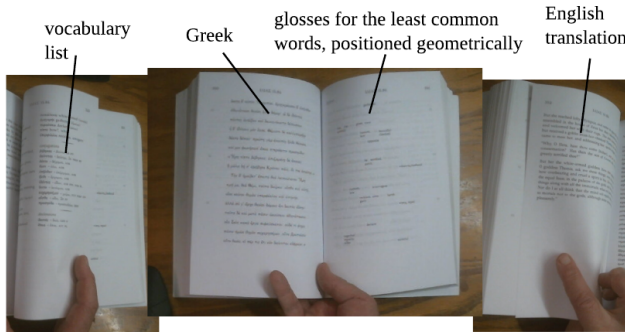


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*vocabulary***ἄνωθεν** from above, the beginning**διοίκησις** housekeeping**δράω** do, accomplish**εἶδος** -ους (n, 3) appearance, form

~oid

εἶπερ if indeed**ἐκτείνω** stretch out ~tend**ἐφεξῆς** in order, in a row**ἥκιστος** least; above all**ιδιώτης** -ου (m, 1) private; a layman**ἱμάτιον** toga, cloth**κατασκευή** fixed assets; condition**μεταβαίνω** change the subject ~basis**ὀρθός** upright, straight; correct, just

~orthogonal

ποίη grass**ποῖος** what kind**πολιτεία** (ι) citizenship; government**προσάγω** bring to a place

~demagogue

προσχύπτω lean over to**προτείνω** hold out, offer**τέσσαρες** four ~trapezoid**τοίνυν** well, then

5

Ἀγαθὴν μὲν τοίνυν τὴν τοιαύτην πόλιν τε καὶ πολιτείαν
καὶ ὀρθὴν καλῶ, καὶ ἄνδρα τὸν τοιοῦτον· κακὰς δὲ τὰς
ἄλλας καὶ ἡμαρτημένας, εἴπερ αὕτη ὀρθή, περὶ τε πόλεων
διοικήσεις καὶ περὶ ἰδιωτῶν ψυχῆς τρόπου κατασκευήν, ἐν
τέτταρσι πονηρίας εἶδεσιν οὔσας.

Ποίας δὲ ταύτας; ἔφη.

Καὶ ἐγὼ μὲν ἦα τὰς ἐφεξῆς ἐρῶν, ὥς μοι ἐφαίνοντο
ἐκασται ἐξ ἀλλήλων μεταβαίνειν· ὁ δὲ Πολέμαρχος—
σμικρὸν γὰρ ἀπωτέρω τοῦ Ἀδεϊμάντου καθῆστο—
ἐκτείνας τὴν χεῖρα καὶ λαβόμενος τοῦ ἱματίου ἄνωθεν
αὐτοῦ παρὰ τὸν ὦμον, ἐκεῖνόν τε προσηγάγετο καὶ
προτείνας ἑαυτὸν ἔλεγεν ἅττα προσκεκυφώς, ὦν ἄλλο μὲν
οὐδὲν κατηκούσαμεν, τόδε δέ· Ἀφήσομεν οὖν, ἔφη, ἢ τί
δράσομεν;

Ἦκιστα γε, ἔφη ὁ Ἀδεϊμάντος μέγα ἤδη λέγων.

Καὶ ἐγώ, τί μάλιστα, ἔφην, ὑμεῖς οὐκ ἀφίετε;

5

Ἀγαθὴν μὲν |well, then ἔν τοιαύτην πόλιν τε καὶ |citizenship;
 government
 καὶ |upright, straight; καὶ ἄνδρα τὸν τοιοῦτον· κακὰς δὲ τὰς
 |correct, just
 ἄλλας καὶ ἡμαρτημένας, |if indeed ἔγῃ |upright, straight; ὅλεων
 |correct, just
 |housekeeping ἰ περὶ |private; ἀ λᾶν ᾤον ῥόπου |fixed assets; ἐν
 |condition
 |four πονηρίας |form οὔσας.

Ποίας δὲ ταύτας; ἔφη.

Καὶ ἐγὼ μὲν ἦα τὰς |in order, in a row ὥς μοι ἐφαίνοντο
 ἕκασται ἐξ ἀλλήλων |change the subject Ὡς Πολέμαρχος—
 σμικρὸν γὰρ ἀπωτέρω τοῦ Ἀδεϊμάντου καθήστο—
 |stretch out ἣν χεῖρα καὶ λαβόμενος τοῦ |toga, |from above, the be-
 |cloth |ginning
 αὐτοῦ παρὰ τὸν ὦμον, ἐκείνόν τε |bring to a place καὶ
 |hold out, offer. ὅτον ἔλεγεν ἅττα προσκεκυφώς, ὧν ἄλλο μὲν
 οὐδὲν κατηκούσαμεν, τότε δέ· Ἀφήσομεν οὖν, ἔφη, ἢ τί
 |do, accomplish

|least; γε, ἔφη ὁ Ἀδεϊμαντος μέγα ἤδη λέγων.
 |above all

Καὶ ἐγώ, τί μάλιστα, ἔφην, ὑμεῖς οὐκ ἀφίετε;

5

.

Such is the good and true City or State, and the good and true man is of the same pattern; and if this is right every other is wrong; and the evil is one which affects not only the ordering of the State, but also the regulation of the individual soul, and is exhibited in four forms.

What are they? he said.

I was proceeding to tell the order in which the four evil forms appeared to me to succeed one another, when Polemarchus, who was sitting a little way off, just beyond Adeimantus, began to whisper to him: stretching forth his hand, he took hold of the upper part of his coat by the shoulder, and drew him towards him, leaning forward himself so as to be quite close and saying something in his ear, of which I only caught the words, 'Shall we let him off, or what shall we do?'

Certainly not, said Adeimantus, raising his voice.

Who is it, I said, whom you are refusing to let off?

You, he said.

I repeated,

*vocabulary***δῆλος** visible, conspicuous**διαιρέω** divide, distinguish, distribute**διέρχομαι** pierce, traverse**εἶδος** -ους (n, 3) appearance, form

~oid

ἐκκλέπτω steal, rescue from**ἐλάχιστος** smallest, shortest, fewest**ἐπιλαμβάνω** take, attack, seize**κοινός** communal, ordinary**κοινωνία** association**ναί** yea**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**περιμένω** wait for**πολιτεία** (i) citizenship; government**φαῦλος** trifling

Σέ, ἡ δ' ὅς.

Ὅτι, ἐγὼ εἶπον, τί μάλιστα;

Ἀπορραθυμῆν ἡμῖν δοκεῖς, ἔφη, καὶ εἶδος ὅλον οὐ τὸ ἐλάχιστον ἐκκλέπτειν τοῦ λόγου ἵνα μὴ διέλθῃς, καὶ λήσῃς οἰηθῆναι εἰπὼν αὐτὸ φαύλως, ὥς ἄρα περὶ γυναικῶν τε καὶ παίδων παντὶ δῆλον ὅτι κοινὰ τὰ φίλων ἔσται.

Οὐκοῦν ὀρθῶς, ἔφην, ὦ Ἀδείμαντε;

Ναί, ἡ δ' ὅς. ἀλλὰ τὸ ὀρθῶς τοῦτο, ὥσπερ τᾶλλα, λόγου δεῖται τίς ὁ τρόπος τῆς κοινωνίας· πολλοὶ γὰρ ἂν γένοιτο. μὴ οὖν παρῆς ὄντινα σὺ λέγεις· ὥς ἡμεῖς πάλαι περιμένομεν οἰόμενoί σέ που μνησθήσεσθαι παιδοποιίας τε πέρι, πῶς παιδοποιήσονται, καὶ γενομένους πῶς θρέψουσιν, καὶ ὅλην ταύτην ἣν λέγεις κοινωνίαν γυναικῶν τε καὶ παίδων· μέγα γάρ τι οἰόμεθα φέρειν καὶ ὅλον εἰς πολιτείαν ὀρθῶς ἢ μὴ ὀρθῶς γιγνόμενον.

Νῦν οὖν, ἐπειδὴ ἄλλης ἐπιλαμβάνῃ πολιτείας πρὶν ταῦτα ἱκανῶς διελέσθαι, δέδοκται ἡμῖν τοῦτο ὃ σὺ ἤκουσας, τὸ σέ

Σέ, ἡ δ' ὅς.

“Οτι, ἐγὼ εἶπον, τί μάλιστα;

Ἀπορραθυμεῖν ἡμῖν δοκεῖς, ἔφη, καὶ |form ὅλον οὐ τὸ

|smallest, |steal from τοῦ λόγου ἵνα μὴ |pierce, , καὶ λήσειν
|shortest, |traverse
|fewest
οιηθῆναι εἰπὼν αὐτὸ |trifling , ὥς ἄρα περὶ γυναικῶν τε

καὶ παίδων παντὶ |visible, “ |communal, ρίλων ἔσται.
|conspicuous|ordinary

|not so?; and so , ἔφην, ὦ Ἀδείμαντε;

|yea , ἡ δ' ὅς. ἀλλὰ τὸ ὀρθῶς τοῦτο, ὥσπερ τᾶλλα,

λόγου δεῖται τίς ὁ τρόπος τῆς |association πολλοὶ γὰρ ἂν
γένοντο. μὴ οὖν παρῆς ὄντινα σὺ λέγεις· ὥς ἡμεῖς πάλαι

|wait for οἰόμενοί σέ που μνησθήσεσθαι παιδοποιίας

τε πέρι, πῶς παιδοποιήσονται, καὶ γενομένους πῶς

θρέψουσιν, καὶ ὅλην ταύτην ἣν λέγεις |association γυναικῶν

τε καὶ παίδων· μέγα γάρ τι οἰόμεθα φέρειν καὶ ὅλον εἰς

|citizenship; ὀρθῶς ἢ μὴ ὀρθῶς γιγνόμενον.
|government

Νῦν οὖν, ἐπειδὴ ἄλλης ἐπιλαμβάνῃ |citizenship; ἄρῃν ταῦτα
|government

ἱκανῶς |divide, distin- κται ἡμῖν τοῦτο ὃ σὺ ἤκουσας, τὸ
|guish, distribute

σέ

Why am I especially not to be let off?

Why, he said, we think that you are lazy, and mean to cheat us out of a whole chapter which is a very important part of the story; and you fancy that we shall not notice your airy way of proceeding; as if it were self-evident to everybody, that in the matter of women and children 'friends have all things in common.'

And was I not right, Adeimantus?

Yes, he said; but what is right in this particular case, like everything else, requires to be explained; for community may be of many kinds. Please, therefore, to say what sort of community you mean. We have been long expecting that you would tell us something about the family life of your citizens—how they will bring children into the world, and rear them when they have arrived, and, in general, what is the nature of this community of women and children—for we are of opinion that the right or wrong management of such matters will have a great and paramount influence on the State for good or for evil. And now, since the question is still undetermined, and you are taking in hand another State, we have resolved, as you heard, not to let you go until you give

vocabulary

ἀμελέω disregard; (impers.) of course
ἀποδείκνυμι (ō) show, point out;
 appoint; (mid) declare
ἀποδέχομαι accept ~doctrine
βίος life ~biology
διέρχομαι pierce, traverse
ἐνθάδε here, hither
ἐπεγείρω wake up
ἐπιλαμβάνω take, attack, seize
κινέω (i) set in motion, move, remove
 ~kinetic
κοινωνός partner

μεθίημι let go, cease; (mid) speed off
 ~jet
μέτεμι be among, go, follow ~ion
μέτριος medium, moderate
μέτρον measure ~metric
ναί yea
παρήκω lie along; of time: to be past
παρίημι dangle; pass over, allow ~jet
πολιτεία (i) citizenship; government
τοίνυν well, then
ψῆφος (f) pebble, vote, decree, sentence

μὴ μεθιέναι πρὶν ἂν ταῦτα πάντα ὥσπερ τᾶλλα διέλθῃς.

Καὶ ἐμὲ τοίνυν, ὁ Γλαύκων ἔφη, κοινωνὸν τῆς ψήφου ταύτης τίθετε.

Ἀμέλει, ἔφη ὁ Θρασύμαχος, πᾶσι ταῦτα δεδογμένα ἡμῖν νόμιζε, ὦ Σώκρατες.

Οἶον, ἦν δ' ἐγώ, εἰργάσασθε ἐπιλαβόμενοί μου. ὅσον λόγον πάλιν, ὥσπερ ἐξ ἀρχῆς, κινεῖτε περὶ τῆς πολιτείας· ἦν ὡς ἤδη διεληλυθὼς ἔγωγε ἔχαιρον, ἀγαπῶν εἴ τις ἑάσοι ταῦτα ἀποδεξάμενος ὡς τότε ἐρρήθη. ἃ νῦν ὑμεῖς παρακαλοῦντες οὐκ ἴστε ὅσον ἐσμὸν λόγων ἐπεγείρετε· ὃν ὁρῶν ἐγὼ παρήκα τότε, μὴ παράσχοι πολὺν ὄχλον.

Τί δέ; ἦ δ' ὅς ὁ Θρασύμαχος· χρυσοχοήσοντας οἶει τούσδε νῦν ἐνθάδε ἀφίχθαι, ἀλλ' οὐ λόγων ἀκουσομένους;

Ναί, εἶπον, μετρίων γε.

Μέτρον δέ γ', ἔφη, ὦ Σώκρατες, ὁ Γλαύκων, τοιούτων λόγων ἀκούειν ὅλος ὁ βίος νοῦν ἔχουσιν. ἀλλὰ τὸ μὲν

μὴ μεθιέναι πρὶν ἂν ταῦτα πάντα ὥσπερ τᾶλλα |pierce,
|traverse

Καὶ ἐμὲ |well, then ᾿ Γλαύκων ἔφη, |partner τῆς |pebble, vote, decree,
|sentence
ταύτης τίθετε.

Ἀμέλει, ἔφη ὁ Θρασύμαχος, πᾶσι ταῦτα δεδογμένα ἡμῖν
νόμιζε, ὦ Σώκρατες.

Οἶον, ἦν δ' ἐγώ, εἰργάσασθε ἐπιλαβόμενοί μου. ὅσον
λόγον πάλιν, ὥσπερ ἐξ ἀρχῆς, |move, |remove περὶ τῆς |citizenship;
|government
ἦν ὡς ἤδη |pierce,
|traverse ἔγωγε ἔχαιρον, ἀγαπῶν εἴ τις
ἑάσοι ταῦτα ἀποδεξάμενος ὡς τότε ἐρρήθη. ἂ νῦν ὑμεῖς
παρακαλοῦντες οὐκ ἴστε ὅσον ἐσμὸν λόγων |wake up ὄν
ὁρῶν ἐγὼ παρήκα τότε, μὴ παράσχοι πολὺν ὄχλον.

Τί δέ; ἦ δ' ὅς ὁ Θρασύμαχος· χρυσοχοήσοντας οἶει τούσδε
νῦν |here,
|hither ἀφίχθαι, ἀλλ' οὐ λόγων ἀκουσομένους;

|yea , εἶπον, |medium, γε.
|moderate

|measure δέ γ', ἔφη, ὦ Σώκρατες, ὁ Γλαύκων, τοιούτων
λόγων ἀκούειν ὅλος ὁ |life νοῦν ἔχουσιν. ἀλλὰ τὸ μὲν

an account of all this.

To that resolution, said Glaucon, you may regard me as saying Agreed.

And without more ado, said Thrasymachus, you may consider us all to be equally agreed.

I said, You know not what you are doing in thus assailing me: What an argument are you raising about the State! Just as I thought that I had finished, and was only too glad that I had laid this question to sleep, and was reflecting how fortunate I was in your acceptance of what I then said, you ask me to begin again at the very foundation, ignorant of what a hornet's nest of words you are stirring. Now I foresaw this gathering trouble, and avoided it.

For what purpose do you conceive that we have come here, said Thrasymachus, — to look for gold, or to hear discourse?

Yes, but discourse should have a limit.

Yes, Socrates, said Glaucon, and the whole of life is the only limit which wise men assign to the hearing of

vocabulary

ἀγνώμων headstrong, unfeeling
ἀπιστέω disbelieve ~stand
ἀπιστία disbelief, distrust
ἄπιστος not trusting, not trustworthy
 ~stand
ἀποκάμνω tire out
ἄπτω set on fire; attach; mid: touch,
 seize ~haptic
γένεσις -εως (f) source, origin ~genus
διέξιμι pass through; recount ~ion
διέρχομαι pierce, traverse
ἐπίπνοος of/with pain, toil ~osteopenia

ἐρωτάω ask about something
εὐδαίμων blessed with a good genius
εὐχή prayer; vow ~vow
κοινωνία association
μεταξύ between
μηδαμὸς no one
ὀκνέω shrink from, hesitate; worry
ὄκνος shrinking, hesitation
παιδεία child-rearing, education
παραθαρσύνω encourage
τροφή food, upkeep ~atrophy
φύλαξ -χος (m) guard; sentry
 ~phylactery

ἡμέτερον ἕα· σὺ δὲ περὶ ὧν ἐρωτῶμεν μηδαμῶς ἀποκάμης
 ἥ σοι δοκεῖ διεξιῶν, τίς ἢ κοινωνία τοῖς φύλαξιν ἡμῖν
 παίδων τε πέρι καὶ γυναικῶν ἔσται καὶ τροφῆς νέων ἔτι
 ὄντων, τῆς ἐν τῷ μεταξὺ χρόνῳ γιγνομένης γενέσεώς τε
 καὶ παιδείας, ἥ δὴ ἐπιπονωτάτη δοκεῖ εἶναι. πειρῶ οὖν
 εἰπεῖν τίνα τρόπον δεῖ γίγνεσθαι αὐτήν.

Οὐ ράδιον, ὦ εὐδαιμον, ἦν δ' ἐγώ, διελθεῖν· πολλὰς γὰρ
 ἀπιστίας ἔχει ἔτι μᾶλλον τῶν ἔμπροσθεν ὧν διήλθομεν.
 καὶ γὰρ ὡς δυνατὰ λέγεται, ἀπιστοῖτ' ἄν, καὶ εἰ ὅτι
 μάλιστα γένοιτο, ὡς ἄριστ' ἂν εἴη ταῦτα, καὶ ταύτη
 ἀπιστήσεται. διὸ δὴ καὶ ὄκνος τις αὐτῶν ἄπτεσθαι, μὴ
 εὐχὴ δοκῇ εἶναι ὁ λόγος, ὦ φίλε ἐταῖρε.

Μηδέν, ἥ δ' ὅς, ὄκνει· οὔτε γὰρ ἀγνώμονες οὔτε ἄπιστοι
 οὔτε δύσνοι οἱ ἀκουσόμενοι.

Καὶ ἐγὼ εἶπον· ὦ ἄριστε, ἥ που βουλόμενός με
 παραθαρρύνειν λέγεις;

Ἐγώ,

ἔφη.

ἡμέτερον ἔα· σὺ δὲ περὶ ὧν |ask |no one |tire out

ἥ σοι δοκεῖ |pass through; |association τοῖς |guard; ἡμῖν
|recount |sentry

παιδῶν τε πέρι καὶ γυναικῶν ἔσται καὶ τροφῆς νέων ἔτι

ὄντων, τῆς ἐν τῷ |between χρόνῳ γιγνομένης |source, τε
|origin

καὶ |child-rearing, ἐδὴ-|of/with pain, toil ὅκεῖ εἶναι. πειρῶ οὖν
|cation

εἰπεῖν τίνα τρόπον δεῖ γίγνεσθαι αὐτήν.

Οὐ ράδιον, ὦ |blessed with ᾧ δ' ἐγώ, |pierce, πολλὰς γὰρ
|good genius |traverse

|disbelief, ἔχει ἔτι μᾶλλον τῶν ἔμπροσθεν ὧν |pierce,
|distrust |traverse

καὶ γὰρ ὥς δυνατὰ λέγεται, |disbelieve ἂν, καὶ εἰ ὅτι

|very γένοιτο, ὥς ἄριστ' ἂν εἴη ταῦτα, καὶ ταύτη

ἀπιστήσεται. διὸ δὴ καὶ |hesitation αὐτῶν ἄπτεσθαι, μὴ

|prayer; vow εἶναι ὁ λόγος, ὦ φίλε ἐταῖρε.

Μηδέν, ἥ δ' ὅς, |hesitate; ὅτε γὰρ |headstrong. οὐτε |not trusting, not
|worry |unfeeling |trustworthy

οὐτε δύσνοι οἱ ἀκουσόμενοι.

Καὶ ἐγὼ εἶπον· ὦ ἄριστε, ἥ που βουλόμενός με

|encourage λέγεις;

Ἐγώ, ἔφη.

such discourses. But never mind about us; take heart yourself and answer the question in your own way: What sort of community of women and children is this which is to prevail among our guardians? and how shall we manage the period between birth and education, which seems to require the greatest care? Tell us how these things will be.

Yes, my simple friend, but the answer is the reverse of easy; many more doubts arise about this than about our previous conclusions. For the practicability of what is said may be doubted; and looked at in another point of view, whether the scheme, if ever so practicable, would be for the best, is also doubtful. Hence I feel a reluctance to approach the subject, lest our aspiration, my dear friend, should turn out to be a dream only.

Fear not, he replied, for your audience will not be hard upon you; they are not sceptical or hostile.

I said: My good friend, I suppose that you mean to encourage me by these words.

Yes, he said.

Then let me tell you that you are doing just the reverse; the encouragement which you offer would have been

vocabulary

ἀμάρτημα -τος (n, 3) failure, fault
ἀπιστέω disbelieve ~stand
ἀσφαλής safe, easy, steady, careful
γελᾶω laugh, smile, laugh at
γέλως laughter
ἐλπίζω (mid, pf) hope, expect; (act)
 cause to do so (rare) ~voluptuary
ἥκιστος least; above all
θαρσαλέος bold, over-bold
καθαρός clean, pure
κινδυνεύω encounter danger; (+inf)
 there is a danger that
κρείσσω more powerful; better
νόμιμος customary, legal, natural

ὀφλισκάνω lose; incur debt
παιδικός childlike; a darling
 ~pediatrician
παραμυθέομαι (ὑ) urge, advise
παραμυθία (ὑ) encouragement,
 consolation
προσκυνέω kow tow to; kiss
σφαλερός slippery; tottering
σφάλω overthrow, balk, stagger
τοίνυν well, then
φοβερός frightful, afraid
φονεύς -ως (m) killer ~offend
φόνος killing ~offend
φρόνιμος sensible, prudent

Πᾶν τοίνυν, ἦν δ' ἐγώ, τούναντίον ποιεῖς. πιστεύοντος μὲν γὰρ ἐμοῦ ἐμοὶ εἰδέναι ἃ λέγω, καλῶς εἶχεν ἢ παραμυθία· ἐν γὰρ φρονίμοις τε καὶ φίλοις περὶ τῶν μεγίστων τε καὶ φίλων τᾶληθῇ εἰδότα λέγειν ἀσφαλές καὶ θαρραλέον, ἀπιστοῦντα δὲ καὶ ζητοῦντα ἅμα τοὺς λόγους ποιεῖσθαι, ὃ δὴ ἐγὼ δρῶ, φοβερόν τε καὶ σφαλερόν, οὗ τι γέλωτα ὀφλεῖν— παιδικὸν γὰρ τοῦτό γε— ἀλλὰ μὴ σφαλεῖς τῆς ἀληθείας οὐ μόνον αὐτὸς ἀλλὰ καὶ τοὺς φίλους συνεπισπασάμενος κείσομαι περὶ ἃ ἥκιστα δεῖ σφάλ्लεσθαι. προσκυνῶ δὲ Ἀδράστειαν, ᾧ Γλαύκων, χάριν οὗ μέλλω λέγειν· ἐλπίζω γὰρ οὖν ἔλαττον ἀμάρτημα ἀκουσίως τινὸς φονέα γενέσθαι ἢ ἀπατεῶνα καλῶν τε καὶ ἀγαθῶν καὶ δικαίων νομίμων πέρι. τοῦτο οὖν τὸ κινδύνευμα κινδυνεύειν ἐν ἐχθροῖς κρεῖττον ἢ φίλοις, ὥστε εὖ με παραμυθῇ.

Καὶ ὁ Γλαύκων γελάσας, ἀλλ', ᾧ Σώκρατες, ἔφη, ἐάν τι πάθωμεν πλημμελὲς ὑπὸ τοῦ λόγου, ἀφίεμέν σε ὥσπερ φόνου καὶ καθαρὸν εἶναι καὶ μὴ ἀπατεῶνα ἡμῶν. ἀλλὰ

Πᾶν |well, then, ἔνδ' ἐγώ, τούναντίον ποιεῖς. πιστεύοντος
 μὲν γὰρ ἐμοῦ ἐμοὶ εἰδέναι ἃ λέγω, καλῶς εἶχεν ἡ
 |encouragement, ἔνδ' γὰρ |sensible, τε καὶ φίλοις περὶ τῶν
 |consolation |prudent
 μεγίστων τε καὶ φίλων τάληθῇ εἰδότα λέγειν |safe, easy, steady,
 |careful
 καὶ |bold , |disbelieve δὲ καὶ ζητοῦντα ἅμα τοὺς
 λόγους ποιέσθαι, ὃ δὴ ἐγὼ δρῶ, |frightful, τε καὶ
 |afraid
 |slippery; , οὗ τι |laughter ὀφλεῖν— παιδικὸν γὰρ τοῦτό
 |tottering
 γε— ἀλλὰ μὴ |overthrow, balk |truth οὐ μόνον αὐτὸς
 ἀλλὰ καὶ τοὺς φίλους συνεπισπασάμενος κείσομαι περὶ
 ἃ |least; δεῖ |overthrow, balk |kow tow to; kiss ἡ δράσκειαν, ὧ
 |above
 Γλαύκων, χάριν οὗ μέλλω λέγειν· |(mid, pf) ἡ, hope, expect; (act) cause to do
 |all so (rare)
 |failure, fault ἀκουσίως τινὸς |killer γενέσθαι ἢ ἀπατεῶνα
 καλῶν τε καὶ ἀγαθῶν καὶ δικαίων |customary, ... ἔστι. τοῦτο
 |legal, natural
 οὖν τὸ κινδύνευμα |encounter danger; (+inf) κρείττον ἢ φίλοις,
 |there is a danger that
 ὥστε εὖ με |urge, advise
 Καὶ ὁ Γλαύκων |laugh, , ἀλλ', ὧ Σώκρατες, ἔφη, εἰάν τι
 |smile
 πάθωμεν πλημμελὲς ὑπὸ τοῦ λόγου, ἀφίεμέν σε ὥσπερ
 |killing καὶ |clean, pure εἶναι καὶ μὴ ἀπατεῶνα ἡμῶν. ἀλλὰ

all very well had I myself believed that I knew what I was talking about: to declare the truth about matters of high interest which a man honours and loves among wise men who love him need occasion no fear or faltering in his mind; but to carry on an argument when you are yourself only a hesitating enquirer, which is my condition, is a dangerous and slippery thing; and the danger is not that I shall be laughed at (of which the fear would be childish), but that I shall miss the truth where I have most need to be sure of my footing, and drag my friends after me in my fall. And I pray Nemesis not to visit upon me the words which I am going to utter. For I do indeed believe that to be an involuntary homicide is a less crime than to be a deceiver about beauty or goodness or justice in the matter of laws. And that is a risk which I would rather run among enemies than among friends, and therefore you do well to encourage me.

Glaucon laughed and said: Well then, Socrates, in case you and your argument do us any serious injury you shall be acquitted beforehand of the homicide, and shall not be held to be

vocabulary

ἀγέλη herd ~demagogue

ἀκολουθέω follow

ἀνδρεῖος of a man, manly

γυναικεῖος of women ~queen

διέρχομαι pierce, traverse

δράμα deed, business, drama

εἰκός likely

εἴπερ if indeed

ἐνθάδε here, hither

ἐπιχειρέω do, try, attack ~chiral

ἐφεξῆς in order, in a row

θαρσέω be of good heart

καθαρός clean, pure

κτῆσις -ος (f) chattels

ναί yea

ὀρθός upright, straight; correct, just
~orthogonal

ὀρθόω stand up

ὀρμή pressure, assault, order
~hormone

παιδεύω raise; train

παντελής complete, absolute

περαίνω finish, accomplish

προκαλέω challenge, call out ~gallo

τάχα quickly, soon; perhaps
~tachometer

τοίνυν well, then

τροφή food, upkeep ~atrophy

φύλαξ -χος (m) guard; sentry
~phylactery

χρεία need, use

θαρρήσας λέγε.

Ἄλλὰ μέντοι, εἶπον, καθαρός γε καὶ ἐκεῖ ὁ ἀφεθείς, ὡς ὁ νόμος λέγει· εἰκὸς δέ γε, εἴπερ ἐκεῖ, κἀνθάδε.

Λέγε τοίνυν, ἔφη, τούτου γ' ἔνεκα.

Λέγειν δὴ, ἔφην ἐγώ, χρὴ ἀνάπαλιν αὖ νῦν, ἃ τότε ἴσως ἔδει ἐφεξῆς λέγειν· τάχα δὲ οὕτως ἂν ὀρθῶς ἔχοι, μετὰ ἀνδρείον δρᾶμα παντελῶς διαπερανθὲν τὸ γυναικείον αὖ περαίνειν, ἄλλως τε καὶ ἐπειδὴ σὺ οὕτω προκαλῇ.

Ἀνθρώποις γὰρ φύσι καὶ παιδευθεῖσιν ὡς ἡμεῖς διήλθομεν, κατ' ἐμὴν δόξαν οὐκ ἔστ' ἄλλη ὀρθὴ παίδων τε καὶ γυναικῶν κτῆσίς τε καὶ χρεία ἢ κατ' ἐκείνην τὴν ὁρμὴν ἰοῦσιν, ἣν περ τὸ πρῶτον ὠρμήσαμεν· ἐπεχειρήσαμεν δέ που ὡς ἀγέλης φύλακας τοὺς ἄνδρας καθιστάναι τῷ λόγῳ.

Ναί.

Ἀκολουθῶμεν τοίνυν καὶ τὴν γένεσιν καὶ τροφὴν

|be of good heart .

Ἀλλὰ μέντοι, εἶπον, |clean, pure, ε καὶ ἐκεῖ ὁ ἀφεθείς, ὡς ὁ

νόμος λέγει· |likely δέ γε, |if indeed .ἢ, |here,
|hither

Λέγε |well, then ᾗ, τούτου γ' ἔνεκα.

Λέγειν δὴ, ἔφην ἐγώ, χρὴ ἀνάπαλιν αὖ νῦν, ἃ τότε ἴσως

ἔδει |in order, in a row |quickly, soon; ὡς ἂν ὀρθῶς ἔχοι, μετὰ
|perhaps

|of a man, |deed, |complete, διαπερανθέν τὸ |of women αὖ
|manly |busi- |absolute
|finish, |ness,
|accomplish |drama
|ἄλλως τε καὶ ἐπειδὴ σὺ οὕτω |challenge

Ἀνθρώποις γὰρ φῦσι καὶ |raise; train ὡς ἡμεῖς |pierce,
|traverse

κατ' ἐμὴν δόξαν οὐκ ἔστ' ἄλλη |upright, straight; .ε καὶ
|correct, just

γυναικῶν |chattels τε καὶ |need, use κατ' ἐκείνην τὴν |pressure, assault,
|order

ιοῦσιν, ἥνπερ τὸ πρῶτον ὠρμήσαμεν· |do, try, attack δέ

που ὡς |herd |guard;
|sentry τοὺς ἄνδρας καθιστάναι τῷ

λόγῳ.

|yea .

|follow |well, then .ἢ τὴν γένεσιν καὶ |food,
|upkeep

a deceiver; take courage then and speak.

Well, I said, the law says that when a man is acquitted he is free from guilt, and what holds at law may hold in argument.

Then why should you mind?

Well, I replied, I suppose that I must retrace my steps and say what I perhaps ought to have said before in the proper place. The part of the men has been played out, and now properly enough comes the turn of the women. Of them I will proceed to speak, and the more readily since I am invited by you.

For men born and educated like our citizens, the only way, in my opinion, of arriving at a right conclusion about the possession and use of women and children is to follow the path on which we originally started, when we said that the men were to be the guardians and watchdogs of the herd.

True.

Let us further suppose the birth and education of our women to be subject to similar or nearly similar regulations; then

*vocabulary***ἀδύνατος** unable; impossible**ἄρσῃν** male**ἀσθενής** weak**ἐνδον** in the house of; within**ἐπιμέλεια** attention; assigned task**ζῶον** being, animal; picture**θηλυς** female; (rare) abundant ~female**ἰσχυρός** (ῶ) strong, forceful, violent**κοινός** communal, ordinary**παιδεία** child-rearing, education**παραπλήσιος** similar to**ποίμνιον** flock**πονέω** work; be busy ~osteopenia**πότερος** which, whichever of two**πρέπω** be conspicuous, preeminent

~refurbish

σκοπᾶω watch, observe**σκοπέω** behold, consider**σκύλαξ** -κος (f) puppy**συνθηρεύω** hunt together**τόκος** childbirth ~oxytocin**τροφή** food, upkeep ~atrophy**φυλακός** guard; sentry**φύλαξ** -κος (m) guard; sentry

~phylactery

παραπλησίαν ἀποδιδόντες, καὶ σκοπῶμεν εἰ ἡμῖν πρέπει ἢ οὐ.

Πῶς; ἔφη.

᾿Ωδε. τὰς θηλείας τῶν φυλάκων κυνῶν πότερα συμφυλάττειν οἰόμεθα δεῖν ἅπερ ἂν οἱ ἄρρενες φυλάττωσι καὶ συνθηρεύειν καὶ τᾶλλα κοινῇ πράττειν, ἢ τὰς μὲν οἰκουρεῖν ἔνδον ὥς ἀδυνάτους διὰ τὸν τῶν σκυλάκων τόκον τε καὶ τροφήν, τοὺς δὲ πονεῖν τε καὶ πᾶσαν ἐπιμέλειαν ἔχειν περὶ τὰ ποίμνια;

Κοινῇ, ἔφη, πάντα· πλὴν ὥς ἀσθενεστέραις χρώμεθα, τοῖς δὲ ὥς ἰσχυροτέροις.

Οἷόν τ' οὖν, ἔφην ἐγώ, ἐπὶ τὰ αὐτὰ χρησθαί τινι ζώῳ, ἂν μὴ τὴν αὐτὴν τροφήν τε καὶ παιδείαν ἀποδιδῶς;

Οὐχ οἷόν τε.

Εἰ ἄρα ταῖς γυναιξιν ἐπὶ ταῦτά χρησόμεθα καὶ τοῖς ἀνδράσι, ταῦτά καὶ διδακτέον αὐτάς.

|similar to ἀποδιδόντες, καὶ σκοπῶμεν εἰ ἡμῖν |be conspicuous,
|preeminent
ἢ οὐ.

Πῶς; ἔφη.

ᾧδε. τὰς |female; (rare) / φυλάκων κυνῶν |which,
|abundant |whichever
συμφυλάττειν οἰόμεθα δεῖν ἅπερ ἂν οἱ |male φυλάττωσι
καὶ |hunt together καὶ τᾶλλα κοινῇ πράττειν, ἣ τὰς μὲν
οἰκουρεῖν |in the house|unable; διὰ τὸν τῶν |puppy
|of; within |impossible
|childbirth καὶ |food, , τοὺς δὲ |work τε καὶ πᾶσαν
|upkeep
|attention; as-ᾔχειν περὶ τὰ |flock ,
|signed task

Κοινῇ, ἔφη, πάντα· πλὴν ὥς |weak χρώμεθα, τοῖς

δὲ ὥς |strong, forceful,
|violent

Οἷόν τ' οὖν, ἔφην ἐγώ, ἐπὶ τὰ αὐτὰ χρησθαί τινι ζώῳ, ἂν

μὴ τὴν αὐτὴν |food, τε καὶ |child-rearing, |didw;
|upkeep |education

Οὐχ οἷόν τε.

Εἰ ἄρα ταῖς γυναιξὶν ἐπὶ ταῦτά χρησόμεθα

καὶ τοῖς ἀνδράσι, ταῦτά καὶ διδακτέον αὐτάς.

we shall see whether the result accords with our design.

What do you mean?

What I mean may be put into the form of a question, I said: Are dogs divided into hes and shes, or do they both share equally in hunting and in keeping watch and in the other duties of dogs? or do we entrust to the males the entire and exclusive care of the flocks, while we leave the females at home, under the idea that the bearing and suckling their puppies is labour enough for them?

No, he said, they share alike; the only difference between them is that the males are stronger and the females weaker.

But can you use different animals for the same purpose, unless they are bred and fed in the same way?

You cannot.

Then, if women are to have the

vocabulary

γέλοιος laughable; joking
 γυμνάζω exercise, do training
 γυμνάσιον exercise; school
 γυμνός naked, unarmed
 δῆλος visible, conspicuous
 ἔθος ἔθεος (n, 3) custom, habit
 ~ethology
 εἰκός likely
 ἡδύς sweet, pleasant ~hedonism

μουσική art, music
 ναί yea
 ναός (ᾱ) temple, shrine ~nostalgia
 νή yea
 ὅμως anyway, nevertheless
 ὄψις ὄψεως (f) sight, view
 ~thanatopsis
 ῥυσός (υ) shrivelled, wrinkled
 τέχνη craft, art, plan, contrivance
 ~technology

Ναί.

Μουσική μὴν ἐκείνοις γε καὶ γυμναστική ἐδόθη.

Ναί.

Καὶ ταῖς γυναῖξιν ἄρα τούτῳ τὰ τέχνα καὶ τὰ περὶ τὸν πόλεμον ἀποδοτέον καὶ χρηστέον κατὰ ταυτά.

Εἰκὸς ἐξ ὧν λέγεις, ἔφη.

Ἵσως δὴ, εἶπον, παρὰ τὸ ἔθος γελοῖα ἂν φαίνοιτο πολλὰ περὶ τὰ νῦν λεγόμενα, εἰ πράζεται ἢ λέγεται.

Καὶ μάλα, ἔφη.

Τί, ἦν δ' ἐγώ, γελοιότατον αὐτῶν ὀρᾷς; ἢ δῆλα δὴ ὅτι γυμνὰς τὰς γυναῖκας ἐν ταῖς παλαιίστραις γυμναζομένας μετὰ τῶν ἀνδρῶν, οὐ μόνον τὰς νέας, ἀλλὰ καὶ ἤδη τὰς πρεσβυτέρας, ὥσπερ τοὺς γέροντας ἐν τοῖς γυμνασίοις, ὅταν ῥυσοὶ καὶ μὴ ἡδεῖς τὴν ὄψιν ὅμως φιλογυμναστῶσιν;

Νῆ τὸν Δία, ἔφη· γελοῖον γὰρ ἂν, ὥς γε ἐν τῷ παρεστῶτι, φανείη.

|yea

|art, music μὴν ἐκείνοις γε καὶ γυμναστικὴ ἐδόθη.

|yea

Καὶ ταῖς γυναιξὶν ἄρα τούτῳ τὸ |craft καὶ τὰ περὶ τὸν
 πόλεμον ἀποδοτέον καὶ χρηστέον κατὰ ταῦτά.

|likely ἐξ ὧν λέγεις, ἔφη.

Ἵσως δὴ, εἶπον, παρὰ τὸ |custom |laughable; φαίνοιτο πολλὰ
 |habit |joking
 περὶ τὰ νῦν λεγόμενα, εἰ πράζεται ἢ λέγεται.

Καὶ μάλα, ἔφη.

Τί, ἦν δ' ἐγώ, |laughable; αὐτῶν ὁράς; ἢ |visible, ὁρᾶται
 |joking |conspicuous

|naked, ὡς γυναικας ἐν ταῖς παλαιίστραις |exercise, do
 |unarmed |training

μετὰ τῶν ἀνδρῶν, οὐ μόνον τὰς νέας, ἀλλὰ καὶ ἤδη τὰς

πρεσβυτέρας, ὥσπερ τοὺς γέροντας ἐν τοῖς |exercise;
 |school

ὅταν |shrivelled, μὴ |sweet τὴν |sight |anyway, nevertheless ὠσιν;
 |wrinkled

Νῆ τὸν Δία, ἔφη· |laughable; γὰρ ἄν,
 |joking

ὥς γε ἐν τῷ παρεστῶτι, φανείη.

same duties as men, they must have the same nurture and education?

Yes.

The education which was assigned to the men was music and gymnastic.

Yes.

Then women must be taught music and gymnastic and also the art of war, which they must practise like the men?

That is the inference, I suppose.

I should rather expect, I said, that several of our proposals, if they are carried out, being unusual, may appear ridiculous.

No doubt of it.

Yes, and the most ridiculous thing of all will be the sight of women naked in the palaestra, exercising with the men, especially when they are no longer young; they certainly will not be a vision of beauty, any more than the enthusiastic old men who in spite of wrinkles and ugliness continue to frequent the gymnasia.

Yes, indeed, he said: according to present notions the proposal would be thought ridiculous.

But

*vocabulary***αἰσχρός** shameful**ἄμεινων** comparative of ἀγαθός, noble**ἀποδύω** strip off, dump**ἄστεϊος** urbane, refined**βάρβαρος** non-Greek**γέλοιος** laughable; joking**γυμνάσιον** exercise; school**γυμνός** naked, unarmed**ἐλάχιστος** smallest, shortest, fewest**Ἑλλην** Greek**ἔξιμι** go forth; is possible ~ion**μεταβολή** change, exchange**μουσική** art, music**ὄπλον** tool, weapon, ship's tackle

~hoplite

ὀρθός upright, straight; correct, just

~orthogonal

ὀρθόω stand up**οὐκοῦν** not so?; and so**ὀχέω** carry; be afflicted with ~wagon**σκῶμμα** -τος (n, 3) joke**σπουδάζω** be busy, earnest ~repudiate**τραχύς** (ἄ) rough ~trachea**ὑπομνήσκω** remind of ~mnemonic**χαρίεις** graceful

Οὐκοῦν, ἦν δ' ἐγώ, ἐπεὶ περ ὠρμήσαμεν λέγειν, οὐ φοβητέον τὰ τῶν χαριέντων σκώμματα, ὅσα καὶ οἶα ἂν εἴποιεν εἰς τὴν τοιαύτην μεταβολὴν γενομένην καὶ περὶ τὰ γυμνάσια καὶ περὶ μουσικὴν καὶ οὐκ ἐλάχιστα περὶ τὴν τῶν ὄπλων σχέσιν καὶ ἵππων ὀχήσεις.

Ὅρθως, ἔφη, λέγεις.

Ἄλλ' ἐπεὶ περ λέγειν ἠρξάμεθα, πορευτέον πρὸς τὸ τραχὺ τοῦ νόμου, δεηθεῖσιν τε τούτων μὴ τὰ αὐτῶν πράττειν ἀλλὰ σπουδάζειν, καὶ ὑπομνήσασιν ὅτι οὐ πολὺς χρόνος ἐξ οὗ τοῖς Ἑλλησιν ἐδόκει αἰσχρὰ εἶναι καὶ γελοῖα ἅπερ νῦν τοῖς πολλοῖς τῶν βαρβάρων, γυμνοὺς ἄνδρας ὀράσθαι, καὶ ὅτε ἤρχοντο τῶν γυμνασίων πρῶτοι μὲν Κρήτες, ἔπειτα Λακεδαιμόνιοι, ἐξῆν τοῖς τότε ἀστείοις πάντα ταῦτα κωμωδεῖν. ἢ οὐκ οἶει;

Ἐγωγε.

Ἄλλ' ἐπειδὴ οἶμαι χρωμένοις ἄμεινον τὸ ἀποδύεσθαι τοῦ συγκαλύπτειν πάντα τὰ τοιαῦτα ἐφάνη, καὶ τὸ ἐν τοῖς

|not so?; and, so ὃ ἐγώ, ἐπέιπερ ὠρμήσαμεν λέγειν, οὐ
 φοβητέον τὰ τῶν |graceful |joke , ὅσα καὶ οἶα ἂν
 εἴποιεν εἰς τὴν τοιαύτην |change, |exchange γενομένην καὶ περὶ τὰ
 |exercise; καὶ περὶ |art, music καὶ οὐκ |smallest, short- |tὴν
 |school |est, fewest
 τῶν |tool σχέσιν καὶ ἵππων ὀχήσεις.

Ὅρθως, ἔφη, λέγεις.

Ἄλλ' ἐπέιπερ λέγειν ἡρξάμεθα, πορευτέον πρὸς τὸ |rough
 τοῦ νόμου, δεηθεῖσιν τε τούτων μὴ τὰ αὐτῶν πράττειν
 ἀλλὰ |be busy, earnest ... |remind of ὅτι οὐ πολὺς χρόνος ἐξ
 οὗ τοῖς |Greek ἐδόκει |shameful ἵναι καὶ |laughable; |er νῦν
 |joking
 τοῖς πολλοῖς τῶν |non-Greek , |naked, |ἀνδρας ὀρᾶσθαι,
 |unarmed
 καὶ ὅτε ἤρχοντο τῶν |exercise; |πρῶτοι μὲν Κρήτες,
 |school
 ἔπειτα Λακεδαιμόνιοι, ἐξῆν τοῖς τότε |urbane, |πάντα
 |refined
 ταῦτα κωμωδεῖν. ἢ οὐκ οἶει;

Ἐγωγε.

Ἄλλ' ἐπειδὴ οἶμαι χρωμένοις |better τὸ |strip off, dump ἢ
 συγκαλύπτειν πάντα τὰ τοιαῦτα ἐφάνη, καὶ τὸ ἐν τοῖς

then, I said, as we have determined to speak our minds, we must not fear the jests of the wits which will be directed against this sort of innovation; how they will talk of women's attainments both in music and gymnastic, and above all about their wearing armour and riding upon horseback!

Very true, he replied.

Yet having begun we must go forward to the rough places of the law; at the same time begging of these gentlemen for once in their life to be serious. Not long ago, as we shall remind them, the Hellenes were of the opinion, which is still generally received among the barbarians, that the sight of a naked man was ridiculous and improper; and when first the Cretans and then the Lacedaemonians introduced the custom, the wits of that day might equally have ridiculed the innovation.

No doubt.

But when experience showed that to let all things be

*vocabulary***ἀμφισβητέω** dispute**ἀμφισβήτησις** -τος (f) dispute, controversy**ἀνθρώπινος** human**ἀποβλέπω** stare at, adore**ἄρσην** male**ἄφρων** senseless, unthinking ~frenzy**γέλοιος** laughable; joking**εἰκός** likely**εἴτε** if, whenever; either/or**ἐκρέω** flow out, be shed**ἐνδείκνυμι** (ἰ) address, consider**ἐπιχειρέω** do, try, attack ~chiral**θάλλω** bloom, flourish, abound

~thallium

θηλυς female; (rare) abundant ~female**κοινωνέω** associate with**μάταιος** vain, empty**μηνύω** disclose, betray, accuse**ὄψις** ὄψεως (f) sight, view

~thanatopsis

παντάπασι altogether; yes, certainly**πότερος** which, whichever of two**σκοπός** (f) lookout, overseer, spy, target ~telescope**σπουδάζω** be busy, earnest ~repudiate**τελευτάω** bring about, finish ~apostle**φύσις** -εως (f) nature (of a thing)

~physics

ὀφθαλμοῖς δὴ γελοῖον ἐξερρῦν ὑπὸ τοῦ ἐν τοῖς λόγοις
 μνηυθέντος ἀρίστου· καὶ τοῦτο ἐνεδείξατο, ὅτι μάταιος ὧς
 γελοῖον ἄλλο τι ἡγείται ἢ τὸ κακόν, καὶ ὁ γελωτοποιεῖν
 ἐπιχειρῶν πρὸς ἄλλην τινὰ ὄψιν ἀποβλέπων ὡς γελοίου
 ἢ τὴν τοῦ ἄφρονός τε καὶ κακοῦ, καὶ καλοῦ αὐτὸ σπουδάζει
 πρὸς ἄλλον τινὰ σκοπὸν στησάμενος ἢ τὸν τοῦ ἀγαθοῦ.

Παντάπασι μὲν οὖν, ἔφη.

Ἄρ' οὖν οὐ πρῶτον μὲν τοῦτο περὶ αὐτῶν ἀνομολογητέον,
 εἰ δυνατὰ ἢ οὔ, καὶ δοτέον ἀμφισβήτησιν εἴτε τις
 φιλοπαΐσμων εἴτε σπουδαστικὸς ἐθέλει ἀμφισβητῆσαι,
 πότερον δυνατὴ φύσις ἢ ἀνθρωπίνη ἢ θήλεια τῇ τοῦ
 ἄρρενος γένους κοινωνῆσαι εἰς ἅπαντα τὰ ἔργα ἢ οὐδ' εἰς
 ἓν, ἢ εἰς τὰ μὲν οἷα τε, εἰς δὲ τὰ οὔ, καὶ τοῦτο δὴ τὸ περὶ
 τὸν πόλεμον ποτέρων ἐστίν; ἄρ' οὐχ οὕτως ἂν κάλλιστά
 τις ἀρχόμενος ὡς τὸ εἰκὸς καὶ κάλλιστα τελευτήσκειν;

Πολύ γε, ἔφη.

Βούλει οὖν, ἣν δ' ἐγώ, ἡμεῖς πρὸς ἡμᾶς αὐτοὺς ὑπὲρ τῶν

ὀφθαλμοῖς δὴ |laughable;|flow out, be shed ὕ ἐν τοῖς λόγοις
|joking

|disclose, be- ἀρίστου· καὶ τοῦτο |address, , ὅτι |vain, ὅς
|tray, accuse |consider |empty

|laughable; ἄλλο τι ἡγείται ἢ τὸ κακόν, καὶ ὁ γελωτοποιεῖν
|joking

|do, try, attack ,ρὸς ἄλλην τινὰ |sight |stare at, adore ὅς |laughable;
|joking

ἢ τὴν τοῦ |senseless, εἰ καὶ κακοῦ, καὶ καλοῦ αὐτῷ |be busy, earnest
|unthinking

πρὸς ἄλλον τινὰ |lookout στησάμενος ἢ τὸν τοῦ ἀγαθοῦ.

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

Ἄρ' οὖν οὐ πρῶτον μὲν τοῦτο περὶ αὐτῶν ἀνομολογητέον,

εἰ δυνατὰ ἢ οὐ, καὶ δοτέον |dispute, |if, whenever;
|controversy |either/or

φιλοπαίσμων |if, whenever; ἱστικὸς ἐθέλει |dispute
|either/or

|which, δυνατὴ |nature (of a|human ἢ θήλεια τῇ τοῦ
|whichever |thing)

|male γένους |associate with εἰς ἅπαντα τὰ ἔργα ἢ οὐδ' εἰς

εἷν, ἢ εἰς τὰ μὲν οἷα τε, εἰς δὲ τὰ οὐ, καὶ τοῦτο δὴ τὸ περὶ

τὸν πόλεμον |which, ἐστίν; ἄρ' οὐχ οὕτως ἂν κάλλιστα
|whichever

τις ἀρχόμενος ὥς τὸ |likely καὶ κάλλιστα |bring about,
|finish

Πολύ γε, ἔφη.

Βούλει οὖν, ἦν δ' ἐγώ, ἡμεῖς πρὸς ἡμᾶς αὐτοὺς ὑπὲρ τῶν

uncovered was far better than to cover them up, and the ludicrous effect to the outward eye vanished before the better principle which reason asserted, then the man was perceived to be a fool who directs the shafts of his ridicule at any other sight but that of folly and vice, or seriously inclines to weigh the beautiful by any other standard but that of the good.

Very true, he replied.

First, then, whether the question is to be put in jest or in earnest, let us come to an understanding about the nature of woman: Is she capable of sharing either wholly or partially in the actions of men, or not at all? And is the art of war one of those arts in which she can or can not share? That will be the best way of commencing the enquiry, and will probably lead to the fairest conclusion.

That will be much the best way.

Shall we take the other side first and begin by arguing against ourselves; in this manner the adversary's position will not be undefended.

Why not? he said.

Then let us

vocabulary

ἀμφισβητέω dispute
 ἐκάτερος each of two
 ἐρημος empty
 κωλύω (ὅ) hinder, prevent
 οἰκίζω colonize, settle
 ὁμολογέω agree with/to
 οὐκοῦν not so?; and so

πάμπολυς very great
 προσήκω belong to, it beseems
 προστάσσω post at, attach to,
 command
 φάσκω declare, promise, think ~fame
 φύσις -εως (f) nature (of a thing)
 ~physics
 φύω produce, beget; clasp ~physics

ἄλλων ἀμφισβητήσωμεν, ἵνα μὴ ἔρημα τὰ τοῦ ἐτέρου
λόγου πολιορκῆται;

Οὐδέν, ἔφη, κωλύει.

Λέγωμεν δὴ ὑπὲρ αὐτῶν ὅτι ὦ Σώκρατες τε καὶ Γλαύκων,
οὐδὲν δεῖ ὑμῖν ἄλλους ἀμφισβητεῖν· αὐτοὶ γὰρ ἐν ἀρχῇ
τῆς κατοικίσεως, ἣν ὠκίζετε πόλιν, ὠμολογεῖτε δεῖν κατὰ
φύσιν ἕκαστον ἓνα ἐν τῷ αὐτοῦ πράττειν.

Ὁμολογήσαμεν οἶμαι· πῶς γὰρ οὔ;

Ἔστιν οὖν ὅπως οὐ πάμπολυ διαφέρει γυνὴ ἀνδρὸς τὴν
φύσιν;

Πῶς δ' οὐ διαφέρει;

Οὐκοῦν ἄλλο καὶ ἔργον ἐκατέρῳ προσήκει προστάττειν τὸ
κατὰ τὴν αὐτοῦ φύσιν;

Τί μὴν;

Πῶς οὖν οὐχ ἁμαρτάνετε νυνὶ καὶ τὰναντία ὑμῖν αὐτοῖς
λέγετε φάσκοντες αὐ τοὺς ἄνδρας καὶ τὰς γυναῖκας δεῖν

ἄλλων |dispute , ἵνα μὴ ἔρημα τὰ τοῦ ἑτέρου
 λόγου πολιορκῆται;

Οὐδέν, ἔφη, |hinder, .
 |prevent

Λέγωμεν δὴ ὑπὲρ αὐτῶν ὅτι ὦ Σώκρατες τε καὶ Γλαύκων,
 οὐδὲν δεῖ ὑμῖν ἄλλους |dispute αὐτοὶ γὰρ ἐν ἀρχῇ
 τῆς κατοικίσεως, ἦν |colonize, πόλιν, |agree with/to δεῖν κατὰ
 |settle φύσιν ἕκαστον ἕνα ἐν τῷ αὐτοῦ πράττειν.

|agree with/to οἶμαι· πῶς γὰρ οὐ;

Ἔστιν οὖν ὅπως οὐ |very great διαφέρει γυνὴ ἀνδρὸς τὴν
 φύσιν;

Πῶς δ' οὐ διαφέρει;

|not so?; and so . . αἱ ἔργον |each off|belong to, it|post at, attach τὸ
 |two |beseems |to, command
 κατὰ τὴν αὐτοῦ φύσιν;

Τί μὴν;

Πῶς οὖν οὐχ ἁμαρτάνετε νυνὶ καὶ τᾶναντία ὑμῖν αὐτοῖς

λέγετε |declare, promise, οὐς ἄνδρας καὶ τὰς γυναῖκας δεῖν
 |think

put a speech into the mouths of our opponents. They will say: 'Socrates and Glaucon, no adversary need convict you, for you yourselves, at the first foundation of the State, admitted the principle that everybody was to do the one work suited to his own nature.' And certainly, if I am not mistaken, such an admission was made by us. 'And do not the natures of men and women differ very much indeed?' And we shall reply: Of course they do. Then we shall be asked, 'Whether the tasks assigned to men and to women should not be different, and such as are agreeable to their different natures?' Certainly they should. 'But if so, have you not fallen into a serious inconsistency in saying that men and women, whose natures are so entirely different, ought to perform the same

vocabulary

ἀνίημι urge, impel; release ~jet
ἀπολογέομαι defend one's conduct
ἄπτω set on fire; attach; mid: touch, seize ~haptic
δελφίς -νος (m) dolphin
ἐλπίζω (mid, pf) hope, expect; (act) cause to do so (rare) ~voluptuary
ἐμπίπτω fall into; attack ~petal
ἐξαίφνης suddenly
ἐρμηνεύω translate
εὐχολος contented
ἦτοι truly; either, or
θαυμάσιος wonderful
κτῆσις -ος (f) chattels
ὀκνέω shrink from, hesitate; worry

ὅμως anyway, nevertheless
οὐκοῦν not so?; and so
πάλαι long ago ~paleo
πάλη wrestling ~Pallas
πάλλω shake, brandish ~Pallas
πέλαγος -ους (n, 3) the open sea ~pelagic
προοράω see before oneself
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
χωρίζω divide; distinguish, pull down

τὰ αὐτὰ πράττειν, πλείστον κεχωρισμένην φύσιν ἔχοντας;
ἔξεις τι, ὦ θαυμάσιε, πρὸς ταῦτ' ἀπολογεῖσθαι;

Ὡς μὲν ἐξαίφνης, ἔφη, οὐ πάννυ ῥάδιον· ἀλλὰ σοῦ δεήσομαί
τε καὶ δέομαι καὶ τὸν ὑπὲρ ἡμῶν λόγον, ὅστις ποτ' ἐστίν,
ἐρμηνεύσαι.

Ταῦτ' ἐστίν, ἦν δ' ἐγώ, ὦ Γλαύκων, καὶ ἄλλα πολλὰ
τοιαῦτα, ἃ ἐγὼ πάλαι προορῶν ἐφοβούμην τε καὶ ὤκνουν
ἄπτεσθαι τοῦ νόμου τοῦ περὶ τὴν τῶν γυναικῶν καὶ
παίδων κτῆσιν καὶ τροφήν.

Οὐ μὰ τὸν Δία, ἔφη· οὐ γὰρ εὐκόλῳ ἔοικεν.

Οὐ γάρ, εἶπον. ἀλλὰ δὴ ὧδ' ἔχει· ἄντε τις εἰς κολυμβήθραν
μικρὰν ἐμπέσῃ ἄντε εἰς τὸ μέγιστον πέλαγος μέσον, ὅμως
γε νεῖ οὐδὲν ἡττον.

Πάννυ μὲν οὖν.

Οὐκοῦν καὶ ἡμῶν νευστέον καὶ πειρατέον σώζεσθαι ἐκ τοῦ
λόγου, ἥτοι δελφῖνά τινα ἐλπίζοντας ἡμᾶς ὑπολαβεῖν ἂν

τὰ αὐτὰ πράττειν, πλείστον |divide; distinguish, ὅτι ἔχοντας;
|pull down

ἔξεις τι, ὦ |wonderful , πρὸς ταῦτ' |defend one's conduct

Ὡς μὲν |suddenly , ἔφη, οὐ πάννυ ῥάδιον· ἀλλὰ σοῦ δεήσομαι

τε καὶ δέομαι καὶ τὸν ὑπὲρ ἡμῶν λόγον, ὅστις ποτ' ἐστίν,

|translate

Ταῦτ' ἐστίν, ἦν δ' ἐγώ, ὦ Γλαύκων, καὶ ἄλλα πολλὰ

τοιαῦτα, ἃ ἐγὼ πάλαι |see before oneself ἴμην τε καὶ |hesitate;
|worry

ἄπτεσθαι τοῦ νόμου τοῦ περὶ τὴν τῶν γυναικῶν καὶ

παιδῶν |chattels καὶ |food,
|upkeep

Οὐ μὰ τὸν Δία, ἔφη· οὐ γὰρ |contented ὄνικεν.

Οὐ γάρ, εἶπον. ἀλλὰ δὴ ὦδ' ἔχει· |urge, τίς εἰς κολυμβήθραν
|impel;

μικρὰν ἐμπέσῃ |urge, εἰς τὸ μέγιστον |the open sea ἵκον, |anyway, never-
|impel; |release |theless
γε νεῖ οὐδὲν ἡττόν.

Πάννυ μὲν οὖν.

|not so?; and ὁρῶν νενυστέον καὶ πειρατέον σώζεσθαι ἐκ τοῦ

λόγου, |truly; |dolphin τινα | (mid, pf) hope, ex- take under one's support,
|either, |pect; (act) cause to seize; speak up; imagine
|or |do so (rare)

actions?’ — What defence will you make for us, my good Sir, against any one who offers these objections?

That is not an easy question to answer when asked suddenly; and I shall and I do beg of you to draw out the case on our side.

These are the objections, Glaucon, and there are many others of a like kind, which I foresaw long ago; they made me afraid and reluctant to take in hand any law about the possession and nurture of women and children.

By Zeus, he said, the problem to be solved is anything but easy.

Why yes, I said, but the fact is that when a man is out of his depth, whether he has fallen into a little swimming bath or into mid ocean, he has to swim all the same.

Very true.

And must not we swim and try to reach the shore: we will hope that Arion’s dolphin or some other miraculous help may save

*vocabulary***ἀέκων** unwilling**ἄκων** javelin; unwilling ~acme**ἄπορος** impassable, difficult**γενναῖος** noble, sincere ~genesis**διαίρέω** divide, distinguish, distribute**διαλέγω** go through, debate ~legion**διάλεκτος** (f) discourse, language**εἶδος** -ους (n, 3) appearance, form

~oid

ἐμπίπτω fall into; attack ~petal**ἐξοδος** (f) leaving, way out**ἐπισκοπέω** look upon, inspect**ἐπιτηδεύω** practice, pursue**ἐρίζω** struggle, contend**ἔρις** -δος (f) strife**κατηγορέω** accuse; indicate**κομιδή** care, tending, providing for**ὁμολογέω** agree with/to**πη** somewhere, somehow**σωτηρία** saving, preservation**τέχνη** craft, art, plan, contrivance

~technology

φύσις -εως (f) nature (of a thing)

~physics

φύω produce, beget; clasp ~physics

ἢ τινα ἄλλην ἄπορον σωτηρίαν.

Ἔοικεν, ἔφη.

Φέρε δὴ, ἦν δ' ἐγώ, ἐάν πη εὕρωμεν τὴν ἔξοδον.
 ὁμολογοῦμεν γὰρ δὴ ἄλλην φύσιν ἄλλο δεῖν ἐπιτηδεύειν,
 γυναικὸς δὲ καὶ ἀνδρὸς ἄλλην εἶναι· τὰς δὲ ἄλλας φύσεις
 τὰ αὐτὰ φάμεν νῦν δεῖν ἐπιτηδεύσαι. ταῦτα ἡμῶν
 κατηγορεῖται;

Κομιδῇ γε.

Ἡ γενναία, ἦν δ' ἐγώ, ὦ Γλαύκων, ἡ δύναμις τῆς
 ἀντιλογικῆς τέχνης.

Τί δὴ;

Ὅτι, εἶπον, δοκοῦσί μοι εἰς αὐτὴν καὶ ἄκοντες πολλοὶ
 ἐμπίπτειν καὶ οἶσθαι οὐκ ἐρίζειν ἀλλὰ διαλέγεσθαι, διὰ
 τὸ μὴ δύνασθαι κατ' εἶδη διαιρούμενοι τὸ λεγόμενον
 ἐπισκοπεῖν, ἀλλὰ κατ' αὐτὸ τὸ ὄνομα διώκειν τοῦ
 λεχθέντος τὴν ἐναντίωσιν, ἔριδι, οὐ διαλέκτῳ πρὸς

ἢ τινα ἄλλην |impass- |saving, preservation
 |able,
 |difficult
 Ἔοικεν, ἔφη.

Φέρε δή, ἦν δ' ἐγώ, ἐάν πη εὕρωμεν τήν |leaving, way out

|agree with/to γάρ δὴ ἄλλην φύσιν ἄλλο δεῖν |practice,
 |pursue

γυναικὸς δὲ καὶ ἀνδρὸς ἄλλην εἶναι· τὰς δὲ ἄλλας φύσεις

τὰ αὐτά φαμεν νῦν δεῖν |practice, ταῦτα ἡμῶν
 |pursue

|accuse; indicate

Κομιδῇ γε.

Ἡ |noble, ἦν δ' ἐγώ, ὦ Γλαύκων, ἡ δύναμις τῆς
 |sincere

ἀντιλογικῆς |craft

Τί δῃ;

Ὅτι, εἶπον, δοκοῦσί μοι εἰς αὐτὴν καὶ ἄκοντες πολλοὶ

ἐμπίπτειν καὶ οἷσθαι οὐκ |struggle, ἢ |go through, debate.
 |contend

τὸ μὴ δύνασθαι κατ' |form |divide, distin- ὁ λεγόμενον
 |guish, distribute

|look upon, inspect ἃ κατ' αὐτὸ τὸ ὄνομα διώκειν τοῦ

λεχθέντος τὴν ἐναντίωσιν, |strife, οὐ |discourse, πρὸς
 |language

us?

I suppose so, he said.

Well then, let us see if any way of escape can be found. We acknowledged — did we not? that different natures ought to have different pursuits, and that men's and women's natures are different. And now what are we saying? — that different natures ought to have the same pursuits, — this is the inconsistency which is charged upon us.

Precisely.

Verily, Glaucon, I said, glorious is the power of the art of contradiction!

Why do you say so?

Because I think that many a man falls into the practice against his will. When he thinks that he is reasoning he is really disputing, just because he cannot define and divide, and so know that of which he is speaking; and he will pursue a merely verbal opposition in the spirit of contention and

vocabulary

ἄέκων unwilling
ἄκων javelin; unwilling ~acme
ἀνδρεῖος of a man, manly
ἀνερωτάω question
ἀντιλογία argument
ἄπτω set on fire; attach; mid: touch, seize ~haptic
γούν at least then
εἶδος -ους (n, 3) appearance, form ~-oid
ἔξιμι go forth; is possible ~ion
ἐπειδάν when, after
ἐπισκοπέω look upon, inspect
ἐπιτήδευμα -τος (n, 3) habit, business, custom

κινδυνεύω encounter danger; (+inf) there is a danger that
κομέω have long hair
κομήτης -ου (m, 1) long-haired
ὁμολογέω agree with/to
ὀρίζω divide; ordain, define ~horizon
πάθος -ους (n, 3) an experience, passion, condition
παντάπασιν altogether; yes, certainly
τείνω stretch, tend ~tense
τοιγάρ therefore
φαλακρός bald
φύσις -εως (f) nature (of a thing) ~physics
φύω produce, beget; clasp ~physics

ἀλλήλους χρώμενοι.

Ἔστι γὰρ δὴ, ἔφη, περὶ πολλοὺς τοῦτο τὸ πάθος· ἀλλὰ μὴν καὶ πρὸς ἡμᾶς τοῦτο τείνει ἐν τῷ παρόντι;

Παντάπασι μὲν οὖν, ἦν δ' ἐγώ· κινδυνεύομεν γοῦν ἄκοντες ἀντιλογίας ἄπτεσθαι.

Πῶς;

Τὸ μὴ τὴν αὐτὴν φύσιν ὅτι οὐ τῶν αὐτῶν δεῖ ἐπιτηδευμάτων τυγχάνειν πάνυ ἀνδρείως τε καὶ ἐριστικῶς κατὰ τὸ ὄνομα διώκομεν, ἐπεσκεψάμεθα δὲ οὐδ' ὀπηροῦν τί εἶδος τὸ τῆς ἐτέρας τε καὶ τῆς αὐτῆς φύσεως καὶ πρὸς τί τείνον ὠριζόμεθα τότε, ὅτε τὰ ἐπιτηδεύματα ἄλλῃ φύσει ἄλλα, τῇ δὲ αὐτῇ τὰ αὐτὰ ἀπεδίδομεν.

Οὐ γὰρ οὖν, ἔφη, ἐπεσκεψάμεθα.

Τοιγάρτοι, εἶπον, ἔξεστιν ἡμῖν, ὥς ἔοικεν, ἀνερωτᾶν ἡμᾶς αὐτοὺς εἰ ἡ αὐτὴ φύσις φαλακρῶν καὶ κομητῶν καὶ οὐχ ἡ ἐναντία, καὶ ἐπειδὴν ὁμολογῶμεν ἐναντίαν εἶναι,

ἀλλήλους χρώμενοι.

Ἔστι γὰρ δὴ, ἔφη, περὶ πολλοὺς τοῦτο τὸ |an experience, passion, con-
|dition
μῶν καὶ πρὸς ἡμᾶς τοῦτο |stretch, tend, παρόντι;

|altogether; μὲν οὖν, ἦν δ' ἐγώ· |encounter dan-|at least then :S
|yes, certainly |ger; (+inf) there
|argument ἄπτεσθαι. |is a danger that

Πῶς;

Τὸ μὴ τὴν αὐτὴν φύσιν ὅτι οὐ τῶν αὐτῶν δεῖ

|habit, business, τυγχάνειν πάνν |of a man, manly ἔριστικῶς
|custom

κατὰ τὸ ὄνομα διώκομεν, |look upon, inspect ὁ οὐδ' ὀπιοῦν τί

|form τὸ τῆς ἐτέρας τε καὶ τῆς αὐτῆς |nature (of a thing) τί

|stretch, |divide; or- τότε, ὅτε τὰ |habit, business, ἄλλη φύσει
|tend |dain, define |custom

ἄλλα, τῇ δὲ αὐτῇ τὰ αὐτὰ ἀπεδίδομεν.

Οὐ γὰρ οὖν, ἔφη, |look upon, inspect

Τοιγάροί, εἶπον, ἔξεστιν ἡμῖν, ὥς ἔοικεν, |question ἡμᾶς

αὐτοὺς εἰ ἡ αὐτὴ |nature |bald καὶ κομητῶν καὶ οὐχ ἡ
(of a
thing)
ἐναντία, καὶ |when, |agree with/to ἐναντίαν εἶναι,
|after

not of fair discussion.

Yes, he replied, such is very often the case; but what has that to do with us and our argument?

A great deal; for there is certainly a danger of our getting unintentionally into a verbal opposition.

In what way?

Why we valiantly and pugnaciously insist upon the verbal truth, that different natures ought to have different pursuits, but we never considered at all what was the meaning of sameness or difference of nature, or why we distinguished them when we assigned different pursuits to different natures and the same to the same natures.

Why, no, he said, that was never considered by us.

I said: Suppose that by way of illustration we were to ask the question whether there is not an opposition in nature between bald men and hairy men;

*vocabulary***ἄρα** interrogative pcl**γέλοιος** laughable; joking**εἶδος** -ους (n, 3) appearance, form

~oid

ἐκάτερος each of two**ἐπιτήδευμα** -τος (n, 3) habit, business, custom**ἱατρικός** medicine, medical skill**κομέω** have long hair**κομήτης** -ου (m, 1) long-haired**οὐκοῦν** not so?; and so**πάντως** by all means**τείνω** stretch, tend ~tense**τέχνη** craft, art, plan, contrivance

~technology

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

~physics

φύω produce, beget; clasp ~physics

ἐὰν φαλακροὶ σκυτοτομῶσιν, μὴ ἐὰν κομήτας, ἐὰν δ' αὖ κομῆται, μὴ τοὺς ἐτέρους.

Γελοῖον μεντὰν εἶη, ἔφη.

Ἄρα κατ' ἄλλο τι, εἶπον ἐγώ, γελοῖον, ἢ ὅτι τότε οὐ πάντως τὴν αὐτὴν καὶ τὴν ἐτέραν φύσιν ἐτιθέμεθα, ἀλλ' ἐκεῖνο τὸ εἶδος τῆς ἀλλοιώσεώς τε καὶ ὁμοιώσεως μόνον ἐφυλάττομεν τὸ πρὸς αὐτὰ τείνον τὰ ἐπιτηδεύματα; οἷον ἱατρικὸν μὲν καὶ ἱατρικὴν τὴν ψυχὴν ὄντα τὴν αὐτὴν φύσιν ἔχειν ἐλέγομεν· ἢ οὐκ οἶει;

Ἐγώ γε.

Ἰατρικὸν δέ γε καὶ τεκτονικὸν ἄλλην;

Πάντως που.

Οὐκοῦν, ἦν δ' ἐγώ, καὶ τὸ τῶν ἀνδρῶν καὶ τὸ τῶν γυναικῶν γένος, ἐὰν μὲν πρὸς τέχνην τινὰ ἢ ἄλλο ἐπιτήδευμα διαφέρουν φαίνεται, τοῦτο δὴ φήσομεν ἑκατέρῳ δεῖν ἀποδιδόναι· ἐὰν δ' αὐτῷ τούτῳ φαίνεται

ἐὰν |bald σκυτοτομῶσιν, μὴ ἐὰν |long-haired ἐὰν δ' αὖ
κομῆται, μὴ τοὺς ἑτέρους.

|laughable; εντᾶν εἴη, ἔφη.
|joking

|interrogative πῶς τι, εἶπον ἐγώ, |laughable; ἢ ὅτι τότε οὐ
|joking

|by all means. αὐτὴν καὶ τὴν ἑτέραν φύσιν ἐτιθέμεθα, ἀλλ'
ἐκεῖνο τὸ |form τῆς ἀλλοιώσεώς τε καὶ ὁμοιώσεως μόνον

ἐφυλάττομεν τὸ πρὸς αὐτὰ |stretch, ἢ |habit, business, οἷον
|tend |custom

|medicine, καὶ |medicine, ψυχὴν ὄντα τὴν αὐτὴν φύσιν
|medical skill |medical skill

ἔχειν ἐλέγομεν· ἢ οὐκ οἶει;

Ἐγωγε.

|medicine, γε καὶ τεκτονικὸν ἄλλην;
|medical skill

|by all means.

|not so?; and so δ' ἐγώ, καὶ τὸ τῶν ἀνδρῶν καὶ τὸ
τῶν γυναικῶν γένος, ἐὰν μὲν πρὸς |craft τινὰ ἢ

ἄλλο |habit, busi- διαφέρον φαίνεται, τοῦτο δὲ φήσομεν
|ness, custom

|each of two ἵν' ἀποδιδόναι· ἐὰν δ' αὐτῷ τούτῳ φαίνεται

and if this is admitted by us, then, if bald men are cobblers, we should forbid the hairy men to be cobblers, and conversely?

That would be a jest, he said.

Yes, I said, a jest; and why? because we never meant when we constructed the State, that the opposition of natures should extend to every difference, but only to those differences which affected the pursuit in which the individual is engaged; we should have argued, for example, that a physician and one who is in mind a physician may be said to have the same nature.

True.

Whereas the physician and the

*vocabulary***ἀντιλέγω** contradict, oppose**ἀποδείκνυμι** (ō) show, point out;
appoint; (mid) declare**ἄρσῃν** male**γούν** at least then**ἐπισκέπτομαι** look upon, inspect**ἐπισκοπέω** look upon, inspect**ἐπιτήδευμα** -τος (n, 3) habit, business,
custom**ἐπιτηδεύω** practice, pursue**θηλυς** female; (rare) abundant ~female**κατασκευή** fixed assets; condition**ὀρθός** upright, straight; correct, just

~orthogonal

ὀρθόω stand up**οὐκοῦν** not so?; and so**ὀχεύω** mount, have sex**παραχρῆμα** on the spot**τάχα** quickly, soon; perhaps

~tachometer

τέχνη craft, art, plan, contrivance

~technology

τοίνυν well, then**φύλαξ** -χος (m) guard; sentry

~phylactery

φύσις -εως (f) nature (of a thing)

~physics

διαφέρειν, τῷ τὸ μὲν θῆλυ τίκτειν, τὸ δὲ ἄρρεν ὀχεύειν, οὐδέν τί πω φήσομεν μάλλον ἀποδεδείχθαι ὡς πρὸς ὃ ἡμεῖς λέγομεν διαφέρει γυνή ἀνδρός, ἀλλ' ἔτι οἰησόμεθα δεῖν τὰ αὐτὰ ἐπιτηδεύειν τοὺς τε φύλακας ἡμῖν καὶ τὰς γυναῖκας αὐτῶν.

Καὶ ὀρθῶς γ', ἔφη.

Οὐκοῦν μετὰ τοῦτο κελεύομεν τὸν τὰ ἐναντία λέγοντα τοῦτο αὐτὸ διδάσκειν ἡμᾶς, πρὸς τίνα τέχνην ἢ τί ἐπιτήδευμα τῶν περὶ πόλεως κατασκευὴν οὐχ ἢ αὐτὴ ἀλλὰ ἑτέρα φύσις γυναικός τε καὶ ἀνδρός;

Δίκαιον γοῦν.

Τάχα τοίνυν ἄν, ὅπερ σὺ ὀλίγον πρότερον ἔλεγες, εἴποι ἂν καὶ ἄλλος, ὅτι ἐν μὲν τῷ παραχρήμα ἱκανῶς εἰπεῖν οὐ ῥάδιον, ἐπισκεψαμένῳ δὲ οὐδὲν χαλεπόν.

Εἴποι γὰρ ἄν.

Βούλει οὖν δεώμεθα τοῦ τὰ τοιαῦτα ἀντιλέγοντος

διαφέρειν, τῷ τὸ μὲν |female; (rare) , τὸ δὲ |male |mount, have sex
|abundant

οὐδέν τί πω φήσομεν μᾶλλον |show, point out; ἀρ- πρὸς ὃ
|point; (mid) declare

ἡμεῖς λέγομεν διαφέρει γυνὴ ἀνδρός, ἀλλ' ἔτι οἰησόμεθα

δεῖν τὰ αὐτὰ |practice, τούς τε |guard; ἡμῖν καὶ τὰς
|pursue |sentry

γυναῖκας αὐτῶν.

Καὶ ὀρθῶς γ', ἔφη.

|not so?; and so τοῦτο κελεύομεν τὸν τὰ ἐναντία λέγοντα

τοῦτο αὐτὸ διδάσκειν ἡμᾶς, πρὸς τίνα |craft ἢ τί

|habit, busi- τῶν περὶ πόλεως |fixed assets; οὐχ ἡ αὐτῇ
|ness, custom |condition

ἀλλὰ ἑτέρα |nature (of a thing) : καὶ ἀνδρός;

Δίκαιον |at least then

|quickly|well, then' , ὅπερ σὺ ὀλίγον πρότερον ἔλεγες, εἴποι
soon;

|per- καὶ ἄλλος, ὅτι ἐν μὲν τῷ |on the spot ἱκανῶς εἰπεῖν οὐ
|haps

ῥάδιον, ἐπισκεψαμένῳ δὲ οὐδὲν χαλεπόν.

Εἴποι γὰρ ἄν.

Βούλει οὖν δεώμεθα τοῦ τὰ τοιαῦτα |contradict,
|oppose

carpenter have different natures?

Certainly.

And if, I said, the male and female sex appear to differ in their fitness for any art or pursuit, we should say that such pursuit or art ought to be assigned to one or the other of them; but if the difference consists only in women bearing and men begetting children, this does not amount to a proof that a woman differs from a man in respect of the sort of education she should receive; and we shall therefore continue to maintain that our guardians and their wives ought to have the same pursuits.

Very true, he said.

Next, we shall ask our opponent how, in reference to any of the pursuits or arts of civic life, the nature of a woman differs from that of a man?

That will be quite fair.

And perhaps he, like yourself, will reply that to give a sufficient answer on the instant is not easy; but after a little reflection there is no difficulty.

Yes, perhaps.

Suppose then that we invite him to accompany us in the argument, and then

*vocabulary***ἀκολουθέω** follow**ἄρα** interrogative pcl**βραχύς** low, short**διάνοια** a thought; intelligence**διαφερόντως** differently**διοίκησις** housekeeping**ἐναντιόομαι** oppose, contradict**ἐνδείκνυμι** (ὅ) address, consider**ἐπιτήδευμα** -τος (n, 3) habit, business, custom**εὐφυής** well-developed ~physics**θεραπείη** -ας service, tending**ἴσχω** imitate, liken to, guess ~victor**μελετάω** pursue, attend to, exercise**μελέτη** care; practice**ὀρίζω** divide; ordain, define ~horizon**ὕπηρετέω** serve

ἀκολουθῆσαι ἡμῖν, ἐάν πως ἡμεῖς ἐκείνῳ ἐνδειξώμεθα ὅτι οὐδέν ἐστιν ἐπιτήδευμα ἴδιον γυναικὶ πρὸς διοίκησιν πόλεως;

Πάνυ γε.

Ἰθι δῆ, φήσομεν πρὸς αὐτόν, ἀποκρίνου· ἄρα οὕτως ἔλεγες τὸν μὲν εὐφυῆ πρὸς τι εἶναι, τὸν δὲ ἀφυῆ, ἐν ᾧ ὁ μὲν ῥαδίως τι μανθάνοι, ὁ δὲ χαλεπῶς; καὶ ὁ μὲν ἀπὸ βραχείας μαθήσεως ἐπὶ πολὺ εὐρετικὸς εἴη οὗ ἔμαθεν, ὁ δὲ πολλῆς μαθήσεως τυχὼν καὶ μελέτης μὴδ' ἂ ἔμαθε σῶζοιτο; καὶ τῷ μὲν τὰ τοῦ σώματος ἱκανῶς ὑπηρετοῖ τῇ διανοίᾳ, τῷ δὲ ἐναντιοῖτο; ἂρ' ἄλλα ἅττα ἐστὶν ἢ ταῦτα, οἷς τὸν εὐφυῆ πρὸς ἕκαστα καὶ τὸν μὴ ὠρίζου;

Οὐδεῖς, ἦ δ' ὅς, ἄλλα φήσει.

Οἶσθά τι οὖν ὑπὸ ἀνθρώπων μελετώμενον, ἐν ᾧ οὐ πάντα ταῦτα τὸ τῶν ἀνδρῶν γένος διαφερόντως ἔχει ἢ τὸ τῶν γυναικῶν; ἢ μακρολογῶμεν τήν τε ὑφαντικὴν λέγοντες καὶ τὴν τῶν ποπάνων τε καὶ ἐψημάτων θεραπείαν,

|follow ἡμῶν, εἰάν πως ἡμεῖς ἐκείνῳ |address,
|consider
ὅτι οὐδέν ἐστιν |habit, busi- ἴδιον γυναικὶ πρὸς |housekeeping
|ness, custom
πόλεως;

Πάνυ γε.

|imitate, liken, ὁμοῖομεν πρὸς αὐτόν, ἀποκρίνου* |interrogative pcl
|to, guess
ἔλεγες τὸν μὲν |well-developed εἶναι, τὸν δὲ ἀφυῆ, ἐν ᾧ ὁ μὲν
ῥαδίως τι μαρτάνοι, ὁ δὲ χαλεπῶς; καὶ ὁ μὲν ἀπὸ |low, short
μαθήσεως ἐπὶ πολὺ εὐρετικὸς εἴη οὗ ἔμαθεν, ὁ δὲ πολλῆς
μαθήσεως τυχὼν καὶ |care; μηδ' ἂ ἔμαθε σώζοιτο; καὶ
|practice
τῷ μὲν τὰ τοῦ σώματος ἱκανῶς |serve τῇ |a thought; ᾧ
|intelligence
δὲ |oppose, , ἀρ' ἄλλα ἅττα ἐστὶν ἢ ταῦτα, οἷς τὸν |well-developed
|contradict
πρὸς ἕκαστα καὶ τὸν μὴ |divide; , or-
|dain, define
Οὐδεὶς, ἢ δ' ὅς, ἄλλα φήσει.

Οἰσθὰ τι οὖν ὑπὸ ἀνθρώπων |pursue, attend, ἐν ᾧ οὐ πάντα
|to, exercise
ταῦτα τὸ τῶν ἀνδρῶν γένος |differently ἔχει ἢ τὸ τῶν
γυναικῶν; ἢ μακρολογῶμεν τήν τε ὑφαντικὴν λέγοντες
καὶ τὴν τῶν ποπάνων τε καὶ ἐψημάτων |service,
|tending

we may hope to show him that there is nothing peculiar in the constitution of women which would affect them in the administration of the State.

By all means.

Let us say to him: Come now, and we will ask you a question:—when you spoke of a nature gifted or not gifted in any respect, did you mean to say that one man will acquire a thing easily, another with difficulty; a little learning will lead the one to discover a great deal; whereas the other, after much study and application, no sooner learns than he forgets; or again, did you mean, that the one has a body which is a good servant to his mind, while the body of the other is a hindrance to him?—would not these be the sort of differences which distinguish the man gifted by nature from the one who is ungifted?

No one will deny that.

And can you mention any pursuit of mankind in which the male sex has not all these gifts and qualities in a higher degree

*vocabulary***ἄμουσος** unmusical, unrefined**ἄμφω** both ~amphora**ἀσθενής** weak**γυναικεῖος** of women ~queen**διασπείρω** scatter, dissipate**διοικέω** manage, keep house**διότι** because; that**ἐπιτήδευμα** -τος (n, 3) habit, business, custom**ζῶον** being, animal; picture**ἡσάομαι** (pass) be weaker, be

overcome; (active) defeat

ἡττάομαι (pass) be weaker, be

overcome; (active) defeat

ιατρικός medicine, medical skill**μετέχω** partake of**μουσική** art, music**προστάσσω** post at, attach to, command**φύσις** -εως (f) nature (of a thing)

~physics

φύω produce, beget; clasp ~physics

ἐν οἷς δὴ τι δοκεῖ τὸ γυναικεῖον γένος εἶναι, οὐ καὶ καταγελαστότατόν ἐστι πάντων ἡττώμενον;

Ἀληθῆ, ἔφη, λέγεις, ὅτι πολὺ κρατεῖται ἐν ἅπασιν ὡς ἔπος εἰπεῖν τὸ γένος τοῦ γένους. γυναιῖκες μέντοι πολλαὶ πολλῶν ἀνδρῶν βελτίους εἰς πολλὰ· τὸ δὲ ὅλον ἔχει ὡς σὺ λέγεις.

Οὐδὲν ἄρα ἐστίν, ὦ φίλε, ἐπιτήδευμα τῶν πόλιν διοικούντων γυναικὸς διότι γυνή, οὐδ' ἀνδρὸς διότι ἀνὴρ, ἀλλ' ὁμοίως διεσπαρμέναι αἱ φύσεις ἐν ἀμφοῖν τοῖν ζώοις, καὶ πάντων μὲν μετέχει γυνὴ ἐπιτηδευμάτων κατὰ φύσιν, πάντων δὲ ἀνὴρ, ἐπὶ πᾶσι δὲ ἀσθενέστερον γυνὴ ἀνδρός.

Πάνυ γε.

Ἥ οὖν ἀνδράσι πάντα προστάξομεν, γυναικὶ δ' οὐδέν;

Καὶ πῶς;

Ἄλλ' ἔστι γὰρ οἶμαι, ὡς φήσομεν, καὶ γυνὴ ἰατρική, ἣ δ' οὐ, καὶ μουσική, ἣ δ' ἄμουςος φύσει.

ἐν οἷς δὴ τι δοκεῖ τὸ |of women γένος εἶναι, οὐ καὶ
καταγελαστότατόν ἐστι πάντων ἡττώμενον;

Ἀληθῆ, ἔφη, λέγεις, ὅτι πολὺ κρατεῖται ἐν ἅπασιν ὡς
ἔπος εἰπεῖν τὸ γένος τοῦ γένους. γυναῖκες μέντοι πολλὰ
πολλῶν ἀνδρῶν βελτίους εἰς πολλά· τὸ δὲ ὅλον ἔχει ὡς
σὺ λέγεις.

Οὐδὲν ἄρα ἐστίν, ὦ φίλε, |habit, busi- τῶν πόλιν
|ness, custom
|manage, keep house...ὅς |because; that οὐδ' ἀνδρὸς |because; that
ἀλλ' ὁμοίως |scatter, dissipate αἱ φύσεις ἐν |both τοῖν ζώοις,
καὶ πάντων μὲν |partake of νῆ |habit, business, κατὰ φύσιν,
|custom
πάντων δὲ ἀνὴρ, ἐπὶ πᾶσι δὲ |weak γυνὴ ἀνδρός.

Πάνυ γε.

Ἦ οὖν ἀνδράσι πάντα |post at, attach, γυναικὶ δ' οὐδέν;
|to, command

Καὶ πῶς;

Ἄλλ' ἔστι γὰρ οἶμαι, ὡς φήσομεν, καὶ γυνὴ
|medicine, δ' οὐ, καὶ |art, music ἢ δ' |unmusical, φύσει.
|medical skill |unrefined

than the female? Need I waste time in speaking of the art of weaving, and the management of pancakes and preserves, in which womankind does really appear to be great, and in which for her to be beaten by a man is of all things the most absurd?

You are quite right, he replied, in maintaining the general inferiority of the female sex: although many women are in many things superior to many men, yet on the whole what you say is true.

And if so, my friend, I said, there is no special faculty of administration in a state which a woman has because she is a woman, or which a man has by virtue of his sex, but the gifts of nature are alike diffused in both; all the pursuits of men are the pursuits of women also, but in all of them a woman is inferior to a man.

Very true.

Then are we to impose all our enactments on men and none of them on women?

That will never do.

One woman has a gift of healing, another not; one is a musician, and another has no music in her nature?

Very true.

And one woman has a turn for gymnastic and

vocabulary

ἄθυμος (ῥ) having low morale ~fume
ἀπόλεμος unwarlike ~polemic
ἀσθενής weak
ἐκλέγω pick, single out
ἰσχυρός (ῥ) strong, forceful, violent
πολεμικός warlike, hostile ~polemic
συγγενεύς inborn, kin to

συγγενής inborn, kin to
συνοικέω live together
φιλόσοφος wisdom-loving
φυλακή guard, prison, watch
 ~phylactery
φύσις -εως (f) nature (of a thing)
 ~physics
φύω produce, beget; clasp ~physics

Τί μήν;

Καὶ γυμναστικὴ δ' ἄρα οὐ, οὐδὲ πολεμική, ἡ δὲ ἀπόλεμος
καὶ οὐ φιλογυμναστική;

Οἶμαι ἔγωγε.

Τί δέ; φιλόσοφος τε καὶ μισόσοφος; καὶ θυμοειδής, ἡ δ'
ἄθυμός ἐστι;

Καὶ ταῦτα.

Ἔστιν ἄρα καὶ φυλακικὴ γυνή, ἡ δ' οὐ. ἢ οὐ τοιαύτην καὶ
τῶν ἀνδρῶν τῶν φυλακικῶν φύσιν ἐξελεξάμεθα;

Τοιαύτην μὲν οὖν.

Καὶ γυναικὸς ἄρα καὶ ἀνδρὸς ἡ αὐτὴ φύσις εἰς φυλακὴν
πόλεως, πλὴν ὅσα ἀσθενεστέρα, ἡ δὲ ἰσχυροτέρα ἐστίν.

Φαίνεται.

Καὶ γυναῖκες ἄρα αἱ τοιαῦται τοῖς τοιούτοις
ἀνδράσιν ἐκλεκτέαι συνοικεῖν τε καὶ συμφυλάττειν,
ἐπεὶ περ εἰσὶν ἱκαναὶ καὶ συγγενεῖς αὐτοῖς τὴν φύσιν.

Τί μήν;

Καὶ γυμναστικὴ δ' ἄρα οὐ, οὐδὲ ^{|warlike,}
^{|hostile} , ἢ δὲ ^{|unwarlike}
 καὶ οὐ φιλογυμναστική;

Οἶμαι ἔγωγε.

Τί δέ; ^{|wisdom-loving} ε καὶ μισόσοφος; καὶ θυμοειδής, ἢ δ'
^{|having low morale}

Καὶ ταῦτα.

Ἔστιν ἄρα καὶ φυλακικὴ γυνή, ἢ δ' οὐ. ἢ οὐ τοιαύτην καὶ
 τῶν ἀνδρῶν τῶν φυλακικῶν φύσιν ^{|pick,} ^{single,}
^{|out}

Τοιαύτην μὲν οὖν.

Καὶ γυναικὸς ἄρα καὶ ἀνδρὸς ἡ αὐτὴ ^{|nature (of a} ^{|guard,}
^{|thing)} ^{|prison,}
 πόλεως, πλὴν ὅσα ^{|weak} , ἢ δὲ ^{|strong, force-} ^{watch} ^{-ΕΣΤΙΝ.}
^{|ful, violent}

Φαίνεται.

Καὶ γυναῖκες ἄρα αἱ τοιαῦται τοῖς τοιούτοις
 ἀνδράσιν ἐκλεκταί ^{|live together} ε καὶ συμφυλάττειν,
 ἐπεὶ περ εἰσὶν ἱκαναὶ καὶ συγγενεῖς αὐτοῖς τὴν φύσιν.

military exercises, and another is unwarlike and hates gymnastics?

Certainly.

And one woman is a philosopher, and another is an enemy of philosophy; one has spirit, and another is without spirit?

That is also true.

Then one woman will have the temper of a guardian, and another not. Was not the selection of the male guardians determined by differences of this sort?

Yes.

Men and women alike possess the qualities which make a guardian; they differ only in their comparative strength or weakness.

Obviously.

And those women who have such qualities are to be selected as the companions and colleagues of men who have similar qualities and whom they resemble in capacity and in character?

Very true.

And

*vocabulary***ἄδύνατος** unable; impossible**βέλτιστος** best, noblest**ἐπιτήδευμα** -τος (n, 3) habit, business, custom**εὐχή** prayer; vow ~vow**μουσική** art, music**νομοθετέω** make laws**ὁμολογέω** agree with/to**οὐκοῦν** not so?; and so**παντάπασι** altogether; yes, certainly**περιφέρω** carry around**φυλακός** guard; sentry**φύλαξ** -χος (m) guard; sentry

~phylactery

φύσις -εως (f) nature (of a thing)

~physics

φύω produce, beget; clasp ~physics

Πάνυ γε.

Τὰ δ' ἐπιτηδεύματα οὐ τὰ αὐτὰ ἀποδοτέα ταῖς αὐταῖς φύσεσιν;

Τὰ αὐτά.

Ἦκομεν ἄρα εἰς τὰ πρότερα περιφερόμενοι, καὶ ὁμολογοῦμεν μὴ παρὰ φύσιν εἶναι ταῖς τῶν φυλάκων γυναιξὶ μουσικὴν τε καὶ γυμναστικὴν ἀποδιδόναι.

Παντάπασιν μὲν οὖν.

Οὐκ ἄρα ἀδύνατά γε οὐδὲ εὐχαῖς ὅμοια ἐνομοθετοῦμεν, ἐπεὶ περ κατὰ φύσιν ἐτίθεμεν τὸν νόμον· ἀλλὰ τὰ νῦν παρὰ ταῦτα γιγνόμενα παρὰ φύσιν μᾶλλον, ὥς ἔοικε, γίγνεται.

Ἔοικεν.

Οὐκοῦν ἢ ἐπίσκεψις ἡμῖν ἦν εἰ δυνατά γε καὶ βέλτιστα λέγοιμεν;

Ἦν γάρ.

Καὶ ὅτι μὲν δὴ δυνατά, διωμολόγηται;

Πάνυ γε.

Τὰ δ' |habit, business, οὐ τὰ αὐτὰ ἀποδοτέα ταῖς αὐταῖς
|custom
|nature (of a thing)

Τὰ αὐτά.

Ἦκομεν ἄρα εἰς τὰ πρότερα |carry around , καὶ
|agree with/to μὴ παρὰ φύσιν εἶναι ταῖς τῶν φυλάκων
γυναιξί |art, music τε καὶ γυμναστικὴν ἀποδιδόναι.

|altogether; yes, μὲν οὖν.
|certainly

Οὐκ ἄρα |unable; ,/ε οὐδὲ |prayer; νόμῳ α |make laws
|impossible
ἐπείπερ κατὰ φύσιν ἐτίθεμεν τὸν νόμον· ἀλλὰ τὰ νῦν παρὰ
ταῦτα γιγνόμενα παρὰ φύσιν μᾶλλον, ὥς ἔοικε, γίγνεται.

Ἔοικεν.

|not so?; and so ἡ κεῖς ἡμῖν ἦν εἰ δυνατά γε καὶ |best,
|noblest
λέγοιμεν;

Ἦν γάρ.

Καὶ ὅτι μὲν δὴ δυνατά, διωμολόγηται;

ought not the same natures to have the same pursuits?

They ought.

Then, as we were saying before, there is nothing unnatural in assigning music and gymnastic to the wives of the guardians—to that point we come round again.

Certainly not.

The law which we then enacted was agreeable to nature, and therefore not an impossibility or mere aspiration; and the contrary practice, which prevails at present, is in reality a violation of nature.

That appears to be true.

We

vocabulary

ἄμείνων comparative of ἀγαθός, noble
βέλτιστος best, noblest
δῆλος visible, conspicuous
διέρχομαι pierce, traverse
ἐξεργάζομαι accomplish; undo
ναί yea
οἰκίζω colonize, settle
οὐδαμὸς not anyone
οὐκοῦν not so?; and so
παιδεία child-rearing, education
παιδεύω raise; train
παραλαμβάνω receive, undertake,
 associate with

πότερος which, whichever of two
σεαυτοῦ yourself
σχυτότομος leather worker
τοιόσδε such
ὑπολαμβάνω take under one's
 support, seize; speak up; imagine
 ~epilepsy
φύλαξ -χος (m) guard; sentry
 ~phylactery
φύσις -εως (f) nature (of a thing)
 ~physics
φύω produce, beget; clasp ~physics
χείρων worse, more base, inferior,
 weaker

Ναί.

Ὅτι δὲ δὴ βέλτιστα, τὸ μετὰ τοῦτο δεῖ διομολογηθῆναι;

Δῆλον.

Οὐκοῦν πρὸς γε τὸ φυλακικὴν γυναῖκα γενέσθαι, οὐκ ἄλλη μὲν ἡμῖν ἄνδρας ποιήσει παιδεία, ἄλλη δὲ γυναῖκας, ἄλλως τε καὶ τὴν αὐτὴν φύσιν παραλαβοῦσα;

Οὐκ ἄλλη.

Πῶς οὖν ἔχεις δόξης τοῦ τοιοῦδε πέρι;

Τίνος δῆ;

Τοῦ ὑπολαμβάνειν παρὰ σεαυτῷ τὸν μὲν ἀμείνω ἄνδρα, τὸν δὲ χείρω· ἢ πάντας ὁμοίους ἡγῇ;

Οὐδαμῶς.

Ἐν οὖν τῇ πόλει ἦν ὠκίζομεν, πότερον οἶε ἡμῖν ἀμείνους ἄνδρας ἐξεργάσθαι τοὺς φύλακας, τυχόντας ἥς διήλθομεν παιδείας, ἢ τοὺς σκυτοτόμους, τῇ σκυτικῇ παιδευθέντας;

|yea

“Οτι δὲ δὴ |best, , τὸ μετὰ τοῦτο δεῖ διομολογηθῆναι;
|noblest

|visible,
|conspicuous

|not so?; and| só γε τὸ φυλακικὴν γυναῖκα γενέσθαι, οὐκ

ἄλλη μὲν ἡμῖν ἄνδρας ποιήσει |child-rearing,` η δὲ γυναῖκας,
|education

ἄλλως τε καὶ τὴν αὐτὴν φύσιν |receive, undertake,
|associate with

Οὐκ ἄλλη.

Πῶς οὖν ἔχεις δόξης τοῦ |such πέρι;

Τίνος δὴ;

Τοῦ |take under one's support,|yourself τὸν μὲν |better ἄνδρα,
|seize; speak up; imagine

τὸν δὲ |worse, more base ; ὁμοίους ἡγῇ;

|not anyone

Ἐν οὖν τῇ πόλει ἦν |colonize, , |which, ἔει ἡμῖν |better
|settle |whichever

ἄνδρας |accomplish; undo` |guard; , τυχόντας ἥς |pierce,
|sentry |traverse

|child-rearing,` .οὓς σκυτοτόμους, τῇ σκυτικῇ |raise; train ,
|education

had to consider, first, whether our proposals were possible, and secondly whether they were the most beneficial?

Yes.

And the possibility has been acknowledged?

Yes.

The very great benefit has next to be established?

Quite so.

You will admit that the same education which makes a man a good guardian will make a woman a good guardian; for their original nature is the same?

Yes.

I should like to ask you a question.

What is it?

Would you say that all men are equal in excellence, or is one man better than another?

The latter.

And in the commonwealth which we were founding do you conceive the guardians who have been brought up on our model system to be more perfect men, or the cobblers whose education has been cobbling?

What a ridiculous question!

You have answered me, I replied:

*vocabulary***ἄμεινων** comparative of ἀγαθός, noble**ἀπέργω** exclude; divide; confine**ἀπέρδω** end**ἀποέργω** exclude; divide; confine**βέλτιστος** best, noblest**γέλοιος** laughable; joking**διέρχομαι** pierce, traverse**ἐγγίγνομαι** live in ~genus**ἐκγίγνομαι** be born; be by birth

~genus

ἐρωτάω ask about something**μουσική** art, music**νόμιμος** customary, legal, natural**παραγίγνομαι** be beside, attend

~genus

Γελοῖον, ἔφη, ἐρωτᾶς.

Μανθάνω, ἔφη. τί δέ; τῶν ἄλλων πολιτῶν οὐχ οὗτοι
ἄριστοι;

Πολύ γε.

Τί δέ; αἱ γυναῖκες τῶν γυναικῶν οὐχ αὗται ἔσονται
βέλτισται;

Καὶ τοῦτο, ἔφη, πολύ.

Ἔστι δέ τι πόλει ἄμεινον ἢ γυναικᾶς τε καὶ ἄνδρας ὡς
ἀρίστους ἐγγίγνεσθαι;

Οὐκ ἔστιν.

Τοῦτο δὲ μουσική τε καὶ γυμναστική παραγιγνόμεναι, ὡς
ἡμεῖς διήλθομεν, ἀπεργάζονται;

Πῶς δ' οὐ;

Οὐ μόνον ἄρα δυνατόν ἀλλὰ καὶ
ἄριστον πόλει νόμιμον ἐτίθμεν.

|laughable; ᾗ φη, |ask
|joking

Μανθάνω, ἔφην. τί δέ; τῶν ἄλλων πολιτῶν οὐχ οὔτοι
ἄριστοι;

Πολύ γε.

Τί δέ; αἱ γυναῖκες τῶν γυναικῶν οὐχ αὗται ἔσονται

|best,
|noblest

Καὶ τοῦτο, ἔφη, πολύ.

Ἔστι δέ τι πόλει |better ἢ γυναικάς τε καὶ ἄνδρας ὡς
ἀρίστους ἐγγίγνεσθαι;

Οὐκ ἔστιν.

Τοῦτο δὲ |art, music ἔε καὶ γυμναστικὴ |be beside, attend , ὡς

ἡμεῖς |pierce, , ἀπεργάσσονται;
|traverse

Πῶς δ' οὐ;

Οὐ μόνον ἄρα δυνατὸν ἀλλὰ καὶ

ἄριστον πόλει |customary, ἐτίθεμεν.
|legal, natural

Well, and may we not further say that our guardians are the best of our citizens?

By far the best.

And will not their wives be the best women?

Yes, by far the best.

And can there be anything better for the interests of the State than that the men and women of a State should be as good as possible?

There can be nothing better.

And this is what the arts of music and gymnastic, when present in such manner as we have described, will accomplish?

Certainly.

Then we have made an enactment not only possible but in the highest degree beneficial to the State?

True.

*vocabulary***αἰσχρός** shameful**ἀμφιάζω** put clothes on someone

~ambient

ἀποδύω strip off, dump**ἀρετή** goodness, excellence**ἀσθένεια** weakness**ἀτελής** incomplete, endless; invalid, for free**βέλτιστος** best, noblest**γελᾶω** laugh, smile, laugh at**γέλοιος** laughable; joking**γυμνάζω** exercise, do training**γυμνός** naked, unarmed**γυναικεῖος** of women ~queen**διαφεύγω** escape, survive**δρέπω** (mid) pick, pluck ~tear**έλαφρός** nimble, light on one's feet;

light, bearable ~elevator

ἐπιτηδεύω practice, pursue**ἱμάτιον** toga, cloth**κατακλύζω** flood ~cataclysm**κοινός** communal, ordinary**κοινωνέω** associate with**κύμα** -τος (n, 3) wave; embryo

~accumulate

παντάπασιν altogether; yes, certainly**πη** somewhere, somehow**σοφία** skill; wisdom ~sophistry**τοῖνον** well, then**φυλακή** guard, prison, watch

~phylactery

φυλακός guard; sentry**φύλαξ** -χος (m) guard; sentry

~phylactery

ὠφέλιμος helping, useful

Οὕτως.

Ἀποδυτέον δὴ ταῖς τῶν φυλάκων γυναιξίν, ἐπεὶπερ ἀρετὴν ἀντὶ ἱματίων ἀμφιέσονται, καὶ κοινωνητέον πολέμου τε καὶ τῆς ἄλλης φυλακῆς τῆς περὶ τὴν πόλιν, καὶ οὐκ ἄλλα πρακτέον· τούτων δ' αὐτῶν τὰ ἐλαφρότερα ταῖς γυναιξίν ἢ τοῖς ἀνδράσι δοτέον διὰ τὴν τοῦ γένους ἀσθένειαν. ὁ δὲ γελῶν ἀνὴρ ἐπὶ γυμναῖς γυναιξί, τοῦ βελτίστου ἔνεκα γυμναζομέναις, ἀτελῇ τοῦ γελοίου σοφίας δρέπων καρπὸν, οὐδὲν οἶδεν, ὥς ἔοικεν, ἐφ' ᾧ γελαῖ οὐδ' ὅτι πράττει· κάλλιστα γὰρ δὴ τοῦτο καὶ λέγεται καὶ λελέξεται, ὅτι τὸ μὲν ὠφέλιμον καλόν, τὸ δὲ βλαβερόν αἰσχρόν.

Παντάπασι μὲν οὖν.

Τοῦτο μὲν τοίνυν ἐν ὥσπερ κῦμα φῶμεν διαφεύγειν τοῦ γυναικείου πέρι νόμου λέγοντες, ὥστε μὴ παντάπασι κατακλυσθῆναι τιθέντας ὥς δεῖ κοινῇ πάντα ἐπιτηδεύειν τοὺς τε φύλακας ἡμῖν καὶ τὰς φυλακίδας, ἀλλὰ πη

Οὕτως.

|strip off, dump^δ; ταῖς τῶν φυλάκων γυναιξίν, ἐπεὶπερ |excellence

ἀντὶ |toga, |put clothes on, καὶ |associate with πολέμου τε
|cloth |someone

καὶ τῆς ἄλλης |guard, τῆς περὶ τὴν πόλιν, καὶ οὐκ
|prison,
ἄλλα πρακτέον· |watch
τούτων δ' αὐτῶν τὰ |light in weight αἰς

γυναιξίν ἢ τοῖς ἀνδράσι δοτέον διὰ τὴν τοῦ γένους

|weakness . . . ὁ δὲ γελῶν ἀνὴρ ἐπὶ |naked, γυναιξί, τοῦ
|unarmed

|best, ἕνεκα |exercise, do train-, |incomplete, |laughable; ὡφίας
|noblest |ing |endless; |joking

(mid) pick, pluck' , οὐδὲν οἶδεν, ὡς εἰκομέν, ἐφ' ᾧ |invalid, for
|free |laugh, ἢ δ'
|smile

ὅτι πράττει· κάλλιστα γὰρ δὴ τοῦτο καὶ λέγεται καὶ

λελέξεται, ὅτι τὸ μὲν |helping, καλόν, τὸ δὲ βλαβερόν
|useful

|shameful .

|altogether; μὲν οὖν.
|yes, certainly

Τοῦτο μὲν |well, then ὥσπερ |wave; , ὥμειν |escape, τοῦ
|embryo |survive

|of women περί νόμου λέγοντες, ὥστε μὴ |altogether;
|yes, certainly

|flood τιθέντας ὡς δεῖ κοινῇ πάντα |practice,
|pursue

τούς τε |guard; ἡμῖν καὶ τὰς φυλακίδας, ἀλλά πη
|sentry

Then let the wives of our guardians strip, for their virtue will be their robe, and let them share in the toils of war and the defence of their country; only in the distribution of labours the lighter are to be assigned to the women, who are the weaker natures, but in other respects their duties are to be the same. And as for the man who laughs at naked women exercising their bodies from the best of motives, in his laughter he is plucking 'A fruit of unripe wisdom,'

And he himself is ignorant of what he is laughing at, or what he is about;—for that is, and ever will be, the best of sayings, That the useful is the noble and the hurtful is the base.

Very true.

Here, then, is one difficulty in our law about women, which we may say that we have now escaped; the wave has not swallowed us up alive for enacting that the guardians of either sex should have all their pursuits in common; to the utility and also to the

*vocabulary***ἀπιστία** disbelief, distrust**γονεύς** -ος (m) parent**διαφεύγω** escape, survive**ἐκγονος** offspring, descendant ~genus**κοινός** communal, ordinary**κύμα** -τος (n, 3) wave; embryo

~accumulate

ὁμολογέω agree with/to**συνοικέω** live together**ὠφέλιμος** helping, useful

τὸν λόγον αὐτὸν αὐτῷ ὁμολογεῖσθαι ὡς δυνατά τε καὶ ὠφέλιμα λέγει;

Καὶ μάλα, ἔφη, οὐ σμικρὸν κῦμα διαφεύγεις.

Φήσεις γε, ἦν δ' ἐγώ, οὐ μέγα αὐτὸ εἶναι, ὅταν τὸ μετὰ τοῦτο ἴδῃς.

Λέγε δή, ἴδω, ἔφη.

Τούτῳ, ἦν δ' ἐγώ, ἔπεται νόμος καὶ τοῖς ἔμπροσθεν τοῖς ἄλλοις, ὡς ἐγῶμαι, ὅδε.

Τίς;

Τὰς γυναῖκας ταύτας τῶν ἀνδρῶν τούτων πάντων πάσας εἶναι κοινάς, ἰδίᾳ δὲ μηδενὶ μηδεμίαν συνοικεῖν· καὶ τοὺς παῖδας αὐτῶν κοινούς, καὶ μήτε γονέα ἔκγονον εἰδέναι τὸν αὐτοῦ μήτε παῖδα γονέα.

Πολύ, ἔφη, τοῦτο ἐκείνου μείζον πρὸς ἀπιστίαν καὶ τοῦ δυνατοῦ πέρι καὶ τοῦ ὠφελίμου.

Οὐκ οἶμαι, ἦν δ' ἐγώ, περὶ γε τοῦ ὠφελίμου

τὸν λόγον αὐτὸν αὐτῷ |agree with/to ὥς δυνατά τε καὶ

|helping, λέγει;
|useful

Καὶ μάλα, ἔφη, οὐ σμικρὸν |wave; |escape,
|embryo|survive

Φήσεις γε, ἦν δ' ἐγώ, οὐ μέγα αὐτὸ εἶναι, ὅταν τὸ μετὰ
τοῦτο ἴδῃς.

Λέγε δή, ἴδω, ἔφη.

Τούτῳ, ἦν δ' ἐγώ, ἔπεται νόμος καὶ τοῖς ἔμπροσθεν τοῖς
ἄλλοις, ὥς ἐγῶμαι, ὅδε.

Τίς;

Τὰς γυναῖκας ταύτας τῶν ἀνδρῶν τούτων πάντων πάσας
εἶναι |communal, ἅ δὲ μηδενὶ μηδεμίαν |live together :αὶ τοὺς
|ordinary
παῖδας αὖ |communal, αὶ μήτε |parent |offspring εἰδέναι τὸν
|ordinary
αὐτοῦ μήτε παῖδα |parent .

Πολύ, ἔφη, τοῦτο ἐκείνου μεῖζον πρὸς |disbelief, καὶ τοῦ
|distrust

δυνατοῦ πέρι καὶ τοῦ |helping,
|useful

Οὐκ οἶμαι, ἦν δ' ἐγώ, περὶ γε τοῦ |helping,
|useful

possibility of this arrangement the consistency of the argument with itself bears witness.

Yes, that was a mighty wave which you have escaped.

Yes, I said, but a greater is coming; you will not think much of this when you see the next.

Go on; let me see.

The law, I said, which is the sequel of this and of all that has preceded, is to the following effect,—’ that the wives of our guardians are to be common, and their children are to be common, and no parent is to know his own child, nor any child his parent.’

Yes, he said, that is a much greater wave than the other; and the possibility as well as the utility of such a law are far more questionable.

I do not think, I said,

vocabulary

ἀεργός lazy ~ergonomics
ἀμφισβητέω dispute
ἀμφισβήτησις -τος (f) dispute, controversy
ἀποδιδράσκω escape
ἀργός glistening, swift
διάνοια a thought; intelligence
διατάσσω arrange, array
εἴπερ if indeed
εἴωθα be accustomed, in the habit

ἐξευρίσκω find; discover ~eureka
ἐορτάζω celebrate
ἐπιθυμέω (ὄ) wish, covet
ἐστιάω give a feast
κάμνω toil, be tired, acquire by toil; be troubled; be sick
κοινός communal, ordinary
πείρω pierce, run through ~pierce
τοσόσδε this much
χαρίζομαι gratify ~charisma
ὠφέλιμος helping, useful

ἀμφισβητεῖσθαι ἄν, ὥς οὐ μέγιστον ἀγαθὸν κοινὰς μὲν τὰς γυναῖκας εἶναι, κοινούς δὲ τοὺς παῖδας, εἴπερ οἶόν τε· ἀλλ' οἶμαι περὶ τοῦ εἰ δυνατὸν ἢ μὴ πλείστην ἂν ἀμφισβήτησιν γενέσθαι.

Περὶ ἀμφοτέρων, ἡ δ' ὅς, εὖ μάλ' ἂν ἀμφισβητηθεῖη.

Λέγεις, ἡν δ' ἐγώ, λόγων σύστασιν· ἐγὼ δ' ὥμην ἔκ γε τοῦ ἐτέρου ἀποδράσεσθαι, εἴ σοι δόξειεν ὠφέλιμον εἶναι, λοιπὸν δὲ δὴ μοι ἔσεσθαι περὶ τοῦ δυνατοῦ καὶ μὴ.

Ἄλλ' οὐκ ἔλαθες, ἡ δ' ὅς, ἀποδιδράσκων, ἀλλ' ἀμφοτέρων πέρι δίδου λόγον.

Ὑφεκτέον, ἡν δ' ἐγώ, δίκην. τοσόνδε μέντοι χάρισαί μοι· ἔασόν με ἐορτάσαι, ὥσπερ οἱ ἀργοὶ τὴν διάνοιαν εἰώθασιν ἐστιᾶσθαι ὑφ' ἑαυτῶν, ὅταν μόνοι πορεύωνται. καὶ γὰρ οἱ τοιοῦτοί που, πρὶν ἐξευρεῖν τίνα τρόπον ἔσται τι ὧν ἐπιθυμοῦσι, τοῦτο παρέντες, ἵνα μὴ κάμνωσι βουλευόμενοι περὶ τοῦ δυνατοῦ καὶ μὴ, θέντες ὥς ὑπάρχον εἶναι ὃ βούλονται, ἤδη τὰ λοιπὰ διατάττουσιν

|dispute ἄν, ὥς οὐ μέγιστον ἀγαθὸν |communal, τὰς
ordinary
γυναικας εἶναι, |communal, τοὺς παῖδας, |if indeed ἔν τε· ἀλλ'
ordinary
οἶμαι περὶ τοῦ εἰ δυνατὸν ἢ μὴ πλείστην ἂν |dispute,
|controversy
γενέσθαι.

Περὶ ἀμφοτέρων, ἦ δ' ὅς, εὖ μάλ' ἂν |dispute

Λέγεις, ἦν δ' ἐγώ, λόγων σύστασιν· ἐγὼ δ' ὥμην ἔκ γε
τοῦ ἐτέρου |escape , εἴ σοι δόξειεν |helping, εἶναι,
|useful
λοιπὸν δὲ δὴ μοι ἔσεσθαι περὶ τοῦ δυνατοῦ καὶ μῆ.

Ἄλλ' οὐκ ἔλαθες, ἦ δ' ὅς, |escape , ἀλλ' ἀμφοτέρων
πέρι δίδου λόγον.

Ὑφεκτέον, ἦν δ' ἐγώ, δίκην. |this much, ἔντοι |gratify μοι·
ἔασόν με |celebrate , ὥσπερ οἱ ἀργοὶ τὴν |a thought; |be accustomed, in the
intelli- |habit
|give a feast ὑφ' ἑαυτῶν, ὅταν μόνοι πορεύονται. καὶ γὰρ
|gence
οἱ τοιοῦτοί που, πρὶν |find; τίνα τρόπον ἔσται τι ὦν
|discover
|wish, covet , τοῦτο |pierce , ἵνα μὴ |toil, acquire, |be tired
|be tired
περὶ τοῦ δυνατοῦ καὶ μῆ, θέντες ὥς ὑπάρχον εἶναι ὃ
βούλονται, ἥδη τὰ λοιπὰ |arrange, array

that there can be any dispute about the very great utility of having wives and children in common; the possibility is quite another matter, and will be very much disputed.

I think that a good many doubts may be raised about both.

You imply that the two questions must be combined, I replied. Now I meant that you should admit the utility; and in this way, as I thought, I should escape from one of them, and then there would remain only the possibility.

But that little attempt is detected, and therefore you will please to give a defence of both.

Well, I said, I submit to my fate. Yet grant me a little favour: let me feast my mind with the dream as day dreamers are in the habit of feasting themselves when they are walking alone; for before they have discovered any means of effecting their wishes—that is a matter which never troubles them—they would rather not tire themselves by thinking about possibilities; but assuming that what they desire is already granted to them, they proceed with their plan, and delight in detailing what they mean to do when their wish has come true—that is a way

*vocabulary***ἀεργός** lazy ~ergonomics**ἀναβάλλω** delay; lift up ~ballistic**ἀργός** glistening, swift**διατάσσω** arrange, array**διέξειμι** pass through; recount ~ion**δράω** do, accomplish**εἰχός** likely**εἵπερ** if indeed**ἐπιθυμέω** (ὄ) wish, covet**ἐπίκουρος** ally ~cereal**ἐπισκέπτομαι** look upon, inspect**ἐπισκοπέω** look upon, inspect**ἐπιτάσσω** enjoin; place near**ἐπιτρέπω** entrust, decide, allow

~trophy

μιμέομαι (ἶ) imitate, represent**νομοθέτης** -ου (m, 1) lawgiver**παρίημι** dangle; pass over, allow ~jet**σκέπτομαι** look, look at, watch

~skeptic

σκοπᾶω watch, observe**σκοπέω** behold, consider**σύμφορος** accompanying; suitable**τοίνυν** well, then**φύλαξ** -χος (m) guard; sentry

~phylactery

καὶ χαίρουσιν διεξιόντες οἷα δράσουσι γενομένου, ἀργὸν καὶ ἄλλως ψυχὴν ἔτι ἀργότεραν ποιοῦντες. ἤδη οὖν καὶ αὐτὸς μαλθακίζομαι, καὶ ἐκεῖνα μὲν ἐπιθυμῶ ἀναβαλέσθαι καὶ ὕστερον ἐπισκέψασθαι, ἥ δυνατά, νῦν δὲ ὡς δυνατῶν ὄντων θεὸς σκέψομαι, ἂν μοι παριῆς, πῶς διατάξουσιν αὐτὰ οἱ ἄρχοντες γιγνόμενα, καὶ ὅτι πάντων συμφορώτατ' ἂν εἴη πραχθέντα τῇ τε πόλει καὶ τοῖς φύλαξιν. ταῦτα πειράσομαί σοι πρότερα συνδιασκοπεῖσθαι, ὕστερα δ' ἐκεῖνα, εἴπερ παριεῖς.

Ἄλλὰ παρήμι, ἔφη, καὶ σκόπει.

Οἶμαι τοίνυν, ἦν δ' ἐγώ, εἴπερ ἔσονται οἱ ἄρχοντες ἄξιοι τούτου τοῦ ὀνόματος, οἳ τε τούτοις ἐπίκουροι κατὰ ταυτά, τοὺς μὲν ἐθελήσειν ποιεῖν τὰ ἐπιταττόμενα, τοὺς δὲ ἐπιτάξειν, τὰ μὲν αὐτοὺς πειθομένους τοῖς νόμοις, τὰ δὲ καὶ μιμουμένους, ὅσα ἂν ἐκείνοις ἐπιτρέψωμεν.

Εἰκός, ἔφη.

Σὺ μὲν τοίνυν, ἦν δ' ἐγώ, ὁ νομοθέτης αὐτοῖς, ὥσπερ

καὶ χαίρουσιν |pass through; ^τ |do, accomplish μένου, ἀργὸν
 recount
 καὶ ἄλλως ψυχὴν ἔτι ἀργότεραν ποιοῦντες. ἤδη
 οὖν καὶ αὐτὸς μαλθακίζομαι, καὶ ἐκεῖνα μὲν |wish,
 covet
 |delay; sing καὶ ὕστερον ἐπισκέψασθαι, ἥ δυνατά, νῦν
 δὲ ὡς δυνατῶν ὄντων θεῖς |look, look at, watch |dangle; pass
 over, allow
 πῶς |arrange, array αὐτὰ οἱ ἄρχοντες γιγνόμενα, καὶ ὅτι
 πάντων |accompanying; ἂν εἴη πραχθέντα τῇ τε πόλει
 |suitable
 καὶ τοῖς |guard; ταῦτα πειράσομαί σοι πρότερα
 |sentry
 συνδιασκοπεῖσθαι, ὕστερα δ' ἐκεῖνα, |if indeed ριεῖς.

Ἄλλὰ |dangle; pass' η, καὶ σκόπει.
 |over, allow

Οἶμαι |well, then, ^τ δ' ἐγώ, |if indeed νται οἱ ἄρχοντες ἄξιοι
 τούτου τοῦ ὀνόματος, οἳ τε τούτοις |ally κατὰ ταῦτά,
 τοὺς μὲν ἐβελήσειν ποιεῖν τὰ |enjoin; place, τοὺς δὲ
 |near
 |enjoin; , τὰ μὲν αὐτοὺς πειθομένους τοῖς νόμοις, τὰ δὲ
 |place near
 καὶ |imitate, , ὅσα ἂν ἐκείνοις |entrust, decide.
 |represent allow

|likely , ἔφη.

Σὺ μὲν |well, then, ^τ δ' ἐγώ, ὁ |lawgiver αὐτοῖς, ὥσπερ

which they have of not doing much good to a capacity which was never good for much. Now I myself am beginning to lose heart, and I should like, with your permission, to pass over the question of possibility at present. Assuming therefore the possibility of the proposal, I shall now proceed to enquire how the rulers will carry out these arrangements, and I shall demonstrate that our plan, if executed, will be of the greatest benefit to the State and to the guardians. First of all, then, if you have no objection, I will endeavour with your help to consider the advantages of the measure; and hereafter the question of possibility.

I have no objection; proceed.

First, I think that if our rulers and their auxiliaries are to be worthy of the name which they bear, there must be willingness to obey in the one and the power of command in the other; the guardians must themselves obey the laws, and they must also imitate the spirit of them in any details which are entrusted to their care.

That is right, he said.

You, I said, who are their legislator, having selected the men, will

*vocabulary***ἀναγκαῖος** coerced, coercing, slavery**ἀναμείγνυμι** (ῶ) mix with, join**ἄτακτος** disorderly**ἅτε** as if; since**γάμος** wedding, sex ~bigamy**γυμνάσιον** exercise; school**δῆλος** visible, conspicuous**δριμύς** (ι) sharp, piercing, bitter**ἐκλέγω** pick, single out**ἔλκω** drag, pull, hoist; rape**ἔρωτικός** amorous**εὐδαίμων** blessed with a good genius**κινδυνεύω** encounter danger; (+inf)

there is a danger that

κοινός communal, ordinary**κτάομαι** acquire, possess**ὁμός** same ~homoerotic**ὁμοῦ** together**ὁμόω** unite ~homoerotic**παντάπασιν** altogether; yes, certainly**συσσίτιον** (ιι) dining commons**τροφή** food, upkeep ~atrophy**ὠφέλιμος** helping, useful

τοὺς ἄνδρας ἐξέλεξας, οὕτω καὶ τὰς γυναῖκας ἐκλέξας
 παραδώσεις καθ' ὅσον οἶόν τε ὁμοφυεῖς· οἱ δέ, ἅτε
 οἰκίας τε καὶ συσσίτια κοινὰ ἔχοντες, ἰδίᾳ δὲ οὐδενὸς
 οὐδὲν τοιοῦτον κεκτημένον, ὁμοῦ δὴ ἔσονται, ὁμοῦ δὲ
 ἀναμεμειγμένων καὶ ἐν γυμνασίοις καὶ ἐν τῇ ἄλλῃ τροφῇ
 ὑπ' ἀνάγκης οἶμαι τῆς ἐμφύτου ἄζονται πρὸς τὴν ἀλλήλων
 μεῖζιν. ἢ οὐκ ἀναγκαῖά σοι δοκῶ λέγειν;

Οὐ γεωμετρικαῖς γε, ἦ δ' ὅς, ἀλλ' ἐρωτικάις ἀνάγκαις, αἱ
 κινδυνεύουσιν ἐκείνων δριμύτεραι εἶναι πρὸς τὸ πείθειν τε
 καὶ ἔλκειν τὸν πολὺν λεών.

Καὶ μάλα, εἶπον. ἀλλὰ μετὰ δὴ ταῦτα, ὦ Γλαύκων,
 ἀτάκτως μὲν μείγνυσθαι ἀλλήλοισι ἢ ἄλλο ὅτιοῦν ποιεῖν
 οὔτε ὅσιον ἐν εὐδαιμόνων πόλει οὔτ' ἐάσουσιν οἱ ἄρχοντες.

Οὐ γὰρ δίκαιον, ἔφη.

Δῆλον δὴ ὅτι γάμους τὸ μετὰ τοῦτο ποιήσομεν ἱεροὺς εἰς
 δύναμιν ὅτι μάλιστα· εἶεν δ' ἂν ἱεροὶ οἱ ὠφελιμώτατοι.

Παντάπασι

μὲν

οὖν.

τοὺς ἄνδρας |pick, single out, οὕτω καὶ τὰς γυναῖκας |pick, single out
 παραδώσεις καθ' ὅσον οἶόν τε ὁμοφυεῖς· οἱ δέ, |as if; since

οἰκίας τε καὶ |dining commons |communal, ordinary, ἄλλοις, ἰδίᾳ δὲ οὐδενὸς
 οὐδὲν τοιοῦτον |acquire, ὁμοῦ δὴ ἔσονται, ὁμοῦ δὲ

|mix with, join καὶ ἐν |exercise; school καὶ ἐν τῇ ἄλλῃ |food, upkeep
 ὑπ' ἀνάγκης οἶμαι τῆς ἐμφύτου ἄξονται πρὸς τὴν ἀλλήλων
 μεῖζιν. ἣ οὐκ ἀναγκαῖά σοι δοκῶ λέγειν;

Οὐ γεωμετρικαῖς γε, ἣ δ' ὅς, ἀλλ' |amorous ἀνάγκαις, αἱ

|encounter danger; (+inf) |sharp, pierc- εἶναι πρὸς τὸ πείθειν τε
 |there is a danger that |ing, bitter
 καὶ |drag, pull, πολὺν λεών.
 |hoist; rape

Καὶ μάλα, εἶπον. ἀλλὰ μετὰ δὴ ταῦτα, ὦ Γλαύκων,

|disorderly μὲν μείγνυσθαι ἀλλήλοις ἢ ἄλλο ὅτιοῦν ποιεῖν

οὔτε ὅσιον ἐν |blessed with a τόλει οὔτ' ἐάσουσιν οἱ ἄρχοντες.
 |good genius

Οὐ γὰρ δίκαιον, ἔφη.

|visible, ἐν τῇ |wedding, sex, ἐπὶ τοῦτο ποιήσομεν ἱεροὺς εἰς
 |conspicuous

δύναμιν ὅτι μάλιστα· εἶεν δ' ἂν ἱεροὶ οἱ |helping, useful

|altogether;
 |yes, certainly

μὲν

οὔν.

now select the women and give them to them;—they must be as far as possible of like natures with them; and they must live in common houses and meet at common meals. None of them will have anything specially his or her own; they will be together, and will be brought up together, and will associate at gymnastic exercises. And so they will be drawn by a necessity of their natures to have intercourse with each other—necessity is not too strong a word, I think?

Yes, he said;—necessity, not geometrical, but another sort of necessity which lovers know, and which is far more convincing and constraining to the mass of mankind.

True, I said; and this, Glaucon, like all the rest, must proceed after an orderly fashion; in a city of the blessed, licentiousness is an unholy thing which the rulers will forbid.

Yes, he said, and it ought not to be permitted.

Then clearly the next thing will be to make matrimony sacred in the highest degree, and what is most beneficial will be deemed sacred?

Exactly.

And

vocabulary

ἀκμάζω be in top form, flourish
γάμος wedding, sex ~bigamy
γενναῖος noble, sincere ~genesis
καίπερ even if
ὄρνις -θος (ī, f) bird ~ornithology
ποῖος what kind

πότερος which, whichever of two
προθυμέομαι (ῶ) be eager
προσέχω direct to; think about
συχνός long; many; extensive
χείρων worse, more base, inferior,
 weaker
ὠφέλιμος helping, useful

Πῶς οὖν δὴ ὠφελιμώτατοι ἔσονται; τόδε μοι λέγε, ὦ
 Γλαύκων· ὁρῶ γάρ σου ἐν τῇ οἰκίᾳ καὶ κύνας θηρευτικούς
 καὶ τῶν γενναίων ὀρνίθων μάλα συχνούς· ἄρ' οὖν, ὦ
 πρὸς Διός, προσέσχηκάς τι τοῖς τούτων γάμοις τε καὶ
 παιδοποιία;

Τὸ ποῖον; ἔφη.

Πρῶτον μὲν αὐτῶν τούτων, καίπερ ὄντων γενναίων, ἄρ'
 οὐκ εἰσὶ τινες καὶ γίγνονται ἄριστοι;

Εἰσίν.

Πότερον οὖν ἐξ ἀπάντων ὁμοίως γεννᾶς, ἢ προθυμῇ ὅτι
 μάλιστα ἐκ τῶν ἀρίστων;

Ἐκ τῶν ἀρίστων.

Τί δ'; ἐκ τῶν νεωτάτων ἢ ἐκ τῶν γεραιτάτων ἢ ἐξ
 ἀκμαζόντων ὅτι μάλιστα;

Ἐξ ἀκμαζόντων.

Καὶ ἂν μὴ οὕτω γεννᾶται, πολὺ σοι ἡγῆ χειρόν ἔσεσθαι τό

Πῶς οὖν δὴ |helping, useful ἔσονται; τόδε μοι λέγε, ὦ
 Γλαύκων· ὁρῶ γάρ σου ἐν τῇ οἰκίᾳ καὶ κύνας θηρευτικούς
 καὶ τῶν |noble, |bird μάλα |long; many; ῥ' οὖν, ὦ
 |sincere |extensive
 πρὸς Διός, |direct to; think τι τοῖς τούτων |wedding, sex αἰ
 |about
 παιδοποιίᾳ;

Τὸ |what kind' ἵ.

Πρῶτον μὲν αὐτῶν τούτων, |even if ὄντων |noble, , ἂρ'
 |sincere
 οὐκ εἰσὶ τινες καὶ γίνονται ἄριστοι;

Εἰσίν.

|which, οὖν ἐξ ἀπάντων ὁμοίως γεννᾶς, ἢ |be eager ὅτι
 |whichever
 μάλιστα ἐκ τῶν ἀρίστων;

Ἐκ τῶν ἀρίστων.

Τί δ'; ἐκ τῶν νεωτάτων ἢ ἐκ τῶν γεραιτάτων ἢ ἐξ
 |be in top form, ὅτι μάλιστα;
 |flourish

Ἐξ |be in top form,
 |flourish

Καὶ ἂν μὴ οὕτω γεννᾶται, πολὺ σοι ἡγγῇ |worse, more base ὁ

how can marriages be made most beneficial?—that is a question which I put to you, because I see in your house dogs for hunting, and of the nobler sort of birds not a few. Now, I beseech you, do tell me, have you ever attended to their pairing and breeding?

In what particulars?

Why, in the first place, although they are all of a good sort, are not some better than others?

True.

And do you breed from them all indifferently, or do you take care to breed from the best only?

From the best.

And do you take the oldest or the youngest, or only those of ripe age?

I choose only those of ripe age.

And if care was

*vocabulary***ἄκρον** crest, extremity ~acute**ἄκρος** at the edge, extreme ~acute**ἀνδρεῖος** of a man, manly**ἀπάτη** trick, fraud, deceit

~apatosaurus

ἄτοπος strange, unnatural, disgusting**δίαιτα** way of life; home; arbitration**εἴπερ** if indeed**ἐξαρκέω** be enough; be satisfied**ζῶον** being, animal; picture**ἱατρός** (ἄ) physician**ὄρνις** -θος (ī, f) bird ~ornithology**πη** somewhere, somehow**συχνός** long; many; extensive**σφόδρα** very much**ὑπακούω** listen, reply ~acoustic**φαρμακεύς** -ος (m) poisoner, sorcerer**φάρμακον** drug, potion ~pharmacy**φαῦλος** trifling**ψεῦδεις** -εως (m) a lie ~pseudo-**ψεῦδος** -ους (n, 3) a lie ~pseudo-**ψεύδω** be false, deceive; (mid) to lie

~pseudo-

ὡσαύτως in the same way

τε τῶν ὀρνίθων καὶ τὸ τῶν κυνῶν γένος;

Ἐγώ, ἔφη.

Τί δὲ ἵππων οἶει, ἦν δ' ἐγώ, καὶ τῶν ἄλλων ζώων; ἡ ἄλλη
πη ἔχει;

Ἀτοπον μεντᾶν, ἦ δ' ὅς, εἴη.

Βαβαί, ἦν δ' ἐγώ, ὦ φίλε ἐταῖρε, ὥς ἄρα σφόδρα ἡμῖν
δεῖ ἄκρων εἶναι τῶν ἀρχόντων, εἵπερ καὶ περὶ τὸ τῶν
ἀνθρώπων γένος ὡσαύτως ἔχει.

Ἀλλὰ μὲν δὴ ἔχει, ἔφη· ἀλλὰ τί δὴ;

Ὅτι ἀνάγκη αὐτοῖς, ἦν δ' ἐγώ, φαρμάκοις πολλοῖς
χρηῆσθαι. ἰατρὸν δέ που μὴ δεομένοις μὲν σώμασι
φαρμάκων, ἀλλὰ διαίτη ἐθελόντων ὑπακούειν, καὶ
φαιλότερον ἐξαρκεῖν ἡγούμεθα εἶναι· ὅταν δὲ δὴ καὶ
φαρμακεύειν δέη, ἴσμεν ὅτι ἀνδρειοτέρου δεῖ τοῦ ἱατροῦ.

Ἀληθῆ· ἀλλὰ πρὸς τί λέγεις;

Πρὸς τόδε, ἦν δ' ἐγώ· συχνῶ τῷ ψεύδει καὶ τῇ ἀπάτῃ

τε τῶν |bird καὶ τὸ τῶν κυνῶν γένος;

Ἐγώ, ἔφη.

Τί δὲ ἵππων οἶει, ἦν δ' ἐγώ, καὶ τῶν ἄλλων ζώων; ἦ ἄλλη
πη ἔχειν;

|strange, unnatural, disgusting, ἦ δ' ὅς, εἴη.

Βαβαί, ἦν δ' ἐγώ, ὦ φίλε ἐταῖρε, ὥς ἄρα |very much ἡμῖν
δεῖ ἄκρων εἶναι τῶν ἀρχόντων, |if indeed ἢ περὶ τὸ τῶν
ἀνθρώπων γένος |in the same way.

Ἀλλὰ μὲν δὴ ἔχει, ἔφη· ἀλλὰ τί δή;

Ὅτι ἀνάγκη αὐτοῖς, ἦν δ' ἐγώ, φαρμάκοις πολλοῖς
χρησθαι. |physician ἵε που μὴ δεομένοις μὲν σώμασι

φαρμάκων, ἀλλὰ |way of life; home; arbitration, καὶ

|trifling |be enough; ἡγούμεθα εἶναι· ὅταν δὲ δὴ καὶ
|be satisfied

φαρμακεύειν δέη, ἴσμεν ὅτι |of a man, manly ἢ τοῦ |physician

Ἀληθῆ· ἀλλὰ πρὸς τί λέγεις;

Πρὸς τόδε, ἦν δ' ἐγώ· |long; many; |trick, |fraud
|extensive

not taken in the breeding, your dogs and birds would greatly deteriorate?

Certainly.

And the same of horses and animals in general?

Undoubtedly.

Good heavens! my dear friend, I said, what consummate skill will our rulers need if the same principle holds of the human species!

Certainly, the same principle holds; but why does this involve any particular skill?

Because, I said, our rulers will often have to practise upon the body corporate with medicines. Now you know that when patients do not require medicines, but have only to be put under a regimen, the inferior sort of practitioner is deemed to be good enough; but when medicine has to be given, then the doctor should be more of a man.

That is quite true, he said; but to what are you alluding?

I mean, I replied, that our rulers will find a considerable dose of falsehood and deceit

*vocabulary***ἀγέλη** herd ~demagogue**ἄκρος** at the edge, extreme ~acute**γάμος** wedding, sex ~bigamy**εἶδος** -ους (n, 3) appearance, form
~oid**ἐκγονος** offspring, descendant ~genus**ἐλάχιστος** smallest, shortest, fewest**ἐορτή** holiday, feast**κινδυνεύω** encounter danger; (+inf)
there is a danger that**νομοθετέω** make laws**ὁμολογέω** agree with/to**ὀρθός** upright, straight; correct, just
~orthogonal**ὀρθόω** stand up**οὐκοῦν** not so?; and so**ποίμνιον** flock**συγγίγνομαι** associate with, meet, have
sex ~genus**συνάγω** assemble; join in battle
~demagogue**τοίνυν** well, then**φάρμακον** drug, potion ~pharmacy**φαῦλος** trifling**φυλακός** guard; sentry**φύλαξ** -χος (m) guard; sentry
~phylactery**χρήσιμος** useful**ὠφέλεια** -ίας profit

κινδυνεύει ἡμῖν δεήσειν χρῆσθαι τοὺς ἄρχοντας ἐπ' ὠφελίᾳ τῶν ἀρχομένων. ἔφαμεν δέ που ἐν φαρμάκου εἶδει πάντα τὰ τοιαῦτα χρήσιμα εἶναι.

Καὶ ὀρθῶς γε, ἔφη.

Ἐν τοῖς γάμοις τοίνυν καὶ παιδοποιαῖς ἔοικε τὸ ὀρθὸν τοῦτο γίνεσθαι οὐκ ἐλάχιστον.

Πῶς δῆ;

Δεῖ μὲν, εἶπον, ἐκ τῶν ὁμολογημένων τοὺς ἀρίστους ταῖς ἀρίσταις συγγίνεσθαι ὥς πλειστάκις, τοὺς δὲ φαυλοτάτους ταῖς φαυλοτάταις τὸναντίον, καὶ τῶν μὲν τὰ ἔκγονα τρέφειν, τῶν δὲ μή, εἰ μέλλει τὸ ποίμνιον ὅτι ἀκρότατον εἶναι, καὶ ταῦτα πάντα γιγνόμενα λανθάνειν πλὴν αὐτοὺς τοὺς ἄρχοντας, εἰ αὖ ἡ ἀγέλη τῶν φυλάκων ὅτι μάλιστα ἀστασίαστος ἔσται.

Ὅρθότατα, ἔφη.

Οὐκοῦν δὴ ἑορταί τινες νομοθετηταί ἐν αἷς συνάξομεν

|encounter danger; (+inf) χρήσθαι τοὺς ἄρχοντας ἐπ' |profit
|there is a danger that

τῶν ἀρχομένων. ἔφαμεν δέ που ἐν φαρμάκου |form πάντα

τὰ τοιαῦτα |useful εἶναι.

Καὶ ὀρθῶς γε, ἔφη.

Ἐν τοῖς |wedding, |well, then καὶ παιδοποιῆαις ἔοικε τὸ |upright, straight;
|sex |correct, just

τοῦτο γίνεσθαι οὐκ |smallest, short-
|est, fewest

Πῶς δῆ;

Δεῖ μὲν, εἶπον, ἐκ τῶν |agree with/to τοὺς ἀρίστους

ταῖς ἀρίσταις |associate with, ὥς πλειστάκις, τοὺς δὲ
|meet, have sex

|trifling ταῖς |trifling τούναντίον, καὶ τῶν μὲν

τὰ |offspring ῥέφειν, τῶν δὲ μή, εἰ μέλλει τὸ |flock ὅτι

|at the edge, extreme καὶ ταῦτα πάντα γιγνόμενα λανθάνειν

πλὴν αὐτοὺς τοὺς ἄρχοντας, εἰ αὖ ἡ |herd τῶν φυλάκων

ὅτι μάλιστα ἀστασίαστος ἔσται.

|upright, straight;
|correct, just

|not so?; and |holiday, γινεσθαι |make laws ἐν αἷς |join
|so |feast

necessary for the good of their subjects: we were saying that the use of all these things regarded as medicines might be of advantage.

And we were very right.

And this lawful use of them seems likely to be often needed in the regulations of marriages and births.

How so?

Why, I said, the principle has been already laid down that the best of either sex should be united with the best as often, and the inferior with the inferior, as seldom as possible; and that they should rear the offspring of the one sort of union, but not of the other, if the flock is to be maintained in first-rate condition. Now these goings on must be a secret which the rulers only know, or there will be a further danger of our herd, as the guardians may be termed, breaking out into rebellion.

Very true.

Had we not better appoint certain festivals at

*vocabulary***ἄθλον** ἀέθλου prize ~athlete**αἰτιάομαι** blame ~etiology**ἄλλοθι** elsewhere, abroad**ἀριθμός** number**γάμος** wedding, sex ~bigamy**διασώζω** preserve through**ἐξουσία** authority, office**θυσία** sacrifice**κλήρος** lot; farm, inheritance; clergy

~clergy

νόσος (f) plague, pestilence ~noisome**νύμφα** nymph; bride**νυμφίος** bridegroom**ὀρθός** upright, straight; correct, just
~orthogonal**ὀρθόω** stand up**ποιητέος** to be made, done ~poet**ποιητής** -οῦ (m, 1) maker, author**ποιητός** made, well-made ~poet**πρέπω** be conspicuous, preeminent
~refurbish**πρόφασις** -εως (f) pretext; motive;
prediction ~fame**σπείρω** sow ~diaspora**τύχη** fortune, act of a god**ὕμνος** song ~hymn**φαῦλος** trifling

τάς τε νύμφας καὶ τοὺς νυμφίους καὶ θυσίαι, καὶ ὕμνοι ποιητέοι τοῖς ἡμετέροις ποιηταῖς πρέποντες τοῖς γιγνομένοις γάμοις· τὸ δὲ πλῆθος τῶν γάμων ἐπὶ τοῖς ἄρχουσι ποιήσομεν, ἵν' ὥς μάλιστα διασώζωσι τὸν αὐτὸν ἀριθμὸν τῶν ἀνδρῶν, πρὸς πολέμους τε καὶ νόσους καὶ πάντα τὰ τοιαῦτα ἀποσκοποῦντες, καὶ μήτε μεγάλη ἡμῖν ἡ πόλις κατὰ τὸ δυνατὸν μήτε σμικρὰ γίγνηται.

Ὅρθως, ἔφη.

Κληῖροι δὴ τινες οἶμαι ποιητέοι κομψοί, ὥστε τὸν φαῦλον ἐκεῖνον αἰτιᾶσθαι ἐφ' ἐκάστης συνέρξεως τύχην ἀλλὰ μὴ τοὺς ἄρχοντας.

Καὶ μάλα, ἔφη.

Καὶ τοῖς ἀγαθοῖς γέ που τῶν νέων ἐν πολέμῳ ἢ ἄλλοθί που γέρα δοτέον καὶ ἄθλα ἄλλα τε καὶ ἀφθονεστέρα ἢ ἐξουσία τῆς τῶν γυναικῶν συγκοιμήσεως, ἵνα καὶ ἅμα μετὰ προφάσεως ὥς πλείστοι τῶν παιδῶν ἐκ τῶν τοιούτων σπεύρωνται.

τάς τε νύμφας καὶ τοὺς |bridegroom καὶ θυσίαι, καὶ
 |song ποιητέοι τοῖς ἡμετέροις ποιηταῖς |be conspicuous, ᾧ
 |preeminent
 γιγνομένοις |wedding, sex δὲ πλῆθος τῶν |wedding, ᾧ τοῖς
 ἄρχουσι ποιήσομεν, ἵν' ὥς μάλιστα |preserve τὸν αὐτὸν
 |through
 |number τῶν ἀνδρῶν, πρὸς πολέμους τε καὶ |plague καὶ
 πάντα τὰ τοιαῦτα ἀποσκοποῦντες, καὶ μήτε μεγάλη ἡμῖν
 ἡ πόλις κατὰ τὸ δυνατόν μήτε σμικρὰ γίγνηται.

Ὅρθως, ἔφη.

|lot δὴ τινες οἶμαι ποιητέοι κομψοί, ὥστε τὸν |trifling
 ἐκείνον |blame ἐφ' ἐκάστης συνέρξεως |fortune, ᾧ act à μὴ
 |of a god
 τοὺς ἄρχοντας.

Καὶ μάλα, ἔφη.

Καὶ τοῖς ἀγαθοῖς γέ που τῶν νέων ἐν πολέμῳ
 ἢ |elsewhere, .του γέρα δοτέον καὶ |prize ἄλλα τε
 |abroad
 καὶ ἀφθονεστέρα ἢ |authority, τῆς τῶν γυναικῶν
 |office
 συγκοιμήσεως, ἵνα καὶ ἅμα μετὰ |pretext; motive; ὥς
 |prediction
 πλεῖστοι τῶν παίδων ἐκ τῶν τοιούτων |sow .

which we will bring together the brides and bridegrooms, and sacrifices will be offered and suitable hymeneal songs composed by our poets: the number of weddings is a matter which must be left to the discretion of the rulers, whose aim will be to preserve the average of population? There are many other things which they will have to consider, such as the effects of wars and diseases and any similar agencies, in order as far as this is possible to prevent the State from becoming either too large or too small.

Certainly, he replied.

We shall have to invent some ingenious kind of lots which the less worthy may draw on each occasion of our bringing them together, and then they will accuse their own ill-luck and not the rulers.

To be sure, he said.

And I think that our braver and better youth, besides their other honours and rewards, might have greater facilities of intercourse with women given them; their bravery will be a reason, and such fathers ought to have as many sons

*vocabulary***ἄδηλος** invisible, unknown**ἀπόρητος** forbidden, secret**γάλα** milk ~galaxy**εἴπερ** if indeed**εἴτε** if, whenever; either/or**ἐκγονος** offspring, descendant ~genus**ἐκπορίζω** provide; invent**ἐπιμελέομαι** take care of, oversee**ἐφίστημι** set; (mp) come/be near,
direct, stop ~station**καθαρός** clean, pure**κατακρύπτω** hide, cover ~cryptic**κοινός** communal, ordinary**μηχανάομαι** build, contrive

~mechanism

μηχανή machine; mechanism, way**ναί** yea**οἰκέω** inhabit ~economics**ὀρθός** upright, straight; correct, just
~orthogonal**ὀρθόω** stand up**οὐκοῦν** not so?; and so**παραλαμβάνω** receive, undertake,
associate with**πρέπω** be conspicuous, preeminent
~refurbish**σηχός** livestock pen**σπαργάω** be turned on**τροφή** food, upkeep ~atrophy**τροφός** (f) wet nurse ~atrophy**φυλακός** guard; sentry**φύλαξ** -χος (m) guard; sentry
~phylactery**χειρών** worse, more base, inferior,
weaker**χωρίς** separately; except, other than
~heir

Ὅρθως.

Οὐκοῦν καὶ τὰ αἰὲ γιγνόμενα ἔκγονα παραλαμβάνουσαι αἱ ἐπὶ τούτων ἐφεστηκυῖαι ἀρχαὶ εἴτε ἀνδρῶν εἴτε γυναικῶν εἴτε ἀμφοτέρω— κοινὰ μὲν γάρ που καὶ ἀρχαὶ γυναιξί τε καὶ ἀνδράσιν—

Ναί.

Τὰ μὲν δὴ τῶν ἀγαθῶν, δοκῶ, λαβοῦσαι εἰς τὸν σηκὸν οἴσουσιν παρά τινας τροφούς χωρὶς οἰκούσας ἔν τινι μέρει τῆς πόλεως· τὰ δὲ τῶν χειρόνων, καὶ ἐάν τι τῶν ἐτέρων ἀνάπηρον γίγνηται, ἐν ἀπορρήτῳ τε καὶ ἀδήλῳ κατακρύψουσιν ὥς πρέπει.

Εἴπερ μέλλει, ἔφη, καθαρὸν τὸ γένος τῶν φυλάκων ἔσεσθαι.

Οὐκοῦν καὶ τροφῆς οὗτοι ἐπιμελήσονται τάς τε μητέρας ἐπὶ τὸν σηκὸν ἄγοντες ὅταν σπαργῶσι, πᾶσαν μηχανὴν μηχανώμενοι ὅπως μηδεμία τὸ αὐτῆς αἰσθήσεται, καὶ ἄλλας γάλα ἐχούσας ἐκπορίζοντες, ἐὰν μὴ αὐταὶ ἱκαναὶ

Ὅρθως.

|not so?; and so ἂν γιγνόμενα |offspring|receive, undertake, as- αἱ
|sociate with

ἐπὶ τούτων |set; (mp) come/be near; if, whenever; if, whenever; ὅν
|direct, stop |either/or |either/or

|if, whenever; ἢ— |communal, γάρ που καὶ ἀρχαὶ γυναιξί τε
|either/or |ordinary

καὶ ἀνδράσιν—

|yea

Τὰ μὲν δὴ τῶν ἀγαθῶν, δοκῶ, λαβοῦσαι εἰς τὸν |livestock pen

οἴσουσιν παρά τινας |wet nurse |sepa- |inhabit ἔν τινι
|rately;

μέρει τῆς πόλεως· τὰ δὲ τῶν |worse, more base ἢν τι τῶν
|other
|than

ἐτέρων ἀνάπηρον γίγνηται, ἐν |forbidden, τε καὶ |invisible,
|secret |unknown

|hide, cover ὥς |be conspicuous,
|preeminent

|if indeed ἔλλει, ἔφη, |clean, pure ὁ γένος τῶν φυλάκων

ἔσεσθαι.

|not so?; and so ὁφῆς οὗτοι |take care of, over- τάς τε μητέρας
|see

ἐπὶ τὸν |livestock pen ἔς ὅταν |be turned on τᾶσαν |machine; mecha-
|nism, way

|build, contrive ὅπως μηδεμία τὸ αὐτῆς αἰσθήσεται, καὶ

ἄλλας |milk ἐχούσας |provide; invent ἐὰν μὴ αὐταὶ ἱκαναὶ

as possible.

True.

And the proper officers, whether male or female or both, for offices are to be held by women as well as by men — Yes — The proper officers will take the offspring of the good parents to the pen or fold, and there they will deposit them with certain nurses who dwell in a separate quarter; but the offspring of the inferior, or of the better when they chance to be deformed, will be put away in some mysterious, unknown place, as they should be.

Yes, he said, that must be done if the breed of the guardians is to be kept pure.

They will provide for their nurture, and will bring the mothers to the fold when they are full of milk, taking the greatest possible care that no mother recognises her own child; and other wet-nurses may be engaged if

*vocabulary***ἀγρυπνία** sleeplessness**ἀκμάζω** be in top form, flourish**ἀκμή** point, edge, top, culmination

~acute

διέρχομαι pierce, traverse**δρόμος** running, racing ground

~hippodrome

ἐκγονος offspring, descendant ~genus**ἐπειδάν** when, after**ἐπιμελέομαι** take care of, oversee**ἐφεξῆς** in order, in a row**μέτριος** medium, moderate**μέχρι** as far as, until**ποῖος** what kind**πόνος** toil, suffering ~osteopenia**πρέπω** be conspicuous, preeminent

~refurbish

ῥαστώνη mild temperament; ease, a break**συνδοκέω** seem good also**τροφός** (f) wet nurse ~atrophy**φυλαχός** guard; sentry**φύλαξ** -χος (m) guard; sentry

~phylactery

ᾧσι, καὶ αὐτῶν τούτων ἐπιμελήσονται ὅπως μέτριον χρόνον θηλάσονται, ἀγρυπνίας δὲ καὶ τὸν ἄλλον πόνον τίθαις τε καὶ τροφοῖς παραδώσουσιν;

Πολλὴν ῥαστώνην, ἔφη, λέγεις τῆς παιδοποιίας ταῖς τῶν φυλάκων γυναιξίν.

Πρέπει γάρ, ἦν δ' ἐγώ. τὸ δ' ἐφεξῆς διέλθωμεν ὃ προυθέμεθα. ἔφαμεν γὰρ δὴ ἐξ ἀκμαζόντων δεῖν τὰ ἔκγονα γίγνεσθαι.

Ἀληθῆ.

Ἄρ' οὖν σοι συνδοκεῖ μέτριος χρόνος ἀκμῆς τὰ εἴκοσι ἔτη γυναικί, ἀνδρὶ δὲ τὰ τριάκοντα;

Τὰ ποῖα αὐτῶν; ἔφη.

Γυναικὶ μὲν, ἦν δ' ἐγώ, ἀρξαμένη ἀπὸ εἰκοσιέτιδος μέχρι τετταρακονταέτιδος τίκτειν τῇ πόλει· ἀνδρὶ δέ, ἐπειδὰν τὴν ὀξυτάτην δρόμου ἀκμὴν παρῇ, τὸ ἀπὸ τούτου γεννᾶν τῇ πόλει μέχρι πεντεκαιπεντηκονταέτους.

ὧσι, καὶ αὐτῶν τούτων |take care of, over- |see ὅπως |medium, moderate
 χρόνον θηλάσονται, ἀγρυπνίας δὲ καὶ τὸν ἄλλον |toil, suffering
 τίθαις τε καὶ |wet nurse παραδώσουσιν;

Πολλὴν |mild temperament; ease, a break ἔγεις τῆς παιδοποιίας ταῖς τῶν
 φυλάκων γυναιξίν.

|be conspicuous, preeminent ἦν δ' ἐγώ. τὸ δ' |in order, in a row |pierce, traverse ὁ
 προυθέμεθα. ἔφαμεν γὰρ δὴ ἐξ |be in top form, flourish δεῖν τὰ
 |offspring, ἵγνεσθαι.

Ἀληθῆ.

Ἄρ' οὖν σοι |seem good also |medium, moderate χρόνος |point, edge, top, culmination
 γυναικί, ἀνδρὶ δὲ τὰ τριάκοντα;

Τὰ |what kind ὦν; ἔφη.

Γυναικὶ μὲν, ἦν δ' ἐγώ, ἀρξαμένη ἀπὸ εἰκοσιέτιδος
 |as far as, until, ἀκονταέτιδος τίκτειν τῇ πόλει· ἀνδρὶ δέ,
 |when, after τὴν ὀξυτάτην |running |point, edge, top, culmination τὸ ἀπὸ
 τούτου γεννᾶν τῇ πόλει |as far as, until, μίπεντηκοντάετους.

more are required. Care will also be taken that the process of suckling shall not be protracted too long; and the mothers will have no getting up at night or other trouble, but will hand over all this sort of thing to the nurses and attendants.

You suppose the wives of our guardians to have a fine easy time of it when they are having children.

Why, said I, and so they ought. Let us, however, proceed with our scheme. We were saying that the parents should be in the prime of life?

Very true.

And what is the prime of life? May it not be defined as a period of about twenty years in a woman's life, and thirty in a man's?

Which years do you mean to include?

A woman, I said, at twenty years of age may begin to bear children to the State, and continue to bear them until forty; a man may begin at five and twenty, when he has passed the point at which the pulse of life beats quickest, and continue to beget children until he be fifty-five.

Certainly, he said, both in men and women those

*vocabulary***ἀκμή** point, edge, top, culmination

~acute

ἀμάρτημα -τος (n, 3) failure, fault**ἀμείνων** comparative of ἀγαθός, noble**ἄπτω** set on fire; attach; mid: touch,

seize ~haptic

γάμος wedding, sex ~bigamy**γούν** at least then**ἔκγονος** offspring, descendant ~genus**εὐχή** prayer; vow ~vow**εὖχος** -εος (n, 3) glory, triumph ~vow**ἡλικία** time of life, contemporaries**θυσία** sacrifice**ἱέρεια** priestess ~hieroglyph**ἱερεὺς** -ως (m) priest ~hieroglyph**κοινός** communal, ordinary**νόθος** bastard**ὀρθός** upright, straight; correct, just

~orthogonal

ὀρθόω stand up**οὐχ οὖν** not so?; and so**σκότος** darkness, shadow ~shadow**σύμπας** (ᾱ) all together**συνέργω** gird, bind, enclose**φύω** produce, beget; clasp ~physics**ὠφέλιμος** helping, useful

Ἀμφοτέρων γοῦν, ἔφη, αὕτη ἀκμή σώματός τε καὶ φρονήσεως.

Οὐκοῦν ἔάντε πρεσβύτερος τούτων ἔάντε νεώτερος τῶν εἰς τὸ κοινὸν γεννήσεων ἄψηται, οὔτε ὅσιον οὔτε δίκαιον φήσομεν τὸ ἀμάρτημα, ὥς παῖδα φυτεύοντος τῇ πόλει, ὅς, ἂν λάθῃ, γεννήσεται οὐχ ὑπὸ θυσιῶν οὐδ' ὑπὸ εὐχῶν φύς, ἃς ἐφ' ἐκάστοις τοῖς γάμοις εὔξονται καὶ ἰέρεια καὶ ἱερεῖς καὶ σύμπασα ἡ πόλις ἐξ ἀγαθῶν ἀμείνους καὶ ἐξ ὠφελίμων ὠφελιμωτέρους ἀεὶ τοὺς ἐκγόνους γίγνεσθαι, ἀλλ' ὑπὸ σκότου μετὰ δεινῆς ἀκρατείας γεγονώς.

Ὅρθως, ἔφη.

Ὁ αὐτὸς δέ γ', εἶπον, νόμος, ἔάν τις τῶν ἔτι γεννώντων μὴ συνέρξαντος ἄρχοντος ἄπτηται τῶν ἐν ἡλικίᾳ γυναικῶν· νόθον γὰρ καὶ ἀνέγγνον καὶ ἀνίερον φήσομεν αὐτὸν παῖδα τῇ πόλει καθιστάναι.

Ὅρθότατα, ἔφη.

Ὅταν δὲ δὴ οἶμαι αἶ τε γυναῖκες καὶ οἱ ἄνδρες τοῦ γεννᾶν

Ἀμφοτέρων |at least then, | αὕτη |point, edge, top, |ς τε καὶ
|culmination
φρονήσεως.

|not so?; and so |πρεσβύτερος τούτων ἔαντε νεώτερος τῶν
εἰς τὸ |communal, νήσεων |set on fire; attach; |ιον οὔτε δίκαιον
|ordinary |mid: touch, seize
φήσομεν τὸ |failure, fault, ὥς παῖδα φιτύοντος τῇ πόλει,
ὅς, ἂν λάθῃ, γεννήσεται οὐχ ὑπὸ θυσιῶν οὐδ' ὑπὸ εὐχῶν
|produce, |' |' ἑκάστοις τοῖς |wedding, |sex |ται καὶ |priestess |αὶ
|beget; clasp
|priest καὶ |all together | πόλις ἐξ ἀγαθῶν |better καὶ ἐξ
|helping, |helping, useful αἰ τοὺς |offspring γίγνεσθαι,
|useful
ἀλλ' ὑπὸ σκότου μετὰ δεινῆς ἀκρατείας γεγονώς.

Ὅρθως, ἔφη.

Ὁ αὐτὸς δέ γ', εἶπον, νόμος, ἔάν τις τῶν ἔτι γεννώντων μὴ
συνέρξαντος ἄρχοντος ἀπτηται τῶν ἐν |time of life, con- |δυν'
|temporaries
|bastard, ἀρ καὶ ἀνέγγνον καὶ ἀνιέρον φήσομεν αὐτὸν παῖδα
τῇ πόλει καθιστάναι.

|upright, straight; |,
|correct, just

Ὅταν δὲ δὴ οἶμαι αἶ τε γυναῖκες καὶ οἱ ἄνδρες τοῦ γεννᾶν

years are the prime of physical as well as of intellectual vigour.

Any one above or below the prescribed ages who takes part in the public hymeneals shall be said to have done an unholy and unrighteous thing; the child of which he is the father, if it steals into life, will have been conceived under auspices very unlike the sacrifices and prayers, which at each hymeneal priestesses and priest and the whole city will offer, that the new generation may be better and more useful than their good and useful parents, whereas his child will be the offspring of darkness and strange lust.

Very true, he replied.

And the same law will apply to any one of those within the prescribed age who forms a connection with any woman in the prime of life without the sanction of the rulers; for we shall say that he is raising up a bastard to the State, uncertified and unconsecrated.

Very true, he replied.

This applies, however, only to those

vocabulary

ἄνω (ἄ) accomplish, pass, waste;
upwards, out to sea

ἄρσῃν male

βιάζω use force on, violate

βιάω use force against, overcome

δέκατος tenth ~decimal

διαγινώσκω discern, decide

διακελεύομαι give orders to, encourage

ἕβδομος seventh

ἐκβαίνω come forth, disembark ~basis

ἐκγονος offspring, descendant ~genus

ἐκφέρω carry off ~bear

ἐλεύθερος not enslaved

ἡλικία time of life, contemporaries

θηλυς female; (rare) abundant ~female

μέτριος medium, moderate

νυμφίος bridegroom

οὐδαμὸς not anyone

πάππος grandfather

προθυμέομαι (ὄ) be eager

προσαγορεύω address, call by name

προσδοκάω expect

προσφωνέω speak to

συγγίγνομαι associate with, meet, have

sex ~genus

τροφή food, upkeep ~atrophy

φάος φῶς (n, 3) light; salvation; (pl)

eyes ~photon

ἐκβῶσι τὴν ἡλικίαν, ἀφήσομέν που ἐλευθέρους αὐτοὺς
 συγγίγνεσθαι ᾧ ἂν ἐθέλωσι, πλὴν θυγατρὶ καὶ μητρὶ
 καὶ ταῖς τῶν θυγατέρων παισὶ καὶ ταῖς ἄνω μητρός,
 καὶ γυναῖκας αὖ πλὴν ὑεὶ καὶ πατρὶ καὶ τοῖς τούτων
 εἰς τὸ κάτω καὶ ἐπὶ τὸ ἄνω, καὶ ταῦτά γ' ἤδη πάντα
 διακελευσάμενοι προθυμείσθαι μάλιστα μὲν μηδ' εἰς φῶς
 ἐκφέρειν κῆμα μηδέ γ' ἔν, ἐὰν γένηται, ἐὰν δέ τι βιάσῃται,
 οὕτω τιθέναι, ὥς οὐκ οὔσης τροφῆς τῷ τοιούτῳ.

Καὶ ταῦτα μὲν γ', ἔφη, μετρίως λέγεται· πατέρας δὲ
 καὶ θυγατέρας καὶ ἃ νυνδὴ ἔλεγες πῶς διαγνώσκονται
 ἀλλήλων;

Οὐδαμῶς, ἦν δ' ἐγώ· ἀλλ' ἀφ' ἧς ἂν ἡμέρας τις αὐτῶν
 νυμφίος γένηται, μετ' ἐκείνην δεκάτῳ μηνὶ καὶ ἐβδόμῳ
 δὴ ἃ ἂν γένηται ἔκγονα, ταῦτα πάντα προσερεῖ τὰ μὲν
 ἄρρενα ὑεῖς, τὰ δὲ θήλεα θυγατέρας, καὶ ἐκείνα ἐκείνον
 πατέρα, καὶ οὕτω δὴ τὰ τούτων ἔκγονα παίδων παῖδας,
 καὶ ἐκεῖν' αὖ ἐκείνους πάππους τε καὶ τηθάς, τὰ δ' ἐν
 ἐκείνῳ τῷ χρόνῳ γεγονότα, ἐν ᾧ αἱ μητέρες καὶ οἱ

|come forth ἵν' |time of life, ἐφ' ἡμέραν ποῦ |not enslaved αὐτοὺς
|temporaries

|associate with, ὧ ἂν ἐθέλωσι, πλὴν θυγατρὶ καὶ μητρὶ
|meet, have sex

καὶ ταῖς τῶν θυγατέρων παισὶ καὶ ταῖς ἄνω μητροῖς,

καὶ γυναῖκας αὖ πλὴν υἱὲ καὶ πατρὶ καὶ τοῖς τούτων

εἰς τὸ κάτω καὶ ἐπὶ τὸ ἄνω, καὶ ταῦτά γ' ἤδη πάντα

|give orders to, en-|be eager μάλιστα μὲν μηδ' εἰς φῶς
|courage

|carry off κύημα μηδὲ γ' ἓν, ἐὰν γένηται, ἐὰν δέ τι βιάσῃται,

οὕτω τιθέναι, ὥς οὐκ οὔσης τροφῆς τῷ τοιούτῳ.

Καὶ ταῦτα μὲν γ', ἔφη, |medium, λέγεται· πατέρας δὲ
|moderate

καὶ θυγατέρας καὶ ἃ νυνδὴ ἔλεγεσ πῶς |discern, decide

ἀλλήλων;

|not anyone, ἦν δ' ἐγώ· ἀλλ' ἀφ' ἧς ἂν ἡμέρας τις αὐτῶν

|bridegroom ἵνηται, μετ' ἐκείνην |tenth μηνὶ καὶ |seventh

δὴ ἃ ἂν γένηται |offspring ταῦτα πάντα προσερεῖ τὰ μὲν

|male υἱεῖς, τὰ δὲ |female; (rare) έρας, καὶ ἐκεῖνα ἐκείνων
|abundant

πατέρα, καὶ οὕτω δὴ τὰ τούτων |offspring ταῖδων παῖδας,

καὶ ἐκεῖν' αὖ ἐκείνους |grandfather ε καὶ τηθάς, τὰ δ' ἐν

ἐκείνῳ τῷ χρόνῳ γεγονότα, ἐν ᾧ αἱ μητέρες καὶ οἱ

who are within the specified age: after that we allow them to range at will, except that a man may not marry his daughter or his daughter's daughter, or his mother or his mother's mother; and women, on the other hand, are prohibited from marrying their sons or fathers, or son's son or father's father, and so on in either direction. And we grant all this, accompanying the permission with strict orders to prevent any embryo which may come into being from seeing the light; and if any force a way to the birth, the parents must understand that the offspring of such an union cannot be maintained, and arrange accordingly.

That also, he said, is a reasonable proposition. But how will they know who are fathers and daughters, and so on?

They will never know. The way will be this:—dating from the day of the hymeneal, the bridegroom who was then married will call all the male children who are born in the seventh and tenth month afterwards his sons, and the female children his daughters, and they will call him father, and he will call their children his grandchildren, and they will call the elder generation grandfathers and grandmothers. All who were begotten at the time when their fathers and mothers came together will be called their brothers and sisters, and

*vocabulary***ἀδελφή** sister**ἄπτω** set on fire; attach; mid: touch, seize ~haptic**ἄρα** interrogative pcl**βεβαιόω** secure, confirm**βέλτιστος** best, noblest**διέρχομαι** pierce, traverse**εἴτα** then, therefore, next**ἐπισκέπτομαι** look upon, inspect**ἐπισκοπέω** look upon, inspect**ἔρομαι** ask a question, ask about, go searching through**ἵχνος** -εος (n, 3) track, trace**κατασκευή** fixed assets; condition**κλῆρος** lot; farm, inheritance; clergy ~clergy**κοινωνία** association**ναός** (ᾱ) temple, shrine ~nostalgia**νῆ** yea**νομοθέτης** -ου (m, 1) lawgiver**ὁμολογίη** agreement, consent**ὀρθός** upright, straight; correct, just ~orthogonal**πολιτεία** (ι) citizenship; government**πότε** when?**συμπίπτω** fall together, happen**συνοικέω** live together**φύλαξ** -χος (m) guard; sentry ~phylactery

πατέρες αὐτῶν ἐγγέννων, ἀδελφάς τε καὶ ἀδελφούς, ὥστε, ὁ νυνδὴ ἐλέγομεν, ἀλλήλων μὴ ἄπτεσθαι. ἀδελφοὺς δὲ καὶ ἀδελφὰς δώσει ὁ νόμος συνοικεῖν, ἐὰν ὁ κληῖρος ταύτῃ συμπίπτῃ καὶ ἡ Πυθία προσαναιρῇ.

Ὅρθότατα, ἡ δ' ὅς.

Ἡ μὲν δὴ κοινωνία, ὦ Γλαύκων, αὕτη τε καὶ τοιαύτη γυναικῶν τε καὶ παιδῶν τοῖς φύλαξί σοι τῆς πόλεως· ὥς δὲ ἐπομένη τε τῇ ἄλλῃ πολιτείᾳ καὶ μακρῶ βελτίστη, δεῖ δὴ τὸ μετὰ τοῦτο βεβαιώσασθαι παρὰ τοῦ λόγου. ἢ πῶς ποιῶμεν;

Οὕτω νὴ Δία, ἡ δ' ὅς.

Ἄρ' οὖν οὐχ ἦδε ἀρχὴ τῆς ὁμολογίας, ἐρέσθαι ἡμᾶς αὐτοὺς τί ποτε τὸ μέγιστον ἀγαθὸν ἔχομεν εἰπεῖν εἰς πόλεως κατασκευήν, οὗ δεῖ στοχαζόμενον τὸν νομοθέτην τιθέναι τοὺς νόμους, καὶ τί μέγιστον κακόν, εἴτα ἐπισκέψασθαι ἄρα ἃ νυνδὴ διήλθομεν εἰς μὲν τὸ τοῦ ἀγαθοῦ ἔχνος ἡμῖν ἀρμόττει, τῷ δὲ τοῦ κακοῦ ἀναρμοστεί;

πατέρες αὐτῶν ἐγέννων, |sister τε καὶ ἀδελφούς, ὥστε,
 ὁ νυνδὴ ἐλέγομεν, ἀλλήλων μὴ ἄπτεσθαι. ἀδελφούς δὲ
 καὶ |sister δώσει ὁ νόμος |live together ἔν ὃ |lot ταύτη
 |fall together, αἰ ἡ Πυθία προσαναιρῇ.
 |happen

|upright, straight; ὅς.
 |correct, just

Ἡ μὲν δὴ |association ὦ Γλαύκων, αὕτη τε καὶ τοιαύτη
 γυναικῶν τε καὶ παίδων τοῖς |guard; σοι τῆς πόλεως· ὡς
 |sentry
 δὲ ἐπομένη τε τῇ ἄλλῃ |citizenship; καὶ μακρῶ |best, , δεῖ
 |government |noblest
 δὴ τὸ μετὰ τοῦτο |secure, confirm παρὰ τοῦ λόγου. ἢ πῶς
 ποιῶμεν;

Οὕτω νῆ Δία, ἡ δ' ὅς.

Ἄρ' οὖν οὐχ ἦδε ἀρχὴ τῆς |agreement, , |ask, search |through
 |consent

αὐτοὺς τί ποτε τὸ μέγιστον ἀγαθὸν ἔχομεν εἰπεῖν εἰς

πόλεως |fixed assets; οὗ δὲ στοχαζόμενον τὸν |lawgiver
 |condition

τιθέναι τοὺς νόμους, καὶ τί μέγιστον κακόν, |then, therefore,
 |next

ἐπισκέψασθαι |interrogative ᾤ |pierce, εἰς μὲν τὸ τοῦ
 |traverse

ἀγαθοῦ |track, ἡμῖν ἀρμόττει, τῷ δὲ τοῦ κακοῦ ἀναρμοστεῖ;
 |trace

these, as I was saying, will be forbidden to inter-marry. This, however, is not to be understood as an absolute prohibition of the marriage of brothers and sisters; if the lot favours them, and they receive the sanction of the Pythian oracle, the law will allow them.

Quite right, he replied.

Such is the scheme, Glaucon, according to which the guardians of our State are to have their wives and families in common. And now you would have the argument show that this community is consistent with the rest of our polity, and also that nothing can be better — would you not?

Yes, certainly.

Shall we try to find a common basis by asking of ourselves what ought to be the chief aim of the legislator in making laws and in the organization of a State, — what is the greatest good, and what is the greatest evil, and then consider whether our previous description has the stamp of the good or of the evil?

By

*vocabulary***ἄλλότριος** someone else's; alien ~alien**ἄλλοτριόω** estrange from**διαλύω** break up; relax, weaken**διασπάω** tear apart ~spatula**ἡδονή** pleasure**κοινωνία** association**λυπέω** (ῥ) annoy, distress**λύπη** distress**οὐκοῦν** not so?; and so**πάθημα** -τος (n, 3) suffering, condition**παντάπασιν** altogether; yes, certainly**παραπλήσιος** similar to**περιχαρής** very glad**ῥήμα** -τος (n, 3) a thing said**συνδέω** bind together**τοιόσδε** such**φθέγγομαι** make a sound, utter

~diphthong

Πάντων μάλιστα, ἔφη.

Ἐχομεν οὖν τι μείζον κακὸν πόλει ἢ ἐκεῖνο ὃ ἂν αὐτὴν
διασπᾷ καὶ ποιῇ πολλὰς ἀντὶ μιᾶς; ἢ μείζον ἀγαθὸν τοῦ ὃ
ἂν συνδῇ τε καὶ ποιῇ μίαν;

Οὐκ ἔχομεν.

Οὐκοῦν ἡ μὲν ἡδονῆς τε καὶ λύπης κοινωνία συνδέει, ὅταν
ὅτι μάλιστα πάντες οἱ πολῖται τῶν αὐτῶν γιγνομένων τε
καὶ ἀπολλυμένων παραπλησίως χαίρωσι καὶ λυπῶνται;

Παντάπασι μὲν οὖν, ἔφη.

Ἡ δέ γε τῶν τοιούτων ιδίωσις διαλύει, ὅταν οἱ μὲν
περιαλγείς, οἱ δὲ περιχαρεῖς γίγνωνται ἐπὶ τοῖς αὐτοῖς
παθήμασι τῆς πόλεώς τε καὶ τῶν ἐν τῇ πόλει;

Τί δ' οὐ;

Ἄρ' οὖν ἐκ τοῦδε τὸ τοιόνδε γίγνεται, ὅταν μὴ ἅμα
φθέγγωνται ἐν τῇ πόλει τὰ τοιάδε ῥήματα, τό τε ἐμὸν
καὶ τὸ οὐκ ἐμόν; καὶ περὶ τοῦ ἀλλοτρίου κατὰ ταυτά;

Πάντων μάλιστα, ἔφη.

Ἔχομεν οὖν τι μείζον κακὸν πόλει ἢ ἐκείνο ὃ ἂν αὐτὴν

|tear apart |πὶ ποιῇ πολλὰς ἀντὶ μιᾶς; ἢ μείζον ἀγαθὸν τοῦ ὃ

ἂν |συνδέω?: bind together; or,
|συνδέω?: bind together

Οὐκ ἔχομεν.

|not so?; ἀντὶ so |pleasure γε καὶ |distress |association |συνδέω?: bind together;
|or συνδέω?: bind together

ὅτι μάλιστα πάντες οἱ πολῖται τῶν αὐτῶν γιγνομένων τε

καὶ ἀπολλυμένων |similar to χαίρωσι καὶ |annoy,
|distress

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

Ἡ δέ γε τῶν τοιούτων ιδίωσι |break up; re- in οἱ μὲν
|lax, weaken

περιαλγείς, οἱ δὲ |very glad γίνωνται ἐπὶ τοῖς αὐτοῖς

|suffering, τῆς πόλεώς τε καὶ τῶν ἐν τῇ πόλει;
|condition

Τί δ' οὐ;

Ἄρ' οὖν ἐκ τοῦδε τὸ |such γίγνεται, ὅταν μὴ ἅμα

|make a sound, utter ἢ πόλει τὰ |such |a thing said ἢ τε ἐμὸν

καὶ τὸ οὐκ ἐμὸν; καὶ περὶ τοῦ ἀλλοτρίου κατὰ ταῦτά;

all means.

Can there be any greater evil than discord and distraction and plurality where unity ought to reign? or any greater good than the bond of unity?

There cannot.

And there is unity where there is community of pleasures and pains—where all the citizens are glad or grieved on the same occasions of joy and sorrow?

No doubt.

Yes; and where there is no common but only private feeling a State is disorganized—when you have one half of the world triumphing and the other plunged in grief at the same events happening to the city or the citizens?

Certainly.

Such differences commonly originate in a disagreement about the use of the terms ‘mine’ and ‘not mine,’ ‘his’ and ‘not his.’

Exactly so.

And

*vocabulary***ἀλγέω** suffer ~analgesic**δάκτυλος** finger, toe**διοικέω** manage, keep house**ἐγγύς** near**ἔρωτάω** ask about something**ἡδονή** pleasure**κοινωνία** association**κομιδή** care, tending, providing for**λύπη** distress**οἰκεύς** -ος (m) house servant
~economics**οἰκέω** inhabit ~economics**πληγή** a hit ~plectrum**πλήσσω** hit ~plectrum**πολιτεύω** (ι) be a free citizen**πονέω** work; be busy ~osteopenia**συνήδομαι** rejoice, sympathize with**τείνω** stretch, tend ~tense

Κομιδῇ μὲν οὖν.

Ἐν ᾗτινι δὴ πόλει πλεῖστοι ἐπὶ τὸ αὐτὸ κατὰ ταῦτα τοῦτο λέγουσι τὸ ἐμὸν καὶ τὸ οὐκ ἐμόν, αὕτη ἄριστα διοικεῖται;

Πολύ γε.

Καὶ ἥτις δὴ ἐγγύτατα ἐνὸς ἀνθρώπου ἔχει; οἶον ὅταν πονήσας δάκτυλός του πληγῇ, πᾶσα ἡ κοινωνία ἢ κατὰ τὸ σῶμα πρὸς τὴν ψυχὴν τεταμένη εἰς μίαν σύνταξιν τὴν τοῦ ἄρχοντος ἐν αὐτῇ ᾗσθητό τε καὶ πᾶσα ἅμα συνήλγησεν μέρους πονήσαντος ὅλη, καὶ οὕτω δὴ λέγομεν ὅτι ὁ ἄνθρωπος τὸν δάκτυλον ἀλγεῖ· καὶ περὶ ἄλλου ὁπουοῦν τῶν τοῦ ἀνθρώπου ὁ αὐτὸς λόγος, περὶ τε λύπης πονοῦντος μέρους καὶ περὶ ἡδονῆς ραῖζοντος;

Ὁ αὐτὸς γάρ, ἔφη· καὶ τοῦτο ὃ ἐρωτᾷς, τοῦ τοιούτου ἐγγύτατα ἢ ἄριστα πολιτευομένη πόλις οἰκεῖ.

Ἐνὸς δὴ οἶμαι πάσχοντος τῶν πολιτῶν ὅτιοῦν ἢ ἀγαθὸν ἢ κακὸν ἢ τοιαύτη πόλις μάλιστά τε φήσκει εἶναι τὸ πάσχον, καὶ ἢ συνησθήσεται ἅπαντα ἢ συλλυπήσεται.

Κομιδῇ μὲν οὖν.

Ἐν ᾗτινι δὴ πόλει πλείστοι ἐπὶ τὸ αὐτὸ κατὰ ταῦτά τοῦτο

λέγουσι τὸ ἐμὸν καὶ τὸ οὐκ ἐμόν, αὕτη ἄριστα |manage, keep house

Πολύ γε.

Καὶ ἥτις δὴ |near ἐνὸς ἀνθρώπου ἔχει; οἷον ὅταν

που ἡμῶν |finger, toe του πληγῇ, πᾶσα ἡ |association ἢ κατὰ

τὸ σῶμα πρὸς τὴν ψυχὴν |stretch, tend ἔς μίαν σύνταξιν

τὴν τοῦ ἄρχοντος ἐν αὐτῇ ἥσθητό τε καὶ πᾶσα ἅμα

συνήλγησεν μέρους |work ὅλη, καὶ οὕτω δὴ λέγομεν

ὅτι ὁ ἄνθρωπος τὸν |finger, toe |suffer καὶ περὶ ἄλλου

ότουοῦν τῶν τοῦ ἀνθρώπου ὁ αὐτὸς λόγος, περὶ τε |distress

|work μέρους καὶ περὶ |pleasure, ἡαῖζοντος;

Ὁ αὐτὸς γάρ, ἔφη· καὶ τοῦτο ὃ |ask , τοῦ τοιούτου

|near ἡ ἄριστα |be a free citizen .τόλις οἰκεῖ.

Ἐνὸς δὴ οἶμαι πάσχοντος τῶν πολιτῶν ὅτιοῦν ἢ ἀγαθὸν

ἢ κακὸν ἢ τοιαύτη πόλις μάλιστά τε φήσει ἐαυτῆς εἶναι

τὸ πάσχον, καὶ ἡ |rejoice, sympa- ἅπασα ἡ συλλυπήσεται.
|thize with

is not that the best-ordered State in which the greatest number of persons apply the terms 'mine' and 'not mine' in the same way to the same thing?

Quite true.

Or that again which most nearly approaches to the condition of the individual — as in the body, when but a finger of one of us is hurt, the whole frame, drawn towards the soul as a centre and forming one kingdom under the ruling power therein, feels the hurt and sympathizes all together with the part affected, and we say that the man has a pain in his finger; and the same expression is used about any other part of the body, which has a sensation of pain at suffering or of pleasure at the alleviation of suffering.

Very true, he replied; and I agree with you that in the best-ordered

*vocabulary***δεσπότης** -ου (m, 1) master, despot**εἴτε** if, whenever; either/or**ἐπανάημι** let go, relax**οὐκοῦν** not so?; and so**προσαγορεύω** address, call by name**προσφωνέω** speak to**σκοπᾶω** watch, observe**σκοπέω** behold, consider

Ἀνάγκη, ἔφη, τήν γε εὖνομον.

Ὡρα ἂν εἴη, ἦν δ' ἐγώ, ἐπανιέναι ἡμῖν ἐπὶ τὴν ἡμετέραν πόλιν, καὶ τὰ τοῦ λόγου ὁμολογήματα σκοπεῖν ἐν αὐτῇ, εἰ αὐτὴ μάλιστα ἔχει εἴτε καὶ ἄλλη τις μᾶλλον.

Οὐκοῦν χρή, ἔφη.

Τί οὖν; ἔστι μὲν που καὶ ἐν ταῖς ἄλλαις πόλεσιν ἄρχοντές τε καὶ δῆμος, ἔστι δὲ καὶ ἐν ταύτῃ;

Ἦστι.

Πολίτας μὲν δὴ πάντες οὗτοι ἀλλήλους προσερούσι;

Πῶς δ' οὔ;

Ἀλλὰ πρὸς τῷ πολίτας τί ὁ ἐν ταῖς ἄλλαις δῆμος τοὺς ἄρχοντας προσαγορεύει;

Ἐν μὲν ταῖς πολλαῖς δεσπότας, ἐν δὲ ταῖς δημοκρατουμέναις αὐτὸ τοῦνομα τοῦτο, ἄρχοντας.

Τί δ' ὁ ἐν τῇ ἡμετέρᾳ δῆμος; πρὸς τῷ πολίτας τί τοὺς ἄρχοντάς φησιν εἶναι;

Ἀνάγκη, ἔφη, τήν γε εὖνομον.

“Ὡρα ἂν εἴη, ἦν δ’ ἐγώ, |let go, relax ἡμῖν ἐπὶ τὴν ἡμετέραν
πόλιν, καὶ τὰ τοῦ λόγου ὁμολογήματα σκοπεῖν ἐν αὐτῇ, εἰ
αὕτη μάλιστ’ ἔχει |if, whenever; ἢ τις μάλλον.
|either/or

|not so?; and so ᾤφη.

Τί οὖν; ἔστι μὲν που καὶ ἐν ταῖς ἄλλαις πόλεσιν ἄρχοντές
τε καὶ δῆμος, ἔστι δὲ καὶ ἐν ταύτῃ;

Ἔστι.

Πολίτας μὲν δὴ πάντες οὗτοι ἀλλήλους προσερούσι;

Πῶς δ’ οὗ;

Ἀλλὰ πρὸς τῷ πολίτας τί ὁ ἐν ταῖς ἄλλαις δῆμος τοὺς
ἄρχοντας |address, call by,
|name

Ἐν μὲν ταῖς πολλαῖς |master, , ἐν δὲ ταῖς
|despot
δημοκρατουμέναις αὐτὸ τοῦνομα τοῦτο, ἄρχοντας.

Τί δ’ ὁ ἐν τῇ ἡμετέρα δῆμος; πρὸς τῷ
πολίτας τί τοὺς ἄρχοντάς φησιν εἶναι;

State there is the nearest approach to this common feeling which you describe.

Then when any one of the citizens experiences any good or evil, the whole State will make his case their own, and will either rejoice or sorrow with him?

Yes, he said, that is what will happen in a well-ordered State.

It will now be time, I said, for us to return to our State and see whether this or some other form is most in accordance with these fundamental principles.

Very good.

Our State like every other has rulers and subjects?

True.

All of whom will call one another citizens?

Of course.

But is there not another name which people give to their rulers in other States?

Generally they call them masters, but in democratic States they simply call them rulers.

And in our State what other name besides that of citizens do the people

*vocabulary***ἄλλότριος** someone else's; alien ~alien**ἐπίκουρος** ally ~cereal**μισθοδότης** -ου (m, 1) paymaster**οἰκεῖος** household, familiar, proper**οἰκέω** inhabit ~economics**οὐκοῦν** not so?; and so**σωτήρ** -ος (m) savior

Σωτηήρας τε καὶ ἐπικούρους, ἔφη.

Τί δ' οὗτοι τὸν δῆμον;

Μισθοδότας τε καὶ τροφείας.

Οἱ δ' ἐν ταῖς ἄλλαις ἄρχοντες τοὺς δῆμους;

Δούλους, ἔφη.

Τί δ' οἱ ἄρχοντες ἀλλήλους;

Συνάρχοντας, ἔφη.

Τί δ' οἱ ἡμέτεροι;

Συμφύλακας.

Ἦχεις οὖν εἰπεῖν τῶν ἀρχόντων τῶν ἐν ταῖς ἄλλαις πόλεσιν, εἴ τίς τινα ἔχει προσειπεῖν τῶν συναρχόντων τὸν μὲν ὡς οἰκείον, τὸν δ' ὡς ἀλλότριον;

Καὶ πολλούς γε.

Οὐκοῦν τὸν μὲν οἰκείον ὡς ἑαυτοῦ νομίζει τε καὶ λέγει, τὸν δ' ἀλλότριον ὡς οὐχ ἑαυτοῦ;

|savior τε καὶ |ally , ἔφη.

Τί δ' οὔτοι τὸν δῆμον;

|paymaster τε καὶ τροφίας.

Οἱ δ' ἐν ταῖς ἄλλαις ἄρχοντες τοὺς δήμους;

Δούλους, ἔφη.

Τί δ' οἱ ἄρχοντες ἀλλήλους;

Συνάρχοντας, ἔφη.

Τί δ' οἱ ἡμέτεροι;

Συμφύλακας.

Ἔχεις οὖν εἰπεῖν τῶν ἀρχόντων τῶν ἐν ταῖς ἄλλαις
πόλεσιν, εἴ τίς τινα ἔχει προσειπεῖν τῶν συναρχόντων τὸν
μὲν ὡς οἰκεῖον, τὸν δ' ὡς |someone ,
|else's; alien

Καὶ πολλοὺς γε.

|not so?; and so μὲν οἰκεῖον ὡς ἑαυτοῦ νομίζει τε
καὶ λέγει, τὸν δ' |someone ὡς οὐχ ἑαυτοῦ;
|else's; alien

give the rulers?

They are called saviours and helpers, he replied.

And what do the rulers call the people?

Their maintainers and foster-fathers.

And what do they call them in other States?

Slaves.

And what do the rulers call one another in other States?

Fellow-rulers.

And what in ours?

Fellow-guardians.

Did you ever know an example in any other State of a ruler who would speak of one of his colleagues as his friend and of another as not being his friend?

Yes, very often.

And the friend he regards and describes as one in whom he has

*vocabulary***ἀδελφή** sister**αἰδώς** awe, shame, respect; genitals**ἄλλότριος** someone else's; alien ~alien**ἄμείνων** comparative of ἀγαθός, noble**ἀποφαίνω** display, declare**γονεύς** -ος (m) parent**ἐκγονος** offspring, descendant ~genus**νομοθετέω** make laws**οἰκεῖος** household, familiar, proper**οὐδαμός** not anyone**οὖς οὔατος** (n) ear**πότερος** which, whichever of two**πρόγονος** elder, ancestor ~genus**συγγενεύς** inborn, kin to**συγγενής** inborn, kin to**ὑμνέω** recite, commemorate**ὑπήκοον** -ῶ cumin**ὑπήκοος** heeding, subject**φήμη** speech, rumor ~fame**φύλαξ** -χος (m) guard; sentry

~phylactery

Οὕτω.

Τί δὲ οἱ παρὰ σοὶ φύλακες; ἔσθ' ὅστις αὐτῶν ἔχοι ἂν τῶν
 συμφυλάκων νομίσαι τινὰ ἢ προσειπεῖν ὥς ἀλλότριον;

Οὐδαμῶς, ἔφη· παντὶ γὰρ ᾧ ἂν ἐντυγχάνῃ, ἢ ὥς ἀδελφῶ
 ἢ ὥς ἀδελφῇ ἢ ὥς πατρὶ ἢ ὥς μητρὶ ἢ υἱεὶ ἢ θυγατρὶ ἢ
 τούτων ἐκγόνοις ἢ προγόνοις νομιεῖ ἐντυγχάνειν.

Κάλλιστα, ἦν δ' ἐγώ, λέγεις, ἀλλ' ἔτι καὶ τόδε εἰπέ·
 πότερον αὐτοῖς τὰ ὀνόματα μόνον οἰκεῖα νομοθετήσεις,
 ἢ καὶ τὰς πράξεις πάσας κατὰ τὰ ὀνόματα πράττειν,
 περὶ τε τοὺς πατέρας, ὅσα νόμος περὶ πατέρας αἰδοῦς
 τε πέρι καὶ κηδεμονίας καὶ τοῦ ὑπήκοον δεῖν εἶναι τῶν
 γονέων, ἢ μήτε πρὸς θεῶν μήτε πρὸς ἀνθρώπων αὐτῶ
 ἄμεινον ἔσεσθαι, ὥς οὔτε ὅσια οὔτε δίκαια πράττοντος
 ἄν, εἰ ἄλλα πράττοι ἢ ταῦτα; αὐταί σοι ἢ ἄλλαι
 φῆμαι ἐξ ἀπάντων τῶν πολιτῶν ὑμνήσουσιν εὐθὺς
 περὶ τὰ τῶν παιδῶν ᾧτα καὶ περὶ πατέρων, οὓς ἂν
 αὐτοῖς τις ἀποφήνῃ, καὶ περὶ τῶν ἄλλων συγγενῶν;

Οὕτω.

Τί δὲ οἱ παρὰ σοὶ ^{|guard;}
^{|sentry} , ἔσθ' ὅστις αὐτῶν ἔχοι ἂν τῶν

συμφυλάκων νομίσαι τινὰ ἢ προσειπεῖν ὥς ^{|someone}
^{|else's; alien} ,

|not anyone, ἔφη· παντὶ γὰρ ᾧ ἂν ἐντυγχάνῃ, ἢ ὥς ἀδελφῶ

ἢ ὥς ^{|sister} ἢ ὥς πατρὶ ἢ ὥς μητρὶ ἢ υἱεῖ ἢ θυγατρὶ ἢ

τούτων ^{|offspring} ἢ ^{|elder,}
^{|ancestor} νομιεῖ ἐντυγχάνειν.

Κάλλιστα, ἦν δ' ἐγώ, λέγεις, ἀλλ' ἔτι καὶ τόδε εἰπέ·

^{|which,} ^{|whichever} ὑποῖς τὰ ὀνόματα μόνον ^{|household,} ^{|miliar, proper} ^{fa-|τήσεις,}

ἢ καὶ τὰς πράξεις πάσας κατὰ τὰ ὀνόματα πράττειν,

περὶ τε τοὺς πατέρας, ὅσα νόμος περὶ πατέρας ^{|awe,} ^{|shame,} ^{re-}
^{|spect; genitals}

τε πέρι καὶ κηδεμονίας καὶ τοῦ ὑπήκοον δεῖν εἶναι τῶν

^{|parent} , ἢ μήτε πρὸς θεῶν μήτε πρὸς ἀνθρώπων αὐτῶ

^{|better} ἔσεσθαι, ὥς οὔτε ὅσια οὔτε δίκαια πράττοντος

ἂν, εἰ ἄλλα πράττοι ἢ ταῦτα; αὐταί σοι ἢ ἄλλαι

^{|speech,} ^{|rumor} ἐξ ἀπάντων τῶν πολιτῶν ^{|recite,} ^{|commemorate} εὐθὺς

περὶ τὰ τῶν παιδῶν ^{|ear} καὶ περὶ πατέρων, οὓς ἂν

αὐτοῖς τις ^{|display,}
^{|declare} , καὶ περὶ τῶν ἄλλων συγγενῶν;

an interest, and the other as a stranger in whom he has no interest?

Exactly.

But would any of your guardians think or speak of any other guardian as a stranger?

Certainly he would not; for every one whom they meet will be regarded by them either as a brother or sister, or father or mother, or son or daughter, or as the child or parent of those who are thus connected with him.

Capital, I said; but let me ask you once more: Shall they be a family in name only; or shall they in all their actions be true to the name? For example, in the use of the word 'father,' would the care of a father be implied and the filial reverence and duty and obedience to him which the law commands; and is the violator of these duties to be regarded as an impious and unrighteous person who is not likely to receive much good either at the hands of God or of man? Are these to be or not to be the strains which the children will hear repeated in their ears by all the citizens about those who are intimated to them to be their parents and the rest of their kinsfolk?

These,

vocabulary

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

γέλοιος laughable; joking

δόγμα -τος (n, 3) belief, legal decision

ἡδονή pleasure

κοινός communal, ordinary

κοινωνέω associate with

κοινωνία association

λύπη distress

οἰκεῖος household, familiar, proper

ὀνομάζω to address, name ~name

ὀρθός upright, straight; correct, just
~orthogonal

ὀρθώω stand up

οὐκοῦν not so?; and so

ῥῆμα -τος (n, 3) a thing said

συνακολουθέω follow with, be related

φθέγγομαι make a sound, utter

~diphthong

φύλαξ -χος (m) guard; sentry

~phylactery

Αὐται, ἔφη· γελοῖον γὰρ ἂν εἴη εἰ ἄνευ ἔργων οἰκεία
ὀνόματα διὰ τῶν στομάτων μόνον φθέγγονται.

Πασῶν ἄρα πόλεων μάλιστα ἐν αὐτῇ συμφωνήσουσιν ἑνός
τινος ἢ εὖ ἢ κακῶς πράττοντος ὃ νυνδὲ ἐλέγομεν τὸ ῥῆμα,
τὸ ὅτι τὸ ἐμὸν εὖ πράττει ἢ ὅτι τὸ ἐμὸν κακῶς.

Ἀληθέστατα αὖ, ἢ δ' ὅς.

Οὐκοῦν μετὰ τούτου τοῦ δόγματός τε καὶ ῥήματος ἔφαμεν
συνακολουθεῖν τὰς τε ἡδονὰς καὶ τὰς λύπας κοινῇ;

Καὶ ὀρθῶς γε ἔφαμεν.

Οὐκοῦν μάλιστα τοῦ αὐτοῦ κοινωνήσουσιν ἡμῖν οἱ πολῖται,
ὃ δὴ ἐμὸν ὀνομάσουσιν; τούτου δὲ κοινωνοῦντες οὕτω δὴ
λύπης τε καὶ ἡδονῆς μάλιστα κοινωνίαν ἔξουσιν;

Πολύ γε.

Ἄρ' οὖν τούτων αἰτία πρὸς τῇ ἄλλῃ καταστάσει ἢ τῶν
γυναικῶν τε καὶ παίδων κοινωνία τοῖς φύλαξιν;

Πολὺ μὲν οὖν μάλιστα, ἔφη.

Αὐται, ἔφη· |laughable; , ἄρ ἂν εἴη εἰ |away from; not|household, famil-
 |joking |having; not|iar, proper
 ὀνόματα διὰ τῶν στομάτων μόνον |make a sound, utter
 |needing

Πασῶν ἄρα πόλεων μάλιστα ἐν αὐτῇ συμφωνήσουσιν ἐνός
 τινος ἢ εὖ ἢ κακῶς πράττοντος ὃ νυνδὴ ἐλέγομεν τὸ |a thing said
 τὸ ὅτι τὸ ἐμὸν εὖ πράττει ἢ ὅτι τὸ ἐμὸν κακῶς.

Ἀληθέστατα αὖ, ἦ δ' ὅς.

|not so?; and so οὐτοῦ τοῦ |belief, legal |a thing said |'αμεν
 |decision
 |follow with, be τάς τε |pleasure καὶ τὰς |distress |οινῇ;
 |related

Καὶ ὀρθῶς γε ἔφαμεν.

|not so?; and so :α τοῦ αὐτοῦ |associate with ἡμῖν οἱ πολῖται,
 ὃ δὴ ἐμὸν |to address, name. οὐτοῦ δὲ |associate with οὕτω δὴ
 |distress :ε καὶ |pleasure μάλιστα |association ἔξουσιν;

Πολύ γε.

Ἄρ' οὖν τούτων αἰτία πρὸς τῇ ἄλλῃ καταστάσει ἢ τῶν
 γυναικῶν τε καὶ παίδων |association τοῖς |guard;
 |sentry

Πολὺ μὲν οὖν μάλιστα, ἔφη.

he said, and none other; for what can be more ridiculous than for them to utter the names of family ties with the lips only and not to act in the spirit of them?

Then in our city the language of harmony and concord will be more often heard than in any other. As I was describing before, when any one is well or ill, the universal word will be 'with me it is well' or 'it is ill.'

Most true.

And agreeably to this mode of thinking and speaking, were we not saying that they will have their pleasures and pains in common?

Yes, and so they will.

And they will have a common interest in the same thing which they will alike call 'my own,' and having this common interest they will have a common feeling of pleasure and pain?

Yes, far more so than in other States.

And the reason of this, over and above the general constitution of the State, will be that the guardians will have a community of women and children?

That will be the chief reason.

And this unity of feeling we admitted to

vocabulary

ἀληθινός honest, genuine
ἀναλίσκω (αἶ) consume, spend on
ἐπίκουρος ally ~cereal
ἡδονή pleasure
κοινός communal, ordinary
κοινωνία association
κτῆμα -τος (n, 3) possession
λύπη distress
μισθός reward, wages
οἰκέω inhabit ~economics

οἰκουμένη inhabited
ὁμολογέω agree with/to
ὄντως really
ὀρθός upright, straight; correct, just
 ~orthogonal
ὀρθόω stand up
τροφή food, upkeep ~atrophy
φυλακή guard, prison, watch
 ~phylactery
φύλαξ -χος (m) guard; sentry
 ~phylactery

Ἄλλὰ μὴν μέγιστόν γε πόλει αὐτὸ ὠμολογήσαμεν ἀγαθόν,
ἀπεικάζοντες εὖ οἰκουμένην πόλιν σώματι πρὸς μέρος
αὐτοῦ λύπης τε πέρι καὶ ἡδονῆς ὥς ἔχει.

Καὶ ὀρθῶς γ', ἔφη, ὠμολογήσαμεν.

Τοῦ μεγίστου ἄρα ἀγαθοῦ τῇ πόλει αἰτία ἡμῖν πέφανται
ἡ κοινωνία τοῖς ἐπικούροις τῶν τε παιδῶν καὶ τῶν
γυναικῶν.

Καὶ μάλ', ἔφη.

Καὶ μὲν δὴ καὶ τοῖς πρόσθεν γε ὁμολογοῦμεν· ἔφαμεν
γάρ που οὔτε οἰκίας τούτοις ἰδίας δεῖν εἶναι οὔτε γῆν οὔτε
τι κτῆμα, ἀλλὰ παρὰ τῶν ἄλλων τροφὴν λαμβάνοντας,
μισθὸν τῆς φυλακῆς, κοινῇ πάντας ἀναλίσκειν, εἰ μέλλοιεν
ὄντως φύλακες εἶναι.

Ὅρθῶς, ἔφη.

Ἄρ' οὖν οὐχ, ὅπερ λέγω, τά τε πρόσθεν εἰρημένα καὶ τὰ
νῦν λεγόμενα ἔτι μᾶλλον ἀπεργάζεται αὐτοὺς ἀληθινούς

Ἀλλὰ μὴν μέγιστόν γε πόλει αὐτὸ |agree with/to ἀγαθόν,
ἀπεικάζοντες εὖ οἰκουμένην πόλιν σώματι πρὸς μέρος
αὐτοῦ |distress ἔε πέρι καὶ |pleasure ὥς ἔχει.

Καὶ ὀρθῶς γ', ἔφη, |agree with/to .

Τοῦ μεγίστου ἄρα ἀγαθοῦ τῇ πόλει αἰτία ἡμῖν πέφανται
ἡ |association τοῖς |ally τῶν τε παίδων καὶ τῶν
γυναικῶν.

Καὶ μάλ', ἔφη.

Καὶ μὲν δὴ καὶ τοῖς πρόσθεν γε |agree with/to ἔφαμεν
γάρ που οὔτε οἰκίας τούτοις ἰδίας δεῖν εἶναι οὔτε γῆν οὔτε
τι |possession ἄλλὰ παρὰ τῶν ἄλλων |food, λαμβάνοντας,
|reward, τῆς |guard, , κοινῇ πάντας |consume, εἰ μέλλοιεν
|wages |prison, |spend on
|really |guard; |watch εἶναι.
|sentry

Ὅρθῶς, ἔφη.

Ἄρ' οὖν οὐχ, ὅπερ λέγω, τά τε πρόσθεν εἰρημένα καὶ τὰ
νῦν λεγόμενα ἔτι μᾶλλον ἀπεργάζεται αὐτοὺς |honest,
|genuine

be the greatest good, as was implied in our own comparison of a well-ordered State to the relation of the body and the members, when affected by pleasure or pain?

That we acknowledged, and very rightly.

Then the community of wives and children among our citizens is clearly the source of the greatest good to the State?

Certainly.

And this agrees with the other principle which we were affirming,—that the guardians were not to have houses or lands or any other property; their pay was to be their food, which they were to receive from the other citizens, and they were to have no private expenses; for we intended them to preserve their true character of guardians.

Right, he replied.

Both the community of property and the community of families, as I am saying, tend to make them more truly

*vocabulary***αἰκία** outrage, torture**ἀλίζω** gather, assemble**ἀπαλλαξείω** wish to get rid of**ἀπαλλάσσω** free from, remove; be freed, depart**βίαιος** by force**διασπάω** tear apart ~spatula**δόγμα** -τος (n, 3) belief, legal decision**ἐγκλημα** -τος (n, 3) accusation**ἔλκω** drag, pull, hoist; rape**ἐμποιέω** make inside of ~poet**ἡδονή** pleasure**ἡλιξ** -χος (m) of the same age**κοινός** communal, ordinary**κομιδή** care, tending, providing for**κτάομαι** acquire, possess**κτῆσις** -ος (f) chattels**λύπη** distress**ὅθεν** whence**οἰκεῖος** household, familiar, proper**οἰκειόω** adopt, adapt**οἰκέω** inhabit ~economics**οἴχομαι** come, go, leave, be gone**ὀνομάζω** to address, name ~name**στασιάζω** revolt, be divided**συγγενεύς** inborn, kin to**συγγενής** inborn, kin to**τείνω** stretch, tend ~tense**φύλαξ** -χος (m) guard; sentry

~phylactery

χωρίς separately; except, other than

~heir

φύλακας, καὶ ποιεῖ μὴ διασπᾶν τὴν πόλιν τὸ ἐμὸν
 ὀνομάζοντας μὴ τὸ αὐτὸ ἀλλ' ἄλλον ἄλλο, τὸν μὲν εἰς
 τὴν ἑαυτοῦ οἰκίαν ἔλκοντα ὅτι ἂν δύνηται χωρὶς τῶν
 ἄλλων κτήσασθαι, τὸν δὲ εἰς τὴν ἑαυτοῦ ἑτέραν οὔσαν, καὶ
 γυναικὰ τε καὶ παῖδας ἑτέρους, ἡδονάς τε καὶ ἀλγηδόνας
 ἐμποιοῦντας ἰδίων ὄντων ἰδίας, ἀλλ' ἐνὶ δόγματι τοῦ
 οἰκείου πέρι ἐπὶ τὸ αὐτὸ τείνοντας πάντας εἰς τὸ δυνατόν
 ὁμοπαθεῖς λύπης τε καὶ ἡδονῆς εἶναι;

Κομιδῇ μὲν οὖν, ἔφη.

Τί δέ; δίκαι τε καὶ ἐγκλήματα πρὸς ἀλλήλους οὐκ
 οἰχήσεται ἐξ αὐτῶν ὡς ἔπος εἰπεῖν διὰ τὸ μηδὲν ἴδιον
 ἐκτῆσθαι πλὴν τὸ σῶμα, τὰ δ' ἄλλα κοινά; ὅθεν δὴ
 ὑπάρχει τούτοις ἀστασιάστοις εἶναι, ὅσα γε διὰ χρημάτων
 ἢ παίδων καὶ συγγενῶν κτῆσιν ἄνθρωποι στασιάζουσιν;

Πολλὴ ἀνάγκη, ἔφη, ἀπηλλάχθαι.

Καὶ μὴν οὐδὲ βιαίων γε οὐδ' αἰκίας δίκαι δικαίως ἂν εἶεν ἐν
 αὐτοῖς· ἥλιξι μὲν γὰρ ἥλικας ἀμύνεσθαι καλὸν καὶ δίκαιόν

|guard; sentry , καὶ ποιεῖ μὴ |tear apart τὴν πόλιν τὸ ἐμὸν
 |to address, name...} τὸ αὐτὸ ἀλλ' ἄλλον ἄλλο, τὸν μὲν εἰς
 τὴν ἑαυτοῦ οἰκίαν |drag, pull, ὅτι ἂν δύνηται |separately; ex-
 |hoist; rape |cept, other than
 ἄλλων κτήσασθαι, τὸν δὲ εἰς τὴν ἑαυτοῦ ἑτέραν οὔσαν, καὶ
 γυναικὰ τε καὶ παῖδας ἑτέρους, |pleasure γε καὶ ἀλγηδόνας
 |make inside of ἰδίων ὄντων ἰδίας, ἀλλ' ἐνὶ |belief, legal οὐ
 |decision
 οἰκείου περὶ ἐπὶ τὸ αὐτὸ |stretch, tend...άντας εἰς τὸ δυνατὸν
 ὁμοπαθεῖς |distress τε καὶ |pleasure εἶναι;

Κομιδῇ μὲν οὖν, ἔφη.

Τί δέ; δίκαι τε καὶ |accusation πρὸς ἀλλήλους οὐκ
 |come, go ἐξ αὐτῶν ὡς ἔπος εἰπεῖν διὰ τὸ μηδὲν ἴδιον
 ἐκτῆσθαι πλὴν τὸ σῶμα, τὰ δ' ἄλλα |common, whence }
 |ordinary
 ὑπάρχει τούτοις ἀστασιάστοις εἶναι, ὅσα γε διὰ χρημάτων
 ἢ παίδων καὶ συγγενῶν |chattels ἄνθρωποι |revolt, be divided

Πολλὴ ἀνάγκη, ἔφη, ἀπηλλάχθαι.

Καὶ μὴν οὐδὲ |by force γε οὐδ' |outrage, ἵκαι δικαίως ἂν εἶεν ἐν
 |torture
 αὐτοῖς· |of the same age ἥλικας ἀμύνεσθαι καλὸν καὶ δίκαιόν

guardians; they will not tear the city in pieces by differing about 'mine' and 'not mine;' each man dragging any acquisition which he has made into a separate house of his own, where he has a separate wife and children and private pleasures and pains; but all will be affected as far as may be by the same pleasures and pains because they are all of one opinion about what is near and dear to them, and therefore they all tend towards a common end.

Certainly, he replied.

And as they have nothing but their persons which they can call their own, suits and complaints will have no existence among them; they will be delivered from all those quarrels of which money or children or relations are the occasion.

Of course they will.

Neither will trials for assault or insult ever be likely to occur among them. For that equals should defend themselves against equals we shall maintain to be

vocabulary

αἰδώς awe, shame, respect; genitals
ἄπτω set on fire; attach; mid: touch, seize ~haptic
ἀτιμάζω (ι) insult, dishonor
βιάζω use force on, violate
γονεύς -ος (m) parent
δέος fear ~Deimos
δῆλος visible, conspicuous
εἰκός likely
ἐπιμέλεια attention; assigned task
ἐπιχειρέω do, try, attack ~chiral
ἐπιχειρήσεις -τος (f) attack
ἔργω bound, fend off; do ~ergonomics

θυμός (ὀ) anger
κολάζω punish
κωλύω (ὀ) hinder, prevent
ὀρθός upright, straight; correct, just ~orthogonal
ὀρθόω stand up
πλήρης full, complete; (+gen) full of ~plethora
προστάσσω post at, attach to, command
στάσις -εως (f) placing; faction
τύπτω beat, smite ~stupid
φύλαξ -χος (m) guard; sentry ~phylactery

που φήσομεν, ἀνάγκην σωμάτων ἐπιμελεία τιθέντες.

Ὅρθως, ἔφη.

Καὶ γὰρ τόδε ὀρθὸν ἔχει, ἦν δ' ἐγώ, οὗτος ὁ νόμος· εἴ πού τις τῷ θυμοῖτο, ἐν τῷ τοιούτῳ πληρῶν τὸν θυμὸν ἦττον ἐπὶ μείζους ἂν ἴοι στάσεις.

Πάνυ μὲν οὖν.

Πρεσβυτέρῳ μὴν νεωτέρων πάντων ἄρχειν τε καὶ κολάζειν προστετάσσεται.

Δῆλον.

Καὶ μὴν ὅτι γε νεώτερος πρεσβύτερον, ἂν μὴ ἄρχοντες προστάττωσιν, οὔτε ἄλλο βιάζεσθαι ἐπιχειρήσει ποτὲ οὔτε τύπτειν, ὥς τὸ εἰκός. οἶμαι δ' οὐδὲ ἄλλως ἀτιμάσει· ἱκανῶ γὰρ τὸ φύλακε κωλύοντε, δέος τε καὶ αἰδώς, αἰδώς μὲν ὥς γονέων μὴ ἄπτεσθαι εἴργουσα, δέος δὲ τὸ τῷ πάσχοντι τοὺς ἄλλους βοηθεῖν, τοὺς μὲν ὥς υἱεῖς, τοὺς δὲ ὥς ἀδελφούς, τοὺς δὲ ὥς πατέρας.

που φήσομεν, ἀνάγκην σωμάτων |attention; as- |
signed task

Ὅρθως, ἔφη.

Καὶ γὰρ τόδε |upright, straight; |
correct, just

τίς τῷ |anger , ἐν τῷ τοιούτῳ πληρῶν τὸν θυμὸν ἦττον

ἐπὶ μείζους ἂν ἴοι |placing; |
faction

Πάνυ μὲν οὖν.

Πρεσβυτέρῳ μὴν νεωτέρων πάντων ἄρχειν τε καὶ

|punish |post at, attach to,
command

|visible,
conspicuous

Καὶ μὴν ὅτι γε νεώτερος πρεσβύτερον, ἂν μὴ ἄρχοντες

|post at, attach to, οὔτε ἄλλο |βιάζω?: use force on; ὅρ τι ποτέ
command |βιάζω?: use force on

οὔτε |smite , ὥς τὸ |likely . οἶμαι δ' οὐδὲ ἄλλως

|dishonor ἱκανὸν γὰρ τὸ |guard; |hinder, |fear τε καὶ
sentry |prevent

|awe, |awe, shame, re-|parent μὴ ἄπτεσθαι |bound, fend off; do
shame, |spect; genitals

respect; |
genitals |
ἔτι τὸ τῷ πάσχοντι τοὺς ἄλλους βοηθεῖν, τοὺς μὲν

ὥς υἱεῖς, τοὺς δὲ ὥς ἀδελφούς, τοὺς δὲ ὥς πατέρας.

honourable and right; we shall make the protection of the person a matter of necessity.

That is good, he said.

Yes; and there is a further good in the law; viz. that if a man has a quarrel with another he will satisfy his resentment then and there, and not proceed to more dangerous lengths.

Certainly.

To the elder shall be assigned the duty of ruling and chastising the younger.

Clearly.

Nor can there be a doubt that the younger will not strike or do any other violence to an elder, unless the magistrates command him; nor will he slight him in any way. For there are two guardians, shame and fear, mighty to prevent him: shame, which makes men refrain from laying hands on those who are to them in the relation of parents; fear, that the injured one will be succoured by the others who are his brothers, sons, fathers.

That is true, he replied.

Then in every way the laws will help the citizens to keep

vocabulary

άγεννής low-born; sordid
 άναγκαίη of necessity, by force
 άναγκαῖος coerced, coercing, slavery
 άπαλλαξιέω wish to get rid of
 άπαλλάσσω free from, remove; be
 freed, depart
 άπορία difficulty, bottleneck ~pierce
 δηλος visible, conspicuous
 έξαρνέομαι deny, repudiate
 ἔσχω restrain, hold back ~ischemia
 οἰκέτης -ου (m, 1) household; house

slave

όκνέω shrink from, hesitate; worry
 πανταχῇ everywhere
 πάντως by all means
 πένης -τος (m) poor
 πλούσιος wealth ~plutocrat
 πορίζω bring about, provide
 πότε when?
 στασιάζω revolt, be divided
 ταμιεύω manage, dispense, husband
 τροφή food, upkeep ~atrophy

Συμβαίνει γὰρ οὕτως, ἔφη.

Πανταχῇ δὴ ἐκ τῶν νόμων εἰρήνην πρὸς ἀλλήλους οἱ ἄνδρες ἄξουσι;

Πολλήν γε.

Τούτων μὴν ἐν ἑαυτοῖς μὴ στασιαζόντων οὐδὲν δεινὸν μή ποτε ἢ ἄλλη πόλις πρὸς τούτους ἢ πρὸς ἀλλήλους διχοστατήση.

Οὐ γὰρ οὖν.

Τά γε μὴν σμικρότατα τῶν κακῶν δι' ἀπρέπειαν ὀκνῶ καὶ λέγειν, ὧν ἀπηλλαγμένοι ἂν εἶεν, κολακείας τε πλουσίων πένητες ἀπορίας τε καὶ ἀλγηδόνας ὅσας ἐν παιδοτροφίᾳ καὶ χρηματισμοῖς διὰ τροφὴν οἰκετῶν ἀναγκαίαν ἴσχουσι, τὰ μὲν δανειζόμενοι, τὰ δ' ἐξαρνούμενοι, τὰ δὲ πάντως πορισάμενοι θέμενοι παρὰ γυναικῆς τε καὶ οἰκέτας, ταμιεύειν παραδόντες, ὅσα τε, ὦ φίλε, περὶ αὐτὰ καὶ οἶα πάσχουσι, δηλὰ τε δὴ καὶ ἀγεννῇ καὶ οὐκ ἄξια λέγειν.

Συμβαίνει γὰρ οὕτως, ἔφη.

|everywhere ὅθι ἐκ τῶν νόμων εἰρήνην πρὸς ἀλλήλους οἱ
ἄνδρες ἄξουσι;

Πολλήν γε.

Τούτων μὴν ἐν ἑαυτοῖς μὴ |revolt, be divided οὐδὲν δεινὸν
μή ποτε ἢ ἄλλη πόλις πρὸς τούτους ἢ πρὸς ἀλλήλους
διχοστατήσῃ.

Οὐ γὰρ οὖν.

Τὰ γε μὴν σμικρότατα τῶν κακῶν δι' ἀπρέπειαν |hesitate; ἢ
|worry
λέγειν, ὧν ἀπηλλαγμένοι ἂν εἶεν, κολακείας τε |wealth

|poor |difficulty, |ε καὶ ἀλγηδόνας ὅσας ἐν παιδοτροφίᾳ
|bottleneck
καὶ χρηματισμοῖς διὰ |food, |household; ἀγκαίαν |hold back
|upkeep |house slave
τὰ μὲν δανειζόμενοι, τὰ δ' |deny, repudiate, τὰ δὲ |by all means

|bring about, θέμενοι παρὰ γυναικάς τε καὶ |household;
|provide |house slave

|manage, dis- ιδόντες, ὅσα τε, ὦ φίλε, περὶ αὐτὰ καὶ οἷα
|pense, husband

πάσχουσι, |visible, . . . , καὶ |low-born; sordid . . . ἄξια λέγειν.
|conspicuous

the peace with one another?

Yes, there will be no want of peace.

And as the guardians will never quarrel among themselves there will be no danger of the rest of the city being divided either against them or against one another.

None whatever.

I hardly like even to mention the little meannesses of which they will be rid, for they are beneath notice: such, for example, as the flattery of the rich by the poor, and all the pains and pangs which men experience in bringing up a family, and in finding money to buy necessities for their household, borrowing and then repudiating, getting how they can, and giving the money into the hands of women and slaves to keep—the many evils of so many kinds which people suffer in this way are mean enough and obvious enough, and not worth speaking of.

Yes, he said, a man has no

*vocabulary***ἀναδέω** wreath, tie**ἀπαλλάσσω** free from, remove; be freed, depart**βίος** life ~biology**βιόω** live; (mp) make a living ~biology**δῆλος** visible, conspicuous**δημόσιος** public, the state**ἔξιμι** go forth; is possible ~ion**ἐπιπλήσσω** attack, chide ~plectrum**εὐδαιμονίζω** consider happy**εὐδαίμων** blessed with a good genius**μακαρίζω** congratulate ~macarism**μακάριος** blessed**μετέχω** partake of**νίκη** (ι) victory ~Nike**παραπίπτω** fall in the way; go stray**πῇ** where? how?**σκέπτομαι** look, look at, watch

~skeptic

σύμπας (ᾱ) all together**σωτηρία** saving, preservation**ταφή** burial, grave**τελευτάω** bring about, finish ~apostle**τροφή** food, upkeep ~atrophy**τυφλός** blind**τυφλώω** blind**φύλαξ** -χος (m) guard; sentry

~phylactery

Δῆλα γάρ, ἔφη, καὶ τυφλῷ.

Πάντων τε δὴ τούτων ἀπαλλάσσονται, ζήσουσί τε τοῦ μακαριστοῦ βίου ὃν οἱ Ὀλυμπιονῆκαι ζῶσι μακαριώτερον.

Πῇ;

Διὰ σμικρόν που μέρος εὐδαιμονίζονται ἐκεῖνοι ὧν τούτοις ὑπάρχει. ἢ τε γὰρ τῶνδε νίκη καλλίων, ἢ τ' ἐκ τοῦ δημοσίου τροφή τελεωτέρα. νίκην τε γὰρ νικῶσι συμπάσης τῆς πόλεως σωτηρίαν, τροφῇ τε καὶ τοῖς ἄλλοις πᾶσιν ὅσων βίος δέεται αὐτοί τε καὶ παῖδες ἀναδοῦνται, καὶ γέρα δέχονται παρὰ τῆς αὐτῶν πόλεως ζῶντές τε καὶ τελευτήσαντες ταφῆς ἀξίας μετέχουσιν.

Καὶ μάλα, ἔφη, καλά.

Μέμνησαι οὖν, ἦν δ' ἐγώ, ὅτι ἐν τοῖς πρόσθεν οὐκ οἶδα ὅτου λόγος ἡμῖν ἐπέπληξεν ὅτι τοὺς φύλακας οὐκ εὐδαίμονας ποιοῖμεν, οἷς ἐξὸν πάντα ἔχειν τὰ τῶν πολιτῶν οὐδὲν ἔχοιεν; ἡμεῖς δέ που εἵπομεν ὅτι τοῦτο μέν, εἴ που παραπίπτει, εἰς αὐθις σκεψοίμεθα, νῦν δὲ τοὺς μὲν

|visible, conspicuous, ἔφη, καὶ τυφλῶ.
conspicuous

Πάντων τε δὴ τούτων |free from, remove; ἡσουσί τε τοῦ
|be freed, depart
|congratulate βίου ὃν οἱ Ὀλυμπιονῆται ζῶσι |blessed

Πῆ;

Διὰ σμικρόν που μέρος |consider happy ἐκεῖνοι ὧν τούτοις
ὑπάρχει. ἢ τε γὰρ τῶνδε νίκη καλλίων, ἢ τ' ἐκ
τοῦ |public, the state ἡ τελεωτέρα. |victory τε γὰρ νικῶσι
|all together τῆς πόλεως |saving, |food, τε καὶ τοῖς
|preservation |upkeep
ἄλλοις πᾶσιν ὅσων |life δέχεται αὐτοὶ τε καὶ παῖδες
|wreath, tie , καὶ γέρα δέχονται παρὰ τῆς αὐτῶν πόλεως
ζῶντές τε καὶ |bring about, |burial, ἀξίας |partake of
|finish |grave

Καὶ μάλα, ἔφη, καλά.

Μέμνησαι οὖν, ἦν δ' ἐγώ, ὅτι ἐν τοῖς πρόσθεν οὐκ οἶδα ὅτου
λόγος ἡμῖν |attack, chide ὅτι τοὺς |guard; οὐκ |blessed with a
|sentry |good genius
ποιοῖμεν, οἷς |go forth; γὰρ ἔχειν τὰ τῶν πολιτῶν οὐδὲν
|is possible
ἔχοιεν; ἡμεῖς δέ που εἶπομεν ὅτι τοῦτο μὲν, εἴ που
|fall in the εἰς αὐθις |look, look at, watch εἰς τοὺς μὲν
|way; go stray

need of eyes in order to perceive that.

And from all these evils they will be delivered, and their life will be blessed as the life of Olympic victors and yet more blessed.

How so?

The Olympic victor, I said, is deemed happy in receiving a part only of the blessedness which is secured to our citizens, who have won a more glorious victory and have a more complete maintenance at the public cost. For the victory which they have won is the salvation of the whole State; and the crown with which they and their children are crowned is the fulness of all that life needs; they receive rewards from the hands of their country while living, and after death have an honourable burial.

Yes, he said, and glorious rewards they are.

Do you remember, I said, how in the course of the previous discussion some one who shall be nameless accused us of making our guardians unhappy—they had nothing and might have possessed all things—to whom we replied that, if an occasion offered, we might perhaps hereafter consider this question, but that, as at present advised, we would make our guardians truly guardians, and

*vocabulary***ἀμείνων** comparative of ἀγαθός, noble**ἀνόητος** foolish**ἀποβλέπω** stare at, adore**ἀρκέω** satisfy; ward off, defend; suffice**βέβαιος** steadfast; sure**βίος** life ~biology**γεωργέω** farm, till land**γεωργός** farming**δημιουργός** public worker

~ergonomics

εἴπερ if indeed**ἐμπίπτω** fall into; attack ~petal**ἐνταῦθα** there, here**ἐπίκουρος** ally ~cereal**ἐπιχειρέω** do, try, attack ~chiral**ἐπιχείρησις** -τος (f) attack**εὐδαιμονία** prosperity**εὐδαίμων** blessed with a good genius**ἥμισυς** half ~hemisphere**μέτριος** medium, moderate**οἰκειόω** adopt, adapt**πη** somewhere, somehow**πλάσσω** form ~plaster**σχυτότομος** leather worker**σοφός** skilled, clever, wise**φύλαξ** -χος (m) guard; sentry

~phylactery

φύλακας φύλακας ποιοῦμεν, τὴν δὲ πόλιν ὡς οἰοί τ' εἶμεν
 εὐδαιμονεστάτην, ἀλλ' οὐκ εἰς ἓν ἔθνος ἀποβλέποντες ἐν
 αὐτῇ τοῦτο εὐδαιμον πλάττομεν;

Μέμνημαι, ἔφη.

Τί οὖν; νῦν ἡμῖν ὁ τῶν ἐπικούρων βίος, εἴπερ τοῦ γε τῶν
 Ὀλυμπιονικῶν πολὺ τε καλλίων καὶ ἀμείνων φαίνεται,
 μή πη κατὰ τὸν τῶν σκυτοτόμων φαίνεται βίον ἢ τινων
 ἄλλων δημιουργῶν ἢ τὸν τῶν γεωργῶν;

Οὔ μοι δοκεῖ, ἔφη.

Ἀλλὰ μέντοι, ὃ γε καὶ ἐκεῖ ἔλεγον, δίκαιον καὶ
 ἐνταῦθα εἰπεῖν, ὅτι εἰ οὕτως ὁ φύλαξ ἐπιχειρήσει
 εὐδαίμων γίγνεσθαι, ὥστε μηδὲ φύλαξ εἶναι, μηδ'
 ἀρκέσει αὐτῷ βίος οὕτω μέτριος καὶ βέβαιος καὶ ὡς
 ἡμεῖς φαμεν ἄριστος, ἀλλ' ἀνόητός τε καὶ μειρακιώδης
 δόξα ἐμπεσοῦσα εὐδαιμονίας πέρι ὀρμήσει αὐτὸν διὰ
 δύναμιν ἐπὶ τὸ ἅπαντα τὰ ἐν τῇ πόλει οἰκιοῦσθαι,
 γνώσεται τὸν Ἡσίοδον ὅτι τῷ ὄντι ἦν σοφὸς λέγων
 πλέον εἶναί πως ἡμῖν παντός. . 40

|guard; |guard; ποιοῖμεν, τήν δὲ πόλιν ὡς οἰοί τ' εἶμεν
sentry sentry

|blessed with a good, ἀλλ' οὐκ εἰς ἐν ἔθνος |stare at, adore ἐν
genius

αὐτῇ τοῦτο |blessed |form
with
a good
Μέμνημαι, |genius

Τί οὖν; νῦν ἡμῖν ὁ τῶν |ally |life , |if indeed ὅ γε τῶν

Ὀλυμπιονικῶν πολὺ τε καλλίων καὶ |better φαίνεται,

μή πη κατὰ τὸν τῶν σκυτοτόμων φαίνεται |life ἢ τινων

ἄλλων δημιουργῶν ἢ τὸν τῶν γεωργῶν;

Οὐ μοι δοκεῖ, ἔφη.

Ἀλλὰ μέντοι, ὅ γε καὶ ἐκεῖ ἔλεγον, δίκαιον καὶ

|there, here εἰπεῖν, ὅτι εἰ οὕτως ὁ |guard; ἐπιχειρήσει
sentry

|blessed with a ἴγνεσθαι, ὥστε μηδὲ |guard; εἶναι, μηδ'
good genius sentry

ἀρκέσει αὐτῷ |life οὕτω |medium, καὶ |steadfast; sure ὥς
moderate

ἡμεῖς φάμεν ἄριστος, ἀλλ' |foolish τε καὶ μειρακιώδης

δόξα |fall into; attack δαίμονίας πέρι ὁρμήσει αὐτὸν διὰ

δύναμιν ἐπὶ τὸ ἅπαντα τὰ ἐν τῇ πόλει |adopt, adapt ,

γνώσεται τὸν Ἡσίοδον ὅτι τῷ ὄντι ἦν |skilled, ἄλ', ὄντων
clever, wise

πλέον εἶναί πως |half παντός. . 40

that we were fashioning the State with a view to the greatest happiness, not of any particular class, but of the whole?

Yes, I remember.

And what do you say, now that the life of our protectors is made out to be far better and nobler than that of Olympic victors—is the life of shoemakers, or any other artisans, or of husbandmen, to be compared with it?

Certainly not.

At the same time I ought here to repeat what I have said elsewhere, that if any of our guardians shall try to be happy in such a manner that he will cease to be a guardian, and is not content with this safe and harmonious life, which, in our judgment, is of all lives the best, but infatuated by some youthful conceit of happiness which gets up into his head shall seek to appropriate the whole state to himself, then he will have to learn how wisely Hesiod spoke, when he said, ‘half

*vocabulary***ἄρσῃν** male**βέλτιστος** best, noblest**βίος** life ~biology**βιόω** live; (mp) make a living ~biology**διαιρέω** divide, distinguish, distribute**διέρχομαι** pierce, traverse**ἐγγίγνομαι** live in ~genus**ζῶον** being, animal; picture**θῆλυς** female; (rare) abundant ~female**κοινωνέω** associate with**κοινωνία** association**ὅπη** wherever, however**οὐκοῦν** not so?; and so**παιδεία** child-rearing, education**πάντῃ** everywhere**συγχωρέω** accede, concede**σύμβουλος** adviser**συνθηρεύω** hunt together**ὑπολαμβάνω** take under one's
support, seize; speak up; imagine
~epilepsy**φθάνω** (ᾱ) do first, outstrip**φυλακή** guard, prison, watch
~phylactery**φύσις** -εως (f) nature (of a thing)

~physics

φύω produce, beget; clasp ~physics

Ἐμοὶ μὲν, ἔφη, συμβούλῳ χρώμενος μενεῖ ἐπὶ τούτῳ τῷ βίῳ.

Συγχωρεῖς ἄρα, ἦν δ' ἐγώ, τὴν τῶν γυναικῶν κοινωνίαν τοῖς ἀνδράσιν, ἣν διεληλύθαμεν, παιδείας τε πέρι καὶ παίδων καὶ φυλακῆς τῶν ἄλλων πολιτῶν, κατὰ τε πόλιν μενούσας εἰς πόλεμόν τε ἰούσας καὶ συμφυλάττειν δεῖν καὶ συνθηρεῖν ὥσπερ κύνας, καὶ πάντα πάντῃ κατὰ τὸ δυνατόν κοινωνεῖν, καὶ ταῦτα πραττούσας τά τε βέλτιστα πράξειν καὶ οὐ παρὰ φύσιν τὴν τοῦ θήλεος πρὸς τὸ ἄρρεν, ἣ πεφύκατον πρὸς ἀλλήλῳ κοινωνεῖν;

Συγχωρῶ, ἔφη.

Οὐκοῦν, ἦν δ' ἐγώ, ἐκεῖνο λοιπὸν διελέσθαι, εἰ ἄρα καὶ ἐν ἀνθρώποις δυνατόν, ὥσπερ ἐν ἄλλοις ζώοις, ταύτην τὴν κοινωνίαν ἐγγενέσθαι, καὶ ὅπῃ δυνατόν;

Ἐφθης, ἔφη, εἰπὼν ἣ ἔμελλον ὑπολήψεσθαι.

Ἐμοὶ μὲν, ἔφη, |adviser χρώμενος μενεῖ ἐπὶ τούτῳ τῷ
βίῳ.

|accede,
concede ἄρα, ἦν δ' ἐγώ, τὴν τῶν γυναικῶν |association
τοῖς ἀνδράσιν, ἦν |pierce, traverse , |child-rearing, περί και
|education
παίδων και |guard, τῶν ἄλλων πολιτῶν, κατά τε πόλιν
|prison,
|watch
μενούσας εἰς πολέμον τε ἰούσας και συμφυλάττειν δεῖν
και |hunt together ὥσπερ κύνας, και πάντα |everywhere. ἀ τὸ
δυνατὸν |associate with ἡ ταῦτα πραττούσας τά τε |best,
|noblest
πράξειν και οὐ παρὰ φύσιν τὴν τοῦ |female; ... , ἄ (rare)|male ,
|abundant
ἣ πεφύκατον πρὸς ἀλλήλῳ |associate with

|accede,
concede , ἔφη.

|not so?; and so' ἐγώ, ἐκεῖνο λοιπὸν |divide, distinct-
|guish, distribute ἄρα και ἐν

ἀνθρώποις δυνατόν, ὥσπερ ἐν ἄλλοις ζώοις, ταύτην τὴν

|association |live in , και |wherever, ..τόν;
|however

|be first , ἔφη, εἰπὼν ἣ ἔμελλον |take under one's support,
|seize; speak up; imagine

is more than the whole.'

If he were to consult me, I should say to him: Stay where you are, when you have the offer of such a life.

You agree then, I said, that men and women are to have a common way of life such as we have described—common education, common children; and they are to watch over the citizens in common whether abiding in the city or going out to war; they are to keep watch together, and to hunt together like dogs; and always and in all things, as far as they are able, women are to share with the men? And in so doing they will do what is best, and will not violate, but preserve the natural relation of the sexes.

I agree with you, he replied.

The enquiry, I said, has yet to be made, whether such a community be found possible—as among other animals, so also among men—and if possible, in what way possible?

You have anticipated the question which I was about to suggest.

There is no difficulty, I said, in seeing how war will be carried on by

*vocabulary***ἄδρός** full-grown, fat**ἄπτω** set on fire; attach; mid: touch, seize ~haptic**δῆλος** visible, conspicuous**δημιουργός** public worker

~ergonomics

διακονέω (ᾱ) serve, minister to**ἐμπειρία** experience, trial and error**ἐπιμελής** careful, cared for**θεάομαι** look at, behold, consider

~theater

θεραπεύω help, serve ~therapy**θεωρέω** be sent to consult an oracle; observe, contemplate**κεραμεύς** -ως (m) potter ~ceramic**κοινός** communal, ordinary**παιδεύω** raise; train**προσήκω** belong to, it beseems**στρατεύω** make an expedition, war, campaign ~strategy**τέχνη** craft, art, plan, contrivance ~technology**ὕπηρετέω** serve**φύλαξ** -χος (m) guard; sentry

~phylactery

Περὶ μὲν γὰρ τῶν ἐν τῷ πολέμῳ οἶμαι, ἔφην, δῆλον ὃν τρόπον πολεμήσουσιν.

Πῶς; ἢ δ' ὅς.

Ὅτι κοινῇ στρατεύσονται, καὶ πρὸς γε ἄξουσι τῶν παίδων εἰς τὸν πόλεμον ὅσοι ἄδροί, ἔν' ὥσπερ οἱ τῶν ἄλλων δημιουργῶν θεῶνται ταῦτα ἃ τελεωθέντας δεήσει δημιουργεῖν.

Πρὸς δὲ τῇ θεᾷ διακονεῖν καὶ ὑπηρετεῖν πάντα τὰ περὶ τὸν πόλεμον, καὶ θεραπεύειν πατέρας τε καὶ μητέρας. ἢ οὐκ ἴσθησαι τὰ περὶ τὰς τέχνας, οἷον τοὺς τῶν κεραμέων παῖδας, ὥς πολλὸν χρόνον διακονοῦντες θεωροῦσι πρὶν ἄπτεσθαι τοῦ κεραμεύειν;

Καὶ μάλα.

Ἡ οὖν ἐκείνοις ἐπιμελέστερον παιδευτέον ἢ τοῖς φύλαξι τοὺς αὐτῶν ἐμπειρία τε καὶ θεὰ τῶν προσηκόντων;

Καταγέλαστον μεντᾶν, ἔφη, εἴη.

Περὶ μὲν γὰρ τῶν ἐν τῷ πολέμῳ οἶμαι, ἔφην, ^{visible, conspicuous}
 τρόπον πολεμήσουσιν.

Πῶς; ἡ δ' ὅς.

Ὅτι κοινῇ ^{make an expedition, war, campaign} καὶ πρὸς γε ἄξουσι τῶν
 παίδων εἰς τὸν πόλεμον ὅσοι ^{fat}, ἢ ὥσπερ οἱ τῶν
 ἄλλων δημιουργῶν θεῶνται ταῦτα ἃ τελεωθέντας δεήσει
 δημιουργεῖν.

Πρὸς δὲ τῇ θεᾷ ^{serve, minister to} καὶ ^{serve} πάντα τὰ περὶ
 τὸν πόλεμον, καὶ ^{help, serve} πατέρας τε καὶ μητέρας. ἡ
 οὐκ ἤσθησαι τὰ περὶ τὰς ^{craft}, οἷον τοὺς τῶν ^{potter}
 παίδας, ὥς πολλὸν χρόνον ^{serve, minister to} ^{be sent to consult an oracle; observe, contemplate}
 ἄπτεσθαι τοῦ κεραμεύειν;

Καὶ μάλα.

Ἡ οὖν ἐκείνοις ^{careful, cared for} ^{raise; train} ἡ τοῖς ^{guard; sentry}
 τοὺς αὐτῶν ^{experience, trial and error} αἱ θεὰ τῶν ^{belong to, it be-, seems}

Καταγέλαστον μεντᾶν, ἔφη, εἴη.

them.

How?

Why, of course they will go on expeditions together; and will take with them any of their children who are strong enough, that, after the manner of the artisan's child, they may look on at the work which they will have to do when they are grown up; and besides looking on they will have to help and be of use in war, and to wait upon their fathers and mothers. Did you never observe in the arts how the potters' boys look on and help, long before they touch the wheel?

Yes, I have.

And shall potters be more careful in educating their children and in giving them the opportunity of seeing and practising their duties than our guardians will be?

The idea is ridiculous, he said.

There is also the effect on the parents,

*vocabulary***ἀδύνατος** unable; impossible**ἀναλαμβάνω** take up, recover, resume**δῆλος** visible, conspicuous**διαφερόντως** differently**ζῶον** being, animal; picture**θεωρέω** be sent to consult an oracle;
observe, contemplate**κατορθόω** erect; accomplish**κινδυνεύω** encounter danger; (+inf)

there is a danger that

οὐδαμὸς not anyone**πολεμικός** warlike, hostile ~polemic**πότε** when?**σφάλλω** overthrow, balk, stagger

Ἄλλὰ μὴν καὶ μαχεῖται γε πᾶν ζῶον διαφερόντως
παρόντων ὧν ἂν τέκη.

Ἔστιν οὕτω. κίνδυνος δέ, ὦ Σώκρατες, οὐ σμικρὸς
σφαλεῖσιν, οἷα δὴ ἐν πολέμῳ φιλεῖ, πρὸς ἑαυτοῖς παῖδας
ἀπολέσαντας ποιῆσαι καὶ τὴν ἄλλην πόλιν ἀδύνατον
ἀναλαβεῖν.

Ἀληθῆ, ἦν δ' ἐγώ, λέγεις. ἀλλὰ σὺ πρῶτον μὲν ἡγῇ
παρασκευαστέον τὸ μή ποτε κινδυνεύσαι;

Οὐδαμῶς.

Τί δ'; εἴ που κινδυνευτέον, οὐκ ἐν ᾧ βελτίους ἔσονται
κατορθοῦντες;

Δῆλον δῆ.

Ἄλλὰ σμικρὸν οἷε διαφέρειν καὶ οὐκ ἄξιον κινδύνου
θεωρεῖν ἢ μὴ τὰ περὶ τὸν πόλεμον παῖδας τοὺς ἄνδρας
πολεμικοὺς ἐσομένους;

Οὐκ, ἀλλὰ διαφέρει πρὸς ὃ λέγεις.

Ἄλλὰ μὴν καὶ μαχεῖται γε πᾶν ζῶον |differently
παρόντων ὧν ἂν τέκη.

Ἔστιν οὕτω. κίνδυνος δέ, ὦ Σώκρατες, οὐ σμικρὸς
|overthrow, balk δὴ ἐν πολέμῳ φιλεῖ, πρὸς ἑαυτοῖς παῖδας
ἀπολέσαντας ποιῆσαι καὶ τὴν ἄλλην πόλιν |unable;
|impossible

|take up, re-
|cover, resume

Ἀληθῆ, ἦν δ' ἐγώ, λέγεις. ἀλλὰ σὺ πρῶτον μὲν ἡγῇ
παρασκευαστέον τὸ μή ποτε |encounter danger; (+inf)
|there is a danger that

|not anyone.

Τί δ'; εἴ που |encounter danger; -(+inf) ὧ βελτίους ἔσονται
|there is a danger that

|erect;
|accomplish

|visible, ὁρατός
|conspicuous

Ἄλλὰ σμικρὸν οἶε διαφέρειν καὶ οὐκ ἄξιον κινδύνου

|be sent to consult àn ora- τὸν πόλεμον παῖδας τοὺς ἄνδρας
|cle; observe, contemplate

|warlike, ἔσομένους;
|hostile

Οὐκ, ἀλλὰ διαφέρει πρὸς ὃ λέγεις.

with whom, as with other animals, the presence of their young ones will be the greatest incentive to valour.

That is quite true, Socrates; and yet if they are defeated, which may often happen in war, how great the danger is! the children will be lost as well as their parents, and the State will never recover.

True, I said; but would you never allow them to run any risk?

I am far from saying that.

Well, but if they are ever to run a risk should they not do so on some occasion when, if they escape disaster, they will be the better for it?

Clearly.

Whether the future soldiers do or do not see war in the days of their youth is a very important matter, for the sake of which some risk may fairly be incurred.

Yes, very important.

This then must be

*vocabulary***ἄμαθής** ignorant**ἀσφάλεια** safeguard**εἰκός** likely**ἐμπειρία** experience, trial and error**ἐπικίνδυνος** (ὄ) in danger, dangerous**ἐπίσταμαι** know how, understand

~station

ἐφίστημι set; (mp) come/be near,

direct, stop ~station

ἡγεμών -όνος (m, 3) leader, guide,
chief ~hegemony**ἡλικία** time of life, contemporaries**θεωρός** envoy; spectator**ναί** yea**ὀρθός** upright, straight; correct, just

~orthogonal

ὀρθόω stand up**οὐχ οὐν** not so?; and so**πρέπω** be conspicuous, preeminent

~refurbish

στρατεία expedition, campaign**φαῦλος** trifling

Τοῦτο μὲν ἄρα ὑπαρκτέον, θεωροὺς πολέμου τοὺς παῖδας
ποιεῖν, προσμηχανᾶσθαι δ' αὐτοῖς ἀσφάλειαν, καὶ καλῶς
ἔξει· ἦ γάρ;

Ναί.

Οὐκοῦν, ἦν δ' ἐγώ, πρῶτον μὲν αὐτῶν οἱ πατέρες, ὅσα
ἄνθρωποι, οὐκ ἀμαθείς ἔσονται ἀλλὰ γνωμονικοὶ τῶν
στρατειῶν ὅσαι τε καὶ μὴ ἐπικίνδυνοι;

Εἰκός, ἔφη.

Εἰς μὲν ἄρα τὰς ἄξουσιν, εἰς δὲ τὰς εὐλαβήσονται.

Ὅρθῶς.

Καὶ ἄρχοντάς γέ που, ἦν δ' ἐγώ, οὐ τοὺς φαυλοτάτους
αὐτοῖς ἐπιστήσουσιν ἀλλὰ τοὺς ἐμπειρία τε καὶ ἡλικία
ἱκανοὺς ἡγεμόνας τε καὶ παιδαγωγοὺς εἶναι.

Πρέπει γάρ.

Ἀλλὰ γάρ, φήσομεν, καὶ παρὰ
δόξαν πολλὰ πολλοῖς δὴ ἐγένετο.

Τοῦτο μὲν ἄρα ὑπαρκτέον, ^{|envoy;} πολέμου τοὺς παῖδας
^{|spectator}
 ποιεῖν, προσμηχανᾶσθαι δ' αὐτοῖς ^{|safeguard} , καὶ καλῶς
 ἔξει· ἦ γάρ;

^{|yea} .

^{|not so?; and so} ἐγώ, πρῶτον μὲν αὐτῶν οἱ πατέρες, ὅσα
 ἄνθρωποι, οὐκ ^{|ignorant} ἔσονται ἀλλὰ γνωμονικοὶ τῶν
^{|expedition,} ὅσαι τε καὶ μὴ ^{|in danger, dangerous}
^{|campaign}
^{|likely} , ἔφη.

Εἰς μὲν ἄρα τὰς ἄξουσιν, εἰς δὲ τὰς εὐλαβήσονται.

Ὅρθως.

Καὶ ἄρχοντάς γέ που, ἦν δ' ἐγώ, οὐ τοὺς ^{|trifling}
 αὐτοῖς ἐπιστήσουσιν ἀλλὰ τοὺς ^{|experience, trial and}
^{|error} ^{|time of life, con-}
^{|temporaries}
 ἱκανοὺς ^{|leader} τε καὶ παιδαγωγοὺς εἶναι.

^{|be conspicuous,}
^{|preeminent}

Ἀλλὰ γάρ, φήσομεν, καὶ παρὰ
 δόξαν πολλὰ πολλοῖς δὴ ἐγένετο.

our first step,—to make our children spectators of war; but we must also contrive that they shall be secured against danger; then all will be well.

True.

Their parents may be supposed not to be blind to the risks of war, but to know, as far as human foresight can, what expeditions are safe and what dangerous?

That may be assumed.

And they will take them on the safe expeditions and be cautious about the dangerous ones?

True.

And they will place them under the command of experienced veterans who will be their leaders and teachers?

Very properly.

Still, the dangers of war cannot be always foreseen; there is a good deal of chance about them?

True.

Then against

*vocabulary***ἀναβιβάζω** make to mount, promote**ἀποβάλλω** throw away, lose**ἀποφεύγω** avoid, escape, go free**ἀσφαλής** safe, easy, steady, careful**ἡγεμὼν** -όνος (m, 3) leader, guide, chief ~hegemony**θεάομαι** look at, behold, consider
~theater**ἵππεύω** ride**καταφαίνω** declare, make visible**ὄπλον** tool, weapon, ship's tackle
~hoplite**ὀρθός** upright, straight; correct, just
~orthogonal**ὀρθόω** stand up**παιδίον** young child; slave**ποδώκης** fleetfooted ~pedal**πτερόεις** feathered ~pterodactyl**πτερόω** give wings**στρατιώτης** -ου (m, 1) soldier, mercenary ~strategy**τάξις** -εως (f) arrangement, military unit**τοίνυν** well, then

Καὶ μάλα.

Πρὸς τοίνυν τὰ τοιαῦτα, ὦ φίλε, πτεροῦν χρὴ παιδιά ὄντα
εὐθύς, ἴν', ἂν τι δέῃ, πετόμενοι ἀποφεύγωσιν.

Πῶς λέγεις; ἔφη.

Ἐπὶ τοὺς ἵππους, ἦν δ' ἐγώ, ἀναβιβαστέον ὡς νεωτάτους,
καὶ διδασκόμενους ἱππεύειν ἐφ' ἵππων ἀκτέον ἐπὶ τὴν θέαν,
μὴ θυμοειδῶν μηδὲ μαχητικῶν, ἀλλ' ὅτι ποδωκεστάτων
καὶ εὐηνιωτάτων. οὕτω γὰρ κάλλιστα τε θεάσονται τὸ
αὐτῶν ἔργον, καὶ ἀσφαλέστατα, ἂν τι δέῃ, σωθήσονται
μετὰ πρεσβυτέρων ἡγεμόνων ἐπόμενοι.

Ὅρθῶς, ἔφη, μοι δοκεῖς λέγειν.

Τί δὲ δὴ, εἶπον, τὰ περὶ τὸν πόλεμον; πῶς ἐκτέον σοι τοὺς
στρατιώτας πρὸς αὐτούς τε καὶ τοὺς πολεμίους; ἄρ' ὀρθῶς
μοι καταφαίνεται ἢ οὔ;

Λέγ', ἔφη, ποῦ αὖ.

Αὐτῶν μὲν, εἶπον, τὸν λιπόντα τάξιν ἢ ὄπλα ἀποβαλόντα

Καὶ μάλα.

Πρὸς |well, then` τοιαῦτα, ὦ φίλε, πτεροῦν χρῆ |young ὄντα
|child;
εὐθύς, ἴν', ἅν τι δέη, πετόμενοι |avoid, escape, go free
|go free

Πῶς λέγεις; ἔφη.

Ἐπὶ τοὺς ἵππους, ἦν δ' ἐγώ, |make to mount, ὡς νεωτάτους,
|promote
καὶ διδασκόμενους |ride ἐφ' ἵππων ἀκτέον ἐπὶ τὴν θέαν,
μὴ θυμοειδῶν μηδὲ μαχητικῶν, ἀλλ' ὅτι |fleetfooted
καὶ εὐηνιωτάτων. οὕτω γὰρ κάλλιστά τε θεάσονται τὸ
αὐτῶν ἔργον, καὶ |safe, easy, steady, ἅν τι δέη, σωθήσονται
|careful
μετὰ πρεσβυτέρων |leader ἐπόμενοι.

Ὅρθως, ἔφη, μοι δοκεῖς λέγειν.

Τί δὲ δῆ, εἶπον, τὰ περὶ τὸν πόλεμον; πῶς ἐκτέον σοι τοὺς
|soldier, πρὸς αὐτούς τε καὶ τοὺς πολεμίους; ἀρ' ὀρθῶς
|mercenary
μοι |declare, make ἢ οὐ;
|visible

Λέγ', ἔφη, ποῖ αὖ.

Αὐτῶν μὲν, εἶπον, τὸν λιπόντα τάξιν ἢ |tool |throw away, lose

such chances the children must be at once furnished with wings, in order that in the hour of need they may fly away and escape.

What do you mean? he said.

I mean that we must mount them on horses in their earliest youth, and when they have learnt to ride, take them on horseback to see war: the horses must not be spirited and warlike, but the most tractable and yet the swiftest that can be had. In this way they will get an excellent view of what is hereafter to be their own business; and if there is danger they have only to follow their elder leaders and escape.

I believe that you are right, he said.

Next, as to war; what are to be the relations of your soldiers to one another and to their enemies? I should be inclined to propose that the soldier who leaves his rank or throws away his arms, or is guilty of any other act of cowardice, should

*vocabulary***ἄγρᾱ** hunting, prey**ἄλίσκομαι** be captured ~helix**ἄρα** interrogative pcl**ἀριστεύω** be the best ~aristocrat**γεωργός** farming**δεξιόομαι** salute, greet**δημιουργός** public worker

~ergonomics

δωρεά gift**εὐδοκιμέω** be esteemed**κομιδή** care, tending, providing for**μειράκιον** youngster**ποῖος** what kind**στεφανώ** crown**στρατιά** army ~strategy**συστρατεύω** join in an expedition

ἢ τι τῶν τοιούτων ποιήσαντα διὰ κάκην ἄρα οὐ
δημιουργόν τινα δεῖ καθιστάναι ἢ γεωργόν;

Πάνυ μὲν οὖν.

Τὸν δὲ ζῶντα εἰς τοὺς πολεμίους ἀλόντα ἄρ' οὐ δωρεὰν
διδόναι τοῖς ἐλοῦσι χρήσθαι τῇ ἄγρᾳ ὅτι ἂν βούλωνται;

Κομιδῇ γε.

Τὸν δὲ ἀριστεύσαντά τε καὶ εὐδοκιμήσαντα οὐ πρῶτον
μὲν ἐπὶ στρατιᾶς ὑπὸ τῶν συστρατευομένων μεираκίων
τε καὶ παίδων ἐν μέρει ὑπὸ ἐκάστου δοκεῖ σοι χρήναι
στεφανωθῆναι; ἢ οὐ;

Ἐμοιγε.

Τί δέ; δεξιωθῆναι;

Καὶ τοῦτο.

Ἀλλὰ τόδ' οἶμαι, ἦν δ' ἐγώ, οὐκέτι σοι δοκεῖ.

Τὸ

ποιῶν;

ἢ τι τῶν τοιούτων ποιήσαντα διὰ κάκην |interrogative pcl

|public
|worker τινα δεῖ καθιστάναι ἢ |farming ,

Πάνυ μὲν οὖν.

Τὸν δὲ ζῶντα εἰς τοὺς πολεμίους |be captured, οὐ |gift

διδόναι τοῖς ἐλοῦσι χρῆσθαι τῇ ἄγρᾳ ὅτι ἂν βούλωνται;

Κομιδῇ γε.

Τὸν δὲ |be the best τε καὶ |be esteemed οὐ πρῶτον

μὲν ἐπὶ |army ὑπὸ τῶν |join in an expedition |youngster

τε καὶ παίδων ἐν μέρει ὑπὸ ἐκάστου δοκεῖ σοι χρῆναι

|crown , ἢ οὐ;

Ἔμοιγε.

Τί δέ; |salute, greet ,

Καὶ τοῦτο.

Ἀλλὰ τόδ' οἶμαι, ἦν δ' ἐγώ, οὐκέτι σοι δοκεῖ.

Τὸ |what kind

be degraded into the rank of a husbandman or artisan. What do you think?

By all means, I should say.

And he who allows himself to be taken prisoner may as well be made a present of to his enemies; he is their lawful prey, and let them do what they like with him.

Certainly.

But the hero who has distinguished himself, what shall be done to him? In the first place, he shall receive honour in the army from his youthful comrades; every one of them in succession shall crown him. What do you say?

I approve.

And what do you say to his receiving the right hand of fellowship?

To that too, I agree.

But you will hardly agree to my next proposal.

What is your proposal?

That he

vocabulary

αἵρεσις -εως (f) choice, plan
ἀνδρεῖος of a man, manly
ἀριστεῖα -ου (n, 2) excellence
ἀριστεῖος prize for bravery
ἄρσην male
αὐξάνω strengthen
αὐξησις -τος (f) growth
γάμος wedding, sex ~bigamy
γεραίρω honor
διηνεκῆς at length, in detail
ἔξιμι go forth; is possible ~ion
ἔξεστι it is allowed/possible
ἐξίημι send forth, allow forth ~jet
ἐτοιμός ready; fulfilled
εὐδοκίμῶ be esteemed

ἡβάω be young ~Hebe
ἡώς ἡῶθι (f, 2) dawn ~Eocene
θῆλυς female; (rare) abundant ~female
ἰσχύς -ος (f) strength; body of troops
νῶτον back of the body; rear of an army; top of a box
νῶτος back of the body; rear of an army; top of a box
οἰκεῖος household, familiar, proper
πρόθυμος (ū) willing, eager ~fume
προστίθῃμι add; impose; (mp) agree; side with ~thesis
στρατιά army ~strategy
τιμάω (ī) honor, exalt
τοιόσδε such

Τὸ φιληῖσαί τε καὶ φιληθῆναι ὑπὸ ἐκάστου.

Πάντων, ἔφη, μάλιστα· καὶ προστίθημί γε τῷ νόμῳ, ἕως ἂν ἐπὶ ταύτης ὦσι τῆς στρατιᾶς, καὶ μηδενὶ ἐξεῖναι ἀπαρνηθῆναι ὃν ἂν βούληται φιλεῖν, ἵνα καί, ἐάν τις του τύχη ἐρῶν ἢ ἄρρενος ἢ θηλείας, προθυμότερος ἢ πρὸς τὸ τᾶριστεῖα φέρειν.

Καλῶς, ἦν δ' ἐγώ. ὅτι μὲν γὰρ ἀγαθῷ ὄντι γάμοι τε ἔτοιμοι πλείους ἢ τοῖς ἄλλοις καὶ αἱρέσεις τῶν τοιούτων πολλάκις παρὰ τοὺς ἄλλους ἔσονται, ἵν' ὅτι πλείστοι ἐκ τοῦ τοιούτου γίνωνται, εἴρηται ἤδη.

Εἵπομεν γάρ, ἔφη.

Ἀλλὰ μὴν καὶ καθ' Ὅμηρον τοῖς τοιοῖσδε δίκαιον τιμᾶν τῶν νέων ὅσοι ἀγαθοί. καὶ γὰρ Ὅμηρος τὸν εὐδοκμήσαντα ἐν τῷ πολέμῳ νώτοισιν Αἶαντα ἔφη διηνεκέεσσι γεραίρεσθαι, ὡς ταύτην οἰκείαν οὔσαν τιμὴν τῷ ἡβῶντί τε καὶ ἀνδρείῳ, ἐξ ἧς ἅμα τῷ τιμᾶσθαι καὶ τὴν ἰσχὺν αὐξήσει.

Τὸ φιλησαί τε καὶ φιληθῆναι ὑπὸ ἐκάστου.

Πάντων, ἔφη, μάλιστα· καὶ

add; impose; (mp)	ᾧ νόμῳ,
agree; side with	

 ἕως ἂν ἐπὶ ταύτης ὥσι τῆς

army	
------	--

, καὶ μηδενὶ ἐξεῖναι
 ἀπαρνηθῆναι ὃν ἂν βούληται φιλεῖν, ἵνα καί, ἐάν τις του
 τύχη ἐρῶν ἢ

male	ἢ	female;	willing, eager	ἢ	πρὸς τὸ
		(rare)			
		abundant			

 τὰριστεῖα φέρειν.

Καλῶς, ἦν δ' ἐγώ. ὅτι μὲν γὰρ ἀγαθῷ ὄντι

wedding, sex

 ἔτοιμοι πλείους ἢ τοῖς ἄλλοις καὶ

choice, plan	ὅν τοιούτων
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often	παρὰ τοὺς ἄλλους ἔσονται, ἵν' ὅτι πλείστοι ἐκ
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 τοῦ τοιούτου γίνωνται, εἴρηται ἤδη.

Εἵπομεν γάρ, ἔφη.

Ἀλλὰ μὴν καὶ καθ' Ὅμηρον τοῖς

such	δίκαιον
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honor	τῶν νέων ὅσοι ἀγαθοί. καὶ γὰρ Ὅμηρος
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 τὸν

be esteemed	ἐν τῷ πολέμῳ νώτοισιν
-------------	-----------------------

 Αἶαντα ἔφη

at length, in de-	honor	ὥς ταύτην
tail		

household, fa-	miliar, proper	ιν τιμὴν τῷ	be young	τε καὶ	of a man, manly
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 ἐξ ἧς ἅμα τῷ

honor

 καὶ τὴν

strength;	body	ει.
of troops		

should kiss and be kissed by them.

Most certainly, and I should be disposed to go further, and say: Let no one whom he has a mind to kiss refuse to be kissed by him while the expedition lasts. So that if there be a lover in the army, whether his love be youth or maiden, he may be more eager to win the prize of valour.

Capital, I said. That the brave man is to have more wives than others has been already determined: and he is to have first choices in such matters more than others, in order that he may have as many children as possible?

Agreed.

Again, there is another manner in which, according to Homer, brave youths should be honoured; for he tells how Ajax, after he had distinguished himself in battle, was rewarded with long chins, which seems to be a compliment appropriate to a hero in the flower of his age, being not only a tribute of honour but also a very strengthening

*vocabulary***ἀλεξίκακος** evil-averting**ἀσκέω** work on**δαίμων** -ονος (m, 3) a god, fate, doom
~demon**ἔδρα** (ᾱ) seat, seated group

~polyhedron

ἐπειδάν when, after**ἐπιχθόνιος** earthly**εὐδοκιμέω** be esteemed**θυσία** sacrifice**κρέας** -ως (n) meat ~creatine**μέροψ** -πος (m) (unknown)**ὀρθός** upright, straight; correct, just
~orthogonal**στρατιά** army ~strategy**τελέθω** turn out, come around
~apostle**τελευτάω** bring about, finish ~apostle**τιμάω** (ι) honor, exalt**ὕμνος** song ~hymn**φύλαξ** -χος (m) guard; sentry
~phylactery

Ὅρθότατα, ἔφη.

Πεισόμεθα ἄρα, ἦν δ' ἐγώ, ταῦτά γε Ὀμήρῳ. καὶ γὰρ
 ἡμεῖς ἔν τε θυσίαις καὶ τοῖς τοιούτοις πᾶσι τοὺς ἀγαθοὺς,
 καθ' ὅσον ἂν ἀγαθοὶ φαίνωνται, καὶ ὕμνοις καὶ οἷς νυνδὴ
 ἐλέγομεν τιμήσομεν, πρὸς δὲ τούτοις ἔδραις τε καὶ κρέασιν
 ἰδὲ πλείοις δεπάεσσιν, ἵνα ἅμα τῷ τιμᾶν ἀσκῶμεν τοὺς
 ἀγαθοὺς ἄνδρας τε καὶ γυναῖκας.

Κάλλιστα, ἔφη, λέγεις.

Εἰεν· τῶν δὲ δὴ ἀποθανόντων ἐπὶ στρατιᾷς ὅς ἂν
 εὐδοκιμήσας τελευτήσῃ ἄρ' οὐ πρῶτον μὲν φήσομεν τοῦ
 χρυσοῦ γένους εἶναι;

Πάντων γε μάλιστα.

Ἄλλ' οὐ πεισόμεθα Ἡσιόδῳ, ἐπειδὴν τινες τοῦ
 τοιούτου γένους τελευτήσωσιν, ὥς ἄρα— οἱ μὲν
 δαίμονες ἄγνοι ἐπιχθόνιοι τελέθουσιν, ἐσθλοί,
 ἀλεξίκακοι, φύλακες μερόπων ἀνθρώπων . 121

|upright, straight;,
|correct, just

Πεισόμεθα ἄρα, ἦν δ' ἐγώ, ταῦτά γε Ὀμήρω. καὶ γὰρ
ἡμεῖς ἔν τε θυσίαις καὶ τοῖς τοιούτοις πᾶσι τοὺς ἀγαθοὺς,
καθ' ὅσον ἂν ἀγαθοὶ φαίνωνται, καὶ |song καὶ οἷς νυνδὴ
ἐλέγομεν |honor , πρὸς δὲ τούτοις |seat τε καὶ |meat
ιδὲ πλείους δεπάεσσιν, ἵνα ἅμα τῷ |honor |work on τοὺς
ἀγαθοὺς ἀνδρας τε καὶ γυναῖκας.

Κάλλιστα, ἔφη, λέγεις.

Εἶεν· τῶν δὲ δὴ ἀποθανόντων ἐπὶ |army ὅς ἂν
|be esteemed |bring about, ἀρ' οὐ πρῶτον μὲν φήσομεν τοῦ
|finish
χρυσοῦ γένους εἶναι;

Πάντων γε μάλιστα.

Ἄλλ' οὐ πεισόμεθα Ἡσιόδῳ, |when, τινες τοῦ
|after
τοιούτου γένους |bring about, ὥς ἄρα— οἱ μὲν
|finish
|a god, fate, doom· οὐδὲ |earthly |turn out , ἐσθλοί,
|evil-averting |guard; |(unknown) ἀνθρώπων . 121
|sentry

thing.

Most true, he said.

Then in this, I said, Homer shall be our teacher; and we too, at sacrifices and on the like occasions, will honour the brave according to the measure of their valour, whether men or women, with hymns and those other distinctions which we were mentioning; also with 'seats of precedence, and meats and full cups;'

And in honouring them, we shall be at the same time training them.

That, he replied, is excellent.

Yes, I said; and when a man dies gloriously in war shall we not say, in the first place, that he is of the golden race?

To be sure.

Nay, have we not the authority of Hesiod for affirming that when they are dead 'They are holy angels upon the

*vocabulary***ἀνδραποδίζω** enslave**βίος** life ~biology**βιόω** live; (mp) make a living ~biology**γῆρας** -ος (n, 3) old age**γηράσκω** grow old ~geriatric**γοῦν** at least then**δαιμόνιος** voc: you crazy guy**δαίμων** -ονος (m, 3) a god, fate, doom
~demon**διαφερόντως** differently**διάφορος** different; difference;
disagreeing; balance, bill**Ἑλλῆν** Greek**ἐξηγέομαι** lead forth; set out, describe
~hegemony**θεραπεύω** help, serve ~therapy**ποῖος** what kind**προσκυνέω** kow tow to; kiss**στρατιώτης** -ου (m, 1) soldier,
mercenary ~strategy**τελευτάω** bring about, finish ~apostle

Πεισόμεθα μὲν οὖν.

Διαπυθόμενοι ἄρα τοῦ θεοῦ πῶς χρὴ τοὺς δαιμονίους
τε καὶ θείους τιθέναι καὶ τίνι διαφόρῳ, οὕτω καὶ ταύτη
θήσομεν ἢ ἂν ἐξηγήται;

Τί δ' οὐ μέλλομεν;

Καὶ τὸν λοιπὸν δὴ χρόνον ὥς δαιμόνων, οὕτω
θεραπεύσομέν τε καὶ προσκυνήσομεν αὐτῶν τὰς θήκας;
ταῦτά δὲ ταῦτα νομοῦμεν ὅταν τις γήρῃ ἢ τινι ἄλλῳ
τρόπῳ τελευτήσῃ τῶν ὅσοι ἂν διαφερόντως ἐν τῷ βίῳ
ἀγαθοὶ κριθῶσιν;

Δίκαιον γοῦν, ἔφη.

Τί δέ; πρὸς τοὺς πολεμίους πῶς ποιήσουσιν ἡμῖν οἱ
στρατιῶται;

Τὸ ποῖον δή;

Πρῶτον μὲν ἀνδραποδισμοῦ πέρι, δοκεῖ δίκαιον Ἑλλήνας
Ἑλληνίδας πόλεις ἀνδραποδίζεσθαι, ἢ μὴδ' ἄλλη

Πεισόμεθα μὲν οὖν.

Διαπυθόμενοι ἄρα τοῦ θεοῦ πῶς χρὴ τοὺς |voc: you crazy guy

τε καὶ θείους τιθέναι καὶ τίνι διαφόρῳ, οὕτω καὶ ταύτῃ

θήσομεν ἥ ἂν |lead forth; set
|out, describe

Τί δ' οὐ μέλλομεν;

Καὶ τὸν λοιπὸν δὴ χρόνον ὥς |a god, fate, doom' . ω

|help, serve τε καὶ |kow tow to; kiss αὐτῶν τὰς θήκας;

ταῦτά δὲ ταῦτα νομιοῦμεν ὅταν τις γήρα ἢ τινι ἄλλῳ

τρόπῳ |bring about, τῶν ὅσοι ἂν |differently ἐν τῷ βίῳ
|finish

ἀγαθοὶ κριθῶσιν;

Δίκαιον |at least then

Τί δέ; πρὸς τοὺς πολεμίους πῶς ποιήσουσιν ἡμῖν οἱ

|soldier, ;
|mercenary

Τὸ |what kind

Πρῶτον μὲν ἀνδραποδισμοῦ πέρι, δοκεῖ δίκαιον |Greek

Ἑλληνίδας πόλεις |enslave , ἢ μῆδ' ἄλλῃ

earth, authors of good, averters of evil, the guardians of speech-gifted men’?

Yes; and we accept his authority.

We must learn of the god how we are to order the sepulture of divine and heroic personages, and what is to be their special distinction; and we must do as he bids?

By all means.

And in ages to come we will reverence them and kneel before their sepulchres as at the graves of heroes. And not only they but any who are deemed pre-eminently good, whether they die from age, or in any other way, shall be admitted to the same honours.

That is very right, he said.

Next, how shall our soldiers treat their enemies? What about this?

In what respect do you mean?

First of all, in regard to slavery? Do

vocabulary

ἄπέχω ward off, drive off, refrain, be at some distance

ἄρπαγή seizure; rape

ἄρπάζω carry off, seize ~harpoon

βάρβαρος non-Greek

δειλός wretched, poor, cowardly
~Deimos

δουλεία slavery

δούλειος of a slave

δράω do, accomplish

ἐθίζω accustom

Ἑλλην Greek

ἐπειδάν when, after

ἐπιτρέπω entrust, decide, allow

~trophy

κτάομαι acquire, possess

ὄπλον tool, weapon, ship's tackle

~hoplite

πρόφασις -εως (f) pretext; motive; prediction ~fame

σκυλεύω (ũ) despoil a slain enemy
~asylum

συλάω (ũ) take off, despoil ~asylum

συμβουλεύω give advice; (mid) consult
~volunteer

τελευτάω bring about, finish ~apostle

φείδομαι spare, not use/harm ~aphid

ἐπιτρέπειν κατὰ τὸ δυνατόν καὶ τοῦτο ἐθίζειν, τοῦ Ἑλληνικοῦ γένους φεῖδεσθαι, εὐλαβουμένους τὴν ὑπὸ τῶν βαρβάρων δουλείαν;

Ὅλω καὶ παντί, ἔφη, διαφέρει τὸ φεῖδεσθαι.

Μηδὲ Ἑλληνα ἄρα δοῦλον ἐκτῆσθαι μήτε αὐτούς, τοῖς τε ἄλλοις Ἑλλησιν οὕτω συμβουλεύειν;

Πάνυ μὲν οὖν, ἔφη· μᾶλλον γ' ἂν οὖν οὕτω πρὸς τοὺς βαρβάρους τρέποιντο, ἑαυτῶν δ' ἀπέχοντο.

Τί δέ; σκυλεύειν, ἦν δ' ἐγώ, τοὺς τελευτήσαντας πλὴν ὅπλων, ἐπειδὰν νικήσωσιν, ἦ καλῶς ἔχει; ἢ οὐ πρόφασιν μὲν τοῖς δειλοῖς ἔχει μὴ πρὸς τὸν μαχόμενον ἵεναι, ὥς τι τῶν δεόντων δρῶντας ὅταν περὶ τὸν τεθνεῶτα κυπτάζωσι, πολλὰ δὲ ἤδη στρατόπεδα διὰ τὴν τοιαύτην ἀρπαγὴν ἀπώλετο;

Καὶ μάλα.

Ἀνελεύθερον δὲ οὐ δοκεῖ καὶ φιλοχρήματον νεκρὸν συλᾶν,

|entrust, de- κατα τὸ δυνατόν καὶ τοῦτο |accustom τοῦ
|cide, allow

Ἑλληνικοῦ γένους |spare , εὐλαβουμένους τὴν ὑπὸ τῶν

|non-Greek δουλείαν;

“Ὅλω καὶ παντί, ἔφη, διαφέρει τὸ |spare .

Μηδὲ |Greek ἄρα δοῦλον ἐκτῆσθαι μήτε αὐτούς, τοῖς τε

ἄλλοις |Greek οὕτω |give advice;,
|(mid) consult

Πάνυ μὲν οὖν, ἔφη· μᾶλλον γ’ ἂν οὖν οὕτω πρὸς τοὺς

|non-Greek τρέποντο, ἐαυτῶν δ’ |ward off, drive off, refrain, be at some
|distance

Τί δέ; |despoil a ἦν δ’ ἐγώ, τοὺς |bring about, finish πλὴν
|slain enemy

|tool , |when, νικήσωσιν, ἡ καλῶς ἔχει; ἢ οὐ |pretext; motive;
|after |prediction

μὲν τοῖς |wretched ἔχει μὴ πρὸς τὸν μαχόμενον ἶέναι,

ὥς τι τῶν δεόντων |do, accomplish , περὶ τὸν τεθνεῶτα

κυπτάζωσι, πολλὰ δὲ ἤδη στρατόπεδα διὰ τὴν τοιαύτην

άρπαγὴν ἀπώλετο;

Καὶ |very .

Ἀνελεύθερον δὲ οὐ δοκεῖ καὶ φιλοχρήματον νεκρὸν |take off, despoil

you think it right that Hellenes should enslave Hellenic States, or allow others to enslave them, if they can help? Should not their custom be to spare them, considering the danger which there is that the whole race may one day fall under the yoke of the barbarians?

To spare them is infinitely better.

Then no Hellene should be owned by them as a slave; that is a rule which they will observe and advise the other Hellenes to observe.

Certainly, he said; they will in this way be united against the barbarians and will keep their hands off one another.

Next as to the slain; ought the conquerors, I said, to take anything but their armour? Does not the practice of despoiling an enemy afford an excuse for not facing the battle? Cowards skulk about the dead, pretending that they are fulfilling a duty, and many an army before now has been lost from this love of plunder.

Very true.

And is there not illiberality and avarice

vocabulary

ἀνατίθῃμι consecrate, lay on, impute;
 (mp) reproach
ἀποπέτομαι fly away ~petal
ἄπτω set on fire; attach; mid: touch,
 seize ~haptic
γυναικεῖος of women ~queen
διάνοια a thought; intelligence
διάφορος different; difference;
 disagreeing; balance, bill
δράω do, accomplish
Ἑλλῆν Greek
εὖνοια good will, gift

λίθος (f) stone ~monolith
μέλω concern, interest, be one's
 responsibility
ναός (ᾱ) temple, shrine ~nostalgia
νῆ yea
οἰκεῖος household, familiar, proper
οἰκέω inhabit ~economics
ὄπλον tool, weapon, ship's tackle
 ~hoplite
ὀρθός upright, straight; correct, just
 ~orthogonal
χαλεπαίνω be violent, rage

καὶ γυναικείας τε καὶ σμικρᾶς διανοίας τὸ πολέμιον νομίζειν τὸ σῶμα τοῦ τεθνεώτος ἀποπταμένου τοῦ ἐχθροῦ, λελοιπότος δὲ ᾧ ἐπολέμει; ἢ οἶει τι διάφορον δρᾶν τοὺς τοῦτο ποιοῦντας τῶν κυνῶν, αἱ τοῖς λίθοις οἷς ἂν βληθῶσι χαλεπαίνουσι, τοῦ βάλλοντος οὐχ ἀπτόμεναι;

Οὐδὲ σμικρόν, ἔφη.

Ἐατέον ἄρα τὰς νεκροσυλίας καὶ τὰς τῶν ἀναιρέσεων διακωλύσεις;

Ἐατέον μέντοι, ἔφη, νῆ Δία.

Οὐδὲ μὴν που πρὸς τὰ ἱερὰ τὰ ὄπλα οἴσομεν ὥς ἀναθήσοντες, ἄλλως τε καὶ τὰ τῶν Ἑλλήνων, ἐάν τι ἡμῖν μέλη τῆς πρὸς τοὺς ἄλλους Ἑλλήνας εὐνοίας· μάλλον δὲ καὶ φοβησόμεθα μή τι μίασμα ἢ πρὸς ἱερὸν τὰ τοιαῦτα ἀπὸ τῶν οἰκείων φέρειν, ἐὰν μή τι δὴ ὁ θεὸς ἄλλο λέγῃ.

Ὅρθότατα, ἔφη.

Τί δὲ γῆς τε τμήσεως τῆς Ἑλληνικῆς καὶ οἰκιῶν

καὶ |of women τε καὶ σμικρᾶς |a thought; ὁ πολέμιον
 |intelligence
 νομίζειν τὸ σῶμα τοῦ τεθνεώτος |fly away τοῦ ἐχθροῦ,
 λελοιπότης δὲ ὧ ἐπολέμει; ἢ οἷ τι διάφορον |do, accomplish
 τοῦτο ποιοῦντας τῶν κυνῶν, αἱ τοῖς |stone οἷς ἂν βληθῶσι
 |be violent, rage , τοῦ βάλλοντος οὐχ ἀπτόμεναι;

Οὐδὲ σμικρόν, ἔφη.

Ἐατέον ἄρα τὰς νεκροσυλίας καὶ τὰς τῶν ἀναιρέσεων
 διακωλύσεις;

Ἐατέον μέντοι, ἔφη, νῆ Δία.

Οὐδὲ μὴν που πρὸς τὰ ἱερὰ τὰ |tool οἶσομεν ὥς
 |consecrate, lay on, im-; τε καὶ τὰ τῶν |Greek , ἐάν τι ἡμῖν
 |pute; (mp) reproach
 μέλη τῆς πρὸς τοὺς ἄλλους |Greek |good will, gift ἄλλον δὲ
 καὶ φοβησόμεθα μή τι μίασμα ἢ πρὸς ἱερὸν τὰ τοιαῦτα
 ἀπὸ τῶν οἰκείων φέρειν, ἐάν μή τι δὴ ὁ θεὸς ἄλλο λέγῃ.

|upright, straight;
 |correct, just

Τί δὲ γῆς τε τμήσεως τῆς Ἑλληνικῆς καὶ οἰκιῶν

in robbing a corpse, and also a degree of meanness and womanishness in making an enemy of the dead body when the real enemy has flown away and left only his fighting gear behind him,— is not this rather like a dog who cannot get at his assailant, quarrelling with the stones which strike him instead?

Very like a dog, he said.

Then we must abstain from spoiling the dead or hindering their burial?

Yes, he replied, we most certainly must.

Neither shall we offer up arms at the temples of the gods, least of all the arms of Hellenes, if we care to maintain good feeling with other Hellenes; and, indeed, we have reason to fear that the offering of spoils taken from kinsmen may be a pollution unless commanded by the god himself?

Very true.

Again, as to the devastation of Hellenic territory or the burning of houses, what is to be the practice?

vocabulary

ἀλλότριος someone else's; alien ~alien
ἀλλοτριόω estrange from
ἀποφαίνω display, declare
ἀφαιρέω take away ~heresy
διαφορά disagreement
δράω do, accomplish
ἐπέτειος of one year
ἔχθρη hate
ἡδύς sweet, pleasant ~hedonism
μηδέτερος neither

οἰκεῖος household, familiar, proper
οἰκειόω adopt, adapt
οἰκέω inhabit ~economics
ὀνομάζω to address, name ~name
ποῖος what kind
στάσις -εως (f) placing; faction
στρατιώτης -ου (m, 1) soldier,
 mercenary ~strategy
συγγενής inborn, kin to
τοίνυν well, then

ἐμπρήσεως; ποῖόν τί σοι δράσουσιν οἱ στρατιῶται πρὸς
τοὺς πολεμίους;

Σοῦ, ἔφη, δόξαν ἀποφαινομένου ἡδέως ἂν ἀκούσαιμι.

Ἐμοὶ μὲν τοίνυν, ἦν δ' ἐγώ, δοκεῖ τούτων μηδέτερα ποιεῖν,
ἀλλὰ τὸν ἐπέτειον καρπὸν ἀφαιρεῖσθαι. καὶ ὦν ἔνεκα,
βούλει σοι λέγω;

Πάνυ γε.

Φαίνεται μοι, ὥσπερ καὶ ὀνομάζεται δύο ταῦτα ὀνόματα,
πόλεμός τε καὶ στάσις, οὕτω καὶ εἶναι δύο, ὄντα ἐπὶ δυοῖν
τινοιν διαφοραῖν. λέγω δὲ τὰ δύο τὸ μὲν οἰκεῖον καὶ
συγγενές, τὸ δὲ ἀλλότριον καὶ ὀθνεῖον. ἐπὶ μὲν οὖν τῇ τοῦ
οἰκείου ἔχθρᾳ στάσις κέκληται, ἐπὶ δὲ τῇ τοῦ ἀλλοτρίου
πόλεμος.

Καὶ οὐδέν γε, ἔφη, ἀπὸ τρόπου λέγεις.

Ὅρα δὴ καὶ εἰ τόδε πρὸς τρόπου λέγω. φημὶ γὰρ τὸ μὲν
Ἑλληνικὸν γένος αὐτὸ αὐτῷ οἰκεῖον εἶναι καὶ συγγενές,

ἐμπρήσεως; |what kind |τοι |do, accomplish |soldier, |πρὸς
 |mercenary
 τοὺς πολεμίους;

Σοῦ, ἔφη, δόξαν |display, declare |sweet ἂν ἀκούσαιμι.

Ἐμοὶ μὲν |well, then, ' δ' ἐγώ, δοκεῖ τούτων |neither ποιεῖν,
 ἀλλὰ τὸν |of one year... ἅρπὸν |take away . καὶ ὧν ἕνεκα,
 βούλει σοι λέγω;

Πάνυ γε.

Φαίνεται μοι, ὥσπερ καὶ |to address, name ταῦτα ὀνόματα,
 πόλεμός τε καὶ |placing; , οὕτω καὶ εἶναι δύο, ὄντα ἐπὶ δυοῖν
 |faction
 τινοιν |disagreement λέγω δὲ τὰ δύο τὸ μὲν οἰκείον καὶ
 |inborn, kin to δὲ |someone καὶ ὀθνεῖον. ἐπὶ μὲν οὖν τῇ τοῦ
 |else's; alien
 οἰκείου |hate |placing; κέκληται, ἐπὶ δὲ τῇ τοῦ ἀλλοτρίου
 |faction
 πόλεμος.

Καὶ οὐδέν γε, ἔφη, ἀπὸ τρόπου λέγεις.

Ὅρα δὴ καὶ εἰ τόδε πρὸς τρόπον λέγω. φημὶ γὰρ τὸ μὲν
 Ἑλληνικὸν γένος αὐτὸ αὐτῷ οἰκείον εἶναι καὶ |inborn, kin to

May I have the pleasure, he said, of hearing your opinion?

Both should be forbidden, in my judgment; I would take the annual produce and no more. Shall I tell you why?

Pray do.

Why, you see, there is a difference in the names 'discord' and 'war,' and I imagine that there is also a difference in their natures; the one is expressive of what is internal and domestic, the other of what is external and foreign; and the first of the two is termed discord, and only the second, war.

That is a very proper distinction, he replied.

And may I not observe with equal propriety that the Hellenic race is all united together by ties of blood and friendship, and alien and strange to the barbarians?

Very good, he said.

And therefore when Hellenes fight with barbarians and barbarians with Hellenes, they will be described by us as being at war when they fight, and

vocabulary

ἀγρός field, wild ~agriculture

ἄλλότριος someone else's; alien ~alien

ἄφαιρέω take away ~heresy

βαρβαρικός non-Greek

βάρβαρος non-Greek

διανοέω have in mind

δίιστημι stand apart ~stand

δράω do, accomplish

ἐκάτερος each of two

Ἑλλήν Greek

ἐμπίμπρημι burn up ~pyre

ἔχθρα hate

κείρω shave, sever, raze; devour, use
up

μέτριος medium, moderate

νοσέω be sick, be mad, suffer

ὁμολογέω agree with/to

ὅπου where

οὐδέτερος neither

πότε when?

σκοπάω watch, observe

σκοπέω behold, consider

στασιάζω revolt, be divided

στάσις -εως (f) placing; faction

συγχωρέω accede, concede

τροφός (f) wet nurse ~atrophy

φύσις -εως (f) nature (of a thing)

~physics

φύω produce, beget; clasp ~physics

τῷ δὲ βαρβαρικῷ ὀθνεῖόν τε καὶ ἀλλότριον.

Καλῶς γε, ἔφη.

Ἑλληνας μὲν ἄρα βαρβάροις καὶ βαρβάρους Ἑλλησι πολεμεῖν μαχομένους τε φήσομεν καὶ πολεμίους φύσει εἶναι, καὶ πόλεμον τὴν ἔχθραν ταύτην κλητέον· Ἑλληνας δὲ Ἑλλησιν, ὅταν τι τοιοῦτον δρῶσιν, φύσει μὲν φίλους εἶναι, νοσεῖν δ' ἐν τῷ τοιούτῳ τὴν Ἑλλάδα καὶ στασιάζειν, καὶ στάσιν τὴν τοιαύτην ἔχθραν κλητέον.

Ἐγὼ μὲν, ἔφη, συγχωρῶ οὕτω νομίζειν.

Σκόπει δὴ, εἶπον, ὅτι ἐν τῇ νῦν ὁμολογουμένην στάσει, ὅπου ἂν τι τοιοῦτον γένηται καὶ διασπῇ πόλιν, ἐὰν ἐκάτεροι ἐκατέρων τέμνωσιν ἀγροὺς καὶ οἰκίας ἐμπιμπρῶσιν, ὥς ἀλιτηριώδης τε δοκεῖ ἡ στάσις εἶναι καὶ οὐδέτεροι αὐτῶν φιλοπόλιδες— οὐ γὰρ ἂν ποτε ἐτόλμων τὴν τροφὸν τε καὶ μητέρα κείρειν— ἀλλὰ μέτριον εἶναι τοὺς καρποὺς ἀφαιρεῖσθαι τοῖς κρατοῦσι τῶν κρατουμένων, καὶ διανοεῖσθαι ὥς διαλλαγησομένων

τῷ δὲ |non-Greek ὁθνεῖόν τε καὶ |someone
|else's; alien

Καλῶς γε, ἔφη.

|Greek μὲν ἄρα |non-Greek καὶ |non-Greek |Greek

πολεμεῖν μαχομένους τε φήσομεν καὶ πολεμίους φύσει

εἶναι, καὶ πόλεμον τὴν |hate ταύτην κλητέον· |Greek

δὲ |Greek , ὅταν τι τοιοῦτον |do, accomplish μὲν φίλους

εἶναι, |be sick, 'be' τῷ τοιούτῳ τὴν Ἑλλάδα καὶ |revolt, be divided
|mad, suffer

καὶ |placing; τὴν τοιαύτην |hate κλητέον.
|faction

Ἐγὼ μὲν, ἔφη, |accede, οὕτω νομίζειν.
|concede

Σκόπει δὴ, εἶπον, ὅτι ἐν τῇ νῦν |agree with/to

|placing;, |where ἄν τι τοιοῦτον γένηται καὶ |stand πόλεις,
|faction |apart

ἐὰν |each of two |each of two τέμνωσιν |field, wild :αὶ οἰκίας

|burn up , ὥς ἀλιτηριώδης τε δοκεῖ ἢ |placing; εἶναι
|faction

καὶ |neither αὐτῶν φιλοπόλιδες— οὐ γὰρ ἄν ποτε

ἐτόλμων τὴν |wet nurse :ε καὶ μητέρα |shave, sever, 'raze';
|devour, use up

|medium, εἶναι τοὺς καρποὺς |take away τοῖς κρατοῦσι
|moderate

τῶν κρατουμένων, καὶ διανοεῖσθαι ὥς διαλλαγισμένων

by nature enemies, and this kind of antagonism should be called war; but when Hellenes fight with one another we shall say that Hellas is then in a state of disorder and discord, they being by nature friends; and such enmity is to be called discord.

I agree.

Consider then, I said, when that which we have acknowledged to be discord occurs, and a city is divided, if both parties destroy the lands and burn the houses of one another, how wicked does the strife appear! No true lover of his country would bring himself to tear in pieces his own nurse and mother: There might be reason in the conqueror depriving the conquered of their harvest, but still they would have the idea of peace in their hearts and would not

*vocabulary***διάνοια** a thought; intelligence**διαφορά** disagreement**δουλεία** slavery**δούλειος** of a slave**Ἕλληγ** Greek**εὐμενής** kind**ἥμερος** gentle; (animals) domesticated**κοινωνέω** associate with**κολάζω** punish**οἰκεῖος** household, familiar, proper**οἰκειόω** adopt, adapt**οἰκίζω** colonize, settle**ὀνομάζω** to address, name ~name**οὐκοῦν** not so?; and so**στάσις** -εως (f) placing; faction**σφόδρα** very much**σωφρονίζω** calm, chasten

καὶ οὐκ ἀεὶ πολεμησόντων.

Πολὺν γάρ, ἔφη, ἡμερωτέρων αὕτη ἡ διάνοια ἐκείνης.

Τί δὲ δῆ; ἔφην· ἦν σὺ πόλιν οἰκίζεις, οὐχ Ἑλληνὶς ἔσται;

Δεῖ γ' αὐτήν, ἔφη.

Οὐκοῦν καὶ ἀγαθοί τε καὶ ἡμεροὶ ἔσονται;

Σφόδρα γε.

Ἄλλ' οὐ φιλέλληνες; οὐδὲ οἰκείαν τὴν Ἑλλάδα ἡγήσονται,

οὐδὲ κοινωνήσουσιν ὧν περ οἱ ἄλλοι ἱερῶν;

Καὶ σφόδρα γε.

Οὐκοῦν τὴν πρὸς τοὺς Ἑλληνας διαφοράν, ὥς οἰκείους,

στάσιν ἡγήσονται καὶ οὐδὲ ὀνομάσουσιν πόλεμον;

Οὐ γάρ.

Καὶ ὥς διαλλαγησόμενοι ἄρα διοίσονται;

Πάνν μὲν οὖν.

Εὐμενῶς δὴ σωφροنيοῦσιν, οὐκ ἐπὶ δουλείᾳ κολάζοντες

καὶ οὐκ αἰὲ πολεμησόντων.

Πολὺν γάρ, ἔφη, |gentle; (animals) dómes-|a thought; εἰνῆς.
|ticated |intelligence

Τί δὲ δῆ; ἔφην· ἦν σὺ πόλιν |colonize, οὐχ Ἑλληνὶς ἔσται;
|settle

Δεῖ γ' αὐτήν, ἔφη.

|not so?; and `so', αθοί τε καὶ |gentle; (animals),
|domesticated

|very much, ε.

Ἄλλ' οὐ φιλέλληνες; οὐδὲ |household, `fa-`Ἰλλάδα ἡγήσονται,
|miliar, proper

οὐδὲ |associate with ὧν περ οἱ ἄλλοι ἰερῶν;

Καὶ |very much ἔ.

|not so?; and `so', ρὸς τοὺς |Greek |disagreement ἔς οἰκείους,

|placing; ἡγήσονται καὶ οὐδὲ |to address, name ἄλεμον;
|faction

Οὐ γάρ.

Καὶ ὥς διαλλαγησόμενοι ἄρα διοίσονται;

Πάνν μὲν οὖν.

|kind δὴ |calm, chasten , οὐκ ἐπὶ δουλείᾳ |punish

mean to go on fighting for ever.

Yes, he said, that is a better temper than the other.

And will not the city, which you are founding, be an Hellenic city?

It ought to be, he replied.

Then will not the citizens be good and civilized?

Yes, very civilized.

And will they not be lovers of Hellas, and think of Hellas as their own land, and share in the common temples?

Most certainly.

And any difference which arises among them will be regarded by them as discord only — a quarrel among friends, which is not to be called a war?

Certainly not.

Then they will quarrel as those who intend some day to be reconciled?

Certainly.

They will use friendly correction, but will

*vocabulary***αἵτιος** blameworthy; the cause

~etiology

αἰτίος blameworthy; the cause

~etiology

ἀλγέω suffer ~analgesic**ἀναγκάζω** force, compel**ἀναίτιος** blameless ~etiology**ἀνατρέπω** defeat, thwart ~trophy**βάρβαρος** non-Greek**διαφορά** disagreement**Ἕλλην** Greek**ἐμπίμπρημι** burn up ~pyre**κείρω** shave, sever, raze; devour, use up**μέχρι** as far as, until**οἰκέω** inhabit ~economics**οἴκησις** -εως (f) habitation**ὄλεθρος** ruin, destruction, death**ὁμολογέω** agree with/to**προσφέρω** present; resemble; add**τέμνω** cut, sacrifice, solemnize

~tonsure

φύλαξ -χος (m) guard; sentry

~phylactery

οὐδ' ἐπ' ὀλέθρῳ, σωφρονισταὶ ὄντες, οὐ πολέμοιοι.

Οὕτως, ἔφη.

Οὐδ' ἄρα τὴν Ἑλλάδα Ἕλληνες ὄντες κεροῦσιν, οὐδὲ οἰκήσεις ἐμπρήσουσιν, οὐδὲ ὁμολογήσουσιν ἐν ἐκάστη πόλει πάντας ἐχθροὺς αὐτοῖς εἶναι, καὶ ἄνδρας καὶ γυναῖκας καὶ παῖδας, ἀλλ' ὀλίγους ἀεὶ ἐχθροὺς τοὺς αἰτίους τῆς διαφορᾶς. καὶ διὰ ταῦτα πάντα οὔτε τὴν γῆν ἐθελήσουσιν κείρειν αὐτῶν, ὥς φίλων τῶν πολλῶν, οὔτε οἰκίας ἀνατρέπειν, ἀλλὰ μέχρι τούτου ποιήσονται τὴν διαφοράν, μέχρι οὗ ἂν οἱ αἵτιοι ἀναγκασθῶσιν ὑπὸ τῶν ἀναιτίων ἀλγούντων δοῦναι δίκην.

Ἐγὼ μὲν, ἔφη, ὁμολογῶ οὕτω δεῖν πρὸς τοὺς ἐναντίους τοὺς ἡμετέρους πολίτας προσφέρεσθαι· πρὸς δὲ τοὺς βαρβάρους, ὥς νῦν οἱ Ἕλληνες πρὸς ἀλλήλους.

Τιθῶμεν δὴ καὶ τοῦτον τὸν νόμον τοῖς φύλαξι, μήτε γῆν τέμνειν μήτε οἰκίας ἐμπιμπράναι;

Θῶμεν, ἔφη, καὶ ἔχειν γε καλῶς ταῦτά τε καὶ τὰ πρόσθεν.

οὐδ' ἐπ' |ruin , σωφρονισταὶ ὄντες, οὐ πολέμιοι.

Οὕτως, ἔφη.

Οὐδ' ἄρα τὴν Ἑλλάδα |Greek ὄντες κεροῦσιν, οὐδὲ

οἰκήσεις |burn up , οὐδὲ |agree with/to ἐν ἐκάστη

πόλει πάντας ἐχθροὺς αὐτοῖς εἶναι, καὶ ἄνδρας καὶ

γυναῖκας καὶ παῖδας, ἀλλ' ὀλίγους ἀεὶ ἐχθροὺς τοὺς

αἰτίους τῆς |disagreement καὶ διὰ ταῦτα πάντα οὔτε τὴν

γῆν ἐθελήσουσιν |shave, sever, raze; ὡς φίλων τῶν πολλῶν,
|devour, use up

οὔτε οἰκίας |defeat, , ἀλλὰ |as far as, until ποιήσονται
|thwart

τὴν |disagreement|as far as, until |blame- |force, compel ὑπὸ
|worthy;

τῶν |blameless |suffer δοῦναι δίκην.
|the
|cause

Ἐγὼ μὲν, ἔφη, |agree with/to ᾧ τω δεῖν πρὸς τοὺς ἐναντίους

τοὺς ἡμετέρους πολίτας |present; resem- πρὸς δὲ τοὺς
|ble; add

|non-Greek , ὡς νῦν οἱ |Greek πρὸς ἀλλήλους.

Τιθῶμεν δὴ καὶ τοῦτον τὸν νόμον τοῖς |guard;
|sentry , μήτε γῆν

|cut, sacrifice, ε οἰκίας |burn up ,
|solemnize

Θῶμεν, ἔφη, καὶ ἔχειν γε καλῶς ταῦτά τε καὶ τὰ πρόσθεν.

not enslave or destroy their opponents; they will be correctors, not enemies?

Just so.

And as they are Hellenes themselves they will not devastate Hellas, nor will they burn houses, nor ever suppose that the whole population of a city — men, women, and children — are equally their enemies, for they know that the guilt of war is always confined to a few persons and that the many are their friends. And for all these reasons they will be unwilling to waste their lands and rase their houses; their enmity to them will only last until the many innocent sufferers have compelled the guilty few to give satisfaction?

I agree, he said, that our citizens should thus deal with their Hellenic enemies; and with barbarians as the Hellenes now deal with one another.

Then let us enact this law also for our guardians:—that they are neither to devastate the lands of Hellenes nor to burn their houses.

Agreed; and we may agree also in thinking that these, like all our previous

*vocabulary***ἄμαχος** unconquerable; noncombatant**ἀνακαλέω** call, summon, recall**ἀπολείπω** leave behind, fail ~eclipse**ἀπολιμπάνω** leave behind, fail**βοήθεια** help**εἴτε** if, whenever; either/or**ἐπιτάσσω** enjoin; place near**ἐπιτρέπω** entrust, decide, allow

~trophy

ἥκιστος least; above all**θῆλυς** female; (rare) abundant ~female**μηκέτι** no more**μυρίος** (ἰ) 10,000 ~myriad**οἴκοι** at home ~economics**ὁμολογέω** agree with/to**ὀπισθεν** behind, hereafter**οὐδέποτε** never**πάντη** everywhere**παραλείπω** leave, leave out**παρόω** maim**πολιτεία** (ἰ) citizenship; government**συστρατεύω** join in an expedition

Ἀλλὰ γάρ μοι δοκεῖς, ὦ Σώκρατες, ἐάν τις σοι τὰ
 τοιαῦτα ἐπιτρέπη λέγειν, οὐδέποτε μνησθήσεσθαι ὃ ἐν
 τῷ πρόσθεν παρωσάμενος πάντα ταῦτα εἶρηκας, τὸ ὥς
 δυνατὴ αὕτη ἡ πολιτεία γενέσθαι καὶ τίνα τρόπον ποτὲ
 δυνατὴ· ἐπεὶ ὅτι γε, εἰ γένοιτο, πάντ' ἂν εἴη ἀγαθὰ
 πόλει ἢ γένοιτο, καὶ ἃ σὺ παραλείπεις ἐγὼ λέγω, ὅτι καὶ
 τοῖς πολεμίοις ἄριστ' ἂν μάχωντο τῷ ἥκιστα ἀπολείπειν
 ἀλλήλους, γιννώσκοντές τε καὶ ἀνακαλοῦντες ταῦτα τὰ
 ὀνόματα ἑαυτούς, ἀδελφούς, πατέρας, υἱεῖς· εἰ δὲ καὶ
 τὸ θῆλυ συστρατεύοιτο, εἴτε καὶ ἐν τῇ αὐτῇ τάξει εἴτε
 καὶ ὅπισθεν ἐπιτεταγμένον, φόβων τε ἔνεκα τοῖς ἐχθροῖς
 καὶ εἴ ποτέ τις ἀνάγκη βοηθείας γένοιτο, οἶδ' ὅτι ταύτη
 πάντῃ ἅμαχοι ἂν εἶεν· καὶ οἴκοι γε ἃ παραλείπεται ἀγαθὰ,
 ὅσα ἂν εἴη αὐτοῖς, ὁρῶ. ἀλλ' ὥς ἐμοῦ ὁμολογοῦντος
 πάντα ταῦτα ὅτι εἴη ἂν καὶ ἄλλα γε μυρία, εἰ γένοιτο
 ἡ πολιτεία αὕτη, μηκέτι πλείω περὶ αὐτῆς λέγε, ἀλλὰ
 τοῦτο αὐτὸ ἤδη πειρώμεθα ἡμᾶς αὐτοὺς πείθειν, ὥς
 δυνατόν καὶ ἢ δυνατόν, τὰ δ' ἄλλα χαίρειν ἐώμεν.

Ἄλλὰ γάρ μοι δοκεῖς, ὦ Σώκρατες, ἐάν τις σοι τὰ
 τοιαῦτα |entrust, de- λέγειν, |never μνησθήσεσθαι ὃ ἐν
 |cide, allow
 τῷ πρόσθεν |maim πάντα ταῦτα εἴρηκας, τὸ ὡς
 δυνατὴ αὕτη ἢ |citizenship; νέσθαι καὶ τίνα τρόπον ποτὲ
 |government
 δυνατὴ· ἐπεὶ ὅτι γε, εἰ γένοιτο, πάντ' ἂν εἴη ἀγαθὰ
 πόλει ἢ γένοιτο, καὶ ἃ σὺ |leave, leave ἐγὼ λέγω, ὅτι καὶ
 |out
 τοῖς πολεμίοις ἄριστ' ἂν μάχοντο τῷ |least; ἀπολείπειν
 |above
 ἀλλήλους, γιγνώσκοντές τε καὶ |call, all summon, ταῦτα τὰ
 |recall
 ὀνόματα ἑαυτούς, ἀδελφούς, πατέρας, υἱεῖς· εἰ δὲ καὶ
 τὸ |fe- |join in an expedi-, |if, whenèver; τῇ αὐτῇ τάξει |if, whenever; ei-
 |male; |tion |either/or |ther/or
 καὶ (rare) |behind, |enjoin; place near, φόβων τε ἔνεκα τοῖς ἐχθροῖς
 |abun-
 |hereafter
 καὶ εἴ ποτέ τις ἀνάγκη |help γένοιτο, οἶδ' ὅτι ταύτη
 |every- |unconquerable; ' καὶ |at home ἃ |leave, leave out ἀγαθὰ,
 |where |noncombatant
 ὅσα ἂν εἴη αὐτοῖς, ὁρῶ. ἀλλ' ὡς ἐμοῦ |agree with/to
 πάντα ταῦτα ὅτι εἴη ἂν καὶ ἄλλα γε μυρία, εἰ γένοιτο
 ἢ |citizenship; ὕτη, |no more τλείω περὶ αὐτῆς λέγε, ἀλλὰ
 |government
 τοῦτο αὐτὸ ἤδη πειρώμεθα ἡμᾶς αὐτοὺς πείθειν, ὡς
 δυνατόν καὶ ἢ δυνατόν, τὰ δ' ἄλλα χαίρειν ἐώμεν.

enactments, are very good.

But still I must say, Socrates, that if you are allowed to go on in this way you will entirely forget the other question which at the commencement of this discussion you thrust aside:—Is such an order of things possible, and how, if at all? For I am quite ready to acknowledge that the plan which you propose, if only feasible, would do all sorts of good to the State. I will add, what you have omitted, that your citizens will be the bravest of warriors, and will never leave their ranks, for they will all know one another, and each will call the other father, brother, son; and if you suppose the women to join their armies, whether in the same rank or in the rear, either as a terror to the enemy, or as auxiliaries in case of need, I know that they will then be absolutely invincible; and there are many domestic advantages which might also be mentioned and which I also fully acknowledge: but, as I admit all these advantages and as many more as you please, if only this State of yours were to come into existence, we need say no more about them; assuming then the existence of the State, let us now turn to the question of possibility and

*vocabulary***ἀδικία** injustice, offence**ἀναμνησῶ** (+2 acc) remind

someone ~mnemonic

ἄρα interrogative pcl**δεῦρο** here, come here!**διασκοπέω** consider from all angles**διατρίβω** (ι) wear down, delay

~tribology

δικαιοσύνη justice**ἐκφεύγω** flee from, escape ~fugitive**ἐξαίφνης** suddenly**ἐοικότως** like; fairly**ἐπάγω** drive game; induce belief

~demagogue

ἐπειδάν when, after**ἐπιχειρέω** do, try, attack ~chiral**κῶμα** -τος (n, 3) wave; embryo

~accumulate

μόγισ with difficulty, barely**ὀκνέω** shrink from, hesitate; worry**οὐκοῦν** not so?; and so**πανταχῇ** everywhere**παράδοξος** incredible**πῇ** where? how?**πολιτεία** (ι) citizenship; government**συγγιγνώσκω** acknowledge; pardon**συγγνώμη** sympathy, leniency**τρικυμία** (υ) group of 3 waves

Ἐξαίφνης γε σύ, ἦν δ' ἐγώ, ὥσπερ καταδρομὴν ἐποιήσω
 ἐπὶ τὸν λόγον μου, καὶ οὐ συγγιγνώσκεις στραγγενομένῳ.
 ἴσως γὰρ οὐκ οἶσθα ὅτι μόγῃς μοι τῶ δύο κύματε ἐκφυγόντι
 νῦν τὸ μέγιστον καὶ χαλεπώτατον τῆς τρικυμίας ἐπάγεις,
 ὃ ἐπειδὰν ἴδῃς τε καὶ ἀκούσῃς, πάννυ συγγνώμην ἔξεις,
 ὅτι εἰκότως ἄρα ὥκνουν τε καὶ ἐδεδοίκη οὕτω παράδοξον
 λόγον λέγειν τε καὶ ἐπιχειρεῖν διασκοπεῖν.

Ὅσῳ ἄν, ἔφη, τοιαῦτα πλείω λέγῃς, ἦττον ἀφεθήσῃ ὑφ'
 ἡμῶν πρὸς τὸ μὴ εἰπεῖν πῇ δυνατὴ γίγνεσθαι αὕτη ἡ
 πολιτεία. ἀλλὰ λέγε καὶ μὴ διάτριβε.

Οὐκοῦν, ἦν δ' ἐγώ, πρῶτον μὲν τόδε χρὴ ἀναμνησθῆναι,
 ὅτι ἡμεῖς ζητοῦντες δικαιοσύνην οἶόν ἐστι καὶ ἀδικίαν
 δεῦρο ἥκομεν.

Χρή· ἀλλὰ τί τοῦτο; ἔφη.

Οὐδέν· ἀλλ' ἐὰν εὕρωμεν οἶόν ἐστι δικαιοσύνη, ἄρα καὶ
 ἄνδρα τὸν δίκαιον ἀξιόσομεν μηδὲν δεῖν αὐτῆς ἐκείνης
 διαφέρειν, ἀλλὰ πανταχῇ τοιοῦτον εἶναι οἶον δικαιοσύνη

|suddenly γε σύ, ἦν δ' ἐγώ, ὥσπερ καταδρομὴν ἐποιήσω

ἐπὶ τὸν λόγον μου, καὶ οὐ |acknowledge; |στραγγενομένῳ.
|pardon

ἴσως γὰρ οὐκ οἶσθα ὅτι |with difficulty, δύο |wave; |flee
|barely |embryo

νῦν τὸ μέγιστον καὶ χαλεπώτατον τῆς |group of 3 |drive game;
|waves |induce belief

ὁ |when, ἴδης τε καὶ ἀκούσης, πάνυ |sympathy, ἕξεις,
|after |leniency

ὅτι |like; ἄρα |hesitate; τε καὶ ἐδεδοίκη οὕτω |incredible
|fairly |worry

λόγον λέγειν τε καὶ |do, try, at- |consider from
|tack |all angles

“Ὅσω ἄν, ἔφη, τοιαῦτα πλείω λέγης, ἦττον ἀφεθήσῃ ὑφ’

ἡμῶν πρὸς τὸ μὴ εἰπεῖν πῇ δυνατὴ γίγνεσθαι αὕτη ἡ

|citizenship; ἄλλὰ λέγε καὶ μὴ |wear down, delay
|government

|not so?; and so ἐγώ, πρῶτον μὲν τόδε χρὴ ἀναμνησθῆναι,

ὅτι ἡμεῖς ζητοῦντες |justice οἶόν ἐστι καὶ |injustice,
|offence

|here, come here!

Χρή· ἀλλὰ τί τοῦτο; ἔφη.

Οὐδέν· ἀλλ’ ἐὰν εὕρωμεν οἶόν ἐστι |justice , |interrogative pcl

ἄνδρα τὸν δίκαιον ἀξιόσομεν μηδὲν δεῖν αὐτῆς ἐκείνης

διαφέρειν, ἀλλὰ |everywhere οἰοῦτον εἶναι οἶον |justice

ways and means—the rest may be left.

If I loiter for a moment, you instantly make a raid upon me, I said, and have no mercy; I have hardly escaped the first and second waves, and you seem not to be aware that you are now bringing upon me the third, which is the greatest and heaviest. When you have seen and heard the third wave, I think you will be more considerate and will acknowledge that some fear and hesitation was natural respecting a proposal so extraordinary as that which I have now to state and investigate.

The more appeals of this sort which you make, he said, the more determined are we that you shall tell us how such a State is possible: speak out and at once.

Let me begin by reminding you that we found our way hither in the search after justice and injustice.

True, he replied; but what of that?

I was only going to ask whether, if we have discovered them, we are to require that the just man should in nothing

*vocabulary***ἀδικία** injustice, offence**ἄδικος** unfair; obstinate, bad**ἀναγκάζω** force, compel**ἀποβλέπω** stare at, adore**ἀποδείκνυμι** (ō) show, point out;
appoint; (mid) declare**γράμμα** -τος (n, 3) writing, letter**δικαιοσύνη** justice**ἐγγύς** near**εὐδαιμονία** prosperity**ζωγράφος** painter**μετέχω** partake of**μοῖρα** portion, fate; (κατά+) rightly

~Moirā

ὁμολογέω agree with/to**παράδειγμα** -τος (n, 3) model,
precedent**τελέεις** unblemished (victim)

ἐστίν; ἢ ἀγαπήσομεν ἐὰν ὅτι ἐγγύτατα αὐτῆς ἢ καὶ πλείστα τῶν ἄλλων ἐκείνης μετέχῃ;

Οὕτως, ἔφη· ἀγαπήσομεν.

Παραδείγματος ἄρα ἔνεκα, ἣν δ' ἐγώ, ἐζητοῦμεν αὐτό τε δικαιοσύνην οἷόν ἐστι, καὶ ἄνδρα τὸν τελέως δίκαιον εἰ γένοιτο, καὶ οἶος ἂν εἴη γενόμενος, καὶ ἀδικίαν αὐ καὶ τὸν ἀδικώτατον, ἵνα εἰς ἐκείνους ἀποβλέποντες, οἷοι ἂν ἡμῖν φαίνωνται εὐδαιμονίας τε πέρι καὶ τοῦ ἐναντίου, ἀναγκαζώμεθα καὶ περὶ ἡμῶν αὐτῶν ὁμολογεῖν, ὅς ἂν ἐκείνοις ὅτι ὁμοιότατος ἦ, τὴν ἐκείνης μοῖραν ὁμοιοτάτην ἔξωιν, ἀλλ' οὐ τούτου ἔνεκα, ἵν' ἀποδείξωμεν ὥς δυνατὰ ταῦτα γίνεσθαι.

Τοῦτο μέν, ἔφη, ἀληθὲς λέγεις.

Οἷε ἂν οὖν ἡττόν τι ἀγαθὸν ζωγράφον εἶναι ὅς ἂν γράψας παράδειγμα οἷον ἂν εἴη ὁ κάλλιστος ἄνθρωπος καὶ πάντα εἰς τὸ γράμμα ἱκανῶς ἀποδοὺς μὴ ἔχῃ ἀποδείξαι ὥς καὶ δυνατὸν γενέσθαι τοιοῦτον ἄνδρα;

ἐστίν; ἢ ἀγαπήσομεν ἐὰν ὅτι |near αὐτῆς ἢ καὶ
 πλείστα τῶν ἄλλων ἐκείνης |partake of
 Οὕτως, ἔφη· ἀγαπήσομεν.

|model, precedent ἄρα ἔνεκα, ἦν δ' ἐγώ, ἐζητοῦμεν αὐτό τε
 |justice οἷόν ἐστι, καὶ ἄνδρα τὸν |unblemished (victim)
 γένοιτο, καὶ οἷος ἂν εἴη γενόμενος, καὶ |injustice, αὖ καὶ
 |offence τὸν |unfair; obsti- ἵνα εἰς ἐκείνους |stare at, adore , οἷοι ἂν
 |nate, bad ἡμῖν φαίνονται εὐδαιμονίας τε πέρι καὶ τοῦ ἐναντίου,
 |force, compel καὶ περὶ ἡμῶν αὐτῶν |agree with/to ὧς ἂν
 ἐκείνοις ὅτι ὁμοιότατος ἦ, τὴν ἐκείνης |portion, fate ὁσάτην
 ἐξείν, ἀλλ' οὐ τούτου ἔνεκα, ἵν' |show, point out; ἀ-δυνατὰ
 |point; (mid) declare ταῦτα γίνεσθαι.

Τοῦτο μέν, ἔφη, ἀληθὲς λέγεις.

Οἶε ἂν οὖν ἡττόν τι ἀγαθὸν |painter εἶναι ὅς ἂν
 γράψας |model, οἷον ἂν εἴη ὁ κάλλιστος ἄνθρωπος
 |precedent καὶ πάντα εἰς τὸ |writing, ἱκανῶς ἀποδοὺς μὴ ἔχῃ
 |letter |show, point out; ἀ-δυνατὸν γενέσθαι τοιοῦτον ἄνδρα;
 |point; (mid) declare

fail of absolute justice; or may we be satisfied with an approximation, and the attainment in him of a higher degree of justice than is to be found in other men?

The approximation will be enough.

We were enquiring into the nature of absolute justice and into the character of the perfectly just, and into injustice and the perfectly unjust, that we might have an ideal. We were to look at these in order that we might judge of our own happiness and unhappiness according to the standard which they exhibited and the degree in which we resembled them, but not with any view of showing that they could exist in fact.

True, he said.

Would a painter be any the worse because, after having delineated with consummate art an ideal of a perfectly beautiful man, he was unable to show that any such man could ever have existed?

He would be none the

vocabulary

ἀποδείκνυμι (ῶ) show, point out;
 appoint; (mid) declare
ἀπόδειξις -εως (f) acceptance; (Ion)
 showing
δήτα emphatic δή
ἐφάπτω fasten upon ~haptic
οἰκέω inhabit ~economics
ὁμολογέω agree with/to
παράδειγμα -τος (n, 3) model,
 precedent

πῇ where? how?
ποῖος what kind
πότερος which, whichever of two
πράξις -εως (f) result, business
 ~practice
προθυμέομαι (ῶ) be eager
τοίνυν well, then
φύσις -εως (f) nature (of a thing)
 ~physics
φύω produce, beget; clasp ~physics

Μὰ Δί' οὐκ ἔγωγ', ἔφη.

Τί οὖν; οὐ καὶ ἡμεῖς, φαμέν, παράδειγμα ἐποιούμεεν λόγῳ ἀγαθῆς πόλεως;

Πάνυ γε.

Ἦττόν τι οὖν οἶε ἡμᾶς εὖ λέγειν τούτου ἔνεκα, ἐὰν μὴ ἔχωμεν ἀποδείξαι ὥς δυνατόν οὕτω πόλιν οἰκῆσαι ὥς ἐλέγετο;

Οὐ δῆτα, ἔφη.

Τὸ μὲν τοίνυν ἀληθές, ἦν δ' ἐγώ, οὕτω· εἰ δὲ δὴ καὶ τοῦτο προθυμηθῆναι δεῖ σὴν χάριν, ἀποδείξαι πῇ μάλιστα καὶ κατὰ τί δυνατώτατ' ἂν εἴη, πάλιν μοι πρὸς τὴν τοιαύτην ἀπόδειξιν τὰ αὐτὰ διομολόγησαι.

Τὰ ποῖα;

Ἄρ' οἶόν τέ τι πραχθῆναι ὥς λέγεται, ἢ φύσιν ἔχει πρᾶξιν λέξεως ἦττον ἀληθείας ἐφάπτεσθαι, κἂν εἰ μὴ τῷ δοκεῖ; ἀλλὰ σὺ πότερον ὁμολογεῖς οὕτως ἢ οὐ;

Μὰ Δί' οὐκ ἔγωγ', ἔφη.

Τί οὖν; οὐ καὶ ἡμεῖς, φαμέν, |model, |precedent ἐποιοῦμεν λόγῳ
ἀγαθῆς πόλεως;

Πάνυ γε.

Ἦττόν τι οὖν οἶει ἡμᾶς εἶ λέγειν τούτου ἔνεκα, εἰ μὴ
ἔχωμεν |show, point out; ap- |ατὸν οὕτω πόλιν |inhabit ὥς
|point; (mid) declare
ἐλέγετο;

Οὐ |emphatic' δῆ

Τὸ μὲν |well, then` ἠθέες, ἦν δ' ἐγώ, οὕτω· εἰ δὲ δὴ καὶ τοῦτο
|be eager δέῃ σὴν χάριν, |show, point out; ap- |ιστα καὶ
|point; (mid) declare
κατὰ τί δυνατώτατ' ἂν εἴη, πάλιν μοι πρὸς τὴν τοιαύτην
|acceptance; . ἵ αὐτὰ διομολόγησαι.
|(Ion) showing

Τὰ |what kind

Ἄρ' οἶόν τέ τιπραχθῆναι ὥς λέγεται, ἣ φύσιν ἔχει
|result, |business λέξεως ἦττον |truth |fasten upon , κἂν εἰ μὴ
τω δοκεῖ; ἀλλὰ σὺ |which, |whichever |agree with/to ὕτως ἢ οὐ;

worse.

Well, and were we not creating an ideal of a perfect State?

To be sure.

And is our theory a worse theory because we are unable to prove the possibility of a city being ordered in the manner described?

Surely not, he replied.

That is the truth, I said. But if, at your request, I am to try and show how and under what conditions the possibility is highest, I must ask you, having this in view, to repeat your former admissions.

What admissions?

I want to know whether ideals are ever fully realized in language? Does not the word express more than the fact, and must not the actual, whatever a man may think, always, in the nature of things, fall short of the truth? What do you say?

I agree.

Then you must not insist on my proving that the

*vocabulary***ἀναγκάζω** force, compel**ἀποδείκνυμι** (ō) show, point out;

appoint; (mid) declare

ἀποφαίνω display, declare**ἀριθμός** number**διέρχομαι** pierce, traverse**ἐγγύς** near**ἐπιτάσσω** enjoin; place near**μεταβάλλω** alter, transform**οἰκέω** inhabit ~economics**ὁμολογέω** agree with/to**παντάπασιν** altogether; yes, certainly**πολιτεία** (i) citizenship; government**πότε** when?**τοίνυν** well, then

Ὅμολογῶ, ἔφη.

Τοῦτο μὲν δὴ μὴ ἀνάγκαζέ με, οἶα τῷ λόγῳ διήλθομεν, τοιαῦτα παντάπασι καὶ τῷ ἔργῳ δεῖν γιγνόμενα ἂν ἀποφαίνειν· ἀλλ', ἐὰν οἶοί τε γενώμεθα εὐρεῖν ὥς ἂν ἐγγύτατα τῶν εἰρημένων πόλιν οἰκήσειεν, φάναι ἡμᾶς ἐξηγηρῆσθαι ὥς δυνατὰ ταῦτα γίγνεσθαι ἃ σὺ ἐπιτάττεις. ἢ οὐκ ἀγαπήσεις τούτων τυγχάνων; ἐγὼ μὲν γὰρ ἂν ἀγαπῶην.

Καὶ γὰρ ἐγώ, ἔφη.

Τὸ δὲ δὴ μετὰ τοῦτο, ὥς ἔοικε, πειρώμεθα ζητεῖν τε καὶ ἀποδεικνύναι τί ποτε νῦν κακῶς ἐν ταῖς πόλεσι πράττεται δι' ὃ οὐχ οὕτως οἰκοῦνται, καὶ τίνος ἂν σμικροτάτου μεταβαλόντος ἔλθοι εἰς τοῦτον τὸν τρόπον τῆς πολιτείας πόλιν, μάλιστα μὲν ενός, εἰ δὲ μή, δυοῖν, εἰ δὲ μή, ὅτι ὀλιγίστων τὸν ἀριθμὸν καὶ σμικροτάτων τὴν δύναμιν.

Παντάπασι μὲν οὖν, ἔφη.

Ἐνὸς μὲν τοίνυν, ἦν δ' ἐγώ, μεταβαλόντος δοκοῦμέν μοι

|agree with/to ᾔφη.

Τοῦτο μὲν δὴ μὴ |force, με, οἶα τῷ λόγῳ |pierce, ,
 |compel
 τοιαῦτα |altogether; καὶ τῷ ἔργῳ δεῖν γιγνόμενα ἂν
 |yes, certainly
 |display, ἀλλ', ἐὰν οἰοί τε γενώμεθα εὔρεῖν ὥς ἂν
 |declare
 |near τῶν εἰρημένων πόλιν |inhabit , φάναι ἡμᾶς
 ἐξηρηκέναι ὥς δυνατὰ ταῦτα γίνεσθαι ἃ σὺ |enjoin; place
 |near
 ἢ οὐκ ἀγαπήσεις τούτων τυγχάνων; ἐγὼ μὲν γὰρ ἂν
 ἀγαπῶην.

Καὶ γὰρ ἐγώ, ἔφη.

Τὸ δὲ δὴ μετὰ τοῦτο, ὥς ἔοικε, πειρώμεθα ζητεῖν τε καὶ
 |show, point out; ἀπ- |τε νῦν κακῶς ἐν ταῖς πόλεσι πράττεται
 |point; (mid) declare
 δι' ὃ οὐχ οὕτως |inhabit , καὶ τίνος ἂν σμικροτάτου
 |alter, transform ἔλθοι εἰς τοῦτον τὸν τρόπον τῆς |citizenship;
 |government
 πόλιν, μάλιστα μὲν ενός, εἰ δὲ μή, δυοῖν, εἰ δὲ μή, ὅτι
 ὀλιγίστων τὸν |number καὶ σμικροτάτων τὴν δύναμιν.

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

Ἐνὸς μὲν |well, then, 'δ' ἐγώ, |alter, transform δοκοῦμέν μοι

actual State will in every respect coincide with the ideal: if we are only able to discover how a city may be governed nearly as we proposed, you will admit that we have discovered the possibility which you demand; and will be contented. I am sure that I should be contented—will not you?

Yes, I will.

Let me next endeavour to show what is that fault in States which is the cause of their present maladministration, and what is the least change which will enable a State to pass into the truer form; and let the change, if possible, be of one thing only, or, if not, of two; at any rate, let the changes be as few and slight as possible.

Certainly, he replied.

I think, I said, that there might be a reform of the State if only one

vocabulary

ἄδοξία ill repute
ἄνθρωπινος human
ἀποκλείω shut out; (+acc) close
βασιλεύω be king
γέλως laughter
γνήσιος born legitimate ~genus
δείκνυμι (ō) show, point out
διέρχομαι pierce, traverse
δυνάστης -ου (m, 1) lord, ruler
ἐκάτερος each of two
ἐκγελάω laugh out loud
κατακλύζω flood ~cataclysm
κῦμα -τος (n, 3) wave; embryo
 ~accumulate
παῦλα rest, pause

πολιτεία (ι) citizenship; government
πότε when?
σκοπάω watch, observe
σκοπέω behold, consider
συμπίπτω fall together, happen
συμπίτνω fall together, happen
φάος φῶς (n, 3) light; salvation; (pl)
 eyes ~photon
φιλοσοφέω philosophize, study
φιλόσοφος wisdom-loving
φυά stature, flowering ~physics
φύσις -εως (f) nature (of a thing)
 ~physics
φύω produce, beget; clasp ~physics
χωρίς separately; except, other than
 ~heir

ἔχειν δεῖξαι ὅτι μεταπέσοι ἄν, οὐ μέντοι σμικροῦ γε οὐδὲ
 ῥαδίου, δυνατοῦ δέ.

Τίνος; ἔφη.

Ἐπ' αὐτῷ δὴ, ἦν δ' ἐγώ, εἰμὶ ὁ τῷ μεγίστῳ προσηκάζομεν
 κύματι. εἰρήσεται δ' οὖν, εἰ καὶ μέλλει γέλωτί τε ἀτεχνῶς
 ὥσπερ κῦμα ἐκγελῶν καὶ ἀδοξία κατακλύσειν. σκόπει δὲ
 ὁ μέλλω λέγειν.

Λέγε, ἔφη.

Ἐὰν μή, ἦν δ' ἐγώ, ἢ οἱ φιλόσοφοι βασιλεύσωσιν ἐν
 ταῖς πόλεσιν ἢ οἱ βασιλῆς τε νῦν λεγόμενοι καὶ δυνάσται
 φιλοσοφήσωσι γνησίως τε καὶ ἱκανῶς, καὶ τοῦτο εἰς
 ταῦτόν συμπέσῃ, δύνάμεις τε πολιτικὴ καὶ φιλοσοφία, τῶν
 δὲ νῦν πορευομένων χωρὶς ἐφ' ἑκάτερον αἱ πολλαὶ φύσεις
 ἐξ ἀνάγκης ἀποκλεισθῶσιν, οὐκ ἔστι κακῶν παῦλα, ὧ φίλε
 Γλαύκων, ταῖς πόλεσι, δοκῶ δ' οὐδὲ τῷ ἀνθρωπίνῳ γένει,
 οὐδὲ αὕτη ἢ πολιτεία μή ποτε πρότερον φνῆ τε εἰς τὸ
 δυνατὸν καὶ φῶς ἡλίου ἴδῃ, ἦν νῦν λόγῳ διεληλύθαμεν.

ἔχειν |show ὅτι μεταπέσοι ἄν, οὐ μέντοι σμικροῦ γε οὐδὲ
 ῥαδίου, δυνατοῦ δέ.

Τίνος; ἔφη.

Ἐπ' αὐτῷ δὴ, ἣν δ' ἐγώ, εἰμὶ ὁ τῷ μεγίστῳ προσηκάζομεν

|wave; . εἰρήσεται δ' οὖν, εἰ καὶ μέλλει |laughter γε ἀτεχνῶς
 |embryo

ὥσπερ |wave; |laugh out loud |ill |flood . σκόπει δέ
 |embryo |repute
 ὁ μέλλω λέγειν.

Λέγε, ἔφη.

Ἐὰν μή, ἣν δ' ἐγώ, ἣ οἱ |wisdom-loving |be king ἐν

ταῖς πόλεσιν ἣ οἱ βασιλῆς τε νῦν λεγόμενοι καὶ |lord, ruler

|philosophize, |born legitimate . αἱ ἱκανῶς, καὶ τοῦτο εἰς
 |study

ταὐτὸν συμπέση, δύναμῖς τε πολιτικῇ καὶ φιλοσοφίᾳ, τῶν

δὲ νῦν πορευομένων |separately; |each of two ἰ πολλὰ φύσεις
 |except,

ἐξ ἀνάγκης |shut out; |other than, (+acc), οὐκ ἔστι κακῶν |rest, , ὦ φίλε
 |close |pause

Γλαύκων, ταῖς πόλεσι, δοκῶ δ' οὐδὲ τῷ |human γένει,

οὐδὲ αὕτη ἣ |citizenship; , ἣ ποτε πρότερον φυῇ τε εἰς τὸ
 |government

δυνατὸν καὶ φῶς ἡλίου ἴδῃ, ἣν νῦν λόγῳ |pierce, traverse .

change were made, which is not a slight or easy though still a possible one.

What is it? he said.

Now then, I said, I go to meet that which I liken to the greatest of the waves; yet shall the word be spoken, even though the wave break and drown me in laughter and dishonour; and do you mark my words.

Proceed.

I said: Until philosophers are kings, or the kings and princes of this world have the spirit and power of philosophy, and political greatness and wisdom meet in one, and those commoner natures who pursue either to the exclusion of the other are compelled to stand aside, cities will never have rest from their evils,—nor the human race, as I believe,—and then only will this our State have a possibility of life and behold the light of day. Such was

*vocabulary***αἵτιος** blameworthy; the cause

~etiology

ἀπιστέω disbelieve ~stand**γυμνός** naked, unarmed**δημόσιος** public, the state**διατείνω** extend; (mp) try hard**ἐκβάλλω** throw out, fell, let fall

~ballistic

ἐκφεύγω flee from, escape ~fugitive**ἁρμονίης** harmonious**ἐνδείκνυμι** (ἵ) address, consider**ἐντίθημι** load; mp: take to heart

~thesis

εὐδαιμονέω be lucky, happy**εὐνοία** good will, gift**θαυμάσιος** wonderful**θέω** run, run for**ἱμάτιον** toga, cloth**ὄκνος** shrinking, hesitation**ὄπλον** tool, weapon, ship's tackle

~hoplite

οὐκοῦν not so?; and so**πάλαι** long ago ~paleo**πάλη** wrestling ~Pallas**πάλλω** shake, brandish ~Pallas**παρακελεύομαι** recommend,
encourage**παρατυγχάνω** happen to be present**προδίδωμι** betray**ῥῆμα** -τος (n, 3) a thing said**ρίπτω** hurl**τωθάζω** mock, flout**φαῦλος** trifling

ἀλλὰ τοῦτό ἐστιν ὃ ἐμοὶ πάλαι ὄκνον ἐντίθησι λέγειν,
 ὁρῶντι ὡς πολὺ παρὰ δόξαν ῥηθήσεται· χαλεπὸν γὰρ ἰδεῖν
 ὅτι οὐκ ἂν ἄλλη τις εὐδαιμονήσειεν οὔτε ἰδίᾳ οὔτε δημοσίᾳ.

Καὶ ὅς, ὦ Σώκρατες, ἔφη, τοιοῦτον ἐκβέβληκας ῥῆμά
 τε καὶ λόγον, ὃν εἰπὼν ἡγοῦ ἐπὶ σέ πάνυ πολλούς τε
 καὶ οὐ φαύλους νῦν οὕτως, οἷον ῥίψαντας τὰ ἱμάτια,
 γυμνοὺς λαβόντας ὅτι ἐκάστῳ παρέτυχεν ὄπλον, θεῖν
 διατεταμένους ὡς θαυμάσια ἐργασομένους· οὓς εἰ μὴ
 ἀμυνῇ τῷ λόγῳ καὶ ἐκφεύξῃ, τῷ ὄντι τωθαζόμενος δώσεις
 δίκην.

Οὐκοῦν σύ μοι, ἦν δ' ἐγώ, τούτων αἷτιος;

Καλῶς γ', ἔφη, ἐγὼ ποιῶν. ἀλλὰ τοί σε οὐ προδώσω,
 ἀλλ' ἀμυνῶ οἷς δύναμαι· δύναμαι δὲ εὐνοίᾳ τε καὶ τῷ
 παρακελεύεσθαι, καὶ ἴσως ἂν ἄλλου του ἐμμελέστερόν σοι
 ἀποκρινοίμην. ἀλλ' ὡς ἔχων τοιοῦτον βοηθὸν πειρώ τοῖς
 ἀπιστοῦσιν ἐνδείξασθαι ὅτι ἔχει ἡ σὺ λέγεις.

Πειρατέον, ἦν δ' ἐγώ, ἐπειδὴ καὶ σὺ οὕτω μεγάλην

ἀλλὰ τοῦτό ἐστιν ὃ ἐμοὶ πάλαι |hesita- |load; mp: γειν,
 |tion |take to heart
 ὁρῶντι ὡς πολὺ παρὰ δόξαν ῥηθήσεται· χαλεπὸν γὰρ ἰδεῖν
 ὅτι οὐκ ἂν ἄλλη τις |be lucky, happy οὔτε ἰδίᾳ οὔτε δημοσίᾳ.

Καὶ ὅς, ὦ Σώκρατες, ἔφη, τοιοῦτον |throw out, fell, a thing said
 |let fall
 τε καὶ λόγον, ὃν εἰπὼν ἡγοῦ ἐπὶ σέ πάνυ πολλούς τε
 καὶ οὐ |trifling νῦν οὕτως, οἶον |hurl τὰ |toga, ,
 |cloth
 |naked, λαβόντας ὅτι ἐκάστω |happen to be |tool , |run
 |unarmed |present
 |extend; (mp) try ὡς |wonderful ἐργασομένους· οὕς εἰ μὴ
 |hard
 ἀμνητὶ τῷ λόγῳ καὶ |flee , τῷ ὄντι |mock, flout δώσεις
 δίκην.

|not so?; and so..., ἦν δ' ἐγώ, τούτων |blameworthy;
 |the cause

Καλῶς γ', ἔφη, ἐγὼ ποιῶν. ἀλλὰ τοί σε οὐ |betray ,
 ἀλλ' ἀμυνῶ οἷς δύναιμαι· δύναιμαι δὲ |good will, gift... τῷ
 |recommend, , καὶ ἴσως ἂν ἄλλου του |harmonious σοι
 |encourage
 ἀποκρinoίμην. ἀλλ' ὡς ἔχων τοιοῦτον βοηθὸν πειρῶ τοῖς
 |disbelieve |address, ὅτι ἔχει ἡ σὺ λέγεις.
 |consider

Πειρατέον, ἦν δ' ἐγώ, ἐπειδὴ καὶ σὺ οὕτω μεγάλην

the thought, my dear Glaucon, which I would fain have uttered if it had not seemed too extravagant; for to be convinced that in no other State can there be happiness private or public is indeed a hard thing.

Socrates, what do you mean? I would have you consider that the word which you have uttered is one at which numerous persons, and very respectable persons too, in a figure pulling off their coats all in a moment, and seizing any weapon that comes to hand, will run at you might and main, before you know where you are, intending to do heaven knows what; and if you don't prepare an answer, and put yourself in motion, you will be 'pared by their fine wits,' and no mistake.

You got me into the scrape, I said.

And I was quite right; however, I will do all I can to get you out of it; but I can only give you good-will and good advice, and, perhaps, I may be able to fit answers to your questions better than another—that is all. And now, having such an auxiliary, you must do your best to show the unbelievers that you are right.

I ought to try, I said, since you offer me such invaluable assistance.

*vocabulary***ἀκολουθέω** follow**ἄμός** (*ā*) my, our**ἀναγκαῖος** coerced, coercing, slavery**ἄπτω** set on fire; attach; mid: touch, seize ~haptic**διορίζω** delimit; determine**ἐκφεύγω** flee from, escape ~fugitive**ἐνδείκνυμι** (*ō*) address, consider**ἐννοέω** consider**ἐξηγέομαι** lead forth; set out, describe
~hegemony**ἡγεμονεύω** lead ~hegemony**ἴσχω** imitate, liken to, guess ~victor**ὀρθός** upright, straight; correct, just
~orthogonal**ὀρθόω** stand up**ὀρίζω** divide; ordain, define ~horizon**πη** somewhere, somehow**προσέχω** belong to, it seems**στέργω** love; be content**συμμαχία** alliance**φιλόσοφος** wisdom-loving**φύσις** -εως (*f*) nature (of a thing)

~physics

φύω produce, beget; clasp ~physics

συμμαχίαν παρέχῃ. ἀναγκαῖον οὖν μοι δοκεῖ, εἰ μέλλομέν
 πῃ ἐκφεύξεσθαι οὓς λέγεις, διορίσασθαι πρὸς αὐτοὺς
 τοὺς φιλοσόφους τίνας λέγοντες τολμῶμεν φάναι δεῖν
 ἄρχειν, ἵνα διαδήλων γενομένων δύνηταί τις ἀμύνεσθαι,
 ἐνδεικνύμενος ὅτι τοῖς μὲν προσήκει φύσει ἄπτεσθαι τε
 φιλοσοφίας ἡγεμονεύειν τ' ἐν πόλει, τοῖς δ' ἄλλοις μήτε
 ἄπτεσθαι ἀκολουθεῖν τε τῷ ἡγουμένῳ.

Ὡρα ἂν εἴη, ἔφη, ὀρίζεσθαι.

Ἰθι δὴ, ἀκολούθησόν μοι τῇδε, ἐὰν αὐτὸ ἀμῇ γέ πῃ ἱκανῶς
 ἐξηγησώμεθα.

Ἄγε, ἔφη.

Ἀναμνησκειν οὖν σε, ἦν δ' ἐγώ, δεήσει, ἢ μέμνησαι ὅτι
 ὃν ἂν φῶμεν φιλεῖν τι, δεῖ φανῆναι αὐτόν, ἐὰν ὀρθῶς
 λέγῃται, οὐ τὸ μὲν φιλοῦντα ἐκείνου, τὸ δὲ μή, ἀλλὰ πᾶν
 στέργοντα;

Ἀναμνησκειν, ἔφη, ὥς ἔοικεν, δεῖ· οὐ γὰρ πάνυ γε ἐννοῶ.

|alliance παρέχῃ. ἀναγκαῖον οὖν μοι δοκεῖ, εἰ μέλλομέν

πῇ |flee οὓς λέγεις, |delimit; |determine πρὸς αὐτοὺς

τοὺς |wisdom-loving τίνας λέγοντες τολμῶμεν φάναι δεῖν
ἄρχειν, ἵνα διαδήλων γενομένων δύνηται τις ἀμύνεσθαι,

|address, |consider ὅτι τοῖς μὲν |belong to, |it beseems φύσει ἄπτεσθαί τε

φιλοσοφίας |lead τ' ἐν πόλει, τοῖς δ' ἄλλοις μήτε

ἄπτεσθαι |follow τε τῷ ἡγουμένῳ.

“Ὡρα ἂν εἴη, ἔφη, |divide; or-
|dain, define

|imitate, |follow μοι τῇδε, ἐὰν αὐτὸ |my, our πῇ ἱκανῶς
|liken to,
|guess
|lead forth; set
|out, describe

Ἄγε, ἔφη.

Ἀναμνησκειν οὖν σε, ἦν δ' ἐγώ, δεήσει, ἢ μέμνησαι ὅτι
ὄν ἂν φῶμεν φιλεῖν τι, δεῖ φανῆναι αὐτόν, ἐὰν ὀρθῶς
λέγεται, οὐ τὸ μὲν φιλοῦντα ἐκείνου, τὸ δὲ μή, ἀλλὰ πάν

|love; be content

Ἀναμνησκειν, ἔφη, ὥς ἔοικεν, δεῖ· οὐ γὰρ πάνν γε |consider

And I think that, if there is to be a chance of our escaping, we must explain to them whom we mean when we say that philosophers are to rule in the State; then we shall be able to defend ourselves: There will be discovered to be some natures who ought to study philosophy and to be leaders in the State; and others who are not born to be philosophers, and are meant to be followers rather than leaders.

Then now for a definition, he said.

Follow me, I said, and I hope that I may in some way or other be able to give you a satisfactory explanation.

Proceed.

I dare say that you remember, and therefore I need not remind you, that a lover, if he is worthy of the name, ought to show his love, not to some one part of that which he loves, but to the whole.

I really do not understand, and therefore beg of you to assist my memory.

Another person, I said, might fairly reply

vocabulary

ἄμός (ᾱ) my, our

ἀνθέω sprout

ἀποβάλλω throw away, lose

ἀσπάζομαι greet, salute

βασιλικός royal

δάκνω bite

ἐπαινέω concur, praise, advise

ἐπιμέλεια attention; assigned task

ἔραμαι love, aor. fall in love; long for,
covet ~erotic

ἔραστής -οῦ (m, 1) lover, fan

ἔρωτικός amorous

κινέω (ι) set in motion, move, remove
~kinetic

λευκός white ~light

πη somewhere, somehow

ποίημα -τος (n, 3) work, deed

πρέπω be conspicuous, preeminent
~refurbish

προφασίζομαι make an excuse

πρόφασις -εως (f) pretext; motive;
prediction ~fame

σιμός (ι) snub-nosed

συγχωρέω accede, concede

Ἄλλω, εἶπον, ἔπρεπεν, ὦ Γλαύκων, λέγειν ἅ λέγεις·
 ἀνδρὶ δ' ἐρωτικῶ οὐ πρέπει ἀμνημονεῖν ὅτι πάντες οἱ ἐν
 ὥρᾳ τὸν φιλόπαιδα καὶ ἐρωτικὸν ἀμῇ γέ πη δάκνουσί τε
 καὶ κινουῦσι, δοκοῦντες ἄξιοι εἶναι ἐπιμελείας τε καὶ τοῦ
 ἀσπάζεσθαι. ἢ οὐχ οὕτω ποιεῖτε πρὸς τοὺς καλοὺς; ὁ μὲν,
 ὅτι σιμός, ἐπίχαρις κληθεὶς ἐπαινεθήσεται ὑφ' ὑμῶν, τοῦ
 δὲ τὸ γρυνπὸν βασιλικόν φατε εἶναι, τὸν δὲ δὴ διὰ μέσου
 τούτων ἐμμετρώτατα ἔχειν, μέλανας δὲ ἀνδρικοὺς ἰδεῖν,
 λευκοὺς δὲ θεῶν παῖδας εἶναι· μελιχλῶρους δὲ καὶ τοῦνομα
 οἶει τινὸς ἄλλου ποίημα εἶναι ἢ ἐραστοῦ ὑποκοριζομένου
 τε καὶ εὐχερῶς φέροντος τὴν ὠχρότητα, ἐὰν ἐπὶ ὥρᾳ ᾗ;

Καὶ ἐνὶ λόγῳ πάσας προφάσεις προφασίζεσθῆ τε καὶ
 πάσας φωνὰς ἀφίετε, ὥστε μηδένα ἀποβάλλειν τῶν
 ἀνθούντων ἐν ὥρᾳ.

Εἰ βούλει, ἔφη, ἐπ' ἐμοῦ λέγειν περὶ τῶν ἐρωτικῶν ὅτι
 οὕτω ποιοῦσι, συγχωρῶ τοῦ λόγου χάριν.

Τί δέ; ἦν δ' ἐγώ· τοὺς φιλοίνους οὐ τὰ αὐτὰ ταῦτα

Ἄλλω, εἶπον, | be conspicuôus, | λαύκων, λέγειν ἂ λέγεις·
preeminent

ἀνδρὶ δ' |amorous οὐ |be conspicuous, νεῖν ὅτι πάντες οἱ ἐν
preeminent

ὥρα τὸν φιλόπαιδα καὶ |amorous |my, our' πη |bite τε

καὶ	move, remove	δοκοῦντες ἄξιοι εἶναι	attention; as-	ἐ καὶ τοῦ
			signed task	

|greet, salute . ἡ οὐχ οὕτω ποιεῖτε πρὸς τοὺς καλοὺς; ὁ μὲν,

ὅτι |snub-nosed| ἄρις κληθεῖς |concur| ὑφ' ὑμῶν, τοῦ

δὲ τὸ γρυπὸν |royal φατε εἶναι, τὸν δὲ δὴ διὰ μέσου

τούτων ἐμμετρώτατα ἔχειν, μέλανας δὲ ἀνδρικοὺς ἰδεῖν,

|white δὲ θεῶν παῖδας εἶναι· μελιχλῶρους δὲ καὶ τοῦνομα

οἶει τινὸς ἄλλου |work, deed|.αι ἡ ἔραστοῦ ὑποκοριζομένου

τε καὶ εὐχερώως φέροντος τὴν ὠχρότητα, ἐὰν ἐπὶ ὥρα ᾗ;

Καὶ ἐνὶ λόγῳ πάσας | pretext; mo-|make an excuse τε καὶ
| tive; predic-

πάσας φωνὰς ἀφίετε, ^{tion} ὥστε μηδένα ^{throw away, lose} οὐ

|sprout ἐν ὥρᾳ.

Εἰ βούλει, ἔφη, ἐπ' ἐμοῦ λέγειν περὶ τῶν | *amorous* ὅτι

οὕτω ποιούσι,

accede,
concede

 τοῦ λόγου χάριν.

Τί δέ; ἦν δ' ἐγώ· τοὺς φιλοίνους οὐ τὰ αὐτὰ πάντα

as you do; but a man of pleasure like yourself ought to know that all who are in the flower of youth do somehow or other raise a pang or emotion in a lover's breast, and are thought by him to be worthy of his affectionate regards. Is not this a way which you have with the fair: one has a snub nose, and you praise his charming face; the hook-nose of another has, you say, a royal look; while he who is neither snub nor hooked has the grace of regularity: the dark visage is manly, the fair are children of the gods; and as to the sweet 'honey pale,' as they are called, what is the very name but the invention of a lover who talks in diminutives, and is not averse to paleness if appearing on the cheek of youth? In a word, there is no excuse which you will not make, and nothing which you will not say, in order not to lose a single flower that blooms in the spring-time of youth.

If you make me an authority in matters of love, for the sake of the argument, I assent.

And what do you say of lovers of wine? Do you not

*vocabulary***ἄρα** interrogative pcl**ἀσπάζομαι** greet, salute**εἶδος** -ους (n, 3) appearance, form
~oid**ἐπιθυμέω** (ō) wish, covet**καθοράω** look down ~panorama**κομιδὴ** care, tending, providing for**οὐκοῦν** not so?; and so**πρόφασις** -εως (f) pretext; motive;
prediction ~fame**σεμνός** revered, holy**σοφία** skill; wisdom ~sophistry**στρατηγέω** be a general**τιμάω** (ī) honor, exalt**φαῦλος** trifling**φιλόσοφος** wisdom-loving

ποιούντας ὁρᾷς; πάντα οἶνον ἐπὶ πάσης προφάσεως
ἀσπαζομένους;

Καὶ μάλα.

Καὶ μὴν φιλοτίμους γε, ὥς ἐγῶμαι, καθορᾷς ὅτι, ἂν
μὴ στρατηγῆσαι δύνωνται, τριττυαρχοῦσιν, καὶ μὴ ὑπὸ
μειζόνων καὶ σεμνοτέρων τιμᾶσθαι, ὑπὸ σμικροτέρων
καὶ φαυλοτέρων τιμώμενοι ἀγαπῶσιν, ὥς ὅλως τιμῆς
ἐπιθυμηταὶ ὄντες.

Κομιδῇ μὲν οὖν.

Τοῦτο δὴ φάθι ἢ μή· ἄρα ὃν ἂν τινος ἐπιθυμητικὸν
λέγωμεν, παντὸς τοῦ εἶδους τούτου φήσομεν ἐπιθυμεῖν,
ἢ τοῦ μέν, τοῦ δὲ οὐ;

Παντός, ἔφη.

Οὐκοῦν καὶ τὸν φιλόσοφον σοφίας φήσομεν ἐπιθυμητὴν
εἶναι, οὐ τῆς μέν, τῆς δ' οὐ, ἀλλὰ πάσης;

Ἀληθῇ.

ποιουῦντας ὁράς; πάντα οἶνον ἐπὶ πάσης |pretext; motive;
|prediction
|greet, salute ,

Καὶ μάλα.

Καὶ μὴν φιλοτίμους γε, ὡς ἐγῶμαι, |look down ὅτι, ἂν
μὴ |be a general δύνωνται, τριττυναρχοῦσιν, κἂν μὴ ὑπὸ
μειζόνων καὶ |revered, holy |honor , ὑπὸ σμικροτέρων
καὶ |trifling |honor ἀγαπῶσιν, ὡς ὅλως τιμῆς
ἐπιθυμηταὶ ὄντες.

Κομιδῇ μὲν οὖν.

Τοῦτο δὴ φάθι ἢ μή· |interrogative pcl ἵως ἐπιθυμητικὸν
λέγωμεν, παντὸς τοῦ |form τούτου φήσομεν |wish, covet,
ἢ τοῦ μέν, τοῦ δὲ οὐ;

Παντός, ἔφη.

|not so?; and so ἔν |wisdom-loving σοφίας φήσομεν ἐπιθυμητὴν
εἶναι, οὐ τῆς μέν, τῆς δ' οὐ, ἀλλὰ πάσης;

Ἀληθῇ.

see them doing the same? They are glad of any pretext of drinking any wine.

Very good.

And the same is true of ambitious men; if they cannot command an army, they are willing to command a file; and if they cannot be honoured by really great and important persons, they are glad to be honoured by lesser and meaner people,—but honour of some kind they must have.

Exactly.

Once more let me ask: Does he who desires any class of goods, desire the whole class or a part only?

The whole.

And may we not say of the philosopher that he is a lover, not of a part of wisdom only, but of the whole?

Yes, of the whole.

And he who dislikes

*vocabulary***ἄπληστος** insatiable, greedy**ἄτοπος** strange, unnatural, disgusting**γεύω** taste ~gusto**διατριβή** activity, waste of time**διατρίβω** (τι) wear down, delay

~tribology

δυσχεραίνω disdain, be annoyed by**έκών** willingly, on purpose; giving in too easily**έπακούω** hear, listen to ~acoustic**έπιθυμέω** (ὀ) wish, covet**ήδομαι** be pleased, enjoy ~hedonism**καταμανθάνω** examine, observe**κώμη** village**μάθημα** -τος (n, 3) lesson, knowledge**μήπω** not yet, lest yet**ὀρθός** upright, straight; correct, just

~orthogonal

ὀρθόω stand up**οὔς οὔατος** (n) ear**πεινάω** be hungry**περιθέω** run around**σιτίον** (τι) grain, bread, food ~parasite**φιλομαθής** knowledge-loving**φιλόσοφος** wisdom-loving**χορός** dance; chorus ~terpsichorean**χρηστός** useful; brave, worthy

Τὸν ἄρα περὶ τὰ μαθήματα δυσχεραίνοντα, ἄλλως τε καὶ νέον ὄντα καὶ μήπω λόγον ἔχοντα τί τε χρηστὸν καὶ μή, οὐ φήσομεν φιλομαθῇ οὐδὲ φιλόσοφον εἶναι, ὥσπερ τὸν περὶ τὰ σιτία δυσχερῇ οὔτε πεινῇν φαμεν οὔτ' ἐπιθυμεῖν σιτίων, οὐδὲ φιλόσιτον ἀλλὰ κακόσιτον εἶναι.

Καὶ ὀρθῶς γε φήσομεν.

Τὸν δὲ δὴ εὐχερῶς ἐθέλοντα παντὸς μαθήματος γεύεσθαι καὶ ἀσμένως ἐπὶ τὸ μαυθάνειν ἰόντα καὶ ἀπλήστως ἔχοντα, τοῦτον δ' ἐν δίκῃ φήσομεν φιλόσοφον· ἦ γάρ;

Καὶ ὁ Γλαῦκων ἔφη· πολλοὶ ἄρα καὶ ἄτοποι ἔσονται σοι τοιοῦτοι. οἳ τε γὰρ φιλοθεάμονες πάντες ἔμοιγε δοκοῦσι τῷ καταμανθάνειν χαίροντες τοιοῦτοι εἶναι, οἳ τε φιλήκοοι ἀτοπώτατοί τινές εἰσιν ὥς γ' ἐν φιλοσόφοις τιθέναι, οἳ πρὸς μὲν λόγους καὶ τοιαύτην διατριβὴν ἐκόντες οὐκ ἂν ἐθέλοιεν ἐλθεῖν, ὥσπερ δὲ ἀπομεμισθωκοί τὰ ὦτα ἐπακοῦσαι πάντων χορῶν περιθέουσι τοῖς Διονυσίοις οὔτε τῶν κατὰ πόλεις οὔτε τῶν κατὰ κώμας

Τὸν ἄρα περὶ τὰ [|]lesson, [|]disdain, be an-, ἄλλως τε καὶ
[|]knowledge [|]noyed by
 νέον ὄντα καὶ [|]not yet, lest yet ἔχοντα τί τε [|]useful; brave, μὴ,
[|]worthy
 οὐ φήσομεν [|]knowledge-loving [|]wisdom-loving εἶναι, ὥσπερ τὸν
 περὶ τὰ [|]grain, [|]du-she-ri [|]oú-te pei-nēn fa-men oúť [|]wish, covet
[|]bread,
[|]food
[|]grain, [|]oú-de phi-ló-si-ton ál-la ka-kó-si-ton eí-nai.
[|]bread,
[|]food
 Καὶ ὀρθῶς γε φήσομεν.

Τὸν δὲ δὴ εὐχερῶς ἐθέλοντα παντὸς [|]lesson, [|]γεύεσθαι
[|]knowledge
 καὶ [|]be pleased, enjōy ὁ μανθάνειν ἰόντα καὶ [|]insatiable,
[|]greedy
 ἔχοντα, τοῦτον δ' ἐν δίκη φήσομεν [|]wisdom-loving ἦ γάρ;

Καὶ ὁ Γλαύκων ἔφη· πολλοὶ ἄρα καὶ [|]strange, unnatu-...ί σοι
[|]ral, disgusting
 τοιοῦτοι. οἳ τε γὰρ φιλοθεάμονες πάντες ἔμοιγε δοκοῦσι
 τῷ [|]examine, observe χαίροντες τοιοῦτοι εἶναι, οἳ τε φιλήκοοι
[|]strange, unnatu-...νές εἰσιν ὥς γ' ἐν [|]wisdom-loving τιθέναι, οἳ
[|]ral, disgusting
 πρὸς μὲν λόγους καὶ τοιαύτην διατριβὴν [|]willingly οὐκ
 ἂν ἐθέλοιεν ἐλθεῖν, ὥσπερ δὲ ἀπομεμισθωκότες τὰ [|]ear
[|]hear [|]πάντων [|]dance; [|]run around τοῖς Διονυσίοις οὔτε
[|]chorus
 τῶν κατὰ πόλεις οὔτε τῶν κατὰ [|]village

learning, especially in youth, when he has no power of judging what is good and what is not, such an one we maintain not to be a philosopher or a lover of knowledge, just as he who refuses his food is not hungry, and may be said to have a bad appetite and not a good one?

Very true, he said.

Whereas he who has a taste for every sort of knowledge and who is curious to learn and is never satisfied, may be justly termed a philosopher? Am I not right?

Glaucon said: If curiosity makes a philosopher, you will find many a strange being will have a title to the name. All the lovers of sights have a delight in learning, and must therefore be included. Musical amateurs, too, are a folk strangely out of place among philosophers, for they are the last persons in the world who would come to anything like a philosophical discussion, if they could help, while they run about at the Dionysiac festivals as if they had let out their ears to hear every chorus; whether the performance is in town or country—that makes no difference—they are there. Now are we

*vocabulary***ἄδικος** unfair; obstinate, bad**αἰσχρός** shameful**ἀληθινός** honest, genuine**ἀπολείπω** leave behind, fail ~eclipse**ἀπολιμπάνω** leave behind, fail**ἐκάτερος** each of two**ὁμολογέω** agree with/to**ὀρθός** upright, straight; correct, just
~orthogonal**ὀρθόω** stand up**οὐδαμός** not anyone**οὐκοῦν** not so?; and so**ποῖος** what kind**τοιόσδε** such**φιλόσοφος** wisdom-loving

ἀπολειπόμενοι. τούτους οὖν πάντας καὶ ἄλλους τοιούτων
τινῶν μαθητικούς καὶ τοὺς τῶν τεχνυδρίων φιλοσόφους
φήσομεν;

Οὐδαμῶς, εἶπον, ἀλλ' ὁμοίους μὲν φιλοσόφοις.

Τοὺς δὲ ἀληθινούς, ἔφη, τίνας λέγεις;

Τοὺς τῆς ἀληθείας, ἦν δ' ἐγώ, φιλοθεάμονας.

Καὶ τοῦτο μὲν γ', ἔφη, ὀρθῶς· ἀλλὰ πῶς αὐτὸ λέγεις;

Οὐδαμῶς, ἦν δ' ἐγώ, ῥαδίως πρὸς γε ἄλλον· σὲ δὲ οἶμαι
ὁμολογήσειν μοι τὸ τοιόνδε.

Τὸ ποῖον;

Ἐπειδὴ ἐστὶν ἐναντίον καλὸν αἰσχυρῶ, δύο αὐτῶ εἶναι.

Πῶς δ' οὗ;

Οὐκοῦν ἐπειδὴ δύο, καὶ ἐν ἐκάτερον;

Καὶ τοῦτο.

Καὶ περὶ δὴ δικαίου καὶ ἀδίκου καὶ ἀγαθοῦ καὶ κακοῦ

ἀπολειπόμενοι. τούτους οὖν πάντας καὶ ἄλλους τοιούτων
 τινῶν μαθητικούς καὶ τοὺς τῶν τεχνυδρίων |wisdom-loving
 φήσομεν;

|not anyone, εἶπον, ἀλλ' ὁμοίους μὲν |wisdom-loving

Τοὺς δὲ |honest, , ἔφη, τίνας λέγεις;
 |genuine

Τοὺς τῆς |truth , ἦν δ' ἐγώ, φιλοθεάμονας.

Καὶ τοῦτο μὲν γ', ἔφη, ὀρθῶς· ἀλλὰ πῶς αὐτὸ λέγεις;

|not anyone, ἦν δ' ἐγώ, ῥαδίως πρὸς γε ἄλλον· σὲ δὲ οἶμαι

|agree with/to μοι τὸ |such

Τὸ |what kind

Ἐπειδὴ ἐστὶν ἐναντίον καλὸν |shameful, δύο αὐτὰ εἶναι.

Πῶς δ' οὐ;

|not so?; and so ` , δύο, καὶ ἐν |each of two

Καὶ τοῦτο.

Καὶ περὶ δὴ δικαίου καὶ |unfair; ob-` ἀγαθοῦ καὶ κακοῦ
 |stinate, bad

to maintain that all these and any who have similar tastes, as well as the professors of quite minor arts, are philosophers?

Certainly not, I replied; they are only an imitation.

He said: Who then are the true philosophers?

Those, I said, who are lovers of the vision of truth.

That is also good, he said; but I should like to know what you mean?

To another, I replied, I might have a difficulty in explaining; but I am sure that you will admit a proposition which I am about to make.

What is the proposition?

That since beauty is the opposite of ugliness, they are two?

Certainly.

And inasmuch as they are two, each of them is one?

True again.

And of just and unjust, good and evil, and of

*vocabulary***ἀδύνατος** unable; impossible**ἀσπάζομαι** greet, salute**διαιρέω** divide, distinguish, distribute**διάνοια** a thought; intelligence**εἶδος** -ους (n, 3) appearance, form

~oid

κοινωνία association**ὀρθός** upright, straight; correct, just

~orthogonal

ὀρθόω stand up**πανταχοῦ** everywhere; completely**πρακτικός** practical, effective**πράξις** -εως (f) result, business

~practice

σχῆμα -τος (n, 3) form, figure**τοῖνυν** well, then**φαντάζω** make visible; imagine**φιλόσοφος** wisdom-loving**φύσις** -εως (f) nature (of a thing)

~physics

φύω produce, beget; clasp ~physics**χωρίς** separately; except, other than

~heir

καὶ πάντων τῶν εἰδῶν πέρι ὁ αὐτὸς λόγος, αὐτὸ μὲν
 ἐν ἑκάστον εἶναι, τῇ δὲ τῶν πράξεων καὶ σωμάτων
 καὶ ἀλλήλων κοινωνίᾳ πανταχοῦ φανταζόμενα πολλὰ
 φαίνεσθαι ἑκάστον.

Ὅρθῶς, ἔφη, λέγεις.

Ταύτῃ τοίνυν, ἦν δ' ἐγώ, διαιρῶ, χωρὶς μὲν οὓς νυνδὴ
 ἔλεγες φιλοθεάμονάς τε καὶ φιλοτέχνους καὶ πρακτικούς,
 καὶ χωρὶς αὖ περὶ ὧν ὁ λόγος, οὓς μόνους ἂν τις ὀρθῶς
 προσείποι φιλοσόφους.

Πῶς, ἔφη, λέγεις;

Οἱ μὲν που, ἦν δ' ἐγώ, φιλήκοοι καὶ φιλοθεάμονες τάς
 τε καλὰς φωνὰς ἀσπάζονται καὶ χροᾶς καὶ σχήματα καὶ
 πάντα τὰ ἐκ τῶν τοιούτων δημιουργούμενα, αὐτοῦ δὲ τοῦ
 καλοῦ ἀδύνατος αὐτῶν ἢ διάνοια τὴν φύσιν ἰδεῖν τε καὶ
 ἀσπασσασθαι.

Ἐχει γὰρ οὖν δὴ, ἔφη, οὕτως.

καὶ πάντων τῶν εἰδῶν περί ὁ αὐτὸς λόγος, αὐτὸ μὲν
 ἐν ἑκάστον εἶναι, τῇ δὲ τῶν ^{|result, business} καὶ σωμάτων
 καὶ ἀλλήλων ^{|association} ^{|everywhere; completely} ^{|make visible; imagine} πολλὰ
 φαίνεσθαι ἑκάστον.

Ὅρθως, ἔφη, λέγεις.

Ταύτη ^{|well, then} ἵν' ἐγώ, ^{|divide, separately; ex-} ^{|distinct, other than} ^{|guish, distribute} νυνδὴ
 ἔλεγες φιλοθεάμονάς τε καὶ ^{|practical, effective} φιλοτέχνους καὶ
 καὶ ^{|separately; ex-} ^{|cept, other than} ὧν ὁ λόγος, οὓς μόνους ἂν τις ὀρθῶς
 προσείποι ^{|wisdom-loving}

Πῶς, ἔφη, λέγεις;

Οἱ μὲν που, ἦν δ' ἐγώ, φιλήκοοι καὶ φιλοθεάμονες τὰς
 τε καλὰς φωνὰς ^{|greet, salute} καὶ χροὰς καὶ ^{|form, figure}
 πάντα τὰ ἐκ τῶν τοιούτων δημιουργούμενα, αὐτοῦ δὲ τοῦ
 καλοῦ ^{|unable; impossible} αὐτῶν ἢ ^{|a thought; intelligence} φύσιν ἰδεῖν τε καὶ
^{|greet, salute}

Ἔχει γὰρ οὖν δῆ, ἔφη, οὕτως.

every other class, the same remark holds: taken singly, each of them is one; but from the various combinations of them with actions and things and with one another, they are seen in all sorts of lights and appear many?

Very true.

And this is the distinction which I draw between the sight-space loving, art-loving, practical class and those of whom I am speaking, and who are alone worthy of the name of philosophers.

How do you distinguish them? he said.

The lovers of sounds and sights, I replied, are, as I conceive, fond of fine tones and colours and forms and all the artificial products that are made out of them, but their mind is incapable of seeing or loving absolute beauty.

True, he replied.

Few are they who

*vocabulary***ἄρα** interrogative pcl**γούν** at least then**διάνοια** a thought; intelligence**καθοράω** look down ~panorama**κάλλος** -εος (n, 3) beauty

~kaleidoscope

μετέχω partake of**ὄναρ** -τος (n) dream**οὐκοῦν** not so?; and so**σκοπάω** watch, observe**σκοπέω** behold, consider**σπάνιος** rare, scanty**ὑπαρ** -τος (n) reality**ὑπνος** a sleep

Οί δέ δὴ ἐπ' αὐτὸ τὸ καλὸν δυνατοὶ ἶέναι τε καὶ ὁρᾶν καθ'
αὐτὸ ἄρα οὐ σπάνιοι ἂν εἶεν;

Καὶ μάλα.

Ὁ οὖν καλὰ μὲν πράγματα νομίζων, αὐτὸ δὲ κάλλος
μήτε νομίζων μήτε, ἅν τις ἡγῆται ἐπὶ τὴν γνῶσιν αὐτοῦ,
δυνάμενος ἔπεσθαι, ὄναρ ἢ ὕπαρ δοκεῖ σοι ζῆν; σκοπεῖ δέ.
τὸ ὀνειρώττειν ἄρα οὐ τόδε ἐστίν, ἐάντε ἐν ὕπνῳ τις ἐάντ'
ἐγρηγορῶς τὸ ὅμοιον τῷ μὴ ὅμοιον ἀλλ' αὐτὸ ἡγῆται εἶναι
ὧ ἔοικεν;

Ἐγὼ γοῦν ἅν, ἡ δ' ὅς, φαίην ὀνειρώττειν τὸν τοιοῦτον.

Τί δέ; ὁ τάναντία τούτων ἡγούμενός τέ τι αὐτὸ καλὸν καὶ
δυνάμενος καθορᾶν καὶ αὐτὸ καὶ τὰ ἐκείνου μετέχοντα,
καὶ οὔτε τὰ μετέχοντα αὐτὸ οὔτε αὐτὸ τὰ μετέχοντα
ἡγούμενος, ὕπαρ ἢ ὄναρ αὖ καὶ οὗτος δοκεῖ σοι ζῆν;

Καὶ μάλα, ἔφη, ὕπαρ.

Οὐκοῦν τούτου μὲν τὴν διάνοιαν ὥς γιγνώσκοντος γνώμην

Οἱ δὲ δὴ ἐπ' αὐτὸ τὸ καλὸν δυνατοὶ ἶέναι τε καὶ ὁρᾶν καθ'

αὐτὸ

inter- ₁	rare,	ἂν εἶεν;
rogative	scanty	
pcl		

Καὶ μάλα.

Ὁ οὖν καλὰ μὲν πράγματα νομίζων, αὐτὸ δὲ

beauty

μήτε νομίζων μήτε, ἂν τις ἡγῆται ἐπὶ τὴν γνώσιν αὐτοῦ,
δυνάμενος ἔπεσθαι,

dream	reality
-------	---------

 δοκεῖ σοι ζῆν; σκόπει δέ.
τὸ ὀνειρώττειν

interrogative	pcl
---------------	-----

 ἴν, ἔάντε ἐν

sleep

 τις ἐάντ'
ἐγρηγορῶς τὸ ὅμοιον τῷ μὴ ὅμοιον ἀλλ' αὐτὸ ἡγῆται εἶναι
ὧ ἔοικεν;

Ἐγὼ

at least then

 ὅς, φαίην ὀνειρώττειν τὸν τοιοῦτον.

Τί δέ; ὁ πάναντία τούτων ἡγούμενός τέ τι αὐτὸ καλὸν καὶ
δυνάμενος

look down

 αὐτὸ καὶ τὰ ἐκείνου

partake of

,
καὶ οὔτε τὰ

partake of

 αὐτὸ οὔτε αὐτὸ τὰ

partake of

ἡγούμενος,

reality	dream
---------	-------

 καὶ οὗτος δοκεῖ σοι ζῆν;

Καὶ μάλα, ἔφη,

reality

.

not so?; and so

 μὲν τὴν

a	thought;
	intelligence

 γινώσκοντος γνώμην

are able to attain to the sight of this.

Very true.

And he who, having a sense of beautiful things has no sense of absolute beauty, or who, if another lead him to a knowledge of that beauty is unable to follow — of such an one I ask, Is he awake or in a dream only? Reflect: is not the dreamer, sleeping or waking, one who likens dissimilar things, who puts the copy in the place of the real object?

I should certainly say that such an one was dreaming.

But take the case of the other, who recognises the existence of absolute beauty and is able to distinguish the idea from the objects which participate in the idea, neither putting the objects in the place of the idea nor the idea in the place of the objects—is he a dreamer, or is he awake?

He is wide awake.

And may we not say that the mind of the one who knows has knowledge, and that the

*vocabulary***ἀμφισβητέω** dispute**ἐπικρύπτω** hide something; (mid) do
secretly ~cryptic**ἡδομαι** be pleased, enjoy ~hedonism**ἡρέμα** quietly, gently, slowly**ἴσχω** imitate, liken to, guess ~victor**ὀρθός** upright, straight; correct, just
~orthogonal**ὀρθόω** stand up**παραμυθέομαι** (ᾱ) urge, advise**πότερος** which, whichever of two**σκοπᾶω** watch, observe**σκοπέω** behold, consider**ὕγαινω** be healthy**φθόνος** malice, envy**χαλεπαίνω** be violent, rage

ἂν ὀρθῶς φαίμεν εἶναι, τοῦ δὲ δόξαν ὥς δοξάζοντος;

Πάνυ μὲν οὖν.

Τί οὖν ἐὰν ἡμῖν χαλεπαίνει οὗτος, ὃν φάμεν δοξάζειν ἄλλ' οὐ γινώσκειν, καὶ ἀμφισβητῇ ὥς οὐκ ἀληθῇ λέγομεν; ἔξομέν τι παραμυθεῖσθαι αὐτὸν καὶ πείθειν ἡρέμα, ἐπικρυπτόμενοι ὅτι οὐχ ὑγιαίνει;

Δεῖ γέ τοι δῆ, ἔφη.

Ἦθι δῆ, σκόπει τί ἐροῦμεν πρὸς αὐτόν. ἢ βούλει ὧδε πυνθανώμεθα παρ' αὐτοῦ, λέγοντες ὥς εἴ τι οἶδεν οὐδεὶς αὐτῷ φθόνος, ἀλλ' ἄσμενοι ἂν ἴδοιμεν εἰδότα τι. ἀλλ' ἡμῖν εἰπὲ τόδε· ὁ γινώσκων γινώσκει τὸ ἢ οὐδέν; σὺ οὖν μοι ὑπὲρ ἐκείνου ἀποκρίνου.

Ἀποκρινοῦμαι, ἔφη, ὅτι γινώσκει τί.

Πότερον ὃν ἢ οὐκ ὄν;

Ὅν· πῶς γὰρ ἂν μὴ ὄν γέ τι γνωσθείη;

Ἰκανῶς οὖν τοῦτο ἔχομεν, καὶ εἰ πλεοναχῇ σκοποῖμεν, ὅτι

ἂν ὀρθῶς φαίμεν εἶναι, τοῦ δὲ δόξαν ὥς δοξάζοντος;

Πάνυ μὲν οὖν.

Τί οὖν ἐὰν ἡμῖν |be violent, rage ῖτος, ὃν φαμεν δοξάζειν

ἀλλ' οὐ γινώσκειν, καὶ |dispute ὥς οὐκ ἀληθῇ

λέγομεν; ἔξομέν τι |urge, advise αὐτὸν καὶ πείθειν

|quietly, |hide something; ὅτι οὐχ |be healthy
|gently, |(mid) do secretly
|slowly

Δεῖ γέ τοι δῆ, ἔφη.

|imitate, |liken ἵπει τί ἐροῦμεν πρὸς αὐτόν. ἥ βούλει ὧδε
|to, guess

πυνθανόμεθα παρ' αὐτοῦ, λέγοντες ὥς εἴ τι οἶδεν οὐδεὶς

αὐτῷ |malice, envy ῖ |be pleased, enjoy .,εν εἰδότα τι. ἀλλ' ἡμῖν

εἰπὲ τόδε· ὁ γινώσκων γινώσκει τὶ ἢ οὐδέν; σὺ οὖν μοι

ὑπὲρ ἐκείνου ἀποκρίνου.

Ἀποκρινοῦμαι, ἔφη, ὅτι γινώσκει τί.

|which, ὅν ἢ οὐκ ὅν;
|whichever

Ὅν· πῶς γὰρ ἂν μὴ ὅν γέ τι γνωσθείη;

Ἰκανῶς οὖν τοῦτο ἔχομεν, καὶ εἰ πλεοναχῇ σκοποῦμεν, ὅτι

mind of the other, who opines only, has opinion?

Certainly.

But suppose that the latter should quarrel with us and dispute our statement, can we administer any soothing cordial or advice to him, without revealing to him that there is sad disorder in his wits?

We must certainly offer him some good advice, he replied.

Come, then, and let us think of something to say to him. Shall we begin by assuring him that he is welcome to any knowledge which he may have, and that we are rejoiced at his having it? But we should like to ask him a question: Does he who has knowledge know something or nothing? (You must answer for him.)

I answer that he knows something.

Something that is or is not?

Something that is; for how can that which is not ever be known?

And are we assured, after looking at the matter from many points of view,

vocabulary

ἄγνοια ignorance

ἄγνωστος unknown, unrecognizable

~gnostic

γνώσις -εως (f) investigation;

knowledge

ἐπιστήμη skill, knowledge

μεταξύ between

μηδαμῇ nowhere

οὐκοῦν not so?; and so

παντελής complete, absolute

πάντη everywhere

πότερος which, whichever of two

τὸ μὲν παντελῶς ὄν παντελῶς γνωστόν, μὴ ὄν δὲ μηδαμῇ
πάντη ἄγνωστον;

Ἰκανώτατα.

Εἶεν· εἰ δὲ δὴ τι οὕτως ἔχει ὥς εἶναί τε καὶ μὴ εἶναι, οὐ
μεταξὺ ἂν κέοιτο τοῦ εἰλικρινῶς ὄντος καὶ τοῦ αὖ μηδαμῇ
ὄντος;

Μεταξύ.

Οὐκοῦν ἐπὶ μὲν τῷ ὄντι γνώσις ἦν, ἀγνωσία δ' ἐξ ἀνάγκης
ἐπὶ μὴ ὄντι, ἐπὶ δὲ τῷ μεταξὺ τούτῳ μεταξύ τι καὶ
ζητητέον ἀγνοίας τε καὶ ἐπιστήμης, εἴ τι τυγχάνει ὄν
τοιούτον;

Πάνυ μὲν οὖν.

Ἄρ' οὖν λέγομέν τι δόξαν εἶναι;

Πῶς γὰρ οὔ;

Πότερον ἄλλην δύναμιν ἐπιστήμης ἢ τὴν αὐτήν;

Ἄλλην.

τὸ μὲν |complete, absolute ὃν |complete, absolute γνωστόν, μὴ ὃν δὲ |nowhere
|every- |unknown, un-
|where |recognizable

Ἰκανώτατα.

Εἶεν· εἰ δὲ δὴ τι οὕτως ἔχει ὥς εἶναί τε καὶ μὴ εἶναι, οὐ
|between ἂν κέοιτο τοῦ εἰλικρινῶς ὄντος καὶ τοῦ αὐ̃ |nowhere
ὄντος;

|between .

|not so?; and so ` τῷ ὄντι |investigation; ᾧ γνῶσις δ' ἐξ ἀνάγκης
|knowledge
ἐπὶ μὴ ὄντι, ἐπὶ δὲ τῷ |between τούτῳ |between τι καὶ
ζητητέον |ignorance τε καὶ |skill, , εἴ τι τυγχάνει ὃν
|knowledge
τοιούτου;

Πάνυ μὲν οὖν.

Ἄρ' οὖν λέγομέν τι δόξαν εἶναι;

Πῶς γὰρ οὐ;

|which, ἅλλην δύναμιν |skill, ἢ τὴν αὐτήν;
|whichever |knowledge

Ἄλλην.

that absolute being is or may be absolutely known, but that the utterly non-existent is utterly unknown?

Nothing can be more certain.

Good. But if there be anything which is of such a nature as to be and not to be, that will have a place intermediate between pure being and the absolute negation of being?

Yes, between them.

And, as knowledge corresponded to being and ignorance of necessity to not-being, for that intermediate between being and not-being there has to be discovered a corresponding intermediate between ignorance and knowledge, if there be such?

Certainly.

Do we admit the existence of opinion?

Undoubtedly.

As being the same with knowledge, or another faculty?

Another faculty.

Then opinion and knowledge

*vocabulary***ἄκοή** hearing ~acoustic**ἀναγκαῖος** coerced, coercing, slavery**ἀποβλέπω** stare at, adore**διαίρῃω** divide, distinguish, distribute**διορίζω** delimit; determine**εἶδος** -ους (n, 3) appearance, form

~oid

ἐκάτερος each of two**ἐνιοι** some**ἐπιστήμη** skill, knowledge**οὐκοῦν** not so?; and so**ὄψις** ὄψεως (f) sight, view

~thanatopsis

σχῆμα -τος (n, 3) form, figure**φάω** appear (dawn) ~photon**φύω** produce, beget; clasp ~physics**χρόα** skin, surface, complexion

Ἐπ' ἄλλω ἄρα τέτακται δόξα καὶ ἐπ' ἄλλω ἐπιστήμη,
κατὰ τὴν δύναμιν ἐκατέρα τὴν αὐτῆς.

Οὕτω.

Οὐκοῦν ἐπιστήμη μὲν ἐπὶ τῷ ὄντι πέφυκε, γινῶναι ὥς ἔστι
τὸ ὄν; —μᾶλλον δὲ ὧδέ μοι δοκεῖ πρότερον ἀναγκαῖον
εἶναι διελέσθαι.

Πῶς;

Φήσομεν δυνάμεις εἶναι γένος τι τῶν ὄντων, αἷς δὴ καὶ
ἡμεῖς δυνάμεθα ἃ δυνάμεθα καὶ ἄλλο πᾶν ὅτι περ ἂν
δύνηται, οἷον λέγω ὄψιν καὶ ἀκοὴν τῶν δυνάμεων εἶναι,
εἰ ἄρα μανθάνεις ὃ βούλομαι λέγειν τὸ εἶδος.

Ἀλλὰ μανθάνω, ἔφη.

Ἄκουσον δὴ ὅ μοι φαίνεται περὶ αὐτῶν. δυνάμεως
γὰρ ἐγὼ οὔτε τινὰ χροῖαν ὁρῶ οὔτε σχῆμα οὔτε τι τῶν
τοιούτων οἷον καὶ ἄλλων πολλῶν, πρὸς ἃ ἀποβλέπων
ἔνια διορίζομαι παρ' ἐμαντῷ τὰ μὲν ἄλλα εἶναι, τὰ δὲ

Ἐπ' ἄλλω ἄρα τέτακται δόξα καὶ ἐπ' ἄλλω ^{|skill,}
^{|knowledge}
κατὰ τὴν δύναμιν ^{|each of two}·ν αὐτῆς.

Οὕτω.

^{|not so?;}^{|skill,} μὲν ἐπὶ τῷ ὄντι πέφυκε, γινῶναι ὥς ἔστι
^{|and so} ^{|knowledge}
τὸ ὄν; —μᾶλλον δὲ ὧδέ μοι δοκεῖ πρότερον ἀναγκαῖον
εἶναι ^{|divide,} ^{distin-}
^{|guish, distribute}

Πῶς;

^{|appear (dawn)} ἡμεῖς εἶναι γένος τι τῶν ὄντων, αἷς δὴ καὶ
ἡμεῖς δυνάμεθα ἂ δυνάμεθα καὶ ἄλλο πᾶν ὅτι περ ἂν
δύνηται, οἷον λέγω ^{|sight} καὶ ^{|hearing} τῶν δυνάμεων εἶναι,
εἰ ἄρα μανθάνεις ὃ βούλομαι λέγειν τὸ ^{|form} .

Ἀλλὰ μανθάνω, ἔφη.

Ἄκουσον δὴ ὅ μοι φαίνεται περὶ αὐτῶν. δυνάμεως
γὰρ ἐγὼ οὔτε τινα ^{|skin,} ὁρῶ οὔτε ^{|form,} οὔτε τι τῶν
^{|color} ^{|figure}
τοιούτων οἷον καὶ ἄλλων πολλῶν, πρὸς ἃ ^{|stare at, adore}

^{|some}^{|delimit;} παρ' ἑμαυτῷ τὰ μὲν ἄλλα εἶναι, τὰ δὲ
^{|determine}

have to do with different kinds of matter corresponding to this difference of faculties?

Yes.

And knowledge is relative to being and knows being. But before I proceed further I will make a division.

What division?

I will begin by placing faculties in a class by themselves: they are powers in us, and in all other things, by which we do as we do. Sight and hearing, for example, I should call faculties. Have I clearly explained the class which I mean?

Yes, I quite understand.

Then let me tell you my view about them. I do not see them, and

vocabulary

ἀναμάρτητος blameless

δεῦρο here, come here!

εἶδος -ους (n, 3) appearance, form

~-oid

ἐπιστήμη skill, knowledge

ὁμολογέω agree with/to

οὐδαμὸς not anyone

πότερος which, whichever of two

ἄλλα· δυνάμεως δ' εἰς ἐκεῖνο μόνον βλέπω ἐφ' ᾧ τε ἔστι καὶ ὃ ἀπεργάζεται, καὶ ταύτῃ ἐκάστην αὐτῶν δύναμιν ἐκάλεσα, καὶ τὴν μὲν ἐπὶ τῷ αὐτῷ τεταγμένην καὶ τὸ αὐτὸ ἀπεργαζομένην τὴν αὐτὴν καλῶ, τὴν δὲ ἐπὶ ἐτέρῳ καὶ ἕτερον ἀπεργαζομένην ἄλλην. τί δὲ σύ; πῶς ποιεῖς; Οὕτως, ἔφη.

Δεῦρο δὴ πάλιν, ἦν δ' ἐγώ, ὦ ἄριστε. ἐπιστήμην πότερον δύναμιν τινα φῆς εἶναι αὐτήν, ἢ εἰς τί γένος τιθεῖς;

Εἰς τοῦτο, ἔφη, πασῶν γε δυνάμεων ἐρρωμενεστάτην.

Τί δέ, δόξαν εἰς δύναμιν ἢ εἰς ἄλλο εἶδος οἴσομεν;

Οὐδαμῶς, ἔφη· ᾧ γὰρ δοξάζειν δυνάμεθα, οὐκ ἄλλο τι ἢ δόξα ἐστίν.

Ἀλλὰ μὲν δὴ ὀλίγον γε πρότερον ὡμολόγεις μὴ τὸ αὐτὸ εἶναι ἐπιστήμην τε καὶ δόξαν.

Πῶς γὰρ ἂν, ἔφη, τό γε ἀναμάρτητον τῷ μὴ ἀναμαρτήτῳ ταυτόν τις νοῦν ἔχων τιθείη;

ἄλλα· δυνάμεως δ' εἰς ἐκεῖνο μόνον βλέπω ἐφ' ᾧ τε ἔστι
καὶ ὃ ἀπεργάζεται, καὶ ταύτῃ ἐκάστην αὐτῶν δύναμιν
ἐκάλεσα, καὶ τὴν μὲν ἐπὶ τῷ αὐτῷ τεταγμένην καὶ τὸ
αὐτὸ ἀπεργαζομένην τὴν αὐτὴν καλῶ, τὴν δὲ ἐπὶ ἑτέρῳ
καὶ ἕτερον ἀπεργαζομένην ἄλλην. τί δὲ σύ; πῶς ποιεῖς;
Οὕτως, ἔφη.

|here, comè here! , ἦν δ' ἐγώ, ὦ ἄριστε. |skill, |which,
|knowledge |whichever
δύναμιν τινα φῆς εἶναι αὐτήν, ἢ εἰς τί γένος τιθεῖς;

Εἰς τοῦτο, ἔφη, πασῶν γε δυνάμεων ἐρρωμενεστάτην.

Τί δέ, δόξαν εἰς δύναμιν ἢ εἰς ἄλλο |form οἴσομεν;

|not anyone, ἔφη· ᾧ γὰρ δοξάζειν δυνάμεθα, οὐκ ἄλλο τι ἢ
δόξα ἐστίν.

Ἀλλὰ μὲν δὴ ὀλίγον γε πρότερον |agree with/to , ἢ τὸ αὐτὸ
εἶναι |skill, τε καὶ δόξαν.
|knowledge

Πῶς γὰρ ἄν, ἔφη, τό γε |blameless τῷ μὴ
|blameless ταυτόν τις νοῦν ἔχων τιθείη;

therefore the distinctions of figure, colour, and the like, which enable me to discern the differences of some things, do not apply to them. In speaking of a faculty I think only of its sphere and its result; and that which has the same sphere and the same result I call the same faculty, but that which has another sphere and another result I call different. Would that be your way of speaking?

Yes.

And will you be so very good as to answer one more question? Would you say that knowledge is a faculty, or in what class would you place it?

Certainly knowledge is a faculty, and the mightiest of all faculties.

And is opinion also a faculty?

Certainly, he said; for opinion is that with which we are able to form an opinion.

And yet you were acknowledging a little while ago that knowledge is not the same as opinion?

Why, yes, he said: how can any reasonable being ever identify that which is infallible with that which errs?

An excellent answer, proving, I said, that we are quite conscious

*vocabulary***ἀδύνατος** unable; impossible**δῆλος** visible, conspicuous**εἴπερ** if indeed**ἐκάτερος** each of two**ἐκχωρέω** depart, back off, cede**ἐπιστήμη** skill, knowledge**ναί** yea**ὁμολογέω** agree with/to**φύω** produce, beget; clasp ~physics

Καλῶς, ἦν δ' ἐγώ, καὶ δῆλον ὅτι ἕτερον ἐπιστήμης δόξα
ὁμολογείται ἡμῖν.

Ἔτερον.

Ἐφ' ἐτέρῳ ἄρα ἕτερόν τι δυναμένη ἐκατέρα αὐτῶν
πέφυκεν;

Ἀνάγκη.

Ἐπιστήμη μέν γέ που ἐπὶ τῷ ὄντι, τὸ ὄν γινῶναι ὥς ἔχει;

Ναί.

Δόξα δέ, φαμέν, δοξάζειν;

Ναί.

Ἡ ταῦτόν ὅπερ ἐπιστήμη γιγνώσκει; καὶ ἔσται γνωστόν
τε καὶ δοξαστόν τὸ αὐτό; ἢ ἀδύνατον;

Ἀδύνατον, ἔφη, ἐκ τῶν ὁμολογημένων· εἴπερ ἐπ' ἄλλῳ
ἄλλῃ δύναμις πέφυκεν, δυνάμεις δὲ ἀμφότεραί ἐστον, δόξα
τε καὶ ἐπιστήμη, ἄλλῃ δὲ ἐκατέρα, ὥς φαμεν, ἐκ τούτων
δὴ οὐκ ἐγχωρεῖ γνωστόν καὶ δοξαστόν ταῦτόν εἶναι.

Καλῶς, ἦν δ' ἐγώ, καὶ |visible, conspicuous| ἑτερον |skill, knowledge| δόξα
|agree with/to| ἡμῖν.

Ἑτερον.

Ἐφ' ἐτέρῳ ἄρα ἕτερόν τι δυναμένη |each of two| ὑτῶν
πέφυκεν;

Ἀνάγκη.

|skill, knowledge| μέν γέ που ἐπὶ τῷ ὄντι, τὸ ὄν γινῶναι ὥς ἔχει;

|yea| .

Δόξα δέ, φαμέν, δοξάζειν;

|yea| .

Ἡ ταῦτόν ὅπερ |skill, knowledge| γινώσκει; καὶ ἔσται γνωστόν
τε καὶ δοξαστόν τὸ αὐτό; ἢ |unable; impossible| .

|unable; impossible| , ἔφη, ἐκ τῶν |agree with/to| |if indeed| ἄλλῳ

ἄλλῃ δύναμις πέφυκεν, δυνάμεις δὲ ἀμφοτέραί ἐστον, δόξα

τε καὶ |skill, knowledge| , ἄλλῃ δὲ |each of two| φάμεν, ἐκ τούτων

δὴ οὐκ |depart, back off, cede| ὡστόν καὶ δοξαστόν ταῦτόν εἶναι.

of a distinction between them.

Yes.

Then knowledge and opinion having distinct powers have also distinct spheres or subject-matters?

That is certain.

Being is the sphere or subject-matter of knowledge, and knowledge is to know the nature of being?

Yes.

And opinion is to have an opinion?

Yes.

And do we know what we opine? or is the subject-matter of opinion the same as the subject-matter of knowledge?

Nay, he replied, that has been already disproven; if difference in faculty implies difference in the sphere or subject-matter, and if, as we were saying, opinion and knowledge are distinct faculties, then the sphere

*vocabulary***ἄγνοια** ignorance**ἄδύνατος** unable; impossible**ἐννοέω** consider**ναί** yea**ὀρθός** upright, straight; correct, just

~orthogonal

ὀρθόω stand up**οὐκοῦν** not so?; and so**προσαγορεύω** address, call by name

Οὐκοῦν εἰ τὸ ὄν γνωστόν, ἄλλο τι ἂν δοξαστὸν ἢ τὸ ὄν
εἶη;

Ἄλλο.

Ἄρ' οὖν τὸ μὴ ὄν δοξάζει; ἢ ἀδύνατον καὶ δοξάσαι τό γε
μὴ ὄν; ἐννόει δέ. οὐχ ὁ δοξάζων ἐπὶ τὶ φέρει τὴν δόξαν; ἢ
οἷόν τε αὐτὸ δοξάζειν μέν, δοξάζειν δὲ μὴδέν;

Ἀδύνατον.

Ἄλλ' ἔν γέ τι δοξάζει ὁ δοξάζων;

Ναί.

Ἀλλὰ μὴν μὴ ὄν γε οὐχ ἔν τι ἀλλὰ μὴδὲν ὀρθότατ' ἂν
προσαγορεύοιτο;

Πάνυ γε.

Μὴ ὄντι μὴν ἄγνοιαν ἐξ ἀνάγκης ἀπέδομεν, ὄντι δὲ
γνώσιν;

Ὅρθως,

ἔφη.

|not so?; and so ὃν γνωστόν, ἄλλο τι ἂν δοξαστὸν ἢ τὸ ὄν
εἶη;

Ἄλλο.

Ἄρ' οὖν τὸ μὴ ὄν δοξάζει; ἢ |unable; καὶ δοξάσαι τό γε
|impossible
μὴ ὄν; |consider ἔ. οὐχ ὁ δοξάζων ἐπὶ τὶ φέρει τὴν δόξαν; ἢ
οἶόν τε αὖ δοξάζειν μέν, δοξάζειν δὲ μηδέν;

|unable;
|impossible

Ἄλλ' ἔν γε τι δοξάζει ὁ δοξάζων;

|yea

Ἀλλὰ μὴν μὴ ὄν γε οὐχ ἔν τι ἀλλὰ μηδὲν |upright, straight; correct,
|just

|address, call by,
|name

Πάνυ γε.

Μὴ ὄντι μὴν |ignorance ἐξ ἀνάγκης ἀπέδομεν, ὄντι δὲ
γνώσιν;

Ὅρθως,

ἔφη.

of knowledge and of opinion cannot be the same.

Then if being is the subject-matter of knowledge, something else must be the subject-matter of opinion?

Yes, something else.

Well then, is not-being the subject-matter of opinion? or, rather, how can there be an opinion at all about not-being? Reflect: when a man has an opinion, has he not an opinion about something? Can he have an opinion which is an opinion about nothing?

Impossible.

He who has an opinion has an opinion about some one thing?

Yes.

And not-being is not one thing but, properly speaking, nothing?

True.

Of not-being, ignorance was assumed to be the necessary correlative; of being, knowledge?

True, he said.

Then opinion is

*vocabulary***ἄγνοια** ignorance**ἄμφω** both ~amphora**ἄρα** interrogative pcl**γνώσις** -εως (f) investigation;
knowledge**ἐκτός** outside**ἐντός** within**κομιδή** care, tending, providing for**μεταξύ** between**ναί** yea**οὐδέτερος** neither**οὐκοῦν** not so?; and so**ὑπερβαίνω** pass, transgress ~basis

Οὐκ ἄρα ὃν οὐδὲ μὴ ὃν δοξάζει;

Οὐ γάρ.

Οὔτε ἄρα ἄγνοια οὔτε γνώσις δόξα ἂν εἴη;

Οὐκ ἔοικεν.

Ἄρ' οὖν ἐκτὸς τούτων ἐστίν, ὑπερβαίνουσα ἢ γνώσιν
σαφηνεία ἢ ἄγνοιαν ἀσαφεία;

Οὐδέτερα.

Ἄλλ' ἂρα, ἣν δ' ἐγώ, γνώσεως μὲν σοι φαίνεται δόξα
σκοτωδέστερον, ἀγνοίας δὲ φανότερον;

Καὶ πολὺ γε, ἔφη.

Ἐντὸς δ' ἀμφοῖν κείται;

Ναί.

Μεταξὺ ἄρα ἂν εἴη τούτοις δόξα.

Κομιδῇ μὲν οὖν.

Οὐκοῦν ἔφαμεν ἐν τοῖς πρόσθεν, εἴ τι φανείη οἷον ἅμα ὃν

Οὐκ ἄρα ὃν οὐδὲ μὴ ὃν δοξάζει;

Οὐ γάρ.

Οὔτε ἄρα |ignorance ἔτε |investigation; ἂν εἴη;
|knowledge

Οὐκ ἔοικεν.

Ἄρ' οὖν |outside τούτων ἐστίν, |pass, transgress ἢ γνώσιν
σαφηνεῖα ἢ |ignorance ἰσαφεία;

|neither .

Ἄλλ' |interrogative pcl ὧ, |investigation; ἔν σοι φαίνεται δόξα
|knowledge
σκοτωδέστερον, |ignorance ὧ ἐφανότερον;

Καὶ πολὺ γε, ἔφη.

|within δ' |both κείται;

|yea .

|between ἄρα ἂν εἴη τούτων δόξα.

Κομδῆ μὲν οὖν.

|not so?; and so ... ἐν τοῖς πρόσθεν, εἴ τι φανείη οἷον ἅμα ὃν

not concerned either with being or with not-being?

Not with either.

And can therefore neither be ignorance nor knowledge?

That seems to be true.

But is opinion to be sought without and beyond either of them, in a greater clearness than knowledge, or in a greater darkness than ignorance?

In neither.

Then I suppose that opinion appears to you to be darker than knowledge, but lighter than ignorance?

Both; and in no small degree.

And also to be within and between them?

Yes.

Then you would infer that opinion is intermediate?

No question.

But were we not saying before, that if anything appeared to be of a sort which is and is not at

*vocabulary***ἄγνοια** ignorance**ἄκρα** at the edge, extreme ~acute**ἄκρη** at the edge, extreme**ἄκρις** -ός (f) hilltop ~acute**ἄκρον** crest, extremity ~acute**ἄκρος** at the edge, extreme ~acute**ἐπιστήμη** skill, knowledge**ἰδέα** ἰδέης semblance; kind, style**κάλλος** -εος (n, 3) beauty

~kaleidoscope

μεταξύ between**μετέχω** partake of**ὀρθός** upright, straight; correct, just

~orthogonal

ὀρθόω stand up**οὐδέτερος** neither**πάντως** by all means**προσαγορεύω** address, call by name**ὑπόκειμαι** lie under; be assumed;

allow, submit

χρηστός useful; brave, worthy

τε καὶ μὴ ὄν, τὸ τοιοῦτον μεταξὺ κείσθαι τοῦ εἰλικρινῶς ὄντος τε καὶ τοῦ πάντως μὴ ὄντος, καὶ οὔτε ἐπιστήμην οὔτε ἄγνοιαν ἐπ' αὐτῷ ἔσεσθαι, ἀλλὰ τὸ μεταξὺ αὐτῶν φανέν ἀγνοίας καὶ ἐπιστήμης;

Ὅρθως.

Νῦν δέ γε πέφανται μεταξὺ τούτων ὃ δὴ καλοῦμεν δόξαν;

Πέφανται.

Ἐκεῖνο δὴ λείποιτ' ἂν ἡμῖν εὐρεῖν, ὥς ἔοικε, τὸ ἀμφοτέρων μετέχον, τοῦ εἶναί τε καὶ μὴ εἶναι, καὶ οὐδέτερον εἰλικρινές ὀρθῶς ἂν προσαγορευόμενον, ἵνα, ἐὰν φανῇ, δοξαστὸν αὐτὸ εἶναι ἐν δίκῃ προσαγορεύωμεν, τοῖς μὲν ἄκροις τὰ ἄκρα, τοῖς δὲ μεταξὺ τὰ μεταξὺ ἀποδιδόντες. ἢ οὐχ οὕτως;

Οὕτω.

Τούτων δὴ ὑποκειμένων λεγέτω μοι, φήσω, καὶ ἀποκρινέσθω ὁ χρηστὸς ὃς αὐτὸ μὲν καλὸν καὶ ἰδέαν τινὰ αὐτοῦ κάλλους μηδεμίαν ἡγείται ἀεὶ μὲν κατὰ ταῦτα

τε καὶ μὴ ὄν, τὸ τοιοῦτον |between κείσθαι τοῦ εἰλικρινῶς

ὄντος τε καὶ τοῦ |by all means, ὄντος, καὶ οὔτε |skill,
|knowledge

οὔτε |ignorance ἔπ' αὐτῷ ἔσεσθαι, ἀλλὰ τὸ |between εἰ φανέν

|ignorance :αὶ |skill,
|knowledge

Ὅρθως.

Νῦν δέ γε πέφανται |between γούτων ὁ δὴ καλοῦμεν δόξαν;

Πέφανται.

Ἐκείνο δὴ λείποιτ' ἂν ἡμῖν εὐρεῖν, ὥς ἔοικε, τὸ ἀμφοτέρων

|partake of τοῦ εἶναι τε καὶ μὴ εἶναι, καὶ |neither εἰλικρινὲς

ὁρθῶς ἂν |address, call by name , ἵνα, ἐὰν φανῇ, δοξαστὸν

αὐτὸ εἶναι ἐν δίκη |address, call by, τοῖς μὲν ἄκροις τὰ
|name

ἄκρα, τοῖς δὲ |between :ἀ |between ὑποδιδόντες. ἢ οὐχ οὕτως;

Οὕτω.

Τούτων δὲ |lie under; be assumed; ἴτω μοι, φήσω, καὶ
|allow, submit

ἀποκρινέσθω ὁ |useful; brave, εὐτὸ μὲν καλὸν καὶ |semblance;
|worthy |kind, style

αὐτοῦ |beauty μηδεμίαν ἡγείται αἰεὶ μὲν κατὰ ταῦτα

the same time, that sort of thing would appear also to lie in the interval between pure being and absolute not-being; and that the corresponding faculty is neither knowledge nor ignorance, but will be found in the interval between them?

True.

And in that interval there has now been discovered something which we call opinion?

There has.

Then what remains to be discovered is the object which partakes equally of the nature of being and not-being, and cannot rightly be termed either, pure and simple; this unknown term, when discovered, we may truly call the subject of opinion, and assign each to their proper faculty,—the extremes to the faculties of the extremes and the mean to the faculty of the mean.

True.

This being premised, I would ask the gentleman who is of opinion that there is no absolute or unchangeable idea of beauty—in

vocabulary

ἄδικος unfair; obstinate, bad
αἰσχρός shameful
ἀνέχω raise; mid: endure, submit
ἀνόσιος unholy
βαρύς heavy ~baritone
διπλάσιος twofold, double

ἐρωτάω ask about something
ἥμισυς half ~hemisphere
κοῦφος light, nimble
οὐδαμῇ nowhere
πότερος which, whichever of two
προσρέω stream in
ὡσαύτως in the same way

ὡσαύτως ἔχουσιν, πολλὰ δὲ τὰ καλὰ νομίζει, ἐκεῖνος ὁ φιλοθεάμων καὶ οὐδαμῇ ἀνεχόμενος ἄν τις ἔν τὸ καλὸν φῇ εἶναι καὶ δίκαιον καὶ τᾶλλα οὕτω. τούτων γὰρ δῆ, ὦ ἄριστε, φήσομεν, τῶν πολλῶν καλῶν μὴν τι ἔστιν ὃ οὐκ αἰσχρὸν φανήσεται; καὶ τῶν δικαίων, ὃ οὐκ ἄδικον; καὶ τῶν ὀσίων, ὃ οὐκ ἀνόσιον;

Οὐκ, ἀλλ' ἀνάγκη, ἔφη, καὶ καλά πως αὐτὰ καὶ αἰσχρὰ φανῆναι, καὶ ὅσα ἄλλα ἐρωτᾷς.

Τί δὲ τὰ πολλὰ διπλάσια; ἡττόν τι ἡμίσεα ἢ διπλάσια φαίνεται;

Οὐδέν.

Καὶ μεγάλα δὴ καὶ μικρὰ καὶ κοῦφα καὶ βαρέα μή τι μᾶλλον ἢ ἂν φήσωμεν, ταῦτα προσρηθήσεται ἢ τάναντία;

Οὐκ, ἀλλ' αἰεὶ, ἔφη, ἕκαστον ἀμφοτέρων ἔξεται.

Πότερον οὖν ἔστι μᾶλλον ἢ οὐκ ἔστιν ἕκαστον τῶν πολλῶν τοῦτο ὃ ἂν τις φῇ αὐτὸ εἶναι;

|in the same way |αν, πολλά δὲ τὰ καλὰ νομίζει, ἐκεῖνος ὁ
 φιλοθεάμων καὶ |nowhere |raise; endure ἄν τις ἐν τὸ καλὸν
 φῆ εἶναι καὶ δίκαιον καὶ τᾶλλα οὕτω. τούτων γὰρ δῆ, ὦ
 ἄριστε, φήσομεν, τῶν πολλῶν καλῶν μὴν τι ἔστιν ὃ οὐκ
 |shameful φανήσεται; καὶ τῶν δικαίων, ὃ οὐκ |unfair; ob- ἰ
 |stinate, bad
 τῶν ὁσίων, ὃ οὐκ |unholy ,

Οὐκ, ἀλλ' ἀνάγκη, ἔφη, καὶ καλά πως αὐτὰ καὶ |shameful
 φανῆναι, καὶ ὅσα ἄλλα |ask .

Τί δὲ τὰ πολλὰ |twofold, , ἡττόν τι |half ἢ |twofold,
 |double |double
 φαίνεται;

Οὐδέν.

Καὶ μεγάλα δὲ καὶ σμικρὰ καὶ |light, καὶ |heavy μὴ τι
 |nimble
 μᾶλλον ἢ ἂν φήσωμεν, ταῦτα |stream in ἢ τάναντία;

Οὐκ, ἀλλ' αἰεὶ, ἔφη, ἕκαστον ἀμφοτέρων ἔξεται.

|which, οὖν ἔστι μᾶλλον ἢ οὐκ ἔστιν ἕκαστον
 |whichever
 τῶν πολλῶν τοῦτο ὃ ἂν τις φῆ αὐτὸ εἶναι;

whose opinion the beautiful is the manifold—he, I say, your lover of beautiful sights, who cannot bear to be told that the beautiful is one, and the just is one, or that anything is one—to him I would appeal, saying, Will you be so very kind, sir, as to tell us whether, of all these beautiful things, there is one which will not be found ugly; or of the just, which will not be found unjust; or of the holy, which will not also be unholy?

No, he replied; the beautiful will in some point of view be found ugly; and the same is true of the rest.

And may not the many which are doubles be also halves?—doubles, that is, of one thing, and halves of another?

Quite true.

And things great and small, heavy and light, as they are termed, will not be denoted by these any more than by the opposite names?

True; both these and the opposite names will always attach to all of them.

And can any one of those many things which are called by particular names be said to be this rather than

vocabulary

αἵνιγμα -τος (n, 3) dark saying
αἰνίσσομαι hint, speak in riddles
βολή a hit with a missile; a glance
 ~ballistic
ἐστίασις (ᾱ) feasting
εὐνοῦχος eunuch
θέσις -εως (f) putting down; adoption

κυλινδέω roll ~cylinder
μεταξύ between
νόμιμος customary, legal, natural
νυκτερίς -δος (f) bat (animal)
 ~nocturnal
ὅποι to which place
οὐδέτερος neither
οὐσία property; essence

Τοῖς ἐν ταῖς ἐστιάσεσιν, ἔφη, ἐπαμφοτερίζουσιν ἔοικεν, καὶ τῷ τῶν παίδων αἰνίγματι τῷ περὶ τοῦ εὐνούχου, τῆς βολῆς πέρι τῆς νυκτερίδος, ᾧ καὶ ἐφ' οὗ αὐτὸν αὐτὴν αἰνίττονται βαλεῖν· καὶ γὰρ ταῦτα ἐπαμφοτερίζειν, καὶ οὐτ' εἶναι οὔτε μὴ εἶναι οὐδὲν αὐτῶν δυνατὸν παγίως νοῆσαι, οὔτε ἀμφότερα οὔτε οὐδέτερον.

Ἐχéis οὖν αὐτοῖς, ἦν δ' ἐγώ, ὅτι χρήσῃ, ἢ ὅποι θήσεις καλλίω θέσιν τῆς μεταξὺ οὐσίας τε καὶ τοῦ μὴ εἶναι; οὔτε γάρ που σκοτωδέστερα μὴ ὄντος πρὸς τὸ μᾶλλον μὴ εἶναι φανήσεται, οὔτε φανότερα ὄντος πρὸς τὸ μᾶλλον εἶναι.

Ἀληθέστατα, ἔφη.

Ἡύρηκαμεν ἄρα, ὥς ἔοικεν, ὅτι τὰ τῶν πολλῶν πολλὰ νόμιμα καλοῦ τε πέρι καὶ τῶν ἄλλων μεταξὺ που κυλινδεῖται τοῦ τε μὴ ὄντος καὶ τοῦ ὄντος εἰλικρινῶς.

Ἡύρηκαμεν.

Πρωωμολογήσαμεν δέ γε, εἴ τι τοιοῦτον φανείῃ, δοξαστὸν αὐτὸ ἀλλ' οὐ γνωστὸν δεῖν λέγεσθαι, τῇ μεταξὺ δυνάμει

Τοῖς ἐν ταῖς |feasting , ἔφη, ἐπαμφοτερίζουσιν ἔοικεν,
καὶ τῷ τῶν παιδῶν |dark saying . ὦ περὶ τοῦ |eunuch , τῆς
|hit; glance-ρι τῆς |bat (animal) , ὦ καὶ ἐφ' οὗ αὐτὸν αὐτὴν
|hint βαλεῖν· καὶ γὰρ ταῦτα ἐπαμφοτερίζειν, καὶ
οὔτ' εἶναι οὔτε μὴ εἶναι οὐδὲν αὐτῶν δυνατὸν παγίως
νοῆσαι, οὔτε ἀμφοτέρα οὔτε |neither .

Ἐχeis οὖν αὐτοῖς, ἦν δ' ἐγώ, ὅτι χρήση, ἣ |to which place
καλλίω |putting down; adoption- |between |property; essence καὶ τοῦ μὴ εἶναι; οὔτε
γάρ που σκοτώδέστερα μὴ ὄντος πρὸς τὸ μᾶλλον μὴ εἶναι
φανήσεται, οὔτε φανότερα ὄντος πρὸς τὸ μᾶλλον εἶναι.

Ἀληθέστατα, ἔφη.

Ἡύρήκαμεν ἄρα, ὡς ἔοικεν, ὅτι τὰ τῶν πολλῶν πολλὰ
νόμμα καλοῦ τε πέρι καὶ τῶν ἄλλων |between που
|roll τοῦ τε μὴ ὄντος καὶ τοῦ ὄντος εἰλικρινῶς.

Ἡύρήκαμεν.

Προωμολογήσαμεν δέ γε, εἴ τι τοιοῦτον φανείη, δοξαστὸν
αὐτὸ ἀλλ' οὐ γνωστὸν δεῖν λέγεσθαι, τῇ |between δυνάμει

not to be this?

He replied: They are like the punning riddles which are asked at feasts or the children's puzzle about the eunuch aiming at the bat, with what he hit him, as they say in the puzzle, and upon what the bat was sitting. The individual objects of which I am speaking are also a riddle, and have a double sense: nor can you fix them in your mind, either as being or not-being, or both, or neither.

Then what will you do with them? I said. Can they have a better place than between being and not-being? For they are clearly not in greater darkness or negation than not-being, or more full of light and existence than being.

That is quite true, he said.

Thus then we seem to have discovered that the many ideas which the multitude entertain about the beautiful and about all other things are tossing about in some region which is half-way between pure being and pure not-being?

We have.

Yes; and we had before agreed that anything of this kind which we might find was to be described as matter of opinion, and not as matter of knowledge; being the intermediate flux

vocabulary

ἄλίσκομαι be captured ~helix
ἀνέχω raise; mid: endure, submit
ἀσπάζομαι greet, salute
γνώσις -εως (f) investigation;
 knowledge
θεάομαι look at, behold, consider

~theater

μεταξύ between
μνημονεύω remember, remind
ὁμολογέω agree with/to
οὐκοῦν not so?; and so
ὡσαύτως in the same way

τὸ μεταξὺ πλανητὸν ἀλίσκόμενον.

Ὁμολογήκαμεν.

Τοὺς ἄρα πολλὰ καλὰ θεωμένους, αὐτὸ δὲ τὸ καλὸν μὴ
 ὀρώντας μηδ' ἄλλω ἐπ' αὐτὸ ἄγοντι δυναμένους ἔπεσθαι,
 καὶ πολλὰ δίκαια, αὐτὸ δὲ τὸ δίκαιον μὴ, καὶ πάντα οὕτω,
 δοξάζειν φήσομεν ἅπαντα, γινώσκειν δὲ ὧν δοξάζουσιν
 οὐδέν.

Ἀνάγκη, ἔφη.

Τί δὲ αὖ τοὺς αὐτὰ ἕκαστα θεωμένους καὶ ἀεὶ κατὰ ταῦτα
 ὡσαύτως ὄντα; ἂρ' οὐ γινώσκειν ἀλλ' οὐ δοξάζειν;

Ἀνάγκη καὶ ταῦτα.

Οὐκοῦν καὶ ἀσπάζεσθαί τε καὶ φιλεῖν τούτους μὲν
 ταῦτα φήσομεν ἐφ' οἷς γινώσις ἐστίν, ἐκείνους δὲ ἐφ'
 οἷς δόξα; ἢ οὐ μνημονεύομεν ὅτι φωνάς τε καὶ χρώας
 καλὰς καὶ τὰ τοιαῦτ' ἔφαμεν τούτους φιλεῖν τε καὶ
 θεᾶσθαι, αὐτὸ δὲ τὸ καλὸν οὐδ' ἀνέχεσθαι ὥς τι ὄν;

τὸ |between πλανητὸν |be captured

|agree with/to

Τοὺς ἄρα πολλὰ καλὰ θεωμένους, αὐτὸ δὲ τὸ καλὸν μὴ
 ὁρῶντας μὴδ' ἄλλω ἐπ' αὐτὸ ἄγοντι δυναμένους ἔπεσθαι,
 καὶ πολλὰ δίκαια, αὐτὸ δὲ τὸ δίκαιον μή, καὶ πάντα οὕτω,
 δοξάζειν φήσομεν ἅπαντα, γιγνώσκειν δὲ ὧν δοξάζουσιν
 οὐδέν.

Ἀνάγκη, ἔφη.

Τί δὲ αὖ τοὺς αὐτὰ ἕκαστα θεωμένους καὶ αἰὲ κατὰ ταῦτα
 |in the same way..., ἂρ' οὐ γιγνώσκειν ἀλλ' οὐ δοξάζειν;

Ἀνάγκη καὶ ταῦτα.

|not so?; and so |greet, salute τε καὶ φιλεῖν τούτους μὲν
 ταῦτα φήσομεν ἐφ' οἷς |investigation; .ν, ἐκείνους δὲ ἐφ'
 |knowledge
 οἷς δόξα; ἢ οὐ |remember, ὅτι φωνάς τε καὶ χροάς
 |remind
 καλὰς καὶ τὰ τοιαῦτ' ἔφαμεν τούτους φιλεῖν τε καὶ
 θεᾶσθαι, αὐτὸ δὲ τὸ καλὸν οὐδ' |raise; ὥς τι ὄν;
 |endure

which is caught and detained by the intermediate faculty.

Quite true.

Then those who see the many beautiful, and who yet neither see absolute beauty, nor can follow any guide who points the way thither; who see the many just, and not absolute justice, and the like, — such persons may be said to have opinion but not knowledge?

That is certain.

But those who see the absolute and eternal and immutable may be said to know, and not to have opinion only?

Neither can that be denied.

The one love and embrace the subjects of knowledge, the other those of opinion? The latter are the same, as I dare say you will remember, who listened to sweet sounds and gazed upon fair colours, but would not tolerate the existence of absolute beauty.

Yes, I remember.

Shall we then be guilty of any

*vocabulary***ἀναφαίνω** reveal, shine ~phenomenon**ἄρα** interrogative pcl**ἀσπάζομαι** greet, salute**βραχύς** low, short**γούν** at least then**διεξέρχομαι** go through**ἐκάτερος** each of two**θέμις** -τος (f) custom, law**μόγισ** with difficulty, barely**παντάπασιν** altogether; yes, certainly**σφόδρα** very much**φιλόσοφος** wisdom-loving**χαλεπαίνω** be violent, rage

Μεμνήμεθα.

Μὴ οὖν τι πλημμελήσομεν φιλοδόξους καλοῦντες
αὐτοὺς μᾶλλον ἢ φιλοσόφους; καὶ ἄρα ἡμῖν σφόδρα
χαλεπανοῦσιν ἂν οὕτω λέγωμεν;

Οὐκ, ἂν γέ μοι πείθωνται, ἔφη· τῷ γὰρ ἀληθεῖ χαλεπαίνειν
οὐ θέμις.

Τοὺς αὐτὸ ἄρα ἕκαστον τὸ ὄν ἀσπαζομένους φιλοσόφους
ἀλλ' οὐ φιλοδόξους κλητέον;

Παντάπασι μὲν οὖν.

6

Οἱ μὲν δὴ φιλόσοφοι, ἦν δ' ἐγώ, ὦ Γλαύκων, καὶ οἱ μὴ διὰ
μακροῦ τινος διεξελθόντες λόγου μόγισ πως ἀνεφάνησαν
οἱ εἶσιν ἐκάτεροι.

Ἵσως γάρ, ἔφη, διὰ βραχείος οὐ ράδιον.

Οὐ φαίνεται, εἶπον· ἐμοὶ γοῦν ἔτι δοκεῖ ἂν βελτιόνως
φανῆναι εἰ περὶ τούτου μόνου ἔδει ῥηθῆναι, καὶ μὴ πολλὰ

Μεμνήμεθα.

Μὴ οὖν τι πλημμελήσομεν φιλοδόξους καλοῦντες
αὐτοὺς μᾶλλον ἢ |wisdom-loving καὶ |interrogative |very much
|pcl
|be violent, rage ἂν οὕτω λέγωμεν;

Οὐκ, ἂν γέ μοι πείθωνται, ἔφη· τῷ γὰρ ἀληθεῖ |be violent, rage
οὐ |custom, law

Τοὺς αὐτὸ ἄρα ἕκαστον τὸ ὄν |greet, salute |wisdom-loving
ἀλλ' οὐ φιλοδόξους κλητέον;

|altogether; μὲν οὖν.
|yes, certainly

6

Οἱ μὲν δὲ |wisdom-loving ἦν δ' ἐγώ, ὦ Γλαύκων, καὶ οἱ μὴ διὰ
μακροῦ τινος |go through λόγου |with ...diffi-|reveal, shine
|culty, barely
οἱ εἰσιν |each of two

Ἵσως γάρ, ἔφη, διὰ |low, short οὐ ράδιον.

Οὐ φαίνεται, εἶπον· ἐμοὶ |at least then· κεί ἂν βελτιόνως
φανῆναι εἰ περὶ τούτου μόνου ἔδει ρηθῆναι, καὶ μὴ πολλὰ

impropriety in calling them lovers of opinion rather than lovers of wisdom, and will they be very angry with us for thus describing them?

I shall tell them not to be angry; no man should be angry at what is true.

But those who love the truth in each thing are to be called lovers of wisdom and not lovers of opinion.

Assuredly.

6

.

And thus, Glaucon, after the argument has gone a weary way, the true and the false philosophers have at length appeared in view.

I do not think, he said, that the way could have been shortened.

I suppose not, I said; and yet I believe that we might have had a better view of both of them if the discussion could have been confined to this one subject and if there were not many

*vocabulary***ἄδικος** unfair; obstinate, bad**ἄρα** interrogative pcl**βίος** life ~biology**δῆλος** visible, conspicuous**διέρχομαι** pierce, traverse**εἴτε** if, whenever; either/or**ἐξῆς** in turn**ἐπιτήδευμα** -τος (n, 3) habit, business, custom**ἐφάπτω** fasten upon ~haptic**ἡγεμῶν** -όνος (m, 3) leader, guide, chief ~hegemony**ἴσχω** restrain, hold back ~ischemia**καθοράω** look down ~panorama**μέτριος** medium, moderate**ὁπότερος** which of two, either of two**ὀρθός** upright, straight; correct, just
~orthogonal**ὀρθόω** stand up**παντοῖος** all kinds of**πλανάω** lead astray; (mp) wander
~plankton**πότερος** which, whichever of two**τηρέω** watch over**τυφλός** blind**φιλόσοφος** wisdom-loving**φύλαξ** -χος (m) guard; sentry
~phylactery**ὡσαύτως** in the same way

τὰ λοιπὰ διελθεῖν μέλλοντι κατόψεσθαι τί διαφέρει βίος
δίκαιος ἀδίκου.

Τί οὖν, ἔφη, τὸ μετὰ τοῦτο ἡμῖν;

Τί δ' ἄλλο, ἦν δ' ἐγώ, ἢ τὸ ἐξῆς; ἐπειδὴ φιλόσοφοι
μὲν οἱ τοῦ ἀεὶ κατὰ ταῦτα ὡσαύτως ἔχοντος δυνάμενοι
ἐφάπτεσθαι, οἱ δὲ μὴ ἀλλ' ἐν πολλοῖς καὶ παντοίως
ἴσχουσιν πλανώμενοι οὐ φιλόσοφοι, ποτέρους δὴ δεῖ
πόλεως ἡγεμόνας εἶναι;

Πῶς οὖν λέγοντες ἂν αὐτό, ἔφη, μετρίως λέγομεν;

Ὅπότεροι ἄν, ἦν δ' ἐγώ, δυνατοὶ φαίνωνται φυλάξαι
νόμους τε καὶ ἐπιτηδεύματα πόλεων, τούτους καθιστάναι
φύλακας.

Ὅρθῶς, ἔφη.

Τόδε δέ, ἦν δ' ἐγώ, ἄρα δῆλον, εἴτε τυφλὸν εἴτε ὁξὺ ὁρῶντα
χρὴ φύλακα τηρεῖν ὅτιοῦν;

Καὶ πῶς, ἔφη, οὐ δῆλον;

τὰ λοιπὰ | pierce, μέλλοντι | look down τί διαφέρει | life
| traverse

δίκαιος | unfair; ob-
| stinate, bad

Τί οὖν, ἔφη, τὸ μετὰ τοῦτο ἡμῖν;

Τί δ' ἄλλο, ἦν δ' ἐγώ, ἢ τὸ | in turn ἐπειδὴ | wisdom-loving

μὲν οἱ τοῦ ἀεὶ κατὰ ταῦτα | in the same way. τοις δυνάμενοι

| fasten upon , οἱ δὲ μὴ ἄλλ' ἐν πολλοῖς καὶ | all kinds of

| hold back | lead astray; οὐ | wisdom-loving | which, δὴ δεῖ
| (mp) wander | whichever

πόλεως | leader εἶναι;

Πῶς οὖν λέγοντες ἂν αὐτό, ἔφη, | medium, λέγομεν;
| moderate

| which of two, ἢν δ' ἐγώ, δυνατοὶ φαίνονται φυλάξαι
| either of two

νόμους τε καὶ | habit, business, πόλεων, τούτους καθιστάναι
| custom

| guard;
| sentry

Ὅρθῶς, ἔφη.

Τόδε δέ, ἦν δ' ἐγώ, | in- | visible, | if, | blind | if, whenever; ντα
| ter- | conspicuous | when-
| rog- | ever;
| ative | ei-
| pcl | ther/or

χρὴ | guard; | watch οὖν;
| sentry | active

Καὶ πῶς, ἔφη, οὐ | visible,
| conspicuous

other questions awaiting us, which he who desires to see in what respect the life of the just differs from that of the unjust must consider.

And what is the next question? he asked.

Surely, I said, the one which follows next in order. Inasmuch as philosophers only are able to grasp the eternal and unchangeable, and those who wander in the region of the many and variable are not philosophers, I must ask you which of the two classes should be the rulers of our State?

And how can we rightly answer that question?

Whichever of the two are best able to guard the laws and institutions of our State—let them be our guardians.

Very good.

Neither, I said, can there be any question that the guardian who is to keep anything should have eyes rather than

vocabulary

ἀκριβής (ῑ) exact	~theater
ἀναφέρω bring up ~bear	νόμιμος customary, legal, natural
ἀποβλέπω stare at, adore	οὐκοῦν not so?; and so
ἀρετή goodness, excellence	παράδειγμα -τος (n, 3) model, precedent
ἄτοπος strange, unnatural, disgusting	προέχω be ahead, jut forward; mid: have before one
γνώσις -εως (f) investigation; knowledge	στερέω steal, take
γραφεὺς -ος (m) painter	σχεδόν near, approximately at ~ischemia
γραφή painting; writing	τυφλός blind
ἔκεισε thither	τυφλόω blind
ἐμπειρία experience, trial and error	ὕστερέω lag, be too late, fail
ἐναργής visible, clear ~Argentina	φύλαξ -χος (m) guard; sentry
ἐνθάδε here, hither	~phylactery
θεάομαι look at, behold, consider	

Ἡ οὖν δοκοῦσί τι τυφλῶν διαφέρειν οἱ τῷ ὄντι τοῦ ὄντος
 ἐκάστου ἐστερημένοι τῆς γνώσεως, καὶ μηδὲν ἐναργὲς
 ἐν τῇ ψυχῇ ἔχοντες παράδειγμα, μηδὲ δυνάμενοι ὥσπερ
 γραφῆς εἰς τὸ ἀληθέστατον ἀποβλέποντες κακέϊσε αἰὲ
 ἀναφέροντές τε καὶ θεώμενοι ὥς οἷόν τε ἀκριβέστατα,
 οὕτω δὴ καὶ τὰ ἐνθάδε νόμιμα καλῶν τε πέρι καὶ δικαίων
 καὶ ἀγαθῶν τίθεσθαι τε, ἐὰν δέη τίθεσθαι, καὶ τὰ κείμενα
 φυλάττοντες σώζειν;

Οὐ μὰ τὸν Δία, ἡ δ' ὅς, οὐ πολὺ τι διαφέρει.

Τούτους οὖν μᾶλλον φύλακας στησόμεθα ἢ τοὺς
 ἐγνωκότας μὲν ἕκαστον τὸ ὄν, ἐμπειρία δὲ μηδὲν
 ἐκείνων ἐλλείποντας μηδ' ἐν ἄλλῳ μηδενὶ μέρει ἀρετῆς
 ὑστεροῦντας;

Ἄτοπον μεντᾶν, ἔφη, εἴη ἄλλους αἰρεῖσθαι, εἴ γε τᾶλλα
 μὴ ἐλλείποντο· τούτῳ γὰρ αὐτῷ σχεδόν τι τῷ μεγίστῳ
 ἂν προέχουσιν.

Οὐκοῦν τοῦτο δὴ λέγωμεν, τίνα τρόπον οἰοί τ' ἔσονται οἱ

Ἡ οὖν δοκοῦσί τι τυφλῶν διαφέρειν οἱ τῷ ὄντι τοῦ ὄντος

ἐκάστου |steal, take τῆς |investigation; |knowledge αὐτὸς μὴδὲν |visible, |clear

ἐν τῇ ψυχῇ ἔχοντες |model, |precedent , μὴδὲ δυνάμενοι ὥσπερ

γραφῆς εἰς τὸ ἀληθέστατον |stare at, adore |thither ἀεὶ

|bring up τε καὶ θεώμενοι ὡς οἶόν τε |exact

οὕτω δὲ καὶ τὰ |here, |hither νόμιμα καλῶν τε πέρι καὶ δικαίων

καὶ ἀγαθῶν τίθεσθαι τε, ἐὰν δέη τίθεσθαι, καὶ τὰ κείμενα

φυλάττοντες σώζειν;

Οὐ μὰ τὸν Δία, ἣ δ' ὅς, οὐ πολὺ τι διαφέρει.

Τούτους οὖν μάλλον |guard; |sentry στησόμεθα ἢ τοὺς

ἐγνωκότας μὲν ἕκαστον τὸ ὄν, |experience, |trial and error μὴδὲν

ἐκείνων ἐλλείποντας μὴδ' ἐν ἄλλῳ μὴδενὶ μέρει |excellence

|lag, be too late, |fail

|strange, unnatural, |disgusting ἔφη, εἴη ἄλλους αἰρεῖσθαι, εἴ γε τὰλλα

μὴ ἐλλείποντο· τούτῳ γὰρ αὐτῷ |about τι τῷ μεγίστῳ

ἂν |be ahead, |have before

|not so?; and so δὲ λέγωμεν, τίνα τρόπον οἰοί τ' ἔσονται οἱ

no eyes?

There can be no question of that.

And are not those who are verily and indeed wanting in the knowledge of the true being of each thing, and who have in their souls no clear pattern, and are unable as with a painter's eye to look at the absolute truth and to that original to repair, and having perfect vision of the other world to order the laws about beauty, goodness, justice in this, if not already ordered, and to guard and preserve the order of them — are not such persons, I ask, simply blind?

Truly, he replied, they are much in that condition.

And shall they be our guardians when there are others who, besides being their equals in experience and falling short of them in no particular of virtue, also know the very truth of each thing?

There can be no reason, he said, for rejecting those who have this greatest of all great qualities; they must always have the first place unless they fail in some other respect.

Suppose then, I

*vocabulary***ἄτιμος** (ἱ) without honor**γένεσις** -εως (f) source, origin ~genus**δηλώω** show, disclose**ἐκὼν** willingly, on purpose; giving in too easily**ἡγεμών** -όνος (m, 3) leader, guide, chief ~hegemony**καταμανθάνω** examine, observe**μάθημα** -τος (n, 3) lesson, knowledge**ὁμολογέω** agree with/to**οὐσία** property; essence**πλανάω** lead astray; (mp) wander ~plankton**τίμιος** honored, precious**τοίνυν** well, then**φθορά** ruin, rape**φιλόσοφος** wisdom-loving**φύσις** -εως (f) nature (of a thing)

~physics

φύω produce, beget; clasp ~physics

αὐτοὶ καὶ κεῖνα καὶ ταῦτα ἔχειν;

Πάνυ μὲν οὖν.

Ὁ τοίνυν ἀρχόμενοι τούτου τοῦ λόγου ἐλέγομεν, τὴν φύσιν αὐτῶν πρῶτον δεῖ καταμαθεῖν· καὶ οἶμαι, ἐὰν ἐκείνην ἱκανῶς ὁμολογήσωμεν, ὁμολογήσειν καὶ ὅτι οἱοί τε ταῦτα ἔχειν οἱ αὐτοί, ὅτι τε οὐκ ἄλλους πόλεων ἡγεμόνας δεῖ εἶναι ἢ τούτους.

Πῶς;

Τοῦτο μὲν δὴ τῶν φιλοσόφων φύσεων πέρι ὁμολογήσθω ἡμῖν ὅτι μαθήματός γε αἰεὶ ἐρώσιν ὃ ἂν αὐτοῖς δηλοῖ ἐκείνης τῆς οὐσίας τῆς αἰὲ οὔσης καὶ μὴ πλανωμένης ὑπὸ γενέσεως καὶ φθορᾶς.

Ὁμολογήσθω.

Καὶ μὴν, ἦν δ' ἐγώ, καὶ ὅτι πάσης αὐτῆς, καὶ οὔτε σμικροῦ οὔτε μείζονος οὔτε τιμιωτέρου οὔτε ἀτιμοτέρου μέρους ἐκόντες ἀφίενται, ὥσπερ ἐν τοῖς πρόσθεν περὶ τε τῶν

αὐτοὶ κάκεῖνα καὶ ταῦτα ἔχειν;

Πάνυ μὲν οὖν.

Ὅ |well, then, χόμενοι τούτου τοῦ λόγου ἐλέγομεν, τὴν φύσιν
αὐτῶν πρῶτον δεῖ |examine, καὶ οἶμαι, ἐὰν ἐκείνην
|observe
ἱκανῶς |agree with/to , |agree with/to καὶ ὅτι οἰοί τε ταῦτα
ἔχειν οἱ αὐτοί, ὅτι τε οὐκ ἄλλους πόλεων |leader δεῖ
εἶναι ἢ τούτους.

Πῶς;

Τοῦτο μὲν δὴ τῶν |wisdom-loving nature (of, a|agree with/to
|thing)
ἡμῖν ὅτι |lesson, γε αἰὲ ἐρῶσιν ὃ ἂν αὐτοῖς |show,
|knowledge |disclose
ἐκείνης τῆς |property; ἣς αἰὲ οὔσης καὶ μὴ |lead astray; ὑπὸ
|essence | (mp) wander
|source, καὶ |ruin, rape
|origin
|agree with/to

Καὶ μὴν, ἦν δ' ἐγώ, καὶ ὅτι πάσης αὐτῆς, καὶ οὔτε σμικροῦ
οὔτε μείζονος οὔτε |honored, οὔτε |without μέρους
|precious |honor
|willingly ἀφίενται, ὥσπερ ἐν τοῖς πρόσθεν περὶ τε τῶν

said, that we determine how far they can unite this and the other excellences.

By all means.

In the first place, as we began by observing, the nature of the philosopher has to be ascertained. We must come to an understanding about him, and, when we have done so, then, if I am not mistaken, we shall also acknowledge that such an union of qualities is possible, and that those in whom they are united, and those only, should be rulers in the State.

What do you mean?

Let us suppose that philosophical minds always love knowledge of a sort which shows them the eternal nature not varying from generation and corruption.

Agreed.

And further, I said, let us agree that they are lovers of all true being; there is no part whether greater or less, or more or less honourable, which they are willing to

*vocabulary***διέρχομαι** pierce, traverse**εἰκός** likely**ἐκών** willingly, on purpose; giving in too easily**ἐρωτικός** amorous**μηδαμῇ** nowhere**μισέω** (ι) hate, wish to prevent

~misogyny

οἰκεῖος household, familiar, proper**οἰκέω** inhabit ~economics**ὀρθός** upright, straight; correct, just

~orthogonal

ὀρθόω stand up**παιδικός** childlike; a darling

~pediatrician

ποῖος what kind**προσδέχομαι** await**σκοπάω** watch, observe**σκοπέω** behold, consider**σοφία** skill; wisdom ~sophistry**στέργω** love; be content**συγγενής** inborn, kin to**τοῖνυν** well, then**φιλόσοφος** wisdom-loving**φύσις** -εως (f) nature (of a thing)

~physics

φύω produce, beget; clasp ~physics**ψεῦδος** -ους (n, 3) a lie ~pseudo-

φιλοτίμων καὶ ἐρωτικῶν διήλθομεν.

Ὅρθως, ἔφη, λέγεις.

Τόδε τοίνυν μετὰ τοῦτο σκόπει εἰ ἀνάγκη ἔχειν πρὸς τούτῳ ἐν τῇ φύσει οἷ ἂν μέλλωσιν ἔσεσθαι οἷους ἐλέγομεν.

Τὸ ποῖον;

Τὴν ἀψεύδειαν καὶ τὸ ἐκόντας εἶναι μηδαμῇ προσδέχεσθαι τὸ ψεῦδος ἀλλὰ μισεῖν, τὴν δ' ἀλήθειαν στέργειν.

Εἰκός γ', ἔφη.

Οὐ μόνον γε, ὦ φίλε, εἰκός, ἀλλὰ καὶ πᾶσα ἀνάγκη τὸν ἐρωτικῶς τοῦ φύσει ἔχοντα πᾶν τὸ συγγενές τε καὶ οἰκεῖον τῶν παιδικῶν ἀγαπᾶν.

Ὅρθως, ἔφη.

Ἡ οὖν οἰκειότερον σοφία τι ἀληθείας ἂν εὖροις;

Καὶ πῶς; ἦ δ' ὅς.

Ἡ οὖν δυνατὸν εἶναι τὴν αὐτὴν φύσιν φιλόσοφόν τε καὶ

φιλοτίμων καὶ |amorous |pierce,
|traverse

Ὅρθως, ἔφη, λέγεις.

Τόδε |well, then πὰ τοῦτο σκόπει εἰ ἀνάγκη ἔχειν πρὸς
τούτῳ ἐν τῇ φύσει οἷ ἂν μέλλωσιν ἔσεσθαι οἷους ἐλέγομεν.

Τὸ |what kind

Τὴν ἀψεύδειαν καὶ τὸ |willingly εἶναι |nowhere |await

τὸ |a lie ἀλλὰ |hate , τὴν δ' |truth |love; be content

|likely γ', ἔφη.

Οὐ μόνον γε, ὦ φίλε, |likely, ἀλλὰ καὶ πᾶσα ἀνάγκη τὸν
|amorous του φύσει ἔχοντα πᾶν τὸ |inborn, kin to αἰ οἰκείον
τῶν παιδικῶν ἀγαπᾶν.

Ὅρθως, ἔφη.

Ἡ οὖν |household, fa- οφία τι |truth ἂν εὖροις;
|miliar, proper

Καὶ πῶς; ἡ δ' ὅς.

Ἡ οὖν δυνατὸν εἶναι τὴν αὐτὴν φύσιν |wisdom-lovingε καὶ

renounce; as we said before of the lover and the man of ambition.

True.

And if they are to be what we were describing, is there not another quality which they should also possess?

What quality?

Truthfulness: they will never intentionally receive into their mind falsehood, which is their detestation, and they will love the truth.

Yes, that may be safely affirmed of them.

‘May be,’ my friend, I replied, is not the word; say rather ‘must be affirmed:’ for he whose nature is amorous of anything cannot help loving all that belongs or is akin to the object of his affections.

Right, he said.

And is there anything more akin to wisdom than truth?

How can there be?

Can the same nature be a lover of wisdom and a lover of falsehood?

Never.

The true lover

*vocabulary***ἀσθενής** weak**δαπάνη** cost, funds, extravagance**ἐκεῖσε** thither**ἐκλείπω** leave out, pass over**ἐπιθυμία** (ῥ) desire, thing desired**ἡδονή** pleasure**μάθημα** -τος (n, 3) lesson, knowledge**ὀρέγω** hold out, offer, thrust ~reach**οὐδαμῇ** nowhere**οὐδαμὸς** not anyone**παντελής** complete, absolute**ῥέπω** incline or sink downwards**ῥεῦμα** -τος (n, 3) flow**ῥέω** flow ~rheostat**σπουδάζω** be busy, earnest ~repudiate**σφόδρα** very much**σώφρων** sensible, prudent ~frenzy**φιλομαθής** knowledge-loving**φιλόσοφος** wisdom-loving**φιλοψευδής** fond of lies ~pseudo-

φιλοψευδῇ;

Οὐδαμῶς γε.

Τὸν ἄρα τῷ ὄντι φιλομαθῇ πάσης ἀληθείας δεῖ εὐθὺς ἐκ νέου ὅτι μάλιστα ὀρέγεσθαι.

Παντελῶς γε.

Ἀλλὰ μὴν ὅτῳ γε εἰς ἓν τι αἱ ἐπιθυμίαι σφόδρα ῥέπουσιν, ἴσμεν που ὅτι εἰς τὰλλα τούτῳ ἀσθενέστεραι, ὥσπερ ῥεῦμα ἐκείσε ἀπωχετευμένον.

Τί μὴν;

ᾧ δὴ πρὸς τὰ μαθήματα καὶ πᾶν τὸ τοιοῦτον ἐρρυνήκασιν, περὶ τὴν τῆς ψυχῆς οἶμαι ἡδονὴν αὐτῆς καθ' αὐτὴν εἶεν ἄν, τὰς δὲ διὰ τοῦ σώματος ἐκλείποιεν, εἰ μὴ πεπλασμένως ἀλλ' ἀληθῶς φιλόσοφος τις εἴη.

Μεγάλη ἀνάγκη.

Σώφρων μὴν ὅ γε τοιοῦτος καὶ οὐδαμῇ φιλοχρήματος· ὧν γὰρ ἔνεκα χρήματα μετὰ πολλῆς δαπάνης σπουδάζεται,

|fond of lies ,

|not anyone ,/ε.

Τὸν ἄρα τῷ ὄντι |knowledge-lovingης |truth δει εὐθὺς ἐκ

νέου ὅτι μάλιστα |hold out, of-
|fer, thrust

|complete, γε.
|absolute

Ἀλλὰ μὴν ὅτῳ γε εἰς ἓν τι αἱ ἐπιθυμαί |very |incline or sink
|much |downwards

ἴσμεν που ὅτι εἰς τὰλλα τούτῳ |weak , ὥσπερ

|flow |thither ἀπωχετευμένον.

Τί μὴν;

ᾧ δὲ πρὸς τὰ |lesson, καὶ πᾶν τὸ τοιοῦτον |flow
|knowledge ,

περὶ τὴν τῆς ψυχῆς οἶμαι |pleasure αὐτῆς καθ' αὐτὴν εἶεν ἄν,

τὰς δὲ διὰ τοῦ σώματος |leave out, pass over, πεπλασμένως

ἀλλ' ἀληθῶς |wisdom-lovingis εἴη.

Μεγάλη ἀνάγκη.

|sensible, μὴν ὅ γε τοιοῦτος καὶ |nowhere φιλοχρήματος· ὧν
|prudent

γὰρ ἔνεκα χρήματα μετὰ πολλῆς |cost, funds, |be busy, earnest
|extra-
|gance

of learning then must from his earliest youth, as far as in him lies, desire all truth?

Assuredly.

But then again, as we know by experience, he whose desires are strong in one direction will have them weaker in others; they will be like a stream which has been drawn off into another channel.

True.

He whose desires are drawn towards knowledge in every form will be absorbed in the pleasures of the soul, and will hardly feel bodily pleasure—I mean, if he be a true philosopher and not a sham one.

That is most certain.

Such an one is sure to be temperate and the reverse of covetous; for the motives which make another man desirous of having and spending, have no place in his character.

*vocabulary***ἀδύνατος** unable; impossible**άνθρώπινος** human**βίος** life ~biology**διάνοια** a thought; intelligence**ἐπορέγω** reach towards to strike
~reach**ἥκιστος** least; above all**θεωρία** spectator, contemplation**μεγαλοπρέπεια** magnificence**μετέχω** partake of**οὐκοῦν** not so?; and so**οὐσία** property; essence**ποῖος** what kind**προσήκω** belong to, it beseems**σκοπάω** watch, observe**σκοπέω** behold, consider**σπουδάζω** be busy, earnest ~repudiate**φιλόσοφος** wisdom-loving**φύσις** -εως (f) nature (of a thing)

~physics

φύω produce, beget; clasp ~physics

ἄλλω τινὶ μᾶλλον ἢ τούτῳ προσήκει σπουδάζειν.

Οὕτω.

Καὶ μὴν που καὶ τόδε δεῖ σκοπεῖν, ὅταν κρίνειν μέλλης φύσιν φιλόσοφόν τε καὶ μή.

Τὸ ποῖον;

Μή σε λάθῃ μετέχουσα ἀνελευθερίας· ἐναντιώτατον γάρ που σμικρολογία ψυχῇ μελλούσῃ τοῦ ὅλου καὶ παντὸς ἀεὶ ἐπορέζεσθαι θείου τε καὶ ἀνθρώπινου.

Ἀληθέστατα, ἔφη.

Ἦι οὖν ὑπάρχει διανοία μεγαλοπρέπεια καὶ θεωρία παντὸς μὲν χρόνου, πάσης δὲ οὐσίας, οἷόν τε οἶε τούτῳ μέγα τι δοκεῖν εἶναι τὸν ἀνθρώπινον βίον;

Ἀδύνατον, ἢ δ' ὅς.

Οὐκοῦν καὶ θάνατον οὐ δεινόν τι ἡγήσεται ὁ τοιοῦτος;

Ἦκιστα

γε.

ἄλλω τινὶ μᾶλλον ἢ τούτῳ |belong to, it|be busy, earnest
|beseems

Οὕτω.

Καὶ μὴν που καὶ τόδε δεῖ σκοπεῖν, ὅταν κρίνειν μέλλῃς
φύσιν |wisdom-loving| καὶ μή.

Τὸ |what kind

Μή σε λάθῃ |partake of ἀνελευθερίας· ἐναντιώτατον γάρ
που σμικρολογία ψυχῇ μελλούσῃ τοῦ ὅλου καὶ παντὸς ἀεὶ
|reach for θείου τε καὶ |human

Ἀληθέστατα, ἔφη.

Ἦι οὖν ὑπάρχει |a thought;|magnificence καὶ |spectator, con-
|intelli-templation
παντὸς μὲν χρόνου, |gen|πασης δὲ |property; |ἰόν τε οἶε τούτῳ
|essence
μέγα τι δοκεῖν εἶναι τὸν |human |life ,

|unable; , ἢ δ' ὅς.
|impossible

|not so?; and `so ἵνατον οὐ δεινόν τι ἡγήσεται ὁ τοιοῦτος;

|least;
|above all

γε.

Very true.

Another criterion of the philosophical nature has also to be considered.

What is that?

There should be no secret corner of illiberality; nothing can be more antagonistic than meanness to a soul which is ever longing after the whole of things both divine and human.

Most true, he replied.

Then how can he who has magnificence of mind and is the spectator of all time and all existence, think much of human life?

He cannot.

Or can such an one account death fearful?

No indeed.

vocabulary

ἄγριος wild, savage ~agriculture
ἄδικος unfair; obstinate, bad
ἀλαζών -όνος (m, 3) charlatan, boaster
ἀλγέω suffer ~analgesic
ἄλγος -εος (n, 3) woe, grief ~analgesic
ἀληθινός honest, genuine
δειλός wretched, poor, cowardly
 ~Deimos
ἐπισκέπτομαι look upon, inspect
ἐπισκοπέω look upon, inspect
ἥμερος gentle; (animals) domesticated
κόσμιος well-behaved
μεθίημι let go, cease; (mid) speed off
 ~jet

μέτεμι be among, go, follow ~ion
μόγῃς with difficulty, barely
ὅπη wherever, however
παραλείπω leave, leave out
ποῖος what kind
προσδοκάω expect
σκοπᾶω watch, observe
σκοπέω behold, consider
σκοπός (f) lookout, overseer, spy, target ~telescope
στέργω love; be content
φιλόσοφος wisdom-loving
φύσις -εως (f) nature (of a thing)
 ~physics
φύω produce, beget; clasp ~physics

Δειλῇ δὴ καὶ ἀνελευθέρῳ φύσει φιλοσοφίας ἀληθινῆς, ὡς
 ἔοικεν, οὐκ ἂν μετείη.

Οὐ μοι δοκεῖ.

Τί οὖν; ὁ κόσμος καὶ μὴ φιλοχρήματος μὴδ' ἀνελεύθερος
 μὴδ' ἀλαζών μὴδὲ δειλὸς ἔσθ' ὅπῃ ἂν δυσσύμβολος ἢ
 ἄδικος γένοιτο;

Οὐκ ἔστιν.

Καὶ τοῦτο δὴ ψυχὴν σκοπῶν φιλόσοφον καὶ μὴ εὐθὺς
 νέου ὄντος ἐπισκέψῃ, εἰ ἄρα δικαία τε καὶ ἡμέρος ἢ
 δυσκοινώνητος καὶ ἀγρία.

Πάνυ μὲν οὖν.

Οὐ μὴν οὐδὲ τόδε παραλείψεις, ὡς ἐγῶμαι.

Τὸ ποῖον;

Εὐμαθὴς ἢ δυσμαθής. ἢ προσδοκᾶς ποτέ
 τινά τι ἱκανῶς ἂν στέρξαι, ὃ πράττων ἂν
 ἀλγῶν τε πράττοι καὶ μόγῃς σμικρὸν ἀνύτων;

|wretched, καὶ ἀνελευθέρῳ φύσει φιλοσοφίας |honest, , ὥς
|genuine
ἔοικεν, οὐκ ἂν μετείη.

Οὐ μοι δοκεῖ.

Τί οὖν; ὁ |well-behaved ἢ μὴ φιλοχρήματος μὴδ' ἀνελεύθερος

μὴδ' |charlatan, , μὴδὲ |wretched ἢ |wherever, δυσσύμβολος ἢ
|boaster |however

|unfair; οὐ- οἷτο;
|stinate, bad

Οὐκ ἔστιν.

Καὶ τοῦτο δὴ ψυχὴν σκοπῶν |wisdom-loving καὶ μὴ εὐθὺς

νέου ὄντος ἐπισκέψῃ, εἰ ἄρα δικαία τε καὶ |gentle; (animals) do-
|mesticated

δυσκοινώνητος καὶ |wild, .
|savage

Πάνν μὲν οὖν.

Οὐ μὴν οὐδὲ τόδε παραλείψεις, ὥς ἐγῶμαι.

Τὸ |what kind

Εὐμαθὲς ἢ δυσμαθὲς. ἢ |expect ποτέ

τινά τι ἱκανῶς ἂν |love; be content πράττων ἂν

ἀλγῶν τε πράττοι καὶ |with difficulty, ρὸν ἀνύτων;
|barely

Then the cowardly and mean nature has no part in true philosophy?

Certainly not.

Or again: can he who is harmoniously constituted, who is not covetous or mean, or a boaster, or a coward—can he, I say, ever be unjust or hard in his dealings?

Impossible.

Then you will soon observe whether a man is just and gentle, or rude and unsociable; these are the signs which distinguish even in youth the philosophical nature from the unphilosophical.

True.

There is another point which should be remarked.

What point?

Whether he has or has not a pleasure in learning; for no one will love that which gives him

vocabulary

ἄλλοσε elsewhere ~alien
ἄμουσος unmusical, unrefined
ἀναγκάζω force, compel
ἀσχήμων ugly, shameful
ἔλκω drag, pull, hoist; rape
ἐπιστήμη skill, knowledge
κενός empty, vain
λήθη forgetting ~Lethe
μισέω (ι) hate, wish to prevent
 ~misogyny
μνημονικός mnemonic, reminding
παντάπασι altogether; yes, certainly

ποῖ whither? how long?
πονέω work; be busy ~osteopenia
πότε when?
πράξις -εως (f) result, business
 ~practice
συγγενεύς inborn, kin to
συγγενής inborn, kin to
τελευτάω bring about, finish ~apostle
τελευτή conclusion, fulfilment ~apostle
φιλόσοφος wisdom-loving
φύσις -εως (f) nature (of a thing)
 ~physics

Οὐκ ἂν γένοιτο.

Τί δ' εἰ μηδὲν ὦν μάθοι σφύζειν δύναιτο, λήθης ὦν πλέως;
ἄρ' ἂν οἶός τ' εἴη ἐπιστήμης μὴ κενὸς εἶναι;

Καὶ πῶς;

Ἀνόνητα δὴ πονῶν οὐκ οἶει ἀναγκασθήσεται τελευτῶν
αὐτόν τε μισεῖν καὶ τὴν τοιαύτην πράξιν;

Πῶς δ' οὐ;

Ἐπιλήσμονα ἄρα ψυχὴν ἐν ταῖς ἱκανῶς φιλοσόφοις μή
ποτε ἐγκρίνωμεν, ἀλλὰ μνημονικὴν αὐτὴν ζητῶμεν δεῖν
εἶναι.

Παντάπασι μὲν οὖν.

Ἄλλ' οὐ μὴν τό γε τῆς ἀμούσου τε καὶ ἀσχήμονος φύσεως
ἄλλοσέ ποι ἂν φαίμεν ἔλκειν ἢ εἰς ἀμετρίαν.

Τί μὴν;

Ἀλήθειαν δ' ἀμετρία ἡ γῆ συγγενὴ εἶναι ἢ ἐμμετρία;

Οὐκ ἂν γένοιτο.

Τί δ' εἰ μηδὲν ὦν μάθοι σῶζειν δύναιτο, |forgetting πλέως;

ἄρ' ἂν οἶός τ' εἴη |skill, μὴ |empty, vain...;
|knowledge

Καὶ πῶς;

Ἀνόνητα δὴ |work οὐκ οἶει |force, compel τελευτῶν

αὐτόν τε |hate καὶ τὴν τοιαύτην |result, ,
|business

Πῶς δ' οὖ;

Ἐπιλήσιμονα ἄρα ψυχὴν ἐν ταῖς ἱκανῶς |wisdom-lovingμή

ποτε ἐγκρίνωμεν, ἀλλὰ |mnemonic, αὐτὴν ζητῶμεν δεῖν
|reminding

εἶναι.

|altogether; μὲν οὖν.
|yes, certainly

Ἄλλ' οὐ μὴν τό γε τῆς |unmusical, ε καὶ |ugly, |nature (of a thing)
|unrefined |shameful

|elsewhere...οἱ ἂν φαῖμεν |drag, pull, 's ἀμετρίαν.
|hoist; rape

Τί μὴν;

|truth δ' ἀμετρία ἡ γῆ συγγενῇ εἶναι ἢ ἐμμετρία;

pain, and in which after much toil he makes little progress.

Certainly not.

And again, if he is forgetful and retains nothing of what he learns, will he not be an empty vessel?

That is certain.

Labouring in vain, he must end in hating himself and his fruitless occupation?
Yes.

Then a soul which forgets cannot be ranked among genuine philosophic natures; we must insist that the philosopher should have a good memory?

Certainly.

And once more, the inharmonious and unseemly nature can only tend to disproportion?

Undoubtedly.

And do you consider truth to be akin to proportion or to disproportion?

To proportion.

Then, besides other qualities, we must try to find

*vocabulary***ἀναγκαῖος** coerced, coercing, slavery**ἀνδρεία** courage**ἀνδρεῖος** of a man, manly**ἄρα** interrogative pcl**αὐτοφυής** natural, spontaneous**διάνοια** a thought; intelligence**διέρχομαι** pierce, traverse**δικαιοσύνη** justice**ἔμμετρος** in due measure; metrical**ἐπιτήδευμα** -τος (n, 3) habit, business, custom**ἐπιτηδεύω** practice, pursue**ἐπιτρέπω** entrust, decide, allow

~trophy

εὐάγωγος docile, ductile**ἡλικία** time of life, contemporaries**ἰδέα** ἰδῆς semblance; kind, style**μεγαλοπρεπής** befitting greatness**μέμφομαι** blame; reject**μεταλαμβάνω** share in; swap**μνήμων** having a good memory, mindful of ~mnemonic**ὅπη** wherever, however**παιδεία** child-rearing, education**πη** somewhere, somehow**συγγενής** inborn, kin to**σωφροσύνη** discretion, moderation**τελείεις** unblemished (victim)**φύσις** -εως (f) nature (of a thing)

~physics

φύω produce, beget; clasp ~physics

Ἐμμετρία.

Ἐμμετρον ἄρα καὶ εὐχαριν ζητῶμεν πρὸς τοῖς ἄλλοις
διάνοιαν φύσει, ἣν ἐπὶ τὴν τοῦ ὄντος ιδέαν ἐκάστου τὸ
αὐτοφυὲς εὐάγωγον παρέξει.

Πῶς δ' οὐ;

Τί οὖν; μή πη δοκοῦμέν σοι οὐκ ἀναγκαῖα ἕκαστα
διελθελυθέναι καὶ ἐπόμενα ἀλλήλοις τῇ μελλούσῃ τοῦ ὄντος
ικανῶς τε καὶ τελέως ψυχῇ μεταλήψεσθαι;

Ἀναγκαιότατα μὲν οὖν, ἔφη.

Ἔστιν οὖν ὅπῃ μέμψῃ τοιοῦτον ἐπιτήδευμα, ὃ μή ποτ' ἂν
τις οἶός τε γένοιτο ἱκανῶς ἐπιτηδεῦσαι, εἰ μὴ φύσει εἴη
μνήμων, εὐμαθής, μεγαλοπρεπής, εὐχαρις, φίλος τε καὶ
συγγενὴς ἀληθείας, δικαιοσύνης, ἀνδρείας, σωφροσύνης;

Οὐδ' ἂν ὁ Μῶμος, ἔφη, τό γε τοιοῦτον μέμψαιτο.

Ἄλλ', ἦν δ' ἐγώ, τελειωθεῖσι τοῖς τοιούτοις παιδεία τε
καὶ ἡλικία ἄρα οὐ μόνοις ἂν τὴν πόλιν ἐπιτρέποις;

Ἐμμετρία.

|in due mea- ἴρα καὶ εὐχαριν ζητῶμεν πρὸς τοῖς ἄλλοις
|sure; metrical

|a thought; φύσει, ἦν ἐπὶ τὴν τοῦ ὄντος |semblance; ἵτου τὸ
|intelligence |kind, style

|natural, |docile, παρέξει.
|spontaneous |ductile

Πῶς δ' οὐ;

Τί οὖν; μὴ πη δοκοῦμέν σοι οὐκ ἀναγκαῖα ἕκαστα

|pierce, traverse καὶ ἐπόμενα ἀλλήλοις τῇ μελλούσῃ τοῦ ὄντος

ἱκανῶς τε καὶ |unblemished, |share in; swap
|(victim)

|coerced, coercing, μὲν οὖν, ἔφη.
|slavery

Ἔστιν οὖν |where blame; τοιοῦτον |habit, busi- ὁ μὴ ποτ' ἄν
|how? reject |ness, custom

τις οἷός τε γένοιτο ἱκανῶς |practice, , εἰ μὴ φύσει εἴη
|pursue

|remembering, ἀθής, |befitting , εὐχαρις, φίλος τε καὶ
|mindful of |greatness

|inborn, kin|truth , |justice , ἀνδρείας, |discretion,
|to |moderation

Οὐδ' ἂν ὁ Μῶμος, ἔφη, τό γε τοιοῦτον |blame;
|reject

Ἄλλ', ἦν δ' ἐγώ, τελειωθείσι τοῖς τοιούτοις |child-rearing,
|education

καὶ |time |interrogative pcl ; ἂν τὴν πόλιν |entrust, de-
|of life, |cide, allow
|contem-
|poraries

a naturally well-proportioned and gracious mind, which will move spontaneously towards the true being of everything.

Certainly.

Well, and do not all these qualities, which we have been enumerating, go together, and are they not, in a manner, necessary to a soul, which is to have a full and perfect participation of being?

They are absolutely necessary, he replied.

And must not that be a blameless study which he only can pursue who has the gift of a good memory, and is quick to learn,—noble, gracious, the friend of truth, justice, courage, temperance, who are his kindred?

The god of jealousy himself, he said, could find no fault with such a study.

And to men like him, I said, when perfected by years and education, and to these only you will entrust the State.

Here

vocabulary

ἄθροίζω press close together; (mid)
muster

ἄλλόκοτος weird

ἀναφαίνω reveal, shine ~phenomenon

ἀντιλέγω contradict, oppose

ἀπαλλάσσω free from, remove; be
freed, depart

ἀποβλέπω stare at, adore

ἀποκλείω shut out; (+acc) close

ἄπτω set on fire; attach; mid: touch,
seize ~haptic

ἐκάστοτε each time

ἐναντιόομαι oppose, contradict

ἐνδιατρίβω (ιῤ) spent time, keep doing

ἐρωτάω ask about something

παιδεύω raise; train

παράγω deflect; bring forward

σφάλμα stumble

τελευτάω bring about, finish ~apostle

τελευτή conclusion, fulfilment ~apostle

τοιόσδε such

ψῆφος (f) pebble, vote, decree, sentence

Καὶ ὁ Ἀδείμαντος, ὦ Σώκρατες, ἔφη, πρὸς μὲν ταῦτά σοι οὐδεὶς ἂν οἶός τ' εἴη ἀντειπεῖν. ἀλλὰ γὰρ τοιόνδε τι πάσχουσιν οἱ ἀκούοντες ἐκάστοτε ἃ νῦν λέγεις· ἡγούνται δι' ἀπειρίαν τοῦ ἐρωτᾶν καὶ ἀποκρίνεσθαι ὑπὸ τοῦ λόγου παρ' ἕκαστον τὸ ἐρώτημα σμικρὸν παραγόμενοι, ἀθροισθέντων τῶν σμικρῶν ἐπὶ τελευτῆς τῶν λόγων μέγα τὸ σφάλμα καὶ ἐναντίον τοῖς πρώτοις ἀναφαίνεσθαι, καὶ ὥσπερ ὑπὸ τῶν πεττεύειν δεινῶν οἱ μὴ τελευτῶντες ἀποκλείονται καὶ οὐκ ἔχουσιν ὅτι φέρωσιν, οὕτω καὶ σφεῖς τελευτῶντες ἀποκλείεσθαι καὶ οὐκ ἔχειν ὅτι λέγωσιν ὑπὸ πεττείας αὐτῆς ταύτης τινὸς ἐτέρας, οὐκ ἐν ψήφοις ἀλλ' ἐν λόγοις· ἐπεὶ τό γε ἀληθὲς οὐδέν τι μᾶλλον ταύτῃ ἔχειν. λέγω δ' εἰς τὸ παρὸν ἀποβλέψας. νῦν γὰρ φαίη ἂν τίς σοι λόγῳ μὲν οὐκ ἔχειν καθ' ἕκαστον τὸ ἐρωτώμενον ἐναντιοῦσθαι, ἔργῳ δὲ ὁρᾶν, ὅσοι ἂν ἐπὶ φιλοσοφίαν ὀρμήσαντες μὴ τοῦ πεπαιδεῦσθαι ἔνεκα ἀψάμενοι νέοι ὄντες ἀπαλλάττωνται, ἀλλὰ μακρότερον ἐνδιατρίψωσιν, τοὺς μὲν πλείστους καὶ πάνυ ἀλλοκότους γιγνομένους,

Καὶ ὁ Ἀδείμαντος, ὦ Σώκρατες, ἔφη, πρὸς μὲν ταῦτά
 σοι οὐδείς ἂν οἶός τ' εἴη ἀντειπεῖν. ἀλλὰ γὰρ |such τι
 πάσχουσιν οἱ ἀκούοντες |each time ἃ νῦν λέγεις· ἡγούνται
 δι' ἀπειρίαν τοῦ |ask καὶ ἀποκρίνεσθαι ὑπὸ τοῦ
 λόγου παρ' ἕκαστον τὸ ἐρώτημα σμικρὸν |deflect; bring,
 |press close together; (mid) muster σμικρῶν ἐπὶ |conclusion, fulfillment ὧν λόγων μέγα
 τὸ σφάλμα καὶ ἐναντίον τοῖς πρώτοις |reveal, shine ,
 καὶ ὥσπερ ὑπὸ τῶν πεττεύειν δεινῶν οἱ μὴ |bring about,
 |shut out; (+acc) close καὶ οὐκ ἔχουσιν ὅτι φέρωσιν, οὕτω καὶ σφείς
 |bring about, finish |shut out; (+acc) close καὶ οὐκ ἔχειν ὅτι λέγωσιν ὑπὸ
 πεττείας αὖ ταύτης τινὸς ἑτέρας, οὐκ ἐν |pebble, vote, `de-`
 |cree, sentence
 λόγοις· ἐπεὶ τό γε ἀληθὲς οὐδέν τι μᾶλλον ταύτῃ ἔχειν.
 λέγω δ' εἰς τὸ παρὸν |stare at, adore νῦν γὰρ φαίη ἂν τίς
 σοι λόγῳ μὲν οὐκ ἔχειν καθ' ἕκαστον τὸ |ask
 |oppose, contradict , ἔργῳ δὲ ὁράν, ὅσοι ἂν ἐπὶ φιλοσοφίαν
 ὀρμήσαντες μὴ τοῦ |raise; train ἔνεκα |set on fire; 'attach; mid:
 |touch, seize
 ὄντες |free from, remove; be freed, depart ἀλλὰ μακρότερον |spent time, keep,
 |doing
 τοὺς μὲν πλείστους καὶ πάνυ |weird γιγνομένους,

Adeimantus interposed and said: To these statements, Socrates, no one can offer a reply; but when you talk in this way, a strange feeling passes over the minds of your hearers: They fancy that they are led astray a little at each step in the argument, owing to their own want of skill in asking and answering questions; these littles accumulate, and at the end of the discussion they are found to have sustained a mighty overthrow and all their former notions appear to be turned upside down. And as unskilful players of draughts are at last shut up by their more skilful adversaries and have no piece to move, so they too find themselves shut up at last; for they have nothing to say in this new game of which words are the counters; and yet all the time they are in the right. The observation is suggested to me by what is now occurring. For any one of us might say, that although in words he is not able to meet you at each step of the argument, he sees as a fact that the votaries of philosophy, when they carry on the study, not only in youth as a part of education, but as the pursuit of their maturer years, most of them become strange monsters, not to say utter rogues,

*vocabulary***ἄχρηστος** useless, unprofitable**εἰκάζω** liken; conjecture**εἰκῶν** -όνος (f, 3) image, likeness**εἶωθα** be accustomed, in the habit**ἐμβάλλω** throw in; inspire a mental state ~ballistic**ἐπαινέω** concur, praise, advise**ἐπεικής** fitting ~icon**ἐπιτήδευμα** -τος (n, 3) habit, business, custom**ἐρωτάω** ask about something**ἡδύς** sweet, pleasant ~hedonism**ὁμολογέω** agree with/to**ὅμως** anyway, nevertheless**πάθος** -ους (n, 3) an experience, passion, condition**παμπόνηρος** depraved**σκώπτω** joke**φιλόσοφος** wisdom-loving**ψεύδω** be false, deceive; (mid) to lie ~pseudo-

ἵνα μὴ παμπονήρους εἴπωμεν, τοὺς δ' ἐπικεκστάτους
δοκοῦντας ὅμως τοῦτό γε ὑπὸ τοῦ ἐπιτηδεύματος οὐ σὺ
ἐπαινεῖς πάσχοντας, ἀχρήστους ταῖς πόλεσι γιγνομένους.

Καὶ ἐγὼ ἀκούσας, οἷε οὖν, εἶπον, τοὺς ταῦτα λέγοντας
ψεύδεσθαι;

Οὐκ οἶδα, ἦ δ' ὅς, ἀλλὰ τὸ σοὶ δοκοῦν ἡδέως ἂν ἀκούοιμι.

Ἀκούοις ἂν ὅτι ἔμοιγε φαίνονται τάληθῇ λέγειν.

Πῶς οὖν, ἔφη, εὖ ἔχει λέγειν ὅτι οὐ πρότερον κακῶν
παύσσονται αἱ πόλεις, πρὶν ἂν ἐν αὐταῖς οἱ φιλόσοφοι
ἄρξωσιν, οὓς ἀχρήστους ὁμολογοῦμεν αὐταῖς εἶναι;

Ἐρωτᾷς, ἦν δ' ἐγώ, ἐρώτημα δεόμενον ἀποκρίσεως δι'
εἰκόνας λεγομένης.

Σὺ δέ γε, ἔφη, οἶμαι οὐκ εἴωθας δι' εἰκόνων λέγειν.

Εἶεν, εἶπον· σκώπτεις ἐμβεβληκῶς με εἰς λόγον οὕτω
δυσapόδεικτον; ἄκουε δ' οὖν τῆς εἰκόνας, ἵν' ἔτι μάλλον
ἴδῃς ὡς γλίσχρως εἰκάζω. οὕτω γὰρ χαλεπὸν τὸ πάθος

ἵνα μὴ |depraved εἵπωμεν, τοὺς δ' |fitting

δοκοῦντας |anyway, nevertheless . . . τοῦ |habit, business, οὗ σὺ
|custom

|concur πάσχοντας, |useless, un- ταῖς πόλεσι γιγνομένους.
|profitable

Καὶ ἐγὼ ἀκούσας, οἷοι οὖν, εἶπον, τοὺς ταῦτα λέγοντας

|be false, deceive;
| (mid) to lie

Οὐκ οἶδα, ἣ δ' ὅς, ἀλλὰ τὸ σοὶ δοκοῦν |sweet ἂν ἀκούοιμι.

Ἀκούοις ἂν ὅτι ἔμοιγε φαίνονται τὰληθῆ λέγειν.

Πῶς οὖν, ἔφη, εὖ ἔχει λέγειν ὅτι οὐ πρότερον κακῶν

παύσονται αἱ πόλεις, πρὶν ἂν ἐν αὐταῖς οἱ |wisdom-loving

ἄρξωσιν, οὓς |useless, un-|agree with/to αὐταῖς εἶναι;
|profitable

|ask , ἦν δ' ἐγώ, ἐρώτημα δεόμενον ἀποκρίσεως δι'

|image, λεγομένης.
|likeness

Σὺ δέ γε, ἔφη, οἶμαι οὐκ |be accus-|image, λέγειν.
|tomed, in|likeness
|the habit

Εἶεν, εἶπον· |joke |throw in; inspire . . . εἰς λόγον οὕτω

δυσασπόδεικτον; ἄκουε δ' οὖν τῆς |image, , ἵν' ἔτι μάλλον
|likeness

ἰδῆς ὥς γλίσχρως |liken; . . . ὕτω γὰρ χαλεπὸν τὸ |an experience, pas-
|conjecture |sion, condition

and that those who may be considered the best of them are made useless to the world by the very study which you extol.

Well, and do you think that those who say so are wrong?

I cannot tell, he replied; but I should like to know what is your opinion.

Hear my answer; I am of opinion that they are quite right.

Then how can you be justified in saying that cities will not cease from evil until philosophers rule in them, when philosophers are acknowledged by us to be of no use to them?

You ask a question, I said, to which a reply can only be given in a parable.

Yes, Socrates; and that is a way of speaking to which you are not at all accustomed, I suppose.

I perceive, I said, that you are vastly amused at having plunged me into such a hopeless discussion; but now hear the parable, and then you will be still more amused at the meagreness of my imagination: for the manner in which the best men

vocabulary

ἀποδείκνυμι (ō) show, point out;
 appoint; (mid) declare
ἀπολογέομαι defend one's conduct
βραχύς low, short
γραφεὺς -ος (m) painter
γραφή painting; writing
διδάσκαλος teacher
εἰκάζω liken; conjecture
εἴτε if, whenever; either/or
ἐνίστε sometimes
ἐπεικής fitting ~icon
ἐπιτρέπω entrust, decide, allow
 ~trophy
ἐτοιμός ready; fulfilled
κατατέμνω cut up
κυβερνάω steer ~govern

μέγεθος -ους (n, 3) tall, big (person)
 ~megaton
μέτειμι be among, go, follow ~ion
ναύκληρος ship master, landlord
ναύτης -ου (m, 1) sailor ~navy
ναυτικός of ships ~navy
περιχέω shed, spread
πηδάλιον rudder
πώποτε never
ρῶμη strength, might
στασιάζω revolt, be divided
συνάγω assemble; join in battle
 ~demagogue
τέχνη craft, art, plan, contrivance
 ~technology
φάσκω declare, promise, think ~fame
ὡσαύτως in the same way

τῶν ἐπιεικεστάτων, ὃ πρὸς τὰς πόλεις πεπόνθασιν, ὥστε
 οὐδ' ἔστιν ἐν οὐδέν ἄλλο τοιοῦτον πεπονθός, ἀλλὰ δεῖ ἐκ
 πολλῶν αὐτὸ συναγαγεῖν εἰκάζοντα καὶ ἀπολογούμενον
 ὑπὲρ αὐτῶν, οἷον οἱ γραφῆς τραγελάφους καὶ τὰ τοιαῦτα
 μειγνύντες γράφουσιν. νόησον γὰρ τοιουτονὶ γενόμενον
 εἴτε πολλῶν νεῶν πέρι εἴτε μιᾶς· ναύκληρον μεγέθει μὲν
 καὶ ῥώμῃ ὑπὲρ τοὺς ἐν τῇ νηὶ πάντας, ὑπόκωφον δὲ
 καὶ ὀρώντα ὡσαύτως βραχύ τι καὶ γιγνώσκοντα περὶ
 ναυτικῶν ἕτερα τοιαῦτα, τοὺς δὲ ναύτας στασιάζοντας
 πρὸς ἀλλήλους περὶ τῆς κυβερνήσεως, ἕκαστον οἰόμενον
 δεῖν κυβερνᾶν, μήτε μαθόντα πώποτε τὴν τέχνην
 μέτε ἔχοντα ἀποδείξαι διδάσκαλον ἑαυτοῦ μηδὲ χρόνον
 ἐν ᾧ ἐμάνθανεν, πρὸς δὲ τούτοις φάσκοντας μηδὲ
 διδακτὸν εἶναι, ἀλλὰ καὶ τὸν λέγοντα ὡς διδακτὸν
 εἰκόμους κατατέμνειν, αὐτοὺς δὲ αὐτῷ ἀεὶ τῷ ναυκλήρῳ
 περικεχύσθαι δεομένους καὶ πάντα ποιοῦντας ὅπως ἂν
 σφίσι τὸ πηδάλιον ἐπιτρέψῃ, ἐνίοτε δ' ἂν μὴ πείθωσιν
 ἀλλὰ ἄλλοι μᾶλλον, τοὺς μὲν

τῶν ^{|fitting} , ὁ πρὸς τὰς πόλεις πεπόνθασιν, ὥστε
 οὐδ' ἔστιν ἐν οὐδέν ἄλλο τοιοῦτον πεπονθός, ἀλλὰ δεῖ ἐκ
 πολλῶν αὐτὸ ^{|join} ^{|liken; conjecture} καὶ ^{|defend one's conduct}
 ὑπὲρ αὐτῶν, οἷον οἱ γραφῆς τραγελάφους καὶ τὰ τοιαῦτα
 μειγνύντες γράφουσιν. νόησον γὰρ τοιουτονὶ γενόμενον
^{|if, whenever; either/or} νεῶν πέρι ^{|if, when; ever; either/or} ^{|ship master; tall, big} μὲν
 καὶ ^{|strength, might} ^{|landlord} ^{|either/or} τὸν ἐν τῇ νηὶ πάντας, ὑπόκωφον δὲ
 καὶ ὁρῶντα ^{|in the same way} ^{|low, short} καὶ γινώσκοντα περὶ
 ναυτικῶν ἔτερα τοιαῦτα, τοὺς δὲ ^{|sailor} ^{|revolt, be divided}
 πρὸς ἀλλήλους περὶ τῆς κυβερνήσεως, ἕκαστον οἰόμενον
 δεῖν ^{|steer} , μήτε μαθόντα ^{|never} τὴν ^{|craft}
^{|be among} 'τα ^{|show, point out; ap- point; (mid) declare} ^{|teacher} ἑαυτοῦ μηδὲ χρόνον
 ἐν ᾧ ἐμάνθη ^{|declare} πρὸς δὲ τούτοις ^{|declare, promise, think} δὲ
 διδακτὸν εἶναι, ἀλλὰ καὶ τὸν λέγοντα ὡς διδακτὸν
 ἐτοίμους ^{|cut up} , αὐτοὺς δὲ αὐτῷ αἰὲ τῷ ^{|ship master, landlord}
^{|shed, spread} δεομένους καὶ πάντα ποιοῦντας ὅπως ἂν
 σφίσι τὸ ^{|rudder} ^{|entrust, de- cide, allow} ^{|sometimes} ἔν μὴ πείθωσιν
 ἀλλὰ ἄλλοι μᾶλλον, τοὺς μὲν

are treated in their own States is so grievous that no single thing on earth is comparable to it; and therefore, if I am to plead their cause, I must have recourse to fiction, and put together a figure made up of many things, like the fabulous unions of goats and stags which are found in pictures. Imagine then a fleet or a ship in which there is a captain who is taller and stronger than any of the crew, but he is a little deaf and has a similar infirmity in sight, and his knowledge of navigation is not much better. The sailors are quarrelling with one another about the steering—every one is of opinion that he has a right to steer, though he has never learned the art of navigation and cannot tell who taught him or when he learned, and will further assert that it cannot be taught, and they are ready to cut in pieces any one who says the contrary. They throng about the captain, begging and praying him to commit the helm to them; and if at any time they do not prevail, but others are preferred to them,

vocabulary

ἀληθινός honest, genuine
 ἀρχικός royal, fit for rule; primal
 ~oligarch
 ἄστρον star
 ἄχρηστος useless, unprofitable
 βιάζω use force on, violate
 γενναῖος noble, sincere ~genesis
 εἰκός likely
 ἐκβάλλω throw out, fell, let fall
 ~ballistic
 ἐνιμι be in ~ion
 ἐνιαυτός cycle of a year
 ἐπαινέω concur, praise, advise
 ἐπαῖω (ᾱ) listen to, perceive
 ἐπιμέλεια attention; assigned task
 ἐπίσταμαι know how, understand
 ~station

εὖωχέω fete, feed well
 ἐφίστημι set; (mp) come/be near,
 direct, stop ~station
 κυβερνάω steer ~govern
 κυβερνήτης -ου (m, 1) steersman,
 governor ~govern
 μανδραγόρας mandrake
 μέθη strong drink, drunkenness
 μελέτη care; practice
 ναύκληρος ship master, landlord
 ναυτικός of ships ~navy
 προσήκω belong to, it beseems
 συλλαμβάνω seize, capture;
 understand ~epilepsy
 συμποδίζω bind, entangle
 τέχνη craft, art, plan, contrivance
 ~technology
 ψέγω blame, censure

ἄλλους ἢ ἀποκτεινύντας ἢ ἐκβάλλοντας ἐκ τῆς νεώς, τὸν
 δὲ γενναῖον ναύκληρον μανδραγόρα ἢ μέθη ἢ τινι ἄλλῳ
 συμποδίσαντας τῆς νεώς ἄρχειν χρωμένους τοῖς ἐνοῦσι,
 καὶ πίνοντάς τε καὶ εὐωχουμένους πλεῖν ὥς τὸ εἰκὸς
 τοὺς τοιούτους, πρὸς δὲ τούτοις ἐπαινοῦντας ναυτικὸν μὲν
 καλοῦντας καὶ κυβερνητικὸν καὶ ἐπιστάμενον τὰ κατὰ
 ναῦν, ὃς ἂν συλλαμβάνειν δεινὸς ἦ ὅπως ἄρξουσιν ἢ
 πείθοντες ἢ βιαζόμενοι τὸν ναύκληρον, τὸν δὲ μὴ τοιοῦτον
 ψέγοντας ὥς ἄχρηστον, τοῦ δὲ ἀληθινοῦ κυβερνήτου
 πέρι μηδ' ἐπαῖοντες, ὅτι ἀνάγκη αὐτῷ τὴν ἐπιμέλειαν
 ποιεῖσθαι ἐνιαυτοῦ καὶ ὥρων καὶ οὐρανοῦ καὶ ἄστρων καὶ
 πνευμάτων καὶ πάντων τῶν τῇ τέχνῃ προσηκόντων, εἰ
 μέλλει τῷ ὄντι νεὼς ἀρχικὸς ἔσεσθαι, ὅπως δὲ κυβερνήσει
 ἕαντε τινες βούλωνται ἕαντε μή, μήτε τέχνην τούτου
 μήτε μελέτην οἰόμενοι δυνατὸν εἶναι λαβεῖν ἅμα καὶ τὴν
 κυβερνητικὴν.

Τοιούτων δὴ περὶ τὰς ναῦς γιγνομένων τὸν ὡς ἀληθῶς
 κυβερνητικὸν οὐχ ἡγῆ ἂν τῷ ὄντι μετεωροσκόπον τε καὶ

ἄλλους ἢ ἀποκτείνοντας ἢ |throw out, fell, ἐκ τῆς νεώς, τὸν
 |let fall
 δὲ |noble, |ship master, |mandrake ἢ |strong ᾧ drink, ἄλλα
 |sincere |landlord |drunkenness
 |συμποδίζω?: bind, ἐntangle; or ᾧ ρχειν χρωμένους τοῖς |be in ,
 |συμποδίζω?: bind, entangle
 καὶ πίνοντάς τε καὶ |fete, feed well πλεῖν ὥς τὸ |likely
 τοὺς τοιούτους, πρὸς δὲ τούτοις |concur ναυτικὸν μὲν
 καλοῦντας καὶ κυβερνητικὸν καὶ ἐπιστάμενον τὰ κατὰ
 ναῦν, ὅς ἂν |seize, capture; δεινὸς ἢ ὅπως ἄρξουσιν ἢ
 |understand
 πείθοντες ἢ |βιάζω?: use force |ship master, τὸν δὲ μὴ τοιούτον
 on; or βιάζω?: use |landlord
 |force on
 |blame, ὥς |useless, un- τοῦ δὲ |honest, |steersman,
 |censure |profitable |genuine |governor
 πέρι μηδ' |listen to, perceive ἰνάγκη αὐτῷ τὴν |attention; as-
 |signed task
 ποιεῖσθαι |cycle of a year ὥρων καὶ οὐρανοῦ καὶ |star καὶ
 πνευμάτων καὶ πάντων τῶν τῇ |craft |belong to, it be-, εἰ
 |seems
 μέλλει τῷ ὄντι νεὺς |royal, fit for :σθαι, ὅπως δὲ κυβερνήσει
 |rule; primal
 ἕαντε τινες βούλωνται ἕαντε μή, μήτε |craft τούτου
 μήτε |care; οἰόμενοι δυνατὸν εἶναι λαβεῖν ἅμα καὶ τὴν
 |practice
 κυβερνητικήν.

Τοιούτων δὲ περὶ τὰς ναῦς γιγνομένων τὸν ὥς ἀληθῶς
 κυβερνητικὸν οὐχ ἡγή ἂν τῷ ὄντι μετεωροσκόπον τε καὶ

they kill the others or throw them overboard, and having first chained up the noble captain's senses with drink or some narcotic drug, they mutiny and take possession of the ship and make free with the stores; thus, eating and drinking, they proceed on their voyage in such manner as might be expected of them. Him who is their partisan and cleverly aids them in their plot for getting the ship out of the captain's hands into their own whether by force or persuasion, they compliment with the name of sailor, pilot, able seaman, and abuse the other sort of man, whom they call a good for nothing; but that the true pilot must pay attention to the year and seasons and sky and stars and winds, and whatever else belongs to his art, if he intends to be really qualified for the command of a ship, and that he must and will be the steerer, whether other people like or not—the possibility of this union of authority with the steerer's art has never seriously entered into their thoughts or been made part of their calling. Now in vessels which are in a state of mutiny and by sailors who

*vocabulary***αἰτιάομαι** blame ~etiology**ἀληθινός** honest, genuine**ἄχρηστος** useless, unprofitable**διάθεσις** -εως (f) artistic composition;
bodily condition**εἰκὼν** -όνος (f, 3) image, likeness**ἐξετάζω** inspect, interrogate, estimate**ἐπιεικής** fitting ~icon**θαυμαστός** wonderful; admirable**κατασκευάζω** equip, build**κυβερνήτης** -ου (m, 1) steersman,
governor ~govern**πλωτήρ** sailor, swimmer**τιμάω** (ἱ) honor, exalt**τιμόω** honor, exalt**τοίνυν** well, then**φιλόσοφος** wisdom-loving**φύσις** -εως (f) nature (of a thing)

~physics

φύω produce, beget; clasp ~physics

ἀδολέσχην καὶ ἄχρηστόν σφισι καλεῖσθαι ὑπὸ τῶν ἐν ταῖς
οὕτω κατεσκευασμέναις ναυσὶ πλωτήρων;

Καὶ μάλα, ἔφη ὁ Ἀδείμαντος.

Οὐ δὴ, ἦν δ' ἐγώ, οἶμαι δεῖσθαι σε ἐξεταζομένην τὴν εἰκόνα
ιδεῖν, ὅτι ταῖς πόλεσι πρὸς τοὺς ἀληθινούς φιλοσόφους τὴν
διάθεσιν ἔοικεν, ἀλλὰ μανθάνειν ὃ λέγω.

Καὶ μάλ', ἔφη.

Πρῶτον μὲν τοίνυν ἐκείνον τὸν θαυμάζοντα ὅτι οἱ
φιλόσοφοι οὐ τιμῶνται ἐν ταῖς πόλεσι δίδασκέ τε τὴν
εἰκόνα καὶ πειρῶ πείθειν ὅτι πολὺ ἂν θαυμαστότερον ἦν
εἰ ἐτιμῶντο.

Ἀλλὰ διδάξω, ἔφη.

Καὶ ὅτι τοίνυν τὰ ληθῆ λέγεις, ὥς ἄχρηστοι τοῖς πολλοῖς
οἱ ἐπιεικέστατοι τῶν ἐν φιλοσοφίᾳ· τῆς μέντοι ἀχρηστίας
τοὺς μὴ χρωμένους κέλευε αἰτιᾶσθαι, ἀλλὰ μὴ τοὺς
ἐπιεικεῖς. οὐ γὰρ ἔχει φύσιν κυβερνήτην

ἄδολέσχην καὶ |useless, un- |φίσι καλεῖσθαι ὑπὸ τῶν ἐν ταῖς
|profitable

οὕτω |equip, build ναυσὶ |sailor,
|swimmer

Καὶ μάλα, ἔφη ὁ Ἀδείμαντος.

Οὐ δὴ, ἦν δ' ἐγώ, οἶμαι δεῖσθαί σε |inspect, interrogate, |image,
|estimate |likeness

ἰδεῖν, ὅτι ταῖς πόλεσι πρὸς τοὺς |honest, |wisdom-loving
|genuine τήν

|artistic composition; ἃ μανθάνειν ὃ λέγω.
|bodily condition

Καὶ μάλ', ἔφη.

Πρῶτον μὲν |well, then' κείνον τὸν θαυμάζοντα ὅτι οἱ

|wisdom-loving τιμῶνται ἐν ταῖς πόλεσι δίδασκέ τε τὴν

|image, καὶ πειρῶ πείθειν ὅτι πολὺ ἂν |wonderful; ἦν
|likeness |admirable

εἰ |honor

Ἀλλὰ διδάξω, ἔφη.

Καὶ ὅτι |well, then' ληθῇ λέγεις, ὥς |useless, un- :οἷς πολλοῖς
|profitable

οἱ |fitting τῶν ἐν φιλοσοφίᾳ· τῆς μέντοι ἀχρηστίας

τοὺς μὴ χρωμένους κέλευε |blame , ἀλλὰ μὴ τοὺς

|fitting . οὐ γὰρ ἔχει φύσιν |steersman,
|governor

are mutineers, how will the true pilot be regarded? Will he not be called by them a prater, a star-gazer, a good for nothing?

Of course, said Adeimantus.

Then you will hardly need, I said, to hear the interpretation of the figure, which describes the true philosopher in his relation to the State; for you understand already.

Certainly.

Then suppose you now take this parable to the gentleman who is surprised at finding that philosophers have no honour in their cities; explain it to him and try to convince him that their having honour would be far more extraordinary.

I will.

Say to him, that, in deeming the best votaries of philosophy to be useless to the rest of the world, he is right; but also tell him to attribute their uselessness to the fault of those who will not use them, and not to themselves. The pilot should not humbly beg the sailors to

*vocabulary***ἀναγκαῖος** coerced, coercing, slavery**ἄρτι** at the same time**ἄχρηστος** useless, unprofitable**βέλτιστος** best, noblest**διαβολή** slander**ἐγκαλέω** demand payment; accuse**ἐπιτήδευμα** -τος (n, 3) habit, business, custom**ἐπιτηδεύω** practice, pursue**εὐδοκιμέω** be esteemed**ἱατρός** (ᾱ) physician**ἰσχυρός** (ῶ) strong, forceful, violent**κάμνω** toil, be tired, acquire by toil; be troubled; be sick**κυβερνήτης** -ου (m, 1) steersman, governor ~govern**ναύτης** -ου (m, 1) sailor ~navy**ὀρθός** upright, straight; correct, just ~orthogonal**ὄφελος** -εος (n, 3) a use, a help**παμπόνηρος** depraved**πένης** -τος (m) poor**πλούσιος** wealth ~plutocrat**σοφός** skilled, clever, wise**τοῖνυν** well, then**φάσκω** declare, promise, think ~fame**φύω** produce, beget; clasp ~physics**ψεύδω** be false, deceive; (mid) to lie ~pseudo-

ναυτῶν δεῖσθαι ἄρχεσθαι ὑφ' αὐτοῦ οὐδὲ τοὺς σοφοὺς ἐπὶ τὰς τῶν πλουσίων θύρας ἵεναι, ἀλλ' ὁ τοῦτο κομψευσάμενος ἐψεύσατο, τὸ δὲ ἀληθὲς πέφυκεν, ἔάντε πλούσιος ἔάντε πένης κάμνη, ἀναγκαῖον εἶναι ἐπὶ ἰατρῶν θύρας ἵεναι καὶ πάντα τὸν ἄρχεσθαι δεόμενον ἐπὶ τὰς τοῦ ἄρχειν δυναμένου, οὐ τὸν ἄρχοντα δεῖσθαι τῶν ἀρχομένων ἄρχεσθαι, οὐδ' ἂν τῇ ἀληθείᾳ τι ὄφελος ᾖ. ἀλλὰ τοὺς νῦν πολιτικούς ἄρχοντας ἀπεικάζων οἷς ἄρτι ἐλέγομεν ναύταις οὐχ ἀμαρτήσῃ, καὶ τοὺς ὑπὸ τούτων ἀχρήστους λεγομένους καὶ μετεωρολέσχας τοῖς ὡς ἀληθῶς κυβερνήταις.

Ὅρθότατα, ἔφη.

Ἐκ τε τοίνυν τούτων καὶ ἐν τούτοις οὐ ράδιον εὐδοκιμεῖν τὸ βέλτιστον ἐπιτήδευμα ὑπὸ τῶν τάναντία ἐπιτηδευόντων· πολὺ δὲ μεγίστη καὶ ἰσχυροτάτη διαβολὴ γίγνεται φιλοσοφία διὰ τοὺς τὰ τοιαῦτα φάσκοντας ἐπιτηδεύειν, οὓς δὴ σὺ φῆς τὸν ἐγκαλοῦντα τῇ φιλοσοφίᾳ λέγειν ὡς παμπόνηροι οἱ πλείστοι τῶν ἰόντων ἐπ' αὐτήν,

|sailor δείσθαι ἄρχεσθαι ὑφ' αὐτοῦ οὐδὲ τοὺς |skilled,
 |clever, wise
 ἐπὶ τὰς τῶν |wealth θύρας ἰέναι, ἀλλ' ὁ τοῦτο
 κομψευσάμενος |be false, deceive; δὲ ἀληθὲς πέφυκεν, ἔάντε
 |(mid) to lie
 |wealth ἔάντε |poor |toil, acquire, γκαῖον εἶναι ἐπὶ |physician
 |be tired
 θύρας ἰέναι καὶ πάντα τὸν ἄρχεσθαι δεόμενον ἐπὶ τὰς
 τοῦ ἄρχειν δυναμένου, οὐ τὸν ἄρχοντα δείσθαι τῶν
 ἀρχομένων ἄρχεσθαι, οὐ ἂν τῇ |truth τι |a use, a help
 ἀλλὰ τοὺς νῦν πολιτικούς ἄρχοντας ἀπεικάζων οἷς
 |at the same time |sailor οὐχ ἁμαρτήσῃ, καὶ τοὺς ὑπὸ
 τούτων |useless, un- λεγομένους καὶ μετεωρολέσχας τοῖς
 |profitable
 ὡς ἀληθῶς |steersman,
 |governor
 |upright, straight;,
 |correct, just
 Ἐκ τε |well, then ούτων καὶ ἐν τούτοις οὐ ῥάδιον
 |be esteemed τὸ |best, |habit, busi- ὑπὸ τῶν τάναντία
 |noblest |ness, custom
 |practice, pursue πολὺ δὲ μεγίστη καὶ |strong, force-|slander
 |ful, violent
 γίγνεται φιλοσοφία διὰ τοὺς τὰ τοιαῦτα |declare, promise,
 |think
 |practice, οὓς δὲ σὺ φῆς τὸν |demand pay- τῇ φιλοσοφίᾳ
 |pursue |ment; accuse
 λέγειν ὡς |depraved οἱ πλείστοι τῶν ἰόντων ἐπ' αὐτήν,

be commanded by him—that is not the order of nature; neither are ‘the wise to go to the doors of the rich’—the ingenious author of this saying told a lie—but the truth is, that, when a man is ill, whether he be rich or poor, to the physician he must go, and he who wants to be governed, to him who is able to govern. The ruler who is good for anything ought not to beg his subjects to be ruled by him; although the present governors of mankind are of a different stamp; they may be justly compared to the mutinous sailors, and the true helmsmen to those who are called by them good for nothings and star-gazers.

Precisely so, he said.

For these reasons, and among men like these, philosophy, the noblest pursuit of all, is not likely to be much esteemed by those of the opposite faction; not that the greatest and most lasting injury is done to her by her opponents, but by her own professing followers, the same of whom you suppose the accuser to say, that the greater number of them are arrant rogues,

*vocabulary***ἀλαζών** -όνος (m, 3) charlatan, boaster**ἀληθινός** honest, genuine**ἀναμνησῶ** (+2 acc) remind
someone ~mnemonic**ἄχρηστος** useless, unprofitable**δείκνυμι** (ῶ) show, point out**διέρχομαι** pierce, traverse**διίημι** drive off, pass through**ἐπεικής** fitting ~icon**μέττειμι** be among, go, follow ~ion**μηδαμῇ** nowhere**ναί** yea**ὅθεν** whence**οὐκοῦν** not so?; and so**πάντῃ** everywhere**πάντως** by all means**συγχωρέω** accede, concede**φύσις** -εως (f) nature (of a thing)

~physics

φύω produce, beget; clasp ~physics

οἱ δὲ ἐπιεικέστατοι ἄχρηστοι, καὶ ἐγὼ συνεχώρησα ἀληθῆ
σε λέγειν. ἦ γάρ;

Ναί.

Οὐκοῦν τῆς μὲν τῶν ἐπιεικῶν ἀχρηστίας τὴν αἰτίαν
διεληλύθαμεν;

Καὶ μάλα.

Τῆς δὲ τῶν πολλῶν πονηρίας τὴν ἀνάγκην βούλει τὸ μετὰ
τοῦτο διέλθωμεν, καὶ ὅτι οὐδὲ τούτου φιλοσοφία αἰτία, ἂν
δυνώμεθα, πειραθῶμεν δείξαι;

Πάνυ μὲν οὖν.

Ἀκούωμεν δὴ καὶ λέγωμεν ἐκείθεν ἀναμνησθέντες, ὅθεν
διῆμεν τὴν φύσιν οἶον ἀνάγκη φῦναι τὸν καλὸν τε καὶ αἰσθητὸν
ἐσόμενον. ἡγείτο δ' αὐτῷ, εἰ νῶ ἔχεις, πρῶτον μὲν
ἀλήθεια, ἣν διώκειν αὐτὸν πάντως καὶ πάντῃ ἔδει ἢ
ἀλαζόνι ὄντι μηδαμῇ μετεῖναι φιλοσοφίας ἀληθινῆς.

Ἦν γὰρ οὕτω λεγόμενον.

οἱ δὲ |fitting |useless, un- καὶ ἐγὼ |accede, ἀληθῆ
 |profitable |concede
 σε λέγειν. ἦ γάρ;

|yea .

|not so?; and,so μὲν τῶν |fitting ἀχρηστίας τὴν αἰτίαν
 |pierce, traverse ,

Καὶ μάλα.

Τῆς δὲ τῶν πολλῶν πονηρίας τὴν ἀνάγκην βούλει τὸ μετὰ
 τοῦτο |pierce, , καὶ ὅτι οὐδὲ τούτου φιλοσοφία αἰτία, ἂν
 |traverse
 δυνώμεθα, πειραθῶμεν |show ,

Πάνυ μὲν οὖν.

Ἀκούωμεν δὴ καὶ λέγωμεν ἐκεῖθεν ἀναμνησθέντες, |whence

|drive off, pass,ύσιν οἶον ἀνάγκη |produce,` :αλόν τε κάγαθόν
 |through |beget; clasp
 ἐσόμενον. ἡγεῖτο δ' αὐτῷ, εἰ νῶ ἔχεις, πρῶτον μὲν

|truth , ἣν διώκειν αὐτὸν |by all means ` |everywhere` ἣ

|charlatan, ὅντι |nowhere |be among φιλοσοφίας |honest, .
 |boaster |genuine

Ἦν γὰρ οὕτω λεγόμενον.

and the best are useless; in which opinion I agreed.

Yes.

And the reason why the good are useless has now been explained?

True.

Then shall we proceed to show that the corruption of the majority is also unavoidable, and that this is not to be laid to the charge of philosophy any more than the other?

By all means.

And let us ask and answer in turn, first going back to the description of the gentle and noble nature. Truth, as you will remember, was his leader, whom he followed always and in all things; failing in this, he was an impostor, and had no part or lot in true philosophy.

Yes, that was said.

Well, and is not this

*vocabulary***ἀμιλλάομαι** contend**ἀπολήγω** cease, desist from ~lax**ἀπολογέομαι** defend one's conduct**ἄπτω** set on fire; attach; mid: touch, seize ~haptic**ἐπιμένω** wait, stay ~remain**ἔρω** -τος (m) love, desire ~erotic**ἐφάπτω** fasten upon ~haptic**λήγω** cease, (+gen+ppl) cause to cease ~lax**μεθίστημι** change, substitute;

withdraw; change sides; (mid) send away ~station

μέτεμι be among, go, follow ~ion**μέτριος** medium, moderate**μισέω** (ι) hate, wish to prevent

~misogyny

ὄντως really**οὐκοῦν** not so?; and so**πλησιάζω** bring/be near; have sex**προσήκω** belong to, it beseems**συγγενεύς** inborn, kin to**συγγενής** inborn, kin to**σφόδρα** very much**φιλομαθής** knowledge-loving**φύσις** -εως (f) nature (of a thing)

~physics

φύω produce, beget; clasp ~physics**ψεῦδος** -ους (n, 3) a lie ~pseudo-**ὥδεις** -νος (f) pain

Οὐκοῦν ἐν μὲν τοῦτο σφόδρα οὕτω παρὰ δόξαν τοῖς νῦν
δοκουμένοις περὶ αὐτοῦ;

Καὶ μάλα, ἔφη.

Ἄρ' οὖν δὴ οὐ μετρίως ἀπολογησόμεθα ὅτι πρὸς τὸ ὄν
πεφυκὼς εἶη ἀμυλλᾶσθαι ὃ γε ὄντως φιλομαθής, καὶ οὐκ
ἐπιμένοι ἐπὶ τοῖς δοξαζομένοις εἶναι πολλοῖς ἐκάστοις,
ἀλλ' ἴοι καὶ οὐκ ἀμβλύνοιτο οὐδ' ἀπολήγοι τοῦ ἔρωτος,
πρὶν αὐτοῦ ὃ ἔστιν ἐκάστου τῆς φύσεως ἄψασθαι ᾧ
προσῆκει ψυχῆς ἐφάπτεσθαι τοῦ τοιούτου— προσῆκει
δὲ συγγενεῖ— ᾧ πλησιάσας καὶ μιγείς τῷ ὄντι ὄντως,
γεννήσας νοῦν καὶ ἀλήθειαν, γνοίη τε καὶ ἀληθῶς ζῶη καὶ
τρέφοιτο καὶ οὕτω λήγοι ὠδίνος, πρὶν δ' οὔ;

Ὡς οἶόν τ', ἔφη, μετριώτατα.

Τί οὖν; τούτῳ τι μετέσται ψεῦδος ἀγαπᾶν ἢ πᾶν
τοῦναντίον μισεῖν;

Μισεῖν,

ἔφη.

|not so?; and so' τοῦτο |very much ἵτω παρὰ δόξαν τοῖς νῦν
δοκουμένοις περὶ αὐτοῦ;

Καὶ μάλα, ἔφη.

Ἄρ' οὖν δὴ οὐ |medium, |defend one's conduct' . . πρὸς τὸ ὄν
|moderate
πεφυκὼς εἴη |contend ὅ γε |really |knowledge-loving' οὐκ
ἐπιμένοι ἐπὶ τοῖς δοξαζομένοις εἶναι πολλοῖς ἐκάστοις,
ἀλλ' ἴοι καὶ οὐκ ἀμβλύνοιτο οὐδ' |cease, |love,
|desist from |desire
πρὶν αὐτοῦ ὃ ἔστιν ἐκάστου τῆς |nature (offset on fire; attach; mid:
|a thing) |touch, seize
|belong to, |ψυχῆς |fasten upon τοῦ τοιούτου— |belong to,
|it beseems |it beseems
δὲ συγγενεῖ— ᾧ |bring/be near; αἱ μιγείς τῷ ὄντι |really
|have sex
γεννήσας νοῦν καὶ |truth , γνοίη τε καὶ ἀληθῶς ζῶη καὶ
τρέφοιτο καὶ οὕτω |cease |pain , πρὶν δ' οὔ;

Ὡς οἶόν τ', ἔφη, |medium,
|moderate

Τί οὖν; τούτῳ τι μετέσται |a lie ἀγαπᾶν ἢ πᾶν
τοῦναντίον |hate ,

|hate ,

ἔφη.

one quality, to mention no others, greatly at variance with present notions of him?

Certainly, he said.

And have we not a right to say in his defence, that the true lover of knowledge is always striving after being—that is his nature; he will not rest in the multiplicity of individuals which is an appearance only, but will go on—the keen edge will not be blunted, nor the force of his desire abate until he have attained the knowledge of the true nature of every essence by a sympathetic and kindred power in the soul, and by that power drawing near and mingling and becoming incorporate with very being, having begotten mind and truth, he will have knowledge and will live and grow truly, and then, and not till then, will he cease from his travail.

Nothing, he said, can be more just than such a description of him.

And will the love of a lie be any part of a philosopher's nature? Will he not utterly hate a lie?

He

*vocabulary***ἀκολουθέω** follow**ἀναγκάζω** force, compel**ἀναλαμβάνω** take up, recover, resume**ἀνδρεία** courage**ἀνδρεῖος** of a man, manly**ἀποβλέπω** stare at, adore**ἄχρηστος** useless, unprofitable**διαβολή** slander**ἐπιλαμβάνω** take, attack, seize**ἐπισκοπέω** look upon, inspect**ἦθος ἥθεος** (n, 3) habit, habitat ~ethos**μεγαλοπρέπεια** magnificence**μνήμη** reminder, memorial**ὁμολογέω** agree with/to**ὀρθός** upright, straight; correct, just
~orthogonal**ὀρθόω** stand up**ὀρίζω** divide; ordain, define ~horizon**πότε** when?**προσήκω** belong to, it befits**σωφροσύνη** discretion, moderation**ὕγιής** sound, profitable ~hygiene**φιλόσοφος** wisdom-loving**φύσις** -εως (f) nature (of a thing)

~physics

φύω produce, beget; clasp ~physics**χορός** dance; chorus ~terpsichorean

Ἦγουμένης δὴ ἀληθείας οὐκ ἂν ποτε οἶμαι φαμέν αὐτῇ
 χορὸν κακῶν ἀκολουθήσαι.

Πῶς γάρ;

Ἄλλ' ὑγίης τε καὶ δίκαιον ἦθος, ᾧ καὶ σωφροσύνην
 ἔπεσθαι.

Ὅρθῶς, ἔφη.

Καὶ δὴ τὸν ἄλλον τῆς φιλοσόφου φύσεως χορὸν τί δεῖ
 πάλιν ἐξ ἀρχῆς ἀναγκάζοντα τάττειν; μέμνησαι γάρ που
 ὅτι συνέβη προσῆκον τούτοις ἀνδρεία, μεγαλοπρέπεια,
 εὐμάθεια, μνήμη· καὶ σοῦ ἐπιλαβομένου ὅτι πᾶς μὲν
 ἀναγκασθήσεται ὁμολογεῖν οἷς λέγομεν, ἑάσας δὲ τοὺς
 λόγους, εἰς αὐτοὺς ἀποβλέψας περὶ ὧν ὁ λόγος, φαίη
 ὁρᾶν αὐτῶν τοὺς μὲν ἀχρήστους, τοὺς δὲ πολλοὺς κακοὺς
 πᾶσαν κακίαν, τῆς διαβολῆς τὴν αἰτίαν ἐπισκοποῦντες
 ἐπὶ τούτῳ νῦν γεγόναμεν, τί ποθ' οἱ πολλοὶ κακοί,
 καὶ τούτου δὴ ἔνεκα πάλιν ἀνειλήφαμεν τὴν τῶν
 ἀληθῶς φιλοσόφων φύσιν καὶ ἐξ ἀνάγκης ὠρισάμεθα.

Ἡγουμένης δὴ |truth οὐκ ἂν ποτε οἶμαι φημὲν αὐτῇ

|dance; κακῶν |follow
|chorus

Πῶς γάρ;

Ἄλλ' |sound, . . καὶ δίκαιον |habit, ᾧ καὶ |discretion,
|profitable |habitat |moderation
ἔπεσθαι.

Ὅρθως, ἔφη.

Καὶ δὴ τὸν ἄλλον τῆς |wisdom-loving nature (of dance; τί δεῖ
|a thing) |chorus

πάλιν ἐξ ἀρχῆς |force, compel τάττειν; μέμνησαι γάρ που

ὅτι συνέβη |belong to, it τούτοις ἀνδρεία, |magnificence
|beseems

εὐμάθεια, |reminder, καὶ σοῦ ἐπιλαβομένου ὅτι πᾶς μὲν
|memorial

|force, compel |agree with/to ἴς λέγομεν, ἑάσας δὲ τοὺς

λόγους, εἰς αὐτοὺς |stare at, adore περὶ ᾧ ὁ λόγος, φαίη

ὁρᾶν αὐτῶν τοὺς μὲν |useless, un-, τοὺς δὲ πολλοὺς κακοὺς
|profitable

πᾶσαν κακίαν, τῆς |slander τὴν αἰτίαν |look upon, inspect

ἐπὶ τούτῳ νῦν γεγόναμεν, τί ποθ' οἱ πολλοὶ κακοί,

καὶ τούτου δὴ ἔνεκα πάλιν |take up, re- τὴν τῶν
|cover, resume

ἀληθῶς |wisdom-loving φύσιν καὶ ἐξ ἀνάγκης |divide; or-
|dain, define

will.

And when truth is the captain, we cannot suspect any evil of the band which he leads?

Impossible.

Justice and health of mind will be of the company, and temperance will follow after?

True, he replied.

Neither is there any reason why I should again set in array the philosopher's virtues, as you will doubtless remember that courage, magnificence, apprehension, memory, were his natural gifts. And you objected that, although no one could deny what I then said, still, if you leave words and look at facts, the persons who are thus described are some of them manifestly useless, and the greater number utterly depraved; we were then led to enquire into the grounds of these accusations, and have now arrived at the point of asking why are the majority bad, which question of necessity brought us back to the examination and definition

*vocabulary***ἀνάξιος** unworthy, undeserved**ἄχρηστος** useless, unprofitable**διέρχομαι** pierce, traverse**ἐκφεύγω** flee from, escape ~fugitive**ἐπιτήδευμα** -τος (n, 3) habit, business, custom**θεάομαι** look at, behold, consider
~theater**μιμέομαι** (ῑ) imitate, represent**ὄλεθρος** ruin, destruction, death**ὁμολογέω** agree with/to**πανταχῇ** everywhere**πολλαχῇ** in many places or ways**πολλαχῇ** in many places or ways**προσάπτω** attach to ~haptic**προστάσσω** post at, attach to, command**σκοπᾶω** watch, observe**σκοπέω** behold, consider**σφόδρα** very much**τελέεις** unblemished (victim)**φθορά** ruin, rape**φιλόσοφος** wisdom-loving**φύσις** -εως (f) nature (of a thing)
~physics**φύω** produce, beget; clasp ~physics

Ἔστιν, ἔφη, ταῦτα.

Ταύτης δὴ, ἦν δ' ἐγώ, τῆς φύσεως δεῖ θεάσασθαι τὰς φθοράς, ὥς διόλλυται ἐν πολλοῖς, σμικρὸν δέ τι ἐκφεύγει, οὓς δὴ καὶ οὐ πονηρούς, ἀχρήστους δὲ καλοῦσι· καὶ μετὰ τοῦτο αὖ τὰς μιμουμένας ταύτην καὶ εἰς τὸ ἐπιτήδευμα καθισταμένας αὐτῆς, οἶαι οὔσαι φύσεις ψυχῶν εἰς ἀνάξιον καὶ μείζον ἑαυτῶν ἀφικνούμεναι ἐπιτήδευμα, πολλαχῇ πλημμυλοῦσαι, πανταχῇ καὶ ἐπὶ πάντας δόξαν οἶαν λέγεις φιλοσοφία προσῆψαν.

Τίνας δέ, ἔφη, τὰς διαφθορὰς λέγεις;

Ἐγώ σοι, εἶπον, ἂν οἶός τε γένωμαι, πειράσομαι διελθεῖν. τόδε μὲν οὖν οἶμαι πᾶς ἡμῶν ὁμολογήσει, τοιαύτην φύσιν καὶ πάντα ἔχουσιν ὅσα προσετάξαμεν νυνδὴ, εἰ τελέως μέλλοι φιλόσοφος γενέσθαι, ὀλιγάκις ἐν ἀνθρώποις φύεσθαι καὶ ὀλίγας. ἢ οὐκ οἶει;

Σφόδρα γε.

Τούτων δὴ τῶν ὀλίγων σκόπει ὥς πολλοὶ ὄλεθροι καὶ

Ἔστιν, ἔφη, ταῦτα.

Ταύτης δὴ, ἦν δ' ἐγώ, τῆς |nature (of a thing) ἀσθαι τὰς
φθοράς, ὡς διόλλυται ἐν πολλοῖς, σμικρὸν δέ τι |flee
οὓς δὴ καὶ οὐ πονηρούς, |useless, un- δὲ καλοῦσι· καὶ μετὰ
|profitable
τοῦτο αὖ τὰς |imitate, ταύτην καὶ εἰς τὸ |habit, busi-
|represent |ness, custom
καθισταμένας αὐτῆς, οἶαι οὔσαι φύσεις ψυχῶν εἰς |unworthy,
|undeserved
καὶ μείζον ἑαυτῶν ἀφικνούμεναι |habit, busi-, πολλαχῇ
|ness, custom
πλημμελοῦσαι, |everywhere ἢ ἐπὶ πάντας δόξαν οἶαν λέγεις
φιλοσοφία |attach to

Τίνας δέ, ἔφη, τὰς διαφθορὰς λέγεις;

Ἐγώ σοι, εἶπον, ἂν οἶός τε γένωμαι, πειράσομαι |pierce,
|traverse
τόδε μὲν οὖν οἶμαι πᾶς ἡμῖν ὁμολογήσει, τοιαύτην φύσιν
καὶ πάντα ἔχουσιν ὅσα |post at, attach to, νυνδὴ, εἰ |unblemished (vic-
|command |tim)
μέλλοι |wisdom-loving γενέσθαι, ὀλιγάκις ἐν ἀνθρώποις
|produce, ἢ ὀλίγας. ἦ οὐκ οἶει;
|beget; clasp

|very much, εἰ.

Τούτων δὴ τῶν ὀλίγων σκόπει ὡς πολλοὶ |ruin καὶ

of the true philosopher.

Exactly.

And we have next to consider the corruptions of the philosophic nature, why so many are spoiled and so few escape spoiling—I am speaking of those who were said to be useless but not wicked—and, when we have done with them, we will speak of the imitators of philosophy, what manner of men are they who aspire after a profession which is above them and of which they are unworthy, and then, by their manifold inconsistencies, bring upon philosophy, and upon all philosophers, that universal reprobation of which we speak.

What are these corruptions? he said.

I will see if I can explain them to you. Every one will admit that a nature having in perfection all the qualities which we required in a philosopher, is a rare plant

*vocabulary***ἀκριβής** (ῑ) exact**ἀνδρεία** courage**ἀνδρεῖος** of a man, manly**ἀποσπάω** tear/drag away**ἄτοπος** strange, unnatural, disgusting**διέρχομαι** pierce, traverse**ἐπαινέω** concur, praise, advise**ἐρρωμένος** vigorous, powerful**εὐδηλος** very clear**ἡδύς** sweet, pleasant ~hedonism**θαυμαστός** wonderful; admirable**ἰσχύς** -ος (f) strength; body of troops**κάλλος** -εος (n, 3) beauty

~kaleidoscope

οἰκεῖος household, familiar, proper**ὀρθός** upright, straight; correct, just

~orthogonal

ὀρθόω stand up**πλοῦτος** wealth ~plutocrat**προερέω** say beforehand**προλέγω** prophecy, proclaim; preselect

~legion

ῥώννυμι (ῡ) strengthen; (pf pass) be

strong, eager, healthy

ῥόομαι move nimbly, rush, stream**συγγένεια** kinship**σωφροσύνη** discretion, moderation**τοίνυν** well, then**τύπος** mold, form ~type**φθείρω** destroy, ruin**φύσις** -εως (f) nature (of a thing)

~physics

μεγάλοι.

Τίνες δῆ;

Ὁ μὲν πάντων θαυμαστότατον ἀκοῦσαι, ὅτι ἐν ἑκάστον ὧν ἐπηγέσαμεν τῆς φύσεως ἀπόλλυσι τὴν ἔχουσαν ψυχὴν καὶ ἀποσπᾷ φιλοσοφίας. λέγω δὲ ἀνδρείαν, σωφροσύνην καὶ πάντα ἃ διήλθομεν.

Ἄτοπον, ἔφη, ἀκοῦσαι.

Ἔτι τοίνυν, ἦν δ' ἐγώ, πρὸς τούτοις τὰ λεγόμενα ἀγαθὰ πάντα φθείρει καὶ ἀποσπᾷ, κάλλος καὶ πλοῦτος καὶ ἰσχὺς σώματος καὶ συγγένεια ἐρρωμένη ἐν πόλει καὶ πάντα τὰ τούτων οἰκεῖα· ἔχεις γὰρ τὸν τύπον ὧν λέγω.

Ἐχω, ἔφη· καὶ ἡδέως γ' ἂν ἀκριβέστερον ἃ λέγεις πυθοίμην.

Λαβοῦ τοίνυν, ἦν δ' ἐγώ, ὅλου αὐτοῦ ὀρθῶς, καί σοι εὐδηλὸν τε φανεῖται καὶ οὐκ ἄτοπα δόξει τὰ προειρημένα περὶ αὐτῶν.

μεγάλοι.

Τίνες δῆ;

Ὁ μὲν πάντων |wonderful;
|admirable ἀκοῦσαι, ὅτι ἐν ἑκάστω

ὧν |concur τῆς |nature (of a thing) - τὴν ἔχουσιν ψυχὴν

καὶ |tear/drag away σοφίας. λέγω δὲ ἀνδρείαν, |discretion,
|moderation

καὶ πάντα ᾧ |pierce,
|traverse

|strange, unnatural- ἀκοῦσαι.
|ral, disgusting

Ἐπι |well, then, ὁ δ' ἐγώ, πρὸς τούτοις τὰ λεγόμενα ἀγαθὰ

πάντα |destroy, ruin |tear/drag |beauty καὶ |wealth καὶ |strength; body of
|away troops

σώματος καὶ |kinship ἐρρωμένη ἐν πόλει καὶ πάντα τὰ

τούτων |household, familiar, proper γὰρ τὸν |mold, form λέγω.

Ἐχω, ἔφη· καὶ |sweet γ' ἂν ἀκριβέστερον ᾧ λέγεις
πυθοίμην.

Λαβού |well, then ἦν δ' ἐγώ, ὅλου αὐτοῦ

ὀρθῶς, καὶ σοι |very clear τε φανεῖται καὶ οὐκ

|strange, unnatural- τὰ προειρημένα περὶ αὐτῶν.
|ral, disgusting

which is seldom seen among men.

Rare indeed.

And what numberless and powerful causes tend to destroy these rare natures!

What causes?

In the first place there are their own virtues, their courage, temperance, and the rest of them, every one of which praiseworthy qualities (and this is a most singular circumstance) destroys and distracts from philosophy the soul which is the possessor of them.

That is very singular, he replied.

Then there are all the ordinary goods of life—beauty, wealth, strength, rank, and great connections in the State—you understand the sort of things—these also have a corrupting and distracting effect.

I understand; but I should like to know more precisely what you mean about them.

Grasp the truth as a whole, I said, and in the right way; you will then have no difficulty in apprehending the preceding remarks, and they will no longer appear strange to you.

And how am I to do so? he

vocabulary

ἀδίκημα -τος (n, 3) wrong, misdeed
ἄκρατος (αἶ) pure, unmixed ~crater
ἄλλότριος someone else's; alien ~alien
ἀπαλλάσσω free from, remove; be
 freed, depart
ἀσθενής weak
διαφερόντως differently
διόλλυμι (ὕ) be ruined
εἴτε if, whenever; either/or
ἐνδέω tie to, entangle; lack
ἐρρωμένος vigorous, powerful

εὐφυής well-developed ~physics
ζῶον being, animal; picture
οὐκοῦν not so?; and so
πρέπω be conspicuous, preeminent
 ~refurbish
προσήκω belong to, it beseems
τροφή food, upkeep ~atrophy
φαῦλος trifling
φύσις -εως (f) nature (of a thing)
 ~physics
φυτός natural
φύω produce, beget; clasp ~physics

Πῶς οὖν, ἔφη, κελεύεις;

Παντός, ἦν δ' ἐγώ, σπέρματος πέρι ἢ φυτοῦ, εἴτε ἐγγείων
εἴτε τῶν ζώων, ἴσμεν ὅτι τὸ μὴ τυχὸν τροφῆς ἥς προσήκει
ἐκάστω μὴδ' ὥρας μὴδὲ τόπου, ὅσω ἂν ἐρρωμενέστερον
ἦ, τοσοῦτ' ἀπλεονόμων ἐνδεί τῶν πρεπόντων· ἀγαθῷ γάρ
που κακὸν ἐναντιώτερον ἢ τῷ μὴ ἀγαθῷ.

Πῶς δ' οὐ;

Ἔχει δὴ οἶμαι λόγον τὴν ἀρίστην φύσιν ἐν ἀλλοτριωτέρῳ
οὐσαν τροφῇ κάκιον ἀπαλλάττειν τῆς φαύλης.

Ἔχει.

Οὐκοῦν, ἦν δ' ἐγώ, ὦ Ἀδείμαντε, καὶ τὰς ψυχὰς
οὕτω φῶμεν τὰς εὐφροσύνας κακῆς παιδαγωγίας
τυχοῦσας διαφερόντως κακὰς γίνεσθαι; ἢ οἶει
τὰ μεγάλα ἀδικήματα καὶ τὴν ἄκρατον πονηρίαν
ἐκ φαύλης ἀλλ' οὐκ ἐκ νεανικῆς φύσεως τροφῇ
διολομένης γίνεσθαι, ἀσθενῇ δὲ φύσιν μεγάλων
οὔτε ἀγαθῶν οὔτε κακῶν αἰτίαν ποτὲ ἔσεσθαι;

Πῶς οὖν, ἔφη, κελεύεις;

Παντός, ἦν δ' ἐγώ, σπέρματος περί ἢ φυτοῦ, <sup>|if, whenever;
|either/or</sup>
<sup>|if, whenever;
|either/or</sup> οὐν, ἴσμεν ὅτι τὸ μὴ τυχὸν τροφῆς ἥς <sup>|belong to,
|it beseems</sup>
 ἐκάστω μὴδ' ὥρας μὴδὲ τόπου, ὅσῳ ἂν ^{|vigorous, powerful}
 ἦ, τοσοῦτῳ πλειόνων ^{|tie to} τῶν <sup>|be conspicuous,
|preminent</sup> γαθῶ γάρ
 που κακὸν ἐναντιώτερον ἢ τῷ μὴ ἀγαθῷ.

Πῶς δ' οὖ;

Ἔχει δὴ οἶμαι λόγον τὴν ἀρίστην φύσιν ἐν <sup>|someone else's;
|alien</sup>
 οὔσαν <sup>|food,
|upkeep</sup> κάκιον <sup>|free from, remove;
|freed, depart</sup> βετρίφοντι
 ἔχει.

^{|not so?; and, so} δ' ἐγώ, ὦ Ἀδείμαντε, καὶ τὰς ψυχὰς
 οὕτω φῶμεν τὰς ^{|well-developed} κακῆς παιδαγωγίας
 τυχούσας ^{|differently} κακὰς γίγνεσθαι; ἢ οἶ
 τὰ μεγάλα <sup>|wrong,
|misdeed</sup> καὶ τὴν ^{|pure} πονηρίαν
 ἐκ ^{|trifling} ἀλλ' οὐκ ἐκ νεανικῆς <sup>|nature (of a
|thing)</sup> <sup>|food,
|upkeep</sup>
^{|be ruined} γίγνεσθαι, ^{|weak} δὲ φύσιν μεγάλων
 οὔτε ἀγαθῶν οὔτε κακῶν αἰτίαν ποτὲ ἔσεσθαι;

asked.

Why, I said, we know that all germs or seeds, whether vegetable or animal, when they fail to meet with proper nutriment or climate or soil, in proportion to their vigour, are all the more sensitive to the want of a suitable environment, for evil is a greater enemy to what is good than to what is not.

Very true.

There is reason in supposing that the finest natures, when under alien conditions, receive more injury than the inferior, because the contrast is greater.

Certainly.

And may we not say, Adeimantus, that the most gifted minds, when they are ill-educated, become pre-eminently bad? Do not great crimes and the spirit of pure evil spring out of a fulness of nature ruined by education rather than from any inferiority, whereas weak natures are scarcely capable of any very great good

*vocabulary***ἄθροός** grouped**ἀρετή** goodness, excellence**αὐξάνω** strengthen**δικαστήριον** court**ἐπαινέω** concur, praise, advise**θέατρον** (ἄ) theater**θόρυβος** noise, clamor**ἰδιωτικός** private, amateurish**κοινός** communal, ordinary**παιδεύω** raise; train**προσήκω** belong to, it seems**σοφίζω** be clever, tricky**σοφιστής** -οῦ (m, 1) expert**σπείρω** sow ~diaspora**σύλλογος** meeting**τέλεος** finished**τοῖνυν** well, then**φιλόσοφος** wisdom-loving**φύσις** -εως (f) nature (of a thing)

~physics

φυτεύω plant, grow, cause, prepare

~physics

φύω produce, beget; clasp ~physics**ψέγω** blame, censure

Οὐκ, ἀλλά, ἡ δ' ὅς, οὕτως.

Ἦν τοίνυν ἔθεμεν τοῦ φιλοσόφου φύσιν, ἂν μὲν οἶμαι μαθήσεως προσηκούσης τύχῃ, εἰς πᾶσαν ἀρετὴν ἀνάγκη αὐξανομένην ἀφικνεῖσθαι, ἐὰν δὲ μὴ ἐν προσηκούσῃ σπαρείσά τε καὶ φυτευθεῖσα τρέφῃται, εἰς πάντα τὰναντία αὖ, ἐὰν μὴ τις αὐτῇ βοηθήσας θεῶν τύχῃ. ἢ καὶ σὺ ἡγῇ, ὥσπερ οἱ πολλοί, διαφθειρομένους τινὰς εἶναι ὑπὸ σοφιστῶν νέους, διαφθείροντας δὲ τινὰς σοφιστὰς ἰδιωτικούς, ὅτι καὶ ἄξιον λόγου, ἀλλ' οὐκ αὐτοὺς τοὺς ταῦτα λέγοντας μεγίστους μὲν εἶναι σοφιστάς, παιδεύειν δὲ τελεώτατα καὶ ἀπεργάζεσθαι οἷους βούλονται εἶναι καὶ νέους καὶ πρεσβυτέρους καὶ ἄνδρας καὶ γυναῖκας;

Πότε δῆ; ἡ δ' ὅς.

Ὅταν, εἶπον, συγκαθεζόμενοι ἀθρόοι πολλοὶ εἰς ἐκκλησίας ἢ εἰς δικαστήρια ἢ θέατρα ἢ στρατόπεδα ἢ τινα ἄλλον κοινὸν πλήθους σύλλογον σὺν πολλῷ θορύβῳ τὰ μὲν ψέγωσι τῶν λεγομένων ἢ πραττομένων, τὰ δὲ ἐπαινῶσιν,

Οὐκ, ἀλλά, ἡ δ' ὅς, οὕτως.

Ἦν |well, then ἔμεν τοῦ |wisdom-loving φύσιν, ἂν μὲν οἶμαι
 μαθήσεως |belong to, it be- τύχη, εἰς πᾶσαν |excellence. ἀγκή
 |seems
 |strengthen ἀφικνεῖσθαι, ἐὰν δὲ μὴ ἐν |belong to, it
 |beseems
 |sow τε καὶ |plant, grow, |λέφεται, εἰς πάντα τὰναντία
 |cause, prepare
 αἶ, ἐὰν μή τις αὐτῇ βοηθήσας θεῶν τύχη. ἢ καὶ
 σὺν ἡγῇ, ὥσπερ οἱ πολλοί, διαφθειρομένους τινὰς εἶναι
 ὑπὸ σοφιστῶν νέους, διαφθείροντας δέ τινας |expert
 |private, , ὅτι καὶ ἄξιον λόγου, ἀλλ' οὐκ αὐτοὺς τοὺς
 |amateurish
 ταῦτα λέγοντας μεγίστους μὲν εἶναι |expert , |raise; train
 δὲ |finished καὶ ἀπεργάζεσθαι οἷους βούλονται εἶναι καὶ
 νέους καὶ πρεσβυτέρους καὶ ἄνδρας καὶ γυναῖκας;
 Πότε δῆ; ἡ δ' ὅς.

Ὅταν, εἶπον, συγκαθεζόμενοι |grouped πολλοὶ εἰς ἐκκλησίας
 ἢ εἰς |court ἢ |theater ἢ στρατόπεδα ἢ τινα ἄλλον
 |communal, ἡθους |meeting σὺν πολλῷ |noise, τὰ μὲν
 |ordinary |clamor
 |blame, τῶν λεγομένων ἢ πραττομένων, τὰ δὲ |concur ,
 |censure

or very great evil?

There I think that you are right.

And our philosopher follows the same analogy—he is like a plant which, having proper nurture, must necessarily grow and mature into all virtue, but, if sown and planted in an alien soil, becomes the most noxious of all weeds, unless he be preserved by some divine power. Do you really think, as people so often say, that our youth are corrupted by Sophists, or that private teachers of the art corrupt them in any degree worth speaking of? Are not the public who say these things the greatest of all Sophists? And do they not educate to perfection young and old, men and women alike, and fashion them after their own hearts?

When is this accomplished? he said.

When they meet together, and the world sits down at an assembly, or in a court of law, or a theatre, or a camp, or in any other popular resort, and there is a great uproar, and they praise some things which are being said or

*vocabulary***αἰσχρός** shameful**ἀντέχω** hold up as protection against
~ischemia**ἀτιμία** (τι) dishonor**διπλάσιος** twofold, double**ἐκάτερος** each of two**ἐκβοάω** cry out**ἔπαινος** (noun) praise**ἐπιτηδεύω** practice, pursue**θόρυβος** noise, clamor**ιδιωτικός** private, amateurish**ἴσχω** restrain, hold back ~ischemia**κατακλύζω** flood ~cataclysm**κολάζω** punish**κροτέω** cause to rattle**οἶχομαι** come, go, leave, be gone**οὐπω** no longer**παιδεία** child-rearing, education**πέτρα** rock, cliff, reef ~petrified**ποῖος** what kind**προστίθηναι** add; impose; (mp) agree;
side with ~thesis**ῥόος ῥοῦ** stream, flow, current

~rheostat

σοφιστής -οῦ (m, 1) expert

ὑπερβαλλόντως ἐκάτερα, καὶ ἐκβοῶντες καὶ κροτοῦντες, πρὸς δ' αὐτοῖς αἷ τε πέτραι καὶ ὁ τόπος ἐν ᾧ ἂν ὦσιν ἐπηχοῦντες διπλάσιον θόρυβον παρέχωσι τοῦ ψόγου καὶ ἐπαίνου. ἐν δὴ τῷ τοιούτῳ τὸν νέον, τὸ λεγόμενον, τίνα οἶε καρδίαν ἴσχειν; ἢ ποίαν ἂν αὐτῷ παιδείαν ἰδιωτικὴν ἀνθέξειν, ἣν οὐ κατακλυσθεῖσαν ὑπὸ τοῦ τοιούτου ψόγου ἢ ἐπαίνου οἰχήσεται φερομένην κατὰ ῥοὴν ἢ ἂν οὗτος φέρῃ, καὶ φήσιν τε τὰ αὐτὰ τούτοις καλὰ καὶ αἰσχρὰ εἶναι, καὶ ἐπιτηδεύσειν ἅπερ ἂν οὗτοι, καὶ ἔσεσθαι τοιούτον;

Πολλή, ἢ δ' ὅς, ὦ Σώκρατες, ἀνάγκη.

Καὶ μήν, ἦν δ' ἐγώ, οὕπω τὴν μεγίστην ἀνάγκην εἰρήκαμεν.

Ποίαν; ἔφη.

Ἦν ἔργῳ προστιθέασι λόγῳ μὴ πείθοντες οὗτοι οἱ παιδευταί τε καὶ σοφισταί. ἢ οὐκ οἶσθα ὅτι τὸν μὴ πειθόμενον ἀτιμίαις τε καὶ χρήμασι καὶ θανάτοις κολάζουσι;

ὑπερβαλλόντως |each of two |cry out καὶ |cause to rattle

πρὸς δ' αὐτοῖς αἶ τε |rock καὶ ὁ τόπος ἐν ᾧ ἂν ὦσιν

ἐπηχοῦντες |twofold, |noise, παρέχωσι τοῦ ψόγου καὶ
|double |clamor

|(noun) praise ἢ τῷ τοιούτῳ τὸν νέον, τὸ λεγόμενον, τίνα

οἶε καρδίαν |hold back, |what kind αὐτῷ |child- |private,
|hold up as protect-|flood |rearing, |amateurish
|tion against |education ὑπὸ τοῦ τοιούτου ψόγου ἢ

|(noun) |come, go φερομένην κατὰ |stream, |flow ἵτος φέρη,
|praise

καὶ φήσιν τε τὰ αὐτὰ τούτοις καλὰ καὶ |shameful ἵναι, καὶ

|practice, ἅπερ ἂν οὗτοι, καὶ ἔσεσθαι τοιούτον;
|pursue

Πολλή, ἣ δ' ὅς, ὦ Σώκρατες, ἀνάγκη.

Καὶ μὴν, ἣν δ' ἐγώ, |no longer ἵν μεγίστην ἀνάγκην
εἰρήκαμεν.

|what kind ἣ.

Ἦν ἔργῳ |add; impose; (mp) ὁγῶ μὴ πείθοντες
|agree; side with

οὗτοι οἱ παιδευταί τε καὶ |expert ἢ

οὐκ οἶσθα ὅτι τὸν μὴ πειθόμενον ἀτιμίαις

τε καὶ χρήμασι καὶ θανάτοις |punish ,

done, and blame other things, equally exaggerating both, shouting and clapping their hands, and the echo of the rocks and the place in which they are assembled redoubles the sound of the praise or blame—at such a time will not a young man's heart, as they say, leap within him? Will any private training enable him to stand firm against the overwhelming flood of popular opinion? or will he be carried away by the stream? Will he not have the notions of good and evil which the public in general have—he will do as they do, and as they are, such will he be?

Yes, Socrates; necessity will compel him.

And yet, I said, there is a still greater necessity, which has not been mentioned.

What is that?

The gentle force of attainder or confiscation or death, which, as you are aware, these

*vocabulary***ἄλλοῖος** of another kind ~alien**ἀνθρώπειος** human**ἄνοια** folly**ἀρετή** goodness, excellence**ἐξαιρέω** pick, steal; dedicate; destroy

~heresy

ἐπιχειρέω do, try, attack ~chiral**ἦθος ἥθεος** (n, 3) habit, habitat ~ethos**ιδιώτης** -ου (m, 1) private; a layman**ιδιωτικός** private, amateurish**μοῖρα** portion, fate; (κατά+) rightly

~Moirā

παιδεία child-rearing, education**παιδεύω** raise; train**ποῖος** what kind**πολιτεία** (ι) citizenship; government**σοφιστής** -οῦ (m, 1) expert**σφόδρα** very much**τείνω** stretch, tend ~tense**τοῖνον** well, then

Καὶ μάλα, ἔφη, σφόδρα.

Τίνα οὖν ἄλλον σοφιστὴν οἶε ἢ ποίους ἰδιωτικούς λόγους
ἐναντία τούτοις τείνοντας κρατήσειν;

Οἶμαι μὲν οὐδένα, ἦ δ' ὅς.

Οὐ γάρ, ἦν δ' ἐγώ, ἀλλὰ καὶ τὸ ἐπιχειρεῖν πολλὴ ἄνοια.

Οὔτε γὰρ γίγνεται οὔτε γέγονεν οὐδὲ οὖν μὴ γένηται
ἄλλοῖον ἦθος πρὸς ἀρετὴν παρὰ τὴν τούτων παιδείαν
πεπαιδευμένον, ἀνθρώπειον, ᾧ ἑταῖρε—θεῖον μέντοι κατὰ
τὴν παροιμίαν ἐξαιρῶμεν λόγον· εἶ γὰρ χρὴ εἰδέναι,
ὅτιπερ ἂν σωθῇ τε καὶ γένηται οἶον δεῖ ἐν τοιαύτῃ
καταστάσει πολιτειῶν, θεοῦ μοῖραν αὐτὸ σῶσαι λέγων οὐ
κακῶς ἐρεῖς.

Οὐδ' ἐμοὶ ἄλλως, ἔφη, δοκεῖ.

Ἔτι τοίνυν σοι, ἦν δ' ἐγώ, πρὸς τούτοις καὶ τόδε δοξάζω.

Τὸ ποῖον;

Ἐκαστος τῶν μισθαρνούντων ἰδιωτῶν, οὓς δὴ οὔτοι

Καὶ μάλα, ἔφη, |very much

Τίνα οὖν ἄλλον |expert οἶει ἦ |what |private, λόγους
|kind |amateurish
ἐναντία τούτοις |stretch, tend .ρατήσιν;

Οἶμαι μὲν οὐδένα, ἦ δ' ὅς.

Οὐ γάρ, ἦν δ' ἐγώ, ἀλλὰ καὶ τὸ |do, try, attack .λλή |folly

Οὔτε γὰρ γίγνεται οὔτε γέγονεν οὐδὲ οὖν μὴ γένηται

|of another|habit, ..ρὸς |excellence..αρά τὴν τούτων |child-rearing,
|kind |habitat |education
|raise; train , |human , ὧ ἐταῖρε— θεῖον μέντοι κατὰ

τὴν παροιμίαν |pick, steal; dedi- /ου· εὖ γὰρ χρὴ εἰδέναι,
|cate; destroy

ὅτιπερ ἂν σωθῇ τε καὶ γένηται οἷον δεῖ ἐν τοιαύτῃ

καταστάσει |citizenship; , θεοῦ |portion, fate ἵ σῶσαι λέγων οὐ
|government

κακῶς ἐρεῖς.

Οὐδ' ἐμοὶ ἄλλως, ἔφη, δοκεῖ.

Ἔτι |well, then ι, ἦν δ' ἐγώ, πρὸς τούτοις καὶ τόδε δοξάτω.

Τὸ |what kind

Ἐκαστος τῶν μισθαρνούντων |private; a layman ἔ, οὔτοι

new Sophists and educators, who are the public, apply when their words are powerless.

Indeed they do; and in right good earnest.

Now what opinion of any other Sophist, or of any private person, can be expected to overcome in such an unequal contest?

None, he replied.

No, indeed, I said, even to make the attempt is a great piece of folly; there neither is, nor has been, nor is ever likely to be, any different type of character which has had no other training in virtue but that which is supplied by public opinion—I speak, my friend, of human virtue only; what is more than human, as the proverb says, is not included: for I would not have you ignorant that, in the present evil state of governments, whatever is saved and comes to good is saved by the power of God, as we may truly say.

I quite assent, he replied.

Then let me crave your assent also to a further observation.

What are you going to say?

Why, that all those mercenary individuals, whom the many call Sophists and whom they deem

vocabulary

ἀγριαίνω get mad, go wild
ἄδικος unfair; obstinate, bad
ἄθροίζω press close together; (mid) muster
αἰσχρός shameful
ἀναγκάιος coerced, coercing, slavery
ἄπτω set on fire; attach; mid: touch, seize ~haptic
ἄχθομαι be burdened with
διδασκαλία teaching
δόγμα -τος (n, 3) belief, legal decision
εἶωθα be accustomed, in the habit
ἐπιθυμία (ῥ) desire, thing desired
ζῶον being, animal; picture
ἡμερώω tame
ἰσχυρός (ῥ) strong, forceful, violent
καταμανθάνω examine, observe
ὀνομάζω to address, name ~name
ὅπη wherever, however

ὀργή urge, impulse; anger
παιδεύω raise; train
πραῶς soft, gentle
προσέρχομαι come forward, surrender, come in
σοφία skill; wisdom ~sophistry
σοφιστής -οῦ (m, 1) expert
συνίστημι unite; confront in battle ~station
συνουσία society, sex
τέχνη craft, art, plan, contrivance ~technology
τριβή business; practical thing
τρίβω (ῥ) rub; (mid) be worn out ~tribulation
φθέγγομαι make a sound, utter ~diphthong
φύσις -εως (f) nature (of a thing) ~physics
φύω produce, beget; clasp ~physics

σοφιστὰς καλοῦσι καὶ ἀντιτέχνους ἡγοῦνται, μὴ ἄλλα παιδεύειν ἢ ταῦτα τὰ τῶν πολλῶν δόγματα, ἃ δοξάζουσιν ὅταν ἀθροισθῶσιν, καὶ σοφίαν ταύτην καλεῖν· οἷόνπερ ἂν εἰ θρέμματος μεγάλου καὶ ἰσχυροῦ τρεφομένου τὰς ὀργὰς τις καὶ ἐπιθυμίας κατεμάνθανεν, ὅπη τε προσελθεῖν χρή καὶ ὅπη ἄψασθαι αὐτοῦ, καὶ ὁπότε χαλεπώτατον ἢ πραότατον καὶ ἐκ τίνων γίγνεται, καὶ φωνὰς δὴ ἐφ' οἷς ἐκάστας εἴωθεν φθέγγεσθαι, καὶ οἷας αὖ ἄλλου φθεγγομένου ἡμεροῦταί τε καὶ ἀγριαίνει, καταμαθὼν δὲ ταῦτα πάντα συνουσίᾳ τε καὶ χρόνου τριβῇ σοφίαν τε καλέσειεν καὶ ὡς τέχνην συστησάμενος ἐπὶ διδασκαλίαν τρέποιτο, μὴδὲν εἰδὼς τῇ ἀληθείᾳ τούτων τῶν δογμάτων τε καὶ ἐπιθυμιῶν ὅτι καλὸν ἢ αἰσχρὸν ἢ ἀγαθὸν ἢ κακὸν ἢ δίκαιον ἢ ἄδικον, ὀνομάζοι δὲ πάντα ταῦτα ἐπὶ ταῖς τοῦ μεγάλου ζώου δόξαις, οἷς μὲν χαίροι ἐκείνο ἀγαθὰ καλῶν, οἷς δὲ ἄχθοιτο κακά, ἄλλον δὲ μὴδένα ἔχει λόγον περὶ αὐτῶν, ἀλλὰ τὰναγκαῖα δίκαια καλοῖ καὶ καλά, τὴν δὲ τοῦ ἀναγκαίου καὶ ἀγαθοῦ φύσιν, ὅσον διαφέρει τῷ ὄντι,

|expert καλοῦσι καὶ ἀντιτέχνους ἡγοῦνται, μὴ ἄλλα
 |raise; train ἢ ταῦτα τὰ τῶν πολλῶν |belief, legal ἢ δοξάζουσιν
 |decision
 ὅταν |press close together; skill; ταύτην καλεῖν· οἷόνπερ
 |(mid) muster |wisdom
 ἂν εἰ θρέμματος μεγάλου καὶ |strong, force- φομένου τὰς
 |ful, violent
 |urge, ις καὶ ἐπιθυμίας |examine, |wherever come forward, surrender,
 |impulse; |observe |however come in
 |anger
 χρη καὶ |wherever, on fire; attach; καὶ ὁπότε χαλεπώτατον
 |however mid: touch, seize
 ἢ |soft, gentle καὶ ἐκ τίνων γίνεταί, καὶ φωνὰς δὴ
 ἐφ' οἷς ἐκάστας |be accus- |make a sound, utter ἵας αὖ ἄλλου
 |tomed,
 |make a sound, |tame in the τε καὶ |get mad, go |examine, δὲ
 |utter |habit |wild |observe
 ταῦτα πάντα συνουσία τε καὶ χρόνου τριβῇ |skill; τε
 |wisdom
 καλέσειεν καὶ ὥς |craft |unite; confront ἐπὶ |teaching
 |in battle
 τρέποιτο, μηδὲν εἰδὼς τῇ |truth τούτων τῶν |belief, legal
 |decision
 τε καὶ ἐπιθυμιῶν ὅτι καλὸν ἢ |shameful ἢ ἀγαθὸν ἢ κακὸν
 ἢ δίκαιον ἢ |unfair; . |to address, ἵνα ταῦτα ἐπὶ ταῖς τοῦ
 |obsti-
 μεγάλου ζῶντος ὁξαις, οἷς μὲν χαίροι ἐκείνο ἀγαθὰ καλῶν,
 |bad
 οἷς δὲ |be burdened with ἕλλον δὲ μηδένα ἔχει λόγον περὶ
 αὐτῶν, ἀλλὰ τὰναγκαῖα δίκαια καλοῖ καὶ καλά, τὴν δὲ
 τοῦ ἀναγκαίου καὶ ἀγαθοῦ φύσιν, ὅσον διαφέρει τῷ ὄντι,

to be their adversaries, do, in fact, teach nothing but the opinion of the many, that is to say, the opinions of their assemblies; and this is their wisdom. I might compare them to a man who should study the tempers and desires of a mighty strong beast who is fed by him—he would learn how to approach and handle him, also at what times and from what causes he is dangerous or the reverse, and what is the meaning of his several cries, and by what sounds, when another utters them, he is soothed or infuriated; and you may suppose further, that when, by continually attending upon him, he has become perfect in all this, he calls his knowledge wisdom, and makes of it a system or art, which he proceeds to teach, although he has no real notion of what he means by the principles or passions of which he is speaking, but calls this honourable and that dishonourable, or good or evil, or just or unjust, all in accordance with the tastes and tempers of the great brute. Good he pronounces to be that in which the beast delights and evil to be that which he dislikes; and he can give no other account of them except that the just and noble are the necessary, having never himself seen, and

*vocabulary***ἀναγκαῖος** coerced, coercing, slavery**ἀναμνησῶ** (+2 acc) remind
someone ~mnemonic**ἀνέχω** raise; mid: endure, submit**ἄτοπος** strange, unnatural, disgusting**δείκνυμι** (ὅ) show, point out**διακονία** (ἄα) service**εἴτε** if, whenever; either/or**ἐννοέω** consider**ἐπαινέω** concur, praise, advise**ἐπιδείκνυμι** (ὅ) display, exhibit**ἡδονή** pleasure**κατανοέω** notice, realize, learn**μουσική** art, music**ὁμιλέω** (ἰ) associate with ~homily**ὀργή** urge, impulse; anger**παντοδαπής** of every kind, manifold**παντοδαπός** of every kind, manifold**πέρας** -τος (n, 3) cord; bound, crux,
outcome ~prove**περάω** cross over, drive across; sell as
a slave ~pierce**ποιήεις** grassy ~pastor**ποίησις** -εως (f) creation**πώποτε** never**σοφία** skill; wisdom ~sophistry**σύνειμι** be with; have sex ~ion**τοίνυν** well, then

μήτε ἑωρακὼς εἴη μήτε ἄλλω δυνατὸς δεῖξαι. τοιοῦτος δὴ
ὢν πρὸς Διὸς οὐκ ἄτοπος ἂν σοι δοκεῖ εἶναι παιδευτής;

Ἐμοιγ', ἔφη.

Ἡ οὖν τι τούτου δοκεῖ διαφέρειν ὁ τὴν τῶν πολλῶν
καὶ παντοδαπῶν συνιόντων ὀργὴν καὶ ἡδονὰς
κατανενοηκέναι σοφίαν ἡγούμενος, εἴτ' ἐν γραφικῇ
εἴτ' ἐν μουσικῇ εἴτε δὴ ἐν πολιτικῇ; ὅτι μὲν γὰρ ἂν τις
τούτοις ὁμιλῇ ἐπιδεικνύμενος, ἢ ποιήσιν ἢ τινα ἄλλην
δημιουργίαν ἢ πόλει διακονίαν, κυρίουσ' αὐτοῦ ποιῶν τοὺς
πολλούς, πέρα τῶν ἀναγκαίων, ἢ Διομηδεῖα λεγομένη
ἀνάγκη ποιεῖν αὐτῷ ταῦτα ἃ ἂν οὗτοι ἐπαινῶσιν· ὥς δὲ
καὶ ἀγαθὰ καὶ καλὰ ταῦτα τῇ ἀληθείᾳ, ἥδη πώποτε του
ἡκουσας αὐτῶν λόγον διδόντος οὐ καταγέλαστον;

Οἶμαι δέ γε, ἢ δ' ὅς, οὐδ' ἀκούσομαι.

Ταῦτα τοίνυν πάντα ἐννοήσας ἐκείνο ἀναμνήσθητι· αὐτὸ
τὸ καλὸν ἀλλὰ μὴ τὰ πολλὰ καλὰ, ἢ αὐτό τι ἕκαστον καὶ
μὴ τὰ πολλὰ ἕκαστα, ἔσθ' ὅπως πλῆθος ἀνέξεται ἢ

μήτε ἑωρακὼς εἴη μήτε ἄλλω δυνατὸς |show . τοιοῦτος δὴ

ὦν πρὸς Διὸς οὐκ |strange, unnatural- δοκεῖ εἶναι παιδευτής;
|ral, disgusting

Ἔμοιγ', ἔφη.

Ἦ οὖν τι τούτου δοκεῖ διαφέρειν ὁ τὴν τῶν πολλῶν

καὶ παντοδαπῶν |be with; have|urge, καὶ |pleasure
|sex |impulse;

|notice, realize, |skill; ἡγούμενος, |if, whenever; ιφικῇ
|learn |wisdom |either/or

|if, |art, music |if, whenever; πολιτικῇ; ὅτι μὲν γὰρ ἂν τις
|when- |either/or

|either/or |associate |display, exhibit , ἢ ποιήσιν ἢ τινα ἄλλην
|with

δημιουργίαν ἢ πόλει |service , κυρίους αὐτοῦ ποιῶν τοὺς

πολλούς, πέρα τῶν ἀναγκαίων, ἡ Διομηδεῖα λεγομένη

ἀνάγκη ποιεῖν αὐτῷ ταῦτα ἃ ἂν οὗτοι |concur ὥς δέ

καὶ ἀγαθὰ καὶ καλὰ ταῦτα τῇ |truth , ἥδη |never του

ἤκουσας αὐτῶν λόγον διδόντος οὐ καταγέλαστον;

Οἶμαι δέ γε, ἡ δ' ὅς, οὐδ' ἀκούσομαι.

Ταῦτα |well, then ἔντα |consider ἐκείνο ἀναμνήσθητι· αὐτὸ

τὸ καλὸν ἀλλὰ μὴ τὰ πολλὰ καλὰ, ἢ αὐτό τι ἕκαστον καὶ

μὴ τὰ πολλὰ ἕκαστα, ἔσθ' ὅπως πλήθος |raise; ἢ
|endure

having no power of explaining to others the nature of either, or the difference between them, which is immense. By heaven, would not such an one be a rare educator?

Indeed he would.

And in what way does he who thinks that wisdom is the discernment of the tempers and tastes of the motley multitude, whether in painting or music, or, finally, in politics, differ from him whom I have been describing? For when a man consorts with the many, and exhibits to them his poem or other work of art or the service which he has done the State, making them his judges when he is not obliged, the so-called necessity of Diomedes will oblige him to produce whatever they praise. And yet the reasons are utterly ludicrous which they give in confirmation of their own notions about the honourable and good. Did you ever hear any of them which were not?

No, nor am I likely to hear.

You recognise the truth of what I have been saying? Then let me ask you to consider further whether the world will ever be induced to believe in the existence of absolute beauty rather than of the many beautiful, or of the absolute in each kind rather than of the many in each kind?

Certainly not.

Then

*vocabulary***ἀδύνατος** unable; impossible**ἀνδρεία** courage**ἀνδρεῖος** of a man, manly**ἀρέσκω** please, satisfy; make amends**δῆλος** visible, conspicuous**ἐννοέω** consider**ἐπιθυμέω** (ō) wish, covet**ἐπιτήδευμα** -τος (n, 3) habit, business, custom**ἥκιστος** least; above all**ιδιώτης** -ου (m, 1) private; a layman**μεγαλοπρέπεια** magnificence**μνήμη** reminder, memorial**ναί** yea**ὁμολογέω** agree with/to**σωτηρία** saving, preservation**φιλοσοφέω** philosophize, study**φιλόσοφος** wisdom-loving**φύσις** -εως (f) nature (of a thing)

~physics

φύω produce, beget; clasp ~physics**ψέγω** blame, censure

ἡγήσεται εἶναι;

Ἦκιστα γ', ἔφη.

Φιλόσοφον μὲν ἄρα, ἦν δ' ἐγώ, πλήθος ἀδύνατον εἶναι.

Ἀδύνατον.

Καὶ τοὺς φιλοσοφοῦντας ἄρα ἀνάγκη ψέγεσθαι ὑπ' αὐτῶν.

Ἀνάγκη.

Καὶ ὑπὸ τούτων δὴ τῶν ἰδιωτῶν, ὅσοι προσομιλοῦντες
ὀχλῳ ἀρέσκειν αὐτῷ ἐπιθυμοῦσι.

Δῆλον.

Ἐκ δὴ τούτων τίνα ὁρᾷς σωτηρίαν φιλοσόφῳ φύσει, ὥστ'
ἐν τῷ ἐπιτηδεύματι μείνασαν πρὸς τέλος ἐλθεῖν; ἐννόει δ'
ἐκ τῶν ἔμπροσθεν. ὡμολόγηται γὰρ δὴ ἡμῖν εὐμάθεια καὶ
μνήμη καὶ ἀνδρεία καὶ μεγαλοπρέπεια ταύτης εἶναι τῆς
φύσεως.

Ναί.

ἡγήσεται εἶναι;

|least; γ', ἔφη.
|above all

|wisdom-loving μὲν ἄρα, ἣν δ' ἐγώ, πλήθος |unable; εἶναι.
|impossible

|unable;
|impossible

Καὶ τοὺς |philosophize, ἄρα ἀνάγκη |blame, ὑπ' αὐτῶν.
|study |censure

Ἀνάγκη.

Καὶ ὑπὸ τούτων δὴ τῶν |private; a layman . . . ροσομιλοῦντες

ὅχλῳ |please, satisfy; |wish, covet .
|make amends

|visible, .
|conspicuous

Ἐκ δὴ τούτων τίνα ὀρᾷς |saving, |wisdom-loving ὅσει, ὥστ'
|preservation

ἐν τῷ |habit, business, μείνασαν πρὸς τέλος ἐλθεῖν; |consider ὅ
|custom

ἐκ τῶν ἔμπροσθεν. |agree with/to γὰρ δὴ ἡμῖν εὐμάθεια καὶ

|reminder, ἡ ἀνδρεία καὶ |magnificence ταύτης εἶναι τῆς
|memorial

|nature (of a thing)

|yea .

the world cannot possibly be a philosopher?

Impossible.

And therefore philosophers must inevitably fall under the censure of the world?

They must.

And of individuals who consort with the mob and seek to please them?

That is evident.

Then, do you see any way in which the philosopher can be preserved in his calling to the end? and remember what we were saying of him, that he was to have quickness and memory and courage and magnificence—these were admitted by us to be the true philosopher's gifts.

Yes.

Will not such

*vocabulary***ἀμήχανος** helpless, impossible

~mechanism

γενναῖος noble, sincere ~genesis**γοῦν** at least then**ἐπειδάν** when, after**εὐειδής** good-looking ~wit**οἰκεῖος** household, familiar, proper**οὐκοῦν** not so?; and so**πλούσιος** wealth ~plutocrat**προκαταλαμβάνω** seize beforehand

~epilepsy

προσφερής similar; useful**τιμάω** (ἱ) honor, exalt**τιμόω** honor, exalt**ὑπόκειμαι** lie under; be assumed;

allow, submit

φυά stature, flowering ~physics**φύω** produce, beget; clasp ~physics

Οὐκοῦν εὐθὺς ἐν παισὶν ὁ τοιοῦτος πρῶτος ἔσται ἐν ἅπασιν, ἄλλως τε καὶ ἐὰν τὸ σῶμα φυῇ προσφερῆς τῇ ψυχῇ;

Τί δ' οὐ μέλλει; ἔφη.

Βουλήσονται δὴ οἶμαι αὐτῷ χρῆσθαι, ἐπειδὴν πρεσβύτερος γίγνηται, ἐπὶ τὰ αὐτῶν πράγματα οἷ τε οἰκείοι καὶ οἱ πολῖται.

Πῶς δ' οὐ;

Ὑποκείσονται ἄρα δεόμενοι καὶ τιμῶντες, προκαταλαμβάνοντες καὶ προκολακεύοντες τὴν μέλλουσαν αὐτοῦ δύναμιν.

Φιλεῖ γοῦν, ἔφη, οὕτω γίγνεσθαι.

Τί οὖν οἶει, ἦν δ' ἐγώ, τὸν τοιοῦτον ἐν τοῖς τοιούτοις ποιήσῃν, ἄλλως τε καὶ ἐὰν τύχῃ μεγάλης πόλεως ὦν καὶ ἐν ταύτῃ πλούσιός τε καὶ γενναῖος, καὶ ἔτι εὐειδῆς καὶ μέγας; ἄρ' οὐ πληρωθήσεσθαι ἀμηχάνου ἐλπίδος,

|not so?; and so_ ἐν παισὶν ὁ τοιοῦτος πρῶτος ἔσται ἐν
 ἅπασιν, ἄλλως τε καὶ ἐὰν τὸ σῶμα φυῇ |similar; τῇ
 |useful
 ψυχῇ;

Τί δ' οὐ μέλλει; ἔφη.

Βουλήσονται δὲ οἶμαι αὐτῷ χρῆσθαι, |when,
 |after
 πρεσβύτερος γίγνηται, ἐπὶ τὰ αὐτῶν πράγματα οἷ
 τε |household, `fa- πολῖται.
 |miliar, proper

Πῶς δ' οὐ;

|lie under; be assumed; ἴρα δεόμενοι καὶ τιμῶντες,
 |allow, submit
 |seize beforehand καὶ προκολακεύοντες τὴν
 μέλλουσιν αὐτοῦ δύναμιν.

Φιλεῖ |at least ἔτι νῦν γίγνεσθαι.

Τί οὖν οἶει, ἦν δ' ἐγώ, τὸν τοιοῦτον ἐν τοῖς τοιούτοις
 ποιήσῃν, ἄλλως τε καὶ ἐὰν τύχη μεγάλης πόλεως ὣν καὶ
 ἐν ταύτῃ |wealth τε καὶ |noble, καὶ ἔτι |good-looking
 |sincere
 μέγας; ἀρ' οὐ |fill, fulfill |helpless, ἐλπίδος,
 |impossible

an one from his early childhood be in all things first among all, especially if his bodily endowments are like his mental ones?

Certainly, he said.

And his friends and fellow-citizens will want to use him as he gets older for their own purposes?

No question.

Falling at his feet, they will make requests to him and do him honour and flatter him, because they want to get into their hands now, the power which he will one day possess.

That often happens, he said.

And what will a man such as he is be likely to do under such circumstances, especially if he be a citizen of a great city, rich and noble, and a tall proper youth? Will he not be full of boundless aspirations, and

vocabulary

ἄνευ away from; not having; not
 needing ~Sp. sin
βάρβαρος non-Greek
διατίθημι arrange; set out goods for
 sale ~thesis
δουλεύω serve, be a slave
δράω do, accomplish
εἰσακούω hearken ~acoustic
ἔλκω drag, pull, hoist; rape
Ἑλλην Greek
ἐμπίμπλημι fill with
ἔνειμι be in ~ion
ἐταιρεία association
εὐπετῆς coming out well; (adv)

fortunately

ἡρέμα quietly, gently, slowly
κάμπτω bend, bend in exhaustion
κενός empty, vain
κενόω make empty
κτητός able to be acquired
πη somewhere, somehow
προσέρχομαι come forward, surrender,
 come in
συγγενής inborn, kin to
ὕψηλός high
φρόνημα -τος (n, 3) mind, spirit
φύω produce, beget; clasp ~physics
χρεία need, use

ἡγούμενον καὶ τὰ τῶν Ἑλλήνων καὶ τὰ τῶν βαρβάρων
 ἱκανὸν ἔσεσθαι πράττειν, καὶ ἐπὶ τούτοις ὑψηλὸν ἐξαρεῖν
 αὐτόν, σχηματισμοῦ καὶ φρονήματος κενοῦ ἄνευ νοῦ
 ἐμπιμπλάμενον;

Καὶ μάλ', ἔφη.

Τῷ δὴ οὕτω διατιθεμένῳ ἐάν τις ἡρέμα προσελθὼν τὰληθῇ
 λέγῃ, ὅτι νοῦς οὐκ ἔνεστιν αὐτῷ, δείται δέ, τὸ δὲ οὐ κτητὸν
 μὴ δουλεύσαντι τῇ κτήσει αὐτοῦ, ἅρ' εὐπετέες οἶε εἶναι
 εἰσακοῦσαι διὰ τοσούτων κακῶν;

Πολλοῦ γε δεῖ, ἦ δ' ὅς.

Ἐὰν δ' οὖν, ἦν δ' ἐγώ, διὰ τὸ εὖ πεφυκέναι καὶ τὸ
 συγγενὲς τῶν λόγων εἰσαισθάνηταί τέ πῃ καὶ κάμπηται
 καὶ ἔλκεται πρὸς φιλοσοφίαν, τί οἰόμεθα δράσειν ἐκείνους
 τοὺς ἡγουμένους ἀπολλύναι αὐτοῦ τὴν χρείαν τε καὶ
 ἑταιρίαν; οὐ πᾶν μὲν ἔργον, πᾶν δ' ἔπος λέγοντάς τε καὶ
 πράττοντας καὶ περὶ αὐτόν, ὅπως ἂν μὴ πεισθῇ, καὶ περὶ
 τὸν πείθοντα, ὅπως ἂν μὴ οἴός τ' ἦ, καὶ ἰδίᾳ

ἡγούμενον καὶ τὰ τῶν |Greek καὶ τὰ τῶν |non-Greek

ἱκανὸν ἔσεσθαι πράττειν, καὶ ἐπὶ τούτοις |high ἔξαρεῖν

αὐτόν, σχηματισμοῦ καὶ |mind, spirit κενοῦ |away from; not hav-
ing; not needing

|fill with

Καὶ μάλ', ἔφη.

Τῷ δὲ οὕτω |arrange; set out goods quietly, |come forward, sur-
for sale |gently, |render, come in

λέγει, ὅτι νοῦς οὐκ |be in αὐτῷ, οἶται δέ, τὸ δὲ οὐ |able to be acquired
slowly

μὴ |serve, be a slave. ἡ κτήσει αὐτοῦ, ἂρ' |coming out well; ai
(adv) fortunately

|hearken διὰ τοσούτων κακῶν;

Πολλοῦ γε δεῖ, ἢ δ' ὅς.

Ἐὰν δ' οὖν, ἦν δ' ἐγώ, διὰ τὸ εὖ πεφυκέναι καὶ τὸ

|inborn, kin to... λόγων εἰσαισθάνηται τέ πε καὶ |bend, bend in
exhaustion

καὶ |drag, pull, ρὸς φιλοσοφίαν, τί οἰόμεθα |do, accomplish υς
hoist; rape

τοὺς ἡγουμένους ἀπολλύναι αὐτοῦ τὴν |need, use. ε καὶ

|association οὐ πᾶν μὲν ἔργον, πᾶν δ' ἔπος λέγοντάς τε καὶ

πράττοντας καὶ περὶ αὐτόν, ὅπως ἂν μὴ πεισθῇ, καὶ περὶ

τὸν πείθοντα, ὅπως ἂν μὴ οἶός τ' ἦ, καὶ ἰδίᾳ

fancy himself able to manage the affairs of Hellenes and of barbarians, and having got such notions into his head will he not dilate and elevate himself in the fulness of vain pomp and senseless pride?

To be sure he will.

Now, when he is in this state of mind, if some one gently comes to him and tells him that he is a fool and must get understanding, which can only be got by slaving for it, do you think that, under such adverse circumstances, he will be easily induced to listen?

Far otherwise.

And even if there be some one who through inherent goodness or natural reasonableness has had his eyes opened a little and is humbled and taken captive by philosophy, how will his friends behave when they think that they are likely to lose the advantage which they were hoping to reap from his companionship? Will they not do and say anything to prevent him from yielding to his better nature and to render his teacher powerless, using to this end private intrigues as well as

*vocabulary***ἄγων** -ος (m, 3) gathering place

~agony

αἵτιος blameworthy; the cause

~etiology

αἰτίος blameworthy; the cause

~etiology

βέλτιστος best, noblest**δημόσιος** public, the state**ἐκπίπτω** fall out of ~petal**ἐπιβουλεύω** plot, plan, harm

~volunteer

ἐπιτήδευμα -τος (n, 3) habit, business, custom**θαυμάσιος** wonderful**ιδιώτης** -ου (m, 1) private; a layman**ὄλεθρος** ruin, destruction, death**ὀρθός** upright, straight; correct, just

~orthogonal

ὀρθόω stand up**παρασκευή** preparation**πλοῦτος** wealth ~plutocrat**ῥέω** flow ~rheostat**τροφή** food, upkeep ~atrophy**φιλοσοφέω** philosophize, study**φιλόσοφος** wisdom-loving**φύσις** -εως (f) nature (of a thing)

~physics

ἐπιβουλεύοντας καὶ δημοσίᾳ εἰς ἀγῶνας καθιστάντας;

Πολλή, ἡ δ' ὅς, ἀνάγκη.

Ἔστιν οὖν ὅπως ὁ τοιοῦτος φιλοσοφήσει;

Οὐ πάνυ.

Ὅρᾳς οὖν, ἡν δ' ἐγώ, ὅτι οὐ κακῶς ἐλέγομεν ὥς ἄρα καὶ αὐτὰ τὰ τῆς φιλοσόφου φύσεως μέρη, ὅταν ἐν κακῇ τροφῇ γένηται, αἷτια τρόπον τινὰ τοῦ ἐκπεσεῖν ἐκ τοῦ ἐπιτηδεύματος, καὶ τὰ λεγόμενα ἀγαθὰ, πλοῦτοί τε καὶ πᾶσα ἡ τοιαύτη παρασκευή;

Οὐ γάρ, ἀλλ' ὀρθῶς, ἔφη, ἐλέχθη.

Οὗτος δὴ, εἶπον, ὦ θαυμάσιε, ὀλεθρός τε καὶ διαφθορὰ τοσαύτη τε καὶ τοιαύτη τῆς βελτίστης φύσεως εἰς τὸ ἄριστον ἐπιτήδευμα, ὀλίγης καὶ ἄλλως γιγνομένης, ὥς ἡμεῖς φαμεν. καὶ ἐκ τούτων δὴ τῶν ἀνδρῶν καὶ οἱ τὰ μέγιστα κακὰ ἐργαζόμενοι τὰς πόλεις γίνονται καὶ τοὺς ἰδιώτας, καὶ οἱ τὰγαθὰ, οἱ ἂν ταύτη τύχῃσι ῥυέντες·

|plot, plan, harm καὶ δημοσίᾳ εἰς |gathering |caθιστάντας;
|place

Πολλή, ἥ δ' ὅς, ἀνάγκη.

Ἔστιν οὖν ὅπως ὁ τοιοῦτος |philosophize, ,
|study

Οὐ πάνν.

Ὅρᾱς οὖν, ἦν δ' ἐγώ, ὅτι οὐ κακῶς ἐλέγομεν ὡς ἄρα
καὶ αὐτὰ τὰ τῆς |wisdom-loving |nature (of, a thing) . ἔν ἐν κακῇ

|food, γένηται, αἵτια τρόπον τινὰ τοῦ |fall out of ἐκ τοῦ
|upkeep

|habit, business, καὶ τὰ λεγόμενα ἀγαθὰ, |wealth τε καὶ
|custom

πᾶσα ἡ τοιαύτη |preparation ,

Οὐ γάρ, ἀλλ' ὀρθῶς, ἔφη, ἐλέχθη.

Οὗτος δὴ, εἶπον, ὦ |wonderful , |ruin τε καὶ διαφθορά

τοσαύτη τε καὶ τοιαύτη τῆς |best, |nature (of a thing)
|noblest

ἄριστον |habit, busi-, ὀλίγης καὶ ἄλλως γιγνομένης, ὡς
|ness, custom

ἡμεῖς φάμεν. καὶ ἐκ τούτων δὴ τῶν ἀνδρῶν καὶ οἱ τὰ

μέγιστα κακὰ ἐργαζόμενοι τὰς πόλεις γίγνονται καὶ τοὺς

|private; a layman ἄγαθὰ, οἳ ἂν ταύτη τύχωσι |flow

public prosecutions?

There can be no doubt of it.

And how can one who is thus circumstanced ever become a philosopher?

Impossible.

Then were we not right in saying that even the very qualities which make a man a philosopher may, if he be ill-educated, divert him from philosophy, no less than riches and their accompaniments and the other so-called goods of life?

We were quite right.

Thus, my excellent friend, is brought about all that ruin and failure which I have been describing of the natures best adapted to the best of all pursuits; they are natures which we maintain to be rare at any time; this being the class out of which come the men who are the authors of the greatest evil to States and individuals; and also of the greatest good when the tide carries them in

vocabulary

αἰσχύνω (ῶ) spoil, disgrace, disfigure, mar
ἀνάξιος unworthy, undeserved
ἀποδιδράσκω escape
ἀτελής incomplete, endless; invalid, for free
βίος life ~biology
δράω do, accomplish
ἐκπηδάω sally, leave
ἐκπίπτω fall out of ~petal
ἐοικότως like; fairly
ἐπείσχεσθαι come in also
ἐρῆμος empty
ἡδομαι be pleased, enjoy ~hedonism
ιδιώτης -ου (m, 1) private; a layman
καθοράω look down ~panorama

κενός empty, vain
μεστός full
ὀνειδίζω upbraid, reproach
ὀνειδος -εος (n, 3) blame; insult
ὀρφανός orphan
οὐδέποτε never
προσέχω belong to, it befits
πρόσχημα -τος (n, 3) screen, pretext, appearance, ornament
συγγενεὺς inborn, kin to
συγγενής inborn, kin to
σύνειμι be with; have sex ~ion
τέχνη craft, art, plan, contrivance
 ~technology
φύσις -εως (f) nature (of a thing)
 ~physics

σμικρὰ δὲ φύσις οὐδὲν μέγα οὐδέποτε οὐδένα οὔτε ἰδιώτην
οὔτε πόλιν δρᾷ.

Ἀληθέστατα, ἦ δ' ὅς.

Οὗτοι μὲν δὴ οὕτως ἐκπίπτοντες, οἷς μάλιστα προσήκει,
ἔρημον καὶ ἀτελῇ φιλοσοφίαν λείποντες αὐτοί τε βίον
οὐ προσήκοντα οὐδ' ἀληθῇ ζῶσιν, τὴν δέ, ὥσπερ
ὀρφανὴν συγγενῶν, ἄλλοι ἐπιδιδόντες ἀνάξιοι ἥσυχυνάν
τε καὶ ὀνειδὴ περιῆψαν, οἷα καὶ σὺ φῆς ὀνειδίζειν τοὺς
ὀνειδίζοντας, ὥς οἱ συνόντες αὐτῇ οἱ μὲν οὐδενός, οἱ δὲ
πολλοὶ πολλῶν κακῶν ἄξιοί εἰσιν.

Καὶ γὰρ οὖν, ἔφη, τά γε λεγόμενα ταῦτα.

Εἰκότως γε, ἦν δ' ἐγώ, λεγόμενα. καθορῶντες γὰρ ἄλλοι
ἀνθρωπίσκοι κενὴν τὴν χώραν ταύτην γιγνομένην, καλῶν
δὲ ὀνομάτων καὶ προσχημάτων μεστήν, ὥσπερ οἱ ἐκ
τῶν εἰργμῶν εἰς τὰ ἱερὰ ἀποδιδράσκοντες, ἄσμενοι καὶ
οὔτοι ἐκ τῶν τεχνῶν ἐκπηδῶσιν εἰς τὴν φιλοσοφίαν, οἱ ἂν
κομψότατοι ὄντες τυγχάνωσι περὶ τὸ αὐτῶν τεχνίον.

σμικρὰ δὲ |nature (of a thing) |never οὐδένα οὔτε |private; a layman

οὔτε πόλιν |do, accomplish

Ἀληθέστατα, ἦ δ' ὅς.

Οὔτοι μὲν δὴ οὕτως |fall out of , οἷς μάλιστα |belong to,
|it beseems

ἔρημον καὶ |incomplete, endless; ' λείποντες αὐτοί τε |life
|invalid, for free

οὐ |belong to, it οὐδ' ἀληθῆ ζώσιν, τὴν δέ, ὥσπερ
|beseems

|orphan συγγενῶν, ἄλλοι |come in also |unworthy spoil,
|undeserved disgrace

τε καὶ |blame; περιῆψαν, οἷα καὶ σὺ φῆς |reproach τοὺς
|insult

|reproach , ὥς οἱ |be with; have sex ἵ μὲν οὐδενός, οἱ δὲ

πολλοὶ πολλῶν κακῶν ἄξιοί εἰσιν.

Καὶ γὰρ οὖν, ἔφη, τά γε λεγόμενα ταῦτα.

|like; γε, ἦν δ' ἐγώ, λεγόμενα. |look down γὰρ ἄλλοι
|fairly

ἀνθρωπίσκοι |empty, vain χώραν ταύτην γιγνομένην, καλῶν

δὲ ὀνομάτων καὶ |screen, pretext, full , ὥσπερ οἱ ἐκ
|appearance,

τῶν εἰργμῶν εἰς τὰ ἱερὰ |ornament
|escape , |be pleased, enjoy

οὔτοι ἐκ τῶν |craft |sally, leave εἰς τὴν φιλοσοφίαν, οἱ ἂν

κομψότατοι ὄντες τυγχάνωσι περὶ τὸ αὐτῶν τεχνίον.

that direction; but a small man never was the doer of any great thing either to individuals or to States.

That is most true, he said.

And so philosophy is left desolate, with her marriage rite incomplete: for her own have fallen away and forsaken her, and while they are leading a false and unbecoming life, other unworthy persons, seeing that she has no kinsmen to be her protectors, enter in and dishonour her; and fasten upon her the reproaches which, as you say, her reprovers utter, who affirm of her votaries that some are good for nothing, and that the greater number deserve the severest punishment.

That is certainly what people say.

Yes; and what else would you expect, I said, when you think of the puny creatures who, seeing this land open to them—a land well stocked with fair names and showy titles—like prisoners running out of prison into a sanctuary, take a leap out of their trades into philosophy; those who do so being probably the cleverest hands at their own miserable crafts? For, although philosophy be in this

*vocabulary***ἄξιωμα** -τος (n, 3) honor; decree**ἀργύριον** small coin**ἄτελής** incomplete, endless; invalid, for free**βανανυσία** handicraft; vulgarity**γαμέω** marry, take as a lover ~bigamy**δεσμέω** to chain**δεσμός** bond, latch, strap; also (pl) headdress**δεσπότης** -ου (m, 1) master, despot**εἰκός** likely**ἐρημία** wilderness, solitude**ἐφίημι** (τι) send at, let fly; mp: rush at, spring upon ~jet**ἱμάτιον** toga, cloth**καίπερ** even if**κτάομαι** acquire, possess**λούω** wash, bathe**λωβέομαι** maltreat**μεγαλοπρεπής** befitting greatness**νόθος** bastard**νυμφίος** bridegroom**ὅμως** anyway, nevertheless**πενία** poverty ~osteopenia**τέχνη** craft, art, plan, contrivance
~technology**φαλακρός** bald**φαῦλος** trifling**φύσις** -εως (f) nature (of a thing)

~physics

φύω produce, beget; clasp ~physics

ὅμως γὰρ δὴ πρὸς γε τὰς ἄλλας τέχνας καίπερ οὕτω
πραττούσης φιλοσοφίας τὸ ἀξίωμα μεγαλοπρεπέστερον
λείπεται, οὐδὲ δὴ ἐφειμένοι πολλοὶ ἀτελεῖς μὲν τὰς φύσεις,
ὑπὸ δὲ τῶν τεχνῶν τε καὶ δημιουργιῶν ὥσπερ τὰ σώματα
λελώβηνται, οὕτω καὶ τὰς ψυχὰς συγκεκλασμένοι τε καὶ
ἀποτεθρυμμένοι διὰ τὰς βαναυσίας τυγχάνουσιν— ἢ οὐκ
ἀνάγκη;

Καὶ μάλα, ἔφη.

Δοκεῖς οὖν τι, ἦν δ' ἐγώ, διαφέρειν αὐτοὺς ἰδεῖν ἀργύριον
κτησαμένου χαλκῶς φαλακροῦ καὶ σμικροῦ, νεωστὶ
μὲν ἐκ δεσμῶν λελυμένου, ἐν βαλανείῳ δὲ λελουμένου,
νεουογὸν ἱμάτιον ἔχοντος, ὥς νυμφίου παρεσκευασμένου,
διὰ πενίαν καὶ ἐρημίαν τοῦ δεσπότης τὴν θυγατέρα
μέλλοντος γαμεῖν;

Οὐ πάννυ, ἔφη, διαφέρει.

Ποῖ ἅττα οὖν εἰκὸς γεννᾶν τοὺς
τοιούτους; οὐ νόθα καὶ φαῦλα;

|anyway, nevertheless ἴς γε τὰς ἄλλας |craft |even if οὕτω
 πραττούσης φιλοσοφίας τὸ |honor; |befitting greatness
 |decree
 λείπεται, οὗ δὲ |send flying at ἄλλοι |incomplete, endless; ὅσεις,
 |invalid, for free
 ὑπὸ δὲ τῶν |craft τε καὶ δημιουργιῶν ὥσπερ τὰ σώματα
 |maltreat , οὕτω καὶ τὰς ψυχὰς συγκεκλασμένοι τε καὶ
 ἀποτεθρυμμένοι διὰ τὰς |handicraft; τυγχάνουσιν— ἢ οὐκ
 |vulgarity
 ἀνάγκη;

Καὶ μάλα, ἔφη.

Δοκεῖς οὖν τι, ἦν δ' ἐγώ, διαφέρειν αὐτοὺς ἰδεῖν |small coin
 κτησαμένου χαλκέως |bald καὶ σμικροῦ, νεωστὶ
 μὲν ἐκ δεσμῶν λελυμένου, ἐν βαλανείῳ δὲ |λούω?: wash, bathe; or
 |λούω?: wash, bathe
 νεουογὸν |toga, ἔχοντος, ὡς |bridegroom πρεσκευασμένου,
 |cloth
 διὰ |poverty καὶ |wilderness, οὗ |master, τὴν θυγατέρα
 |solitude |despot
 μέλλοντος |marry, take
 |as a lover
 Οὐ πάνν, ἔφη, διαφέρει.

Ποῖ ἅττα οὖν |likely γεννᾶν τοὺς
 τοιούτους; οὐ |bastard καὶ |trifling ,

evil case, still there remains a dignity about her which is not to be found in the arts. And many are thus attracted by her whose natures are imperfect and whose souls are maimed and disfigured by their meannesses, as their bodies are by their trades and crafts. Is not this unavoidable?

Yes.

Are they not exactly like a bald little tinker who has just got out of durance and come into a fortune; he takes a bath and puts on a new coat, and is decked out as a bridegroom going to marry his master's daughter, who is left poor and desolate?

A most exact parallel.

What will be the issue of such marriages? Will they not be vile and bastard?

There can be no question

vocabulary

ἀληθινός honest, genuine
ἀνάξιος unworthy, undeserved
ἀπορία difficulty, bottleneck ~pierce
ἀτιμάζω (ι) insult, dishonor
ἀτιμάω (ι) dishonor
βραχύς low, short
γενναῖος noble, sincere ~genesis
γνήσιος born legitimate ~genus
ἐκπίπτω fall out of ~petal
εὐφυής well-developed ~physics
ἦθος ἥθεος (n, 3) habit, habitat ~ethos
καταλαμβάνω seize, understand, catch, overtake; (mp) happen ~epilepsy

ὁμιλέω (ι) associate with ~homily
παντελής complete, absolute
πλησιάζω bring/be near; have sex
προσήκω belong to, it seems
σόφισμα skill, trick
τέχνη craft, art, plan, contrivance
 ~technology
φυά stature, flowering ~physics
φυγή flight, means of escape ~fugitive
φύσις -εως (f) nature (of a thing)
 ~physics
φύω produce, beget; clasp ~physics
χαλινός (ι) bit for a horse

Πολλή ἀνάγκη.

Τί δέ; τοὺς ἀναξίους παιδεύσεως, ὅταν αὐτῇ πλησιάζοντες
ὀμιλῶσι μὴ κατ' ἀξίαν, ποῖ ἅττα φῶμεν γεννᾶν
διανοήματά τε καὶ δόξας; ἂρ' οὐχ ὡς ἀληθῶς προσήκοντα
ἀκοῦσαι σοφίσματα, καὶ οὐδὲν γνήσιον οὐδὲ φρονήσεως
ἄξιον ἀληθινῆς ἐχόμενον;

Παντελῶς μὲν οὖν, ἔφη.

Πάνσμικρον δὴ τι, ἔφην ἐγώ, ὦ Ἀδείμαντε, λείπεται
τῶν κατ' ἀξίαν ὀμιλούντων φιλοσοφία, ἥ που ὑπὸ φυγῆς
καταληφθὲν γενναῖον καὶ εὖ τεθραμμένον ἦθος, ἀπορία
τῶν διαφθερούντων κατὰ φύσιν μείναν ἐπ' αὐτῇ, ἥ ἐν
σμικρᾷ πόλει ὅταν μεγάλη ψυχὴ φυῇ καὶ ἀτιμάσασα τὰ
τῆς πόλεως ὑπερίδῃ· βραχὺ δέ πού τι καὶ ἀπ' ἄλλης τέχνης
δικαίως ἀτιμάσαν εὐφυνὲς ἐπ' αὐτὴν ἂν ἔλθοι. εἴη δ' ἂν καὶ
ὁ τοῦ ἡμετέρου ἐταίρου Θεάγουρ χαλινὸς οἷος κατασχεῖν·
καὶ γὰρ Θεάγει τὰ μὲν ἄλλα πάντα παρεσκεύασται πρὸς
τὸ ἐκπεσεῖν φιλοσοφίας, ἡ δὲ τοῦ σώματος νοσοτροφία

Πολλὴ ἀνάγκη.

Τί δέ; τοὺς |unworthy, |aidésews, ὅταν αὐτῇ |bring/be near;
|undeserved |have sex

|associate with, κατ' ἀξίαν, ποῖ ἅττα φῶμεν γεννᾶν

διανοήματά τε καὶ δόξας; ἂρ' οὐχ ὡς ἀληθῶς |belong to, it
|beseems

ἀκοῦσαι |skill, trick , καὶ οὐδὲν |born legitimate φρονήσεως

ἄξιον |honest, ἐχόμενον;
|genuine

|complete, μὲν οὖν, ἔφη.
|absolute

Πάνσμικρον δὴ τι, ἔφην ἐγώ, ὦ Ἀδείμαντε, λείπεται

τῶν κατ' ἀξίαν |associate with φιλοσοφία, ἣ που ὑπὸ |flight, means of es-
|cape

|seize, under-noble, καὶ εὖ τεθραμμένον |habit, |difficulty,
|stand, catch, sincere |habitat |bottleneck
|overtake; (mp)
|happen

τῶν διαφθερόντων κατὰ φύσιν μείναν ἐπ' αὐτῇ, ἣ ἐν

σμικρᾷ πόλει ὅταν μεγάλη ψυχὴ φυῇ καὶ ἀτιμάσασα τὰ

τῆς πόλεως ὑπερίδῃ* |low, short' πού τι καὶ ἀπ' ἄλλης |craft

δικαίως ἀτιμάσαν |well-developed' ἦν ἂν ἔλθοι. εἷη δ' ἂν καὶ

ὁ τοῦ ἡμετέρου ἐταίρου Θεάγους |bit οἷος κατασχεῖν

καὶ γὰρ Θεάγει τὰ μὲν ἄλλα πάντα παρεσκεύασται πρὸς

τὸ |fall out of φιλοσοφίας, ἣ δὲ τοῦ σώματος νοσοτροφία

of it.

And when persons who are unworthy of education approach philosophy and make an alliance with her who is in a rank above them what sort of ideas and opinions are likely to be generated? Will they not be sophisms captivating to the ear, having nothing in them genuine, or worthy of or akin to true wisdom?

No doubt, he said.

Then, Adeimantus, I said, the worthy disciples of philosophy will be but a small remnant: perchance some noble and well-educated person, detained by exile in her service, who in the absence of corrupting influences remains devoted to her; or some lofty soul born in a mean city, the politics of which he contemns and neglects; and there may be a gifted few who leave the arts, which they justly despise, and come to her; —or peradventure there are some who are restrained by our friend Theages' bridle; for everything in the life of Theages conspired to divert him from philosophy; but ill-health kept him away

vocabulary

ἄγριος wild, savage ~agriculture
ἀδικία injustice, offence
ἀνομία lawlessness
ἀνόσιος unholy
ἀντέχω hold up as protection against
 ~ischemia
ἀπαλλαγή relief, escape
ἀπαλλαξείω wish to get rid of
ἀπαλλάσσω free from, remove; be
 freed, depart
ἀπείρω exclude; divide; confine
 ~ergonomics
βίος life ~biology
βιόω live; (mp) make a living ~biology
βοήθεια help
γεύω taste ~gusto
δαιμόνιος voc: you crazy guy
ἐμπίπτω fall into; attack ~petal

ἐνθάδε here, hither
εὐμενής kind
ζάλη storm
ἡδύς sweet, pleasant ~hedonism
ἡσυχία peace and quiet
ἱλεως propitious, gracious
καθαρός clean, pure
κονιορτός cloud of dust
κτῆμα -τος (n, 3) possession
λογισμός calculation
μακάριος blessed
μανία madness, passion
ὀνίνημι help, please, be available
πη somewhere, somehow
σημεῖον sign
συναδικέω join in wronging
ὕγιής sound, profitable ~hygiene
χειμών -ος (m, 3) winter, storm

ἀπείργουσα αὐτὸν τῶν πολιτικῶν κατέχει. τὸ δ' ἡμέτερον οὐκ ἄξιον λέγειν, τὸ δαιμόνιον σημεῖον· ἡ γάρ ποῦ τινι ἄλλῳ ἢ οὐδενὶ τῶν ἔμπροσθεν γέγονεν. καὶ τούτων δὴ τῶν ὀλίγων οἱ γενόμενοι καὶ γευσάμενοι ὥς ἡδὺ καὶ μακάριον τὸ κτῆμα, καὶ τῶν πολλῶν αὐτὸ ἱκανῶς ἰδόντες τὴν μανίαν, καὶ ὅτι οὐδεὶς οὐδὲν ὑγιὲς ὥς ἔπος εἰπεῖν περὶ τὰ τῶν πόλεων πράττει οὐδ' ἔστι σύμμαχος μεθ' ὅτου τις ἰὼν ἐπὶ τὴν τῷ δικαίῳ βοήθειαν σώζοιτ' ἄν, ἀλλ' ὥσπερ εἰς θηρίᾳ ἄνθρωπος ἐμπεσὼν, οὔτε συναδικεῖν ἐθέλων οὔτε ἱκανὸς ὢν εἰς πᾶσιν ἀγρίοις ἀντέχειν, πρὶν τι τὴν πόλιν ἢ φίλους ὀνήσαι προαπολόμενος ἀνωφελὴς αὐτῷ τε καὶ τοῖς ἄλλοις ἂν γένοιτο— ταῦτα πάντα λογισμῷ λαβὼν, ἡσυχίαν ἔχων καὶ τὰ αὐτοῦ πράττων, οἷον ἐν χειμῶνι κονιορτοῦ καὶ ζάλης ὑπὸ πνεύματος φερομένου ὑπὸ τειχίον ἀποστάς, ὁρῶν τοὺς ἄλλους καταπιμπλαμένους ἀνομίας, ἀγαπᾷ εἷπη αὐτὸς καθαρὸς ἀδικίας τε καὶ ἀνοσίων ἔργων τόν τε ἐνθάδε βίον βιώσεται καὶ τὴν ἀπαλλαγὴν αὐτοῦ μετὰ καλῆς ἐλπίδος ἰλεώς τε καὶ εὐμενῆς ἀπαλλάσσεται.

|exclude; di- αὐτὸν τῶν πολιτικῶν κατέχει. τὸ δ' ἡμέτερον
|vide; confine

οὐκ ἄξιον λέγειν, τὸ δαιμόνιον |sign ἥ γάρ πού τινι

ἄλλῳ ἢ οὐδενὶ τῶν ἔμπροσθεν γέγονεν. καὶ τούτων δὴ τῶν

ὀλίγων οἱ γενόμενοι καὶ γευσάμενοι ὡς |sweet αὶ |blessed

τὸ |possession ἰ τῶν πολλῶν αὐ ἱκανῶς ἰδόντες τὴν |madness,
|passion

καὶ ὅτι οὐδεὶς οὐδὲν |sound, ... ἔπος εἰπεῖν περὶ τὰ τῶν
|profitable

πόλεων πράττει οὐδ' ἔστι σύμμαχος μεθ' ὅτου τις ἰὼν ἐπὶ

τὴν τῷ δικαίῳ |help σώζοιτ' ἄν, ἀλλ' ὥσπερ εἰς θηρίᾳ

ἄνθρωπος |fall into; attack ... |join in wronging ὧν οὔτε ἱκανὸς

ὢν εἰς πᾶσιν |wild, |hold up as pro- τι τὴν πόλιν ἢ φίλους
|savage |tection against

|help, please, |πολόμενος ἀνωφελὲς αὐτῷ τε καὶ τοῖς ἄλλοις
|be available

ἂν γένοιτο— ταῦτα πάντα |calculation ἁβών, |peace and quiet

καὶ τὰ αὐτοῦ πράττων, οἷον ἐν |winter, |cloud of dust ἰ
|storm

|storm ὑπὸ πνεύματος φερομένου ὑπὸ τειχίον ἀποστάς,

ὁρῶν τοὺς ἄλλους καταπιμπλαμένους ἀνομίας, ἀγαπᾷ

εἷ πη αὐτὸς |clean, pure ἰδικίας τε καὶ |unholy ἔργων

τόν τε |here, |life |live; (mp) ἰ τὴν ἀπαλλαγὴν αὐτοῦ
|hither |make a living

μετὰ καλῆς ἐλπίδος |propitious, καὶ |kind |free from, remove; be freed,
|gracious |depart

from politics. My own case of the internal sign is hardly worth mentioning, for rarely, if ever, has such a monitor been given to any other man. Those who belong to this small class have tasted how sweet and blessed a possession philosophy is, and have also seen enough of the madness of the multitude; and they know that no politician is honest, nor is there any champion of justice at whose side they may fight and be saved. Such an one may be compared to a man who has fallen among wild beasts—he will not join in the wickedness of his fellows, but neither is he able singly to resist all their fierce natures, and therefore seeing that he would be of no use to the State or to his friends, and reflecting that he would have to throw away his life without doing any good either to himself or others, he holds his peace, and goes his own way. He is like one who, in the storm of dust and sleet which the driving wind hurries along, retires under the shelter of a wall; and seeing the rest of mankind full of wickedness, he is content, if only he can live his own life and be pure from evil or unrighteousness, and depart in peace and good-will, with bright hopes.

Yes, he said, and he will have done a great work before he departs.

A

*vocabulary***ἀλλότριος** someone else's; alien ~alien**ἀπαλλάσσω** free from, remove; be freed, depart**αὐξάνω** strengthen**διαβολή** slander**διαπράσσω** travel over, accomplish
~practice**ἐκπίπτω** fall out of ~petal**ἐλάχιστος** smallest, shortest, fewest**ἐξίτηλος** fading**ἐπαιτιόμαι** accuse**ἐπιχώριος** native**ἦθος ἥθεος** (n, 3) habit, habitat ~ethos**ἔσχω** restrain, hold back ~ischemia**κοινός** communal, ordinary**μέτριος** medium, moderate**ξενικός** strange, foreign**πολιτεία** (i) citizenship; government**προσήκω** belong to, it befits**σπείρω** sow ~diaspora**στρέφω** turn, veer ~atrophy**φιλόσοφος** wisdom-loving**φύσις** -εως (f) nature (of a thing)

~physics

Ἀλλά τοι, ἦ δ' ὅς, οὐ τὰ ἐλάχιστα ἂν διαπραξάμενος ἀπαλλάττοιο.

Οὐδέ γε, εἶπον, τὰ μέγιστα, μὴ τυχὼν πολιτείας προσηκούσης· ἐν γὰρ προσηκούσῃ αὐτός τε μᾶλλον αὐξήσεται καὶ μετὰ τῶν ἰδίων τὰ κοινὰ σώσει.

Τὸ μὲν οὖν τῆς φιλοσοφίας ὧν ἔνεκα διαβολὴν εἴληφεν καὶ ὅτι οὐ δικαίως, ἐμοὶ μὲν δοκεῖ μετρίως εἰρησθαι, εἰ μὴ ἔτ' ἄλλο λέγεις τι σύ.

Ἄλλ' οὐδέν, ἦ δ' ὅς, ἔτι λέγω περὶ τούτου· ἀλλὰ τὴν προσήκουσαν αὐτῇ τίνα τῶν νῦν λέγεις πολιτειῶν;

Οὐδ' ἡντινοῦν, εἶπον, ἀλλὰ τοῦτο καὶ ἐπαιτιῶμαι, μηδεμίαν ἀξίαν εἶναι τῶν νῦν κατάστασιν πόλεως φιλοσόφου φύσεως· διὸ καὶ στρέφεσθαί τε καὶ ἀλλοιοῦσθαι αὐτήν, ὥσπερ ξενικὸν σπέρμα ἐν γῇ ἄλλῃ σπειρόμενον ἐξίτηλον εἰς τὸ ἐπιχώριον φιλεῖ κρατούμενον ἵεναι, οὕτω καὶ τοῦτο τὸ γένος νῦν μὲν οὐκ ἴσχειν τὴν αὐτοῦ δύναμιν, ἀλλ' εἰς ἀλλότριον ἦθος ἐκπίπτειν· εἰ

Ἀλλά τοι, ἧ δ' ὅς, οὐ τὰ

smallest, short- est, fewest	travel over, ac- complish
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free from, remove; be freed, depart

Οὐδέ γε, εἶπον, τὰ μέγιστα, μὴ τυχὼν

citizenship; government

belong to, it be- seems	ἐν γὰρ belong to, it beseems	αὐτός τε μάλλον
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strengthen καὶ μετὰ τῶν ἰδίων τὰ

communal, -ει. ordinary

Τὸ μὲν οὖν τῆς φιλοσοφίας ὧν ἔνεκα

slander

 εἵληφεν καὶ

ὅτι οὐ δικαίως, ἐμοὶ μὲν δοκεῖ

medium, moderate

 εἰρήσθαι, εἰ μὴ ἔτ'

ἄλλο λέγεις τι σύ.

Ἀλλ' οὐδέν, ἧ δ' ὅς, ἔτι λέγω περὶ τούτου· ἀλλὰ τὴν

belong to, it be- seems	αὐτῇ τίνα τῶν νῦν λέγεις	citizenship; government
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Οὐδ' ἠντινοῦν, εἶπον, ἀλλὰ τοῦτο καὶ

accuse

,

μηδεμίαν ἀξίαν εἶναι τῶν νῦν κατάστασιν πόλεως

wisdom-loving	nature (of a thing)	αὐτὴν	turn	τε καὶ
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ἀλλοιοῦσθαι αὐτήν, ὥσπερ

strange, foreign	σπέρμα ἐν γῇ ἄλλῃ
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sow	fading	εἰς τὸ	native	φιλεῖ κρατούμενον
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ιέναι, οὕτω καὶ τοῦτο τὸ γένος νῦν μὲν οὐκ

hold back, ν

αὐτοῦ δύναμιν, ἀλλ' εἰς

someone else's; alien	habit, fall out of habitat	εἰ
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great work—yes; but not the greatest, unless he find a State suitable to him; for in a State which is suitable to him, he will have a larger growth and be the saviour of his country, as well as of himself.

The causes why philosophy is in such an evil name have now been sufficiently explained: the injustice of the charges against her has been shown—is there anything more which you wish to say?

Nothing more on that subject, he replied; but I should like to know which of the governments now existing is in your opinion the one adapted to her.

Not any of them, I said; and that is precisely the accusation which I bring against them—not one of them is worthy of the philosophic nature, and hence that nature is warped and estranged;—as the exotic seed which is sown in a foreign land becomes denaturalized, and is wont to be overpowered and to lose itself in the new soil, even so this growth of philosophy, instead of persisting, degenerates and receives another character. But if

*vocabulary***άνθρωπινος** human**άντιλαμβάνω** grasp; get instead, in turn**ἀπόδειξις** -εως (f) acceptance; (Ion) showing**ἀράομαι** (ἄα) pray, vow, invoke**δῆλος** visible, conspicuous**δηλώω** show, disclose**διέρχομαι** pierce, traverse**ἐνιμι** be in ~ion**ἐπιτήδευμα** -τος (n, 3) habit, business,

custom

ἐραμαι love, aor. fall in love; long for, covet ~erotic**ἐρομαι** ask a question, ask about, go searching through**νομοθέτης** -ου (m, 1) lawgiver**οἰκίζω** colonize, settle**ποῖος** what kind**πολιτεία** (ι) citizenship; government**φύσις** -εως (f) nature (of a thing)

~physics

δὲ λήψεται τὴν ἀρίστην πολιτείαν, ὥσπερ καὶ αὐτὸ
 ἄριστόν ἐστιν, τότε δηλώσει ὅτι τοῦτο μὲν τῷ ὄντι θεῖον
 ἦν, τὰ δὲ ἄλλα ἀνθρώπινα, τά τε τῶν φύσεων καὶ τῶν
 ἐπιτηδευμάτων. δῆλος δὴ οὖν εἶ ὅτι μετὰ τοῦτο ἐρήσῃ τίς
 αὕτη ἢ πολιτεία.

Οὐκ ἔγνωσ, ἔφη· οὐ γὰρ τοῦτο ἔμελλον, ἀλλ' εἰ αὕτη ἦν
 ἡμεῖς διεληλύθαμεν οἰκίζοντες τὴν πόλιν ἢ ἄλλη.

Τὰ μὲν ἄλλα, ἦν δ' ἐγώ, αὕτη· τοῦτο δὲ αὐτὸ ἐρρήθη μὲν
 καὶ τότε, ὅτι δεήσοι τι αἰεὶ ἐνεῖναι ἐν τῇ πόλει λόγον ἔχον
 τῆς πολιτείας τὸν αὐτὸν ὅνπερ καὶ σὺ ὁ νομοθέτης ἔχων
 τοὺς νόμους ἐτίθεις.

Ἐρρήθη γάρ, ἔφη.

Ἄλλ' οὐχ ἱκανῶς, εἶπον, ἐδηλώθη, φόβῳ ὧν ὑμεῖς
 ἀντιλαμβανόμενοι δεδηλώκατε μακρὰν καὶ χαλεπὴν
 αὐτοῦ τὴν ἀπόδειξιν· ἐπεὶ καὶ τὸ λοιπὸν οὐ πάντων
 ῥᾶστον διελθεῖν.

Τὸ

ποιῶν;

δὲ λήψεται τὴν ἀρίστην |citizenship;
|government

ἄριστόν ἐστιν, τότε δηλώσει ὅτι τοῦτο μὲν τῷ ὄντι θεῖον

ἦν, τὰ δὲ ἄλλα |human , τὰ τε τῶν |nature (of a thing)

|habit, business, |visible, ὁ δὲ ἴσιν εἶ ὅτι μετὰ τοῦτο ἐρήσῃ τίς
|custom |conspicuous

αὕτη ἢ |citizenship;
|government

Οὐκ ἔγνωσ, ἔφη· οὐ γὰρ τοῦτο ἔμελλον, ἀλλ' εἰ αὕτη ἦν

ἡμεῖς |pierce, traverse |colonize, τὴν πόλιν ἢ ἄλλη.
|settle

Τὰ μὲν ἄλλα, ἦν δ' ἐγώ, αὕτη· τοῦτο δὲ αὐτὸ ἐρρήθη μὲν

καὶ τότε, ὅτι δεήσοι τι αἰεὶ |be in ἐν τῇ πόλει λόγον ἔχον

τῆς |citizenship;
|government ὃν αὐτὸν ὄνπερ καὶ σὺ ὁ |lawgiver ἔχων

τοὺς νόμους ἐτίθεις.

Ἐρρήθη γάρ, ἔφη.

Ἄλλ' οὐχ ἱκανῶς, εἶπον, |show,
|disclose , φόβῳ ὧν ὑμεῖς

|grasp; get instead, in |show, disclose μακρὰν καὶ χαλεπὴν
|turn

αὐτοῦ τὴν |acceptance; ἵπτεῖ καὶ τὸ λοιπὸν οὐ πάντων
|(Ion) showing

ῥᾶστον |pierce,
|traverse

Τὸ

|what kind

philosophy ever finds in the State that perfection which she herself is, then will be seen that she is in truth divine, and that all other things, whether natures of men or institutions, are but human; — and now, I know, that you are going to ask, What that State is:

No, he said; there you are wrong, for I was going to ask another question — whether it is the State of which we are the founders and inventors, or some other?

Yes, I replied, ours in most respects; but you may remember my saying before, that some living authority would always be required in the State having the same idea of the constitution which guided you when as legislator you were laying down the laws.

That was said, he replied.

Yes, but not in a satisfactory manner; you frightened us by interposing objections, which certainly showed that the discussion would be long and difficult; and what still remains is the reverse of

vocabulary

ἀκροατής -οῦ (αᾶ, m, 1) listener
ἀπαλλάσσω free from, remove; be freed, depart
ἀπόδειξις -εως (f) acceptance; (Ion) showing
ἄπτω set on fire; attach; mid: touch, seize ~haptic
ἄρτι at the same time
διόλλυμι (ῥ) be ruined
εἴπερ if indeed
ἐπιτήδευμα -τος (n, 3) habit, business, custom

μειράκιον youngster
μεταξύ between
μεταχειρίζω handle; practice
ὅμως anyway, nevertheless
πλησιάζω bring/be near; have sex
προθυμία (ῥ) zeal, alacrity ~fume
πρόθυμος (ῥ) willing, eager ~fume
σκοπᾶω watch, observe
σκοπέω behold, consider
φανερὸς visible, conspicuous ~photon
φανερῶω demonstrate ~photon
φιλόσοφος wisdom-loving

Τίνα τρόπον μεταχειριζομένη πόλις φιλοσοφίαν οὐ διολεῖται. τὰ γὰρ δὴ μεγάλα πάντα ἐπισφαλῇ, καὶ τὸ λεγόμενον τὰ καλὰ τῷ ὄντι χαλεπά.

Ἄλλ' ὅμως, ἔφη, λαβέτω τέλος ἡ ἀπόδειξις τούτου φανεροῦ γενομένου.

Οὐ τὸ μὴ βούλεσθαι, ἦν δ' ἐγώ, ἀλλ' εἶπερ, τὸ μὴ δύνασθαι διακωλύσει· παρὼν δὲ τήν γ' ἐμὴν προθυμίαν εἴση. σκόπει δὲ καὶ νῦν ὡς προθύμως καὶ παρακινδυνευτικῶς μέλλω λέγειν, ὅτι τούναντίον ἢ νῦν δεῖ τοῦ ἐπιτηδεύματος τούτου πόλιν ἄπτεσθαι.

Πῶς;

Νῦν μὲν, ἦν δ' ἐγώ, οἱ καὶ ἀπτόμενοι μεράκια ὄντα ἄρτι ἐκ παίδων τὸ μεταξὺ οἰκονομίας καὶ χρηματισμοῦ πλησιάσαντες αὐτοῦ τῷ χαλεπωτάτῳ ἀπαλλάττονται, οἱ φιλοσοφώτατοι ποιούμενοι— λέγω δὲ χαλεπώτατον τὸ περὶ τοὺς λόγους —ἐν δὲ τῷ ἔπειτα, ἐὰν καὶ ἄλλων τοῦτο πραττόντων παρακαλούμενοι ἐθέλωσιν ἀκροαταὶ

Τίνα τρόπον |handle; practice πόλις φιλοσοφίαν οὐ
 |be ruined . τὰ γὰρ δὴ μεγάλα πάντα ἐπισφαλῇ, καὶ τὸ
 λεγόμενον τὰ καλὰ τῷ ὄντι χαλεπά.

Ἄλλ' |anyway, nevertheless ἔγω τέλος ἢ |acceptance; . . . ὑτου
 |(Ion) showing
 φανεροῦ γενομένου.

Οὐ τὸ μὴ βούλεσθαι, ἦν δ' ἐγώ, ἀλλ' |if indeed ` μὴ δύνασθαι
 διακωλύσει· παρὼν δὲ τήν γ' ἐμὴν |zeal, alacrity εἴση. σκόπει
 δὲ καὶ νῦν ὡς |willing, καὶ παρακινδυνευτικῶς μέλλω
 |eager
 λέγειν, ὅτι τούναντίον ἢ νῦν δεῖ τοῦ |habit, business, τούτου
 |custom
 πόλιν ἄπτεσθαι.

Πῶς;

Νῦν μέν, ἦν δ' ἐγώ, οἱ καὶ ἀπτόμενοι |youngster ὄντα
 |at the same time ' τὸ |between οἰκονομίας καὶ χρηματισμοῦ
 |bring/be near; αὐτοῦ τῷ χαλεπωτάτῳ |free from, remove; οἱ
 |have sex |be freed, depart
 |wisdom-loving ποιούμενοι— λέγω δὲ χαλεπώτατον τὸ
 περὶ τοὺς λόγους —ἐν δὲ τῷ ἔπειτα, ἐὰν καὶ ἄλλων τοῦτο
 πραττόντων παρακαλούμενοι ἐθέλωσιν |listener

easy.

What is there remaining?

The question how the study of philosophy may be so ordered as not to be the ruin of the State: All great attempts are attended with risk; 'hard is the good,' as men say.

Still, he said, let the point be cleared up, and the enquiry will then be complete.

I shall not be hindered, I said, by any want of will, but, if at all, by a want of power: my zeal you may see for yourselves; and please to remark in what I am about to say how boldly and unhesitatingly I declare that States should pursue philosophy, not as they do now, but in a different spirit.

In what manner?

At present, I said, the students of philosophy are quite young; beginning when they are hardly past childhood, they devote only the time saved from moneymaking and housekeeping to such pursuits; and even those of them who are reputed to have most of the philosophic spirit, when they come within sight of the great difficulty of the subject, I mean dialectic, take themselves off. In after life when invited by some one else, they may, perhaps, go and hear a lecture, and about this they

*vocabulary***ἀνδρόω** make a man**ἀποσβέννυμι** (ῥ) extinguish**βίος** life ~biology**βιόω** live; (mp) make a living ~biology**βλαστάνω** bud, sprout**γῆρας** -ος (n, 3) old age**γυμνάσιον** exercise; school**ἐκτός** outside**ἐξάπτω** fasten to ~haptic**ἐπιμελέομαι** take care of, oversee**ἐπίσταμαι** know how, understand

~station

ἐπιτείνω intensify**εὐδαίμων** blessed with a good genius**ἐφίστημι** set; (mp) come/be near,

direct, stop ~station

ἡλικία time of life, contemporaries**κτάομαι** acquire, possess**λήγω** cease, (+gen+ppl) cause to cease

~lax

μειράκιον youngster**μεταχειρίζω** handle; practice**μοῖρα** portion, fate; (κατά+) rightly

~Moirai

νέμω to allot, to pasture ~nemesis**παιδεία** child-rearing, education**πάρεργος** incidental, secondary**πρέπω** be conspicuous, preeminent

~refurbish

πρόειμι to have been before, earlier

~ion

πρόθυμος (ῥ) willing, eager ~fume**ῥώμη** strength, might**στρατεία** expedition, campaign**τελευτάω** bring about, finish ~apostle

γίγνεσθαι, μεγάλα ἡγοῦνται, πάρεργον οἰόμενοι αὐτὸ δεῖν πράττειν· πρὸς δὲ τὸ γήρας ἐκτὸς δὴ τινων ὀλίγων ἀποσβέννυνται πολὺ μᾶλλον τοῦ Ἡρακλείτειου ἡλίου, ὅσον αὖθις οὐκ ἐξάπτονται.

Δεῖ δὲ πῶς; ἔφη.

Πᾶν τούναντίον· μεράκια μὲν ὄντα καὶ παῖδας μεираκιώδη παιδείαν καὶ φιλοσοφίαν μεταχειρίζεσθαι, τῶν τε σωμάτων, ἐν ᾧ βλαστάνει τε καὶ ἀνδρουται, εὖ μάλα ἐπιμελείσθαι, ὑπηρεσίαν φιλοσοφία κτωμένους· προιούσης δὲ τῆς ἡλικίας, ἐν ἣ ἡ ψυχὴ τελεοῦσθαι ἄρχεται, ἐπιτείνειν τὰ ἐκείνης γυμνάσια· ὅταν δὲ λήγῃ μὲν ἡ ρώμη, πολιτικῶν δὲ καὶ στρατειῶν ἐκτὸς γίγνηται, τότε ἤδη ἀφέτους νέμεσθαι καὶ μηδὲν ἄλλο πράττειν, ὅτι μὴ πάρεργον, τοὺς μέλλοντας εὐδαιμόνως βιώσεσθαι καὶ τελευτήσαντας τῷ βίῳ τῷ βεβιωμένῳ τὴν ἐκεῖ μοῖραν ἐπιστήσειν πρέπουσαν.

Ὡς ἀληθῶς μοι δοκεῖς, ἔφη, λέγειν γε προθύμως, ὦ

γίγνεσθαι, μεγάλα ἡγούνται, πάρεργον οἰόμενοι αὐτὸ δεῖν
 πράττειν· πρὸς δὲ τὸ |old age |outside δὴ τινων ὀλίγων
 |extinguish πολὺ μᾶλλον τοῦ Ἡρακλειτείου ἡλίου,
 ὅσον αὖθις οὐκ |fasten to

Δεῖ δὲ πῶς; ἔφη.

Πᾶν τούναντίον· |youngster μὲν ὄντα καὶ παῖδας
 μειρακιώδη |child-rearing, |φιλοσοφίαν |handle; practice ,
 |education
 τῶν τε σωμάτων, ἐν ᾧ |bud, sprout τε καὶ |make a man εἶ
 |very |take care of, |ὑπηρεσίαν φιλοσοφίᾳ |acquire
 |oversee
 |to have been |ἐν τῆς |time of life, |con- |ἡ ψυχὴ τελεοῦσθαι
 |before, earlier |temporaries
 ἄρχεται, |intensify τὰ ἐκείνης |exercise; ὅταν δὲ |cease
 |school
 μὲν ἢ |strength, |πολιτικῶν δὲ καὶ |expedition, |outside |ίγνηται,
 |might |campaign
 τότε ἤδη ἀφέτους |distribute καὶ μηδὲν ἄλλο πράττειν, ὅτι
 μὴ πάρεργον, τοὺς μέλλοντας |blessed with a |live; (mp) |τὸ
 |good genius |make a living
 |bring about, finish τῷ βίῳ τῷ |live; (mp) γῆν ἐκεῖ |portion, fate
 |make a living
 ἐπιστήσιν |be conspicuous,
 |preeminent
 Ὡς ἀληθῶς μοι δοκεῖς, ἔφη, λέγειν γε |willing, , ᾧ
 |eager

make much ado, for philosophy is not considered by them to be their proper business: at last, when they grow old, in most cases they are extinguished more truly than Heracleitus' sun, inasmuch as they never light up again.

But what ought to be their course?

Just the opposite. In childhood and youth their study, and what philosophy they learn, should be suited to their tender years: during this period while they are growing up towards manhood, the chief and special care should be given to their bodies that they may have them to use in the service of philosophy; as life advances and the intellect begins to mature, let them increase the gymnastics of the soul; but when the strength of our citizens fails and is past civil and military duties, then let them range at will and engage in no serious labour, as we intend them to live happily here, and to crown this life with a similar happiness in another.

How truly in earnest you are, Socrates! he said; I am sure of that; and yet most of

vocabulary

ἀνίημι urge, impel; release ~jet
ἀντιτείνω resist
ἀρετή goodness, excellence
ἄρτι at the same time
αὐτόματος self-willed, accidental
 ~after
βίος life ~biology
διαβάλλω throw across; slander
 ~ballistic
δυναστεύω have power ~δύναμαι
ἡώς ἡῶθι (f, 2) dawn ~Eocene

θαῦμα -τος (n, 3) a wonder, feeling of
 surprise ~theater
μέχρι as far as, until
ὁμοιόω assimilate, liken ~homoerotic
πεῖρα an attempt
πείρω pierce, run through ~pierce
πρόθυμος (ῶ) willing, eager ~fume
πώποτε never
ῥῆμα -τος (n, 3) a thing said
συμπίπτω fall together, happen
τελέεις unblemished (victim)

Σώκρατες· οἶμαι μέντοι τοὺς πολλοὺς τῶν ἀκουόντων προθυμότερον ἔτι ἀντιτείνειν οὐδ' ὅπωςτιοῦν πεισομένους, ἀπὸ Θρασυμάχου ἀρξαμένους.

Μὴ διάβαλλε, ἦν δ' ἐγώ, ἐμὲ καὶ Θρασύμαχον ἄρτι φίλους γεγονότας, οὐδὲ πρὸ τοῦ ἐχθροὺς ὄντας. πείρας γὰρ οὐδὲν ἀνήσομεν, ἕως ἂν ἡ πείσωμεν καὶ τοῦτον καὶ τοὺς ἄλλους, ἢ προὔργου τι ποιήσωμεν εἰς ἐκείνον τὸν βίον, ὅταν αὖθις γενόμενοι τοῖς τοιούτοις ἐντύχωσι λόγοις.

Εἰς μικρόν γ', ἔφη, χρόνον εἵρηκας.

Εἰς οὐδὲν μὲν οὖν, ἔφην, ὥς γε πρὸς τὸν ἅπαντα. τὸ μέντοι μὴ πείθεσθαι τοῖς λεγομένοις τοὺς πολλοὺς θαῦμα οὐδέν· οὐ γὰρ πάποτε εἶδον γενόμενον τὸ νῦν λεγόμενον, ἀλλὰ πολὺ μᾶλλον τοιαῦτ' ἅττα ῥήματα ἐξεπίτηδες ἀλλήλοις ὁμοιωμένα, ἀλλ' οὐκ ἀπὸ τοῦ αὐτομάτου ὥσπερ νῦν συμπεσόντα.

Ἄνδρα δὲ ἀρετῇ παρισωμένον καὶ ὁμοιωμένον μέχρι τοῦ δυνατοῦ τελέως ἔργω τε καὶ λόγῳ, δυναστεύοντα ἐν πόλει

Σώκρατες· οἶμαι μέντοι τοὺς πολλοὺς τῶν ἀκουόντων

|willing, eager ἔτι |resist οὐδ' ὅπωςτιοῦν πεισομένους,
ἀπὸ Θρασυμάχου ἀρξαμένους.

Μὴ |throw across; |slander, ὃ δ' ἐγώ, ἐμὲ καὶ Θρασύμαχον |at the same time
γεγονότας, οὐδὲ πρὸ τοῦ ἐχθροὺς ὄντας. πείρας γὰρ οὐδὲν
ἀνήσομεν, ἕως ἂν ἡ πείσωμεν καὶ τοῦτον καὶ τοὺς ἄλλους,
ἢ προὔργου τι ποιήσωμεν εἰς ἐκεῖνον τὸν |life, ὅταν αὖθις
γενόμενοι τοῖς τοιούτοις ἐντύχωσι λόγοις.

Εἰς μικρόν γ', ἔφη, χρόνον εἵρηκας.

Εἰς οὐδὲν μὲν οὖν, ἔφη, ὥς γε πρὸς τὸν ἅπαντα. τὸ μέντοι
μὴ πείθεσθαι τοῖς λεγομένοις τοὺς πολλοὺς |wonder, |surprise
οὐ γὰρ |never εἶδον γενόμενον τὸ νῦν λεγόμενον, ἀλλὰ
πολὺ μᾶλλον τοιαῦτ' ἅττα |a thing said, |πίτηδες ἀλλήλοις
|liken, ἀλλ' οὐκ ἀπὸ τοῦ |self-willed, |accidental ὥσπερ νῦν
|συμπίπτω?: fall together, happen; or
|συμπίπτω?: fall together, happen

Ἄνδρα δὲ |excellence ρισωμένον καὶ |liken |as far as, until

δυνατοῦ |unblemished (victim) ἔλόγω, |have power ἐν πόλει

your hearers, if I am not mistaken, are likely to be still more earnest in their opposition to you, and will never be convinced; Thrasymachus least of all.

Do not make a quarrel, I said, between Thrasymachus and me, who have recently become friends, although, indeed, we were never enemies; for I shall go on striving to the utmost until I either convert him and other men, or do something which may profit them against the day when they live again, and hold the like discourse in another state of existence.

You are speaking of a time which is not very near.

Rather, I replied, of a time which is as nothing in comparison with eternity. Nevertheless, I do not wonder that the many refuse to believe; for they have never seen that of which we are now speaking realized; they have seen only a conventional imitation of philosophy, consisting of words artificially brought together, not like these of ours having a natural unity. But a human being who in word and work is perfectly moulded, as far as he can be, into the proportion and likeness of virtue—such a man ruling in a city which bears

*vocabulary***ἄλλοσε** elsewhere ~alien**ἀναγκάζω** force, compel**ἀσπάζομαι** greet, salute**ἄχρηστος** useless, unprofitable**εἴτε** if, whenever; either/or**ἐλεύθερος** not enslaved**ἐπήκοος** listening**ἐπιμελέομαι** take care of, oversee**ἔρις** -δος (f) strife**μακάριος** blessed**ὅμως** anyway, nevertheless**οὐδαμὸς** not anyone**περιβάλλω** act: excel; mid: put on clothing ~ballistic**πολιτεία** (i) citizenship; government**πότε** when?**προοράω** see before oneself**πρόσωθεν** forward, in the future; far**πώποτε** never**συνουσία** society, sex**τείνω** stretch, tend ~tense**τύχη** fortune, act of a god**φιλόσοφος** wisdom-loving

έτέρα τοιαύτη, οὐ πώποτε έωράκασιν, οὔτε ένα οὔτε πλείους. ἤ οἶει;

Οὐδαμῶς γε.

Οὐδέ γε αὖ λόγων, ὦ μακάριε, καλῶν τε καὶ ἐλευθέρων
 ἱκανῶς ἐπήκοοι γεγονάσιν, οἷων ζητεῖν μὲν τὸ ἀληθές
 συντεταμένως ἐκ παντὸς τρόπου τοῦ γινῶναι χάριν, τὰ
 δὲ κομψά τε καὶ ἐριστικὰ καὶ μηδαμόσε ἄλλοσε τείνοντα
 ἢ πρὸς δόξαν καὶ ἔριν καὶ ἐν δίκαις καὶ ἐν ἰδίαις συνουσίαις
 πόρρωθεν ἀσπαζομένων.

Οὐδὲ τούτων, ἔφη.

Τούτων τοι χάριν, ἦν δ' ἐγώ, καὶ ταῦτα προορώμενοι
 ἡμεῖς τότε καὶ δεδιότες ὅμως ἐλέγομεν, ὑπὸ τάληθους
 ἠναγκασμένοι, ὅτι οὔτε πόλις οὔτε πολιτεία οὐδέ γ' ἀνὴρ
 ὁμοίως μὴ ποτε γένηται τέλος, πρὶν ἂν τοῖς φιλοσόφοις
 τούτοις τοῖς ὀλίγοις καὶ οὐ πονηροῖς, ἀχρήστοις δὲ
 νῦν κεκλημένοις, ἀνάγκη τις ἐκ τύχης περιβάλλῃ, εἴτε
 βούλονται εἴτε μὴ, πόλεως ἐπιμεληθῆναι, καὶ τῇ πόλει

ἐτέρᾳ τοιαύτῃ, οὐ |never ἐωράκασιν, οὔτε ἓνα οὔτε
πλείους. ἢ οἷε;

|not anyone /ε.

Οὐδέ γε αὖ λόγων, ὦ |blessed , καλῶν τε καὶ |not enslaved
ἱκανῶς |listening γεγόνασιν, οἷων ζητεῖν μὲν τὸ ἀληθὲς
συντεταμένως ἐκ παντὸς τρόπου τοῦ γινῶναι χάριν, τὰ
δὲ κομψά τε καὶ ἐριστικὰ καὶ μηδαμόσε |else- |stretch, tend
|where
ἢ πρὸς δόξαν καὶ |strife καὶ ἐν δίκαις καὶ ἐν ἰδίαις συνουσίαις

|forward, in|greet, salute
the future;
far

Οὐδὲ τούτων, ἔφη.

Τούτων τοι χάριν, ἦν δ' ἐγώ, καὶ ταῦτα |see before oneself
ἡμεῖς τότε καὶ δεδιότες |anyway, nevertheless τὸ τάληθους

|force, compel , ὅτι οὔτε πόλις οὔτε |citizenship;
|government

ὁμοίως μὴ ποτε γένηται τέλος, πρὶν ἂν τοῖς |wisdom-loving

τούτοις τοῖς ὀλίγοις καὶ οὐ πονηροῖς, |useless, un- δὲ
|profitable

νῦν κεκλημένοις, ἀνάγκη τις ἐκ |fortune, excel; don , |if, whenever; ei-
|act of a |ther/or

βούλονται |if, whenever; εως |take care of, καὶ τῇ πόλει
|either/or |oversee

the same image, they have never yet seen, neither one nor many of them — do you think that they ever did?

No indeed.

No, my friend, and they have seldom, if ever, heard free and noble sentiments; such as men utter when they are earnestly and by every means in their power seeking after truth for the sake of knowledge, while they look coldly on the subtleties of controversy, of which the end is opinion and strife, whether they meet with them in the courts of law or in society.

They are strangers, he said, to the words of which you speak.

And this was what we foresaw, and this was the reason why truth forced us to admit, not without fear and hesitation, that neither cities nor States nor individuals will ever attain perfection until the small class of philosophers whom we termed useless but not corrupt are providentially compelled, whether they will or not, to take care of the State, and until a like necessity be laid

*vocabulary***ἀδύνατος** unable; impossible**ἄκρον** crest, extremity ~acute**ἄκρος** at the edge, extreme ~acute**ἀληθινός** honest, genuine**ἄπειρος** untested; infinite**βαρβαρικός** non-Greek**διαμάχομαι** fight hard, contend**ἐγκρατής** firm, powerful**ἐκτός** outside**ἐμπίπτω** fall into; attack ~petal**ἐπιμελέομαι** take care of, oversee**ἐποψις** view over; oversight**ἔρως** -τος (m) love, desire ~erotic**ἐτοῖμος** ready; fulfilled**εὐχή** prayer; vow ~vow**καταγελάω** laugh at, deride**κατήκοος** hearing; obedient**ὁμολογέω** agree with/to**παρέρχομαι** pass, escape**πολιτεία** (i) citizenship; government**πότερος** which, whichever of two**πρόσω** forward, in the future; far**τοῖνυν** well, then

κατηκόω γενέσθαι, ἢ τῶν νῦν ἐν δυναστείαις ἢ βασιλείαις
 ὄντων ὑέσιν ἢ αὐτοῖς ἔκ τινος θείας ἐπιπνοίας ἀληθινῆς
 φιλοσοφίας ἀληθινὸς ἔρως ἐμπέσῃ. τούτων δὲ πότερα
 γενέσθαι ἢ ἀμφοτέρω ὥς ἄρα ἐστὶν ἀδύνατον, ἐγὼ μὲν
 οὐδένα φημὶ ἔχειν λόγον. οὕτω γὰρ ἂν ἡμεῖς δικαίως
 καταγελώμεθα, ὥς ἄλλως εὐχαῖς ὅμοια λέγοντες. ἢ οὐχ
 οὕτως;

Οὕτως.

Εἰ τοίνυν ἄκροισ εἰς φιλοσοφίαν πόλεως τις ἀνάγκη
 ἐπιμεληθῆναι ἢ γέγονεν ἐν τῷ ἀπείρῳ τῷ παρεληλυθότι
 χρόνῳ ἢ καὶ νῦν ἔστιν ἔν τινι βαρβαρικῷ τόπῳ,
 πόρρῳ που ἐκτὸς ὄντι τῆς ἡμετέρας ἐπόψεως, ἢ
 καὶ ἔπειτα γενήσεται, περὶ τούτου ἔτοιμοι τῷ λόγῳ
 διαμάχεσθαι, ὥς γέγονεν ἡ εἰρημένη πολιτεία καὶ
 ἔστιν καὶ γενήσεται γε, ὅταν αὕτη ἡ Μοῦσα πόλεως
 ἐγκρατὴς γένηται. οὐ γὰρ ἀδύνατος γενέσθαι, οὐδ' ἡμεῖς
 ἀδύνατα λέγομεν· χαλεπὰ δὲ καὶ παρ' ἡμῶν ὁμολογεῖται.

|hearing;
 |obedient γενέσθαι, ἥ τῶν νῦν ἐν δυναστείαις ἢ βασιλείαις
 ὄντων ὑέσιν ἢ αὐτοῖς ἔκ τινος θείας ἐπιπνοίας |honest,
 |genuine
 φιλοσοφίας |honest, |love, ἐμπέση. τούτων δὲ |which,
 |genuine |desire |whichever
 γενέσθαι ἢ ἀμφοτέρα ὥς ἄρα ἐστὶν |unable;
 |impossible , ἐγὼ μὲν
 οὐδένα φημὶ ἔχειν λόγον. οὕτω γὰρ ἂν ἡμεῖς δικαίως
 |laugh at, deride , ὥς ἄλλως |prayer; vow . . . α λέγοντες. ἢ οὐχ
 οὕτως;

Οὕτως.

Εἰ |well, then...οις εἰς φιλοσοφίαν πόλεώς τις ἀνάγκη
 |take care of, ἡ γέγονεν ἐν τῷ |untested; τῷ |pass, escape
 |oversee |infinite
 χρόνῳ ἢ καὶ νῦν ἔστιν ἐν τινι |non-Greek τόπῳ,
 |forward, in the|outside ὄντι τῆς ἡμετέρας |view over; over|sight
 |future; far
 καὶ ἔπειτα γενήσεται, περὶ τούτου ἔτοιμοι τῷ λόγῳ
 |fight hard, contend... γέγονεν ἢ εἰρημένη |citizenship; καὶ
 |government
 ἔστιν καὶ γενήσεταιί γε, ὅταν αὕτη ἢ Μοῦσα πόλεως
 |firm, γένηται. οὐ γὰρ |unable; γενέσθαι, οὐδ' ἡμεῖς
 |powerful |impossible
 |unable; ἔγομεν· χαλεπὰ δὲ καὶ παρ' ἡμῶν |agree with/to
 |impossible

on the State to obey them; or until kings, or if not kings, the sons of kings or princes, are divinely inspired with a true love of true philosophy. That either or both of these alternatives are impossible, I see no reason to affirm: if they were so, we might indeed be justly ridiculed as dreamers and visionaries. Am I not right?

Quite right.

If then, in the countless ages of the past, or at the present hour in some foreign clime which is far away and beyond our ken, the perfected philosopher is or has been or hereafter shall be compelled by a superior power to have the charge of the State, we are ready to assert to the death, that this our constitution has been, and is—yea, and will be whenever the Muse of Philosophy is queen. There is no impossibility in all this; that there is a difficulty, we acknowledge ourselves.

My opinion agrees with yours, he said.

But do

vocabulary

ἄλλοῖος of another kind ~alien
ἀμελέω disregard; (impers.) of course
ἀπολύω loose, free from ~loose
ἄρτι at the same time
ἄφθονος ungrudging, plentiful
διαβολή slander
διορίζω delimit; determine
ἐνδείκνυμι (ὅ) address, consider
θεάομαι look at, behold, consider
 ~theater

κατηγορέω accuse; indicate
μακάριος blessed
παραμυθέομαι (ὅ) urge, advise
πρᾶος soft, gentle
φθονερός jealous
φθονέω envy
φιλόσοφος wisdom-loving
φύσις -εως (f) nature (of a thing)
 ~physics
φύω produce, beget; clasp ~physics
χαλεπαίνω be violent, rage

Καὶ ἐμοί, ἔφη, οὕτω δοκεῖ.

Τοῖς δὲ πολλοῖς, ἦν δ' ἐγώ, ὅτι οὐκ αὖ δοκεῖ, ἐρεῖς;

Ἵσως, ἔφη.

ὦ μακάριε, ἦν δ' ἐγώ, μὴ πάνυ οὕτω τῶν πολλῶν κατηγόρει. ἀλλοίαν τοι δόξαν ἔξουσιν, ἐὰν αὐτοῖς μὴ φιλονικῶν ἀλλὰ παραμυθούμενος καὶ ἀπολυόμενος τὴν τῆς φιλομαθείας διαβολὴν ἐνδεικνύῃ οὓς λέγεις τοὺς φιλοσόφους, καὶ διορίζῃ ὥσπερ ἄρτι τήν τε φύσιν αὐτῶν καὶ τὴν ἐπιτήδευσιν, ἵνα μὴ ἡγῶνταί σε λέγειν οὓς αὐτοὶ οἴονται.

Ἦ καὶ ἐὰν οὕτω θεῶνται, ἀλλοίαν τοι φήσεις αὐτοὺς δόξαν λήψεσθαι καὶ ἄλλα ἀποκρινεῖσθαι. ἢ οἶε τινὰ χαλεπαίνειν τῷ μὴ χαλεπῷ ἢ φθονεῖν τῷ μὴ φθονερῷ ἄφθονόν τε καὶ πρᾶον ὄντα; ἐγὼ μὲν γάρ σε προφθάσας λέγω ὅτι ἐν ὀλίγοις τισὶν ἡγοῦμαι, ἀλλ' οὐκ ἐν τῷ πλήθει, χαλεπὴν οὕτω φύσιν γίγνεσθαι.

Καὶ ἐγὼ ἀμέλει, ἔφη, συνοίομαι.

Καὶ ἐμοί, ἔφη, οὕτω δοκεῖ.

Τοῖς δὲ πολλοῖς, ἦν δ' ἐγώ, ὅτι οὐκ αὖ δοκεῖ, ἐρεῖς;

Ἵσως, ἔφη.

᾽Ω ^{|blessed} , ἦν δ' ἐγώ, μὴ πάνυ οὕτω τῶν πολλῶν

^{|accuse;} ^{|of another kind} ᾔδξαν ἔξουσιν, ἐὰν αὐτοῖς μὴ ^{|indicate}

φιλονικῶν ἀλλὰ ^{|urge, advise} καὶ ^{|loose, free from} τὴν

τῆς φιλομαθείας ^{|slander} ^{|address, consider} οὓς λέγεις τοὺς

^{|wisdom-loving} καὶ ^{|delimit;} ᾔσπερ ^{|at the same time} ἔιν αὐτῶν ^{|determine}

καὶ τὴν ἐπιτήδευσιν, ἵνα μὴ ἡγῶνται σε λέγειν οὓς αὐτοὶ οἴονται.

Ἦ καὶ ἐὰν οὕτω θεῶνται, ^{|of another kind} ᾔσεις αὐτοὺς δόξαν

λήψεσθαι καὶ ἄλλα ἀποκρινεῖσθαι. ἢ οἶει τινα ^{|be violent, rage}

τῷ μὴ χαλεπῷ ἢ ^{|envy} τῷ μὴ ^{|jealous} ^{|ungrudging, - plentiful}

καὶ ^{|soft, gentle} ὄντα; ἐγὼ μὲν γάρ σε προφθάσας λέγω ὅτι

ἐν ὁλγόις τιςὶν ἡγοῦμαι, ἀλλ' οὐκ ἐν τῷ πλήθει, χαλεπὴν

οὕτω φύσιν γίνεσθαι.

Καὶ ἐγὼ ἀμέλει, ἔφη, συνοίομαι.

you mean to say that this is not the opinion of the multitude?

I should imagine not, he replied.

O my friend, I said, do not attack the multitude: they will change their minds, if, not in an aggressive spirit, but gently and with the view of soothing them and removing their dislike of over-education, you show them your philosophers as they really are and describe as you were just now doing their character and profession, and then mankind will see that he of whom you are speaking is not such as they supposed—if they view him in this new light, they will surely change their notion of him, and answer in another strain. Who can be at enmity with one who loves them, who that is himself gentle and free from envy will be jealous of one in whom there is no jealousy? Nay, let me answer for you, that in a few this harsh temper may be found but not in the majority of mankind.

I quite agree with you, he

vocabulary

ἄγαμαι wonder, admire; resent,
 begrudge
ἄδύνατος unable; impossible
αἵτιος blameworthy; the cause
 ~etiology
αἰτίος blameworthy; the cause
 ~etiology
διάκειμαι be in a condition
διακέομαι repair
διάνοια a thought; intelligence
ἐμπίμπλημι fill with
ἐξωθεν from outside

ἥκιστος least; above all
θεάομαι look at, behold, consider
 ~theater
λοιδορέω abuse, revile
μηχανή machine; mechanism, way
μιμέομαι (ἴ) imitate, represent
ὁμιλέω (ἴ) associate with ~homily
οὐκοῦν not so?; and so
πρέπω be conspicuous, preeminent
 ~refurbish
προσήκω belong to, it beseems
σχολή rest, leisure
φθόνος malice, envy

Οὐκοῦν καὶ αὐτὸ τοῦτο συνοίει, τοῦ χαλεπῶς πρὸς φιλοσοφίαν τοὺς πολλοὺς διακεῖσθαι ἐκείνους αἰτίους εἶναι τοὺς ἔξωθεν οὐ προσήκον ἐπεισκεκωμακότας, λαιδορομένους τε αὐτοῖς καὶ φιλαπεχθημόνως ἔχοντας καὶ αἰὲν περὶ ἀνθρώπων τοὺς λόγους ποιουμένους, ἥκιστα φιλοσοφία πρέπον ποιῶντας;

Πολύ γ', ἔφη.

Οὐδὲ γάρ που, ὦ Ἀδείμαντε, σχολὴ τῷ γε ὡς ἀληθῶς πρὸς τοῖς οὖσι τὴν διάνοιαν ἔχοντι κάτω βλέπειν εἰς ἀνθρώπων πραγματείας, καὶ μαχόμενον αὐτοῖς φθόνου τε καὶ δυσμενείας ἐμπίμπλασθαι, ἀλλ' εἰς τεταγμένα ἅττα καὶ κατὰ ταῦτά αἰὲν ἔχοντα ὁρῶντας καὶ θεωμένους οὗτ' ἀδικοῦντα οὗτ' ἀδικούμενα ὑπ' ἀλλήλων, κόσμῳ δὲ πάντα καὶ κατὰ λόγον ἔχοντα, ταῦτα μιμεῖσθαί τε καὶ ὅτι μάλιστα ἀφομοιοῦσθαι. ἢ οἶε τινὰ μηχανὴν εἶναι, ὅτω τις ὁμιλεῖ ἀγάμενος, μὴ μιμεῖσθαι ἐκείνο;

Ἀδύνατον,

ἔφη.

|not so?; and so ὑπὸ τοῦτο συνοίει, τοῦ χαλεπῶς πρὸς
 φιλοσοφίαν τοὺς πολλοὺς διακείσθαι ἐκείνους αἰτίους
 εἶναι τοὺς |from outside' |belong to, it ἐπεισκευακότας,
 |abuse, revile |beseems
 τε αὐτοῖς καὶ φιλαπεχθημόνως ἔχοντας
 καὶ αἰὲν περὶ ἀνθρώπων τοὺς λόγους ποιουμένους, |least;
 φιλοσοφία |be conspicuous, τας; |above
 |preeminent |all

Πολύ γ', ἔφη.

Οὐδὲ γάρ που, ὦ Ἀδείμαντε, |rest, τῷ γε ὡς ἀληθῶς
 |leisure
 πρὸς τοῖς οὖσι τὴν |a thought; ἔχοντι κάτω βλέπειν εἰς
 |intelligence
 ἀνθρώπων πραγματείας, καὶ μαχόμενον αὐτοῖς |malice, envy
 τε καὶ δυσμενείας |fill with , ἀλλ' εἰς τεταγμένα ἅττα
 καὶ κατὰ ταῦτα αἰὲν ἔχοντα ὁρῶντας καὶ θεωμένους οὐτ'
 ἀδικοῦντα οὐτ' ἀδικούμενα ὑπ' ἀλλήλων, κόσμῳ δὲ πάντα
 καὶ κατὰ λόγον ἔχοντα, ταῦτα |imitate, τε καὶ ὅτι
 |represent
 μάλιστα ἀφομοιοῦσθαι. ἢ οἶε τινὰ |machine; mecha-, ὅτῳ
 |nism, way
 τις |asso- |admire; , μὴ |imitate, ἐκείνο;
 |ciate |begrudge |represent
 |with
 |unable; , ἔφη.
 |impossible

said.

And do you not also think, as I do, that the harsh feeling which the many entertain towards philosophy originates in the pretenders, who rush in uninvited, and are always abusing them, and finding fault with them, who make persons instead of things the theme of their conversation? and nothing can be more unbecoming in philosophers than this.

It is most unbecoming.

For he, Adeimantus, whose mind is fixed upon true being, has surely no time to look down upon the affairs of earth, or to be filled with malice and envy, contending against men; his eye is ever directed towards things fixed and immutable, which he sees neither injuring nor injured by one another, but all in order moving according to reason; these he imitates, and to these he will, as far as he can, conform himself. Can a man help imitating that with which he holds

vocabulary

ἀπιστέω disbelieve ~stand
 ἄρα interrogative pcl
 ἀρετή goodness, excellence
 δημιουργός public worker
 ~ergonomics
 δημόσιος public, the state
 δημοτικός common, popular,
 democratic
 διαβολή slander
 διαγράφω delineate; cross out
 δικαιοσύνη justice
 εὐδαιμονέω be lucky, happy
 ζωγράφος painter

ἥκιστος least; above all
 κόσμιος well-behaved
 μελετάω pursue, attend to, exercise
 ὁμιλέω (ι) associate with ~homily
 παντάπασιν altogether; yes, certainly
 παράδειγμα -τος (n, 3) model,
 precedent
 πλάσσω form ~plaster
 πότε when?
 σύμπας (ᾱ) all together
 σωφροσύνη discretion, moderation
 φιλόσοφος wisdom-loving
 χαλεπαίνω be violent, rage

Θείῳ δὴ καὶ κοσμίῳ ὅ γε φιλόσοφος ὁμιλῶν κόσμιός τε καὶ θεῖος εἰς τὸ δυνατὸν ἀνθρώπῳ γίγνεται· διαβολὴ δ' ἐν πᾶσι πολλή.

Παντάπασι μὲν οὖν.

Ἄν οὖν τις, εἶπον, αὐτῷ ἀνάγκη γένηται ἃ ἐκεῖ ὁρᾷ μελετῆσαι εἰς ἀνθρώπων ἥθη καὶ ἰδίᾳ καὶ δημοσίᾳ τιθέναι καὶ μὴ μόνον ἑαυτὸν πλάττειν, ἄρα κακὸν δημιουργὸν αὐτὸν οἶε γενήσεσθαι σωφροσύνης τε καὶ δικαιοσύνης καὶ συμπάσης τῆς δημοτικῆς ἀρετῆς;

Ἦκιστα γε, ἦ δ' ὅς.

Ἄλλ' ἐὰν δὴ αἰσθωνται οἱ πολλοὶ ὅτι ἀληθῆ περὶ αὐτοῦ λέγομεν, χαλεπανοῦσι δὴ τοῖς φιλοσόφοις καὶ ἀπιστήσουσιν ἡμῖν λέγουσιν ὥς οὐκ ἂν ποτε ἄλλως εὐδαιμονήσειε πόλις, εἰ μὴ αὐτὴν διαγράψειαν οἱ τῷ θεῷ παραδείγματι χρώμενοι ζωγράφοι;

Οὐ χαλεπανοῦσιν, ἦ δ' ὅς, ἐάνπερ αἰσθωνται.

Θείῳ δὴ καὶ |well-behaved|γε |wisdom-loving|associate |well-behaved
 |with
 καὶ θεῖος εἰς τὸ δυνατόν ἀνθρώπῳ γίγνεται· |slander δ' ἐν
 πᾶσι πολλή.

|altogether; μὲν οὖν.
 |yes, certainly

Ἄν οὖν τις, εἶπον, αὐτῷ ἀνάγκη γένηται ἃ ἐκεῖ ὀρᾷ

|pursue, attend ἀνθρώπων ἥθη καὶ ἰδίᾳ καὶ δημοσίᾳ τιθέναι
 |to, exercise

καὶ μὴ μόνον ἑαυτὸν |form , |interrogative |public
 |pcl |worker

αὐτὸν οἷε γενήσεσθαι |discretion, τε καὶ |justice καὶ
 |moderation

|all together τῆς |common, |excellence
 |popular,
 |democratic

|least; γε, ἥ δ' ὅς.
 |above all

Ἄλλ' ἐὰν δὴ αἰσθωνται οἱ πολλοὶ ὅτι ἀληθῇ περὶ

αὐτοῦ λέγομεν, |be violent, rage δὴ τοῖς |wisdom-loving καὶ

|disbelieve ἡμῶν λέγουσιν ὥς οὐκ ἂν ποτε ἄλλως

|be lucky, happy πόλιν, εἰ μὴ αὐτὴν |delineate; οἱ τῷ θεῷ
 |cross out

|model, χρώμενοι |painter ,
 |precedent

Οὐ |be violent, rage , ἥ δ' ὅς, ἐάνπερ αἰσθωνται.

reverential converse?

Impossible.

And the philosopher holding converse with the divine order, becomes orderly and divine, as far as the nature of man allows; but like every one else, he will suffer from detraction.

Of course.

And if a necessity be laid upon him of fashioning, not only himself, but human nature generally, whether in States or individuals, into that which he beholds elsewhere, will he, think you, be an unskilful artificer of justice, temperance, and every civil virtue?

Anything but unskilful.

And if the world perceives that what we are saying about him is the truth, will they be angry with philosophy? Will they disbelieve us, when we tell them that no State can be happy which is not designed by artists who imitate the heavenly pattern?

They will not be angry if they understand, he said. But how will they draw out the plan

*vocabulary***ἀποβλέπω** stare at, adore**ἄπτω** set on fire; attach; mid: touch, seize ~haptic**ἐκατέρωσε** to either side, both ways**ἐμποιέω** make inside of ~poet**ἐπιτήδευμα** -τος (n, 3) habit, business, custom**ιδιώτης** -ου (m, 1) private; a layman**κεράννυμι** (ῶ) mix ~crater**ὀρθός** upright, straight; correct, just ~orthogonal**ὀρθόω** stand up**οὐκοῦν** not so?; and so**παραλαμβάνω** receive, undertake, associate with**πίναξ** -κος (m) tablet, platter, board**πολιτεία** (ι) citizenship; government**πυκνός** dense, frequent; shrewd**σχῆμα** -τος (n, 3) form, figure**σώφρων** sensible, prudent ~frenzy**τεκμαίρομαι** conclude, declare from evidence**φύσις** -εως (f) nature (of a thing) ~physics**φύω** produce, beget; clasp ~physics

Ἄλλὰ δὴ τίνα λέγεις τρόπον τῆς διαγραφῆς;

Λαβόντες, ἦν δ' ἐγώ, ὥσπερ πίνακα πόλιν τε καὶ ἥθη ἀνθρώπων, πρῶτον μὲν καθαρὰν ποιήσεις ἄν, ὃ οὐ πάνυ ῥάδιον· ἀλλ' οὖν οἶσθ' ὅτι τούτῳ ἂν εὐθὺς τῶν ἄλλων διενέγκοιεν, τῷ μῆτε ιδιώτου μῆτε πόλεως ἐθελῆσαι ἂν ἄψασθαι μηδὲ γράφειν νόμους, πρὶν ἢ παραλαβεῖν καθαρὰν ἢ αὐτοὶ ποιῆσαι.

Καὶ ὀρθῶς γ', ἔφη.

Οὐκοῦν μετὰ ταῦτα οἶε ὑπογράψασθαι ἂν τὸ σχῆμα τῆς πολιτείας;

Τί μῆν;

Ἐπειτα οἶμαι ἀπεργαζόμενοι πυκνὰ ἂν ἐκατέρωσ' ἀποβλέποιεν, πρὸς τε τὸ φύσει δίκαιον καὶ καλὸν καὶ σῶφρον καὶ πάντα τὰ τοιαῦτα, καὶ πρὸς ἐκεῖν' αὖ τὸ ἐν τοῖς ἀνθρώποις ἐμποιοῖεν, συμμειγνύντες τε καὶ κεραννύντες ἐκ τῶν ἐπιτηδευμάτων τὸ ἀνδρεῖκελον, ἀπ' ἐκείνου τεκμαιρόμενοι, ὃ δὴ καὶ Ὅμηρος ἐκάλεσεν ἐν τοῖς

Ἀλλὰ δὴ τίνα λέγεις τρόπον τῆς διαγραφῆς;

Λαβόντες, ἦν δ' ἐγώ, ὥσπερ

	tablet, plat-	ἔλιν τε καὶ ἦθη
	ter, board	

ἀνθρώπων, πρῶτον μὲν καθαρὰν ποιήσειαν ἄν, ὃ οὐ πάνν

ῥάδιον· ἀλλ' οὖν οἶσθ' ὅτι τούτῳ ἂν εὐθὺς τῶν ἄλλων

διενέγκοιεν, τῷ μῆτε

	private; a layman	τόλεως ἐθελῆσαι
--	-------------------	-----------------

ἂν

	set on fire; attach;	ῥάφειν νόμους, πρὶν ἢ		receive, undertake, asso-
	mid: touch, seize			ciate with

καθαρὰν ἢ αὐτοὶ ποιῆσαι.

Καὶ ὀρθῶς γ', ἔφη.

|not so?; and so ἃ αὐτὰ οἶε ὑπογράψασθαι ἂν τὸ

	form,	τῆς
	figure	

|citizenship;
|government

Τί μῆν;

Ἐπειτα οἶμαι ἀπεργαζόμενοι

	dense, ἄφρο-	κατέρωσ'
	quent; shrewd	

|stare at, adore , πρὸς τε τὸ φύσει δίκαιον καὶ καλὸν καὶ

|sensible, καὶ πάντα τὰ τοιαῦτα, καὶ πρὸς ἐκεῖν' αὖ
|prudent

τὸ ἐν τοῖς ἀνθρώποις

	make inside of	μειγνύντες τε καὶ
--	----------------	-------------------

|mix ἐκ τῶν

	habit,	business,	τὸ ἀνδρείκλον, ἀπ'
	custom		

ἐκείνου

	conclude, declare	ὃ δὴ καὶ Ὅμηρος ἐκάλεσεν ἐν τοῖς
	from evidence	

of which you are speaking?

They will begin by taking the State and the manners of men, from which, as from a tablet, they will rub out the picture, and leave a clean surface. This is no easy task. But whether easy or not, herein will lie the difference between them and every other legislator, — they will have nothing to do either with individual or State, and will inscribe no laws, until they have either found, or themselves made, a clean surface.

They will be very right, he said.

Having effected this, they will proceed to trace an outline of the constitution?

No doubt.

And when they are filling in the work, as I conceive, they will often turn their eyes upwards and downwards: I mean that they will first look at absolute justice and beauty and temperance, and again at the human copy; and will mingle and temper the various elements of life into the image of a man; and this they will conceive according to that other image, which, when existing among men, Homer

vocabulary

ἀμφισβητέω dispute

ἀνθρώπειος human

ἄτοπος strange, unnatural, disgusting

γούν at least then

γραφεὺς -ος (m) painter

γραφὴ painting; writing

γραφῆς -οῦ (m, 1) painter

διατείνω extend; (mp) try hard

ἐγγίγνομαι live in ~genus

ἐγγράφω engrave, enroll

ἐνδέχομαι accept, admit, be possible

ἐπαινέω concur, praise, advise

ἐραστής -οῦ (m, 1) lover, fan

ζωγράφος painter

ἡώς ἡῶθι (f, 2) dawn ~Eocene

θεοειδής godlike ~theology

θεοεἰκελός godlike ~theology

θεοφιλῆς beloved by the gods; loving
God

οἰκεῖος household, familiar, proper

ὀρθός upright, straight; correct, just
~orthogonal

ὀρθόω stand up

πῇ somewhere, somehow

πῇ where? how?

πολιτεία (ἰ) citizenship; government

πότερος which, whichever of two

σωφρονέω be sane, moderate

φιλόσοφος wisdom-loving

φύσις -εως (f) nature (of a thing)

~physics

φύω produce, beget; clasp ~physics

χαλεπαίνω be violent, rage

ἀνθρώποις ἐγγιγνόμενον θεοειδές τε καὶ θεοείκελον.

Ὅρθῶς, ἔφη.

Καὶ τὸ μὲν ἂν οἶμαι ἐξαλείφουσιν, τὸ δὲ πάλιν ἐγγράφουσιν,
ἕως ὅτι μάλιστα ἀνθρώπεια ἦθη εἰς ὅσον ἐνδέχεται
θεοφιλῇ ποιήσων.

Καλλίστη γοῦν ἄν, ἔφη, ἡ γραφὴ γένοιτο.

Ἄρ' οὖν, ἦν δ' ἐγώ, πείθομέν πῃ ἐκείνους, οὓς
διατεταμένους ἐφ' ἡμᾶς ἔφησθα ἰέναι, ὥς τοιοῦτός ἐστι
πολιτειῶν ζωγράφος ὃν τότε' ἐπηνοῦμεν πρὸς αὐτούς, δι'
ὃν ἐκεῖνοι ἐχαλέπαινον ὅτι τὰς πόλεις αὐτῷ παρεδίδομεν,
καί τι μᾶλλον αὐτὸ νῦν ἀκούοντες πραῦνονται;

Καὶ πολὺ γε, ἦ δ' ὅς, εἰ σωφρονοῦσιν.

Πῇ γὰρ δὴ ἔξουσιν ἀμφισβητῆσαι; πότερον μὴ τοῦ ὄντος
τε καὶ ἀληθείας ἐραστὰς εἶναι τοὺς φιλοσόφους;

Ἄτοπον μεντᾶν, ἔφη, εἴη.

Ἀλλὰ μὴ τὴν φύσιν αὐτῶν οἰκείαν εἶναι τοῦ ἀρίστου, ἦν

ἀνθρώποις |live in |godlike τε καὶ |godlike

Ὅρθως, ἔφη.

Καὶ τὸ μὲν ἂν οἶμαι ἐξαλείφειν, τὸ δὲ πάλιν |engrave,
|enroll

ἕως ὅτι μάλιστα |human ἦθη εἰς ὅσον |accept, admit,
|be possible

|beloved by the αν.
|gods; loving God

Καλλίστη |at least then, ἢ, ἢ γραφὴ γένοιτο.

Ἄρ' οὖν, ἦν δ' ἐγώ, πείθομέν πη ἐκείνους, οὓς

|extend; (mp) try ἐφ' ἡμᾶς ἔφησθα ἰέναι, ὥς τοιοῦτός ἐστι
|hard

|citizenship; |painter ὃν τότ' |concur πρὸς αὐτούς, δι'
|government

ὃν ἐκείνοι |be violent, rage ὅτι τὰς πόλεις αὐτῷ παρεδίδομεν,

καί τι μᾶλλον αὐτὸ νῦν ἀκούοντες πραῦνονται;

Καὶ πολὺ γε, ἦ δ' ὅς, εἰ |be sane, moderate

Πῇ γὰρ δὴ ἔξουσιν |dispute , |which, , μὴ τοῦ ὄντος
|whichever

τε καὶ |truth ἐραστὰς εἶναι τοὺς |wisdom-loving

|strange, unnatural, ἔφη, εἷη.
|ral, disgusting

Ἀλλὰ μὴ τὴν φύσιν αὐτῶν |household, familiar, proper τοῦ ἀρίστου, ἦν

calls the form and likeness of God.

Very true, he said.

And one feature they will erase, and another they will put in, until they have made the ways of men, as far as possible, agreeable to the ways of God?

Indeed, he said, in no way could they make a fairer picture.

And now, I said, are we beginning to persuade those whom you described as rushing at us with might and main, that the painter of constitutions is such an one as we are praising; at whom they were so very indignant because to his hands we committed the State; and are they growing a little calmer at what they have just heard?

Much calmer, if there is any sense in them.

Why, where can they still find any ground for objection? Will they doubt that the philosopher is a lover of truth and being?

They would not be so unreasonable.

Or that his nature, being such as we have delineated, is

vocabulary

ἀγριαίνω get mad, go wild
 αἰσχύνω (ῶ) spoil, disgrace, disfigure,
 mar
 δήπου perhaps; is it not so?
 διέρχομαι pierce, traverse
 ἐγκρατής firm, powerful
 εἴπερ if indeed
 ἐπιτήδευμα -τος (n, 3) habit, business,
 custom

μυθολογέω (ῶ) tell stories
 ὁμολογέω agree with/to
 παντάπασιν altogether; yes, certainly
 παῦλα rest, pause
 πολιτεία (ι) citizenship; government
 πρᾶος soft, gentle
 προσήκω belong to, it beseems
 τελέεις unblemished (victim)
 φιλόσοφος wisdom-loving

ἡμεῖς διήλθομεν;

Οὐδὲ τοῦτο.

Τί δέ; τὴν τοιαύτην τυχούσαν τῶν προσηκόντων ἐπιτηδευμάτων οὐκ ἀγαθὴν τελέως ἔσεσθαι καὶ φιλόσοφον, εἴπερ τινὰ ἄλλην; ἢ ἐκείνους φήσει μᾶλλον, οὐς ἡμεῖς ἀφωρίσαμεν;

Οὐ δῆπου.

Ἔτι οὖν ἀγριανοῦσι λεγόντων ἡμῶν ὅτι πρὶν ἂν πόλεως τὸ φιλόσοφον γένος ἐγκρατὲς γένηται, οὔτε πόλει οὔτε πολίταις κακῶν παῦλα ἔσται, οὐδὲ ἡ πολιτεία ἦν μυθολογοῦμεν λόγῳ ἔργῳ τέλος λήψεται;

Ἴσως, ἔφη, ἦττον.

Βούλει οὖν, ἦν δ' ἐγώ, μὴ ἦττον φῶμεν αὐτοὺς ἀλλὰ παντάπασι πράους γεγονέναι καὶ πεπεῖσθαι, ἵνα, εἰ μή τι, ἀλλὰ αἰσχυνθέντες ὁμολογήσωσιν;

Πάνυ μὲν οὖν, ἔφη.

ἡμεῖς | pierce,
| traverse

Οὐδὲ τοῦτο.

Τί δέ; τὴν τοιαύτην τυχοῦσαν τῶν | belong to, it be-
| seems

| habit, business, οὐκ ἀγαθὴν | unblemished (victim) καὶ
| custom

| wisdom-loving | if indeed... ἀ ἄλλην; ἢ ἐκείνους φήσει μᾶλλον,

οὗς ἡμεῖς ἀφωρίσαμεν;

Οὐ | perhaps; is
| it not so?

Ἔτι οὖν | get mad, go wild, ἴντων ἡμῶν ὅτι πρὶν ἂν πόλεως

τὸ | wisdom-loving ἔνος | firm, γένηται, οὔτε πόλει οὔτε
| powerful

πολίταις κακῶν | rest, ἔσται, οὐδὲ ἡ | citizenship; ἴν
| pause | government

| tell stories λόγῳ ἔργῳ τέλος λήψεται;

Ἴσως, ἔφη, ἦττον.

Βούλει οὖν, ἦν δ' ἐγώ, μὴ ἦττον φῶμεν αὐτοὺς ἀλλὰ

| altogether; | soft, γεγονέναι καὶ πεπεισθαι, ἵνα, εἰ μή τι,
| yes, certainly | gentle

ἀλλὰ | spoil, disgrace | agree with/to ,

Πάνυ μὲν οὖν, ἔφη.

akin to the highest good?

Neither can they doubt this.

But again, will they tell us that such a nature, placed under favourable circumstances, will not be perfectly good and wise if any ever was? Or will they prefer those whom we have rejected?

Surely not.

Then will they still be angry at our saying, that, until philosophers bear rule, States and individuals will have no rest from evil, nor will this our imaginary State ever be realized?

I think that they will be less angry.

Shall we assume that they are not only less angry but quite gentle, and that they have been converted and for very shame, if for no other reason, cannot refuse to come to

*vocabulary***ἀδύνατος** unable; impossible**ἀμφισβητέω** dispute**ἀμφισβήτησις** -τος (f) dispute, controversy**ἀπιστέω** disbelieve ~stand**δήπου** perhaps; is it not so?**διέρχομαι** pierce, traverse**ἐκγονος** offspring, descendant ~genus**ἐπιτελέω** complete; do a religious duty**ἐπιτήδευμα** -τος (n, 3) habit, business, custom**οὐδέποτε** never**συγχωρέω** accede, concede**τοίνυν** well, then**φιλόσοφος** wisdom-loving**φύσις** -εως (f) nature (of a thing)

~physics

φύω produce, beget; clasp ~physics

Οὗτοι μὲν τοίνυν, ἦν δ' ἐγώ, τοῦτο πεπεισμένοι ἔστων·
 τοῦδε δὲ πέρι τις ἀμφισβητήσει, ὥς οὐκ ἂν τύχοιεν
 γενόμενοι βασιλέων ἔκγονοι ἢ δυναστῶν τὰς φύσεις
 φιλόσοφοι;

Οὐδ' ἂν εἷς, ἔφη.

Τοιούτους δὲ γενομένους ὥς πολλή ἀνάγκη διαφθαρῆναι,
 ἔχει τις λέγειν; ὥς μὲν γὰρ χαλεπὸν σωθῆναι, καὶ ἡμεῖς
 συγχωροῦμεν· ὥς δὲ ἐν παντὶ τῷ χρόνῳ τῶν πάντων
 οὐδέποτε οὐδ' ἂν εἷς σωθείη, ἔσθ' ὅστις ἀμφισβητήσει;

Καὶ πῶς;

Ἀλλὰ μὴν, ἦν δ' ἐγώ, εἷς ἱκανὸς γενόμενος, πόλιν ἔχων
 πειθομένην, πάντ' ἐπιτελέσαι τὰ νῦν ἀπιστούμενα.

Ἰκανὸς γάρ, ἔφη.

Ἄρχοντος γάρ που, ἦν δ' ἐγώ, τιθέντος τοὺς
 νόμους καὶ τὰ ἐπιτηδεύματα ἃ διεληλύθαμεν,
 οὐ δῆπου ἀδύνατον ἐθέλειν ποιεῖν τοὺς πολίτας.

Οὗτοι μὲν |well, then^ν δ' ἐγώ, τοῦτο πεπεισμένοι ἔστων·
 τοῦδε δὲ πέρι τις ἀμφισβητήσῃ, ὥς οὐκ ἂν τύχοιεν
 γενόμενοι βασιλέων |offspring ἢ δυναστῶν τὰς φύσεις
 |wisdom-loving

Οὐδ' ἂν εἰς, ἔφη.

Τοιούτους δὲ γενομένους ὥς πολλὴ ἀνάγκη διαφθαρῆναι,
 ἔχει τις λέγειν; ὥς μὲν γὰρ χαλεπὸν σωθῆναι, καὶ ἡμεῖς
 |accede, concede ὥς δὲ ἐν παντὶ τῷ χρόνῳ τῶν πάντων
 |never οὐδ' ἂν εἰς σωθείη, ἔσθ' ὅστις |dispute ,

Καὶ πῶς;

Ἀλλὰ μὴν, ἦν δ' ἐγώ, εἰς ἱκανὸς γενόμενος, πόλιν ἔχων
 πειθομένην, πάντ' |complete; do à reli-|disbelieve
 |gious duty

Ἰκανὸς γάρ, ἔφη.

Ἄρχοντος γάρ που, ἦν δ' ἐγώ, τιθέντος τοὺς
 νόμους καὶ τὰ |habit, business, ᾧ |pierce, traverse ,
 |custom
 οὐ |perhaps; |unable; ἐθέλειν ποιεῖν τοὺς πολίτας.
 |is it not|impossible
 |so?

terms?

By all means, he said.

Then let us suppose that the reconciliation has been effected. Will any one deny the other point, that there may be sons of kings or princes who are by nature philosophers?

Surely no man, he said.

And when they have come into being will any one say that they must of necessity be destroyed; that they can hardly be saved is not denied even by us; but that in the whole course of ages no single one of them can escape—who will venture to affirm this?

Who indeed!

But, said I, one is enough; let there be one man who has a city obedient to his will, and he might bring into existence the ideal polity about which the world is so incredulous.

Yes, one is enough.

The ruler may impose the laws and institutions which we have been describing, and the citizens may possibly

vocabulary

ἀδύνατος unable; impossible
ἄπτω set on fire; attach; mid: touch,
 seize ~haptic
βέλτιστος best, noblest
διέρχομαι pierce, traverse
εἴπερ if indeed
ἐννέμι be in ~ion
ἐπίλοιπος remaining
ἐπιτήδευμα -τος (n, 3) habit, business,

custom

ἡλικία time of life, contemporaries
θαυμαστός wonderful; admirable
μάθημα -τος (n, 3) lesson, knowledge
μόγισ with difficulty, barely
οὐκοῦν not so?; and so
ποίη grass
ποῖος what kind
πολιτεία (i) citizenship; government
σωτήρ -ος (m) savior

Οὐδ' ὅπωςτιοῦν.

Ἀλλὰ δὴ, ἅπερ ἡμῖν δοκεῖ, δόξαι καὶ ἄλλοις θαυμαστόν τι καὶ ἀδύνατον;

Οὐκ οἶμαι ἔγωγε, ἦ δ' ὅς.

Καὶ μὴν ὅτι γε βέλτιστα, εἴπερ δυνατά, ἱκανῶς ἐν τοῖς ἔμπροσθεν, ὥς ἐγῶμαι, διήλθομεν.

Ἰκανῶς γάρ.

Νῦν δὴ, ὥς ἔοικεν, συμβαίνει ἡμῖν περὶ τῆς νομοθεσίας ἄριστα μὲν εἶναι ἃ λέγομεν, εἰ γένοιτο, χαλεπὰ δὲ γενέσθαι, οὐ μέντοι ἀδύνατά γε.

Συμβαίνει γάρ, ἔφη.

Οὐκοῦν ἐπειδὴ τοῦτο μόγις τέλος ἔσχεν, τὰ ἐπίλοιπα δὴ μετὰ τοῦτο λεκτέον, τίνα τρόπον ἡμῖν καὶ ἐκ τίνων μαθημάτων τε καὶ ἐπιτηδευμάτων οἱ σωτῆρες ἐνέσονται τῆς πολιτείας, καὶ κατὰ ποίας ἡλικίας ἕκαστοι ἐκάστων ἀπτόμενοι;

Οὐδ' ὀπωστιοῦν.

Ἀλλὰ δὴ, ἅπερ ἡμῖν δοκεῖ, δόξαι καὶ ἄλλοις |wonderful; τι
καὶ |unable; ,
|impossible

Οὐκ οἶμαι ἔγωγε, ἦ δ' ὅς.

Καὶ μὴν ὅτι γε |best, , |if indeed νατά, ἱκανῶς ἐν τοῖς
|noblest
ἔμπροσθεν, ὡς ἐγῶμαι, |pierce,
|traverse

Ἰκανῶς γάρ.

Νῦν δὴ, ὡς ἔοικεν, συμβαίνει ἡμῖν περὶ τῆς νομοθεσίας
ἄριστα μὲν εἶναι ἃ λέγομεν, εἰ γένοιτο, χαλεπὰ δὲ
γενέσθαι, οὐ μέντοι |unable; , 'ε.
|impossible

Συμβαίνει γάρ, ἔφη.

|not so?; and 'so... δὴ τοῦτο |with difficulty, 's ἔσχεν, τὰ
|barely
|remaining δὴ μετὰ τοῦτο λεκτέον, τίνα τρόπον ἡμῖν
καὶ ἐκ τίνων |lesson, τε καὶ |habit, business,
|knowledge |custom
οἱ |savior |be in τῆς |citizenship; καὶ κατὰ
|government
ποίας |time of life, con'-ιστοι ἐκάστων ἀπτόμενοι;
|temporaries

be willing to obey them?

Certainly.

And that others should approve, of what we approve, is no miracle or impossibility?

I think not.

But we have sufficiently shown, in what has preceded, that all this, if only possible, is assuredly for the best.

We have.

And now we say not only that our laws, if they could be enacted, would be for the best, but also that the enactment of them, though difficult, is not impossible.

Very good.

And so with pain and toil we have reached the end of one subject, but more remains to be discussed;—how and by what studies and pursuits will the saviours of the constitution be created, and at what ages are they to

*vocabulary***ἄθλον** ἄεθλου prize ~athlete**ἀκήρατος** unharmed, pure**βασανίζω** interrogate, test, torture**διέρχομαι** pierce, traverse**δόγμα** -τος (n, 3) belief, legal decision**ἐκβαίνω** come forth, disembark ~basis**ἐκβάλλω** throw out, fell, let fall

~ballistic

ἐπίφθονος jealous**ἡδονή** pleasure**κτῆσις** -ος (f) chattels**λύπη** distress**μεταβολή** change, exchange**μετέρχομαι** seek, visit**μνημονεύω** remember, remind**πανταχοῦ** everywhere; completely**παντελής** complete, absolute**παραλείπω** leave, leave out**παρέξιμι** pass by; transgress**περαίνω** finish, accomplish**πόνος** toil, suffering ~osteopenia**σοφός** skilled, clever, wise**τελευτάω** bring about, finish ~apostle**χρυσός** (ō) gold

Λεκτέον μέντοι, ἔφη.

Οὐδέν, ἦν δ' ἐγώ, τὸ σοφόν μοι ἐγένετο τήν τε τῶν γυναικῶν τῆς κτήσεως δυσχέρειαν ἐν τῷ πρόσθεν παραλιπόντι καὶ παιδογονίαν καὶ τὴν τῶν ἀρχόντων κατάστασιν, εἰδοῦτι ὡς ἐπίφθονός τε καὶ χαλεπὴ γίγνεσθαι ἢ παντελῶς ἀληθής· νῦν γὰρ οὐδὲν ἦττον ἦλθεν τὸ δεῖν αὐτὰ διελθεῖν. καὶ τὰ μὲν δὴ τῶν γυναικῶν τε καὶ παίδων πεπέρανται, τὸ δὲ τῶν ἀρχόντων ὥσπερ ἐξ ἀρχῆς μετελθεῖν δεῖ.

Ἐλέγομεν δ', εἰ μνημονεύεις, δεῖν αὐτοὺς φιλοπόλιδάς τε φαίνεσθαι, βασανιζομένους ἐν ἡδοναῖς τε καὶ λύπαις, καὶ τὸ δόγμα τοῦτο μήτ' ἐν πόνοις μήτ' ἐν φόβοις μήτ' ἐν ἄλλῃ μηδεμιᾷ μεταβολῇ φαίνεσθαι ἐκβάλλοντας, ἢ τὸν ἀδυνατοῦντα ἀποκριτέον, τὸν δὲ πανταχοῦ ἀκήρατον ἐκβαίνοντα ὥσπερ χρυσὸν ἐν πυρὶ βασανιζόμενον, στατέον ἄρχοντα καὶ γέρα δοτέον καὶ ζῶντι καὶ τελευτήσαντι καὶ ἄθλα. τοιαῦτ' ἅττα ἦν τὰ λεγόμενα παρεξιόντος καὶ παρακαλυπτομένου τοῦ λόγου,

Λεκτέον μέντοι, ἔφη.

Οὐδέν, ἦν δ' ἐγώ, τὸ ^{|skilled,}
^{|clever, wise} ἐγένετο τήν τε
τῶν γυναικῶν τῆς ^{|chattels} δυσχέρειαν ἐν τῷ πρόσθεν

^{|leave, leave out} καὶ παιδογονίαν καὶ τὴν τῶν ἀρχόντων
κατάστασιν, εἰδοῖσι ὥς ^{|jealous} τε καὶ χαλεπὴ γίγνεσθαι

ἢ ^{|complete,}
^{|absolute} ἀληθείης· νῦν γὰρ οὐδὲν ἦττον ἦλθεν τὸ δεῖν
αὐτὰ ^{|pierce,}
^{|traverse} καὶ τὰ μὲν δὴ τῶν γυναικῶν τε καὶ
παιδῶν ^{|finish,}
^{|accomplish} , τὸ δὲ τῶν ἀρχόντων ὥσπερ ἐξ ἀρχῆς
^{|seek, visit} δεῖ.

Ἐλέγομεν δ', εἰ ^{|remember,}
^{|remind} , δεῖν αὐτοὺς φιλοπόλιδας
τε φαίνεσθαι, ^{|interrogate,}
^{|torture} test, ἐν ^{|pleasure} τε καὶ ^{|distress} ,
καὶ τὸ ^{|belief, legal} το μήτ' ἐν ^{|toil, suffering} ἐν φόβοις μήτ'
^{|decision}
ἐν ἄλλῃ μηδεμιᾷ ^{|change,}
^{|exchange} φαίνεσθαι ^{|throw out, fell,}
^{|let fall} ἢ
τὸν ἀδυνατοῦντα ἀποκριτέον, τὸν δὲ ^{|everywhere; |unharmed, pure}
^{|completely}
^{|come forth} ὥσπερ ^{|gold} ἐν πυρὶ ^{|interrogate, test,}
^{|torture}
στατέον ἄρχοντα καὶ γέρα δοτέον καὶ ζῶντι καὶ
^{|bring} about, καὶ ^{|prize} . τοιαῦτ' ἅττα ἦν τὰ λεγόμενα
^{|finish}
^{|pass by; transgress} ταρακαλυπτομένου τοῦ λόγου,

apply themselves to their several studies?

Certainly.

I omitted the troublesome business of the possession of women, and the procreation of children, and the appointment of the rulers, because I knew that the perfect State would be eyed with jealousy and was difficult of attainment; but that piece of cleverness was not of much service to me, for I had to discuss them all the same. The women and children are now disposed of, but the other question of the rulers must be investigated from the very beginning. We were saying, as you will remember, that they were to be lovers of their country, tried by the test of pleasures and pains, and neither in hardships, nor in dangers, nor at any other critical moment were to lose their patriotism—he was to be rejected who failed, but he who always came forth pure, like gold tried in the refiner's fire, was to be made a ruler, and to receive honours and rewards in life and after death. This was the sort of thing which was being said, and then the argument turned aside and

*vocabulary***ἀγχίνοος** smart ~paranoia**ἀκριβής** (i) exact**βέβαιος** steadfast; sure**διάνοια** a thought; intelligence**διασπάω** tear apart ~spatula**διέρχομαι** pierce, traverse**ἔοικότως** like; fairly**ἡσυχία** peace and quiet**κινέω** (i) set in motion, move, remove

~kinetic

κόσμος well-behaved**μεγαλοπρεπής** befitting greatness**μνήμων** having a good memory,
mindful of ~mnemonic**ὄκνος** shrinking, hesitation**ὀξύτης** -τος (f, 3) sharpness; quickness**ὅπη** wherever, however**συμφύω** pull together, mend**φιλόσοφος** wisdom-loving**φύλαξ** -χος (m) guard; sentry

~phylactery

φύσις -εως (f) nature (of a thing)

~physics

φύω produce, beget; clasp ~physics

πεφοβημένου κινεῖν τὸ νῦν παρόν.

Ἀληθέστατα, ἔφη, λέγεις· μέμνημαι γάρ.

Ὅκνος γάρ, ἔφην, ὦ φίλε, ἐγώ, εἰπεῖν τὰ νῦν ἀποτετολμημένα· νῦν δὲ τοῦτο μὲν τετολμήσθω εἰπεῖν, ὅτι τοὺς ἀκριβεστάτους φύλακας φιλοσόφους δεῖ καθιστάναι.

Εἰρήσθω γάρ, ἔφη.

Νόησον δὴ ὡς εἰκότως ὀλίγοι ἔσσονται σοι· ἦν γὰρ διήλθομεν φύσιν δεῖν ὑπάρχειν αὐτοῖς, εἰς ταῦτόν συμφέεσθαι αὐτῆς τὰ μέρη ὀλιγάκις ἐθέλει, τὰ πολλὰ δὲ διεσπασμένη φύεται.

Πῶς, ἔφη, λέγεις;

Εὐμαθεῖς καὶ μνήμονες καὶ ἀγχίνοι καὶ ὀξεῖς καὶ ὅσα ἄλλα τούτοις ἔπεται οἶσθ' ὅτι οὐκ ἐθέλουσιν ἅμα φύεσθαι καὶ νεανικοί τε καὶ μεγαλοπρεπεῖς τὰς διανοίας οἷοι κοσμίως μετὰ ἡσυχίας καὶ βεβαιότητος ἐθέλιν ζῆν, ἀλλ' οἱ τοιοῦτοι ὑπὸ ὀξύτητος φέρονται ὅπη ἂν τύχωσιν, καὶ τὸ βέβαιον

πεφοβημένου |move, ὁ νῦν παρόν.
|remove

Ἀληθέστατα, ἔφη, λέγεις· μέμνημαι γάρ.

|hesitation γάρ, ἔφην, ὦ φίλε, ἐγώ, εἰπεῖν τὰ νῦν

ἀποτετολμημένα· νῦν δὲ τοῦτο μὲν τετολμήσθω εἰπεῖν, ὅτι

τοὺς |exact |guard; |wisdom-lovingδεῖ καθιστάναι.
|sentry

Εἰρήσθω γάρ, ἔφη.

Νόησον δὴ ὡς |like; ὀλίγοι ἔσονταί σοι· ἦν γὰρ
|fairly

|pierce, φύσιν δεῖν ὑπάρχειν αὐτοῖς, εἰς ταῦτόν
|traverse

|pull together, mend τὰ μέρη ὀλιγάκις ἐθέλει, τὰ πολλὰ δὲ

|tear apart |produce,
|beget; clasp

Πῶς, ἔφη, λέγεις;

Εὐμαθεῖς καὶ |remembering, |smart καὶ ὀξεῖς καὶ ὅσα ἄλλα
|mindful of

τούτοις ἔπεται οἷσθ' ὅτι οὐκ ἐθέλουσιν ἅμα |produce, ...
|beget; clasp

νεανικοί τε καὶ |befitting greatness τὰς |a thought; intel-|well-behaved
|ligence

μετὰ |peace and quiet, ζαιότητος ἐθέλειν ζῆν, ἀλλ' οἱ τοιοῦτοι

ὑπὸ |sharpness; φέρονται |wherever, ἴχωσιν, καὶ τὸ |steadfast; sure
|quickness |however

veiled her face; not liking to stir the question which has now arisen.

I perfectly remember, he said.

Yes, my friend, I said, and I then shrank from hazarding the bold word; but now let me dare to say — that the perfect guardian must be a philosopher.

Yes, he said, let that be affirmed.

And do not suppose that there will be many of them; for the gifts which were deemed by us to be essential rarely grow together; they are mostly found in shreds and patches.

What do you mean? he said.

You are aware, I replied, that quick intelligence, memory, sagacity, cleverness, and similar qualities, do not often grow together, and that persons who possess them and are at the same time high-spirited and magnanimous are not so constituted by nature as to live orderly and in a peaceful and settled manner; they are driven any way by their impulses, and all solid principle

vocabulary

ἀκριβής (ῑ) exact
 βασανίζω interrogate, test, torture
 βέβαιος steadfast; sure
 ἐμπίμπλημι fill with
 ἐξοίχομαι go out
 μεταδίδωμι give part of ~donate
 μετέχω partake of
 ὀρθός upright, straight; correct, just
 ~orthogonal

ὀρθόω stand up
 οὐκοῦν not so?; and so
 παιδεία child-rearing, education
 πιστός faithful; trustworthy
 πιστώ reassure; also (pass) promise
 πόνος toil, suffering ~osteopenia
 σπάνιος rare, scanty
 ὕπνον a sleep
 ὕπνος a sleep

ἅπαν αὐτῶν ἐξοίχεται.

Ἀληθῇ, ἔφη, λέγεις.

Οὐκοῦν τὰ βέβαια αὐ ταῦτα ἦθῃ καὶ οὐκ εὐμετάβολα, οἷς ἂν τις μᾶλλον ὥς πιστοῖς χρήσαιτο, καὶ ἐν τῷ πολέμῳ πρὸς τοὺς φόβους δυσκίνητα ὄντα, πρὸς τὰς μαθήσεις αὐ ποιεῖ ταῦτόν· δυσκινήτως ἔχει καὶ δυσμαθῶς ὥσπερ ἀπονεναρκωμένα, καὶ ὕπνου τε καὶ χάσμης ἐμπίμπλονται, ὅταν τι δέῃ τοιοῦτον διαπονεῖν.

Ἔστι ταῦτα, ἔφη.

Ἡμεῖς δέ γέ φαμεν ἀμφοτέρων δεῖν εὖ τε καὶ καλῶς μετέχειν, ἢ μήτε παιδείας τῆς ἀκριβεστάτης δεῖν αὐτῷ μεταδιδόναι μήτε τιμῆς μήτε ἀρχῆς.

Ὅρθῶς, ἢ δ' ὅς.

Οὐκοῦν σπάνιον αὐτὸ οἶε ἔσεσθαι;

Πῶς δ' οὐ;

Βασανιστέον δὴ ἐν τε οἷς τότε ἐλέγομεν πόνοις τε καὶ

ἅπαν αὐτῶν |go out

Ἀληθῆ, ἔφη, λέγεις.

|not so?; and|steadfast; sure ὅτα ἦθη καὶ οὐκ εὐμετάβολα, οἷς
so

ἂν τις μᾶλλον ὥς πιστοῖς χρήσαιτο, καὶ ἐν τῷ πολέμῳ

πρὸς τοὺς φόβους δυσκίνητα ὄντα, πρὸς τὰς μαθήσεις

αὐ ποιεῖ ταυτόν· δυσκινήτως ἔχει καὶ δυσμαθῶς ὥσπερ

ἀπονεναρκωμένα, καὶ ὕπνου τε καὶ χάσματος |fill with

ὅταν τι δέη τοιοῦτον διαπονεῖν.

Ἔστι ταῦτα, ἔφη.

Ἡμεῖς δέ γε φαμεν ἀμφοτέρων δεῖν εὖ τε καὶ καλῶς

|partake of ἢ μήτε |child-rearing, |exact δεῖν αὐτῷ
education

|give part of μήτε τιμῆς μήτε ἀρχῆς.

Ὅρθως, ἦ δ' ὅς.

|not so?;|rare, αὐτὸ οἷε ἔσεσθαι;
and so |scanty

Πῶς δ' οὐ;

|interrogate, δὴ ἔν τε οἷς τότε ἐλέγομεν |toil, suffering
test, torture

goes out of them.

Very true, he said.

On the other hand, those steadfast natures which can better be depended upon, which in a battle are impregnable to fear and immovable, are equally immovable when there is anything to be learned; they are always in a torpid state, and are apt to yawn and go to sleep over any intellectual toil.

Quite true.

And yet we were saying that both qualities were necessary in those to whom the higher education is to be imparted, and who are to share in any office or command.

Certainly, he said.

And will they be a class which is rarely found?

Yes, indeed.

Then the aspirant must not only be tested in those labours and dangers and pleasures which

vocabulary

ἀνδρεία courage
ἀνδρεῖος of a man, manly
γυμνάζω exercise, do training
δίσταμι stand apart ~stand
δικαιοσύνη justice
εἶδος -ους (n, 3) appearance, form
 ~-oid
εἴτε if, whenever; either/or
ἡδονή pleasure
κατείδον look upon
μάθημα -τος (n, 3) lesson, knowledge

μνημονεύω remember, remind
περιέρχομαι go around; come next to
περίοδος picket, circuit
ποῖος what kind
πρέπω be conspicuous, preeminent
 ~refurbish
σκοπᾶω watch, observe
σκοπέω behold, consider
σοφία skill; wisdom ~sophistry
συμβιβάζω put together; infer
σωφροσύνη discretion, moderation
τρισσός threefold

φόβοις καὶ ἡδοναῖς, καὶ ἔτι δὴ ὁ τότε παρῆμεν νῦν λέγομεν, ὅτι καὶ ἐν μαθήμασι πολλοῖς γυμνάζειν δεῖ, σκοποῦντας εἰ καὶ τὰ μέγιστα μαθήματα δυνατὴ ἔσται ἐνεγκεῖν εἴτε καὶ ἀποδειλιάσει, ὥσπερ οἱ ἐν τοῖς ἄλλοις ἀποδειλιῶντες.

Πρέπει γέ τοι δὴ, ἔφη, οὕτω σκοπεῖν. ἀλλὰ ποῖα δὴ λέγεις μαθήματα μέγιστα;

Μνημονεύεις μὲν πον, ἦν δ' ἐγώ, ὅτι τριττὰ εἶδη ψυχῆς διαστησάμενοι συνεβιβάζομεν δικαιοσύνης τε πέρι καὶ σωφροσύνης καὶ ἀνδρείας καὶ σοφίας ὁ ἕκαστον εἶη.

Μὴ γὰρ μνημονεύων, ἔφη, τὰ λοιπὰ ἂν εἶην δίκαιος μὴ ἀκούειν.

Ἥ καὶ τὸ προρρηθὲν αὐτῶν;

Τὸ ποῖον δὴ;

Ἐλέγομέν πον ὅτι ὥς μὲν δυνατὸν ἦν κάλλιστα αὐτὰ κατιδεῖν ἄλλη μακροτέρα εἶη περίοδος, ἦν περιελθόντι

φόβοις καὶ |pleasure , καὶ ἔτι δὴ ὁ τότε παρῆμεν νῦν
λέγομεν, ὅτι καὶ ἐν |lesson, πολλοῖς |exercise, do δεῖ,
|knowledge |training
σκοποῦντας εἰ καὶ τὰ μέγιστα |lesson, δυνατὴ ἔσται
|knowledge
ἐνεγκεῖν |if, whenèver; ὀδειλιάσει, ὥσπερ οἱ ἐν τοῖς ἄλλοις
|either/or
ἀποδειλιῶντες.

|be conspicuous, |preeminent, ἤ, ἔφη, οὕτω σκοπεῖν. ἀλλὰ |what kind ἵγεις

|lesson, μέγιστα;
|knowledge

|remember, μέν που, ἦν δ' ἐγώ, ὅτι |threefold|form ψυχῆς
|remind

|stand apart |put together; infer |justice τε περί και

|discretion, καὶ ἀνδρείας καὶ σοφίας ὁ ἕκαστον εἶη.
|moderation

Μὴ γὰρ |remember, , ἔφη, τὰ λοιπὰ ἂν εἶην δίκαιος μὴ
|remind
ἀκούειν.

Ἦ καὶ τὸ προρρηθὲν αὐτῶν;

Τὸ |what kind

Ἐλέγομέν που ὅτι ὡς μὲν δυνατὸν ἦν κάλλιστα αὐτὰ

|look upon Ἄλλη μακροτέρα εἶη |picket, , ἦν |go around;
|circuit |come next to

we mentioned before, but there is another kind of probation which we did not mention—he must be exercised also in many kinds of knowledge, to see whether the soul will be able to endure the highest of all, or will faint under them, as in any other studies and exercises.

Yes, he said, you are quite right in testing him. But what do you mean by the highest of all knowledge?

You may remember, I said, that we divided the soul into three parts; and distinguished the several natures of justice, temperance, courage, and wisdom?

Indeed, he said, if I had forgotten, I should not deserve to hear more.

And do you remember the word of caution which preceded the discussion of them?

To what do you refer?

We were saying, if I am not mistaken, that he who wanted to see them in their perfect beauty must take a longer and more circuitous way, at the end of

vocabulary

ἀποδείκνυμι (ō) show, point out;
 appoint; (mid) declare
ἀπόδειξις -εως (f) acceptance; (Ion)
 showing
ἀπολείπω leave behind, fail ~eclipse
ἀπολιμπάνω leave behind, fail
ἀτελής incomplete, endless; invalid, for
 free
εἰκός likely
ἐνίστε sometimes
ἐξαρκέω be enough; be satisfied
ἥκιστος least; above all
καταφανής clearly seen

μέτριος medium, moderate
μέτρον measure ~metric
πάθημα -τος (n, 3) suffering, condition
προερέω say beforehand
προλέγω prophecy, proclaim; preselect
 ~legion
προσάπτω attach to ~haptic
προσδέω bind also; need also
ῥαθυμία (ᾱῶα) carelessness, ease
συχνός long; many; extensive
τοίνυν well, then
φύλαξ -χος (m) guard; sentry
 ~phylactery

καταφανῇ γίγνοιτο, τῶν μέντοι ἔμπροσθεν προειρημένων
 ἐπομένης ἀποδείξεις οἷόν τ' εἶη προσάψαι. καὶ ὑμεῖς
 ἐξαρκεῖν ἔφατε, καὶ οὕτω δὴ ἐρρήθη τὰ τότε τῆς
 μὲν ἀκριβείας, ὥς ἐμοὶ ἐφαίνετο, ἐλλιπῇ, εἰ δὲ ὑμῖν
 ἀρεσκόντως, ὑμεῖς ἂν τοῦτο εἴποιτε.

Ἄλλ' ἔμοιγε, ἔφη, μετρίως· ἐφαίνετο μὴν καὶ τοῖς ἄλλοις.

Ἄλλ', ὦ φίλε, ἦν δ' ἐγώ, μέτρον τῶν τοιούτων ἀπολείπον
 καὶ ὅτιοῦν τοῦ ὄντος οὐ πάνυ μετρίως γίγνεται· ἀτελές
 γὰρ οὐδὲν οὐδενὸς μέτρον. δοκεῖ δ' ἐνίοτέ τισιν ἱκανῶς
 ἤδη ἔχειν καὶ οὐδὲν δεῖν περαιτέρω ζητεῖν.

Καὶ μάλ', ἔφη, συχνοὶ πάσχουσιν αὐτὸ διὰ ῥαθυμίαν.

Τούτου δέ γε, ἦν δ' ἐγώ, τοῦ παθήματος ἥκιστα προσδεῖ
 φύλακι πόλεώς τε καὶ νόμων.

Εἰκός, ἦ δ' ὅς.

Τὴν μακροτέραν τοίνυν, ὦ ἐταῖρε, ἔφην, περιτέον τῷ
 τοιούτῳ, καὶ οὐχ ἥττον μανθάνοντι πονητέον ἢ

|clearly seen γίγνοιτο, τῶν μέντοι ἔμπροσθεν προειρημένων
 ἐπομένας ἀποδείξεις οἷόν τ' εἶη |attach to . καὶ ὑμεῖς
 |be enough; ἔφατε, καὶ οὕτω δὴ ἐρρήθη τὰ τότε τῆς
 |be satisfied
 μὲν ἀκριβείας, ὥς ἐμοὶ ἐφαίνετο, ἐλλιπῇ, εἰ δὲ ὑμῖν
 ἀρεσκόντως, ὑμεῖς ἂν τοῦτο εἴποιτε.

Ἄλλ' ἔμοιγε, ἔφη, |medium, ἐφαίνετο μὴν καὶ τοῖς ἄλλοις.
 |moderate

Ἄλλ', ὦ φίλε, ἦν δ' ἐγώ, |measure τῶν τοιούτων ἀπολείπον
 καὶ ὅτιοῦν τοῦ ὄντος οὐ πάνυ |medium, γίγνεται· |incomplete, end-
 |moderate |less; invalid, for
 γὰρ οὐδὲν οὐδενὸς |measure. δοκεῖ δ' |sometimes in |free |κανῶς
 ἤδη ἔχειν καὶ οὐδὲν δεῖν περαιτέρω ζητεῖν.

Καὶ μάλ', ἔφη, |long; many; χουσιν αὐτὸ διὰ |carelessness, ease
 |extensive

Τούτου δέ γε, ἦν δ' ἐγώ, τοῦ |suffering, |least; προσδεῖ
 |condition |above
 |guard; πόλεώς τε καὶ νόμων.
 |sentry |all

|likely , ἦ δ' ὅς.

Τὴν μακροτέραν |well, then ᾧ ἐταῖρε, ἔφην, περιτέον τῷ
 τοιούτῳ, καὶ οὐχ ἥττον μανθάνοντι πονητέον ἢ

which they would appear; but that we could add on a popular exposition of them on a level with the discussion which had preceded. And you replied that such an exposition would be enough for you, and so the enquiry was continued in what to me seemed to be a very inaccurate manner; whether you were satisfied or not, it is for you to say.

Yes, he said, I thought and the others thought that you gave us a fair measure of truth.

But, my friend, I said, a measure of such things which in any degree falls short of the whole truth is not fair measure; for nothing imperfect is the measure of anything, although persons are too apt to be contented and think that they need search no further.

Not an uncommon case when people are indolent.

Yes, I said; and there cannot be any worse fault in a guardian of the State and of the laws.

True.

The guardian then, I said, must be required to take the longer circuit, and toil at learning as well as at

*vocabulary***ἀκριβής** (ἶ) exact**ἀντιλαμβάνω** grasp; get instead, in turn**γέλοιος** laughable; joking**γυμνάζω** exercise, do training**διανοέω** have in mind**διέρχομαι** pierce, traverse**δικαιοσύνη** justice**ἐννοέω** consider**ἐρωτάω** ask about something**θεάομαι** look at, behold, consider

~theater

ἰδέα ἰδῆς semblance; kind, style**καθαρός** clean, pure**μάθημα** -τος (n, 3) lesson, knowledge**πάντως** by all means**παρίημι** dangle; pass over, allow ~jet**προσήκω** belong to, it beseems

γυμναζομένω· ἥ, ὃ νυνδὴ ἐλέγομεν, τοῦ μεγίστου τε καὶ μάλιστα προσήκοντος μαθήματος ἐπὶ τέλος οὔποτε ἦξει.

Οὐ γὰρ ταῦτα, ἔφη, μέγιστα, ἀλλ' ἔτι τι μείζον δικαιοσύνης τε καὶ ὧν διήλθομεν;

Καὶ μείζον, ἦν δ' ἐγώ, καὶ αὐτῶν τούτων οὐχ ὑπογραφὴν δεῖ ὥσπερ νῦν θεάσασθαι, ἀλλὰ τὴν τελεωτάτην ἀπεργασίαν μὴ παριέναι. ἥ οὐ γελοῖον ἐπὶ μὲν ἄλλοις σμικροῦ ἀξίοις πᾶν ποιεῖν συντεινομένους ὅπως ὅτι ἀκριβέστατα καὶ καθαρώτατα ἔξει, τῶν δὲ μεγίστων μὴ μεγίστας ἀξιοῦν εἶναι καὶ τὰς ἀκριβείας;

Καὶ μάλα, ἔφη, ἄξιον τὸ διανόημα· ὃ μέντοι μέγιστον μάθημα καὶ περὶ ὅτι αὐτὸ λέγεις, οἶε τιν' ἂν σε, ἔφη, ἀφείναι μὴ ἐρωτήσαντα τί ἐστίν;

Οὐ πάνυ, ἦν δ' ἐγώ, ἀλλὰ καὶ σὺν ἐρώτα.

Πάντως αὐτὸ οὐκ ὀλιγάκις ἀκήκοας, νῦν δὲ ἡ οὐκ ἐννοεῖς ἢ αὖ διανοῇ ἐμοὶ πράγματα παρέχειν ἀντιλαμβανόμενος. οἶμαι δὲ τοῦτο μᾶλλον· ἐπεὶ ὅτι γε ἡ τοῦ ἀγαθοῦ ιδέα

|exercise, do ἥ, ὃ νυνδὴ ἐλέγομεν, τοῦ μεγίστου τε καὶ
|training

μάλιστα |belong to, it be-|lesson, ἐπὶ τέλος οὐποτε ἥξει.
|seems |knowledge

Οὐ γὰρ ταῦτα, ἔφη, μέγιστα, ἀλλ' ἔτι τι μείζον |justice

τε καὶ ὧν |pierce,
|traverse

Καὶ μείζον, ἦν δ' ἐγώ, καὶ αὐτῶν τούτων οὐχ ὑπογραφὴν

δεῖ ὥσπερ |now; command or wish'` \ὰ τὴν τελεωτάτην

ἀπεργασίαν μὴ |dangle; pass ἢ οὐ |laughable; 'τὶ μὲν ἄλλοις
|over, allow |joking

σμικροῦ ἀξίοις πᾶν ποιεῖν συντεινομένους ὅπως ὅτι

|exact καὶ |clean, pure ἔξει, τῶν δὲ μεγίστων μὴ

μεγίστας ἀξιοῦν εἶναι καὶ τὰς ἀκριβείας;

Καὶ μάλα, ἔφη, ἄξιον τὸ διανόημα· ὁ μέντοι μέγιστον

|lesson, καὶ περὶ ὅτι αὐτὸ λέγεις, οἶει τιν' ἂν σε, ἔφη,
|knowledge

ἀφείναι μὴ |ask τί ἐστίν;

Οὐ πάνν, ἦν δ' ἐγώ, ἀλλὰ καὶ σὺ |ask

|by all means. ὃ οὐκ ὀλιγάκις ἀκήκοας, |now; command|consider
|or wish

ἢ αὐτὴ διανοῇ ἐμοὶ πράγματα παρέχειν |grasp; get instead, in.
|turn

οἶμαι δὲ τοῦτο μᾶλλον· ἐπεὶ ὅτι γε ἡ τοῦ ἀγαθοῦ |semblance;
|kind, style

gymnastics, or he will never reach the highest knowledge of all which, as we were just now saying, is his proper calling.

What, he said, is there a knowledge still higher than this — higher than justice and the other virtues?

Yes, I said, there is. And of the virtues too we must behold not the outline merely, as at present — nothing short of the most finished picture should satisfy us. When little things are elaborated with an infinity of pains, in order that they may appear in their full beauty and utmost clearness, how ridiculous that we should not think the highest truths worthy of attaining the highest accuracy!

A right noble thought; but do you suppose that we shall refrain from asking you what is this highest knowledge?

Nay, I said, ask if you will; but I am certain that you have heard the answer many times, and now you either do not understand me or, as I rather think, you are disposed to be troublesome; for you have often been told that the idea of good is the

*vocabulary***ἀναγκάζω** force, compel**ἄνευ** away from; not having; not needing ~Sp. sin**δείκνυμι** (ῶ) show, point out**ἐπίσταμαι** know how, understand
~station**ἐφίστημι** set; (mp) come/be near, direct, stop ~station**ἡδονή** pleasure**κτάομαι** acquire, possess**κτησίς** -ος (f) chattels**μάθημα** -τος (n, 3) lesson, knowledge**ὄφελος** -εος (n, 3) a use, a help**σχεδόν** near, approximately at

~ischemia

τελευτάω bring about, finish ~apostle**χρήσιμος** useful**ὠφέλιμος** helping, useful

μέγιστον μάθημα, πολλάκις ἀκήκοας, ἥ δὴ καὶ δίκαια καὶ
 τᾶλλα προσχρησάμενα χρήσιμα καὶ ὠφέλιμα γίνονται.
 καὶ νῦν σχεδὸν οἶσθ' ὅτι μέλλω τοῦτο λέγειν, καὶ πρὸς
 τούτῳ ὅτι αὐτὴν οὐχ ἱκανῶς ἴσμεν· εἰ δὲ μὴ ἴσμεν, ἄνευ δὲ
 ταύτης εἰ ὅτι μάλιστα τᾶλλα ἐπισταίμεθα, οἶσθ' ὅτι οὐδὲν
 ἡμῖν ὄφελος, ὥσπερ οὐδ' εἰ κεκτήμεθά τι ἄνευ τοῦ ἀγαθοῦ.
 ἢ οἶει τι πλέον εἶναι πᾶσαν κτῆσιν ἐκτῆσθαι, μὴ μέντοι
 ἀγαθήν; ἢ πάντα τᾶλλα φρονεῖν ἄνευ τοῦ ἀγαθοῦ, καλὸν
 δὲ καὶ ἀγαθὸν μηδὲν φρονεῖν;

Μὰ Δί' οὐκ ἔγωγ', ἔφη.

Ἄλλὰ μὴν καὶ τόδε γε οἶσθα, ὅτι τοῖς μὲν πολλοῖς ἡδονὴ
 δοκεῖ εἶναι τὸ ἀγαθόν, τοῖς δὲ κομψοτέροις φρόνησις.

Πῶς δ' οὐ;

Καὶ ὅτι γε, ὦ φίλε, οἱ τοῦτο ἡγούμενοι οὐκ ἔχουσι δεῖξαι
 ἥτις φρόνησις, ἀλλ' ἀναγκάζονται τελευτῶντες τὴν τοῦ
 ἀγαθοῦ φάναι.

Καὶ μάλα, ἔφη, γελοίως.

μέγιστον |lesson, |often ἀκήκοας, ἥ δὲ καὶ δίκαια καὶ
 |knowledge
 τᾶλλα προσχρησάμενα |useful καὶ |helping, γίγνεται.
 |useful
 καὶ νῦν |about οἶσθ' ὅτι μέλλω τοῦτο λέγειν, καὶ πρὸς
 τούτῳ ὅτι αὐτὴν οὐχ ἱκανῶς ἴσμεν· εἰ δὲ μὴ ἴσμεν, |away from; not hav-
 |ing; not needing
 ταύτης εἰ ὅτι μάλιστα τᾶλλα ἐπισταίμεθα, οἶσθ' ὅτι οὐδὲν
 ἡμῖν |a use, a help .τερ οὐδ' εἰ |acquire τι |away from; not hav-
 |ing; not needing
 ἢ οἷε τι πλέον εἶναι πᾶσαν |chattels ἐκτῆσθαι, μὴ μέντοι
 ἀγαθὴν; ἢ πάντα τᾶλλα φρονεῖν |away from; not hav- καλὸν
 |ing; not needing
 δὲ καὶ ἀγαθὸν μηδὲν φρονεῖν;

Μὰ Δί' οὐκ ἔγωγ', ἔφη.

Ἀλλὰ μὴν καὶ τόδε γε οἶσθα, ὅτι τοῖς μὲν πολλοῖς |pleasure
 δοκεῖ εἶναι τὸ ἀγαθόν, τοῖς δὲ κομψοτέροις φρόνησις.

Πῶς δ' οὔ;

Καὶ ὅτι γε, ὦ φίλε, οἱ τοῦτο ἡγούμενοι οὐκ ἔχουσι |show
 ἥτις φρόνησις, ἀλλ' |force, compel |bring about, τὴν τοῦ
 |finish
 ἀγαθοῦ φάναι.

Καὶ μάλα, ἔφη, γελοίως.

highest knowledge, and that all other things become useful and advantageous only by their use of this. You can hardly be ignorant that of this I was about to speak, concerning which, as you have often heard me say, we know so little; and, without which, any other knowledge or possession of any kind will profit us nothing. Do you think that the possession of all other things is of any value if we do not possess the good? or the knowledge of all other things if we have no knowledge of beauty and goodness?

Assuredly not.

You are further aware that most people affirm pleasure to be the good, but the finer sort of wits say it is knowledge?

Yes.

And you are aware too that the latter cannot explain what they mean by knowledge, but are obliged after all to say knowledge of the good?

How ridiculous!

Yes, I said,

*vocabulary***ἀμφοισβητέω** dispute**ἀμφοισβήτησις** -τος (f) dispute, controversy**ἀναγκάζω** force, compel**ἐλαχύς** small; comp.: less ~light**ἐπειδάν** when, after**ἡδονή** pleasure**ὁμολογέω** agree with/to**ὀνειδίζω** upbraid, reproach**ὀρίζω** divide; ordain, define ~horizon**οὐκοῦν** not so?; and so**πλάνη** wandering**πλάνης** -τος (m, 3) wanderer**συνίημι** send together; hear, notice, understand ~jet**σφόδρα** very much**φανερός** visible, conspicuous ~photon**φθέγγομαι** make a sound, utter
~diphthong

Πῶς γὰρ οὐχί, ἦν δ' ἐγώ, εἰ ὀνειδίζοντές γε ὅτι οὐκ ἴσμεν
τὸ ἀγαθὸν λέγουσι πάλιν ὥς εἰδόσιν; φρόνησιν γὰρ αὐτό
φασιν εἶναι ἀγαθοῦ, ὥς αὖ συνιέντων ἡμῶν ὅτι λέγουσιν,
ἐπειδὰν τὸ τοῦ ἀγαθοῦ φθέγξωνται ὄνομα.

Ἀληθέστατα, ἔφη.

Τί δὲ οἱ τὴν ἡδονὴν ἀγαθὸν ὀρίζόμενοι; μὴν μή τι
ἐλάττωτος πλάνης ἔμπλεω τῶν ἐτέρων; ἢ οὐ καὶ οὗτοι
ἀναγκάζονται ὁμολογεῖν ἡδονὰς εἶναι κακάς;

Σφόδρα γε.

Συμβαίνει δὴ αὐτοῖς οἶμαι ὁμολογεῖν ἀγαθὰ εἶναι καὶ κακὰ
ταῦτά. ἦ γάρ;

Τί μήν;

Οὐκοῦν ὅτι μὲν μεγάλαι καὶ πολλαὶ ἀμφισβητήσεις περὶ
αὐτοῦ, φανερόν;

Πῶς γὰρ οὐ;

Τί δέ; τόδε οὐ φανερόν, ὥς δίκαια μὲν καὶ καλὰ πολλοὶ ἄν

Πῶς γὰρ οὐχί, ἦν δ' ἐγώ, εἰ |reproach γε ὅτι οὐκ ἴσμεν
 τὸ ἀγαθὸν λέγουσι πάλιν ὥς εἰδόσιν; φρόνησιν γὰρ αὐτό
 φασιν εἶναι ἀγαθοῦ, ὥς αὖ |send together; hear ἥτις λέγουσιν,
 |when, τὸ τοῦ ἀγαθοῦ |make a sound, utter .
 |after

Ἀληθέστατα, ἔφη.

Τί δὲ οἱ τὴν |pleasure ἀγαθὸν |divide; or-, μὴν μὴ τι
 |small πλάνης ἔμπλεω τῶν ἐτέρων; ἢ οὐ καὶ οὗτοι
 |force, compel |agree |pleasure εἶναι κακὰς;
 |with/to
 |very much, εἰ.

Συμβαίνει δὴ αὐτοῖς οἶμαι |agree with/to, κατὰ εἶναι καὶ κακὰ
 ταῦτά. ἦ γάρ;

Τί μὴν;

|not so?; and so, ὅτι μεγάλοι καὶ πολλοὶ ἀμφισβητήσεις περὶ
 αὐτοῦ, |visible,
 |conspicuous

Πῶς γὰρ οὐ;

Τί δέ; τόδε οὐ |visible, εἰς δίκαια μὲν καὶ καλὰ πολλοὶ ἂν
 |conspicuous

that they should begin by reproaching us with our ignorance of the good, and then presume our knowledge of it—for the good they define to be knowledge of the good, just as if we understood them when they use the term ‘good’—this is of course ridiculous.

Most true, he said.

And those who make pleasure their good are in equal perplexity; for they are compelled to admit that there are bad pleasures as well as good.

Certainly.

And therefore to acknowledge that bad and good are the same?

True.

There can be no doubt about the numerous difficulties in which this question is involved.

There can be none.

Further,

*vocabulary***ἀγνοέω** be ignorant of ~gnostic**ἀπορέω** be confused, distressed**ἀποτυγχάνω** fail**ἀρκέω** satisfy; ward off, defend; suffice**ἀτιμάζω** (ι) insult, dishonor**βέλτιστος** best, noblest**γούν** at least then**ἐνταῦθα** there, here**ἥκιστος** least; above all**κτάομαι** acquire, possess**μαντεύομαι** to divine ~mantis**ὅμως** anyway, nevertheless**ὅπη** wherever, however**ὄφελος** -εος (n, 3) a use, a help**φύλαξ** -χος (m) guard; sentry

~phylactery

ἔλουντο τὰ δοκοῦντα, καὶ ἐν μὴ εἶη, ὅμως ταῦτα πράττειν καὶ κεκτηῖσθαι καὶ δοκεῖν, ἀγαθὰ δὲ οὐδενὶ ἔτι ἀρκεῖ τὰ δοκοῦντα κτᾶσθαι, ἀλλὰ τὰ ὄντα ζητοῦσιν, τὴν δὲ δόξαν ἐνταῦθα ἤδη πᾶς ἀτιμάζει;

Καὶ μάλα, ἔφη.

Ὁ δὲ διώκει μὲν ἅπαντα ψυχὴ καὶ τούτου ἕνεκα πάντα πράττει, ἀπομαντευομένη τι εἶναι, ἀποροῦσα δὲ καὶ οὐκ ἔχουσα λαβεῖν ἱκανῶς τί ποτ' ἐστὶν οὐδὲ πίστει χρῆσασθαι μονίμῳ οἷα καὶ περὶ τᾶλλα, διὰ τοῦτο δὲ ἀποτυγχάνει καὶ τῶν ἄλλων εἴ τι ὄφελος ἦν, περὶ δὲ τὸ τοιοῦτον καὶ τοσοῦτον οὕτω φῶμεν δεῖν ἐσκοτῶσθαι καὶ ἐκείνους τοὺς βελτίστους ἐν τῇ πόλει, οἷς πάντα ἐγχειριοῦμεν;

Ἦκιστα γ', ἔφη.

Οἷμαι γοῦν, εἶπον, δίκαιά τε καὶ καλὰ ἀγνοούμενα ὅπη ποτὲ ἀγαθὰ ἐστίν, οὐ πολλοῦ τινος ἄξιον φύλακα κεκτηῖσθαι ἂν ἑαυτῶν τὸν τοῦτο ἀγνοοῦντα· μαντεύομαι δὲ μηδένα αὐτὰ πρότερον γνῶσεσθαι ἱκανῶς.

ἔλουντο τὰ δοκοῦντα, καὶ ἐν μὴ εἶη, | anyway, nevertheless . εἰν

καὶ κεκτῆσθαι καὶ δοκεῖν, ἀγαθὰ δὲ οὐδενὶ ἔτι | satisfy; ward off, de-
| fend; suffice

δοκοῦντα κτᾶσθαι, ἀλλὰ τὰ ὄντα ζητοῦσιν, τὴν δὲ δόξαν

| there, here ὧς πᾶς | dishonor ,

Καὶ μάλα, ἔφη.

Ὁ δὴ διώκει μὲν ἅπασα ψυχὴ καὶ τούτου ἕνεκα πάντα

πράττει, ἀπομαντευομένη τι εἶναι, | be confused, δὲ καὶ οὐκ
| distressed

ἔχουσα λαβεῖν ἱκανῶς τί ποτ' ἐστὶν οὐδὲ πίστει χρήσασθαι

μονίμῳ οἷα καὶ περὶ τᾶλλα, διὰ τοῦτο δὲ | fail

καὶ τῶν ἄλλων εἴ τι | a use, a help περὶ δὴ τὸ τοιοῦτον καὶ

τοσοῦτον οὕτω φῶμεν δεῖν ἐσκοτῶσθαι καὶ ἐκείνους τοὺς

| best, noblest ἐν τῇ πόλει, οἷς πάντα ἐγχειριοῦμεν;

| least; γ', ἔφη.
| above all

Οἶμαι | at least then , δίκαιά τε καὶ καλὰ | be ignorant of

| wherever, γὰρ ἀγαθὰ ἐστίν, οὐ πολλοῦ τινος ἄξιον
| however

| guard; κεκτῆσθαι ἂν ἑαυτῶν τὸν τοῦτο | be ignorant of
| sentry

| to divine δὲ μηδένα αὐτὰ πρότερον γινώσασθαι ἱκανῶς.

do we not see that many are willing to do or to have or to seem to be what is just and honourable without the reality; but no one is satisfied with the appearance of good—the reality is what they seek; in the case of the good, appearance is despised by every one.

Very true, he said.

Of this then, which every soul of man pursues and makes the end of all his actions, having a presentiment that there is such an end, and yet hesitating because neither knowing the nature nor having the same assurance of this as of other things, and therefore losing whatever good there is in other things,—of a principle such and so great as this ought the best men in our State, to whom everything is entrusted, to be in the darkness of ignorance?

Certainly not, he said.

I am sure, I said, that he who does not know how the beautiful and the just are likewise good will be but a sorry guardian of them; and I suspect that no one who is ignorant of the good will have a true knowledge of them.

That, he said, is

vocabulary

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

ἀποχράω suffice; abuse

ἀποχρέω suffice; abuse

δόγμα -τος (n, 3) belief, legal decision

ἐπισκοπέω look upon, inspect

ἐπισκοπή oversight, officer

ἐπιστήμη skill, knowledge

ἐπιστήμων skillful, clever ~station

ἡδονή pleasure

καταφανής clearly seen

κοσμέω marshal, array ~cosmos

μαντεύομαι to divine ~mantis

οὐδαμὸς not anyone

οὐκοῦν not so?; and so

πάλαι long ago ~paleo

πάλη wrestling ~Pallas

πάλλω shake, brandish ~Pallas

πολιτεία (i) citizenship; government

πότερος which, whichever of two

πραγματεύομαι work at

τελέεις unblemished (victim)

φύλαξ -χος (m) guard; sentry

~phylactery

Καλῶς γάρ, ἔφη, μαντεύη.

Οὐκοῦν ἡμῖν ἡ πολιτεία τελέως κεκοσμήσεται, ἐὰν ὁ τοιοῦτος αὐτὴν ἐπισκοπῇ φύλαξ, ὁ τούτων ἐπιστήμων;

Ἀνάγκη, ἔφη. ἀλλὰ σὺ δὴ, ὦ Σώκρατες, πότερον ἐπιστήμην τὸ ἀγαθὸν φῆς εἶναι ἢ ἡδονήν, ἢ ἄλλο τι παρὰ ταῦτα;

Οὗτος, ἦν δ' ἐγώ, ἀνὴρ, καλῶς ἦσθα καὶ πάλαι καταφανὲς ὅτι σοι οὐκ ἀποχρήσοι τὸ τοῖς ἄλλοις δοκοῦν περὶ αὐτῶν.

Οὐδὲ γὰρ δίκαιόν μοι, ἔφη, ὦ Σώκρατες, φαίνεται τὰ τῶν ἄλλων μὲν ἔχειν εἰπεῖν δόγματα, τὸ δ' αὐτοῦ μή, τοσοῦτον χρόνον περὶ ταῦτα πραγματευόμενον.

Τί δέ; ἦν δ' ἐγώ· δοκεῖ σοι δίκαιον εἶναι περὶ ὧν τις μὴ οἶδεν λέγειν ὥς εἰδότα;

Οὐδαμῶς γ', ἔφη, ὥς εἰδότα, ὥς μέντοι οἰόμενον ταῦθ' ἃ οἶεται ἐθέλειν λέγειν.

Τί δέ; εἶπον· οὐκ ἦσθησαι τὰς ἄνευ ἐπιστήμης δόξας, ὥς

Καλῶς γάρ, ἔφη, |to divine .

|not so?; and so ἡ |citizenship; |unblem- |marshal, array , εἰς ὃ
 |government
 τοιοῦτος αὐτὴν ἐπισκοπῇ |guard; , ὁ τούτων |skillful,
 |sentry |clever

Ἀνάγκη, ἔφη. ἀλλὰ σὺ δὴ, ὦ Σώκρατες, |which,
 |whichever
 |skill, τὸ ἀγαθὸν φῆς εἶναι ἢ |pleasure, ἢ ἄλλο τι παρὰ
 |knowledge
 ταῦτα;

Οὗτος, ἦν δ' ἐγώ, ἀνὴρ, καλῶς ᾔσθη καὶ πάλαι |clearly seen
 ὅτι σοι οὐκ ἀποχρήσοι τὸ τοῖς ἄλλοις δοκοῦν περὶ αὐτῶν.

Οὐδὲ γὰρ δίκαιόν μοι, ἔφη, ὦ Σώκρατες, φαίνεται τὰ τῶν
 ἄλλων μὲν ἔχειν εἰπεῖν |belief, legal .ὃ δ' αὐτοῦ μή, τοσοῦτον
 |decision
 χρόνον περὶ ταῦτα |work at .

Τί δέ; ἦν δ' ἐγώ· δοκεῖ σοι δίκαιον εἶναι περὶ ὧν τις μὴ
 οἶδεν λέγειν ὥς εἰδότα;

|not anyone /, ἔφη, ὥς εἰδότα, ὥς μέντοι οἰόμενον ταῦθ' ἃ
 οἶεται ἐθέλειν λέγειν.

Τί δέ; εἶπον· οὐκ ᾔσθησαι τὰς |away |skill, δόξας, ὥς
 |from; |knowledge
 |not
 |hav-
 |ing;
 |not
 |need-
 |ing

a shrewd suspicion of yours.

And if we only have a guardian who has this knowledge our State will be perfectly ordered?

Of course, he replied; but I wish that you would tell me whether you conceive this supreme principle of the good to be knowledge or pleasure, or different from either?

Aye, I said, I knew all along that a fastidious gentleman like you would not be contented with the thoughts of other people about these matters.

True, Socrates; but I must say that one who like you has passed a lifetime in the study of philosophy should not be always repeating the opinions of others, and never telling his own.

Well, but has any one a right to say positively what he does not know?

Not, he said, with the assurance of positive certainty; he has no right to do that: but he may say what he thinks, as a matter of opinion.

And do you not know, I said, that all mere opinions are bad, and the best of

*vocabulary***αἰσχρός** shameful**ἄνευ** away from; not having; not
needing ~Sp. sin**ἀρκέω** satisfy; ward off, defend; suffice**ἀσχημονέω** behave badly**βέλτιστος** best, noblest**γέλως** laughter**διέρχομαι** pierce, traverse**δικαιοσύνη** justice**ἔκγονος** offspring, descendant ~genus**ἔξιμι** go forth; is possible ~ion**ἐφικνέομαι** reach, bear on**θεάομαι** look at, behold, consider

~theater

μακάριος blessed**ὀρθός** upright, straight; correct, just

~orthogonal

ὀρθόω stand up**ὀρμή** pressure, assault, order

~hormone

ὀφλισκάνω lose; incur debt**προθυμέομαι** (ὄ) be eager**σκολιός** crooked ~scoliosis**σωφροσύνη** discretion, moderation**τυφλός** blind**τυφλώ** blind

πᾶσαι αἰσχυραί; ὧν αἱ βέλτιστα τυφλαί— ἢ δοκοῦσί τί σοι τυφλῶν διαφέρειν ὁδὸν ὀρθῶς πορευομένων οἱ ἄνευ νοῦ ἀληθές τι δοξάζοντες;

Οὐδέν, ἔφη.

Βούλει οὖν αἰσχυρὰ θεάσασθαι, τυφλά τε καὶ σκολιά, ἐξὸν παρ' ἄλλων ἀκούειν φανὰ τε καὶ καλά;

Μὴ πρὸς Διός, ἣ δ' ὅς, ὦ Σώκρατες, ὁ Γλαῦκων, ὥσπερ ἐπὶ τέλει ὢν ἀποστῆς. ἀρκέσει γὰρ ἡμῖν, κἂν ὥσπερ δικαιοσύνης πέρι καὶ σωφροσύνης καὶ τῶν ἄλλων διήλθες, οὕτω καὶ περὶ τοῦ ἀγαθοῦ διέλθης.

Καὶ γὰρ ἐμοί, ἦν δ' ἐγώ, ὦ ἑταῖρε, καὶ μάλα ἀρκέσει· ἀλλ' ὅπως μὴ οὐχ οἷός τ' ἔσομαι, προθυμούμενος δὲ ἀσχημονῶν γέλωτα ὀφλήσω. ἀλλ', ὦ μακάριοι, αὐτὸ μὲν τί ποτ' ἐστὶ τὰγαθὸν ἐάσωμεν τὸ νῦν εἶναι— πλέον γάρ μοι φαίνεται ἢ κατὰ τὴν παροῦσαν ὁρμὴν ἐφικέσθαι τοῦ γε δοκοῦντος ἐμοὶ τὰ νῦν— ὅς δὲ ἔκγονός τε τοῦ ἀγαθοῦ φαίνεται καὶ ὁμοιότατος ἐκείνῳ, λέγειν ἐθέλω, εἰ καὶ ὑμῖν φίλον, εἰ δὲ

πᾶσαι |shameful, ὧν αἱ |best, |blind — ἢ δοκοῦσί τί
 |noblest
 σοι τυφλῶν διαφέρειν ὁδὸν ὀρθῶς πορευομένων οἱ |away from; not
 |having; not
 νοῦ ἀληθές τι δοξάζοντες; |needing

Οὐδέν, ἔφη.

Βούλει οὖν |shameful ἑάσασθαι, |blind τε καὶ |crooked, |go forth; is pos-
 |sible
 παρ' ἄλλων ἀκούειν φανὰ τε καὶ καλά;

Μὴ πρὸς Διός, ἣ δ' ὅς, ὦ Σώκρατες, ὁ Γλαῦκων, ὥσπερ
 ἐπὶ τέλει ὦν ἀποστῆς. ἀρκέσει γὰρ ἡμῖν, κἂν ὥσπερ

|justice πέρι καὶ |discretion, καὶ τῶν ἄλλων | Pierce, ,
 |moderation |traverse
 οὕτω καὶ περὶ τοῦ ἀγαθοῦ | Pierce,
 |traverse

Καὶ γὰρ ἐμοί, ἦν δ' ἐγώ, ὦ ἑταῖρε, καὶ μάλα ἀρκέσει· ἀλλ'
 ὅπως μὴ οὐχ οἷός τ' ἔσομαι, |be eager δὲ |behave badly

|laughter |lose; ἀλλ', ὦ |blessed , αὐτὸ μὲν τί ποτ' ἐστὶ
 |incur
 |debt
 τὰγαθὸν ἑασόμεν τὸ νῦν εἶναι— πλεόν γάρ μοι φαίνεται

ἢ κατὰ τὴν παροῦσαν |pres- |reach, bear on ὃ γε δοκοῦντος
 |sure,
 ἐμοὶ τὰ νῦν— ὅς δὲ |offspring τε τοῦ ἀγαθοῦ φαίνεται καὶ
 |assault,
 |orders

ὁμοιότατος ἐκείνῳ, λέγειν ἐθέλω, εἰ καὶ ὑμῖν φίλον, εἰ δὲ

them blind? You would not deny that those who have any true notion without intelligence are only like blind men who feel their way along the road?

Very true.

And do you wish to behold what is blind and crooked and base, when others will tell you of brightness and beauty?

Still, I must implore you, Socrates, said Glaucon, not to turn away just as you are reaching the goal; if you will only give such an explanation of the good as you have already given of justice and temperance and the other virtues, we shall be satisfied.

Yes, my friend, and I shall be at least equally satisfied, but I cannot help fearing that I shall fail, and that my indiscreet zeal will bring ridicule upon me. No, sweet sirs, let us not at present ask what is the actual nature of the good, for to reach what is now in my thoughts would be an effort too great for me. But of the child of the good who is likest him, I would fain speak, if I could be sure that you wished to hear — otherwise, not.

By

vocabulary

ἀέκων unwilling
ἄκων javelin; unwilling ~acme
ἄλλοτε at another time ~alien
ἀναμνησῶ (+2 acc) remind
someone ~mnemonic
ἀποτίνω (i) pay back
διήγησις -εως (f) narration

διορίζω delimit; determine
ἐκγονος offspring, descendant ~genus
ἐξαπατάω trick, cheat ~apatosaurus
κίβδηλος bogus
πη somewhere, somehow
ποῖος what kind
τόκος childbirth ~oxytocin

μή, ἔαν.

Ἄλλ', ἔφη, λέγε· εἰς αὖθις γὰρ τοῦ πατρὸς ἀποτείσεις τὴν διήγησιν.

Βουλοίμην ἄν, εἶπον, ἐμέ τε δύνασθαι αὐτὴν ἀποδοῦναι καὶ ὑμᾶς κομίσασθαι, ἀλλὰ μὴ ὥσπερ νῦν τοὺς τόκους μόνον. τοῦτον δὲ δὴ οὖν τὸν τόκον τε καὶ ἔκγονον αὐτοῦ τοῦ ἀγαθοῦ κομίσασθε. εὐλαβεῖσθε μέντοι μή πη ἐξαπατήσω ὑμᾶς ἄκων, κίβδηλον ἀποδιδούς τὸν λόγον τοῦ τόκου.

Εὐλαβησόμεθα, ἔφη, κατὰ δύναμιν· ἀλλὰ μόνον λέγε.

Διομολογησάμενός γ' ἔφην ἐγώ, καὶ ἀναμνήσας ὑμᾶς τά τ' ἐν τοῖς ἔμπροσθεν ῥηθέντα καὶ ἄλλοτε ἤδη πολλάκις εἰρημένα.

Τὰ ποῖα; ἦ δ' ὅς.

Πολλὰ καλά, ἦν δ' ἐγώ, καὶ πολλὰ ἀγαθὰ καὶ ἕκαστα οὕτως εἶναί φασκέν τε καὶ διορίζομεν τῷ λόγῳ.

Φαμὲν

γάρ.

μή, ἐάν.

Ἄλλ', ἔφη, λέγε· εἰς αὖθις γὰρ τοῦ πατρὸς |pay back τὴν
|narration .

Βουλοίμην ἄν, εἶπον, ἐμέ τε δύνασθαι αὐτὴν ἀποδοῦναι καὶ
ὕμᾱς κομίσασθαι, ἀλλὰ μὴ ὥσπερ νῦν τοὺς |childbirth ὄνον.
τοῦτον δὲ δὴ οὖν τὸν |childbirth καὶ |offspring αὐτοῦ τοῦ
ἀγαθοῦ κομίσασθε. εὐλαβεῖσθε μέντοι μή πη |trick, cheat
ὕμᾱς ἄκων, |bogus ἀποδιδούς τὸν λόγον τοῦ |childbirth
Εὐλαβησόμεθα, ἔφη, κατὰ δύναμιν· ἀλλὰ μόνον λέγε.

Διομολογησάμενός γ' ἔφην ἐγώ, καὶ |(+2 acc) re-_μās τά
|mind someone
τ' ἐν τοῖς ἔμπροσθεν ῥηθέντα καὶ |at another_{τῆς}time|often
εἰρημένα.

Τὰ |what kind' ὅς.

Πολλὰ καλά, ἦν δ' ἐγώ, καὶ πολλὰ ἀγαθὰ καὶ ἕκαστα
οὕτως εἶναί φαμέν τε καὶ |delimit;
|determine τῷ λόγῳ.

Φαμέν γάρ.

all means, he said, tell us about the child, and you shall remain in our debt for the account of the parent.

I do indeed wish, I replied, that I could pay, and you receive, the account of the parent, and not, as now, of the offspring only; take, however, this latter by way of interest, and at the same time have a care that I do not render a false account, although I have no intention of deceiving you.

Yes, we will take all the care that we can: proceed.

Yes, I said, but I must first come to an understanding with you, and remind you of what I have mentioned in the course of this discussion, and at many other times.

What?

The old story, that there is a many beautiful and a many good, and so of other things which we describe and define; to all of them the term 'many' is applied.

True, he said.

And there is an absolute beauty and an

*vocabulary***αἴσθησις** -εως (f) sense perception**αἰσθητής** -οῦ (m, 1) one who perceives**ἄκοή** hearing ~acoustic**δημιουργός** public worker

~ergonomics

ἐννοέω consider**ἰδέα** ἰδῆς semblance; kind, style**οὐκοῦν** not so?; and so**παντάπασιν** altogether; yes, certainly**πολυτελής** very expensive; (person)

extravagant

προσαγορεύω address, call by name

Καὶ αὐτὸ δὴ καλὸν καὶ αὐτὸ ἀγαθόν, καὶ οὕτω περὶ πάντων ἃ τότε ὥς πολλὰ ἐτίθμεν, πάλιν αὖ κατ' ἰδέαν μίαν ἐκάστου ὥς μιᾶς οὔσης τιθέντες, ὃ ἔστιν ἕκαστον προσαγορεύομεν.

Ἦστι ταῦτα.

Καὶ τὰ μὲν δὴ ὁράσθαι φαμεν, νοεῖσθαι δ' οὔ, τὰς δ' αὖ ιδέας νοεῖσθαι μὲν, ὁράσθαι δ' οὔ.

Παντάπασι μὲν οὖν.

Τῷ οὖν ὁρώμεν ἡμῶν αὐτῶν τὰ ὁρώμενα;

Τῇ ὄψει, ἔφη.

Οὐκοῦν, ἦν δ' ἐγώ, καὶ ἀκοῇ τὰ ἀκουόμενα, καὶ ταῖς ἄλλαις αἰσθήσεσι πάντα τὰ αἰσθητά;

Τί μήν;

Ἄρ' οὖν, ἦν δ' ἐγώ, ἐννεονόηκας τὸν τῶν αἰσθήσεων δημιουργὸν ὅσῳ πολυτελεστάτην τὴν τοῦ ὁρᾶν τε καὶ ὁράσθαι δύναμιν ἐδημιούργησεν;

Καὶ αὐτὸ δὴ καλὸν καὶ αὐτὸ ἀγαθόν, καὶ οὕτω περὶ
 πάντων ἃ τότε ὡς πολλὰ ἐτίθεμεν, πάλιν αὖ κατ' ^{|semblance; kind,}
^{|style}
 μίαν ἐκάστου ὡς μιᾶς οὔσης τιθέντες, ὃ ἔστιν ἕκαστον

|address, call by
 |name

Ἔστι ταῦτα.

Καὶ τὰ μὲν δὴ ὁράσθαι φαμεν, νοεῖσθαι δ' οὐ, τὰς δ' αὖ

|semblance; ἔθαι μέν, ὁράσθαι δ' οὐ.
 |kind, style

|altogether; μέν οὖν.
 |yes, certainly

Τῷ οὖν ὁρώμεν ἡμῶν αὐτῶν τὰ ὁρώμενα;

Τῇ ὄψει, ἔφη.

|not so?; ἀνδρὶ γὰρ, καὶ |hearing ἡ ἀκουόμενα, καὶ ταῖς ἄλλαις

|sense perception . α τὰ αἰσθητά;

Τί μήν;

Ἄρ' οὖν, ἦν δ' ἐγώ, |consider τὸν τῶν |sense perception

|public ὅσῳ |expensive; extra- τὴν τοῦ
 |worker gant

ὁρᾶν τε καὶ ὁράσθαι δύναμιν ἐδημιούργησεν;

absolute good, and of other things to which the term 'many' is applied there is an absolute; for they may be brought under a single idea, which is called the essence of each.

Very true.

The many, as we say, are seen but not known, and the ideas are known but not seen.

Exactly.

And what is the organ with which we see the visible things?

The sight, he said.

And with the hearing, I said, we hear, and with the other senses perceive the other objects of sense?

True.

But have you remarked that sight is by far the most costly and complex piece of workmanship which the artificer

*vocabulary***ἀκοή** hearing ~acoustic**ἔνιμι** be in ~ion**ἐννοέω** consider**ἐπιχειρέω** do, try, attack ~chiral**ὄμμα** -τος (n, 3) eye**ὄψις** ὄψεως (f) sight, view

~thanatopsis

παραγίγνομαι be beside, attend

~genus

προσδέω bind also; need also**σκοπᾶω** watch, observe**σκοπέω** behold, consider**φύω** produce, beget; clasp ~physics

Οὐ πάνυ, ἔφη.

Ἄλλ' ὧδε σκόπει. ἔστιν ὅτι προσδεῖ ἀκοῇ καὶ φωνῇ γένους ἄλλου εἰς τὸ τὴν μὲν ἀκούειν, τὴν δὲ ἀκούεσθαι, ὃ ἐὰν μὴ παραγένηται τρίτον, ἢ μὲν οὐκ ἀκούσεται, ἢ δὲ οὐκ ἀκουσθήσεται;

Οὐδενός, ἔφη.

Οἶμαι δέ γε, ἦν δ' ἐγώ, οὐδ' ἄλλαις πολλαῖς, ἵνα μὴ εἴπω ὅτι οὐδεμιᾶ, τοιούτου προσδεῖ οὐδενός. ἢ σύ τινα ἔχεις εἰπεῖν;

Οὐκ ἔγωγε, ἦ δ' ὅς.

Τὴν δὲ τῆς ὄψεως καὶ τοῦ ὁρατοῦ οὐκ ἐννοεῖς ὅτι προσδεῖται;

Πῶς;

Ἐνούσης που ἐν ὁμμασιν ὄψεως καὶ ἐπιχειροῦντος τοῦ ἔχοντος χρῆσθαι αὐτῇ, παρούσης δὲ χρόας ἐν αὐτοῖς, ἐὰν μὴ παραγένηται γένος τρίτον ἰδίᾳ ἐπ' αὐτὸ τοῦτο πεφυκός,

Οὐ πάνυ, ἔφη.

Ἄλλ' ὥδε σκόπει. ἔστιν ὅτι προσδεῖ |hearing ἢ φωνῇ γένους
ἄλλου εἰς τὸ τὴν μὲν ἀκούειν, τὴν δὲ ἀκούεσθαι, ὃ ἐὰν
μὴ |be beside, attend ρίτον, ἢ μὲν οὐκ ἀκούσεται, ἢ δὲ οὐκ
ἀκουσθήσεται;

Οὐδενός, ἔφη.

Οἶμαι δέ γε, ἦν δ' ἐγώ, οὐδ' ἄλλαις πολλαῖς, ἵνα μὴ εἴπω
ὅτι οὐδεμιᾶ, τοιούτου προσδεῖ οὐδενός. ἢ σύ τινα ἔχεις
εἰπεῖν;

Οὐκ ἔγωγε, ἦ δ' ὅς.

Τὴν δὲ τῆς |sight καὶ τοῦ ὁρατοῦ οὐκ |consider ὅτι
προσδεῖται;

Πῶς;

|be in που ἐν |eye |sight καὶ |do, try, attack τοῦ
ἔχοντος χρησθαι αὐτῇ, παρούσης δὲ χρόας ἐν αὐτοῖς, ἐὰν
μὴ |be beside, attend ἄνους τρίτον ἰδίᾳ ἐπ' αὐτὸ τοῦτο πεφυκός,

of the senses ever contrived?

No, I never have, he said.

Then reflect; has the ear or voice need of any third or additional nature in order that the one may be able to hear and the other to be heard?

Nothing of the sort.

No, indeed, I replied; and the same is true of most, if not all, the other senses—you would not say that any of them requires such an addition?

Certainly not.

But you see that without the addition of some other nature there is no seeing or being seen?

How do you mean?

Sight being, as I conceive, in the eyes, and he who has eyes wanting to see; colour being also present in them, still unless there be a third nature specially adapted to the purpose,

*vocabulary***αἴσθησις** -εως (f) sense perception**αἰτιάομαι** blame ~etiology**ἀόρατος** (αἶ) unseen, unseeing**ἄτιμος** (ι) without honor**δῆλος** visible, conspicuous**εἴπερ** if indeed**ἐρωτάω** ask about something**ζεύγνυμι** (υ) yoke, join ~zygote**ζυγόν** yoke, a joined pair ~zygote**ζυγός** yoke, a joined pair ~zygote**ἰδέα** ἰδῆς semblance; kind, style**ὄψις** ὄψεως (f) sight, view

~thanatopsis

τίμιος honored, precious**φάος** φῶς (n, 3) light; salvation; (pl)

eyes ~photon

φύω produce, beget; clasp ~physics**χρῶμα** -τος (n, 3) color

οἶσθα ὅτι ἢ τε ὄψις οὐδὲν ὄψεται, τά τε χρώματα ἔσται
ἀόρατα.

Τίνος δὴ λέγεις, ἔφη, τούτου;

Ὁ δὴ σὺ καλεῖς, ἦν δ' ἐγώ, φῶς.

Ἀληθῆ, ἔφη, λέγεις.

Οὐ σμικρὰ ἄρα ἰδέα ἡ τοῦ ὁρᾶν αἴσθησις καὶ ἡ τοῦ ὁρᾶσθαι
δύναμις τῶν ἄλλων συζεύξεων τιμιωτέρῳ ζυγῷ ἐζύγησαν,
εἴπερ μὴ ἄτιμον τὸ φῶς.

Ἀλλὰ μήν, ἔφη, πολλοῦ γε δεῖ ἄτιμον εἶναι.

Τίνα οὖν ἔχεις αἰτιάσασθαι τῶν ἐν οὐρανῷ θεῶν τούτου
κύριον, οὗ ἡμῖν τὸ φῶς ὄψιν τε ποιεῖ ὁρᾶν ὅτι κάλλιστα
καὶ τὰ ὁρώμενα ὁρᾶσθαι;

Ὅνπερ καὶ σύ, ἔφη, καὶ οἱ ἄλλοι· τὸν ἥλιον γὰρ δῆλον ὅτι
ἐρωτᾷς.

Ἄρ' οὖν ὧδε πέφυκεν ὄψις πρὸς τοῦτον τὸν θεόν;

Πῶς;

οἶσθα ὅτι ἢ τε |sight οὐδὲν ὄψεται, τά τε |color ἔσται

|unseen,
|unseeing

Τίνος δὴ λέγεις, ἔφη, τούτου;

Ὁ δὴ σὺ καλεῖς, ἦν δ' ἐγώ, φῶς.

Ἀληθῆ, ἔφη, λέγεις.

Οὐ σμικρᾷ ἄρα |semblance; ὁρᾶν |sense perception ὅ· οὐ ὁρᾶσθαι
|kind, style

δύναμις τῶν ἄλλων συζεύξεων |honored, ζυγῶ |yoke, join ,
|precious

|if indeed, |without τὸ φῶς.
|honor

Ἀλλὰ μὴν, ἔφη, πολλοῦ γε δεῖ |without εἶναι.
|honor

Τίνα οὖν ἔχεις αἰτιάσασθαι τῶν ἐν οὐρανῷ θεῶν τούτου

κύριον, οὐ ἡμῖν τὸ φῶς |sight τε ποιεῖ ὁρᾶν ὅτι κάλλιστα

καὶ τὰ ὁρώμενα ὁρᾶσθαι;

Ὅνπερ καὶ σύ, ἔφη, καὶ οἱ ἄλλοι· τὸν ἥλιον γὰρ |visible, "...
|conspicuous

|ask

Ἄρ' οὖν ὧδε πέφυκεν |sight πρὸς τοῦτον τὸν θεόν;

Πῶς;

the owner of the eyes will see nothing and the colours will be invisible.

Of what nature are you speaking?

Of that which you term light, I replied.

True, he said.

Noble, then, is the bond which links together sight and visibility, and great beyond other bonds by no small difference of nature; for light is their bond, and light is no ignoble thing?

Nay, he said, the reverse of ignoble.

And which, I said, of the gods in heaven would you say was the lord of this element? Whose is that light which makes the eye to see perfectly and the visible to appear?

You mean the sun, as you and all mankind say.

May not the relation of sight to this deity

*vocabulary***αἴσθησις** -εως (f) sense perception**αἵτιος** blameworthy; the cause

~etiology

ἐγγίγνομαι live in ~genus**ἐκγονος** offspring, descendant ~genus**ἐπίρρυτος** running**κτάομαι** acquire, possess**ὄμμα** -τος (n, 3) eye**ὄργανον** tool; body organ**οὐκοῦν** not so?; and so**ὄψις** ὄψεως (f) sight, view

~thanatopsis

ταμιεύω manage, dispense, husband**τοίνυν** well, then

Οὐκ ἔστιν ἥλιος ἢ ὄψις οὔτε αὐτὴ οὔτ' ἐν ᾧ ἐγγίγνεται, ὃ
δὴ καλοῦμεν ὄμμα.

Οὐ γὰρ οὖν.

Ἄλλ' ἡλιοειδέστατόν γε οἶμαι τῶν περὶ τὰς αἰσθήσεις
ὀργάνων.

Πολύ γε.

Οὐκοῦν καὶ τὴν δύναμιν ἣν ἔχει ἐκ τούτου ταμειομένην
ὥσπερ ἐπίρρυτον κέκεται;

Πάνυ μὲν οὖν.

Ἄρ' οὖν οὐ καὶ ὁ ἥλιος ὄψις μὲν οὐκ ἔστιν, αἷτιος δ' ὦν
αὐτῆς ὁράται ὑπ' αὐτῆς ταύτης;

Οὕτως, ἦ δ' ὅς.

Τοῦτον τοῖνυν, ἣν δ' ἐγώ, φάναι με λέγειν τὸν τοῦ ἀγαθοῦ
ἔκγονον, ὃν τὰγαθὸν ἐγέννησεν ἀνάλογον ἑαυτῷ, ὅτιπερ
αὐτὸ ἐν τῷ νοητῷ τόπῳ πρὸς τε νοῦν καὶ τὰ νοούμενα,
τοῦτο τοῦτον ἐν τῷ ὁρατῷ πρὸς τε ὄψιν καὶ τὰ ὁρώμενα.

Οὐκ ἔστιν ἥλιος ἡ |sight οὐτε αὐτὴ οὐτ' ἐν ᾧ |live in , ὃ

δὴ καλοῦμεν |eye .

Οὐ γὰρ οὖν.

Ἄλλ' ἡλιοειδέστατόν γε οἶμαι τῶν περὶ τὰς |sense perception

|tool; body organ

Πολύ γε.

|not so?; and so ἢν δύναμιν ἣν ἔχει ἐκ τούτου |manage, dis-
|pense, husband

ὥσπερ |running |acquire ,

Πάνν μὲν οὖν.

Ἄρ' οὖν οὐ καὶ ὁ ἥλιος |sight μὲν οὐκ ἔστιν, |blameworthy;
|the cause

αὐτῆς ὁράται ὑπ' αὐτῆς ταύτης;

Οὕτως, ἡ δ' ὅς.

Τοῦτον |well, then, ἡ δ' ἐγώ, φάναι με λέγειν τὸν τοῦ ἀγαθοῦ

|offspring , ὃν ἀγαθὸν ἐγέννησεν ἀνάλογον ἑαυτῷ, ὅτιπερ

αὐτὸ ἐν τῷ νοητῷ τόπῳ πρὸς τε νοῦν καὶ τὰ νοούμενα,

τοῦτο τοῦτον ἐν τῷ ὁρατῷ πρὸς τε |sight καὶ τὰ ὁρώμενα.

be described as follows?

How?

Neither sight nor the eye in which sight resides is the sun?

No.

Yet of all the organs of sense the eye is the most like the sun?

By far the most like.

And the power which the eye possesses is a sort of effluence which is dispensed from the sun?

Exactly.

Then the sun is not sight, but the author of sight who is recognised by sight?

True, he said.

And this is he whom I call the child of the good, whom the good begat in his own likeness, to be in the visible world, in relation to sight and the things of sight, what the good is in the intellectual world in relation to mind and the things of mind:

Will

vocabulary

ἄνω (ᾱ) accomplish, pass, waste;
upwards, out to sea

διέρχομαι pierce, traverse

ἐγγύς near

ἔνειμι be in ~ion

ἐπέχω hold, cover; offer; assail

καταλάμπω shine (on)

κεράννυμι (υ) mix ~crater

κράζω croak, scream

μεταβάλλω alter, transform

μηκέτι no more

νυκτερινός nocturnal

ὄμμα -τος (n, 3) eye

ὄψις ὄψεως (f) sight, view

~thanatopsis

προσδοκάω expect

σαφής clear, understandable

σκότος darkness, shadow ~shadow

τοίνυν well, then

τυφλός blind

τυφλόω blind

φάος φῶς (n, 3) light; salvation; (pl)

eyes ~photon

φέγγος -εος (n, 3) light, luster

Πῶς; ἔφη· ἔτι δῖελθέ μοι.

Ὅφθαλμοί, ἦν δ' ἐγώ, οἶσθ' ὅτι, ὅταν μηκέτι ἐπ' ἐκεῖνά τις αὐτοὺς τρέπη ὧν ἂν τὰς χροῶας τὸ ἡμερινὸν φῶς ἐπέχῃ, ἀλλὰ ὧν νυκτερινὰ φέγγη, ἀμβλυώπτουσί τε καὶ ἐγγὺς φαίνονται τυφλῶν, ὥσπερ οὐκ ἐνούσης καθαρᾶς ὕψεως;

Καὶ μάλα, ἔφη.

Ὅταν δέ γ' οἶμαι ὧν ὁ ἥλιος καταλάμπει, σαφῶς ὁρώσι, καὶ τοῖς αὐτοῖς τούτοις ὄμμασιν ἐνούσα φαίνεται.

Τί μὴν;

Οὕτω τοίνυν καὶ τὸ τῆς ψυχῆς ὥδε νόει· ὅταν μὲν οὖ καταλάμπει ἀλήθειά τε καὶ τὸ ὄν, εἰς τοῦτο ἀπερείσῃται, ἐνόησέν τε καὶ ἔγνω αὐτὸ καὶ νοῦν ἔχειν φαίνεται· ὅταν δὲ εἰς τὸ τῷ σκότῳ κεκραμένον, τὸ γιγνόμενόν τε καὶ ἀπολλύμενον, δοξάζει τε καὶ ἀμβλυώττει ἄνω καὶ κάτω τὰς δόξας μεταβάλλον, καὶ ἔοικεν αὐτὸ νοῦν οὐκ ἔχοντι.

Ἔοικε

γάρ.

Πῶς; ἔφη· ἔτι

	pierce, , τοι.
	traverse

Ὅφθαλμοί, ἦν δ' ἐγώ, οἶσθ' ὅτι, ὅταν

	no more
	π' ἐκεῖνά τις

αὐτοὺς τρέπη ὦν ἂν τὰς χροάς τὸ ἡμερινὸν φῶς

	hold, cover; offer;
	assail

ἀλλὰ ὦν

	nocturnal
	light, , ἀμβλυώττουσί τε καὶ
	luster

	near
--	------

φαίνονται τυφλῶν, ὥσπερ οὐκ

	be in
--	-------

 καθαρᾶς

	sight
--	-------

 ,

Καὶ μάλα, ἔφη.

Ὅταν δέ γ' οἶμαι ὦν ὁ ἥλιος

	shine (on)
	clear, under-σι,
	standable

καὶ τοῖς αὐτοῖς τούτοις

	eye
	be in

 φαίνεται.

Τί μῆν;

Οὕτω

	well, then
--	------------

 ἢ τὸ τῆς ψυχῆς ὧδε νόει· ὅταν μὲν οὐ

	shine (on)
--	------------

	truth
--	-------

 τε καὶ τὸ ὄν, εἰς τοῦτο ἀπερείσθεται,

ἐνόησέν τε καὶ ἔγνω αὐτὸ καὶ νοῦν ἔχειν φαίνεται· ὅταν

δὲ εἰς τὸ τῷ

	darkness
--	----------

 ἐκραμένον, τὸ γιγνόμενόν τε καὶ

ἀπολλύμενον, δοξάζει τε καὶ ἀμβλυώττει ἄνω καὶ κάτω

τὰς δόξας

	alter,
	transform

 , καὶ ἔοικεν αὖ νοῦν οὐκ ἔχοντι.

Ἐοικε

γάρ.

you be a little more explicit? he said.

Why, you know, I said, that the eyes, when a person directs them towards objects on which the light of day is no longer shining, but the moon and stars only, see dimly, and are nearly blind; they seem to have no clearness of vision in them?

Very true.

But when they are directed towards objects on which the sun shines, they see clearly and there is sight in them?

Certainly.

And the soul is like the eye: when resting upon that on which truth and being shine, the soul perceives and understands, and is radiant with intelligence; but when turned towards the twilight of becoming and perishing, then she has opinion only, and goes blinking about, and is first of one opinion and then of another, and seems to have no intelligence?

Just so.

Now, that which imparts truth

*vocabulary***ἀμήχανος** helpless, impossible

~mechanism

γνώσις -εως (f) investigation;
knowledge**δήπου** perhaps; is it not so?**διανοέω** have in mind**εἰκών** -όνος (f, 3) image, likeness**ἐνταῦθα** there, here**ἐπισκοπέω** look upon, inspect**ἐπιστήμη** skill, knowledge**εὐφημέω** speak propitiously ~fame**ἡδονή** pleasure**ιδέα** ἰδῆς semblance; kind, style**κάλλος** -εος (n, 3) beauty

~kaleidoscope

ὁπότερος which of two, either of two**ὀρθός** upright, straight; correct, just

~orthogonal

ὀρθόω stand up**ὄψις** ὄψεως (f) sight, view

~thanatopsis

τιμάω (t) honor, exalt**τοίνυν** well, then**φάος** φῶς (n, 3) light; salvation; (pl)

eyes ~photon

Τοῦτο τοῖνυν τὸ τὴν ἀλήθειαν παρέχον τοῖς
 γινγνωσκομένοις καὶ τῷ γινώσκοντι τὴν δύναμιν
 ἀποδιδὸν τὴν τοῦ ἀγαθοῦ ἰδέαν φάθι εἶναι· αἰτίαν δ'
 ἐπιστήμης οὐσαν καὶ ἀληθείας, ὡς γινγνωσκομένης μὲν
 διανοοῦ, οὕτω δὲ καλῶν ἀμφοτέρων ὄντων, γνώσεώς τε
 καὶ ἀληθείας, ἄλλο καὶ κάλλιον ἔτι τούτων ἡγούμενος
 αὐτὸ ὀρθῶς ἡγήσῃ·

Ἐπιστήμην δὲ καὶ ἀλήθειαν, ὥσπερ ἐκεῖ φῶς τε καὶ
 ὄψιν ἡλιοειδῇ μὲν νομίζειν ὀρθόν, ἥλιον δ' ἡγεῖσθαι οὐκ
 ὀρθῶς ἔχει, οὕτω καὶ ἐνταῦθα ἀγαθοειδῇ μὲν νομίζειν ταύτ'
 ἀμφοτέρα ὀρθόν, ἀγαθὸν δὲ ἡγεῖσθαι ὁπότερον αὐτῶν οὐκ
 ὀρθόν, ἀλλ' ἔτι μειζόνως τιμητέον τὴν τοῦ ἀγαθοῦ ἔξιν.

Ἀμήχανον κάλλος, ἔφη, λέγεις, εἰ ἐπιστήμην μὲν καὶ
 ἀλήθειαν παρέχει, αὐτὸ δ' ὑπὲρ ταῦτα κάλλει ἐστίν· οὐ
 γὰρ δήπου σύ γε ἡδονὴν αὐτὸ λέγεις.

Εὐφήμει, ἦν δ' ἐγώ· ἀλλ' ὧδε μάλλον
 τὴν εἰκόνα αὐτοῦ ἔτι ἐπισκόπει.

Τοῦτο |well, then τὸ τὴν |truth παρέχον τοῖς
 γιγνωσκομένοις καὶ τῷ γινώσκοντι τὴν δύναμιν
 ἀποδιδὼν τὴν τοῦ ἀγαθοῦ |semblance; ἵ ἐῖναι· αἰτίαν δ'
 |kind, style
 |skill, οὔσαν καὶ |truth , ὡς γιγνωσκομένης μὲν
 |knowledge
 διανοοῦ, οὕτω δὲ καλῶν ἀμφοτέρων ὄντων, |investigation;
 |knowledge
 καὶ |truth , ἄλλο καὶ κάλλιον ἔτι τούτων ἡγούμενος
 αὐτὸ ὀρθῶς ἡγήσῃ·

|skill, δὲ καὶ |truth , ὥσπερ ἐκεῖ φῶς τε καὶ
 |knowledge
 |sight ἡλιοειδῇ μὲν νομίζειν |upright, ὁῖstraight; ἡγεῖσθαι οὐκ
 |correct, just
 ὀρθῶς ἔχει, οὕτω καὶ |there, here ῥαθοειδῇ μὲν νομίζειν ταῦτ'
 ἀμφοτέρα |upright, ὁῖstraight; ἡγεῖσθαι |which of two, τῶν οὐκ
 |correct, just |either of two
 |upright, ὁῖstraight; μειζόνως |honor τὴν τοῦ ἀγαθοῦ ἔξιν.
 |correct, just
 |helpless, |beauty , ἔφη, λέγεις, εἰ |skill, μὲν καὶ
 |impossible |knowledge
 |truth παρέχει, αὐτὸ δ' ὑπὲρ ταῦτα |beauty ἐστίν· οὐ
 γὰρ |perhaps; ἵis, it|pleasure αὐτὸ λέγεις.
 |not so?

|speak propitiously δ' ἐγώ· ἀλλ' ᾧδε μάλλον

τὴν |image, αὐτοῦ ἔτι |look upon, inspect
 |likeness

to the known and the power of knowing to the knower is what I would have you term the idea of good, and this you will deem to be the cause of science, and of truth in so far as the latter becomes the subject of knowledge; beautiful too, as are both truth and knowledge, you will be right in esteeming this other nature as more beautiful than either; and, as in the previous instance, light and sight may be truly said to be like the sun, and yet not to be the sun, so in this other sphere, science and truth may be deemed to be like the good, but not the good; the good has a place of honour yet higher.

What a wonder of beauty that must be, he said, which is the author of science and truth, and yet surpasses them in beauty; for you surely cannot mean to say that pleasure is the good?

God forbid, I replied; but may I ask you to consider the image in another point of view?

In what point of view?

You would say, would

*vocabulary***αἵτιος** blameworthy; the cause

~etiology

ἀναγκάζω force, compel**ἀπολείπω** leave behind, fail ~eclipse**δαιμόνιος** voc: you crazy guy**διέξιμι** pass through; recount ~ion**ἐπέκεινα** beyond, the far side**μηδამός** no one**ὁμοιότης** -τος (f, 3) resemblance**οὐσία** property; essence**πη** somewhere, somehow**πρόσειμι** approach, draw near; add

~ion

τοίνυν well, then**τροφή** food, upkeep ~atrophy**ὑπερβολή** mountain pass; excess**ὑπερέχω** be over; protect

Πῶς;

Τὸν ἥλιον τοῖς ὀρωμένοις οὐ μόνον οἶμαι τὴν τοῦ ὀράσθαι δύναμιν παρέχειν φήσεις, ἀλλὰ καὶ τὴν γένεσιν καὶ αὔξην καὶ τροφήν, οὐ γένεσιν αὐτὸν ὄντα.

Πῶς γάρ;

Καὶ τοῖς γιγνωσκομένοις τοῖνυν μὴ μόνον τὸ γιγνώσκεσθαι φάναι ὑπὸ τοῦ ἀγαθοῦ παρεῖναι, ἀλλὰ καὶ τὸ εἶναί τε καὶ τὴν οὐσίαν ὑπ' ἐκείνου αὐτοῖς προσεῖναι, οὐκ οὐσίας ὄντος τοῦ ἀγαθοῦ, ἀλλ' ἔτι ἐπέκεινα τῆς οὐσίας πρεσβεία καὶ δυνάμει ὑπερέχοντος.

Καὶ ὁ Γλαῦκων μάλα γελοίως, Ἄπολλον, ἔφη, δαιμονίας ὑπερβολῆς.

Σὺ γάρ, ἦν δ' ἐγώ, αἷτιος, ἀναγκάζων τὰ ἐμοὶ δοκοῦντα περὶ αὐτοῦ λέγειν.

Καὶ μηδαμῶς γ', ἔφη, παύσῃ, εἰ μή τι, ἀλλὰ τὴν περὶ τὸν ἥλιον ὁμοιότητα αὖ διεξιὼν, εἴ πῃ ἀπολείπεις.

Πῶς;

Τὸν ἥλιον τοῖς ὀρωμένοις οὐ μόνον οἶμαι τὴν τοῦ ὀράσθαι
δύναμιν παρέχειν φήσεις, ἀλλὰ καὶ τὴν γένεσιν καὶ αὔξην
καὶ ^{|food,}_{|upkeep} , οὐ γένεσιν αὐτὸν ὄντα.

Πῶς γάρ;

Καὶ τοῖς γιγνωσκομένοις ^{|well, then} μὴ μόνον τὸ
γιγνώσκεσθαι φάναι ὑπὸ τοῦ ἀγαθοῦ παρῆναι, ἀλλὰ καὶ
τὸ εἶναί τε καὶ τὴν ^{|property;}_{|essence} τ' ἐκείνου αὐτοῖς ^{|approach}
οὐκ ^{|property;}_{|essence} ὕντος τοῦ ἀγαθοῦ, ἀλλ' ἔτι ^{|beyond, the far side}
^{|property;}_{|essence} ρεσβεία καὶ δυνάμει ^{|be over; protect}

Καὶ ὁ Γλαύκων μάλα γελοίως, Ἄπολλον, ἔφη, ^{|voc: you crazy guy}

^{|mountain}
^{|pass; excess}

Σὺ γάρ, ἦν δ' ἐγώ, ^{|blame-}<sub>|force, compel τὰ ἐμοὶ δοκοῦντα
περὶ αὐτοῦ λέγειν. ^{|worthy;}_{|the}
^{|cause}</sub>

Καὶ ^{|no one} γ', ἔφη, παύσῃ, εἰ μὴ τι, ἀλλὰ τὴν
περὶ τὸν ἥλιον ^{|resemblance} αὖ ^{|pass through;}_{|recount} ἢ ^{|leave behind,}_{|fail}

you not, that the sun is not only the author of visibility in all visible things, but of generation and nourishment and growth, though he himself is not generation?

Certainly.

In like manner the good may be said to be not only the author of knowledge to all things known, but of their being and essence, and yet the good is not essence, but far exceeds essence in dignity and power.

Glaucon said, with a ludicrous earnestness: By the light of heaven, how amazing!

Yes, I said, and the exaggeration may be set down to you; for you made me utter my fancies.

And pray continue to utter them; at any rate let us hear if there is anything more to be said about the

*vocabulary***ἀπολείπω** leave behind, fail ~eclipse**ἀπολιμπάνω** leave behind, fail**βασιλεύω** be king**γραμμή** line**δισσός** double**δίχα** in two, in two ways**εἶδος** -ους (n, 3) appearance, form

~-oid

εἰκών -όνος (f, 3) image, likeness**ἐκάτερος** each of two**έκών** willingly, on purpose; giving in too easily**ὅμως** anyway, nevertheless**παραλείπω** leave, leave out**σοφίζω** be clever, tricky**συχνός** long; many; extensive**τέμνω** cut, sacrifice, solemnize
~tonsure**τμήμα** slice, piece**τοίνυν** well, then

Ἄλλὰ μὴν, εἶπον, συχνά γε ἀπολείπω.

Μηδὲ σμικρὸν τοῖνυν, ἔφη, παραλίπῃς.

Οἶμαι μέν, ἦν δ' ἐγώ, καὶ πολὺ· ὅμως δέ, ὅσα γ' ἐν τῷ παρόντι δυνατόν, ἐκὼν οὐκ ἀπολείψω.

Μὴ γάρ, ἔφη.

Νόησον τοῖνυν, ἦν δ' ἐγώ, ὥσπερ λέγομεν, δύο αὐτῶ εἶναι, καὶ βασιλεύειν τὸ μὲν νοητοῦ γένους τε καὶ τόπου, τὸ δ' αὖ ὁρατοῦ, ἵνα μὴ οὐρανοῦ εἰπὼν δόξῃ σοι σοφίζεσθαι περὶ τὸ ὄνομα. ἀλλ' οὖν ἔχεις ταῦτα διττὰ εἶδη, ὁρατόν, νοητόν;

Ἔχω.

Ὡσπερ τοῖνυν γραμμὴν δίχα τετμημένην λαβὼν ἄνισα τμήματα, πάλιν τέμνε ἐκάτερον τὸ τμήμα ἀνὰ τὸν αὐτὸν λόγον, τό τε τοῦ ὀρωμένου γένους καὶ τὸ τοῦ νοουμένου, καί σοι ἔσται σαφηνεία καὶ ἀσαφεία πρὸς ἄλληλα ἐν μὲν τῷ ὀρωμένῳ τὸ μὲν ἕτερον τμήμα εἰκόνες—

Ἀλλὰ μὴν, εἶπον, |long; many; πολείπω.
|extensive

Μηδὲ σμικρὸν |well, then ῥή, |leave, leave
|out

Οἶμαι μέν, ἦν δ' ἐγώ, καὶ πολύ· |anyway, nevertheless τῷ
παρόντι δυνατόν, |willingly ἀπολεύω.

Μὴ γάρ, ἔφη.

Νόησον |well, then, ' δ' ἐγώ, ὥσπερ λέγομεν, δύο αὐτὰ εἶναι,
καὶ |be king τὸ μὲν νοητοῦ γένους τε καὶ τόπου, τὸ δ'
αὐτὸ ὁρατοῦ, ἵνα μὴ οὐρανοῦ εἰπὼν δόξω σοι |be clever, tricky
περὶ τὸ ὄνομα. ἀλλ' οὖν ἔχεις ταῦτα |double |form, ὁρατόν,
νοητόν;

Ἔχω.

Ὡσπερ |well, |line |in |cut, sacrifice, λαβὼν ἄνισα
|then |two, |solemnize
|slice, piece, πάλιν |cut, |each of two. ὁ |slice, ἀνὰ τὸν αὐτὸν
|ways |piece
|sac-
|rifice,
|solemn-
|nize
καὶ σοι ἔσται σαφηνεία καὶ ἀσαφεία πρὸς ἄλληλα
ἐν μὲν τῷ ὁρωμένῳ τὸ μὲν ἕτερον |slice, |image, —
|piece |likeness

similitude of the sun.

Yes, I said, there is a great deal more.

Then omit nothing, however slight.

I will do my best, I said; but I should think that a great deal will have to be omitted.

I hope not, he said.

You have to imagine, then, that there are two ruling powers, and that one of them is set over the intellectual world, the other over the visible. I do not say heaven, lest you should fancy that I am playing upon the name. May I suppose that you have this distinction of the visible and intelligible fixed in your mind?

I have.

Now take a line which has been cut into two unequal parts, and divide each of them again in the same proportion, and suppose the two main divisions to answer, one to the visible and the other to the intelligible, and then compare the subdivisions in respect of their clearness and want of clearness, and you will find that the first section in

*vocabulary***ἀναγκάζω** force, compel**διαιρέω** divide, distinguish, distribute**εἰκός** likely**εἰκών** -όνος (f, 3) image, likeness**ζῶον** being, animal; picture**κατανοέω** notice, realize, learn**μιμέομαι** (ἷ) imitate, represent**ὁμοιόω** assimilate, liken ~homoerotic**πῇ** where? how?**πυκνός** dense, frequent; shrewd**σκιά** shadow ~shadow**σκοπᾶω** watch, observe**σκοπέω** behold, consider**συνίστημι** unite; confront in battle

~station

τελευτή conclusion, fulfilment ~apostle**τοίνυν** well, then**τομή** cutting**ὑπόθεσις** -εως (f) proposal; subject;
hypothesis**φάντασμα** -τος (n, 3) ghost, apparition

Λέγω δὲ τὰς εἰκόνας πρῶτον μὲν τὰς σκιάς, ἔπειτα τὰ ἐν τοῖς ὕδασι φαντάσματα καὶ ἐν τοῖς ὅσα πυκνά τε καὶ λεῖα καὶ φανὰ συνέστηκεν, καὶ πᾶν τὸ τοιοῦτον, εἰ κατανοεῖς.

Ἄλλὰ κατανοῶ.

Τὸ τοίνυν ἕτερον τίθει ᾧ τοῦτο ἔοικεν, τά τε περὶ ἡμᾶς ζῶα καὶ πᾶν τὸ φυτευτὸν καὶ τὸ σκευαστὸν ὅλον γένος.

Τίθημι, ἔφη.

Ἡ καὶ ἐθέλοις ἂν αὐτὸ φάναι, ἦν δ' ἐγώ, διηρησθαι ἀληθεία τε καὶ μή, ὥς τὸ δοξαστὸν πρὸς τὸ γνωστόν, οὕτω τὸ ὁμοιωθὲν πρὸς τὸ ᾧ ὁμοιώθη;

Ἐγώ, ἔφη, καὶ μάλα.

Σκόπει δὴ αὖ καὶ τὴν τοῦ νοητοῦ τομὴν ἢ τμητέον.

Πῇ;

Ἡ τὸ μὲν αὐτοῦ τοῖς τότε μιμηθεῖσιν ὥς εἰκόσιν χρωμένῃ ψυχῇ ζητεῖν ἀναγκάζεται ἐξ ὑποθέσεων, οὐκ ἐπ' ἀρχὴν πορευομένη ἀλλ' ἐπὶ τελευτήν, τὸ δ' αὖ ἕτερον— τὸ ἐπ'

Λέγω δὲ τὰς

image,
likeness

 πρῶτον μὲν τὰς

shadow

 ὥπειτα τὰ ἐν

τοῖς ὕδασι

ghost,
apparition

 καὶ ἐν τοῖς ὅσα

dense,
quent; shrewd

 . . . fre- λεία

καὶ φανὰ

unite; confront
in battle

 αἰ πᾶν τὸ τοιοῦτον, εἰ

notice, real-
ize, learn

Ἀλλὰ

notice, re-
alize, learn

Τὸ

well, then

 ερον τίθει ᾧ τοῦτο ἔοικεν, τά τε περὶ ἡμᾶς

ζῶα καὶ πᾶν τὸ φυτευτὸν καὶ τὸ σκευαστὸν ὅλον γένος.

Τίθημι, ἔφη.

Ἦ καὶ ἐθέλοις ἂν αὐτὸ φάναι, ἣν δ' ἐγώ,

divide,
distinguish,
distribute

 |truth
τε καὶ μή, ὥς τὸ δοξαστὸν πρὸς τὸ γινώστων, οὕτω τὸ
|liken πρὸς τὸ ᾧ |liken ,

Ἔγωγ', ἔφη, καὶ μάλα.

Σκόπει δὴ αὖ καὶ τὴν τοῦ νοητοῦ τομὴν ἢ τμητέον.

Πῇ;

Ἦι τὸ μὲν αὐτοῦ τοῖς τότε

imitate,
represent

 ὥς εἰκόσιν χρωμένῃ
ψυχὴ ζητεῖν

force, compel

 ἐξ

proposal; sub-
ject; hypothesis

 ἵκ' ἐπ' ἀρχὴν
πορευομένη ἀλλ' ἐπὶ

conclusion,
fulfilment

 τὸ δ' αὖ ἕτερον— τὸ ἐπ'

the sphere of the visible consists of images. And by images I mean, in the first place, shadows, and in the second place, reflections in water and in solid, smooth and polished bodies and the like: Do you understand?

Yes, I understand.

Imagine, now, the other section, of which this is only the resemblance, to include the animals which we see, and everything that grows or is made.

Very good.

Would you not admit that both the sections of this division have different degrees of truth, and that the copy is to the original as the sphere of opinion is to the sphere of knowledge?

Most undoubtedly.

Next proceed to consider the manner in which the sphere of the intellectual is to be divided.

In what manner?

Thus: — There are two subdivisions, in the lower of which the soul uses the figures given by the former division as images; the enquiry can only be hypothetical, and instead of going upwards to a principle descends to the other end; in the higher of the two, the soul passes out of hypotheses, and goes up to a principle which is above hypotheses, making no use

*vocabulary***ἀδελφή** sister**ἄνευ** away from; not having; not
needing ~Sp. sin**ἄρτιος** suitable**γεωμετρία** geometry, surveying, land
tax**γωνία** corner, angle**διέξιμι** pass through; recount ~ion**εἶδος** -ους (n, 3) appearance, form
~-oid**εἰκών** -όνος (f, 3) image, likeness**λογισμός** calculation**μέθοδος** investigation**ὁμολογουμένως** admittedly, by consent**οὐκοῦν** not so?; and so**περισσός** prodigious, superfluous**ποιόω** make of a certain quality**πραγματεύομαι** work at**προερέω** say beforehand**προλέγω** prophecy, proclaim; preselect
~legion**σχῆμα** -τος (n, 3) form, figure**τελευτάω** bring about, finish ~apostle**τρισσός** threefold**ὑπόθεσις** -εως (f) proposal; subject;
hypothesis**ὑποτίθημι** suggest, advise ~hypothesis**φανερός** visible, conspicuous ~photon**φανερώνω** demonstrate ~photon

ἀρχὴν ἀνυπόθετον— ἐξ ὑποθέσεως ἰοῦσα καὶ ἄνευ τῶν
περὶ ἐκεῖνο εἰκόνων, αὐτοῖς εἶδεσι δι' αὐτῶν τὴν μέθοδον
ποιουμένη.

Ταῦτ', ἔφη, ἃ λέγεις, οὐχ ἱκανῶς ἔμαθον.

Ἄλλ' αὖθις, ἦν δ' ἐγώ· ῥᾶον γὰρ τούτων προειρημένων
μαθήσῃ. οἶμαι γάρ σε εἰδέναι ὅτι οἱ περὶ τὰς γεωμετρίας
τε καὶ λογισμοὺς καὶ τὰ τοιαῦτα πραγματευόμενοι,
ὑποθέμενοι τό τε περιττὸν καὶ τὸ ἄρτιον καὶ τὰ σχήματα
καὶ γωνιῶν τριττὰ εἶδη καὶ ἄλλα τούτων ἀδελφὰ καθ'
ἐκάστην μέθοδον, ταῦτα μὲν ὥς εἰδότες, ποιησάμενοι
ὑποθέσεις αὐτά, οὐδένα λόγον οὔτε αὐτοῖς οὔτε ἄλλοις
ἔτι ἀξιούσι περὶ αὐτῶν διδόναι ὥς παντὶ φανερών, ἐκ
τούτων δ' ἀρχόμενοι τὰ λοιπὰ ἤδη διεξιόντες τελευτῶσιν
ὁμολογουμένως ἐπὶ τοῦτο οὗ ἂν ἐπὶ σκέψιν ὁρμήσωσι.

Πάνυ μὲν οὖν, ἔφη, τοῦτό γε οἶδα.

Οὐκοῦν καὶ ὅτι τοῖς ὁρωμένοις εἶδεσι προσχρῶνται καὶ
τοὺς λόγους περὶ αὐτῶν ποιοῦνται, οὐ περὶ τούτων

ἀρχὴν ἀνυπόθετον— ἐξ |proposal; sub- ῖσα καὶ |away from; not having;
 |ject; hypothesis |not needing
 περὶ ἐκείνο |image, , αὐτοῖς |form δι' αὐτῶν τὴν |investigation
 |likeness
 ποιουμένη.

Ταῦτ', ἔφη, ἃ λέγεις, οὐχ ἱκανῶς ἔμαθον.

Ἄλλ' αὖθις, ἦν δ' ἐγώ· ῥᾶον γὰρ τούτων προειρημένων
 μαθήσῃ. οἶμαι γάρ σε εἰδέναι ὅτι οἱ περὶ τὰς γεωμετρίας
 τε καὶ |calculation καὶ τὰ τοιαῦτα |work at

|suggest τό τε περιττὸν καὶ τὸ |suitable καὶ τὰ |form,
 |figure
 καὶ |corner, |threefold|form καὶ ἄλλα τούτων |sister καθ'
 |angle
 ἐκάστην |investigation ἡτα μὲν ὡς εἰδότες, ποιησάμενοι

|proposal; sub- ἅ, οὐδένα λόγον οὔτε αὐτοῖς οὔτε ἄλλοις
 |ject; hypothesis
 ἔτι ἀξιούσι περὶ αὐτῶν διδόναι ὡς παντὶ φανερών, ἐκ

τούτων δ' ἀρχόμενοι τὰ λοιπὰ ἤδη |pass |bring about,
 |through; |finish
 |admittedly, by ἐπὶ τοῦτο οὐ ἂν ἐπὶ ὁκέψιν ὀρμήσωσι.
 |consent

Πάνυ μὲν οὖν, ἔφη, τοῦτό γε οἶδα.

|not so?; and so ἵ τοῖς ὀρωμένοις |form προσχρῶνται καὶ
 τοὺς λόγους περὶ αὐτῶν |make of a cer- ἵ περὶ τούτων
 |tain quality

of images as in the former case, but proceeding only in and through the ideas themselves.

I do not quite understand your meaning, he said.

Then I will try again; you will understand me better when I have made some preliminary remarks. You are aware that students of geometry, arithmetic, and the kindred sciences assume the odd and the even and the figures and three kinds of angles and the like in their several branches of science; these are their hypotheses, which they and every body are supposed to know, and therefore they do not deign to give any account of them either to themselves or others; but they begin with them, and go on until they arrive at last, and in a consistent manner,

*vocabulary***ἀδελφή** sister**ἀναγκάζω** force, compel**ἄνω** (ἄ) accomplish, pass, waste;
upwards, out to sea**γεωμετρία** geometry, surveying, land
tax**διανοέω** have in mind**διάνοια** a thought; intelligence**εἶδος** -ους (n, 3) appearance, form
~oid**εἰκός** likely**εἰκών** -όνος (f, 3) image, likeness**ἐκβαίνω** come forth, disembark ~basis**ἐναργής** visible, clear ~Argentina**ζήτησις** -εως (f) search, inquiry**πλάσσω** form ~plaster**σκιά** shadow ~shadow**τετράγωνος** square**τέχνη** craft, art, plan, contrivance
~technology**τιμάω** (ι) honor, exalt**τμήμα** slice, piece**τοίνυν** well, then**ὑπόθεσις** -εως (f) proposal; subject;
hypothesis

διανοούμενοι, ἀλλ' ἐκείνων πέρι οἷς ταῦτα ἔοικε, τοῦ τετραγώνου αὐτοῦ ἔνεκα τοὺς λόγους ποιούμενοι καὶ διαμέτρου αὐτῆς, ἀλλ' οὐ ταύτης ἦν γράφουσιν, καὶ τὰλλα οὕτως, αὐτὰ μὲν ταῦτα ἃ πλάττουσιν τε καὶ γράφουσιν, ὧν καὶ σκιαὶ καὶ ἐν ὕδασι εἰκόνες εἰσίν, τούτοις μὲν ὡς εἰκόσιν αὐτὸν χρώμενοι, ζητοῦντες δὲ αὐτὰ ἐκεῖνα ἰδεῖν ἃ οὐκ ἂν ἄλλως ἴδοι τις ἢ τῇ διανοίᾳ.

Ἀληθῆ, ἔφη, λέγεις.

Τοῦτο τοίνυν νοητὸν μὲν τὸ εἶδος ἔλεγον, ὑποθέσει δ' ἀναγκαζομένην ψυχὴν χρῆσθαι περὶ τὴν ζήτησιν αὐτοῦ, οὐκ ἐπ' ἀρχὴν ἰοῦσαν, ὡς οὐ δυναμένην τῶν ὑποθέσεων ἀνωτέρω ἐκβαίνειν, εἰκόσι δὲ χρωμένην αὐτοῖς τοῖς ὑπὸ τῶν κάτω ἀπεικασθεῖσιν καὶ ἐκείνοις πρὸς ἐκεῖνα ὡς ἐναργέσι δεδοξασμένοις τε καὶ τετιμημένοις.

Μανθάνω, ἔφη, ὅτι τὸ ὑπὸ ταῖς γεωμετρίαις τε καὶ ταῖς ταύτης ἀδελφαῖς τέχναις λέγεις.

Τὸ τοίνυν ἕτερον μάνθανε τμῆμα τοῦ νοητοῦ λέγοντά

διανοούμενοι, ἀλλ' ἐκείνων πέρι οἷς ταῦτα ἔοικε, τοῦ
 |square αὐτοῦ ἔνεκα τοὺς λόγους ποιούμενοι καὶ
 διαμέτρου αὐτῆς, ἀλλ' οὐ ταύτης ἦν γράφουσιν, καὶ τὰλλα
 οὕτως, αὐτὰ μὲν ταῦτα ᾧ |form τε καὶ γράφουσιν,
 ὧν καὶ |shadow . καὶ ἐν ὕδασι |image, εἰσὶν, τούτοις μὲν ὡς
 |likeness
 εἰκόσιν αὐτὴν χρώμενοι, ζητοῦντες δὲ αὐτὰ ἐκεῖνα ἰδεῖν ᾧ οὐκ
 ἂν ἄλλως ἴδοι τις ἢ τῇ |a thought;
 |intelligence
 Ἀληθῆ, ἔφη, λέγεις.

Τοῦτο |well, then . ητὸν μὲν τὸ |form ἔλεγον, |proposal; sub-
 |ject; hypothesis
 |force, compel ψυχὴν χρῆσθαι περὶ τὴν |search, αὐτοῦ,
 |inquiry
 οὐκ ἐπ' ἀρχὴν ἰοῦσαν, ὡς οὐ δυναμένην τῶν |proposal; sub-
 |ject; hypothesis
 |accomplish, |come forth, εἰκόσι δὲ χρωμένην αὐτοῖς τοῖς ὑπὸ
 |pass, waste;
 |upwards,
 |out to sea τῶν κατὰ ἀπεικασθεῖσιν καὶ ἐκείνοις πρὸς ἐκεῖνα ὡς
 |visible, δεδοξασμένοι τε καὶ |honor
 |clear

Μανθάνω, ἔφη, ὅτι τὸ ὑπὸ ταῖς γεωμετρίαις τε καὶ ταῖς
 ταύτης |sister |craft λέγεις.

Τὸ |well, then . ερον μάνθανε |slice, τοῦ νοητοῦ λέγοντά
 |piece

at their conclusion?

Yes, he said, I know.

And do you not know also that although they make use of the visible forms and reason about them, they are thinking not of these, but of the ideals which they resemble; not of the figures which they draw, but of the absolute square and the absolute diameter, and so on—the forms which they draw or make, and which have shadows and reflections in water of their own, are converted by them into images, but they are really seeking to behold the things themselves, which can only be seen with the eye of the mind?

That is true.

And of this kind I spoke as the intelligible, although in the search after it the soul is compelled to use hypotheses; not ascending to a first principle, because she is unable to rise above the region of hypothesis, but employing the objects of which the shadows below are resemblances in their turn as images, they having in relation to the shadows and reflections of them a greater distinctness, and therefore a higher value.

I understand, he said, that you are speaking of the province of geometry and the sister arts.

And when I speak of the other division of the intelligible, you will understand me to speak of

*vocabulary***αἴσθησις** -εως (f) sense perception**ἀναγκάζω** force, compel**ἀνέρχομαι** go up; return**ἄπτω** set on fire; attach; mid: touch, seize ~haptic**διαλέγω** go through, debate ~legion**διάνοια** a thought; intelligence**διορίζω** delimit; determine**εἶδος** -ους (n, 3) appearance, form
~oid**ἐπιστήμη** skill, knowledge**θεάομαι** look at, behold, consider
~theater**θεωρέω** be sent to consult an oracle;
observe, contemplate**ἔσχω** restrain, hold back ~ischemia**καίτοι** and yet; and in fact; although**μέχρι** as far as, until**ὀρμή** pressure, assault, order
~hormone**παντάπασι**ν altogether; yes, certainly**σαφής** clear, understandable**σκοπᾶω** watch, observe**σκοπέω** behold, consider**συχνός** long; many; extensive**τελευτάω** bring about, finish ~apostle**τελευτή** conclusion, fulfilment ~apostle**τέχνη** craft, art, plan, contrivance
~technology**ὑπόθεσις** -εως (f) proposal; subject;
hypothesis

με τοῦτο οὐδ' αὐτὸς ὁ λόγος ἄπτεται τῇ τοῦ διαλέγεσθαι
 δυνάμει, τὰς ὑποθέσεις ποιούμενος οὐκ ἀρχὰς ἀλλὰ τῷ
 ὄντι ὑποθέσεις, οἷον ἐπιβάσεις τε καὶ ὀρμάς, ἵνα μέχρι
 τοῦ ἀνυποθέτου ἐπὶ τὴν τοῦ παντὸς ἀρχὴν ἴων, ἀψάμενος
 αὐτῆς, πάλιν αὖ ἐχόμενος τῶν ἐκείνης ἐχομένων, οὕτως
 ἐπὶ τελευτὴν καταβαίνει, αἰσθητῶ παντάπασιν οὐδενὶ
 προσχρώμενος, ἀλλ' εἶδεν αὐτοῖς δι' αὐτῶν εἰς αὐτά, καὶ
 τελευτᾷ εἰς εἶδη.

Μανθάνω, ἔφη, ἱκανῶς μὲν οὐ— δοκεῖς γάρ μοι συχνὸν
 ἔργον λέγειν— ὅτι μέντοι βούλει διορίζειν σαφέστερον
 εἶναι τὸ ὑπὸ τῆς τοῦ διαλέγεσθαι ἐπιστήμης τοῦ ὄντος
 τε καὶ νοητοῦ θεωρούμενον ἢ τὸ ὑπὸ τῶν τεχνῶν
 καλουμένων, αἷς αἱ ὑποθέσεις ἀρχαὶ καὶ διανοίᾳ μὲν
 ἀναγκάζονται ἀλλὰ μὴ αἰσθήσεσιν αὐτὰ θεᾶσθαι οἱ
 θεώμενοι, διὰ δὲ τὸ μὴ ἐπ' ἀρχὴν ἀνελθόντες σκοπεῖν ἀλλ'
 ἐξ ὑποθέσεων, νοῦν οὐκ ἔσχειν περὶ αὐτὰ δοκοῦσί σοι,
 καίτοι νοητῶν ὄντων μετὰ ἀρχῆς. διάνοιαν δὲ καλεῖν μοι
 δοκεῖς τὴν τῶν γεωμετρικῶν τε καὶ τὴν τῶν τοιούτων ἕξιν

με τοῦτο οὐ αὐτὸς ὁ λόγος ἄπτεται τῇ τοῦ |go through, debate

δυνάμει, τὰς |proposal; sub-_{ject}-ύμενος οὐκ ἀρχὰς ἀλλὰ τῷ
|ject; hypothesis

ὄντι |proposal; sub-_{ject}-ὦν ἐπιβάσεις τε καὶ |pressure, "as-as far as, until
|ject; hypothesis |sault, order

τοῦ ἀνυποθέτου ἐπὶ τὴν τοῦ παντὸς ἀρχὴν ἰών, |set on fire; attach; mid:
|touch, seize

αὐτῆς, πάλιν αὐτὸς ἐχόμενος τῶν ἐκείνης ἐχομένων, οὕτως

ἐπὶ |conclusion, καταβαίνῃ, αἰσθητῷ |altogether; οὐδενὶ
|fulfilment |yes, certainly

προσχρώμενος, ἀλλ' |form αὐτοῖς δι' αὐτῶν εἰς αὐτά, καὶ

|bring εἰς |form
|about,
|finish

Μανθάνω, ἔφη, ἱκανῶς μὲν οὐ— δοκεῖς γάρ μοι |long; many;
|extensive

ἔργον λέγειν— ὅτι μέντοι βούλει |delimit; |clear, under-
|determine |standable

εἶναι τὸ ὑπὸ τῆς τοῦ |go through, de-skill, τοῦ ὄντος
|bate |knowledge

τε καὶ νοητοῦ |be sent to consult an oracle; observe; |craft
|contemplate

καλουμένων, αἷς αἶ |proposal; sub-_{ject}-χαὶ καὶ |a thought; ἵν
|ject; hypothesis |intelligence

|force, compel ἀλλὰ μὴ |sense perception ἵνα θεᾶσθαι οἱ

θεώμενοι, διὰ δὲ τὸ μὴ ἐπ' ἀρχὴν |go up; return -κοπεῖν ἀλλ'

ἔξ |proposal; sub-_{ject}-ῶν οὐκ |hold back ρὶ αὐτὰ δοκοῦσί σοι,
|ject; hypothesis

|and yet; and in ὅντων μετὰ ἀρχῆς. |a thought; ἵνα καλεῖν μοι
|fact; although |intelligence

δοκεῖς τὴν τῶν γεωμετρικῶν τε καὶ τὴν τῶν τοιούτων ἔξιν

that other sort of knowledge which reason herself attains by the power of dialectic, using the hypotheses not as first principles, but only as hypotheses—that is to say, as steps and points of departure into a world which is above hypotheses, in order that she may soar beyond them to the first principle of the whole; and clinging to this and then to that which depends on this, by successive steps she descends again without the aid of any sensible object, from ideas, through ideas, and in ideas she ends.

I understand you, he replied; not perfectly, for you seem to me to be describing a task which is really tremendous; but, at any rate, I understand you to say that knowledge and being, which the science of dialectic contemplates, are clearer than the notions of the arts, as they are termed, which proceed from hypotheses only: these are also contemplated by the understanding, and not by the senses: yet, because they start from hypotheses and do not ascend to a principle, those who contemplate them appear to you not to exercise the higher reason upon them, although when a first principle is added to them they are cognizable by the higher reason. And the habit which is concerned with geometry and the cognate sciences I suppose that you would term understanding and not

*vocabulary***ἀνώτατος** topmost**ἀποδείκνυμι** (ō) show, point out;
appoint; (mid) declare**ἀποδέχομαι** accept ~doctrine**διάνοια** a thought; intelligence**μεταξύ** between**μετέχω** partake of**νόησις** -εως (f) intelligence, thought
~paranoia**πάθημα** -τος (n, 3) suffering, condition**συγχωρέω** accede, concede**τελευταῖος** last, final**τέσσαρες** four ~trapezoid**τμήμα** slice, piece

ἀλλ' οὐ νοῦν, ὥς μεταξύ τι δόξης τε καὶ νοῦ τὴν διάνοιαν οὔσαν.

Ἰκανώτατα, ἦν δ' ἐγώ, ἀπεδέξω. καί μοι ἐπὶ τοῖς τέτταρσι τμήμασι τέτταρα ταῦτα παθήματα ἐν τῇ ψυχῇ γιγνόμενα λαβέ, νόησιν μὲν ἐπὶ τῷ ἀνωτάτῳ, διάνοιαν δὲ ἐπὶ τῷ δευτέρῳ, τῷ τρίτῳ δὲ πίστιν ἀπόδος καὶ τῷ τελευταίῳ εἰκασίαν, καὶ τάξον αὐτὰ ἀνὰ λόγον, ὥσπερ ἐφ' οἷς ἐστὶν ἀληθείας μετέχει, οὕτω ταῦτα σαφηνείας ἡγησάμενος μετέχειν.

Μανθάνω, ἔφη, καὶ συγχωρῶ καὶ τάττω ὥς λέγεις.

ἀλλ' οὐ νοῦν, ὡς |between τι δόξης τε καὶ νοῦ τήν |a thought;
 |intelligence
 οὔσαν.

Ἰκανώτατα, ἦν δ' ἐγώ, ἀπεδέξω. καί μοι ἐπὶ τοῖς |four

|slice, |four ταῦτα |suffering, ἐν τῇ ψυχῇ γιγνόμενα
 |piece |condition
 λαβέ, |intelli- , ἐν ἐπὶ τῷ |topmost , |a thought; ἐ ἐπὶ τῷ
 |gence, |intelligence
 |thought
 δευτέρῳ, τῷ τρίτῳ δὲ πίστιν ἀπόδος καὶ τῷ |last, final

εἰκασίαν, καὶ τάξον αὐτὰ ἀνὰ λόγον, ὥσπερ ἐφ' οἷς ἐστιν

|truth |partake of ὕτῳ ταῦτα σαφηνείας ἡγησάμενος

|partake of

Μανθάνω, ἔφη, καὶ |accede, καὶ τάττω ὡς λέγεις.
 |concede

reason, as being intermediate between opinion and reason.

You have quite conceived my meaning, I said; and now, corresponding to these four divisions, let there be four faculties in the soul—reason answering to the highest, understanding to the second, faith (or conviction) to the third, and perception of shadows to the last—and let there be a scale of them, and let us suppose that the several faculties have clearness in the same degree that their objects have truth.

I understand, he replied, and give my assent, and accept your arrangement.