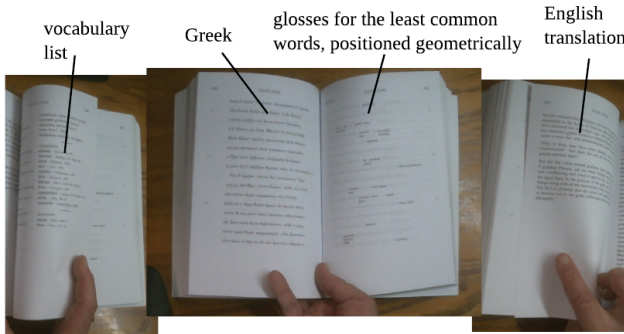


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Text and aids are presented in a four-page spread.

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*vocabulary***ἄθλιον** ἄθλιου prize**ἄθλιος** prize ~athlete**ἄθλιος** wretched ~athlete**ἀναγκαῖος** coerced, coercing, slavery**ἄσαφής** faint, obscure**διαίρῃω** divide, distinguish, distribute**ἐγγίγνομαι** live in ~genus**ἐκγίγνομαι** be born; be by birth

~genus

ἐνδεής inadequate**ἐπιθυμία** (ῥ) desire, thing desired**ζήτησις** -εως (f) search, inquiry**ἡδονή** pleasure**κινδυνεύω** encounter danger; (+inf)

there is a danger that

κολάζω punish**μακάριος** blessed**μεθίστημι** change, substitute;

withdraw; change sides; (mid) send

away ~station

οὐκοῦν not so?; and so**παράνομος** lawless, unlawful**ποῖος** what kind**σκέπτομαι** look, look at, watch

~skeptic

σκοπᾶω watch, observe**σκοπέω** behold, consider**τυραννικός** tyrannical

9

Αὐτὸς δὲ λοιπός, ἦν δ' ἐγώ, ὁ τυραννικὸς ἀνὴρ σκέψασθαι,
 πῶς τε μεθίσταται ἐκ δημοκρατικοῦ, γενόμενός τε ποῖός
 τίς ἐστίν καὶ τίνα τρόπον ζῇ, ἄθλιον ἢ μακάριον.

Λοιπὸς γὰρ οὖν ἔτι οὗτος, ἔφη.

Οἶσθ' οὖν, ἦν δ' ἐγώ, ὃ ποθῶ ἔτι;

Τὸ ποῖον;

Τὸ τῶν ἐπιθυμιῶν, οἰαί τε καὶ ὅσαι εἰσίν, οὗ μοι
 δοκοῦμεν ἱκανῶς διηρηθῆναι. τούτου δὲ ἐνδεῶς ἔχοντος,
 ἀσαφεστέρα ἔσται ἢ ζήτησις οὗ ζητοῦμεν.

Οὐκοῦν, ἦ δ' ὅς, ἔτ' ἐν καλῷ;

Πάνν μὲν οὖν· καὶ σκόπει γὰρ ὃ ἐν αὐταῖς βούλομαι ἰδεῖν.
 ἔστιν δὲ τόδε. τῶν μὴ ἀναγκαίων ἡδονῶν τε καὶ ἐπιθυμιῶν
 δοκοῦσί τινές μοι εἶναι παράνομοι, αἱ κινδυνεύουσι μὲν
 ἐγγίγνεσθαι παντί, κολαζόμεναι δὲ ὑπὸ τε τῶν νόμων καὶ
 τῶν βελτιόνων ἐπιθυμιῶν μετὰ λόγου

9

Αὐτὸς δὲ λοιπός, ἦν δ' ἐγώ, ὁ |tyrranical ἀνὴρ |look, look at, watch

πῶς τε |change, substitute; withdraw; ὅ, γενόμενός τε |what kind
|change sides; (mid) send away

τίς ἐστιν καὶ τίνα τρόπον ζῆ, ἄθλιον ἦ |blessed

Λοιπὸς γὰρ οὖν ἔτι οὗτος, ἔφη.

Οἷσθ' οὖν, ἦν δ' ἐγώ, ὁ ποθῶ ἔτι;

Τὸ |what kind

Τὸ τῶν ἐπιθυμιῶν, οἰαί τε καὶ ὅσαι εἰσίν, οὗ μοι

δοκοῦμεν ἱκανῶς |divide, distin- ἵτου δὲ |inadequate, ντος,
|guish, distribute

|faint, obscure ἔσται ἢ |search, οὗ ζητοῦμεν.
|inquiry

|not so?; and so ἔτ' ἐν καλῶ;

Πάνν μὲν οὖν καὶ σκόπει γε ὁ ἐν αὐταῖς βούλομαι ἰδεῖν.

ἔστιν δὲ τόδε. τῶν μὴ ἀναγκαίων |pleasure τε καὶ ἐπιθυμιῶν

δοκοῦσί τινές μοι εἶναι |lawless, , αἱ |encounter danger; (+inf) there is
|unlawful |a danger that

ἐγγίγνεσθαι παντί, |punish δὲ ὑπό τε τῶν νόμων καὶ

τῶν βελτιόνων ἐπιθυμιῶν μετὰ λόγου

9

.

Last of all comes the tyrannical man; about whom we have once more to ask, how is he formed out of the democratical? and how does he live, in happiness or in misery?

Yes, he said, he is the only one remaining.

There is, however, I said, a previous question which remains unanswered.

What question?

I do not think that we have adequately determined the nature and number of the appetites, and until this is accomplished the enquiry will always be confused.

Well, he said, it is not too late to supply the omission.

Very true, I said; and observe the point which I want to understand: Certain of the unnecessary pleasures and appetites I conceive to be unlawful; every one appears to have them, but in some persons they are controlled by the laws and by reason, and the better desires prevail over them —

vocabulary

ἄγριος wild, savage ~agriculture
αἰσχύνῃ (ὑ) shame, dishonor
ἀναισχυντία shamelessness, impudence
ἄνοια folly
ἀπαλλαξείω wish to get rid of
ἀπαλλάσσω free from, remove; be freed, depart
ἀπέχω ward off, drive off, refrain, be at some distance
ἀποτίμπλημι satisfy, fulfill, appease
ἀπωθέω repel, reject
ἀσθενέω be weak, sick
ἀσθενής weak
βρῶμα -τος (n, 3) food; hole eaten in

something ~voracious
ἔνιοι some
ἐπιχειρέω do, try, attack ~chiral
εὕδω sleep, lie down, rest
ἥμερος gentle; (animals) domesticated
θηριώδης savage, wild
ἰσχυρός (ὑ) strong, forceful, violent
μέθη strong drink, drunkenness
ὀκνέω shrink from, hesitate; worry
παντάπασιν altogether; yes, certainly
πίμπλημι fill (+gen.) ~plenum
σῖτος grain, bread, food ~parasite
σκιρτάω frolic
ὕπνος a sleep

ἐνίων μὲν ἀνθρώπων ἢ παντάπασιν ἀπαλλάττεσθαι ἢ ὀλίγαι λείπεσθαι καὶ ἀσθενεῖς, τῶν δὲ ἰσχυρότεραι καὶ πλείους.

Λέγεις δὲ καὶ τίνας, ἔφη, ταύτας;

Τὰς περὶ τὸν ὕπνον, ἦν δ' ἐγώ, ἐγειρομένας, ὅταν τὸ μὲν ἄλλο τῆς ψυχῆς εὖδῃ, ὅσον λογιστικὸν καὶ ἡμέρον καὶ ἄρχον ἐκείνου, τὸ δὲ θηριῶδές τε καὶ ἄγριον, ἢ σίτων ἢ μέθης πλησθέν, σκιρτᾷ τε καὶ ἀπώσάμενον τὸν ὕπνον ζητῇ ἵεναι καὶ ἀποπιμπλάναι τὰ αὐτοῦ ἦθῃ· οἷσθ' ὅτι πάντα ἐν τῷ τοιούτῳ τολμᾷ ποιεῖν, ὥς ἀπὸ πάσης λελυμένον τε καὶ ἀπηλλαγμένον αἰσχύνης καὶ φρονήσεως. μητρί τε γὰρ ἐπιχειρεῖν μείγνυσθαι, ὥς οἴεται, οὐδὲν ὀκνεῖ, ἄλλω τε ὄτρωον ἀνθρώπων καὶ θεῶν καὶ θηρίων, μαιφονεῖν τε ὅτιοῦν, βρώματός τε ἀπέχεσθαι μηδενός· καὶ ἐνὶ λόγῳ οὔτε ἀνοίας οὐδὲν ἐλλείπει οὔτ' ἀναισχυντίας.

Ἀληθέστατα, ἔφη, λέγεις.

Ὅταν δέ γε οἶμαι ὑγιεινῶς τις ἔχῃ αὐτὸς αὐτοῦ καὶ

|some μὲν ἀνθρώπων ἢ |altogether; yes; free from, remove; ἢ
|certainly |be freed, depart
ὀλίγαι λείπεσθαι καὶ ἀσθενεῖς, τῶν δὲ |strong, force- καὶ
|ful, violent
πλείους.

Λέγεις δὲ καὶ τίνας, ἔφη, ταύτας;

Τὰς περὶ τὸν |sleep , ἦν δ' ἐγώ, ἐγειρομένας, ὅταν τὸ μὲν
ἄλλο τῆς ψυχῆς |lie , ὅσον λογιστικὸν καὶ |gentle; (animals)
|domesticated
ἄρχον ἐκείνου, τὸ δὲ |savage, wild ; καὶ |wild, , ἢ |grain, ἢ
|savage |bread,
|strong |fill (+gen.) |frolic τε καὶ |repel, reject τὸν |sleep ζητῇ
|drink,
|drunk-
|enness καὶ |satisfy, fulfill, ap- τὰ αὐτοῦ ἤθη· οἷσθ' ὅτι πάντα
|pease
ἐν τῷ τοιούτῳ τολμᾷ ποιεῖν, ὡς ἀπὸ πάσης λελυμένον
τε καὶ ἀπηλλαγμένον |shame, καὶ φρονήσεως. μητρί τε
|dishonor
γὰρ |do, try, attack...ίγνυσθαι, ὡς οἶεται, οὐδὲν |hesitate; ἄλλω
|worry
τε ὁπωρὺν ἀνθρώπων καὶ θεῶν καὶ θηρίων, μαιφονεῖν
τε ὁτιοῦν, |food τε |ward off, drive off, refrain, ἢ ἐνὶ λόγῳ
|be at some distance
οὔτε |folly οὐδὲν ἐλλείπει οὔτ' |shamelessness, .
|impudence

Ἀληθέστατα, ἔφη, λέγεις.

Ὅταν δέ γε οἶμαι ὑγιεινῶς τις ἔχη αὐτὸς αὐτοῦ καὶ

either they are wholly banished or they become few and weak; while in the case of others they are stronger, and there are more of them.

Which appetites do you mean?

I mean those which are awake when the reasoning and human and ruling power is asleep; then the wild beast within us, gorged with meat or drink, starts up and having shaken off sleep, goes forth to satisfy his desires; and there is no conceivable folly or crime — not excepting incest or any other unnatural union, or parricide, or the eating of forbidden food — which at such a time, when he has parted company with all shame and sense, a man may not be ready to commit.

Most true, he said.

But when a man's pulse is healthy and temperate, and when before going

vocabulary

ἄγριος wild, savage ~agriculture
ἀναπαύω cause to cease ~pause
ἄνομος lawless
ἅπτω set on fire; attach; mid: touch, seize ~haptic
βέλτιστος best, noblest
ἐγγίγνομαι live in ~genus
εἶδος -ους (n, 3) appearance, form ~-oid
ἐνδεια a lack, need
ἐνιμι be in ~ion
ἐνιοι some
ἐνύπνιος seen in dreams
ἐξάγω lead out ~demagogue
ἐπιθυμία (ῥ) desire, thing desired
ἐστιάω give a feast
ἥκιστος least; above all
ἡσυχάζω be quiet, rest
θόρυβος noise, clamor
καθαρός clean, pure

καθεύδω lie down
κινέω (ι) set in motion, move, remove ~kinetic
κοιμάω put to sleep; (pass) lie down, have sex
λυπέω (ῥ) annoy, distress
μέτριος medium, moderate
ὀργή urge, impulse; anger
ὀρέγω hold out, offer, thrust ~reach
ὄψις ὄψεως (f) sight, view ~thanatopsis
παντελής complete, absolute
παράνομος lawless, unlawful
σκοπάω watch, observe
σκοπέω behold, consider
σύννοια meditation; worry
σώφρων sensible, prudent ~frenzy
τοίνυν well, then
ὑπνος a sleep
φαντάζω make visible; imagine
ὡσαύτως in the same way

σωφρόνως, καὶ εἰς τὸν ὕπνον ἔη τὸ λογιστικὸν μὲν ἐγείρας
 ἑαυτοῦ καὶ ἐστιάσας λόγων καλῶν καὶ σκέψεων, εἰς
 σύννοιαν αὐτὸς αὐτῷ ἀφικόμενος, τὸ ἐπιθυμητικὸν δὲ
 μήτε ἐνδεία δούς μήτε πλησμονῇ, ὅπως ἂν κοιμηθῇ καὶ μὴ
 παρέχῃ θόρυβον τῷ βελτίστῳ χαῖρον ἢ λυπούμενον, ἀλλ'
 ἔῃ αὐτὸ καθ' αὐτὸ μόνον καθαρὸν σκοπεῖν καὶ ὀρέγεσθαι
 τοῦ αἰσθάνεσθαι ὃ μὴ οἶδεν, ἢ τι τῶν γεγονότων ἢ ὄντων ἢ
 καὶ μελλόντων, ὡσαύτως δὲ καὶ τὸ θυμοειδὲς πραῦνας καὶ
 μή τισιν εἰς ὀργὰς ἔλθων κεκινημένῳ τῷ θυμῷ καθεύδῃ,
 ἀλλ' ἡσυχάσας μὲν τῷ δύο εἶδη, τὸ τρίτον δὲ κινήσας ἐν
 ᾧ τὸ φρονεῖν ἐγγίγνεται, οὕτως ἀναπαύηται, οἶσθ' ὅτι τῆς
 τ' ἀληθείας ἐν τῷ τοιούτῳ μάλιστα ἅπτεται καὶ ἥκιστα
 παράνομοι τότε αἱ ὄψεις φαντάζονται τῶν ἐνυπνίων.

Παντελῶς μὲν οὖν, ἔφη, οἶμαι οὕτως.

Ταῦτα μὲν τοίνυν ἐπὶ πλεον ἐξήχθημεν εἰπεῖν· ὃ δὲ
 βουλόμεθα γινῶναι τόδ' ἐστίν, ὥς ἄρα δεινόν τι καὶ ἄγριον
 καὶ ἄνομον ἐπιθυμιῶν εἶδος ἐκάστῳ ἔνεστι, καὶ πάνυ
 δοκοῦσιν ἡμῶν ἐνίοις μετρίοις εἶναι· τοῦτο δὲ ἄρα ἐν

|sensible, , καὶ εἰς τὸν ὕπνον ἵη τὸ λογιστικὸν μὲν ἐγείρας
|prudent

ἑαυτοῦ καὶ |give a feast λόγων καλῶν καὶ σκέψεων, εἰς

|meditation; ἡ τὸς αὐτῷ ἀφικόμενος, τὸ ἐπιθυμητικὸν δὲ
|worry

μήτε |a lack, need_ μήτε πλησμονῇ, ὅπως ἂν κοιμηθῇ καὶ μὴ

παρέχῃ |noise, τῷ |best, χαῖρον ἢ |annoy, , ἀλλ'
|clamor |noblest |distress

ἐᾷ αὐτὸ καθ' αὐτὸ μόνον |clean, pure_ κοπεῖν καὶ |hold out, of-
|fer, thrust

του αἰσθάνεσθαι ὃ μὴ οἶδεν, ἢ τι τῶν γεγρονότων ἢ ὄντων ἢ

καὶ μελλόντων, |in the same way_ τὸ θυμοειδὲς πραΰνας καὶ

μὴ τισιν εἰς |urge, ἁλθὼν |move, τῷ θυμῷ |lie down ,
|impulse; |remove

ἀλλ' |be quiet, rest_ ἐν τῷ δύο |form_ τὸ τρίτον δὲ |move, ἐν
|remove

ᾧ τὸ φρονεῖν |live in , οὕτως |cause to cease , οἷσθ' ὅτι τῆς

τ' ἀληθείας ἐν τῷ τοιούτῳ μάλιστα ἄπτεται καὶ |least;
|above
all

|lawless, τότε αἰ |sight |make visible; τῶν ἐνυπνίων.
|unlawful |imagine

|complete, μὲν οὖν, ἔφη, οἶμαι οὕτως.
|absolute

Ταῦτα μὲν |well, then_ τὸ πλέον ἐξήχθημεν εἰπεῖν· ὃ δὲ

βουλόμεθα γινῶναι τόδ' ἐστίν, ὡς ἄρα δεινόν τι καὶ |wild,
|savage

καὶ |lawless ἐπιθυμιῶν |form_ ἐκάστῳ |be in , καὶ πάντῃ

δοκοῦσιν ἡμῶν |some |medium, εἶναι· τοῦτο δὲ ἄρα ἐν
|moderate

to sleep he has awakened his rational powers, and fed them on noble thoughts and enquiries, collecting himself in meditation; after having first indulged his appetites neither too much nor too little, but just enough to lay them to sleep, and prevent them and their enjoyments and pains from interfering with the higher principle—which he leaves in the solitude of pure abstraction, free to contemplate and aspire to the knowledge of the unknown, whether in past, present, or future: when again he has allayed the passionate element, if he has a quarrel against any one—I say, when, after pacifying the two irrational principles, he rouses up the third, which is reason, before he takes his rest, then, as you know, he attains truth most nearly, and is least likely to be the sport of fantastic and lawless visions.

I quite agree.

In saying this I have been running into a digression; but the point which I desire to note is that in all of us, even in good men, there is a lawless wild-beast nature,

*vocabulary***ἀθρέω** observe, gaze**ἀμφοτέρωσε** in both directions

~ambient

ἄμφω both ~amphora**ἀναγκαῖος** coerced, coercing, slavery**ἀναμνησῶ** (+2 acc) remind

someone ~mnemonic

ἀπολαύω have use, have a benefit**ἄρτι** at the same time**ἀτιμάζω** (ι) insult, dishonor**βίος** life ~biology**δημοτικός** common, popular,

democratic

διέρχομαι pierce, traverse**εἶδος** -ους (n, 3) appearance, form

~-oid

ἐνδηλος visible, manifest**ἐπιθυμία** (ι) desire, thing desired**καλλωπισμός** showing off;
ornamentation**μεστός** full**μέτριος** medium, moderate**μισέω** (ι) hate, wish to prevent

~misogyny

μῖσος -εος (n, 3) hate**ναί** yea**παιδιά** childish play**παράνομος** lawless, unlawful**συγγίγνομαι** associate with, meet, have

sex ~genus

συγχωρέω accede, concede**τιμάω** (ι) honor, exalt**τιμόω** honor, exalt**τοίνυν** well, then**ὑβρις** -εως (f) pride, insolence, outrage**ὕπνος** a sleep**φύσις** -εως (f) nature (of a thing)

~physics

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

τοῖς ὕπνοις γίνεται ἔνδηλον. εἰ οὖν τι δοκῶ λέγειν καὶ συγχωρεῖς, ἄθρει.

Ἄλλὰ συγχωρῶ.

Τὸν τοίνυν δημοτικὸν ἀναμνήσθητι οἶον ἔφαμεν εἶναι. ἦν δέ που γεγονῶς ἐκ νέου ὑπὸ φειδωλῷ πατρὶ τεθραμμένος, τὰς χρηματιστικὰς ἐπιθυμίας τιμῶντι μόνας, τὰς δὲ μὴ ἀναγκαίους ἀλλὰ παιδιᾶς τε καὶ καλλωπισμοῦ ἕνεκα γιγνομένας ἀτιμάζοντι. ἦ γάρ;

Ναί.

Συγγενόμενος δὲ κομψοτέροις ἀνδράσι καὶ μεστοῖς ὧν ἄρτι διήλθομεν ἐπιθυμιῶν, ὁρμήσας εἰς ὕβριν τε πᾶσαν καὶ τὸ ἐκείνων εἶδος μίσει τῆς τοῦ πατρὸς φειδωλίας, φύσιν δὲ τῶν διαφθειρόντων βελτίῳ ἔχων, ἀγόμενος ἀμφοτέρωσε κατέστη εἰς μέσον ἀμφοῖν τοῖν τρόποιν, καὶ μετρίως δῆ, ὥς ᾤετο, ἐκάστων ἀπολαύων οὔτε ἀνελεύθερον οὔτε παράνομον βίον ζῆν, δημοτικὸς ἐξ ὀλιγαρχικοῦ γεγονῶς.

Ἦν γάρ, ἔφη, καὶ ἔστιν αὕτη ἡ δόξα περὶ τὸν τοιοῦτον.

τοῖς |sleep γίγνεται |visible, |εί οὖν τι δοκῶ λέγειν καὶ
|manifest

|accede, |observe, gaze
|concede

Ἀλλὰ |accede,
|concede

Τὸν |well, |common, ποῖον-μνήσθητι οἶον ἔφαμεν εἶναι. ἦν
|then |lar, democratic

δέ που γεγωνῶς ἐκ νέου ὑπὸ φειδωλῶ πατρὶ τεθραμμένος,

τὰς |profitable ἐπιθυμίας τιμῶντι μόνας, τὰς δὲ μὴ

|coerced, coerc- ἰλλὰ παιδιᾶς τε καὶ |showing off; or- ἔνεκα
|ing, slavery |namentation

γιγνομένας |dishonor ἡ γάρ;

|yea

|associate with, δὲ κομψοτέροις ἀνδράσι καὶ μεστοῖς ὧν
|meet, have sex

|at the pierce, ἐπιθυμιῶν, ὀρμήσας εἰς |hubris ἔπασαν καὶ
|same |traverse

|time τὸ ἐκείνων |form μίσει τῆς τοῦ πατρὸς φειδωλίας, φύσιν δὲ

τῶν διαφθειρόντων βελτίῳ ἔχων, ἀγόμενος |in both directions

κατέστη εἰς μέσον |both τοῖν τρόποιν, καὶ |medium,
|moderate

δή, ὥς ᾤετο, ἐκάστων |have use, have ὅτε ἀνελεύθερον οὔτε
|a benefit

|lawless, |life ζῆν, |common, ποῖον-λιγαρχικοῦ γεγονώς.
|unlawful |lar, democratic

Ἦν γάρ, ἔφη, καὶ ἔστιν αὕτη ἡ δόξα περὶ τὸν τοιοῦτον.

which peers out in sleep. Pray, consider whether I am right, and you agree with me.

Yes, I agree.

And now remember the character which we attributed to the democratic man. He was supposed from his youth upwards to have been trained under a miserly parent, who encouraged the saving appetites in him, but discountenanced the unnecessary, which aim only at amusement and ornament?

True.

And then he got into the company of a more refined, licentious sort of people, and taking to all their wanton ways rushed into the opposite extreme from an abhorrence of his father's meanness. At last, being a better man than his corruptors, he was drawn in both directions until he halted midway and led a life, not of vulgar and slavish passion, but of what he deemed moderate indulgence in various pleasures. After this manner the democrat was generated out of the oligarch?

Yes, he said; that was our view of him, and is so still.

And now, I said, years will have passed away, and you must

vocabulary

ἀργέω not work; (pass) be fruitless,
left undone

ἀργός glistening, swift

διανέμω distribute, divide

ἐλευθερία freedom

ἐλπίζω (mid, pf) hope, expect; (act)
cause to do so (rare) ~voluptuary

ἐμποιέω make inside of ~poet

ἐπιθυμία (ῥ) desire, thing desired

ἔρως -τος (m) love, desire ~erotic

ἐτοῖμος ready; fulfilled

ἦθος ἥθεος (n, 3) habit, habitat ~ethos

μηχανάομαι build, contrive

~mechanism

οἰκεῖος household, familiar, proper

οἰκειόω adopt, adapt

ὀνομάζω to address, name ~name

παραβοηθέω come to aid

προστάτης -ου (m, 1) leader, protector

τοίνυν well, then

ὕπόπτερος winged

Θές τοίνυν, ἦν δ' ἐγώ, πάλιν τοῦ τοιούτου ἤδη
πρεσβυτέρου γεγονότος νέον ὕδ' ἐν τοῖς τούτου αὖ ἦθεσιν
τεθραμμένον.

Τίθημι.

Τίθει τοίνυν καὶ τὰ αὐτὰ ἐκεῖνα περὶ αὐτὸν γιγνόμενα
ἅπερ καὶ περὶ τὸν πατέρα αὐτοῦ, ἀγόμενόν τε εἰς
πᾶσαν παρανομίαν, ὀνομαζομένην δ' ὑπὸ τῶν ἀγόντων
ἐλευθερίαν ἅπασαν, βοηθοῦντά τε ταῖς ἐν μέσῳ ταύταις
ἐπιθυμίαις πατέρα τε καὶ τοὺς ἄλλους οἰκείους, τοὺς δ' αὖ
παραβοηθοῦντας·

Ὅταν δ' ἐλπίσωσιν οἱ δεινοὶ μάγοι τε καὶ τυραννοποιοὶ
οὔτοι μὴ ἄλλως τὸν νέον καθεῖξεν, ἔρωτά τινα αὐτῷ
μηχανωμένους ἐμποιῆσαι προστάτην τῶν ἀργῶν καὶ τὰ
ἔτοιμα διανεμομένων ἐπιθυμιῶν, ὑπόπτερον καὶ μέγαν
κηφῆνά τινα— ἢ τί ἄλλο οἶει εἶναι τὸν τῶν τοιούτων
ἔρωτα;—

Οὐδὲν ἔγωγε, ἦ δ' ὅς, ἄλλ' ἢ τοῦτο.

Θές |well, then ἦν δ' ἐγώ, πάλιν τοῦ τοιούτου ἤδη
 πρεσβυτέρου γεγονότος νέον ὕν ἐν τοῖς τούτου αὖ |habit,
 |habitat
 τεθραμμένον.

Τίθημι.

Τίθει |well, then ἡ τὰ αὐτὰ ἐκείνα περὶ αὐτὸν γιγνόμενα
 ἅπερ καὶ περὶ τὸν πατέρα αὐτοῦ, ἀγόμενόν τε εἰς
 πᾶσαν παρανομίαν, |to address, name ὧς ὑπὸ τῶν ἀγόντων
 ἐλευθερίαν ἅπασαν, βοηθοῦντά τε ταῖς ἐν μέσῳ ταύταις
 ἐπιθυμίαις πατέρα τε καὶ τοὺς ἄλλους οἰκείους, τοὺς δ' αὖ
 |come to aid

Ὅταν δ' |(mid, pf) hope, expect; ἵγοι τε καὶ τυραννοποιοῖ
 |(act) cause to do so (rare)
 οὗτοι μὴ ἄλλως τὸν νέον καθέξειν, |love, |desire
 |build, contrive |make |inside|leader, |of |protector τῶν ἀργῶν καὶ τὰ
 ἔτοιμα |distribute, |divide ἐπιθυμιῶν, |winged καὶ μέγαν
 κηφῆνά τινα— ἢ τί ἄλλο οἶει εἶναι τὸν τῶν τοιούτων
 |love, ,—
 |desire

Οὐδὲν ἔγωγε, ἢ δ' ὅς, ἀλλ' ἢ τοῦτο.

conceive this man, such as he is, to have a son, who is brought up in his father's principles.

I can imagine him.

Then you must further imagine the same thing to happen to the son which has already happened to the father: — he is drawn into a perfectly lawless life, which by his seducers is termed perfect liberty; and his father and friends take part with his moderate desires, and the opposite party assist the opposite ones. As soon as these dire magicians and tyrant-makers find that they are losing their hold on him, they contrive to implant in him a master passion, to be lord over his idle and spendthrift lusts — a sort of monstrous winged drone — that is the only image which will adequately describe him.

Yes, he said, that is the only adequate image of him.

And

vocabulary

ἀνειμι go up, inland, to, back ~ion

ἀνίημι urge, impel; release ~jet

αὐξάνω strengthen

βομβέω clash, clatter

γέμω be full of

δορυφορέω be bodyguard

ἐμποιέω make inside of ~poet

ἐπάγω drive game; induce belief

~demagogue

ἐπαισχύνομαι be ashamed of

ἐπιθυμία (ῥ) desire, thing desired

ἔσχατος farthest, last

ἡδονή pleasure

ἡώς ἡῶθι (f, 2) dawn ~Eocene

θυμίαμα -τος (ῥα, n, 3) incense

ἰσχύς -ος (f) strength; body of troops

ἴσχω restrain, hold back ~ischemia

καθαίρω clean

κέντρον goading rod?

κινδυνεύω encounter danger; (+inf)

there is a danger that

μανία madness, passion

μεθύσκω (mp) get drunk

μεθύω be soaked, drunk ~mead

μύρον oil, perfume

μύρω (ῥ) weep

οἰστράω sting; go crazy

οὐκοῦν not so?; and so

πακτώ fasten, close

πάλαι long ago ~paleo

πάλη wrestling ~Pallas

πάλλω shake, brandish ~Pallas

παντελής complete, absolute

πήγνυμι (ῥ) stick, set, build ~fang

πόθος longing, regret ~bid

προστάτης -ου (m, 1) leader, protector

στέφανος ring

συνουσία society, sex

σωφροσύνη discretion, moderation

τυραννικός tyrannical

τύραννος tyrant

φρόνημα -τος (n, 3) mind, spirit

χρηστός useful; brave, worthy

ώθέω push

Οὐκοῦν ὅταν δὴ περὶ αὐτὸν βομβοῦσαι αἱ ἄλλαι ἐπιθυμίαι, θυμιαμάτων τε γέμουσαι καὶ μύρων καὶ στεφάνων καὶ οἶνων καὶ τῶν ἐν ταῖς τοιαύταις συνουσίαις ἡδονῶν ἀνεμένων, ἐπὶ τὸ ἔσχατον αὔξουσαί τε καὶ τρέφουσαι πόθου κέντρον ἐμποιήσωσι τῷ κηφῆνι, τότε δὴ δορυφορεῖται τε ὑπὸ μανίας καὶ οἰστρᾶ οὗτος ὁ προστάτης τῆς ψυχῆς, καὶ ἐάν τινος ἐν αὐτῷ δόξας ἢ ἐπιθυμίας λάβῃ ποιουμένης χρηστὰς καὶ ἔτι ἐπαισχυνομένας, ἀποκτείνει τε καὶ ἔξω ὠθεῖ παρ' αὐτοῦ, ἕως ἂν καθήρῃ σωφροσύνης, μανίας δὲ πληρώσῃ ἐπακτοῦ.

Παντελῶς, ἔφη, τυραννικοῦ ἀνδρὸς λέγεις γένεσιν.

Ἄρ' οὖν, ἦν δ' ἐγώ, καὶ τὸ πάλαι διὰ τὸ τοιοῦτον τύραννος ὁ Ἕρως λέγεται;

Κινδυνεύει, ἔφη.

Οὐκοῦν, ὦ φίλε, εἶπον, καὶ μεθυσθεῖς ἀνὴρ τυραννικόν τι φρόνημα ἴσχει;

|not so?; and so δὴ περὶ αὐτὸν |clash, clatter αἱ ἄλλαι
 ἐπιθυμίαι, |incense τε |be full of καὶ μύρων καὶ
 |ring καὶ οἴνων καὶ τῶν ἐν ταῖς τοιαύταις συνουσίαις
 |pleasure ἀνειμένων, ἐπὶ τὸ |farthest |strengthen τε καὶ
 τρέφουσαι |longing, |goadng |make inside of ᾧ κηφῆνι, τότε
 |regret |rod?
 δὴ |be bodyguard τε ὑπὸ |madness, καὶ |sting; go crazy -s
 |passion
 ὁ |leader, τῆς ψυχῆς, καὶ εἰάν τις ἐν αὐτῷ
 |protector
 δόξας ἢ ἐπιθυμίας λάβη ποιουμένας |useful; brave, ἢ ἔτι
 |worthy
 |be ashamed of , ἀποκτείνει τε καὶ ἔξω |push παρ' αὐτοῦ,
 ἕως ἂν |clean |discretion, , |madness, δὲ |fill, fulfill
 |moderation |passion
 ἐπακτοῦ.

|complete, , ἔφη, |tyrranical ἀνδρὸς λέγεις γένεσιν.
 |absolute

Ἄρ' οὖν, ἣν δ' ἐγώ, καὶ τὸ πάλαι διὰ τὸ τοιοῦτον |tyrant

ὁ Ἔρως λέγεται;

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

|not so?; and so ἵ φίλε, εἶπον, καὶ μεθυσθεὶς
 ἀνὴρ |tyrranical τι |mind, ἴσχει;
 |spirit

when his other lusts, amid clouds of incense and perfumes and garlands and wines, and all the pleasures of a dissolute life, now let loose, come buzzing around him, nourishing to the utmost the sting of desire which they implant in his drone-like nature, then at last this lord of the soul, having Madness for the captain of his guard, breaks out into a frenzy: and if he finds in himself any good opinions or appetites in process of formation, and there is in him any sense of shame remaining, to these better principles he puts an end, and casts them forth until he has purged away temperance and brought in madness to the full.

Yes, he said, that is the way in which the tyrannical man is generated.

And is not this the reason why of old love has been called a tyrant?

I should not wonder.

Further, I said, has not a drunken man also the spirit of a tyrant?

He has.

And you know that a man who is deranged and not right in

*vocabulary***ἀκριβής** (ἶ) exact**δαιμόνιος** voc: you crazy guy**ἐλπίζω** (mid, pf) hope, expect; (act)

cause to do so (rare) ~voluptuary

ἐνδον in the house of; within**ἐορτή** holiday, feast**ἐπιτήδευμα** -τος (n, 3) habit, business, custom**ἐπιχειρέω** do, try, attack ~chiral**ἐρωτικός** amorous**θάλεια** plentiful ~thallium**ἰσχύς** -ος (f) strength; body of troops**ἴσχω** restrain, hold back ~ischemia**κῶμος** party, celebration**μαίνομαι** be berserk ~maenad**οἰκέυς** -ος (m) house servant

~economics

οἰκέω inhabit ~economics**παίζω** play ~pediatrician**παντελής** complete, absolute**τυραννικός** tyrannical**τύραννος** tyrant**φύσις** -εως (f) nature (of a thing)

~physics

φύω produce, beget; clasp ~physics

Ἰσχει γάρ.

Καὶ μὴν ὁ γε μαινόμενος καὶ ὑποκεκινηκὼς οὐ μόνον ἀνθρώπων ἀλλὰ καὶ θεῶν ἐπιχειρεῖ τε καὶ ἐλπίζει δυνατὸς εἶναι ἄρχειν.

Καὶ μάλ', ἔφη.

Τυραννικὸς δέ, ἦν δ' ἐγώ, ὦ δαιμόνιε, ἀνὴρ ἀκριβῶς γίγνεται, ὅταν ἢ φύσει ἢ ἐπιτηδεύμασιν ἢ ἀμφοτέροις μεθυστικός τε καὶ ἐρωτικός καὶ μελαγχολικός γένηται.

Παντελῶς μὲν οὖν.

Γίγνεται μὲν, ὡς ἔοικεν, οὕτω καὶ τοιοῦτος ἀνὴρ· ζῆ δὲ δὴ πῶς;

Τὸ τῶν παιζόντων, ἔφη, τοῦτο σὺ καὶ ἐμοὶ ἐρεῖς.

Λέγω δὴ, ἔφην. οἶμαι γὰρ τὸ μετὰ τοῦτο ἐορταὶ γίγνονται παρ' αὐτοῖς καὶ κῶμοι καὶ θάλειαι καὶ ἐταῖραι καὶ τὰ τοιαῦτα πάντα, ὧν ἂν Ἔρως τύραννος ἔνδον οἰκῶν διακυβερνᾷ τὰ τῆς ψυχῆς ἅπαντα.

Ἰσχει γάρ.

Καὶ μὴν ὃ γε |be berserk καὶ ὑποκεκινηκῶς οὐ μόνον

ἀνθρώπων ἀλλὰ καὶ θεῶν |do, try, attack ---- | (mid, pf) hope, expect; (act)
|cause to do so (rare)

εἶναι ἄρχειν.

Καὶ μάλ', ἔφη.

|tyrannical δέ, ἦν δ' ἐγώ, ὦ |voc: you crazy guy ἡκριβῶς

γίγνεται, ὅταν ἡ φύσει ἡ |habit, business, ἡ ἀμφοτέροις
|custom

μεθυστικός τε καὶ |amorous καὶ μελαγχολικὸς γένηται.

|complete, μὲν οὖν.
|absolute

Γίγνεται μὲν, ὥς ἔοικεν, οὕτω καὶ τοιοῦτος ἀνὴρ· ζῇ δὲ δὴ

πῶς;

Τὸ τῶν |play , ἔφη, τοῦτο σὺ καὶ ἐμοὶ ἐρεῖς.

Λέγω δὴ, ἔφην. οἶμαι γὰρ τὸ μετὰ τοῦτο |holiday,
|feast

γίγνονται παρ' αὐτοῖς καὶ |party, celebra-|plentiful καὶ
|tion

ἐταῖραι καὶ τὰ τοιαῦτα πάντα, ὧν ἂν Ἦρωσ |tyrant

|in the house ὧν διακυβερνᾷ τὰ τῆς ψυχῆς ἅπαντα.
|of; within

his mind, will fancy that he is able to rule, not only over men, but also over the gods?

That he will.

And the tyrannical man in the true sense of the word comes into being when, either under the influence of nature, or habit, or both, he becomes drunken, lustful, passionate? O my friend, is not that so?

Assuredly.

Such is the man and such is his origin. And next, how does he live?

Suppose, as people facetiously say, you were to tell me.

I imagine, I said, at the next step in his progress, that there will be feasts and carousals and revellings and courtezans, and all that sort of thing; Love is the lord of the house within him, and orders all the concerns of his

*vocabulary***ἀναλίσκω** (αἶ) consume, spend on**ἀπατάω** to lie, trick ~apatosaurus**ἄρα** interrogative pcl**ἄφαιρέω** take away ~heresy**βιάζω** use force on, violate**βιάω** use force against, overcome**βοάω** shout**διαφερόντως** differently**δορυφόρος** spear-bearing**ἐπιθυμία** (ῥ) desire, thing desired**ἐπιλείπω** fail, not work ~eclipse**κέντρον** goading rod?**οἰστράω** sting; go crazy**οὐσία** property; essence**πρόσοδος** (f) approach, procession; a
rent**πυκνός** dense, frequent; shrewd**σκοπάω** watch, observe**σκοπέω** behold, consider**σφόδρα** very much**σφοδρός** vehement

Ἀνάγκη, ἔφη.

Ἄρ' οὖν οὐ πολλὰ καὶ δεινὰ παραβλαστάνουσιν ἐπιθυμίαι
ἡμέρας τε καὶ νυκτὸς ἐκάστης, πολλῶν δεόμεναι;

Πολλὰ μέντοι.

Ταχὺ ἄρα ἀναλίσκονται ἐάν τινες ᾧσι πρόσοδοι.

Πῶς δ' οὗ;

Καὶ μετὰ τοῦτο δὴ δανεισμοὶ καὶ τῆς οὐσίας παραιρέσεις.

Τί μὴν;

Ὅταν δὲ δὴ πάντ' ἐπιλείπη, ἄρα οὐκ ἀνάγκη μὲν τὰς
ἐπιθυμίας βοᾶν πυκνάς τε καὶ σφοδράς ἐννενεοττευμένας,
τοὺς δ' ὥσπερ ὑπὸ κέντρων ἐλαννομένους τῶν τε ἄλλων
ἐπιθυμιῶν καὶ διαφερόντως ὑπ' αὐτοῦ τοῦ Ἑρωτος,
πάσαις ταῖς ἄλλαις ὥσπερ δορυφόροις ἡγουμένου,
οἰστρᾶν καὶ σκοπεῖν τίς τι ἔχει, ὃν δυνατὸν ἀφελέσθαι
ἀπατήσαντα ἢ βιασάμενον;

Σφόδρα

γ',

ἔφη.

Ἀνάγκη, ἔφη.

Ἄρ' οὖν οὐ πολλαὶ καὶ δειναὶ παραβλαστάνουσιν ἐπιθυμίαι
ἡμέρας τε καὶ νυκτὸς ἐκάστης, πολλῶν δεόμεναι;

Πολλαὶ μέντοι.

Ταχὺ ἄρα |consume, spend ἐάν τινες ὦσι |approach, pro-
|on |cession; a rent

Πῶς δ' οὖ;

Καὶ μετὰ τοῦτο δὴ δανεισμοὶ καὶ τῆς |property; |πραιρέσεις.
|essence

Τί μὴν;

Ὅταν δὲ δὴ πάντ' |fail, not |interrogative pcl, .κη μὲν τὰς
|work

ἐπιθυμίας βοᾶν |dense, frequent; |vehement ἐννεοττευμένας,
|shrewd

τοὺς δ' ὥσπερ ὑπὸ |goadng rod? υνομένους τῶν τε ἄλλων

ἐπιθυμιῶν καὶ |differently ὑπ' αὐτοῦ τοῦ Ἑρωτος,

πάσαις ταῖς ἄλλαις ὥσπερ |spear-brearing ἡγουμένου,

|sting; go crazy ἵκοπέειν τίς τι ἔχει, ὃν δυνατὸν |take away

|to lie, trick ἢ βιασάμενον;

|very much

γ',

ἔφη.

soul.

That is certain.

Yes; and every day and every night desires grow up many and formidable, and their demands are many.

They are indeed, he said.

His revenues, if he has any, are soon spent.

True.

Then comes debt and the cutting down of his property.

Of course.

When he has nothing left, must not his desires, crowding in the nest like young ravens, be crying aloud for food; and he, goaded on by them, and especially by love himself, who is in a manner the captain of them, is in a frenzy, and would fain discover whom he can defraud or despoil of his property, in order that he may gratify them?

Yes, that is sure to

vocabulary

ἀναγκαῖος coerced, coercing, slavery
ἀναλίσκω (αἶ) consume, spend on
ἀναλόω (αἶ) consume, spend on
ἀντέχω hold up as protection against
 ~ischemia
ἀπατάω to lie, trick ~apatosaurus
ἀπονέμω portion out
ἀρπάζω carry off, seize ~harpoon
ἀρχαῖος ancient, from the beginning
 ~oligarch
ἀφαιρέω take away ~heresy
βιάζω use force on, violate
γονεύς -ος (m) parent
γραιῦς old woman ~geriatric
δράω do, accomplish
ἐπιγίγνομαι succeed, come after

~genus

ἐπιτρέπω entrust, decide, allow

~trophy

ἐπιχειρέω do, try, attack ~chiral**ἡδονή** pleasure**θαυμάσιος** wonderful**κλέπτω** steal**ὀδύνη** pain, emotional anguish

~anodyne

πάντως by all means**πατρῷος** of the father(s), ancestral

~paternal

πατρῶος of the father(s), ancestral**συνέχω** keep together, constrain**φείδομαι** spare, not use/harm ~aphid**ὠδὶς** -νος (f) pain

Ἄναγκαῖον δὴ πανταχόθεν φέρειν, ἢ μεγάλαις ὠδισί τε καὶ ὀδύναις συνέχεσθαι.

Ἄναγκαῖον.

Ἄρ' οὖν, ὥσπερ αἱ ἐν αὐτῷ ἡδοναὶ ἐπιγιγνώμεναι τῶν ἀρχαίων πλέον εἶχον καὶ τὰ ἐκείνων ἀφηροῦντο, οὕτω καὶ αὐτὸς ἀξιώσει νεώτερος ὢν πατρός τε καὶ μητρὸς πλέον ἔχειν, καὶ ἀφαιρείσθαι, ἐὰν τὸ αὐτοῦ μέρος ἀναλώσῃ, ἀπονειμάμενος τῶν πατρώων;

Ἀλλὰ τί μὴν; ἔφη.

Ἄν δὲ δὴ αὐτῷ μὴ ἐπιτρέπωσιν, ἅρ' οὐ τὸ μὲν πρῶτον ἐπιχειροῖ ἂν κλέπτειν καὶ ἀπατᾶν τοὺς γονέας;

Πάντως.

Ὅποτε δὲ μὴ δύναιτο, ἀρπάζοι ἂν καὶ βιάζοιτο μετὰ τοῦτο;

Οἶμαι, ἔφη.

Ἄντεχομένων δὴ καὶ μαχομένων, ὧ θαυμάσιε, γέροντός τε καὶ γραός, ἅρ' εὐλαβηθείη ἂν καὶ φείσαιτο μή τι δρᾶσαι

Ἀναγκαῖον δὴ πανταχόθεν φέρειν, ἣ μεγάλαις ὠδίσι τε καὶ

|pain, |keep together,
emo- |constrain
tional
anguish
Ἀναγκαῖον.

Ἄρ' οὖν, ὥσπερ αἱ ἐν αὐτῷ |pleasure |succeed τῶν

|ancient, from |ον εἶχον καὶ τὰ ἐκείνων |take away , οὕτω καὶ
the beginning

αὐτὸς ἀξιῶσει νεώτερος ὢν πατρός τε καὶ μητρὸς πλέον

ἔχειν, καὶ |take away , ἐὰν τὸ αὐτοῦ μέρος ἀναλώσῃ,

|portion out τῶν πατρώων;

Ἀλλὰ τί μήν; ἔφη.

Ἄν δὲ δὴ αὐτῷ μὴ |entrust, decide, ἄρ' οὐ τὸ μὲν πρῶτον
allow

|do, try, attack |steal καὶ |to lie, trick ... |parent ,

|by all means

Ὅποτε δὲ μὴ δύναίτο, |carry off, seize ... |βιάζω?: use force on; or βιάζω?: use
force on

Οἶμαι, ἔφη.

|hold up as pro- δὴ καὶ μαχομένων, ὦ |wonderful , γέροντός τε
tection against

καὶ |old woman ἂν εὐλαβηθείῃ ἂν καὶ |spare μὴ τι |do, accomplish

be the case.

He must have money, no matter how, if he is to escape horrid pains and pangs.

He must.

And as in himself there was a succession of pleasures, and the new got the better of the old and took away their rights, so he being younger will claim to have more than his father and his mother, and if he has spent his own share of the property, he will take a slice of theirs.

No doubt he will.

And if his parents will not give way, then he will try first of all to cheat and deceive them.

Very true.

And if he fails, then he will use force and plunder them.

Yes, probably.

And if the old man and woman fight for their own, what then, my friend? Will the creature feel

vocabulary

ἀναγκαίη of necessity, by force
ἀναγκαῖος coerced, coercing, slavery
ἀρχαῖος ancient, from the beginning
 ~oligarch
ἄωρος untimely; at the wrong time;
 pendulous ~aorta
γονεύς -ος (m) parent
ἐπιλείπω fail, not work ~eclipse
θαρρέω be of good heart
θαρσέω be of good heart
καταδουλόω enslave

μακάριος blessed
ναί yea
πάλαι long ago ~paleo
πάλη wrestling ~Pallas
πάλλω shake, brandish ~Pallas
πληγή a hit ~plectrum
πρεσβύτης -ου (ū, m, 1) old person
συλλέγω collect, assemble ~legion
σφόδρα very much
τυραννικός tyrannical
ώραῖος ripe; young adult

τῶν τυραννικῶν;

Οὐ πάννυ, ἦ δ' ὅς, ἔγωγε θαρρῶ περὶ τῶν γονέων τοῦ τοιούτου.

Ἄλλ', ὦ Ἀδείμαντε, πρὸς Διός, ἔνεκα νεωστὶ φίλης καὶ οὐκ ἀναγκαίας ἐταίρας γεγονυίας τὴν πάλαι φίλην καὶ ἀναγκαίαν μητέρα, ἣ ἔνεκα ωραίου νεωστὶ φίλου γεγονότος οὐκ ἀναγκαίου τὸν ἄωρόν τε καὶ ἀναγκαῖον πρεσβύτην πατέρα καὶ τῶν φίλων ἀρχαιότατον δοκεῖ ἄν σοι ὁ τοιοῦτος πληγαῖς τε δοῦναι καὶ καταδουλώσασθαι ἄν αὐτοὺς ὑπ' ἐκείνοις, εἰ εἰς τὴν αὐτὴν οἰκίαν ἀγάγοιτο;

Ναὶ μὰ Δία, ἦ δ' ὅς.

Σφόδρα γε μακάριον, ἦν δ' ἐγώ, ἔοικεν εἶναι τὸ τυραννικὸν ὑὸν τεκεῖν.

Πάννυ γ', ἔφη.

Τί δ', ὅταν δὴ τὰ πατρὸς καὶ μητρὸς ἐπιλείπη τὸν τοιοῦτον, πολὺ δὲ ἤδη συνειλεγμένον ἐν αὐτῷ ἦ τὸ τῶν

τῶν |tyrranical

Οὐ πάνυ, ἦ δ' ὅς, ἔγωγε θαρρῶ περὶ τῶν |parent τοῦ
τοιούτου.

Ἄλλ', ὦ Ἀδείμαντε, πρὸς Διός, ἔνεκα νεωστὶ φίλης
καὶ οὐκ ἀναγκαίας ἐταίρας γεγονυίας τὴν πάλαι φίλην
καὶ ἀναγκαίαν μητέρα, ἣ ἔνεκα |ripe; νεωστὶ φίλου
|young
γεγονότος οὐκ ἀναγκαίου τὸν |adult
|untimely; at the wrong |aion
|time; pendulous
|old person πατέρα καὶ τῶν φίλων |ancient, from δοκεῖ ἄν
|the beginning
σοι ὁ τοιούτος |a hit τε δοῦναι καὶ |enslave
ἄν αὐτοὺς ὑπ' ἐκείνοις, εἰ εἰς τὴν αὐτὴν οἰκίαν ἀγάγοιτο;
|yea μὰ Δία, ἦ δ' ὅς.

|very much, |blessed , ἦν δ' ἐγώ, ἔοικεν εἶναι τὸ |tyrranical
ὑὸν τεκεῖν.

Πάνυ γ', ἔφη.

Τί δ', ὅταν δὴ τὰ πατρὸς καὶ μητρὸς |fail, not work
τοιούτον, πολὺ δὲ ἤδη |collect, assemble ἐν αὐτῷ ἦ τὸ τῶν

any compunction at tyrannizing over them?

Nay, he said, I should not feel at all comfortable about his parents.

But, O heavens! Adeimantus, on account of some new-fangled love of a harlot, who is anything but a necessary connection, can you believe that he would strike the mother who is his ancient friend and necessary to his very existence, and would place her under the authority of the other, when she is brought under the same roof with her; or that, under like circumstances, he would do the same to his withered old father, first and most indispensable of friends, for the sake of some newly-found blooming youth who is the reverse of indispensable?

Yes, indeed, he said; I believe that he would.

Truly, then, I said, a tyrannical son is a blessing to his father and mother.

He is indeed, he replied.

He first takes their property, and when that fails, and pleasures are beginning to swarm in the hive

vocabulary

αἰσχρός shameful
ἀναρχία lawlessness
ἀνατίθῃμι consecrate, lay on, impute;
 (mp) reproach
ἀνομία lawlessness
ἀπέχω ward off, drive off, refrain, be at
 some distance
ἄτε as if; since
βίος life ~biology
βρῶμα -τος (n, 3) food; hole eaten in
 something ~voracious
δορυφορέω be bodyguard
δουλεία slavery
δούλειος of a slave
ἐλευθερόω set free
ἐνδίδωμι hand over, lend, show, allow
ἐνδοθεν from within
ἐξωθεν from outside
ἔρω -τος (m) love, desire ~erotic

ἐφάπτω fasten upon ~haptic
ἡδονή pleasure
θόρυβος noise, clamor
ἱμάτιον toga, cloth
μόναρχος monarch
νύκτωρ by night
ὅθεν whence
ὁμιλία (τι) intercourse, company
ὄναρ -τος (n) dream
ὀψέ late, in evening ~epitaph
πάλαι long ago ~paleo
πάλη wrestling ~Pallas
πάλλω shake, brandish ~Pallas
σμήνος -ους (n, 3) swarm
τοιχος wall of a house
τυραννικός tyrannical
ὑπαρ -τος (n) reality
ὑπνος a sleep
φόνος killing ~offend

ἡδονῶν σμῆνος, οὐ πρῶτον μὲν οἰκίας τινὸς ἐφάψεται τοίχου ἢ τινος ὀψὲ νύκτωρ ἰόντος τοῦ ἱματίου, μετὰ δὲ ταῦτα ἱερόν τι νεωκορήσει; καὶ ἐν τούτοις δὴ πᾶσιν, ἃς πάλαι εἶχεν δόξας ἐκ παιδὸς περὶ καλῶν τε καὶ αἰσχροῶν, τὰς δικαίας ποιούμενας, αἱ νεωστὶ ἐκ δουλείας λελυμέναι, δορυφοροῦσαι τὸν ἔρωτα, κρατήσουσι μετ' ἐκείνου, αἱ πρότερον μὲν ὄναρ ἐλύοντο ἐν ὕπνῳ, ὅτε ἦν αὐτὸς ἔτι ὑπὸ νόμοις τε καὶ πατρὶ δημοκρατούμενος ἐν ἑαυτῷ·

Τυραννευθεὶς δὲ ὑπὸ Ἑρωτος, οἷος ὀλιγάκις ἐγίγνετο ὄναρ, ὕπαρ τοιοῦτος αἰεὶ γενόμενος, οὔτε τινὸς φόνου δεινοῦ ἀφέξεται οὔτε βρώματος οὔτ' ἔργου, ἀλλὰ τυραννικῶς ἐν αὐτῷ ὁ Ἑρως ἐν πάσῃ ἀναρχίᾳ καὶ ἀνομίᾳ ζῶν, ἅτε αὐτὸς ὢν μόναρχος, τὸν ἔχοντά τε αὐτὸν ὥσπερ πόλιν ἄξει ἐπὶ πᾶσαν τόλμαν, ὅθεν αὐτόν τε καὶ τὸν περὶ αὐτὸν θόρυβον θρέψει, τὸν μὲν ἔξωθεν εἰσεληλυθότα ἀπὸ κακῆς ὁμιλίας, τὸν δ' ἔνδοθεν ὑπὸ τῶν αὐτῶν τρόπων καὶ ἑαυτοῦ ἀνεθέντα καὶ ἐλευθερωθέντα· ἢ οὐχ οὗτος ὁ βίος τοῦ τοιούτου;

|pleasure |swarm , οὐ̣ πρῶτον μὲν οἰκίας τινὸς |fasten upon
 |wall of a ḥouse- |late |by night ἰόντος τοῦ |toga, , μετὰ δὲ
 |cloth
 ταῦτα ἱερόν τι νεωκορήσει; καὶ ἐν τούτοις δὴ πᾶσιν, ᾧ
 πάλαι εἶχεν δόξας ἐκ παιδὸς περὶ καλῶν τε καὶ |shameful ,
 τὰς δικαίας ποιουμένας, αἱ νεωστὶ ἐκ δουλείας λελυμέναι,
 |be bodyguard τὸν |love. , κρατήσουσι μετ' ἐκείνου, αἱ
 |desire
 πρότερον μὲν |dream λύνοντο ἐν |sleep , ὅτε ἦν αὐτὸς ἔτι ὑπὸ
 νόμοις τε καὶ πατρὶ δημοκρατούμενος ἐν ἑαυτῷ·

Τυραννευθεῖς δὲ ὑπὸ Ἑρωτος, οἷος ὀλιγάκις ἐγγίγνεται
 |dream |reality τοιοῦτος αἰὲν γινόμενος, οὔτε τινὸς |killing
 δεινοῦ |ward off, drive off, food οὔτ' ἔργου, ἀλλὰ
 |refrain, be at some
 |distance
 |tyrannical ἐν αὐτῷ ὁ Ἑρως ἐν πάσῃ |lawlessness αἰ
 ἀνομία ζῶν, |as if; since ὅς ὢν |monarch , τὸν ἔχοντά
 τε αὐτὸν ὥσπερ πόλιν ἄξει ἐπὶ πᾶσαν τόλμαν, |whence
 αὐτόν τε καὶ τὸν περὶ αὐτόν |noise, θρέψει, τὸν
 |clamor
 μὲν |from outside ληλυθότα ἀπὸ κακῆς ὁμιλίας, τὸν δ'
 ἔνδοθεν ὑπὸ τῶν αὐτῶν τρόπων καὶ ἑαυτοῦ |consecrate, lay on, im-
 |pute; (mp) reproach
 καὶ |set free ἧ οὐχ οὗτος ὁ |life τοῦ τοιούτου;

of his soul, then he breaks into a house, or steals the garments of some nightly wayfarer; next he proceeds to clear a temple. Meanwhile the old opinions which he had when a child, and which gave judgment about good and evil, are overthrown by those others which have just been emancipated, and are now the body-guard of love and share his empire. These in his democratic days, when he was still subject to the laws and to his father, were only let loose in the dreams of sleep. But now that he is under the dominion of love, he becomes always and in waking reality what he was then very rarely and in a dream only; he will commit the foulest murder, or eat forbidden food, or be guilty of any other horrid act. Love is his tyrant, and lives lordly in him and lawlessly, and being himself a king, leads him on, as a tyrant leads a State, to the performance of any reckless deed by which he can maintain himself and the rabble of his associates, whether those whom evil communications have brought in from without, or those whom he himself has allowed to break loose within him by reason of a similar evil nature in himself. Have we not here a picture of his way of life?

Yes, indeed, he said.

And if there are

*vocabulary***ἀνδραποδίζω** enslave**δορυφορέω** be bodyguard**δράω** do, accomplish**δωροδοκέω** take bribes**ἐπικουρέω** fight in another's cause

~cereal

ἡσυχία peace and quiet**κλέπτω** steal**μισθός** reward, wages**ποῖος** what kind**συκοφαντέω** (ὁ) harass, quibble,
blackmail**συνέπομαι** go along with ~sequel**σωφρονέω** be sane, moderate**τύραννος** tyrant

Οὗτος μὲν οὖν, ἔφη.

Καὶ ἂν μὲν γε, ἦν δ' ἐγώ, ὀλίγοι οἱ τοιοῦτοι ἐν πόλει ὧσι καὶ τὸ ἄλλο πλῆθος σωφρονῇ, ἐξελλθόντες ἄλλον τινὰ δορυφοροῦσι τύραννον ἢ μισθοῦ ἐπικουροῦσιν, ἐάν που πόλεμος ᾗ· ἐὰν δ' ἐν εἰρήνῃ τε καὶ ἡσυχίᾳ γένωνται, αὐτοῦ δὴ ἐν τῇ πόλει κακὰ δρῶσι σμικρὰ πολλὰ.

Τὰ ποῖα δὴ λέγεις;

Οἷα κλέπτουσι, τοιχωρνοῦσι, βαλλαντιστομοῦσι, λωποδυτοῦσιν, ἱεροσυλοῦσιν, ἀνδραποδίζονται· ἔστι δ' ὅτε συκοφαντοῦσιν, ἐὰν δυνατοὶ ὧσι λέγειν, καὶ ψευδομαρτυροῦσι καὶ δωροδοκοῦσιν.

Σμικρὰ γ', ἔφη, κακὰ λέγεις, ἐὰν ὀλίγοι ὧσιν οἱ τοιοῦτοι.

Τὰ γὰρ σμικρά, ἦν δ' ἐγώ, πρὸς τὰ μεγάλα σμικρά ἐστίν, καὶ ταῦτα δὴ πάντα πρὸς τύραννον πονηρίᾳ τε καὶ ἀθλιότητι πόλεως, τὸ λεγόμενον, οὐδ' ἔκταρ βάλλει. ὅταν γὰρ δὴ πολλοὶ ἐν πόλει γένωνται οἱ τοιοῦτοι καὶ ἄλλοι οἱ συνεπόμενοι αὐτοῖς, καὶ αἰσθωνται ἐαυτῶν τὸ

Οὗτος μὲν οὖν, ἔφη.

Καὶ ἂν μὲν γε, ἦν δ' ἐγώ, ὀλίγοι οἱ τοιοῦτοι ἐν πόλει
 ὧσι καὶ τὸ ἄλλο πλῆθος |be sane, moderate[^] ὄντες ἄλλον τινὰ
 |be bodyguard |tyrant ἢ |reward, |fight in an-, εἰάν ποῦ
 |wages |other's cause
 πόλεμος ἦ· ἐὰν δ' ἐν εἰρήνῃ τε καὶ |peace and quiet αἰ, αὐτοῦ
 δὴ ἐν τῇ πόλει κακὰ |do, accomplish ἔπολλά.

Τὰ |what kind[^] ἔγεις;

Οἷα |steal , τοιχωρυχοῦσι, βαλλαντιστομοῦσι,
 λωποδυτοῦσιν, ἱεροσυλοῦσιν, |enslave ἔστι
 δ' ὅτε |harass, quibble, ἐὰν δυνατοὶ ὧσι λέγειν, καὶ
 |blackmail
 ψευδομαρτυροῦσι καὶ |take bribes

Σμικρά γ', ἔφη, κακὰ λέγεις, ἐὰν ὀλίγοι ὧσιν οἱ τοιοῦτοι.

Τὰ γὰρ σμικρά, ἦν δ' ἐγώ, πρὸς τὰ μεγάλα σμικρά
 ἔστιν, καὶ ταῦτα δὴ πάντα πρὸς |tyrant πονηρίᾳ τε καὶ
 ἀθλιότητι πόλεως, τὸ λεγόμενον, οὐδ' ἔκταρ βάλλει. ὅταν
 γὰρ δὴ πολλοὶ ἐν πόλει γένωνται οἱ τοιοῦτοι καὶ ἄλλοι οἱ
 |go along with αὐτοῖς, καὶ αἰσθωνται ἑαυτῶν τὸ

only a few of them in the State, and the rest of the people are well disposed, they go away and become the body-guard or mercenary soldiers of some other tyrant who may probably want them for a war; and if there is no war, they stay at home and do many little pieces of mischief in the city.

What sort of mischief?

For example, they are the thieves, burglars, cut-purses, foot-pads, robbers of temples, man-stealers of the community; or if they are able to speak they turn informers, and bear false witness, and take bribes.

A small catalogue of evils, even if the perpetrators of them are few in number.

Yes, I said; but small and great are comparative terms, and all these things, in the misery and evil which they inflict upon a State, do not come within a thousand miles of the tyrant; when this noxious class and their followers grow numerous and become conscious of their strength, assisted

*vocabulary***ἄλλότριος** someone else's; alien ~alien**ἄνοια** folly**διαπράσσω** travel over, accomplish
~practice**δουλεύω** serve, be a slave**ἐκὼν** willingly, on purpose; giving in
too easily**ἐοικότως** like; fairly**ἐπιθυμία** (ῥ) desire, thing desired**ἐπιτρέπω** entrust, decide, allow
~trophy**ἐτοιμός** ready; fulfilled**κολάζω** punish**οἰκεῖος** household, familiar, proper**οὐκοῦν** not so?; and so**πάλαι** long ago ~paleo**πάλη** wrestling ~Pallas**πάλλω** shake, brandish ~Pallas**παντάπασιν** altogether; yes, certainly**σύνειμι** be with; have sex ~ion**συνίημι** send together; hear, notice,
understand ~jet**σχῆμα** -τος (n, 3) form, figure**τοιόσδε** such**τυραννικός** tyrannical**τύραννος** tyrant**ὑπείκω** yield, withdraw ~victor**ὑπηρετέω** serve**ὑποπίπτω** cower under ~petal

πλήθος, τότε οὔτοί εἰσιν οἱ τὸν τύραννον γεννῶντες μετὰ
 δήμου ἀνοίας ἐκείνων, ὃς ἂν αὐτῶν μάλιστα αὐτὸς ἐν αὐτῷ
 μέγιστον καὶ πλείστον ἐν τῇ ψυχῇ τύραννον ἔχῃ.

Εἰκότως γ', ἔφη· τυραννικώτατος γὰρ ἂν εἴη.

Οὐκοῦν ἐὰν μὲν ἐκόντες ὑπέικωσιν· ἐὰν δὲ μὴ ἐπιτρέπη
 ἡ πόλις, ὥσπερ τότε μητέρα καὶ πατέρα ἐκόλαζεν,
 οὕτω πάλιν τὴν πατρίδα, ἐὰν οἷός τ' ᾖ, κολάσεται
 ἐπεισαγόμενος νέους ἐταίρους, καὶ ὑπὸ τούτοις δὴ
 δουλεύουσιν τὴν πάλαι φίλην μητρίδα τε, Κρητὲς φασί,
 καὶ πατρίδα ἔξει τε καὶ θρέψει. καὶ τοῦτο δὴ τὸ τέλος ἂν
 εἴη τῆς ἐπιθυμίας τοῦ τοιούτου ἀνδρός.

Τοῦτο, ἦ δ' ὅς, παντάπασί γε.

Οὐκοῦν, ἦν δ' ἐγώ, οὔτοί γε τοιοῦδε γίνονται ἰδία καὶ
 πρὶν ἄρχειν· πρῶτον μὲν οἷς ἂν συνῶσιν, ἣ κόλαξιν
 ἐαυτῶν συνόντες καὶ πᾶν ἐτοίμοις ὑπηρετεῖν, ἣ ἐάν
 τού τι δέωνται, αὐτοὶ ὑποπεσόντες, πάντα σχήματα
 τολμῶντες ποιεῖν ὥς οἰκεῖοι, διαπραξάμενοι δὲ ἀλλότριοι;

πλήθος, τότε οὔτοί εἰσιν οἱ τὸν |tyrant γεννῶντες μετὰ
 δήμου |folly ἐκείνον, ὃς ἂν αὐτῶν μάλιστα αὐτὸς ἐν αὐτῷ
 μέγιστον καὶ πλείστον ἐν τῇ ψυχῇ |tyrant ἔχη.

|like; γ', ἔφη* |tyrannical γὰρ ἂν εἴη.
 |fairly

|not so?; and so... ἐν |willingly |yield, ἐὰν δὲ μὴ |entrust, de-
 |withdraw |cide, allow
 ἡ πόλις, ὥσπερ τότε μητέρα καὶ πατέρα |punish
 οὕτω πάλιν τὴν πατρίδα, ἐὰν οἴός τ' ᾖ, |punish
 ἐπεισαγόμενος νέους ἐταίρους, καὶ ὑπὸ τούτοις δὴ
 |serve, be a slave ἢν πάλαι φίλην μητρίδα τε, Κρήτές φασι,
 καὶ πατρίδα ἔξει τε καὶ θρέψει. καὶ τοῦτο δὴ τὸ τέλος ἂν
 εἴη τῆς ἐπιθυμίας τοῦ τοιούτου ἀνδρός.

Τοῦτο, ᾗ δ' ὅς, |altogether; γε.
 |yes, certainly

|not so?; and so... ἐγώ, οὔτοί γε |such γίνονται ἰδία καὶ
 πρὶν ἄρχειν· πρῶτον μὲν οἷς ἂν συνῶσιν, ἣ κόλαξιν
 ἑαυτῶν |be with; have sèx ... ἂν ἐτοίμοις |serve , ἣ ἑάν
 τού τι δέωνται, αὐτοὶ |cower under , πάντα |form,
 |figure
 τολμῶντες ποιεῖν ὥς |house- |travel over, ac- δὲ |someone
 |hold, |comply |else's; alien
 |familiar,
 |proper

by the infatuation of the people, they choose from among themselves the one who has most of the tyrant in his own soul, and him they create their tyrant.

Yes, he said, and he will be the most fit to be a tyrant.

If the people yield, well and good; but if they resist him, as he began by beating his own father and mother, so now, if he has the power, he beats them, and will keep his dear old fatherland or motherland, as the Cretans say, in subjection to his young retainers whom he has introduced to be their rulers and masters. This is the end of his passions and desires.

Exactly.

When such men are only private individuals and before they get power, this is their character; they associate entirely with their own flatterers or ready tools; or if they want anything from anybody, they in their turn are equally ready to bow down before them: they profess every sort of affection for them; but when they have gained their point they

vocabulary

ἄγευστος not tasting

ἄδικος unfair; obstinate, bad

ἄπιστος not trusting, not trustworthy
~stand

βιάω use force against, overcome

βίος life ~biology

βιός bow, bow-string

βιόω live; (mp) make a living ~biology

διέρχομαι pierce, traverse

δικαιοσύνη justice

δουλεύω serve, be a slave

εἴπερ if indeed

ἐλευθερία freedom

ὁμολογέω agree with/to

ὄναρ -τος (n) dream

ὀρθός upright, straight; correct, just
~orthogonal

ὀρθόω stand up

οὐδέποτε never

οὐκοῦν not so?; and so

σφόδρα very much

τοίνυν well, then

τυραννικός tyrannical

τυραννίς -δος (f) tyranny

ὕπαρ -τος (n) reality

φίλιος friendly

φύσις -εως (f) nature (of a thing)
~physics

φύω produce, beget; clasp ~physics

Καὶ σφόδρα γε.

Ἐν παντὶ ἄρα τῷ βίῳ ζῶσι φίλοι μὲν οὐδέποτε οὐδενί, αἰὲν δέ του δεσπόζοντες ἢ δουλεύοντες ἄλλω, ἐλευθερίας δὲ καὶ φιλίας ἀληθοῦς τυραννικὴ φύσις αἰὲν ἄγευστος.

Πάνυ μὲν οὖν.

Ἄρ' οὖν οὐκ ὀρθῶς ἂν τοὺς τοιούτους ἀπίστους καλοῖμεν;

Πῶς δ' οὐ;

Καὶ μὴν ἀδίκους γε ὥς οἶόν τε μάλιστα, εἵπερ ὀρθῶς ἐν τοῖς πρόσθεν ὠμολογήσαμεν περὶ δικαιοσύνης οἶόν ἐστιν.

Ἀλλὰ μὴν, ἦ δ' ὅς, ὀρθῶς γε.

Κεφαλαιωσώμεθα τοίνυν, ἦν δ' ἐγώ, τὸν κάκιστον. ἔστιν δέ που, οἶον ὄναρ διήλθομεν, ὃς ἂν ὕπαρ τοιοῦτος ᾗ.

Πάνυ μὲν οὖν.

Οὐκοῦν οὗτος γίγνεται ὃς ἂν τυραννικώτατος φύσει ὢν μοναρχήσῃ, καὶ ὅσῳ ἂν πλείω χρόνον ἐν τυραννίδι βιῶ, τοσούτῳ μᾶλλον τοιοῦτος.

Καὶ |very much ∴.

Ἐν παντὶ ἄρα τῷ βίῳ ζῶσι φίλοι μὲν |never οὐδενί, ἀεὶ

δέ του δεσπόζοντες ἢ |serve, be a slave ἔλω, ἐλευθερίας δὲ καὶ

|friendly ἱλθηθοῦς |tyrranical |nature (of a|not tasting
|thing)

Πάνυ μὲν οὖν.

Ἄρ' οὖν οὐκ ὀρθῶς ἂν τοὺς τοιούτους |not trusting, not-ἴμεν;
|trustworthy

Πῶς δ' οὐ;

Καὶ μὴν |unfair; ob- ὥς οἶόν τε μάλιστα, |if indeed θῶς ἐν
|stinate, bad

τοῖς πρόσθεν |agree with/to περὶ |justice οἶόν ἐστιν.

Ἀλλὰ μὴν, ἢ δ' ὅς, ὀρθῶς γε.

Κεφαλαιωσώμεθα |well, then, ' δ' ἐγώ, τὸν κάκιστον. ἔστιν

δέ που, οἶον |dream|pierce, , ὅς ἂν |reality τοιούτος ἦ.
|traverse

Πάνυ μὲν οὖν.

|not so?; and so. ὥς γίγνεται ὅς ἂν |tyrranical

φύσει ὦν μοναρχήσῃ, καὶ ὅσῳ ἂν πλείω χρόνον

ἐν |tyranny βιωῇ, τοσούτῳ μᾶλλον τοιούτος.

know them no more.

Yes, truly.

They are always either the masters or servants and never the friends of anybody; the tyrant never tastes of true freedom or friendship.

Certainly not.

And may we not rightly call such men treacherous?

No question.

Also they are utterly unjust, if we were right in our notion of justice?

Yes, he said, and we were perfectly right.

Let us then sum up in a word, I said, the character of the worst man: he is the waking reality of what we dreamed.

Most true.

And this is he who being by nature most of a tyrant bears rule, and the longer he lives the more of a tyrant

vocabulary

ἀέθλιος prize ~athlete

ἄθλιος wretched ~athlete

ἀρετή goodness, excellence

βασιλεύω be king

γούν at least then

δημοτικός common, popular,
democratic

διαδέχομαι be next, succeed ~doctrine

διέρχομαι pierce, traverse

εὐδαιμονία prosperity

ὁμοιότης -τος (f, 3) resemblance

οὐκοῦν not so?; and so

τυραννεύω be an absolute ruler

τυραννικός tyrannical

Ἀνάγκη, ἔφη διαδεξάμενος τὸν λόγον ὁ Γλαύκων.

Ἄρ' οὖν, ἦν δ' ἐγώ, ὃς ἂν φαίνεται πονηρότατος, καὶ ἀθλιώτατος φανήσεται; καὶ ὃς ἂν πλείστον χρόνον καὶ μάλιστα τυραννέσῃ, μάλιστά τε καὶ πλείστον χρόνον τοιοῦτος γεγονώς τῇ ἀληθείᾳ; τοῖς δὲ πολλοῖς πολλὰ καὶ δοκεῖ.

Ἀνάγκη, ἔφη, ταῦτα γοῦν οὕτως ἔχειν.

Ἄλλο τι οὖν, ἦν δ' ἐγώ, ὅ γε τυραννικὸς κατὰ τὴν τυραννουμένην πόλιν ἂν εἴη ὁμοιότητι, δημοτικὸς δὲ κατὰ δημοκρατουμένην, καὶ οἱ ἄλλοι οὕτω;

Τί μὴν;

Οὐκοῦν, ὅτι πόλις πρὸς πόλιν ἀρετῇ καὶ εὐδαιμονίᾳ, τοῦτο καὶ ἀνὴρ πρὸς ἄνδρα;

Πῶς γὰρ οὐ;

Τί οὖν ἀρετῇ τυραννουμένη πόλις πρὸς βασιλευομένην οἶαν τὸ πρῶτον διήλθομεν;

Ἀνάγκη, ἔφη |be next, succeed ὃν λόγον ὁ Γλαύκων.

Ἄρ' οὖν, ἦν δ' ἐγώ, ὅς ἂν φαίνεται πονηρότατος, καὶ
ἀθλιώτατος φανήσεται; καὶ ὅς ἂν πλείστον χρόνον καὶ
μάλιστα |be an absolute ruler ἵστα τε καὶ πλείστον χρόνον
τοιούτος γεγονώς τῇ |truth , τοῖς δὲ πολλοῖς πολλὰ καὶ
δοκεῖ.

Ἀνάγκη, ἔφη, ταῦτα |at least then ἔχειν.

Ἄλλο τι οὖν, ἦν δ' ἐγώ, ὅ γε |tyrranical κατὰ τὴν
|be an absolute ruler ἵλιν ἂν εἴη |resemblance |common, πορὺ-ατὰ
|lar, democratic
δημοκρατουμένην, καὶ οἱ ἄλλοι οὕτω;

Τί μήν;

|not so?; and so ἵλιν πρὸς πόλιν |excellence ἑυδαιμονία, τοῦτο
καὶ ἀνὴρ πρὸς ἄνδρα;

Πῶς γὰρ οὐ;

Τί οὖν |excellence |be an absolute ruler πόλις πρὸς
|be king οἶαν τὸ πρῶτον |pierce,
|traverse ,

he becomes.

That is certain, said Glaucon, taking his turn to answer.

And will not he who has been shown to be the wickedest, be also the most miserable? and he who has tyrannized longest and most, most continually and truly miserable; although this may not be the opinion of men in general?

Yes, he said, inevitably.

And must not the tyrannical man be like the tyrannical State, and the democratical man like the democratical State; and the same of the others?

Certainly.

And as State is to State in virtue and happiness, so is man in relation to man?

To be sure.

Then comparing our original city, which was under a king, and the city which is under a tyrant, how do they stand as to virtue?

They are the opposite extremes, he said, for one is the very best and the other is the

*vocabulary***ἄθλιος** prize ~athlete**ἄθλιος** wretched ~athlete**ἀποφαίνω** display, declare**βασιλεύω** be king**δῆλος** visible, conspicuous**διάνοια** a thought; intelligence**διοράω** see clearly, distinguish**ἐκπλήσσω** panic, be knocked out

~plectrum

ἐνδύω go into, put on**ἐξωθεν** from outside**ἔρομαι** ask a question, ask about, go

searching through

εὐδαιμονία prosperity**εὐδαίμων** blessed with a good genius**ἦθος ἥθεος** (n, 3) habit, habitat ~ethos**θεάομαι** look at, behold, consider

~theater

καθάπερ exactly as**καταδύω** enter, sink**ὁπότερος** which of two, either of two**ὀρθός** upright, straight; correct, just

~orthogonal

ὀρθόω stand up**προκαλέω** challenge, call out ~gallo**σχηματίζω** pose, form, dress**τυραννεύω** be an absolute ruler**τυραννικός** tyrannical**τύραννος** tyrant**ὡσαύτως** in the same way

Πᾶν τοῦναντίον, ἔφη· ἡ μὲν γὰρ ἀρίστη, ἡ δὲ κακίστη.

Οὐκ ἐρήσομαι, εἶπον, ὅποτέραν λέγεις· δῆλον γάρ. ἀλλ' εὐδαιμονίας τε αὖ καὶ ἀθλιότητος ὡσαύτως ἢ ἄλλως κρίνεις; καὶ μὴ ἐκπληττώμεθα πρὸς τὸν τύραννον ἓνα ὄντα βλέποντες, μὴδ' εἴ τινες ὀλίγοι περὶ ἐκείνον, ἀλλ' ὡς χρὴ ὅλην τὴν πόλιν εἰσελθόντας θεάσασθαι, καταδύντες εἰς ἅπασαν καὶ ἰδόντες, οὕτω δόξαν ἀποφαινόμεθα.

Ἄλλ' ὀρθῶς, ἔφη, προκαλῆ· καὶ δῆλον παντὶ ὅτι τυραννουμένης μὲν οὐκ ἔστιν ἀθλιωτέρα, βασιλευομένης δὲ οὐκ εὐδαιμονεστέρα.

Ἄρ' οὖν, ἦν δ' ἐγώ, καὶ περὶ τῶν ἀνδρῶν τὰ αὐτὰ ταῦτα προκαλούμενος ὀρθῶς ἂν προκαλοίμην, ἀξίων κρίνειν περὶ αὐτῶν ἐκείνον, ὃς δύναται τῇ διανοίᾳ εἰς ἀνδρὸς ἦθος ἐνδὺς διυδεῖν καὶ μὴ καθάπερ παῖς ἔξωθεν ὁρῶν ἐκπλήττεται ὑπὸ τῆς τῶν τυραννικῶν προστάσεως ἣν πρὸς τοὺς ἔξω σχηματίζονται, ἀλλ' ἱκανῶς διορᾷ; εἰ οὖν οἰοίμην δεῖν ἐκείνου πάντας ἡμᾶς ἀκούειν, τοῦ δυνατοῦ μὲν

Πᾶν τούναντίον, ἔφη· ἡ μὲν γὰρ ἀρίστη, ἡ δὲ κακίστη.

Οὐκ |ask, search through |which of two, either of |visible, , , , ἀλλ'
|two |conspicuous
εὐδαιμονίας τε αὖ καὶ ἀθλιότητος |in the same way... λως
κρίνεις; καὶ μὴ |panic, be knocked |πρὸς τὸν |tyrant ἔνα
|out
ὄντα βλέποντες, μηδ' εἴ τινες ὀλίγοι περὶ ἐκείνον, ἀλλ' ὡς
χρὴ ὅλην τὴν πόλιν εἰσελθόντας θεάσασθαι, |enter, sink
εἰς ἅπασαν καὶ ἰδόντες, οὕτω δόξαν |display, declare .

Ἄλλ' ὀρθῶς, ἔφη, |challenge καὶ |visible, τι ὅτι
|conspicuous
|be an absolute ruler... οὐκ ἔστιν ἀθλιωτέρα, |be king

δὲ οὐκ |blessed with a
|good genius

Ἄρ' οὖν, ἦν δ' ἐγώ, καὶ περὶ τῶν ἀνδρῶν τὰ αὐτὰ ταῦτα

|challenge ὀρθῶς ἂν |challenge , ἀξίων κρίνειν

περὶ αὐτῶν ἐκείνον, ὃς δύναται τῇ |a thought; , ἀνδρὸς
|intelligence

|habit, |go into, put on καὶ μὴ |exactly as παῖς |from outside...
|habitat

|panic, be ὑπὸ τῆς τῶν |tyrranical προστάσεως ἦν
|knocked out

πρὸς τοὺς ἔξω |pose, form, dress , ἀλλ' ἱκανῶς |see clearly' οὖν

οἰοίμην δεῖν ἐκείνου πάντας ἡμᾶς ἀκούειν, τοῦ δυνατοῦ μὲν

very worst.

There can be no mistake, I said, as to which is which, and therefore I will at once enquire whether you would arrive at a similar decision about their relative happiness and misery. And here we must not allow ourselves to be panic-stricken at the apparition of the tyrant, who is only a unit and may perhaps have a few retainers about him; but let us go as we ought into every corner of the city and look all about, and then we will give our opinion.

A fair invitation, he replied; and I see, as every one must, that a tyranny is the wretchedest form of government, and the rule of a king the happiest.

And in estimating the men too, may I not fairly make a like request, that I should have a judge whose mind can enter into and see through human nature? he must not be like a child who looks at the outside and is dazzled at the pompous aspect which the tyrannical nature assumes to the beholder, but let him be one who has a clear insight. May I suppose that the judgment is given in the hearing of us all

*vocabulary***ἀθρέω** observe, gaze**ἄθροος** noiseless**ἄθρόος** grouped**γυμνός** naked, unarmed**δημόσιος** public, the state**ἐκάτερος** each of two**ἐλεύθερος** not enslaved**ἐξαγγέλλω** bring news out ~angel**ἐρωτάω** ask about something**εὐδαιμονία** prosperity**ἴσχω** imitate, liken to, guess ~victor**οἰκεῖος** household, familiar, proper**οἰκειόω** adopt, adapt**ὁμοιότης** -τος (f, 3) resemblance**ὀρθός** upright, straight; correct, just

~orthogonal

πάθημα -τος (n, 3) suffering, condition**παραγίγνομαι** be beside, attend

~genus

ποῖος what kind**πραΐξις** -εως (f) result, business

~practice

προκαλέω challenge, call out ~gallo**προσποιέω** give over to; pretend

~poet

σκευή equipment**σκοπάω** watch, observe**σκοπέω** behold, consider**συνοικέω** live together**τύραννος** tyrant

κρίναι, συνωκηκότος δὲ ἐν τῷ αὐτῷ καὶ παραγεγονότος
 ἔν τε ταῖς κατ' οἰκίαν πράξεσιν, ὥς πρὸς ἐκάστους
 τοὺς οἰκείους ἔχει, ἐν οἷς μάλιστα γυμνὸς ἂν ὀφθείη τῆς
 τραγικῆς σκευῆς, καὶ ἐν αὐ τοῖς δημοσίοις κινδύνοις, καὶ
 ταῦτα πάντα ἰδόντα κελεύοιμεν ἐξαγγέλλειν πῶς ἔχει
 εὐδαιμονίας καὶ ἀθλιότητος ὁ τύραννος πρὸς τοὺς ἄλλους;

Ὅρθότατ' ἄν, ἔφη, καὶ ταῦτα προκαλοῖο.

Βούλει οὖν, ἦν δ' ἐγώ, προσποιησώμεθα ἡμεῖς εἶναι τῶν
 δυνατῶν ἂν κρίναι καὶ ἤδη ἐντυχόντων τοιούτοις, ἵνα
 ἔχωμεν ὅστις ἀποκρινεῖται ἃ ἐρωτῶμεν;

Πάνυ γε.

Ἴθι δὴ μοι, ἔφην, ὦδε σκόπει. τὴν ὁμοιότητα
 ἀναμνησκόμενος τῆς τε πόλεως καὶ τοῦ ἀνδρός, οὕτω
 καθ' ἕκαστον ἐν μέρει ἀθρῶν, τὰ παθήματα ἐκατέρου λέγε.

Τὰ ποῖα; ἔφη.

Πρῶτον μὲν, ἦν δ' ἐγώ, ὥς πόλιν εἰπεῖν, ἐλευθέραν ἢ

κρῖναι, |live together δὲ ἐν τῷ αὐτῷ καὶ |be beside, attend
 ἐν τε ταῖς κατ' οἰκίαν |result, , ὥς πρὸς ἐκάστους
 |business
 τοὺς οἰκείους ἔχει, ἐν οἷς μάλιστα |naked, ἔν ὀφθείη τῆς
 |unarmed
 τραγικῆς |equipment ἢ ἐν αὐ τοῖς |public, the state ἑύνοις, καὶ
 ταῦτα πάντα ἰδόντα κελεύοιμεν |bring news out ὥς ἔχει
 εὐδαιμονίας καὶ ἀθλιότητος ὁ |tyrant πρὸς τοὺς ἄλλους;

|upright, straight; ἥ, καὶ ταῦτα |challenge
 |correct, just

Βούλει οὖν, ἦν δ' ἐγώ, |give over to; pretend ἡμεῖς εἶναι τῶν
 δυνατῶν ἂν κρῖναι καὶ ἤδη ἐντυχόντων τοιούτοις, ἵνα
 ἔχωμεν ὅστις ἀποκρινεῖται ᾧ |ask ,

Πάνυ γε.

|imitate, liken ι, ἔφην, ὦδε σκόπει. τήν |resemblance
 |to, guess
 ἀναμιμνησκόμενος τῆς τε πόλεως καὶ τοῦ ἀνδρός, οὕτω
 καθ' ἕκαστον ἐν μέρει ἀθρῶν, τὰ |suffering, |each of two ἕγε.
 |condition

Τὰ |what kind , ,

Πρῶτον μὲν, ἦν δ' ἐγώ, ὥς πόλιν εἰπεῖν, |not enslaved ,

by one who is able to judge, and has dwelt in the same place with him, and been present at his dally life and known him in his family relations, where he may be seen stripped of his tragedy attire, and again in the hour of public danger—he shall tell us about the happiness and misery of the tyrant when compared with other men?

That again, he said, is a very fair proposal.

Shall I assume that we ourselves are able and experienced judges and have before now met with such a person? We shall then have some one who will answer our enquiries.

By all means.

Let me ask you not to forget the parallel of the individual and the State; bearing this in mind, and glancing in turn from one to the other of them, will you tell me their respective conditions?

What do you mean? he asked.

Beginning with the State, I replied, would you say that a city which is governed by a

*vocabulary***ἄθλιος** wretched ~athlete**ἄτιμος** (t) without honor**γέμω** be full of**δεσπότης** -ου (m, 1) master, despot**δήπου** perhaps; is it not so?**δουλεία** slavery**δούλειος** of a slave**δουλεύω** serve, be a slave**δούλη** slave-woman**ἐλεύθερος** not enslaved**ἔνιμι** be in ~ion**ἐπιεικής** fitting ~icon**ἥκιστος** least; above all**μανικός** crazy**οὐκοῦν** not so?; and so**τάξις** -εως (f) arrangement, military unit**τυραννεύω** be an absolute ruler

δούλην τὴν τυραννουμένην ἐρείς;

Ὡς οἶόν τ', ἔφη, μάλιστα δούλην.

Καὶ μὴν ὁρᾷς γε ἐν αὐτῇ δεσπότης καὶ ἐλευθέρους.

Ὅρω, ἔφη, σμικρόν γε τι τοῦτο· τὸ δὲ ὅλον, ὥς ἔπος εἰπεῖν, ἐν αὐτῇ καὶ τὸ ἐπιεικέστατον ἀτίμως τε καὶ ἀθλίως δοῦλον.

Εἰ οὖν, εἶπον, ὅμοιος ἀνὴρ τῇ πόλει, οὐ καὶ ἐν ἐκείνῳ ἀνάγκη τὴν αὐτὴν τάξιν ἐνεῖναι, καὶ πολλῆς μὲν δουλείας τε καὶ ἀνελευθερίας γέμειν τὴν ψυχὴν αὐτοῦ, καὶ ταῦτα αὐτῆς τὰ μέρη δουλεύειν, ἅπερ ἦν ἐπιεικέστατα, μικρὸν δὲ καὶ τὸ μοχθηρότατον καὶ μανικώτατον δεσπόζειν;

Ἀνάγκη, ἔφη.

Τί οὖν; δούλην ἢ ἐλευθέραν τὴν τοιαύτην φήσεις εἶναι ψυχὴν;

Δούλην δήπου ἔγωγε.

Οὐκοῦν ἢ γε αὖ δούλη καὶ τυραννουμένη πόλις ἥκιστα

|slave-woman|be an absolute ruler, is;

Ὡς οἶόν τ', ἔφη, μάλιστα |slave-woman

Καὶ μὴν ὁρᾷς γε ἐν αὐτῇ |master, καὶ |not enslaved
|despot

Ὅρῶ, ἔφη, σμικρόν γέ τι τοῦτο· τὸ δὲ ὅλον, ὡς ἔπος
εἰπεῖν, ἐν αὐτῇ καὶ τὸ |fitting |without τε καὶ |contender
|honor
δοῦλον.

Εἰ οὖν, εἶπον, ὅμοιος ἀνὴρ τῇ πόλει, οὐ καὶ ἐν ἐκείνῳ
ἀνάγκη τὴν αὐτὴν τάξιν |be in , καὶ πολλῆς μὲν δουλείας
τε καὶ ἀνελευθερίας |be full of ἢν ψυχὴν αὐτοῦ, καὶ ταῦτα
αὐτῆς τὰ μέρη |serve, be a slave ἢν |fitting , μικρὸν
δὲ καὶ τὸ μοχθηρότατον καὶ |crazy δεσπόζειν;
Ἀνάγκη, ἔφη.

Τί οὖν; |slave-woman|not enslaved ἢν τοιαύτην φήσεις εἶναι
ψυχὴν;

|slave-woman|perhaps; is γε.
|it not so?

|not so?; and, so ὅ |slave-woman|be an absolute ruler ^ _ |least;
|above
|all

tyrant is free or enslaved?

No city, he said, can be more completely enslaved.

And yet, as you see, there are freemen as well as masters in such a State?

Yes, he said, I see that there are—a few; but the people, speaking generally, and the best of them are miserably degraded and enslaved.

Then if the man is like the State, I said, must not the same rule prevail? his soul is full of meanness and vulgarity—the best elements in him are enslaved; and there is a small ruling part, which is also the worst and maddest.

Inevitably.

And would you say that the soul of such an one is the soul of a freeman, or of a slave?

He has the soul of a slave, in my opinion.

And the State which is enslaved under a tyrant

*vocabulary***ἄπληστος** insatiable, greedy**γέμω** be full of**ἔλκω** drag, pull, hoist; rape**ἥκιστος** least; above all**μεστός** full**οἶστρος** gadfly; an urge**πενιχρός** poor ~osteopenia**πέννομαι** be busy, work at ~osteopenia**ταραχή** upsetness, confusion**τυραννεύω** be an absolute ruler**τυραννικός** tyrannical

ποιεῖ ἃ βούλεται;

Πολύ γε.

Καὶ ἡ τυραννουμένη ἄρα ψυχὴ ἥκιστα ποιήσει ἃ ἂν βουληθῇ, ὥς περὶ ὅλης εἰπεῖν ψυχῆς· ὑπὸ δὲ οὔστρου ἀεὶ ἐλκομένη βία ταραχῆς καὶ μεταμελείας μεστὴ ἔσται.

Πῶς γὰρ οὐ;

Πλουσίαν δὲ ἡ πενομένην ἀνάγκη τὴν τυραννουμένην πόλιν εἶναι;

Πενομένην.

Καὶ ψυχὴν ἄρα τυραννικὴν πενιχρὰν καὶ ἄπληστον ἀνάγκη ἀεὶ εἶναι.

Οὕτως, ἦ δ' ὅς.

Τί δέ; φόβου γέμειν ἂρ' οὐκ ἀνάγκη τὴν τε τοιαύτην πόλιν τόν τε τοιοῦτον ἄνδρα;

Πολλή

γε.

ποιεῖ ἃ βούλεται;

Πολύ γε.

Καὶ ἡ |be an absolute ruler, | ψυχὴ |least; ποιήσει ἃ ἂν
 |above
 βουληθῇ, ὥς περὶ ὅλης εἰπεῖν ψυχῆς· ὑπὸ δὲ |gadfly; an urge
 |all
 |drag, pull, hoist;|upsetness, καὶ μεταμελείας |full ἔσται.
 |rape |confusion

Πῶς γὰρ οὐ;

Πλουσίαν δὲ ἡ |be busy, work at |ἀγκη τήν |be an absolute ruler
 πόλιν εἶναι;

|be busy, work at

Καὶ ψυχὴν ἄρα |tyrranical |poor καὶ |insatiable,
 |greedy
 ἀνάγκη αἰεὶ εἶναι.

Οὕτως, ἡ δ' ὅς.

Τί δέ; φόβου |be full of, οὐκ ἀνάγκη τήν τε τοιαύτην πόλιν
 τόν τε τοιοῦτον ἄνδρα;

Πολλή γε.

is utterly incapable of acting voluntarily?

Utterly incapable.

And also the soul which is under a tyrant (I am speaking of the soul taken as a whole) is least capable of doing what she desires; there is a gadfly which goads her, and she is full of trouble and remorse?

Certainly.

And is the city which is under a tyrant rich or poor?

Poor.

And the tyrannical soul must be always poor and insatiable?

True.

And must not such a State and such a man be always full of fear?

Yes, indeed.

Is there any State in which you will find more of lamentation and

vocabulary

ἀέθλιος prize ~athlete

ἄθλιος wretched ~athlete

ἀποβλέπω stare at, adore

ἐπιθυμία (ῥ) desire, thing desired

ἔρως -τος (m) love, desire ~erotic

θρῆνος dirge ~threnody

θρόνυς footstool, gangway ~throne

μαίνομαι be berserk ~maenad

ὀρθός upright, straight; correct, just
~orthogonal

ὀρθόω stand up

οὐδαμὸς not anyone

οὐκοῦν not so?; and so

τυραννικός tyrannical

Ὅδυρμούς τε καὶ στεναγμούς καὶ θρήνους καὶ ἀλγηδόνας
οἷε ἔν τινι ἄλλῃ πλείους εὐρήσειν;

Οὐδαμῶς.

Ἐν ἀνδρὶ δὲ ἡγή τὰ τοιαῦτα ἐν ἄλλῳ τινὶ πλείω εἶναι ἢ
ἐν τῷ μαινομένῳ ὑπὸ ἐπιθυμιῶν τε καὶ ἐρώτων τούτῳ τῷ
τυραννικῷ;

Πῶς γὰρ ἄν; ἔφη.

Εἰς πάντα δὴ οἶμαι ταῦτά τε καὶ ἄλλα τοιαῦτα ἀποβλέψας
τὴν τε πόλιν τῶν πόλεων ἀθλιωτάτην ἔκρινας—

Οὐκοῦν ὀρθῶς; ἔφη.

Καὶ μάλα, ἦν δ' ἐγώ. ἀλλὰ περὶ τοῦ ἀνδρὸς αὐ τοῦ
τυραννικοῦ τί λέγεις εἰς ταῦτά ταῦτα ἀποβλέπων;

Μακρῷ, ἔφη, ἀθλιώτατον εἶναι τῶν ἄλλων ἀπάντων.

Τοῦτο, ἦν δ' ἐγώ, οὐκέτ' ὀρθῶς λέγεις.

Πῶς; ἦ δ' ὅς.

Ὅδυρμούς τε καὶ στεναγμούς καὶ θρήνους καὶ ἀλγυδόνας
οἷε ἔν τινι ἄλλῃ πλείους εὐρήσειν;

|not anyone.

Ἐν ἀνδρὶ δὲ ἡγῇ τὰ τοιαῦτα ἐν ἄλλῳ τινὶ πλείω εἶναι ἢ
ἐν τῷ |be berserk ὑπὸ ἐπιθυμιῶν τε καὶ |love, τούτῳ τῷ
|desire
|tyrannical ;

Πῶς γὰρ ἄν; ἔφη.

Εἰς πάντα δὴ οἶμαι ταῦτά τε καὶ ἄλλα τοιαῦτα |stare at, adore
τὴν τε πόλιν τῶν πόλεων ἀθλιωτάτην ἔκρινας—

|not so?; and ᾗ; ἔφη.

Καὶ μάλα, ἦν δ' ἐγώ. ἀλλὰ περὶ τοῦ ἀνδρὸς αὐ τοῦ
|tyrannical τί λέγεις εἰς ταῦτά ταῦτα |stare at, adore,

Μακρῷ, ἔφη, ἀθλιώτατον εἶναι τῶν ἄλλων ἀπάντων.

Τοῦτο, ἦν δ' ἐγώ, οὐκέτ' ὀρθῶς λέγεις.

Πῶς; ἦ δ' ὅς.

sorrow and groaning and pain?

Certainly not.

And is there any man in whom you will find more of this sort of misery than in the tyrannical man, who is in a fury of passions and desires?

Impossible.

Reflecting upon these and similar evils, you held the tyrannical State to be the most miserable of States?

And I was right, he said.

Certainly, I said. And when you see the same evils in the tyrannical man, what do you say of him?

I say that he is by far the most miserable of all men.

There, I said, I think that you are beginning to go wrong.

What do you mean?

I do not

*vocabulary***ἄέθλιος** prize ~athlete**ἄθλιος** wretched ~athlete**βίος** life ~biology**βιόω** live; (mp) make a living ~biology**δυστυχής** unlucky**ἐκπορίζω** provide; invent**ἐννοέω** consider**ιδιώτης** -ου (m, 1) private; a layman**καταβιόω** pass one's life**ναί** yea**ὀρθός** upright, straight; correct, just

~orthogonal

οὐπω no longer**ποῖος** what kind**προερέω** say beforehand**προλέγω** prophecy, proclaim; preselect
~legion**σκοπάω** watch, observe**σκοπέω** behold, consider**συμφορά** collecting; accident,
misfortune**τεχμαίρομαι** conclude, declare from
evidence**τυραννικός** tyrannical**τύραννος** tyrant

Οὕπω, ἔφην, οἶμαι, οὗτός ἐστιν ὁ τοιοῦτος μάλιστα.

Ἀλλὰ τίς μήν;

Ὅδε ἴσως σοι ἔτι δόξει εἶναι τούτου ἀθλιώτερος.

Ποῖος;

Ὅς ἄν, ἦν δ' ἐγώ, τυραννικὸς ὢν μὴ ἰδιώτην βίον καταβιῶ,
ἀλλὰ δυστυχῆς ἦ καὶ αὐτῷ ὑπὸ τινος συμφορᾶς ἐκπορισθῇ
ὥστε τυράννῳ γενέσθαι.

Τεκμαίρομαί σε, ἔφη, ἐκ τῶν προειρημένων ἀληθῆ λέγειν.

Ναί, ἦν δ' ἐγώ, ἀλλ' οὐκ οἶσθαι χρὴ τὰ τοιαῦτα, ἀλλ'
εὖ μάλα τῷ τοιούτῳ λόγῳ σκοπεῖν· περὶ γάρ τοι τοῦ
μεγίστου ἢ σκέψις, ἀγαθοῦ τε βίου καὶ κακοῦ.

Ὅρθότατα, ἦ δ' ὅς.

Σκόπει δὴ εἰ ἄρα τι λέγω. δοκεῖ γάρ μοι δεῖν ἐννοῆσαι ἐκ
τῶνδε περὶ αὐτοῦ σκοποῦντας.

Ἐκ

τίνων;

|no longer ἤν, οἶμαι, οὗτός ἐστιν ὁ τοιοῦτος μάλιστα.

Ἀλλὰ τίς μὴν;

“Οὐδε ἴσως σοι ἔτι δόξει εἶναι τούτου ἀθλιώτερος.

|what kind

Ὅς ἄν, ἦν δ’ ἐγώ, |tyrranical ὣν μὴ |private; a life |pass one’s life
|layman

ἀλλὰ |unlucky ἦ καὶ αὐτῷ ὑπό τινος |collecting; |provide;
|accident, |invent

ὥστε |tyrant γενέσθαι. |misfortune

|conclude, declare, ἔφη, ἐκ τῶν προειρημένων ἀληθῆ λέγειν.
|from evidence

|yea , ἦν δ’ ἐγώ, ἀλλ’ οὐκ οἶεσθαι χρὴ τὰ τοιαῦτα, ἀλλ’

εὖ μάλα τῷ τοιούτῳ λόγῳ σκοπεῖν· περὶ γάρ τοι τοῦ

μεγίστου ἢ σκέψις, ἀγαθοῦ τε βίου καὶ κακοῦ.

|upright, straight; ὅς.
|correct, just

Σκόπει δὴ εἰ ἄρα τι λέγω. δοκεῖ γάρ μοι δεῖν |consider ἐκ

τῶνδε περὶ αὐτοῦ σκοποῦντας.

Ἐκ

τίνων;

think that he has as yet reached the utmost extreme of misery.

Then who is more miserable?

One of whom I am about to speak.

Who is that?

He who is of a tyrannical nature, and instead of leading a private life has been cursed with the further misfortune of being a public tyrant.

From what has been said, I gather that you are right.

Yes, I replied, but in this high argument you should be a little more certain, and should not conjecture only; for of all questions, this respecting good and evil is the greatest.

Very true, he said.

Let me then offer you an illustration, which may, I think, throw a light upon this

*vocabulary***ἄδεής** (ἄ) fearless ~Deimos**αἵτιος** blameworthy; the cause

~etiology

αἰτίος blameworthy; the cause

~etiology

ἀνδράποδον -ς slave ~androgynous**ἐλεύθερος** not enslaved**ἐννοέω** consider**ἐρημία** wilderness, solitude**ιδιώτης** -ου (m, 1) private; a layman**κτάομαι** acquire, possess**ναί** yea**οἰκέτης** -ου (m, 1) household; house
slave**ὅσος** as many as, how many, how
great**ὅπου** where**οὐσία** property; essence**πλούσιος** wealth ~plutocrat**ποῖος** what kind**προσόμιος** almost like**τύραννος** tyrant

Ἐξ ἐνὸς ἐκάστου τῶν ιδιωτῶν, ὅσοι πλούσιοι ἐν πόλεσιν ἀνδράποδα πολλὰ κέκτηνται. οὗτοι γὰρ τοῦτό γε προσόμοιον ἔχουσιν τοῖς τυράννοις, τὸ πολλῶν ἄρχειν· διαφέρει δὲ τὸ ἐκείνου πλῆθος.

Διαφέρει γάρ.

Οἷσθ' οὖν ὅτι οὗτοι ἀδεῶς ἔχουσιν καὶ οὐ φοβοῦνται τοὺς οἰκέτας;

Τί γὰρ ἂν φοβοῦντο;

Οὐδέν, εἶπον· ἀλλὰ τὸ αἷτιον ἐννοεῖς;

Ναί, ὅτι γε πᾶσα ἡ πόλις ἐνὶ ἐκάστῳ βοηθεῖ τῶν ιδιωτῶν.

Καλῶς, ἦν δ' ἐγώ, λέγεις. τί δέ; εἴ τις θεῶν ἄνδρα ἓνα, ὅτῳ ἔστιν ἀνδράποδα πεντήκοντα ἢ καὶ πλείω, ἄρας ἐκ τῆς πόλεως αὐτόν τε καὶ γυναῖκα καὶ παῖδας θεῖη εἰς ἐρημίαν μετὰ τῆς ἄλλης οὐσίας τε καὶ τῶν οἰκετῶν, ὅπου αὐτῷ μηδεὶς τῶν ἐλευθέρων μέλλοι βοηθήσειν, ἐν ποίῳ ἂν τινι καὶ ὁπόσῳ φόβῳ οἶει γενέσθαι αὐτὸν περί τε αὐτοῦ καὶ

Ἐξ ἐνὸς ἐκάστου τῶν |private; a layman|wealth ἐν πόλεσιν

|slave πολλά |acquire οὔτοι γὰρ τοῦτό γε

|almost like ἔχουσιν τοῖς |tyrant , τὸ πολλῶν ἄρχειν·

διαφέρει δὲ τὸ ἐκείνου πλῆθος.

Διαφέρει γάρ.

Οἷσθ' οὖν ὅτι οὔτοι |fearless ἔχουσιν καὶ οὐ φοβοῦνται τοὺς

|household;
|house slave

Τί γὰρ ἂν φοβοῦντο;

Οὐδέν, εἶπον· ἀλλὰ τὸ αἷτιον |consider,

|yea , ὅτι γε πᾶσα ἡ πόλις ἐνὶ ἐκάστῳ βοηθεῖ τῶν |private; a layman

Καλῶς, ἦν δ' ἐγώ, λέγεις. τί δέ; εἴ τις θεῶν ἄνδρα ἓνα, ὅτῳ

ἔστιν |slave |fifty ἢ καὶ πλείω, ἄρας ἐκ τῆς

πόλεως αὐτόν τε καὶ γυναῖκα καὶ παῖδας θείῃ εἰς |wilderness,
|solitude

μετὰ τῆς ἄλλης |property; εἰ καὶ τῶν |household;|where οὗτῳ
|essence |house slave

μηδεὶς τῶν |not enslaved μέλλοι βοηθήσειν, ἐν |what kind .ινι

καὶ |as/how many/great... γενέσθαι αὐτὸν περὶ τε αὐτοῦ καὶ

subject.

What is your illustration?

The case of rich individuals in cities who possess many slaves: from them you may form an idea of the tyrant's condition, for they both have slaves; the only difference is that he has more slaves.

Yes, that is the difference.

You know that they live securely and have nothing to apprehend from their servants?

What should they fear?

Nothing. But do you observe the reason of this?

Yes; the reason is, that the whole city is leagued together for the protection of each individual.

Very true, I said. But imagine one of these owners, the master say of some fifty slaves, together with his family and property and slaves, carried off by a god into the wilderness, where there are no freemen to help him—will he not be in an agony of fear lest he and his wife and children should be put to death by his slaves?

Yes, he said, he

vocabulary

ἀναγκάζω force, compel
ἀναφαίνω reveal, shine ~phenomenon
ἀνέχω raise; mid: endure, submit
ἀποδημέω be absent, abroad
γείτων -ονος (f) neighbor
δεσμωτήριον prison
διέρχομαι pierce, traverse
ἐλευθερόω set free
ἔρως -τος (m) love, desire ~erotic
ἔσχατος farthest, last
θεράπων -οντος (m, 3) helper,
 henchman, servant ~therapy
θωπεύω flatter, coax
κατοικίζω colonize
κύκλος circle, wheel ~cycle
λίχνος gluttonous

μεστός full
οἰκέτης -ου (m, 1) household; house
 slave
οὐκοῦν not so?; and so
παντοδαπής of every kind, manifold
παντοδαπός of every kind, manifold
τιμωρέω (ι) (+dat) take vengeance,
 punish; aid one who has been attacked
τιμωρία (ιι) vengeance, punishment
τύραννος tyrant
ὑπισχνέομαι promise, agree to do
 ~ischemia
φρουρέω keep watch
φύσις -εως (f) nature (of a thing)
 ~physics
φύω produce, beget; clasp ~physics

παιδῶν καὶ γυναικός, μὴ ἀπόλουντο ὑπὸ τῶν οἰκετῶν;

Ἐν παντί, ἦ δ' ὅς, ἔγωγε.

Οὐκοῦν ἀναγκάζοιτο ἂν τινες ἤδη θωπεύειν αὐτῶν τῶν
δούλων καὶ ὑπισχνεῖσθαι πολλὰ καὶ ἐλευθεροῦν οὐδὲν
δεόμενος, καὶ κόλαξ αὐτὸς ἂν θεραπόντων ἀναφανείη;

Πολλὴ ἀνάγκη, ἔφη, αὐτῷ, ἢ ἀπολωλέναι.

Τί δ', εἰ καὶ ἄλλους, ἦν δ' ἐγώ, ὁ θεὸς κύκλω
κατοικίσειεν γείτονας πολλοὺς αὐτῷ, οἳ μὴ ἀνέχονται εἴ
τις ἄλλος ἄλλου δεσπόζειν ἀξιοῖ, ἀλλ' εἴ ποῦ τινα τοιοῦτον
λαμβάνοιεν, ταῖς ἐσχάταις τιμωροῦντο τιμωρίαις;

Ἔτι ἂν, ἔφη, οἶμαι, μᾶλλον ἐν παντὶ κακοῦ εἴη, κύκλω
φρουρούμενος ὑπὸ πάντων πολεμίων.

Ἄρ' οὖν οὐκ ἐν τοιούτῳ μὲν δεσμωτηρίῳ δέδεται ὁ
τύραννος, φύσει ὦν οἶον διεληλύθαμεν, πολλῶν καὶ
παντοδαπῶν φόβων καὶ ἐρώτων μεστός· λίχνῳ δὲ ὄντι
αὐτῷ τὴν ψυχὴν μόνῳ τῶν ἐν τῇ πόλει οὔτε ἀποδημῆσαι

παίδων καὶ γυναικός, μὴ ἀπόλουντο ὑπὸ τῶν |household;
|house slave

Ἐν παντί, ἡ δ' ὅς, ἔγωγε.

|not so?;|force, compel ἄν τινας ἤδη |flatter, coax ὑτῶν τῶν
|and so

δούλων καὶ |promise, agree πολλά καὶ |set free οὐδέν

δεόμενος, καὶ κόλαξ αὐτὸς ἄν |companion |reveal, shine,

Πολλὴ ἀνάγκη, ἔφη, αὐτῷ, ἣ ἀπολωλέναι.

Τί δ', εἰ καὶ ἄλλους, ἡν δ' ἐγώ, ὁ θεὸς |circle,
|wheel

|colonize |neighbor πολλοὺς αὐτῷ, οἳ μὴ |raise; εἴ
|endure

τις ἄλλος ἄλλου δεσπύζειν ἀξιοῖ, ἀλλ' εἴ πού τινα τοιοῦτον

λαμβάνοιεν, ταῖς |farthest |take vengeance, |warriais;
|punish, aid

Ἔτι ἄν, ἔφη, οἶμαι, μάλλον ἐν παντὶ κακοῦ εἴη, |circle,
|wheel

|keep watch ὑπὸ πάντων πολεμίων.

Ἄρ' οὖν οὐκ ἐν τοιούτῳ μὲν |prison δέδεταί ὁ

|tyrant , φύσει ὦν οἶον |pierce, traverse , πολλῶν καὶ

παντοδαπῶν φόβων καὶ |love, |full |gluttonous ὄντι
|desire

αὐτῷ τὴν ψυχὴν μόνῳ τῶν ἐν τῇ πόλει οὔτε |be absent, abroad

will be in the utmost fear.

The time has arrived when he will be compelled to flatter divers of his slaves, and make many promises to them of freedom and other things, much against his will—he will have to cajole his own servants.

Yes, he said, that will be the only way of saving himself.

And suppose the same god, who carried him away, to surround him with neighbours who will not suffer one man to be the master of another, and who, if they could catch the offender, would take his life?

His case will be still worse, if you suppose him to be everywhere surrounded and watched by enemies.

And is not this the sort of prison in which the tyrant will be bound—he who being by nature such as we have described, is full of all sorts of fears and lusts? His soul is dainty and greedy, and yet alone, of all men in the city, he

vocabulary

ἀγωνίζομαι contend, exert oneself
ἄθλιον ἀθλίου prize
ἄθλιος prize ~athlete
ἄθλιος wretched ~athlete
ἀναγκάζω force, compel
ἀποδημέω be absent, abroad
βίος life ~biology
διάγω lead through; pass a time
 ~demagogue
ἐλεύθερος not enslaved
ἔξιμι go forth; is possible ~ion
ἐπιχειρέω do, try, attack ~chiral
θεωρέω be sent to consult an oracle;
 observe, contemplate
ιδιώτης -ου (m, 1) private; a layman

κάμνω toil, be tired, acquire by toil; be
 troubled; be sick
καρπώω bear fruit; harvest it
καταβιώω pass one's life
καταδύω enter, sink
οὐκοῦν not so?; and so
πάθος -ους (n, 3) an experience,
 passion, condition
παντάπασιν altogether; yes, certainly
παντελής complete, absolute
πολιτεύω (ι) be a free citizen
τυραννεύω be an absolute ruler
τυραννικός tyrannical
τύχη fortune, act of a god
φθονέω envy

ἔξεστιν οὐδαμόσῃ, οὔτε θεωρῆσαι ὅσων δὴ καὶ οἱ ἄλλοι
 ἐλεύθεροι ἐπιθυμηταί εἰσιν, καταδεδικώς δὲ ἐν τῇ οἰκίᾳ
 τὰ πολλὰ ὡς γυνὴ ζῇ, φθονῶν καὶ τοῖς ἄλλοις πολίταις,
 εἴαν τις ἔξω ἀποδημῇ καὶ τι ἀγαθὸν ὀρᾷ;

Παντάπασιν μὲν οὖν, ἔφη.

Οὐκοῦν τοῖς τοιούτοις κακοῖς πλείω καρποῦται ἀνὴρ ὃς ἂν
 κακῶς ἐν ἑαυτῷ πολιτευόμενος, ὃν νυνδὴ σὺ ἀθλιώτατον
 ἔκρινας, τὸν τυραννικόν, ὡς μὴ ιδιώτης καταβιῶ, ἀλλὰ
 ἀναγκασθῇ ὑπὸ τινος τύχης τυραννεῦσαι καὶ ἑαυτοῦ
 ὦν ἀκράτωρ ἄλλων ἐπιχειρήσῃ ἄρχειν, ὥσπερ εἴ τις
 κάμνοντι σώματι καὶ ἀκράτορι ἑαυτοῦ μὴ ιδιωτεύων
 ἀλλ' ἀγωνιζόμενος πρὸς ἄλλα σώματα καὶ μαχόμενος
 ἀναγκάζεται διάγειν τὸν βίον.

Παντάπασιν, ἔφη, ὁμοιότατά τε καὶ ἀληθέστατα λέγεις,
 ὦ Σώκρατες.

Οὐκοῦν, ἦν δ' ἐγώ, ὦ φίλε Γλαύκων, παντελῶς τὸ πάθος
 ἄθλιον, καὶ τοῦ ὑπὸ σοῦ κριθέντος χαλεπώτατα ζῆν

ἔξεστιν οὐδαμῶσε, οὔτε |be sent to consult an òra- |ì οἱ ἄλλοι
 |cle; observe, contemplate
 |not enslaved. |τιθυμηταί εἰσιν, |enter, sink δὲ ἐν τῇ οἰκίᾳ
 τὰ πολλὰ ὡς γυνὴ ζῇ, |envy καὶ τοῖς ἄλλοις πολίταις,
 εἰάν τις ἔξω |be absent, abroad ἰγαθὸν ὀρά;

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

|not so?; and so |ούτοις κακοῖς πλείω |bear fruit; ἀνὴρ ὃς ἂν
 |harvest it
 κακῶς ἐν ἑαυτῷ |be a free citizen , ὃν νυνδὴ σὺ ἀθλιώτατον
 ἔκρινας, τὸν |tyrranical , ὡς μὴ |private; a |pass one's life` λὰ
 |layman
 |force, compel ὑπό τινος |fortune, |be an absolute ruler` ἑαυτοῦ
 |act of a
 ὢν ἀκράτωρ ἄλλων |do, try, attack ἵρχειν, ὥσπερ εἴ τις
 |toil, acquire, τώματι καὶ ἀκράτορι ἑαυτοῦ μὴ ἰδιωτεύων
 |be tired
 ἀλλ' |contend, exert πρὸς ἄλλα σώματα καὶ μαχόμενος
 |oneself
 |force, compel |lead through; |life .
 |pass a time
 |altogether; yes, ἔφη, ὁμοιότατά τε καὶ ἀληθέστατα λέγεις,
 |certainly
 ὦ Σώκρατες.

|not so?; and sò` ἐγώ, ὦ φίλε Γλαύκων, |complete, τὸ |an experience, pas-
 |absolute |sion, condition
 ἄθλιον, καὶ τοῦ ὑπὸ σοῦ κριθέντος χαλεπώτατα ζῆν

is never allowed to go on a journey, or to see the things which other freemen desire to see, but he lives in his hole like a woman hidden in the house, and is jealous of any other citizen who goes into foreign parts and sees anything of interest.

Very true, he said.

And amid evils such as these will not he who is ill-governed in his own person — the tyrannical man, I mean — whom you just now decided to be the most miserable of all — will not he be yet more miserable when, instead of leading a private life, he is constrained by fortune to be a public tyrant? He has to be master of others when he is not master of himself: he is like a diseased or paralytic man who is compelled to pass his life, not in retirement, but fighting and combating with other men.

Yes, he said, the similitude is most exact.

Is not his case utterly miserable? and does not the actual tyrant lead a worse life than he whose life you determined to be the worst?

*vocabulary***ἄδικος** unfair; obstinate, bad**ἀνόσιος** unholy**ἄπιστος** not trusting, not trustworthy
~stand**ἀποπύμπλημι** satisfy, fulfill, appease**βίος** life ~biology**βιόω** live; (mp) make a living ~biology**γέμω** be full of**διάθεσις** -εως (f) artistic composition;
bodily condition**δουλεία** slavery**δούλειος** of a slave**δυστυχέω** be unlucky**δυστυχής** unlucky**εἴπερ** if indeed**ἐπιδεής** in need of**ἐπιθυμία** (ῥ) desire, thing desired**ἐπίσταμαι** know how, understand
~station**ἐφίστημι** set; (mp) come/be near,
direct, stop ~station**θεάομαι** look at, behold, consider
~theater**κομιδή** care, tending, providing for**ὀδυνάω** cause pain**ὀδύνη** pain, emotional anguish
~anodyne**οὐκοῦν** not so?; and so**πένης** -τος (m) poor**πλήρης** full, complete; (+gen) full of
~plethora**τύραννος** tyrant**φθονερός** jealous

χαλεπώτερον ἔτι ζῇ ὁ τυραννῶν;

Κομιδῇ γ', ἔφη.

Ἦσιν ἄρα τῇ ἀληθείᾳ, κὰν εἰ μή τῳ δοκεῖ, ὁ τῷ ὄντι τύραννος τῷ ὄντι δοῦλος τὰς μεγίστας θωπείας καὶ δουλείας καὶ κόλαξ τῶν πονηροτάτων, καὶ τὰς ἐπιθυμίας οὐδ' ὅπωςτιοῦν ἀποπιμπλᾷ, ἀλλὰ πλείστον ἐπιδεέστατος καὶ πένης τῇ ἀληθείᾳ φαίνεται, ἐάν τις ὅλην ψυχὴν ἐπίσταιται θεάσασθαι, καὶ φόβου γέμων διὰ παντὸς τοῦ βίου, σφαδασμῶν τε καὶ ὀδυνῶν πλήρης, εἴπερ τῇ τῆς πόλεως διαθέσει ἥς ἄρχει ἔοικεν. ἔοικεν δέ· ἦ γάρ;

Καὶ μάλα, ἔφη.

Οὐκοῦν καὶ πρὸς τούτοις ἔτι ἀποδώσομεν τῷ ἀνδρὶ καὶ ἂν τὸ πρότερον εἴπομεν, ὅτι ἀνάγκη καὶ εἶναι καὶ ἔτι μᾶλλον γίγνεσθαι αὐτῷ ἢ πρότερον διὰ τὴν ἀρχὴν φθονερῶ, ἀπίστω, ἀδίκῳ, ἀφίλῳ, ἀνοσίῳ καὶ πάσης κακίας πανδοκεῖ τε καὶ τροφεῖ, καὶ ἐξ ἀπάντων τούτων μάλιστα μὲν αὐτῷ δυστυχεῖ εἶναι, ἔπειτα δὲ καὶ τοὺς

χαλεπώτερον ἔτι ζῇ ὁ τυραννῶν;

Κομιδῇ γ', ἔφη.

Ἔστιν ἄρα τῇ |truth , κὰν εἰ μή τῷ δοκεῖ, ὁ τῷ
 ὄντι |tyrant τῷ ὄντι δούλος τὰς μεγίστας θωπείας
 καὶ δουλείας καὶ κόλαξ τῶν πονηροτάτων, καὶ τὰς
 ἐπιθυμίας οὐδ' ὅπωςτιοῦν |satisfy, fulfill, ἀλλὰ πλείστων
 |in need of καὶ |poor τῇ |truth φαίνεται, ἐάν τις ὅλην
 ψυχὴν ἐπίστηται θεάσασθαι, καὶ φόβον |be full of ἅπαντὸς
 τοῦ βίου, σφαδασμῶν τε καὶ ὀδυνῶν |full, , |if indeed, τῆς
 πόλεως |artistic composition; ὅκειν. ἔοικεν. |complete; (+gen) ἢ γάρ;
 |bodily condition |full of

Καὶ μάλα, ἔφη.

|not so?; and so τρὸς τούτοις ἔτι ἀποδώσομεν τῷ ἀνδρὶ
 καὶ ἂ τὸ πρότερον εἵπομεν, ὅτι ἀνάγκη καὶ εἶναι καὶ
 ἔτι μᾶλλον γίγνεσθαι αὐτῷ ἢ πρότερον διὰ τὴν ἀρχὴν
 |jealous , |not trust-|unfair; ob-|ίλω, |unholy καὶ πάσης
 |ing, not|stinate, bad
 |trustworthy
 κακίας παροκεῖ τε καὶ τροφεί, καὶ ἐξ ἀπάντων τούτων
 μάλιστα μὲν αὐτῷ δυστυχεῖ εἶναι, ἔπειτα δὲ καὶ τοὺς

Certainly.

He who is the real tyrant, whatever men may think, is the real slave, and is obliged to practise the greatest adulation and servility, and to be the flatterer of the vilest of mankind. He has desires which he is utterly unable to satisfy, and has more wants than any one, and is truly poor, if you know how to inspect the whole soul of him: all his life long he is beset with fear and is full of convulsions and distractions, even as the State which he resembles: and surely the resemblance holds?

Very true, he said.

Moreover, as we were saying before, he grows worse from having power: he becomes and is of necessity more jealous, more faithless, more unjust, more friendless, more impious, than he was at first; he is the purveyor and cherisher of every sort of vice, and the consequence is that he is supremely miserable, and that he makes everybody else as miserable as himself.

No man of any

vocabulary

ἄδικος unfair; obstinate, bad
ἄθλιος prize ~athlete
ἄθλιος wretched ~athlete
ἀντιλέγω contradict, oppose
ἀποφαίνω display, declare
ἀρετή goodness, excellence
βασιλεύω be king
βασιλικός royal
ἐξῆς in turn
εὐδαιμονία prosperity

εὐδαίμων blessed with a good genius
ἴσχω imitate, liken to, guess ~victor
καθάπερ exactly as
κῆρυξ -κος (m) henchman, functionary
κρίσις -εως (f) decision, issue
κριτής -οῦ (m, 1) judge
μισθώω rent out; (pass) be hired
πλησίος near, neighboring
τυραννεύω be an absolute ruler
τυραννικός tyrannical
χορός dance; chorus ~terpsichorean

πλησίον αὐτῷ τοιούτους ἀπεργάζεσθαι.

Οὐδεὶς σοι, ἔφη, τῶν νοῦν ἐχόντων ἀντερεῖ.

Ἦτι δὴ μοι, ἔφην ἐγώ, νῦν ἤδη ὥσπερ ὁ διὰ πάντων κριτῆς ἀποφαίνεται, καὶ σὺ οὕτω, τίς πρῶτος κατὰ τὴν σὴν δόξαν εὐδαιμονία καὶ τίς δεύτερος, καὶ τοὺς ἄλλους ἐξῆς πέντε ὄντας κρῖνε, βασιλικόν, τιμοκρατικόν, ὀλιγαρχικόν, δημοκρατικόν, τυραννικόν.

Ἀλλὰ ῥαδία, ἔφη, ἡ κρίσις. καθάπερ γὰρ εἰσῆλθον ἔγωγε ὥσπερ χοροὺς κρῖνω ἀρετῇ καὶ κακίᾳ καὶ εὐδαιμονία καὶ τῷ ἐναντίῳ.

Μισθωσώμεθα οὖν κήρυκα, ἦν δ' ἐγώ, ἢ αὐτὸς ἀνείπω ὅτι ὁ Ἀρίστωνος υἱὸς τὸν ἄριστόν τε καὶ δικαιότατον εὐδαιμονέστατον ἔκρινε, τοῦτον δ' εἶναι τὸν βασιλικώτατον καὶ βασιλεύοντα αὐτοῦ, τὸν δὲ κάκιστόν τε καὶ ἀδικώτατον ἀθλιώτατον, τοῦτον δὲ αὖ τυγχάνειν ὄντα ὃς ἂν τυραννικώτατος ὦν ἑαυτοῦ τε ὅτι μάλιστα τυραννῇ καὶ τῆς πόλεως;

|near αὐτῷ τοιούτους ἀπεργάζεσθαι.

Οὐδεὶς σοι, ἔφη, τῶν νοῦν ἐχόντων ἀντερεῖ.

|imitate, liken ᾧ φην ἐγώ, νῦν ἤδη ὥσπερ ὁ διὰ πάντων |judge
to, guess

|display, declare, καὶ σὺ οὕτω, τίς πρῶτος κατὰ τὴν σὴν

δόξαν εὐδαιμονία καὶ τίς δεύτερος, καὶ τοὺς ἄλλους |in turn

πέντε ὄντας κρῖνε, |royal, τιμοκρατικόν, ὀλιγαρχικόν,

δημοκρατικόν, |tyrannical

Ἀλλὰ ῥαδία, ἔφη, ἢ |decision, |exactly as γὰρ εἰσηλθὼν ἔγωγε
|issue

ὥσπερ |dance; κρίνω |excellence κακία καὶ εὐδαιμονία καὶ
|chorus

τῷ ἐναντίῳ.

|rent out; (pass) οὖν |henchman, ἦν δ' ἐγώ, ἢ αὐτὸς
|be hired |functionary

ἀνείπω ὅτι ὁ Ἀρίστωνος υἱὸς τὸν ἄριστόν τε καὶ

δικαιότατον |blessed with a good ἔκρινε, τοῦτον δ' εἶναι
|genius

τὸν |royal καὶ |be king αὐτοῦ, τὸν δὲ

κάκιστόν τε καὶ |unfair; obsti- ἀθλιώτατον, τοῦτον
|nate, bad

δὲ αὖ τυγχάνειν ὄντα ὅς ἂν |tyrannical ὢν

ἑαυτοῦ τε ὅτι μάλιστα |be an absolute ruler, πόλεως;

sense will dispute your words.

Come then, I said, and as the general umpire in theatrical contests proclaims the result, do you also decide who in your opinion is first in the scale of happiness, and who second, and in what order the others follow: there are five of them in all—they are the royal, timocratical, oligarchical, democratical, tyrannical.

The decision will be easily given, he replied; they shall be choruses coming on the stage, and I must judge them in the order in which they enter, by the criterion of virtue and vice, happiness and misery.

Need we hire a herald, or shall I announce, that the son of Ariston [the best] has decided that the best and justest is also the happiest, and that this is he who is the most royal man and king over himself; and that the worst and most unjust man is also the most miserable, and that this is he who being the greatest tyrant of himself

*vocabulary***ἀναείρω** pick up, raise ~aorta**ἀπόδειξις** -εως (f) acceptance; (Ion)

showing

διαίρῃω divide, distinguish, distribute**εἶδος** -ους (n, 3) appearance, form

~-oid

ἐπιθυμία (ὑ) desire, thing desired**ἡδονή** pleasure**θυμῶ** (ὑ) anger**τρισσός** threefold**τριχῇ** in thirds; triply**ὡσαύτως** in the same way

Ἄναιρήσθω σοι, ἔφη.

Ἦ οὖν προσαναγορεύω, εἶπον, ἔάντε λανθάνωσιν τοιοῦτοι
ὄντες ἔάντε μὴ πάντας ἀνθρώπους τε καὶ θεούς;

Προσαναγόρευε, ἔφη.

Εἶεν δή, εἶπον· αὕτη μὲν ἡμῖν ἡ ἀπόδειξις μία ἂν εἴη,
δευτέραν δὲ ἰδὲ τήνδε, ἔάν τι δόξῃ εἶναι.

Τίς αὕτη;

Ἐπειδή, ὥσπερ πόλις, ἦν δ' ἐγώ, διήρηται κατὰ τρία εἶδη,
οὕτω καὶ ψυχὴ ἑνὸς ἐκάστου τριχῇ, λογιστικὸν δέξεται,
ὥς ἐμοὶ δοκεῖ, καὶ ἑτέραν ἀπόδειξιν.

Τίνα ταύτην;

Τήνδε. τριῶν ὄντων τριττὰ καὶ ἡδοναί μοι φαίνονται,
ἑνὸς ἐκάστου μία ἰδίᾳ· ἐπιθυμία τε ὡσαύτως καὶ ἀρχαί.

Πῶς λέγεις; ἔφη.

Τὸ μὲν, φαμέν, ἦν ᾧ μανθάνει ἄνθρωπος, τὸ δὲ ᾧ
θυμῶνται, τὸ δὲ τρίτον διὰ πολυειδίαν ἐνὶ οὐκ ἔσχομεν

|pick up, raise . οι, ἔφη.

Ἦ οὖν προσαναγορεύω, εἶπον, ἐάντε λανθάνωσιν τοιοῦτοι
ὄντες ἐάντε μὴ πάντας ἀνθρώπους τε καὶ θεούς;

Προσαναγόρευε, ἔφη.

Εἶεν δή, εἶπον· αὕτη μὲν ἡμῖν ἡ |acceptance; ἢ ἂν εἴη,
(Ion) showing
δευτέραν δὲ ἰδὲ τήνδε, ἐάν τι δόξῃ εἶναι.

Τίς αὕτη;

Ἐπειδή, ὥσπερ πόλις, ἦν δ' ἐγώ, |divide, distinguish, dis-form,
tribute
οὕτω καὶ ψυχὴ ἐνὸς ἐκάστου |in thirds; triply κὼν δέξεται,
ὥς ἐμοὶ δοκεῖ, καὶ ἑτέραν |acceptance;
(Ion) showing

Τίνα ταύτην;

Τήνδε. τριῶν ὄντων |threefold καὶ |pleasure ,λοι φαίνονται,
ἐνὸς ἐκάστου μία ἰδία· ἐπιθυμίαι τε |in the same way ῥχαί.

Πῶς λέγεις; ἔφη.

Τὸ μὲν, φαμέν, ἦν ᾧ μανθάνει ἄνθρωπος, τὸ δὲ ᾧ
|anger , τὸ δὲ τρίτον διὰ πολυειδίαν ἐνὶ οὐκ ἔσχομεν

is also the greatest tyrant of his State?

Make the proclamation yourself, he said.

And shall I add, 'whether seen or unseen by gods and men'?

Let the words be added.

Then this, I said, will be our first proof; and there is another, which may also have some weight.

What is that?

The second proof is derived from the nature of the soul: seeing that the individual soul, like the State, has been divided by us into three principles, the division may, I think, furnish a new demonstration.

Of what nature?

It seems to me that to these three principles three pleasures correspond; also three desires and governing powers.

How do you mean? he said.

There is one principle with which, as we were saying, a man learns, another with which he is angry; the third, having many forms, has no special

vocabulary

ἀκόλουθος following, attending
 ἀποτελέω accomplish, produce
 ἀφροδίσιος sexual
 γοῦν at least then
 δηλώω show, disclose
 ἐδωδή food ~eat
 ἐπιθυμία (ῥ) desire, thing desired
 ἐπιονομάζω to name
 εὐδοκιμέω be esteemed
 ἡδονή pleasure
 ἰσχυρός (ῥ) strong, forceful, violent

κέρδος -ους (n, 3) advantage, cunning
 κεφάλαιος main point; chief
 ὀρθός upright, straight; correct, just
 ~orthogonal
 ὀρθόω stand up
 πόσις -ος (m) (m) husband, master; (f)
 a drink ~potent
 σφοδρότης -τος (f, 3) vehemence,
 violence
 φιλία friendship ~philanthropy
 φίλιος friendly

ὀνόματι προσειπεῖν ἰδίῳ αὐτοῦ, ἀλλὰ ὁ μέγιστον καὶ ἰσχυρότατον εἶχεν ἐν αὐτῷ, τούτῳ ἐπωνομάσαμεν·

Ἐπιθυμητικὸν γὰρ αὐτὸ κεκλήκαμεν διὰ σφοδρότητα τῶν τε περὶ τὴν ἐδωδὴν ἐπιθυμιῶν καὶ πόσιν καὶ ἀφροδίσια καὶ ὅσα ἄλλα τούτοις ἀκόλουθα, καὶ φιλοχρήματον δὴ, ὅτι διὰ χρημάτων μάλιστα ἀποτελοῦνται αἱ τοιαῦται ἐπιθυμίαι.

Καὶ ὀρθῶς γ', ἔφη.

Ἄρ' οὖν καὶ τὴν ἡδονὴν αὐτοῦ καὶ φιλίαν εἰ φαῖμεν εἶναι τοῦ κέρδους, μάλιστ' ἂν εἰς ἐν κεφάλαιον ἀπεριδοίμεθα τῷ λόγῳ, ὥστε τι ἡμῖν αὐτοῖς δηλοῦν, ὅποτε τοῦτο τῆς ψυχῆς τὸ μέρος λέγοιμεν, καὶ καλοῦντες αὐτὸ φιλοχρήματον καὶ φιλοκερδὲς ὀρθῶς ἂν καλοῖμεν;

Ἐμοὶ γοῦν δοκεῖ, ἔφη.

Τί δέ; τὸ θυμοειδὲς οὐ πρὸς τὸ κρατεῖν μέντοι φαμέν καὶ νικᾶν καὶ εὐδοκιμεῖν ἀεὶ ὅλον ὠρμηθῆσαι;

Καὶ

μάλα.

ὀνόματι προσειπεῖν ἰδίῳ αὐτοῦ, ἀλλὰ ὁ μέγιστον καὶ

|strong, force- εἶχεν ἐν αὐτῷ, τούτῳ |to name
ful, violent

Ἐπιθυμητικὸν γὰρ αὐτὸ κεκλήκαμεν διὰ |vehemence, τῶν
|violence

τε περὶ τὴν |food ἐπιθυμιῶν καὶ |(m) hus-|sexual καὶ
band,

ὅσα ἄλλα τούτοις |following, , καὶ |master;
|attending (f) a drink

χρημάτων μάλιστα |accomplish, αἱ τοιαῦται ἐπιθυμίαι.
produce

Καὶ ὀρθῶς γ', ἔφη.

Ἄρ' οὖν καὶ τὴν |pleasure αὐτοῦ καὶ φιλίαν εἰ φαῖμεν εἶναι

τοῦ |advantage, , μάλιστ' ἂν εἰς ἐν κεφάλαιον ἀπεριειδοίμεθα
|cunning

τῷ λόγῳ, ὥστε τι ἡμῖν αὐτοῖς |show, , ὅποτε τοῦτο
|disclose

τῆς ψυχῆς τὸ μέρος λέγοιμεν, καὶ καλοῦντες αὐτὸ
φιλοχρήματον καὶ φιλοκερδὲς ὀρθῶς ἂν καλοῖμεν;

Ἐμοὶ |at least then, ἔφη.

Τί δέ; τὸ θυμοειδὲς οὐ πρὸς τὸ κρατεῖν μέντοι φαμέν καὶ

νικᾶν καὶ |be esteemed ἰεὶ ὅλον ὠρμηῆσθαι;

Καὶ μάλα.

name, but is denoted by the general term appetitive, from the extraordinary strength and vehemence of the desires of eating and drinking and the other sensual appetites which are the main elements of it; also money-loving, because such desires are generally satisfied by the help of money.

That is true, he said.

If we were to say that the loves and pleasures of this third part were concerned with gain, we should then be able to fall back on a single notion; and might truly and intelligibly describe this part of the soul as loving gain or money.

I agree with you.

Again, is not the passionate element wholly set on ruling and conquering and getting fame?

True.

Suppose we call it the contentious or ambitious—would the term be suitable?

Extremely

*vocabulary***δῆλος** visible, conspicuous**ἑμμελής** harmonious**ἥκιστος** least; above all**κομιδὴ** care, tending, providing for**μέλος** -ους (n, 3) limb; melody**μέλω** concern, interest, be one's
responsibility**ὅπη** wherever, however**ὁπότερος** which of two, either of two**οὐκοῦν** not so?; and so**προσαγορεύω** address, call by name**τείνω** stretch, tend ~tense**τρισσός** threefold**φιλομαθής** knowledge-loving**φιλόσοφος** wisdom-loving

Εἰ οὖν φιλόνικον αὐτὸ καὶ φιλότιμον προσαγορεύοιμεν, ἦ ἐμμελῶς ἂν ἔχοι;

Ἐμμελέστατα μὲν οὖν.

Ἀλλὰ μὴν ᾧ γε μανθάνομεν, παντὶ δῆλον ὅτι πρὸς τὸ εἰδέναι τὴν ἀλήθειαν ὅπη ἔχει πᾶν αἰὲς τέταται, καὶ χρημάτων τε καὶ δόξης ἥκιστα τούτων τούτῳ μέλει.

Πολύ γε.

Φιλομαθὲς δὴ καὶ φιλόσοφον καλοῦντες αὐτὸ κατὰ τρόπον ἂν καλοῖμεν;

Πῶς γὰρ οὐ;

Οὐκοῦν, ἦν δ' ἐγώ, καὶ ἄρχει ἐν ταῖς ψυχαῖς τῶν μὲν τοῦτο, τῶν δὲ τὸ ἕτερον ἐκείνων, ὁπότερον ἂν τύχη;

Οὕτως, ἔφη.

Διὰ ταῦτα δὴ καὶ ἀνθρώπων λέγομεν τὰ πρῶτα τριττὰ γένη εἶναι, φιλόσοφον, φιλόνικον, φιλοκερδές;

Κομιδῇ

γε.

Εἰ οὖν φιλόνικον αὐτὸ καὶ φιλότιμον |address, call by, ἡ
|name
|harmonious... ἔχου;

|harmonious μὲν οὖν.

Ἀλλὰ μὴν ὧ γε μανθάνομεν, παντὶ |visible, "... πρὸς τὸ
|conspicuous
εἰδέναι τὴν |truth |wherever... πᾶν ἀεὶ |stretch, tend...
|however
χρημάτων τε καὶ δόξης |least; above all τούτων τούτῳ μέλει.

Πολύ γε.

|knowledge-loving αἰ |wisdom-loving αλοῦντες αὐτὸ κατὰ τρόπον
ἂν καλοῖμεν;

Πῶς γὰρ οὐ;

|not so?; and so ἡ γώ, καὶ ἄρχει ἐν ταῖς ψυχαῖς τῶν μὲν τοῦτο,
τῶν δὲ τὸ ἕτερον ἐκείνων, |which of two, τύχη;
|either of two

Οὕτως, ἔφη.

Διὰ ταῦτα δὴ καὶ ἀνθρώπων λέγομεν τὰ πρῶτα |threefold
γένη εἶναι, |wisdom-loving φιλόνικον, φιλοκερδές;

Κομιδῇ γε.

suitable.

On the other hand, every one sees that the principle of knowledge is wholly directed to the truth, and cares less than either of the others for gain or fame.

Far less.

‘Lover of wisdom,’ ‘lover of knowledge,’ are titles which we may fitly apply to that part of the soul?

Certainly.

One principle prevails in the souls of one class of men, another in others, as may happen?

Yes.

Then we may begin by assuming that there are three classes of men — lovers of wisdom, lovers of honour, lovers of gain?

Exactly.

And there are three kinds of pleasure, which

*vocabulary***ἀνερωτάω** question**ἀργύριον** small coin**βίος** life ~biology**εἶδος** -ους (n, 3) appearance, form

~-oid

ἡδονή pleasure**ἡδύς** sweet, pleasant ~hedonism**καπνός** smoke**κερδαίνω** profit, take advantage**μάθημα** -τος (n, 3) lesson, knowledge**ὅπη** wherever, however**τιμάω** (ι) honor, exalt**ὑπόκειμαι** lie under; be assumed;
allow, submit**φιλόσοφος** wisdom-loving**φλυαρία** nonsense**φορτικός** for carrying; burdensome**χρηματιστικός** profitable

Καὶ ἡδονῶν δὴ τρία εἶδη, ὑποκείμενον ἐν ἐκάστῳ τούτων;

Πάνυ γε.

Οἶσθ' οὖν, ἦν δ' ἐγώ, ὅτι εἰ θέλοις τρεῖς τοιούτους ἀνθρώπους ἐν μέρει ἕκαστον ἀνερωτᾶν τίς τούτων τῶν βίων ἡδιστος, τὸν ἑαυτοῦ ἕκαστος μάλιστα ἐγκωμιάσεται; ὃ τε χρηματιστικὸς πρὸς τὸ κερδαίνειν τὴν τοῦ τιμᾶσθαι ἡδονὴν ἢ τὴν τοῦ μαρτυρεῖν οὐδενὸς ἀξίαν φήσῃ εἶναι, εἰ μὴ εἴ τι αὐτῶν ἀργύριον ποιεῖ;

Ἀληθῆ, ἔφη.

Τί δὲ ὁ φιλότιμος; ἦν δ' ἐγώ· οὐ τὴν μὲν ἀπὸ τῶν χρημάτων ἡδονὴν φορτικὴν τινα ἡγεῖται, καὶ αὖ τὴν ἀπὸ τοῦ μαρτυρεῖν, ὅτι μὴ μάθημα τιμὴν φέρει, καπνὸν καὶ φλυαρίαν;

Οὕτως, ἔφη, ἔχει.

Τὸν δὲ φιλόσοφον, ἦν δ' ἐγώ, τί οἰώμεθα τὰς ἄλλας ἡδονὰς νομίζειν πρὸς τὴν τοῦ εἰδέναι τάληθες ὅπῃ ἔχει καὶ ἐν

Καὶ |pleasure δὴ τρία |form, |lie under; be assumed; |τω τούτων;
|allow, submit

Πάνυ γε.

Οἷσθ' οὖν, ἦν δ' ἐγώ, ὅτι εἰ θέλοις τρεῖς τοιούτους

ἀνθρώπους ἐν μέρει ἕκαστον |question τίς τούτων τῶν

|life |sweet , τὸν ἑαυτοῦ ἕκαστος μάλιστα ἐγκωμιάσεται;

ὅ τε |profitable πρὸς τὸ |profit, take τὴν τοῦ |honor
|advantage

|pleasure ἢ τὴν τοῦ μανθάνειν οὐδενὸς ἀξίαν φήσει εἶναι, εἰ

μὴ εἴ τι αὐτῶν |small coin ποιεῖ;

Ἀληθῇ, ἔφη.

Τί δὲ ὁ φιλότιμος; ἦν δ' ἐγώ· οὐ τὴν μὲν ἀπὸ τῶν

χρημάτων |pleasure |for carrying; να ἡγείται, καὶ αὖ τὴν ἀπὸ
|burdensome

τοῦ μανθάνειν, ὅτι μὴ |lesson, μὴν φέρει, |smoke καὶ
|knowledge

|nonsense ,

Οὕτως, ἔφη, ἔχει.

Τὸν δὲ |wisdom-loving ἦν δ' ἐγώ, τί οἰώμεθα τὰς ἄλλας |pleasure

νομίζειν πρὸς τὴν τοῦ εἰδέναι τὰληθῆς |wherever, καὶ ἐν
|however

are their several objects?

Very true.

Now, if you examine the three classes of men, and ask of them in turn which of their lives is pleasantest, each will be found praising his own and depreciating that of others: the money-maker will contrast the vanity of honour or of learning if they bring no money with the solid advantages of gold and silver?

True, he said.

And the lover of honour—what will be his opinion? Will he not think that the pleasure of riches is vulgar, while the pleasure of learning, if it brings no distinction, is all smoke and nonsense to him?

Very true.

And are we to suppose, I said, that the philosopher sets any value on other pleasures in comparison with the pleasure of knowing the truth, and in that

*vocabulary***αἰσχρός** shameful**ἄλυπος** (ὤ) painless**ἄμείνων** comparative of ἀγαθός, noble**ἀμφισβητέω** dispute**ἀναγκαίη** of necessity, by force**ἀναγκαῖος** coerced, coercing, slavery**βίος** life ~biology**εἶδος** -ους (n, 3) appearance, form

~-oid

ἐμπειρία experience, trial and error**ἐμπειρος** experienced**ἡδονή** pleasure**ἡδύς** sweet, pleasant ~hedonism**κριτήριον** criterion; tribunal**πότερος** which, whichever of two**πρόσω** forward, in the future; far**σκοπᾶω** watch, observe**σκοπέω** behold, consider**χείρων** worse, more base, inferior, weaker

τοιούτῳ τινὶ αἰεὶ εἶναι μανθάνοντα; τῆς ἡδονῆς οὐ πάνυ πόρρω; καὶ καλεῖν τῷ ὄντι ἀναγκαίης, ὥς οὐδὲν τῶν ἄλλων δεόμενον, εἰ μὴ ἀνάγκη ἦν;

Εὐ, ἔφη, δεῖ εἰδέναι;

Ὅτε δὴ οὖν, εἶπον, ἀμφισβητοῦνται ἐκάστου τοῦ εἶδους αἱ ἡδοναὶ καὶ αὐτὸς ὁ βίος, μὴ ὅτι πρὸς τὸ κάλλιον καὶ αἴσχιον ζῆν μὴδὲ τὸ χεῖρον καὶ ἄμεινον, ἀλλὰ πρὸς αὐτὸ τὸ ἡδιον καὶ ἀλυπότερον, πῶς ἂν εἰδείμεν τίς αὐτῶν ἀληθέστατα λέγει;

Οὐ πάνυ, ἔφη, ἔγωγε ἔχω εἰπεῖν.

Ἄλλ' ὥδε σκόπει· τίνι χρὴ κρίνεσθαι τὰ μέλλοντα καλῶς κριθήσεσθαι; ἂρ' οὐκ ἐμπειρία τε καὶ φρονήσει καὶ λόγῳ; ἢ τούτων ἔχει ἂν τις βέλτιον κριτήριον;

Καὶ πῶς ἂν; ἔφη.

Σκόπει δὴ· τριῶν ὄντων τῶν ἀνδρῶν τίς ἐμπειρότατος πασῶν ὧν εἵπομεν ἡδονῶν; πότερον ὁ φιλοκερδής,

τοιούτῳ τινὶ αἰεὶ εἶναι μανθάνοντα; τῆς |pleasure οὐ πάντ
 |forward, in the καλεῖν τῷ ὄντι ἀναγκαίᾳς, ὥς οὐδὲν τῶν
 |future; far
 ἄλλων δεόμενον, εἰ μὴ ἀνάγκη ἦν;

Εὐ, ἔφη, δεῖ εἰδέναι;

“Οὐτε δὴ οὖν, εἶπον, |dispute ἐκάστου τοῦ |form
 αἰ |pleasure καὶ αὐτὸς ὁ |life , μὴ ὅτι πρὸς τὸ κάλλιον
 καὶ |shameful ᾗ μὴδὲ τὸ |worse, more|better , ἀλλὰ πρὸς
 |base
 αὐτὸ τὸ |sweet καὶ |painless , πῶς ἂν εἰδεῖμεν τίς αὐτῶν
 ἀληθέστατα λέγει;

Οὐ πάντ, ἔφη, ἔγωγε ἔχω εἰπεῖν.

Ἄλλ’ ὧδε σκόπει· τίνι χρὴ κρίνεσθαι τὰ μέλλοντα καλῶς
 κριθήσεσθαι; ἂρ’ οὐκ |experience, . καὶ φρονήσει καὶ λόγῳ;
 |trial and error
 ἢ τούτων ἔχει ἅν τις βέλτιον |criterion;
 |tribunal ,

Καὶ πῶς ἂν; ἔφη.

Σκόπει δὴ· τριῶν ὄντων τῶν ἀνδρῶν τίς |experienced
 πασῶν ὧν εἶπομεν |pleasure , |which, ἢ φιλοκερδής,
 |whichever

pursuit abiding, ever learning, not so far indeed from the heaven of pleasure? Does he not call the other pleasures necessary, under the idea that if there were no necessity for them, he would rather not have them?

There can be no doubt of that, he replied.

Since, then, the pleasures of each class and the life of each are in dispute, and the question is not which life is more or less honourable, or better or worse, but which is the more pleasant or painless—how shall we know who speaks truly?

I cannot myself tell, he said.

Well, but what ought to be the criterion? Is any better than experience and wisdom and reason?

There cannot be a better, he said.

Then, I said, reflect. Of the three individuals, which has the greatest experience of all the pleasures which we enumerated? Has the lover of gain, in learning the nature of essential truth, greater experience of the pleasure of

*vocabulary***ἀνδρεῖος** of a man, manly**ἄπειρος** untested; infinite**ἄρα** interrogative pcl**γεύω** taste ~gusto**γλυκύς** sweet, pleasant ~glycerine**ἐμπειρία** experience, trial and error**ἐμπειρος** experienced**ἐξεργάζομαι** accomplish; undo**ἡδονή** pleasure**κερδαίνω** profit, take advantage**ὅπη** wherever, however**πλούσιος** wealth ~plutocrat**προθυμέομαι** (ὄ) be eager**σοφός** skilled, clever, wise**τιμάω** (ἰ) honor, exalt**φιλοκερδέω** be greedy**φιλόσοφος** wisdom-loving**φύω** produce, beget; clasp ~physics

μανθάνων αὐτὴν τὴν ἀλήθειαν οἷόν ἐστιν, ἐμπειρότερος δοκεῖ σοι εἶναι τῆς ἀπὸ τοῦ εἰδέναι ἡδονῆς, ἢ ὁ φιλόσοφος τῆς ἀπὸ τοῦ κερδαίνειν;

Πολύ, ἔφη, διαφέρει. τῷ μὲν γὰρ ἀνάγκη γεύεσθαι τῶν ἐτέρων ἐκ παιδὸς ἀρξαμένῳ· τῷ δὲ φιλοκερδεῖ, ὅπῃ πέφυκε τὰ ὄντα μανθάνοντι, τῆς ἡδονῆς ταύτης, ὥς γλυκεῖά ἐστιν, οὐκ ἀνάγκη γεύεσθαι οὐδ' ἐμπείρῳ γίγνεσθαι, μᾶλλον δὲ καὶ προθυμουμένῳ οὐ ῥάδιον.

Πολὺ ἄρα, ἦν δ' ἐγώ, διαφέρει τοῦ γε φιλοκερδοῦς ὁ φιλόσοφος ἐμπειρία ἀμφοτέρων τῶν ἡδονῶν.

Πολὺ μέντοι.

Τί δὲ τοῦ φιλοτίμου; ἄρα μᾶλλον ἄπειρός ἐστι τῆς ἀπὸ τοῦ τιμᾶσθαι ἡδονῆς ἢ ἐκεῖνος τῆς ἀπὸ τοῦ φρονεῖν;

Ἀλλὰ τιμὴ μέν, ἔφη, ἐάνπερ ἐξεργάζωνται ἐπὶ ὃ ἕκαστος ὥρμηκε, πᾶσιν αὐτοῖς ἔπεται— καὶ γὰρ ὁ πλούσιος ὑπὸ πολλῶν τιμᾶται καὶ ὁ ἀνδρεῖος καὶ σοφός— ὥστε ἀπὸ γε τοῦ τιμᾶσθαι, οἷόν ἐστιν, πάντες τῆς ἡδονῆς ἐμπειροί·

μανθάνων αὐτὴν τὴν |truth οἶόν ἐστιν, |experienced

δοκεῖ σοι εἶναι τῆς ἀπὸ τοῦ εἰδέναι |pleasure, ἣ ὁ |wisdom-loving

τῆς ἀπὸ τοῦ		profit, take, advantage
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Πολύ, ἔφη, διαφέρει. τῷ μὲν γὰρ ἀνάγκη γεύεσθαι

τῶν ἑτέρων ἐκ παιδὸς ἀρξαμένῳ· τῷ δὲ φιλοκερδεῖ,

wherever, ὅκε τὰ ὄντα μανθάνοντι, τῆς pleasure ταύτης,
however

ὥς

sweet, pleasant

 ἔστιν, οὐκ ἀνάγκη γεύεσθαι οὐδ'

experienced

γίγνεσθαι, μάλλον δὲ καὶ |be eager οὐ ῥάδιον.

Πολὺν ἄρα, ἣν δ' ἐγώ, διαφέρει τοῦ γε φιλοκερδοῦς ὁ

|wisdom-loving|experience, ἡ ἐμπειρία |πλεονεξία τῶν |pleasure
trial and error

Πολὺ μέντοι.

Τί δὲ τοῦ φιλοτίμου;	interrogative pcl	untested; infinite	ἔστι τῆς ἀπὸ
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τοῦ |honor |pleasure ἡ ἐκεῖνος τῆς ἀπὸ τοῦ φρονεῖν;

Ἀλλὰ τιμὴ μέν, ἔφη, εἴανπερ | accomplish; undo... ἰ ὁ ἕκαστος

ᾧ ῥηκε, πᾶσιν αὐτοῖς ἔπεται— καὶ γὰρ ὁ |wealth ὑπὸ

[illegible]

τοῦ |honor , οἷόν ἐστιν, πάντες τῆς |pleasure |experienced

knowledge than the philosopher has of the pleasure of gain?

The philosopher, he replied, has greatly the advantage; for he has of necessity always known the taste of the other pleasures from his childhood upwards: but the lover of gain in all his experience has not of necessity tasted — or, I should rather say, even had he desired, could hardly have tasted — the sweetness of learning and knowing truth.

Then the lover of wisdom has a great advantage over the lover of gain, for he has a double experience?

Yes, very great.

Again, has he greater experience of the pleasures of honour, or the lover of honour of the pleasures of wisdom?

Nay, he said, all three are honoured in proportion as they attain their object; for the rich man and the brave man and the wise man alike have their crowd of admirers, and as they all receive honour they all have experience of the pleasures of honour; but

*vocabulary***ἀδύνατος** unable; impossible**γεύω** taste ~gusto**ἐμπειρία** experience, trial and error**ἐμπειρος** experienced**ἡδονή** pleasure**ναί** yea**ὄργανον** tool; body organ**ποῖος** what kind**φιλόσοφος** wisdom-loving

τῆς δὲ τοῦ ὄντος θέας, οἷαν ἡδονὴν ἔχει, ἀδύνατον ἄλλω
γεγεῦσθαι πλὴν τῷ φιλοσόφῳ.

Ἐμπειρίας μὲν ἄρα, εἶπον, ἔνεκα κάλλιστα τῶν ἀνδρῶν
κρίνει οὗτος.

Πολύ γε.

Καὶ μὴν μετὰ γε φρονήσεως μόνος ἔμπειρος γεγονώς
ἔσται.

Τί μήν;

Ἀλλὰ μὴν καὶ δι' οὗ γε δεῖ ὄργάνου κρίνεσθαι, οὐ τοῦ
φιλοκερδοῦς τοῦτο ὄργανον οὐδὲ τοῦ φιλοτίμου, ἀλλὰ τοῦ
φιλοσόφου.

Τὸ ποῖον;

Διὰ λόγων που ἔφαμεν δεῖν κρίνεσθαι. ἦ γάρ;

Ναί.

Λόγοι δὲ τούτου μάλιστα ὄργανον.

τῆς δὲ τοῦ ὄντος θέας, οἶαν |pleasure ἔχει, |unable; ἄλλω
|impossible
|taste πλὴν τῷ |wisdom-loving

|experience, ἔν ᾧ ἄρα, εἶπον, ἔνεκα κάλλιστα τῶν ἀνδρῶν
|trial and error
κρίνει οὗτος.

Πολύ γε.

Καὶ μὴν μετὰ γε φρονήσεως μόνος |experienced, ἐγὼνως
ἔσται.

Τί μὴν;

Ἀλλὰ μὴν καὶ δι' οὗ γε δεῖ |tool; body organ θαι, οὐ τοῦ
φιλοκερδοῦς τοῦτο |tool; body organ ἢ φιλοτίμου, ἀλλὰ τοῦ
|wisdom-loving

Τὸ |what kind

Διὰ λόγων που ἔφαμεν δεῖν κρίνεσθαι. ἦ γάρ;

|yea .

Λόγοι δὲ τούτου μάλιστα |tool; body organ

the delight which is to be found in the knowledge of true being is known to the philosopher only.

His experience, then, will enable him to judge better than any one?

Far better.

And he is the only one who has wisdom as well as experience?

Certainly.

Further, the very faculty which is the instrument of judgment is not possessed by the covetous or ambitious man, but only by the philosopher?

What faculty?

Reason, with whom, as we were saying, the decision

vocabulary

ἀνδρεία courage
ἀνδρεῖος of a man, manly
βίος life ~biology
γοῦν at least then
δῆλος visible, conspicuous
ἐμπειρία experience, trial and error
ἐπαινέω concur, praise, advise
ἡδονή pleasure

ἡδύς sweet, pleasant ~hedonism
κέρδος -ους (n, 3) advantage, cunning
νίκη (ι) victory ~Nike
οὐκοῦν not so?; and so
πλοῦτος wealth ~plutocrat
φιλόσοφος wisdom-loving
φρόνιμος sensible, prudent
ψέγω blame, censure

Πῶς δ' οὐ;

Οὐκοῦν εἰ μὲν πλούτῳ καὶ κέρδει ἄριστα ἐκρίνετο τὰ κρινόμενα, ἃ ἐπὶ ἡνέκεν ὁ φιλοκερδὴς καὶ ἔψεγεν, ἀνάγκη ἂν ᾗ ταῦτα ἀληθέστατα εἶναι.

Πολλή γε.

Εἰ δὲ τιμῇ τε καὶ νίκῃ καὶ ἀνδρείᾳ, ἅρ' οὐχ ἃ ὁ φιλότιμός τε καὶ φιλόνομος;

Δῆλον.

Ἐπειδὴ δ' ἐμπειρία καὶ φρονήσῃ καὶ λόγῳ;

Ἀνάγκη, ἔφη, ἃ ὁ φιλόσοφος τε καὶ ὁ φιλόλογος ἐπαινεῖ, ἀληθέστατα εἶναι.

Τριῶν ἄρ' οὐσῶν τῶν ἡδονῶν ἢ τούτου τοῦ μέρους τῆς ψυχῆς ᾧ μαθάνομεν ἡδίστη ἂν εἴη, καὶ ἐν ᾧ ἡμῶν τοῦτο ἄρχει, ὁ τούτου βίος ἡδιστός;

Πῶς δ' οὐ μέλλει; ἔφη· κύριος γοῦν ἐπαινέτης ὢν ἐπαινεῖ τὸν ἑαυτοῦ βίον ὁ φρόνιμος.

Πῶς δ' οὐ;

|not so?; and so` ' |wealth καὶ |advantage, ἵστα ἐκρίνετο τὰ
|cunning
κρινόμενα, ἃ |concur ὁ φιλοκερδὴς καὶ |blame, , ἀνάγκη ἂν
|censure
ἦν ταῦτα ἀληθέστατα εἶναι.

Πολλή γε.

Εἰ δὲ τιμῇ τε καὶ |victory· καὶ ἀνδρεία, ἅρ' οὐχ ἃ ὁ φιλότιμός
τε καὶ φιλόνικος;

|visible,
|conspicuous

Ἐπειδὴ δ' |experience, ... φρονήσει καὶ λόγῳ;
|trial and error

Ἀνάγκη, ἔφη, ἃ ὁ |wisdom-lovingε καὶ ὁ φιλόλογος |concur ,
ἀληθέστατα εἶναι.

Τριῶν ἅρ' οὐσῶν τῶν |pleasure ἢ τούτου τοῦ μέρους τῆς
ψυχῆς ᾧ μανθάνομεν |sweet ἂν εἴη, καὶ ἐν ᾧ ἡμῶν τοῦτο
ἄρχει, ὁ τούτου |life |sweet ,

Πῶς δ' οὐ μέλλει; ἔφη· κύριος |at least then ἔτης
ὧν |concur τὸν ἑαυτοῦ |life ὁ |sensible,
|prudent

ought to rest.

Yes.

And reasoning is peculiarly his instrument?

Certainly.

If wealth and gain were the criterion, then the praise or blame of the lover of gain would surely be the most trustworthy?

Assuredly.

Or if honour or victory or courage, in that case the judgment of the ambitious or pugnacious would be the truest?

Clearly.

But since experience and wisdom and reason are the judges—The only inference possible, he replied, is that pleasures which are approved by the lover of wisdom and reason are the truest.

And so we arrive at the result, that the pleasure of the intelligent part of the soul is the pleasantest of the three, and that he of us in whom this is the ruling principle has the pleasantest life.

Unquestionably, he said, the wise man speaks

*vocabulary***ἄδικος** unfair; obstinate, bad**ἀθρέω** observe, gaze**βίος** life ~biology**δῆλος** visible, conspicuous**δίς** twice**ἐγγύς** near**ἐξευρίσκω** find; discover ~eureka**ἐρωτάω** ask about something**ἐφεξῆς** in order, in a row**ἡδονή** pleasure**καίτοι** and yet; and in fact; although**κατάρα** curse**κριτής** -οῦ (m, 1) judge**πολεμικός** warlike, hostile ~polemic**πτῶμα** -τος (n, 3) fall; fallen thing**σοφός** skilled, clever, wise**σωτήρ** -ος (m) savior**τοίνυν** well, then**φρόνιμος** sensible, prudent

Τίνα δὲ δεύτερον, εἶπον, βίον καὶ τίνα δευτέραν ἡδονήν
φησιν ὁ κριτῆς εἶναι;

Δῆλον ὅτι τὴν τοῦ πολεμικοῦ τε καὶ φιλοτίμου· ἐγγυτέρω
γὰρ αὐτοῦ ἐστὶν ἢ ἡ τοῦ χρηματιστοῦ.

Ὑστάτην δὲ τὴν τοῦ φιλοκερδοῦς, ὡς ἔοικεν.

Τί μὴν; ἢ δ' ὅς.

Ταῦτα μὲν τοίνυν οὕτω δὴ ἐφεξῆς ἂν εἴη καὶ δις νενικηκώς
ὁ δίκαιος τὸν ἄδικον· τὸ δὲ τρίτον Ὀλυμπικῶς τῷ σωτηρί
τε καὶ τῷ Ὀλυμπίῳ Δίῳ, ἄθρει ὅτι οὐδὲ παναληθής ἐστὶν
ἢ τῶν ἄλλων ἡδονὴ πλὴν τῆς τοῦ φρονίμου οὐδὲ καθαρὰ,
ἀλλ' ἐσκιαγραφημένας τις, ὡς ἐγὼ δοκῶ μοι τῶν σοφῶν
τινος ἀκηκοέναι. καίτοι τοῦτ' ἂν εἴη μέγιστόν τε καὶ
κυριώτατον τῶν πτωμάτων.

Πολύ γε· ἀλλὰ πῶς λέγεις;

ᾧ δ' εἶπον, ἐξευρήσω, σοῦ ἀποκρινομένου ζητῶν ἅμα.

Ἐρώτα

δή,

ἔφη.

Τίνα δὲ δεύτερον, εἶπον, |life καὶ τίνα δευτέραν |pleasure
φησιν ὁ |judge εἶναι;

|visible, " . . . ἦν τοῦ |warlike, τε καὶ φιλοτίμου· |near
|conspicuous |hostile
γὰρ αὐτοῦ ἐστὶν ἢ ἡ τοῦ χρηματιστοῦ.

Ὑστάτην δὴ τὴν τοῦ φιλοκερδοῦς, ὡς ἔοικεν.

Τί μὴν; ἢ δ' ὅς.

Ταῦτα μὲν |well, then· ἔγω δὲ |in order, in a ῥοή... |twice νικηκῶς
ὁ δίκαιος τὸν |unfair; ob- δὲ τρίτον Ὀλυμπικῶς τῷ |savior
|stinate, bad
τε καὶ τῷ Ὀλυμπίῳ Δί, |observe, gaze ὃ δὲ παναληθὴς ἐστὶν
ἡ τῶν ἄλλων |pleasure. λὴν τῆς τοῦ |sensible, οὐδὲ καθαρὰ,
|prudent
ἀλλ' ἐσκιαγραφημένη τις, ὡς ἐγὼ δοκῶ μοι τῶν |skilled,
|clever, wise
τινος ἀκηκοέναι. |and yet; and in ἢν εἴη μέγιστόν τε καὶ
|fact; although
κυριώτατον τῶν |fall; fallen
|thing

Πολύ γε· ἀλλὰ πῶς λέγεις;

᾽Ωδ', εἶπον, |find; , σοῦ ἀποκρινομένου ζητῶν ἅμα.
|discover

|ask

δή,

ἔφη.

with authority when he approves of his own life.

And what does the judge affirm to be the life which is next, and the pleasure which is next?

Clearly that of the soldier and lover of honour; who is nearer to himself than the money-maker.

Last comes the lover of gain?

Very true, he said.

Twice in succession, then, has the just man overthrown the unjust in this conflict; and now comes the third trial, which is dedicated to Olympian Zeus the saviour: a sage whispers in my ear that no pleasure except that of the wise is quite true and pure—all others are a shadow only; and surely this will prove the greatest and most decisive of falls?

Yes, the greatest; but will you explain yourself?

I will work out the subject and you shall

*vocabulary***ἄμφω** both ~amphora**ἡδέως** pleasantly ~hedonism**ἡδονή** pleasure**ἡδύς** sweet, pleasant ~hedonism**ἡσυχία** peace and quiet**κάμνω** toil, be tired, acquire by toil; be troubled; be sick**λυπέω** (ἶ) annoy, distress**λύπη** distress**μεταξύ** between**μνημονεύω** remember, remind**ὀδυνάω** cause pain**οὐκοῦν** not so?; and so**ποῖος** what kind**ὕγιαίνω** be healthy

Λέγε δή, ἦν δ' ἐγώ· οὐκ ἐναντίον φαμέν λύπην ἡδονῇ;

Καὶ μάλα.

Οὐκοῦν καὶ τὸ μήτε χαίρειν μήτε λυπεῖσθαι εἶναί τι;

Εἶναι μέντοι.

Μεταξὺ τούτων ἀμφοῖν ἐν μέσῳ ὃν ἡσυχίαν τινὰ περὶ
ταῦτα τῆς ψυχῆς; ἢ οὐχ οὕτως αὐτὸ λέγεις;

Οὕτως, ἦ δ' ὅς.

Ἄρ' οὖν μνημονεύεις, ἦν δ' ἐγώ, τοὺς τῶν καμνόντων
λόγους, οὓς λέγουσιν ὅταν κάμνωσιν;

Ποίους;

Ὡς οὐδὲν ἄρα ἐστὶν ἥδιον τοῦ ὑγιαίνειν, ἀλλὰ σφᾶς
ἐλελήθει, πρὶν κάμνειν, ἥδιστον ὄν.

Μέμνημαι, ἔφη.

Οὐκοῦν καὶ τῶν περιωδυνία τινὲς ἐχομένων ἀκούεις
λεγόντων ὡς οὐδὲν ἥδιον τοῦ παύσασθαι ὀδυνώμενον;

Λέγε δῆ, ἦν δ' ἐγώ· οὐκ ἐναντίον φαμέν |distress |pleasure

Καὶ μάλα.

|not so?; and so ` μήτε χαίρειν μήτε |annoy, εἶναί τι;
|distress

Εἶναι μέντοι.

|between τούτοις |both ἐν μέσῳ ὃν |peace and quiet περὶ
ταῦτα τῆς ψυχῆς; ἢ οὐχ οὕτως αὐτὸ λέγεις;

Οὕτως, ἦ δ' ὅς.

Ἄρ' οὖν |remember, , ἦν δ' ἐγώ, τοὺς τῶν |toil, acquire,
|remind |be tired
λόγους, οὓς λέγουσιν ὅταν |toil, acquire,
|be tired

|what kind

Ὡς οὐδὲν ἄρα ἐστὶν |sweet τοῦ |be healthy, ἀλλὰ σφᾶς
ἐλελήθει, πρὶν |toil, acquire, ἔϊστον ὄν.
|be tired

Μέμνημαι, ἔφη.

|not so?; and so τῶν περιωδυνία τινὲς ἐχομένων ἀκούεις
λεγόντων ὥς οὐδὲν |sweet τοῦ παύσασθαι |cause pain ,

answer my questions.

Proceed.

Say, then, is not pleasure opposed to pain?

True.

And there is a neutral state which is neither pleasure nor pain?

There is.

A state which is intermediate, and a sort of repose of the soul about either — that is what you mean?

Yes.

You remember what people say when they are sick?

What do they say?

That after all nothing is pleasanter than health. But then they never knew this to be the greatest of pleasures until they were ill.

Yes, I know, he said.

And when persons are suffering from acute pain, you must have heard them

*vocabulary***ἀγαπητός** beloved**ἡδέως** pleasantly ~hedonism**ἡδονή** pleasure**ἡδύς** sweet, pleasant ~hedonism**ἡσυχία** peace and quiet**λυπέω** (ὅ) annoy, distress**λύπη** distress**λυπηρός** (ὅ) painful, causing pain, sad**μεταξύ** between**μηδέτερος** neither**πότε** when?

Ἀκούω.

Καὶ ἐν ἄλλοις γε οἶμαι πολλοῖς τοιούτοις αἰσθάνη
 γιγνομένους τοὺς ἀνθρώπους, ἐν οἷς, ὅταν λυπῶνται, τὸ
 μὴ λυπεῖσθαι καὶ τὴν ἡσυχίαν τοῦ τοιούτου ἐγκωμιάζουσιν
 ὡς ἡδιστον, οὐ τὸ χαίρειν.

Τοῦτο γάρ, ἔφη, τότε ἡδὺ ἴσως καὶ ἀγαπητὸν γίγνεται,
 ἡσυχία.

Καὶ ὅταν παύσηται ἄρα, εἶπον, χαίρων τις, ἢ τῆς ἡδονῆς
 ἡσυχία λυπηρὸν ἔσται.

Ἴσως, ἔφη.

Ὁ μεταξὺ ἄρα νυνδὴ ἀμφοτέρων ἔφασκεν εἶναι, τὴν
 ἡσυχίαν, τοῦτό ποτε ἀμφότερα ἔσται, λύπη τε καὶ ἡδονή.

Ἐοικεν.

Ἡ καὶ δυνατὸν τὸ μηδέτερα ὃν ἀμφότερα γίγνεσθαι;

Οὐ μοι δοκεῖ.

Καὶ μὴν τό γε ἡδὺ ἐν ψυχῇ γιγνόμενον καὶ τὸ λυπηρὸν

Ἀκούω.

Καὶ ἐν ἄλλοις γε οἶμαι πολλοῖς τοιούτοις αἰσθάνη
 γιγνομένους τοὺς ἀνθρώπους, ἐν οἷς, ὅταν |annoy, |distress
 μὴ |annoy, |distress καὶ τὴν |peace and quiet |ιούτου ἐγκωμιάζουσιν
 ὡς ἥδιστον, οὐ τὸ χαίρειν.

Τοῦτο γάρ, ἔφη, τότε |sweet'ως καὶ |beloved γίγνεται,
 |peace and quiet

Καὶ ὅταν παύσῃται ἄρα, εἶπον, χαίρων τις, ἢ τῆς |pleasure
 |peace and quiet |painful, caus- ai.
 |and |ing pain, sad
 |quiet
 Ἵσως, ἔφη.

Ὅ |between ἄρα νυνδὴ ἀμφοτέρων ἔφαμεν εἶναι, τὴν
 |peace and quiet | ποτε ἀμφότερα ἔσται, |distress εἰ καὶ |pleasure

Ἔοικεν.

Ἢ καὶ δυνατὸν τὸ |neither ὃν ἀμφότερα γίγνεσθαι;

Οὐ μοι δοκεῖ.

Καὶ μὴν τό γε |sweet' ψυχῇ γιγνόμενον καὶ τὸ |painful, caus-
 |ing pain, sad

say that there is nothing pleasanter than to get rid of their pain?

I have.

And there are many other cases of suffering in which the mere rest and cessation of pain, and not any positive enjoyment, is extolled by them as the greatest pleasure?

Yes, he said; at the time they are pleased and well content to be at rest.

Again, when pleasure ceases, that sort of rest or cessation will be painful?

Doubtless, he said.

Then the intermediate state of rest will be pleasure and will also be pain?

So it would seem.

But can that which is neither become both?

I should say not.

And both pleasure and pain are motions of the soul, are they not?

vocabulary

ἄλγεινός painful
 ἄλγέω suffer ~analgesic
 ἀνιαρός (αἶ) troublesome, tiresome
 ἄρτι at the same time
 γοῦν at least then
 ἡδονή pleasure
 ἡδύς sweet, pleasant ~hedonism
 ἡσυχία peace and quiet
 κίνησις -εως (τι, f) motion
 λυπέω (ὄ) annoy, distress
 λύπη distress
 λυπηρός (ὄ) painful, causing pain, sad

ναί yea
 ὀρθός upright, straight; correct, just
 ~orthogonal
 ὀρθόω stand up
 οὐδαμός not anyone
 παῦλα rest, pause
 σημαίνω give orders to; show; mark
 ~semaphore
 τοίνυν well, then
 ὑγιής sound, profitable ~hygiene
 φάντασμα -τος (n, 3) ghost, apparition
 φύω produce, beget; clasp ~physics

κίνησιν τις ἀμφοτέρω ἐστόν· ἢ οὐ;

Ναί.

Τὸ δὲ μήτε λυπηρὸν μήτε ἡδὺ οὐχὶ ἡσυχία μέντοι καὶ ἐν μέσῳ τούτων ἐφάνη ἄρτι;

Ἐφάνη γάρ.

Πῶς οὖν ὀρθῶς ἔστι τὸ μὴ ἀλγεῖν ἡδὺ ἡγεῖσθαι ἢ τὸ μὴ χαίρειν ἀνιαρόν;

Οὐδαμῶς.

Οὐκ ἔστιν ἄρα τοῦτο, ἀλλὰ φαίνεται, ἦν δ' ἐγώ, παρὰ τὸ ἀλγεινὸν ἡδὺ καὶ παρὰ τὸ ἡδὺ ἀλγεινὸν τότε ἢ ἡσυχία, καὶ οὐδὲν ὑγιὲς τούτων τῶν φαντασμάτων πρὸς ἡδονῆς ἀλήθειαν, ἀλλὰ γοητεία τις.

Ὡς γοῦν ὁ λόγος, ἔφη, σημαίνει.

Ἴδὲ τοίνυν, ἔφην ἐγώ, ἡδονάς, αἱ οὐκ ἐκ λυπῶν εἰσίν, ἵνα μὴ πολλάκις οἰηθῆς ἐν τῷ παρόντι οὕτω τοῦτο πεφυκέναι, ἡδονὴν μὲν παῦλαν λύπης εἶναι, λύπην δὲ ἡδονῆς.

|motion τις ἀμφοτέρω ἐστόν· ἢ οὐ;

|yea

Τὸ δὲ μήτε |painful, causing|sweet ὕχλ |peace and quiet καὶ ἐν
|pain, sad

μέσῳ τούτοις ἐφάνη |at the same time

Ἐφάνη γάρ.

Πῶς οὖν ὀρθῶς ἔστι τὸ μὴ |suffer |sweet γέισθαι ἢ τὸ μὴ

χαίρειν |troublesome,
|tiresome

|not anyone

Οὐκ ἔστιν ἄρα τοῦτο, ἀλλὰ φαίνεται, ἦν δ' ἐγώ, παρὰ τὸ

|painful |sweet αἰ παρὰ τὸ |sweet|painful τότε ἢ |peace and quiet

καὶ οὐδὲν |sound, . . . -των τῶν |ghost, apparition πρὸς |pleasure
|profitable

|truth , ἀλλὰ γοητεία τις.

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

Ἰδὲ |well, then ῥῆν ἐγώ, |pleasure, αἰ οὐκ ἐκ λυπῶν εἰσίν, ἵνα

μὴ |often οἰθητῆς ἐν τῷ παρόντι οὕτω τοῦτο πεφυκέναι,

|pleasure μὲν |rest, |distress εἶναι, |distress δὲ |pleasure
|pause

Yes.

But that which is neither was just now shown to be rest and not motion, and in a mean between them?

Yes.

How, then, can we be right in supposing that the absence of pain is pleasure, or that the absence of pleasure is pain?

Impossible.

This then is an appearance only and not a reality; that is to say, the rest is pleasure at the moment and in comparison of what is painful, and painful in comparison of what is pleasant; but all these representations, when tried by the test of true pleasure, are not real but a sort of imposition?

That is the inference.

Look at the other class of pleasures which have no antecedent pains and you will no longer suppose, as you perhaps may at present, that pleasure is only the cessation of pain, or pain of pleasure.

What are they,

*vocabulary***ἀμήχανος** helpless, impossible

~mechanism

ἀπαλλαγή relief, escape**ἀπαλλαξείω** wish to get rid of**ἀπαλλάσσω** free from, remove; be freed, depart**εἶδος** -ους (n, 3) appearance, form

~-oid

ἐννοέω consider**ἐξαίφνης** suddenly**ἡδονή** pleasure**καταλείπω** leave behind, abandon

~eclipse

λυπέω (ῥ) annoy, distress**λύπη** distress**μέγεθος** -ους (n, 3) tall, big (person)

~megaton

ὀσμή smell ~osmium, odor**οὐχοῦν** not so?; and so**ποίη** grass**ποῖος** what kind**ποῦ** where?**σχεδόν** near, approximately at

~ischemia

τείνω stretch, tend ~tense

Ποῦ δὴ, ἔφη, καὶ ποίας λέγεις;

Πολλὰ μὲν, εἶπον, καὶ ἄλλαι, μάλιστα δ' εἰ θέλεις
ἐννοῆσαι τὰς περὶ τὰς ὁσμάς ἡδονάς. αὗται γὰρ οὐ
προλυπηθέντι ἐξαίφνης ἀμήχανοι τὸ μέγεθος γίνονται,
παυσάμεναί τε λύπην οὐδεμίαν καταλείπουσιν.

Ἀληθέστατα, ἔφη.

Μὴ ἄρα πειθώμεθα καθαρὰν ἡδονὴν εἶναι τὴν λύπης
ἀπαλλαγὴν, μηδὲ λύπην τὴν ἡδονῆς.

Μὴ γάρ.

Ἀλλὰ μέντοι, εἶπον, αἶ γε διὰ τοῦ σώματος ἐπὶ τὴν ψυχὴν
τείνουσαι καὶ λεγόμεναι ἡδοναί, σχεδὸν αἱ πλείσταί τε καὶ
μέγισται, τούτου τοῦ εἶδους εἰσὶ, λυπῶν τινες ἀπαλλαγαί.

Εἰσὶ γάρ.

Οὐκοῦν καὶ αἱ πρὸ μελλόντων τούτων
ἐκ προσδοκίας γιγνόμεναι προησθήσεις
τε καὶ προλυπήσεις κατὰ ταῦτα ἔχουσιν;

|where?., ἔφη, καὶ ποίας λέγεις;

Πολλαὶ μὲν, εἶπον, καὶ ἄλλαι, μάλιστα δ' εἰ θέλεις

|consider τὰς περὶ τὰς |smell |pleasure. αὐται γὰρ οὐ

προλυπηθέντι |suddenly |helpless, τὸ |tall, big γίνονται,
|impossible

πανσάμεναί τε |distress ὑδεμίαν |leave behind,
|abandon

Ἀληθέστατα, ἔφη.

Μὴ ἄρα πειθώμεθα καθαρὰν |pleasure εἶναι τὴν |distress

ἀπαλλαγὴν, μηδὲ |distress τὴν |pleasure

Μὴ γάρ.

Ἀλλὰ μέντοι, εἶπον, αἶ γε διὰ τοῦ σώματος ἐπὶ τὴν ψυχὴν

|stretch, tend . . . καὶ λεγόμεναί |pleasure |about αἱ πλείσταί τε καὶ

μέγισται, τούτου τοῦ |form εἰσὶ, λυπῶν τινες |relief, escape .

Εἰσὶ γάρ.

|not so?; and so . . . αἱ πρὸ μελλόντων τούτων

ἐκ προσδοκίας γιγνόμεναι προησθήσεις

τε καὶ προλυπήσεις κατὰ ταῦτα ἔχουσιν;

he said, and where shall I find them?

There are many of them: take as an example the pleasures of smell, which are very great and have no antecedent pains; they come in a moment, and when they depart leave no pain behind them.

Most true, he said.

Let us not, then, be induced to believe that pure pleasure is the cessation of pain, or pain of pleasure.

No.

Still, the more numerous and violent pleasures which reach the soul through the body are generally of this sort—they are reliefs of pain.

That is true.

And the

*vocabulary***ἄλλοθι** elsewhere, abroad**ἄνω** (ἄ) accomplish, pass, waste;
upwards, out to sea**ἀφοράω** look away, at ~panorama**ἐμπειρος** experienced**ὅθεν** whence**οὐκοῦν** not so?; and so**προσδοχάω** expect**φύσις** -εως (f) nature (of a thing)
~physics**φύω** produce, beget; clasp ~physics

Κατὰ ταυτά.

Οἷσθ' οὖν, ἦν δ' ἐγώ, οἰαί εἰσιν καὶ ᾧ μάλιστα εἰκόασιν;

Τῷ; ἔφη.

Νομίζεις τι, εἶπον, ἐν τῇ φύσει εἶναι τὸ μὲν ἄνω, τὸ δὲ κάτω, τὸ δὲ μέσον;

Ἔγωγε.

Οἷε οὖν ἂν τινα ἐκ τοῦ κάτω φερόμενον πρὸς μέσον ἄλλο τι οἷεσθαι ἢ ἄνω φέρεσθαι; καὶ ἐν μέσῳ στάντα, ἀφορῶντα ὅθεν ἐνήνεκται, ἄλλοθί που ἂν ἡγεῖσθαι εἶναι ἢ ἐν τῷ ἄνω, μὴ ἑωρακότα τὸ ἀληθῶς ἄνω;

Μὰ Δί, οὐκ ἔγωγε, ἔφη, ἄλλως οἶμαι οἰηθῆναι ἂν τὸν τοιοῦτον.

Ἄλλ' εἰ πάλιν γ', ἔφην, φέροιτο, κάτω τ' ἂν οἶοιτο φέρεσθαι καὶ ἀληθῇ οἶοιτο;

Πῶς γὰρ οὐ;

Οὐκοῦν ταῦτα πάσχοι ἂν πάντα διὰ τὸ μὴ ἔμπειρος εἶναι

Κατὰ ταῦτά.

Οἷσθ' οὖν, ἦν δ' ἐγώ, οἶαί εἰσιν καὶ ᾧ μάλιστα εἰκόασιν;

Τῷ; ἔφη.

Νομίζεις τι, εἶπον, ἐν τῇ φύσει εἶναι τὸ μὲν ἄνω, τὸ δὲ κάτω, τὸ δὲ μέσον;

Ἔγωγε.

Οἶε οὖν ἄν τινα ἐκ τοῦ κάτω φερόμενον πρὸς μέσον ἄλλο τι οἶεσθαι ἢ ἄνω φέρεσθαι; καὶ ἐν μέσῳ στάντα, |look away, at
|whence ἵνεκται, |elsewhere, υἱ ἂν ἡγεῖσθαι εἶναι ἢ ἐν τῷ ἄνω, |abroad
μὴ ἐωρακότα τὸ ἀληθῶς ἄνω;

Μὰ Δί, οὐκ ἔγωγε, ἔφη, ἄλλως οἶμαι οἰηθῆναι ἂν τὸν τοιοῦτον.

Ἄλλ' εἰ πάλιν γ', ἔφην, φέροιτο, κάτω τ' ἂν οἶοιτο φέρεσθαι καὶ ἀληθῆ οἶοιτο;

Πῶς γὰρ οὔ;

|not so?; and so... πάσχοι ἂν πάντα διὰ τὸ μὴ |experienced. εἶναι

anticipations of future pleasures and pains are of a like nature?

Yes.

Shall I give you an illustration of them?

Let me hear.

You would allow, I said, that there is in nature an upper and lower and middle region?

I should.

And if a person were to go from the lower to the middle region, would he not imagine that he is going up; and he who is standing in the middle and sees whence he has come, would imagine that he is already in the upper region, if he has never seen the true upper world?

To be sure, he said; how can he think otherwise?

But if he were taken back again he would imagine, and truly imagine, that he was descending?

No doubt.

All that

*vocabulary***ἀληθινός** honest, genuine**ἄλυπος** (ὁ) painless**ἄνω** (ἄ) accomplish, pass, waste;
upwards, out to sea**ἀπατάω** to lie, trick ~apatosaurus**ἄπειρος** untested; infinite**ἀφοράω** look away, at ~panorama**δῆλος** visible, conspicuous**διάκειμαι** be in a condition**δίψα** thirst ~dipsomania**διψάω** be thirsty ~dipsomaniac**ἐννοέω** consider**ἡδονή** pleasure**κενόω** make empty**λευκός** white ~light**λυπέω** (ὁ) annoy, distress**λύπη** distress**λυπηρός** (ὁ) painful, causing pain, sad**μεταξύ** between**πεῖνα** hunger, famine**πλήρωσις** filling, gratification**προσδοκάω** expect**σφόδρα** very much**ὕγιής** sound, profitable ~hygiene

τοῦ ἀληθινῶς ἄνω τε ὄντος καὶ ἐν μέσῳ καὶ κάτω;

Δῆλον δῆ.

Θαυμάζοις ἂν οὖν εἰ καὶ οἱ ἄπειροι ἀληθείας περὶ πολλῶν
τε ἄλλων μὴ ὑγιεῖς δόξας ἔχουσιν, πρὸς τε ἡδονὴν καὶ
λύπην καὶ τὸ μεταξὺ τούτων οὕτω διάκεινται, ὥστε, ὅταν
μὲν ἐπὶ τὸ λυπηρὸν φέρονται, ἀληθῆ τε οἴονται καὶ τῷ
ὄντι λυποῦνται, ὅταν δὲ ἀπὸ λύπης ἐπὶ τὸ μεταξύ, σφόδρα
μὲν οἴονται πρὸς πληρώσει τε καὶ ἡδονῇ γίγνεσθαι, ὥσπερ
πρὸς μέλαν φαιὸν ἀποσκοποῦντες ἀπειρία λευκοῦ, καὶ
πρὸς τὸ ἄλυπον οὕτω λύπην ἀφορῶντες ἀπειρία ἡδονῆς
ἀπατῶνται;

Μὰ Δία, ἦ δ' ὅς, οὐκ ἂν θαυμάσαιμι, ἀλλὰ πολὺ μάλλον,
εἰ μὴ οὕτως ἔχει.

ᾧ δέ γ' οὖν, εἶπον, ἐννόει· οὐχὶ πείνα καὶ δίψα καὶ τὰ
τοιαῦτα κενώσεις τινές εἰσιν τῆς περὶ τὸ σῶμα ἕξεως;

Τί

μήν;

τοῦ |honest,
|genuine ἄνω τε ὄντος καὶ ἐν μέσῳ καὶ κάτω;

|visible, ^{ὁρατός}
|conspicuous

Θαυμάζοις ἂν οὖν εἰ καὶ οἱ |untested; |truth ^{περὶ πολλῶν}
|infinite

τε ἄλλων μὴ |sound, ^{ῥηξας} ἔχουσιν, πρὸς τε |pleasure καὶ
|profitable

|distress καὶ τὸ |between γούτων οὕτω |be in a condition . ἔ, ὅταν

μὲν ἐπὶ τὸ |painful, ^{causing} ὦνται, ἀληθῆ τε οἶονται καὶ τῷ
|ing pain, sad

ὄντι |annoy, ^{distress} , ὅταν δὲ ἀπὸ |distress ἐπὶ τὸ |between, |very much
|distress

μὲν οἶονται πρὸς πληρώσει τε καὶ |pleasure ἵγνεσθαι, ὥσπερ

πρὸς μέλαν φαιὸν ἀποσκοποῦντες ἀπειρία |white , καὶ

πρὸς τὸ |painless οὕτω |distress |look away, at ἱπειρία |pleasure

|to lie, trick ,

Μὰ Δία, ἥ δ' ὅς, οὐκ ἂν θαυμάσαιμι, ἀλλὰ πολὺ μᾶλλον,

εἰ μὴ οὕτως ἔχει.

ᾧ δέ γ' οὖν, εἶπον, |consider ^{ὕχλι} |hunger, ^{καὶ δόψα} καὶ τὰ
|famine

τοιαῦτα κενώσεις τινές εἰσιν τῆς περὶ τὸ σῶμα ἕξεως;

Τί

μήν;

would arise out of his ignorance of the true upper and middle and lower regions?

Yes.

Then can you wonder that persons who are inexperienced in the truth, as they have wrong ideas about many other things, should also have wrong ideas about pleasure and pain and the intermediate state; so that when they are only being drawn towards the painful they feel pain and think the pain which they experience to be real, and in like manner, when drawn away from pain to the neutral or intermediate state, they firmly believe that they have reached the goal of satiety and pleasure; they, not knowing pleasure, err in contrasting pain with the absence of pain, which is like contrasting black with grey instead of white — can you wonder, I say, at this?

No, indeed; I should be much more disposed to wonder at the opposite.

Look at the matter thus: — Hunger, thirst, and the like, are inanitions of the bodily state?

Yes.

And ignorance

vocabulary

ἄγνοια ignorance

ἀρετή goodness, excellence

ἀφροσύνη folly ~frenzy

δῆλος visible, conspicuous

εἶδος -ους (n, 3) appearance, form

~-oid

ἐπιστήμη skill, knowledge

θνητός mortal ~euthanasia

ἴσχω restrain, hold back ~ischemia

μεταλαμβάνω share in; swap

μετέχω partake of

μηδέποτε never

οὐκοῦν not so?; and so

οὐσία property; essence

ὄψον piece of cooked meat, relish

πλήρωσις filling, gratification

ποτάομαι fly about ~petal

πότερος which, whichever of two

ποτός potable

σῖτος grain, bread, food ~parasite

σύμπας (ᾱ) all together

τροφή food, upkeep ~atrophy

Ἄγνοια δὲ καὶ ἀφροσύνη ἅρ' οὐ κενότης ἐστὶ γῆς περὶ
ψυχὴν αὐτῆς ἕξεως;

Μάλα γε.

Οὐκοῦν πληροῖτ' ἂν ὅ τε τροφῆς μεταλαμβάνων καὶ ὁ νοῦν
ἰσχων;

Πῶς δ' οὐ;

Πλήρωσις δὲ ἀληθεστέρα τοῦ ἡττον ἢ τοῦ μᾶλλον ὄντος;

Δῆλον ὅτι τοῦ μᾶλλον.

Πότερα οὖν ἡ γῆ τὰ γένη μᾶλλον καθαρᾶς οὐσίας μετέχειν,
τὰ οἶον σίτου τε καὶ ποτοῦ καὶ ὄψου καὶ συμπάσης
τροφῆς, ἢ τὸ δόξης τε ἀληθοῦς εἶδος καὶ ἐπιστήμης
καὶ νοῦ καὶ συλλήβδην αὐτῆς πάσης ἀρετῆς; ὦδε δὲ
κρίνε' τὸ τοῦ αἰὲ ὁμοίου ἐχόμενον καὶ ἀθανάτου καὶ
ἀληθείας, καὶ αὐτὸ τοιοῦτον ὃν καὶ ἐν τοιούτῳ γιγνόμενον,
μᾶλλον εἶναί σοι δοκεῖ, ἢ τὸ μηδέποτε ὁμοίου καὶ
θνητοῦ, καὶ αὐτὸ τοιοῦτον καὶ ἐν τοιούτῳ γιγνόμενον;

|ignorance ἵὲ καὶ |folly ἄρ' οὐ κενότης ἐστὶ γῆς περὶ
 ψυχὴν αὐτὴ ἕξεως;

Μάλα γε.

|not so?;|fill, fulfill ἂν ὅ τε τροφῆς |share in; swap καὶ ὁ νοῦν
 |and so
 |hold back

Πῶς δ' οὐ;

|filling, grati- δὲ ἀληθεστέρα τοῦ ἡττον ἢ τοῦ μᾶλλον ὄντος;
 fication

|visible, " . . . οὐ μᾶλλον.
 |conspicuous

|which, ὅν ἡ γῆ τὰ γένη μᾶλλον καθαρᾶς |property|partake of
 |whichever essence

τὰ οἶον |grain, τε καὶ ποτοῦ καὶ |piece . . . of|all together
 |bread, cooked meat,
 τροφῆς, |food ἡ τὸ δόξης τε ἀληθοῦς |relish
 |form καὶ |skill,
 |knowledge

καὶ νοῦ καὶ συλλήβδην αὐτὴ πάσης |excellence ὧδε δὲ

κρίνει· τὸ τοῦ αἰὲς ὁμοίου ἐχόμενον καὶ ἀθανάτου καὶ

|truth , καὶ αὐτὸ τοιοῦτον ὃν καὶ ἐν τοιούτῳ γιγνόμενον,

μᾶλλον εἶναί σοι δοκεῖ, ἢ τὸ |never ὁμοίου καὶ

|mortal , καὶ αὐτὸ τοιοῦτον καὶ ἐν τοιούτῳ γιγνόμενον;

and folly are inanitions of the soul?

True.

And food and wisdom are the corresponding satisfactions of either?

Certainly.

And is the satisfaction derived from that which has less or from that which has more existence the truer?

Clearly, from that which has more.

What classes of things have a greater share of pure existence in your judgment—those of which food and drink and condiments and all kinds of sustenance are examples, or the class which contains true opinion and knowledge and mind and all the different kinds of virtue? Put the question in this way:—Which has a more pure being—that which is concerned with the invariable, the immortal, and the true, and is of such a nature, and is found in such natures; or that which is concerned with and found in the variable and mortal, and is itself variable and mortal?

Far purer, he

vocabulary

ἐπιστήμη skill, knowledge

θεραπείη -ας service, tending

μετέχω partake of

οὐδαμὸς not anyone

οὐκοῦν not so?; and so

οὐσία property; essence

Πολύ, ἔφη, διαφέρει τὸ τοῦ αἰὲ ὁμοίου.

Ἦ οὖν αἰὲ ὁμοίου οὐσία οὐσίας τι μᾶλλον ἢ ἐπιστήμης
μετέχει;

Οὐδαμῶς.

Τί δ'; ἀληθείας;

Οὐδὲ τοῦτο.

Εἰ δὲ ἀληθείας ἤττον, οὐ καὶ οὐσίας;

Ἀνάγκη.

Οὐκοῦν ὅλως τὰ περὶ τὴν τοῦ σώματος θεραπείαν γένη
τῶν γενῶν αὐτῶν περὶ τὴν τῆς ψυχῆς θεραπείαν ἤττον
ἀληθείας τε καὶ οὐσίας μετέχει;

Πολύ γε.

Σῶμα δὲ αὐτὸ ψυχῆς οὐκ οἶει οὕτως;

Ἐγωγε.

Οὐκοῦν τὸ τῶν μᾶλλον ὄντων πληρούμενον καὶ αὐτὸ

Πολύ, ἔφη, διαφέρει τὸ τοῦ αἰὲ ὁμοίου.

Ἦ οὖν αἰὲ ὁμοίου

property	property;
essence	essence

 ἢ μᾶλλον ἢ

skill,
knowledge

|partake of

|not anyone.

Τί δ'; |truth ,

Οὐδὲ τοῦτο.

Εἰ δὲ |truth ἦττον, οὐ καὶ

property;
essence

Ἀνάγκη.

|not so?; and so τὰ περὶ τὴν τοῦ σώματος

service,	γένη
tending	

τῶν γενῶν αὐτῶν περὶ τὴν τῆς ψυχῆς

service,	ἦττον
tending	

|truth τε καὶ

property	partake of
essence	

Πολύ γε.

Σῶμα δὲ αὐτὸ ψυχῆς οὐκ οἶει οὕτως;

Ἐγωγε.

|not so?; and so ἢ μᾶλλον ὄντων |fill, fulfill καὶ αὐτὸ

replied, is the being of that which is concerned with the invariable.

And does the essence of the invariable partake of knowledge in the same degree as of essence?

Yes, of knowledge in the same degree.

And of truth in the same degree?

Yes.

And, conversely, that which has less of truth will also have less of essence?

Necessarily.

Then, in general, those kinds of things which are in the service of the body have less of truth and essence than those which are in the service of the soul?

Far less.

And has not the body itself less of truth and essence than the soul?

Yes.

What is filled with more real existence, and actually has a

vocabulary

ἀναβλέπω look up; gain sight, open
 one's eyes
ἀναγκαῖος coerced, coercing, slavery
ἄνω (ἄ) accomplish, pass, waste;
 upwards, out to sea
ἄπειρος untested; infinite
ἄπιστος not trusting, not trustworthy
 ~stand
ἀρετή goodness, excellence
βέβαιος steadfast; sure
βεβαιόω secure, confirm
βίος life ~biology
βιόω live; (mp) make a living ~biology
βόσκημα fed livestock
γεύω taste ~gusto
εὐωχία partying

ἡδονή pleasure
ἡδύς sweet, pleasant ~hedonism
μεταλαμβάνω share in; swap
μεταξύ between
μέχρι as far as, until
ὄντως really
πλανάω lead astray; (mp) wander
 ~plankton
προσδοκάω expect
προσήκω belong to, it seems
πώποτε never
σύνειμι be with; have sex ~ion
ὑπερβαίνω pass, transgress ~basis
φύσις -εως (f) nature (of a thing)
 ~physics
φύω produce, beget; clasp ~physics

μᾶλλον ὄν ὄντως μᾶλλον πληροῦται ἢ τὸ τῶν ἡττον
ὄντων καὶ αὐτὸ ἡττον ὄν;

Πῶς γὰρ οὐ;

Εἰ ἄρα τὸ πληροῦσθαι τῶν φύσει προσηκόντων ἡδύ ἐστι,
τὸ τῷ ὄντι καὶ τῶν ὄντων πληρούμενον μᾶλλον μᾶλλον
ὄντως τε καὶ ἀληθεστέως χαίρειν ἂν ποιοῖ ἡδονῇ ἀληθεί,
τὸ δὲ τῶν ἡττον ὄντων μεταλαμβάνον ἡττόν τε ἂν ἀληθῶς
καὶ βεβαίως πληροῖτο καὶ ἀπιστοτέρας ἂν ἡδονῆς καὶ
ἡττον ἀληθοῦς μεταλαμβάνοι.

Ἀναγκαιότατα, ἔφη.

Οἱ ἄρα φρονήσεως καὶ ἀρετῆς ἄπειροι, εὐωχίαις δὲ καὶ
τοῖς τοιούτοις ἀεὶ συνόντες, κάτω, ὡς ἔοικεν, καὶ μέχρι
πάλιν πρὸς τὸ μεταξὺ φέρονταί τε καὶ ταύτῃ πλανῶνται
διὰ βίου, ὑπερβάντες δὲ τοῦτο πρὸς τὸ ἀληθῶς ἄνω οὔτε
ἀνέβλεψαν πώποτε οὔτε ἠνέχθησαν, οὐδὲ τοῦ ὄντος τῷ
ὄντι ἐπληρώθησαν, οὐδὲ βεβαίου τε καὶ καθαρᾶς ἡδονῆς
ἐγέυσαντο, ἀλλὰ βοσκημάτων

μᾶλλον ὄν |really μᾶλλον |fill, fulfill ἢ τὸ τῶν ἡττον
 ὄντων καὶ αὐτὸ ἡττον ὄν;

Πῶς γὰρ οὐ;

Εἰ ἄρα τὸ |fill, fulfill τῶν φύσει |belong to, it be-|sweet'στι,
 |seems
 τὸ τῶ ὄντι καὶ τῶν ὄντων |fill, fulfill μᾶλλον μᾶλλον
 |really τε καὶ ἀληθεστέως χαίρειν ἂν ποιοῖ |pleasure'ληθεῖ,
 τὸ δὲ τῶν ἡττον ὄντων |share in; swap ἡττόν τε ἂν ἀληθῶς
 καὶ |steadfast; |fill, fulfill καὶ |not trusting, |not|pleasure καὶ
 |sure |trustworthy
 ἡττον ἀληθοῦς |share in; swap .

|coerced, coercing,, ἔφη.
 |slavery

Οἱ ἄρα φρονήσεως καὶ |excel- |untested; |partying δὲ καὶ
 |lence |infinite
 τοῖς τοιούτοις αἰεὶ |be with; have sex , ὥς ἔοικεν, καὶ |as far as, until
 πάλιν πρὸς τὸ |between φέρονται τε καὶ ταύτη |lead astray;
 |(mp) wander
 διὰ βίου, |pass, transgress' τοῦτο πρὸς τὸ ἀληθῶς ἄνω οὔτε
 |look up; gain|never οὔτε ἡνέχθησαν, οὐδὲ τοῦ ὄντος τῶ
 |sight, open
 |one's eyes
 ὄντι |fill, fulfill , οὐδὲ βεβαίου τε καὶ καθαρᾶς |pleasure
 ἐγέυσαντο, ἀλλὰ |fed livestock

more real existence, is more really filled than that which is filled with less real existence and is less real?

Of course.

And if there be a pleasure in being filled with that which is according to nature, that which is more really filled with more real being will more really and truly enjoy true pleasure; whereas that which participates in less real being will be less truly and surely satisfied, and will participate in an illusory and less real pleasure?

Unquestionably.

Those then who know not wisdom and virtue, and are always busy with gluttony and sensuality, go down and up again as far as the mean; and in this region they move at random throughout life, but they never pass into the true upper world; thither they neither look, nor do they ever find their way, neither are they truly filled with true being, nor do they taste of pure and abiding pleasure. Like cattle, with their eyes always looking down

vocabulary

ἄγνοια ignorance

ἄτε as if; since

ἄφρων senseless, unthinking ~frenzy

βίος life ~biology

βόσχω feed, tend ~bovine

εἰδωλον phantom, unreal image ~wit

ἐκάτερος each of two

ἐντίκτω bear, create in

ἔρως -τος (m) love, desire ~erotic

ἡδονή pleasure

θέσις -εως (f) putting down; adoption

κέρας -τος (n, 3) horn; military unit

~ceratopsia

κύπτω stoop, bend down

λακτίζω kick

λύπη distress

ὄπλή hoof

ὄχεύω mount, have sex

παντελής complete, absolute

πίμπλημι fill (+gen.) ~plenum

σιδήρεος of iron ~siderite

στησίχορος leading dancers

σύνειμι be with; have sex ~ion

συνίημι send together; hear, notice, understand ~jet

σφοδρός vehement

τράπεζα a table ~trapezoid

δίκην κάτω αἰὲ βλέποντες καὶ κεκυφότες εἰς γῆν καὶ εἰς τραπέζας βόσκονται χορταζόμενοι καὶ ὀχεύοντες, καὶ ἔνεκα τῆς τούτων πλεονεξίας λακτίζοντες καὶ κυρίττοντες ἀλλήλους σιδηροῖς κέρασί τε καὶ ὀπλαῖς ἀποκτεινύασι δι' ἀπληστίαν, ἅτε οὐχὶ τοῖς οὖσιν οὐδὲ τὸ ὄν οὐδὲ τὸ στέγον ἑαυτῶν πιμπλάντες.

Παντελῶς, ἔφη ὁ Γλαύκων, τὸν τῶν πολλῶν, ὦ Σώκρατες, χρησμοδεῖς βίον.

Ἄρ' οὖν οὐκ ἀνάγκη καὶ ἡδοναῖς συνεῖναι μειγμέναις λύπαις, εἰδώλοις τῆς ἀληθοῦς ἡδονῆς καὶ ἔσκιαγραφημέναις, ὑπὸ τῆς παρ' ἀλλήλας θέσεως ἀποχραινομέναις, ὥστε σφοδροὺς ἑκατέρας φαίνεσθαι, καὶ ἔρωτας ἑαυτῶν λυττῶντας τοῖς ἄφροσιν ἐντίκτειν καὶ περιμαχίτους εἶναι, ὥσπερ τὸ τῆς Ἑλένης εἶδωλον ὑπὸ τῶν ἐν Τροίᾳ Στησίχορός φησι γενέσθαι περιμάχητον ἀγνοία τοῦ ἀληθοῦς;

Πολλὴ ἀνάγκη, ἔφη, τοιοῦτόν τι αὐτὸ εἶναι.

δίκην κάτω αἰὲ βλέποντες καὶ |stoop, bend down , ἦν καὶ
 εἰς |a table |feed, tend χορταζόμενοι καὶ |mount, have sex.
 ἔνεκα τῆς τούτων πλεονεξίας |kick καὶ κυρίττοντες
 ἀλλήλους σιδηροῖς |horn; τε καὶ |hoof ἀποκτεινύασι δι'
 ἀπλησίαν, |as if; since |military unit οἷς οὔσιν οὐδὲ τὸ ὄν οὐδὲ τὸ στέγον
 ἐαυτῶν |fill (+gen.) .

|complete, , ἔφη ὁ Γλαύκων, τὸν τῶν πολλῶν, ᾧ
 |absolute
 Σώκρατες, χρησμοδεῖς |life .

Ἄρ' οὖν οὐκ ἀνάγκη καὶ |pleasure συνεῖναι
 μεμειγμέναις |distress , |phantom τῆς ἀληθοῦς |pleasure
 καὶ ἐσκιαγραφημέναις, ὑπὸ τῆς παρ' ἀλλήλας |putting down;
 |adoption
 ἀποχραινομέναις, ὥστε |vehement |each of two φαίνεσθαι,
 καὶ |love, ἐαυτῶν λυττῶντας τοῖς |senseless, |bear, καὶ
 |desire |unthink- |create in
 περιμαχίτους εἶναι, ὥσπερ τὸ τῆς |ing ἑλένης |phantom ὑπὸ
 τῶν ἐν Τροίᾳ |leading φησι γενέσθαι περιμάχητον
 |dancers
 |ignorance νῦ ἀληθοῦς;

Πολλὴ ἀνάγκη, ἔφη, τοιοῦτόν τι αὐτὸ εἶναι.

and their heads stooping to the earth, that is, to the dining-table, they fatten and feed and breed, and, in their excessive love of these delights, they kick and butt at one another with horns and hoofs which are made of iron; and they kill one another by reason of their insatiable lust. For they fill themselves with that which is not substantial, and the part of themselves which they fill is also unsubstantial and incontinent.

Verily, Socrates, said Glaucon, you describe the life of the many like an oracle.

Their pleasures are mixed with pains—how can they be otherwise? For they are mere shadows and pictures of the true, and are coloured by contrast, which exaggerates both light and shade, and so they implant in the minds of fools insane desires of themselves; and they are fought about as Stesichorus says that the Greeks fought about the shadow of Helen at Troy in ignorance of the truth.

Something of that sort must inevitably happen.

And must not the like happen with the spirited or

vocabulary

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

ἄτε as if; since

βέλτιστος best, noblest

διαπράσσω travel over, accomplish
~practice

εἴπερ if indeed

ἐξηγέομαι lead forth; set out, describe
~hegemony

ἐπιθυμία (υ) desire, thing desired

ἐπιστήμη skill, knowledge

ἡδονή pleasure

θαρρέω be of good heart

θαρσέω be of good heart

λογισμός calculation

νίκη (ι) victory ~Nike

οἰκεῖος household, familiar, proper

στασιάζω revolt, be divided

φθόνος malice, envy

φιλονικία (ι) rivalry, competition

φιλόσοφος wisdom-loving

φιλοτιμία (ι) ambition

φρόνιμος sensible, prudent

Τί δέ; περὶ τὸ θυμοειδὲς οὐχ ἕτερα τοιαῦτα ἀνάγκη γίνεσθαι, ὅς ἂν αὐτὸ τοῦτο διαπράττηται ἢ φθόνῳ διὰ φιλοτιμίαν ἢ βία διὰ φιλονικίαν ἢ θυμῷ διὰ δυσκολίαν, πλησμονὴν τιμῆς τε καὶ νίκης καὶ θυμοῦ διώκων ἄνευ λογισμοῦ τε καὶ νοῦ;

Τοιαῦτα, ἡ δ' ὅς, ἀνάγκη καὶ περὶ τοῦτο εἶναι.

Τί οὖν, ἡν δ' ἐγώ· θαρροῦντες λέγωμεν ὅτι καὶ περὶ τὸ φιλοκερδὲς καὶ τὸ φιλόνικον ὅσαι ἐπιθυμίαι εἰσὶν, αἱ μὲν ἂν τῇ ἐπιστήμῃ καὶ λόγῳ ἐπόμεναι καὶ μετὰ τούτων τὰς ἡδονὰς διώκουσαι, ἅς ἂν τὸ φρόνιμον ἐξηγῇται, λαμβάνωσι, τὰς ἀληθεστάτας τε λήψονται, ὥς οἷόν τε αὐταῖς ἀληθεῖς λαβεῖν, ἅτε ἀληθεία ἐπομένων, καὶ τὰς ἐαυτῶν οἰκείας, εἴπερ τὸ βέλτιστον ἐκάστω, τοῦτο καὶ οἰκειότατον;

Ἀλλὰ μὴν, ἔφη, οἰκειότατόν γε.

Τῷ φιλοσόφῳ ἄρα ἐπομένης ἀπάσης τῆς ψυχῆς καὶ μὴ στασιαζούσης ἐκάστω τῷ μέρει ὑπάρχει εἷς τε τᾶλλα τὰ

Τί δέ; περὶ τὸ θυμοειδὲς οὐχ ἕτερα τοιαῦτα ἀνάγκη

γίγνεσθαι, ὃς ἂν αὐτὸ τοῦτο |travel over, ac- ἢ |malice, envy
|comply

|ambition ἢ βία διὰ φιλονικίαν ἢ θυμῷ διὰ δυσκολίαν,

πλησμονὴν τιμῆς τε καὶ |victory καὶ θυμοῦ διώκων |away from; not
|having; not
|calculation τε καὶ νοῦ; |needing

Τοιαῦτα, ἡ δ' ὅς, ἀνάγκη καὶ περὶ τοῦτο εἶναι.

Τί οὖν, ἦν δ' ἐγώ· θαρροῦντες λέγωμεν ὅτι καὶ περὶ τὸ

φιλοκερδὲς καὶ τὸ φιλόνικον ὅσαι ἐπιθυμίαι εἰσὶν, αἱ μὲν

ἂν τῇ |skill, καὶ λόγῳ ἐπόμεναι καὶ μετὰ τούτων
|knowledge

τὰς |pleasure διώκουσαι, ἃς ἂν τὸ |sensible, |lead forth; set out, de-
|prudent |scribe

λαμβάνωσι, τὰς ἀληθεστάτας τε λήψονται, ὡς οἷόν τε

αὐταῖς ἀληθεῖς λαβεῖν, |as if;|truth ἐπομένων, καὶ τὰς
|since

ἐαυτῶν |house- , |if indeed |best, ἐκάστω, τοῦτο καὶ
|hold, |noblest

|household, familiar,
|proper
|miliar, proper

Ἀλλὰ μὲν, ἔφη, |household, fa-, ε.
|miliar, proper

Τῷ |wisdom-loving ἄρα ἐπομένης ἀπάσης τῆς ψυχῆς καὶ μὴ

|revolt, be divided ἄστω τῷ μέρει ὑπάρχει εἰς τε τᾶλλα τὰ

passionate element of the soul? Will not the passionate man who carries his passion into action, be in the like case, whether he is envious and ambitious, or violent and contentious, or angry and discontented, if he be seeking to attain honour and victory and the satisfaction of his anger without reason or sense?

Yes, he said, the same will happen with the spirited element also.

Then may we not confidently assert that the lovers of money and honour, when they seek their pleasures under the guidance and in the company of reason and knowledge, and pursue after and win the pleasures which wisdom shows them, will also have the truest pleasures in the highest degree which is attainable to them, inasmuch as they follow truth; and they will have the pleasures which are natural to them, if that which is best for each one is also most natural to him?

Yes, certainly; the best is the most natural.

And when the whole soul follows the philosophical principle, and there is

*vocabulary***ἄλλότριος** someone else's; alien ~alien**ἀναγκάζω** force, compel**βέλτιστος** best, noblest**δῆλος** visible, conspicuous**ἐξεργάζομαι** accomplish; undo**ἐξευρίσκω** find; discover ~eureka**ἐπιθυμία** (ῥ) desire, thing desired**ἐρωτικός** amorous**ἡδονή** pleasure**καρπώω** bear fruit; harvest it**κομιδή** care, tending, providing for**οὐκοῦν** not so?; and so**τάξις** -εως (f) arrangement, military unit**τυραννικός** tyrannical

ἑαυτοῦ πράττειν καὶ δικαίῳ εἶναι, καὶ δὴ καὶ τὰς ἡδονὰς
τὰς ἑαυτοῦ ἕκαστον καὶ τὰς βελτίστας καὶ εἰς τὸ δυνατόν
τὰς ἀληθεστάτας καρποῦσθαι.

Κομιδῇ μὲν οὖν.

Ὅταν δὲ ἄρα τῶν ἐτέρων τι κρατήσῃ, ὑπάρχει αὐτῷ μήτε
τὴν ἑαυτοῦ ἡδονὴν ἐξευρίσκειν, τά τε ἄλλ' ἀναγκάζειν
ἀλλοτρίαν καὶ μὴ ἀληθῇ ἡδονὴν διώκειν.

Οὕτως, ἔφη.

Οὐκοῦν ἂν πλείστον φιλοσοφίας τε καὶ λόγου ἀφέστηκεν,
μάλιστα ἂν τοιαῦτα ἐξεργάζοιτο;

Πολύ γε.

Πλείστον δὲ λόγου ἀφίσταται οὐχ ὅπερ νόμου τε καὶ
τάξεως;

Δῆλον δῆ.

Ἐφάνησαν δὲ πλείστον ἀφεστῶσαι οὐχ
αἱ ἐρωτικάι τε καὶ τυραννικαὶ ἐπιθυμίαι;

ἑαυτοῦ πράττειν καὶ δικαίῳ εἶναι, καὶ δὴ καὶ τὰς |pleasure
τὰς ἑαυτοῦ ἕκαστον καὶ τὰς |best, noblest καὶ εἰς τὸ δυνατὸν
τὰς ἀληθεστάτας |bear fruit;
|harvest it

Κομιδῇ μὲν οὖν.

“Οταν δὲ ἄρα τῶν ἐτέρων τι κρατήσῃ, ὑπάρχει αὐτῷ μήτε
τὴν ἑαυτοῦ |pleasure |find; , τὰ τε ἄλλ’ |force, compel
|discover
|someone καὶ μὴ ἀληθῆ |pleasure διώκειν.
|else’s; alien

Οὕτως, ἔφη.

|not so?; and so ὅσον φιλοσοφίας τε καὶ λόγου ἀφέστηκεν,
μάλιστ’ ἂν τοιαῦτα |accomplish; undo

Πολύ γε.

Πλείστον δὲ λόγου ἀφίσταται οὐχ ὅπερ νόμου τε καὶ
τάξεως;

|visible, $\frac{\delta}{\delta}$
|conspicuous

Ἐφάνησαν δὲ πλείστον ἀφεστῶσαι οὐχ
αἰ |amorous τε καὶ |tyrranical ἐπιθυμῖαι;

no division, the several parts are just, and do each of them their own business, and enjoy severally the best and truest pleasures of which they are capable?

Exactly.

But when either of the two other principles prevails, it fails in attaining its own pleasure, and compels the rest to pursue after a pleasure which is a shadow only and which is not their own?

True.

And the greater the interval which separates them from philosophy and reason, the more strange and illusive will be the pleasure?

Yes.

And is not that farthest from reason which is at the greatest distance from law and order?

Clearly.

And the lustful and tyrannical desires are, as we saw, at the greatest

vocabulary

ἀηδής unpleasant

βασιλικός royal

βιόω live; (mp) make a living ~biology

γνήσιος born legitimate ~genus

δορυφόρος spear-bearing

δούλη slave-woman

ἐλασσώ diminish, degrade

ἐλαττώ diminish, degrade

ἐλάχιστος smallest, shortest, fewest

ἐπέκεινα beyond, the far side

ἡδέως pleasantly ~hedonism

ἡδονή pleasure

ἡδύς sweet, pleasant ~hedonism

κόσμιος well-behaved

ναί yea

νόθος bastard

οἰκεῖος household, familiar, proper

ὅπόσος as many as, how many, how great

συνοικέω live together

τύραννος tyrant

ὑπερβαίνω pass, transgress ~basis

Πολύ γε.

Ἐλάχιστον δὲ αἱ βασιλικάι τε καὶ κόσμαι;

Ναί.

Πλείστον δὴ οἶμαι ἀληθοῦς ἡδονῆς καὶ οἰκείας ὁ τύραννος ἀφεστήξει, ὁ δὲ ὀλίγιστον.

Ἀνάγκη.

Καὶ ἀηδέστατα ἄρα, εἶπον, ὁ τύραννος βιώσεται, ὁ δὲ βασιλεὺς ἥδιστα.

Πολλὴ ἀνάγκη.

Οἷσθ' οὖν, ἦν δ' ἐγώ, ὅσῳ ἀηδέστερον ζῇ τύραννος βασιλέως;

Ἄν εἴπῃς, ἔφη.

Τριῶν ἡδονῶν, ὥς ἔοικεν, οὐσῶν, μιᾶς μὲν γνησίας, δυοῖν δὲ νόθαιν, τῶν νόθων εἰς τὸ ἐπέκεινα ὑπερβὰς ὁ τύραννος, φυγῶν νόμον τε καὶ λόγον, δούλαις τισὶ δορυφόροις ἡδοναῖς συνοικεῖ, καὶ ὁπόσῳ ἐλαττοῦται οὐδὲ πάνυ ράδιον

Πολύ γε.

|smallest, shortest,|royal τε καὶ |well-behaved
|fewest

|yea

Πλείστον δὴ οἶμαι ἀληθοῦς |pleasure καὶ |household,|tyrant
|familiar,
ἀφεστήξει, ὁ δὲ ὀλίγιστον. |proper

Ἀνάγκη.

Καὶ |unpleasant ἄρα, εἶπον, ὁ |tyrant |live; (mp) δὲ
|make a living

βασιλεὺς ἥδιστα.

Πολλὴ ἀνάγκη.

Οἷσθ' οὖν, ἦν δ' ἐγώ, ὅσῳ |unpleasant ζῇ |tyrant

βασιλέως;

Ἄν εἴπῃς, ἔφη.

Τριῶν |pleasure , ὥς ἔοικεν, οὐσῶν, μιᾶς μὲν |born legitimate

δὲ |bastard , τῶν |bastard ἕς τὸ |beyond, |pass, |tyrant
|the far|transgress
φυγῶν νόμον τε καὶ λόγον, |side |slave-womanσὶ |spear-bearing

|pleasure |live together ` |as/how m`any/great ... οὐδὲ πάνν ῥάδιον

distance?

Yes.

And the royal and orderly desires are nearest?

Yes.

Then the tyrant will live at the greatest distance from true or natural pleasure, and the king at the least?

Certainly.

But if so, the tyrant will live most unpleasantly, and the king most pleasantly?

Inevitably.

Would you know the measure of the interval which separates them?

Will you tell me?

There appear to be three pleasures, one genuine and two spurious: now the transgression of the tyrant reaches a point beyond the spurious; he has run away from the region of law and reason, and taken up his abode with certain slave pleasures which are his satellites, and the measure of his

*vocabulary***ἀριθμός** number**βασιλικός** royal**δημοτικός** common, popular,
democratic**εἶδωλον** phantom, unreal image ~wit**ἡδονή** pleasure**ναί** yea**οὐκοῦν** not so?; and so**συνοικέω** live together**τριπλάσιος** triple**τύραννος** tyrant

εἰπεῖν, πλὴν ἴσως ὧδε.

Πῶς; ἔφη.

Ἀπὸ τοῦ ὀλιγαρχικοῦ τρίτος που ὁ τύραννος ἀφειστήκει·
ἐν μέσῳ γὰρ αὐτῶν ὁ δημοτικὸς ἦν.

Ναί.

Οὐκοῦν καὶ ἡδονῆς τρίτῳ εἰδώλῳ πρὸς ἀλήθειαν ἀπ’
ἐκείνου συνοικοῖ ἄν, εἰ τὰ πρόσθεν ἀληθῆ;

Οὕτω.

Ὁ δέ γε ὀλιγαρχικὸς ἀπὸ τοῦ βασιλικοῦ αὖ τρίτος, ἐὰν εἰς
ταῦτὸν ἀριστοκρατικὸν καὶ βασιλικὸν τιθῶμεν.

Τρίτος γάρ.

Τριπλασίου ἄρα, ἦν δ’ ἐγώ, τριπλάσιον ἀριθμῷ ἀληθοῦς
ἡδονῆς ἀφέστηκεν τύραννος.

Φαίνεται.

Ἐπίπεδον ἄρ’, ἔφην, ὥς ἔοικεν, τὸ εἶδωλον κατὰ τὸν τοῦ

εἰπεῖν, πλὴν ἴσως ᾧδε.

Πῶς; ἔφη.

Ἀπὸ τοῦ ὀλιγαρχικοῦ τρίτος που ὁ |tyrant ἀφειστήκει·

ἐν μέσῳ γὰρ αὐτῶν ὁ |common, popu-
lar, democratic

|yea .

|not so?; and so |pleasure τρίτῳ |phan- πρὸς |truth ἀπ’
tom

ἐκείνου |live together’ , εἰ τὰ πρόσθεν ἀληθῆ;

Οὕτω.

Ὁ δέ γε ὀλιγαρχικὸς ἀπὸ τοῦ |royal αὖ τρίτος, ἐὰν εἰς

ταῦτὸν ἀριστοκρατικὸν καὶ |royal τιθώμεν.

Τρίτος γάρ.

|triple ἄρα, ἦν δ’ ἐγώ, τριπλάσιον |number ἀληθοῦς

|pleasure ἰφέστηκεν |tyrant .

Φαίνεται.

Ἐπίπεδον ἄρ’, ἔφην, ὥς ἔοικεν, τὸ |phantom κατὰ τὸν τοῦ

inferiority can only be expressed in a figure.

How do you mean?

I assume, I said, that the tyrant is in the third place from the oligarch; the democrat was in the middle?

Yes.

And if there is truth in what has preceded, he will be wedded to an image of pleasure which is thrice removed as to truth from the pleasure of the oligarch?

He will.

And the oligarch is third from the royal; since we count as one royal and aristocratical?

Yes, he is third.

Then the tyrant is removed from true pleasure by the space of a number which is three times three?

Manifestly.

The shadow then of tyrannical pleasure determined by the

vocabulary

ἄδικος unfair; obstinate, bad
ἀμήχανος helpless, impossible
 ~mechanism
ἀνιαρός (αἶ) troublesome, tiresome
ἀπόστασις -εως (f) revolt; separation
ἀριθμός number
βίος life ~biology
βιόω live; (mp) make a living ~biology
δῆλος visible, conspicuous
εἴπερ if indeed
ἐνιαυτός cycle of a year
ἡδονή pleasure

ἡδύς sweet, pleasant ~hedonism
καταφορέω bring down, kill
κομιδή care, tending, providing for
λογισμός calculation
λύπη distress
μεταστρέφω turn around, change
 one's mind ~atrophy
μήκος -ους (n, 3) length, stature
μήκων poppy
οὐκοῦν not so?; and so
προσήκω belong to, it seems
τυραννικός tyrannical
τύραννος tyrant

μήκους ἀριθμὸν ἡδονῆς τυραννικῆς ἂν εἴη.

Κομιδῇ γε.

Κατὰ δὲ δύναμιν καὶ τρίτην αὐξήν δῆλον δὴ ἀπόστασιν
ὅσῃν ἀφεστηκὼς γίνεται.

Δῆλον, ἔφη, τῷ γε λογιστικῷ.

Οὐκοῦν ἐάν τις μεταστρέψας ἀληθεία ἡδονῆς τὸν
βασιλέα τοῦ τυράννου ἀφεστηκότα λέγῃ ὅσον ἀφέστηκεν,
ἐννεακακαιοκοσικαίεπτακοσιοπλασιάκις ἥδιον αὐτὸν ζῶντα
εὐρήσει τελειωθείσῃ τῇ πολλαπλασιώσῃ, τὸν δὲ τύραννον
ἀνιαιρότερον τῇ αὐτῇ ταύτῃ ἀποστάσει.

Ἀμήχανον, ἔφη, λογισμὸν καταπεφόρηκας τῆς
διαφορότητος τοῖν ἀνδροῖν, τοῦ τε δικαίου καὶ τοῦ
ἀδίκου, πρὸς ἡδονήν τε καὶ λύπην.

Καὶ μέντοι καὶ ἀληθῇ καὶ προσήκοντά γε, ἦν δ'
ἐγώ, βίοις ἀριθμὸν, εἴπερ αὐτοῖς προσήκουσιν
ἡμέραι καὶ νύκτες καὶ μῆνες καὶ ἐνιαυτοί.

μήκους |number |pleasure |tyrranical ἂν εἴη.

Κομιδῇ γε.

Κατὰ δὲ δύναμιν καὶ τρίτην αὔξην |visible, ὁρῶν, ἐπὶ πόστασιν
|conspicuous

ὅσῃν ἀφεστηκὼς γίγνεται.

|visible, ὁρῶν, ἐπὶ τῷ γε λογιστικῷ.
|conspicuous

|not so?; and so τις |turn around, |truth |pleasure τὸν
|change one's
|mind βασιλέα τοῦ |tyrant ἀφεστηκότα λέγῃ ὅσον ἀφέστηκεν,

ἐννεακαικεκοσικαιεπτακοσιοπλασιάκῃς |sweet αὐτὸν ζῶντα

εὐρήσει τελειωθείσῃ τῇ πολλαπλασιώσει, τὸν δὲ |tyrant

|troublesome, τῇ αὐτῇ ταύτῃ |revolt;
|tiresome |separation

|helpless, ἄφῃ, |calculation καταπεφόρηκας τῆς
|impossible

διαφορότητος τοῖν ἀνδροῖν, τοῦ τε δικαίου καὶ τοῦ

|unfair; ὀβστί-|pleasure τε καὶ |distress
|nate, bad

Καὶ μέντοι καὶ ἀληθῇ καὶ |belong to, it γε, ἦν δ'
|beseems

ἐγώ, βίοις |number , |if indeed αὐτοῖς |belong to, it be-
|seems

ἡμέραι καὶ νύκτες καὶ μῆνες καὶ |cycle of a year

number of length will be a plane figure.

Certainly.

And if you raise the power and make the plane a solid, there is no difficulty in seeing how vast is the interval by which the tyrant is parted from the king.

Yes; the arithmetician will easily do the sum.

Or if some person begins at the other end and measures the interval by which the king is parted from the tyrant in truth of pleasure, he will find him, when the multiplication is completed, living 729 times more pleasantly, and the tyrant more painfully by this same interval.

What a wonderful calculation! And how enormous is the distance which separates the just from the unjust in regard to pleasure and pain!

Yet a true calculation, I said, and a number which nearly concerns human life, if human beings are concerned with days and nights and months and

*vocabulary***ἄδικος** unfair; obstinate, bad**ἀμήχανος** helpless, impossible

~mechanism

ἀναλαμβάνω take up, recover, resume**ἀρετή** goodness, excellence**βίος** life ~biology**βιόω** live; (mp) make a living ~biology**δεῦρο** here, come here!**διαλέγω** go through, debate ~legion**εἰκών** -όνος (f, 3) image, likeness**ἐκάτερος** each of two**ἐνταῦθα** there, here**ἡδονή** pleasure**κάλλος** -εος (n, 3) beauty

~kaleidoscope

λυσιτελέω (ῶ) be useful**ναός** (ᾱ) temple, shrine ~nostalgia**νῆ** yea**οὐκοῦν** not so?; and so**πλάσσω** form ~plaster**προσήκω** belong to, it beseems**τελέεις** unblemished (victim)

Ἄλλὰ μὲν, ἔφη, προσήκουσιν.

Οὐκοῦν εἰ τοσοῦτον ἡδονῇ νικᾷ ὁ ἀγαθός τε καὶ δίκαιος
τὸν κακόν τε καὶ ἄδικον, ἀμηχάνω δὴ ὅσω πλείονι νικήσει
εὐσχημοσύνη τε βίου καὶ κάλλει καὶ ἀρετῇ;

Ἀμηχάνω μέντοι νῆ Δία, ἔφη.

Εἶεν δὴ, εἶπον· ἐπειδὴ ἐνταῦθα λόγου γεγόναμεν,
ἀναλάβωμεν τὰ πρῶτα λεχθέντα, δι' ἃ δεῦρ' ἤκομεν. ἦν
δέ που λεγόμενον λυσιτελεῖν ἀδικεῖν τῷ τελέως μὲν ἀδίκῳ,
δοξαζομένῳ δὲ δικαίῳ· ἢ οὐχ οὕτως ἐλέχθη;

Οὕτω μὲν οὖν.

Νῦν δὴ, ἔφην, αὐτῷ διαλεγώμεθα, ἐπειδὴ
διωμολογησάμεθα τό τε ἀδικεῖν καὶ τὸ δίκαια πράττειν
ἦν ἐκάτερον ἔχει δύναμιν.

Πῶς; ἔφη.

Εἰκόνα πλάσαντες τῆς ψυχῆς λόγῳ,
ἵνα εἰδῇ ὁ ἐκεῖνα λέγων οἷα ἔλεγεν.

Ἀλλὰ μήν, ἔφη, |belong to, it be-
|seems

|not so?; and so οὐτον |pleasure καὶ ὁ ἀγαθός τε καὶ δίκαιος

τὸν κακόν τε καὶ |unfair; , |helpless, δὴ ὅσῳ πλείονι νικήσει
|obsti- |impossible
|nate,
εὐσχημοσύνη τε |bad καὶ |beauty καὶ |excellence

|helpless, μέντοι νῆ Δία, ἔφη.
|impossible

Εἶεν δή, εἶπον· ἐπειδὴ |there, here λόγου γεγόναμεν,

|take up, re- τὰ πρῶτα λεχθέντα, δι' αὐτῶν |here, come, here! ἵν
|cover, resume

δέ που λεγόμενον |be useful ἀδικεῖν τῷ |unblemished |unfair; ob-
|(victim) |stinate, bad

δοξαζομένῳ δὲ δικαίῳ· ἢ οὐχ οὕτως ἐλέχθη;

Οὕτω μὲν οὖν.

Νῦν δή, ἔφην, αὐτῷ |go through, debate ἐπειδὴ

διωμολογησάμεθα τό τε ἀδικεῖν καὶ τὸ δίκαια πράττειν

ἦν |each of two ἔχει δύναμιν.

Πῶς; ἔφη.

|image, |form τῆς ψυχῆς λόγῳ,
|likeness

ἵνα εἰδῇ ὁ ἐκεῖνα λέγων οἷα ἔλεγεν.

years.

Yes, he said, human life is certainly concerned with them.

Then if the good and just man be thus superior in pleasure to the evil and unjust, his superiority will be infinitely greater in propriety of life and in beauty and virtue?

Immeasurably greater.

Well, I said, and now having arrived at this stage of the argument, we may revert to the words which brought us hither: Was not some one saying that injustice was a gain to the perfectly unjust who was reputed to be just?

Yes, that was said.

Now then, having determined the power and quality of justice and injustice, let us have a little conversation with him.

What shall we say to him?

Let us make an image of the soul, that he may have his own words presented before his eyes.

Of what sort?

An ideal image of the soul, like

*vocabulary***ἄγριος** wild, savage ~agriculture**ἥμερος** gentle; (animals) domesticated**ἰδέα** ἰδῆς semblance; kind, style**κηρός** wax**κύκλος** circle, wheel ~cycle**λάω** grip, pin?**λέων** lion**μεταβάλλω** alter, transform**μυθολογέω** (ῶ) tell stories**ὅμως** anyway, nevertheless**παλαιός** old ~paleo**πλάζω** make to wander ~plankton**πλάσσω** form ~plaster**ποικίλος** ornamented; various**ποῖος** what kind**πολυκέφαλος** many-headed**συμφύω** pull together, mend**συχνός** long; many; extensive**τοίνυν** well, then**φύσις** -εως (f) nature (of a thing)

~physics

φύω produce, beget; clasp ~physics

Ποίαν τινά; ἦ δ' ὅς.

Τῶν τοιούτων τινά, ἦν δ' ἐγώ, οἶαι μυθολογοῦνται παλαιαὶ γενέσθαι φύσεις, ἥ τε Χιμαίρας καὶ ἡ Σκύλλης καὶ Κερβέρον, καὶ ἄλλαι τινὲς συχναὶ λέγονται συμπεφυκυῖαι ἰδέαι πολλαὶ εἰς ἓν γενέσθαι.

Λέγονται γάρ, ἔφη.

Πλάττε τοίνυν μίαν μὲν ἰδέαν θηρίου ποικίλου καὶ πολυκεφάλου, ἡμέρων δὲ θηρίων ἔχοντος κεφαλὰς κύκλῳ καὶ ἀγρίων, καὶ δυνατοῦ μεταβάλλειν καὶ φύειν ἐξ αὐτοῦ πάντα ταῦτα.

Δεινοῦ πλάστου, ἔφη, τὸ ἔργον· ὅμως δέ, ἐπειδὴ εὐπλαστότερον κηροῦ καὶ τῶν τοιούτων λόγος, πεπλάσθω.

Μίαν δὴ τοίνυν ἄλλην ἰδέαν λέοντος, μίαν δὲ ἀνθρώπου· πολὺ δὲ μέγιστον ἔστω τὸ πρῶτον καὶ δεύτερον τὸ δεύτερον.

|what kind, á; ἥ δ' ὅς.

Τῶν τοιούτων τινά, ἦν δ' ἐγώ, οἶαι |tell stories |old

γενέσθαι φύσεις, ἥ τε Χιμαίρας καὶ ἡ Σκύλλης καὶ

Κερβέρου, καὶ ἄλλαι τινὲς |long; many; |νται |pull together, mend
|extensive

|semblance; αἱ εἰς ἐν γενέσθαι.
|kind, style

Λέγονται γάρ, ἔφη.

|form |well, then, ἴαν μὲν |semblance; kind, |ornamented αἱ
|style

|many-headed |gentle; (animals) ὄντων ἔχοντος κεφαλὰς |circle,
|domesticated |wheel

καὶ |wild, , καὶ δυνατοῦ |alter, καὶ |produce, ... τοῦ
|savage |transform |beget; clasp

πάντα ταῦτα.

Δεινοῦ πλάστου, ἔφη, τὸ ἔργον· |anyway, nevertheless,

εὐπλαστότερον |wax καὶ τῶν τοιούτων λόγος,

πεπλάσθω.

Μίαν δὲ |well, then ἄλλην |semblance; ὄντος, μίαν
|kind, style

δὲ ἀνθρώπου· πολὺ δὲ μέγιστον ἔστω

τὸ πρῶτον καὶ δεύτερον τὸ δεύτερον.

the composite creations of ancient mythology, such as the Chimera or Scylla or Cerberus, and there are many others in which two or more different natures are said to grow into one.

There are said of have been such unions.

Then do you now model the form of a multitudinous, many-headed monster, having a ring of heads of all manner of beasts, tame and wild, which he is able to generate and metamorphose at will.

You suppose marvellous powers in the artist; but, as language is more pliable than wax or any similar substance, let there be such a model as you propose.

Suppose now that you make a second form as of a lion, and a third of a man, the second smaller than the first, and the third smaller than the second.

*vocabulary***ἀσθενής** weak**δάκνω** bite**εἰκών** -όνος (f, 3) image, likeness**ἔλκω** drag, pull, hoist; rape**ἔλυτρον** covering, case; reservoir**ἐντός** within**ἐξωθεν** from outside**εὐώχέω** fete, feed well**ζῶον** being, animal; picture**ἰσχυρός** (ῶ) strong, forceful, violent**λάω** grip, pin?**λέων** lion**λυσitteλέω** (ῶ) be useful**ὅπη** wherever, however**ὁπότερος** which of two, either of two**παντοδαπής** of every kind, manifold**παντοδαπός** of every kind, manifold**πη** somewhere, somehow**πλάζω** make to wander ~plankton**πλάσσω** form ~plaster**συμφέρω** bring together; be expedient; agree; (mp) happen ~bear**συμφύω** pull together, mend**συνάπτω** join, partake; adjoin; consult; fight ~haptic**τοίνυν** well, then

Ταῦτα, ἔφη, ῥάω, καὶ πέπλασται.

Σύναπτε τοίνυν αὐτὰ εἰς ἓν τρία ὄντα, ὥστε πη
συμπεφυκέναι ἀλλήλοις.

Συνῆπται, ἔφη.

Περίπλασον δὴ αὐτοῖς ἕξωθεν ἐνὸς εἰκόνα, τὴν τοῦ
ἀνθρώπου, ὥστε τῷ μὴ δυναμένῳ τὰ ἐντὸς ὁρᾶν, ἀλλὰ τὸ
ἕξω μόνον ἔλυτρον ὁρῶντι, ἐν ζῶον φαίνεσθαι, ἄνθρωπον.

Περιπέπλασται, ἔφη.

Λέγωμεν δὴ τῷ λέγοντι ὡς λυσιτελεῖ τούτῳ ἀδικεῖν τῷ
ἀνθρώπῳ, δίκαια δὲ πράττειν οὐ συμφέρει, ὅτι οὐδὲν
ἄλλο φησὶν ἢ λυσιτελεῖν αὐτῷ τὸ παντοδαπὸν θηρίον
εὐωχοῦντι ποιεῖν ἰσχυρὸν καὶ τὸν λέοντα καὶ τὰ περὶ τὸν
λέοντα, τὸν δὲ ἄνθρωπον λιμοκτονεῖν καὶ ποιεῖν ἀσθενή,
ὥστε ἔλκεσθαι ὅπῃ ἂν ἐκείνων ὁπότερον ἄγῃ, καὶ μηδὲν
ἕτερον ἐτέρῳ συνεθίζειν μηδὲ φίλον ποιεῖν, ἀλλ' ἐὰν αὐτὰ
ἐν αὐτοῖς δάκνεσθαί τε καὶ μαχόμενα ἐσθίειν ἄλληλα.

Ταῦτα, ἔφη, ῥάω, καὶ πέπλασται.

join, par-|well, then ὑτὰ εἰς ἐν τρία ὄντα, ὥστε πη
take; adjoin;
consult;
pull together, mend ἡλοις.

join, partake; 'ad-
join; consult; fight

Περίπλασον δὴ αὐτοῖς |from outside; |image, , τὴν τοῦ
|likeness
ἀνθρώπου, ὥστε τῷ μὴ δυναμένῳ τὰ |within ὄραν, ἀλλὰ τὸ
ἔξω μόνον |covering, case; τι, ἐν ζῶον φαίνεσθαι, ἀνθρωπον.
|reservoir

Περιπέπλασται, ἔφη.

Λέγωμεν δὴ τῷ λέγοντι ὡς λυσιτελεῖ τούτῳ ἀδικεῖν τῷ
ἀνθρώπῳ, δίκαια δὲ πράττειν οὐ |bring together; be expèdient; agree;
|(mp) happen
ἄλλο φησὶν ἣ |be useful αὐτῷ τὸ παντοδαπὸν θηρίον
|fete, feed well. μίειν |strong, force- τὸν λέοντα καὶ τὰ περὶ τὸν
|ful, violent
λέοντα, τὸν δὲ ἀνθρωπον λιμοκτονεῖν καὶ ποιεῖν |weak ,
ὥστε |drag, pull, |wherever, -είνων |which of two, η, καὶ μηδὲν
|hoist; rape |however |either of two
ἕτερον ἐτέρῳ συνθίζειν μηδὲ φίλον ποιεῖν, ἀλλ' ἐὰν αὐτὰ
ἐν αὐτοῖς |bite τε καὶ μαχόμενα ἐσθίειν ἄλληλα.

That, he said, is an easier task; and I have made them as you say.

And now join them, and let the three grow into one.

That has been accomplished.

Next fashion the outside of them into a single image, as of a man, so that he who is not able to look within, and sees only the outer hull, may believe the beast to be a single human creature.

I have done so, he said.

And now, to him who maintains that it is profitable for the human creature to be unjust, and unprofitable to be just, let us reply that, if he be right, it is profitable for this creature to feast the multitudinous monster and strengthen the lion and the lion-like qualities, but to starve and weaken the man, who is consequently liable to be dragged about at the mercy of either of the other two; and he is not to attempt to familiarize or harmonize them with one another—he ought rather to suffer them to fight and bite and devour one another.

Certainly, he said; that is what

vocabulary

ἄγριος wild, savage ~agriculture
 ἄδικος unfair; obstinate, bad
 ἀληθεύω speak truth; be true
 ἀποκωλύω hinder from/from using
 γεωργός farming
 ἐγκρατής firm, powerful
 ἐκὼν willingly, on purpose; giving in
 too easily
 ἐντός within
 ἐπαινέω concur, praise, advise
 ἐπαινός terrible
 ἐπιμελέομαι take care of, oversee
 εὐδοξία good repute
 ἡδονή pleasure
 ἥμερος gentle; (animals) domesticated
 κήδω distress, hurt; mp: care about
 (+gen) ~heinous
 κοινός communal, ordinary
 κοιμῶν care, tending, providing for

λάω grip, pin?
 λέων lion
 λυσιτελέω (ῶ) be useful
 ὅθεν whence
 οὐδαμῇ nowhere
 οὐκοῦν not so?; and so
 παντάπασιν altogether; yes, certainly
 πολυκέφαλος many-headed
 πρᾶος soft, gentle
 σκοπέω behold, consider
 τιθασεύω tame
 τοίνυν well, then
 ὑγιής sound, profitable ~hygiene
 φύσις -εως (f) nature (of a thing)
 ~physics
 φύω produce, beget; clasp ~physics
 ψέγω blame, censure
 ψεύδω be false, deceive; (mid) to lie
 ~pseudo-
 ὠφέλεια -ίας profit

Παντάπασι γάρ, ἔφη, ταῦτ' ἂν λέγοι ὁ τὸ ἀδικεῖν ἐπαινῶν.

Οὐκοῦν αὖ ὁ τὰ δίκαια λέγων λυσιτελεῖν φαίη ἂν δεῖν ταῦτα πράττειν καὶ ταῦτα λέγειν, ὅθεν τοῦ ἀνθρώπου ὁ ἐντὸς ἄνθρωπος ἔσται ἐγκρατέστατος, καὶ τοῦ πολυκεφάλου θρέμματος ἐπιμελήσεται ὥσπερ γεωργός, τὰ μὲν ἥμερα τρέφων καὶ τιθασεύων, τὰ δὲ ἄγρια ἀποκωλύων φύεσθαι, σύμμαχον ποιησάμενος τὴν τοῦ λέοντος φύσιν, καὶ κοινῇ πάντων κηδόμενος, φίλα ποιησάμενος ἀλλήλοις τε καὶ αὐτῷ, οὕτω θρέψει;

Κομιδῇ γὰρ αὖ λέγει ταῦτα ὁ τὸ δίκαιον ἐπαινῶν.

Κατὰ πάντα τρόπον δὴ ὁ μὲν τὰ δίκαια ἐγκωμιάζων ἀληθῆ ἂν λέγοι, ὁ δὲ τὰ ἄδικα ψεύδοιτο. πρὸς τε γὰρ ἡδονὴν καὶ πρὸς εὐδοξίαν καὶ ὠφελίαν σκοπούμενῳ ὁ μὲν ἐπαινέτης τοῦ δικαίου ἀληθεύει, ὁ δὲ ψέκτης οὐδὲν ὑγιὲς οὐδ' εἰδῶς ψέγει ὅτι ψέγει.

Οὔ μοι δοκεῖ, ἦ δ' ὅς, οὐδαμῇ γε.

Πείθωμεν τοίνυν αὐτὸν πράως— οὐ γὰρ ἐκὼν ἀμαρτάνει

|altogether;
|yes, certainly γάρ, ἔφη, ταῦτ' ἂν λέγοι ὁ τὸ ἀδικεῖν ἐπαινῶν.

|not so?; and so τὰ δίκαια λέγων |be useful φαίη ἂν δεῖν

ταῦτα πράττειν καὶ ταῦτα λέγειν, |whence ὃ ἀνθρώπου

ὁ |within ἄνθρωπος ἔσται |firm, powerful , καὶ τοῦ

|many-headed θρέμματος |take care of, ὥσπερ |farming ,
|oversee

τὰ μὲν |gentle; (animals) καὶ |tame , τὰ δὲ |wild,
|domesticated |savage

|hinder |produce, , ὑμᾶς ποιησάμενος τὴν τοῦ
|from/from |beget; clasp

|using λεόντος φύσιν, καὶ κοινῇ πάντων |distress , φίλα

ποιησάμενος ἀλλήλοις τε καὶ αὐτῷ, οὕτω θρέψει;

Κομιδῇ γὰρ αὖ λέγει ταῦτα ὁ τὸ δίκαιον ἐπαινῶν.

Κατὰ πάντα τρόπον δὴ ὁ μὲν τὰ δίκαια ἐγκωμιάζων

ἀληθῆ ἂν λέγοι, ὁ δὲ τὰ |unfair; |be false, deceive; 's τε γὰρ
|obsti- |(mid) to lie

|pleasure καὶ πρὸς |good reputation, |profit |behold, ὁ μὲν
|bad |consider

ἐπαινέτης τοῦ δικαίου |speak , ὁ δὲ ψέκτης οὐδὲν |sound,
|truth; be |profitable

οὐδ' εἰδὼς |blame, τι |blame,
|censure |censure

Οὐ μοι δοκεῖ, ἥ δ' ὅς, |nowhere γε.

Πεῖθωμεν |well, then τὸν |soft, — οὐ γὰρ |willingly, ἀρτάνει
|gentle

the approver of injustice says.

To him the supporter of justice makes answer that he should ever so speak and act as to give the man within him in some way or other the most complete mastery over the entire human creature. He should watch over the many-headed monster like a good husbandman, fostering and cultivating the gentle qualities, and preventing the wild ones from growing; he should be making the lion-heart his ally, and in common care of them all should be uniting the several parts with one another and with himself.

Yes, he said, that is quite what the maintainer of justice say.

And so from every point of view, whether of pleasure, honour, or advantage, the approver of justice is right and speaks the truth, and the disapprover is wrong and false and ignorant?

Yes, from every point of view.

Come, now, and let us gently reason with the unjust, who is not intentionally in error. 'Sweet Sir,' we will say to him,

vocabulary

ἄγριος wild, savage ~agriculture
 ἄδικος unfair; obstinate, bad
 ἀέθλιος prize ~athlete
 ἄθεος godless; by the gods
 ἄθλιος wretched ~athlete
 αἰσχρὸς shameful
 βέλτιστος best, noblest
 δουλόω enslave
 δωροδοκέω take bribes
 εἴπερ if indeed
 ἐλεέω pity, have mercy on ~alms
 ἐρωτάω ask about something
 ἥμερος gentle; (animals) domesticated
 θηριώδης savage, wild

καταδουλόω enslave
 λυσιτελέω (ῥ) be useful
 μακάριος blessed
 μισρός stained, polluted ~miasma
 νόμιμος customary, legal, natural
 ὄλεθρος ruin, destruction, death
 ὄρμος cord, chain, anchorage
 πάμπολυς very great
 σύμφημι assent, concede
 τοιόσδε such
 φύσις -εως (f) nature (of a thing)
 ~physics
 χρυσίον (ῥ) gold coin
 χρυσός (ῥ) gold

—ἐρωτῶντες· ὦ μακάριε, οὐ καὶ τὰ καλὰ καὶ αἰσχρὰ νόμιμα διὰ τὰ τοιαῦτ' ἂν φαίμεν γεγονέναι· τὰ μὲν καλὰ τὰ ὑπὸ τῷ ἀνθρώπῳ, μᾶλλον δὲ ἴσως τὰ ὑπὸ τῷ θείῳ τὰ θηριώδη ποιοῦντα τῆς φύσεως, αἰσχρὰ δὲ τὰ ὑπὸ τῷ ἀγρίῳ τὸ ἥμερον δουλούμενα; συμφήσει· ἢ πῶς;

Ἐάν μοι, ἔφη, πείθεται.

Ἔστιν οὖν, εἶπον, ὅτῳ λυσιτελεῖ ἐκ τούτου τοῦ λόγου χρυσίον λαμβάνειν ἀδίκως, εἴπερ τοιόνδε τι γίγνεται, λαμβάνων τὸ χρυσίον ἅμα καταδουλοῦται τὸ βέλτιστον ἑαυτοῦ τῷ μοχθηροτάτῳ; ἢ εἰ μὲν λαβὼν χρυσίον ὑὸν ἢ θυγατέρα ἐδουλοῦτο, καὶ ταῦτ' εἰς ἀγρίων τε καὶ κακῶν ἀνδρῶν, οὐκ ἂν αὐτῷ ἐλυσιτέλει οὐδ' ἂν πάμπολυ ἐπὶ τούτῳ λαμβάνειν, εἰ δὲ τὸ ἑαυτοῦ θειότατον ὑπὸ τῷ ἀθροτάτῳ τε καὶ μιαιωτάτῳ δουλοῦται καὶ μηδὲν ἐλεεί, οὐκ ἄρα ἄθλιός ἐστι καὶ πολὺ ἐπὶ δεινότερῳ ὀλέθρῳ χρυσὸν δωροδοκεῖ ἢ Ἐριφύλῃ ἐπὶ τῇ τοῦ ἀνδρὸς ψυχῇ τὸν ὄρμον δεξαμένη;

—|ask ὦ |blessed , οὐ καὶ τὰ καλὰ καὶ |shameful

νόμῳ διὰ τὰ τοιαῦτ' ἂν φαίμεν γεγονέναι· τὰ μὲν καλὰ

τὰ ὑπὸ τῷ ἀνθρώπῳ, μᾶλλον δὲ ἴσως τὰ ὑπὸ τῷ θεῷ

τὰ |savage, wild |ιῶντα τῆς |nature (of|shameful |τὰ ὑπὸ τῷ
a thing)

|wild, τὸ |gentle; |enslave , |assent, ἢ πῶς;
|savage (ani- |concede
mals)

Ἐάν μοι, ἐφ' ἣν, |πειθῆται.
domesti-
cated

Ἔστιν οὖν, εἶπον, ὅτῳ λυσιτελεῖ ἐκ τούτου τοῦ

λόγου |gold coin λαμβάνειν |unfair; ob-|if |such τι
|stinate, bad|indeed

γίνεται, λαμβάνων τὸ |gold coin ἅμα |enslave

τὸ |best, ἑαυτοῦ τῷ μοχθηροτάτῳ; ἢ εἰ μὲν
|noblest

λαβὼν |gold coin ὕδ' ἢ θυγατέρα |enslave , καὶ ταῦτ'

εἰς |wild, τε καὶ κακῶν ἀνδρῶν, οὐκ ἂν αὐτῷ
|savage

|be useful οὐδ' ἂν |very great ἐπὶ τούτῳ λαμβάνειν, εἰ

δὲ τὸ ἑαυτοῦ θειότατον ὑπὸ τῷ |godless; by the gods |

|stained, |enslave καὶ μηδὲν ἐλεεῖ, οὐκ ἄρα ἄθλιός
|polluted

ἔστι καὶ πολὺ ἐπὶ δεινότηρῳ |ruin |gold |take bribes

ἢ Ἐριφύλῃ ἐπὶ τῇ τοῦ ἀνδρὸς ψυχῇ τὸν |cord, chain, μένη;
|anchorage

‘what think you of things esteemed noble and ignoble? Is not the noble that which subjects the beast to the man, or rather to the god in man; and the ignoble that which subjects the man to the beast?’ He can hardly avoid saying Yes—can he now?

Not if he has any regard for my opinion.

But, if he agree so far, we may ask him to answer another question: ‘Then how would a man profit if he received gold and silver on the condition that he was to enslave the noblest part of him to the worst? Who can imagine that a man who sold his son or daughter into slavery for money, especially if he sold them into the hands of fierce and evil men, would be the gainer, however large might be the sum which he received? And will any one say that he is not a miserable caitiff who remorselessly sells his own divine being to that which is most godless and detestable? Eriphyle took the necklace as the price of her husband’s life, but he is taking a bribe in order to

vocabulary

ἀνάρμοστος inappropriate, not suited, immoderate

ἀνέζω put on, put back ~sit

ἄνεσις -εως (f) loosening, indulgence

ἀνίημι urge, impel; release ~jet

αὐθάδεια stubbornness

αὐξάνω strengthen

δειλία cowardice

δῆλος visible, conspicuous

ἐμποιέω make inside of ~poet

οὐκοῦν not so?; and so

πάλαι long ago ~paleo

πάλη wrestling ~Pallas

πάλλω shake, brandish ~Pallas

πέρας -τος (n, 3) cord; bound, crux, outcome ~prove

περάω cross over, drive across; sell as a slave ~pierce

προπηλακίζω bespatter, reproach

τρυφή softness, luxury

ψέγω blame, censure

Πολὺ μέντοι, ἡ δ' ὅς ὁ Γλαύκων· ἐγὼ γάρ σοι ὑπὲρ ἐκείνου ἀποκρινούμαι.

Οὐκοῦν καὶ τὸ ἀκολασταίνειν οἶει διὰ τοιαῦτα πάλαι ψέγεσθαι, ὅτι ἀνίεται ἐν τῷ τοιούτῳ τὸ δεινόν, τὸ μέγα ἐκείνο καὶ πολυειδὲς θρέμμα, πέρα τοῦ δέοντος;

Δῆλον, ἔφη.

Ἡ δ' αὐθάδεια καὶ δυσκολία ψέγεται οὐχ ὅταν τὸ λεοντῶδές τε καὶ ὀφειῶδες αὔξηται καὶ συντείνηται ἀναρμόστως;

Πάνυ μὲν οὖν.

Τρυφή δὲ καὶ μαλθακία οὐκ ἐπὶ τῇ αὐτοῦ τούτου χαλάσει τε καὶ ἀνέσει ψέγεται, ὅταν ἐν αὐτῷ δειλίαν ἐμποιῇ;

Τί μήν;

Κολακεία δὲ καὶ ἀνελευθερία οὐχ ὅταν τις τὸ αὐτὸ τοῦτο, τὸ θυμοειδές, ὑπὸ τῷ ὀχλώδει θηρίῳ ποιῇ καὶ ἔνεκα χρημάτων καὶ τῆς ἐκείνου ἀπληστίας προπηλακιζόμενον

Πολὺ μέντοι, ἦ δ' ὅς ὁ Γλαύκων· ἐγὼ γάρ σοι ὑπὲρ ἐκείνου
ἀποκρινοῦμαι.

|not so?; and so ὁ ἀκολασταίνειν οἶει διὰ τοιαῦτα πάλαι
|blame, , ὅτι |urge, ἐν τῷ τοιούτῳ τὸ δεινόν, τὸ μέγα
|censure |impel;
ἐκεῖνο καὶ πολυεῖδές θρέμμα, πέρα τοῦ δέοντος;
|release

|visible, ὅτι
|conspicuous

Ἡ δ' |stubbornness καὶ δυσκολία |blame, οὐχ ὅταν τὸ
|censure
λεοντῶδές τε καὶ ὀφειῶδες |strengthen καὶ συντείνεται

|inappropriate, , not
|suited, immoderate

Πάνυ μὲν οὖν.

|softness, καὶ μαλθακία οὐκ ἐπὶ τῇ αὐτοῦ τούτου χαλάσει
|luxury

τε καὶ ἀνέσει |blame, , ὅταν ἐν αὐτῷ |cow- |make inside of
|censure |ardice

Τί μὴν;

Κολακεία δὲ καὶ ἀνελευθερία οὐχ ὅταν τις τὸ αὐτὸ τοῦτο,
τὸ θυμοειδές, ὑπὸ τῷ ὀχλώδει θηρίῳ ποιῇ καὶ ἔνεκα
χρημάτων καὶ τῆς ἐκείνου ἀπληστίας |bespatter, reproach

compass a worse ruin.'

Yes, said Glaucon, far worse—I will answer for him.

Has not the intemperate been censured of old, because in him the huge multiform monster is allowed to be too much at large?

Clearly.

And men are blamed for pride and bad temper when the lion and serpent element in them disproportionately grows and gains strength?

Yes.

And luxury and softness are blamed, because they relax and weaken this same creature, and make a coward of him?

Very true.

And is not a man reproached for flattery and meanness who subordinates the spirited animal to the unruly monster, and, for the sake of money, of which he can never have enough, habituates him in the days of his youth

*vocabulary***ἁμείνων** comparative of ἀγαθός, noble**ἀσθενής** weak**βαναυσία** handicraft; vulgarity**βέλτιστος** best, noblest**βλάβη** harm**βλάπτω** break, make fail**ἐθίζω** accustom**εἶδος** -ους (n, 3) appearance, form

~oid

ἐξωθεν from outside**ἐφίστημι** set; (mp) come/be near,

direct, stop ~station

θεραπεύω help, serve ~therapy**κυβερνάω** steer ~govern**λάω** grip, pin?**λέων** lion**οἰκεῖος** household, familiar, proper**οἰκέω** inhabit ~economics**ὄνειδος** -εος (n, 3) blame; insult**οὐκοῦν** not so?; and so**πίθηκος** monkey**φρόνιμος** sensible, prudent**φύσις** -εως (f) nature (of a thing)

~physics

φύω produce, beget; clasp ~physics

ἐθίζῃ ἐκ νέου ἀντὶ λέοντος πίθηκον γίγνεσθαι;

Καὶ μάλα, ἔφη.

Βαναυσία δὲ καὶ χειροτεχνία διὰ τί οἶει ὄνειδος φέρει; ἢ δι' ἄλλο τι φήσομεν ἢ ὅταν τις ἀσθενὲς φύσει ἔχῃ τὸ τοῦ βελτίστου εἶδος, ὥστε μὴ ἂν δύνασθαι ἄρχειν τῶν ἐν αὐτῷ θρεμμάτων, ἀλλὰ θεραπεύειν ἐκεῖνα, καὶ τὰ θωπεύματα αὐτῶν μόνον δύνηται μαυθάνειν;

Ἦτοικεν, ἔφη.

Οὐκοῦν ἵνα καὶ ὁ τοιοῦτος ὑπὸ ὁμοίου ἄρχηται οἷον περ ὁ βέλτιστος, δούλον αὐτόν φαμεν δεῖν εἶναι ἐκείνου τοῦ βελτίστου καὶ ἔχοντος ἐν αὐτῷ τὸ θεῖον ἄρχον, οὐκ ἐπὶ βλάβῃ τῇ τοῦ δούλου οἰόμενοι δεῖν ἄρχεσθαι αὐτόν, ὥσπερ Θρασύμαχος ᾤετο τοὺς ἀρχομένους, ἀλλ' ὥς ἄμεινον ὄν παντὶ ὑπὸ θεοῦ καὶ φρονίμου ἄρχεσθαι, μάλιστα μὲν οἰκείον ἔχοντος ἐν αὐτῷ, εἰ δὲ μή, ἔξωθεν ἐφεστῶτος, ἵνα εἰς δύναμιν πάντες ὅμοιοι ὦμεν καὶ φίλοι, τῷ αὐτῷ κυβερνώμενοι;

|accustom |έου ἀντὶ λέοντος |monkey γίγνεσθαι;

Καὶ μάλα, ἔφη.

|handicraft; |δὲ καὶ χειροτεχνία διὰ τί οἶε |blame; φέρει; ἢ
|vulgarity |insult

δι' ἄλλο τι φήσομεν ἢ ὅταν τις |weak φύσει ἔχῃ τὸ τοῦ

|best, |form , ὥστε μὴ ἂν δύνασθαι ἄρχειν τῶν ἐν αὐτῷ
|noblest

θρεμμάτων, ἀλλὰ |help, serve ἐκεῖνα, καὶ τὰ θωπεύματα

αὐτῶν μόνον δύνηται μαρθάνειν;

Ἔοικεν, ἔφη.

|not so?; and so ἢ ὁ τοιοῦτος ὑπὸ ὁμοίου ἄρχεται οἷον περ

ὁ |best, , δούλον αὐτόν φαμεν δεῖν εἶναι ἐκείνου
|noblest

τοῦ |best, καὶ ἔχοντος ἐν αὐτῷ τὸ θεῖον ἄρχον,
|noblest

οὐκ ἐπὶ βλάβῃ τῇ τοῦ δούλου οἰόμενοι δεῖν ἄρχεσθαι

αὐτόν, ὥσπερ Θρασύμαχος ᾔετο τοὺς ἀρχομένους,

ἀλλ' ὥς |better ὃν παντὶ ὑπὸ θείου καὶ |sensible,
|prudent

ἄρχεσθαι, μάλιστα μὲν οἰκείον ἔχοντος ἐν αὐτῷ, εἰ

δὲ μή, |from out-|set; (mp) come/be : εἰς δύναμιν πάντες
|side |near, direct, stop

ὅμοιοι ὦμεν καὶ φίλοι, τῷ αὐτῷ |steer ,

to be trampled in the mire, and from being a lion to become a monkey?

True, he said.

And why are mean employments and manual arts a reproach? Only because they imply a natural weakness of the higher principle; the individual is unable to control the creatures within him, but has to court them, and his great study is how to flatter them.

Such appears to be the reason.

And therefore, being desirous of placing him under a rule like that of the best, we say that he ought to be the servant of the best, in whom the Divine rules; not, as Thrasymachus supposed, to the injury of the servant, but because every one had better be ruled by divine wisdom dwelling within him; or, if this be impossible, then by an external authority, in order that we may be all, as far as possible, under the same government, friends and equals.

*vocabulary***αἰσχρός** shameful**ἀντικαθίστημι** replace; set against**βέλτιστος** best, noblest**δηλώω** show, disclose**ἐλεύθερος** not enslaved**ἡώς ἡῶτι** (f, 2) dawn ~Eocene**θεραπεύω** help, serve ~therapy**κτάομαι** acquire, possess**λυσitteλέω** (ὑ) be useful**ὀρθός** upright, straight; correct, just
~orthogonal**ὀρθόω** stand up**οὐδαμῇ** nowhere**πῇ** where? how?**πολιτεία** (ἰ) citizenship; government**φύλαξ** -χος (m) guard; sentry

~phylactery

Καὶ ὀρθῶς γ', ἔφη.

Δηλοῖ δέ γε, ἦν δ' ἐγώ, καὶ ὁ νόμος ὅτι τοιοῦτον βούλεται,
πᾶσι τοῖς ἐν τῇ πόλει σύμμαχος ὢν·

Καὶ ἡ τῶν παιδῶν ἀρχή, τὸ μὴ εἶναι ἐλευθέρους εἶναι, ἕως
ἂν ἐν αὐτοῖς ὥσπερ ἐν πόλει πολιτείαν καταστήσωμεν,
καὶ τὸ βέλτιστον θεραπεύσαντες τῷ παρ' ἡμῶν τοιούτῳ
ἀντικαταστήσωμεν φύλακα ὅμοιον καὶ ἄρχοντα ἐν αὐτῷ,
καὶ τότε δὴ ἐλεύθερον ἀφίεμεν.

Δηλοῖ γάρ, ἦ δ' ὅς.

Πῇ δὴ οὖν φήσομεν, ὦ Γλαύκων, καὶ κατὰ τίνα λόγον
λυσιτελεῖν ἀδικεῖν, ἢ ἀκολασταίνειν ἢ τι αἰσχρὸν ποιεῖν,
ἐξ ὧν πονηρότερος μὲν ἔσται, πλείω δὲ χρήματα ἢ ἄλλην
τινὰ δύναμιν κεκτήσεται;

Οὐδαμῇ, ἦ δ' ὅς.

Πῇ δ' ἀδικοῦντα λανθάνειν καὶ μὴ δίδόναι δίκην
λυσιτελεῖν; ἢ οὐχὶ ὁ μὲν λανθάνων ἔτι πονηρότερος

Καὶ ὁρθῶς γ', ἔφη.

|show, |disclose ἴέ γε, ἦν δ' ἐγώ, καὶ ὁ νόμος ὅτι τοιοῦτον βούλεται,
 πᾶσι τοῖς ἐν τῇ πόλει σύμμαχος ὦν·

Καὶ ἡ τῶν παίδων ἀρχή, τὸ μὴ εἶναι |not enslaved εἶναι, ἕως
 ἂν ἐν αὐτοῖς ὥσπερ ἐν πόλει |citizenship; |catastrophize
 |government
 καὶ τὸ |best, |noblest |help, serve τῷ παρ' ἡμῶν τοιούτῳ
 |replace; set against |guard; |sentry ὅμοιον καὶ ἄρχοντα ἐν αὐτῷ,
 καὶ τότε δὴ |not enslaved ῥέμεν.

|show, |disclose , ἄρ, ἦ δ' ὅς.

Πῇ δὲ οὖν φήσομεν, ὦ Γλαύκων, καὶ κατὰ τίνα λόγον
 |be useful ἀδικεῖν, ἢ ἀκολασταίνειν ἢ τι |shameful ποιεῖν,
 ἐξ ὧν πονηρότερος μὲν ἔσται, πλείω δὲ χρήματα ἢ ἄλλην
 τινὰ δύναμιν |acquire ,

|nowhere , ἦ δ' ὅς.

Πῇ δ' ἀδικοῦντα λανθάνειν καὶ μὴ διδόναι δίκην
 |be useful , ἢ οὐχὶ ὁ μὲν λανθάνων ἔτι πονηρότερος

True, he said.

And this is clearly seen to be the intention of the law, which is the ally of the whole city; and is seen also in the authority which we exercise over children, and the refusal to let them be free until we have established in them a principle analogous to the constitution of a state, and by cultivation of this higher element have set up in their hearts a guardian and ruler like our own, and when this is done they may go their ways.

Yes, he said, the purpose of the law is manifest.

From what point of view, then, and on what ground can we say that a man is profited by injustice or intemperance or other baseness, which will make him a worse man, even though he acquire money or power by his wickedness?

From no point of view at all.

What shall he profit, if his injustice be undetected and unpunished? He who is undetected only gets

vocabulary

ἄλογος without speech or reckoning
ἀπέργω exclude; divide; confine
ἀπέρδω end
ἀποέργω exclude; divide; confine
ἀτιμάζω (ι) insult, dishonor
βέλτιστος best, noblest
βιόω live; (mp) make a living ~biology
δῆλος visible, conspicuous
δικαιοσύνη justice
ἐλευθερόω set free
ἐνταῦθα there, here
ἐπιτρέπω entrust, decide, allow
 ~trophy
ἡδονή pleasure
ἥμερος gentle; (animals) domesticated
ἡμερόω tame
θηριώδης savage, wild
ἰσχυρός (υ) strong, forceful, violent

ἰσχύς -ος (f) strength; body of troops
κάλλος -εος (n, 3) beauty
 ~kaleidoscope
κολάζω punish
κτάομαι acquire, possess
μάθημα -τος (n, 3) lesson, knowledge
οὐκοῦν not so?; and so
παντάπασιν altogether; yes, certainly
πρεσβεύω be the elder, be an ambassador
σωφρονέω be sane, moderate
σωφροσύνη discretion, moderation
τίμιος honored, precious
τροφή food, upkeep ~atrophy
ὕγεια health
ὕγιής sound, profitable ~hygiene
φύσις -εως (f) nature (of a thing)
 ~physics
φύω produce, beget; clasp ~physics

γίνεται, τοῦ δὲ μὴ λαιθάνοντος καὶ κολαζομένου τὸ μὲν θηριῶδες κοιμίζεται καὶ ἡμεροῦται, τὸ δὲ ἡμερον ἐλευθεροῦται, καὶ ὅλη ἡ ψυχὴ εἰς τὴν βελτίστην φύσιν καθισταμένη τιμιωτέραν ἔξιν λαμβάνει, σωφροσύνην τε καὶ δικαιοσύνην μετὰ φρονήσεως κτωμένη, ἣ σῶμα ἰσχύν τε καὶ κάλλος μετὰ ὑγείας λαμβάνον, τοσούτῳ ὅσῳ περ ψυχὴ σώματος τιμιωτέρα;

Παντάπασι μὲν οὖν, ἔφη.

Οὐκοῦν ὅ γε νοῦν ἔχων πάντα τὰ αὐτοῦ εἰς τοῦτο συντείνας βιώσεται, πρῶτον μὲν τὰ μαθήματα τιμῶν, ἃ τοιαύτην αὐτοῦ τὴν ψυχὴν ἀπεργάσεται, τὰ δὲ ἄλλα ἀτιμάζων;

Δῆλον, ἔφη.

Ἐπειτά γ', εἶπον, τὴν τοῦ σώματος ἔξιν καὶ τροφήν οὐχ ὅπως τῇ θηριώδει καὶ ἀλόγῳ ἡδονῇ ἐπιτρέψας ἐνταῦθα τετραμμένος ζήσει, ἀλλ' οὐδὲ πρὸς ὑγίειαν βλέπων, οὐδὲ τοῦτο πρεσβεύων, ὅπως ἰσχυρὸς ἢ ὑγιὴς ἢ καλὸς ἔσται, εἰ μὴ καὶ σωφρονήσιν μέλλῃ ἀπ' αὐτῶν, ἀλλ' αἰεὶ τὴν

γίγνεται, τοῦ δὲ μὴ λανθάνοντος καὶ |punish τὸ
 μὲν |savage, wild...οιμίζεται καὶ |tame , τὸ δὲ |gentle; (animals)
 |set free , καὶ ὅλη ἡ ψυχὴ εἰς τὴν |best, φύσιν
 |noblest
 καθισταμένη |honored, ἕξιν λαμβάνει, |discretion, τε
 |precious |moderation
 καὶ δικαιοσύνην μετὰ φρονήσεως |acquire , ἡ σῶμα |strength; body of
 |troops
 τε καὶ |beauty μετὰ |health λαμβάνον, τοσούτω ὅσωπερ
 ψυχὴ σώματος |honored,
 |precious ,
 |altogether; yes, μὲν οὖν, ἔφη.
 |certainly
 |not so?; and so ὅν ἔχων πάντα τὰ αὐτοῦ εἰς τοῦτο συντείνας
 |live; (mp), ῥῶτον μὲν τὰ |lesson, τιμῶν, ἃ τοιαύτην
 |make a living |knowledge
 αὐτοῦ τὴν ψυχὴν ἀπεργάσεται, τὰ δὲ ἄλλα |dishonor ,
 |visible, ὁ δὲ
 |conspicuous
 Ἐπειτά γ', εἶπον, τὴν τοῦ σώματος ἕξιν καὶ |food, οὐχ
 |upkeep
 ὅπως τῇ |savage, wild... |without |plea- |entrust, de-|there, here
 |speech |sure |cide, allow
 τετραμμένος ζήσει, ἀλλ' οὐκ ἐπὶ |or reck-
 |oning πρὸς |health βλέπων, οὐδὲ
 τοῦτο |be the elder, be ἄν am- |strong, ἡ, |sound, ἡ : αὐτὸς ἔσται,
 |bassador |forceful, |profitable
 |violent
 εἰ μὴ καὶ |be sane, moderate ὅλη ἀπ' αὐτῶν, ἀλλ' ἀεὶ τὴν

worse, whereas he who is detected and punished has the brutal part of his nature silenced and humanized; the gentler element in him is liberated, and his whole soul is perfected and ennobled by the acquirement of justice and temperance and wisdom, more than the body ever is by receiving gifts of beauty, strength and health, in proportion as the soul is more honourable than the body.

Certainly, he said.

To this nobler purpose the man of understanding will devote the energies of his life. And in the first place, he will honour studies which impress these qualities on his soul and will disregard others?

Clearly, he said.

In the next place, he will regulate his bodily habit and training, and so far will he be from yielding to brutal and irrational pleasures, that he will regard even health as quite a secondary matter; his first object will be not that he may be fair or strong or well, unless he is likely thereby to gain temperance, but he will always desire

vocabulary

ἄμεινων comparative of ἀγαθός, noble
ἀναλίσκω (αἶ) consume, spend on
ἀναλόω (αἶ) consume, spend on
ἄπειρος untested; infinite
ἀπείρων boundless
ἄπέραντος infinite
ἀποβλέπω stare at, adore
ἁρμονία fastener; agreement
 ~harmony
αὐξάνω strengthen
αὐξησις -τος (f) growth
γεύω taste ~gusto
ἐκπλήσσω panic, be knocked out
 ~plectrum

έκών willingly, on purpose; giving in
 too easily
κομιδή care, tending, providing for
κυβερνάω steer ~govern
μετέχω partake of
μουσικός musical, aesthetic
ὄγκος barb of an arrow
οὐκοῦν not so?; and so
οὐσία property; essence
παντάπασιν altogether; yes, certainly
πολιτεία (i) citizenship; government
προσθέω run to
προστίθημι add; impose; (mp) agree;
 side with ~thesis

ἐν τῷ σώματι ἁρμονίαν τῆς ἐν τῇ ψυχῇ ἔνεκα συμφωνίας
ἁρμοττόμενος φανέται.

Παντάπασι μὲν οὖν, ἔφη, ἐάνπερ μέλλῃ τῇ ἀληθείᾳ
μουσικὸς εἶναι.

Οὐκοῦν, εἶπον, καὶ τὴν ἐν τῇ τῶν χρημάτων κτήσει
σύνταξίν τε καὶ συμφωνίαν; καὶ τὸν ὄγκον τοῦ πλήθους
οὐκ ἐκπληττόμενος ὑπὸ τοῦ τῶν πολλῶν μακαρισμοῦ
ἄπειρον αὐξήσει, ἀπέραντα κακὰ ἔχων;

Οὐκ οἶομαι, ἔφη.

Ἄλλ' ἀποβλέπων γε, εἶπον, πρὸς τὴν ἐν αὐτῷ πολιτείαν,
καὶ φυλάττων μή τι παρακινῇ αὐτοῦ τῶν ἐκεῖ διὰ πλήθος
οὐσίας ἢ δι' ὀλιγότητα, οὕτως κυβερνῶν προσθήσει καὶ
ἀναλώσει τῆς οὐσίας καθ' ὅσον ἂν οἶός τ' ᾖ.

Κομιδῇ μὲν οὖν, ἔφη.

Ἄλλὰ μὴν καὶ τιμὰς γε, εἰς ταῦτόν ἀποβλέπων, τῶν μὲν
μεθέξει καὶ γεύσεται ἐκόν, ὥς ἂν ἡγήται ἀμείνω αὐτόν

ἐν τῷ σώματι |fastener;
|agreement τῆς ἐν τῇ ψυχῇ ἕνεκα συμφωνίας
ἀρμοττόμενος φανείται.

|altogether; μὲν οὖν, ἔφη, ἔάνπερ μέλλῃ τῇ |truth
|yes, certainly
|musical, εἶναι.
|aesthetic

|not so?; and 'so...', καὶ τὴν ἐν τῇ τῶν χρημάτων κτήσει
σύνταξίν τε καὶ συμφωνίαν; καὶ τὸν ὄγκον τοῦ πλήθους
οὐκ |panic, be knocked ὑπὸ τοῦ τῶν πολλῶν μακαρισμοῦ
|out
ἄπειρον αὐξήσει, |infinite κακὰ ἔχων;

Οὐκ οἶμαι, ἔφη.

Ἄλλ' |stare at, adore ,ε, εἶπον, πρὸς τὴν ἐν αὐτῷ |citizenship;,
|government
καὶ φυλάττων μή τι παρακινῇ αὐτοῦ τῶν ἐκεῖ διὰ πλήθος

|property; , δι' ὀλιγότητα, οὕτως |steer προσθήσει καὶ
|essence
ἀναλώσει τῆς |property; , μθ' ὅσον ἂν οἷός τ' ᾖ.
|essence

Κομιδῇ μὲν οὖν, ἔφη.

Ἀλλὰ μὴν καὶ τιμάς γε, εἰς ταῦτόν |stare at, adore, τῶν μὲν
μεθέξει καὶ γεύσεται |willingly... ἂν ἡγήται |better αὐτόν

so to attemper the body as to preserve the harmony of the soul?

Certainly he will, if he has true music in him.

And in the acquisition of wealth there is a principle of order and harmony which he will also observe; he will not allow himself to be dazzled by the foolish applause of the world, and heap up riches to his own infinite harm?

Certainly not, he said.

He will look at the city which is within him, and take heed that no disorder occur in it, such as might arise either from superfluity or from want; and upon this principle he will regulate his property and gain or spend according to his means.

Very true.

And, for the same reason, he will gladly accept and enjoy such honours as he deems likely to make him a better man;

*vocabulary***ἀνάκειμαι** be dedicated, be put up**δημόσιος** public, the state**διέρχομαι** pierce, traverse**εἰκός** likely**εἴτε** if, whenever; either/or**κατοικίζω** colonize**κῆδω** distress, hurt; mp: care about

(+gen) ~heinous

ναός (ᾱ) temple, shrine ~nostalgia**νῆ** yea**οἰκίζω** colonize, settle**οὐδαμοῦ** nowhere**παράδειγμα** -τος (n, 3) model, precedent**τύχη** fortune, act of a god

ποιήσῃν, ἃς δ' ἂν λύσῃν τὴν ὑπάρχουσαν ἕξιν, φεύξεται
 ἰδίᾳ καὶ δημοσίᾳ.

Οὐκ ἄρα, ἔφη, τά γε πολιτικὰ ἐθελήσῃ πράττειν, ἐάνπερ
 τούτου κήδεται.

Νῆ τὸν κύνα, ἦν δ' ἐγώ, ἔν γε τῇ ἑαυτοῦ πόλει καὶ μάλα,
 οὐ μέντοι ἴσως ἔν γε τῇ πατρίδι, ἐὰν μὴ θείᾳ τις συμβῇ
 τύχη.

Μανθάνω, ἔφη· ἐν ἧ νῦν διήλθομεν οἰκίζοντες πόλει λέγεις,
 τῇ ἐν λόγοις κειμένη, ἐπεὶ γῆς γε οὐδαμοῦ οἶμαι αὐτὴν
 εἶναι.

Ἄλλ', ἦν δ' ἐγώ, ἐν οὐρανῷ ἴσως παράδειγμα ἀνάκειται τῷ
 βουλομένῳ ὄρᾱν καὶ ὄρωντι ἑαυτὸν κατοικίζειν. διαφέρει
 δὲ οὐδὲν εἴτε που ἔστιν εἴτε ἔσται· τὰ γὰρ ταύτης μόνης
 ἂν πράξειεν, ἄλλης δὲ οὐδεμιᾶς.

Εἰκός γ', ἔφη.

ποιήσιν, ἂς δ' ἂν λύσιν τὴν ὑπάρχουσαν ἔξιν, φεύξεται
 ἰδία καὶ δημοσία.

Οὐκ ἄρα, ἔφη, τά γε πολιτικὰ ἐθελήσει πράττειν, εἴνπερ
 τούτου |distress .

Νῆ τὸν κύνα, ἦν δ' ἐγώ, ἔν γε τῇ ἑαυτοῦ πόλει καὶ μάλα,
 οὐ μέντοι ἴσως ἔν γε τῇ πατρίδι, εἰ μὴ θεία τις συμβῇ

|fortune, act
 of a god

Μανθάνω, ἔφη· ἐν ᾗ νῦν |pierce, |colonize, πόλει λέγεις,
 |traverse |settle
 τῇ ἐν λόγοις κειμένη, ἐπεὶ γῆς γε |nowhere οἶμαι αὐτὴν
 εἶναι.

Ἄλλ', ἦν δ' ἐγώ, ἐν οὐρανῷ ἴσως |model, |be dedicated, ὃ
 |precedent |be put up
 βουλομένῳ ὁρᾶν καὶ ὁρῶντι ἑαυτὸν |colonize . διαφέρει

δὲ οὐδὲν |if, whenever; ei-if, whenever; τὰ γὰρ ταύτης μόνης
 |ther/or |either/or
 ἂν πράξειεν, ἄλλης δὲ οὐδεμιᾶς.

|likely γ', ἔφη.

but those, whether private or public, which are likely to disorder his life, he will avoid?

Then, if that is his motive, he will not be a statesman.

By the dog of Egypt, he will! in the city which is his own he certainly will, though in the land of his birth perhaps not, unless he have a divine call.

I understand; you mean that he will be a ruler in the city of which we are the founders, and which exists in idea only; for I do not believe that there is such an one anywhere on earth?

In heaven, I replied, there is laid up a pattern of it, methinks, which he who desires may behold, and beholding, may set his own house in order. But whether such an one exists, or ever will exist in fact, is no matter; for he will live after the manner of that city, having nothing to do with any other.

I think so, he said.

*vocabulary***διαιρέω** divide, distinguish, distribute**διανοέω** have in mind**διάνοια** a thought; intelligence**εἶδος** -ους (n, 3) appearance, form
~oid**ἐναργής** visible, clear ~Argentina**ἐνθυμέομαι** (ὑ) take to heart**ἐννοέω** consider**ἥκιστος** least; above all**καταλέγω** relate in detail, choose;
enroll ~legion**λῶβη** unjust, outrageous treatment**μηδαμῇ** nowhere**οἰκίζω** colonize, settle**ὀρθός** upright, straight; correct, just
~orthogonal**ὀρθόω** stand up**παραδείκνυμι** (ὑ) receive, admit**πῇ** where? how?**ποίησις** -εως (f) creation**ποιητής** -οῦ (m, 1) maker, author**ποιητός** made, well-made ~poet**ποῖος** what kind**τραγωδία** tragedy, serious poem**φάρμακον** drug, potion ~pharmacy**χωρίς** separately; except, other than
~heir

10

Καὶ μὴν, ἦν δ' ἐγώ, πολλὰ μὲν καὶ ἄλλα περὶ αὐτῆς ἐννοῶ,
ὥς παντὸς ἄρα μᾶλλον ὀρθῶς ὑκίζομεν τὴν πόλιν, οὐχ
ἥκιστα δὲ ἐνθυμηθεὶς περὶ ποιήσεως λέγω.

Τὸ ποῖον; ἔφη.

Τὸ μηδαμῇ παραδέχεσθαι αὐτῆς ὅση μιμητική· παντὸς
γὰρ μᾶλλον οὐ παραδεκτέα νῦν καὶ ἐναργέστερον, ὥς ἐμοὶ
δοκεῖ, φαίνεται, ἐπειδὴ χωρὶς ἕκαστα διήρηται τὰ τῆς
ψυχῆς εἶδη.

Πῶς λέγεις;

Ὡς μὲν πρὸς ὑμᾶς εἰρῆσθαι— οὐ γάρ μου κατερεῖτε πρὸς
τοὺς τῆς τραγωδίας ποιητὰς καὶ τοὺς ἄλλους ἅπαντας
τοὺς μιμητικούς— λώβη ἔοικεν εἶναι πάντα τὰ τοιαῦτα
τῆς τῶν ἀκουόντων διανοίας, ὅσοι μὲν ἔχουσι φάρμακον
τὸ εἰδέναι αὐτὰ οἷα τυγχάνει ὄντα.

Πῇ δὴ, ἔφη, διανοούμενος λέγεις;

10

Καὶ μήν, ἣν δ' ἐγώ, πολλὰ μὲν καὶ ἄλλα περὶ αὐτῆς |consider
 ὥς παντὸς ἄρα μᾶλλον ὀρθῶς |colonize, τὴν πόλιν, οὐχ
 |settle
 |least; δὲ |take to heart .περὶ |creation λέγω.
 |above
 |all
 Τὸ |what kind' γ.

Τὸ |nowhere παραδέχεσθαι αὐτῆς ὅση μμητική· παντὸς
 γὰρ μᾶλλον οὐ παραδεκτέα νῦν καὶ |visible, clear , ὥς ἐμοὶ
 δοκεῖ, φαίνεται, ἐπειδὴ |separately; except, |divide, distìn- ἦς
 |other than |guish, distribute
 ψυχῆς |form

Πῶς λέγεις;

Ὡς μὲν πρὸς ὑμᾶς εἰρῆσθαι— οὐ γάρ μου |relate in detail, ἵς
 |choose; enroll
 τοὺς τῆς |tragedy, se- ποιητὰς καὶ τοὺς ἄλλους ἅπαντας
 |rious poem
 τοὺς μμητικούς— |unjust, ὅ .outra- ῖναι πάντα τὰ τοιαῦτα
 |geous treatment
 τῆς τῶν ἀκουόντων |a thought; ὅσοι μὴ ἔχουσι φάρμακον
 |intelligence
 τὸ εἰδέναι αὐτὰ οἷα τυγχάνει ὄντα.

Πῇ δή, ἔφη, διανοούμενος λέγεις;

10

.

Of the many excellences which I perceive in the order of our State, there is none which upon reflection pleases me better than the rule about poetry.

To what do you refer?

To the rejection of imitative poetry, which certainly ought not to be received; as I see far more clearly now that the parts of the soul have been distinguished.

What do you mean?

Speaking in confidence, for I should not like to have my words repeated to the tragedians and the rest of the imitative tribe—but I do not mind saying to you, that all poetical imitations are ruinous to the understanding of the hearers, and that the knowledge of their true nature is the only

*vocabulary***αἰδώς** awe, shame, respect; genitals**ἀποκωλύω** hinder from/from using**ἄτοπος** strange, unnatural, disgusting**διδάσκαλος** teacher**ἔρωτάω** ask about something**ἡγεμών** -όνος (m, 3) leader, guide,
chief ~hegemony**καίτοι** and yet; and in fact; although**καταφαίνω** declare, make visible**μίμησις** -τος (ἴ, f) imitation,
representation**προθυμέομαι** (ῶ) be eager**τιμάω** (ῖ) honor, exalt**φίλιος** friendly

Ῥητέον, ἦν δ' ἐγώ· καίτοι φιλία γέ τίς με καὶ αἰδώς ἐκ παιδὸς ἔχουσα περὶ Ὅμηρου ἀποκωλύει λέγειν. ἔοικε μὲν γὰρ τῶν καλῶν ἀπάντων τούτων τῶν τραγικῶν πρῶτος διδάσκαλός τε καὶ ἡγεμὼν γενέσθαι. ἀλλ' οὐ γὰρ πρό γε τῆς ἀληθείας τιμητέος ἀνὴρ, ἀλλ', ὃ λέγω, ῥητέον.

Πάνυ μὲν οὖν, ἔφη.

Ἄκουε δὴ, μᾶλλον δὲ ἀποκρίνου.

Ἐρώτα.

Μίμησιν ὅλως ἔχouis ἄν μοι εἰπεῖν ὅτι ποτ' ἐστίν; οὐδὲ γάρ τοι αὐτὸς πάνυ τι συννοῶ τί βούλεται εἶναι.

Ἡ που ἄρ', ἔφη, ἐγὼ συννοήσω.

Οὐδέν γε, ἦν δ' ἐγώ, ἄτοπον, ἐπεὶ πολλά τοι ὀξύτερον βλεπόντων ἀμβλύτερον ὁρῶντες πρότεροι εἶδον.

Ἔστιν, ἔφη, οὕτως· ἀλλὰ σοῦ παρόντος οὐδ' ἂν προθυμηθῆναι οἴός τε εἶην εἰπεῖν, εἴ τί μοι καταφαίνεται, ἀλλ' αὐτὸς ὄρα.

Ῥητέον, ἦν δ' ἐγώ· and yet; friendly, *ἔ τίς με καὶ* awe, shame, respect;
 and in *γενίτας*
παιδὸς ἔχουσα περὶ fact; al-
 though *ἡμῶν* hinder from/from *ν.* *ἔοικε μὲν*
 using
γὰρ τῶν καλῶν ἀπάντων τούτων τῶν τραγικῶν πρῶτος
teacher τε καὶ leader γενέσθαι. ἀλλ' οὐ γὰρ πρό γε
τῆς truth honor ἀνὴρ, ἀλλ', ὃ λέγω, ῥητέον.

Πάνυ μὲν οὖν, ἔφη.

Ἄκουε δὴ, μάλλον δὲ ἀποκρίνου.

ask

imitation, *ῥέπ-* *ς ἔχouis ἄν μοι εἰπεῖν ὅτι ποτ' ἐστίν;* οὐδὲ γάρ
 representation
τοι αὐτὸς πάνυ τι συννοῶ τί βούλεται εἶναι.

Ἦ που ἄρ', ἔφη, ἐγὼ συννοήσω.

Οὐδέν γε, ἦν δ' ἐγώ, strange, unnatural, disgusting *πολλά τοι ὀξύτερον*
βλεπόντων ἀμβλύτερον ὁρῶντες πρότεροι εἶδον.

Ἔστιν, ἔφη, οὕτως· ἀλλὰ σοῦ παρόντος
 οὐδ' ἂν be eager οἷός τε εἶην εἰπεῖν,
 εἰ τί μοι declare, make, ἀλλ' αὐτὸς see
 visible

antidote to them.

Explain the purport of your remark.

Well, I will tell you, although I have always from my earliest youth had an awe and love of Homer, which even now makes the words falter on my lips, for he is the great captain and teacher of the whole of that charming tragic company; but a man is not to be revered more than the truth, and therefore I will speak out.

Very good, he said.

Listen to me then, or rather, answer me.

Put your question.

Can you tell me what imitation is? for I really do not know.

A likely thing, then, that I should know.

Why not? for the duller eye may often see a thing sooner than the keener.

Very true, he said; but in your presence, even if I had any (308) faint notion, I could not muster courage

*vocabulary***δημιουργός** public worker

~ergonomics

εἶδος -ους (n, 3) appearance, form

~-oid

εἶωθα be accustomed, in the habit**ἐκάτερος** each of two**ἐνθένδε** hence**ἐπισκοπέω** look upon, inspect**ἐπιφέρω** bestow, impute ~bear**ἰδέα** ἰδῆς semblance; kind, style**κλίνη** (ι) bed, couch ~clinic**κλίνω** (ι) lean, recline ~incline**μέθοδος** investigation**ναί** yea**οὐχοῦν** not so?; and so**σκεῦος** -εος (n, 3) thing, tool, vessel**τράπεζα** a table ~trapezoid

Βούλει οὖν ἐνθένδε ἀρξώμεθα ἐπισκοποῦντες, ἐκ τῆς εἰωθυίας μεθόδου; εἶδος γάρ πού τι ἐν ἑκάστον εἰώθαμεν τίθεσθαι περὶ ἕκαστα τὰ πολλά, οἷς ταῦτόν ὄνομα ἐπιφέρομεν. ἢ οὐ μανθάνεις;

Μανθάνω.

Θῶμεν δὴ καὶ νῦν ὅτι βούλει τῶν πολλῶν. οἶον, εἰ θέλεις, πολλάί πού εἰσι κλῖναι καὶ τράπεζαι.

Πῶς δ' οὐ;

Ἄλλὰ ἰδέαι γέ που περὶ ταῦτα τὰ σκευή δύο, μία μὲν κλίνης, μία δὲ τραπέζης.

Ναί.

Οὐκοῦν καὶ εἰώθαμεν λέγειν ὅτι ὁ δημιουργὸς ἑκατέρου τοῦ σκεύους πρὸς τὴν ἰδέαν βλέπων οὕτω ποιεῖ ὁ μὲν τὰς κλῖνας, ὁ δὲ τὰς τραπέζας, αἷς ἡμεῖς χρώμεθα, καὶ τᾶλλα κατὰ ταῦτά; οὐ γάρ που τήν γε ἰδέαν αὐτὴν δημιουργεῖ οὐδεὶς τῶν δημιουργῶν· πῶς γάρ;

Βούλει οὖν |hence ἀρξώμεθα |look upon, inspect ἐκ τῆς

|be accus-|investiga-, |form γάρ πού τι ἐν ἑκάστον |be accustomed,
tomed, in|tion |in the habit
the habit
τιθεσθαι περὶ ἕκαστα τὰ πολλά, οἷς ταῦτόν ὄνομα

|bestow,
impute ἥ οὐ μανθάνεις;

Μανθάνω.

Θῶμεν δὲ καὶ νῦν ὅτι βούλει τῶν πολλῶν. οἶον, εἰ θ

έλεις, πολλαί πού εἰσι κλῖναι καὶ |a table .

Πῶς δ' οὐ;

Ἄλλὰ |semblance; ου περὶ ταῦτα τὰ |thing, tool, vessel μὲν
|kind, style

|bed, couch· ἡ δὲ |a table .

|yea .

|not so?; and so|be accustomed, εἰν ὅτι ὁ |public |each of two
|in the habit |worker

τοῦ |thing, tool, vessel . ἡ |semblance; των οὕτω ποιεῖ ὁ μὲν
|kind, style

τὰς κλῖνας, ὁ δὲ τὰς |a table , αἷς ἡμεῖς χρώμεθα,

καὶ τᾶλλα κατὰ ταῦτά; οὐ γάρ που τήν γε |semblance; kind,
style

αὐτήν δημιουργεῖ οὐδείς τῶν δημιουργῶν· πῶς γάρ;

to utter it. Will you enquire yourself?

Well then, shall we begin the enquiry in our usual manner: Whenever a number of individuals have a common name, we assume them to have also a corresponding idea or form:—do you understand me?

I do.

Let us take any common instance; there are beds and tables in the world—plenty of them, are there not?

Yes.

But there are only two ideas or forms of them—one the idea of a bed, the other of a table.

True.

And the maker of either of them makes a bed or he makes a table for our use, in accordance with the idea—that is our way of speaking in this and similar instances—but no artificer makes the ideas themselves: how could he?

Impossible.

vocabulary

ἀπιστέω disbelieve ~stand
δημιουργός public worker
 ~ergonomics
ζῶον being, animal; picture
θαυμαστός wonderful; admirable
οὐδαμὸς not anyone
οὐπω no longer
παράπαν completely

ποιητής -οῦ (m, 1) maker, author
ποῖος what kind
σκεῦος -εος (n, 3) thing, tool, vessel
σοφιστής -οῦ (m, 1) expert
τάχα quickly, soon; perhaps
 ~tachometer
φύω produce, beget; clasp ~physics
χειροτέχνης -ου (m, 1) artisan

Οὐδαμῶς.

Ἄλλ' ὅρα δὴ καὶ τόνδε τίνα καλεῖς τὸν δημιουργόν.

Τὸν ποῖον;

Ὅς πάντα ποιεῖ, ὅσαπερ εἰς ἕκαστος τῶν χειροτεχνῶν.

Δεινόν τινα λέγεις καὶ θαυμαστὸν ἄνδρα.

Οὕτω γε, ἀλλὰ τάχα μᾶλλον φήσεις. ὁ αὐτὸς γὰρ οὗτος χειροτέχνης οὐ μόνον πάντα οἷός τε σκεύη ποιῆσαι, ἀλλὰ καὶ τὰ ἐκ τῆς γῆς φυόμενα ἅπαντα ποιεῖ καὶ ζῶα πάντα ἐργάζεται, τά τε ἄλλα καὶ ἑαυτόν, καὶ πρὸς τούτοις γῆν καὶ οὐρανὸν καὶ θεοὺς καὶ πάντα τὰ ἐν οὐρανῷ καὶ τὰ ἐν Ἄιδου ὑπὸ γῆς ἅπαντα ἐργάζεται.

Πάνυ θαυμαστόν, ἔφη, λέγεις σοφιστήν.

Ἀπιστεῖς; ἦν δ' ἐγώ. καί μοι εἰπέ, τὸ παράπαν οὐκ ἂν σοι δοκεῖ εἶναι τοιοῦτος δημιουργός, ἢ τινὲ μὲν τρόπῳ γενέσθαι ἂν τούτων ἀπάντων ποιητής, τινὲ δὲ οὐκ ἂν; ἢ οὐκ αἰσθάνῃ ὅτι κἂν αὐτὸς οἷός τ' εἴης πάντα ταῦτα

|not anyone

Ἄλλ' ὅρα διὗ καὶ τόνδε τίνα καλεῖς τὸν |public
|worker

Τὸν |what kind

Ὅς πάντα ποιεῖ, ὅσαπερ εἰς ἕκαστος τῶν |artisan

Δεινὸν τίνα λέγεις καὶ |wonderful; ἄνδρα.
|admirable

|no longer , ἀλλὰ |quickly, ὥστε; , φήσεις. ὁ αὐτὸς γὰρ οὗτος
|perhaps

|artisan οὐ μόνον πάντα οἷός τε |thing, tool, vessel, ἰλλὰ

καὶ τὰ ἐκ τῆς γῆς |produce, ἅπαντα ποιεῖ καὶ ζῶα πάντα
|beget; clasp

ἐργάζεται, τά τε ἄλλα καὶ ἑαυτόν, καὶ πρὸς τούτοις γῆν

καὶ οὐρανὸν καὶ θεοὺς καὶ πάντα τὰ ἐν οὐρανῷ καὶ τὰ ἐν

Ἄιδου ὑπὸ γῆς ἅπαντα ἐργάζεται.

Πάνν |wonderful; , ἔφη, λέγεις |expert
|admirable

|disbelieve , ἦν δ' ἐγώ. καί μοι εἰπέ, τὸ |completely οὐκ ἄν

σοι δοκεῖ εἶναι τοιοῦτος |public , ἢ τινὲ μὲν τρόπῳ
|worker

γενέσθαι ἂν τούτων ἀπάντων |maker, , τινὲ δὲ οὐκ ἄν; ἢ
|author

οὐκ αἰσθάνῃ ὅτι καὶ αὐτὸς οἷός τ' εἴης πάντα ταῦτα

And there is another artist,—I should like to know what you would say of him.

Who is he?

One who is the maker of all the works of all other workmen.

What an extraordinary man!

Wait a little, and there will be more reason for your saying so. For this is he who is able to make not only vessels of every kind, but plants and animals, himself and all other things—the earth and heaven, and the things which are in heaven or under the earth; he makes the gods also.

He must be a wizard and no mistake.

Oh! you are incredulous, are you? Do you mean that there is no such maker or creator, or that in one sense there might be a maker of all these things but in another not? Do you see that there is a way

*vocabulary***δημιουργός** public worker

~ergonomics

ζωγράφος painter**ζῶον** being, animal; picture**καίτοι** and yet; and in fact; although**κάτοπτρον** mirror**κλίνη** (ἰ) bed, couch ~clinic**ναί** yea**πανταχῇ** everywhere**περιφέρω** carry around**πολλαχῇ** in many places or ways**πολλαχῇ** in many places or ways**σαυτοῦ** yourself**σκεῦος** -εος (n, 3) thing, tool, vessel**φυτός** natural

ποιῆσαι τρόπῳ γέ τι·

Καὶ τίς, ἔφη, ὁ τρόπος οὗτος;

Οὐ χαλεπός, ἦν δ' ἐγώ, ἀλλὰ πολλαχῇ καὶ ταχὺ δημιουργούμενος, τάχιστα δέ που, εἰ θέλεις λαβὼν κάτοπτρον περιφέρειν πανταχῇ· ταχὺ μὲν ἥλιον ποιήσεις καὶ τὰ ἐν τῷ οὐρανῷ, ταχὺ δὲ γῆν, ταχὺ δὲ σαυτὸν τε καὶ τὰλλα ζῶα καὶ σκεύη καὶ φυτὰ καὶ πάντα ὅσα νυνδὴ ἐλέγετο.

Ναί, ἔφη, φαινόμενα, οὐ μέντοι ὄντα γέ που τῇ ἀληθείᾳ.

Καλῶς, ἦν δ' ἐγώ, καὶ εἰς δέον ἔρχῃ τῷ λόγῳ. τῶν τοιούτων γὰρ οἶμαι δημιουργῶν καὶ ὁ ζωγράφος ἐστίν. ἦ γάρ;

Πῶς γὰρ οὐ;

Ἀλλὰ φήσεις οὐκ ἀληθῇ οἶμαι αὐτὸν ποιεῖν ἃ ποιεῖ. καίτοι τρόπῳ γέ τι καὶ ὁ ζωγράφος κλίνην ποιεῖ· ἦ οὐ;

Ναί, ἔφη, φαινομένην γε καὶ οὗτος.

ποιῆσαι τρόπῳ γέ τιτι;

Καὶ τίς, ἔφη, ὁ τρόπος οὗτος;

Οὐ χαλεπός, ἦν δ' ἐγώ, ἀλλὰ πολλαχῇ καὶ ταχὺ
δημιουργούμενος, τάχιστα δέ που, εἰ θέλεις λαβὼν

|mirror |carry |everywhere ταχὺ μὲν ἥλιον ποιήσεις
 |around

καὶ τὰ ἐν τῷ οὐρανῷ, ταχὺ δὲ γῆν, ταχὺ δὲ |yourself τε

καὶ τὰλλα ζῶα καὶ |thing, tool,natural .αὶ πάντα ὅσα νυνδὴ
 |vessel

ἐλέγετο.

yea , ἔφη, φαινόμενα, οὐ μέντοι ὄντα γέ που τῇ | truth

Καλῶς, ἦν δ' ἐγώ, καὶ εἰς δέον ἔρχῃ τῷ λόγῳ. τῶν
ποιούτων γὰρ οἶμαι δημιουργῶν καὶ ὁ painter ἐστίν.
ἦ γάρ;

Πῶς γὰρ οὐ;

Ἀλλὰ φήσεις οὐκ ἀληθῆ οἶμαι αὐτὸν ποιεῖν ἃ ποιεῖ. |and yet; and in
|fact; although
τρόπῳ γέ τινι καὶ ὁ |painter |bed, couch. εἰ· ἢ οὐ;

ἔφη, φαινομένην γε καὶ οὗτος.

in which you could make them all yourself?

What way?

An easy way enough; or rather, there are many ways in which the feat might be quickly and easily accomplished, none quicker than that of turning a mirror round and round—you would soon enough make the sun and the heavens, and the earth and yourself, and other animals and plants, and all the other things of which we were just now speaking, in the mirror.

Yes, he said; but they would be appearances only.

Very good, I said, you are coming to the point now. And the painter too is, as I conceive, just such another—a creator of appearances, is he not?

Of course.

But then I suppose you will say that what he creates is untrue. And yet there is a sense in which the painter also creates a bed?

Yes, he said, but not a real bed.

And what

*vocabulary***ἀμυδρός** obscure, vague**ἄρτι** at the same time**διατρίβω** (τι) wear down, delay

~tribology

εἶδος -ους (n, 3) appearance, form

~-oid

κινδυνεύω encounter danger; (+inf)

there is a danger that

κλίνη (ι) bed, couch ~clinic**κλίνω** (ι) lean, recline ~incline**μιμητής** -οῦ (ι, m, 1) imitator, actor,
poet**οὐκοῦν** not so?; and so**οὐκουν** certainly not**τελέεις** unblemished (victim)**τοιόσδε** such**τρισός** threefold**χειροτέχνης** -ου (m, 1) artisan

Τί δὲ ὁ κλινοποιός; οὐκ ἄρτι μέντοι ἔλεγες ὅτι οὐ τὸ εἶδος ποιεῖ, ὃ δὴ φάμεν εἶναι ὃ ἔστι κλίνη, ἀλλὰ κλίνην τινά;

Ἔλεγον γάρ.

Οὐκοῦν εἰ μὴ ὃ ἔστιν ποιεῖ, οὐκ ἂν τὸ ὄν ποιοῖ, ἀλλὰ τι τοιοῦτον οἶον τὸ ὄν, ὃν δὲ οὐ· τελέως δὲ εἶναι ὄν τὸ τοῦ κλινουργοῦ ἔργον ἢ ἄλλου τινὸς χειροτέχνου εἴ τις φαίη, κινδυνεύει οὐκ ἂν ἀληθῆ λέγειν;

Οὕκουν, ἔφη, ὥς γ' ἂν δόξειεν τοῖς περὶ τοὺς τοιούσδε λόγους διατρίβουσιν.

Μηδὲν ἄρα θαυμάζωμεν εἰ καὶ τοῦτο ἀμυδρόν τι τυγχάνει ὄν πρὸς ἀλήθειαν.

Μὴ γάρ.

Βούλει οὖν, ἔφην, ἐπ' αὐτῶν τούτων ζητήσωμεν τὸν μιμητὴν τοῦτον, τίς ποτ' ἐστίν;

Εἰ βούλει, ἔφη.

Οὐκοῦν τριτταί τινες κλῖναι αὗται γίνονται· μία μὲν ἢ ἐν

Τί δὲ ὁ κλινοποιός; οὐκ |at the same time γες ὅτι οὐ τὸ |form
ποιεῖ, ὃ δὴ φάμεν εἶναι ὃ ἔστι |bed, couch. ἃ |bed, couch. ἃ;

Ἐλεγον γάρ.

|not so?; and, so, ὃ ἔστιν ποιεῖ, οὐκ ἂν τὸ ὄν ποιοῖ, ἀλλὰ τι
τοιούτου οἶον τὸ ὄν, ὃν δὲ οὐ· |unblemished (victim) γὰρ τοῦ
κλιουργοῦ ἔργον ἢ ἄλλου τινὸς |artisan εἴ τις φαίη,

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

|certainly, not γ, ὥς γ' ἂν δόξειεν τοῖς περὶ τοὺς |such

λόγους |wear down, delay

Μηδὲν ἄρα θαυμάζωμεν εἰ καὶ τοῦτο |obscure, τι τυγχάνει
|vague

ὃν πρὸς |truth

Μὴ γάρ.

Βούλει οὖν, ἔφη, ἐπ' αὐτῶν τούτων ζητήσωμεν τὸν

|imitator, τοῦτον, τίς ποτ' ἐστίν;
actor

Εἰ βούλει, ἔφη.

|not so?;|threefold τινες κλῖναι αὐταὶ γίνονται· μία μὲν ἢ ἐν
and so

of the maker of the bed? were you not saying that he too makes, not the idea which, according to our view, is the essence of the bed, but only a particular bed?

Yes, I did.

Then if he does not make that which exists he cannot make true existence, but only some semblance of existence; and if any one were to say that the work of the maker of the bed, or of any other workman, has real existence, he could hardly be supposed to be speaking the truth.

At any rate, he replied, philosophers would say that he was not speaking the truth.

No wonder, then, that his work too is an indistinct expression of truth.

No wonder.

Suppose now that by the light of the examples just offered we enquire who this imitator is?

If you please.

Well then, here are three beds: one existing in nature, which is made by God, as

vocabulary

εἶδος -ους (n, 3) appearance, form
~oid

εἴτε if, whenever; either/or

ἐπιεῖμι lie upon; approach ~ion

ἐπιστάτης -ου (m, 1) suppliant,
dependant ~station

ζωγράφος painter

κλίνη (ī) bed, couch ~clinic

κλίνω (ī) lean, recline ~incline

ναί yea

τέκτων (f) skilled worker ~technician

φύσις -εως (f) nature (of a thing)

~physics

φυτεύω plant, grow, cause, prepare

~physics

φύω produce, beget; clasp ~physics

τῇ φύσει οὐσα, ἣν φαῖμεν ἄν, ὥς ἐγῶμαι, θεὸν ἐργάσασθαι.

ἢ τίν' ἄλλον;

Οὐδένα, οἶμαι.

Μία δέ γε ἦν ὁ τέκτων.

Ναί, ἔφη.

Μία δέ ἦν ὁ ζωγράφος. ἦ γάρ;

Ἔστω.

Ζωγράφος δῆ, κλινοποιός, θεός, τρεῖς οὗτοι ἐπιστάται
τρισὶν εἶδεσι κλινῶν.

Ναὶ τρεῖς.

Ὁ μὲν δὴ θεός, εἴτε οὐκ ἐβούλετο, εἴτε τις ἀνάγκη ἐπῆν
μὴ πλέον ἢ μίαν ἐν τῇ φύσει ἀπεργάσασθαι αὐτὸν κλίνην,
οὕτως ἐποίησεν μίαν μόνον αὐτὴν ἐκείνην ὃ ἔστιν κλίνη·
δύο δέ τοιαῦται ἢ πλείους οὔτε ἐφυντεύθησαν ὑπὸ τοῦ θεοῦ
οὔτε μὴ φυνῶσιν.

Πῶς

δῆ;

ἔφη.

τῇ φύσει οὔσα, ἣν φαίμεν ἄν, ὥς ἐγῶμαι, θεὸν ἐργάσασθαι.

ἢ τίν' ἄλλον;

Οὐδένα, οἶμαι.

Μία δέ γε ἦν ὁ |worker .

|yea , ἔφη.

Μία δὲ ἦν ὁ |painter . ἦ γάρ;

Ἔστω.

|painter δῆ, κλινοποιός, θεός, τρεῖς οὗτοι ἐπιστάται

τρισὶν |form κλινῶν.

|yea τρεῖς.

Ὁ μὲν δὲ θεός, |if, whenever; ὕλετο, |if, whenever; ἄγκη |lie upon; ap-
|either/or |either/or |proach

μὴ πλέον ἢ μίαν ἐν τῇ φύσει ἀπεργάσασθαι αὐτὸν |bed, couch

οὕτως ἐποίησεν μίαν μόνον αὐτὴν ἐκείνην ὃ ἔστιν |bed, couch

δύο δὲ τοιαῦται ἢ πλείους οὔτε |plant, grow, ὑπὸ τοῦ θεοῦ
|cause, prepare

οὔτε μὴ |produce,
|beget; clasp

Πῶς

δῆ;

ἔφη.

I think that we may say—for no one else can be the maker?

No.

There is another which is the work of the carpenter?

Yes.

And the work of the painter is a third?

Yes.

Beds, then, are of three kinds, and there are three artists who superintend them: God, the maker of the bed, and the painter?

Yes, there are three of them.

God, whether from choice or from necessity, made one bed in nature and one only; two or more such ideal beds neither ever have been nor ever will be made by God.

Why is that?

Because even if He had

*vocabulary***ἀναφαίνω** reveal, shine ~phenomenon**γούν** at least then**δημιουργός** public worker

~ergonomics

εἶδος -ους (n, 3) appearance, form

~-oid

ζωγράφος painter**κλίνη** (f) bed, couch ~clinic**ναί** yea**ὄντως** really**ὀρθός** upright, straight; correct, just

~orthogonal

ὀρθόω stand up**ποιητής** -οῦ (m, 1) maker, author**ποιητός** made, well-made ~poet**προσαγορεύω** address, call by name**τέκτων** (f) skilled worker ~technician**φύσις** -εως (f) nature (of a thing)

~physics

φύω produce, beget; clasp ~physics

Ὅτι, ἦν δ' ἐγώ, εἰ δύο μόνας ποιήσειεν, πάλιν ἂν μία ἀναφανείη ἧς ἐκείναι ἂν αὐ ἀμφοτέραι τὸ εἶδος ἔχοιεν, καὶ εἷη ἂν ὃ ἔστιν κλίνη ἐκείνη ἀλλ' οὐχ αἱ δύο.

Ὅρθως, ἔφη.

Ταῦτα δὴ οἶμαι εἰδὼς ὁ θεός, βουλόμενος εἶναι ὄντως κλίνης ποιητῆς ὄντως οὔσης, ἀλλὰ μὴ κλίνης τινὸς μηδὲ κλινοποιός τις, μίαν φύσει αὐτὴν ἔφυσεν.

Ἔοικεν.

Βούλει οὖν τοῦτον μὲν φυτουργὸν τούτου προσαγορεύωμεν, ἢ τι τοιοῦτον;

Δίκαιον γοῦν, ἔφη, ἐπειδήπερ φύσει γε καὶ τοῦτο καὶ τᾶλλα πάντα πεποίηκεν.

Τί δὲ τὸν τέκτονα; ἄρ' οὐ δημιουργὸν κλίνης;

Ναί.

Ἡ καὶ τὸν ζωγράφον δημιουργὸν καὶ ποιητὴν τοῦ τοιούτου;

Ὅτι, ἦν δ' ἐγώ, εἰ δύο μόνας ποιήσειεν, πάλιν ἂν μία
 |reveal, shine ἦς ἐκείναι ἂν αὐ ἀμφότεραι τὸ |form ἔχοιεν, καὶ
 εἷη ἂν ὃ ἔστιν |bed, couch ἢ ἀλλ' οὐχ αἱ δύο.

Ὅρθως, ἔφη.

Ταῦτα δὴ οἶμαι εἰδὼς ὁ θεός, βουλόμενος εἶναι |really
 |bed, |maker, |really οὔσης, ἀλλὰ μὴ |bed, couch ὅς μὴδὲ
 |couch |author
 κλινοποιός τις, μίαν φύσει αὐτὴν |produce,
 |beget; clasp

Ἔοικεν.

Βούλει οὖν τοῦτον μὲν φυτουργὸν τούτου
 |address, call by, ἢ τι τοιούτου;
 |name

Δίκαιον |at least ἔφη, ἐπειδήπερ φύσει γε καὶ τοῦτο καὶ
 τᾶλλα πάντα πεποιήκεν.

Τί δὲ τὸν |worker , ἅρ' οὐ |public
 |worker |bed, couch

|yea .

Ἡ καὶ τὸν |painter |public
 |worker
 καὶ ποιητὴν τοῦ τοιούτου;

made but two, a third would still appear behind them which both of them would have for their idea, and that would be the ideal bed and not the two others.

Very true, he said.

God knew this, and He desired to be the real maker of a real bed, not a particular maker of a particular bed, and therefore He created a bed which is essentially and by nature one only.

So we believe.

Shall we, then, speak of Him as the natural author or maker of the bed?

Yes, he replied; inasmuch as by the natural process of creation He is the author of this and of all other things.

And what shall we say of the carpenter—is not he also the maker of the bed?

Yes.

But would you call the painter a creator and

*vocabulary***δημιουργός** public worker

~ergonomics

εἴπερ if indeed**ἐπιχειρέω** do, try, attack ~chiral**ζωγράφος** painter**κινδυνεύω** encounter danger; (+inf)

there is a danger that

κλίνη (ī) bed, couch ~clinic**μέτριος** medium, moderate**μιμέομαι** (ī) imitate, represent**μιμητής** -οῦ (ī, m, 1) imitator, actor, poet**ὁμολογέω** agree with/to**οὐδαμὸς** not anyone**πότερος** which, whichever of two**προσαγορεύω** address, call by name**φύσις** -εως (f) nature (of a thing)

~physics

φύω produce, beget; clasp ~physics

|not anyone

Ἀλλὰ τί αὐτὸν |bed, couch, τεις εἶναι;

Τοῦτο, ἦ δ' ὅς, ἔμοιγε δοκεῖ |medium, ἂν
|moderate

|address, call by name, |imitator, οὐ ἐκείνοι |public
|actor |worker

Εἶεν, ἦν δ' ἐγώ· τὸν τοῦ τρίτου ἄρα γεννήματος ἀπὸ τῆς

|nature (of |imitator, καλείς;
a thing) |actor

Πάνυ μὲν οὖν, ἔφη.

Τοῦτ' ἄρα ἔσται καὶ ὁ τραγωδοποιός, |if |imitator, ἐστι,
|indeed |actor

τρίτος τις ἀπὸ βασιλέως καὶ τῆς |truth πεφυκώς, καὶ

πάντες οἱ ἄλλοι |imitator,
|actor

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

Τὸν μὲν δὴ |imitator, |agree with/to εἰπὲ δέ μοι περὶ
|actor

τοῦ |painter τόδε· |which, ἵκεῖνο αὐτὸ τὸ ἐν τῇ
|whichever

φύσει ἕκαστον δοκεῖ σοι |do, try, at-imitate, ἢ τὰ τῶν
|tack |represent

δημιουργῶν ἔργα;

Τὰ τῶν δημιουργῶν, ἔφη.

maker?

Certainly not.

Yet if he is not the maker, what is he in relation to the bed?

I think, he said, that we may fairly designate him as the imitator of that which the others make.

Good, I said; then you call him who is third in the descent from nature an imitator?

Certainly, he said.

And the tragic poet is an imitator, and therefore, like all other imitators, he is thrice removed from the king and from the truth?

That appears to be so.

Then about the imitator we are agreed. And what about the painter?—I would like to know whether he may be thought to imitate that which originally exists in nature, or only the creations of artists?

The latter.

As they are

*vocabulary***ἄλλοῖος** of another kind ~alien**ἄρα** interrogative pcl**δημιουργός** public worker

~ergonomics

διορίζω delimit; determine**εἰδωλον** phantom, unreal image ~wit**ἐπαῖω** ($\bar{\alpha}$) listen to, perceive**ἐφάπτω** fasten upon ~haptic**ζωγράφος** painter**καταντικρύ** ($\tau\bar{\upsilon}$) right down from**κλίνη** ($\tau\bar{\iota}$) bed, couch ~clinic**μιμέομαι** ($\tau\bar{\iota}$) imitate, represent**μίμησις** -τος ($\tau\bar{\iota}$, f) imitation, representation**πλάγιος** sideways; treacherous**πότερος** which, whichever of two**πρόσω** forward, in the future; far**σκοπάω** watch, observe**σκοπέω** behold, consider**σχυτότομος** leather worker**τέκτων** (f) skilled worker ~technician**φάντασμα** -τος (n, 3) ghost, apparition**ὡσαύτως** in the same way

Ἄρα οἶα ἔστιν ἢ οἶα φαίνεται; τοῦτο γὰρ ἔτι διόρισον.

Πῶς λέγεις; ἔφη.

ᾧδε· κλίνη, ἐάντε ἐκ πλαγίου αὐτὴν θεᾷ ἐάντε καταντικρὺ
ἢ ὀπηοῦν, μή τι διαφέρει αὐτὴ ἐαυτῆς, ἢ διαφέρει μὲν
οὐδέν, φαίνεται δὲ ἄλλοία; καὶ τᾶλλα ὡσαύτως;

Οὕτως, ἔφη· φαίνεται, διαφέρει δ' οὐδέν.

Τοῦτο δὲ αὐτὸ σκόπει· πρὸς πότερον ἢ γραφικὴ πεποιήται
περὶ ἕκαστον; πότερα πρὸς τὸ ὄν, ὡς ἔχει, μιμήσασθαι,
ἢ πρὸς τὸ φαινόμενον, ὡς φαίνεται, φαντάσματος ἢ
ἀληθείας οὐσα μίμησις;

Φαντάσματος, ἔφη.

Πόρρω ἄρα πού τοῦ ἀληθοῦς ἢ μιμητικὴ ἐστὶν καί, ὡς
ἔοικεν, διὰ τοῦτο πάντα ἀπεργάζεται, ὅτι σμικρόν τι
ἐκάστου ἐφάπτεται, καὶ τοῦτο εἶδωλον. οἷον ὁ ζωγράφος,
φαμέν, ζωγραφήσῃ ἡμῖν σκυτοτόμον, τέκτονα, τοὺς
ἄλλους δημιουργούς, περὶ οὐδενὸς τούτων ἐπαΐων τῶν

|interrogative pcl ἢ οἶα φαίνεται; τοῦτο γὰρ ἔτι |delimit;
|determine

Πῶς λέγεις; ἔφη.

ᾠδε· |bed, couch γε ἐκ πλαγίου αὐτὴν θεᾷ ἑάντε |right down from

ἢ ὀπηοῦν, μή τι διαφέρει αὐτὴ ἑαυτῆς, ἢ διαφέρει μὲν

οὐδέν, φαίνεται δὲ |of another kind ἄλλα |in the same way

Οὕτως, ἔφη· φαίνεται, διαφέρει δ' οὐδέν.

Τοῦτο δὲ αὐτὸ σκόπει· πρὸς |which, ἢ γραφικὴ πεποιήται
|whichever

περὶ ἕκαστον; |which, πρὸς τὸ ὄν, ὥς ἔχει, |imitate,
|whichever |represent

ἢ πρὸς τὸ φαινόμενον, ὥς φαίνεται, |ghost, ἢ
|apparition

|truth οὕσα |imitation, rep-
|representation

|ghost, apparition, ἔφη.

|forward, in the |future; far που τοῦ ἀληθοῦς ἢ μιμητικὴ ἐστίν καί, ὥς

ἔοικεν, διὰ τοῦτο πάντα ἀπεργάζεται, ὅτι σμικρόν τι

ἐκάστου |fasten upon , καὶ τοῦτο |phantom οἶον ὁ |painter

φαμέν, ζωγραφήσει ἡμῖν σκυτοτόμον, |worker , τοὺς

ἄλλους |public worker , περὶ οὐδενὸς τούτων |listen to, perceive

or as they appear? you have still to determine this.

What do you mean?

I mean, that you may look at a bed from different points of view, obliquely or directly or from any other point of view, and the bed will appear different, but there is no difference in reality. And the same of all things.

Yes, he said, the difference is only apparent.

Now let me ask you another question: Which is the art of painting designed to be—an imitation of things as they are, or as they appear—of appearance or of reality?

Of appearance.

Then the imitator, I said, is a long way off the truth, and can do all things because he lightly touches on a small part of them, and that part an image. For example: A painter will paint a cobbler, carpenter, or any other

vocabulary

ἀκριβής (ἰ) exact	ἐφίστημι set; (mp) come/be near, direct, stop ~station
ἀπαγγέλλω announce, order, promise ~angel	ζωγράφος painter
ἄφρων senseless, unthinking ~frenzy	μίμησις -τος (ἰ, f) imitation, representation
γόης γῶτος (m, 3) sorcerer, trickster	μιμητής -οῦ (ἰ, m, 1) imitator, actor, poet
διανοέω have in mind	ὅμως anyway, nevertheless
ἐξαπατάω trick, cheat ~apatosaurus	οὐκοῦν not so?; and so
ἐξετάζω inspect, interrogate, estimate	πρόσωθεν forward, in the future; far
ἐπειδάν when, after	τέκτων (f) skilled worker ~technician
ἐπιδείκνυμι (ῶ) display, exhibit	τέχνη craft, art, plan, contrivance ~technology
ἐπισκέπτομαι look upon, inspect	ὑπολαμβάνω take under one's support, seize; speak up; imagine
ἐπίσταμαι know how, understand ~station	~epilepsy
ἐπιστήμη skill, knowledge	
εὐήθης good-hearted; simple	

τεχνῶν· ἀλλ' ὅμως παῖδάς γε καὶ ἄφρονας ἀνθρώπους, εἰ ἀγαθὸς εἴη ζωγράφος, γράψας ἂν τέκτονα καὶ πόρρωθεν ἐπιδεικνὺς ἐξαπατῶ ἂν τῷ δοκεῖν ὡς ἀληθῶς τέκτονα εἶναι.

Τί δ' οὐ;

Ἀλλὰ γὰρ οἶμαι ὦ φίλε, τόδε δεῖ περὶ πάντων τῶν τοιούτων διανοεῖσθαι· ἐπειδάν τις ἡμῖν ἀπαγγέλλῃ περὶ του, ὡς ἐνέτυχεν ἀνθρώπῳ πάσας ἐπισταμένῳ τὰς δημιουργίας καὶ τὰλλα πάντα ὅσα εἰς ἕκαστος οἶδεν, οὐδὲν ὅτι οὐχὶ ἀκριβέστερον ὁπουοῦν ἐπισταμένῳ, ὑπολαμβάνειν δεῖ τῷ τοιούτῳ ὅτι εὐήθης τις ἄνθρωπος, καί, ὡς ἔοικεν, ἐντυχὼν γόητί τινι καὶ μμητῇ ἐξηπατήθη, ὥστε ἔδοξεν αὐτῷ πάσσοφος εἶναι, διὰ τὸ αὐτὸς μὴ οἶός τ' εἶναι ἐπιστήμην καὶ ἀνεπιστημοσύνην καὶ μίμησιν ἐξετάσαι.

Ἀληθέστατα, ἔφη.

Οὐκοῦν, ἦν δ' ἐγώ, μετὰ τοῦτο ἐπισκεπτέον τήν τε

|craft ἄλλ' |anyway, nevertheless ... |senseless, ἰνθρώπους, εἰ
|unthinking
ἀγαθὸς εἶη |painter , γράψας ἂν |worker καὶ |forward, in the
|future; far
|display, |trick, ἂν τῷ δοκεῖν ὡς ἀληθῶς |worker
|exhibit |cheat
εἶναι.

Τί δ' οὐ;

Ἀλλὰ γὰρ οἶμαι ὦ φίλε, τόδε δεῖ περὶ πάντων τῶν
τοιούτων διανοεῖσθαι· |when, τις ἡμῖν |announce, or-
|after |der, promise
περί του, ὡς ἐνέτυχεν ἀνθρώπῳ πάσας ἐπισταμένῳ
τὰς δημιουργίας καὶ τὰλλα πάντα ὅσα εἰς ἕκαστος
οἶδεν, οὐδὲν ὅτι οὐχὶ ἀκριβέστερον ὅτουοῦν ἐπισταμένῳ,

|take under one's support, τοιούτῳ ὅτι |good-hearted; ἄνθρωπος,
|seize; speak up; imagine |simple
καί, ὡς ἔοικεν, ἐντυχὼν |sorcerer, νι καὶ |imitator, |trick, cheat
|trickster |actor
ὥστε ἔδοξεν αὐτῷ πάσσοφος εἶναι, διὰ τὸ αὐτὸς μὴ

οἶός τ' εἶναι |skill, καὶ ἀνεπιστημοσύνην καὶ |imitation, rep-
|knowledge |representation
|inspect, interro-
|gate, estimate

Ἀληθέστατα, ἔφη.

|not so?; and so ἔγώ, μετὰ τοῦτο |look upon, inspect τε

artist, though he knows nothing of their arts; and, if he is a good artist, he may deceive children or simple persons, when he shows them his picture of a carpenter from a distance, and they will fancy that they are looking at a real carpenter.

Certainly.

And whenever any one informs us that he has found a man who knows all the arts, and all things else that anybody knows, and every single thing with a higher degree of accuracy than any other man — whoever tells us this, I think that we can only imagine him to be a simple creature who is likely to have been deceived by some wizard or actor whom he met, and whom he thought all-knowing, because he himself was unable to analyse

*vocabulary***άνθρωπος** human**άπέχω** ward off, drive off, refrain, be at some distance**ἀρετή** goodness, excellence**βέλτιστος** best, noblest**βίος** life ~biology**βιόω** live; (mp) make a living ~biology**εἶδωλον** phantom, unreal image ~wit**ἐξαπατάω** trick, cheat ~apatosaurus**ἐξετάζω** inspect, interrogate, estimate**ἐπισκέπτομαι** look upon, inspect**ἐπισκοπέω** look upon, inspect**ἐπίσταμαι** know how, understand

~station

ἐφίστημι set; (mp) come/be near,

direct, stop ~station

ἡγεμών -όνος (m, 3) leader, guide, chief ~hegemony**μιμέομαι** (ī) imitate, represent**μιμητής** -οῦ (ī, m, 1) imitator, actor, poet**ποιητής** -οῦ (m, 1) maker, author**ποιητός** made, well-made ~poet**πότερος** which, whichever of two**σπουδάζω** be busy, earnest ~repudiate**τέχνη** craft, art, plan, contrivance

~technology

τραγωδία tragedy, serious poem**τρισσός** threefold**φάντασμα** -τος (n, 3) ghost, apparition

τραγωδίαν καὶ τὸν ἡγεμόνα αὐτῆς Ὅμηρον, ἐπειδὴ τινων ἀκούομεν ὅτι οὗτοι πάσας μὲν τέχνας ἐπίστανται, πάντα δὲ τὰ ἀνθρώπεια τὰ πρὸς ἀρετὴν καὶ κακίαν, καὶ τά γε θεῖα· ἀνάγκη γὰρ τὸν ἀγαθὸν ποιητὴν, εἰ μέλλει περὶ ὧν ἂν ποιῇ καλῶς ποιήσῃ, εἰδότα ἄρα ποιεῖν, ἢ μὴ οἶόν τε εἶναι ποιεῖν.

Δεῖ δὴ ἐπισκέψασθαι πότερον μιμηταῖς τούτοις οὗτοι ἐντυχόντες ἐξηπάτηνται καὶ τὰ ἔργα αὐτῶν ὁρῶντες οὐκ αἰσθάνονται τριττὰ ἀπέχοντα τοῦ ὄντος καὶ ῥάδια ποιεῖν μὴ εἰδότι τὴν ἀλήθειαν— φαντάσματα γὰρ ἄλλ' οὐκ ὄντα ποιούσιν— ἢ τι καὶ λέγουσιν καὶ τῷ ὄντι οἱ ἀγαθοὶ ποιηταὶ ἴσασιν περὶ ὧν δοκοῦσιν τοῖς πολλοῖς εὖ λέγειν.

Πάνυ μὲν οὖν, ἔφη, ἐξεταστέον.

Οἷε οὖν, εἴ τις ἀμφότερα δύναίτο ποιεῖν, τό τε μιμηθισόμενον καὶ τὸ εἰδωλόν, ἐπὶ τῇ τῶν εἰδώλων δημιουργίᾳ ἑαυτὸν ἀφείναι ἂν σπουδάζειν καὶ τοῦτο προστήσασθαι τοῦ ἑαυτοῦ βίου ὡς βέλτιστον ἔχοντα;

|tragedy, serious poem καὶ τὸν |leader αὐτῆς Ὅμηρον, ἐπειδὴ τινων

ἀκούομεν ὅτι οὗτοι πάσας μὲν |craft ἐπίστανται, πάντα

δὲ τὰ |human τὰ πρὸς |excellence καὶ κακίαν, καὶ τὰ γε

θεία· ἀνάγκη γὰρ τὸν ἀγαθὸν ποιητὴν, εἰ μέλλει περὶ ὧν

ἂν ποιῇ καλῶς ποιήσῃ, εἰδότα ἄρα ποιεῖν, ἢ μὴ οἶόν τε

εἶναι ποιεῖν.

Δεῖ δὴ ἐπισκέψασθαι |which, |imitator, τούτοις οὗτοι
|whichever |actor

ἐντυχόντες |trick, cheat καὶ τὰ ἔργα αὐτῶν ὁρῶντες οὐκ

αἰσθάνονται |three- |ward off, drive off, refrain, καὶ ῥάδια ποιεῖν
|fold |be at some distance

μὴ εἰδοῖσι τὴν |truth — |ghost, γὰρ ἀλλ' οὐκ ὄντα
|apparition

ποιοῦσιν— ἢ τι καὶ λέγουσιν καὶ τῷ ὄντι οἱ ἀγαθοὶ ποιηταὶ

ἴσασιν περὶ ὧν δοκοῦσιν τοῖς πολλοῖς εὖ λέγειν.

Πάνυ μὲν οὖν, ἔφη, |inspect, interro-
|gate, estimate

Οἷε οὖν, εἴ τις ἀμφοτέρω δύναιτο ποιεῖν, τό τε

|imitate, represent καὶ τὸ |phantom, ἐπὶ τῇ τῶν |phantom

δημιουργίᾳ ἑαυτὸν ἀφεῖναι ἂν |be busy, earnest καὶ τοῦτο

προστήσασθαι τοῦ ἑαυτοῦ βίου ὥς |best, ἔχοντα;
|noblest

the nature of knowledge and ignorance and imitation.

Most true.

And so, when we hear persons saying that the tragedians, and Homer, who is at their head, know all the arts and all things human, virtue as well as vice, and divine things too, for that the good poet cannot compose well unless he knows his subject, and that he who has not this knowledge can never be a poet, we ought to consider whether here also there may not be a similar illusion. Perhaps they may have come across imitators and been deceived by them; they may not have remembered when they saw their works that these were but imitations thrice removed from the truth, and could easily be made without any knowledge of the truth, because they are appearances only and not realities? Or, after all, they may be in the right, and poets do really know the things about which they seem to the many to speak so well?

The question, he said, should by all means be considered.

Now do you suppose that if a person were able to make the original as well as the image, he would seriously devote himself to the image-making branch? Would he allow imitation to be the ruling principle of his life, as if he

*vocabulary***ἀπαιτέω** demand to have returned**διοίκησις** housekeeping**εἴπερ** if indeed**ἔκγονος** offspring, descendant ~genus**ἐπιστήμων** skillful, clever ~station**ἐπιχειρέω** do, try, attack ~chiral**ἔρωτάω** ask about something**ἱατρικός** medicine, medical skill**καταλιμπάνω** leave behind, abandon**μιμέομαι** (ἱ) imitate, represent**μιμητής** -οῦ (ἱ, m, 1) imitator, actor,
poet**παιδεία** child-rearing, education**παλαιός** old ~paleo**ποιητής** -οῦ (m, 1) maker, author**προθυμέομαι** (ῥ) be eager**σπουδάζω** be busy, earnest ~repudiate**στρατηγία** office of command, strategy
~strategy**τέχνη** craft, art, plan, contrivance
~technology**τοῖνον** well, then**ὕγιής** sound, profitable ~hygiene**ὠφέλεια** -ίας profit

Οὐκ ἔγωγε.

Ἄλλ' εἴπερ γε οἶμαι ἐπιστήμων εἴη τῇ ἀληθείᾳ τούτων
 πέρι ἅπερ καὶ μιμεῖται, πολὺ πρότερον ἐν τοῖς ἔργοις ἂν
 σπουδάσειεν ἢ ἐπὶ τοῖς μιμήμασι, καὶ πειρῶτο ἂν πολλὰ
 καὶ καλὰ ἔργα ἑαυτοῦ καταλιπεῖν μνημεῖα, καὶ εἶναι
 προθυμοῖτ' ἂν μᾶλλον ὁ ἐγκωμιαζόμενος ἢ ὁ ἐγκωμιάζων.

Οἶμαι, ἔφη· οὐ γὰρ ἐξ ἴσου ἢ τε τιμὴ καὶ ἡ ὠφελία.

Τῶν μὲν τοίνυν ἄλλων πέρι μὴ ἀπαιτῶμεν λόγον Ὅμηρον
 ἢ ἄλλον ὄντιν οὖν τῶν ποιητῶν, ἐρωτῶντες εἰ ἱατρικὸς
 ἦν τις αὐτῶν ἀλλὰ μὴ μιμητὴς μόνον ἱατρικῶν λόγων,
 τίνας ὑγιεῖς ποιητῆς τις τῶν παλαιῶν ἢ τῶν νέων
 λέγεται πεποιηκέναι, ὥσπερ Ἀσκληπιός, ἢ τίνας μαθητὰς
 ἱατρικῆς κατελίπετο, ὥσπερ ἐκείνος τοὺς ἐγγόνους, μηδ'
 αὖ περὶ τὰς ἄλλας τέχνας αὐτοὺς ἐρωτῶμεν, ἀλλ' ἐώμεν·
 περὶ δὲ ὧν μεγίστων τε καὶ καλλίστων ἐπιχειρεῖ λέγειν
 Ὅμηρος, πολέμων τε πέρι καὶ στρατηγιῶν καὶ διοικήσεων
 πόλεων, καὶ παιδείας πέρι ἀνθρώπου, δίκαιόν που ἐρωτᾶν

Οὐκ ἔγωγε.

Ἄλλ' |if indeed οἶμαι |skillful, |truth τούτων
 |clever
 περί ἅπερ καὶ |imitate, πολὺ πρότερον ἐν τοῖς ἔργοις ἂν
 |represent
 |be busy, earnest, ἐπὶ τοῖς μιμήμασι, καὶ πειρώτο ἂν πολλὰ
 καὶ καλὰ ἔργα ἑαυτοῦ |leave behind, μνημεῖα, καὶ εἶναι
 |abandon
 προθυμοῖτ' ἂν μᾶλλον ὁ ἐγκωμιαζόμενος ἢ ὁ ἐγκωμιάζων.

Οἶμαι, ἔφη· οὐ γὰρ ἐξ ἴσου ἢ τε τιμὴ καὶ ἢ |profit

Τῶν μὲν |well, then λων περί μὴ |demand τὸ ὄγον Ὅμηρον
 |have returned
 ἢ ἄλλον ὄντιν οὖν τῶν ποιητῶν, |ask εἰ |medicine,
 |medical skill
 ἦν τις αὐτῶν ἀλλὰ μὴ |imitator, μόνον |medicine, ὁ ὄγων,
 |actor |medical skill
 τίνας |sound, |maker, τις τῶν παλαιῶν ἢ τῶν νέων
 |profitable |author
 λέγεται πεποιηκέναι, ὥσπερ Ἀσκληπιός, ἢ τίνας μαθητὰς
 |medicine, |leave behind, ὥσπερ ἐκεῖνος τοὺς |offspring, μηδ'
 |medical |abandon
 |skill
 αὐτὸν περὶ τὰς ἄλλας |craft αὐτοὺς |ask, ἀλλ' ἐώμεν·
 περὶ δὲ ὧν μεγίστων τε καὶ καλλίστων |do, try, attack, εἰν
 Ὅμηρος, πολέμων τε περί καὶ στρατηγιῶν καὶ |housekeeping
 πόλεων, καὶ |child-rearing, ἢ ἀνθρώπου, δίκαιόν που |ask
 |education

had nothing higher in him?

I should say not.

The real artist, who knew what he was imitating, would be interested in realities and not in imitations; and would desire to leave as memorials of himself works many and fair; and, instead of being the author of encomiums, he would prefer to be the theme of them.

Yes, he said, that would be to him a source of much greater honour and profit.

Then, I said, we must put a question to Homer; not about medicine, or any of the arts to which his poems only incidentally refer: we are not going to ask him, or any other poet, whether he has cured patients like Asclepius, or left behind him a school of medicine such as the Asclepiads were, or whether he only talks about medicine and other arts at second-hand; but we have a right to know respecting military tactics, politics, education, which are the chiefest and noblest subjects of his poems, and we may fairly ask him about them. 'Friend Homer,' then we

*vocabulary***αἰτιάομαι** blame ~etiology**ἀρετή** goodness, excellence**δημιουργός** public worker

~ergonomics

δημόσιος public, the state**εἶδωλον** phantom, unreal image ~wit**εἴπερ** if indeed**ἐπιτήδευμα** -τος (n, 3) habit, business, custom**μιμητής** -οῦ (ī, m, 1) imitator, actor, poet**μνημονεύω** remember, remind**νομοθέτης** -ου (m, 1) lawgiver**οἰκέω** inhabit ~economics**ὀρίζω** divide; ordain, define ~horizon**οὐκουν** certainly not**ποῖος** what kind**σοφός** skilled, clever, wise**συμβουλευώ** give advice; (mid) consult ~volunteer**χείρων** worse, more base, inferior, weaker**ὠφελέω** help, be useful

αὐτὸν πυνθανομένους· ὦ φίλε Ὅμηρε, εἵπερ μὴ τρίτος
 ἀπὸ τῆς ἀληθείας εἰ ἀρετῆς πέρι, εἰδώλου δημιουργός, ὃν
 δὴ μιμητὴν ὠρισάμεθα, ἀλλὰ καὶ δεύτερος, καὶ οἶός τε
 ἦσθα γινώσκειν ποῖα ἐπιτηδεύματα βελτίους ἢ χείρους
 ἀνθρώπους ποιεῖ ἰδίᾳ καὶ δημοσίᾳ, λέγε ἡμῖν τίς τῶν
 πόλεων διὰ σὲ βέλτιον ὥκησεν, ὥσπερ διὰ Λυκοῦργον
 Λακεδαίμων καὶ δι' ἄλλους πολλοὺς πολλαὶ μεγάλαι τε
 καὶ σμικραί; σὲ δὲ τίς αἰτιᾶται πόλις νομοθέτην ἀγαθὸν
 γεγονέναι καὶ σφᾶς ὠφεληκένας; Χαρώνδαν μὲν γὰρ
 Ἰταλία καὶ Σικελία, καὶ ἡμεῖς Σόλωνα· σὲ δὲ τίς; ἔξει
 τινὰ εἰπεῖν;

Οὐκ οἶμαι, ἔφη ὁ Γλαύκων· οὐκ οὐν λέγεται γε οὐδ' ὑπ'
 αὐτῶν Ὀμηριδῶν.

Ἀλλὰ δὴ τις πόλεμος ἐπὶ Ὀμήρου ὑπ' ἐκείνου ἄρχοντος ἢ
 συμβουλευόντος εὖ πολεμηθεὶς μνημονεύεται;

Οὐδεὶς.

Ἄλλ' οἶα δὴ εἰς τὰ ἔργα σοφοῦ ἀνδρὸς πολλὰ ἐπίνοια

αὐτὸν πυνθανομένους· ὦ φίλε Ὅμηρε, |if indeed | τρίτος
 ἀπὸ τῆς |truth εἶ |excellence ἔρι, |phantom |public
 δὴ |imitator, |divide; or-, ἀλλὰ καὶ δεύτερος, καὶ οἶός τε
 |actor |dain, define
 ἦσθα γιγνώσκειν |what |habit, business, βελτίους ἢ |worse, more base
 |kind |custom
 ἀνθρώπους ποιεῖ ἰδίᾳ καὶ δημοσίᾳ, λέγε ἡμῖν τίς τῶν
 πόλεων διὰ σὲ βέλτιον |inhabit , ὥσπερ διὰ Λυκοῦργον
 Λακεδαίμων καὶ δι' ἄλλους πολλοὺς πολλὰ μεγάλα τε
 καὶ συμκραί; σὲ δὲ τίς |blame πόλις |lawgiver ἀγαθὸν
 γεγονέναι καὶ σφᾶς |help, be useful Χαρώνδαν μὲν γὰρ
 Ἰταλία καὶ Σικελία, καὶ ἡμεῖς Σόλωνα· σὲ δὲ τίς; ἔξει
 τινὰ εἰπεῖν;

Οὐκ οἶμαι, ἔφη ὁ Γλαύκων· |certainly not, |ταί γε οὐδ' ὑπ'
 αὐτῶν Ὀμηριδῶν.

Ἀλλὰ δὴ τις πόλεμος ἐπὶ Ὀμήρου ὑπ' ἐκείνου ἄρχοντος ἢ

|give advice; (mid) εἰ πολεμηθεῖς |remember,
 |consult |remind

Οὐδεῖς.

Ἄλλ' οἶα δὴ εἰς τὰ ἔργα |skilled, ὁρὸς πολλὰ ἐπίνοιαι
 |clever, wise

say to him, ‘if you are only in the second remove from truth in what you say of virtue, and not in the third—not an image maker or imitator—and if you are able to discern what pursuits make men better or worse in private or public life, tell us what State was ever better governed by your help? The good order of Lacedaemon is due to Lycurgus, and many other cities great and small have been similarly benefited by others; but who says that you have been a good legislator to them and have done them any good? Italy and Sicily boast of Charondas, and there is Solon who is renowned among us; but what city has anything to say about you?’ Is there any city which he might name?

I think not, said Glaucon; not even the Homerids themselves pretend that he was a legislator.

Well, but is there any war on record which was carried on successfully by him, or aided by his counsels, when he was alive?

There is

*vocabulary***ἀμέλεια** indifference, negligence**βίος** life ~biology**βιόω** live; (mp) make a living ~biology**γέλοιος** laughable; joking**δημόσιος** public, the state**διαφαίνω** seem, show through

~photon

διαφανής transparent**διαφερόντως** differently**ἐπωνομάζω** to name**ἡγεμών** -όνος (m, 3) leader, guide, chief ~hegemony**οὐδαμὸς** not anyone**παιδεία** child-rearing, education**πη** somewhere, somehow**συνουσία** society, sex**τέχνη** craft, art, plan, contrivance

~technology

καὶ εὐμήχανοι εἰς τέχνας ἢ τινας ἄλλας πράξεις λέγονται,
ὥσπερ αὖ Θάλεώ τε πέρι τοῦ Μιλησίου καὶ Ἀναχάρσιος
τοῦ Σκύθου;

Οὐδαμῶς τοιοῦτον οὐδέν.

Ἀλλὰ δὴ εἰ μὴ δημοσίᾳ, ἰδίᾳ τισὶν ἡγεμῶν παιδείας αὐτὸς
ζῶν λέγεται Ὅμηρος γενέσθαι, οἱ ἐκείνον ἡγάπων ἐπὶ
συνουσίᾳ καὶ τοῖς ὑστέροις ὁδὸν τινα παρέδωκαν βίου
Ὅμηρικὴν, ὥσπερ Πυθαγόρας αὐτὸς τε διαφερόντως ἐπὶ
τούτῳ ἡγαπήθη, καὶ οἱ ὕστεροι ἔτι καὶ νῦν Πυθαγόρειον
τρόπον ἐπονομάζοντες τοῦ βίου διαφανεῖς πη δοκοῦσιν
εἶναι ἐν τοῖς ἄλλοις;

Οὐδ' αὖ, ἔφη, τοιοῦτον οὐδὲν λέγεται. ὁ γὰρ Κρεώφυλος,
ὦ Σώκρατες, ἴσως, ὁ τοῦ Ὀμήρου ἐταῖρος, τοῦ ὀνόματος
ἂν γελοιότερος ἔτι πρὸς παιδείαν φανείη, εἰ τὰ λεγόμενα
περὶ Ὀμήρου ἀληθῆ. λέγεται γὰρ ὡς πολλή τις ἀμέλεια
περὶ αὐτὸν ἦν ἐπ' αὐτοῦ ἐκείνου, ὅτε ἔζη.

Λέγεται γὰρ οὖν, ἦν δ' ἐγώ. ἀλλ' οἶει, ὦ Γλαύκων, εἰ

καὶ εὐμήχανοι εἰς |craft ἢ τινας ἄλλας πράξεις λέγονται,
ὥσπερ αὖ Θάλέω τε πέρι τοῦ Μιλησίου καὶ Ἀναχάρσιος
τοῦ Σκύθου;

|not anyone τοιοῦτον οὐδέν.

Ἀλλὰ δὴ εἰ μὴ δημοσία, ἰδίᾳ τισὶν |leader |child-rearing, ὅς
|education
ζῶν λέγεται Ὅμηρος γενέσθαι, οἱ ἐκείνον ἡγάπων ἐπὶ
συνουσίᾳ καὶ τοῖς ὑστέροις ὁδὸν τινα παρέδοσαν βίου
Ὀμηρικὴν, ὥσπερ Πυθαγόρας αὐτός τε |differently ἐπὶ
τούτῳ ἡγαπήθη, καὶ οἱ ὕστεροι ἔτι καὶ νῦν Πυθαγόρειον
τρόπον |to name τοῦ βίου διαφανεῖς πη δοκοῦσιν
εἶναι ἐν τοῖς ἄλλοις;

Οὐδ' αὖ, ἔφη, τοιοῦτον οὐδὲν λέγεται. ὁ γὰρ Κρεώφυλος,
ὦ Σώκρατες, ἴσως, ὁ τοῦ Ὀμήρου ἐταῖρος, τοῦ ὀνόματος
ἂν |laughable; ἔτι πρὸς |child-rearing, ...εἰ, εἰ τὰ λεγόμενα
|joking |education
περὶ Ὀμήρου ἀληθῆ. λέγεται γὰρ ὡς πολλή τις |indifference,
|negligence
περὶ αὐτὸν ἦν ἐπ' αὐτοῦ ἐκείνου, ὅτε ἔζη.

Λέγεται γὰρ οὖν, ἦν δ' ἐγώ. ἀλλ' οἶε, ὦ Γλαύκων, εἰ

not.

Or is there any invention of his, applicable to the arts or to human life, such as Thales the Milesian or Anacharsis the Scythian, and other ingenious men have conceived, which is attributed to him?

There is absolutely nothing of the kind.

But, if Homer never did any public service, was he privately a guide or teacher of any? Had he in his lifetime friends who loved to associate with him, and who handed down to posterity an Homeric way of life, such as was established by Pythagoras who was so greatly beloved for his wisdom, and whose followers are to this day quite celebrated for the order which was named after him?

Nothing of the kind is recorded of him. For surely, Socrates, Creophylus, the companion of Homer, that child of flesh, whose name always makes us laugh, might be more justly ridiculed for his stupidity, if, as is said, Homer was greatly neglected by him and others in his own day when he was alive?

Yes, I replied, that is the tradition. But can

*vocabulary***ἀναγκάζω** force, compel**ἀντέχω** hold up as protection against
~ischemia**ἀρετή** goodness, excellence**ἅτε** as if; since**διοικέω** manage, keep house**εἴπερ** if indeed**ἡώς ἡῶτι** (f, 2) dawn ~Eocene**μεταλαμβάνω** share in; swap**μιμέομαι** (ι) imitate, represent**οἶκοι** at home ~economics**ὀνίνημι** help, please, be available**ὅπη** wherever, however**οὐκοῦν** not so?; and so**παιδεία** child-rearing, education**παιδεύω** raise; train**πάμπολυς** very great**παντάπασιν** altogether; yes, certainly**περίειμι** be superior to; be left over;
still exist**περιφέρω** carry around**σοφία** skill; wisdom ~sophistry**συγγίγνομαι** associate with, meet, have
sex ~genus**σφόδρα** very much**τιμάω** (ι) honor, exalt

τῷ ὄντι οἷός τ' ἦν παιδεύειν ἀνθρώπους καὶ βελτίους ἀπεργάζεσθαι Ὅμηρος, ἅτε περὶ τούτων οὐ μιμῆσθαι ἀλλὰ γινώσκειν δυνάμενος, οὐκ ἄρ' ἂν πολλοὺς ἐταίρους ἐποιήσατο καὶ ἐτιμᾶτο καὶ ἡγαπάτο ὑπ' αὐτῶν, ἀλλὰ Πρωταγόρας μὲν ἄρα ὁ Ἀβδηρίτης καὶ Πρόδικος ὁ Κείος καὶ ἄλλοι πάμπολλοι δύνανται τοῖς ἐφ' ἑαυτῶν παριστάναι ἰδίᾳ συγγιγνόμενοι ὥς οὔτε οἰκίαν οὔτε πόλιν τὴν αὐτῶν διοικεῖν οἰοί τ' ἔσονται, ἐὰν μὴ σφεῖς αὐτῶν ἐπιστατήσωσιν τῆς παιδείας, καὶ ἐπὶ ταύτῃ τῇ σοφίᾳ οὕτω σφόδρα φιλοῦνται, ὥστε μόνον οὐκ ἐπὶ ταῖς κεφαλαῖς περιφέρουσιν αὐτοὺς οἱ ἐταῖροι· Ὅμηρον δ' ἄρα οἱ ἐπ' ἐκείνου, εἴπερ οἷός τ' ἦν πρὸς ἀρετὴν ὀνήσαι ἀνθρώπους, ἢ Ἡσίοδον ραψῳδεῖν ἂν περιμόντας εἶων, καὶ οὐχὶ μᾶλλον ἂν αὐτῶν ἀντεῖχοντο ἢ τοῦ χρυσοῦ καὶ ἡνάγκαζον παρὰ σφίσιν οἶκοι εἶναι, ἢ εἰ μὴ ἔπειθον, αὐτοὶ ἂν ἐπαιδαγωγῶν ὅπῃ ᾗσαν, ἕως ἱκανῶς παιδείας μεταλάβοιεν;

Παντάπασιν, ἔφη, δοκεῖς μοι, ὦ Σώκρατες, ἀληθῆ λέγειν.

Οὐκοῦν τιθώμεν ἀπὸ Ὀμήρου ἀρξαμένους πάντας τοὺς

τῷ ὄντι οἷός τ' ἦν |raise; train ἀνθρώπους καὶ βελτίους
 ἀπεργάζεσθαι Ὡμηρος, |as if; since τούτων οὐ |imitate,
 |represent
 ἀλλὰ γινώσκειν δυνάμενος, οὐκ ἄρ' ἂν πολλοὺς ἐταίρους
 ἐποιήσατο καὶ |honor καὶ ἡγαπᾶτο ὑπ' αὐτῶν, ἀλλὰ
 Πρωταγόρας μὲν ἄρα ὁ Ἀβδηρίτης καὶ Πρόδικος ὁ
 Κείος καὶ ἄλλοι |very great δύνανται τοῖς ἐφ' ἑαυτῶν
 παριστάναι ἰδίᾳ |associate with, |as οὔτε οἰκίαν οὔτε πόλιν
 |meet, have sex
 τὴν αὐτῶν |manage, keep house νται, ἐὰν μὴ σφεῖς αὐτῶν
 ἐπιστατήσωσιν τῆς |child-rearing, |ἐπὶ ταύτῃ τῇ σοφίᾳ οὕτω
 |education
 |very much ἰλοῦνται, ὥστε μόνον οὐκ ἐπὶ ταῖς κεφαλαῖς
 |carry around αὐτοὺς οἱ ἐταῖροι· Ὡμηρον δ' ἄρα οἱ ἐπ'
 ἐκείνου, |if indeed ἵς τ' ἦν πρὸς |excel- |help, please, |ρώπους,
 |lence |be available
 ἢ Ἡσίοδον ράψωδεῖν ἂν |be superior to; be, καὶ οὐχὶ μᾶλλον
 |left over; still exist
 ἂν αὐτῶν |hold up as pro- τοῦ χρυσοῦ καὶ |force, παρὰ
 |tection against |compel
 σφίσιν |at home αἱ, ἢ εἰ μὴ ἔπειθον, αὐτοὶ ἂν ἐπαιδαγώγουν
 |where; however, |, ἕως ἱκανῶς |child- |share in; swap,
 |however |rearing,
 |education
 |altogether; yes, ἔφη, δοκεῖς μοι, ὦ Σώκρατες, ἀληθῆ λέγειν.
 |certainly
 |not so?; and so ἐν ἀπὸ Ὀμήρου ἀρξαμένους πάντας τοὺς

you imagine, Glaucon, that if Homer had really been able to educate and improve mankind — if he had possessed knowledge and not been a mere imitator — can you imagine, I say, that he would not have had many followers, and been honoured and loved by them? Protagoras of Abdera, and Prodicus of Ceos, and a host of others, have only to whisper to their contemporaries: ‘You will never be able to manage either your own house or your own State until you appoint us to be your ministers of education’ — and this ingenious device of theirs has such an effect in making men love them that their companions all but carry them about on their shoulders. And is it conceivable that the contemporaries of Homer, or again of Hesiod, would have allowed either of them to go about as rhapsodists, if they had really been able to make mankind virtuous? Would they not have been as unwilling to part with them as with gold, and have compelled them to stay at home with them? Or, if the master would not stay, then the disciples would have followed him about everywhere, until they had got education enough?

Yes, Socrates, that, I think, is quite true.

Then must we not infer that all these

vocabulary

ἄπτω set on fire; attach; mid: touch, seize ~haptic

ἀρετή goodness, excellence

ἁρμονία fastener; agreement
~harmony

γυμνῶ strip, be defenseless
~gymnasium

εἶδωλον phantom, unreal image ~wit

ἐπαῖω (ᾱ) listen to, perceive

ζωγράφος painter

θεάομαι look at, behold, consider
~theater

θεωρέω be sent to consult an oracle; observe, contemplate

μέτρον measure ~metric

μιμέομαι (ι) imitate, represent

μιμητής -οῦ (ι, m, 1) imitator, actor, poet

μουσική art, music

ῥῆμα -τος (n, 3) a thing said

ῥυθμός measured; symmetrical

σχυτότομος leather worker

στρατηγία office of command, strategy
~strategy

σχῆμα -τος (n, 3) form, figure

τέχνη craft, art, plan, contrivance
~technology

φύσις -εως (f) nature (of a thing)
~physics

φύω produce, beget; clasp ~physics

χρῶμα -τος (n, 3) color

ποιητικούς μιμητὰς εἰδώλων ἀρετῆς εἶναι καὶ τῶν ἄλλων
 περὶ ὧν ποιοῦσιν, τῆς δὲ ἀληθείας οὐχ ἄπτεσθαι, ἀλλ’
 ὥσπερ νυνδὴ ἐλέγομεν, ὁ ζωγράφος σκυτοτόμον ποιήσει
 δοκοῦντα εἶναι, αὐτὸς τε οὐκ ἐπαῖων περὶ σκυτοτομίας καὶ
 τοῖς μὴ ἐπαῖουσιν, ἐκ τῶν χρωμάτων δὲ καὶ σχημάτων
 θεωροῦσιν;

Πάνυ μὲν οὖν.

Οὕτω δὴ οἶμαι καὶ τὸν ποιητικὸν φήσομεν χρώματα
 ἅττα ἐκάστων τῶν τεχνῶν τοῖς ὀνόμασι καὶ ῥήμασιν
 ἐπιχρωματίζειν αὐτὸν οὐκ ἐπαῖοντα ἀλλ’ ἢ μιμεῖσθαι,
 ὥστε ἑτέροις τοιούτοις ἐκ τῶν λόγων θεωροῦσι
 δοκεῖν, ἕαντε περὶ σκυτοτομίας τις λέγη ἐν μέτρῳ
 καὶ ῥυθμῷ καὶ ἀρμονίᾳ, πάνυ εὖ δοκεῖν λέγεσθαι,
 ἕαντε περὶ στρατηγίας ἕαντε περὶ ἄλλου ὁπουοῦν·
 οὕτω φύσει αὐτὰ ταῦτα μεγάλην τινὰ κήλησιν ἔχειν.
 ἐπεὶ γυμνωθέντα γε τῶν τῆς μουσικῆς χρωμάτων
 τὰ τῶν ποιητῶν, αὐτὰ ἐφ’ αὐτῶν λεγόμενα,
 οἶμαί σε εἰδέναι οἷα φαίνεται. τεθέασαι γάρ που.

ποιητικούς |imitator, |phantom |excellence⁶ ναι καὶ τῶν ἄλλων
 |actor
 περὶ ὧν ποιοῦσιν, τῆς δὲ |truth οὐχ ἄπτεσθαι, ἀλλ'
 ὥσπερ νυνδὴ ἐλέγομεν, ὁ |painter σκυτοτόμον ποιήσει
 δοκοῦντα εἶναι, αὐτός τε οὐκ |listen to, perceive τοτομίας καὶ
 τοῖς μὴ |listen to, perceive ᾧ |color δὲ καὶ |form, figure
 |be sent to consult an ora-
 cle; observe, contemplate

Πάνυ μὲν οὖν.

Οὕτω δὴ οἶμαι καὶ τὸν ποιητικὸν φήσομεν |color
 ἅττα ἐκάστων τῶν |craft τοῖς ὀνόμασι καὶ |a thing said
 ἐπιχρωματίζειν αὐτὸν οὐκ |listen to, perceive⁷ ᾧ |imitate,
 |represent
 ὥστε ἑτέροις τοιούτοις ἐκ τῶν λόγων |be sent to consult an
 |oracle; observe, con-
 δοκεῖν, ἑάντε περὶ σκυτοτομίας τις λέγῃ ἐν |measure
 καὶ |measured; sym-|fastener; , πάνυ εὖ δοκεῖν λέγεσθαι,
 |metrical |agreement
 ἑάντε περὶ στρατηγίας ἑάντε περὶ ἄλλου ὅτουοῦν
 οὕτω φύσει αὐτὰ ταῦτα μεγάλην τινὰ κήλησιν ἔχειν.
 ἐπεὶ |strip, be de- γε τῶν τῆς |art, music |color
 |fenseless
 τὰ τῶν ποιητῶν, αὐτὰ ἐφ' αὐτῶν λεγόμενα,
 οἶμαί σε εἰδέναι οἷα φαίνεται. |look at, be-⁸ρ που.
 |hold, consider

poetical individuals, beginning with Homer, are only imitators; they copy images of virtue and the like, but the truth they never reach? The poet is like a painter who, as we have already observed, will make a likeness of a cobbler though he understands nothing of cobbling; and his picture is good enough for those who know no more than he does, and judge only by colours and figures.

Quite so.

In like manner the poet with his words and phrases may be said to lay on the colours of the several arts, himself understanding their nature only enough to imitate them; and other people, who are as ignorant as he is, and judge only from his words, imagine that if he speaks of cobbling, or of military tactics, or of anything else, in metre and harmony and rhythm, he speaks very well—such is the sweet influence which melody and rhythm by nature have. And I think that you must have observed again and again what a poor appearance the tales of poets make when stripped of the colours which music puts upon them, and recited in simple prose.

Yes,

*vocabulary***ἀθρέω** observe, gaze**ἄνθος** flower**εἶδωλον** phantom, unreal image ~wit**ἐπαῖω** (ᾱ) listen to, perceive**ζωγράφος** painter**ἥμισυς** half ~hemisphere**ἥνία** -ου (n) reins**ἴσχω** imitate, liken to, guess ~victor**καταλείπω** leave behind, abandon

~eclipse

καταλιμπάνω leave behind, abandon**μιμητής** -οῦ (ī, m, 1) imitator, actor, poet**ναί** yea**οὐκοῦν** not so?; and so**παντάπασιν** altogether; yes, certainly**ποιητής** -οῦ (m, 1) maker, author**προλείπω** abandon, withdraw ~eclipse**σκυτότομος** leather worker**τοίνυν** well, then**χαλινός** (ī) bit for a horse**χαλκεύς** -ος (m) smith**ώραῖος** ripe; young adult

Ἐγώ γ', ἔφη.

Οὐκοῦν, ἦν δ' ἐγώ, ἔοικεν τοῖς τῶν ὡραίων προσώποις,
καλῶν δὲ μή, οἷα γίγνεται ἰδεῖν ὅταν αὐτὰ τὸ ἄνθος
προλίπη;

Παντάπασιν, ἦ δ' ὅς.

Ἴθι δῆ, τόδε ἄθρει· ὁ τοῦ εἰδώλου ποιητής, ὁ μιμητής,
φαμέν, τοῦ μὲν ὄντος οὐδὲν ἐπαΐει, τοῦ δὲ φαινομένου·
οὐχ οὕτως;

Ναί.

Μὴ τοίνυν ἡμίσεως αὐτὸ καταλίπωμεν ῥηθέν, ἀλλ' ἱκανῶς
ἴδωμεν.

Λέγε, ἔφη.

Ζωγράφος, φαμέν, ἡνίας τε γράφει καὶ χαλινόν;

Ναί.

Ποίησει δέ γε σκυτοτόμος καὶ χαλκεύς;

Ἐγώ, ἔφη.

|not so?; and so ἔγώ, ἔοικεν τοῖς τῶν |ripe; προσώποις,
καλῶν δὲ μή, οἷα γίγνεται ἰδεῖν ὅταν αὐτὰ τὸ |flower
|young
|adult

|abandon, ,
|withdraw

|altogether; yes, ἦ δ' ὅς.
|certainly

|imitate, liken to, |observe, gaze ἢ |phantom |maker, , ὁ |imitator, ,
|guess |author |actor
φαμέν, τοῦ μὲν ὄντος οὐδὲν |listen to, perceive ῥαινομένου
οὐχ οὕτως;

|yea .

Μὴ |well, |half αὐτὸ καταλίπωμεν ῥῆθέν, ἀλλ' ἱκανῶς
|then
ἴδωμεν.

Λέγε, ἔφη.

|painter , φαμέν, |reins τε γράψει καὶ |bit ,

|yea .

Ποιήσει δέ γε σκυτοτόμος καὶ |smith ,

he said.

They are like faces which were never really beautiful, but only blooming; and now the bloom of youth has passed away from them?

Exactly.

Here is another point: The imitator or maker of the image knows nothing of true existence; he knows appearances only. Am I not right?

Yes.

Then let us have a clear understanding, and not be satisfied with half an explanation.

Proceed.

Of the painter we say that he will paint reins, and he will paint a bit?

Yes.

And the worker in leather and brass

vocabulary

ἀρετή goodness, excellence
γράφεός -ος (m) painter
ἐμπειρός experienced
ἐπαῖω (ᾱ) listen to, perceive
ἐπίσταμαι know how, understand
 ~station
ἐφίστημι set; (mp) come/be near,
 direct, stop ~station
ζῶον being, animal; picture
ἡνία -ου (n) reins
ἵππικός of horses ~hippo
κάλλος -εος (n, 3) beauty

~kaleidoscope
μιμέομαι (ι) imitate, represent
ναί yea
οὐκοῦν not so?; and so
πραΐξις -εως (f) result, business
 ~practice
σκεῦος -εος (n, 3) thing, tool, vessel
τέχνη craft, art, plan, contrivance
 ~technology
φύω produce, beget; clasp ~physics
χαλινός (ι) bit for a horse
χαλκεύς -ος (m) smith
χρεία need, use

Πάνυ γε.

Ἄρ' οὖν ἐπαῖτι οἷας δεῖ τὰς ἡνίας εἶναι καὶ τὸν χαλινὸν ὁ
 γραφεύς; ἢ οὐδ' ὁ ποιήσας, ὅ τε χαλκεὺς καὶ ὁ σκυτεὺς,
 ἀλλ' ἐκεῖνος ὅσπερ τούτοις ἐπίσταται χρῆσθαι, μόνος ὁ
 ἵππικός;

Ἀληθέστατα.

Ἄρ' οὖν οὐ περὶ πάντα οὕτω φήσομεν ἔχειν;

Πῶς;

Περὶ ἕκαστον ταύτας τινὰς τρεῖς τέχνας εἶναι,
 χρησομένην, ποιήσουσαν, μιμησομένην;

Ναί.

Οὐκοῦν ἀρετὴ καὶ κάλλος καὶ ὀρθότης ἐκάστου σκεύους
 καὶ ζώου καὶ πράξεως οὐ πρὸς ἄλλο τι ἢ τὴν χρεῖαν ἐστίν,
 πρὸς ἣν ἂν ἕκαστον ἦ πεποιημένον ἢ πεφυκός;

Οὕτως.

Πολλὴ ἄρα ἀνάγκη τὸν χρώμενον ἐκάστω ἐμπειρότατόν

Πάνυ γε.

Ἄρ' οὖν |listen to, |perceive . . . |reins εἶναι καὶ τὸν |bit ὁ
 |painter , ἢ οὐδ' ὁ ποιήσας, ὅ τε |smith καὶ ὁ σκυτεύς,
 ἀλλ' ἐκείνος ὅσπερ τούτοις ἐπίσταται χρῆσθαι, μόνος ὁ
 |of horses,

Ἀληθέστατα.

Ἄρ' οὖν οὐ περὶ πάντα οὕτω φήσομεν ἔχειν;

Πῶς;

Περὶ ἕκαστον ταύτας τινὰς τρεῖς |craft εἶναι,
 χρησομένην, ποιήσουσαν, |imitate,
 |represent
 |yea .

|not so?;|excellence...| |beauty καὶ ὀρθότης ἐκάστου |thing, tool, vessel
 |and so
 καὶ ζῶον καὶ |result, οὐ πρὸς ἄλλο τι ἢ τὴν |need, use . . . τίν,
 |business
 πρὸς ἣν ἂν ἕκαστον ἦ πεποιημένον ἢ πεφυκός;

Οὕτως.

Πολλὴ ἄρα ἀνάγκη τὸν χρώμενον ἐκάστω |experienced

will make them?

Certainly.

But does the painter know the right form of the bit and reins? Nay, hardly even the workers in brass and leather who make them; only the horseman who knows how to use them — he knows their right form.

Most true.

And may we not say the same of all things?

What?

That there are three arts which are concerned with all things: one which uses, another which makes, a third which imitates them?

Yes.

And the excellence or beauty or truth of every structure, animate or inanimate, and of every action of man, is relative to the use for which nature or the artist has intended them.

True.

Then the user of them must have the greatest experience of them,

*vocabulary***ἀναγκάζω** force, compel**αὐλέω** play (blow, toot)**αὐλή** courtyard**αὐλητής** -οῦ (m, 1) flute player**αὔλις** -τος (f) roost, bivouac**αὐλός** flute, tube, hollow**αὐλών** canyon, strait, canal**εἴτε** if, whenever; either/or**ἐξαγγέλλω** bring news out ~angel**ἐπιστήμη** skill, knowledge**ἐπίταξις** injunction, command**ἐπιτάσσω** enjoin; place near**κάλλος** -εος (n, 3) beauty

~kaleidoscope

μιμητής -οῦ (ī, m, 1) imitator, actor, poet**ναί** yea**ὀρθός** upright, straight; correct, just ~orthogonal**οὐκοῦν** not so?; and so**ποιητής** -οῦ (m, 1) maker, author**ποιητός** made, well-made ~poet**πότερος** which, whichever of two**σκεῦος** -εος (n, 3) thing, tool, vessel**σύνειμι** be with; have sex ~ion**συνίημι** send together; hear, notice, understand ~jet**ὑπηρετέω** serve**χρεία** need, use

τε εἶναι καὶ ἄγγελον γίγνεσθαι τῷ ποιητῇ οἷα ἀγαθὰ ἢ κακὰ ποιεῖ ἐν τῇ χρείᾳ ᾧ χρηταί· οἷον αὐλητῆς που αὐλοποιῶ ἐξαγγέλλει περὶ τῶν αὐλῶν, οἳ ἂν ὑπηρετῶσιν ἐν τῷ αὐλεῖν, καὶ ἐπιτάζει οἷους δεῖ ποιεῖν, ὁ δ' ὑπηρετήσῃ.

Πῶς δ' οὐ;

Οὐκοῦν ὁ μὲν εἰδὼς ἐξαγγέλλει περὶ χρηστῶν καὶ πονηρῶν αὐλῶν, ὁ δὲ πιστεύων ποιήσῃ;

Ναί.

Τοῦ αὐτοῦ ἄρα σκεύους ὁ μὲν ποιητῆς πίστιν ὀρθὴν ἔξει περὶ κάλλους τε καὶ πονηρίας, συνὼν τῷ εἰδότι καὶ ἀναγκαζόμενος ἀκούειν παρὰ τοῦ εἰδότος, ὁ δὲ χρώμενος ἐπιστήμην.

Πάνυ γε.

Ὁ δὲ μιμητῆς πότερον ἐκ τοῦ χρηθῆσαι ἐπιστήμην ἔξει περὶ ὧν ἂν γράφῃ, εἴτε καλὰ καὶ ὀρθὰ εἴτε μή, ἢ δόξαν ὀρθὴν διὰ τὸ ἐξ ἀνάγκης συνεῖναι τῷ εἰδότι καὶ ἐπιτάττεσθαι οἷα

τε εἶναι καὶ ἄγγελον γίγνεσθαι τῷ ποιητῇ οἷα ἀγαθὰ

ἢ κακὰ ποιεῖ ἐν τῇ |need, use^ε χρῆται· οἶον |flute που
|player

αὐλοποιῶ |bring news out ,ρὶ τῶν αὐλῶν, οἱ ἂν |serve

ἐν τῷ |play (blow, toot) ἄξει οἴους δεῖ ποιεῖν, ὁ δ' ὑπηρετήσῃ.

Πῶς δ' οὐ;

|not so?; and so ἰδὼς |bring news out ,ρὶ χρηστῶν καὶ πονηρῶν

αὐλῶν, ὁ δὲ πιστεύων ποιήσῃ;

|yea

Τοῦ αὐτοῦ ἄρα |thing, tool, vessel |maker, πίστιν |upright, "straight; cor-
|author |rect, just

περὶ |beauty τε καὶ πονηρίας, |be with; have sex ἔτι καὶ

|force, compel ἀκούειν παρὰ τοῦ εἰδότος, ὁ δὲ χρώμενος

|skill,
|knowledge

Πάνυ γε.

Ὁ δὲ |imitator, |which, ἐκ τοῦ χρῆσθαι |skill, ἔξει περὶ
|actor |whichever |knowledge

ὧν ἂν γράφῃ, |if, whenèver; ei- |up- |if, whenèver; ἔξαν |upright, straight;
|ther/or |right, |either/or |correct, just

διὰ τὸ ἐξ ἀνάγκης συνείναι τὰ ἐξ ὧν καὶ |enjoin; place οἷα
|cor- |near
|rect,
|just

and he must indicate to the maker the good or bad qualities which develop themselves in use; for example, the flute-player will tell the flute-maker which of his flutes is satisfactory to the performer; he will tell him how he ought to make them, and the other will attend to his instructions?

Of course.

The one knows and therefore speaks with authority about the goodness and badness of flutes, while the other, confiding in him, will do what he is told by him?

True.

The instrument is the same, but about the excellence or badness of it the maker will only attain to a correct belief; and this he will gain from him who knows, by talking to him and being compelled to hear what he has to say, whereas the user will have knowledge?

True.

But will the imitator have either? Will he know from use whether or no his drawing is correct or beautiful? or will he have right opinion from being compelled to associate with another who knows and gives him instructions about what he should draw?

Neither.

Then he will no more have true opinion than he will have knowledge about the goodness or badness of his imitations?

I suppose not.

The imitative artist will be in a brilliant state of intelligence about

*vocabulary***ἐπεικλής** fitting ~icon**κάλλος** -εος (n, 3) beauty

~kaleidoscope

μιμέομαι (ī) imitate, represent**μιμητής** -οῦ (ī, m, 1) imitator, actor,
poet**ὅμως** anyway, nevertheless**ὅπη** wherever, however**ὀρθός** upright, straight; correct, just
~orthogonal**οὐδέτερος** neither**παιδιά** childish play**σοφία** skill; wisdom ~sophistry**χαρίεις** graceful**χρηστός** useful; brave, worthy

χρὴ γράφειν;

Οὐδέτερα.

Οὔτε ἄρα εἴσεται οὔτε ὀρθὰ δοξάσει ὁ μιμητὴς περὶ ὧν ἂν μιμῆται πρὸς κάλλος ἢ πονηρίαν.

Οὐκ ἔοικεν.

Χαρίεις ἂν εἴη ὁ ἐν τῇ ποιήσει μιμητικὸς πρὸς σοφίαν περὶ ὧν ἂν ποιῇ.

Οὐ πάννυ.

Ἄλλ' οὖν δὴ ὅμως γε μιμήσεται, οὐκ εἰδὼς περὶ ἐκάστου ὅπῃ πονηρὸν ἢ χρηστὸν· ἀλλ', ὥς ἔοικεν, οἷον φαίνεται καλὸν εἶναι τοῖς πολλοῖς τε καὶ μηδὲν εἰδόσιν, τοῦτο μιμήσεται.

Τί γὰρ ἄλλο;

Ταῦτα μὲν δὴ, ὥς γε φαίνεται, ἐπικεικῶς ἡμῖν διωμολόγηται, τὸν τε μιμητικὸν μηδὲν εἰδέναι ἄξιον λόγου περὶ ὧν μιμεῖται, ἀλλ' εἶναι παιδιάν τινα καὶ οὐ

χρὴ γράφειν;

|neither

Οὔτε ἄρα εἴσεται οὔτε |upright, - |straight; |imitator, περὶ ὧν ἂν
|correct, just |actor

|imitate, τρὸς |beauty ἢ πονηρίαν.
|represent

Οὐκ ἔοικεν.

|graceful ἂν εἴη ὁ ἐν τῇ ποιήσει μιμητικὸς πρὸς |skill; περὶ
|wisdom
ὧν ἂν ποιῇ.

Οὐ πάνν.

Ἄλλ' οὖν δὴ |anyway, - |imitate, , οὐκ εἰδὼς περὶ ἐκάστου
|neverthe- |represent

|less
|wherever, |πρὸν ἢ |useful; brave, ἄλ', ὡς ἔοικεν, οἷον φαίνεται
|however |worthy

καλὸν εἶναι τοῖς πολλοῖς τε καὶ μηδὲν εἰδόσιν, τοῦτο

|imitate,
|represent

Τί γὰρ ἄλλο;

Ταῦτα μὲν δὴ, ὥς γε φαίνεται, |fitting ἡμῖν

διωμολόγηται, τὸν τε μιμητικὸν μηδὲν εἰδέναι ἄξιον

λόγου περὶ ὧν |imitate, . ἄλλ' εἶναι παιδιάν τινα καὶ οὐ
|represent

his own creations?

Nay, very much the reverse.

And still he will go on imitating without knowing what makes a thing good or bad, and may be expected therefore to imitate only that which appears to be good to the ignorant multitude?

Just so.

Thus far then we are pretty well agreed that the imitator has no knowledge worth mentioning of what he imitates. Imitation is only a kind of play or sport, and the tragic poets,

vocabulary

ἄπτω set on fire; attach; mid: touch,
 seize ~haptic
ἐγγύθεν near
ἐξέχω keep outside
θεάομαι look at, behold, consider
 ~theater
καμπύλος bent, curved
κοῖλος hollow ~hollow
μέγεθος -ους (n, 3) tall, big (person)
 ~megaton
μιμέομαι (ῑ) imitate, represent
μίμησις -τος (ῑ, f) imitation,

representation

ναί yea
ὄψις ὄψεως (f) sight, view
 ~thanatopsis
πλάνη wandering
ποίησις -εως (f) creation
ποῖος what kind
πρόσωθεν forward, in the future; far
σπουδή zeal; (dat) with difficulty,
 hastily ~repudiate
ταραχή upsetness, confusion
τοιόσδε such
χρῶμα -τος (n, 3) color

σπουδὴν τὴν μίμησιν, τοὺς τε τῆς τραγικῆς ποιήσεως
ἀποτομένους ἐν ἱαμβείοις καὶ ἐν ἔπεσι πάντας εἶναι
μιμητικούς ὡς οἶόν τε μάλιστα.

Πάνυ μὲν οὖν.

Πρὸς Διός, ἦν δ' ἐγώ, τὸ δὲ δὴ μμείσθαι τοῦτο οὐ περὶ
τρίτον μὲν τί ἐστιν ἀπὸ τῆς ἀληθείας; ἦ γάρ;

Ναί.

Πρὸς δὲ δὴ ποῖόν τί ἐστιν τῶν τοῦ ἀνθρώπου ἔχον τὴν
δύναμιν ἣν ἔχει;

Τοῦ ποίου τινὸς πέρι λέγεις;

Τοῦ τοιοῦδε· ταῦτόν που ἡμῖν μέγεθος ἐγγύθεν τε καὶ
πόρρωθεν διὰ τῆς ὀψεως οὐκ ἴσον φαίνεται.

Οὐ γάρ.

Καὶ ταῦτὰ καμπύλα τε καὶ εὐθέα ἐν ὕδατί τε θεωμένοις
καὶ ἔξω, καὶ κοῖλά τε δὴ καὶ ἐξέχοντα διὰ τὴν περὶ τὰ
χρώματα αὐτῶν πλάνην τῆς ὀψεως, καὶ πᾶσά τις ταραχὴ

|zeal; (dat) with|imitation, rep-^ς |creation
|difficulty, hastily |resentation

ἀπτομένους ἐν ἱαμβείοις καὶ ἐν ἔπεσι πάντας εἶναι

μιμητικούς ὥς οἶόν τε μάλιστα.

Πάνυ μὲν οὖν.

Πρὸς Διός, ἦν δ' ἐγώ, τὸ δὲ δὴ |imitate, τοῦτο οὐ περι
|represent

τρίτον μὲν τί ἐστὶν ἀπὸ τῆς |truth , ἦ γάρ;

|yea

Πρὸς δὲ δὴ |what kind ἴστω τῶν τοῦ ἀνθρώπου ἔχον τὴν

δύναμιν ἣν ἔχει;

Τοῦ |what kind ἴς πέρι λέγεις;

Τοῦ |such ταῦτόν που ἡμῶν |tall, big |near τε καὶ

|forward, in the future;|sight οὐκ ἴσον φαίνεται.
|far

Οὐ γάρ.

Καὶ ταῦτὰ |bent, τε καὶ εὐθέα ἐν ὕδατι τε θεωμένοις
|curved

καὶ ἔξω, καὶ |hollow τε δὴ καὶ |keep outside ἢ τὴν περὶ τὰ

|color αὖ |wandering ἦς |sight , καὶ παῖσά τις |upsetness,
|confusion

whether they write in Iambic or in Heroic verse, are imitators in the highest degree?

Very true.

And now tell me, I conjure you, has not imitation been shown by us to be concerned with that which is thrice removed from the truth?

Certainly.

And what is the faculty in man to which imitation is addressed?

What do you mean?

I will explain: The body which is large when seen near, appears small when seen at a distance?

True.

And the same object appears straight when looked at out of the water, and crooked when in the water; and the concave becomes convex, owing to the illusion about colours to which the sight is liable. Thus every sort of confusion

*vocabulary***ἀπολείπω** leave behind, fail ~eclipse**ἀπολιμπάνω** leave behind, fail**ἀριθμέω** to count ~arithmetic**βαρύς** heavy ~baritone**βοήθεια** help**δῆλος** visible, conspicuous**ἐνιμι** be in ~ion**λογίζομαι** reckon, consider**μετρέω** measure, traverse ~metric**μηχανή** machine; mechanism, way**πάθημα** -τος (n, 3) suffering, condition**σημαίνω** give orders to; show; mark

~semaphore

φύσις -εως (f) nature (of a thing)

~physics

χαρίεις graceful

δήλη ἡμῖν ἐνοῦσα αὕτη ἐν τῇ ψυχῇ· ᾧ δὲ ἡμῶν τῷ
παθήματι τῆς φύσεως ἡ σκιαγραφία ἐπιθεμένη γοητείας
οὐδὲν ἀπολείπει, καὶ ἡ θαυματοποιία καὶ αἱ ἄλλαι πολλαὶ
τοιαῦται μηχαναί.

Ἀληθῆ.

Ἄρ' οὖν οὐ τὸ μετρεῖν καὶ ἀριθμεῖν καὶ ἰστάναι βοήθειαι
χαριέσται πρὸς αὐτὰ ἐφάνησαν, ὥστε μὴ ἄρχειν ἐν ἡμῖν
τὸ φαινόμενον μεῖζον ἢ ἔλαττον ἢ πλέον ἢ βαρύτερον,
ἀλλὰ τὸ λογισάμενον καὶ μετρήσαν ἢ καὶ στήσαν;

Πῶς γὰρ οὐ;

Ἀλλὰ μὴν τοῦτό γε τοῦ λογιστικοῦ ἂν εἴη τοῦ ἐν ψυχῇ
ἔργον.

Τούτου γὰρ οὐν.

Τούτῳ δὲ πολλάκις μετρήσαντι καὶ σημαίνοντι
μεῖζω ἅττα εἶναι ἢ ἐλάττω ἕτερα ἐτέρων
ἢ ἴσα πάναντία φαίνεται ἅμα περὶ ταυτά.

|visible, conspicuous |be in αὕτη ἐν τῇ ψυχῇ· ᾧ δὲ ἡμῶν τῶ

|suffering, condition τῆς |nature (of a thing), αφία ἐπιθεμένη γοητείας

οὐδὲν ἀπολείπει, καὶ ἡ θαυματοποιία καὶ αἱ ἄλλαι πολλαὶ

τοιαῦται |machine; mechanism, way

Ἀληθῆ.

Ἄρ' οὖν οὐ τὸ |measure, traverse καὶ |to count καὶ ἰστάναι |help

|graceful πρὸς αὐτὰ ἐφάνησαν, ὥστε μὴ ἄρχειν ἐν ἡμῖν

τὸ φαινόμενον μείζον ἢ ἔλαττον ἢ πλέον ἢ |heavy ,

ἀλλὰ τὸ |reckon, consider καὶ |measure, traverse ἢ καὶ στήσαν;

Πῶς γὰρ οὐ;

Ἀλλὰ μὴν τοῦτό γε τοῦ λογιστικοῦ ἂν εἴη τοῦ ἐν ψυχῇ

ἔργον.

Τούτου γὰρ οὖν.

Τούτῳ δὲ |often |measure, traverse καὶ |give orders to; show; mark

μείζω ἅττα εἶναι ἢ ἐλάττω ἕτερα ἐτέρων

ἢ ἴσα τάναντία φαίνεται ἅμα περὶ ταῦτά.

is revealed within us; and this is that weakness of the human mind on which the art of conjuring and of deceiving by light and shadow and other ingenious devices imposes, having an effect upon us like magic.

True.

And the arts of measuring and numbering and weighing come to the rescue of the human understanding—there is the beauty of them—and the apparent greater or less, or more or heavier, no longer have the mastery over us, but give way before calculation and measure and weight?

Most true.

And this, surely, must be the work of the calculating and rational principle in the soul?

To be sure.

And when this principle measures and certifies that some things are equal, or that some are greater or less than others, there occurs an apparent

*vocabulary***ἄδύνατος** unable; impossible**βέλτιστος** best, noblest**ἐναντιόομαι** oppose, contradict**λογισμός** calculation**μέτρον** measure ~metric**ναί** yea**ὀρθός** upright, straight; correct, just
~orthogonal**ὀρθόω** stand up**οὐκοῦν** not so?; and so**πρόσω** forward, in the future; far**τοίνυν** well, then**φαῦλος** trifling

Ναί.

Οὐκοῦν ἔφαμεν τῷ αὐτῷ ἅμα περὶ ταῦτα ἐναντία δοξάζειν
ἀδύνατον εἶναι;

Καὶ ὀρθῶς γ' ἔφαμεν.

Τὸ παρὰ τὰ μέτρα ἄρα δοξάζον τῆς ψυχῆς τῷ κατὰ τὰ
μέτρα οὐκ ἂν εἴη ταυτόν.

Οὐ γὰρ οὖν.

Ἄλλὰ μὴν τὸ μέτρῳ γε καὶ λογισμῷ πιστεῦον βέλτιστον
ἂν εἴη τῆς ψυχῆς.

Τί μὴν;

Τὸ ἄρα τούτῳ ἐναντιούμενον τῶν φαύλων ἂν τι εἴη ἐν
ἡμῖν.

Ἀνάγκη.

Τοῦτο τοῖνυν διομολογήσασθαι βουλόμενος ἔλεγον ὅτι ἡ
γραφικὴ καὶ ὅλως ἡ μιμητικὴ πόρρω μὲν τῆς ἀληθείας ὄν
τὸ αὐτῆς ἔργον ἀπεργάζεται, πόρρω δ' αὖ φρονήσεως

|yea

|not so?; and so ὅτι τῷ αὐτῷ ἅμα περὶ ταῦτα ἐναντία δοξάζειν

|unable; εἶναι;
|impossible

Καὶ ὀρθῶς γ' ἔφαμεν.

Τὸ παρὰ τὰ |measure ἅρα δοξάζον τῆς ψυχῆς τῷ κατὰ τὰ

|measure ὅκ ἂν εἴη ταῦτόν.

Οὐ γὰρ οὖν.

Ἀλλὰ μὴν τὸ |measure ἔκαστος καὶ |calculation πιστεύον |best,
|noblest
ἂν εἴη τῆς ψυχῆς.

Τί μὴν;

Τὸ ἅρα τούτῳ |oppose, τῶν |trifling ἂν τι εἴη ἐν
|contradict
ἡμῶν.

Ἀνάγκη.

Τοῦτο |well, then ὁμολογήσασθαι βουλόμενος ἔλεγον ὅτι ἡ

γραφικὴ καὶ ὅλως ἡ μιμητικὴ |forward, in the fu-|truth ὄν
|ture; far

τὸ αὐτῆς ἔργον ἀπεργάζεται, |forward, in the φρονήσεως
|future; far

contradiction?

True.

But were we not saying that such a contradiction is impossible—the same faculty cannot have contrary opinions at the same time about the same thing?

Very true.

Then that part of the soul which has an opinion contrary to measure is not the same with that which has an opinion in accordance with measure?

True.

And the better part of the soul is likely to be that which trusts to measure and calculation?

Certainly.

And that which is opposed to them is one of the inferior principles of the soul?

No doubt.

This was the conclusion at which I was seeking to arrive when I said that painting or drawing, and imitation in general, when doing their own proper work, are far removed from truth, and

*vocabulary***ἀκοή** hearing ~acoustic**βίαιος** by force**διάνοια** a thought; intelligence**εἰκός** likely**ἐκούσιος** voluntary**μιμέομαι** (ἴ) imitate, represent**ὀνομάζω** to address, name ~name**ὄψις** ὄψεως (f) sight, view

~thanatopsis

παντάπασιν altogether; yes, certainly**ποιήεις** grassy ~pastor**ποίησις** -εως (f) creation**πότερος** which, whichever of two**προθέω** run from, lead to the fray**σπουδαῖος** quick, active; excellent**συγγίγνομαι** associate with, meet, have

sex ~genus

τοίνυν well, then**ὕγιής** sound, profitable ~hygiene**φαῦλος** trifling

ὄντι τῷ ἐν ἡμῖν προσομιλεῖ τε καὶ ἐταῖρα καὶ φίλη ἐστὶν
ἐπ' οὐδενὶ ὑγιεῖ οὐδ' ἀληθεῖ.

Παντάπασιν, ἥ δ' ὅς.

Φαύλη ἄρα φαύλῳ συγγιγνομένη φαῦλα γεννᾷ ἢ μιμητική.

Ἔοικεν.

Πότερον, ἦν δ' ἐγώ, ἢ κατὰ τὴν ὄψιν μόνον, ἢ καὶ κατὰ
τὴν ἀκοήν, ἦν δὴ ποιήσιν ὀνομάζομεν;

Εἰκός γ', ἔφη, καὶ ταύτην.

Μὴ τοίνυν, ἦν δ' ἐγώ, τῷ εἰκότι μόνον πιστεύσωμεν ἐκ
τῆς γραφικῆς, ἀλλὰ καὶ ἐπ' αὐτὸ αὐτὸ ἔλθωμεν τῆς διανοίας
τοῦτο ᾧ προσομιλεῖ ἢ τῆς ποιήσεως μιμητική, καὶ ἴδωμεν
φαῦλον ἢ σπουδαῖόν ἐστιν.

Ἀλλὰ χρή.

ᾧ δὲ δὴ προθώμεθα· πράττοντας, φαμέν, ἀνθρώπους
μιμεῖται ἢ μιμητικὴ βιαίους ἢ ἐκουσίας πράξεις, καὶ ἐκ
τοῦ πράττειν ἢ εὖ οἰομένους ἢ κακῶς πεπραγέναι, καὶ ἐν

ὄντι τῷ ἐν ἡμῖν προσομιλεῖ τε καὶ ἑταῖρα καὶ φίλη ἐστὶν

ἐπ' οὐδενὶ |sound, ᾧ ἀληθεῖ.
|profitable

|altogether; yes, ἡ δ' ὅς.
|certainly

|trifling ἄρα |trifling |associate with, |trifling γεννᾷ ἡ μιμητική.
|meet, have sex

ἔοικεν.

|which, ἡν δ' ἐγώ, ἡ κατὰ τὴν |sight μόνον, ἣ καὶ κατὰ
|whichever

τὴν |hearing ἣν δὲ ποίησιν |to address, name

|likely γ', ἔφη, καὶ ταύτην.

Μὴ |well, then, δ' ἐγώ, τῷ |likely μόνον πιστεύσωμεν ἐκ

τῆς γραφικῆς, ἀλλὰ καὶ ἐπ' αὐτὸ αὖ ἔλθωμεν τῆς |a thought;
|intelligence

τοῦτο ᾧ προσομιλεῖ ἡ τῆς |creation μιμητική, καὶ ἴδωμεν

|trifling ἣ |quick, active; ἔστιν.
|excellent

Ἀλλὰ χρή.

ᾧ δὲ δὴ |run from, lead πράττοντας, φαμέν, ἀνθρώπους
|to the fray

|imitate, ἡ μιμητική |by force ἣ |voluntary πράξεις, καὶ ἐκ
|represent

τοῦ πράττειν ἣ εὖ οἰομένους ἣ κακῶς πεπραγένοι, καὶ ἐν

the companions and friends and associates of a principle within us which is equally removed from reason, and that they have no true or healthy aim.

Exactly.

The imitative art is an inferior who marries an inferior, and has inferior offspring.

Very true.

And is this confined to the sight only, or does it extend to the hearing also, relating in fact to what we term poetry?

Probably the same would be true of poetry.

Do not rely, I said, on a probability derived from the analogy of painting; but let us examine further and see whether the faculty with which poetical imitation is concerned is good or bad.

By all means.

We may state the question thus:—Imitation imitates the actions of men, whether voluntary or involuntary, on which, as they imagine, a

*vocabulary***ἀναγκαῖος** coerced, coercing, slavery**ἄνω** (ᾱ) accomplish, pass, waste;

upwards, out to sea

ἀπολείπω leave behind, fail ~eclipse**ἀπολιμπάνω** leave behind, fail**γέμω** be full of**διάκειμαι** be in a condition**διεξέρχομαι** go through**ἐπεικής** fitting ~icon**λυπέω** (ὀ) annoy, distress**μετέχω** partake of**μυρίος** (ὀ) 10,000 ~myriad**ὀρθός** upright, straight; correct, just

~orthogonal

ὀρθόω stand up**ὄψις** ὄψεως (f) sight, view

~thanatopsis

ποῖος what kind**πραΐς** -εως (f) result, business

~practice

προσδοκάω expect**στασιάζω** revolt, be divided**τοιόσδε** such**τύχη** fortune, act of a god

τούτοις δὴ πᾶσιν ἢ λυπουμένους ἢ χαίροντας. μή τι ἄλλο
ἦν παρὰ ταῦτα;

Οὐδέν.

Ἄρ' οὖν ἐν ἅπασιν τούτοις ὁμονοητικῶς ἄνθρωπος
διάκειται; ἢ ὥσπερ κατὰ τὴν ὄψιν ἐστασίαζεν καὶ
ἐναντίας εἶχεν ἐν ἑαυτῷ δόξας ἅμα περὶ τῶν αὐτῶν,
οὕτω καὶ ἐν ταῖς πράξεσι στασιάζει τε καὶ μάχεται αὐτὸς
αὐτῷ; ἀναμνησέσθαι δὲ ὅτι τοῦτό γε νῦν οὐδὲν δεῖ
ἡμᾶς διομολογεῖσθαι· ἐν γὰρ τοῖς ἄνω λόγοις ἱκανῶς
πάντα ταῦτα διωμολογησάμεθα, ὅτι μυρίων τοιούτων
ἐναντιωμάτων ἅμα γιγνομένων ἡ ψυχὴ γέμει ἡμῶν.

Ὅρθως, ἔφη.

Ὅρθως γάρ, ἦν δ' ἐγώ· ἀλλ' ὁ τότε ἀπελίπομεν, νῦν μοι
δοκεῖ ἀναγκαῖον εἶναι διεξελθεῖν.

Τὸ ποῖον; ἔφη.

Ἀνὴρ, ἦν δ' ἐγώ, ἐπιεικὲς τοιαύδε τύχης μετασχών, ὑὸν

τούτοις δὴ πᾶσιν ἢ |annoy, distress ἢ χαίροντας. μή τι ἄλλο
ἦν παρὰ ταῦτα;

Οὐδέν.

Ἄρ' οὖν ἐν ἅπασι τούτοις ὁμονοητικῶς ἄνθρωπος
|be in a condition ὥσπερ κατὰ τὴν |sight |revolt, be divided ἔ-
ναντίας εἶχεν ἐν ἑαυτῷ δόξας ἅμα περὶ τῶν αὐτῶν,
οὕτω καὶ ἐν ταῖς |result, |revolt, be divided ἔ- μάχεται αὐτὸς
|business
αὐτῷ; ἀναμμνήσκομαι δὲ ὅτι τοῦτό γε νῦν οὐδὲν δεῖ
ἡμᾶς διομολογεῖσθαι· ἐν γὰρ τοῖς ἄνω λόγοις ἱκανῶς
πάντα ταῦτα διωμολογησάμεθα, ὅτι μυρίων τοιούτων
ἐναντιωμάτων ἅμα γιγνομένων ἡ ψυχὴ |be full of ὦν.

Ὅρθως, ἔφη.

Ὅρθως γάρ, ἦν δ' ἐγώ· ἀλλ' ὁ τότε ἀπελίπομεν, νῦν μοι
δοκεῖ ἀναγκαῖον εἶναι |go through .

Τὸ |what kind' ἢ.

Ἀνὴρ, ἦν δ' ἐγώ, |fitting |such |for- |partake of , ὅν
|tune,
|act of a
|god

good or bad result has ensued, and they rejoice or sorrow accordingly. Is there anything more?

No, there is nothing else.

But in all this variety of circumstances is the man at unity with himself — or rather, as in the instance of sight there was confusion and opposition in his opinions about the same things, so here also is there not strife and inconsistency in his life? Though I need hardly raise the question again, for I remember that all this has been already admitted; and the soul has been acknowledged by us to be full of these and ten thousand similar oppositions occurring at the same moment?

And we were right, he said.

Yes, I said, thus far we were right; but there was an omission which must now be supplied.

What was the omission?

Were we not saying that a good man,

*vocabulary***ἄδύνατος** unable; impossible**αἰσχύνω** (ὄ) spoil, disgrace, disfigure, mar**ἀντιτείνω** resist**ἄχθομαι** be burdened with**διακελεύομαι** give orders to, encourage**δράω** do, accomplish**ἐπισκέπτομαι** look upon, inspect**ἐπισκοπέω** look upon, inspect**ἐρημία** wilderness, solitude**λύπη** distress**μονόω** leave, not aid**οὐκοῦν** not so?; and so**πότερος** which, whichever of two**φθέγγομαι** make a sound, utter

~diphthong

ἀπολέσας ἢ τι ἄλλο ὧν περὶ πλείστου ποιεῖται, ἐλέγομέν
 που καὶ τότε ὅτι ῥᾶστα οἴσει τῶν ἄλλων.

Πάνυ γε.

Νῦν δέ γε τόδ' ἐπισκεψώμεθα, πότερον οὐδὲν ἀχθήσεται,
 ἢ τοῦτο μὲν ἀδύνατον, μετριάσει δέ πως πρὸς λύπην.

Οὔτω μᾶλλον, ἔφη, τό γε ἀληθές.

Τόδε νῦν μοι περὶ αὐτοῦ εἰπέ· πότερον μᾶλλον αὐτὸν οἶει
 τῇ λύπῃ μαχεῖσθαι τε καὶ ἀντιτείνειν, ὅταν ὁράται ὑπὸ
 τῶν ὁμοίων, ἢ ὅταν ἐν ἐρημίᾳ μόνος αὐτὸς καθ' αὐτὸν
 γίγνηται;

Πολύ που, ἔφη, διοίσει, ὅταν ὁράται.

Μονωθεὶς δέ γε οἶμαι πολλὰ μὲν τολμήσει φθέγγασθαι, ἃ
 εἴ τις αὐτοῦ ἀκούοι αἰσχύνοιτ' ἄν, πολλὰ δὲ ποιήσει, ἃ οὐκ
 ἂν δέξαιτό τινα ἰδεῖν δρῶντα.

Οὔτως ἔχει, ἔφη.

Οὐκοῦν τὸ μὲν ἀντιτείνειν διακελευόμενον λόγος καὶ νόμος

ἀπολέσας ἢ τι ἄλλο ὧν περὶ πλείστου ποιεῖται, ἐλέγομέν
 που καὶ τότε ὅτι ῥᾶστα οἴσει τῶν ἄλλων.

Πάνυ γε.

Νῦν δέ γε τόδ' ἐπισκεψώμεθα, ^{which, whichever} ὃδ' ἐν |be burdened with
 ἢ τοῦτο μὲν ^{unable; impossible}, μετριάσει δέ πως πρὸς |distress.

Οὕτω μάλλον, ἔφη, τό γε ἀληθές.

Τόδε νῦν μοι περὶ αὐτοῦ εἰπέ' ^{which, whichever} μάλλον αὐτὸν οἶε
 τῇ |distress ἀχέισθαί τε καὶ |resist, ὅταν ὁράται ὑπὸ
 τῶν ὁμοίων, ἢ ὅταν ἐν ^{wilderness, solitude} ἄνους αὐτὸς καθ' αὐτὸν
 γίγνηται;

Πολύ που, ἔφη, διοίσει, ὅταν ὁράται.

|leave, not aid ἔ γε οἶμαι πολλὰ μὲν τολμήσει |make a sound, utter

εἴ τις αὐτοῦ ἀκούει ^{spoil, disgrace} ἄν, πολλὰ δὲ ποιήσει, ἃ οὐκ

ἂν δέξαιτό τινα ἰδεῖν |do, accomplish

Οὕτως ἔχει, ἔφη.

|not so?; and, so |resist |give orders to, en- λόγος καὶ νόμος
 courage

who has the misfortune to lose his son or anything else which is most dear to him, will bear the loss with more equanimity than another?

Yes.

But will he have no sorrow, or shall we say that although he cannot help sorrowing, he will moderate his sorrow?

The latter, he said, is the truer statement.

Tell me: will he be more likely to struggle and hold out against his sorrow when he is seen by his equals, or when he is alone?

It will make a great difference whether he is seen or not.

When he is by himself he will not mind saying or doing many things which he would be ashamed of any one hearing or seeing him do?

True.

There is a principle of law and reason in him which

*vocabulary***ἀγανακτέω** be vexed, in a ferment**ἀγωγή** carrying; leadership**ἀναγκαῖος** coerced, coercing, slavery**ἀνθρώπινος** human**δῆλος** visible, conspicuous**δηλώω** show, disclose**ἔλκος** -εος (n, 3) wound ~ulcer**ἔλκω** drag, pull, hoist; rape**ἐμποδών** getting in the way**ἐξηγέομαι** lead forth; set out, describe

~hegemony

ἐτοιμός ready; fulfilled**ἡσυχία** peace and quiet**λυπέω** (ῥ) annoy, distress**λύπη** distress**οὐκοῦν** not so?; and so**πάθος** -ους (n, 3) an experience, passion, condition**παραγίγνομαι** be beside, attend ~genus**προβαίνω** surpass, continue ~basis**σπουδή** zeal; (dat) with difficulty, hastily ~repudiate**συμφορά** collecting; accident, misfortune

ἐστίν, τὸ δὲ ἔλκον ἐπὶ τὰς λύπας αὐτὸ τὸ πάθος;

Ἀληθῆ.

Ἐναντίας δὲ ἀγωγῆς γιγνομένης ἐν τῷ ἀνθρώπῳ περὶ τὸ αὐτὸ ἅμα, δύο φαμέν αὐτῷ ἀναγκαῖον εἶναι.

Πῶς δ' οὐ;

Οὐκοῦν τὸ μὲν ἕτερον τῷ νόμῳ ἔτοιμον πείθεσθαι, ἧ ὁ νόμος ἐξηγεῖται;

Πῶς;

Λέγει που ὁ νόμος ὅτι κάλλιστον ὅτι μάλιστα ἡσυχίαν ἄγειν ἐν ταῖς συμφοραῖς καὶ μὴ ἀγανακτεῖν, ὥς οὔτε δήλου ὄντος τοῦ ἀγαθοῦ τε καὶ κακοῦ τῶν τοιούτων, οὔτε εἰς τὸ πρόσθεν οὐδὲν προβαῖνον τῷ χαλεπῶς φέροντι, οὔτε τι τῶν ἀνθρωπίνων ἄξιον ὃν μεγάλης σπουδῆς, ὅ τε δεῖ ἐν αὐτοῖς ὅτι τάχιστα παραγίγνεσθαι ἡμῖν, τούτῳ ἐμποδῶν γιγνόμενον τὸ λυπεῖσθαι.

Τίνι, ἧ δ' ὅς, λέγεις;

ἐστίν, τὸ δὲ ἔλκον ἐπὶ τὰς |distress |*ὑπὸ τὸ* |an experience, pas-
sion, condition

Ἀληθῆ.

Ἐναντίας δὲ |carrying; , |*ἡγεμένης ἐν τῷ ἀνθρώπῳ περὶ τὸ*
|leadership
αὐτὸ ἅμα, δύο φαμέν αὐτῷ ἀναγκαῖον εἶναι.

Πῶς δ' οὐ;

|not so?; and so |*ἄλλον ἑτερον τῷ νόμῳ ἑτοιμον πείθεσθαι, ἢ ὁ*

νόμος |lead forth; set
|out, describe

Πῶς;

Λέγει που ὁ νόμος ὅτι κάλλιστον ὅτι μάλιστα |peace and quiet

ἄγειν ἐν ταῖς συμφοραῖς καὶ μὴ |be vexed, in a, *ὥς οὔτε δήλου*
|ferment

ὄντος τοῦ ἀγαθοῦ τε καὶ κακοῦ τῶν τοιούτων, οὔτε εἰς τὸ

πρόσθεν οὐδὲν |surpass *τῷ χαλεπῶς φέροντι, οὔτε τι*

τῶν |human *ἄξιον ὃν μεγάλης* |zeal; (dat) *ἔνθ' ἔνθ' ἐν*
|difficulty, hastily

αὐτοῖς ὅτι τάχιστα |be beside, attend *ἡμῖν, τούτῳ* |getting in the way

γιγνόμενον τὸ |annoy,
|distress

Τίνι, ἢ δ' ὅς, λέγεις;

bids him resist, as well as a feeling of his misfortune which is forcing him to indulge his sorrow?

True.

But when a man is drawn in two opposite directions, to and from the same object, this, as we affirm, necessarily implies two distinct principles in him?

Certainly.

One of them is ready to follow the guidance of the law?

How do you mean?

The law would say that to be patient under suffering is best, and that we should not give way to impatience, as there is no knowing whether such things are good or evil; and nothing is gained by impatience; also, because no human thing is of serious importance, and grief stands in the way of that which at the moment is most required.

What is most required? he asked.

That we should take counsel about

*vocabulary***ἀεργός** lazy ~ergonomics**ἀλόγιστος** inconsiderate, irrational**ἀναμνηστικῶς** (+2 acc) remind

someone ~mnemonic

ἄπληστος insatiable, greedy**ἀργός** glistening, swift**ἀφανίζω** do away with, make off with;
(pass) disappear**βέλτιστος** best, noblest**βοάω** shout**γούν** at least then**δειλία** cowardice**δῆλος** visible, conspicuous**διατρίβω** (τι) wear down, delay

~tribology

ἐθίζω accustom**ἰάομαι** (ι) cure ~pediatrician**ἱατρικός** medicine, medical skill**καθάπερ** exactly as**κύβος** cube, die**λογισμός** calculation**νοσέω** be sick, be mad, suffer**ὅπη** wherever, however**ὀρθός** upright, straight; correct, just
~orthogonal**οὐκοῦν** not so?; and so**πάθος** -ους (n, 3) an experience,
passion, condition**πλήσσω** hit ~plectrum**προσπταίω** batter; be set back**προσφέρω** present; resemble; add**φάω** appear (dawn) ~photon

Τῷ βουλεύεσθαι, ἦν δ' ἐγώ, περὶ τὸ γεγονὸς καὶ ὥσπερ ἐν πτώσει κύβων πρὸς τὰ πεπτωκότα τίθεσθαι τὰ αὐτοῦ πράγματα, ὅπῃ ὁ λόγος αἰρεῖ βέλτιστ' ἂν ἔχειν, ἀλλὰ μὴ προσπταίσαντας καθάπερ παῖδας ἐχομένους τοῦ πληγέντος ἐν τῷ βοᾶν διατρίβειν, ἀλλ' αἰεὶ ἐθίζειν τὴν ψυχὴν ὅτι τάχιστα γίγνεσθαι πρὸς τὸ ἰᾶσθαι τε καὶ ἐπανορθοῦν τὸ πεσόν τε καὶ νοσήσαν, ἱατρικῇ θρηνηδίαν ἀφανίζοντα.

Ὅρθότατα γοῦν ἂν τις, ἔφη, πρὸς τὰς τύχας οὕτω προσφέροιτο.

Οὐκοῦν, φαμέν, τὸ μὲν βέλτιστον τούτῳ τῷ λογισμῷ ἐθέλει ἔπεσθαι.

Δῆλον δὴ.

Τὸ δὲ πρὸς τὰς ἀναμνήσεις τε τοῦ πάθους καὶ πρὸς τοὺς ὀδυρμούς ἄγον καὶ ἀπλήστως ἔχον αὐτῶν ἂρ' οὐκ ἀλόγιστόν τε φήσομεν εἶναι καὶ ἀργὸν καὶ δειλίας φίλον;

Φήσομεν

μὲν

οὖν.

Τῷ βουλευέσθαι, ἦν δ' ἐγώ, περὶ τὸ γεγονὸς καὶ ὥσπερ
 ἐν πτώσει |cube, die πρὸς τὰ πεπτωκότα τίθесθαι τὰ
 αὐτοῦ πράγματα, |wherever, ἄγος αἰρεῖ |best, ἂν ἔχειν,
 |however |noblest
 ἀλλὰ μὴ |batter; be set back |exactly as παῖδας ἐχομένους
 τοῦ |hit ἐν τῷ βοᾶν |wear down, delay` ἅει |accustom
 τὴν ψυχὴν ὅτι τάχιστα γίνεσθαι πρὸς τὸ |cure τε καὶ
 ἐπανορθοῦν τὸ πεσόν τε καὶ |be sick, be |medicine, ἡ νωδίαν
 |mad, suffer |medical skill
 |do away with, make off
 |with; (pass) disappear
 |upright, |at least then δ, ἔφη, πρὸς τὰς τύχας οὕτω
 |straight;
 |correct, just
 |present; resem-
 |ble; add
 |not so?; and σοῦν, τὸ μὲν |best, τούτῳ τῷ |calculation
 |noblest
 ἐθέλει ἔπεσθαι.
 |visible, ὁ
 |conspicuous
 Τὸ δὲ πρὸς τὰς ἀναμνήσεις τε τοῦ |an experience, παρ-
 |sion, condition
 τοὺς ὀδυρμούς ἄγον καὶ |insatiable, ἔχον αὐτῶν ἂρ' οὐκ
 |greedy
 |inconsiderate, ἀφήσομεν εἶναι καὶ ἀργὸν καὶ |cowardice ἄλλον;
 |irrational
 |appear (dawn) μὲν οὖν.

what has happened, and when the dice have been thrown order our affairs in the way which reason deems best; not, like children who have had a fall, keeping hold of the part struck and wasting time in setting up a howl, but always accustoming the soul forthwith to apply a remedy, raising up that which is sickly and fallen, banishing the cry of sorrow by the healing art.

Yes, he said, that is the true way of meeting the attacks of fortune.

Yes, I said; and the higher principle is ready to follow this suggestion of reason?

Clearly.

And the other principle, which inclines us to recollection of our troubles and to lamentation, and can never have enough of them, we may call irrational, useless, and cowardly?

Indeed, we may.

And does not the latter—I mean the

vocabulary

ἀλλότριος someone else's; alien ~alien
ἀλλοτριόω estrange from
ἀρέσκω please, satisfy; make amends
δῆλος visible, conspicuous
ἐπιλαμβάνω take, attack, seize
εὐδοκιμέω be esteemed
εὐπετής coming out well; (adv)
 fortunately
ζωγράφος painter
ἦθος ἥθεος (n, 3) habit, habitat ~ethos
ἡσύχιος at peace
θέατρον (ᾱ) theater
καταμανθάνω examine, observe
μιμέομαι (ι) imitate, represent
μίμησις -τος (ι, f) imitation,
 representation

οὐκοῦν not so?; and so
πάθος -ους (n, 3) an experience,
 passion, condition
πανήγυρις -εως (f) gathering
παντάπασιν altogether; yes, certainly
παντοδαπής of every kind, manifold
παντοδαπός of every kind, manifold
παραπλήσιος similar to
πήγνυμι (ϋ) stick, set, build ~fang
ποιητής -οῦ (m, 1) maker, author
ποικίλος ornamented; various
σοφία skill; wisdom ~sophistry
συλλέγω collect, assemble ~legion
φαῦλος trifling
φρόνιμος sensible, prudent
φύω produce, beget; clasp ~physics

Οὐκοῦν τὸ μὲν πολλὴν μίμησιν καὶ ποικίλῃν ἔχει, τὸ ἀγανακτητικόν, τὸ δὲ φρόνιμόν τε καὶ ἡσύχιον ἦθος, παραπλήσιον ὃν ἀεὶ αὐτὸ αὐτῷ, οὔτε ῥάδιον μιμήσασθαι οὔτε μιμουμένου εὐπετὲς καταμαθεῖν, ἄλλως τε καὶ πανηγύρει καὶ παντοδαποῖς ἀνθρώποις εἰς θέατρα συλλεγομένοις· ἄλλοτρίου γάρ που πάθους ἢ μίμησις αὐτοῖς γίγνεται.

Παντάπασι μὲν οὖν.

Ὅ δὴ μιμητικὸς ποιητὴς δῆλον ὅτι οὐ πρὸς τὸ τοιοῦτον τῆς ψυχῆς πέφυκέν τε καὶ ἡ σοφία αὐτοῦ τούτῳ ἀρέσκειν πέπηγεν, εἰ μέλλει εὐδοκιμήσειν ἐν τοῖς πολλοῖς, ἀλλὰ πρὸς τὸ ἀγανακτητικόν τε καὶ ποικίλον ἦθος διὰ τὸ εὐμίμητον εἶναι.

Δῆλον.

Οὐκοῦν δικαίως ἂν αὐτοῦ ἤδη ἐπιλαμβανοίμεθα, καὶ τιθεῖμεν ἀντίστροφον αὐτὸν τῷ ζωγράφῳ· καὶ γὰρ τῷ φαῦλα ποιεῖν πρὸς ἀλήθειαν ἔοικεν αὐτῷ, καὶ τῷ πρὸς

|not so?; and so, *ἐν πολλήν* |imitation, repre-|ornamented *ᾗ*,
|sentation

τὸ ἀγανακτητικόν, τὸ δὲ |sensible, *τε καὶ* |at peace
|prudent

|habit, |similar to *ὃν αἰὲ ἀντὶ αὐτῷ, οὔτε ῥάδιον*
|habitat

|imitate, *οὔτε* |imitate, |coming |examine, *ἄλλως*
|represent |represent |out well;|observe

τε καὶ |gathering *καὶ παντοδύναμοις ἀνθρώποις εἰς* |theater
(adv) for-
|tunately

|collect, assemble *ἀλλοτρίου γάρ που* |an experi-|imitation, represen-
|ence, passion,|tation
αὐτοῖς γίγνεται. |condition

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

Ὁ δὲ *μιμητικὸς* |maker, |visible, *ὅτι πρὸς τὸ τοιοῦτον*
|author |conspicuous

τῆς ψυχῆς πέφυκε τε καὶ ἡ σοφία αὐτοῦ τούτῳ |please, satisfy; make
|amends

|stick, set, build, *ἐλλει* |be esteemed *ἐν τοῖς πολλοῖς, ἀλλὰ*

πρὸς τὸ ἀγανακτητικόν τε καὶ |ornamented|habit, *διὰ τὸ*
|habitat

εὐμίμητον εἶναι.

|visible,
|conspicuous

|not so?; and so, *ὡς ἂν αὐτοῦ ἤδη ἐπιλαμβανοίμεθα, καὶ*

τιθεῖμεν ἀντίστροφον αὐτὸν τῷ |painter *καὶ γὰρ τῷ*

|trifling *ποιεῖν πρὸς* |truth *ἔοικεν αὐτῷ, καὶ τῷ πρὸς*

rebellious principle—furnish a great variety of materials for imitation? Whereas the wise and calm temperament, being always nearly equable, is not easy to imitate or to appreciate when imitated, especially at a public festival when a promiscuous crowd is assembled in a theatre. For the feeling represented is one to which they are strangers.

Certainly.

Then the imitative poet who aims at being popular is not by nature made, nor is his art intended, to please or to affect the rational principle in the soul; but he will prefer the passionate and fitful temper, which is easily imitated?

Clearly.

And now we may fairly take him and place him by the side of the painter, for he is like him in two ways: first, inasmuch as his creations have an inferior degree of truth—in this, I say,

vocabulary

άνόητος foolish

βέλτιστος best, noblest

διαγιγνώσκω discern, decide ~gnostic

δράω do, accomplish

ἐγκρατής firm, powerful

εἶδωλον phantom, unreal image ~wit

εἴπερ if indeed

ἐκτός outside

ἐμποιέω make inside of ~poet

ἐπιεικής fitting ~icon

εὐνομέομαι be well ordered

ἰσχυρός (ῶ) strong, forceful, violent

κατηγορέω accuse; indicate

λωβάομαι maltreat

ὁμιλέω (ῖ) associate with ~homily

ὁμοιόω assimilate, liken ~homoerotic

παραδείκνυμι (ῶ) receive, admit

ποιητής -οῦ (m, f) maker, author

ποιητός made, well-made ~poet

πολιτεία (ῖ) citizenship; government

πρόσω forward, in the future; far

τοτέ then ... now ...

φθείρω destroy, ruin

χαρίεις graceful

χαρίζομαι gratify ~charisma

ἕτερον τοιοῦτον ὁμιλεῖν τῆς ψυχῆς ἀλλὰ μὴ πρὸς τὸ βέλτιστον, καὶ ταύτῃ ὁμοίωται. καὶ οὕτως ἤδη ἂν ἐν δίκη οὐ παραδεχοίμεθα εἰς μέλλουσιν εὐνομεῖσθαι πόλιν, ὅτι τοῦτο ἐγείρει τῆς ψυχῆς καὶ τρέφει καὶ ἰσχυρὸν ποιῶν ἀπόλλυσι τὸ λογιστικόν, ὥσπερ ἐν πόλει ὅταν τις μοχθηροὺς ἐγκρατεῖς ποιῶν παραδιδῶ τὴν πόλιν, τοὺς δὲ χαριεστέρους φθείρῃ· ταῦτόν καὶ τὸν μιμητικὸν ποιητὴν φήσομεν κακὴν πολιτείαν ἰδίᾳ ἐκάστου τῇ ψυχῇ ἐμποιεῖν, τῷ ἀνοήτῳ αὐτῆς χαριζόμενον καὶ οὔτε τὰ μείζω οὔτε τὰ ἐλάττω διαγιγνώσκοντι, ἀλλὰ τὰ αὐτὰ τοτὲ μὲν μεγάλα ἡγουμένῳ, τοτὲ δὲ σμικρά, εἶδωλα εἰδωλοποιοῦντα, τοῦ δὲ ἀληθοῦς πόρρω πάνυ ἀφεστῶτα.

Πάνυ μὲν οὖν.

Οὐ μέντοι πῶ τό γε μέγιστον κατηγορήκαμεν αὐτῆς. τὸ γὰρ καὶ τοὺς ἐπιεικεῖς ἱκανὴν εἶναι λωβᾶσθαι, ἐκτὸς πάνυ τινῶν ὀλίγων, πάνδεινόν που.

Τί δ' οὐ μέλλει, εἴπερ γε δρᾷ αὐτό;

ἕτερον τοιοῦτον |associate with ψυχῆς ἀλλὰ μὴ πρὸς τὸ
 |best, , καὶ ταύτῃ |liken . καὶ οὕτως ἤδη ἂν ἐν
 |noblest
 δίκη οὐ παραδεχοίμεθα εἰς μέλλουσαν |be well ordered. ἴλιν,
 ὅτι τοῦτο ἐγείρει τῆς ψυχῆς καὶ τρέφει καὶ |strong, force-
 |ful, violent
 ποιῶν ἀπόλλυσι τὸ λογιστικόν, ὥσπερ ἐν πόλει ὅταν τις
 μοχθηροὺς |firm, ποιῶν παραδιδῶ τὴν πόλιν, τοὺς δὲ
 |powerful
 |graceful |destroy, ruin τὸν καὶ τὸν μιμητικὸν ποιητὴν
 φήσομεν κακὴν |citizenship; ὅτι ἐκάστου τῇ ψυχῇ |make inside of
 |government
 τῷ |foolish αὐτῆς |gratify καὶ οὔτε τὰ μείζω οὔτε τὰ
 ἐλάττω |discern, decide , ἀλλὰ τὰ αὐτὰ |then ... now ..., ἴλα
 ἡγουμένῳ, |then ... now ..., ἄ, |phantom ἰδωλοποιούντα, τοῦ
 δὲ ἀληθοῦς |forward, in the ἀφεστώτα.
 |future; far

Πάνν μὲν οὖν.

Οὐ μέντοι πῶ τό γε μέγιστον |accuse; indicate αὐτῆς. τὸ
 γὰρ καὶ τοὺς |fitting ἱκανὴν εἶναι |maltreat , |outside ἄν
 τινῶν ὀλίγων, πάνδεινόν που.

Τί δ' οὐ μέλλει, |if indeed γε |do, accomplish,

he is like him; and he is also like him in being concerned with an inferior part of the soul; and therefore we shall be right in refusing to admit him into a well-ordered State, because he awakens and nourishes and strengthens the feelings and impairs the reason. As in a city when the evil are permitted to have authority and the good are put out of the way, so in the soul of man, as we maintain, the imitative poet implants an evil constitution, for he indulges the irrational nature which has no discernment of greater and less, but thinks the same thing at one time great and at another small—he is a manufacturer of images and is very far removed from the truth.

Exactly.

But we have not yet brought forward the heaviest count in our accusation:—the power which poetry has of harming even the good (and there are very few who are not harmed), is surely an awful thing?

Yes, certainly, if the

vocabulary

ᾄδω sing

αἰείδω sing

αἰσχύνω (ῶ) spoil, disgrace, disfigure, mar

ἀκροάομαι pay attention

ἀποτείνω extend, prolong

βδελύσσομαι be, make loathsome

βέλτιστος best, noblest

διατίθημι arrange; set out goods for sale ~thesis

ἐνδίδωμι hand over, lend, show, allow

ἐννοέω consider

ἐπαινέω concur, praise, advise

ἔπαινος (noun) praise

ἥρως hero ~hero

ἡσυχία peace and quiet

καλλωπίζω embellish, make up

καρτερέω be patient

κῆδος -εος (n, 3) sorrow ~heinous

κόπτω beat, cut, strike

μιμέομαι (ῖ) imitate, represent

οἰκεῖος household, familiar, proper

οἰκέω inhabit ~economics

πενθέω grieve ~Nepenthe

πένθος -εος (n, 3) grief, misfortune

~Nepenthe

ποιητής -οῦ (m, 1) maker, author

ποιητός made, well-made ~poet

ῥῆσις -ος (f) conversation, talk

~rhetoric

σκοπᾶω watch, observe

σκοπέω behold, consider

σπουδάζω be busy, earnest ~repudiate

Ἀκούων σκόπει. οἱ γάρ που βέλτιστοι ἡμῶν ἀκροώμενοι
 Ὅμηρου ἢ ἄλλου τινὸς τῶν τραγωδοποιῶν μιμουμένου
 τινὰ τῶν ἡρώων ἐν πένθει ὄντα καὶ μακρὰν ῥῆσιν
 ἀποτείνοντα ἐν τοῖς ὀδυρμοῖς ἢ καὶ ἄδοντάς τε
 καὶ κοπτομένους, οἷσθ' ὅτι χαίρομέν τε καὶ ἐνδόντες
 ἡμᾶς αὐτοὺς ἐπόμεθα συμπάσχοντες καὶ σπουδάζοντες
 ἐπαινοῦμεν ὡς ἀγαθὸν ποιητὴν, ὃς ἂν ἡμᾶς ὅτι μάλιστα
 οὕτω διαθῇ.

Οἶδα· πῶς δ' οὐ;

Ὅταν δὲ οἰκεῖόν τινι ἡμῶν κῆδος γένηται, ἐννοεῖς αὖ ὅτι
 ἐπὶ τῷ ἐναντίῳ καλλωπιζόμεθα, ἂν δυνάμεθα ἡσυχίαν
 ἄγειν καὶ καρτερεῖν, ὡς τοῦτο μὲν ἀνδρὸς ὄν, ἐκεῖνο δὲ
 γυναικός, ὃ τότε ἐπηνοῦμεν.

Ἐννοῶ, ἔφη.

Ἡ καλῶς οὖν, ἦν δ' ἐγώ, οὗτος ὁ ἔπαινος ἔχει, τὸ
 ὀρώντα τοιοῦτον ἄνδρα, οἷον ἑαυτόν τις μὴ ἀξιοῖ εἶναι
 ἀλλ' αἰσχύνειτο ἄν, μὴ βδελύττεσθαι ἀλλὰ χαίρειν τε καὶ

Ἀκούων σκόπει. οἱ γάρ που |best,
|noblest ἡμῶν |pay attention

Ἐμήρου ἢ ἄλλου τινὸς τῶν τραγωδοποιῶν |imitate,
|represent

τινὰ τῶν |hero ἐν πένθει ὄντα καὶ μακρὰν |conversation, talk

|extend, ἐν τοῖς ὀδυρμοῖς ἢ καὶ ἄδοντάς τε
|prolong

καὶ |beat, cut, strike, οἷσθ' ὅτι χαίρομέν τε καὶ |hand over, lend, show,
|allow

ἡμᾶς αὐτοὺς ἐπόμεθα συμπάσχοντες καὶ |be busy, earnest

|concur ὥς ἀγαθὸν ποιητήν, ὃς ἂν ἡμᾶς ὅτι μάλιστα

οὕτω |arrange; set out
|goods for sale

Οἶδα· πῶς δ' οὐ;

Ὅταν δὲ οἰκείον τι ἡμῶν |sorrow γένηται, |consider ἢ ὅτι

ἐπὶ τῷ ἐναντίῳ |embellish, make up ἢ δυνώμεθα |peace and quiet

ἄγειν καὶ |be patient , ὥς τοῦτο μὲν ἀνδρὸς ὄν, ἐκείνο δὲ

γυναικός, ὃ τότε |concur .

|consider, ἔφη.

Ἥ καλῶς οὖν, ἦν δ' ἐγώ, οὗτος ὁ |(noun) praise..., τὸ

ὀρώντα τοιοῦτον ἄνδρα, οἷον ἐαυτόν τις μὴ ἀξιοῖ εἶναι

ἀλλ' |spoil, ἄν, μὴ |be, make loathsome... ἢ χαίρειν τε καὶ
|disgrace

effect is what you say.

Hear and judge: The best of us, as I conceive, when we listen to a passage of Homer, or one of the tragedians, in which he represents some pitiful hero who is drawling out his sorrows in a long oration, or weeping, and smiting his breast—the best of us, you know, delight in giving way to sympathy, and are in raptures at the excellence of the poet who stirs our feelings most.

Yes, of course I know.

But when any sorrow of our own happens to us, then you may observe that we pride ourselves on the opposite quality—we would fain be quiet and patient; this is the manly part, and the other which delighted us in the recitation is now deemed to be the part of a woman.

Very true, he said.

Now can we be right in praising and admiring another who is doing that which any one of us would abominate and be ashamed of in his own person?

*vocabulary***αἰσχρός** shameful**ἄκαιρος** unseasonable, troublesome**ἄλλότριος** someone else's; alien ~alien**ἀνίημι** urge, impel; release ~jet**ἀποδύρομαι** (ὅ) lament bitterly**ἀπολαύω** have use, have a benefit**ἀποπύμπλημι** satisfy, fulfill, appease**ἄτε** as if; since**βέλτιστος** best, noblest**δακρύω** weep**ἔθος** ἔθεος (n, 3) custom, habit

~ethology

ἐλεέω pity, have mercy on ~alms**ἐνθυμέομαι** (ὅ) take to heart**ἐπαινέω** concur, praise, advise**ἐπιθυμέω** (ὅ) wish, covet**ἡδονή** pleasure**θέω** run, run for**θεωρέω** be sent to consult an oracle;
observe, contemplate**καταφρονέω** scorn; think of**κερδαίνω** profit, take advantage**λογίζομαι** reckon, consider**μέτειμι** be among, go, follow ~ion**ναί** yea**οἰκεῖος** household, familiar, proper**πάθος** -ους (n, 3) an experience,
passion, condition**παιδεύω** raise; train**πεινάω** be hungry**πενθέω** grieve ~Nepenthe**πῇ** where? how?**πίμπλημι** fill (+gen.) ~plenum**ποίημα** -τος (n, 3) work, deed**σκοπᾶω** watch, observe**σκοπέω** behold, consider**στερέω** steal, take**συμφορά** collecting; accident,
misfortune**φάσκω** declare, promise, think ~fame**φυλακή** guard, prison, watch

~phylactery

φύσις -εως (f) nature (of a thing)

~physics

φύω produce, beget; clasp ~physics

ἐπαινεῖν;

Οὐ μὰ τὸν Δεῦ, ἔφη, οὐκ εὐλόγῳ ἔοικεν.

Ναί, ἦν δ' ἐγώ, εἰ ἐκείνη γ' αὐτὸ σκοποίης.

Πῇ;

Εἰ ἐνθυμοῖο ὅτι τὸ βία κατεχόμενον τότε ἐν ταῖς οἰκείαις συμφοραῖς καὶ πεπεινηκὸς τοῦ δακρῦσαί τε καὶ ἀποδύρασθαι ἱκανῶς καὶ ἀποπλησθῆναι, φύσει ὃν τοιοῦτον οἶον τούτων ἐπιθυμεῖν, τότ' ἐστὶν τοῦτο τὸ ὑπὸ τῶν ποιητῶν πιμπλάμενον καὶ χαῖρον· τὸ δὲ φύσει βέλτιστον ἡμῶν, ἅτε οὐχ ἱκανῶς πεπαιδευμένον λόγῳ οὐδὲ ἔθει, ἀνίσχουσιν τὴν φυλακὴν τοῦ θρηνώδους τούτου, ἅτε ἀλλότρια πάθη θεωροῦν καὶ ἐαυτῷ οὐδὲν αἰσχρὸν ὃν εἰ ἄλλος ἀνὴρ ἀγαθὸς φάσκων εἶναι ἀκαίρως πενθεῖ, τοῦτον ἐπαινεῖν καὶ ἐλεεῖν, ἀλλ' ἐκείνο κερδαίνειν ἡγείται, τὴν ἡδονήν, καὶ οὐκ ἂν δέξαιτο αὐτῆς στερηθῆναι καταφρονήσας ὅλου τοῦ ποιήματος. λογιζέσθαι γὰρ οἶμαι ὀλίγοις τισὶν μέτεστιν ὅτι ἀπολαύειν ἀνάγκη ἀπὸ τῶν

|concur ,

Οὐ μὰ τὸν Δί, ἔφη, οὐκ εὐλόγῳ ἔοικεν.

Ναί, ἦν δ' ἐγώ, εἰ ἐκείνῃ γ' αὐτὸ σκοποίης.

Πῇ;

Εἰ |take to heart ᾧ τὸ βία κατεχόμενον τότε ἐν ταῖς

οἰκείαις συμφοραῖς καὶ πεπεινηκὸς τοῦ |weep τε

καὶ |lament bitterly ἱκανῶς καὶ |satisfy, fulfill, ap-, φύσει ὃν
|pease

τοιούτου οἷον τούτων |wish, covet, τότ' ἐστὶν τοῦτο τὸ

ὑπὸ τῶν ποιητῶν |fill (+gen.) καὶ χαίρον· τὸ δὲ φύσει

|best, ἡμῶν, |as if; since ἱκανῶς |raise; train λόγῳ
|noblest

οὐδὲ ἔθει, |urge, τὴν |guard, τοῦ θρηνώδους τούτου,
|impel;
|release |prison,
|watch

|as if; someone an |be sent to consult an ὄρακλ'; ob-|shameful
|since |else's; alien expe- |serve, contemplate

ὃν εἰ ἄλλος ἀνὴρ ἀγαθὸς |declare, promise, unsea- |grieve ,
|pas- |think |sonable,
|sion,

τοῦτον |concur |condi- |pity , ἀλλ' ἐκείνο |profit, take ἡγείται,
|tion |advantage

τὴν |pleasure, καὶ οὐκ ἂν δέξαιτο αὐτῆς |steal, take

|scorn; think of ὅλου τοῦ |work, deed |reckon, γὰρ οἶμαι
|consider

ὀλίγοις τισὶν |be among ὅτι |have use, have ἄγκη ἀπὸ τῶν
|a benefit

No, he said, that is certainly not reasonable.

Nay, I said, quite reasonable from one point of view.

What point of view?

If you consider, I said, that when in misfortune we feel a natural hunger and desire to relieve our sorrow by weeping and lamentation, and that this feeling which is kept under control in our own calamities is satisfied and delighted by the poets; — the better nature in each of us, not having been sufficiently trained by reason or habit, allows the sympathetic element to break loose because the sorrow is another's; and the spectator fancies that there can be no disgrace to himself in praising and pitying any one who comes telling him what a good man he is, and making a fuss about his troubles; he thinks that the pleasure is a gain, and why should he be supercilious and lose this and the poem too? Few persons ever reflect, as I should imagine, that from the evil of other men something of evil is

vocabulary

αἰσχύνω (ῶ) spoil, disgrace, disfigure, mar
ἄλλότριος someone else's; alien ~alien
ἄρδω give water
αὐχμέω be dirty, squalid
ἀφροδίσιος sexual
βωμολοχία coarse humor
γέλοιος laughable; joking
γελωτοποιός clown, clownish
ἔδος ἔδεος (n, 3) seat, sitting
 ~polyhedron
ἐκφέρω carry off ~bear
ἥδος ἡδεος (n, 3) pleasure ~hedonism

ἰσχυρός (ῶ) strong, forceful, violent
κωμωδικός comic
λυπηρός (ῶ) painful, causing pain, sad
μιμέομαι (ι) imitate, represent
μίμησις -τος (ι, f) imitation, representation
μισέω (ι) hate, wish to prevent
 ~misogyny
οἰκεῖος household, familiar, proper
οἰκέω inhabit ~economics
πάθος -ους (n, 3) an experience, passion, condition
σαυτοῦ yourself
σφόδρα very much

ἀλλοτρίων εἰς τὰ οἰκεία· θρέψαντα γὰρ ἐν ἐκείνοις ἰσχυρὸν
τὸ ἐλεῖν οὐ ῥάδιον ἐν τοῖς αὐτοῦ πάθεσι κατέχειν.

Ἀληθέστατα, ἔφη.

Ἄρ' οὖν οὐχ ὁ αὐτὸς λόγος καὶ περὶ τοῦ γελοίου; ὅτι, ἂν
αὐτὸς αἰσχύνιοιο γελωτοποιῶν, ἐν μιμῇσιν δὲ κωμωδικῇ ἢ
καὶ ἰδία ἀκούων σφόδρα χαρῆς καὶ μὴ μισῆς ὡς πονηρά,
ταῦτ' οὖν ποιεῖς ὅπερ ἐν τοῖς ἐλέοις; ὃ γὰρ τῷ λόγῳ αὐ
κατεῖχες ἐν σαυτῷ βουλόμενον γελωτοποιεῖν, φοβούμενος
δόξαν βωμολοχίας, τότε αὐτὸς ἀνιείς, καὶ ἐκεῖ νεανικὸν
ποιήσας ἔλαθες πολλάκις ἐν τοῖς οἰκείοις ἐξενεχθεὶς ὥστε
κωμωδοποιὸς γενέσθαι.

Καὶ μάλα, ἔφη.

Καὶ περὶ ἀφροδισίων δὴ καὶ θυμοῦ καὶ περὶ πάντων τῶν
ἐπιθυμητικῶν τε καὶ λυπηρῶν καὶ ἡδέων ἐν τῇ ψυχῇ, ἃ
δή φαμεν πάσῃ πράξει ἡμῖν ἔπεσθαι, ὅτι τοιαῦτα ἡμᾶς ἢ
ποιητικὴ μίμησις ἐργάζεται· τρέφει γὰρ ταῦτα ἄρδουσα,
δέον αὐχμεῖν, καὶ ἄρχοντα ἡμῖν καθίστησιν, δέον ἄρχεσθαι

someone εἰς τὰ household, fa- ντα γὰρ ἐν ἐκείνοις strong, force-
 else's; alien |miliar, proper |ful, violent
 τὸ ἐλινὸν οὐ ράδιον ἐν τοῖς αὐτοῦ |an experience, pas-
 |sion, condition

Ἀληθέστατα, ἔφη.

Ἄρ' οὖν οὐχ ὁ αὐτὸς λόγος καὶ περὶ τοῦ |laughable; ἴτι, ἂν
 |joking
 αὐτὸς |spoil, γελωτοποιῶν, ἐν μιμήσει δὲ |comic ἦ
 |disgrace
 καὶ ἰδίᾳ ἀκούων |very much, ἰρῆς καὶ μὴ |hate ὥς πονηρά,
 ταῦτόν ποιεῖς ὅπερ ἐν τοῖς ἐλέοις; ὁ γὰρ τῷ λόγῳ αὐ
 κατεῖχες ἐν |yourself, βουλόμενον γελωτοποιεῖν, φοβούμενος
 δόξαν |coarse humor, τότ' αὐ ἀνιείς, καὶ ἐκεῖ νεανικὸν
 ποιήσας ἔλαθες |often ἐν τοῖς οἰκείοις |carry off ὥστε
 κωμωδοποιὸς γενέσθαι.

Καὶ μάλα, ἔφη.

Καὶ περὶ |sexual δὴ καὶ θυμοῦ καὶ περὶ πάντων τῶν
 ἐπιθυμητικῶν τε καὶ |painful, caus- ἡ ἡδέων ἐν τῇ ψυχῇ, ἃ
 |ing pain, sad
 δὴ φαμεν πάσῃ πράξει ἡμῖν ἔπεσθαι, ὅτι τοιαῦτα ἡμᾶς ἡ
 ποιητικὴ |imitation, rep-᾿ζεται· τρέφει γὰρ ταῦτα |give water,
 |resentation
 δέον |be dirty, squalid, χοντα ἡμῖν καθίστησιν, δέον ἄρχεσθαι

communicated to themselves. And so the feeling of sorrow which has gathered strength at the sight of the misfortunes of others is with difficulty repressed in our own.

How very true!

And does not the same hold also of the ridiculous? There are jests which you would be ashamed to make yourself, and yet on the comic stage, or indeed in private, when you hear them, you are greatly amused by them, and are not at all disgusted at their unseemliness;—the case of pity is repeated;—there is a principle in human nature which is disposed to raise a laugh, and this which you once restrained by reason, because you were afraid of being thought a buffoon, is now let out again; and having stimulated the risible faculty at the theatre, you are betrayed unconsciously to yourself into playing the comic poet at home.

Quite true, he said.

And the same may be said of lust and anger and all the other affections, of desire and pain and pleasure, which are held to be inseparable from every action—in all of them poetry feeds and waters the passions instead of drying them up; she lets them

vocabulary

ἄέθλιος prize ~athlete

ἄθλιος wretched ~athlete

ἀναλαμβάνω take up, recover, resume

ἀνθρώπινος human

ἀσπάζομαι greet, salute

βασιλεύω be king

βέλτιστος best, noblest

βίος life ~biology

διοίκησις housekeeping

ἐγχώμιος common, native

εὐδαίμων blessed with a good genius

ἡδονή pleasure

κατασκευάζω equip, build

κοινός communal, ordinary

λύπη distress

μέλος -ους (n, 3) limb; melody

οὐκοῦν not so?; and so

παιδεία child-rearing, education

παιδεύω raise; train

παραδείκνυμι (ū) receive, admit

ποίησις -εως (f) creation

ποιητής -οῦ (m, 1) maker, author

ποιητός made, well-made ~poet

συγχωρέω accede, concede

ὕμνος song ~hymn

χειρόν worse, more base, inferior, weaker

αὐτὰ ἵνα βελτίους τε καὶ εὐδαιμονέστεροι ἀντὶ χειρόνων
καὶ ἀθλιωτέρων γιγνώμεθα.

Οὐκ ἔχω ἄλλως φάναι, ἦ δ' ὅς.

Οὐκοῦν, εἶπον, ὦ Γλαύκων, ὅταν Ὅμηρον ἐπαινέταις
ἐντύχης λέγουσιν ὡς τὴν Ἑλλάδα πεπαιδεύκειν οὗτος
ὁ ποιητῆς καὶ πρὸς διοίκησίν τε καὶ παιδείαν τῶν
ἀνθρωπίνων πραγμάτων ἄξιος ἀναλαμβάνει μανθάνειν
τε καὶ κατὰ τοῦτον τὸν ποιητὴν πάντα τὸν αὐτοῦ
βίον κατασκευασάμενον ζῆν, φιλεῖν μὲν χρὴ καὶ
ἀσπάζεσθαι ὥς ὄντας βελτίστους εἰς ὅσον δύνανται, καὶ
συγχωρεῖν Ὅμηρον ποιητικώτατον εἶναι καὶ πρῶτον τῶν
τραγωδοποιῶν, εἰδέναι δὲ ὅτι ὅσον μόνον ὕμνους θεοῖς καὶ
ἐγκώμια τοῖς ἀγαθοῖς ποιήσεως παραδεκτέον εἰς πόλιν·

Εἰ δὲ τὴν ἡδυσμένην Μοῦσαν παραδέξῃ ἐν μέλεσιν ἢ
ἔπεσιν, ἡδονή σοι καὶ λύπη ἐν τῇ πόλει βασιλεύσετον ἀντὶ
νόμου τε καὶ τοῦ κοινῇ ἀεὶ δόξαντος εἶναι βελτίστου λόγου.

Ἀληθέστατα,

ἔφη.

αὐτὰ ἵνα βελτίους τε καὶ |blessed with a good ἀντὶ |worse, more base
genius
καὶ ἀθλιωτέρων γινώμεθα.

Οὐκ ἔχω ἄλλως φάναι, ἦ δ' ὅς.

|not so?; and 'so...', ὦ Γλαύκων, ὅταν Ὀμήρου ἐπαινέταις
ἐντύχῃς λέγουσιν ὡς τὴν Ἑλλάδα |raise; train οὗτος

ὁ |maker, καὶ πρὸς |housekeeping καὶ |child-rearing, ἢ
author education

|human πραγμάτων ἄξιος |take up, re- μανθάνειν
cover, resume

τε καὶ κατὰ τοῦτον τὸν ποιητὴν πάντα τὸν αὐτοῦ

|life |equip, build ζῆν, φιλεῖν μὲν χρὴ καὶ

|greet, salute ὡς ὄντας |best, noblest εἰς ὅσον δύνανται, καὶ

|accede, "Ὀμηρον ποιητικώτατον εἶναι καὶ πρῶτον τῶν
concede

τραγωδοποιῶν, εἰδέναι δὲ ὅτι ὅσον μόνον |song θεοῖς καὶ

|common, τοῖς ἀγαθοῖς |creation παραδεκτέον εἰς πόλιν·
native

Εἰ δὲ τὴν ἡδυσμένην Μοῦσαν παραδέξῃ ἐν |limb; ἦ
melody

ἔπεσιν, |pleasure καὶ |distress 'τῇ πόλει |be king ἀντὶ

νόμου τε καὶ τοῦ κοινῇ ἀεὶ δόξαντος εἶναι |best, λόγου.
noblest

Ἀληθέστατα, ἔφη.

rule, although they ought to be controlled, if mankind are ever to increase in happiness and virtue.

I cannot deny it.

Therefore, Glaucon, I said, whenever you meet with any of the eulogists of Homer declaring that he has been the educator of Hellas, and that he is profitable for education and for the ordering of human things, and that you should take him up again and again and get to know him and regulate your whole life according to him, we may love and honour those who say these things — they are excellent people, as far as their lights extend; and we are ready to acknowledge that Homer is the greatest of poets and first of tragedy writers; but we must remain firm in our conviction that hymns to the gods and praises of famous men are the only poetry which ought to be admitted into our State. For if you go beyond this and allow the honeyed muse to enter, either in epic or lyric verse, not law and the reason of mankind, which by common consent have ever been deemed best, but pleasure and pain will be the rulers in our State.

That is most true, he said.

And now since we have reverted

*vocabulary***ἀναμνησῶ** (+2 acc) remind

someone ~mnemonic

ἀπολογέομαι defend one's conduct**ἄφρων** senseless, unthinking ~frenzy**διαφορά** disagreement**ἔοικότως** like; fairly**εὐνομέομαι** be well ordered**ἡδομαι** be pleased, enjoy ~hedonism**ἡδονή** pleasure**θεωρέω** be sent to consult an oracle;

observe, contemplate

καταγιγνώσκω judge negatively**κηλέω** bewitch**κραυγάζω** croak, scream**λεπτός** thin**μεριμνάω** care for**μίμησις** -τος (ι, f) imitation, representation**μυρίος** (ῶ) 10,000 ~myriad**ὅμως** anyway, nevertheless**παλαιός** old ~paleo**πένομαι** be busy, work at ~osteopenia**ποίησις** -εως (f) creation**προδίδωμι** betray**σημείον** sign**σύνοιδα** know about someone; think

proper

Ταῦτα δὴ, ἔφην, ἀπολελογήσθω ἡμῖν ἀναμνησθεῖσιν περὶ ποιήσεως, ὅτι εἰκότως ἄρα τότε αὐτὴν ἐκ τῆς πόλεως ἀπεστέλλομεν τοιαύτην οὖσαν· ὁ γὰρ λόγος ἡμᾶς ἦρει. προσείπωμεν δὲ αὐτῇ, μὴ καὶ τινα σκληρότητα ἡμῶν καὶ ἀγροικίαν καταγνῶ, ὅτι παλαιὰ μὲν τις διαφορὰ φιλοσοφία τε καὶ ποιητικῇ· καὶ γὰρ ἡ λακέρυζα πρὸς δεσπόταν κύων ἐκείνη κραυγάζουσα καὶ μέγας ἐν ἀφρόνων κενεαγορίαισι καὶ ὁ τῶν διασόφων ὄχλος κρατῶν καὶ οἱ λεπτῶς μεριμνῶντες, ὅτι ἄρα πένονται, καὶ ἄλλα μυρία σημεία παλαιᾶς ἐναντιώσεως τούτων. ὅμως δὲ εἰρήσθω ὅτι ἡμεῖς γε, εἴ τινα ἔχοι λόγον εἰπεῖν ἢ πρὸς ἡδονὴν ποιητικὴ καὶ ἡ μίμησις, ὥς χρὴ αὐτὴν εἶναι ἐν πόλει εὐνομουμένη, ἄσμενοι ἂν καταδεχοίμεθα, ὥς σύνοισμέν γε ἡμῖν αὐτοῖς κηλουμένοις ὑπ' αὐτῆς· ἀλλὰ γὰρ τὸ δοκοῦν ἀληθὲς οὐχ ὅσιον προδιδόναι. ἡ γάρ, ὦ φίλε, οὐ κηλῇ ὑπ' αὐτῆς καὶ σύ, καὶ μάλιστα ὅταν δι' Ὀμήρου θεωρῇς αὐτήν;

Πολύ

γε.

Ταῦτα δὴ, ἔφην, |defend one's conduct| ἀναμνησθεῖσιν περὶ
 |creation| , ὅτι |like; fairly| ἄρα τότε αὐτὴν ἐκ τῆς πόλεως
 ἀπεστέλλομεν τοιαύτην οὖσαν· ὁ γὰρ λόγος ἡμᾶς ἦρει.
 προσείπωμεν δὲ αὐτῇ, μὴ καὶ τινα σκληρότητα ἡμῶν
 καὶ ἀγροικίαν |judge negatively| old μέν τις |disagreement
 φιλοσοφία τε καὶ ποιητικῇ· καὶ γὰρ ἡ λακέρυζα πρὸς
 δεσπόταν κύων ἐκείνη |croak, scream| καὶ μέγας
 ἐν |senseless, unthinking| κενεαγορίαισι καὶ ὁ τῶν διασόφων ὄχλος
 κρατῶν καὶ οἱ |thin| |care for| , ὅτι ἄρα |be busy, work at
 καὶ ἄλλα μυρία |sign| |old| ἐναντιώσεως τούτων.
 |anyway, nevertheless| ἔτι ἡμεῖς γε, εἴ τινα ἔχοι λόγον εἰπεῖν
 ἢ πρὸς |pleasure| ποιητικὴ καὶ ἢ |imitation, representation| χρηρὴ αὐτὴν
 εἶναι ἐν πόλει |be well ordered| |be pleased, enjoy| δεχοίμεθα, ὥς
 |know about someone; think proper| αὐτοῖς κηλουμένοις ὑπ' αὐτῆς· ἀλλὰ γὰρ
 τὸ δοκοῦν ἀληθὲς οὐχ ὅσιον |betray| ἢ γάρ, ὦ φίλε,
 οὐ |bewitch| τ' αὐτῆς καὶ σύ, καὶ μάλιστα ὅταν δι' Ὀμήρου
 |be sent to consult an oracle; observe, contemplate|

Πολύ

γε.

to the subject of poetry, let this our defence serve to show the reasonableness of our former judgment in sending away out of our State an art having the tendencies which we have described; for reason constrained us. But that she may not impute to us any harshness or want of politeness, let us tell her that there is an ancient quarrel between philosophy and poetry; of which there are many proofs, such as the saying of 'the yelping hound howling at her lord,' or of one 'mighty in the vain talk of fools,' and 'the mob of sages circumventing Zeus,' and the 'subtle thinkers who are beggars after all'; and there are innumerable other signs of ancient enmity between them. Notwithstanding this, let us assure our sweet friend and the sister arts of imitation, that if she will only prove her title to exist in a well-ordered State we shall be delighted to receive her—we are very conscious of her charms; but we may not on that account betray the truth. I dare say, Glaucon, that you are as much charmed by her as I am, especially when she appears in Homer?

Yes, indeed, I am greatly charmed.

Shall I propose, then, that she be allowed to return from exile,

*vocabulary***ἀκροάομαι** pay attention**ἄνευ** away from; not having; not needing ~Sp. sin**ἀνθρώπινος** human**ἀπέχω** ward off, drive off, refrain, be at some distance**ἀπολογέομαι** defend one's conduct**βέλτιστος** best, noblest**βίος** life ~biology**ἐγγίγνομαι** live in ~genus**ἐπαιίδω** sing with, to; charm**ἐραμαι** love, aor. fall in love; long for, covet ~erotic**ἐρως** -τος (m) love, desire ~erotic**εὐμενής** kind**εὖνοος** kindly; favorable**ἡδύς** sweet, pleasant ~hedonism**ἡώς ἡῶθι** (f, 2) dawn ~Eocene**κάτειμι** go down, disembark ~ion**κερδαίνω** profit, take advantage**μέλος** -ους (n, 3) limb; melody**μέλω** concern, interest, be one's responsibility**μέτρον** measure ~metric**ὅμως** anyway, nevertheless**οὐκοῦν** not so?; and so**ποίησις** -εως (f) creation**πολιτεία** (i) citizenship; government**προστάτης** -ου (m, 1) leader, protector**τροφή** food, upkeep ~atrophy**ὠφέλιμος** helping, useful

Οὐκοῦν δικαία ἐστὶν οὕτω κατιέναι, ἀπολογησαμένη ἐν μέλει ἢ τινι ἄλλῳ μέτρῳ;

Πάνυ μὲν οὖν.

Δοῖμεν δέ γέ που ἂν καὶ τοῖς προστάταις αὐτῆς, ὅσοι μὴ ποιητικοί, φιλοποιηταὶ δέ, ἄνευ μέτρου λόγον ὑπὲρ αὐτῆς εἰπεῖν, ὥς οὐ μόνον ἡδεῖα ἀλλὰ καὶ ὠφελίμη πρὸς τὰς πολιτείας καὶ τὸν βίον τὸν ἀνθρώπινόν ἐστιν· καὶ εὐμενῶς ἀκουσόμεθα. κερδανοῦμεν γάρ που ἐὰν μὴ μόνον ἡδεῖα φανῇ ἀλλὰ καὶ ὠφελίμη.

Πῶς δ' οὐ μέλλομεν, ἔφη, κερδαίνειν;

Εἰ δέ γε μή, ὦ φίλε ἐταῖρε, ὥσπερ οἱ ποτέ του ἐρασθέντες, ἐὰν ἡγήσωνται μὴ ὠφέλιμον εἶναι τὸν ἔρωτα, βία μὲν, ὅμως δὲ ἀπέχονται, καὶ ἡμεῖς οὕτως, διὰ τὸν ἐγγεγονότα μὲν ἔρωτα τῆς τοιαύτης ποιήσεως ὑπὸ τῆς τῶν καλῶν πολιτειῶν τροφῆς, εὖνοι μὲν ἐσόμεθα φανῆναι αὐτὴν ὥς βελτίστην καὶ ἀληθεστάτην, ἕως δ' ἂν μὴ οἷα τ' ἦ ἀπολογήσασθαι, ἀκροασόμεθ' αὐτῆς ἐπάδοντες ἡμῖν

|not so?; and so' ... ἐστὶν οὕτω |go down, |defend one's conduct
|disembark

μέλει ἢ τινι ἄλλῳ |measure

Πάνυ μὲν οὖν.

Δοῦμεν δέ γε που ἂν καὶ τοῖς |leader, αὐτῆς, ὅσοι μὴ
|protector

ποιητικοί, φιλοποιηταὶ δέ, |away |measure λόγον ὑπὲρ αὐτῆς
|from;

εἰπεῖν, ὥς οὐ μόνον |sweet |not ἄλλὰ καὶ ὠφελίμη πρὸς τὰς
|hav-

|citizenship; αἰ τὸν |life τὸν |not ἔστιν· καὶ |kind
|government |need-

ἀκουσόμεθα. |profit, take ad- γάρ που ἐὰν μὴ μόνον |sweet
|vantage

φανῇ ἄλλὰ καὶ ὠφελίμη.

Πῶς δ' οὐ μέλλομεν, ἔφη, |profit, take,
|advantage

Εἰ δέ γε μή, ὦ φίλε ἐταῖρε, ὥσπερ οἱ ποτέ του |love; long for,

ἐὰν ἡγήσωνται μὴ |helping, εἶναι τὸν |love, , βία μὲν,
|useful |desire

|anyway, ... |ward off, drive off, refrain, ὕτως, διὰ τὸν |live in
|neverthe- |be at some distance

|less |love, τῆς τοιαύτης |creation ὑπὸ τῆς τῶν καλῶν
|μὲν |desire

|citizenship; τροφῆς, |kindly; ... ἐσόμεθα φανῆναι αὐτὴν
|government |favorable

ὥς |best, καὶ ἀληθεστάτην, ἕως δ' ἂν μὴ οἶα τ' ἦ
|noblest

|defend one's con- |pay attention αὐτῆς ἐπάδοντες ἡμῖν
|duct

but upon this condition only—that she make a defence of herself in lyrical or some other metre?

Certainly.

And we may further grant to those of her defenders who are lovers of poetry and yet not poets the permission to speak in prose on her behalf: let them show not only that she is pleasant but also useful to States and to human life, and we will listen in a kindly spirit; for if this can be proved we shall surely be the gainers—I mean, if there is a use in poetry as well as a delight?

Certainly, he said, we shall be the gainers.

If her defence fails, then, my dear friend, like other persons who are enamoured of something, but put a restraint upon themselves when they think their desires are opposed to their interests, so too must we after the manner of lovers give her up, though not without a struggle. We too are inspired by that love of poetry which the education of noble States has implanted in us, and therefore we would have her appear at her best and truest; but so long as she is unable to make good her defence, this argument of ours shall be a charm to us, which we will repeat to ourselves while we listen to her strains; that we may not fall away

*vocabulary***ἄγών** -ος (m, 3) gathering place

~agony

ᾄδω sing**ἀείδω** sing**ἄθλον** ἀέθλου prize ~athlete**ἀκροόομαι** pay attention**ἀμελέω** disregard; (impers.) of course**ἄπτω** set on fire; attach; mid: touch,
seize ~haptic**ἀρετή** goodness, excellence**διέρχομαι** pierce, traverse**δικαιοσύνη** justice**ἐμπίπτω** fall into; attack ~petal**ἐπαίρω** lift, raise ~heresy**ἔρω** -τος (m) love, desire ~erotic**παιδικός** childlike; a darling

~pediatrician

παντάπασιν altogether; yes, certainly**ποίησις** -εως (f) creation**πολιτεία** (i) citizenship; government**πρόκειμαι** be placed by; be devoted to**σπουδάζω** be busy, earnest ~repudiate**σπουδαῖος** quick, active; excellent**σύμφημι** assent, concede**χρηστός** useful; brave, worthy

αὐτοῖς τοῦτον τὸν λόγον, ὃν λέγομεν, καὶ ταύτην τὴν ἐπωδὴν, εὐλαβούμενοι πάλιν ἐμπεσεῖν εἰς τὸν παιδικὸν τε καὶ τὸν τῶν πολλῶν ἔρωτα. ἄσόμεθα δ' οὖν ὥς οὐ σπουδαστέον ἐπὶ τῇ τοιαύτῃ ποιήσῃ ὥς ἀληθείας τε ἀποτομένη καὶ σπουδαία, ἀλλ' εὐλαβητέον αὐτὴν ὃν τῷ ἀκροωμένῳ, περὶ τῆς ἐν αὐτῷ πολιτείας δεδιότι, καὶ νομιστέα ἅπερ εἰρήκαμεν περὶ ποιήσεως.

Παντάπασιν, ἦ δ' ὅς, σύμφημι.

Μέγας γάρ, ἔφην, ὁ ἀγών, ὃ φίλε Γλαύκων, μέγας, οὐχ ὅσος δοκεῖ, τὸ χρηστὸν ἢ κακὸν γενέσθαι, ὥστε οὔτε τιμῇ ἐπαρθέντα οὔτε χρήμασιν οὔτε ἀρχῇ οὐδεμιᾷ οὐδέ γε ποιητικῇ ἄξιον ἀμελήσαι δικαιοσύνης τε καὶ τῆς ἄλλης ἀρετῆς.

Σύμφημί σοι, ἔφη, ἐξ ὧν διεληλύθαμεν· οἶμαι δὲ καὶ ἄλλον ὄντιν οὖν.

Καὶ μήν, ἦν δ' ἐγώ, τά γε μέγιστα ἐπίχειρα ἀρετῆς καὶ προκείμενα ἅθλα οὐ διεληλύθαμεν.

αὐτοῖς τοῦτον τὸν λόγον, ὃν λέγομεν, καὶ ταύτην τὴν
 ἐπωδὴν, εὐλαβούμενοι πάλιν ἐμπεσεῖν εἰς τὸν παιδικόν
 τε καὶ τὸν τῶν πολλῶν |love, . ἀσόμεθα δ' οὖν ὥς
 |desire
 οὐ |be busy, earnest ἐπὶ τῇ τοιαύτῃ ποιήσει ὥς |truth τε
 ἀποτομένη καὶ |quick, active; ἄλλ' εὐλαβητέον αὐτὴν ὃν τῷ
 |excellent
 |pay attention , περὶ τῆς ἐν αὐτῷ |citizenship; δεδιότι, καὶ
 |government
 νομιστέα ἅπερ εἰρήκαμεν περὶ |creation .

|altogether; yes, ἦ δ' ὅς, |assent,
 |certainly |concede .

Μέγας γάρ, ἔφην, ὁ |gathering φίλε Γλαύκων, μέγας, οὐχ
 |place
 ὅσος δοκεῖ, τὸ |useful; brave, κακὸν γενέσθαι, ὥστε οὔτε
 |worthy
 τιμῇ |lift, raise οὔτε χρήμασιν οὔτε ἀρχῇ οὐδεμιᾷ οὐδέ
 γε ποιητικῇ ἄξιον |disregard |justice τε καὶ τῆς ἄλλης
 |excellence

|assent, σοι, ἔφη, ἐξ ὧν |pierce, traverse οἶμαι δὲ καὶ ἄλλον
 |concede
 ὄντινούν.

Καὶ μὴν, ἦν δ' ἐγώ, τά γε μέγιστα ἐπίχειρα
 |excellence καὶ |be placed by; be|prize οὐ |pierce, traverse .
 |devoted to

into the childish love of her which captivates the many. At all events we are well aware that poetry being such as we have described is not to be regarded seriously as attaining to the truth; and he who listens to her, fearing for the safety of the city which is within him, should be on his guard against her seductions and make our words his law.

Yes, he said, I quite agree with you.

Yes, I said, my dear Glaucon, for great is the issue at stake, greater than appears, whether a man is to be good or bad. And what will any one be profited if under the influence of honour or money or power, aye, or under the excitement of poetry, he neglect justice and virtue?

Yes, he said; I have been convinced by the argument, as I believe that any one else would have been.

And yet no mention has been made of the greatest prizes and rewards which await virtue.

What, are there any greater still? If there

*vocabulary***ἀμήχανος** helpless, impossible

~mechanism

ἐμβλέπω face, look at**ἡδύς** sweet, pleasant ~hedonism**μέγεθος** -ους (n, 3) tall, big (person)

~megaton

μέχρι as far as, until**οὐδέποτε** never**πρεσβύτης** -ου (ῥ, m, 1) old person**σπουδάζω** be busy, earnest ~repudiate

Ἀμήχανόν τι, ἔφη, λέγεις μέγεθος, εἰ τῶν εἰρημένων μείζω
ἐστὶν ἄλλα.

Τί δ' ἄν, ἦν δ' ἐγώ, ἐν γε ὀλίγῳ χρόνῳ μέγα γένοιτο; πᾶς
γὰρ οὗτός γε ὁ ἐκ παιδὸς μέχρι πρεσβύτου χρόνος πρὸς
πάντα ὀλίγος πού τις ἂν εἴη.

Οὐδὲν μὲν οὖν, ἔφη.

Τί οὖν; οἶει ἀθανάτῳ πράγματι ὑπὲρ τοσούτου δεῖν χρόνου
ἐσπουδακέναι, ἀλλ' οὐχ ὑπὲρ τοῦ παντός;

Οἶμαι ἔγωγ', ἔφη· ἀλλὰ τί τοῦτο λέγεις;

Οὐκ ἦσθηςαι, ἦν δ' ἐγώ, ὅτι ἀθάνατος ἡμῶν ἡ ψυχὴ καὶ
οὐδέποτε ἀπόλλυται;

Καὶ ὥς ἐμβλέψας μοι καὶ θαυμάσας εἶπε· μὰ Δί', οὐκ
ἔγωγε· σὺ δὲ τοῦτ' ἔχεις λέγειν;

Εἰ μὴ ἀδικῶ γ', ἔφην. οἶμαι δὲ καὶ σύ· οὐδὲν γὰρ χαλεπόν.

Ἔμοιγ', ἔφη· σου δ' ἂν ἡδέως
ἀκούσαμεν τὸ οὐ χαλεπὸν τοῦτο.

|helpless, τι, ἔφη, λέγεις |tall, big , εἰ τῶν εἰρημένων μειζω
|impossible
ἐστὶν ἄλλα.

Τί δ' ἂν, ἦν δ' ἐγώ, ἔν γε ὀλίγω χρόνῳ μέγα γένοιτο; πᾶς
γὰρ οὗτός γε ὁ ἐκ παιδὸς |as far|old person χρόνος πρὸς
|as,
πάντα ὀλίγος πού τις ἂν εἴη. |until

Οὐδὲν μὲν οὖν, ἔφη.

Τί οὖν; οἶει ἀθανάτῳ πράγματι ὑπὲρ τοσούτου δεῖν χρόνου
|be busy, earnest , ἀλλ' οὐχ ὑπὲρ τοῦ παντός;

Οἶμαι ἔγωγ', ἔφη· ἀλλὰ τί τοῦτο λέγεις;

Οὐκ ἥσθησαι, ἦν δ' ἐγώ, ὅτι ἀθάνατος ἡμῶν ἡ ψυχὴ καὶ
|never ἀπόλλυται;

Καὶ ὅς |face, look at ,μοι καὶ θαυμάσας εἶπε· μὰ Δί', οὐκ
ἔγωγε· σὺ δὲ τοῦτ' ἔχεις λέγειν;

Εἰ μὴ ἀδικῶ γ', ἔφην. οἶμαι δὲ καὶ σύ· οὐδὲν γὰρ χαλεπόν.

Ἔμοιγ', ἔφη· σοῦ δ' ἂν |sweet
ἀκούσαιμι τὸ οὐ χαλεπὸν τοῦτο.

are, they must be of an inconceivable greatness.

Why, I said, what was ever great in a short time? The whole period of three score years and ten is surely but a little thing in comparison with eternity?

Say rather 'nothing,' he replied.

And should an immortal being seriously think of this little space rather than of the whole?

Of the whole, certainly. But why do you ask?

Are you not aware, I said, that the soul of man is immortal and imperishable?

He looked at me in astonishment, and said: No, by heaven: And are you really prepared to maintain this?

Yes, I said, I ought to be, and you too — there is no difficulty in proving it.

I see a great difficulty; but I should like to hear you state

*vocabulary***διανοέω** have in mind**νόσημα** -τος (n, 3) disease**νόσος** (f) plague, pestilence ~noisome**ξύλον** piece of wood ~xylophone**πόϊος** what kind**σίδηρος** iron ~siderite**σῖτος** grain, bread, food ~parasite**σύνπας** ($\bar{\alpha}$) all together**σύμφυτος** congenital, innate**σχεδόν** near, approximately at

~ischemia

ώφελέω help, be useful

Ἀκούοις ἄν, ἦν δ' ἐγώ.

Λέγε μόνον, ἔφη.

Ἀγαθόν τι, εἶπον, καὶ κακὸν καλεῖς;

Ἐγωγε.

Ἄρ' οὖν ὥσπερ ἐγὼ περὶ αὐτῶν διανοῇ;

Τὸ ποῖον;

Τὸ μὲν ἀπολλύον καὶ διαφθείρον πᾶν τὸ κακὸν εἶναι, τὸ
δὲ σῶζον καὶ ὠφελοῦν τὸ ἀγαθόν.

Ἐγωγ', ἔφη.

Τί δέ; κακὸν ἐκάστω τι καὶ ἀγαθὸν λέγεις; οἶον ὀφθαλμοῖς
ὀφθαλμίαν καὶ σύμπαντι τῷ σώματι νόσον, σίτω τε
ἐρυσίβην, σηπεδόνα τε ξύλοις, χαλκῷ δὲ καὶ σιδήρῳ ἰόν,
καί, ὅπερ λέγω, σχεδὸν πᾶσι σύμφυτον ἐκάστω κακόν τε
καὶ νόσημα;

Ἐγωγ',

ἔφη.

Ἀκούοις ἄν, ἦν δ' ἐγώ.

Λέγε μόνον, ἔφη.

Ἀγαθόν τι, εἶπον, καὶ κακὸν καλεῖς;

Ἐγωγε.

Ἄρ' οὖν ὥσπερ ἐγὼ περὶ αὐτῶν διανοῇ;

Τὸ |what kind

Τὸ μὲν ἀπολλύον καὶ διαφθεῖρον πᾶν τὸ κακὸν εἶναι, τὸ
δὲ σῶζον καὶ |help, be useful ἄγαθόν.

Ἐγωγ', ἔφη.

Τί δέ; κακὸν ἐκάστω τι καὶ ἀγαθὸν λέγεις; οἷον ὀφθαλμοῖς
ὀφθαλμίαν καὶ |all together τῷ σώματι |plague, |grain, τε
|bread,
ἐρυσίβην, σηπεδόνα τε |piece of wood ᾧ δὲ καὶ σιδηρῷ ἰόν,
|food
καί, ὅπερ λέγω, |about πᾶσι |congenital, ἐκάστω κακόν τε
|innate
καὶ |disease ,

Ἐγωγ',

ἔφη.

this argument of which you make so light.

Listen then.

I am attending.

There is a thing which you call good and another which you call evil?

Yes, he replied.

Would you agree with me in thinking that the corrupting and destroying element is the evil, and the saving and improving element the good?

Yes.

And you admit that every thing has a good and also an evil; as ophthalmia is the evil of the eyes and disease of the whole body; as mildew is of corn, and rot of timber, or rust of copper and iron: in everything, or in almost everything, there is an inherent evil and disease?

Yes, he said.

And

*vocabulary***διαλύω** break up; relax, weaken**εἰκός** likely**ὄλεθρος** ruin, destruction, death**οὐκοῦν** not so?; and so**προσγίγνομαι** become ally to**σύμφυτος** congenital, innate**τελευτάω** bring about, finish ~apostle**τελευτή** conclusion, fulfilment ~apostle**φύω** produce, beget; clasp ~physics

Οὐκοῦν ὅταν τῷ τι τούτων προσγένηται, πονηρόν τε ποιεῖ ᾧ προσεγένετο, καὶ τελευτῶν ὅλον διέλυσεν καὶ ἀπώλεσεν;

Πῶς γὰρ οὐ;

Τὸ σύμφυτον ἄρα κακὸν ἐκάστου καὶ ἡ πονηρία ἕκαστον ἀπόλλυσιν, ἢ εἰ μὴ τοῦτο ἀπολεῖ, οὐκ ἂν ἄλλο γε αὐτὸ ἔτι διαφθείρειεν. οὐ γὰρ τό γε ἀγαθὸν μή ποτέ τι ἀπολέσῃ, οὐδὲ αὖ τὸ μήτε κακὸν μήτε ἀγαθόν.

Πῶς γὰρ ἄν; ἔφη.

Ἐὰν ἄρα τι εὐρίσκωμεν τῶν ὄντων, ᾧ ἔστι μὲν κακὸν ὃ ποιεῖ αὐτὸ μοχθηρόν, τοῦτο μέντοι οὐχ οἷόν τε αὐτὸ λύειν ἀπολλύον, οὐκ ἤδη εἰσόμεθα ὅτι τοῦ πεφυκότος οὕτως ὄλεθρος οὐκ ἦν;

Οὕτως, ἔφη, εἰκός.

Τί οὖν; ἦν δ' ἐγώ· ψυχῇ ἂρ' οὐκ ἔστιν ὃ ποιεῖ αὐτὴν αὐτὴν κακὴν;

|not so?; and so τῷ τι τούτων |become ally to , πονηρόν τε
 ποιεῖ ᾧ |become ally to , καὶ τελευτῶν ὅλον |break up; re-
 |lax, weaken
 ἀπώλεσεν;

Πῶς γὰρ οὐ;

Τὸ |congenital, ἄρα κακὸν ἐκάστου καὶ ἡ πονηρία ἕκαστον
 |innate
 ἀπόλλυσιν, ἢ εἰ μὴ τοῦτο ἀπολεῖ, οὐκ ἂν ἄλλο γε αὐτὸ ἔτι
 διαφθείρειεν. οὐ γὰρ τό γε ἀγαθὸν μὴ ποτέ τι ἀπολέσει,
 οὐδὲ αὖ τὸ μήτε κακὸν μήτε ἀγαθόν.

Πῶς γὰρ ἄν; ἔφη.

Ἐὰν ἄρα τι εὐρίσκωμεν τῶν ὄντων, ᾧ ἔστι μὲν κακὸν ὃ
 ποιεῖ αὐτὸ μοχθηρόν, τοῦτο μέντοι οὐχ οἶόν τε αὐτὸ λύειν
 ἀπολλύον, οὐκ ἤδη εἰσόμεθα ὅτι τοῦ πεφυκότος οὕτως
 |ruin οὐκ ἦν;

Οὕτως, ἔφη, |likely .

Τί οὖν; ἦν δ' ἐγώ· ψυχῇ ἂρ' οὐκ
 ἔστιν ὃ ποιεῖ αὐτήν αὐτὴν κακὴν;

anything which is infected by any of these evils is made evil, and at last wholly dissolves and dies?

True.

The vice and evil which is inherent in each is the destruction of each; and if this does not destroy them there is nothing else that will; for good certainly will not destroy them, nor again, that which is neither good nor evil.

Certainly not.

If, then, we find any nature which having this inherent corruption cannot be dissolved or destroyed, we may be certain that of such a nature there is no destruction?

That may be assumed.

Well, I said, and is there no evil which corrupts the soul?

Yes, he said, there are

*vocabulary***ἀδικία** injustice, offence**ἄδικος** unfair; obstinate, bad**ἀκολασία** debauchery**ἀνόητος** foolish**ἄρα** interrogative pcl**δειλία** cowardice**δειλιάω** be afraid**διαλύω** break up; relax, weaken**δίημι** drive off, pass through**διόλλυμι** (ϋ) be ruined**ἐνιμι** be in ~ion**ἐννοέω** consider**ἐξαπατάω** trick, cheat ~apatosaurus**ἠώς ἡῶθι** (f, 2) dawn ~Eocene**ἴσχω** imitate, liken to, guess ~victor**μαραίνω** extinguish ~amaranth**ναί** yea**νόσος** (f) plague, pestilence ~noisome**οἰκεῖος** household, familiar, proper**οὐδαμὸς** not anyone**σκοπάω** watch, observe**σκοπέω** behold, consider**τήχω** melt**φθείρω** destroy, ruin**χωρίζω** divide; distinguish, pull down

Καὶ μάλα, ἔφη· ἃ νυνδὴ διῆμεν πάντα, ἀδικία τε καὶ ἀκολασία καὶ δειλία καὶ ἀμαθία.

Ἦ οὖν τι τούτων αὐτὴν διαλύει τε καὶ ἀπόλλυσι; καὶ ἐννόει μὴ ἐξαπατηθῶμεν οἰηθέντες τὸν ἄδικον ἄνθρωπον καὶ ἀνόητον, ὅταν ληφθῇ ἀδικῶν, τότε ἀπολωλέναι ὑπὸ τῆς ἀδικίας, πονηρίας οὐσης ψυχῆς. ἀλλ' ὧδε ποίει· ὥσπερ σῶμα ἢ σώματος πονηρία νόσος οὖσα τήκει καὶ διόλλυσι καὶ ἄγει εἰς τὸ μὴδὲ σῶμα εἶναι, καὶ ἃ νυνδὴ ἐλέγομεν ἅπαντα ὑπὸ τῆς οἰκείας κακίας, τῷ προσκαθῆσθαι καὶ ἐνεῖναι διαφθειρούσης, εἰς τὸ μὴ εἶναι ἀφικνεῖται— οὐχ οὕτω;

Ναί.

Ἴθι δὴ, καὶ ψυχὴν κατὰ τὸν αὐτὸν τρόπον σκόπει. ἄρα ἐνούσα ἐν αὐτῇ ἀδικία καὶ ἡ ἄλλη κακία τῷ ἐνεῖναι καὶ προσκαθῆσθαι φθείρει αὐτὴν καὶ μαραίνει, ἕως ἂν εἰς θάνατον ἀγαγούσα τοῦ σώματος χωρίσῃ;

Οὐδαμῶς, ἔφη, τοῦτό γε.

Καὶ μάλα, ἔφη· ἃ νυνδὴ |drive off, pass -α, ἀδικία τε καὶ
|through
|debauchery :αὶ δειλία καὶ ἀμαθία.

Ἦ οὖν τι τούτων αὐτὴν |break up; re-αὶ ἀπόλλυσι; καὶ |consider
|lax, weaken
μὴ |trick, cheat οἰηθέντες τὸν |unfair; οἴ-ἄρωπον καὶ
|stinate, bad
|foolish , ὅταν ληφθῇ ἀδικῶν, τότε ἀπολωλέναι ὑπὸ τῆς
ἀδικίας, πονηρίας οὔσης ψυχῆς. ἀλλ' ὧδε ποίει· ὥσπερ
σῶμα ἢ σώματος πονηρία |plague οὔσα |melt καὶ |be ruined
καὶ ἄγει εἰς τὸ μηδὲ σῶμα εἶναι, καὶ ἃ νυνδὴ ἐλέγομεν
ἅπαντα ὑπὸ τῆς |household, fa-αὶς, τῷ προσκαθῆσθαι καὶ
|miliar, proper
|be in διαφθειρούσης, εἰς τὸ μὴ εἶναι ἀφικνεῖται— οὐχ
οὔτω;

|yea .

|imitate, liken ψυχὴν κατὰ τὸν αὐτὸν τρόπον σκόπει. |interrogative pcl
|to, guess
|be in ἐν αὐτῇ ἀδικία καὶ ἡ ἄλλη κακία τῷ |be in καὶ
προσκαθῆσθαι |destroy, ruin ἣν καὶ |extinguish ἕως ἂν εἰς
θάνατον ἀγαγοῦσα τοῦ σώματος |divide; distinguish,
|pull down
|not anyone, ἔφη, τοῦτό γε.

all the evils which we were just now passing in review: unrighteousness, intemperance, cowardice, ignorance.

But does any of these dissolve or destroy her? — and here do not let us fall into the error of supposing that the unjust and foolish man, when he is detected, perishes through his own injustice, which is an evil of the soul. Take the analogy of the body: The evil of the body is a disease which wastes and reduces and annihilates the body; and all the things of which we were just now speaking come to annihilation through their own corruption attaching to them and inhering in them and so destroying them. Is not this true?

Yes.

Consider the soul in like manner. Does the injustice or other evil which exists in the soul waste and consume her? Do they by attaching to the soul and inhering in her at last bring her to death, and so separate her from the body?

Certainly not.

And yet,

*vocabulary***ἄλλότριος** someone else's; alien ~alien**ἄλλοτριόω** estrange from**ἄλογος** without speech or reckoning**ἄνευ** away from; not having; not
needing ~Sp. sin**εἴτε** if, whenever; either/or**ἐμποιέω** make inside of ~poet**ἐννοέω** consider**νόσος** (f) plague, pestilence ~noisome**ὀρθός** upright, straight; correct, just

~orthogonal

οὐδέποτε never**πότε** when?**σιτίον** (ι) grain, bread, food ~parasite**τοίνυν** well, then

Ἄλλὰ μέντοι ἐκεῖνό γε ἄλογον, ἦν δ' ἐγώ, τὴν μὲν ἄλλου
πονηρίαν ἀπολλύναι τι, τὴν δὲ αὐτοῦ μή.

Ἄλογον.

Ἐννόει γάρ, ἦν δ' ἐγώ, ὦ Γλαύκων, ὅτι οὐδ' ὑπὸ τῆς τῶν
σιτίων πονηρίας, ἢ ἂν ἢ αὐτῶν ἐκείνων, εἴτε παλαιότης
εἴτε σαπρότης εἴτε ἡτισοῦν οὔσα, οὐκ οἰόμεθα δεῖν σῶμα
ἀπόλλυσθαι·

Ἄλλ' ἐὰν μὲν ἐμποιῇ ἡ αὐτῶν πονηρία τῶν σιτίων τῷ
σώματι σώματος μοχθηρίαν, φήσομεν αὐτὸ δι' ἐκεῖνα
ὑπὸ τῆς αὐτοῦ κακίας νόσου οὔσης ἀπολωλέναι· ὑπὸ δὲ
σιτίων πονηρίας ἄλλων ὄντων ἄλλο ὄν τὸ σῶμα, ὑπ'
ἀλλοτρίου κακοῦ μὴ ἐμποιήσαντος τὸ ἔμφυτον κακόν,
οὐδέποτε ἀξιόσομεν διαφθείρεσθαι.

Ὅρθότατ' αὖ, ἔφη, λέγεις.

Κατὰ τὸν αὐτὸν τοίνυν λόγον, ἦν δ' ἐγώ, ἐὰν μὴ σώματος
πονηρία ψυχῇ ψυχῆς πονηρίαν ἐμποιῇ, μή ποτε ἀξιῶμεν
ὑπὸ ἀλλοτρίου κακοῦ ἄνευ τῆς ἰδίας πονηρίας ψυχὴν

Ἄλλὰ μέντοι ἐκεῖνό γε ^{|without speech}_{|or reckoning} ἐγώ, τὴν μὲν ἄλλου
 πονηρίαν ἀπολλύναι τι, τὴν δὲ αὐτοῦ μή.

^{|without speech}
_{|or reckoning}

^{|consider} ἄρ, ἦν δ' ἐγώ, ὦ Γλαύκων, ὅτι οὐδ' ὑπὸ τῆς τῶν

^{|grain, bread, food} πονηρίας, ἥ ἂν ἦ αὐτῶν ἐκείνων, ^{|if, whenever;}_{|either/or} γῆς
^{|if, whenever;}_{|either/or} οὔσα, οὐκ οἴομεθα δεῖν σῶμα
^{|ther/or}_{|either/or} ἀπόλλυσθαι·

Ἄλλ' ἐὰν μὲν ^{|make inside of} ὧν πονηρία τῶν ^{|grain, bread, food} τῶ
 σώματι σώματος μοχθηρίαν, φήσομεν αὐτὸ δι' ἐκείνα
 ὑπὸ τῆς αὐτοῦ κακίας ^{|plague} οὔσης ἀπολωλέναι· ὑπὸ δὲ

^{|grain, bread, food} πονηρίας ἄλλων ὄντων ἄλλο ὃν τὸ σῶμα, ὑπ'
 ἀλλοτρίου κακοῦ μὴ ^{|make inside of} τὸ ἔμφυτον κακόν,
^{|never} ἀξιώσομεν διαφθείρεσθαι.

^{|upright, straight;}_{|correct, just} ἦ, λέγεις.

Κατὰ τὸν αὐτὸν ^{|well, then} ἔγον, ἦν δ' ἐγώ, ἐὰν μὴ σώματος
 πονηρία ψυχῇ ψυχῆς πονηρίαν ^{|make inside of} τε ἀξιῶμεν
 ὑπὸ ἀλλοτρίου κακοῦ ^{|away from; not hav-}_{|ing; not needing} ηρίας ψυχὴν

I said, it is unreasonable to suppose that anything can perish from without through affection of external evil which could not be destroyed from within by a corruption of its own?

It is, he replied.

Consider, I said, Glaucon, that even the badness of food, whether staleness, decomposition, or any other bad quality, when confined to the actual food, is not supposed to destroy the body; although, if the badness of food communicates corruption to the body, then we should say that the body has been destroyed by a corruption of itself, which is disease, brought on by this; but that the body, being one thing, can be destroyed by the badness of food, which is another, and which does not engender any natural infection — this we shall absolutely deny?

Very true.

And, on the same principle, unless some bodily evil can produce an evil of the soul, we must not suppose that the soul, which is one thing, can be dissolved by any merely

*vocabulary***ἄδικος** unfair; obstinate, bad**ἄλλοτριος** someone else's; alien ~alien**ἄλλοτριόω** estrange from**ἄνόσιος** unholy**ἀποδείκνυμι** (ῶ) show, point out;
appoint; (mid) declare**δείκνυμι** (ῶ) show, point out**δείξις** proof, display**ἐγγίγνομαι** live in ~genus**ἐξελέγχω** convict, refute, test**ἠώς ἠῶθι** (f, 2) dawn ~Eocene**κατατέμνω** cut up**νόσος** (f) plague, pestilence ~noisome**ὁμόσε** to the same spot ~homoerotic**πάθημα** -τος (n, 3) suffering, condition**πότε** when?**πυρετός** fever ~pyre**σφαγή** slaughter**τοίνυν** well, then

ἀπόλλυσθαι, τῷ ἐτέρου κακῷ ἕτερον.

Ἔχει γάρ, ἔφη, λόγον.

Ἦ τοίνυν ταῦτα ἐξελέγξωμεν ὅτι οὐ καλῶς λέγομεν, ἢ ἕως ἂν ἡ ἀνέλεγκτα, μή ποτε φῶμεν ὑπὸ πυρετοῦ μηδ' αὖ ὑπ' ἄλλης νόσου μηδ' αὖ ὑπὸ σφαγῆς, μηδ' εἴ τις ὅτι σμικρότατα ὅλον τὸ σῶμα κατατέμει, ἔνεκα τούτων μηδὲν μᾶλλον ποτε ψυχὴν ἀπόλλυσθαι, πρὶν ἂν τις ἀποδείξῃ ὥς διὰ ταῦτα τὰ παθήματα τοῦ σώματος αὐτὴ ἐκείνη ἀδικωτέρα καὶ ἀνοσιωτέρα γίνεται· ἀλλοτρίου δὲ κακοῦ ἐν ἄλλῳ γιγνομένου, τοῦ δὲ ἰδίου ἐκάστῳ μὴ ἐγγιγνομένου, μήτε ψυχὴν μήτε ἄλλο μηδὲν ἐῷμεν φάναι τινὰ ἀπόλλυσθαι.

Ἀλλὰ μέντοι, ἔφη, τοῦτό γε οὐδεὶς ποτε δείξει, ὥς τῶν ἀποθνησκόντων ἀδικώτεραι αἱ ψυχαὶ διὰ τὸν θάνατον γίνονται.

Ἐὰν δέ γέ τις, ἔφην ἐγώ, ὁμόσε τῷ λόγῳ τολμᾷ ἵεναι καὶ λέγειν ὥς πονηρότερος καὶ ἀδικώτερος γίνεται ὁ

ἀπόλλυσθαι, τῷ ἐτέρου κακῷ ἕτερον.

Ἔχει γάρ, ἔφη, λόγον.

Ἦ |well, then |τῷτα |convict, refute, ὅτι οὐ καλῶς λέγομεν, ἢ
 |test
 ἕως ἄν ἡ ἀνέλεγκτα, μή ποτε φῶμεν ὑπὸ |fever |μηδ'
 αὐτὸ ὑπ' ἄλλης |plague |μηδ' αὐτὸ ὑπὸ |slaughter, |μηδ' εἴ τις
 ὅτι σμικρότατα ὅλον τὸ σῶμα |cut up , ἔνεκα τούτων
 μηδὲν μᾶλλον ποτε ψυχὴν ἀπόλλυσθαι, πρὶν ἄν τις
 |show, point out; ap- αὐτὰ τὰ |suffering, τοῦ σώματος αὐτῇ
 |point; (mid) declare |condition
 ἐκείνη |unfair; ob- καὶ |unholy γίνεταί· ἀλλοτρίου
 |stinate, bad
 δὲ κακοῦ ἐν ἄλλῳ γιγνομένου, τοῦ δὲ ἰδίου ἐκάστω μὴ
 |live in , μήτε ψυχὴν μήτε ἄλλο μηδὲν ἐῶμεν φάναι
 τινὰ ἀπόλλυσθαι.

Ἀλλὰ μέντοι, ἔφη, τοῦτό γε οὐδεὶς ποτε δείξει, ὥς τῶν
 ἀποθνησκόντων |unfair; obsti- αἱ ψυχαὶ διὰ τὸν θάνατον
 |nate, bad
 γίνονται.

Ἐὰν δέ γέ τις, ἔφην ἐγώ, |to the same spot , τολμᾷ ἵεναι καὶ
 λέγειν ὥς πονηρότερος καὶ |unfair; obsti- γίνεταί ὁ
 |nate, bad

external evil which belongs to another?

Yes, he said, there is reason in that.

Either, then, let us refute this conclusion, or, while it remains unrefuted, let us never say that fever, or any other disease, or the knife put to the throat, or even the cutting up of the whole body into the minutest pieces, can destroy the soul, until she herself is proved to become more unholy or unrighteous in consequence of these things being done to the body; but that the soul, or anything else if not destroyed by an internal evil, can be destroyed by an external one, is not to be affirmed by any man.

And surely, he replied, no one will ever prove that the souls of men become more unjust in consequence of death.

But if some one who would rather not admit the immortality of the soul boldly denies this, and

*vocabulary***ἀδικία** injustice, offence**ἄδικος** unfair; obstinate, bad**ἀναγκάζω** force, compel**ἀπαλλαγή** relief, escape**εἴπερ** if indeed**νόσος** (f) plague, pestilence ~noisome**οἰκεῖος** household, familiar, proper**οἰκέω** inhabit ~economics**ὄλεθρος** ruin, destruction, death**ὁμολογέω** agree with/to**πρόσω** forward, in the future; far**σκηνέω** camp**σχολαῖος** slow, leisurely**σχολή** rest, leisure**φύσις** -εως (f) nature (of a thing)

~physics

φύω produce, beget; clasp ~physics

ἀποθνήσκων, ἵνα δὴ μὴ ἀναγκάζεται ἀθανάτους τὰς
 ψυχὰς ὁμολογεῖν, ἀξιώσομέν που, εἰ ἀληθῆ λέγει ὁ ταῦτα
 λέγων, τὴν ἀδικίαν εἶναι θανάσιμον τῷ ἔχοντι ὥσπερ
 νόσον, καὶ ὑπ' αὐτοῦ, τοῦ ἀποκτεινύντος τῇ ἑαυτοῦ φύσει,
 ἀποθνήσκειν τοὺς λαμβάνοντας αὐτό, τοὺς μὲν μάλιστα
 θάττον, τοὺς δ' ἥττον σχολαίτερον, ἀλλὰ μὴ ὥσπερ νῦν
 διὰ τοῦτο ὑπ' ἄλλων δίκην ἐπιτιθέντων ἀποθνήσκουσιν οἱ
 ἄδικοι.

Μὰ Δῖ, ἡ δ' ὅς, οὐκ ἄρα πάνδεινον φανεῖται ἡ ἀδικία,
 εἰ θανάσιμον ἔσται τῷ λαμβάνοντι— ἀπαλλαγὴ γὰρ ἂν
 εἴη κακῶν— ἀλλὰ μᾶλλον οἶμαι αὐτὴν φανήσεσθαι πᾶν
 τούναντίον τοὺς ἄλλους ἀποκτείνουσιν, εἴπερ οἶόν τε, τὸν
 δ' ἔχοντα καὶ μάλα ζωτικὸν παρέχουσιν, καὶ πρὸς γ'
 ἔτι τῷ ζωτικῷ ἄγρυπνον· οὕτω πόρρω που, ὡς ἔοικεν,
 ἐσκήνηται τοῦ θανάσιμος εἶναι.

Καλῶς, ἡν δ' ἐγώ, λέγεις. ὅποτε γὰρ δὴ μὴ ἱκανὴ ἦ
 γε οἰκεία πονηρία καὶ τὸ οἰκεῖον κακὸν ἀποκτείνει καὶ
 ἀπολέσαι ψυχὴν, σχολῇ τό γε ἐπ' ἄλλου ὀλέθρῳ

ἀποθνήσκων, ἵνα δὲ μὴ |force, compel ἀθανάτους τὰς
 ψυχὰς |agree with/to ἔξιώσομέν που, εἰ ἀληθὴ λέγει ὁ ταῦτα
 λέγων, τὴν |injustice, εἶναι θανάσιμον τῷ ἔχοντι ὥσπερ
 |offence
 |plague, καὶ ὑπ' αὐτοῦ, τοῦ ἀποκτεινύντος τῇ ἑαυτοῦ φύσει,
 ἀποθνήσκειν τοὺς λαμβάνοντας αὐτό, τοὺς μὲν μάλιστα
 θάττον, τοὺς δ' ἡττον |slow, leisurely, ἀλλὰ μὴ ὥσπερ νῦν
 διὰ τοῦτο ὑπ' ἄλλων δίκην ἐπιτιθέντων ἀποθνήσκουσιν οἱ
 |unfair; ob-
 |stinate, bad

Μὰ Δί, ἥ δ' ὅς, οὐκ ἄρα πάνδεινον φανέται ἡ ἀδικία,
 εἰ θανάσιμον ἔσται τῷ λαμβάνοντι— |relief, γὰρ ἂν
 |escape
 εἴη κακῶν— ἀλλὰ μᾶλλον οἶμαι αὐτὴν φανήσεσθαι πᾶν
 τοῦναντίον τοὺς ἄλλους ἀποκτεινῦσαν, |if indeed ἵν τε, τὸν
 δ' ἔχοντα καὶ μάλα ζωτικὸν παρέχουσαν, καὶ πρὸς γ'
 ἔτι τῷ ζωτικῷ ἄγρυπνον· οὕτω |forward, in the ὥς ἔοικεν,
 |future; far
 |camp τοῦ θανάσιμος εἶναι.

Καλῶς, ἦν δ' ἐγώ, λέγεις. ὁπότε γὰρ δὴ μὴ ἱκανὴ ἦ
 γε |household, φα- ἴα καὶ τὸ οἰκεῖον |bad ἀποκτεῖναι καὶ
 |miliar, proper
 ἀπολέσαι ψυχὴν, |rest, τό γε ἐπ' ἄλλου |ruin
 |leisure

says that the dying do really become more evil and unrighteous, then, if the speaker is right, I suppose that injustice, like disease, must be assumed to be fatal to the unjust, and that those who take this disorder die by the natural inherent power of destruction which evil has, and which kills them sooner or later, but in quite another way from that in which, at present, the wicked receive death at the hands of others as the penalty of their deeds?

Nay, he said, in that case injustice, if fatal to the unjust, will not be so very terrible to him, for he will be delivered from evil. But I rather suspect the opposite to be the truth, and that injustice which, if it have the power, will murder others, keeps the murderer alive—aye, and well awake too; so far removed is her dwelling-place from being a house of death.

True, I said; if the inherent natural vice or evil of the soul is unable to kill or destroy her, hardly will that which is appointed to be the destruction of

*vocabulary***ἄλλότριος** someone else's; alien ~alien**ἄλλοτριόω** estrange from**δῆλος** visible, conspicuous**εἰκός** likely**ἐλαχύς** small; comp.: less ~light**ἐννοέω** consider**θνητός** mortal ~euthanasia**οἰκεῖος** household, familiar, proper**οἰκειόω** adopt, adapt**οἰκέω** inhabit ~economics**οὐκοῦν** not so?; and so**σχολή** rest, leisure**τελευτάω** bring about, finish ~apostle**τοίνυν** well, then**φύσις** -εως (f) nature (of a thing)

~physics

φύω produce, beget; clasp ~physics

τεταγμένον κακὸν ψυχὴν ἢ τι ἄλλο ἀπολεί, πλὴν ἐφ' ᾧ
τέτακται.

Σχολῇ γ', ἔφη, ὥς γε τὸ εἰκός.

Οὐκοῦν ὁπότε μὴδ' ὑφ' ἐνὸς ἀπόλλυται κακοῦ, μήτε οἰκείου
μήτε ἀλλοτρίου, δῆλον ὅτι ἀνάγκη αὐτὸ ἀεὶ ὄν εἶναι· εἰ δ'
ἀεὶ ὄν, ἀθάνατον.

Ἀνάγκη, ἔφη.

Τοῦτο μὲν τοίνυν, ἦν δ' ἐγώ, οὕτως ἐχέτω· εἰ δ' ἔχει,
ἐννοεῖς ὅτι ἀεὶ ἂν εἶεν αἱ αὐταί. οὔτε γὰρ ἂν που ἐλάττους
γένοιτο μηδεμιᾶς ἀπολλυμένης, οὔτε αὖ πλείους· εἰ γὰρ
ὁτιοῦν τῶν ἀθανάτων πλέον γίγνοιτο, οἶσθ' ὅτι ἐκ τοῦ
θνητοῦ ἂν γίγνοιτο καὶ πάντα ἂν εἴη τελευτῶντα ἀθάνατα.

Ἀληθῇ λέγεις.

Ἄλλ', ἦν δ' ἐγώ, μήτε τοῦτο οἰώμεθα— ὁ γὰρ λόγος οὐκ
ἑάσει— μήτε γε αὖ τῇ ἀληθεστάτῃ φύσει τοιοῦτον εἶναι
ψυχὴν, ὥστε πολλῆς ποικιλίας καὶ ἀνομοιότητός τε καὶ

τεταγμένον κακὸν ψυχὴν ἢ τι ἄλλο ἀπολεῖ, πλὴν ἐφ' ᾧ
τέτακται.

|rest, γ', ἔφη, ὥς γε τὸ |likely .
|leisure

|not so?; and so - μηδ' ὑφ' ἐνὸς ἀπόλλυται κακοῦ, μήτε οἰκείου
μήτε ἀλλοτρίου, |visible, "... Ἀνάγκη αὐτὸ αἰεὶ ὄν εἶναι· εἰ δ'
|conspicuous
αἰεὶ ὄν, ἀθάνατον.

Ἀνάγκη, ἔφη.

Τοῦτο μὲν |well, then ἵν' δ' ἐγώ, οὕτως ἐχέτω· εἰ δ' ἔχει,
|consider ἵτι αἰεὶ ἂν εἶεν αἱ αὐταί. οὔτε γὰρ ἄν που |small
γένοντο μηδεμιᾶς ἀπολλυμένης, οὔτε αὖ πλείους· εἰ γὰρ
ὁτιοῦν τῶν ἀθανάτων πλέον γίγνοιτο, οἶσθ' ὅτι ἐκ τοῦ
|mortal ἂν γίγνοιτο καὶ πάντα ἂν εἴη |bring about, ἀθάνατα.
|finish
Ἀληθῇ λέγεις.

Ἄλλ', ἦν δ' ἐγώ, μήτε τοῦτο οἰώμεθα— ὁ γὰρ λόγος οὐκ
ἐάσει— μήτε γε αὖ τῇ ἀληθεστάτῃ φύσει τοιοῦτον εἶναι
ψυχὴν, ὥστε πολλῆς ποικιλίας καὶ ἀνομοιότητός τε καὶ

some other body, destroy a soul or anything else except that of which it was appointed to be the destruction.

Yes, that can hardly be.

But the soul which cannot be destroyed by an evil, whether inherent or external, must exist for ever, and if existing for ever, must be immortal?

Certainly.

That is the conclusion, I said; and, if a true conclusion, then the souls must always be the same, for if none be destroyed they will not diminish in number. Neither will they increase, for the increase of the immortal natures must come from something mortal, and all things would thus end in immortality.

Very true.

But this we cannot believe—reason will not allow us—any more than we can believe the soul, in her

*vocabulary***ἀδικία** injustice, offence**ἀναγκάζω** force, compel**ἄρτι** at the same time**ἀρχαῖος** ancient, from the beginning

~oligarch

γέμω be full of**διάκειμαι** be in a condition**διαφορά** disagreement**διέρχομαι** pierce, traverse**δικαιοσύνη** justice**διοράω** see clearly, distinguish**εἰκός** likely**ἐναργής** visible, clear ~Argentina**θαλάσσιος** marine, maritime**θεάομαι** look at, behold, consider

~theater

καθαρός clean, pure**κοινωνία** association**λογισμός** calculation**λωβέομαι** maltreat**οὐκουν** certainly not**σύνθετος** compound**τοῖνυν** well, then

διαφορᾶς γέμειν αὐτὸ πρὸς αὐτό.

Πῶς λέγεις; ἔφη.

Οὐ ράδιον, ἦν δ' ἐγώ, αἰδίων εἶναι σύνθετόν τε ἐκ πολλῶν
καὶ μὴ τῇ καλλίστῃ κεχρημένον συνθέσει, ὥς νῦν ἡμῖν
ἐφάνη ἢ ψυχῇ.

Οὔκουν εἰκός γε.

Ὅτι μὲν τοίνυν ἀθάνατον ψυχῇ, καὶ ὁ ἄρτι λόγος καὶ
οἱ ἄλλοι ἀναγκάσειαν ἄν· οἷον δ' ἐστὶν τῇ ἀληθείᾳ, οὐ
λελωβημένον δεῖ αὐτὸ θεάσασθαι ὑπὸ τε τῆς τοῦ σώματος
κοινωνίας καὶ ἄλλων κακῶν, ὥσπερ νῦν ἡμεῖς θεώμεθα,
ἀλλ' οἷόν ἐστιν καθαρὸν γιγνόμενον, τοιοῦτον ἱκανῶς
λογισμῷ διαθεατέον, καὶ πολὺ γε κάλλιον αὐτὸ εὐρήσει
καὶ ἐναργέστερον δικαιοσύνας τε καὶ ἀδικίας διόψεται
καὶ πάντα ἃ νῦν διήλθομεν. νῦν δὲ εἵπομεν μὲν ἀληθῆ
περὶ αὐτοῦ, οἷον ἐν τῷ παρόντι φαίνεται· τεθεάμεθα
μέντοι διακείμενον αὐτό, ὥσπερ οἱ τὸν θαλάττιον Γλαῦκον
ὀρώντες οὐκ ἂν ἔτι ραδίως αὐτοῦ ἴδοιεν τὴν ἀρχαίαν

|disagree- |be full of ἵπὸ πρὸς αὐτό.
|ment

Πῶς λέγεις; ἔφη.

Οὐ ράδιον, ἦν δ' ἐγώ, αἶδιον εἶναι |com- τε ἐκ πολλῶν
|pound
καὶ μὴ τῇ καλλίστῃ κεχρημένον συνθέσει, ὥς νῦν ἡμῖν
ἐφάνη ἡ ψυχή.

|certainly |likely γε.
|not

Ὅτι μὲν |well, then ἴδιον ψυχή, καὶ ὁ |at the same time...
οἱ ἄλλοι |force, compel ἄν· οἷον δ' ἐστὶν τῇ |truth , οὐ
|maltreat δεῖ αὐτὸ θεάσασθαι ὑπὸ τε τῆς τοῦ σώματος
|association καὶ ἄλλων κακῶν, ὥσπερ νῦν ἡμεῖς θεώμεθα,
ἀλλ' οἷόν ἐστιν |clean, pure , γινόμενον, τοιοῦτον ἱκανῶς
|calculation διαθεατέον, καὶ πολὺ γε κάλλιον αὐτὸ εὐρήσει
καὶ |visible, clear |justice τε καὶ ἀδικίας |see clearly
καὶ πάντα ἃ νῦν |pierce, . νῦν δὲ εἵπομεν μὲν ἀληθῆ
|traverse
περὶ αὐτοῦ, οἷον ἐν τῷ παρόντι φαίνεται· |look at, be-
|hold, consider
μέντοι |be in a condition ὅς, ὥσπερ οἱ τὸν |marine, Γλαῦκον
|maritime
ὁρῶντες οὐκ ἂν ἔτι ραδίως αὐτοῦ ἴδοιεν τὴν |ancient, from
|the beginning

truest nature, to be full of variety and difference and dissimilarity.

What do you mean? he said.

The soul, I said, being, as is now proven, immortal, must be the fairest of compositions and cannot be compounded of many elements?

Certainly not.

Her immortality is demonstrated by the previous argument, and there are many other proofs; but to see her as she really is, not as we now behold her, marred by communion with the body and other miseries, you must contemplate her with the eye of reason, in her original purity; and then her beauty will be revealed, and justice and injustice and all the things which we have described will be manifested more clearly. Thus far, we have spoken the truth concerning her as she appears at present, but we must remember also

vocabulary

ἄγριος wild, savage ~agriculture
ἄπτω set on fire; attach; mid: touch, seize ~haptic
ἄτε as if; since
διάκειμαι be in a condition
εἴτε if, whenever; either/or
ἐκεῖσε thither
ἐκκομίζω remove; bury a corpse
ἐννοέω consider
ἐστίασις (ἄ) feasting
ἐστιάω give a feast
εὐδαίμων blessed with a good genius
ἐφέπω drive, meet, follow ~sequel
ἐφίημι (τι) send at, let fly; mp: rush at, spring upon ~jet
κύμα -τος (n, 3) wave; embryo
 ~accumulate

λωβέομαι maltreat
μυρίος (ὅ) 10,000 ~myriad
ὁμιλία (τι) intercourse, company
ὀρμή pressure, assault, order
 ~hormone
ὄστρεον -οῦ oyster
παλαιός old ~paleo
πάντως by all means
περιφύομαι embrace ~physics
πέτρα rock, cliff, reef ~petrified
ποῖ whither? how long?
προσφύω grab onto, attach oneself to
 ~physics
συγγενής inborn, kin to
συντρίβω pulverize
φύσις -εως (f) nature (of a thing)
 ~physics
φύω produce, beget; clasp ~physics

φύσιν, ὑπὸ τοῦ τά τε παλαιὰ τοῦ σώματος μέρη τὰ μὲν ἐκκεκλάσθαι, τὰ δὲ συντετριφθαι καὶ πάντως λελωβῆσθαι ὑπὸ τῶν κυμάτων, ἄλλα δὲ προσπεφυκέναι, ὅστρεά τε καὶ φυκία καὶ πέτρας, ὥστε παντὶ μᾶλλον θηρίῳ ἐοικέναι ἢ οἶος ἦν φύσει, οὕτω καὶ τὴν ψυχὴν ἡμεῖς θεώμεθα διακειμένην ὑπὸ μυρίων κακῶν. ἀλλὰ δεῖ, ὦ Γλαῦκων, ἐκεῖσε βλέπειν.

Ποῖ; ἢ δ' ὅς.

Εἰς τὴν φιλοσοφίαν αὐτῆς, καὶ ἐννοεῖν ὧν ἄπτεται καὶ οἷων ἐφίεται ὁμιλιῶν, ὥς συγγενὴς οὖσα τῷ τε θείῳ καὶ ἀθανάτῳ καὶ τῷ αἰεὶ ὄντι, καὶ οἷα ἂν γένοιτο τῷ τοιούτῳ πᾶσα ἐπισπομένη καὶ ὑπὸ ταύτης τῆς ὁρμῆς ἐκκομισθεῖσα ἐκ τοῦ πόντου ἐν ᾧ νῦν ἐστίν, καὶ περικρουσθεῖσα πέτρας τε καὶ ὅστρεα ἃ νῦν αὐτῇ, ἅτε γῆν ἐστιωμένη, γεηρὰ καὶ πετρώδη πολλὰ καὶ ἄγρια περιπέφυκεν ὑπὸ τῶν εὐδαιμόνων λεγομένων ἐστιάσεων.

Καὶ τότε ἂν τις ἴδοι αὐτῆς τὴν ἀληθῆ φύσιν, εἴτε πολυειδῆς

φύσιν, ὑπὸ τοῦ τά τε |old τοῦ σώματος μέρη τὰ μὲν
 ἐκκεκλάσθαι, τὰ δὲ |pulverize καὶ |by all |maltreat
 |means
 ὑπὸ τῶν |wave; , ἄλλα δὲ |grab, cling , |oyster τε
 |embryo
 καὶ φυκία καὶ |rock , ὥστε παντὶ μάλλον θηρίῳ εἰοικέναι
 ἢ οἶος ἦν φύσει, οὕτω καὶ τὴν ψυχὴν ἡμεῖς θεώμεθα
 |be in a condition. ὁ μυρίων κακῶν. ἀλλὰ δεῖ, ὦ Γλαύκων,
 |thither βλέπειν.

|whither? how long?

Εἰς τὴν φιλοσοφίαν αὐτῆς, καὶ |consider ὧν ἄπτεται καὶ
 οἷον |send flying at ὧν, ὥς |inborn, kin to ἵα τῷ τε θείῳ καὶ
 ἀθανάτῳ καὶ τῷ αἰὲ ὄντι, καὶ οἷα ἂν γένοιτο τῷ τοιούτῳ
 πᾶσα |drive, meet, follow ἑπὶ ταύτης τῆς |pres- |remove; inter
 |sure,
 ἐκ τοῦ πόντου ἐν ᾧ νῦν ἐστίν, καὶ περι|assault,
 |order
 |rock
 τε καὶ |oyster ἅ νῦν αὐτῇ, |as if; since |give a feast , γεγρα
 καὶ πετρώδη πολλὰ καὶ |wild, περιέφυκεν ὑπὸ τῶν
 |savage
 |blessed with a λεγομένων |feasting
 |good genius

Καὶ τότε ἂν τις ἴδοι αὐτῆς τὴν ἀληθῆ φύσιν, |if, whenever; ἢς
 |either/or

that we have seen her only in a condition which may be compared to that of the sea-god Glaucus, whose original image can hardly be discerned because his natural members are broken off and crushed and damaged by the waves in all sorts of ways, and incrustations have grown over them of seaweed and shells and stones, so that he is more like some monster than he is to his own natural form. And the soul which we behold is in a similar condition, disfigured by ten thousand ills. But not there, Glaucon, not there must we look.

Where then?

At her love of wisdom. Let us see whom she affects, and what society and converse she seeks in virtue of her near kindred with the immortal and eternal and divine; also how different she would become if wholly following this superior principle, and borne by a divine impulse out of the ocean in which she now is, and disengaged from the stones and shells and things of earth and rock which in wild variety spring up around her because she feeds upon earth, and is overgrown by the good things of this life as they are termed: then you would see her as

*vocabulary***άνθρωπινος** human**άπολύω** loose, free from ~loose**άρετή** goodness, excellence**βίος** life ~biology**βιόω** live; (mp) make a living ~biology**δακτύλιος** ring**διέρχομαι** pierce, traverse**δικαιοσύνη** justice**εἶδος** -ους (n, 3) appearance, form

~-oid

εἴτε if, whenever; either/or**ἐπαινέω** concur, praise, advise**ἐπειδάν** when, after**ἐπεικής** fitting ~icon**κυνέα** -ῆς helmet ~hound**κύνεος** doglike, shameless ~hound**μισθός** reward, wages**ὅπη** wherever, however**οὐκοῦν** not so?; and so**πάθος** -ους (n, 3) an experience,
passion, condition**παντάπασι**ν altogether; yes, certainly**τελευτάω** bring about, finish ~apostle

εἴτε μονοειδής, εἴτε ὅπη ἔχει καὶ ὅπως· νῦν δὲ τὰ ἐν τῷ
 ἀνθρωπίνῳ βίῳ πάθη τε καὶ εἵδη, ὡς ἐγῶμαι, ἐπιεικῶς
 αὐτῆς διεληλύθαμεν.

Παντάπασι μὲν οὖν, ἔφη.

Οὐκοῦν, ἦν δ' ἐγώ, τά τε ἄλλα ἀπελυσάμεθα ἐν τῷ
 λόγῳ, καὶ οὐ τοὺς μισθοὺς οὐδὲ τὰς δόξας δικαιοσύνης
 ἐπηνέκαμεν, ὥσπερ Ἡσίοδόν τε καὶ Ὅμηρον ὑμεῖς ἔφατε,
 ἀλλ' αὐτὸ δικαιοσύνην αὐτῇ ψυχῇ ἄριστον ἡὔρομεν, καὶ
 ποιητέον εἶναι αὐτῇ τὰ δίκαια, ἐάντ' ἔχη τὸν Γύγου
 δακτύλιον, ἐάντε μή, καὶ πρὸς τοιούτῳ δακτυλίῳ τὴν
 Ἄιδος κυνῆν;

Ἀληθέστατα, ἔφη, λέγεις.

Ἄρ' οὖν, ἦν δ' ἐγώ, ὦ Γλαύκων, νῦν ἤδη ἀνεπίφθονόν
 ἐστὶν πρὸς ἐκείνοις καὶ τοὺς μισθοὺς τῇ δικαιοσύνῃ
 καὶ τῇ ἄλλῃ ἀρετῇ ἀποδοῦναι, ὅσους τε καὶ οἷους
 τῇ ψυχῇ παρέχει παρ' ἀνθρώπων τε καὶ θεῶν,
 ζῶντός τε ἔτι τοῦ ἀνθρώπου καὶ ἐπειδὰν τελευτήσῃ;

|if, whenever; |, ei- |if, |wherever, καὶ ὅπως· νῦν δὲ τὰ ἐν τῷ
 |ther/or |when |however
 |human βία |an |experience, |form, ὡς ἐγῶμαι, |fitting
 |passion, condi-
 |tion
 αὐτῆς |pierce, traverse .

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

|not so?; and so ἔγω, τά τε ἄλλα |loose, free from ἐν τῷ

λόγῳ, καὶ οὐ τοὺς |reward, οὐδὲ τὰς δόξας |justice
 |wages

|concur , ὥσπερ Ἡσίοδόν τε καὶ Ὅμηρον ὑμεῖς ἔφατε,

ἀλλ' αὐτὸ |justice αὐτῇ ψυχῇ ἄριστον ἡΐρομεν, καὶ

ποιητέον εἶναι αὐτῇ τὰ δίκαια, ἐάντ' ἔχη τὸν Γύγου

|ring , ἐάντε μή, καὶ πρὸς τοιούτῳ |ring τὴν

Ἄιδος κυνήν;

Ἀληθέστατα, ἔφη, λέγεις.

Ἄρ' οὖν, ἦν δ' ἐγώ, ὦ Γλαύκων, νῦν ἤδη ἀνεπίφθονόν

ἔστιν πρὸς ἐκείνοις καὶ τοὺς |reward, τῇ |justice
 |wages

καὶ τῇ ἄλλῃ |excellence τοδοῦναι, ὅσους τε καὶ οἴους

τῇ ψυχῇ παρέχει παρ' ἀνθρώπων τε καὶ θεῶν,

ζώντός τε ἔτι τοῦ ἀνθρώπου καὶ |when, |bring about,
 |after |finish

she is, and know whether she have one shape only or many, or what her nature is. Of her affections and of the forms which she takes in this present life I think that we have now said enough.

True, he replied.

And thus, I said, we have fulfilled the conditions of the argument; we have not introduced the rewards and glories of justice, which, as you were saying, are to be found in Homer and Hesiod; but justice in her own nature has been shown to be best for the soul in her own nature. Let a man do what is just, whether he have the ring of Gyges or not, and even if in addition to the ring of Gyges he put on the helmet of Hades.

Very true.

And now, Glaucon, there will be no harm in further enumerating how many and how great are the rewards which justice and the other virtues procure to the soul from gods and men, both in life and after death.

Certainly not, he said.

Will you repay me, then, what

*vocabulary***ἀδικία** injustice, offence**ἄδικος** unfair; obstinate, bad**αἰτέω** ask for ~etiology**ἀπαιτέω** demand to have returned**δικαιοσύνη** justice**ἐξαπατάω** trick, cheat ~apatosaurus**κτάομαι** acquire, possess**μνημονεύω** remember, remind**ὁμολογέω** agree with/to**ὅμως** anyway, nevertheless**παντάπασιν** altogether; yes, certainly**τοίνυν** well, then

Παντάπασι μὲν οὖν, ἥ δ' ὅς.

Ἄρ' οὖν ἀποδώσετέ μοι ἃ ἐδανείσασθε ἐν τῷ λόγῳ;

Τί μάλιστα;

Ἔδωκα ὑμῖν τὸν δίκαιον δοκεῖν ἄδικον εἶναι καὶ τὸν ἄδικον δίκαιον· ὑμεῖς γὰρ ἡτείσθε, καὶ ἐν μὴ δυνατὸν εἶη ταῦτα λανθάνειν καὶ θεοὺς καὶ ἀνθρώπους, ὅμως δοτέον εἶναι τοῦ λόγου ἕνεκα, ἵνα αὕτη δικαιοσύνη πρὸς ἀδικίαν αὐτὴν κριθείη. ἢ οὐ μνημονεύεις;

Ἀδικοίην μεντᾶν, ἔφη, εἰ μή.

Ἐπειδὴ τοίνυν, ἥν δ' ἐγώ, κεκρυμμένοι εἰσὶ, πάλιν ἀπαιτῶ ὑπὲρ δικαιοσύνης, ὥσπερ ἔχει δόξης καὶ παρὰ θεῶν καὶ παρ' ἀνθρώπων, καὶ ἡμᾶς ὁμολογεῖν περὶ αὐτῆς δοκεῖσθαι οὕτω, ἵνα καὶ τὰ νικητήρια κομίσηται, ἀπὸ τοῦ δοκεῖν κτωμένη ἃ δίδωσι τοῖς ἔχουσιν αὐτήν, ἐπειδὴ καὶ τὰ ἀπὸ τοῦ εἶναι ἀγαθὰ διδοῦσα ἐφάνη καὶ οὐκ ἐξαπατῶσα τοὺς τῷ ὄντι λαμβάνοντας αὐτήν.

altogether; μέν οὖν, ἡ δ' ὅς.
yes, certainly

Ἄρ' οὖν ἀποδώσετέ μοι ἃ ἐδανείσασθε ἐν τῷ λόγῳ;

Τί μάλιστα;

Ἔδωκα ὑμῖν τὸν δίκαιον δοκεῖν |unfair; ob- | καὶ τὸν |unfair; ob-
|stinate, bad |stinate, bad

δίκαιον· ὑμεῖς γὰρ |ask for , κὰν εἰ μὴ δυνατὸν εἶη ταῦτα

λανθάνειν καὶ θεοὺς καὶ ἀνθρώπους, |anyway, nevertheless .

τοῦ λόγου ἔνεκα, ἵνα αὐτῇ |justice πρὸς |injustice, |αὐτὴν
|offence

κριθείη. ἡ οὖ |remember,
|remind ,

Ἀδικοίην μεντᾶν, ἔφη, εἰ μή.

Ἐπειδὴ |well, then, ' δ' ἐγώ, κεκριμέναι εἰσὶ, πάλιν |demand to
|have returned

ὑπὲρ |justice , ὥσπερ ἔχει δόξης καὶ παρὰ θεῶν

καὶ παρ' ἀνθρώπων, καὶ ἡμᾶς |agree with/to περὶ αὐτῆς

δοκεῖσθαι οὕτω, ἵνα καὶ τὰ νικητήρια κομίσηται, ἀπὸ

τοῦ δοκεῖν |acquire ἃ δίδωσι τοῖς ἔχουσιν αὐτήν,

ἐπειδὴ καὶ τὰ ἀπὸ τοῦ εἶναι ἀγαθὰ διδοῦσα ἐφάνη

καὶ οὐκ |trick, cheat τοὺς τῷ ὄντι λαμβάνοντας αὐτήν.

you borrowed in the argument?

What did I borrow?

The assumption that the just man should appear unjust and the unjust just: for you were of opinion that even if the true state of the case could not possibly escape the eyes of gods and men, still this admission ought to be made for the sake of the argument, in order that pure justice might be weighed against pure injustice. Do you remember?

I should be much to blame if I had forgotten.

Then, as the cause is decided, I demand on behalf of justice that the estimation in which she is held by gods and men and which we acknowledge to be her due should now be restored to her by us; since she has been shown to confer reality, and not to deceive those who truly possess her, let what has been taken from her be given back, that so she may

vocabulary

αἰτέω ask for ~etiology
ἀμελέω disregard; (impers.) of course
ἀναγκαῖος coerced, coercing, slavery
ἐκάτερος each of two
ἐπιτηδεύω practice, pursue
θεοφιλῆς beloved by the gods; loving
 God
νόσος (f) plague, pestilence ~noisome

ὁμολογέω agree with/to
οὐκοῦν not so?; and so
πενία poverty ~osteopenia
πότε when?
προθυμέομαι (ῶ) be eager
τελευτάω bring about, finish ~apostle
ὑπολαμβάνω take under one's
 support, seize; speak up; imagine
 ~epilepsy

Δίκαια, ἔφη, αἰτῇ.

Οὐκοῦν, ἦν δ' ἐγώ, πρῶτον μὲν τοῦτο ἀποδώσετε, ὅτι
θεοὺς γε οὐ λανθάνει ἐκάτερος αὐτῶν οἶός ἐστιν;

Ἀποδώσομεν, ἔφη.

Εἰ δὲ μὴ λανθάνετον, ὁ μὲν θεοφιλὴς ἂν εἴη, ὁ δὲ θεομισῆς,
ὥσπερ καὶ κατ' ἀρχὰς ὡμολογοῦμεν.

Ἔστι ταῦτα.

Τῷ δὲ θεοφιλεῖ οὐχ ὁμολογήσομεν, ὅσα γε ἀπὸ θεῶν
γίνεται, πάντα γίνεσθαι ὡς οἶόν τε ἄριστα, εἰ μὴ τι
ἀναγκαῖον αὐτῷ κακὸν ἐκ προτέρας ἀμαρτίας ὑπῆρχεν;

Πάνυ μὲν οὖν.

Οὕτως ἄρα ὑποληπτέον περὶ τοῦ δικαίου ἀνδρός, ἐάντ' ἐν
πενία γίγνηται ἐάντ' ἐν νόσοις ἢ τινι ἄλλῳ τῶν δοκούντων
κακῶν, ὡς τούτῳ ταῦτα εἰς ἀγαθόν τι τελευτήσῃ ζῶντι ἢ
καὶ ἀποθανόντι. οὐ γὰρ δὴ ὑπὸ γε θεῶν ποτε ἀμελείται ὅς
ἂν προθυμῆσθαι ἐθέλῃ δίκαιος γίνεσθαι καὶ ἐπιτηδεύων

Δίκαια, ἔφη, |ask for

|not so?; and so ἔγώ, πρῶτον μὲν τοῦτο ἀποδώσετε, ὅτι
θεούς γε οὐ λανθάνει |each of two...ὑτῶν οἷός ἐστιν;

Ἀποδώσομεν, ἔφη.

Εἰ δὲ μὴ λανθάνετον, ὁ μὲν |beloved by... the
|gods; loving God, ὁ δὲ θεομισής,
ὥσπερ καὶ κατ' ἀρχὰς |agree with/to

Ἔστι ταῦτα.

Τῷ δὲ |beloved by... the |agree with/to, ὅσα γε ἀπὸ θεῶν
|gods; loving God γίνεται, πάντα γίνεσθαι ὡς οἷόν τε ἄριστα, εἰ μὴ τι
ἀναγκαῖον αὐτῷ κακὸν ἐκ προτέρας ἀμαρτίας ὑπῆρχεν;

Πάνυ μὲν οὖν.

Οὕτως ἄρα |take under one's support, καίου ἀνδρός, ἐάντ' ἐν
|seize; speak up; imagine πενία γίγνηται ἐάντ' ἐν |plague ἢ τινι ἄλλῳ τῶν δοκούντων
κακῶν, ὡς τούτῳ ταῦτα εἰς ἀγαθόν τι |bring about, ζῶντι ἢ
|finish καὶ ἀποθανόντι. οὐ γὰρ δὴ ὑπὸ γε θεῶν ποτε |disregard ὅς
ἂν |be eager ἐθέλῃ δίκαιος γίνεσθαι καὶ |practice,
|pursue

win that palm of appearance which is hers also, and which she gives to her own.

The demand, he said, is just.

In the first place, I said—and this is the first thing which you will have to give back—the nature both of the just and unjust is truly known to the gods.

Granted.

And if they are both known to them, one must be the friend and the other the enemy of the gods, as we admitted from the beginning?

True.

And the friend of the gods may be supposed to receive from them all things at their best, excepting only such evil as is the necessary consequence of former sins?

Certainly.

Then this must be our notion of the just man, that even when he is in poverty or sickness, or any other seeming misfortune, all things will in the end work together for good to him in life and death: for the gods have a care of any one whose desire is to become just and to be like God, as far as

*vocabulary***ἄγχι** near, nigh ~angina**ἄδικος** unfair; obstinate, bad**ἄθλον** ἀέθλου prize ~athlete**ἄμελέω** disregard; (impers.) of course**ἄνω** (ἄ) accomplish, pass, waste;

upwards, out to sea

ἀποπηδάω jump off, start from**ἀποτρέχω** run away**ἀρετή** goodness, excellence**γούν** at least then**διανοέω** have in mind**δράω** do, accomplish**δρομικός** swift; of racing**εἰκός** likely**ὁμοιόω** assimilate, liken ~homoerotic**οὐκοῦν** not so?; and so**οὔς** οὔατος (n) ear**προσδοκάω** expect**στεφανώ** crown**σφόδρα** very much**τελευτάω** bring about, finish ~apostle

ἀρετὴν εἰς ὅσον δυνατόν ἀνθρώπων ὁμοιοῦσθαι θεῷ.

Εἰκός γ', ἔφη, τὸν τοιοῦτον μὴ ἀμελεῖσθαι ὑπὸ τοῦ ὁμοίου.

Οὐκοῦν περὶ τοῦ ἀδίκου τὰναντία τούτων δεῖ διανοεῖσθαι;

Σφόδρα γε.

Τὰ μὲν δὴ παρὰ θεῶν τοιαῦτ' ἄττ' ἂν εἴη νικητήρια τῷ δικαίῳ.

Κατὰ γοῦν ἐμὴν δόξαν, ἔφη.

Τί δέ, ἦν δ' ἐγώ, παρ' ἀνθρώπων; ἂρ' οὐχ ὧδε ἔχει, εἰ δεῖ τὸ ὄν τιθέναι; οὐχ οἱ μὲν δεινοί τε καὶ ἄδικοι δρῶσιν ὅπερ οἱ δρομῆς ὅσοι ἂν θέωσιν εὖ ἀπὸ τῶν κάτω, ἀπὸ δὲ τῶν ἄνω μή; τὸ μὲν πρῶτον ὀξέως ἀποπηδῶσιν, τελευτῶντες δὲ καταγέλαστοι γίνονται, τὰ ὦτα ἐπὶ τῶν ὥμων ἔχοντες καὶ ἀστεφάνωτοι ἀποτρέχοντες· οἱ δὲ τῇ ἀληθείᾳ δρομικοὶ εἰς τέλος ἐλθόντες τά τε ἄθλα λαμβάνουσιν καὶ στεφανοῦνται. οὐχ οὕτω καὶ περὶ τῶν δικαίων τὸ πολὺ συμβαίνει; πρὸς τὸ τέλος ἐκάστης

|excellence ὅσον δυνατόν ἀνθρώπῳ |liken θεῶ.

|likely γ', ἔφη, τὸν τοιοῦτον μὴ |disregard ὑπὸ τοῦ ὁμοίου.

|not so?; and, so οὐ |unfair; ob- ἀντία τούτων δεῖ διανοεῖσθαι;
|stinate, bad

|very much, εἰ.

Τὰ μὲν δὴ παρὰ θεῶν τοιαῦτ' |near, nigh ἢ νικητήρια τῷ
δικαίῳ.

Κατὰ |at least, then ὅξαν, ἔφη.

Τί δέ, ἦν δ' ἐγώ, παρ' ἀνθρώπων; ἂρ' οὐχ ὧδε ἔχει, εἰ

δεῖ τὸ ὄν τιθέναι; οὐχ οἱ μὲν δεινοί τε καὶ |unfair; |do, accomplish
|obsti-
|nate, bad ὅπερ οἱ δρομῆς ὅσοι ἂν θέωσιν εὖ ἀπὸ τῶν κατὰ, ἀπὸ

δὲ τῶν ἄνω μή; τὸ μὲν πρῶτον ὀξέως ἀποπηδῶσιν,

|bring about, δὲ καταγέλαστοι γίνονται, τὰ |ear ἐπὶ
|finish

τῶν ὤμων ἔχοντες καὶ ἀστεφάνωτοι |run away οἱ

δὲ τῇ |truth |swift; of racing τέλος ἐλθόντες τά τε |prize

λαμβάνουσιν καὶ |crown οὐχ οὕτω καὶ περὶ τῶν

δικαίων τὸ πολὺ συμβαίνει; πρὸς τὸ τέλος ἐκάστης

man can attain the divine likeness, by the pursuit of virtue?

Yes, he said; if he is like God he will surely not be neglected by him.

And of the unjust may not the opposite be supposed?

Certainly.

Such, then, are the palms of victory which the gods give the just?

That is my conviction.

And what do they receive of men? Look at things as they really are, and you will see that the clever unjust are in the case of runners, who run well from the starting-place to the goal but not back again from the goal: they go off at a great pace, but in the end only look foolish, slinking away with their ears dragging on their shoulders, and without a crown; but the true runner comes to the finish and receives the prize and is crowned. And this is the way with the just; he who endures to the end of every action

*vocabulary***ἄγροικος** field-dwelling, rustic**ἄδικος** unfair; obstinate, bad**ἄέθλιος** prize ~athlete**ἄθλιος** wretched ~athlete**ἄθλον** ἀέθλου prize ~athlete**ἀνέχω** raise; mid: endure, submit**ἀστή** inhabitant**ἀστός** townsman**ἄστυ** -εως (n, 3) town**βίος** life ~biology**βιόω** live; (mp) make a living ~biology**γαμέω** marry, take as a lover ~bigamy**δρόμος** running, racing ground

~hippodrome

εἴτα then, therefore, next**ἐκδίδωμι** hand over ~donate**ἐκκαίω** set on fire**ἐπειδάν** when, after**εὐδοκιμέω** be esteemed**μαστιγόω** (ι) whip**ὁμιλία** (ιι) intercourse, company**ὁπόθεν** whence**πραΐξις** -εως (f) result, business

~practice

προπηλακίζω bespatter, reproach

πράξεως καὶ ὁμιλίας καὶ τοῦ βίου εὐδοκιμοῦσί τε καὶ τὰ
ἀθλα παρὰ τῶν ἀνθρώπων φέρονται;

Καὶ μάλα.

Ἀνέξῃ ἄρα λέγοντος ἐμοῦ περὶ τούτων ἅπερ αὐτὸς ἔλεγες
περὶ τῶν ἀδίκων; ἐρῶ γὰρ δὴ ὅτι οἱ μὲν δίκαιοι, ἐπειδὰν
πρεσβύτεροι γένωνται, ἐν τῇ αὐτῶν πόλει ἄρχουσί τε ἂν
βούλωνται τὰς ἀρχάς, γαμοῦσί τε ὁπόθεν ἂν βούλωνται,
ἐκδιδόασί τε εἰς οὓς ἂν ἐθέλωσι· καὶ πάντα ἃ σὺ περὶ
ἐκείνων, ἐγὼ νῦν λέγω περὶ τῶνδε. καὶ αὖ καὶ περὶ
τῶν ἀδίκων, ὅτι οἱ πολλοὶ αὐτῶν, καὶ ἐὰν νέοι ὄντες
λάβωσιν, ἐπὶ τέλους τοῦ δρόμου αἰρεθέντες καταγέλαστοί
εἰσιν καὶ γέροντες γιγνόμενοι ἄθλιοι προπηλακίζονται
ὑπὸ ξένων τε καὶ ἀστῶν, μαστιγούμενοι καὶ ἃ ἄγροικα
ἔφησθα σὺ εἶναι, ἀληθῆ λέγων— εἴτα στρεβλώσονται καὶ
ἐκκαυθήσονται— πάντα ἐκεῖνα οἷου καὶ ἐμοῦ ἀκηκοέναι
ὥς πάσχουσιν. ἀλλ' ὃ λέγω, ὅρα εἰ ἀνέξῃ.

Καὶ πάνυ, ἔφη· δίκαια γὰρ λέγεις.

and occasion of his entire life has a good report and carries off the prize which men have to bestow.

True.

And now you must allow me to repeat of the just the blessings which you were attributing to the fortunate unjust. I shall say of them, what you were saying of the others, that as they grow older, they become rulers in their own city if they care to be; they marry whom they like and give in marriage to whom they will; all that you said of the others I now say of these. And, on the other hand, of the unjust I say that the greater number, even though they escape in their youth, are found out at last and look foolish at the end of their course, and when they come to be old and miserable are flouted alike by stranger and citizen; they are beaten and then come those things unfit for ears polite, as you truly term them; they will be racked and have their eyes burned out, as you were saying. And you may suppose that I have repeated the remainder of your tale of horrors. But will you let me assume, without reciting

*vocabulary***ἄθλον** ἀέθλου prize ~athlete**ἄλκιμος** brave; sturdily made

~Alexander

ἀναβιώω be revived**ἀναιρέω** take up ~heresy**ἀπολαμβάνω** receive, recover, take
aside, cut off ~epilepsy**βέβαιος** steadfast; sure**δικαιοσύνη** justice**ἐκάτερος** each of two**ἐκβαίνω** come forth, disembark ~basis**ἡδύς** sweet, pleasant ~hedonism**ἦρ ἡρός** (n) that which is agreeable**θάπτω** bury ~epitaph**μέγεθος** -ους (n, 3) tall, big (person)
~megaton**μισθός** reward, wages**οἴκαδε** homeward ~economics**οφείλω** owe, should, if only**περιμένω** wait for**πότε** when?**πυρά** pyre ~pyre**τελέεις** unblemished (victim)**τελευτάω** bring about, finish ~apostle**τοίνυν** well, then**ὕγιής** sound, profitable ~hygiene

Ἄ μὲν τοίνυν, ἦν δ' ἐγώ, ζῶντι τῷ δικαίῳ παρὰ θεῶν τε καὶ ἀνθρώπων ἀθλά τε καὶ μισθοὶ καὶ δῶρα γίγνεται πρὸς ἐκείνοις τοῖς ἀγαθοῖς οἷς αὕτη παρείχετο ἡ δικαιοσύνη, τοιαῦτ' ἂν εἴη.

Καὶ μάλ', ἔφη, καλὰ τε καὶ βέβαια.

Ταῦτα τοίνυν, ἦν δ' ἐγώ, οὐδέν ἐστι πλήθει οὐδὲ μεγέθει πρὸς ἐκείνα ἃ τελευτήσαντα ἐκάτερον περιμένει· χρὴ δ' αὐτὰ ἀκοῦσαι, ἵνα τελέως ἐκάτερος αὐτῶν ἀπειλήφῃ τὰ ὑπὸ τοῦ λόγου ὀφειλόμενα ἀκοῦσαι.

Λέγοις ἄν, ἔφη, ὥς οὐ πολλὰ ἄλλ' ἥδιον ἀκούοντι.

Ἄλλ' οὐ μέντοι σοι, ἦν δ' ἐγώ, Ἀλκίμου γε ἀπόλογον ἐρῶ, ἀλλ' ἀλκίμου μὲν ἀνδρός, Ἡρὸς τοῦ Ἀρμενίου, τὸ γένος Παμφύλου· ὅς ποτε ἐν πολέμῳ τελευτήσας, ἀναιρεθέντων δεκαταίων τῶν νεκρῶν ἤδη διεφθαρμένων, ὑγιῆς μὲν ἀνῆρέθη, κομισθεὶς δ' οἴκαδε μέλλων θάπτεσθαι δωδεκαταῖος ἐπὶ τῇ πυρᾷ κείμενος ἀνεβίω, ἀναβιὸς δ' ἔλεγεν ἃ ἐκεῖ ἴδοι. ἔφη δέ, ἐπειδὴ οὐ ἐκβῆναι, τὴν

Ἄ μὲν |well, then, ᾧ δ' ἐγώ, ζῶντι τῷ δικαίῳ παρὰ θεῶν τε
καὶ ἀνθρώπων |prize τε καὶ |reward, καὶ δῶρα γίγνεται πρὸς
|wages
ἐκείνοις τοῖς ἀγαθοῖς οἷς αὐτὴ παρείχετο ἡ |justice
τοιαῦτ' ἂν εἴη.

Καὶ μάλ', ἔφη, καλὰ τε καὶ |steadfast; sure

Ταῦτα |well, then, ᾧ δ' ἐγώ, οὐδέν ἐστι πλήθει οὐδὲ |tall, big
πρὸς ἐκείνα ᾧ |bring about, |each of two |wait for χρὴ δ'
|finish
αὐτὰ ἀκοῦσαι, ἵνα |unblem- |each of two ὑτῶν |receive, recover, take aside,
|ished |cut off
ὑπὸ τοῦ λόγου |owe, should, if only - αι.

Λέγοις ἄν, ἔφη, ὥς οὐ πολλὰ ἄλλ' |sweet ἀκούονται.

Ἄλλ' οὐ μέντοι σοι, ἦν δ' ἐγώ, Ἀλκίνου γε ἀπόλογον
ἐρῶ, ἀλλ' |brave; μὲν ἀνδρός, |that which Ἀρμενίου,
|sturdily |is agreeable
τὸ γένος Παμφύλου· ὅς ποτε ἐν πολέμῳ |bring about,
|finish
|take up δεκαταίων τῶν νεκρῶν ἤδη διεφθαρμένων,

|sound, |take up , κομισθεὶς δ' |homeward ᾧ λων |bury
|profitable

δωδεκαταίος ἐπὶ τῇ |pyre κείμενος |be revived ἱβιονς δ'
ἔλεγεν ᾧ ἐκεῖ ἴδοι. ἔφη δέ, ἐπειδὴ οὐ |come forth ἦν

them, that these things are true?

Certainly, he said, what you say is true.

These, then, are the prizes and rewards and gifts which are bestowed upon the just by gods and men in this present life, in addition to the other good things which justice of herself provides.

Yes, he said; and they are fair and lasting.

And yet, I said, all these are as nothing either in number or greatness in comparison with those other recompenses which await both just and unjust after death. And you ought to hear them, and then both just and unjust will have received from us a full payment of the debt which the argument owes to them.

Speak, he said; there are few things which I would more gladly hear.

Well, I said, I will tell you a tale; not one of the tales which Odysseus tells to the hero Alcinous, yet this too is a tale of a hero, Er the son of Armenius, a Pamphylian by birth. He was slain in battle, and ten days afterwards, when the bodies of the dead were taken up already in a state of corruption, his body was found unaffected by decay, and carried away home to be buried. And on the twelfth day, as he was lying on the funeral pile, he returned to life and told them what he had seen in the other world. He said that when his

*vocabulary***ἄδικος** unfair; obstinate, bad**ἀνίημι** urge, impel; release ~jet**ἄνω** (ἄ) accomplish, pass, waste;

upwards, out to sea

ἀριστερός left-hand**ἄσω** break, make fail**ἄττω** dart, glance**αὐχμέω** be dirty, squalid**αὐχμός** drought**ἄω** aor: to sate ~sate**δαιμόνιος** voc: you crazy guy**διακελεύομαι** give orders to, encourage**δικάζω** judge**δικαστής** -οῦ (m, 1) judge, juror**ἐκάτερος** each of two**ἐννυμι** (ὅ) clothe in (+2 acc) ~vest**ἔσω** into**ἡδομαι** be pleased, enjoy ~hedonism**θεάομαι** look at, behold, consider

~theater

καταντικρύ (τῷ) right down from**κατάρα** curse**κόνις** -ος (f) dust**μεστός** full**μεταξύ** between**ὀπισθεν** behind, hereafter**πορεία** gait, march**προσδοκάω** expect**προσέρχομαι** come forward, surrender,

come in

σημεῖον sign**χάσμα** -τος (n, 3) chasm, gaping

opening

ψυχὴν πορεύεσθαι μετὰ πολλῶν, καὶ ἀφικνεῖσθαι σφᾶς
 εἰς τόπον τινὰ δαιμόνιον, ἐν ᾧ τῆς τε γῆς δὺ εἶναι
 χάσματα ἐχομένω ἀλλήλοιν καὶ τοῦ οὐρανοῦ αὖ ἐν τῷ
 ἄνω ἄλλα καταντικρύ. δικάστὰς δὲ μεταξὺ τούτων
 καθῆσθαι, οὓς, ἐπειδὴ διαδικάσειαν, τοὺς μὲν δικαίους
 κελεύειν πορεύεσθαι τὴν εἰς δεξιάν τε καὶ ἄνω διὰ τοῦ
 οὐρανοῦ, σημεῖα περιάψαντας τῶν δεδικασμένων ἐν τῷ
 πρόσθεν, τοὺς δὲ ἀδίκους τὴν εἰς ἀριστεράν τε καὶ κάτω,
 ἔχοντας καὶ τούτους ἐν τῷ ὀπισθεν σημεῖα πάντων ὧν
 ἔπραξαν. ἑαυτοῦ δὲ προσελθόντος εἰπεῖν ὅτι δέοι αὐτὸν
 ἄγγελον ἀνθρώποις γενέσθαι τῶν ἐκεῖ καὶ διακελεύουσιν
 οἱ ἀκούειν τε καὶ θεᾶσθαι πάντα τὰ ἐν τῷ τόπῳ. ὁρᾶν δὴ
 ταύτῃ μὲν καθ' ἑκάτερον τὸ χάσμα τοῦ οὐρανοῦ τε καὶ τῆς
 γῆς ἀπιούσας τὰς ψυχάς, ἐπειδὴ αὐταῖς δικασθείη, κατὰ
 δὲ τῷ ἐτέρῳ ἐκ μὲν τοῦ ἀνιέναι ἐκ τῆς γῆς μεστὰς αὐχμοῦ
 τε καὶ κόνεως, ἐκ δὲ τοῦ ἐτέρου καταβαίνειν ἐτέρας ἐκ τοῦ
 οὐρανοῦ καθαρὰς. καὶ τὰς αἰὶ ἀφικνουμένας ὥσπερ ἐκ
 πολλῆς πορείας φαίνεσθαι ἦκειν, καὶ ἀσμένας εἰς τὸν

ψυχὴν πορεύεσθαι μετὰ πολλῶν, καὶ ἀφικνεῖσθαι σφᾶς
εἰς τόπον τινὰ δαιμόνιον, ἐν ᾧ τῆς τε γῆς δὴ εἶναι

|chasm, gap-²χομένω ἀλλήλοιν καὶ τοῦ οὐρανοῦ αὖ ἐν τῷ
|ing opening

ἄνω ἄλλα |right down from |judge, δὲ |between τούτων
|juror

καθησθαι, οὓς, ἐπειδὴ διαδικάσειαν, τοὺς μὲν δικαίους

κελεύειν πορεύεσθαι τὴν εἰς δεξιάν τε καὶ ἄνω διὰ τοῦ

οὐρανοῦ, |sign περιάψαντας τῶν |judge ἐν τῷ

πρόσθεν, τοὺς δὲ |unfair; ob-²ν εἰς |left-hand τε καὶ κάτω,
|stinate, bad

ἔχοντας καὶ τούτους ἐν τῷ |behind, |sign πάντων ὧν
|hereafter

ἔπραξαν. ἑαυτοῦ δὲ |come forward, sur-²τεῖν ὅτι δέοι αὐτὸν
|render, come in

ἄγγελον ἀνθρώποις γενέσθαι τῶν ἐκεῖ καὶ |give orders to,
|encourage

οἱ ἀκούειν τε καὶ θεᾶσθαι πάντα τὰ ἐν τῷ τόπῳ. ὁρᾶν δὴ

ταύτῃ μὲν καθ' |each of two ὃ |chasm, gap-² οὐρανοῦ τε καὶ τῆς
|ing opening

γῆς ἀπιούσας τὰς ψυχάς, ἐπειδὴ αὐταῖς |judge , κατὰ

δὲ τῷ ἐτέρῳ ἐκ μὲν τοῦ |urge, ἐκ τῆς γῆς |full ἀνχμοῦ
|impel;

τε καὶ |dust , ἐκ δὲ τοῦ ἐτέρου καταβαίνειν ἐτέρας ἐκ τοῦ
|release

οὐρανοῦ καθαρὰς. καὶ τὰς αἰὲ ἀφικνουμένας ὥσπερ ἐκ

πολλῆς |gait, φαίνεσθαι ἤκειν, καὶ ἀσμένας εἰς τὸν
|march

soul left the body he went on a journey with a great company, and that they came to a mysterious place at which there were two openings in the earth; they were near together, and over against them were two other openings in the heaven above. In the intermediate space there were judges seated, who commanded the just, after they had given judgment on them and had bound their sentences in front of them, to ascend by the heavenly way on the right hand; and in like manner the unjust were bidden by them to descend by the lower way on the left hand; these also bore the symbols of their deeds, but fastened on their backs. He drew near, and they told him that he was to be the messenger who would carry the report of the other world to men, and they bade him hear and see all that was to be heard and seen in that place. Then he beheld and saw on one side the souls departing at either opening of heaven and earth when sentence had been given on them; and at the two other openings other souls, some ascending out of the earth dusty and worn with travel, some descending out of heaven clean and bright. And arriving ever and anon they seemed to have come from a long

vocabulary

ἁδίκημα -τος (n, 3) wrong, misdeed
αἵτιος blameworthy; the cause
 ~etiology
ἀμήχανος helpless, impossible
 ~mechanism
ἄνθρωπινος human
ἀσπάζομαι greet, salute
βίος life ~biology
βιόω live; (mp) make a living ~biology
γνώριμος known (a person) ~gnostic
δεκάκις ten times ~decimal
διηγέομαι detail, describe
δουλεία slavery
δούλειος of a slave
ἐκτίνω pay off; (mp) exact full

payment

ἐμβάλλω throw in; inspire a mental
 state ~ballistic
εὐπάθεια comfort
κάλλος -εος (n, 3) beauty
 ~kaleidoscope
κατασκηνάω set up camp
κεφάλαιος main point; chief
κλαίω weep
κλάω break, break off ~iconoclast
λειμών -ος (m, 3) meadow ~limnic
ὀδύρομαι (v) lament ~anodyne
πανήγυρις -εως (f) gathering
πορεία gait, march
προδίδωμι betray
πώποτε never

λειμῶνα ἀπιούσας οἶον ἐν πανηγύρει κατασκηναῖσθαι, καὶ ἀσπάζεσθαι τε ἀλλήλας ὅσαι γνώριμαι, καὶ πυνθάνεσθαι τάς τε ἐκ τῆς γῆς ἡκούσας παρὰ τῶν ἐτέρων τὰ ἐκεῖ καὶ τὰς ἐκ τοῦ οὐρανοῦ τὰ παρ' ἐκείναις.

Διηγείσθαι δὲ ἀλλήλαις τὰς μὲν ὀδυρομένας τε καὶ κλαούσας, ἀναμνησκομένας ὅσα τε καὶ οἶα πάθοιεν καὶ ἴδοιεν ἐν τῇ ὑπὸ γῆς πορείᾳ— εἶναι δὲ τὴν πορείαν χιλιέτη— τὰς δ' αὖ ἐκ τοῦ οὐρανοῦ εὐπαθείας διηγείσθαι καὶ θέας ἀμηχάνους τὸ κάλλος. τὰ μὲν οὖν πολλά, ὦ Γλαύκων, πολλοῦ χρόνου διηγῆσασθαι· τὸ δ' οὖν κεφάλαιον ἔφη τόδε εἶναι, ὅσα πώποτε τινα ἠδίκησαν καὶ ὅσους ἕκαστοι, ὑπὲρ ἀπάντων δίκην δεδωκέναι ἐν μέρει, ὑπὲρ ἐκάστου δεκάκις— τοῦτο δ' εἶναι κατὰ ἑκατονταετηρίδα ἐκάστην, ὥς βίου ὄντος τοσούτου τοῦ ἀνθρωπίνου— ἵνα δεκαπλάσιον τὸ ἔκτεισμα τοῦ ἀδικήματος ἐκτίνοιεν, καὶ οἶον εἴ τινες πολλοῖς θανάτων ἦσαν αἵτιοι, ἢ πόλεις προδόντες ἢ στρατόπεδα, καὶ εἰς δουλείας ἐμβεβληκότες ἢ τινος ἄλλης κακουχίας

|meadow ἀπιούσας οἶον ἐν |gathering |set up camp , καὶ
 |greet, salute τε ἀλλήλας ὅσαι |known (a person) . νηθάνεσθαι
 τὰς τε ἐκ τῆς γῆς ἠκούσας παρὰ τῶν ἐτέρων τὰ ἐκεῖ καὶ
 τὰς ἐκ τοῦ οὐρανοῦ τὰ παρ' ἐκείναις.

|detail, δὲ ἀλλήλαις τὰς μὲν |lament τε καὶ
 |describe
 κλαούσας, ἀναμνησκομένας ὅσα τε καὶ οἶα πάθουεν
 καὶ ἴδοιεν ἐν τῇ ὑπὸ γῆς |gait, — εἶναι δὲ τὴν |gait,
 |march |march
 χιλιέτη— τὰς δ' αὖ ἐκ τοῦ οὐρανοῦ |comfort |detail,
 |describe
 καὶ θέας |helpless, τὸ |beauty τὰ μὲν οὖν πολλά,
 |impossible
 ὦ Γλαύκων, πολλοῦ χρόνου |detail, describe τὸ δ' οὖν
 κεφάλαιον ἔφη τόδε εἶναι, ὅσα |never τινα ἠδίκησαν
 καὶ ὅσους ἕκαστοι, ὑπὲρ ἀπάντων δίκην δεδωκέναι ἐν
 μέρει, ὑπὲρ ἐκάστου |ten times — τοῦτο δ' εἶναι κατὰ
 ἑκατονταετηρίδα ἐκάστην, ὡς βίου ὄντος τοσούτου
 τοῦ |human — ἵνα δεκαπλάσιον τὸ ἔκτεισμα τοῦ
 |wrong, |pay off; (mp) ex- ἶον εἴ τινες πολλοῖς θανάτων
 |misdeed |act full payment
 ἦσαν |blameworthy; ἄεις |betray ἥ στρατόπεδα, καὶ εἰς
 |the cause
 δουλείας |throw in; inspire , τινος ἄλλης κακουχίας

journey, and they went forth with gladness into the meadow, where they encamped as at a festival; and those who knew one another embraced and conversed, the souls which came from earth curiously enquiring about the things above, and the souls which came from heaven about the things beneath. And they told one another of what had happened by the way, those from below weeping and sorrowing at the remembrance of the things which they had endured and seen in their journey beneath the earth (now the journey lasted a thousand years), while those from above were describing heavenly delights and visions of inconceivable beauty. The story, Glaucon, would take too long to tell; but the sum was this:—He said that for every wrong which they had done to any one they suffered tenfold; or once in a hundred years—such being reckoned to be the length of man's life, and the penalty being thus paid ten times in a thousand years. If, for example, there were any who had been the cause of many deaths, or had betrayed or enslaved cities or armies, or been guilty of any other evil behaviour, for

*vocabulary***ἀνίημι** urge, impel; release ~jet**ἀνόσιος** unholy**ἀσέβεια** impiety**αὐτόχειρ** with one's own hand**βιόω** live; (mp) make a living ~biology**γονεύς** -ος (m) parent**δεῦρο** here, come here!**διηγέομαι** detail, describe**ἐγγύς** near**ἐξαίφνης** suddenly**ἐρωτάω** ask about something**εὐεργεσία** good deed, public service

~ergonomics

θέαμα -τος (*ᾱα*, n, 3) sight, spectacle**θεάομαι** look at, behold, consider
~theater**καθοράω** look down ~panorama**μεταίτιος** accessory**μισθός** reward, wages**μνήμη** reminder, memorial**ὅπου** where**παραγίγνομαι** be beside, attend

~genus

στόμιον aperture; bit**σχεδόν** near, approximately at

~ischemia

τύραννος tyrant**φόνος** killing ~offend

μεταίτιοι, πάντων τούτων δεκαπλασίας ἀλγηδόνας ὑπὲρ ἐκάστου κομίσαιντο, καὶ αὖ εἴ τινας εὐεργεσίας εὐεργετηκότες καὶ δίκαιοι καὶ ὅσοι γεγονότες εἶεν, κατὰ ταῦτὰ τὴν ἀξίαν κομίζοιντο. τῶν δὲ εὐθὺς γενομένων καὶ ὀλίγον χρόνον βιούντων περί ἄλλα ἔλεγεν οὐκ ἄξια μνήμης. εἰς δὲ θεοὺς ἀσεβείας τε καὶ εὐσεβείας καὶ γονέας καὶ αὐτόχειρος φόνου μίζους ἔτι τοὺς μισθοὺς διηγείτο.

Ἔφη γὰρ δὴ παραγενέσθαι ἐρωτωμένῳ ἑτέρῳ ὑπὸ ἑτέρου ὅπου εἴη Ἀρδιαῖος ὁ μέγας. ὁ δὲ Ἀρδιαῖος οὗτος τῆς Παμφυλίας ἐν τινι πόλει τύραννος ἐγεγόνει, ἥδη χιλιοστὸν ἔτος εἰς ἐκεῖνον τὸν χρόνον, γέροντά τε πατέρα ἀποκτείνας καὶ πρεσβύτερον ἀδελφόν, καὶ ἄλλα δὴ πολλά τε καὶ ἀνόσια εἰργασμένος, ὥς ἐλέγετο. ἔφη οὖν τὸν ἐρωτώμενον εἰπεῖν, οὐχ ἥκει, φάναι, οὐδ' ἂν ἦξει δεῦρο. ἐθεασάμεθα γὰρ οὖν δὴ καὶ τοῦτο τῶν δεινῶν θαμάτων· ἐπειδὴ ἐγγὺς τοῦ στομίου ἦμεν μέλλοντες ἀνιέναι καὶ τὰλλα πάντα πεπονθότες, ἐκεῖνόν τε κατείδομεν ἐξαίφνης καὶ ἄλλους— σχεδόν τι αὐτῶν τοὺς πλείστους τυράννους·

|accessory , πάντων τούτων δεκαπλασίας ἀλγυδόνας
 ὑπὲρ ἐκάστου κομίσαιτο, καὶ αὖ εἴ τις εὐεργεσίας
 εὐεργετηκότες καὶ δίκαιοι καὶ ὅσοι γεγονότες εἶεν, κατὰ
 ταῦτὰ τὴν ἀξίαν κομίζονται. τῶν δὲ εὐθὺς γενομένων
 καὶ ὀλίγον χρόνον |live; (mp) ῥι ἄλλα ἔλεγεν οὐκ ἄξια
 |make a living
 |reminder, εἰς δὲ θεοὺς |impeity τε καὶ εὐσεβείας καὶ |parent
 |memorial
 καὶ |with one's|killing μείζους ἔτι τοὺς |reward, |detail,
 |own hand |wages |describe
 Ἐφη γὰρ δὴ |be beside, attend |ask ἐτέρῳ ὑπὸ ἐτέρου
 |where εἴη Ἀρδιαῖος ὁ μέγας. ὁ δὲ Ἀρδιαῖος οὗτος
 τῆς Παμφυλίας ἔν τινι πόλει |tyrant ἐγγόνει, ἥδη
 χιλιοστὸν ἔτος εἰς ἐκείνον τὸν χρόνον, γέροντά τε πατέρα
 ἀποκτείνας καὶ πρεσβύτερον ἀδελφόν, καὶ ἄλλα δὴ πολλὰ
 τε καὶ |unholy εἰργασμένος, ὥς ἐλέγετο. ἔφη οὖν τὸν
 |ask εἰπεῖν, οὐχ ἥκει, φάναι, οὐδ' ἂν ἥξει |here, come here!
 ἐθεασάμεθα γὰρ οὖν δὴ καὶ τοῦτο τῶν δεινῶν |sight,
 |spectacle
 ἐπειδὴ |near τοῦ στομίου ἡμεν μέλλοντες |urge, καὶ
 |impel;
 τὰλλα πάντα πεπονθότες, ἐκείνόν τε |look down |release
 |suddenly
 καὶ ἄλλους— |about τι αὐτῶν τοὺς πλείστους |tyrant

each and all of their offences they received punishment ten times over, and the rewards of beneficence and justice and holiness were in the same proportion. I need hardly repeat what he said concerning young children dying almost as soon as they were born. Of piety and impiety to gods and parents, and of murderers, there were retributions other and greater far which he described. He mentioned that he was present when one of the spirits asked another, 'Where is Ardiaeus the Great?' (Now this Ardiaeus lived a thousand years before the time of Er: he had been the tyrant of some city of Pamphylia, and had murdered his aged father and his elder brother, and was said to have committed many other abominable crimes.) The answer of the other spirit was: 'He comes not hither and will never come. And this,' said he, 'was one of the dreadful sights which we ourselves witnessed. We were at the mouth of the cavern, and, having completed all our experiences, were about to reascend, when of a sudden Ardiaeus appeared and several others, most of whom were tyrants; and there were also besides the tyrants private individuals who had been great criminals: they were just, as

*vocabulary***ἄγριος** wild, savage ~agriculture**ἀνίημι** urge, impel; release ~jet**διαλαμβάνω** distribute**ἐκδέρω** to skin ~dermatology**ἐκτός** outside**ἔλκω** drag, pull, hoist; rape**ἐνταῦθα** there, here**ἐπιχειρέω** do, try, attack ~chiral**εὐεργεσία** good deed, public service

~ergonomics

ιδιώτης -ου (m, 1) private; a layman**καταβάλλω** throw down, cast off

~ballistic

καταμανθάνω examine, observe**λειμών** -ος (m, 3) meadow ~limnic**μυκάομαι** (ῥ) moo, creak, ring**παντοδαπής** of every kind, manifold**παντοδαπός** of every kind, manifold**σημαίνω** give orders to; show; mark

~semaphore

σιγάω (ι) be silent**στόμιον** aperture; bit**συμποδίζω** bind, entangle**τιμωρία** (ιι) vengeance, punishment**ὑπερβάλλω** cause to go beyond; delay

~ballistic

ἦσαν δὲ καὶ ἰδιωταὶ τινες τῶν μέγала ἡμαρτηκότων—
οὓς οἰομένους ἤδη ἀναβήσεσθαι οὐκ ἐδέχετο τὸ στόμιον,
ἀλλ' ἐμυκάτο ὅποτε τις τῶν οὕτως ἀνιάτως ἐχόντων εἰς
πονηρίαν ἢ μὴ ἱκανῶς δεδοκῶς δίκην ἐπιχειροῖ ἀνιέναι.

Ἐνταῦθα δὴ ἄνδρες, ἔφη, ἄγριοι, διάπυροι ἰδεῖν,
παρεστῶτες καὶ καταμανθάνοντες τὸ φθέγμα, τοὺς
μὲν διαλαβόντες ἦγον, τὸν δὲ Ἀρδιαῖον καὶ ἄλλους
συμποδίσαντες χεῖράς τε καὶ πόδας καὶ κεφαλὴν,
καταβαλόντες καὶ ἐκδείραντες, εἶλκον παρὰ τὴν ὁδὸν
ἐκτὸς ἐπ' ἀσπαλάθων κνάμπτοντες, καὶ τοῖς ἀεὶ παριοῦσι
σημαίνοντες ὧν ἔνεκά τε καὶ ὅτι εἰς τὸν Τάρταρον
ἐμπεσούμενοι ἄγοντο. ἔνθα δὴ φόβων, ἔφη, πολλῶν
καὶ παντοδαπῶν σφίσι γεγονότων, τοῦτον ὑπερβάλλειν,
μὴ γένοιτο ἐκάστω τὸ φθέγμα ὅτε ἀναβαίνοι, καὶ
ἀσμενέστατα ἕκαστον σιγήσαντος ἀναβῆναι. καὶ τὰς μὲν
δὴ δίκας τε καὶ τιμωρίας τοιαύτας τινὰς εἶναι, καὶ αὖ τὰς
εὐεργεσίας ταύταις ἀντιστρόφους. ἐπειδὴ δὲ τοῖς ἐν τῷ
λειμῶνι ἐκάστοις ἑπτὰ ἡμέραι γένοιτο, ἀναστάντας

ἦσαν δὲ καὶ |private; a layman ὃν μέγала ἡμαρτηκότων—
 οὓς οἰομένους ἤδη ἀναβήσεσθαι οὐκ ἐδέχετο τὸ |aperture; bit
 ἀλλ' |moo, creak, ring - τις τῶν οὕτως ἀνιάτως ἐχόντων εἰς
 πονηρίαν ἢ μὴ ἱκανῶς δεδωκὼς δίκην |do, try, at-urge,
 |tack |impel;
 |there, here δὴ ἄνδρες, ἔφη, |wild, , διάπυροι ἰδεῖν,
 |savage
 παρεστῶτες καὶ |examine, observe τὸ φθέγμα, τοὺς
 μὲν |distribute ἦγον, τὸν δὲ Ἀρδιαῖον καὶ ἄλλους
 |συμποδίζω?: bind, entangle; or καὶ πόδας καὶ κεφαλὴν,
 |συμποδίζω?: bind, entangle
 |throw down, cast off ` |to skin , |drag, pull, ῥὰ τὴν ὁδὸν
 |hoist; rape
 |outside `π' ἀσπαλάθων κνάμπτοντες, καὶ τοῖς ἀεὶ παριούσι
 |give orders to; ὧν ἕνεκά τε καὶ ὅτι εἰς τὸν Τάρταρον
 |show; mark
 ἐμπεσούμενοι ἄγοντο. ἔνθα δὴ φόβων, ἔφη, πολλῶν
 καὶ παντοδαπῶν σφίσι γεγονότων, τοῦτον |cause to go be-
 |yond; delay
 μὴ γένοιτο ἐκάστῳ τὸ φθέγμα ὅτε ἀναβαίνοι, καὶ
 ἀσμενέστατα ἕκαστον |be silent ἀναβῆναι. καὶ τὰς μὲν
 δὴ δίκας τε καὶ τιμωρίας τοιαύτας τινὰς εἶναι, καὶ αὖ τὰς
 εὐεργεσίας ταύταις ἀντιστρόφους. ἐπειδὴ δὲ τοῖς ἐν τῷ
 |meadow ἐκάστοις ἑπτὰ ἡμέραι γένοιτο, ἀναστάντας

they fancied, about to return into the upper world, but the mouth, instead of admitting them, gave a roar, whenever any of these incurable sinners or some one who had not been sufficiently punished tried to ascend; and then wild men of fiery aspect, who were standing by and heard the sound, seized and carried them off; and Ardiaeus and others they bound head and foot and hand, and threw them down and flayed them with scourges, and dragged them along the road at the side, carding them on thorns like wool, and declaring to the passers-by what were their crimes, and that they were being taken away to be cast into hell.' And of all the many terrors which they had endured, he said that there was none like the terror which each of them felt at that moment, lest they should hear the voice; and when there was silence, one by one they ascended with exceeding joy. These, said Er, were the penalties and retributions, and there were blessings as great.

Now when the spirits which were in the meadow had tarried seven days, on the eighth they were obliged to proceed on their journey, and, on

*vocabulary***ἄγκιστρον** fishhook ~ankylosaurus**ἄκρα** at the edge, extreme ~acute**ἄκρη** at the edge, extreme**ἄκρις** -ός (f) hilltop ~acute**ἄκρον** crest, extremity ~acute**ἄκρος** at the edge, extreme ~acute**ἄνωθεν** from above, the beginning**αὐτόθι** on the spot**δεσμέω** to chain**δεσμός** bond, latch, strap; also (pl)

headdress

διαμπερές right through; all the time,
forever**ἐκγλύφω** scoop out; hatch**ἐλαχύς** small; comp.: less ~light**ἐνθάδε** here, hither**ἐντεῦθεν** thence**ἐπιστρέφω** turn towards ~atrophy**ἡλακάτη** distaff, spindle**ἴρις** -δος (f) rainbow**κάδος** jar, urn**καθάπερ** exactly as**καθαρός** clean, pure**καθοράω** look down ~panorama**κίων** κίονος (ī, f) pillar**κοίλος** hollow ~hollow**λαμπρός** brilliant ~lamp**ὄγδοος** eighth ~octopus**ὅθεν** whence**προέρχομαι** proceed, come out**προσφερέης** similar; useful**συνέχω** keep together, constrain**σχῆμα** -τος (n, 3) form, figure**τείνω** stretch, tend ~tense**τοιόσδε** such**τριήρης** trireme ~row**φάος** φῶς (n, 3) light; salvation; (pl)
eyes ~photon**φύσις** -εως (f) nature (of a thing)
~physics**φύω** produce, beget; clasp ~physics

ἐντεῦθεν δεῖν τῇ ὁγδόῃ πορεύεσθαι, καὶ ἀφικνεῖσθαι
 τεταρταίους ὅθεν καθορᾶν ἄνωθεν διὰ παντὸς τοῦ οὐρανοῦ
 καὶ γῆς τεταμένον φῶς εὐθύ, οἶον κίονα, μάλιστα τῇ
 ἱριδι προσφερῇ, λαμπρότερον δὲ καὶ καθαρώτερον· εἰς ὃ
 ἀφικέσθαι προελθόντες ἡμερησίαν ὁδόν, καὶ ἰδεῖν αὐτόθι
 κατὰ μέσον τὸ φῶς ἐκ τοῦ οὐρανοῦ τὰ ἄκρα αὐτοῦ τῶν
 δεσμῶν τεταμένα— εἶναι γὰρ τοῦτο τὸ φῶς σύνδεσμον
 τοῦ οὐρανοῦ, οἶον τὰ ὑποζώματα τῶν τριήρων, οὕτω
 πᾶσαν συνέχον τὴν περιφοράν— ἐκ δὲ τῶν ἄκρων
 τεταμένον ἀνάγκης ἄτρακτον, δι' οὗ πάσας ἐπιστρέφεσθαι
 τὰς περιφοράς· οὐ τὴν μὲν ἡλακάτην τε καὶ τὸ ἄγκιστρον
 εἶναι ἐξ ἀδάμαντος, τὸν δὲ σφόνδυλον μεικτὸν ἐκ τε τούτου
 καὶ ἄλλων γενῶν. τὴν δὲ τοῦ σφονδύλου φύσιν εἶναι
 τοιάνδε· τὸ μὲν σχῆμα οἷαπερ ἡ τοῦ ἐνθάδε, νοῆσαι δὲ
 δεῖ ἐξ ὧν ἔλεγεν τοιόνδε αὐτὸν εἶναι, ὥσπερ ἂν εἰ ἐν
 ἐνὶ μεγάλῳ σφονδύλῳ κοίλῳ καὶ ἐξεγλυμμένῳ διαμπερὲς
 ἄλλος τοιοῦτος ἐλάττων ἐγκέοιτο ἀρμόττων, καθάπερ οἱ
 κάδοι οἱ εἰς ἀλλήλους ἀρμόττοντες, καὶ οὕτω δὴ τρίτον

|thence δειν τῇ |eighth πορεύεσθαι, καὶ ἀφικνεῖσθαι
 τεταρταίους |when|look down|from above, ἀντὸς τοῦ οὐρανοῦ
 |the beginning
 καὶ γῆς |stretch, tend φῶς εὐθύ, οἶον |pillar, μάλιστα τῇ
 |rain- |similar; |brilliant δὲ καὶ |clean, pure εἰς ὃ
 |bow |useful
 ἀφικέσθαι |proceed, come οὐτ ρησίαν ὁδόν, καὶ ἰδεῖν |on the spot
 κατὰ μέσον τὸ φῶς ἐκ τοῦ οὐρανοῦ τὰ ἄκρα αὐτοῦ τῶν
 δεσμῶν |stretch, tend εἶναι γὰρ τοῦτο τὸ φῶς σύνδεσμον
 τοῦ οὐρανοῦ, οἶον τὰ ὑποζώματα τῶν |trireme, οὕτω
 πᾶσαν |keep together, περιφοράν— ἐκ δὲ τῶν ἄκρων
 |constrain
 |stretch, tend Ὑνάγκης ἄτρακτον, δι' οὗ πάσας |turn towards
 τὰς περιφοράς· οὗ τὴν μὲν |distaff, τε καὶ τὸ |fishhook
 |spindle
 εἶναι ἐξ ἀδάμαντος, τὸν δὲ σφόνδυλον μεικτὸν ἐκ τε τούτου
 καὶ ἄλλων γενῶν. τὴν δὲ τοῦ σφονδύλου φύσιν εἶναι
 |such τὸ μὲν |form, οἷα περ ἢ τοῦ |here, , νοῆσαι δὲ
 |figure |hither
 δεῖ ἐξ ὧν ἔλεγεν |such αὐτὸν εἶναι, ὥσπερ ἂν εἰ ἐν
 ἐνὶ μεγάλῳ σφονδύλῳ |hollow καὶ |scoop out; hatch|right
 |through
 ἄλλος τοιοῦτος |small ἐγκέοιτο ἀρμόττων, |exactly as οἱ
 |jar, urn_ί εἰς ἀλλήλους ἀρμόττοντες, καὶ οὕτω δὴ τρίτον

the fourth day after, he said that they came to a place where they could see from above a line of light, straight as a column, extending right through the whole heaven and through the earth, in colour resembling the rainbow, only brighter and purer; another day's journey brought them to the place, and there, in the midst of the light, they saw the ends of the chains of heaven let down from above: for this light is the belt of heaven, and holds together the circle of the universe, like the under-girders of a trireme. From these ends is extended the spindle of Necessity, on which all the revolutions turn. The shaft and hook of this spindle are made of steel, and the whorl is made partly of steel and also partly of other materials. Now the whorl is in form like the whorl used on earth; and the description of it implied that there is one large hollow whorl which is quite scooped out, and into this is fitted another lesser one, and

*vocabulary***ἄνωθεν** from above, the beginning**διαμπερές** right through; all the time, forever**ἑβδομος** seventh**ἐγκειμαι** lie wrapped in**ἕκτος** sixth ~hexagon**ἐντός** within**ἡλακάτη** distaff, spindle**κυκλέω** carry on wheels ~cycle**κύκλος** circle, wheel ~cycle**λαμπρός** brilliant ~lamp**λευκός** white ~light**λευκότης** -τος (f, 3) whiteness**νῶτον** back of the body; rear of an army; top of a box**νῶτος** back of the body; rear of an army; top of a box**ξανθός** yellow**ὄγδοος** eighth ~octopus**ὀκτώ** eight ~octopus**παραπλήσιος** similar to**πέμπτος** fifth ~pentagon**περιφέρω** carry around**πλατύς** extensive, wide**ποικίλος** ornamented; various**προσλάμπω** shine upon**στρέφω** turn, veer ~atrophy**σύμπας** (ᾱ) all together**συνεχής** (ῥ) continuously**τέσσαρες** four ~trapezoid**τέταρτος** fourth ~trapezoid**ὑπέρυθρος** reddish**φορά** carrying, burden**χείλος** -εος (n, 3) lip**χρῶμα** -τος (n, 3) color

ἄλλον καὶ τέταρτον καὶ ἄλλους τέτταρας. ὁκτὼ γὰρ εἶναι τοὺς σύμπαντας σφονδύλους, ἐν ἀλλήλοις ἐγκειμένους, κύκλους ἄνωθεν τὰ χεῖλη φαίνοντας, νῶτον συνεχῆς ἐνὸς σφονδύλου ἀπεργαζομένους περὶ τὴν ἡλακάτην· ἐκείνην δὲ διὰ μέσου τοῦ ὀγδόου διαμπερὲς ἐληλάσθαι. τὸν μὲν οὖν πρῶτόν τε καὶ ἐξωτάτω σφόνδυλον πλατύτατον τὸν τοῦ χεῖλους κύκλον ἔχειν, τὸν δὲ τοῦ ἕκτου δεύτερον, τρίτον δὲ τὸν τοῦ τετάρτου, τέταρτον δὲ τὸν τοῦ ὀγδόου, πέμπτον δὲ τὸν τοῦ ἐβδόμου, ἕκτον δὲ τὸν τοῦ πέμπτου, ἑβδομον δὲ τὸν τοῦ τρίτου, ὀγδοον δὲ τὸν τοῦ δευτέρου.

Καὶ τὸν μὲν τοῦ μεγίστου ποικίλον, τὸν δὲ τοῦ ἐβδόμου λαμπρότατον, τὸν δὲ τοῦ ὀγδόου τὸ χρῶμα ἀπὸ τοῦ ἐβδόμου ἔχειν προσλάμποντος, τὸν δὲ τοῦ δευτέρου καὶ πέμπτου παραπλήσια ἀλλήλοις, ξανθότερα ἐκείνων, τρίτον δὲ λευκότατον χρῶμα ἔχειν, τέταρτον δὲ ὑπέρυθρον, δεύτερον δὲ λευκότητι τὸν ἕκτον. κυκλεῖσθαι δὲ δὴ στρεφόμενον τὸν ἄτρακτον ὅλον μὲν τὴν αὐτὴν φοράν, ἐν δὲ τῷ ὅλῳ περιφερομένῳ τοὺς μὲν ἐντὸς

ἄλλον καὶ τέταρτον καὶ ἄλλους τέτταρας. ὁκτὼ γὰρ εἶναι
 τοὺς σύμπαντας σφονδύλους, ἐν ἀλλήλοις |lie wrapped in
 κύκλους |from above, |lip φαίνοντας, νῶτον συνεχὲς ἐνὸς
 |the beginning
 σφονδύλου ἀπεργαζομένους περὶ τὴν |distaff, ἐκείνην
 |spindle
 δὲ διὰ μέσου τοῦ |eighth |right ἐληλάσθαι. τὸν μὲν οὖν
 |through
 πρῶτόν τε καὶ ἐξωτάτῳ σφόνδυλον |extensive, wide . ὃν τοῦ
 |lip κύκλον ἔχειν, τὸν δὲ τοῦ |sixth δεύτερον, τρίτον δὲ
 τὸν τοῦ τετάρτου, τέταρτον δὲ τὸν τοῦ |eighth , |fifth
 δὲ τὸν τοῦ |seventh , |sixth δὲ τὸν τοῦ |fifth , |seventh
 δὲ τὸν τοῦ τρίτου, |eighth δὲ τὸν τοῦ δευτέρου.

Καὶ τὸν μὲν τοῦ μεγίστου ποικίλον, τὸν δὲ τοῦ
 |seventh λαμπρότατον, τὸν δὲ τοῦ |eighth τὸ |color
 ἀπὸ τοῦ |seventh ἔχειν |shine upon , τὸν δὲ τοῦ
 δευτέρου καὶ |fifth παραπλήσια ἀλλήλοις, |yellow
 ἐκείνων, τρίτον δὲ λευκότατον |color ἔχειν, τέταρτον δὲ
 |reddish , δεύτερον δὲ |whiteness τὸν |sixth . |carry on wheels
 δὲ δὴ στρεφόμενον τὸν ἄτρακτον ὅλον μὲν τὴν αὐτὴν
 |carrying, ἢ δὲ τῷ ὅλῳ |carry around τοὺς μὲν ἐντὸς
 |burden

another, and another, and four others, making eight in all, like vessels which fit into one another; the whorls show their edges on the upper side, and on their lower side all together form one continuous whorl. This is pierced by the spindle, which is driven home through the centre of the eighth. The first and outermost whorl has the rim broadest, and the seven inner whorls are narrower, in the following proportions—the sixth is next to the first in size, the fourth next to the sixth; then comes the eighth; the seventh is fifth, the fifth is sixth, the third is seventh, last and eighth comes the second. The largest [or fixed stars] is spangled, and the seventh [or sun] is brightest; the eighth [or moon] coloured by the reflected light of the seventh; the second and fifth [Saturn and Mercury] are in colour like one another, and yellower than the preceding; the third [Venus] has the whitest light; the fourth [Mars] is reddish; the sixth [Jupiter] is in whiteness second. Now the whole spindle has the same motion; but, as the whole revolves in one direction, the seven inner circles move

*vocabulary***ἄνωθεν** from above, the beginning**ἁρμονία** fastener; agreement

~harmony

βέομαι live ~biology**γόνυ** γουνός (n, 3) knee ~polygon**διαλείπω** leave a gap, space apart**ἑβδομος** seventh**ἕκτος** sixth ~hexagon**ἐφάπτω** fasten upon ~haptic**ἡρέμα** quietly, gently, slowly**θρόνος** seat, chair, throne ~throne**κύκλος** circle, wheel ~cycle**ὄγδοος** eighth ~octopus**ὀκτώ** eight ~octopus**πέμπτος** fifth ~pentagon**πéριξ** all around**περιφέρω** carry around**στέμμα** -τος (n, 3) headband or wreath**στρέφω** turn, veer ~atrophy**τέταρτος** fourth ~trapezoid**τόνος** pitch, stretching**ὕμνέω** recite, commemorate**φορά** carrying, burden

ἐπὶ τὰ κύκλους τὴν ἐναντίαν τῷ ὅλῳ ἡρέμα περιφέρεσθαι,
 αὐτῶν δὲ τούτων τάχιστα μὲν ἰέναι τὸν ὄγδοον, δευτέρους
 δὲ καὶ ἅμα ἀλλήλοις τὸν τε ἑβδομον καὶ ἕκτον καὶ
 πέμπτον· τὸν τρίτον δὲ φορᾶ ἰέναι, ὥς σφίσι φαίνεσθαι,
 ἐπανακυκλούμενον τὸν τέταρτον, τέταρτον δὲ τὸν τρίτον
 καὶ πέμπτον τὸν δεύτερον. στρέφεσθαι δὲ αὐτὸν ἐν τοῖς
 τῆς ἀνάγκης γόνασιν. ἐπὶ δὲ τῶν κύκλων αὐτοῦ ἄνωθεν
 ἐφ' ἐκάστου βεβηκέναι Σειρήνα συμπεριφερομένην,
 φωνὴν μίαν ἰείσαν, ἓνα τόνον· ἐκ πασῶν δὲ ὀκτὼ
 οὐσῶν μίαν ἁρμονίαν συμφωνεῖν. ἄλλας δὲ καθημένας
 περίξ δι' ἴσου τρεῖς, ἐν θρόνῳ ἐκάστην, θυγατέρας
 τῆς ἀνάγκης, Μοίρας, λευχειμονούσας, στέμματα ἐπὶ
 τῶν κεφαλῶν ἐχούσας, Λάχεσιν τε καὶ Κλωθῶ καὶ
 Ἄτροπον, ὑμνεῖν πρὸς τὴν τῶν Σειρήνων ἁρμονίαν,
 Λάχεσιν μὲν τὰ γεγονότα, Κλωθῶ δὲ τὰ ὄντα, Ἄτροπον
 δὲ τὰ μέλλοντα. καὶ τὴν μὲν Κλωθῶ τῇ δεξιᾷ χειρὶ
 ἐφαπτομένην συνεπιστρέφειν τοῦ ἀτράκτου τὴν ἔξω
 περιφοράν, διαλείπουσαν χρόνον, τὴν δὲ Ἄτροπον τῇ

ἑπτὰ |circle, |wheel τὴν ἐναντίαν τῷ ὅλῳ |quietly, |carry around ,
 |gently,
 αὐτῶν δὲ τούτων τάχιστα μὲν ἵεναι τὸν |slowly, |eighth , δευτέρους
 δὲ καὶ ἅμα ἀλλήλοις τὸν τε |seventh καὶ |sixth καὶ
 |fifth τὸν τρίτον δὲ |carrying, 'αι, ὡς σφίσι φαίνεσθαι,
 |burden
 ἐπανακυκλούμενον τὸν |fourth , |fourth δὲ τὸν τρίτον
 καὶ |fifth τὸν δεύτερον. |turn δὲ αὐτὸν ἐν τοῖς
 τῆς ἀνάγκης |knee . ἐπὶ δὲ τῶν |circle, αὐτοῦ |from above, the be-
 |wheel |ginning
 ἐφ' ἐκάστου |live Σειρήνα συμπεριφερομένην,
 φωνὴν μίαν ἰείσαν, ἓνα |pitch, 'ς πασῶν δὲ |eight
 |stretching
 οὐσῶν μίαν |fastener; συμφωνεῖν. ἄλλας δὲ καθημένας
 |agreement
 |all around' ἴσου τρεῖς, ἐν |chair ἐκάστην, θυγατέρας
 τῆς ἀνάγκης, Μοίρας, λευχειμονούσας, |wreath ἐπὶ
 τῶν κεφαλῶν ἐχούσας, Λάχεσιν τε καὶ Κλωθῶ καὶ
 Ἄτροπον, |recite, ... τὴν τῶν Σειρήνων |fastener; ,
 |commemorate |agreement
 Λάχεσιν μὲν τὰ γεγονότα, Κλωθῶ δὲ τὰ ὄντα, Ἄτροπον
 δὲ τὰ μέλλοντα. καὶ τὴν μὲν Κλωθῶ τῇ δεξιᾷ χειρὶ
 |fasten upon συνεπιστρέφειν τοῦ ἀτράκτου τὴν ἔξω
 περιφοράν, |leave a gap, χρόνον, τὴν δὲ Ἄτροπον τῇ
 |space apart

slowly in the other, and of these the swiftest is the eighth; next in swiftness are the seventh, sixth, and fifth, which move together; third in swiftness appeared to move according to the law of this reversed motion the fourth; the third appeared fourth and the second fifth. The spindle turns on the knees of Necessity; and on the upper surface of each circle is a siren, who goes round with them, hymning a single tone or note. The eight together form one harmony; and round about, at equal intervals, there is another band, three in number, each sitting upon her throne: these are the Fates, daughters of Necessity, who are clothed in white robes and have chaplets upon their heads, Lachesis and Clotho and Atropos, who accompany with their voices the harmony of the sirens—Lachesis singing of the past, Clotho of the present, Atropos of the future; Clotho from time to time assisting with a touch of her right hand the revolution of the outer circle of the whorl or spindle, and Atropos with her left hand touching

*vocabulary***ἀναιρέω** take up ~heresy**ἀναίτιος** blameless ~etiology**ἀρετή** goodness, excellence**ἀριστερός** left-hand**ἀτιμάζω** (ι) insult, dishonor**βήμα** -τος (n, 3) step, pace**βίος** life ~biology**γόνυ** γουνός (n, 3) knee ~polygon**δαίμων** -ονος (m, 3) a god, fate, doom
~demon**δῆλος** visible, conspicuous**δίιστημι** stand apart ~stand**ἐκάτερος** each of two**ἐντός** within**ἐφάπτω** fasten upon ~haptic**θνητός** mortal ~euthanasia**κλῆρος** lot; farm, inheritance; clergy
~clergy**λαγχάνω** be allotted; (esp. λελα-
forms) allot; receive**λήγω** cease, (+gen+ppl) cause to cease
~lax**παράδειγμα** -τος (n, 3) model,
precedent**περίοδος** picket, circuit**ρίπτω** hurl**σύνειμι** be with; have sex ~ion**συνίστημι** unite; confront in battle
~station**ὕψηλός** high**ὡσαύτως** in the same way

ἀριστερᾷ τὰς ἐντὸς αὐτῶν ὡσαύτως· τὴν δὲ Λάχεσιν ἐν μέρει
 ἑκατέρας ἑκατέρα τῇ χειρὶ ἐφάπτεσθαι. σφᾶς οὖν, ἐπειδὴ
 ἀφικέσθαι, εὐθὺς δεῖν ἵεναι πρὸς τὴν Λάχεσιν. προφήτην
 οὖν τινα σφᾶς πρῶτον μὲν ἐν τάξει διαστήσαι, ἔπειτα
 λαβόντα ἐκ τῶν τῆς Λαχέσεως γονάτων κλήρους τε
 καὶ βίων παραδείγματα, ἀναβάντα ἐπὶ τι βῆμα ὑψηλὸν
 εἰπεῖν—

Ἀνάγκης θυγατρὸς κόρης Λαχέσεως λόγος. Ψυχαὶ
 ἐφήμεροι, ἀρχὴ ἄλλης περιόδου θνητοῦ γένους
 θανατηφόρου. οὐχ ὑμᾶς δαίμων λήξεται, ἀλλ' ὑμεῖς
 δαίμονα αἰρήσεσθε. πρῶτος δ' ὁ λαχὼν πρῶτος αἰρείσθω
 βίον ᾧ συνέσται ἐξ ἀνάγκης. ἀρετὴ δὲ ἀδέσποτον, ἣν
 τιμῶν καὶ ἀτιμάζων πλέον καὶ ἔλαττον αὐτῆς ἕκαστος
 ἔξει. αἰτία ἐλομένου· θεὸς ἀναίτιος.

Ταῦτα εἰπόντα ῥῖψαι ἐπὶ πάντας τοὺς κλήρους, τὸν δὲ
 παρ' αὐτὸν πεσόντα ἕκαστον ἀναιρεῖσθαι πλὴν οὗ, ἔδὲ
 οὐκ ἔαν· τῷ δὲ ἀνελομένῳ δῆλον εἶναι ὅπόστος εἰλήχει.

|left-hand τὰς |within ἡ |in the same way δὲ Λάχεσιν ἐν μέρει
 |each of two|each of two ἡ χεὶρ |fasten upon . σφᾶς οὖν, ἐπειδὴ
 ἀφικέσθαι, εὐθὺς δεῖν ἵεναι πρὸς τὴν Λάχεσιν. προφήτην
 οὖν τινα σφᾶς πρῶτον μὲν ἐν τάξει |stand apart , ἔπειτα
 λαβόντα ἐκ τῶν τῆς Λαχέσεως |knee |lot τε
 καὶ |life |model, precedent , ἀναβάντα ἐπὶ τι |step, |high
 |pace
 εἰπεῖν—

Ἀνάγκης θυγατρὸς κόρης Λαχέσεως λόγος. Ψυχὰι
 ἐφήμεροι, ἀρχὴ ἄλλης |picket, |mortal γένους
 |circuit
 θανατηφόρου. οὐχ ὑμᾶς |a god, fate, doom , ἀλλ' ὑμεῖς
 |a god, fate, doom . . . θε. πρῶτος δ' ὁ |be allotted; (esp. λελα-ιθω
 |forms) allot; receive
 |life ᾧ συνέσται ἐξ ἀνάγκης. |excellence ἀδέσποτον, ἦν
 τιμῶν καὶ |dishonor πλέον καὶ ἔλαττον αὐτῆς ἕκαστος
 ἕξει. αἰτία ἐλομένου· θεὸς |blameless .

Ταῦτα εἰπόντα |hurl ἐπὶ πάντας τοὺς |lot , τὸν δὲ
 παρ' αὐτὸν πεσόντα ἕκαστον |take up πλὴν οὗ, ἔ δὲ
 οὐκ ἔαν· τῷ δὲ |take up |visible, | . . . ὁπόστος |be allotted; (esp.
 |conspicuous |λελα- forms) allot;
 |receive

and guiding the inner ones, and Lachesis laying hold of either in turn, first with one hand and then with the other.

When Er and the spirits arrived, their duty was to go at once to Lachesis; but first of all there came a prophet who arranged them in order; then he took from the knees of Lachesis lots and samples of lives, and having mounted a high pulpit, spoke as follows: 'Hear the word of Lachesis, the daughter of Necessity. Mortal souls, behold a new cycle of life and mortality. Your genius will not be allotted to you, but you will choose your genius; and let him who draws the first lot have the first choice, and the life which he chooses shall be his destiny. Virtue is free, and as a man honours or dishonours her he will have more or less of her; the responsibility is with the chooser—God is justified.' When the Interpreter had thus spoken he scattered lots indifferently among them all, and each of them took up the lot which fell near him, all but Er himself (he was not allowed), and each as he took his lot perceived the number

vocabulary

ἀγωνία contest; agony
ἄλλοιός of another kind ~alien
ἀμελέω disregard; (impers.) of course
ἀναγκαῖος coerced, coercing, slavery
ἀνθρώπινος human
ἀρετή goodness, excellence
βίος life ~biology
διατελέω accomplish; keep doing
 ~apostle
δόκιμος trustworthy; excellent
εἶδος -ους (n, 3) appearance, form
 ~-oid
ἐνιμι be in ~ion
ἐπιμελέομαι take care of, oversee
ζῶον being, animal; picture
ἰσχύς -ος (f) strength; body of troops
κάλλος -εος (n, 3) beauty
 ~kaleidoscope
μάθημα -τος (n, 3) lesson, knowledge
μεσώ be in the middle

μεταξύ between
νόσος (f) plague, pestilence ~noisome
παντοδαπής of every kind, manifold
παντοδαπός of every kind, manifold
παράδειγμα -τος (n, 3) model, precedent
πενία poverty ~osteopenia
πλοῦτος wealth ~plutocrat
πόθεν from where?
πρόγονος elder, ancestor ~genus
πτωχία being a beggar
τάξις -εως (f) arrangement, military unit
τελευτάω bring about, finish ~apostle
τυραννίς -δος (f) tyranny
ὕγεια health
φυγὰς -δος (m, 3) exile, refugee
 ~fugitive
φυγή flight, means of escape ~fugitive
ὡσαύτως in the same way

Μετὰ δὲ τοῦτο αὖθις τὰ τῶν βίων παραδείγματα εἰς
 τὸ πρόσθεν σφῶν θείναι ἐπὶ τὴν γῆν, πολὺ πλείω τῶν
 παρόντων. εἶναι δὲ παντοδαπά· ζῶων τε γὰρ πάντων
 βίους καὶ δὴ καὶ τοὺς ἀνθρωπίνους ἅπαντας. τυραννίδας
 τε γὰρ ἐν αὐτοῖς εἶναι, τὰς μὲν διατελείς, τὰς δὲ καὶ
 μεταξὺ διαφθειρομένας καὶ εἰς πενίας τε καὶ φυγὰς καὶ εἰς
 πτωχείας τελευτώσας· εἶναι δὲ καὶ δοκίμων ἀνδρῶν βίους,
 τοὺς μὲν ἐπὶ εἵδεσιν καὶ κατὰ κάλλη καὶ τὴν ἄλλην ἰσχύν
 τε καὶ ἀγωνίαν, τοὺς δ' ἐπὶ γένεσιν καὶ προγόνων ἀρεταῖς,
 καὶ ἀδοκίμων κατὰ ταῦτα, ὡσαύτως δὲ καὶ γυναικῶν.
 ψυχῆς δὲ τάξιν οὐκ ἐνεῖναι διὰ τὸ ἀναγκαίως ἔχειν ἄλλον
 ἐλομένην βίον ἀλλοίαν γίγνεσθαι· τὰ δ' ἄλλα ἀλλήλοις
 τε καὶ πλούτοις καὶ πενίαις, τὰ δὲ νόσοις, τὰ δ' ὑγείαις
 μεμείχθαι, τὰ δὲ καὶ μεσοῦν τούτων. ἔνθα δὴ, ὡς ἔοικεν,
 ὦ φίλε Γλαύκων, ὁ πᾶς κίνδυνος ἀνθρώπῳ, καὶ διὰ ταῦτα
 μάλιστα ἐπιμελητέον ὅπως ἕκαστος ἡμῶν τῶν ἄλλων
 μαθημάτων ἀμελήσας τούτου τοῦ μαθήματος καὶ ζητητῆς
 καὶ μαθητῆς ἔσται, ἐάν ποθεν οἷός τ' ᾗ μαθεῖν καὶ

Μετὰ δὲ τοῦτο αὖθις τὰ τῶν |life |model, precedent εἰς
 τὸ πρόσθεν σφῶν θεῖναι ἐπὶ τὴν γῆν, πολὺ πλείω τῶν
 παρόντων. εἶναι δὲ παντοδαπά· ζώων τε γὰρ πάντων
 |life καὶ δὴ καὶ τοὺς |human ἅπαντας. |tyranny
 τε γὰρ ἐν αὐτοῖς εἶναι, τὰς μὲν διατελεῖς, τὰς δὲ καὶ
 |between διαφθειρομένας καὶ εἰς πενίας τε καὶ φυγὰς καὶ εἰς
 |being a beg-|bring about, εἶναι δὲ καὶ |trustworthy; ἰσχύων |life ,
 |gar |finish |excellent
 τοὺς μὲν ἐπὶ |form καὶ κατὰ |beauty καὶ τὴν ἄλλην |strength; body of
 |troops
 τε καὶ |contest; , τοὺς δ' ἐπὶ γένεσιν καὶ |elder, |excellence
 |agony |ancestor
 καὶ ἀδοκίμων κατὰ ταῦτα, |in the same way . . . γυναικῶν.
 ψυχῆς δὲ τάξιν οὐκ |be in διὰ τὸ |coerced, coerc-|εἶν ἄλλον
 |ing, slavery
 ἐλομένην |life |of another kind θαι· τὰ δ' ἄλλα ἀλλήλοις
 τε καὶ |wealth καὶ πενίαις, τὰ δὲ |plague , τὰ δ' |health
 μεμείχθαι, τὰ δὲ καὶ |be in the middle ἔνθα δὴ, ὡς ἔοικεν,
 ὦ φίλε Γλαύκων, ὁ πᾶς κίνδυνος ἀνθρώπῳ, καὶ διὰ ταῦτα
 μάλιστα |take care of, ὅπως ἕκαστος ἡμῶν τῶν ἄλλων
 |oversee
 |lesson, |disregard τούτου τοῦ |lesson, καὶ ζητητῆς
 |knowledge |knowledge
 καὶ μαθητῆς ἔσται, ἐάν ποθεν οἶός τ' ἦ μαθεῖν καὶ

which he had obtained. Then the Interpreter placed on the ground before them the samples of lives; and there were many more lives than the souls present, and they were of all sorts. There were lives of every animal and of man in every condition. And there were tyrannies among them, some lasting out the tyrant's life, others which broke off in the middle and came to an end in poverty and exile and beggary; and there were lives of famous men, some who were famous for their form and beauty as well as for their strength and success in games, or, again, for their birth and the qualities of their ancestors; and some who were the reverse of famous for the opposite qualities. And of women likewise; there was not, however, any definite character in them, because the soul, when choosing a new life, must of necessity become different. But there was every other quality, and the all mingled with one another, and also with elements of wealth and poverty, and disease and health; and there were mean states also. And here, my dear Glaucon, is the supreme peril of our human state; and therefore the utmost care should be taken. Let each one of us leave every other kind of knowledge and seek and follow one thing only, if peradventure he may be able to learn and may find

vocabulary

ἄδικος unfair; obstinate, bad
αἵρεσις -εως (f) choice, plan
ἀμείνων comparative of ἀγαθός, noble
ἀναλογίζομαι reckon
ἀποβλέπω stare at, adore
ἀρετή goodness, excellence
ἀσθένεια weakness
βίος life ~biology
βιόω live; (mp) make a living ~biology
διαγιγνώσκω discern, decide ~gnostic
διαίρῃω divide, distinguish, distribute
ἐκεῖσε thither
ἐξευρίσκω find; discover ~eureka
ἐπίκτητος acquired as well
ἐπιστήμων skillful, clever ~station
εὐγένεια nobility, excellence
ἰσχύς -ος (f) strength; body of troops
κάλλος -εος (n, 3) beauty

~kaleidoscope
κεράννυμι (ῥ) mix ~crater
κράτιστος best
πανταχοῦ everywhere; completely
πενία poverty ~osteopenia
πλοῦτος wealth ~plutocrat
ποίη grass
ποῖος what kind
συλλογίζομαι count up; infer;
 recapitulate
συντίθημι hearken, mark ~thesis
τελευτάω bring about, finish ~apostle
φύσις -εως (f) nature (of a thing)
 ~physics
φύω produce, beget; clasp ~physics
χείρων worse, more base, inferior,
 weaker
χρηστός useful; brave, worthy

ἐξευρεῖν τίς αὐτὸν ποιήσει δυνατόν καὶ ἐπιστήμονα, βίον καὶ χρηστὸν καὶ πονηρὸν διαγιγνώσκοντα, τὸν βελτίω ἐκ τῶν δυνατῶν ἀεὶ πανταχοῦ αἰρεῖσθαι· ἀναλογιζόμενον πάντα τὰ νυνδὴ ῥηθέντα καὶ συντιθέμενα ἀλλήλοις καὶ διαιρούμενα πρὸς ἀρετὴν βίου πῶς ἔχει, εἰδέναι τί κάλλος πενία ἢ πλούτω κραθὲν καὶ μετὰ ποίας τινὸς ψυχῆς ἔξεως κακὸν ἢ ἀγαθὸν ἐργάζεται, καὶ τί εὐγένειαι καὶ δυσγένειαι καὶ ἰδιωτεῖαι καὶ ἀρχαὶ καὶ ἰσχύες καὶ ἀσθένειαι καὶ εὐμαθίαι καὶ δυσμαθίαι καὶ πάντα τὰ τοιαῦτα τῶν φύσει περὶ ψυχὴν ὄντων καὶ τῶν ἐπικτήτων τί συγκεραννύμενα πρὸς ἄλληλα ἐργάζεται, ὥστε ἐξ ἀπάντων αὐτῶν δυνατόν εἶναι συλλογισάμενον αἰρεῖσθαι, πρὸς τὴν τῆς ψυχῆς φύσιν ἀποβλέποντα, τὸν τε χεῖρω καὶ τὸν ἀμείνω βίον, χεῖρω μὲν καλοῦντα ὃς αὐτὴν ἐκείσε ἄξει, εἰς τὸ ἀδικωτέραν γίγνεσθαι, ἀμείνω δὲ ὅστις εἰς τὸ δικαιωτέραν. τὰ δὲ ἄλλα πάντα χαίρειν ἑάσει· ἐωράκαμεν γὰρ ὅτι ζῶντί τε καὶ τελευτήσαντι αὕτη κρατίστη αἴρεσις.

Ἀδαμαντίνως δὴ δεῖ ταύτην τὴν δόξαν ἔχοντα εἰς Ἄιδου

|find; τίς αὐτὸν ποιήσει δυνατὸν καὶ |skillful, clever, |life
 |discover
 καὶ |useful; brave, ὁ πονηρὸν |discern, decide , τὸν βελτίω
 |worthy
 ἐκ τῶν δυνατῶν ἀεὶ |everywhere; αἰρεῖσθαι |reckon
 |completely
 πάντα τὰ νυνδὴ ῥηθέντα καὶ |hearken, mark ἱλλήλοισι καὶ
 |divide, distinguish, |excellence ἵου πῶς ἔχει, εἰδέναι τί |beauty
 |distribute
 πενία ἢ |wealth |mix καὶ μετὰ ποίας τινὸς ψυχῆς ἕξεως
 κακὸν ἢ ἀγαθὸν ἐργάζεται, καὶ τί |nobility, καὶ δυσγένειαι
 |excellence
 καὶ ιδιωτεῖαι καὶ ἀρχαὶ καὶ |strength; body |weakness καὶ
 |of troops
 εὐμαθίαι καὶ δυσμαθίαι καὶ πάντα τὰ τοιαῦτα τῶν φύσει
 περὶ ψυχὴν ὄντων καὶ τῶν |acquired as well ὑγκεραννύμενα
 πρὸς ἄλληλα ἐργάζεται, ὥστε ἐξ ἀπάντων αὐτῶν δυνατὸν
 εἶναι |count up; infer; re- αἰρεῖσθαι, πρὸς τὴν τῆς ψυχῆς
 |capitulate
 φύσιν |stare at, adore , τὸν τε |worse, more base ὁ |better
 |life , |worse, more base ὁ ὄντα ὅς αὐτὴν |thither ἄξει, εἰς τὸ
 |unfair; obsti- γίνεσθαι, |better δὲ ὅστις εἰς τὸ δικαιοτέραν.
 |nate, bad
 τὰ δὲ ἄλλα πάντα χαίρειν ἑάσει· ἐωράκαμεν γὰρ ὅτι ζῶντί
 τε καὶ |bring about, αὕτη |best |choice, plan
 |finish

Ἀδμαντίνως δὴ δεῖ ταύτην τὴν δόξαν ἔχοντα εἰς Αἶδου

some one who will make him able to learn and discern between good and evil, and so to choose always and everywhere the better life as he has opportunity. He should consider the bearing of all these things which have been mentioned severally and collectively upon virtue; he should know what the effect of beauty is when combined with poverty or wealth in a particular soul, and what are the good and evil consequences of noble and humble birth, of private and public station, of strength and weakness, of cleverness and dullness, and of all the natural and acquired gifts of the soul, and the operation of them when conjoined; he will then look at the nature of the soul, and from the consideration of all these qualities he will be able to determine which is the better and which is the worse; and so he will choose, giving the name of evil to the life which will make his soul more unjust, and good to the life which will make his soul more just; all else he will disregard. For we have seen and know that this is the best choice both in life and after death. A man must

*vocabulary***ἀγαπητός** beloved**ἀγγέλλω** carry a message, announce

~angel

ἀθυμέω (ῥ) be disheartened**αἵρεσις** -εως (f) choice, plan**ἀμελέω** disregard; (impers.) of course**ἀνέκκλητος** undaunted**ἀνήκεστος** not to be cured, soothed,

appeased

ἀφροσύνη folly ~frenzy**βιβρώσκω** eat, eat up, devour

~voracious

βίος life ~biology**βιόω** live; (mp) make a living ~biology**βρώσις** -εως (f) food, eating ~devour**ἐκατέρωσε** to either side, both ways**ἐμπίπτω** fall into; attack ~petal**ἐνιμι** be in ~ion**ἐπειμι** lie upon; approach ~ion**εὐδαίμων** blessed with a good genius**λαγχάνω** be allotted; (esp. λελα-

forms) allot; receive

μείρομαι receive as a portion ~Moirā**πλοῦτος** wealth ~plutocrat**τελευταῖος** last, final**τελευτάω** bring about, finish ~apostle**τελευτή** conclusion, fulfilment ~apostle**τυραννίς** -δος (f) tyranny**ὑπερβάλλω** cause to go beyond; delay

~ballistic

ἵεναι, ὅπως ἂν ἦ καὶ ἐκεῖ ἀνέκπληκτος ὑπὸ πλούτων τε καὶ τῶν τοιούτων κακῶν, καὶ μὴ ἐμπεσὼν εἰς τυραννίδας καὶ ἄλλας τοιαύτας πράξεις πολλὰ μὲν ἐργάσεται καὶ ἀνήκεστα κακά, ἔτι δὲ αὐτὸς μείζω πάθῃ, ἀλλὰ γινῶ τὸν μέσον αἰὲ τῶν τοιούτων βίον αἰρεῖσθαι καὶ φεύγειν τὰ ὑπερβάλλοντα ἐκατέρωσε καὶ ἐν τῷδε τῷ βίῳ κατὰ τὸ δυνατόν καὶ ἐν παντὶ τῷ ἔπειτα· οὕτω γὰρ εὐδαιμονέστατος γίγνεται ἄνθρωπος.

Καὶ δὴ οὖν καὶ τότε ὁ ἐκεῖθεν ἄγγελος ἡγγελλε τὸν μὲν προφήτην οὕτως εἰπεῖν· καὶ τελευταίῳ ἐπιόντι, ξὺν νῷ ἐλομένῳ, συντόνως ζῶντι κεῖται βίος ἀγαπητός, οὐ κακός. μήτε ὁ ἄρχων αἰρέσεως ἀμελείτω μήτε ὁ τελευτῶν ἀθυμείτω.

Εἰπόντος δὲ ταῦτα τὸν πρῶτον λαχόντα ἔφη εὐθὺς ἐπιόντα τὴν μεγίστην τυραννίδα ἐλέσθαι, καὶ ὑπὸ ἀφροσύνης τε καὶ λαιμαργίας οὐ πάντα ἱκανῶς ἀνασκεψάμενον ἐλέσθαι, ἀλλ' αὐτὸν λαθεῖν ἐνούσαν εἰμαρμένην παίδων αὐτοῦ βρώσεις καὶ ἄλλα κακά·

ιέναι, ὅπως ἂν ᾗ καὶ ἐκεῖ |undaunted ὑπὸ |wealth τε

καὶ τῶν τοιούτων κακῶν, καὶ μὴ |fall into; attack|tyranny

καὶ ἄλλας τοιαύτας πράξεις πολλὰ μὲν ἐργάσεται καὶ

|incurable κακά, ἔτι δὲ αὐτὸς μείζω πάθη, ἀλλὰ γινῶ

τὸν μέσον ἀεὶ τῶν τοιούτων |life αἰρεῖσθαι καὶ φεύγειν

τὰ |cause to go beyond;|to either side, καὶ ἐν τῷδε τῷ βίῳ
|delay |both ways

κατὰ τὸ δυνατὸν καὶ ἐν παντὶ τῷ ἔπειτα· οὕτω γὰρ

|blessed with a good γίγνεται ἄνθρωπος.
|genius

Καὶ δὴ οὖν καὶ τότε ὁ ἐκεῖθεν ἄγγελος |carry a message,
|announce

μὲν προφήτην οὕτως εἶπεν· καὶ |last, final |lie upon; approach

νῷ ἐλομένῳ, συντόνως ζῶντι κείται |life |beloved , οὐ

κακός. μήτε ὁ ἄρχων |choice, |disregard μήτε ὁ τελευτῶν
|plan

|be disheartened

Εἰπόντος δὲ ταῦτα τὸν πρῶτον |be allotted; (esp. λεῖλα- forms) allot;
|receive

|lie upon; approach. . γίστην |tyranny ἐλέσθαι, καὶ ὑπὸ

|folly τε καὶ λαίμαργίας οὐ πάντα ἱκανῶς

ἀνασκεψάμενον ἐλέσθαι, ἀλλ' αὐτὸν λαθεῖν |be in

|receive as a portion ἂν αὐτοῦ βρώσεις καὶ ἄλλα κακά·

take with him into the world below an adamantine faith in truth and right, that there too he may be undazzled by the desire of wealth or the other allurements of evil, lest, coming upon tyrannies and similar villainies, he do irremediable wrongs to others and suffer yet worse himself; but let him know how to choose the mean and avoid the extremes on either side, as far as possible, not only in this life but in all that which is to come. For this is the way of happiness.

And according to the report of the messenger from the other world this was what the prophet said at the time: 'Even for the last comer, if he chooses wisely and will live diligently, there is appointed a happy and not undesirable existence. Let not him who chooses first be careless, and let not the last despair.' And when he had spoken, he who had the first choice came forward and in a moment chose the greatest tyranny; his mind having been darkened by folly and sensuality, he had not thought out the whole matter before he chose, and did not at first sight perceive that he was fated, among other evils, to devour his own children. But

vocabulary

αἵρεσις -εως (f) choice, plan
αἰτιάομαι blame ~etiology
ἀλίσκομαι be captured ~helix
ἄνευ away from; not having; not
 needing ~Sp. sin
ἀπαγγέλλω announce, order, promise
 ~angel
ἀρετή goodness, excellence
ἅτε as if; since
βίος life ~biology
βιόω live; (mp) make a living ~biology
δαίμων -ονος (m, 3) a god, fate, doom
 ~demon
δεῦρο here, come here!
ἔθος ἔθεος (n, 3) custom, habit
 ~ethology
ἐκεῖσε thither
ἐλαχύς small; comp.: less ~light
ἐμμένω stay put, be faithful, fixed
ἐνθάδε here, hither
ἐνθένδε hence
ἐπιδρομή inroad, raid

εὐδαιμονέω be lucky, happy
θέω run, run for
κινδυνεύω encounter danger; (+inf)
 there is a danger that
κλῆρος lot; farm, inheritance; clergy
 ~clergy
κληρώω cast lots, assign
κόπτω beat, cut, strike
μεταβολή change, exchange
μεταλαμβάνω share in; swap
ὀδύρομαι (ὄ) lament ~anodyne
πολιτεία (ι) citizenship; government
πονέω work; be busy ~osteopenia
πόνος toil, suffering ~osteopenia
πορεία gait, march
σκέπτομαι look, look at, watch
 ~skeptic
σχολή rest, leisure
τελευταῖος last, final
τύχη fortune, act of a god
ὕγιής sound, profitable ~hygiene
φιλοσοφέω philosophize, study

ἐπειδὴ δὲ κατὰ σχολὴν σκέψασθαι, κόπτεσθαι τε καὶ ὀδύρεσθαι τὴν αἵρεσιν, οὐκ ἐμμένοντα τοῖς προρρηθείσιν ὑπὸ τοῦ προφήτου· οὐ γὰρ ἑαυτὸν αἰτιᾶσθαι τῶν κακῶν, ἀλλὰ τύχην τε καὶ δαίμονας καὶ πάντα μᾶλλον ἂνθ' ἑαυτοῦ. εἶναι δὲ αὐτὸν τῶν ἐκ τοῦ οὐρανοῦ ἡκόντων, ἐν τεταγμένη πολιτείᾳ ἐν τῷ προτέρῳ βίῳ βεβιωκότα, ἔθει ἄνευ φιλοσοφίας ἀρετῆς μετεληφότα. ὥς δὲ καὶ εἰπεῖν, οὐκ ἐλάττους εἶναι ἐν τοῖς τοιούτοις ἀλίσκομένους τοὺς ἐκ τοῦ οὐρανοῦ ἡκοντας, ἅτε πόνων ἀγυμνάστους· τῶν δ' ἐκ τῆς γῆς τοὺς πολλούς, ἅτε αὐτοὺς τε πεπονηκότας ἄλλους τε ἑωρακότας, οὐκ ἐξ ἐπιδρομῆς τὰς αἱρέσεις ποιεῖσθαι. διὸ δὴ καὶ μεταβολὴν τῶν κακῶν καὶ τῶν ἀγαθῶν ταῖς πολλαῖς τῶν ψυχῶν γίνεσθαι καὶ διὰ τὴν τοῦ κλήρου τύχην· ἐπεὶ εἴ τις αἰεί, ὁπότε εἰς τὸν ἐνθάδε βίον ἀφικνοῖτο, ὕγιως φιλοσοφοῖ καὶ ὁ κληρὸς αὐτῷ τῆς αἱρέσεως μὴ ἐν τελευταίοις πίπτει, κινδυνεύει ἐκ τῶν ἐκείθεν ἀπαγγελλομένων οὐ μόνον ἐνθάδε εὐδαιμονεῖν ἄν, ἀλλὰ καὶ τὴν ἐνθένδε ἐκείσε καὶ δεῦρο πάλιν πορείαν οὐκ

ἐπειδὴ δὲ κατὰ |rest, |look, look at, |beat, cut, strike καὶ
 |leisure |watch
 |lament τὴν |choice, plan |stay put, be οἷς προρρηθείσιν
 |faithful, fixed
 ὑπὸ τοῦ προφήτου· οὐ γὰρ ἑαυτὸν |blame τῶν κακῶν,
 ἀλλὰ |fortune, act καὶ |a god, fate, doom ἅντα μᾶλλον ἀνθ'
 |of a god
 ἑαυτοῦ. εἶναι δὲ αὐτὸν τῶν ἐκ τοῦ οὐρανοῦ ἡκόντων, ἐν
 τεταγμένη πολιτείᾳ ἐν τῷ προτέρῳ βίῳ |live; (mp) ἔθει
 |make a living
 |away from; not hav- ἰρετῆς |share in; swap ὥς δὲ καὶ εἰπεῖν,
 |ing; not needing
 οὐκ ἐλάττους εἶναι ἐν τοῖς τοιούτοις ἀλίσκομένους τοὺς
 ἐκ τοῦ οὐρανοῦ ἡκοντας, |as if; since ἄγυμνάστους· τῶν
 δ' ἐκ τῆς γῆς τοὺς πολλούς, |as if; since ἔς τε |work
 ἄλλους τε ἑωρακότας, οὐκ ἐξ |inroad, raid τὰς |choice, plan
 ποιῆσθαι. διὸ δὴ καὶ |change, τῶν κακῶν καὶ τῶν
 |exchange
 ἀγαθῶν ταῖς πολλαῖς τῶν ψυχῶν γίγνεσθαι καὶ διὰ τὴν
 τοῦ κλήρου |fortune, act ἢ εἴ τις αἰεί, ὅποτε εἰς τὸν ἐνθάδε
 |of a god
 βίον ἀφικνοῖτο, |sound, |philosophize, αἱ ὅ |lot αὐτῷ τῆς
 |profitable |study
 |choice, plan ἢ ἐν |last, final πίπτοι, κινδυνεύει ἐκ τῶν
 ἐκεῖθεν ἀπαγγελλομένων οὐ μόνον ἐνθάδε |be lucky, happy,
 ἀλλὰ καὶ τὴν |hence |thither καὶ δεῦρο πάλιν |gait, οὐκ
 |march

when he had time to reflect, and saw what was in the lot, he began to beat his breast and lament over his choice, forgetting the proclamation of the prophet; for, instead of throwing the blame of his misfortune on himself, he accused chance and the gods, and everything rather than himself. Now he was one of those who came from heaven, and in a former life had dwelt in a well-ordered State, but his virtue was a matter of habit only, and he had no philosophy. And it was true of others who were similarly overtaken, that the greater number of them came from heaven and therefore they had never been schooled by trial, whereas the pilgrims who came from earth having themselves suffered and seen others suffer, were not in a hurry to choose. And owing to this inexperience of theirs, and also because the lot was a chance, many of the souls exchanged a good destiny for an evil or an evil for a good. For if a man had always on his arrival in this world dedicated himself from the first to sound philosophy, and had been moderately fortunate in the number of the lot, he might, as the messenger reported, be happy here, and also his journey to another life and return to this, instead of

vocabulary

ἄετός eagle ~avis
ἀηδών -όνος (f, 3) nightingale
ἀθλέω toil ~athlete
ἀθλητής ἀεθλητού (m, 1) athlete,
 contestant ~athlete
αἵρεσις -εως (f) choice, plan
ἄνθρωπινος human
βίος life ~biology
βιόω live; (mp) make a living ~biology
γελοῖος laughable; joking
γυναικεῖος of women ~queen
διαλλάσσω exchange; differ; reconcile
εἰκοστός twentieth
ἔχθρη hate
ζῶον being, animal; picture
θαυμάσιος wonderful
καταιδέομαι feel shame, reverence
κᾰτοῖδα understand
κρίσις -εως (f) decision, issue
κύκνος swan ~Cygnus

λαγχάνω be allotted; (esp. λελα-
 forms) allot; receive
λάω grip, pin?
λεία booty
λεῖος smooth
λέων lion
μεταβάλλω alter, transform
μισέω (ι) hate, wish to prevent
 ~misogyny
μῖσος -εος (n, 3) hate
μουσική art, music
μουσικός musical, aesthetic
ὄπλον tool, weapon, ship's tackle
 ~hoplite
οὐράνιος heavenly
πάθος -ους (n, 3) an experience,
 passion, condition
πότε when?
συνήθεια intimacy; habit
τραχύς (ᾱ) rough ~trachea
ὡσαύτως in the same way

ἂν χθονίαν καὶ τραχείαν πορεύεσθαι, ἀλλὰ λείαν τε καὶ οὐρανίαν.

Ταύτην γὰρ δὴ ἔφη τὴν θεάν ἀξίαν εἶναι ἰδεῖν, ὥς ἕκασται αἱ ψυχαὶ ἡροῦντο τοὺς βίους· ἐλεινὴν τε γὰρ ἰδεῖν εἶναι καὶ γελοίαν καὶ θαυμασίαν. κατὰ συνήθειαν γὰρ τοῦ προτέρου βίου τὰ πολλὰ αἰρεῖσθαι. ἰδεῖν μὲν γὰρ ψυχὴν ἔφη τὴν ποτε Ὀρφέως γενομένην κύκνου βίον αἵρουμένην, μίσει τοῦ γυναικείου γένους διὰ τὸν ὑπ' ἐκείνων θάνατον οὐκ ἐθέλουσαν ἐν γυναικὶ γεννηθεῖσαν γενέσθαι· ἰδεῖν δὲ τὴν Θαμύρου ἀηδόνος ἐλομένην· ἰδεῖν δὲ καὶ κύκνον μεταβάλλοντα εἰς ἀνθρωπίνου βίου αἵρεσιν, καὶ ἄλλα ζῶα μουσικὰ ὡσαύτως. εἰκοστὴν δὲ λαχοῦσαν ψυχὴν ἐλέσθαι λέοντος βίον· εἶναι δὲ τὴν Αἴαντος τοῦ Τελαμωνίου, φεύγουσαν ἄνθρωπον γενέσθαι, μεμνημένην τῆς τῶν ὅπλων κρίσεως. τὴν δ' ἐπὶ τούτῳ Ἀγαμέμνωνος· ἔχθρα δὲ καὶ ταύτην τοῦ ἀνθρωπίνου γένους διὰ τὰ πάθη αἰετοῦ διαλλάξαι βίον. ἐν μέσοις δὲ λαχοῦσαν τὴν Ἀταλάντης ψυχὴν, κατιδοῦσαν μεγάλας τιμὰς ἀθλητοῦ

ἂν χθονίαν καὶ |rough πορεύεσθαι, ἀλλὰ λείαν τε καὶ
|heavenly .

Ταύτην γὰρ δὴ ἔφη τὴν θέαν ἀξίαν εἶναι ἰδεῖν, ὥς
ἕκασται αἱ ψυχὰι ἡρῶντο τοὺς |life ἐλεινὴν τε γὰρ
ἰδεῖν εἶναι καὶ |laughable; αἱ |wonderful . κατὰ |intimacy;
|joking |habit
γὰρ τοῦ προτέρου βίου τὰ πολλὰ αἰρεῖσθαι. ἰδεῖν μὲν
γὰρ ψυχὴν ἔφη τὴν ποτε Ὀρφέως γενομένην |swan
|life αἰρουμένην, μίσει τοῦ |of women γένους διὰ τὸν ὑπ'
ἐκείνων θάνατον οὐκ ἐθέλουσαν ἐν γυναικὶ γεννηθεῖσαν
γενέσθαι· ἰδεῖν δὲ τὴν Θαμύρου |nightingale ἰομένην· ἰδεῖν
δὲ καὶ |swan |alter, transform εἰς |human βίου |choice, plan
καὶ ἄλλα ζῶα μουσικὰ |in the same|twentieth δὲ |be allotted; (esp. λελα-
|way |forms) allot; receive
ψυχὴν ἐλέσθαι λέοντος |life εἶναι δὲ τὴν Αἴαντος τοῦ
Τελαμωνίου, φεύγουσαν ἄνθρωπον γενέσθαι, μεμνημένην
τῆς τῶν |tool |decision, . τὴν δ' ἐπὶ τούτῳ Ἀγαμέμνωνος·
|issue
|hate δὲ καὶ ταύτην τοῦ |human γένους διὰ τὰ
|an |eagle |exchange; |life . ἐν μέσοις δὲ |be allotted; (esp. λελα-
|expe- |differ; |forms) allot; receive
|rience, |reconcile
|pas-
|sion,
|condi-
|tion
ἡ Τηλεάντης ψυχὴν, κατιδοῦσαν μεγάλας τιμὰς ἀθλητοῦ

being rough and underground, would be smooth and heavenly. Most curious, he said, was the spectacle — sad and laughable and strange; for the choice of the souls was in most cases based on their experience of a previous life. There he saw the soul which had once been Orpheus choosing the life of a swan out of enmity to the race of women, hating to be born of a woman because they had been his murderers; he beheld also the soul of Thamyras choosing the life of a nightingale; birds, on the other hand, like the swan and other musicians, wanting to be men. The soul which obtained the twentieth lot chose the life of a lion, and this was the soul of Ajax the son of Telamon, who would not be a man, remembering the injustice which was done him in the judgment about the arms. The next was Agamemnon, who took the life of an eagle, because, like Ajax, he hated human nature by reason of his sufferings. About the middle came the lot of Atalanta; she, seeing the great fame of an athlete, was

vocabulary

ἄγριος wild, savage ~agriculture
ἄδικος unfair; obstinate, bad
ἄσω break, make fail
ἄττω dart, glance
ἄω aor: to sate ~sate
βίος life ~biology
βιόω live; (mp) make a living ~biology
γελωτοποιός clown, clownish
δαίμων -ονος (m, 3) a god, fate, doom
 ~demon
ἐνδύω go into, put on
ἐννυμι (ῶ) clothe in (+2 acc) ~vest
ἔσω into
ἡδομαι be pleased, enjoy ~hedonism
ἥμερος gentle; (animals) domesticated
ιδιώτης -ου (m, 1) private; a layman
λαγχάνω be allotted; (esp. λελα-
 forms) allot; receive
λωφάω stop, find respite from
μεταβάλλω alter, transform
μνήμη reminder, memorial

μόγισ with difficulty, barely
παραμελέω not pay attention to
παρέρχομαι pass, escape
περίειμι be superior to; be left over;
 still exist
πίθηκος monkey
πόνος toil, suffering ~osteopenia
πρόσειμι approach, draw near; add
 ~ion
προσίστημι be allowed near
πρόσω forward, in the future; far
συμπέμπω send with ~pomp
τεχνικός skillful
τύχη fortune, act of a god
φιλοτιμία (ι) ambition
φύλαξ -χος (m) guard; sentry
 ~phylactery
φύσις -εως (f) nature (of a thing)
 ~physics
φύω produce, beget; clasp ~physics
ὡσαύτως in the same way

ἀνδρός, οὐ δύνασθαι παρελθεῖν, ἀλλὰ λαβεῖν. μετὰ δὲ
 ταύτην ἰδεῖν τὴν Ἑπειοῦ τοῦ Πανοπέως εἰς τεχνικῆς
 γυναικὸς ἰοῦσαν φύσιν· πόρρω δ' ἐν ὑστάτοις ἰδεῖν τὴν
 τοῦ γελωτοποιοῦ Θερσίτου πίθηκον ἐνδυομένην. κατὰ
 τύχην δὲ τὴν Ὀδυσσέως λαχοῦσαν πασῶν ὑστάτην
 αἵρησομένην ἶεναι, μνήμη δὲ τῶν προτέρων πόνων
 φιλοτιμίας λελωφηκυῖαν ζητεῖν περιουῶσαν χρόνον πολὺν
 βίον ἀνδρὸς ἰδιώτου ἀπράγμονος, καὶ μόγις εὐρεῖν
 κείμενόν που καὶ παρημελημένον ὑπὸ τῶν ἄλλων, καὶ
 εἰπεῖν ἰδοῦσαν ὅτι τὰ αὐτὰ ἂν ἔπραξεν καὶ πρώτη
 λαχοῦσα, καὶ ἀσμένην ἐλέσθαι. καὶ ἐκ τῶν ἄλλων δὴ
 θηρίων ὡσαύτως εἰς ἀνθρώπους ἶεναι καὶ εἰς ἄλληλα,
 τὰ μὲν ἄδικα εἰς τὰ ἄγρια, τὰ δὲ δίκαια εἰς τὰ ἡμέρα
 μεταβάλλοντα, καὶ πάσας μείξεις μείγνυσθαι.

Ἐπειδὴ δ' οὖν πάσας τὰς ψυχὰς τοὺς βίους ἡρῆσθαι,
 ὥσπερ ἔλαχον ἐν τάξει προσιέναι πρὸς τὴν Λάχεσιν·
 ἐκείνην δ' ἐκάστω ὃν εἴλετο δαίμονα, τοῦτον φύλακα
 συμπέμπειν τοῦ βίου καὶ ἀποπληρωτὴν τῶν αἰρεθέντων.

ἀνδρός, οὐ δύνασθαι |pass, escape, ἀλλὰ λαβεῖν. μετὰ δὲ

ταύτην ἰδεῖν τὴν Ἑπειοῦ τοῦ Πανοπέως εἰς |skillful

γυναικὸς ἰοῦσαν φύσιν· |forward, in the ὑστάτοις ἰδεῖν τὴν
|future; far

τοῦ γελωτοποιοῦ Θερσίτου |monkey |go into, put on κατὰ

|fortune, ἀτὰρ τὴν Ὀδυσσέως |be allotted; (esp. λελα- ἵστατήν
|of a god |forms) allot; receive

αἰρησομένην ἰέναι, |reminder, ἔ τῶν προτέρων |toil, suffering
|memorial

φιλοτιμίας |stop, find ζητεῖν |be superior to; be οὐ πολλὴν
|respite from |left over; still exist

|life ἀνδρὸς |private; a λαῶν, ἰονος, καὶ |with difficulty, ὡς
|barely

κείμενόν που καὶ |not pay attention to τὸ τῶν ἄλλων, καὶ

εἰπεῖν ἰδοῦσαν ὅτι τὰ αὐτὰ ἂν ἔπραξεν καὶ πρώτη

|be allotted; (esp. λελα- ἦν ἐλέσθαι. καὶ ἐκ τῶν ἄλλων δὴ
|forms) allot; receive

θηρίων |in the same way ἰνθρώπους ἰέναι καὶ εἰς ἄλληλα,

τὰ μὲν |unfair; obstinate, |wild, , τὰ δὲ δίκαια εἰς τὰ |gentle; (animals)
|bad |savage |domesticated

|alter, transform , καὶ πάσας μείξεις μείγνυσθαι.

Ἐπειδὴ δ' οὖν πάσας τὰς ψυχὰς τοὺς |life ἥρῃσθαι,

ὥσπερ ἔλαχον ἐν τάξει προσιέναι πρὸς τὴν Λάχεσιν·

ἐκείνην δ' ἐκάστω ὃν εἴλετο |a god, fate, doom , |guard;
|sentry

|send with τοῦ βίου καὶ ἀποπληρωτὴν τῶν αἰρεθέντων.

unable to resist the temptation: and after her there followed the soul of Epeus the son of Panopeus passing into the nature of a woman cunning in the arts; and far away among the last who chose, the soul of the jester Thersites was putting on the form of a monkey. There came also the soul of Odysseus having yet to make a choice, and his lot happened to be the last of them all. Now the recollection of former toils had disenchanted him of ambition, and he went about for a considerable time in search of the life of a private man who had no cares; he had some difficulty in finding this, which was lying about and had been neglected by everybody else; and when he saw it, he said that he would have done the same had his lot been first instead of last, and that he was delighted to have it. And not only did men pass into animals, but I must also mention that there were animals tame and wild who changed into one another and into corresponding human natures—the good into the gentle and the evil into the savage, in all sorts of combinations.

All the souls had now chosen their lives, and they went in the order of their choice to Lachesis, who sent with them the genius whom they had severally chosen, to be the guardian of their lives and the

*vocabulary***ἀγγεῖον** vessel**ἀναγκαῖος** coerced, coercing, slavery**ἄνω** (ἄ) accomplish, pass, waste;

upwards, out to sea

ἄσσω dart, glance**ἀστήρ** -έρος (m) star**ἄττω** dart, glance**βροντή** thunder ~brontosaurus**δένδρον** tree**διεξέρχομαι** go through**διέρχομαι** pierce, traverse**δίνη** (ι) whirlpool, eddy**ἐντεῦθεν** thence**ἐξαπίνης** suddenly**ἐπικλώθω** assign to, destine**ἐπιλανθάνω** mp: forget ~Lethe**ἐσπέρα** evening, west**ἐφάπτω** fasten upon ~haptic**θρόνος** seat, chair, throne ~throne**καῦμα** -τος (n, 3) heat ~caustic**κενός** empty, vain**κοιμάω** put to sleep; (pass) lie down,
have sex**κυρέω** come upon, come up against;
obtain**κυρόω** (ῶ) confirm, sanction**λαγχάνω** be allotted; (esp. λελα-
forms) allot; receive**μέτρον** measure ~metric**μοῖρα** portion, fate; (κατά+) rightly
~Moirā**προσδοκάω** expect**σεισμός** shaking**σκηνάω** camp**φύω** produce, beget; clasp ~physics

ὄν πρῶτον μὲν ἄγειν αὐτὴν πρὸς τὴν Κλωθῶ ὑπὸ τὴν
ἐκείνης χεῖρά τε καὶ ἐπιστροφὴν τῆς τοῦ ἀτράκτου δίνης,
κυροῦντα ἦν λαχὼν εἴλετο μοῖραν· ταύτης δ' ἐφαιψάμενον
αὖθις ἐπὶ τὴν τῆς Ἀτρόπου ἄγειν νῆσιν, ἀμετάστροφα τὰ
ἐπικλωσθέντα ποιοῦντα·

Ἐντεῦθεν δὲ δὴ ἀμεταστρεπτὶ ὑπὸ τὸν τῆς ἀνάγκης ἰέναι
θρόνον, καὶ δι' ἐκείνου διεξελλθόντα, ἐπειδὴ καὶ οἱ ἄλλοι
διήλθον, πορεύεσθαι ἅπαντας εἰς τὸ τῆς Λήθης πεδῖον
διὰ καύματός τε καὶ πνίγους δεινοῦ· καὶ γὰρ εἶναι αὐτὸ
κενὸν δένδρων τε καὶ ὅσα γῇ φύει. σκηνᾶσθαι οὖν σφᾶς
ἤδη ἐσπέρας γιγνομένης παρὰ τὸν Ἀμέλητα ποταμόν, οὗ
τὸ ὕδωρ ἀγγεῖον οὐδὲν στέγειν. μέτρον μὲν οὖν τι τοῦ
ὕδατος πᾶσιν ἀναγκαῖον εἶναι πιεῖν, τοὺς δὲ φρονήσει μὴ
σφζομένους πλέον πίνειν τοῦ μέτρου· τὸν δὲ αἰὲ πιόντα
πάντων ἐπιλανθάνεσθαι. ἐπειδὴ δὲ κοιμηθῆναι καὶ μέσας
νύκτας γενέσθαι, βροντὴν τε καὶ σεισμὸν γενέσθαι, καὶ
ἐντεῦθεν ἐξαπίνης ἄλλον ἄλλη φέρεσθαι ἄνω εἰς τὴν
γένεσιν, ἄττοντας ὥσπερ ἀστέρας. αὐτὸς δὲ τοῦ μὲν

ὄν πρῶτον μὲν ἄγειν αὐτὴν πρὸς τὴν Κλωθὰ ὑπὸ τὴν
 ἐκείνης χεῖρά τε καὶ ἐπιστροφὴν τῆς τοῦ ἀτράκτου |eddy ,
 κυροῦντα ἦν |be allotted; (esp. |portion, fate 'της δ' |fasten upon
 λελα- forms) al-
 αὐθις ἐπὶ τὴν τῆς Ἀτρώπου ἄγειν νῆσιν, ἀμετάστροφα τὰ
 |assign to, destine . οἰοῦντα·

|thence δὲ δὴ ἀμεταστρεπτὶ ὑπὸ τὸν τῆς ἀνάγκης ἰέναι
 |chair , καὶ δι' ἐκείνου |go through , ἐπειδὴ καὶ οἱ ἄλλοι
 |pierce, |traverse , πορεύεσθαι ἅπαντας εἰς τὸ τῆς Λήθης πεδῖον
 διὰ |heat τε καὶ πνίγους δεινοῦ· καὶ γὰρ εἶναι αὐτὸ
 |empty, |tree τε καὶ ὅσα γῇ φύει. |camp οὖν σφᾶς
 |vain
 ἥδη ἐσπέρας γιγνομένης παρὰ τὸν Ἀμέλιτα ποταμόν, οὗ
 τὸ ὕδωρ |vessel οὐδὲν στέγειν. |measure μὲν οὖν τι τοῦ
 ὕδατος πᾶσιν ἀναγκαῖον εἶναι πιεῖν, τοὺς δὲ φρονήσει μὴ
 σωζομένους πλέον πίνειν τοῦ |measure τὸν δὲ αἰὲ πιόντα
 πάντων ἐπιλανθάνεσθαι. ἐπειδὴ δὲ κοιμηθῆναι καὶ μέσας
 νύκτας γενέσθαι, |thunder τε καὶ |shaking γενέσθαι, καὶ
 |thence |suddenly ἄλλον ἄλλη φέρεσθαι ἄνω εἰς τὴν
 γένεσιν, ἄττοντας ὥσπερ |star . αὐτὸς δὲ τοῦ μὲν

fulfiller of the choice: this genius led the souls first to Clotho, and drew them within the revolution of the spindle impelled by her hand, thus ratifying the destiny of each; and then, when they were fastened to this, carried them to Atropos, who spun the threads and made them irreversible, whence without turning round they passed beneath the throne of Necessity; and when they had all passed, they marched on in a scorching heat to the plain of Forgetfulness, which was a barren waste destitute of trees and verdure; and then towards evening they encamped by the river of Unmindfulness, whose water no vessel can hold; of this they were all obliged to drink a certain quantity, and those who were not saved by wisdom drank more than was necessary; and each one as he drank forgot all things. Now after they had gone to rest, about the middle of the night there was a thunderstorm and earthquake, and then in an instant they were driven upwards in all manner of ways to their birth, like stars shooting. He himself was hindered

vocabulary

ἄθλον ἀέθλου prize ~athlete
ἀναβλέπω look up; gain sight, open
 one's eyes
ἀνέχω raise; mid: endure, submit
ἄνω (ἄ) accomplish, pass, waste;
 upwards, out to sea
διαβαίνω pass over, cross ~basis
διέρχομαι pierce, traverse
δικαιοσύνη justice
ἐνθάδε here, hither

ἐξαίφνης suddenly
ἐπειδάν when, after
ἐπιτηδεύω practice, pursue
ἔωθεν at first light
κωλύω (ὤ) hinder, prevent
μιαίνω stain ~miasma
ὅπη wherever, however
πορεία gait, march
προσδοκάω expect
πυρά pyre ~pyre

ὔδατος κωλυθῆναι πιεῖν· ὅπη μέντοι καὶ ὅπως εἰς τὸ σῶμα ἀφίκοιτο, οὐκ εἰδέναι, ἀλλ' ἐξαίφνης ἀναβλέψας ἰδεῖν ἔωθεν αὐτὸν κείμενον ἐπὶ τῇ πυρᾷ.

Καὶ οὕτως, ὦ Γλαύκων, μῦθος ἐσώθη καὶ οὐκ ἀπώλετο, καὶ ἡμᾶς ἂν σώσειεν, ἂν πειθώμεθα αὐτῷ, καὶ τὸν τῆς Λήθης ποταμὸν εὖ διαβησόμεθα καὶ τὴν ψυχὴν οὐ μίανθησόμεθα. ἀλλ' ἂν ἐμοὶ πειθώμεθα, νομίζοντες ἀθάνατον ψυχὴν καὶ δυνατὴν πάντα μὲν κακὰ ἀνέχεσθαι, πάντα δὲ ἀγαθὰ, τῆς ἄνω ὁδοῦ αἰεὶ ἐξόμεθα καὶ δικαιοσύνην μετὰ φρονήσεως παντὶ τρόπῳ ἐπιτηδεύσομεν, ἵνα καὶ ἡμῖν αὐτοῖς φίλοι ὦμεν καὶ τοῖς θεοῖς, αὐτοῦ τε μένοντες ἐνθάδε, καὶ ἐπειδὰν τὰ ἄθλα αὐτῆς κομιζώμεθα, ὥσπερ οἱ νικηφόροι περιαγειρόμενοι, καὶ ἐνθάδε καὶ ἐν τῇ χιλιέτει πορεία, ἣν διεληλύθαμεν, εὖ πράττωμεν.

ὑδατος |hinder, |prevent πιεῖν· |wherever, |however οἱ καὶ ὅπως εἰς τὸ
 σῶμα ἀφίκοιτο, οὐκ εἰδέναι, ἀλλ' |suddenly |look up; gain sight, open
 |one's eyes
 ἰδεῖν |at first light ἔν κείμενον ἐπὶ τῇ |pyre

Καὶ οὕτως, ὦ Γλαύκων, μῦθος ἐσώθη καὶ οὐκ
 ἀπώλετο, καὶ ἡμᾶς ἂν σώσειεν, ἂν πειθώμεθα αὐτῷ,
 καὶ τὸν τῆς Λήθης ποταμὸν εἶ |pass over, cross καὶ τὴν
 ψυχὴν οὐ |stain . ἀλλ' ἂν ἐμοὶ πειθώμεθα,
 νομίζοντες ἀθάνατον ψυχὴν καὶ δυνατὴν πάντα μὲν
 κακὰ |raise; |endure , πάντα δὲ ἀγαθὰ, τῆς ἄνω ὁδοῦ ἀεὶ
 ἐξόμεθα καὶ |justice μετὰ φρονήσεως παντὶ τρόπῳ
 |practice, pursue , ἵνα καὶ ἡμῖν αὐτοῖς φίλοι ὦμεν καὶ τοῖς
 θεοῖς, αὐτοῦ τε μένοντες |here, |when, τὰ |prize
 |hither |after
 αὐτῆς κομιζώμεθα, ὥσπερ οἱ νικηφόροι περιαιρούμενοι,
 καὶ |here, καὶ ἐν τῇ χιλιέτει |gait, , ἣν |pierce, traverse , εἶ
 |hither |march
 πράττωμεν.

from drinking the water. But in what manner or by what means he returned to the body he could not say; only, in the morning, awaking suddenly, he found himself lying on the pyre.

And thus, Glaucon, the tale has been saved and has not perished, and will save us if we are obedient to the word spoken; and we shall pass safely over the river of Forgetfulness and our soul will not be defiled. Wherefore my counsel is, that we hold fast ever to the heavenly way and follow after justice and virtue always, considering that the soul is immortal and able to endure every sort of good and every sort of evil. Thus shall we live dear to one another and to the gods, both while remaining here and when, like conquerors in the games who go round to gather gifts, we receive our reward. And it shall be well with us both in this life and in the pilgrimage of a thousand years which we have been