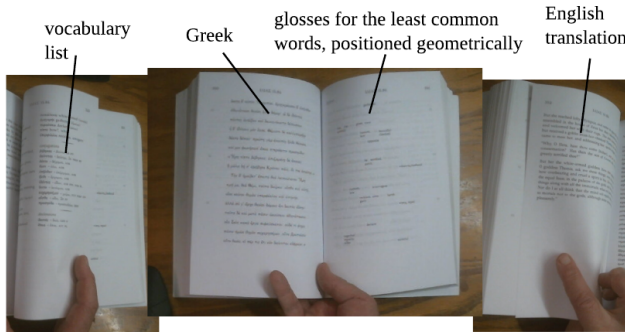


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Text and aids are presented in a four-page spread.

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*vocabulary***ἀδύνατος** unable; impossible**ἄνωθεν** from above, the beginning**αὐχὴν** -ένος (m, 3) neck**δείκνυμι** (ῶ) show, point out**δεσμός** bond, latch, strap; also (pl) headdress**δεσμώτης** -ου (m, 1) prisoner**εἴσοδος** (f) entrance ~odometer**ἐπανίημι** let go, relax**θαῦμα** -τος (n, 3) a wonder, feeling of surprise ~theater**κατάγειος** at ground level; underground**κάω** burn ~caustic**κύκλος** circle, wheel ~cycle**μεταξύ** between**οἰκέω** inhabit ~economics**οἴκησις** -εως (f) habitation**ὀπισθεν** behind, hereafter**πάθος** -ους (n, 3) an experience, passion, condition**παιδεία** child-rearing, education**παντοδαπής** of every kind, manifold**παντοδαπός** of every kind, manifold**περιάγω** lead around**πρόκειμαι** be placed by; be devoted to**πρόσωθεν** forward, in the future; far**σκέλος** -εος (n, 3) leg ~scoliosis**σκεῦος** -εος (n, 3) thing, tool, vessel**σπήλαιον** grotto, cavern**τοῖνον** well, then**ὑπερέχω** be over; protect**φάος** φῶς (n, 3) light; salvation; (pl) eyes ~photon**φύσις** -εως (f) nature (of a thing)

~physics

φύω produce, beget; clasp ~physics

7

Μετὰ ταῦτα δὴ, εἶπον, ἀπείκασον τοιούτῳ πάθει τὴν ἡμετέραν φύσιν παιδείας τε πέρι καὶ ἀπαιδευσίας. ἰδὲ γὰρ ἀνθρώπους οἷον ἐν καταγείῳ οἰκῇσιν σπηλαιώδει, ἀναπεπταμένην πρὸς τὸ φῶς τὴν εἴσοδον ἐχούσῃ μακρὰν παρὰ πᾶν τὸ σπήλαιον, ἐν ταύτῃ ἐκ παίδων ὄντας ἐν δεσμοῖς καὶ τὰ σκέλη καὶ τοὺς αὐχένους, ὥστε μένειν τε αὐτοὺς εἷς τε τὸ πρόσθεν μόνον ὁρᾶν, κύκλῳ δὲ τὰς κεφαλὰς ὑπὸ τοῦ δεσμοῦ ἀδυνάτους περιάγειν, φῶς δὲ αὐτοῖς πυρὸς ἄνωθεν καὶ πόρρωθεν καόμενον ὅπισθεν αὐτῶν, μεταξὺ δὲ τοῦ πυρὸς καὶ τῶν δεσμοτῶν ἐπάνω ὁδόν, παρ' ἣν ἰδὲ τειχίον παρῳκοδομημένον, ὥσπερ τοῖς θαυματοποιοῖς πρὸ τῶν ἀνθρώπων πρόκειται τὰ παραφράγματα, ὑπὲρ ὧν τὰ θαύματα δεικνύουσιν.

Ὅρῳ, ἔφη.

Ὅρα τοίνυν παρὰ τοῦτο τὸ τειχίον φέροντας ἀνθρώπους σκευή τε παντοδαπὰ ὑπερέχοντα τοῦ τειχίου καὶ

7

Μετὰ ταῦτα δὴ, εἶπον, ἀπείκασον τοιούτῳ |an experience, passion,
|condition
ἡμετέραν φύσιν |child-rearing, περί καὶ ἀπαιδευσίας. ἰδὲ
|education
γὰρ ἀνθρώπους οἶον ἐν |at ground level; ἵσει σπηλαιώδει,
|underground
ἀναπεπταμένην πρὸς τὸ φῶς τὴν |entrance ἐχούσῃ μακρὰν
παρὰ πᾶν τὸ |grotto, , ἐν ταύτῃ ἐκ παίδων ὄντας ἐν
|cavern
|bond, καὶ τὰ |leg καὶ τοὺς |neck , ὥστε μένειν τε
|latch,
|strap
αὐτοὺς εἰς τε τὸ πρόσθεν μόνον ὄραν, |circle, δὲ τὰς
|wheel
κεφαλὰς ὑπὸ τοῦ |bond, |unable; |lead around φῶς δὲ
|latch, |impossible
|strap
αὐτοῖς πυρὸς |from above, the |forward, in |burn |behind,
|beginning the |future; |hereafter
αὐτῶν, |between δὲ τοῦ πυρὸς |far καὶ τῶν |prisoner ἐπάνω
ὁδόν, παρ' ἣν ἰδὲ τειχίον παρωκοδομημένον, ὥσπερ
τοῖς θαυματοποιοῖς πρὸ τῶν ἀνθρώπων |be placed by; ἃ
|be devoted to
παραφράγματα, ὑπὲρ ὧν τὰ |wonder, |show
|surprise
Ὅρω, ἔφη.

Ὅρα |well, then πρὸ τοῦτο τὸ τειχίον φέροντας ἀνθρώπους
|thing, tool, vessel ὧπα |be over; protect ὧ τειχίου καὶ

7

.

And now, I said, let me show in a figure how far our nature is enlightened or unenlightened:—Behold! human beings living in a underground den, which has a mouth open towards the light and reaching all along the den; here they have been from their childhood, and have their legs and necks chained so that they cannot move, and can only see before them, being prevented by the chains from turning round their heads. Above and behind them a fire is blazing at a distance, and between the fire and the prisoners there is a raised way; and you will see, if you look, a low wall built along the way, like the screen which marionette players have in front of them, over which they show the puppets.

I see.

And do you see, I said, men passing along the wall carrying all sorts of vessels,

*vocabulary***ἀκίνητος** motionless, immovable**ἀναγκάζω** force, compel**ἀνδριάς** -ντος (m, 3) portrait, statue**ἄτοπος** strange, unnatural, disgusting**βίος** life ~biology**βιόω** live; (mp) make a living ~biology**δεσμωτήριον** prison**δεσμώτης** -ου (m, 1) prisoner**διαλέγω** go through, debate ~legion**εἰκός** likely**εἰκών** -όνος (f, 3) image, likeness**ζῶον** being, animal; picture**καταντικρύ** (τῷ) right down from**λίθινος** made of stone**ξύλινος** wooden**παντοῖος** all kinds of**παραφέρω** serve; carry past; outdo**προσπίπτω** attack; befall; kow-tow**σιγάω** (ι) be silent**σκιά** shadow ~shadow**σπήλαιον** grotto, cavern**φθέγγομαι** make a sound, utter

~diphthong

ἀνδριάντας καὶ ἄλλα ζῶα λίθινά τε καὶ ξύλινα καὶ παντοῖα
εἰργασμένα, οἷον εἰκὸς τοὺς μὲν φθεγγομένους, τοὺς δὲ
σιγῶντας τῶν παραφερόντων.

Ἄτοπον, ἔφη, λέγεις εἰκόνα καὶ δεσμώτας ἀτόπους.

Ὅμοιους ἡμῖν, ἦν δ' ἐγώ· τοὺς γὰρ τοιούτους πρῶτον μὲν
ἐαυτῶν τε καὶ ἀλλήλων οἶει ἂν τι ἑωρακέναι ἄλλο πλὴν
τὰς σκιὰς τὰς ὑπὸ τοῦ πυρὸς εἰς τὸ καταντικρὺ αὐτῶν τοῦ
σπηλαίου προσπιπτούσας;

Πῶς γάρ, ἔφη, εἰ ἀκινήτους γε τὰς κεφαλὰς ἔχειν
ἠναγκασμένοι εἶεν διὰ βίου;

Τί δὲ τῶν παραφερομένων; οὐ ταῦτόν τοῦτο;

Τί μήν;

Εἰ οὖν διαλέγεσθαι οἰοί τ' εἶεν πρὸς ἀλλήλους, οὐ ταῦτα
ἡγῇ ἂν τὰ ὄντα αὐτοὺς νομίζειν ἅπερ ὁρῶεν;

Ἀνάγκη.

Τί δ' εἰ καὶ ἡχῶ τὸ δεσμωτήριον ἐκ τοῦ καταντικρὺ ἔχοι;

|portrait, καὶ ἄλλα ζῶα |made of stone |wooden καὶ |all kinds of
|statue

εἰργασμένα, οἷον |likely τοὺς μὲν |make a sound, utter - ἔς δὲ

|be silent τῶν |serve; carry past;
|outdo

|strange, unnatu- λέγεις |image, καὶ |prisoner |strange, unnatu-
|ral, disgusting |likeness |ral, disgusting

Ὅμοιους ἡμῖν, ἦν δ' ἐγώ· τοὺς γὰρ τοιούτους πρῶτον μὲν

ἑαυτῶν τε καὶ ἀλλήλων οἶε ἂν τι ἑωρακέναι ἄλλο πλὴν

τὰς |shadow. ἵς ὑπὸ τοῦ πυρὸς εἰς τὸ |right down from' . ὦν τοῦ

|grotto, |attack; befall; kow-,
|cavern |tow

Πῶς γάρ, ἔφη, εἰ |motionless, γε τὰς κεφαλὰς ἔχειν
|immovable

|force, compel εἶεν διὰ βίου;

Τί δὲ τῶν |serve; carry past; οὐ ταῦτόν τοῦτο;
|outdo

Τί μήν;

Εἰ οὖν |go through, debate· ἵ· ἵ· εἶεν πρὸς ἀλλήλους, οὐ ταῦτα

ἡγήη ἂν τὰ ὄντα αὐτοὺς νομίζειν ἄπερ ὁρῶεν;

Ἀνάγκη.

Τί δ' εἰ καὶ ἡχῶ τὸ |prison ἐκ τοῦ |right down from' - ἵ;

and statues and figures of animals made of wood and stone and various materials, which appear over the wall? Some of them are talking, others silent.

You have shown me a strange image, and they are strange prisoners.

Like ourselves, I replied; and they see only their own shadows, or the shadows of one another, which the fire throws on the opposite wall of the cave?

True, he said; how could they see anything but the shadows if they were never allowed to move their heads?

And of the objects which are being carried in like manner they would only see the shadows?

Yes, he said.

And if they were able to converse with one another, would they not suppose that they were naming what was actually before them?

Very true.

And suppose further that the prison had an echo which came from the other side,

*vocabulary***ἀλγέω** suffer ~analgesic**ἄλγος** -εος (n, 3) woe, grief ~analgesic**ἀναβλέπω** look up; gain sight, open one's eyes**ἀναγκάζω** force, compel**αὐχὴν** -ένος (m, 3) neck**ἀφροσύνη** folly ~frenzy**βαδίζω** walk, proceed**δείκνυμι** (ō) show, point out**δεσμέω** to chain**δεσμός** bond, latch, strap; also (pl)

headdress

ἐγγύς near**ἐξαίφνης** suddenly**ἐρωτάω** ask about something**καθοράω** look down ~panorama**λύσις** -ος (f) a release ~loose**μαρμαρυγή** a twinkle**ὀρθός** upright, straight; correct, just ~orthogonal**παντάπασιν** altogether; yes, certainly**περιάγω** lead around**σκευάζω** prepare, collect**σκιά** shadow ~shadow**σκοπάω** watch, observe**σκοπέω** behold, consider**τοιόσδε** such**φάος** φῶς (n, 3) light; salvation; (pl) eyes ~photon**φθέγγομαι** make a sound, utter ~diphthong**φλυαρία** nonsense**φύσις** -εως (f) nature (of a thing) ~physics**φύω** produce, beget; clasp ~physics

ὁπότε τις τῶν παριόντων φθέγγεται, οἷε ἂν ἄλλο τι αὐτοὺς ἡγεῖσθαι τὸ φθεγγόμενον ἢ τὴν παριοῦσαν σκιάν;

Μὰ Δί' οὐκ ἔγωγ', ἔφη.

Παντάπασι δὴ, ἦν δ' ἐγώ, οἱ τοιοῦτοι οὐκ ἂν ἄλλο τι νομίζοιεν τὸ ἀληθὲς ἢ τὰς τῶν σκευαστῶν σκιάς.

Πολλὴ ἀνάγκη, ἔφη.

Σκόπει δὴ, ἦν δ' ἐγώ, αὐτῶν λύσιν τε καὶ ἴασιν τῶν τε δεσμῶν καὶ τῆς ἀφροσύνης, οἷα τις ἂν εἴη, εἰ φύσει τοιάδε συμβαίνοι αὐτοῖς· ὁπότε τις λυθείη καὶ ἀναγκάζεται ἐξαίφνης ἀνίστασθαι τε καὶ περιάγειν τὸν αὐχένα καὶ βαδίζειν καὶ πρὸς τὸ φῶς ἀναβλέπειν, πάντα δὲ ταῦτα ποιῶν ἀλγοῖ τε καὶ διὰ τὰς μαρμαρυγὰς ἀδυνατοῖ καθορᾶν ἐκεῖνα ὧν τότε τὰς σκιάς ἑώρα, τί ἂν οἷε αὐτὸν εἰπεῖν, εἴ τις αὐτῷ λέγοι ὅτι τότε μὲν ἑώρα φλυαρίας, νῦν δὲ μᾶλλον τι ἐγγυτέρω τοῦ ὄντος καὶ πρὸς μᾶλλον ὄντα τετραμμένος ὀρθότερον βλέπει, καὶ δὴ καὶ ἕκαστον τῶν παριόντων δεικνὺς αὐτῷ ἀναγκάζει ἐρωτῶν ἀποκρίνεσθαι ὅτι ἔστιν;

ὅποτε τις τῶν παριόντων |make a sound, utter ἄλλο τι

αὐτοὺς ἡγείσθαι τὸ |make a sound, utter παριοῦσαν |shadow

Μὰ Δί' οὐκ ἔγωγ', ἔφη.

|altogether; δῆ, ἦν δ' ἐγώ, οἱ τοιοῦτοι οὐκ ἂν ἄλλο τι
|yes, certainly

νομίζοιεν τὸ ἀληθὲς ἢ τὰς τῶν |prepare, |shadow
|collect

Πολλὴ ἀνάγκη, ἔφη.

Σκόπει δῆ, ἦν δ' ἐγώ, αὐτῶν |a release καὶ ἴασιν τῶν τε

δεσμῶν καὶ τῆς |folly , οἷα τις ἂν εἴη, εἰ φύσει |such

συμβαίνοι αὐτοῖς· ὅποτε τις λυθείη καὶ |force, compel

|suddenly ἀνίστασθαί τε καὶ |lead around ὄν |neck καὶ

|walk, καὶ πρὸς τὸ φῶς |look up; gain sight, κα δὲ ταῦτα
|proceed |open one's eyes

ποιῶν ἀλγοί τε καὶ διὰ τὰς |a twinkle ἰδυνατοῖ |look down

ἐκεῖνα ὦν τότε τὰς |shadow ὅρα, τί ἂν οἶε αὐτὸν εἰπεῖν, εἴ

τις αὐτῷ λέγοι ὅτι τότε μὲν ἑώρα |nonsense , νῦν δὲ μᾶλλον

τι |near τοῦ ὄντος καὶ πρὸς μᾶλλον ὄντα τετραμμένους

|upright, straight; τοι, καὶ δῆ καὶ ἕκαστον τῶν παριόντων
|correct, just

|show αὐτῷ |force, |ask ἀποκρίνεσθαι ὅτι ἔστιν;
|compel

would they not be sure to fancy when one of the passers-by spoke that the voice which they heard came from the passing shadow?

No question, he replied.

To them, I said, the truth would be literally nothing but the shadows of the images.

That is certain.

And now look again, and see what will naturally follow if the prisoners are released and disabused of their error. At first, when any of them is liberated and compelled suddenly to stand up and turn his neck round and walk and look towards the light, he will suffer sharp pains; the glare will distress him, and he will be unable to see the realities of which in his former state he had seen the shadows; and then conceive some one saying to him, that what he saw before was an illusion, but that now, when he is approaching nearer to being and his eye is turned towards more real existence, he has a clearer vision,—what will be his reply? And you may further imagine that his instructor is pointing to the objects as they pass and requiring him to name them,—will

*vocabulary***ἀγανακτέω** be vexed, in a ferment**ἀλγέω** suffer ~analgesic**ἀνάβασις** -τος (f) going up, mounting, going inland**ἀναγκάζω** force, compel**ἀνάντης** uphill, steep**ἄνω** (ἄ) accomplish, pass, waste; upwards, out to sea**ἀπορέω** be confused, distressed**ἀποστρέφω** turn back, turn off course ~atrophy**ἄρα** interrogative pcl**αὐγή** light**δείκνυμι** (ὄ) show, point out**ἔλκος** -εος (n, 3) wound ~ulcer**ἔλκω** drag, pull, hoist; rape**ἐντεῦθεν** thence**ἐξαίφνης** suddenly**ἐξέλκω** pull out**καθοράω** look down ~panorama**μεστός** full**ὀδυνάω** cause pain**ὄμμα** -τος (n, 3) eye**οὐκοῦν** not so?; and so**προσδοκάω** expect**σαφής** clear, understandable**συνήθεια** intimacy; habit**τραχύς** (ἄ) rough ~trachea**φάος** φῶς (n, 3) light; salvation; (pl) eyes ~photon

οὐκ οἶε αὐτὸν ἀπορεῖν τε ἂν καὶ ἡγεῖσθαι τὰ τότε ὁρώμενα
ἀληθέστερα ἢ τὰ νῦν δεικνύμενα;

Πολύ γ', ἔφη.

Οὐκοῦν κἂν εἰ πρὸς αὐτὸ τὸ φῶς ἀναγκάζοι αὐτὸν βλέπειν,
ἀλγεῖν τε ἂν τὰ ὄμματα καὶ φεύγειν ἀποστρεφόμενον πρὸς
ἐκεῖνα ἃ δύναται καθορᾶν, καὶ νομίζειν ταῦτα τῷ ὄντι
σαφέστερα τῶν δεικνυμένων;

Οὕτως, ἔφη.

Εἰ δέ, ἦν δ' ἐγώ, ἐντεῦθεν ἔλκοι τις αὐτὸν βία διὰ
τραχείας τῆς ἀναβάσεως καὶ ἀνάντους, καὶ μὴ ἀνείη πρὶν
ἐξελκύσειεν εἰς τὸ τοῦ ἡλίου φῶς, ἄρα οὐχὶ ὀδυνᾶσθαι τε
ἂν καὶ ἀγανακτεῖν ἐλκόμενον, καὶ ἐπειδὴ πρὸς τὸ φῶς
ἔλθοι, αὐγῆς ἂν ἔχοντα τὰ ὄμματα μεστὰ ὁρᾶν οὐδ' ἂν ἐν
δύνασθαι τῶν νῦν λεγομένων ἀληθῶν;

Οὐ γὰρ ἂν, ἔφη, ἐξαίφνης γε.

Συνηθείας δὴ οἶμαι δέοιτ' ἂν, εἰ μέλλοι τὰ ἄνω ὄψεσθαι.

οὐκ οἶει αὐτὸν |be confused, |distressed ἢν καὶ ἡγεῖσθαι τὰ τότε ὀρώμενα
ἀληθέστερα ἢ τὰ νῦν |show ,

Πολύ γ', ἔφη.

|not so?; and so' πρὸς αὐτὸ τὸ φῶς |force, αὐτὸν βλέπειν,
|suffer τε ἂν τὰ |eye καὶ φεύγειν |turn back πρὸς
ἐκεῖνα ἃ δύναται |look down καὶ νομίζειν ταῦτα τῷ ὄντι
|clear, under- τῶν |show ,
|standable
Οὕτως, ἔφη.

Εἰ δέ, ἦν δ' ἐγώ, |thence ἔλκοι τις αὐτὸν βία διὰ
|rough τῆς |going up, mount- ἀνάντους, καὶ μὴ ἀνείη πρὶν
|ing, going inland
|pull out εἰς τὸ τοῦ ἡλίου φῶς, |interroga- |cause pain τε
|tive pcl
ἂν καὶ |be vexed, in a |drag, pull, καὶ ἐπειδὴ πρὸς τὸ φῶς
|ferment |hoist; rape
ἔλθοι, |light ἂν ἔχοντα τὰ |eye |full ὁρᾶν οὐδ' ἂν ἐν
δύνασθαι τῶν νῦν λεγομένων ἀληθῶν;

Οὐ γὰρ ἄν, ἔφη, |suddenly γε.

|intimacy; δὴ οἶμαι δέοιτ' ἄν, εἰ μέλλοι τὰ ἄνω ὄψεσθαι.
|habit

he not be perplexed? Will he not fancy that the shadows which he formerly saw are truer than the objects which are now shown to him?

Far truer.

And if he is compelled to look straight at the light, will he not have a pain in his eyes which will make him turn away to take refuge in the objects of vision which he can see, and which he will conceive to be in reality clearer than the things which are now being shown to him?

True, he said.

And suppose once more, that he is reluctantly dragged up a steep and rugged ascent, and held fast until he is forced into the presence of the sun himself, is he not likely to be pained and irritated? When he approaches the light his eyes will be dazzled, and he will not be able to see anything at all of what are now called realities.

Not all in a moment, he said.

He will require to grow accustomed to the sight

*vocabulary***αἵτιος** blameworthy; the cause

~etiology

ἄλλότριος someone else's; alien ~alien**ἀναγκάιος** coerced, coercing, slavery**ἄστρον** star**δῆλος** visible, conspicuous**ἔδρα** (ἄ) seat, seated group

~polyhedron

εἶδωλον phantom, unreal image ~wit**ἐνιαυτός** cycle of a year**ἐπιτροπεύω** administrate**θεάομαι** look at, behold, consider

~theater

καθοράω look down ~panorama**κατεῖδον** look upon**νύκτωρ** by night**σελήνη** moon**σκιά** shadow ~shadow**συλλογίζομαι** count up; infer;
recapitulate**τελευταῖος** last, final**φάντασμα** -τος (n, 3) ghost, apparition**φάος** φῶς (n, 3) light; salvation; (pl)

eyes ~photon

καὶ πρῶτον μὲν τὰς σκιὰς ἂν ῥᾶστα καθορῶ, καὶ μετὰ
τοῦτο ἐν τοῖς ὕδασι τά τε τῶν ἀνθρώπων καὶ τὰ τῶν
ἄλλων εἶδωλα, ὕστερον δὲ αὐτά· ἐκ δὲ τούτων τὰ ἐν τῷ
οὐρανῷ καὶ αὐτὸν τὸν οὐρανὸν νύκτωρ ἂν ῥᾶον θεάσαιτο,
προσβλέπων τὸ τῶν ἄστρων τε καὶ σελήνης φῶς, ἥ μεθ'
ἡμέραν τὸν ἥλιόν τε καὶ τὸ τοῦ ἡλίου.

Πῶς δ' οὐ;

Τελευταῖον δὴ οἶμαι τὸν ἥλιον, οὐκ ἐν ὕδασι οὐδ' ἐν
ἀλλοτρίᾳ ἔδρᾳ φαντάσματα αὐτοῦ, ἀλλ' αὐτὸν καθ' αὐτὸν
ἐν τῇ αὐτοῦ χώρᾳ δύναιτ' ἂν κατιδεῖν καὶ θεάσασθαι οἷός
ἐστιν.

Ἀναγκαῖον, ἔφη.

Καὶ μετὰ ταῦτ' ἂν ἤδη συλλογίζοιτο περὶ αὐτοῦ ὅτι
οὗτος ὁ τὰς τε ὥρας παρέχων καὶ ἐνιαυτοὺς καὶ πάντα
ἐπιτροπεύων τὰ ἐν τῷ ὁρωμένῳ τόπῳ, καὶ ἐκείνων ὦν
σφεῖς ἐώρων τρόπον τινὰ πάντων αἴτιος.

Δῆλον, ἔφη, ὅτι ἐπὶ ταῦτα ἂν μετ' ἐκείνα ἔλθοι.

καὶ πρῶτον μὲν τὰς |shadow ἂν ῥᾱστα |look down :αὶ μετὰ
 τοῦτο ἐν τοῖς ὕδασι τά τε τῶν ἀνθρώπων καὶ τὰ τῶν
 ἄλλων |phantom ὕστερον δὲ αὐτά· ἐκ δὲ τούτων τὰ ἐν τῷ
 οὐρανῷ καὶ αὐτὸν τὸν οὐρανὸν |by night ἂν ῥᾱον θεάσαιτο,
 προσβλέπων τὸ τῶν |star τε καὶ |moon φῶς, ἥ μεθ'
 ἡμέραν τὸν ἥλιόν τε καὶ τὸ τοῦ ἡλίου.

Πῶς δ' οὐ;

|last, final δὴ οἶμαι τὸν ἥλιον, οὐκ ἐν ὕδασιν οὐδ' ἐν
 |someone |seat |ghost, αὐτοῦ, ἀλλ' αὐτὸν καθ' αὐτὸν
 |else's; alien |apparition
 ἐν τῇ αὐτοῦ χώρα δύναιτ' ἂν |look upon αὶ θεάσασθαι οἷός
 ἐστιν.

Ἀναγκαῖον, ἔφη.

Καὶ μετὰ ταῦτ' ἂν ἤδη |count up; infer; περὶ αὐτοῦ ὅτι
 |recapitulate
 οὗτος ὁ τὰς τε ὥρας παρέχων καὶ |cycle of a year... πάντα
 |administrate τὰ ἐν τῷ ὁρωμένῳ τόπῳ, καὶ ἐκείνων ὧν
 σφεῖς ἐώρων τρόπον τινὰ πάντων |blameworthy;
 |the cause
 |visible, ὥς ἵη, ὅτι ἐπὶ ταῦτα ἂν μετ' ἐκείνα ἔλθοι.
 |conspicuous

of the upper world. And first he will see the shadows best, next the reflections of men and other objects in the water, and then the objects themselves; then he will gaze upon the light of the moon and the stars and the spangled heaven; and he will see the sky and the stars by night better than the sun or the light of the sun by day?

Certainly.

Last of all he will be able to see the sun, and not mere reflections of him in the water, but he will see him in his own proper place, and not in another; and he will contemplate him as he is.

Certainly.

He will then proceed to argue that this is he who gives the season and the years, and is the guardian of all that is in the visible world, and in a certain way the cause of all things which he and his fellows have been accustomed to behold?

Clearly, he said, he would

vocabulary

ἄκληρος not owning land ~clergy
εἵωθα be accustomed, in the habit
ἐλεέω pity, have mercy on ~alms
ἔπαινος (noun) praise
ἐπάρουρος bound to the land ~arable
εὐδαιμονίζω consider happy
ζηλόω emulate, praise

καθοράω look down ~panorama
μεταβολή change, exchange
μνημονεύω remember, remind
οἴκησις -εως (f) habitation
σοφία skill; wisdom ~sophistry
σφόδρα very much
τιμάω (ι) honor, exalt

Τί οὖν; ἀναμνησκόμενον αὐτὸν τῆς πρώτης οἰκήσεως
καὶ τῆς ἐκεῖ σοφίας καὶ τῶν τότε συνδεσμωτῶν οὐκ ἂν οἶει
αὐτὸν μὲν εὐδαιμονίζειν τῆς μεταβολῆς, τοὺς δὲ ἐλεεῖν;

Καὶ μάλα.

Τιμαὶ δὲ καὶ ἔπαινοι εἴ τινες αὐτοῖς ἦσαν τότε παρ'
ἀλλήλων καὶ γέρα τῷ ὀξύτατα καθορῶντι τὰ παριόντα,
καὶ μνημονεύοντι μάλιστα ὅσα τε πρότερα αὐτῶν καὶ
ὕστερα εἰώθει καὶ ἅμα πορεύεσθαι, καὶ ἐκ τούτων δὴ
δυνατώτατα ἀπομαντευομένῳ τὸ μέλλον ἦξειν, δοκεῖς ἂν
αὐτὸν ἐπιθυμητικῶς αὐτῶν ἔχειν καὶ ζηλοῦν τοὺς παρ'
ἐκείνοις τιμωμένους τε καὶ ἐνδυναστεύοντας, ἢ τὸ τοῦ
Ὅμηρου ἂν πεπονθέναι καὶ σφόδρα βούλεσθαι ἐπάρουρον
έόντα θητευέμεν ἄλλῳ ἀνδρὶ παρ' ἀκλήρῳ . . 11.489
καὶ ὅτιοῦν ἂν πεπονθέναι μᾶλλον ἢ κεινὰ τε δοξάζειν καὶ
ἐκείνως ζῆν;

Οὕτως, ἔφη, ἔγωγε οἶμαι, πᾶν μᾶλλον
πεπονθέναι ἂν δέξασθαι ἢ ζῆν ἐκείνως.

Τί οὖν; ἀναμνησκόμενον αὐτὸν τῆς πρώτης |habitation
καὶ τῆς ἐκεῖ σοφίας καὶ τῶν τότε συνδεσμωτῶν οὐκ ἂν οἶει
αὐτὸν μὲν |consider happy τῆς μεταβολῆς, τοὺς δὲ |pity ,
Καὶ μάλα.

Τιμαὶ δὲ καὶ |(noun) praise .ινες αὐτοῖς ἦσαν τότε παρ'
ἀλλήλων καὶ γέρα τῷ ὀξύτατα |look down τὰ παριόντα,
καὶ |remember, μάλιστα ὅσα τε πρότερα αὐτῶν καὶ
|remind
ὔστερα |be accustomed, |in the habit |για πορεύεσθαι, καὶ ἐκ τούτων δὴ
δυνατώτατα ἀπομαντευομένῳ τὸ μέλλον ἤξειν, δοκεῖς ἂν
αὐτὸν ἐπιθυμητικῶς αὐτῶν ἔχειν καὶ ζηλοῦν τοὺς παρ'
ἐκείνοις |honor τε καὶ ἐνδυναστεύοντας, ἢ τὸ τοῦ
Ὁμήρου ἂν πεπονθέναι καὶ |very much ὀύλεσθαι |bound to the land
έόντα θητευέμεν ἄλλῳ ἀνδρὶ παρ' |not owning land .11.489
καὶ ὅτιοῦν ἂν πεπονθέναι μᾶλλον ἢ κείνᾳ τε δοξάζειν καὶ
ἐκείνως ζῆν;

Οὕτως, ἔφη, ἔγωγε οἶμαι, πᾶν μᾶλλον
πεπονθέναι ἂν δέξασθαι ἢ ζῆν ἐκείνως.

first see the sun and then reason about him.

And when he remembered his old habitation, and the wisdom of the den and his fellow-prisoners, do you not suppose that he would felicitate himself on the change, and pity them?

Certainly, he would.

And if they were in the habit of conferring honours among themselves on those who were quickest to observe the passing shadows and to remark which of them went before, and which followed after, and which were together; and who were therefore best able to draw conclusions as to the future, do you think that he would care for such honours and glories, or envy the possessors of them? Would he not say with Homer, 'Better to be the poor servant of a poor master,'

And to endure anything, rather than think as they do and live after their manner?

Yes, he said, I think that he would rather suffer anything than entertain these false notions and live

vocabulary

ἄνω (ἄ) accomplish, pass, waste;
 upwards, out to sea
γέλως laughter
δεσμώτης -ου (m, 1) prisoner
εἰκών -όνος (f, 3) image, likeness
ἐννοέω consider
ἐξαίφνης suddenly
ἐπιχειρέω do, try, attack ~chiral
θᾶκος seat, session of assembly

καθίζω set, sit, alight, set up ~sit
ὄμμα -τος (n, 3) eye
προσάπτω attach to ~haptic
προσδοκάω expect
σκιά shadow ~shadow
σκότος darkness, shadow ~shadow
συνήθεια intimacy; habit
σφόδρα very much
τοίνυν well, then

Καὶ τόδε δὴ ἐννόησον, ἦν δ' ἐγώ. εἰ πάλιν ὁ τοιοῦτος καταβὰς εἰς τὸν αὐτὸν θᾶκον καθίζοιτο, ἄρ' οὐ σκοτούς ἂν ἀνάπλεως σχοίη τοὺς ὀφθαλμούς, ἐξαίφνης ἤκων ἐκ τοῦ ἡλίου;

Καὶ μάλα γ', ἔφη.

Τὰς δὲ δὴ σκιὰς ἐκείνας πάλιν εἰ δέοι αὐτὸν γνωματεύοντα διαμιλλᾶσθαι τοῖς ἀεὶ δεσμώταις ἐκείνοις, ἐν ᾧ ἀμβλυώττει, πρὶν καταστῆναι τὰ ὄμματα, οὗτος δ' ὁ χρόνος μὴ πάνυ ὀλίγος εἴη τῆς συνηθείας, ἄρ' οὐ γέλωτ' ἂν παράσχοι, καὶ λέγοιτο ἂν περὶ αὐτοῦ ὡς ἀναβὰς ἄνω διεφθαρμένος ἤκει τὰ ὄμματα, καὶ ὅτι οὐκ ἄξιον οὐδὲ πειρᾶσθαι ἄνω ἵεναι; καὶ τὸν ἐπιχειροῦντα λύειν τε καὶ ἀνάγειν, εἴ πως ἐν ταῖς χερσὶ δύναιντο λαβεῖν καὶ ἀποκτείνειν, ἀποκτείνονται ἄν;

Σφόδρα γ', ἔφη.

Ταύτην τοίνυν, ἦν δ' ἐγώ, τὴν εἰκόνα, ᾧ φίλε Γλαῦκων, προσαπτέον ἅπασαν τοῖς ἔμπροσθεν λεγομένοις, τὴν μὲν

Καὶ τόδε δὴ |consider , ἦν δ' ἐγώ. εἰ πάλιν ὁ τοιοῦτος
καταβὰς εἰς τὸν αὐτὸν |seat, |set, sit, alight, ρ' οὐ |darkness
|session |set up
ἂν ἀνάπλεως σχοίῃ τοὺς ὀφθαλμούς, |suddenly ἦκων ἐκ
τοῦ ἡλίου;

Καὶ μάλα γ', ἔφη.

Τὰς δὲ δὴ |shadow κείνας πάλιν εἰ δέοι αὐτὸν γνωματεύοντα
διαμιλλᾶσθαι τοῖς ἀεὶ |prisoner ἐκείνοις, ἐν ᾧ
ἀμβλυώττει, πρὶν καταστήναι τὰ |eye , οὗτος δ'
ὁ χρόνος μὴ πάνυ ὀλίγος εἴη τῆς |intimacy; , ἀρ' οὐ |laughter
|habit
ἂν παράσχοι, καὶ λέγοιτο ἂν περὶ αὐτοῦ ὡς ἀναβὰς
ἄνω διεφθαρμένος ἦκει τὰ |eye , καὶ ὅτι οὐκ ἄξιον
οὐδὲ πειρᾶσθαι ἄνω ἵεναι; καὶ τὸν |do, try, attack λύειν τε
καὶ ἀνάγειν, εἴ πως ἐν ταῖς χερσὶ δύναιντο λαβεῖν καὶ
ἀποκτείνειν, ἀποκτεινύναι ἄν;

|very much, , ἔφη.

Ταύτην |well, then, ρ' δ' ἐγώ, τὴν |image, , ᾧ φίλε Γλαύκων,
|likeness
|attach to ἅπασαν τοῖς ἔμπροσθεν λεγομένοις, τὴν μὲν

in this miserable manner.

Imagine once more, I said, such an one coming suddenly out of the sun to be replaced in his old situation; would he not be certain to have his eyes full of darkness?

To be sure, he said.

And if there were a contest, and he had to compete in measuring the shadows with the prisoners who had never moved out of the den, while his sight was still weak, and before his eyes had become steady (and the time which would be needed to acquire this new habit of sight might be very considerable), would he not be ridiculous? Men would say of him that up he went and down he came without his eyes; and that it was better not even to think of ascending; and if any one tried to loose another and lead him up to the light, let them only catch the offender, and they would put him to death.

No question, he said.

This entire allegory, I said, you may now append, dear Glaucon, to the previous

vocabulary

ἄνοδος impassable; ascent
ἄνω (ἄ) accomplish, pass, waste;
 upwards, out to sea
δεσμωτήριον prison
δημόσιος public, the state
διατρίβω (τι) wear down, delay
 ~tribology
ἔδρα (ἄ) seat, seated group
 ~polyhedron
εἰκός likely
εἴπερ if indeed
ἔμφρων sane, conscious, rational
ἐνταῦθα there, here
ἐπείγω weigh upon, drive; (mid) hurry
ἐπιθυμέω (ὀ) wish, covet
ιδέα ἰδῆς semblance; kind, style

ἴσχω imitate, liken to, guess ~victor
μόγισ with difficulty, barely
οἰκέω inhabit ~economics
οἴκησις -εως (f) habitation
ὀρθός upright, straight; correct, just
 ~orthogonal
ὀρθόω stand up
ὄψις ὄψεως (f) sight, view
 ~thanatopsis
προσδοκάω expect
συλλογίζομαι count up; infer;
 recapitulate
τελευταῖος last, final
τοίνυν well, then
φάος φῶς (n, 3) light; salvation; (pl)
 eyes ~photon

δι' ὅψεως φαινομένην ἔδραν τῇ τοῦ δεσμωτηρίου οἰκῇσει ἀφομοιοῦντα, τὸ δὲ τοῦ πυρὸς ἐν αὐτῇ φῶς τῇ τοῦ ἡλίου δυνάμει· τὴν δὲ ἄνω ἀνάβασιν καὶ θέαν τῶν ἄνω τὴν εἰς τὸν νοητὸν τόπον τῆς ψυχῆς ἄνοδον τιθεὶς οὐχ ἁμαρτήσῃ τῆς γ' ἐμῆς ἐλπίδος, ἐπειδὴ ταύτης ἐπιθυμεῖς ἀκούειν. θεὸς δέ που οἶδεν εἰ ἀληθὴς οὐσα τυγχάνει. τὰ δ' οὖν ἐμοὶ φαινόμενα οὕτω φαίνεται, ἐν τῷ γνωστῷ τελευταία ἢ τοῦ ἀγαθοῦ ἰδέα καὶ μόγις ὁρᾶσθαι, ὀφθεῖσα δὲ συλλογιστέα εἶναι ὥς ἄρα πᾶσι πάντων αὕτη ὀρθῶν τε καὶ καλῶν αἰτία, ἐν τε ὁρατῷ φῶς καὶ τὸν τούτου κύριον τεκοῦσα, ἐν τε νοητῷ αὕτη κυρία ἀλήθειαν καὶ νοῦν παρασχομένη, καὶ ὅτι δεῖ ταύτην ἰδεῖν τὸν μέλλοντα ἐμφρόνως πράξειν ἢ ἰδίᾳ ἢ δημοσίᾳ.

Συνοίμαι, ἔφη, καὶ ἐγώ, ὅν γε δὴ τρόπον δύναμαι.

Ἦθι τοίνυν, ἦν δ' ἐγώ, καὶ τόδε συνοιήθητι καὶ μὴ θαυμάσῃς ὅτι οἱ ἐνταῦθα ἐλθόντες οὐκ ἐθέλουσιν τὰ τῶν ἀνθρώπων πράττειν, ἀλλ' ἄνω αἰεὶ ἐπείγονται αὐτῶν αἱ ψυχαὶ διατρίβειν· εἰκὸς γάρ που οὕτως, εἴπερ αὖ κατὰ

argument; the prison-house is the world of sight, the light of the fire is the sun, and you will not misapprehend me if you interpret the journey upwards to be the ascent of the soul into the intellectual world according to my poor belief, which, at your desire, I have expressed—whether rightly or wrongly God knows. But, whether true or false, my opinion is that in the world of knowledge the idea of good appears last of all, and is seen only with an effort; and, when seen, is also inferred to be the universal author of all things beautiful and right, parent of light and of the lord of light in this visible world, and the immediate source of reason and truth in the intellectual; and that this is the power upon which he who would act rationally either in public or private life must have his eye fixed.

I agree, he said, as far as I am able to understand you.

Moreover, I said, you must not wonder that those who attain to this beatific vision are unwilling to descend to human affairs; for their souls are ever hastening into the upper world where they desire to dwell; which desire of theirs is very natural, if our allegory may be

vocabulary

ἄγαλμα -τος (n, 3) ornament, glory, statue

ἀγωνίζομαι contend, exert oneself

ἄλλοθι elsewhere, abroad

ἀλόγιστος inconsiderate, irrational

ἀναγκάζω force, compel

ἀνθρώπειος human

ἀσχημονέω behave badly

γελάω laugh, smile, laugh at

γελοῖος laughable; joking

δικαιοσύνη justice

δικαστήριον court

δισσός double

εἰκός likely

εἰκών -όνος (f, 3) image, likeness

ἐπισκοπέω look upon, inspect

θαυμαστός wonderful; admirable

θεωρία spectator, contemplation

θορυβέω roar, cheer; disturb

καθοράω look down ~panorama

μεθίστημι change, substitute; withdraw; change sides; (mid) send away ~station

ὄμμα -τος (n, 3) eye

ὅπη wherever, however

προερέω say beforehand

προλέγω prophecy, proclaim; preselect ~legion

πώποτε never

σκιά shadow ~shadow

σκιάω darken

σκότος darkness, shadow ~shadow

συνήθης habitual, intimate

σφόδρα very much

ὑπολαμβάνω take under one's support, seize; speak up; imagine ~epilepsy

φάος φῶς (n, 3) light; salvation; (pl) eyes ~photon

φῶς man

τὴν προειρημένην εἰκόνα τοῦτ' ἔχει.

Εἰκὸς μέντοι, ἔφη.

Τί δέ; τόδε οἶε τι θαυμαστόν, εἰ ἀπὸ θείων, ἦν δ' ἐγώ, θεωριῶν ἐπὶ τὰ ἀνθρώπειά τις ἐλθὼν κακὰ ἀσχημονεῖ τε καὶ φαίνεται σφόδρα γελοῖος ἔτι ἀμβλυώττων καὶ πρὶν ἱκανῶς συνήθης γενέσθαι τῷ παρόντι σκότῳ ἀναγκαζόμενος ἐν δικαστηρίοις ἢ ἄλλοθί που ἀγωνίζεσθαι περὶ τῶν τοῦ δικαίου σκιῶν ἢ ἀγαλμάτων ὧν αἱ σκιαί, καὶ διαμιλλᾶσθαι περὶ τούτου, ὅπῃ ποτὲ ὑπολαμβάνεται ταῦτα ὑπὸ τῶν αὐτὴν δικαιοσύνην μὴ πώποτε ἰδόντων;

Οὐδ' ὁπωστιοῦν θαυμαστόν, ἔφη.

Ἄλλ' εἰ νοῦν γε ἔχει τις, ἦν δ' ἐγώ, μεμνητ' ἂν ὅτι διτταὶ καὶ ἀπὸ διττῶν γίνονται ἐπιταράξεις ὄμμασιν, ἕκ τε φωτὸς εἰς σκότος μεθισταμένων καὶ ἐκ σκότους εἰς φῶς. ταῦτά δὲ ταῦτα νομίσας γίνεσθαι καὶ περὶ ψυχὴν, ὅποτε ἴδοι θορυβουμένην τινὰ καὶ ἀδυνατοῦσάν τι καθορᾶν, οὐκ ἂν ἀλογίστως γελῶ, ἀλλ' ἐπισκοποῖ

τὴν προειρημένην |image, -οὗτ' ἔχει.
|likeness

|likely μέντοι, ἔφη.

Τί δέ; τόδε οἶε τι |wonderful;
|admirable , εἰ ἀπὸ θείων, ἦν δ' ἐγώ,

|spectator, con- τὰ |human τις ἐλθὼν κακὰ |behave
|temptation |badly

τε καὶ φαίνεται σφόδρα |laughable; ἥτις ἀμβλυώττων καὶ
|joking

πρὶν ἱκανῶς |habitual, γενέσθαι τῷ παρόντι |darkness
|intimate

|force, compel ἐν |court ἢ |elsewhere, υ |contend, exert
|abroad |oneself

περὶ τῶν τοῦ δικαίου σκιῶν ἢ |ornament, ὧν αἱ |shadow
|glory, statue

καὶ διαμιλλᾶσθαι περὶ τούτου, |wherever, _ |take under one's support,
|however |seize; speak up; imagine

ταῦτα ὑπὸ τῶν αὐτὴν δικαιοσύνην μὴ |never ἰδόντων;

Οὐδ' ὅπως οἶον |wonderful;
|admirable , ἔφη.

Ἄλλ' εἰ νοῦν γε ἔχοι τις, ἦν δ' ἐγώ, μεμνητ' ἂν ὅτι |double καὶ

ἀπὸ |double γίνονται ἐπιταράξεις |eye , ἔκ τε φωτὸς

εἰς |darkness |change, substitute; ἔνθ' ἐκ |darkness εἰς φῶς. ταῦτα
|draw; change sides; (mid)

δὲ ταῦτα νομίσας γίνεσθαι καὶ περὶ ψυχὴν, ὅποτε ἴδοι
|send away

|roar, cheer; τινὰ καὶ ἀδυνατοῦσάν τι |look down οὐκ ἂν
|disturb

|inconsiderate, , ἐλῶ, ἀλλ' |look upon, inspect
|irrational

trusted.

Yes, very natural.

And is there anything surprising in one who passes from divine contemplations to the evil state of man, misbehaving himself in a ridiculous manner; if, while his eyes are blinking and before he has become accustomed to the surrounding darkness, he is compelled to fight in courts of law, or in other places, about the images or the shadows of images of justice, and is endeavouring to meet the conceptions of those who have never yet seen absolute justice?

Anything but surprising, he replied.

Any one who has common sense will remember that the bewilderments of the eyes are of two kinds, and arise from two causes, either from coming out of the light or from going into the light, which is true of the mind's eye, quite as much as of the bodily eye; and he who remembers this when he sees any one whose vision is perplexed and weak, will not be too ready to laugh; he will first ask whether that soul of man has come out of the brighter life, and is unable to see because unaccustomed to the dark, or having turned from darkness to the day is dazzled by excess of light. And he will count the one happy in his condition and state of being, and he will pity the other; or, if he have a mind

*vocabulary***ἄνωθεν** from above, the beginning**ἀπαγγέλλω** announce, order, promise

~angel

βίος life ~biology**βιόω** live; (mp) make a living ~biology**γελάω** laugh, smile, laugh at**γέλως** laughter**ἐλεέω** pity, have mercy on ~alms**ἐμπίμπλημι** fill with**ἐνείμι** be in ~ion**ἐντίθημι** load; mp: take to heart

~thesis

ἐπιστήμη skill, knowledge**εὐδαιμονίζω** consider happy**καταμανθάνω** examine, observe**λαμπρός** brilliant ~lamp**μαρμαρυγή** a twinkle**μέτριος** medium, moderate**ὄμμα** -τος (n, 3) eye**ὄργανον** tool; body organ**ὄψις** ὄψεως (f) sight, view

~thanatopsis

πάθος -ους (n, 3) an experience, passion, condition**παιδεία** child-rearing, education**πότερος** which, whichever of two**σημαίνω** give orders to; show; mark

~semaphore

τοιόσδε such**τυφλός** blind**τυφλόω** blind**φώς** man

ἂν πότερον ἐκ φανοτέρου βίου ἤκουσα ὑπὸ ἀηθείας ἐσκότῳται, ἢ ἐξ ἀμαθίας πλείονος εἰς φανότερον ἰούσα ὑπὸ λαμπροτέρου μαρμαρυγῆς ἐμπέπλησται, καὶ οὕτω δὴ τὴν μὲν εὐδαιμονίσειεν ἂν τοῦ πάθους τε καὶ βίου, τὴν δὲ ἐλεήσειεν, καὶ εἰ γελαῖν ἐπ' αὐτῇ βούλοιτο, ἦττον ἂν καταγέλαστος ὁ γέλως αὐτῷ εἴη ἢ ὁ ἐπὶ τῇ ἄνωθεν ἐκ φωτὸς ἡκούση.

Καὶ μάλα, ἔφη, μετρίως λέγεις.

Δεῖ δὴ, εἶπον, ἡμᾶς τοιόνδε νομίσαι περὶ αὐτῶν, εἰ ταῦτ' ἀληθὴ· τὴν παιδείαν οὐχ οἶαν τινὲς ἐπαγγελλόμενοί φασιν εἶναι τοιαύτην καὶ εἶναι. φασὶ δέ που οὐκ ἐνούσης ἐν τῇ ψυχῇ ἐπιστήμης σφεῖς ἐντιθέναι, οἷον τυφλοῖς ὀφθαλμοῖς ὄψιν ἐντιθέντες.

Φασὶ γὰρ οὖν, ἔφη.

Ὁ δέ γε νῦν λόγος, ἦν δ' ἐγώ, σημαίνει ταύτην τὴν ἐνούσαν ἐκάστου δύναμιν ἐν τῇ ψυχῇ καὶ τὸ ὄργανον ᾧ καταμανθάνει ἕκαστος, οἷον εἰ ὄμμα μὴ δυνατὸν ἦν ἄλλως

ἂν |which, whichever ἐκ φανότερου βίου ἤκουσα ὑπὸ ἀηθείας
 ἐσκότῳται, ἣ ἐξ ἀμαθίας πλείονος εἰς φανότερον ἰοῦσα
 ὑπὸ |brilliant |a twinkle |fill with , καὶ οὕτω δὴ
 τὴν μὲν |consider happy ἂν τοῦ |an experience, passion, condition
 δὲ |pity , καὶ εἰ |laugh, ἐπ' αὐτῇ βούλοιτο, ἦττον ἂν
 |smile
 καταγέλαστος ὁ |laughter ὑπὸ εἴῃ ἢ ὁ ἐπὶ τῇ |from above,
 |the beginning
 φωτὸς ἡκούσῃ.

Καὶ μάλα, ἔφη, |medium, |λέγεις.
 |moderate

Δεῖ δὴ, εἶπον, ἡμᾶς |such νομίσαι περὶ αὐτῶν, εἰ ταῦτ'
 ἀληθῆ· τὴν |child-rearing, οἷαν τινὲς ἐπαγγελλόμενοί φασιν
 |education
 εἶναι τοιαύτην καὶ εἶναι. φασὶ δέ που οὐκ |be in ἐν τῇ

ψυχῇ |skill, σφεῖς |load; mp: ἴον τυφλοῖς ὀφθαλμοῖς
 |knowledge |take to heart
 |sight |load; mp:
 |take to heart

Φασὶ γὰρ οὖν, ἔφη.

Ὁ δέ γε νῦν λόγος, ἦν δ' ἐγώ, |give orders to; ἴτην τὴν
 |show; mark
 |be in ἐκάστου δύναμιν ἐν τῇ ψυχῇ καὶ τὸ |tool; body organ
 |examine, ἕκαστος, οἷον εἰ |eye μὴ δυνατὸν ἦν ἄλλως
 |observe

to laugh at the soul which comes from below into the light, there will be more reason in this than in the laugh which greets him who returns from above out of the light into the den.

That, he said, is a very just distinction.

But then, if I am right, certain professors of education must be wrong when they say that they can put a knowledge into the soul which was not there before, like sight into blind eyes.

They undoubtedly say this, he replied.

Whereas, our argument shows that the power and capacity of learning exists in the soul already; and that just as the eye was unable to turn

vocabulary

ἀνέχω raise; mid: endure, submit
ἀνύσιμος effective; feasible
ἀρετή goodness, excellence
ἄσκησις -εως (f) exercise, training
ἐγγύς near
ἔθος ἔθεος (n, 3) custom, habit
 ~ethology
ἐμποιέω make inside of ~poet
ἐνιμι be in ~ion
ἠώς ἠῶθι (f, 2) dawn ~Eocene
θεάομαι look at, behold, consider
 ~theater
κινδυνεύω encounter danger; (+inf)

there is a danger that
μεταστρέφω turn around, change
 one's mind ~atrophy
ναί yea
ὀρθός upright, straight; correct, just
 ~orthogonal
ὀρθόω stand up
περιάγω lead around
περιαγωγά going around
στρέφω turn, veer ~atrophy
τέχνη craft, art, plan, contrivance
 ~technology
τοίνυν well, then

ἢ σὺν ὅλῳ τῷ σώματι στρέφειν πρὸς τὸ φανὸν ἐκ τοῦ σκοτώδους, οὕτω σὺν ὅλῃ τῇ ψυχῇ ἐκ τοῦ γιγνομένου περιακτέον εἶναι, ἕως ἂν εἰς τὸ ὄν καὶ τοῦ ὄντος τὸ φανότατον δυνατὴ γένηται ἀνασχέσθαι θεωμένη· τοῦτο δ' εἶναί φαμεν τὰγαθόν. ἦ γάρ;

Ναί.

Τούτου τοίνυν, ἣν δ' ἐγώ, αὐτοῦ τέχνη ἂν εἴη, τῆς περιαγωγῆς, τίνα τρόπον ὡς ῥᾶστά τε καὶ ἀνυσιμώτατα μεταστραφήσεται, οὐ τοῦ ἐμποιῆσαι αὐτῷ τὸ ὄραν, ἀλλ' ὡς ἔχοντι μὲν αὐτό, οὐκ ὀρθῶς δὲ τετραμμένῳ οὐδὲ βλέποντι οἱ ἔδει, τοῦτο διαμηχανήσασθαι.

Ἐοικεν γάρ, ἔφη.

Αἱ μὲν τοίνυν ἄλλαι ἀρεταὶ καλούμεναι ψυχῆς κινδυνεύουσιν ἐγγύς τι εἶναι τῶν τοῦ σώματος— τῷ ὄντι γὰρ οὐκ ἐνοῦσαι πρότερον ὕστερον ἐμποιεῖσθαι ἔθеси καὶ ἀσκήσεων— ἡ δὲ τοῦ φρονῆσαι παντὸς μᾶλλον θειοτέρου τινὸς τυγχάνει, ὡς ἔοικεν, οὐσα, ὃ τὴν μὲν

ἢ σὺν ὅλῳ τῷ σώματι |turn πρὸς τὸ φανὸν ἐκ τοῦ
σκοτώδους, οὕτω σὺν ὅλῃ τῇ ψυχῇ ἐκ τοῦ γιγνομένου
|lead around εἶναι, ἕως ἂν εἰς τὸ ὄν καὶ τοῦ ὄντος τὸ
φανότατον δυνατὴ γένηται |raise; endure θεωμένη· τοῦτο
δ' εἶναί φαμεν ἀγαθόν. ἦ γάρ;

|yea

Τούτου |well, then ἦν δ' ἐγώ, αὐτοῦ |craft ἂν εἴη, τῆς
περιαγωγῆς, τίνα τρόπον ὡς ῥᾶστά τε καὶ |effective;
|feasible
|turn around, change, οὐ τοῦ |make inside of τῷ τὸ ὁρᾶν, ἀλλ'
|one's mind
ὡς ἔχοντι μὲν αὐτό, οὐκ ὀρθῶς δὲ τετραμμένῳ οὐδὲ
βλέποντι οἱ ἔδει, τοῦτο διαμηχανήσασθαι.

Ἐοικεν γάρ, ἔφη.

Αἰ μὲν |well, then ἔλλαι |excellence καλούμεναι ψυχῆς
|encounter danger;|near τι εἶναι τῶν τοῦ σώματος— τῷ
(+inf) there is a
|danger that
ὄντι γὰρ οὐκ |be in πρότερον ὕστερον |make inside of|custom,
|habit
καὶ |exercise, — ἦ δὲ τοῦ φρονῆσαι παντὸς μᾶλλον
|training
θειοτέρου τινὸς τυγχάνει, ὡς ἔοικεν, οὔσα, ὃ τὴν μὲν

from darkness to light without the whole body, so too the instrument of knowledge can only by the movement of the whole soul be turned from the world of becoming into that of being, and learn by degrees to endure the sight of being, and of the brightest and best of being, or in other words, of the good.

Very true.

And must there not be some art which will effect conversion in the easiest and quickest manner; not implanting the faculty of sight, for that exists already, but has been turned in the wrong direction, and is looking away from the truth?

Yes, he said, such an art may be presumed.

And whereas the other so-called virtues of the soul seem to be akin to bodily qualities, for even when they are not originally innate they can be implanted later by habit and exercise, the virtue of wisdom more than anything else contains a divine element which always remains, and by this conversion is rendered useful and profitable; or, on the

*vocabulary***ἀναγκάζω** force, compel**ἀπαλλάξείω** wish to get rid of**ἀπαλλάσσω** free from, remove; be freed, depart**ἄχρηστος** useless, unprofitable**γένεσις** -εως (f) source, origin ~genus**διοράω** see clearly, distinguish**δριμύς** (ι) sharp, piercing, bitter**ἐδωδή** food ~eat**ἐννοέω** consider**ἡδονή** pleasure**κόπτω** beat, cut, strike**μολυβδῖς** -δος (f) lead weight ~murky**οὐδέποτε** never**οὐπω** no longer**ὄψις** ὄψεως (f) sight, view

~thanatopsis

περιαγωγά going around**περιστρέφω** whirl something
~atrophy**προσφυής** attached to, part of**σοφός** skilled, clever, wise**στρέφω** turn, veer ~atrophy**συγγενεύς** inborn, kin to**συγγενής** inborn, kin to**ὑπηρετέω** serve**φαῦλος** trifling**φύσις** -εως (f) nature (of a thing)

~physics

χρήσιμος useful**ὠφέλιμος** helping, useful

δύναμιν οὐδέποτε ἀπόλλυσιν, ὑπὸ δὲ τῆς περιαγωγῆς
χρήσιμόν τε καὶ ὠφέλιμον καὶ ἄχρηστον αὖ καὶ βλαβερόν
γίνεται.

Ἡ οὖπω ἐννενόηκας, τῶν λεγομένων πονηρῶν μὲν,
σοφῶν δέ, ὡς δριμύ μὲν βλέπει τὸ ψυχάριον καὶ ὀξέως
διορᾷ ταῦτα ἐφ' ἃ τέτραπται, ὡς οὐ φαύλην ἔχον τὴν ὄψιν,
κακία δ' ἠναγκασμένον ὑπηρετεῖν, ὥστε ὅσῳ ἂν ὀξύτερον
βλέπῃ, τοσούτῳ πλείω κακὰ ἐργαζόμενον;

Πάνυ μὲν οὖν, ἔφη.

Τοῦτο μέντοι, ἦν δ' ἐγώ, τὸ τῆς τοιαύτης φύσεως
εἰ ἐκ παιδὸς εὐθὺς κοπτόμενον περιεκότη τὰς τῆς
γενέσεως συγγενεῖς ὥσπερ μολυβδίδας, αἱ δὴ ἔδωδαῖς
τε καὶ τοιούτων ἡδοναῖς τε καὶ λιχνείαις προσφυεῖς
γιγνόμεναι περὶ κάτω στρέφουσι τὴν τῆς ψυχῆς ὄψιν·
ὧν εἰ ἀπαλλαγὴν περιστρέφετο εἰς τὰ ἀληθῆ, καὶ
ἐκεῖνα ἂν τὸ αὐτὸ τοῦτο τῶν αὐτῶν ἀνθρώπων
ὀξύτατα ἑώρα, ὥσπερ καὶ ἐφ' ἃ νῦν τέτραπται.

δύναμιν |never ἀπόλλυσιν, ὑπὸ δὲ τῆς περιαγωγῆς
 |useful τε καὶ |helping, καὶ |useless, un- ἰὺ καὶ βλαβερὸν
 |useful |profitable
 γίγνεται.

Ἦ |no |consider , τῶν λεγομένων πονηρῶν μέν,
 |longer
 |skilled, ὡς |sharp, pierc- βλέπει τὸ ψυχάριον καὶ ὀξέως
 |clever, wise |ing, bitter
 |see clearly ἡ γὰρ ἐφ' ἃ τέτραπται, ὡς οὐ |trifling ἔχον τὴν |sight ,
 κακία δ' |force, compel |serve , ὥστε ὅσῳ ἂν ὀξύτερον
 βλέπῃ, τοσούτῳ πλείω κακὰ ἐργαζόμενον;

Πάνυ μὲν οὖν, ἔφη.

Τοῦτο μέντοι, ἦν δ' ἐγώ, τὸ τῆς τοιαύτης |nature (of a thing)
 εἰ ἐκ παιδὸς εὐθὺς |beat, cut, strike τερικόπη τὰς τῆς
 |source, συγγενεῖς ὥσπερ |lead weight , αἱ δὲ |food
 |origin
 τε καὶ τοιούτων |pleasure τε καὶ λιχνείαις |attached to, part of
 γιγνόμεναι περὶ κάτω |turn τὴν τῆς ψυχῆς |sight
 ὧν εἰ ἀπαλλαγὴν |whirl something εἰς τὰ ἀληθῆ, καὶ
 ἐκεῖνα ἂν τὸ αὐτὸ τοῦτο τῶν αὐτῶν ἀνθρώπων
 ὀξύτατα ἑώρα, ὥσπερ καὶ ἐφ' ἃ νῦν τέτραπται.

other hand, hurtful and useless. Did you never observe the narrow intelligence flashing from the keen eye of a clever rogue—how eager he is, how clearly his paltry soul sees the way to his end; he is the reverse of blind, but his keen eyesight is forced into the service of evil, and he is mischievous in proportion to his cleverness?

Very true, he said.

But what if there had been a circumcision of such natures in the days of their youth; and they had been severed from those sensual pleasures, such as eating and drinking, which, like leaden weights, were attached to them at their birth, and which drag them down and turn the vision of their souls upon the things that are below—if, I say, they had been released from these impediments and turned in the opposite direction, the very same faculty in them would have seen the truth as keenly as they see what their eyes are turned

*vocabulary***ἀναγκάζω** force, compel**ἀπαίδευτος** uneducated, loutish

~pediatrician

ἄπειρος untested; infinite**ἀπείρων** boundless**ἀποικίζω** send away, resettle

~economics

βέλτιστος best, noblest**βίος** life ~biology**βιόω** live; (mp) make a living ~biology**δημόσιος** public, the state**διατρίβω** (ι) wear down, delay

~tribology

εἰκός likely**ἐκὼν** willingly, on purpose; giving in too easily**ἐπειδὴν** when, after**ἐπιτρέπω** entrust, decide, allow

~trophy

ἐπιτροπεύω administrate**μάθημα** -τος (n, 3) lesson, knowledge**μάκαρ** fortunate ~macarism**μάκαρ** fortunate ~macarism**οἰκίζω** colonize, settle**παιδεία** child-rearing, education**ποῖος** what kind**πότε** when?**προερέω** say beforehand**προλέγω** prophecy, proclaim; preselect

~legion

σκοπός (f) lookout, overseer, spy,

target ~telescope

φύσις -εως (f) nature (of a thing)

~physics

φύω produce, beget; clasp ~physics

Εἰκός γε, ἔφη.

Τί δέ; τόδε οὐκ εἰκός, ἦν δ' ἐγώ, καὶ ἀνάγκη ἐκ τῶν προειρημένων, μήτε τοὺς ἀπαιδεύτους καὶ ἀληθείας ἀπείρους ἱκανῶς ἂν ποτε πόλιν ἐπιτροπεῦσαι, μήτε τοὺς ἐν παιδείᾳ ἑωμένους διατρίβειν διὰ τέλους, τοὺς μὲν ὅτι σκοπὸν ἐν τῷ βίῳ οὐκ ἔχουσιν ἓνα, οὐ στοχαζομένους δεῖ ἅπαντα πράττειν ἃ ἂν πράττωσιν ἰδίᾳ τε καὶ δημοσίᾳ, τοὺς δὲ ὅτι ἐκόντες εἶναι οὐ πράξουσιν, ἡγούμενοι ἐν μακάρων νήσοις ζῶντες ἔτι ἀπωκίσθαι;

Ἀληθῆ, ἔφη.

Ἡμέτερον δὲ ἔργον, ἦν δ' ἐγώ, τῶν οἰκιστῶν τάς τε βελτίστας φύσεις ἀναγκάσαι ἀφικέσθαι πρὸς τὸ μάθημα ὃ ἐν τῷ πρόσθεν ἔφαμεν εἶναι μέγιστον, ἰδεῖν τε τὸ ἀγαθὸν καὶ ἀναβῆναι ἐκείνην τὴν ἀνάβασιν, καὶ ἐπειδὴν ἀναβάντες ἱκανῶς ἴδωσι, μὴ ἐπιτρέπῃ αὐτοῖς ὃ νῦν ἐπιτρέπεται.

Τὸ

ποῖον

δῆ;

|likely γε, ἔφη.

Τί δέ; τόδε οὐκ |likely, ἦν δ' ἐγώ, καὶ ἀνάγκη ἐκ
 τῶν προειρημένων, μήτε τοὺς |uneducated, καὶ |truth
 |loutish
 ἀπείρους ἱκανῶς ἂν ποτε πόλιν |administrate, μήτε τοὺς
 ἐν |child-rearing, ἐνοὺς |wear down, delay ἔλους, τοὺς μὲν ὅτι
 |education
 |lookout ἐν τῷ βίῳ οὐκ ἔχουσιν ἕνα, οὐ στοχαζομένους δεῖ
 ἅπαντα πράττειν ἃ ἂν πράττωσιν ἰδίᾳ τε καὶ δημοσίᾳ,
 τοὺς δὲ ὅτι |willingly εἶναι οὐ πράξουσιν, ἡγούμενοι ἐν
 μακάρων νήσοις ζῶντες ἔτι |send away, resettle

Ἀληθῆ, ἔφη.

Ἡμέτερον δὲ ἔργον, ἦν δ' ἐγώ, τῶν οἰκιστῶν τὰς τε
 |best, noblest φύσεις |force, ἀφικέσθαι πρὸς τὸ |lesson,
 |compel |knowledge
 ὃ ἐν τῷ πρόσθεν ἔφαμεν εἶναι μέγιστον, ἰδεῖν τε τὸ
 ἀγαθὸν καὶ ἀναβῆναι ἐκείνην τὴν ἀνάβασιν, καὶ |when,
 |after
 ἀναβάντες ἱκανῶς ἴδωσι, μὴ |entrust, de- αὐτοῖς ὃ νῦν
 |cide, allow
 |entrust, de-
 |cide, allow

Τὸ

|what kind

δῆ;

to now.

Very likely.

Yes, I said; and there is another thing which is likely, or rather a necessary inference from what has preceded, that neither the uneducated and uninformed of the truth, nor yet those who never make an end of their education, will be able ministers of State; not the former, because they have no single aim of duty which is the rule of all their actions, private as well as public; nor the latter, because they will not act at all except upon compulsion, fancying that they are already dwelling apart in the islands of the blest.

Very true, he replied.

Then, I said, the business of us who are the founders of the State will be to compel the best minds to attain that knowledge which we have already shown to be the greatest of all—they must continue to ascend until they arrive at the good; but when they have ascended and seen enough we must not allow them to do as they do now.

What do you mean?

I mean that they remain in

vocabulary

ἀμείνων comparative of ἀγαθός, noble
δεσμώτης -ου (m, 1) prisoner
διαφερόντως differently
ἐγγίγνομαι live in ~genus
εἴτε if, whenever; either/or
ἐμποιέω make inside of ~poet
ἐπιλανθάνω mp: forget ~Lethe
καταμένω stay; not change
καταχράομαι (mp) abuse, use up;
 (act) be enough
κοινός communal, ordinary
μέλος -ους (n, 3) limb; melody
μέλω concern, interest, be one's
 responsibility

μεταδίδωμι give part of ~donate
μετέχω partake of
μηχανάομαι build, contrive
 ~mechanism
ὅπη wherever, however
πόνος toil, suffering ~osteopenia
σκέπτομαι look, look at, watch
 ~skeptic
σπουδαῖος quick, active; excellent
τοῖνυν well, then
φαῦλος trifling
χείρων worse, more base, inferior,
 weaker
ὠφέλεια -ίας profit
ὠφελέω help, be useful

Τὸ αὐτοῦ, ἦν δ' ἐγώ, καταμένειν καὶ μὴ ἐθέλειν πάλιν καταβαίνειν παρ' ἐκείνους τοὺς δεσμώτας μηδὲ μετέχειν τῶν παρ' ἐκείνοις πόνων τε καὶ τιμῶν, εἴτε φαυλότεραι εἴτε σπουδαιότεραι.

Ἐπειτ', ἔφη, ἀδικήσομεν αὐτούς, καὶ ποιήσομεν χεῖρον ζῆν, δυνατὸν αὐτοῖς ὃν ἄμεινον;

Ἐπελάθου, ἦν δ' ἐγώ, πάλιν, ὦ φίλε, ὅτι νόμῳ οὐ τοῦτο μέλει, ὅπως ἓν τι γένος ἐν πόλει διαφερόντως εὖ πράξει, ἀλλ' ἐν ὅλῃ τῇ πόλει τοῦτο μηχανᾶται ἐγγενέσθαι, συναρμόττων τοὺς πολίτας πειθοῖ τε καὶ ἀνάγκῃ, ποιῶν μεταδιδόναι ἀλλήλοις τῆς ὠφελίας ἣν ἂν ἕκαστοι τὸ κοινὸν δυνατοὶ ὦσιν ὠφελεῖν καὶ αὐτὸς ἐμποιῶν τοιούτους ἄνδρας ἐν τῇ πόλει, οὐχ ἵνα ἀφιῇ τρέπεσθαι ὅπῃ ἕκαστος βούλεται, ἀλλ' ἵνα καταχρῆται αὐτὸς αὐτοῖς ἐπὶ τὸν σύνδεσμον τῆς πόλεως.

Ἀληθῆ, ἔφη· ἐπελαθόμην γάρ.

Σκέψαι τοίνυν, εἶπον, ὦ Γλαῦκων, ὅτι οὐδ' ἀδικήσομεν

Τὸ αὐτοῦ, ἦν δ' ἐγώ, |stay; not change ᾗ μὴ ἐθέλειν πάλιν

καταβαίνειν παρ' ἐκείνους τοὺς |prisoner μηδὲ |partake of

τῶν παρ' ἐκείνοις |toil, suffering ἐν τιμῶν, |if, |trifling

|if, |quick, active; ex- |when-
|when- |excellent |ever;
|ever; |ei-
|ther/or |ther/or

εἴ τι πειτ', ἔφη, ἀδικήσομεν αὐτούς, καὶ ποιήσομεν |worse, more base
|ther/or

ζῆν, δυνατόν αὐτοῖς ὄν |better ,

Ἐπελάθου, ἦν δ' ἐγώ, πάλιν, ὦ φίλε, ὅτι νόμῳ οὐ

τοῦτο μέλει, ὅπως ἔν τι γένος ἐν πόλει |differently εἶ

πράξει, ἀλλ' ἐν ὅλῃ τῇ πόλει τοῦτο |build, |live in
|contrive ,

συναρμόττων τοὺς πολίτας πειθοῖ τε καὶ ἀνάγκῃ, ποιῶν

|give part of ἀλλήλοις τῆς |profit ἦν ἂν ἕκαστοι τὸ

|communal, |τοιὶ ὧσιν |help, be useful ἐντὸς |make inside of ἑτέρους
|ordinary

ἄνδρας ἐν τῇ πόλει, οὐχ ἵνα ἀφιῇ τρέπεσθαι |wherever, |tos
|however

βούλεται, ἀλλ' ἵνα καταχρήται αὐτὸς αὐτοῖς ἐπὶ τὸν

σύνδεσμον τῆς πόλεως.

Ἀληθῆ, ἔφη· ἐπελαθόμην γάρ.

|look, |well, then ᾗ πον, ὦ Γλαύκων, ὅτι οὐδ' ἀδικήσομεν
|look at,
|watch

the upper world: but this must not be allowed; they must be made to descend again among the prisoners in the den, and partake of their labours and honours, whether they are worth having or not.

But is not this unjust? he said; ought we to give them a worse life, when they might have a better?

You have again forgotten, my friend, I said, the intention of the legislator, who did not aim at making any one class in the State happy above the rest; the happiness was to be in the whole State, and he held the citizens together by persuasion and necessity, making them benefactors of the State, and therefore benefactors of one another; to this end he created them, not to please themselves, but to be his instruments in binding up the State.

True, he said, I had forgotten.

Observe, Glaucon, that there will be

vocabulary

ἄκέομαι heal, fix
ἄμείνων comparative of ἀγαθός, noble
αὐτόματος self-willed, accidental
 ~after
αὐτοφυής natural, spontaneous
εἰδῶλον phantom, unreal image ~wit
ἐκτίνω pay off; (mp) exact full
 payment
ἐμφύω plant; cling ~physics
ἐοικότως like; fairly
ἐπιμελέομαι take care of, oversee
ἡγεμών -όνος (m, 3) leader, guide,
 chief ~hegemony
θεάομαι look at, behold, consider
 ~theater

μετέχω partake of
μυρίος (ἰ) 10,000 ~myriad
οἰκέω inhabit ~economics
ὄναρ -τος (n) dream
ὀφείλω owe, should, if only
παιδεύω raise; train
πολιτεία (ἰ) citizenship; government
πόνος toil, suffering ~osteopenia
προθυμέομαι (ἰ) be eager
σκιαμαχέω shadow-box
σκοτεινός dark
σμήνος -ους (n, 3) swarm
τέλεος finished
τροφή food, upkeep ~atrophy
ὕπαρ -τος (n) reality
φιλόσοφος wisdom-loving

τοὺς παρ' ἡμῖν φιλοσόφους γιγνομένους, ἀλλὰ δίκαια
 πρὸς αὐτοὺς ἐροῦμεν, προσαναγκάζοντες τῶν ἄλλων
 ἐπιμελείσθαι τε καὶ φυλάττειν. ἐροῦμεν γὰρ ὅτι οἱ
 μὲν ἐν ταῖς ἄλλαις πόλεσι τοιοῦτοι γιγνόμενοι εἰκότως
 οὐ μετέχουσι τῶν ἐν αὐταῖς πόνων· αὐτόματοι γὰρ
 ἐμφύονται ἀκούσης τῆς ἐν ἐκάστη πολιτείας, δίκην δ'
 ἔχει τό γε αὐτοφυὲς μηδενὶ τροφὴν ὀφείλον μηδ' ἐκτίνειν
 τῷ προθυμείσθαι τὰ τροφεία· ὑμᾶς δ' ἡμεῖς ὑμῖν τε
 αὐτοῖς τῇ τε ἄλλῃ πόλει ὥσπερ ἐν σμήνεσιν ἡγεμόνας
 τε καὶ βασιλέας ἐγεννήσαμεν, ἄμεινόν τε καὶ τελεώτερον
 ἐκείνων πεπαιδευμένους καὶ μᾶλλον δυνατοὺς ἀμφοτέρων
 μετέχειν. καταβατέον οὖν ἐν μέρει ἐκάστῳ εἰς τὴν
 τῶν ἄλλων συνοίκησιν καὶ συνεθιστέον τὰ σκοτεινὰ
 θεάσασθαι· συνεθιζόμενοι γὰρ μυρίῳ βέλτιον ὄψεσθε τῶν
 ἐκεῖ καὶ γνώσεσθε ἕκαστα τὰ εἶδωλα ἅττα ἐστὶ καὶ ὦν, διὰ
 τὸ τᾶλθηθῇ ἑωρακέναι καλῶν τε καὶ δικαίων καὶ ἀγαθῶν
 πέρι. καὶ οὕτω ὕπαρ ἡμῖν καὶ ὑμῖν ἡ πόλις οἰκήσεται ἀλλ'
 οὐκ ὄναρ, ὥς νῦν αἱ πολλαὶ ὑπὸ σκιαμαχούντων τε πρὸς

τοὺς παρ' ἡμῶν |wisdom-loving γιγνομένους, ἀλλὰ δίκαια
 πρὸς αὐτοὺς ἐροῦμεν, προσαναγκάζοντες τῶν ἄλλων
 |take care of, τε καὶ φυλάττειν. ἐροῦμεν γὰρ ὅτι οἱ
 |oversee
 μὲν ἐν ταῖς ἄλλαις πόλεσι τοιοῦτοι γιγνόμενοι |like;
 |fairly
 οὐ |partake of τῶν ἐν αὐταῖς |toil, |self-willed, γὰρ
 |suffering |accidental
 |plant; cling ἀκούσης τῆς ἐν ἐκάστῃ |citizenship; δίκην δ'
 |government
 ἔχει τό γε |natural, ἥδενι |food, |owe, should, if |pay off; (mp) exact
 |spontaneous |upkeep |only |full payment
 τῷ |be eager τὰ τροφεία· ὑμᾶς δ' ἡμεῖς ὑμῖν τε
 αὐτοῖς τῇ τε ἄλλῃ πόλει ὥσπερ ἐν |swarm |leader
 τε καὶ βασιλέας ἐγεννήσαμεν, |better τε καὶ |finished
 ἐκείνων |raise; train καὶ μᾶλλον δυνατοὺς ἀμφοτέρων
 |partake of καταβατέον οὖν ἐν μέρει ἐκάστῳ εἰς τὴν
 τῶν ἄλλων συνοίκησιν καὶ συνεθιστέον τὰ |dark
 θεάσασθαι· συνεθιζόμενοι γὰρ μυρίῳ βέλτιον ὄψεσθε τῶν
 ἐκεῖ καὶ γνώσεσθε ἕκαστα τὰ |phantom ὅττα ἐστὶ καὶ ὦν, διὰ
 τὸ τἀληθὲ ἐωρακέναι καλῶν τε καὶ δικαίων καὶ ἀγαθῶν
 πέρι. καὶ οὕτω |reality ἡμῶν καὶ ὑμῶν ἢ πόλεις |inhabit ἀλλ'
 οὐκ |dream ὥς νῦν αἱ πολλαὶ ὑπὸ |shadow-box τε πρὸς

no injustice in compelling our philosophers to have a care and providence of others; we shall explain to them that in other States, men of their class are not obliged to share in the toils of politics: and this is reasonable, for they grow up at their own sweet will, and the government would rather not have them. Being self-taught, they cannot be expected to show any gratitude for a culture which they have never received. But we have brought you into the world to be rulers of the hive, kings of yourselves and of the other citizens, and have educated you far better and more perfectly than they have been educated, and you are better able to share in the double duty. Wherefore each of you, when his turn comes, must go down to the general underground abode, and get the habit of seeing in the dark. When you have acquired the habit, you will see ten thousand times better than the inhabitants of the den, and you will know what the several images are, and what they represent, because you have seen the beautiful and just and good in their truth. And thus our State, which is also yours, will be a reality, and not a dream only, and will be administered in a

vocabulary

ἀδύνατος unable; impossible
ἄμεινων comparative of ἀγαθός, noble
ἀναγκάιος coerced, coercing, slavery
ἄπειθέω disobey
βίος life ~biology
ἐξευρίσκω find; discover ~eureka
ἐπιτάσσω enjoin; place near
εὐδαίμων blessed with a good genius

ἥκιστος least; above all
καθαρός clean, pure
οἰκέω inhabit ~economics
οἰκουμένη inhabited
πλούσιος wealth ~plutocrat
πρόθυμος (ὁ) willing, eager ~fume
στασιάζω revolt, be divided
συμπονέω work together
χρυσίον (ὁ) gold coin

ἀλλήλους καὶ στασιαζόντων περὶ τοῦ ἄρχειν οἰκοῦνται, ὥς
 μεγάλου τινὸς ἀγαθοῦ ὄντος. τὸ δέ που ἀληθὲς ᾧδ' ἔχει·
 ἐν πόλει ἥ ἥκιστα πρόθυμοι ἄρχειν οἱ μέλλοντες ἄρξαι,
 ταύτην ἄριστα καὶ ἀστασιαστότατα ἀνάγκη οἰκεῖσθαι,
 τὴν δ' ἐναντίους ἄρχοντας σχοῦσαν ἐναντίως.

Πάνυ μὲν οὖν, ἔφη.

Ἀπειθήσουσιν οὖν ἡμῖν οἷοι οἱ τρόφιμοι ταῦτ' ἀκούοντες,
 καὶ οὐκ ἐβελήσουσιν συμπονεῖν ἐν τῇ πόλει ἕκαστοι ἐν
 μέρει, τὸν δὲ πολὺν χρόνον μετ' ἀλλήλων οἰκεῖν ἐν τῷ
 καθαρῷ;

Ἀδύνατον, ἔφη· δίκαια γὰρ δὴ δικαίοις ἐπιτάξομεν.
 παντὸς μὴν μᾶλλον ὥς ἐπ' ἀναγκαῖον αὐτῶν ἕκαστος εἰσι
 τὸ ἄρχειν, τοῦναντίον τῶν νῦν ἐν ἐκάστη πόλει ἀρχόντων.

Οὕτω γὰρ ἔχει, ἦν δ' ἐγώ, ᾧ ἐταῖρε· εἰ μὲν βίον ἐξευρήσεις
 ἀμείνω τοῦ ἄρχειν τοῖς μέλλουσιν ἄρξαι, ἔστι σοι δυνατὴ
 γενέσθαι πόλις εὖ οἰκουμένη· ἐν μόνη γὰρ αὐτῇ ἄρξουσιν
 οἱ τῷ ὄντι πλούσιοι, οὐ χρυσίου ἀλλ' οὐδεὶ τὸν εὐδαίμονα

ἀλλήλους καὶ |revolt, be divided ἐρὶ τοῦ ἄρχειν |inhabit , ὥς
 μεγάλου τινὸς ἀγαθοῦ ὄντος. τὸ δέ που ἀληθὲς ᾧδ' ἔχει·
 ἐν πόλει ἧ |least; |willing, ἄρχειν οἱ μέλλοντες ἄρξιν,
 |above |eager
 ταύτην ἄριστα καὶ ἀστασιαστότατα ἀνάγκη |inhabit ,
 τὴν δ' ἐναντίους ἄρχοντας σχοῦσαν ἐναντίως.

Πάνυ μὲν οὖν, ἔφη.

|disobey οὖν ἡμῖν οἶε οἱ τρόφιμοι ταῦτ' ἀκούοντες,
 καὶ οὐκ ἐθελήσουσιν συμπονεῖν ἐν τῇ πόλει ἕκαστοι ἐν
 μέρει, τὸν δὲ πολὺν χρόνον μετ' ἀλλήλων |inhabit ἐν τῷ
 |clean, pure

|unable; , ἔφη· δίκαια γὰρ δὴ δικαίοις |enjoin; place
 |impossible |near
 παντὸς μὴν μᾶλλον ὥς ἐπ' ἀναγκαῖον αὐτῶν ἕκαστος εἶσι
 τὸ ἄρχειν, τοῦναντίον τῶν νῦν ἐν ἐκάστη πόλει ἀρχόντων.

Οὕτω γὰρ ἔχει, ἦν δ' ἐγώ, ᾧ ἐταῖρε· εἰ μὲν |life ἐξευρήσεις

|better τοῦ ἄρχειν τοῖς μέλλουσιν ἄρξιν, ἔστι σοι δυνατὴ
 γενέσθαι πόλις εὖ οἰκουμένη· ἐν μόνη γὰρ αὐτῇ ἄρξουσιν

οἱ τῷ ὄντι |wealth , οὐ |gold coin ἰλλ' οὐ δεῖ τὸν |blessed with a
 |good genius

spirit unlike that of other States, in which men fight with one another about shadows only and are distracted in the struggle for power, which in their eyes is a great good. Whereas the truth is that the State in which the rulers are most reluctant to govern is always the best and most quietly governed, and the State in which they are most eager, the worst.

Quite true, he replied.

And will our pupils, when they hear this, refuse to take their turn at the toils of State, when they are allowed to spend the greater part of their time with one another in the heavenly light?

Impossible, he answered; for they are just men, and the commands which we impose upon them are just; there can be no doubt that every one of them will take office as a stern necessity, and not after the fashion of our present rulers of State.

Yes, my friend, I said; and there lies the point. You must contrive for your future rulers another and a better life than that of a ruler, and then you may have a well-ordered State; for only in the State which offers this, will they rule who are truly rich, not in silver and gold, but in virtue and wisdom, which

*vocabulary***ἀληθινός** honest, genuine**ἀμείνων** comparative of ἀγαθός, noble**ἀναγκάζω** force, compel**ἀρπάζω** carry off, seize ~harpoon**βίος** life ~biology**δημόσιος** public, the state**ἐμφρων** sane, conscious, rational**ἐνδον** in the house of; within**ἐντεῦθεν** thence**ἐραστής** -οῦ (m, 1) lover, fan**καταφρονέω** scorn; think of**οἰκεῖος** household, familiar, proper**οἰκέω** inhabit ~economics**πεινάω** be hungry**πλουτέω** be rich**πτωχός** poor, beggarly ~pudendum**φρόνιμος** sensible, prudent**φυλακή** guard, prison, watch

~phylactery

πλουτεῖν, ζωῆς ἀγαθῆς τε καὶ ἔμφρονος. εἰ δὲ πτωχοὶ καὶ πεινῶντες ἀγαθῶν ἰδίων ἐπὶ τὰ δημόσια ἴασι, ἐντεῦθεν οἰόμενοι τὰγαθὸν δεῖν ἀρπάζειν, οὐκ ἔστι· περιμάχητον γὰρ τὸ ἄρχειν γιγνόμενον, οἰκείος ὢν καὶ ἔνδον ὁ τοιοῦτος πόλεμος αὐτοῦς τε ἀπόλλυσι καὶ τὴν ἄλλην πόλιν.

Ἀληθέστατα, ἔφη.

Ἐχεις οὖν, ἦν δ' ἐγώ, βίον ἄλλον τινὰ πολιτικῶν ἀρχῶν καταφρονοῦντα ἢ τὸν τῆς ἀληθινῆς φιλοσοφίας;

Οὐ μὰ τὸν Δία, ἦ δ' ὅς.

Ἀλλὰ μέντοι δεῖ γε μὴ ἐραστὰς τοῦ ἄρχειν ἰέναι ἐπ' αὐτό· εἰ δὲ μή, οἷ γε ἀντερασταὶ μαχοῦνται.

Πῶς δ' οὗ;

Τίνας οὖν ἄλλους ἀναγκάσεις ἰέναι ἐπὶ φυλακὴν τῆς πόλεως ἢ οἱ περὶ τούτων τε φρονιμώτατοι δι' ὧν ἄριστα πόλεις οἰκείται, ἔχουσί τε τιμὰς ἄλλας καὶ βίον ἀμείνω τοῦ πολιτικοῦ;

|be rich , ζωῆς ἀγαθῆς τε καὶ |sane, conscious, rational |poor, |beggary καὶ

|be hungry ἀγαθῶν ἰδίων ἐπὶ τὰ |public, the state , |thence

οἰόμενοι τὰγαθὸν δεῖν |carry off, seize ἔστι· περιμάχητον

γὰρ τὸ ἄρχειν γιγνόμενον, |household, familiar, proper |in the house |of; within ὧτος

πόλεμος αὐτούς τε ἀπόλλυσι καὶ τὴν ἄλλην πόλιν.

Ἀληθέστατα, ἔφη.

Ἔχεις οὖν, ἦν δ' ἐγώ, |life ἄλλον τινὰ πολιτικῶν ἀρχῶν

|scorn; think of ἢ τὸν τῆς |honest, |genuine φιλοσοφίας;

Οὐ μὰ τὸν Δία, ἦ δ' ὅς.

Ἀλλὰ μέντοι δεῖ γε μὴ ἐραστὰς τοῦ ἄρχειν ἵεναι ἐπ' αὐτό·

εἰ δὲ μή, οἳ γε ἀντερασταὶ μαχοῦνται.

Πῶς δ' οὔ;

Τίνας οὖν ἄλλους |force, compel ἵεναι ἐπὶ |guard, |prison, |watch
τῆς πόλεως ἢ οἱ περὶ τούτων τε |sensible, prudent

δι' ὧν ἄριστα πόλιν |inhabit , ἔχουσί τε

τιμὰς ἄλλας καὶ |life |better τοῦ πολιτικοῦ;

are the true blessings of life. Whereas if they go to the administration of public affairs, poor and hungering after their own private advantage, thinking that hence they are to snatch the chief good, order there can never be; for they will be fighting about office, and the civil and domestic broils which thus arise will be the ruin of the rulers themselves and of the whole State.

Most true, he replied.

And the only life which looks down upon the life of political ambition is that of true philosophy. Do you know of any other?

Indeed, I do not, he said.

And those who govern ought not to be lovers of the task? For, if they are, there will be rival lovers, and they will fight.

No question.

Who then are those whom we shall compel to be guardians? Surely they will be the men who are wisest about affairs of State, and by whom the State is best administered, and who at the same time have other honours and another and a better life than that of politics?

They are the

vocabulary

ἀθλητής ἀεθλητού (m, 1) athlete,
contestant ~athlete

ἀληθινός honest, genuine

ἀναγκαῖος coerced, coercing, slavery

ἀνέρχομαι go up; return

ἐγγίγνομαι live in ~genus

ἐννοέω consider

ἐπάνοδος (f) return; recap

μάθημα -τος (n, 3) lesson, knowledge

νυκτερινός nocturnal

ὄλκος groove made by dragging
something; slipway; windlass

οὐκοῦν not so?; and so

περιαγωγά going around

σκοπᾶω watch, observe

σκοπέω behold, consider

φάος φῶς (n, 3) light; salvation; (pl)
eyes ~photon

Οὐδένας ἄλλους, ἔφη.

Βούλει οὖν τοῦτ' ἤδη σκοπῶμεν, τίνα τρόπον οἱ τοιοῦτοι ἐγγενήσονται, καὶ πῶς τις ἀνάξει αὐτοὺς εἰς φῶς, ὥσπερ ἐξ Ἄιδου λέγονται δὴ τινες εἰς θεοὺς ἀνελθεῖν;

Πῶς γὰρ οὐ βούλομαι; ἔφη.

Τοῦτο δὴ, ὡς ἔοικεν, οὐκ ὁστράκου ἂν εἴη περιστροφή, ἀλλὰ ψυχῆς περιαγωγὴ ἐκ νυκτερινῆς τινος ἡμέρας εἰς ἀληθινήν, τοῦ ὄντος οὕσαν ἐπάνοδον, ἣν δὴ φιλοσοφίαν ἀληθῆ φήσομεν εἶναι.

Πάνυ μὲν οὖν.

Οὐκοῦν δεῖ σκοπεῖσθαι τί τῶν μαθημάτων ἔχει τοιαύτην δύναμιν;

Πῶς γὰρ οὐ;

Τί ἂν οὖν εἴη, ὦ Γλαύκων, μάθημα ψυχῆς ὁλκὸν ἀπὸ τοῦ γιγνομένου ἐπὶ τὸ ὄν; τόδε δ' ἐννοῶ λέγων ἅμα· οὐκ ἀθλητὰς μέντοι πολέμου ἔφαμεν τούτους ἀναγκαῖον εἶναι

Ουδένας ἄλλους, ἔφη.

Βούλει οὖν τοῦτ' ἤδη σκοπῶμεν, τίνα τρόπον οἱ τοιοῦτοι

|live in , καὶ πῶς τις ἀνάξει αὐτοὺς εἰς φῶς, ὥσπερ

ἐξ Ἄιδου λέγονται δὴ τινες εἰς θεοὺς |go up; return

Πῶς γὰρ οὐ βούλομαι; ἔφη.

Τοῦτο δὴ, ὡς ἔοικεν, οὐκ ὁστράκου ἂν εἴη περιστροφή,

ἀλλὰ ψυχῆς περιαγωγή ἐκ |nocturnal τινος ἡμέρας εἰς

|honest, , τοῦ ὄντος οὐσαν |return; , ἣν δὲ φιλοσοφίαν
|genuine |recap

ἀληθῆ φήσομεν εἶναι.

Πάνυ μὲν οὖν.

|not so?; ἄνδ|behold, τί τῶν |lesson, ἔχει τοιαύτην
|so |consider |knowledge

δύναμιν;

Πῶς γὰρ οὐ;

Τί ἂν οὖν εἴη, ὦ Γλαύκων, |lesson, ἔυχῆς ὄλκον ἀπὸ
|knowledge

τοῦ γιγνομένου ἐπὶ τὸ ὄν; τόδε δ' |consider ἔγων ἅμα· οὐκ

|athlete, , μέντοι πολέμου ἔφαμεν τούτους ἀναγκαῖον εἶναι
|contestant

men, and I will choose them, he replied.

And now shall we consider in what way such guardians will be produced, and how they are to be brought from darkness to light,—as some are said to have ascended from the world below to the gods?

By all means, he replied.

The process, I said, is not the turning over of an oyster-shell, but the turning round of a soul passing from a day which is little better than night to the true day of being, that is, the ascent from below, which we affirm to be true philosophy?

Quite so.

And should we not enquire what sort of knowledge has the power of effecting such a change?

Certainly.

What sort of knowledge is there which would draw the soul from becoming to being? And another consideration has just occurred to me: You will remember that our young men are to be warrior athletes?

Yes, that was said.

Then this new kind of knowledge must have an

*vocabulary***ἄχρηστος** useless, unprofitable**εἴπερ** if indeed**μάθημα** -τος (n, 3) lesson, knowledge**μουσική** art, music**παιδεύω** raise; train**ποῖος** what kind**πολεμικός** warlike, hostile ~polemic**προσέχω** direct to; think about

νέους ὄντας;

Ἐφάμεν γάρ.

Δεῖ ἄρα καὶ τοῦτο προσέχειν τὸ μάθημα ὃ ζητοῦμεν πρὸς ἐκείνῳ.

Τὸ ποῖον;

Μὴ ἄχρηστον πολεμικοῖς ἀνδράσιν εἶναι.

Δεῖ μέντοι, ἔφη, εἵπερ οἶόν τε.

Γυμναστικῇ μὲν καὶ μουσικῇ ἔν γε τῷ πρόσθεν ἐπαιδεύοντο ἡμῖν.

Ἦν ταῦτα, ἔφη.

Καὶ γυμναστικὴ μὲν που περὶ γιγνόμενον καὶ ἀπολλύμενον τετεύτακεν· σώματος γὰρ αὔξης καὶ φθίσεως. ἐπιστατεῖ.

Φαίνεται.

Τοῦτο μὲν δὴ οὐκ ἂν εἴη ὃ ζητοῦμεν μάθημα.

νέους ὄντας;

Ἐφάμεν γάρ.

Δεῖ ἄρα καὶ τοῦτο |direct to; think| about lesson, knowledge ζητοῦμεν πρὸς
ἐκείνῳ.

Τὸ |what kind

Μὴ |useless, un-| profitable warlike, hostile ἀνδράσιν εἶναι.

Δεῖ μέντοι, ἔφη, |if indeed εἴν τε.

Γυμναστικῇ μὴν καὶ |art, music ἔν γε τῷ πρόσθεν
|raise; train ἡμῶν.

Ἦν ταῦτα, ἔφη.

Καὶ γυμναστικὴ μέν που περὶ γιγνόμενον καὶ
ἀπολλύμενον τετεύτακεν· σώματος γὰρ αὐξῆς καὶ
φθίσεως. ἐπιστατεῖ.

Φαίνεται.

Τοῦτο μὲν δὴ οὐκ ἂν εἴη ὁ |lesson, knowledge ζητοῦμεν

additional quality?

What quality?

Usefulness in war.

Yes, if possible.

There were two parts in our former scheme of education, were there not?

Just so.

There was gymnastic which presided over the growth and decay of the body, and may therefore be regarded as having to do with generation and corruption?

True.

Then that is not the

*vocabulary***ἀδελφή** sister**ἀκριβής** (ἰ) exact**ἀληθινός** honest, genuine**ἄρα** interrogative pcl**ἄρμονία** fastener; agreement

~harmony

δαιμόνιος voc: you crazy guy**διέρχομαι** pierce, traverse**ἔθος** ἔθεος (n, 3) custom, habit

~ethology

ἐκτός outside**ἐπιστήμη** skill, knowledge**μάθημα** -τος (n, 3) lesson, knowledge**μουσική** art, music**μυθώδης** (ῶ) mythic**παιδεύω** raise; train**ῥυθμός** measured; symmetrical**τείνω** stretch, tend ~tense**τέχνη** craft, art, plan, contrivance

~technology

φύλαξ -χος (m) guard; sentry

~phylactery

χωρίζω divide; distinguish, pull down

Οὐ γάρ.

Ἄλλ' ἄρα μουσικὴ ὅσῃν τὸ πρότερον διήλθομεν;

Ἄλλ' ἦν ἐκείνη γ', ἔφη, ἀντίστροφος τῆς γυμναστικῆς,
εἰ μέμνησαι, ἔθеси παιδεύουσα τοὺς φύλακας, κατὰ τε
ἁρμονίαν εὐαρμοστίαν τινά, οὐκ ἐπιστήμην, παραδιδούσα,
καὶ κατὰ ῥυθμὸν εὐρυθμίαν, ἔν τε τοῖς λόγοις ἕτερα
τούτων ἀδελφὰ ἔθη ἅττα ἔχουσα, καὶ ὅσοι μυθώδεις τῶν
λόγων καὶ ὅσοι ἀληθινώτεροι ἦσαν· μάθημα δὲ πρὸς
τοιούτῳ τι ἄγον, οἷον σὺ νῦν ζητεῖς, οὐδὲν ἦν ἐν αὐτῇ.

Ἀκριβέστατα, ἦν δ' ἐγώ, ἀναμνησκεις με· τῷ γὰρ ὄντι
τοιούτον οὐδὲν εἶχεν. ἀλλ', ὦ δαιμόνιε Γλαύκων, τί ἂν εἴη
τοιούτον; αἶ τε γὰρ τέχναι βάνανσοί που ἅπασαι ἔδοξαν
εἶναι—

Πῶς δ' οὐ; καὶ μὴν τί ἔτ' ἄλλο λείπεται μάθημα, μουσικῆς
καὶ γυμναστικῆς καὶ τῶν τεχνῶν κεχωρισμένον;

Φέρε, ἦν δ' ἐγώ, εἰ μηδὲν ἔτι ἐκτὸς τούτων ἔχομεν
λαβεῖν, τῶν ἐπὶ πάντα τεινόντων τι λάβωμεν.

Οὐ γάρ.

Ἄλλ' |in- |art, music ἵσθιν τὸ πρότερον | Pierce, ,
 |ter-
 |rog-
 Ἄλλ' |ative ἐκείνη γ', ἔφη, ἀντίστροφος τῆς γυμναστικῆς,
 |pcl
 εἰ μέμνησαι, |custom|raise; train τοὺς |guard; , κατὰ τε
 |habit |sentry
 |fastener; εὐαρμοσίαν τινά, οὐκ |skill, , παραδιδούσα,
 |agreement |knowledge
 καὶ κατὰ |measured; ὁρθομείαν, ἔν τε τοῖς λόγοις ἕτερα
 |symmetrical
 τούτων |sister ἔθνη ἅττα ἔχουσα, καὶ ὅσοι |mythic τῶν
 λόγων καὶ ὅσοι |honest, genuine ἦσαν· |lesson, ἡ ἐπὶ πρὸς
 |knowledge
 τοιοῦτόν τι ἄγον, οἷον σὺ νῦν ζητεῖς, οὐδὲν ἦν ἐν αὐτῇ.

|exact , ἦν δ' ἐγώ, ἀναμνησκεις με· τῷ γὰρ ὄντι
 τοιοῦτον οὐδὲν εἶχεν. ἀλλ', ὦ |voc: you crazy guy , τί ἂν εἴη
 τοιοῦτον; αἶ τε γὰρ |craft βάνανσοί που ἅπασαι ἔδοξαν
 εἶναι—

Πῶς δ' οὐ; καὶ μὴν τί ἔτ' ἄλλο λείπεται |lesson, , |art, music
 |knowledge
 καὶ γυμναστικῆς καὶ τῶν |craft |divide; distinguish,
 |pull down
 Φέρε, ἦν δ' ἐγώ, εἰ μὴδὲν ἔτι |outside τούτων ἔχομεν
 λαβεῖν, τῶν ἐπὶ πάντα |stretch, tend τι λάβωμεν.

knowledge which we are seeking to discover?

No.

But what do you say of music, which also entered to a certain extent into our former scheme?

Music, he said, as you will remember, was the counterpart of gymnastic, and trained the guardians by the influences of habit, by harmony making them harmonious, by rhythm rhythmical, but not giving them science; and the words, whether fabulous or possibly true, had kindred elements of rhythm and harmony in them. But in music there was nothing which tended to that good which you are now seeking.

You are most accurate, I said, in your recollection; in music there certainly was nothing of the kind. But what branch of knowledge is there, my dear Glaucon, which is of the desired nature; since all the useful arts were reckoned mean by us?

Undoubtedly; and yet if music and gymnastic are excluded, and the arts are also excluded, what remains?

Well, I said, there may be nothing left of our special subjects; and then we shall have to take something which is not special,

vocabulary

ἀναγκάζω force, compel

ἀποφαίνω display, declare

ἀριθμός number

γούν at least then

διαγιγνώσκω discern, decide ~gnostic

διάνοια a thought; intelligence

ἐκάστοτε each time

ἐννοέω consider

ἐξαριθμέω count up; recount

ἐπιστήμη skill, knowledge

κεφάλαιος main point; chief

κοινός communal, ordinary

λογισμός calculation

μέτοχος partnering

οὐκοῦν not so?; and so

ποῖος what kind

πολεμικός warlike, hostile ~polemic

τέχνη craft, art, plan, contrivance

~technology

τραγωδία tragedy, serious poem

φαῦλος trifling

Τὸ ποῖον;

Οἶον τοῦτο τὸ κοινόν, ᾧ πᾶσαι προσχρῶνται τέχναι τε καὶ
διάνοιαι καὶ ἐπιστήμαι— ὃ καὶ παντὶ ἐν πρώτοις ἀνάγκη
μανθάνειν.

Τὸ ποῖον; ἔφη.

Τὸ φαῦλον τοῦτο, ἦν δ' ἐγώ, τὸ ἓν τε καὶ τὰ δύο καὶ τὰ τρία
διαγιγνώσκειν· λέγω δὲ αὐτὸ ἐν κεφαλαίῳ ἀριθμόν τε καὶ
λογισμόν. ἢ οὐχ οὕτω περὶ τούτων ἔχει, ὥς πᾶσα τέχνη
τε καὶ ἐπιστήμη ἀναγκάζεται αὐτῶν μέτοχος γίγνεσθαι;

Καὶ μάλα, ἔφη.

Οὐκοῦν, ἦν δ' ἐγώ, καὶ ἡ πολεμική;

Πολλή, ἔφη, ἀνάγκη.

Παγγέλοιον γοῦν, ἔφην, στρατηγὸν Ἀγαμέμνονα ἐν ταῖς
τραγωδαῖς Παλαμίδης ἐκάστοτε ἀποφαίνει. ἢ οὐκ
ἐννενόηκας ὅτι φησὶν ἀριθμὸν εὐρῶν τάς τε τάξεις τῷ
στρατοπέδῳ καταστήσαι ἐν Ἰλίῳ καὶ ἐξαριθμῆσαι ναῦς
τε

Τὸ |what kind

Οἶον τοῦτο τὸ |communal, |ordinary τᾶσαι προσχρῶνται |craft τε καὶ
|a thought; in-|skill, — ὁ καὶ παντὶ ἐν πρώτοις ἀνάγκη
|telligence |knowledge
μανθάνειν.

Τὸ |what kind γ.

Τὸ |trifling τοῦτο, ἦν δ' ἐγώ, τὸ ἐν τε καὶ τὰ δύο καὶ τὰ τρία
|discern, decide λέγω δὲ αὐτὸ ἐν κεφαλαίῳ |number τε καὶ
|calculation ἢ οὐχ οὕτω περὶ τούτων ἔχει, ὥς πᾶσα |craft
τε καὶ |skill, |force, compel αὐτῶν |partnering, ἴγνεσθαι;
|knowledge
Καὶ μάλα, ἔφη.

|not so?; and so' ἐγώ, καὶ ἡ |warlike, ,
|hostile

Πολλή, ἔφη, ἀνάγκη.

Παγγέλοιον |at least then , στρατηγὸν Ἀγαμέμνονα ἐν ταῖς
|tragedy, seri- Παλαμίδης |each time |display, . ἢ οὐκ
|ous poem |declare
|consider ὅτι φησὶν |number εὐρὼν τὰς τε τάξεις τῷ
στρατοπέδῳ καταστήσαι ἐν Ἰλίου καὶ |count up; recount ὧς
τε

but of universal application.

What may that be?

A something which all arts and sciences and intelligences use in common, and which every one first has to learn among the elements of education.

What is that?

The little matter of distinguishing one, two, and three—in a word, number and calculation:—do not all arts and sciences necessarily partake of them?

Yes.

Then the art of war partakes of them?

To be sure.

Then Palamedes, whenever he appears in tragedy, proves Agamemnon ridiculously unfit to be a general. Did you never remark how he declares that he had invented number, and had numbered the ships and set in array the ranks of the army at Troy; which implies

*vocabulary***ἀναγκάιος** coerced, coercing, slavery**ἀναρίθμητος** countless**ἀριθμέω** to count ~arithmetic**ἄτοπος** strange, unnatural, disgusting**δηλώω** show, disclose**εἴπερ** if indeed**ἐννοέω** consider**ἐπαῖω** (ᾱ) listen to, perceive**ἐπίσταμαι** know how, understand

~station

καίτοι and yet; and in fact; although**κινδυνεύω** encounter danger; (+inf)
there is a danger that**λογίζομαι** reckon, consider**μάθημα** -τος (n, 3) lesson, knowledge**νόησις** -εως (f) intelligence, thought

~paranoia

ὀρθός upright, straight; correct, just

~orthogonal

ὀρθόω stand up**οὐσία** property; essence**παντάπασιν** altogether; yes, certainly**ποῖος** what kind**πολεμικός** warlike, hostile ~polemic**τάξις** -εως (f) arrangement, military

unit

φύσις -εως (f) nature (of a thing)

~physics

φύω produce, beget; clasp ~physics

καὶ τᾶλλα πάντα, ὥς πρὸ τοῦ ἀναριθμήτων ὄντων καὶ τοῦ Ἀγαμέμνονος, ὥς ἔοικεν, οὐδ' ὅσους πόδας εἶχεν εἰδότης, εἴπερ ἀριθμεῖν μὴ ἠπίστατο; καίτοι ποῖόν τιν' αὐτὸν οἶε στρατηγὸν εἶναι;

Ἀτοπόν τιν', ἔφη, ἔγωγε, εἰ ἦν τοῦτ' ἀληθές.

Ἄλλο τι οὖν, ἦν δ' ἐγώ, μάθημα ἀναγκαῖον πολεμικῶ ἀνδρὶ θήσομεν λογίζεσθαι τε καὶ ἀριθμεῖν δύνασθαι;

Πάντων γ', ἔφη, μάλιστα, εἰ καὶ ὅτιοῦν μέλλει τάξεων ἐπαΐειν, μᾶλλον δ' εἰ καὶ ἄνθρωπος ἔσεσθαι.

Ἐννοεῖς οὖν, εἶπον, περὶ τοῦτο τὸ μάθημα ὅπερ ἐγώ;

Τὸ ποῖον;

Κινδυνεύει τῶν πρὸς τὴν νόησιν ἀγόντων φύσει εἶναι ὧν ζητοῦμεν, χρῆσθαι δ' οὐδεὶς αὐτῷ ὀρθῶς, ἐλκτικῶ ὄντι παντάπασιν πρὸς οὐσίαν.

Πῶς, ἔφη, λέγεις;

Ἐγὼ πειράσομαι, ἦν δ' ἐγώ, τό γ' ἐμοὶ δοκοῦν δηλῶσαι.

καὶ τὰλλα πάντα, ὥς πρὸ τοῦ |countless ὄντων καὶ τοῦ

Ἀγαμέμνωνος, ὥς ἔοικεν, οὐδ' ὅσους πόδας εἶχεν εἰδότος,

|if |to count μὴ |know , |and yet;|what kind ' αὐτὸν οἶει
|indeed |and in
στρατηγὸν εἶναι; |fact; al-
|though

|strange, unnatu- ὥφη, ἔγωγε, εἰ ἦν τοῦτ' ἀληθές.
|ral, disgusting

Ἄλλο τι οὖν, ἦν δ' ἐγώ, |lesson, ὁ ναγκαῖον |warlike,
|knowledge |hostile
ἀνδρὶ θήσομεν |reckon, τε καὶ |to count δύνασθαι;
|consider

Πάντων γ', ἔφη, μάλιστα, εἰ καὶ ὅτιοῦν μέλλει τάξεων

|listen to, perceĩve δ' εἰ καὶ ἄνθρωπος ἔσεσθαι.

|consider οὖν, εἶπον, περὶ τοῦτο τὸ |lesson, ὡς ἐγώ;
|knowledge

Τὸ |what kind

|encounter danger; (+inf) there |intelli- ὡντων φύσει εἶναι ὧν
|is a danger that |gence,
ζητοῦμεν, χρησθαι δ' οὐδεις αὐτῷ ὀρθῶς, ἐλκτικῶ ὄντι
|thought

|altogether; yes, cer- |property;
|tainly |essence

Πῶς, ἔφη, λέγεις;

Ἐγὼ πειράσομαι, ἦν δ' ἐγώ, τό γ' ἐμοὶ δοκοῦν |show,
|disclose

that they had never been numbered before, and Agamemnon must be supposed literally to have been incapable of counting his own feet—how could he if he was ignorant of number? And if that is true, what sort of general must he have been?

I should say a very strange one, if this was as you say.

Can we deny that a warrior should have a knowledge of arithmetic?

Certainly he should, if he is to have the smallest understanding of military tactics, or indeed, I should rather say, if he is to be a man at all.

I should like to know whether you have the same notion which I have of this study?

What is your notion?

It appears to me to be a study of the kind which we are seeking, and which leads naturally to reflection, but never to have been rightly used; for the true use of it is simply to draw the soul towards being.

Will you explain your meaning? he said.

I will try, I said; and I wish you would share the enquiry with me,

vocabulary

ἄγωγή carrying; leadership
ἄγωγός leading, attraction, eliciting
αἴσθησις -εως (f) sense perception
ἀπείπον refuse, renounce, declare
δείκνυμι (ῶ) show, point out
δῆλος visible, conspicuous
διαιρέω divide, distinguish, distribute
διακελεύομαι give orders to, encourage
ἐκβαίνω come forth, disembark ~basis
ἐπειδάν when, after
ἐπισκέπτομαι look upon, inspect

ἐπισκοπέω look upon, inspect
καθοράω look down ~panorama
μαντεύομαι to divine ~mantis
νόησις -εως (f) intelligence, thought
 ~paranoia
παντάπασιν altogether; yes, certainly
ποῖος what kind
πρόσωθεν forward, in the future; far
σαφής clear, understandable
σύμφημι assent, concede
ὕγιής sound, profitable ~hygiene

ἃ γὰρ διαιροῦμαι παρ' ἐμαντῷ ἀγωγὰ τε εἶναι οἱ λέγομεν
καὶ μή, συνθεατῆς γενόμενος σύμφαθι ἢ ἄπειπε, ἵνα καὶ
τοῦτο σαφέστερον ἴδωμεν εἰ ἔστιν οἶον μαντεύομαι.

Δείκνυ', ἔφη.

Δείκνυμι δή, εἶπον, εἰ καθορᾶς, τὰ μὲν ἐν ταῖς
αἰσθήσεσιν οὐ παρακαλοῦντα τὴν νόησιν εἰς ἐπίσκεψιν, ὥς
ἱκανῶς ὑπὸ τῆς αἰσθήσεως κρινόμενα, τὰ δὲ παντάπασι
διακελευόμενα ἐκείνην ἐπισκέψασθαι, ὥς τῆς αἰσθήσεως
οὐδὲν ὑγιὲς ποιούσης.

Τὰ πόρρωθεν, ἔφη, φαινόμενα δῆλον ὅτι λέγεις καὶ τὰ
ἐσκιαγραφημένα.

Οὐ πάνυ, ἦν δ' ἐγώ, ἔτυχες οὐ λέγω.

Ποῖα μήν, ἔφη, λέγεις;

Τὰ μὲν οὐ παρακαλοῦντα, ἦν δ' ἐγώ, ὅσα μὴ ἐκβαίνει
εἰς ἐναντίαν αἴσθησιν ἅμα· τὰ δ' ἐκβαίνοντα ὥς
παρακαλοῦντα τίθημι, ἐπειδὴν ἡ αἴσθησις μηδὲν μᾶλλον

ἀ γὰρ |divide, distin-^guish, distribute | ἑμαντῶ ἀγωγὰ τε εἶναι οἱ λέγομεν

καὶ μή, συνθεατῆς γενόμενος |assent, concede | ἢ |refuse, re-^unounce, declare

τοῦτο |clear, under-standable | ἴδωμεν εἰ ἔστιν οἶον |to divine

|show, ἔφη.

|show δή, εἶπον, εἰ |look down τὰ μὲν ἐν ταῖς

|sense perception ἀρακαλοῦντα τὴν |intelli-^gence, thought | ἐπίσκειψιν, ὥς

ικανῶς ὑπὸ τῆς |sense perception |ομένα, τὰ δὲ |altogether;
|yes, certainly

|give orders to, encourage | ἐκείνην ἐπισκέψασθαι, ὥς τῆς |sense perception

οὐδὲν |sound, ... ούσης.
|profitable

Τὰ |forward, in the^h future; far |φη, φαινόμενα |visible, ... λέγεις καὶ τὰ
|conspicuous

ἐσκιαγραφημένα.

Οὐ πάνν, ἦν δ' ἐγώ, ἔτυχες οὐ λέγω.

|what kind, ἔφη, λέγεις;

Τὰ μὲν οὐ παρακαλοῦντα, ἦν δ' ἐγώ, ὅσα μὴ |come forth

εἰς ἐναντίαν |sense perception... τὰ δ' |come forth ὥς

παρακαλοῦντα τίθημι, |when, after | ἢ |sense perception... μᾶλλον

and say 'yes' or 'no' when I attempt to distinguish in my own mind what branches of knowledge have this attracting power, in order that we may have clearer proof that arithmetic is, as I suspect, one of them.

Explain, he said.

I mean to say that objects of sense are of two kinds; some of them do not invite thought because the sense is an adequate judge of them; while in the case of other objects sense is so untrustworthy that further enquiry is imperatively demanded.

You are clearly referring, he said, to the manner in which the senses are imposed upon by distance, and by painting in light and shade.

No, I said, that is not at all my meaning.

Then what is your meaning?

When speaking of uninviting objects, I mean those which do not pass from one sensation to the opposite; inviting objects are those which do; in this latter case the sense coming upon the object, whether at a distance or near, gives no more vivid idea of anything in particular

vocabulary

ἀναγκάζω force, compel
δάκτυλος finger, toe
δηλώω show, disclose
διανοέω have in mind
ἐγγύθεν near
εἴτε if, whenever; either/or
ἐπέρομαι ask as well; ask then
ἔσχατος farthest, last
λεπτός thin
λευκός white ~light
νόησις -εως (f) intelligence, thought
 ~paranoia

οὐδαμοῦ nowhere
ὄψις ὄψεως (f) sight, view
 ~thanatopsis
παχύς thick, stout, clotted ~pachyderm
ποῖος what kind
προσπίπτω attack; befall; kow-tow
πρόσωθεν forward, in the future; far
σαφής clear, understandable
σημαίνω give orders to; show; mark
 ~semaphore
σκοπᾶω watch, observe
σκοπέω behold, consider
τοίνυν well, then

τοῦτο ἢ τὸ ἐναντίον δηλοῖ, εἴτ' ἐγγύθεν προσπίπτουσα εἴτε
πόρρωθεν. ὥδε δὲ ἂν λέγω σαφέστερον εἴσῃ. οὗτοί φαμεν
τρεῖς ἂν εἶεν δάκτυλοι, ὃ τε σμικρότατος καὶ ὁ δεύτερος
καὶ ὁ μέσος.

Πάνυ γ', ἔφη.

Ὡς ἐγγύθεν τοῖνυν ὀρωμένους λέγοντός μου διανοοῦ. ἀλλά
μοι περὶ αὐτῶν τόδε σκόπει.

Τὸ ποῖον;

Δάκτυλος μὲν που αὐτῶν φαίνεται ὁμοίως ἕκαστος, καὶ ταύτῃ γε οὐδὲν διαφέρει, ἔαντε ἐν μέσῳ ὀράται ἔαντ' ἐπ' ἐσχάτῳ, ἔαντε λευκὸς ἔαντε μέλας, ἔαντε παχὺς ἔαντε λεπτός, καὶ πᾶν ὅτι τοιοῦτον. ἐν πᾶσι γὰρ τούτοις οὐκ ἀναγκάζεται τῶν πολλῶν ἢ ψυχὴ τὴν νόησιν ἐπερέεσθαι τί ποτ' ἐστὶ δάκτυλος· οὐδαμοῦ γὰρ ἢ ὄψις αὐτῇ ἄμα ἐσήμηνεν τὸ δάκτυλον τούναντίον ἢ δάκτυλον εἶναι.

Οὐ γὰρ οὖν, ἔφη.

τοῦτο ἢ τὸ ἐναντίον |show, |if, |near |attack; |befall; |if, whenever; ei-
 |disclose |when- |kow-tow |ther/or
 |forward, in the |δε δὲ ἂ λέγω |ever; |clear, under- |εἴση. οὗτοί φαμεν
 |future; far |standable
 |finger, toe , ὅ τε σμικρότατος καὶ ὁ δεύτερος
 καὶ ὁ μέσος.

Πάνυ γ', ἔφη.

Ὡς |near |well, then ὑμένους λέγοντός μου διανοοῦ. ἀλλά
 μοι περὶ αὐτῶν τόδε σκόπει.

Τὸ |what kind

|finger, toe μέν που αὐτῶν φαίνεται ὁμοίως ἕκαστος, καὶ
 ταύτῃ γε οὐδὲν διαφέρει, ἔαντε ἐν μέσῳ ὀράται ἐάντ' ἐπ'

|farthest , ἔαντε |white ἔαντε μέλας, ἔαντε |thick, stout, τε
 |clotted

|thin , καὶ πᾶν ὅτι τοιοῦτον. ἐν πᾶσι γὰρ τούτοις οὐκ

|force, compel τῶν πολλῶν ἢ ψυχὴ τὴν |intelli- |ask as well;
 |gience, |ask then

τί ποτ' ἐστὶ |finger, toe |nowhere γὰρ ἢ |thought |sight αὐτῇ ἅμα

|give orders to; |finger, toe τοῦναντίον ἢ |finger, toe εἶναι.
 |show; mark

Οὐ γὰρ οὖν, ἔφη.

than of its opposite. An illustration will make my meaning clearer:—here are three fingers—a little finger, a second finger, and a middle finger.

Very good.

You may suppose that they are seen quite close: And here comes the point.

What is it?

Each of them equally appears a finger, whether seen in the middle or at the extremity, whether white or black, or thick or thin—it makes no difference; a finger is a finger all the same. In these cases a man is not compelled to ask of thought the question what is a finger? for the sight never intimates to the mind that a finger is other than a finger.

True.

And therefore,

vocabulary

αἴσθησις -εως (f) sense perception
ἀναγκάζω force, compel
ἀναγκαῖος coerced, coercing, slavery
ἀπορέω be confused, distressed
ἄρα interrogative pcl
βαρύς heavy ~baritone
δηλώω show, disclose
εἴπερ if indeed
ἐνδεής inadequate
ἐοικότως like; fairly
ἔσχατος farthest, last
κοῦφος light, nimble
λεπτότης -τος (f, 3) thinness
μαλακός soft
μέγεθος -ους (n, 3) tall, big (person)

~megaton
νόησις -εως (f) intelligence, thought
 ~paranoia
οὐκοῦν not so?; and so
ὄψις ὄψεως (f) sight, view
 ~thanatopsis
παραγγέλλω transmit; order, summon,
 recommend, encourage
πάχος -εος (n, 3) thickness
 ~pachyderm
πότε when?
σημαίνω give orders to; show; mark
 ~semaphore
σκληρός hard
ὡσαύτως in the same way

Οὐκοῦν, ἦν δ' ἐγώ, εἰκότως τό γε τοιοῦτον νοήσεως οὐκ
 ἂν παρακλητικὸν οὐδ' ἐγερτικὸν εἴη.

Εἰκότως.

Τί δὲ δῆ; τὸ μέγεθος αὐτῶν καὶ τὴν σμικρότητα ἢ ὄψις
 ἄρα ἱκανῶς ὀρᾷ, καὶ οὐδὲν αὐτῇ διαφέρει ἐν μέσῳ τινὰ
 αὐτῶν κεῖσθαι ἢ ἐπ' ἐσχάτῳ; καὶ ὡσαύτως πάχος καὶ
 λεπτότητα ἢ μαλακότητα καὶ σκληρότητα ἢ ἀφή; καὶ αἱ
 ἄλλαι αἰσθήσεις ἄρ' οὐκ ἐνδεῶς τὰ τοιαῦτα δηλοῦσιν;

Ἦ ὥδε ποιεῖ ἐκάστη αὐτῶν· πρῶτον μὲν ἢ ἐπὶ τῷ σκληρῷ
 τεταγμένη αἴσθησις ἠνάγκασται καὶ ἐπὶ τῷ μαλακῷ
 τετάχθαι, καὶ παραγγέλλει τῇ ψυχῇ ὥς ταῦτὸν σκληρόν
 τε καὶ μαλακὸν αἰσθανομένη;

Οὕτως, ἔφη.

Οὐκοῦν, ἦν δ' ἐγώ, ἀναγκαῖον ἔν γε τοῖς τοιούτοις αὐ
 τὴν ψυχὴν ἀπορεῖν τί ποτε σημαίνει αὕτη ἢ αἴσθησις τὸ
 σκληρόν, εἵπερ τὸ αὐτὸ καὶ μαλακὸν λέγει, καὶ ἡ τοῦ
 κούφου καὶ ἡ τοῦ βαρέος, τί τὸ κούφον καὶ βαρὺ, εἰ τό

|not so?; and so² ἐγώ, |like; τό γε τοιούτον |intelli- γὰρ
|fairly gence, *ἂν παρακλητικὸν οὐδ' ἐγερτικὸν εἴη.* |thought

|like;
|fairly

Τί δὲ δῆ; τὸ |tall, big αὐτῶν καὶ τὴν σμικρότητα ἢ |sight
|interrogative pcl₁-ᾱ, καὶ οὐδὲν αὐτῇ διαφέρει ἐν μέσῳ τινὰ
αὐτῶν κείσθαι ἢ ἐπ' |farthest , καὶ |in the same|thickness πὶ
|way
|thinness ἢ μαλακότητα καὶ σκληρότητα ἢ ἀφή; καὶ αἱ
ἄλλαι |sense perception₁ οὐκ |inadequate₁ τοιαῦτα δηλοῦσιν;

Ἦ ὥδε ποιεῖ ἐκάστη αὐτῶν· πρῶτον μὲν ἢ ἐπὶ τῷ |hard
τεταγμένη |sense perception₁, κασται καὶ ἐπὶ τῷ |soft
τετάχθαι, καὶ παραγγέλλει τῇ ψυχῇ ὡς ταῦτόν |hard
τε καὶ |soft αἰσθανομένη;

Οὕτως, ἔφη.

|not so?; and so² ἐγώ, ἀναγκαῖον ἔν γε τοῖς τοιούτοις αὐ
τὴν ψυχὴν |be confused, ποτε |give orders to; show; |sense perception₁
|distressed |mark
|hard , |if indeed₁ αὐτὸ καὶ |soft λέγει, καὶ ἢ τοῦ
|light, καὶ ἢ τοῦ |heavy , τί τὸ |light, καὶ |heavy, εἰ τό
|nimble |nimble

I said, as we might expect, there is nothing here which invites or excites intelligence.

There is not, he said.

But is this equally true of the greatness and smallness of the fingers? Can sight adequately perceive them? and is no difference made by the circumstance that one of the fingers is in the middle and another at the extremity? And in like manner does the touch adequately perceive the qualities of thickness or thinness, of softness or hardness? And so of the other senses; do they give perfect intimations of such matters? Is not their mode of operation on this wise—the sense which is concerned with the quality of hardness is necessarily concerned also with the quality of softness, and only intimates to the soul that the same thing is felt to be both hard and soft?

You are quite right, he said.

And must not the soul be perplexed at this intimation which the sense gives of a hard which is also soft? What, again, is the meaning of light and heavy, if that which is light is also heavy, and

*vocabulary***ἄτοπος** strange, unnatural, disgusting**βαρύς** heavy ~baritone**εἴτε** if, whenever; either/or**ἐκάτερος** each of two**ἐοικότως** like; fairly**ἐπισκοπέω** look upon, inspect**κοῦφος** light, nimble**λογισμός** calculation**ναί** yea**νόησις** -εως (f) intelligence, thought

~paranoia

ὀρθός upright, straight; correct, just

~orthogonal

ὀρθόω stand up**οὐκοῦν** not so?; and so**ὄψις** ὄψεως (f) sight, view

~thanatopsis

σημαίνω give orders to; show; mark

~semaphore

χωρίζω divide; distinguish, pull down

τε βαρὺ κοῦφον καὶ τὸ κοῦφον βαρὺ σημαίνει;

Καὶ γάρ, ἔφη, αὐταί γε ἄτοποι τῇ ψυχῇ αἱ ἐρμηνεῖαι καὶ ἐπισκέψεως δεόμεναι.

Εἰκότως ἄρα, ἦν δ' ἐγώ, ἐν τοῖς τοιούτοις πρῶτον μὲν πειρᾶται λογισμόν τε καὶ νόησιν ψυχὴ παρακαλοῦσα ἐπισκοπεῖν εἴτε ἐν εἴτε δύο ἐστὶν ἕκαστα τῶν εἰσαγγελλομένων.

Πῶς δ' οὐ;

Οὐκοῦν ἐὰν δύο φαίνεται, ἕτερόν τε καὶ ἐν ἐκάτερον φαίνεται;

Ναί.

Εἰ ἄρα ἐν ἐκάτερον, ἀμφοτέρα δὲ δύο, τά γε δύο κεχωρισμένα νοήσῃ· οὐ γὰρ ἂν ἀχώριστά γε δύο ἐνόει, ἀλλ' ἓν.

Ὅρθως.

Μέγα μὴν καὶ ὄψις καὶ σμικρὸν ἑώρα, φαμέν, ἀλλ' οὐ

τε	heavy	light,	καὶ τὸ	light,	heavy	give orders to;
		nimble		nimble		show; mark

Καὶ γάρ, ἔφη, αὐταί γε strange, unnatural,
disgusting αἱ ἐρμηνεῖαι καὶ
ἐπισκέψεως δεόμεναι.

|like;
|fairly

ἄρα, ἣν δ' ἐγώ, ἐν τοῖς τοιούτοις πρῶτον μὲν

πειράται |calculation τε καὶ |intelli-
 | τ' οὐχὶ παρακαλοῦσα
 | gence,
 | thought,

|look upon, in-|if, whenever;|if, whenever; ἔστιν ἕκαστα τῶν
spect |either/or |either/or

εἰσαγγελλομένων.

Πῶς δ' οὐ;

|not so?; and so ὅτι φαίνεται, ἕτερόν τε καὶ ἐν |each of two
 φαίνεται;

|yea -

Εἰ ἄρα ἐν |each of two ἀμφοτέρα δὲ δύο, τά γε δύο
|divide; distinguish,|σει· οὐ γὰρ ἂν ἀχώριστά γε δύο ἐνόει,
|pull down
ἀλλ' ἐν.

Ὁρθῶς.

Μέγα μὲν καὶ **sight** καὶ σμικρὸν ἑώρα, φαιμέν, ἀλλ' οὐ

that which is heavy, light?

Yes, he said, these intimations which the soul receives are very curious and require to be explained.

Yes, I said, and in these perplexities the soul naturally summons to her aid calculation and intelligence, that she may see whether the several objects announced to her are one or two.

True.

And if they turn out to be two, is not each of them one and different?

Certainly.

And if each is one, and both are two, she will conceive the two as in a state of division, for if there were undivided they could only be conceived of as one?

True.

The eye certainly did see both small and great, but only in a confused manner; they were not distinguished.

Yes.

Whereas the thinking mind, intending to light up the chaos, was compelled

vocabulary

αἴσθησις -εως (f) sense perception
 ἀναγκάζω force, compel
 ἄρτι at the same time
 διάνοια a thought; intelligence
 διορίζω delimit; determine
 ἐμπίπτω fall into; attack ~petal
 ἐντεῦθεν thence
 ἐπέρχομαι approach, arrive
 ἐπιχειρέω do, try, attack ~chiral
 ἔρομαι ask a question, ask about, go
 searching through

ναί yea

νόησις -εως (f) intelligence, thought
 ~paranoia
 ὀρθός upright, straight; correct, just
 ~orthogonal
 ὀρίζω divide; ordain, define ~horizon
 οὐχ οὖν not so?; and so
 παντάπασιν altogether; yes, certainly
 πόθεν from where?
 συγχέω entangle, destroy, confound
 τοίνυν well, then
 χωρίζω divide; distinguish, pull down

κεχωρισμένον ἀλλὰ συγκεχυμένον τι. ἦ γάρ;

Ναί.

Διὰ δὲ τὴν τούτου σαφήνειαν μέγα αὖ καὶ σμικρὸν ἢ νόησις
ἡναγκάσθη ἰδεῖν, οὐ συγκεχυμένα ἀλλὰ διωρισμένα,
τουναντίον ἢ κείνη.

Ἀληθῆ.

Οὐκοῦν ἐντεϋθέν ποθεν πρῶτον ἐπέρχεται ἐρέσθαι ἡμῖν τί
οὖν ποτ' ἐστὶ τὸ μέγα αὖ καὶ τὸ σμικρόν;

Παντάπασι μὲν οὖν.

Καὶ οὕτω δὴ τὸ μὲν νοητόν, τὸ δ' ὁρατὸν ἐκαλέσαμεν.

Ὅρθότατ', ἔφη.

Ταῦτα τοίνυν καὶ ἄρτι ἐπεχείρουν λέγειν,
ὥς τὰ μὲν παρακλητικὰ τῆς διανοίας ἐστί,
τὰ δ' οὐ, ἃ μὲν εἰς τὴν αἴσθησιν ἅμα τοῖς
ἐναντίοις ἑαυτοῖς ἐμπίπτει, παρακλητικὰ
ὀριζόμενος, ὅσα δὲ μή, οὐκ ἐγερτικὰ τῆς νοήσεως.

divide; distinguish, pull down συγχέω?: entangle, destroy, confound; or συγχέω?: entangle, destroy, confound

yea

Διὰ δὲ τὴν τούτου σαφήνειαν μέγα αὖ καὶ σμικρὸν ἢ intelligence, thought
force, compel ἰδεῖν, οὐ συγχέω?: entangle, destroy, confound; or συγχέω?: entangle, destroy, confound
τὸναντίον ἢ κείνη.

Ἀληθῆ.

not so?:thence ποθεν πρώτον approach, ask, search, through
and so arrive
οὖν ποτ' ἐστὶ τὸ μέγα αὖ καὶ τὸ σμικρόν;

altogether; μὲν οὖν.
yes, certainly

Καὶ οὕτω δὴ τὸ μὲν νοητόν, τὸ δ' ὁρατὸν ἐκαλέσαμεν.

upright, straight;
correct, just

Ταῦτα well, then καὶ at thedo, try, attack λέγειν,
same
ὡς τὰ μὲν παρακλητικὰ τῆς a thought; ἐστί, intelligence
τὰ δ' οὐ, ἃ μὲν εἰς τὴν sense perception ... τοῖς
ἐναντίοις ἑαυτοῖς ἐμπίπτει, παρακλητικὰ

divide; or-, ὅσα δὲ μή, οὐκ ἐγερτικὰ τῆς intelligence, thought
dain, define

to reverse the process, and look at small and great as separate and not confused.

Very true.

Was not this the beginning of the enquiry ‘What is great?’ and ‘What is small?’

Exactly so.

And thus arose the distinction of the visible and the intelligible.

Most true.

This was what I meant when I spoke of impressions which invited the intellect, or the reverse—those which are simultaneous with opposite impressions, invite thought; those which are not simultaneous do not.

I understand, he said, and agree with you.

And

vocabulary

ἄγωγεύς -ος (m) guide, shipper; leash
 ἄγωγή carrying; leadership
 ἄγωγός leading, attraction, eliciting
 ἀναγκάζω force, compel
 ἀναλογίζομαι reckon
 ἀνερωτάω question
 ἄπειρος untested; infinite
 ἀπορέω be confused, distressed
 ἀριθμός number
 δάκτυλος finger, toe
 ἔννοια thought
 ἥκιστος least; above all

κινέω (i) set in motion, move, remove
 ~kinetic
 ὀλκός groove made by dragging
 something; slipway; windlass
 οὐσία property; essence
 ὄψις ὄψεως (f) sight, view
 ~thanatopsis
 πότερος which, whichever of two
 προερέω say beforehand
 προλέγω prophecy, proclaim; preselect
 ~legion
 τοίνυν well, then

Μανθάνω τοίνυν ἤδη, ἔφη, καὶ δοκεῖ μοι οὕτω.

Τί οὖν; ἀριθμός τε καὶ τὸ ἐν ποτέρων δοκεῖ εἶναι;

Οὐ συννοῶ, ἔφη.

Ἄλλ' ἐκ τῶν προειρημένων, ἔφην, ἀναλογίζου. εἰ μὲν γὰρ ἱκανῶς αὐτὸ καθ' αὐτὸ ὁράται ἢ ἄλλη τινὶ αἰσθήσει λαμβάνεται τὸ ἓν, οὐκ ἂν ὀλκὸν εἴη ἐπὶ τὴν οὐσίαν, ὥσπερ ἐπὶ τοῦ δακτύλου ἐλέγομεν·

Εἰ δ' αἰεὶ τι αὐτῷ ἅμα ὁράται ἐναντίωμα, ὥστε μηδὲν μᾶλλον ἐν ἢ καὶ τοῦναντίον φαίνεσθαι, τοῦ ἐπικρινούντος δὴ δέοι ἂν ἤδη καὶ ἀναγκάζοιτ' ἂν ἐν αὐτῷ ψυχὴ ἀπορεῖν καὶ ζητεῖν, κινουσα ἐν ἐαυτῇ τὴν ἔννοιαν, καὶ ἀνερωτᾶν τί ποτέ ἐστιν αὐτὸ τὸ ἓν, καὶ οὕτω τῶν ἀγωγῶν ἂν εἴη καὶ μεταστρεπτικῶν ἐπὶ τὴν τοῦ ὄντος θέαν ἢ περὶ τὸ ἐν μάθησις.

Ἀλλὰ μέντοι, ἔφη, τοῦτό γ' ἔχει οὐχ ἥκιστα ἢ περὶ αὐτὸ ὄψις· ἅμα γὰρ ταῦτόν ὥς ἓν τε ὁρώμεν καὶ ὥς ἄπειρα τὸ πλῆθος.

Μανθάνω |well, then η, ἔφη, καὶ δοκεῖ μοι οὕτω.

Τί οὖν; |number τε καὶ τὸ ἐν |which, δοκεῖ εἶναι;
|whichever

Οὐ συννοῶ, ἔφη.

Ἄλλ' ἐκ τῶν προειρημένων, ἔφην, |reckon εἰ μὲν
γὰρ ἱκανῶς αὐτὸ καθ' αὐτὸ ὁράται ἢ ἄλλη τινὲ αἰσθήσει
λαμβάνεται τὸ εἶν, οὐκ ἂν ὁλκὸν εἴη ἐπὶ τὴν |property; ὥσπερ
|essence
ἐπὶ τοῦ |finger, toe ἐλέγομεν·

Εἰ δ' αἰεί τι αὐτῷ ἅμα ὁράται ἐναντίωμα, ὥστε μηδὲν
μᾶλλον ἐν ἢ καὶ τοῦναντίον φαίνεσθαι, τοῦ ἐπικρινουῦντος
δὴ δέοι ἂν ἤδη καὶ |force, compel ἂν ἐν αὐτῷ ψυχὴ |be confused,
|distressed
καὶ ζητεῖν, |move, ἐν ἐαυτῇ τὴν |thought, καὶ |question
|remove
τί ποτέ ἐστιν αὐτὸ τὸ εἶν, καὶ οὕτω τῶν ἀγωγῶν ἂν εἴη
καὶ μεταστρεπτικῶν ἐπὶ τὴν τοῦ ὄντος θεάν ἢ περὶ τὸ ἐν
μάθησις.

Ἀλλὰ μέντοι, ἔφη, τοῦτό γ' ἔχει οὐχ |least;
|above
ἢ περὶ αὐτὸ |sight ἅμα γὰρ ταυτὸν |all ὥς
εἶν τε ὁρῶμεν καὶ ὥς |untested; τὸ πλῆθος.
|infinite

to which class do unity and number belong?

I do not know, he replied.

Think a little and you will see that what has preceded will supply the answer; for if simple unity could be adequately perceived by the sight or by any other sense, then, as we were saying in the case of the finger, there would be nothing to attract towards being; but when there is some contradiction always present, and one is the reverse of one and involves the conception of plurality, then thought begins to be aroused within us, and the soul perplexed and wanting to arrive at a decision asks 'What is absolute unity?' This is the way in which the study of the one has a power of drawing and converting the mind to the contemplation of true being.

And surely, he said, this occurs notably in the case of one; for we see the same thing to be both one and infinite in multitude?

Yes, I

vocabulary

ἄγωγή carrying; leadership
 ἄγωγός leading, attraction, eliciting
 ἀναγκαῖος coerced, coercing, slavery
 ἄπτω set on fire; attach; mid: touch,
 seize ~haptic
 ἀριθμός number
 γένεσις -εως (f) source, origin ~genus
 εἴπερ if indeed
 ἐξαναδύομαι come up from, emerge

μάθημα -τος (n, 3) lesson, knowledge
 μηδέποτε never
 οὐκοῦν not so?; and so
 οὐσία property; essence
 πολεμικός warlike, hostile ~polemic
 σύμπας (ᾱ) all together
 ὑπερφυής overgrown; gigantic
 φιλόσοφος wisdom-loving
 φύλαξ -χος (m) guard; sentry
 ~phylactery

Οὐκοῦν εἴπερ τὸ ἐν, ἦν δ' ἐγώ, καὶ σύμπας ἀριθμὸς ταῦτὸν
πέπονθε τοῦτο;

Πῶς δ' οὐ;

Ἀλλὰ μὴν λογιστική τε καὶ ἀριθμητική περὶ ἀριθμὸν
πάσα.

Καὶ μάλα.

Ταῦτα δέ γε φαίνεται ἀγωγὰ πρὸς ἀλήθειαν.

Ὑπερφυῶς μὲν οὖν.

Ὡν ζητοῦμεν ἄρα, ὥς ἔοικε, μαθημάτων ἂν εἴη·
πολεμικῶ μὲν γὰρ διὰ τὰς τάξεις ἀναγκαῖον μαθεῖν ταῦτα,
φιλοσόφῳ δὲ διὰ τὸ τῆς οὐσίας ἀπτόειν εἶναι γενέσεως
ἐξαναδύντι, ἢ μηδέποτε λογιστικῶ γενέσθαι.

Ἔστι ταῦτ', ἔφη.

Ὁ δέ γε ἡμέτερος φύλαξ πολεμικός τε καὶ φιλόσοφος
τυγχάνει ὦν.

Τί

μήν;

|not so?;|if indeed ἔν, ἦν δ' ἐγώ, καὶ |all to-|number ταῦτόν
|and so |gether

πέπονθε τοῦτο;

Πῶς δ' οὐ;

Ἀλλὰ μὴν λογιστικὴ τε καὶ ἀριθμητικὴ περὶ |number
πάσα.

Καὶ μάλα.

Ταῦτα δέ γε φαίνεται ἀγωγὰ πρὸς |truth

|overgrown; μὲν οὖν.
|gigantic

ᾧ ζητοῦμεν ἄρα, ὥς ἔοικε, |lesson, ἂν εἴη·
|knowledge

|warlike, μὲν γὰρ διὰ τὰς τάξεις ἀναγκαῖον μαθεῖν ταῦτα,
|hostile

|wisdom-loving δὲ διὰ τὸ τῆς |property; set on fire; source,
|essence attach; mid; origin
ἐξαναδύντι, ἣ |never λογιστικῇ γενέσθαι.
touch, seize

Ἔστι ταῦτ', ἔφη.

Ὁ δέ γε ἡμέτερος |guard; |warlike, τε καὶ |wisdom-loving
|sentry |hostile
τυγχάνει ὢν.

Τί μήν;

said; and this being true of one must be equally true of all number?

Certainly.

And all arithmetic and calculation have to do with number?

Yes.

And they appear to lead the mind towards truth?

Yes, in a very remarkable manner.

Then this is knowledge of the kind for which we are seeking, having a double use, military and philosophical; for the man of war must learn the art of number or he will not know how to array his troops, and the philosopher also, because he has to rise out of the sea of change and lay hold of true being, and therefore he must be an arithmetician.

That is true.

And our guardian is both warrior and philosopher?

Certainly.

Then this is a kind

*vocabulary***ἀναγκάζω** force, compel**ἀνθάπτομαι** grapple, seize**ἄνω** (ἄ) accomplish, pass, waste;
upwards, out to sea**ἀποδέχομαι** accept ~doctrine**ἀριθμέω** to count ~arithmetic**ἀριθμός** number**γένεσις** -εως (f) source, origin ~genus**γνωρίζω** make known, discover**διαλέγω** go through, debate ~legion**ἐμπορος** passenger; merchant ~pierce**ἐννοέω** consider**ἐπιτηδεύω** practice, pursue**ἠώς ἡῶθι** (f, 2) dawn ~Eocene**ιδιωτικός** private, amateurish**καπηλεύω** be a retailer**κάπηλος** merchant**λογισμός** calculation**μάθημα** -τος (n, 3) lesson, knowledge**μελετάω** pursue, attend to, exercise**μετέχω** partake of**νομοθετέω** make laws**ὀνίνημι** help, please, be available**οὐδαμῇ** nowhere**οὐσία** property; essence**πῇ** where? how?**ποῖ** whither? how long?**πολλαχῇ** in many places or ways**πολλαχῇ** in many places or ways**πράσις** sale**προσδοκάω** expect**προσέχω** belong to, it beseems**ῥαστώνη** mild temperament; ease, a
break**σφόδρα** very much**φύσις** -εως (f) nature (of a thing)

~physics

χρήσιμος useful**ὥνῃ** purchase, contract

Προσῆκον δὴ τὸ μάθημα ἂν εἴη, ὧ Γλαύκων, νομοθετῆσαι καὶ πείθειν τοὺς μέλλοντας ἐν τῇ πόλει τῶν μεγίστων μεθέξειν ἐπὶ λογιστικὴν ἵεναι καὶ ἀνθάπτεσθαι αὐτῆς μὴ ἰδιωτικῶς, ἀλλ' ἕως ἂν ἐπὶ θέαν τῆς τῶν ἀριθμῶν φύσεως ἀφίκωνται τῇ νοήσει αὐτῇ, οὐκ ὦνῆς οὐδὲ πράσεως χάριν ὡς ἐμπόρους ἢ καπήλους μελετῶντας, ἀλλ' ἕνεκα πολέμου τε καὶ αὐτῆς τῆς ψυχῆς ῥαστώνης μεταστροφῆς ἀπὸ γενέσεως ἐπ' ἀλήθειάν τε καὶ οὐσίαν.

Κάλλιστ', ἔφη, λέγεις.

Καὶ μὴν, ἦν δ' ἐγώ, νῦν καὶ ἐννοῶ, ῥηθέντος τοῦ περὶ τοὺς λογισμοὺς μαθήματος, ὡς κομψόν ἐστι καὶ πολλαχῇ χρήσιμον ἡμῖν πρὸς ὃ βουλόμεθα, ἐὰν τοῦ γνωρίζειν ἕνεκά τις αὐτὸ ἐπιτηδεύῃ ἀλλὰ μὴ τοῦ καπηλεύειν.

Πῇ δὴ; ἔφη.

Τοῦτό γε, ὃ νυνδὴ ἐλέγομεν, ὡς σφόδρα ἄνω ποι ἄγει τὴν ψυχὴν καὶ περὶ αὐτῶν τῶν ἀριθμῶν ἀναγκάζει διαλέγεσθαι, οὐδαμῇ ἀποδεχόμενον εἰάν τις αὐτῇ ὁρατὰ

|belong to, it δὴ τὸ |lesson, ὡς εἴη, ὧ Γλαύκων, |make laws
|beseems |knowledge

καὶ πείθειν τοὺς μέλλοντας ἐν τῇ πόλει τῶν μεγίστων

|partake of ἐπὶ λογιστικὴν ἵεναι καὶ ἀνθάπτεσθαι αὐτῆς μὴ

|private, ἀλλ' ἕως ἂν ἐπὶ θεῶν τῆς τῶν ἀριθμῶν |nature (of a thing)
|amateurish

ἀφίκωνται τῇ νοήσει αὐτῇ, οὐκ ὠνῆς οὐδὲ |sale χάριν

ὥς |passenger; ἢ |merchant |pursue, attend ἰλλ' ἔνεκα πολέμου
|merchant |to, exercise

τε καὶ αὐτῆς τῆς ψυχῆς |mild temperament; τροφῆς ἀπὸ
|ease, a break

|source, ἐπ' |truth τε καὶ |property;
|origin |essence

Κάλλιστ', ἔφη, λέγεις.

Καὶ μὴν, ἦν δ' ἐγώ, νῦν καὶ |consider ῥηθέντος τοῦ περὶ

τοὺς |calculation |lesson, ὥς κομψόν ἐστι καὶ πολλαχῇ
|knowledge

|useful ἡμῖν πρὸς ὃ βουλόμεθα, εἰὰν τοῦ |make known, discover

τις αὐτὸ |practice, ἀλλὰ μὴ τοῦ |be a retailer
|pursue

Πῇ δὴ; ἔφη.

Τοῦτό γε, ὃ νυνδὴ ἐλέγομεν, ὥς |very much ὥς ποι ἄγει

τὴν ψυχὴν καὶ περὶ αὐτῶν τῶν ἀριθμῶν |force,
|compel

|go through, de-|nowhere |accept εἰάν τις αὐτῇ ὁρατὰ
|bate

of knowledge which legislation may fitly prescribe; and we must endeavour to persuade those who are to be the principal men of our State to go and learn arithmetic, not as amateurs, but they must carry on the study until they see the nature of numbers with the mind only; nor again, like merchants or retail-traders, with a view to buying or selling, but for the sake of their military use, and of the soul herself; and because this will be the easiest way for her to pass from becoming to truth and being.

That is excellent, he said.

Yes, I said, and now having spoken of it, I must add how charming the science is! and in how many ways it conduces to our desired end, if pursued in the spirit of a philosopher, and not of a shopkeeper!

How do you mean?

I mean, as I was saying, that arithmetic has a very great and elevating effect, compelling the soul to reason about abstract number, and rebelling against the introduction of visible

*vocabulary***ἀναγκαῖος** coerced, coercing, slavery**ἀποδέχομαι** accept ~doctrine**ἀριθμέω** to count ~arithmetic**ἀριθμός** number**διαλέγω** go through, debate ~legion**διανοέω** have in mind**ἐκχωρέω** depart, back off, cede**ἐπιχειρέω** do, try, attack ~chiral**ἔρομαι** ask a question, ask about, go
searching through**θαυμάσιος** wonderful**καταγελάω** laugh at, deride**κινδυνεύω** encounter danger; (+inf)

there is a danger that

μάθημα -τος (n, 3) lesson, knowledge**μεταχειρίζω** handle; practice**μόριον** piece, member; part of speech**οὐδαμὸς** not anyone**ποῖος** what kind**πότε** when?**προτείνω** hold out, offer**τέμνω** cut, sacrifice, solemnize

~tonsure

ἢ ἀπτὰ σώματα ἔχοντας ἀριθμούς προτεινόμενος
 διαλέγεται. οἶσθα γάρ που τοὺς περὶ ταῦτα δεινούς αὐτὸς ὥς,
 εἴαν τις αὐτὸ τὸ ἐν ἐπιχειρῇ τῷ λόγῳ τέμνειν, καταγελῶσί
 τε καὶ οὐκ ἀποδέχονται, ἀλλ' εἴαν σὺ κερματίζῃς αὐτό,
 ἐκεῖνοι πολλαπλασιούσιν, εὐλαβούμενοι μή ποτε φανῇ τὸ
 ἐν μὴ ἐν ἀλλὰ πολλὰ μόρια.

Ἀληθέστατα, ἔφη, λέγεις.

Τί οὖν οἶε, ὦ Γλαύκων, εἴ τις ἔροιτο αὐτούς· ὦ θαυμάσιοι,
 περὶ ποίων ἀριθμῶν διαλέγεσθε, ἐν οἷς τὸ ἐν οἶον ὑμεῖς
 ἀξιοῦτέ ἐστιν, ἴσον τε ἕκαστον πᾶν παντὶ καὶ οὐδὲ σμικρὸν
 διαφέρον, μῶριόν τε ἔχον ἐν ἑαυτῷ οὐδέν; τί ἂν οἶε αὐτοὺς
 ἀποκρίνασθαι;

Τοῦτο ἔγωγε, ὅτι περὶ τούτων λέγουσιν ὧν διανοηθῆναι
 μόνον ἐγχωρεῖ, ἄλλως δ' οὐδαμῶς μεταχειρίζεσθαι
 δυνατόν.

Ὅρᾳς οὖν, ἦν δ' ἐγώ, ὦ φίλε, ὅτι τῷ ὄντι ἀναγκαῖον ἡμῖν
 κινδυνεύει εἶναι τὸ μάθημα, ἐπειδὴ φαίνεται γε

ἢ ἀπτὰ σώματα ἔχοντας |number |hold out, offer
 |go through, debate ἢ γάρ που τοὺς περὶ ταῦτα δεινοὺς αὐτὸς ὥς,
 ἐάν τις αὐτὸ τὸ ἐν |do, try, attack λόγῳ |cut, sac-|laugh at, deride
 τε καὶ οὐκ |accept , ἀλλ' ἐὰν οὐ κερματίζῃς αὐτό, |rifice, sol-
 ἐκεῖνοι πολλαπλασιοῦσιν, εὐλαβούμενοι μή ποτε φανῇ τὸ |emnize
 ἐν μὴ ἐν ἀλλὰ πολλὰ |piece, member;
 |part of speech
 Ἀληθέστατα, ἔφη, λέγεις.

Τί οὖν οἶει, ὦ Γλαύκων, εἴ τις |ask, search through |wonderful ,
 περὶ |what kind θμῶν |go through, debate ἢ τὸ ἐν οἶον ὑμεῖς
 ἀξιοῦτέ ἐστιν, ἴσον τε ἕκαστον πᾶν παντὶ καὶ οὐδὲ σμικρὸν
 διαφέρον, |piece, member; ' ἐν ἑαυτῷ οὐδέν; τί ἂν οἶει αὐτοὺς
 |part of speech
 ἀποκρίνασθαι;

Τοῦτο ἔγωγε, ὅτι περὶ τούτων λέγουσιν ὧν διανοηθῆναι
 μόνον |depart, back ἄλλως δ' |not anyone |handle; practice
 |off, cede
 δυνατόν.

Ὅρᾳς οὖν, ἦν δ' ἐγώ, ὦ φίλε, ὅτι τῷ ὄντι ἀναγκαῖον ἡμῖν
 |encounter ἢ danger; |lesson, , ἢ πειδὴ φαίνεται γε
 (+inf) there is a |knowledge
 |danger that

or tangible objects into the argument. You know how steadily the masters of the art repel and ridicule any one who attempts to divide absolute unity when he is calculating, and if you divide, they multiply, taking care that one shall continue one and not become lost in fractions.

That is very true.

Now, suppose a person were to say to them: O my friends, what are these wonderful numbers about which you are reasoning, in which, as you say, there is a unity such as you demand, and each unit is equal, invariable, indivisible, — what would they answer?

They would answer, as I should conceive, that they were speaking of those numbers which can only be realized in thought.

Then you see that this knowledge may be truly called necessary, necessitating as it clearly does the use

*vocabulary***βραδύς** slow, dull, late ~Sp.~gordo**γυμνάζω** exercise, do training**ἐπιδίδωμι** give, give with, give
reciprocally ~donate**ἐπισκοπέω** look upon, inspect**μάθημα** -τος (n, 3) lesson, knowledge**μελετάω** pursue, attend to, exercise**ὅμως** anyway, nevertheless**παιδεύω** raise; train**πόνος** toil, suffering ~osteopenia**σύμφημι** assent, concede**σφόδρα** very much**φύσις** -εως (f) nature (of a thing)
~physics**φύω** produce, beget; clasp ~physics**ὠφελέω** help, be useful

προσαναγκάζον αὐτῇ τῇ νοήσει χρῆσθαι τὴν ψυχὴν ἐπ' αὐτὴν τὴν ἀλήθειαν;

Καὶ μὲν δὴ, ἔφη, σφόδρα γε ποιεῖ αὐτό.

Τί δέ; τόδε ἤδη ἐπεσκέψω, ὥς οἱ τε φύσει λογιστικοὶ εἰς πάντα τὰ μαθήματα ὥς ἔπος εἰπεῖν ὁξεῖς φύονται, οἱ τε βραδεῖς, ἂν ἐν τούτῳ παιδευθῶσιν καὶ γυμνάσωνται, κἂν μηδὲν ἄλλο ὠφεληθῶσιν, ὅμως εἷς γε τὸ ὁξύτεροι αὐτοὶ αὐτῶν γίγνεσθαι πάντες ἐπιδιδόασιν;

Ἦστιν, ἔφη, οὕτω.

Καὶ μήν, ὥς ἐγῶμαι, ἃ γε μείζω πόνον παρέχει μανθάνοντι καὶ μελετῶντι, οὐκ ἂν ῥαδίως οὐδὲ πολλὰ ἂν εὗροις ὥς τοῦτο.

Οὐ γὰρ οὖν.

Πάντων δὲ ἔνεκα τούτων οὐκ ἀφετέον τὸ μάθημα, ἀλλ' οἱ ἄριστοι τὰς φύσεις παιδευτέοι ἐν αὐτῷ.

Σύμφημι, ἦ δ' ὅς.

προσαναγκάζον αὐτῇ τῇ νοήσει χρῆσθαι τὴν ψυχὴν ἐπ'
αὐτὴν τὴν |truth ,

Καὶ μὲν δὴ, ἔφη, |very much , ποιεῖ αὐτό.

Τί δέ; τόδε ἤδη |look upon, inspect... τε φύσει λογιστικοὶ εἰς

πάντα τὰ |lesson, ὥς ἔπος εἰπεῖν ὁξεῖς |produce, , ... τε
|knowledge |beget; clasp

|slow, dull, late ... τούτῳ |raise; train καὶ |exercise, do, κἂν
|training

μηδὲν ἄλλο |help, be useful , |anyway, nevertheless... τεροι αὐτοὶ

αὐτῶν γίνεσθαι πάντες |give, give with,
|give reciprocally

Ἔστιν, ἔφη, οὕτω.

Καὶ μὴν, ὥς ἐγῶμαι, ἃ γε μείζω |toil, suffering... εἰ μακράνουντι

καὶ |pursue, attend ... εἰ ἂν ῥαδίως οὐδὲ πολλὰ ἂν εὖροις ὥς
|to, exercise

τούτο.

Οὐ γὰρ οὖν.

Πάντων δὲ ἔνεκα τούτων οὐκ ἀφετέον τὸ |lesson, , ... οἱ
|knowledge

ἄριστοι τὰς φύσεις |raise; train ἐν αὐτῷ.

|assent,
|concede ,

ἦ

δ'

ὅς.

of the pure intelligence in the attainment of pure truth?

Yes; that is a marked characteristic of it.

And have you further observed, that those who have a natural talent for calculation are generally quick at every other kind of knowledge; and even the dull, if they have had an arithmetical training, although they may derive no other advantage from it, always become much quicker than they would otherwise have been.

Very true, he said.

And indeed, you will not easily find a more difficult study, and not many as difficult.

You will not.

And, for all these reasons, arithmetic is a kind of knowledge in which the best natures should be trained, and which must not be given up.

*vocabulary***ἀναγκάζω** force, compel**ἄρα** interrogative pcl**αὐτόσε** to the very place**βραχύς** low, short**γεωμετρία** geometry, surveying, land tax**δῆλος** visible, conspicuous**ἐξαρκέω** be enough; be satisfied**εὐδαίμων** blessed with a good genius**ἰδέα** ἰδῆς semblance; kind, style**καταλαμβάνω** seize, understand, catch, overtake; (mp) happen ~epilepsy**κατείδον** look upon**λογισμός** calculation**μεταστρέφω** turn around, change one's mind ~atrophy**μόριον** piece, member; part of speech**ποῖος** what kind**πολεμικός** warlike, hostile ~polemic**πορεία** gait, march**πορρωτέρω** farther**πρόεμι** to have been before, earlier ~ion**προσέχω** belong to, it beseems**σκέπτομαι** look, look at, watch ~skeptic**σκοπέω** behold, consider**στρατιά** army ~strategy**στρατοπεδεύω** encamp or take up station ~strategy**σχηματίζω** pose, form, dress**τείνω** stretch, tend ~tense**τοίνυν** well, then**χωρίον** area; downwards

Τοῦτο μὲν τοίνυν, εἶπον, ἐν ἡμῖν κείσθω· δεύτερον δὲ τὸ ἐχόμενον τούτου σκεψώμεθα ἅρά τι προσήκει ἡμῖν.

Τὸ ποῖον; ἢ γεωμετρίαν, ἔφη, λέγεις;

Αὐτὸ τοῦτο, ἦν δ' ἐγώ.

Ὅσον μὲν, ἔφη, πρὸς τὰ πολεμικὰ αὐτοῦ τείνει, δῆλον ὅτι προσήκει· πρὸς γὰρ τὰς στρατοπεδεύσεις καὶ καταλήψεις χωρίων καὶ συναγωγὰς καὶ ἐκτάσεις στρατιᾶς καὶ ὅσα δὴ ἄλλα σχηματίζουσι τὰ στρατόπεδα ἐν αὐταῖς τε ταῖς μάχαις καὶ πορείαις διαφέρει ἂν αὐτὸς αὐτοῦ γεωμετρικός τε καὶ μὴ ὢν.

Ἄλλ' οὖν δὴ, εἶπον, πρὸς μὲν τὰ τοιαῦτα καὶ βραχύ τι ἂν ἐξαρκοῖ γεωμετρίας τε καὶ λογισμῶν μόριον· τὸ δὲ πολὺ αὐτῆς καὶ πορρωτέρω προῖδον σκοπεῖσθαι δεῖ εἴ τι πρὸς ἐκεῖνο τείνει, πρὸς τὸ ποιεῖν κατιδεῖν ῥᾶον τῇν τοῦ ἀγαθοῦ ιδέαν. τείνει δέ, φαμέν, πάντα αὐτόσε, ὅσα ἀναγκάζει ψυχὴν εἰς ἐκεῖνον τὸν τόπον μεταστρέφεσθαι ἐν ᾧ ἐστι τὸ εὐδαιμονέστατον τοῦ ὄντος, ὃ δεῖ αὐτὴν παντὶ τρόπῳ

Τοῦτο μὲν |well, then ἵπον, ἐν ἡμῶν κείσθω· δεύτερον δὲ τὸ

ἐχόμενον τούτου |look, look at; |inter- . . |belong to, ἡμῶν.
|watch |rogative |it beseems
|pcl

Τὸ |what kind |geometry, sur-βη, λέγεις;
|veying, land tax

Αὐτὸ τοῦτο, ἦν δ' ἐγώ.

Ὅσον μὲν, ἔφη, πρὸς τὰ |warlike, αὐτοῦ |stretch, |visible, " . .
|hostile |tend |conspicuous

|belong to, πρὸς γὰρ τὰς στρατοπεδεύσεις καὶ καταλήψεις
|it beseems

|area; downwards |αγωγὰς καὶ ἐκτάσεις |army καὶ ὅσα

δὴ ἄλλα |pose, form, dress . ἢ στρατόπεδα ἐν αὐταῖς τε ταῖς

μάχαις καὶ |gait, διαφέρει ἂν αὐτὸς αὐτοῦ γεωμετρικός
|march

τε καὶ μὴ ὦν.

Ἄλλ' οὖν δὴ, εἶπον, πρὸς μὲν τὰ τοιαῦτα καὶ |low, short ἂν

|be enough; ὠμετρίας τε καὶ |calculation |piece, member; πολὺ
|be satisfied |part of speech

αὐτῆς καὶ |farther προῖδν |behold, δεῖ εἴ τι πρὸς
|consider

ἐκεῖνο |stretch, tend τὸ ποιεῖν |look upon, ἵσθαι τὴν τοῦ ἀγαθοῦ

|sem- |stretch, tend τ' αὐμέν, πάντα |to the very place |force,
|blance; |compel

|kind, |πρὸς τὸν εἰς ἐκεῖνον τὸν τόπον |turn around, change ἐν ᾧ ἐστι
|style |one's mind

τὸ |blessed with a good τοῦ ὄντος, ὃ δεῖ αὐτὴν παντὶ τρόπῳ
|genius

I agree.

Let this then be made one of our subjects of education. And next, shall we enquire whether the kindred science also concerns us?

You mean geometry?

Exactly so.

Clearly, he said, we are concerned with that part of geometry which relates to war; for in pitching a camp, or taking up a position, or closing or extending the lines of an army, or any other military manoeuvre, whether in actual battle or on a march, it will make all the difference whether a general is or is not a geometrician.

Yes, I said, but for that purpose a very little of either geometry or calculation will be enough; the question relates rather to the greater and more advanced part of geometry—whether that tends in any degree to make more easy the vision of the idea of good; and thither, as I was saying, all things tend which compel the soul to turn her gaze towards that place, where is the full perfection of being, which she ought, by all means, to behold.

True,

*vocabulary***ἀμφισβητέω** dispute**ἀναγκάζω** force, compel**ἀναγκαῖος** coerced, coercing, slavery**γεωμετρία** geometry, surveying, land tax**γνώσις** -εως (f) investigation; knowledge**ἐμπειρος** experienced**ἐπιστήμη** skill, knowledge**ἐπιτηδεύω** practice, pursue**θεάομαι** look at, behold, consider

~theater

μάθημα -τος (n, 3) lesson, knowledge**μεταχειρίζω** handle; practice**ὀρθός** upright, straight; correct, just
~orthogonal**ὀρθόω** stand up**οὐκοῦν** not so?; and so**οὐσία** property; essence**παντάπασι**ν altogether; yes, certainly**παρατείνω** extend, lengthen, torture**πράξις** -εως (f) result, business
~practice**προσήκω** belong to, it beseems**προστίθηναι** add; impose; (mp) agree;
side with ~thesis**τοίνυν** well, then**φθέγγομαι** make a sound, utter
~diphthong

ἰδεῖν.

Ὅρθῶς, ἔφη, λέγεις.

Οὐκοῦν εἰ μὲν οὐσίαν ἀναγκάζει θεάσασθαι, προσήκει, εἰ δὲ γένεσιν, οὐ προσήκει.

Φαμέν γε δή.

Οὐ τοίνυν τοῦτό γε, ἦν δ' ἐγώ, ἀμφισβητήσουσιν ἡμῖν ὅσοι καὶ σμικρὰ γεωμετρίας ἔμπειροι, ὅτι αὕτη ἡ ἐπιστήμη πᾶν τὸναντίον ἔχει τοῖς ἐν αὐτῇ λόγοις λεγομένοις ὑπὸ τῶν μεταχειριζομένων.

Πῶς; ἔφη.

Λέγουσι μὲν που μάλα γελοίως τε καὶ ἀναγκαίως· ὥς γὰρ πράττοντές τε καὶ πράξεως ἔνεκα πάντας τοὺς λόγους ποιούμενοι λέγουσιν τετραγωνίζειν τε καὶ παρατείνειν καὶ προστιθέναι καὶ πάντα οὕτω φθεγγόμενοι, τὸ δ' ἔστι που πᾶν τὸ μάθημα γνώσεως ἔνεκα ἐπιτηδευόμενον.

Παντάπασι μὲν οὖν, ἔφη.

ἰδεῖν.

Ὅρθως, ἔφη, λέγεις.

|not so?; and, so |property|force, *θεάσασθαι*, |belong to,, εἰ
|essence |compel |it beseems

δὲ γένεσιν, οὐ |belong to,
|it beseems

Φαμέν γε δῆ.

Οὐ |well, then. ὑπό γε, ἦν δ' ἐγώ, |dispute *ἡμῖν ὅσοι*

καὶ σμικρὰ γεωμετρίας |experienced" *τι αὕτη ἡ* |skill, *πάν*
|knowledge

τουναντίον ἔχει τοῖς ἐν αὐτῇ λόγοις λεγομένοις ὑπὸ τῶν

|handle; practice

Πῶς; ἔφη.

Λέγουσι μὲν που μάλα γελοίως τε καὶ |coerced, coerc- 'ς γὰρ
|ing, slavery

πράττοντές τε καὶ |result, *ἔνεκα πάντας τοὺς λόγους*
|business

ποιούμενοι λέγουσιν τετραγωνίζειν τε καὶ |extend, lengthen,
|torture

|add; impose; (mp) *πάντα οὕτω* |make a sound, utter" *ἔστι που*
|agree; side with

πάν τὸ |lesson, |investigation"; |practice, pursue
|knowledge|knowledge

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

he said.

Then if geometry compels us to view being, it concerns us; if becoming only, it does not concern us?

Yes, that is what we assert.

Yet anybody who has the least acquaintance with geometry will not deny that such a conception of the science is in flat contradiction to the ordinary language of geometers.

How so?

They have in view practice only, and are always speaking, in a narrow and ridiculous manner, of squaring and extending and applying and the like—they confuse the necessities of geometry with those of daily life; whereas knowledge is the real object of the whole science.

Certainly, he

vocabulary

ἄνω (ἄ) accomplish, pass, waste;
 upwards, out to sea
ἀπέχω ward off, drive off, refrain, be at
 some distance
ἀποδέχομαι accept ~doctrine
γενναῖος noble, sincere ~genesis
γεωμετρία geometry, surveying, land
 tax
γνώσις -εως (f) investigation;
 knowledge

διάνοια a thought; intelligence
ὄλκος groove made by dragging
 something; slipway; windlass
οὐκοῦν not so?; and so
πάρεργος incidental, secondary
ποῖος what kind
προσδοκάω expect
προστάσσω post at, attach to,
 command
φιλόσοφος wisdom-loving

Οὐκοῦν τοῦτο ἔτι διομολογητέον;

Τὸ ποῖον;

Ὡς τοῦ ἀεὶ ὄντος γνώσεως, ἀλλὰ οὐ τοῦ ποτέ τι γιγνομένου καὶ ἀπολλυμένου.

Εὐομολόγητον, ἔφη· τοῦ γὰρ ἀεὶ ὄντος ἡ γεωμετρικὴ γνώσις ἐστίν.

Ὅλκον ἄρα, ὦ γενναῖε, ψυχῆς πρὸς ἀλήθειαν εἶη ἂν καὶ ἀπεργαστικὸν φιλοσόφου διανοίας πρὸς τὸ ἄνω σχεῖν ἃ νῦν κάτω οὐ δέον ἔχομεν.

Ὡς οἶόν τε μάλιστα, ἔφη.

Ὡς οἶόν τ' ἄρα, ἦν δ' ἐγώ, μάλιστα προστακτέον ὅπως οἱ ἐν τῇ καλλιπόλει σοι μηδενὶ τρόπῳ γεωμετρίας ἀφέξονται. καὶ γὰρ τὰ πάρεργα αὐτοῦ οὐ σμικρά.

Ποῖα; ἦ δ' ὅς.

Ἄ τε δὴ σὺ εἶπες, ἦν δ' ἐγώ, τὰ περὶ τὸν πόλεμον, καὶ δὴ καὶ πρὸς πάσας μαθήσεις, ὥστε κάλλιον ἀποδέχεσθαι,

|not so?; and so ἔτι διομολογητέον;

Τὸ |what kind

Ὡς τοῦ ἀεὶ ὄντος |investigation; |knowledge
ἡ ἀπολλυμένου καὶ ἀπολλυμένου.

Εὐομολόγητον, ἔφη· τοῦ γὰρ ἀεὶ ὄντος ἡ γεωμετρικὴ

|investigation;...'.
|knowledge

Ὀλκὸν ἄρα, ὦ |noble, |sincere, ψυχῆς πρὸς |truth εἴη ἂν καὶ
ἀπεργαστικὸν |wisdom-loving thought; πρὸς τὸ ἄνω σχεῖν ἂν
|intelligence
νῦν κάτω οὐ δέον ἔχομεν.

Ὡς οἶόν τε μάλιστα, ἔφη.

Ὡς οἶόν τ' ἄρα, ἦν δ' ἐγώ, μάλιστα |post at, attach
|to, command
ὅπως οἱ ἐν τῇ καλλιπόλει σοι μηδενὶ τρόπῳ γεωμετρίας

|ward off, drive off, refrain, |be at some distance
πάρεργα αὐτοῦ οὐ σμικρά.

|what kind ὅς.

Ἄ τε δὴ σὺ εἶπες, ἦν δ' ἐγώ, τὰ περὶ τὸν πόλεμον, καὶ δὴ
καὶ πρὸς πάσας μαθήσεις, ὥστε κάλλιον |accept

said.

Then must not a further admission be made?

What admission?

That the knowledge at which geometry aims is knowledge of the eternal, and not of aught perishing and transient.

That, he replied, may be readily allowed, and is true.

Then, my noble friend, geometry will draw the soul towards truth, and create the spirit of philosophy, and raise up that which is now unhappily allowed to fall down.

Nothing will be more likely to have such an effect.

Then nothing should be more sternly laid down than that the inhabitants of your fair city should by all means learn geometry. Moreover the science has indirect effects, which are not small.

Of what kind? he said.

There are the military advantages of which you spoke, I said; and in all departments of knowledge, as experience proves, any one who has studied geometry is infinitely

*vocabulary***ἀναζωπυρέω** rekindle**ἄπτω** set on fire; attach; mid: touch, seize ~haptic**ἄχρηστος** useless, unprofitable**γεωμετρία** geometry, surveying, land tax**γοῦν** at least then**ἐκκαθαίρω** clear out**ἐνιαυτός** cycle of a year**ἐπιτήδευμα** -τος (n, 3) habit, business, custom**ἔπω** (mid) follow, accompany; (act, uncommon) handle, take care of**ἡδύς** sweet, pleasant ~hedonism**κρείσσων** more powerful; better**μάθημα** -τος (n, 3) lesson, knowledge**μυρίος** (ἰ) 10,000 ~myriad**ναός** (ᾱ) temple, shrine ~nostalgia**ναυτιλία** sailing ~navy**νή** yea**ὄμμα** -τος (n, 3) eye**ὄργανον** tool; body organ**προσήκω** belong to, it beseems**προστάσσω** post at, attach to, command**στρατηγία** office of command, strategy ~strategy**τυφλός** blind**φαῦλος** trifling

ἴσμεν που ὅτι τῷ ὅλῳ καὶ παντὶ διοίσει ἡμμένος τε γεωμετρίας καὶ μή.

Τῷ παντὶ μέντοι νῆ Δ', ἔφη.

Δεύτερον δὴ τοῦτο τιθῶμεν μάθημα τοῖς νέοις;

Τιθῶμεν, ἔφη.

Τί δέ; τρίτον θῶμεν ἀστρονομίαν; ἢ οὐ δοκεῖ;

Ἐμοὶ γοῦν, ἔφη· τὸ γὰρ περὶ ὥρας εὐαισθητοτέρως ἔχειν καὶ μηνῶν καὶ ἐνιαυτῶν οὐ μόνον γεωργίᾳ οὐδὲ ναυτιλίᾳ προσήκει, ἀλλὰ καὶ στρατηγίᾳ οὐχ ἦττον.

Ἦδὺς εἰ, ἦν δ' ἐγώ, ὅτι ἔοικας δεδιότι τοὺς πολλούς, μὴ δοκῆς ἄχρηστα μαθήματα προστάττειν. τὸ δ' ἔστιν οὐ πάνυ φαῦλον ἀλλὰ χαλεπὸν πιστεῦσαι ὅτι ἐν τούτοις τοῖς μαθήμασιν ἐκάστου ὄργανόν τι ψυχῆς ἐκκαθαίρεται τε καὶ ἀναζωπυρεῖται ἀπολλύμενον καὶ τυφλούμενον ὑπὸ τῶν ἄλλων ἐπιτηδευμάτων, κρεῖττον ὃν σωθῆναι μυρίων ὁμμάτων· μόνῳ γὰρ αὐτῷ ἀλήθεια ὁράται. οἷς μὲν οὖν

ἴσμεν πού ὅτι τῷ ὄλῳ καὶ παντὶ διοίσει ἡμμένος τε
γεωμετρίας καὶ μή.

Τῷ παντὶ μέντοι νῆ Δί, ἔφη.

Δεύτερον δὴ τοῦτο τιθῶμεν

lesson,	wis νέοις;
knowledge	

Τιθῶμεν, ἔφη.

Τί δέ; τρίτον θῶμεν ἀστρονομίαν; ἢ οὐ δοκεῖ;

Ἐμοὶ

at least	then
----------	------

 γὰρ περὶ ὥρας εὐαίσθητοτέρως ἔχειν
καὶ μηνῶν καὶ

cycle of a year	μόνον γεωργία οὐδὲ ναυτιλία
-----------------	-----------------------------

belong to,	ἀλλὰ καὶ στρατηγία οὐχ ἦττον.
it beseems	

sweet	εἶ, ἦν δ' ἐγώ, ὅτι ἔοικας δεδιότι τοὺς πολλούς,
-------	---

μὴ δοκῆς

useless, un-	lesson,	post at, attach	τὸ δ' ἔστιν
profitable	knowledge	to, command	

οὐ πάνν

trifling	ἀλλὰ χαλεπὸν πιστεῦσαι ὅτι ἐν τούτοις
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τοῖς

lesson,	ἐκάστου	tool; body organ	ἧς	clear out
knowledge				

τε καὶ

rekindle	ἀπολλύμενον καὶ	blind	ὑπὸ
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τῶν ἄλλων

habit,	business,	κρεῖττον ὃν σωθῆναι μυρίων
custom		

eye	μόνῳ γὰρ αὐτῷ	truth	ὁράται. οἷς μὲν οὖν
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quicker of apprehension than one who has not.

Yes indeed, he said, there is an infinite difference between them.

Then shall we propose this as a second branch of knowledge which our youth will study?

Let us do so, he replied.

And suppose we make astronomy the third — what do you say?

I am strongly inclined to it, he said; the observation of the seasons and of months and years is as essential to the general as it is to the farmer or sailor.

I am amused, I said, at your fear of the world, which makes you guard against the appearance of insisting upon useless studies; and I quite admit the difficulty of believing that in every man there is an eye of the soul which, when by other pursuits lost and dimmed, is by these purified and re-illuminated; and is more precious far than ten thousand bodily eyes, for by it alone is truth seen. Now there

vocabulary

ἀμήχανος helpless, impossible
 ~mechanism
αὐτόθεν from that place
βάθος -ους (n, 3) depth, height
γεωμετρία geometry, surveying, land
 tax
διαλέγω go through, debate ~legion
ἐξῆς in turn
ἐοικότως like; fairly
ἐρωτάω ask about something
ἐφέζομαι sit on; bring aboard ~sit
κύβος cube, die
μετέχω partake of
μηδαμῇ nowhere
ὀνίνημι help, please, be available

ὄνομαι blame ~name
ὀπίζομαι revere, heed ~panorama
ὀπίσω backwards, later in time, after
 (+gen)
ὀρθός upright, straight; correct, just
 ~orthogonal
ὀρθώω stand up
πότερος which, whichever of two
σαυτοῦ yourself
σκοπᾶω watch, observe
σκοπέω behold, consider
στερεός solid, firm ~stereo
συνδοκέω seem good also
τοίνυν well, then
φθονέω envy
ὠφέλεια -ίας profit

ταῦτα συνδοκεῖ ἀμηχάνως ὥς εὖ δόξεις λέγειν, ὅσοι δὲ
τούτου μηδαμῇ ἡσθημένοι εἰσὶν εἰκότως ἡγήσονται σε
λέγειν οὐδέν· ἄλλην γὰρ ἀπ' αὐτῶν οὐχ ὀρώσιν ἀξίαν
λόγου ὠφελίαν.

Σκόπει οὖν αὐτόθεν πρὸς ποτέρους διαλέγῃ· ἢ οὐδὲ
πρὸς ἑτέρους, ἀλλὰ σαυτοῦ ἕνεκα τὸ μέγιστον ποιῇ τοὺς
λόγους, φθονοῖς μὴν οὐδ' ἂν ἄλλω, εἴ τίς τι δύναιτο ἀπ'
αὐτῶν ὄνασθαι.

Οὕτως, ἔφη, αἰροῦμαι, ἑμαυτοῦ ἕνεκα τὸ πλείστον λέγειν
τε καὶ ἐρωτᾶν καὶ ἀποκρίνεσθαι.

Ἄναγε τοίνυν, ἦν δ' ἐγώ, εἰς τοῦπίσω· νυνδὴ γὰρ οὐκ
ὀρθῶς τὸ ἐξῆς ἐλάβομεν τῇ γεωμετρίας.

Πῶς λαβόντες; ἔφη.

Μετὰ ἐπίπεδον, ἦν δ' ἐγώ, ἐν περιφορᾷ ὃν ἤδη στερεὸν
λαβόντες, πρὶν αὐτὸ καθ' αὐτὸ λαβεῖν· ὀρθῶς δὲ ἔχει
ἐξῆς μετὰ δευτέραν αὔξην τρίτην λαμβάνειν. ἔστι δέ που
τοῦτο περὶ τὴν τῶν κύβων αὔξην καὶ τὸ βάθους μετέχον.

ταῦτα |seem good|helpless, ὥς εὖ δόξεις λέγειν, ὅσοι δὲ
 |also |impossible
 τούτου |nowhere ἡσθημένοι εἰσὶν |like; ἡγήσονται σε
 |fairly
 λέγειν οὐδέν· ἄλλην γὰρ ἀπ' αὐτῶν οὐχ ὀρώσιν ἀξίαν
 λόγου |profit

Σκόπει οὖν |from that place |which, |go through, 'debate'
 |whichever
 πρὸς ἑτέρους, ἀλλὰ |yourself ἔνεκα τὸ μέγιστον ποιῇ τοὺς
 λόγους, |envy μὴν οὐδ' ἂν ἄλλω, εἴ τίς τι δύναιτο ἀπ'
 αὐτῶν ὄνασθαι.

Οὕτως, ἔφη, αἰροῦμαι, ἑμαυτοῦ ἔνεκα τὸ πλείστον λέγειν
 τε καὶ |ask καὶ ἀποκρίνεσθαι.

Ἄναγε |well, then, ν δ' ἐγώ, εἰς τοῦπίσω· νυνδὴ γὰρ οὐκ
 ὀρθῶς τὸ |in turn` ἀβομεν τῇ γεωμετρία.

Πῶς λαβόντες; ἔφη.

Μετὰ ἐπίπεδον, ἦν δ' ἐγώ, ἐν περιφορᾷ ὃν ἦδη |solid, firm
 λαβόντες, πρὶν αὐτὸ καθ' αὐτὸ λαβεῖν· ὀρθῶς δὲ ἔχει
 |in turn πὰ δευτέραν αὔξην τρίτην λαμβάνειν. ἔστι δέ που
 τοῦτο περὶ τὴν τῶν |cube, die ὕξην καὶ τὸ |depth, |partake of
 |height

are two classes of persons: one class of those who will agree with you and will take your words as a revelation; another class to whom they will be utterly unmeaning, and who will naturally deem them to be idle tales, for they see no sort of profit which is to be obtained from them. And therefore you had better decide at once with which of the two you are proposing to argue. You will very likely say with neither, and that your chief aim in carrying on the argument is your own improvement; at the same time you do not grudge to others any benefit which they may receive.

I think that I should prefer to carry on the argument mainly on my own behalf.

Then take a step backward, for we have gone wrong in the order of the sciences.

What was the mistake? he said.

After plane geometry, I said, we proceeded at once to solids in revolution, instead of taking solids in themselves; whereas after the second dimension the third, which is concerned with cubes and dimensions of depth, ought to have followed.

That is true,

*vocabulary***αἵτιος** blameworthy; the cause

~etiology

αἰτίος blameworthy; the cause

~etiology

ἄνευ away from; not having; not

needing ~Sp. sin

ἀσθενής weak**ἀτιμάζω** (ι) insult, dishonor**αὐξάνω** strengthen**γεωμετρία** geometry, surveying, land

tax

διαφερόντως differently**δισσός** double**ἐντιμος** (ι) honored**ἐντονος** violent, intense**ἐπιστάτης** -ου (m, 1) suppliant,

dependant ~station

ζητητικός inquiring, skeptical**θαυμαστός** wonderful; admirable**κολούω** skimp, fail**ὅμως** anyway, nevertheless**ὅπη** wherever, however**οὐπω** no longer**σαφής** clear, understandable**συνεχής** (ὶ) continuously**χρήσιμος** useful

Ἦστι γάρ, ἔφη· ἀλλὰ ταῦτά γε, ὦ Σώκρατες, δοκεῖ οὔπω
 ἠύρησθαι.

Διττὰ γάρ, ἦν δ' ἐγώ, τὰ αἷτια· ὅτι τε οὐδεμία πόλις
 ἐντίμως αὐτὰ ἔχει, ἀσθενῶς ζητεῖται χαλεπὰ ὄντα,
 ἐπιστάτου τε δέονται οἱ ζητοῦντες, ἄνευ οὗ οὐκ ἂν
 εὔροιεν, ὃν πρῶτον μὲν γενέσθαι χαλεπὸν, ἔπειτα καὶ
 γενομένου, ὥς νῦν ἔχει, οὐκ ἂν πείθοντο οἱ περὶ
 ταῦτα ζητητικοὶ μεγαλοφρονούμενοι. εἰ δὲ πόλις ὅλη
 συνεπιστατοὶ ἐντίμως ἄγουσα αὐτά, οὗτοί τε ἂν πείθοντο
 καὶ συνεχῶς τε ἂν καὶ ἐντόνως ζητούμενα ἐκφανῇ γένοιτο
 ὅπη ἔχει· ἐπεὶ καὶ νῦν ὑπὸ τῶν πολλῶν ἀτιμαζόμενα καὶ
 κολουόμενα, ὑπὸ δὲ τῶν ζητούντων λόγον οὐκ ἐχόντων
 καθ' ὅτι χρήσιμα, ὅμως πρὸς ἅπαντα ταῦτα βία ὑπὸ
 χάριτος αὐξάνεται, καὶ οὐδὲν θαυμαστὸν αὐτὰ φανῆναι.

Καὶ μὲν δὴ, ἔφη, τό γε ἐπίχαρι καὶ διαφερόντως ἔχει.
 ἀλλὰ μοι σαφέστερον εἰπέ ἃ νυνδὴ ἔλεγες. τὴν μὲν
 γάρ που τοῦ ἐπιπέδου πραγματείαν γεωμετρίαν ἐτίθεις.

Ἔστι γάρ, ἔφη· ἀλλὰ ταῦτά γε, ὦ Σώκρατες, δοκεῖ |no longer
 ηὔρησθαι.

|double γάρ, ἦν δ' ἐγώ, τὰ αἷτια· ὅτι τε οὐδεμία πόλις
 ἐντίμως αὐτὰ ἔχει, ἀσθενῶς ζητεῖται χαλεπὰ ὄντα,

|suppliant, |away from; not hav-
 |dependant |ing; not needing
 εὔροιεν, ὃν πρῶτον μὲν γενέσθαι χαλεπόν, ἔπειτα καὶ

γενομένου, ὥς νῦν ἔχει, οὐκ ἂν πείθοντο οἱ περὶ

ταῦτα |inquiring, |skeptical
 μεγαλοφρονούμενοι. εἰ δὲ πόλις ὅλη
 συνεπιστατοῖ ἐντίμως ἄγουσα αὐτά, οὗτοί τε ἂν πείθοντο

καὶ |continuously ἂν καὶ |violent, |intense
 ζητούμενα ἐκφανῇ γένοιτο

|wherever, |however
 ἐπεὶ καὶ νῦν ὑπὸ τῶν πολλῶν |dishonor καὶ

|skimp, fail , ὑπὸ δὲ τῶν ζητούντων λόγον οὐκ ἐχόντων

καθ' ὅτι |useful , |anyway, nevertheless . α ταῦτα βία ὑπὸ

χάριτος |strengthen , καὶ οὐδὲν |wonderful; |admirable
 αὐτὰ φανῆναι.

Καὶ μὲν δῆ, ἔφη, τό γε ἐπίχαρι καὶ |differently ἔχει.

ἀλλὰ μοι |clear, under- |standable
 εἰπέ ἃ νυνδὴ ἔλεγες. τὴν μὲν

γάρ που τοῦ ἐπιπέδου πραγματείαν |geometry, sur- |veying, land tax
 ἴθεις.

Socrates; but so little seems to be known as yet about these subjects.

Why, yes, I said, and for two reasons: — in the first place, no government patronises them; this leads to a want of energy in the pursuit of them, and they are difficult; in the second place, students cannot learn them unless they have a director. But then a director can hardly be found, and even if he could, as matters now stand, the students, who are very conceited, would not attend to him. That, however, would be otherwise if the whole State became the director of these studies and gave honour to them; then disciples would want to come, and there would be continuous and earnest search, and discoveries would be made; since even now, disregarded as they are by the world, and maimed of their fair proportions, and although none of their votaries can tell the use of them, still these studies force their way by their natural charm, and very likely, if they had the help of the State, they would some day emerge into light.

Yes, he said, there is a remarkable charm in them. But I do not clearly understand the change in

*vocabulary***ἀναγκάζω** force, compel**ἀναχωρέω** return, retreat ~heir**ἄνω** (ἄ) accomplish, pass, waste;
upwards, out to sea**βάθος** -ους (n, 3) depth, height**βραδύνω** make/be slow**γεωμετρία** geometry, surveying, land
tax**δῆλος** visible, conspicuous**διεξέρχομαι** go through**εἰκός** likely**εἴτα** then, therefore, next**ἐκεῖσε** thither**ἐνθένδε** hence**ἐξῆς** in turn**ἐπαινέω** concur, praise, advise**ἐπιπλήσσω** attack, chide ~plectrum**μάθημα** -τος (n, 3) lesson, knowledge**μέθοδος** investigation**μετέρχομαι** seek, visit**ναί** yea**ὀρθός** upright, straight; correct, just
~orthogonal**ὀρθόω** stand up**παραλείπω** leave, leave out**προσδοκάω** expect**σπεύδω** 'push on,' get going, hurry
~repudiate**τέταρτος** fourth ~trapezoid**τοῖνυν** well, then**ὑπερβαίνω** pass, transgress ~basis**φορά** carrying, burden**φορτικός** for carrying; burdensome

Ναί, ἦν δ' ἐγώ.

Εἰτά γ', ἔφη, τὸ μὲν πρῶτον ἀστρονομίαν μετὰ ταύτην,
ὕστερον δ' ἀνεχώρησας.

Σπεύδων γάρ, ἔφην, ταχὺ πάντα διεξελθεῖν μᾶλλον
βραδύνω· ἐξῆς γὰρ οὖσαν τὴν βάθους αὔξης μέθοδον, ὅτι
τῇ ζητήσῃ γελοίως ἔχει, ὑπερβὰς αὐτὴν μετὰ γεωμετρίαν
ἀστρονομίαν ἔλεγον, φορὰν οὖσαν βάθους.

Ὅρθῶς, ἔφη, λέγεις.

Τέταρτον τοίνυν, ἦν δ' ἐγώ, τιθῶμεν μάθημα ἀστρονομίαν,
ὥς ὑπαρχούσης τῆς νῦν παραλειπομένης, ἐὰν αὐτὴν πόλις
μετίῃ.

Εἰκός, ἦ δ' ὅς. καὶ ὅ γε νυνδὴ μοι, ὦ Σώκρατες,
ἐπέπληξας περὶ ἀστρονομίας ὥς φορτικῶς
ἐπαινοῦντι, νῦν ἦ σὺ μετέρχῃ ἐπαινώ· παντὶ γάρ
μοι δοκεῖ δῆλον ὅτι αὕτη γε ἀναγκάζει ψυχὴν εἰς
τὸ ἄνω ὁρᾶν καὶ ἀπὸ τῶν ἐνθένδε ἐκείσε ἄγει.

|yea , ἦν δ' ἐγώ.

|then, there-^{fore}, ἡ, τὸ μὲν πρῶτον ἀστρονομίαν μετὰ ταύτην,
fore, next

ὕστερον δ' |return, retreat .

|‘push on,’ get ἴρ, ἔφην, ταχὺ πάντα |go through μᾶλλον
going, hurry

|make/be |in turn ἴρ οὐσαν τήν |depth, αὖξῃς |investigation .
slow |height

τῇ ζητήσῃ γελοίως ἔχει, |pass, transgress, μετὰ |geometry, sur-
veying, land tax

ἀστρονομίαν ἔλεγον, |carrying, ὄσαν |depth,
burden |height

Ὅρθως, ἔφη, λέγεις.

|fourth |well, then ἡ δ' ἐγώ, τιθῶμεν |lesson, ἀστρονομίαν,
|knowledge

ὥς ὑπαρχούσης τῆς νῦν |leave, leave out , ἐὰν αὐτὴν πόλις

μετίῃ.

|likely , ἦ δ' ὅς. καὶ ὅ γε νυνδὴ μοι, ὦ Σώκρατες,

|attack, chide περὶ ἀστρονομίας ὥς |for carrying;
|burdensome

|concur , νῦν ἦ σὺ |seek, visit |concur παντὶ γάρ

μοι δοκεῖ |visible, αὕτη γε |force, ψυχὴν εἰς
|conspicuous |compel

τὸ ἄνω ὁρᾶν καὶ ἀπὸ τῶν |hence |thither ἄγει.

the order. First you began with a geometry of plane surfaces?

Yes, I said.

And you placed astronomy next, and then you made a step backward?

Yes, and I have delayed you by my hurry; the ludicrous state of solid geometry, which, in natural order, should have followed, made me pass over this branch and go on to astronomy, or motion of solids.

True, he said.

Then assuming that the science now omitted would come into existence if encouraged by the State, let us go on to astronomy, which will be fourth.

The right order, he replied. And now, Socrates, as you rebuked the vulgar manner in which I praised astronomy before, my praise shall be given in your own spirit. For every one, as I think, must see that astronomy compels the soul to

vocabulary

ἀγεννής low-born; sordid
ἄνω (ᾱ) accomplish, pass, waste;
 upwards, out to sea
ἀόρατος (αᾱ) unseen, unseeing
δῆλος visible, conspicuous
ἐπιστήμη skill, knowledge
ἐπιχειρέω do, try, attack ~chiral
θεάομαι look at, behold, consider
 ~theater
θεωρέω be sent to consult an oracle;
 observe, contemplate

καταμανθάνω examine, observe
κινδυνεύω encounter danger; (+inf)
 there is a danger that
μάθημα -τος (n, 3) lesson, knowledge
μεταχειρίζω handle; practice
ὄμμα -τος (n, 3) eye
ὀροφή roof
ποίκιλμα -τος (n, 3) embroidery
προσδοκάω expect
σαυτοῦ yourself
συμμύω close a hole
χάσχω gape

Ἴσως, ἦν δ' ἐγώ, παντὶ δῆλον πλὴν ἐμοί· ἐμοὶ γὰρ οὐ δοκεῖ οὕτως.

Ἀλλὰ πῶς; ἔφη.

Ὡς μὲν νῦν αὐτὴν μεταχειρίζονται οἱ εἰς φιλοσοφίαν ἀνάγοντες, πάνυ ποιεῖν κάτω βλέπειν.

Πῶς, ἔφη, λέγεις;

Οὐκ ἀγεννῶς μοι δοκεῖς, ἦν δ' ἐγώ, τὴν περὶ τὰ ἄνω μάθησιν λαμβάνειν παρὰ στυγῶ ἢ ἐστί· κινδυνεύεις γὰρ καὶ εἴ τις ἐν ὀροφῇ ποικίλματα θεώμενος ἀνακύπτων καταμανθάνοι τι, ἡγείσθαι ἂν αὐτὸν νοήσει ἀλλ' οὐκ ὄμμασι θεωρεῖν. Ἴσως οὖν καλῶς ἡγῇ, ἐγὼ δ' εὐθητικῶς. ἐγὼ γὰρ αὖ οὐ δύναμαι ἄλλο τι νομίσαι ἄνω ποιοῦν ψυχὴν βλέπειν μάθημα ἢ ἐκεῖνο ὃ ἂν περὶ τὸ ὄν τε ἦ καὶ τὸ ἀόρατον, εἴαν τέ τις ἄνω κεχηνῶς ἢ κάτω συμμεμυκῶς τῶν αἰσθητῶν τι ἐπιχειρῇ μανθάνειν, οὔτε μαθεῖν ἂν ποτέ φημι αὐτόν— ἐπιστήμην γὰρ οὐδὲν ἔχειν τῶν τοιούτων— οὔτε ἄνω ἀλλὰ κάτω αὐτοῦ βλέπειν τὴν ψυχὴν, κὰν ἐξ

ἴσως, ἣν δ' ἐγώ, παντὶ

visible,	ἐμοί· ἐμοὶ γὰρ οὐ δοκεῖ
conspicuous	οὕτως.

Ἀλλὰ πῶς; ἔφη.

Ὡς μὲν νῦν αὐτὴν

handle; practice	οἱ εἰς φιλοσοφίαν
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ἀνάγοντες, πάννυ ποιεῖν κάτω βλέπειν.

Πῶς, ἔφη, λέγεις;

Οὐκ

low-born; sordid	οἷς, ἣν δ' ἐγώ, τὴν περὶ τὰ ἄνω
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μάθησιν λαμβάνειν παρὰ

yourself	ἣ ἐστι· <table border="0" style="display: inline-table; vertical-align: middle;"><tr><td style="border-right: 1px solid black; padding-right: 5px;"> encounter danger;</td><td>(+inf) there</td></tr><tr><td style="border-right: 1px solid black; padding-right: 5px;"> is a danger that</td><td></td></tr></table>	encounter danger;	(+inf) there	is a danger that	
encounter danger;	(+inf) there				
is a danger that					

καὶ εἴ τις ἐν

roof	embroidery	θεώμενος ἀνακύπτων
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examine, observe	τι, ἡγείσθαι ἂν αὐτὸν νοήσει ἀλλ' οὐκ
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eye	be sent to consult an oracle; observe, contemplate	λῶς ἡγῇ, ἐγὼ δ' εὐηθικῶς.
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ἐγὼ γὰρ αὖ οὐ δύναμαι ἄλλο τι νομίσαι ἄνω ποιοῦν ψυχὴν
βλέπειν

lesson,	ἐκεῖνο δ' ἂν περὶ τὸ ὄν τε ἦ καὶ τὸ
knowledge	

unseen,	, ἐάν τέ τις ἄνω	gape	ἣ κάτω συμμεμνῶς
unseeing			

τῶν αἰσθητῶν τι

do, try, attack	θάνειν, οὔτε μαθεῖν ἂν ποτέ
-----------------	-----------------------------

φημι αὐτόν—

skill,	γὰρ οὐδὲν ἔχειν τῶν τοιούτων—
knowledge	

οὔτε ἄνω ἀλλὰ κάτω αὐτοῦ βλέπειν τὴν ψυχὴν, καὶ ἐξ

look upwards and leads us from this world to another.

Every one but myself, I said; to every one else this may be clear, but not to me.

And what then would you say?

I should rather say that those who elevate astronomy into philosophy appear to me to make us look downwards and not upwards.

What do you mean? he asked.

You, I replied, have in your mind a truly sublime conception of our knowledge of the things above. And I dare say that if a person were to throw his head back and study the fretted ceiling, you would still think that his mind was the percipient, and not his eyes. And you are very likely right, and I may be a simpleton: but, in my opinion, that knowledge only which is of being and of the unseen can make the soul look upwards, and whether a man gapes at the heavens or blinks on the ground, seeking to learn some particular of sense, I would deny that he can learn, for nothing of that sort is matter of science; his soul is looking downwards, not upwards, whether his way to knowledge is by water or by

vocabulary

ἀκριβής (ῑ) exact
 ἀληθινός honest, genuine
 ἀριθμός number
 βραδυτής -τος (f, 3) slowness
 ~Sp.~gordo
 γραφεύς -ος (m) painter
 δημιουργός public worker
 ~ergonomics
 διάνοια a thought; intelligence
 διαφορεόντως differently
 ἐνδέω tie to, entangle; lack
 ἐνιμι be in ~ion
 ἐπιπλήσσω attack, chide ~plectrum

ὀρθός upright, straight; correct, just
 ~orthogonal
 ὀρθόω stand up
 οὐδαμός not anyone
 οὐκοῦν not so?; and so
 παράδειγμα -τος (n, 3) model,
 precedent
 ποικίλλω make elaborately
 ποίκιμα -τος (n, 3) embroidery
 σχῆμα -τος (n, 3) form, figure
 τάχος -ους (n, 3) speed ~tachometer
 ὕπιος lying on one's back; flipped; flat
 φορά carrying, burden
 ὠφέλιμος helping, useful

ὑπτίας νέων ἐν γῇ ἢ ἐν θαλάττῃ μανθάνῃ.

Δίκην, ἔφη, ἔχω· ὀρθῶς γάρ μοι ἐπέπληξας. ἀλλὰ πῶς δὴ ἔλεγες δεῖν ἀστρονομίαν μανθάνειν παρὰ ἃ νῦν μανθάνουσιν, εἰ μέλλοιεν ὠφελίμως πρὸς ἃ λέγομεν μαθήσεσθαι;

ᾠδε, ἦν δ' ἐγώ. ταῦτα μὲν τὰ ἐν τῷ οὐρανῷ ποικίλματα, ἐπεὶπερ ἐν ὁρατῷ πεποίκιλται, κάλλιστα μὲν ἡγείσθαι καὶ ἀκριβέστατα τῶν τοιούτων ἔχειν, τῶν δὲ ἀληθινῶν πολὺ ἐνδεῖν, ἃς τὸ ὄν τάχος καὶ ἡ οὖσα βραδυτῆς ἐν τῷ ἀληθινῷ ἀριθμῷ καὶ πᾶσι τοῖς ἀληθείσι σχήμασι φοράς τε πρὸς ἄλληλα φέρεται καὶ τὰ ἐνόντα φέρει, ἃ δὴ λόγῳ μὲν καὶ διανοίᾳ ληπτὰ, ὅψει δ' οὐ· ἢ σὺ οἶεις;

Οὐδαμῶς γε, ἔφη.

Οὐκοῦν, εἶπον, τῇ περὶ τὸν οὐρανὸν ποικιλίᾳ παραδείγμασι χρηστέον τῆς πρὸς ἐκεῖνα μαθήσεως ἔνεκα, ὁμοίως ὥσπερ ἂν εἴ τις ἐντύχοι ὑπὸ Δαιδάλου ἢ τινος ἄλλου δημιουργοῦ ἢ γραφέως διαφερόντως

|supine νέων ἐν γῇ ἢ ἐν θαλάττῃ μανθάνη.

Δίκην, ἔφη, ἔχω· ὀρθῶς γάρ μοι |attack, chide ἀλλὰ
 πῶς δὴ ἔλεγες δεῖν ἀστρονομίαν μανθάνειν παρὰ ἃ νῦν
 μανθάνουσιν, εἰ μέλλοιεν |helping,
 |useful πρὸς ἃ λέγομεν
 μαθήσεσθαι;

ᾧδε, ἦν δ' ἐγώ. ταῦτα μὲν τὰ ἐν τῷ οὐρανῷ |embroidery
 ἐπείπερ ἐν ὁρατῷ |make elaborately ἥλιστα μὲν ἡγεῖσθαι καὶ

|exact τῶν τοιούτων ἔχειν, τῶν δὲ |honest,
 |genuine πολὺ

|tie to , ἅς τὸ ὄν |speed καὶ ἡ οὐσα |slowness ἐν τῷ |honest,
 |genuine

|number καὶ πᾶσι τοῖς ἀληθέσι |form,
 |figure φορές τε πρὸς

ἄλληλα φέρεται καὶ τὰ |be in φέρει, ἃ δὴ λόγῳ μὲν καὶ

|a thought; πτά, ὅψι δ' οὐ· ἢ σὺ οἶε;
 |intelligence

|not anyone ,ε, ἔφη.

|not so?; and so..ον, τῇ περὶ τὸν οὐρανὸν ποικιλία

|model, χρηστέον τῆς πρὸς ἐκεῖνα μαθήσεως
 |precedent

ἐνεκα, ὁμοίως ὥσπερ ἂν εἴ τις ἐντύχοι ὑπὸ Δαιδάλου ἢ

τινος ἄλλου δημιουργοῦ ἢ |painter |differently

land, whether he floats, or only lies on his back.

I acknowledge, he said, the justice of your rebuke. Still, I should like to ascertain how astronomy can be learned in any manner more conducive to that knowledge of which we are speaking?

I will tell you, I said: The starry heaven which we behold is wrought upon a visible ground, and therefore, although the fairest and most perfect of visible things, must necessarily be deemed inferior far to the true motions of absolute swiftness and absolute slowness, which are relative to each other, and carry with them that which is contained in them, in the true number and in every true figure. Now, these are to be apprehended by reason and intelligence, but not by sight.

True, he replied.

The spangled heavens should be used as a pattern and with a view to that higher knowledge; their beauty is like the beauty of figures or pictures excellently wrought by the

*vocabulary***ἀποβλέπω** stare at, adore**ἄστρον** star**ἄτοπος** strange, unnatural, disgusting**γέλοιος** laughable; joking**γεωμετρία** geometry, surveying, land
tax**δημιουργός** public worker

~ergonomics

διπλάσιος twofold, double**ἐμπειρος** experienced**ἐνιαυτός** cycle of a year**ἐπισκοπέω** look upon, inspect**οὐδαμῇ** nowhere**παραλλάσσω** change, differ**σπουδή** zeal; (dat) with difficulty,
hastily ~repudiate**συνίστημι** unite; confront in battle
~station**φορά** carrying, burden**ὡσαύτως** in the same way

γεγραμμένοις καὶ ἐκπεπονημένοις διαγράμμασιν.

Ἦγήσαιτο γὰρ ἂν πού τις ἔμπειρος γεωμετρίας, ἰδὼν τὰ τοιαῦτα, κάλλιστα μὲν ἔχειν ἀπεργασία, γελοῖον μὴν ἐπισκοπεῖν αὐτὰ σπουδῇ ὥς τὴν ἀλήθειαν ἐν αὐτοῖς ληψόμενον ἴσων ἢ διπλασίων ἢ ἄλλης τινὸς συμμετρίας.

Τί δ' οὐ μέλλει γελοῖον εἶναι; ἔφη.

Τῷ ὄντι δὴ ἀστρονομικόν, ἦν δ' ἐγώ, ὄντα οὐκ οἶε ταῦτόν πεῖσεσθαι εἰς τὰς τῶν ἄστρον φοράς ἀποβλέποντα; νομιεῖν μὲν ὥς οἶόν τε κάλλιστα τὰ τοιαῦτα ἔργα συστήσασθαι, οὕτω συνεστάναι τῷ τοῦ οὐρανοῦ δημιουργῷ αὐτόν τε καὶ τὰ ἐν αὐτῷ· τὴν δὲ νυκτὸς πρὸς ἡμέραν συμμετρίαν καὶ τούτων πρὸς μῆνα καὶ μηνὸς πρὸς ἐνιαυτόν καὶ τῶν ἄλλων ἄστρον πρὸς τε ταῦτα καὶ πρὸς ἄλληλα, οὐκ ἄτοπον, οἶε, ἡγήσεται τὸν νομίζοντα γίγνεσθαι τε ταῦτα ἀεὶ ὡσαύτως καὶ οὐδαμῇ οὐδὲν παραλλάττειν, σῶμά τε ἔχοντα καὶ ὁρώμενα, καὶ ζητεῖν παντὶ τρόπῳ τὴν ἀλήθειαν αὐτῶν λαβεῖν;

γεγραμμένοις καὶ ἐκπεπονημένοις διαγράμμασιν.

Ἐγῆσαιτο γὰρ ἂν πού τις |experienced, εωμετρίας, ἰδὼν
 τὰ τοιαῦτα, κάλλιστα μὲν ἔχειν ἀπεργασία, |laughable; ἢν
 |joking
 |look upon, inspect ᾗ |zeal; (dat) ᾗwith διῖφι-|truth ἐν αὐτοῖς
 |culty, hastily
 ληψόμενον ἴσων ἢ |twofold, ἢ ἄλλης τινὸς συμμετρίας.
 |double

Τί δ' οὐ μέλλει |laughable; ῆναι; ἔφη.
 |joking

Τῷ ὄντι δὲ ἀστρονομικόν, ἦν δ' ἐγώ, ὄντα οὐκ
 οἶε ταῦτόν πείσεσθαι εἰς τὰς τῶν |star φοράς
 |stare at, adore , νομιεῖν μὲν ὡς οἶόν τε κάλλιστα τὰ τοιαῦτα
 ἔργα |unite; confront, οὕτω |unite; confront ᾧ τοῦ οὐρανοῦ
 |in battle |in battle
 |public αὐτόν τε καὶ τὰ ἐν αὐτῷ· τὴν δὲ νυκτὸς
 |worker
 πρὸς ἡμέραν συμμετρίαν καὶ τούτων πρὸς μῆνα καὶ
 μηνὸς πρὸς |cycle of a year τῶν ἄλλων |star πρὸς τε
 ταῦτα καὶ πρὸς ἄλληλα, οὐκ |strange, unnatu- ἰγῆσεται τὸν
 |ral, disgusting
 νομίζοντα γίνεσθαι τε ταῦτα αἰεὶ |in the same way |nowhere
 οὐδὲν |change, differ , σώμά τε ἔχοντα καὶ ὁρώμενα,
 καὶ ζητεῖν παντὶ τρόπῳ τὴν |truth αὐτῶν λαβεῖν;

hand of Daedalus, or some other great artist, which we may chance to behold; any geometrician who saw them would appreciate the exquisiteness of their workmanship, but he would never dream of thinking that in them he could find the true equal or the true double, or the truth of any other proportion.

No, he replied, such an idea would be ridiculous.

And will not a true astronomer have the same feeling when he looks at the movements of the stars? Will he not think that heaven and the things in heaven are framed by the Creator of them in the most perfect manner? But he will never imagine that the proportions of night and day, or of both to the month, or of the month to the year, or of the stars to these and to one another, and any other things that are material and visible can also be eternal and subject to no deviation — that would be absurd; and it is equally absurd to take so much pains in investigating their exact truth.

I

*vocabulary***ἄχρηστος** useless, unprofitable**γεωμετρία** geometry, surveying, land tax**γούν** at least then**εἶδος** -ους (n, 3) appearance, form
~oid**μάθημα** -τος (n, 3) lesson, knowledge**μεταλαμβάνω** share in; swap**μέττειμι** be among, go, follow ~ion**νομοθετέω** make laws**ὄντως** really**ὄφελος** -εος (n, 3) a use, a help**πολλαπλάσιος** many times more**προσήκω** belong to, it beseems**προστάσσω** post at, attach to, command**σοφός** skilled, clever, wise**ὑπομνήσκω** remind of ~mnemonic**φορά** carrying, burden**φρόνιμος** sensible, prudent**φύσις** -εως (f) nature (of a thing)

~physics

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

Ἐμοὶ γοῦν δοκεῖ, ἔφη, σοῦ νῦν ἀκούοντι.

Προβλήμασιν ἄρα, ἦν δ' ἐγώ, χρώμενοι ὥσπερ γεωμετρίαν οὕτω καὶ ἀστρονομίαν μέτιμεν, τὰ δ' ἐν τῷ οὐρανῷ ἐάσομεν, εἰ μέλλομεν ὄντως ἀστρονομίας μεταλαμβάνοντες χρήσιμον τὸ φύσει φρόνιμον ἐν τῇ ψυχῇ ἐξ ἀχρήστου ποιήσιν.

Ἡ πολλαπλάσιον, ἔφη, τὸ ἔργον ἢ ὡς νῦν ἀστρονομεῖται προστάτεις.

Οἶμαι δέ γε, εἶπον, καὶ τᾶλλα κατὰ τὸν αὐτὸν τρόπον προστάξειν ἡμᾶς, ἐάν τι ἡμῶν ὡς νομοθετῶν ὄφελος ᾖ. ἀλλὰ γάρ τι ἔχεις ὑπομνήσαι τῶν προσηκόντων μαθημάτων;

Οὐκ ἔχω, ἔφη, νῦν γ' οὕτωςί.

Οὐ μὴν ἔν, ἀλλὰ πλείω, ἦν δ' ἐγώ, εἶδη παρέχεται ἡ φορά, ὡς ἐγῶμαι. τὰ μὲν οὖν πάντα ἴσως ὅστις σοφὸς ἔξει εἰπεῖν· ἃ δὲ καὶ ἡμῖν προφανῇ, δύο.

Ἐμοὶ |at least then| ἔφη, σοῦ νῦν ἀκούοντι.

Προβλήμασιν ἄρα, ἦν δ' ἐγώ, χρώμενοι ὥσπερ

|geometry, sur-| ὕτω καὶ ἀστρονομίαν |be among τὰ δ' ἐν
|veying, land tax

τῷ οὐρανῷ ἐάσομεν, εἰ μέλλομεν |really ἀστρονομίας

|share in; swap |useful τὸ φύσει |sensible, ἐν τῇ
|prudent

ψυχῇ ἐξ |useless, un- τοιήσιν.
|profitable

Ἡ πολλαπλάσιον, ἔφη, τὸ ἔργον ἢ ὥς νῦν ἀστρονομεῖται

|post at, attach.
|to, command

Οἶμαι δέ γε, εἶπον, καὶ τὰλλα κατὰ τὸν αὐτὸν τρόπον

|post at, attach ἡμᾶς, ἐάν τι ἡμῶν ὥς |make laws |a use, a help
|to, command

ἦ. ἀλλὰ γάρ τι ἔχεις ὑπομνήσαι τῶν |belong to, it be-
|seems

|lesson,
|knowledge

Οὐκ ἔχω, ἔφη, νῦν γ' οὕτωςί.

Οὐ μὴν ἔν, ἀλλὰ πλείω, ἦν δ' ἐγώ, |form παρέχεται

ἡ φορά, ὥς ἐγῶμαι. τὰ μὲν οὖν πάντα ἴσως ὅστις

|skilled, ὡς εἰπεῖν· ἃ δὲ καὶ ἡμῖν προφανῇ, δύο.
|clever, wise

quite agree, though I never thought of this before.

Then, I said, in astronomy, as in geometry, we should employ problems, and let the heavens alone if we would approach the subject in the right way and so make the natural gift of reason to be of any real use.

That, he said, is a work infinitely beyond our present astronomers.

Yes, I said; and there are many other things which must also have a similar extension given to them, if our legislation is to be of any value. But can you tell me of any other suitable study?

No, he said, not without thinking.

Motion, I said, has many forms, and not one only; two of them are obvious enough even to wits no better than ours; and there are others, as I imagine, which may be left to wiser persons.

But where are the two?

There is

*vocabulary***ἀδελφή** sister**ἀτελής** incomplete, endless; invalid, for free**ἐκεῖσε** thither**ἐξίημι** send forth, allow forth ~jet**ἐπιστήμη** skill, knowledge**ἐπιχειρέω** do, try, attack ~chiral**κινδυνεύω** encounter danger; (+inf)

there is a danger that

ὄμμα -τος (n, 3) eye**οὐκοῦν** not so?; and so**οὖς** οὔατος (n) ear**πήγνυμι** (ῥ) stick, set, build ~fang**ποῖος** what kind**συγχωρέω** accede, concede**φορά** carrying, burden

Ποῖα δῆ;

Πρὸς τούτῳ, ἦν δ' ἐγώ, ἀντίστροφον αὐτοῦ.

Τὸ ποῖον;

Κινδυνεύει, ἔφην, ὥς πρὸς ἀστρονομίαν ὄμματα πέπηγεν,
ὥς πρὸς ἐναρμόνιον φορὰν ὦτα παγῆναι, καὶ αὐται
ἀλλήλων ἀδελφαί τινες αἱ ἐπιστήμαι εἶναι, ὥς οἳ τε
Πυθαγόρειοί φασι καὶ ἡμεῖς, ὦ Γλαύκων, συγχωροῦμεν.
ἢ πῶς ποιούμεν;

Οὕτως, ἔφη.

Οὐκοῦν, ἦν δ' ἐγώ, ἐπειδὴ πολὺ τὸ ἔργον, ἐκείνων
πενυσόμεθα πῶς λέγουσι περὶ αὐτῶν καὶ εἴ τι ἄλλο πρὸς
τούτοις· ἡμεῖς δὲ παρὰ πάντα ταῦτα φυλάζομεν τὸ
ἡμέτερον.

Ποῖον;

Μή ποτ' αὐτῶν τι ἀτελὲς ἐπιχειρῶσιν ἡμῖν μανθάνειν οὓς
θρέψομεν, καὶ οὐκ ἐξῆκον ἐκείσε ἀεὶ, οἳ πάντα δεῖ ἀφήκειν,

|what kind

Πρὸς τούτω, ἦν δ' ἐγώ, ἀντίστροφον αὐτοῦ.

Τὸ |what kind

|encounter danger; (+inf) ρὸς ἀστρονομίαν |eye |stick, set, build
|there is a danger that

ὥς πρὸς ἐναρμόνιον |carrying, |ear |stick, set, build ` αὐται
|burden

ἀλλήλων |sister τινες αἱ |skill, εἶναι, ὥς οἱ τε
|knowledge

Πυθαγόρειοί φασι καὶ ἡμεῖς, ὦ Γλαύκων, |accede, concede

ἢ πῶς ποιούμεν;

Οὕτως, ἔφη.

|not so?; and, so Ὡς ἐγώ, ἐπειδὴ πολὺ τὸ ἔργον, ἐκείνων

πενσόμεθα πῶς λέγουσι περὶ αὐτῶν καὶ εἴ τι ἄλλο πρὸς

τούτοις· ἡμεῖς δὲ παρὰ πάντα ταῦτα φυλάξομεν τὸ

ἡμέτερον.

|what kind

Μή ποτ' αὐτῶν τι |incom- |do, try, attack ἡμῖν μανθάνειν οὐς
|plete,

θρέψομεν, καὶ οὐκ |endless; |thither αἰεί, οἱ πάντα δεῖ ἀφήκειν,
|invalid, |for free

a second, I said, which is the counterpart of the one already named.

And what may that be?

The second, I said, would seem relatively to the ears to be what the first is to the eyes; for I conceive that as the eyes are designed to look up at the stars, so are the ears to hear harmonious motions; and these are sister sciences—as the Pythagoreans say, and we, Glaucon, agree with them?

Yes, he replied.

But this, I said, is a laborious study, and therefore we had better go and learn of them; and they will tell us whether there are any other applications of these sciences. At the same time, we must not lose sight of our own higher object.

What is that?

There is a perfection which all knowledge ought to reach, and which our pupils ought also to attain, and not to fall short of, as I was saying that they did in astronomy. For in

*vocabulary***ἀμφισβητέω** dispute**ἀναμετρέω** retrace a path ~metric**ἀρμονία** fastener; agreement
~harmony**ἄρτι** at the same time**βασανίζω** interrogate, test, torture**γείτων** -ονος (f) neighbor**διάστημα** -τος (n, 3) difference; ratio**εἰκών** -όνος (f, 3) image, likeness**ἦχή** noise**θηρεύω** hunt, fish ~fierce**κατηγορία** accusation**κόλλοψ** -πος (m) tuning peg**μετρέω** measure, traverse ~metric**ναός** (ᾱ) temple, shrine ~nostalgia**νῆ** yea**ὀνομάζω** to address, name ~name**οὖς** οὔατος (n) ear**παραβάλλω** put at risk ~ballistic**πληγή** a hit ~plectrum**πλήκτρον** plectrum, barge pole**πονέω** work; be busy ~osteopenia**φθέγγομαι** make a sound, utter
~diphthong**φθόγγος** voice ~diphthong**χορδή** string of a lyre, etc.**χρηστός** useful; brave, worthy

οἶον ἄρτι περὶ τῆς ἀστρονομίας ἐλέγομεν.

Ἦ οὐκ οἶσθ' ὅτι καὶ περὶ ἀρμονίας ἕτερον τοιοῦτον ποιούσι; τὰς γὰρ ἀκουόμενας αὖ συμφωνίας καὶ φθόγγους ἀλλήλοις ἀναμετροῦντες ἀνήνυτα, ὥσπερ οἱ ἀστρονόμοι, πονοῦσιν.

Νῆ τοὺς θεούς, ἔφη, καὶ γελοίως γε, πυκνώματ' ἄττα ὀνομάζοντες καὶ παραβάλλοντες τὰ ὦτα, οἶον ἐκ γειτόνων φωνὴν θηρευόμενοι, οἱ μὲν φασιν ἔτι κατακούειν ἐν μέσῳ τινὰ ἡχὴν καὶ σμικρότατον εἶναι τοῦτο διάστημα, ᾧ μετρητέον, οἱ δὲ ἀμφισβητοῦντες ὡς ὅμοιον ἤδη φθεγγομένων, ἀμφότεροι ὦτα τοῦ νοῦ προστησάμενοι.

Σὺ μὲν, ἦν δ' ἐγώ, τοὺς χρηστοὺς λέγεις τοὺς ταῖς χορδαῖς πράγματα παρέχοντας καὶ βασανίζοντας, ἐπὶ τῶν κολλόπων στρεβλοῦντας· ἵνα δὲ μὴ μακροτέρα ἢ εἰκὼν γίγνηται πλήκτρῳ τε πληγῶν γιγνομένων καὶ κατηγορίας πέρι καὶ ἐξαρνήσεως καὶ ἀλαζονείας χορδῶν, παύομαι τῆς εἰκόνης καὶ οὐ φημι τούτους λέγειν, ἀλλ'

οἶον |at the same time ὁ στρονομίας ἐλέγομεν.

Ἦ οὐκ οἶσθ' ὅτι καὶ περὶ |fastener; ἕτερον τοιοῦτον
|agreement

ποιούσι; τὰς γὰρ ἀκουόμενας αὖ συμφωνίας καὶ |voice

ἀλλήλοις |retrace a path ἀνήνυτα, ὥσπερ οἱ ἀστρονόμοι,

|work

Νῆ τοὺς θεούς, ἔφη, καὶ γελοίως γε, πυκνώματ' ἄττα

|to address, name... |put at risk τὰ |ear , οἶον ἐκ |neighbor

φωνήν |hunt, fish , οἱ μὲν φασιν ἔτι κατακούειν ἐν

μέσῳ τινὰ |noise καὶ σμικρότατον εἶναι τοῦτο |difference; ,
|ratio

ᾧ |measure, , οἱ δὲ |dispute ὥς ὅμοιον ἤδη
|traverse

|make a sound, utter. ὅτεροι |ear τοῦ νοῦ προστησάμενοι.

Σὺ μὲν, ἦν δ' ἐγώ, τοὺς |useful; brave, ἐγεις τοὺς ταῖς
|worthy

|string of a πράγματα παρέχοντας καὶ |interrogate, test, ἐπὶ
|lyre, etc. |torture

τῶν |tuning peg στρεβλοῦντας· ἵνα δὲ μὴ μακροτέρα ἢ

|image, |γέννηται |plectrum, τε πληγῶν γιγνομένων καὶ
|likeness |barge pole

κατηγορίας πέρι καὶ ἐξαρνήσεως καὶ ἀλαζονείας |string of a
|lyre, etc.

παύομαι τῆς |image, καὶ οὐ φημι τούτους λέγειν, ἀλλ'
|likeness

the science of harmony, as you probably know, the same thing happens. The teachers of harmony compare the sounds and consonances which are heard only, and their labour, like that of the astronomers, is in vain.

Yes, by heaven! he said; and 'tis as good as a play to hear them talking about their condensed notes, as they call them; they put their ears close alongside of the strings like persons catching a sound from their neighbour's wall—one set of them declaring that they distinguish an intermediate note and have found the least interval which should be the unit of measurement; the others insisting that the two sounds have passed into the same—either party setting their ears before their understanding.

You mean, I said, those gentlemen who tease and torture the strings and rack them on the pegs of the instrument: I might carry on the metaphor and speak after their manner of the blows which the plectrum gives, and make accusations against the strings, both of backwardness and forwardness to sound; but this would be tedious, and therefore I will only say that these are not the men,

*vocabulary***ἀνείμι** go up, inland, to, back ~ion**ἀριθμός** number**ἀρμονία** fastener; agreement

~harmony

ἄχρηστος useless, unprofitable**δαιμόνιος** voc: you crazy guy**διέρχομαι** pierce, traverse**εἰκός** likely**ἐκάτερος** each of two**ἐπισκοπέω** look upon, inspect**ἔρομαι** ask a question, ask about, go
searching through**ζήτησις** -εως (f) search, inquiry**κοινωνία** association**μαντεύομαι** to divine ~mantis**μέθοδος** investigation**μεταδιώκω** pursue**οἰκεῖος** household, familiar, proper**πάμπολυς** very great**πονέω** work; be busy ~osteopenia**συγγένεια** kinship**συλλογίζομαι** count up; infer;
recapitulate**σύμφωνος** harmonious**χρήσιμος** useful

ἐκείνους οὓς ἔφαμεν νυνδὴ περὶ ἀρμονίας ἐρήσεσθαι.
 ταῦτόν γὰρ ποιοῦσι τοῖς ἐν τῇ ἀστρονομίᾳ· τοὺς γὰρ
 ἐν ταύταις ταῖς συμφωνίαις ταῖς ἀκουόμεναις ἀριθμοὺς
 ζητοῦσιν, ἀλλ' οὐκ εἰς προβλήματα ἀνίσσιν, ἐπισκοπεῖν
 τίνες σύμφωνοι ἀριθμοὶ καὶ τίνες οὐ, καὶ διὰ τί ἐκάτεροι.

Δαιμόνιον γάρ, ἔφη, πρᾶγμα λέγεις.

Χρήσιμον μὲν οὖν, ἦν δ' ἐγώ, πρὸς τὴν τοῦ καλοῦ τε καὶ
 ἀγαθοῦ ζήτησιν, ἄλλως δὲ μεταδιωκόμενον ἄχρηστον.

Εἰκός γ', ἔφη.

Οἶμαι δέ γε, ἦν δ' ἐγώ, καὶ ἡ τούτων πάντων ὧν
 διεληλύθαμεν μέθοδος εἴαν μὲν ἐπὶ τὴν ἀλλήλων κοινωνίαν
 ἀφίκηται καὶ συγγένειαν, καὶ συλλογισθῇ ταῦτα ἥ ἐστὶν
 ἀλλήλοις οἰκεία, φέρειν τι αὐτῶν εἰς ἃ βουλόμεθα τὴν
 πραγματείαν καὶ οὐκ ἀνόνητα πονεῖσθαι, εἰ δὲ μή,
 ἀνόνητα.

Καὶ ἐγώ, ἔφη, οὕτω μαντεύομαι. ἀλλὰ
 πάμπολυ ἔργον λέγεις, ὦ Σώκρατες.

ἐκείνους οὓς ἔφαιμεν νυνδὴ περὶ |fastener; |ask, search through
|agreement

ταῦτόν γὰρ ποιοῦσι τοῖς ἐν τῇ ἀστρονομίᾳ· τοὺς γὰρ

ἐν ταύταις ταῖς συμφωνίαις ταῖς ἀκουομέναις |number

ζητοῦσιν, ἀλλ' οὐκ εἰς προβλήματα ἀνίσιν, |look upon, inspect

τίνες |harmonious |number καὶ τίνες οὐ, καὶ διὰ τί |each of two

Δαιμόνιον γάρ, ἔφη, πρᾶγμα λέγεις.

|useful μὲν οὖν, ἦν δ' ἐγώ, πρὸς τὴν τοῦ καλοῦ τε καὶ

ἀγαθοῦ |search, |useless, un-
|inquiry , ἄλλως δὲ |pursue |profitable

|likely γ', ἔφη.

Οἶμαι δέ γε, ἦν δ' ἐγώ, καὶ ἡ τούτων πάντων ὦν

|pierce, traverse |investigation. μὲν ἐπὶ τὴν ἀλλήλων |association

ἀφίκηται καὶ |kinship , καὶ |count up; infer; ἵτα ἥ ἐστὶν
|recapitulate

ἀλλήλοις |household, 'fa- |ti αὐτῶν εἰς ᾧ βουλόμεθα τὴν
|miliar, proper

πραγματείαν καὶ οὐκ ἀνόνητα |work , εἰ δὲ μή,

ἀνόνητα.

Καὶ ἐγώ, ἔφη, οὕτω |to divine . ἀλλὰ

|very great ἔργον λέγεις, ὦ Σώκρατες.

and that I am referring to the Pythagoreans, of whom I was just now proposing to enquire about harmony. For they too are in error, like the astronomers; they investigate the numbers of the harmonies which are heard, but they never attain to problems—that is to say, they never reach the natural harmonies of number, or reflect why some numbers are harmonious and others not.

That, he said, is a thing of more than mortal knowledge.

A thing, I replied, which I would rather call useful; that is, if sought after with a view to the beautiful and good; but if pursued in any other spirit, useless.

Very true, he said.

Now, when all these studies reach the point of inter-communion and connection with one another, and come to be considered in their mutual affinities, then, I think, but not till then, will the pursuit of them have a value for our objects; otherwise there is no profit in them.

I suspect so; but you are speaking, Socrates, of a vast work.

What do you mean?

vocabulary

αἴσθησις -εως (f) sense perception
ἄνευ away from; not having; not
 needing ~Sp. sin
ἀποβλέπω stare at, adore
ἀποδείκνυμι (ō) show, point out;
 appoint; (mid) declare
ἀποδέχομαι accept ~doctrine
ἄστρον star
διαλέγω go through, debate ~legion

ἐπιχειρέω do, try, attack ~chiral
ζῶον being, animal; picture
μιμέομαι (ī) imitate, represent
οὐκοῦν not so?; and so
ὄψις ὄψεως (f) sight, view
 ~thanatopsis
περαίνω finish, accomplish
προοίμιον prelude, introduction
τελευταῖος last, final

Τοῦ προοιμίου, ἦν δ' ἐγώ, ἢ τίνος λέγεις; ἢ οὐκ ἴσμεν ὅτι πάντα ταῦτα προοίμιά ἐστιν αὐτοῦ τοῦ νόμου ὃν δεῖ μαθεῖν; οὐ γάρ που δοκοῦσί γέ σοι οἱ ταῦτα δεινοὶ διαλεκτικοὶ εἶναι.

Οὐ μὰ τὸν Δί, ἔφη, εἰ μὴ μάλα γέ τινες ὀλίγοι ὧν ἐγὼ ἐντετύχηκα.

Ἀλλὰ δή, εἶπον, μὴ δυνατοὶ οὔτινες δοῦναί τε καὶ ἀποδέξασθαι λόγον εἴσεσθαι ποτέ τι ὧν φάμεν δεῖν εἰδέναι;

Οὐδ' αὖ, ἔφη, τοῦτό γε.

Οὐκοῦν, εἶπον, ὦ Γλαύκων, οὗτος ἤδη αὐτός ἐστιν ὁ νόμος ὃν τὸ διαλέγεσθαι περαίνει; ὃν καὶ ὄντα νοητὸν μιμοῖτ' ἂν ἢ τῆς ὄψεως δύναμις, ἣν ἐλέγομεν πρὸς αὐτὰ ἤδη τὰ ζῶα ἐπιχειρεῖν ἀποβλέπειν καὶ πρὸς αὐτὰ τὰ ἄστρο τε καὶ τελευταῖον δὴ πρὸς αὐτὸν τὸν ἥλιον. οὕτω καὶ ὅταν τις τῷ διαλέγεσθαι ἐπιχειρῇ ἄνευ πασῶν τῶν αἰσθήσεων διὰ τοῦ λόγου ἐπ' αὐτὸ ὃ ἔστιν ἕκαστον ὁρμᾶν, καὶ μὴ ἀποστή πρὶν ἂν αὐτὸ ὃ ἔστιν ἀγαθὸν αὐτῇ νοήσει λάβῃ, ἐπ' αὐτῷ

Τοῦ |prelude, in-
|troduction ἦν δ' ἐγώ, ἥ τίνος λέγεις; ἥ οὐκ ἴσμεν

ὅτι πάντα ταῦτα |prelude, in-
|troduction ἔστιν αὐτοῦ τοῦ νόμου ὃν

δεῖ μαθεῖν; οὐ γάρ που δοκοῦσί γέ σοι οἱ ταῦτα δεινοὶ
διαλεκτικοὶ εἶναι.

Οὐ μὰ τὸν Δί, ἔφη, εἰ μὴ μάλα γέ τινες ὀλίγοι ὦν ἐγὰν
ἐντετύχηκα.

Ἀλλὰ δῆ, εἶπον, μὴ δυνατοὶ οὔτινες δοῦναί τε καὶ
ἀποδέξασθαι λόγον εἴσεσθαι ποτέ τι ὦν φαμεν δεῖν εἰδέναι;

Οὐδ' αὖ, ἔφη, τοῦτό γε.

|not so?; and so , ὦ Γλαύκων, οὗτος ἤδη αὐτός ἐστιν ὁ νόμος

ὃν τὸ |go through, de-|finish, ὃν καὶ ὄντα νοητὸν |imitate,
|bate |accomplish |represent

ἂν ἡ τῆς |sight δύναμις, ἣν ἐλέγομεν πρὸς αὐτὰ ἤδη τὰ

ζῶα |do, try, at-|stare at, adore . . αὶ πρὸς αὐτὰ τὰ |star τε καὶ
|tack

|last, final δῆ πρὸς αὐτὸν τὸν ἥλιον. οὕτω καὶ ὅταν τις

τῷ |go through, |do, try, at-|away from; ἢ not hav-|sense perception
|debate |tack |ing; not needing

τοῦ λόγου ἐπ' αὐτὸ ὃ ἔστιν ἕκαστον ὁρμᾶν, καὶ μὴ ἀποστῆ

πρὶν ἂν αὐτὸ ὃ ἔστιν ἀγαθὸν αὐτῇ νοήσει λάβῃ, ἐπ' αὐτῷ

I said; the prelude or what? Do you not know that all this is but the prelude to the actual strain which we have to learn? For you surely would not regard the skilled mathematician as a dialectician?

Assuredly not, he said; I have hardly ever known a mathematician who was capable of reasoning.

But do you imagine that men who are unable to give and take a reason will have the knowledge which we require of them?

Neither can this be supposed.

And so, Glaucon, I said, we have at last arrived at the hymn of dialectic. This is that strain which is of the intellect only, but which the faculty of sight will nevertheless be found to imitate; for sight, as you may remember, was imagined by us after a while to behold the real animals and stars, and last of all the sun himself. And so with dialectic; when a person starts on the discovery of the absolute by the light of reason only, and without any assistance of sense, and perseveres until by pure intelligence he arrives at the perception of the absolute good, he at last finds himself at the end of the

*vocabulary***ἀδυναμία** inability, weakness**βέλτιστος** best, noblest**δεσμέω** to chain**δεσμός** bond, latch, strap; also (pl)

headdress

διέρχομαι pierce, traverse**εἶδωλον** phantom, unreal image ~wit**ἐπάνοδος** (f) return; recap**ζῶον** being, animal; picture**κατάγειος** at ground level;

underground

λύσις -ος (f) a release ~loose**παντάπασιν** altogether; yes, certainly**πορεία** gait, march**σαφής** clear, understandable**σκιά** shadow ~shadow**σκιάω** darken**τέχνη** craft, art, plan, contrivance

~technology

φάντασμα -τος (n, 3) ghost, apparition**φάος** φῶς (n, 3) light; salvation; (pl)

eyes ~photon

φυτός natural**φῶς** man

γίνεται τῷ τοῦ νοητοῦ τέλει, ὥσπερ ἐκεῖνος τότε ἐπὶ τῷ τοῦ ὁρατοῦ.

Παντάπασι μὲν οὖν, ἔφη.

Τί οὖν; οὐ διαλεκτικὴν ταύτην τὴν πορείαν καλεῖς;

Τί μὴν;

Ἡ δέ γε, ἦν δ' ἐγώ, λύσις τε ἀπὸ τῶν δεσμῶν καὶ μεταστροφὴ ἀπὸ τῶν σκιῶν ἐπὶ τὰ εἶδωλα καὶ τὸ φῶς καὶ ἐκ τοῦ καταγείου εἰς τὸν ἥλιον ἐπάνοδος, καὶ ἐκεῖ πρὸς μὲν τὰ ζῶα τε καὶ φυτὰ καὶ τὸ τοῦ ἡλίου φῶς ἔτι ἀδυναμία βλέπειν, πρὸς δὲ τὰ ἐν ὕδασι φαντάσματα θεῖα καὶ σκιὰς τῶν ὄντων, ἀλλ' οὐκ εἰδώλων σκιὰς δι' ἐτέρου τοιούτου φωτὸς ὡς πρὸς ἥλιον κρίνουν ἀποσκιαζόμενας— πᾶσα αὕτη ἡ πραγματεία τῶν τεχνῶν ἃς διήλθομεν ταύτην ἔχει τὴν δύναμιν καὶ ἐπαναγωγὴν τοῦ βελτίστου ἐν ψυχῇ πρὸς τὴν τοῦ ἀρίστου ἐν τοῖς οὐσι θεάν, ὥσπερ τότε τοῦ σαφεστάτου ἐν σώματι πρὸς τὴν τοῦ φανοτάτου ἐν τῷ σωματοειδεῖ τε καὶ ὁρατῷ τόπῳ.

γίγνεται τῷ τοῦ νοητοῦ τέλει, ὥσπερ ἐκεῖνος τότε ἐπὶ τῷ
τοῦ ὁρατοῦ.

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

Τί οὖν; οὐ διαλεκτικὴν ταύτην τὴν |gait, καλεῖς;
|march

Τί μήν;

Ἦ δέ γε, ἦν δ' ἐγώ, |a release ἔ ἀπὸ τῶν δεσμῶν καὶ
μεταστροφὴ ἀπὸ τῶν σκιῶν ἐπὶ τὰ |phantom καὶ τὸ
φῶς καὶ ἐκ τοῦ |at ground level; τὸν ἥλιον |return;
|underground |recap
καὶ ἐκεῖ πρὸς μὲν τὰ ζῶα τε καὶ |natural καὶ τὸ τοῦ
ἡλίου φῶς ἔτι ἀδυναμία βλέπειν, πρὸς δὲ τὰ ἐν ὕδασι

|ghost, θεία καὶ |shadow. ὦν ὄντων, ἀλλ' οὐκ |phantom
|apparition
|shadow ἔ' ἑτέρου τοιούτου φωτὸς ὡς πρὸς ἥλιον κρίνειν
ἀποσκιαζόμενας— πᾶσα αὕτη ἡ πραγματεία τῶν |craft

ἄς |pierce, ταύτην ἔχει τὴν δύναμιν καὶ ἐπαναγωγὴν
|traverse
τοῦ |best, ἐν ψυχῇ πρὸς τὴν τοῦ ἀρίστου ἐν τοῖς οὐσι
|noblest
θέαν, ὥσπερ τότε τοῦ |clear, under- ἐν σώματι πρὸς τὴν
|standable
τοῦ φανοτάτου ἐν τῷ σωματοειδεῖ τε καὶ ὁρατῷ τόπῳ.

intellectual world, as in the case of sight at the end of the visible.

Exactly, he said.

Then this is the progress which you call dialectic?

True.

But the release of the prisoners from chains, and their translation from the shadows to the images and to the light, and the ascent from the underground den to the sun, while in his presence they are vainly trying to look on animals and plants and the light of the sun, but are able to perceive even with their weak eyes the images in the water (which are divine), and are the shadows of true existence (not shadows of images cast by a light of fire, which compared with the sun is only an image)—this power of elevating the highest principle in the soul to the contemplation of that which is best in existence, with which we may compare the raising of that faculty which is the very light of the body to the sight of that which is brightest in the material and visible world—this power is given, as I was

*vocabulary***ἀκολουθέω** follow**ἀποδέχομαι** accept ~doctrine**ἀπολείπω** leave behind, fail ~eclipse**ἀπολιμπάνω** leave behind, fail**διαλέγω** go through, debate ~legion**διέρχομαι** pierce, traverse**δίστημι** stand apart ~stand**εἶδος** -ους (n, 3) appearance, form

~-oid

εἰκών -όνος (f, 3) image, likeness**ἴσχω** imitate, liken to, guess ~victor**καίτοι** and yet; and in fact; although**ὅμως** anyway, nevertheless**ὄντως** really**παντάπασι**ν altogether; yes, certainly**ποῖος** what kind**πορεία** gait, march**προθυμία** (ῶ) zeal, alacrity ~fume**προοίμιον** prelude, introduction

Ἐγὼ μὲν, ἔφη, ἀποδέχομαι οὕτω. καίτοι παντάπασί γέ μοι δοκεῖ χαλεπὰ μὲν ἀποδέχεσθαι εἶναι, ἄλλον δ' αὖ τρόπον χαλεπὰ μὴ ἀποδέχεσθαι. ὅμως δέ— οὐ γὰρ ἐν τῷ νῦν παρόντι μόνον ἀκουστέα, ἀλλὰ καὶ αὖθις πολλάκις ἐπανιτέον —ταῦτα θέντες ἔχουν ὥς νῦν λέγεται, ἐπ' αὐτὸν δὴ τὸν νόμον ἴωμεν, καὶ διέλθωμεν οὕτως ὥσπερ τὸ προοίμιον διήλθομεν. λέγε οὖν τίς ὁ τρόπος τῆς τοῦ διαλέγεσθαι δυνάμεως, καὶ κατὰ ποῖα δὴ εἶδη διέστηκεν, καὶ τίνες αὖ ὁδοί· αὗται γὰρ ἂν ἤδη, ὥς ἔοικεν, αἱ πρὸς αὐτὸ ἄγουσαι εἴεν, οἱ ἀφικομένῳ ὥσπερ ὁδοῦ ἀνάπαυλα ἂν εἴη καὶ τέλος τῆς πορείας.

Οὐκέτ', ἦν δ' ἐγώ, ὦ φίλε Γλαύκων, οἴός τ' ἔση ἀκολουθεῖν— ἐπεὶ τό γ' ἐμὸν οὐδὲν ἂν προθυμίας ἀπολίποι— οὐδ' εἰκόνα ἂν ἔτι οὐ λέγομεν ἴδοις, ἀλλ' αὐτὸ τὸ ἀληθές, ὃ γε δὴ μοι φαίνεται— εἰ δ' ὄντως ἢ μή, οὐκέτ' ἄξιον τοῦτο δισχυρίζεσθαι· ἀλλ' ὅτι μὲν δὴ τοιοῦτόν τι ἰδεῖν, ἰσχυριστέον. ἦ γάρ;

Τί

μήν;

Ἐγὼ μὲν, ἔφη, |accept οὕτω. |and yet;altogether; γέ
 μοι δοκεῖ χαλεπὰ μὲν |accept and in|yes, certainly
 τρόπον χαλεπὰ μὴ |accept fact; al-
 though, ἄλλον δ' αὖ
 τρόπον χαλεπὰ μὴ |accept . |anyway, nevertheless. Ἦν τῶ
 νῦν παρόντι μόνον ἀκουστέα, ἀλλὰ καὶ αὐθις |often
 ἐπανιτέον —ταῦτα θέντες ἔχειν ὡς νῦν λέγεται, ἐπ' αὐτὸν
 δὴ τὸν νόμον |imitate, liken|pierce, οὕτως ὥσπερ τὸ
 |to, guess |traverse
 |prelude, in|pierce, λέγε οὖν τίς ὁ τρόπος τῆς τοῦ
 |roduction |traverse
 |go through, debate ἕμεως, καὶ κατὰ |what kind|form |stand apart,
 καὶ τίνες αὐτοὶ οἱ αὐταὶ γὰρ ἂν ἤδη, ὡς ἔοικεν, αἱ πρὸς
 αὐτὸ ἄγουσαι εἶεν, οἱ ἀφικομένῳ ὥσπερ ὁδοῦ ἀνάπαυλα
 ἂν εἴη καὶ τέλος τῆς |gait,
 |march
 Οὐκέτ', ἦν δ' ἐγώ, ὦ φίλε Γλαύκων, οἷός τ' ἔσῃ
 |follow — ἐπεὶ τό γ' ἐμὸν οὐδὲν ἂν προθυμίας
 ἀπολίποι— οὐδ' |image, ἢν ἔτι οὐ λέγομεν ἴδοις, ἀλλ' αὐτὸ
 |likeness
 τὸ ἀληθές, ὅ γε δὴ μοι φαίνεται— εἰ δ' |really ἢ μή, οὐκέτ'
 ἄξιον τοῦτο δισχυρίζεσθαι· ἀλλ' ὅτι μὲν δὴ τοιοῦτόν τι
 ἰδεῖν, ἰσχυριστέον. ἦ γάρ;

Τί

μήν;

saying, by all that study and pursuit of the arts which has been described.

I agree in what you are saying, he replied, which may be hard to believe, yet, from another point of view, is harder still to deny. This, however, is not a theme to be treated of in passing only, but will have to be discussed again and again. And so, whether our conclusion be true or false, let us assume all this, and proceed at once from the prelude or preamble to the chief strain, and describe that in like manner. Say, then, what is the nature and what are the divisions of dialectic, and what are the paths which lead thither; for these paths will also lead to our final rest.

Dear Glaucon, I said, you will not be able to follow me here, though I would do my best, and you should behold not an image only but the absolute truth, according to my notion. Whether what I told you would or would not have been a reality I cannot venture to say; but you would have seen something like reality; of that I am confident.

Doubtless, he

*vocabulary***ἀδύνατος** unable; impossible**ἀκίνητος** motionless, immovable**ἀμφισβητέω** dispute**ἀμφισβήτησις** -τος (f) dispute, controversy**γένεσις** -εως (f) source, origin ~genus**γεωμετρία** geometry, surveying, land tax**γούν** at least then**διαλέγω** go through, debate ~legion**διέρχομαι** pierce, traverse**ἐμπειρος** experienced**ἐπιθυμία** (ῥ) desire, thing desired**ἐπιλαμβάνω** take, attack, seize**ἐπιστήμη** skill, knowledge**ἐπιχειρέω** do, try, attack ~chiral**ἡώς ἡῶθι** (f, 2) dawn ~Eocene**θεραπείη** -ας service, tending**μέθοδος** investigation**μεταξύ** between**μηχανή** machine; mechanism, way**ὁμολογία** agreement, consent**οὐδαμῇ** nowhere**οὐκοῦν** not so?; and so**συμπλέκω** twine together**συντίθημι** hearken, mark ~thesis**τελευτή** conclusion, fulfilment ~apostle**τέχνη** craft, art, plan, contrivance

~technology

ὑπαρ -τος (n) reality**ὑπόθεσις** -εως (f) proposal; subject; hypothesis**φύω** produce, beget; clasp ~physics

Οὐκοῦν καὶ ὅτι ἡ τοῦ διαλέγεσθαι δύναμις μόνη ἂν φήνειεν ἐμπείρῳ ὄντι ὧν νυνδὴ διήλθομεν, ἄλλη δὲ οὐδαμῇ δυνατόν;

Καὶ τοῦτ', ἔφη, ἄξιον δισχυρίζεσθαι.

Τόδε γοῦν, ἦν δ' ἐγώ, οὐδεὶς ἡμῖν ἀμφισβητήσει λέγουσιν, ὡς αὐτοῦ γε ἐκάστου πέρι ὃ ἔστιν ἕκαστον ἄλλη τις ἐπιχειρεῖ μέθοδος ὁδῶ περὶ παντὸς λαμβάνειν. ἀλλ' αἱ μὲν ἄλλαι πᾶσαι τέχναι ἢ πρὸς δόξας ἀνθρώπων καὶ ἐπιθυμίας εἰσὶν ἢ πρὸς γενέσεις τε καὶ συνθέσεις, ἢ πρὸς θεραπείαν τῶν φνομένων τε καὶ συντιθεμένων ἅπασαι τετράφεται· αἱ δὲ λοιπαί, ἃς τοῦ ὄντος τι ἔφαμεν ἐπιλαμβάνεσθαι, γεωμετρίας τε καὶ τὰς ταύτη ἐπομένας, ὁρῶμεν ὡς ὄνειρώττουσι μὲν περὶ τὸ ὄν, ὕπαρ δὲ ἀδύνατον αὐταῖς ἰδεῖν, ἕως ἂν ὑποθέσει χρώμεναι ταύτας ἀκινήτους ἐῷσι, μὴ δυνάμεναι λόγον διδόναι αὐτῶν. ᾧ γὰρ ἀρχὴ μὲν ὃ μὴ οἶδε, τελευτὴ δὲ καὶ τὰ μεταξὺ ἐξ οὗ μὴ οἶδεν συμπέπλεκται, τίς μηχανὴ τὴν τοιαύτην ὁμολογίαν ποτὲ ἐπιστήμην γενέσθαι;

|not so?; and so ἵτι ἡ τοῦ |go through, debate μίς μόνη ἂν
 φήνειεν |experienced τι ὧν νυνδὴ |pierce, , ἄλλη δὲ |nowhere
 |traverse
 δυνατόν;

Καὶ τοῦτ', ἔφη, ἄξιον δισχυρίζεσθαι.

Τόδε |at least then ἐγώ, οὐδεὶς ἡμῖν ἀμφισβητήσει λέγουσιν,
 ὡς αὐτοῦ γε ἐκάστου πέρι ὃ ἔστιν ἕκαστον ἄλλη τις
 |do, try, at-|investigation ᾧ περὶ παντὸς λαμβάνειν. ἀλλ'
 |tack
 αἱ μὲν ἄλλαι πᾶσαι |craft ἡ πρὸς δόξας ἀνθρώπων
 καὶ ἐπιθυμίας εἰσὶν ἡ πρὸς |source, τε καὶ |hearken, mark
 |origin
 ἡ πρὸς |service, τῶν |produce, τε καὶ |hearken, mark
 |tending |beget; clasp
 ἅπασαι τετράφεται· αἱ δὲ λοιπαί, ἅς τοῦ ὄντος τι
 ἔφαμεν ἐπιλαμβάνεσθαι, γεωμετρίας τε καὶ τὰς ταύτη
 ἐπομένας, ὁρῶμεν ὡς ὀνειρώττουσι μὲν περὶ τὸ ὄν, |reality
 δὲ |unable; αὐταῖς ἰδεῖν, ἕως ἂν |proposal; sub- ὕμεναι
 |impossible |ject; hypothesis
 ταύτας |motionless, ἐῶσι, μὴ δυνάμεναι λόγον διδόναι
 |immovable
 αὐτῶν. ᾧ γὰρ ἀρχὴ μὲν ὃ μὴ οἶδε, |conclusion, ἔτι καὶ
 |fulfilment
 τὰ |between ἐξ οὗ μὴ οἶδεν |συμπλέκω?: twine 'to-|machine; mecha-
 |together; or συμπλέκω?:|nism, way
 τὴν τοιαύτην |agreement, ποτε |twine together
 |consent |skill, γενέσθαι;
 |knowledge

replied.

But I must also remind you, that the power of dialectic alone can reveal this, and only to one who is a disciple of the previous sciences.

Of that assertion you may be as confident as of the last.

And assuredly no one will argue that there is any other method of comprehending by any regular process all true existence or of ascertaining what each thing is in its own nature; for the arts in general are concerned with the desires or opinions of men, or are cultivated with a view to production and construction, or for the preservation of such productions and constructions; and as to the mathematical sciences which, as we were saying, have some apprehension of true being—geometry and the like—they only dream about being, but never can they behold the waking reality so long as they leave the hypotheses which they use unexamined, and are unable to give an account of them. For when a man knows not his own first principle, and when the conclusion and intermediate steps are also constructed out of he knows not what, how can he imagine that such a fabric of

vocabulary

ἀμυδρός obscure, vague

ἀμφισβήτησις -τος (f) dispute, controversy

ἀναιρέω take up ~heresy

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

ἀρκέω satisfy; ward off, defend; suffice

βαρβαρικός non-Greek

βεβαιόω secure, confirm

βόρβορος mud, filth

δηλώ show, disclose

διάνοια a thought; intelligence

διέρχομαι pierce, traverse

ἔθος ἔθεος (n, 3) custom, habit
~ethology

έλκew drag, pull, hoist; rape

ἔλκος -εος (n, 3) wound ~ulcer

ἔλκω drag, pull, hoist; rape

ἐναργής visible, clear ~Argentina

ἐπιστήμη skill, knowledge

ἡρέμα quietly, gently, slowly

κατορύσσω bury

μέθοδος investigation

ναί yea

ὄμμα -τος (n, 3) eye

ὀρίζω divide; ordain, define ~horizon

οὐκοῦν not so?; and so

πρόκειμαι be placed by; be devoted to

προσδοκάω expect

συνέριθος (ī, f) co-worker

τέχνη craft, art, plan, contrivance
~technology

ὑπόθεσις -εως (f) proposal; subject; hypothesis

Οὐδεμία, ἡ δ' ὅς.

Οὐκοῦν, ἡν δ' ἐγώ, ἡ διαλεκτικὴ μέθοδος μόνη ταύτη πορεύεται, τὰς ὑποθέσεις ἀναιροῦσα, ἐπ' αὐτὴν τὴν ἀρχὴν ἵνα βεβαιώσῃται, καὶ τῷ ὄντι ἐν βορβόρῳ βαρβαρικῶ τινι τὸ τῆς ψυχῆς ὄμμα κατορωνγμένον ἡρέμα ἔλκει καὶ ἀνάγει ἄνω, συνερίθοις καὶ συμπεριαγωγοῖς χρωμένη αἷς διήλθομεν τέχναις· ὥς ἐπιστήμας μὲν πολλάκις προσείπομεν διὰ τὸ ἔθος, δέονται δὲ ὀνόματος ἄλλου, ἐναργεστέρου μὲν ἢ δόξης, ἀμυδροτέρου δὲ ἢ ἐπιστήμης—διάνοιαν δὲ αὐτὴν ἔν γε τῷ πρόσθεν που ὠρισάμεθα—ἔστι δ', ὥς ἐμοὶ δοκεῖ, οὐ περὶ ὀνόματος ἀμφισβήτησις, οἷς τοσούτων πέρι σκέψις ὅσων ἡμῖν πρόκειται.

Οὐ γὰρ οὖν, ἔφη.

Ἄλλ' ὃ ἂν μόνον δηλοῖ πως τὴν ἕξιν σαφηνεῖα λέγειν ἐν ψυχῇ ἀρκέσει;

Ναί.

Ἀρκέσει οὖν, ἡν δ' ἐγώ, ὥσπερ τὸ πρότερον, τὴν μὲν

Οὐδεμία, ἡ δ' ὅς.

|not so?; and so ἔγώ, ἡ διαλεκτικὴ |investigation ἵνη ταύτη
 πορεύεται, τὰς |proposal; |take up , ἐπ' αὐτὴν τὴν ἀρχὴν
 |subject;
 ἵνα |secure, confirm |hypothesis , καὶ τῷ ὄντι ἐν |mud, filth |non-Greek
 τινι τὸ τῆς ψυχῆς |eye |bury |quietly, gēn- u
 |tly, slowly
 καὶ ἀνάγει ἄνω, |co-worker καὶ συμπεριαγωγῶς χρωμένη
 αἶς |pierce, |craft ἄς |skill, μὲν |often
 |traverse |knowledge
 προσείπομεν διὰ τὸ |custom, ἔονται δὲ ὀνόματος ἄλλου,
 |habit
 |visible, clear μὲν ἡ δόξης, |obscure, vague δὲ ἡ |skill, —
 |knowledge
 |a thought; ἔ αὐτὴν ἔν γε τῷ πρόσθεν που |divide; or—
 |intelligence |dain, define
 ἔστι δ', ὡς ἐμοὶ δοκεῖ, οὐ περὶ ὀνόματος |dispute,
 |controversy
 οἷς τοσούτων πέρι σκέψις ὅσων ἡμῖν |be placed by;
 |be devoted to

Οὐ γὰρ οὖν, ἔφη.

Ἄλλ' ὁ ἂν μόνον |show, ὥς τὴν ἕξιν σαφηνεῖα λέγειν ἐν
 |disclose
 ψυχῇ ἀρκέσει;

|yea

Ἀρκέσει οὖν, ἦν δ' ἐγώ, ὥσπερ τὸ πρότερον, τὴν μὲν

convention can ever become science?

Impossible, he said.

Then dialectic, and dialectic alone, goes directly to the first principle and is the only science which does away with hypotheses in order to make her ground secure; the eye of the soul, which is literally buried in an outlandish slough, is by her gentle aid lifted upwards; and she uses as handmaids and helpers in the work of conversion, the sciences which we have been discussing. Custom terms them sciences, but they ought to have some other name, implying greater clearness than opinion and less clearness than science: and this, in our previous sketch, was called understanding. But why should we dispute about names when we have realities of such importance to consider?

Why indeed, he said, when any name will do which expresses the thought of the mind with clearness?

At any rate, we are satisfied, as before, to have four divisions; two for intellect and two for opinion, and to call

*vocabulary***διάνοια** a thought; intelligence**ἐκάτερος** each of two**ἐμπίπλημι** fill ~plethora**ἐπιστήμη** skill, knowledge**μοῖρα** portion, fate; (κατά+) rightly

~Moirā

νόησις -εως (f) intelligence, thought

~paranoia

οὐκοῦν not so?; and so**οὐσία** property; essence**παρέρχομαι** pass, escape**πολλαπλάσιος** many times more**συναμφότεροι** both together**συνδοκέω** seem good also**τέταρτος** fourth ~trapezoid**ὡσαύτως** in the same way

πρώτην μοῖραν ἐπιστήμην καλεῖν, δευτέραν δὲ διάνοιαν,
 τρίτην δὲ πίστιν καὶ εἰκασίαν τετάρτην· καὶ συναμφότερα
 μὲν ταῦτα δόξαν, συναμφότερα δ' ἐκείνα νόησιν· καὶ δόξαν
 μὲν περὶ γένεσιν, νόησιν δὲ περὶ οὐσίαν· καὶ ὅτι οὐσία πρὸς
 γένεσιν, νόησιν πρὸς δόξαν, καὶ ὅτι νόησις πρὸς δόξαν,
 ἐπιστήμην πρὸς πίστιν καὶ διάνοιαν πρὸς εἰκασίαν· τὴν
 δ' ἐφ' οἷς ταῦτα ἀναλογίαν καὶ διαίρεσιν διχῇ ἑκατέρου,
 δοξαστοῦ τε καὶ νοητοῦ, ἐώμεν, ὦ Γλαῦκων, ἵνα μὴ ἡμᾶς
 πολλαπλασίων λόγων ἐμπλήσῃ ἢ ὅσων οἱ παρεληλυθότες.
 Ἀλλὰ μὴν ἔμοιγ', ἔφη, τά γε ἄλλα, καθ' ὅσον δύναμαι
 ἔπεσθαι, συνδοκεῖ.

Ἡ καὶ διαλεκτικὸν καλεῖς τὸν λόγον ἐκάστου λαμβάνοντα
 τῆς οὐσίας; καὶ τὸν μὴ ἔχοντα, καθ' ὅσον ἂν μὴ ἔχῃ
 λόγον αὐτῷ τε καὶ ἄλλῳ διδόναι, κατὰ τοσοῦτον νοῦν περὶ
 τούτου οὐ φήσεις ἔχειν;

Πῶς γὰρ ἂν, ἦ δ' ὅς, φαίην;

Οὐκοῦν καὶ περὶ τοῦ ἀγαθοῦ ὡσαύτως· ὅς ἂν μὴ ἔχῃ

πρώτην |portion, |skill, καλεῖν, δευτέραν δὲ |a thought;
|fate |knowledge |intelligence

τρίτην δὲ πίστιν καὶ εἰκασίαν |fourth καὶ συναμφότερα

μὲν ταῦτα δόξαν, συναμφότερα δ' ἐκεῖνα |intelli- ... καὶ δόξαν
|gence, |thought

μὲν περὶ γένεσιν, |intelligence, |property; |ai oti |property; ὅς
|thought |essence |essence

γένεσιν, |intelli- ... ὅς δόξαν, καὶ ὅτι |intelli- ... ὅς δόξαν,
|gence, |thought

|skill, |knowledge πρὸς πίστιν καὶ |a thought; πρὸς εἰκασίαν· τὴν
|intelligence

δ' ἐφ' οἷς ταῦτα ἀναλογίαν καὶ διαίρεσιν διχῇ |each of two

δοξαστοῦ τε καὶ νοητοῦ, ἐώμεν, ὦ Γλαύκων, ἵνα μὴ ἡμᾶς

πολλαπλασίων λόγων |fill ἢ ὅσων οἱ |pass, escape

Ἀλλὰ μὴν ἔμοιγ', ἔφη, τά γε ἄλλα, καθ' ὅσον δύναμαι

ἔπεσθαι, |seem good also

Ἦ καὶ διαλεκτικὸν καλεῖς τὸν λόγον ἐκάστου λαμβάνοντα

τῆς |property; καὶ τὸν μὴ ἔχοντα, καθ' ὅσον ἂν μὴ ἔχη
|essence

λόγον αὐτῷ τε καὶ ἄλλῳ διδόναι, κατὰ τοσοῦτον νοῦν περὶ

τούτου οὐ φήσεις ἔχειν;

Πῶς γὰρ ἂν, ἦ δ' ὅς, φαίην;

|not so?; and `so -ρι τοῦ ἀγαθοῦ |in the same way -ν μὴ ἔχη

the first division science, the second understanding, the third belief, and the fourth perception of shadows, opinion being concerned with becoming, and intellect with being; and so to make a proportion: — As being is to becoming, so is pure intellect to opinion. And as intellect is to opinion, so is science to belief, and understanding to the perception of shadows.

But let us defer the further correlation and subdivision of the subjects of opinion and of intellect, for it will be a long enquiry, many times longer than this has been.

As far as I understand, he said, I agree.

And do you also agree, I said, in describing the dialectician as one who attains a conception of the essence of each thing? And he who does not possess and is therefore unable to impart this conception, in whatever degree he fails, may in that degree also be said to fail in intelligence? Will you admit so much?

Yes, he said; how can I deny it?

And you would say the same of the conception of the good? Until the person

*vocabulary***ἄλογος** without speech or reckoning**ἄφαιρέω** take away ~heresy**βίος** life ~biology**γραμμή** line**διαπορεύω** carry over, through**διέξιμι** pass through; recount ~ion**διορίζω** delimit; determine**εἰδωλον** phantom, unreal image ~wit**ἔλεγχος** (n) shame, disgrace; (m)

refutation

ἐλέγχω shame; try, examine**ἐνθάδε** here, hither**ἐξεγείρω** awaken**ἐπιστήμη** skill, knowledge**ἐφάπτω** fasten upon ~haptic**ἰδέα** ἰδῆς semblance; kind, style**ναός** (ἄ) temple, shrine ~nostalgia**νῆ** yea**νομοθετέω** make laws**ὄνειροπολέω** dream, fantasize**οὐσία** property; essence**παιδεία** child-rearing, education**παιδεύω** raise; train**πη** somewhere, somehow**πότε** when?**προθυμέομαι** (ὄ) be eager**σαντοῦ** yourself**σφόδρα** very much**τελέεις** unblemished (victim)

διορίσασθαι τῷ λόγῳ ἀπὸ τῶν ἄλλων πάντων ἀφελὼν
τὴν τοῦ ἀγαθοῦ ἰδέαν, καὶ ὥσπερ ἐν μάχῃ διὰ πάντων
ἐλέγχων διεξιῶν, μὴ κατὰ δόξαν ἀλλὰ κατ' οὐσίαν
προθυμούμενος ἐλέγχειν, ἐν πάσι τούτοις ἀπτῶτι τῷ
λόγῳ διαπορεύηται, οὔτε αὐτὸ τὸ ἀγαθὸν φήσεις εἰδέναι
τὸν οὕτως ἔχοντα οὔτε ἄλλο ἀγαθὸν οὐδέν, ἀλλ' εἴ πῃ
εἰδῶλου τινὸς ἐφάπτεται, δόξῃ, οὐκ ἐπιστήμῃ ἐφάπτεσθαι,
καὶ τὸν νῦν βίον ὀνειροπολοῦντα καὶ ὑπνώττοντα, πρὶν
ἐνθάδ' ἐξεγρέσθαι, εἰς Ἄιδου πρότερον ἀφικόμενον τελέως
ἐπικαταδαρθεῖν;

Νῆ τὸν Δία, ἧ δ' ὅς, σφόδρα γε πάντα ταῦτα φήσω.

Ἀλλὰ μὴν τούς γε σαντοῦ παῖδας, οὓς τῷ λόγῳ τρέφεις
τε καὶ παιδεύεις, εἴ ποτε ἔργῳ τρέφοις, οὐκ ἂν ἐάσαις, ὥς
ἐγῶμαι, ἀλόγους ὄντας ὥσπερ γραμμάς, ἄρχοντας ἐν τῇ
πόλει κυρίους τῶν μεγίστων εἶναι.

Οὐ γὰρ οὖν, ἔφη.

Νομοθετήσεις δὴ αὐτοῖς ταύτης μάλιστα τῆς παιδείας

|delimit; τῷ λόγῳ ἀπὸ τῶν ἄλλων πάντων |take away
|determine

τὴν τοῦ ἀγαθοῦ |semblance; ὥσπερ ἐν μάχῃ διὰ πάντων
|kind, style

ἐλέγχων |pass through; κατὰ δόξαν ἀλλὰ κατ' |property;
|recount |essence

|be eager |shame; try, examinē τούτοις ἀπῶτι τῷ

λόγῳ διαπορεύηται, οὔτε αὐτὸ τὸ ἀγαθὸν φήσεις εἰδέναι

τὸν οὕτως ἔχοντα οὔτε ἄλλο ἀγαθὸν οὐδέν, ἀλλ' εἷ πη

|phantom τινὸς |fasten upon, δόξῃ, οὐκ |skill, |fasten upon
|knowledge

καὶ τὸν νῦν |life |dream, fantasize καὶ ὑπνώττοντα, πρὶν

|here, |awaken, εἰς Ἄιδου πρότερον ἀφικόμενον |unblemished (vic-
|hither |tim)

ἐπικαταδαρθεῖν;

Νῆ τὸν Δία, ἧ δ' ὅς, |very much ὅτι πάντα ταῦτα φήσω.

Ἀλλὰ μὴν τοὺς γε |yourself παῖδας, οὓς τῷ λόγῳ τρέφεις

τε καὶ |raise; train, εἴ ποτε ἔργῳ τρέφοις, οὐκ ἂν ἐάσεις, ὥς

ἐγῶμαι, |without speech ὥσπερ |line, ἄρχοντας ἐν τῇ
|or reckoning

πόλει κυρίους τῶν μεγίστων εἶναι.

Οὐ γὰρ οὖν, ἔφη.

Νομοθετήσεις δὲ αὐτοῖς ταύτης μάλιστα τῆς |child-rearing,
|education

is able to abstract and define rationally the idea of good, and unless he can run the gauntlet of all objections, and is ready to disprove them, not by appeals to opinion, but to absolute truth, never faltering at any step of the argument—unless he can do all this, you would say that he knows neither the idea of good nor any other good; he apprehends only a shadow, if anything at all, which is given by opinion and not by science;—dreaming and slumbering in this life, before he is well awake here, he arrives at the world below, and has his final quietus.

In all that I should most certainly agree with you.

And surely you would not have the children of your ideal State, whom you are nurturing and educating—if the ideal ever becomes a reality—you would not allow the future rulers to be like posts, having no reason in them, and yet to be set in authority over the highest matters?

Certainly not.

Then you will make a law that they shall have such an

vocabulary

ἀντιλαμβάνω grasp; get instead, in turn

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

βέβαιος steadfast; sure

δῆλος visible, conspicuous

διανομή distribution; regulation

ἐκλέγω pick, single out

ἐπανάημι let go, relax

ἐπιστήμων skillful, clever ~station

ἐρωτάω ask about something

θριγκός coping, frieze

μάθημα -τος (n, 3) lesson, knowledge

νομοθετέω make laws

ὀρθός upright, straight; correct, just
~orthogonal

ὀρθόω stand up

τοίνυν well, then

φύσις -εως (f) nature (of a thing)

~physics

φύω produce, beget; clasp ~physics

ἀντιλαμβάνεσθαι, ἐξ ἧς ἐρωτᾶν τε καὶ ἀποκρίνεσθαι
ἐπιστημονέστατα οἰοί τ' ἔσονται;

Νομοθετήσω, ἔφη, μετὰ γε σοῦ.

Ἄρ' οὖν δοκεῖ σοι, ἔφην ἐγώ, ὥσπερ θριγκὸς τοῖς
μαθήμασιν ἢ διαλεκτικῇ ἡμῖν ἐπάνω κεῖσθαι, καὶ οὐκέτ'
ἄλλο τούτου μάθημα ἀνωτέρω ὀρθῶς ἂν ἐπιτίθεσθαι, ἀλλ'
ἔχειν ἤδη τέλος τὰ τῶν μαθημάτων;

Ἔμοιγ', ἔφη.

Διανομὴ τοίνυν, ἦν δ' ἐγώ, τὸ λοιπόν σοι, τίσιν ταῦτα τὰ
μαθήματα δώσομεν καὶ τίνα τρόπον.

Δῆλον, ἔφη.

Μέμνησαι οὖν τὴν προτέραν ἐκλογὴν τῶν ἀρχόντων,
οἷους ἐξελέξαμεν;

Πῶς γάρ, ἦ δ' ὅς, οὔ;

Τὰ μὲν ἄλλα τοίνυν, ἦν δ' ἐγώ, ἐκείνας τὰς φύσεις οἷου
δεῖν ἐκλεκτέας εἶναι· τοὺς τε γὰρ βεβαιοτάτους

|grasp; get instead, in, ἐξ ἧς |ask τε καὶ ἀποκρίνεσθαι
|turn

|skillful, clever οἱοί τ' ἔσονται;

|make laws , ἔφη, μετὰ γε σοῦ.

Ἄρ' οὖν δοκεῖ σοι, ἔφην ἐγώ, ὥσπερ |coping, τοῖς
|frieze

|lesson, ἡ διαλεκτικὴ ἡμῖν ἐπάνω κείσθαι, καὶ οὐκέτ'
|knowledge

ἄλλο τούτου |lesson, |accomplish, 'pass, 'waste; ιτίθεςθαι, ἀλλ'
|knowledge upwards, out to sea

ἔχειν ἤδη τέλος τὰ τῶν |lesson,
|knowledge

Ἔμοιγ', ἔφη.

|distri- |well, then, δ' ἐγώ, τὸ λοιπόν σοι, τίσιν ταῦτα τὰ
|bution;
|regulation δώσομεν καὶ τίνα τρόπον.
|lesson,
|knowledge

|visible, ὁρατός
|conspicuous

Μέμνησαι οὖν τὴν προτέραν ἐκλογὴν τῶν ἀρχόντων,

οἷους |pick, single,
|out

Πῶς γάρ, ἡ δ' ὅς, οὐ;

Τὰ μὲν ἄλλα |well, then, δ' ἐγώ, ἐκείνας τὰς φύσεις οἷου

δεῖν ἐκλεκτέας εἶναι· τούς τε γὰρ |steadfast; sure

education as will enable them to attain the greatest skill in asking and answering questions?

Yes, he said, you and I together will make it.

Dialectic, then, as you will agree, is the coping-stone of the sciences, and is set over them; no other science can be placed higher—the nature of knowledge can no further go?

I agree, he said.

But to whom we are to assign these studies, and in what way they are to be assigned, are questions which remain to be considered.

Yes, clearly.

You remember, I said, how the rulers were chosen before?

Certainly, he said.

The same natures must still be chosen, and the preference again given to the surest

vocabulary

ἄνδρεῖος of a man, manly
 ἀραρίσκω join, fit, furnish ~arthritis
 ἄρδω give water
 βλοσυρός shaggy
 γενναῖος noble, sincere ~genesis
 γυμνάσιον exercise; school
 ἐπιτελέω complete; do a religious duty
 εὐειδής good-looking ~wit
 εὐφυής well-developed ~physics
 ἰσχυρός (ῶ) strong, forceful, violent
 κοινός communal, ordinary
 μάθημα -τος (n, 3) lesson, knowledge

μακάριος blessed
 μελέτη care; practice
 μνήμων having a good memory,
 mindful of ~mnemonic
 οἰκεῖος household, familiar, proper
 παιδεία child-rearing, education
 παντάπασιν altogether; yes, certainly
 παντῇ everywhere
 ποῖος what kind
 πόνος toil, suffering ~osteopenia
 προαιρέω produce; (m) prefer
 φύσις -εως (f) nature (of a thing)
 ~physics

καὶ τοὺς ἀνδρειοτάτους προαιρετέον, καὶ κατὰ δύναμιν τοὺς εὐειδεστάτους· πρὸς δὲ τούτοις ζητητέον μὴ μόνον γενναίους τε καὶ βλοσυροὺς τὰ ἥθη, ἀλλὰ καὶ ἃ τῇδε τῇ παιδείᾳ τῆς φύσεως πρόσφορα ἐκτέον αὐτοῖς.

Ποῖα δὴ διαστέλλῃ;

Δριμύτητα, ὦ μακάριε, ἔφην, δεῖ αὐτοῖς πρὸς τὰ μαθήματα ὑπάρχειν, καὶ μὴ χαλεπῶς μανθάνειν. πολὺ γάρ τοι μᾶλλον ἀποδειλιῶσι ψυχαὶ ἐν ἰσχυροῖς μαθήμασιν ἢ ἐν γυμνασίοις· οἰκειότερος γὰρ αὐταῖς ὁ πόνος, ἴδιος ἀλλ' οὐ κοινὸς ὢν μετὰ τοῦ σώματος.

Ἀληθῆ, ἔφη.

Καὶ μνήμονα δὴ καὶ ἄρρατον καὶ πάντῃ φιλόπονον ζητητέον. ἢ τίνι τρόπῳ οἶει τά τε τοῦ σώματος ἐβελήσειν τινὰ διαπονεῖν καὶ τοσαύτην μάθησίν τε καὶ μελέτην ἐπιτελεῖν;

Οὐδένα, ἢ δ' ὅς, ἐὰν μὴ παντάπασί γ' ἢ εὐφυής.

καὶ τοὺς |of a man, manly |produce; (m) prefer` κατὰ δύναμιν

τοὺς |good-looking πρὸς δὲ τούτοις ζητητέον μὴ μόνον

|noble, τε καὶ |shaggy τὰ ἦθη, ἀλλὰ καὶ ἃ τῇδε τῇ
|sincere

|child-rearing, |nature (of a thing), α ἐκτέον αὐτοῖς.
|education

|what kind? |διαστέλλη;

Δριμύτητα, ὦ |blessed , ἔφην, δεῖ αὐτοῖς πρὸς τὰ

|lesson, ὑπάρχειν, καὶ μὴ χαλεπῶς μανθάνειν. πολὺ
|knowledge

γάρ τοι μάλλον ἀποδειλιῶσι ψυχὰι ἐν |strong, |lesson,
|forceful, |knowledge

ἣ ἐν |exercise; |household, fa-, ἀρ αὐταῖς ὁ |toil, suffering
|school |miliar, proper |violent

ἀλλ' οὐ |communal, μετὰ τοῦ σώματος.
|ordinary

Ἀληθῇ, ἔφη.

Καὶ |remembering,` καὶ ἄρρατον καὶ |everywhere` ὅπον
|mindful of

ζητητέον. ἣ τίνι τρόπῳ οἶε τά τε τοῦ σώματος ἐθελήσειν

τινὰ διαπονεῖν καὶ τοσαύτην μάθησίν τε καὶ |care;
|practice

|complete; do a
|religious duty

Οὐδένα, ἦ δ' ὅς, ἐὰν μὴ |altogether; γ' ἦ |well-developed
|yes, certainly

and the bravest, and, if possible, to the fairest; and, having noble and generous tempers, they should also have the natural gifts which will facilitate their education.

And what are these?

Such gifts as keenness and ready powers of acquisition; for the mind more often faints from the severity of study than from the severity of gymnastics: the toil is more entirely the mind's own, and is not shared with the body.

Very true, he replied.

Further, he of whom we are in search should have a good memory, and be an unwearied solid man who is a lover of labour in any line; or he will never be able to endure the great amount of bodily exercise and to go through all the intellectual

vocabulary

ἀμάρτημα -τος (n, 3) failure, fault
ἄπτω set on fire; attach; mid: touch,
 seize ~haptic
ἀτιμία (τι) dishonor
γνήσιος born legitimate ~genus
γούν at least then
ἐκούσιος voluntary
εὖκολος contented
ζητητικός inquiring, skeptical
ἥμισυς half ~hemisphere
μεταβάλλω alter, transform

μισέω (ι) hate, wish to prevent
 ~misogyny
νόθος bastard
οὐκοῦν not so?; and so
προσδέχομαι await
προσπίπτω attack; befall; kow-tow
φιλόθηρος fond of hunting
φιλομαθής knowledge-loving
χωλός lame
ψεῦδος -ους (n, 3) a lie ~pseudo-
ψεύδω be false, deceive; (mid) to lie
 ~pseudo-

Τὸ γοῦν νῦν ἀμάρτημα, ἦν δ' ἐγώ, καὶ ἡ ἀτιμία φιλοσοφία
διὰ ταῦτα προσπέπτωκεν, ὃ καὶ πρότερον εἵπομεν, ὅτι οὐ
κατ' ἀξίαν αὐτῆς ἄπτονται· οὐ γὰρ νόθους ἔδει ἄπτεσθαι,
ἀλλὰ γνησίους.

Πῶς; ἔφη.

Πρῶτον μὲν, εἶπον, φιλοπονία οὐ χωλὸν δεῖ εἶναι τὸν
ἀψόμενον, τὰ μὲν ἡμίσεα φιλόπονον ὄντα, τὰ δ' ἡμίσεα
ἄπονον. ἔστι δὲ τοῦτο, ὅταν τις φιλογυμναστῆς μὲν καὶ
φιλόθηρος ᾗ καὶ πάντα τὰ διὰ τοῦ σώματος φιλοπονῇ,
φιλομαθῆς δὲ μή, μηδὲ φιλήκοος μηδὲ ζητητικός, ἀλλ' ἐν
πᾶσι τούτοις μισοπονῇ· χωλὸς δὲ καὶ ὁ τάναντία τούτου
μεταβεβληκὼς τὴν φιλοπονίαν.

Ἀληθέστατα, ἔφη, λέγεις.

Οὐκοῦν καὶ πρὸς ἀλήθειαν, ἦν δ' ἐγώ, ταῦτόν τοῦτο
ἀνάπηρον ψυχὴν θήσομεν, ἥ ἂν τὸ μὲν ἐκούσιον ψεῦδος
μισῇ καὶ χαλεπῶς φέρῃ αὐτὴ τε καὶ ἐτέρων ψευδομένων
ὑπεραγανακτῇ, τὸ δ' ἀκούσιον εὐκόλως προσδέχεται καὶ

Τὸ ^{|at} ^{least} ^{|failure, fault}, ἦν δ' ἐγώ, καὶ ἡ ἀτιμία φιλοσοφία
^{|then}
 διὰ ταῦτα ^{|attack;} ^{befall;}, ὃ καὶ πρότερον εἵπομεν, ὅτι οὐ
^{|kow-tow}
 κατ' ἀξίαν αὐτῆς ἄπτονται· οὐ γὰρ ^{|bastard} ἔδει ἄπτεσθαι,
 ἀλλὰ ^{|born} legitimate

Πῶς; ἔφη.

Πρῶτον μὲν, εἶπον, φιλοπονία οὐ ^{|lame} δεῖ εἶναι τὸν
^{|set on fire; attach;} ^{mid;} ^{|half} φιλόπονον ὄντα, τὰ δ' ^{|half}
^{|touch, seize}
 ἄπονον. ἔστι δὲ τοῦτο, ὅταν τις φιλογυμναστῆς μὲν καὶ
^{|fond of hunting} αἰ πάντα τὰ διὰ τοῦ σώματος φιλοπονή,
^{|knowledge-loving} μὴ, μηδὲ φιλήκοος μηδὲ ^{|inquiring,} ^{|skeptical}, ἀλλ' ἐν
 πᾶσι τούτοις μισοπονή· ^{|lame} δὲ καὶ ὁ τὰναντία τούτου
^{|alter, transform} τὴν φιλοπονίαν.

Ἀληθέστατα, ἔφη, λέγεις.

^{|not so?; and so} πρὸς ^{|truth}, ἦν δ' ἐγώ, ταῦτόν τοῦτο
 ἀνάπηρον ψυχὴν θήσομεν, ἢ ἂν τὸ μὲν ^{|voluntary} ^{|a lie}
^{|hate} καὶ χαλεπῶς φέρῃ αὐτή τε καὶ ἐτέρων ^{|be false, deceive;} ^{(mid) to lie}
 ὑπεραγανακτῇ, τὸ δ' ἀκούσιον ^{|contented} ^{|await} καὶ

discipline and study which we require of him.

Certainly, he said; he must have natural gifts.

The mistake at present is, that those who study philosophy have no vocation, and this, as I was before saying, is the reason why she has fallen into disrepute: her true sons should take her by the hand and not bastards.

What do you mean?

In the first place, her votary should not have a lame or halting industry—I mean, that he should not be half industrious and half idle: as, for example, when a man is a lover of gymnastic and hunting, and all other bodily exercises, but a hater rather than a lover of the labour of learning or listening or enquiring. Or the occupation to which he devotes himself may be of an opposite kind, and he may have the other sort of lameness.

Certainly, he said.

And as to truth, I said, is not a soul equally to be deemed halt and lame which hates voluntary falsehood and is extremely indignant at herself and others when they tell lies, but is patient of involuntary falsehood, and does not mind

vocabulary

ἀγανακτέω be vexed, in a ferment
 ἀλίσκομαι be captured ~helix
 ἄλλοῖος of another kind ~alien
 ἀνδρεία courage
 ἀνδρεῖος of a man, manly
 ἀρετή goodness, excellence
 ἀρτίφρων sane, sensible ~frenzy
 ἄσκησις -εως (f) exercise, training
 γνήσιος born legitimate ~genus
 ἐπίσταμαι know how, understand
 ~station
 ἐφίστημι set; (mp) come/be near,
 direct, stop ~station

ἥκιστος least; above all
 ἰδιώτης -ου (m, f) private; a layman
 μεγαλοπρέπεια magnificence
 μέμφομαι blame; reject
 νόθος bastard
 παιδεύω raise; train
 παντάπασιν altogether; yes, certainly
 παντῇ everywhere
 πολιτεία (f) citizenship; government
 σκοπᾶω watch, observe
 σκοπέω behold, consider
 σωφροσύνη discretion, moderation
 χωλός lame

ἀμαθαίνουσά που ἀλισκομένη μὴ ἀγανακτῇ, ἀλλ' εὐχερῶς
ὥσπερ θηρίον ὕειον ἐν ἀμαθία μολύνηται;

Παντάπασι μὲν οὖν, ἔφη.

Καὶ πρὸς σωφροσύνην, ἦν δ' ἐγώ, καὶ ἀνδρείαν καὶ
μεγαλοπρέπειαν καὶ πάντα τὰ τῆς ἀρετῆς μέρη οὐχ
ἥκιστα δεῖ φυλάττειν τὸν νόθον τε καὶ τὸν γνήσιον.
ὅταν γάρ τις μὴ ἐπίσταιται πάντῃ τὰ τοιαῦτα σκοπεῖν
καὶ ἰδιώτης καὶ πόλις, λανθάνουσι χωλοῖς τε καὶ νόθοις
χρώμενοι πρὸς ὅτι ἂν τύχωσι τούτων, οἱ μὲν φίλοις, οἱ δὲ
ἄρχουσι.

Καὶ μάλα, ἔφη, οὕτως ἔχει.

Ἡμῖν δὴ, ἦν δ' ἐγώ, πάντα τὰ τοιαῦτα διευλαβητέον·
ὥς ἐὰν μὲν ἀρτιμελεῖς τε καὶ ἀρτίφρονες ἐπὶ τοσαύτην
μάθησιν καὶ τοσαύτην ἄσκησιν κομίσαντες παιδεύωμεν, ἢ
τε δίκη ἡμῖν οὐ μέμψεται αὐτή, τήν τε πόλιν καὶ πολιτείαν
σώσομεν, ἀλλοίους δὲ ἄγοντες ἐπὶ ταῦτα τάναντία πάντα
καὶ πράξομεν καὶ φιλοσοφίας ἔτι πλείω

ἀμαθαίνουσά που |be captured μὴ |be vexed, in ἀλλ' εὐχερῶς
|a ferment
ὥσπερ θηρίον ὕειον ἐν ἀμαθίᾳ μολύνηται;

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

Καὶ πρὸς |discretion, , ἦν δ' ἐγώ, καὶ ἀνδρείαν καὶ
|moderation
|magnificence καὶ πάντα τὰ τῆς |excellence, ἔρη οὐχ

|least; δεῖ φυλάττειν τὸν |bastard τε καὶ τὸν |born legitimate
|above
|all
ὅταν γάρ τις μὴ ἐπίσταιται |everywhere τοιαῦτα σκοπεῖν

καὶ |private; a layman ἄλλ' οὐκ, λανθάνουσι |lame τε καὶ |bastard
χρώμενοι πρὸς ὅτι ἂν τύχωσι τούτων, οἱ μὲν φίλοις, οἱ δὲ
ἄρχουσι.

Καὶ μάλα, ἔφη, οὕτως ἔχει.

Ἦμῖν δὴ, ἦν δ' ἐγώ, πάντα τὰ τοιαῦτα διευλαβητέον·
ὥς εἰ μὲν ἀρτιμελεῖς τε καὶ |sane, sensible ἐπὶ τοσαύτην
μάθησιν καὶ τοσαύτην |exercise, κομίσαντες |raise; train , ἥ
|training
τε δίκη ἡμῖν οὐ |blame; αὐτή, τήν τε πόλιν καὶ |citizenship;
|reject |government
σώσομεν, |of another kind, οντες ἐπὶ ταῦτα τάναντία πάντα
καὶ πράξομεν καὶ φιλοσοφίας ἔτι πλείω

wallowing like a swinish beast in the mire of ignorance, and has no shame at being detected?

To be sure.

And, again, in respect of temperance, courage, magnificence, and every other virtue, should we not carefully distinguish between the true son and the bastard? for where there is no discernment of such qualities states and individuals unconsciously err; and the state makes a ruler, and the individual a friend, of one who, being defective in some part of virtue, is in a figure lame or a bastard.

That is very true, he said.

All these things, then, will have to be carefully considered by us; and if only those whom we introduce to this vast system of education and training are sound in body and mind, justice herself will have nothing to say against us, and we shall be the saviours of the constitution and of the State; but, if our pupils are men of another stamp, the reverse will happen, and we shall pour a still greater flood of ridicule on philosophy

*vocabulary***ἀγανακτέω** be vexed, in a ferment**αἰσχρός** shameful**αἴτιος** blameworthy; the cause

~etiology

αἰτίος blameworthy; the cause

~etiology

ἀκροατής -οῦ (αᾶ, m, 1) listener**ἀνάξιος** unworthy, undeserved**γέλοιος** laughable; joking**γέλως** laughter**γηράσκω** grow old ~geriatric**ἐκλέγω** pick, single out**ἐκχωρέω** depart, back off, cede**ἐντείνω** tauten ~tend**ἐπιλανθάνω** mp: forget ~Lethe**θυμός** (ῥ) anger**οὐκουν** certainly not**παίζω** play ~pediatrician**ποῖος** what kind**πρεσβύτης** -ου (ῥ, m, 1) old person**προπηλακίζω** bespatter, reproach**ρήτωρ** public speaker**σπουδαῖος** quick, active; excellent**τρέχω** run, spin

γέλωτα καταντλήσομεν.

Αἰσχροὺν μεντὰν εἶη, ἣ δ' ὅς.

Πάνυ μὲν οὖν, εἶπον· γελοῖον δ' ἔγωγε καὶ ἐν τῷ παρόντι
τι ἔοικα παθεῖν.

Τὸ ποῖον; ἔφη.

Ἐπελαθόμεν, ἣν δ' ἐγώ, ὅτι ἐπαίζομεν, καὶ μᾶλλον
ἐντεινόμενος εἶπον. λέγων γὰρ ἅμα ἔβλεψα πρὸς
φιλοσοφίαν, καὶ ἰδὼν προπεπηλακισμένην ἀναξίως
ἀγανακτήσας μοι δοκῶ καὶ ὥσπερ θυμωθεὶς τοῖς αἰτίοις
σπουδαιότερον εἰπεῖν ἂν εἶπον.

Οὐ μὰ τὸν Δι', ἔφη, οὐκ οὖν ὥς γ' ἐμοὶ ἀκροατῇ.

Ἄλλ' ὥς ἐμοί, ἣν δ' ἐγώ, ῥήτορι. τόδε δὲ μὴ
ἐπιλανθανώμεθα, ὅτι ἐν μὲν τῇ προτέρᾳ ἐκλογῇ
πρεσβύτας ἐξελέγομεν, ἐν δὲ ταύτῃ οὐκ ἐγχωρήσει·
Σόλωνι γὰρ οὐ πειστέον ὥς γηράσκων τις πολλὰ δυνατὸς
μανθάνειν, ἀλλ' ἦττον ἢ τρέχειν, νέων δὲ πάντες οἱ

|laughter καταντλήσομεν.

|shameful μεντὰν εἴη, ἥ δ' ὅς.

Πάνυ μὲν οὖν, εἶπον· |laughable; ἔγωγε καὶ ἐν τῷ παρόντι
|joking
τι ἔοικα παθεῖν.

Τὸ |what kind' ῖ.

Ἐπελαθόμεν, ἦν δ' ἐγώ, ὅτι |play , καὶ μάλλον
|tauten εἶπον. λέγων γὰρ ἅμα ἔβλεψα πρὸς
φιλοσοφίαν, καὶ ἰδὼν |bespatter, reproach |unworthy,
|undeserved
|be vexed, in a μοι δοκῶ καὶ ὥσπερ |anger τοῖς αἰτίοις
|ferment
|quick, active; ex- εἰπεῖν ἂν εἶπον.
|cellent

Οὐ μὰ τὸν Δί, ἔφη, |certainly ᾗ not , ἔμοι |listener .

Ἄλλ' ὥς ἐμοί, ἦν δ' ἐγώ, |public . τόδε δὲ μὴ
|speaker
ἐπιλανθανώμεθα, ὅτι ἐν μὲν τῇ προτέρᾳ ἐκλογῇ
|old person |pick, single, ἐν δὲ ταύτῃ οὐκ ἐγχωρήσει·
|out
Σόλωνι γὰρ οὐ πειστέον ὥς |grow old τις πολλὰ δυνατὸς
μανθάνειν, ἀλλ' ἦττον ἢ |run, spin νέων δὲ πάντες οἱ

than she has to endure at present.

That would not be creditable.

Certainly not, I said; and yet perhaps, in thus turning jest into earnest I am equally ridiculous.

In what respect?

I had forgotten, I said, that we were not serious, and spoke with too much excitement. For when I saw philosophy so undeservedly trampled under foot of men I could not help feeling a sort of indignation at the authors of her disgrace: and my anger made me too vehement.

Indeed! I was listening, and did not think so.

But I, who am the speaker, felt that I was. And now let me remind you that, although in our former selection we chose old men, we must not do so in this. Solon was under a delusion when he said that a man when he grows old may learn many things—for he can no more learn much than he can

vocabulary

βίαιος by force

γεωμετρία geometry, surveying, land
tax

διδαχή teaching

δουλεία slavery

δούλειος of a slave

ἐλεύθερος not enslaved

ἔμμονος lasting, steadfast

ἐπανάγκης (impers) it is compulsory

καθοράω look down ~panorama

λογισμός calculation

μάθημα -τος (n, 3) lesson, knowledge

παίζω play ~pediatrician

πονέω work; be busy ~osteopenia

πόνος toil, suffering ~osteopenia

προβάλλω throw before; propose;

(mp) pretend, abandon, nominate

~ballistic

σχῆμα -τος (n, 3) form, figure

τοίνυν well, then

φύω produce, beget; clasp ~physics

χείρων worse, more base, inferior,

weaker

μεγάλοι καὶ οἱ πολλοὶ πόνοι.

Ἀνάγκη, ἔφη.

Τὰ μὲν τοίνυν λογισμῶν τε καὶ γεωμετριῶν καὶ πάσης τῆς προπαιδείας, ἣν τῆς διαλεκτικῆς δεῖ προπαιδευθῆναι, παισὶν οὖσι χρὴ προβάλλειν, οὐχ ὥς ἐπάναγκες μαθεῖν τὸ σχῆμα τῆς διδαχῆς ποιουμένους.

Τί δή;

Ὅτι, ἦν δ' ἐγώ, οὐδὲν μάθημα μετὰ δουλείας τὸν ἐλεύθερον χρὴ μανθάνειν. οἱ μὲν γὰρ τοῦ σώματος πόνοι βία πονοῦμενοι χεῖρον οὐδὲν τὸ σῶμα ἀπεργάζονται, ψυχῇ δὲ βίαιον οὐδὲν ἔμμονον μάθημα.

Ἀληθῆ, ἔφη.

Μὴ τοίνυν βία, εἶπον, ὦ ἄριστε, τοὺς παῖδας ἐν τοῖς μαθήμασιν ἀλλὰ παίζοντας τρέφε, ἵνα καὶ μᾶλλον οἴός τ' ἧς καθορᾶν ἐφ' ὃ ἕκαστος πέφυκεν.

Ἐχει ὁ λέγεις, ἔφη, λόγον.

μεγάλοι καὶ οἱ πολλοὶ |toil, suffering

Ἀνάγκη, ἔφη.

Τὰ μὲν |well, |calculation τε καὶ γεωμετριῶν καὶ πάσης
|then
τῆς προπαιδείας, ἣν τῆς διαλεκτικῆς δεῖ προπαιδευθῆναι,
παισὶν οὖσι χρὴ |throw before; prōpōse;|(impers) it is, μαθεῖν τὸ
|(mp) pretend, abandon,|compulsory
|form, τῆς |teaching |nominat
|figure ποιοῦμένους.

Τί δή;

“Οτι, ἦν δ’ ἐγώ, οὐδὲν |lesson, . . . τὰ δουλείας τὸν |not enslaved
|knowledge
χρὴ μανθάνειν. οἱ μὲν γὰρ τοῦ σώματος |toil, suffering
|work |worse, more `base ` σώμα ἀπεργάζονται, ψυχῇ δὲ
|by force οὐδὲν |lasting, |lesson,
|steadfast |knowledge

Ἀληθῆ, ἔφη.

Μὴ |well, then ᾧ, εἶπον, ὦ ἄριστε, τοὺς παῖδας ἐν τοῖς
|lesson, ἀλλὰ |play τρέφε, ἵνα καὶ μᾶλλον οἴος
|knowledge
τ’ ἥς |look down `φ’ ὁ ἕκαστος πέφυκεν.

Ἔχει ὁ λέγεις, ἔφη, λόγον.

run much; youth is the time for any extraordinary toil.

Of course.

And, therefore, calculation and geometry and all the other elements of instruction, which are a preparation for dialectic, should be presented to the mind in childhood; not, however, under any notion of forcing our system of education.

Why not?

Because a freeman ought not to be a slave in the acquisition of knowledge of any kind. Bodily exercise, when compulsory, does no harm to the body; but knowledge which is acquired under compulsion obtains no hold on the mind.

Very true.

Then, my good friend, I said, do not use compulsion, but let early education be a sort of amusement; you will then be better able to find out the natural bent.

That is a very rational notion, he said.

Do you

vocabulary

ἀδύνατος unable; impossible
ἀναγκαῖος coerced, coercing, slavery
ἀριθμός number
ἀσφαλής safe, easy, steady, careful
βάσανος (f) trial, torture
γυμνάσιον exercise; school
ἐγγύς near
ἐλάχιστος smallest, shortest, fewest
ἡλικία time of life, contemporaries
ἡνίκα when
θεωρός envoy; spectator

κόπος beating; toil, fatigue
μάθημα -τος (n, 3) lesson, knowledge
μεθίημι let go, cease; (mid) speed off
 ~jet
μνημονεύω remember, remind
οὐκοῦν not so?; and so
πόνος toil, suffering ~osteopenia
προσάγω bring to a place
 ~demagogue
σκύλαξ -κος (f) puppy
ὕπνος a sleep

Οὐκοῦν μνημονεύεις, ἦν δ' ἐγώ, ὅτι καὶ εἰς τὸν πόλεμον
 ἔφαμεν τοὺς παῖδας εἶναι ἀκτέον ἐπὶ τῶν ἵππων θεωρούς,
 καὶ ἐάν που ἀσφαλὲς ᾗ, προσακτέον ἐγγὺς καὶ γευστέον
 αἵματος, ὥσπερ τοὺς σκύλακας;

Μέμνημαι, ἔφη.

Ἐν πᾶσι δὴ τούτοις, ἦν δ' ἐγώ, τοῖς τε πόνοις καὶ
 μαθήμασι καὶ φόβοις ὃς ἂν ἐντρεχέστατος ἀεὶ φαίνεται,
 εἰς ἀριθμὸν τινα ἐγκριτέον.

Ἐν τίνι, ἔφη, ἡλικία;

Ἦνίκα, ἦν δ' ἐγώ, τῶν ἀναγκαίων γυμνασίων μεθίενται·
 οὗτος γὰρ ὁ χρόνος, ἐάντε δύο ἐάντε τρία ἔτη γίγνηται,
 ἀδύνατός τι ἄλλο πράξαι· κόποι γὰρ καὶ ὕπνοι μαθήμασι
 πολέμοι. καὶ ἅμα μία καὶ αὕτη τῶν βασάνων οὐκ
 ἐλαχίστη, τίς ἕκαστος ἐν τοῖς γυμνασίοις φανέεται.

Πῶς γὰρ οὐκ; ἔφη.

Μετὰ δὲ τοῦτον τὸν χρόνον, ἦν δ' ἐγώ, ἐκ τῶν εἰκοσιετῶν

|not so?;|remember, , ἦν δ' ἐγώ, ὅτι καὶ εἰς τὸν πόλεμον
and so |remind

ἔφαμεν τοὺς παῖδας εἶναι ἀκτέον ἐπὶ τῶν ἵππων |envoy;
spectator ,

καὶ ἐάν που |safe, easy;|bring to a place|near καὶ γευστέον
steady, careful

αἵματος, ὥσπερ τοὺς |puppy ,

Μέμνημαι, ἔφη.

Ἐν πᾶσι δὴ τούτοις, ἦν δ' ἐγώ, τοῖς τε |toil, suffering`

|lesson, καὶ φόβοις ὅς ἂν ἐντρεχέστατος αἰὲ φαίνεται,
|knowledge

εἰς |number τινα ἐγκριτέον.

Ἐν τίνι, ἔφη, |time of life, con-
|temporaries

|when , ἦν δ' ἐγώ, τῶν ἀναγκαίων |exercise; |let go, cease; (mid)
school speed off

οὗτος γὰρ ὁ χρόνος, ἔαντε δύο ἔαντε τρία ἔτη γίγνηται,

|unable; τι ἄλλο πράξαι· |beating; |toil, fa-|sleep |lesson,
|impossible |tigue |knowledge

πολέμοι. καὶ ἅμα μία καὶ αὕτη τῶν |trial, οὐκ
|torture

|smallest, short- ἕκαστος ἐν τοῖς |exercise; φανείται.
est, fewest |school

Πῶς γὰρ οὐκ; ἔφη.

Μετὰ δὴ τοῦτον τὸν χρόνον, ἦν δ' ἐγώ, ἐκ τῶν εἰκοσιετῶν

remember that the children, too, were to be taken to see the battle on horseback; and that if there were no danger they were to be brought close up and, like young hounds, have a taste of blood given them?

Yes, I remember.

The same practice may be followed, I said, in all these things—labours, lessons, dangers—and he who is most at home in all of them ought to be enrolled in a select number.

At what age?

At the age when the necessary gymnastics are over: the period whether of two or three years which passes in this sort of training is useless for any other purpose; for sleep and exercise are unpropitious to learning; and the trial of who is first in gymnastic exercises is one of the most important tests to which our youth are subjected.

Certainly, he replied.

After that time those who are selected from the class of twenty years old will be promoted to

vocabulary

αἴσθησις -εως (f) sense perception
βασανίζω interrogate, test, torture
βέβαιος steadfast; sure
γοῦν at least then
διαλέγω go through, debate ~legion
ἐγγίγνομαι live in ~genus
ἐκβαίνω come forth, disembark ~basis
ἐνταῦθα there, here
ἐπειδάν when, after
ἐπισκοπέω look upon, inspect
μάθημα -τος (n, 3) lesson, knowledge
μεθίημι let go, cease; (mid) speed off
 ~jet

νόμιμος customary, legal, natural
οἰκειότης -τος (f, 3) intimacy
ὄμμα -τος (n, 3) eye
παιδεία child-rearing, education
πεῖρα an attempt
προκρίνω (i) choose first
σκοπᾶω watch, observe
σκοπέω behold, consider
συνάγω assemble; join in battle
 ~demagogue
τοῖνυν well, then
φύσις -εως (f) nature (of a thing)
 ~physics

οἱ προκριθέντες τιμὰς τε μείζους τῶν ἄλλων οὔσονται,
 τὰ τε χύδην μαθήματα παισὶν ἐν τῇ παιδείᾳ γερόμενα
 τούτοις συνακτέον εἰς σύνοψιν οἰκειότητός τε ἀλλήλων
 τῶν μαθημάτων καὶ τῆς τοῦ ὄντος φύσεως.

Μόνη γοῦν, εἶπεν, ἡ τοιαύτη μάθησις βέβαιος, ἐν οἷς ἂν
 ἐγγένηται.

Καὶ μεγίστη γε, ἦν δ' ἐγώ, πείρα διαλεκτικῆς φύσεως καὶ
 μή· ὁ μὲν γὰρ συνοπτικὸς διαλεκτικός, ὁ δὲ μὴ οὔ.

Συνοίομαι, ἦ δ' ὅς.

Ταῦτα τοίνυν, ἦν δ' ἐγώ, δεήσει σε ἐπισκοποῦντα οἷ
 ἂν μάλιστα τοιοῦτοι ἐν αὐτοῖς ὧσι καὶ μόνιμοι μὲν ἐν
 μαθήμασι, μόνιμοι δ' ἐν πολέμῳ καὶ τοῖς ἄλλοις νομίμοις,
 τούτους αὖ, ἐπειδὰν τὰ τριάκοντα ἔτη ἐκβαίνωσιν, ἐκ τῶν
 προκρίτων προκρινάμενον εἰς μείζους τε τιμὰς καθιστάναι
 καὶ σκοπεῖν, τῇ τοῦ διαλέγεσθαι δυνάμει βασανίζοντα τίς
 ὁμμάτων καὶ τῆς ἄλλης αἰσθήσεως δυνατὸς μεθιέμενος ἐπ'
 αὐτὸ τὸ ὄν μετ' ἀληθείας ἵεναι. καὶ ἐνταῦθα δὴ πολλῆς

οἱ |choose first τιμὰς τε μείζους τῶν ἄλλων οἴσονται,

τά τε χύδην |lesson, παισὶν ἐν τῇ |child-rearing, ἴμενα
|knowledge |education

τούτοις |join εἰς σύνοψιν |intimacy τε ἀλλήλων

τῶν |lesson, καὶ τῆς τοῦ ὄντος |nature (of a thing)
|knowledge

Μόνη |at least then ἡ τοιαύτη μάθησις |steadfast; sure ἵς ἂν

|live in

Καὶ μεγίστη γε, ἣν δ' ἐγώ, |an attempt ἑκτικῆς |nature (of a thing)

μή· ὁ μὲν γὰρ συνοπτικὸς διαλεκτικός, ὁ δὲ μὴ οὐ.

Συνοίμαι, ἣ δ' ὅς.

Ταῦτα |well, then ἣν δ' ἐγώ, δεήσει σε |look upon, inspect ᾗ

ἂν μάλιστα τοιοῦτοι ἐν αὐτοῖς ὧσι καὶ μόνιμοι μὲν ἐν

|lesson, , μόνιμοι δ' ἐν πολέμῳ καὶ τοῖς ἄλλοις |customary,
|knowledge |legal, natural

τούτους αὖ, |when, τὰ τριάκοντα ἔτη |come forth , ἐκ τῶν
|after

προκρίτων |choose first εἰς μείζους τε τιμὰς καθιστάναι

καὶ σκοπεῖν, τῇ τοῦ |go through, debate ἵμει |interrogate, τίς
|test, torture

|eye καὶ τῆς ἄλλης |sense perception πὸς |let go, cease;
|(mid) speed off

αὐτὸ τὸ ὄν μετ' |truth ἵεναι. καὶ |there, here ἣ πολλῆς

higher honour, and the sciences which they learned without any order in their early education will now be brought together, and they will be able to see the natural relationship of them to one another and to true being.

Yes, he said, that is the only kind of knowledge which takes lasting root.

Yes, I said; and the capacity for such knowledge is the great criterion of dialectical talent: the comprehensive mind is always the dialectical.

I agree with you, he said.

These, I said, are the points which you must consider; and those who have most of this comprehension, and who are most steadfast in their learning, and in their military and other appointed duties, when they have arrived at the age of thirty have to be chosen by you out of the select class, and elevated to higher honour; and you will have to prove them by the help of dialectic, in order to learn which of them is able to give up the use of sight and the other senses, and in company with truth to attain absolute

vocabulary

γονεύς -ος (m) parent

διαλέγω go through, debate ~legion

διατίθηναι arrange; set out goods for sale ~thesis

ἐμπίμπλημι fill with

ἐννοέω consider

θαυμαστός wonderful; admirable

μαντεύομαι to divine ~mantis

πῇ where? how?

ποῖος what kind

συγγιγνώσκω acknowledge; pardon

ὑποβάλλω put under, interrupt
~ballistic

ὑποβολιμαῖος illegitimate (child)

φάσκω declare, promise, think ~fame

φυλακή guard, prison, watch

~phylactery

φυλακῆς ἔργον, ὦ ἑταῖρε.

Τί μάλιστα; ἦ δ' ὅς.

Οὐκ ἐννοεῖς, ἦν δ' ἐγώ, τὸ νῦν περὶ τὸ διαλέγεσθαι κακὸν
γιγνόμενον ὅσον γίγνεται;

Τὸ ποῖον; ἔφη.

Παρανομίας που, ἔφην ἐγώ, ἐμπίμπλανται.

Καὶ μάλα, ἔφη.

Θαυμαστὸν οὖν τι οἶει, εἶπον, πάσχειν αὐτούς, καὶ οὐ
συγγιγνώσκεις;

Πῇ μάλιστα; ἔφη.

Οἶον, ἦν δ' ἐγώ, εἴ τις ὑποβολιμαῖος τραφεῖη ἐν πολλοῖς
μὲν χρήμασι, πολλῶ δὲ καὶ μεγάλῳ γένει καὶ κόλαξι
πολλοῖς, ἀνὴρ δὲ γενόμενος αἰσθοίτο ὅτι οὐ τούτων ἐστὶ
τῶν φασκόντων γονέων, τοὺς δὲ τῷ ὄντι γεννήσαντας μὴ
εὖροι, τοῦτον ἔχεις μαντεύσασθαι πῶς ἂν διατεθείη πρὸς
τε τοὺς κόλακας καὶ πρὸς τοὺς ὑποβαλομένους ἐν ἐκείνῳ

|guard, ἔργον, ὦ ἐταῖρε.
|prison,
|watch
Τί μάλιστα; ἦ δ' ὅς.

Οὐκ |consider, ἦν δ' ἐγώ, τὸ νῦν περὶ τὸ |go through, debate ἔν
γιγνόμενον ὅσον γίγνεται;

Τὸ |what kind' ἵ.

Παρανομίας πον, ἔφην ἐγώ, |fill with

Καὶ μάλα, ἔφη.

|wonderful; οὖν τι οἶει, εἶπον, πᾶσχειν αὐτούς, καὶ οὐ
|admirable
|acknowledge; ,
|pardon

Πῇ μάλιστα; ἔφη.

Οἶον, ἦν δ' ἐγώ, εἴ τις |illegitimate (child), ἀφείη ἐν πολλοῖς
μὲν χρήμασι, πολλῶ δὲ καὶ μεγάλῳ γένει καὶ κόλαξι
πολλοῖς, ἀνὴρ δὲ γενόμενος αἰσθοίτο ὅτι οὐ τούτων ἐστὶ
τῶν |declare, |parent , τοὺς δὲ τῷ ὄντι γεννήσαντας μὴ
|promise, think
εὗροι, τοῦτον ἔχεις |to divine πῶς ἂν |arrange; set out
|goods for sale
τε τοὺς κόλακας καὶ πρὸς τοὺς |put under, interrupt ἐκείνῳ

being: And here, my friend, great caution is required.

Why great caution?

Do you not remark, I said, how great is the evil which dialectic has introduced?

What evil? he said.

The students of the art are filled with lawlessness.

Quite true, he said.

Do you think that there is anything so very unnatural or inexcusable in their case? or will you make allowance for them?

In what way make allowance?

I want you, I said, by way of parallel, to imagine a supposititious son who is brought up in great wealth; he is one of a great and numerous family, and has many flatterers. When he grows up to manhood, he learns that his alleged are not his real parents; but who the real are he is unable to discover. Can you guess how he will be likely to behave towards his flatterers and his supposed parents, first of all during the period

vocabulary

ἄνειμι go up, inland, to, back ~ion
ἀνίημι urge, impel; release ~jet
ἄπειθέω disobey
διαφερόντως differently
δράω do, accomplish
εἰκός likely
ἐνδεής inadequate
ἐπιεικής fitting ~icon
ἐπιτείνω intensify
κολακεύω flatter
μαντεύομαι to divine ~mantis
μέλω concern, interest, be one's

responsibility

οἰκεῖος household, familiar, proper
οἰκειόω adopt, adapt
οἰκέω inhabit ~economics
παράνομος lawless, unlawful
περιοράω look around; watch; permit
σπουδάζω be busy, earnest ~repudiate
σύνειμι be with; have sex ~ion
τιμάω (ἱ) honor, exalt
τοίνυν well, then
φύσις -εως (f) nature (of a thing)
 ~physics
φύω produce, beget; clasp ~physics

τε τῷ χρόνῳ ᾧ οὐκ ἤδει τὰ περὶ τῆς ὑποβολῆς, καὶ ἐν ᾧ
αὐτὸς ἤδει; ἢ βούλει ἐμοῦ μαντευομένου ἀκοῦσαι;

Βούλομαι, ἔφη.

Μαντεύομαι τοίνυν, εἶπον, μάλλον αὐτὸν τιμᾶν ἢ
τὸν πατέρα καὶ τὴν μητέρα καὶ τοὺς ἄλλους οἰκείους
δοκοῦντας ἢ τοὺς κολακεύοντας, καὶ ἦττον μὲν ἢ
περιδεῖν ἐνδεεῖς τινος, ἦττον δὲ παράνομόν τι δρᾶσαι ἢ
εἰπεῖν εἰς αὐτούς, ἦττον δὲ ἀπειθεῖν τὰ μεγάλα ἐκείνοις ἢ
τοῖς κόλαξιν, ἐν ᾧ χρόνῳ τὸ ἀληθὲς μὴ εἰδείη.

Εἰκός, ἔφη.

Αἰσθόμενον τοίνυν τὸ ὃν μαντεύομαι αὐτὸ περὶ μὲν
τούτους ἀνεῖναι ἢ τὸ τιμᾶν τε καὶ σπουδάζειν,
περὶ δὲ τοὺς κόλακας ἐπιτεῖναι, καὶ πείθεσθαι τε
αὐτοῖς διαφερόντως ἢ πρότερον καὶ ζῆν ἢ ἤδη κατ'
ἐκείνους, συνόντα αὐτοῖς ἀπαρακαλύπτως, πατρὸς
δὲ ἐκείνου καὶ τῶν ἄλλων ποιουμένων οἰκείων,
εἰ μὴ πάνυ εἴη φύσει ἐπιεικής, μέλειν τὸ μὴδέν.

τε τῷ χρόνῳ ᾧ οὐκ ἤδει τὰ περὶ τῆς ὑποβολῆς, καὶ ἐν ᾧ
 αὖ ἤδει; ἢ βούλει ἐμοῦ |to divine ἀκούσαι;

Βούλομαι, ἔφη.

|to divine |well, then ἱπὸν, μᾶλλον αὐτὸν |honor ἂν
 τὸν πατέρα καὶ τὴν μητέρα καὶ τοὺς ἄλλους οἰκείους
 δοκοῦντας ἢ τοὺς |flatter , καὶ ἦττον μὲν ἂν
 περιδεῖν |inadequate ος, ἦττον δὲ |lawless, τι |do, accomplish
 |unlawful
 εἰπεῖν εἰς αὐτούς, ἦττον δὲ |disobey τὰ μεγάλα ἐκείνοις ἢ
 τοῖς κόλαζιν, ἐν ᾧ χρόνῳ τὸ ἀληθὲς μὴ εἰδείη.

|likely , ἔφη.

Αἰσθόμενον |well, then. ὁ ὄν |to divine αὖ περὶ μὲν
 τούτους ἀνεῖναι ἂν τὸ |honor τε καὶ |be busy, earnest
 περὶ δὲ τοὺς κόλακας |intensify , καὶ πείθεσθαί τε
 αὐτοῖς |differently ἢ πρότερον καὶ ζῆν ἂν ἤδη κατ'
 ἐκείνους, |be with; have sex ὁ ἀπαρακαλύπτως, πατρὸς
 δὲ ἐκείνου καὶ τῶν ἄλλων ποιουμένων οἰκείων,
 εἰ μὴ πάνυ εἴη φύσει |fitting , |be in/on the mind ὁ ἴν.

when he is ignorant of the false relation, and then again when he knows? Or shall I guess for you?

If you please.

Then I should say, that while he is ignorant of the truth he will be likely to honour his father and his mother and his supposed relations more than the flatterers; he will be less inclined to neglect them when in need, or to do or say anything against them; and he will be less willing to disobey them in any important matter.

He will.

But when he has made the discovery, I should imagine that he would diminish his honour and regard for them, and would become more devoted to the flatterers; their influence over him would greatly increase; he would now live after their ways, and openly associate with them, and, unless he were of an unusually good disposition, he would trouble himself no more about his supposed parents or other relations.

Well, all that

*vocabulary***αἰσχρός** shameful**ἄπτω** set on fire; attach; mid: touch, seize ~haptic**γονεύς** -ος (m) parent**δόγμα** -τος (n, 3) belief, legal decision**εἰκών** -όνος (f, 3) image, likeness**ἐκτρέφω** raise, rear**ἔλεγχος** (n) shame, disgrace; (m) refutation**ἐλέγχω** shame; try, examine**ἐλκέω** drag, pull, hoist; rape**ἔλκος** -εος (n, 3) wound ~ulcer**ἔλκω** drag, pull, hoist; rape**ἐξελέγχω** convict, refute, test**ἐπιτήδευμα** -τος (n, 3) habit, business, custom**ἔραμαι** love, aor. fall in love; long for,

covet ~erotic

ἔρομαι ask a question, ask about, go searching through**ἡδονή** pleasure**καταβάλλω** throw down, cast off ~ballistic**κολακεύω** flatter**μέτριος** medium, moderate**νομοθέτης** -ου (m, 1) lawgiver**οὐκοῦν** not so?; and so**πάτριος** of the father(s), ancestral**πειθαρχέω** obey authority**πῇ** where? how?**πολλαχῇ** in many places or ways**πολλαχῇ** in many places or ways**τιμάω** (i) honor, exalt**τιμόω** honor, exalt**ὡσαύτως** in the same way

Πάντ', ἔφη, λέγεις οἷά περ ἂν γένοιτο. ἀλλὰ πῇ πρὸς τοὺς ἀποτομένους τῶν λόγων αὕτη φέρει ἢ εἰκὼν;

Τῇδε. ἔστι που ἡμῖν δόγματα ἐκ παίδων περὶ δικαίων καὶ καλῶν, ἐν οἷς ἐκτεθράμμεθα ὥσπερ ὑπὸ γονεῦσι, πειθαρχοῦντές τε καὶ τιμῶντες αὐτά.

Ἔστι γάρ.

Οὐκοῦν καὶ ἄλλα ἐναντία τούτων ἐπιτηδεύματα ἡδονὰς ἔχοντα, ἃ κολακεύει μὲν ἡμῶν τὴν ψυχὴν καὶ ἔλκει ἐφ' αὐτά, πείθει δ' οὐ τοὺς καὶ ὀπιοῦν μετρίους· ἀλλ' ἐκεῖνα τιμῶσι τὰ πάτρια καὶ ἐκείνοις πειθαρχοῦσιν.

Ἔστι ταῦτα.

Τί οὖν; ἦν δ' ἐγώ· ὅταν τὸν οὕτως ἔχοντα ἐλθὼν ἐρώτημα ἔρηται· τί ἐστι τὸ καλόν, καὶ ἀποκριναμένου ὁ τοῦ νομοθέτου ἤκουεν ἐξελέγχῃ ὁ λόγος, καὶ πολλάκις καὶ πολλαχῇ ἐλέγχων εἰς δόξαν καταβάλλῃ ὥς τοῦτο οὐδὲν μᾶλλον καλὸν ἢ αἰσχρόν, καὶ περὶ δικαίου ὡσαύτως καὶ ἀγαθοῦ καὶ ἃ μάλιστα ἦγεν ἐν τιμῇ, μετὰ τοῦτο τί οἶει

Πάντ', ἔφη, λέγεις οἷά περ ἂν γένοιτο. ἀλλὰ πῇ πρὸς τοὺς

ἀπτομένους τῶν λόγων αὕτη φέρει ἡ ^{|image, ,}
^{|likeness}

Τῇδε. ἔστι που ἡμῖν ^{|belief, legal} καὶ παίδων περὶ δικαίων
^{|decision}

καὶ καλῶν, ἐν οἷς ^{|raise, rear} ὥσπερ ὑπὸ ^{|parent}

^{|obey authority} τε καὶ τιμῶντες αὐτά.

Ἔστι γάρ.

^{|not so?; and} so ἄλλα ἐναντία τούτων ^{|habit, business, pleasure}
^{|custom}

ἔχοντα, ἃ ^{|flatter} μὲν ἡμῶν τὴν ψυχὴν καὶ ἔλκει ἐφ'

αὐτά, πείθει δ' οὐ τοὺς καὶ ὀπηοῦν ^{|medium, ἀλλ' ἐκείνα}
^{|moderate}

τιμῶσι τὰ ^{|of the father(s), εἰνoις} ^{|obey authority}
^{|ancestral}

Ἔστι ταῦτα.

Τί οὖν; ἦν δ' ἐγώ· ὅταν τὸν οὕτως ἔχοντα ἐλθὼν ἐρώτημα

ἔρηται· τί ἐστι τὸ καλόν, καὶ ἀποκριναμένου ὁ τοῦ

^{|lawgiver} ἤκουεν ^{|convict, re-} ὁ λόγος, καὶ ^{|often} καὶ
^{|fute, test}

πολλαχῇ ἐλέγχων εἰς δόξαν ^{|throw down, cast off} το οὐδὲν

μᾶλλον καλὸν ἢ ^{|shameful}, καὶ περὶ δικαίου ^{|in the same way}

ἀγαθοῦ καὶ ἃ ^{|very} ἦγεν ἐν τιμῇ, μετὰ τοῦτο τί οἶει

is very probable. But how is the image applicable to the disciples of philosophy?

In this way: you know that there are certain principles about justice and honour, which were taught us in childhood, and under their parental authority we have been brought up, obeying and honouring them.

That is true.

There are also opposite maxims and habits of pleasure which flatter and attract the soul, but do not influence those of us who have any sense of right, and they continue to obey and honour the maxims of their fathers.

True.

Now, when a man is in this state, and the questioning spirit asks what is fair or honourable, and he answers as the legislator has taught him, and then arguments many and diverse refute his words, until he is driven into believing that nothing is honourable any more than dishonourable, or just and good any more than the reverse, and so of all

vocabulary

ἄπτω set on fire; attach; mid: touch,
 seize ~haptic
ἄρτι at the same time
βίος life ~biology
εἰκός likely
ἔλεος ἐλοῦ pity, mercy ~alms
ἐοικότως like; fairly
κολακεύω flatter
νόμιμος customary, legal, natural

οἰκεῖος household, familiar, proper
ὅποῖος whatever kind
οὐκοῦν not so?; and so
πάθος -ους (n, 3) an experience,
 passion, condition
παράνομος lawless, unlawful
προσχωρέω go to, join, support
συγγνώμη sympathy, leniency
τιμάω (ι) honor, exalt
τίμιος honored, precious

ποιήσῃ αὐτὸν πρὸς αὐτὰ τιμῆς τε πέρι καὶ πειθαρχίας;

Ἀνάγκη, ἔφη, μήτε τιμᾶν ἔτι ὁμοίως μήτε πείθεσθαι.

Ὅταν οὖν, ἦν δ' ἐγώ, μήτε ταῦτα ἡγήται τίμια καὶ οἰκεία ὥσπερ πρὸ τοῦ, τά τε ἀληθῆ μὴ εὐρίσκη, ἔστι πρὸς ὁποῖον βίον ἄλλον ἢ τὸν κολακεύοντα εἰκότως προσχωρήσεται;

Οὐκ ἔστιν, ἔφη.

Παράνομος δὴ οἶμαι δόξει γεγονέναι ἐκ νομίμου.

Ἀνάγκη.

Οὐκοῦν, ἔφην, εἰκὸς τὸ πάθος τῶν οὕτω λόγων ἀπτομένων καί, ὃ ἄρτι ἔλεγον, πολλῆς συγγνώμης ἄξιον;

Καὶ ἐλέου γ', ἔφη.

Οὐκοῦν ἵνα μὴ γίγνηται ὁ ἔλεος οὗτος περὶ τοὺς τριακοντούτας σοι, εὐλαβουμένῳ παντὶ τρόπῳ τῶν λόγων ἀπτέον;

Καὶ μάλ', ἦ δ' ὅς.

ποιήσῃν αὐτὸν πρὸς αὐτὰ τιμῆς τε πέρι καὶ πειθαρχίας;

Ἀνάγκη, ἔφη, μήτε |honor ἔτι ὁμοίως μήτε πείθεσθαι.

Ὅταν οὖν, ἦν δ' ἐγώ, μήτε ταῦτα ἡγῆται |honored, |household, famil-
|precious |iar, proper

ὥσπερ πρὸ τοῦ, τά τε ἀληθῆ μὴ εὐρίσκει, ἔστι πρὸς |whatever kind

|life ἄλλον ἢ τὸν |flatter |like; |go to, join, support,
|fairly

Οὐκ ἔστιν, ἔφη.

|lawless, δὴ οἶμαι δόξει γεγονέναι ἐκ |customary,
|unlawful |legal, natural

Ἀνάγκη.

|not so?; and so, |likely τὸ |an experience, pas- λόγων ἀπτομένων
|sion, condition

καί, ὁ |at the same time λλῆς |sympathy, ἄξιον;
|leniency

Καὶ |pity γ', ἔφη.

|not so?; and so μὴ γίγνηται ὁ |pity οὗτος περὶ τοὺς

τριακοντούτας σοι, εὐλαβουμένῳ παντὶ τρόπῳ τῶν

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

Καὶ μάλ', ἦ δ' ὅς.

the notions which he most valued, do you think that he will still honour and obey them as before?

Impossible.

And when he ceases to think them honourable and natural as heretofore, and he fails to discover the true, can he be expected to pursue any life other than that which flatters his desires?

He cannot.

And from being a keeper of the law he is converted into a breaker of it?

Unquestionably.

Now all this is very natural in students of philosophy such as I have described, and also, as I was just now saying, most excusable.

Yes, he said; and, I may add, pitiable.

Therefore, that your feelings may not be moved to pity about our citizens who are now thirty years of

*vocabulary***ἀντιλογία** argument**γεύω** taste ~gusto**διαβάλλω** throw across; slander

~ballistic

διαλέγω go through, debate ~legion**ἐλέγχω** shame; try, examine**ἔλκω** drag, pull, hoist; rape**ἐμπίπτω** fall into; attack ~petal**ἐξελέγχω** convict, refute, test**καταχράομαι** (mp) abuse, use up;

(act) be enough

μανία madness, passion**μετέχω** partake of**μιμέομαι** (ἱ) imitate, represent**οὐκοῦν** not so?; and so**παιδιά** childish play**πλησίος** near, neighboring**σκοπᾶω** watch, observe**σκοπέω** behold, consider**σπαράσσω** tear, rend**συχνός** long; many; extensive**σφόδρα** very much**ὑπερφυής** overgrown; gigantic

Ἄρ' οὖν οὐ μία μὲν εὐλάβεια αὕτη συχνή, τὸ μὴ νέους ὄντας αὐτῶν γεύεσθαι; οἶμαι γάρ σε οὐ λεληθέναι ὅτι οἱ μειρακίσκοι, ὅταν τὸ πρῶτον λόγων γεύωνται, ὡς παιδιᾷ αὐτοῖς καταχρῶνται, ἀεὶ εἰς ἀντιλογίαν χρώμενοι, καὶ μιμούμενοι τοὺς ἐξελέγχοντας αὐτοὶ ἄλλους ἐλέγχουσι, χαίροντες ὥσπερ σκυλάκια τῷ ἔλκειν τε καὶ σπαράττειν τῷ λόγῳ τοὺς πλησίον ἀεί.

Ἐπερφυῶς μὲν οὖν, ἔφη.

Οὐκοῦν ὅταν δὴ πολλοὺς μὲν αὐτοὶ ἐλέγξωσιν, ὑπὸ πολλῶν δὲ ἐλεγχθῶσι, σφόδρα καὶ ταχὺ ἐμπίπτουσιν εἰς τὸ μηδὲν ἡγεῖσθαι ὥνπερ πρότερον· καὶ ἐκ τούτων δὴ αὐτοὶ τε καὶ τὸ ὅλον φιλοσοφίας πέρι εἰς τοὺς ἄλλους διαβέβληνται.

Ἀληθέστατα, ἔφη.

Ὁ δὲ δὴ πρεσβύτερος, ἦν δ' ἐγώ, τῆς μὲν τοιαύτης μανίας οὐκ ἂν ἐθέλοι μετέχειν, τὸν δὲ διαλέγεσθαι ἐθέλοντα καὶ σκοπεῖν τάληθές μᾶλλον μιμήσεται ἢ τὸν παιδιᾶς χάριν

Ἄρ' οὖν οὐ μία μὲν εὐλάβεια αὕτη |long; many; μὴ νέους
 |extensive
 ὄντας αὐτῶν γεύεσθαι; οἶμαι γάρ σε οὐ λεληθέναι ὅτι οἱ
 μειρακίσκοι, ὅταν τὸ πρῶτον λόγων γεύωνται, ὡς παιδιᾷ
 αὐτοῖς |(mp) abuse, use up; (act) be|argument χρόμενοι, καὶ
 |enough
 |imitate, τοὺς |convict, refute, αὐτοὶ ἄλλους |shame; try, examine
 |represent |test
 χαίροντες ὥσπερ σκυλάκια τῷ |drag, pull, hoist;|tear, rend
 |rape
 τῷ λόγῳ τοὺς |near αἰεί.

|overgrown; μὲν οὖν, ἔφη.
 |gigantic

|not so?; and so δὴ πολλοὺς μὲν αὐτοὶ |shame; try, examine
 πολλῶν δὲ |shame; try|very much ἢ ταχὺ ἐμπίπτουσιν εἰς
 |examine
 τὸ μηδὲν ἡγεῖσθαι ὥνπερ πρότερον· καὶ ἐκ τούτων δὴ
 αὐτοί τε καὶ τὸ ὅλον φιλοσοφίας πέρι εἰς τοὺς ἄλλους

|throw across;
 |slander

Ἀληθέστατα, ἔφη.

Ὁ δὲ δὴ πρεσβύτερος, ἦν δ' ἐγώ, τῆς μὲν τοιαύτης |madness,
 |passion
 οὐκ ἂν ἐθέλοι |partake of, τὸν δὲ |go through, debate` ντα καὶ
 σκοπεῖν τ'ἀληθὲς μᾶλλον |imitate, ἢ τὸν παιδιᾶς χάριν
 |represent

age, every care must be taken in introducing them to dialectic.

Certainly.

There is a danger lest they should taste the dear delight too early; for youngsters, as you may have observed, when they first get the taste in their mouths, argue for amusement, and are always contradicting and refuting others in imitation of those who refute them; like puppy-dogs, they rejoice in pulling and tearing at all who come near them.

Yes, he said, there is nothing which they like better.

And when they have made many conquests and received defeats at the hands of many, they violently and speedily get into a way of not believing anything which they believed before, and hence, not only they, but philosophy and all that relates to it is apt to have a bad name with the rest of the world.

Too true, he said.

But when a man begins to get older, he will no longer be guilty of such insanity; he will imitate the dialectician who is seeking for truth, and not the eristic, who is

vocabulary

ἀμελέω disregard; (impers.) of course
 ἀναγκάζω force, compel
 ἀντιλέγω contradict, oppose
 ἀρκέω satisfy; ward off, defend; suffice
 ἄτιμος (i) without honor
 γυμνάζω exercise, do training
 γυμνάσιον exercise; school
 διπλάσιος twofold, double
 ἕξ six ~hexagon
 ἐπιτήδευμα -τος (n, 3) habit, business, custom
 καταβιβάζω bring down
 κόσμιος well-behaved
 μεταδίδωμι give part of ~donate
 μεταλαμβάνω share in; swap
 μέτριος medium, moderate

ὀρθός upright, straight; correct, just
 ~orthogonal
 ὀρθόω stand up
 οὐκοῦν not so?; and so
 παίζω play ~pediatrician
 προερέω say beforehand
 προλέγω prophecy, proclaim; preselect
 ~legion
 προσήκω belong to, it beseems
 προσίημι be allowed near
 σπήλαιον grotto, cavern
 τέσσαρες four ~trapezoid
 τίμιος honored, precious
 φύσις -εως (f) nature (of a thing)
 ~physics
 φύω produce, beget; clasp ~physics

παίζοντα καὶ ἀντιλέγοντα, καὶ αὐτός τε μετριώτερος ἔσται καὶ τὸ ἐπιτήδευμα τιμιώτερον ἀντὶ ἀτιμοτέρου ποιήσει.

Ὅρθως, ἔφη.

Οὐκοῦν καὶ τὰ προειρημένα τούτου ἐπ' εὐλαβείᾳ πάντα προείρηται, τὸ τὰς φύσεις κοσμίους εἶναι καὶ στασίμους οἷς τις μεταδώσει τῶν λόγων, καὶ μὴ ὡς νῦν ὁ τυχὼν καὶ οὐδὲν προσήκων ἔρχεται ἐπ' αὐτό;

Πάνυ μὲν οὖν, ἔφη.

Ἄρκει δὴ ἐπὶ λόγων μεταλήψει μείναι ἐνδελεχῶς καὶ συντόνως μηδὲν ἄλλο πράττοντι, ἀλλ' ἀντιστρόφως γυμναζομένῳ τοῖς περὶ τὸ σῶμα γυμνασίοις, ἔτη διπλάσια ἢ τότε;

Ἐξ, ἔφη, ἢ τέτταρα λέγεις;

Ἀμέλει, εἶπον, πέντε θές. μετὰ γὰρ τοῦτο καταβιβαστέοι ἔσονται σοι εἰς τὸ σπήλαιον πάλιν ἐκεῖνο, καὶ ἀναγκαστέοι

|play καὶ |contradict, , καὶ αὐτός τε |medium,
 |oppose moderate
 ἔσται καὶ τὸ |habit, business, |honored, ἀντὶ |without
 |custom |precious honor
 ποιήσει.

Ὅρθως, ἔφη.

|not so?; and so ἡ προειρημένα τούτου ἐπ' εὐλαβείᾳ πάντα
 προείρηται, τὸ τὰς φύσεις |well-behaved ἵνα καὶ στασίμους
 οἷς τις |give part of τῶν λόγων, καὶ μὴ ὥς νῦν ὁ τυχῶν καὶ
 οὐδὲν προσήκων ἔρχεται ἐπ' αὐτό;

Πάνυ μὲν οὖν, ἔφη.

|satisfy; ward 'off, λόγων μεταλήψει μείναι ἐνδελεχῶς καὶ
 |defend; suffice
 συντόνως μηδὲν ἄλλο πράττοντι, ἀλλ' ἀντιστρόφως

|exercise, do τοῖς περὶ τὸ σῶμα |exercise; , ἔτη |twofold,
 |training |school |double
 ἢ τότε;

Ἐξ, ἔφη, ἢ |four λέγεις;

Ἀμέλει, εἶπον, πέντε θές. μετὰ γὰρ τοῦτο καταβιβαστέοι

ἔσονται σοι εἰς τὸ |grotto, πάλιν ἐκεῖνο, καὶ |force, compel
 |cavern

contradicting for the sake of amusement; and the greater moderation of his character will increase instead of diminishing the honour of the pursuit.

Very true, he said.

And did we not make special provision for this, when we said that the disciples of philosophy were to be orderly and steadfast, not, as now, any chance aspirant or intruder?

Very true.

Suppose, I said, the study of philosophy to take the place of gymnastics and to be continued diligently and earnestly and exclusively for twice the number of years which were passed in bodily exercise—will that be enough?

Would you say six or four years? he asked.

Say five years, I replied; at the end of the time they must be sent down again into the den and compelled to hold

vocabulary

ἀναγκάζω force, compel
ἀναγκαῖος coerced, coercing, slavery
ἀνακλίνω (ι) lean something back,
 push back, place ~incline
ἀποβλέπω stare at, adore
ἀριστεύω be the best ~aristocrat
αὐγή light
βασανίζω interrogate, test, torture
βίος life ~biology
διασώζω preserve through
διατρίβω (ιι) wear down, delay
 ~tribology
ἔλκω drag, pull, hoist; rape
ἐμμένω stay put, be faithful, fixed
ἐμπειρία experience, trial and error

ἐπίλοιπος remaining
ἐπιστήμη skill, knowledge
ιδιώτης -ου (m, 1) private; a layman
κοσμέω marshal, array ~cosmos
παιδεύω raise; train
πανταχόσε in every direction
πάντη everywhere
παράδειγμα -τος (n, 3) model,
 precedent
πεντεκαίδεκα 15
πόσος how many, much, far?
ὕστερέω lag, be too late, fail
φάος φῶς (n, 3) light; salvation; (pl)
 eyes ~photon
φύλαξ -χος (m) guard; sentry
 ~phylactery

ἄρχειν τά τε περὶ τὸν πόλεμον καὶ ὅσαι νέων ἀρχαί, ἵνα
 μηδ' ἐμπειρία ὑστερῶσι τῶν ἄλλων· καὶ ἔτι καὶ ἐν τούτοις
 βασανιστέοι εἰ ἐμμενοῦσιν ἐλκόμενοι πανταχόσε ἢ τι καὶ
 παρακινήσουσι.

Χρόνον δέ, ἥ δ' ὅς, πόσον τοῦτον τιθεῖς;

Πεντεκαίδεκα ἔτη, ἦν δ' ἐγώ. γενομένων δὲ
 πεντηκοντουτῶν τοὺς διασωθέντας καὶ ἀριστεύσαντας
 πάντα πάντῃ ἐν ἔργοις τε καὶ ἐπιστήμας πρὸς τέλος
 ἤδη ἀκτέον, καὶ ἀναγκαστέον ἀνακλίναντας τὴν τῆς
 ψυχῆς αὐγὴν εἰς αὐτὸ ἀποβλέψαι τὸ πᾶσι φῶς παρέχον,
 καὶ ἰδόντας τὸ ἀγαθὸν αὐτό, παραδείγματι χρωμένους
 ἐκείνῳ, καὶ πόλιν καὶ ἰδιώτας καὶ ἑαυτοὺς κοσμεῖν τὸν
 ἐπίλοιπον βίον ἐν μέρει ἐκάστους, τὸ μὲν πολὺ πρὸς
 φιλοσοφία διατρίβοντας, ὅταν δὲ τὸ μέρος ἦκη, πρὸς
 πολιτικοῖς ἐπιταλαιπωροῦντας καὶ ἄρχοντας ἐκάστους
 τῆς πόλεως ἕνεκα, οὐχ ὥς καλόν τι ἀλλ' ὥς ἀναγκαῖον
 πράττοντας, καὶ οὕτως ἄλλους αἰὲ παιδεύσαντας
 τοιούτους, ἀντικαταλιπόντας τῆς πόλεως φύλακας, εἰς

ἄρχειν τά τε περὶ τὸν πόλεμον καὶ ὅσαι νέων ἀρχαί, ἵνα

μηδ' | experi- | lag, be too τῶν ἄλλων· καὶ ἔτι καὶ ἐν τούτοις
 | ence, trial | late, fail
 | and error
 | interrogate, test | stay put, be | drag, pull | in every direction καὶ
 | torture | faithful, fixed | hoist; rape

παρακινήσουσι.

Χρόνον δέ, ἥ δ' ὅς, | how many, much, far? ,

|15 ἔτη, ἦν δ' ἐγώ. γενομένων δὲ

πεντηκοντουτῶν τοὺς | preserve καὶ | be the best
 | through

πάντα | everywhere ἔργοις τε καὶ | skill, πρὸς τέλος
 | knowledge

ἤδη ἀκτέον, καὶ | force, compel | lean back τὴν τῆς

ψυχῆς | light εἰς αὐτὸ | stare at, adore ὃ πᾶσι φῶς παρέχον,

καὶ ἰδόντας τὸ ἀγαθὸν αὐτό, | model, χρωμένους
 | precedent

ἐκείνῳ, καὶ πόλιν καὶ | private; a layman τοὺς | marshal, τὸν
 | array

| remaining | life ἐν μέρει ἐκάστους, τὸ μὲν πολὺ πρὸς

φιλοσοφία | wear down, delay ἦσαν δὲ τὸ μέρος ἥκη, πρὸς

πολιτικοῖς ἐπιταλαιπωροῦντας καὶ ἄρχοντας ἐκάστους

τῆς πόλεως ἕνεκα, οὐχ ὥς καλὸν τι ἀλλ' ὥς ἀναγκαῖον

πράττοντας, καὶ οὕτως ἄλλους αἰεὶ | raise; train

τοιούτους, ἀντικαταλιπόντας τῆς πόλεως | guard; , εἰς
 | sentry

any military or other office which young men are qualified to hold: in this way they will get their experience of life, and there will be an opportunity of trying whether, when they are drawn all manner of ways by temptation, they will stand firm or flinch.

And how long is this stage of their lives to last?

Fifteen years, I answered; and when they have reached fifty years of age, then let those who still survive and have distinguished themselves in every action of their lives and in every branch of knowledge come at last to their consummation: the time has now arrived at which they must raise the eye of the soul to the universal light which lightens all things, and behold the absolute good; for that is the pattern according to which they are to order the State and the lives of individuals, and the remainder of their own lives also; making philosophy their chief pursuit, but, when their turn comes, toiling also at politics and ruling for the public good, not as though they were performing some heroic action, but simply as a matter of duty; and when they have brought up in each generation others like themselves and left them in their place to be governors of the State, then they will depart to the Islands of the Blest and dwell there;

vocabulary

δαίμων -ονος (m, 3) a god, fate, doom
 ~demon
 δημόσιος public, the state
 διέρχομαι pierce, traverse
 δυνάστης -ου (m, 1) lord, ruler
 ἐγγίγνομαι live in ~genus
 εἴπερ if indeed
 εὐδαίμων blessed with a good genius
 εὐχή prayer; vow ~vow
 θυσία sacrifice
 καταφρονέω scorn; think of
 κοινωνέω associate with
 μάκαρ fortunate ~macarism

μάκαρ fortunate ~macarism
 οἰκέω inhabit ~economics
 ὀρθός upright, straight; correct, just
 ~orthogonal
 ὀρθόω stand up
 παντάπασιν altogether; yes, certainly
 πη somewhere, somehow
 πολιτεία (i) citizenship; government
 συγχωρέω accede, concede
 φιλόσοφος wisdom-loving
 φύσις -εως (f) nature (of a thing)
 ~physics
 φύω produce, beget; clasp ~physics

μακάρων νήσους ἀπιόντας οἰκεῖν· μνημεῖα δ' αὐτοῖς
καὶ θυσίας τὴν πόλιν δημοσίᾳ ποιεῖν, ἐὰν καὶ ἡ Πυθία
συναναιρῇ, ὥς δαίμοσιν, εἰ δὲ μή, ὥς εὐδαίμοσί τε καὶ
θείοις.

Παγκάλους, ἔφη, τοὺς ἄρχοντας, ὦ Σώκρατες, ὥσπερ
ἀνδριαντοποιὸς ἀπείργασαι.

Καὶ τὰς ἀρχούσας γε, ἦν δ' ἐγώ, ὦ Γλαύκων· μηδὲν γάρ
τι οἴου με περὶ ἀνδρῶν εἰρηκέναι μᾶλλον ἢ εἴρηκα ἢ περὶ
γυναικῶν, ὅσαι ἂν αὐτῶν ἱκαναὶ τὰς φύσεις ἐγγίγνωνται.

Ὅρθῶς, ἔφη, εἵπερ ἴσα γε πάντα τοῖς ἀνδράσι
κοινωνήσουσιν, ὥς διήλθομεν.

Τί οὖν; ἔφην· συγχωρεῖτε περὶ τῆς πόλεώς τε καὶ
πολιτείας μὴ παντάπασιν ἡμᾶς εὐχὰς εἰρηκέναι, ἀλλὰ
χαλεπὰ μέν, δυνατὰ δέ πη, καὶ οὐκ ἄλλη ἢ εἴρηται, ὅταν
οἱ ὥς ἀληθῶς φιλόσοφοι δυνάσται, ἢ πλείους ἢ εἷς, ἐν
πόλει γενόμενοι τῶν μὲν νῦν τιμῶν καταφρονήσωσιν,
ἡγησάμενοι ἀνελευθέρους εἶναι καὶ οὐδενὸς ἀξίας, τὸ δὲ

μακάρων νήσους ἀπιόντας | inhabit μνημεῖα δ' αὐτοῖς
καὶ θυσίας τὴν πόλιν δημοσίᾳ ποιεῖν, ἐὰν καὶ ἡ Πυθία
συναναιρῇ, ὥς | a god, fate, doom δὲ μή, ὥς | blessed with a καὶ
θείοις. | good genius

Παγκάλους, ἔφη, τοὺς ἄρχοντας, ὦ Σώκρατες, ὥσπερ
ἀνδριαντοποιὸς ἀπείργασαι.

Καὶ τὰς ἀρχουσας γε, ἦν δ' ἐγώ, ὦ Γλαύκων· μηδὲν γάρ
τι οἶον με περὶ ἀνδρῶν εἰρηκέναι μᾶλλον ἢ εἴρηκα ἢ περὶ
γυναικῶν, ὅσαι ἂν αὐτῶν ἱκαναὶ τὰς φύσεις |live in

Ὅρθως, ἔφη, |if indeed| ἵνα γε πάντα τοῖς ἀνδράσιν
|associate with| , ὥς |pierce,
|traverse|

τί οὖν; ἔφη· accede, concede περὶ τῆς πόλεώς τε καὶ
citizenship; gov-
ernment gòv-altogether;
yes, certainly ἡμᾶς prayer; vow, εἶναι, ἀλλὰ
 χαλεπὰ μὲν, δυνατὰ δέ πη, καὶ οὐκ ἄλλη ἢ εἴρηται, ὅταν
 οἱ ὡς ἀληθῶς wisdom-loving lord, ruler, ἡ πλείους ἢ εἷς, ἐν
 πόλει γεινόμενοι τῶν μὲν νῦν τιμῶν scorn; think of,
 ἡγησάμενοι ἀνελευθέρους εἶναι καὶ οὐδενὸς ἀξίας, τὸ δὲ

and the city will give them public memorials and sacrifices and honour them, if the Pythian oracle consent, as demigods, but if not, as in any case blessed and divine.

You are a sculptor, Socrates, and have made statues of our governors faultless in beauty.

Yes, I said, Glaucon, and of our governesses too; for you must not suppose that what I have been saying applies to men only and not to women as far as their natures can go.

There you are right, he said, since we have made them to share in all things like the men.

Well, I said, and you would agree (would you not?) that what has been said about the State and the government is not a mere dream, and although difficult not impossible, but only possible in the way which has been supposed; that is to say, when the true philosopher kings are born in a State, one or more of them, despising the honours of this present world which they deem mean

*vocabulary***ἀγρός** field, wild ~agriculture**ἄδην** to satiety; enough**ἄδος** weariness**ἀναγκαῖος** coerced, coercing, slavery**ἀνδάνω** please ~hedonism**αὐξάνω** strengthen**γονεύς** -ος (m) parent**γονή** progeny ~genus**δῆλος** visible, conspicuous**διέρχομαι** pierce, traverse**ἐγγίγνομαι** live in ~genus**εἴπερ** if indeed**ἐκπέμπω** send forth ~pomp**ἐκτός** outside**εὐδαιμονέω** be lucky, happy**ἦθος** ἦθεος (n, 3) habit, habitat ~ethos**ὀνίνημι** help, please, be available**ὀρθός** upright, straight; correct, just

~orthogonal

οὐκοῦν not so?; and so**παραλαμβάνω** receive, undertake,
associate with**πολιτεία** (ι) citizenship; government**σφέτερος** their**ὑπηρετέω** serve

ὀρθὸν περὶ πλείστου ποιησάμενοι καὶ τὰς ἀπὸ τούτου τιμάς, μέγιστον δὲ καὶ ἀναγκαιότατον τὸ δίκαιον, καὶ τούτῳ δὴ ὑπηρετοῦντές τε καὶ αὔξοντες αὐτὸ διασκευωρήσονται τὴν ἑαυτῶν πόλιν;

Πῶς; ἔφη.

Ὅσοι μὲν ἄν, ἦν δ' ἐγώ, πρεσβύτεροι τυγχάνωσι δεκετῶν ἐν τῇ πόλει, πάντας ἐκπέμψωσιν εἰς τοὺς ἀγρούς, τοὺς δὲ παῖδας αὐτῶν παραλαβόντες ἐκτὸς τῶν νῦν ἡθῶν, ἃ καὶ οἱ γονῆς ἔχουσι, θρέψωνται ἐν τοῖς σφετέροις τρόποισι καὶ νόμοις, οὖσιν οἷοις διεληλύθαμεν τότε· καὶ οὕτω τάχιστα τε καὶ ῥᾶστα πόλιν τε καὶ πολιτείαν, ἣν ἐλέγομεν, καταστᾶσαν αὐτήν τε εὐδαιμονήσειν καὶ τὸ ἔθνος ἐν ᾧ ἂν ἐγγένηται πλείστα ὀνήσειν;

Πολύ γ', ἔφη· καὶ ὥς ἂν γένοιτο, εἴπερ ποτὲ γίγνοιτο, δοκεῖς μοι, ὦ Σώκρατες, εὖ εἰρηκέναι.

Οὐκοῦν ἄδην ἤδη, εἶπον ἐγώ, ἔχουσιν ἡμῖν οἱ λόγοι περὶ τε τῆς πόλεως ταύτης καὶ τοῦ ὁμοίου ταύτῃ ἀνδρός; δῆλος

|upright, straight; |είστος ποιησάμενοι καὶ τὰς ἀπὸ τούτου
|correct, just

τιμὰς, μέγιστον δὲ καὶ |coerced, coercing, τὸ δίκαιον,
|slavery

καὶ τούτῳ δὴ |serve τε καὶ |strengthen αὐτὸ

διασκευωρήσωνται τὴν ἑαυτῶν πόλιν;

Πῶς; ἔφη.

Ὅσοι μὲν ἄν, ἣν δ' ἐγώ, πρεσβύτεροι τυγχάνωσι δεκετῶν

ἐν τῇ πόλει, πάντας |send forth εἰς τοὺς |field, wild οὓς δὲ

παῖδας αὐτῶν |receive, undertake, |outside ὧν νῦν |habit, , ἃ καὶ
|associate with |habitat

οἱ γονῆς ἔχουσι, θρέψωνται ἐν τοῖς |their τρόποισι

καὶ νόμοις, οὓσιν οἷοις |pierce, traverse τότε· καὶ οὕτω

τάχιστα τε καὶ ῥᾶστα πόλιν τε καὶ |citizenship; , ἣν ἐλέγομεν,
|government

κατασταῶσαν αὐτήν τε |be lucky, happy καὶ τὸ ἔθνος ἐν ᾧ ἂν

|live in πλείστα |help, please,
|be available

Πολύ γ', ἔφη· καὶ ὥς ἂν γένοιτο, |if indeed πτὲ γίγνοιτο,

δοκεῖς μοι, ὦ Σώκρατες, εὖ εἰρηκέναι.

|not so?; and so ἔδη, εἶπον ἐγώ, ἔχουσιν ἡμῖν οἱ λόγοι περί τε

τῆς πόλεως ταύτης καὶ τοῦ ὁμοίου ταύτῃ ἀνδρός; |visible,
|conspicuous

and worthless, esteeming above all things right and the honour that springs from right, and regarding justice as the greatest and most necessary of all things, whose ministers they are, and whose principles will be exalted by them when they set in order their own city?

How will they proceed?

They will begin by sending out into the country all the inhabitants of the city who are more than ten years old, and will take possession of their children, who will be unaffected by the habits of their parents; these they will train in their own habits and laws, I mean in the laws which we have given them: and in this way the State and constitution of which we were speaking will soonest and most easily attain happiness, and the nation which has such a constitution will gain most.

Yes, that will be the best way. And I think, Socrates, that you have very well described how, if ever, such a constitution might come into being.

Enough then of the perfect State, and of the man who bears its image—there is no difficulty in seeing

*vocabulary***ἄκρος** at the edge, extreme ~acute**δῆλος** visible, conspicuous**ἐπιτήδευμα** -τος (n, 3) habit, business, custom**ἐρωτάω** ask about something**κατοικίζω** colonize**κοινός** communal, ordinary**κτῆσις** -ος (f) chattels**μνημονεύω** remember, remind**οἰκέω** inhabit ~economics**οἶκησις** -εως (f) habitation**ὁμολογέω** agree with/to**παιδεία** child-rearing, education**προαγορεύω** declare, predict, order**προεῖπον** foretell, proclaim, order before**στρατιώτης** -ου (m, 1) soldier, mercenary ~strategy**συγχωρέω** accede, concede**ὡσαύτως** in the same way

γάρ που καὶ οὗτος οἶον φήσομεν δεῖν αὐτὸν εἶναι.

Δῆλος, ἔφη· καὶ ὅπερ ἐρωτᾷς, δοκεῖ μοι τέλος ἔχειν.

8

Εἶεν· ταῦτα μὲν δὴ ὁμολόγηται, ὦ Γλαύκων, τῇ μελλούσῃ ἄκρως οἰκεῖν πόλει κοινὰς μὲν γυναῖκας, κοινούς δὲ παῖδας εἶναι καὶ πᾶσαν παιδείαν, ὡσαύτως δὲ τὰ ἐπιτηδεύματα κοινὰ ἐν πολέμῳ τε καὶ εἰρήνῃ, βασιλέας δὲ αὐτῶν εἶναι τοὺς ἐν φιλοσοφίᾳ τε καὶ πρὸς τὸν πόλεμον γεγονότας ἀρίστους.

Ὁμολόγηται, ἔφη.

Καὶ μὴν καὶ τάδε συνεχωρήσαμεν, ὥς, ὅταν δὴ καταστῶσιν οἱ ἄρχοντες, ἄγοντες τοὺς στρατιώτας κατοικιοῦσιν εἰς οἰκήσεις οἷας προείπομεν, ἴδιον μὲν οὐδὲν οὐδενὶ ἐχούσας, κοινὰς δὲ πᾶσι· πρὸς δὲ ταῖς τοιαύταις οἰκήσεσι, καὶ τὰς κτήσεις, εἰ μνημονεύεις, διωμολογησάμεθά που οἶαι ἔσονται αὐτοῖς.

γάρ που καὶ οὗτος οἶον φήσομεν δεῖν αὐτὸν εἶναι.

|visible, , , , καὶ ὅπερ |ask , δοκεῖ μοι τέλος ἔχειν.
|conspicuous

8

Εἶεν· ταῦτα μὲν δὴ |agree with/to , ὦ Γλαύκων, τῇ μελλούσῃ

|at the|inhabit τόλει |communal, γυναικάς, |communal, παῖδας
edge, |ordinary |ordinary
extreme

εἶναι καὶ πᾶσαν |child- , |in the same way ἡ |habit, business,
|rearing, |custom
education

|communal, ολέμφ τε καὶ εἰρήνη, βασιλέας δὲ αὐτῶν εἶναι
|ordinary

τοὺς ἐν φιλοσοφίᾳ τε καὶ πρὸς τὸν πόλεμον γεγονότας

ἀρίστους.

|agree with/to , ἔφη.

Καὶ μὴν καὶ τάδε |accede, concede , ὥς, ὅταν δὴ

καταστῶσιν οἱ ἄρχοντες, ἄγοντες τοὺς |soldier,
|mercenary

|colonize εἰς οἰκίσεις οἷας προείπομεν, ἴδιον

μὲν οὐδὲν οὐδενὶ ἐχούσας, |communal, παῖσι· πρὸς
|ordinary

δὲ ταῖς τοιαύταις |habitation, καὶ τὰς |chattels , εἰ

|remember, , διωμολογησάμεθά που οἶαι ἔσονται αὐτοῖς.
|remind

how we shall describe him.

There is no difficulty, he replied; and I agree with you in thinking that nothing more need be said.

8

.

And so, Glaucon, we have arrived at the conclusion that in the perfect State wives and children are to be in common; and that all education and the pursuits of war and peace are also to be common, and the best philosophers and the bravest warriors are to be their kings?

That, replied Glaucon, has been acknowledged.

Yes, I said; and we have further acknowledged that the governors, when appointed themselves, will take their soldiers and place them in houses such as we were describing, which are common to all, and contain nothing private, or individual; and about their property, you remember what we agreed?

vocabulary

ἀθλητής ἀεθλητού (m, 1) athlete,
 contestant ~athlete
ἀμάρτημα -τος (n, 3) failure, fault
ἀναμνηστικῶς (+2 acc) remind
 someone ~mnemonic
ἀποτελέω accomplish, produce
δεῦρο here, come here!
διέρχομαι pierce, traverse
εἶδος -ους (n, 3) appearance, form
 ~-oid
ἐκτρέπω turn aside
ἐνιαυτός cycle of a year
ἐπιμελέομαι take care of, oversee
ἴσχω imitate, liken to, guess ~victor
καθάπερ exactly as

κτάομαι acquire, possess
μισθός reward, wages
μνημονεύω remember, remind
ὀρθός upright, straight; correct, just
 ~orthogonal
ὀρθῶ stand up
πόθεν from where?
πολιτεία (ι) citizenship; government
σχεδόν near, approximately at
 ~ischemia
τέσσαρες four ~trapezoid
τροφή food, upkeep ~atrophy
φυλακή guard, prison, watch
 ~phylactery
φύλαξ -χος (m) guard; sentry
 ~phylactery

Ἄλλὰ μνημονεύω, ἔφη, ὅτι γε οὐδὲν οὐδένα ὠόμεθα δεῖν
κεκτῆσθαι ὧν νῦν οἱ ἄλλοι, ὥσπερ δὲ ἀθλητάς τε πολέμου
καὶ φύλακας, μισθὸν τῆς φυλακῆς δεχομένους εἰς ἐνιαυτὸν
τὴν εἰς ταῦτα τροφὴν παρὰ τῶν ἄλλων, αὐτῶν τε δεῖν καὶ
τῆς ἄλλης πόλεως ἐπιμελείσθαι.

Ὅρθως, ἔφην, λέγεις. ἀλλ' ἄγ', ἐπειδὴ τοῦτ' ἀπετελέσαμεν,
ἀναμνησθῶμεν πόθεν δεῦρο ἐξετραπόμεθα, ἵνα πάλιν τὴν
αὐτὴν ἴωμεν.

Οὐ χαλεπόν, ἔφη. σχεδὸν γάρ, καθάπερ νῦν, ὥς
διεληλυθὼς περὶ τῆς πόλεως τοὺς λόγους ἐποιού, λέγων
ὥς ἀγαθὴν μὲν τὴν τοιαύτην, οἷαν τότε διῆλθες, τιθείης
πόλιν, καὶ ἄνδρα τὸν ἐκείνη ὅμοιον, καὶ ταῦτα, ὥς ἔοικας,
καλλίω ἔτι ἔχων εἰπεῖν πόλιν τε καὶ ἄνδρα.

Ἄλλ' οὖν δὴ τὰς ἄλλας ἡμαρτημένας ἔλεγες, εἰ αὕτη
ὀρθή. τῶν δὲ λοιπῶν πολιτειῶν ἔφησθα, ὥς μνημονεύω,
τέτταρα εἶδη εἶναι, ὧν καὶ πέρι λόγον ἄξιον εἶη ἔχειν καὶ
ιδεῖν αὐτῶν τὰ ἁμαρτήματα καὶ τοὺς ἐκείναις αὖ

Ἄλλὰ

remember,	, ἔφη, ὅτι γε οὐδὲν οὐδένα ὠρόμεθα δεῖν
remind	

κεκτῆσθαι ὦν νῦν οἱ ἄλλοι, ὥσπερ δὲ

athlete,	. ἔ	πολέμου
contestant		

καὶ

guard;	, reward, τῆς	guard,	δεχομένους εἰς	cycle of a year
sentry	wages	prison,		

τὴν εἰς ταῦτα

food,	παρὰ τῶν ἄλλων, αὐτῶν τε δεῖν καὶ			
upkeep				

τῆς ἄλλης πόλεως

take	care	of,
oversee		

Ὅρθως, ἔφην, λέγεις. ἀλλ' ἄγ', ἐπειδὴ τοῦτ'

accomplish,	
produce	

ἀναμνησθῶμεν

from	here,	turn aside	, ἵνα	πάλιν τὴν
where?	come			

αὐτὴν

imitate, liken
to, guess

Οὐ χαλεπόν, ἔφη.

about	γάρ,	exactly as	νῦν, ὥς
-------	------	------------	---------

pierce,	περὶ τῆς πόλεως τοὺς λόγους ἐποιοῦ, λέγων
traverse	

ὥς ἀγαθὴν μὲν τὴν τοιαύτην, οἶαν τότε

pierce,	, τιθείης
traverse	

πόλιν, καὶ ἄνδρα τὸν ἐκείνη ὅμοιον, καὶ ταῦτα, ὥς ἔοικας,

καλλίῳ ἔτι ἔχων εἰπεῖν πόλιν τε καὶ ἄνδρα.

Ἄλλ' οὖν δὴ τὰς ἄλλας ἡμαρτημένας ἔλεγες, εἰ αὕτη

upright, straight;	οἰπῶν	citizenship;	ἔφησθα, ὥς	remember,	
correct, just		government		remind	

four	form	εἶναι, ὦν καὶ περί	λόγον ἄξιον εἶη ἔχειν καὶ
------	------	--------------------	---------------------------

ιδεῖν αὐτῶν τὰ

failure, fault	καὶ τοὺς ἐκείναις αὐ
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Yes, I remember that no one was to have any of the ordinary possessions of mankind; they were to be warrior athletes and guardians, receiving from the other citizens, in lieu of annual payment, only their maintenance, and they were to take care of themselves and of the whole State.

True, I said; and now that this division of our task is concluded, let us find the point at which we digressed, that we may return into the old path.

There is no difficulty in returning; you implied, then as now, that you had finished the description of the State: you said that such a State was good, and that the man was good who answered to it, although, as now appears, you had more excellent things to relate both of State and man. And you said further, that if this was the true form, then the others were false; and of the false forms, you said, as I remember, that there were four principal ones, and that their defects, and the defects of the individuals corresponding to them, were

*vocabulary***ἄεθλιος** prize ~athlete**ἄθλιος** wretched ~athlete**ἀναλαμβάνω** take up, recover, resume**δεῦρο** here, come here!**ἐπαινέω** concur, praise, advise**ἐπιθυμέω** (ὄ) wish, covet**ἐπισκέπτομαι** look upon, inspect**ἐπισκοπέω** look upon, inspect**ἔρομαι** ask a question, ask about, go searching through**εὐδαίμων** blessed with a good genius**μνημονεύω** remember, remind**ὁμολογέω** agree with/to**ὀρθός** upright, straight; correct, just
~orthogonal**παλαιστής** -οῦ (m, 1) wrestler ~Pallas**πολιτεία** (ἰ) citizenship; government**τέσσαρες** four ~trapezoid**τοίνυν** well, then**ὑπολαμβάνω** take under one's support, seize; speak up; imagine
~epilepsy

ὁμοίους, ἵνα πάντας αὐτοὺς ἰδόντες, καὶ ὁμολογησάμενοι
τὸν ἄριστον καὶ τὸν κάκιστον ἄνδρα, ἐπισκεψαίμεθα εἰ
ὁ ἄριστος εὐδαιμονέστατος καὶ ὁ κάκιστος ἀθλιώτατος,
ἢ ἄλλως ἔχοι· καὶ ἐμοῦ ἐρομένου τίνας λέγοις τὰς
τέτταρας πολιτείας, ἐν τούτῳ ὑπέλαβε Πολέμαρχός τε καὶ
Ἀδείμαντος, καὶ οὕτω δὴ σὺ ἀναλαβὼν τὸν λόγον δεῦρ'
ἀφίξαι.

Ὅρθότατα, εἶπον, ἐμνημόνευσας.

Πάλιν τοίνυν, ὥσπερ παλαιστής, τὴν αὐτὴν λαβὴν
πάρεχε, καὶ τὸ αὐτὸ ἐμοῦ ἐρομένου πειρῶ εἰπεῖν ἅπερ τότε
ἔμελλες λέγειν.

Ἐάνπερ, ἦν δ' ἐγώ, δύνωμαι.

Καὶ μὴν, ἦ δ' ὅς, ἐπιθυμῶ γε καὶ αὐτὸς ἀκούσαι τίνας
ἔλεγες τὰς τέτταρας πολιτείας.

Οὐ χαλεπῶς, ἦν δ' ἐγώ, ἀκούσῃ. εἰσὶ γὰρ ἅς λέγω, αἵπερ
καὶ ὀνόματα ἔχουσιν, ἢ τε ὑπὸ τῶν πολλῶν ἐπαινουμένη,
ἢ Κρητικὴ τε καὶ Λακωνικὴ αὕτη· καὶ δευτέρα καὶ

ομοίους, ἵνα πάντας αὐτοὺς ἰδόντες, καὶ |agree with/to

τὸν ἄριστον καὶ τὸν κάκιστον ἄνδρα, ἐπισκεψαίμεθα εἰ

ὁ ἄριστος |blessed with a good καὶ ὁ κάκιστος ἀθλιώτατος,
|genius

ἢ ἄλλως ἔχοι· καὶ ἐμοῦ |ask, search through ἔγοις τὰς

|four |citizenship; ἐν τούτῳ |take under one's support, εἰ καὶ
|government |seize; speak up; imagine

Ἀδείμαντος, καὶ οὕτω δὴ σὺ |take up, re- ἐν λόγον |here, come here!
|cover, resume

ἀφίξαι.

|upright, straight; cor- |remember,
|rect, just |remind

Πάλιν |well, then ὥσπερ |wrestler , τὴν αὐτὴν λαβὴν

πάρεχε, καὶ τὸ αὐτὸ ἐμοῦ |ask, search through ἵ τεῖν ἅπερ τότε

ἔμελλες λέγειν.

Ἐάνπερ, ἦν δ' ἐγώ, δύνωμαι.

Καὶ μὲν, ἦ δ' ὅς, |wish, γε καὶ αὐτὸς ἀκοῦσαι τίνας
|covet

ἔλεγε τὰς |four |citizenship;
|government

Οὐ χαλεπῶς, ἦν δ' ἐγώ, ἀκούσῃ. εἰσὶ γὰρ ἂς λέγω, αἵπερ

καὶ ὀνόματα ἔχουσιν, ἥ τε ὑπὸ τῶν πολλῶν |concur ,

ἡ Κρητικὴ τε καὶ Λακωνικὴ αὕτη· καὶ δευτέρα καὶ

worth examining. When we had seen all the individuals, and finally agreed as to who was the best and who was the worst of them, we were to consider whether the best was not also the happiest, and the worst the most miserable. I asked you what were the four forms of government of which you spoke, and then Polemarchus and Adeimantus put in their word; and you began again, and have found your way to the point at which we have now arrived.

Your recollection, I said, is most exact.

Then, like a wrestler, he replied, you must put yourself again in the same position; and let me ask the same questions, and do you give me the same answer which you were about to give me then.

Yes, if I can, I will, I said.

I shall particularly wish to hear what were the four constitutions of which you were speaking.

That question, I said, is easily answered: the four governments of which I spoke, so far as they have distinct names, are, first, those of Crete and Sparta, which are generally applauded; what is termed oligarchy comes next; this is not equally approved,

vocabulary

ἄλλοθεν from elsewhere ~alien

ἄτοπος strange, unnatural, disgusting

βάρβαρος non-Greek

γέμω be full of

γενναῖος noble, sincere ~genesis

γοῦν at least then

διαφαίνω seem, show through

~photon

διαφανής transparent

διάφορος different; difference;

disagreeing; balance, bill

δρῦς -ός (f) tree, oak, lumber ~druid

εἶδος -ους (n, 3) appearance, form

~oid

ἐλαχύς small; comp.: less ~light

Ἑλλην Greek

ἐντεῦθεν thence

ἐπαινέω concur, praise, advise

ἔσχατος farthest, last

ἐφέλκω drag; (mid) influence

ἐφεξῆς in order, in a row

ἦθος ἦθεος (n, 3) habit, habitat ~ethos

ιδέα ιδῆς semblance; kind, style

ιδιώτης -ου (m, 1) private; a layman

μεταξύ between

νόσημα -τος (n, 3) disease

ὀλιγαρχία oligarchy

οὐδαμὸς not anyone

οὐκοῦν not so?; and so

πέτρα rock, cliff, reef ~petrified

πόθεν from where?

πολιτεία (i) citizenship; government

συχνός long; many; extensive

τέταρτος fourth ~trapezoid

τυραννίς -δος (f) tyranny

ὠνητός bought

δευτέρως ἐπαινουμένη, καλουμένη δ' ὀλιγαρχία, συχνῶν
 γέμουσα κακῶν πολιτεία· ἥ τε ταύτη διάφορος καὶ ἐφεξῆς
 γιγνομένη δημοκρατία, καὶ ἡ γενναία δὴ τυραννὶς καὶ
 πασῶν τούτων διαφέρουσα, τέταρτόν τε καὶ ἔσχατον
 πόλεως νόσημα. ἥ τινα ἄλλην ἔχεις ἰδέαν πολιτείας, ἥ τις
 καὶ ἐν εἶδει διαφανεῖ τινι κεῖται; δυναστεῖαι γὰρ καὶ ὠνηταὶ
 βασιλείαι καὶ τοιαῦταί τινες πολιτεῖαι μεταξύ τι τούτων
 πού εἰσιν, εὖροι δ' ἂν τις αὐτὰς οὐκ ἐλάττους περὶ τοὺς
 βαρβάρους ἢ τοὺς Ἕλληνας.

Πολλὰ γοῦν καὶ ἄτοποι, ἔφη, λέγονται.

Οἶσθ' οὖν, ἦν δ' ἐγώ, ὅτι καὶ ἀνθρώπων εἶδη τοσαῦτα
 ἀνάγκη τρόπων εἶναι, ὅσαπερ καὶ πολιτειῶν; ἢ οἶε ἐκ
 δρυὸς ποθεν ἢ ἐκ πέτρας τὰς πολιτείας γίγνεσθαι, ἀλλ'
 οὐχὶ ἐκ τῶν ἡθῶν τῶν ἐν ταῖς πόλεσιν, ἃ ἂν ὥσπερ
 ῥέψαντα τᾶλλα ἐφελκύσῃται;

Οὐδαμῶς ἔγωγ', ἔφη, ἄλλοθεν ἢ ἐντεῦθεν.

Οὐκοῦν εἰ τὰ τῶν πόλεων πέντε, καὶ αἱ τῶν ἰδιωτῶν

δευτέρως |concur , καλουμένη δ' |oligarchy , συχνῶν
 |be full of κακῶν πολιτεία· ἥ τε αὕτη |different; |in order, in a row
 |disagreeing
 γιγνομένη δημοκρατία, καὶ ἡ |noble, δὴ |tyranny καὶ
 |sincere
 πασῶν τούτων διαφέρουσα, |fourth τε καὶ |farthest
 πόλεως |disease . ἥ τινα ἄλλην ἔχεις |semblance; τείας, ἥ τις
 |kind, style
 καὶ ἐν |form διαφανεῖ τινι κείται; δυναστεῖαι γὰρ καὶ |bought
 βασιλείαι καὶ τοιαῦταί τινες πολιτεῖαι |between τι τούτων
 πού εἰσιν, εὖροι δ' ἂν τις αὐτὰς οὐκ ἐλάττους περὶ τοὺς
 βαρβάρους ἢ τοὺς |Greek .

Πολλὰ |at least |strange, unna- ἔγονται.
 |then |ral, disgusting
 Οἷσθ' οὖν, ἦν δ' ἐγώ, ὅτι καὶ ἀνθρώπων |form τοσαῦτα
 ἀνάγκη τρόπων εἶναι, ὅσαπερ καὶ πολιτειῶν; ἢ οἷε ἐκ
 |tree, oak, lumber, ἐκ |rock τὰς πολιτείας γίνεσθαι, ἀλλ'
 οὐχὶ ἐκ τῶν |habit, γῶν ἐν ταῖς πόλεσιν, ἃ ἂν ὥσπερ
 |habitat
 ῥέψαντα τᾶλλα |drag; (mid) in-,
 |fluence
 |not anyone ὕγωγ', ἔφη, |from else- |thence
 |where
 |not so?; and so ὧν πόλεων πέντε, καὶ αἱ τῶν |private; a layman

and is a form of government which teems with evils: thirdly, democracy, which naturally follows oligarchy, although very different: and lastly comes tyranny, great and famous, which differs from them all, and is the fourth and worst disorder of a State. I do not know, do you? of any other constitution which can be said to have a distinct character. There are lordships and principalities which are bought and sold, and some other intermediate forms of government. But these are nondescripts and may be found equally among Hellenes and among barbarians.

Yes, he replied, we certainly hear of many curious forms of government which exist among them.

Do you know, I said, that governments vary as the dispositions of men vary, and that there must be as many of the one as there are of the other? For we cannot suppose that States are made of 'oak and rock,' and not out of the human natures which are in them, and which in a figure turn the scale and draw other things after them?

Yes, he said, the States are as the men are; they grow out of human characters.

Then if the constitutions of States

*vocabulary***ἄδικία** injustice, offence**ἄδικος** unfair; obstinate, bad**ἄκρατος** (αἶ) pure, unmixed ~crater**ἀνατίθῃμι** consecrate, lay on, impute;
(mp) reproach**διέρχομαι** pierce, traverse**δικαιοσύνη** justice**εὐδαιμονία** prosperity**κατασκευή** fixed assets; condition**ὀρθός** upright, straight; correct, just

~orthogonal

ὀρθόω stand up**παντάπασιν** altogether; yes, certainly**πολιτεία** (ι) citizenship; government**πότε** when?**προφαίνω** show; pass: appear

~photon

τέλεος finished**τυραννικός** tyrannical**χείρων** worse, more base, inferior,
weaker

κατασκευαῖ τῆς ψυχῆς πέντε ἂν εἶεν.

Τί μήν;

Τὸν μὲν δὴ τῇ ἀριστοκρατίᾳ ὅμοιον διεληλύθαμεν ἤδη, ὃν ἀγαθόν τε καὶ δίκαιον ὀρθῶς φάμεν εἶναι.

Διεληλύθαμεν.

Ἄρ' οὖν τὸ μετὰ τοῦτο διυτέον τοὺς χείρους, τὸν φιλόνικόν τε καὶ φιλότιμον, κατὰ τὴν Λακωνικὴν ἐστῶτα πολιτείαν, καὶ ὀλιγαρχικὸν αὖ καὶ δημοκρατικὸν καὶ τὸν τυραννικόν, ἵνα τὸν ἀδικώτατον ἰδόντες ἀντιθῶμεν τῷ δικαιοτάτῳ καὶ ἡμῖν τελέα ἢ σκέψις ᾗ, πῶς ποτε ἢ ἄκρατος δικαιοσύνη πρὸς ἀδικίαν τὴν ἄκρατον ἔχει εὐδαιμονίας τε πέρι τοῦ ἔχοντος καὶ ἀθλιότητος, ἵνα ἢ Θρασυμάχῳ πειθόμενοι διώκωμεν ἀδικίαν ἢ τῷ νῦν προφαινομένῳ λόγῳ δικαιοσύνην;

Παντάπασι μὲν οὖν, ἔφη, οὕτω ποιητέον.

Ἄρ' οὖν, ὥσπερ ἠρξάμεθα ἐν ταῖς πολιτείαις πρότερον

fixed assets; τῆς ψυχῆς πέντε ἂν εἶεν.
condition

Τί μὴν;

Τὸν μὲν δὴ τῇ ἀριστοκρατίᾳ ὅμοιον |pierce, traverse ἤδη, ὃν
ἀγαθὸν τε καὶ δίκαιον ὀρθῶς φαμεν εἶναι.

|pierce, traverse .

Ἄρ' οὖν τὸ μετὰ τοῦτο διτέον τοὺς |worse, more base ὀνικόν
τε καὶ φιλότιμον, κατὰ τὴν Λακωνικὴν ἐστῶτα |citizenship;
government
καὶ ὀλιγαρχικὸν αὖ καὶ δημοκρατικὸν καὶ τὸν |tyrranical ,

ἵνα τὸν |unfair; obsti- ἰδόντες |consecrate, lay ὄν, im- ἰοτάτῳ
nate, bad |pute; (mp) reproach
καὶ ἡμῖν |finished ἢ σκέψις ἧ, πῶς ποτε ἡ |pure

|justice πρὸς |injustice, τὴν |pure ἔχει εὐδαιμονίας
offence
τε πέρι τοῦ ἔχοντος καὶ ἀθλιότητος, ἵνα ἡ Θρασυμάχῳ
πειθόμενοι διώκωμεν |injustice, ἡ τῷ νῦν |show; pass: appear
offence
λόγῳ |justice ,

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

Ἄρ' οὖν, ὥσπερ ἡρξάμεθα ἐν ταῖς |citizenship;
government πρότερον

are five, the dispositions of individual minds will also be five?

Certainly.

Him who answers to aristocracy, and whom we rightly call just and good, we have already described.

We have.

Then let us now proceed to describe the inferior sort of natures, being the contentious and ambitious, who answer to the Spartan polity; also the oligarchical, democratical, and tyrannical. Let us place the most just by the side of the most unjust, and when we see them we shall be able to compare the relative happiness or unhappiness of him who leads a life of pure justice or pure injustice. The enquiry will then be completed. And we shall know whether we ought to pursue injustice, as Thrasymachus advises, or in accordance with the conclusions of the argument to prefer justice.

Certainly, he replied, we must do as you say.

Shall we follow our old plan, which we

*vocabulary***ἄδύνατος** unable; impossible**ἅπλως** single; simple ~haploid**ἅπλώω** spread, unfold**ἀποβλέπω** stare at, adore**ἐγγίγνομαι** live in ~genus**ἐναργής** visible, clear ~Argentina**θέα** (*ā*) seeing, sight, viewpoint**θεάομαι** look at, behold, consider

~theater

ιδιώτης -ου (m, 1) private; a layman**κινέω** (*i*) set in motion, move, remove

~kinetic

κρίσις -εως (f) decision, issue**κριτής** -οῦ (m, 1) judge**κριτός** chosen, appointed ~critic**μεταβάλλω** alter, transform**ὀλιγαρχία** oligarchy**πολιτεία** (*i*) citizenship; government**σκεπτέος** thing to consider, one who must consider**σκέπτομαι** look, look at, watch

~skeptic

σκοπάω watch, observe**σκοπέω** behold, consider**στάσις** -εως (f) placing; faction**τέταρτος** fourth ~trapezoid**τοίνυν** well, then**τυραννεύω** be an absolute ruler**τυραννικός** tyrannical

σκοπεῖν τὰ ἥθη ἢ ἐν τοῖς ἰδιώταις, ὡς ἐναργέστερον ὄν, καὶ νῦν οὕτω πρῶτον μὲν τὴν φιλότιμον σκεπτέον πολιτείαν — ὄνομα γὰρ οὐκ ἔχω λεγόμενον ἄλλο· ἢ τιμοκρατίαν ἢ τιμαρχίαν αὐτὴν κλητέον— πρὸς δὲ ταύτην τὸν τοιοῦτον ἄνδρα σκεψόμεθα, ἔπειτα ὀλιγαρχίαν καὶ ἄνδρα ὀλιγαρχικόν, αὐτῷ δὲ εἰς δημοκρατίαν ἀποβλέψαντες θεασόμεθα ἄνδρα δημοκρατικόν, τὸ δὲ τέταρτον εἰς τυραννουμένην πόλιν ἐλθόντες καὶ ἰδόντες, πάλιν εἰς τυραννικὴν ψυχὴν βλέποντες, πειρασόμεθα περὶ ὧν προυθέμεθα ἱκανοὶ κριταὶ γενέσθαι;

Κατὰ λόγον γέ τοι ἂν, ἔφη, οὕτω γίγνοιτο ἢ τε θέα καὶ ἡ κρίσις.

Φέρε τοῖνυν, ἦν δ' ἐγώ, πειρώμεθα λέγειν τίνα τρόπον τιμοκρατία γένοιτ' ἂν ἐξ ἀριστοκρατίας. ἢ τόδε μὲν ἀπλοῦν, ὅτι πᾶσα πολιτεία μεταβάλλει ἐξ αὐτοῦ τοῦ ἔχοντος τὰς ἀρχάς, ὅταν ἐν αὐτῷ τούτῳ στάσις ἐγγένηται· ὁμονοοῦντος δέ, καὶ πάνυ ὀλίγον ἦ, ἀδύνατον κινηθῆναι;

σκοπεῖν τὰ ἥθη ἢ ἐν τοῖς |private; a lay-|visible, clear ὧν, καὶ
 |man
 νῦν οὕτω πρῶτον μὲν τὴν φιλότιμον σκεπτέον |citizenship;
 |government
 —ὄνομα γὰρ οὐκ ἔχω λεγόμενον ἄλλο· ἢ τιμοκρατίαν
 ἢ τιμαρχίαν αὐτὴν κλητέον— πρὸς δὲ ταύτην τὸν
 τοιοῦτον ἄνδρα |look, look at, watch |oligarchy καὶ ἄνδρα
 ὀλιγαρχικόν, αὐτὸς δὲ εἰς δημοκρατίαν |stare at, adore
 θεασόμεθα ἄνδρα δημοκρατικόν, τὸ δὲ |fourth εἰς
 |be an absolute ruler ἵλιν ἐλθόντες καὶ ἰδόντες, πάλιν εἰς
 |tyrranical ψυχὴν βλέποντες, πειρασόμεθα περὶ ὧν
 προυθέμεθα ἱκανοὶ κριταὶ γενέσθαι;

Κατὰ λόγον γέ τοι ἂν, ἔφη, οὕτω γίγνεται ἢ τε θέα καὶ ἡ
 |decision,
 |issue

Φέρε |well, then ἦν δ' ἐγώ, πειρώμεθα λέγειν τίνα
 τρόπον τιμοκρατία γένοιτ' ἂν ἐξ ἀριστοκρατίας. ἢ
 τόδε μὲν ἀπλοῦν, ὅτι πᾶσα |citizenship; |alter,
 |government |transform
 ἐξ αὐτοῦ τοῦ ἔχοντος τὰς ἀρχάς, ὅταν ἐν
 αὐτῷ τούτῳ |placing; |live in ὁμονοοῦντος
 |faction
 δέ, κἂν πάνυ ὀλίγον ἦ, |unable; |move,
 |impossible |remove

adopted with a view to clearness, of taking the State first and then proceeding to the individual, and begin with the government of honour?—I know of no name for such a government other than timocracy, or perhaps timarchy. We will compare with this the like character in the individual; and, after that, consider oligarchy and the oligarchical man; and then again we will turn our attention to democracy and the democratical man; and lastly, we will go and view the city of tyranny, and once more take a look into the tyrant's soul, and try to arrive at a satisfactory decision.

That way of viewing and judging of the matter will be very suitable.

First, then, I said, let us enquire how timocracy (the government of honour) arises out of aristocracy (the government of the best). Clearly, all political changes originate in divisions of the actual governing power; a government which is united, however small, cannot be moved.

Very true,

*vocabulary***ἐμπίπτω** fall into; attack ~petal**ἐπίκουρος** ally ~cereal**ζῶον** being, animal; picture**κινέω** (i) set in motion, move, remove

~kinetic

κύκλος circle, wheel ~cycle**λύσις** -ος (f) a release ~loose**παίζω** play ~pediatrician**πῇ** where? how?**σπουδῇ** zeal; (dat) with difficulty,

hastily ~repudiate

στασιάζω revolt, be divided**στάσις** -εως (f) placing; faction**συνάπτω** join, partake; adjoin; consult;

fight ~haptic

συνίστημι unite; confront in battle

~station

ὕμέτερος (ὑ) yours**φθορά** ruin, rape**φορὰ** carrying, burden**φυτός** natural

Ἔστι γὰρ οὕτω.

Πῶς οὖν δῆ, εἶπον, ὦ Γλαύκων, ἡ πόλις ἡμῖν κινηθήσεται, καὶ πῇ στασιάζουσιν οἱ ἐπίκουροι καὶ οἱ ἄρχοντες πρὸς ἀλλήλους τε καὶ πρὸς ἑαυτούς; ἢ βούλει, ὥσπερ Ὅμηρος, εὐχόμεθα ταῖς Μούσαις εἰπεῖν ἡμῖν ὅπως δὴ πρῶτον στάσις ἔμπεσε, καὶ φῶμεν αὐτὰς τραγικῶς ὡς πρὸς παῖδας ἡμᾶς παιζούσας καὶ ἐρεσχηλούσας, ὡς δὴ σπουδῇ λεγούσας, ὑψηλολογουμένας λέγειν;

Πῶς;

ᾧδὲ πως. χαλεπὸν μὲν κινηθῆναι πόλιν οὕτω συστᾶσαν· ἀλλ' ἐπεὶ γενομένῳ παντὶ φθορά ἐστίν, οὐδ' ἡ τοιαύτη σύστασις τὸν ἅπαντα μενεῖ χρόνον, ἀλλὰ λυθήσεται. λύσις δὲ ἦδε· οὐ μόνον φυτοῖς ἐγγείοις, ἀλλὰ καὶ ἐν ἐπιγείοις ζώοις φορὰ καὶ ἀφορία ψυχῆς τε καὶ σωμάτων γίνονται, ὅταν περιτροπαὶ ἐκάστοις κύκλων περιφορὰς συνάπτωσι, βραχυβίοις μὲν βραχυπόρους, ἐναντίοις δὲ ἐναντίας. γένους δὲ ὑμετέρου εὐγονίας τε καὶ ἀφορίας,

Ἔστι γὰρ οὕτω.

Πῶς οὖν δῆ, εἶπον, ὦ Γλαύκων, ἡ πόλις ἡμῖν |move, remove ,

καὶ πῇ |revolt, be divided _ |ally καὶ οἱ ἄρχοντες πρὸς

ἀλλήλους τε καὶ πρὸς ἑαυτούς; ἢ βούλει, ὥσπερ Ὅμηρος,

εὐχόμεθα ταῖς Μούσαις εἰπεῖν ἡμῖν ὅπως δὴ πρῶτον

|placing; |fall into; attack faction βῶμεν αὐτὰς τραγικῶς ὡς πρὸς

παῖδας ἡμᾶς |play καὶ ἐρεσχηλούσας, ὡς δὴ |zeal; (dat) with diffi-
culty, hastily

λεγούσας, ὑψηλογουμένας λέγειν;

Πῶς;

ᾧδὲ πως. χαλεπὸν μὲν |move, |remove πόλιν οὕτω |unite; confront
|in battle

ἀλλ' ἐπεὶ γενομένῳ παντὶ φθορά ἐστίν, οὐδ' ἡ τοιαύτη

σύστασις τὸν ἅπαντα μενεῖ χρόνον, ἀλλὰ λυθήσεται.

|a release _ ἥδε· οὐ μόνον |natural ἐγγείοις, ἀλλὰ καὶ ἐν

ἐπιγείοις ζώοις φορὰ καὶ ἀφορία ψυχῆς τε καὶ σωμάτων

γίγνονται, ὅταν περιτροπαὶ ἐκάστοις |circle, |wheel περιφορὰς

|join, partake; ad- |join; consult; fight χυβίοις μὲν βραχυπόρους, ἐναντίοις δὲ

ἐναντίας. γένους δὲ |yours εὐγονίας τε καὶ ἀφορίας,

he said.

In what way, then, will our city be moved, and in what manner will the two classes of auxiliaries and rulers disagree among themselves or with one another? Shall we, after the manner of Homer, pray the Muses to tell us 'how discord first arose'? Shall we imagine them in solemn mockery, to play and jest with us as if we were children, and to address us in a lofty tragic vein, making believe to be in earnest?

How would they address us?

After this manner:—A city which is thus constituted can hardly be shaken; but, seeing that everything which has a beginning has also an end, even a constitution such as yours will not last for ever, but will in time be dissolved. And this is the dissolution:—In plants that grow in the earth, as well as in animals that move on the earth's surface, fertility and sterility of soul and body occur when the circumferences of the circles of each are completed, which in short-lived existences pass over a short space, and in long-lived ones over a long space. But to the knowledge of human fecundity and sterility all the wisdom and education

vocabulary

ἄγνοέω be ignorant of ~gnostic
 αἴσθησις -εως (f) sense perception
 ἀμείνων comparative of ἀγαθός, noble
 ἀνθρώπειος human
 ἀπόστασις -εως (f) revolt; separation
 ἀποφαίνω display, declare
 ἀριθμέω to count ~arithmetic
 ἀριθμός number
 ἀρμονία fastener; agreement
 ~harmony
 ἄρρητος unspoken, unspeakable
 ~rhetoric
 αὐξάνω strengthen
 αὐξήσις -τος (f) growth
 γένεσις -εως (f) source, origin ~genus
 δυναστεύω have power ~δύναμαι
 εὐτυχής fortunate
 εὐφυής well-developed ~physics
 ἡγεμών -όνος (m, 3) leader, guide,
 chief ~hegemony
 καίπερ even if
 κύβος cube, die
 λογισμός calculation

νύμφα nymph; bride
 νυμφίος bridegroom
 ὁμοιόω assimilate, liken ~homoerotic
 ὄρος boundary marker ~horizon
 παιδεύω raise; train
 περιλαμβάνω surround, include
 περίοδος picket, circuit
 πότε when?
 πυθμῆν -ένος (m, 3) base, bottom
 ῥητός stated, agreed on ~rhetoric
 σοφός skilled, clever, wise
 σύμπας (ᾱ) all together
 συνοικίζω cohabit, colonize
 τέλειος finished ~apostle
 τέσσαρες four ~trapezoid
 τοσαυτάκις τοσσάκι...όσσάκι...: each
 time
 τρίς 3 times
 φθίω cause to perish, wane; (of time)
 pass
 φύλαξ -χος (m) guard; sentry
 ~phylactery
 χείρων worse, more base, inferior,
 weaker

καίπερ ὄντες σοφοί, οὓς ἡγεμόνας πόλεως ἐπαιδεύσασθε, οὐδὲν μᾶλλον λογισμῷ μετ' αἰσθήσεως τεύξονται, ἀλλὰ πάρεσιν αὐτοὺς καὶ γεννήσουσι παῖδάς ποτε οὐ δέον. ἔστι δὲ θείῳ μὲν γεννητῷ περίοδος ἣν ἀριθμὸς περιλαμβάνει τέλειος, ἀνθρωπείῳ δὲ ἐν ᾧ πρώτῳ αὐξήσεις δυνάμεναί τε καὶ δυναστεύομεναι, τρεῖς ἀποστάσεις, τέτταρας δὲ ὄρους λαβοῦσαι ὁμοιούντων τε καὶ ἀνομοιούντων καὶ αὐξόντων καὶ φθινόντων, πάντα προσήγορα καὶ ῥήτᾳ πρὸς ἄλληλα ἀπέφηναν· ὧν ἐπίτριτος πυθμὴν πεμπάδι συζυγεῖς δύο ἀρμονίας παρέχεται τρεῖς αὐξηθεῖς, τὴν μὲν ἴσην ἰσάκεις, ἑκατὸν τοσαντάκεις, τὴν δὲ ἰσομήκη μὲν τῇ, προμήκη δέ, ἑκατὸν μὲν ἀριθμῶν ἀπὸ διαμέτρων ῥήτῶν πεμπάδος, δεομένων ἑνὸς ἐκάστων, ἀρρήτων δὲ δυοῖν, ἑκατὸν δὲ κύβων τριάδος. σύμπας δὲ οὗτος ἀριθμὸς γεωμετρικός, τοιούτου κύριος, ἀμεινόνων τε καὶ χειρόνων γενέσεων, ὥς ὅταν ἀγνοήσαντες ὑμῖν οἱ φύλακες συνοικίζωσιν νύμφας νυμφίοις παρὰ καιρόν, οὐκ εὐφυεῖς οὐδ' εὐτυχεῖς παῖδες ἔσσονται· ὧν καταστήσουσι μὲν τοὺς ἀρίστους οἱ πρότεροι,

|even if ὄντες σοφοί, οὓς ἡγεμόνας πόλεως ἐπαιδεύσασθε,
 οὐδὲν μᾶλλον |calculation ,μετ' |sense perception ἔχονται, ἀλλὰ
 πάρεισιν αὐτοὺς καὶ γεννήσουσι παῖδάς ποτε οὐ δέον. ἔστι
 δὲ θείῳ μὲν γεννητῷ |picket, ἦν |number |surround,
 |circuit |include
 τέλειος, |human δὲ ἐν ᾧ πρώτῳ αὐξήσεις δυνάμεναί τε
 καὶ |have power , τρεῖς |revolt; , τέτταρας δὲ |boundary
 |separation |marker
 λαβοῦσαι |liken τε καὶ ἀνομοιούντων καὶ αὐξόντων
 καὶ |cause to perish, wane; προσήγορα καὶ |stated, πρὸς ἄλληλα
 |(of time) pass |agreed
 |display, ὧν ἐπίτριτος |base, πεμπάδι συζυγεῖς δύο
 |declare |bottom
 |fastener; παρέχεται τρεῖς αὐξηθείς, τὴν μὲν ἴσην ἰσάκεις,
 |agreement
 ἑκατὸν |τοσσάκι...όσσάκι...: Ἐξ ἰσομήκη μὲν τῇ, προμήκη δέ,
 |each time
 ἑκατὸν μὲν ἀριθμῶν ἀπὸ διαμέτρων ῥητῶν πεμπάδος,
 δεομένων ἐνὸς ἐκάστων, |unspoken, Ἐξ δυοῖν, ἑκατὸν δὲ
 |unspeakable
 |cube, die. ριάδος. σύμπας δὲ οὗτος |number γεωμετρικός,
 τοιούτου κύριος, ἀμεινόνων τε καὶ |worse, |source, ᾧ ὡς
 |more base |origin
 ὅταν |be ignorant of ὑμῖν οἱ |guard; |cohabit, νύμφας
 |sentry |colonize
 |bridegroom . ἀρὰ καιρόν, οὐκ |well-developed |fortunate παῖδες
 ἔσσονται· ὧν καταστήσουσι μὲν τοὺς ἀρίστους οἱ πρότεροι,

of your rulers will not attain; the laws which regulate them will not be discovered by an intelligence which is alloyed with sense, but will escape them, and they will bring children into the world when they ought not. Now that which is of divine birth has a period which is contained in a perfect number, but the period of human birth is comprehended in a number in which first increments by involution and evolution [or squared and cubed] obtaining three intervals and four terms of like and unlike, waxing and waning numbers, make all the terms commensurable and agreeable to one another. The base of these (3) with a third added (4) when combined with five (20) and raised to the third power furnishes two harmonies; the first a square which is a hundred times as great ($400 = 4 \times 100$), and the other a figure having one side equal to the former, but oblong, consisting of a hundred numbers squared upon rational diameters of a square (i. e. omitting fractions), the side of which is five ($7 \times 7 = 49 \times 100 = 4900$), each of them being less by one (than the perfect square which includes the fractions, sc. 50) or less by two perfect squares of irrational diameters (of a square the side of which is five = $50 + 50 = 100$); and a hundred cubes of three ($27 \times 100 = 2700 + 4900 + 400 = 8000$). Now this number represents a geometrical figure which has control over the good and evil of births. For when your guardians are ignorant of the law of births, and unite bride and bridegroom out of season, the children will not be goodly or fortunate. And though only the best of them will be appointed by their predecessors, still they will be

vocabulary

ἀμελέω disregard; (impers.) of course

ἄμουσος unmusical, unrefined

ἀνάξιος unworthy, undeserved

ἀνάρμοστος inappropriate, not suited, immoderate

ἀργύρεος silver ~Argentina

ἀργυροῦς silver

δοκιμάζω test, approve

ἐγγίγνομαι live in ~genus

ἐκάτερος each of two

ἔλκω drag, pull, hoist; rape

ἔχθρα hate

μοῦσα muse

μουσική art, music

ὅθεν whence

ὁμός same ~homoeerotic

ὁμοῦ together

ὅμως anyway, nevertheless

ὅπου where

ὀρθός upright, straight; correct, just

~orthogonal

ὀρθόω stand up

σιδήρεος of iron ~siderite

στάσις -εως (f) placing; faction

φύλαξ -χος (m) guard; sentry

~phylactery

ὅμως δὲ ὄντες ἀνάξιοι, εἰς τὰς τῶν πατέρων αὐτῶν δυνάμεις
 ἐλθόντες, ἡμῶν πρῶτον ἄρξονται ἀμελεῖν φύλακες ὄντες,
 παρ' ἑλαττον τοῦ δέοντος ἡγησάμενοι τὰ μουσικῆς,
 δεύτερον δὲ τὰ γυμναστικῆς, ὅθεν ἀμουσότεροι γενήσονται
 ὑμῖν οἱ νέοι. ἐκ δὲ τούτων ἄρχοντες οὐ πάνυ φυλακικοὶ
 καταστήσονται πρὸς τὸ δοκιμάζειν τὰ Ἡσιόδου τε καὶ τὰ
 παρ' ὑμῖν γένη, χρυσοῦν τε καὶ ἀργυροῦν καὶ χαλκοῦν καὶ
 σιδηροῦν·

Ὅμοῦ δὲ μιγέντος σιδηροῦ ἀργυρῷ καὶ χαλκοῦ χρυσῷ
 ἀνομοιότης ἐγγενήσεται καὶ ἀνωμαλία ἀνάρμοστος, ἃ
 γινόμενα, οὗ ἂν ἐγγένηται, ἀεὶ τίκτει πόλεμον καὶ ἔχθραν.
 ταύτης τοι γενεῆς χρὴ φάναι εἶναι στάσιν, ὅπου ἂν
 γίγνηται ἀεὶ.

Καὶ ὀρθῶς γ', ἔφη, αὐτὰς ἀποκρίνεσθαι φήσομεν.

Καὶ γάρ, ἦν δ' ἐγώ, ἀνάγκη μούσας γε οὔσας.

Τί οὖν, ἦ δ' ὅς, τὸ μετὰ τοῦτο λέγουσιν αἱ Μοῦσαι;

Στάσεως, ἦν δ' ἐγώ, γενομένης εἰλκέτην ἄρα ἐκατέρω

anyway, theless never-unworthy, undeserved τὰς τῶν πατέρων αὐτῶν δυνάμεις
 ἐλθόντες, ἡμῶν πρῶτον ἄρξονται disregard guard; sentry ὄντες,
 παρ' ἑλάττον τοῦ δέοντος ἡγησάμενοι τὰ art, music
 δεύτερον δὲ τὰ γυμναστικῆς, when unrefined unrefined γενήσονται
 ὑμῖν οἱ νέοι. ἐκ δὲ τούτων ἄρχοντες οὐ πάνυ φυλακικοὶ
 καταστήσονται πρὸς τὸ test, approve τὰ Ἡσιόδου τε καὶ τὰ
 παρ' ὑμῖν γένη, χρυσοῦν τε καὶ ἀργυροῦν καὶ χαλκοῦν καὶ
 σιδηροῦν·

Ὅμοῦ δὲ μιγέντος σιδηροῦ ἀργυρῷ καὶ χαλκοῦ χρυσῷ
 ἀνομοιότης live in καὶ ἀνωμαλία inappropriate, not suited, immoderate
 γενόμενα, οὗ ἂν live in , ἀεὶ τίκτει πόλεμον καὶ hate
 ταύτης τοι γενεῆς χρὴ φάναι εἶναι placing; where ἂν faction
 γίγνηται αἰεί.

Καὶ ὀρθῶς γ', ἔφη, αὐτὰς ἀποκρίνεσθαι φήσομεν.

Καὶ γάρ, ἦν δ' ἐγώ, ἀνάγκη muse γε οὕσας.

Τί οὖν, ἦ δ' ὅς, τὸ μετὰ τοῦτο λέγουσιν αἱ Μοῦσαι;

placing; faction , ἦν δ' ἐγώ, γενομένης drag, pull, hoist; each of two rape

unworthy to hold their fathers' places, and when they come into power as guardians, they will soon be found to fail in taking care of us, the Muses, first by under-valuing music; which neglect will soon extend to gymnastic; and hence the young men of your State will be less cultivated. In the succeeding generation rulers will be appointed who have lost the guardian power of testing the metal of your different races, which, like Hesiod's, are of gold and silver and brass and iron. And so iron will be mingled with silver, and brass with gold, and hence there will arise dissimilarity and inequality and irregularity, which always and in all places are causes of hatred and war. This the Muses affirm to be the stock from which discord has sprung, wherever arising; and this is their answer to us.

Yes, and we may assume that they answer truly.

Why, yes, I said, of course they answer truly; how can the Muses speak falsely?

And what do the Muses say next?

When discord arose, then the

vocabulary

ἀντιτείνω resist
ἀργύρεος silver ~Argentina
ἄργυρος silver, money ~Argentina
ἀργυροῦς silver
ἀρετή goodness, excellence
ἀρχαῖος ancient, from the beginning
 ~oligarch
ἅτε as if; since
βιάζω use force on, violate
δουλόω enslave
ἐλευθερος not enslaved
ἐντεῦθεν thence
ἐπιμελέομαι take care of, oversee
κτῆσις -ος (f) chattels
μεταβαίνω change the subject ~basis
μιμέομαι (ι) imitate, represent
οἰκέτης -ου (m, f) household; house

slave

οἰκέω inhabit ~economics
οἴκησις -εως (f) habitation
ὀλιγαρχία oligarchy
ὁμολογέω agree with/to
οὐκοῦν not so?; and so
πένομαι be busy, work at ~osteopenia
περίοικος dwelling around
πλούσιος wealth ~plutocrat
πολιτεία (ι) citizenship; government
σιδήρεος of iron ~siderite
φανερὸς visible, conspicuous ~photon
φυλακή guard, prison, watch
 ~phylactery
φύσις -εως (f) nature (of a thing)
 ~physics
φύω produce, beget; clasp ~physics
χρυσίον (ι) gold coin

τὸ γένει, τὸ μὲν σιδηροῦν καὶ χαλκοῦν ἐπὶ χρηματισμὸν καὶ γῆς κτῆσι καὶ οἰκίας χρυσίου τε καὶ ἀργύρου, τὼ δ' αὖ, τὸ χρυσοῦν τε καὶ ἀργυροῦν, ἅτε οὐ πενομένῳ ἀλλὰ φύσει ὄντε πλουσίῳ, τὰς ψυχὰς ἐπὶ τὴν ἀρετὴν καὶ τὴν ἀρχαίαν κατάστασιν ἡγέτην· βιαζομένων δὲ καὶ ἀντιτεινόντων ἀλλήλοις, εἰς μέσον ὡμολόγησαν γῆν μὲν καὶ οἰκίας κατανειμαμένους ιδιώσασθαι, τοὺς δὲ πρὶν φυλαττομένους ὑπ' αὐτῶν ὡς ἐλευθέρους φίλους τε καὶ τροφείας, δουλωσάμενοι τότε περιοίκους τε καὶ οἰκέτας ἔχοντες, αὐτοὶ πολέμου τε καὶ φυλακῆς αὐτῶν ἐπιμελεῖσθαι.

Δοκεῖ μοι, ἔφη, αὕτη ἡ μετάβασις ἐντεῦθεν γίγνεσθαι.

Οὐκοῦν, ἦν δ' ἐγώ, ἐν μέσῳ τις ἂν εἴη ἀριστοκρατίας τε καὶ ὀλιγαρχίας αὕτη ἡ πολιτεία;

Πάνυ μὲν οὖν.

Μεταβήσεται μὲν δὴ οὕτω· μεταβᾶσα δὲ πῶς οἰκήσει; ἢ φανερόν ὅτι τὰ μὲν μιμήσεται τὴν προτέραν πολιτείαν, τὰ

τῷ γένει, τὸ μὲν σιδηροῦν καὶ χαλκοῦν ἐπὶ χρηματισμὸν

καὶ γῆς |chattels καὶ οἰκίας |gold coin τε καὶ ἀργύρου, τὸ

δ' αὖ, τὸ χρυσοῦν τε καὶ ἀργυροῦν, |as - if;|be busy, work at
|since

ἀλλὰ φύσει ὄντε |wealth , τὰς ψυχὰς ἐπὶ τὴν |excellence

καὶ τὴν |ancient, from γάστασιν ἡγέτην· |βιάζω?: use force on; or
|the beginning |βιάζω?: use force on

καὶ |resist ἀλλήλοις, εἰς μέσον |agree with/to γῆν

μὲν καὶ οἰκίας κατανειμαμένους ιδιώσασθαι, τοὺς δὲ

πρὶν φυλαττομένους ὑπ' αὐτῶν ὥς |not enslaved φίλους

τε καὶ τροφείας, |enslave τότε |dwelling
|around τε καὶ

|household;|οντες, αὐτοὶ πολέμου τε καὶ |guard, αὐτῶν
|house slave |prison,
|take care of, |watch
|oversee

Δοκεῖ μοι, ἔφη, αὕτη ἡ μετάβασις |thence γίγνεσθαι.

|not so?; and so' ἐγώ, ἐν μέσῳ τις ἂν εἴη ἀριστοκρατίας τε

καὶ |oligarchy αὕτη ἡ |citizenship;
|government

Πάνυ μὲν οὖν.

|change the subject ὅ δὲ οὕτω· |change the subject ὅς οἰκήσει; ἢ

|visible, ὅς τὰ μὲν |imitate, τὴν προτέραν |citizenship; , γὰ
|conspicuous |represent |government

two races were drawn different ways: the iron and brass fell to acquiring money and land and houses and gold and silver; but the gold and silver races, not wanting money but having the true riches in their own nature, inclined towards virtue and the ancient order of things. There was a battle between them, and at last they agreed to distribute their land and houses among individual owners; and they enslaved their friends and maintainers, whom they had formerly protected in the condition of freemen, and made of them subjects and servants; and they themselves were engaged in war and in keeping a watch against them.

I believe that you have rightly conceived the origin of the change.

And the new government which thus arises will be of a form intermediate between oligarchy and aristocracy?

Very true.

Such will be the change, and after the change has been made, how will they proceed? Clearly, the new State, being in a mean between oligarchy and the perfect State, will partly

*vocabulary***ἀγωνία** contest; agony**ἀπέχω** ward off, drive off, refrain, be at some distance**ἀπλός** single; simple ~haploid**ἀποκλίνω** (ι) bend aside ~incline**ἄτε** as if; since**διάγω** lead through; pass a time
~demagogue**δόλος** trick, bait**ἔντιμος** (ι) honored**ἐπιμελέομαι** take care of, oversee**κατασκευάζω** equip, build**κτάομαι** acquire, possess**μηχανή** machine; mechanism, way**μιμέομαι** (ι) imitate, represent**ναί** yea**ὀλιγαρχία** oligarchy**οὐκοῦν** not so?; and so**σοφός** skilled, clever, wise**συσσίτιον** (ι) dining commons**τιμάω** (ι) honor, exalt**φύω** produce, beget; clasp ~physics

δὲ τὴν ὀλιγαρχίαν, ἅτ' ἐν μέσῳ οὐσα, τὸ δέ τι καὶ αὐτῆς
ἔξει ἴδιον;

Οὕτως, ἔφη.

Οὐκοῦν τῷ μὲν τιμᾶν τοὺς ἄρχοντας καὶ γεωργιῶν
ἀπέχεσθαι τὸ προπολεμοῦν αὐτῆς καὶ χειροτεχνιῶν καὶ
τοῦ ἄλλου χρηματισμοῦ, συσσίτια δὲ κατεσκευάσθαι
καὶ γυμναστικῆς τε καὶ τῆς τοῦ πολέμου ἀγωνίας
ἐπιμελεῖσθαι, πᾶσι τοῖς τοιούτοις τὴν προτέραν
μιμήσεται;

Ναί.

Τῷ δέ γε φοβεῖσθαι τοὺς σοφοὺς ἐπὶ τὰς ἀρχὰς ἄγειν,
ἅτε οὐκέτι κεκτημένην ἀπλοῦς τε καὶ ἀτενεῖς τοὺς
τοιούτους ἄνδρας ἀλλὰ μεικτούς, ἐπὶ δὲ θυμοειδεῖς τε
καὶ ἀπλουστέρους ἀποκλίνειν, τοὺς πρὸς πόλεμον μᾶλλον
πεφυκότες ἢ πρὸς εἰρήνην, καὶ τοὺς περὶ ταῦτα δόλους τε
καὶ μηχανὰς ἐντίμως ἔχειν, καὶ πολεμοῦσα τὸν αἰὲ χρόνον
διάγειν, αὐτὴ ἑαυτῆς αὖ τὰ πολλὰ τῶν τοιούτων ἴδια ἔξει;

δὲ τήν |oligarchy , ἅτ' ἐν μέσῳ οὖσα, τὸ δέ τι καὶ αὐτῆς
ἔξει ἴδιον;

Οὕτως, ἔφη.

|not so?; and, so, ἐν |honor τοὺς ἄρχοντας καὶ γεωργίων

|ward off, drive off, refrain, ἐμοῦν αὐτῆς καὶ χειροτεχνιῶν καὶ
|be at some distance

τοῦ ἄλλου χρηματισμοῦ, |dining δὲ |equip, build
|commons

καὶ γυμναστικῆς τε καὶ τῆς τοῦ πολέμου |contest;
|agony

|take care of, , πᾶσι τοῖς τοιούτοις τὴν προτέραν
|oversee

|imitate, ,
|represent

|yea .

Τῷ δέ γε φοβεῖσθαι τοὺς |skilled, ἢ τὰς ἀρχὰς ἄγειν,
|clever, wise

|as if; since, ἵτι |acquire ἀπλοῦς τε καὶ ἀτενεῖς τοὺς

τοιούτους ἄνδρας ἀλλὰ μεικτούς, ἐπὶ δὲ θυμοειδεῖς τε

καὶ |single; simple |bend aside , τοὺς πρὸς πόλεμον μᾶλλον

πεφυκότας ἢ πρὸς εἰρήνην, καὶ τοὺς περὶ ταῦτα |trick, bait .

καὶ |machine; mechanism, ὥς ἔχειν, καὶ πολεμοῦσα τὸν αἰὲ χρόνον
|nism, way

|lead through; , ἐαυτῆς αὖ τὰ πολλὰ τῶν τοιούτων ἴδια ἔξει;
|pass a time

follow one and partly the other, and will also have some peculiarities.

True, he said.

In the honour given to rulers, in the abstinence of the warrior class from agriculture, handicrafts, and trade in general, in the institution of common meals, and in the attention paid to gymnastics and military training—in all these respects this State will resemble the former.

True.

But in the fear of admitting philosophers to power, because they are no longer to be had simple and earnest, but are made up of mixed elements; and in turning from them to passionate and less complex characters, who are by nature fitted for war rather than peace; and in the value set by them upon military stratagems and contrivances, and in the waging of everlasting wars—this State will be for the most part peculiar.

Yes.

Yes, I

vocabulary

ἄγριος wild, savage ~agriculture
 ἀληθινός honest, genuine
 ἄλλότριος someone else's; alien ~alien
 ἀμελέω disregard; (impers.) of course
 ἀναλίσκω (αἶ) consume, spend on
 ἀποδιδράσκω escape
 ἄργυρος silver, money ~Argentina
 ἄτε as if; since
 δαπανάω spend, consume, waste
 ἐπιθυμία (ῥ) desire, thing desired
 ἡδονή pleasure
 θησαυρός treasury ~treasure
 καρπώ bear fruit; harvest it
 κρύπτω hide, cover ~cryptic
 κτάομαι acquire, possess
 λάθρα secretly
 μουσική art, music

ναί yea

οἰκεῖος household, familiar, proper
 οἰκειόω adopt, adapt
 οἴκησις -εως (f) habitation
 ὀλιγαρχία oligarchy
 οὐκοῦν not so?; and so
 παιδεύω raise; train
 παντάπασιν altogether; yes, certainly
 περίβολος enclosing
 πολιτεία (ι) citizenship; government
 σκότος darkness, shadow ~shadow
 ταμιεῖον treasury, storehouse
 τιμάω (ι) honor, exalt
 τιμόω honor, exalt
 φανερός visible, conspicuous ~photon
 φανερόω demonstrate ~photon
 χρυσός (ῥ) gold

Ναί.

Ἐπιθυμηταὶ δέ γε, ἦν δ' ἐγώ, χρημάτων οἱ τοιοῦτοι ἔσονται, ὥσπερ οἱ ἐν ταῖς ὀλιγαρχίαις, καὶ τιμῶντες ἀγρίως ὑπὸ σκότου χρυσόν τε καὶ ἄργυρον, ἅτε κεκτημένοι ταμιεῖα καὶ οἰκείους θησαυρούς, οἱ θέμενοι ἂν αὐτὰ κρύψειαν, καὶ αὖ περιβόλους οἰκήσεων, ἀτεχνῶς νεοττίας ἰδίας, ἐν αῖς ἀναλίσκοντες γυναιξί τε καὶ οἷς ἐθέλοιεν ἄλλοις πολλὰ ἂν δαπανῶντο.

Ἀληθέστατα, ἔφη.

Οὐκοῦν καὶ φειδωλοὶ χρημάτων, ἅτε τιμῶντες καὶ οὐ φανερώς κτώμενοι, φιλαναλωταὶ δὲ ἀλλοτρίων δι' ἐπιθυμίαν, καὶ λάθρα τὰς ἡδονὰς καρπούμενοι, ὥσπερ παῖδες πατέρα τὸν νόμον ἀποδιδράσκοντες, οὐχ ὑπὸ πειθοῦς ἀλλ' ὑπὸ βίας πεπαιδευμένοι διὰ τὸ τῆς ἀληθινῆς Μούσης τῆς μετὰ λόγων τε καὶ φιλοσοφίας ἡμεληκέναι καὶ πρεσβυτέρως γυμναστικὴν μουσικῆς τετιμηκέναι.

Παντάπασιν, ἔφη, λέγεις μεμειγμένην πολιτείαν ἐκ κακοῦ

Ναί.

Ἐπιθυμηταὶ δέ γε, ἦν δ' ἐγώ, χρημάτων οἱ τοιοῦτοι
ἔσονται, ὥσπερ οἱ ἐν ταῖς |oligarchy , καὶ τιμῶντες

|wild, ὑπὸ σκότου |gold τε καὶ |silver, , |as if; since
|savage |money

|acquire |treasury, ἢ οἰκείους |treasury , οἱ θέμενοι ἂν
|storehouse

αὐτὰ |hide, cover, καὶ αὖ |enclosing |habitation , ἀτεχνῶς

νεοττίας ιδίας, ἐν αἷς |consume, spend γυναιξί τε καὶ οἷς
|on

ἐθέλοιεν ἄλλοις πολλὰ ἂν |spend, con-
|sume, waste

Ἀληθέστατα, ἔφη.

|not so?; and so φειδωλοὶ χρημάτων, |as if; since ὄντες καὶ

οὐ φανερώς |acquire , φιλαναλωταὶ δὲ |someone δι'
|else's; alien

|desire, thing καὶ |secretly τὰς |pleasure |bear fruit; har-, ὥσπερ
|desired |vest it

παῖδες πατέρα τὸν νόμον |escape , οὐχ ὑπὸ

πειθοῦς ἀλλ' ὑπὸ βίας |raise; train διὰ τὸ τῆς |honest,
|genuine

Μούσης τῆς μετὰ λόγων τε καὶ φιλοσοφίας |disregard

καὶ πρεσβυτέρως γυμναστικὴν |art, music τετιμηκέναι.

|altogether; yes, ἔφη, λέγεις μεμειγμένην |citizenship; ἡ κακοῦ
|certainly |government

said; and men of this stamp will be covetous of money, like those who live in oligarchies; they will have, a fierce secret longing after gold and silver, which they will hoard in dark places, having magazines and treasuries of their own for the deposit and concealment of them; also castles which are just nests for their eggs, and in which they will spend large sums on their wives, or on any others whom they please.

That is most true, he said.

And they are miserly because they have no means of openly acquiring the money which they prize; they will spend that which is another man's on the gratification of their desires, stealing their pleasures and running away like children from the law, their father: they have been schooled not by gentle influences but by force, for they have neglected her who is the true Muse, the companion of reason and philosophy, and have honoured gymnastic more than music.

Undoubtedly, he said, the form of government which you describe is a mixture of good

*vocabulary***ἄδικος** unfair; obstinate, bad**ἀκριβής** (ι) exact**ἀμήχανος** helpless, impossible

~mechanism

διαφανής transparent**διέρχομαι** pierce, traverse**ἐγγύς** near**ἐξαρκέω** be enough; be satisfied**μῆκος** -ους (n, 3) length, stature**ὀρθός** upright, straight; correct, just

~orthogonal

ὀρθόω stand up**οὐκοῦν** not so?; and so**παραλείπω** leave, leave out**ποῖος** what kind**πολιτεία** (ι) citizenship; government**σφόδρα** very much**σχῆμα** -τος (n, 3) form, figure**τείνω** stretch, tend ~tense**φιλονικία** (ι) rivalry, competition**φιλοτιμία** (ι) ambition

τε καὶ ἀγαθοῦ.

Μέμεικται γάρ, ἦν δ' ἐγώ· διαφανέστατον δ' ἐν αὐτῇ ἐστὶν
ἐν τι μόνον ὑπὸ τοῦ θυμοειδοῦς κρατοῦντος, φιλονικίαι καὶ
φιλοτιμίαι.

Σφόδρα γε, ἦ δ' ὅς.

Οὐκοῦν, ἦν δ' ἐγώ, αὕτη μὲν ἡ πολιτεία οὕτω γεγονυῖα
καὶ τοιαύτη ἂν τις εἴη, ὥς λόγῳ σχῆμα πολιτείας
ὑπογράψαντα μὴ ἀκριβῶς ἀπεργάσασθαι διὰ τὸ ἐξαρκεῖν
μὲν ἰδεῖν καὶ ἐκ τῆς ὑπογραφῆς τὸν τε δικαιοτάτον καὶ
τὸν ἀδικώτατον, ἀμήχανον δὲ μήκει ἔργον εἶναι πάσας
μὲν πολιτείας, πάντα δὲ ἦθι μηδὲν παραλιπόντα διελθεῖν.

Καὶ ὀρθῶς, ἔφη.

Τίς οὖν ὁ κατὰ ταύτην τὴν πολιτείαν ἀνὴρ; πῶς τε
γενόμενος ποῖός τέ τις ὢν;

Οἶμαι μὲν, ἔφη ὁ Ἀδείμαντος, ἐγγύς τι αὐτὸν
Γλαῦκωνος τουτουὶ τείνειν ἕνεκά γε φιλονικίας.

τε καὶ ἀγαθοῦ.

Μέμεικται γάρ, ἦν δ' ἐγώ· |transparent δ' ἐν αὐτῇ ἐστὶν
ἐν τι μόνον ὑπὸ τοῦ θυμοειδοῦς κρατοῦντος, φιλονικίαι καὶ
φιλοτιμίαι.

|very much, ε, ἦ δ' ὅς.

|not so?; and so' ἐγώ, αὕτη μὲν ἦ |citizenship; - ἔτω γεγονυῖα
government
καὶ τοιαύτη ἂν τις εἴη, ὡς λόγῳ |form, |citizenship;
|figure |government
ὑπογράψαντα μὴ ἀκριβῶς ἀπεργάσασθαι διὰ τὸ |be enough;
|be satisfied
μὲν ἰδεῖν καὶ ἐκ τῆς ὑπογραφῆς τόν τε δικαιοτάτον καὶ
τὸν |unfair; obsti-|helpless, δὲ |length, ἔργον εἶναι πάσας
|nate, bad |impossible |stature
μὲν |citizenship; , πάντα δὲ ἦθη μηδὲν |leave, leave out |pierce,
|government |traverse

Καὶ ὀρθῶς, ἔφη.

Τίς οὖν ὁ κατὰ ταύτην τὴν |citizenship; ἰνῆρ; πῶς τε
|government
γενόμενος |what kind is ὢν;

Οἶμαι μὲν, ἔφη ὁ Ἀδείμαντος, |near τι αὐτὸν
Γλαῦκωνος τουτουὶ |stretch, tend ἐκά γε φιλονικίας.

and evil.

Why, there is a mixture, I said; but one thing, and one thing only, is predominantly seen,—the spirit of contention and ambition; and these are due to the prevalence of the passionate or spirited element.

Assuredly, he said.

Such is the origin and such the character of this State, which has been described in outline only; the more perfect execution was not required, for a sketch is enough to show the type of the most perfectly just and most perfectly unjust; and to go through all the States and all the characters of men, omitting none of them, would be an interminable labour.

Very true, he replied.

Now what man answers to this form of government—how did he come into being, and what is he like?

I think, said Adeimantus, that in the spirit of contention which characterises him, he is

*vocabulary***ἄγριος** wild, savage ~agriculture**ἀρετή** goodness, excellence**ἀσπάζομαι** greet, salute**ἐλεύθερος** not enslaved**ἦθος** ἥθεος (n, 3) habit, habitat ~ethos**ἥμερος** gentle; (animals) domesticated**καταφρονέω** scorn; think of**μετέχω** partake of**οὐδαμὸς** not anyone**οὐκοῦν** not so?; and so**παιδεύω** raise; train**ποῖος** what kind**πολεμικός** warlike, hostile ~polemic**πολιτεία** (ι) citizenship; government**σφόδρα** very much**ὑπήκοος** heeding, subject**φιλόθηρος** fond of hunting**φύσις** -εως (f) nature (of a thing)

~physics

φύω produce, beget; clasp ~physics

Ἴσως, ἦν δ' ἐγώ, τοῦτό γε· ἀλλά μοι δοκεῖ τάδε οὐ κατὰ τοῦτον πεφυκέναι.

Τὰ ποῖα;

Αὐθαδέστερόν τε δεῖ αὐτόν, ἦν δ' ἐγώ, εἶναι καὶ ὑποαμυσότερον, φιλόμουσον δέ, καὶ φιλήκοον μέν, ῥητορικὸν δ' οὐδαμῶς. καὶ δούλοις μέν τις ἂν ἄγριος εἴη ὁ τοιοῦτος, οὐ καταφρονῶν δούλων, ὥσπερ ὁ ἱκανῶς πεπαιδευμένος, ἐλευθέροις δὲ ἡμέρος, ἀρχόντων δὲ σφόδρα ὑπήκοος, φίλαρχος δὲ καὶ φιλότιμος, οὐκ ἀπὸ τοῦ λέγειν ἀξιῶν ἄρχειν οὐδ' ἀπὸ τοιούτου οὐδενός, ἀλλ' ἀπὸ ἔργων τῶν τε πολεμικῶν καὶ τῶν περὶ τὰ πολεμικά, φιλογυμναστής τέ τις ὢν καὶ φιλόθηρος.

Ἔστι γάρ, ἔφη, τοῦτο τὸ ἦθος ἐκείνης τῆς πολιτείας.

Οὐκοῦν καὶ χρημάτων, ἦν δ' ἐγώ, ὁ τοιοῦτος νέος μὲν ὢν καταφρονοῖ ἄν, ὅσῳ δὲ πρεσβύτερος γίγνοιτο, μᾶλλον αἰεὶ ἀσπάζοιτο ἂν τῷ τε μετέχειν τῆς τοῦ φιλοχρημάτου φύσεως καὶ μὴ εἶναι εἰλικρινῆς πρὸς ἀρετὴν διὰ τὸ

Ἵσως, ἦν δ' ἐγώ, τοῦτό γε· ἀλλά μοι δοκεῖ τάδε οὐ κατὰ τοῦτον πεφυκέναι.

Τὰ |what kind

Αὐθαδέστερόν τε δεῖ αὐτόν, ἦν δ' ἐγώ, εἶναι καὶ ὑποαμουσότερον, φιλόμουσον δέ, καὶ φιλήκοον μέν, ῥητορικὸν δ' |not anyone καὶ δούλοις μέν τις ἂν |wild, |savage εἷη ὁ τοιοῦτος, οὐ |scorn; think of δούλων, ὥσπερ ὁ ἱκανῶς |raise; train , |not enslaved Ὡὲ |gentle; (animals) |domesticated ὡν δὲ |very |much |heeding, |subject , φίλαρχος δὲ καὶ φιλότιμος, οὐκ ἀπὸ τοῦ λέγειν ἀξιῶν ἄρχειν οὐδ' ἀπὸ τοιούτου οὐδενός, ἀλλ' ἀπὸ ἔργων τῶν τε |warlike, |hostile καὶ τῶν περὶ τὰ |warlike, |hostile φιλογυμναστής τέ τις ὢν καὶ |fond of hunting

Ἔστι γάρ, ἔφη, τοῦτο τὸ |habit, |habitat : αἰνῆς τῆς |citizenship; |government

|not so?; and so, ἡμμάτων, ἦν δ' ἐγώ, ὁ τοιοῦτος νέος μέν ὢν |scorn; |of think ἂν, ὅσῳ δὲ πρεσβύτερος γίγνοιτο, μᾶλλον αἰεὶ |greet, salute ἂν τῷ τε |partake of τῆς τοῦ φιλοχρημάτου |nature (of a thing) εἶναι εἰλικρινῆς πρὸς |excellence ἃ τὸ

not unlike our friend Glaucon.

Perhaps, I said, he may be like him in that one point; but there are other respects in which he is very different.

In what respects?

He should have more of self-assertion and be less cultivated, and yet a friend of culture; and he should be a good listener, but no speaker. Such a person is apt to be rough with slaves, unlike the educated man, who is too proud for that; and he will also be courteous to freemen, and remarkably obedient to authority; he is a lover of power and a lover of honour; claiming to be a ruler, not because he is eloquent, or on any ground of that sort, but because he is a soldier and has performed feats of arms; he is also a lover of gymnastic exercises and of the chase.

Yes, that is the type of character which answers to timocracy.

Such an one will despise riches only when he is young; but as he gets older he will be more and more attracted to them, because he has a piece of the avaricious nature in him, and is not single-minded towards virtue, having lost his best guardian.

Who was that? said Adeimantus.

Philosophy, I said, tempered with music, who

vocabulary

ἀπολείπω leave behind, fail ~eclipse
ἀρετή goodness, excellence
ἄχθομαι be burdened with
βίος life ~biology
βιόω live; (mp) make a living ~biology
ἐγγίγνομαι live in ~genus
ἐλασσώ diminish, degrade
ἐλαττώ diminish, degrade
ἐνίστε sometimes
ἐνοικέω dwell in
κεράννυμι (ũ) mix ~crater

κράζω croak, scream
μουσική art, music
νεανίας -ου (ᾱα, m) young person
οἰκέω inhabit ~economics
πῇ where? how?
πολιτεύω (ι) be a free citizen
σωτήρ -ος (m) savior
φιλοπραγμοσύνη meddlesomeness, busyness
φύλαξ -χος (m) guard; sentry
 ~phylactery

ἀπολειφθῆναι τοῦ ἀρίστου φύλακος;

Τίνος; ἦ δ' ὅς ὁ Ἀδείμαντος.

Λόγου, ἦν δ' ἐγώ, μουσικῇ κεκραμένου· ὅς μόνος
ἐγγενόμενος σωτὴρ ἀρετῆς διὰ βίου ἐνοικεῖ τῷ ἔχοντι.

Καλῶς, ἔφη, λέγεις.

Καὶ ἔστι μὲν γ', ἦν δ' ἐγώ, τοιοῦτος ὁ τιμοκρατικὸς
νεανίας, τῇ τοιαύτῃ πόλει ἐοικώς.

Πάνυ μὲν οὖν.

Γίνεται δέ γ', εἶπον, οὗτος ᾧδὲ πως· ἐνίστε πατρὸς
ἀγαθοῦ ὦν νέος υἱὸς ἐν πόλει οἰκοῦντος οὐκ εὖ
πολιτευομένη, φεύγοντος τὰς τε τιμὰς καὶ ἀρχὰς καὶ δίκας
καὶ τὴν τοιαύτην πᾶσαν φιλοπραγμοσύνην καὶ ἐθέλοντος
ἐλαττοῦσθαι ὥστε πράγματα μὴ ἔχειν—

Πῇ δὴ, ἔφη, γίνεται;

Ὅταν, ἦν δ' ἐγώ, πρῶτον μὲν τῆς μητρὸς ἀκούῃ
ἀχθομένης ὅτι οὐ τῶν ἀρχόντων αὐτῇ ὁ ἀνὴρ ἔστιν, καὶ

|leave behind, τοῦ ἀρίστου |guard;
|fail |sentry

Τίνος; ἦ δ' ὅς ὁ Ἀδείμαντος.

Λόγου, ἦν δ' ἐγώ, |art, music κεκραμένου· ὅς μόνος

|live in |savior |excellence ἂ βίου |dwell in ᾧ ἔχοντι.

Καλῶς, ἔφη, λέγεις.

Καὶ ἔστι μὲν γ', ἦν δ' ἐγώ, τοιοῦτος ὁ τιμοκρατικὸς

|young , τῇ τοιαύτῃ πόλει ἐοικώς.
|person

Πάνυ μὲν οὖν.

Γίνεται δέ γ', εἶπον, οὗτος ὧδέ πως· |sometimes...τρὸς

ἀγαθοῦ ὧν νέος ὑὸς ἐν πόλει |inhabit οὐκ εὔ

|be a free citizen , φεύγοντος τάς τε τιμὰς καὶ ἀρχὰς καὶ δίκας

καὶ τὴν τοιαύτην πᾶσαν |meddlesomeness, καὶ ἐθέλοντος
|busyness

ἐλαττοῦσθαι ὥστε πράγματα μὴ ἔχειν—

Πῇ δὴ, ἔφη, γίγνεται;

Ὅταν, ἦν δ' ἐγώ, πρῶτον μὲν τῆς μητρὸς ἀκούῃ

|be burdened with ἢ τῶν ἀρχόντων αὐτῇ ὁ ἀνὴρ ἔστιν, καὶ

comes and takes up her abode in a man, and is the only saviour of his virtue throughout life.

Good, he said.

Such, I said, is the timocratical youth, and he is like the timocratical State.

Exactly.

His origin is as follows:—He is often the young son of a brave father, who dwells in an ill-governed city, of which he declines the honours and offices, and will not go to law, or exert himself in any way, but is ready to waive his rights in order that he may escape trouble.

And how does the son come into being?

The character of the son begins to develope when he hears his mother complaining that her husband has no place in the government, of which the consequence is that she has no precedence among other

*vocabulary***ἄνανδρος** without men; not manlike

~androgynous

ἀνίημι urge, impel; release ~jet**ἀτιμάζω** (ι) insult, dishonor**ἄχθομαι** be burdened with**δημόσιος** public, the state**διακελεύομαι** give orders to, encourage**δικαστήριον** court**ἐλασσώ** diminish, degrade**ἐλαττώ** diminish, degrade**ἐνίστε** sometimes**ἔξιμι** go forth; is possible ~ion**ἐπειδάν** when, after**ἐπεξέρχομαι** sally**εὖνοος** kindly; favorable**ἡλίθιος** idle, vain, foolish**λάθρα** secretly**λίαν** very**λοιδορέω** abuse, revile**οἰκέτης** -ου (m, f) household; house

slave

ὀφείλω owe, should, if only**προσέχω** direct to; think about**σπουδάζω** be busy, earnest ~repudiate**σφόδρα** very much**τιμάω** (ι) honor, exalt**τιμόω** honor, exalt**τιμωρέω** (ι) (+dat) take vengeance,
punish; aid one who has been attacked**ὑμνέω** recite, commemorate

ἐλαττουμένης διὰ ταῦτα ἐν ταῖς ἄλλαις γυναιξίν, ἔπειτα
 ὁρώσης μὴ σφόδρα περὶ χρήματα σπουδάζοντα μηδὲ
 μαχόμενον καὶ λοιδορούμενον ἰδίᾳ τε ἐν δικαστηρίοις καὶ
 δημοσίᾳ, ἀλλὰ ῥαθύμως πάντα τὰ τοιαῦτα φέροντα, καὶ
 ἑαυτῷ μὲν τὸν νοῦν προσέχοντα ἀεὶ αἰσθάνηται, ἑαυτὴν δὲ
 μήτε πάνυ τιμῶντα μήτε ἀτιμάζοντα, ἐξ ἀπάντων τούτων
 ἀχθομένης τε καὶ λεγούσης ὡς ἄνανδρός τε αὐτῷ ὁ πατήρ
 καὶ λίαν ἀνεμένος, καὶ ἄλλα δὴ ὅσα καὶ οἷα φιλοῦσιν αἱ
 γυναῖκες περὶ τῶν τοιούτων ὑμνεῖν.

Καὶ μάλ', ἔφη ὁ Ἀδείμαντος, πολλά τε καὶ ὅμοια ἑαυταῖς.

Οἶσθα οὖν, ἦν δ' ἐγώ, ὅτι καὶ οἱ οἰκέται τῶν τοιούτων
 ἐνίοτε λάθρα πρὸς τοὺς ὑεῖς τοιαῦτα λέγουσιν, οἱ
 δοκοῦντες εἶναι, καὶ ἐάν τινα ἴδωσιν ἢ ὀφείλοντα
 χρήματα, ᾧ μὴ ἐπεξέρχεται ὁ πατήρ, ἢ τι ἄλλο ἀδικοῦντα,
 διακελεύονται ὅπως, ἐπειδὴν ἀνὴρ γένηται, τιμωρήσεται
 πάντας τοὺς τοιούτους καὶ ἀνὴρ μᾶλλον ἔσται τοῦ
 πατρός. καὶ ἐξιῶν ἕτερα τοιαῦτα ἀκούει καὶ ὄρᾳ, τοὺς
 μὲν τὰ αὐτῶν πράττοντας ἐν τῇ πόλει ἡλιθίους

ἐλαττουμένης διὰ ταῦτα ἐν ταῖς ἄλλαις γυναιξίν, ἔπειτα
 ὀρώσης μὴ |very much... ἐρὶ χρήματα |be busy, earnest μηδὲ
 μαχόμενον καὶ |abuse, revile ἰδίᾳ τε ἐν |court καὶ
 δημοσίᾳ, ἀλλὰ ῥαθύμως πάντα τὰ τοιαῦτα φέροντα, καὶ
 ἑαυτῷ μὲν τὸν νοῦν |direct to; |think about αἰεὶ αἰσθάνηται, ἑαυτὴν δὲ
 μήτε πάνυ τιμῶντα μήτε |dishonor , ἐξ ἀπάντων τούτων
 |be burdened with... λεγούσης ὥς |without men; |not manlike
 καὶ |very |urge, |impel; , καὶ ἄλλα δὴ ὅσα καὶ οἶα φιλοῦσιν αἱ
 γυναῖκες |release
 περὶ τῶν τοιούτων |recite, |commemorate

Καὶ μάλ', ἔφη ὁ Ἀδείμαντος, πολλά τε καὶ ὅμοια ἑαυταῖς.

Οἴσθα οὖν, ἦν δ' ἐγώ, ὅτι καὶ οἱ |household; |house slave
 |some- |secretly πρὸς τοὺς υἱεῖς τοιαῦτα λέγουσιν, οἱ
 times
 δοκοῦντες |kindly; |favorable αι, καὶ ἐάν τινα ἴδωσιν ἢ |owe, should, if only
 χρήματα, ᾧ μὴ |sally ὁ πατήρ, ἢ τι ἄλλο ἀδικοῦντα,
 |give orders to, |encourage ὅπως, |when, |after ἀνὴρ γένηται, |take vengeance, |punish, aid
 πάντας τοὺς τοιούτους καὶ ἀνὴρ μᾶλλον ἔσται τοῦ
 πατρός. καὶ |go forth; |is possible ρα τοιαῦτα ἀκούει καὶ ὀργᾶ, τοὺς
 μὲν τὰ αὐτῶν πράττοντας ἐν τῇ πόλει |idle, vain, foolish

women. Further, when she sees her husband not very eager about money, and instead of battling and railing in the law courts or assembly, taking whatever happens to him quietly; and when she observes that his thoughts always centre in himself, while he treats her with very considerable indifference, she is annoyed, and says to her son that his father is only half a man and far too easy-going: adding all the other complaints about her own ill-treatment which women are so fond of rehearsing.

Yes, said Adeimantus, they give us plenty of them, and their complaints are so like themselves.

And you know, I said, that the old servants also, who are supposed to be attached to the family, from time to time talk privately in the same strain to the son; and if they see any one who owes money to his father, or is wronging him in any way, and he fails to prosecute them, they tell the youth that when he grows up he must retaliate upon people of this sort, and be more of a man than his father. He has only to walk abroad and he hears and sees the same sort of thing: those who do their own business in

*vocabulary***ἄρδω** give water**αὐξάνω** strengthen**διέρχομαι** pierce, traverse**ἐγγύθεν** near**ἔλκω** drag, pull, hoist; rape**ἐπαινέω** concur, praise, advise**ἐπιτήδευμα** -τος (n, 3) habit, business,

custom

κομιδή care, tending, providing for**ὁμιλία** (ι) intercourse, company**πολιτεία** (ι) citizenship; government**τιμάω** (ι) honor, exalt**φύσις** -εως (f) nature (of a thing)

~physics

φύω produce, beget; clasp ~physics

τε καλουμένους καὶ ἐν σμικρῷ λόγῳ ὄντας, τοὺς δὲ μὴ τὰ αὐτῶν τιμωμένους τε καὶ ἐπαινουμένους. τότε δὴ ὁ νέος πάντα τὰ τοιαῦτα ἀκούων τε καὶ ὁρῶν, καὶ αὖ τοὺς τοῦ πατρὸς λόγους ἀκούων τε καὶ ὁρῶν τὰ ἐπιτηδεύματα αὐτοῦ ἐγγύθεν παρὰ τὰ τῶν ἄλλων, ἐλκόμενος ὑπ' ἀμφοτέρων τούτων, τοῦ μὲν πατρὸς αὐτοῦ τὸ λογιστικὸν ἐν τῇ ψυχῇ ἄρδοντός τε καὶ αὔξοντος, τῶν δὲ ἄλλων τό τε ἐπιθυμητικὸν καὶ τὸ θυμοειδές, διὰ τὸ μὴ κακοῦ ἀνδρὸς εἶναι τὴν φύσιν, ὁμιλίαις δὲ ταῖς τῶν ἄλλων κακαῖς κεχρησθαι, εἰς τὸ μέσον ἐλκόμενος ὑπ' ἀμφοτέρων τούτων ἦλθε, καὶ τὴν ἐν ἑαυτῷ ἀρχὴν παρέδωκε τῷ μέσῳ τε καὶ φιλονίκῳ καὶ θυμοειδεῖ, καὶ ἐγένετο ὑψηλόφρων τε καὶ φιλότιμος ἀνὴρ.

Κομιδῇ μοι, ἔφη, δοκεῖς τὴν τούτου γένεσιν διεληλυθέναι.

Ἔχομεν ἄρα, ἦν δ' ἐγώ, τὴν τε δευτέραν πολιτείαν καὶ τὸν δεύτερον ἄνδρα.

Ἔχομεν,

ἔφη.

τε καλουμένους καὶ ἐν σμικρῷ λόγῳ ὄντας, τοὺς δὲ
 μὴ τὰ αὐτῶν |honor τε καὶ |concur . τότε
 δὴ ὁ νέος πάντα τὰ τοιαῦτα ἀκούων τε καὶ ὁρῶν,
 καὶ αὖ τοὺς τοῦ πατρὸς λόγους ἀκούων τε καὶ ὁρῶν
 τὰ |habit, business, αὐτοῦ |near παρὰ τὰ τῶν ἄλλων,
 |custom
 |drag, pull, ὑπ' ἀμφοτέρων τούτων, τοῦ μὲν πατρὸς αὐτοῦ
 |hoist; rape
 τοῦ λογιστικὸν ἐν τῇ ψυχῇ |give water τε καὶ |strengthen, τῶν
 δὲ ἄλλων τό τε ἐπιθυμητικὸν καὶ τὸ θυμοειδές, διὰ τὸ μὴ
 κακοῦ ἀνδρὸς εἶναι τὴν φύσιν, ὁμιλίαις δὲ ταῖς τῶν ἄλλων
 κακαῖς κεχρησθαι, εἰς τὸ μέσον |drag, pull, ὑπ' ἀμφοτέρων
 |hoist; rape
 τούτων ἦλθε, καὶ τὴν ἐν ἑαυτῷ ἀρχὴν παρέδωκε τῷ μέσῳ
 τε καὶ φιλονίκῳ καὶ θυμοειδεῖ, καὶ ἐγένετο ὑψηλόφρων τε
 καὶ φιλότιμος ἀνὴρ.

Κομιδῇ μοι, ἔφη, δοκεῖς τὴν τούτου γένεσιν | *pierce, traverse.*

ἔχομεν ἄρα, ἣν δ' ἐγώ, τήν τε δευτέραν citizenship; αἱ τὸν
government
δεύτερον ἄνδρα.

Ἔχομεν,

ἔφη.

the city are called simpletons, and held in no esteem, while the busy-bodies are honoured and applauded. The result is that the young man, hearing and seeing all these things—hearing, too, the words of his father, and having a nearer view of his way of life, and making comparisons of him and others—is drawn opposite ways: while his father is watering and nourishing the rational principle in his soul, the others are encouraging the passionate and appetitive; and he being not originally of a bad nature, but having kept bad company, is at last brought by their joint influence to a middle point, and gives up the kingdom which is within him to the middle principle of contentiousness and passion, and becomes arrogant and ambitious.

You seem to me to have described his origin perfectly.

Then we have now, I said, the second form of government and the second type of character?

We

*vocabulary***δῆλος** visible, conspicuous**μεταβαίνω** change the subject ~basis**μέτεμι** be among, go, follow ~ion**ναί** yea**ὀλιγαρχία** oligarchy**οὐκοῦν** not so?; and so**πένης** -τος (m) poor**πλούσιος** wealth ~plutocrat**ποῖος** what kind**πολιτεία** (ι) citizenship; government**τυφλός** blind**τυφλόω** blind**ὑπόθεσις** -εως (f) proposal; subject;
hypothesis

Οὐκοῦν μετὰ τοῦτο, τὸ τοῦ Αἰσχύλου, λέγωμεν, ἄλλον
 ἄλλη πρὸς πόλει τεταγμένον . 451, μᾶλλον δὲ
 κατὰ τὴν ὑπόθεσιν προτέραν τὴν πόλιν;

Πάνυ μὲν οὖν, ἔφη.

Εἴη δέ γ' ἄν, ὡς ἐγῶμαι, ὀλιγαρχία ἢ μετὰ τὴν τοιαύτην
 πολιτείαν.

Λέγεις δέ, ἦ δ' ὅς, τὴν ποίαν κατάστασιν ὀλιγαρχίαν;

Τὴν ἀπὸ τιμημάτων, ἣν δ' ἐγώ, πολιτείαν, ἐν ἣ οἱ μὲν
 πλούσιοι ἄρχουσιν, πένητι δὲ οὐ μέτεστιν ἀρχῆς.

Μανθάνω, ἦ δ' ὅς.

Οὐκοῦν ὡς μεταβαίνει πρῶτον ἐκ τῆς τιμαρχίας εἰς τὴν
 ὀλιγαρχίαν, ῥητέον;

Ναί.

Καὶ μήν, ἦν δ' ἐγώ, καὶ τυφλῶ γε δῆλον ὡς μεταβαίνει.

Πῶς;

|not so?; and so τοῦτο, τὸ τοῦ Αἰσχύλου, λέγωμεν, ἄλλον
 ἄλλη πρὸς πόλει τεταγμένον . 451, μᾶλλον δὲ
 κατὰ τὴν |proposal; sub-έραν τὴν πόλιν;
 |ject; hypothesis

Πάνυ μὲν οὖν, ἔφη.

Εἴη δέ γ' ἂν, ὥς ἐγῶμαι, |oligarchy ἡ μετὰ τὴν τοιαύτην

|citizenship;
 |government

Λέγεις δέ, ἡ δ' ὅς, τὴν |what kind άστασιν |oligarchy ,

Τὴν ἀπὸ τιμημάτων, ἡν δ' ἐγώ, |citizenship; , ἐν ἡ οἱ μὲν
 |government
 |wealth ἄρχουσιν, |poor δὲ οὐ |be among ἀρχῆς.

Μανθάνω, ἡ δ' ὅς.

|not so?; and|change the subject . ον ἐκ τῆς τιμαρχίας εἰς τὴν
 |so
 |oligarchy , ῥητέον;

|yea .

Καὶ μὲν, ἡν δ' ἐγώ, καὶ τυφλῷ γε |visible, ... |change the subject
 |conspicuous

Πῶς;

have.

Next, let us look at another man who, as Aeschylus says, 'Is set over against another State;'

Or rather, as our plan requires, begin with the State.

By all means.

I believe that oligarchy follows next in order.

And what manner of government do you term oligarchy?

A government resting on a valuation of property, in which the rich have power and the poor man is deprived of it.

I understand, he replied.

Ought I not to begin by describing how the change from timocracy to oligarchy arises?

Yes.

Well, I said, no eyes are required in order to see how

vocabulary

ἀπειθέω disobey

ἀρετή goodness, excellence

ἄτιμος (ι) without honor

δαπάνη cost, funds, extravagance

δίστημι stand apart ~stand

εἰκός likely

ἐκάτερος each of two

ἐξευρίσκω find; discover ~eureka

ζήλος competitiveness, emulation ~zeal

ζυγόν yoke, a joined pair ~zygote

ζυγός yoke, a joined pair ~zygote

παράγω deflect; bring forward

πλούσιος wealth ~plutocrat

πλοῦτος wealth ~plutocrat

πολιτεία (ι) citizenship; government

πρόεμι to have been before, earlier

~ion

ῥέπω incline or sink downwards

ταμιεῖον treasury, storehouse

τιμάω (ι) honor, exalt

τίμιος honored, precious

τοῖνον well, then

χρυσίον (οῦ) gold coin

Τὸ ταμείον, ἦν δ' ἐγώ, ἐκεῖνο ἐκάστω χρυσίου πληρούμενον ἀπόλλυσι τὴν τοιαύτην πολιτείαν. πρῶτον μὲν γὰρ δαπάνας αὐτοῖς ἐξευρίσκουσιν, καὶ τοὺς νόμους ἐπὶ τοῦτο παράγουσιν, ἀπειθοῦντες αὐτοί τε καὶ γυναῖκες αὐτῶν.

Εἰκός, ἔφη.

Ἐπειτά γε οἶμαι ἄλλος ἄλλον ὁρῶν καὶ εἰς ζῆλον ἰὼν τὸ πλῆθος τοιοῦτον αὐτῶν ἀπηργάσαντο.

Εἰκός.

Τοῦντεῦθεν τοίνυν, εἶπον, προϊόντες εἰς τὸ πρόσθεν τοῦ χρηματίζεσθαι, ὅσω ἂν τοῦτο τιμιώτερον ἡγῶνται, τοσούτῳ ἀρετὴν ἀτιμοτέραν. ἢ οὐχ οὕτω πλούτου ἀρετὴ διέστηκεν, ὥσπερ ἐν πλάστιγγι ζυγοῦ κειμένου ἐκατέρου, ἀεὶ τοῦναντίον ῥέποντε;

Καὶ μάλ', ἔφη.

Τιμωμένου δὴ πλούτου ἐν πόλει καὶ τῶν πλουσίων

Τὸ |treasury, |storehouse ἦν δ' ἐγώ, ἐκεῖνο ἐκάστω |gold coin

|fill, fulfill ἀπόλλυσι τὴν τοιαύτην |citizenship; |government πρῶτον

μὲν γὰρ |cost, funds, extraña-|find; discover , καὶ τοὺς νόμους
|gance

ἐπὶ τοῦτο |deflect; bring|disobey αὐτοί τε καὶ γυναῖκες
|forward

αὐτῶν.

|likely , ἔφη.

Ἐπειτά γε οἶμαι ἄλλος ἄλλον ὁρῶν καὶ εἰς |competitiveness, |emulation

πλήθος τοιοῦτον αὐτῶν ἀπηργάσαντο.

|likely .

Τοῦντεῦθεν |well, then ἱπον, |to have been |before, earlier τὸ πρόσθεν

τοῦ χρηματίζεσθαι, ὅσω ἂν τοῦτο |honored, |precious ἡγῶνται,

τοσοῦτα |excel- |without ἢ οὐχ οὕτω |wealth |excellence
|lence |honor

|stand apart ὥσπερ ἐν πλάστιγγι ζυγοῦ κειμένου |each of two

ἀεὶ τοῦναντίον |incline or, sink
|downwards

Καὶ μάλ', ἔφη.

|honor δὲ |wealth ἐν πόλει καὶ τῶν |wealth

the one passes into the other.

How?

The accumulation of gold in the treasury of private individuals is the ruin of timocracy; they invent illegal modes of expenditure; for what do they or their wives care about the law?

Yes, indeed.

And then one, seeing another grow rich, seeks to rival him, and thus the great mass of the citizens become lovers of money.

Likely enough.

And so they grow richer and richer, and the more they think of making a fortune the less they think of virtue; for when riches and virtue are placed together in the scales of the balance, the one always rises as the other falls.

True.

And in proportion as riches and rich men are

*vocabulary***ἀμελέω** disregard; (impers.) of course**ἀρετή** goodness, excellence**ἀσκέω** work on**ἀτιμάζω** (ι) insult, dishonor**ἄτιμος** (ι) without honor**δῆλος** visible, conspicuous**διαπράσσω** travel over, accomplish

~practice

ἐπαινέω concur, praise, advise**μετέχω** partake of**ὀλιγαρχία** oligarchy**ὄπλον** tool, weapon, ship's tackle

~hoplite

ὄρος boundary marker ~horizon**οὐκοῦν** not so?; and so**οὐσία** property; essence**πένης** -τος (m) poor**πλούσιος** wealth ~plutocrat**πολιτεία** (ι) citizenship; government**προεῖπον** foretell, proclaim, order
before**τελευτάω** bring about, finish ~apostle**τιμάω** (ι) honor, exalt

ἀτιμωτέρα ἀρετή τε καὶ οἱ ἀγαθοί.

Δῆλον.

Ἀσκεῖται δὴ τὸ ἀεὶ τιμώμενον, ἀμελείται δὲ τὸ ἀτιμαζόμενον.

Οὕτω.

Ἄντὶ δὴ φιλονίκων καὶ φιλοτίμων ἀνδρῶν φιλοχρηματισταὶ καὶ φιλοχρήματοι τελευτῶντες ἐγένοντο, καὶ τὸν μὲν πλούσιον ἐπαινοῦσιν τε καὶ θαυμάζουσι καὶ εἰς τὰς ἀρχὰς ἄγουσι, τὸν δὲ πένητα ἀτιμάζουσι.

Πάνυ γε.

Οὐκοῦν τότε δὴ νόμον τίθενται ὅρον πολιτείας ὀλιγαρχικῆς ταξάμενοι πλῆθος χρημάτων, οὗ μὲν μάλλον ὀλιγαρχία, πλέον, οὗ δ' ἥττον, ἔλαττον, προειπόντες ἀρχῶν μὴ μετέχειν ᾧ ἂν μὴ ἦ οὐσία εἰς τὸ ταχθὲν τίμημα, ταῦτα δὲ ἢ βία μεθ' ὅπλων διαπράττονται, ἢ

|without excellence καὶ οἱ ἀγαθοί.
|honor

|visible,
|conspicuous

|work on δὴ τὸ ἀεὶ |honor , |disregard δὲ τὸ

|dishonor .

Οὕτω.

Ἀντὶ δὴ φιλονίκων καὶ φιλοτίμων ἀνδρῶν

φιλοχρηματισταὶ καὶ φιλοχρήματοι |bring about,
|finish

ἐγένοντο, καὶ τὸν μὲν |wealth |concur τε καὶ

θαυμάζουσι καὶ εἰς τὰς ἀρχὰς ἄγουσι, τὸν δὲ |poor

|dishonor .

Πάνν γε.

|not so?; and só - δὴ νόμον τίθενται |boundary citizenship;
|marker |government

ὀλιγαρχικῆς ταξάμενοι πλῆθος χρημάτων, οὗ μὲν μάλλον

|oligarchy , πλέον, οὗ δ' ἦττον, ἔλαττον, |foretell, proclaim, order
|before

ἀρχῶν μὴ |partake of ἥ ἂν μὴ ἦ |property;
|essence τὸ ταχθὲν τίμημα,

ταῦτα δὲ ἡ βία μεθ' |tool |travel over, ac-, ἥ
|comply

honoured in the State, virtue and the virtuous are dishonoured.

Clearly.

And what is honoured is cultivated, and that which has no honour is neglected.

That is obvious.

And so at last, instead of loving contention and glory, men become lovers of trade and money; they honour and look up to the rich man, and make a ruler of him, and dishonour the poor man.

They do so.

They next proceed to make a law which fixes a sum of money as the qualification of citizenship; the sum is higher in one place and lower in another, as the oligarchy is more or less exclusive; and they allow no one whose property falls below the amount fixed to have any share in the government. These changes in the constitution they effect by force of

*vocabulary***ἀθρέω** observe, gaze**ἀμάρτημα** -τος (n, 3) failure, fault**ἐπιτρέπω** entrust, decide, allow

~trophy

κατάστασις -εως (f) establishment**κυβερνήτης** -ου (m, 1) steersman,
governor ~govern**ναί** yea**ναυτιλία** sailing ~navy**ναυτίλλομαι** sail ~navy**ὄρος** boundary marker ~horizon**οὐκοῦν** not so?; and so**πένης** -τος (m) poor**ποῖος** what kind**πολιτεία** (i) citizenship; government

καὶ πρὸ τούτου φοβήσαντες κατεστήσαντο τὴν τοιαύτην
πολιτείαν. ἢ οὐχ οὕτως;

Οὕτω μὲν οὖν.

Ἡ μὲν δὴ κατάστασις ὡς ἔπος εἰπεῖν αὕτη.

Ναί, ἔφη· ἀλλὰ τίς δὴ ὁ τρόπος τῆς πολιτείας; καὶ ποῖά
ἐστὶν ἃ ἔφαμεν αὐτὴν ἀμαρτήματα ἔχειν;

Πρῶτον μὲν, ἔφην, τοῦτο αὐτό, ὅρος αὐτῆς οἶός ἐστιν.
ἄθρει γάρ, εἰ νεῶν οὕτω τις ποιοῖτο κυβερνήτας, ἀπὸ
τιμημάτων, τῷ δὲ πένητι, εἰ καὶ κυβερνητικώτερος εἴη,
μὴ ἐπιτρέποι—

Πονηράν, ἢ δ' ὅς, τὴν ναυτιλίαν αὐτοὺς ναυτίλλεσθαι.

Οὐκοῦν καὶ περὶ ἄλλου οὕτως ὅτουοῦν ἢ τινος ἀρχῆς;

Οἶμαι ἔγωγε.

Πλὴν πόλεως; ἦν δ' ἐγώ· ἢ καὶ πόλεως πέρι;

Πολύ γ', ἔφη, μάλιστα, ὅσω
χαλεπωτάτη καὶ μεγίστη ἢ ἀρχή.

καὶ πρὸ τούτου φοβήσαντες κατεστήσαντο τὴν τοιαύτην

|citizenship; ἢ οὐχ οὕτως;
|government

Οὕτω μὲν οὖν.

Ἡ μὲν δὲ |establishment ὥς ἔπος εἰπεῖν αὕτη.

|yea , ἔφη· ἀλλὰ τίς δὲ ὁ τρόπος τῆς |citizenship; , γον-|what kind
|ernment

ἐστὶν ἃ ἔφαμεν αὐτὴν |failure, fault ἔχειν;

Πρῶτον μὲν, ἔφην, τοῦτο αὐτό, |boundary. ἣς οἶός ἐστιν.
|marker

|observe, gaze εἰ νεῶν οὕτω τις ποιοῖτο |steersman, , ἀπὸ
|governor

τιμημάτων, τῷ δὲ |poor , εἰ καὶ κυβερνητικώτερος εἴη,

μὴ |entrust, de- —
|cide, allow

Πονηράν, ἣ δ' ὅς, τὴν |sailing αὐτοὺς |sail

|not so?; and so -ρὶ ἄλλου οὕτως ὅτουοῦν ἢ τινος ἀρχῆς;

Οἶμαι ἔγωγε.

Πλὴν πόλεως; ἦν δ' ἐγώ· ἦ καὶ πόλεως πέρι;

Πολύ γ', ἔφη, μάλιστα, ὅσω

χαλεπωτάτῃ καὶ μεγίστῃ ἢ ἀρχή.

arms, if intimidation has not already done their work.

Very true.

And this, speaking generally, is the way in which oligarchy is established.

Yes, he said; but what are the characteristics of this form of government, and what are the defects of which we were speaking?

First of all, I said, consider the nature of the qualification. Just think what would happen if pilots were to be chosen according to their property, and a poor man were refused permission to steer, even though he were a better pilot?

You mean that they would shipwreck?

Yes; and is not this true of the government of anything?

I should imagine so.

Except a city? — or would you include a city?

Nay, he said, the case of a city is the strongest of all, inasmuch as the rule of a city is the greatest and most difficult of all.

This, then, will be

*vocabulary***ἀδύνατος** unable; impossible**ἀμάρτημα** -τος (n, 3) failure, fault**ἀναγκάζω** force, compel**ἄρα** interrogative pcl**ἄτε** as if; since**εἰσφέρω** carry into, carry along ~bear**ἐπιβουλεύω** plot, plan, harm

~volunteer

λοιδορέω abuse, revile**οἰκέω** inhabit ~economics**ὀλιγαρχία** oligarchy**ὀπλίζω** prepare, arm ~hoplite**πάλαι** long ago ~paleo**πάλη** wrestling ~Pallas**πάλλω** shake, brandish ~Pallas**πένης** -τος (m) poor**πλούσιος** wealth ~plutocrat**ποῖος** what kind**πολυπραγμονέω** be too busy, meddle

Ἐν μὲν δὴ τοῦτο τοσοῦτον ὀλιγαρχία ἂν ἔχοι ἀμάρτημα.

Φαίνεται.

Τί δέ; τόδε ἄρά τι τούτου ἔλαττον;

Τὸ ποῖον;

Τὸ μὴ μίαν ἀλλὰ δύο ἀνάγκη εἶναι τὴν τοιαύτην πόλιν, τὴν μὲν πενήτων, τὴν δὲ πλουσίων, οἰκοῦντας ἐν τῷ αὐτῷ, ἀεὶ ἐπιβουλευόντας ἀλλήλοις.

Οὐδὲν μὰ Δί', ἔφη, ἔλαττον.

Ἀλλὰ μὴν οὐδὲ τόδε καλόν, τὸ ἀδυνάτους εἶναι ἴσως πόλεμόν τινα πολεμεῖν διὰ τὸ ἀναγκάζεσθαι ἢ χρωμένους τῷ πλήθει ὀπλισμένῳ δεδιέναι μᾶλλον ἢ τοὺς πολεμίους, ἢ μὴ χρωμένους ὡς ἀληθῶς ὀλιγαρχικοὺς φανῆναι ἐν αὐτῷ τῷ μάχεσθαι, καὶ ἅμα χρήματα μὴ ἐθέλειν εἰσφέρειν, ἅτε φιλοχρημάτων.

Οὐ καλόν.

Τί δέ; ὁ πάλαι ἐλοιδοροῦμεν, τὸ πολυπραγμονεῖν

Ἐν μὲν δὴ τοῦτο τοσοῦτον |oligarchy ἂν ἔχοι |failure, fault.

Φαίνεται.

Τί δέ; τόδε |interrogative pcl ἔλαττον;

Τὸ |what kind

Τὸ μὴ μίαν ἀλλὰ δύο ἀνάγκη εἶναι τὴν τοιαύτην πόλιν, τὴν
μὲν |poor , τὴν δὲ |wealth , |inhabit ἐν τῷ αὐτῷ, ἀεὶ
|plot, plan, harm ἀλλήλοις.

Οὐδὲν μὰ Δί, ἔφη, ἔλαττον.

Ἀλλὰ μὴν οὐδὲ τόδε καλόν, τὸ |unable; εἶναι ἴσως
|impossible πόλεμόν τινα πολεμεῖν διὰ τὸ |force, compel ἢ χρωμένους
τῷ πλήθει |prepare, arm δεδιέναι μᾶλλον ἢ τοὺς πολεμίους,
ἢ μὴ χρωμένους ὡς ἀληθῶς ὀλιγαρχικοὺς φανῆναι ἐν
αὐτῷ τῷ μάχεσθαι, καὶ ἅμα χρήματα μὴ ἐθέλιν |carry into,
|carry along
|as if; since, ὥς ἡμῶν.

Οὐ καλόν.

Τί δέ; ὁ πάλαι |abuse, revile , τὸ |be too busy, meddle

the first great defect of oligarchy?

Clearly.

And here is another defect which is quite as bad.

What defect?

The inevitable division: such a State is not one, but two States, the one of poor, the other of rich men; and they are living on the same spot and always conspiring against one another.

That, surely, is at least as bad.

Another discreditable feature is, that, for a like reason, they are incapable of carrying on any war. Either they arm the multitude, and then they are more afraid of them than of the enemy; or, if they do not call them out in the hour of battle, they are oligarchs indeed, few to fight as they are few to rule. And at the same time their fondness for money makes them unwilling to pay taxes.

*vocabulary***ἄπορος** impassable, difficult**γεωργέω** farm, till land**δημιουργός** public worker

~ergonomics

ἔξιμι go forth; is possible ~ion**ἔξεστι** it is allowed/possible**ἐξίημι** send forth, allow forth ~jet**κτάομαι** acquire, possess**οἰκέω** inhabit ~economics**ὀπλίτης** -ου (ī, m, 1) hoplite, heavy

infantryman ~hoplite

ὀρθός upright, straight; correct, just

~orthogonal

ὀρθόω stand up**οὐκουν** certainly not**παντάπασιν** altogether; yes, certainly**παραδείκνυμι** (ū) receive, admit**πένης** -τος (m) poor**ποῖος** what kind**πολιτεία** (ī) citizenship; government

γεωργοῦντας καὶ χρηματιζομένους καὶ πολεμοῦντας ἅμα
τοὺς αὐτοὺς ἐν τῇ τοιαύτῃ πολιτείᾳ, ἣ δοκεῖ ὀρθῶς ἔχειν;

Οὐδ' ὁπωστιοῦν.

Ὅρα δὴ, τούτων πάντων τῶν κακῶν εἰ τόδε μέγιστον
αὕτη πρώτη παραδέχεται.

Τὸ ποῖον;

Τὸ ἐξεῖναι πάντα τὰ αὐτοῦ ἀποδόσθαι, καὶ ἄλλω
κτήσασθαι τὰ τούτου, καὶ ἀποδόμενον οἰκεῖν ἐν τῇ πόλει
μηδὲν ὄντα τῶν τῆς πόλεως μερῶν, μήτε χρηματιστὴν
μήτε δημιουργὸν μήτε ἱππέα μήτε ὀπλίτην, ἀλλὰ πένητα
καὶ ἄπορον κεκλημένον.

Πρώτη, ἔφη.

Οὕκουν διακωλύεται γε ἐν ταῖς ὀλιγαρχουμέναις τὸ
τοιούτον· οὐ γὰρ ἂν οἱ μὲν ὑπέρπλουτοι ἦσαν, οἱ δὲ
παντάπασι πένητες.

Ὅρθως.

|farm, till land καὶ χρηματιζομένους καὶ πολεμοῦντας ἅμα
 τοὺς αὐτοὺς ἐν τῇ τοιαύτῃ |citizenship; ᾧ, δοκεῖ ὀρθῶς ἔχειν;
 |government
 Οὐδ' ὅπωςτιοῦν.

Ὅρα δὴ, τούτων πάντων τῶν κακῶν εἰ τόδε μέγιστον
 αὕτη πρώτη παραδέχεται.

Τὸ |what kind

Τὸ ἐξεῖναι πάντα τὰ αὐτοῦ ἀποδόσθαι, καὶ ἄλλω
 κτήσασθαι τὰ τούτου, καὶ ἀποδόμενον |inhabit ἐν τῇ πόλει
 μηδὲν ὄντα τῶν τῆς πόλεως μερῶν, μήτε χρηματιστὴν
 μήτε |public μήτε ἱππέα μήτε |hoplite, heavʹy in-|poor
 |worker |fantryman
 καὶ |impassable, ...|κλημένον.
 |difficult

Πρώτη, ἔφη.

|certainly not ...|κωλύεται γε ἐν ταῖς ὀλιγαρχουμέναις τὸ
 τοιοῦτον· οὐ γὰρ ἂν οἱ μὲν ὑπέρπλουτοι ᾗσαν, οἱ δὲ
 |altogether; |poor
 |yes, certainly

Ὅρθως.

How discreditable!

And, as we said before, under such a constitution the same persons have too many callings—they are husbandmen, tradesmen, warriors, all in one. Does that look well?

Anything but well.

There is another evil which is, perhaps, the greatest of all, and to which this State first begins to be liable.

What evil?

A man may sell all that he has, and another may acquire his property; yet after the sale he may dwell in the city of which he is no longer a part, being neither trader, nor artisan, nor horseman, nor hoplite, but only a poor, helpless creature.

Yes, that is an evil which also first begins in this State.

The evil is certainly not prevented there; for oligarchies have both the extremes of great wealth and utter poverty.

True.

But think again: In his wealthy days, while

*vocabulary***ἀθρέω** observe, gaze**ἀναλίσκω** (αἶ) consume, spend on**ἄρα** interrogative pcl**γῆρας** -ος (n, 3) old age**ἐγγίγνομαι** live in ~genus**ἐκγίγνομαι** be born; be by birth

~genus

ἐνιοι some**ἐτοῖμος** ready; fulfilled**κακοῦργος** causing evil ~ergonomics**κέντρον** goading rod?**κηρίον** honeycomb**νόσημα** -τος (n, 3) disease**οὐκοῦν** not so?; and so**ὄφελος** -εος (n, 3) a use, a help**πλούσιος** wealth ~plutocrat**πτωχός** poor, beggarly ~pudendum**σμήνος** -ους (n, 3) swarm**τελευτάω** bring about, finish ~apostle**ὑπηρέτης** -ου (m, 1) servant, officer

Τόδε δὲ ἄθρει· ἄρα ὅτε πλούσιος ὢν ἀνήλυσκεν ὁ τοιοῦτος,
 μᾶλλον τι τότ' ἦν ὄφελος τῇ πόλει εἰς ἃ νυνδὴ ἐλέγομεν; ἢ
 ἐδόκει μὲν τῶν ἀρχόντων εἶναι, τῇ δὲ ἀληθείᾳ οὔτε ἄρχων
 οὔτε ὑπηρέτης ἦν αὐτῆς, ἀλλὰ τῶν ἐτοίμων ἀναλωτής;

Οὕτως, ἔφη· ἐδόκει, ἦν δὲ οὐδὲν ἄλλο ἢ ἀναλωτής.

Βούλει οὖν, ἦν δ' ἐγώ, φῶμεν αὐτόν, ὥς ἐν κηρίῳ κηφήν
 ἐγγίγνεται, σμήνους νόσημα, οὔτω καὶ τὸν τοιοῦτον ἐν
 οἰκίᾳ κηφήνα ἐγγίγνεσθαι, νόσημα πόλεως;

Πάνυ μὲν οὖν, ἔφη, ὦ Σώκρατες.

Οὐκοῦν, ὦ Ἀδείμαντε, τοὺς μὲν πτηνοὺς κηφήνας πάντας
 ἀκέντρους ὁ θεὸς πεποίηκεν, τοὺς δὲ πεζοὺς τούτους
 ἐνίους μὲν αὐτῶν ἀκέντρους, ἐνίους δὲ δεινὰ κέντρα
 ἔχοντας; καὶ ἐκ μὲν τῶν ἀκέντρων πτωχοὶ πρὸς τὸ
 γῆρας τελευτῶσιν, ἐκ δὲ τῶν κεκεντρωμένων πάντες ὅσοι
 κέκληνται κακοῦργοι;

Ἀληθέστατα,

ἔφη.

Τόδε δὲ |ob-serve, |inter-rogative |wealth ὦν |consume, ὁ τοιοῦτος,
 μάλλον |gaze |pcl ἤν |a use, a help . ὅλεις εἰς ἅ νυνδὴ ἐλέγομεν; ἦ

ἐδόκει μὲν τῶν ἀρχόντων εἶναι, τῇ δὲ |truth οὔτε ἄρχων

οὔτε |servant, ἦν αὐτῆς, ἀλλὰ τῶν ἐτοίμων ἀναλωτῆς;
 |officer

Οὕτως, ἔφη· ἐδόκει, ἦν δὲ οὐδὲν ἄλλο ἢ ἀναλωτῆς.

Βούλει οὖν, ἦν δ' ἐγώ, φῶμεν αὐτόν, ὥς ἐν |honeycomb, ἦν

|live in , |swarm |disease , οὕτω καὶ τὸν τοιοῦτον ἐν

οἰκίᾳ κηφήνα ἐγγίγνεσθαι, |disease πόλεως;

Πάνυ μὲν οὖν, ἔφη, ὦ Σώκρατες.

|not so?; and so? ἴμαντε, τοὺς μὲν πτηνοὺς κηφήνας πάντας

ἀκέντρους ὁ θεὸς πεποίηκεν, τοὺς δὲ πεζοὺς τούτους

|some μὲν αὐτῶν ἀκέντρους, |some δὲ δεινὰ |goadng rod?

ἔχοντας; καὶ ἐκ μὲν τῶν ἀκέντρων |poor, πρὸς τὸ
 |beggarly

|old age |bring about, ἐκ δὲ τῶν κεκεντρωμένων πάντες ὅσοι
 |finish

κέκλινται |causing evil ,

Ἀληθέστατα,

ἔφη.

he was spending his money, was a man of this sort a whit more good to the State for the purposes of citizenship? Or did he only seem to be a member of the ruling body, although in truth he was neither ruler nor subject, but just a spendthrift?

As you say, he seemed to be a ruler, but was only a spendthrift.

May we not say that this is the drone in the house who is like the drone in the honeycomb, and that the one is the plague of the city as the other is of the hive?

Just so, Socrates.

And God has made the flying drones, Adeimantus, all without stings, whereas of the walking drones he has made some without stings but others have dreadful stings; of the stingless class are those who in their old age end as paupers; of the stingers come all the criminal class, as they are termed.

*vocabulary***ἀποκρύπτω** hide away ~cryptic**αὐτόθι** on the spot**δῆλος** visible, conspicuous**δημιουργός** public worker

~ergonomics

ἐγγίγνομαι live in ~genus**ἐκγίγνομαι** be born; be by birth

~genus

ἐκτός outside**ἔνειμι** be in ~ion**ἐπιμέλεια** attention; assigned task**κακοῦργος** causing evil ~ergonomics**κέντρον** goading rod?**κλέπτης** -ου (m, 1) thief**πολιτεία** (i) citizenship; government**πτωχός** poor, beggarly ~pudendum**τροφή** food, upkeep ~atrophy**φάω** appear (dawn) ~photon

Δῆλον ἄρα, ἦν δ' ἐγώ, ἐν πόλει οὐδ' ἂν ἴδῃς πτωχοὺς, ὅτι εἰσὶ
 που ἐν τούτῳ τῷ τόπῳ ἀποκεκρυμμένοι κλέπται τε καὶ
 βαλλαντιατόμοι καὶ ἱερόσυλοι καὶ πάντων τῶν τοιούτων
 κακῶν δημιουργοί.

Δῆλον, ἔφη.

Τί οὖν; ἐν ταῖς ὀλιγαρχουμέναις πόλεσι πτωχοὺς οὐχ ὄρᾳς
 ἐνόντας;

Ὀλίγου γ', ἔφη, πάντας τοὺς ἐκτὸς τῶν ἀρχόντων.

Μὴ οὖν οἰόμεθα, ἔφην ἐγώ, καὶ κακούργους πολλοὺς ἐν
 αὐταῖς εἶναι κέντρα ἔχοντας, οὓς ἐπιμελεία βία κατέχουσιν
 αἱ ἀρχαί;

Οἰόμεθα μὲν οὖν, ἔφη.

Ἄρ' οὖν οὐ δι' ἀπαιδευσίαν καὶ κακὴν τροφήν καὶ
 κατάστασιν τῆς πολιτείας φήσομεν τοὺς τοιούτους αὐτόθι
 ἐγγίγνεσθαι;

Φήσομεν.

visible,	ἦν δ' ἐγώ, ἐν πόλει οὐ ἂν ἴδης	poor,	ὅτι εἰσί
conspicuous		beggarly	

που ἐν τούτῳ τῷ τόπῳ |hide away |thief τε καὶ

βαλλαντιατόμοι καὶ ἱερόσυλοι καὶ πάντων τῶν τοιούτων

κακῶν | public
worker

visible,
conspicuous

Τί οὖν; ἐν ταῖς ὀλιγαρχουμέναις πόλεσι poor,
beggarly οὐχ ὁράς

|be in

Ὀλίγου γ', ἔφη, πάντας τοὺς |outside| ὧν ἀρχόντων.

Μὴ οὖν οἰόμεθα, ἔφην ἐγώ, καὶ κακούργους πολλοὺς ἐν

αὐταῖς εἶναι | goading ῥοδ? .ας, οὐς | attention; ἀσ-ῖ κατέχουσιν
signed task

αἱ ἀρχαί;

Οἰόμεθα μὲν οὖν, ἔφη.

Ἄρ' οὖν οὐ δι' ἀπαιδευσίαν καὶ κακὴν food, upkeep καὶ

κατάστασιν τῆς |citizenship; ἡγήσομεν τοὺς τοιούτους |on the spot
|government

ἐγγίγνεσθαι;

|appear (dawn)

Most true, he said.

Clearly then, whenever you see paupers in a State, somewhere in that neighbourhood there are hidden away thieves, and cut-purses and robbers of temples, and all sorts of malefactors.

Clearly.

Well, I said, and in oligarchical States do you not find paupers?

Yes, he said; nearly everybody is a pauper who is not a ruler.

And may we be so bold as to affirm that there are also many criminals to be found in them, rogues who have stings, and whom the authorities are careful to restrain by force?

Certainly, we may be so bold.

The existence of such persons is to be attributed to want of education, ill-training, and an evil constitution of the State?

True.

Such, then, is

*vocabulary***δικαστήριον** court**εἴτα** then, therefore, next**ἐκχέω** pour out**ἐξαίφνης** suddenly**ἔρμα** -τος (n, 3) prop; earring**ζηλώ** emulate, praise**ἵχνος** -εος (n, 3) track, trace**μεταβάλλω** alter, transform**ὀλιγαρχία** oligarchy**πολιτεία** (ι) citizenship; government**πταίω** (act) stumble, fall; (pass) be missed**σκοπάω** watch, observe**σκοπέω** behold, consider**στρατηγέω** be a general**σχεδόν** near, approximately at

~ischemia

Ἄλλ' οὖν δὴ τοιαύτη γέ τις ἂν εἴη ἡ ὀλιγαρχουμένη πόλις
καὶ τοσαῦτα κακὰ ἔχουσα, ἴσως δὲ καὶ πλείω.

Σχεδόν τι, ἔφη.

Ἀπειργάσθω δὴ ἡμῖν καὶ αὕτη, ἣν δ' ἐγώ, ἡ πολιτεία,
ἣν ὀλιγαρχίαν καλοῦσιν, ἐκ τιμημάτων ἔχουσα τοὺς
ἄρχοντας· τὸν δὲ ταύτη ὅμοιον μετὰ ταῦτα σκοπῶμεν,
ὥς τε γίνεται οἷός τε γενόμενός ἐστιν.

Πάνυ μὲν οὖν, ἔφη.

Ἄρ' οὖν ὧδε μάλιστα εἰς ὀλιγαρχικὸν ἐκ τοῦ τιμοκρατικοῦ
ἐκείνου μεταβάλλει;

Πῶς;

Ὅταν αὐτοῦ παῖς γενόμενος τὸ μὲν πρῶτον ζηλοῖ τε
τὸν πατέρα καὶ τὰ ἐκείνου ἵχνη διώκη, ἔπειτα αὐτὸν ἴδῃ
ἐξαίφνης πταίσαντα ὥσπερ πρὸς ἔρματι πρὸς τῇ πόλει,
καὶ ἐκχέαντα τά τε αὐτοῦ καὶ ἑαυτόν, ἢ στρατηγήσαντα ἢ
τιν' ἄλλην μεγάλην ἀρχὴν ἄρξαντα, εἴτα εἰς δικαστήριον

Ἄλλ' οὖν δὴ τοιαύτη γέ τις ἂν εἴη ἡ ὀλιγαρχουμένη πόλις
καὶ τοσαῦτα κακὰ ἔχουσα, ἴσως δὲ καὶ πλείω.

|about τι, ἔφη.

Ἀπειργάσθω δὴ ἡμῖν καὶ αὕτη, ἣν δ' ἐγώ, ἡ |citizenship;
|government
ἣν |oligarchy καλοῦσιν, ἐκ τιμημάτων ἔχουσα τοὺς
ἄρχοντας· τὸν δὲ ταύτη ὅμοιον μετὰ ταῦτα σκοπῶμεν,
ὥς τε γίγνεται οἷός τε γενόμενός ἐστιν.

Πάνυ μὲν οὖν, ἔφη.

Ἄρ' οὖν ὧδε μάλιστα εἰς ὀλιγαρχικὸν ἐκ τοῦ τιμοκρατικοῦ
ἐκείνου |alter,
|transform ,

Πῶς;

Ὅταν αὐτοῦ παῖς γενόμενος τὸ μὲν πρῶτον ζηλοῖ τε
τὸν πατέρα καὶ τὰ ἐκείνου |track, |διώκη, ἔπειτα αὐτὸν ἴδῃ
|trace
|suddenly |(act) stumble, fall; (pass) be|prop; πρὸς τῇ πόλει,
|missed |earring
καὶ |pour out τά τε αὐτοῦ καὶ ἑαυτόν, ἣ |be a general ἢ
τιν' ἄλλην μεγάλην ἀρχὴν ἄρξαντα, |then, -- |court
|therefore,
|next

the form and such are the evils of oligarchy; and there may be many other evils.

Very likely.

Then oligarchy, or the form of government in which the rulers are elected for their wealth, may now be dismissed. Let us next proceed to consider the nature and origin of the individual who answers to this State.

By all means.

Does not the timocratical man change into the oligarchical on this wise?

How?

A time arrives when the representative of timocracy has a son: at first he begins by emulating his father and walking in his footsteps, but presently he sees him of a sudden foundering against the State as upon a sunken reef, and he and all that he has is lost; he may have been a general or some other high officer who is brought to trial under a prejudice raised by informers,

vocabulary

ἀκινάκης -ου (m, 1) Persian short sword
ἀποβάλλω throw away, lose
ἀτιμώ (ι) punish, dishonor
βλάπτω break, make fail
εἰχός likely
ἐκπίπτω fall out of ~petal
ἐμπίπτω fall into; attack ~petal
ἐνθεν thence, whence
ἐντίθημι load; mp: take to heart
 ~thesis
θρόνος seat, chair, throne ~throne
καταδουλόω enslave
οὐσία property; essence

παρακαθίζω set beside
πενία poverty ~osteopenia
στρεπτός pliant; type of necklace
 ~strep throat
συκοφαντέω (ῶ) harass, quibble, blackmail
συκοφάντης -ου (ῶ, m, 1) informer, blackmailer
συλλέγω collect, assemble ~legion
ταπεινός lower, abase
φείδομαι spare, not use/harm ~aphid
φιλοτιμία (ι) ambition
χαμαί on/near the ground
ώθέω push

ἐμπεσόντα βλαπτόμενον ὑπὸ συκοφαντῶν ἢ ἀποθανόντα
ἢ ἐκπεσόντα ἢ ἀτιμωθέντα καὶ τὴν οὐσίαν ἅπασαν
ἀποβαλόντα.

Εἰκός γ', ἔφη.

Ἴδὼν δέ γε, ὦ φίλε, ταῦτα καὶ παθὼν καὶ ἀπολέσας τὰ
ὄντα, δείσας οἶμαι εὐθὺς ἐπὶ κεφαλὴν ὥθει ἐκ τοῦ θρόνου
τοῦ ἐν τῇ ἑαυτοῦ ψυχῇ φιλοτιμίαν τε καὶ τὸ θυμοειδὲς
ἐκείνο, καὶ ταπεινωθεὶς ὑπὸ πενίας πρὸς χρηματισμὸν
τραπόμενος γλίσχρως καὶ κατὰ σμικρὸν φειδόμενος καὶ
ἐργαζόμενος χρήματα συλλέγεται. ἄρ' οὐκ οἶε τὸν
τοιούτον τότε εἰς μὲν τὸν θρόνον ἐκείνον τὸ ἐπιθυμητικόν
τε καὶ φιλοχρήματον ἐγκαθίζειν καὶ μέγαν βασιλέα
ποιεῖν ἐν ἑαυτῷ, τιάρας τε καὶ στρεπτοὺς καὶ ἀκινάκας
παραζωννύντα;

Ἐγώ γ', ἔφη.

Τὸ δέ γε οἶμαι λογιστικόν τε καὶ θυμοειδὲς χαμαὶ ἔνθεν καὶ
ἐνθεν παρακαθίσας ὑπ' ἐκείνῳ καὶ καταδουλωσάμενος, τὸ

|fall into; at-|break, make fail ἔποδ' συκοφαντῶν ἢ ἀποθανόντα
|tack

ἢ |fall out of ἢ |punish, καὶ τὴν |property; ἔπασαν
|dishonor |essence

|throw away, lose

|likely γ', ἔφη.

Ἰδὼν δέ γε, ὦ φίλε, ταῦτα καὶ παθὼν καὶ ἀπολέσας τὰ

ὄντα, δείσας οἶμαι εὐθὺς ἐπὶ κεφαλὴν |push ἐκ τοῦ |chair

τοῦ ἐν τῇ ἑαυτοῦ ψυχῇ |ambition τε καὶ τὸ θυμοειδὲς

ἐκεῖνο, καὶ |lower, abase ὑπὸ πενίας πρὸς χρηματισμὸν

τραπόμενος γλίσχρως καὶ κατὰ σμικρὸν |spare καὶ

ἐργαζόμενος χρήματα |collect, ἄρ' οὐκ οἶε τὸν
|assemble

τοιούτον τότε εἰς μὲν τὸν |chair ἐκείνον τὸ ἐπιθυμητικόν

τε καὶ φιλοχρήματον ἐγκαθίζειν καὶ μέγαν βασιλέα

ποιεῖν ἐν ἑαυτῷ, τιάρας τε καὶ |pliant; type... of Persian
|necklace |short
|sword

παραζωννύντα;

Ἔγωγ', ἔφη.

Τὸ δέ γε οἶμαι λογιστικόν τε καὶ θυμοειδὲς |on the ground .αὶ

ἔνθεν |set beside ὑπ' ἐκείνῳ καὶ |enslave , τὸ

and either put to death, or exiled, or deprived of the privileges of a citizen, and all his property taken from him.

Nothing more likely.

And the son has seen and known all this—he is a ruined man, and his fear has taught him to knock ambition and passion headforemost from his bosom's throne; humbled by poverty he takes to money-making and by mean and miserly savings and hard work gets a fortune together. Is not such an one likely to seat the concupiscent and covetous element on the vacant throne and to suffer it to play the great king within him, girt with tiara and chain and scimitar?

Most true, he replied.

And when he has made reason and spirit sit down on the ground obediently on either side of their sovereign, and taught them to know their place, he compels the one to

vocabulary

γοῦν at least then

ἐλαχὺς small; comp.: less ~light

ἐργάτης -ου (ᾱ, m, 1) worker

ἰσχυρός (ῥ) strong, forceful, violent

λογίζομαι reckon, consider

μεθίστημι change, substitute;

withdraw; change sides; (mid) send

away ~station

μεταβολή change, exchange

ὀλιγαρχία oligarchy

ὁπόθεν whence

οὐκοῦν not so?; and so

πλούσιος wealth ~plutocrat

πλοῦτος wealth ~plutocrat

πολιτεία (ῖ) citizenship; government

σκοπᾶω watch, observe

σκοπέω behold, consider

τιμάω (ῖ) honor, exalt

φιλοτιμέομαι (ῖ) be ambitious

μὲν οὐδὲν ἄλλο ἐὰ λογίζεσθαι οὐδὲ σκοπεῖν ἀλλ' ἢ ὁπόθεν
 ἐξ ἐλαττόνων χρημάτων πλείω ἔσται, τὸ δὲ αὖ θαυμάζειν
 καὶ τιμᾶν μηδὲν ἄλλο ἢ πλοῦτόν τε καὶ πλουσίους, καὶ
 φιλοτιμείσθαι μηδ' ἐφ' ἐνὶ ἄλλῳ ἢ ἐπὶ χρημάτων κτήσει
 καὶ ἐάν τι ἄλλο εἰς τοῦτο φέρῃ.

Οὐκ ἔστ' ἄλλη, ἔφη, μεταβολὴ οὕτω ταχεῖά τε καὶ ἰσχυρά
 ἐκ φιλοτίμου νέου εἰς φιλοχρήματον.

Ἄρ' οὖν οὗτος, ἦν δ' ἐγώ, ὀλιγαρχικός ἐστιν;

Ἡ γοῦν μεταβολὴ αὐτοῦ ἐξ ὁμοίου ἀνδρός ἐστι τῇ
 πολιτείᾳ, ἐξ ἧς ἡ ὀλιγαρχία μετέστη.

Σκοπῶμεν δὴ εἰ ὅμοιος ἂν εἴη.

Σκοπῶμεν.

Οὐκοῦν πρῶτον μὲν τῷ χρήματα περὶ πλείστου ποιείσθαι
 ὅμοιος ἂν εἴη;

Πῶς δ' οὐ;

Καὶ μὴν τῷ γε φειδωλὸς εἶναι καὶ ἐργάτης, τὰς

μὲν οὐδὲν ἄλλο ἐᾷ reckon,
consider οὐδὲ σκοπεῖν ἀλλ' ἢ whence
 ἐξ small χρημάτων πλείω ἔσται, τὸ δὲ αὖ θαυμάζειν
 καὶ honor μὴδὲν ἄλλο ἢ wealth τε καὶ wealth , καὶ
be ambitious μὴδ' ἐφ' ἐνὶ ἄλλῳ ἢ ἐπὶ χρημάτων κτήσεται
 καὶ ἐάν τι ἄλλο εἰς τοῦτο φέρῃ.

Οὐκ ἔστ' ἄλλη, ἔφη, μεταβολὴ οὕτω ταχεῖά τε καὶ strong, forceful, vio-
lent
 ἐκ φιλοτίμου νέου εἰς φιλοχρήματον.

Ἄρ' οὖν οὗτος, ἦν δ' ἐγώ, ὀλιγαρχικός ἐστιν;

Ἦ at least then βολὴ αὐτοῦ ἐξ ὁμοίου ἀνδρός ἐστι τῇ
citizenship; ᾧ ἢ ἡ oligarchy change, substitute; withdraw; change sides;
(mid) send away
 Σκοπῶμεν δὴ εἰ ὅμοιος ἂν εἴη.

Σκοπῶμεν.

not so?; and so οὐ μὲν τῷ χρήματα περὶ πλείστου ποιεῖσθαι
 ὅμοιος ἂν εἴη;

Πῶς δ' οὖν;

Καὶ μὴν τῷ γε φειδωλὸς εἶναι καὶ worker , τὰς

think only of how lesser sums may be turned into larger ones, and will not allow the other to worship and admire anything but riches and rich men, or to be ambitious of anything so much as the acquisition of wealth and the means of acquiring it.

Of all changes, he said, there is none so speedy or so sure as the conversion of the ambitious youth into the avaricious one.

And the avaricious, I said, is the oligarchical youth?

Yes, he said; at any rate the individual out of whom he came is like the State out of which oligarchy came.

Let us then consider whether there is any likeness between them.

Very good.

First, then, they resemble one another in the value which they set upon wealth?

Certainly.

*vocabulary***ἀναγκαῖος** coerced, coercing, slavery**ἀποτίμπλημι** satisfy, fulfill, appease**γούν** at least then**δουλόω** enslave**ἐγγίγνομαι** live in ~genus**ἐκγίγνομαι** be born; be by birth

~genus

ἔντιμος (ἱ) honored**ἐπαινέω** concur, praise, advise**ἐπιθυμία** (ῥ) desire, thing desired**ἐπιμέλεια** attention; assigned task**ἡγεμών** -όνος (m, 3) leader, guide, chief ~hegemony**κακοῦργος** causing evil ~ergonomics**μάταιος** vain, empty**παιδεία** child-rearing, education**πολιτεία** (ἱ) citizenship; government**προσέχω** direct to; think about**σκοπᾶω** watch, observe**σκοπέω** behold, consider**τιμάω** (ἱ) honor, exalt**τυφλός** blind**χορός** dance; chorus ~terpsichorean

ἀναγκαίους ἐπιθυμίας μόνον τῶν παρ' αὐτῷ ἀποπιμπλᾶς,
τὰ δὲ ἄλλα ἀναλώματα μὴ παρεχόμενος, ἀλλὰ
δουλούμενος τὰς ἄλλας ἐπιθυμίας ὡς ματαίους.

Πάνυ μὲν οὖν.

Αὐχμηρός γέ τις, ἦν δ' ἐγώ, ὦν καὶ ἀπὸ παντὸς περιουσίαν
ποιούμενος, θησαυροποιὸς ἀνὴρ— οὓς δὴ καὶ ἐπαινεῖ τὸ
πλῆθος —ἢ οὐχ οὗτος ἂν εἴη ὁ τῇ τοιαύτῃ πολιτείᾳ ὅμοιος;
Ἐμοὶ γοῦν, ἔφη, δοκεῖ· χρήματα γοῦν μάλιστα ἔντιμα τῇ
τε πόλει καὶ παρὰ τῷ τοιούτῳ.

Οὐ γὰρ οἶμαι, ἦν δ' ἐγώ, παιδεία ὁ τοιοῦτος προσέσχηκεν.

Οὐ δοκῶ, ἔφη· οὐ γὰρ ἂν τυφλὸν ἡγεμόνα τοῦ χοροῦ
ἐστήσατο καὶ ἐτίμα μάλιστα.

Εὖ, ἦν δ' ἐγώ. τόδε δὲ σκόπει· κηφηνώδεις
ἐπιθυμίας ἐν αὐτῷ διὰ τὴν ἀπαιδευσίαν μὴ φῶμεν
ἐγγίγνεσθαι, τὰς μὲν πτωχικὰς, τὰς δὲ κακούργους,
κατεχομένας βία ὑπὸ τῆς ἄλλης ἐπιμελείας;

|coerced, coerc-² τιθυμίας μόνον τῶν παρ' αὐτῷ |satisfy, fulfill,
|ing, slavery |appease

τὰ δὲ ἄλλα ἀναλώματα μὴ παρεχόμενος, ἀλλὰ

|enslave τὰς ἄλλας ἐπιθυμίας ὥς |vain,
|empty

Πάνν μὲν οὖν.

Αὐχμηρός γέ τις, ἦν δ' ἐγώ, ὦν καὶ ἀπὸ παντὸς περιουσίαν

ποιούμενος, θησαυροποιὸς ἀνὴρ— οὗς δὴ καὶ |concur τὸ

πλῆθος —ἢ οὐχ οὗτος ἂν εἶη ὁ τῇ τοιαύτῃ |citizenship;“, οἰος;
|government

Ἐμοὶ |at least ἔthen δοκεῖ· χρήματα |at least ἔthen γὰ |honored ἦ

τε πόλει καὶ παρὰ τῷ τοιούτῳ.

Οὐ γὰρ οἶμαι, ἦν δ' ἐγώ, |child-rearing, . οὗτος |direct to; think.
|education |about

Οὐ δοκῶ, ἔφη· οὐ γὰρ ἂν |blind |leader τοῦ |dance;
|chorus

ἐστήσατο καὶ |honor μάλιστα.

Εὖ, ἦν δ' ἐγώ. τόδε δὲ σκόπει· κηφηνώδεις

ἐπιθυμίας ἐν αὐτῷ διὰ τὴν ἀπαιδευσίαν μὴ φῶμεν

ἐγγίγνεσθαι, τὰς μὲν πτωχικάς, τὰς δὲ κακούργους,

κατεχομένας βία ὑπὸ τῆς ἄλλης |attention; as-
|signed task

Also in their penurious, laborious character; the individual only satisfies his necessary appetites, and confines his expenditure to them; his other desires he subdues, under the idea that they are unprofitable.

True.

He is a shabby fellow, who saves something out of everything and makes a purse for himself; and this is the sort of man whom the vulgar applaud. Is he not a true image of the State which he represents?

He appears to me to be so; at any rate money is highly valued by him as well as by the State.

You see that he is not a man of cultivation, I said.

I imagine not, he said; had he been educated he would never have made a blind god director of his chorus, or given him chief honour.

Excellent! I said. Yet consider: Must we not further admit that owing to this want of cultivation there will be found in him dronelike desires as of pauper and rogue, which are forcibly kept down by his general habit of life?

True.

Do you know where you will have

vocabulary

ἄλλότριος someone else's; alien ~alien
ἁμείνων comparative of ἄγαθος, noble
ἀναλίσκω (αἶ) consume, spend on
ἀποβλέπω stare at, adore
δῆλος visible, conspicuous
ἐνιμι be in ~ion
ἐξουσία authority, office
ἐπεικῆς fitting ~icon
ἐπιθυμία (ὅ) desire, thing desired
ἐπιτροπεύω administrate

εὐδοκιμέω be esteemed
καθοράω look down ~panorama
κακουργία evil deeds ~ergonomics
ναός (ἄ) temple, shrine ~nostalgia
νή yea
ὀρφανός orphan
οὐσία property; essence
ποῖ whither? how long?
συμβόλαιος contractual
τρέμω tremble in fear ~tremble

Καὶ μάλ', ἔφη.

Οἷσθ' οὖν, εἶπον, οἱ ἀποβλέψας κατόψει αὐτῶν τὰς
κακουργίας;

Ποῦ; ἔφη.

Εἰς τὰς τῶν ὀρφανῶν ἐπιτροπεύσεις, καὶ εἴ πού τι αὐτοῖς
τοιούτον συμβαίνει, ὥστε πολλῆς ἐξουσίας λαβέσθαι τοῦ
ἀδικεῖν.

Ἀληθῆ.

Ἄρ' οὖν οὐ τούτῳ δῆλον ὅτι ἐν τοῖς ἄλλοις συμβολαίοις
ὁ τοιοῦτος, ἐν οἷς εὐδοκμεῖ δοκῶν δίκαιος εἶναι, ἐπιεικεῖ
τινὶ ἑαυτοῦ βία κατέχει ἄλλας κακὰς ἐπιθυμίας ἐνούσας,
οὐ πείθων ὅτι οὐκ ἄμεινον, οὐδ' ἡμερῶν λόγῳ, ἀλλ' ἀνάγκη
καὶ φόβῳ, περὶ τῆς ἄλλης οὐσίας τρέμων;

Καὶ πάνυ γ', ἔφη.

Καὶ νῆ Δία, ἦν δ' ἐγώ, ὦ φίλε, τοῖς πολλοῖς γε αὐτῶν
ἐνευρήσεις, ὅταν δέῃ τὰλλότριά ἀναλίσκειν, τὰς τοῦ

Καὶ μάλ', ἔφη.

Οἷσθ' οὖν, εἶπον, οἷ |stare at, adore |ατόψει αὐτῶν τὰς
|evil deeds ,

|whithēr? ,how long?

Εἰς τὰς τῶν orphan ἐπιτροπεύσεις, καὶ εἴ ποῦ τι αὐτοῖς
τοιούτον συμβαίνει, ὥστε πολλῆς |authority, λαβέσθαι τοῦ
|office
ἀδικεῖν.

Ἀληθῆ.

Ἄρ' οὖν οὐ τούτῳ |visible, ὅτι ἐν τοῖς ἄλλοις |contractual
|conspicuous
ὁ τοιοῦτος, ἐν οἷς |be esteemed δικῶν δίκαιος εἶναι, |fitting
τινὶ ἐαυτοῦ βίᾳ κατέχει ἄλλας κακὰς ἐπιθυμίας |be in ,
οὐ πείθων ὅτι οὐκ |better , οὐδ' ἡμερῶν λόγῳ, ἀλλ' ἀνάγκη
καὶ φόβῳ, περὶ τῆς ἄλλης |property|tremble in fear
|essence

Καὶ πάνν γ', ἔφη.

Καὶ νῆ Δία, ἦν δ' ἐγώ, ὦ φίλε, τοῖς πολλοῖς γε αὐτῶν
ἐνευρήσεις, ὅταν δέη |someone |consume, , τὰς τοῦ
|else's; alien |spend on

to look if you want to discover his rogueries?

Where must I look?

You should see him where he has some great opportunity of acting dishonestly, as in the guardianship of an orphan.

Aye.

It will be clear enough then that in his ordinary dealings which give him a reputation for honesty he coerces his bad passions by an enforced virtue; not making them see that they are wrong, or taming them by reason, but by necessity and fear constraining them, and because he trembles for his possessions.

To be sure.

Yes, indeed, my dear friend, but you will find that the natural desires of the drone commonly exist in him all the same

vocabulary

ἄγων -ος (m, 3) gathering place
 ~agony
ἀναλίσκω (αἶ) consume, spend on
ἀρετή goodness, excellence
ἀρμόζω fit together; be well fitted to
 ~harmony
διπλόος double, overlapping
ἐκφεύγω flee from, escape ~fugitive
ἔνιμι be in ~ion
ἐπιθυμία (ῥ) desire, thing desired
εὐδοξία good repute
εὐσχήμων dignified

νίκη (ι) victory ~Nike
ποῖ whither? how long?
πρόσω forward, in the future; far
συγγενεύς inborn, kin to
συγγενής inborn, kin to
συμμαχία alliance
σφόδρα very much
φαῦλος trifling
φιλονικία (ι) rivalry, competition
φιλοτιμία (ι) ambition
χείρων worse, more base, inferior,
 weaker

κηφῆνος συγγενεῖς ἐνούσας ἐπιθυμίας.

Καὶ μάλα, ἥ δ' ὅς, σφόδρα.

Οὐκ ἄρ' ἂν εἴη ἀστασίαστος ὁ τοιοῦτος ἐν ἑαυτῷ, οὐδὲ εἰς ἀλλὰ διπλοῦς τις, ἐπιθυμίας δὲ ἐπιθυμιῶν ὥς τὸ πολὺν κρατούσας ἂν ἔχοι βελτίους χειρόνων.

Ἦστιν οὕτω.

Διὰ ταῦτα δὴ οἶμαι εὐσχημονέστερος ἂν πολλῶν ὁ τοιοῦτος εἴη· ὁμοιοσητικῆς δὲ καὶ ἡρμοσμένης τῆς ψυχῆς ἀληθῆς ἀρετῇ πόρρω ποι ἐκφεύγοι ἂν αὐτόν.

Δοκεῖ μοι.

Καὶ μὴν ἀνταγωνιστῆς γε ἰδίᾳ ἐν πόλει ὁ φειδωλὸς φαῦλος ἢ τινος νίκης ἢ ἄλλης φιλοτιμίας τῶν καλῶν, χρήματά τε οὐκ ἐθέλων εὐδοξίας ἔνεκα καὶ τῶν τοιούτων ἀγώνων ἀναλίσκειν, δεδιὼς τὰς ἐπιθυμίας τὰς ἀναλωτικὰς ἐγείρειν καὶ συμπαρακαλεῖν ἐπὶ συμμαχίαν τε καὶ φιλονικίαν, ὀλίγοις τισὶν ἑαυτοῦ πολεμῶν ὀλιγαρχικῶς τὰ πολλὰ

κηφῆνος συγγενείς |be in ἐπιθυμίας.

Καὶ μάλα, ἦ δ' ὅς, |very much

Οὐκ ἄρ' ἂν εἴη ἀστασίαστος ὁ τοιοῦτος ἐν ἑαυτῷ, οὐδὲ
εἰς ἀλλὰ |double τις, ἐπιθυμίας δὲ ἐπιθυμιῶν ὥς τὸ πολὺ
κρατούσας ἂν ἔχοι βελτίους |worse, more base

Ἔστιν οὕτω.

Διὰ ταῦτα δὴ οἶμαι |dignified ἂν πολλῶν ὁ
τοιοῦτος εἴη· ὁμονοητικῆς δὲ καὶ |fit well τῆς ψυχῆς
ἀληθὲς |excel- |forward, ... in|flee ἂν αὐτόν.
|lence |the future;
|far

Δοκεῖ μοι.

Καὶ μὴν ἀνταγωνιστῆς γε ἰδίᾳ ἐν πόλει ὁ φειδωλὸς |trifling
ἢ τινος |victory ἢ ἄλλης φιλοτιμίας τῶν καλῶν, χρήματά
τε οὐκ ἐθέλων |good reputé· ἐκα καὶ τῶν τοιούτων ἀγώνων
|consume, , δεδιὼς τὰς ἐπιθυμίας τὰς ἀναλωτικὰς ἐγείρειν
|spend on
καὶ συμπαρακαλεῖν ἐπὶ |alliance τε καὶ φιλονικίαν,
ὀλίγοις τισὶν ἑαυτοῦ πολεμῶν ὀλιγαρχικῶς τὰ πολλὰ

whenever he has to spend what is not his own.

Yes, and they will be strong in him too.

The man, then, will be at war with himself; he will be two men, and not one; but, in general, his better desires will be found to prevail over his inferior ones.

True.

For these reasons such an one will be more respectable than most people; yet the true virtue of a unanimous and harmonious soul will flee far away and never come near him.

I should expect so.

And surely, the miser individually will be an ignoble competitor in a State for any prize of victory, or other object of honourable ambition; he will not spend his money in the contest for glory; so afraid is he of awakening his expensive appetites and inviting them to help and join in the struggle; in true oligarchical fashion he fights with a small part only of his resources, and the result commonly is that he loses the prize and saves his money.

Very true.

vocabulary

ἀπιστέω disbelieve ~stand
γούν at least then
ἡσάομαι (pass) be weaker, be
 overcome; (active) defeat
ἡττάομαι (pass) be weaker, be
 overcome; (active) defeat
κρίσις -εως (f) decision, issue
μεταβάλλω alter, transform
�λιγαρχία oligarchy
ὁμοιότης -τος (f, 3) resemblance

οὐδαμὸς not anyone
οὐκοῦν not so?; and so
πλούσιος wealth ~plutocrat
πλουτέω be rich
ποῖος what kind
πρόκειμαι be placed by; be devoted to
σκεπτέος thing to consider, one who
 must consider
σκέπτομαι look, look at, watch
 ~skeptic
τοιόσδε such

ήττᾶται καὶ πλουτεῖ.

Καὶ μάλα, ἔφη.

Ἔτι οὖν, ἦν δ' ἐγώ, ἀπιστοῦμεν μὴ κατὰ τὴν
ὀλιγαρχουμένην πόλιν ὁμοιότητι τὸν φειδωλὸν τε καὶ
χρηματιστὴν τετάχθαι;

Οὐδαμῶς, ἔφη.

Δημοκρατίαν δὴ, ὡς ἔοικε, μετὰ τοῦτο σκεπτέον, τίνα
τε γίγνεται τρόπον, γενομένη τε ποιὸν τινα ἔχει, ἵν' αὖ
τὸν τοῦ τοιούτου ἀνδρὸς τρόπον γνόντες παραστησώμεθ'
αὐτὸν εἰς κρίσιν.

Ὅμοίως γοῦν ἄν, ἔφη, ἡμῖν αὐτοῖς πορευοίμεθα.

Οὐκοῦν, ἦν δ' ἐγώ, μεταβάλλει μὲν τρόπον τινὰ
τοιόνδε ἐξ ὀλιγαρχίας εἰς δημοκρατίαν, δι' ἀπληστίαν
τοῦ προκειμένου ἀγαθοῦ, τοῦ ὡς πλουσιώτατον δεῖν
γίγνεσθαι;

Πῶς

δὴ;

ἡττάται καὶ |be rich

Καὶ μάλα, ἔφη.

Ἔτι οὖν, ἦν δ' ἐγώ, |disbelieve μὴ κατὰ τὴν
ὀλιγαρχουμένην πόλιν |resemblance τὸν φειδωλὸν τε καὶ
χρηματιστὴν τετάχθαι;

|not anyone, ἔφη.

Δημοκρατίαν δὴ, ὥς ἔοικε, μετὰ τοῦτο σκεπτέον, τίνα
τε γίγνεται τρόπον, γενομένη τε |what kind ἡ ἔχει, ἵν' αὖ
τὸν τοῦ τοιούτου ἀνδρὸς τρόπον γνόντες παραστησώμεθ'
αὐτὸν εἰς |decision,
|issue

Ὅμοίως |at least then, ἡ, ἡμῖν αὐτοῖς πορευοίμεθα.

|not so?; and so δ' ἐγώ, |alter, μὲν τρόπον τινὰ
|transform
|such ἔξ |oligarchy εἰς δημοκρατίαν, δι' ἀπληστίαν
τοῦ |be placed by; ἀγαθοῦ, τοῦ ὥς |wealth δεῖν
|be devoted to
γίγνεσθαι;

Πῶς

δὴ;

Can we any longer doubt, then, that the miser and money-maker answers to the oligarchical State?

There can be no doubt.

Next comes democracy; of this the origin and nature have still to be considered by us; and then we will enquire into the ways of the democratic man, and bring him up for judgment.

That, he said, is our method.

Well, I said, and how does the change from oligarchy into democracy arise? Is it not on this wise?—The good at which such a State aims is to become as rich as possible, a desire which is

vocabulary

ἀγεννής low-born; sordid
 ἀδύνατος unable; impossible
 ἀκόλαστος wild, licentious
 ἀμελέω disregard; (impers.) of course
 ἀναγκάζω force, compel
 ἀναλίσκω (αἶ) consume, spend on
 ἄτε as if; since
 ἄω aor: to sate ~sate
 δῆλος visible, conspicuous
 ἐνίποτε sometimes
 ἔντιμος (ἱ) honored
 ἔξιμι go forth; is possible ~ion
 ἔξεστι it is allowed/possible
 ἐξίημι send forth, allow forth ~jet

ἐπεικίης fitting ~icon
 ἔργω bound, fend off; do ~ergonomics
 ἐφίημι (ἱ) send at, let fly; mp: rush at, spring upon ~jet
 κτάομαι acquire, possess
 ὀλιγαρχία oligarchy
 οὐκοῦν not so?; and so
 παραμελέω not pay attention to
 πένης -τος (m) poor
 πλούσιος wealth ~plutocrat
 πλοῦτος wealth ~plutocrat
 σωφροσύνη discretion, moderation
 τιμάω (ἱ) honor, exalt
 ὠνέομαι buy

Ἄτε οἶμαι ἄρχοντες ἐν αὐτῇ οἱ ἄρχοντες διὰ τὸ πολλὰ
 κεκτῆσθαι, οὐκ ἐθέλουσιν εἵργειν νόμῳ τῶν νέων ὅσοι ἂν
 ἀκόλαστοι γίγνωνται, μὴ ἐξεῖναι αὐτοῖς ἀναλίσκειν τε καὶ
 ἀπολλύναι τὰ αὐτῶν, ἵνα ὠνούμενοι τὰ τῶν τοιούτων
 καὶ εἰσδανείζοντες ἔτι πλουσιώτεροι καὶ ἐντιμότεροι
 γίγνωνται.

Παντός γε μᾶλλον.

Οὐκοῦν δῆλον ἤδη τοῦτο ἐν πόλει, ὅτι πλοῦτον τιμᾶν
 καὶ σωφροσύνην ἅμα ἱκανῶς κτᾶσθαι ἐν τοῖς πολίταις
 ἀδύνατον, ἀλλ' ἀνάγκη ἢ τοῦ ἐτέρου ἀμελεῖν ἢ τοῦ ἐτέρου;

Ἐπεικῶς, ἔφη, δῆλον.

Παραμελοῦντες δὲ ἐν ταῖς ὀλιγαρχίαις καὶ ἐφίεντες
 ἀκολασταίνειν οὐκ ἀγεννεῖς ἐνίοτε ἀνθρώπους πένητας
 ἠνάγκασαν γενέσθαι.

Μάλα γε.

Κάθηνται δὲ οἶμαι οὗτοι ἐν τῇ πόλει κεκεντρωμένοι

Ἄτε οἶμαι ἄρχοντες ἐν αὐτῇ οἱ ἄρχοντες διὰ τὸ πολλὰ
 κεκτηῖσθαι, οὐκ ἐθέλουσιν |bound, fend off; dō. νέων ὅσοι ἂν
 |wild, licentious', νωνται, μὴ ἐξεῖναι αὐτοῖς |consume, τε καὶ
 |spend on
 ἀπολλύναι τὰ αὐτῶν, ἵνα |buy τὰ τῶν τοιούτων
 καὶ εἰσδανείζοντες ἔτι |wealth καὶ |honored
 γίγνωνται.

Παντός γε μᾶλλον.

|not so?; |visible, τοῦτο ἐν πόλει, ὅτι |wealth |honor
 |and so |conspicuous
 καὶ |discretion, ἅμα ἱκανῶς κτᾶσθαι ἐν τοῖς πολίταις
 |moderation
 |unable; , ἀλλ' ἀνάγκη ἢ τοῦ ἑτέρου |disregard ἢ, τοῦ ἑτέρου;
 |impossible
 |fitting , ἔφη, |visible,
 |conspicuous
 |not pay attention to ἢ ἐν ταῖς |oligarchy καὶ |send flying at
 ἀκολασταίνειν οὐκ |low-born; |sometimes ἰρώπους |poor
 |sordid
 |force, compel γενέσθαι.

|very γε.

Κάθηνται δὲ οἶμαι οὗτοι ἐν τῇ πόλει κεκεντρωμένοι

insatiable?

What then?

The rulers, being aware that their power rests upon their wealth, refuse to curtail by law the extravagance of the spendthrift youth because they gain by their ruin; they take interest from them and buy up their estates and thus increase their own wealth and importance?

To be sure.

There can be no doubt that the love of wealth and the spirit of moderation cannot exist together in citizens of the same state to any considerable extent; one or the other will be disregarded.

That is tolerably clear.

And in oligarchical States, from the general spread of carelessness and extravagance, men of good family have often been reduced to beggary?

Yes, often.

And still they remain in the city; there they are, ready to sting

vocabulary

ἀποσβέννυμι (ῥ) extinguish
ἀργύριον small coin
ἄτιμος (ι) without honor
ἔκγονος offspring, descendant ~genus
ἐκκάω set on fire
ἐκκύπτω peep out
ἐμποιέω make inside of ~poet
ἐνίημι put in; motivate ~jet
ἐξοπλίζω prepare, arm ~hoplite
ἐπιβουλεύω plot, plan, harm
 ~volunteer
ἔργω bound, fend off; do ~ergonomics

κτάομαι acquire, possess
μισέω (ι) hate, wish to prevent
 ~misogyny
ὅπη wherever, however
ὀφείλω owe, should, if only
πολλαπλάσιος many times more
πτωχός poor, beggarly ~pudendum
τιτρώσκω wound, bring to grief
 ~trauma
τόκος childbirth ~oxytocin
ὀπείκω yield, withdraw ~victor
χρέος χροῦς (n, 3) business, debt,
 consulting a seer?

τε καὶ ἐξωπλισμένοι, οἱ μὲν ὀφείλοντες χρέα, οἱ δὲ ἄτιμοι γεγονότες, οἱ δὲ ἀμφότερα, μισοῦντές τε καὶ ἐπιβουλεύοντες τοῖς κτησαμένοις τὰ αὐτῶν καὶ τοῖς ἄλλοις, νεωτερισμοῦ ἐρώντες.

Ἦστί ταῦτα.

Οἱ δὲ δὴ χρηματισταὶ ἐγκύψαντες, οὐδὲ δοκοῦντες τούτους ὄραν, τῶν λοιπῶν τὸν ἀεὶ ὑπέκοντα ἐνιέντες ἀργύριον τιτρώσκοντες, καὶ τοῦ πατρὸς ἐκγόνους τόκους πολλαπλασίους κομιζόμενοι, πολὺν τὸν κηφῆνα καὶ πτωχὸν ἐμποιοῦσι τῇ πόλει.

Πῶς γάρ, ἔφη, οὐ πολύν;

Καὶ οὔτε γ' ἐκείνη, ἦν δ' ἐγώ, τὸ τοιοῦτον κακὸν ἐκκαόμενον ἐθέλουσιν ἀποσβεννύναι, ἔργοντες τὰ αὐτοῦ ὅπη τις βούλεται τρέπειν, οὔτε τῇδε, ἢ αὖ κατὰ ἕτερον νόμον τὰ τοιαῦτα λύεται.

Κατὰ

δὴ

τίνα;

τε καὶ |prepare, arm , οἱ μὲν |owe, should, if|business, debt, consulting a
|only |seer?

|without γεγονότες, οἱ δὲ ἀμφότερα, |hate τε καὶ
|honor

|plot, plan, harm τοῖς κτησαμένοις τὰ αὐτῶν καὶ τοῖς

ἄλλοις, νεωτερισμοῦ ἐρώντες.

Ἔστι ταῦτα.

Οἱ δὲ δὴ χρηματισταὶ |peep out , οὐδὲ δοκοῦντες

τούτους ὀράν, τῶν λοιπῶν τὸν ἀεὶ |yield, |put in; motivate
|withdraw

|small coin |wound, bring to, καὶ τοῦ πατρὸς |offspring |childbirth
|grief

πολλαπλασίους κομιζόμενοι, πολὺν τὸν κηφήνα καὶ

|poor, |make inside of πόλει.
|beggarly

Πῶς γάρ, ἔφη, οὐ πολύν;

Καὶ οὔτε γ' ἐκείνη, ἣν δ' ἐγώ, τὸ τοιοῦτον κακὸν

|set on fire ἐθέλουσιν |extinguish , |bound, fend off; do ὅ

|wherever, βούλεται τρέπειν, οὔτε τῇδε, ἥ αὖ κατὰ ἕτερον
|however

νόμον τὰ τοιαῦτα λύεται.

Κατὰ δὴ τίνα;

and fully armed, and some of them owe money, some have forfeited their citizenship; a third class are in both predicaments; and they hate and conspire against those who have got their property, and against everybody else, and are eager for revolution.

That is true.

On the other hand, the men of business, stooping as they walk, and pretending not even to see those whom they have already ruined, insert their sting—that is, their money—into some one else who is not on his guard against them, and recover the parent sum many times over multiplied into a family of children: and so they make drone and pauper to abound in the State.

Yes, he said, there are plenty of them—that is certain.

The evil blazes up like a fire; and they will not extinguish it, either by restricting a man's use of his own property, or by another remedy:

What other?

One which

vocabulary

ἀεργός lazy ~ergonomics

ἀμελέω disregard; (impers.) of course

ἀναγκάζω force, compel

ἀναιδής shameless, ruthless

ἀργός glistening, swift

ἀρετή goodness, excellence

διατίθημι arrange; set out goods for sale ~thesis

ἐκούσιος voluntary

ἐπιμέλεια attention; assigned task

ἐπιμελέομαι take care of, oversee

ἡδονή pleasure

καρτερέω be patient

λύπη distress

μαλακός soft

πένης -τος (m) poor

προστάσσω post at, attach to, command

συμβάλλω pit against; compare; mp: meet, fall in with ~ballistic

συμβόλαιος contractual

τροφάω luxuriate, revel ~drop

φύω produce, beget; clasp ~physics

Ὅς μετ' ἐκείνόν ἐστι δεύτερος καὶ ἀναγκάζων ἀρετῆς ἐπιμελείσθαι τοὺς πολίτας. ἐὰν γὰρ ἐπὶ τῷ αὐτοῦ κινδύνῳ τὰ πολλά τις τῶν ἐκουσίων συμβολαίων προστάττη συμβάλλειν, χρηματίζονται μὲν ἂν ἥττον ἀναιδῶς ἐν τῇ πόλει, ἐλάττω δ' ἐν αὐτῇ φύοιτο τῶν τοιούτων κακῶν οἴων νυνδὴ εἴπομεν.

Καὶ πολὺ γε, ἦ δ' ὅς.

Νῦν δέ γ', ἔφην ἐγώ, διὰ πάντα τὰ τοιαῦτα τοὺς μὲν δὴ ἀρχομένους οὕτω διατιθέασιν ἐν τῇ πόλει οἱ ἄρχοντες· σφᾶς δὲ αὐτοὺς καὶ τοὺς αὐτῶν— ἄρ' οὐ τρυφῶντας μὲν τοὺς νέους καὶ ἀπόνους καὶ πρὸς τὰ τοῦ σώματος καὶ πρὸς τὰ τῆς ψυχῆς, μαλακοὺς δὲ καρτερεῖν πρὸς ἡδονάς τε καὶ λύπας καὶ ἀργούς;

Τί μὴν;

Αὐτοὺς δὲ πλὴν χρηματισμοῦ τῶν ἄλλων ἡμεληκότας, καὶ οὐδὲν πλείω ἐπιμέλειαν πεποιημένους ἀρετῆς ἢ τοὺς πένητας;

Ὅς μετ' ἐκεῖνόν ἐστι δεύτερος καὶ |force, compel |excellence

|take care of, τοὺς πολίτας. ἐὰν γὰρ ἐπὶ τῷ αὐτοῦ κινδύνῳ
|oversee

τὰ πολλά τις τῶν |voluntary |contractual |post at, attach
|to, command

|pit against; compare; τίζονται μὲν ἂν ἦττον |shameless, ὅν τῇ
|mp: meet, fall in with |ruthless

πόλει, ἐλάττω δ' ἐν αὐτῇ |produce, οὐ τοιούτων κακῶν οὔτων
|beget; clasp

νυνδὴ εἵπομεν.

Καὶ πολὺ γε, ἥ δ' ὅς.

|now; command or wish, διὰ πάντα τὰ τοιαῦτα τοὺς μὲν δὴ

ἀρχομένους οὕτω |arrange; set out τῇ πόλει οἱ ἄρχοντες·
|goods for sale

σφᾶς δὲ αὐτοὺς καὶ τοὺς αὐτῶν— ἂρ' οὐ |luxuriate, μὲν
|revel

τοὺς νέους καὶ ἀπόνους καὶ πρὸς τὰ τοῦ σώματος καὶ πρὸς

τὰ τῆς ψυχῆς, |soft δὲ |be patient πρὸς |pleasure γε καὶ

|distress καὶ ἀργούς;

Τί μήν;

Αὐτοὺς δὲ πλὴν χρηματισμοῦ τῶν ἄλλων

|disregard , καὶ οὐδὲν πλείω |attention; as-
|signed task

πεποιημένους |excellence ἢ τοὺς |poor ,

is the next best, and has the advantage of compelling the citizens to look to their characters:—Let there be a general rule that every one shall enter into voluntary contracts at his own risk, and there will be less of this scandalous money-making, and the evils of which we were speaking will be greatly lessened in the State.

Yes, they will be greatly lessened.

At present the governors, induced by the motives which I have named, treat their subjects badly; while they and their adherents, especially the young men of the governing class, are habituated to lead a life of luxury and idleness both of body and mind; they do nothing, and are incapable of resisting either pleasure or pain.

Very true.

They themselves care only for making money, and are as indifferent as the pauper to the

vocabulary

ἄλιόω thwart, use ineffectively
ἄλλότριος someone else's; alien ~alien
ἄνευ away from; not having; not
 needing ~Sp. sin
ἀπορία difficulty, bottleneck ~pierce
ἄσθμα -τος (n, 3) shortness of breath
 ~asthma
ἐνίοτε sometimes
ἐξωθεν from outside
θεάομαι look at, behold, consider
 ~theater
θεωρία spectator, contemplation
κάμνω toil, be tired, acquire by toil; be
 troubled; be sick
καταφρονέω scorn; think of
κοινωνία association
μεστός full
μηδαμῇ nowhere
οὐκοῦν not so?; and so

παραβάλλω put at risk ~ballistic
παραγγέλλω transmit; order, summon,
 recommend, encourage
παρατάσσω place beside
πένης -τος (m) poor
πλούσιος wealth ~plutocrat
πλουτέω be rich
πορεία gait, march
προσλαμβάνω add, borrow, take hold,
 help
ρόπή balancing, crisis
στασιάζω revolt, be divided
στρατεία expedition, campaign
συγγίγνομαι associate with, meet, have
 sex ~genus
σύμπλοος shipmate
συστρατιώτης -ου (m, 1) comrade
 ~strategy
σφέτερος their

Οὐ γὰρ οὖν.

Οὕτω δὴ παρεσκευασμένοι ὅταν παραβάλλωσιν ἀλλήλοις οἳ τε ἄρχοντες καὶ οἱ ἀρχόμενοι ἢ ἐν ὁδῶν πορείαις ἢ ἐν ἄλλαις τισὶ κοινωνίαις, ἢ κατὰ θεωρίας ἢ κατὰ στρατείας, ἢ σύμπλοι γιγνόμενοι ἢ συστρατιῶται, ἢ καὶ ἐν αὐτοῖς τοῖς κινδύνοις ἀλλήλους θεώμενοι μηδαμῇ ταύτῃ καταφρονῶνται οἱ πένητες ὑπὸ τῶν πλουσίων, ἀλλὰ πολλάκις ἰσχνὸς ἀνὴρ πένης, ἡλιωμένος, παραταχθεὶς ἐν μάχῃ πλουσίῳ ἐσκιατροφηκότι, πολλὰς ἔχοντι σάρκας ἀλλοτρίας, ἴδῃ ἄσθματός τε καὶ ἀπορίας μεστόν, ἅρ' οἶε αὐτὸν οὐχ ἡγέισθαι κακία τῇ σφετέρᾳ πλουτεῖν τοὺς τοιούτους, καὶ ἄλλον ἄλλῳ παραγγέλλειν, ὅταν ἰδίᾳ συγγίγνωνται, ὅτι ἄνδρες ἡμέτεροι· εἰσὶ γὰρ οὐδέν;

Εὐ οἶδα μὲν οὖν, ἔφη, ἔγωγε, ὅτι οὕτω ποιοῦσιν.

Οὐκοῦν ὥσπερ σῶμα νοσῶδες μικρᾶς ῥοπῆς ἔξωθεν δέϊται προσλαβέσθαι πρὸς τὸ κάμνειν, ἐνίοτε δὲ καὶ ἄνευ τῶν ἔξω στασιάζει αὐτὸ αὐτῷ, οὕτω δὴ καὶ ἡ κατὰ ταῦτα

Οὐ γὰρ οὖν.

Οὕτω δὲ παρεσκευασμένοι ὅταν |put at risk ἀλλήλοις

οἱ τε ἄρχοντες καὶ οἱ ἀρχόμενοι ἢ ἐν ὁδῶν |gait,
|march

ἢ ἐν ἄλλαις τισὶ |association , ἢ κατὰ |spectator, cṓn-πὰ
|templation

|expedition, , ἢ σύμπλοι γιγνόμενοι ἢ |comrade , ἢ καὶ
|campaign

ἐν αὐτοῖς τοῖς κινδύνοις ἀλλήλους θεώμενοι |nowhere ταύτη

|scorn; think of οἱ |poor ὑπὸ τῶν |wealth , ἀλλὰ

πολλάκις ἰσχνὸς ἀνὴρ |poor , |thwart, use|place beside ἐν
|ineffectively

μάχῃ |wealth ἐσκιατροφηκότι, πολλὰς ἔχοντι σάρκας

|someone , ἴδῃ |shortness of breath ` |difficulty, |full , ἀρ'
|else's; alien |bottleneck

οἷε αὐτὸν οὐχ ἡγείσθαι κακία τῇ |their |be rich τοὺς

τοιούτους, καὶ ἄλλον ἄλλῳ |transmit; order, summon, δία
|recommend, encourage

|associate with, ὅτι ἄνδρες ἡμέτεροι· εἰσὶ γὰρ οὐδέν;
|meet, have sex

Εὐ οἶδα μὲν οὖν, ἔφη, ἔγωγε, ὅτι οὕτω ποιοῦσιν.

|not so?; and so , σώμα νοσῶδες μικρὰς |balancing from outside u
|crisis

|add, borrow, take πρὸς τὸ |toil, ac-|sometimes καὶ |away from; not having;
|hold, help |quire, be |not needing

ἔξω |revolt, be divided ἡμεῖς, οὕτω δὲ καὶ ἡ κατὰ ταῦτα

cultivation of virtue.

Yes, quite as indifferent.

Such is the state of affairs which prevails among them. And often rulers and their subjects may come in one another's way, whether on a journey or on some other occasion of meeting, on a pilgrimage or a march, as fellow-soldiers or fellow-sailors; aye, and they may observe the behaviour of each other in the very moment of danger—for where danger is, there is no fear that the poor will be despised by the rich—and very likely the wiry sunburnt poor man may be placed in battle at the side of a wealthy one who has never spoilt his complexion and has plenty of superfluous flesh—when he sees such an one puffing and at his wits' end, how can he avoid drawing the conclusion that men like him are only rich because no one has the courage to despoil them? And when they meet in private will not people be saying to one another 'Our warriors are not good for much'?

Yes, he said, I am quite aware that this is their way of talking.

And, as in a body which is diseased the addition of a touch from without may bring on illness, and sometimes even when there is no external provocation a

*vocabulary***ἀναφαίνω** reveal, shine ~phenomenon**ἄνευ** away from; not having; not
needing ~Sp. sin**δῆλος** visible, conspicuous**διάκειμαι** be in a condition**ἐκβάλλω** throw out, fell, let fall
~ballistic**ἐνίστε** sometimes**ἐξωθεν** from outside**ἐπάγω** drive game; induce belief
~demagogue**κατάστασις** -εως (f) establishment**κλήρος** lot; farm, inheritance; clergy
~clergy**μεταδίδωμι** give part of ~donate**νοσέω** be sick, be mad, suffer**οἰκέω** inhabit ~economics**ὄπλον** tool, weapon, ship's tackle
~hoplite**πένης** -τος (m) poor**ποίη** grass**ποῖος** what kind**πολιτεία** (i) citizenship; government**πρόφασις** -εως (f) pretext; motive;
prediction ~fame**στασιάζω** revolt, be divided**συμμαχία** alliance**σφόδρα** very much**ὑπεξέρχομαι** get out, escape

ἐκείνῳ διακειμένη πόλις ἀπὸ σμικρᾶς προφάσεως, ἔξωθεν ἐπαγομένων ἢ τῶν ἐτέρων ἐξ ὀλιγαρχουμένης πόλεως συμμαχίαν ἢ τῶν ἐτέρων ἐκ δημοκρατουμένης, νοσεῖ τε καὶ αὐτὴ αὐτῇ μάχεται, ἐνίοτε δὲ καὶ ἄνευ τῶν ἔξω στασιάζει;

Καὶ σφόδρα γε.

Δημοκρατία δὴ οἶμαι γίγνεται ὅταν οἱ πένητες νικήσαντες τοὺς μὲν ἀποκτείνωσι τῶν ἐτέρων, τοὺς δὲ ἐκβάλωσι, τοῖς δὲ λοιποῖς ἐξ ἴσου μεταδῶσι πολιτείας τε καὶ ἀρχῶν, καὶ ὡς τὸ πολὺ ἀπὸ κλήρων αἱ ἀρχαὶ ἐν αὐτῇ γίνονται.

Ἦστι γάρ, ἔφη, αὕτη ἡ κατάστασις δημοκρατίας, ἐάντε καὶ δι' ὅπλων γένηται ἐάντε καὶ διὰ φόβον ὑπεξελλθόντων τῶν ἐτέρων.

Τίνα δὴ οὖν, ἦν δ' ἐγώ, οὗτοι τρόπον οἰκοῦσι; καὶ ποία τις ἡ τοιαύτη αὐτοῖς πολιτεία; δῆλον γὰρ ὅτι ὁ τοιοῦτος ἀνὴρ δημοκρατικός τις ἀναφανήσεται.

Δῆλον,

ἔφη.

ἐκείνω |be in a condition ὅς ἀπὸ σμικρᾶς |pretext; mo-|from outside
|drive game; ἢ τῶν ἐτέρων ἐξ ὀλιγαρχουμένης πόλεως
|induce belief
|alliance ἢ τῶν ἐτέρων ἐκ δημοκρατουμένης, |be sick, be
|mad, suffer

καὶ αὐτὴ αὐτῇ μάχεται, |sometimes καὶ |away from; not hav-
|ing; not needing

|revolt, be divided

Καὶ |very much .

Δημοκρατία δὲ οἶμαι γίγνεται ὅταν οἱ |poor νικήσαντες

τοὺς μὲν ἀποκτείνωσι τῶν ἐτέρων, τοὺς δὲ |throw out, τοῖς
|fell, let fall

δὲ λοιποῖς ἐξ ἴσου |give part of |citizenship; .ε καὶ ἀρχῶν, καὶ
|government

ὥς τὸ πολὺ ἀπὸ |lot αἱ ἀρχαὶ ἐν αὐτῇ γίγνονται.

Ἔστι γάρ, ἔφη, αὕτη ἡ |establishment δημοκρατίας, ἐάντε

καὶ δι' |tool γένηται ἐάντε καὶ διὰ φόβον |get out, escape

τῶν ἐτέρων.

Τίνα δὲ οὖν, ἦν δ' ἐγώ, οὗτοι τρόπον |inhabit , καὶ ποία

τις ἡ τοιαύτη αὖ |citizenship; |visible, , ὅτι ὁ τοιοῦτος ἀνὴρ
|government|conspicuous

δημοκρατικός τις |reveal, shine

|visible,
|conspicuous

ἔφη.

commotion may arise within—in the same way wherever there is weakness in the State there is also likely to be illness, of which the occasion may be very slight, the one party introducing from without their oligarchical, the other their democratical allies, and then the State falls sick, and is at war with herself; and may be at times distracted, even when there is no external cause.

Yes, surely.

And then democracy comes into being after the poor have conquered their opponents, slaughtering some and banishing some, while to the remainder they give an equal share of freedom and power; and this is the form of government in which the magistrates are commonly elected by lot.

Yes, he said, that is the nature of democracy, whether the revolution has been effected by arms, or whether fear has caused the opposite party to withdraw.

And now what is their manner of life, and what sort of a government have they? for as the government is, such will be the man.

Clearly, he said.

In the first place,

vocabulary

ἄνθος flower

ἀρέσκω please, satisfy; make amends

βίος life ~biology

βιόω live; (mp) make a living ~biology

δῆλος visible, conspicuous

ἐγγίγνομαι live in ~genus

ἐλευθερία freedom

ἐλεύθερος not enslaved

ἐξουσία authority, office

ἦθος ἥθεος (n, 3) habit, habitat ~ethos

θεάομαι look at, behold, consider

~theater

ἱμάτιον toga, cloth

κατασκευάζω equip, build

κατασκευή fixed assets; condition

κινδυνεύω encounter danger; (+inf)

there is a danger that

μεστός full

ὅπου where

οὐκοῦν not so?; and so

παντοδαπός of every kind, manifold

παρρησία speaking freely

ποικίλλω make elaborately

ποικίλος ornamented; various

πολιτεία (i) citizenship; government

Οὐκοῦν πρῶτον μὲν δὴ ἐλεύθεροι, καὶ ἐλευθερίας ἡ πόλις
μεστὴ καὶ παρρησίας γίγνεται, καὶ ἐξουσία ἐν αὐτῇ ποιεῖν
ὅτι τις βούλεται;

Λέγεταί γε δὴ, ἔφη.

Ὅπου δέ γε ἐξουσία, δῆλον ὅτι ἰδίαν ἕκαστος ἂν
κατασκευὴν τοῦ αὐτοῦ βίου κατασκευάζοιτο ἐν αὐτῇ, ἥτις
ἕκαστον ἀρέσκοι.

Δῆλον.

Παντοδαποὶ δὴ ἂν οἶμαι ἐν ταύτῃ τῇ πολιτείᾳ μάλιστ'
ἐγγίγνοιτο ἄνθρωποι.

Πῶς γὰρ οὐ;

Κινδυνεύει, ἦν δ' ἐγώ, καλλίστη αὕτη τῶν πολιτειῶν εἶναι·
ὥσπερ ἱμάτιον ποικίλον πᾶσιν ἄνθεσι πεποικιλμένον,
οὕτω καὶ αὕτη πᾶσιν ἡθεσιν πεποικιλμένη καλλίστη ἂν
φαίνοιτο. καὶ ἴσως μὲν, ἦν δ' ἐγώ, καὶ ταύτην, ὥσπερ οἱ
παῖδες τε καὶ αἱ γυναῖκες τὰ ποικίλα θεώμενοι, καλλίστην

|not so?; and so ὡς μὲν δὴ |not enslaved αἰ ἐλευθερίας ἢ πόλιν

|full καὶ |speaking γίγνεται, καὶ |authority, ἐν αὐτῇ ποιεῖν
|freely |office
ὅτι τις βούλεται;

Λέγεται γε δὴ, ἔφη.

|where δέ γε |authority, |visible, ἡ δὲ ἰδίαν ἕκαστος ἂν
|office |conspicuous

|fixed assets; τοῦ αὐτοῦ βίου |equip, build ἐν αὐτῇ, ἥτις
|condition

ἕκαστον |please, satisfy;
|make amends

|visible,
|conspicuous

|of every kind, δὴ ἂν οἶμαι ἐν ταύτῃ τῇ |citizenship; ἡ δὲ
|manifold |government

|live in ἄνθρωποι.

Πῶς γὰρ οὐ;

|encounter danger; (+inf) :αλλίστη αὕτη τῶν |citizenship; ἵναι
|there is a danger that |government

ὥσπερ |toga, |ornamented ἡ δὲ |flower |make elaborately,
|cloth

οὕτω καὶ αὕτη πᾶσιν |habit, |make elaborately αλλίστη ἂν
|habitat

φαίνοιτο. καὶ ἴσως μὲν, ἦν δ' ἐγώ, καὶ ταύτην, ὥσπερ οἱ

παῖδες τε καὶ αἱ γυναῖκες τὰ |ornamented ὄντες, καλλίστην

are they not free; and is not the city full of freedom and frankness—a man may say and do what he likes?

‘Tis said so, he replied.

And where freedom is, the individual is clearly able to order for himself his own life as he pleases?

Clearly.

Then in this kind of State there will be the greatest variety of human natures?

There will.

This, then, seems likely to be the fairest of States, being like an embroidered robe which is spangled with every sort of flower. And just as women and children think a variety of colours to be of all things most charming, so there are many men to whom this State, which is spangled with the manners and characters of mankind, will appear to be the fairest

vocabulary

ἀναγκαῖος coerced, coercing, slavery
ἀπορέω be confused, distressed
ἀρέσκω please, satisfy; make amends
γούν at least then
ἐκλέγω pick, single out
ἐξουσία authority, office
ἐπιθυμέω (ὄ) wish, covet
ἐπιτήδειος fit, suitable

κατασκευάζω equip, build
κατοικίζω colonize
κινδυνεύω encounter danger; (+inf)
 there is a danger that
μακάριος blessed
παράδειγμα -τος (n, 3) model,
 precedent
πολιτεία (ι) citizenship; government

ἂν πολλοὶ κρίνειαν.

Καὶ μάλ', ἔφη.

Καὶ ἔστιν γε, ὦ μακάριε, ἣν δ' ἐγώ, ἐπιτήδειον ζητεῖν ἐν αὐτῇ πολιτείαν.

Τί δή;

Ὅτι πάντα γένη πολιτειῶν ἔχει διὰ τὴν ἐξουσίαν, καὶ κινδυνεύει τῷ βουλομένῳ πόλιν κατασκευάζειν, ὃ νυνδὴ ἡμεῖς ἐποιοῦμεν, ἀναγκαῖον εἶναι εἰς δημοκρατουμένην ἐλθόντι πόλιν, ὅς ἂν αὐτὸν ἀρέσκη τρόπος, τοῦτον ἐκλέξασθαι, ὥσπερ εἰς παντοπώλιον ἀφικομένῳ πολιτειῶν, καὶ ἐκλεξαμένῳ οὕτω κατοικίξειν.

Ἵσως γοῦν, ἔφη, οὐκ ἂν ἀποροῖ παραδειγμάτων.

Τὸ δὲ μηδεμίαν ἀνάγκην, εἶπον, εἶναι ἄρχειν ἐν ταύτῃ τῇ πόλει, μηδ' ἂν ἥς ἱκανὸς ἄρχειν, μηδὲ αὐτὸ ἄρχεσθαι, ἐὰν μὴ βούλῃ, μηδὲ πολεμεῖν πολεμούντων, μηδὲ εἰρήνην ἄγειν τῶν ἄλλων ἀγόντων, ἐὰν μὴ ἐπιθυμῇς εἰρήνης, μηδὲ αὐτὸ,

ἂν πολλοὶ κρίνειαν.

Καὶ μάλ', ἔφη.

Καὶ ἔστιν γε, ὦ |blessed , ἣν δ' ἐγώ, |fit, suitable ζητεῖν ἐν

αὐτῇ |citizenship; -
|government

Τί δῃ;

Ὅτι πάντα γένη |citizenship; ἔχει διὰ τὴν |authority, , καὶ
|government |office

|encounter danger; (+inf) ἐν πόλιν |equip, build , ὃ νυνδὴ
|there is a danger that

ἡμεῖς ἐποιούμεν, ἀναγκαῖον εἶναι εἰς δημοκρατουμένην

ἐλθόντι πόλιν, ὅς ἂν αὐτὸν ἀρέσκη τρόπος, τοῦτον

|pick, single, ὥσπερ εἰς παντοπώλιον ἀφικομένῳ
|out

|citizenship; , gov-|pick, single οὕτω |colonize .
|ernment |out

Ἵσως |at least then ὥκ ἂν |be con-|model, precedent .
|fused,

Τὸ δὲ μηδεμίαν ἀνάγκην εἶπον, εἶναι ἄρχειν ἐν ταύτῃ τῇ
|dis-
|tressed

πόλει, μηδ' ἂν ἥς ἱκανὸς ἄρχειν, μηδὲ αὖ ἄρχεσθαι, ἐὰν μὴ

βούλῃ, μηδὲ πολεμεῖν πολεμούντων, μηδὲ εἰρήνην ἄγειν

τῶν ἄλλων ἀγόντων, ἐὰν μὴ |wish,
|covet εἰρήνης, μηδὲ αὖ,

of States.

Yes.

Yes, my good Sir, and there will be no better in which to look for a government.

Why?

Because of the liberty which reigns there—they have a complete assortment of constitutions; and he who has a mind to establish a State, as we have been doing, must go to a democracy as he would to a bazaar at which they sell them, and pick out the one that suits him; then, when he has made his choice, he may found his State.

He will be sure to have patterns enough.

And there being no necessity, I said, for you to govern in this State, even if you have the capacity, or to be governed, unless you like, or go to war when the rest go to war, or to be at peace when others are at peace, unless you are so disposed—there being no necessity also,

vocabulary

ἀναστρέφω act: overturn; mid: find
oneself in ~atrophy

διαγωγή carrying across, course of life,
management

δικάζω judge

ἔνιοι some

ἔπειμι lie upon; approach ~ion

ἐπιτηδεύω practice, pursue

ἡδύς sweet, pleasant ~hedonism

ἥρως hero ~hero

θεσπέσιος divine, wondrous

καταπατέω trample

καταφρόνησις -τος (f) contempt;
disregard ~frenzy

καταψηφίζομαι vote against

μεγαλοπρεπής befitting greatness

οἰκίζω colonize, settle

οὐπω no longer

παίζω play ~pediatrician

παραυτίκα immediately

πολιτεία (i) citizenship; government

σεμνύνω exalt

συγγνώμη sympathy, leniency

ὑπερβάλλω cause to go beyond; delay
~ballistic

φροντίζω consider, ponder

φυγή flight, means of escape ~fugitive

φύσις -εως (f) nature (of a thing)

~physics

φύω produce, beget; clasp ~physics

ἐάν τις ἄρχειν νόμος σε διακωλύῃ ἢ δικάζειν, μηδὲν ἥττον
καὶ ἄρχειν καὶ δικάζειν, ἐὰν αὐτῷ σοι ἐπὶ, ἂρ' οὐ θεσπεσία
καὶ ἡδεῖα ἢ τοιαύτη διαγωγὴ ἐν τῷ παραντίκα;

Ἵσως, ἔφη, ἐν γε τούτῳ.

Τί δέ; ἢ πραότης ἐνίων τῶν δικασθέντων οὐ κομψή;
ἢ οὐπω εἶδες, ἐν τοιαύτῃ πολιτείᾳ ἀνθρώπων
καταψηφισθέντων θανάτου ἢ φυγῆς, οὐδὲν ἥττον
αὐτῶν μενόντων τε καὶ ἀναστρεφόμενων ἐν μέσῳ, καὶ
ὥς οὔτε φροντίζοντος οὔτε ὀρώντος οὐδενὸς περινοστέι
ὥσπερ ἥρως;

Καὶ πολλούς γ', ἔφη.

Ἡ δὲ συγγνώμη καὶ οὐδ' ὅπωςτιοῦν σμικρολογία αὐτῆς,
ἀλλὰ καταφρόνησις ὧν ἡμεῖς ἐλέγομεν σεμνύνοντες, ὅτε
τὴν πόλιν ὠκίζομεν, ὥς εἰ μή τις ὑπερβεβλημένην φύσιν
ἔχοι, οὔ ποτ' ἂν γένοιτο ἀνὴρ ἀγαθός, εἰ μὴ παῖς ὢν εὐθὺς
παίζοι ἐν καλοῖς καὶ ἐπιτηδεύοι τὰ τοιαῦτα πάντα, ὥς
μεγαλοπρεπῶς καταπατήσας ἅπαντ' αὐτὰ οὐδὲν

ἐάν τις ἄρχειν νόμος σε διακωλύῃ ἢ |judge , μηδὲν ἤττον
καὶ ἄρχειν καὶ |judge , ἐὰν αὐτῷ σοι |lie upon; ap-|divine,
|proach |wondrous
καὶ |sweet ἢ τοιαύτη διαγωγὴ ἐν τῷ |immediately ,
Ἵσως, ἔφη, ἔν γε τούτῳ.

Τί δέ; ἢ πραότης |some τῶν |judge οὐ κομψή;
ἢ |no longer ἴδες, ἐν τοιαύτῃ |citizenship; ἀνθρώπων
|government
|vote against θανάτου ἢ |flight, means δὲν ἤττον
|of escape
αὐτῶν μενόντων τε καὶ |act: overturn; mid: ἐν μέσῳ, καὶ
|find oneself in
ὥς οὔτε |consider, οὔτε ὀρώντος οὐδενὸς περινοστεῖ
|ponder
ὥσπερ |hero ,

Καὶ πολλοὺς γ', ἔφη.

Ἡ δὲ |sympathy, καὶ οὐδ' ὅπωςτιοῦν σμικρολογία αὐτῆς,
|leniency
ἀλλὰ |contempt; ὧν ἡμεῖς ἐλέγομεν |exalt , ὅτε
|disregard
τὴν πόλιν |colonize, , ὥς εἰ μὴ τις |cause to go beyond; φύσιν
|settle |delay
ἔχοι, οὔ ποτ' ἂν γένοιτο ἀνὴρ ἀγαθός, εἰ μὴ παῖς ὢν εὐθὺς
|play ἐν καλοῖς καὶ |practice, τὰ τοιαῦτα πάντα, ὥς
|pursue
|befitting greatness |trample ἅπαντ' αὐτὰ οὐδὲν

because some law forbids you to hold office or be a dicast, that you should not hold office or be a dicast, if you have a fancy—is not this a way of life which for the moment is supremely delightful?

For the moment, yes.

And is not their humanity to the condemned in some cases quite charming? Have you not observed how, in a democracy, many persons, although they have been sentenced to death or exile, just stay where they are and walk about the world—the gentleman parades like a hero, and nobody sees or cares?

Yes, he replied, many and many a one.

See too, I said, the forgiving spirit of democracy, and the ‘don’t care’ about trifles, and the disregard which she shows of all the fine principles which we solemnly laid down at the foundation of the city—as when we said that, except in the case of some rarely gifted nature, there never will be a good man who has not from his childhood been used to play amid things of beauty and make of them a joy and a study—how grandly does she trample all these

*vocabulary***ἀδελφή** sister**ἀθρέω** observe, gaze**ἄναρχος** unruled; unruling ~oligarch**γενναῖος** noble, sincere ~genesis**γνώριμος** known (a person) ~gnostic**διανέμω** distribute, divide**ἐπιτήδευμα** -τος (n, 3) habit, business, custom**εὖνοος** kindly; favorable**ἡδύς** sweet, pleasant ~hedonism**ἦθος** ἥθεος (n, 3) habit, habitat ~ethos**ἰσότης** -τος (f, 3) equality, impartiality**ναί** yea**ὅποῖος** whatever kind**ποικίλος** ornamented; various**πολιτεία** (ἰ) citizenship; government**σκεπτέος** thing to consider, one who must consider**σκέπτομαι** look, look at, watch

~skeptic

τιμάω (ἰ) honor, exalt**φροντίζω** consider, ponder

φροντίζει ἐξ ὁποίων ἂν τις ἐπιτηδευμάτων ἐπὶ τὰ πολιτικὰ
 ἰὼν πράττη, ἀλλὰ τιμᾶ, ἐὰν φῇ μόνον εὖνους εἶναι τῷ
 πλήθει;

Πάνυ γ', ἔφη, γενναία.

Ταῦτά τε δὴ, ἔφην, ἔχει ἂν καὶ τούτων ἄλλα ἀδελφὰ
 δημοκρατία, καὶ εἴη, ὥς ἔοικεν, ἡδεῖα πολιτεία καὶ
 ἄναρχος καὶ ποικίλη, ἰσότητά τινα ὁμοίως ἴσοις τε καὶ
 ἀνίσοις διανέμουσα.

Καὶ μάλ', ἔφη, γνώριμα λέγεις.

Ἄθρην δὴ, ἦν δ' ἐγώ, τίς ὁ τοιοῦτος ἰδία. ἢ πρῶτον
 σκεπτόν, ὥσπερ τὴν πολιτείαν ἐσκεψάμεθα, τίνα τρόπον
 γίγνεται;

Ναί, ἔφη.

Ἄρ' οὖν οὐχ ὧδε; τοῦ φειδωλοῦ ἐκείνου καὶ
 ὀλιγαρχικοῦ γένοιτ' ἂν οἶμαι ὑὸς ὑπὸ τῷ
 πατρὶ τεθραμμένος ἐν τοῖς ἐκείνου ἡθέσι;

|consider, ^{ἐξ}|whatever kind |habit, business, ^{ἐπὶ τὰ πολιτικά}
|ponder |custom

ἰὼν πράττει, ἀλλὰ |honor ἐὰν φῇ μόνον εὖνους εἶναι τῷ
πλήθει;

Πάνυ γ', ἔφη, |noble, .
|sincere

Ταῦτά τε δῆ, ἔφην, ἔχοι ἂν καὶ τούτων ἄλλα |sister

δημοκρατία, καὶ εἷη, ὥς ἔοικεν, |sweet |citizenship; αὶ
|government

|unruled; καὶ |orna- |equality, να ὁμοίως ἴσοις τε καὶ
|unruling |mented |impartiality
ἀνίσοις |distribute, .
|divide

Καὶ μάλ', ἔφη, |known (a person) .

|observe, gaze ἦν δ' ἐγώ, τίς ὁ τοιοῦτος ἰδία. ἥ πρῶτον
σκεπτέον, ὥσπερ τὴν |citizenship; |look, look at, watch... τρόπον
|government
γίγνεται;

|yea , ἔφη.

Ἄρ' οὖν οὐχ ᾧδε; τοῦ φειδωλοῦ ἐκείνου καὶ
ὀλιγαρχικοῦ γένοιτ' ἂν οἶμαι ὑὸς ὑπὸ τῷ
πατρὶ τεθραμμένος ἐν τοῖς ἐκείνου |habit, ,
|habitat

fine notions of ours under her feet, never giving a thought to the pursuits which make a statesman, and promoting to honour any one who professes to be the people's friend.

Yes, she is of a noble spirit.

These and other kindred characteristics are proper to democracy, which is a charming form of government, full of variety and disorder, and dispensing a sort of equality to equals and unequals alike.

We know her well.

Consider now, I said, what manner of man the individual is, or rather consider, as in the case of the State, how he comes into being.

Very good, he said.

Is not this the way — he is the son of the miserly and oligarchical father who has trained him in his own habits?

Exactly.

And, like his father,

vocabulary

ἀναγκαίη of necessity, by force
ἀναγκαῖος coerced, coercing, slavery
ἀποτελέω accomplish, produce
ἀποτρέπω divert from ~trophy
διαλέγω go through, debate ~legion
ἐπιθυμία (ὑ) desire, thing desired
ἐφίημι (τι) send at, let fly; mp: rush at,
 spring upon ~jet

ἡδονή pleasure
ὀρίζω divide; ordain, define ~horizon
οὐκοῦν not so?; and so
σκοτεινός dark
φύσις -εως (f) nature (of a thing)
 ~physics
φύω produce, beget; clasp ~physics
χρηματιστικός profitable
ὠφελέω help, be useful

Τί γὰρ οὐ;

Βία δὴ καὶ οὗτος ἄρχων τῶν ἐν αὐτῷ ἡδονῶν, ὅσαι ἀναλωτικάι μὲν, χρηματιστικάι δὲ μή· αἱ δὴ οὐκ ἀναγκαῖαι κέκληνται—

Δῆλον, ἔφη.

Βούλει οὖν, ἦν δ' ἐγώ, ἵνα μὴ σκοτεινῶς διαλεγώμεθα, πρῶτον ὀρισώμεθα τὰς τε ἀναγκαίους ἐπιθυμίας καὶ τὰς μή;

Βούλομαι, ἦ δ' ὅς.

Οὐκοῦν ἅς τε οὐκ ἂν οἰοί τ' εἶμεν ἀποτρέψαι, δικαίως ἂν ἀναγκαῖαι καλοῦντο, καὶ ὅσαι ἀποτελούμεναι ὠφελούσιν ἡμᾶς; τούτων γὰρ ἀμφοτέρων ἐφίεσθαι ἡμῶν τῇ φύσει ἀνάγκη. ἢ οὐ;

Καὶ μάλα.

Δικαίως δὴ τοῦτο ἐπ' αὐταῖς ἐροῦμεν, τὸ ἀναγκαῖον.

Δικαίως.

Τί γὰρ οὐ;

Βία δὴ καὶ οὗτος ἄρχων τῶν ἐν αὐτῷ |pleasure, ὅσαι
ἀναλωτικάι μὲν, |profitable δὲ μή· αἱ δὲ οὐκ
ἀναγκαῖαι κέκληνται—

Δῆλον, ἔφη.

Βούλει οὖν, ἦν δ' ἐγώ, ἵνα μὴ |dark |go through, debate
πρῶτον |divide; or- τάς τε |coerced, coerc- πιθυμίας καὶ τὰς
|dain, define |ing, slavery
μή;

Βούλομαι, ἦ δ' ὅς.

|not so?; and so οὐκ ἂν οἰοί τ' εἶμεν |divert from , δικαίως ἂν
ἀναγκαῖαι καλοῖντο, καὶ ὅσαι |accomplish, |help, be useful
|produce
ἡμᾶς; τούτων γὰρ ἀμφοτέρων |send flying ἅτ... ὧν τῇ φύσει
ἀνάγκη. ἦ οὐ;

Καὶ μάλα.

Δικαίως δὴ τοῦτο ἐπ' αὐταῖς ἐροῦμεν, τὸ ἀναγκαῖον.

Δικαίως.

he keeps under by force the pleasures which are of the spending and not of the getting sort, being those which are called unnecessary?

Obviously.

Would you like, for the sake of clearness, to distinguish which are the necessary and which are the unnecessary pleasures?

I should.

Are not necessary pleasures those of which we cannot get rid, and of which the satisfaction is a benefit to us? And they are rightly called so, because we are framed by nature to desire both what is beneficial and what is necessary, and cannot help it.

True.

We are not wrong therefore in calling them necessary?

We are not.

And

vocabulary

ἀναγκαίη of necessity, by force
ἀναγκαῖος coerced, coercing, slavery
ἀπαλλαξείω wish to get rid of
ἀπαλλάσσω free from, remove; be freed, depart
δράω do, accomplish
ἐκάτερος each of two
ἔνειμι be in ~ion
εὐεξία living healthily
μελετάω pursue, attend to, exercise
μέχρι as far as, until

ναί yea
οὐκοῦν not so?; and so
ὄψον piece of cooked meat, relish
παράδειγμα -τος (n, 3) model, precedent
πη somewhere, somehow
προαιρέω produce; (m) prefer
σίτος grain, bread, food ~parasite
τύπος mold, form ~type
ὕγεια health
ὠφέλεια -ίας profit
ὠφέλιμος helping, useful

Τί δέ; ἄς γέ τις ἀπαλλάξειεν ἄν, εἰ μελετῶ ἐκ νέου, καὶ
 πρὸς οὐδέν ἀγαθὸν ἐνουῦσαι δρώσιν, αἱ δὲ καὶ τοῦναντίον,
 πάσας ταύτας εἰ μὴ ἀναγκαίους φαῖμεν εἶναι, ἄρ' οὐ καλῶς
 ἂν λέγοιμεν;

Καλῶς μὲν οὖν.

Προελώμεθα δὴ τι παράδειγμα ἐκατέρων αἷ εἰσιν, ἵνα
 τύπῳ λάβωμεν αὐτάς;

Οὐκοῦν χρή.

Ἄρ' οὖν οὐχ ἡ τοῦ φαγεῖν μέχρι ὑγιείας τε καὶ εὐεξίας καὶ
 αὐτοῦ σίτου τε καὶ ὄψου ἀναγκαῖος ἂν εἴη;

Οἶμαι.

Ἡ μὲν γέ που τοῦ σίτου κατ' ἀμφοτέρα ἀναγκαῖα, ἥ τε
 ὠφέλιμος ἥ τε μὴ παῦσαι ζῶντα δυνατή.

Ναί.

Ἡ δὲ ὄψου, εἴ πῃ τινα ὠφελίαν πρὸς
 εὐεξίαν παρέχεται, πάνν μὲν οὖν.

Τί δέ; ἄς γέ τις ἀπαλλάξειεν ἄν, εἰ |pursue, attend'ou, καὶ
 |to, exercise
 πρὸς οὐδὲν ἀγαθὸν |be in |do, accomplish καὶ τοῦναντίον,
 πάσας ταύτας εἰ μὴ |coerced, coerced- αἶμεν εἶναι, ἄρ' οὐ καλῶς
 |ing, slavery
 ἂν λέγοιμεν;

Καλῶς μὲν οὖν.

|produce; (m) prefer .ι |model, |each of two αἵ εἰσιν, ἵνα
 |precedent
 |mold, form'ομεν αὐτάς;
 |not so?; and'so

Ἄρ' οὖν οὐχ ἡ τοῦ φαγεῖν |as far|health τε καὶ |living :αὶ
 |as, un-
 |til
 αὐτοῦ |grain, τε καὶ |piece |coerced, coerced- εἷη;
 |bread, |of |ing, slavery
 |food |cooked
 Οἶμαι. |meat,
 |relish

Ἡ μὲν γέ που τοῦ |grain, κατ' ἀμφότερα ἀναγκαία, ἥ τε
 |bread,
 |food
 |helping, ἥ τε μὴ παύσαι ζῶντα δυνατή.
 |useful

|yea .

Ἡ δὲ |piece of cooked πῇ τινα |profit πρὸς
 |meat, relish
 |living παρέχεται, πάνν μὲν οὖν.
 |healthily

the desires of which a man may get rid, if he takes pains from his youth upwards—of which the presence, moreover, does no good, and in some cases the reverse of good—shall we not be right in saying that all these are unnecessary?

Yes, certainly.

Suppose we select an example of either kind, in order that we may have a general notion of them?

Very good.

Will not the desire of eating, that is, of simple food and condiments, in so far as they are required for health and strength, be of the necessary class?

That is what I should suppose.

The pleasure of eating is necessary in two ways; it does us good and it is essential to the continuance of life?

Yes.

But the condiments are only necessary in so far as they are good for health?

Certainly.

And the desire which goes beyond this, of more delicate

*vocabulary***ἄλλοῖος** of another kind ~alien**ἀναγκαίη** of necessity, by force**ἀναγκαῖος** coerced, coercing, slavery**ἀπαλλάσσω** free from, remove; be freed, depart**ἄρα** interrogative pcl**ἀφροδίσιος** sexual**γέμω** be full of**ἔδεσμα** -τος (n, 3) meat, food**ἐπιθυμία** (ῥ) desire, thing desired**ἡδονή** pleasure**κολάζω** punish**ὀνομάζω** to address, name ~name**ὀρθός** upright, straight; correct, just
~orthogonal**ὀρθόω** stand up**οὐκοῦν** not so?; and so**παιδεύω** raise; train**πέρας** -τος (n, 3) cord; bound, crux,
outcome ~prove**περάω** cross over, drive across; sell as
a slave ~pierce**σωφρονέω** be sane, moderate**χρηματιστικός** profitable**χρήσιμος** useful

Τί δὲ ἢ πέρα τούτων καὶ ἀλλοίων ἐδεσμάτων ἢ τοιούτων ἐπιθυμία, δυνατὴ δὲ κολαζομένη ἐκ νέων καὶ παιδευομένη ἐκ τῶν πολλῶν ἀπαλλάττεσθαι, καὶ βλαβερὰ μὲν σώματι, βλαβερὰ δὲ ψυχῇ πρὸς τε φρόνησιν καὶ τὸ σωφρονεῖν; ἀρὰ γε ὀρθῶς οὐκ ἀναγκαία ἂν καλοῖτο;

Ὅρθότατα μὲν οὖν.

Οὐκοῦν καὶ ἀναλωτικὰς φῶμεν εἶναι ταύτας, ἐκείνας δὲ χρηματιστικὰς διὰ τὸ χρησίμους πρὸς τὰ ἔργα εἶναι;

Τί μὴν;

Οὔτω δὴ καὶ περὶ ἀφροδισίων καὶ τῶν ἄλλων φήσομεν;

Οὔτω.

Ἄρ' οὖν καὶ ὅν νυνδὴ κηφῆνα ὠνομάζομεν, τοῦτον ἐλέγομεν τὸν τῶν τοιούτων ἡδονῶν καὶ ἐπιθυμιῶν γέμοντα καὶ ἀρχόμενον ὑπὸ τῶν μὴ ἀναγκαίων, τὸν δὲ ὑπὸ τῶν ἀναγκαίων φειδωλόν τε καὶ ὀλιγαρχικόν;

Ἀλλὰ

τί

μὴν;

Τί δὲ ἡ πέρα τούτων καὶ |of another|meat, food ἡ τοιούτων
 |kind
 ἐπιθυμία, δυνατὴ δὲ |punish ἐκ νέων καὶ |raise; train
 ἐκ τῶν πολλῶν |free from, remove; καὶ βλαβερὰ μὲν σώματι,
 |be freed, depart
 βλαβερὰ δὲ ψυχῇ πρὸς τε φρόνησιν καὶ τὸ |be sane, mod-|interrogative pcl
 |erate
 γε ὀρθῶς οὐκ ἀναγκαία ἂν καλοῖτο;

|upright, straight; οὖν.
 |correct, just

|not so?; and 'so' ἁλωτικὰς φῶμεν εἶναι ταύτας, ἐκείνας δὲ
 |profitable διὰ τὸ |useful πρὸς τὰ ἔργα εἶναι;

Τί μήν;

Οὕτω δὲ καὶ περὶ |sexual καὶ τῶν ἄλλων φήσομεν;

Οὕτω.

Ἄρ' οὖν καὶ ὃν νυνδὴ κηφήνα |to address, name .οὔτον
 ἐλέγομεν τὸν τῶν τοιούτων |pleasure καὶ ἐπιθυμιῶν
 |be full of καὶ ἀρχόμενον ὑπὸ τῶν μὴ ἀναγκαίων, τὸν δὲ
 ὑπὸ τῶν ἀναγκαίων φειδωλόν τε καὶ ὀλιγαρχικόν;

Ἀλλὰ τί μήν;

food, or other luxuries, which might generally be got rid of, if controlled and trained in youth, and is hurtful to the body, and hurtful to the soul in the pursuit of wisdom and virtue, may be rightly called unnecessary?

Very true.

May we not say that these desires spend, and that the others make money because they conduce to production?

Certainly.

And of the pleasures of love, and all other pleasures, the same holds good?

True.

And the drone of whom we spoke was he who was surfeited in pleasures and desires of this sort, and was the slave of the unnecessary desires, whereas he who was subject to the necessary only was miserly and oligarchical?

Very true.

Again, let us see how the democratical man

vocabulary

αἶθην gleaming, tawny ~ether
αἶθω set on fire ~ether
αἶθων -ος (m, 3) gleaming, tawny
 ~ether
ἀπαίδευτος uneducated, loutish
 ~pediatrician
γεύω taste ~gusto
εἶδος -ους (n, 3) appearance, form
 ~-oid
ἐνταῦθα there, here
ἐξωθεν from outside
ἐπιθυμία (ῥ) desire, thing desired
ἡδονή pleasure
μέλι honey, a sweet

μεταβάλλω alter, transform
μεταβολή change, exchange
νεανίας -ου (ᾱα, m) young person
παντάπασιν altogether; yes, certainly
παντοδαπής of every kind, manifold
παντοδαπός of every kind, manifold
παντοῖος all kinds of
ποικίλλω make elaborately
ποικίλος ornamented; various
σκευάζω prepare, collect
συγγενής inborn, kin to
συγγίγνομαι associate with, meet, have
 sex ~genus
συμμαχία alliance
τοίνυν well, then

Πάλιν τοίνυν, ἦν δ' ἐγώ, λέγωμεν ὡς ἐξ ὀλιγαρχικοῦ δημοκρατικὸς γίγνεται. φαίνεται δέ μοι τά γε πολλὰ ὧδε γίγνεσθαι.

Πῶς;

Ὅταν νέος, τεθραμμένος ὡς νυνδὴ ἐλέγομεν, ἀπαιδεύτως τε καὶ φειδωλῶς, γεύσῃται κηφήνων μέλιτος, καὶ συγγένηται αἰθῶσι θηρσὶ καὶ δεινοῖς, παντοδαπὰς ἡδονὰς καὶ ποικίλας καὶ παντοίως ἐχούσας δυναμένους σκευάζειν, ἐνταῦθά που οἷου εἶναι ἀρχὴν αὐτῷ μεταβολῆς ὀλιγαρχικῆς τῆς ἐαυτῷ εἰς δημοκρατικὴν.

Πολλὴ ἀνάγκη, ἔφη.

Ἄρ' οὖν, ὥσπερ ἡ πόλις μετέβαλλε βοηθησάσης τῷ ἑτέρῳ μέρει συμμαχίας ἔξωθεν, ὁμοίας ὁμοίῳ, οὕτω καὶ ὁ νεανίας μεταβάλλει βοηθοῦντος αὐτῷ εἵδους ἐπιθυμιῶν ἔξωθεν τῷ ἑτέρῳ τῶν παρ' ἐκείνῳ, συγγενοῦς τε καὶ ὁμοίου;

Παντάπασιν

μὲν

οὖν.

Πάλιν |well, then ἵ,ν δ' ἐγώ, λέγωμεν ὥς ἐξ ὀλιγαρχικοῦ
δημοκρατικὸς γίγνεται. φαίνεται δέ μοι τά γε πολλὰ ὥδε
γίγνεσθαι.

Πῶς;

“Ὅταν νέος, τεθραμμένος ὥς νυνδὴ ἐλέγομεν, |uneducated,
|loutish
τε καὶ φειδωλῶς, γεύσεται κηφήνων |honey , καὶ
|associate with, αἴθωσι θηρσὶ καὶ δεινοῖς, παντοδαπὰς
|meet, have sex
|pleasure καὶ ποικίλας καὶ |all kinds of ἐχούσας δυναμένοις
|prepare, , |there, here..ου οἶου εἶναι ἀρχὴν αὐτῷ μεταβολῆς
|collect
ὀλιγαρχικῆς τῆς ἐαυτῷ εἰς δημοκρατικὴν.

Πολλὴ ἀνάγκη, ἔφη.

Ἄρ' οὖν, ὥσπερ ἡ πόλις |alter,
|transform βοηθησάσης τῷ
ἐτέρῳ μέρει συμμαχίας |from outside -ίας ὁμοίῳ, οὕτω καὶ
ὁ |young |alter,
|person |transform βοηθοῦντος αὖ |form ἐπιθυμιῶν
|from outside ἐτέρῳ τῶν παρ' ἐκείνῳ, |inborn, kin to : καὶ
ὁμοίου;

|altogether; yes,
|certainly

μὲν

οὖν.

grows out of the oligarchical: the following, as I suspect, is commonly the process.

What is the process?

When a young man who has been brought up as we were just now describing, in a vulgar and miserly way, has tasted drones' honey and has come to associate with fierce and crafty natures who are able to provide for him all sorts of refinements and varieties of pleasure—then, as you may imagine, the change will begin of the oligarchical principle within him into the democratical?

Inevitably.

And as in the city like was helping like, and the change was effected by an alliance from without assisting one division of the citizens, so too the young man is changed by a class of desires coming from without to assist the desires within him, that which is akin and alike again helping that which is akin and alike?

Certainly.

And if there be any ally which aids the oligarchical principle within him, whether

*vocabulary***αἰδώς** awe, shame, respect; genitals**γούν** at least then**ἐγγίγνομαι** live in ~genus**ἐκπίπτω** fall out of ~petal**ἐκπίτνω** fall out of**ἔλκω** drag, pull, hoist; rape**ἐνίοτε** sometimes**ἐπιθυμία** (ῥ) desire, thing desired**ἰσχυρός** (ῥ) strong, forceful, violent**κακίζω** be a coward ~cacophony**κατακοσμέω** fit in place ~cosmos**λάθρα** secretly**νουθετέω** remind, warn**οἰκεῖος** household, familiar, proper**οἰκέω** inhabit ~economics**ὁμιλία** (τι) intercourse, company**οὐκοῦν** not so?; and so**πόθεν** from where?**στάσις** -εως (f) placing; faction**συγγενεὺς** inborn, kin to**συγγενής** inborn, kin to**συμμαχία** alliance**τροφή** food, upkeep ~atrophy**ὑποχωρέω** recoil ~heir

Καὶ ἐὰν μὲν γε οἶμαι ἀντιβοηθήσῃ τις τῷ ἐν ἑαυτῷ
ὀλιγαρχικῷ συμμαχία, ἥ ποθεν παρὰ τοῦ πατρὸς ἢ καὶ
τῶν ἄλλων οἰκείων νουθετούντων τε καὶ κακιζόντων,
στάσις δὴ καὶ ἀντίστασις καὶ μάχη ἐν αὐτῷ πρὸς αὐτὸν
τότε γίνεται.

Τί μὴν;

Καὶ ποτὲ μὲν οἶμαι τὸ δημοκρατικὸν ὑπεχώρησε τῷ
ὀλιγαρχικῷ, καὶ τινες τῶν ἐπιθυμιῶν αἱ μὲν διεφθάρησαν,
αἱ δὲ καὶ ἐξέπεσον, αἰδοῦς τινος ἐγγενομένης ἐν τῇ τοῦ νέου
ψυχῇ, καὶ κατεκοσμήθη πάλιν.

Γίνεται γὰρ ἐνίοτε, ἔφη.

Αὐθις δὲ οἶμαι τῶν ἐκπεσουσῶν ἐπιθυμιῶν ἄλλαι
ὑποτρεφόμεναι συγγενεῖς δι' ἀνεπιστημοσύνην τροφῆς
πατρὸς πολλάι τε καὶ ἰσχυραὶ ἐγένοντο.

Φιλεῖ γοῦν, ἔφη, οὕτω γίγνεσθαι.

Οὐκοῦν εἴλκυσάν τε πρὸς τὰς αὐτὰς ὁμιλίας, καὶ λάθρα

the influence of a father or of kindred, advising or rebuking him, then there arises in his soul a faction and an opposite faction, and he goes to war with himself.

It must be so.

And there are times when the democratical principle gives way to the oligarchical, and some of his desires die, and others are banished; a spirit of reverence enters into the young man's soul and order is restored.

Yes, he said, that sometimes happens.

And then, again, after the old desires have been driven out, fresh ones spring up, which are akin to them, and because he their father does not know how to educate them, wax fierce and numerous.

Yes, he said, that is apt to be the way.

They draw him to his old associates, and holding secret intercourse with them,

vocabulary

ἀκρόπολις -εως (f) citadel, high part of a city ~acute
ἀλαζών -όνος (m, 3) charlatan, boaster
ἀνατρέχω run/extend up/away
βασιλικός royal
βοήθεια help
διάνοια a thought; intelligence
ἐντίκτω bear, create in
ἐπιτήδευμα -τος (n, 3) habit, business, custom
θεοφιλής beloved by the gods; loving God
καταλαμβάνω seize, understand, catch, overtake; (mp) happen ~epilepsy
κενός empty, vain

κλείω tell of; close
κλήϊω secure, bar
μάθημα -τος (n, 3) lesson, knowledge
οἰκεῖος household, familiar, proper
οἰκέω inhabit ~economics
συγγίγνομαι associate with, meet, have sex ~genus
σφόδρα very much
τελευτάω bring about, finish ~apostle
φανερός visible, conspicuous ~photon
φανερόω demonstrate ~photon
φρουρός watcher, guard
φύλαξ -χος (m) guard; sentry
 ~phylactery
ψευδής lying, false ~pseudo-

συγγιγνόμεναι πλῆθος ἐνέτεκον.

Τί μήν;

Τελευτῶσαι δὴ οἶμαι κατέλαβον τὴν τοῦ νέου τῆς
 ψυχῆς ἀκρόπολιν, αἰσθόμεναι κενὴν μαθημάτων τε καὶ
 ἐπιτηδευμάτων καλῶν καὶ λόγων ἀληθῶν, οἳ δὴ ἄριστοι
 φρουροί τε καὶ φύλακες ἐν ἀνδρῶν θεοφιλῶν εἰσι
 διανοίαις.

Καὶ πολὺ γ', ἔφη.

Ψευδεῖς δὴ καὶ ἀλαζόνες οἶμαι λόγοι τε καὶ δόξαι ἀντ'
 ἐκείνων ἀναδραμόντες κατέσχον τὸν αὐτὸν τόπον τοῦ
 τοιούτου.

Σφόδρα γ', ἔφη.

Ἄρ' οὖν οὐ πάλιν τε εἰς ἐκείνους τοὺς Λωτοφάγους ἐλθὼν
 φανερώς κατοικεῖ, καὶ ἐὰν παρ' οἰκείων τις βοήθεια
 τῷ φειδωλῷ αὐτοῦ τῆς ψυχῆς ἀφικνῆται, κλήσαντες οἱ
 ἀλαζόνες λόγοι ἐκείνοι τὰς τοῦ βασιλικοῦ

|associate with, πληθος |bear,
|meet, have sex |create in

Τί μήν;

|bring about, δὴ οἶμαι |seize, understand, catch, νέου τῆς
|finish |overtake; (mp) happen

ψυχῆς |citadel , αἰσθόμεναι |empty, |lesson, τε καὶ
|vain |knowledge

|habit, business, καλῶν καὶ λόγων ἀληθῶν, οἱ δὴ ἄριστοι
|custom

|watcher, τε καὶ |guard; ἐν ἀνδρῶν |beloved by the
|guard |sentry |gods; loving God

|a thought;
|intelligence

Καὶ πολὺ γ', ἔφη.

|lying, δὴ καὶ |charlatan, οἶμαι λόγοι τε καὶ δόξαι ἀντ'
|false |boaster

ἐκείνων |run/extend up/away... ἔσχον τὸν αὐτὸν τόπον τοῦ

τοιούτου.

|very much, ', ἔφη.

Ἄρ' οὖν οὐ πάλιν τε εἰς ἐκείνους τοὺς Λωτοφάγους ἐλθὼν

φανερῶς κατοικεῖ, καὶ ἐὰν παρ' οἰκείων τις |help

τῷ φειδωλῷ αὐτοῦ τῆς ψυχῆς ἀφικνήται, κλήσαντες οἱ

|charlatan, λόγοι ἐκείνοι τὰς τοῦ |royal
|boaster

breed and multiply in him.

Very true.

At length they seize upon the citadel of the young man's soul, which they perceive to be void of all accomplishments and fair pursuits and true words, which make their abode in the minds of men who are dear to the gods, and are their best guardians and sentinels.

None better.

False and boastful conceits and phrases mount upwards and take their place.

They are certain to do so.

And so the young man returns into the country of the lotus-eaters, and takes up his dwelling there in the face of all men; and if any help be sent by his friends to the oligarchical part of him, the aforesaid vain conceits shut the gate of the king's fastness; and

*vocabulary***αἰδώς** awe, shame, respect; genitals**ἀναίδεια** shamelessness**ἀναρχία** lawlessness**ἀνδρεία** courage**ἀνδρεῖος** of a man, manly**ἀσωτία** wastefulness**ἄτιμος** (ι) without honor**δαπάνη** cost, funds, extravagance**εἰσδέχομαι** admit, take in**ἐκβάλλω** throw out, fell, let fall

~ballistic

ἐλευθερία freedom**ἐπιθυμία** (υ) desire, thing desired**ιδιώτης** -ου (m, 1) private; a layman**καθαίρω** clean**κατάγω** lead down/home; land

~demagogue

κενών make empty**κόσμιος** well-behaved**λαμπρός** brilliant ~lamp**μεγαλοπρέπεια** magnificence**μετριότης** -τος (f, 3) moderation; elegance**ὀνομάζω** to address, name ~name**παρίημι** dangle; pass over, allow ~jet**προπηλακίζω** bespatter, reproach**πύλη** gate ~Thermopylae**στεφανώ** crown**συμμαχία** alliance**σφόδρα** very much**σωφροσύνη** discretion, moderation**ὕβρις** -εως (f) pride, insolence, outrage**φυγὰς** -δος (m, 3) exile, refugee

~fugitive

χορός dance; chorus ~terpsichorean**ώθew** push

τείχους ἐν αὐτῷ πύλας οὔτε αὐτὴν τὴν συμμαχίαν
 παριᾶσιν, οὔτε πρέσβεις πρεσβυτέρων λόγους ἰδιωτῶν
 εἰσδέχονται, αὐτοί τε κρατοῦσι μαχόμενοι, καὶ τὴν
 μὲν αἰδῶ ἡλιθιότητα ὀνομάζοντες ὠθοῦσιν ἔξω ἀτίμως
 φυγάδα, σωφροσύνην δὲ ἀνανδρίαν καλοῦντές τε καὶ
 προπηλακίζοντες ἐκβάλλουσι, μετριότητα δὲ καὶ κοσμίαν
 δαπάνην ὡς ἀγροικίαν καὶ ἀνελευθερίαν οὔσαν πείθοντες
 ὑπερορίζουσι μετὰ πολλῶν καὶ ἀνωφελῶν ἐπιθυμιῶν;
 Σφόδρα γε.

Τούτων δέ γέ που κενώσαντες καὶ καθήραντες
 τὴν τοῦ κατεχομένου τε ὑπ' αὐτῶν καὶ τελουμένου
 ψυχὴν μεγάλοισι τέλεσι, τὸ μετὰ τοῦτο ἤδη ὕβριν
 καὶ ἀναρχίαν καὶ ἀσωτίαν καὶ ἀναΐδειαν λαμπρὰς
 μετὰ πολλοῦ χοροῦ κατάγουσιν ἐστεφανωμένας,
 ἐγκωμιάζοντες καὶ ὑποκοριζόμενοι, ὕβριν μὲν
 εὐπαιδευσίαν καλοῦντες, ἀναρχίαν δὲ ἐλευθερίαν,
 ἀσωτίαν δὲ μεγαλοπρέπειαν, ἀναΐδειαν δὲ ἀνδρείαν.

τείχους ἐν αὐτῷ |gate οὔτε αὐτὴν τὴν |alliance

|dangle; pass οὔτε πρέσβεις πρεσβυτέρων λόγους |private; a layman
|over, allow

|admit, take in, αὐτοί τε κρατοῦσι μαχόμενοι, καὶ τὴν

μὲν |awe, shame, respect; to address, push ἔξω |without
|genitals |name |honor

|exile, |discretion, δὲ ἀνανδρίαν καλοῦντές τε καὶ
|refugee |moderation

|bespatter, reproach ἐκβάλλουσι, |moderation; δὲ καὶ |well-behaved
|elegance

|cost, funds, ἀγροικίαν καὶ ἀνελευθερίαν οὔσαν πείθοντες
|extravagance

ὑπερορίζουσι μετὰ πολλῶν καὶ ἀνωφελῶν ἐπιθυμιῶν;

Σφόδρα γε.

Τούτων δέ γέ που |make empty καὶ |clean

τὴν τοῦ κατεχομένου τε ὑπ' αὐτῶν καὶ τελουμένου

ψυχὴν μεγάλοισι τέλεσι, τὸ μετὰ τοῦτο ἤδη |hubris

καὶ |lawlessness καὶ |wastefulness αὖ |shameless- |brilliant
|ness

μετὰ πολλοῦ |dance; |lead down/home; crown
|chorus |land

ἐγκωμιάζοντες καὶ ὑποκοριζόμενοι, |hubris μὲν

εὐπαιδευσίαν καλοῦντες, |lawlessness δὲ ἐλευθερίαν,

|wastefulness ἔξ᾽ |magnificence , |shamelessness ἔξ᾽ ἀνδρείαν.

they will neither allow the embassy itself to enter, nor if private advisers offer the fatherly counsel of the aged will they listen to them or receive them. There is a battle and they gain the day, and then modesty, which they call silliness, is ignominiously thrust into exile by them, and temperance, which they nickname unmanliness, is trampled in the mire and cast forth; they persuade men that moderation and orderly expenditure are vulgarity and meanness, and so, by the help of a rabble of evil appetites, they drive them beyond the border.

Yes, with a will.

And when they have emptied and swept clean the soul of him who is now in their power and who is being initiated by them in great mysteries, the next thing is to bring back to their house insolence and anarchy and waste and impudence in bright array having garlands on their heads, and a great company with them, hymning their praises and calling them by sweet names; insolence they term breeding, and anarchy liberty, and

vocabulary

ἀναγκαῖος coerced, coercing, slavery
ἀναλίσκω (αἶ) consume, spend on
ἄνεσις -εως (f) loosening, indulgence
ἀτιμάζω (ι) insult, dishonor
διάγω lead through; pass a time
 ~demagogue
διατριβή activity, waste of time
ἐκπίπτω fall out of ~petal
ἐναργής visible, clear ~Argentina
ἐνδίδωμι hand over, lend, show, allow
ἐπείσχεσθαι come in also
ἐπιθυμία (ῥ) desire, thing desired
εὐτυχής fortunate
ἡδονή pleasure

ἡώς ἡῶθι (f, 2) dawn ~Eocene
θόρυβος noise, clamor
καταδείκνυμι (ῥ) discover, make known
λαγχάνω be allotted; (esp. λελα-
 forms) allot; receive
μεταβάλλω alter, transform
παραπίπτω fall in the way; go stray
παρέρχομαι pass, escape
πέρας -τος (n, 3) cord; bound, crux,
 outcome ~prove
περάω cross over, drive across; sell as
 a slave ~pierce
πόνος toil, suffering ~osteopenia
προσδέχομαι await

Ἄρ' οὐχ οὕτω πως, ἦν δ' ἐγώ, νέος ὢν μεταβάλλει ἐκ τοῦ ἐν ἀναγκαίοις ἐπιθυμίαις τρεφομένου τὴν τῶν μὴ ἀναγκαίων καὶ ἀνωφελῶν ἡδονῶν ἐλευθέρωσίν τε καὶ ἄνεσιν;

Καὶ μάλα γ', ἦ δ' ὅς, ἐναργῶς.

Ζῆ δὴ οἶμαι μετὰ ταῦτα ὁ τοιοῦτος οὐδὲν μᾶλλον εἰς ἀναγκαίους ἢ μὴ ἀναγκαίους ἡδονὰς ἀναλίσκων καὶ χρήματα καὶ πόρους καὶ διατριβάς· ἀλλ' ἐὰν εὐτυχὴς ἦ καὶ μὴ πέρα ἐκβακχευθῇ, ἀλλὰ τι καὶ πρεσβύτερος γενόμενος τοῦ πολλοῦ θορύβου παρελθόντος μέρη τε καταδέξεται τῶν ἐκπεσόντων καὶ τοῖς ἐπεισελθοῦσι μὴ ὅλον ἑαυτὸν ἐνδῶ, εἰς ἴσον δὴ τι καταστήσας τὰς ἡδονὰς διάγει, τῇ παραπιπτούσῃ ἀεὶ ὥσπερ λαχούσῃ τὴν ἑαυτοῦ ἀρχὴν παραδιδούς ἕως ἂν πληρωθῇ, καὶ αὖθις ἄλλῃ, οὐδεμίαν ἀτιμάζων ἀλλ' ἐξ ἴσου τρέφων.

Πάνυ μὲν οὖν.

Καὶ λόγον γε, ἦν δ' ἐγώ, ἀληθῆ οὐ προσδεχόμενος οὐδὲ

Ἄρ' οὐχ οὕτω πως, ἦν δ' ἐγώ, νέος ὦν |alter, ἐκ
|transform

τοῦ ἐν ἀναγκαίοις ἐπιθυμίαις τρεφομένου τὴν τῶν μὴ
ἀναγκαίων καὶ ἀνωφελῶν |pleasure ἐλευθέρωσίν τε καὶ

|loosening,
|indulgence

Καὶ μάλα γ', ἦ δ' ὅς, |visible,
|clear

Ζῇ δὴ οἶμαι μετὰ ταῦτα ὁ τοιοῦτος οὐδὲν μᾶλλον εἰς

|coerced, coerc- ἢ μὴ |coerced, coerc-|pleasure |consume, καὶ
|ing, slavery |ing, slavery |spend on

χρήματα καὶ |toil, suffering|activity, waste ἄλλ' ἐὰν |fortunate ἢ καὶ
|of time

μὴ πέρα ἐκβακχευθῇ, ἀλλὰ τι καὶ πρεσβύτερος γενόμενος

τοῦ πολλοῦ |noise, |pass, escape μέρη τε |discover, make known
|clamor

τῶν |fall out of καὶ τοῖς |come in also μὴ ὅλον ἑαυτὸν

ἐνδῶ, εἰς ἴσον δὴ τι καταστήσας τὰς |pleasure |lead through;
|pass a time

|fall in the way; go αἰὲ ὥσπερ |be allotted; (esp. ἑλεα- ἢ ἀρχὴν
|stray |forms) allot; receive

παραδιδούς ἕως ἂν |fill, fulfill , καὶ αὖθις ἄλλῃ, οὐδεμίαν

|dishonor ἀλλ' ἐξ ἴσου τρέφων.

Πάνν μὲν οὖν.

Καὶ λόγον γε, ἦν δ' ἐγώ, ἀληθῆ οὐ |await

οὐδὲ

waste magnificence, and impudence courage. And so the young man passes out of his original nature, which was trained in the school of necessity, into the freedom and libertinism of useless and unnecessary pleasures.

Yes, he said, the change in him is visible enough.

After this he lives on, spending his money and labour and time on unnecessary pleasures quite as much as on necessary ones; but if he be fortunate, and is not too much disordered in his wits, when years have elapsed, and the heyday of passion is over—supposing that he then re-admits into the city some part of the exiled virtues, and does not wholly give himself up to their successors—in that case he balances his pleasures and lives in a sort of equilibrium, putting the government of himself into the hands of the one which comes first and wins the turn; and when he has had enough of that, then into the hands of another; he despises none of them but encourages them all equally.

Very true, he said.

Neither does he receive or let pass into the fortress

vocabulary

ἀμελέω disregard; (impers.) of course
 ἀμελής careless
 ἀνανεύω raise the chin to say no
 ἀναπηδάω leap up, start up
 ἀργέω not work; (pass) be fruitless,
 left undone
 ἀργός glistening, swift
 βίος life ~biology
 βιόω live; (mp) make a living ~biology
 γυμνάζω exercise, do training
 διάκειμαι be in a condition
 διατρίβω (ι) wear down, delay
 ~tribology
 δουλόω enslave
 δράω do, accomplish
 ἔπειμι lie upon; approach ~ion
 ἐπιθυμία (ι) desire, thing desired
 ἐπιτηδεύω practice, pursue
 ζηλόω emulate, praise

ἡδονή pleasure
 ἡδύς sweet, pleasant ~hedonism
 καταυλέω play on the flute
 κολάζω punish
 μακάριος blessed
 μεθύω be soaked, drunk ~mead
 οὐχοῦν not so?; and so
 παρίημι dangle; pass over, allow ~jet
 πολεμικός warlike, hostile ~polemic
 πολιτεύω (ι) be a free citizen
 προσπίπτω attack; befall; kow-tow
 σφόδρα very much
 τάξις -εως (f) arrangement, military
 unit
 τιμάω (ι) honor, exalt
 τότε then ... now ...
 ὑδροποτέω drink water
 φρούριον fort
 χαρίζομαι gratify ~charisma
 χρηματιστικός profitable

παριείς εἰς τὸ φρούριον, εἴαν τις λέγῃ ὡς αἱ μὲν εἰσι τῶν καλῶν τε καὶ ἀγαθῶν ἐπιθυμῶν ἡδοναί, αἱ δὲ τῶν πονηρῶν, καὶ τὰς μὲν χρὴ ἐπιτηδεύειν καὶ τιμᾶν, τὰς δὲ κολλάζειν τε καὶ δουλοῦσθαι· ἀλλ' ἐν πᾶσι τούτοις ἀνανεύει τε καὶ ὁμοίας φησὶν ἀπάσας εἶναι καὶ τιμητέας ἐξ ἴσου.

Σφόδρα γάρ, ἔφη, οὕτω διακείμενος τοῦτο δρᾷ.

Οὐκοῦν, ἦν δ' ἐγώ, καὶ διαζῇ τὸ καθ' ἡμέραν οὕτω χαριζόμενος τῇ προσπιπτούσῃ ἐπιθυμίᾳ, τοτὲ μὲν μεθύων καὶ καταυλούμενος, αὖθις δὲ ὑδροποτῶν καὶ κατισχναινόμενος, τοτὲ δ' αὖ γυμναζόμενος, ἔστιν δ' ὅτε ἀργῶν καὶ πάντων ἀμελῶν, τοτὲ δ' ὡς ἐν φιλοσοφίᾳ διατρίβων. πολλάκις δὲ πολιτεύεται, καὶ ἀναπηδῶν ὅτι ἂν τύχῃ λέγει τε καὶ πράττει· κᾶν ποτέ τινας πολεμικοὺς ζηλώσῃ, ταύτῃ φέρεται, ἢ χρηματιστικούς, ἐπὶ τοῦτ' αὖ. καὶ οὔτε τις τάξις οὔτε ἀνάγκη ἔπαισιν αὐτοῦ τῷ βίῳ, ἀλλ' ἡδύν τε δὴ καὶ ἐλευθέριον καὶ μακάριον καλῶν τὸν βίον τοῦτον χρήται αὐτῷ διὰ παντός.

|dangle; pass over,|fort , ἐάν τις λέγῃ ὥς αἱ μὲν εἰσι
 |allow
 τῶν καλῶν τε καὶ ἀγαθῶν ἐπιθυμιῶν |pleasure αἱ δὲ τῶν
 πονηρῶν, καὶ τὰς μὲν χρῆ |practice, καὶ |honor , τὰς δὲ
 |pursue
 |punish τε καὶ |enslave ἀλλ' ἐν πᾶσι τούτοις |raise the chin
 |to say no
 τε καὶ ὁμοίως φησὶν ἀπάσας εἶναι καὶ |honor ἐξ ἴσου.

|very much, ἄρ, ἔφη, οὕτω |be in a condition ἔγωγε |do, accomplish

|not so?; and |so ἔγωγε, καὶ διαζῆν τὸ καθ' ἡμέραν οὕτω

|gratify τῇ |attack; befall; ἐπιθυμία, |then ... ,now ...
 |kow-tow

|be soaked,|play on the flute , αὐθις δὲ |drink water καὶ
 |drunk

κατισχναινόμενος, |then ... now|exercise, do ἔστιν δ' ὅτε
 |... |training

ἀργῶν καὶ πάντων ἀμελῶν, |then ... now... ' φιλοσοφία

|wear down, delay . ἀλλάκις δὲ |be a free citizen καὶ |leap up, start up

ὅτι ἂν τύχῃ λέγει τε καὶ πράττει· κἄν ποτέ τις

|warlike, |emulate, ταύτῃ φέρεται, ἣ |profitable
 |hostile |praise

ἐπὶ τοῦτ' αὖ. καὶ οὔτε τις τάξις οὔτε ἀνάγκη ἔπεστιν

αὐτοῦ τῷ βίῳ, ἀλλ' |sweet τε δὴ καὶ ἐλευθέριον καὶ

|blessed καλῶν τὸν βίον τοῦτον χρήται αὐτῷ διὰ παντός.

any true word of advice; if any one says to him that some pleasures are the satisfactions of good and noble desires, and others of evil desires, and that he ought to use and honour some and chastise and master the others—whenever this is repeated to him he shakes his head and says that they are all alike, and that one is as good as another.

Yes, he said; that is the way with him.

Yes, I said, he lives from day to day indulging the appetite of the hour; and sometimes he is lapped in drink and strains of the flute; then he becomes a water-drinker, and tries to get thin; then he takes a turn at gymnastics; sometimes idling and neglecting everything, then once more living the life of a philosopher; often he is busy with politics, and starts to his feet and says and does whatever comes into his head; and, if he is emulous of any one who is a warrior, off he is in that direction, or of men of business, once more in that. His life has neither law nor order; and this distracted existence he terms joy and bliss and freedom; and so he goes on.

Yes, he replied, he is all

vocabulary

βίος life ~biology

βιόω live; (mp) make a living ~biology

δῆλος visible, conspicuous

διέρχομαι pierce, traverse

ζηλώω emulate, praise

ἦθος ἥθεος (n, 3) habit, habitat ~ethos

κομιδή care, tending, providing for

μεστός full

μεταβάλλω alter, transform

ὀρθός upright, straight; correct, just

~orthogonal

ὀρθόω stand up

παντάπασιν altogether; yes, certainly

παντοδαπής of every kind, manifold

παντοδαπός of every kind, manifold

παράδειγμα -τος (n, 3) model, precedent

ποικίλος ornamented; various

πολιτεία (ι) citizenship; government

προσαγορεύω address, call by name

σχεδόν near, approximately at

~ischemia

τυραννίς -δος (f) tyranny

τύραννος tyrant

Παντάπασιν, ἡ δ' ὅς, διελήλυθας βίον ἰσονομικοῦ τινος ἀνδρός.

Οἶμαι δέ γε, ἦν δ' ἐγώ, καὶ παντοδαπὸν τε καὶ πλείστων ἡθῶν μεστόν, καὶ τὸν καλόν τε καὶ ποικίλον, ὥσπερ ἐκείνην τὴν πόλιν, τοῦτον τὸν ἄνδρα εἶναι· ὃν πολλοὶ ἂν καὶ πολλὰι ζηλώσειαν τοῦ βίου, παραδείγματα πολιτειῶν τε καὶ τρόπων πλείστα ἐν αὐτῷ ἔχοντα.

Οὗτος γάρ, ἔφη, ἔστιν.

Τί οὖν; τετάχθω ἡμῖν κατὰ δημοκρατίαν ὁ τοιοῦτος ἀνὴρ, ὡς δημοκρατικὸς ὀρθῶς ἂν προσαγορευόμενος;

Τετάχθω, ἔφη.

Ἡ καλλίστη δὴ, ἦν δ' ἐγώ, πολιτεία τε καὶ ὁ κάλλιστος ἀνὴρ λοιπὰ ἂν ἡμῖν εἴη διελθεῖν, τυραννίς τε καὶ τύραννος.

Κομιδῇ γ', ἔφη.

Φέρε δὴ, τίς τρόπος τυραννίδος, ᾧ φίλε ἐταῖρε, γίγνεται; ὅτι μὲν γὰρ ἐκ δημοκρατίας μεταβάλλει σχεδὸν δῆλον.

altogether; yes, ἡ δ' ὅς, pierce, life ἰσονομοῦ τινος
 certainly traverse
 ἀνδρός.

Οἶμαι δέ γε, ἦν δ' ἐγώ, καὶ παντοδαπὸν τε καὶ πλείστων

habit, full , καὶ τὸν καλὸν τε καὶ ornamented ὥσπερ
 habitat
 ἐκείνην τὴν πόλιν, τοῦτον τὸν ἄνδρα εἶναι· ὃν πολλοὶ ἂν

καὶ πολλὰι emulate, τοῦ βίου, model, precedent citizenship;
 praise government
 τε καὶ τρόπων πλείστα ἐν αὐτῷ ἔχοντα.

Οὗτος γάρ, ἔφη, ἔστιν.

Τί οὖν; τετάχθω ἡμῖν κατὰ δημοκρατίαν ὁ τοιοῦτος ἀνὴρ,
 ὡς δημοκρατικὸς ὀρθῶς ἂν address, call by name ,

Τετάχθω, ἔφη.

Ἡ καλλίστη δὴ, ἦν δ' ἐγώ, citizenship; , καὶ ὁ κάλλιστος
 government
 ἀνὴρ λοιπὰ ἂν ἡμῖν εἴη pierce, , tyranny τε καὶ tyrant
 traverse

Κομιδῇ γ', ἔφη.

Φέρε δὴ, τίς τρόπος tyranny , ᾧ φίλε ἐταῖρε, γίγνεται;

ὅτι μὲν γὰρ ἐκ δημοκρατίας alter, about visible,
 transform conspicuous

liberty and equality.

Yes, I said; his life is motley and manifold and an epitome of the lives of many; — he answers to the State which we described as fair and spangled. And many a man and many a woman will take him for their pattern, and many a constitution and many an example of manners is contained in him.

Just so.

Let him then be set over against democracy; he may truly be called the democratic man.

Let that be his place, he said.

Last of all comes the most beautiful of all, man and State alike, tyranny and the tyrant; these we have now to consider.

Quite true, he said.

Say then, my friend, In what manner does tyranny arise? — that it has a democratic origin is evident.

vocabulary

ἀμέλεια indifference, negligence
δῆλος visible, conspicuous
ἐλευθερία freedom
ἐλεύθερος not enslaved
καταλύω unyoke; destroy ~loose
ναί yea
οἰκέω inhabit ~economics

ὀλιγαρχία oligarchy
ὀρίζω divide; ordain, define ~horizon
πλοῦτος wealth ~plutocrat
τοίνυν well, then
τυραννίς -δος (f) tyranny
φύσις -εως (f) nature (of a thing)
 ~physics
φύω produce, beget; clasp ~physics

Δῆλον.

Ἄρ' οὖν τρόπον τινὰ τὸν αὐτὸν ἔκ τε ὀλιγαρχίας δημοκρατία γίγνεται καὶ ἐκ δημοκρατίας τυραννίς;

Πῶς;

Ὁ προύθεντο, ἦν δ' ἐγώ, ἀγαθόν, καὶ δι' ὃ ἡ ὀλιγαρχία καθίστατο— τοῦτο δ' ἦν ὑπερπλοῦτος· ἦ γάρ;—

Ναί.

Ἡ πλούτου τοίνυν ἀπληστία καὶ ἡ τῶν ἄλλων ἀμέλεια διὰ χρηματισμὸν αὐτὴν ἀπώλλυ.

Ἀληθῆ, ἔφη.

Ἄρ' οὖν καὶ ὁ δημοκρατία ὀρίζεται ἀγαθόν, ἡ τούτου ἀπληστία καὶ ταύτην καταλύει;

Λέγεις δ' αὐτὴν τί ὀρίζεσθαι;

Τὴν ἐλευθερίαν, εἶπον. τοῦτο γάρ που ἐν δημοκρατουμένῃ πόλει ἀκούσαις ἂν ὥς ἔχει τε κάλλιστον καὶ διὰ ταῦτα ἐν μόνῃ ταύτῃ ἄξιον οἰκεῖν ὅστις φύσει ἐλεύθερος.

|visible,
|conspicuous

Ἄρ' οὖν τρόπον τινὰ τὸν αὐτὸν ἔκ τε |oligarchy

δημοκρατία γίγνεται καὶ ἐκ δημοκρατίας |tyranny ,

Πῶς;

Ὁ προύθεντο, ἦν δ' ἐγώ, ἀγαθόν, καὶ δι' ὃ ἡ |oligarchy

καθίστατο— τοῦτο δ' ἦν ὑπερπλοῦτος· ἡ γάρ;—

|yea .

Ἡ |wealth |well, then...ληστία καὶ ἡ τῶν ἄλλων |indifference, ...
|negligence

χρηματισμὸν αὐτὴν ἀπώλλυ.

Ἀληθῆ, ἔφη.

Ἄρ' οὖν καὶ ὁ δημοκρατία |divide; or-
|dain, define γαθόν, ἡ τούτου

ἀπληστία καὶ ταύτην |unyoke;
|destroy ,

Λέγεις δ' αὐτὴν τί |divide; or-
|dain, define

Τὴν ἐλευθερίαν, εἶπον. τοῦτο γάρ που ἐν δημοκρατουμένῃ

πόλει ἀκούσαις ἂν ὡς ἔχει τε κάλλιστον καὶ διὰ ταῦτα

ἐν μόνῃ ταύτῃ ἄξιον |inhabit ὅστις φύσει |not enslaved

Clearly.

And does not tyranny spring from democracy in the same manner as democracy from oligarchy—I mean, after a sort?

How?

The good which oligarchy proposed to itself and the means by which it was maintained was excess of wealth—am I not right?

Yes.

And the insatiable desire of wealth and the neglect of all other things for the sake of money-getting was also the ruin of oligarchy?

True.

And democracy has her own good, of which the insatiable desire brings her to dissolution?

What good?

Freedom, I replied; which, as they tell you in a democracy, is the glory of the State—and that therefore in a democracy alone will the freeman of nature

vocabulary

αἰτιάομαι blame ~etiology
ἄκρατος (αἶ) pure, unmixed ~crater
ἀμέλεια indifference, negligence
δημόσιος public, the state
διψάω be thirsty ~dipsomaniac
δράω do, accomplish
ἐλευθερία freedom
ἐπαινέω concur, praise, advise
κατήκοος hearing; obedient
κολάζω punish
μεθίστημι change, substitute;
 withdraw; change sides; (mid) send

away ~station

μεθύσκω (μπ) get drunk
μεθύω be soaked, drunk ~mead
μιαρός stained, polluted ~miasma
οἶνοχόος -ῶ cupbearer ~wine
πολιτεία (ι) citizenship; government
πορρωτέρω farther
πραῶς soft, gentle
προπηλακίζω bespatter, reproach
προστατέω be boss of; defend
ῥῆμα -τος (n, 3) a thing said
τιμάω (ι) honor, exalt
τυραννίς -δος (f) tyranny

Λέγεται γὰρ δὴ, ἔφη, καὶ πολὺ τοῦτο τὸ ῥῆμα.

Ἄρ' οὖν, ἦν δ' ἐγώ, ὅπερ ἦα νυνδὴ ἐρών, ἡ τοῦ τοιούτου ἀπληστία καὶ ἡ τῶν ἄλλων ἀμέλεια καὶ ταύτην τὴν πολιτείαν μεθίστησιν τε καὶ παρασκευάζει τυραννίδος δεηθῆναι;

Πῶς; ἔφη.

Ὅταν οἶμαι δημοκρατουμένη πόλις ἐλευθερίας διψήσασα κακῶν οἰνοχόων προστατούντων τύχη, καὶ πορρωτέρω τοῦ δέοντος ἀκράτου αὐτῆς μεθυσθῇ, τοὺς ἄρχοντας δὴ, ἂν μὴ πάνυ πρᾶοι ᾧσι καὶ πολλὴν παρέχωσι τὴν ἐλευθερίαν, κολάζει αἰτιωμένη ὥς μαρούς τε καὶ ὀλιγαρχικούς.

Δρώσιν γάρ, ἔφη, τοῦτο.

Τοὺς δέ γε, εἶπον, τῶν ἀρχόντων κατηκόους προπηλακίζει ὥς ἐθελοδούλους τε καὶ οὐδὲν ὄντας, τοὺς δὲ ἄρχοντας μὲν ἀρχομένοις, ἀρχομένους δὲ ἄρχουσιν ὁμοίους ἰδίᾳ τε καὶ δημοσίᾳ ἐπαινεῖ τε καὶ τιμᾷ. ἄρ' οὐκ ἀνάγκη ἐν τοιαύτῃ

Λέγεται γὰρ δὴ, ἔφη, καὶ πολὺ τοῦτο τὸ |a thing said

Ἄρ' οὖν, ἦν δ' ἐγώ, ὅπερ ἦα νυνδὴ ἐρών, ἡ τοῦ τοιούτου

ἀπληστία καὶ ἡ τῶν ἄλλων |indifference, ... ἰ ταύτην τὴν
|negligence

|citizenship; |change, substitute; withdraw; change sides;|tyranny
|government (mid) send away

δεηθῆναι;

Πῶς; ἔφη.

Ὅταν οἶμαι δημοκρατουμένη πόλις ἐλευθερίας |be thirsty

κακῶν |cupbearer |be boss of; defend τύχῃ, καὶ |farther

τοῦ δέοντος |pure αὐτῆς μεθυσθῇ, τοὺς ἄρχοντας

δὴ, ἂν μὴ πάνυ |soft, ὥσι καὶ πολλὴν παρέχωσι
|gentle

τὴν ἐλευθερίαν, |punish |blame ὥς |stained, τε καὶ
|polluted

ὀλιγαρχικούς.

|do, accomplish ἔφη, τοῦτο.

Τοὺς δέ γε, εἶπον, τῶν ἀρχόντων |hearing; |bespatter,
|obedient |reproach

ὥς ἐτελοδούλους τε καὶ οὐδὲν ὄντας, τοὺς δὲ ἄρχοντας μὲν

ἀρχομένοις, ἀρχομένους δὲ ἄρχουσιν ὁμοίους ἰδίᾳ τε καὶ

δημοσίᾳ |concur τε καὶ |honor ἄρ' οὐκ ἀνάγκη ἐν τοιαύτῃ

deign to dwell.

Yes; the saying is in every body's mouth.

I was going to observe, that the insatiable desire of this and the neglect of other things introduces the change in democracy, which occasions a demand for tyranny.

How so?

When a democracy which is thirsting for freedom has evil cup-bearers presiding over the feast, and has drunk too deeply of the strong wine of freedom, then, unless her rulers are very amenable and give a plentiful draught, she calls them to account and punishes them, and says that they are cursed oligarchs.

Yes, he replied, a very common occurrence.

Yes, I said; and loyal citizens are insultingly termed by her slaves who hug their chains and men of naught; she would have subjects who are like rulers, and rulers who are like subjects: these are men after her own heart, whom she praises and honours both in private and public. Now, in such a

vocabulary

αἰσχύνω (ῶ) spoil, disgrace, disfigure,
mar

ἀναρχία lawlessness

ἄστος townsman

γονεύς -ος (m) parent

διδάσκαλος teacher

ἐθίζω accustom

ἐλευθερία freedom

ἐλεύθερος not enslaved

ἐμφύω plant; cling ~physics

ἐξισόω equalize

θωπεύω flatter, coax

καταδύω enter, sink

μέτοικος immigrant

μέχρι as far as, until

ὀλιγωρέω consider unimportant

τελευτάω bring about, finish ~apostle

τοιόσδε such

ὡσαύτως in the same way

πόλει ἐπὶ πᾶν τὸ τῆς ἐλευθερίας ἰέναι;

Πῶς γὰρ οὐ;

Καὶ καταδύεσθαί γε, ἦν δ' ἐγώ, ὦ φίλε, εἷς τε τὰς ἰδίας οἰκίας καὶ τελευτᾶν μέχρι τῶν θηρίων τὴν ἀναρχίαν ἐμφυομένην.

Πῶς, ἦ δ' ὅς, τὸ τοιοῦτον λέγομεν;

Οἶον, ἔφην, πατέρα μὲν ἐθίζεσθαι παιδὶ ὅμοιον γίγνεσθαι καὶ φοβεῖσθαι τοὺς υἱεῖς, υἱὸν δὲ πατρί, καὶ μήτε αἰσχύνεσθαι μήτε δεδιέναι τοὺς γονέας, ἵνα δὴ ἐλεύθερος ἦ· μέτοικον δὲ ἀστῶ καὶ ἀστὸν μετοίκῳ ἐξισοῦσθαι, καὶ ξένον ὡσαύτως.

Γίνεται γὰρ οὕτως, ἔφη.

Ταῦτά τε, ἦν δ' ἐγώ, καὶ σμικρὰ τοιάδε ἄλλα γίγνεται· διδάσκαλός τε ἐν τῷ τοιούτῳ φοιτητὰς φοβεῖται καὶ θωπεύει, φοιτηταί τε διδασκάλων ὀλιγωροῦσιν, οὕτω δὲ καὶ παιδαγωγῶν· καὶ ὅλως οἱ μὲν νέοι πρεσβυτέροις

πόλει ἐπὶ πάν τὸ τῆς ἐλευθερίας ἶναί;

Πῶς γὰρ οὐ;

Καὶ |enter, sink γε, ἦν δ' ἐγώ, ὦ φίλε, εἷς τε τὰς ιδίας
οἰκίας καὶ |bring |as far as, until ἡρώων τὴν |lawlessness
|plant; cling |about, |finish

Πῶς, ἦ δ' ὅς, τὸ τοιοῦτον λέγομεν;

Οἶον, ἔφην, πατέρα μὲν |accustom παιδὶ ὅμοιον γίγνεσθαι
καὶ φοβεῖσθαι τοὺς υἱεῖς, υἱὸν δὲ πατρί, καὶ μήτε
|spoil, disgrace μῆτε δεδιέναι τοὺς |parent , ἵνα δὲ |not enslaved
ἦ* |immigrant δὲ |townsman |towns- |immigrant|equalize , καὶ
|man
ξένον |in the same way

Γίγνεται γὰρ οὕτως, ἔφη.

Ταῦτά τε, ἦν δ' ἐγώ, καὶ σμικρὰ |such ἄλλα γίγνεται
|teacher τε ἐν τῷ τοιούτῳ φοιτητὰς φοβεῖται καὶ
|flatter, coax |οιτηταί τε |teacher |consider , οὕτω δὲ
|unimportant
καὶ παιδαγωγῶν· καὶ ὅλως οἱ μὲν νέοι πρεσβυτέροις

State, can liberty have any limit?

Certainly not.

By degrees the anarchy finds a way into private houses, and ends by getting among the animals and infecting them.

How do you mean?

I mean that the father grows accustomed to descend to the level of his sons and to fear them, and the son is on a level with his father, he having no respect or reverence for either of his parents; and this is his freedom, and the metic is equal with the citizen and the citizen with the metic, and the stranger is quite as good as either.

Yes, he said, that is the way.

And these are not the only evils, I said — there are several lesser ones: In such a state of society the master fears and flatters his scholars, and the scholars despise their masters and tutors; young and old are all alike; and the young

vocabulary

ἀηδής unpleasant
ἄπειρος untested; infinite
ἐλευθερία freedom
ἐλεύθερος not enslaved
ἐμπίμπλημι fill with
ἐνταῦθα there, here

ἐπιλανθάνω mp: forget ~Lethe
ἔσχατος farthest, last
ἰσονομία balance; equality
μιμέομαι (ἶ) imitate, represent
οὐκοῦν not so?; and so
πρίσμαι buy
ὠνέομαι buy

ἀπεικάζονται καὶ διαμιλλῶνται καὶ ἐν λόγοις καὶ ἐν ἔργοις, οἱ δὲ γέροντες συγκαθιέντες τοῖς νέοις εὐτραπείας τε καὶ χαριεντισμοῦ ἐμπίμπλονται, μιμούμενοι τοὺς νέους, ἵνα δὴ μὴ δοκῶσιν ἀηδεῖς εἶναι μηδὲ δεσποτικοί.

Πάνυ μὲν οὖν, ἔφη.

Τὸ δέ γε, ἦν δ' ἐγώ, ἔσχατον, ὦ φίλε, τῆς ἐλευθερίας τοῦ πλήθους, ὅσον γίγνεται ἐν τῇ τοιαύτῃ πόλει, ὅταν δὴ οἱ ἐωνημένοι καὶ αἱ ἐωνημένοι μηδὲν ἦττον ἐλεύθεροι ὦσι τῶν πριαμένων. ἐν γυναιξὶ δὲ πρὸς ἄνδρας καὶ ἀνδράσι πρὸς γυναῖκας ὅση ἢ ἰσονομία καὶ ἐλευθερία γίγνεται, ὀλίγου ἐπελαθόμεθ' εἰπεῖν.

Οὐκοῦν κατ' Αἰσχύλον, ἔφη, ἐροῦμεν ὅτι νῦν ἦλθ' ἐπὶ στόμα;

Πάνυ γε, εἶπον· καὶ ἔγωγε οὕτω λέγω· τὸ μὲν γὰρ τῶν θηρίων τῶν ὑπὸ τοῖς ἀνθρώποις ὅσω ἐλευθερώτερα ἔστιν ἐνταῦθα ἢ ἐν ἄλλῃ, οὐκ ἂν τις πείθοιτο ἄπειρος. ἀτεχνῶς γὰρ αἱ τε κύνες κατὰ τὴν παροιμίαν οἰαίπερ

ἀπεικάζονται καὶ διαμιλλῶνται καὶ ἐν λόγοις καὶ ἐν
 ἔργοις, οἱ δὲ γέροντες συγκαθιέντες τοῖς νέοις εὐτραπείας
 τε καὶ χαριεντισμοῦ |fill with , |imitate, τοὺς νέους,
 |represent
 ἵνα δὴ μὴ δοκῶσιν |unpleasant ἢ μηδὲ δεσποτικοί.

Πάνυ μὲν οὖν, ἔφη.

Τὸ δέ γε, ἦν δ' ἐγώ, |farthest , ὦ φίλε, τῆς ἐλευθερίας τοῦ
 πλήθους, ὅσον γίγνεται ἐν τῇ τοιαύτῃ πόλει, ὅταν δὴ οἱ
 |buy καὶ αἱ |buy μηδὲν ἦττον |not enslaved. ᾧσι
 τῶν πριαμένων. ἐν γυναιξὶ δὲ πρὸς ἄνδρας καὶ ἀνδράσι
 πρὸς γυναῖκας ὅση ἢ |balance; καὶ ἐλευθερία γίγνεται,
 |equality
 ὀλίγου ἐπελαθόμεθ' εἰπεῖν.

|not so?; and so Ἀισχύλον, ἔφη, ἐροῦμεν ὅτι νῦν ἡλθ' ἐπὶ
 στόμα;

Πάνυ γε, εἶπον· καὶ ἔγωγε οὕτω λέγω· τὸ μὲν γὰρ τῶν
 θηρίων τῶν ὑπὸ τοῖς ἀνθρώποις ὅσω |not enslaved ἔστιν
 |there, here, ἐν ἄλλῃ, οὐκ ἄν τις πείθοιτο |untested; ἀτεχνῶς
 |infinite
 γὰρ αἱ τε κύνες κατὰ τὴν παροιμίαν οἰαίπερ

man is on a level with the old, and is ready to compete with him in word or deed; and old men condescend to the young and are full of pleasantry and gaiety; they are loth to be thought morose and authoritative, and therefore they adopt the manners of the young.

Quite true, he said.

The last extreme of popular liberty is when the slave bought with money, whether male or female, is just as free as his or her purchaser; nor must I forget to tell of the liberty and equality of the two sexes in relation to each other.

Why not, as Aeschylus says, utter the word which rises to our lips?

That is what I am doing, I replied; and I must add that no one who does not know would believe, how much greater is the liberty which the animals who are under the dominion of man have in a democracy than in any other State: for truly, the she-dogs, as the

*vocabulary***ἀγανακτέω** be vexed, in a ferment**ἀγρός** field, wild ~agriculture**ἀνέχω** raise; mid: endure, submit**ἀπαλός** soft, delicate**ἀπαντάω** encounter, come upon**δέσποινα** lady**δεσπότης** -ου (m, 1) master, despot**δήτα** emphatic δῆ**δουλεία** slavery**δούλειος** of a slave**ἐθίζω** accustom**ἐλευθερία** freedom**ἐλεύθερος** not enslaved**ἐμβάλλω** throw in; inspire a mental state ~ballistic**ἐννοέω** consider**ἐξίστημι** displace, transform; (+gen)

give up ~station

θαμά thickly**κεφάλαιος** main point; chief**μεστός** full**μηδαμῇ** nowhere**ὅθεν** whence**ὄναρ** -τος (n) dream**ὄνος** (f) donkey ~onager**προσφέρω** present; resemble; add**σεμνός** revered, holy**συναθροίζω** assemble, gather**τελευτάω** bring about, finish ~apostle**τοίνυν** well, then**τυραννίς** -δος (f) tyranny**φροντίζω** consider, ponder**φύω** produce, beget; clasp ~physics

αἱ δέσπονται γίνονται τε δὴ καὶ ἵπποι καὶ ὄνοι, πάνυ ἐλευθέρως καὶ σεμνῶς εἰθισμένοι πορεύεσθαι, κατὰ τὰς ὁδοὺς ἐμβάλλοντες τῷ αἰὲ ἀπαντῶντι, ἐὰν μὴ ἐξίστηται, καὶ τὰλλα πάντα οὕτω μεστὰ ἐλευθερίας γίνονται.

Τὸ ἐμόν γ', ἔφη, ἐμοὶ λέγεις ὄναρ· αὐτὸς γὰρ εἰς ἀγρόν πορευόμενος θαμὰ αὐτὸ πάσχω.

Τὸ δὲ δὴ κεφάλαιον, ἦν δ' ἐγώ, πάντων τούτων συνηθροισμένων, ἐννοεῖς ὥς ἀπαλὴν τὴν ψυχὴν τῶν πολιτῶν ποιεῖ, ὥστε καὶ ὅτι οὐν δουλείας τις προσφέρηται, ἀγανακτεῖν καὶ μὴ ἀνέχεσθαι; τελευτῶντες γάρ που οἶσθ' ὅτι οὐδὲ τῶν νόμων φροντίζουσιν γεγραμμένων ἢ ἀγράφων, ἵνα δὴ μηδαμῇ μηδεὶς αὐτοῖς ἢ δεσπότης.

Καὶ μάλ', ἔφη, οἶδα.

Αὕτη μὲν τοίνυν, ἦν δ' ἐγώ, ὦ φίλε, ἡ ἀρχὴ οὕτωςι καλῇ καὶ νεανικῇ, ὅθεν τυραννὶς φύεται, ὥς ἐμοὶ δοκεῖ.

Νεανικὴ δῆτα, ἔφη· ἀλλὰ τί τὸ μετὰ τοῦτο;

αἶ |lady γίγνονταί τε δὴ καὶ ἵπποι καὶ |donkey ἀν
 |not enslaved καὶ |revered, |accustom πορεύεσθαι, κατὰ τὰς
 |holy
 ὁδοὺς |throw in; inspire ὃ ἀεὶ |encounter, come ὑπὸν, |displace, transform;
 |(+gen) give up
 καὶ τᾶλλα πάντα οὕτω |full ἐλευθερίας γίγνεται.

Τὸ ἐμόν γ', ἔφη, ἐμοὶ λέγεις |dream αὐτὸς γὰρ εἰς |field, wild
 πορευόμενος |thickly ὑπὸ πάσχω.

Τὸ δὲ δὴ κεφάλαιον, ἦν δ' ἐγώ, πάντων τούτων
 |assemble, gather , |consider ὥς |soft, τὴν ψυχὴν
 |delicate
 τῶν πολιτῶν ποιεῖ, ὥστε κἂν ὅτιοῦν δουλείας τις
 |present; resem-|be vexed, in a καὶ μὴ |raise; , |bring about,
 |ble; add |ferment |endure |finish
 γάρ που οἶσθ' ὅτι οὐδὲ τῶν νόμων |consider,
 |ponder
 γεγραμμένων ἢ ἀγράφων, ἵνα δὴ |nowhere μηδεὶς αὐτοῖς ἦ
 |master,
 |despot

Καὶ μάλ', ἔφη, οἶδα.

Αὕτη μὲν |well, then, δ' ἐγώ, ὦ φίλε, ἡ ἀρχὴ οὕτως καλὴ
 καὶ νεανικὴ, |when |tyranny |produce, ἐμοὶ δοκεῖ.
 |beget; clasp
 Νεανικὴ |emphatic δὲ γ' ἀλλὰ τί τὸ μετὰ τοῦτο;

proverb says, are as good as their she-mistresses, and the horses and asses have a way of marching along with all the rights and dignities of freemen; and they will run at any body who comes in their way if he does not leave the road clear for them: and all things are just ready to burst with liberty.

When I take a country walk, he said, I often experience what you describe. You and I have dreamed the same thing.

And above all, I said, and as the result of all, see how sensitive the citizens become; they chafe impatiently at the least touch of authority, and at length, as you know, they cease to care even for the laws, written or unwritten; they will have no one over them.

Yes, he said, I know it too well.

Such, my friend, I said, is the fair and glorious beginning out of which springs tyranny.

Glorious indeed, he said. But what is the next step?

vocabulary

ἄγαν very much

ἄγριος wild, savage ~agriculture

ἄκρος at the edge, extreme ~acute

ἀνταποδίδωμι give in exchange

δουλεία slavery

δούλειος of a slave

ἐγγίγνομαι live in ~genus

εἰκός likely

ἐλευθερία freedom

ἐξουσία authority, office

ἐοικότως like; fairly

ἐρωτάω ask about something

ἥκιστος least; above all

ιδιώτης -ου (m, 1) private; a layman

ἰσχυρός (ῥ) strong, forceful, violent

καταδουλώω enslave

μεταβάλλω alter, transform

μεταβολή change, exchange

νόσημα -τος (n, 3) disease

ὀλιγαρχία oligarchy

ποῖος what kind

πολιτεία (ι) citizenship; government

τοίνυν well, then

τυραννίς -δος (f) tyranny

φυτός natural

Ταυτόν, ἦν δ' ἐγώ, ὅπερ ἐν τῇ ὀλιγαρχίᾳ νόσημα ἐγγενόμενον ἀπώλεσεν αὐτήν, τοῦτο καὶ ἐν ταύτῃ πλέον τε καὶ ἰσχυρότερον ἐκ τῆς ἐξουσίας ἐγγενόμενον καταδουλοῦται δημοκρατίαν. καὶ τῷ ὄντι τὸ ἄγαν τι ποιεῖν μεγάλην φιλεῖ εἰς τοῦναντίον μεταβολὴν ἀνταποδιδόναι, ἐν ὥραις τε καὶ ἐν φυτοῖς καὶ ἐν σώμασιν, καὶ δὴ καὶ ἐν πολιτείαις οὐχ ἥκιστα.

Εἰκός, ἔφη.

Ἡ γὰρ ἄγαν ἐλευθερία ἔοικεν οὐκ εἰς ἄλλο τι ἢ εἰς ἄγαν δουλείαν μεταβάλλειν καὶ ιδιώτῃ καὶ πόλει.

Εἰκὸς γάρ.

Εἰκότως τοίνυν, εἶπον, οὐκ ἐξ ἄλλης πολιτείας τυραννὶς καθίσταται ἢ ἐκ δημοκρατίας, ἐξ οἷμαι τῆς ἀκροτάτης ἐλευθερίας δουλεία πλείστη τε καὶ ἀγριωτάτη.

Ἔχει γάρ, ἔφη, λόγον.

Ἄλλ' οὐ τοῦτ' οἶμαι, ἦν δ' ἐγώ, ἡρώτας, ἀλλὰ ποῖον νόσημα

Ταυτόν, ἦν δ' ἐγώ, ὅπερ ἐν τῇ |oligarchy |disease
 |live in ἀπώλεσεν αὐτήν, τοῦτο καὶ ἐν ταύτῃ
 πλέον τε καὶ |strong, force- ἐκ τῆς |authority, |live in
 |ful, violent |office
 |enslave δημοκρατίαν. καὶ τῷ ὄντι τὸ |very much
 τι ποιεῖν μεγάλην φιλεῖ εἰς τὸναντίον |change,
 |exchange |exchange
 |give in exchange , ἐν ὥραις τε καὶ ἐν |natural καὶ ἐν σώμασιν,
 καὶ δὴ καὶ ἐν |citizenship; γοῦν |least;
 |ernment |above
 |all
 |likely , ἔφη.

Ἡ γὰρ |very much θερία ἔοικεν οὐκ εἰς ἄλλο τι ἢ εἰς |very much
 δουλείαν |alter, καὶ |private; a layman
 |transform
 |likely γάρ.

|like; |well, then ἵπον, οὐκ ἐξ ἄλλης |citizenship; |tyranny
 |fairly |government
 καθίσταται ἢ ἐκ δημοκρατίας, ἐξ οἶμαι τῆς |at the edge, extreme
 ἐλευθερίας δουλεία πλείστη τε καὶ |wild, savage .

Ἔχει γάρ, ἔφη, λόγον.

Ἄλλ' οὐ τοῦτ' οἶμαι, ἦν δ' ἐγώ, |ask , ἀλλὰ |what |disease
 |kind

The ruin of oligarchy is the ruin of democracy; the same disease magnified and intensified by liberty overmasters democracy—the truth being that the excessive increase of anything often causes a reaction in the opposite direction; and this is the case not only in the seasons and in vegetable and animal life, but above all in forms of government.

True.

The excess of liberty, whether in States or individuals, seems only to pass into excess of slavery.

Yes, the natural order.

And so tyranny naturally arises out of democracy, and the most aggravated form of tyranny and slavery out of the most extreme form of liberty?

As we might expect.

That, however, was not, as I believe, your question—you rather desired to know what is that disorder which is

vocabulary

ἄνανδρος without men; not manlike
 ~androgynous
ἀνδρεῖος of a man, manly
ἀργέω not work; (pass) be fruitless,
 left undone
ἀργός glistening, swift
δουλόω enslave
ἐγγίγνομαι live in ~genus
ἱατρός (ἄ) physician
κέντρον goading rod?
κηρίον honeycomb
ναί yea

νομοθέτης -ου (m, 1) lawgiver
ὀλιγαρχία oligarchy
ὀρθός upright, straight; correct, just
 ~orthogonal
ὀρθόω stand up
παντάπασιν altogether; yes, certainly
πολιτεία (ι) citizenship; government
πρόσωθεν forward, in the future; far
σοφός skilled, clever, wise
ταράσσω mess things up ~trachea
τοίνυν well, then
φλέγμα -τος (n, 3) flame ~flame
φύω produce, beget; clasp ~physics

ἐν ὀλιγαρχίᾳ τε φύόμενον ταῦτόν καὶ ἐν δημοκρατίᾳ
δουλοῦται αὐτήν.

Ἀληθῆ, ἔφη, λέγεις.

Ἐκεῖνο τοῖνυν, ἔφην, ἔλεγον τὸ τῶν ἀργῶν τε
καὶ δαπανηρῶν ἀνδρῶν γένος, τὸ μὲν ἀνδρειότατον
ἡγούμενον αὐτῶν, τὸ δ' ἀνανδρότερον ἐπόμενον· οὓς δὴ
ἀφομοιοῦμεν κηφήσι, τοὺς μὲν κέντρα ἔχουσι, τοὺς δὲ
ἀκέντροις.

Καὶ ὀρθῶς γ', ἔφη.

Τούτω τοῖνυν, ἦν δ' ἐγώ, ταραττέτον ἐν πάσῃ πολιτείᾳ
ἐγγιγνομένῳ, οἶον περὶ σῶμα φλέγμα τε καὶ χολή· ὥ
δὴ καὶ δεῖ τὸν ἀγαθὸν ἰατρόν τε καὶ νομοθέτην πόλεως
μὴ ἡττον ἢ σοφὸν μελιττουργὸν πόρρωθεν εὐλαβεῖσθαι,
μάλιστα μὲν ὅπως μὴ ἐγγενήσεσθον, ἂν δὲ ἐγγένησθον,
ὅπως ὅτι τάχιστα σὺν αὐτοῖσι τοῖς κηρίοις ἐκτετμήσεσθον.

Ναὶ μὰ Δία, ἦ δ' ὅς, παντάπασί γε.

generated alike in oligarchy and democracy, and is the ruin of both?

Just so, he replied.

Well, I said, I meant to refer to the class of idle spendthrifts, of whom the more courageous are the leaders and the more timid the followers, the same whom we were comparing to drones, some stingless, and others having stings.

A very just comparison.

These two classes are the plagues of every city in which they are generated, being what phlegm and bile are to the body. And the good physician and lawgiver of the State ought, like the wise bee-master, to keep them at a distance and prevent, if possible, their ever coming in; and if they have anyhow found a way in, then he should have them and their cells cut out

vocabulary

ἀνέχω raise; mid: endure, submit
ἀπελαύνω expel, exclude, ward off;
 (intrans) ride away
βῆμα -τος (n, 3) step, pace
βομβέω clash, clatter
δίιστημι stand apart ~stand
δριμύς (ι) sharp, piercing, bitter
ἐκτός outside
ἐμφύω plant; cling ~physics

ἐντιμος (ι) honored
ἐξουσία authority, office
ἐρρωμένος vigorous, powerful
προίστημι put forward; (+gen) be
 head of, guard ~station
ῥώννυμι (υ) strengthen; (pf pass) be
 strong, eager, healthy
ῥώομαι move nimbly, rush, stream
τοίνυν well, then
τριχῇ in thirds; triply

ᾧδὲ τοίνυν, ἣν δ' ἐγώ, λάβωμεν, ἵν' εὐκρινέστερον ἴδωμεν
ὁ βουλόμεθα.

Πῶς;

Τριχῇ διαστησώμεθα τῷ λόγῳ δημοκρατουμένην πόλιν,
ὥσπερ οὖν καὶ ἔχει. Ἐν μὲν γάρ που τὸ τοιοῦτον γένος
ἐν αὐτῇ ἐμφύεται δι' ἐξουσίαν οὐκ ἔλαττον ἢ ἐν τῇ
ὀλιγαρχουμένῃ.

Ἔστιν οὕτω.

Πολὺν δέ γε δριμύτερον ἐν ταύτῃ ἢ ἐν ἐκείνῃ.

Πῶς;

Ἐκεῖ μὲν διὰ τὸ μὴ ἔντιμον εἶναι, ἀλλ' ἀπελαύνεσθαι
τῶν ἀρχῶν, ἀγύμναστον καὶ οὐκ ἐρρωμένον γίγνεται·
ἐν δημοκρατίᾳ δὲ τοῦτό που τὸ προεστὸς αὐτῆς, ἐκτὸς
ὀλίγων, καὶ τὸ μὲν δριμύτατον αὐτοῦ λέγει τε καὶ πράττει,
τὸ δ' ἄλλο περὶ τὰ βήματα προσίζον βομβεῖ τε καὶ οὐκ
ἀνέχεται τοῦ ἄλλα λέγοντος, ὥστε πάντα ὑπὸ τοῦ

᾿Ωδε |well, then, ' δ' ἐγώ, λάβωμεν, ἵν' εὐκρινέστερον ἴδωμεν
ὁ βουλόμεθα.

Πῶς;

|in |stand apart τῷ λόγῳ δημοκρατουμένην πόλιν,
|thirds;
|triply
ὡς περ οὖν καὶ ἔχει. Ἐν μὲν γάρ που τὸ τοιοῦτον γένος
ἐν αὐτῇ |plant; δι' |authority, οὐκ ἔλαττον ἢ ἐν τῇ
|cling |office
ὀλιγαρχουμένη.

Ἔστιν οὕτω.

Πολὺν δέ γε |sharp, pierc- ἐν ταύτῃ ἢ ἐν ἐκείνῃ.
|ing, bitter

Πῶς;

Ἐκεῖ μὲν διὰ τὸ μὴ |honored εἶναι, ἀλλ' |expel, exclude, ward off; (in-
|trans) ride away
τῶν ἀρχῶν, ἀγύμναστον καὶ οὐκ ἐρρωμένον γίγνεται
ἐν δημοκρατίᾳ δὲ τοῦτό που τὸ προεστὸς αὐτῆς, |outside
ὀλίγων, καὶ τὸ μὲν |sharp, pierc- αὐτοῦ λέγει τε καὶ πράττει,
|ing, bitter
τὸ δ' ἄλλο περὶ τὰ |step, pace .τροσιζον |clash, τε καὶ οὐκ
|clatter
|raise;
|endure τοῦ ἄλλα λέγοντος, ὥστε πάντα ὑπὸ τοῦ

as speedily as possible.

Yes, by all means, he said.

Then, in order that we may see clearly what we are doing, let us imagine democracy to be divided, as indeed it is, into three classes; for in the first place freedom creates rather more drones in the democratic than there were in the oligarchical State.

That is true.

And in the democracy they are certainly more intensified.

How so?

Because in the oligarchical State they are disqualified and driven from office, and therefore they cannot train or gather strength; whereas in a democracy they are almost the entire ruling power, and while the keener sort speak and act, the rest keep buzzing about the bema and do not suffer a word to be said on the other side; hence

*vocabulary***αὐτουργός** self-sufficient**βοτάνη** fodder, feeding place ~bovine**διοικέω** manage, keep house**εἰκός** likely**ἐντεῦθεν** thence**εὐπορος** easily passed; rich**κόσμιος** well-behaved**μέλι** honey, a sweet**πλούσιος** wealth ~plutocrat**ποῖος** what kind**πολιτεία** (ι) citizenship; government**σχεδόν** near, approximately at

~ischemia

τοίνυν well, then**τοιόσδε** such**φύσις** -εως (f) nature (of a thing)

~physics

φύω produce, beget; clasp ~physics**χωρίς** separately; except, other than

~heir

τοιούτου διοικεῖται ἐν τῇ τοιαύτῃ πολιτείᾳ χωρὶς τινων
ὀλίγων.

Μάλα γε, ἦ δ' ὅς.

Ἄλλο τοῖνυν τοιόνδε ἀεὶ ἀποκρίνεται ἐκ τοῦ πλήθους.

Τὸ ποῖον;

Χρηματιζομένων που πάντων, οἱ κοσμιώτατοι φύσει ὥς
τὸ πολὺ πλουσιώτατοι γίνονται.

Εἰκός.

Πλείστον δὴ οἶμαι τοῖς κηφῆσι μέλι καὶ εὐπορώτατον
ἐντεῦθεν βλέπτει.

Πῶς γὰρ ἄν, ἔφη, παρά γε τῶν σμικρὰ ἐχόντων τις
βλίσκειν;

Πλούσιοι δὴ οἶμαι οἱ τοιοῦτοι καλοῦνται κηφήνων βοτάνῃ.

Σχεδόν τι, ἔφη.

Δῆμος δ' ἂν εἴη τρίτον γένος, ὅσοι ἀντουργοί τε καὶ

τοιούτου |manage, keep house |αὐτῇ |citizenship; |separately; |ex-
 |government |cept, other than
 ὀλίγων.

Μάλα γε, ἦ δ' ὅς.

Ἄλλο |well, |such αἰὲ ἀποκρίνεται ἐκ τοῦ πλήθους.
 |then

Τὸ |what kind

Χρηματιζομένων που πάντων, οἱ |well-behaved φύσει ὡς
 τὸ πολὺ |wealth γίνονται.

|likely .

Πλείστον δὴ οἶμαι τοῖς κηφήσι |honey : αἰ |easily |passed;
 |rich
 |thence βλίστει.

Πῶς γὰρ ἂν, ἔφη, παρά γε τῶν σμικρὰ ἐχόντων τις
 βλίσσειεν;

|wealth δὴ οἶμαι οἱ τοιοῦτοι καλοῦνται κηφήνων |fodder, feed-
 |ing place

|about τι, ἔφη.

Δῆμος δ' ἂν εἴη τρίτον γένος, ὅσοι |self-sufficient . εἰ καὶ

in democracies almost everything is managed by the drones.

Very true, he said.

Then there is another class which is always being severed from the mass.

What is that?

They are the orderly class, which in a nation of traders is sure to be the richest.

Naturally so.

They are the most squeezable persons and yield the largest amount of honey to the drones.

Why, he said, there is little to be squeezed out of people who have little.

And this is called the wealthy class, and the drones feed upon them.

That is pretty much the case, he said.

The people are a third class, consisting of

*vocabulary***ἀθροίζω** press close together; (mid)

muster

ἀναγκάζω force, compel**ἀφαιρέω** take away ~heresy**διανέμω** distribute, divide**ἐπιβουλεύω** plot, plan, harm

~volunteer

ἐπιθυμέω (ō) wish, covet**θαμά** thickly**κτάομαι** acquire, possess**μέλι** honey, a sweet**μεταλαμβάνω** share in; swap**νεωτερίζω** change, revolutionize**ὅπη** wherever, however**οὐκοῦν** not so?; and so**οὐσία** property; essence**προίστημι** put forward; (+gen) be

head of, guard ~station

ἀπράγμονες, οὐ πάνυ πολλὰ κεκτημένοι· ὁ δὲ πλείστον τε καὶ κυριώτατον ἐν δημοκρατία ὅτανπερ ἀθροισθῇ.

Ἔστιν γάρ, ἔφη· ἀλλ' οὐ θαμὰ ἐθέλει ποιεῖν τοῦτο, ἐὰν μὴ μέλιτός τι μεταλαμβάνῃ.

Οὐκοῦν μεταλαμβάνει, ἦν δ' ἐγώ, αἰεί, καθ' ὅσον δύνανται οἱ προεστῶτες, τοὺς ἔχοντας τὴν οὐσίαν ἀφαιρούμενοι, διανέμοντες τῷ δήμῳ, τὸ πλείστον αὐτοὶ ἔχουν.

Μεταλαμβάνει γὰρ οὖν, ἦ δ' ὅς, οὕτως.

Ἀναγκάζονται δὲ οἶμαι ἀμύνεσθαι, λέγοντές τε ἐν τῷ δήμῳ καὶ πράττοντες ὅπῃ δύνανται, οὗτοι ὧν ἀφαιροῦνται.

Πῶς γὰρ οὐ;

Αἰτίαν δὲ ἔσχον ὑπὸ τῶν ἐτέρων, καὶ μὴ ἐπιθυμῶσι νεωτερίζειν, ὥς ἐπιβουλεύουσι τῷ δήμῳ καὶ εἰσιν ὀλιγαρχικοί.

Τί

μήν;

ἀπράγμονες, οὐ πάνυ πολλὰ |acquire ὁ δὲ πλεῖστόν τε
καὶ κυριώτατον ἐν δημοκρατίᾳ ὅταν περ |press close together;
(mid) muster
Ἔστιν γάρ, ἔφη· ἀλλ' οὐ |thickly ἔθελαι ποιεῖν τοῦτο, ἐὰν μὴ
|honey τι |share in; swap .

|not so?; |share in; swap , ἦν δ' ἐγώ, αἰεί, καθ' ὅσον δύνανται
and so
οἱ προεστῶτες, τοὺς ἔχοντας τὴν |property; take away
essence
|distribute, τῷ δήμῳ, τὸ πλεῖστον αὐτοὶ ἔχειν.
divide
|share in; swap γὰρ οὖν, ἦ δ' ὅς, οὕτως.

|force, compel δὲ οἶμαι ἀμύνεσθαι, λέγοντές τε ἐν
τῷ δήμῳ καὶ πράττοντες |wherever, ἔνται, οὗτοι ὧν
|however
|take away .

Πῶς γὰρ οὐ;

Αἰτίαν δὲ ἔσχον ὑπὸ τῶν ἐτέρων, καὶ μὴ |wish, covet

|change, revo-, ὥς |plot, plan, harm τῷ δήμῳ καὶ εἰσιν
|lutionize
ὀλιγαρχικοί.

Τί μῆν;

those who work with their own hands; they are not politicians, and have not much to live upon. This, when assembled, is the largest and most powerful class in a democracy.

True, he said; but then the multitude is seldom willing to congregate unless they get a little honey.

And do they not share? I said. Do not their leaders deprive the rich of their estates and distribute them among the people; at the same time taking care to reserve the larger part for themselves?

Why, yes, he said, to that extent the people do share.

And the persons whose property is taken from them are compelled to defend themselves before the people as they best can?

What else can they do?

And then, although they may have no desire of change, the others charge them with plotting against the people and being friends of oligarchy?

True.

And the end is that

*vocabulary***ἀγνοέω** be ignorant of ~gnostic**ἄγων** -ος (m, 3) gathering place

~agony

ἄλλοθεν from elsewhere ~alien**αὐξάνω** strengthen**δῆλος** visible, conspicuous**διαβάλλω** throw across; slander

~ballistic

διαφερόντως differently**εἴτε** if, whenever; either/or**εἴωθα** be accustomed, in the habit**ἐκὼν** willingly, on purpose; giving in

too easily

ἐντίκτω bear, create in**ἐξαπατάω** trick, cheat ~apatosaurus**ἐπειδάν** when, after**ἐπιχειρέω** do, try, attack ~chiral**κεντέω** whip, goad**κομιδή** care, tending, providing for**κρίσις** -εως (f) decision, issue**οὐκοῦν** not so?; and so**προίστημι** put forward; (+gen) be

head of, guard ~station

ρίζα root ~rhizome**τελευτάω** bring about, finish ~apostle**τύραννος** tyrant**φύω** produce, beget; clasp ~physics

Οὐκοῦν καὶ τελευτῶντες, ἐπειδὰν ὀρώσι τὸν δῆμον, οὐχ
 ἐκόντα ἀλλ' ἀγνοήσαντά τε καὶ ἐξαπατηθέντα ὑπὸ τῶν
 διαβαλλόντων, ἐπιχειροῦντα σφᾶς ἀδικεῖν, τότε ἤδη, εἴτε
 βούλονται εἴτε μή, ὥς ἀληθῶς ὀλιγαρχικοὶ γίνονται, οὐχ
 ἐκόντες, ἀλλὰ καὶ τοῦτο τὸ κακὸν ἐκείνος ὁ κηφὴν ἐντίκτει
 κεντῶν αὐτούς.

Κομιδῇ μὲν οὖν.

Εἰσαγγελίαι δὴ καὶ κρίσεις καὶ ἀγῶνες περὶ ἀλλήλων
 γίνονται.

Καὶ μάλα.

Οὐκοῦν ἓνα τινὰ ἀεὶ δῆμος εἴωθεν διαφερόντως
 προΐστασθαι ἑαυτοῦ, καὶ τοῦτον τρέφειν τε καὶ αὔξειν
 μέγαν;

Εἴωθε γάρ.

Τοῦτο μὲν ἄρα, ἣν δ' ἐγώ, δῆλον, ὅτι, ὅτανπερ φύηται
 τύραννος, ἐκ προστατικῆς ρίζης καὶ οὐκ ἄλλοθεν

|not so?; and so |bring about, |when, ὀρώσι τὸν δῆμον, οὐχ
|finish |after

|willingly ἰλλ' |be ignorant of τε καὶ |trick, cheat ὑπὸ τῶν

|throw across; |do, try, attack σφᾶς ἀδικεῖν, τότε ἤδη, |if, whenever; ei-
|slander |ther/or

βούλονται |if, whenever; ἰληθῶς ὀλιγαρχικοὶ γίνονται, οὐχ
|either/or

|willingly, ἀλλὰ καὶ τοῦτο τὸ κακὸν ἐκεῖνος ὁ κηφήν |bear,
|create in

|whip, goad τούς.

Κομιδῇ μὲν οὖν.

Εἰσαγγελίαι δὴ καὶ |decision, καὶ |gathering περὶ ἀλλήλων
|issue |place
γίνονται.

Καὶ μάλα.

|not so?; and so τινὰ αἰὲ δῆμος |be accus-|differently
|tomed, in
προϊστασθαι ἑαυτοῦ, καὶ τοῦτον |the habit
τρεφεῖν τε καὶ |strengthen
μέγαν;

|be accustomed,
|in the habit

Τοῦτο μὲν ἄρα, ἦν δ' ἐγώ, |visible,, "..., ὅταν περ |produce,
|conspicuous |beget; clasp

|tyrant , ἐκ προστατικῆς |root καὶ οὐκ |from elsewhere

when they see the people, not of their own accord, but through ignorance, and because they are deceived by informers, seeking to do them wrong, then at last they are forced to become oligarchs in reality; they do not wish to be, but the sting of the drones torments them and breeds revolution in them.

That is exactly the truth.

Then come impeachments and judgments and trials of one another.

True.

The people have always some champion whom they set over them and nurse into greatness.

Yes, that is their way.

This and no other is the root from which a tyrant springs; when he first appears

*vocabulary***ἄδικος** unfair; obstinate, bad**ἀνθρώπινος** human**ἀνόσιος** unholy**ἀπέχω** ward off, drive off, refrain, be at some distance**ἀφανίζω** do away with, make off with; (pass) disappear**βίος** life ~biology**γεύω** taste ~gusto**γλῶσσα** tongue, language ~glossary**δῆλος** visible, conspicuous**δικαστήριον** court**δράω** do, accomplish**ἐκβλαστάνω** sprout**ἐπαιτιάομαι** accuse**ἐπειδάν** when, after**ἱερεῖον** animal victim ~hieroglyph**λύκος** wolf ~lycanthropy**μεταβολή** change, exchange**προίστημι** put forward; (+gen) be head of, guard ~station**προστάτης** -ου (m, 1) leader, protector**σπλάγχνον** (pl) innards, (fig) feelings**συγγενής** inborn, kin to**σφόδρα** very much**τύραννος** tyrant**φόνος** killing ~offend

ἐκβλαστάνει.

Καὶ μάλα δῆλον.

Τίς ἀρχὴ οὖν μεταβολῆς ἐκ προστάτου ἐπὶ τύραννον; ἢ δῆλον ὅτι ἐπειδὴν ταῦτόν ἄρξεται δρᾶν ὁ προστάτης τῷ ἐν τῷ μύθῳ ὃς περὶ τὸ ἐν Ἀρκαδίᾳ τὸ τοῦ Διὸς τοῦ Λυκαίου ἱερὸν λέγεται;

Τίς; ἔφη.

Ὡς ἄρα ὁ γευσάμενος τοῦ ἀνθρωπίνου σπλάγχνου, ἐν ἄλλοις ἄλλων ἱερείων ἐνὸς ἐγκατατετμημένου, ἀνάγκη δὴ τούτῳ λύκῳ γενέσθαι. ἢ οὐκ ἀκήκοας τὸν λόγον;

Ἐγωγε.

Ἄρ' οὖν οὕτω καὶ ὃς ἂν δήμου προεστώς, λαβὼν σφόδρα πειθόμενον ὄχλον, μὴ ἀπόσχηται ἐμφυλίου αἵματος, ἀλλ' ἀδίκως ἐπαιτιώμενος, οἷα δὴ φιλοῦσιν, εἰς δικαστήρια ἄγων μαιφονῇ, βίον ἀνδρὸς ἀφανίζων, γλώττῃ τε καὶ στόματι ἀνοσίῳ γευόμενος φόνου συγγενοῦς, καὶ

|sprout

Καὶ μάλα |visible,
|conspicuous

Τίς ἀρχὴ οὖν μεταβολῆς ἐκ |leader, ἐπὶ |tyrant , ἢ
|protector

|visible, " . . |when, ταῦτόν ἄρξεται |do, " |leader, τῷ
|conspicuous|after |accom- |protector
|plish
ἐν τῷ μύθῳ ὅς περὶ τὸ ἐν Ἀρκαδίᾳ τοῦ τοῦ Διὸς τοῦ Λυκαίου
ἱερὸν λέγεται;

Τίς; ἔφη.

Ὡς ἄρα ὁ γευσάμενος τοῦ |human |innards , ἐν
ἄλλοις ἄλλων |animal
|victim ἐνὸς ἐγκατατετμημένου, ἀνάγκη δὴ
τούτῳ |wolf γενέσθαι. ἢ οὐκ ἀκήκοας τὸν λόγον;

Ἔγωγε.

Ἄρ' οὖν οὕτω καὶ ὅς ἂν δήμου προεστώς, λαβὼν |very much

πειθόμενον ὄχλον, μὴ |ward off, drive off, refrain, ἵματος, ἀλλ'
|be at some distance

|unfair; |accuse , οἷα δὲ φιλοῦσιν, εἰς |court
|obstinate,

|bad
ἀγων μαιφονῇ, |life ἀνδρὸς |do away with, |tongue, τε καὶ
|make |off |language
|with; (pass)
στόματι |unholy γεύομενος |killing, |inhorn, kin to |
|disappear

above ground he is a protector.

Yes, that is quite clear.

How then does a protector begin to change into a tyrant? Clearly when he does what the man is said to do in the tale of the Arcadian temple of Lycaean Zeus.

What tale?

The tale is that he who has tasted the entrails of a single human victim minced up with the entrails of other victims is destined to become a wolf. Did you never hear it?

Oh, yes.

And the protector of the people is like him; having a mob entirely at his disposal, he is not restrained from shedding the blood of kinsmen; by the favourite method of false accusation he brings them into court and murders them, making the life of man to disappear, and with unholy tongue and lips tasting the blood of his

*vocabulary***ἄδύνατος** unable; impossible**ἀναδασμός** redistribution**ἄρα** interrogative pcl**βίαιος** by force**γούν** at least then**δῆλος** visible, conspicuous**διαβάλλω** throw across; slander

~ballistic

ἐκβάλλω throw out, fell, let fall

~ballistic

ἐκπίπτω fall out of ~petal**ἐπιβουλεύω** plot, plan, harm

~volunteer

κατέρχομαι come down, out from**λάθρα** secretly**λύκος** wolf ~lycanthropy**μείρομαι** receive as a portion ~Moirā**οὐσία** property; essence**στασιάζω** revolt, be divided**τυραννικός** tyrannical**τύραννος** tyrant**ὑποσημαίνω** signal**χρέος** χροῦς (n, 3) business, debt,
consulting a seer?

ἀνδρηλατῇ καὶ ἀποκτεινύῃ καὶ ὑποσημαίνῃ χρεῶν τε
ἀποκοπὰς καὶ γῆς ἀναδασμόν, ἄρα τῷ τοιούτῳ ἀνάγκη
δὴ τὸ μετὰ τοῦτο καὶ εἵμαρται ἢ ἀπολωλέναι ὑπὸ τῶν
ἐχθρῶν ἢ τυραννεῖν καὶ λύκῳ ἐξ ἀνθρώπου γενέσθαι;

Πολλὴ ἀνάγκη, ἔφη.

Οὗτος δὴ, ἔφη, ὁ στασιάζων γίγνεται πρὸς τοὺς ἔχοντας
τὰς οὐσίας.

Οὗτος.

Ἄρ' οὖν ἐκπεσὼν μὲν καὶ κατελθὼν βίᾳ τῶν ἐχθρῶν
τύραννος ἀπειργασμένος κατέρχεται;

Δῆλον.

Ἐὰν δὲ ἀδύνατοι ἐκβάλλειν αὐτὸν ὦσιν ἢ ἀποκτεῖναι
διαβάλλοντες τῇ πόλει, βιαίῳ δὴ θανάτῳ ἐπιβουλεύουσιν
ἀποκτείνονται λάθρα.

Φιλεῖ γοῦν, ἢ δ' ὅς, οὕτω γίνεσθαι.

Τὸ δὴ τυραννικὸν αἶτημα τὸ πολυθρύλητον ἐπὶ τούτῳ

ἀνδρηλατῇ καὶ ἀποκτεινύῃ καὶ |signal |business, debt, consult-
ing a seer?

ἀποκοπὰς καὶ γῆς |redistribution, |interrogative pcf. ἢ ἀνάγκη

δὴ τὸ μετὰ τοῦτο καὶ |receive as a `portion`...λέναι ὑπὸ τῶν

ἐχθρῶν ἢ τυραννεῖν καὶ |wolf ἐξ ἀνθρώπου γενέσθαι;

Πολλὴ ἀνάγκη, ἔφη.

Οὗτος δὴ, ἔφην, ὁ |revolt, be divided |εται πρὸς τοὺς ἔχοντας

τὰς |property;
|essence

Οὗτος.

Ἄρ' οὖν |fall out of μὲν καὶ |come down, οὐτ' from. ἐχθρῶν

|tyrant ἀπειργασμένος |come down, out from

|visible, -
|conspicuous

Ἐὰν δὲ |unable; |throw out, αὐτὸν ὧσιν ἢ ἀποκτεῖναι
|impossible |fell, let fall

|throw across; τῇ πόλει, |by force ἢ θανάτῳ |plot, plan, harm
|slander

ἀποκτεινύναι |secretly

Φιλεῖ |at least then "ς, οὕτω γίγνεσθαι.

Τὸ δὲ |tyrannical αἴτημα τὸ πολυθρύλητον ἐπὶ τούτῳ

fellow citizens; some he kills and others he banishes, at the same time hinting at the abolition of debts and partition of lands: and after this, what will be his destiny? Must he not either perish at the hands of his enemies, or from being a man become a wolf—that is, a tyrant?

Inevitably.

This, I said, is he who begins to make a party against the rich?

The same.

After a while he is driven out, but comes back, in spite of his enemies, a tyrant full grown.

That is clear.

And if they are unable to expel him, or to get him condemned to death by a public accusation, they conspire to assassinate him.

Yes, he said, that is their usual way.

Then comes the famous request for a body-guard, which is the device of

*vocabulary***αἰδέομαι** respect, be ashamed**αἰτέω** ask for ~etiology**δῆλος** visible, conspicuous**ἐξευρίσκω** find; discover ~eureka**θαρσέω** be of good heart**καταλαμβάνω** seize, understand, catch, overtake; (mp) happen ~epilepsy**οὐκοῦν** not so?; and so**πολυψήφιος** (ι) pebbly**προβαίνω** surpass, continue ~basis**προστάτης** -ου (m, 1) leader, protector**φύλαξ** -χος (m) guard; sentry

~phylactery

χρησμός oracular response

πάντες οἱ εἰς τοῦτο προβεβηκότες ἐξευρίσκουσιν, αἰτεῖν
τὸν δῆμον φύλακάς τινας τοῦ σώματος, ἵνα σῶς αὐτοῖς ᾖ
ὁ τοῦ δήμου βοηθός.

Καὶ μάλ', ἔφη.

Διδόασι δὴ οἶμαι δείσαντες μὲν ὑπὲρ ἐκείνου, θαρρήσαντες
δὲ ὑπὲρ ἑαυτῶν.

Καὶ μάλα.

Οὐκοῦν τοῦτο ὅταν ἴδῃ ἀνὴρ χρήματα ἔχων καὶ μετὰ
τῶν χρημάτων αἰτίαν μισόδημος εἶναι, τότε δὴ οὗτος,
ὦ ἑταῖρε, κατὰ τὸν Κροίσῳ γενόμενον χρησμὸν—
πολυψήφιστα παρ' Ἑρμον φεύγει, οὐδὲ μένει, οὐδ' αἰδεῖται
κακὸς εἶναι. .1.55

Οὐ γὰρ ἄν, ἔφη, δεύτερον αὐθις αἰδεσθείη.

Ὅ δέ γε οἶμαι, ἦν δ' ἐγώ, καταληφθεὶς θανάτῳ δίδοται.

Ἀνάγκη.

Ὅ δὲ δὴ προστάτης ἐκεῖνος αὐτὸς δῆλον δὴ ὅτι μέγας

πάντες οἱ εἰς τοῦτο |surpass |find; discover , |ask for

τὸν δῆμον |guard;
|sentry τινας τοῦ σώματος, ἵνα σῶς αὐτοῖς ᾗ

ὁ τοῦ δήμου βοηθός.

Καὶ μάλ', ἔφη.

Διδόασι δὴ οἶμαι δείσαντες μὲν ὑπὲρ ἐκείνου, |be of good heart

δὲ ὑπὲρ ἐαυτῶν.

Καὶ μάλα.

|not so?; and so ὅταν ἴδῃ ἀνὴρ χρήματα ἔχων καὶ μετὰ

τῶν χρημάτων αἰτίαν μισόδημος εἶναι, τότε δὴ οὗτος,

ὦ ἐταῖρε, κατὰ τὸν Κροίσῳ γενόμενον |oracular —
|response

|pebbly παρ' Ἑρμον φεύγει, οὐδὲ μένει, οὐδ' |respect, be ashamed

κακὸς εἶναι. 1.55

Οὐ γὰρ ἄν, ἔφη, δεύτερον αὐθις |respect, be ashamed

Ὅ δέ γε οἶμαι, ἦν δ' ἐγώ, |seize, understand, catch, δίδοται.
|overtake; (mp) happen

Ἀνάγκη.

Ὅ δὲ δὴ |leader,
|protector ἐκείνος αὐτὸς |visible, δὲ ἔτι μέγας
|conspicuous

all those who have got thus far in their tyrannical career — ' Let not the people's friend,' as they say, 'be lost to them.'

Exactly.

The people readily assent; all their fears are for him—they have none for themselves.

Very true.

And when a man who is wealthy and is also accused of being an enemy of the people sees this, then, my friend, as the oracle said to Croesus, 'By pebbly Hermus' shore he flees and rests not, and is not ashamed to be a coward.'

And quite right too, said he, for if he were, he would never be ashamed again.

But if he is caught he dies.

Of course.

And he, the protector of whom we spoke, is to be seen, not 'larding the

vocabulary

ἀποτελέω accomplish, produce
 ἀσπάζομαι greet, salute
 δημόσιος public, the state
 διανέμω distribute, divide
 διέρχομαι pierce, traverse
 δίφρος seat, chariot box ~bear
 ἐγγίγνομαι live in ~genus
 ἐλευθερόω set free
 εὐδαιμονία prosperity
 ἡσυχία peace and quiet
 ἔλεως propitious, gracious
 καταβάλλω throw down, cast off

~ballistic

καταλλάσσω exchange; make up with
 μεγαλωστί very greatly
 περιτυγχάνω happen upon
 πρᾶος soft, gentle
 προσποιέω give over to; pretend
 ~poet
 προστάτης -ου (m, 1) leader, protector
 τύραννος tyrant
 ὑπισχνέομαι promise, agree to do
 ~ischemia
 χρέος χροῦς (n, 3) business, debt,
 consulting a seer?

μεγαλωστί οὐ κείται, ἀλλὰ καταβαλὼν ἄλλους πολλοὺς
 ἔστηκεν ἐν τῷ δίφρῳ τῆς πόλεως, τύραννος ἀντὶ
 προστάτου ἀποτετελεσμένος.

Τί δ' οὐ μέλλει; ἔφη.

Διέλθωμεν δὴ τὴν εὐδαιμονίαν, ἣν δ' ἐγώ, τοῦ τε ἀνδρὸς
 καὶ τῆς πόλεως, ἐν ἧ ἂν ὁ τοιοῦτος βροτὸς ἐγγένηται;

Πάνυ μὲν οὖν, ἔφη, διέλθωμεν.

Ἄρ' οὖν, εἶπον, οὐ ταῖς μὲν πρώταις ἡμέραις τε καὶ χρόνῳ
 προσγελᾷ τε καὶ ἀσπάζεται πάντας, ᾧ ἂν περιτυγχάνῃ,
 καὶ οὔτε τύραννός φησιν εἶναι ὑπισχνεῖταί τε πολλὰ καὶ
 ἰδία καὶ δημοσία, χρεῶν τε ἡλευθέρωσε καὶ γῆν διένειμε
 δῆμῳ τε καὶ τοῖς περὶ ἑαυτὸν καὶ πᾶσιν ἰλεώς τε καὶ πρᾶος
 εἶναι προσποιεῖται;

Ἀνάγκη, ἔφη.

Ὅταν δέ γε οἶμαι πρὸς τοὺς ἔξω ἐχθροὺς τοῖς μὲν
 καταλλαγῇ, τοὺς δὲ καὶ διαφθείρῃ, καὶ ἡσυχία ἐκείνων

|very greatly οὐ κείται, ἀλλὰ |throw down, cast off ὁ πολλούς

ἔστηκεν ἐν τῷ |seat τῆς πόλεως, |tyrant ἀντὶ

|leader, |accomplish, produce
|protector

Τί δ' οὐ μέλλει; ἔφη.

|pierce, δὴ τὴν |prosperity , ἣν δ' ἐγώ, τοῦ τε ἀνδρὸς
|traverse

καὶ τῆς πόλεως, ἐν ᾗ ἂν ὁ τοιοῦτος βροτὸς |live in ,

Πάνυ μὲν οὖν, ἔφη, |pierce,
|traverse

Ἄρ' οὖν, εἶπον, οὐ ταῖς μὲν πρώταις ἡμέραις τε καὶ χρόνῳ

προσγελᾷ τε καὶ |greet, salute πάντας, ᾧ ἂν |happen upon ,

καὶ οὔτε |tyrant φησιν εἶναι |promise, τε πολλὰ καὶ
|agree

ιδία καὶ δημοσία, |business, |set free καὶ γῆν |distribute,
|debt, |divide

δήμῳ τε καὶ τοῖς περὶ αὐτὸν καὶ πᾶσιν |consulting a |propitious, καὶ |soft,
|seer? |gracious |gentle

εἶναι |give over to;
|pretend

Ἀνάγκη, ἔφη.

Ὅταν δέ γε οἶμαι πρὸς τοὺς ἔξω ἐχθροὺς τοῖς μὲν

καταλλαγῇ, τοὺς δὲ καὶ διαφθείρῃ, καὶ |peace and quiet..'

plain' with his bulk, but himself the overthrower of many, standing up in the chariot of State with the reins in his hand, no longer protector, but tyrant absolute.

No doubt, he said.

And now let us consider the happiness of the man, and also of the State in which a creature like him is generated.

Yes, he said, let us consider that.

At first, in the early days of his power, he is full of smiles, and he salutes every one whom he meets; — he to be called a tyrant, who is making promises in public and also in private! liberating debtors, and distributing land to the people and his followers, and wanting to be so kind and good to every one!

Of course, he said.

But when he has disposed of foreign enemies by conquest or treaty, and there is nothing to fear from them, then he

*vocabulary***ἀναγκάζω** force, compel**ἀπεχθάνομαι** become hated ~external**δῆλος** visible, conspicuous**εἰκός** likely**εἰσφέρω** carry into, carry along ~bear**ἐλεύθερος** not enslaved**ἐνδεής** inadequate**ἐπιβουλεύω** plot, plan, harm

~volunteer

ἐπιτρέπω entrust, decide, allow

~trophy

ἐτοιμός ready; fulfilled**ἡγεμών** -όνος (m, 3) leader, guide,

chief ~hegemony

κινέω (ι) set in motion, move, remove
~kinetic**οὐκοῦν** not so?; and so**πένης** -τος (m) poor**πρόφασις** -εως (f) pretext; motive;
prediction ~fame**ταράσσω** mess things up ~trachea**τύραννος** tyrant**ὕποπτεύω** guess, observe, be
suspicious of**φρόνημα** -τος (n, 3) mind, spirit**χρεία** need, use

γένηται, πρῶτον μὲν πολέμους τινὰς αἰεὶ κινεῖ, ἢ ἐν χρεῖα
ἡγεμόνος ὁ δῆμος ἦ.

Εἰκός γε.

Οὐκοῦν καὶ ἵνα χρήματα εἰσφέροντες πένητες γιγνόμενοι
πρὸς τῷ καθ' ἡμέραν ἀναγκάζονται εἶναι καὶ ἡττον αὐτῷ
ἐπιβουλεύωσι;

Δῆλον.

Καὶ ἂν γέ τινας οἶμαι ὑποπτεύῃ ἐλεύθερα φρονήματα
ἔχοντας μὴ ἐπιτρέψειν αὐτῷ ἄρχειν, ὅπως ἂν τούτους
μετὰ προφάσεως ἀπολλύῃ ἐνδοὺς τοῖς πολεμίοις; τούτων
πάντων ἔνεκα τυράννω αἰεὶ ἀνάγκη πόλεμον ταράττειν;
Ἀνάγκη.

Ταῦτα δὴ ποιοῦντα ἔτοιμον μᾶλλον ἀπεχθάνεσθαι τοῖς
πολίταις;

Πῶς γὰρ οὐ;

Οὐκοῦν καὶ τινες τῶν συγκαταστησάντων καὶ ἐν

γένηται, πρῶτον μὲν πολέμους τινὰς αἰὲν |move, " ' ἐν |need, use
|remove

|leader ὁ δῆμος ἦ.

|likely γε.

|not so?; and ὥς ἵ |χρήματα |carry into, |poor γιγνόμενοι
|carry along

πρὸς τῷ καθ' ἡμέραν |force, compel εἶναι καὶ ἦττον αὐτῷ

|plot, plan, harm,

|visible,
|conspicuous

Καὶ ἂν γέ τις οἶμαι |guess, ob-|not en-|mind, spirit
|serve, be|slaved

ἔχοντας μὴ |entrust, de- |suspicious of
|cide, allow αὐτῷ ἀρchein, ὅπως ἂν τούτους

μετὰ |pretext; motive; |πολλῇ |inadequate; |πολεμίοις; τούτων
|prediction

πάντων ἔνεκα |tyrant αἰὲ ἀνάγκη πόλεμον |mess things up

Ἀνάγκη.

Ταῦτα δὴ ποιοῦντα ἔτοιμον μᾶλλον |become hated τοῖς

πολίταις;

Πῶς γὰρ οὐ;

|not so?; and ὥς ἵ |ας τῶν συγκαταστησάντων καὶ ἐν

is always stirring up some war or other, in order that the people may require a leader.

To be sure.

Has he not also another object, which is that they may be impoverished by payment of taxes, and thus compelled to devote themselves to their daily wants and therefore less likely to conspire against him?

Clearly.

And if any of them are suspected by him of having notions of freedom, and of resistance to his authority, he will have a good pretext for destroying them by placing them at the mercy of the enemy; and for all these reasons the tyrant must be always getting up a war.

He must.

Now he begins to grow unpopular.

A necessary result.

Then some of those who joined in setting him up, and who are in power, speak their minds to him

*vocabulary***ἀνδρεῖος** of a man, manly**ἀφαιρέω** take away ~heresy**βέλτιστος** best, noblest**δῆλος** visible, conspicuous**εἰκός** likely**εἴτε** if, whenever; either/or**ἐπιβουλεύω** plot, plan, harm

~volunteer

ἐπιπλήσσω attack, chide ~plectrum**εὐδαίμων** blessed with a good genius**ἠώς ἡῶθι** (f, 2) dawn ~Eocene**ἱατρός** (ᾱ) physician**καθαίρω** clean**καθαρισμός** cleansing, purification**μεγαλόφρων** high-minded, generous**ναί** yea**ὄφελος** -εος (n, 3) a use, a help**πλούσιος** wealth ~plutocrat**τύραννος** tyrant**φρόνιμος** sensible, prudent**χείρων** worse, more base, inferior,
weaker

δυνάμει ὄντων παρρησιάζεσθαι καὶ πρὸς αὐτὸν καὶ
πρὸς ἀλλήλους, ἐπιπλήττοντας τοῖς γιγνομένοις, οἳ ἂν
τυγχάνωσιν ἀνδρικώτατοι ὄντες;

Εἰκός γε.

Ὑπεξαίρειν δὴ τούτους πάντας δεῖ τὸν τύραννον, εἰ μέλλει
ἄρξειν, ἕως ἂν μήτε φίλων μήτ' ἐχθρῶν λίπη μηδένα ὅτου
τι ὄφελος.

Δῆλον.

Ὅξέως ἄρα δεῖ ὁρᾶν αὐτὸν τίς ἀνδρείος, τίς μεγαλόφρων,
τίς φρόνιμος, τίς πλούσιος· καὶ οὕτως εὐδαίμων ἐστίν,
ὥστε τούτοις ἅπασιν ἀνάγκη αὐτῷ, εἴτε βούλεται εἴτε μή,
πολεμῖω εἶναι καὶ ἐπιβουλεύειν, ἕως ἂν καθήρῃ τὴν πόλιν.

Καλόν γε, ἔφη, καθαρμόν.

Ναί, ἦν δ' ἐγώ, τὸν ἐναντίον ἢ οἱ ἰατροὶ τὰ
σώματα· οἱ μὲν γὰρ τὸ χεῖριστον ἀφαιροῦντες
λείπουσι τὸ βέλτιστον, ὁ δὲ τοῦναντίον.

δυνάμει ὄντων παρρησιάζεσθαι καὶ πρὸς αὐτὸν καὶ
 πρὸς ἀλλήλους, |attack, chide τοῖς γιγνομένοις, οἳ ἂν
 τυγχάνωσιν ἀνδρικότατοι ὄντες;

|likely γε.

Ὑπεξαιρεῖν δὴ τούτους πάντας δεῖ τὸν |tyrant , εἰ μέλλει
 ἄρξειν, ἕως ἂν μήτε φίλων μήτ' ἐχθρῶν λίπη μηδένα ὅτου
 τι |a use, a help

|visible,
 |conspicuous

Ὅξέως ἄρα δεῖ ὁρᾶν αὐτὸν τίς |of a man, manly|high-minded, ,
 |generous
 τίς |sensible, , τίς |wealth καὶ οὕτως |blessed with ἂ τίν,
 |prudent |good genius
 ὥστε τούτοις ἅπασιν ἀνάγκη αὐτῷ, |if, whenever; ei-|if, whenever;
 |ther/or |either/or
 πολεμίῳ εἶναι καὶ |plot, plan, harm ὥς ἂν |clean τὴν πόλιν.

Καλὸν γε, ἔφη, |cleansing,
 |purification

|yea , ἦν δ' ἐγώ, τὸν ἐναντίον ἧ οἱ |physician ἃ
 σώματα· οἱ μὲν γὰρ τὸ χείριστον |take away
 λείπουσι τὸ |best,
 |noblest , ὁ δὲ τοῦναντίον.

and to one another, and the more courageous of them cast in his teeth what is being done.

Yes, that may be expected.

And the tyrant, if he means to rule, must get rid of them; he cannot stop while he has a friend or an enemy who is good for anything.

He cannot.

And therefore he must look about him and see who is valiant, who is high-minded, who is wise, who is wealthy; happy man, he is the enemy of them all, and must seek occasion against them whether he will or no, until he has made a purgation of the State.

Yes, he said, and a rare purgation.

Yes, I said, not the sort of purgation which the physicians make of the body; for they take away the worse and leave the better part, but he does the reverse.

If

*vocabulary***ἀπεχθάνομαι** become hated ~external**αὐτόθεν** from that place**αὐτόματος** self-willed, accidental

~after

δορυφόρος spear-bearing**δράω** do, accomplish**εἴπερ** if indeed**μακάριος** blessed**μεταπέμπω** send; (mid) summon

~pomp

μισέω (ῑ) hate, wish to prevent

~misogyny

μισθός reward, wages**ναός** (ᾱ) temple, shrine ~nostalgia**νή** yea**ξενικός** strange, foreign**οἰκέω** inhabit ~economics**παντοδαπής** of every kind, manifold**παντοδαπός** of every kind, manifold**πιστός** faithful; trustworthy**πόθεν** from where?**προστάσσω** post at, attach to,
command**φαῦλος** trifling

Ὡς ἔοικε γάρ, αὐτῷ, ἔφη, ἀνάγκη, εἴπερ ἄρξει.

Ἐν μακαρία ἄρα, εἶπον ἐγώ, ἀνάγκη δέδεται, ἥ προστάττει αὐτῷ ἢ μετὰ φαύλων τῶν πολλῶν οἰκεῖν, καὶ ὑπὸ τούτων μισούμενον, ἢ μὴ ζῆν.

Ἐν τοιαύτῃ, ἦ δ' ὅς.

Ἄρ' οὖν οὐχὶ ὅσω ἂν μᾶλλον τοῖς πολίταις ἀπεχθάνηται ταῦτα δρῶν, τοσούτῳ πλειόνων καὶ πιστοτέρων δορυφόρων δεήσεται;

Πῶς γὰρ οὔ;

Τίνες οὖν οἱ πιστοί; καὶ πόθεν αὐτοὺς μεταπέμψεται;

Αὐτόματοι, ἔφη, πολλοὶ ἥξουσι πετόμενοι, ἐὰν τὸν μισθὸν διδῶ.

Κηφῆνας, ἦν δ' ἐγώ, νῆ τὸν κύνα, δοκεῖς αὖ τινάς μοι λέγειν ξενικούς τε καὶ παντοδαπούς.

Ἀληθῇ γάρ, ἔφη, δοκῶ σοι.

Τίς δὲ αὐτόθεν; ἄρ' οὐκ ἂν ἐθελήσειεν—

Ὡς ἔοικε γάρ, αὐτῷ, ἔφη, ἀνάγκη, |if indeed, ξει.

Ἐν |blessed ἄρα, εἶπον ἐγώ, ἀνάγκη δέδεται, ἥ
|post at, attach |υτῷ ἥ μετὰ |trifling τῶν πολλῶν |inhabit καὶ
|to, command
ὑπὸ τούτων |hate , ἥ μὴ ζῆν.

Ἐν τοιαύτῃ, ἥ δ' ὅς.

Ἄρ' οὖν οὐχὶ ὅσω ἂν μάλλον τοῖς πολίταις |become hated
ταῦτα |do, accomplish ἴτω πλειόνων καὶ |faithful; trust-
|worthy
|spear-bearing δεήσεται;

Πῶς γὰρ οὐ;

Τίνες οὖν οἱ |faithful; trust-|from where? ἵς |send; (mid) summon
|worthy
|self-willed, , ἔφη, πολλοὶ ἥξουσι πετόμενοι, ἐὰν τὸν |reward,
|accidental |wages
διδῶ.

Κηφῆνας, ἦν δ' ἐγώ, νῆ τὸν κύνα, δοκεῖς αὖ τινάς μοι
λέγειν |strange, τε καὶ παντοδαπούς.
|foreign

Ἀληθῇ γάρ, ἔφη, δοκῶ σοι.

Τίς δὲ |from that place ρ' οὐκ ἂν ἐθελήσειεν—

he is to rule, I suppose that he cannot help himself.

What a blessed alternative, I said: — to be compelled to dwell only with the many bad, and to be by them hated, or not to live at all!

Yes, that is the alternative.

And the more detestable his actions are to the citizens the more satellites and the greater devotion in them will he require?

Certainly.

And who are the devoted band, and where will he procure them?

They will flock to him, he said, of their own accord, if he pays them.

By the dog! I said, here are more drones, of every sort and from every land.

Yes, he said, there are.

But will he not desire to get them on the spot?

How do you mean?

He will

vocabulary

ἀφαιρέω take away ~heresy
διάνοια a thought; intelligence
δορυφόρος spear-bearer
ἐλευθερώω set free
ἐπεικής fitting ~icon
μακάριος blessed
μισέω (ι) hate, wish to prevent
 ~misogyny
πιστός faithful; trustworthy

πιστόω reassure; also (pass) promise
πυκνός dense, frequent; shrewd
σοφός skilled, clever, wise
σύνειμι be with; have sex ~ion
σφόδρα very much
τραγωδία tragedy, serious poem
τύραννος tyrant
φθέγγομαι make a sound, utter
 ~diphthong

Πῶς;

Τοὺς δούλους ἀφελόμενος τοὺς πολίτας, ἐλευθέρωσας,
τῶν περὶ ἑαυτὸν δορυφόρων ποιήσασθαι.

Σφόδρα γ', ἔφη· ἐπεὶ τοι καὶ πιστότατοι αὐτῷ οὗτοί εἰσιν.

Ἦ μακάριον, ἦν δ' ἐγώ, λέγεις τυράννου χρήμα, εἰ
τοιούτοις φίλοις τε καὶ πιστοῖς ἀνδράσι χρήται, τοὺς
προτέρους ἐκείνους ἀπολέσας.

Ἀλλὰ μὴν, ἔφη, τοιούτοις γε χρήται.

Καὶ θαυμάζουσι δῆ, εἶπον, οὗτοι οἱ ἐταῖροι αὐτὸν καὶ
σύνεισιν οἱ νέοι πολῖται, οἱ δ' ἐπιεικεῖς μισοῦσί τε καὶ
φεύγουσι;

Τί δ' οὐ μέλλουσιν;

Οὐκ ἐτός, ἦν δ' ἐγώ, ἥ τε τραγωδία ὅλως σοφὸν δοκεῖ εἶναι
καὶ ὁ Εὐριπίδης διαφέρων ἐν αὐτῇ.

Τί δῆ;

Ὅτι καὶ τοῦτο πυκνῆς διανοίας ἐχόμενον ἐφθέγγατο, ὥς

Πῶς;

Τοὺς δούλους |take away τοὺς πολίτας, |set free

τῶν περὶ ἑαυτὸν |spear-bearing ποιήσασθαι.

|very much, ᾧ, ἔφη· ἐπεὶ τοι καὶ |faithful; αὐτῷ οὗτοί εἰσιν.
|trustworthy

Ἡ |blessed , ἦν δ' ἐγώ, λέγεις |tyrant χρῆμα, εἰ
τοιούτοις φίλοις τε καὶ πιστοῖς ἀνδράσι χρῆται, τοὺς
προτέρους ἐκείνους ἀπολέσας.

Ἀλλὰ μὲν, ἔφη, τοιούτοις γε χρῆται.

Καὶ θαυμάζουσι δῆ, εἶπον, οὗτοι οἱ ἐταῖροι αὐτὸν καὶ
|be with; have sex πολῖται, οἱ δ' |fitting |hate τε καὶ
φεύγουσι;

Τί δ' οὐ μέλλουσιν;

Οὐκ ἐτός, ἦν δ' ἐγώ, ἥ τε |tragedy, se- ὅλως |skilled, ὁποῖόν ἐστιν εἶναι
|rious poem |clever, wise
καὶ ὁ Εὐριπίδης διαφέρων ἐν αὐτῇ.

Τί δῆ;

Ὅτι καὶ τοῦτο |dense, |a thought; |χόμενον |make a sound, utter
|frequent; |intelligence
|shrewd

rob the citizens of their slaves; he will then set them free and enrol them in his body-guard.

To be sure, he said; and he will be able to trust them best of all.

What a blessed creature, I said, must this tyrant be; he has put to death the others and has these for his trusted friends.

Yes, he said; they are quite of his sort.

Yes, I said, and these are the new citizens whom he has called into existence, who admire him and are his companions, while the good hate and avoid him.

Of course.

Verily, then, tragedy is a wise thing and Euripides a great tragedian.

Why so?

Why, because he is the author of the pregnant saying, 'Tyrants are wise by living with the wise;'

*vocabulary***ἄτε** as if; since**δῆλος** visible, conspicuous**ἐγγύς** near**ἔλκω** drag, pull, hoist; rape**ἰσόθεος** (ι) godlike**μισθός** reward, wages**μισθόω** rent out; (pass) be hired**οὐκοῦν** not so?; and so**παραδείκνυμι** (ο) receive, admit**περίειμι** be superior to; be left over;
still exist**πιθανός** persuasive**ποιητής** -οῦ (m, 1) maker, author**ποιητός** made, well-made ~poet**πολιτεία** (ι) citizenship; government**πολιτεύω** (ι) be a free citizen**προσέτι** in addition**σοφός** skilled, clever, wise**συγγιγνώσκω** acknowledge; pardon**συλλέγω** collect, assemble ~legion**σύνειμι** be with; have sex ~ion**συνουσία** society, sex**τοιγάρ** therefore**τραγωδία** tragedy, serious poem**τυραννίς** -δος (f) tyranny**τύραννος** tyrant

ἄρα σοφοὶ τύραννοί εἰσι τῶν σοφῶν συνουσία. καὶ ἔλεγε δῆλον ὅτι τούτους εἶναι τοὺς σοφοὺς οἷς σύνεστιν.

Καὶ ὡς ἰσόθεόν γ', ἔφη, τὴν τυραννίδα ἐγκωμιάζει, καὶ ἕτερα πολλά, καὶ οὗτος καὶ οἱ ἄλλοι ποιηταί.

Τοιγάρτοι, ἔφην, ἅτε σοφοὶ ὄντες οἱ τῆς τραγωδίας ποιηταὶ συγγιγνώσκουσιν ἡμῖν τε καὶ ἐκείνοις ὅσοι ἡμῶν ἐγγὺς πολιτεύονται, ὅτι αὐτοὺς εἰς τὴν πολιτείαν οὐ παραδεξόμεθα ἅτε τυραννίδος ὑμνητάς.

Οἶμαι ἔγωγ', ἔφη, συγγιγνώσκουσιν ὅσοιπέρ γε αὐτῶν κομψοί.

Εἰς δέ γε οἶμαι τὰς ἄλλας περιούντες πόλεις, συλλέγοντες τοὺς ὄχλους, καλὰς φωνὰς καὶ μεγάλας καὶ πιθανὰς μισθωσάμενοι, εἰς τυραννίδας τε καὶ δημοκρατίας ἔλκουσι τὰς πολιτείας.

Μάλα γε.

Οὐκοῦν καὶ προσέτι τούτων μισθοὺς λαμβάνουσι καὶ

<i>ἄρα</i>		skilled, tyrant	<i>εἰσι τῶν</i>		skilled,	<i>οὐσίᾳ. καὶ ἔλεγε</i>
		clever,			clever, wise	
		wise				
visible,		<i>οὗτους εἶναι τοὺς</i>		skilled, clever,	be with; have sex	
conspicuous				wise		

Καὶ ὡς |godlike γ', ἔφη, τὴν |tyranny ἐγκωμιάζει, καὶ
ἕτερα πολλά, καὶ οὗτος καὶ οἱ ἄλλοι ποιηταί.

Τοιγάρτοι, ἔφην,	as if;skilled, since	οἱ τῆς	tragedy, serious poem
	clever, wise		

ποιηται|acknowledge;
|pardon

near	be a free citizen,	ὅτι αὐτοὺς εἰς τὴν	citizenship; οὐ
			government

παραδεξόμεθα | as if; tyranny
since ὕμνητάς.

Οἶμαι ἔγωγ', ἔφη, | acknowledge;
| pardon
κοιμῶ.

Εἰς δὲ γε οἶμαι τὰς ἄλλας | be superior to; be left | collect,
| over; still exist | assemble
τοὺς ὄχλους, καλὰς φωνὰς καὶ μεγάλας καὶ | persuasive

rent out; (pass),	ἐῖς tyranny	τε καὶ δημοκρατίας drag, pull,
be hired		hoist; rape
τὰς citizenship;		
government		

Μάλα γε.

not so?; and in addition	ὑπὸν	reward,	λαμβάνουσι καὶ
so		wages	

And he clearly meant to say that they are the wise whom the tyrant makes his companions.

Yes, he said, and he also praises tyranny as godlike; and many other things of the same kind are said by him and by the other poets.

And therefore, I said, the tragic poets being wise men will forgive us and any others who live after our manner if we do not receive them into our State, because they are the eulogists of tyranny.

Yes, he said, those who have the wit will doubtless forgive us.

But they will continue to go to other cities and attract mobs, and hire voices fair and loud and persuasive, and draw the cities over to tyrannies and democracies.

Very true.

Moreover, they are paid for this and receive honour — the

*vocabulary***ἀναγκάζω** force, compel**ἀναλίσκω** (αἶ) consume, spend on**ἀναλόω** (αἶ) consume, spend on**ἀνάντης** uphill, steep**ἄνω** (ἄ) accomplish, pass, waste;

upwards, out to sea

ἀπαγορεύω forbid; fail, be worn out**ἄσθμα** -τος (n, 3) shortness of breath
~asthma**δῆλος** visible, conspicuous**εἰκός** likely**εἰσφέρω** carry into, carry along ~bear**ἐκβαίνω** come forth, disembark ~basis**ἐλαχύς** small; comp.: less ~light**ἐνταῦθα** there, here**ἐξαρκέω** be enough; be satisfied**ἐπιλείπω** fail, not work ~eclipse**ὅποι** to which place**οὐδέποτε** never**πατρώιος** of the father(s), ancestral
~paternal**πατρῷος** of the father(s), ancestral**πόθεν** from where?**ποικίλος** ornamented; various**πολιτεία** (ἰ) citizenship; government**προσδοκάω** expect**συμπότης** drinking companion, buddy**τιμάω** (ἰ) honor, exalt**τιμόω** honor, exalt**τύραννος** tyrant

τιμῶνται, μάλιστα μὲν, ὥσπερ τὸ εἰκός, ὑπὸ τυράννων, δεύτερον δὲ ὑπὸ δημοκρατίας· ὅσῳ δ' ἂν ἀνωτέρω ἴωσιν πρὸς τὸ ἄναντες τῶν πολιτειῶν, μᾶλλον ἀπαγορεύει αὐτῶν ἡ τιμή, ὥσπερ ὑπὸ ἄσθματος ἀδυνατοῦσα πορεύεσθαι.

Πάνυ μὲν οὖν.

Ἀλλὰ δὴ, εἶπον, ἐνταῦθα μὲν ἐξέβημεν· λέγωμεν δὲ πάλιν ἐκείνο τὸ τοῦ τυράννου στρατόπεδον, τὸ καλόν τε καὶ πολὺ καὶ ποικίλον καὶ οὐδέποτε ταῦτόν, πόθεν θρέψεται.

Δῆλον, ἔφη, ὅτι, ἐάν τε ἱερὰ χρήματα ἢ ἐν τῇ πόλει, ταῦτα ἀναλώσει, ὅποι ποτὲ ἂν ἀεὶ ἐξαρκῇ τὰ τῶν ἀποδομένων, ἐλάττους εἰσφοράς ἀναγκάζων τὸν δῆμον εἰσφέρειν.

Τί δ' ὅταν δὴ ταῦτα ἐπιλίπη;

Δῆλον, ἔφη, ὅτι ἐκ τῶν πατρῶων θρέψεται αὐτός τε καὶ οἱ συμπόται τε καὶ ἐταῖροι καὶ ἐταῖραι.

Μανθάνω, ἦν δ' ἐγώ· ὅτι ὁ δῆμος ὁ γεννήσας τὸν τύραννον

τιμῶνται, μάλιστα μέν, ὥσπερ τὸ |likely, ὑπὸ |tyrant
 δεύτερον δὲ ὑπὸ δημοκρατίας· ὅσω δ' ἂν |accomplish, ὕpass, waste; up-
 |wards, out to sea
 πρὸς τὸ ἄναντες τῶν |citizenship; μᾶλλον |forbid; fail,
 |government |be worn out
 αὐτῶν ἢ τιμή, ὥσπερ ὑπὸ |shortness of breath τοῦσα
 πορεύεσθαι.

Πάνυ μὲν οὖν.

Ἀλλὰ δὴ, εἶπον, |there, here ἐν |come forth λέγωμεν δὲ πάλιν
 ἐκεῖνο τὸ τοῦ |tyrant στρατόπεδον, τὸ καλόν τε καὶ
 πολὺ καὶ |ornamented μὲ |never ταῦτόν, |from where? -ται.

|visible, ὥ, ὅτι, ἐάν τε ἱερὰ χρήματα ἢ ἐν τῇ πόλει, ταῦτα
 |conspicuous
 ἀναλώσει, |to which place αἰεὶ |be enough; τῶν ἀποδομένων,
 |be satisfied
 |small εἰσφοράς |force, compel τὸν δῆμον |carry into,
 |carry along

Τί δ' ὅταν δὴ ταῦτα |fail, not work

|visible, ὥ, ὅτι ἐκ τῶν πατρώων θρέψεται αὐτός τε καὶ
 |conspicuous
 οἱ συμπόται τε καὶ ἐταῖροι καὶ ἐταῖραι.

Μανθάνω, ἣν δ' ἐγώ· ὅτι ὁ δῆμος ὁ γεννήσας τὸν |tyrant

greatest honour, as might be expected, from tyrants, and the next greatest from democracies; but the higher they ascend our constitution hill, the more their reputation fails, and seems unable from shortness of breath to proceed further.

True.

But we are wandering from the subject: Let us therefore return and enquire how the tyrant will maintain that fair and numerous and various and ever-changing army of his.

If, he said, there are sacred treasures in the city, he will confiscate and spend them; and in so far as the fortunes of attainted persons may suffice, he will be able to diminish the taxes which he would otherwise have to impose upon the people.

And when these fail?

Why, clearly, he said, then he and his boon companions, whether male or female, will be maintained out of his father's estate.

You mean to say

*vocabulary***ἀγανακτέω** be vexed, in a ferment**ἀσθενής** weak**ἀσπάζομαι** greet, salute**βιάζω** use force on, violate**δουλεύω** serve, be a slave**ἐλευθερόω** set free**ἐξελαύνω** drive out, exile ~elastic**ἥβάω** be young ~Hebe**ἰσχυρός** (ῥ) strong, forceful, violent**ναός** (ᾱ) temple, shrine ~nostalgia**νή** yea**ὀχληρός** troublesome**πλούσιος** wealth ~plutocrat**συμπίνω** (ι) drink together**τύπτω** beat, smite ~stupid**τύραννος** tyrant

θρέψει αὐτόν τε καὶ ἐταίρους.

Πολλὴ αὐτῷ, ἔφη, ἀνάγκη.

Πῶς δὲ λέγεις; εἶπον· ἐὰν δὲ ἀγανακτῇ τε καὶ λέγῃ ὁ δῆμος ὅτι οὔτε δίκαιον τρέφεσθαι ὑπὸ πατρὸς ὑὸν ἡβῶντα, ἀλλὰ τὸυναντίον ὑπὸ υἱοῦ πατέρα, οὔτε τούτου αὐτὸν ἔνεκα ἐγέννησέν τε καὶ κατέστησεν, ἵνα, ἐπειδὴ μέγας γένοιτο, τότε αὐτὸς δουλεύων τοῖς αὐτοῦ δούλοις τρέφοι ἐκείνόν τε καὶ τοὺς δούλους μετὰ συγκλύδων ἄλλων, ἀλλ' ἵνα ἀπὸ τῶν πλουσίων τε καὶ καλῶν κάγαθων λεγομένων ἐν τῇ πόλει ἐλευθερωθείῃ ἐκείνου προστάντος, καὶ νῦν κελεύει ἀπιέναι ἐκ τῆς πόλεως αὐτόν τε καὶ τοὺς ἐταίρους, ὥσπερ πατήρ ὑὸν ἐξ οἰκίας μετὰ ὀχληρῶν συμποτῶν ἐξελαύνων;

Γνώσεταιί γε, νῆ Δία, ἡ δ' ὅς, τότ' ἤδη ὁ δῆμος οἶος οἶον θρέμμα γεννῶν ἡσπάζετό τε καὶ ἠῤῥξεν, καὶ ὅτι ἀσθενέστερος ὢν ἰσχυροτέρους ἐξελαύνει.

Πῶς, ἦν δ' ἐγώ, λέγεις; τολμήσει τὸν πατέρα βιάζεσθαι, κἂν μὴ πείθεται, τύπτειν ὁ τύραννος;

θρέψει αὐτόν τε καὶ ἐταίρους.

Πολλὴ αὐτῷ, ἔφη, ἀνάγκη.

Πῶς δὲ λέγεις; εἶπον· ἐὰν δὲ ^{|be vexed, in} ^{|a ferment} ^{τε καὶ λέγῃ ὁ δῆμος}

ὅτι οὔτε δίκαιον τρέφεσθαι ὑπὸ πατρὸς ὕδν ^{|be young}, ἀλλὰ

τοῦναντίον ὑπὸ ὕεος πατέρα, οὔτε τούτου αὐτὸν ἔνεκα

ἐγέννησέν τε καὶ κατέστησεν, ἵνα, ἐπειδὴ μέγας γένοιτο,

τότε αὐτὸς ^{|serve, be a slave}. ὑτοῦ δούλοις τρέφοι ἐκείνόν τε

καὶ τοὺς δούλους μετὰ συγκλύδων ἄλλων, ἀλλ' ἵνα ἀπὸ

τῶν ^{|wealth} τε καὶ καλῶν καγαθῶν λεγομένων ἐν τῇ

πόλει ^{|set free} ἐκείνου προστάντος, καὶ νῦν κελεύει

ἀπιέναι ἐκ τῆς πόλεως αὐτόν τε καὶ τοὺς ἐταίρους, ὥσπερ

πατήρ ὕδν ἐξ οἰκίας μετὰ ^{|trouble-} ^{|some} ^{|drink} ^{|together} ^{|drive out} ,

Γνώσεταιί γε, νῆ Δία, ἡ δ' ὅς, τότ' ἤδη ὁ δῆμος οἶος

οἶον θρέμμα γεννῶν ^{|greet,} ^{|salute} τε καὶ ἠῦξεν, καὶ ὅτι

^{|weak} ὦν ^{|strong, forceful,} ^{|drive out} ^{|violent}

Πῶς, ἦν δ' ἐγώ, λέγεις; τολμήσει τὸν πατέρα

^{|βιάζω?: use force on; or,} ^{|πειθῆται,} ^{|smite} ^ὁ ^{|tyrant} ,
^{|βιάζω?: use force on}

that the people, from whom he has derived his being, will maintain him and his companions?

Yes, he said; they cannot help themselves.

But what if the people fly into a passion, and aver that a grown-up son ought not to be supported by his father, but that the father should be supported by the son? The father did not bring him into being, or settle him in life, in order that when his son became a man he should himself be the servant of his own servants and should support him and his rabble of slaves and companions; but that his son should protect him, and that by his help he might be emancipated from the government of the rich and aristocratic, as they are termed. And so he bids him and his companions depart, just as any other father might drive out of the house a riotous son and his undesirable associates.

By heaven, he said, then the parent will discover what a monster he has been fostering in his bosom; and, when he wants to drive him out, he will find that he is weak and his son strong.

Why, you do not mean to say that the tyrant will use violence? What! beat his father if he opposes him?

*vocabulary***ἄκαιρος** unseasonable, troublesome**ἀφαιρέω** take away ~heresy**διέρχομαι** pierce, traverse**δουλεία** slavery**δούλειος** of a slave**ἐλευθερία** freedom**ἐλεύθερος** not enslaved**ἁρμονίᾳ** harmonious**ἐμπίπτω** fall into; attack ~petal**καπνός** smoke**μεταβαίνω** change the subject ~basis**ναί** yea**ὁμολογέω** agree with/to**ὄπλον** tool, weapon, ship's tackle

~hoplite

πικρός sharp, bitter ~picric**τυραννίς** -δος (f) tyranny**τύραννος** tyrant

Ναί, ἔφη, ἀφελόμενός γε τὰ ὄπλα.

Πατραλοίαν, ἣν δ' ἐγώ, λέγεις τύραννον καὶ χαλεπὸν
γηροτρόφον, καὶ ὡς ἔοικε τοῦτο δὴ ὁμολογουμένη ἂν
ἤδη τυραννὶς εἴη, καί, τὸ λεγόμενον, ὁ δῆμος φεύγων ἂν
καπνὸν δουλείας ἐλευθέρων εἰς πῦρ δούλων δεσποτείας
ἂν ἐμπεπτωκὼς εἴη, ἀντὶ τῆς πολλῆς ἐκείνης καὶ ἀκαίρου
ἐλευθερίας τὴν χαλεπωτάτην τε καὶ πικροτάτην δούλων
δουλείαν μεταμπισχόμενος.

Καὶ μάλα, ἔφη, ταῦτα οὕτω γίγνεται.

Τί οὖν; εἶπον· οὐκ ἐμμελῶς ἡμῖν εἰρήσεται, ἐὰν
φῶμεν ἱκανῶς διεληλυθέναι ὡς μεταβαίνει τυραννὶς ἐκ
δημοκρατίας, γενομένη τε οἷα ἐστίν;

Πάνυ μὲν οὖν ἱκανῶς, ἔφη.

|yea , ἔφη, |take away γε τὰ |tool

Πατραλοῖαν, ἦν δ' ἐγώ, λέγεις |tyrant καὶ χαλεπὸν
 γηροτρόφον, καὶ ὥς ἔοικε τοῦτο δὴ |agree with/to ἂν
 ἤδη |tyranny εἶη, καί, τὸ λεγόμενον, ὁ δῆμος φεύγων ἂν
 |smoke δουλείας |not enslaved ἴς πῦρ δούλων δεσποτείας
 ἂν |fall into; attack εἴη, ἀντὶ τῆς πολλῆς ἐκείνης καὶ |unseasonable,
 |troublesome
 ἐλευθερίας τὴν χαλεπωτάτην τε καὶ |sharp δούλων
 δουλείαν μεταμπισχόμενος.

Καὶ μάλα, ἔφη, ταῦτα οὕτω γίγνεται.

Τί οὖν; εἶπον· οὐκ |harmonious ἡμῖν εἰρήσεται, ἐὰν
 φῶμεν ἱκανῶς |pierce, traverse ὥς |change the|tyranny ἐκ
 |subject
 δημοκρατίας, γενομένη τε οἷα ἐστίν;

Πάνυ μὲν οὖν ἱκανῶς, ἔφη.

Yes, he will, having first disarmed him.

Then he is a parricide, and a cruel guardian of an aged parent; and this is real tyranny, about which there can be no longer a mistake: as the saying is, the people who would escape the smoke which is the slavery of freemen, has fallen into the fire which is the tyranny of slaves. Thus liberty, getting out of all order and reason, passes into the harshest and bitterest form of slavery.

True, he said.

Very well; and may we not rightly say that we have sufficiently discussed the nature of tyranny, and the manner of the transition from democracy to tyranny?

Yes, quite enough, he said.