι δεῖν,

that sort of thing, he replies at once that he has no time to be ill, and that he sees no good in a life which is spent in nursing his disease to the neglect of his customary employment; and therefore bidding good-bye to this sort of physician, he resumes his ordinary habits, and either gets well and lives and does his business, or, if his constitution fails, he dies and has no more trouble.

Yes, he said, and a man in his condition of life ought to use the art of medicine thus far only.

Has he not, I said, an occupation; and what profit would there be in his life if he were deprived of his occupation?

Quite true, he said.

But with the rich man this is otherwise; of him we do not say that he has any specially appointed work which he must perform, if he would live.

He is generally supposed to have nothing to do.

Then you never heard of the saying of Phocylides, that as soon as

*vocabulary*

**αἰτιάομαι** blame ~etiology  
**ἀρετή** goodness, excellence  
**ἀσκέω** work on  
**βίος** life ~biology  
**δοκιμάζω** test, approve  
**δύσκολος** hard to please; troublesome  
**ἐγγίγνομαι** live in ~genus  
**ἐκγίγνομαι** be born; be by birth  
 ~genus  
**ἐμποδίζω** fetter, hinder  
**ἐμπόδιος** getting in the way  
**ἐννοέω** consider  
**ἐπιμέλεια** attention; assigned task  
**ἑλιγγος** spinning, eddying  
**κάμνω** toil, be tired, acquire by toil; be  
 troubled; be sick  
**λήγω** cease, (+gen+ppl) cause to cease  
 ~lax

**μελετάω** pursue, attend to, exercise  
**μελέτη** care; practice  
**μῆποτε** absolutely never  
**ναί** yea  
**ὅπη** wherever, however  
**πάντη** everywhere  
**περισσός** prodigious, superfluous  
**πλούσιος** wealth ~plutocrat  
**πότερος** which, whichever of two  
**προσέχω** direct to; think about  
**στρατεία** expedition, campaign  
**σχεδόν** near, approximately at  
 ~ischemia  
**τέχνη** craft, art, plan, contrivance  
 ~technology  
**ὕποπτεύω** guess, observe, be  
 suspicious of  
**ὠδίνω** (ι) be in pain

ὅταν τῷ ἤδη βίος ᾗ, ἀρετὴν ἀσκεῖν.

Οἶμαι δέ γε, ἔφη, καὶ πρότερον.

Μηδέν, εἶπον, περὶ τούτου αὐτῷ μαχώμεθα, ἀλλ' ἡμᾶς αὐτοὺς διδάξωμεν πότερον μελετητέον τοῦτο τῷ πλουσίῳ καὶ ἀβίῳ τῷ μὴ μελετῶντι, ἢ νοσοτροφία τεκτονικῇ μὲν καὶ ταῖς ἄλλαις τέχναις ἐμπόδιον τῇ προσέξει τοῦ νοῦ, τὸ δὲ Φωκυλίδου παρακείμενον οὐδὲν ἐμποδίζει.

Ναὶ μὰ τὸν Δία, ἡ δ' ὅς. σχεδὸν γέ τι πάντων μάλιστα ἡ γε περαιτέρω γυμναστικῆς ἢ περιττῇ αὕτῃ ἐπιμέλεια τοῦ σώματος· καὶ γὰρ πρὸς οἰκονομίας καὶ πρὸς στρατείας καὶ πρὸς ἐδραίους ἐν πόλει ἀρχὰς δύσκολος.

Τὸ δὲ δὴ μέγιστον, ὅτι καὶ πρὸς μαθήσεις ἀστινασοῦν καὶ ἐννοήσεις τε καὶ μελέτας πρὸς ἑαυτὸν χαλεπή, κεφαλῆς τινος αἰὲ διατάσεις καὶ ἱλίγγους ὑποπτεύουσα καὶ αἰτιωμένη ἐκ φιλοσοφίας ἐγγίγνεσθαι, ὥστε, ὅπῃ ταύτῃ ἀρετὴ ἀσκεῖται καὶ δοκιμάζεται, πάντῃ ἐμπόδιος· κάμνειν γὰρ οἶεσθαι ποιεῖ αἰὲ καὶ ὠδίνοντα μήποτε λήγειν περὶ τοῦ

ὅταν τῷ ἤδη |life ἦ, |excel- |work on  
|lence

Οἶμαι δέ γε, ἔφη, καὶ πρότερον.

Μηδέν, εἶπον, περὶ τούτου αὐτῷ μαχώμεθα, ἀλλ' ἡμᾶς

αὐτοὺς διδάξωμεν |which, |pursue, attend ὕτο τῷ |wealth  
|whichever|to, exercise

καὶ ἀβίωτον τῷ μὴ |pursue, attend νοσοτροφία τεκτονικῇ  
|to, exercise

μὲν καὶ ταῖς ἄλλαις |craft |getting in the way ἔξει τοῦ νοῦ,

τὸ δὲ Φωκυλίδου παρακείμεμα οὐδὲν |fetter,  
|hinder

|yea μὰ τὸν Δία, ἦ δ' ὅς. |about γέ τι πάντων μάλιστα ἦ

γε περαιτέρω γυμναστικῆς ἢ |prodigious, |su- |attention; as-  
|perfluous |signed task

σώματος· καὶ γὰρ πρὸς οἰκονομίας καὶ πρὸς |expedition,  
|campaign

καὶ πρὸς ἐδραίους ἐν πόλει ἀρχὰς |hard to please;  
|troublesome

Τὸ δὲ δὴ μέγιστον, ὅτι καὶ πρὸς μαθήσεις ἀστίνασούν

καὶ ἐννοήσεις τε καὶ |care; πρὸς ἑαυτὸν χαλεπή,  
|practice

κεφαλῆς τινὰς αἰεὶ διατάσεις καὶ |spinning, |guess, observe, αἰ  
|eddy |be suspicious of

|blame ἐκ φιλοσοφίας ἐγγίγνεσθαι, ὥστε, |wherever, |  
|however

|excel- |work on καὶ |test, approve |every- |getting in|toil, acquire,  
|lence |where |the way |be tired

γὰρ οἷεσθαι ποιεῖ αἰεὶ καὶ |be in pain |absolutely|cease περὶ τοῦ  
|never

a man has a livelihood he should practise virtue?

Nay, he said, I think that he had better begin somewhat sooner.

Let us not have a dispute with him about this, I said; but rather ask ourselves: Is the practice of virtue obligatory on the rich man, or can he live without it? And if obligatory on him, then let us raise a further question, whether this dieting of disorders, which is an impediment to the application of the mind in carpentering and the mechanical arts, does not equally stand in the way of the sentiment of Phocylides?

Of that, he replied, there can be no doubt; such excessive care of the body, when carried beyond the rules of gymnastic, is most inimical to the practice of virtue.

Yes, indeed, I replied, and equally incompatible with the management of a house, an army, or an office of state; and, what is most important of all, irreconcilable with any kind of study or thought or self-reflection — there is a constant suspicion that headache and giddiness are to be ascribed to philosophy, and hence all practising or making trial of virtue in the higher sense is absolutely stopped; for a man is always fancying that he is being made ill, and is in

*vocabulary*

βίος life ~biology

βλάπτω break, make fail

δῆλος visible, conspicuous

δίαιτα way of life; home; arbitration

εἰκός likely

εἶωθα be accustomed, in the habit

ἐκβάλλω throw out, fell, let fall

~ballistic

ἐκγονος offspring, descendant ~genus

ἐπιχειρέω do, try, attack ~chiral

ἐπιχέω pour over

θεραπεύω help, serve ~therapy

ιατρικός medicine, medical skill

ἴσχω restrain, hold back ~ischemia

καταδείκνυμι (ῑ) discover, make known

νοσέω be sick, be mad, suffer

νόσημα -τος (n, 3) disease

οὐκοῦν not so?; and so

περίοδος picket, circuit

προστάσσω post at, attach to, command

τομή cutting

φάρμακον drug, potion ~pharmacy

φύσις -εως (f) nature (of a thing)

~physics

φυτεύω plant, grow, cause, prepare

~physics

φύω produce, beget; clasp ~physics

σώματος.

Εἰκός γε, ἔφη.

Οὐκοῦν ταῦτα γινώσκοντα φῶμεν καὶ Ἀσκληπιὸν τοὺς μὲν φύσει τε καὶ διαίτῃ ὑγιεινῶς ἔχοντας τὰ σώματα, νόσημα δέ τι ἀποκεκριμένον ἴσχοντας ἐν αὐτοῖς, τούτοις μὲν καὶ ταύτῃ τῇ ἔξει καταδείξαι ἰατρικὴν, φαρμάκοις τε καὶ τομαῖς τὰ νοσήματα ἐκβάλλοντα αὐτῶν τὴν εἰωθυῖαν προστάττειν δίαιταν, ἵνα μὴ τὰ πολιτικὰ βλάπτοι, τὰ δ' εἴσω διὰ παντὸς νενοσηκότα σώματα οὐκ ἐπιχειρεῖν διαίταις κατὰ σμικρὸν ἀπαντλοῦντα καὶ ἐπιχέοντα μακρὸν καὶ κακὸν βίον ἀνθρώπῳ ποιεῖν, καὶ ἔκγονα αὐτῶν, ὥς τὸ εἰκός, ἕτερα τοιαῦτα φυτεύειν, ἀλλὰ τὸν μὴ δυνάμενον ἐν τῇ καθεστηκυίᾳ περιόδῳ ζῆν μὴ οἶεσθαι δεῖν θεραπεύειν, ὥς οὔτε αὐτῷ οὔτε πόλει λυσιτελεῇ;

Πολιτικόν, ἔφη, λέγεις Ἀσκληπιόν.

Δῆλον, ἦν δ' ἐγώ· καὶ οἱ παῖδες αὐτοῦ, ὅτι τοιοῦτος ἦν,



σώματος.

|likely γε, ἔφη.

|not so?; and so γιγνώσκοντα φῶμεν καὶ Ἀσκληπιὸν τοὺς

μὲν φύσει τε καὶ |way of life; home; ἔχοντας τὰ σώματα,  
|arbitration

|disease δέ τι ἀποκεκριμένον |hold back ἐν αὐτοῖς, τούτοις

μὲν καὶ ταύτῃ τῇ ἔξει |discover, |medicine, ἁρμάκοις  
|make known |medical skill

τε καὶ τομαῖς τὰ |disease |throw out, fell, αὐτῶν τὴν  
|let fall

|be accus-|post at, attach to, |way of life; home; ἢ τὰ πολιτικὰ  
|tomed, in|command |arbitration

|the habit  
|break, make fail ὃ εἴσω διὰ παντὸς |be sick, be σώματα  
|mad, suffer

οὐκ |do, try, at-|way of life; home; μικρὸν ἀπαντλοῦντα καὶ  
|tack |arbitration

|pour over μακρὸν καὶ κακὸν |life ἀνθρώπων ποιεῖν, καὶ

|offspring αὐτῶν, ὥς τὸ |likely, ἕτερα τοιαῦτα |plant, grow,  
|cause, prepare

ἀλλὰ τὸν μὴ δυνάμενον ἐν τῇ καθεστηκυίᾳ |picket, ζῆν  
|circuit

μὴ οἶεσθαι δεῖν |help, serve, ὥς οὔτε αὐτῷ οὔτε πόλει

λυσιτελῇ;

Πολιτικόν, ἔφη, λέγεις Ἀσκληπιόν.

|visible, , ὅ ἐγώ· καὶ οἱ παῖδες αὐτοῦ, ὅτι τοιοῦτος ἦν,  
|conspicuous

constant anxiety about the state of his body.

Yes, likely enough.

And therefore our politic Asclepius may be supposed to have exhibited the power of his art only to persons who, being generally of healthy constitution and habits of life, had a definite ailment; such as these he cured by purges and operations, and bade them live as usual, herein consulting the interests of the State; but bodies which disease had penetrated through and through he would not have attempted to cure by gradual processes of evacuation and infusion: he did not want to lengthen out good for nothing lives, or to have weak fathers begetting weaker sons; — if a man was not able to live in the ordinary way he had no business to cure him; for such a cure would have been of no use either to himself, or to the State.

Then, he said, you regard Asclepius as a statesman.

Clearly;

*vocabulary***ἀκόλαστος** wild, licentious**ἀπειθέω** disobey**δίαιτα** way of life; home; arbitration**ἐκμυζάω** suck out**ἥπιος** kind (adj)**θεραπεύω** help, serve ~therapy**ἰάομαι** (ι) cure ~pediatrician**ἱατρικός** medicine, medical skill**καίτοι** and yet; and in fact; although**κόσμιος** well-behaved**κυκεών** -ος (m, 3) a gruel, mixture**λυσιτελέω** (υ) be useful**ὅθεν** whence**παραχρῆμα** on the spot**πάσσω** sprinkle; insert in a web**πλούσιος** wealth ~plutocrat**πρέπω** be conspicuous, preeminent

~refurbish

**προερέω** say beforehand**προλέγω** prophecy, proclaim; preselect

~legion

**προστάσσω** post at, attach to, command**τέχνη** craft, art, plan, contrivance  
~technology**τραῦμα** -τος (n, 3) injury**φαρμακεύς** -ος (m) poisoner, sorcerer**φάρμακον** drug, potion ~pharmacy**φύσις** -εως (f) nature (of a thing)

~physics

**φύω** produce, beget; clasp ~physics

οὐχ ὀρᾶς ὥς καὶ ἐν Τροίᾳ ἀγαθοὶ πρὸς τὸν πόλεμον  
 ἐφάνησαν, καὶ τῇ ἰατρικῇ, ὥς ἐγὼ λέγω, ἐχρῶντο; ἢ οὐ  
 μέμνησαι ὅτι καὶ τῷ Μενέλεω ἐκ τοῦ τραύματος οὐδ' ὁ  
 Πάνδαρος ἔβαλεν— αἰμ' ἐκμυζήσαντες ἐπ' ἥπια φάρμακ'  
 ἔπασσον, ὅτι δ' ἐχρῆν μετὰ τοῦτο ἢ πιεῖν ἢ φαγεῖν οὐδὲν  
 μᾶλλον ἢ τῷ Εὐρυπύλῳ προσέταττον, ὥς ἱκανῶν ὄντων  
 τῶν φαρμάκων ἰάσασθαι ἄνδρας πρὸ τῶν τραυμάτων  
 ὑγιεινοὺς τε καὶ κοσμίους ἐν διαίτῃ, κἂν εἰ τύχοιεν  
 ἐν τῷ παραχρήμα κυκεῶνα πίνοντες, νοσώδη δὲ φύσει  
 τε καὶ ἀκόλαστον οὔτε αὐτοῖς οὔτε τοῖς ἄλλοις ὄοντο  
 λυσιτελεῖν ζῆν, οὐδ' ἐπὶ τούτοις τὴν τέχνην δεῖν εἶναι, οὐδὲ  
 θεραπευτέον αὐτούς, οὐδ' εἰ Μίδου πλουσιώτεροι εἶεν.

Πάνυ κομφούς, ἔφη, λέγεις Ἀσκληπιοῦ παῖδας.

Πρέπει, ἦν δ' ἐγώ, καίτοι ἀπειθοῦντές γε ἡμῖν οἱ  
 τραγωδοποιοί τε καὶ Πίνδαρος Ἀπόλλωνος μὲν φασιν  
 Ἀσκληπιὸν εἶναι, ὑπὸ δὲ χρυσοῦ πεισθῆναι πλούσιον  
 ἄνδρα θανάσιμον ἤδη ὄντα ἰάσασθαι, ὅθεν δὴ καὶ  
 κεραυνωθῆναι αὐτόν. ἡμεῖς δὲ κατὰ τὰ προειρημένα οὐ

οὐχ ὁρᾷς ὥς καὶ ἐν Τροίᾳ ἀγαθοὶ πρὸς τὸν πόλεμον  
 ἐφάνησαν, καὶ τῇ <sup>|medicine, ...</sup> <sub>|medical skill</sub> ἐγὼ λέγω, ἐχρῶντο; ἢ οὐ  
 μέμνησαι ὅτι καὶ τῷ Μενέλεω ἐκ τοῦ <sub>|injury</sub> οὐδ' ὁ  
 Πάνδαρος ἔβαλεν— αἶμ' <sub>|suck out</sub> ἐπ' <sub>|kind (adj)</sub>, μακ'  
<sub>|sprinkle</sub>, ὅτι δ' ἐχρῆν μετὰ τοῦτο ἢ πιεῖν ἢ φαγεῖν οὐδὲν  
 μᾶλλον ἢ τῷ Εὐρυπύλῳ <sub>|post at, attach</sub> <sub>|to, command</sub> ὥς ἱκανῶν ὄντων  
 τῶν φαρμάκων <sub>|cure</sub> ἄνδρας πρὸ τῶν <sub>|injury</sub>  
 ὑγιεινούς τε καὶ <sub>|well-behaved</sub> <sub>|way of life; 'home; arbitration</sub>  
 ἐν τῷ <sub>|on the spot</sub> <sub>|a gruel, mixture</sub> ἐς, νοσώδη δὲ φύσει  
 τε καὶ <sub>|wild, licentious</sub> ἔτε αὐτοῖς οὔτε τοῖς ἄλλοις ᾧοντο  
<sub>|be useful</sub> ζῆν, οὐδ' ἐπὶ τούτοις τὴν <sub>|craft</sub> δεῖν εἶναι, οὐδὲ  
<sub>|help, serve</sub> αὐτούς, οὐδ' εἰ Μίδου <sub>|wealth</sub> εἶεν.

Πάνυ κομψούς, ἔφη, λέγεις Ἀσκληπιοῦ παῖδας.

<sub>|be conspicuous, 'preeminent</sub> ἔγώ, <sub>|and yet; and in</sub> γε ἡμῖν οἱ  
 τραγωδοποιοί τε καὶ <sub>|fact; although</sub> Πάνδαρος Ἀπόλλωνος μὲν φασιν  
 Ἀσκληπιδὸν εἶναι, ὑπὸ δὲ χρυσοῦ πεισθῆναι <sub>|wealth</sub>  
 ἄνδρα θανάσιμον ἤδη ὄντα <sub>|cure</sub>, <sub>|whence</sub> ἢ καὶ  
 κεραννωθῆναι αὐτόν. ἡμεῖς δὲ κατὰ τὰ προειρημένα οὐ

and his character is further illustrated by his sons. Note that they were heroes in the days of old and practised the medicines of which I am speaking at the siege of Troy: You will remember how, when Pandarus wounded Menelaus, they ‘Sucked the blood out of the wound, and sprinkled soothing remedies,’

But they never prescribed what the patient was afterwards to eat or drink in the case of Menelaus, any more than in the case of Eurypylus; the remedies, as they conceived, were enough to heal any man who before he was wounded was healthy and regular in his habits; and even though he did happen to drink a posset of Pramnian wine, he might get well all the same. But they would have nothing to do with unhealthy and intemperate subjects, whose lives were of no use either to themselves or others; the art of medicine was not designed for their good, and though they were as rich as Midas, the sons of Asclepius would have declined to attend them.

They were very acute persons, those sons of Asclepius.

Naturally so, I replied. Nevertheless, the tragedians and Pindar disobeying our behests, although they acknowledge that Asclepius was the son of Apollo, say also that he was bribed into healing a rich man who was at the point of death, and for this reason he was struck by lightning. But we, in accordance with the principle already

*vocabulary***αἰσχροκερδής** shamefully greedy**ἄρnuμαι** get, win**ἄρόω** plow ~arable**δικαστής** -οῦ (m, 1) judge, juror**ἔρομαι** ask a question, ask about, go  
searching through**ἱατρός** (ᾱ) physician**κτάομαι** acquire, possess**μεταχειρίζω** handle; practice**ὁμιλέω** (ι) associate with ~homily**ὀρθός** upright, straight; correct, just  
~orthogonal**παντοδαπής** of every kind, manifold**παντοδαπός** of every kind, manifold**τέχνη** craft, art, plan, contrivance  
~technology**φύσις** -εως (f) nature (of a thing)

~physics

**ὡσαύτως** in the same way

πεισόμεθα αὐτοῖς ἀμφοτέρω, ἀλλ' εἰ μὲν θεοῦ ἦν, οὐκ ἦν,  
φήσομεν, αἰσχροκερδής· εἰ δ' αἰσχροκερδής, οὐκ ἦν θεοῦ.

Ὅρθότατα, ἦ δ' ὅς, ταῦτά γε. ἀλλὰ περὶ τοῦδε τί  
λέγεις, ὦ Σώκρατες; ἂρ' οὐκ ἀγαθοὺς δεῖ ἐν τῇ πόλει  
κεκτῆσθαι ἰατρούς; εἶεν δ' ἄν που μάλιστα τοιοῦτοι  
ὅσοι πλείστους μὲν ὑγιεινούς, πλείστους δὲ νοσώδεις  
μετεχειρίσαντο, καὶ δικασταὶ αὖ ὡσαύτως οἱ παντοδαπαῖς  
φύσεσιν ὠμิลηκότες.

Καὶ μάλα, εἶπον, ἀγαθοὺς λέγω. ἀλλ' οἶσθα οὓς ἡγοῦμαι  
τοιούτους;

Ἄν εἴπῃς, ἔφη.

Ἀλλὰ πειράσομαι, ἦν δ' ἐγώ· σὺ μέντοι οὐχ ὅμοιον πράγμα  
τῷ αὐτῷ λόγῳ ἤρου.

Πῶς; ἔφη.

Ἰατροὶ μὲν, εἶπον, δεινότατοι ἂν γένωντο, εἰ ἐκ παίδων  
ἀρξάμενοι πρὸς τῷ μανθάνειν τὴν τέχνην ὥς πλείστοις τε



πεισόμεθα αὐτοῖς ἀμφοτέρω, ἀλλ' εἰ μὲν θεοῦ ἦν, οὐκ ἦν,

φήσομεν, |shamefully  
|greedy εἰ δ' |shamefully  
|greedy , οὐκ ἦν θεοῦ.

|upright, straight; δ' ὅς, ταῦτά γε. ἀλλὰ περὶ τοῦδε τί  
|correct, just

λέγεις, ὦ Σώκρατες; ἂρ' οὐκ ἀγαθοὺς δεῖ ἐν τῇ πόλει

κεκτῆσθαι |physician εἶν δ' ἄν που μάλιστα τοιοῦτοι

ὅσοι πλείστους μὲν ὑγιεινοὺς, πλείστους δὲ νοσώδεις

|handle; practice , καὶ |judge, αὖ |in the same way...τοδοπαῖς  
|juror

|nature (of|associate with  
|a thing)

Καὶ μάλα, εἶπον, ἀγαθοὺς λέγω. ἀλλ' οἶσθα οὓς ἡγοῦμαι

τοιούτους;

Ἄν εἴπῃς, ἔφη.

Ἀλλὰ πειράσομαι, ἦν δ' ἐγώ· σὺ μέντοι οὐχ ὅμοιον πράγμα

τῷ αὐτῷ λόγῳ ἤρου.

Πῶς; ἔφη.

|physician...έν, εἶπον, δεινότατοι ἂν γένοιτο, εἰ ἐκ παίδων

ἀρξάμενοι πρὸς τῷ μαθάνειν τὴν |craft ὥς πλείστοις τε

affirmed by us, will not believe them when they tell us both;—if he was the son of a god, we maintain that he was not avaricious; or, if he was avaricious, he was not the son of a god.

All that, Socrates, is excellent; but I should like to put a question to you: Ought there not to be good physicians in a State, and are not the best those who have treated the greatest number of constitutions good and bad? and are not the best judges in like manner those who are acquainted with all sorts of moral natures?

Yes, I said, I too would have good judges and good physicians. But do you know whom I think good?

Will you tell me?

I will, if I can. Let me however note that in the same question you join two things which are not the same.

How so? he asked.

Why, I said, you join physicians and judges. Now the most skilful physicians are those who, from their youth upwards, have combined with the knowledge of their art the greatest experience

*vocabulary*

**ἀδίκημα** -τος (n, 3) wrong, misdeed  
**ἄδικος** unfair; obstinate, bad  
**ἀκέραιος** unmixed; unharmed  
**ἄπειρος** untested; infinite  
**ἀπείρων** boundless  
**ἅτε** as if; since  
**διεξέρχομαι** go through  
**δικαστής** -οῦ (m, 1) judge, juror  
**ἐγχωρέω** allow, give room for  
**ἐκχωρέω** depart, back off, cede  
**ἐπιεικής** fitting ~icon  
**εὐήθης** good-hearted; simple  
**ἦθος** ἥθεος (n, 3) habit, habitat ~ethos  
**θεραπεύω** help, serve ~therapy  
**κάμνω** toil, be tired, acquire by toil; be

troubled; be sick  
**νόσος** (f) plague, pestilence ~noisome  
**ὁμιλέω** (i) associate with ~homily  
**ὀρθός** upright, straight; correct, just  
 ~orthogonal  
**ὀρθόω** stand up  
**παράδειγμα** -τος (n, 3) model,  
 precedent  
**πότε** when?  
**τεκμαίρομαι** conclude, declare from  
 evidence  
**ὕγιής** sound, profitable ~hygiene  
**φύσις** -εως (f) nature (of a thing)  
 ~physics  
**φύω** produce, beget; clasp ~physics

καὶ πονηροτάτοις σώμασιν ὁμιλήσειαν καὶ αὐτοὶ πάσας νόσους κάμοιεν καὶ εἶεν μὴ πάννυγεινοὶ φύσει. οὐ γὰρ οἶμαι σώματι σῶμα θεραπεύουσιν— οὐ γὰρ ἂν αὐτὰ ἐνεχώρει κακὰ εἶναι ποτε καὶ γενέσθαι— ἀλλὰ ψυχῇ σῶμα, ἥ οὐκ ἐγχωρεῖ κακὴν γενομένην τε καὶ οὔσαν εὖ τι θεραπεύειν.

Ὅρθως, ἔφη.

Δικαστὴς δέ γε, ὦ φίλε, ψυχῇ ψυχῆς ἄρχει, ἥ οὐκ ἐγχωρεῖ ἐκ νέας ἐν πονηραῖς ψυχαῖς τεθράφθαι τε καὶ ὠμυληκέναι καὶ πάντα ἀδικήματα αὐτὴν ἡδίκηκυῖαν διεξεληλυθέναι, ὥστε ὀξέως ἀφ' αὐτῆς τεκμαίρεσθαι τὰ τῶν ἄλλων ἀδικήματα οἷον κατὰ σῶμα νόσους· ἀλλ' ἄπειρον αὐτὴν καὶ ἀκέραιον δεῖ κακῶν ἡθῶν νέαν οὔσαν γεγονέναι, εἰ μέλλει καλὴ καγαθὴ οὔσα κρινεῖν ὑγιῶς τὰ δίκαια. διὸ δὴ καὶ εὐήθεις νέοι ὄντες οἱ ἐπιεικεῖς φαίνονται καὶ εὐεξαπάτητοι ὑπὸ τῶν ἀδίκων, ἅτε οὐκ ἔχοντες ἐν ἑαυτοῖς παραδείγματα ὁμοιοπαθῇ τοῖς πονηροῖς.

καὶ πονηροτάτοις σώμασιν |associate with αἱ αὐτοὶ πάσας

|plague |toil, acquire, |be tired εἶεν μὴ πάνυ ὑγιεinoὶ φύσει. οὐ γὰρ

οἶμαι σώματι σώμα |help, serve — οὐ γὰρ ἂν αὐτὰ

|allow, give room for οὐαί ποτε καὶ γενέσθαι— ἀλλὰ ψυχῇ

σώμα, ἥ οὐκ |depart, back κῆν γενομένην τε καὶ οὔσαν ἐδ  
|off, cede

τι |help, serve

Ὅρθως, ἔφη.

|judge, δέ γε, ὦ φίλε, ψυχῇ ψυχῆς ἄρχει, ἥ οὐκ |depart, back  
|juror |off, cede

ἐκ νέας ἐν πονηραῖς ψυχαῖς τεθράφθαι τε καὶ |associate with

καὶ πάντα |wrong, αὐτὴν ἡδικοκῦϊαν |go through  
|misdeed

ὥστε ὁξέως ἀφ' αὐτῆς |conclude, declare ἀ τῶν ἄλλων  
|from evidence

|wrong, οἶον κατὰ σώμα |plague ἀλλ' ἄπειρον αὐτὴν  
|misdeed

καὶ |unmixed; δει κακῶν |habit, νέαν οὔσαν γεγονέναι,  
|unharmed |habitat

εἰ μέλλει καλὴ κάγαθὴ οὔσα κρινεῖν |sound, |δίκαια.  
|profitable

διὸ δὴ καὶ |good-hearted; οὔντες οἱ |fitting φαίνονται  
|simple

καὶ εὐεξαπάτητοι ὑπὸ τῶν |unfair; ob- |as if; since ἔχοντες  
|stinate, bad

ἐν ἑαυτοῖς |model, precedent ὁμοιοπαθῇ τοῖς πονηροῖς.

of disease; they had better not be robust in health, and should have had all manner of diseases in their own persons. For the body, as I conceive, is not the instrument with which they cure the body; in that case we could not allow them ever to be or to have been sickly; but they cure the body with the mind, and the mind which has become and is sick can cure nothing.

That is very true, he said.

But with the judge it is otherwise; since he governs mind by mind; he ought not therefore to have been trained among vicious minds, and to have associated with them from youth upwards, and to have gone through the whole calendar of crime, only in order that he may quickly infer the crimes of others as he might their bodily diseases from his own self-consciousness; the honourable mind which is to form a healthy judgment should have had no experience or contamination of evil habits when young. And this is the reason why in youth good men often appear to be simple, and are easily practised upon by the dishonest, because they have no examples of what evil is in their own souls.

Yes, he said, they are far too apt to be deceived.

Therefore, I said, the judge should not be young; he should have learned to know evil, not from his own soul, but from late and long

*vocabulary***ἀγνοέω** be ignorant of ~gnostic**ἀδικία** injustice, offence**ἄλλότριος** someone else's; alien ~alien**ἀπιστέω** disbelieve ~stand**ἅτε** as if; since**γενναῖος** noble, sincere ~genesis**γοῦν** at least then**δικαστής** -οῦ (m, 1) judge, juror**ἐμπειρία** experience, trial and error**ἐνιμι** be in ~ion**ἐπιστήμη** skill, knowledge**ἐρωτάω** ask about something**ἥθος ἥθεος** (n, 3) habit, habitat ~ethos**μελετάω** pursue, attend to, exercise**οἰκεῖος** household, familiar, proper**ὁμιλέω** (ι) associate with ~homily**πανοῦργος** wicked; cunning**παράδειγμα** -τος (n, 3) model, precedent**πλησιάζω** bring/be near; have sex**σοφός** skilled, clever, wise**σφόδρα** very much**ὕγιής** sound, profitable ~hygiene**φύω** produce, beget; clasp ~physics

Καὶ μὲν δὴ, ἔφη, σφόδρα γε αὐτὸ πάσχουσι.

Τῷ τοι, ἦν δ' ἐγώ, οὐ νέον ἀλλὰ γέροντα δεῖ τὸν ἀγαθὸν δικαστὴν εἶναι, ὁψιμαθῇ γεγονότα τῆς ἀδικίας οἷόν ἐστιν, οὐκ οἰκείαν ἐν τῇ αὐτοῦ ψυχῇ ἐνούσαν ἡσθημένον, ἀλλ' ἀλλοτρίαν ἐν ἀλλοτρίαις μεμελετηκότα ἐν πολλῷ χρόνῳ διαισθάνεσθαι οἷον πέφυκε κακόν, ἐπιστήμη, οὐκ ἐμπειρία οἰκεία κεχρημένον.

Γενναιότατος γοῦν, ἔφη, ἔοικεν εἶναι ὁ τοιοῦτος δικαστής.

Καὶ ἀγαθός γε, ἦν δ' ἐγώ, ὁ σὺ ἡρώτας· ὁ γὰρ ἔχων ψυχὴν ἀγαθὴν ἀγαθός. ὁ δὲ δεινὸς ἐκείνος καὶ καχύποπτος, ὁ πολλὰ αὐτὸς ἡδικηκὼς καὶ πανοῦργός τε καὶ σοφὸς οἰόμενος εἶναι, ὅταν μὲν ὁμοίοις ὁμιλῇ, δεινὸς φαίνεται ἐξευλαβούμενος, πρὸς τὰ ἐν αὐτῷ παραδείγματα ἀποσκοπῶν· ὅταν δὲ ἀγαθοῖς καὶ πρεσβυτέροις ἤδη πλησιάσῃ, ἀβέλτερος αὖ φαίνεται, ἀπιστῶν παρὰ καιρὸν καὶ ἀγνοῶν ὑγιὲς ἦθος, ἅτε οὐκ ἔχων παράδειγμα τοῦ τοιούτου. πλεονάκεις δὲ πονηροῖς ἢ χρηστοῖς ἐντυγχάνων



Καὶ μὲν δὴ, ἔφη, |very much : αὐτὸ πάσχουσι.

Τῷ τοι, ἦν δ' ἐγώ, οὐ νέον ἀλλὰ γέροντα δεῖ τὸν ἀγαθὸν

|judge, εἶναι, ὁψιμαθῇ γεγονότα τῆς ἀδικίας οἷόν ἐστιν,  
|juror

οὐκ |household, fa- αὐτοῦ ψυχῇ |be in ἡσθημένον, ἀλλ'  
|miliar, proper

|someone else's; |someone |pursue, attend ἐν πολλῷ χρόνῳ  
|alien |else's; alien |to, exercise

διαισθάνεσθαι οἷον πέφυκε κακόν, |skill, οὐκ |experience, trial and  
|knowledge |error

|household, fa- μένον.  
|miliar, proper

|noble, sincere |at least ἢ then ὅκειν εἶναι ὁ τοιοῦτος |judge,  
|juror

Καὶ ἀγαθὸς γε, ἦν δ' ἐγώ, ὁ σὺ |ask ὁ γὰρ

ἔχων ψυχὴν ἀγαθὴν ἀγαθός. ὁ δὲ δεινὸς ἐκείνος καὶ

καχύποπτος, ὁ πολλὰ αὐτὸς ἡδικηκὼς καὶ |wicked; τε  
|cunning

καὶ |skilled, μένος εἶναι, ὅταν μὲν ὁμοίοις |associate with  
|clever, wise

φαίνεται ἐξευλαβούμενος, πρὸς τὰ ἐν αὐτῷ |model, precedent

ἀποσκοπῶν· ὅταν δὲ ἀγαθοῖς καὶ πρεσβυτέροις ἤδη

|bring/be near; ζέλτερος αὐ φαίνεται, |disbelieve παρὰ καιρὸν  
|have sex

καὶ |be ig- |sound, |habit, |as if; since ᾧ |model, τοῦ  
|norant |profitable |habitat |precedent

τοιοῦτου. πλεονάκεις δὲ πονηροῖς ἢ χρηστοῖς ἐντυχάνων

observation of the nature of evil in others: knowledge should be his guide, not personal experience.

Yes, he said, that is the ideal of a judge.

Yes, I replied, and he will be a good man (which is my answer to your question); for he is good who has a good soul. But the cunning and suspicious nature of which we spoke,—he who has committed many crimes, and fancies himself to be a master in wickedness, when he is amongst his fellows, is wonderful in the precautions which he takes, because he judges of them by himself: but when he gets into the company of men of virtue, who have the experience of age, he appears to be a fool again, owing to his unseasonable suspicions; he cannot recognise an honest man, because he has no pattern of honesty in himself; at the same time, as the bad are more numerous than the good, and he meets with them oftener, he thinks

*vocabulary*

ἀμαθής ignorant  
 ἀρετή goodness, excellence  
 γοῦν at least then  
 δικάστης -οῦ (m, 1) judge, juror  
 ἐπιστήμη skill, knowledge  
 εὐφυής well-developed ~physics  
 θεραπεύω help, serve ~therapy  
 ἱατρικός medicine, medical skill

νομοθετέω make laws  
 οὐκοῦν not so?; and so  
 παιδεύω raise; train  
 παντάπασιν altogether; yes, certainly  
 σοφός skilled, clever, wise  
 συνδοκέω seem good also  
 τοίνυν well, then  
 φύσις -εως (f) nature (of a thing)  
 ~physics

σοφώτερος ἢ ἀμαθέστερος δοκεῖ εἶναι αὐτῷ τε καὶ ἄλλοις.

Παντάπασι μὲν οὖν, ἔφη, ἀληθῆ.

Οὐ τοίνυν, ἦν δ' ἐγώ, τοιοῦτον χρὴ τὸν δικαστὴν ζητεῖν τὸν ἀγαθόν τε καὶ σοφόν, ἀλλὰ τὸν πρότερον· πονηρία μὲν γὰρ ἀρετὴν τε καὶ αὐτὴν οὐποτ' ἂν γνοίῃ, ἀρετὴ δὲ φύσεως παιδευομένης χρόνῳ ἅμα αὐτῆς τε καὶ πονηρίας ἐπιστήμην λήψεται. σοφὸς οὖν οὗτος, ὥς μοι δοκεῖ, ἀλλ' οὐχ ὁ κακὸς γίγνεται.

Καὶ ἐμοί, ἔφη, συνδοκεῖ.

Οὐκοῦν καὶ ἰατρικὴν, οἷαν εἵπομεν, μετὰ τῆς τοιαύτης δικαστικῆς κατὰ πόλιν νομοθετήσεις, αἱ τῶν πολιτῶν σοὶ τοὺς μὲν εὐφυεῖς τὰ σώματα καὶ τὰς ψυχὰς θεραπεύσουσι, τοὺς δὲ μή, ὅσοι μὲν κατὰ σῶμα τοιοῦτοι, ἀποθνήσκουσι, ἐάσουσιν, τοὺς δὲ κατὰ τὴν ψυχὴν κακοφυεῖς καὶ ἀνιάτους αὐτοὶ ἀποκτενοῦσιν;

Τὸ γοῦν ἄριστον, ἔφη, αὐτοῖς τε τοῖς πᾶσχοουσιν καὶ τῇ πόλει οὕτω πέφανται.

|skilled, clever, ignorant |wise δοκεῖ εἶναι αὐτῶ τε καὶ ἄλλοις.

|altogether; yes, certainly μὲν οὖν, ἔφη, ἀληθῆ.

Οὐ |well, then, ἢ δ' ἐγώ, τοιοῦτον χρὴ τὸν |judge, juror ζητεῖν  
τὸν ἀγαθόν τε καὶ |skilled, clever, wise ἢ τὸν πρότερον· πονηρίᾳ  
μὲν γὰρ |excellence εἰ καὶ αὐτὴν οὐποτ' ἂν γνοίῃ, |excellence

|nature (of)raise; train a thing χρόνῳ ἅμα αὐτῆς τε καὶ πονηρίας

|skill, knowledge λήψεται. |skilled, clever, wise οὗτος, ὥς μοι δοκεῖ, ἀλλ'  
οὐχ ὁ κακὸς γίγνεται.

Καὶ ἐμοί, ἔφη, |seem good also

|not so?; and so |medicine, medical skill ἵαν εἵπομεν, μετὰ τῆς τοιαύτης  
δικαστικῆς κατὰ πόλιν νομοθετήσεις, αἱ τῶν πολιτῶν σοι  
τοὺς μὲν |well-developed ἔμματα καὶ τὰς ψυχὰς |help, serve  
τοὺς δὲ μή, ὅσοι μὲν κατὰ σῶμα τοιοῦτοι, ἀποθνήσκουσιν  
ἐάσουσιν, τοὺς δὲ κατὰ τὴν ψυχὴν κακοφυνεῖς καὶ ἀνιάτους  
αὐτοὶ ἀποκτενοῦσιν;

Τὸ |at least then στον, ἔφη, αὐτοῖς τε τοῖς  
πάσχουσιν καὶ τῇ πόλει οὕτω πέφανται.

himself, and is by others thought to be, rather wise than foolish.

Most true, he said.

Then the good and wise judge whom we are seeking is not this man, but the other; for vice cannot know virtue too, but a virtuous nature, educated by time, will acquire a knowledge both of virtue and vice: the virtuous, and not the vicious, man has wisdom—in my opinion.

And in mine also.

This is the sort of medicine, and this is the sort of law, which you will sanction in your state. They will minister to better natures, giving health both of soul and of body; but those who are diseased in their bodies they will leave to die, and the corrupt and incurable souls they will put an end to

*vocabulary*

**ἀθλητής** ἄεθλητού (m, 1) athlete, contestant ~athlete

**γυμνάσιον** exercise; school

**δῆλος** visible, conspicuous

**ἐντίκτω** bear, create in

**θεραπεύω** help, serve ~therapy

**ιατρικός** medicine, medical skill

**ἰσχύς** -ος (f) strength; body of troops

**ἔχνος** -εος (n, 3) track, trace

**μεταχειρίζω** handle; practice

**μουσική** art, music

**μουσικός** musical, aesthetic

**ὀρθός** upright, straight; correct, just ~orthogonal

**παιδεύω** raise; train

**πονέω** work; be busy ~osteopenia

**πόνος** toil, suffering ~osteopenia

**ῥώμη** strength, might

**σιτίον** (ῡ) grain, bread, food ~parasite

**σωφροσύνη** discretion, moderation

**φύσις** -εως (f) nature (of a thing)

~physics

**χρεία** need, use

Οί δὲ δὴ νέοι, ἦν δ' ἐγώ, δηλον ὅτι εὐλαβήσονταιί σοι  
δικαστικῆς εἰς χρείαν ἰέναι, τῇ ἀπλῇ ἐκείνῃ μουσικῇ  
χρώμενοι ἦν δὴ ἔφαμεν σωφροσύνην ἐντίκτειν.

Τί μὴν; ἔφη.

Ἄρ' οὖν οὐ κατὰ ταῦτά ἔχνη ταῦτα ὁ μουσικὸς  
γυμναστικὴν διώκων, ἐὰν ἐθέλῃ, αἰρήσει, ὥστε μηδὲν  
ιατρικῆς δεῖσθαι ὅτι μὴ ἀνάγκη;

Ἐμοιγε δοκεῖ.

Αὐτά γε μὴν τὰ γυμνάσια καὶ τοὺς πόνους πρὸς τὸ  
θυμοειδὲς τῆς φύσεως βλέπων κάκεῖνο ἐγείρων πονήσει  
μᾶλλον ἢ πρὸς ἰσχύν, οὐχ ὥσπερ οἱ ἄλλοι ἀθληταὶ ῥώμης  
ἕνεκα σιτία καὶ πόνους μεταχειριέται.

Ὅρθότατα, ἦ δ' ὅς.

Ἄρ' οὖν, ἦν δ' ἐγώ, ὦ Γλαύκων, καὶ οἱ καθιστάντες  
μουσικῇ καὶ γυμναστικῇ παιδεύειν οὐχ οὐ ἕνεκά τινες  
οἴονται καθιστᾶσιν, ἵνα τῇ μὲν τὸ σῶμα θεραπεύωντο, τῇ



Οἱ δὲ δὴ νέοι, ἦν δ' ἐγώ, <sup>visible, conspicuous</sup> ἐλαβήσονται σοι  
δικαστικῆς εἰς <sup>need, use</sup> εἶναι, τῇ ἀπλῇ ἐκείνῃ <sup>art, music</sup>  
χρώμενοι ἦν δὴ ἔφαιμεν <sup>discretion, moderation</sup> <sup>bear, create in</sup>

Τί μὴν; ἔφη.

Ἄρ' οὖν οὐ κατὰ ταῦτα <sup>track, trace</sup> ταῦτα ὁ <sup>musical, aesthetic</sup>  
γυμναστικὴν διώκων, ἐὰν ἐθέλῃ, αἰρήσει, ὥστε μὴδὲν  
<sup>medicine, medical skill</sup> ἵσθαι ὅτι μὴ ἀνάγκη;

Ἔμοιγε δοκεῖ.

Αὐτά γε μὴν τὰ <sup>exercise; school</sup> καὶ τοὺς <sup>toil, suffering</sup> τὸ  
θυμοειδὲς τῆς <sup>nature (of a thing)</sup> καὶ κεῖνο ἐγείρων πονήσει  
μᾶλλον ἢ πρὸς <sup>strength; of troops</sup> <sup>body</sup> περ οἱ ἄλλοι <sup>athlete, contestant</sup> <sup>strength, might</sup>  
ἐνεκα <sup>grain, bread, food</sup> καὶ <sup>toil, suffering</sup> <sup>handle; practice</sup>  
<sup>upright, straight; correct, just</sup> ὅς.

Ἄρ' οὖν, ἦν δ' ἐγώ, ὦ Γλαῦκων, καὶ οἱ καθιστάντες  
<sup>art, music</sup> καὶ γυμναστικῇ <sup>raise; train</sup> οὐχ οὐ ἐνεκά τινες  
οἴονται καθιστᾶσιν, ἵνα τῇ μὲν τὸ σῶμα <sup>help, serve</sup>, τῇ

themselves.

That is clearly the best thing both for the patients and for the State.

And thus our youth, having been educated only in that simple music which, as we said, inspires temperance, will be reluctant to go to law.

Clearly.

And the musician, who, keeping to the same track, is content to practise the simple gymnastic, will have nothing to do with medicine unless in some extreme case.

That I quite believe.

The very exercises and tolls which he undergoes are intended to stimulate the spirited element of his nature, and not to increase his strength; he will not, like common athletes, use exercise and regimen to develop his muscles.

Very right, he said.

Neither are the two arts of music and gymnastic really designed, as is often supposed, the one for the training of the soul, the other for the training of the body.

What then is

*vocabulary*

**ἄγριος** wild, savage ~agriculture  
**ἄκρατος** (αἶ) pure, unmixed ~crater  
**ἀνδρεῖος** of a man, manly  
**ἀποβαίνω** leave, get off; turn out  
 ~basis  
**ἄπτω** set on fire; attach; mid: touch,  
 seize ~haptic  
**βίος** life ~biology  
**βιόω** live; (mp) make a living ~biology  
**διάνοια** a thought; intelligence  
**διατίθηναι** arrange; set out goods for  
 sale ~thesis

**ἐννοέω** consider  
**ἡμερότης** -τος (f, 3) gentleness  
**κινδυνεύω** encounter danger; (+inf)  
 there is a danger that  
**μαλακός** soft  
**μουσική** art, music  
**ὁμιλέω** (i) associate with ~homily  
**ὀρθός** upright, straight; correct, just  
 ~orthogonal  
**ὀρθόω** stand up  
**φύσις** -εως (f) nature (of a thing)  
 ~physics

δὲ τὴν ψυχὴν;

Ἀλλὰ τί μὴν; ἔφη.

Κινδυνεύουσιν, ἦν δ' ἐγώ, ἀμφοτέρω τῆς ψυχῆς ἕνεκα τὸ μέγιστον καθιστάναι.

Πῶς δὴ;

Οὐκ ἐννοεῖς, εἶπον, ὥς διατίθενται αὐτὴν τὴν διάνοιαν οἱ ἂν γυμναστικῇ μὲν διὰ βίου ὁμιλήσωσιν, μουσικῆς δὲ μὴ ἄψωνται; ἢ αὖ ὅσοι ἂν τούναντίον διατεθῶσιν;

Τίνος δέ, ἦ δ' ὅς, πέρι λέγεις;

Ἄγριότητός τε καὶ σκληρότητος, καὶ αὖ μαλακίας τε καὶ ἡμερότητος, ἦν δ' ἐγώ—

Ἐγώ γε, ἔφη· ὅτι οἱ μὲν γυμναστικῇ ἀκράτῳ χρησάμενοι ἀγριώτεροι τοῦ δέοντος ἀποβαίνουσιν, οἱ δὲ μουσικῇ μαλακώτεροι αὖ γίνονται ἢ ὥς κάλλιον αὐτοῖς.

Καὶ μὴν, ἦν δ' ἐγώ, τό γε ἄγριον τὸ θυμοειδὲς ἂν τῆς φύσεως παρέχοιτο, καὶ ὀρθῶς μὲν τραφὲν ἀνδρεῖον ἂν εἴη,

δὲ τὴν ψυχὴν;

Ἀλλὰ τί μὴν; ἔφη.

|encounter danger; <sup>̂</sup>(+inf) γώ, ἀμφότερα τῆς ψυχῆς ἔνεκα τὸ  
|there is a danger that  
μέγιστον καθιστάναι.

Πῶς δῆ;

Οὐκ |consider, εἶπον, ὥς |arrange; set out τὴν τὴν |a thought; <sup>̂</sup>  
|goods for sale |intelligence  
ἂν γυμναστικῇ μὲν διὰ βίου |associate with, |art, music δὲ μὴ

|set on fire; attach; σοι ἂν τοῦναντίον |arrange; set out  
|mid: touch, seize |goods for sale

Τίνος δέ, ἡ δ' ὅς, πέρι λέγεις;

Ἀγριότητός τε καὶ σκληρότητος, καὶ αὖ μαλακίας τε καὶ

|gentleness , ἡν δ' ἐγώ—

Ἐγωγε, ἔφη· ὅτι οἱ μὲν γυμναστικῇ |pure χρησάμενοι

|wild, savage τοῦ δέοντος |leave, get off; οἱ δὲ |art, music  
|turn out

|soft αὖ γίνονται ἢ ὥς κάλλιον αὐτοῖς.

Καὶ μὴν, ἡν δ' ἐγώ, τό γε |wild, τὸ θυμοειδὲς ἂν τῆς  
|savage

|nature (of a thing) ο, καὶ ὀρθῶς μὲν τραφέν |of a man, manly ,

the real object of them?

I believe, I said, that the teachers of both have in view chiefly the improvement of the soul.

How can that be? he asked.

Did you never observe, I said, the effect on the mind itself of exclusive devotion to gymnastic, or the opposite effect of an exclusive devotion to music?

In what way shown? he said.

The one producing a temper of hardness and ferocity, the other of softness and effeminacy, I replied.

Yes, he said, I am quite aware that the mere athlete becomes too much of a savage, and that the mere musician is melted and softened beyond what is good for him.

Yet surely, I said, this ferocity only comes from spirit, which, if

*vocabulary*

**ἄγροικος** field-dwelling, rustic  
**ἀνάρμοστος** inappropriate, not suited,  
 immoderate  
**ἀνατίθῃμι** consecrate, lay on, impute;  
 (mp) reproach  
**ἀνδρεία** courage  
**ἀνδρεῖος** of a man, manly  
**ἀρμόζω** fit together; be well fitted to  
 ~harmony  
**δειλός** wretched, poor, cowardly  
 ~Deimos  
**εἰκός** likely

**ἐπιτείνω** intensify  
**ἥμερος** gentle; (animals) domesticated  
**κόσμιος** well-behaved  
**μαλακός** soft  
**οὐκοῦν** not so?; and so  
**σκληρός** hard  
**σώφρων** sensible, prudent ~frenzy  
**φιλόσοφος** wisdom-loving  
**φύλαξ** -χος (m) guard; sentry  
 ~phylactery  
**φύσις** -εως (f) nature (of a thing)  
 ~physics  
**φύω** produce, beget; clasp ~physics

μᾶλλον δ' ἐπιταθὲν τοῦ δέοντος σκληρόν τε καὶ χαλεπὸν  
γίγνοιτ' ἄν, ὥς τὸ εἰκός.

Δοκεῖ μοι, ἔφη.

Τί δέ; τὸ ἥμερον οὐχ ἢ φιλόσοφος ἂν ἔχοι φύσις,  
καὶ μᾶλλον μὲν ἀνεθέντος αὐτοῦ μαλακώτερον εἶη τοῦ  
δέοντος, καλῶς δὲ τραφέντος ἡμερόν τε καὶ κόσμιον;

Ἦστι ταῦτα.

Δεῖν δέ γέ φαμεν τοὺς φύλακας ἀμφοτέρω ἔχειν τούτῳ τῷ  
φύσει.

Δεῖ γάρ.

Οὐκοῦν ἡρμόσθαι δεῖ αὐτὰς πρὸς ἀλλήλας;

Πῶς δ' οὔ;

Καὶ τοῦ μὲν ἡρμωσμένου σώφρων τε καὶ ἀνδρεία ἢ ψυχή;

Πάνυ γε.

Τοῦ δὲ ἀναρμόστου δειλὴ καὶ ἄγροικος;



μᾶλλον δ' |intensify τοῦ δέοντος |hard τε καὶ χαλεπὸν  
 γίγνοιτ' ἂν, ὥς τὸ |likely.

Δοκεῖ μοι, ἔφη.

Τί δέ; τὸ |gentle; (animals)|wisdom-loving ἂν ἔχοι |nature (of a thing)  
 |domesticated  
 καὶ μᾶλλον μὲν |consecrate, ... lay|soft εἷη τοῦ  
 |on, impute; (mp)  
 δέοντος, καλῶς δὲ |reproach τράφεντος |gentle; (animals)|well-behaved  
 |domesticated

Ἔστι ταῦτα.

Δεῖν δέ γέ φαμεν τοὺς |guard; ἀμφοτέρω ἔχειν τούτῳ τὰ  
 |sentry φύσει.

Δεῖ γάρ.

|not so?;|fit well δεῖ αὐτὰς πρὸς ἀλλήλας;  
 |and so

Πῶς δ' οὐ;

Καὶ τοῦ μὲν |fit well |sensible, τε καὶ ἀνδρεία ἢ ψυχή;  
 |prudent

Πάνυ γε.

Τοῦ δὲ |inappropriate, not|wretched καὶ |field-dwelling,  
 |suited, immoderate |rustic

rightly educated, would give courage, but, if too much intensified, is liable to become hard and brutal.

That I quite think.

On the other hand the philosopher will have the quality of gentleness. And this also, when too much indulged, will turn to softness, but, if educated rightly, will be gentle and moderate.

True.

And in our opinion the guardians ought to have both these qualities?

Assuredly.

And both should be in harmony?

Beyond question.

And the harmonious soul is both temperate and courageous?

Yes.

And the inharmonious is cowardly and boorish?

Very true.

And,

*vocabulary*

**ἄθυμος** (ῥ) having low morale ~fume

**ἀνίημι** urge, impel; release ~jet

**ᾠοιδή** song

**ἄρμονία** fastener; agreement

~harmony

**ἀσθενής** weak

**ἄχρηστος** useless, unprofitable

**βίος** life ~biology

**γανώω** shine, gleam ~joy

**γλυκύς** sweet, pleasant ~glycerine

**διαπράσσω** travel over, accomplish

~practice

**διατελέω** accomplish; keep doing

~apostle

**ἐκτέμνω** cut out, fell ~tonsure

**ἐπέχω** hold, cover; offer; assail

**ἐρεθίζω** annoy, excite ~Eris

**ἡώς ἡῶθι** (f, 2) dawn ~Eocene

**κατασβέννυμι** (ῥ) extinguish

**καταυλέω** play on the flute

**καταχεύω** pour onto

**κηλέω** bewitch

**λείβω** libate

**μαλακός** soft

**μαλάσσω** soften

**μαλθακός** soft, timid

**μινυρίζω** whine, whimper

**μουσική** art, music

**νεῦρον** tendon ~neuro

**ὀργίλος** irascible

**οὐκοῦν** not so?; and so

**οὖς οὔατος** (n) ear

**σίδηρος** iron ~siderite

**σκληρός** hard

**τήχω** melt

**φύσις** -εως (f) nature (of a thing)

~physics

**φύω** produce, beget; clasp ~physics

**χρήσιμος** useful

Καὶ μάλα.

Οὐκοῦν ὅταν μὲν τις μουσικῇ παρέχῃ καταυλεῖν καὶ καταχεῖν τῆς ψυχῆς διὰ τῶν ὥτων ὥσπερ διὰ χώνης ᾗς νυνδὴ ἡμεῖς ἐλέγομεν τὰς γλυκείας τε καὶ μαλακὰς καὶ θρηνώδεις ἁρμονίας, καὶ μινυρίζων τε καὶ γεγανωμένος ὑπὸ τῆς ὠδῆς διατελῇ τὸν βίον ὅλον, οὗτος τὸ μὲν πρῶτον, εἴ τι θυμοειδὲς εἶχεν, ὥσπερ σίδηρον ἐμάλαξεν καὶ χρήσιμον ἐξ ἀχρήστου καὶ σκληροῦ ἐποίησεν· ὅταν δ' ἐπέχων μὴ ἀνιῇ ἀλλὰ κηλῇ, τὸ δὴ μετὰ τοῦτο ἤδη τήκει καὶ λείβει, ἕως ἂν ἐκτῆξῃ τὸν θυμὸν καὶ ἐκτέμῃ ὥσπερ νεῦρα ἐκ τῆς ψυχῆς καὶ ποιήσῃ μαλθακὸν αἰχμητήν.

Πάνυ μὲν οὖν, ἔφη.

Καὶ ἐὰν μὲν γε, ἦν δ' ἐγώ, ἐξ ἀρχῆς φύσει ἄθυμον λάβῃ, ταχὺ τοῦτο διεπράξατο· ἐὰν δὲ θυμοειδῇ, ἀσθενῇ ποιήσας τὸν θυμὸν ὀξύρροπον ἀπηργάσατο, ἀπὸ σμικρῶν ταχὺ ἐρεθιζόμενόν τε καὶ κατασβεन्नύμενον. ἀκράχοι οὖν καὶ ὀργίλοι ἀντὶ θυμοειδοῦς γεγένηται, δυσκολίας ἔμπλεω.

Καὶ μάλα.

|not so?; and so μέν τις |art, music παρέχει |play on the flute`  
 καταχεῖν τῆς ψυχῆς διὰ τῶν |ear ὥσπερ διὰ χώνης ᾗς  
 νυνδὴ ἡμεῖς ἐλέγομεν τὰς |sweet, τε καὶ |soft καὶ  
 |pleasant  
 θρηνώδεις |fastener; , καὶ |whine τε καὶ |shine, gleam  
 |agreement  
 ὑπὸ τῆς ᾠδῆς |accomplish; ` |life ὅλον, οὗτος τὸ μὲν  
 |keep doing  
 πρῶτον, εἴ τι θυμοειδὲς εἶχεν, ὥσπερ σίδηρον |soften  
 καὶ |useful ἐξ |useless, unprof-|hard ἐποίησεν· ὅταν δ'  
 |itable  
 |hold, cover;urge, ἰλλὰ |bewitch ὁ δὲ μετὰ τοῦτο ἥδη |melt  
 |offer; assail |impel;  
 καὶ |libate , ἕως ἂν ἐκτήξῃ τὸν θυμὸν καὶ |cut out, fell περ  
 |release  
 |tendon ἢκ τῆς ψυχῆς καὶ ποιήσῃ |soft, timid αἰχμητήν.

Πάνυ μὲν οὖν, ἔφη.

Καὶ ἐὰν μὲν γε, ἦν δ' ἐγώ, ἐξ ἀρχῆς φύσει |having low morale  
 ταχὺ τοῦτο |travel over, ἐὰν δὲ θυμοειδῇ, |weak ποιήσας  
 |accomplish  
 τὸν θυμὸν ὀξύρροπον ἀπηργάσατο, ἀπὸ σμικρῶν ταχὺ  
 |annoy, excite τε καὶ |extinguish . ἀκράχοιοι οὖν καὶ  
 |irascible ἀντὶ θυμοειδοῦς γεγέννηται, δυσκολίας ἔμπλεω.

when a man allows music to play upon him and to pour into his soul through the funnel of his ears those sweet and soft and melancholy airs of which we were just now speaking, and his whole life is passed in warbling and the delights of song; in the first stage of the process the passion or spirit which is in him is tempered like iron, and made useful, instead of brittle and useless. But, if he carries on the softening and soothing process, in the next stage he begins to melt and waste, until he has wasted away his spirit and cut out the sinews of his soul; and he becomes a feeble warrior.

Very true.

If the element of spirit is naturally weak in him the change is speedily accomplished, but if he have a good deal, then the power of music weakening the spirit renders him excitable;—on the least provocation he flames up at once, and is speedily extinguished; instead of having spirit he grows irritable and passionate and is

*vocabulary***αἴσθησις** -εως (f) sense perception**ἄμουσος** unmusical, unrefined**ἀνδρεῖος** of a man, manly**ἄπτω** set on fire; attach; mid: touch,  
seize ~haptic**ἀσθενής** weak**ἅτε** as if; since**γεύω** taste ~gusto**διαπράσσω** travel over, accomplish  
~practice**ἐμπίμπλημι** fill with**ἐνιμι** be in ~ion**ἐπειδάν** when, after**εὖωχέω** fete, feed well**ἔσχω** restrain, hold back ~ischemia**κοινωνέω** associate with**κομιδή** care, tending, providing for**κωφός** blunt, insensible**μάθημα** -τος (n, 3) lesson, knowledge**μετίσχω** partake of**μηδαμῇ** nowhere**μουσική** art, music**πονέω** work; be busy ~osteopenia**σκαιότης** -τος (f, 3) awkwardness**τυφλός** blind**φιλομαθής** knowledge-loving**φρόνημα** -τος (n, 3) mind, spirit

Κομιδῇ μὲν οὖν.

Τί δὲ ἂν αὐ γυμναστικῇ πολλὰ πονῇ καὶ εὐωχῇται εὖ μάλα,  
μουσικῆς δὲ καὶ φιλοσοφίας μὴ ἄπτηται; οὐ πρῶτον μὲν  
εὖ ἴσχων τὸ σῶμα φρονήματός τε καὶ θυμοῦ ἐμπίμπλαται  
καὶ ἀνδρειότερος γίγνεται αὐτὸς αὐτοῦ;

Καὶ μάλα γε.

Τί δὲ ἐπειδὴν ἄλλο μὴδὲν πράττει μὴδὲ κοινωνῇ Μούσης  
μηδαμῇ; οὐκ εἴ τι καὶ ἐνῆν αὐτοῦ φιλομαθὲς ἐν τῇ ψυχῇ,  
ἅτε οὔτε μαθήματος γευόμενον οὐδενὸς οὔτε ζητήματος,  
οὔτε λόγου μετίσχον οὔτε τῆς ἄλλης μουσικῆς, ἀσθενές τε  
καὶ κωφὸν καὶ τυφλὸν γίγνεται, ἅτε οὐκ ἐγειρόμενον οὐδὲ  
τρεφόμενον οὐδὲ διακαθαίρομένων τῶν αἰσθήσεων αὐτοῦ;  
Οὕτως, ἔφη.

Μισόλογος δὲ οἶμαι ὁ τοιοῦτος γίγνεται καὶ ἄμουσος,  
καὶ πειθοῖ μὲν διὰ λόγων οὐδὲν ἔτι χρήται, βία δὲ καὶ  
ἀγριότητι ὥσπερ θηρίον πρὸς πάντα διαπράττεται, καὶ ἐν  
ἀμαθίᾳ καὶ σκαιότητι μετὰ ἀρρυθμίας τε καὶ ἀχαριστίας



Κομιδῇ μὲν οὖν.

Τί δὲ ἂν αὐτῇ γυμναστικῇ πολλὰ |work καὶ |fete, feed well, μάλα,  
|art, music δὲ καὶ φιλοσοφίας μὴ ἄπτηται; οὐ πρῶτον μὲν  
εὖ |hold back σώμα |mind, spirit τε καὶ θυμοῦ |fill with  
καὶ |of a man, manly, γίνεται αὐτὸς αὐτοῦ;

Καὶ μάλα γε.

Τί δὲ |when, ἄλλο μηδὲν πράττει μηδὲ |associate with ἴσης  
|after  
|nowhere, οὐκ εἴ τι καὶ ἐνῆν αὐτοῦ |knowledge-loving ἡ ψυχῇ,  
|as if; since |lesson, γεύομενον οὐδενὸς οὔτε ζητήματος,  
|knowledge  
οὔτε λόγου |partake of οὔτε τῆς ἄλλης |art, music |weak τε  
καὶ |blunt, ... |blind γίγνεται, |as if; since, |ειρόμενον οὐδὲ  
|insensible  
τρεφόμενον οὐδὲ διακαθαιρομένων τῶν |sense perception. οὐ;

Οὕτως, ἔφη.

Μισόλογος δὲ οἶμαι ὁ τοιοῦτος γίγνεται καὶ |unmusical,  
|unrefined  
καὶ πειθοῖ μὲν διὰ λόγων οὐδὲν ἔτι χρήται, βία δὲ καὶ  
ἀγριότητι ὥσπερ θηρίον πρὸς πάντα |travel over, ac-, καὶ ἐν  
|comply  
ἀμαθία καὶ |awkwardness τὰ ἀρρυθμίας τε καὶ ἀχαριστίας

quite impracticable.

Exactly.

And so in gymnastics, if a man takes violent exercise and is a great feeder, and the reverse of a great student of music and philosophy, at first the high condition of his body fills him with pride and spirit, and he becomes twice the man that he was.

Certainly.

And what happens? if he do nothing else, and holds no converse with the Muses, does not even that intelligence which there may be in him, having no taste of any sort of learning or enquiry or thought or culture, grow feeble and dull and blind, his mind never waking up or receiving nourishment, and his senses not being purged of their mists?

True, he said.

And he ends by becoming a hater of philosophy, uncivilized, never using the weapon of persuasion,—he is like a wild beast, all violence and fierceness, and knows no other way of dealing; and he lives in all ignorance

*vocabulary*

**ἀνίημι** urge, impel; release ~jet  
**ἔοικότως** like; fairly  
**ἐπιστάτης** -ου (m, 1) suppliant,  
 dependant ~station  
**ἐπιτείνω** intensify  
**εὐάρμοστος** agreeable, harmonious  
**κεράννυμι** (ῶ) mix ~crater  
**μέτριος** medium, moderate  
**μέχρι** as far as, until  
**μουσική** art, music  
**μουσικός** musical, aesthetic  
**ὀρθός** upright, straight; correct, just  
 ~orthogonal

**οὐκοῦν** not so?; and so  
**παντάπασιν** altogether; yes, certainly  
**πάρεργος** incidental, secondary  
**πολιτεία** (ι) citizenship; government  
**προσῆκω** belong to, it beseems  
**προσφέρω** present; resemble; add  
**συνίστημι** unite; confront in battle  
 ~station  
**τελέεις** unblemished (victim)  
**τέχνη** craft, art, plan, contrivance  
 ~technology  
**φιλόσοφος** wisdom-loving  
**χορδή** string of a lyre, etc.

ζῆ.

Παντάπασιν, ἡ δ' ὅς, οὕτως ἔχει.

Ἐπὶ δὴ δύ' ὄντε τούτῳ, ὡς ἔοικε, δύο τέχνα θεὸν ἔγωγ'  
 ἂν τινα φαίην δεδωκέναι τοῖς ἀνθρώποις, μουσικὴν τε καὶ  
 γυμναστικὴν ἐπὶ τὸ θυμοειδὲς καὶ τὸ φιλόσοφον, οὐκ ἐπὶ  
 ψυχὴν καὶ σῶμα, εἰ μὴ εἰ πάρεργον, ἀλλ' ἐπ' ἐκείνῳ, ὅπως  
 ἂν ἀλλήλοιν συναρμολογήτον ἐπιτεινομένῳ καὶ ἀνιεμένῳ  
 μέχρι τοῦ προσήκοντος.

Καὶ γὰρ ἔοικεν, ἔφη.

Τὸν κάλλιστ' ἄρα μουσικῇ γυμναστικὴν κεραννύντα καὶ  
 μετριώτατα τῇ ψυχῇ προσφέροντα, τοῦτον ὀρθότατ' ἂν  
 φαῖμεν εἶναι τελέως μουσικώτατον καὶ εὐαρμολοστότατον,  
 πολὺ μᾶλλον ἢ τὸν τὰς χορδὰς ἀλλήλαις συνιστάντα.

Εὐκότως γ', ἔφη, ὦ Σώκρατες.

Οὐκοῦν καὶ ἐν τῇ πόλει ἡμῶν, ὦ Γλαῦκων, δεήσει τοῦ  
 τοιούτου τινὸς αἰεὶ ἐπιστάτου, εἰ μέλλει ἡ πολιτεία

ζῆ.

|altogether; yes, ἦ δ' ὅς, οὕτως ἔχει.  
|certainly

Ἐπὶ δὲ δύ' ὄντε τούτω, ὡς ἔοικε, δύο |craft θεὸν ἔγωγ'

ἄν τινα φαίην δεδωκέναι τοῖς ἀνθρώποις, |art, music τε καὶ

γυμναστικὴν ἐπὶ τὸ θυμοειδὲς καὶ τὸ |wisdom-loving οὐκ ἐπὶ

ψυχὴν καὶ σῶμα, εἰ μὴ εἰ πάρεργον, ἀλλ' ἐπ' ἐκείνω, ὅπως

ἂν ἀλλήλοιν συναρμοσθήτον |intensify καὶ |urge,  
|as far . . as, |belong to, it be- |impel;  
|until |seems |release

Καὶ γὰρ ἔοικεν, ἔφη.

Τὸν κάλλιστ' ἄρα |art, music γυμναστικὴν |mix καὶ

|medium, τῇ ψυχῇ |present; resem-, τοῦτον |upright, straight; correct,  
|moderate |ble; add |just

φαῖμεν εἶναι |unblem- |musical, aesthetic καὶ |agreeable, harmo-  
|ished |nious

πολὺ μᾶλλον ἢ τὸν τὰς |string of ἀλλήλαις |unite; confront  
|lyre, etc. |in battle

|like; γ', ἔφη, ὦ Σώκρατες.  
|fairly

|not so?; and so . . τῇ πόλει ἡμῶν, ὦ Γλαύκων, δεήσει τοῦ

τοιούτου τινὸς αἰὲ |suppliant, , εἰ μέλλει ἡ |citizenship;  
|dependant |government

and evil conditions, and has no sense of propriety and grace.

That is quite true, he said.

And as there are two principles of human nature, one the spirited and the other the philosophical, some God, as I should say, has given mankind two arts answering to them (and only indirectly to the soul and body), in order that these two principles (like the strings of an instrument) may be relaxed or drawn tighter until they are duly harmonized.

That appears to be the intention.

And he who mingles music with gymnastic in the fairest proportions, and best attempers them to the soul, may be rightly called the true musician and harmonist in a far higher sense than the tuner of the strings.

You are quite right, Socrates.

And such a presiding genius will be always required in our State if the government

*vocabulary***ἄγών** -ος (m, 3) gathering place

~agony

**γυμνικός** of gymnastics**δῆλος** visible, conspicuous**διαιρέω** divide, distinguish, distribute**διέξιμι** pass through; recount ~ion**ἵππικός** of horses ~hippo**κυνηγέσιον** hunt**οὐκοῦν** not so?; and so**παιδεία** child-rearing, education**σχεδόν** near, approximately at

~ischemia

**τροφή** food, upkeep ~atrophy**τύπος** mold, form ~type**τύπτω** beat, smite ~stupid**χορεία** dance

σώζεσθαι;

Δεήσει μέντοι ὡς οἶόν τέ γε μάλιστα.

Οἱ μὲν δὴ τύποι τῆς παιδείας τε καὶ τροφῆς οὗτοι ἂν εἶεν.  
 χορείας γὰρ τί ἄν τις διεξίῃ τῶν τοιούτων καὶ θήρας τε  
 καὶ κυνηγέσια καὶ γυμνικοὺς ἀγῶνας καὶ ἵππικούς; σχεδὸν  
 γάρ τι δηλαδὴ ὅτι τούτοις ἐπόμενα δεῖ αὐτὰ εἶναι, καὶ  
 οὐκέτι χαλεπὰ εὐρεῖν.

Ἴσως, ἦ δ' ὅς, οὐ χαλεπά.

Εἶεν, ἦν δ' ἐγώ· τὸ δὲ μετὰ τοῦτο τί ἂν ἡμῖν διαιρετέον εἴη;  
 ἄρ' οὐκ αὐτῶν τούτων οἵτινες ἄρξουσὶ τε καὶ ἄρξονται;

Τί μὴν;

Οὐκοῦν ὅτι μὲν πρεσβυτέρους τοὺς ἄρχοντας δεῖ εἶναι,  
 νεωτέρους δὲ τοὺς ἀρχομένους, δηλόν;

Δηλόν.

Καὶ ὅτι γε τοὺς ἀρίστους αὐτῶν;

Καὶ

τοῦτο.



σώζεσθαι;

Δεήσει μέντοι ὥς οἶόν τέ γε μάλιστα.

Οἱ μὲν δὴ τύποι τῆς <sup>|child-rearing,</sup> καὶ τροφῆς οὗτοι ἂν εἶεν.  
<sup>|education</sup>

|dance γὰρ τί ἂν τις διεξίοι τῶν τοιούτων καὶ θήρας τε

καὶ |hunt καὶ |of gymnas-|gathering :|of horses , |about  
|tics |place

γάρ τι <sup>|visible,</sup> οὐκ ἔστι τούτοις ἐπόμενα δεῖ αὐτὰ εἶναι, καὶ  
<sup>|conspicuous</sup>

οὐκέτι χαλεπὰ εὐρεῖν.

Ἴσως, ἥ δ' ὅς, οὐ χαλεπά.

Εἶεν, ἦν δ' ἐγώ· τὸ δὲ μετὰ τοῦτο τί ἂν ἡμῖν <sup>|divide, distīn-</sup>  
<sup>|guish, distribute</sup>

ἂρ' οὐκ αὐτῶν τούτων οἵτινες ἄρξουσὶ τε καὶ ἄρξονται;

Τί μήν;

|not so?; and so, ἔν <sup>πρεσβυτέρους τοὺς ἄρχοντας δεῖ εἶναι,</sup>

νεωτέρους δὲ τοὺς ἀρχομένους, <sup>|visible,,</sup>  
<sup>|conspicuous</sup>

|visible, .  
|conspicuous

Καὶ ὅτι γε τοὺς ἀρίστους αὐτῶν;

Καὶ

τοῦτο.

is to last.

Yes, he will be absolutely necessary.

Such, then, are our principles of nurture and education: Where would be the use of going into further details about the dances of our citizens, or about their hunting and coursing, their gymnastic and equestrian contests? For these all follow the general principle, and having found that, we shall have no difficulty in discovering them.

I dare say that there will be no difficulty.

Very good, I said; then what is the next question? Must we not ask who are to be rulers and who subjects?

Certainly.

There can be no doubt that the elder must rule the younger.

Clearly.

And that the best of these must rule.

That is also clear.

Now, are not the best husbandmen those who are most devoted

*vocabulary***γεωργέω** farm, till land**γεωργός** farming**κηδεμών** -όνος (m, 3) mourner

~heinous

**κήδω** distress, hurt; mp: care about

(+gen) ~heinous

**ναί** yea**οὐκοῦν** not so?; and so**συμφέρω** bring together; be expedient;

agree; (mp) happen ~bear

**φρόνιμος** sensible, prudent**φυλακός** guard; sentry**φύλαξ** -χος (m) guard; sentry

~phylactery

Οἱ δὲ γεωργῶν ἄριστοι ἄρ' οὐ γεωργικώτατοι γίνονται;

Ναί.

Νῦν δ', ἐπειδὴ φυλάκων αὐτοὺς ἀρίστους δεῖ εἶναι, ἄρ' οὐ φυλακιωτάτους πόλεως;

Ναί.

Οὐκοῦν φρονίμους τε εἰς τοῦτο δεῖ ὑπάρχειν καὶ δυνατοὺς καὶ ἔτι κηδεμόνας τῆς πόλεως;

Ἔστι ταῦτα.

Κήδοιτο δέ γ' ἂν τις μάλιστα τούτου ὃ τυγχάνοι φιλῶν.

Ἀνάγκη.

Καὶ μὴν τοῦτό γ' ἂν μάλιστα φιλοῖ, ᾧ συμφέρειν ἡγοῖτο τὰ αὐτὰ καὶ ἑαυτῷ καὶ ὅταν μάλιστα ἐκείνου μὲν εὖ πράττοντος οἶοιτο συμβαίνειν καὶ ἑαυτῷ εὖ πράττειν, μὴ δέ, τοῦναντίον.

Οὕτως,

ἔφη.

Οἱ δὲ γεωργῶν ἄριστοι ἄρ' οὐ γεωργικώτατοι γίγνονται;

|yea .

Νῦν δ', ἐπειδὴ φυλάκων αὐτοὺς ἀρίστους δεῖ εἶναι, ἄρ' οὐ  
φυλακικωτάτους πόλεως;

|yea .

|not so?;|sensible,      τε εἰς τοῦτο δεῖ ὑπάρχειν καὶ δυνατοὺς  
and so |prudent  
καὶ ἔτι |mourner      τῆς πόλεως;

Ἔστι ταῦτα.

|distress      δέ γ' ἂν τις μάλιστα τούτου ὁ τυγχάνοι φιλῶν.

Ἀνάγκη.

Καὶ μὴν τοῦτό γ' ἂν μάλιστα φιλοῖ, ᾧ |bring together; -be expedient;  
|agree; (mp) happen  
τὰ αὐτὰ καὶ ἑαυτῷ καὶ ὅταν μάλιστα ἐκείνου μὲν εὖ  
πράττοντος οἶοιτο συμβαίνειν καὶ ἑαυτῷ εὖ πράττειν, μὴ  
δέ, τοῦναντίον.

Οὕτως,

ἔφη.

to husbandry?

Yes.

And as we are to have the best of guardians for our city, must they not be those who have most the character of guardians?

Yes.

And to this end they ought to be wise and efficient, and to have a special care of the State?

True.

And a man will be most likely to care about that which he loves?

To be sure.

And he will be most likely to love that which he regards as having the same interests with himself, and that of which the good or evil fortune is supposed by him at any time most to affect his own?

*vocabulary*

βέλτιστος best, noblest

βιάζω use force on, violate

βίος life ~biology

γοητεύω bewitch

διάνοια a thought; intelligence

δόγμα -τος (n, 3) belief, legal decision

ἐκβάλλω throw out, fell, let fall

~ballistic

ἐκβολή throwing out

ἐκλέγω pick, single out

ἐκούσιος voluntary

ἔξιμι go forth; is possible ~ion

ἐξίημι send forth, allow forth ~jet

ἐπιλανθάνω mp: forget ~Lethe

ἐπιτήδειος fit, suitable

ἡλικία time of life, contemporaries

μεταμανθάνω unlearn, relearn

προθυμία (ῶ) zeal, alacrity ~fume

σκοπᾶω watch, observe

σκοπέω behold, consider

συμφέρω bring together; be expedient;

agree; (mp) happen ~bear

τηρέω watch over

φυλακός guard; sentry

φύλαξ -χος (m) guard; sentry

~phylactery

ψευδής lying, false ~pseudo-

Ἐκλεκτέον ἄρ' ἐκ τῶν ἄλλων φυλάκων τοιούτους ἄνδρας,  
οἳ ἂν σκοποῦσιν ἡμῖν μάλιστα φαίνωνται παρὰ πάντα  
τὸν βίον, ὃ μὲν ἂν τῇ πόλει ἡγήσωνται συμφέρειν, πάσῃ  
προθυμία ποιεῖν, ὃ δ' ἂν μή, μηδενὶ τρόπῳ πράξαι ἂν  
ἐθέλειν.

Ἐπιτήδειοι γάρ, ἔφη.

Δοκεῖ δὴ μοι τηρητέον αὐτοὺς εἶναι ἐν ἀπάσαις  
ταῖς ἡλικίαις, εἰ φυλακικοί εἰσι τούτου τοῦ δόγματος  
καὶ μήτε γοητευόμενοι μήτε βιαζόμενοι ἐκβάλλουσιν  
ἐπιλανθανόμενοι δόξαν τὴν τοῦ ποιεῖν δεῖν ἃ τῇ πόλει  
βέλτιστα.

Τίνα, ἔφη, λέγεις τὴν ἐκβολήν;

Ἐγώ σοι, ἔφην, ἐρῶ. φαίνεται μοι δόξα ἐξιέναι ἐκ διανοίας  
ἢ ἐκουσίως ἢ ἀκουσίως, ἐκουσίως μὲν ἢ ψευδῆς τοῦ  
μεταμανθάνοντος, ἀκουσίως δὲ πᾶσα ἢ ἀληθής.

Τὸ μὲν τῆς ἐκουσίου, ἔφη, μανθάνω,  
τὸ δὲ τῆς ἀκουσίου δέομαι μαθεῖν.



|pick, single ἄρ' ἐκ τῶν ἄλλων φυλάκων τοιούτους ἄνδρας,  
|out

οἱ ἂν σκοποῦσιν ἡμῖν μάλιστα φαίνονται παρὰ πάντα

τὸν |life , ὁ μὲν ἂν τῇ πόλει ἡγήσωνται |bring together; 'be expedient;  
|agree; (mp) happen

προθυμία ποιεῖν, ὁ δ' ἂν μή, μηδενὶ τρόπῳ πρᾶξαι ἂν

ἐθέλειν.

|fit, suitable γάρ, ἔφη.

Δοκεῖ δὴ μοι |watch over αὐτοὺς εἶναι ἐν ἀπάσαις

ταῖς |time of life, con-; ὑλακικοί εἰσι τούτου τοῦ |belief, legal  
|temporaries |decision

καὶ μήτε |bewitch μήτε |βιάζω?: use|throw out, fell,  
force on; or|let fall

ἐπιλανθανόμενοι δόξαν τὴν τοῦ |βιάζω?: use  
force on

|best,  
|noblest

Τίνα, ἔφη, λέγεις τὴν |throwing out

Ἐγώ σοι, ἔφην, ἐρῶ. φαίνεται μοι δόξα ἐξιέναι ἐκ |a thought;  
|intelligence

ἢ |voluntary ἢ ἀκουσίως, |voluntary μὲν ἢ |lying, τοῦ  
|false

μεταμανθάνοντος, ἀκουσίως δὲ πᾶσα ἢ ἀληθής.

Τὸ μὲν τῆς |voluntary , ἔφη, μανθάνω,

τὸ δὲ τῆς ἀκουσίου δέομαι μαθεῖν.

Very true, he replied.

Then there must be a selection. Let us note among the guardians those who in their whole life show the greatest eagerness to do what is for the good of their country, and the greatest repugnance to do what is against her interests.

Those are the right men.

And they will have to be watched at every age, in order that we may see whether they preserve their resolution, and never, under the influence either of force or enchantment, forget or cast off their sense of duty to the State.

How cast off? he said.

I will explain to you, I replied. A resolution may go out of a man's mind either with his will or against his will; with his will when he gets rid of a falsehood and learns better, against his will whenever he is deprived of a truth.

I understand, he said, the willing loss of a resolution; the

*vocabulary*

**ἄέκων** unwilling  
**ἄκων** javelin; unwilling ~acme  
**ἄληθεύω** speak truth; be true  
**βιάζω** use force on, violate  
**γοητεύω** bewitch  
**ἐκούσιος** voluntary  
**ἐξαίρέω** pick, steal; dedicate; destroy  
 ~heresy  
**ἐπιλανθάνω** mp: forget ~Lethe  
**κινδυνεύω** encounter danger; (+inf)  
 there is a danger that  
**κλέπτω** steal

**μεταπείθω** change someone's mind  
**ναί** yea  
**ὀδύνη** pain, emotional anguish  
 ~anodyne  
**ὀρθός** upright, straight; correct, just  
 ~orthogonal  
**ὀρθόω** stand up  
**οὐχοῦν** not so?; and so  
**στερέω** steal, take  
**στέρομαι** lack, lose  
**τοίνυν** well, then  
**ψεύδω** be false, deceive; (mid) to lie  
 ~pseudo-

Τί δέ; οὐ καὶ σὺ ἡγή, ἔφην ἐγώ, τῶν μὲν ἀγαθῶν ἀκουσίως  
 στέρεσθαι τοὺς ἀνθρώπους, τῶν δὲ κακῶν ἐκουσίως; ἢ  
 οὐ τὸ μὲν ἐψεῦσθαι τῆς ἀληθείας κακόν, τὸ δὲ ἀληθεύειν  
 ἀγαθόν; ἢ οὐ τὸ τὰ ὄντα δοξάζειν ἀληθεύειν δοκεῖ σοι εἶναι;  
 Ἄλλ', ἢ δ' ὅς, ὀρθῶς λέγεις, καί μοι δοκοῦσιν ἄκοντες  
 ἀληθοῦς δόξης στερίσκεσθαι.

Οὐκοῦν κλαπέντες ἢ γοητευθέντες ἢ βιασθέντες τοῦτο  
 πάσχουσιν;

Οὐδὲ νῦν, ἔφη, μανθάνω.

Τραγικῶς, ἦν δ' ἐγώ, κινδυνεύω λέγειν. κλαπέντας  
 μὲν γὰρ τοὺς μεταπεισθέντας λέγω καὶ τοὺς  
 ἐπιλανθανομένους, ὅτι τῶν μὲν χρόνος, τῶν δὲ λόγος  
 ἐξαιρούμενος λανθάνει· νῦν γάρ που μανθάνεις;

Ναί.

Τοὺς τοίνυν βιασθέντας λέγω οὓς ἂν  
 ὀδύνη τις ἢ ἀλγηδὼν μεταδοξάσαι ποιήσῃ.

Τί δέ; οὐ καὶ σὺ ἡγήῃ, ἔφην ἐγώ, τῶν μὲν ἀγαθῶν ἀκουσίως

|lack, lose    τοὺς ἀνθρώπους, τῶν δὲ κακῶν |voluntary , ἥ

οὐ τὸ μὲν |be false, deceive;|truth    κακόν, τὸ δὲ |speak  
(mid) to lie    truth;    be

ἀγαθόν; ἥ οὐ τὸ τὰ ὄντα δοξάζειν |speak    δοκεῖ σοὶ εἶναι;  
truth;    be  
true

Ἄλλ', ἡ δ' ὅς, ὀρθῶς λέγεις, καὶ μοι δοκοῦσιν ἄκοντες

ἀληθοῦς δόξης στερίσκεσθαι.

|not    so?;|steal    ἥ |bewitch    ἥ |βιάζω?: use force on; or βιάζω?:  
and so    use force on

πάσχουσιν;

Οὐδὲ νῦν, ἔφη, μανθάνω.

Τραγικῶς, ἦν δ' ἐγώ, |encounter danger; .(+inf)|steal  
there is a danger that

μὲν γὰρ τοὺς |change someone's    λέγω καὶ τοὺς  
mind

ἐπιλανθανομένους, ὅτι τῶν μὲν χρόνος, τῶν δὲ λόγος

|pick, steal; dedi-`ανθάνει· νῦν γὰρ που μανθάνεις;  
cate; destroy

|yea .

Τοὺς    |well, then    |βιάζω?: use force on; or·    οὗς    ἂν  
βιάζω?: use force on

|pain,    emo-    ἥ    ἀλγηδὼν    μεταδοξάσαι    ποιήση.  
tional anguish

meaning of the unwilling I have yet to learn.

Why, I said, do you not see that men are unwillingly deprived of good, and willingly of evil? Is not to have lost the truth an evil, and to possess the truth a good? and you would agree that to conceive things as they are is to possess the truth?

Yes, he replied; I agree with you in thinking that mankind are deprived of truth against their will.

And is not this involuntary deprivation caused either by theft, or force, or enchantment?

Still, he replied, I do not understand you.

I fear that I must have been talking darkly, like the tragedians. I only mean that some men are changed by persuasion and that others forget; argument steals away the hearts of one class, and time of the other; and this I call theft. Now you understand me?

Yes.

Those again who are forced, are those whom the violence of some pain or grief compels to change their opinion.

I understand,

*vocabulary***ἄγών** -ος (m, 3) gathering place

~agony

**ἀπατάω** to lie, trick ~apatosaurus**ἄρτι** at the same time**βέλτιστος** best, noblest**γοητεύω** bewitch**δόγμα** -τος (n, 3) belief, legal decision**ἐξαπατάω** trick, cheat ~apatosaurus**ἐπιλανθάνω** mp: forget ~Lethe**ἡδονή** pleasure**κηλέω** bewitch**μνήμων** having a good memory,  
mindful of ~mnemonic**ναί** yea**ὀρθός** upright, straight; correct, just  
~orthogonal**ὀρθόω** stand up**πόνος** toil, suffering ~osteopenia**προτίθημι** set before ~thesis**τηρέω** watch over**τοίνυν** well, then**φύλαξ** -χος (m) guard; sentry

~phylactery

Καὶ τοῦτ', ἔφη, ἔμαθον, καὶ ὀρθῶς λέγεις.

Τοὺς μὲν γοητευθέντας, ὡς ἐγῶμαι, καὶ σὺ φαίης εἶναι οἷ  
 ἂν μεταδοξάσωσιν ἢ ὑφ' ἡδονῆς κληθέντες ἢ ὑπὸ φόβου  
 τι δείσαντες.

Ἔοικε γάρ, ἦ δ' ὅς, γοητεύειν πάντα ὅσα ἀπατᾷ.

Ὁ τοῖνυν ἄρτι ἔλεγον, ζητητέον τίνες ἄριστοι φύλακες  
 τοῦ παρ' αὐτοῖς δόγματος, τοῦτο ὡς ποιητέον ὃ ἂν τῇ  
 πόλει ἀεὶ δοκῶσι βέλτιστον εἶναι αὐτοῖς ποιεῖν. τηρητέον  
 δὴ εὐθύς ἐκ παίδων προθεμένοις ἔργα ἐν οἷς ἂν τις τὸ  
 τοιοῦτον μάλιστα ἐπιλανθάνοιτο καὶ ἐξαπατῶτο, καὶ τὸν  
 μὲν μνήμονα καὶ δυσεξαπάτητον ἐγκριτέον, τὸν δὲ μὴ  
 ἀποκριτέον. ἦ γάρ;

Ναί.

Καὶ πόρους γε αὖ καὶ ἀλγηδόνας καὶ ἀγῶνας αὐτοῖς  
 θετέον, ἐν οἷς ταῦτα ταῦτα τηρητέον.

Ὅρθως,

ἔφη.



Καὶ τοῦτ', ἔφη, ἔμαθον, καὶ ὀρθῶς λέγεις.

Τοὺς μὲν |bewitch , ὡς ἐγῶμαι, κὰν σὺ φαίης εἶναι οἷ  
 ἂν μεταδοξάσωσιν ἢ ὑφ' |pleasure |bewitch ἢ ὑπὸ φόβου  
 τι δείσαντες.

Ἔοικε γάρ, ἦ δ' ὅς, |bewitch πάντα ὅσα |to lie, trick

Ὅ |well, |at the same time, |τητέον τίνες ἄριστοι |guard;  
 |then |sentry  
 τοῦ παρ' αὐτοῖς |belief, legal |τοῦτο ὡς ποιητέον ὃ ἂν τῇ  
 |decision  
 πόλει αἰὲν δοκῶσι |best, εἶναι αὐτοῖς ποιεῖν. |watch over  
 |noblest  
 δὴ εὐθύς ἐκ παίδων |set before ἔργα ἐν οἷς ἂν τις τὸ  
 τοιοῦτον μάλιστα ἐπιλανθάνοιτο καὶ |trick, cheat , καὶ τὸν  
 μὲν |remembering, ` |δυσεξαπάτητον ἐγκριτέον, τὸν δὲ μὴ  
 |mindful of  
 ἀποκριτέον. ἦ γάρ;

|yea .

Καὶ |toil, suffering |καὶ ἀλγηδόνας καὶ |gathering αὐτοῖς  
 |place  
 θετέον, ἐν οἷς ταῦτά ταῦτα |watch over.

Ὄρθῶς, ἔφη.

he said, and you are quite right.

And you would also acknowledge that the enchanted are those who change their minds either under the softer influence of pleasure, or the sterner influence of fear?

Yes, he said; everything that deceives may be said to enchant.

Therefore, as I was just now saying, we must enquire who are the best guardians of their own conviction that what they think the interest of the State is to be the rule of their lives. We must watch them from their youth upwards, and make them perform actions in which they are most likely to forget or to be deceived, and he who remembers and is not deceived is to be selected, and he who fails in the trial is to be rejected. That will be the way?

Yes.

And there should also be toils and pains and conflicts prescribed for them, in which they will be made to give further proof of the same qualities.

Very right, he replied.

And then, I

*vocabulary***ἀκήρατος** unharmed, pure**ἄμιλλα** conflict**βασανίζω** interrogate, test, torture**δεῖμα** -τος (n, 3) fear**δέμω** build ~domicile**εἶδος** -ους (n, 3) appearance, form  
~oid**ἐκβαίνω** come forth, disembark ~basis**εὐάρμοστος** agreeable, harmonious**εὐσχήμων** dignified**ἡδονή** pleasure**θόρυβος** noise, clamor**κατάστασις** -εως (f) establishment**λαγχάνω** be allotted; (esp. λελα-  
forms) allot; receive**μεταβάλλω** alter, transform**μουσική** art, music**νεανίσκος** (ᾱ) young man**οὐκοῦν** not so?; and so**πῶλος** (f) foal ~foal**σκοπᾶω** watch, observe**σκοπέω** behold, consider**τάφος** (m) funeral, grave; (n)  
astonishment**τελευτάω** bring about, finish ~apostle**τύπος** mold, form ~type**φοβερός** frightful, afraid**φυλακός** guard; sentry**φύλαξ** -χος (m) guard; sentry  
~phylactery**χρήσιμος** useful**χρυσός** (ῶ) gold**ψόφος** noise

Οὐκοῦν, ἦν δ' ἐγώ, καὶ τρίτου εἵδους τούτοις γοητείας ἄμιλλαν ποιητέον, καὶ θεατέον— ὥσπερ τοὺς πώλους ἐπὶ τοὺς ψόφους τε καὶ θορύβους ἄγοντες σκοποῦσιν εἰ φοβεροί, οὕτω νέους ὄντας εἰς δείματ' ἅττα κομιστέον καὶ εἰς ἡδονὰς αὐτῶν μεταβλητέον, βασανίζοντας πολὺν μᾶλλον ἢ χρυσὸν ἐν πυρί— εἰ δυσγοήτευτος καὶ εὐσχήμων ἐν πᾶσι φαίνεται, φύλαξ αὐτοῦ ὢν ἀγαθὸς καὶ μουσικῆς ἥς ἐμάνθανεν, εὐρυθμὸν τε καὶ εὐάρμοστον ἑαυτὸν ἐν πᾶσι τούτοις παρέχων, οἷος δὴ ἂν ὢν καὶ ἑαυτῷ καὶ πόλει χρησιμώτατος εἴη.

Καὶ τὸν αἰεὶ ἔν τε παισὶ καὶ νεανίσκοις καὶ ἐν ἀνδράσι βασανιζόμενον καὶ ἀκήρατον ἐκβαίνοντα καταστατέον ἄρχοντα τῆς πόλεως καὶ φύλακα, καὶ τιμὰς δοτέον καὶ ζῶντι καὶ τελευτήσαντι, τάφων τε καὶ τῶν ἄλλων μνημείων μέγιστα γέρα λαγχάνοντα· τὸν δὲ μὴ τοιοῦτον ἀποκριτέον. τοιαύτη τις, ἦν δ' ἐγώ, δοκεῖ μοι, ὦ Γλαύκων, ἢ ἐκλογὴ εἶναι καὶ κατάστασις τῶν ἀρχόντων τε καὶ φυλάκων, ὥς ἐν τύπῳ, μὴ δι' ἀκριβείας, εἰρηῆσθαι.

|not so?; and so ἔγώ, καὶ τρίτου |form τούτοις γοητείας  
 |conflict ποιητέον, καὶ θεατέον— ὥσπερ τοὺς |foal  
 ἐπὶ τοὺς |noise τε καὶ |noise, ἄγοντες σκοποῦσιν εἰ  
 |clamor  
 |frightful, οὕτω νέους ὄντας εἰς δείματ' ἅττα κομιστέον καὶ  
 |afraid  
 εἰς |pleasure αὖ |alter, transform, |interrogate, test, πολὺ μᾶλλον  
 |torture  
 ἥ |gold ἐν πυρί— εἰ δυσγοήτευτος καὶ |dignified ἐν  
 πᾶσι φαίνεται, |guard; αὐτοῦ ὢν ἀγαθὸς καὶ |art, music ἥs  
 |sentry  
 ἐμάνθανεν, εὐρυθμόν τε καὶ |agreeable, ἐαυτὸν ἐν πᾶσι  
 |harmonious  
 τούτοις παρέχων, οἷος δὴ ἂν ὢν καὶ ἐαυτῷ καὶ πόλει  
 |useful εἶη.

Καὶ τὸν αἰὲ ἐν τε παισὶ καὶ νεανίσκοις καὶ ἐν ἀνδράσι  
 |interrogate, test, καὶ |unharmed, |come forth καταστατέον  
 |torture |pure  
 ἄρχοντα τῆs πόλεως καὶ |guard; , καὶ τιμὰς δοτέον  
 |sentry  
 καὶ ζῶντι καὶ |bring about, |(m) funeral, grave; ὃν ἄλλων  
 |finish |(n) astonishment  
 μνημείων μέγιστα γέρα |be allotted; (esp. λεῖλα- μὴ τοιοῦτον  
 |forms) allot; receive  
 ἀποκριτέον. τοιαύτη τις, ἣν δ' ἐγώ, δοκεῖ μοι, ὦ  
 Γλαύκων, ἡ ἐκλογὴ εἶναι καὶ |establishment τῶν ἀρχόντων  
 τε καὶ φυλάκων, ὡς ἐν |mold, form δι' ἀκριβείας, εἰρησθαι.

said, we must try them with enchantments — that is the third sort of test — and see what will be their behaviour: like those who take colts amid noise and tumult to see if they are of a timid nature, so must we take our youth amid terrors of some kind, and again pass them into pleasures, and prove them more thoroughly than gold is proved in the furnace, that we may discover whether they are armed against all enchantments, and of a noble bearing always, good guardians of themselves and of the music which they have learned, and retaining under all circumstances a rhythmical and harmonious nature, such as will be most serviceable to the individual and to the State. And he who at every age, as boy and youth and in mature life, has come out of the trial victorious and pure, shall be appointed a ruler and guardian of the State; he shall be honoured in life and death, and shall receive sepulture and other memorials of honour, the greatest that we have to give. But him who fails, we must reject. I am inclined to think that this is the sort of way in which our rulers and guardians should be chosen and appointed. I speak generally, and not with any pretension to exactness.

And, speaking

*vocabulary***γενναῖος** noble, sincere ~genesis**δόγμα** -τος (n, 3) belief, legal decision**ἐντός** within**ἐξωθεν** from outside**ἐπίκουρος** ally ~cereal**καινός** new, fresh, strange**κακουργέω** do evil**μηχανή** machine; mechanism, way**ὀρθός** upright, straight; correct, just

~orthogonal

**παντελής** complete, absolute**πη** somewhere, somehow**ποιητής** -οῦ (m, 1) maker, author**ποιητός** made, well-made ~poet**ποῖος** what kind**πολλαχοῦ** in many places**συχνός** long; many; extensive**φύλαξ** -χος (m) guard; sentry

~phylactery

**ψευδής** lying, false ~pseudo-**ψεῦδις** -εως (m) a lie ~pseudo-**ψεῦδος** -ους (n, 3) a lie ~pseudo-**ψεύδω** be false, deceive; (mid) to lie

~pseudo-

Καὶ ἐμοί, ἦ δ' ὅς, οὕτως πη φαίνεται.

Ἄρ' οὖν ὡς ἀληθῶς ὀρθότατον καλεῖν τούτους μὲν φύλακας παντελεῖς τῶν τε ἔξωθεν πολεμίων τῶν τε ἐντὸς φιλίων, ὅπως οἱ μὲν μὴ βουλήσονται, οἱ δὲ μὴ δυνήσονται κακουργεῖν, τοὺς δὲ νέους, οὓς δὴ νῦν φύλακας ἐκαλοῦμεν, ἐπικούρους τε καὶ βοηθοὺς τοῖς τῶν ἀρχόντων δόγμασιν;

Ἐμοιγε δοκεῖ, ἔφη.

Τίς ἂν οὖν ἡμῖν, ἦν δ' ἐγώ, μηχανὴ γένοιτο τῶν ψευδῶν τῶν ἐν δέοντι γιγνομένων, ὧν δὴ νῦν ἐλέγομεν, γενναῖόν τι ἐν ψευδομένους πείσαι μάλιστα μὲν καὶ αὐτοὺς τοὺς ἄρχοντας, εἰ δὲ μή, τὴν ἄλλην πόλιν;

Ποῖόν τι; ἔφη.

Μηδὲν καινόν, ἦν δ' ἐγώ, ἀλλὰ Φοινικικόν τι, πρότερον μὲν ἤδη πολλαχοῦ γεγονός, ὥς φασιν οἱ ποιηταὶ καὶ πεπείκασιν, ἐφ' ἡμῶν δὲ οὐ γεγονός οὐδ' οἶδα εἰ γεγόμενον ἄν, πείσαι δὲ συχνῆς πειθοῦς.



Καὶ ἐμοί, ἥ δ' ὅς, οὕτως πη φαίνεται.

Ἄρ' οὖν ὡς ἀληθῶς |upright, straight;`εἰν τούτους μὲν  
|correct, just

|guard; |complete, τῶν τε |from outside`μίων τῶν τε |within  
|sentry |absolute

φιλίων, ὅπως οἱ μὲν μὴ βουλήσονται, οἱ δὲ μὴ δυνήσονται

|do evil , τοὺς δὲ νέους, οὓς δὴ νῦν |guard; ἐκαλοῦμεν,  
|sentry

|ally τε καὶ βοηθοὺς τοῖς τῶν ἀρχόντων |belief, legal  
|decision

Ἔμοιγε δοκεῖ, ἔφη.

Τίς ἂν οὖν ἡμῖν, ἦν δ' ἐγώ, |machine; mécha- ο τῶν ψευδῶν  
|nism, way

τῶν ἐν δέοντι γιγνομένων, ὧν δὴ νῦν ἐλέγομεν, |noble,  
|sincere

τι ἐν |be false, deceive; εἶσαι μάλιστα μὲν καὶ αὐτοὺς τοὺς  
|(mid) to lie

ἄρχοντας, εἰ δὲ μή, τὴν ἄλλην πόλιν;

|what kind, ἔφη.

Μηδὲν |new, fresh, s̄trange' ἐγώ, ἀλλὰ Φοινικικόν τι,

πρότερον μὲν ἤδη |in many places γονός, ὥς φασιν οἱ

ποιηταὶ καὶ πεπεύκασιν, ἐφ' ἡμῶν δὲ οὐ γεγονός οὐδ'

οἶδα εἰ γενόμενον ἄν, πείσαι δὲ |long; many; ιθοῦς.  
|extensive

generally, I agree with you, he said.

And perhaps the word 'guardian' in the fullest sense ought to be applied to this higher class only who preserve us against foreign enemies and maintain peace among our citizens at home, that the one may not have the will, or the others the power, to harm us. The young men whom we before called guardians may be more properly designated auxiliaries and supporters of the principles of the rulers.

I agree with you, he said.

How then may we devise one of those needful falsehoods of which we lately spoke—just one royal lie which may deceive the rulers, if that be possible, and at any rate the rest of the city?

What sort of lie? he said.

Nothing new, I replied; only an old Phoenician tale of what has often occurred before now in other places, (as the poets say, and have made the world believe) though not in our time, and I do not know whether such an event could ever happen again, or could now even be

*vocabulary*

**ἀνήκω** reach up to; belong  
**ἀνίημι** urge, impel; release ~jet  
**διανοέω** have in mind  
**ἐντός** within  
**ἐξεργάζομαι** accomplish; undo  
**ἐοικότως** like; fairly  
**ἐπειδὴν** when, after  
**ἐπιχειρέω** do, try, attack ~chiral  
**καίτοι** and yet; and in fact; although  
**ὀκνέω** shrink from, hesitate; worry  
**ὄνειρος** dream

**ὄπλον** tool, weapon, ship's tackle  
 ~hoplite  
**ὅποῖος** whatever kind  
**παιδεύω** raise; train  
**παντελής** complete, absolute  
**πλάσσω** form ~plaster  
**ποῖος** what kind  
**σκευή** equipment  
**στρατιώτης** -ου (m, 1) soldier,  
 mercenary ~strategy  
**τόλμη** courage  
**τροφός** (f) wet nurse ~atrophy

Ὡς ἔοικας, ἔφη, ὁκνοῦντι λέγειν.

Δόξω δέ σοι, ἦν δ' ἐγώ, καὶ μάλ' εἰκότως ὁκνεῖν, ἐπειδὴν εἶπω.

Λέγ', ἔφη, καὶ μὴ φοβοῦ.

Λέγω δὴ— καίτοι οὐκ οἶδα ὁποῖα τόλμη ἢ ποίοις λόγοις χρώμενος ἐρῶ— καὶ ἐπιχειρήσω πρῶτον μὲν αὐτοὺς τοὺς ἄρχοντας πείθειν καὶ τοὺς στρατιώτας, ἔπειτα δὲ καὶ τὴν ἄλλην πόλιν, ὥς ἄρ' ἃ ἡμεῖς αὐτοὺς ἐτρέφομέν τε καὶ ἐπαιδεύομεν, ὥσπερ ὀνείρατα ἐδόκουν ταῦτα πάντα πάσχειν τε καὶ γίγνεσθαι περὶ αὐτούς, ἦσαν δὲ τότε τῇ ἀληθείᾳ ὑπὸ γῆς ἐντὸς πλαττόμενοι καὶ τρεφόμενοι καὶ αὐτοὶ καὶ τὰ ὄπλα αὐτῶν καὶ ἡ ἄλλη σκευὴ δημιουργουμένη, ἐπειδὴ δὲ παντελῶς ἐξειργασμένοι ἦσαν, καὶ ἡ γῆ αὐτοὺς μήτηρ οὔσα ἀνῆκεν, καὶ νῦν δεῖ ὥς περὶ μητρὸς καὶ τροφοῦ τῆς χώρας ἐν ἣ εἰσι βουλευέσθαι τε καὶ ἀμύνειν αὐτούς, ἐάν τις ἐπ' αὐτὴν ἦ, καὶ ὑπὲρ τῶν ἄλλων πολιτῶν ὥς ἀδελφῶν ὄντων καὶ γηγενῶν διανοεῖσθαι.

Ὡς ἔοικας, ἔφη, 

hesitate;	λέγειν.
worry	

Δόξω δέ σοι, ἦν δ' ἐγώ, καὶ μάλ' 

like;	hesitate;	when,
fairly	worry	after

  
εἶπω.

Λέγ', ἔφη, καὶ μὴ φοβοῦ.

Λέγω δὴ— 

and yet; and in fact;	what-	courage ᾗ	what kind' ροις
although	ever	kind	

  
χρώμενος ἐρῶ— καὶ 

do, try, attack	πρῶτον μὲν αὐτοὺς
-----------------	-------------------

  
τοὺς ἄρχοντας πείθειν καὶ τοὺς 

soldier,	ἔπειτα δὲ
mercenary	

  
καὶ τὴν ἄλλην πόλιν, ὥς ἄρ' ἃ ἡμεῖς αὐτοὺς ἐτρέφομεν  
τε καὶ 

raise; train	ὥσπερ	dream	ἐδόκουν ταῦτα
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πάντα πάσχειν τε καὶ γίνεσθαι περὶ αὐτούς, ἦσαν  
δὲ τότε τῇ 

truth	ὑπὸ γῆς	within	form	καὶ
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τρέφόμενοι καὶ αὐτοὶ καὶ τὰ 

tool	αὐτῶν καὶ ἡ ἄλλη	equipment
------	------------------	-----------

  
δημιουργουμένη, ἐπειδὴ δὲ 

complete,	accomplish; undo, ἵαν,
absolute	

  
καὶ ἡ γῆ αὐτοὺς μήτηρ οὔσα ἀνῆκεν, καὶ νῦν δεῖ ὥς περὶ  
μητρὸς καὶ 

wet nurse	ῆς χώρας ἐν ᾗ εἰσι βουλευέσθαι τε καὶ
-----------	---------------------------------------

  
ἀμύνειν αὐτούς, ἐάν τις ἐπ' αὐτὴν ἔη, καὶ ὑπὲρ τῶν ἄλλων  
πολιτῶν ὥς ἀδελφῶν ὄντων καὶ γηγενῶν διανοεῖσθαι.

made probable, if it did.

How your words seem to hesitate on your lips!

You will not wonder, I replied, at my hesitation when you have heard.

Speak, he said, and fear not.

Well then, I will speak, although I really know not how to look you in the face, or in what words to utter the audacious fiction, which I propose to communicate gradually, first to the rulers, then to the soldiers, and lastly to the people. They are to be told that their youth was a dream, and the education and training which they received from us, an appearance only; in reality during all that time they were being formed and fed in the womb of the earth, where they themselves and their arms and appurtenances were manufactured; when they were completed, the earth, their mother, sent them up; and so, their country being their mother and also their nurse, they are bound to advise for her good, and to defend her against attacks, and her citizens they are to regard as children of the earth and their own brothers.

You had

*vocabulary*

**αἰσχύνω** (ō) spoil, disgrace, disfigure, mar  
**ἀργύρεος** silver ~Argentina  
**ἄργυρος** silver, money ~Argentina  
**ἀργυροῦς** silver  
**ἄτε** as if; since  
**γένεσις** -εως (f) source, origin ~genus  
**γεωργέω** farm, till land  
**γεωργός** farming  
**δημιουργός** public worker  
 ~ergonomics  
**ἔκγονος** offspring, descendant ~genus  
**ἐοικότως** like; fairly  
**ἐπίκουρος** ally ~cereal  
**μυθολογέω** (ō) tell stories  
**ὅμως** anyway, nevertheless  
**πάλαι** long ago ~paleo  
**πάλη** wrestling ~Pallas  
**πάλλω** shake, brandish ~Pallas

**παραγγέλλω** transmit; order, summon, recommend, encourage  
**παραμείγνυμι** mix in  
**πλάσσω** form ~plaster  
**προσήκω** belong to, it seems  
**σίδηρος** iron ~siderite  
**συγγενεύς** inborn, kin to  
**συγγενής** inborn, kin to  
**σφέτερος** their  
**σφόδρα** very much  
**τίμιος** honored, precious  
**φύλαξ** -χος (m) guard; sentry  
 ~phylactery  
**φύσις** -εως (f) nature (of a thing)  
 ~physics  
**φύω** produce, beget; clasp ~physics  
**χρυσός** (ō) gold  
**ψεῦδος** -ους (n, 3) a lie ~pseudo-  
**ώθέω** push

Οὐκ ἐτός, ἔφη, πάλαι ἡσχύνου τὸ ψεῦδος λέγειν.

Πάνυ, ἦν δ' ἐγώ, εἰκότως· ἀλλ' ὅμως ἄκουε καὶ τὸ λοιπὸν τοῦ μύθου. ἐστὲ μὲν γὰρ δὴ πάντες οἱ ἐν τῇ πόλει ἀδελφοί, ὡς φήσομεν πρὸς αὐτοὺς μυθολογοῦντες, ἀλλ' ὁ θεὸς πλάττων, ὅσοι μὲν ὑμῶν ἱκανοὶ ἄρχειν, χρυσὸν ἐν τῇ γενέσει συνέμειξεν αὐτοῖς, διὸ τιμιώτατοί εἰσιν· ὅσοι δ' ἐπίκουροι, ἄργυρον· σίδηρον δὲ καὶ χαλκὸν τοῖς τε γεωργοῖς καὶ τοῖς ἄλλοις δημιουργοῖς. ἅτε οὖν συγγενεῖς ὄντες πάντες τὸ μὲν πολὺ ὁμοίους ἂν ὑμῖν αὐτοῖς γεννῶτε, ἔστι δ' ὅτε ἐκ χρυσοῦ γεννηθείη ἂν ἀργυροῦν καὶ ἐξ ἀργύρου χρυσοῦν ἔκγονον καὶ τᾶλλα πάντα οὕτως ἐξ ἀλλήλων. τοῖς οὖν ἄρχουσι καὶ πρῶτον καὶ μάλιστα παραγγέλλει ὁ θεός, ὅπως μηδενὸς οὕτω φύλακες ἀγαθοὶ ἔσονται μηδ' οὕτω σφόδρα φυλάξουσι μηδὲν ὡς τοὺς ἐκγόνους, ὅτι αὐτοῖς τούτων ἐν ταῖς ψυχαῖς παραμέμικται, καὶ ἐάν τε σφέτερος ἔκγονος ὑπόχαλκος ἢ ὑποσίδηρος γένηται, μηδενὶ τρόπῳ κατελεύσουσιν, ἀλλὰ τὴν τῇ φύσει προσήκουσαν τιμὴν ἀποδόντες ὥσουσιν εἰς



Οὐκ ἐτός, ἔφη, πάλαι |spoil, τὸ |a lie λέγειν.  
|disgrace

Πάνυ, ἦν δ' ἐγώ, |like; ἀλλ' |anyway, nevertheless -ὁ  
|fairly  
λοιπὸν τοῦ μύθου. ἐστὲ μὲν γὰρ δὴ πάντες οἱ ἐν τῇ  
πόλει ἀδελφοί, ὡς φήσομεν πρὸς αὐτοὺς |tell stories ,  
ἀλλ' ὁ θεὸς |form , ὅσοι μὲν ὑμῶν ἱκανοὶ ἄρχειν,  
|gold ἐν τῇ |source, συνέμειξεν αὐτοῖς, διὸ |honored,  
|origin |precious  
εἰσιν· ὅσοι δ' |ally , |silver, σίδηρον δὲ καὶ χαλκὸν  
|money  
τοῖς τε γεωργοῖς καὶ τοῖς ἄλλοις δημιουργοῖς. |as if; since  
συγγενεῖς ὄντες πάντες τὸ μὲν πολὺν ὁμοίους ἂν ὑμῖν  
αὐτοῖς γεννῶτε, ἔστι δ' ὅτε ἐκ χρυσοῦ γεννηθείη ἂν  
ἀργυροῦν καὶ ἐξ ἀργύρου χρυσοῦν |offspring καὶ τᾶλλα  
πάντα οὕτως ἐξ ἀλλήλων. τοῖς οὖν ἄρχουσι καὶ πρῶτον  
καὶ μάλιστα |transmit; order, ἑὐμμόν, ὥπως μηδενὸς οὕτω  
|recommend, encourage  
|guard; ἀγαθοὶ ἔσονται μηδ' οὕτω |very much, ὑλάξουσιν  
|sentry  
μηδὲν ὡς τοὺς |offspring , ὅτι αὐτοῖς τούτων ἐν ταῖς ψυχαῖς  
|mix in , καὶ ἐάν τε |their |offspring ὑπόχαλκος ἦ  
ὑποσίδηρος γένηται, μηδενὶ τρόπῳ κατελεήσουσιν, ἀλλὰ  
τὴν τῇ φύσει |belong to, it be- τιμὴν ἀποδόντες |push εἰς  
|seems

good reason, he said, to be ashamed of the lie which you were going to tell.

True, I replied, but there is more coming; I have only told you half. Citizens, we shall say to them in our tale, you are brothers, yet God has framed you differently. Some of you have the power of command, and in the composition of these he has mingled gold, wherefore also they have the greatest honour; others he has made of silver, to be auxiliaries; others again who are to be husbandmen and craftsmen he has composed of brass and iron; and the species will generally be preserved in the children. But as all are of the same original stock, a golden parent will sometimes have a silver son, or a silver parent a golden son. And God proclaims as a first principle to the rulers, and above all else, that there is nothing which they should so anxiously guard, or of which they are to be such good guardians, as of the purity of the race. They should observe what elements mingle in their offspring; for if the son of a golden or silver parent has an admixture of brass and iron, then nature orders a transposition of ranks, and

*vocabulary***γεωργός** farming**δημιουργός** public worker

~ergonomics

**ἐνδον** in the house of; within**ἐξωθεν** from outside**ἐπικουρία** rescue; auxiliary force**θεάομαι** look at, behold, consider

~theater

**κῆδω** distress, hurt; mp: care about  
(+gen) ~heinous**λύκος** wolf ~lycanthropy**μηχανή** machine; mechanism, way**ὅθεν** whence**ὅπη** wherever, however**ὀπλίζω** prepare, arm ~hoplite**ὅπου** where**οὐδαμὸς** not anyone**προάγω** lead forward, advance**σιδήρεος** of iron ~siderite**στρατοπεδεύω** encamp or take up  
station ~strategy**σχεδόν** near, approximately at  
~ischemia**τιμάω** (ι) honor, exalt**φήμη** speech, rumor ~fame**φύα** stature, flowering ~physics**φυλακή** guard, prison, watch  
~phylactery**φύλαξ** -χος (m) guard; sentry  
~phylactery**φύω** produce, beget; clasp ~physics**χρησμός** oracular response

δημιουργούς ἢ εἰς γεωργούς, καὶ ἂν αὖ ἐκ τούτων τις  
 ὑπόχρυσος ἢ ὑπάργυρος φυῇ, τιμήσαντες ἀνάξουσι τοὺς  
 μὲν εἰς φυλακὴν, τοὺς δὲ εἰς ἐπικουρίαν, ὥς χρησμοῦ ὄντος  
 τότε τὴν πόλιν διαφθαρῆναι, ὅταν αὐτὴν ὁ σιδηροῦς φύλαξ  
 ἢ ὁ χαλκοῦς φυλάξῃ. τοῦτον οὖν τὸν μῦθον ὅπως ἂν  
 πεισθεῖεν, ἔχεις τινὰ μηχανήν;

Οὐδαμῶς, ἔφη, ὅπως γ' ἂν αὐτοὶ οὗτοι· ὅπως μεντὰν οἱ  
 τούτων ὑεῖς καὶ οἱ ἔπειτα οἱ τ' ἄλλοι ἄνθρωποι οἱ ὕστερον.

Ἀλλὰ καὶ τοῦτο, ἦν δ' ἐγώ, εὖ ἂν ἔχοι πρὸς τὸ μᾶλλον  
 αὐτοὺς τῆς πόλεως τε καὶ ἀλλήλων κήδεσθαι· σχεδὸν γάρ  
 τι μανθάνω ὃ λέγεις.

Καὶ τοῦτο μὲν δὴ ἔξει ὅπη ἂν αὐτὸ ἡ φήμη ἀγάγῃ· ἡμεῖς δὲ  
 τούτους τοὺς γηγενεῖς ὀπλίσαντες προάγωμεν ἡγουμένων  
 τῶν ἀρχόντων. ἐλθόντες δὲ θεασάσθων τῆς πόλεως ὅπου  
 κάλλιστον στρατοπεδεύσασθαι, ὅθεν τοὺς τε ἔνδον μάλιστ'  
 ἂν κατέχοιεν, εἴ τις μὴ ἐθέλοι τοῖς νόμοις πείθεσθαι, τοὺς  
 τε ἔξωθεν ἀπαμύνοιεν, εἰ πολέμιος ὥσπερ λύκος ἐπὶ

|public worker ἢ εἰς |farming , καὶ ἂν αὐ̃ ἐκ τούτων τις  
 ὑπόχρυσος ἢ ὑπάργυρος φυῇ, |honor ἀνάξουσιν τοὺς  
 μὲν εἰς |guard, , τοὺς δὲ εἰς |rescue; auxiliary|oracular ὄντος  
 |prison, |force |response  
 |watch τότε τὴν πόλιν διαφθαρήναι, ὅταν αὐτὴν ὁ σιδηροῦς |guard;  
 |sentry ἢ ὁ χαλκοῦς φυλάξῃ. τοῦτον οὖν τὸν μῦθον ὅπως ἂν  
 πεισθεῖεν, ἔχεις τινὰ |machine; mecha-  
 |nism, way  
 |not anyone, ἔφη, ὅπως γ' ἂν αὐτοὶ οὗτοι· ὅπως μεντὰν οἱ  
 τούτων ὑεῖς καὶ οἱ ἔπειτα οἳ τ' ἄλλοι ἄνθρωποι οἱ ὕστερον.  
 Ἀλλὰ καὶ τοῦτο, ἣν δ' ἐγώ, εὖ ἂν ἔχοι πρὸς τὸ μάλλον  
 αὐτοὺς τῆς πόλεως τε καὶ ἀλλήλων |distress |about γάρ  
 τι μανθάνω ὃ λέγεις.  
 Καὶ τοῦτο μὲν δὴ ἔξει |wherever, ἢ τὸ ἢ |speech, ἢ γάγῃ· ἡμεῖς δὲ  
 |however |rumor  
 τούτους τοὺς γηγενεῖς |prepare, arm |lead forward, ἡγουμένων  
 |advance  
 τῶν ἀρχόντων. ἐλθόντες δὲ θεασάσθων τῆς πόλεως |where  
 κάλλιστον |encamp or take up sta- , |whence ἵς τε |in the|very  
 |tion |house  
 ἂν κατέχοιεν, εἴ τις μὴ ἐθέλοι τοῖς νόμοις περὶ εἶσθαι, τοὺς  
 |of;  
 |within  
 τε |from outside, μύνοιεν, εἰ πολέμιος ὥσπερ |wolf ἐπὶ

the eye of the ruler must not be pitiful towards the child because he has to descend in the scale and become a husbandman or artisan, just as there may be sons of artisans who having an admixture of gold or silver in them are raised to honour, and become guardians or auxiliaries. For an oracle says that when a man of brass or iron guards the State, it will be destroyed. Such is the tale; is there any possibility of making our citizens believe in it?

Not in the present generation, he replied; there is no way of accomplishing this; but their sons may be made to believe in the tale, and their sons' sons, and posterity after them.

I see the difficulty, I replied; yet the fostering of such a belief will make them care more for the city and for one another. Enough, however, of the fiction, which may now fly abroad upon the wings of rumour, while we arm our earth-born heroes, and lead them forth under the command of their rulers. Let them look round and select a spot whence they can best suppress insurrection, if any prove refractory within, and also defend themselves against enemies, who like wolves may come down on the fold from

*vocabulary***αἰσχρός** shameful**ἀκολασία** debauchery**ἔθος** ἔθεος (n, 3) custom, habit

~ethology

**ἐπίκουρος** ally ~cereal**ἐπιχειρέω** do, try, attack ~chiral**εὐνή** bed; (pl) anchor stones**θέρος** -εος (n, 3) summer ~thermos**θύω** (ō) rush; sacrifice ~θύω**κακουργέω** do evil**λιμός** (ī, f) famine**λύκος** wolf ~lycanthropy**ναί** yea**οἰκέω** inhabit ~economics**οἴκησις** -εως (f) habitation**ὁμοιόω** assimilate, liken ~homoerotic**οὐκοῦν** not so?; and so**ποιμήν** -ένος (m, 3) shepherd ~pastor**ποίμνη** flock ~pastor**ποίμνιον** flock**πρόβατον** cattle, flocks, herds**στρατιωτικός** military**στρατοπεδεύω** encamp or take up  
station ~strategy**χειμών** -ος (m, 3) winter, storm**χρηματιστικός** profitable

ποίμνην τις ἴοι· στρατοπεδευσάμενοι δέ, θύσαντες οἷς χρή,  
εὐνὰς ποιησάσθων. ἢ πῶς;

Οὕτως, ἔφη.

Οὐκοῦν τοιαύτας, οἷας χειμῶνός τε στέγειν καὶ θέρους  
ἱκανὰς εἶναι;

Πῶς γὰρ οὐχί; οἰκήσεις γάρ, ἔφη, δοκεῖς μοι λέγειν.

Ναί, ἦν δ' ἐγώ, στρατιωτικός γε, ἀλλ' οὐ χρηματιστικός.

Πῶς, ἔφη, αὖ τοῦτο λέγεις διαφέρειν ἐκείνου;

Ἐγώ σοι, ἦν δ' ἐγώ, πειράσομαι εἰπεῖν. δεινότατον γάρ  
που πάντων καὶ αἷσχιστον ποιμέσι τοιούτους γε καὶ οὕτω  
τρέφειν κύνας ἐπικούρους ποιμνίων, ὥστε ὑπὸ ἀκολασίας  
ἢ λιμοῦ ἢ τινος ἄλλου κακοῦ ἔθους αὐτοὺς τοὺς κύνας  
ἐπιχειρήσαι τοῖς προβάτοις κακουργεῖν καὶ ἀντὶ κυνῶν  
λύκοις ὁμοιωθῆναι.

Δεινόν, ἦ δ' ὅς· πῶς δ' οὐ;

Οὐκοῦν φυλακτέον παντὶ τρόπῳ μὴ τοιοῦτον ἡμῖν οἱ



|flock τις ἰοί· |encamp or take up sta- δέ, |rush; sacrifice· χροή,  
tion

|bed; (pl) an-· άσθων· ἡ πῶς;  
chor stones

Οὕτως, ἔφη.

|not so?; and so· τας, οἶας |winter, τε στέγειν καὶ |sum-  
|storm mer

ικανὰς εἶναι;

Πῶς γὰρ οὐχί; οἰκήσεις γάρ, ἔφη, δοκεῖς μοι λέγειν.

|yea , ἦν δ' ἐγώ, |military γε, ἀλλ' οὐ |profitable

Πῶς, ἔφη, αὖ τοῦτο λέγεις διαφέρειν ἐκείνου;

Ἐγώ σοι, ἦν δ' ἐγώ, πειράσομαι εἰπεῖν. δεινότατον γάρ

που πάντων καὶ |shameful |shepherd· οἰούτους γε καὶ οὕτω

τρέφειν κύνας |ally |flock , ὥστε ὑπὸ |debauchery

ἡ |famine ἢ τινος ἄλλου κακοῦ |custom,· ὑτοὺς τοὺς κύνας  
|habit

|do, try, attack τοῖς |cattle, flocks, |do evil καὶ ἀντὶ κυνῶν  
|herds

|wolf |liken

Δεινόν, ἡ δ' ὅς· πῶς δ' οὐ;

|not so?; and so· τέον παντὶ τρόπῳ μὴ τοιοῦτον ἡμῖν οἶ

without; there let them encamp, and when they have encamped, let them sacrifice to the proper Gods and prepare their dwellings.

Just so, he said.

And their dwellings must be such as will shield them against the cold of winter and the heat of summer.

I suppose that you mean houses, he replied.

Yes, I said; but they must be the houses of soldiers, and not of shop-keepers.

What is the difference? he said.

That I will endeavour to explain, I replied. To keep watch-dogs, who, from want of discipline or hunger, or some evil habit or other, would turn upon the sheep and worry them, and behave not like dogs but wolves, would be a foul and monstrous thing in a shepherd?

Truly monstrous, he said.

And therefore every care must be taken that

*vocabulary***ἄγριος** wild, savage ~agriculture**ἄρτι** at the same time**δεσπότης** -ου (m, 1) master, despot**ἐπίκουρος** ally ~cereal**εὐμενής** kind**ἥμερος** gentle; (animals) domesticated**κρείσσω** more powerful; better**οἰκέω** inhabit ~economics**οἴκησις** -εως (f) habitation**ὀρθός** upright, straight; correct, just  
~orthogonal**ὀρθόω** stand up**οὐκοῦν** not so?; and so**οὐσία** property; essence**παιδεία** child-rearing, education**παιδεύω** raise; train**τοίνυν** well, then**φύλαξ** -χος (m) guard; sentry

~phylactery

ἐπίκουροι ποιήσωσι πρὸς τοὺς πολίτας, ἐπειδὴ αὐτῶν  
κρείττους εἰσὶν, ἀντὶ συμμάχων εὐμενῶν δεσπόταις  
ἀγρίοις ἀφομοιωθῶσιν;

Φυλακτέον, ἔφη.

Οὐκοῦν τὴν μεγίστην τῆς εὐλαβείας παρεσκευασμένοι ἂν  
εἶεν, εἰ τῷ ὄντι καλῶς πεπαιδευμένοι εἰσὶν;

Ἄλλὰ μὴν εἰσὶν γ', ἔφη.

Καὶ ἐγὼ εἶπον· τοῦτο μὲν οὐκ ἄξιον δισχυρίζεσθαι, ὦ φίλε  
Γλαύκων· ὁ μέντοι ἄρτι ἐλέγομεν, ἄξιον, ὅτι δεῖ αὐτοὺς  
τῆς ὀρθῆς τυχεῖν παιδείας, ἥτις ποτέ ἐστιν, εἰ μέλλουσι  
τὸ μέγιστον ἔχειν πρὸς τὸ ἥμεροι εἶναι αὐτοῖς τε καὶ τοῖς  
φυλαττομένοις ὑπ' αὐτῶν.

Καὶ ὀρθῶς γε, ἦ δ' ὅς.

Πρὸς τοίνυν τῇ παιδείᾳ ταύτῃ φαίη ἂν τις νοῦν ἔχων δεῖν  
καὶ τὰς οἰκήσεις καὶ τὴν ἄλλην οὐσίαν τοιαύτην αὐτοῖς  
παρασκευάσθαι, ἥτις μήτε τοῦ φύλακας ὥς ἀρίστους εἶναι

|ally ποιήσωσι πρὸς τοὺς πολίτας, ἐπειδὴ αὐτῶν

κρείττους εἰσίν, ἀντὶ συμμάχων |kind |master, despot

|wild, ἀφομοιωθῶσιν;  
|savage

Φυλακτέον, ἔφη.

|not so?; and so γίστην τῆς εὐλαβείας παρεσκευασμένοι ἂν

εἶεν, εἰ τῷ ὄντι καλῶς |raise; train εἰσίν;

Ἀλλὰ μὴν εἰσίν γ', ἔφη.

Καὶ ἐγὼ εἶπον· τοῦτο μὲν οὐκ ἄξιον δισχυρίζεσθαι, ὦ φίλε

Γλαύκων· ὁ μέντοι |at the same time, ἄξιον, ὅτι δεῖ αὐτοὺς

τῆς |upright, - - - |child-rearing, is ποτέ ἐστιν, εἰ μέλλουσι  
|straight; correct, |education

τὸ μέγιστον ἔχειν πρὸς τὸ |just |gentle; (animals) τοῖς τε καὶ τοῖς  
|domesticated

φυλαττομένοις ὑπ' αὐτῶν.

Καὶ ὀρθῶς γε, ἦ δ' ὅς.

Πρὸς |well, then, |child-rearing, ἡ φαίη ἂν τις νοῦν ἔχων δεῖν  
|education

καὶ τὰς οἰκήσεις καὶ τὴν ἄλλην |property; αὐτῶν αὐτοῖς  
|essence

παρασκευάσθαι, ἥ τις μήτε τοῦ |guard; ὡς ἀρίστους εἶναι  
|sentry

our auxiliaries, being stronger than our citizens, may not grow to be too much for them and become savage tyrants instead of friends and allies?

Yes, great care should be taken.

And would not a really good education furnish the best safeguard?

But they are well-educated already, he replied.

I cannot be so confident, my dear Glaucon, I said; I am much more certain that they ought to be, and that true education, whatever that may be, will have the greatest tendency to civilize and humanize them in their relations to one another, and to those who are under their protection.

Very true, he replied.

And not only their education, but their habitations, and all that belongs to them, should be such as will neither impair their virtue as

*vocabulary*

**ἀθλητής** ἀεθλητού (m, 1) athlete,  
contestant ~athlete

**ἀνδρεῖος** of a man, manly

**ἀνθρώπειος** human

**ἀργύριον** small coin

**εἴσειμι** go in; come in range; come to  
mind ~ion

**ἐνδέω** tie to, entangle; lack

**ἐνιαυτός** cycle of a year

**ἐπαίρω** lift, raise ~heresy

**ἐπιτήδειος** fit, suitable

**θνητός** mortal ~euthanasia

**κακουργέω** do evil

**κοινός** communal, ordinary

**κτάομαι** acquire, possess

**κτῆσις** -ος (f) chattels

**μισθός** reward, wages

**οἰκέω** inhabit ~economics

**οἴκησις** -εως (f) habitation

**οὐσία** property; essence

**περίειμι** be superior to; be left over;  
still exist

**προσδέω** bind also; need also

**στρατοπεδεύω** encamp or take up  
station ~strategy

**συσσίτιον** (u) dining commons

**σώφρων** sensible, prudent ~frenzy

**ταμιεῖον** treasury, storehouse

**τοιόσδε** such

**φοιτάω** go back and forth

**φυλακή** guard, prison, watch  
~phylactery

**χρυσίον** (v) gold coin

παύσει αὐτούς, κακουργεῖν τε μὴ ἐπαρεῖ περὶ τοὺς ἄλλους πολίτας.

Καὶ ἀληθῶς γε φήσκει.

Ὅρα δὴ, εἶπον ἐγώ, εἰ τοιόνδε τινὰ τρόπον δεῖ αὐτοὺς ζῆν τε καὶ οἰκεῖν, εἰ μέλλουσι τοιοῦτοι ἔσεσθαι· πρῶτον μὲν οὐσίαν κεκτημένον μηδεμίαν μηδένα ἰδίαν, ἂν μὴ πᾶσα ἀνάγκη· ἔπειτα οἴκησιν καὶ ταμείον μηδενὶ εἶναι μηδὲν τοιοῦτον, εἰς ὃ οὐ πᾶς ὁ βουλόμενος εἴσεισι· τὰ δ' ἐπιτήδεια, ὅσων δέονται ἄνδρες ἀθληταὶ πολέμου σώφρονές τε καὶ ἀνδρεῖοι, ταξαμένους παρὰ τῶν ἄλλων πολιτῶν δέχεσθαι μισθὸν τῆς φυλακῆς τοσοῦτον ὅσον μήτε περιεῖναι αὐτοῖς εἰς τὸν ἐνιαυτὸν μήτε ἐνδεῖν· φοιτῶντας δὲ εἰς συσσίτια ὥσπερ ἐστρατοπεδευμένους κοινῇ ζῆν·

Χρυσίον δὲ καὶ ἀργύριον εἰπεῖν αὐτοῖς ὅτι θεῖον παρὰ θεῶν ἀεὶ ἐν τῇ ψυχῇ ἔχουσι καὶ οὐδὲν προσδέονται τοῦ ἀνθρωπείου, οὐδὲ ὅσια τὴν ἐκείνου κτῆσιν τῇ τοῦ θνητοῦ





guardians, nor tempt them to prey upon the other citizens. Any man of sense must acknowledge that.

He must.

Then now let us consider what will be their way of life, if they are to realize our idea of them. In the first place, none of them should have any property of his own beyond what is absolutely necessary; neither should they have a private house or store closed against any one who has a mind to enter; their provisions should be only such as are required by trained warriors, who are men of temperance and courage; they should agree to receive from the citizens a fixed rate of pay, enough to meet the expenses of the year and no more; and they will go to mess and live together like soldiers in a camp. Gold and silver we will tell them that they have from God; the diviner metal is within them, and they have therefore no need of the dross which is current among men, and ought not to pollute the divine by any such earthly admixture;

*vocabulary***ἀκήρατος** unharmed, pure**άνόσιος** unholy**ἄπτω** set on fire; attach; mid: touch, seize ~haptic**ἄργυρος** silver, money ~Argentina**βίος** life ~biology**γεωργός** farming**δεσπότης** -ου (m, 1) master, despot**διάγω** lead through; pass a time  
~demagogue**διότι** because; that**ἐγγύς** near**ἐνδον** in the house of; within**ἐξωθεν** from outside**ἐπιβουλεύω** plot, plan, harm  
~volunteer**θέμις** -τος (f) custom, law**θέω** run, run for**κατασκευάζω** equip, build**μεταχειρίζω** handle; practice**μιαίνω** stain ~miasma**μισέω** (ι) hate, wish to prevent  
~misogyny**νόμισμα** -τος (n, 3) institution; current  
coin**νομοθετέω** make laws**οἴκησις** -εως (f) habitation**οἰκονόμος** steward, housekeeper**ὄλεθρος** ruin, destruction, death**ὄροφος** thatching**φυλαχός** guard; sentry**φύλαξ** -χος (m) guard; sentry  
~phylactery

χρυσοῦ κτήσῃ συμμειγνύντας μαίνειν, διότι πολλὰ καὶ  
 ἀνόσια περὶ τὸ τῶν πολλῶν νόμισμα γέγονεν, τὸ παρ'  
 ἐκείνοις δὲ ἀκήρατον· ἀλλὰ μόνοις αὐτοῖς τῶν ἐν τῇ πόλει  
 μεταχειρίζεσθαι καὶ ἄπτεσθαι χρυσοῦ καὶ ἀργύρου οὐ  
 θέμις, οὐδ' ὑπὸ τὸν αὐτὸν ὄροφον ἵεναι οὐδὲ περιάψασθαι  
 οὐδὲ πίνειν ἐξ ἀργύρου ἢ χρυσοῦ. καὶ οὕτω μὲν σώζουσιν  
 τ' ἂν καὶ σώζουσιν τὴν πόλιν· ὅποτε δ' αὐτοὶ γῆν τε ἰδίαν  
 καὶ οἰκίας καὶ νομίσματα κτήσονται, οἰκονόμοι μὲν καὶ  
 γεωργοὶ ἀντὶ φυλάκων ἔσονται, δεσπότης δ' ἐχθροὶ ἀντὶ  
 συμμάχων τῶν ἄλλων πολιτῶν γενήσονται, μισοῦντες δὲ  
 δὴ καὶ μισούμενοι καὶ ἐπιβουλεύοντες καὶ ἐπιβουλεύόμενοι  
 διάξουσι πάντα τὸν βίον, πολὺ πλείω καὶ μᾶλλον δεδιότες  
 τοὺς ἔνδον ἢ τοὺς ἔξωθεν πολεμίους, θέοντες ἤδη τότε  
 ἐγγύτατα ὀλέθρου αὐτοὶ τε καὶ ἡ ἄλλη πόλις. τούτων οὖν  
 πάντων ἔνεκα, ἣν δ' ἐγώ, φῶμεν οὕτω δεῖν κατεσκευάσθαι  
 τοὺς φύλακας οἰκήσεώς τε πέρι καὶ τῶν ἄλλων, καὶ ταῦτα  
 νομοθετήσωμεν, ἢ μή;

Πάνυ γε, ἣ δ' ὅς ὁ Γλαύκων.

χρυσοῦ κτήσῃ συμμειγνύντας |stain , |because; thàt` καὶ  
 |unholy περὶ τὸ τῶν πολλῶν |institution; , ἔγονεν, τὸ παρ'  
 |current coin  
 ἐκείνοις δὲ |unharmed, pure` .ἂ μόνοις αὐτοῖς τῶν ἐν τῇ πόλει  
 |handle; practice καὶ ἄπτεσθαι χρυσοῦ καὶ ἀργύρου οὐ  
 |custom, law ὑπὸ τὸν αὐτὸν |thatching ἔναι οὐδὲ περιάφασθαι  
 οὐδὲ πίνειν ἐξ ἀργύρου ἢ χρυσοῦ. καὶ οὕτω μὲν σώζουσιν  
 τ' ἂν καὶ σώζουσιν τὴν πόλιν· ὅποτε δ' αὐτοὶ γῆν τε ἰδίαν  
 καὶ οἰκίας καὶ |institution; κτήσονται, |steward, , ἐν καὶ  
 |current coin |housekeeper  
 |farming ἀντὶ φυλάκων ἔσονται, |master, δ' ἐχθροὶ ἀντὶ  
 |despot  
 συμμάχων τῶν ἄλλων πολιτῶν γενήσονται, |hate δὲ  
 δὴ καὶ |hate καὶ |plot, plan, harm καὶ |plot, plan, harm  
 διάξουσι πάντα τὸν |life , πολὺ πλείω καὶ μάλλον δεδιότες  
 τοὺς |in the house of; |from outside` εἰμίους, |run ἥδη τότε  
 |within  
 |near |ruin αὐτοὶ τε καὶ ἡ ἄλλη πόλις. τούτων οὖν  
 πάντων ἔνεκα, ἣν δ' ἐγώ, φῶμεν οὕτω δεῖν |equip, build  
 τοὺς |guard; |habitation τε πέρι καὶ τῶν ἄλλων, καὶ ταῦτα  
 |sentry  
 |make laws , ἢ μή;

Πάνυ γε, ἣ δ' ὅς ὁ Γλαύκων.

for that commoner metal has been the source of many unholy deeds, but their own is undefiled. And they alone of all the citizens may not touch or handle silver or gold, or be under the same roof with them, or wear them, or drink from them. And this will be their salvation, and they will be the saviours of the State. But should they ever acquire homes or lands or moneys of their own, they will become housekeepers and husbandmen instead of guardians, enemies and tyrants instead of allies of the other citizens; hating and being hated, plotting and being plotted against, they will pass their whole life in much greater terror of internal than of external enemies, and the hour of ruin, both to themselves and to the rest of the State, will be at hand. For all which reasons may we not say that thus shall our State be ordered, and that these shall be the regulations appointed by us for guardians concerning their houses and all other matters?

Yes, said Glaucon.

*vocabulary***ἀγρός** field, wild ~agriculture**ἄλλοσε** elsewhere ~alien**ἀναλίσκω** (αἶ) consume, spend on**ἀποδημέω** be absent, abroad**ἀπολαύω** have use, have a benefit**ἀπολογέομαι** defend one's conduct**ἄργυρος** silver, money ~Argentina**ἔξιμι** go forth; is possible ~ion**ἐξίστημι** displace, transform; (+gen)

give up ~station

**ἐπίκουρος** ally ~cereal**εὐδαίμων** blessed with a good genius**θυσία** sacrifice**θύω** (ῥ) rush; sacrifice ~θύω**κατασκευή** fixed assets; condition**κτάομαι** acquire, possess**μακάριος** blessed**μισθός** reward, wages**μισθωτός** hired, hireling**ναί** yea**οἰκοδομέω** build, build a house**ποῖ** whither? how long?**πρέπω** be conspicuous, preeminent

~refurbish

**σιτίον** (ῡ) grain, bread, food ~parasite**ὑπολαμβάνω** take under one's

support, seize; speak up; imagine

~epilepsy

**φρουρέω** keep watch**χρυσός** (ῥ) gold

## 4

Καὶ ὁ Ἀδείμαντος ὑπολαβὼν, τί οὖν, ἔφη, ὦ Σώκρατες, ἀπολογήσῃ, εἴαν τις σε φῇ μὴ πάνυ τι εὐδαίμονας ποιεῖν τούτους τοὺς ἄνδρας, καὶ ταῦτα δι' ἐαυτούς, ὧν ἔστι μὲν ἡ πόλις τῇ ἀληθείᾳ, οἱ δὲ μηδὲν ἀπολαύουσιν ἀγαθὸν τῆς πόλεως, οἷον ἄλλοι ἀγρούς τε κεκτημένοι καὶ οἰκίας οἰκοδομούμενοι καλὰς καὶ μεγάλας, καὶ ταύταις πρέπουσαν κατασκευὴν κτῶμενοι, καὶ θυσίας θεοῖς ἰδίας θύοντες, καὶ ξενοδοκοῦντες, καὶ δὴ καὶ ἅ νυνδὴ σὺ ἔλεγες, χρυσὸν τε καὶ ἄργυρον κεκτημένοι καὶ πάντα ὅσα νομίζεται τοῖς μέλλουσιν μακαρίοις εἶναι;

Ἄλλ' ἀτεχνῶς, φαίη ἄν, ὥσπερ ἐπικούροι μισθωτοὶ ἐν τῇ πόλει φαίνονται καθῆσθαι οὐδὲν ἄλλο ἢ φρουροῦντες.

Ναί, ἦν δ' ἐγώ, καὶ ταῦτά γε ἐπισίτιοι καὶ οὐδὲ μισθὸν πρὸς τοῖς σιτίοις λαμβάνοντες ὥσπερ οἱ ἄλλοι, ὥστε οὐδ' ἂν ἀποδημῆσαι βούλωνται ἰδίᾳ, ἐξέσται αὐτοῖς, οὐδ' ἐταίραις διδόναι, οὐδ' ἀναλίσκειν ἂν ποι βούλωνται ἄλλοσε, οἷα



## 4

Καὶ ὁ Ἀδείμαντος |take under one's support,, ὦ Σώκρατες,  
 |seize; speak up; imagine  
 |defend one's conduct .ίς σε φῆ μὴ πάνυ τι |blessed with a  
 |good genius  
 ποιεῖν τούτους τοὺς ἄνδρας, καὶ ταῦτα δι' ἑαυτοὺς, ὦν  
 ἔστι μὲν ἡ πόλις τῇ |truth , οἱ δὲ μὴδὲν |have use, have  
 |a benefit  
 ἀγαθὸν τῆς πόλεως, οἷον ἄλλοι |field, wild |acquire καὶ  
 οἰκίας |build, build a καλὰς καὶ μεγάλας, καὶ ταύταις  
 |house  
 |be con-fixed assets;|acquire , καὶ θυσίας θεοῖς ἰδίας  
 |spicuous, |condition  
 |preeminent  
 |rush; sacrifice ἔξενοδοκοῦντες, καὶ δὴ καὶ ἂ νυνδὴ σὺ  
 ἔλεγες, |gold τε καὶ |silver, |acquire καὶ πάντα ὅσα  
 |money  
 νομίζεται τοῖς μέλλουσιν |blessed εἶναι;  
 Ἄλλ' ἀτεχνῶς, φαίη ἄν, ὥσπερ |ally |hired, ἐν τῇ  
 |hireling  
 πόλει φαίνονται καθῆσθαι οὐδὲν ἄλλο ἢ |keep watch  
 |yea , ἦν δ' ἐγώ, καὶ ταῦτά γε ἐπισίτιοι καὶ οὐδὲ |reward, πρὸς  
 |wages  
 τοῖς |grain, λαμβάνοντες ὥσπερ οἱ ἄλλοι, ὥστε οὐδ' ἂν  
 |bread,  
 |food  
 |be absent, abroad ἴλονται ἰδίᾳ, ἐξέσται αὐτοῖς, οὐδ' ἐταίραις  
 διδόναι, οὐδ' |consume, ἂν ποι βούλωνται |elsewhere ἴα  
 |spend on

## 4

.

Here Adeimantus interposed a question: How would you answer, Socrates, said he, if a person were to say that you are making these people miserable, and that they are the cause of their own unhappiness; the city in fact belongs to them, but they are none the better for it; whereas other men acquire lands, and build large and handsome houses, and have everything handsome about them, offering sacrifices to the gods on their own account, and practising hospitality; moreover, as you were saying just now, they have gold and silver, and all that is usual among the favourites of fortune; but our poor citizens are no better than mercenaries who are quartered in the city and are always mounting guard?

Yes, I said; and you may add that they are only fed, and not paid in addition to their food, like other men; and therefore they cannot, if they would, take a journey of pleasure; they have no money to spend on a mistress or any

*vocabulary***ἄδικία** injustice, offence**ἀναλίσκω** (αἶ) consume, spend on**ἀνδριὰς** -ντος (m, 3) portrait, statue**ἀπολαμβάνω** receive, recover, take  
aside, cut off ~epilepsy**ἀπολείπω** leave behind, fail ~eclipse**ἀπολογέομαι** defend one's conduct**διαφερόντως** differently**δικαιοσύνη** justice**εὐδαίμων** blessed with a good genius**θαυμαστός** wonderful; admirable**καθοράω** look down ~panorama**κατηγορέω** accuse; indicate**κατηγορία** accusation**ναί** yea**οἰκέω** inhabit ~economics**οἰκίζω** colonize, settle**οἰκουμένη** inhabited**οἶμος** stripe**πάλαι** long ago ~paleo**πάλη** wrestling ~Pallas**πάλλω** shake, brandish ~Pallas**πλάσσω** form ~plaster**προσέρχομαι** come forward, surrender,  
come in**σκέπτομαι** look, look at, watch  
~skeptic**συχνός** long; many; extensive**ψέγω** blame, censure

δὴ οἱ εὐδαίμονες δοκοῦντες εἶναι ἀναλίσκουσι. ταῦτα καὶ ἄλλα τοιαῦτα συχνὰ τῆς κατηγορίας ἀπολείπεις.

Ἄλλ', ἡ δ' ὅς, ἔστω καὶ ταῦτα κατηγορημένα.

Τί οὖν δὴ ἀπολογησόμεθα, φήεις;

Ναί.

Τὸν αὐτὸν οἶμον, ἦν δ' ἐγώ, πορευόμενοι εὐρήσομεν, ὥς ἐγῶμαι, ἃ λεκτέα. ἐροῦμεν γὰρ ὅτι θαυμαστὸν μὲν ἂν οὐδὲν εἴη εἰ καὶ οὗτοι οὕτως εὐδαιμονέστατοί εἰσιν, οὐ μὴν πρὸς τοῦτο βλέποντες τὴν πόλιν οἰκίζομεν, ὅπως ἔν τι ἡμῖν ἔθνος ἔσται διαφερόντως εὐδαιμον, ἀλλ' ὅπως ὅτι μάλιστα ὅλη ἡ πόλις. ᾤθημεν γὰρ ἐν τῇ τοιαύτῃ μάλιστα ἂν εὐρεῖν δικαιοσύνην καὶ αὖ ἐν τῇ κάκιστα οἰκουμένην ἀδικίαν, κατιδόντες δὲ κρίναι ἂν ὃ πάλαι ζητοῦμεν. νῦν μὲν οὖν, ὥς οἴομεθα, τὴν εὐδαίμονα πλάττομεν οὐκ ἀπολαβόντες ὀλίγους ἐν αὐτῇ τοιούτους τινὰς τιθέντες, ἀλλ' ὅλην· αὐτίκα δὲ τὴν ἐναντίαν σκεψόμεθα. ὥσπερ οὖν ἂν εἰ ἡμᾶς ἀνδριάντα γράφοντας προσελθὼν τις ἔψεγε

δὴ οἱ |blessed with a |οκοῦντες εἶναι |consume, . ταῦτα καὶ  
|good genius |spend on

ἄλλα τοιαῦτα |long; many; κατηγορίας |leave behind,  
|extensive |fail

Ἄλλ', ἡ δ' ὅς, ἔστω καὶ ταῦτα |accuse; indicate .

Τί οὖν δὴ |defend one's conduct<sub>τῆς</sub>;

|yea .

Τὸν αὐτὸν |stripe , ἦν δ' ἐγώ, πορευόμενοι εὐρήσομεν, ὥς

ἐγῶμαι, ἃ λεκτέα. ἐροῦμεν γὰρ ὅτι |wonderful; μὲν ἂν  
|admirable

οὐδὲν εἴη εἰ καὶ οὗτοι οὕτως |blessed with a good εἰσιν, οὐ μὴν  
|genius

πρὸς τοῦτο βλέποντες τὴν πόλιν |colonize, , ὅπως ἐν τι  
|settle

ἡμῖν ἔθνος ἔσται |differently |blessed with ἃ λ' ὅπως ὅτι  
|good genius

μάλιστα ὅλη ἡ πόλις. ὠήθημεν γὰρ ἐν τῇ τοιαύτῃ μάλιστα

ἂν εὐρεῖν |justice καὶ αὖ ἐν τῇ κάκιστα οἰκουμένη

|injustice, , |look down δὲ κρίναι ἂν ὁ πάλαι ζητοῦμεν. νῦν  
|offence

μὲν οὖν, ὥς οἰόμεθα, τὴν |blessed with α|form οὐκ  
|good genius

|receive, recover, λίγους ἐν αὐτῇ τοιούτους τινὰς τιθέντες,  
|take aside, cut off

ἀλλ' ὅλην· αὐτίκα δὲ τὴν ἐναντίαν |look, look at, watch , οὖν

ἂν εἰ ἡμᾶς |portrait, γράφοντας |come forward, |blame,  
|statue |surrender, come |censure  
|in

other luxurious fancy, which, as the world goes, is thought to be happiness; and many other accusations of the same nature might be added.

But, said he, let us suppose all this to be included in the charge.

You mean to ask, I said, what will be our answer?

Yes.

If we proceed along the old path, my belief, I said, is that we shall find the answer. And our answer will be that, even as they are, our guardians may very likely be the happiest of men; but that our aim in founding the State was not the disproportionate happiness of any one class, but the greatest happiness of the whole; we thought that in a State which is ordered with a view to the good of the whole we should be most likely to find justice, and in the ill-ordered State injustice: and, having found them, we might then decide which of the two is the happier. At present, I take it, we are fashioning the happy State, not piecemeal, or with a view of making a few happy citizens, but as a whole; and by and by we will proceed to view the opposite kind of State. Suppose that we were painting a statue,

*vocabulary*

**ἀθρέω** observe, gaze  
**ἀμφιάζω** put clothes on someone  
 ~ambient  
**ἀναγκάζω** force, compel  
**ἀπέργω** exclude; divide; confine  
**ἀπέρδω** end  
**ἀποέργω** exclude; divide; confine  
**ἀπολογέομαι** defend one's conduct  
**γεωργός** farming  
**ἐπιθυμέω** (ὅ) wish, covet  
**ἐπίσταμαι** know how, understand  
 ~station  
**εὐδαιμονέω** be lucky, happy  
**εὐδαιμονία** prosperity  
**εὖωχέω** fete, feed well  
**ἐφίστημι** set; (mp) come/be near,  
 direct, stop ~station  
**ζῶον** being, animal; picture  
**ἡδονή** pleasure

**θαυμάσιος** wonderful  
**κατακλίνω** (ι) lay down ~incline  
**κεραμεύς** -ως (m) potter ~ceramic  
**μακάριος** blessed  
**μέτριος** medium, moderate  
**νουθετέω** remind, warn  
**ὄστρειον** oyster  
**παρατίθηναι** put near, put at risk  
 ~thesis  
**περιτίθηναι** put around, endow with  
 ~thesis  
**προσάπτω** attach to ~haptic  
**προσήκω** belong to, it beseems  
**προστίθηναι** add; impose; (mp) agree;  
 side with ~thesis  
**τροχός** wheel  
**φάρμακον** drug, potion ~pharmacy  
**φύλαξ** -χος (m) guard; sentry  
 ~phylactery  
**χρυσός** (ὅ) gold

λέγων ὅτι οὐ τοῖς καλλίστοις τοῦ ζώου τὰ κάλλιστα  
 φάρμακα προστίθεμεν— οἱ γὰρ ὀφθαλμοὶ κάλλιστον ὄν  
 οὐκ ὀστρεῖῳ ἐναληλιμμένοι εἶεν ἀλλὰ μέλανι— μετρίως  
 ἂν ἐδοκοῦμεν πρὸς αὐτὸν ἀπολογεῖσθαι λέγοντες· ὦ  
 θαυμάσιε, μὴ οἶον δεῖν ἡμᾶς οὕτω καλοὺς ὀφθαλμοὺς  
 γράφειν, ὥστε μηδὲ ὀφθαλμοὺς φαίνεσθαι, μηδ' αὖ τᾶλλα  
 μέρη, ἀλλ' ἄθρει εἰ τὰ προσήκοντα ἐκάστοις ἀποδιδόντες  
 τὸ ὅλον καλὸν ποιοῦμεν· καὶ δὴ καὶ νῦν μὴ ἀνάγκαζε ἡμᾶς  
 τοιαύτην εὐδαιμονίαν τοῖς φύλαξι προσάπτειν, ἢ ἐκείνους  
 πᾶν μᾶλλον ἀπεργάσεται ἢ φύλακας. ἐπιστάμεθα γὰρ  
 καὶ τοὺς γεωργοὺς ξυστίδας ἀμφιέσαντες καὶ χρυσὸν  
 περιθέντες πρὸς ἡδονὴν ἐργάζεσθαι κελεύειν τὴν γῆν,  
 καὶ τοὺς κεραμέας κατακλίναντες ἐπὶ δεξιὰ πρὸς τὸ  
 πῦρ διαπίνοντάς τε καὶ εὐωχομένους, τὸν τροχὸν  
 παραθεμένους, ὅσον ἂν ἐπιθυμῶσι κεραμεύειν, καὶ τοὺς  
 ἄλλους πάντας τοιούτῳ τρόπῳ μακαρίους ποιεῖν, ἵνα δὴ  
 ὅλη ἡ πόλις εὐδαιμονῇ.

Ἄλλ' ἡμᾶς μὴ οὕτω νουθέτει· ὥς, ἂν σοι πειθώμεθα, οὔτε



λέγων ὅτι οὐ τοῖς καλλίστοις τοῦ ζώου τὰ κάλλιστα

|drug, |add; impose; (mp) ἰ γὰρ ὀφθαλμοὶ κάλλιστον ὄν  
|potion |agree; side with

οὐκ |oyster ἐναλημιμένοι εἶεν ἀλλὰ μέλανι— |medium,  
|moderate

ἂν ἐδοκοῦμεν πρὸς αὐτὸν |defend one's conduct ντες· ὦ

|wonderful, μὴ οἶον δεῖν ἡμᾶς οὕτω καλοὺς ὀφθαλμοὺς

γράφειν, ὥστε μηδὲ ὀφθαλμοὺς φαίνεσθαι, μηδ' αὖ τὰλλα

μέρη, ἀλλ' |observe, gaze |belong to, it ἐκάστοις ἀποδιδόντες  
|beseems

τὸ ὅλον καλὸν ποιούμεν· καὶ δὴ καὶ νῦν μὴ |force, ἡμᾶς  
|compel

τοιαύτην |prosperity τοῖς |guard; |attach to, ἢ ἐκείνους  
|sentry

πᾶν μᾶλλον ἀπεργάσεται ἢ |guard; ἐπιστάμεθα γὰρ  
|sentry

καὶ τοὺς |farming ξυστίδας |put clothes on καὶ |gold  
|someone

|put around, πρὸς |pleasure ἐργάζεσθαι κελεύειν τὴν γῆν,  
|endow with

καὶ τοὺς |potter |lay down ἐπὶ δεξιὰ πρὸς τὸ

πῦρ διαπίνοντάς τε καὶ |fete, feed well, τὸν |wheel

|put near, put at ὅσον ἂν |wish, covet κεραμεύειν, καὶ τοὺς  
|risk

ἄλλους πάντας τοιούτῳ τρόπῳ |blessed ποιεῖν, ἵνα δὴ

ὅλη ἡ πόλις |be lucky, happy

Ἄλλ' ἡμᾶς μὴ οὕτω |remind, warn, ἂν σοι πειθώμεθα, οὔτε

and some one came up to us and said, Why do you not put the most beautiful colours on the most beautiful parts of the body—the eyes ought to be purple, but you have made them black—to him we might fairly answer, Sir, you would not surely have us beautify the eyes to such a degree that they are no longer eyes; consider rather whether, by giving this and the other features their due proportion, we make the whole beautiful. And so I say to you, do not compel us to assign to the guardians a sort of happiness which will make them anything but guardians; for we too can clothe our husbandmen in royal apparel, and set crowns of gold on their heads, and bid them till the ground as much as they like, and no more. Our potters also might be allowed to repose on couches, and feast by the fireside, passing round the winecup, while their wheel is conveniently at hand, and working at pottery only as much as they like; in this way we might make every class happy—and then, as you imagine, the whole State would be happy. But do not put this idea into our heads; for,

*vocabulary***ἀναγκάζω** force, compel**ἄρδην** completely; all at once**γεωργός** farming**δημιουργός** public worker

~ergonomics

**ἐγγίγνομαι** live in ~genus**ἐλαχύς** small; comp.: less ~light**ἐπίκουρος** ally ~cereal**εὐδαιμονέω** be lucky, happy**εὐδαιμονία** prosperity**εὐδαίμων** blessed with a good genius**ἥκιστος** least; above all**κακοῦργος** causing evil ~ergonomics**κεραμεύς** -ως (m) potter ~ceramic**οἰκέω** inhabit ~economics**πανήγυρις** -εως (f) gathering**πότερος** which, whichever of two**προσποιέω** give over to; pretend

~poet

**σκεπτέος** thing to consider, one who must consider**σκέπτομαι** look, look at, watch

~skeptic

**σχῆμα** -τος (n, 3) form, figure**φαῦλος** trifling**φύλαξ** -χος (m) guard; sentry

~phylactery

ὁ γεωργὸς γεωργὸς ἔσται οὔτε ὁ κεραμεὺς κεραμεὺς οὔτε  
 ἄλλος οὐδείς οὐδὲν ἔχων σχῆμα ἐξ ὧν πόλις γίγνεται.  
 ἀλλὰ τῶν μὲν ἄλλων ἐλάττων λόγος· νευρορράφοι γὰρ  
 φαῦλοι γενόμενοι καὶ διαφθαρέντες καὶ προσποιησάμενοι  
 εἶναι μὴ ὄντες πόλει οὐδὲν δεινόν, φύλακες δὲ νόμων  
 τε καὶ πόλεως μὴ ὄντες ἀλλὰ δοκοῦντες ὁρᾷς δὴ ὅτι  
 πᾶσαν ἄρδην πόλιν ἀπολλύασιν, καὶ αὖ τοῦ εὖ οἰκεῖν καὶ  
 εὐδαιμονεῖν μόνοι τὸν καιρὸν ἔχουσιν. εἰ μὲν οὖν ἡμεῖς  
 μὲν φύλακας ὡς ἀληθῶς ποιούμεν ἥκιστα κακούργους τῆς  
 πόλεως, ὁ δ' ἐκεῖνο λέγων γεωργοὺς τινὰς καὶ ὥσπερ ἐν  
 πανηγύρει ἀλλ' οὐκ ἐν πόλει ἐστιάτορας εὐδαίμονας, ἄλλο  
 ἂν τι ἢ πόλιν λέγοι. σκεπτέον οὖν πότερον πρὸς τοῦτο  
 βλέποντες τοὺς φύλακας καθιστῶμεν, ὅπως ὅτι πλείστη  
 αὐτοῖς εὐδαιμονία ἐγγενήσεται, ἢ τοῦτο μὲν εἰς τὴν πόλιν  
 ὅλην βλέποντας θεατέον εἰ ἐκείνη ἐγγίγνεται, τοὺς δ'  
 ἐπικούρους τούτους καὶ τοὺς φύλακας ἐκεῖνο ἀναγκαστέον  
 ποιεῖν καὶ πειστέον, ὅπως ὅτι ἄριστοι δημιουργοὶ τοῦ  
 ἑαυτῶν ἔργου ἔσονται, καὶ τοὺς ἄλλους

ὁ |farming |farming ἔσται οὔτε ὁ |potter |potter οὔτε  
 ἄλλος οὐδεὶς οὐδὲν ἔχων |form, |figure ἐξ ὧν πόλις γίγνεται.  
 ἀλλὰ τῶν μὲν ἄλλων |small λόγος· νευρορράφοι γὰρ  
 |trifling γενόμενοι καὶ διαφθαρέντες καὶ |give over to; pretend  
 εἶναι μὴ ὄντες πόλει οὐδὲν δεινόν, |guard; δὲ νόμων  
 |sentry τε καὶ πόλεως μὴ ὄντες ἀλλὰ δοκοῦντες ὁρᾶς δὴ ὅτι  
 πᾶσαν |completely; |all at once ἀπολλύασιν, καὶ αὖ τοῦ εὖ |inhabit καὶ  
 |be lucky, happy ἵνοι τὸν καιρὸν ἔχουσιν. εἰ μὲν οὖν ἡμεῖς  
 μὲν |guard; ὡς ἀληθῶς ποιούμεν |least; κακούργους τῆς  
 |sentry πόλεως, ὁ δ' ἐκείνο λέγων |farming |all τινὰς καὶ ὥσπερ ἐν  
 |gathering ἀλλ' οὐκ ἐν πόλει ἐστιάτορας |blessed with a |ἄλλο  
 |good genius ἄν τι ἢ πόλιν λέγοι. σκεπτέον οὖν |which, τρὸς τοῦτο  
 |whichever βλέποντες τοὺς |guard; καθιστῶμεν, ὅπως ὅτι πλείστη  
 |sentry αὐτοῖς εὐδαιμονία |live in , ἢ τοῦτο μὲν εἰς τὴν πόλιν  
 ὅλην βλέποντας θεατέον εἰ ἐκείνῃ |live in , τοὺς δ'  
 |ally τούτους καὶ τοὺς |guard; ἐκείνο |force, compel  
 |sentry ποιεῖν καὶ πειστέον, ὅπως ὅτι ἄριστοι |public  
 |worker ἐαυτῶν ἔργου ἔσονται, καὶ τοὺς ἄλλους

if we listen to you, the husbandman will be no longer a husbandman, the potter will cease to be a potter, and no one will have the character of any distinct class in the State. Now this is not of much consequence where the corruption of society, and pretension to be what you are not, is confined to cobblers; but when the guardians of the laws and of the government are only seeming and not real guardians, then see how they turn the State upside down; and on the other hand they alone have the power of giving order and happiness to the State. We mean our guardians to be true saviours and not the destroyers of the State, whereas our opponent is thinking of peasants at a festival, who are enjoying a life of revelry, not of citizens who are doing their duty to the State. But, if so, we mean different things, and he is speaking of something which is not a State. And therefore we must consider whether in appointing our guardians we would look to their greatest happiness individually, or whether this principle of happiness does not rather reside in the State as a whole. But if the latter be the truth, then the guardians and auxiliaries, and all others equally with them, must be compelled or induced to do their own work in the best way.

*vocabulary***αὐξάνω** strengthen**δημιουργός** public worker

~ergonomics

**ἐπιμελέομαι** take care of, oversee**εὐδαιμονία** prosperity**μεταλαμβάνω** share in; swap**μέτριος** medium, moderate**οἰκίζω** colonize, settle**οὐδαμὸς** not anyone**πενία** poverty ~osteopenia**πλουτέω** be rich**πλοῦτος** wealth ~plutocrat**ποῖος** what kind**σκοπᾶω** watch, observe**σκοπέω** behold, consider**σύμπας** (ᾱ) all together**τέχνη** craft, art, plan, contrivance

~technology

**φύσις** -εως (f) nature (of a thing)

~physics

**ὡσαύτως** in the same way

ἅπαντας ὡσαύτως, καὶ οὕτω συμπάσης τῆς πόλεως  
 αὐξανομένης καὶ καλῶς οἰκίζομένης ἑατέον ὅπως ἐκάστοις  
 τοῖς ἔθνεσιν ἡ φύσις ἀποδίδωσι τοῦ μεταλαμβάνειν  
 εὐδαιμονίας.

Ἄλλ', ἡ δ' ὅς, καλῶς μοι δοκεῖς λέγειν.

Ἄρ' οὖν, ἡν δ' ἐγώ, καὶ τὸ τούτου ἀδελφὸν δόξω σοι  
 μετρίως λέγειν;

Τί μάλιστα;

Τοὺς ἄλλους αὖ δημιουργοὺς σκόπει εἰ τάδε διαφθείρει,  
 ὥστε καὶ κακοὺς γίνεσθαι.

Τὰ ποῖα δὴ ταῦτα;

Πλοῦτος, ἡν δ' ἐγώ, καὶ πενία.

Πῶς δὴ;

ᾧδε. πλουτήσας χυτρεὺς δοκεῖ σοι ἔτ' ἐθελήσειν  
 ἐπιμελεῖσθαι τῆς τέχνης;

Οὐδαμῶς,

ἔφη.



ἅπαντας |in the same way ὅτῳ |all together τῆς πόλεως  
 |strengthen καὶ καλῶς |colonize, ἐατέον ὅπως ἐκάστοις  
 |settle τοῖς ἔθνεσιν ἢ |nature (of a thing) τοῦ |share in; swap  
 εὐδαιμονίας.

Ἄλλ', ἡ δ' ὅς, καλῶς μοι δοκεῖς λέγειν.

Ἄρ' οὖν, ἡν δ' ἐγώ, καὶ τὸ τούτου ἀδελφὸν δόξω σοι  
 |medium, λέγειν;  
 |moderate

Τί μάλιστα;

Τοὺς ἄλλους αὖ |public worker σκόπει εἰ τάδε διαφθείρει,  
 ὥστε καὶ κακοὺς γίνεσθαι.

Τὰ |what kind τα;

|wealth , ἡν δ' ἐγώ, καὶ πενία.

Πῶς δῆ;

᾿Ωδε. |be rich χυτρεὺς δοκεῖ σοι ἔτ' ἐθελήσειν

|take care of, τῆς |craft ,  
 |oversee

|not anyone,

ἔφη.

And thus the whole State will grow up in a noble order, and the several classes will receive the proportion of happiness which nature assigns to them.

I think that you are quite right.

I wonder whether you will agree with another remark which occurs to me.

What may that be?

There seem to be two causes of the deterioration of the arts.

What are they?

Wealth, I said, and poverty.

How do they act?

The process is as follows: When a potter becomes rich, will he, think you, any longer take the same pains with his art?

Certainly not.

He will

*vocabulary***ἀεργός** lazy ~ergonomics**ἀμελής** careless**ἀργός** glistening, swift**δημιουργός** public worker

~ergonomics

**μήποτε** absolutely never**ὄργανον** tool; body organ**οὐκοῦν** not so?; and so**παραδύομαι** slip past**πενία** poverty ~osteopenia**πλοῦτος** wealth ~plutocrat**ποῖος** what kind**τέχνη** craft, art, plan, contrivance

~technology

**φύλαξ** -χος (m) guard; sentry

~phylactery

**χείρων** worse, more base, inferior,  
weaker

Ἄργος δὲ καὶ ἀμελὴς γενήσεται μάλλον αὐτὸς αὐτοῦ;

Πολύ γε.

Οὐκοῦν κακίων χυτρεὺς γίγνεται;

Καὶ τοῦτο, ἔφη, πολύ.

Καὶ μὴν καὶ ὄργανά γε μὴ ἔχων παρέχεσθαι ὑπὸ πενίας  
ἢ τι ἄλλο τῶν εἰς τὴν τέχνην τά τε ἔργα πονηρότερα  
ἐργάζεται καὶ τοὺς ὑεῖς ἢ ἄλλους οὓς ἂν διδάσκη χείρους  
δημιουργοὺς διδάζεται.

Πῶς δ' οὐ;

Ὑπ' ἀμφοτέρων δὴ, πενίας τε καὶ πλούτου, χείρω μὲν τὰ  
τῶν τεχνῶν ἔργα, χείρους δὲ αὐτοί.

Φαίνεται.

Ἔτερα δὴ, ὥς ἔοικε, τοῖς φύλαξιν ἡγυρήκαμεν, ἃ παντὶ  
τρόπῳ φυλακτέον ὅπως μήποτε αὐτοὺς λήσει εἰς τὴν  
πόλιν παραδύντα.

Τὰ

ποῖα

ταῦτα;

Ἄργος δὲ καὶ |careless γενήσεται μᾶλλον αὐτὸς αὐτοῦ;

Πολύ γε.

|not so?; and só ν χυτρεὺς γίγνεται;

Καὶ τοῦτο, ἔφη, πολύ.

Καὶ μὴν καὶ |tool; body, organ ἔχων παρέχεσθαι ὑπὸ πενίας

ἢ τι ἄλλο τῶν εἰς τὴν |craft τά τε ἔργα πονηρότερα

ἐργάζεται καὶ τοὺς υἱεῖς ἢ ἄλλους οὓς ἂν διδάσκη |worse, more base

|public worker διδάξεται.

Πῶς δ' οὔ;

Ὑπ' ἀμφοτέρων δὴ, πενίας τε καὶ |wealth , |worse, more base

τῶν |craft ἔργα, |worse, more base '.

Φαίνεται.

Ἔτερα δὴ, ὥς ἔοικε, τοῖς |guard; ἡύρηκαμεν, ἃ παντὶ  
|sentry

τρόπῳ φυλακτέον ὅπως |absolutely ...αὐτοὺς λήσει εἰς τὴν  
|never

πόλιν παραδύντα.

Τὰ |what kind ταῦτα;

grow more and more indolent and careless?

Very true.

And the result will be that he becomes a worse potter?

Yes; he greatly deteriorates.

But, on the other hand, if he has no money, and cannot provide himself with tools or instruments, he will not work equally well himself, nor will he teach his sons or apprentices to work equally well.

Certainly not.

Then, under the influence either of poverty or of wealth, workmen and their work are equally liable to degenerate?

That is evident.

Here, then, is a discovery of new evils, I said, against which the guardians will have to watch, or they will creep into the

*vocabulary*

**ἀθλητής** ἄεθλητού (m, 1) athlete,  
 contestant ~athlete  
**ἀναγκάζω** force, compel  
**ἄρα** interrogative pcl  
**δῆλος** visible, conspicuous  
**ἐμποιέω** make inside of ~poet  
**ἐπειδάν** when, after  
**θρύπτω** break into pieces ~drop  
**κακουργία** evil deeds ~ergonomics

**κτάομαι** acquire, possess  
**ναί** yea  
**πενία** poverty ~osteopenia  
**πλούσιος** wealth ~plutocrat  
**πλοῦτος** wealth ~plutocrat  
**πύκτης** -οῦς (m) boxer  
**σκοπᾶω** watch, observe  
**σκοπέω** behold, consider  
**τρυφή** softness, luxury

Πλουτὸς τε, ἦν δ' ἐγώ, καὶ πενία· ὥς τοῦ μὲν τρυφὴν καὶ ἀργίαν καὶ νεωτερισμὸν ἐμποιοῦντος, τῆς δὲ ἀνελευθερίαν καὶ κακοεργίαν πρὸς τῷ νεωτερισμῷ.

Πάνυ μὲν οὖν, ἔφη. τόδε μέντοι, ὦ Σώκρατες, σκόπει, πῶς ἡμῖν ἡ πόλις οἷα τ' ἔσται πολεμεῖν, ἐπειδὰν χρήματα μὴ κεκτημένη ᾖ, ἄλλως τε καὶ πρὸς μεγάλην τε καὶ πλουσίαν ἀναγκασθῇ πολεμεῖν.

Δῆλον, ἦν δ' ἐγώ, ὅτι πρὸς μὲν μίαν χαλεπώτερον, πρὸς δὲ δύο τοιαύτας ῥᾶον.

Πῶς εἶπες; ἦ δ' ὅς.

Πρῶτον μὲν πον, εἶπον, ἐὰν δέῃ μάχεσθαι, ἄρα οὐ πλουσίοις ἀνδράσι μαχοῦνται αὐτοὶ ὄντες πολέμου ἀθληταί;

Ναὶ τοῦτό γε, ἔφη.

Τί οὖν, ἦν δ' ἐγώ, ὦ Ἀδείμαντε; εἰς πύκτης ὥς οἶόν τε κάλλιστα ἐπὶ τοῦτο παρεσκευασμένος δυοῖν μὴ πύκταιν,



|wealth      τε, ἣν δ' ἐγώ, καὶ πενία· ὥς τοῦ μὲν τρυφήν καὶ  
ἀργίαν καὶ νεωτερισμὸν |make inside of, γῆς δὲ ἀνελευθερίαν  
καὶ |evil deeds      πρὸς τῷ νεωτερισμῷ.

Πάνυ μὲν οὖν, ἔφη. τόδε μέντοι, ὦ Σώκρατες, σκόπει,  
 πῶς ἡμῖν ἡ πόλις οἷα τ' ἔσται πολεμεῖν, |when, χρήματα  
 μὴ |acquire ἦ, ἄλλως τε καὶ πρὸς μεγάλην τε καὶ  
 πλουσίαν |force, compel πολεμεῖν.

visible, *ἐν ᾧ*. Ὡς ἐγώ, ὅτι πρὸς μὲν μίαν χαλεπώτερον, πρὸς  
conspicuous  
δὲ δύο τοιαύτας ῥᾶον.

Πῶς εἶπες; ἦ δ' ὅς.

Πρώτον μὲν που, εἶπον, ἐὰν δέῃ μάχεσθαι, |interrogative pcl  
οὐ |wealth ἀνδράσι μαχοῦνται αὐτοὶ ὄντες πολέμου

athlete, contestant

|yea τοῦτό γε, ἔφη.

Τί οὖν, ἦν δ' ἐγώ, ὦ Ἀδείμαντε; εἰς **|**boxer ὥς οἶόν τε  
κάλλιστα ἐπὶ τοῦτο παρεσκευασμένος δυοῖν μὴ **|**boxer

city unobserved.

What evils?

Wealth, I said, and poverty; the one is the parent of luxury and indolence, and the other of meanness and viciousness, and both of discontent.

That is very true, he replied; but still I should like to know, Socrates, how our city will be able to go to war, especially against an enemy who is rich and powerful, if deprived of the sinews of war.

There would certainly be a difficulty, I replied, in going to war with one such enemy; but there is no difficulty where there are two of them.

How so? he asked.

In the first place, I said, if we have to fight, our side will be trained warriors fighting against an army of rich men.

That is true, he said.

And do you not suppose, Adeimantus, that a single boxer who was perfect in his art would easily be a match for two

*vocabulary*

**ἀθλητής** ἄεθλητού (m, 1) athlete,  
 contestant ~athlete  
**ἀμελέω** disregard; (impers.) of course  
**ἀναστρέφω** act: overturn; mid: find  
 oneself in ~atrophy  
**ἄρα** interrogative pcl  
**ἀργύριον** small coin  
**διπλάσιος** twofold, double  
**εἰκός** likely  
**ἐμπειρία** experience, trial and error  
**ἔξειμι** go forth; is possible ~ion  
**ἐξίημι** send forth, allow forth ~jet  
**ἐπιστήμη** skill, knowledge  
**θαυμαστός** wonderful; admirable

**κρούω** hit, clap, knock  
**μετέχω** partake of  
**ὀρθός** upright, straight; correct, just  
 ~orthogonal  
**ὀρθόω** stand up  
**πίων** (ι) fat, rich, fertile ~pine  
**πλούσιος** wealth ~plutocrat  
**πνίγω** (ι) strangle; stew; (p) drown  
**πολεμικός** warlike, hostile ~polemic  
**προσφέρω** present; resemble; add  
**συγχωρέω** accede, concede  
**τριπλάσιος** triple  
**ὑποφεύγω** flee before ~fugitive  
**χειρόω** dominate, subdue  
**χρυσίον** (ι) gold coin

πλουσίουν δὲ καὶ πiónουν, οὐκ ἂν δοκεῖ σοι ῥαδίως  
μάχεσθαι;

Οὐκ ἂν ἴσως, ἔφη, ἅμα γε.

Οὐδ' εἰ ἐξείη, ἦν δ' ἐγώ, ὑποφεύγοντι τὸν πρότερον αἰὲ  
προσφερόμενον ἀναστρέφοντα κρούειν, καὶ τοῦτο ποιοῖ  
πολλάκις ἐν ἡλίῳ τε καὶ πνίγει; ἄρα γε οὐ καὶ πλείους  
χειρώσαιτ' ἂν τοιούτους ὁ τοιοῦτος;

Ἀμέλει, ἔφη, οὐδὲν ἂν γένοιτο θαυμαστόν.

Ἄλλ' οὐκ οἶει πυκτικῆς πλέον μετέχειν τοὺς πλουσίους  
ἐπιστήμη τε καὶ ἐμπειρία ἢ πολεμικῆς;

Ἐγώ γ', ἔφη.

Ῥαδίως ἄρα ἡμῖν οἱ ἀθληταὶ ἐκ τῶν εἰκότων διπλασίους  
τε καὶ τριπλασίους αὐτῶν μαχοῦνται.

Συγχωρήσομαί σοι, ἔφη· δοκεῖς γάρ μοι ὀρθῶς λέγειν.

Τί δ' ἂν πρεσβείαν πέμψαντες εἰς τὴν ἑτέραν πόλιν τάληθῇ  
εἴπωσιν, ὅτι ἡμεῖς μὲν οὐδὲν χρυσίῳ οὐδ' ἀργυρίῳ

|wealth δὲ καὶ |fat , οὐκ ἂν δοκεῖ σοι ῥαδίως  
μάχεσθαι;

Οὐκ ἂν ἴσως, ἔφη, ἅμα γε.

Οὐδ' εἰ ἐξείη, ἦν δ' ἐγώ, |flee before τὸν πρότερον ἀεὶ

|present; resemble; |act: overturn; |hit, clap, knock . οὗτο ποιοῖ  
|add mid: find oneself  
|often ἐν ἡλίῳ in τε καὶ πνίγει; |interrogative pcl` πλείους

|χειρόω?: dom̄inate, sub̄due; or τοιοῦτος;  
|χειρόω?: dominate, subdue

Ἀμέλει, ἔφη, οὐδὲν ἂν γένοιτο |wonderful;  
|admirable

Ἄλλ' οὐκ οἶει πυκτικῆς πλέον |partake of τοὺς |wealth

|skill, τε καὶ |experience, |warlike,  
|knowledge trial and |hostile  
|error

Ἐγώ, ἔφη.

Ῥαδίως ἄρα ἡμῖν οἱ |athlete, ἄκ τῶν |likely |twofold,  
|contestant |double

τε καὶ |triple αὐτῶν μαχοῦνται.

|accede, concede σοι, ἔφη· δοκεῖς γάρ μοι ὀρθῶς λέγειν.

Τί δ' ἂν πρεσβείαν πέμψαντες εἰς τὴν ἑτέραν πόλιν τάληθῇ

εἵπωσιν, ὅτι ἡμεῖς μὲν οὐδὲν |gold coin ὑδ' |small coin

stout and well to do gentlemen who were not boxers?

Hardly, if they came upon him at once.

What, now, I said, if he were able to run away and then turn and strike at the one who first came up? And supposing he were to do this several times under the heat of a scorching sun, might he not, being an expert, overturn more than one stout personage?

Certainly, he said, there would be nothing wonderful in that.

And yet rich men probably have a greater superiority in the science and practise of boxing than they have in military qualities.

Likely enough.

Then we may assume that our athletes will be able to fight with two or three times their own number?

I agree with you, for I think you right.

And suppose that, before engaging, our citizens send an embassy to one of the two cities, telling them what is the truth: Silver and gold we neither have nor

*vocabulary***ἀπαλός** soft, delicate**ἐκάτερος** each of two**εὐδαίμων** blessed with a good genius**θέμις** -τος (f) custom, law**ἰσχνόω** dessicate, wither; reduce a swelling**κατασκευάζω** equip, build**παίζω** play ~pediatrician**πένης** -τος (m) poor**πίων** (ι) fat, rich, fertile ~pine**πλούσιος** wealth ~plutocrat**πλουτέω** be rich**πρόβατον** cattle, flocks, herds**προσαγορεύω** address, call by name**προσφέρω** present; resemble; add**στερεός** solid, firm ~stereo**συμπολεμέω** join in war**συναθροίζω** assemble, gather

χρώμεθα, οὐδ' ἡμῖν θέμις, ὑμῖν δέ· συμπολεμήσαντες οὖν  
 μεθ' ἡμῶν ἔχετε τὰ τῶν ἐτέρων; οἷε τινὰς ἀκούσαντας  
 ταῦτα αἰρήσεσθαι κυσὶ πολεμεῖν στερεοῖς τε καὶ ἰσχυοῖς  
 μᾶλλον ἢ μετὰ κυνῶν προβάτοις πίοσί τε καὶ ἀπαλοῖς;

Οὐ μοι δοκεῖ. ἀλλ' ἐὰν εἰς μίαν, ἔφη, πόλιν συναθροισθῇ  
 τὰ τῶν ἄλλων χρήματα, ὅρα μὴ κίνδυνον φέρῃ τῇ μὴ  
 πλουτούσῃ.

Εὐδαίμων εἶ, ἦν δ' ἐγώ, ὅτι οἷε ἄξιον εἶναι ἄλλην  
 τινὰ προσειπεῖν πόλιν ἢ τὴν τοιαύτην οἷαν ἡμεῖς  
 κατεσκευάζομεν.

Ἄλλὰ τί μῆν; ἔφη.

Μειζόνως, ἦν δ' ἐγώ, χρὴ προσαγορεύειν τὰς ἄλλας·  
 ἐκάστη γὰρ αὐτῶν πόλεις εἰσὶ πάμπολλαι ἀλλ' οὐ πόλεις,  
 τὸ τῶν παιζόντων.

Δύο μὲν, κὰν ὅτιοῦν ᾗ, πολεμία ἀλλήλαις, ἡ μὲν πενήτων,  
 ἡ δὲ πλουσιῶν· τούτων δ' ἐν ἑκατέρᾳ πάνυ πολλαί, αἷς  
 ἐὰν μὲν ὥς μιᾷ προσφέρῃ, παντὸς ἂν ἀμάρτοις, ἐὰν δὲ



χρώμεθα, οὐδ' ἡμῖν |custom, law δέ· |συμπολεμέω?: join in war; or  
 |συμπολεμέω?: join in war

μεθ' ἡμῶν ἔχετε τὰ τῶν ἐτέρων; οἶε τινὰς ἀκούσαντας

ταῦτα αἰρήσεσθαι κυσὶ πολεμεῖν στερεοῖς τε καὶ ἰσχυροῖς

μᾶλλον ἢ μετὰ κυνῶν |cattle, flocks, fat τε καὶ |soft, delicate  
 |herds

Οὐ μοι δοκεῖ. ἀλλ' ἐὰν εἰς μίαν, ἔφη, πόλιν |assemble,  
 |gather

τὰ τῶν ἄλλων χρήματα, ὅρα μὴ κίνδυνον φέρῃ τῇ μὴ

|be rich

|blessed with a, ἦν δ' ἐγώ, ὅτι οἶε ἄξιον εἶναι ἄλλην  
 |good genius

τινὰ προσειπεῖν πόλιν ἢ τὴν τοιαύτην οἴαν ἡμεῖς

|equip, build

Ἀλλὰ τί μὴν; ἔφη.

Μειζόνως, ἦν δ' ἐγώ, χρὴ |address, call by τὰς ἄλλας·  
 |name

ἐκάστη γὰρ αὐτῶν πόλεις εἰςὶ πάμπολλαι ἀλλ' οὐ πόλεις,

τὸ τῶν |play

Δύο μέν, κὰν ὅτιοῦν ᾗ, πολεμία ἀλλήλαις, ἡ μὲν |poor

ἡ δὲ |wealth τούτων δ' ἐν |each of two. ἵνυ πολλαί, αἷς

ἐὰν μὲν ὡς μιᾷ |present; re- παντὸς ἂν ἀμάρτοις, ἐὰν δὲ  
 |semble; add

are permitted to have, but you may; do you therefore come and help us in war, and take the spoils of the other city: Who, on hearing these words, would choose to fight against lean wiry dogs, rather than, with the dogs on their side, against fat and tender sheep?

That is not likely; and yet there might be a danger to the poor State if the wealth of many States were to be gathered into one.

But how simple of you to use the term State at all of any but our own!

Why so?

You ought to speak of other States in the plural number; not one of them is a city, but many cities, as they say in the game. For indeed any city, however small, is in fact divided into two, one the city of the poor, the other of the rich; these are at war with one another; and in either there are many smaller divisions, and you would be altogether beside the mark if

*vocabulary***ἄρτι** at the same time**αὐξάνω** strengthen**βάρβαρος** non-Greek**Ἑλλήν** Greek**εὐδοκιμέω** be esteemed**ἡώς ἡῶτι** (f, 2) dawn ~Eocene**μέγεθος** -ους (n, 3) tall, big (person)

~megaton

**μέχρι** as far as, until**οἰκέω** inhabit ~economics**ὄρος** boundary marker ~horizon**οὐκοῦν** not so?; and so**πέρας** -τος (n, 3) cord; bound, crux, outcome ~prove**περάω** cross over, drive across; sell as a slave ~pierce**πολλαπλάσιος** many times more**σώφρων** sensible, prudent ~frenzy**χίλιοι** (ti) thousand ~kilo-

ὥς πολλαῖς, διδοὺς τὰ τῶν ἐτέρων τοῖς ἐτέροις χρήματά τε καὶ δυνάμεις ἢ καὶ αὐτούς, συμμάχοις μὲν ἀεὶ πολλοῖς χρήσῃ, πολεμίοις δ' ὀλίγοις. καὶ ἕως ἂν ἡ πόλις σοι οἰκῇ σωφρόνως ὥς ἄρτι ἐτάχθη, μεγίστη ἔσται, οὐ τῷ εὐδοκιμεῖν λέγω, ἀλλ' ὥς ἀληθῶς μεγίστη, καὶ ἐὰν μόνον ἢ χιλίων τῶν προπολεμούντων· οὕτω γὰρ μεγάλην πόλιν μίαν οὐ ῥαδίως οὔτε ἐν Ἑλλησιν οὔτε ἐν βαρβάροις εὐρήσεις, δοκούσας δὲ πολλὰς καὶ πολλαπλασίας τῆς τηλικαύτης. ἢ ἄλλως οἶει;

Οὐ μὰ τὸν Δι', ἔφη.

Οὐκοῦν, ἦν δ' ἐγώ, οὗτος ἂν εἴη καὶ κάλλιστος ὅρος τοῖς ἡμετέροις ἄρχουσιν, ὅσῃν δεῖ τὸ μέγεθος τὴν πόλιν ποιεῖσθαι καὶ ἡλικίῃ οὔσῃ ὅσῃν χώραν ἀφορισαμένους τὴν ἄλλην χαίρειν ἔαν.

Τίς, ἔφη, ὅρος;

Οἶμαι μὲν, ἦν δ' ἐγώ, τόνδε· μέχρι οὗ ἂν ἐθέλῃ αὐξομένη εἶναι μία, μέχρι τούτου αὔξειν, πέρα δὲ μή.

ὥς πολλαῖς, διδοὺς τὰ τῶν ἐτέρων τοῖς ἐτέροις χρήματά  
τε καὶ δυνάμεις ἢ καὶ αὐτούς, συμμάχοις μὲν ἀεὶ πολλοῖς  
χρήσῃ, πολεμίοις δ' ὀλίγοις. καὶ ἕως ἂν ἡ πόλις σοι

|in- |sensible, ὥς |at the same time, |εγίστη ἔσται, οὐ τῷ  
|habit |prudent

|be esteemed |λέγω, ἀλλ' ὥς ἀληθῶς μεγίστη, καὶ ἐὰν μόνον

ἢ χιλίων τῶν προπολεμούντων· οὕτω γὰρ μεγάλην πόλιν

μίαν οὐ ῥαδίως οὔτε ἐν |Greek οὔτε ἐν |non-Greek

εὐρήσεις, δοκούσας δὲ πολλὰς καὶ |many times more τῆς

τηλικαύτης. ἢ ἄλλως οἶει;

Οὐ μὰ τὸν Δί, ἔφη.

|not so?; and so? ἐγώ, οὗτος ἂν εἴη καὶ κάλλιστος |boundary  
|marker

τοῖς ἡμετέροις ἄρχουσιν, ὅσῃν δεῖ τὸ |tall, big τὴν πόλιν

ποιεῖσθαι καὶ ἡλικῇ οὔσῃ ὅσῃν χώραν ἀφορισαμένους τὴν

ἄλλην χαίρειν εἶναι.

Τίς, ἔφη, |boundary  
|marker

Οἶμαι μὲν, ἣν δ' ἐγώ, τόνδε· |as far as, until· ἐθέλῃ

|strengthen εἶναι μία, |as far as, until |strengthen ἔρα δὲ μή.

you treated them all as a single State. But if you deal with them as many, and give the wealth or power or persons of the one to the others, you will always have a great many friends and not many enemies. And your State, while the wise order which has now been prescribed continues to prevail in her, will be the greatest of States, I do not mean to say in reputation or appearance, but in deed and truth, though she number not more than a thousand defenders. A single State which is her equal you will hardly find, either among Hellenes or barbarians, though many that appear to be as great and many times greater.

That is most true, he said.

And what, I said, will be the best limit for our rulers to fix when they are considering the size of the State and the amount of territory which they are to include, and beyond which they will not go?

What limit would you propose?

I would allow the State to increase so far as is consistent with unity; that, I think, is the proper limit.

Very good, he

*vocabulary***ἀποπέμπω** send away ~pomp**δηλώω** show, disclose**ἐκγονος** offspring, descendant ~genus**ἐπιμνήσκωμαι** remember, speak  
about ~mnemonic**ἐπιτηδεύω** practice, pursue**οὐχοῦν** not so?; and so**οὐτάω** pierce, wound**πρόσταγμα** -τος (n, 3) ordinance,

command

**προστάσσω** post at, attach to,  
command**σπουδαῖος** quick, active; excellent**σύμπαξ** (ᾱ) all together**φαῦλος** trifling**φυλακός** guard; sentry**φύλαξ** -χος (m) guard; sentry  
~phylactery**φύω** produce, beget; clasp ~physics

Καὶ καλῶς γ', ἔφη.

Οὐκοῦν καὶ τοῦτο αὖ ἄλλο πρόσταγμα τοῖς φύλαξι  
προστάξομεν, φυλάττειν παντὶ τρόπῳ ὅπως μήτε σμικρὰ  
ἢ πόλις ἔσται μήτε μεγάλη δοκουῖσα, ἀλλὰ τις ἱκανὴ καὶ  
μία.

Καὶ φαῦλόν γ', ἔφη, ἴσως αὐτοῖς προστάξομεν.

Καὶ τούτου γε, ἦν δ' ἐγώ, ἔτι φαυλότερον τόδε, οὐ καὶ ἐν  
τῷ πρόσθεν ἐπεμνήσθημεν λέγοντες ὡς δέοι, ἐάντε τῶν  
φυλάκων τις φαῦλος ἔκγονος γένηται, εἰς τοὺς ἄλλους  
αὐτὸν ἀποπέμπεσθαι, ἐάντ' ἐκ τῶν ἄλλων σπουδαῖος, εἰς  
τοὺς φύλακας. τοῦτο δ' ἐβούλετο δηλοῦν ὅτι καὶ τοὺς  
ἄλλους πολίτας, πρὸς ὃ τις πέφυκεν, πρὸς τοῦτο ἕνα  
πρὸς ἓν ἕκαστον ἔργον δεῖ κομίζειν, ὅπως ἂν ἐν τῷ αὐτοῦ  
ἐπιτηδεύων ἕκαστος μὴ πολλοὶ ἀλλ' εἰς γίγνηται, καὶ  
οὕτω δὴ σύμπασα ἢ πόλις μία φύηται ἀλλὰ μὴ πολλαί.

Ἦστι γάρ, ἔφη, τοῦτο ἐκείνου σμικρότερον.

Οὔτοι, ἦν δ' ἐγώ, ὦ ἀγαθὲ Ἀδεύμαντε, ὡς δόξειεν ἄν



Καὶ καλῶς γ', ἔφη.

|not so?; and so τοῦτο αὖ ἄλλο |ordinance, τοῖς |guard;  
|command |sentry  
|post at, attach, φυλάττειν παντὶ τρόπῳ ὅπως μήτε σμικρὰ  
|to, command  
ἢ πόλις ἔσται μήτε μεγάλη δοκοῦσα, ἀλλὰ τις ἱκανὴ καὶ  
μία.

Καὶ |trifling γ', ἔφη, ἴσως αὐτοῖς |post at, attach  
|to, command

Καὶ τούτου γε, ἦν δ' ἐγώ, ἔτι |trifling τόδε, οὐ καὶ ἐν  
τῷ πρόσθεν |remember, speak λέγοντες ὡς δέοι, ἐάντε τῶν  
|about  
φυλάκων τις |trifling |offspring γένηται, εἰς τοὺς ἄλλους  
αὐτὸν |send away , ἐάντ' ἐκ τῶν ἄλλων |quick, active; |is  
|excellent  
τοὺς |guard; τοῦτο δ' ἐβούλετο |show, ὅτι καὶ τοὺς  
|sentry |disclose  
ἄλλους πολίτας, πρὸς ὃ τις πέφυκεν, πρὸς τοῦτο ἕνα  
πρὸς ἓν ἕκαστον ἔργον δεῖ κομίζειν, ὅπως ἂν ἓν τὸ αὐτοῦ  
|practice, ἕκαστος μὴ πολλοὶ ἀλλ' εἰς γίγνηται, καὶ  
|pursue  
οὕτω δὴ |all together ἡ πόλις μία |produce, ὥστε μὴ πολλάί.  
|beget; clasp

Ἔστι γάρ, ἔφη, τοῦτο ἐκείνου σμικρότερον.

Οὗτοι, ἦν δ' ἐγώ, ὦ ἀγαθὲ Ἀδείμαντε, ὡς δόξειεν ἄν

said.

Here then, I said, is another order which will have to be conveyed to our guardians: Let our city be accounted neither large nor small, but one and self-sufficing.

And surely, said he, this is not a very severe order which we impose upon them.

And the other, said I, of which we were speaking before is lighter still, — I mean the duty of degrading the offspring of the guardians when inferior, and of elevating into the rank of guardians the offspring of the lower classes, when naturally superior. The intention was, that, in the case of the citizens generally, each individual should be put to the use for which nature intended him, one to one work, and then every man would do his own business, and be one and not many; and so the whole city would be one and not many.

Yes, he said; that is not so difficult.

The regulations which we are prescribing, my good Adeimantus, are not, as might be supposed, a number

*vocabulary*

**ἀντιλαμβάνω** grasp; get instead, in turn

**ἅπαξ** once

**αὐξάνω** strengthen

**γάμος** wedding, sex ~bigamy

**διοράω** see clearly, distinguish

**ἐμποιέω** make inside of ~poet

**ζῶον** being, animal; picture

**κοινός** communal, ordinary

**κτῆσις** -ος (f) chattels

**κύκλος** circle, wheel ~cycle

**μέτριος** medium, moderate

**ὀρθός** upright, straight; correct, just

~orthogonal

**παιδεία** child-rearing, education

**παιδεύω** raise; train

**παραλείπω** leave, leave out

**πολιτεία** (ι) citizenship; government

**προστάσσω** post at, attach to, command

**τροφή** food, upkeep ~atrophy

**φαῦλος** trifling

**φύσις** -εως (f) nature (of a thing)

~physics

**φύω** produce, beget; clasp ~physics

**χρηστός** useful; brave, worthy

τις, ταῦτα πολλὰ καὶ μεγάλα αὐτοῖς προστάττομεν ἀλλὰ πάντα φαῦλα, ἐὰν τὸ λεγόμενον ἐν μέγα φυλάττωσι, μᾶλλον δ' ἀντὶ μεγάλου ἱκανόν.

Τί τοῦτο; ἔφη.

Τὴν παιδείαν, ἣν δ' ἐγώ, καὶ τροφήν· ἐὰν γὰρ εὖ παιδευόμενοι μέτριοι ἄνδρες γίνωνται, πάντα ταῦτα ῥαδίως διόψονται, καὶ ἄλλα γε ὅσα νῦν ἡμεῖς παραλείπομεν, τὴν τε τῶν γυναικῶν κτήσιν καὶ γάμων καὶ παιδοποιίας, ὅτι δεῖ ταῦτα κατὰ τὴν παροιμίαν πάντα ὅτι μάλιστα κοινὰ τὰ φίλων ποιεῖσθαι.

Ὅρθότατα γάρ, ἔφη, γίγνοιτ' ἄν.

Καὶ μήν, εἶπον, πολιτεία ἐάνπερ ἅπαξ ὁρμήσῃ εὖ, ἔρχεται ὥσπερ κύκλος αὐξανομένη· τροφή γὰρ καὶ παιδευσίς χρηστὴ σφριζομένη φύσεις ἀγαθὰς ἐμποιεῖ, καὶ αὖ φύσεις χρησταὶ τοιαύτης παιδείας ἀντιλαμβανόμεναι ἔτι βελτίους τῶν προτέρων φύονται, εἰς τε τᾶλλα καὶ εἰς τὸ γεννᾶν, ὥσπερ καὶ ἐν τοῖς ἄλλοις ζώοις.

τις, ταῦτα πολλὰ καὶ μεγάλα αὐτοῖς |post at, attach to, ἀλλὰ  
|command  
πάντα |trifling , ἐὰν τὸ λεγόμενον ἐν μέγα φυλάττωσι,  
μᾶλλον δ' ἀντὶ μεγάλου ἱκανόν.

Τί τοῦτο; ἔφη.

Τὴν |child-rearing, ἔν δ' ἐγώ, καὶ |food, ἐὰν γὰρ  
|education |upkeep  
εὖ |raise; train |medium, ἄνδρες γίγνωνται, πάντα  
|moderate  
ταῦτα ῥαδίως |see clearly , καὶ ἄλλα γε ὅσα νῦν ἡμεῖς  
|leave, leave out , τήν τε τῶν γυναικῶν |chattels καὶ |wedding, sex  
καὶ παιδοποιίας, ὅτι δεῖ ταῦτα κατὰ τὴν παροιμίαν πάντα  
ὅτι |very |communal, ῥίλων ποιεῖσθαι.  
|ordinary

|upright, straight; ἔφη, γίγνοιτ' ἄν.  
|correct, just

Καὶ μὴν, εἶπον, |citizenship; ἄνπερ |once ὁρμήσῃ εὖ,  
|government  
ἔρχεται ὥσπερ |circle, |strengthen τροφή γὰρ καὶ  
|wheel  
παιδεύσεις |useful; brave, ὁρμένη φύσεις ἀγαθὰς |make inside of  
|worthy  
αὖ φύσεις |useful; brave, κύτης |child- |grasp; get instead, in  
|worthy |rearing, |turn  
|education  
ἔτι βελτίους τῶν προτέρων |produce, , εἰς τε τὰλλα  
|beget; clasp  
καὶ εἰς τὸ γεννᾶν, ὥσπερ καὶ ἐν τοῖς ἄλλοις ζώοις.

of great principles, but trifles all, if care be taken, as the saying is, of the one great thing,—a thing, however, which I would rather call, not great, but sufficient for our purpose.

What may that be? he asked.

Education, I said, and nurture: If our citizens are well educated, and grow into sensible men, they will easily see their way through all these, as well as other matters which I omit; such, for example, as marriage, the possession of women and the procreation of children, which will all follow the general principle that friends have all things in common, as the proverb says.

That will be the best way of settling them.

Also, I said, the State, if once started well, moves with accumulating force like a wheel. For good nurture and education implant good constitutions, and these good constitutions taking root in a good education improve more and more, and this improvement affects the breed in man as in other animals.

Very possibly, he said.

*vocabulary***ᾄδω** sing**ἄμφιπέλομαι** come among ~pole**ἄνευ** away from; not having; not needing ~Sp. sin**ᾠδή** song**ᾠσμη** -τος (n, 3) ode, hymn**βραχύς** low, short**εἶδος** -ους (n, 3) appearance, form  
~oid**εἰκός** likely**ἐνταῦθα** there, here**ἐπαινέω** concur, praise, advise**ἐπαινός** terrible**ἐπιφρονέω** be observant, discerning  
~frenzy**καινός** new, fresh, strange**κινδυνεύω** encounter danger; (+inf)

there is a danger that

**κινέω** (ι) set in motion, move, remove  
~kinetic**μεταβάλλω** alter, transform**μουσική** art, music**νεωτερίζω** change, revolutionize**οὐδαμοῦ** nowhere**ποιητής** -οῦ (m, 1) maker, author**ποιητός** made, well-made ~poet**τάξις** -εως (f) arrangement, military  
unit**τοίνυν** well, then**ὑπολαμβάνω** take under one's  
support, seize; speak up; imagine  
~epilepsy**φυλακτήριον** fort; safeguard

Εἰκός γ', ἔφη.

Ὡς τοῖνυν διὰ βραχέων εἰπεῖν, τούτου ἀνθεκτέον τοῖς ἐπιμεληταῖς τῆς πόλεως, ὅπως ἂν αὐτοὺς μὴ λάθῃ διαφθαρὲν ἀλλὰ παρὰ πάντα αὐτὸ φυλάττωσι, τὸ μὴ νεωτερίζειν περὶ γυμναστικὴν τε καὶ μουσικὴν παρὰ τὴν τάξιν, ἀλλ' ὡς οἶόν τε μάλιστα φυλάττειν, φοβουμένους ὅταν τις λέγῃ ὡς τὴν ἀοιδὴν μᾶλλον ἐπιφρονέουσ' ἄνθρωποι, ἥτις ἀειδόντεσσι νεωτάτῃ ἀμφιπέληται, μὴ πολλάκις τὸν ποιητὴν τις οἷται λέγειν οὐκ ἄσματα νέα ἀλλὰ τρόπον ᾠδῆς νέον, καὶ τοῦτο ἐπαινῇ. δεῖ δ' οὐτ' ἐπαινεῖν τὸ τοιοῦτον οὔτε ὑπολαμβάνειν. εἶδος γὰρ καινὸν μουσικῆς μεταβάλλειν εὐλαβητέον ὡς ἐν ὅλῳ κινδυνεύοντα· οὐδαμοῦ γὰρ κινοῦνται μουσικῆς τρόποι ἄνευ πολιτικῶν νόμων τῶν μεγίστων, ὥς φησί τε Δάμων καὶ ἐγὼ πείθομαι.

Καὶ ἐμὲ τοῖνυν, ἔφη ὁ Ἀδείμαντος, θὲς τῶν πεπεισμένων.

Τὸ δὲ φυλακτήριον, ἦν δ' ἐγώ, ὡς ἔοικεν, ἐνταῦθά που



|likely γ', ἔφη.

Ὡς |well, then ἂν βραχέων εἰπεῖν, τούτου ἀνθεκτέον τοῖς  
 ἐπιμεληταῖς τῆς πόλεως, ὅπως ἂν αὐτοὺς μὴ λάθῃ  
 διαφθαρὲν ἀλλὰ παρὰ πάντα αὐτὸ φυλάττωσι, τὸ μὴ  
 |change, revo- περὶ γυμναστικὴν τε καὶ |art, music παρὰ τὴν  
 |lutionize  
 τάξιν, ἀλλ' ὡς οἶόν τε μάλιστα φυλάττειν, φοβουμένους  
 ὅταν τις λέγῃ ὡς τὴν |song μᾶλλον |be observant,  
 |discerning  
 ἄνθρωποι, ἥτις |sing νεωτάτῃ |come among , μὴ  
 |often τὸν ποιητὴν τις οἴηται λέγειν οὐκ |ode, hymn  
 νέα ἀλλὰ τρόπον ὥδης νέον, καὶ τοῦτο ἐπαινῇ. δεῖ  
 δ' οὐτ' |concur τὸ τοιοῦτον οὕτε |take under one's|form  
 |support, seize;  
 γὰρ |new, |art, music |alter, |speak up; imagine, εὐλαβητέον ὡς ἐν ὅλῳ  
 |fresh, |transform  
 |strange  
 |encounter danger;|nowhere γὰρ |move, |art, music τρόποι  
 (+inf) there is a |remove  
 danger that  
 away from; not hav- 'μων τῶν μεγίστων, ὡς φησί τε Δάμων  
 ing; not needing  
 καὶ ἐγὼ πείθομαι.

Καὶ ἐμὲ |well, then ῥῆ ὁ Ἀδείμαντος, θὲς τῶν πεπεισμένων.

Τὸ δὲ |fort; safeguard , ἦν δ' ἐγώ, ὡς ἔοικεν, |there, here..ου

Then to sum up: This is the point to which, above all, the attention of our rulers should be directed, — that music and gymnastic be preserved in their original form, and no innovation made. They must do their utmost to maintain them intact. And when any one says that mankind most regard ‘The newest song which the singers have,’

They will be afraid that he may be praising, not new songs, but a new kind of song; and this ought not to be praised, or conceived to be the meaning of the poet; for any musical innovation is full of danger to the whole State, and ought to be prohibited. So Damon tells me, and I can quite believe him; — he says that when modes of music change, the fundamental laws of the State always change with them.

Yes, said Adeimantus; and you may add my suffrage to Damon’s and your own.

Then, I said, our guardians must lay the foundations of their fortress in music?

Yes, he said; the lawlessness of which you speak too easily

*vocabulary***ἀνατρέπω** defeat, thwart ~trophy**ἀσέλγεια** licentiousness**γούν** at least then**δημόσιος** public, the state**εἰσοικίζω** settle**ἐκβαίνω** come forth, disembark ~basis**ἐπιτήδευμα** -τος (n, 3) habit, business, custom**ἡρέμα** quietly, gently, slowly**ἡώς ἡῶθι** (f, 2) dawn ~Eocene**μουσική** art, music**ναί** yea**οἰκοδομέω** build, build a house**οὐκοῦν** not so?; and so**παιδιά** childish play**παραδύομαι** slip past**παράνομος** lawless, unlawful**πολιτεία** (i) citizenship; government**συμβόλαιος** contractual**τελευτάω** bring about, finish ~apostle**ὑπορρέω** infiltrate**φύλαξ** -χος (m) guard; sentry

~phylactery

οικοδομητέον τοῖς φύλαξιν, ἐν μουσικῇ.

Ἡ γοῦν παρανομία, ἔφη, ῥαδίως αὕτη λανθάνει  
παραδυομένη.

Ναί, ἔφην, ὥς ἐν παιδιᾷς γε μέρει καὶ ὥς κακὸν οὐδὲν  
ἐργαζομένη.

Οὐδὲ γὰρ ἐργάζεται, ἔφη, ἄλλο γε ἢ κατὰ σμικρὸν  
εἰσοικισαμένη ἡρέμα ὑπορρεῖ πρὸς τὰ ἡθῆ τε καὶ τὰ  
ἐπιτηδεύματα· ἐκ δὲ τούτων εἰς τὰ πρὸς ἀλλήλους  
συμβόλαια μείζων ἐκβαίνει, ἐκ δὲ δὴ τῶν συμβολαίων  
ἔρχεται ἐπὶ τοὺς νόμους καὶ πολιτείας σὺν πολλῇ, ᾧ  
Σώκρατες, ἀσελγεία, ἕως ἂν τελευτῶσα πάντα ἰδίᾳ καὶ  
δημοσίᾳ ἀνατρέψῃ.

Εἶεν, ἦν δ' ἐγώ· οὕτω τοῦτ' ἔχει;

Δοκεῖ μοι, ἔφη.

Οὐκοῦν, ὃ ἐξ ἀρχῆς ἐλέγομεν, τοῖς ἡμετέροις παισὶν  
ἐννομωτέρου εὐθὺς παιδιᾷς μεθεκτέον, ὥς παρανόμου

|build, build a τοῖς |guard; , ἐν |art, music  
|house |sentry

Ἦ |at least then νομία, ἔφη, ῥαδίως αὕτη λανθάνει

|slip past

|yea , ἔφην, ὥς ἐν παιδιᾷς γε μέρει καὶ ὥς κακὸν οὐδὲν  
ἐργαζομένη.

Οὐδὲ γὰρ ἐργάζεται, ἔφη, ἄλλο γε ἢ κατὰ σμικρὸν

|settle |quietly, gen- ρρεῖ πρὸς τὰ ἥθη τε καὶ τὰ  
|tly, slowly

|habit, business, ἐκ δὲ τούτων εἰς τὰ πρὸς ἀλλήλους  
|custom

|contractual μέζων |come forth ἐκ δὲ δὴ τῶν |contractual

ἔρχεται ἐπὶ τοὺς νόμους καὶ |citizenship; τὴν πολλῇ, ᾧ  
|government

Σώκρατες, |licentiousness ὡς ἂν |bring about, πάντα ἰδίᾳ καὶ  
|finish

δημοσίᾳ |defeat,  
|thwart

Εἶεν, ἦν δ' ἐγώ· οὕτω τοῦτ' ἔχει;

Δοκεῖ μοι, ἔφη.

|not so?; and so ἄρχῃς ἐλέγομεν, τοῖς ἡμετέροις παισὶν

ἐννομωτέρου εὐθὺς παιδιᾷς μεθεκτέον, ὥς |lawless,  
|unlawful

steals in.

Yes, I replied, in the form of amusement; and at first sight it appears harmless.

Why, yes, he said, and there is no harm; were it not that little by little this spirit of licence, finding a home, imperceptibly penetrates into manners and customs; whence, issuing with greater force, it invades contracts between man and man, and from contracts goes on to laws and constitutions, in utter recklessness, ending at last, Socrates, by an overthrow of all rights, private as well as public.

Is that true? I said.

That is my belief, he replied.

Then, as I was saying, our youth should be trained from the first in

*vocabulary***ἄδύνατος** unable; impossible**αὐξάνω** strengthen**αὕξις** -εως (f) growth**γονεύς** -ος (m) parent**εἰσδέχομαι** admit, take in**ἐξευρίσκω** find; discover ~eureka**εὐνομία** good order or governance  
~nemesis**θεραπείη** -ας service, tending**κουρά** clipping of hair, wool**μουσική** art, music**νόμιμος** customary, legal, natural**παίζω** play ~pediatrician**ποῖος** what kind**πρέπω** be conspicuous, preeminent

~refurbish

**σιγή** silence**σπουδαῖος** quick, active; excellent**συνέπομαι** go along with ~sequel**τοιόσδε** such

γιγνομένης αὐτῆς καὶ παίδων τοιούτων ἐννόμους τε καὶ σπουδαίους ἐξ αὐτῶν ἄνδρας αὐξάνεσθαι ἀδύνατον ὄν;

Πῶς δ' οὐχί; ἔφη.

Ὅταν δὴ ἄρα καλῶς ἀρξάμενοι παῖδες παίζῃν εὐνομίαν διὰ τῆς μουσικῆς εἰσδέξωνται, πάλιν τούναντίον ἢ κείνοις εἰς πάντα συνέπεταί τε καὶ αὔξει, ἐπανορθοῦσα εἴ τι καὶ πρότερον τῆς πόλεως ἔκειτο.

Ἀληθῇ μέντοι, ἔφη.

Καὶ τὰ σμικρὰ ἄρα, εἶπον, δοκοῦντα εἶναι νόμιμα ἐξευρίσκουσιν οὗτοι, ἃ οἱ πρότερον ἀπώλλυσαν πάντα.

Τὰ ποῖα;

Τὰ τοιάδε· σιγὰς τε τῶν νεωτέρων παρὰ πρεσβυτέροις ἅς πρέπει, καὶ κατακλίσεις καὶ ὑπαναστάσεις καὶ γονέων θεραπείας, καὶ κουράς γε καὶ ἀμπεχόνας καὶ ὑποδέσεις καὶ ὅλον τὸν τοῦ σώματος σχηματισμὸν καὶ τᾶλλα ὅσα τοιαῦτα. ἢ οὐκ οἶει;



γιγνομένης αὐτῆς καὶ παίδων τοιούτων ἐννόμους τε καὶ

|quick, active; ἐξ αὐτῶν ἄνδρας |strengthen |unable; ὄν;  
|excellent |impossible

Πῶς δ' οὐχί; ἔφη.

Ὅταν δὴ ἄρα καλῶς ἀρξάμενοι παῖδες |play |good order or  
|governance

διὰ τῆς |art, music |admit, take in, πάλιν τὸναντίον ἢ κείνοις

εἰς πάντα |go along with καὶ αὔξει, ἐπανορθοῦσα εἴ τι καὶ

πρότερον τῆς πόλεως ἔκειτο.

Ἀληθῇ μέντοι, ἔφη.

Καὶ τὰ σμικρὰ ἄρα, εἶπον, δοκοῦντα εἶναι νόμιμα

|find; discover οὗτοι, ἃ οἱ πρότερον ἀπώλλυσαν πάντα.

Τὰ |what kind

Τὰ |such σιγὰς τε τῶν νεωτέρων παρὰ πρεσβυτέροις

ἂς |be conspicuous, κατακλίσεις καὶ ὑπαναστάσεις καὶ  
|preeminent

|parent |service, , καὶ |clipping of, ἐ καὶ ἀμπεχόνας  
|tending |hair, wool

καὶ ὑποδέσεις καὶ ὅλον τὸν τοῦ σώματος

σχηματισμὸν καὶ τὰλλα ὅσα τοιαῦτα. ἢ οὐκ οἶει;

a stricter system, for if amusements become lawless, and the youths themselves become lawless, they can never grow up into well-conducted and virtuous citizens.

Very true, he said.

And when they have made a good beginning in play, and by the help of music have gained the habit of good order, then this habit of order, in a manner how unlike the lawless play of the others! will accompany them in all their actions and be a principle of growth to them, and if there be any fallen places in the State will raise them up again.

Very true, he said.

Thus educated, they will invent for themselves any lesser rules which their predecessors have altogether neglected.

What do you mean?

I mean such things as these:—when the young are to be silent before their elders; how they are to show respect to them by standing and making them sit; what honour is due to parents; what garments or shoes are to be worn; the mode of dressing the hair; deportment and manners in general. You would agree with me?

Yes.

But

*vocabulary*

**ἄγοραῖος** frequenting the market  
**ἀποβαίνω** leave, get off; turn out  
 ~basis  
**γοῦν** at least then  
**γράμμα** -τος (n, 3) writing, letter  
**ἔοικότως** like; fairly  
**ἐπιχειρέω** do, try, attack ~chiral  
**εὐήθης** good-hearted; simple  
**κινδυνεύω** encounter danger; (+inf)

there is a danger that  
**νομοθετέω** make laws  
**ὅποι** to which place  
**παιδεία** child-rearing, education  
**συμβόλαιος** contractual  
**τέλεος** finished  
**τελευτάω** bring about, finish ~apostle  
**τελευτή** conclusion, fulfilment ~apostle  
**τοίνυν** well, then

Ἐγωγε.

Νομοθετεῖν δ' αὐτὰ οἶμαι εὖηθες· οὔτε γάρ που γίγνεται  
οὔτ' ἂν μείνειεν λόγῳ τε καὶ γράμμασιν νομοθετηθέντα.

Πῶς γάρ;

Κινδυνεύει γοῦν, ἦν δ' ἐγώ, ὦ Ἀδείμαντε, ἐκ τῆς παιδείας  
ὅποι ἂν τις ὀρμήσῃ, τοιαῦτα καὶ τὰ ἐπόμενα εἶναι. ἦ οὐκ  
αἰὲ τὸ ὅμοιον ὃν ὅμοιον παρακαλεῖ;

Τί μήν;

Καὶ τελευτῶν δὴ οἶμαι φαῖμεν ἂν εἰς ἓν τι τέλος καὶ  
νεανικὸν ἀποβαίνειν αὐτὸ ἢ ἀγαθὸν ἢ καὶ τοῦναντίον.

Τί γὰρ οὐκ; ἦ δ' ὅς.

Ἐγὼ μὲν τοίνυν, εἶπον, διὰ ταῦτα οὐκ ἂν ἔτι τὰ τοιαῦτα  
ἐπιχειρήσαιμι νομοθετεῖν.

Εἰκότως γ', ἔφη.

Τί δέ, ὦ πρὸς θεῶν, ἔφην, τάδε τὰ ἀγοραῖα, συμβολαίων  
τε πέρι κατ' ἀγορὰν ἕκαστοι ἂ πρὸς ἀλλήλους

Ἐγωγε.

|make laws δ' αὐτὰ οἶμαι |good-hearted; |ε γάρ που γίγνεται  
|simple  
οὐτ' ἂν μείνειεν λόγῳ τε καὶ |writing. |make laws  
|letter

Πῶς γάρ;

|encounter |at least then ἐγώ, ὦ Ἀδείμαντε, ἐκ τῆς |child-rearing,  
|danger; |education  
(+inf), there  
to which place  
is a danger  
that  
ἀεὶ τὸ ὅμοιον ὄν ὅμοιον παρακαλεῖ;

Τί μήν;

Καὶ τελευτῶν δὴ οἶμαι φαῖμεν ἂν εἰς ἓν τι |finished καὶ  
νεανικὸν |leave, get off; αὐτὸ ἢ ἀγαθὸν ἢ καὶ τούναντίον.  
|turn out

Τί γὰρ οὐκ; ἦ δ' ὅς.

Ἐγὼ μὲν |well, then ἵπον, διὰ ταῦτα οὐκ ἂν ἔτι τὰ τοιαῦτα

|do, try, attack |make laws

|like; γ', ἔφη.  
|fairly

Τί δέ, ὦ πρὸς θεῶν, ἔφην, τάδε τὰ |frequenting|contractual  
|the market  
τε πέρι κατ' ἀγορὰν ἕκαστοι ἂ πρὸς ἀλλήλους

there is, I think, small wisdom in legislating about such matters, —I doubt if it is ever done; nor are any precise written enactments about them likely to be lasting.

Impossible.

It would seem, Adeimantus, that the direction in which education starts a man, will determine his future life. Does not like always attract like?

To be sure.

Until some one rare and grand result is reached which may be good, and may be the reverse of good?

That is not to be denied.

And for this reason, I said, I shall not attempt to legislate further about them.

Naturally enough, he replied.

Well, and about the business of the agora, and the ordinary dealings between man

*vocabulary***αἰκία** outrage, torture**ἀκολασία** debauchery**ἀναγκαῖος** coerced, coercing, slavery**βέλτιστος** best, noblest**βίος** life ~biology**βιόω** live; (mp) make a living ~biology**διατελέω** accomplish; keep doing

~apostle

**διέρχομαι** pierce, traverse**δικάζω** judge**δικαστής** -οῦ (m, 1) judge, juror**ἐκβαίνω** come forth, disembark ~basis**ἐπιλαμβάνω** take, attack, seize**ἐπιτάσσω** enjoin; place near**θέσις** -εως (f) putting down; adoption**κάμνω** toil, be tired, acquire by toil; be troubled; be sick**κατάστασις** -εως (f) establishment**λιμὴν** -ένος (m, 3) harbor, refuge

~limnic

**λοιδορία** railing, abuse**ναί** yea**νομοθετέω** make laws**παράπαν** completely**συμβάλλω** pit against; compare; mp:

meet, fall in with ~ballistic

**συμβόλαιος** contractual**σωτηρία** saving, preservation

συμβάλλουσιν, εἰ δὲ βούλει, καὶ χειροτεχνικῶν περὶ  
 συμβολαίων καὶ λοιδοριῶν καὶ αἰκίας καὶ δικῶν λήξεως  
 καὶ δικαστῶν καταστάσεως, καὶ εἴ που τελῶν τινες ἢ  
 πράξεις ἢ θέσεις ἀναγκαῖοί εἰσιν ἢ κατ' ἀγορὰς ἢ λιμένας,  
 ἢ καὶ τὸ παράπαν ἀγορανομικὰ ἅττα ἢ ἀστυνομικὰ ἢ  
 ἐλλιμενικὰ ἢ ὅσα ἄλλα τοιαῦτα, τούτων τολμήσομέν τι  
 νομοθετεῖν;

Ἄλλ' οὐκ ἄξιον, ἔφη, ἀνδράσι καλοῖς καγαθοῖς ἐπιτάττειν·  
 τὰ πολλὰ γὰρ αὐτῶν, ὅσα δεῖ νομοθετήσασθαι, ῥαδίως  
 που εὐρήσουσιν.

Ναί, ὦ φίλε, εἶπον, ἐάν γε θεὸς αὐτοῖς διδῶ σωτηρίαν τῶν  
 νόμων ὧν ἔμπροσθεν διήλθομεν.

Εἰ δὲ μή γε, ἦ δ' ὅς, πολλὰ τοιαῦτα τιθέμενοι  
 αἰεὶ καὶ ἐπανορθούμενοι τὸν βίον διατελοῦσιν, οἴόμενοι  
 ἐπιλήψεσθαι τοῦ βελτίστου.

Λέγεις, ἔφην ἐγώ, βιώσεσθαι τοὺς τοιούτους ὥσπερ τοὺς  
 κάμνοντάς τε καὶ οὐκ ἐθέλοντας ὑπὸ ἀκολασίας ἐκβῆναι



|pit against; compare; δὲ βούλει, καὶ χειροτεχνικῶν περὶ  
|mp: meet, fall in with

|contractual καὶ |railing, καὶ |outrage, καὶ δικῶν λήξεως  
|abuse |torture

καὶ δικαστῶν |establishment , καὶ εἴ που τελῶν τινες ἦ

πράξεις ἦ |putting |coerced, coerced- ἢ κατ' ἀγορὰς ἦ |harbor, ,  
|down; |ing, slavery |refuge

ἦ καὶ τὸ |adoption |completely ἀγορανομικὰ ἅττα ἦ ἀστυνομικὰ ἦ

ἐλλιμενικὰ ἦ ὅσα ἄλλα τοιαῦτα, τούτων τολμήσομέν τι

|make laws ,

Ἄλλ' οὐκ ἄξιον, ἔφη, ἀνδράσι καλοῖς καγαθοῖς |enjoin; place  
|near

τὰ πολλὰ γὰρ αὐτῶν, ὅσα δεῖ |make laws , ῥαδίως

που εὐρήσουσιν.

|yea , ὦ φίλε, εἶπον, ἐάν γε θεὸς αὐτοῖς διδῶ |saving, preservation

νόμων ὧν ἔμπροσθεν |pierce,  
|traverse

Εἰ δὲ μή γε, ἦ δ' ὅς, πολλὰ τοιαῦτα τιθέμενοι

αἰὲ καὶ ἐπανορθούμενοι τὸν |life |accomplish;  
|keep doing , οἴόμενοι

|take, attack, τοῦ |best,  
|seize |noblest

Λέγεις, ἔφην ἐγώ, |live; (mp) ὡς τοιούτους ὥσπερ τοὺς  
|make a living

|toil, acquire, τε καὶ οὐκ ἐθέλοντας ὑπὸ |debauchery |come forth  
|be tired

and man, or again about agreements with artisans; about insult and injury, or the commencement of actions, and the appointment of juries, what would you say? there may also arise questions about any impositions and exactions of market and harbour dues which may be required, and in general about the regulations of markets, police, harbours, and the like. But, oh heavens! shall we condescend to legislate on any of these particulars?

I think, he said, that there is no need to impose laws about them on good men; what regulations are necessary they will find out soon enough for themselves.

Yes, I said, my friend, if God will only preserve to them the laws which we have given them.

And without divine help, said Adeimantus, they will go on for ever making and mending their laws and their lives in the hope of attaining perfection.

You would compare

*vocabulary*

**ἀργέω** not work; (pass) be fruitless, left undone

**ἀργός** glistening, swift

**δίαιτα** way of life; home; arbitration

**διατελέω** accomplish; keep doing  
~apostle

**ἐλπίζω** (mid, pf) hope, expect; (act) cause to do so (rare) ~voluptuary

**ἐμπίμπλημι** fill with

**ἱατρεύω** care for medically

**καίω** burn ~caustic

**κάμνω** toil, be tired, acquire by toil; be troubled; be sick

**καῦσις** -τος (f) burning, cauterization

**μεθύω** be soaked, drunk ~mead

**νόσημα** -τος (n, 3) disease

**ὀνέω** help, please, be available

**ὄνησις** -ος (f) benefit

**ὀνίνημι** help, please, be available

**ὄνομαι** blame ~name

**πάθος** -ους (n, 3) an experience, passion, condition

**περαίνω** finish, accomplish

**ποικίλος** ornamented; various

**συμβουλεύω** give advice; (mid) consult  
~volunteer

**τομή** cutting

**ὕγιής** sound, profitable ~hygiene

**φάρμακον** drug, potion ~pharmacy

**χαλεπαίνω** be violent, rage

**χαρίζεις** graceful

πονηρᾶς διαίτης.

Πάνυ μὲν οὖν.

Καὶ μὴν οὗτοί γε χαριέντως διατελοῦσιν· ἰατρευόμενοι γὰρ οὐδὲν περαίνουσιν, πλήν γε ποικιλώτερα καὶ μείζω ποιοῦσι τὰ νοσήματα, καὶ ἀεὶ ἐλπίζοντες, ἐάν τις φάρμακον συμβουλεύσῃ, ὑπὸ τούτου ἔσσεσθαι ὑγιεῖς.

Πάνυ γάρ, ἔφη, τῶν οὕτω καμνόντων τὰ τοιαῦτα πάθη.

Τί δέ; ἦν δ' ἐγώ· τόδε αὐτῶν οὐ χαρίεν, τὸ πάντων ἔχθιστον ἡγεῖσθαι τὸν τάληθῇ λέγοντα, ὅτι πρὶν ἂν μεθύων καὶ ἐμπιπλάμενος καὶ ἀφροδισιάζων καὶ ἀργῶν παύσῃται, οὔτε φάρμακα οὔτε καύσεις οὔτε τομαὶ οὐδ' αὖ ἐπωδαὶ αὐτὸν οὐδὲ περίαπτα οὐδὲ ἄλλο τῶν τοιούτων οὐδὲν ὀνήσει;

Οὐ πάνυ χαρίεν, ἔφη· τὸ γὰρ τῷ εὖ λέγοντι χαλεπαίνειν οὐκ ἔχει χάριν.

Οὐκ ἐπαινέτης εἶ, ἔφην ἐγώ, ὥς ἔοικας, τῶν τοιούτων

πονηρᾶς |way of life; home;  
|arbitration

Πάνν μὲν οὖν.

Καὶ μὴν οὐτοί γε χαριέντως |accomplish; |care for medically  
|keep doing

γὰρ οὐδὲν |finish, , πλήν γε |ornamented καὶ μείζω  
|accomplish

ποιούσι τὰ |disease , καὶ ἀεὶ |(mid, pf) hope, expect; (act) cause to  
|do so (rare)

φάρμακον |give advice; ὑπὸ τούτου ἔσεσθαι |sound,  
|(mid) consult |profitable

Πάνν γάρ, ἔφη, τῶν οὕτω |toil, acquire, τὰ τοιαῦτα |an experience, pas-  
|be tired |sion, condition

Τί δέ; ἦν δ' ἐγώ· τόδε αὐτῶν οὐ |graceful τὸ πάντων

ἔχθιστον ἡγεῖσθαι τὸν τάληθῇ λέγοντα, ὅτι πρὶν ἂν

|be soaked, |fill with καὶ ἀφροδισιάζων καὶ ἀργῶν  
|drunk

παύσεται, οὔτε |drug, οὔτε καύσεις οὔτε τομαὶ οὐδ'  
|potion

αὐ ἐπωδαὶ αὐτὸν οὐδὲ περίαπτα οὐδὲ ἄλλο τῶν τοιούτων

οὐδὲν ὀνήσει;

Οὐ πάνν |graceful, ἔφη· τὸ γὰρ τῷ εὖ λέγοντι |be violent, rage

οὐκ ἔχει χάριν.

Οὐκ ἐπαινέτης εἶ, ἔφην ἐγώ, ὥς ἔοικας, τῶν τοιούτων

them, I said, to those invalids who, having no self-restraint, will not leave off their habits of intemperance?

Exactly.

Yes, I said; and what a delightful life they lead! they are always doctoring and increasing and complicating their disorders, and always fancying that they will be cured by any nostrum which anybody advises them to try.

Such cases are very common, he said, with invalids of this sort.

Yes, I replied; and the charming thing is that they deem him their worst enemy who tells them the truth, which is simply that, unless they give up eating and drinking and wenching and idling, neither drug nor cautery nor spell nor amulet nor any other remedy will avail.

Charming! he replied. I see nothing charming in going into a passion with a man who tells you what is right.

These gentlemen, I said, do not seem to be in

*vocabulary*

**ἄγαμαι** wonder, admire; resent,  
begrudge

**ἀνδρεία** courage

**ἀνδρεῖος** of a man, manly

**ἀποπληρόω** satisfy, fulfill, appease

**ἄρτι** at the same time

**δράω** do, accomplish

**ἐπαινέω** concur, praise, advise

**ἡδέως** pleasantly ~hedonism

**ἡδύς** sweet, pleasant ~hedonism

**θεραπεύω** help, serve ~therapy

**κινέω** (ι) set in motion, move, remove  
~kinetic

**πολιτεύω** (ι) be a free citizen

**προαγορεύω** declare, predict, order

**προθυμέομαι** (ῶ) be eager

**σοφός** skilled, clever, wise

**σφέτερος** their

**τιμάω** (ι) honor, exalt

**ὑποτρέχω** run in under

**χαρίζομαι** gratify ~charisma

ἀνδρῶν.

Οὐ μέντοι μὰ Δία.

Οὐδ' ἂν ἡ πόλις ἄρα, ὅπερ ἄρτι ἐλέγομεν, ὅλη τοιοῦτον ποιῇ, οὐκ ἐπαινέσῃ. ἢ οὐ φαίνονται σοι ταῦτ' ἐργάζεσθαι τούτοις τῶν πόλεων ὅσαι κακῶς πολιτευόμεναι προαγορεύουσι τοῖς πολίταις τὴν μὲν κατάστασιν τῆς πόλεως ὅλην μὴ κινεῖν, ὥς ἀποθανουμένους, ὅς ἂν τοῦτο δρᾷ· ὅς δ' ἂν σφᾶς οὕτω πολιτευομένους ἥδιστα θεραπεύῃ καὶ χαρίζεται ὑποτρέχων καὶ προγιγνώσκων τὰς σφετέρας βουλήσεις καὶ ταύτας δεινὸς ἢ ἀποπληροῦν, οὗτος ἄρα ἀγαθός τε ἔσται ἀνὴρ καὶ σοφὸς τὰ μεγάλα καὶ τιμῆσεται ὑπὸ σφῶν; Ταῦτ' οὖν, ἔφη, ἔμοιγε δοκοῦσι δρᾶν, καὶ οὐδ' ὁπωστιοῦν ἐπαινῶ.

Τί δ' αὖ τοὺς ἐθέλοντας θεραπεύειν τὰς τοιαύτας πόλεις καὶ προθυμουμένους; οὐκ ἄγασαι τῆς ἀνδρείας τε καὶ εὐχερείας;



ἀνδρῶν.

Οὐ μέντοι μὰ Δία.

Οὐδ' ἂν ἡ πόλις ἄρα, ὅπερ |at the same time, ὅλη  
 τοιοῦτον ποιῇ, οὐκ |concur . ἡ οὐ φαίνονται  
 σοι ταῦτόν ἐργάζεσθαι τούτοις τῶν πόλεων ὅσαι  
 κακῶς |be a free citizen |declare, predict, τοῖς πολίταις τὴν  
 |order  
 μὲν κατάστασιν τῆς πόλεως ὅλην μὴ |move, ὥς  
 |remove  
 ἀποθανομένους, ὅς ἂν τοῦτο |do, accomplish ἔν σφᾶς  
 οὕτω |be a free citizen ἥδιστα |help, serve καὶ |gratify  
 |run in under καὶ προγιγνώσκων τὰς |their βουλήσεις  
 καὶ ταύτας δεινὸς ἡ |satisfy, fulfill, οὗτος ἄρα ἀγαθὸς τε  
 |appease  
 ἔσται ἀνὴρ καὶ |skilled, . . . μεγάλα καὶ |honor ὑπὸ σφῶν;  
 |clever, wise  
 Ταῦτόν μὲν οὖν, ἔφη, ἔμοιγε δοκοῦσι |do, accomplish ὅδ'  
 ὁπωστιοῦν |concur .

Τί δ' αὖ τοὺς ἐθέλοντας |help, serve τὰς  
 τοιαύτας πόλεις καὶ |be eager , οὐκ  
 |admire; τῆς ἀνδρείας τε καὶ εὐχερείας;  
 |be grudge

your good graces.

Assuredly not.

Nor would you praise the behaviour of States which act like the men whom I was just now describing. For are there not ill-ordered States in which the citizens are forbidden under pain of death to alter the constitution; and yet he who most sweetly courts those who live under this regime and indulges them and fawns upon them and is skilful in anticipating and gratifying their humours is held to be a great and good statesman — do not these States resemble the persons whom I was describing?

Yes, he said; the States are as bad as the men; and I am very far from praising them.

But do you not admire, I said, the coolness and dexterity of these ready ministers of political

*vocabulary***ἀγνοέω** be ignorant of ~gnostic**ἄρτι** at the same time**διέρχομαι** pierce, traverse**εἶδος** -ους (n, 3) appearance, form

~oid

**ἐξαπατάω** trick, cheat ~apatosaurus**ἐπαινέω** concur, praise, advise**ἐπίσταμαι** know how, understand

~station

**ἐφίστημι** set; (mp) come/be near,  
direct, stop ~station**μετρέω** measure, traverse ~metric**νομοθετέω** make laws**πέρας** -τος (n, 3) cord; bound, crux,  
outcome ~prove**πολιτεία** (ι) citizenship; government**πολιτεύω** (ι) be a free citizen**συγγιγνώσκω** acknowledge; pardon**συμβόλαιος** contractual**τέμνω** cut, sacrifice, solemnize  
~tonsure**τετράπηγος** four cubits tall**τοίνυν** well, then**ὑδρα** (ᾱ) hydra, water snake**χαλεπαίνω** be violent, rage**χαρίζεις** graceful

Ἐγώ γ', ἔφη, πλήν γ' ὅσοι ἐξηπάτηνται ὑπ' αὐτῶν καὶ οἴονται τῇ ἀληθείᾳ πολιτικοὶ εἶναι, ὅτι ἐπαινοῦνται ὑπὸ τῶν πολλῶν.

Πῶς λέγεις; οὐ συγγιγνώσκεις, ἦν δ' ἐγώ, τοῖς ἀνδράσιν; ἢ οἶε οἶόν τ' εἶναι ἀνδρὶ μὴ ἐπισταμένῳ μετρεῖν, ἐτέρων τοιούτων πολλῶν λεγόντων ὅτι τετράπηχὺς ἐστίν, αὐτὸν ταῦτα μὴ ἡγείσθαι περὶ αὐτοῦ;

Οὐκ αὖ, ἔφη, τοῦτό γε.

Μὴ τοίνυν χαλέπαινε· καὶ γάρ πού εἰσι πάντων χαριέστατοι οἱ τοιοῦτοι, νομοθετοῦντές τε οἶα ἄρτι διήλθομεν καὶ ἐπανορθοῦντες, ἀεὶ οἰόμενοί τι πέρας εὐρήσειν περὶ τὰ ἐν τοῖς συμβολαίοις κακουργήματα καὶ περὶ ἃ νυνδὴ ἐγὼ ἔλεγον, ἀγνοοῦντες ὅτι τῷ ὄντι ὥσπερ Ὑδραν τέμνουσιν.

Καὶ μὴν, ἔφη, οὐκ ἄλλο γέ τι ποιούσιν.

Ἐγὼ μὲν τοίνυν, ἦν δ' ἐγώ, τὸ τοιοῦτον εἶδος νόμων πέρι καὶ πολιτείας οὔτ' ἐν κακῶς οὔτ' ἐν εὖ πολιτευομένη πόλει

Ἐγώ γ', ἔφη, πλὴν γ' ὅσοι |trick, cheat ὑπ' αὐτῶν καὶ  
οἴονται τῇ |truth πολιτικοὶ εἶναι, ὅτι |concur ὑπὸ  
τῶν πολλῶν.

Πῶς λέγεις; οὐ |acknowledge;  
|pardon , ἦν δ' ἐγώ, τοῖς ἀνδράσιν;  
ἢ οἶε οἶόν τ' εἶναι ἀνδρὶ μὴ ἐπισταμένῳ |measure, ἐτέρων  
|traverse  
τοιούτων πολλῶν λεγόντων ὅτι |four cubits tall ἔστιν, αὐτὸν  
ταῦτα μὴ ἡγείσθαι περὶ αὐτοῦ;

Οὐκ αὖ, ἔφη, τοῦτό γε.

Μὴ |well, then|be violent, rage αὖ γάρ πού εἰσι πάντων  
|graceful οἱ τοιοῦτοι, |make laws τε οἶα |at the same time  
|pierce, καὶ ἐπανορθοῦντες, ἀεὶ οἰόμενός τι πέρας  
|traverse  
εὐρήσειν περὶ τὰ ἐν τοῖς |contractual κακουργήματα καὶ  
περὶ ᾧ νυνδὴ ἐγὼ ἔλεγον, |be ignorant of ἥτις τῷ ὄντι ὥσπερ  
|hydra, |cut, sacrifice,  
|water |solemnize  
|snake  
Καὶ μὴν, ἔφη, οὐκ ἄλλο γέ τι ποιούσιν.

Ἐγὼ μὲν |well, then, δ' ἐγώ, τὸ τοιοῦτον |form νόμων πέρι  
καὶ |citizenship; ὅτ' ἐν κακῶς οὗτ' ἐν εὖ |be a free citizen τόλει  
|government

corruption?

Yes, he said, I do; but not of all of them, for there are some whom the applause of the multitude has deluded into the belief that they are really statesmen, and these are not much to be admired.

What do you mean? I said; you should have more feeling for them. When a man cannot measure, and a great many others who cannot measure declare that he is four cubits high, can he help believing what they say?

Nay, he said, certainly not in that case.

Well, then, do not be angry with them; for are they not as good as a play, trying their hand at paltry reforms such as I was describing; they are always fancying that by legislation they will make an end of frauds in contracts, and the other rascalities which I was mentioning, not knowing that they are in reality cutting off the heads of a hydra?

Yes, he said; that is just what they are doing.

I conceive, I said, that the true legislator will not trouble himself with this class of enactments whether concerning laws or the constitution either in an ill-ordered or

*vocabulary***ἀληθινός** honest, genuine**αὐτόματος** self-willed, accidental

~after

**δαίμων** -ονος (m, 3) a god, fate, doom

~demon

**δήπου** perhaps; is it not so?**ἐξηγέομαι** lead forth; set out, describe

~hegemony

**ἐξηγητής** -οῦ (m, 1) leader, expounder**ἐπειμι** lie upon; approach ~ion**ἐπίσταμαι** know how, understand

~station

**ἐπιτήδευμα** -τος (n, 3) habit, business, custom**ἐφίστημι** set; (mp) come/be near, direct, stop ~station**ἥρω** hero ~hero**θεραπείη** -ας service, tending**θυσία** sacrifice**ἱδρύω** establish**ἱλεως** propitious, gracious**νομοθέτης** -ου (m, 1) lawgiver**οἰκίζω** colonize, settle**ὀμφαλός** navel, nub ~umbilicus**πάτριος** of the father(s), ancestral**ποῖος** what kind**πραγματεύομαι** work at**τελευτάω** bring about, finish ~apostle**ὕπηρετέω** serve

ᾧμην ἂν δεῖν τὸν ἀληθινὸν νομοθέτην πραγματεύεσθαι, ἐν τῇ μὲν ὅτι ἀνωφελῇ καὶ πλέον οὐδέν, ἐν δὲ τῇ ὅτι τὰ μὲν αὐτῶν κἂν ὅστισοῦν εὖροι, τὰ δὲ ὅτι αὐτόματα ἔπεισιν ἐκ τῶν ἔμπροσθεν ἐπιτηδευμάτων.

Τί οὖν, ἔφη, ἔτι ἂν ἡμῖν λοιπὸν τῆς νομοθεσίας εἴη;

Καὶ ἐγὼ εἶπον ὅτι ἡμῖν μὲν οὐδέν, τῷ μέντοι Ἀπόλλωνι τῷ ἐν Δελφοῖς τά γε μέγιστα καὶ κάλλιστα καὶ πρῶτα τῶν νομοθετημάτων.

Τὰ ποῖα; ἦ δ' ὅς.

Ἰερῶν τε ἰδρύσεις καὶ θυσίαι καὶ ἄλλαι θεῶν τε καὶ δαιμόνων καὶ ἡρώων θεραπείαι· τελευτησάντων τε αὖ θῆκαι καὶ ὅσα τοῖς ἐκεῖ δεῖ ὑπηρετοῦντας ἵλεως αὐτοὺς ἔχειν. τὰ γὰρ δὴ τοιαῦτα οὐτ' ἐπιστάμεθα ἡμεῖς οἰκίζοντές τε πόλιν οὐδενὶ ἄλλῳ πεισόμεθα, εἰν νοῦν ἔχωμεν, οὐδὲ χρησόμεθα ἐξηγητῇ ἀλλ' ἢ τῷ πατρίῳ· οὗτος γὰρ δήπου ὁ θεὸς περὶ τὰ τοιαῦτα πᾶσιν ἀνθρώποις πάτριος ἐξηγητῆς ἐν μέσῳ τῆς γῆς ἐπὶ τοῦ ὀμφαλοῦ καθήμενος ἐξηγείται.



ᾧμην ἂν δεῖν τὸν |honest, |lawgiver |work at , ἐν  
|genuine

τῇ μὲν ὅτι ἀνωφελῇ καὶ πλεον οὐδέν, ἐν δὲ τῇ ὅτι τὰ μὲν

αὐτῶν κὰν ὅστισοῦν εὔροι, τὰ δὲ ὅτι |self-willed, |lie upon; 'approach  
|accidental

τῶν ἔμπροσθεν |habit, business,  
|custom

Τί οὖν, ἔφη, ἔτι ἂν ἡμῖν λοιπὸν τῆς νομοθεσίας εἴη;

Καὶ ἐγὼ εἶπον ὅτι ἡμῖν μὲν οὐδέν, τῷ μέντοι Ἀπόλλωνι τῷ

ἐν Δελφοῖς τά γε μέγιστα καὶ κάλλιστα καὶ πρῶτα τῶν

νομοθετημάτων.

Τὰ |what kind' ὅς.

Ἰερῶν τε ιδρύσεις καὶ θυσίαι καὶ ἄλλαι θεῶν τε καὶ

|a god, fate, doom |hero |service, |bring about, finish τε αὖ  
|tending

θηκαι καὶ ὅσα τοῖς ἐκεῖ δεῖ |serve |propitious, οὐς  
|gracious

ἔχειν. τὰ γὰρ δὴ τοιαῦτα οὗτ' ἐπιστάμεθα ἡμεῖς |colonize,  
|settle

τε πόλιν οὐδενὶ ἄλλῳ πεισόμεθα, εἰν νοῦν ἔχωμεν, οὐδὲ

χρησόμεθα |leader, ἄλλ' ἢ τῷ |of the father(s), γὰρ |perhaps; is  
|expounder |ancestral |it not so?

θεὸς περὶ τὰ τοιαῦτα πᾶσιν ἀνθρώποις |of the leader,  
|father(s), expounder  
|ancestral

ἐν μέσῳ τῆς γῆς ἐπὶ τοῦ |navel, nub καθήμενος |lead forth; set out, de-  
|scribe

in a well-ordered State; for in the former they are quite useless, and in the latter there will be no difficulty in devising them; and many of them will naturally flow out of our previous regulations.

What, then, he said, is still remaining to us of the work of legislation?

Nothing to us, I replied; but to Apollo, the God of Delphi, there remains the ordering of the greatest and noblest and chiefest things of all.

Which are they? he said.

The institution of temples and sacrifices, and the entire service of gods, demigods, and heroes; also the ordering of the repositories of the dead, and the rites which have to be observed by him who would propitiate the inhabitants of the world below. These are matters of which we are ignorant ourselves, and as founders of a city we should be unwise in trusting them to any interpreter but our ancestral deity. He is the god who sits in the centre, on the navel

*vocabulary***ἀδικία** injustice, offence**δικαιοσύνη** justice**εἴπερ** if indeed**ἐλπίζω** (mid, pf) hope, expect; (act)

cause to do so (rare) ~voluptuary

**εὐδαίμων** blessed with a good genius**κτάομαι** acquire, possess**οἰκίζω** colonize, settle**ὀρθός** upright, straight; correct, just

~orthogonal

**ὀρθόω** stand up**πορίζω** bring about, provide**πότερος** which, whichever of two**ποῦ** where?**σκοπᾶω** watch, observe**σκοπέω** behold, consider**συλλαμβάνω** seize, capture;

understand ~epilepsy

**τελέεις** unblemished (victim)**τοίνυν** well, then**ὑπέχω** promise; hold out one's hand;

submit to

**φάος** φῶς (n, 3) light; salvation; (pl)

eyes ~photon

Καὶ καλῶς γ', ἔφη, λέγεις· καὶ ποιητέον οὕτω.

Ὡικισμένη μὲν τοίνυν, ἦν δ' ἐγώ, ἤδη ἄν σοι εἴη, ὦ παῖ Ἀρίστωνος, ἡ πόλις· τὸ δὲ δὴ μετὰ τοῦτο σκόπει ἐν αὐτῇ, φῶς ποθὲν πορισάμενος ἱκανόν, αὐτός τε καὶ τὸν ἀδελφὸν παρακάλει καὶ Πολέμαρχον καὶ τοὺς ἄλλους, ἐάν πως ἴδωμεν ποῦ ποτ' ἂν εἴη ἡ δικαιοσύνη καὶ ποῦ ἡ ἀδικία, καὶ τί ἀλλήλοιον διαφέρετον, καὶ πότερον δεῖ κεκτηῆσθαι τὸν μέλλοντα εὐδαίμονα εἶναι, ἐάντε λανθάνη ἐάντε μὴ πάντας θεοὺς τε καὶ ἀνθρώπους.

Οὐδὲν λέγεις, ἔφη ὁ Γλαύκων· σὺ γὰρ ὑπέσχου ζητήσῃν, ὥς οὐχ ὅσιόν σοι ὄν μὴ οὐ βοηθεῖν δικαιοσύνη εἰς δύναμιν παντὶ τρόπῳ.

Ἀληθῆ, ἔφην ἐγώ, ὑπομνήσκεις, καὶ ποιητέον μὲν γε οὕτως, χρὴ δὲ καὶ ὑμᾶς συλλαμβάνειν.

Ἀλλ', ἔφη, ποιήσομεν οὕτω.

Ἐλπίζω τοίνυν, ἦν δ' ἐγώ, εὐρήσειν αὐτὸ ὧδε. οἶμαι ἡμῖν τὴν πόλιν, εἴπερ ὀρθῶς γε ᾧκισται, τελέως ἀγαθὴν εἶναι.

Καὶ καλῶς γ', ἔφη, λέγεις· καὶ ποιητέον οὕτω.

Ὡικισμένη μὲν |well, then, δ' ἐγώ, ἤδη ἂν σοι εἴη, ὦ παῖ  
 Ἀρίστωνος, ἡ πόλις· τὸ δὲ δὴ μετὰ τοῦτο σκόπει ἐν αὐτῇ,  
 φῶς ποθὲν |bring about, ἱκανόν, αὐτός τε καὶ τὸν ἀδελφὸν  
 |provide  
 παρακάλει καὶ Πολέμαρχον καὶ τοὺς ἄλλους, ἐάν πως  
 ἴδωμεν |where? τ' ἂν εἴη ἡ |justice καὶ |where? ἀδικία,  
 καὶ τί ἀλλήλοιν διαφέρετον, καὶ |which, δεῖ κεκτῆσθαι  
 |whichever  
 τὸν μέλλοντα |blessed with a·ναι, ἐάντε λανθάνῃ ἐάντε μὴ  
 |good genius  
 πάντας θεοὺς τε καὶ ἀνθρώπους.

Οὐδὲν λέγεις, ἔφη ὁ Γλαύκων· σὺ γὰρ |promise ζητήσῃν,  
 ὥς οὐχ ὁσιόν σοι ὄν μὴ οὐ βοηθεῖν |justice εἰς δύναμιν  
 παντὶ τρόπῳ.

Ἀληθῆ, ἔφην ἐγώ, ὑπομμνήσκεις, καὶ ποιητέον μὲν γε  
 οὕτως, χρὴ δὲ καὶ ὑμᾶς |seize, capture;  
 |understand  
 Ἄλλ', ἔφη, ποιήσομεν οὕτω.

(mid, pf)|well, then, δ' ἐγώ, εὐρήσειν αὐτὸ ὧδε. οἶμαι ἡμῖν  
 hope,  
 expect;  
 (act) πόλιν, |if indeed θῶς γε |colonize, |unblemished (victim) ι.  
 cause to |settle  
 do so  
 (rare)

of the earth, and he is the interpreter of religion to all mankind.

You are right, and we will do as you propose.

But where, amid all this, is justice? son of Ariston, tell me where. Now that our city has been made habitable, light a candle and search, and get your brother and Polemarchus and the rest of our friends to help, and let us see where in it we can discover justice and where injustice, and in what they differ from one another, and which of them the man who would be happy should have for his portion, whether seen or unseen by gods and men.

Nonsense, said Glaucon: did you not promise to search yourself, saying that for you not to help justice in her need would be an impiety?

I do not deny that I said so, and as you remind me, I will be as good as my word; but you must join.

We will, he replied.

Well, then, I hope to make the discovery in this way: I mean to begin with the assumption that our State, if rightly ordered, is perfect.

That is most certain.

And

*vocabulary***ἀνδρεία** courage**ἀνδρεῖος** of a man, manly**γνωρίζω** make known, discover**δῆλος** visible, conspicuous**ὀρθός** upright, straight; correct, just

~orthogonal

**ὀρθόω** stand up**οὐκοῦν** not so?; and so**σοφός** skilled, clever, wise**σώφρων** sensible, prudent ~frenzy**τέσσαρες** four ~trapezoid**τοίνυν** well, then**ὑπολείπω** leave as a leftover; leave a person behind ~eclipse**ὑπόλοιπος** left over**ὡσαύτως** in the same way

Ἀνάγκη γ', ἔφη.

Δῆλον δὴ ὅτι σοφὴ τ' ἐστὶ καὶ ἀνδρεία καὶ σώφρων καὶ  
δικαία.

Δῆλον.

Οὐκοῦν ὅτι ἂν αὐτῶν εὕρωμεν ἐν αὐτῇ, τὸ ὑπόλοιπον ἔσται  
τὸ οὐχ ἡύρημένον;

Τί μὴν;

Ὡσπερ τοίνυν ἄλλων τινῶν τεττάρων, εἰ ἔν τι ἐζητοῦμεν  
αὐτῶν ἐν ὁτῶοιν, ὁπότε πρῶτον ἐκεῖνο ἔγνωμεν, ἱκανῶς  
ἂν εἶχεν ἡμῖν, εἰ δὲ τὰ τρία πρότερον ἐγνωρίσαμεν, αὐτῷ  
ἂν τούτῳ ἐγνώριστο τὸ ζητούμενον· δῆλον γὰρ ὅτι οὐκ  
ἄλλο ἔτι ἦν ἢ τὸ ὑπολειφθέν.

Ὅρθῶς, ἔφη, λέγεις.

Οὐκοῦν καὶ περὶ τούτων, ἐπειδὴ τέτταρα ὄντα τυγχάνει,  
ῥασαύτως ζητητέον;

Δῆλα

δῆ.



Ἀνάγκη γ', ἔφη.

|visible, <sup>εἰ</sup> τι |skilled, <sup>τι</sup> καὶ ἀνδρεία καὶ |sensible, καὶ  
|conspicuous |clever, wise |prudent  
δικαία.

|visible,  
|conspicuous

|not so?; and so αὐτῶν εὕρωμεν ἐν αὐτῇ, τὸ |left over ἔσται  
τὸ οὐχ ἡύρημένον;

Τί μήν;

Ὡσπερ |well, then ἑλῶν τινῶν |four , εἰ ἔν τι ἐζητοῦμεν  
αὐτῶν ἐν ὁτῶοῦν, ὁπότε πρῶτον ἐκείνο ἔγνωμεν, ἱκανῶς  
ἂν εἶχεν ἡμῖν, εἰ δὲ τὰ τρία πρότερον |make known, discover  
ἂν τούτῳ |make known, discover ἴμενον· |visible, ὅτι οὐκ  
ἄλλο ἔτι ἦν ἢ τὸ |leave (food, person)

Ὅρθως, ἔφη, λέγεις.

|not so?; and so -ρι τούτων, ἐπειδὴ |four ὄντα τυγχάνει,  
|in the same way, ἔον;

|visible,  
|conspicuous

δῆ.

being perfect, is therefore wise and valiant and temperate and just.

That is likewise clear.

And whichever of these qualities we find in the State, the one which is not found will be the residue?

Very good.

If there were four things, and we were searching for one of them, wherever it might be, the one sought for might be known to us from the first, and there would be no further trouble; or we might know the other three first, and then the fourth would clearly be the one left.

Very true, he said.

And is not a similar method to be pursued about the virtues, which

*vocabulary***ἄτοπος** strange, unnatural, disgusting**δῆλος** visible, conspicuous**διέρχομαι** pierce, traverse**ἐπιστήμη** skill, knowledge**εὐβουλος** prudent, wise**κατάδηλος** manifest, visible**ναί** yea**οὐδαμὸς** not anyone**παντοδαπῆς** of every kind, manifold**παντοδαπός** of every kind, manifold**προσρέω** stream in**σοφία** skill; wisdom ~sophistry**σοφός** skilled, clever, wise**τέκτων** (f) skilled worker ~technician

Καὶ μὲν δὴ πρῶτόν γέ μοι δοκεῖ ἐν αὐτῷ κατάδηλον εἶναι  
ἡ σοφία· καί τι ἄτοπον περὶ αὐτὴν φαίνεται.

Τί; ἢ δ' ὅς.

Σοφὴ μὲν τῷ ὄντι δοκεῖ μοι ἡ πόλις εἶναι ἣν διήλθομεν·  
εὐβουλος γάρ, οὐχί;

Ναί.

Καὶ μὴν τοῦτό γε αὐτό, ἡ εὐβουλία, δῆλον ὅτι ἐπιστήμη  
τίς ἐστιν· οὐ γάρ που ἀμαθία γε ἀλλ' ἐπιστήμη εὖ  
βουλεύονται.

Δῆλον.

Πολλαὶ δέ γε καὶ παντοδαπαὶ ἐπιστήμαι ἐν τῇ πόλει εἰσίν.

Πῶς γὰρ οὐ;

Ἄρ' οὖν διὰ τὴν τῶν τεκτόνων ἐπιστήμην σοφὴ καὶ  
εὐβουλος ἡ πόλις προσρητέα;

Οὐδαμῶς, ἔφη, διὰ γε ταύτην, ἀλλὰ τεκτονική.

Καὶ μὲν δὴ πρῶτόν γέ μοι δοκεῖ ἐν αὐτῷ |manifest, εἶναι  
|visible

ἡ σοφία· καὶ τι |strange, unnatural- ὑτὴν φαίνεται.  
|ral, disgusting

Τί; ἦ δ' ὅς.

|skilled, ἔν τῷ ὄντι δοκεῖ μοι ἡ πόλις εἶναι ἦν |pierce,  
|clever, wise |traverse

|prudent, wise, οὐχί;

|yea .

Καὶ μὴν τοῦτό γε αὐτό, ἡ εὐβουλία, |visible, ἔν |skill,  
|conspicuous |knowledge

τίς ἐστίν· οὐ γάρ που ἀμαθία γε ἀλλ' |skill, εὔ  
|knowledge

βουλεύονται.

|visible,  
|conspicuous

Πολλαὶ δέ γε καὶ παντοδαπαὶ |skill, ἐν τῇ πόλει εἰσίν.  
|knowledge

Πῶς γὰρ οὐ;

Ἄρ' οὖν διὰ τὴν τῶν |worker |skill, |skilled, ἔν  
|knowledge |clever, wise

|prudent, wise πόλις προσρητέα;

|not anyone, ἔφη, διὰ γε ταύτην, ἀλλὰ τεκτονική.

are also four in number?

Clearly.

First among the virtues found in the State, wisdom comes into view, and in this I detect a certain peculiarity.

What is that?

The State which we have been describing is said to be wise as being good in counsel?

Very true.

And good counsel is clearly a kind of knowledge, for not by ignorance, but by knowledge, do men counsel well?

Clearly.

And the kinds of knowledge in a State are many and diverse?

Of course.

There is the knowledge of the carpenter; but is that the sort of knowledge which gives a city the title of wise and good in counsel?

Certainly not; that would only give a city the reputation of skill in carpentering.

Then a city is not to be called wise because

*vocabulary***ἄρτι** at the same time**βέλτιστος** best, noblest**γένεσις** -εως (f) source, origin ~genus**ἐπιστήμη** skill, knowledge**ξύλινος** wooden**οἰκίζω** colonize, settle**ὁμιλέω** (i) associate with ~homily**σκευή** equipment**σκεῦος** -εος (n, 3) thing, tool, vessel**σκευόω** prepare, collect**σοφός** skilled, clever, wise

Οὐκ ἄρα διὰ τὴν ὑπὲρ τῶν ξυλίνων σκευῶν ἐπιστήμην,  
βουλευομένη ὥς ἂν ἔχοι βέλτιστα, σοφὴ κλητέα πόλις.

Οὐ μέντοι.

Τί δέ; τὴν ὑπὲρ τῶν ἐκ τοῦ χαλκοῦ ἢ τινα ἄλλην τῶν  
τοιούτων;

Οὐδ' ἠντινοῦν, ἔφη.

Οὐδὲ τὴν ὑπὲρ τοῦ καρποῦ τῆς γενέσεως ἐκ τῆς γῆς, ἀλλὰ  
γεωργική.

Δοκεῖ μοι.

Τί δ'; ἦν δ' ἐγώ· ἔστι τις ἐπιστήμη ἐν τῇ ἄρτι ὑφ' ἡμῶν  
οἰκισθείσῃ παρά τισι τῶν πολιτῶν, ἥ οὐχ ὑπὲρ τῶν ἐν  
τῇ πόλει τινὸς βουλεύεται, ἀλλ' ὑπὲρ αὐτῆς ὅλης, ὅντινα  
τρόπον αὐτὴ τε πρὸς αὐτὴν καὶ πρὸς τὰς ἄλλας πόλεις  
ἄριστα ὁμιλοῖ;

Ἦστι μέντοι.

Τίς, ἔφην ἐγώ, καὶ ἐν τίσιν;



Οὐκ ἄρα διὰ τὴν ὑπὲρ τῶν |wooden σκευῶν |skill,  
|knowledge

βουλευομένη ὡς ἂν ἔχοι |best, |skilled, ... , ἑα πόλιν.  
|noblest |clever, wise

Οὐ μέντοι.

Τί δέ; τὴν ὑπὲρ τῶν ἐκ τοῦ χαλκοῦ ἢ τινα ἄλλην τῶν  
τοιούτων;

Οὐδ' ἠντινοῦν, ἔφη.

Οὐδὲ τὴν ὑπὲρ τοῦ καρποῦ τῆς |source, ἐκ τῆς γῆς, ἀλλὰ  
|origin  
γεωργική.

Δοκεῖ μοι.

Τί δ'; ἦν δ' ἐγώ· ἔστι τις |skill, ἐν τῇ |at the same time  
|knowledge  
|colonize, παρά τισι τῶν πολιτῶν, ἥ οὐχ ὑπὲρ τῶν ἐν  
|settle  
τῇ πόλει τινὸς βουλεύεται, ἀλλ' ὑπὲρ αὐτῆς ὅλης, ὅντινα  
τρόπον αὐτὴ τε πρὸς αὐτὴν καὶ πρὸς τὰς ἄλλας πόλεις  
ἄριστα |associate with

Ἔστι μέντοι.

Τίς, ἔφην ἐγώ, καὶ ἐν τίσιν;

possessing a knowledge which counsels for the best about wooden implements?

Certainly not.

Nor by reason of a knowledge which advises about brazen pots, I said, nor as possessing any other similar knowledge?

Not by reason of any of them, he said.

Nor yet by reason of a knowledge which cultivates the earth; that would give the city the name of agricultural?

Yes.

Well, I said, and is there any knowledge in our recently-founded State among any of the citizens which advises, not about any particular thing in the State, but about the whole, and considers how a State can best deal with itself and with other States?

There certainly is.

And what is this knowledge, and among whom is it found? I asked.

It is the knowledge of the guardians, he replied,

*vocabulary*

**ἀληθινός** honest, genuine  
**ἔνιμι** be in ~ion  
**ἐνίημι** put in; motivate ~jet  
**ἐπιστήμη** skill, knowledge  
**εὐβουλος** prudent, wise  
**οἰκίζω** colonize, settle  
**ὀνομάζω** to address, name ~name  
**οὐχοῦν** not so?; and so  
**πότερος** which, whichever of two  
**προίστημι** put forward; (+gen) be

head of, guard ~station  
**προσαγορεύω** address, call by name  
**προσήχω** belong to, it beseems  
**σοφός** skilled, clever, wise  
**τέλεος** finished  
**φύλαξ** -χος (m) guard; sentry  
 ~phylactery  
**φύσις** -εως (f) nature (of a thing)  
 ~physics  
**φύω** produce, beget; clasp ~physics

Αὕτη, ἥ δ' ὅς, ἡ φυλακική, καὶ ἐν τούτοις τοῖς ἄρχουσιν  
οὓς νυνδὴ τελέους φύλακας ὠνομάζομεν.

Διὰ ταύτην οὖν τὴν ἐπιστήμην τί τὴν πόλιν  
προσαγορεύεις;

Εὐβουλον, ἔφη, καὶ τῷ ὄντι σοφὴν.

Πότερον οὖν, ἦν δ' ἐγώ, ἐν τῇ πόλει οἶει ἡμῖν χαλκέας  
πλείους ἐνέσεσθαι ἢ τοὺς ἀληθινοὺς φύλακας τούτους;

Πολύ, ἔφη, χαλκέας.

Οὐκοῦν, ἔφην, καὶ τῶν ἄλλων ὅσοι ἐπιστήμας ἔχοντες  
ὀνομάζονται τινες εἶναι, πάντων τούτων οὗτοι ἂν εἶεν  
ὀλίγιστοι;

Πολύ γε.

Τῷ συμκροτάτῳ ἄρα ἔθνει καὶ μέρει ἐαυτῆς καὶ τῇ ἐν  
τούτῳ ἐπιστήμῃ, τῷ προεστῶτι καὶ ἄρχοντι, ὅλη σοφὴ  
ἂν εἴη κατὰ φύσιν οἰκισθεῖσα πόλις· καὶ τοῦτο, ὡς ἔοικε,  
φύσει ὀλίγιστον γίγνεται γένος, ᾧ προσήκει ταύτης

Αὕτη, ἣ δ' ὅς, ἡ φυλακική, καὶ ἐν τούτοις τοῖς ἄρχουσιν

οὓς νυνδῇ |finished |guard; |to address, name  
|sentry

Διὰ ταύτην οὖν τὴν |skill, τί τὴν πόλιν  
|knowledge

|address, call by,  
|name

|prudent, wise ἤ, καὶ τῷ ὄντι |skilled,  
|clever, wise

|which, οὖν, ἣν δ' ἐγώ, ἐν τῇ πόλει οἶε ἡμῖν χαλκείας  
|whichever

πλείους ἐνέσσεσθαι ἢ τοὺς |honest, |guard; τούτους;  
|genuine |sentry

Πολύ, ἔφη, χαλκείας.

|not so?; and ἄ, so , καὶ τῶν ἄλλων ὅσοι |skill, ἔχοντες  
|knowledge

|to address, name ..ες εἶναι, πάντων τούτων οὗτοι ἂν εἶεν

ὀλίγιστοι;

Πολύ γε.

Τῷ σμικροτάτῳ ἄρα ἔθνει καὶ μέρει ἐαυτῆς καὶ τῇ ἐν

τούτῳ |skill, , τῷ προεστῶτι καὶ ἄρχοντι, ὅλη |skilled,  
|knowledge |clever, wise

ἂν εἴη κατὰ φύσιν |colonize, πόλιν· καὶ τοῦτο, ὡς ἔοικε,  
|settle

φύσει ὀλίγιστον γίγνεται γένος, ᾧ |belong to, ταύτης  
|it beseems

and is found among those whom we were just now describing as perfect guardians.

And what is the name which the city derives from the possession of this sort of knowledge?

The name of good in counsel and truly wise.

And will there be in our city more of these true guardians or more smiths?

The smiths, he replied, will be far more numerous.

Will not the guardians be the smallest of all the classes who receive a name from the profession of some kind of knowledge?

Much the smallest.

And so by reason of the smallest part or class, and of the knowledge which resides in this presiding and ruling part of itself, the whole State, being thus constituted according to nature, will be wise; and

*vocabulary***ἀνδρεία** courage**ἀνδρεῖος** of a man, manly**ἀποβλέπω** stare at, adore**γούν** at least then**δειλός** wretched, poor, cowardly

~Deimos

**ἐπιστήμη** skill, knowledge**ἰδρύω** establish**ὅπου** where**σοφία** skill; wisdom ~sophistry**στρατεύω** make an expedition, war,  
campaign ~strategy**τέσσαρες** four ~trapezoid**τοῖος** such

τῆς ἐπιστήμης μεταλαγχάνειν ἣν μόνην δεῖ τῶν ἄλλων  
ἐπιστημῶν σοφίαν καλεῖσθαι.

Ἀληθέστατα, ἔφη, λέγεις.

Τοῦτο μὲν δὴ ἐν τῶν τεττάρων οὐκ οἶδα ὄντινα τρόπον  
ἠύρηκαμεν, αὐτό τε καὶ ὅπου τῆς πόλεως ἴδρυται.

Ἐμοὶ γοῦν δοκεῖ, ἔφη, ἀποχρώντως ἠύρησθαι.

Ἀλλὰ μὴν ἀνδρεία γε αὐτή τε καὶ ἐν ᾧ κεῖται τῆς πόλεως,  
δι' ὃ τοιαύτη κλητέα ἢ πόλις, οὐ πάνυ χαλεπὸν ἰδεῖν.

Πῶς δὴ;

Τίς ἄν, ἦν δ' ἐγώ, εἰς ἄλλο τι ἀποβλέψας ἢ δειλὴν  
ἢ ἀνδρείαν πόλιν εἴποι ἄλλ' ἢ εἰς τοῦτο τὸ μέρος ὃ  
προπολεμῇ τε καὶ στρατεύεται ὑπὲρ αὐτῆς;

Οὐδ' ἂν εἷς, ἔφη, εἰς ἄλλο τι.

Οὐ γὰρ οἶμαι, εἶπον, οἷ γε ἄλλοι ἐν αὐτῇ ἢ δειλοὶ ἢ ἀνδρεῖοι  
ὄντες κύριοι ἂν εἶεν ἢ τοίαν αὐτὴν εἶναι ἢ τοίαν.

Οὐ

γάρ.



τῆς |skill, μεταλαγχάνειν ἣν μόνην δεῖ τῶν ἄλλων  
|knowledge

|skill, |skill; καλεῖσθαι.  
|knowledge |wisdom

Ἀληθέστατα, ἔφη, λέγεις.

Τοῦτο μὲν δὴ ἐν τῶν |four οὐκ οἶδα ὅντινα τρόπον

ἡγρήκαμεν, αὐτό τε καὶ |where τῆς πόλεως |establish.

Ἐμοὶ |at least then, ἔφη, ἀποχρώντως ἡγρήσθαι.

Ἀλλὰ μὴν ἀνδρεία γε αὕτη τε καὶ ἐν ᾧ κέεται τῆς πόλεως,

δι' ὃ τοιαύτη κλητέα ἡ πόλις, οὐ πάνυ χαλεπὸν ἰδεῖν.

Πῶς δὴ;

Τίς ἄν, ἣν δ' ἐγώ, εἰς ἄλλο τι |stare at, adore ᾧ, |wretched

ἣ ἀνδρείαν πόλιν εἵποι ἀλλ' ἣ εἰς τοῦτο τὸ μέρος ὃ

προπολεμεῖ τε καὶ |make an expedition, αὐτῆς;  
|war, campaign

Οὐδ' ἂν εἰς, ἔφη, εἰς ἄλλο τι.

Οὐ γὰρ οἶμαι, εἶπον, οἷ γε ἄλλοι ἐν αὐτῇ ἣ |wretched, |of a man, manly

ὄντες κύριοι ἂν εἶεν ἣ |such αὐτὴν εἶναι ἣ |such .

Οὐ

γάρ.

this, which has the only knowledge worthy to be called wisdom, has been ordained by nature to be of all classes the least.

Most true.

Thus, then, I said, the nature and place in the State of one of the four virtues has somehow or other been discovered.

And, in my humble opinion, very satisfactorily discovered, he replied.

Again, I said, there is no difficulty in seeing the nature of courage, and in what part that quality resides which gives the name of courageous to the State.

How do you mean?

Why, I said, every one who calls any State courageous or cowardly, will be thinking of the part which fights and goes out to war on the State's behalf.

No one, he replied, would ever think of any other.

The rest of the citizens may be courageous or may be cowardly, but their courage or cowardice will not, as I conceive, have the effect of making the city either the one or the other.

Certainly not.

The city will be courageous in virtue

*vocabulary*

**ἀνδρεία** courage  
**ἀνδρεῖος** of a man, manly  
**βαφή** tempering, edge; dye  
**διασώζω** preserve through  
**ἐκβάλλω** throw out, fell, let fall  
 ~ballistic  
**ἐπειδάν** when, after  
**ἐπιθυμία** (ῥ) desire, thing desired

**ἡδονή** pleasure  
**λύπη** distress  
**νομοθέτης** -ου (m, 1) lawgiver  
**οὐκοῦν** not so?; and so  
**παιδεία** child-rearing, education  
**παραγγέλλω** transmit; order, summon,  
 recommend, encourage  
**ποῖος** what kind  
**σωτηρία** saving, preservation

Καὶ ἀνδρεία ἄρα πόλις μέρει τινὶ ἐαυτῆς ἐστι, διὰ τὸ ἐν ἐκείνῳ ἔχειν δύναμιν τοιαύτην ἥ διὰ παντὸς σώσει τὴν περὶ τῶν δεινῶν δόξαν, ταῦτά τε αὐτὰ εἶναι καὶ τοιαῦτα, ἃ τε καὶ οἶα ὁ νομοθέτης παρήγγελλεν ἐν τῇ παιδείᾳ. ἢ οὐ τοῦτο ἀνδρείαν καλεῖς;

Οὐ πάννυ, ἔφη, ἔμαθον ὁ εἶπες, ἀλλ' αὐθις εἰπέ.

Σωτηρίαν ἔγωγ', εἶπον, λέγω τινὰ εἶναι τὴν ἀνδρείαν.

Ποίαν δὴ σωτηρίαν;

Τὴν τῆς δόξης τῆς ὑπὸ νόμου διὰ τῆς παιδείας γεγονυίας περὶ τῶν δεινῶν ἃ τέ ἐστι καὶ οἶα· διὰ παντὸς δὲ ἔλεγον αὐτῆς σωτηρίαν τὸ ἔν τε λύπαις ὄντα διασώζεσθαι αὐτὴν καὶ ἐν ἡδοναῖς καὶ ἐν ἐπιθυμίαις καὶ ἐν φόβοις καὶ μὴ ἐκβάλλειν. ᾧ δέ μοι δοκεῖ ὅμοιον εἶναι ἐθέλω ἀπεικάζειν, εἰ βούλει.

Ἀλλὰ βούλομαι.

Οὐκοῦν οἶσθα, ἦν δ' ἐγώ, ὅτι οἱ βαφῆς, ἐπειδὴν

Καὶ ἀνδρεία ἄρα πόλις μέρει τινὶ ἐαυτῆς ἐστι, διὰ τὸ ἐν  
 ἐκείνῳ ἔχειν δύναμιν τοιαύτην ἥ διὰ παντὸς σώσει τὴν  
 περὶ τῶν δεινῶν δόξαν, ταῦτά τε αὐτὰ εἶναι καὶ τοιαῦτα,  
 ἃ τε καὶ οἶα ὁ |lawgiver |transmit; order, 'sum-|child-rearing, 'mon, recommend, en-|education  
 τοῦτο ἀνδρείαν καλεῖς; |courage

Οὐ πάννυ, ἔφη, ἔμαθον ὁ εἶπες, ἀλλ' αὖθις εἰπέ.

|saving, preservat<sup>on</sup> |ἵπον, λέγω τινὰ εἶναι τὴν ἀνδρείαν.

|what kind<sup>l</sup> |saving, preservation

Τὴν τῆς δόξης τῆς ὑπὸ νόμου διὰ τῆς |child-rearing, , ονυίας  
 |education  
 περὶ τῶν δεινῶν ἃ τέ ἐστι καὶ οἶα· διὰ παντὸς δὲ ἔλεγον  
 αὐτῆς |saving, preservat<sup>ion</sup> - |distress ὄντα |preserve αὐτὴν  
 |through  
 καὶ ἐν |pleasure καὶ ἐν ἐπιθυμίαις καὶ ἐν φόβοις καὶ μὴ  
 |throw out, ᾧ δέ μοι δοκεῖ ὅμοιον εἶναι ἐθέλω ἀπεικάσαι,  
 |fell, let fall  
 εἰ βούλει.

Ἀλλὰ βούλομαι.

|not so?; and so, ἣν δ' ἐγώ, ὅτι οἱ βαφῆς, |when,  
 |after

of a portion of herself which preserves under all circumstances that opinion about the nature of things to be feared and not to be feared in which our legislator educated them; and this is what you term courage.

I should like to hear what you are saying once more, for I do not think that I perfectly understand you.

I mean that courage is a kind of salvation.

Salvation of what?

Of the opinion respecting things to be feared, what they are and of what nature, which the law implants through education; and I mean by the words 'under all circumstances' to intimate that in pleasure or in pain, or under the influence of desire or fear, a man preserves, and does not lose this opinion. Shall I give you an illustration?

If you please.

You know, I said, that dyers, when

*vocabulary*

**ἄνευ** away from; not having; not  
 needing ~Sp. sin  
**ἄνθος** flower  
**ἀφαιρέω** take away ~heresy  
**βάπτω** submerge ~baptize  
**βαφή** tempering, edge; dye  
**γέλοιος** laughable; joking  
**ἐκλέγω** pick, single out  
**ἐπιτήδειος** fit, suitable  
**ἔριον** wool ~Eriogonum  
**θεραπεύω** help, serve ~therapy  
**λευκός** white ~light  
**μηχανάομαι** build, contrive  
 ~mechanism

**μουσική** art, music  
**παιδεύω** raise; train  
**παρασκευή** preparation  
**προπαρασκευάζω** prepare  
**στρατιώτης** -ου (m, 1) soldier,  
 mercenary ~strategy  
**τοίνυν** well, then  
**τροφή** food, upkeep ~atrophy  
**ὑπολαμβάνω** take under one's  
 support, seize; speak up; imagine  
 ~epilepsy  
**φύσις** -εως (f) nature (of a thing)  
 ~physics  
**φύω** produce, beget; clasp ~physics  
**χρῶμα** -τος (n, 3) color

βουληθῶσι βάψαι ἔρια ὥστ' εἶναι ἀλουργά, πρῶτον μὲν ἐκλέγονται ἐκ τοσούτων χρωμάτων μίαν φύσιν τὴν τῶν λευκῶν, ἔπειτα προπαρασκευάζουσιν, οὐκ ὀλίγη παρασκευῇ θεραπεύσαντες ὅπως δέξεται ὅτι μάλιστα τὸ ἄνθος, καὶ οὕτω δὴ βάπτουσι. καὶ ὁ μὲν ἂν τούτῳ τῷ τρόπῳ βαφῇ, δευσοποιὸν γίγνεται τὸ βαφέν, καὶ ἡ πλύσις οὐτ' ἄνευ ῥυμμάτων οὔτε μετὰ ῥυμμάτων δύναται αὐτῶν τὸ ἄνθος ἀφαιρεῖσθαι· ἃ δ' ἂν μή, οἶσθα οἷα δὴ γίγνεται, ἐάντε τις ἄλλα χρώματα βάπτῃ ἐάντε καὶ ταῦτα μὴ προθεραπύσας.

Οἶδα, ἔφη, ὅτι καὶ ἔκπλυτα καὶ γελοῖα.

Τοιοῦτον τοίνυν, ἦν δ' ἐγώ, ὑπόλαβε κατὰ δύναμιν ἐργάζεσθαι καὶ ἡμᾶς, ὅτε ἐξελεγόμεθα τοὺς στρατιώτας καὶ ἐπαιδεύομεν μουσικῇ καὶ γυμναστικῇ· μηδὲν οἷον ἄλλο μηχανᾶσθαι ἢ ὅπως ἡμῖν ὅτι κάλλιστα τοὺς νόμους πεισθέντες δέξοιντο ὥσπερ βαφὴν, ἵνα δευσοποιὸς αὐτῶν ἡ δόξα γίγνοιτο καὶ περὶ δεινῶν καὶ περὶ τῶν ἄλλων διὰ τὸ τὴν τε φύσιν καὶ τὴν τροφὴν ἐπιτηδεῖαν ἐσχηκέναι,



βουληθῶσι |sub-merge |wool ὥστ' εἶναι ἀλουργά, πρῶτον  
 μὲν |pick, out single ἐκ τοσοῦτων |color μίαν φύσιν τὴν  
 τῶν |white , ἔπειτα |prepare , οὐκ ὀλίγη  
 |preparation |help, serve ὅπως δέξεται ὅτι μάλιστα τὸ  
 |flower , καὶ οὕτω δὴ |submerge . καὶ ὁ μὲν ἂν τούτῳ τῷ  
 τρόπῳ |tempering, edge; dye , ἴγνεται τὸ βαφέν, καὶ ἡ πλύσις  
 οὗτ' |away from; not having; not needing μετὰ ῥυμμάτων δύναται αὐτῶν  
 τὸ |flower |take away ἃ δ' ἂν μή, οἶσθα οἷα δὴ γίγνεται,  
 ἐάντε τις ἄλλα |color βάπτῃ ἐάντε καὶ ταῦτα μὴ  
 προθεραπεύσας.

Οἶδα, ἔφη, ὅτι καὶ ἔκπλυτα καὶ |laughable;  
 |joking  
 Τοιοῦτον |well, then ἦν δ' ἐγώ, |take under one's support, seize; speak up;  
 |imagine  
 ἐργάζεσθαι καὶ ἡμᾶς, ὅτε |pick, out single τοὺς |soldier,  
 |mercenary  
 καὶ |raise; train |art, music καὶ γυμναστικῇ· μηδὲν οἷον  
 ἄλλο |build, contrive ἢ ὅπως ἡμῖν ὅτι κάλλιστα τοὺς νόμους  
 πεισθέντες δέξοιντο ὥσπερ |tempering, edge; dye . μὲν αὐτῶν  
 ἡ δόξα γίγνοιτο καὶ περὶ δεινῶν καὶ περὶ τῶν ἄλλων διὰ  
 τὸ τὴν τε φύσιν καὶ τὴν |food, |fit, suitable ἐσχηκέναι,  
 |upkeep

they want to dye wool for making the true sea-purple, begin by selecting their white colour first; this they prepare and dress with much care and pains, in order that the white ground may take the purple hue in full perfection. The dyeing then proceeds; and whatever is dyed in this manner becomes a fast colour, and no washing either with lyes or without them can take away the bloom. But, when the ground has not been duly prepared, you will have noticed how poor is the look either of purple or of any other colour.

Yes, he said; I know that they have a washed-out and ridiculous appearance.

Then now, I said, you will understand what our object was in selecting our soldiers, and educating them in music and gymnastic; we were contriving influences which would prepare them to take the dye of the laws in perfection, and the colour of their opinion about dangers and of every other opinion was to be indelibly fixed by their nurture and

*vocabulary*

**ἀνδρεία** courage  
**ἀνδρεῖος** of a man, manly  
**ἄνευ** away from; not having; not  
 needing ~Sp. sin  
**ἀποδείκνυμι** (ῶ) show, point out;  
 appoint; (mid) declare  
**ἀποδέχομαι** accept ~doctrine  
**βαφή** tempering, edge; dye  
**δικαιοσύνη** justice  
**δράω** do, accomplish  
**ἐκπλύνω** (ῶ) wash dirt out; wash  
 thoroughly  
**ἐπιθυμία** (ῶ) desire, thing desired

**ζήτησις** -εως (f) search, inquiry  
**ἡδονή** pleasure  
**θηριώδης** savage, wild  
**κονία** dust  
**κόνιος** dust  
**λύπη** distress  
**νόμιμος** customary, legal, natural  
**ὀρθός** upright, straight; correct, just  
 ~orthogonal  
**ὀρθόω** stand up  
**παιδεία** child-rearing, education  
**σωτηρία** saving, preservation  
**τοῖνυν** well, then

καὶ μὴ αὐτῶν ἐκπλύναι τὴν βαφὴν τὰ ρύμματα ταῦτα,  
 δεινὰ ὄντα ἐκκλύζειν, ἣ τε ἡδονή, παντὸς χαλεστραίου  
 δεινότερα οὔσα τοῦτο δρᾶν καὶ κονίας, λύπη τε καὶ φόβος  
 καὶ ἐπιθυμία, παντὸς ἄλλου ρύμματος. τὴν δὲ τοιαύτην  
 δύναμιν καὶ σωτηρίαν διὰ παντὸς δόξης ὀρθῆς τε καὶ  
 νομίμου δεινῶν τε πέρι καὶ μὴ ἀνδρείαν ἔγωγε καλῶ καὶ  
 τίθεμαι, εἰ μὴ τι σὺ ἄλλο λέγεις.

Ἄλλ' οὐδέν, ἦ δ' ὅς, λέγω· δοκεῖς γάρ μοι τὴν ὀρθὴν δόξαν  
 περὶ τῶν αὐτῶν τούτων ἄνευ παιδείας γεγονυῖαν, τὴν τε  
 θηριώδη καὶ ἀνδραποδώδη, οὔτε πάνν νόμιμον ἡγεῖσθαι,  
 ἄλλο τέ τι ἢ ἀνδρείαν καλεῖν.

Ἀληθέστατα, ἦν δ' ἐγώ, λέγεις.

Ἀποδέχομαι τοίνυν τοῦτο ἀνδρείαν εἶναι.

Καὶ γὰρ ἀποδέχου, ἦν δ' ἐγώ, πολιτικὴν γε, καὶ ὀρθῶς  
 ἀποδέξῃ· αὐτὸς δὲ περὶ αὐτοῦ, ἐὰν βούλῃ, ἔτι κάλλιον  
 δίμην. νῦν γὰρ σὺ τοῦτο ἐζητοῦμεν, ἀλλὰ δικαιοσύνην·  
 πρὸς οὖν τὴν ἐκείνου ζήτησιν, ὥς ἐγῶμαι, ἱκανῶς ἔχει.

καὶ μὴ αὐτῶν |wash dirt out; tempering, edgē; dye. ∴ ταῦτα,  
 |wash thoroughly  
 δεινὰ ὄντα ἐκκλύζειν, ἣ τε |pleasure παντὸς χαλεστραίου  
 δεινότερα οὔσα τοῦτο |do, accomplish 'ις, |distress ∴ καὶ φόβος  
 καὶ ἐπιθυμία, παντὸς ἄλλου ρύμματος. τὴν δὲ τοιαύτην  
 δύναμιν καὶ |saving, preservation ∴ πρὸς δόξης |upright, straight;  
 |correct, just  
 |customary, ∴ ὧν τε περί καὶ μὴ ἀνδρείαν ἔγωγε καλῶ καὶ  
 |legal, natural  
 τίθεται, εἰ μὴ τι σὺν ἄλλο λέγεις.

Ἄλλ' οὐδέν, ἣ δ' ὅς, λέγω· δοκεῖς γάρ μοι τὴν |upright, ∴ straight; correct,  
 |just  
 περὶ τῶν αὐτῶν τούτων |away |child-rearing, ∴ οὐνῶν, τὴν τε  
 |from; |education  
 |savage, wild ∴ ἀνδραποδῶν, οὔτε πάντ' |customary, ∴ ἴσθαι,  
 |not hav- |legal, natural  
 |ing;  
 ἄλλο τέ τι ἢ ἀνδρείαν καλῶν, |not  
 |need-  
 |ing  
 Ἀληθέστατα, ἣν δ' ἐγώ, λέγεις.

|accept |well, then ∴ ὅτο ἀνδρείαν εἶναι.

Καὶ γὰρ |accept , ἣν δ' ἐγώ, πολιτικὴν γε, καὶ ὀρθῶς  
 ἀποδέξῃ· αὐθις δὲ περὶ αὐτοῦ, ἐὰν βούλῃ, ἔτι κάλλιον  
 δίμεν. νῦν γὰρ οὐ τοῦτο ἐζητοῦμεν, ἀλλὰ |justice  
 πρὸς οὖν τὴν ἐκείνου |search, , ὥς ἐγῶμαι, ἱκανῶς ἔχει.  
 |inquiry

training, not to be washed away by such potent lyes as pleasure—mightier agent far in washing the soul than any soda or lye; or by sorrow, fear, and desire, the mightiest of all other solvents. And this sort of universal saving power of true opinion in conformity with law about real and false dangers I call and maintain to be courage, unless you disagree.

But I agree, he replied; for I suppose that you mean to exclude mere uninstructed courage, such as that of a wild beast or of a slave—this, in your opinion, is not the courage which the law ordains, and ought to have another name.

Most certainly.

Then I may infer courage to be such as you describe?

Why, yes, said I, you may, and if you add the words ‘of a citizen,’ you will not be far wrong;—hereafter, if you like, we will carry the examination further, but at present we are seeking not for courage but justice; and for the purpose of our

*vocabulary***ἄρμονία** fastener; agreement

~harmony

**δικαιοσύνη** justice**εἴπερ** if indeed**ἐντεῦθεν** thence**ἐπισκέπτομαι** look upon, inspect**ἐπισκοπέω** look upon, inspect**κατείδον** look upon**μηκέτι** no more**πραγματεύομαι** work at**προσέοικα** resemble**σκεπτέος** thing to consider, one who must consider**σκέπτομαι** look, look at, watch

~skeptic

**σκοπάω** watch, observe**σκοπέω** behold, consider**σωφροσύνη** discretion, moderation**τοίνυν** well, then**χαρίζομαι** gratify ~charisma

Ἀλλὰ καλῶς, ἔφη, λέγεις.

Δύο μὴν, ἦν δ' ἐγώ, ἔτι λοιπὰ ἃ δεῖ κατιδεῖν ἐν τῇ πόλει, ἥ τε σωφροσύνη καὶ οὗ δὴ ἔνεκα πάντα ζητοῦμεν, δικαιοσύνη.

Πάνυ μὲν οὖν.

Πῶς οὖν ἂν τὴν δικαιοσύνην εὕροιμεν, ἵνα μηκέτι πραγματευώμεθα περὶ σωφροσύνης;

Ἐγὼ μὲν τοῖνυν, ἔφη, οὔτε οἶδα οὔτ' ἂν βουλοίμην αὐτὸ πρότερον φανῆναι, εἴπερ μηκέτι ἐπισκεψόμεθα σωφροσύνην· ἀλλ' εἰ ἔμοιγε βούλει χαρίζεσθαι, σκόπει πρότερον τοῦτο ἐκείνου.

Ἀλλὰ μέντοι, ἦν δ' ἐγώ, βούλομαί γε, εἰ μὴ ἀδικῶ.

Σκόπει δὴ, ἔφη.

Σκεπτέον, εἶπον· καὶ ὥς γε ἐντεῦθεν ἰδεῖν, συμφωνία τινὲ καὶ ἁρμονία προσέοικεν μᾶλλον ἢ τὰ πρότερον.

Πῶς;



Ἄλλὰ καλῶς, ἔφη, λέγεις.

Δύο μὲν, ἦν δ' ἐγώ, ἔτι λοιπὰ ἂ δέῃ |look upon ἐν τῇ  
πόλει, ἥ τε |discretion, |moderation καὶ οὗ δὴ ἔνεκα πάντα ζητοῦμεν,  
|justice .

Πάνυ μὲν οὖν.

Πῶς οὖν ἂν τὴν |justice εὖροιμεν, ἵνα |no more  
|work at περὶ |discretion, |moderation ,

Ἐγὼ μὲν |well, then ἔφη, οὔτε οἶδα οὔτ' ἂν βουλοίμην  
αὐτὸ πρότερον φανῆναι, |if |no more ἐπισκεψόμεθα  
|indeed  
|discretion, |moderation ἀλλ' εἰ ἔμοιγε βούλει |gratify , σκόπει  
πρότερον τοῦτο ἐκείνου.

Ἄλλὰ μέντοι, ἦν δ' ἐγώ, βούλομαί γε, εἰ μὴ ἀδικῶ.

Σκόπει δὴ, ἔφη.

Σκεπτέον, εἶπον· καὶ ὥς γε |thence ἰδεῖν, συμφωνία τινι

καὶ |fastener; |resemble μᾶλλον ἢ τὰ πρότερον.  
|agreement

Πῶς;

enquiry we have said enough.

You are right, he replied.

Two virtues remain to be discovered in the State—first, temperance, and then justice which is the end of our search.

Very true.

Now, can we find justice without troubling ourselves about temperance?

I do not know how that can be accomplished, he said, nor do I desire that justice should be brought to light and temperance lost sight of; and therefore I wish that you would do me the favour of considering temperance first.

Certainly, I replied, I should not be justified in refusing your request.

Then consider, he said.

Yes, I replied; I will; and as far as I can at present see, the virtue of temperance has more of the nature of harmony and symphony than the

*vocabulary*

**ἀκόλαστος** wild, licentious  
**ἀποφαίνω** display, declare  
**γέλοιος** laughable; joking  
**γούν** at least then  
**δήπου** perhaps; is it not so?  
**διάκειμαι** be in a condition  
**ἐγκρατής** firm, powerful  
**ἐνειμι** be in ~ion  
**ἐπαινέω** concur, praise, advise  
**ἐπιθυμία** (ῥ) desire, thing desired  
**ἡδονή** pleasure  
**ἡττάομαι** (pass) be weaker, be overcome; (active) defeat

**ἔχνος** -εος (n, 3) track, trace  
**κρείσσων** more powerful; better  
**ὁμιλία** (τι) intercourse, company  
**ὄνειδος** -εος (n, 3) blame; insult  
**οὐκοῦν** not so?; and so  
**προσαγορεύω** address, call by name  
**σωφροσύνη** discretion, moderation  
**τροφή** food, upkeep ~atrophy  
**φύσις** -εως (f) nature (of a thing)  
 ~physics  
**φύω** produce, beget; clasp ~physics  
**χείρων** worse, more base, inferior, weaker  
**ψέγω** blame, censure

Κόσμος πού τις, ἦν δ' ἐγώ, ἡ σωφροσύνη ἐστὶν καὶ ἡδονῶν  
τινων καὶ ἐπιθυμιῶν ἐγκράτεια, ὥς φασι κρείττω δὴ αὐτοῦ  
ἀποφαίνοντες οὐκ οἶδ' ὄντινα τρόπον, καὶ ἄλλα ἅττα  
τοιαῦτα ὥσπερ ἵχνη αὐτῆς λέγεται. ἦ γάρ;

Πάντων μάλιστα, ἔφη.

Οὐκοῦν τὸ μὲν κρείττω αὐτοῦ γελοῖον; ὁ γὰρ ἑαυτοῦ  
κρείττων καὶ ἥττων δήπου ἂν αὐτοῦ εἴη καὶ ὁ ἥττων  
κρείττων· ὁ αὐτὸς γὰρ ἐν ἅπασιν τούτοις προσαγορεύεται.

Τί δ' οὐ;

Ἄλλ', ἦν δ' ἐγώ, φαίνεται μοι βούλεσθαι λέγειν οὗτος ὁ  
λόγος ὥς τι ἐν αὐτῷ τῷ ἀνθρώπῳ περὶ τὴν ψυχὴν τὸ  
μὲν βέλτιον ἐνι, τὸ δὲ χεῖρον, καὶ ὅταν μὲν τὸ βέλτιον  
φύσει τοῦ χείρονος ἐγκρατὲς ᾖ, τοῦτο λέγειν τὸ κρείττω  
αὐτοῦ —ἐπαινεῖ γοῦν— ὅταν δὲ ὑπὸ τροφῆς κακῆς ἢ τινος  
ὁμιλίας κρατηθῇ ὑπὸ πλῆθους τοῦ χείρονος σμικρότερον  
τὸ βέλτιον ὄν, τοῦτο δὲ ὡς ἐν ὀνειδίει ψέγειν τε καὶ  
καλεῖν ἥττω ἑαυτοῦ καὶ ἀκόλαστον τὸν οὕτω διακείμενον.

Κόσμος πού τις, ἦν δ' ἐγώ, ἥ |discretion, |moderation ἔστιν καὶ |pleasure

τινων καὶ ἐπιθυμιῶν ἐγκράτεια, ὥς φασι κρείττω δὴ αὐτοῦ

|display, declare οὐκ οἶδ' ὄντινα τρόπον, καὶ ἄλλα ἅττα

τοιαῦτα ὥσπερ |track, |trace ὑπὲρ λέγεται. ἦ γάρ;

Πάντων μάλιστα, ἔφη.

|not so?; and so ἔν κρείττω αὐτοῦ |laughable; ὁ γὰρ ἑαυτοῦ |joking

κρείττων καὶ ἥττων |perhaps; ἔστι αὐτοῦ εἶη καὶ ὁ ἥττων |it not so?

κρείττων· ὁ αὐτὸς γὰρ ἐν ἅπασιν τούτοις |address, call by |name

Τί δ' οὐ;

Ἄλλ', ἦν δ' ἐγώ, φαίνεται μοι βούλεσθαι λέγειν οὗτος ὁ

λόγος ὥς τι ἐν αὐτῷ τῷ ἀνθρώπῳ περὶ τὴν ψυχὴν τὸ

μὲν βέλτιον |be in ὁ δὲ |worse, more base ἔν μὲν τὸ βέλτιον

φύσει τοῦ |worse, |firm, ἥ, τοῦτο λέγειν τὸ κρείττω |more base |powerful

αὐτοῦ —|concur |at least then ὁ δὲ ὑπὸ τροφῆς |bad ἥ τινος

ὁμιλίας κρατηθῆ ὑπὸ πλήθους τοῦ |worse, more base ἔτερον

τὸ βέλτιον ὅν, τοῦτο δὲ ὥς ἐν |blame; |blame, τε καὶ |insult |censure

καλεῖν |bad ἑαυτοῦ καὶ |wild, licentious ὁ οὕτω |be in a condition

preceding.

How so? he asked.

Temperance, I replied, is the ordering or controlling of certain pleasures and desires; this is curiously enough implied in the saying of 'a man being his own master;' and other traces of the same notion may be found in language.

No doubt, he said.

There is something ridiculous in the expression 'master of himself;' for the master is also the servant and the servant the master; and in all these modes of speaking the same person is denoted.

Certainly.

The meaning is, I believe, that in the human soul there is a better and also a worse principle; and when the better has the worse under control, then a man is said to be master of himself; and this is a term of praise: but when, owing to evil education or association, the better principle, which is also the smaller, is overwhelmed by the greater mass of the worse—in this case he is blamed and is called the slave of self and unprincipled.

Yes, there is reason in

*vocabulary*

**ἄμεινων** comparative of ἀγαθός, noble  
**ἀποβλέπω** stare at, adore  
**βέλτιστος** best, noblest  
**εἴπερ** if indeed  
**ἐλεύθερος** not enslaved  
**ἐνιμι** be in ~ion  
**ἐνός** speechless, dumbfounded  
**ἐπιθυμία** (ῥ) desire, thing desired  
**ἐπιτυγχάνω** meet, attain  
**ἡδονή** pleasure  
**κρείσσω** more powerful; better  
**λογισμός** calculation  
**λύπη** distress  
**μέτριος** medium, moderate

**οἰκέτης** -ου (m, 1) household; house  
 slave  
**ὀρθός** upright, straight; correct, just  
 ~orthogonal  
**παιδεύω** raise; train  
**παντοδαπής** of every kind, manifold  
**παντοδαπός** of every kind, manifold  
**πελάζω** bring/come to, near, into  
 contact with  
**προσαγορεύω** address, call by name  
**σώφρων** sensible, prudent ~frenzy  
**τοῖνυν** well, then  
**φαῦλος** trifling  
**χείρων** worse, more base, inferior,  
 weaker

Καὶ γὰρ ἔοικεν, ἔφη.

Ἀπόβλεπε τοίνυν, ἦν δ' ἐγώ, πρὸς τὴν νέαν ἡμῶν πόλιν, καὶ εὐρήσεις ἐν αὐτῇ τὸ ἕτερον τούτων ἐνόν· κρεῖττω γὰρ αὐτὴν αὐτῆς δικαίως φήσεις προσαγορεύεσθαι, εἴπερ οὐ τὸ ἄμεινον τοῦ χείρονος ἄρχει σῶφρον κλητέον καὶ κρεῖττον αὐτοῦ.

Ἄλλ' ἀποβλέπω, ἔφη, καὶ ἀληθῆ λέγεις.

Καὶ μὴν καὶ τὰς γε πολλὰς καὶ παντοδαπὰς ἐπιθυμίας καὶ ἡδονὰς τε καὶ λύπας ἐν παισὶ μάλιστα ἂν τις εὖροι καὶ γυναιξὶ καὶ οἰκέταις καὶ τῶν ἐλευθέρων λεγομένων ἐν τοῖς πολλοῖς τε καὶ φαύλοις.

Πάνυ μὲν οὖν.

Τὰς δέ γε ἀπλὰς τε καὶ μετρίας, αἱ δὲ μετὰ νοῦ τε καὶ δόξης ὀρθῆς λογισμῷ ἄγονται, ἐν ὀλίγοις τε ἐπιτεύξῃ καὶ τοῖς βέλτιστα μὲν φῦσιν, βέλτιστα δὲ παιδευθεῖσιν.

Ἀληθῆ,

ἔφη.



Καὶ γὰρ ἔοικεν, ἔφη.

|stare at, |well, then, δ' ἐγώ, πρὸς τὴν νέαν ἡμῖν πόλιν,  
|adore  
καὶ εὐρήσεις ἐν αὐτῇ τὸ ἕτερον τούτων ἐνόν· κρείττω γὰρ  
αὐτὴν αὐτῆς δικαίως φήσεις |address, call by name. |if indeed τὸ  
|better τοῦ |worse, more, base |sensible, κλητέον καὶ κρείττον  
|prudent  
αὐτοῦ.

Ἄλλ' |stare at, adore ᾗ, καὶ ἀληθῇ λέγεις.

Καὶ μὴν καὶ τὰς γε πολλὰς καὶ παντοδαπὰς ἐπιθυμίας  
καὶ |pleasure τε καὶ |distress ἐν παισὶ μάλιστα ἂν τις εὖροι  
καὶ γυναιξὶ καὶ |household; καὶ τῶν |not enslaved ἡγεομένων ἐν  
|house slave  
τοῖς πολλοῖς τε καὶ |trifling

Πάνυ μὲν οὖν.

Τὰς δέ γε ἀπλᾶς τε καὶ |medium, αἱ δὲ μετὰ νοῦ τε καὶ  
|moderate  
δόξης |up- |calculation ἵκονται, ἐν ὀλίγοις τε |meet, καὶ  
|right, |attain  
|straight;  
τοῖς |best, μὲν φῦσιν, |best, δὲ |raise; train  
|correct, |noblest  
|just  
Ἀληθῇ, ἔφη.

that.

And now, I said, look at our newly-created State, and there you will find one of these two conditions realized; for the State, as you will acknowledge, may be justly called master of itself, if the words 'temperance' and 'self-mastery' truly express the rule of the better part over the worse.

Yes, he said, I see that what you say is true.

Let me further note that the manifold and complex pleasures and desires and pains are generally found in children and women and servants, and in the freemen so called who are of the lowest and more numerous class.

Certainly, he said.

Whereas the simple and moderate desires which follow reason, and are under the guidance of mind and true opinion, are to be found only in a few, and those the best born and best educated.

Very true.

These two, as you may perceive, have

*vocabulary***αὐτόθι** on the spot**εἴπερ** if indeed**ἐλαχὺς** small; comp.: less ~light**ἐνιμι** be in ~ion**ἐνός** speechless, dumbfounded**ἐπεικῆς** fitting ~icon**ἐπιθυμία** (ῶ) desire, thing desired**ἡδονή** pleasure**κρείσσων** more powerful; better**οὐκοῦν** not so?; and so**παντάπασιν** altogether; yes, certainly**πότερος** which, whichever of two**προσαγορεύω** address, call by name**προσρέω** stream in**σφόδρα** very much**σώφρονέω** be sane, moderate**σώφρων** sensible, prudent ~frenzy**φαῦλος** trifling

Οὐκοῦν καὶ ταῦτα ὀρᾶς ἐνόντα σοι ἐν τῇ πόλει καὶ  
κρατουμένας αὐτόθι τὰς ἐπιθυμίας τὰς ἐν τοῖς πολλοῖς  
τε καὶ φαύλοις ὑπὸ τε τῶν ἐπιθυμιῶν καὶ τῆς φρονήσεως  
τῆς ἐν τοῖς ἐλάττωσί τε καὶ ἐπικεκισμένοις;

Ἐγὼ γ', ἔφη.

Εἰ ἄρα δεῖ τινα πόλιν προσαγορεύειν κρείττω ἡδονῶν τε  
καὶ ἐπιθυμιῶν καὶ αὐτὴν αὐτῆς, καὶ ταύτην προσρητέον.

Παντάπασι μὲν οὖν, ἔφη.

Ἄρ' οὖν οὐ καὶ σώφρονα κατὰ πάντα ταῦτα;

Καὶ μάλα, ἔφη.

Καὶ μὴν εἵπερ αὖ ἐν ἄλλῃ πόλει ἢ αὐτῇ δόξα ἔνεστι τοῖς  
τε ἄρχουσι καὶ ἀρχομένοις περὶ τοῦ οὕστινας δεῖ ἄρχειν,  
καὶ ἐν ταύτῃ ἂν εἴη τοῦτο ἐνόν. ἢ οὐ δοκεῖ;

Καὶ μάλα, ἔφη, σφόδρα.

Ἐν ποτέροις οὖν φήσεις τῶν πολιτῶν τὸ σωφρονεῖν  
ἐνεῖναι ὅταν οὕτως ἔχωσιν; ἐν τοῖς ἄρχουσιν ἢ ἐν τοῖς

|not so?; and so αὐτα ὁρᾷς |be in σοι ἐν τῇ πόλει καὶ  
 κρατουμένας |on the spot ἐπιθυμίας τὰς ἐν τοῖς πολλοῖς  
 τε καὶ |trifling ὑπὸ τε τῶν ἐπιθυμιῶν καὶ τῆς φρονήσεως  
 τῆς ἐν τοῖς |small τε καὶ |fitting ,

Ἐγώ, ἔφη.

Εἰ ἄρα δεῖ τινα πόλιν |address, call by κρείττω |pleasure τε  
 |name  
 καὶ ἐπιθυμιῶν καὶ αὐτὴν αὐτῆς, καὶ ταύτην προσρητέον.

|altogether; yes, μὲν οὖν, ἔφη.  
 |certainly

Ἄρ' οὖν οὐ καὶ |sensible, κατὰ πάντα ταῦτα;  
 |prudent

Καὶ μάλα, ἔφη.

Καὶ μὴν |if indeed ἐν ἄλλῃ πόλει ἢ αὐτὴ δόξα |be in τοῖς  
 τε ἄρχουσι καὶ ἀρχομένοις περὶ τοῦ οὕστινας δεῖ ἄρχειν,  
 καὶ ἐν ταύτῃ ἂν εἴη τοῦτο ἐνόν. ἢ οὐ δοκεῖ;

Καὶ μάλα, ἔφη, |very much

Ἐν |which, οὖν φήσεις τῶν πολιτῶν τὸ |be sane, moderate  
 |whichever  
 |be in ὅταν οὕτως ἔχωσιν; ἐν τοῖς ἄρχουσιν ἢ ἐν τοῖς

a place in our State; and the meaner desires of the many are held down by the virtuous desires and wisdom of the few.

That I perceive, he said.

Then if there be any city which may be described as master of its own pleasures and desires, and master of itself, ours may claim such a designation?

Certainly, he replied.

It may also be called temperate, and for the same reasons?

Yes.

And if there be any State in which rulers and subjects will be agreed as to the question who are to rule, that again will be our State?

Undoubtedly.

And the citizens being thus agreed among themselves, in which class will temperance be found—in the rulers or in the

*vocabulary*

**ἄμεινων** comparative of ἀγαθός, noble  
**ἀνδρεία** courage  
**ἀνδρεῖος** of a man, manly  
**ἄρμονία** fastener; agreement  
 ~harmony  
**ἄρτι** at the same time  
**ἀσθενής** weak  
**ἐκάτερος** each of two  
**ἔνιμι** be in ~ion  
**ἐπιεικής** fitting ~icon  
**ἰσχυρός** (ῶ) strong, forceful, violent  
**ἰσχύς** -ος (f) strength; body of troops  
**μαντεύομαι** to divine ~mantis  
**ὁμοιόω** assimilate, liken ~homoerotic

**ὁμόνοια** unanimity  
**ὁπότερος** which of two, either of two  
**ὀρθός** upright, straight; correct, just  
 ~orthogonal  
**σοφία** skill; wisdom ~sophistry  
**σοφός** skilled, clever, wise  
**συνᾶδω** sing together, agree  
**συνδοκέω** seem good also  
**σωφροσύνη** discretion, moderation  
**τείνω** stretch, tend ~tense  
**φύσις** -εως (f) nature (of a thing)  
 ~physics  
**φύω** produce, beget; clasp ~physics  
**χείρων** worse, more base, inferior,  
 weaker





ἀρχομένοις;

Ἐν ἀμφοτέροις που, ἔφη.

Ὅρᾱς οὖν, ἦν δ' ἐγώ, ὅτι fitting | to divine | at the same time

|fastener; | agreement | ἐνὶ ᾗ |discretion, |moderation |liken

Τί δῆ;

Ὅτι οὐχ ὥσπερ ἡ ἀνδρεία καὶ ἡ σοφία ἐν μέρει τινὶ

|each |two |offbe in | ἡ μὲν |skilled, |clever, wise |δὲ ἀνδρείαν τὴν πόλιν

παρέιχετο, οὐχ οὕτω ποιεῖ αὕτη, ἀλλὰ δι' ὅλης ἀτεχνῶς

|stretch, tend | ἰ πασῶν παρεχομένη |sing together, agree | τε

|weak | ταῦτόν καὶ τοὺς |strong, forceful, |violent |καὶ τοὺς

μέσους, εἰ μὲν βούλει, φρονήσει, εἰ δὲ βούλει, |strength; |body of |troops

εἰ δέ, καὶ πλήθει ἢ χρήμασιν ἢ ἄλλω ὁπωοῦν τῶν

τοιούτων· ὥστε |upright, straight; |correct, just |ἔμεν ταύτην τὴν |unanimity

|discretion, |moderation |εἶναι, |worse, more base |better |κατὰ φύσιν

συμφωνίαν |which of two, |either of two |ἂ ἄρχειν καὶ ἐν πόλει καὶ ἐν ἐνὶ

ἐκάστω.

Πάνν |μοι, |ἔφη, |seem good also

subjects?

In both, as I should imagine, he replied.

Do you observe that we were not far wrong in our guess that temperance was a sort of harmony?

Why so?

Why, because temperance is unlike courage and wisdom, each of which resides in a part only, the one making the State wise and the other valiant; not so temperance, which extends to the whole, and runs through all the notes of the scale, and produces a harmony of the weaker and the stronger and the middle class, whether you suppose them to be stronger or weaker in wisdom or power or numbers or wealth, or anything else. Most truly then may we deem temperance to be the agreement of the naturally superior and inferior, as to the right to rule of either, both in states and individuals.

I entirely agree with you.

And

*vocabulary***ἄδηλος** invisible, unknown**ἀρετή** goodness, excellence**ἀφανίζω** do away with, make off with;  
(pass) disappear**δείκνυμι** (ὄ) show, point out**δῆλος** visible, conspicuous**διαφεύγω** escape, survive**δικαιοσύνη** justice**εἶδος** -ους (n, 3) appearance, form  
~oid**θάμνος** bush**καθοράω** look down ~panorama**κατείδον** look upon**κύκλος** circle, wheel ~cycle**κυνηγέτης** -ου (m, 1) hunter  
~demagogue**μετέχω** partake of**μέτριος** medium, moderate**οὐκοῦν** not so?; and so**ὀφείλω** owe, should, if only**περίστημι** be around; turn out  
~station**πη** somewhere, somehow**προθυμέομαι** (ὄ) be eager**προσέχω** direct to; think about**φανερός** visible, conspicuous ~photon

Εἶεν, ἦν δ' ἐγώ· τὰ μὲν τρία ἡμῖν ἐν τῇ πόλει κατῶπται,  
ὥς γε οὕτωςι δόξαι· τὸ δὲ δὴ λοιπὸν εἶδος, δι' ὃ ἂν ἔτι  
ἀρετῆς μετέχοι πόλις, τί ποτ' ἂν εἴη; δῆλον γὰρ ὅτι τοῦτ'  
ἐστὶν ἡ δικαιοσύνη.

Δῆλον.

Οὐκοῦν, ὦ Γλαύκων, νῦν δὴ ἡμᾶς δεῖ ὥσπερ κυνηγέτας  
τινὰς θάμνον κύκλῳ περιύστασθαι προσέχοντας τὸν νοῦν,  
μή πη διαφύγη ἡ δικαιοσύνη καὶ ἀφανισθεῖσα ἄδηλος  
γένηται. φανερόν γὰρ δὴ ὅτι ταύτῃ πη ἔστιν· ὅρα οὖν  
καὶ προθυμοῦ κατιδεῖν, ἐάν πως πρότερος ἐμοῦ ἴδῃς καὶ  
ἐμοὶ φράσῃς.

Εἰ γὰρ ὥφελον, ἔφη. ἀλλὰ μάλλον, ἐάν μοι ἐπομένῳ χρῇ  
καὶ τὰ δεικνύμενα δυναμένῳ καθορᾶν, πάννυ μοι μετρίως  
χρήσῃ.

Ἔπου, ἦν δ' ἐγώ, εὐξάμενος μετ' ἐμοῦ.

Ποίησω ταῦτα, ἀλλὰ μόνον, ἦ δ' ὅς, ἡγοῦ.

Εἶεν, ἦν δ' ἐγώ· τὰ μὲν τρία ἡμῖν ἐν τῇ πόλει |look down

ὥς γε οὐτωςὶ δόξαι· τὸ δὲ δὴ λοιπὸν |form , δι' ὃ ἂν ἔτι

|excel- |partake of. ὅλεις, τί ποτ' ἂν εἴη; |visible, ἔτι τοῦτ'  
|lence |out |conspicuous

ἐστὶν ἡ |justice

|visible,  
|conspicuous

|not so?; and so ἀνύκων, νῦν δὲ ἡμᾶς δεῖ ὥσπερ |hunter

τινὰς |bush |circle, |be around; turn |direct to; think τὸν νοῦν,  
|wheel |out |about

μή πη |escape, ἡ |justice καὶ |do away with; |invisible,  
|survive |make off with; |unknown  
(pass) disappear

γένηται. |visible, ἔρ δὲ ὅτι ταῦτα |πῇ ἐστὶν ὅρα οὖν  
|conspicuous

καὶ |be eager |look upon εἰάν πως πρότερος ἐμοῦ ἴδῃς καὶ

ἐμοὶ φράσης.

Εἰ γὰρ ὥφελον, ἔφη. ἀλλὰ μάλλον, εἰάν μοι ἐπομένῳ χρῇ

καὶ τὰ |show δυναμένῳ |look down πάνν μοι |medium,  
|moderate

χρήσῃ.

Ἔπουν, ἦν δ' ἐγώ, εὐξάμενος μετ' ἐμοῦ.

Ποιήσω ταῦτα, ἀλλὰ μόνον, ἡ δ' ὅς, ἡγοῦ.

so, I said, we may consider three out of the four virtues to have been discovered in our State. The last of those qualities which make a state virtuous must be justice, if we only knew what that was.

The inference is obvious.

The time then has arrived, Glaucon, when, like huntsmen, we should surround the cover, and look sharp that justice does not steal away, and pass out of sight and escape us; for beyond a doubt she is somewhere in this country: watch therefore and strive to catch a sight of her, and if you see her first, let me know.

Would that I could! but you should regard me rather as a follower who has just eyes enough to see what you show him—that is about as much as I am good for.

Offer up a prayer with me and follow.

I will, but you must show me the way.

*vocabulary*

**ἀγγέλλω** carry a message, announce  
 ~angel  
**ἀποβλέπω** stare at, adore  
**γούν** at least then  
**δύσβατος** impassable  
**ἐνίοτε** sometimes  
**ἔχνος** -εος (n, 3) track, trace  
**καθοράω** look down ~panorama  
**κινδυνεύω** encounter danger; (+inf)  
 there is a danger that  
**κυλινδέω** roll ~cylinder

**μακάριος** blessed  
**ὅμως** anyway, nevertheless  
**πάθος** -ους (n, 3) an experience,  
 passion, condition  
**πάλαι** long ago ~paleo  
**πάλη** wrestling ~Pallas  
**πάλλω** shake, brandish ~Pallas  
**ποῖ** whither? how long?  
**ποῖος** what kind  
**πρόσω** forward, in the future; far  
**σκοτεινός** dark

Καὶ μὴν, εἶπον ἐγώ, δύσβατός γέ τις ὁ τόπος φαίνεται καὶ ἐπίσκιος· ἔστι γοῦν σκοτεινὸς καὶ δυσδιερεύνητος. ἀλλὰ γὰρ ὅμως ἰτέον.

Ἰτέον γάρ, ἔφη.

Καὶ ἐγὼ κατιδὼν, ἰὸν ἰού, εἶπον, ὦ Γλαύκων· κινδυνεύομέν τι ἔχειν ἵχνος, καὶ μοι δοκεῖ οὐ πάνυ τι ἐκφευξείσθαι ἡμᾶς.

Εὖ ἀγγέλλεις, ἦ δ' ὅς.

Ἡ μὴν, ἦν δ' ἐγώ, βλακικόν γε ἡμῶν τὸ πάθος.

Τὸ ποῖον;

Πάλαι, ὦ μακάριε, φαίνεται πρὸ ποδῶν ἡμῶν ἐξ ἀρχῆς κυλινδεῖσθαι, καὶ οὐχ ἑωρῶμεν ἄρ' αὐτό, ἀλλ' ἡμεν καταγελαστότατοι· ὥσπερ οἱ ἐν ταῖς χερσὶν ἔχοντες ζητοῦσιν ἐνίοτε ὃ ἔχουσιν, καὶ ἡμεῖς εἰς αὐτὸ μὲν οὐκ ἀπεβλέπομεν, πόρρω δέ ποι ἀπεσκοποῦμεν, ἦ δὴ καὶ ἐλάνθανεν ἴσως ἡμᾶς.

Πῶς,

ἔφη,

λέγεις;



Καὶ μὴν, εἶπον ἐγώ, |impassable γέ τις ὁ τόπος φαίνεται καὶ

ἐπίσκοις· ἔστι |at |dark καὶ δυσδιερεύνητος. ἀλλὰ  
|least  
γὰρ |anyway, nevertheless |then

Ἰτέον γάρ, ἔφη.

Καὶ ἐγὼ |look down οὐ τοῦ, εἶπον, ὦ Γλαύκων· |encounter danger; (+inf)  
|there is a danger that  
τι ἔχειν |track, , καὶ μοι δοκεῖ οὐ πάνυ τι ἐκφευγεῖσθαι ἡμᾶς.  
|trace

Εὖ |carry a message, ὅς.  
|announce

Ἡ μὴν, ἣν δ' ἐγώ, βλακικόν γε ἡμῶν τὸ |an experience, pas-  
|sion, condition

Τὸ |what kind

Πάλαι, ὦ |blessed , φαίνεται πρὸ ποδῶν ἡμῖν ἐξ ἀρχῆς

|roll , καὶ οὐχ ἐωρώμεν ἄρ' αὐτό, ἀλλ' ἡμεν

καταγελαστότατοι· ὥσπερ οἱ ἐν ταῖς χερσὶν ἔχοντες

ζητοῦσιν |sometimes ἔχουσιν, καὶ ἡμεῖς εἰς αὐτὸ μὲν οὐκ

|stare at, adore , |forward, in the οἱ ἀπεσκοποῦμεν, ἥ δὲ καὶ  
|future; far

ἐλάνθανεν ἴσως ἡμᾶς.

Πῶς, ἔφη, λέγεις;

Here is no path, I said, and the wood is dark and perplexing; still we must push on.

Let us push on.

Here I saw something: Halloo! I said, I begin to perceive a track, and I believe that the quarry will not escape.

Good news, he said.

Truly, I said, we are stupid fellows.

Why so?

Why, my good sir, at the beginning of our enquiry, ages ago, there was justice tumbling out at our feet, and we never saw her; nothing could be more ridiculous. Like people who go about looking for what they have in their hands—that was the way with us—we looked not at what we were seeking, but at what

*vocabulary***δήπου** perhaps; is it not so?**δικαιοσύνη** justice**εἶδος** -ους (n, 3) appearance, form  
~oid**ἐπιθυμέω** (ō) wish, covet**ἐπιτήδειος** fit, suitable**ἐπιτηδεύω** practice, pursue**ἥτοι** truly; either, or**κατοικίζω** colonize**πάλαι** long ago ~paleo**πάλη** wrestling ~Pallas**πάλλω** shake, brandish ~Pallas**πολυπραγμονέω** be too busy, meddle**προοίμιον** prelude, introduction**φύσις** -εως (f) nature (of a thing)

~physics

Οὕτως, εἶπον, ὡς δοκοῦμέν μοι καὶ λέγοντες αὐτὸ καὶ ἀκούοντες πάλαι οὐ μανθάνειν ἡμῶν αὐτῶν, ὅτι ἐλέγομεν τρόπον τινὰ αὐτό.

Μακρόν, ἔφη, τὸ προοίμιον τῷ ἐπιθυμοῦντι ἀκοῦσαι.

Ἄλλ', ἦν δ' ἐγώ, ἄκουε εἴ τι ἄρα λέγω. ὁ γὰρ ἐξ ἀρχῆς ἐθέμεθα δεῖν ποιεῖν διὰ παντός, ὅτε τὴν πόλιν κατὰ κίζομεν, τοῦτό ἐστιν, ὡς ἐμοὶ δοκεῖ, ἥτοι τούτου τι εἶδος ἡ δικαιοσύνη. ἐθέμεθα δὲ δήπου καὶ πολλάκις ἐλέγομεν, εἰ μέμνησαι, ὅτι ἓνα ἕκαστον ἐν δέοι ἐπιτηδεύειν τῶν περὶ τὴν πόλιν, εἰς ὃ αὐτοῦ ἡ φύσις ἐπιτηδαιοτάτη πεφυκυῖα εἴη.

Ἐλέγομεν γάρ.

Καὶ μὴν ὅτι γε τὸ τὰ αὐτοῦ πράττειν καὶ μὴ πολυπραγμονεῖν δικαιοσύνη ἐστί, καὶ τοῦτο ἄλλων τε πολλῶν ἀκηκόαμεν καὶ αὐτοὶ πολλάκις εἰρήκαμεν.

Εἰρήκαμεν

γάρ.

Οὕτως, εἶπον, ὡς δοκοῦμέν μοι καὶ λέγοντες αὐτὸ καὶ ἀκούοντες πάλαι οὐ μανθάνειν ἡμῶν αὐτῶν, ὅτι ἐλέγομεν τρόπον τινὰ αὐτό.

Μακρόν, ἔφη, τὸ 

<table border="0"><tr><td> </td><td>prelude,</td></tr><tr><td> </td><td>duction</td></tr></table>		prelude,		duction	intrō- wish, covet	ἀκοῦσαι.
	prelude,					
	duction					

Ἄλλ', ἦν δ' ἐγώ, ἄκουε εἴ τι ἄρα λέγω. ὁ γὰρ ἐξ ἀρχῆς ἐθέμεθα δεῖν ποιεῖν διὰ παντός, ὅτε τὴν πόλιν

colonize	, τοῦτό ἐστιν, ὡς ἐμοὶ δοκεῖ,	<table border="0"><tr><td> </td><td>truly;</td></tr><tr><td> </td><td>τούτου</td></tr><tr><td> </td><td>either,</td></tr><tr><td> </td><td>or</td></tr></table>		truly;		τούτου		either,		or
	truly;									
	τούτου									
	either,									
	or									

τι 

	form
--	------

 ἢ 

	justice
--	---------

 . ἐθέμεθα δὲ 

	perhaps;
	is it often
	not so?

ἐλέγομεν, εἰ μέμνησαι, ὅτι ἕνα ἕκαστον ἐν δέοι 

	practice,
	pursue

τῶν περὶ τὴν πόλιν, εἰς ὃ αὐτοῦ ἢ 

	nature
	(of
	a
	thing)

πεφυκυῖα εἶη.

Ἐλέγομεν γάρ.

Καὶ μὴν ὅτι γε τὸ τὰ αὐτοῦ πράττειν καὶ μὴ

	be too busy, meddle
	justice

 ἐστί, καὶ τοῦτο ἄλλων τε

πολλῶν ἀκηκόαμεν καὶ αὐτοὶ 

	often
--	-------

 εἰρήκαμεν.

Εἰρήκαμεν

γάρ.

was far off in the distance; and therefore, I suppose, we missed her.

What do you mean?

I mean to say that in reality for a long time past we have been talking of justice, and have failed to recognise her.

I grow impatient at the length of your exordium.

Well then, tell me, I said, whether I am right or not: You remember the original principle which we were always laying down at the foundation of the State, that one man should practise one thing only, the thing to which his nature was best adapted;—now justice is this principle or a part of it.

Yes, we often said that one man should do one thing only.

Further, we affirmed that justice was doing one's own business, and not being a busybody; we said so again and

*vocabulary*

**ἀνδρεία** courage  
**ἀνδρεῖος** of a man, manly  
**ἀπέργω** exclude; divide; confine  
**ἀπέρδω** end  
**ἀποέργω** exclude; divide; confine  
**δικαιοσύνη** justice  
**ἐγγίγνομαι** live in ~genus  
**ἔνιμι** be in ~ion  
**καίτοι** and yet; and in fact; although  
**κινδυνεύω** encounter danger; (+inf)  
 there is a danger that  
**ὅθεν** whence  
**πότερος** which, whichever of two

**σκέπτομαι** look, look at, watch  
 ~skeptic  
**στρατιώτης** -ου (m, 1) soldier,  
 mercenary ~strategy  
**σωτηρία** saving, preservation  
**σωφροσύνη** discretion, moderation  
**τεκμαίρομαι** conclude, declare from  
 evidence  
**τοίνυν** well, then  
**ὕπολείπω** leave as a leftover; leave a  
 person behind ~eclipse  
**ὑπόλοιπος** left over  
**φυλακή** guard, prison, watch  
 ~phylactery

Τοῦτο τοῖνυν, ἦν δ' ἐγώ, ὦ φίλε, κινδυνεύει τρόπον τινὰ  
 γιγνόμενον ἢ δικαιοσύνη εἶναι, τὸ τὰ αὐτοῦ πράττειν.  
 οἶσθα ὅθεν τεκμαίρομαι;

Οὐκ, ἀλλὰ λέγ', ἔφη.

Δοκεῖ μοι, ἦν δ' ἐγώ, τὸ ὑπόλοιπον ἐν τῇ πόλει ὧν  
 ἐσκέμμεθα, σωφροσύνης καὶ ἀνδρείας καὶ φρονήσεως,  
 τοῦτο εἶναι, ὃ πᾶσιν ἐκείνοις τὴν δύναμιν παρέσχεν  
 ὥστε ἐγγενέσθαι, καὶ ἐγγενομένοις γε σωτηρίαν παρέχειν,  
 ἕωςπερ ἂν ἐνῇ. καίτοι ἔφαμεν δικαιοσύνην ἔσεσθαι τὸ  
 ὑπολειφθὲν ἐκείνων, εἰ τὰ τρία εὗροιμεν.

Καὶ γὰρ ἀνάγκη, ἔφη.

Ἀλλὰ μέντοι, ἦν δ' ἐγώ, εἰ δέοι γε κρίναι τί τὴν πόλιν  
 ἡμῶν τούτων μάλιστα ἀγαθὴν ἀπεργάσεται ἐγγενόμενον,  
 δύσκριτον ἂν εἴη πότερον ἢ ὁμοδοξία τῶν ἀρχόντων τε καὶ  
 ἀρχομένων, ἢ ἡ περὶ δεινῶν τε καὶ μὴ, ἅττα ἐστί, δόξης  
 ἐννόμου σωτηρία ἐν τοῖς στρατιώταις ἐγγενομένη, ἢ ἡ ἐν  
 τοῖς ἄρχουσι φρόνησίς τε καὶ φυλακὴ ἐνοῦσα,



Τοῦτο |well, then, ἵ, δ' ἐγώ, ὦ φίλε, |encounter danger; (+inf) ἵ  
 |there is a danger that  
 γιγνόμενον ἢ |justice εἶναι, τὸ τὰ αὐτοῦ πράττειν.

οἶσθα |when|conclude, declare  
 |from evidence

Οὐκ, ἀλλὰ λέγ', ἔφη.

Δοκεῖ μοι, ἦν δ' ἐγώ, τὸ |left over ἐν τῇ πόλει ὦν

|look, look at|discretion, καὶ ἀνδρείας καὶ φρονήσεως,  
 |watch |moderation

τοῦτο εἶναι, ὃ πᾶσιν ἐκείνοις τὴν δύναμιν παρέσχεν

ὥστε |live in , καὶ |live in γε |saving, preservation... ,

ἕωσπερ ἂν |be in |and yet; and in|justice ἔσσεσθαι τὸ  
 |fact; although

|leave (food, person) --ν, εἰ τὰ τρία εὔροιμεν.

Καὶ γὰρ ἀνάγκη, ἔφη.

Ἀλλὰ μέντοι, ἦν δ' ἐγώ, εἰ δέοι γε κρῖναι τί τὴν πόλιν

ἡμῖν τούτων μάλιστα ἀγαθὴν ἀπεργάσεται |live in ,

δύσκριτον ἂν εἴη |which, ἵ, ὁμοδοξία τῶν ἀρχόντων τε καὶ  
 |whichever

ἀρχομένων, ἣ ἢ περὶ δεινῶν τε καὶ μή, ἅττα ἐστί, δόξης

ἐννόμου σωτηρία ἐν τοῖς |soldier, |live in , ἣ ἢ ἐν  
 |mercenary

τοῖς ἄρχουσι φρόνησίς τε καὶ |guard, |be in ,  
 |prison,  
 |watch

again, and many others have said the same to us.

Yes, we said so.

Then to do one's own business in a certain way may be assumed to be justice. Can you tell me whence I derive this inference?

I cannot, but I should like to be told.

Because I think that this is the only virtue which remains in the State when the other virtues of temperance and courage and wisdom are abstracted; and, that this is the ultimate cause and condition of the existence of all of them, and while remaining in them is also their preservative; and we were saying that if the three were discovered by us, justice would be the fourth or remaining one.

That follows of necessity.

If we are asked to determine which of these four qualities by its presence contributes most to the excellence of the State, whether the agreement of rulers and subjects, or the preservation in the soldiers of the opinion which the law ordains about the true nature of dangers, or wisdom and watchfulness in the

*vocabulary*

**ἀνδρεία** courage  
**ἀνδρεῖος** of a man, manly  
**ἄρα** interrogative pcl  
**ἀρετή** goodness, excellence  
**δημιουργός** public worker  
 ~ergonomics  
**δικάζω** judge  
**δικαιοσύνη** justice  
**ἐλεύθερος** not enslaved  
**ἐνιμι** be in ~ion  
**ἐνός** speechless, dumbfounded

**ἐφίημι** (τι) send at, let fly; mp: rush at, spring upon ~jet  
**οὐκοῦν** not so?; and so  
**παντάπασιν** altogether; yes, certainly  
**πολυπραγμονέω** be too busy, meddle  
**προστάσσω** post at, attach to, command  
**σκοπᾶω** watch, observe  
**σκοπέω** behold, consider  
**σοφία** skill; wisdom ~sophistry  
**σωφροσύνη** discretion, moderation

ἢ τοῦτο μάλιστα ἀγαθὴν αὐτὴν ποιεῖ ἐνὸν καὶ ἐν παιδὶ  
καὶ ἐν γυναικὶ καὶ δούλῳ καὶ ἐλευθέρῳ καὶ δημιουργῷ  
καὶ ἄρχοντι καὶ ἀρχομένῳ, ὅτι τὸ αὐτοῦ ἕκαστος εἰς ὃν  
ἐπραττε καὶ οὐκ ἐπολυπραγμόνει.

Δύσκριτον, ἔφη· πῶς δ' οὐ;

Ἐνάμιλλον ἄρα, ὥς ἔοικε, πρὸς ἀρετὴν πόλεως τῇ τε  
σοφίᾳ αὐτῆς καὶ τῇ σωφροσύνῃ καὶ τῇ ἀνδρείᾳ ἢ τοῦ  
ἕκαστον ἐν αὐτῇ τὰ αὐτοῦ πράττειν δύναμις.

Καὶ μάλα, ἔφη.

Οὐκοῦν δικαιοσύνην τό γε τούτοις ἐνάμιλλον ἂν εἰς ἀρετὴν  
πόλεως θείης;

Παντάπασι μὲν οὖν.

Σκόπει δὴ καὶ τῇδε εἰ οὕτω δόξει· ἄρα τοῖς ἄρχουσιν ἐν  
τῇ πόλει τὰς δίκας προστάξεις δικάζεις;

Τί μήν;

Ἡ ἄλλου οὐτινοσοῦν μᾶλλον ἐφιεμένοι δικάσουσιν ἢ

ἢ τοῦτο μάλιστα ἀγαθὴν αὐτὴν ποιεῖ ἐνὸν καὶ ἐν παιδὶ  
καὶ ἐν γυναικὶ καὶ δούλῳ καὶ |not enslaved . καὶ |public  
worker  
καὶ ἄρχοντι καὶ ἀρχομένῳ, ὅτι τὸ αὐτοῦ ἕκαστος εἰς ὧν  
ἔπραττε καὶ οὐκ |be too busy, meddle

Δύσκριτον, ἔφη· πῶς δ' οὐ;

Ἐνάμιλλον ἄρα, ὥς ἔοικε, πρὸς |excellence . ὅλεως τῇ τε  
σοφίᾳ αὐτῆς καὶ τῇ |discretion, καὶ τῇ ἀνδρείᾳ ἢ τοῦ  
moderation  
ἕκαστον ἐν αὐτῇ τὰ αὐτοῦ πράττειν δύναμις.

Καὶ μάλα, ἔφη.

|not so?;|justice τό γε τούτοις ἐνάμιλλον ἂν εἰς |excellence  
and so  
πόλεως θείης;

|altogether; μὲν οὖν.  
yes, certainly

Σκόπει δὴ καὶ τῇδε εἰ οὕτω δόξει· |interrogative pcl . οἷσιν ἐν  
τῇ πόλει τὰς δίκας προστάξεις |judge ,

Τί μήν;

Ἢ ἄλλου οὐτινοοσὺν μάλλον |send flying|judge ἢ  
at

rulers, or whether this other which I am mentioning, and which is found in children and women, slave and freeman, artisan, ruler, subject,—the quality, I mean, of every one doing his own work, and not being a busybody, would claim the palm—the question is not so easily answered.

Certainly, he replied, there would be a difficulty in saying which.

Then the power of each individual in the State to do his own work appears to compete with the other political virtues, wisdom, temperance, courage.

Yes, he said.

And the virtue which enters into this competition is justice?

Exactly.

Let us look at the question from another point of view: Are not the rulers in a State those to whom you would entrust the office of determining suits at law?

Certainly.

And are suits decided on any other ground but that a man may neither take what is another's,

*vocabulary***ἄλλότριος** someone else's; alien ~alien**ἄρα** interrogative pcl**βλάπτω** break, make fail**δημιουργός** public worker

~ergonomics

**δικαιοσύνη** justice**ἐπαίρω** lift, raise ~heresy**ἐπιχειρέω** do, try, attack ~chiral**μεταλαμβάνω** share in; swap**μεταλλάσσω** change; exchange**ναί** yea**οἰκεῖος** household, familiar, proper**οἰκειόω** adopt, adapt**οἰκέω** inhabit ~economics**ὁμολογέω** agree with/to**ὄργανον** tool; body organ**πη** somewhere, somehow**πλοῦτος** wealth ~plutocrat**πράξις** -εως (f) result, business

~practice

**σχυτότομος** leather worker**στέρομαι** lack, lose**συνδοκέω** seem good also**τέκτων** (f) skilled worker ~technician**φύσις** -εως (f) nature (of a thing)

~physics

**φύω** produce, beget; clasp ~physics

τούτου, ὅπως ἂν ἕκαστοι μήτ' ἔχωσι τὰλλότρια μήτε τῶν  
αὐτῶν στέρωνται;

Οὐκ, ἀλλὰ τούτου.

Ὡς δικαίου ὄντος;

Ναί.

Καὶ ταύτῃ ἄρα πῃ ἢ τοῦ οἰκείου τε καὶ ἑαυτοῦ ἕξις τε καὶ  
πρᾶξις δικαιοσύνη ἂν ὁμολογοῖτο.

Ἔστι ταῦτα.

Ἴδὲ δὴ ἐὰν σοὶ ὅπερ ἐμοὶ συνδοκῇ. τέκτων σκυτοτόμου  
ἐπιχειρῶν ἔργα ἐργάζεσθαι ἢ σκυτοτόμος τέκτονος, ἢ  
τὰ ὄργανα μεταλαμβάνοντες τᾷλλήλων ἢ τιμάς, ἢ καὶ  
ὁ αὐτὸς ἐπιχειρῶν ἀμφοτέρα πράττειν, πάντα τᾷλλα  
μεταλλαττόμενα, ἅρά σοι ἄν τι δοκεῖ μέγα βλάψαι πόλιν;

Οὐ πάννυ, ἔφη.

Ἄλλ' ὅταν γε οἶμαι δημιουργὸς ὦν ἢ τις ἄλλος  
χρηματιστῆς φύσει, ἔπειτα ἐπαιρόμενος ἢ πλούτῳ ἢ



τούτου, ὅπως ἂν ἕκαστοι μήτ' ἔχωσι |someone else's; alien μήτε τῶν  
αὐτῶν |lack, lose ,

Οὐκ, ἀλλὰ τούτου.

᾽Ως δικαίου ὄντος;

|yea .

Καὶ ταύτῃ ἄρα πῃ ἢ τοῦ οἰκείου τε καὶ ἑαυτοῦ ἕξις τε καὶ

|result, |justice ἂν |agree with/to .  
|business

Ἔστι ταῦτα.

Ἴδὲ δὴ ἐὰν σοὶ ὅπερ ἐμοὶ |seem good|worker σκυτοτόμος  
|also

|do, try, attack ἵγνα ἐργάζεσθαι ἢ σκυτοτόμος |worker , ἢ

τὰ |tool; body|share in; swap τὰλλήλων ἢ τιμάς, ἢ καὶ  
|organ

ὁ αὐτὸς |do, try, attack μφότερα πράττειν, πάντα τὰλλα

|change; exchange , |interrogative pcl ὅκεῖ μέγα |break, make fail ,

Οὐ πάνυ, ἔφη.

Ἄλλ' ὅταν γε οἶμαι |public ὧν ἢ τις ἄλλος  
|worker

χρηματιστῆς φύσει, ἔπειτα |lift, raise ἢ |wealth ἢ

nor be deprived of what is his own?

Yes; that is their principle.

Which is a just principle?

Yes.

Then on this view also justice will be admitted to be the having and doing what is a man's own, and belongs to him?

Very true.

Think, now, and say whether you agree with me or not. Suppose a carpenter to be doing the business of a cobbler, or a cobbler of a carpenter; and suppose them to exchange their implements or their duties, or the same person to be doing the work of both, or whatever be the change; do you think that any great harm would result to the State?

Not much.

But when the cobbler or any other man whom nature designed to be a trader, having his heart lifted up by

*vocabulary***ἀδικία** injustice, offence**ἀνάξιος** unworthy, undeserved**βλάβη** harm**εἶδος** -ους (n, 3) appearance, form

~oid

**ἐπιχειρέω** do, try, attack ~chiral**ἰσχύς** -ος (f) strength; body of troops**κακουργία** evil deeds ~ergonomics**κομιδή** care, tending, providing for**μεταβολή** change, exchange**μεταλαμβάνω** share in; swap**ὄλεθρος** ruin, destruction, death**ὄργανον** tool; body organ**ὀρθός** upright, straight; correct, just

~orthogonal

**παντάπασι**ν altogether; yes, certainly**πολεμικός** warlike, hostile ~polemic**προσαγορεύω** address, call by name**φύλαξ** -χος (m) guard; sentry

~phylactery

πλήθει ἢ ἰσχύι ἢ ἄλλῳ τῷ τοιούτῳ εἰς τὸ τοῦ πολεμικοῦ εἶδος ἐπιχειρῇ ἰέναι, ἢ τῶν πολεμικῶν τις εἰς τὸ τοῦ βουλευτικοῦ καὶ φύλακος ἀνάξιος ὢν, καὶ τὰ ἀλλήλων οὔτοι ὄργανα μεταλαμβάνωσι καὶ τὰς τιμὰς, ἢ ὅταν ὁ αὐτὸς πάντα ταῦτα ἅμα ἐπιχειρῇ πράττειν, τότε οἶμαι καὶ σοὶ δοκεῖν ταύτην τὴν τούτων μεταβολὴν καὶ πολυπραγμοσύνην ὄλεθρον εἶναι τῇ πόλει.

Παντάπασι μὲν οὖν.

Ἡ τριῶν ἄρα ὄντων γενῶν πολυπραγμοσύνη καὶ μεταβολὴ εἰς ἄλληλα μεγίστη τε βλάβη τῇ πόλει καὶ ὀρθότατ' ἂν προσαγορεύοιτο μάλιστα κακουργία.

Κομιδῇ μὲν οὖν.

Κακουργίαν δὲ τὴν μεγίστην τῆς ἑαυτοῦ πόλεως οὐκ ἀδικίαν φήσεις εἶναι;

Πῶς δ' οὐ;

Τοῦτο μὲν ἄρα ἀδικία. πάλιν δὲ ὧδε λέγωμεν·

πλήθει ἣ |strength; body τῷ τοιούτῳ εἰς τὸ τοῦ |warlike,  
 of troops |hostile  
 |form |do, try, attack |μὲν ἣ τῶν |warlike, τις εἰς τὸ τοῦ  
 |hostile  
 βουλευτικοῦ καὶ |guard; |unworthy, καὶ τὰ ἀλλήλων  
 |sentry |undeserved  
 οὗτοι |tool; body|share in; swap καὶ τὰς τιμάς, ἣ ὅταν  
 |organ  
 ὁ αὐτὸς πάντα ταῦτα ἅμα |do, try, attack, ἅπτειν, τότε  
 οἶμαι καὶ σοὶ δοκεῖν ταύτην τὴν τούτων |change, καὶ  
 |exchange  
 πολυπραγμοσύνην |ruin εἶναι τῇ πόλει.

|altogether; μὲν οὖν.  
 |yes, certainly

Ἡ τριῶν ἄρα ὄντων γενῶν πολυπραγμοσύνη καὶ  
 μεταβολὴ εἰς ἄλληλα μεγίστη τε |harm τῇ πόλει καὶ

|upright, ὃ |address, call by μάλιστα |evil deeds  
 |straight; |name  
 |correct, just  
 Κομιδῇ μὲν οὖν.

|evil deeds δὲ τὴν μεγίστην τῆς ἑαυτοῦ πόλεως οὐκ

|injustice, φήσεις εἶναι;  
 |offence

Πῶς δ' οὐ;

Τοῦτο μὲν ἄρα ἀδικία. πάλιν δὲ ὥδε λέγωμεν·

wealth or strength or the number of his followers, or any like advantage, attempts to force his way into the class of warriors, or a warrior into that of legislators and guardians, for which he is unfitted, and either to take the implements or the duties of the other; or when one man is trader, legislator, and warrior all in one, then I think you will agree with me in saying that this interchange and this meddling of one with another is the ruin of the State.

Most true.

Seeing then, I said, that there are three distinct classes, any meddling of one with another, or the change of one into another, is the greatest harm to the State, and may be most justly termed evil-doing?

Precisely.

And the greatest degree of evil-doing to one's own city would be termed by you injustice?

Certainly.

This then is injustice; and on the other hand when the trader,

*vocabulary***δικαιοσύνη** justice**εἶδος** -ους (n, 3) appearance, form

~oid

**ἐκτελέω** complete, bring about

~apostle

**ἐπιχειρέω** do, try, attack ~chiral**θεάομαι** look at, behold, consider

~theater

**κατείδον** look upon**οἰκίζω** colonize, settle**ὁμολογέω** agree with/to**σκέπτομαι** look, look at, watch

~skeptic

**συγχωρέω** accede, concede**χρηματιστικός** profitable

χρηματιστικοῦ, ἐπικουρικοῦ, φυλακικοῦ γένους οἰκιοπραγία, ἐκάστου τούτων τὸ αὐτοῦ πράττοντος ἐν πόλει, τοῦναντίον ἐκείνου δικαιοσύνη τ' ἂν εἴη καὶ τὴν πόλιν δικαίαν παρέχοι;

Οὐκ ἄλλη ἔμοιγε δοκεῖ, ἡ δ' ὅς, ἔχειν ἡ ταύτη.

Μηδέν, ἦν δ' ἐγώ, πω πάνυ παγίως αὐτὸ λέγωμεν, ἀλλ' ἐὰν μὲν ἡμῖν καὶ εἰς ἓνα ἕκαστον τῶν ἀνθρώπων ἰὸν τὸ εἶδος τοῦτο ὁμολογῇται καὶ ἐκεῖ δικαιοσύνη εἶναι, συγχωρησόμεθα ἤδη— τί γὰρ καὶ ἐροῦμεν; —εἰ δὲ μή, τότε ἄλλο τι σκεψόμεθα. νῦν δ' ἐκτελέσωμεν τὴν σκέψιν ἣν ᾠήθημεν, εἰ ἐν μείζονί τινι τῶν ἐχόντων δικαιοσύνην πρότερον ἢ ἐκεῖ ἐπιχειρήσαιμεν θεάσασθαι, ῥᾶον ἂν ἐν ἐνὶ ἀνθρώπῳ κατιδεῖν οἶόν ἐστιν. καὶ ἔδοξε δὴ ἡμῖν τοῦτο εἶναι πόλις, καὶ οὕτω ᾠκίζομεν ὡς ἐδυνάμεθα ἀρίστην, εὖ εἰδότες ὅτι ἐν γὰρ τῇ ἀγαθῇ ἂν εἴη. ὁ οὖν ἡμῖν ἐκεῖ ἐφάνη, ἐπαναφέρωμεν εἰς τὸν ἓνα, καὶ μὲν ὁμολογῇται, καλῶς ἔξει·



|profitable , ἐπικουρικοῦ, φυλακικοῦ γένους  
οἰκειοπραγία, ἐκάστου τούτων τὸ αὐτοῦ πράττοντος  
ἐν πόλει, τούναντίον ἐκείνου |justice τ' ἂν εἴη καὶ τὴν  
πόλιν δικαίαν παρέχει;

Οὐκ ἄλλη ἔμοιγε δοκεῖ, ἥ δ' ὅς, ἔχειν ἢ ταύτη.

Μηδέν, ἦν δ' ἐγώ, πω πάνυ παγίως αὐτὸ λέγωμεν,  
ἀλλ' ἐὰν μὲν ἡμῖν καὶ εἰς ἓνα ἕκαστον τῶν ἀνθρώπων  
ἰὸν τὸ |form τοῦτο |agree with/to καὶ ἐκεῖ |justice  
εἶναι, |accede, concede ἤδη— τί γὰρ καὶ ἐροῦμεν; —εἰ  
δὲ μή, τότε ἄλλο τι |look, look at, watch δ' |complete  
τὴν σκέψιν ἦν ᾠήθημεν, εἰ ἐν μείζονί τινι τῶν  
ἐχόντων |justice πρότερον ἢ ἐκεῖ |do, try, attack  
θεάσασθαι, ῥᾶον ἂν ἐν ἐνὶ ἀνθρώπῳ |look upon οἶόν  
ἐστιν. καὶ ἔδοξε δὴ ἡμῖν τοῦτο εἶναι πόλις, καὶ οὕτω  
|colonize, ὥς ἐδυνάμεθα ἀρίστην, εὖ εἰδότες ὅτι ἓν γε τῇ  
|settle ἀγαθῇ ἂν εἴη. ὁ οὖν ἡμῖν ἐκεῖ ἐφάνη, ἐπαναφέρωμεν  
εἰς τὸν ἓνα, καὶ μὲν |agree with/to , καλῶς ἔξει·

the auxiliary, and the guardian each do their own business, that is justice, and will make the city just.

I agree with you.

We will not, I said, be over-positive as yet; but if, on trial, this conception of justice be verified in the individual as well as in the State, there will be no longer any room for doubt; if it be not verified, we must have a fresh enquiry. First let us complete the old investigation, which we began, as you remember, under the impression that, if we could previously examine justice on the larger scale, there would be less difficulty in discerning her in the individual. That larger example appeared to be the State, and accordingly we constructed as good a one as we could, knowing well that in the good State justice would be found. Let the discovery which we made be now applied to the individual—if they agree, we shall be satisfied; or, if

*vocabulary*

**ἀνδρεία** courage  
**ἀνδρεῖος** of a man, manly  
**ἀνόμοιος** different, dissimilar  
**βασανίζω** interrogate, test, torture  
**βεβαιόω** secure, confirm  
**δικαιοσύνη** justice  
**εἶδος** -ους (n, 3) appearance, form  
 ~-oid  
**ἐκλάμπω** shine forth  
**ἐμφαίνω** display in  
**ἔνιμι** be in ~ion  
**ἐπάνιμι** return  
**προσαγορεύω** address, call by name

**πυρεῖον** fire sticks  
**σκοπᾶω** watch, observe  
**σκοπέω** behold, consider  
**σοφός** skilled, clever, wise  
**σώφρων** sensible, prudent ~frenzy  
**τάχα** quickly, soon; perhaps  
 ~tachometer  
**τάχος** -ους (n, 3) speed ~tachometer  
**τρίβω** (ι) rub; (mid) be worn out  
 ~tribulation  
**τρισσός** threefold  
**φανερός** visible, conspicuous ~photon  
**φύσις** -εως (f) nature (of a thing)  
 ~physics

Ἐὰν δέ τι ἄλλο ἐν τῷ ἐνὶ ἐμφαίνεται, πάλιν ἐπανιόντες ἐπὶ τὴν πόλιν βασανιοῦμεν, καὶ τάχ' ἂν παρ' ἄλληλα σκοποῦντες καὶ τρίβοντες, ὥσπερ ἐκ πυρείων ἐκλάμψαι ποιήσαιμεν τὴν δικαιοσύνην· καὶ φανεράν γενομένην βεβαιωσόμεθα αὐτὴν παρ' ἡμῶν αὐτοῖς.

Ἄλλ', ἔφη, καθ' ὁδόν τε λέγεις καὶ ποιεῖν χρή οὕτως.

Ἄρ' οὖν, ἦν δ' ἐγώ, ὅ γε ταῦτόν ἂν τις προσείποι μείζον τε καὶ ἔλαττον, ἀνόμοιον τυγχάνει ὃν ταύτῃ ἢ ταῦτόν προσαγορεύεται, ἢ ὅμοιον;

Ὅμοιον, ἔφη.

Καὶ δίκαιος ἄρα ἀνὴρ δικαίας πόλεως κατ' αὐτὸ τὸ τῆς δικαιοσύνης εἶδος οὐδὲν διοίσει, ἀλλ' ὅμοιος ἔσται.

Ὅμοιος, ἔφη.

Ἀλλὰ μέντοι πόλις γε ἔδοξεν εἶναι δικαία ὅτε ἐν αὐτῇ τριττὰ γένη φύσεων ἐνόντα τὸ αὐτῶν ἕκαστον ἔπραττεν, σῶφρων δὲ αὖ καὶ ἀνδρεία καὶ σοφὴ διὰ τῶν αὐτῶν

Ἐὰν δέ τι ἄλλο ἐν τῷ ἐνὶ |display in , πάλιν |return

ἐπὶ τὴν πόλιν |interrogate, , καὶ τάχ' ἂν παρ' ἄλληλα  
|test, torture

σκοποῦντες καὶ |rub; (mid) ὥσπερ ἐκ |fire sticks |shine forth  
|be worn out

ποιήσαιμεν τὴν |justice καὶ |visible, , ἐνομένην  
|conspicuous

|secure, confirm αὐτὴν παρ' ἡμῶν αὐτοῖς.

Ἄλλ', ἔφη, καθ' ὁδὸν τε λέγεις καὶ ποιεῖν χρὴ οὕτως.

Ἄρ' οὖν, ἦν δ' ἐγώ, ὅ γε ταῦτ' ἂν τις προσείποι μείζον

τε καὶ ἔλαττον, |different, τυγχάνει ὃν ταύτῃ ἢ ταῦτ' ὃν  
|dissimilar

|address, call by, ἢ ὅμοιον;  
|name

Ὅμοιον, ἔφη.

Καὶ δίκαιος ἄρα ἀνὴρ δικαίας πόλεως κατ' αὐτὸ τὸ τῆς

|justice |form οὐδὲν διοίσει, ἀλλ' ὅμοιος ἔσται.

Ὅμοιος, ἔφη.

Ἀλλὰ μέντοι πόλις γε ἔδοξεν εἶναι δικαία ὅτε ἐν αὐτῇ

|threefold, ἐν |nature (offbe in τὸ αὐτῶν ἕκαστον ἔπραττεν,  
|a thing)

|sensible, δὲ αὖ καὶ ἀνδρεία καὶ |skilled, ὧν αὐτῶν  
|prudent |clever, wise

there be a difference in the individual, we will come back to the State and have another trial of the theory. The friction of the two when rubbed together may possibly strike a light in which justice will shine forth, and the vision which is then revealed we will fix in our souls.

That will be in regular course; let us do as you say.

I proceeded to ask: When two things, a greater and less, are called by the same name, are they like or unlike in so far as they are called the same?

Like, he replied.

The just man then, if we regard the idea of justice only, will be like the just State?

He will.

And a State was thought by us to be just when the three classes in the State severally did their own business; and also thought to be temperate and

*vocabulary***ἀκριβής** (ῑ) exact**εἶδος** -ους (n, 3) appearance, form

~oid

**εἴτε** if, whenever; either/or**ἐμπίπτω** fall into; attack ~petal**θαυμάσιος** wonderful**μέθοδος** investigation**ὀρθός** upright, straight; correct, just

~orthogonal

**ὀρθόω** stand up**πάθος** -ους (n, 3) an experience,

passion, condition

**πότε** when?**προερέω** say beforehand**προλέγω** prophecy, proclaim; preselect

~legion

**φαῦλος** trifling

τούτων γενῶν ἄλλ' ἅττα πάθη τε καὶ ἔξεις.

Ἀληθῆ, ἔφη.

Καὶ τὸν ἕνα ἄρα, ὦ φίλε, οὕτως ἀξιόσομεν, τὰ αὐτὰ ταῦτα εἶδη ἐν τῇ αὐτοῦ ψυχῇ ἔχοντα, διὰ τὰ αὐτὰ πάθη ἐκείνοις τῶν αὐτῶν ὀνομάτων ὀρθῶς ἀξιουῖσθαι τῇ πόλει.

Πᾶσα ἀνάγκη, ἔφη.

Εἰς φαῦλόν γε αὖ, ἦν δ' ἐγώ, ὦ θανμάσιε, σκέμμα ἐμπεπτώκαμεν περὶ ψυχῆς, εἴτε ἔχει τὰ τρία εἶδη ταῦτα ἐν αὐτῇ εἴτε μή.

Οὐ πάνυ μοι δοκοῦμεν, ἔφη, εἰς φαῦλον· ἴσως γάρ, ὦ Σώκρατες, τὸ λεγόμενον ἀληθές, ὅτι χαλεπὰ τὰ καλά.

Φαίνεται, ἦν δ' ἐγώ. καὶ εὖ γ' ἴσθι, ὦ Γλαῦκων, ὥς ἡ ἐμὴ δόξα, ἀκριβῶς μὲν τοῦτο ἐκ τοιούτων μεθόδων, οἷσιν νῦν ἐν τοῖς λόγοις χρώμεθα, οὐ μὴ ποτε λάβωμεν— ἄλλη γὰρ μακροτέρα καὶ πλείων ὁδὸς ἢ ἐπὶ τοῦτο ἄγουσα —ἴσως μέντοι τῶν γε προειρημένων τε καὶ προεσκεμμένων ἀξίως.



τούτων γενῶν ἄλλ' ἅττα |an experience, pas-  
sion, condition

Ἀληθῆ, ἔφη.

Καὶ τὸν ἕνα ἄρα, ὦ φίλε, οὕτως ἀξιόσομεν, τὰ αὐτὰ  
ταῦτα |form ἐν τῇ αὐτοῦ ψυχῇ ἔχοντα, διὰ τὰ αὐτὰ |an experience,  
passion, condition  
ἐκείνοις τῶν αὐτῶν ὀνομάτων ὀρθῶς ἀξιούσθαι τῇ πόλει.

Πᾶσα ἀνάγκη, ἔφη.

Εἰς |trifling γε αὖ, ἦν δ' ἐγώ, ὦ |wonderful, σκέμμα  
|fall into; attack περὶ ψυχῆς, |if, whenever; τρία |form ταῦτα  
|either/or  
ἐν αὐτῇ |if, whenever;  
|either/or

Οὐ πάνυ μοι δοκοῦμεν, ἔφη, εἰς |trifling ἴσως γάρ, ὦ  
Σώκρατες, τὸ λεγόμενον ἀληθές, ὅτι χαλεπὰ τὰ καλά.

Φαίνεται, ἦν δ' ἐγώ. καὶ εὖ γ' ἴσθι, ὦ Γλαύκων, ὥς ἡ ἐμὴ  
δόξα, ἀκριβῶς μὲν τοῦτο ἐκ τοιούτων |investigation ἴαις νῦν  
ἐν τοῖς λόγοις χρώμεθα, οὐ μή ποτε λάβωμεν— ἄλλη γὰρ  
μακροτέρα καὶ πλείων ὁδὸς ἢ ἐπὶ τοῦτο ἄγουσα —ἴσως  
μέντοι τῶν γε προειρημένων τε καὶ προεσκεμμένων ἀξίως.

valiant and wise by reason of certain other affections and qualities of these same classes?

True, he said.

And so of the individual; we may assume that he has the same three principles in his own soul which are found in the State; and he may be rightly described in the same terms, because he is affected in the same manner?

Certainly, he said.

Once more then, O my friend, we have alighted upon an easy question — whether the soul has these three principles or not?

An easy question! Nay, rather, Socrates, the proverb holds that hard is the good.

Very true, I said; and I do not think that the method which we are employing is at all adequate to the accurate solution of this question; the true method is another and a longer one. Still we may arrive at a solution not below the

*vocabulary***ἀγαπητός** beloved**αἰτιάομαι** blame ~etiology**ἄλλοθεν** from elsewhere ~alien**ἄνω** (ἄ) accomplish, pass, waste;  
upwards, out to sea**ἀποκάμνω** tire out**γέλοιος** laughable; joking**ἐγγίγνομαι** live in ~genus**εἶδος** -ους (n, 3) appearance, form

~-oid

**ἐκεῖσε** thither**ἐνιμι** be in ~ion**ἐξαρκέω** be enough; be satisfied**ἥκιστος** least; above all**ιδιώτης** -ου (m, 1) private; a layman**ὁμολογέω** agree with/to**οὐκοῦν** not so?; and so**προσδοκάω** expect**σκοπάω** watch, observe**σκοπέω** behold, consider**σχεδόν** near, approximately at

~ischemia

**τοίνυν** well, then**φιλομαθής** knowledge-loving

Οὐκοῦν ἀγαπητόν; ἔφη· ἐμοὶ μὲν γὰρ ἔν γε τῷ παρόντι  
 ἱκανῶς ἂν ἔχοι.

Ἀλλὰ μέντοι, εἶπον, ἔμοιγε καὶ πάννυ ἐξαρκέσει.

Μὴ τοίνυν ἀποκάμης, ἔφη, ἀλλὰ σκόπει.

Ἄρ' οὖν ἡμῖν, ἣν δ' ἐγώ, πολλὴ ἀνάγκη ὁμολογεῖν ὅτι γε  
 τὰ αὐτὰ ἐν ἐκάστῳ ἔνεστιν ἡμῶν εἶδη τε καὶ ἦθῃ ἅπερ ἐν  
 τῇ πόλει; οὐ γάρ που ἄλλοθεν ἐκείσε ἀφίκται.

Γελοῖον γὰρ ἂν εἴη εἶ τις οἰηθείη τὸ θυμοειδὲς μὴ ἐκ  
 τῶν ἰδιωτῶν ἐν ταῖς πόλεσιν ἐγγεγονέναι, οἳ δὴ καὶ  
 ἔχουσι ταύτην τὴν αἰτίαν, οἷον οἱ κατὰ τὴν Θράκην τε  
 καὶ Σκυθικὴν καὶ σχεδόν τι κατὰ τὸν ἄνω τόπον, ἢ τὸ  
 φιλομαθές, ὃ δὴ τὸν παρ' ἡμῖν μάλιστ' ἂν τις αἰτιάσαιτο  
 τόπον, ἢ τὸ φιλοχρήματον τὸ περὶ τοὺς τε Φοίνικας εἶναι  
 καὶ τοὺς κατὰ Αἴγυπτον φαίη τις ἂν οὐχ ἥκιστα.

Καὶ μάλα, ἔφη.

Τοῦτο μὲν δὴ οὕτως ἔχει, ἣν δ' ἐγώ, καὶ οὐδὲν χαλεπὸν

|not so?;|beloved , ἔφη· ἐμοὶ μὲν γὰρ ἔν γε τῷ παρόντι  
and so  
ἱκανῶς ἂν ἔχοι.

Ἀλλὰ μέντοι, εἶπον, ἔμοιγε καὶ πάνυ ἐξαρκέσει.

Μὴ |well, |tire out , ἔφη, ἀλλὰ σκόπει.  
|then

Ἄρ' οὖν ἡμῖν, ἦν δ' ἐγώ, πολλὴ ἀνάγκη |agree with/to“γι γε  
τὰ αὐτὰ ἐν ἐκάστῳ |be in ἡμῶν |form τε καὶ ἦθη ἅπερ ἐν  
τῇ πόλει; οὐ γάρ που |from else-|thither ἀφίκται.  
|where

|laughable; , ἄρ ἂν εἴη εἴ τις οἰηθείη τὸ θυμοειδὲς μὴ ἐκ  
|joking  
τῶν |private; a layman ὅς πόλεσιν |live in , οἱ δὲ καὶ  
ἔχουσι ταύτην τὴν αἰτίαν, οἶον οἱ κατὰ τὴν Θράκην τε  
καὶ Σκυθικὴν καὶ |about τι κατὰ τὸν ἄνω τόπον, ἣ τὸ  
|knowledge-loving δὲ τὸν παρ' ἡμῖν μάλιστ' ἂν τις αἰτιάσαιτο  
τόπον, ἣ τὸ φιλοχρήματον τὸ περὶ τοὺς τε Φοίνικας εἶναι  
καὶ τοὺς κατὰ Αἴγυπτον φαίη τις ἂν οὐχ |least;  
|above  
|all

Καὶ μάλα, ἔφη.

Τοῦτο μὲν δὴ οὕτως ἔχει, ἦν δ' ἐγώ, καὶ οὐδὲν χαλεπὸν

level of the previous enquiry.

May we not be satisfied with that? he said; — under the circumstances, I am quite content.

I too, I replied, shall be extremely well satisfied.

Then faint not in pursuing the speculation, he said.

Must we not acknowledge, I said, that in each of us there are the same principles and habits which there are in the State; and that from the individual they pass into the State? — how else can they come there? Take the quality of passion or spirit; — it would be ridiculous to imagine that this quality, when found in States, is not derived from the individuals who are supposed to possess it, e. g. the Thracians, Scythians, and in general the northern nations; and the same may be said of the love of knowledge, which is the special characteristic of our part of the world, or of the love of money, which may, with equal truth, be attributed to the Phoenicians and Egyptians.

Exactly so, he said.

There is no difficulty in understanding this.

*vocabulary***ἀδελφή** sister**δῆλος** visible, conspicuous**δῆτα** emphatic δή**διορίζω** delimit; determine**εἴτε** if, whenever; either/or**ἐπιθυμέω** (ὖ) wish, covet**ἐπιχειρέω** do, try, attack ~chiral**ἡδονή** pleasure**θυμός** (ὖ) anger**ὀρίζω** divide; ordain, define ~horizon**τοῖνον** well, then**τροφή** food, upkeep ~atrophy

γινῶναι.

Οὐ δῆτα.

Τόδε δὲ ἤδη χαλεπόν, εἰ τῷ αὐτῷ τούτῳ ἕκαστα πράττομεν ἢ τρισὶν οὖσιν ἄλλο ἄλλῳ· μανθάνομεν μὲν ἑτέρῳ, θυμούμεθα δὲ ἄλλῳ τῶν ἐν ἡμῖν, ἐπιθυμοῦμεν δ' αὖ τρίτῳ τινὶ τῶν περὶ τὴν τροφήν τε καὶ γέννησιν ἡδονῶν καὶ ὅσα τούτων ἀδελφά, ἢ ὅλη τῇ ψυχῇ καθ' ἕκαστον αὐτῶν πράττομεν, ὅταν ὀρμήσωμεν. ταῦτ' ἔσται τὰ χαλεπὰ διορίσασθαι ἀξίως λόγου.

Καὶ ἐμοὶ δοκεῖ, ἔφη.

ᾧδε τοίνυν ἐπιχειρῶμεν αὐτὰ ὀρίζεσθαι, εἴτε τὰ αὐτὰ ἀλλήλοις εἴτε ἑτέρα ἔστι.

Πῶς;

Δήλον ὅτι ταῦτὸν τάναντία ποιεῖν ἢ πάσχειν κατὰ ταῦτόν γε καὶ πρὸς ταῦτόν οὐκ ἐθελήσει ἅμα, ὥστε ἂν που εὐρίσκωμεν ἐν αὐτοῖς ταῦτα γιγνόμενα, εἰσόμεθα ὅτι οὐ



γνῶναι.

Οὐ |emphatic δή

Τόδε δὲ ἤδη χαλεπόν, εἰ τῷ αὐτῷ τούτῳ ἕκαστα

πράττομεν ἢ τρισὶν οὖσιν ἄλλο ἄλλῳ· μανθάνομεν μὲν

ἐτέρῳ, |anger δὲ ἄλλῳ τῶν ἐν ἡμῖν, |wish, covet

δ' αὖ τρίτῳ τινὶ τῶν περὶ τὴν |food, τε καὶ γέννησιν  
|upkeep

|pleasure καὶ ὅσα τούτων |sister , ἢ ὅλη τῇ ψυχῇ καθ'

ἕκαστον αὐτῶν πράττομεν, ὅταν ὀρμήσωμεν. ταῦτ' ἔσται

τὰ χαλεπὰ |delimit;  
|determine ἀξίως λόγου.

Καὶ ἐμοὶ δοκεῖ, ἔφη.

ᾧδε |well, |do, try, attack αὐτὰ |divide; or-if, whenever; ἃ  
|then |dain, define |either/or

ἀλλήλοισι |if, whenever; τι.  
|either/or

Πῶς;

|visible, " αὐτὸν τὰναντία ποιεῖν ἢ πάσχειν κατὰ ταυτόν  
|conspicuous

γε καὶ πρὸς ταῦτόν οὐκ ἐβελήσει ἅμα, ὥστε ἂν που

εὐρίσκωμεν ἐν αὐτοῖς ταῦτα γιγνόμενα, εἰσόμεθα ὅτι οὐ

None whatever.

But the question is not quite so easy when we proceed to ask whether these principles are three or one; whether, that is to say, we learn with one part of our nature, are angry with another, and with a third part desire the satisfaction of our natural appetites; or whether the whole soul comes into play in each sort of action—to determine that is the difficulty.

Yes, he said; there lies the difficulty.

Then let us now try and determine whether they are the same or different.

How can we? he asked.

I replied as follows: The same thing clearly cannot act or be acted upon in the same part or in relation to the same thing at the same time, in contrary ways; and therefore whenever this contradiction occurs in

*vocabulary***ἀκριβής** (ἴ) exact**ἀμφισβητέω** dispute**ἄρα** interrogative pcl**κινέω** (ἴ) set in motion, move, remove

~kinetic

**ὁμολογέω** agree with/to**οὐδαμὸς** not anyone**οὐκοῦν** not so?; and so**πη** somewhere, somehow**πρόεimi** to have been before, earlier

~ion

**σκοπάω** watch, observe**σκοπέω** behold, consider**τοίνυν** well, then

ταὐτὸν ἦν ἀλλὰ πλείω.

Εἶεν.

Σκόπει δὴ ὁ λέγω.

Λέγε, ἔφη.

Ἑστάναι, εἶπον, καὶ κινεῖσθαι τὸ αὐτὸ ἅμα κατὰ τὸ αὐτὸ  
ἄρα δυνατόν;

Οὐδαμῶς.

Ἐπι τοίνυν ἀκριβέστερον ὁμολογησώμεθα, μή πη  
προϊόντες ἀμφισβητήσωμεν. εἰ γάρ τις λέγοι ἄνθρωπον  
ἑστηκότα, κινοῦντα δὲ τὰς χεῖράς τε καὶ τὴν κεφαλὴν, ὅτι  
ὁ αὐτὸς ἑστηκέ τε καὶ κινεῖται ἅμα, οὐκ ἂν οἶμαι ἀξιοῖμεν  
οὕτω λέγειν δεῖν, ἀλλ' ὅτι τὸ μέν τι αὐτοῦ ἑστηκε, τὸ δὲ  
κινεῖται. οὐχ οὕτω;

Οὕτω.

Οὐκοῦν καὶ εἰ ἔτι μᾶλλον χαριεντίζοιτο ὁ ταῦτα λέγων,  
κοιμηνόμενος ὥς οἱ γε στρόβιλοι ὅλοι ἐστᾶσί τε ἅμα

ταὐτὸν ἦν ἀλλὰ πλείω.

Εἶεν.

Σκόπει δὴ ὁ λέγω.

Λέγε, ἔφη.

Ἐστάναι, εἶπον, καὶ move,  
remove τὸ αὐτὸ ἅμα κατὰ τὸ αὐτὸ

interrogative pcl

not anyone

Ἔτι well, then ὑκριβέστερον agree with/to , μή πη

to have been|dispute  
before, ear-  
lier

ἔστηκότα, move,  
remove δὲ τὰς χεῖράς τε καὶ τὴν κεφαλὴν, ὅτι

ὁ αὐτὸς ἔστηκέ τε καὶ move,  
remove ἅμα, οὐκ ἂν οἶμαι ἀξιοῖμεν

οὕτω λέγειν δεῖν, ἀλλ' ὅτι τὸ μέν τι αὐτοῦ ἔστηκε, τὸ δὲ

move,  
remove οὐχ οὕτω;

Οὕτω.

not so?; and 'so.' ἔτι μᾶλλον χαριεντίζοιτο ὁ ταῦτα λέγων,

κομφευόμενος ὥς οἱ γε στρόβιλοι ὅλοι ἐστᾶσί τε ἅμα

things apparently the same, we know that they are really not the same, but different.

Good.

For example, I said, can the same thing be at rest and in motion at the same time in the same part?

Impossible.

Still, I said, let us have a more precise statement of terms, lest we should hereafter fall out by the way. Imagine the case of a man who is standing and also moving his hands and his head, and suppose a person to say that one and the same person is in motion and at rest at the same moment—to such a mode of speech we should object, and should rather say that one part of him is in motion while another is at rest.

Very true.

And suppose the objector to refine still further, and to draw the nice distinction that not only parts of tops, but whole tops, when they spin round with their pegs fixed on the spot, are at rest and in

*vocabulary***ἀναγκάζω** force, compel**ἀποδέχομαι** accept ~doctrine**ἀποκλίνω** (i) bend aside ~incline**ἀριστερός** left-hand**δράω** do, accomplish**ἐγκλίνω** (i) rest on ~incline**ἔδρα** (ᾱ) seat, seated group

~polyhedron

**ἐκπληξίς** -εως (f) consternation, terror**ἐκπλήσσω** panic, be knocked out

~plectrum

**ἐκπλήττω** panic, be knocked out**εὐθυωρία** straight path**κέντρον** goading rod?**κινέω** (i) set in motion, move, remove

~kinetic

**κύκλος** circle, wheel ~cycle**ὅμως** anyway, nevertheless**ὀπίσθεν** behind, hereafter**ὀρθός** upright, straight; correct, just

~orthogonal

**ὀρθόω** stand up**οὐδαμῇ** nowhere**οὐκ οὖν** certainly not**περιεῖμι** be superior to; be left over;

still exist

**περιφερής** round, amid**περιφέρω** carry around**πήγνυμι** (i) stick, set, build ~fang

καὶ κινουῦνται, ὅταν ἐν τῷ αὐτῷ πήξαντες τὸ κέντρον περιφέρωνται, ἢ καὶ ἄλλο τι κύκλῳ περιὼν ἐν τῇ αὐτῇ ἔδρᾳ τοῦτο δρᾶ, οὐκ ἂν ἀποδεχοίμεθα, ὥς οὐ κατὰ ταῦτὰ ἐαυτῶν τὰ τοιαῦτα τότε μενόντων τε καὶ φερομένων, ἀλλὰ φαίμεν ἂν ἔχειν αὐτὰ εὐθύ τε καὶ περιφερὲς ἐν αὐτοῖς, καὶ κατὰ μὲν τὸ εὐθὺ ἐστάναι— οὐδαμῇ γὰρ ἀποκλίνειν— κατὰ δὲ τὸ περιφερὲς κύκλῳ κινεῖσθαι, καὶ ὅταν δὲ τὴν εὐθυωρίαν ἢ εἰς δεξιὰν ἢ εἰς ἀριστερὰν ἢ εἰς τὸ πρόσθεν ἢ εἰς τὸ ὀπίσθεν ἐγκλίνη ἅμα περιφερόμενον, τότε οὐδαμῇ ἔστιν ἐστάναι.

Καὶ ὀρθῶς γε, ἔφη.

Οὐδὲν ἄρα ἡμᾶς τῶν τοιούτων λεγόμενον ἐκπλήξει, οὐδὲ μᾶλλον τι πείσει ὥς ποτέ τι ἂν τὸ αὐτὸ ὄν ἅμα κατὰ τὸ αὐτὸ πρὸς τὸ αὐτὸ τάναντία πάθοι ἢ καὶ εἴη ἢ καὶ ποιήσειεν.

Οὐκ οὖν ἐμέ γε, ἔφη.

Ἄλλ' ὅμως, ἦν δ' ἐγώ, ἵνα μὴ ἀναγκαζώμεθα πάσας τὰς



καὶ |move, remove, ὅταν ἐν τῷ αὐτῷ |stick, set, build |goadng rod?

|carry around, ἢ καὶ ἄλλο τι |circle, wheel περιὸν ἐν τῇ αὐτῇ

|seat τοῦτο |do, accomplish|accept, ὡς οὐ κατὰ ταῦτα

ἑαυτῶν τὰ τοιαῦτα τότε μενόντων τε καὶ φερομένων,

ἀλλὰ φαῖμεν ἂν ἔχειν αὐτὰ εὐθύ τε καὶ |round, amid' αὐτοῖς,

καὶ κατὰ μὲν τὸ εὐθὺ ἐστάναι—|nowhere ἄρ' |bend aside —

κατὰ δὲ τὸ |round, amid |circle, wheel |move, remove, καὶ ὅταν δὲ τὴν

|straight path ἢ, εἰς δεξιὰν ἢ εἰς |left-hand ἢ εἰς τὸ πρόσθεν ἢ

εἰς τὸ |behind, |rest on ἅμα |carry around, τότε |nowhere  
|hereafter

ἔστιν ἐστάναι.

Καὶ ὀρθῶς γε, ἔφη.

Οὐδὲν ἄρα ἡμᾶς τῶν τοιούτων λεγόμενον ἐκπλήξει, οὐδὲ

μᾶλλον τι πείσει ὥς ποτέ τι ἂν τὸ αὐτὸ ὃν ἅμα κατὰ

τὸ αὐτὸ πρὸς τὸ αὐτὸ τάναντία πάθοι ἢ καὶ εἶη ἢ καὶ

ποιήσειεν.

|certainly ἦοτ' γε, ἔφη.

Ἄλλ' |anyway, nevertheless... ἢ μὴ |force, compel πάσας τὰς

motion at the same time (and he may say the same of anything which revolves in the same spot), his objection would not be admitted by us, because in such cases things are not at rest and in motion in the same parts of themselves; we should rather say that they have both an axis and a circumference, and that the axis stands still, for there is no deviation from the perpendicular; and that the circumference goes round. But if, while revolving, the axis inclines either to the right or left, forwards or backwards, then in no point of view can they be at rest.

That is the correct mode of describing them, he replied.

Then none of these objections will confuse us, or incline us to believe that the same thing at the same time, in the same part or in relation to the same thing, can act or be acted upon in contrary ways.

Certainly not, according to my way of thinking.

Yet, I said, that we may not be compelled

*vocabulary***ἀμφισβητέω** dispute**ἀμφισβήτησις** -τος (f) dispute, controversy**ἀνανεύω** raise the chin to say no**ἀπωθέω** repel, reject**βεβαιόω** secure, confirm**διψάω** be thirsty ~dipsomaniac**εἶδος** -ους (n, 3) appearance, form  
~oid**εἴτε** if, whenever; either/or**ἐπέξειμι** attack, prosecute**ἐπιθυμέω** (ὑ) wish, covet**ἐπιθυμία** (ὑ) desire, thing desired**ἐπινεύω** nod**ἐφίημι** (τι) send at, let fly; mp: rush at, spring upon ~jet**ἤτοι** truly; either, or**μηκύνω** lengthen**ὁμολογέω** agree with/to**πάθημα** -τος (n, 3) suffering, condition**πεινάω** be hungry**ποῖ** whither? how long?**ποίημα** -τος (n, 3) work, deed**πότε** when?**προσάγω** bring to a place

~demagogue

**ὑποτίθημι** suggest, advise ~hypothesis

τοιαύτας ἀμφισβητήσεις ἐπεξιόντες καὶ βεβαιούμενοι ὡς οὐκ ἀληθεῖς οὓσας μηκύνειν, ὑποθέμενοι ὡς τούτου οὕτως ἔχοντος εἰς τὸ πρόσθεν προΐωμεν, ὁμολογήσαντες, ἐάν ποτε ἄλλη φανῇ ταῦτα ἢ ταύτη, πάντα ἡμῖν τὰ ἀπὸ τούτου συμβαίνοντα λελυμένα ἔσεσθαι.

Ἀλλὰ χρή, ἔφη, ταῦτα ποιεῖν.

Ἄρ' ἂν οὖν, ἦν δ' ἐγώ, τὸ ἐπινεύειν τῷ ἀνανεύειν καὶ τὸ ἐφίεσθαι τινος λαβεῖν τῷ ἀπαρνεῖσθαι καὶ τὸ προσάγεσθαι τῷ ἀπωθεῖσθαι, πάντα τὰ τοιαῦτα τῶν ἐναντίων ἀλλήλοις θείης εἴτε ποιημάτων εἴτε παθημάτων; οὐδὲν γὰρ ταύτη διοίσει.

Ἀλλ', ἦ δ' ὅς, τῶν ἐναντίων.

Τί οὖν; ἦν δ' ἐγώ· διψῆν καὶ πεινῆν καὶ ὅλως τὰς ἐπιθυμίας, καὶ αὖ τὸ ἐθέλειν καὶ τὸ βούλεσθαι, οὐ πάντα ταῦτα εἰς ἐκεῖνά ποι ἂν θείης τὰ εἶδη τὰ νυνδὴ λεχθέντα; οἷον αἰὲ τὴν τοῦ ἐπιθυμοῦντος ψυχὴν οὐχὶ ἤτοι ἐφίεσθαι φήσεις ἐκείνου οὗ ἂν ἐπιθυμῇ, ἢ προσάγεσθαι τοῦτο ὃ

τοιαύτας ἀμφισβητήσεις |attack, prosecute καὶ |secure, confirm ὥς  
 οὐκ ἀληθεῖς οὔσας |lengthen , |suggest ὥς τούτου οὕτως  
 ἔχοντος εἰς τὸ πρόσθεν προΐωμεν, |agree with/to , ἐάν  
 ποτε ἄλλη φανῇ ταῦτα ἢ ταύτῃ, πάντα ἡμῖν τὰ ἀπὸ  
 τούτου συμβαίνοντα λελυμένα ἔσεσθαι.

Ἀλλὰ χρή, ἔφη, ταῦτα ποιεῖν.

Ἄρ' ἂν οὖν, ἦν δ' ἐγώ, τὸ |nod τῷ |raise the chin ἢ τὸ  
 |send flying at -ς λαβεῖν τῷ ἀπαρνεῖσθαι καὶ τὸ |bring to a place  
 τῷ |repel, reject , πάντα τὰ τοιαῦτα τῶν ἐναντίων ἀλλήλοις  
 θείης |if, |work, deed |if, |suffering, , οὐδὲν γὰρ ταύτῃ  
 |when- |when|condition  
 διοίσει; ever; ever;  
 |ei- |ei-  
 |ther/or |ther/or  
 Ἀλλ', ἦ δ' ὅς, τῶν ἐναντίων.

Τί οὖν; ἦν δ' ἐγώ, |be thirsty ἢ πεινῆν καὶ ὅλως τὰς  
 ἐπιθυμίας, καὶ αὖ τὸ ἐθέλειν καὶ τὸ βούλεσθαι, οὐ πάντα  
 ταῦτα εἰς ἐκείνά ποι ἂν θείης τὰ |form τὰ νυνδὴ λεχθέντα;  
 οἶον ἀεὶ τῇν τοῦ |wish, covet ψυχὴν οὐχὶ |truly; |send flying at  
 |either,  
 φήσεις ἐκείνου οὐ ἂν |wish, covet , ἢ |bring to a place . οὗτο δ

to examine all such objections, and prove at length that they are untrue, let us assume their absurdity, and go forward on the understanding that hereafter, if this assumption turn out to be untrue, all the consequences which follow shall be withdrawn.

Yes, he said, that will be the best way.

Well, I said, would you not allow that assent and dissent, desire and aversion, attraction and repulsion, are all of them opposites, whether they are regarded as active or passive (for that makes no difference in the fact of their opposition)?

Yes, he said, they are opposites.

Well, I said, and hunger and thirst, and the desires in general, and again willing and wishing, — all these you would refer to the classes already mentioned. You would say — would you not? — that the soul of him who desires is seeking after the object of his desire; or that he is drawing to himself the thing which he wishes

*vocabulary***ἀπελαύνω** expel, exclude, ward off;

(intrans) ride away

**ἀπωθέω** repel, reject**ἄρα** interrogative pcl**γένεσις** -εως (f) source, origin ~genus**δίψα** thirst ~dipsomania**διψάω** be thirsty ~dipsomaniac**ἐδωδή** food ~eat**εἶδος** -ους (n, 3) appearance, form

~-oid

**ἐναργής** visible, clear ~Argentina**ἐπιθυμέω** (ὑ) wish, covet**ἐπιθυμία** (ὑ) desire, thing desired**ἐπινεύω** nod**ἐπορέγω** reach towards to strike

~reach

**ἐρωτάω** ask about something**ναί** yea**οὐχ οὐν** not so?; and so**πείνα** hunger, famine**πορίζω** bring about, provide**ποτάομαι** fly about ~petal**ποτός** potable**φάω** appear (dawn) ~photon

ἂν βούληται οἱ γενέσθαι, ἢ αὖ, καθ' ὅσον ἐθέλει τί οἱ  
πορισθῆναι, ἐπινεύειν τοῦτο πρὸς αὐτὴν ὥσπερ τινὸς  
ἐρωτῶντος, ἐπορεγομένην αὐτοῦ τῆς γενέσεως;

Ἐγωγε.

Τί δέ; τὸ ἀβουλεῖν καὶ μὴ ἐθέλειν μὴδ' ἐπιθυμεῖν οὐκ εἰς  
τὸ ἀπωθεῖν καὶ ἀπελαύνειν ἀπ' αὐτῆς καὶ εἰς ἅπαντα  
τάναντία ἐκείνοις θήσομεν;

Πῶς γὰρ οὐ;

Τούτων δὴ οὕτως ἐχόντων ἐπιθυμιῶν τι φήσομεν εἶναι  
εἶδος, καὶ ἐναργεστάτας αὐτῶν τούτων ἦν τε δίδξαν  
καλοῦμεν καὶ ἦν πείναν;

Φήσομεν, ἦ δ' ὅς.

Οὐκοῦν τὴν μὲν ποτοῦ, τὴν δ' ἐδωδῆς;

Ναί.

Ἄρ' οὖν, καθ' ὅσον δίψα ἐστί, πλέονος ἂν τινος ἢ οὐ  
λέγομεν ἐπιθυμία ἐν τῇ ψυχῇ εἶη, οἷον δίψα ἐστὶ δίψα ἀρά



ἂν βούληταί οἱ γενέσθαι, ἣ αὖ, καθ' ὅσον ἐθέλει τί οἱ

|bring about, |nod      τοῦτο πρὸς αὐτὴν ὥσπερ τινὸς  
|provide  
|ask      , |reach for      αὐτοῦ τῆς |source,  
|origin

Ἐγωγε.

Τί δέ; τὸ ἀβουλεῖν καὶ μὴ ἐθέλειν μῆδ' |wish, covet οὐκ εἰς

τὸ |repel,      καὶ |expel, exclude, ward off; ἤς καὶ εἰς ἅπαντα  
|reject      |(intrans) ride away  
τάναντία ἐκείνοις θήσομεν;

Πῶς γὰρ οὐ;

Τούτων δὲ οὕτως ἐχόντων ἐπιθυμιῶν τι φήσομεν εἶναι

|form , καὶ |visible, clear      αὐτῶν τούτων ἦν τε |thirst

καλοῦμεν καὶ ἦν |hunger,  
|famine

|appear (dawn) ὅς.

|not so?; and so ἔν ποτοῦ, τὴν δ' |food ,

|yea .

Ἄρ' οὖν, καθ' ὅσον δίψα ἐστί, πλέονος ἂν τινος ἣ οὐ

λέγομεν ἐπιθυμία ἐν τῇ ψυχῇ εἶη, οἷον δίψα ἐστὶ δίψα |interrogative pcl

to possess: or again, when a person wants anything to be given him, his mind, longing for the realization of his desire, intimates his wish to have it by a nod of assent, as if he had been asked a question?

Very true.

And what would you say of unwillingness and dislike and the absence of desire; should not these be referred to the opposite class of repulsion and rejection?

Certainly.

Admitting this to be true of desire generally, let us suppose a particular class of desires, and out of these we will select hunger and thirst, as they are termed, which are the most obvious of them?

Let us take that class, he said.

The object of one is food, and of the other drink?

Yes.

And here comes the point: is not thirst the desire which the soul has of drink, and of drink only; not of drink qualified by

*vocabulary*

**βρῶμα** -τος (n, 3) food; hole eaten in something ~voracious

**δίψα** thirst ~dipsomania

**διψάω** be thirsty ~dipsomaniac

**εἴτε** if, whenever; either/or

**ἐπιθυμέω** (ὑ) wish, covet

**ἐπιθυμία** (ὑ) desire, thing desired

**θερμός** warm, hot ~thermos

**θερμότης** -τος (f, 3) heat

**θορυβέω** roar, cheer; disturb

**πεινάω** be hungry

**ποτάομαι** fly about ~petal

**πότε** when?

**ποτός** potable

**προίημι** send forth, abandon ~jet

**προσγίγνομαι** become ally to

**πρόσεμι** approach, draw near; add  
~ion

**προσήχω** belong to, it beseems

**πῶμα** -τος (n, 3) cover; drink ~pastor

**σίτος** grain, bread, food ~parasite

**τοῖος** such

**φύω** produce, beget; clasp ~physics

**ψυχρός** (ὑ) cold ~psychology

γε θερμοῦ ποτοῦ ἢ ψυχροῦ, ἢ πολλοῦ ἢ ὀλίγου, ἢ καὶ ἐνὶ λόγῳ ποιοῦ τινος πώματος; ἢ ἐὰν μὲν τις θερμότης τῷ δίψει προσῇ, τὴν τοῦ ψυχροῦ ἐπιθυμίαν προσπαρέχουτ' ἄν, ἐὰν δὲ ψυχρότης, τὴν τοῦ θερμοῦ; ἐὰν δὲ διὰ πλήθους παρουσίαν πολλή ἢ δίψα ᾖ, τὴν τοῦ πολλοῦ παρέξεται, ἐὰν δὲ ὀλίγη, τὴν τοῦ ὀλίγου; αὐτὸ δὲ τὸ διψῆν οὐ μὴ ποτε ἄλλου γένηται ἐπιθυμία ἢ οὐπερ πέφυκεν, αὐτοῦ πώματος, καὶ αὖ τὸ πεινῆν βρώματος;

Οὕτως, ἔφη, αὐτὴ γε ἡ ἐπιθυμία ἐκάστη αὐτοῦ μόνον ἐκάστου οὐ πέφυκεν, τοῦ δὲ τοίου ἢ τοίου τὰ προσγιγνόμενα.

Μήτοι τις, ἦν δ' ἐγώ, ἀσκέπτους ἡμᾶς ὄντας θορυβήσῃ, ὥς οὐδεὶς ποτοῦ ἐπιθυμεῖ ἀλλὰ χρηστοῦ ποτοῦ, καὶ οὐ σίτου ἀλλὰ χρηστοῦ σίτου. πάντες γὰρ ἄρα τῶν ἀγαθῶν ἐπιθυμοῦσιν· εἰ οὖν ἡ δίψα ἐπιθυμία ἐστί, χρηστοῦ ἂν εἴη εἴτε πώματος εἴτε ἄλλου ὅτου ἐστὶν ἐπιθυμία, καὶ αἱ ἄλλαι οὕτω.

γε |warm, hot |του ἢ |cold , ἢ πολλοῦ ἢ ὀλίγου, ἢ καὶ ἐνὶ  
 λόγῳ ποιοῦ τινος |cover;  
 |drink , ἢ ἐὰν μὲν τις |heat τῷ  
 δίψει προσῇ, τὴν τοῦ |cold |desire, thing τροσπαρέχουτ'  
 |desired  
 ἄν, ἐὰν δὲ ψυχρότης, τὴν τοῦ |warm, hot ἔν δὲ διὰ πλήθους  
 παρουσίαν πολλή ἢ δίψα ἦ, τὴν τοῦ πολλοῦ παρέξεται,  
 ἐὰν δὲ ὀλίγη, τὴν τοῦ ὀλίγου; αὐτὸ δὲ τὸ |be thirsty μὴ ποτε  
 ἄλλου γένηται ἐπιθυμία ἢ οὐπερ πέφυκεν, αὐτοῦ |cover;  
 |drink ,  
 καὶ αὖ τὸ πεινῆν |food ,

Οὕτως, ἔφη, αὐτὴ γε ἡ ἐπιθυμία ἐκάστη αὐτοῦ  
 μόνον ἐκάστου οὗ πέφυκεν, τοῦ δὲ |such ἢ |such τὰ  
 |become ally to .

Μήτοι τις, ἦν δ' ἐγώ, ἀσκέπτους ἡμᾶς ὄντας  
 |roar, cheer; , ὥς οὐδεὶς ποτοῦ |wish, ἀλλὰ χρηστοῦ  
 |disturb |covet  
 ποτοῦ, καὶ οὐ |grain, ἀλλὰ χρηστοῦ |grain, πάντες  
 |bread, |bread,  
 γὰρ ἄρα τῶν ἀγαθῶν |food |food  
 |wish, covet εἰ οὖν ἡ δίψα  
 ἐπιθυμία ἐστί, χρηστοῦ ἂν εἴη |if, |cover; |if, whenever; ei-  
 |when- |drink |ther/or  
 ἄλλου ὅτου ἐστὶν ἐπιθυμία, καὶ αἱ ἄλλαι οὕτω.  
 |ever;  
 |ei-  
 |ther/or

anything else; for example, warm or cold, or much or little, or, in a word, drink of any particular sort: but if the thirst be accompanied by heat, then the desire is of cold drink; or, if accompanied by cold, then of warm drink; or, if the thirst be excessive, then the drink which is desired will be excessive; or, if not great, the quantity of drink will also be small: but thirst pure and simple will desire drink pure and simple, which is the natural satisfaction of thirst, as food is of hunger?

Yes, he said; the simple desire is, as you say, in every case of the simple object, and the qualified desire of the qualified object.

But here a confusion may arise; and I should wish to guard against an opponent starting up and saying that no man desires drink only, but good drink, or food only, but good food; for good is the universal object of desire, and thirst being a desire, will necessarily be thirst after good drink; and the same is true of every other desire.

Yes, he replied, the opponent might have something

*vocabulary*

**ἐλαχὺς** small; comp.: less ~light

**ναί** yea

**οὐκοῦν** not so?; and so

Ἴσως γὰρ ἄν, ἔφη, δοκοῖ τι λέγειν ὁ ταῦτα λέγων.

Ἀλλὰ μέντοι, ἦν δ' ἐγώ, ὅσα γ' ἐστὶ τοιαῦτα οἶα εἶναί του, τὰ μὲν ποιά ἅττα ποιουῦ τινός ἐστιν, ὥς ἐμοὶ δοκεῖ, τὰ δ' αὐτὰ ἕκαστα αὐτοῦ ἐκάστου μόνον.

Οὐκ ἔμαθον, ἔφη.

Οὐκ ἔμαθες, ἔφην, ὅτι τὸ μείζον τοιοῦτόν ἐστιν οἶον τινὸς εἶναι μείζον;

Πάνυ γε.

Οὐκοῦν τοῦ ἐλάττονος;

Ναί.

Τὸ δέ γε πολὺ μείζον πολὺ ἐλάττονος. ἦ γάρ;

Ναί.

Ἄρ' οὖν καὶ τὸ ποτὲ μείζον ποτὲ ἐλάττονος, καὶ τὸ ἐσόμενον μείζον ἐσομένου ἐλάττονος;

Ἀλλὰ τί μήν; ἦ δ' ὅς.



Ἴσως γὰρ ἂν, ἔφη, δοκοῖ τι λέγειν ὁ ταῦτα λέγων.

Ἀλλὰ μέντοι, ἦν δ' ἐγώ, ὅσα γ' ἐστὶ τοιαῦτα οἷα εἶναί του, τὰ μὲν ποιὰ ἅττα ποιοῦ τινός ἐστιν, ὡς ἐμοὶ δοκεῖ, τὰ δ' αὐτὰ ἕκαστα αὐτοῦ ἐκάστου μόνον.

Οὐκ ἔμαθον, ἔφη.

Οὐκ ἔμαθες, ἔφη, ὅτι τὸ μείζον τοιοῦτόν ἐστιν οἷον τινὸς εἶναι μείζον;

Πάνυ γε.

|not so?; and|small ,  
|so

|yea .

Τὸ δέ γε πολὺ μείζον πολὺ |small ἢ γάρ;

|yea .

Ἄρ' οὖν καὶ τὸ ποτὲ μείζον ποτὲ |small , καὶ τὸ ἐσόμενον μείζον ἐσομένου |small ,

Ἀλλὰ τί μήν; ἦ δ' ὅς.

to say.

Nevertheless I should still maintain, that of relatives some have a quality attached to either term of the relation; others are simple and have their correlatives simple.

I do not know what you mean.

Well, you know of course that the greater is relative to the less?

Certainly.

And the much greater to the much less?

Yes.

And the sometime greater to the sometime less, and the greater that is to be to the less that is to be?

Certainly, he said.

And

*vocabulary*

βαρύς heavy ~baritone

βραδύς slow, dull, late ~Sp.~gordo

διπλάσιος twofold, double

ἐπιστήμη skill, knowledge

ἐργασία work, business; guild

ἥμισυς half ~hemisphere

θάσσω sit

θερμός warm, hot ~thermos

χοῦφος light, nimble

μάθημα -τος (n, 3) lesson, knowledge

ναί yea

οὐκοῦν not so?; and so

τοιόσδε such

ψυχρός (ῥ) cold ~psychology

Καὶ τὰ πλείω δὴ πρὸς τὰ ἐλάττω καὶ τὰ διπλάσια πρὸς τὰ ἡμίσεια καὶ πάντα τὰ τοιαῦτα, καὶ αὖ βαρύτερα πρὸς κουφότερα καὶ θάττω πρὸς τὰ βραδύτερα, καὶ ἔτι γε τὰ θερμὰ πρὸς τὰ ψυχρὰ καὶ πάντα τὰ τούτοις ὅμοια ἄρ' οὐχ οὕτως ἔχει;

Πάνυ μὲν οὖν.

Τί δὲ τὰ περὶ τὰς ἐπιστήμας; οὐχ ὁ αὐτὸς τρόπος; ἐπιστήμη μὲν αὕτη μαθήματος αὐτοῦ ἐπιστήμη ἐστὶν ἢ ὅτου δὴ δεῖ θεῖναι τὴν ἐπιστήμην, ἐπιστήμη δέ τις καὶ ποιά τις ποιοῦ τινος καὶ τινός. λέγω δὲ τὸ τοιόνδε· οὐκ ἐπειδὴ οἰκίας ἐργασίας ἐπιστήμη ἐγένετο, διήνεγκε τῶν ἄλλων ἐπιστημῶν, ὥστε οἰκοδομικὴ κληθῆναι;

Τί μήν;

Ἄρ' οὐ τῷ ποιά τις εἶναι, οἷα ἑτέρα οὐδεμία τῶν ἄλλων;

Ναί.

Οὐκοῦν ἐπειδὴ ποιοῦ τινος, καὶ αὕτη ποιά τις ἐγένετο; καὶ

Καὶ τὰ πλείω δὴ πρὸς τὰ ἐλάττω καὶ τὰ <sup>|</sup>twofold, <sup>|</sup>double πρὸς  
τὰ <sup>|</sup>half καὶ πάντα τὰ τοιαῦτα, καὶ αὖ <sup>|</sup>heavy πρὸς  
<sup>|</sup>light, nimble καὶ θάττω πρὸς τὰ <sup>|</sup>slow, dull, late αὖ ἔτι γε τὰ  
<sup>|</sup>warm, hot ὅς τὰ <sup>|</sup>cold καὶ πάντα τὰ τούτοις ὅμοια ἂρ' οὐχ  
οὕτως ἔχει;

Πάνυ μὲν οὖν.

Τί δὲ τὰ περὶ τὰς <sup>|</sup>skill, <sup>|</sup>knowledge, οὐχ ὁ αὐτὸς τρόπος;  
<sup>|</sup>skill, <sup>|</sup>knowledge μὲν αὐτῇ <sup>|</sup>lesson, <sup>|</sup>knowledge αὐτοῦ <sup>|</sup>skill, <sup>|</sup>knowledge ἔστιν ἢ  
ὅτου δὴ δεῖ θεῖναι τὴν <sup>|</sup>skill, <sup>|</sup>knowledge, <sup>|</sup>skill, <sup>|</sup>knowledge δέ τις καὶ ποιὰ  
τις ποιοῦ τινος καὶ τινός. λέγω δὲ τὸ <sup>|</sup>such οὐκ ἐπειδὴ  
οἰκίας ἐργασίας <sup>|</sup>skill, <sup>|</sup>knowledge ἐγένετο, διήνεγκε τῶν ἄλλων  
<sup>|</sup>skill, <sup>|</sup>knowledge, ὥστε οἰκοδομικὴ κληθῆναι;  
Τί μήν;

Ἄρ' οὐ τῷ ποιὰ τις εἶναι, οἷα ἑτέρα οὐδεμία τῶν ἄλλων;

<sup>|</sup>yea .

<sup>|</sup>not so?; and so, ποιοῦ τινος, καὶ αὐτῇ ποιὰ τις ἐγένετο; καὶ

so of more and less, and of other correlative terms, such as the double and the half, or again, the heavier and the lighter, the swifter and the slower; and of hot and cold, and of any other relatives; — is not this true of all of them?

Yes.

And does not the same principle hold in the sciences? The object of science is knowledge (assuming that to be the true definition), but the object of a particular science is a particular kind of knowledge; I mean, for example, that the science of house-building is a kind of knowledge which is defined and distinguished from other kinds and is therefore termed architecture.

Certainly.

Because it has a particular quality which no other has?

Yes.

And it has this particular quality because

*vocabulary***ἀπλόος** single; simple ~haploid**δήπου** perhaps; is it not so?**ἐπιστήμη** skill, knowledge**ιατρικός** medicine, medical skill**μηκέτι** no more**προσγίγνομαι** become ally to**πῶμα** -τος (n, 3) cover; drink ~pastor**τέχνη** craft, art, plan, contrivance

~technology

**τοίνυν** well, then

αἱ ἄλλαι οὕτω τέχναι τε καὶ ἐπιστήμαι;

Ἦσιν οὕτω.

Τοῦτο τοίνυν, ἦν δ' ἐγώ, φάθι με τότε βούλεσθαι λέγειν, εἰ ἄρα νῦν ἔμαθες, ὅτι ὅσα ἐστὶν οἷα εἶναί του, αὐτὰ μὲν μόνα αὐτῶν μόνων ἐστίν, τῶν δὲ ποιῶν τινων ποιά ἅττα. καὶ οὐ τι λέγω, ὥς, οἷων ἂν ᾖ, τοιαῦτα καὶ ἔστιν, ὥς ἄρα καὶ τῶν ὑγιεινῶν καὶ νοσῶδων ἡ ἐπιστήμη ὑγιεινὴ καὶ νοσώδης καὶ τῶν κακῶν καὶ τῶν ἀγαθῶν κακὴ καὶ ἀγαθή· ἀλλ' ἐπειδὴ οὐκ αὐτοῦ οὐπὲρ ἐπιστήμη ἐστὶν ἐγένετο ἐπιστήμη, ἀλλὰ ποιοῦ τινος, τοῦτο δ' ἦν ὑγιεινὸν καὶ νοσῶδες, ποιά δὴ τις συνέβη καὶ αὐτὴ γενέσθαι, καὶ τοῦτο αὐτὴν ἐποίησεν μηκέτι ἐπιστήμην ἀπλῶς καλεῖσθαι, ἀλλὰ τοῦ ποιοῦ τινος προσγενομένου ἰατρικὴν.

Ἔμαθον, ἔφη, καὶ μοι δοκεῖ οὕτως ἔχειν.

Τὸ δὲ δὴ δίψος, ἦν δ' ἐγώ, οὐ τούτων θήσεις τῶν τινὸς εἶναι τοῦτο ὅπερ ἐστίν; ἔστι δὲ δήπου δίψος—

Ἐγωγε, ἦ δ' ὅς· πάματός γε.



αἱ ἄλλαι οὕτω |craft    τε καὶ |skill,  
|knowledge

Ἔστιν οὕτω.

Τοῦτο |well, then, ἵδ' ἐγώ, φάθι με τότε βούλεσθαι λέγειν, εἰ  
ἄρα νῦν ἔμαθες, ὅτι ὅσα ἐστὶν οἷα εἶναί του, αὐτὰ μὲν μόνα  
αὐτῶν μόνων ἐστίν, τῶν δὲ ποιῶν τινων ποιά ἅττα. καὶ οὐ  
τι λέγω, ὥς, οἷων ἂν ᾗ, τοιαῦτα καὶ ἔστιν, ὥς ἄρα καὶ τῶν  
ὑγιεινῶν καὶ νοσῶδων ἢ |skill,    ἵγιεινὴ καὶ νοσώδης καὶ  
|knowledge  
τῶν κακῶν καὶ τῶν ἀγαθῶν κακὴ καὶ ἀγαθή· ἀλλ' ἐπειδὴ  
οὐκ αὐτοῦ οὐπερ |skill,    ἐστὶν ἐγένετο |skill,    , ἀλλὰ  
|knowledge    |knowledge  
ποιοῦ τινος, τοῦτο δ' ἦν ὑγιεινὸν καὶ νοσῶδες, ποιά δὴ  
τις συνέβη καὶ αὐτὴ γενέσθαι, καὶ τοῦτο αὐτὴν ἐποίησεν  
|no more|skill,    |single;    καλεῖσθαι, ἀλλὰ τοῦ ποιοῦ τινος  
|knowledge    |simple  
|become ally to    |medicine, .  
|medical skill

Ἐμαθον, ἔφη, καὶ μοι δοκεῖ οὕτως ἔχειν.

Τὸ δὲ δὴ δῖμος, ἦν δ' ἐγώ, οὐ τούτων θήσεις τῶν τινὸς  
εἶναι τοῦτο ὅπερ ἐστίν; ἔστι δὲ |perhaps; ἵς ὅς—  
|it not so?

Ἐγωγε,    ἦ    δ'    ὅς·    |cover;  
|drink    γε.

it has an object of a particular kind; and this is true of the other arts and sciences?

Yes.

Now, then, if I have made myself clear, you will understand my original meaning in what I said about relatives. My meaning was, that if one term of a relation is taken alone, the other is taken alone; if one term is qualified, the other is also qualified. I do not mean to say that relatives may not be disparate, or that the science of health is healthy, or of disease necessarily diseased, or that the sciences of good and evil are therefore good and evil; but only that, when the term science is no longer used absolutely, but has a qualified object which in this case is the nature of health and disease, it becomes defined, and is hence called not merely science, but the science of medicine.

I quite understand, and I think as you do.

Would you not say that thirst is

*vocabulary***ἀπωθέω** repel, reject**δῆλος** visible, conspicuous**διψάω** be thirsty ~dipsomaniac**ὀρέγω** hold out, offer, thrust ~reach**οὐκοῦν** not so?; and so**παντάπασι** altogether; yes, certainly**πῶμα** -τος (n, 3) cover; drink ~pastor**τόξον** bow ~toxic**τοξότης** -ου (m, 1) archer ~toxic**φύω** produce, beget; clasp ~physics

Οὐκοῦν ποιοῦ μέν τινος πάματος ποιόν τι καὶ δίψος, δίψος  
 δ' οὖν αὐτὸ οὔτε πολλοῦ οὔτε ὀλίγου, οὔτε ἀγαθοῦ οὔτε  
 κακοῦ, οὐδ' ἐνὶ λόγῳ ποιοῦ τινος, ἀλλ' αὐτοῦ πάματος  
 μόνον αὐτὸ δίψος πέφυκεν;

Παντάπασι μὲν οὖν.

Τοῦ διψῶντος ἄρα ἡ ψυχὴ, καθ' ὅσον διψῇ, οὐκ ἄλλο τι  
 βούλεται ἢ πιεῖν, καὶ τούτου ὀρέγεται καὶ ἐπὶ τοῦτο ὀρμᾷ.

Δῆλον δὴ.

Οὐκοῦν εἴ ποτέ τι αὐτὴν ἀνθέλκει διψῶσαν, ἕτερον ἂν τι ἐν  
 αὐτῇ εἴη αὐτοῦ τοῦ διψῶντος καὶ ἄγοντος ὥσπερ θηρίον  
 ἐπὶ τὸ πιεῖν; οὐ γὰρ δὴ, φαμέν, τό γε αὐτὸ τῷ αὐτῷ ἑαυτοῦ  
 περὶ τὸ αὐτὸ ἅμ' ἂν τὰναντία πράττοι.

Οὐ γὰρ οὖν.

Ὡσπερ γε οἶμαι τοῦ τοξότου οὐ καλῶς ἔχει λέγειν  
 ὅτι αὐτοῦ ἅμα αἱ χεῖρες τὸ τόξον ἀπωθοῦνταί τε καὶ  
 προσέλκονται, ἀλλ' ὅτι ἄλλη μὲν ἡ ἀπωθοῦσα χεὶρ, ἑτέρα

|not so?; and so ἢ μέν τις |cover; ποιόν τι καὶ δίψος, δίψος  
 |drink  
 δ' οὖν αὐτὸ οὔτε πολλοῦ οὔτε ὀλίγου, οὔτε ἀγαθοῦ οὔτε  
 κακοῦ, οὐδ' ἐνὶ λόγῳ ποιῶν τις, ἀλλ' αὐτοῦ |cover;  
 |drink  
 μόνον αὐτὸ δίψος πέφυκεν;

|altogether; μέν οὖν.  
 |yes, certainly

Τοῦ |be thirsty ἄρα ἡ ψυχὴ, καθ' ὅσον |be thirsty : ἄλλο τι  
 βούλεται ἢ πιεῖν, καὶ τούτου |hold out, of- ἢ ἐπὶ τοῦτο ὀρμᾶ.  
 |fer, thrust

|visible, οὐδ' ὅσον  
 |conspicuous

|not so?; and so ἢ τι αὐτὴν ἀνθέλκει |be thirsty , ἕτερον ἂν τι ἐν  
 αὐτῇ εἴη αὐτοῦ τοῦ |be thirsty καὶ ἄγοντος ὥσπερ θηρίον  
 ἐπὶ τὸ πιεῖν; οὐ γὰρ δὴ, φαμέν, τό γε αὐτὸ τῷ αὐτῷ ἑαυτοῦ  
 περὶ τὸ αὐτὸ ἅμ' ἂν τὰναντία πράττοι.

Οὐ γὰρ οὖν.

Ὡσπερ γε οἶμαι τοῦ |archer οὐ καλῶς ἔχει λέγειν  
 ὅτι αὐτοῦ ἅμα αἱ χεῖρες τὸ |bow |repel, reject τε καὶ  
 προσέλκονται, ἀλλ' ὅτι ἄλλη μὲν ἡ |repel, reject χεῖρ, ἑτέρα

one of these essentially relative terms, having clearly a relation—Yes, thirst is relative to drink.

And a certain kind of thirst is relative to a certain kind of drink; but thirst taken alone is neither of much nor little, nor of good nor bad, nor of any particular kind of drink, but of drink only?

Certainly.

Then the soul of the thirsty one, in so far as he is thirsty, desires only drink; for this he yearns and tries to obtain it?

That is plain.

And if you suppose something which pulls a thirsty soul away from drink, that must be different from the thirsty principle which draws him like a beast to drink; for, as we were saying, the same thing cannot at the same time with the same part of itself act in contrary ways about the same.

Impossible.

No more than you can say that the hands of the archer push and pull the bow at the same time, but what you say is that one hand pushes and the

*vocabulary***ἄλογος** without speech or reckoning**δισσός** double**διψάω** be thirsty ~dipsomaniac**ἐγγίγνομαι** live in ~genus**ἔλκω** drag, pull, hoist; rape**ἐνιμι** be in ~ion**κωλύω** (ὄ) hinder, prevent**λογίζομαι** reckon, consider**λογισμός** calculation**νόσημα** -τος (n, 3) disease**πάθημα** -τος (n, 3) suffering, condition**παντάπασιν** altogether; yes, certainly**παραγίγνομαι** be beside, attend

~genus

**πεινάω** be hungry**πότερος** which, whichever of two**προσαγορεύω** address, call by name**προσάγω** bring to a place

~demagogue

δὲ ἡ προσαγομένη.

Παντάπασι μὲν οὖν, ἔφη.

Πότερον δὴ φῶμέν τινας ἔστιν ὅτε διψῶντας οὐκ ἐθέλειν  
πιεῖν;

Καὶ μάλα γ', ἔφη, πολλοὺς καὶ πολλάκις.

Τί οὖν, ἔφην ἐγώ, φαίη τις ἂν τούτων πέρι; οὐκ ἐνείναι μὲν  
ἐν τῇ ψυχῇ αὐτῶν τὸ κελεῦον, ἐνείναι δὲ τὸ κωλύον πιεῖν,  
ἄλλο ὃν καὶ κρατοῦν τοῦ κελεύοντος;

Ἔμοιγε, ἔφη, δοκεῖ.

Ἄρ' οὖν οὐ τὸ μὲν κωλύον τὰ τοιαῦτα ἐγγίγνεται, ὅταν  
ἐγγένηται, ἐκ λογισμοῦ, τὰ δὲ ἄγοντα καὶ ἔλκοντα διὰ  
παθημάτων τε καὶ νοσημάτων παραγίγνεται;

Φαίνεται.

Οὐ δὴ ἀλόγως, ἦν δ' ἐγώ, ἀξιώσομεν αὐτὰ διττά τε  
καὶ ἕτερα ἀλλήλων εἶναι, τὸ μὲν ᾧ λογίζεται λογιστικὸν  
προσαγορεύοντες τῆς ψυχῆς, τὸ δὲ ᾧ ἐρᾷ τε καὶ πεινῇ καὶ



δὲ ἢ |bring to a place .

|altogether; μὲν οὖν, ἔφη.  
|yes, certainly

|which, ἢ φῶμέν τινας ἔστιν ὅτε |be thirsty οὐκ ἐθέλειν  
|whichever  
πικρῶν;

Καὶ μάλα γ', ἔφη, πολλοὺς καὶ |often .

Τί οὖν, ἔφην ἐγώ, φαίη τις ἂν τούτων πέρι; οὐκ |be in μὲν  
ἐν τῇ ψυχῇ αὐτῶν τὸ κελεῖν, |be in δὲ τὸ |hinder, |prevent πικρῶν,  
ἄλλο ὃν καὶ κρατοῦν τοῦ κελεύοντος;

Ἔμοιγε, ἔφη, δοκεῖ.

Ἄρ' οὖν οὐ τὸ μὲν |hinder, |prevent τὰ τοιαῦτα |live in , ὅταν  
|live in , ἐκ |calculation τὰ δὲ ἄγοντα καὶ |drag, pull, |hoist; rape  
|suffering, |condition τε καὶ |disease |be beside, attend

Φαίνεται.

Οὐ δὲ |without speech ὅ ἐγώ, ἀξιόσομεν αὐτὰ |double τε  
|or reckoning  
καὶ ἕτερα ἀλλήλων εἶναι, τὸ μὲν ὦ |reckon, |consider λογιστικὸν  
|address, call by name τῆς ψυχῆς, τὸ δὲ ὦ ἐρᾷ τε καὶ πεινῇ καὶ

other pulls.

Exactly so, he replied.

And might a man be thirsty, and yet unwilling to drink?

Yes, he said, it constantly happens.

And in such a case what is one to say? Would you not say that there was something in the soul bidding a man to drink, and something else forbidding him, which is other and stronger than the principle which bids him?

I should say so.

And the forbidding principle is derived from reason, and that which bids and attracts proceeds from passion and disease?

Clearly.

Then we may fairly assume that they are two, and that they differ from one another; the one with which a man reasons, we may call the rational principle of the soul, the other, with which he loves and

*vocabulary***ἀλόγιστος** inconsiderate, irrational**ἄνειμι** go up, inland, to, back ~ion**ἀποτρέπω** divert from ~trophy**δήμιος** public, communal ~democracy**διέλκω** tear apart; be protracted**διψάω** be thirsty ~dipsomaniac**δυσχεραίνω** disdain, be annoyed by**εἶδος** -ους (n, 3) appearance, form  
~-oid**ἐκτός** outside**ἐμπίμπλημι** fill with**ἐνειμι** be in ~ion**ἐοικότως** like; fairly**ἐπιθυμέω** (ὑ) wish, covet**ἐπιθυμία** (ὑ) desire, thing desired**ἡδονή** pleasure**θέαμα** -τος (ᾱα, n, 3) sight, spectacle**θυμός** (ὑ) anger**κακοδαίμων** demon, curse**ὀρίζω** divide; ordain, define ~horizon**πλήρωσις** filling, gratification**πότερος** which, whichever of two**προστρέχω** run to, join, attack**πτοέω** scare**τοίνυν** well, then

διψῇ καὶ περὶ τὰς ἄλλας ἐπιθυμίας ἐπτόγηται ἀλόγιστόν τε καὶ ἐπιθυμητικόν, πληρώσεών τινων καὶ ἡδονῶν ἐταῖρον.

Οὔκ, ἀλλ' εἰκότως, ἔφη, ἡγοίμεθ' ἂν οὕτως.

Ταῦτα μὲν τοίνυν, ἦν δ' ἐγώ, δύο ἡμῖν ὠρίσθω εἶδη ἐν ψυχῇ ἐνόντα· τὸ δὲ δὴ τοῦ θυμοῦ καὶ ᾧ θυμούμεθα πότερον τρίτον, ἢ τούτων ποτέρῳ ἂν εἴη ὁμοφυές;

Ἵσως, ἔφη, τῷ ἐτέρῳ, τῷ ἐπιθυμητικῷ.

Ἄλλ', ἦν δ' ἐγώ, ποτὲ ἀκούσας τι πιστεύω τούτῳ· ὥς ἄρα Λεόντιος ὁ Ἀγλαΐωνος ἀνιὼν ἐκ Πειραιῶς ὑπὸ τὸ βόρειον τεῖχος ἐκτός, αἰσθόμενος νεκροὺς παρὰ τῷ δημίῳ κειμένους, ἅμα μὲν ἰδεῖν ἐπιθυμοῖ, ἅμα δὲ αὖ δυσχεραῖνοι καὶ ἀποτρέποι ἑαυτόν, καὶ τέως μὲν μάχοιτό τε καὶ παρακαλύπτοιτο, κρατούμενος δ' οὖν ὑπὸ τῆς ἐπιθυμίας, διελκύσας τοὺς ὀφθαλμούς, προσδραμὼν πρὸς τοὺς νεκρούς, ἰδοὺ ὑμῖν, ἔφη, ᾧ κακοδαίμονες, ἐμπλήσθητε τοῦ καλοῦ θεάματος.

Ἦκουσα, ἔφη, καὶ αὐτός.

|be thirsty' *περὶ τὰς ἄλλας ἐπιθυμίας* |scare |inconsiderate,  
|irrational

*καὶ ἐπιθυμητικόν,* |filling, gratifi- *τινων καὶ* |pleasure *ἐταῖρον.*  
|cation

Οὐκ, ἀλλ' |like; , ἔφη, ἡγοίμεθ' ἂν οὕτως.  
|fairly

*Ταῦτα μὲν* |well, then, *ν δ' ἐγώ, δύο ἡμῖν* |divide; or-|form *ἐν*  
|be in *τὸ δὲ δὴ τοῦ θυμοῦ καὶ ᾧ* |anger |fine |which,  
|whichever

*τρίτον, ἣ τούτων* |which, *ᾗ* |ν *εἴη ὁμοφύες;*  
|whichever

Ἵσως, ἔφη, τῷ ἐτέρῳ, τῷ ἐπιθυμητικῷ.

Ἀλλ', ἦν δ' ἐγώ, ποτὲ ἀκούσας τι πιστεύω τούτῳ· ὥς

*ἄρα Λεόντιος ὁ Ἀγλαΐωνος* |go up, inland, |πειραιῶς *ὑπὸ*  
|to, back

*τὸ βόρειον τείχος* |outside *αἰσθόμενος νεκρούς παρὰ τῷ*

|public, ....-μένους, *ἅμα μὲν ἰδεῖν* |wish, , *ἅμα δὲ αὖ*  
|communal |covet

|disdain, be *καὶ* |divert from *ἐαυτόν, καὶ τέως μὲν μάχοιτό*  
|annoyed by

*τε καὶ παρακαλύπτοιτο, κρατούμενος δ' οὖν ὑπὸ τῆς*

*ἐπιθυμίας, διελκύσας τοὺς ὀφθαλμούς,* |run to, join, attack- *ἵς*

*τοὺς νεκρούς, ἰδοὺ ὑμῖν, ἔφη, ᾧ* |demon, curse , |fill with

*τοῦ καλοῦ* |sight,  
|spectacle

Ἦκουσα, ἔφη, καὶ αὐτός.

hungers and thirsts and feels the flutterings of any other desire, may be termed the irrational or appetitive, the ally of sundry pleasures and satisfactions?

Yes, he said, we may fairly assume them to be different.

Then let us finally determine that there are two principles existing in the soul. And what of passion, or spirit? Is it a third, or akin to one of the preceding?

I should be inclined to say — akin to desire.

Well, I said, there is a story which I remember to have heard, and in which I put faith. The story is, that Leontius, the son of Aglaion, coming up one day from the Piraeus, under the north wall on the outside, observed some dead bodies lying on the ground at the place of execution. He felt a desire to see them, and also a dread and abhorrence of them; for a time he struggled and covered his eyes, but at length the desire got the better of him; and forcing them open, he ran up to the dead bodies, saying, Look, ye wretches, take your fill of the fair sight.

I have heard the story myself, he said.

The

*vocabulary***ἄλλοθι** elsewhere, abroad**ἀντιπράσσω** act against**βιάζω** use force on, violate**γενναῖος** noble, sincere ~genesis**δράω** do, accomplish**ἐνίοτε** sometimes**ἐπιθυμία** (ῥ) desire, thing desired**θυμῶ** (ῥ) anger**κοινωνέω** associate with**λογισμός** calculation**λοιδορέω** abuse, revile**ὀργή** urge, impulse; anger**ὀργίζω** anger, provoke, annoy**οὐκοῦν** not so?; and so**πεῖνα** hunger, famine**πεινάω** be hungry**πολλαχοῦ** in many places**ρίγέω** (ῥ) shudder with fear; be flustered ~frigid**ῥίγος** -ους (n, 3) miserable, cold ~frigid**ρίγῶ** feel cold ~frigid**σαυτοῦ** yourself**σημαίνω** give orders to; show; mark ~semaphore

Οὗτος μέντοι, ἔφην, ὁ λόγος σημαίνει τὴν ὀργὴν πολεμεῖν  
ἐνίοτε ταῖς ἐπιθυμίαις ὡς ἄλλο ὃν ἄλλω.

Σημαίνει γάρ, ἔφη.

Οὐκοῦν καὶ ἄλλοθι, ἔφην, πολλαχοῦ αἰσθανόμεθα,  
ὅταν βιάζωνται τινα παρὰ τὸν λογισμόν ἐπιθυμίαι,  
λοιδοροῦντά τε αὐτὸν καὶ θυμούμενον τῷ βιαζομένῳ  
ἐν αὐτῷ, καὶ ὥσπερ δυοῖν στασιαζόντων σύμμαχον  
τῷ λόγῳ γιγνόμενον τὸν θυμὸν τοῦ τοιούτου; ταῖς δ'  
ἐπιθυμίαις αὐτὸν κοινωνήσαντα, αἰροῦντος λόγου μὴ δεῖν  
ἀντιπράττειν, οἶμαί σε οὐκ ἂν φάναι γενομένου ποτὲ ἐν  
σαντῷ τοῦ τοιούτου αἰσθέσθαι, οἶμαι δ' οὐδ' ἐν ἄλλῳ.

Οὐ μὰ τὸν Δία, ἔφη.

Τί δέ, ἦν δ' ἐγώ, ὅταν τις οἴηται ἀδικεῖν; οὐχ ὅσω ἂν  
γενναιότερος ᾗ, τοσούτῳ ᾗττον δύναται ὀργίζεσθαι καὶ  
πεινῶν καὶ ῥιγῶν καὶ ἄλλο ὅτιοῦν τῶν τοιούτων πάσχων  
ὑπ' ἐκείνου ὃν ἂν οἴηται δικαίως ταῦτα δρᾶν, καί, ὃ  
λέγω, οὐκ ἐθέλει πρὸς τοῦτον αὐτοῦ ἐγείρεσθαι ὁ θυμός;



Οὗτος μέντοι, ἔφην, ὁ λόγος |give orders to; urge, ...ολεμεῖν  
 |show; mark |impulse;  
 |sometimes ἔς ἐπιθυμίαις ὥς ἄλλο ὃν ἄλλω. |anger

|give orders to; , ἔφη.  
 |show; mark

|not so?; and so ἑλθεῖν, ἔφην, |in many places ὁσάνομεθα,  
 |abroad

ὅταν |βιάζω?: use force on; or βιάζω?: use calculation ἐπιθυμίαι,  
 |force on

|abuse, revile τε αὐτὸν καὶ |anger τῷ |βιάζω?: use force on; or  
 |βιάζω?: use force on

ἐν αὐτῷ, καὶ ὥσπερ δυοῖν στασιαζόντων σύμμαχον

τῷ λόγῳ γιγνόμενον τὸν θυμὸν τοῦ τοιούτου; ταῖς δ'

ἐπιθυμίαις αὐτὸν |associate with , αἰροῦντος λόγου μὴ δεῖν

|act against , οἶμαί σε οὐκ ἂν φάναι γενομένου ποτὲ ἐν

|yourself τοῦ τοιούτου αἰσθέσθαι, οἶμαι δ' οὐδ' ἐν ἄλλω.

Οὐ μὰ τὸν Δία, ἔφη.

Τί δέ, ἦν δ' ἐγώ, ὅταν τις οἴηται ἀδικεῖν; οὐχ ὅσω ἂν

|noble, sincere ἦ, τοσοῦτῳ ἦττον δύναται |anger, pro- καὶ  
 |voke, annoy

πεινῶν καὶ ῥιγῶν καὶ ἄλλο ὅτιοῦν τῶν τοιούτων πάσχα

ὑπ' ἐκείνου ὃν ἂν οἴηται δικαίως ταῦτα |do, accomplish

λέγω, οὐκ ἐθέλει πρὸς τοῦτον αὐτοῦ ἐγείρεσθαι ὁ θυμός;

moral of the tale is, that anger at times goes to war with desire, as though they were two distinct things.

Yes; that is the meaning, he said.

And are there not many other cases in which we observe that when a man's desires violently prevail over his reason, he reviles himself, and is angry at the violence within him, and that in this struggle, which is like the struggle of factions in a State, his spirit is on the side of his reason;—but for the passionate or spirited element to take part with the desires when reason decides that she should not be opposed, is a sort of thing which I believe that you never observed occurring in yourself, nor, as I should imagine, in any one else?

Certainly not.

Suppose that a man thinks he has done a wrong to another, the nobler he is the less able is he to feel indignant at any suffering, such as hunger, or cold, or any other pain which the injured person may inflict upon him—these he deems to be just, and, as I say, his anger refuses to be excited by them.

*vocabulary***ἀνακαλέω** call, summon, recall**ἄρτιος** suitable**γενναῖος** noble, sincere ~genesis**διαπράσσω** travel over, accomplish

~practice

**ἐνθυμέομαι** (ῥ) take to heart**ἐπίκουρος** ally ~cereal**ζέω** boil ~eczema**καίτοι** and yet; and in fact; although**λήγω** cease, (+gen+ppl) cause to cease

~lax

**νομεύς** -ος (m) shepherd, herder

~nemesis

**ὄπλον** tool, weapon, ship's tackle

~hoplite

**πεινάω** be hungry**ποιμήν** -ένος (m, 3) shepherd ~pastor**ποῖος** what kind**ρίγέω** (ι) shudder with fear; be

flustered ~frigid

**στάσις** -εως (f) placing; faction**συμμαχέω** be an ally**τελευτάω** bring about, finish ~apostle**ὑπήκοος** heeding, subject**ὑπομένω** stay behind, await ~remain**χαλεπαίνω** be violent, rage

Ἀληθῆ, ἔφη.

Τί δὲ ὅταν ἀδικεῖσθαι τις ἡγῆται; οὐκ ἐν τούτῳ ζεῖ τε καὶ χαλεπαίνει καὶ συμμαχεῖ τῷ δοκοῦντι δικαίῳ καί, διὰ τὸ πεινῆν καὶ διὰ τὸ ρίγοῦν καὶ πάντα τὰ τοιαῦτα πάσχειν, ὑπομένων καὶ νικᾷ καὶ οὐ λήγει τῶν γενναίων, πρὶν ἂν ἡ διαπράξῃται ἢ τελευτήσῃ ἢ ὥσπερ κύων ὑπὸ νομέως ὑπὸ τοῦ λόγου τοῦ παρ' αὐτῷ ἀνακληθεὶς πραῦνθῇ;

Πάνυ μὲν οὖν, ἔφη, ἔοικε τούτῳ ᾧ λέγεις· καίτοι γ' ἐν τῇ ἡμετέρᾳ πόλει τοὺς ἐπικούρους ὥσπερ κύνας ἐθέμεθα ὑπηκόους τῶν ἀρχόντων ὥσπερ ποιμένων πόλεως.

Καλῶς γάρ, ἦν δ' ἐγώ, νοεῖς ὃ βούλομαι λέγειν. ἀλλ' ἡ πρὸς τούτῳ καὶ τόδε ἐνθυμῇ;

Τὸ ποῖον;

Ὅτι τούναντίον ἡ ἀρτίως ἡμῖν φαίνεται περὶ τοῦ θυμοειδοῦς. τότε μὲν γὰρ ἐπιθυμητικόν τι αὐτὸ ὥόμεθα εἶναι, νῦν δὲ πολλοῦ δεῖν φαμεν, ἀλλὰ πολὺ μᾶλλον αὐτὸ ἐν τῇ τῆς ψυχῆς στάσει τίθεσθαι τὰ ὅπλα πρὸς τὸ

Ἀληθῆ, ἔφη.

Τί δὲ ὅταν ἀδικεῖσθαι τις ἡγῆται; οὐκ ἐν τούτῳ |boil ἔε καὶ

|be violent, rage... |be an ally τῷ δοκοῦντι δικαίῳ καί, διὰ τὸ

πεινῆν καὶ διὰ τὸ |shudder; be πάντα τὰ τοιαῦτα πάσχειν,  
|flustered

|stay behind, await ἑ καὶ οὐ |cease τῶν |noble, , πρὶν ἂν ἡ  
|sincere

|travel over, ἀ- |bring about, ἡ ὥσπερ κύων ὑπὸ |shepherd, ἔπὸ  
|comply |finish |herder

τοῦ λόγου τοῦ παρ' αὐτῷ |call, πραῦνθῇ;  
|summon,  
|recall

Πάνυ μὲν οὖν, ἔφη, ἔοικε τούτῳ ᾧ λέγεις\* |and yet; and in  
|fact; although

τῇ ἡμετέρα πόλει τοὺς |ally ὥσπερ κύνας ἐθέμεθα

|heeding, τῶν ἀρχόντων ὥσπερ |shepherd πόλεως.  
|subject

Καλῶς γάρ, ἦν δ' ἐγώ, νοεῖς ὁ βούλομαι λέγειν. ἀλλ' ἡ

πρὸς τούτῳ καὶ τόδε |take to heart

Τὸ |what kind

Ὅτι τούναντίον ἡ |suitable ἡμῖν φαίνεται περὶ τοῦ

θυμοειδοῦς. τότε μὲν γὰρ ἐπιθυμητικόν τι αὐτὸ ὥόμεθα

εἶναι, νῦν δὲ πολλοῦ δεῖν φαμεν, ἀλλὰ πολὺ μᾶλλον αὐτὸ

ἐν τῇ τῆς ψυχῆς |placing; τίθεσθαι τὰ |tool πρὸς τὸ  
|faction

True, he said.

But when he thinks that he is the sufferer of the wrong, then he boils and chafes, and is on the side of what he believes to be justice; and because he suffers hunger or cold or other pain he is only the more determined to persevere and conquer. His noble spirit will not be quelled until he either slays or is slain; or until he hears the voice of the shepherd, that is, reason, bidding his dog bark no more.

The illustration is perfect, he replied; and in our State, as we were saying, the auxiliaries were to be dogs, and to hear the voice of the rulers, who are their shepherds.

I perceive, I said, that you quite understand me; there is, however, a further point which I wish you to consider.

What point?

You remember that passion or spirit appeared at first sight to be a kind of desire, but now we should say quite the contrary; for in the conflict of the soul spirit is arrayed on the side of the rational principle.

Most assuredly.

But a further question arises:

*vocabulary***εἶδος** -ους (n, 3) appearance, form

~oid

**ἔνιοι** some**ἐπίκουρος** ally ~cereal**καθάπερ** exactly as**λογισμός** calculation**μεστός** full**μεταλαμβάνω** share in; swap**ναί** yea**οὐδέποτε** never**ὄψέ** late, in evening ~epitaph**παιδίον** young child; slave**παντάπασι** altogether; yes, certainly**πότε** when?**συνόχωκα** join together**τροφή** food, upkeep ~atrophy**φύσις** -εως (f) nature (of a thing)

~physics

**φύω** produce, beget; clasp ~physics**χρηματιστικός** profitable

λογιστικόν.

Παντάπασι, ἔφη.

Ἄρ' οὖν ἕτερον ὃν καὶ τούτου, ἢ λογιστικοῦ τι εἶδος, ὥστε μὴ τρία ἀλλὰ δύο εἶδη εἶναι ἐν ψυχῇ, λογιστικὸν καὶ ἐπιθυμητικόν; ἢ καθάπερ ἐν τῇ πόλει συνείχεν αὐτὴν τρία ὄντα γένη, χρηματιστικόν, ἐπικουρητικόν, βουλευτικόν, οὕτως καὶ ἐν ψυχῇ τρίτον τοῦτό ἐστι τὸ θυμοειδές, ἐπίκουρον ὃν τῷ λογιστικῷ φύσει, ἐὰν μὴ ὑπὸ κακῆς τροφῆς διαφθαρῇ;

Ἀνάγκη, ἔφη, τρίτον.

Ναί, ἦν δ' ἐγώ, ἄν γε τοῦ λογιστικοῦ ἄλλο τι φανῇ, ὥσπερ τοῦ ἐπιθυμητικοῦ ἐφάνη ἕτερον ὄν.

Ἄλλ' οὐ χαλεπόν, ἔφη, φανῆναι· καὶ γὰρ ἐν τοῖς παιδίοις τοῦτό γ' ἄν τις ἴδοι, ὅτι θυμοῦ μὲν εὐθὺς γενόμενα μεστά ἐστι, λογισμοῦ δ' ἔνιοι μὲν ἔμοιγε δοκοῦσιν οὐδέποτε μεταλαμβάνειν, οἱ δὲ πολλοὶ ὀψέ ποτε.



λογιστικόν.

|altogether; yes, ἔφη.  
|certainly

Ἄρ' οὖν ἕτερον ὃν καὶ τούτου, ἢ λογιστικοῦ τι |form ,  
ὥστε μὴ τρία ἀλλὰ δύο |form εἶναι ἐν ψυχῇ, λογιστικὸν καὶ  
ἐπιθυμητικόν; ἢ |exactly as ἐν τῇ πόλει |join together ' γὴν τρία  
ὄντα γένη, |profitable , ἐπικουρητικόν, βουλευτικόν,  
οὕτως καὶ ἐν ψυχῇ τρίτον τοῦτό ἐστι τὸ θυμοειδές,  
|ally ὃν τῷ λογιστικῷ φύσει, εἰ μὴ ὑπὸ κακῆς  
τροφῆς διαφθαρή;

Ἀνάγκη, ἔφη, τρίτον.

|yea , ἦν δ' ἐγώ, ἂν γε τοῦ λογιστικοῦ ἄλλο τι φανῇ, ὥσπερ  
τοῦ ἐπιθυμητικοῦ ἐφάνη ἕτερον ὃν.

Ἄλλ' οὐ χαλεπόν, ἔφη, φανῆναι· καὶ γὰρ ἐν τοῖς  
παιδίοις τοῦτό γ' ἂν τις ἴδοι, ὅτι θυμοῦ μὲν εὐθὺς  
γενόμενα |full ἐστι, |calculation δ' |some μὲν ἔμοιγε  
δοκοῦσιν |never |share in; swap , οἱ δὲ πολλοὶ |late ποτε.

Is passion different from reason also, or only a kind of reason; in which latter case, instead of three principles in the soul, there will only be two, the rational and the concupiscent; or rather, as the State was composed of three classes, traders, auxiliaries, counsellors, so may there not be in the individual soul a third element which is passion or spirit, and when not corrupted by bad education is the natural auxiliary of reason?

Yes, he said, there must be a third.

Yes, I replied, if passion, which has already been shown to be different from desire, turn out also to be different from reason.

But that is easily proved:—We may observe even in young children that they are full of spirit almost as soon as they are born, whereas some of them never seem to attain to the use of reason, and

*vocabulary*

**ἀλόγιστος** inconsiderate, irrational  
**ἀναγκαῖος** coerced, coercing, slavery  
**ἀναλογίζομαι** reckon  
**ἀνδρεῖος** of a man, manly  
**ἄνω** (ἄ) accomplish, pass, waste;  
 upwards, out to sea  
**ἀριθμός** number  
**διανεύω** nod; avoid  
**ἔνιμι** be in ~ion  
**ἐνίπτω** scold, chide; revile  
**ἐνταῦθα** there, here  
**ἐπεικῆς** fitting ~icon  
**ἐπιπλήσσω** attack, chide ~plectrum  
**θυμώ** (ὄ) anger  
**ιδιώτης** -ου (m, 1) private; a layman

**κομιδή** care, tending, providing for  
**μαρτυρέω** testify, bear witness  
**μαρτύρομαι** (ὄ) call to witness; protest  
**μόγισ** with difficulty, barely  
**ναί** yea  
**ὁμολογέω** agree with/to  
**ὀρθός** upright, straight; correct, just  
 ~orthogonal  
**ὀρθόω** stand up  
**οὐκοῦν** not so?; and so  
**πλήσσω** hit ~plectrum  
**προσδοκάω** expect  
**σαφής** clear, understandable  
**σοφός** skilled, clever, wise  
**χείρων** worse, more base, inferior,  
 weaker

Ναὶ μὰ Δί, ἦν δ' ἐγώ, καλῶς γε εἶπες. ἔτι δὲ ἐν τοῖς θηρίοις  
 ἂν τις ἴδοι ὃ λέγεις, ὅτι οὕτως ἔχει. πρὸς δὲ τούτοις καὶ ὁ  
 ἄνθρωπος ἐκεῖ εἴπομεν, τὸ τοῦ Ὀμήρου μαρτυρήσει, τὸ—  
 στῆθος δὲ πλήξας κραδίην ἠνίπαπε μύθῳ· ἐνταῦθα γὰρ δὴ  
 σαφῶς ὥς ἕτερον ἐτέρῳ ἐπιπλήττον πεποίηκεν Ὅμηρος  
 τὸ ἀναλογισάμενον περὶ τοῦ βελτιονός τε καὶ χείρονος τῷ  
 ἀλογίστως θυμουμένῳ.

Κομιδῇ, ἔφη, ὀρθῶς λέγεις.

Ταῦτα μὲν ἄρα, ἦν δ' ἐγώ, μόγῃς διανενεύκαμεν, καὶ ἡμῖν  
 ἐπιεικῶς ὠμολόγηται τὰ αὐτὰ μὲν ἐν πόλει, τὰ αὐτὰ δ' ἐν  
 ἐνὸς ἐκάστου τῇ ψυχῇ γένη ἐνεῖναι καὶ ἴσα τὸν ἀριθμόν.

Ἔστι ταῦτα.

Οὐκοῦν ἐκεῖνό γε ἤδη ἀναγκαῖον, ὥς πόλις ἦν σοφὴ καὶ ᾧ,  
 οὕτω καὶ τὸν ἰδιώτην καὶ τούτῳ σοφὸν εἶναι;

Τί μῆν;

Καὶ ᾧ δὴ ἀνδρείος ἰδιώτης καὶ ὥς, τούτῳ καὶ πόλιν

|yea μὰ Δί, ἦν δ' ἐγώ, καλῶς γε εἶπες. ἔτι δὲ ἐν τοῖς θηρίοις

ἂν τις ἴδοι ὃ λέγεις, ὅτι οὕτως ἔχει. πρὸς δὲ τούτοις καὶ ὃ

ἄνω που ἐκεῖ εἴπομεν, τὸ τοῦ Ὀμήρου μαρτυρήσει, τὸ—

στήθος δὲ |hit κραδίην |scold μύθῳ· |there, here, ἰρ δὴ

|clear, under- ἕτερον ἐτέρῳ |attack, chide πεποίηκεν Ὀμηρος  
|standable

τὸ |reckon περὶ τοῦ βελτίονός τε καὶ |worse, more base

|inconsiderate, |anger  
|irrational

Κομιδῇ, ἔφη, ὀρθῶς λέγεις.

Ταῦτα μὲν ἄρα, ἦν δ' ἐγώ, |with |nod; avoid , καὶ ἡμῖν

|fitting |agree with/to τὰ αἰετὰ μὲν ἐν πόλει, τὰ αὐτὰ δ' ἐν  
|diffi-  
|culty,  
|barely

ἐνὸς ἐκάστου τῇ ψυχῇ γένη |be in καὶ ἴσα τὸν |number .

Ἔστι ταῦτα.

|not so?; and so' γε ἤδη ἀναγκαῖον, ὥς πόλις ἦν |skilled, ... ᾗ,  
|clever, wise

οὕτω καὶ τὸν |private; a layman' ᾧ |skilled, ... ᾧ;  
|clever, wise

Τί μήν;

Καὶ ᾧ δὴ |of a man, |private; a layman' , τούτῳ καὶ πόλιν  
|manly

most of them late enough.

Excellent, I said, and you may see passion equally in brute animals, which is a further proof of the truth of what you are saying. And we may once more appeal to the words of Homer, which have been already quoted by us, 'He smote his breast, and thus rebuked his soul,'

For in this verse Homer has clearly supposed the power which reasons about the better and worse to be different from the unreasoning anger which is rebuked by it.

Very true, he said.

And so, after much tossing, we have reached land, and are fairly agreed that the same principles which exist in the State exist also in the individual, and that they are three in number.

Exactly.

Must we not then infer that the individual is wise in the same way, and in virtue of the same quality which makes the State wise?

Certainly.

Also that the same quality which constitutes courage in the

*vocabulary***ἀνδρεία** courage**ἀνδρεῖος** of a man, manly**ἀρετή** goodness, excellence**ἐπιλανθάνω** mp: forget ~Lethe**μνημονεύω** remember, remind**οὐκοῦν** not so?; and so**πη** somewhere, somehow**προσήκω** belong to, it beseems**σοφός** skilled, clever, wise**ὡσαύτως** in the same way

ἀνδρείαν καὶ οὕτως, καὶ τᾶλλα πάντα πρὸς ἀρετὴν  
ὡσαύτως ἀμφότερα ἔχειν;

Ἀνάγκη.

Καὶ δίκαιον δὴ, ὦ Γλαύκων, οἶμαι φήσομεν ἄνδρα εἶναι  
τῷ αὐτῷ τρόπῳ ὥπερ καὶ πόλις ἦν δικαία.

Καὶ τοῦτο πᾶσα ἀνάγκη.

Ἄλλ' οὐ πη μὴν τοῦτό γε ἐπιλελήσμεθα, ὅτι ἐκείνη γε τῷ  
τὸ ἑαυτοῦ ἕκαστον ἐν αὐτῇ πράττειν τριῶν ὄντων γενῶν  
δικαία ἦν.

Οὐ μοι δοκοῦμεν, ἔφη, ἐπιλελησθαι.

Μνημονευτέον ἄρα ἡμῖν ὅτι καὶ ἡμῶν ἕκαστος, ὅτου ἂν  
τὰ αὐτοῦ ἕκαστον τῶν ἐν αὐτῷ πράττη, οὗτος δίκαιός τε  
ἔσται καὶ τὰ αὐτοῦ πράττων.

Καὶ μάλα, ἦ δ' ὅς, μνημονευτέον.

Οὐκοῦν τῷ μὲν λογιστικῷ ἄρχειν προσήκει, σοφῷ ὄντι καὶ  
ἔχοντι τὴν ὑπὲρ ἀπάσης τῆς ψυχῆς προμήθειαν, τῷ



ἀνδρείαν καὶ οὕτως, καὶ τὰλλα πάντα πρὸς |excellence  
|in the same way ἔτερα ἔχειν;

Ἀνάγκη.

Καὶ δίκαιον δὴ, ὦ Γλαύκων, οἶμαι φήσομεν ἄνδρα εἶναι  
τῷ αὐτῷ τρόπῳ ᾧπερ καὶ πόλις ἦν δικαία.

Καὶ τοῦτο πᾶσα ἀνάγκη.

Ἄλλ' οὐ πη μὴν τοῦτό γε |mp: forget , ὅτι ἐκείνη γε τῷ  
τὸ ἐαυτοῦ ἕκαστον ἐν αὐτῇ πράττειν τριῶν ὄντων γενῶν  
δικαία ἦν.

Οὐ μοι δοκοῦμεν, ἔφη, |mp: forget

|remember, ἄρα ἡμῖν ὅτι καὶ ἡμῶν ἕκαστος, ὅτου ἂν  
|remind  
τὰ αὐτοῦ ἕκαστον τῶν ἐν αὐτῷ πράττει, οὗτος δίκαιός τε  
ἔσται καὶ τὰ αὐτοῦ πράττων.

Καὶ μάλα, ἦ δ' ὅς, |remember,  
|remind

|not so?; and so λογιστικῷ ἄρχειν |belong to, it'skilled, καὶ  
|beseems |clever, wise  
ἔχοντι τὴν ὑπὲρ ἀπάσης τῆς ψυχῆς προμήθειαν, τῷ

State constitutes courage in the individual, and that both the State and the individual bear the same relation to all the other virtues?

Assuredly.

And the individual will be acknowledged by us to be just in the same way in which the State is just?

That follows, of course.

We cannot but remember that the justice of the State consisted in each of the three classes doing the work of its own class?

We are not very likely to have forgotten, he said.

We must recollect that the individual in whom the several qualities of his nature do their own work will be just, and will do his own work?

Yes, he said, we must remember that too.

And ought not the rational principle, which is wise, and has the care of the whole

*vocabulary***ἀνατρέπω** defeat, thwart ~trophy**ἄπληστος** insatiable, greedy**ἄρμονία** fastener; agreement

~harmony

**βίος** life ~biology**ἐπιτείνω** intensify**ἐπιχειρέω** do, try, attack ~chiral**ἡδονή** pleasure**ἡμερόω** tame**ἰσχυρός** (ὁ) strong, forceful, violent**καταδουλόω** enslave**κομιδή** care, tending, providing for**μάθημα** -τος (n, 3) lesson, knowledge**μουσική** art, music**παιδεύω** raise; train**παραμυθέομαι** (ὁ) urge, advise**πίμπλημι** fill (+gen.) ~plenum**προσέχω** belong to, it seems**ῥυθμός** measured; symmetrical**σύμπας** (ᾱ) all together**σύμφωνος** harmonious**τηρέω** watch over**ὕπήκοον** -ὸ cumin**ὕπήκοος** heeding, subject**φύσις** -εως (f) nature (of a thing)

~physics

**φύω** produce, beget; clasp ~physics

δὲ θυμοειδεὶ ὑπηκόω εἶναι καὶ συμμάχῳ τούτου;

Πάνυ γε.

Ἄρ' οὖν οὐχ, ὥσπερ ἐλέγομεν, μουσικῆς καὶ γυμναστικῆς  
κρᾶσις σύμφωνα αὐτὰ ποιήσει, τὸ μὲν ἐπιτείνουσα καὶ  
τρέφουσα λόγοις τε καλοῖς καὶ μαθήμασιν, τὸ δὲ ἀνιείσα  
παραμυθουμένη, ἡμεροῦσα ἀρμονίᾳ τε καὶ ῥυθμῷ;

Κομιδῇ γε, ἦ δ' ὅς.

Καὶ τούτῳ δὴ οὕτῳ τραφέντε καὶ ὥς ἀληθῶς τὰ  
αὐτῶν μαθόντε καὶ παιδευθέντε προστήσεσθον τοῦ  
ἐπιθυμητικοῦ— ὃ δὴ πλείστον τῆς ψυχῆς ἐν ἐκάστῳ ἐστὶ  
καὶ χρημάτων φύσει ἀπληστότατον— ὃ τηρήσετον μὴ τῷ  
πίμπλασθαι τῶν περὶ τὸ σῶμα καλουμένων ἡδονῶν πολὺν  
καὶ ἰσχυρὸν γενόμενον οὐκ αὖ τὰ αὐτοῦ πράττει, ἀλλὰ  
καταδουλώσασθαι καὶ ἄρχειν ἐπιχειρήσῃ ὧν οὐ προσήκον  
αὐτῷ γένει, καὶ σύμπαντα τὸν βίον πάντων ἀνατρέψῃ.

Πάνυ                      μὲν                      οὖν,                      ἔφη.

δὲ θυμοειδεῖ ὑπηκόῳ εἶναι καὶ συμμάχῳ τούτου;

Πάνυ γε.

Ἄρ' οὖν οὐχ, ὥσπερ ἐλέγομεν, |art, music καὶ γυμναστικῆς  
κρᾶσις |harmonious ὧτ' αὐτὰ ποιήσῃ, τὸ μὲν |intensify καὶ  
τρέφουσα λόγοις τε καλοῖς καὶ |lesson, |knowledge, τὸ δὲ ἀνιείσα  
|urge, advise, |tame |fastener; |measured;  
|agreement |agreement |symmetrical

Κομιδῇ γε, ἣ δ' ὅς.

Καὶ τούτῳ δὴ οὕτῳ τραφέντε καὶ ὥς ἀληθῶς τὰ  
αὐτῶν μαθόντε καὶ |raise; train προστήσεσθον τοῦ  
ἐπιθυμητικοῦ— ὃ δὴ πλείστον τῆς ψυχῆς ἐν ἐκάστῳ ἐστὶ  
καὶ χρημάτων φύσει |insatiable, greedy — ὃ |watch over μὴ τῷ  
|fill (+gen.) τῶν περὶ τὸ σῶμα καλουμένων |pleasure πολὺ  
καὶ |strong, force- ὄμενον οὐκ αὖ τὰ αὐτοῦ πράττει, ἀλλὰ  
|ful, violent  
|enslave καὶ ἄρχειν |do, try, attack ὧν οὐ |belong to, it  
|beseems  
αὐτῷ γένει, καὶ |all together τὸν |life πάντων |defeat,  
|thwart

Πάνυ μὲν οὖν, ἔφη.

soul, to rule, and the passionate or spirited principle to be the subject and ally?

Certainly.

And, as we were saying, the united influence of music and gymnastic will bring them into accord, nerving and sustaining the reason with noble words and lessons, and moderating and soothing and civilizing the wildness of passion by harmony and rhythm?

Quite true, he said.

And these two, thus nurtured and educated, and having learned truly to know their own functions, will rule over the concupiscent, which in each of us is the largest part of the soul and by nature most insatiable of gain; over this they will keep guard, lest, waxing great and strong with the fulness of bodily pleasures, as they are termed, the concupiscent soul, no longer confined to her own sphere, should attempt to enslave and rule those who are not her natural-born subjects, and overturn the whole life of man?

Very

*vocabulary***ἀνδρεία** courage**ἀνδρεῖος** of a man, manly**διασώζω** preserve through**ἐξωθεν** from outside**ἐπιστήμη** skill, knowledge**ἐπιτελέω** complete; do a religious duty**ἐπιτέλλω** order ~apostle**ἡδονή** pleasure**κοινός** communal, ordinary**κοινοῶ** make common; cooperate**λυπέω** (ὑ) annoy, distress**λύπη** distress**ὀρθός** upright, straight; correct, just

~orthogonal

**ὀρθόω** stand up**παραγγέλλω** transmit; order, summon,  
recommend, encourage**σοφός** skilled, clever, wise**συμφέρω** bring together; be expedient;  
agree; (mp) happen ~bear

Ἄρ' οὖν, ἦν δ' ἐγώ, καὶ τοὺς ἔξωθεν πολεμίους τούτῳ ἂν  
 κάλλιστα φυλαττοίτην ὑπὲρ ἀπάσης τῆς ψυχῆς τε καὶ  
 τοῦ σώματος, τὸ μὲν βουλευόμενον, τὸ δὲ προπολεμοῦν,  
 ἐπόμενον δὲ τῷ ἄρχοντι καὶ τῇ ἀνδρείᾳ ἐπιτελοῦν τὰ  
 βουλευθέντα;

Ἔστι ταῦτα.

Καὶ ἀνδρείον δὴ οἶμαι τούτῳ τῷ μέρει καλοῦμεν ἕνα  
 ἕκαστον, ὅταν αὐτοῦ τὸ θυμοειδὲς διασώζῃ διὰ τε λυπῶν  
 καὶ ἡδονῶν τὸ ὑπὸ τῶν λόγων παραγγελθὲν δεινόν τε καὶ  
 μῆ.

Ὅρθῶς γ', ἔφη.

Σοφὸν δέ γε ἐκείνῳ τῷ σμικρῷ μέρει, τῷ ὃ ἡρχέν τ' ἐν  
 αὐτῷ καὶ ταῦτα παρήγγελλεν, ἔχον αὖ κακὲίνο ἐπιστήμην  
 ἐν αὐτῷ τὴν τοῦ συμφέροντος ἐκάστω τε καὶ ὅλῳ τῷ  
 κοινῷ σφῶν αὐτῶν τριῶν ὄντων.

Πάνυ

μὲν

οὖν.



Ἄρ' οὖν, ἦν δ' ἐγώ, καὶ τοὺς |from outside| μίους τούτῳ ἂν  
 κάλλιστα φυλαττοίτην ὑπὲρ ἀπάσης τῆς ψυχῆς τε καὶ  
 τοῦ σώματος, τὸ μὲν βουλευόμενον, τὸ δὲ προπολεμοῦν,  
 ἐπόμενον δὲ τῷ ἄρχοντι καὶ τῇ ἀνδρείᾳ ἐπιτελοῦν τὰ  
 βουλευθέντα;

Ἔστι ταῦτα.

Καὶ |of a man, manly| μαι τούτῳ τῷ μέρει καλοῦμεν ἓνα  
 ἕκαστον, ὅταν αὐτοῦ τὸ θυμοειδὲς |preserve| διὰ τε λυπῶν  
 καὶ |pleasure| τὸ ὑπὸ τῶν λόγων |transmit; order, summon,| καὶ  
 |recommend, encourage|  
 μῆ.

Ὅρθῶς γ', ἔφη.

|skilled,| ὁ γὰρ ἐκείνῳ τῷ σμικρῷ μέρει, τῷ ὃ ἡρχέν τ' ἐν  
 |clever, wise|  
 αὐτῷ καὶ ταῦτα |transmit; order, summon, recom-| skill,  
 |mend, encourage| |knowledge|  
 ἐν αὐτῷ τὴν τοῦ |bring together; be expedient; agree; (mp) happen| γε καὶ ὅλῳ τῷ  
 κοινῷ σφῶν αὐτῶν τριῶν ὄντων.

Πάννυ

μὲν

οὖν.

true, he said.

Both together will they not be the best defenders of the whole soul and the whole body against attacks from without; the one counselling, and the other fighting under his leader, and courageously executing his commands and counsels?

True.

And he is to be deemed courageous whose spirit retains in pleasure and in pain the commands of reason about what he ought or ought not to fear?

Right, he replied.

And him we call wise who has in him that little part which rules, and which proclaims these commands; that part too being supposed to have a knowledge of what is for the interest of each of the three parts and of the whole?

Assuredly.

And would you not say that he is temperate who has these same

*vocabulary***ἀμφισβητέω** dispute**βεβαιόω** secure, confirm**γοῦν** at least then**δικαιοσύνη** justice**ιδιώτης** -ου (m, 1) private; a layman**παντάπασιν** altogether; yes, certainly**πη** somewhere, somehow**ποῖος** what kind**προσφέρω** present; resemble; add**στασιάζω** revolt, be divided**σωφροσύνη** discretion, moderation**σώφρων** sensible, prudent ~frenzy**φίλιος** friendly**φορτικός** for carrying; burdensome

Τί δέ; σώφρονα οὐ τῇ φιλία καὶ συμφωνία τῇ αὐτῶν  
τούτων, ὅταν τό τε ἄρχον καὶ τὸ ἀρχομένω τὸ λογιστικὸν  
ὁμοδοξῶσι δεῖν ἄρχειν καὶ μὴ στασιάζωσιν αὐτῷ;

Σωφροσύνη γοῦν, ἣ δ' ὅς, οὐκ ἄλλο τί ἐστίν ἢ τοῦτο,  
πόλεός τε καὶ ἰδιώτου.

Ἀλλὰ μὲν δὴ δίκαιός γε, ᾧ πολλάκις λέγομεν, τούτῳ καὶ  
οὕτως ἔσται.

Πολλὴ ἀνάγκη.

Τί οὖν; εἶπον ἐγώ· μή πη ἡμῖν ἀπαμβλύνεται ἄλλο τι  
δικαιοσύνη δοκεῖν εἶναι ἢ ὅπερ ἐν τῇ πόλει ἐφάνη;

Οὐκ ἔμοιγε, ἔφη, δοκεῖ.

ᾧδε γάρ, ἣν δ' ἐγώ, παντάπασιν ἂν βεβαιωσαίμεθα εἶ  
τι ἡμῶν ἔτι ἐν τῇ ψυχῇ ἀμφισβητεῖ, τὰ φορτικὰ αὐτῷ  
προσφέροντες.

Ποῖα δὴ;

Οἷον εἰ δέοι ἡμᾶς ἀνομολογεῖσθαι περὶ τε ἐκείνης

Τί δέ; <sup>|sensible,</sup> οὐ τῇ <sup>|friendly</sup> αἰ συμφωνία τῇ αὐτῶν  
<sup>|prudent</sup>  
 τούτων, ὅταν τό τε ἄρχον καὶ τὸ ἀρχομένω τὸ λογιστικὸν  
 ὁμοδοξῶσι δεῖν ἄρχειν καὶ μὴ <sup>|revolt, be divided</sup> ᾧ;

<sup>|discretion,</sup> <sup>|at least</sup> ὅς, οὐκ ἄλλο τί ἐστὶν ἢ τοῦτο,  
<sup>|moderation</sup>  
 πόλεώς τε καὶ <sup>|private; a layman</sup>

Ἀλλὰ μὲν δὴ δίκαιός γε, ᾧ <sup>|often</sup> λέγομεν, τούτῳ καὶ  
 οὕτως ἔσται.

Πολλὴ ἀνάγκη.

Τί οὖν; εἶπον ἐγώ· μή πη ἡμῖν ἀπαμβλύνεται ἄλλο τι  
<sup>|justice</sup> δοκεῖν εἶναι ἢ ὅπερ ἐν τῇ πόλει ἐφάνη;

Οὐκ ἔμοιγε, ἔφη, δοκεῖ.

ᾧδε γάρ, ἦν δ' ἐγώ, <sup>|altogether; yes, cer-</sup> <sup>|secure, confirm</sup> εἴ  
<sup>|tainly</sup>  
 τι ἡμῶν ἔτι ἐν τῇ ψυχῇ <sup>|dispute</sup>, τὰ <sup>|for carrying; τῷ</sup>  
<sup>|burdensome</sup>

<sup>|present; resem-</sup>  
<sup>|ble; add</sup>

<sup>|what kind</sup>

Οἷον εἰ δέοι ἡμᾶς ἀνομολογεῖσθαι περὶ τε ἐκείνης

elements in friendly harmony, in whom the one ruling principle of reason, and the two subject ones of spirit and desire are equally agreed that reason ought to rule, and do not rebel?

Certainly, he said, that is the true account of temperance whether in the State or individual.

And surely, I said, we have explained again and again how and by virtue of what quality a man will be just.

That is very certain.

And is justice dimmer in the individual, and is her form different, or is she the same which we found her to be in the State?

There is no difference in my opinion, he said.

Because, if any doubt is still lingering in our minds, a few commonplace instances will satisfy us of the truth of what I am saying.

What sort of instances do you mean?

If the case is put to us, must we not

*vocabulary***αἵτιος** blameworthy; the cause

~etiology

**αἰτίος** blameworthy; the cause

~etiology

**ἀμέλεια** indifference, negligence**ἄπιστος** not trusting, not trustworthy

~stand

**ἀποστερέω** despoil, defraud**ἀργύριον** small coin**γονεύς** -ος (m) parent**δημόσιος** public, the state**δράω** do, accomplish**ἐκτός** outside**κλοπή** theft, fraud**μοιχεία** adultery**ὁμολογίη** agreement, consent**ὄρκος** what is sworn by, witness, oath

~orc

**οὐκοῦν** not so?; and so**παρακαταθήκη** a deposit in trust**προδοσία** betrayal**προσήκω** belong to, it beseems**φύω** produce, beget; clasp ~physics**χρυσίον** (ῶ) gold coin

τῆς πόλεως καὶ τοῦ ἐκείνη ὁμοίως πεφυκότος τε καὶ  
 τεθραμμένου ἀνδρός, εἰ δοκεῖ ἂν παρακαταθήκην χρυσίου  
 ἢ ἀργυρίου δεξάμενος ὁ τοιοῦτος ἀποστερήσαι, τίν' ἂν οἶε  
 οἰηθῆναι τοῦτον αὐτὸ δρᾶσαι μᾶλλον ἢ ὅσοι μὴ τοιοῦτοι;  
 Οὐδέν' ἄν, ἔφη.

Οὐκοῦν καὶ ἱεροσυλιῶν καὶ κλοπῶν καὶ προδοσιῶν, ἢ ἰδίᾳ  
 ἐταίρων ἢ δημοσίᾳ πόλεων, ἐκτὸς ἂν οὗτος εἴη;  
 Ἐκτός.

Καὶ μὴν οὐδ' ὅπωςτιοῦν γ' ἂν ἄπιστος ἢ κατὰ ὅρκους ἢ  
 κατὰ τὰς ἄλλας ὁμολογίας.

Πῶς γὰρ ἄν;

Μοιχεῖαί γε μὴν καὶ γονέων ἀμέλειαι καὶ θεῶν  
 ἀθεραπενσίαι παντὶ ἄλλῳ μᾶλλον ἢ τῷ τοιούτῳ  
 προσήκουσι.

Παντὶ μέντοι, ἔφη.

Οὐκοῦν τούτων πάντων αἴτιον ὅτι αὐτοῦ τῶν ἐν αὐτῷ



τῆς πόλεως καὶ τοῦ ἐκείνη ὁμοίως πεφυκότος τε καὶ  
 τεθραμμένου ἀνδρός, εἰ δοκεῖ ἂν |a deposit in trust |gold coin  
 ἢ |small coin δεξάμενος ὁ τοιοῦτος |despoil, |defraud , τίν' ἂν οὔ  
 οἰθῇται τοῦτον αὐτὸ |do, accomplish ν ἢ ὅσοι μὴ τοιοῦτοι;  
 Οὐδέν' ἂν, ἔφη.

|not so?; and 'so , οσυλιῶν καὶ |theft, καὶ προδοσιῶν, ἢ ἰδίᾳ  
 |fraud  
 ἐταίρων ἢ δημοσίᾳ πόλεων, |outside ἂν οὗτος εἴη;

|outside .

Καὶ μὴν οὐδ' ὅπωςτιοῦν γ' ἂν |not trusting, . not|oath ἢ  
 |trustworthy  
 κατὰ τὰς ἄλλας |agreement, .  
 |consent

Πῶς γὰρ ἂν;

|adultery γε μὴν καὶ |parent |indifference, .:αὶ θεῶν  
 |negligence  
 ἀθεραπευσίαι παντὶ ἄλλῳ μᾶλλον ἢ τῷ τοιούτῳ

|belong to, it  
 |beseems

Παντὶ μέντοι, ἔφη.

|not so?; and 'so ν πάντων αἴτιον ὅτι αὐτοῦ τῶν ἐν αὐτῷ

admit that the just State, or the man who is trained in the principles of such a State, will be less likely than the unjust to make away with a deposit of gold or silver? Would any one deny this?

No one, he replied.

Will the just man or citizen ever be guilty of sacrilege or theft, or treachery either to his friends or to his country?

Never.

Neither will he ever break faith where there have been oaths or agreements?

Impossible.

No one will be less likely to commit adultery, or to dishonour his father and mother, or to fail in his religious duties?

No one.

And the reason is that each part

*vocabulary***ἀποτελέω** accomplish, produce**δικαιοσύνη** justice**εἰδωλον** phantom, unreal image ~wit**ἐνύπνιος** seen in dreams**κινδυνεύω** encounter danger; (+inf)

there is a danger that

**οἰκίζω** colonize, settle**ὀρθός** upright, straight; correct, just

~orthogonal

**ὀρθόω** stand up**παντάπασι** altogether; yes, certainly**τεκταίνομαι** build, figure out

~oxytocin

**τέλεος** finished**τύπος** mold, form ~type**ὑποπτεύω** guess, observe, be

suspicious of

**φύσις** -εως (f) nature (of a thing)

~physics

**φύω** produce, beget; clasp ~physics**ὠφελέω** help, be useful

ἕκαστον τὰ αὐτοῦ πράττει ἀρχῆς τε πέρι καὶ τοῦ  
ἀρχεσθαι;

Τοῦτο μὲν οὖν, καὶ οὐδὲν ἄλλο.

Ἔτι τι οὖν ἕτερον ζητεῖς δικαιοσύνην εἶναι ἢ ταύτην τὴν  
δύναμιν ἢ τοὺς τοιούτους ἄνδρας τε παρέχεται καὶ πόλεις;

Μὰ Δία, ἦ δ' ὅς, οὐκ ἔγωγε.

Τέλεον ἄρα ἡμῖν τὸ ἐνύπνιον ἀποτετέλεσται, ὃ ἔφαμεν  
ὑποπτεῦσαι ὡς εὐθὺς ἀρχόμενοι τῆς πόλεως οἰκίζειν κατὰ  
θεόν τινα εἰς ἀρχήν τε καὶ τύπον τινὰ τῆς δικαιοσύνης  
κινδυνεύομεν ἐμβεβηκέναι.

Παντάπασιν μὲν οὖν.

Τὸ δέ γε ἦν ἄρα, ὦ Γλαύκων— δι' ὃ καὶ ὠφελεῖ—  
εἰδωλόν τι τῆς δικαιοσύνης, τὸ τὸν μὲν σκυτοτομικὸν  
φύσει ὀρθῶς ἔχειν σκυτοτομεῖν καὶ ἄλλο μηδὲν πράττειν,  
τὸν δὲ τεκτονικὸν τεκταίνεσθαι, καὶ τᾶλλα δὴ οὕτως.

Φαίνεται.

ἕκαστον τὰ αὐτοῦ πράττει ἀρχῆς τε πέρι καὶ τοῦ  
ἀρχεσθαι;

Τοῦτο μὲν οὖν, καὶ οὐδὲν ἄλλο.

Ἔτι τι οὖν ἕτερον ζητεῖς |justice εἶναι ἢ ταύτην τὴν  
δύναμιν ἢ τοὺς τοιούτους ἄνδρας τε παρέχεται καὶ πόλεις;

Μὰ Δία, ἢ δ' ὅς, οὐκ ἔγωγε.

|finished ἄρα ἡμῖν τὸ ἐνύπνιον |accomplish, , ὃ ἔφαμεν  
|produce

|guess, observe, εὐθὺς ἀρχόμενοι τῆς πόλεως |colonize, κατὰ  
|be suspicious of |settle

θεόν τινα εἰς ἀρχήν τε καὶ |mold, form ἢ τῆς |justice

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

|altogether; yes, μὲν οὖν.  
|certainly

Τὸ δέ γε ἦν ἄρα, ὦ Γλαύκων— δι' ὃ καὶ |help, be useful

|phantom τι τῆς |justice , τὸ τὸν μὲν σκυτοτομικὸν

φύσει ὀρθῶς ἔχειν σκυτοτομεῖν καὶ ἄλλο μηδὲν πράττειν,

τὸν δὲ τεκτονικὸν |build, figure, καὶ τὰλλα δὴ οὕτως.  
|out

Φαίνεται.

of him is doing its own business, whether in ruling or being ruled?

Exactly so.

Are you satisfied then that the quality which makes such men and such states is justice, or do you hope to discover some other?

Not I, indeed.

Then our dream has been realized; and the suspicion which we entertained at the beginning of our work of construction, that some divine power must have conducted us to a primary form of justice, has now been verified?

Yes, certainly.

And the division of labour which required the carpenter and the shoemaker and the rest of the citizens to be doing each his own business, and not another's, was a shadow of justice,

*vocabulary***ἄδικος** unfair; obstinate, bad**ἄλλότριος** someone else's; alien ~alien**ἁρμόζω** fit together; be well fitted to  
~harmony**ἁρμονία** fastener; agreement

~harmony

**δικαιοσύνη** justice**ἐντός** within**ἐπιστήμη** skill, knowledge**θεραπείη** -ας service, tending**κοσμέω** marshal, array ~cosmos**κτῆσις** -ος (f) chattels**μεταξύ** between**νέατος** lowest, outermost**οἰκεῖος** household, familiar, proper**ὀνομάζω** to address, name ~name**ὄρος** boundary marker ~horizon**παντάπασιν** altogether; yes, certainly**πολυπραγμονέω** be too busy, meddle**πράξις** -εως (f) result, business

~practice

**σοφία** skill; wisdom ~sophistry**συμβόλαιος** contractual**συνδέω** bind together**σώφρων** sensible, prudent ~frenzy**ὑπατος** highest, supreme

Τὸ δέ γε ἀληθές, τοιοῦτόν τι ἦν, ὥς ἔοικεν, ἡ δικαιοσύνη  
 ἀλλ' οὐ περὶ τὴν ἔξω πράξιν τῶν αὐτοῦ, ἀλλὰ περὶ  
 τὴν ἐντός, ὥς ἀληθῶς περὶ ἑαυτὸν καὶ τὰ ἑαυτοῦ, μὴ  
 ἐάσαντα τὰλλότρια πράττειν ἕκαστον ἐν αὐτῷ μηδὲ  
 πολυπραγμονεῖν πρὸς ἄλληλα τὰ ἐν τῇ ψυχῇ γένη,  
 ἀλλὰ τῷ ὄντι τὰ οἰκεία εὖ θέμενον καὶ ἄρξαντα αὐτὸν  
 αὐτοῦ καὶ κοσμήσαντα καὶ φίλον γενόμενον ἑαυτῷ καὶ  
 συναρμόσαντα τρία ὄντα, ὥσπερ ὄρους τρεῖς ἁρμονίας  
 ἀτεχνῶς, νεάτης τε καὶ ὑπάτης καὶ μέσης, καὶ εἰ ἄλλα  
 ἅττα μεταξὺ τυγχάνει ὄντα, πάντα ταῦτα συνδήσαντα  
 καὶ παντάπασιν ἓνα γενόμενον ἐκ πολλῶν, σώφρονα καὶ  
 ἡρμοσμένον, οὕτω δὲ πράττειν ἤδη, ἐάν τι πράττη ἢ  
 περὶ χρημάτων κτήσιν ἢ περὶ σώματος θεραπείαν ἢ καὶ  
 πολιτικόν τι ἢ περὶ τὰ ἴδια συμβόλαια, ἐν πᾶσι τούτοις  
 ἡγούμενον καὶ ὀνομάζοντα δικαίαν μὲν καὶ καλὴν πράξιν  
 ἢ ἂν ταύτην τὴν ἔξιν σώζῃ τε καὶ συναπεργάζεται, σοφίαν  
 δὲ τὴν ἐπιστατοῦσαν ταύτῃ τῇ πράξει ἐπιστήμην, ἄδικον  
 δὲ πράξιν ἢ ἂν ἀεὶ ταύτην λύῃ, ἀμαθίαν δὲ τὴν ταύτῃ αὖ



Τὸ δέ γε ἀληθές, τοιοῦτόν τι ἦν, ὡς ἔοικεν, ἡ justice  
 ἀλλ' οὐ περὶ τὴν ἕξω result, τῶν αὐτοῦ, ἀλλὰ περὶ  
 |business  
 τὴν |within, ὡς ἀληθῶς περὶ ἑαυτὸν καὶ τὰ ἑαυτοῦ, μὴ  
 ἑάσαντα |someone πράττειν ἕκαστον ἐν αὐτῷ μηδὲ  
 |else's; alien  
 |be too busy, meddle πρὸς ἄλληλα τὰ ἐν τῇ ψυχῇ γένη,  
 ἀλλὰ τῷ ὄντι τὰ |household, fa-ενον καὶ ἄρξαντα αὐτὸν  
 |miliar, proper  
 αὐτοῦ καὶ |marshal, array καὶ φίλον γενόμενον ἑαυτῷ καὶ  
 συναρμόσαντα τρία ὄντα, ὥσπερ |boundary, εἰς |fastener;  
 |marker |agreement  
 ἀτεχνῶς, |lowest, : καὶ |highest καὶ μέσης, καὶ εἰ ἄλλα  
 |outermost  
 ἅττα |between τυγχάνει ὄντα, πάντα ταῦτα |bind together  
 καὶ |altogether; ἕνα γενόμενον ἐκ πολλῶν, |sensible, καὶ  
 |yes, certainly |prudent  
 |fit well , οὕτω δὲ πράττειν ἤδη, εἴαν τι πράττη ἡ  
 περὶ χρημάτων |chattels ἡ περὶ σώματος |service, ἡ καὶ  
 |tending  
 πολιτικόν τι ἡ περὶ τὰ ἴδια |contractual , ἐν πᾶσι τούτοις  
 ἡγούμενον καὶ |to address, name χίαν μὲν καὶ καλὴν |result,  
 |business  
 ἡ ἂν ταύτην τὴν ἕξω σώξῃ τε καὶ συναπεργάζεται, |skill;  
 |wisdom  
 δὲ τὴν ἐπιστατοῦσαν ταύτῃ τῇ πράξει |skill, , |unfair; ob-  
 |knowledge |stinate, bad  
 δὲ |result, ἡ ἂν αἰὲν ταύτην λύῃ, ἀμαθίαν δὲ τὴν ταύτῃ αὐ  
 |business

and for that reason it was of use?

Clearly.

But in reality justice was such as we were describing, being concerned however, not with the outward man, but with the inward, which is the true self and concernment of man: for the just man does not permit the several elements within him to interfere with one another, or any of them to do the work of others,—he sets in order his own inner life, and is his own master and his own law, and at peace with himself; and when he has bound together the three principles within him, which may be compared to the higher, lower, and middle notes of the scale, and the intermediate intervals—when he has bound all these together, and is no longer many, but has become one entirely temperate and perfectly adjusted nature, then he proceeds to act, if he has to act, whether in a matter of property, or in the treatment of the body, or in some affair of politics or private business; always thinking and calling that which preserves and co-operates with this harmonious condition, just and good action, and the knowledge which presides over it, wisdom, and that which at any time impairs this condition, he will call unjust action, and the opinion which presides over it ignorance.

You have said the

*vocabulary***ἀδικία** injustice, offence**ἀρχικός** royal, fit for rule; primal

~oligarch

**δῆλος** visible, conspicuous**δικαιοσύνη** justice**δουλεύω** serve, be a slave**ἐπανάστασις** uprising; swelling**οὐκοῦν** not so?; and so**παντάπασι** altogether; yes, certainly**πρέπω** be conspicuous, preeminent

~refurbish

**προσῆχω** belong to, it beseems**σκεπτέος** thing to consider, one who must consider**σκέπτομαι** look, look at, watch

~skeptic

**στάσις** -εως (f) placing; faction**φύσις** -εως (f) nature (of a thing)

~physics

**φύω** produce, beget; clasp ~physics**ψεύδω** be false, deceive; (mid) to lie

~pseudo-

ἐπιστατούσαν δόξαν.

Παντάπασι, ἦ δ' ὅς, ὦ Σώκρατες, ἀληθῆ λέγεις.

Εἶεν, ἦν δ' ἐγώ· τὸν μὲν δίκαιον καὶ ἄνδρα καὶ πόλιν καὶ δικαιοσύνην, ὃ τυγχάνει ἐν αὐτοῖς ὄν, εἰ φαῖμεν ἡύρηκέναι, οὐκ ἂν πάνυ τι οἶμαι δόξαιμεν ψεύδεσθαι.

Μὰ Δία οὐ μέντοι, ἔφη.

Φῶμεν ἄρα;

Φῶμεν.

Ἐστω δὴ, ἦν δ' ἐγώ· μετὰ γὰρ τοῦτο σκεπτέον οἶμαι ἀδικίαν.

Δῆλον.

Οὐκοῦν στάσιν τινὰ αὐτῶν ὄντων τούτων δεῖ αὐτὴν εἶναι καὶ πολυπραγμοσύνην καὶ ἀλλοτριπραγμοσύνην καὶ ἐπανάστασιν μέρους τινὸς τῷ ὅλῳ τῆς ψυχῆς, ἢ ἄρχῃ ἐν αὐτῇ οὐ προσήκον, ἀλλὰ τοιούτου ὄντος φύσει οἷου πρέπει αὐτῷ δουλεύειν, τῷ δ' οὐ δουλεύειν ἀρχικοῦ γένους

ἐπιστατοῦσαν δόξαν.

|altogether; yes, ἦ δ' ὅς, ὦ Σώκρατες, ἀληθῆ λέγεις.  
|certainly

Εἶεν, ἦν δ' ἐγώ· τὸν μὲν δίκαιον καὶ ἄνδρα καὶ πόλιν καὶ

|justice , ὃ τυγχάνει ἐν αὐτοῖς ὄν, εἰ φαίμεν ἡγρηκέναι,

οὐκ ἂν πάνυ τι οἶμαι δόξαιμεν |be false, deceive;  
|(mid) to lie

Μὰ Δία οὐ μέντοι, ἔφη.

Φῶμεν ἄρα;

Φῶμεν.

Ἔστω δὴ, ἦν δ' ἐγώ· μετὰ γὰρ τοῦτο σκεπτέον οἶμαι

|injustice,  
|offence

|visible,  
|conspicuous

|not so?;|placing; τινὰ αὖ τριῶν ὄντων τούτων δεῖ αὐτὴν  
|and so |faction

εἶναι καὶ πολυπραγμοσύνην καὶ ἀλλοτριοπραγμοσύνην

καὶ |uprising; μέρους τινὸς τῷ ὅλῳ τῆς ψυχῆς, ἢ ἄρχῃ  
|swelling

ἐν αὐτῇ οὐ |belong to, it, ἀλλὰ τοιούτου ὄντος φύσει οἷον  
|beseems

|be conspicuous;|serve, be a slave ὃ οὐ |serve, be a|royal, fit for ἰους  
|preeminent |slave |rule; primal

exact truth, Socrates.

Very good; and if we were to affirm that we had discovered the just man and the just State, and the nature of justice in each of them, we should not be telling a falsehood?

Most certainly not.

May we say so, then?

Let us say so.

And now, I said, injustice has to be considered.

Clearly.

Must not injustice be a strife which arises among the three principles—a meddlesomeness, and interference, and rising up of a part of the soul against the whole, an assertion of unlawful authority, which is made by a rebellious subject against a true prince, of

*vocabulary***ἀδικία** injustice, offence**ἄδικος** unfair; obstinate, bad**ἀκολασία** debauchery**δειλία** cowardice**δικαιοσύνη** justice**εἴπερ** if indeed**ἐμποιέω** make inside of ~poet**κατάδηλος** manifest, visible**ναί** yea**νόσος** (f) plague, pestilence ~noisome**οὐκοῦν** not so?; and so**πῇ** where? how?**πλάνη** wandering**σαφής** clear, understandable**ταράσσω** mess things up ~trachea**ταραχή** upsetness, confusion**ὕγεια** health

ὄντι; τοιαῦτ' ἅττα οἶμαι φήσομεν καὶ τὴν τούτων ταραχὴν  
καὶ πλάνην εἶναι τὴν τε ἀδικίαν καὶ ἀκολασίαν καὶ δειλίαν  
καὶ ἀμαθίαν καὶ συλλήβδην πᾶσαν κακίαν.

Αὐτὰ μὲν οὖν ταῦτα, ἔφη.

Οὐκοῦν, ἦν δ' ἐγώ, καὶ τὸ ἄδικα πράττειν καὶ τὸ  
ἀδικεῖν καὶ αὖ τὸ δίκαια ποιεῖν, ταῦτα πάντα τυγχάνει  
ὄντα κατάδηλα ἤδη σαφῶς, εἴπερ καὶ ἡ ἀδικία τε καὶ  
δικαιοσύνη;

Πῶς δῆ;

Ὅτι, ἦν δ' ἐγώ, τυγχάνει οὐδὲν διαφέροντα τῶν ὑγιεινῶν  
τε καὶ νοσωδῶν, ὥς ἐκεῖνα ἐν σώματι, ταῦτα ἐν ψυχῇ.

Πῇ; ἔφη.

Τὰ μὲν που ὑγιεινὰ ὑγίειαν ἐμποιεῖ, τὰ δὲ νοσώδη νόσον.

Ναί.

Οὐκοῦν καὶ τὸ μὲν δίκαια πράττειν  
δικαιοσύνην ἐμποιεῖ, τὸ δ' ἄδικα ἀδικίαν;



ὄντι; τοιαῦτ' ἅττα οἶμαι φήσομεν καὶ τὴν τούτων ταραχὴν  
καὶ |wandering·αι τὴν τε |injustice, .καὶ |debauchery καὶ |cowardice  
|offence  
καὶ ἀμαθίαν καὶ συλλήβδην πᾶσαν κακίαν.

Αὐτὰ μὲν οὖν ταῦτα, ἔφη.

|not so?; and,so ὅ' ἐγώ, καὶ τὸ |unfair; ob-ίττειν καὶ τὸ  
|stinate, bad  
ἀδικεῖν καὶ αὖ τὸ δίκαια ποιεῖν, ταῦτα πάντα τυγχάνει  
ὄντα |manifest, ἤδη |clear, , |if indeed ἢ ἡ ἀδικία τε καὶ  
|visible |under-standable  
|justice ,

Πῶς δῆ;

“Ὅτι, ἦν δ' ἐγώ, τυγχάνει οὐδὲν διαφέροντα τῶν ὑγιεινῶν  
τε καὶ νοσωδῶν, ὥς ἐκεῖνα ἐν σώματι, ταῦτα ἐν ψυχῇ.

Πῇ; ἔφη.

Τὰ μέν που ὑγιεινὰ |health |make inside of` νοσώδη |plague.

|yea .

|not so?; and so .αὖ τὸ μὲν δίκαια πράττειν  
|justice |make inside of ὃ δ' |unfair; ob-|injustice,,  
|stinate, bad|offence

whom he is the natural vassal,—what is all this confusion and delusion but injustice, and intemperance and cowardice and ignorance, and every form of vice?

Exactly so.

And if the nature of justice and injustice be known, then the meaning of acting unjustly and being unjust, or, again, of acting justly, will also be perfectly clear?

What do you mean? he said.

Why, I said, they are like disease and health; being in the soul just what disease and health are in the body.

How so? he said.

Why, I said, that which is healthy causes health, and that which is unhealthy causes disease.

Yes.

And just actions cause justice, and unjust actions cause injustice?

That is certain.

And the creation of health

*vocabulary***ἀδικία** injustice, offence**αἶσχος** -εος (n, 3) insult; disgrace**αἰσχρός** shameful**ἀρετή** goodness, excellence**ἀσθένεια** weakness**δικαιοσύνη** justice**ἐμποιέω** make inside of ~poet**ἐπιτήδευμα** -τος (n, 3) habit, business, custom**εὐεξία** living healthily**κάλλος** -εος (n, 3) beauty

~kaleidoscope

**κομιδή** care, tending, providing for**κτῆσις** -ος (f) chattels**νόσος** (f) plague, pestilence ~noisome**οὐκοῦν** not so?; and so**ὕγεια** health**φύσις** -εως (f) nature (of a thing)

~physics

**φύω** produce, beget; clasp ~physics

Ἀνάγκη.

Ἦστί δὲ τὸ μὲν ὑγίειαν ποιεῖν τὰ ἐν τῷ σώματι κατὰ φύσιν καθιστάναι κρατεῖν τε καὶ κρατεῖσθαι ὑπ' ἀλλήλων, τὸ δὲ νόσον παρὰ φύσιν ἄρχειν τε καὶ ἄρχεσθαι ἄλλο ὑπ' ἄλλου.

Ἦστί γάρ.

Οὐκοῦν αὖ, ἔφην, τὸ δικαιοσύνην ἐμποιεῖν τὰ ἐν τῇ ψυχῇ κατὰ φύσιν καθιστάναι κρατεῖν τε καὶ κρατεῖσθαι ὑπ' ἀλλήλων, τὸ δὲ ἀδικίαν παρὰ φύσιν ἄρχειν τε καὶ ἄρχεσθαι ἄλλο ὑπ' ἄλλου;

Κομιδῇ, ἔφη.

Ἀρετὴ μὲν ἄρα, ὥς ἔοικεν, ὑγίειά τέ τις ἂν εἴη καὶ κάλλος καὶ εὐεξία ψυχῆς, κακία δὲ νόσος τε καὶ αἰσχος καὶ ἀσθένεια.

Ἦστί οὕτω.

Ἄρ' οὖν οὐ καὶ τὰ μὲν καλὰ ἐπιτηδεύματα εἰς ἀρετῆς κτῆσιν φέρει, τὰ δ' αἰσχροὶ εἰς κακίας;

Ἀνάγκη.

Ἔστι δὲ τὸ μὲν |health ποιεῖν τὰ ἐν τῷ σώματι κατὰ φύσιν  
καθιστάναι κρατεῖν τε καὶ κρατεῖσθαι ὑπ' ἀλλήλων, τὸ δὲ  
|plague παρὰ φύσιν ἄρχειν τε καὶ ἄρχεσθαι ἄλλο ὑπ' ἄλλου.

Ἔστι γάρ.

|not so?; and so ἔφην, τὸ |justice |make inside of ἐν τῇ  
ψυχῇ κατὰ φύσιν καθιστάναι κρατεῖν τε καὶ κρατεῖσθαι  
ὑπ' ἀλλήλων, τὸ δὲ |injustice, παρὰ φύσιν ἄρχειν τε καὶ  
|offence ἄρχεσθαι ἄλλο ὑπ' ἄλλου;

Κομιδῇ, ἔφη.

|excellence οὐ ἄρα, ὡς ἔοικεν, |health τέ τις ἂν εἴη καὶ |beauty  
καὶ |living τ' ἡνυχῆς, κακία δὲ |plague τε καὶ |insult; καὶ  
|healthily |disgrace  
|weakness

Ἔστιν οὕτω.

Ἄρ' οὖν οὐ καὶ τὰ μὲν καλὰ |habit, business, εἰς  
|custom  
|excellence |chattels φέρει, τὰ δ' |shameful εἰς κακίας;

is the institution of a natural order and government of one by another in the parts of the body; and the creation of disease is the production of a state of things at variance with this natural order?

True.

And is not the creation of justice the institution of a natural order and government of one by another in the parts of the soul, and the creation of injustice the production of a state of things at variance with the natural order?

Exactly so, he said.

Then virtue is the health and beauty and well-being of the soul, and vice the disease and weakness and deformity of the same?

True.

And do not good practices lead to virtue, and evil practices to vice?

Assuredly.

Still our old question of the

*vocabulary***ἀδικία** injustice, offence**ἄδικος** unfair; obstinate, bad**ἀπαλλάσσω** free from, remove; be freed, depart**ἀρετή** goodness, excellence**γέλοιος** laughable; joking**διέρχομαι** pierce, traverse**δικαιοσύνη** justice**ἐκάτερος** each of two**ἐνταῦθα** there, here**ἐπιτηδεύω** practice, pursue**κολάζω** punish**λυσitteλέω** (ὅ) be useful**ὅμως** anyway, nevertheless**ὁπόθεν** whence**πλοῦτος** wealth ~plutocrat**πότερος** which, whichever of two**ποτή** flight? ~petal**ποτός** potable**σιτίον** (ῑ) grain, bread, food ~parasite**σκέπτομαι** look, look at, watch

~skeptic

**ταράσσω** mess things up ~trachea**φύσις** -εως (f) nature (of a thing)

~physics

Ἀνάγκη.

Τὸ δὴ λοιπὸν ἤδη, ὥς ἔοικεν, ἡμῖν ἐστὶ σκέψασθαι πότερον αὖ λυσιτελεῖ δίκαιά τε πράττειν καὶ καλὰ ἐπιτηδεύειν καὶ εἶναι δίκαιον, ἐάντε λανθάνῃ ἐάντε μὴ τοιοῦτος ὢν, ἢ ἀδικεῖν τε καὶ ἄδικον εἶναι, ἐάνπερ μὴ διδῶ δίκην μηδὲ βελτίων γίγνηται κολαζόμενος.

Ἄλλ', ἔφη, ὦ Σώκρατες, γελοῖον ἔμοιγε φαίνεται τὸ σκέμμα γίγνεσθαι ἤδη, εἰ τοῦ μὲν σώματος τῆς φύσεως διαφθειρομένης δοκεῖ οὐ βιωτὸν εἶναι οὐδὲ μετὰ πάντων σιτίων τε καὶ ποτῶν καὶ παντὸς πλούτου καὶ πάσης ἀρχῆς, τῆς δὲ αὐτοῦ τούτου ᾧ ζῶμεν φύσεως ταραττομένης καὶ διαφθειρομένης βιωτὸν ἄρα ἔσται, ἐάνπερ τις ποιῇ ὃ ἂν βουλευθῇ ἄλλο πλὴν τούτου ὁπόθεν κακίας μὲν καὶ ἀδικίας ἀπαλλαγῇσεται, δικαιοσύνην δὲ καὶ ἀρετὴν κτήσεται, ἐπειδήπερ ἐφάνη γε ὄντα ἐκάτερα οἷα ἡμεῖς διεληλύθαμεν.

Γελοῖον γάρ, ἦν δ' ἐγώ· ἀλλ' ὅμως ἐπείπερ ἐνταῦθα



Ἀνάγκη.

Τὸ δὴ λοιπὸν ἤδη, ὡς ἔοικεν, ἡμῖν ἐστὶ |look, look at|which,  
 |watch |whichever  
 αὐτὸ λυσιτελεῖ δίκαιά τε πράττειν καὶ καλὰ |practice, καὶ  
 |pursue  
 εἶναι δίκαιον, ἕαντε λανθάνῃ ἕαντε μὴ τοιοῦτος ὢν, ἣ  
 ἀδικεῖν τε καὶ |unfair; ob- μ, ἕανπερ μὴ διδῶ δίκην μηδὲ  
 |stinate, bad  
 βελτίων γίγνηται |punish .

Ἄλλ', ἔφη, ὦ Σώκρατες, |laughable; ἔμοιγε φαίνεται  
 |joking  
 τὸ σκέμμα γίνεσθαι ἤδη, εἰ τοῦ μὲν σώματος τῆς  
 |nature (of a thing), γμένης δοκεῖ οὐ βιωτὸν εἶναι οὐδὲ μετὰ  
 πάντων |grain, τε καὶ ποτῶν καὶ παντὸς |wealth καὶ  
 |bread,  
 πάσης ἀρχῆς, τῆς δὲ αὐτοῦ τούτου ᾧ ζῶμεν |nature (of a thing)  
 |mess things up καὶ διαφθειρομένης βιωτὸν ἄρα ἔσται,  
 ἕανπερ τις ποιῇ ὃ ἂν βουληθῇ ἄλλο πλὴν τούτου |whence  
 κακίας μὲν καὶ ἀδικίας |free from, remove; be|justice δὲ  
 |freed, depart  
 καὶ |excellence γήσεται, ἐπειδὴ περ ἐφάνη γε ὄντα |each of two  
 οἷα ἡμεῖς |pierce, traverse .

|laughable; ἴρ, ἣν δ' ἐγώ· ἀλλ' |anyway, ... never-|there, here  
 |joking |theless

comparative advantage of justice and injustice has not been answered: Which is the more profitable, to be just and act justly and practise virtue, whether seen or unseen of gods and men, or to be unjust and act unjustly, if only unpunished and unreformed?

In my judgment, Socrates, the question has now become ridiculous. We know that, when the bodily constitution is gone, life is no longer endurable, though pampered with all kinds of meats and drinks, and having all wealth and all power; and shall we be told that when the very essence of the vital principle is undermined and corrupted, life is still worth having to a man, if only he be allowed to do whatever he likes with the single exception that he is not to acquire justice and virtue, or to escape from injustice and vice; assuming them both to be such as we have described?

Yes, I said, the question is, as you say, ridiculous. Still, as we are near the spot at which we may see the

*vocabulary***ἄπειρος** untested; infinite**ἀποκάμνω** tire out**ἀρετή** goodness, excellence**δεῦρο** here, come here!**εἶδος** -ους (n, 3) appearance, form  
~oid**ἐνταῦθα** there, here**ἐπιμνήσχομαι** remember, speak  
about ~mnemonic**ἥκιστος** least; above all**κατείδον** look upon**κινδυνεύω** encounter danger; (+inf)

there is a danger that

**ναός** (ᾱ) temple, shrine ~nostalgia**νή** yea**πολιτεία** (ι) citizenship; government**πόσος** how many, much, far?**σαφής** clear, understandable**σκοπιά** place with a view ~telescope**τέσσαρες** four ~trapezoid

ἐληλύθαμεν, ὅσον οἶόν τε σαφέστατα κατιδεῖν ὅτι ταῦτα οὕτως ἔχει οὐ χρὴ ἀποκάμνειν.

Ἦκιστα, νῆ τὸν Δία, ἔφη, πάντων ἀποκμητέον.

Δεῦρό νυν, ἦν δ' ἐγώ, ἵνα καὶ ἴδῃς ὅσα καὶ εἶδη ἔχει ἡ κακία, ὥς ἐμοὶ δοκεῖ, ἅ γε δὴ καὶ ἄξια θέας.

Ἐπομαι, ἔφη· μόνον λέγε.

Καὶ μὴν, ἦν δ' ἐγώ, ὥσπερ ἀπὸ σκοπιᾶς μοι φαίνεται, ἐπειδὴ ἐνταῦθα ἀναβεβήκαμεν τοῦ λόγου, ἐν μὲν εἶναι εἶδος τῆς ἀρετῆς, ἄπειρα δὲ τῆς κακίας, τέτταρα δ' ἐν αὐτοῖς ἅττα ὧν καὶ ἄξιον ἐπιμνησθῆναι.

Πῶς λέγεις; ἔφη.

Ὅσοι, ἦν δ' ἐγώ, πολιτειῶν τρόποι εἰσὶν εἶδη ἔχοντες, τοσοῦτοι κινδυνεύουσι καὶ ψυχῆς τρόποι εἶναι.

Πόσοι δὴ;

Πέντε μὲν, ἦν δ' ἐγώ, πολιτειῶν, πέντε δὲ ψυχῆς.

Λέγε,

ἔφη,

τίνες.

ἐληλύθαμεν, ὅσον οἶόν τε |clear, under-look upon ἴτι ταῦτα  
standable  
οὕτως ἔχει οὐ χρή |tire out .

|least; , νῆ τὸν Δία, ἔφη, πάντων ἀποκμητέον.  
above all

|here, come here! Ἐγώ, ἵνα καὶ ἴδῃς ὅσα καὶ |form ἔχει ἡ κακία,  
ὥς ἐμοὶ δοκεῖ, ἃ γε δὴ καὶ ἄξια θέας.

Ἐπομαι, ἔφη· μόνον λέγε.

Καὶ μὴν, ἦν δ' ἐγώ, ὥσπερ ἀπὸ |place with a view ἴνεται,  
ἐπειδὴ |there, here ἡναβιβήκαμεν τοῦ λόγου, ἐν μὲν εἶναι  
|form τῆς |excellence |untested; Ἡ τῆς κακίας, |four δ' ἐν  
infinite  
αὐτοῖς ἅττα ὧν καὶ ἄξιον |remember,  
|speak about

Πῶς λέγεις; ἔφη.

Ὅσοι, ἦν δ' ἐγώ, |citizenship; τρόποι εἰσὶν |form ἔχοντες,  
government  
τοσοῦτοι |encounter danger; `(+inf)ς τρόποι εἶναι.  
there is a danger that

|how many, much, far?

Πέντε μὲν, ἦν δ' ἐγώ, |citizenship; , πέντε δὲ ψυχῆς.  
government

Λέγε, ἔφη, τίνες.

truth in the clearest manner with our own eyes, let us not faint by the way.

Certainly not, he replied.

Come up hither, I said, and behold the various forms of vice, those of them, I mean, which are worth looking at.

I am following you, he replied: proceed.

I said, The argument seems to have reached a height from which, as from some tower of speculation, a man may look down and see that virtue is one, but that the forms of vice are innumerable; there being four special ones which are deserving of note.

What do you mean? he said.

I mean, I replied, that there appear to be as many forms of the soul as there are distinct forms of the State.

How many?

There are five of the State, and five of the soul, I said.

What are they?

The

*vocabulary***διέρχομαι** pierce, traverse**ἐγγίγνομαι** live in ~genus**εἶδος** -ους (n, 3) appearance, form

~-oid

**εἰκός** likely**ἐπονομάζω** to name**κινέω** (i) set in motion, move, remove

~kinetic

**παιδεία** child-rearing, education**πολιτεία** (i) citizenship; government**τοίνυν** well, then**τροφή** food, upkeep ~atrophy

Λέγω, εἶπον, ὅτι εἷς μὲν οὗτος ὃν ἡμεῖς διεληλύθαμεν πολιτείας εἷη ἂν τρόπος, ἐπονομασθείη δ' ἂν καὶ διχῇ· ἐγγενομένου μὲν γὰρ ἀνδρὸς ἑνὸς ἐν τοῖς ἄρχουσι διαφέροντος βασιλεία ἂν κληθείη, πλειόνων δὲ ἀριστοκρατία.

Ἀληθῇ, ἔφη.

Τοῦτο μὲν τοίνυν, ἦν δ' ἐγώ, ἐν εἶδος λέγω· οὔτε γὰρ ἂν πλείους οὔτε εἷς ἐγγεγνόμενοι κινήσειεν ἂν τῶν ἀξίων λόγου νόμων τῆς πόλεως, τροφῇ τε καὶ παιδείᾳ χρησάμενος ἢ διήλθομεν.

Οὐ γὰρ εἰκός, ἔφη.



Λέγω, εἶπον, ὅτι εἷς μὲν οὗτος ὃν ἡμεῖς |pierce, traverse

|citizenship; εἷη ἂν τρόπος, |to name δ' ἂν καὶ  
|government

διχῇ· |live in μὲν γὰρ ἀνδρὸς ἐνὸς ἐν τοῖς

ἄρχουσι διαφέροντος βασιλείᾳ ἂν κληθείη, πλειόνων δὲ

ἀριστοκρατία.

Ἀληθῆ, ἔφη.

Τοῦτο μὲν |well, then, δ' ἐγώ, ἐν |form λέγω· οὔτε γὰρ ἂν

πλείους οὔτε εἷς |live in |move, ἂν τῶν ἀξίων λόγου  
|remove

νόμων τῆς πόλεως, |food, τε καὶ |child-rearing, ἰάμενος ἥ  
|upkeep |education

|pierce,  
|traverse

Οὐ γὰρ |likely, ἔφη.

first, I said, is that which we have been describing, and which may be said to have two names, monarchy and aristocracy, accordingly as rule is exercised by one distinguished man or by many.

True, he replied.

But I regard the two names as describing one form only; for whether the government is in the hands of one or many, if the governors have been trained in the manner which we have supposed, the fundamental laws of the State will be maintained.

That is true, he replied.