

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

rev. December 28, 2025

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

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

*vocabulary*

ἄγριος wild, savage ~agriculture  
 ἄδικος unfair; obstinate, bad  
 ἀδύνατος unable; impossible  
 ἀκριβής (ἰ) exact  
 ἀλαζών -όνος (m, 3) charlatan,  
 boaster  
 ἀληθινός honest, genuine  
 ἀναφαίνω reveal, shine  
 ~phenomenon  
 ἀναφέρω bring up ~bear  
 ἀνθρώπινος human  
 ἀποβλέπω stare at, adore  
 ἄρα interrogative pcl  
 ἀρετή goodness, excellence  
 ἀσθενής weak  
 ἄτιμος (ἰ) without honor  
 ἄτοπος strange, unnatural,  
 disgusting  
 βίος life ~biology  
 βραχύς low, short  
 γένεσις -εως (f) source, origin  
 ~genus  
 γνώσις -εως (f) investigation;  
 knowledge  
 γοῦν at least then  
 γραφεύς -ος (m) painter  
 γραφή painting; writing  
 δαπάνη cost, funds, extravagance  
 δειλός wretched, poor, cowardly  
 ~Deimos  
 δῆλος visible, conspicuous  
 δηλώ show, disclose  
 διάνοια a thought; intelligence  
 διεξέρχομαι go through  
 διέρχομαι pierce, traverse  
 εἰκός likely  
 εἴτε if, whenever; either/or  
 ἐκάτερος each of two  
 ἐκεῖσε thither  
 ἐκλείπω leave out, pass over  
 ἐκών willingly, on purpose; giving

in too easily

ἐμπειρία experience, trial and error  
 ἐναργής visible, clear ~Argentina  
 ἐνθάδε here, hither  
 ἐξῆς in turn  
 ἐπιθυμία (ῑ) desire, thing desired  
 ἐπισκέπτομαι look upon, inspect  
 ἐπισκοπέω look upon, inspect  
 ἐπιτήδευμα -τος (n, 3) habit,  
 business, custom  
 ἐπορέγω reach towards to strike  
 ~reach  
 ἐρωτικός amorous  
 ἐράπτω fasten upon ~haptic  
 ἡγεμών -όνος (m, 3) leader, guide,  
 chief ~hegemony  
 ἡδονή pleasure  
 ἥκιστος least; above all  
 ἥμερος gentle; (animals)  
 domesticated  
 θεάομαι look at, behold, consider  
 ~theater  
 θεωρία spectator, contemplation  
 ἴσχω restrain, hold back ~ischemia  
 καθοράω look down ~panorama  
 καταμανθάνω examine, observe  
 κόσμιος well-behaved  
 μάθημα -τος (n, 3) lesson,  
 knowledge  
 μεγαλοπρέπεια magnificence  
 μεθίημι let go, cease; (mid) speed off  
 ~jet  
 μέτειμι be among, go, follow ~ion  
 μετέχω partake of  
 μέτριος medium, moderate  
 μηδαμῇ nowhere  
 μισέω (ἰ) hate, wish to prevent  
 ~misogyny  
 μόγεις with difficulty, barely  
 νόμιμος customary, legal, natural  
 οἰκεῖος household, familiar, proper  
 οἰκέω inhabit ~economics

ὁμολογέω agree with/to  
 ὅπη wherever, however  
 ὅπότερος which of two, either of two  
 ὀρέγω hold out, offer, thrust ~reach  
 ὀρθός upright, straight; correct, just  
 ~orthogonal  
 ὀρθόω stand up  
 οὐδαμῇ nowhere  
 οὐδαμὸς not anyone  
 οὐκοῦν not so?; and so  
 οὐσία property; essence  
 παιδικός childlike; a darling  
 ~pediatrician  
 παντελής complete, absolute  
 παντοῖος all kinds of  
 παράδειγμα -τος (n, 3) model,  
 precedent  
 παραλείπω leave, leave out  
 πλανάω lead astray; (mp) wander  
 ~plankton  
 ποῖος what kind  
 πότερος which, whichever of two  
 προέχω be ahead, jut forward; mid:  
 have before one  
 προσδέχομαι await  
 προσήκω belong to, it seems  
 ῥέπω incline or sink downwards  
 ῥεῦμα -τος (n, 3) flow  
 ῥέω flow ~rheostat  
 σκοπάω watch, observe

σκοπέω behold, consider  
 σκοπός (f) lookout, overseer, spy,  
 target ~telescope  
 σοφία skill; wisdom ~sophistry  
 σπουδάζω be busy, earnest  
 ~repudiate  
 στέργω love; be content  
 στέρεω steal, take  
 συγγενής inborn, kin to  
 σφόδρα very much  
 σχεδόν near, approximately at  
 ~ischemia  
 σώφρων sensible, prudent ~frenzy  
 τηρέω watch over  
 τίμιος honored, precious  
 τοίνυν well, then  
 τυφλός blind  
 τυφλώω blind  
 ὕστερέω lag, be too late, fail  
 φθορά ruin, rape  
 φιλομαθής knowledge-loving  
 φιλόσοφος wisdom-loving  
 φιλοψευδής fond of lies ~pseudo-  
 φύλαξ -κος (m) guard; sentry  
 ~phylactery  
 φύσις -εως (f) nature (of a thing)  
 ~physics  
 φύω produce, beget; clasp ~physics  
 ψεῦδος -ους (n, 3) a lie ~pseudo-  
 ὡσαύτως in the same way

## 6

Οἱ μὲν δὴ φιλόσοφοι, ἦν δ' ἐγώ, ᾧ Γλαύκων, καὶ οἱ μὴ διὰ μακροῦ τινος διεξελθόντες λόγου μόγῃς πῶς ἀνεφάνησαν οἱ εἶσιν ἑκάτεροι.

Ἵσως γάρ, ἔφη, διὰ βραχέος οὐ ράδιον.

Οὐ φαίνεται, εἶπον· ἐμοὶ γοῦν ἔτι δοκεῖ ἂν βελτιόνως φανῆναι εἰ περὶ τούτου μόνου ἔδει ρηθῆναι, καὶ μὴ πολλὰ τὰ λοιπὰ διελθεῖν μέλλοντι κατόψεσθαι τί διαφέρει βίος δίκαιος ἀδίκου.

Τί οὖν, ἔφη, τὸ μετὰ τοῦτο ἡμῖν;

Τί δ' ἄλλο, ἦν δ' ἐγώ, ἢ τὸ ἐξῆς; ἐπειδὴ φιλόσοφοι μὲν οἱ τοῦ αἰὲ κατὰ ταῦτα ὡσαύτως ἔχοντος δυνάμενοι ἐφάπτεσθαι, οἱ δὲ μὴ ἄλλ' ἐν πολλοῖς καὶ παντοίως ἴσχουσιν πλανώμενοι οὐ φιλόσοφοι, ποτέρους δὴ δεῖ πόλεως ἡγεμόνας εἶναι;

Πῶς οὖν λέγοντες ἂν αὐτό, ἔφη, μετρίως λέγομεν;

Ὅπότεροι ἄν, ἦν δ' ἐγώ, δυνατοὶ φαίνωνται φυλάξαι νόμους τε καὶ ἐπιτηδεύματα πόλεων, τούτους καθιστάναι φύλακας.

Ὅρθῶς, ἔφη.

Τόδε δέ, ἦν δ' ἐγώ, ἄρα δηλον, εἴτε τυφλὸν εἴτε ὁξὺ ὁρῶντα χρὴ φύλακα τηρεῖν ὁτιοῦν;

Καὶ πῶς, ἔφη, οὐ δηλον;

Ἡ οὖν δοκοῦσί τι τυφλῶν διαφέρειν οἱ τῷ ὄντι τοῦ ὄντος ἑκάστου ἐστερημένοι<sup>1</sup> τῆς γνώσεως, καὶ μηδὲν ἐναργὲς ἐν τῇ ψυχῇ ἔχοντες παράδειγμα, μηδὲ δυνάμενοι ὥσπερ γραφῆς εἰς τὸ ἀληθέστατον ἀποβλέποντες κἀκέισε αἰὲ ἀναφέροντές τε καὶ θεώμενοι ὡς οἷόν τε ἀκριβέστατα, οὕτω δὴ καὶ τὰ ἐνθάδε νόμιμα καλῶν τε πέρι καὶ δικαίων καὶ ἀγαθῶν τίθεσθαι τε, ἐὰν δέη τίθεσθαι, καὶ τὰ κείμενα φυλάττοντες σώζειν;

<sup>1</sup> steal, take

Οὐ μὰ τὸν Δία, ἡ δ' ὅς, οὐ πολὺ τι διαφέρει.

Τούτους οὖν μᾶλλον φύλακας στησόμεθα ἢ τοὺς ἐγνωκότας μὲν ἕκαστον τὸ ὄν, ἐμπειρία δὲ μηδὲν ἐκείνων ἐλλείποντας μηδ' ἐν ἄλλῳ μηδενὶ μέρει ἀρετῆς ὑστεροῦντας;<sup>2</sup>

Ἄτοπον μεντᾶν, ἔφη, εἴη ἄλλους αἰρεῖσθαι, εἴ γε τὰλλα μὴ ἐλλείποντο· τούτῳ γὰρ αὐτῷ σχεδόν τι τῷ μεγίστῳ ἂν προέχουσιν.

Οὐκοῦν τοῦτο δὴ λέγωμεν, τίνα τρόπον οἰοί τ' ἔσονται οἱ αὐτοὶ κακείνα καὶ ταῦτα ἔχειν;

Πάνυ μὲν οὖν.

Ὁ τοίνυν ἀρχόμενοι τούτου τοῦ λόγου ἐλέγομεν, τὴν φύσιν αὐτῶν πρῶτον δεῖ καταμαθεῖν· καὶ οἶμαι, ἐὰν ἐκείνην ἱκανῶς ὁμολογήσωμεν, ὁμολογήσειν καὶ ὅτι οἰοί τε ταῦτα ἔχειν οἱ αὐτοί, ὅτι τε οὐκ ἄλλους πόλεων ἡγεμόνας δεῖ εἶναι ἢ τούτους.

Πῶς;

Τοῦτο μὲν δὴ τῶν φιλοσόφων φύσεων περὶ ὁμολογήσθω ἡμῖν ὅτι μαθήματός γε αἰεὶ ἐρώσιν ὃ ἂν αὐτοῖς δηλοῖ ἐκείνης τῆς οὐσίας τῆς αἰεὶ οὔσης καὶ μὴ πλανωμένης ὑπὸ γενέσεως καὶ φθορᾶς.<sup>3</sup>

Ὡμολογήσθω.

Καὶ μὴν, ἦν δ' ἐγώ, καὶ ὅτι πάσης αὐτῆς, καὶ οὔτε σμικροῦ οὔτε μείζονος οὔτε τιμιωτέρου οὔτε ἀτιμοτέρου μέρους ἐκόντες ἀφίενται, ὥσπερ ἐν τοῖς πρόσθεν περὶ τε τῶν φιλοτίμων καὶ ἐρωτικῶν διήλθομεν.

Ὅρθῶς, ἔφη, λέγεις.

Τόδε τοίνυν μετὰ τοῦτο σκόπει εἰ ἀνάγκη ἔχειν πρὸς τούτῳ ἐν τῇ φύσει οἱ ἂν μέλλωσιν ἔσεσθαι οἶους ἐλέγομεν.

Τὸ ποῖον;

<sup>2</sup> lag, be too late, fail    <sup>3</sup> ruin, rape

Τὴν ἀψεύδειαν καὶ τὸ ἐκόντας εἶναι μηδαμῇ προσδέχεσθαι τὸ ψεῦδος ἀλλὰ μισεῖν, τὴν δ' ἀλήθειαν στέργειν.

Εἰκός γ', ἔφη.

Οὐ μόνον γε, ὦ φίλε, εἰκός, ἀλλὰ καὶ πᾶσα ἀνάγκη τὸν ἐρωτικῶς του φύσει ἔχοντα πᾶν τὸ συγγενές τε καὶ οἰκείον τῶν παιδικῶν ἀγαπᾶν.

Ὅρθῶς, ἔφη.

Ἦ οὖν οἰκειότερον σοφία τι ἀληθείας ἢ εὖροις;

Καὶ πῶς; ἦ δ' ὅς.

Ἦ οὖν δυνατὸν εἶναι τὴν αὐτὴν φύσιν φιλόσοφόν τε καὶ φιλοψευδῆ;

Οὐδαμῶς γε.

Τὸν ἄρα τῷ ὄντι φιλομαθῇ πάσης ἀληθείας δεῖ εὐθὺς ἐκ νέου ὅτι μάλιστα ὀρέγεσθαι.

Παντελῶς γε.

Ἀλλὰ μὴν ὅτω γε εἰς ἓν τι αἱ ἐπιθυμίαι σφόδρα ῥέπουσιν,<sup>4</sup> ἵσμεν πού ὅτι εἰς τᾶλλα τούτῳ ἀσθενέστεραι, ὥσπερ ῥεῦμα<sup>5</sup> ἐκείσε ἀπωχετευμένον.

Τί μὴν;

Ἦ δὴ πρὸς τὰ μαθήματα καὶ πᾶν τὸ τοιοῦτον ἐρρυνήκασιν, περὶ τὴν τῆς ψυχῆς οἶμαι ἡδονὴν αὐτῆς καθ' αὐτὴν εἶναι ἅν, τὰς δὲ διὰ τοῦ σώματος ἐκλείπειν, εἰ μὴ πεπλασμένως ἀλλ' ἀληθῶς φιλόσοφός τις εἴη.

Μεγάλη ἀνάγκη.

Σώφρων μὴν ὅ γε τοιοῦτος καὶ οὐδαμῇ φιλοχρήματος· ὧν γὰρ ἔνεκα χρήματα μετὰ πολλῆς δαπάνης σπουδάζεται, ἄλλω τινὶ μάλλον ἢ τούτῳ προσήκει σπουδάζειν.

<sup>4</sup> incline or sink downwards    <sup>5</sup> flow

Οὕτω.

Καὶ μὴν που καὶ τόδε δεῖ σκοπεῖν, ὅταν κρίνειν μέλλῃς φύσιν φιλόσοφόν τε καὶ μὴ.

Τὸ ποῖον;

Μὴ σε λάθῃ μετέχουσα ἀνελευθερίας· ἐναντιώτατον γάρ που σμικρολογία ψυχῇ μελλούσῃ τοῦ ὅλου καὶ παντὸς αἰὲ ἐπορέζεσθαι θείου τε καὶ ἀνθρωπίνου.

Ἀληθέστατα, ἔφη.

Ἦι οὖν ὑπάρχει διανοία μεγαλοπρέπεια καὶ θεωρία<sup>6</sup> παντὸς μὲν χρόνου, πάσης δὲ οὐσίας, οἷόν τε οἷε τούτῳ μέγα τι δοκεῖν εἶναι τὸν ἀνθρώπινον βίον;

Ἀδύνατον, ἦ δ' ὅς.

Οὐκοῦν καὶ θάνατον οὐ δεινόν τι ἡγήσεται ὁ τοιοῦτος;

Ἦκιστα γε.

Δειλῇ δὴ καὶ ἀνελευθέρῳ φύσει φιλοσοφίας ἀληθινῆς, ὡς ἔοικεν, οὐκ ἂν μετεΐῃ.

Οὐ μοι δοκεῖ.

Τί οὖν; ὁ κόσμος καὶ μὴ φιλοχρήματος μὴδ' ἀνελεύθερος μὴδ' ἀλαζών μὴδὲ δειλὸς ἔσθ' ὅπῃ ἂν δυσσύμβολος ἢ ἄδικος γένοιτο;

Οὐκ ἔστιν.

Καὶ τοῦτο δὴ ψυχὴν σκοπῶν φιλόσοφον καὶ μὴ εὐθὺς νέου ὄντος ἐπισκέψῃ, εἰ ἄρα δικαία τε καὶ ἡμερος ἢ δυσκοινώνητος καὶ ἀγρία.

Πάννυ μὲν οὖν.

Οὐ μὴν οὐδὲ τόδε παραλείψεις, ὡς ἐγῶμαι.

---

<sup>6</sup> spectator, contemplation

thus, Glaucon, after the argument has gone a weary way, the true and the false philosophers have at length appeared in view.

I do not think, he said, that the way could have been shortened.

I suppose not, I said; and yet I believe that we might have had a better view of both of them if the discussion could have been confined to this one subject and if there were not many other questions awaiting us, which he who desires to see in what respect the life of the just differs from that of the unjust must consider.

And what is the next question? he asked.

Surely, I said, the one which follows next in order. Inasmuch as philosophers only are able to grasp the eternal and unchangeable, and those who wander in the region of the many and variable are not philosophers, I must ask you which of the two classes should be the rulers of our State?

And how can we rightly answer that question?

Whichever of the two are best able to guard the laws and institutions of our State — let them be our guardians.

Very good.

Neither, I said, can there be any question that the guardian who is to keep anything should have eyes rather than no eyes?

There can be no question of that.

And are not those who are verily and indeed wanting in the knowledge of the true being of each thing, and who have in their souls no clear pattern, and are unable as with a painter's eye to look at the absolute truth and to that original to repair, and having perfect vision of the other world to order the laws about beauty, goodness, justice in this, if not already ordered, and to guard and preserve the order of them — are not such persons, I ask, simply blind?

Truly, he replied, they are much in that condition.

And shall they be our guardians when there are others who, besides being their equals in experience and falling short of them in no particular of virtue, also know the very truth of each thing?

There can be no reason, he said, for rejecting those who have this greatest of all great qualities; they must always have the first place unless they fail in some other respect.



Suppose then, I said, that we determine how far they can unite this and the other excellences.

By all means.

In the first place, as we began by observing, the nature of the philosopher has to be ascertained. We must come to an understanding about him, and, when we have done so, then, if I am not mistaken, we shall also acknowledge that such an union of qualities is possible, and that those in whom they are united, and those only, should be rulers in the State.

What do you mean?

Let us suppose that philosophical minds always love knowledge of a sort which shows them the eternal nature not varying from generation and corruption.

Agreed.

And further, I said, let us agree that they are lovers of all true being; there is no part whether greater or less, or more or less honourable, which they are willing to renounce; as we said before of the lover and the man of ambition.

True.

And if they are to be what we were describing, is there not another quality which they should also possess?

What quality?

Truthfulness: they will never intentionally receive into their mind falsehood, which is their detestation, and they will love the truth.

Yes, that may be safely affirmed of them.

‘May be,’ my friend, I replied, is not the word; say rather ‘must be affirmed:’ for he whose nature is amorous of anything cannot help loving all that belongs or is akin to the object of his affections.

Right, he said.

And is there anything more akin to wisdom than truth?

How can there be?

Can the same nature be a lover of wisdom and a lover of falsehood?

Never.

The true lover of learning then must from his earliest youth, as far as in him lies, desire all truth?

Assuredly.

But then again, as we know by experience, he whose desires are strong in one direction will have them weaker in others; they will be like a stream which has been drawn off into another channel.

True.

He whose desires are drawn towards knowledge in every form will be absorbed in the pleasures of the soul, and will hardly feel bodily pleasure—I mean, if he be a true philosopher and not a sham one.

That is most certain.

Such an one is sure to be temperate and the reverse of covetous; for the motives which make another man desirous of having and spending, have no place in his character.

Very true.

Another criterion of the philosophical nature has also to be considered.

What is that?

There should be no secret corner of illiberality; nothing can be more antagonistic than meanness to a soul which is ever longing after the whole of things both divine and human.

Most true, he replied.

Then how can he who has magnificence of mind and is the spectator of all time and all existence, think much of human life?

He cannot.

Or can such an one account death fearful?

No indeed.

Then the cowardly and mean nature has no part in true philosophy?

Certainly not.

Or again: can he who is harmoniously constituted, who is not covetous or mean, or a boaster, or a coward—can he, I say, ever be unjust or hard in his dealings?

Impossible.

Then you will soon observe whether a man is just and gentle, or rude and unsociable; these are the signs which distinguish even in youth the

*vocabulary*

**ἀθροίζω** press close together; (mid) muster  
**αἰτιάομαι** blame ~etiology  
**ἀλγέω** suffer ~analgesic  
**ἄλγος** -εος (n, 3) woe, grief  
 ~analgesic  
**ἄληθινός** honest, genuine  
**ἄλλόκοτος** weird  
**ἄλλοσε** elsewhere ~alien  
**ἄμουσος** unmusical, unrefined  
**ἀναγκάζω** force, compel  
**ἀναγκαῖος** coerced, coercing, slavery  
**ἀναφαίνω** reveal, shine  
 ~phenomenon  
**ἀνδρεία** courage  
**ἀνδρεῖος** of a man, manly  
**ἀντιλέγω** contradict, oppose  
**ἀπαλλάσσω** free from, remove; be freed, depart  
**ἀποβλέπω** stare at, adore  
**ἀποδείκνυμι** (ō) show, point out; appoint; (mid) declare  
**ἀποκλείω** shut out; (+acc) close  
**ἀπολογέομαι** defend one's conduct  
**ἄρα** interrogative pcl  
**ἀρχικός** royal, fit for rule; primal  
 ~oligarch  
**ἄστρον** star  
**ἀσχήμων** ugly, shameful  
**αὐτοφυής** natural, spontaneous  
**ἄχρηστος** useless, unprofitable  
**βιάζω** use force on, violate  
**βραχύς** low, short  
**γενναῖος** noble, sincere ~genesis  
**γραφεὺς** -ος (m) painter  
**γραφή** painting; writing  
**διάθεσις** -εως (f) artistic composition; bodily condition  
**διάνοια** a thought; intelligence  
**διδάσκαλος** teacher  
**διέρχομαι** pierce, traverse

**εἰκάζω** liken; conjecture  
**εἰκός** likely  
**εἰκών** -όνος (f, 3) image, likeness  
**εἴτε** if, whenever; either/or  
**εἴωθα** be accustomed, in the habit  
**ἐκάστοτε** each time  
**ἔλκω** drag, pull, hoist; rape  
**ἐμβάλλω** throw in; inspire a mental state ~ballistic  
**ἔμμετρος** in due measure; metrical  
**ἐναντιόομαι** oppose, contradict  
**ἐνδιατρίβω** (u) spent time, keep doing  
**ἐνείμι** be in ~ion  
**ἐνίστε** sometimes  
**ἐξετάζω** inspect, interrogate, estimate  
**ἐπαινέω** concur, praise, advise  
**ἐπαῖω** (α) listen to, perceive  
**ἐπεικής** fitting ~icon  
**ἐπιμέλεια** attention; assigned task  
**ἐπίσταμαι** know how, understand  
 ~station  
**ἐπιστήμη** skill, knowledge  
**ἐπιτήδευμα** -τος (n, 3) habit, business, custom  
**ἐπιτηδεύω** practice, pursue  
**ἐπιτρέπω** entrust, decide, allow  
 ~trophy  
**ἐτοῖμος** ready; fulfilled  
**εὐάγωγος** docile, ductile  
**εὐώχέω** fete, feed well  
**ἐφίστημι** set; (mp) come/be near, direct, stop ~station  
**ἡδύς** sweet, pleasant ~hedonism  
**ἡλικία** time of life, contemporaries  
**θαυμαστός** wonderful; admirable  
**ιδέα** ἰδῆς semblance; kind, style  
**κατασκευάζω** equip, build  
**κατατέμνω** cut up  
**κενός** empty, vain  
**κυβερνάω** steer ~govern

κυβερνήτης -ου (m, 1) steersman,  
 governor ~govern  
 λήθη forgetting ~Lethe  
 μανδραγόρας mandrake  
 μεγαλοπρεπής befitting greatness  
 μέγεθος -ους (n, 3) tall, big (person)  
 ~megaton  
 μέθη strong drink, drunkenness  
 μελέτη care; practice  
 μέμφομαι blame; reject  
 μεταλαμβάνω share in; swap  
 μέτειμι be among, go, follow ~ion  
 μισέω (i) hate, wish to prevent  
 ~misogyny  
 μνημονικός mnemonic, reminding  
 μνήμων having a good memory,  
 mindful of ~mnemonic  
 μόγεις with difficulty, barely  
 ναύκληρος ship master, landlord  
 ναύτης -ου (m, 1) sailor ~navy  
 ὁμολογέω agree with/to  
 ὅπη wherever, however  
 πάθος -ους (n, 3) an experience,  
 passion, condition  
 παιδεία child-rearing, education  
 παιδεύω raise; train  
 παμπόνηρος depraved  
 παντάπασιν altogether; yes,  
 certainly  
 παράγω deflect; bring forward  
 περιχέω shed, spread  
 πη somewhere, somehow  
 πηδάλιον rudder  
 πλωτήρ sailor, swimmer  
 ποῖ whither? how long?  
 ποῖος what kind  
 πονέω work; be busy ~osteopenia  
 πότε when?

προσδοκάω expect  
 προσήκω belong to, it befits  
 πώποτε never  
 ῥώμη strength, might  
 σκώπτω joke  
 στασιάζω revolt, be divided  
 στέργω love; be content  
 συγγενεύς inborn, kin to  
 συγγενής inborn, kin to  
 συλλαμβάνω seize, capture;  
 understand ~epilepsy  
 συμποδίζω bind, entangle  
 σφάλμα stumble  
 σωφροσύνη discretion, moderation  
 τελέεις unblemished (victim)  
 τελευτάω bring about, finish  
 ~apostle  
 τελευτή conclusion, fulfilment  
 ~apostle  
 τέχνη craft, art, plan, contrivance  
 ~technology  
 τιμάω (i) honor, exalt  
 τιμόω honor, exalt  
 τοίνυν well, then  
 τοιόσδε such  
 φάσκω declare, promise, think  
 ~fame  
 φιλόσοφος wisdom-loving  
 φύσις -εως (f) nature (of a thing)  
 ~physics  
 φύω produce, beget; clasp ~physics  
 φέγω blame, censure  
 ψεύδω be false, deceive; (mid) to lie  
 ~pseudo-  
 ψῆφος (f) pebble, vote, decree,  
 sentence  
 ὡσαύτως in the same way

Τὸ ποῖον;

Εὐμαθὴς ἢ δυσμαθής. ἢ προσδοκῆς ποτέ τινά τι ἱκανῶς ἂν στέρξαι,  
ὃ πράττων ἂν ἀλγῶν τε πράττοι καὶ μόγῃς σμικρὸν ἀνύτων;

Οὐκ ἂν γένοιτο.

Τί δ' εἰ μηδὲν ὧν μάθοι σῶζειν δύναιτο, λήθης<sup>1</sup> ὧν πλέως; ἄρ' ἂν οἶός  
τ' εἴη ἐπιστήμης μὴ κενὸς εἶναι;

Καὶ πῶς;

Ἀνόνητα δὴ πονῶν οὐκ οἶει ἀναγκασθήσεται τελευτῶν αὐτόν τε μισεῖν  
καὶ τὴν τοιαύτην πράξιν;

Πῶς δ' οὔ;

Ἐπιλήσιμονα ἄρα ψυχὴν ἐν ταῖς ἱκανῶς φιλοσόφοις μὴ ποτε  
ἐγκρίνωμεν, ἀλλὰ μνημονικὴν<sup>2</sup> αὐτὴν ζητῶμεν δεῖν εἶναι.

Παντάσασι μὲν οὖν.

Ἄλλ' οὐ μὴν τό γε τῆς ἀμούσου<sup>3</sup> τε καὶ ἀσχήμονος<sup>4</sup> φύσεως ἄλλοσέ  
ποι ἂν φαῖμεν ἔλκειν ἢ εἰς ἀμετρίαν.

Τί μήν;

Ἀλήθειαν δ' ἀμετρία ἡ γῆ συγγενὴ εἶναι ἢ ἐμμετρία;

Ἐμμετρία.

Ἐμμετρον ἄρα καὶ εὐχαριν ζητῶμεν πρὸς τοῖς ἄλλοις διάνοιαν φύσει,  
ἣν ἐπὶ τὴν τοῦ ὄντος ἰδέαν ἐκάστου τὸ αὐτοφυές<sup>5</sup> εὐάγωνον<sup>6</sup> παρέξει.

Πῶς δ' οὔ;

Τί οὖν; μὴ πη δοκοῦμέν σοι οὐκ ἀναγκαῖα ἕκαστα διεληλυθέναι καὶ  
ἐπόμενα ἀλλήλοις τῇ μελλούσῃ τοῦ ὄντος ἱκανῶς τε καὶ τελέως ψυχῇ

<sup>1</sup> forgetting

<sup>2</sup> mnemonic, reminding

<sup>3</sup> unmusical, unrefined

<sup>4</sup> ugly, shameful

<sup>5</sup> natural, spontaneous

<sup>6</sup> docile, ductile

μεταλήψεσθαι;

Ἀναγκαιότατα μὲν οὖν, ἔφη.

Ἔστιν οὖν ὅπη μέμνη τοιοῦτον ἐπιτήδευμα, ὃ μὴ ποτ' ἂν τις οἶός τε γένοιτο ἱκανῶς ἐπιτηδεῦσαι, εἰ μὴ φύσει εἴη μνήμων,<sup>7</sup> εὐμαθής, μεγαλοπρεπής, εὐχαρις, φίλος τε καὶ συγγενής ἀληθείας, δικαιοσύνης, ἀνδρείας, σωφροσύνης;

Οὐδ' ἂν ὁ Μῶμος, ἔφη, τό γε τοιοῦτον μέμψαιτο.

Ἀλλ', ἦν δ' ἐγώ, τελειωθεῖσι τοῖς τοιούτοις παιδεία τε καὶ ἡλικία ἄρα οὐ μόνοις ἂν τὴν πόλιν ἐπιτρέποις;

Καὶ ὁ Ἀδείμαντος, ὦ Σώκρατες, ἔφη, πρὸς μὲν ταῦτά σοι οὐδεὶς ἂν οἶός τ' εἴη ἀντειπεῖν. ἀλλὰ γὰρ τοιόνδε τι πάσχουσιν οἱ ἀκούοντες ἐκάστοτε<sup>8</sup> ἃ νῦν λέγεις· ἡγοῦνται δι' ἀπειρίαν τοῦ ἐρωτᾶν καὶ ἀποκρίνεσθαι ὑπὸ τοῦ λόγου παρ' ἑκαστον τὸ ἐρώτημα σμικρὸν παραγόμενοι, ἀθροισθέντων τῶν σμικρῶν ἐπὶ τελευτῆς τῶν λόγων μέγα τὸ σφάλμα καὶ ἐναντίον τοῖς πρώτοις ἀναφαίνεσθαι, καὶ ὥσπερ ὑπὸ τῶν πεττεῦν δεινῶν οἱ μὴ τελευτῶντες ἀποκλείονται καὶ οὐκ ἔχουσιν ὅτι φέρωσιν, οὕτω καὶ σφεῖς τελευτῶντες ἀποκλείεσθαι καὶ οὐκ ἔχειν ὅτι λέγωσιν ὑπὸ πεττείας αὖ ταύτης τινὸς ἐτέρας, οὐκ ἐν ψήφοις ἀλλ' ἐν λόγοις· ἐπεὶ τό γε ἀληθὲς οὐδὲν τι μᾶλλον ταύτῃ ἔχειν. λέγω δ' εἰς τὸ παρὸν ἀποβλέψας. νῦν γὰρ φαίη ἂν τίς σοι λόγῳ μὲν οὐκ ἔχειν καθ' ἑκαστον τὸ ἐρωτώμενον ἐναντιοῦσθαι, ἔργῳ δὲ ὁρᾶν, ὅσοι ἂν ἐπὶ φιλοσοφίαν ὁρμήσαντες μὴ τοῦ πεπαιδεῦσθαι ἔνεκα ἀιψάμενοι νέοι ὄντες ἀπαλλάττωνται, ἀλλὰ μακρότερον ἐνδιατρίβωσιν, τοὺς μὲν πλείστους καὶ πάνυ ἀλλοκότους<sup>9</sup> γιγνομένους, ἵνα μὴ παμπονήρους εἴπωμεν, τοὺς δ' ἐπιεικεστάτους δοκοῦντας ὅμως τοῦτό γε ὑπὸ τοῦ ἐπιτηδεύματος οὐ σὺ ἐπαινεῖς πάσχοντας, ἀχρήστους ταῖς πόλεσι γιγνομένους.

Καὶ ἐγὼ ἀκούσας, οἶει οὖν, εἶπον, τοὺς ταῦτα λέγοντας ψεύδεσθαι;

<sup>7</sup> having a good memory, mindful of    <sup>8</sup> each time    <sup>9</sup> weird

Οὐκ οἶδα, ἦ δ' ὅς, ἀλλὰ τὸ σοὶ δοκοῦν ἡδέως ἂν ἀκούοιμι.

Ἀκούοις ἂν ὅτι ἔμοιγε φαίνονται τὰ ληθῆ λέγειν.

Πῶς οὖν, ἔφη, εὖ ἔχει λέγειν ὅτι οὐ πρότερον κακῶν παύσσονται αἱ πόλεις, πρὶν ἂν ἐν αὐταῖς οἱ φιλόσοφοι ἄρξωσιν, οὓς ἀχρήστους ὁμολογοῦμεν αὐταῖς εἶναι;

Ἐρωτᾷς, ἦν δ' ἐγώ, ἐρώτημα δεόμενον ἀποκρίσεως δι' εἰκόνος λεγομένης.

Σὺν δέ γε, ἔφη, οἶμαι οὐκ εἴωθας δι' εἰκόνων λέγειν.

Εἶεν, εἶπον· σκώπτεις ἐμβεβληκῶς με εἰς λόγον οὕτω δυσαπόδεικτον; ἄκουε δ' οὖν τῆς εἰκόνος, ἵν' ἔτι μᾶλλον ἰδῇς ὡς γλίσχρως εἰκάζω. οὕτω γὰρ χαλεπὸν τὸ πάθος τῶν ἐπικεικαστάτων, ὃ πρὸς τὰς πόλεις πεπόνθασιν, ὥστε οὐδ' ἔστιν ἐν οὐδὲν ἄλλο τοιοῦτον πεπονθός, ἀλλὰ δεῖ ἐκ πολλῶν αὐτὸ συναγαγεῖν εἰκάζοντα καὶ ἀπολογούμενον ὑπὲρ αὐτῶν, οἷον οἱ γραφῆς τραγελάφους καὶ τὰ τοιαῦτα μειγνύντες γράφουσιν. νόησον γὰρ τοιοῦτον ἡ γενόμενον εἴτε πολλῶν νεῶν πέρι εἴτε μιᾶς· ναύκληρον<sup>10</sup> μεγέθει μὲν καὶ ρώμῃ ὑπὲρ τοὺς ἐν τῇ νηὶ πάντας, ὑπόκωφον δὲ καὶ ὁρώντα ὡσαύτως βραχύ τι καὶ γιγνώσκοντα περὶ ναυτικῶν ἕτερα τοιαῦτα, τοὺς δὲ ναύτας στασιάζοντας πρὸς ἀλλήλους περὶ τῆς κυβερνήσεως, ἕκαστον οἰόμενον δεῖν κυβερνᾶν,<sup>11</sup> μήτε μαθόντα πώποτε τὴν τέχνην μέτε ἔχοντα ἀποδείξαι διδάσκαλον ἑαυτοῦ μηδὲ χρόνον ἐν ᾧ ἐμάνθανεν, πρὸς δὲ τούτοις φάσκοντας μηδὲ διδασκὸν εἶναι, ἀλλὰ καὶ τὸν λέγοντα ὡς διδασκὸν ἐτοίμους κατατέμνειν, αὐτοὺς δὲ αὐτῷ ἀεὶ τῷ ναυκλήρῳ περικεχύσθαι δεομένους καὶ πάντα ποιῶντας ὅπως ἂν σφίσι τὸ πηδάλιον<sup>12</sup> ἐπιτρέψῃ, ἐνίοτε δ' ἂν μὴ πείθωσιν ἀλλὰ ἄλλοι μᾶλλον, τοὺς μὲν ἄλλους ἢ ἀποκτείνοντας ἢ ἐκβάλλοντας ἐκ τῆς νεῶς, τὸν δὲ γενναῖον ναύκληρον μανδραγόρα<sup>13</sup> ἢ μέθη<sup>14</sup> ἢ τινα ἄλλω συμποδίσαντας τῆς νεῶς ἄρχειν χρωμένους τοῖς ἐνοῦσι, καὶ πίνοντάς τε καὶ εὐωχομένους<sup>15</sup> πλεῖν ὡς τὸ εἰκὸς τοὺς τοιούτους, πρὸς δὲ

<sup>10</sup> ship master, landlord    <sup>11</sup> steer    <sup>12</sup> rudder    <sup>13</sup> mandrake

<sup>14</sup> strong drink, drunkenness    <sup>15</sup> fete, feed well



τούτους ἐπαινοῦντας ναυτικὸν μὲν καλοῦντας καὶ κυβερνητικὸν καὶ ἐπιστάμενον τὰ κατὰ ναῦν, ὅς ἂν συλλαμβάνειν δεινὸς ἢ ὅπως ἄρξουσιν ἢ πείθοντες ἢ βιαζόμενοι τὸν ναύκληρον, τὸν δὲ μὴ τοιοῦτον ψέγοντας ὡς ἄχρηστον, τοῦ δὲ ἀληθινοῦ κυβερνήτου πέρι μὴδ' ἐπαίοντες, ὅτι ἀνάγκη αὐτῷ τὴν ἐπιμέλειαν ποιεῖσθαι ἐνιαυτοῦ καὶ ὥρων καὶ οὐρανοῦ καὶ ἄστρον<sup>16</sup> καὶ πνευμάτων καὶ πάντων τῶν τῇ τέχνῃ προσηκόντων, εἰ μέλλει τῷ ὄντι νεὼς ἀρχικὸς<sup>17</sup> ἔσσεσθαι, ὅπως δὲ κυβερνήσει ἕαντε τινας βούλωνται ἕαντε μή, μήτε τέχνην τούτου μήτε μελέτην οἰόμενοι δυνατὸν εἶναι λαβεῖν ἅμα καὶ τὴν κυβερνητικὴν.

Τοιούτων δὴ περὶ τὰς ναῦς γιγνομένων τὸν ὡς ἀληθῶς κυβερνητικὸν οὐχ ἡγῆ ἂν τῷ ὄντι μετεωροσκόπον τε καὶ ἀδολέσχην καὶ ἄχρηστὸν σφισι καλεῖσθαι ὑπὸ τῶν ἐν ταῖς οὕτω κατεσκευασμέναις ναυσὶ πλωτήρων,<sup>18</sup>

Καὶ μάλα, ἔφη ὁ Ἀδείμαντος.

Οὐ δὴ, ἦν δ' ἐγώ, οἶμαι δεῖσθαί σε ἐξεταζομένην τὴν εἰκόνα ἰδεῖν, ὅτι ταῖς πόλεσι πρὸς τοὺς ἀληθινούς φιλοσόφους τὴν διάθεσιν ἔοικεν, ἀλλὰ μανθάνειν ὃ λέγω.

Καὶ μάλ', ἔφη.

Πρῶτον μὲν τοῖνυν ἐκείνον τὸν θαυμάζοντα ὅτι οἱ φιλόσοφοι οὐ τιμῶνται ἐν ταῖς πόλεσι διδασκέ τε τὴν εἰκόνα καὶ πειρῷ πείθειν ὅτι πολὺ ἂν θαυμαστότερον ἦν εἰ ἐτιμῶντο.

Ἀλλὰ διδάξω, ἔφη.

Καὶ ὅτι τοῖνυν τάληθ' ἴσθαι λέγεις, ὡς ἄχρηστοι τοῖς πολλοῖς οἱ ἐπιεικέστατοι τῶν ἐν φιλοσοφίᾳ· τῆς μέντοι ἀχρηστίας τοὺς μὴ χρωμένους κέλευε αἰτιᾶσθαι, ἀλλὰ μὴ τοὺς ἐπικεικείς. οὐ γάρ

<sup>16</sup> star    <sup>17</sup> royal, fit for rule; primal    <sup>18</sup> sailor, swimmer

philosophical nature from the unphilosophical.

True.

There is another point which should be remarked.

What point?

Whether he has or has not a pleasure in learning; for no one will love that which gives him pain, and in which after much toil he makes little progress.

Certainly not.

And again, if he is forgetful and retains nothing of what he learns, will he not be an empty vessel?

That is certain.

Labouring in vain, he must end in hating himself and his fruitless occupation? Yes.

Then a soul which forgets cannot be ranked among genuine philosophic natures; we must insist that the philosopher should have a good memory?

Certainly.

And once more, the inharmonious and unseemly nature can only tend to disproportion?

Undoubtedly.

And do you consider truth to be akin to proportion or to disproportion?

To proportion.

Then, besides other qualities, we must try to find a naturally well-proportioned and gracious mind, which will move spontaneously towards the true being of everything.

Certainly.

Well, and do not all these qualities, which we have been enumerating, go together, and are they not, in a manner, necessary to a soul, which is to have a full and perfect participation of being?

They are absolutely necessary, he replied.

And must not that be a blameless study which he only can pursue who has the gift of a good memory, and is quick to learn,—noble, gracious, the friend of truth, justice, courage, temperance, who are his kindred?

The god of jealousy himself, he said, could find no fault with such a study.

And to men like him, I said, when perfected by years and education, and to these only you will entrust the State.

Here Adeimantus interposed and said: To these statements, Socrates, no one can offer a reply; but when you talk in this way, a strange feeling passes over the minds of your hearers: They fancy that they are led astray a little at each step in the argument, owing to their own want of skill in asking and answering questions; these littles accumulate, and at the end of the discussion they are found to have sustained a mighty overthrow and all their former notions appear to be turned upside down. And as unskilful players of draughts are at last shut up by their more skilful adversaries and have no piece to move, so they too find themselves shut up at last; for they have nothing to say in this new game of which words are the counters; and yet all the time they are in the right. The observation is suggested to me by what is now occurring. For any one of us might say, that although in words he is not able to meet you at each step of the argument, he sees as a fact that the votaries of philosophy, when they carry on the study, not only in youth as a part of education, but as the pursuit of their maturer years, most of them become strange monsters, not to say utter rogues, and that those who may be considered the best of them are made useless to the world by the very study which you extol.

Well, and do you think that those who say so are wrong?

I cannot tell, he replied; but I should like to know what is your opinion.

Hear my answer; I am of opinion that they are quite right.

Then how can you be justified in saying that cities will not cease from evil until philosophers rule in them, when philosophers are acknowledged by us to be of no use to them?

You ask a question, I said, to which a reply can only be given in a parable.

Yes, Socrates; and that is a way of speaking to which you are not at all accustomed, I suppose.

I perceive, I said, that you are vastly amused at having plunged me into such a hopeless discussion; but now hear the parable, and then you will be still more amused at the meagreness of my imagination: for the manner in which the best men are treated in their own States is so grievous that no single thing on earth is comparable to it; and therefore, if I am to plead their cause, I must have recourse to fiction, and put together a figure made up of many things, like the fabulous unions of goats and stags which are found in pictures. Imagine then a fleet or a ship in which there is a captain who

is taller and stronger than any of the crew, but he is a little deaf and has a similar infirmity in sight, and his knowledge of navigation is not much better. The sailors are quarrelling with one another about the steering—every one is of opinion that he has a right to steer, though he has never learned the art of navigation and cannot tell who taught him or when he learned, and will further assert that it cannot be taught, and they are ready to cut in pieces any one who says the contrary. They throng about the captain, begging and praying him to commit the helm to them; and if at any time they do not prevail, but others are preferred to them, they kill the others or throw them overboard, and having first chained up the noble captain's senses with drink or some narcotic drug, they mutiny and take possession of the ship and make free with the stores; thus, eating and drinking, they proceed on their voyage in such manner as might be expected of them. Him who is their partisan and cleverly aids them in their plot for getting the ship out of the captain's hands into their own whether by force or persuasion, they compliment with the name of sailor, pilot, able seaman, and abuse the other sort of man, whom they call a good for nothing; but that the true pilot must pay attention to the year and seasons and sky and stars and winds, and whatever else belongs to his art, if he intends to be really qualified for the command of a ship, and that he must and will be the steerer, whether other people like or not—the possibility of this union of authority with the steerer's art has never seriously entered into their thoughts or been made part of their calling. Now in vessels which are in a state of mutiny and by sailors who are mutineers, how will the true pilot be regarded? Will he not be called by them a prater, a star-gazer, a good for nothing?

Of course, said Adeimantus.

Then you will hardly need, I said, to hear the interpretation of the figure, which describes the true philosopher in his relation to the State; for you understand already.

Certainly.

Then suppose you now take this parable to the gentleman who is surprised at finding that philosophers have no honour in their cities; explain it to him and try to convince him that their having honour would be far more extraordinary.

I will.

Say to him, that, in deeming the best votaries of philosophy to be useless to the rest of the world, he is right; but also tell him to attribute their uselessness to the fault of those who will not use them, and not to themselves. The pilot should not humbly



*vocabulary*

**ἀδίκημα** -τος (n, 3) wrong, misdeed  
**ἀκολουθέω** follow  
**ἄκρατος** (αἶ) pure, unmixed  
 ~crater  
**ἀκριβής** (ῖ) exact  
**ἀλαζών** -όνος (m, 3) charlatan, boaster  
**ἀληθινός** honest, genuine  
**ἀλλότριος** someone else's; alien  
 ~alien  
**ἀμιλλάομαι** contend  
**ἀναγκάζω** force, compel  
**ἀναγκαῖος** coerced, coercing, slavery  
**ἀναλαμβάνω** take up, recover, resume  
**ἀναμνησκω** (+2 acc) remind someone ~mnemonic  
**ἀνάξιος** unworthy, undeserved  
**ἀνδρεία** courage  
**ἀνδρεῖος** of a man, manly  
**ἀπαλλάσσω** free from, remove; be freed, depart  
**ἀποβλέπω** stare at, adore  
**ἀπολήγω** cease, desist from ~lax  
**ἀπολογέομαι** defend one's conduct  
**ἀποσπάω** tear/drag away  
**ἀρετή** goodness, excellence  
**ἄρτι** at the same time  
**ἀσθενής** weak  
**ἄτοπος** strange, unnatural, disgusting  
**αὐξάνω** strengthen  
**ἄχρηστος** useless, unprofitable  
**βέλτιστος** best, noblest  
**δείκνυμι** (ῶ) show, point out  
**διαβολή** slander  
**διαφερόντως** differently  
**διέρχομαι** pierce, traverse  
**διίημι** drive off, pass through  
**διόλλυμι** (ῶ) be ruined  
**ἐγκαλέω** demand payment; accuse

**εἴτε** if, whenever; either/or  
**ἐκφεύγω** flee from, escape ~fugitive  
**ἐνδέω** tie to, entangle; lack  
**ἐπαινέω** concur, praise, advise  
**ἐπεικής** fitting ~icon  
**ἐπιλαμβάνω** take, attack, seize  
**ἐπιμένω** wait, stay ~remain  
**ἐπισκοπέω** look upon, inspect  
**ἐπιτήδευμα** -τος (n, 3) habit, business, custom  
**ἐπιτηδεύω** practice, pursue  
**ἐρρωμένος** vigorous, powerful  
**ἔρω** -τος (m) love, desire ~erotic  
**εὐδηλος** very clear  
**εὐδοκιμέω** be esteemed  
**εὐφυής** well-developed ~physics  
**ἐφάπτω** fasten upon ~haptic  
**ζῶον** being, animal; picture  
**ἡδύς** sweet, pleasant ~hedonism  
**ἦθος** ἥθεος (n, 3) habit, habitat  
 ~ethos  
**θαυμαστός** wonderful; admirable  
**θεάομαι** look at, behold, consider  
 ~theater  
**ιατρός** (ᾱ) physician  
**ιδιωτικός** private, amateurish  
**ἰσχυρός** (ῶ) strong, forceful, violent  
**ἰσχύς** -ος (f) strength; body of troops  
**κάλλος** -εος (n, 3) beauty  
 ~kaleidoscope  
**κάμνω** toil, be tired, acquire by toil; be troubled; be sick  
**κυβερνήτης** -ου (m, 1) steersman, governor ~govern  
**λήγω** cease, (+gen+ppl) cause to cease ~lax  
**μεγαλοπρέπεια** magnificence  
**μεθίστημι** change, substitute; withdraw; change sides; (mid) send away ~station  
**μέτεμι** be among, go, follow ~ion  
**μέτριος** medium, moderate

μηδαμῇ nowhere  
 μιμέομαι (i) imitate, represent  
 μισέω (i) hate, wish to prevent  
 ~misogyny  
 μνήμη reminder, memorial  
 ναί yea  
 ναύτης -ου (m, 1) sailor ~navy  
 ὅθεν whence  
 ὄλεθρος ruin, destruction, death  
 ὁμολογέω agree with/to  
 ὄντως really  
 ὀρθός upright, straight; correct, just  
 ~orthogonal  
 ὀρθόω stand up  
 ὀρίζω divide; ordain, define  
 ~horizon  
 οὐκοῦν not so?; and so  
 ὄφελος -εος (n, 3) a use, a help  
 παμπόνηρος depraved  
 πανταχῇ everywhere  
 πάντῃ everywhere  
 πάντως by all means  
 πένης -τος (m) poor  
 πλησιάζω bring/be near; have sex  
 πολλαχῇ in many places or ways  
 πολλαχῇ in many places or ways  
 πότε when?  
 πρέπω be conspicuous, preeminent  
 ~refurbish  
 προερέω say beforehand  
 προλέγω prophecy, proclaim;  
 preselect ~legion  
 προσάπτω attach to ~haptic  
 προσήκω belong to, it seems  
 προστάσσω post at, attach to,  
 command  
 ρώννυμι (o) strengthen; (pf pass) be

strong, eager, healthy  
 ῥώομαι move nimbly, rush, stream  
 σκοπάω watch, observe  
 σκοπέω behold, consider  
 σοφίζω be clever, tricky  
 σοφιστής -οῦ (m, 1) expert  
 σοφός skilled, clever, wise  
 σπείρω sow ~diaspora  
 συγγένεια kinship  
 συγγενεύς inborn, kin to  
 συγγενής inborn, kin to  
 συγχωρέω accede, concede  
 σφόδρα very much  
 σωφροσύνη discretion, moderation  
 τελέεις unblemished (victim)  
 τοίνυν well, then  
 τροφή food, upkeep ~atrophy  
 τύπος mold, form ~type  
 ὑγιής sound, profitable ~hygiene  
 φάσκω declare, promise, think  
 ~fame  
 φαῦλος trifling  
 φθείρω destroy, ruin  
 φθορά ruin, rape  
 φιλομαθής knowledge-loving  
 φιλόσοφος wisdom-loving  
 φύσις -εως (f) nature (of a thing)  
 ~physics  
 φυτεύω plant, grow, cause, prepare  
 ~physics  
 φυτός natural  
 φύω produce, beget; clasp ~physics  
 χορός dance; chorus ~terpsichorean  
 ψεύδος -ους (n, 3) a lie ~pseudo-  
 ψεύδω be false, deceive; (mid) to lie  
 ~pseudo-  
 ὤδεις -νός (f) pain

ἔχει φύσιν κυβερνήτην ναντῶν δεῖσθαι ἄρχεσθαι ὑφ' αὐτοῦ οὐδὲ τοὺς σοφοὺς ἐπὶ τὰς τῶν πλουσίων θύρας ἰέναι, ἀλλ' ὁ τοῦτο κομψευσάμενος ἐβέβηκε, τὸ δὲ ἀληθὲς πέφυκεν, ἐάντε πλούσιος ἐάντε πένης κάμνη, ἀναγκαῖον εἶναι ἐπὶ ἱατρῶν θύρας ἰέναι καὶ πάντα τὸν ἄρχεσθαι δεόμενον ἐπὶ τὰς τοῦ ἄρχειν δυναμένου, οὐ τὸν ἄρχοντα δεῖσθαι τῶν ἀρχομένων ἄρχεσθαι, οὐδ' ἂν τῇ ἀληθείᾳ τι ὄφελος ἦ. ἀλλὰ τοὺς νῦν πολιτικοὺς ἄρχοντας ἀπεικάζων οἷς ἄρτι ἐλέγομεν ναύταις οὐχ ἁμαρτήσῃ, καὶ τοὺς ὑπὸ τούτων ἀχρήστους λεγομένους καὶ μετεωρολέσχας τοῖς ὡς ἀληθῶς κυβερνῆταις.

Ὅρθότατα, ἔφη.

Ἐκ τε τοίνυν τούτων καὶ ἐν τούτοις οὐ ράδιον εὐδοκιμεῖν τὸ βέλτιστον ἐπιτήδευμα ὑπὸ τῶν τάναντία ἐπιτηδεόντων· πολὺ δὲ μεγίστη καὶ ἰσχυροτάτη διαβολὴ γίγνεται φιλοσοφία διὰ τοὺς τὰ τοιαῦτα φάσκοντας ἐπιτηδεύειν, οὓς δὴ σὺ φῆς τὸν ἐγκαλοῦντα τῇ φιλοσοφίᾳ λέγειν ὡς παμπόνηροι οἱ πλείστοι τῶν ἰόντων ἐπ' αὐτήν, οἱ δὲ ἐπικεκέστατοι ἄχρηστοι, καὶ ἐγὼ συνεχώρησα ἀληθῆ σε λέγειν. ἦ γάρ;

Ναί.

Οὐκοῦν τῆς μὲν τῶν ἐπικεικῶν ἀχρηστίας τὴν αἰτίαν διεληλύθαμεν;

Καὶ μάλα.

Τῆς δὲ τῶν πολλῶν πονηρίας τὴν ἀνάγκην βούλει τὸ μετὰ τοῦτο διέλθωμεν, καὶ ὅτι οὐδὲ τούτου φιλοσοφία αἰτία, ἂν δυνώμεθα, πειραθῶμεν δεῖξαι;

Πάννυ μὲν οὖν.

Ἀκούωμεν δὴ καὶ λέγωμεν ἐκείθεν ἀναμνησθέντες, ὅθεν διῆμεν τὴν φύσιν οἷον ἀνάγκη φῦναι τὸν καλὸν τε κάγαθον ἐσόμενον. ἡγεῖτο δ' αὐτῷ, εἰ νῶ ἔχεις, πρῶτον μὲν ἀλήθεια, ἣν διώκειν αὐτὸν πάντως καὶ πάντῃ ἔδει ἢ ἀλαζόνι ὄντι μηδαμῇ μετεῖναι φιλοσοφίας ἀληθινῆς.

Ἦν γὰρ οὕτω λεγόμενον.



Οὐκοῦν ἐν μὲν τοῦτο σφόδρα οὕτω παρὰ δόξαν τοῖς νῦν δοκουμένοις περὶ αὐτοῦ;

Καὶ μάλα, ἔφη.

Ἄρ' οὖν δὴ οὐ μετρίως ἀπολογησόμεθα ὅτι πρὸς τὸ ὄν πεφυκὼς εἶη ἀμυλλᾶσθαι ὃ γε ὄντως<sup>1</sup> φιλομαθής, καὶ οὐκ ἐπιμένοι ἐπὶ τοῖς δοξαζομένοις εἶναι πολλοῖς ἐκάστοις, ἀλλ' ἴοι καὶ οὐκ ἀμβλύνοντο οὐδ' ἀπολήγοι τοῦ ἔρωτος, πρὶν αὐτοῦ ὃ ἔστιν ἐκάστου τῆς φύσεως ἄψασθαι ᾧ προσήκει ψυχῆς ἐφάπτεσθαι τοῦ τοιούτου— προσήκει δὲ συγγενεῖ— ᾧ πλησιάσας καὶ μιγείς τῷ ὄντι ὄντως, γεννήσας νοῦν καὶ ἀλήθειαν, γνοίη τε καὶ ἀληθῶς ζῶη καὶ τρέφοιτο καὶ οὕτω λήγοι ὠδίνος,<sup>2</sup> πρὶν δ' οὐ;

Ὡς οἷόν τ', ἔφη, μετριώτατα.

Τί οὖν; τούτῳ τι μετέσται ψεῦδος ἀγαπᾶν ἢ πᾶν τούναντίον μισεῖν;

Μισεῖν, ἔφη.

Ἦγουμένης δὴ ἀληθείας οὐκ ἂν ποτε οἶμαι φαρμέν αὐτῇ χορὸν κακῶν ἀκολουθήσαι.

Πῶς γάρ;

Ἄλλ' ὑγιές τε καὶ δίκαιον ἦθος, ᾧ καὶ σωφροσύνην ἔπεσθαι.

Ὅρθως, ἔφη.

Καὶ δὴ τὸν ἄλλον τῆς φιλοσόφου φύσεως χορὸν τί δεῖ πάλιν ἐξ ἀρχῆς ἀναγκάζοντα τάττειν; μέμνησαι γάρ που ὅτι συνέβη προσήκον τούτοις ἀνδρεία, μεγαλοπρέπεια, εὐμάθεια, μνήμη· καὶ σοῦ ἐπιλαβομένου ὅτι πᾶς μὲν ἀναγκασθήσεται ὁμολογεῖν οἷς λέγομεν, ἐάσας δὲ τοὺς λόγους, εἰς αὐτοὺς ἀποβλέψας περὶ ὧν ὁ λόγος, φαίη ὁρᾶν αὐτῶν τοὺς μὲν ἀχρήστους, τοὺς δὲ πολλοὺς κακοὺς πᾶσαν κακίαν, τῆς διαβολῆς τὴν αἰτίαν ἐπισκοποῦντες ἐπὶ τούτῳ νῦν γεγόναμεν, τί ποθ' οἱ πολλοὶ κακοί, καὶ τούτου δὴ ἔνεκα πάλιν

---

<sup>1</sup> really    <sup>2</sup> pain

ἀνειλήφαμεν τὴν τῶν ἀληθῶς φιλοσόφων φύσιν καὶ ἐξ ἀνάγκης ὠρισάμεθα.

Ἦστιν, ἔφη, ταῦτα.

Ταύτης δὴ, ἦν δ' ἐγώ, τῆς φύσεως δεῖ θεάσασθαι τὰς φθοράς,<sup>3</sup> ὡς διόλλυται ἐν πολλοῖς, σμικρὸν δέ τι ἐκφεύγει, οὓς δὴ καὶ οὐ πονηρούς, ἀχρήστους δὲ καλοῦσι· καὶ μετὰ τοῦτο αὖ τὰς μιμουμένας ταύτην καὶ εἰς τὸ ἐπιτήδευμα καθισταμένας αὐτῆς, οἷαι οὔσαι φύσεις ψυχῶν εἰς ἀνάξιον καὶ μείζον ἑαυτῶν ἀφικνούμεναι ἐπιτήδευμα, πολλαχῇ πλημμελοῦσαι, πανταχῇ<sup>4</sup> καὶ ἐπὶ πάντας δόξαν οἷαν λέγεις φιλοσοφία προσήψαν.

Τίνας δέ, ἔφη, τὰς διαφθορὰς λέγεις;

Ἐγώ σοι, εἶπον, ἂν οἷός τε γένωμαι, πειράσομαι διελθεῖν. τόδε μὲν οὖν οἶμαι πᾶς ἡμῖν ὁμολογήσει, τοιαύτην φύσιν καὶ πάντα ἔχουσιν ὅσα προσετάξαμεν νυνδὴ, εἰ τελέως μέλλοι φιλόσοφος γενέσθαι, ὀλιγάκις ἐν ἀνθρώποις φύεσθαι καὶ ὀλίγας. ἢ οὐκ οἶε;

Σφόδρα γε.

Τούτων δὴ τῶν ὀλίγων σκόπει ὡς πολλοὶ ὀλεθροὶ καὶ μεγάλοι.

Τίνες δὴ;

Ὅ μὲν πάντων θαυμαστότατον ἀκοῦσαι, ὅτι ἐν ἑκάστων ὧν ἐπηνέσαμεν τῆς φύσεως ἀπόλλυσι τὴν ἔχουσιν ψυχὴν καὶ ἀποσπᾷ φιλοσοφίας. λέγω δὲ ἀνδρείαν, σωφροσύνην καὶ πάντα ἃ διήλθομεν.

Ἄτοπον, ἔφη, ἀκοῦσαι.

Ἦτι τοῖνυν, ἦν δ' ἐγώ, πρὸς τούτοις τὰ λεγόμενα ἀγαθὰ πάντα φθείρει καὶ ἀποσπᾷ, κάλλος καὶ πλοῦτος καὶ ἰσχύς σώματος καὶ συγγένεια ἐρρωμένη ἐν πόλει καὶ πάντα τὰ τούτων οἰκεία· ἔχεις γὰρ τὸν τύπον<sup>5</sup> ὧν λέγω.

<sup>3</sup> ruin, rape    <sup>4</sup> everywhere    <sup>5</sup> mold, form

Ἐχω, ἔφη· καὶ ἡδέως γ' ἂν ἀκριβέστερον ἂ λέγεις πυθοίμην.

Λαβοῦ τοίνυν, ἦν δ' ἐγώ, ὅλου αὐτοῦ ὀρθῶς, καί σοι εὐδηλόν<sup>6</sup> τε φανείται καὶ οὐκ ἄτοπα δόξει τὰ προειρημένα περὶ αὐτῶν.

Πῶς οὖν, ἔφη, κελεύεις;

Παντός, ἦν δ' ἐγώ, σπέρματος πέρι ἢ φυτοῦ, εἴτε ἐγγείων εἴτε τῶν ζώων, ἴσμεν ὅτι τὸ μὴ τυχὸν τροφῆς ἥς προσήκει ἐκάστω μὴδ' ὥρας μὴδὲ τόπου, ὅσω ἂν ἐρρωμενέστερον<sup>7</sup> ἦ, τοσούτῳ πλείονων ἐνδεὶ τῶν πρεπόντων· ἀγαθῷ γάρ που κακὸν ἐναντιώτερον ἢ τῷ μὴ ἀγαθῷ.

Πῶς δ' οὐ;

Ἐχει δὴ οἶμαι λόγον τὴν ἀρίστην φύσιν ἐν ἀλλοτριωτέρα οὔσαν τροφῇ κάκιον ἀπαλλάττειν τῆς φαύλης.

Ἐχει.

Οὐκοῦν, ἦν δ' ἐγώ, ὦ Ἀδείμαντε, καὶ τὰς ψυχὰς οὕτω φῶμεν τὰς εὐφρεστάτας κακῆς παιδαγωγίας τυχούσας διαφερόντως κακὰς γίνεσθαι; ἢ οἶε τὰ μεγάλα ἀδικήματα καὶ τὴν ἄκρατον<sup>8</sup> πονηρίαν ἐκ φαύλης ἀλλ' οὐκ ἐκ νεανικῆς φύσεως τροφῇ διολομένης γίνεσθαι, ἀσθενῇ δὲ φύσιν μεγάλων οὔτε ἀγαθῶν οὔτε κακῶν αἰτίαν ποτὲ ἔσεσθαι;

Οὐκ, ἀλλά, ἦ δ' ὅς, οὕτως.

Ἦν τοίνυν ἔθεμεν τοῦ φιλοσόφου φύσιν, ἂν μὲν οἶμαι μαθήσεως προσηκούσης τύχῃ, εἰς πᾶσαν ἀρετὴν ἀνάγκη αὐξανομένην ἀφικνεῖσθαι, ἐὰν δὲ μὴ ἐν προσηκούσῃ σπαρεῖσά τε καὶ φυτευθεῖσα τρέφεται, εἰς πάντα τάναντία αὐ, ἐὰν μὴ τις αὐτῇ βοηθήσας θεῶν τύχῃ. ἢ καὶ σὺ ἡγῇ, ὥσπερ οἱ πολλοί, διαφθειρομένους τινὰς εἶναι ὑπὸ σοφιστῶν νέους, διαφθείροντας δέ τινας σοφιστὰς ἰδιωτικούς,<sup>9</sup> ὅτι καὶ ἄξιον λόγου, ἀλλ' οὐκ αὐτοὺς τοὺς ταῦτα λέγοντας μεγίστους

<sup>6</sup> very clear    <sup>7</sup> vigorous, powerful    <sup>8</sup> pure, unmixed    <sup>9</sup> private, amateurish

beg the sailors to be commanded by him—that is not the order of nature; neither are ‘the wise to go to the doors of the rich’—the ingenious author of this saying told a lie—but the truth is, that, when a man is ill, whether he be rich or poor, to the physician he must go, and he who wants to be governed, to him who is able to govern. The ruler who is good for anything ought not to beg his subjects to be ruled by him; although the present governors of mankind are of a different stamp; they may be justly compared to the mutinous sailors, and the true helmsmen to those who are called by them good for nothings and star-gazers.

Precisely so, he said.

For these reasons, and among men like these, philosophy, the noblest pursuit of all, is not likely to be much esteemed by those of the opposite faction; not that the greatest and most lasting injury is done to her by her opponents, but by her own professing followers, the same of whom you suppose the accuser to say, that the greater number of them are arrant rogues, and the best are useless; in which opinion I agreed.

Yes.

And the reason why the good are useless has now been explained?

True.

Then shall we proceed to show that the corruption of the majority is also unavoidable, and that this is not to be laid to the charge of philosophy any more than the other?

By all means.

And let us ask and answer in turn, first going back to the description of the gentle and noble nature. Truth, as you will remember, was his leader, whom he followed always and in all things; failing in this, he was an impostor, and had no part or lot in true philosophy.

Yes, that was said.

Well, and is not this one quality, to mention no others, greatly at variance with present notions of him?

Certainly, he said.

And have we not a right to say in his defence, that the true lover of knowledge is always striving after being—that is his nature; he will not rest in the multiplicity of individuals which is an appearance only, but will go on—the keen edge will not be blunted, nor the force of his desire abate until he have

attained the knowledge of the true nature of every essence by a sympathetic and kindred power in the soul, and by that power drawing near and mingling and becoming incorporate with very being, having begotten mind and truth, he will have knowledge and will live and grow truly, and then, and not till then, will he cease from his travail.

Nothing, he said, can be more just than such a description of him.

And will the love of a lie be any part of a philosopher's nature? Will he not utterly hate a lie?

He will.

And when truth is the captain, we cannot suspect any evil of the band which he leads?

Impossible.

Justice and health of mind will be of the company, and temperance will follow after?

True, he replied.

Neither is there any reason why I should again set in array the philosopher's virtues, as you will doubtless remember that courage, magnificence, apprehension, memory, were his natural gifts. And you objected that, although no one could deny what I then said, still, if you leave words and look at facts, the persons who are thus described are some of them manifestly useless, and the greater number utterly depraved; we were then led to enquire into the grounds of these accusations, and have now arrived at the point of asking why are the majority bad, which question of necessity brought us back to the examination and definition of the true philosopher.

Exactly.

And we have next to consider the corruptions of the philosophic nature, why so many are spoiled and so few escape spoiling—I am speaking of those who were said to be useless but not wicked—and, when we have done with them, we will speak of the imitators of philosophy, what manner of men are they who aspire after a profession which is above them and of which they are unworthy, and then, by their manifold inconsistencies, bring upon philosophy, and upon all philosophers, that universal reprobation of which we speak.

What are these corruptions? he said.

I will see if I can explain them to you. Every one will admit that a nature having in perfection all the qualities which we required in a philosopher, is a

rare plant which is seldom seen among men.

Rare indeed.

And what numberless and powerful causes tend to destroy these rare natures!

What causes?

In the first place there are their own virtues, their courage, temperance, and the rest of them, every one of which praiseworthy qualities (and this is a most singular circumstance) destroys and distracts from philosophy the soul which is the possessor of them.

That is very singular, he replied.

Then there are all the ordinary goods of life — beauty, wealth, strength, rank, and great connections in the State — you understand the sort of things — these also have a corrupting and distracting effect.

I understand; but I should like to know more precisely what you mean about them.

Grasp the truth as a whole, I said, and in the right way; you will then have no difficulty in apprehending the preceding remarks, and they will no longer appear strange to you.

And how am I to do so? he asked.

Why, I said, we know that all germs or seeds, whether vegetable or animal, when they fail to meet with proper nutriment or climate or soil, in proportion to their vigour, are all the more sensitive to the want of a suitable environment, for evil is a greater enemy to what is good than to what is not.

Very true.

There is reason in supposing that the finest natures, when under alien conditions, receive more injury than the inferior, because the contrast is greater.

Certainly.

And may we not say, Adeimantus, that the most gifted minds, when they are ill-educated, become pre-eminently bad? Do not great crimes and the spirit of pure evil spring out of a fulness of nature ruined by education rather than from any inferiority, whereas weak natures are scarcely capable of any very great good or very great evil?

There I think that you are right.

And our philosopher follows the same analogy—he is like a plant which, having proper nurture, must necessarily grow and mature into all virtue, but, if sown and planted in an alien soil, becomes the most noxious of all weeds, unless he be preserved by some divine power. Do you really think, as people so often say, that our youth are corrupted by Sophists, or that private teachers of the art corrupt them in any degree worth speaking of? Are not the public who say these things the greatest of

*vocabulary*

ἀγριαίνω get mad, go wild  
 ἄδικος unfair; obstinate, bad  
 ἀδύνατος unable; impossible  
 ἀθροίζω press close together; (mid)  
 muster  
 ἀθρόος grouped  
 αἰσχρός shameful  
 ἄλλοιός of another kind ~alien  
 ἀμήχανος helpless, impossible  
 ~mechanism  
 ἀναγκαῖος coerced, coercing, slavery  
 ἀναμνηστικῶς (+2 acc) remind  
 someone ~mnemonic  
 ἀνδρεία courage  
 ἀνδρεῖος of a man, manly  
 ἄνευ away from; not having; not  
 needing ~Sp. sin  
 ἀνέχω raise; mid: endure, submit  
 ἀνθρώπειος human  
 ἄνοια folly  
 ἀντέχω hold up as protection  
 against ~ischemia  
 ἀρέσκω please, satisfy; make  
 amends  
 ἀτιμία (τι) dishonor  
 ἄτοπος strange, unnatural,  
 disgusting  
 ἄχθομαι be burdened with  
 γενναῖος noble, sincere ~genesis  
 γοῦν at least then  
 δῆλος visible, conspicuous  
 δημόσιος public, the state  
 διακονία (ᾱα) service  
 διατίθημι arrange; set out goods for  
 sale ~thesis  
 διδασκαλία teaching  
 δικαστήριον court  
 διπλάσιος twofold, double  
 δόγμα -τος (n, 3) belief, legal  
 decision  
 δουλεύω serve, be a slave

δράω do, accomplish  
 εἰσακούω hearken ~acoustic  
 εἴωθα be accustomed, in the habit  
 ἐκάτερος each of two  
 ἐκβοάω cry out  
 ἔλκω drag, pull, hoist; rape  
 Ἑλλήν Greek  
 ἐμπίμπλημι fill with  
 ἐνείμι be in ~ion  
 ἐννοέω consider  
 ἐξαιρέω pick, steal; dedicate;  
 destroy ~heresy  
 ἐπαινέω concur, praise, advise  
 ἔπαινος (noun) praise  
 ἐπιβουλεύω plot, plan, harm  
 ~volunteer  
 ἐπιδείκνυμι (ῖ) display, exhibit  
 ἐπιθυμέω (ῖ) wish, covet  
 ἐπιθυμία (ῖ) desire, thing desired  
 ἐπιτηδεύμα -τος (n, 3) habit,  
 business, custom  
 ἐπιτηδεύω practice, pursue  
 ἐπιχειρέω do, try, attack ~chiral  
 ἐταιρεία association  
 εὐειδής good-looking ~wit  
 εὐπετής coming out well; (adv)  
 fortunately  
 ζῶον being, animal; picture  
 ἡδονή pleasure  
 ἥθος ἥθεος (n, 3) habit, habitat  
 ~ethos  
 ἥκιστος least; above all  
 ἡμερώω tame  
 ἡρέμα quietly, gently, slowly  
 θέατρον (ᾱ) theater  
 θόρυβος noise, clamor  
 ιδιώτης -ου (m, 1) private; a layman  
 ιδιωτικός private, amateurish  
 ἰσχυρός (ῖ) strong, forceful, violent  
 ἴσχω restrain, hold back ~ischemia  
 κάμπτω bend, bend in exhaustion  
 κατακλύζω flood ~cataclysm



**καταμανθάνω** examine, observe  
**κατανοέω** notice, realize, learn  
**κενός** empty, vain  
**κενώω** make empty  
**κοινός** communal, ordinary  
**κολάζω** punish  
**κροτέω** cause to rattle  
**κτητός** able to be acquired  
**μεγαλοπρέπεια** magnificence  
**μνήμη** reminder, memorial  
**μουσική** art, music  
**ὁμιλέω** (ι) associate with ~homily  
**ὀνομάζω** to address, name ~name  
**ὅπη** wherever, however  
**ὀργή** urge, impulse; anger  
**οὐκοῦν** not so?; and so  
**οὐπω** no longer  
**παιδεία** child-rearing, education  
**παιδεύω** raise; train  
**παντοδαπής** of every kind, manifold  
**παντοδαπός** of every kind, manifold  
**πέρας** -τος (n, 3) cord; bound, crux, outcome ~prove  
**περάω** cross over, drive across; sell as a slave ~pierce  
**πέτρα** rock, cliff, reef ~petrified  
**πη** somewhere, somehow  
**ποιήεις** grassy ~pastor  
**ποίησις** -εως (f) creation  
**ποῖος** what kind  
**πολιτεία** (ι) citizenship; government  
**πρᾶος** soft, gentle  
**προκαταλαμβάνω** seize beforehand ~epilepsy  
**προστίθμι** add; impose; (mp) agree; side with ~thesis

**προσφερέης** similar; useful  
**πῶποτε** never  
**ῥόος** ῥοῦ stream, flow, current ~rheostat  
**σοφία** skill; wisdom ~sophistry  
**σοφιστής** -οῦ (m, 1) expert  
**συγγενής** inborn, kin to  
**σύλλογος** meeting  
**σύνειμι** be with; have sex ~ion  
**συνίστημι** unite; confront in battle ~station  
**συνουσία** society, sex  
**σωτηρία** saving, preservation  
**τείνω** stretch, tend ~tense  
**τέλεος** finished  
**τέχνη** craft, art, plan, contrivance ~technology  
**τιμάω** (ι) honor, exalt  
**τιμόω** honor, exalt  
**τοίνυν** well, then  
**τριβή** business; practical thing  
**τρίβω** (ι) rub; (mid) be worn out ~tribulation  
**ὑπόκειμαι** lie under; be assumed; allow, submit  
**ὑψηλός** high  
**φθέγγομαι** make a sound, utter ~diphthong  
**φιλοσοφέω** philosophize, study  
**φιλόσοφος** wisdom-loving  
**φρόνημα** -τος (n, 3) mind, spirit  
**φυά** stature, flowering ~physics  
**φύσις** -εως (f) nature (of a thing) ~physics  
**φύω** produce, beget; clasp ~physics  
**ψέγω** blame, censure

μὲν εἶναι σοφιστάς, παιδεύειν δὲ τελεώτατα καὶ ἀπεργάζεσθαι οἷους βούλονται εἶναι καὶ νέους καὶ πρεσβυτέρους καὶ ἄνδρας καὶ γυναῖκας;

Πότε δὴ; ἢ δ' ὅς.

Ὅταν, εἶπον, συγκαθεζόμενοι ἄθροοι πολλοὶ εἰς ἐκκλησίας ἢ εἰς δικαστήρια ἢ θέατρα<sup>1</sup> ἢ στρατόπεδα ἢ τινα ἄλλον κοινὸν πλῆθος σύλλογον σὺν πολλῷ θορύβῳ τὰ μὲν ψέγωσι τῶν λεγομένων ἢ πραττομένων, τὰ δὲ ἐπαινώσιν, ὑπερβαλλόντως ἐκάτερα, καὶ ἐκβοῶντες καὶ κροτοῦντες,<sup>2</sup> πρὸς δ' αὐτοῖς αἶ τε πέτραι καὶ ὁ τόπος ἐν ᾧ ἂν ὦσιν ἐπηχοῦντες διπλάσιον θόρυβον παρέχουσι τοῦ ψόγου καὶ ἐπαίνου. ἐν δὴ τῷ τοιούτῳ τὸν νέον, τὸ λεγόμενον, τίνα οἶει καρδίαν ἴσχει; ἢ ποῖαν ἂν αὐτῷ παιδείαν ἰδιωτικὴν ἀνθέξειν, ἣν οὐ κατακλυσθεῖσαν ὑπὸ τοῦ τοιούτου ψόγου ἢ ἐπαίνου οἰχήσεσθαι φερομένην κατὰ ῥοῦν ἢ ἂν οὗτος φέρῃ, καὶ φήσιν τε τὰ αὐτὰ τούτοις καλὰ καὶ αἰσχροῖς εἶναι, καὶ ἐπιτηδεύσειν ἅπερ ἂν οὗτοι, καὶ ἔσεσθαι τοιοῦτον;

Πολλή, ἢ δ' ὅς, ὦ Σώκρατες, ἀνάγκη.

Καὶ μὴν, ἦν δ' ἐγώ, οὐπω τὴν μεγίστην ἀνάγκην εἰρήκαμεν.

Ποῖαν; ἔφη.

Ἦν ἔργῳ προστιθέασι λόγῳ μὴ πείθοντες οὗτοι οἱ παιδευταί τε καὶ σοφισταί. ἢ οὐκ οἶσθα ὅτι τὸν μὴ πειθόμενον ἀτιμίας<sup>3</sup> τε καὶ χρήμασι καὶ θανάτοις κολάζουσι;

Καὶ μάλα, ἔφη, σφόδρα.

Τίνα οὖν ἄλλον σοφιστὴν οἶει ἢ ποίους ἰδιωτικοὺς λόγους ἐναντία τούτοις τείνοντας κρατήσιν;

Οἶμαι μὲν οὐδένα, ἢ δ' ὅς.

Οὐ γάρ, ἦν δ' ἐγώ, ἀλλὰ καὶ τὸ ἐπιχειρεῖν πολλὰ ἄνοια.

<sup>1</sup> theater    <sup>2</sup> cause to rattle    <sup>3</sup> dishonor

Οὔτε γὰρ γίγνεται οὔτε γέγονεν οὐδὲ οὖν μὴ γένηται ἀλλοῖον ἦθος πρὸς ἀρετὴν παρὰ τὴν τούτων παιδείαν πεπαιδευμένον, ἀνθρώπειον, ὦ ἑταῖρε— θεῖον μέντοι κατὰ τὴν παροιμίαν ἐξαιρῶμεν λόγον· εὖ γὰρ χρή εἰδέναι, ὅτιπερ ἂν σωθῇ τε καὶ γένηται οἶον δεῖ ἐν τοιαύτῃ καταστάσει πολιτειῶν, θεοῦ μοῖραν αὐτὸ σῶσαι λέγων οὐ κακῶς ἐρεῖς.

Οὐδ' ἐμοὶ ἄλλως, ἔφη, δοκεῖ.

Ἐπι τοίνυν σοι, ἦν δ' ἐγώ, πρὸς τούτοις καὶ τόδε δοξάτω.

Τὸ ποῖον;

Ἐκαστος τῶν μισθαρνούντων ιδιωτῶν, οὓς δὴ οὗτοι σοφιστὰς καλοῦσι καὶ ἀντιτέχνους ἡγοῦνται, μὴ ἄλλα παιδεύειν ἢ ταῦτα τὰ τῶν πολλῶν δόγματα, ἃ δοξάζουσιν ὅταν ἀθροισθῶσιν, καὶ σοφίαν ταύτην καλεῖν· οἷόνπερ ἂν εἰ θρέμματος μεγάλου καὶ ἰσχυροῦ τρεφομένου τὰς ὀργὰς τις καὶ ἐπιθυμίας κατεμάνθανεν, ὅπῃ τε προσελθεῖν χρή καὶ ὅπῃ ἄψασθαι αὐτοῦ, καὶ ὁπότε χαλεπώτατον ἢ πράότατον καὶ ἐκ τίνων γίγνεται, καὶ φωνὰς δὴ ἐφ' οἷς ἐκάστας εἴωθεν φθέγγεσθαι, καὶ οἷας αὐτὸν ἄλλου φθεγγομένου ἡμεροῦται<sup>4</sup> τε καὶ ἀγριαίνει, καταμαθὼν δὲ ταῦτα πάντα συνουσία τε καὶ χρόνου τριβῇ σοφίαν τε καλέσειεν καὶ ὥς τέχνην συστησάμενος ἐπὶ διδασκαλίαν τρέποιτο, μηδὲν εἰδὼς τῇ ἀληθείᾳ τούτων τῶν δογμάτων τε καὶ ἐπιθυμιῶν ὅτι καλὸν ἢ αἰσχρὸν ἢ ἀγαθὸν ἢ κακὸν ἢ δίκαιον ἢ ἀδικον, ὀνομάζοι δὲ πάντα ταῦτα ἐπὶ ταῖς τοῦ μεγάλου ζώου δόξαις, οἷς μὲν χαίροι ἐκεῖνο ἀγαθὰ καλῶν, οἷς δὲ ἄχθοιτο κακά, ἄλλον δὲ μηδένα ἔχει λόγον περὶ αὐτῶν, ἀλλὰ τὰναγκαῖα δίκαια καλοῖ καὶ καλά, τὴν δὲ τοῦ ἀναγκαίου καὶ ἀγαθοῦ φύσιν, ὅσον διαφέρει τῷ ὄντι, μήτε ἑωρακῶς εἶη μήτε ἄλλῳ δυνατὸς δεῖξαι. τοιοῦτος δὴ ὢν πρὸς Διὸς οὐκ ἄτοπος ἂν σοι δοκεῖ εἶναι παιδευτής;

Ἐμοιγ', ἔφη.

Ἡ οὖν τι τούτου δοκεῖ διαφέρειν ὁ τὴν τῶν πολλῶν καὶ παντοδαπῶν

<sup>4</sup> tame

συνιόντων ὀργὴν καὶ ἡδονὰς κατανενοηκέναι σοφίαν ἡγούμενος, εἴτ' ἐν γραφικῇ εἴτ' ἐν μουσικῇ<sup>5</sup> εἴτε δὴ ἐν πολιτικῇ; ὅτι μὲν γὰρ ἂν τις τούτοις ὁμιλῇ ἐπιδεικνύμενος, ἢ ποιήσῃ ἢ τινα ἄλλην δημιουργίαν ἢ πόλει διακονίαν, κυρίους αὐτοῦ ποιῶν τοὺς πολλούς, πέρα τῶν ἀναγκαίων, ἢ Διομηδεΐα λεγομένη ἀνάγκη ποιεῖν αὐτῷ ταῦτα ἃ ἂν οὗτοι ἐπαινώσιν· ὥς δὲ καὶ ἀγαθὰ καὶ καλὰ ταῦτα τῇ ἀληθείᾳ, ἥδη πῶποτέ του ἤκουσας αὐτῶν λόγον διδόντος οὐ καταγέλαστον;

Οἶμαι δέ γε, ἢ δ' ὅς, οὐδ' ἀκούσομαι.

Ταῦτα τοῖνυν πάντα ἐννοήσας ἐκείνο ἀναμνήσθητι· αὐτὸ τὸ καλὸν ἀλλὰ μὴ τὰ πολλὰ καλὰ, ἢ αὐτό τι ἕκαστον καὶ μὴ τὰ πολλὰ ἕκαστα, ἔσθ' ὅπως πλῆθος ἀνέξεται ἢ ἡγήσεται εἶναι;

Ἦκιστα γ', ἔφη.

Φιλόσοφον μὲν ἄρα, ἦν δ' ἐγώ, πλῆθος ἀδύνατον εἶναι.

Ἀδύνατον.

Καὶ τοὺς φιλοσοφοῦντας ἄρα ἀνάγκη ψέγεσθαι ὑπ' αὐτῶν.

Ἀνάγκη.

Καὶ ὑπὸ τούτων δὴ τῶν ἰδιωτῶν, ὅσοι προσομιλοῦντες ὄχλῳ ἀρέσκειν αὐτῷ ἐπιθυμοῦσι.

Δῆλον.

Ἐκ δὴ τούτων τίνα ὀρᾷς σωτηρίαν φιλοσόφῳ φύσει, ὥστ' ἐν τῷ ἐπιτηδεύματι μέναισαν πρὸς τέλος ἐλθεῖν; ἐννοεῖ δ' ἐκ τῶν ἔμπροσθεν. ὡμολόγηται γὰρ δὴ ἡμῖν εὐμάθεια καὶ μνήμη καὶ ἀνδρεία καὶ μεγαλοπρέπεια ταύτης εἶναι τῆς φύσεως.

Ναί.

Οὐκοῦν εὐθὺς ἐν παισὶν ὁ τοιοῦτος πρῶτος ἔσται ἐν ᾧ πᾶσι, ἄλλως τε καὶ ἐὰν τὸ σῶμα φυῇ προσφερὴς τῇ ψυχῇ;

<sup>5</sup> art, music

Τί δ' οὐ μέλλει; ἔφη.

Βουλήσονται δὴ οἶμαι αὐτῷ χρῆσθαι, ἐπειδὴν πρεσβύτερος γίγνηται, ἐπὶ τὰ αὐτῶν πράγματα οἷ τε οἰκείοι καὶ οἱ πολῖται.

Πῶς δ' οὐ;

Ὑποκείσονται ἄρα δεόμενοι καὶ τιμῶντες, προκαταλαμβάνοντες καὶ προκολακεύοντες τὴν μέλλουσαν αὐτοῦ δύναμιν.

Φιλεῖ γοῦν, ἔφη, οὕτω γίγνεσθαι.

Τί οὖν οἶε, ἦν δ' ἐγώ, τὸν τοιοῦτον ἐν τοῖς τοιούτοις ποιήσῃ, ἄλλως τε καὶ ἐὰν τύχῃ μεγάλης πόλεως ὣν καὶ ἐν ταύτῃ πλούσιός τε καὶ γενναῖος, καὶ ἔτι εὐειδής<sup>6</sup> καὶ μέγας; ἄρ' οὐ πληρωθήσεσθαι ἀμηχάνου ἐλπίδος, ἡγούμενον καὶ τὰ τῶν Ἑλλήνων<sup>7</sup> καὶ τὰ τῶν βαρβάρων ἱκανὸν ἔσεσθαι πράττειν, καὶ ἐπὶ τούτοις ὑψηλὸν ἔξαρεῖν αὐτόν, σχηματισμοῦ καὶ φρονήματος κενοῦ ἄνευ νοῦ ἐμπιμπλάμενον;

Καὶ μάλ', ἔφη.

Τῷ δὴ οὕτω διατιθεμένῳ ἐάν τις ἡρέμα προσελθὼν ἀληθῆ λέγῃ, ὅτι νοῦς οὐκ ἔνεστιν αὐτῷ, δέχεται δέ, τὸ δὲ οὐ κτητὸν<sup>8</sup> μὴ δουλεύσαντι τῇ κτήσει αὐτοῦ, ἄρ' εὐπετέες<sup>9</sup> οἶε εἶναι εἰσακοῦσαι διὰ τοσοῦτων κακῶν;

Πολλοῦ γε δεῖ, ἦ δ' ὅς.

Ἐὰν δ' οὖν, ἦν δ' ἐγώ, διὰ τὸ εὖ πεφυκέναι καὶ τὸ συγγενὲς τῶν λόγων εἰσαισθάνηταί τέ πῃ καὶ κάμπηται<sup>10</sup> καὶ ἔλκηται πρὸς φιλοσοφίαν, τί οἰόμεθα δράσειν ἐκείνους τοὺς ἡγουμένους ἀπολλύναι αὐτοῦ τὴν χρεῖαν τε καὶ ἑταιρίαν; οὐ πᾶν μὲν ἔργον, πᾶν δ' ἔπος λέγοντάς τε καὶ πράττοντας καὶ περὶ αὐτόν, ὅπως ἂν μὴ πεισθῇ, καὶ περὶ τὸν πείθοντα, ὅπως ἂν μὴ οἶός τ' ἦ, καὶ ἰδίᾳ ἐπιβουλεύοντας καὶ δημοσίᾳ εἰς ἀγῶνας καθιστάντας;

<sup>6</sup> good-looking    <sup>7</sup> Greek    <sup>8</sup> able to be acquired    <sup>9</sup> coming out well; (adv) fortunately    <sup>10</sup> bend, bend in exhaustion

all Sophists? And do they not educate to perfection young and old, men and women alike, and fashion them after their own hearts?

When is this accomplished? he said.

When they meet together, and the world sits down at an assembly, or in a court of law, or a theatre, or a camp, or in any other popular resort, and there is a great uproar, and they praise some things which are being said or done, and blame other things, equally exaggerating both, shouting and clapping their hands, and the echo of the rocks and the place in which they are assembled redoubles the sound of the praise or blame—at such a time will not a young man's heart, as they say, leap within him? Will any private training enable him to stand firm against the overwhelming flood of popular opinion? or will he be carried away by the stream? Will he not have the notions of good and evil which the public in general have—he will do as they do, and as they are, such will he be?

Yes, Socrates; necessity will compel him.

And yet, I said, there is a still greater necessity, which has not been mentioned.

What is that?

The gentle force of attainder or confiscation or death, which, as you are aware, these new Sophists and educators, who are the public, apply when their words are powerless.

Indeed they do; and in right good earnest.

Now what opinion of any other Sophist, or of any private person, can be expected to overcome in such an unequal contest?

None, he replied.

No, indeed, I said, even to make the attempt is a great piece of folly; there neither is, nor has been, nor is ever likely to be, any different type of character which has had no other training in virtue but that which is supplied by public opinion—I speak, my friend, of human virtue only; what is more than human, as the proverb says, is not included: for I would not have you ignorant that, in the present evil state of governments, whatever is saved and comes to good is saved by the power of God, as we may truly say.

I quite assent, he replied.

Then let me crave your assent also to a further observation.

What are you going to say?

Why, that all those mercenary individuals, whom the many call Sophists and whom they deem to be their adversaries, do, in fact, teach nothing but the opinion of the many, that is to say, the opinions of their assemblies; and this is their wisdom. I might compare them to a man who should study the tempers and desires of a mighty strong beast who is fed by him—he would learn how to approach and handle him, also at what times and from what causes he is dangerous or the reverse, and what is the meaning of his several cries, and by what sounds, when another utters them, he is soothed or infuriated; and you may suppose further, that when, by continually attending upon him, he has become perfect in all this, he calls his knowledge wisdom, and makes of it a system or art, which he proceeds to teach, although he has no real notion of what he means by the principles or passions of which he is speaking, but calls this honourable and that dishonourable, or good or evil, or just or unjust, all in accordance with the tastes and tempers of the great brute. Good he pronounces to be that in which the beast delights and evil to be that which he dislikes; and he can give no other account of them except that the just and noble are the necessary, having never himself seen, and having no power of explaining to others the nature of either, or the difference between them, which is immense. By heaven, would not such an one be a rare educator?

Indeed he would.

And in what way does he who thinks that wisdom is the discernment of the tempers and tastes of the motley multitude, whether in painting or music, or, finally, in politics, differ from him whom I have been describing? For when a man consorts with the many, and exhibits to them his poem or other work of art or the service which he has done the State, making them his judges when he is not obliged, the so-called necessity of Diomedes will oblige him to produce whatever they praise. And yet the reasons are utterly ludicrous which they give in confirmation of their own notions about the honourable and good. Did you ever hear any of them which were not?

No, nor am I likely to hear.

You recognise the truth of what I have been saying? Then let me ask you to consider further whether the world will ever be induced to believe in the existence of absolute beauty rather than of the many beautiful, or of the absolute in each kind rather than of the many in each kind?

Certainly not.

Then the world cannot possibly be a philosopher?

Impossible.

And therefore philosophers must inevitably fall under the censure of the world?

They must.

And of individuals who consort with the mob and seek to please them?

That is evident.

Then, do you see any way in which the philosopher can be preserved in his calling to the end? and remember what we were saying of him, that he was to have quickness and memory and courage and magnificence—these were admitted by us to be the true philosopher's gifts.

Yes.

Will not such an one from his early childhood be in all things first among all, especially if his bodily endowments are like his mental ones?

Certainly, he said.

And his friends and fellow-citizens will want to use him as he gets older for their own purposes?

No question.

Falling at his feet, they will make requests to him and do him honour and flatter him, because they want to get into their hands now, the power which he will one day possess.

That often happens, he said.

And what will a man such as he is be likely to do under such circumstances, especially if he be a citizen of a great city, rich and noble, and a tall proper youth? Will he not be full of boundless aspirations, and fancy himself able to manage the affairs of Hellenes and of barbarians, and having got such notions into his head will he not dilate and elevate himself in the fulness of vain pomp and senseless pride?

To be sure he will.

Now, when he is in this state of mind, if some one gently comes to him and tells him that he is a fool and must get understanding, which can only be got by slaving for it, do you think that, under such adverse circumstances, he will be easily induced to listen?

Far otherwise.



And even if there be some one who through inherent goodness or natural reasonableness has had his eyes opened a little and is humbled and taken captive by philosophy, how will his friends behave when they think that they are likely to lose the advantage which they were hoping to reap from his companionship? Will they not do and say anything to prevent him from yielding to his better nature and to render his teacher powerless, using to this end private intrigues as well as public prosecutions?

There can be no

*vocabulary*

**ἄγριος** wild, savage ~agriculture  
**ἀδικία** injustice, offence  
**αἰσχύνω** (ῶ) spoil, disgrace, disfigure, mar  
**ἄληθινός** honest, genuine  
**ἄλλότριος** someone else's; alien ~alien  
**ἀνάξιος** unworthy, undeserved  
**ἀνθρώπινος** human  
**ἀνομία** lawlessness  
**ἀνόσιος** unholy  
**ἀντέχω** hold up as protection against ~ischemia  
**ἀντιλαμβάνω** grasp; get instead, in turn  
**ἄξιωμα** -τος (n, 3) honor; decree  
**ἀπαλλαγή** relief, escape  
**ἀπαλλαξείω** wish to get rid of  
**ἀπαλλάσσω** free from, remove; be freed, depart  
**ἀπείργω** exclude; divide; confine ~ergonomics  
**ἀπόδειξις** -εως (f) acceptance; (Ion) showing  
**ἀποδιδράσκω** escape  
**ἀπορία** difficulty, bottleneck ~pierce  
**ἁράομαι** (ᾶα) pray, vow, invoke  
**ἀργύριον** small coin  
**ἄτελής** incomplete, endless; invalid, for free  
**ἀτιμάζω** (ι) insult, dishonor  
**ἀτιμάω** (ι) dishonor  
**βαναυσία** handicraft; vulgarity  
**βέλτιστος** best, noblest  
**βιόω** live; (mp) make a living ~biology  
**βοήθεια** help  
**γενναῖος** noble, sincere ~genesis  
**γεύω** taste ~gusto  
**γνήσιος** born legitimate ~genus  
**δαιμόνιος** voc: you crazy guy

**δεσμέω** to chain  
**δεσμός** bond, latch, strap; also (pl) headdress  
**δεσπότης** -ου (m, 1) master, despot  
**διαβολή** slander  
**διαπράσσω** travel over, accomplish ~practice  
**διόλλυμι** (ῶ) be ruined  
**δράω** do, accomplish  
**εἰκός** likely  
**εἴπερ** if indeed  
**ἐκπηδάω** sally, leave  
**ἐκπίπτω** fall out of ~petal  
**ἐλάχιστος** smallest, shortest, fewest  
**ἐμπίπτω** fall into; attack ~petal  
**ἐνείμι** be in ~ion  
**ἐξίτηλος** fading  
**ἐοικότως** like; fairly  
**ἐπαιτιάομαι** accuse  
**ἐπεισέρχομαι** come in also  
**ἐπιτήδευμα** -τος (n, 3) habit, business, custom  
**ἐπιχώριος** native  
**ἐραμαι** love, aor. fall in love; long for, covet ~erotic  
**ἐρημία** wilderness, solitude  
**ἐρῆμος** empty  
**εὐμενής** kind  
**εὐφυής** well-developed ~physics  
**ἐφίημι** (ιι) send at, let fly; mp: rush at, spring upon ~jet  
**ζάλη** storm  
**ἡδομαι** be pleased, enjoy ~hedonism  
**ἡδύς** sweet, pleasant ~hedonism  
**ἦθος** ἦθεος (n, 3) habit, habitat ~ethos  
**ἡσυχία** peace and quiet  
**θαυμάσιος** wonderful  
**ιδιώτης** -ου (m, 1) private; a layman  
**ἱλεως** propitious, gracious  
**ἴσχω** restrain, hold back ~ischemia

καθαρός clean, pure  
 καθοράω look down ~panorama  
 καίπερ even if  
 καταλαμβάνω seize, understand,  
 catch, overtake; (mp) happen  
 ~epilepsy  
 κενός empty, vain  
 κονιορτός cloud of dust  
 κτάομαι acquire, possess  
 κτήμα -τος (n, 3) possession  
 λογισμός calculation  
 λούω wash, bathe  
 λωβέομαι maltreat  
 μακάριος blessed  
 μανία madness, passion  
 μεγαλοπρεπής befitting greatness  
 μειράκιον youngster  
 μεστός full  
 μεταξύ between  
 μεταχειρίζω handle; practice  
 μέτριος medium, moderate  
 νόθος bastard  
 νομοθέτης -ου (m, 1) lawgiver  
 νυμφίος bridegroom  
 ξενικός strange, foreign  
 οἰκίζω colonize, settle  
 ὀλεθρος ruin, destruction, death  
 ὀμιλέω (i) associate with ~homily  
 ὀνειδίζω upbraid, reproach  
 ὀνειδος -εος (n, 3) blame; insult  
 ὀνίνημι help, please, be available  
 ὀρθόω stand up  
 ὀρφανός orphan  
 οὐδέποτε never  
 παντελής complete, absolute

πενία poverty ~osteopenia  
 πη somewhere, somehow  
 πλησιάζω bring/be near; have sex  
 προθυμία (i) zeal, alacrity ~fume  
 προσήκω belong to, it befits  
 πρόσχημα -τος (n, 3) screen, pretext,  
 appearance, ornament  
 ῥέω flow ~rheostat  
 σκοπάω watch, observe  
 σκοπέω behold, consider  
 σόφισμα skill, trick  
 σπείρω sow ~diaspora  
 στρέφω turn, veer ~atrophy  
 συγγενεύς inborn, kin to  
 συγγενής inborn, kin to  
 συναδικέω join in wronging  
 σύνειμι be with; have sex ~ion  
 τέχνη craft, art, plan, contrivance  
 ~technology  
 τροφή food, upkeep ~atrophy  
 ὑγιής sound, profitable ~hygiene  
 φαλακρός bald  
 φανερόω demonstrate ~photon  
 φαῦλος trifling  
 φιλοσοφέω philosophize, study  
 φιλόσοφος wisdom-loving  
 φυά stature, flowering ~physics  
 φυγή flight, means of escape  
 ~fugitive  
 φύσις -εως (f) nature (of a thing)  
 ~physics  
 φύω produce, beget; clasp ~physics  
 χαλινός (i) bit for a horse  
 χειμών -ος (m, 3) winter, storm

Πολλή, ἥ δ' ὅς, ἀνάγκη.

Ἐστὶν οὖν ὅπως ὁ τοιοῦτος φιλοσοφήσει;

Οὐ πάνυ.

Ὅρᾱς οὖν, ἦν δ' ἐγώ, ὅτι οὐ κακῶς ἐλέγομεν ὡς ἄρα καὶ αὐτὰ τὰ τῆς φιλοσόφου φύσεως μέρη, ὅταν ἐν κακῇ τροφῇ γένηται, αἷτια τρόπον τινὰ τοῦ ἐκπεσεῖν ἐκ τοῦ ἐπιτηδεύματος, καὶ τὰ λεγόμενα ἀγαθὰ, πλοῦτοί τε καὶ πᾶσα ἡ τοιαύτη παρασκευή;

Οὐ γάρ, ἀλλ' ὀρθῶς, ἔφη, ἐλέχθη.

Οὗτος δὴ, εἶπον, ὦ θαυμάσιε, ὀλεθρός τε καὶ διαφθορά τοσαύτη τε καὶ τοιαύτη τῆς βελτίστης φύσεως εἰς τὸ ἄριστον ἐπιτήδευμα, ὀλίγης καὶ ἄλλως γιγνομένης, ὡς ἡμεῖς φαμεν. καὶ ἐκ τούτων δὴ τῶν ἀνδρῶν καὶ οἱ τὰ μέγιστα κακὰ ἐργαζόμενοι τὰς πόλεις γίνονται καὶ τοὺς ιδιώτας, καὶ οἱ τὰγαθὰ, οἱ ἂν ταύτῃ τύχῳσι ῥύνεντες· σμικρὰ δὲ φύσις οὐδὲν μέγα οὐδέποτε οὐδένα οὔτε ιδιώτην οὔτε πόλιν δρᾷ.

Ἀληθέστατα, ἥ δ' ὅς.

Οὗτοι μὲν δὴ οὕτως ἐκπίπτοντες, οἷς μάλιστα προσήκει, ἔρημον καὶ ἀτελὴ φιλοσοφίαν λείποντες αὐτοὶ τε βίον οὐ προσήκοντα οὐδ' ἀληθῆ ζῶσιν, τὴν δέ, ὥσπερ ὀρφανὴν<sup>1</sup> συγγενῶν, ἄλλοι ἐπεισελθόντες ἀνάξιοι ἡσχυνάν τε καὶ ὀνειδῆ περιῆψαν, οἷα καὶ σὺ φῆς ὀνειδίζειν τοὺς ὀνειδίζοντας, ὡς οἱ συνόντες αὐτῇ οἱ μὲν οὐδενός, οἱ δὲ πολλοὶ πολλῶν κακῶν ἄξιοί εἰσιν.

Καὶ γὰρ οὖν, ἔφη, τὰ γε λεγόμενα ταῦτα.

Εἰκότως γε, ἦν δ' ἐγώ, λεγόμενα. καθορώντες γὰρ ἄλλοι ἀνθρωπίσκοι κενὴν τὴν χώραν ταύτην γιγνομένην, καλῶν δὲ ὀνομάτων καὶ προσχημάτων μεστήν, ὥσπερ οἱ ἐκ τῶν εἰργμῶν εἰς τὰ ἱερὰ ἀποδιδράσκοντες, ἄσμενοι καὶ οὗτοι ἐκ τῶν τεχνῶν ἐκπηδῶσιν εἰς τὴν φιλοσοφίαν, οἱ ἂν κομψότατοι ὄντες τυγχάνωσι περὶ τὸ αὐτῶν τεχνίον. ὅμως γὰρ δὴ πρὸς γε τὰς ἄλλας τέχνας καίπερ οὕτω

<sup>1</sup> orphan

πραττούσης φιλοσοφίας τὸ ἀξίωμα<sup>2</sup> μεγαλοπρεπέστερον λείπεται, οὐδὲν ἔφίεμενοι πολλοὶ ἀτελεῖς μὲν τὰς φύσεις, ὑπὸ δὲ τῶν τεχνῶν τε καὶ δημιουργιῶν ὥσπερ τὰ σώματα λελώβηται,<sup>3</sup> οὕτω καὶ τὰς ψυχὰς συγκεκλασμένοι τε καὶ ἀποτεθρυμμένοι διὰ τὰς βαναυσίας<sup>4</sup> τυγχάνουσιν— ἢ οὐκ ἀνάγκη;

Καὶ μάλα, ἔφη.

Δοκεῖς οὖν τι, ἦν δ' ἐγώ, διαφέρειν αὐτοὺς ἰδεῖν ἀργύριον κτησαμένον χαλκέως φαλακροῦ καὶ σμικροῦ, νεωστὶ μὲν ἐκ δεσμῶν λελυμένου, ἐν βαλανείᾳ δὲ λελουμένου, νεουσιον ἱμάτιον ἔχοντος, ὡς νυμφίου παρεσκευασμένου, διὰ πενίαν καὶ ἐρημίαν<sup>5</sup> τοῦ δεσπότης τὴν θυγατέρα μέλλοντος γαμεῖν;

Οὐ πάνν, ἔφη, διαφέρει.

Ποῖ ἅττα οὖν εἰκὸς γεννᾶν τοὺς τοιούτους; οὐ νόθα<sup>6</sup> καὶ φαῦλα;

Πολλὴ ἀνάγκη.

Τί δέ; τοὺς ἀναξίους παιδεύσεως, ὅταν αὐτῇ πλησιάζοντες ὁμιλῶσι μὴ κατ' ἀξίαν, ποῖ ἅττα φῶμεν γεννᾶν διανοήματά τε καὶ δόξας; ἀρ' οὐχ ὡς ἀληθῶς προσήκοντα ἀκοῦσαι σοφίσματα,<sup>7</sup> καὶ οὐδὲν γνήσιον<sup>8</sup> οὐδὲ φρονήσεως ἄξιον ἀληθινῆς ἐχόμενον;

Παντελῶς μὲν οὖν, ἔφη.

Πάνσμικρον δὴ τι, ἔφην ἐγώ, ὦ Ἀδείμαντε, λείπεται τῶν κατ' ἀξίαν ὁμιλούντων φιλοσοφία, ἢ που ὑπὸ φυγῆς καταληφθὲν γενναῖον καὶ εὖ τετραμμένον ἦθος, ἀπορία τῶν διαφθερούντων κατὰ φύσιν μείναν ἐπ' αὐτῇ, ἢ ἐν σμικρᾷ πόλει ὅταν μεγάλη ψυχὴ φυγῇ καὶ ἀτμιάσασα τὰ τῆς πόλεως ὑπεριδῇ· βραχὺ δὲ πού τι καὶ ἀπ' ἄλλης τέχνης δικαίως ἀτμάσαν εὐφυὲς ἐπ' αὐτὴν ἂν ἔλθοι. εἴη δ' ἂν καὶ ὁ τοῦ ἡμετέρου ἐταίρου Θεάγους χαλιῶς<sup>9</sup> οἷος κατασχεῖν· καὶ γὰρ Θεάγει τὰ μὲν ἄλλα πάντα παρεσκεύασται πρὸς τὸ ἐκπεσεῖν φιλοσοφίας, ἢ δὲ τοῦ

<sup>2</sup> honor; decree    <sup>3</sup> maltreat    <sup>4</sup> handicraft; vulgarity    <sup>5</sup> wilderness, solitude    <sup>6</sup> bastard    <sup>7</sup> skill, trick    <sup>8</sup> born legitimate    <sup>9</sup> bit for a horse

σώματος νοσοτροφία ἀπείργουσα αὐτὸν τῶν πολιτικῶν κατέχει. τὸ δ' ἡμέτερον οὐκ ἄξιον λέγειν, τὸ δαιμόνιον σημεῖον· ἢ γάρ πού τινη ἄλλω ἢ οὐδενὶ τῶν ἔμπροσθεν γέγονεν. καὶ τούτων δὴ τῶν ὀλίγων οἱ γενόμενοι καὶ γευσάμενοι<sup>10</sup> ὥς ἡδὺ καὶ μακάριον τὸ κτῆμα, καὶ τῶν πολλῶν αὖ ἱκανῶς ἰδόντες τὴν μανίαν,<sup>11</sup> καὶ ὅτι οὐδείς οὐδὲν ὑγιὲς ὥς ἔπος εἰπεῖν περὶ τὰ τῶν πόλεων πράττει οὐδ' ἔστι σύμμαχος μεθ' ὅτου τις ἰὼν ἐπὶ τὴν τῷ δικαίῳ βοήθειαν σώζοιτ' ἄν, ἀλλ' ὥσπερ εἰς θηρία ἄνθρωπος ἐμπεσών, οὔτε συναδικεῖν ἐθέλων οὔτε ἱκανὸς ὢν εἰς πᾶσιν ἀγρίοις ἀντέχειν, πρὶν τι τὴν πόλιν ἢ φίλους ὀνήσαι προαπολόμενος ἀνωφελὴς αὐτῷ τε καὶ τοῖς ἄλλοις ἂν γένοιτο— ταῦτα πάντα λογισμῷ λαβών, ἡσυχίαν ἔχων καὶ τὰ αὐτοῦ πράττων, οἷον ἐν χειμῶνι κονιορτοῦ καὶ ζάλης<sup>12</sup> ὑπὸ πνεύματος φερομένου ὑπὸ τειχίον ἀποστάς, ὁρῶν τοὺς ἄλλους καταπιμπλαμένους ἀνομίας, ἀγαπᾷ εἴ πῃ αὐτὸς καθαρὸς ἀδικίας τε καὶ ἀνοσιῶν ἔργων τόν τε ἐνθάδε βίον βιώσεται καὶ τὴν ἀπαλλαγὴν αὐτοῦ μετὰ καλῆς ἐλπίδος ἱλεῶς<sup>13</sup> τε καὶ εὐμενῆς<sup>14</sup> ἀπαλλάσσεται.

Ἀλλά τοι, ἦ δ' ὅς, οὐ τὰ ἐλάχιστα ἂν διαπραξάμενος ἀπαλλάττοιο.

Οὐδέ γε, εἶπον, τὰ μέγιστα, μὴ τυχὼν πολιτείας προσηκούσης· ἐν γὰρ προσηκούσῃ αὐτός τε μάλλον αὐξήσεται καὶ μετὰ τῶν ἰδίων τὰ κοινὰ σώσει.

Τὸ μὲν οὖν τῆς φιλοσοφίας ὧν ἔνεκα διαβολὴν εἴληφεν καὶ ὅτι οὐ δικαίως, ἐμοὶ μὲν δοκεῖ μετρίως εἰρηῇσθαι, εἰ μὴ ἔτ' ἄλλο λέγεις τι σύ.

Ἀλλ' οὐδέν, ἦ δ' ὅς, ἔτι λέγω περὶ τούτου· ἀλλὰ τὴν προσήκουσαν αὐτῇ τίνα τῶν νῦν λέγεις πολιτειῶν;

Οὐδ' ἡντινοῦν, εἶπον, ἀλλὰ τοῦτο καὶ ἐπαιτιῶμαι, μηδεμίαν ἀξίαν εἶναι τῶν νῦν κατάστασιν πόλεως φιλοσόφου φύσεως· διὸ καὶ στρέφεσθαι τε καὶ ἀλλοιοῦσθαι αὐτήν, ὥσπερ ξενικὸν<sup>15</sup> σπέρμα ἐν γῇ ἄλλῃ σπειρόμενον ἐξίτηλον εἰς τὸ ἐπιχώριον φιλεῖ κρατούμενον ἰέναι, οὕτω καὶ τοῦτο τὸ γένος νῦν μὲν οὐκ ἴσχειν τὴν αὐτοῦ δύναμιν, ἀλλ' εἰς

<sup>10</sup> taste    <sup>11</sup> madness, passion    <sup>12</sup> storm    <sup>13</sup> propitious, gracious

<sup>14</sup> kind    <sup>15</sup> strange, foreign

ἀλλότριον ἦθος ἐκπίπτειν· εἰ δὲ λήψεται τὴν ἀρίστην πολιτείαν, ὥσπερ καὶ αὐτὸ ἄριστόν ἐστιν, τότε δηλώσει ὅτι τοῦτο μὲν τῷ ὄντι θεῖον ἦν, τὰ δὲ ἄλλα ἀνθρώπινα, τὰ τε τῶν φύσεων καὶ τῶν ἐπιτηδευμάτων. δηλὸς δὴ οὖν εἶ ὅτι μετὰ τοῦτο ἐρήσῃ τίς αὕτη ἡ πολιτεία.

Οὐκ ἔγνωσ, ἔφη· οὐ γὰρ τοῦτο ἔμελλον, ἀλλ' εἰ αὕτη ἦν ἡμεῖς διεληλύθαμεν οἰκίζοντες τὴν πόλιν ἢ ἄλλη.

Τὰ μὲν ἄλλα, ἦν δ' ἐγώ, αὕτη· τοῦτο δὲ αὐτὸ ἐρρήθη μὲν καὶ τότε, ὅτι δεῖσιν τι αἰεὶ ἐνεῖναι ἐν τῇ πόλει λόγον ἔχον τῆς πολιτείας τὸν αὐτὸν ὄνπερ καὶ σὺ ὁ νομοθέτης<sup>16</sup> ἔχων τοὺς νόμους ἐτίθεις.

Ἐρρήθη γάρ, ἔφη.

Ἄλλ' οὐχ ἱκανῶς, εἶπον, ἐδηλώθη, φόβῳ ὧν ὑμεῖς ἀντιλαμβανόμενοι δεδηλώκατε μακρὰν καὶ χαλεπὴν αὐτοῦ τὴν ἀπόδειξιν· ἐπεὶ καὶ τὸ λοιπὸν οὐ πάντων ῥᾶστον διελθεῖν.

Τὸ ποῖον;

Τίνα τρόπον μεταχειριζομένη πόλις φιλοσοφίαν οὐ διολεῖται. τὰ γὰρ δὴ μεγάλα πάντα ἐπισφαλῆ, καὶ τὸ λεγόμενον τὰ καλὰ τῷ ὄντι χαλεπά.

Ἄλλ' ὅμως, ἔφη, λαβέτω τέλος ἡ ἀπόδειξις τούτου φανεροῦ γενομένου.

Οὐ τὸ μὴ βούλεσθαι, ἦν δ' ἐγώ, ἀλλ' εἴπερ, τὸ μὴ δύνασθαι διακωλύσει· παρὰ δὲ τὴν γ' ἐμὴν προθυμίαν εἴσῃ. σκόπει δὲ καὶ νῦν ὡς προθύμως καὶ παρακινδυνευτικῶς μέλλω λέγειν, ὅτι τούναντίον ἢ νῦν δεῖ τοῦ ἐπιτηδείου τούτου πόλιν ἄπτεσθαι.

Πῶς;

Νῦν μὲν, ἦν δ' ἐγώ, οἱ καὶ ἀπτόμενοι μειράκια<sup>17</sup> ὄντα ἄρτι ἐκ παίδων τὸ μεταξὺ οἰκονομίας καὶ χρηματισμοῦ πλησιάσαντες αὐτοῦ τῷ χαλεπωτάτῳ ἀπαλλάττονται, οἱ φιλοσοφώτατοι ποιούμενοι—

<sup>16</sup> lawgiver    <sup>17</sup> youngster

doubt of it.

And how can one who is thus circumstanced ever become a philosopher?

Impossible.

Then were we not right in saying that even the very qualities which make a man a philosopher may, if he be ill-educated, divert him from philosophy, no less than riches and their accompaniments and the other so-called goods of life?

We were quite right.

Thus, my excellent friend, is brought about all that ruin and failure which I have been describing of the natures best adapted to the best of all pursuits; they are natures which we maintain to be rare at any time; this being the class out of which come the men who are the authors of the greatest evil to States and individuals; and also of the greatest good when the tide carries them in that direction; but a small man never was the doer of any great thing either to individuals or to States.

That is most true, he said.

And so philosophy is left desolate, with her marriage rite incomplete: for her own have fallen away and forsaken her, and while they are leading a false and unbecoming life, other unworthy persons, seeing that she has no kinsmen to be her protectors, enter in and dishonour her; and fasten upon her the reproaches which, as you say, her reprovers utter, who affirm of her votaries that some are good for nothing, and that the greater number deserve the severest punishment.

That is certainly what people say.

Yes; and what else would you expect, I said, when you think of the puny creatures who, seeing this land open to them—a land well stocked with fair names and showy titles—like prisoners running out of prison into a sanctuary, take a leap out of their trades into philosophy; those who do so being probably the cleverest hands at their own miserable crafts? For, although philosophy be in this evil case, still there remains a dignity about her which is not to be found in the arts. And many are thus attracted by her whose natures are imperfect and whose souls are maimed and disfigured by their meannesses, as their bodies are by their trades and crafts. Is not this unavoidable?

Yes.



Are they not exactly like a bald little tinker who has just got out of durance and come into a fortune; he takes a bath and puts on a new coat, and is decked out as a bridegroom going to marry his master's daughter, who is left poor and desolate?

A most exact parallel.

What will be the issue of such marriages? Will they not be vile and bastard?

There can be no question of it.

And when persons who are unworthy of education approach philosophy and make an alliance with her who is in a rank above them what sort of ideas and opinions are likely to be generated? Will they not be sophisms captivating to the ear, having nothing in them genuine, or worthy of or akin to true wisdom?

No doubt, he said.

Then, Adeimantus, I said, the worthy disciples of philosophy will be but a small remnant: perchance some noble and well-educated person, detained by exile in her service, who in the absence of corrupting influences remains devoted to her; or some lofty soul born in a mean city, the politics of which he contemns and neglects; and there may be a gifted few who leave the arts, which they justly despise, and come to her; —or peradventure there are some who are restrained by our friend Theages' bridle; for everything in the life of Theages conspired to divert him from philosophy; but ill-health kept him away from politics. My own case of the internal sign is hardly worth mentioning, for rarely, if ever, has such a monitor been given to any other man. Those who belong to this small class have tasted how sweet and blessed a possession philosophy is, and have also seen enough of the madness of the multitude; and they know that no politician is honest, nor is there any champion of justice at whose side they may fight and be saved. Such an one may be compared to a man who has fallen among wild beasts — he will not join in the wickedness of his fellows, but neither is he able singly to resist all their fierce natures, and therefore seeing that he would be of no use to the State or to his friends, and reflecting that he would have to throw away his life without doing any good either to himself or others, he holds his peace, and goes his own way. He is like one who, in the storm of dust and sleet which the driving wind hurries along, retires under the shelter of a wall; and seeing the rest of mankind full of wickedness, he is content, if only he can live his own life and be pure from evil or unrighteousness, and depart in peace and good-will, with bright hopes.

Yes, he said, and he will have done a great work before he departs.

A great work—yes; but not the greatest, unless he find a State suitable to him; for in a State which is suitable to him, he will have a larger growth and be the saviour of his country, as well as of himself.

The causes why philosophy is in such an evil name have now been sufficiently explained: the injustice of the charges against her has been shown—is there anything more which you wish to say?

Nothing more on that subject, he replied; but I should like to know which of the governments now existing is in your opinion the one adapted to her.

Not any of them, I said; and that is precisely the accusation which I bring against them—not one of them is worthy of the philosophic nature, and hence that nature is warped and estranged;—as the exotic seed which is sown in a foreign land becomes denaturalized, and is wont to be overpowered and to lose itself in the new soil, even so this growth of philosophy, instead of persisting, degenerates and receives another character. But if philosophy ever finds in the State that perfection which she herself is, then will be seen that she is in truth divine, and that all other things, whether natures of men or institutions, are but human;—and now, I know, that you are going to ask, What that State is:

No, he said; there you are wrong, for I was going to ask another question—whether it is the State of which we are the founders and inventors, or some other?

Yes, I replied, ours in most respects; but you may remember my saying before, that some living authority would always be required in the State having the same idea of the constitution which guided you when as legislator you were laying down the laws.

That was said, he replied.

Yes, but not in a satisfactory manner; you frightened us by interposing objections, which certainly showed that the discussion would be long and difficult; and what still remains is the reverse of easy.

What is there remaining?

The question how the study of philosophy may be so ordered as not to be the ruin of the State: All great attempts are attended with risk; ‘hard is the good,’ as men say.

Still, he said, let the point be cleared up, and the enquiry will then be complete.

I shall not be hindered, I said, by any want of will, but, if at all, by a want of power: my zeal you may see for yourselves; and please to remark in what I

am about to say how boldly and unhesitatingly I declare that States should pursue philosophy, not as they do now, but in a different spirit.

In what manner?

At present, I said, the students of philosophy are quite young; beginning when they are hardly past childhood, they devote only the time saved from moneymaking and housekeeping to such pursuits; and even those of them who are reputed to

*vocabulary*

**ἄγμαι** wonder, admire; resent,  
 begrudge  
**ἄδύνατος** unable; impossible  
**αἵτιος** blameworthy; the cause  
 ~etiology  
**αἰτίος** blameworthy; the cause  
 ~etiology  
**ἄκροατής** -οῦ (αἶ, m, 1) listener  
**ἄκρον** crest, extremity ~acute  
**ἄκρος** at the edge, extreme ~acute  
**ἀληθινός** honest, genuine  
**ἄλλοιός** of another kind ~alien  
**ἄλλοσε** elsewhere ~alien  
**ἀμελέω** disregard; (impers.) of  
 course  
**ἀναγκάζω** force, compel  
**ἀνδρώ** make a man  
**ἀνίημι** urge, impel; release ~jet  
**ἀντιτείνω** resist  
**ἄπειρος** untested; infinite  
**ἀπιστέω** disbelieve ~stand  
**ἀποβλέπω** stare at, adore  
**ἀπολύω** loose, free from ~loose  
**ἀποσβέννυμι** (ῥ) extinguish  
**ἄρα** interrogative pcl  
**ἄρτι** at the same time  
**ἀσπάζομαι** greet, salute  
**αὐτόματος** self-willed, accidental  
 ~after  
**ἄφθονος** ungrudging, plentiful  
**ἄχρηστος** useless, unprofitable  
**βαρβαρικός** non-Greek  
**βιόω** live; (mp) make a living  
 ~biology  
**βλαστάνω** bud, sprout  
**γῆρας** -ος (n, 3) old age  
**γυμνάσιον** exercise; school  
**δημιουργός** public worker  
 ~ergonomics  
**δημόσιος** public, the state  
**δημοτικός** common, popular,

## democratic

**διαβάλλω** throw across; slander  
 ~ballistic  
**διαβολή** slander  
**διαγράφω** delineate; cross out  
**διάκειμαι** be in a condition  
**διακέομαι** repair  
**διαμάχομαι** fight hard, contend  
**διάνοια** a thought; intelligence  
**διορίζω** delimit; determine  
**δυναστεύω** have power ~δύναμαι  
**ἐγκρατής** firm, powerful  
**ἐκατέρωσε** to either side, both ways  
**ἐκτός** outside  
**ἐλεύθερος** not enslaved  
**ἐμπίμπλημι** fill with  
**ἐμπίπτω** fall into; attack ~petal  
**ἐμποιέω** make inside of ~poet  
**ἐνδείκνυμι** (ῥ) address, consider  
**ἐξάπτω** fasten to ~haptic  
**ἐξωθεν** from outside  
**ἐπήκοος** listening  
**ἐπιμελέομαι** take care of, oversee  
**ἐπίσταμαι** know how, understand  
 ~station  
**ἐπιτείνω** intensify  
**ἐποψις** view over; oversight  
**ἔρις** -δος (f) strife  
**ἔρω** -τος (m) love, desire ~erotic  
**ἐτοῖμος** ready; fulfilled  
**εὐδαιμονέω** be lucky, happy  
**εὐδαίμων** blessed with a good  
 genius  
**εὐχή** prayer; vow ~vow  
**ζωγράφος** painter  
**ἥκιστος** least; above all  
**ἡλικία** time of life, contemporaries  
**θαῦμα** -τος (n, 3) a wonder, feeling  
 of surprise ~theater  
**θεάομαι** look at, behold, consider  
 ~theater  
**ἰδιώτης** -ου (m, 1) private; a layman

καταγελάω laugh at, deride  
 κατήκοος hearing; obedient  
 κόσμιος well-behaved  
 κτάομαι acquire, possess  
 λήγω cease, (+gen+ppl) cause to  
 cease ~lax  
 λοιδορέω abuse, revile  
 μακάριος blessed  
 μειράκιον youngster  
 μελετάω pursue, attend to, exercise  
 μεταχειρίζω handle; practice  
 μηχανή machine; mechanism, way  
 μιμέομαι (ι) imitate, represent  
 νέμω to allot, to pasture ~nemesis  
 ὁμιλέω (ι) associate with ~homily  
 ὁμοιόω assimilate, liken  
 ~homoerotic  
 ὀρθόω stand up  
 οὐδαμός not anyone  
 οὐκοῦν not so?; and so  
 παιδεία child-rearing, education  
 παντάπασιν altogether; yes,  
 certainly  
 παράδειγμα -τος (n, 3) model,  
 precedent  
 παραμυθέομαι (υ) urge, advise  
 πάρεργος incidental, secondary  
 παρέρχομαι pass, escape  
 πείρα an attempt  
 πείρω pierce, run through ~pierce  
 περιβάλλω act: excel; mid: put on  
 clothing ~ballistic  
 πίναξ -χος (m) tablet, platter, board  
 πλάσσω form ~plaster  
 πότε when?

πότερος which, whichever of two  
 προῖος soft, gentle  
 πρέπω be conspicuous, preeminent  
 ~refurbish  
 πρόειμι to have been before, earlier  
 ~ion  
 πρόθυμος (υ) willing, eager ~fume  
 προοράω see before oneself  
 προσήκω belong to, it besseems  
 πρόσω forward, in the future; far  
 πρόσωθεν forward, in the future; far  
 πώποτε never  
 ῥώμη strength, might  
 στρατεία expedition, campaign  
 σύμπας (ᾱ) all together  
 συμπίπτω fall together, happen  
 συνουσία society, sex  
 σχῆμα -τος (n, 3) form, figure  
 σχολή rest, leisure  
 σωφροσύνη discretion, moderation  
 σώφρων sensible, prudent ~frenzy  
 τείνω stretch, tend ~tense  
 τελέεις unblemished (victim)  
 τελευτάω bring about, finish  
 ~apostle  
 τύχη fortune, act of a god  
 φθονερός jealous  
 φθονέω envy  
 φθόνος malice, envy  
 φιλόσοφος wisdom-loving  
 φύσις -εως (f) nature (of a thing)  
 ~physics  
 φύω produce, beget; clasp ~physics  
 χαλεπαίνω be violent, rage

λέγω δὲ χαλεπώτατον τὸ περὶ τοὺς λόγους — ἐν δὲ τῷ ἔπειτα, ἐὰν καὶ ἄλλων τοῦτο πραττόντων παρακαλούμενοι ἐθέλωσιν ἀκροαταὶ<sup>1</sup> γίνεσθαι, μεγάλα ἡγούνται, πάρεργον οἰόμενοι αὐτὸ δεῖν πράττειν· πρὸς δὲ τὸ γήρας ἐκτὸς δὴ τινων ὀλίγων ἀποσβέννυνται πολὺ μᾶλλον τοῦ Ἡρακλείτειον ἡλίου, ὅσον αὖθις οὐκ ἐξάπτονται.

Δεῖ δὲ πῶς; ἔφη.

Πᾶν τὸνναντίον· μειράκια μὲν ὄντα καὶ παῖδας μειρακιώδη παιδεῖαν καὶ φιλοσοφίαν μεταχειρίζεσθαι, τῶν τε σωμάτων, ἐν ᾧ βλαστάνει<sup>2</sup> τε καὶ ἀνδρουταί,<sup>3</sup> εὖ μάλα ἐπιμελείσθαι, ὑπηρεσίαν φιλοσοφία κτωμένους· προϋούσης δὲ τῆς ἡλικίας, ἐν ᾗ ἡ ψυχὴ τελεοῦσθαι ἄρχεται, ἐπιτείνειν τὰ ἐκείνης γυμνάσια· ὅταν δὲ λήγῃ μὲν ἡ ῥώμη, πολιτικῶν δὲ καὶ στρατειῶν ἐκτὸς γίγνηται, τότε ἤδη ἀφέτους νέμεσθαι καὶ μηδὲν ἄλλο πράττειν, ὅτι μὴ πάρεργον, τοὺς μέλλοντας εὐδαιμόνως<sup>4</sup> βιώσεσθαι καὶ τελευτήσαντας τῷ βίῳ τῷ βεβιωμένῳ τὴν ἐκεῖ μοῖραν ἐπιστήσειν πρέπουσαν.

Ὡς ἀληθῶς μοι δοκεῖς, ἔφη, λέγειν γε προθύμως, ὦ Σώκρατες· οἶμαι μέντοι τοὺς πολλοὺς τῶν ἀκουόντων προθυμότερον ἔτι ἀντιτείνειν οὐδ' ὅπωςτιοῦν πεισομένους, ἀπὸ Θρασυμάχου ἀρξαμένους.

Μὴ διάβαλλε, ἦν δ' ἐγώ, ἐμὲ καὶ Θρασύμαχον ἄρτι φίλους γεγονότας, οὐδὲ πρὸ τοῦ ἐχθροὺς ὄντας. πείρας γὰρ οὐδὲν ἀνήσομεν, ἕως ἄν ἡ πείσωμεν καὶ τοῦτον καὶ τοὺς ἄλλους, ἢ προὔργου τι ποιήσωμεν εἰς ἐκείνον τὸν βίον, ὅταν αὖθις γενόμενοι τοῖς τοιοῦτοις ἐντύχωσι λόγοις.

Εἰς μικρόν γ', ἔφη, χρόνον εἴρηκας.

Εἰς οὐδὲν μὲν οὖν, ἔφην, ὥς γε πρὸς τὸν ἅπαντα. τὸ μέντοι μὴ πείθεσθαι τοῖς λεγομένοις τοὺς πολλοὺς θαῦμα οὐδέν· οὐ γὰρ πώποτε εἶδον γενόμενον τὸ νῦν λεγόμενον, ἀλλὰ πολὺ μᾶλλον τοιαῦτ' ἅττα ῥήματα ἐξεπίτηδες ἀλλήλοις ὠμιοιωμένα, ἀλλ' οὐκ ἀπὸ τοῦ αὐτομάτου ὥσπερ νῦν συμπεσόντα.

<sup>1</sup> listener    <sup>2</sup> bud, sprout    <sup>3</sup> make a man    <sup>4</sup> blessed with a good genius

Ἄνδρα δὲ ἀρετῇ παρισωμένον καὶ ὁμοιωμένον μέχρι τοῦ δυνατοῦ  
τελέως ἔργῳ τε καὶ λόγῳ, δυναστεύοντα<sup>5</sup> ἐν πόλει ἐτέρᾳ τοιαύτῃ, οὐ  
πώποτε ἑωράκασιν, οὔτε ἓνα οὔτε πλείους. ἢ οἶει;

Οὐδαμῶς γε.

Οὐδέ γε αὖ λόγων, ὦ μακάριε, καλῶν τε καὶ ἐλευθέρων ἱκανῶς  
ἐπήκοοι γεγονάσιν, οἷων ζητεῖν μὲν τὸ ἀληθὲς συντεταμένως ἐκ  
παντὸς τρόπου τοῦ γινῶναι χάριν, τὰ δὲ κομιψά τε καὶ ἐριστικά καὶ  
μυδαμόσε ἄλλοσε τείνοντα ἢ πρὸς δόξαν καὶ ἔριν καὶ ἐν δίκαις καὶ ἐν  
ιδίαις συνουσίαις πόρρωθεν ἀσπαζομένων.

Οὐδὲ τούτων, ἔφη.

Τούτων τοι χάριν, ἦν δ' ἐγώ, καὶ ταῦτα προορώμενοι ἡμεῖς τότε καὶ  
δεδιότες ὅμως ἐλέγομεν, ὑπὸ τὰληθοῦς ἠναγκασμένοι, ὅτι οὔτε πόλις  
οὔτε πολιτεία οὐδέ γ' ἀνὴρ ὁμοίως μὴ ποτε γένηται τέλεος, πρὶν ἂν  
τοῖς φιλοσόφοις τούτοις τοῖς ὀλίγοις καὶ οὐ πονηροῖς, ἀχρήστοις δὲ  
νῦν κεκλημένοις, ἀνάγκη τις ἐκ τύχης περιβάλλῃ, εἴτε βούλονται εἴτε  
μὴ, πόλεως ἐπιμεληθῆναι, καὶ τῇ πόλει κατηκόῳ γενέσθαι, ἢ τῶν  
νῦν ἐν δυναστείαις ἢ βασιλείαις ὄντων ὑέσιν ἢ αὐτοῖς ἐκ τινος θείας  
ἐπιπνοίας ἀληθινῆς φιλοσοφίας ἀληθινὸς ἔρως ἐμπέσῃ. τούτων δὲ  
πότερα γενέσθαι ἢ ἀμφοτέρα ὡς ἄρα ἐστὶν ἀδύνατον, ἐγὼ μὲν οὐδένα  
φημὶ ἔχειν λόγον. οὕτω γὰρ ἂν ἡμεῖς δικαίως καταγελώμεθα, ὡς  
ἄλλως εὐχαῖς<sup>6</sup> ὅμοια λέγοντες. ἢ οὐχ οὕτως;

Οὕτως.

Εἰ τοίνυν ἄκροις εἰς φιλοσοφίαν πόλεώς τις ἀνάγκη ἐπιμεληθῆναι ἢ  
γέγονεν ἐν τῷ ἀπείρῳ τῷ παρεληλυθότι χρόνῳ ἢ καὶ νῦν ἔστιν ἐν τινι  
βαρβαρικῷ<sup>7</sup> τόπῳ, πόρρῳ που ἐκτὸς ὄντι τῆς ἡμετέρας ἐπόψεως, ἢ  
καὶ ἔπειτα γενήσεται, περὶ τούτου ἔτοιμοι τῷ λόγῳ διαμάχεσθαι, ὡς  
γέγονεν ἢ εἰρημένη πολιτεία καὶ ἔστιν καὶ γενήσεται γε, ὅταν αὕτη  
ἢ Μοῦσα πόλεως ἐγκρατὴς γένηται. οὐ γὰρ ἀδύνατος γενέσθαι, οὐδ'  
ἡμεῖς ἀδύνατα λέγομεν· χαλεπὰ δὲ καὶ παρ' ἡμῶν ὁμολογεῖται.

<sup>5</sup> have power    <sup>6</sup> prayer; vow    <sup>7</sup> non-Greek

Καὶ ἐμοί, ἔφη, οὕτω δοκεῖ.

Τοῖς δὲ πολλοῖς, ἦν δ' ἐγώ, ὅτι οὐκ αὖ δοκεῖ, ἐρεῖς;

Ἵσως, ἔφη.

᾽Ω μακάριε, ἦν δ' ἐγώ, μὴ πάνν οὕτω τῶν πολλῶν κατηγορεῖ. ἀλλοίαν τοι δόξαν ἔξουσιν, ἐὰν αὐτοῖς μὴ φιλονικῶν ἀλλὰ παραμυθούμενος καὶ ἀπολνόμενος τὴν τῆς φιλομαθείας διαβολὴν ἐνδεικνύῃ οὓς λέγεις τοὺς φιλοσόφους, καὶ διορίζῃ ὥσπερ ἄρτι τὴν τε φύσιν αὐτῶν καὶ τὴν ἐπιτήδευσιν, ἵνα μὴ ἡγῶνται σε λέγειν οὓς αὐτοὶ οἴονται.

Ἡ καὶ ἐὰν οὕτω θεῶνται, ἀλλοίαν τοι φήσεις αὐτοὺς δόξαν λήψεσθαι καὶ ἄλλα ἀποκρινέσθαι. ἢ οἶε τινὰ χαλεπαίνειν τῷ μὴ χαλεπῷ ἢ φθονεῖν τῷ μὴ φθονερῷ<sup>8</sup> ἄφθονόν τε καὶ πρᾶον ὄντα; ἐγὼ μὲν γάρ σε προφθάσας λέγω ὅτι ἐν ὀλίγοις τισὶν ἡγοῦμαι, ἀλλ' οὐκ ἐν τῷ πλήθει, χαλεπήν οὕτω φύσιν γίγνεσθαι.

Καὶ ἐγὼ ἀμέλει, ἔφη, συνοίομαι.

Οὐκοῦν καὶ αὐτὸ τοῦτο συνοίει, τοῦ χαλεπῶς πρὸς φιλοσοφίαν τοὺς πολλοὺς διακεῖσθαι ἐκείνους αἰτίους εἶναι τοὺς ἔξωθεν οὐ προσήκον ἐπεσκευασμένους, λοιδορουμένους τε αὐτοῖς καὶ φιλαπεχθημόνως ἔχοντας καὶ αἰεὶ περὶ ἀνθρώπων τοὺς λόγους ποιουμένους, ἥκιστα φιλοσοφία πρέπον ποιούντας;

Πολύ γ', ἔφη.

Οὐδὲ γάρ που, ὦ Ἀδείμαντε, σχολή<sup>9</sup> τῷ γε ὡς ἀληθῶς πρὸς τοῖς οὔσι τὴν διάνοιαν ἔχοντι κάτω βλέπειν εἰς ἀνθρώπων πραγματείας, καὶ μαχόμενον αὐτοῖς φθόνου τε καὶ δυσμενείας ἐμπύπλασθαι, ἀλλ' εἰς τεταγμένα ἅττα καὶ κατὰ ταῦτ' αἰεὶ ἔχοντα ὀρώντας καὶ θεωμένους οὐτ' ἀδικούντα οὐτ' ἀδικούμενα ὑπ' ἀλλήλων, κόσμῳ δὲ πάντα καὶ κατὰ λόγον ἔχοντα, ταῦτα μμείσθαι τε καὶ ὅτι μάλιστα ἀφομοιοῦσθαι. ἢ οἶε τινὰ μηχανὴν εἶναι, ὅτ' τις ὀμιλεῖ ἀγάμενος, μὴ μμείσθαι ἐκείνο;

<sup>8</sup> jealous    <sup>9</sup> rest, leisure



Ἀδύνατον, ἔφη.

Θείῳ δὴ καὶ κοσμίῳ ὃ γε φιλόσοφος όμιλῶν κόσμος τε καὶ θεός εἰς τὸ δυνατόν ἀνθρώπῳ γίνεταί· διαβολή δ' ἐν πᾶσι πολλή.

Παντάπασι μὲν οὖν.

Ἄν οὖν τις, εἶπον, αὐτῷ ἀνάγκη γένηται ἃ ἐκεῖ όρᾷ μελετῆσαι εἰς ἀνθρώπων ἥθη καὶ ἰδίᾳ καὶ δημοσίᾳ τιθέναι καὶ μὴ μόνον ἑαυτὸν πλάττειν, ἄρα κακὸν δημιουργὸν αὐτὸν οἶε γενήσεσθαι σωφροσύνης τε καὶ δικαιοσύνης καὶ συμπάσης τῆς δημοτικῆς<sup>10</sup> ἀρετῆς;

Ἦκιστά γε, ἦ δ' ὅς.

Ἄλλ' ἐὰν δὴ αἰσθωνται οἱ πολλοὶ ὅτι ἀληθῇ περὶ αὐτοῦ λέγομεν, χαλεπανοῦσι δὴ τοῖς φιλοσόφοις καὶ ἀπιστήσουσιν ἡμῖν λέγουσιν ὥς οὐκ ἂν ποτε ἄλλως εὐδαιμονήσειε πόλις, εἰ μὴ αὐτὴν διαγράψειαν οἱ τῷ θεῷ παραδείγματι χρώμενοι ζωγράφοι;

Οὐ χαλεπανοῦσιν, ἦ δ' ὅς, ἐάνπερ αἰσθωνται.

Ἀλλὰ δὴ τίνα λέγεις τρόπον τῆς διαγραφῆς;

Λαβόντες, ἦν δ' ἐγώ, ὥσπερ πίνακα<sup>11</sup> πόλιν τε καὶ ἥθη ἀνθρώπων, πρῶτον μὲν καθαρὰν ποιήσειαν ἅν, ὃ οὐ πάννυ ράδιον· ἀλλ' οὖν οἰσθ' ὅτι τούτῳ ἂν εὐθὺς τῶν ἄλλων διενέγκοιεν, τῷ μήτε ἰδιώτου μήτε πόλεως ἐθελῆσαι ἂν ἄψασθαι μηδὲ γράφειν νόμους, πρὶν ἢ παραλαβεῖν καθαρὰν ἢ αὐτοὶ ποιῆσαι.

Καὶ ὁρθῶς γ', ἔφη.

Οὐκοῦν μετὰ ταῦτα οἶε ὑπογράψασθαι ἂν τὸ σχῆμα τῆς πολιτείας;

Τί μήν;

Ἐπειτα οἶμαι ἀπεργαζόμενοι πυκνὰ ἂν ἐκατέρωσ' ἀποβλέποιν, πρὸς τε τὸ φύσει δίκαιον καὶ καλὸν καὶ σῶφρον καὶ πάντα τὰ τοιαῦτα, καὶ πρὸς ἐκεῖν' αὐτὸ ἐν τοῖς ἀνθρώποις ἐμποιοῖεν, συμμειγνύντες

<sup>10</sup> common, popular, democratic    <sup>11</sup> tablet, platter, board

have most of the philosophic spirit, when they come within sight of the great difficulty of the subject, I mean dialectic, take themselves off. In after life when invited by some one else, they may, perhaps, go and hear a lecture, and about this they make much ado, for philosophy is not considered by them to be their proper business: at last, when they grow old, in most cases they are extinguished more truly than Heracleitus' sun, inasmuch as they never light up again.

But what ought to be their course?

Just the opposite. In childhood and youth their study, and what philosophy they learn, should be suited to their tender years: during this period while they are growing up towards manhood, the chief and special care should be given to their bodies that they may have them to use in the service of philosophy; as life advances and the intellect begins to mature, let them increase the gymnastics of the soul; but when the strength of our citizens fails and is past civil and military duties, then let them range at will and engage in no serious labour, as we intend them to live happily here, and to crown this life with a similar happiness in another.

How truly in earnest you are, Socrates! he said; I am sure of that; and yet most of your hearers, if I am not mistaken, are likely to be still more earnest in their opposition to you, and will never be convinced; Thrasymachus least of all.

Do not make a quarrel, I said, between Thrasymachus and me, who have recently become friends, although, indeed, we were never enemies; for I shall go on striving to the utmost until I either convert him and other men, or do something which may profit them against the day when they live again, and hold the like discourse in another state of existence.

You are speaking of a time which is not very near.

Rather, I replied, of a time which is as nothing in comparison with eternity. Nevertheless, I do not wonder that the many refuse to believe; for they have never seen that of which we are now speaking realized; they have seen only a conventional imitation of philosophy, consisting of words artificially brought together, not like these of ours having a natural unity. But a human being who in word and work is perfectly moulded, as far as he can be, into the proportion and likeness of virtue—such a man ruling in a city which bears the same image, they have never yet seen, neither one nor many of them—do you think that they ever did?

No indeed.

No, my friend, and they have seldom, if ever, heard free and noble sentiments;

such as men utter when they are earnestly and by every means in their power seeking after truth for the sake of knowledge, while they look coldly on the subtleties of controversy, of which the end is opinion and strife, whether they meet with them in the courts of law or in society.

They are strangers, he said, to the words of which you speak.

And this was what we foresaw, and this was the reason why truth forced us to admit, not without fear and hesitation, that neither cities nor States nor individuals will ever attain perfection until the small class of philosophers whom we termed useless but not corrupt are providentially compelled, whether they will or not, to take care of the State, and until a like necessity be laid on the State to obey them; or until kings, or if not kings, the sons of kings or princes, are divinely inspired with a true love of true philosophy. That either or both of these alternatives are impossible, I see no reason to affirm: if they were so, we might indeed be justly ridiculed as dreamers and visionaries. Am I not right?

Quite right.

If then, in the countless ages of the past, or at the present hour in some foreign clime which is far away and beyond our ken, the perfected philosopher is or has been or hereafter shall be compelled by a superior power to have the charge of the State, we are ready to assert to the death, that this our constitution has been, and is—yea, and will be whenever the Muse of Philosophy is queen. There is no impossibility in all this; that there is a difficulty, we acknowledge ourselves.

My opinion agrees with yours, he said.

But do you mean to say that this is not the opinion of the multitude?

I should imagine not, he replied.

O my friend, I said, do not attack the multitude: they will change their minds, if, not in an aggressive spirit, but gently and with the view of soothing them and removing their dislike of over-education, you show them your philosophers as they really are and describe as you were just now doing their character and profession, and then mankind will see that he of whom you are speaking is not such as they supposed—if they view him in this new light, they will surely change their notion of him, and answer in another strain. Who can be at enmity with one who loves them, who that is himself gentle and free from envy will be jealous of one in whom there is no jealousy? Nay, let me answer for you, that in a few this harsh temper may be found but not in the majority of mankind.

I quite agree with you, he said.

And do you not also think, as I do, that the harsh feeling which the many entertain towards philosophy originates in the pretenders, who rush in uninvited, and are always abusing them, and finding fault with them, who make persons instead of things the theme of their conversation? and nothing can be more unbecoming in philosophers than this.

It is most unbecoming.

For he, Adeimantus, whose mind is fixed upon true being, has surely no time to look down upon the affairs of earth, or to be filled with malice and envy, contending against men; his eye is ever directed towards things fixed and immutable, which he sees neither injuring nor injured by one another, but all in order moving according to reason; these he imitates, and to these he will, as far as he can, conform himself. Can a man help imitating that with which he holds reverential converse?

Impossible.

And the philosopher holding converse with the divine order, becomes orderly and divine, as far as the nature of man allows; but like every one else, he will suffer from detraction.

Of course.

And if a necessity be laid upon him of fashioning, not only himself, but human nature generally, whether in States or individuals, into that which he beholds elsewhere, will he, think you, be an unskilful artificer of justice, temperance, and every civil virtue?

Anything but unskilful.

And if the world perceives that what we are saying about him is the truth, will they be angry with philosophy? Will they disbelieve us, when we tell them that no State can be happy which is not designed by artists who imitate the heavenly pattern?

They will not be angry if they understand, he said. But how will they draw out the plan of which you are speaking?

They will begin by taking the State and the manners of men, from which, as from a tablet, they will rub out the picture, and leave a clean surface. This is no easy task. But whether easy or not, herein will lie the difference between them and every other legislator,—they will have nothing to do either with individual or State, and will inscribe no laws, until they have either found, or themselves made, a clean surface.

They will be very right, he said.

Having effected this, they will proceed to trace an outline of the constitution?

No doubt.

And when they are filling in the work, as I conceive, they will often turn their eyes upwards and downwards: I mean that they will first look at absolute justice and beauty and temperance, and again at the human copy; and will mingle and temper the various elements of life into the

*vocabulary*

ἀγριαίνω get mad, go wild  
 ἀγχίνοος smart ~paranoia  
 ἀδύνατος unable; impossible  
 ἄθλον ἀέθλου prize ~athlete  
 αἰσχύνω (ῶ) spoil, disgrace, disfigure, mar  
 ἀκήρατος unharmed, pure  
 ἀκριβής (ῖ) exact  
 ἀμφισβητέω dispute  
 ἀμφισβήτησις -τος (f) dispute, controversy  
 ἀνθρώπειος human  
 ἀπιστέω disbelieve ~stand  
 ἄπτω set on fire; attach; mid: touch, seize ~haptic  
 ἄτοπος strange, unnatural, disgusting  
 βασανίζω interrogate, test, torture  
 βέβαιος steadfast; sure  
 βέλτιστος best, noblest  
 γοῦν at least then  
 γραφεύς -ος (m) painter  
 γραφή painting; writing  
 γραφής -οῦ (m, 1) painter  
 γυμνάζω exercise, do training  
 δήπου perhaps; is it not so?  
 διάνοια a thought; intelligence  
 διασπᾶω tear apart ~spatula  
 διατείνω extend; (mp) try hard  
 διέρχομαι pierce, traverse  
 δόγμα -τος (n, 3) belief, legal decision  
 ἐγγίγνομαι live in ~genus  
 ἐγγράφω engrave, enroll  
 ἐγκρατής firm, powerful  
 εἴπερ if indeed  
 ἐκβαίνω come forth, disembark  
 ~basis  
 ἐκβάλλω throw out, fell, let fall  
 ~ballistic  
 ἐχγονος offspring, descendant

## ~genus

ἐμπίμπλημι fill with  
 ἐνδέχομαι accept, admit, be possible  
 ἔνειμι be in ~ion  
 ἐξοίχομαι go out  
 εἰοικότως like; fairly  
 ἐπαινέω concur, praise, advise  
 ἐπίλοιπος remaining  
 ἐπιτελέω complete; do a religious duty  
 ἐπιτήδευμα -τος (n, 3) habit, business, custom  
 ἐπίφθονος jealous  
 ἐραστής -οῦ (m, 1) lover, fan  
 ζωγράφος painter  
 ἡδονή pleasure  
 ἡλικία time of life, contemporaries  
 ἡσυχία peace and quiet  
 ἡώς ἡῶθι (f, 2) dawn ~Eocene  
 θαυμαστός wonderful; admirable  
 θεοειδής godlike ~theology  
 θεοείκελος godlike ~theology  
 θεοφιλής beloved by the gods; loving God  
 κεράννυμι (ῶ) mix ~crater  
 κινέω (ῖ) set in motion, move, remove ~kinetic  
 κόσμιος well-behaved  
 κτήσις -ος (f) chattels  
 λύπη distress  
 μάθημα -τος (n, 3) lesson, knowledge  
 μεγαλοπρεπής befitting greatness  
 μεταβολή change, exchange  
 μεταδίδωμι give part of ~donate  
 μετέρχομαι seek, visit  
 μετέχω partake of  
 μνημονεύω remember, remind  
 μνήμων having a good memory, mindful of ~mnemonic  
 μόγεις with difficulty, barely  
 μυθολογέω (ῶ) tell stories

οἰκεῖος household, familiar, proper	πότερος which, whichever of two
ὄκνος shrinking, hesitation	πρᾶος soft, gentle
ὁμολογέω agree with/to	προσήκω belong to, it befits
ὀξύτης -τος (f, 3) sharpness;	σκοπάω watch, observe
quickness	σκοπέω behold, consider
ὅπη wherever, however	σοφός skilled, clever, wise
ὀρθός upright, straight; correct, just	σπάνιος rare, scanty
~orthogonal	συγχωρέω accede, concede
ὀρθόω stand up	συμφύω pull together, mend
οὐδέποτε never	σωτήρ -ος (m) savior
οὐκοῦν not so?; and so	σωφρονέω be sane, moderate
παιδεία child-rearing, education	τεκμαίρομαι conclude, declare from
παντάπασιν altogether; yes,	evidence
certainly	τελέεις unblemished (victim)
πανταχοῦ everywhere; completely	τελευτάω bring about, finish
παντελής complete, absolute	~apostle
παρалаίπω leave, leave out	τοίνυν well, then
παρέξιμι pass by; transgress	ὑπνον a sleep
παῦλα rest, pause	ὑπνος a sleep
περαίνω finish, accomplish	φιλόσοφος wisdom-loving
πη somewhere, somehow	φύλαξ -κος (m) guard; sentry
πῇ where? how?	~phylactery
πιστός faithful; trustworthy	φύσις -εως (f) nature (of a thing)
πιστόω reassure; also (pass) promise	~physics
ποίη grass	φύω produce, beget; clasp ~physics
ποῖος what kind	χαλεπαίνω be violent, rage
πολιτεία (i) citizenship; government	χρυσός (ū) gold
πόνος toil, suffering ~osteopenia	

τε καὶ κεραυνύντες ἐκ τῶν ἐπιτηδευμάτων τὸ ἀνδρείκελον, ἀπ' ἐκείνου τεκμαιρόμενοι, ὃ δὴ καὶ Ὅμηρος ἐκάλεσεν ἐν τοῖς ἀνθρώποις ἐγγιγνόμενον θεοειδές τε καὶ θεοείκελον.<sup>1</sup>

Ὅρθως, ἔφη.

Καὶ τὸ μὲν ἂν οἶμαι ἐξαλείφειν, τὸ δὲ πάλιν ἐγγράφειν, ἕως ὅτι μάλιστα ἀνθρώπεια ἦθῃ εἰς ὅσον ἐνδέχεται θεοφιλῇ ποιήσειαν.

Καλλίστη γοῦν ἂν, ἔφη, ἡ γραφὴ γένοιτο.

Ἄρ' οὖν, ἦν δ' ἐγώ, πείθομένῃ πῃ ἐκείνους, οὓς διατεταμένους ἐφ' ἡμᾶς ἔφησθα ἵεναι, ὥς τοιοῦτός ἐστι πολιτειῶν ζωγράφος ὃν τότε ἐπηνοῦμεν πρὸς αὐτούς, δι' ὃν ἐκείνοι ἐχαλέπαινον ὅτι τὰς πόλεις αὐτῷ παρεδίδομεν, καί τι μᾶλλον αὐτὸ νῦν ἀκούοντες πραῦνονται;

Καὶ πολὺ γε, ἦ δ' ὅς, εἰ σωφρονοῦσιν.

Πῇ γὰρ δὴ ἔξουσιν ἀμφισβητῆσαι; πότερον μὴ τοῦ ὄντος τε καὶ ἀληθείας ἐραστὰς εἶναι τοὺς φιλοσόφους;

Ἄτοπον μεντᾶν, ἔφη, εἴη.

Ἄλλὰ μὴ τὴν φύσιν αὐτῶν οἰκείαν εἶναι τοῦ ἀρίστου, ἦν ἡμεῖς διήλθομεν;

Οὐδὲ τοῦτο.

Τί δέ; τὴν τοιαύτην τυχοῦσαν τῶν προσηκόντων ἐπιτηδευμάτων οὐκ ἀγαθὴν τελέως ἔσεσθαι καὶ φιλόσοφον, εἴπερ τινὰ ἄλλην; ἢ ἐκείνους φήσῃ μᾶλλον, οὓς ἡμεῖς ἀφωρίσαμεν;

Οὐ δῆπου.

Ἔτι οὖν ἀγριανοῦσι λεγόντων ἡμῶν ὅτι πρὶν ἂν πόλεως τὸ φιλόσοφον γένος ἐγκρατὲς γένηται, οὔτε πόλει οὔτε πολίταις κακῶν παῦλα<sup>2</sup> ἔσται, οὐδὲ ἡ πολιτεία ἦν μυθολογοῦμεν<sup>3</sup> λόγῳ ἔργῳ τέλος λήψεται;

Ἰσως, ἔφη, ἦττον.

<sup>1</sup> godlike    <sup>2</sup> rest, pause    <sup>3</sup> tell stories



Βούλει οὖν, ἦν δ' ἐγώ, μὴ ἦττον φῶμεν αὐτοὺς ἀλλὰ παντάπασι  
πρῶους γεγονέναι καὶ πεπεῖσθαι, ἵνα, εἰ μή τι, ἀλλὰ αἰσχυρθέντες  
ὁμολογήσωσιν;

Πάνυ μὲν οὖν, ἔφη.

Οὗτοι μὲν τοίνυν, ἦν δ' ἐγώ, τοῦτο πεπεισμένοι ἔστων· τοῦδε δὲ πέρι  
τις ἀμφισβητήσῃ, ὥς οὐκ ἂν τύχοιεν γενόμενοι βασιλέων ἔκγονοι ἢ  
δυναστῶν τὰς φύσεις φιλόσοφοι;

Οὐδ' ἂν εἷς, ἔφη.

Τοιούτους δὲ γενομένους ὥς πολλὴ ἀνάγκη διαφθαρῆναι, ἔχει τις  
λέγειν; ὥς μὲν γὰρ χαλεπὸν σωθῆναι, καὶ ἡμεῖς συγχωροῦμεν· ὥς  
δὲ ἐν παντὶ τῷ χρόνῳ τῶν πάντων οὐδέποτε οὐδ' ἂν εἷς σωθείη, ἔσθ'  
ὅστις ἀμφισβητήσῃ;

Καὶ πῶς;

Ἀλλὰ μὴν, ἦν δ' ἐγώ, εἷς ἱκανὸς γενόμενος, πόλιν ἔχων πειθομένην,  
πάντ' ἐπιτελέσαι τὰ νῦν ἀπιστούμενα.

Ἰκανὸς γάρ, ἔφη.

Ἄρχοντος γάρ που, ἦν δ' ἐγώ, τιθέντος τοὺς νόμους καὶ τὰ  
ἐπιτηδεύματα ἃ διεληλύθαμεν, οὐδ' ἄν ποτε ἀδύνατον ἐθέλειν ποιεῖν τοὺς  
πολίτας.

Οὐδ' ὁπωσιοῦν.

Ἀλλὰ δὴ, ἅπερ ἡμῖν δοκεῖ, δόξαι καὶ ἄλλοις θαυμαστόν τι καὶ  
ἀδύνατον;

Οὐκ οἶμαι ἔγωγε, ἦ δ' ὅς.

Καὶ μὴν ὅτι γε βέλτιστα, εἴπερ δυνατά, ἱκανῶς ἐν τοῖς ἔμπροσθεν, ὥς  
ἐγῶμαι, διήλθομεν.

Ἰκανῶς γάρ.

Νῦν δὴ, ὡς ἔοικεν, συμβαίνει ἡμῖν περὶ τῆς νομοθεσίας ἄριστα μὲν εἶναι ἃ λέγομεν, εἰ γένοιτο, χαλεπὰ δὲ γενέσθαι, οὐ μέντοι ἀδύνατά γε.

Συμβαίνει γάρ, ἔφη.

Οὐκοῦν ἐπειδὴ τοῦτο μόγῃς τέλος ἔσχεν, τὰ ἐπίλοιπα δὴ μετὰ τοῦτο λεκτέον, τίνα τρόπον ἡμῖν καὶ ἐκ τίνων μαθημάτων τε καὶ ἐπιτηδευμάτων οἱ σωτῆρες ἐνέσονται τῆς πολιτείας, καὶ κατὰ ποίας ἡλικίας ἕκαστοι ἐκάστων ἀπτόμενοι;

Λεκτέον μέντοι, ἔφη.

Οὐδέν, ἦν δ' ἐγώ, τὸ σοφόν μοι ἐγένετο τῇν τε τῶν γυναικῶν τῆς κτήσεως δυσχέρειαν ἐν τῷ πρόσθεν παραλιπόντι καὶ παιδογονίαν καὶ τὴν τῶν ἀρχόντων κατάστασιν, εἰδότι ὡς ἐπίφθονός τε καὶ χαλεπὴ γίγνεσθαι ἢ παντελῶς ἀληθής· νῦν γὰρ οὐδὲν ἤττον ἦλθεν τὸ δεῖν αὐτὰ διελθεῖν. καὶ τὰ μὲν δὴ τῶν γυναικῶν τε καὶ παιδῶν πεπέρανται, τὸ δὲ τῶν ἀρχόντων ὥσπερ ἐξ ἀρχῆς μετελθεῖν δεῖ.

Ἐλέγομεν δ', εἰ μνημονεύεις, δεῖν αὐτοὺς φιλοπόλιδάς τε φαίνεσθαι, βασανιζομένους<sup>4</sup> ἐν ἡδοναῖς τε καὶ λύπαις, καὶ τὸ δόγμα τοῦτο μήτ' ἐν πόνοις μήτ' ἐν φόβοις μήτ' ἐν ἄλλῃ μηδεμῇ μεταβολῇ φαίνεσθαι ἐκβάλλοντας, ἢ τὸν ἀδυνατοῦντα ἀποκριτέον, τὸν δὲ πανταχοῦ ἀκήρατον<sup>5</sup> ἐκβαίνοντα ὥσπερ χρυσὸν ἐν πυρὶ βασανιζόμενον, στατέον ἄρχοντα καὶ γέρα δοτέον καὶ ζῶντι καὶ τελευτήσαντι καὶ ἄθλα. τοιαῦτ' ἅττα ἦν τὰ λεγόμενα παρεξιώντος καὶ παρακαλυπτομένου τοῦ λόγου, πεφοβημένου κινεῖν τὸ νῦν παρόν.

Ἀληθέστατα, ἔφη, λέγεις· μέμνημαι γάρ.

Ὅκνος<sup>6</sup> γάρ, ἔφην, ὦ φίλε, ἐγώ, εἰπεῖν τὰ νῦν ἀποτετολμημένα· νῦν δὲ τοῦτο μὲν τετολμήσθω εἰπεῖν, ὅτι τοὺς ἀκριβεστάτους φύλακας φιλοσόφους δεῖ καθιστάναι.

Εἰρήσθω γάρ, ἔφη.

<sup>4</sup> interrogate, test, torture    <sup>5</sup> unharmed, pure    <sup>6</sup> shrinking, hesitation

Νόησον δὴ ὡς εἰκότως ὀλίγοι ἔσονται σοι· ἦν γὰρ διήλθομεν φύσιν δεῖν ὑπάρχειν αὐτοῖς, εἰς ταὐτὸν συμφύεσθαι αὐτῆς τὰ μέρη ὀλιγάκις ἐθέλει, τὰ πολλὰ δὲ διεσπασμένη φύεται.

Πῶς, ἔφη, λέγεις;

Εὐμαθεῖς καὶ μνήμονες<sup>7</sup> καὶ ἀγχίνοι<sup>8</sup> καὶ ὀξεῖς καὶ ὅσα ἄλλα τούτοις ἔπεται οἷσθ' ὅτι οὐκ ἐθέλουσιν ἅμα φύεσθαι καὶ νεανικοί τε καὶ μεγαλοπρεπεῖς τὰς διανοίας οἷοι κοσμίως μετὰ ἡσυχίας καὶ βεβαιότητος ἐθέλιν ζῆν, ἀλλ' οἱ τοιοῦτοι ὑπὸ ὀξύτητος<sup>9</sup> φέρονται ὅπη ἂν τύχωσιν, καὶ τὸ βέβαιον ἅπαν αὐτῶν ἐξοίχεται.

Ἀληθῆ, ἔφη, λέγεις.

Οὐκοῦν τὰ βέβαια αὐτὰ ταῦτα ἦθη καὶ οὐκ εὐμετάβολα, οἷς ἂν τις μᾶλλον ὡς πιστοῖς χρήσαιτο, καὶ ἐν τῷ πολέμῳ πρὸς τοὺς φόβους δυσκίνητα ὄντα, πρὸς τὰς μαθήσεις αὐτοὶ ποιεῖ ταῦτόν· δυσκινήτως ἔχει καὶ δυσμαθῶς ὥσπερ ἀπονεναρκωμένα, καὶ ὕπνου τε καὶ χάσσης ἐμπίμπλονται, ὅταν τι δέη τοιοῦτον διαπονεῖν.

Ἔστι ταῦτα, ἔφη.

Ἡμεῖς δέ γε φάμεν ἀμφοτέρων δεῖν εὖ τε καὶ καλῶς μετέχειν, ἢ μήτε παιδείας τῆς ἀκριβεστάτης δεῖν αὐτῷ μεταδιδόναι μήτε τιμῆς μήτε ἀρχῆς.

Ὅρθῶς, ἢ δ' ὅς.

Οὐκοῦν σπάνιον<sup>10</sup> αὐτὸ οἶμι ἔσεσθαι;

Πῶς δ' οὐ;

Βασανιστέον δὴ ἔν τε οἷς τότε ἐλέγομεν πόνοις τε καὶ φόβοις καὶ ἡδοναῖς, καὶ ἔτι δὴ ὁ τότε παρεῖμεν νῦν λέγομεν, ὅτι καὶ ἐν μαθήμασι πολλοῖς γυμνάξειν δεῖ, σκοποῦντας εἰ καὶ τὰ μέγιστα μαθήματα

<sup>7</sup> having a good memory, mindful of quickness    <sup>8</sup> smart    <sup>9</sup> sharpness; <sup>10</sup> rare, scanty

image of a man; and this they will conceive according to that other image, which, when existing among men, Homer calls the form and likeness of God.

Very true, he said.

And one feature they will erase, and another they will put in, until they have made the ways of men, as far as possible, agreeable to the ways of God?

Indeed, he said, in no way could they make a fairer picture.

And now, I said, are we beginning to persuade those whom you described as rushing at us with might and main, that the painter of constitutions is such an one as we are praising; at whom they were so very indignant because to his hands we committed the State; and are they growing a little calmer at what they have just heard?

Much calmer, if there is any sense in them.

Why, where can they still find any ground for objection? Will they doubt that the philosopher is a lover of truth and being?

They would not be so unreasonable.

Or that his nature, being such as we have delineated, is akin to the highest good?

Neither can they doubt this.

But again, will they tell us that such a nature, placed under favourable circumstances, will not be perfectly good and wise if any ever was? Or will they prefer those whom we have rejected?

Surely not.

Then will they still be angry at our saying, that, until philosophers bear rule, States and individuals will have no rest from evil, nor will this our imaginary State ever be realized?

I think that they will be less angry.

Shall we assume that they are not only less angry but quite gentle, and that they have been converted and for very shame, if for no other reason, cannot refuse to come to terms?

By all means, he said.

Then let us suppose that the reconciliation has been effected. Will any one deny the other point, that there may be sons of kings or princes who are by nature philosophers?

Surely no man, he said.

And when they have come into being will any one say that they must of necessity be destroyed; that they can hardly be saved is not denied even by us; but that in the whole course of ages no single one of them can escape—who will venture to affirm this?

Who indeed!

But, said I, one is enough; let there be one man who has a city obedient to his will, and he might bring into existence the ideal polity about which the world is so incredulous.

Yes, one is enough.

The ruler may impose the laws and institutions which we have been describing, and the citizens may possibly be willing to obey them?

Certainly.

And that others should approve, of what we approve, is no miracle or impossibility?

I think not.

But we have sufficiently shown, in what has preceded, that all this, if only possible, is assuredly for the best.

We have.

And now we say not only that our laws, if they could be enacted, would be for the best, but also that the enactment of them, though difficult, is not impossible.

Very good.

And so with pain and toil we have reached the end of one subject, but more remains to be discussed;—how and by what studies and pursuits will the saviours of the constitution be created, and at what ages are they to apply themselves to their several studies?

Certainly.

I omitted the troublesome business of the possession of women, and the procreation of children, and the appointment of the rulers, because I knew that the perfect State would be eyed with jealousy and was difficult of attainment; but that piece of cleverness was not of much service to me, for I had to discuss them all the same. The women and children are now disposed of, but the

other question of the rulers must be investigated from the very beginning. We were saying, as you will remember, that they were to be lovers of their country, tried by the test of pleasures and pains, and neither in hardships, nor in dangers, nor at any other critical moment were to lose their patriotism — he was to be rejected who failed, but he who always came forth pure, like gold tried in the refiner's fire, was to be made a ruler, and to receive honours and rewards in life and after death. This was the sort of thing which was being said, and then the argument turned aside and veiled her face; not liking to stir the question which has now arisen.

I perfectly remember, he said.

Yes, my friend, I said, and I then shrank from hazarding the bold word; but now let me dare to say — that the perfect guardian must be a philosopher.

Yes, he said, let that be affirmed.

And do not suppose that there will be many of them; for the gifts which were deemed by us to be essential rarely grow together; they are mostly found in shreds and patches.

What do you mean? he said.

You are aware, I replied, that quick intelligence, memory, sagacity, cleverness, and similar qualities, do not often grow together, and that persons who possess them and are at the same time high-spirited and magnanimous are not so constituted by nature as to live orderly and in a peaceful and settled manner; they are driven any way by their impulses, and all solid principle goes out of them.

Very true, he said.

On the other hand, those steadfast natures which can better be depended upon, which in a battle are impregnable to fear and immovable, are equally immovable when there is anything to be learned; they are always in a torpid state, and are apt to yawn and go to sleep over any intellectual toil.

Quite true.

And yet we were saying that both qualities were necessary in those to whom the higher education is to be imparted, and who are to share in any office or command.

Certainly, he said.

And will they be a class which is rarely found?

Yes, indeed.

Then the aspirant must not only be tested in those labours and dangers and pleasures which we mentioned before, but there is another kind of probation which we did not mention—he must be exercised also in many kinds of knowledge, to see whether the soul will be able to

*vocabulary*

ἀγνοέω be ignorant of ~gnostic  
 αἰσχύρος shameful  
 ἀκριβής (ι) exact  
 ἀμφισβητέω dispute  
 ἀμφισβήτησις -τος (f) dispute, controversy  
 ἀναγκάζω force, compel  
 ἀνδρεία courage  
 ἀνδρεῖος of a man, manly  
 ἄνευ away from; not having; not needing ~Sp. sin  
 ἀντιλαμβάνω grasp; get instead, in turn  
 ἀποδείκνυμι (ὀ) show, point out; appoint; (mid) declare  
 ἀπόδειξις -εως (f) acceptance; (Ion) showing  
 ἀπολείπω leave behind, fail ~eclipse  
 ἀπολιμπάνω leave behind, fail  
 ἀπορέω be confused, distressed  
 ἀποτυγχάνω fail  
 ἀποχράω suffice; abuse  
 ἀποχρέω suffice; abuse  
 ἀρκέω satisfy; ward off, defend; suffice  
 ἀτελής incomplete, endless; invalid, for free  
 ἀτιμάζω (ι) insult, dishonor  
 βέλτιστος best, noblest  
 γέλοιος laughable; joking  
 γοῦν at least then  
 γυμνάζω exercise, do training  
 δείκνυμι (ὀ) show, point out  
 διανοέω have in mind  
 διέρχομαι pierce, traverse  
 δίστημι stand apart ~stand  
 δικαιοσύνη justice  
 δόγμα -τος (n, 3) belief, legal decision  
 εἶδος -ους (n, 3) appearance, form  
 ~-oid

εἰκός likely  
 εἴτε if, whenever; either/or  
 ἐλαχύς small; comp.: less ~light  
 ἐνίστε sometimes  
 ἐννοέω consider  
 ἐνταῦθα there, here  
 ἐξαρκέω be enough; be satisfied  
 ἐπειδάν when, after  
 ἐπισκοπέω look upon, inspect  
 ἐπισκοπή oversight, officer  
 ἐπίσταμαι know how, understand ~station  
 ἐπιστήμη skill, knowledge  
 ἐπιστήμων skillful, clever ~station  
 ἐρωτάω ask about something  
 ἐφίστημι set; (mp) come/be near, direct, stop ~station  
 ἡδονή pleasure  
 ἥκιστος least; above all  
 θεάομαι look at, behold, consider ~theater  
 ἰδέα ἰδῆς semblance; kind, style  
 καθάρος clean, pure  
 καταφανής clearly seen  
 κατείδον look upon  
 κοσμέω marshal, array ~cosmos  
 κτάομαι acquire, possess  
 κτήσις -ος (f) chattels  
 μάθημα -τος (n, 3) lesson, knowledge  
 μαντεύομαι to divine ~mantis  
 μέτριος medium, moderate  
 μέτρον measure ~metric  
 μνημονεύω remember, remind  
 ὁμολογέω agree with/to  
 ὅμως anyway, nevertheless  
 ὀνειδίζω upbraid, reproach  
 ὅπη wherever, however  
 ὀρθός upright, straight; correct, just ~orthogonal  
 ὀρθόω stand up  
 ὀρίζω divide; ordain, define



~horizon

οὐδαμὸς not anyone

οὐκοῦν not so?; and so

ὄφελος -εος (n, 3) a use, a help

πάθημα -τος (n, 3) suffering, condition

πάλαι long ago ~paleo

πάλη wrestling ~Pallas

πάλλω shake, brandish ~Pallas

πάντως by all means

παρίημι dangle; pass over, allow  
~jet

περιέρχομαι go around; come next to

περίοδος picket, circuit

πλάνη wandering

πλάνης -τος (m, 3) wanderer

ποῖος what kind

πολιτεία (i) citizenship; government

πότερος which, whichever of two

πραγματεύομαι work at

πρέπω be conspicuous, preeminent  
~refurbish

προερέω say beforehand

προλέγω prophecy, proclaim;  
preselect ~legion

προσάπτω attach to ~haptic

προσδέω bind also; need also

προσήκω belong to, it beseems

ῥαθυμία (ᾱυα) carelessness, ease

σκοπάω watch, observe

σκοπέω behold, consider

σοφία skill; wisdom ~sophistry

συμβιβάζω put together; infer

συνίημι send together; hear, notice,  
understand ~jet

συχνός long; many; extensive

σφόδρα very much

σχεδόν near, approximately at  
~ischemia

σωφροσύνη discretion, moderation

τελέεις unblemished (victim)

τελευτάω bring about, finish  
~apostle

τοίνυν well, then

τρισσός threefold

τυφλός blind

τυφλώ blind

φανερός visible, conspicuous  
~photon

φθέγγομαι make a sound, utter  
~diphthong

φύλαξ -κος (m) guard; sentry  
~phylactery

χρήσιμος useful

ὠφέλιμος helping, useful

δυνατὴ ἔσται ἐνεγκεῖν εἴτε καὶ ἀποδειλιάσει, ὥσπερ οἱ ἐν τοῖς ἄλλοις ἀποδειλιῶντες.

Πρέπει γέ τοι δῆ, ἔφη, οὕτω σκοπεῖν. ἀλλὰ ποῖα δὴ λέγεις μαθήματα μέγιστα;

Μνημονεύεις μὲν που, ἦν δ' ἐγώ, ὅτι τριττὰ εἶδη ψυχῆς διαστησάμενοι συνεβιβάζομεν δικαιοσύνης τε πέρι καὶ σωφροσύνης καὶ ἀνδρείας καὶ σοφίας ὁ ἕκαστον εἴη.

Μὴ γὰρ μνημονεύων, ἔφη, τὰ λοιπὰ ἂν εἶην δίκαιος μὴ ἀκούειν.

Ἦ καὶ τὸ προρρηθὲν αὐτῶν;

Τὸ ποῖον δῆ;

Ἐλέγομέν που ὅτι ὥς μὲν δυνατὸν ἦν κάλλιστα αὐτὰ κατιδεῖν ἄλλη μακροτέρα εἶη περίοδος, ἦν περιελθόντι καταφανῇ γίνοιτο, τῶν μέντοι ἔμπροσθεν προειρημένων ἐπομένας ἀποδείξεις οἷόν τ' εἶη προσάψαι. καὶ ὑμεῖς ἔξαρκεῖν ἔφατε, καὶ οὕτω δὴ ἐρρήθη τὰ τότε τῆς μὲν ἀκριβείας, ὥς ἐμοὶ ἐφαίνετο, ἐλλιπῇ, εἰ δὲ ὑμῖν ἀρεσκόντως, ὑμεῖς ἂν τοῦτο εἴποιτε.

Ἄλλ' ἔμοιγε, ἔφη, μετρίως· ἐφαίνετο μὴν καὶ τοῖς ἄλλοις.

Ἄλλ', ὦ φίλε, ἦν δ' ἐγώ, μέτρον τῶν τοιούτων ἀπολείπον καὶ ὀτιοῦν τοῦ ὄντος οὐ πάνυ μετρίως γίγνεται· ἀτελὲς γὰρ οὐδὲν οὐδενὸς μέτρον. δοκεῖ δ' ἐνιότη τισιν ἱκανῶς ἤδη ἔχειν καὶ οὐδὲν δεῖν περαιτέρω ζητεῖν.

Καὶ μάλ', ἔφη, συχνοὶ πάσχουσιν αὐτὸ διὰ ῥαθυμίας.<sup>1</sup>

Τούτου δέ γε, ἦν δ' ἐγώ, τοῦ παθήματος ἥκιστα προσδεῖ φύλακι πόλεως τε καὶ νόμων.

Εἰκός, ἦ δ' ὅς.

Τὴν μακροτέραν τοῖνυν, ὦ ἐταῖρε, ἔφην, περιτέον τῷ τοιούτῳ, καὶ

<sup>1</sup> carelessness, ease

οὐχ ἦττον μανθάνοντι πονητέον ἢ γυμναζομένῳ· ἢ, ὃ νυνδὴ ἐλέγομεν, τοῦ μεγίστου τε καὶ μάλιστα προσήκοντος μαθήματος ἐπὶ τέλος οὐποτε ἤξει.

Οὐ γὰρ ταῦτα, ἔφη, μέγιστα, ἀλλ' ἔτι τι μείζον δικαιοσύνης τε καὶ ὧν διήλθομεν;

Καὶ μείζον, ἦν δ' ἐγώ, καὶ αὐτῶν τούτων οὐχ ὑπογραφὴν δεῖ ὥσπερ νῦν θεάσασθαι, ἀλλὰ τὴν τελεωτάτην ἀπεργασίαν μὴ παριέναι. ἢ οὐ γελοῖον ἐπὶ μὲν ἄλλοις σμικροῦ ἀξίοις πᾶν ποιεῖν συντεينوμένους ὅπως ὅτι ἀκριβέστατα καὶ καθαρώτατα ἔξει, τῶν δὲ μεγίστων μὴ μεγίστας ἀξιοῦν εἶναι καὶ τὰς ἀκριβείας;

Καὶ μάλα, ἔφη, ἄξιον τὸ διανόημα· ὃ μέντοι μέγιστον μάθημα καὶ περὶ ὅτι αὐτὸ λέγεις, οἶει τιν' ἂν σε, ἔφη, ἀφεῖναι μὴ ἐρωτήσαντα τί ἐστιν;

Οὐ πάνν, ἦν δ' ἐγώ, ἀλλὰ καὶ σὺ ἐρώτα.

Πάντως αὐτὸ οὐκ ὀλιγάκις ἀκήκοας, νῦν δὲ ἢ οὐκ ἐννοεῖς ἢ αὖ διανοῇ ἐμοὶ πράγματα παρέχειν ἀντιλαμβανόμενος. οἶμαι δὲ τοῦτο μᾶλλον· ἐπεὶ ὅτι γε ἡ τοῦ ἀγαθοῦ ἰδέα μέγιστον μάθημα, πολλάκις ἀκήκοας, ἢ δὴ καὶ δίκαια καὶ τᾶλλα προσχρησάμενα χρήσιμα καὶ ὠφέλιμα γίνεται. καὶ νῦν σχεδὸν οἶσθ' ὅτι μέλλω τοῦτο λέγειν, καὶ πρὸς τούτῳ ὅτι αὐτὴν οὐχ ἱκανῶς ἴσμεν· εἰ δὲ μὴ ἴσμεν, ἄνευ δὲ ταύτης εἰ ὅτι μάλιστα τᾶλλα ἐπισταίμεθα, οἶσθ' ὅτι οὐδὲν ἡμῖν ὄφελος, ὥσπερ οὐδ' εἰ κεκτῆίμεθά τι ἄνευ τοῦ ἀγαθοῦ. ἢ οἶει τι πλεόν εἶναι πᾶσαν κτῆσιν ἐκτῆσθαι, μὴ μέντοι ἀγαθὴν; ἢ πάντα τᾶλλα φρονεῖν ἄνευ τοῦ ἀγαθοῦ, καλὸν δὲ καὶ ἀγαθὸν μὴδὲν φρονεῖν;

Μὰ Δὲ οὐκ ἔγωγ', ἔφη.

Ἄλλὰ μὴν καὶ τόδε γε οἶσθα, ὅτι τοῖς μὲν πολλοῖς ἡδονὴ δοκεῖ εἶναι τὸ ἀγαθόν, τοῖς δὲ κομψοτέροις φρόνησις.

Πῶς δ' οὐ;

Καὶ ὅτι γε, ὦ φίλε, οἱ τοῦτο ἡγούμενοι οὐκ ἔχουσι δεῖξαι ἥτις

φρόνησις, ἀλλ' ἀναγκάζονται τελευτώντες τὴν τοῦ ἀγαθοῦ φάναι.

Καὶ μάλα, ἔφη, γελοίως.

Πῶς γὰρ οὐχί, ἦν δ' ἐγώ, εἰ ὀνειδίζοντές γε ὅτι οὐκ ἴσμεν τὸ ἀγαθὸν λέγουσι πάλιν ὡς εἰδόσιν; φρόνησιν γὰρ αὐτό φασιν εἶναι ἀγαθοῦ, ὡς αὖ συνιέντων ἡμῶν ὅτι λέγουσιν, ἐπειδὴν τὸ τοῦ ἀγαθοῦ φθέγγωνται ὄνομα.

Ἀληθέστατα, ἔφη.

Τί δὲ οἱ τὴν ἡδονὴν ἀγαθὸν ὀρίζομενοι; μὴν μή τι ἐλάττονος πλάνης ἔμπλεω τῶν ἐτέρων; ἢ οὐ καὶ οὗτοι ἀναγκάζονται ὁμολογεῖν ἡδονὰς εἶναι κακὰς;

Σφόδρα γε.

Συμβαίνει δὴ αὐτοῖς οἶμαι ὁμολογεῖν ἀγαθὰ εἶναι καὶ κακὰ ταῦτά. ἢ γάρ;

Τί μήν;

Οὐκοῦν ὅτι μὲν μεγάλα καὶ πολλὰ ἀμφισβητήσεις περὶ αὐτοῦ, φανερόν;

Πῶς γὰρ οὔ;

Τί δέ; τόδε οὐ φανερόν, ὡς δίκαια μὲν καὶ καλὰ πολλοὶ ἂν ἔλαιντο τὰ δοκοῦντα, κἂν εἰ μὴ εἴη, ὅμως ταῦτα πράττειν καὶ κεκτηθῆναι καὶ δοκεῖν, ἀγαθὰ δὲ οὐδενὶ ἔτι ἀρκεῖ τὰ δοκοῦντα κτᾶσθαι, ἀλλὰ τὰ ὄντα ζητοῦσιν, τὴν δὲ δόξαν ἐνταῦθα ἥδη πᾶς ἀτιμάζει;

Καὶ μάλα, ἔφη.

Ὁ δὲ διώκει μὲν ἅπαντα ψυχὴ καὶ τούτου ἔνεκα πάντα πράττει, ἀπομαντευομένη τι εἶναι, ἀποροῦσα δὲ καὶ οὐκ ἔχουσα λαβεῖν ἱκανῶς τί ποτ' ἐστὶν οὐδὲ πίστει χρῆσασθαι μονίμῳ οἷᾳ καὶ περὶ τὰλλα, διὰ τοῦτο δὲ ἀποτυγχάνει καὶ τῶν ἄλλων εἰ τι ὄφελος ἦν, περὶ δὲ τὸ

τοιούτον καὶ τοσοῦτον οὕτω φῶμεν δεῖν ἐσκοτῶσθαι καὶ ἐκείνους τοὺς βελτίστους ἐν τῇ πόλει, οἷς πάντα ἐγχειριούμεν;

Ἦκιστά γ', ἔφη.

Οἶμαι γοῦν, εἶπον, δίκαιά τε καὶ καλὰ ἀγνοούμενα ὅπη ποτὲ ἀγαθὰ ἐστίν, οὐ πολλοῦ τινος ἄξιον φύλακα κεκτηῖσθαι ἂν ἐαυτῶν τὸν τοῦτο ἀγνοοῦντα· μαντεύομαι<sup>2</sup> δὲ μηδένα αὐτὰ πρότερον γνῶσεσθαι ἱκανῶς.

Καλῶς γάρ, ἔφη, μαντεύῃ.

Οὐκοῦν ἡμῖν ἡ πολιτεία τελέως κεκοσμήσεται, ἐὰν ὁ τοιοῦτος αὐτὴν ἐπισκοπῇ φύλαξ, ὁ τούτων ἐπιστήμων;

Ἀνάγκη, ἔφη. ἀλλὰ σὺ δὴ, ὦ Σώκρατες, πότερον ἐπιστήμην τὸ ἀγαθὸν φῆς εἶναι ἢ ἡδονήν, ἢ ἄλλο τι παρὰ ταῦτα;

Οὗτος, ἦν δ' ἐγώ, ἀνὴρ, καλῶς ἦσθα καὶ πάλα καταφανὴς ὅτι σοι οὐκ ἀποχρήσοι τὸ τοῖς ἄλλοις δοκοῦν περὶ αὐτῶν.

Οὐδὲ γὰρ δίκαιόν μοι, ἔφη, ὦ Σώκρατες, φαίνεται τὰ τῶν ἄλλων μὲν ἔχειν εἰπεῖν δόγματα, τὸ δ' αὐτοῦ μή, τοσοῦτον χρόνον περὶ ταῦτα πραγματευόμενον.

Τί δέ; ἦν δ' ἐγώ· δοκεῖ σοι δίκαιον εἶναι περὶ ὧν τις μὴ οἶδεν λέγειν ὥς εἰδότα;

Οὐδαμῶς γ', ἔφη, ὥς εἰδότα, ὥς μέντοι οἰόμενον ταῦθ' ἃ οἶεται ἐθέλειν λέγειν.

Τί δέ; εἶπον· οὐκ ἦσθησαι τὰς ἄνευ ἐπιστήμης δόξας, ὥς πᾶσαι αἰσχυραί; ὧν αἱ βέλτισται τυφλαί— ἢ δοκοῦσί τί σοι τυφλῶν διαφέρειν ὁδὸν ὀρθῶς πορευομένων οἱ ἄνευ νοῦ ἀληθές τι δοξάζοντες;

Οὐδέν,

ἔφη.

---

<sup>2</sup> to divine

endure the highest of all, or will faint under them, as in any other studies and exercises.

Yes, he said, you are quite right in testing him. But what do you mean by the highest of all knowledge?

You may remember, I said, that we divided the soul into three parts; and distinguished the several natures of justice, temperance, courage, and wisdom?

Indeed, he said, if I had forgotten, I should not deserve to hear more.

And do you remember the word of caution which preceded the discussion of them?

To what do you refer?

We were saying, if I am not mistaken, that he who wanted to see them in their perfect beauty must take a longer and more circuitous way, at the end of which they would appear; but that we could add on a popular exposition of them on a level with the discussion which had preceded. And you replied that such an exposition would be enough for you, and so the enquiry was continued in what to me seemed to be a very inaccurate manner; whether you were satisfied or not, it is for you to say.

Yes, he said, I thought and the others thought that you gave us a fair measure of truth.

But, my friend, I said, a measure of such things which in any degree falls short of the whole truth is not fair measure; for nothing imperfect is the measure of anything, although persons are too apt to be contented and think that they need search no further.

Not an uncommon case when people are indolent.

Yes, I said; and there cannot be any worse fault in a guardian of the State and of the laws.

True.

The guardian then, I said, must be required to take the longer circuit, and toil at learning as well as at gymnastics, or he will never reach the highest knowledge of all which, as we were just now saying, is his proper calling.

What, he said, is there a knowledge still higher than this — higher than justice and the other virtues?

Yes, I said, there is. And of the virtues too we must behold not the outline merely, as at present — nothing short of the most finished picture should

satisfy us. When little things are elaborated with an infinity of pains, in order that they may appear in their full beauty and utmost clearness, how ridiculous that we should not think the highest truths worthy of attaining the highest accuracy!

A right noble thought; but do you suppose that we shall refrain from asking you what is this highest knowledge?

Nay, I said, ask if you will; but I am certain that you have heard the answer many times, and now you either do not understand me or, as I rather think, you are disposed to be troublesome; for you have often been told that the idea of good is the highest knowledge, and that all other things become useful and advantageous only by their use of this. You can hardly be ignorant that of this I was about to speak, concerning which, as you have often heard me say, we know so little; and, without which, any other knowledge or possession of any kind will profit us nothing. Do you think that the possession of all other things is of any value if we do not possess the good? or the knowledge of all other things if we have no knowledge of beauty and goodness?

Assuredly not.

You are further aware that most people affirm pleasure to be the good, but the finer sort of wits say it is knowledge?

Yes.

And you are aware too that the latter cannot explain what they mean by knowledge, but are obliged after all to say knowledge of the good?

How ridiculous!

Yes, I said, that they should begin by reproaching us with our ignorance of the good, and then presume our knowledge of it—for the good they define to be knowledge of the good, just as if we understood them when they use the term ‘good’—this is of course ridiculous.

Most true, he said.

And those who make pleasure their good are in equal perplexity; for they are compelled to admit that there are bad pleasures as well as good.

Certainly.

And therefore to acknowledge that bad and good are the same?

True.

There can be no doubt about the numerous difficulties in which this question is involved.

There can be none.

Further, do we not see that many are willing to do or to have or to seem to be what is just and honourable without the reality; but no one is satisfied with the appearance of good—the reality is what they seek; in the case of the good, appearance is despised by every one.

Very true, he said.

Of this then, which every soul of man pursues and makes the end of all his actions, having a presentiment that there is such an end, and yet hesitating because neither knowing the nature nor having the same assurance of this as of other things, and therefore losing whatever good there is in other things,—of a principle such and so great as this ought the best men in our State, to whom everything is entrusted, to be in the darkness of ignorance?

Certainly not, he said.

I am sure, I said, that he who does not know how the beautiful and the just are likewise good will be but a sorry guardian of them; and I suspect that no one who is ignorant of the good will have a true knowledge of them.

That, he said, is a shrewd suspicion of yours.

And if we only have a guardian who has this knowledge our State will be perfectly ordered?

Of course, he replied; but I wish that you would tell me whether you conceive this supreme principle of the good to be knowledge or pleasure, or different from either?

Aye, I said, I knew all along that a fastidious gentleman like you would not be contented with the thoughts of other people about these matters.

True, Socrates; but I must say that one who like you has passed a lifetime in the study of philosophy should not be always repeating the opinions of others, and never telling his own.

Well, but has any one a right to say positively what he does not know?

Not, he said, with the assurance of positive certainty; he has no right to do that: but he may say what he thinks, as a matter of opinion.

And do you not know, I said, that all mere opinions are bad, and the best of them blind? You would not deny that those who have any true notion



without intelligence are only like blind men who feel their way along the road?

Very true.

And do you wish

*vocabulary*

ἀέκων unwilling  
 αἴσθησις -εως (f) sense perception  
 αἰσθητής -οῦ (m, 1) one who perceives  
 αἰσχρός shameful  
 αἰτιάομαι blame ~etiology  
 αἷτιος blameworthy; the cause ~etiology  
 ἀκοή hearing ~acoustic  
 ἄκων javelin; unwilling ~acme  
 ἄλλοτε at another time ~alien  
 ἀναμνησῶ (+2 acc) remind someone ~mnemonic  
 ἄνω (ἄ) accomplish, pass, waste; upwards, out to sea  
 ἀόρατος (αἶ) unseen, unseeing  
 ἀποτίνω (ι) pay back  
 ἀρκέω satisfy; ward off, defend; suffice  
 ἀσχημονέω behave badly  
 ἄτιμος (ι) without honor  
 γέλως laughter  
 γνῶσις -εως (f) investigation; knowledge  
 δῆλος visible, conspicuous  
 δημιουργός public worker ~ergonomics  
 διανοέω have in mind  
 διέρχομαι pierce, traverse  
 διήγησις -εως (f) narration  
 δικαιοσύνη justice  
 διορίζω delimit; determine  
 ἐγγίγνομαι live in ~genus  
 ἐγγύς near  
 εἴπερ if indeed  
 ἔκγονος offspring, descendant ~genus  
 ἐνεμι be in ~ion  
 ἐννοέω consider  
 ἐνταῦθα there, here  
 ἐξαπατάω trick, cheat ~apatosaurus

ἐξεμι go forth; is possible ~ion  
 ἐπέχω hold, cover; offer; assail  
 ἐπίρουτος running  
 ἐπιστήμη skill, knowledge  
 ἐπιχειρέω do, try, attack ~chiral  
 ἐρωτάω ask about something  
 ἐφικνέομαι reach, bear on  
 ζεύγνυμι (ῶ) yoke, join ~zygote  
 ζυγόν yoke, a joined pair ~zygote  
 ζυγός yoke, a joined pair ~zygote  
 θεάομαι look at, behold, consider ~theater  
 ἰδέα ἰδῆς semblance; kind, style  
 καταλάμπω shine (on)  
 κεράννυμι (ῶ) mix ~crater  
 κίβδηλος bogus  
 κράζω croak, scream  
 κτάομαι acquire, possess  
 μακάριος blessed  
 μεταβάλλω alter, transform  
 μηκέτι no more  
 νυκτερινός nocturnal  
 ὄμμα -τος (n, 3) eye  
 ὄργανον tool; body organ  
 ὀρθός upright, straight; correct, just ~orthogonal  
 ὀρθῶ stand up  
 ὀρμή pressure, assault, order ~hormone  
 οὐκοῦν not so?; and so  
 ὀφλισκάνω lose; incur debt  
 ὄψις ὄψεως (f) sight, view ~thanatopsis  
 παντάπασιν altogether; yes, certainly  
 παραγίγνομαι be beside, attend ~genus  
 πη somewhere, somehow  
 ποῖος what kind  
 πολυτελής very expensive; (person) extravagant  
 προθυμέομαι (ῶ) be eager

<b>προσαγορεύω</b> address, call by name	<b>τίμιος</b> honored, precious
<b>προσδέω</b> bind also; need also	<b>τοίνυν</b> well, then
<b>προσδοκάω</b> expect	<b>τόκος</b> childbirth ~oxytocin
<b>σαφής</b> clear, understandable	<b>τυφλός</b> blind
<b>σκολιός</b> crooked ~scoliosis	<b>τυφλώω</b> blind
<b>σκοπάω</b> watch, observe	<b>φάος</b> φῶς (n, 3) light; salvation; (pl) eyes ~photon
<b>σκοπέω</b> behold, consider	<b>φέγγος</b> -εος (n, 3) light, luster
<b>σκότος</b> darkness, shadow ~shadow	<b>φύω</b> produce, beget; clasp ~physics
<b>σωφροσύνη</b> discretion, moderation	<b>χρῶμα</b> -τος (n, 3) color
<b>ταμιεύω</b> manage, dispense, husband	

Βούλει οὖν αἰσχροῖα θεάσασθαι, τυφλά τε καὶ σκολιά, ἐξὸν παρ' ἄλλων ἀκούειν φανὰ τε καὶ καλά;

Μὴ πρὸς Διός, ἧ δ' ὅς, ὦ Σώκρατες, ὁ Γλαύκων, ὥσπερ ἐπὶ τέλει ὢν ἀποστῆς. ἀρκέσει γὰρ ἡμῖν, κἂν ὥσπερ δικαιοσύνης πέρι καὶ σωφροσύνης καὶ τῶν ἄλλων διήλθες, οὕτω καὶ περὶ τοῦ ἀγαθοῦ διέλθης.

Καὶ γὰρ ἐμοί, ἦν δ' ἐγώ, ὦ ἐταῖρε, καὶ μάλα ἀρκέσει· ἀλλ' ὅπως μὴ οὐχ οἷός τ' ἔσομαι, προθυμούμενος δὲ ἀσχημονῶν γέλωτα ὀφλήσω.<sup>1</sup> ἀλλ', ὦ μακάριοι, αὐτὸ μὲν τί ποτ' ἐστὶ τὰγαθὸν ἐάσωμεν τὸ νῦν εἶναι— πλέον γάρ μοι φαίνεται ἢ κατὰ τὴν παροῦσαν ὁρμὴν ἐφικέσθαι τοῦ γε δοκοῦντος ἐμοὶ τὰ νῦν— ὅς δὲ ἔκγονός τε τοῦ ἀγαθοῦ φαίνεται καὶ ὁμοιότατος ἐκείνῳ, λέγειν ἐθέλω, εἰ καὶ ὑμῖν φίλον, εἰ δὲ μή, ἔαν.

Ἄλλ', ἔφη, λέγε· εἰς αὐθις γὰρ τοῦ πατρὸς ἀποτείσεις τὴν διήγησιν.

Βουλοίμην ἄν, εἶπον, ἐμέ τε δύνασθαι αὐτὴν ἀποδοῦναι καὶ ὑμᾶς κομίσασθαι, ἀλλὰ μὴ ὥσπερ νῦν τοὺς τόκους<sup>2</sup> μόνον. τοῦτον δὲ δὴ οὖν τὸν τόκον τε καὶ ἔκγονον αὐτοῦ τοῦ ἀγαθοῦ κομίσασθε. εὐλαβεῖσθε μέντοι μή πη ἐξαπατήσω ὑμᾶς ἄκων, κίβδηλον<sup>3</sup> ἀποδιδούς τὸν λόγον τοῦ τόκου.

Εὐλαβησόμεθα, ἔφη, κατὰ δύναμιν· ἀλλὰ μόνον λέγε.

Διομολογησάμενός γ' ἔφην ἐγώ, καὶ ἀναμνήσας ὑμᾶς τὰ τ' ἐν τοῖς ἔμπροσθεν ῥηθέντα καὶ ἄλλοτε ἤδη πολλάκις εἰρημένα.

Τὰ ποῖα; ἧ δ' ὅς.

Πολλὰ καλά, ἦν δ' ἐγώ, καὶ πολλὰ ἀγαθὰ καὶ ἕκαστα οὕτως εἶναι φαμέν τε καὶ διορίζομεν τῷ λόγῳ.

Φαμέν γάρ.

Καὶ αὐτὸ δὴ καλὸν καὶ αὐτὸ ἀγαθόν, καὶ οὕτω περὶ πάντων ἃ τότε ὥς πολλὰ ἐτίθεμεν, πάλιν αὖ κατ' ἰδέαν μίαν ἐκάστου ὥς μιᾶς οὔσης

<sup>1</sup> lose; incur debt    <sup>2</sup> childbirth    <sup>3</sup> bogus

τιθέντες, ὃ ἔστιν ἕκαστον προσαγορεύομεν.

Ἦστι ταῦτα.

Καὶ τὰ μὲν δὴ ὁράσθαι φάμεν, νοεῖσθαι δ' οὐ, τὰς δ' αὖ ἰδέας νοεῖσθαι μὲν, ὁράσθαι δ' οὐ.

Παντάπασι μὲν οὖν.

Τῷ οὖν ὁρώμεν ἡμῶν αὐτῶν τὰ ὁρώμενα;

Τῇ ὅφει, ἔφη.

Οὐκοῦν, ἦν δ' ἐγώ, καὶ ἀκοῇ τὰ ἀκουόμενα, καὶ ταῖς ἄλλαις αἰσθήσεσι πάντα τὰ αἰσθητά;

Τί μήν;

Ἄρ' οὖν, ἦν δ' ἐγώ, ἐννενόηκας τὸν τῶν αἰσθήσεων δημιουργὸν ὅσῳ πολυτελεστάτην τὴν τοῦ ὁρᾶν τε καὶ ὁράσθαι δύναμιν ἐδημιούργησεν;

Οὐ πάννυ, ἔφη.

Ἄλλ' ὥδε σκόπει. ἔστιν ὅτι προσδεῖ ἀκοῇ καὶ φωνῇ γένους ἄλλου εἰς τὸ τὴν μὲν ἀκούειν, τὴν δὲ ἀκούεσθαι, ὃ ἐὰν μὴ παραγένηται τρίτον, ἢ μὲν οὐκ ἀκούσεται, ἢ δὲ οὐκ ἀκουσθήσεται;

Οὐδενός, ἔφη.

Οἶμαι δέ γε, ἦν δ' ἐγώ, οὐδ' ἄλλαις πολλαῖς, ἵνα μὴ εἴπω ὅτι οὐδεμιᾶ, τοιούτου προσδεῖ οὐδενός. ἢ σύ τινα ἔχεις εἰπεῖν;

Οὐκ ἔγωγε, ἦ δ' ὅς.

Τὴν δὲ τῆς ὀψεως καὶ τοῦ ὁρατοῦ οὐκ ἐννοεῖς ὅτι προσδεῖται;

Πῶς;

Ἐνούσης που ἐν ὀμμασιν ὀψεως καὶ ἐπιχειροῦντος τοῦ ἔχοντος χρῆσθαι αὐτῇ, παρούσης δὲ χροᾶς ἐν αὐτοῖς, ἐὰν μὴ παραγένηται

γένος τρίτον ἰδίᾳ ἐπ' αὐτὸ τοῦτο πεφυκός, οἶσθα ὅτι ἢ τε ὄψις οὐδὲν ὄψεται, τὰ τε χρώματα<sup>4</sup> ἔσται ἀόρατα.<sup>5</sup>

Τίνος δὴ λέγεις, ἔφη, τούτου;

Ὁ δὴ σὺν καλεῖς, ἦν δ' ἐγώ, φῶς.

Ἀληθῆ, ἔφη, λέγεις.

Οὐ σμικρὰ ἄρα ἰδέα ἡ τοῦ ὁρᾶν αἰσθησις καὶ ἡ τοῦ ὁρᾶσθαι δύναμις τῶν ἄλλων συζεύξεων τιμωτέρῳ ζυγῷ ἐζύγησαν, εἴπερ μὴ ἄτιμον τὸ φῶς.

Ἀλλὰ μὴν, ἔφη, πολλοῦ γε δεῖ ἄτιμον εἶναι.

Τίνα οὖν ἔχεις αἰτιάσασθαι τῶν ἐν οὐρανῷ θεῶν τούτου κύριον, σὺ ἡμῖν τὸ φῶς ὄψιν τε ποιεῖ ὁρᾶν ὅτι κάλλιστα καὶ τὰ ὀρώμενα ὁρᾶσθαι;

Ὅνπερ καὶ σύ, ἔφη, καὶ οἱ ἄλλοι· τὸν ἥλιον γὰρ δῆλον ὅτι ἐρωτᾷς.

Ἄρ' οὖν ὧδε πέφυκεν ὄψις πρὸς τοῦτον τὸν θεόν;

Πῶς;

Οὐκ ἔστιν ἥλιος ἡ ὄψις οὔτε αὐτὴ οὔτ' ἐν ᾧ ἐγγίγνεται, ὃ δὴ καλοῦμεν ὄμμα.

Οὐ γὰρ οὖν.

Ἄλλ' ἡλιοειδέστατόν γε οἶμαι τῶν περὶ τὰς αἰσθήσεις ὀργάνων.

Πολύ γε.

Οὐκοῦν καὶ τὴν δύναμιν ἣν ἔχει ἐκ τούτου ταμεινομένην<sup>6</sup> ὥσπερ ἐπίρρυτον κέκτεται;

Πάνυ μὲν οὖν.

Ἄρ' οὖν οὐ καὶ ὁ ἥλιος ὄψις μὲν οὐκ ἔστιν, αἴτιος δ' ὢν αὐτῆς ὁρᾶται ὑπ' αὐτῆς ταύτης;

<sup>4</sup> color    <sup>5</sup> unseen, unseeing    <sup>6</sup> manage, dispense, husband

Οὕτως, ἡ δ' ὅς.

Τοῦτον τοίνυν, ἦν δ' ἐγώ, φάναι με λέγειν τὸν τοῦ ἀγαθοῦ ἔκγονον, ὃν τὰγαθὸν ἐγέννησεν ἀνάλογον ἑαυτῷ, ὅτιπερ αὐτὸ ἐν τῷ νοητῷ τόπῳ πρὸς τε νοῦν καὶ τὰ νοούμενα, τοῦτο τοῦτον ἐν τῷ ὁρατῷ πρὸς τε ὄψιν καὶ τὰ ὁρώμενα.

Πῶς; ἔφη· ἔτι δίελθέ μοι.

Ὁφθαλμοί, ἦν δ' ἐγώ, οἶσθ' ὅτι, ὅταν μηκέτι ἐπ' ἐκείνά τις αὐτοὺς τρέπη ὧν ἂν τὰς χροάς τὸ ἡμερινὸν φῶς ἐπέχῃ, ἀλλὰ ὧν νυκτερινὰ φέγγη,<sup>7</sup> ἀμβλυώπουσί τε καὶ ἐγγὺς φαίνονται τυφλῶν, ὥσπερ οὐκ ἐνούσης καθαρᾶς ὀψεως;

Καὶ μάλα, ἔφη.

Ὅταν δέ γ' οἶμαι ὧν ὁ ἥλιος καταλάμπει, σαφῶς ὁρῶσι, καὶ τοῖς αὐτοῖς τούτοις ὄμμασιν ἐνούσα φαίνεται.

Τί μήν;

Οὕτω τοίνυν καὶ τὸ τῆς ψυχῆς ὧδε νόει· ὅταν μὲν οὖ καταλάμπει ἀλήθειά τε καὶ τὸ ὄν, εἰς τοῦτο ἀπερείσῃται, ἐνόησέν τε καὶ ἔγνω αὐτὸ καὶ νοῦν ἔχειν φαίνεται· ὅταν δὲ εἰς τὸ τῷ σκότῳ κεκραμένον, τὸ γιγνόμενόν τε καὶ ἀπολλύμενον, δοξάζει τε καὶ ἀμβλυώττει ἄνω καὶ κάτω τὰς δόξας μεταβάλλον, καὶ ἔοικεν αὐτὸν νοῦν οὐκ ἔχοντι.

Ἔοικε γάρ.

Τοῦτο τοίνυν τὸ τὴν ἀλήθειαν παρέχον τοῖς γινωσκομένοις καὶ τῷ γινώσκοντι τὴν δύναμιν ἀποδιδόν τὴν τοῦ ἀγαθοῦ ἰδέαν φάθι εἶναι· αἰτίαν δ' ἐπιστήμης οὐσαν καὶ ἀληθείας, ὡς γινωσκομένης μὲν διανοοῦ, οὕτω δὲ καλῶν ἀμφοτέρων ὄντων, γνώσεώς τε καὶ ἀληθείας, ἄλλο καὶ κάλλιον ἔτι τούτων ἡγούμενος αὐτὸ ὀρθῶς ἡγήσῃ·

Ἐπιστήμην δὲ καὶ ἀλήθειαν, ὥσπερ ἐκεῖ φῶς τε καὶ ὄψιν ἡλιοειδῇ μὲν νομίζειν ὀρθόν, ἥλιον δ' ἡγεῖσθαι οὐκ ὀρθῶς ἔχει, οὕτω καὶ ἐνταῦθα

<sup>7</sup> light, luster

to behold what is blind and crooked and base, when others will tell you of brightness and beauty?

Still, I must implore you, Socrates, said Glaucon, not to turn away just as you are reaching the goal; if you will only give such an explanation of the good as you have already given of justice and temperance and the other virtues, we shall be satisfied.

Yes, my friend, and I shall be at least equally satisfied, but I cannot help fearing that I shall fail, and that my indiscreet zeal will bring ridicule upon me. No, sweet sirs, let us not at present ask what is the actual nature of the good, for to reach what is now in my thoughts would be an effort too great for me. But of the child of the good who is likest him, I would fain speak, if I could be sure that you wished to hear—otherwise, not.

By all means, he said, tell us about the child, and you shall remain in our debt for the account of the parent.

I do indeed wish, I replied, that I could pay, and you receive, the account of the parent, and not, as now, of the offspring only; take, however, this latter by way of interest, and at the same time have a care that I do not render a false account, although I have no intention of deceiving you.

Yes, we will take all the care that we can: proceed.

Yes, I said, but I must first come to an understanding with you, and remind you of what I have mentioned in the course of this discussion, and at many other times.

What?

The old story, that there is a many beautiful and a many good, and so of other things which we describe and define; to all of them the term ‘many’ is applied.

True, he said.

And there is an absolute beauty and an absolute good, and of other things to which the term ‘many’ is applied there is an absolute; for they may be brought under a single idea, which is called the essence of each.

Very true.

The many, as we say, are seen but not known, and the ideas are known but not seen.

Exactly.



And what is the organ with which we see the visible things?

The sight, he said.

And with the hearing, I said, we hear, and with the other senses perceive the other objects of sense?

True.

But have you remarked that sight is by far the most costly and complex piece of workmanship which the artificer of the senses ever contrived?

No, I never have, he said.

Then reflect; has the ear or voice need of any third or additional nature in order that the one may be able to hear and the other to be heard?

Nothing of the sort.

No, indeed, I replied; and the same is true of most, if not all, the other senses—you would not say that any of them requires such an addition?

Certainly not.

But you see that without the addition of some other nature there is no seeing or being seen?

How do you mean?

Sight being, as I conceive, in the eyes, and he who has eyes wanting to see; colour being also present in them, still unless there be a third nature specially adapted to the purpose, the owner of the eyes will see nothing and the colours will be invisible.

Of what nature are you speaking?

Of that which you term light, I replied.

True, he said.

Noble, then, is the bond which links together sight and visibility, and great beyond other bonds by no small difference of nature; for light is their bond, and light is no ignoble thing?

Nay, he said, the reverse of ignoble.

And which, I said, of the gods in heaven would you say was the lord of this element? Whose is that light which makes the eye to see perfectly and the visible to appear?

You mean the sun, as you and all mankind say.

May not the relation of sight to this deity be described as follows?

How?

Neither sight nor the eye in which sight resides is the sun?

No.

Yet of all the organs of sense the eye is the most like the sun?

By far the most like.

And the power which the eye possesses is a sort of effluence which is dispensed from the sun?

Exactly.

Then the sun is not sight, but the author of sight who is recognised by sight?

True, he said.

And this is he whom I call the child of the good, whom the good begat in his own likeness, to be in the visible world, in relation to sight and the things of sight, what the good is in the intellectual world in relation to mind and the things of mind:

Will you be a little more explicit? he said.

Why, you know, I said, that the eyes, when a person directs them towards objects on which the light of day is no longer shining, but the moon and stars only, see dimly, and are nearly blind; they seem to have no clearness of vision in them?

Very true.

But when they are directed towards objects on which the sun shines, they see clearly and there is sight in them?

Certainly.

And the soul is like the eye: when resting upon that on which truth and being shine, the soul perceives and understands, and is radiant with intelligence; but when turned towards the twilight of becoming and perishing, then she has opinion only, and goes blinking about, and is first of one opinion and then of another, and seems to have no intelligence?

Just so.

Now, that which imparts truth to the known and the power of knowing to the knower is what I would have you term the idea of good, and this you will deem to be the cause of science, and of truth in so far as the latter becomes the subject of knowledge; beautiful too, as are both truth and knowledge, you will be right in esteeming this other nature as more beautiful than either; and, as in the previous instance, light and sight may be truly said to be like the sun, and yet not to be the sun, so in this other sphere, science and truth may be deemed to be like the good, but not the good; the good has a

*vocabulary*

ἀδελφή sister

αἴσθησις -εως (f) sense perception

αἷτιος blameworthy; the cause

~etiology

ἀμήχανος helpless, impossible

~mechanism

ἀναγκάζω force, compel

ἀνέρχομαι go up; return

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

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

ἀνώτατος topmost

ἀποδείκνυμι (ὀ) show, point out; appoint; (mid) declare

ἀποδέχομαι accept ~doctrine

ἀπολείπω leave behind, fail ~eclipse

ἀπολιμπάνω leave behind, fail

ἄπτω set on fire; attach; mid: touch, seize ~haptic

ἄρτιος suitable

βασιλεύω be king

γεωμετρία geometry, surveying, land tax

γραμμή line

γωνία corner, angle

δαιμόνιος voc: you crazy guy

δήπου perhaps; is it not so?

διαίρῃω divide, distinguish, distribute

διαλέγω go through, debate ~legion

διανοέω have in mind

διάνοια a thought; intelligence

διέξιμι pass through; recount ~ion

διορίζω delimit; determine

δισσός double

δίχα in two, in two ways

εἶδος -ους (n, 3) appearance, form ~-oid

εἰκός likely

εἰκόν -όνος (f, 3) image, likeness

εἴσοδος (f) entrance ~odometer

ἐκάτερος each of two

ἐκβαίνω come forth, disembark ~basis

ἐκὼν willingly, on purpose; giving in too easily

ἐναργής visible, clear ~Argentina

ἐπέκεινα beyond, the far side

ἐπισκοπέω look upon, inspect

ἐπιστήμη skill, knowledge

εὐφημέω speak propitiously ~fame

ζήτησις -εως (f) search, inquiry

ζῶον being, animal; picture

ἡδονή pleasure

θεάομαι look at, behold, consider ~theater

θεωρέω be sent to consult an oracle; observe, contemplate

ἵσχω restrain, hold back ~ischemia

καίτοι and yet; and in fact; although

κάλλος -εος (n, 3) beauty ~kaleidoscope

κατάγειος at ground level; underground

κατανοέω notice, realize, learn

λογισμός calculation

μέθοδος investigation

μεταξύ between

μετέχω partake of

μέχρι as far as, until

μηδαμὸς no one

μιμέομαι (ι) imitate, represent

νόησις -εως (f) intelligence, thought ~paranoia

οἰκέω inhabit ~economics

οἴκησις -εως (f) habitation

ὁμοιότης -τος (f, 3) resemblance

ὁμοιόω assimilate, liken

~homoerotic

ὁμολογουμένως admittedly, by consent

ὅμως anyway, nevertheless

**ὁπότερος** which of two, either of two  
**ὀρθός** upright, straight; correct, just  
 ~orthogonal  
**ὀρμή** pressure, assault, order  
 ~hormone  
**οὐκοῦν** not so?; and so  
**οὐσία** property; essence  
**πάθημα** -τος (n, 3) suffering, condition  
**πάθος** -ους (n, 3) an experience, passion, condition  
**παιδεία** child-rearing, education  
**παντάπασιν** altogether; yes, certainly  
**παράλειπω** leave, leave out  
**περισσός** prodigious, superfluous  
**πη** somewhere, somehow  
**πῇ** where? how?  
**πλάσσω** form ~plaster  
**ποιῶ** make of a certain quality  
**πραγματεύομαι** work at  
**προερέω** say beforehand  
**προλέγω** prophecy, proclaim; preselect ~legion  
**πρόσειμι** approach, draw near; add ~ion  
**πυκνός** dense, frequent; shrewd  
**σαφής** clear, understandable  
**σκιά** shadow ~shadow  
**σκοπάω** watch, observe  
**σκοπέω** behold, consider  
**σοφίζω** be clever, tricky  
**σπήλαιον** grotto, cavern  
**συγχωρέω** accede, concede  
**συνίστημι** unite; confront in battle ~station

**συχνός** long; many; extensive  
**σχῆμα** -τος (n, 3) form, figure  
**τελευταῖος** last, final  
**τελευταῶ** bring about, finish  
 ~apostle  
**τελευτή** conclusion, fulfilment  
 ~apostle  
**τέμνω** cut, sacrifice, solemnize  
 ~tonsure  
**τέσσαρες** four ~trapezoid  
**τετράγωνος** square  
**τέχνη** craft, art, plan, contrivance  
 ~technology  
**τιμάω** (ῑ) honor, exalt  
**τιμήμα** slice, piece  
**τοῖνον** well, then  
**τομή** cutting  
**τρισσός** threefold  
**τροφή** food, upkeep ~atrophy  
**ὑπερβολή** mountain pass; excess  
**ὑπερέχω** be over; protect  
**ὑπόθεσις** -εως (f) proposal; subject; hypothesis  
**ὑποτίθηναι** suggest, advise  
 ~hypothesis  
**φανερός** visible, conspicuous  
 ~photon  
**φανερῶ** demonstrate ~photon  
**φάντασμα** -τος (n, 3) ghost, apparition  
**φάος** φῶς (n, 3) light; salvation; (pl) eyes ~photon  
**φύσις** -εως (f) nature (of a thing)  
 ~physics  
**φύω** produce, beget; clasp ~physics

ἀγαθοειδῇ μὲν νομίζεω ταῦτ' ἀμφότερα ὀρθόν, ἀγαθὸν δὲ ἡγεῖσθαι ὁπότερον αὐτῶν οὐκ ὀρθόν, ἀλλ' ἔτι μειζόνως τιμητέον τὴν τοῦ ἀγαθοῦ ἕξιν.

Ἀμήχανον κάλλος, ἔφη, λέγεις, εἰ ἐπιστήμην μὲν καὶ ἀλήθειαν παρέχει, αὐτὸ δ' ὑπὲρ ταῦτα κάλλει ἐστίν· οὐ γὰρ δήπου σύ γε ἡδονὴν αὐτὸ λέγεις.

Εὐφήμει,<sup>1</sup> ἦν δ' ἐγώ· ἀλλ' ὧδε μάλλον τὴν εἰκόνα αὐτοῦ ἔτι ἐπισκόπει.

Πῶς;

Τὸν ἥλιον τοῖς ὀρωμένοις οὐ μόνον οἶμαι τὴν τοῦ ὀρᾶσθαι δύναμιν παρέχειν φήσεις, ἀλλὰ καὶ τὴν γένεσιν καὶ αὔξην καὶ τροφήν, οὐ γένεσιν αὐτὸν ὄντα.

Πῶς γάρ;

Καὶ τοῖς γιγνωσκομένοις τοῖνυν μὴ μόνον τὸ γινώσκεισθαι φάναι ὑπὸ τοῦ ἀγαθοῦ παρεῖναι, ἀλλὰ καὶ τὸ εἶναί τε καὶ τὴν οὐσίαν ὑπ' ἐκείνου αὐτοῖς προσεῖναι, οὐκ οὐσίας ὄντος τοῦ ἀγαθοῦ, ἀλλ' ἔτι ἐπέκεινα τῆς οὐσίας πρεσβεία καὶ δυνάμει ὑπερέχοντος.

Καὶ ὁ Γλαῦκων μάλα γελοίως, Ἄπολλον, ἔφη, δαιμονίας ὑπερβολῆς.

Σὺ γάρ, ἦν δ' ἐγώ, αἴτιος, ἀναγκάζων τὰ ἐμοὶ δοκοῦντα περὶ αὐτοῦ λέγειν.

Καὶ μηδαμῶς<sup>2</sup> γ', ἔφη, παύσῃ, εἰ μή τι, ἀλλὰ τὴν περὶ τὸν ἥλιον ὁμοιότητα<sup>3</sup> αὐ διεξιὼν, εἴ πη ἀπολείπεις.

Ἀλλὰ μήν, εἶπον, συχνά γε ἀπολείπω.

Μηδὲ σμικρὸν τοῖνυν, ἔφη, παραλίπῃς.

Οἶμαι μὲν, ἦν δ' ἐγώ, καὶ πολὺ ὅμως δέ, ὅσα γ' ἐν τῷ παρόντι δυνατόν, ἐκὼν οὐκ ἀπολείψω.

<sup>1</sup> speak propitiously    <sup>2</sup> no one    <sup>3</sup> resemblance

Μὴ γάρ, ἔφη.

Νόησον τοῖνυν, ἦν δ' ἐγώ, ὥσπερ λέγομεν, δύο αὐτῶ εἶναι, καὶ βασιλεύειν τὸ μὲν νοητοῦ γένους τε καὶ τόπου, τὸ δ' αὖ ὁρατοῦ, ἵνα μὴ οὐρανοῦ εἰπὼν δόξω σοι σοφίζεσθαι<sup>4</sup> περὶ τὸ ὄνομα. ἀλλ' οὖν ἔχεις ταῦτα διττὰ εἶδη, ὁρατόν, νοητόν;

Ἔχω.

Ὅσπερ τοῖνυν γραμμὴν<sup>5</sup> δίχα τετμημένην λαβὼν ἄνισα τμήματα, πάλιν τέμνε ἐκάτερον τὸ τμήμα ἀνὰ τὸν αὐτὸν λόγον, τό τε τοῦ ὁρωμένου γένους καὶ τὸ τοῦ νοουμένου, καὶ σοι ἔσται σαφηνεία καὶ ἀσαφεία πρὸς ἄλληλα ἐν μὲν τῷ ὁρωμένῳ τὸ μὲν ἕτερον τμήμα εἰκόνες—

Λέγω δὲ τὰς εἰκόνας πρῶτον μὲν τὰς σκιάς, ἔπειτα τὰ ἐν τοῖς ὕδασι φαντάσματα καὶ ἐν τοῖς ὄσα πυκνά τε καὶ λεῖα καὶ φανὰ συνέστηκεν, καὶ πᾶν τὸ τοιοῦτον, εἰ κατανοεῖς.

Ἀλλὰ κατανοῶ.

Τὸ τοῖνυν ἕτερον τίθει ᾧ τοῦτο ἔοικεν, τά τε περὶ ἡμᾶς ζῶα καὶ πᾶν τὸ φυτευτὸν καὶ τὸ σκευαστὸν ὅλον γένος.

Τίθημι, ἔφη.

Ἡ καὶ ἐθέλοις ἂν αὐτὸ φάναι, ἦν δ' ἐγώ, διηρῆσθαι ἀληθεία τε καὶ μῆ, ὥς τὸ δοξαστὸν πρὸς τὸ γνωστόν, οὕτω τὸ ὁμοιωθὲν πρὸς τὸ ᾧ ὁμοιώθη;

Ἐγώ, ἔφη, καὶ μάλα.

Σκόπει δὴ αὖ καὶ τὴν τοῦ νοητοῦ τομὴν ἥ τιμητέον.

Πῇ;

Ἡ τὸ μὲν αὐτοῦ τοῖς τότε μιμηθεῖσιν ὥς εἰκόσιν χρωμένη ψυχὴ ζητεῖν ἀναγκάζεται ἐξ ὑποθέσεων, οὐκ ἐπ' ἀρχὴν πορευομένη ἀλλ' ἐπὶ

<sup>4</sup> be clever, tricky    <sup>5</sup> line

τελευτήν, τὸ δ' αὖ ἕτερον— τὸ ἐπ' ἀρχὴν ἀνυπόθετον— ἐξ ὑποθέσεως  
 ἰοῦσα καὶ ἄνεν τῶν περὶ ἐκεῖνο εἰκόνων, αὐτοῖς εἶδεσι δι' αὐτῶν τὴν  
 μέθοδον<sup>6</sup> ποιουμένη.

Ταῦτ', ἔφη, ἃ λέγεις, οὐχ ἱκανῶς ἔμαθον.

Ἄλλ' αὖθις, ἦν δ' ἐγώ· ῥᾶον γὰρ τούτων προειρημένων μαθήσῃ. οἶμαι  
 γάρ σε εἰδέναι ὅτι οἱ περὶ τὰς γεωμετρίας τε καὶ λογισμοὺς καὶ τὰ  
 τοιαῦτα πραγματευόμενοι, ὑποθέμενοι τό τε περιττὸν καὶ τὸ ἄρτιον<sup>7</sup>  
 καὶ τὰ σχήματα καὶ γωνιῶν<sup>8</sup> τριττὰ εἶδη καὶ ἄλλα τούτων ἀδελφὰ  
 καθ' ἐκάστην μέθοδον, ταῦτα μὲν ὡς εἰδότες, ποιησάμενοι ὑποθέσεις  
 αὐτά, οὐδένα λόγον οὔτε αὐτοῖς οὔτε ἄλλοις ἔτι ἀξιούσι περὶ αὐτῶν  
 διδόναι ὡς παντὶ φανερῶν, ἐκ τούτων δ' ἀρχόμενοι τὰ λοιπὰ ἤδη  
 διεξιόντες τελευτῶσιν ὁμολογουμένως<sup>9</sup> ἐπὶ τοῦτο οὐ ἂν ἐπὶ σκέψιν  
 ὀρμήσωσι.

Πάνν μὲν οὖν, ἔφη, τοῦτό γε οἶδα.

Οὐκοῦν καὶ ὅτι τοῖς ὁρωμένοις εἶδεσι προσχρῶνται καὶ τοὺς λόγους  
 περὶ αὐτῶν ποιοῦνται,<sup>10</sup> οὐ περὶ τούτων διανοοῦμενοι, ἀλλ' ἐκείνων  
 πέρι οἷς ταῦτα ἔοικε, τοῦ τετραγώνου<sup>11</sup> αὐτοῦ ἔνεκα τοὺς λόγους  
 ποιούμενοι καὶ διαμέτρου αὐτῆς, ἀλλ' οὐ ταύτης ἦν γράφουσιν, καὶ  
 τᾶλλα οὕτως, αὐτὰ μὲν ταῦτα ἃ πλάττουσιν τε καὶ γράφουσιν, ὧν καὶ  
 σκιαὶ καὶ ἐν ὕδασι εἰκόνες εἰσὶν, τούτοις μὲν ὡς εἰκόσιν αὐτὴν χρώμενοι,  
 ζητοῦντες δὲ αὐτὰ ἐκεῖνα ἰδεῖν ἃ οὐκ ἂν ἄλλως ἴδοι τις ἢ τῇ διανοίᾳ.

Ἀληθῆ, ἔφη, λέγεις.

Τοῦτο τοίνυν νοητὸν μὲν τὸ εἶδος ἔλεγον, ὑποθέσει δ' ἀναγκαζομένην  
 ψυχὴν χρῆσθαι περὶ τὴν ζήτησιν<sup>12</sup> αὐτοῦ, οὐκ ἐπ' ἀρχὴν ἰοῦσαν, ὡς  
 οὐ δυναμένην τῶν ὑποθέσεων ἀνωτέρω ἐκβαίνειν, εἰκόσι δὲ χρωμένην  
 αὐτοῖς τοῖς ὑπὸ τῶν κάτω ἀπεικασθεῖσιν καὶ ἐκείνοις πρὸς ἐκεῖνα ὡς  
 ἐναργεῖσι δεδοξασμένοις τε καὶ τετιμημένοις.

<sup>6</sup> investigation   <sup>7</sup> suitable   <sup>8</sup> corner, angle   <sup>9</sup> admittedly, by consent  
<sup>10</sup> make of a certain quality   <sup>11</sup> square   <sup>12</sup> search, inquiry



Μανθάνω, ἔφη, ὅτι τὸ ὑπὸ ταῖς γεωμετρίαις τε καὶ ταῖς ταύτης ἀδελφαῖς τέχναις λέγεις.

Τὸ τοῖνυν ἕτερον μάνθανε τμήμα τοῦ νοητοῦ λέγοντά με τοῦτο οὐδ' αὐτὸς ὁ λόγος ἄπτεται τῇ τοῦ διαλέγεσθαι δυνάμει, τὰς ὑποθέσεις ποιούμενος οὐκ ἀρχὰς ἀλλὰ τῷ ὄντι ὑποθέσεις, οἷον ἐπιβάσεις τε καὶ ὁρμάς, ἵνα μέχρι τοῦ ἀνυποθέτου ἐπὶ τὴν τοῦ παντὸς ἀρχὴν ἰών, ἀψάμενος αὐτῆς, πάλιν αὖ ἐχόμενος τῶν ἐκείνης ἐχομένων, οὕτως ἐπὶ τελευτὴν καταβαίνει, αἰσθητῷ παντάπασιν οὐδενὶ προσχρώμενος, ἀλλ' εἶδεν αὐτοῖς δι' αὐτῶν εἰς αὐτά, καὶ τελευτᾷ εἰς εἶδη.

Μανθάνω, ἔφη, ἱκανῶς μὲν οὐ— δοκεῖς γάρ μοι συχνὸν ἔργον λέγειν— ὅτι μέντοι βούλει διορίζειν σαφέστερον εἶναι τὸ ὑπὸ τῆς τοῦ διαλέγεσθαι ἐπιστήμης τοῦ ὄντος τε καὶ νοητοῦ θεωρούμενον ἢ τὸ ὑπὸ τῶν τεχνῶν καλουμένων, αἷς αἱ ὑποθέσεις ἀρχαὶ καὶ διανοίᾳ μὲν ἀναγκάζονται ἀλλὰ μὴ αἰσθήσεσιν αὐτὰ θεᾶσθαι οἱ θεώμενοι, διὰ δὲ τὸ μὴ ἐπ' ἀρχὴν ἀνελθόντες σκοπεῖν ἀλλ' ἐξ ὑποθέσεων, νοῦν οὐκ ἴσχειν περὶ αὐτὰ δοκοῦσί σοι, καίτοι νοητῶν ὄντων μετὰ ἀρχῆς. διάνοιαν δὲ καλεῖν μοι δοκεῖς τὴν τῶν γεωμετρικῶν τε καὶ τὴν τῶν τοιούτων ἕξιν ἀλλ' οὐ νοῦν, ὥς μεταξὺ τι δόξης τε καὶ νοῦ τὴν διάνοιαν οὔσαν.

Ἰκανώτατα, ἦν δ' ἐγώ, ἀπεδέξω. καί μοι ἐπὶ τοῖς τέτταρσι τμήμασι τέτταρα ταῦτα παθήματα ἐν τῇ ψυχῇ γιγνόμενα λαβέ, νόησιν μὲν ἐπὶ τῷ ἀνωτάτῳ, διάνοιαν δὲ ἐπὶ τῷ δευτέρῳ, τῷ τρίτῳ δὲ πίστιν ἀπόδος καὶ τῷ τελευταίῳ εἰκασίαν, καὶ τάξον αὐτὰ ἀνὰ λόγον, ὥσπερ ἐφ' οἷς ἐστὶν ἀληθείας μετέχει, οὕτω ταῦτα σαφηνείας ἡγησάμενος μετέχειν.

Μανθάνω, ἔφη, καὶ συγχωρῶ καὶ τάττω ὥς λέγεις.

## 7

Μετὰ ταῦτα δὴ, εἶπον, ἀπείκασον τοιούτῳ πάθει τὴν ἡμετέραν φύσιν παιδείας τε πέρι καὶ ἀπαιδευσίας. ἰδὲ γὰρ ἀνθρώπους οἶον ἐν καταγείῳ οἰκῇσιν σπηλαιώδει, ἀναπεπταμένην πρὸς τὸ φῶς τὴν εἴσοδον ἐχούσῃ μακρὰν παρὰ πᾶν τὸ σπήλαιον, ἐν ταύτῃ

place of honour yet higher.

What a wonder of beauty that must be, he said, which is the author of science and truth, and yet surpasses them in beauty; for you surely cannot mean to say that pleasure is the good?

God forbid, I replied; but may I ask you to consider the image in another point of view?

In what point of view?

You would say, would you not, that the sun is not only the author of visibility in all visible things, but of generation and nourishment and growth, though he himself is not generation?

Certainly.

In like manner the good may be said to be not only the author of knowledge to all things known, but of their being and essence, and yet the good is not essence, but far exceeds essence in dignity and power.

Glaucon said, with a ludicrous earnestness: By the light of heaven, how amazing!

Yes, I said, and the exaggeration may be set down to you; for you made me utter my fancies.

And pray continue to utter them; at any rate let us hear if there is anything more to be said about the similitude of the sun.

Yes, I said, there is a great deal more.

Then omit nothing, however slight.

I will do my best, I said; but I should think that a great deal will have to be omitted.

I hope not, he said.

You have to imagine, then, that there are two ruling powers, and that one of them is set over the intellectual world, the other over the visible. I do not say heaven, lest you should fancy that I am playing upon the name. May I suppose that you have this distinction of the visible and intelligible fixed in your mind?

I have.

Now take a line which has been cut into two unequal parts, and divide each of them again in the same proportion, and suppose the two main divisions to

answer, one to the visible and the other to the intelligible, and then compare the subdivisions in respect of their clearness and want of clearness, and you will find that the first section in the sphere of the visible consists of images. And by images I mean, in the first place, shadows, and in the second place, reflections in water and in solid, smooth and polished bodies and the like: Do you understand?

Yes, I understand.

Imagine, now, the other section, of which this is only the resemblance, to include the animals which we see, and everything that grows or is made.

Very good.

Would you not admit that both the sections of this division have different degrees of truth, and that the copy is to the original as the sphere of opinion is to the sphere of knowledge?

Most undoubtedly.

Next proceed to consider the manner in which the sphere of the intellectual is to be divided.

In what manner?

Thus:—There are two subdivisions, in the lower of which the soul uses the figures given by the former division as images; the enquiry can only be hypothetical, and instead of going upwards to a principle descends to the other end; in the higher of the two, the soul passes out of hypotheses, and goes up to a principle which is above hypotheses, making no use of images as in the former case, but proceeding only in and through the ideas themselves.

I do not quite understand your meaning, he said.

Then I will try again; you will understand me better when I have made some preliminary remarks. You are aware that students of geometry, arithmetic, and the kindred sciences assume the odd and the even and the figures and three kinds of angles and the like in their several branches of science; these are their hypotheses, which they and every body are supposed to know, and therefore they do not deign to give any account of them either to themselves or others; but they begin with them, and go on until they arrive at last, and in a consistent manner, at their conclusion?

Yes, he said, I know.

And do you not know also that although they make use of the visible forms and reason about them, they are thinking not of these, but of the ideals

which they resemble; not of the figures which they draw, but of the absolute square and the absolute diameter, and so on—the forms which they draw or make, and which have shadows and reflections in water of their own, are converted by them into images, but they are really seeking to behold the things themselves, which can only be seen with the eye of the mind?

That is true.

And of this kind I spoke as the intelligible, although in the search after it the soul is compelled to use hypotheses; not ascending to a first principle, because she is unable to rise above the region of hypothesis, but employing the objects of which the shadows below are resemblances in their turn as images, they having in relation to the shadows and reflections of them a greater distinctness, and therefore a higher value.

I understand, he said, that you are speaking of the province of geometry and the sister arts.

And when I speak of the other division of the intelligible, you will understand me to speak of that other sort of knowledge which reason herself attains by the power of dialectic, using the hypotheses not as first principles, but only as hypotheses—that is to say, as steps and points of departure into a world which is above hypotheses, in order that she may soar beyond them to the first principle of the whole; and clinging to this and then to that which depends on this, by successive steps she descends again without the aid of any sensible object, from ideas, through ideas, and in ideas she ends.

I understand you, he replied; not perfectly, for you seem to me to be describing a task which is really tremendous; but, at any rate, I understand you to say that knowledge and being, which the science of dialectic contemplates, are clearer than the notions of the arts, as they are termed, which proceed from hypotheses only: these are also contemplated by the understanding, and not by the senses: yet, because they start from hypotheses and do not ascend to a principle, those who contemplate them appear to you not to exercise the higher reason upon them, although when a first principle is added to them they are cognizable by the higher reason. And the habit which is concerned with geometry and the cognate sciences I suppose that you would term understanding and not reason, as being intermediate between opinion and reason.

You have quite conceived my meaning, I said; and now, corresponding to these four divisions, let there be four faculties in the soul—reason answering to the highest, understanding to the second, faith (or conviction) to the third, and perception of shadows to the last—and let there be a scale of them, and let us suppose that the several faculties have clearness in the same degree that

their objects have truth.

I understand, he replied, and give my assent, and accept your arrangement.

## 7

.

And now, I said, let me show in a figure how far our nature is enlightened or unenlightened: — Behold! human beings living in a underground den, which has a mouth open towards the light and reaching all along the den; here

*vocabulary***ἀγανακτέω** be vexed, in a ferment**ἀδύνατος** unable; impossible**αἷτιος** blameworthy; the cause

~etiology

**ἀκίνητος** motionless, immovable**ἄκληρος** not owning land ~clergy**ἀλγέω** suffer ~analgesic**ἄλγος** -εος (n, 3) woe, grief

~analgesic

**ἄλλότριος** someone else's; alien

~alien

**ἀνάβασις** -τος (f) going up,

mounting, going inland

**ἀναβλέπω** look up; gain sight, open one's eyes**ἀναγκάζω** force, compel**ἀναγκαῖος** coerced, coercing, slavery**ἀνάντης** uphill, steep**ἀνδριάς** -ντος (m, 3) portrait, statue**ἄνοδος** impassable; ascent**ἄνω** (ᾱ) accomplish, pass, waste; upwards, out to sea**ἄνωθεν** from above, the beginning**ἀπορέω** be confused, distressed**ἀποστρέφω** turn back, turn off course ~atrophy**ἄρα** interrogative pcl**ἄστρον** star**ἄτοπος** strange, unnatural, disgusting**αὐγή** light**αὐχὴν** -ένος (m, 3) neck**ἄφροσύνη** folly ~frenzy**βαδίζω** walk, proceed**βίος** life ~biology**βιόω** live; (mp) make a living

~biology

**γέλως** laughter**δείκνυμι** (ῶ) show, point out**δεσμέω** to chain**δεσμός** bond, latch, strap; also (pl)

headdress

**δεσμωτήριον** prison**δεσμώτης** -ου (m, 1) prisoner**δῆλος** visible, conspicuous**δημόσιος** public, the state**διαλέγω** go through, debate ~legion**ἐγγύς** near**ἔδρα** (ᾱ) seat, seated group

~polyhedron

**εἶδωλον** phantom, unreal image

~wit

**εἰκός** likely**εἰκὼν** -όνος (f, 3) image, likeness**εἴωθα** be accustomed, in the habit**ἐλεέω** pity, have mercy on ~alms**ἔλκος** -εος (n, 3) wound ~ulcer**ἔλκω** drag, pull, hoist; rape**ἐμφρων** sane, conscious, rational**ἐνιαυτός** cycle of a year**ἐννοέω** consider**ἐντεῦθεν** thence**ἐξαίφνης** suddenly**ἐξέλκω** pull out**ἔπαινος** (noun) praise**ἐπανάημι** let go, relax**ἐπάρουρος** bound to the land

~arable

**ἐπιθυμέω** (ῶ) wish, covet**ἐπιτροπεύω** administrate**ἐπιχειρέω** do, try, attack ~chiral**ἐρωτάω** ask about something**εὐδαιμονίζω** consider happy**ζηλόω** emuluate, praise**ζῶον** being, animal; picture**θάκος** seat, session of assembly**θαῦμα** -τος (n, 3) a wonder, feeling of surprise ~theater**θεάομαι** look at, behold, consider

~theater

**ιδέα** ἰδῆς semblance; kind, style**ἴσχω** imitate, liken to, guess ~victor**καθίζω** set, sit, alight, set up ~sit

**καθοράω** look down ~panorama  
**καταντικρύ** (ἰδ) right down from  
**κατείδον** look upon  
**κάω** burn ~caustic  
**κύκλος** circle, wheel ~cycle  
**λίθινος** made of stone  
**λύσις** -ος (f) a release ~loose  
**μαρμαρυγή** a twinkle  
**μεστός** full  
**μεταβολή** change, exchange  
**μεταξύ** between  
**μνημονεύω** remember, remind  
**μόγισ** with difficulty, barely  
**νύκτωρ** by night  
**ξύλινος** wooden  
**ὀδυνάω** cause pain  
**οἰκέω** inhabit ~economics  
**οἴκησις** -εως (f) habitation  
**ὄμμα** -τος (n, 3) eye  
**ὀπισθεν** behind, hereafter  
**ὀρθός** upright, straight; correct, just  
 ~orthogonal  
**ὀρθόω** stand up  
**οὐκοῦν** not so?; and so  
**ὄψις** ὄψεως (f) sight, view  
 ~thanatopsis  
**παντάπασιν** altogether; yes, certainly  
**παντοδαπής** of every kind, manifold  
**παντοδαπός** of every kind, manifold  
**παντοῖος** all kinds of  
**παραφέρω** serve; carry past; outdo  
**περιάγω** lead around  
**πρόκειμαι** be placed by; be devoted to  
**προσάπτω** attach to ~haptic

**προσδοκάω** expect  
**προσπίπτω** attack; befall; kow-tow  
**πρόσωθεν** forward, in the future; far  
**σαφής** clear, understandable  
**σελήνη** moon  
**σιγάω** (ἰ) be silent  
**σκέλος** -εος (n, 3) leg ~scoliosis  
**σκευάζω** prepare, collect  
**σκεῦος** -εος (n, 3) thing, tool, vessel  
**σκιά** shadow ~shadow  
**σκοπάω** watch, observe  
**σκοπέω** behold, consider  
**σκότος** darkness, shadow ~shadow  
**σοφία** skill; wisdom ~sophistry  
**σπήλαιον** grotto, cavern  
**συλλογίζομαι** count up; infer; recapitulate  
**συνήθεια** intimacy; habit  
**σφόδρα** very much  
**τελευταῖος** last, final  
**τιμάω** (ἰ) honor, exalt  
**τοῖνυν** well, then  
**τοιόσδε** such  
**τραχύς** (ᾱ) rough ~trachea  
**ὑπερέχω** be over; protect  
**φάντασμα** -τος (n, 3) ghost, apparition  
**φάος** φῶς (n, 3) light; salvation; (pl) eyes ~photon  
**φθέγγομαι** make a sound, utter ~diphthong  
**φλυαρία** nonsense  
**φύσις** -εως (f) nature (of a thing) ~physics  
**φύω** produce, beget; clasp ~physics

ἐκ παίδων ὄντας ἐν δεσμοῖς καὶ τὰ σκέλη<sup>1</sup> καὶ τοὺς αὐχένας, ὥστε μένειν τε αὐτοὺς εἷς τε τὸ πρόσθεν μόνον ὀράν, κύκλῳ δὲ τὰς κεφαλὰς ὑπὸ τοῦ δεσμοῦ ἀδυνάτους περιάγειν, φῶς δὲ αὐτοῖς πυρὸς ἄνωθεν καὶ πόρρωθεν καόμενον ὀπίσθεν αὐτῶν, μεταξὺ δὲ τοῦ πυρὸς καὶ τῶν δεσμωτῶν ἐπάνω ὁδόν, παρ' ἣν ἰδὲ τειχίον παρακοδομημένον, ὥσπερ τοῖς θαυματοποιοῖς πρὸ τῶν ἀνθρώπων πρόκειται τὰ παραφράγματα, ὑπὲρ ὧν τὰ θαύματα δεικνύασιν.

Ὅρῳ, ἔφη.

Ὅρα τοῖνυν παρὰ τοῦτο τὸ τειχίον φέροντας ἀνθρώπους σκεύη τε παντοδαπὰ ὑπερέχοντα τοῦ τειχίου καὶ ἀνδριάντας<sup>2</sup> καὶ ἄλλα ζῶα λίθινά<sup>3</sup> τε καὶ ξύλινα καὶ παντοῖα εἰργασμένα, οἷον εἰκὸς τοὺς μὲν φθεγγομένους, τοὺς δὲ σιγῶντας τῶν παραφερόντων.

Ἄτοπον, ἔφη, λέγεις εἰκόνα καὶ δεσμώτας ἀτόπους.

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

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

Τί δὲ τῶν παραφερομένων; οὐ ταὐτὸν τοῦτο;

Τί μήν;

Εἰ οὖν διαλέγεσθαι οἰοί τ' εἶεν πρὸς ἀλλήλους, οὐ ταῦτα ἡγήσῃ ἂν τὰ ὄντα αὐτοὺς νομίζεω ἅπερ ὀρώεν;

Ἀνάγκη.

Τί δ' εἰ καὶ ἡχῶ τὸ δεσμωτήριον ἐκ τοῦ καταντικρὺ ἔχοι; ὅποτε τις τῶν παριόντων φθέγγαιτο, οἶε ἂν ἄλλο τι αὐτοὺς ἡγείσθαι τὸ φθεγγόμενον ἢ τὴν παριούσαν σκιάν;

<sup>1</sup> leg    <sup>2</sup> portrait, statue    <sup>3</sup> made of stone



Μὰ Δί' οὐκ ἔγωγ', ἔφη.

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

Πολλὴ ἀνάγκη, ἔφη.

Σκόπει δῆ, ἦν δ' ἐγώ, αὐτῶν λύσω<sup>4</sup> τε καὶ ἴασιν τῶν τε δεσμῶν καὶ τῆς ἀφροσύνης,<sup>5</sup> οἷα τις ἂν εἴη, εἰ φύσει τοιάδε συμβαίνοι αὐτοῖς· ὅποτε τις λυθείη καὶ ἀναγκάζεται ἐξαίφνης ἀνίστασθαι τε καὶ περιάγειν τὸν αὐχένα καὶ βαδίζειν καὶ πρὸς τὸ φῶς ἀναβλέπειν, πάντα δὲ ταῦτα ποιῶν ἀλγοὶ τε καὶ διὰ τὰς μαρμαρυγὰς ἀδυνατοὶ καθορᾶν ἐκεῖνα ὧν τότε τὰς σκιάς ἑώρα, τί ἂν οἶε αὐτὸν εἰπεῖν, εἴ τις αὐτῷ λέγοι ὅτι τότε μὲν ἑώρα φلυαρίας,<sup>6</sup> νῦν δὲ μᾶλλον τι ἐγγυτέρω τοῦ ὄντος καὶ πρὸς μᾶλλον ὄντα τετραμμένος ὀρθότερον βλέπει, καὶ δὴ καὶ ἕκαστον τῶν παριόντων δεικνὺς αὐτῷ ἀναγκάζει ἐρωτῶν ἀποκρίνεσθαι ὅτι ἔστιν; οὐκ οἶε αὐτὸν ἀπορεῖν τε ἂν καὶ ἡγείσθαι τὰ τότε ὁρώμενα ἀληθέστερα ἢ τὰ νῦν δεικνύμενα;

Πολύ γ', ἔφη.

Οὐκοῦν κἂν εἰ πρὸς αὐτὸ τὸ φῶς ἀναγκάζοι αὐτὸν βλέπειν, ἀλγεῖν<sup>7</sup> τε ἂν τὰ ὄμματα καὶ φεύγειν ἀποστρεφόμενον πρὸς ἐκεῖνα ἃ δύναται καθορᾶν, καὶ νομίζεν ταῦτα τῷ ὄντι σαφέστερα τῶν δεικνυμένων;

Οὕτως, ἔφη.

Εἰ δέ, ἦν δ' ἐγώ, ἐντεῦθεν ἔλκοι τις αὐτὸν βία διὰ τραχείας τῆς ἀναβάσεως καὶ ἀνάντους, καὶ μὴ ἀνείη πρὶν ἐξελκύσειεν εἰς τὸ τοῦ ἡλίου φῶς, ἄρα οὐχὶ ὀδυνᾶσθαι<sup>8</sup> τε ἂν καὶ ἀγανακτεῖν ἐλκόμενον, καὶ ἐπειδὴ πρὸς τὸ φῶς ἔλθοι, αὐγῆς ἂν ἔχοντα τὰ ὄμματα μεστὰ ὅραν οὐδ' ἂν ἐν δύνασθαι τῶν νῦν λεγομένων ἀληθῶν;

Οὐ γὰρ ἂν, ἔφη, ἐξαίφνης γε.

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

<sup>4</sup> a release    <sup>5</sup> folly    <sup>6</sup> nonsense    <sup>7</sup> suffer    <sup>8</sup> cause pain

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

Πῶς δ' οὐ;

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

Ἀναγκαῖον, ἔφη.

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

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

Τί οὖν; ἀναμνησκόμενον αὐτὸν τῆς πρώτης οἰκίσεως<sup>9</sup> καὶ τῆς ἐκεῖ σοφίας καὶ τῶν τότε συνδεσμοτῶν οὐκ ἂν οἶε αὐτὸν μὲν εὐδαιμονίζειν τῆς μεταβολῆς, τοὺς δὲ ἐλεεῖν;

Καὶ μάλα.

Τιμαὶ δὲ καὶ ἔπαινοι εἴ τινες αὐτοῖς ἦσαν τότε παρ' ἀλλήλων καὶ γέρα τῷ ὀξύτατα καθορῶντι τὰ παριόντα, καὶ μνημονεύοντι μάλιστα ὅσα τε πρότερα αὐτῶν καὶ ὕστερα εἰώθει καὶ ἅμα πορεύεσθαι, καὶ ἐκ τούτων δὴ δυνατώτατα ἀπομαντευομένῳ τὸ μέλλον ἥξειν, δοκεῖς ἂν αὐτὸν ἐπιθυμητικῶς αὐτῶν ἔχειν καὶ ζηλοῦν τοὺς παρ' ἐκείνοις τιμωμένους τε καὶ ἐνδυναστεύοντας, ἢ τὸ τοῦ Ὀμήρου ἂν πεπονθῆναι καὶ σφόδρα βούλεσθαι ἐπάρουρον ἐόντα θητευέμεν ἄλλῳ ἀνδρὶ παρ' ἀκλήρῳ<sup>10</sup> . . . 11.489 καὶ ὅτι οὖν ἂν πεπονθῆναι μᾶλλον ἢ κείνᾳ τε δοξάζειν καὶ ἐκείνως ζῆν;

<sup>9</sup> habitation    <sup>10</sup> not owning land

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

Καὶ τόδε δὴ ἐννόησον, ἦν δ' ἐγώ. εἰ πάλιν ὁ τοιοῦτος καταβὰς εἰς τὸν αὐτὸν θάκον<sup>11</sup> καθίζοιτο, ἄρ' οὐ σκότους ἂν ἀνάπλεως σχοίη τοὺς ὀφθαλμούς, ἐξαίφνης ἦκων ἐκ τοῦ ἡλίου;

Καὶ μάλα γ', ἔφη.

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

Σφόδρα γ', ἔφη.

Ταύτην τοίνυν, ἦν δ' ἐγώ, τὴν εἰκόνα, ᾧ φίλε Γλαύκων, προσαπτόον ἅπασαν τοῖς ἔμπροσθεν λεγομένοις, τὴν μὲν δι' οἴψεως φαινομένην ἔδραν τῇ τοῦ δεσμοτηρίου οἰκῇσιν ἀφομοιοῦντα, τὸ δὲ τοῦ πυρὸς ἐν αὐτῇ φῶς τῇ τοῦ ἡλίου δυνάμει· τὴν δὲ ἄνω ἀνάβασιν καὶ θέαν τῶν ἄνω τὴν εἰς τὸν νοητὸν τόπον τῆς ψυχῆς ἄνοδον τιθεῖς οὐχ ἁμαρτήσῃ τῆς γ' ἐμῆς ἐλπίδος, ἐπειδὴ ταύτης ἐπιθυμεῖς ἀκούειν. θεὸς δέ που οἶδεν εἰ ἀληθῆς οὐσα τυγχάνει. τὰ δ' οὖν ἐμοὶ φαινόμενα οὕτω φαίνεται, ἐν τῷ γνωστῷ τελευταία ἢ τοῦ ἀγαθοῦ ἰδέα καὶ μόγις ὁρᾶσθαι, ὀφθείσα δὲ συλλογιστέα εἶναι ὥς ἄρα πᾶσι πάντων αὕτη ὀρθῶν τε καὶ καλῶν αἰτία, ἔν τε ὁρατῷ φῶς καὶ τὸν τούτου κύριον τεκοῦσα, ἔν τε νοητῷ αὕτη κυρία ἀλήθειαν καὶ νοῦν παρασχομένη, καὶ ὅτι δεῖ ταύτην ἰδεῖν τὸν μέλλοντα ἐμφρόνως πράξειν ἢ ἰδίᾳ ἢ δημοσίᾳ.

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

Ἴθι<sup>12</sup> τοίνυν, ἦν δ' ἐγώ, καὶ τόδε συνοιήθητι καὶ μὴ θαυμάσης ὅτι

<sup>11</sup> seat, session of assembly    <sup>12</sup> imitate, liken to, guess

they have been from their childhood, and have their legs and necks chained so that they cannot move, and can only see before them, being prevented by the chains from turning round their heads. Above and behind them a fire is blazing at a distance, and between the fire and the prisoners there is a raised way; and you will see, if you look, a low wall built along the way, like the screen which marionette players have in front of them, over which they show the puppets.

I see.

And do you see, I said, men passing along the wall carrying all sorts of vessels, and statues and figures of animals made of wood and stone and various materials, which appear over the wall? Some of them are talking, others silent.

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

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

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

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

Yes, he said.

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

Very true.

And suppose further that the prison had an echo which came from the other side, would they not be sure to fancy when one of the passers-by spoke that the voice which they heard came from the passing shadow?

No question, he replied.

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

That is certain.

And now look again, and see what will naturally follow if the prisoners are released and disabused of their error. At first, when any of them is liberated and compelled suddenly to stand up and turn his neck round and walk and look towards the light, he will suffer sharp pains; the glare will distress

him, and he will be unable to see the realities of which in his former state he had seen the shadows; and then conceive some one saying to him, that what he saw before was an illusion, but that now, when he is approaching nearer to being and his eye is turned towards more real existence, he has a clearer vision,—what will be his reply? And you may further imagine that his instructor is pointing to the objects as they pass and requiring him to name them,—will he not be perplexed? Will he not fancy that the shadows which he formerly saw are truer than the objects which are now shown to him?

Far truer.

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

True, he said.

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

Not all in a moment, he said.

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

Certainly.

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

Certainly.

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

Clearly, he said, he would first see the sun and then reason about him.

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

Certainly, he would.

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

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

Yes, he said, I think that he would rather suffer anything than entertain these false notions and live in this miserable manner.

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

To be sure, he said.

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

No question, he said.

This entire allegory, I said, you may now append, dear Glaucon, to the previous argument; the prison-house is the world of sight, the light of the fire is the sun, and you will not misapprehend me if you interpret the journey upwards to be the ascent of the soul into the intellectual world according to my poor belief, which, at your desire, I have expressed — whether rightly or wrongly God knows. But, whether true or false, my opinion is that in the world of knowledge the idea of good appears last of all, and is seen only with an effort; and, when seen, is also inferred to be the universal author of all things beautiful and right, parent of light and of the lord of light in this visible

world, and the immediate source of reason and truth in the intellectual; and that this is the power upon which he who would act rationally either in public or private life must have his eye fixed.

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

Moreover, I said, you must not wonder that those who attain to this beatific vision are

*vocabulary*

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

**ἀγωνίζομαι** contend, exert oneself

**ἄδύνατος** unable; impossible

**ἄκέομαι** heal, fix

**ἄλλοθι** elsewhere, abroad

**ἀλόγιστος** inconsiderate, irrational

**ἀνθρώπειος** human

**ἀνύσιμος** effective; feasible

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

**ἄνωθεν** from above, the beginning

**ἀπαγγέλλω** announce, order, promise ~angel

**ἀπαιίδευτος** uneducated, loutish ~pediatrician

**ἀπαλλαξείω** wish to get rid of

**ἀπαλλάσσω** free from, remove; be freed, depart

**ἀπειθέω** disobey

**ἄπειρος** untested; infinite

**ἀπείρων** boundless

**ἀποικίζω** send away, resettle ~economics

**ἄσκησις** -εως (f) exercise, training

**ἀσχημονέω** behave badly

**αὐτόματος** self-willed, accidental ~after

**αὐτοφυής** natural, spontaneous

**ἄχρηστος** useless, unprofitable

**βέλτιστος** best, noblest

**βιόω** live; (mp) make a living ~biology

**γελοῖος** laughable; joking

**γέλως** laughter

**γένεσις** -εως (f) source, origin ~genus

**δεσμώτης** -ου (m, 1) prisoner

**δημόσιος** public, the state

**διατρίβω** (ι) wear down, delay ~tribology

**διαφερόντως** differently

**δικαστήριον** court

**διοράω** see clearly, distinguish

**δισσός** double

**δριμύς** (ι) sharp, piercing, bitter

**ἐγγίγνομαι** live in ~genus

**ἐδωδή** food ~eat

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

**εἰδωλον** phantom, unreal image ~wit

**εἰκός** likely

**εἰκὼν** -όνος (f, 3) image, likeness

**εἴπερ** if indeed

**ἐκτίνω** pay off; (mp) exact full payment

**ἐκὼν** willingly, on purpose; giving in too easily

**ἐλεέω** pity, have mercy on ~alms

**ἐμπίμπλημι** fill with

**ἐμποιέω** make inside of ~poet

**ἐμφύω** plant; cling ~physics

**ἐνείμι** be in ~ion

**ἐννοέω** consider

**ἐντίθημι** load; mp: take to heart ~thesis

**ἐοικότως** like; fairly

**ἐπείγω** weigh upon, drive; (mid) hurry

**ἐπιλανθάνω** mp: forget ~Lethe

**ἐπισκοπέω** look upon, inspect

**ἐπιστήμη** skill, knowledge

**ἐπιτάσσω** enjoin; place near

**ἐπιτροπεύω** administrate

**εὐδαιμονίζω** consider happy

**ἡδονή** pleasure

**ἥριστος** least; above all

**θαυμαστός** wonderful; admirable

**θεωρία** spectator, contemplation

**θορυβέω** roar, cheer; disturb

**καθοράω** look down ~panorama

**καταμανθάνω** examine, observe



**καταμένω** stay; not change  
**καταχράομαι** (mp) abuse, use up;  
 (act) be enough  
**κόπτω** beat, cut, strike  
**μάθημα** -τος (n, 3) lesson,  
 knowledge  
**μαρμαρυγή** a twinkle  
**μεθίστημι** change, substitute;  
 withdraw; change sides; (mid) send  
 away ~station  
**μεταδίδωμι** give part of ~donate  
**μεταστρέφω** turn around, change  
 one's mind ~atrophy  
**μετέχω** partake of  
**μέτριος** medium, moderate  
**μηχανάομαι** build, contrive  
 ~mechanism  
**μολυβδίσ** -δος (f) lead weight  
 ~murky  
**μυρίος** (ῶ) 10,000 ~myriad  
**οἰκίζω** colonize, settle  
**ὄμμα** -τος (n, 3) eye  
**ὄναρ** -τος (n) dream  
**ὅπη** wherever, however  
**ὄργανον** tool; body organ  
**ὀρθόω** stand up  
**οὐδέποτε** never  
**ὄψις** ὄψεως (f) sight, view  
 ~thanatopsis  
**πάθος** -ους (n, 3) an experience,  
 passion, condition  
**παιδεία** child-rearing, education  
**περιάγω** lead around  
**περιαγωγά** going around  
**περιστρέφω** whirl something  
 ~atrophy  
**πότε** when?  
**πότερος** which, whichever of two  
**προθυμέομαι** (ῶ) be eager  
**προλέγω** prophecy, proclaim;  
 preselect ~legion

**προσδοκάω** expect  
**προσφυής** attached to, part of  
**πώποτε** never  
**σημαίνω** give orders to; show; mark  
 ~semaphore  
**σκέπτομαι** look, look at, watch  
 ~skeptical  
**σκιά** shadow ~shadow  
**σκιαμαχέω** shadow-box  
**σκιάω** darken  
**σκοπός** (f) lookout, overseer, spy,  
 target ~telescope  
**σκοτεινός** dark  
**σμήνος** -ους (n, 3) swarm  
**σοφός** skilled, clever, wise  
**σπουδαῖος** quick, active; excellent  
**στασιάζω** revolt, be divided  
**στρέφω** turn, veer ~atrophy  
**συγγενεύς** inborn, kin to  
**συγγενής** inborn, kin to  
**συμπονέω** work together  
**συνήθης** habitual, intimate  
**τροφή** food, upkeep ~atrophy  
**τυφλός** blind  
**τυφλώω** blind  
**ὑπαρ** -τος (n) reality  
**ὑπηρετέω** serve  
**ὑπολαμβάνω** take under one's  
 support, seize; speak up; imagine  
 ~epilepsy  
**φαῦλος** trifling  
**φιλόσοφος** wisdom-loving  
**φύσις** -εως (f) nature (of a thing)  
 ~physics  
**χείρων** worse, more base, inferior,  
 weaker  
**χρήσιμος** useful  
**ὠφέλεια** -ίας profit  
**ὠφελέω** help, be useful  
**ὠφέλιμος** helping, useful

οἱ ἐνταῦθα ἐλθόντες οὐκ ἐθέλουσιν τὰ τῶν ἀνθρώπων πράττειν, ἀλλ' ἄνω αἰεὶ ἐπείγονται αὐτῶν αἱ ψυχὰι διατρίβειν· εἰκὸς γάρ που οὕτως, εἴπερ αὖ κατὰ τὴν προειρημένην εἰκόνα τοῦτ' ἔχει.

Εἰκὸς μέντοι, ἔφη.

Τί δέ; τόδε οἶε τι θαυμαστόν, εἰ ἀπὸ θείων, ἦν δ' ἐγώ, θεωριῶν<sup>1</sup> ἐπὶ τὰ ἀνθρώπειά τις ἐλθὼν κακὰ ἀσχημονεῖ τε καὶ φαίνεται σφόδρα γελοῖος<sup>2</sup> ἔτι ἀμβλυώττων καὶ πρὶν ἱκανῶς συνήθης γενέσθαι τῷ παρόντι σκότῳ ἀναγκαζόμενος ἐν δικαστηρίοις ἢ ἄλλοθι<sup>3</sup> που ἀγωνίζεσθαι περὶ τῶν τοῦ δικαίου σκιῶν ἢ ἀγαλμάτων<sup>4</sup> ὧν αἱ σκιαί, καὶ διαμιλλᾶσθαι περὶ τούτου, ὅπῃ ποτὲ ὑπολαμβάνεται ταῦτα ὑπὸ τῶν αὐτὴν δικαιοσύνην μὴ πώποτε ἰδόντων;

Οὐδ' ὅπωςτιοῦν θαυμαστόν, ἔφη.

Ἄλλ' εἰ νοῦν γε ἔχοι τις, ἦν δ' ἐγώ, μεμνητ' ἂν ὅτι διτταὶ καὶ ἀπὸ διττῶν γίνονται ἐπιταράξεις ὄμμασιν, ἕκ τε φωτὸς εἰς σκότος μεθισταμένων καὶ ἐκ σκότους εἰς φῶς. ταῦτα δὲ ταῦτα νομίσας γίνεσθαι καὶ περὶ ψυχῇν, ὅποτε ἴδοι θορυβουμένην<sup>5</sup> τινὰ καὶ ἀδυνατοῦσάν τι καθορᾶν, οὐκ ἂν ἀλογίστως<sup>6</sup> γελῶ, ἀλλ' ἐπισκοποῖ ἂν πότερον ἐκ φανότερου βίου ἤκουσα ὑπὸ ἀληθείας ἐσκοτῶται, ἢ ἐξ ἀμαθίας πλείονος εἰς φανότερον ἰοῦσα ὑπὸ λαμπροτέρου μαρμαρυγῆς ἐμπέπλησται, καὶ οὕτω δὴ τὴν μὲν εὐδαιμονίσειεν ἂν τοῦ πάθους τε καὶ βίου, τὴν δὲ ἐλεήσειεν, καὶ εἰ γελᾶν ἐπ' αὐτῇ βούλοιτο, ἦττον ἂν καταγέλαστος ὁ γέλως αὐτῷ εἴη ἢ ὁ ἐπὶ τῇ ἄνωθεν ἐκ φωτὸς ἡκούση.

Καὶ μάλα, ἔφη, μετρίως λέγεις.

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

<sup>1</sup> spectator, contemplation    <sup>2</sup> laughable; joking    <sup>3</sup> elsewhere, abroad  
<sup>4</sup> ornament, glory, statue    <sup>5</sup> roar, cheer; disturb    <sup>6</sup> inconsiderate, irrational

Φασὶ γὰρ οὖν, ἔφη.

Ὁ δέ γε νῦν λόγος, ἦν δ' ἐγώ, σημαίνει ταύτην τὴν ἐνοῦσαν ἐκάστου δύναμιν ἐν τῇ ψυχῇ καὶ τὸ ὄργανον ᾧ καταμανθάνει ἕκαστος, οἷον εἰ ὄμμα μὴ δυνατὸν ἦν ἄλλως ἢ σὺν ὅλῳ τῷ σώματι στρέφειν πρὸς τὸ φανὸν ἐκ τοῦ σκοτώδους, οὕτω σὺν ὅλῃ τῇ ψυχῇ ἐκ τοῦ γιγνομένου περιεκτέον εἶναι, ἕως ἂν εἰς τὸ ὄν καὶ τοῦ ὄντος τὸ φανότατον δυνατὴ γένηται ἀνασχέσθαι θεωμένη· τοῦτο δ' εἶναί φαμεν τὰγαθόν. ἢ γάρ;

Ναί.

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

Ἔοικεν γάρ, ἔφη.

Αἱ μὲν τοίνυν ἄλλαι ἀρεταὶ καλούμεναι ψυχῆς κινδυνεύουσιν ἐγγύς τι εἶναι τῶν τοῦ σώματος— τῷ ὄντι γὰρ οὐκ ἐνοῦσαι πρότερον ὕστερον ἐμποιεῖσθαι ἔθεσι καὶ ἀσκήσεσιν<sup>7</sup>— ἢ δὲ τοῦ φρονῆσαι παντὸς μᾶλλον θειοτέρου τινὸς τυγχάνει, ὥς ἔοικεν, οὔσα, ὃ τὴν μὲν δύναμιν οὐδέποτε ἀπόλλυσιν, ὑπὸ δὲ τῆς περιαγωγῆς χρήσιμόν τε καὶ ὠφέλιμον καὶ ἄχρηστον αὖ καὶ βλαβερὸν γίγνεται.

Ἡ οὐπω ἐννεόηκας, τῶν λεγομένων πονηρῶν μὲν, σοφῶν δέ, ὥς δριμύ<sup>8</sup> μὲν βλέπει τὸ ψυχάριον καὶ ὀξέως διορᾷ ταῦτα ἐφ' ᾧ τέτραπται, ὥς οὐ φαύλην ἔχον τὴν ὄψιν, κακία δ' ἠναγκασμένον ὑπηρετεῖν, ὥστε ὅσω ἂν ὀξύτερον βλέπῃ, τοσούτῳ πλείω κακὰ ἐργαζόμενον;

Πάνν μὲν οὖν, ἔφη.

Τοῦτο μέντοι, ἦν δ' ἐγώ, τὸ τῆς τοιαύτης φύσεως εἰ ἐκ παιδὸς εὐθὺς κοπτόμενον περιεκότη τὰς τῆς γενέσεως συγγενεῖς ὥσπερ μολυβδίδας,<sup>9</sup> αἱ δὲ ἑδωδαῖς<sup>10</sup> τε καὶ τοιούτων ἡδοναῖς τε καὶ λιχνεῖαις

<sup>7</sup> exercise, training   <sup>8</sup> sharp, piercing, bitter   <sup>9</sup> lead weight   <sup>10</sup> food

προσφυεῖς γιγνόμεναι περὶ κάτω στρέφουσι τὴν τῆς ψυχῆς ὄψιν· ὧν εἰ ἀπαλλαγὴν περιστρέφετο εἰς τὰ ἀληθῆ, καὶ ἐκεῖνα ἂν τὸ αὐτὸ τοῦτο τῶν αὐτῶν ἀνθρώπων ὀξύτερα ἑώρα, ὥσπερ καὶ ἐφ' ἃ νῦν τέτραπται.

Εἰκός γε, ἔφη.

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

Ἀληθῆ, ἔφη.

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

Τὸ ποῖον δῆ;

Τὸ αὐτοῦ, ἦν δ' ἐγώ, καταμένειν καὶ μὴ ἐθέλειν πάλιν καταβαίνειν παρ' ἐκείνους τοὺς δεσμώτας μηδὲ μετέχειν τῶν παρ' ἐκείνοις πόνων τε καὶ τιμῶν, εἴτε φαυλότεραι εἴτε σπουδαιότεραι.<sup>11</sup>

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

Ἐπελάθου, ἦν δ' ἐγώ, πάλιν, ὦ φίλε, ὅτι νόμῳ οὐ τοῦτο μέλει, ὅπως ἐν τι γένος ἐν πόλει διαφερόντως εὖ πράξει, ἀλλ' ἐν ὅλῃ τῇ πόλει τοῦτο μηχανᾶται ἐγγενέσθαι, συναρμόττων τοὺς πολίτας πειθοῖ τε καὶ ἀνάγκῃ, ποιῶν μεταδιδόναι ἀλλήλοις τῆς ὠφελείας ἦν ἂν ἕκαστοι τὸ κοινὸν δυνατοὶ ὦσιν ὠφελεῖν καὶ αὐτὸς ἐμποιῶν τοιούτους ἀνδρας

<sup>11</sup> quick, active; excellent

ἐν τῇ πόλει, οὐχ ἵνα ἀφίῃ τρέπεσθαι ὅπῃ ἕκαστος βούλεται, ἀλλ' ἵνα καταχρήται αὐτὸς αὐτοῖς ἐπὶ τὸν σύνδεσμον τῆς πόλεως.

Ἀληθῆ, ἔφη· ἐπελαθόμεν γάρ.

Σκέψαι τοίνυν, εἶπον, ὦ Γλαύκων, ὅτι οὐδ' ἀδικήσομεν τοὺς παρ' ἡμῖν φιλοσόφους γιγνομένους, ἀλλὰ δίκαια πρὸς αὐτοὺς ἐροῦμεν, προσαναγκάζοντες τῶν ἄλλων ἐπιμελεῖσθαι τε καὶ φυλάττειν. ἐροῦμεν γὰρ ὅτι οἱ μὲν ἐν ταῖς ἄλλαις πόλεσι τοιοῦτοι γιγνόμενοι εἰκότως οὐ μετέχουσι τῶν ἐν αὐταῖς πόνων· αὐτόματοι γὰρ ἐμφύονται ἀκούσης τῆς ἐν ἐκάστῃ πολιτείας, δίκην δ' ἔχει τό γε αὐτοφυές<sup>12</sup> μηδενὶ τροφήν ὀφείλον μηδ' ἐκτίνειν τῷ προθυμείσθαι τὰ τροφεία· ὑμᾶς δ' ἡμεῖς ὑμῖν τε αὐτοῖς τῇ τε ἄλλῃ πόλει ὥσπερ ἐν σμήνεσιν<sup>13</sup> ἡγεμόνας τε καὶ βασιλέας ἐγεννήσαμεν, ἄμεινόν τε καὶ τελεώτερον ἐκείνων πεπαιδευμένους καὶ μᾶλλον δυνατοὺς ἀμφοτέρων μετέχειν. καταβατέον οὖν ἐν μέρει ἐκάστῳ εἰς τὴν τῶν ἄλλων συνοίκησιν καὶ συνεθιστέον τὰ σκοτεινὰ<sup>14</sup> θεάσασθαι· συνεθιζόμενοι γὰρ μυριάω βέλτιον ὄψεσθε τῶν ἐκεῖ καὶ γνώσεσθε ἕκαστα τὰ εἶδωλα ἅττα ἐστὶ καὶ ὧν, διὰ τὸ τάληθῆ ἑωρακέναι καλῶν τε καὶ δικαίων καὶ ἀγαθῶν πέρι. καὶ οὕτω ὕπαρ ἡμῖν καὶ ὑμῖν ἢ πόλις οἰκίσηται ἀλλ' οὐκ ὄναρ,<sup>15</sup> ὥς νῦν αἱ πολλαὶ ὑπὸ σκιαμαχούντων<sup>16</sup> τε πρὸς ἀλλήλους καὶ στασιαζόντων περὶ τοῦ ἄρχειν οἰκοῦνται, ὥς μεγάλου τινὸς ἀγαθοῦ ὄντος. τὸ δέ που ἀληθὲς ὧδ' ἔχει· ἐν πόλει ἥ ἥκιστα πρόθυμοι ἄρχειν οἱ μέλλοντες ἄρξειν, ταύτην ἄριστα καὶ ἀστασιαστότατα ἀνάγκη οἰκεῖσθαι, τὴν δ' ἐναντίους ἄρχοντας σχοῦσαν ἐναντίως.

Πάνυ μὲν οὖν, ἔφη.

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

Ἀδύνατον, ἔφη· δίκαια γὰρ δὴ δικαίοις ἐπιτάξομεν. παντὸς μὴν

<sup>12</sup> natural, spontaneous

<sup>13</sup> swarm

<sup>14</sup> dark

<sup>15</sup> dream

<sup>16</sup> shadow-box

unwilling to descend to human affairs; for their souls are ever hastening into the upper world where they desire to dwell; which desire of theirs is very natural, if our allegory may be trusted.

Yes, very natural.

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

Anything but surprising, he replied.

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

That, he said, is a very just distinction.

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

They undoubtedly say this, he replied.

Whereas, our argument shows that the power and capacity of learning exists in the soul already; and that just as the eye was unable to turn from darkness to light without the whole body, so too the instrument of knowledge can only by the movement of the whole soul be turned from the world of becoming into that of being, and learn by degrees to endure the sight of being, and of the brightest and best of being, or in other words, of the good.

Very true.

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

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

And whereas the other so-called virtues of the soul seem to be akin to bodily qualities, for even when they are not originally innate they can be implanted later by habit and exercise, the virtue of wisdom more than anything else contains a divine element which always remains, and by this conversion is rendered useful and profitable; or, on the other hand, hurtful and useless. Did you never observe the narrow intelligence flashing from the keen eye of a clever rogue—how eager he is, how clearly his paltry soul sees the way to his end; he is the reverse of blind, but his keen eye-sight is forced into the service of evil, and he is mischievous in proportion to his cleverness?

Very true, he said.

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

Very likely.

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

Very true, he replied.

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

What do you mean?

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

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

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

True, he said, I had forgotten.

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

Quite true, he replied.

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



Impossible, he answered; for they are just men, and the commands which we impose upon them are

*vocabulary*

ἀγωγή carrying; leadership  
 ἀγωγός leading, attraction, eliciting  
 ἀδελφή sister  
 ἀθλητής ἀεθλητού (m, 1) athlete,  
 contestant ~athlete  
 αἴσθησις -εως (f) sense perception  
 ἀκριβής (i) exact  
 ἀληθινός honest, genuine  
 ἀμείνων comparative of ἀγαθός,  
 noble  
 ἀναγκάζω force, compel  
 ἀναγκαῖος coerced, coercing, slavery  
 ἀναρίθμητος countless  
 ἀνέρχομαι go up; return  
 ἀπείπον refuse, renounce, declare  
 ἀποφαίνω display, declare  
 ἄρα interrogative pcl  
 ἀριθμέω to count ~arithmetic  
 ἀριθμός number  
 ἀρμονία fastener; agreement  
 ~harmony  
 ἀρπάζω carry off, seize ~harpoon  
 ἄτοπος strange, unnatural,  
 disgusting  
 ἄχρηστος useless, unprofitable  
 βίος life ~biology  
 γοῦν at least then  
 δαιμόνιος voc: you crazy guy  
 δείκνυμι (i) show, point out  
 δῆλος visible, conspicuous  
 δηλώω show, disclose  
 δημόσιος public, the state  
 διαγιγνώσκω discern, decide  
 ~gnostic  
 διαιρέω divide, distinguish,  
 distribute  
 διακελεύομαι give orders to,  
 encourage  
 διάνοια a thought; intelligence  
 διέρχομαι pierce, traverse  
 ἐγγίγνομαι live in ~genus

ἔθος ἔθεος (n, 3) custom, habit  
 ~ethology  
 εἴπερ if indeed  
 ἐκάστοτε each time  
 ἐκτός outside  
 ἔμφρων sane, conscious, rational  
 ἔνδον in the house of; within  
 ἐννοέω consider  
 ἐντεῦθεν thence  
 ἐξαριθμέω count up; recount  
 ἐξευρίσκω find; discover ~eureka  
 ἐπαῖω (ᾱ) listen to, perceive  
 ἐπάνοδος (f) return; recap  
 ἐπισκέπτομαι look upon, inspect  
 ἐπισκοπέω look upon, inspect  
 ἐπίσταμαι know how, understand  
 ~station  
 ἐπιστήμη skill, knowledge  
 ἐραστής -οῦ (m, 1) lover, fan  
 εὐδαίμων blessed with a good  
 genius  
 καθοράω look down ~panorama  
 καίτοι and yet; and in fact; although  
 καταφρονέω scorn; think of  
 κεφάλαιος main point; chief  
 κινδυνεύω encounter danger; (+inf)  
 there is a danger that  
 κοινός communal, ordinary  
 λογίζομαι reckon, consider  
 λογισμός calculation  
 μάθημα -τος (n, 3) lesson,  
 knowledge  
 μαντεύομαι to divine ~mantis  
 μέτοχος partnering  
 μουσική art, music  
 μυθώδης (i) mythic  
 νόησις -εως (f) intelligence, thought  
 ~paranoia  
 νυκτερινός nocturnal  
 οἰκεῖος household, familiar, proper  
 οἰκέω inhabit ~economics  
 οἰκουμένη inhabited

ὀλκός groove made by dragging  
 something; slipway; windlass  
 ὀρθός upright, straight; correct, just  
 ~orthogonal  
 ὀρθόω stand up  
 οὐκοῦν not so?; and so  
 οὐσία property; essence  
 παιδεύω raise; train  
 παντάπασιν altogether; yes,  
 certainly  
 πεινάω be hungry  
 περιαγωγά going around  
 πλούσιος wealth ~plutocrat  
 πλουτέω be rich  
 ποῖος what kind  
 πολεμικός warlike, hostile ~polemic  
 προσέχω direct to; think about  
 πρόσωθεν forward, in the future; far  
 πτωχός poor, beggarly ~pudendum  
 ῥυθμός measured; symmetrical  
 σαφής clear, understandable  
 σκοπᾶω watch, observe  
 σκοπέω behold, consider

σύμφημι assent, concede  
 τάξις -εως (f) arrangement, military  
 unit  
 τείνω stretch, tend ~tense  
 τέχνη craft, art, plan, contrivance  
 ~technology  
 τραγωδία tragedy, serious poem  
 ὑγιής sound, profitable ~hygiene  
 φάος φῶς (n, 3) light; salvation; (pl)  
 eyes ~photon  
 φαῦλος trifling  
 φρόνιμος sensible, prudent  
 φυλακή guard, prison, watch  
 ~phylactery  
 φύλαξ -κος (m) guard; sentry  
 ~phylactery  
 φύσις -εως (f) nature (of a thing)  
 ~physics  
 φύω produce, beget; clasp ~physics  
 χρυσίον (ῶ) gold coin  
 χωρίζω divide; distinguish, pull  
 down

μᾶλλον ὥς ἐπ' ἀναγκαῖον αὐτῶν ἕκαστος εἶσι τὸ ἄρχειν, τὸνναντίον τῶν νῦν ἐν ἐκάστη πόλει ἀρχόντων.

Οὕτω γὰρ ἔχει, ἦν δ' ἐγώ, ὦ ἐταῖρε· εἰ μὲν βίον ἐξευρήσεις ἀμείνω τοῦ ἄρχειν τοῖς μέλλουσιν ἄρξειν, ἔστι σοι δυνατὴ γενέσθαι πόλις εὖ οἰκουμένη· ἐν μόνῃ γὰρ αὐτῇ ἄρξουσιν οἱ τῷ ὄντι πλούσιοι, οὐ χρυσίου ἀλλ' οὐ δεῖ τὸν εὐδαίμονα πλουτεῖν,<sup>1</sup> ζωῆς ἀγαθῆς τε καὶ ἔμφρονος. εἰ δὲ πτωχοὶ καὶ πεινῶντες ἀγαθῶν ιδίων ἐπὶ τὰ δημόσια ἴασιν, ἐντεῦθεν οἰόμενοι τὰγαθὸν δεῖν ἀρπάζειν, οὐκ ἔστι· περιμάχητον γὰρ τὸ ἄρχειν γιγνόμενον, οἰκεῖος ὢν καὶ ἔνδον ὁ τοιοῦτος πόλεμος αὐτοὺς τε ἀπόλλυσι καὶ τὴν ἄλλην πόλιν.

Ἀληθέστατα, ἔφη.

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

Οὐ μὰ τὸν Δία, ἦ δ' ὅς.

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

Πῶς δ' οὐ;

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

Οὐδένας ἄλλους, ἔφη.

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

Πῶς γὰρ οὐ βούλομαι; ἔφη.

Τοῦτο δὴ, ὥς ἔοικεν, οὐκ ὀστράκου ἂν εἴη περιστροφή, ἀλλὰ ψυχῆς περιαγωγὴ ἐκ νυκτερινῆς τινος ἡμέρας εἰς ἀληθινήν, τοῦ ὄντος οὐσαν

<sup>1</sup> be rich

ἐπάνοδον, ἣν δὴ φιλοσοφίαν ἀληθῆ φήσομεν εἶναι.

Πάνν μὲν οὖν.

Οὐκοῦν δεῖ σκοπεῖσθαι τί τῶν μαθημάτων ἔχει τοιαύτην δύναμιν;

Πῶς γὰρ οὐ;

Τί ἂν οὖν εἴη, ὦ Γλαύκων, μάθημα ψυχῆς ὁλκὸν ἀπὸ τοῦ γιγνομένου ἐπὶ τὸ ὄν; τόδε δ' ἐννοῶ λέγων ἅμα· οὐκ ἀθλητὰς<sup>2</sup> μέντοι πολέμου ἔφαμεν τούτους ἀναγκαῖον εἶναι νέους ὄντας;

Ἐφαμεν γάρ.

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

Τὸ ποῖον;

Μὴ ἄχρηστον πολεμικοῖς ἀνδράσιν εἶναι.

Δεῖ μέντοι, ἔφη, εἴπερ οἷόν τε.

Γυμναστικῇ μὲν καὶ μουσικῇ<sup>3</sup> ἔν γε τῷ πρόσθεν ἐπαιδεύοντο ἡμῖν.

Ἦν ταῦτα, ἔφη.

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

Φαίνεται.

Τοῦτο μὲν δὴ οὐκ ἂν εἴη ὃ ζητοῦμεν μάθημα.

Οὐ γάρ.

Ἄλλ' ἄρα μουσικῇ ὅσῃν τὸ πρότερον διήλθομεν;

Ἄλλ' ἦν ἐκείνῃ γ', ἔφη, ἀντίστροφος τῆς γυμναστικῆς, εἰ μέμνησαι, ἔθεσι παιδεύουσα τοὺς φύλακας, κατὰ τε ἀρμονίαν εὐαρμοστίαν τινά, οὐκ ἐπιστήμην, παραδιδούσα, καὶ κατὰ ῥυθμὸν<sup>4</sup> εὐρυθμίαν, ἔν τε τοῖς

<sup>2</sup> athlete, contestant    <sup>3</sup> art, music    <sup>4</sup> measured; symmetrical

λόγοις ἕτερα τούτων ἀδελφὰ ἔθῃ ἅττα ἔχουσα, καὶ ὅσοι μυθώδεις<sup>5</sup> τῶν λόγων καὶ ὅσοι ἀληθινώτεροι ἦσαν· μάθημα δὲ πρὸς τοιοῦτόν τι ἄγον, οἷον σὺ νῦν ζητεῖς, οὐδὲν ἦν ἐν αὐτῇ.

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

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

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

Τὸ ποῖον;

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

Τὸ ποῖον; ἔφη.

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

Καὶ μάλα, ἔφη.

Οὐκοῦν, ἦν δ' ἐγώ, καὶ ἡ πολεμική;

Πολλή, ἔφη, ἀνάγκη.

Παγγέλοιον γοῦν, ἔφην, στρατηγὸν Ἀγαμέμνονα ἐν ταῖς τραγωδίαις<sup>6</sup> Παλαμήδης ἐκάστοτε<sup>7</sup> ἀποφαίνει. ἢ οὐκ ἐνενόηκας ὅτι φησὶν ἀριθμὸν εὐρὼν τὰς τε τάξεις τῷ στρατοπέδῳ καταστήσαι ἐν Ἰλίῳ καὶ ἐξαριθμῆσαι ναῦς τε καὶ τᾶλλα πάντα, ὥς πρὸ τοῦ ἀναριθμήτων ὄντων καὶ τοῦ Ἀγαμέμνονος, ὥς ἔοικεν, οὐδ' ὅσους πόδας εἶχεν

<sup>5</sup> mythic    <sup>6</sup> tragedy, serious poem    <sup>7</sup> each time

εἰδότης, εἴπερ ἀριθμεῖν<sup>8</sup> μὴ ἡπίστατο; καίτοι ποῖόν τιν' αὐτὸν οἶε στρατηγὸν εἶναι;

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

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

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

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

Τὸ ποῖον;

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

Πῶς, ἔφη, λέγεις;

Ἐγὼ πειράσομαι, ἦν δ' ἐγώ, τό γ' ἐμοὶ δοκοῦν δηλῶσαι. ἂ γὰρ διαιροῦμαι παρ' ἐμαυτῶ ἀγωγὰ τε εἶναι οἱ λέγομεν καὶ μὴ, συνθεατὴς γενόμενος σύμφαθι ἢ ἄπειπε, ἵνα καὶ τοῦτο σαφέστερον ἴδωμεν εἰ ἔστιν οἶον μαντεύομαι.

Δείκνυ', ἔφη.

Δείκνυμι δὴ, εἶπον, εἰ καθορᾶς, τὰ μὲν ἐν ταῖς αἰσθήσεσιν οὐ παρακαλοῦντα τὴν νόησιν εἰς ἐπίσκεψιν, ὥς ἱκανῶς ὑπὸ τῆς αἰσθήσεως κρινόμενα, τὰ δὲ παντάπασιν διακελευόμενα ἐκείνην ἐπισκέψασθαι, ὥς τῆς αἰσθήσεως οὐδὲν ὑγιές<sup>9</sup> ποιούσης.

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

Οὐ πάνυ, ἦν δ' ἐγώ, ἔτυχες οὐ λέγω.

Ποῖα μὴν, ἔφη, λέγεις;

<sup>8</sup> to count    <sup>9</sup> sound, profitable

just; there can be no doubt that every one of them will take office as a stern necessity, and not after the fashion of our present rulers of State.

Yes, my friend, I said; and there lies the point. You must contrive for your future rulers another and a better life than that of a ruler, and then you may have a well-ordered State; for only in the State which offers this, will they rule who are truly rich, not in silver and gold, but in virtue and wisdom, which are the true blessings of life. Whereas if they go to the administration of public affairs, poor and hungering after their own private advantage, thinking that hence they are to snatch the chief good, order there can never be; for they will be fighting about office, and the civil and domestic broils which thus arise will be the ruin of the rulers themselves and of the whole State.

Most true, he replied.

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

Indeed, I do not, he said.

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

No question.

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

They are the men, and I will choose them, he replied.

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

By all means, he replied.

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

Quite so.

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



Certainly.

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

Yes, that was said.

Then this new kind of knowledge must have an additional quality?

What quality?

Usefulness in war.

Yes, if possible.

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

Just so.

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

True.

Then that is not the knowledge which we are seeking to discover?

No.

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

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

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

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

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

What may that be?

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

What is that?

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

Yes.

Then the art of war partakes of them?

To be sure.

Then Palamedes, whenever he appears in tragedy, proves Agamemnon ridiculously unfit to be a general. Did you never remark how he declares that he had invented number, and had numbered the ships and set in array the ranks of the army at Troy; which implies that they had never been numbered before, and Agamemnon must be supposed literally to have been incapable of counting his own feet—how could he if he was ignorant of number? And if that is true, what sort of general must he have been?

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

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

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

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

What is your notion?

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

Will you explain your meaning? he said.

I will try, I said; and I wish you would share the enquiry with me, and say 'yes' or 'no' when I attempt to distinguish in my own mind what branches of knowledge have this attracting power, in order that we may have clearer proof that arithmetic is, as I suspect, one of them.

Explain, he said.

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

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

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

Then what

*vocabulary*

ἄγωγεύς -ος (m) guide, shipper;  
 leash  
 ἄγωγή carrying; leadership  
 ἄγωγός leading, attraction, eliciting  
 αἴσθησις -εως (f) sense perception  
 ἀναγκάζω force, compel  
 ἀναγκαῖος coerced, coercing, slavery  
 ἀναλογίζομαι reckon  
 ἀνερωτάω question  
 ἀνθάπτομαι grapple, seize  
 ἄνω (ᾱ) accomplish, pass, waste;  
 upwards, out to sea  
 ἄπειρος untested; infinite  
 ἀποδέχομαι accept ~doctrine  
 ἀπορέω be confused, distressed  
 ἄπτω set on fire; attach; mid: touch,  
 seize ~haptic  
 ἄρα interrogative pcl  
 ἀριθμέω to count ~arithmetic  
 ἀριθμός number  
 ἄρτι at the same time  
 ἄτοπος strange, unnatural,  
 disgusting  
 βαρύς heavy ~baritone  
 γένεσις -εως (f) source, origin  
 ~genus  
 γνωρίζω make known, discover  
 δάκτυλος finger, toe  
 δηλώ show, disclose  
 διαλέγω go through, debate ~legion  
 διανοέω have in mind  
 διάνοια a thought; intelligence  
 διορίζω delimit; determine  
 ἐγγύθεν near  
 εἴπερ if indeed  
 εἴτε if, whenever; either/or  
 ἐκάτερος each of two  
 ἐκβαίνω come forth, disembark  
 ~basis  
 ἐμπίπτω fall into; attack ~petal  
 ἐμπορος passenger; merchant

~pierce  
 ἐνδεής inadequate  
 ἐννοέω consider  
 ἔννοια thought  
 ἐντεῦθεν thence  
 ἐξαναδύομαι come up from, emerge  
 εἰκότως like; fairly  
 ἐπειδὴ when, after  
 ἐπέρομαι ask as well; ask then  
 ἐπέρχομαι approach, arrive  
 ἐπισκοπέω look upon, inspect  
 ἐπιτηδεύω practice, pursue  
 ἐπιχειρέω do, try, attack ~chiral  
 ἔρομαι ask a question, ask about, go  
 searching through  
 ἔσχατος farthest, last  
 ἥκιστος least; above all  
 ἠώς ἡῶθι (f, 2) dawn ~Eocene  
 ἰδιωτικός private, amateurish  
 καπηλεύω be a retailer  
 κάπηλος merchant  
 καταγελάω laugh at, deride  
 κινέω (ι) set in motion, move,  
 remove ~kinetic  
 κοῦφος light, nimble  
 λεπτός thin  
 λεπτότης -τος (f, 3) thinness  
 λευκός white ~light  
 λογισμός calculation  
 μάθημα -τος (n, 3) lesson,  
 knowledge  
 μαλακός soft  
 μέγεθος -ους (n, 3) tall, big (person)  
 ~megaton  
 μελετάω pursue, attend to, exercise  
 μετέχω partake of  
 μηδέποτε never  
 ναί yea  
 νόσις -εως (f) intelligence, thought  
 ~paranoia  
 νομοθετέω make laws  
 ὀλκός groove made by dragging

something; slipway; windlass  
**ὀνίνημι** help, please, be available  
**ὀρθός** upright, straight; correct, just  
 ~orthogonal  
**ὀρθόω** stand up  
**ὀρίζω** divide; ordain, define  
 ~horizon  
**οὐδαμῇ** nowhere  
**οὐδαμοῦ** nowhere  
**οὐκοῦν** not so?; and so  
**οὐσία** property; essence  
**ὄψις** ὄψεως (f) sight, view  
 ~thanatopsis  
**παντάπασι** altogether; yes, certainly  
**παραγγέλλω** transmit; order, summon, recommend, encourage  
**πάχος** -εος (n, 3) thickness  
 ~pachyderm  
**παχύς** thick, stout, clotted  
 ~pachyderm  
**πῇ** where? how?  
**πόθεν** from where?  
**ποῖ** whither? how long?  
**ποῖος** what kind  
**πολεμικός** warlike, hostile ~polemic  
**πολλαχῇ** in many places or ways  
**πολλαχῇ** in many places or ways  
**πότε** when?  
**πότερος** which, whichever of two  
**πράσις** sale  
**προερέω** say beforehand

**προλέγω** prophecy, proclaim;  
 preselect ~legion  
**προσδοκάω** expect  
**προσήκω** belong to, it befits  
**προσπίπτω** attack; befall; kow-tow  
**πρόσωθεν** forward, in the future; far  
**προτείνω** hold out, offer  
**ῥαστώνη** mild temperament; ease, a break  
**σαφής** clear, understandable  
**σημαίνω** give orders to; show; mark  
 ~semaphore  
**σκληρός** hard  
**σκοπᾶω** watch, observe  
**σκοπέω** behold, consider  
**συγχέω** entangle, destroy, confound  
**σύμπας** (ᾱ) all together  
**σφόδρα** very much  
**τέμνω** cut, sacrifice, solemnize  
 ~tonsure  
**τοῖνυν** well, then  
**ὑπερφυής** overgrown; gigantic  
**φιλόσοφος** wisdom-loving  
**φύλαξ** -κος (m) guard; sentry  
 ~phylactery  
**φύσις** -εως (f) nature (of a thing)  
 ~physics  
**χρήσιμος** useful  
**χωρίζω** divide; distinguish, pull down  
**ὠνή** purchase, contract  
**ὡσαύτως** in the same way

Τὰ μὲν οὐ παρακαλοῦντα, ἦν δ' ἐγώ, ὅσα μὴ ἐκβαίνει εἰς ἐναντίαν αἰσθησιν ἅμα· τὰ δ' ἐκβαίνοντα ὡς παρακαλοῦντα τίθημι, ἐπειδὴν ἢ αἰσθησις μηδὲν μᾶλλον τοῦτο ἢ τὸ ἐναντίον δηλοῖ, εἴτ' ἐγγύθεν προσπίπτουσα εἴτε πόρρωθεν. ὥδε δὲ ἂν λέγω σαφέστερον εἴσῃ. οὗτοί φαμεν τρεῖς ἂν εἶεν δάκτυλοι, ὅ τε σμικρότατος καὶ ὁ δεύτερος καὶ ὁ μέσος.

Πάνυ γ', ἔφη.

Ὡς ἐγγύθεν τοίνυν ὁρωμένους λέγοντός μου διανοοῦ. ἀλλὰ μοι περὶ αὐτῶν τόδε σκοπεῖ.

Τὸ ποῖον;

Δάκτυλος μὲν που αὐτῶν φαίνεται ὁμοίως ἕκαστος, καὶ ταύτῃ γε οὐδὲν διαφέρει, ἐάντε ἐν μέσῳ ὁράται ἐάντ' ἐπ' ἐσχάτῳ, ἐάντε λευκὸς ἐάντε μέλας, ἐάντε παχὺς ἐάντε λεπτός, καὶ πᾶν ὅτι τοιοῦτον. ἐν πᾶσι γὰρ τούτοις οὐκ ἀναγκάζεται τῶν πολλῶν ἢ ψυχῇ τὴν νόησιν ἐπερέσθαι τί ποτ' ἐστὶ δάκτυλος· οὐδαμοῦ<sup>1</sup> γὰρ ἢ ὅψις αὐτῇ ἅμα ἐσημήνην τὸ δάκτυλον τοῦναντίον ἢ δάκτυλον εἶναι.

Οὐ γὰρ οὖν, ἔφη.

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

Εἰκότως.

Τί δὲ δῆ; τὸ μέγεθος αὐτῶν καὶ τὴν σμικρότητα ἢ ὅψις ἄρα ἱκανῶς ὁρᾷ, καὶ οὐδὲν αὐτῇ διαφέρει ἐν μέσῳ τινὰ αὐτῶν κείσθαι ἢ ἐπ' ἐσχάτῳ; καὶ ὡσαύτως πάχος<sup>2</sup> καὶ λεπτότητα<sup>3</sup> ἢ μαλακότητα καὶ σκληρότητα ἢ ἀφή; καὶ αἱ ἄλλαι αἰσθήσεις ἅρ' οὐκ ἐνδεῶς τὰ τοιαῦτα δηλοῦσιν;

Ἡ ὥδε ποιεῖ ἐκάστη αὐτῶν· πρῶτον μὲν ἢ ἐπὶ τῷ σκληρῷ τεταγμένη αἰσθησις ἠνάγκασται καὶ ἐπὶ τῷ μαλακῷ τετάχθαι, καὶ παραγγέλλει τῇ ψυχῇ ὡς ταῦτόν σκληρόν τε καὶ μαλακὸν αἰσθανομένη;

<sup>1</sup> nowhere    <sup>2</sup> thickness    <sup>3</sup> thinness

Οὕτως, ἔφη.

Οὐκοῦν, ἦν δ' ἐγώ, ἀναγκαῖον ἔν γε τοῖς τοιούτοις αὖ τὴν ψυχὴν ἀπορεῖν τί ποτε σημαίνει αὕτη ἢ αἴσθησις τὸ σκληρόν, εἴπερ τὸ αὐτὸ καὶ μαλακὸν λέγει, καὶ ἡ τοῦ κούφου<sup>4</sup> καὶ ἡ τοῦ βαρέος, τί τὸ κούφον καὶ βαρὺ, εἰ τό τε βαρὺ κούφον καὶ τὸ κούφον βαρὺ σημαίνει;

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

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

Πῶς δ' οὐ;

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

Ναί.

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

Ὅρθῶς.

Μέγα μὴν καὶ ὄψις καὶ σμικρὸν ἑώρα, φαμέν, ἀλλ' οὐ κεχωρισμένον ἀλλὰ συγκεχυμένον τι. ἦ γάρ;

Ναί.

Διὰ δὲ τὴν τούτου σαφήνειαν μέγα αὖ καὶ σμικρὸν ἡ νόησις ἠναγκάσθη ἰδεῖν, οὐ συγκεχυμένα ἀλλὰ διωρισμένα, τούναντίον ἣ κείνη.

Ἀληθῆ.

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

Παντάπασι μὲν οὖν.

---

<sup>4</sup> light, nimble

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

Ὅρθότατ', ἔφη.

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

Μανθάνω τοίνυν ἤδη, ἔφη, καὶ δοκεῖ μοι οὕτω.

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

Οὐ συννοῶ, ἔφη.

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

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

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

Οὐκοῦν εἴπερ τὸ ἓν, ἦν δ' ἐγώ, καὶ σύμπας ἀριθμὸς ταῦτόν πέπονθε τοῦτο;

Πῶς δ' οὐ;

Ἄλλὰ μὴν λογιστικὴ τε καὶ ἀριθμητικὴ περὶ ἀριθμὸν πᾶσα.

Καὶ μάλα.

Ταῦτα δέ γε φαίνεται ἀγωγὰ πρὸς ἀλήθειαν.



Ὑπερφνωῶς μὲν οὖν.

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

Ἔστι ταῦτ', ἔφη.

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

Τί μῆν;

Προσῆκον δὴ τὸ μάθημα ἂν εἴη, ὦ Γλαύκων, νομοθετῆσαι καὶ πείθειν τοὺς μέλλοντας ἐν τῇ πόλει τῶν μεγίστων μεθέξειν ἐπὶ λογιστικὴν ἵεναι καὶ ἀνθάπτεσθαι αὐτῆς μὴ ἰδιωτικῶς,<sup>5</sup> ἀλλ' ἕως ἂν ἐπὶ θέαν τῆς τῶν ἀριθμῶν φύσεως ἀφίκωνται τῇ νοήσει αὐτῇ, οὐκ ὠνῆς οὐδὲ πράσεως<sup>6</sup> χάριν ὡς ἐμπόρους ἢ καπήλους<sup>7</sup> μελετῶντας, ἀλλ' ἔνεκα πολέμου τε καὶ αὐτῆς τῆς ψυχῆς ραστώνης<sup>8</sup> μεταστροφῆς ἀπὸ γενέσεως ἐπ' ἀλήθειάν τε καὶ οὐσίαν.

Κάλλιστ', ἔφη, λέγεις.

Καὶ μῆν, ἦν δ' ἐγώ, νῦν καὶ ἐννοῶ, ῥηθέντος τοῦ περὶ τοὺς λογισμοὺς μαθήματος, ὡς κομιφόν ἐστι καὶ πολλαχῇ χρήσιμον ἡμῖν πρὸς ὁ βουλόμεθα, ἐὰν τοῦ γνωρίζειν ἔνεκά τις αὐτὸ ἐπιτηδεύῃ ἀλλὰ μὴ τοῦ καπηλεύειν.<sup>9</sup>

Πῇ δὴ; ἔφη.

Τοῦτό γε, ὁ νυνδὴ ἐλέγομεν, ὡς σφόδρα ἄνω ποι ἄγει τὴν ψυχὴν καὶ περὶ αὐτῶν τῶν ἀριθμῶν ἀναγκάζει διαλέγεσθαι, οὐδαμῇ ἀποδεχόμενον ἔαν τις αὐτῇ ὁρατὰ ἢ ἀπτά σώματα ἔχοντας ἀριθμοὺς προτεινόμενος διαλέγεται. οἶσθα γάρ που τοὺς περὶ ταῦτα δεινοὺς αὖ ὡς, ἔαν τις αὐτὸ τὸ ἐν ἐπιχειρῇ τῷ λόγῳ τέμνειν, καταγελωσί τε καὶ οὐκ ἀποδέχονται, ἀλλ' ἔαν σὺ κερματίζῃς αὐτό, ἐκείνοι

<sup>5</sup> private, amateurish    <sup>6</sup> sale    <sup>7</sup> merchant    <sup>8</sup> mild temperament;  
ease, a break    <sup>9</sup> be a retailer

is your meaning?

When speaking of uninviting objects, I mean those which do not pass from one sensation to the opposite; inviting objects are those which do; in this latter case the sense coming upon the object, whether at a distance or near, gives no more vivid idea of anything in particular than of its opposite. An illustration will make my meaning clearer:—here are three fingers—a little finger, a second finger, and a middle finger.

Very good.

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

What is it?

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

True.

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

There is not, he said.

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

You are quite right, he said.

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

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

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

True.

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

Certainly.

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

True.

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

Yes.

Whereas the thinking mind, intending to light up the chaos, was compelled to reverse the process, and look at small and great as separate and not confused.

Very true.

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

Exactly so.

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

Most true.

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

I understand, he said, and agree with you.

And to which class do unity and number belong?

I do not know, he replied.

Think a little and you will see that what has preceded will supply the answer; for if simple unity could be adequately perceived by the sight or by any other sense, then, as we were saying in the case of the finger, there would be nothing to attract towards being; but when there is some contradiction always present, and one is the reverse of one and involves the conception of plurality, then thought begins to be aroused within us, and the soul perplexed and wanting

to arrive at a decision asks 'What is absolute unity?' This is the way in which the study of the one has a power of drawing and converting the mind to the contemplation of true being.

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

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

Certainly.

And all arithmetic and calculation have to do with number?

Yes.

And they appear to lead the mind towards truth?

Yes, in a very remarkable manner.

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

That is true.

And our guardian is both warrior and philosopher?

Certainly.

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

That is excellent, he said.

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

How do you mean?

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

the introduction of visible or tangible objects into the argument. You know how steadily the masters of the art repel and ridicule any one who attempts to divide absolute unity when he is calculating, and if you divide, they multiply, taking care that one

*vocabulary***αἷτιος** blameworthy; the cause

~etiology

**αἰτίος** blameworthy; the cause

~etiology

**ἀμήχανος** helpless, impossible

~mechanism

**ἀμφισβητέω** dispute**ἀναγκάζω** force, compel**ἀναγκαῖος** coerced, coercing, slavery**ἀναζωπυρέω** rekindle**ἄνευ** away from; not having; not

needing ~Sp. sin

**ἄνω** (ᾱ) accomplish, pass, waste;

upwards, out to sea

**ἀπέχω** ward off, drive off, refrain, be

at some distance

**ἀποδέχομαι** accept ~doctrine**ἄρα** interrogative pcl**ἀριθμέω** to count ~arithmetic**ἀριθμός** number**ἀσθενής** weak**ἀτιμάζω** (ι) insult, dishonor**αὐτόθεν** from that place**αὐτόσε** to the very place**ἄχρηστος** useless, unprofitable**βάθος** -ους (n, 3) depth, height**βραδύς** slow, dull, late ~Sp.~gordo**βραχύς** low, short**γενναῖος** noble, sincere ~genesis**γεωμετρία** geometry, surveying,

land tax

**γνώσις** -εως (f) investigation;

knowledge

**γούν** at least then**γυμνάζω** exercise, do training**δῆλος** visible, conspicuous**διαλέγω** go through, debate ~legion**διανοέω** have in mind**διάνοια** a thought; intelligence**δισσός** double**ἐκκαθαίρω** clear out**ἐκχωρέω** depart, back off, cede**ἐμπειρος** experienced**ἐνιαυτός** cycle of a year**ἐντιμος** (ι) honored**ἐντονος** violent, intense**ἐξαρκέω** be enough; be satisfied**ἐξῆς** in turn**ἐοικότως** like; fairly**ἐπιδίδωμι** give, give with, give

reciprocally ~donate

**ἐπισκοπέω** look upon, inspect**ἐπιστάτης** -ου (m, 1) suppliant,

dependant ~station

**ἐπιστήμη** skill, knowledge**ἐπιτήδευμα** -τος (n, 3) habit,

business, custom

**ἐπιτηδεύω** practice, pursue**ἔπω** (mid) follow, accompany; (act,

uncommon) handle, take care of

**ἔρομαι** ask a question, ask about, go

searching through

**εὐδαίμων** blessed with a good

genius

**ἐφέζομαι** sit on; bring aboard ~sit**ζητητικός** inquiring, skeptical**ἡδύς** sweet, pleasant ~hedonism**θαυμάσιος** wonderful**θεάομαι** look at, behold, consider

~theater

**ιδέα** ἰδῆς semblance; kind, style**καταλαμβάνω** seize, understand,

catch, overtake; (mp) happen

~epilepsy

**κατεῖδον** look upon**κινδυνεύω** encounter danger; (+inf)

there is a danger that

**κολούω** skimp, fail**κρείσσων** more powerful; better**κύβος** cube, die**λογισμός** calculation**μάθημα** -τος (n, 3) lesson,

knowledge

μελετάω pursue, attend to, exercise  
 μεταστρέφω turn around, change  
 one's mind ~atrophy  
 μεταχειρίζω handle; practice  
 μετέχω partake of  
 μηδαμῇ nowhere  
 μόριον piece, member; part of  
 speech  
 μυρίος (δ) 10,000 ~myriad  
 ναός (ἄ) temple, shrine ~nostalgia  
 ναυτιλία sailing ~navy  
 νή yea  
 ὀλκός groove made by dragging  
 something; slipway; windlass  
 ὄμμα -τος (n, 3) eye  
 ὀνίνημι help, please, be available  
 ὀνομαι blame ~name  
 ὅπη wherever, however  
 ὀπίζομαι revere, heed ~panorama  
 ὀπίσω backwards, later in time, after  
 (+gen)  
 ὄργανον tool; body organ  
 ὀρθός upright, straight; correct, just  
 ~orthogonal  
 ὀρθόω stand up  
 οὐδαμὸς not anyone  
 οὐκοῦν not so?; and so  
 οὐπω no longer  
 οὐσία property; essence  
 παιδεύω raise; train  
 παντάπασιν altogether; yes,  
 certainly  
 παρατείνω extend, lengthen, torture  
 πάρεργος incidental, secondary  
 ποῖος what kind  
 πολεμικός warlike, hostile ~polemic  
 πόνος toil, suffering ~osteopenia  
 πορεία gait, march  
 πορρωτέρω farther  
 πότε when?  
 πότερος which, whichever of two

προᾶξις -εως (f) result, business  
 ~practice  
 πρόειμι to have been before, earlier  
 ~ion  
 προσδοκάω expect  
 προσήκω belong to, it befits  
 προστάσσω post at, attach to,  
 command  
 προστίθηναι add; impose; (mp)  
 agree; side with ~thesis  
 σαυτοῦ yourself  
 σκέπτομαι look, look at, watch  
 ~skeptical  
 σκοπάω watch, observe  
 σκοπέω behold, consider  
 στερεός solid, firm ~stereo  
 στρατηγία office of command,  
 strategy ~strategy  
 στρατιά army ~strategy  
 στρατοπεδεύω encamp or take up  
 station ~strategy  
 σύμφημι assent, concede  
 συνδοκέω seem good also  
 συνεχής (δ) continuously  
 σφόδρα very much  
 σχηματίζω pose, form, dress  
 τείνω stretch, tend ~tense  
 τοίνυν well, then  
 τυφλός blind  
 φαῦλος trifling  
 φθέγγομαι make a sound, utter  
 ~diphthong  
 φθονέω envy  
 φιλόσοφος wisdom-loving  
 φύσις -εως (f) nature (of a thing)  
 ~physics  
 φύω produce, beget; clasp ~physics  
 χωρίον area; downwards  
 ὠφέλεια -ίας profit  
 ὠφελέω help, be useful

πολλαπλασιούσιν, εὐλαβούμενοι μή ποτε φανῇ τὸ ἐν μὴ ἐν ἀλλὰ πολλὰ μόρια.

Ἀληθέστατα, ἔφη, λέγεις.

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

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

Ὅρῳ οὖν, ἦν δ' ἐγώ, ὦ φίλε, ὅτι τῷ ὄντι ἀναγκαῖον ἡμῖν κινδυνεύει εἶναι τὸ μάθημα, ἐπειδὴ φαίνεται γὰρ προσαναγκάζον αὐτῇ τῇ νοήσει χρῆσθαι τὴν ψυχὴν ἐπ' αὐτὴν τὴν ἀλήθειαν;

Καὶ μὲν δὴ, ἔφη, σφόδρα γὰρ ποιεῖ αὐτό.

Τί δέ; τόδε ἤδη ἐπεσκέψω, ὡς οἱ τε φύσει λογιστικοὶ εἰς πάντα τὰ μαθήματα ὡς ἔπος εἰπεῖν ὀξεῖς φύονται, οἱ τε βραδεῖς,<sup>1</sup> ἂν ἐν τούτῳ παιδευθῶσιν καὶ γυμνάσωνται, κἂν μηδὲν ἄλλο ὠφεληθῶσιν, ὅμως εἷς γὰρ τὸ ὀξύτεροι αὐτοὶ αὐτῶν γίνεσθαι πάντες ἐπιδιδόασιν;

Ἔστιν, ἔφη, οὕτω.

Καὶ μὴν, ὡς ἐγὼμαι, ἃ γὰρ μείζω πόνον παρέχει μανθάνοντι καὶ μελετῶντι, οὐκ ἂν ῥαδίως οὐδὲ πολλὰ ἂν εὖροις ὡς τοῦτο.

Οὐ γὰρ οὖν.

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

Σύμφημι, ἦ δ' ὅς.

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

<sup>1</sup> slow, dull, late



Τὸ ποῖον; ἡ γεωμετρίαν, ἔφη, λέγεις;

Αὐτὸ τοῦτο, ἦν δ' ἐγώ.

Ὅσον μὲν, ἔφη, πρὸς τὰ πολεμικὰ αὐτοῦ τείνει, δῆλον ὅτι προσήκει· πρὸς γὰρ τὰς στρατοπεδεύσεις καὶ καταλήψεις χωρίων καὶ συναγωγὰς καὶ ἐκτάσεις στρατιᾶς καὶ ὅσα δὴ ἄλλα σχηματίζουσι<sup>2</sup> τὰ στρατόπεδα ἐν αὐταῖς τε ταῖς μάχαις καὶ πορείαις διαφέροι ἂν αὐτὸς αὐτοῦ γεωμετρικός τε καὶ μὴ ὢν.

Ἄλλ' οὖν δὴ, εἶπον, πρὸς μὲν τὰ τοιαῦτα καὶ βραχύ τι ἂν ἐξαρκοῖ γεωμετρίας τε καὶ λογισμῶν μόριον· τὸ δὲ πολὺ αὐτῆς καὶ πορρωτέρω προῖδν σκοπεῖσθαι δεῖ εἴ τι πρὸς ἐκείνῳ τείνει, πρὸς τὸ ποιεῖν κατιδεῖν ῥᾶον τὴν τοῦ ἀγαθοῦ ιδέαν. τείνει δέ, φαμέν, πάντα αὐτόσε,<sup>3</sup> ὅσα ἀναγκάζει ψυχὴν εἰς ἐκείνον τὸν τόπον μεταστρέφεσθαι ἐν ᾧ ἔστι τὸ εὐδαιμονέστατον τοῦ ὄντος, ὃ δεῖ αὐτὴν παντὶ τρόπῳ ιδεῖν.

Ὅρθῶς, ἔφη, λέγεις.

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

Φαμέν γε δὴ.

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

Πῶς; ἔφη.

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

<sup>2</sup> pose, form, dress    <sup>3</sup> to the very place

Παντάπασι μὲν οὖν, ἔφη.

Οὐκοῦν τοῦτο ἔτι διομολογητέον;

Τὸ ποῖον;

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

Εὐομολόγητον, ἔφη· τοῦ γὰρ αἰὲ ὄντος ἡ γεωμετρικὴ γνῶσις ἐστίν.

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

Ὡς οἶόν τε μάλιστα, ἔφη.

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

Ποῖα; ἦ δ' ὅς.

Ἄ τε δὴ σὺν εἶπες, ἦν δ' ἐγώ, τὰ περὶ τὸν πόλεμον, καὶ δὴ καὶ πρὸς πάσας μαθήσεις, ὥστε κάλλιον ἀποδέχεσθαι, ἴσμεν πού ὅτι τῷ ὅλῳ καὶ παντὶ διοίσει ἡμιμένος τε γεωμετρίας καὶ μή.

Τῷ παντὶ μέντοι νῆ Δι', ἔφη.

Δεύτερον δὴ τοῦτο τιθῶμεν μάθημα τοῖς νέοις;

Τιθῶμεν, ἔφη.

Τί δέ; τρίτον θῶμεν ἀστρονομίαν; ἢ οὐ δοκεῖ;

Ἐμοὶ γοῦν, ἔφη· τὸ γὰρ περὶ ὥρας εὐαίσθητοτέρως ἔχειν καὶ μηνῶν καὶ ἐνιαυτῶν οὐ μόνον γεωργία οὐδὲ ναυτιλία<sup>4</sup> προσήκει, ἀλλὰ καὶ στρατηγία οὐχ ἥττον.

Ἡδὺς εἶ, ἦν δ' ἐγώ, ὅτι ἔοικας δεδιότι τοὺς πολλούς, μὴ δοκῇς ἄχρηστα μαθήματα προστάττειν. τὸ δ' ἐστίν οὐ πάνυ φαῦλον

<sup>4</sup> sailing

ἀλλὰ χαλεπὸν πιστεῦσαι ὅτι ἐν τούτοις τοῖς μαθήμασιν ἐκάστου ὄργανόν τι ψυχῆς ἐκκαθαίρεται τε καὶ ἀναζωπυρεῖται ἀπολλύμενον καὶ τυφλούμενον<sup>5</sup> ὑπὸ τῶν ἄλλων ἐπιτηδευμάτων, κρεῖττον ὃν σωθῆναι μυρίων ὁμιάτων· μόνῳ γὰρ αὐτῷ ἀλήθεια ὁράται. οἷς μὲν οὖν ταῦτα συνδοκεῖ ἀμηχάνως ὥς εἰ δόξεις λέγειν, ὅσοι δὲ τούτου μηδαμῇ<sup>6</sup> ἤσθημένοι εἰσὶν εἰκότως ἡγήσονται σε λέγειν οὐδέν· ἄλλην γὰρ ἀπ' αὐτῶν οὐχ ὁρώσω ἀξίαν λόγου ὠφελίαν.

Σκόπει οὖν αὐτόθεν πρὸς ποτέρους διαλέγη· ἢ οὐδὲ πρὸς ἐτέρους, ἀλλὰ σαυτοῦ ἔνεκα τὸ μέγιστον ποιῇ τοὺς λόγους, φθονοῖς μὴν οὐδ' ἂν ἄλλω, εἰ τίς τι δύναιτο ἀπ' αὐτῶν ὄνασθαι.

Οὕτως, ἔφη, αἰροῦμαι, ἑμαντοῦ ἔνεκα τὸ πλείστον λέγειν τε καὶ ἐρωτᾶν καὶ ἀποκρίνεσθαι.

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

Πῶς λαβόντες; ἔφη.

Μετὰ ἐπίπεδον, ἦν δ' ἐγώ, ἐν περιφορᾷ ὃν ἤδη στερεόν<sup>7</sup> λαβόντες, πρὶν αὐτὸ καθ' αὐτὸ λαβεῖν· ὀρθῶς δὲ ἔχει ἐξῆς μετὰ δευτέραν αὔξην τρίτην λαμβάνειν. ἔστι δέ που τοῦτο περὶ τὴν τῶν κύβων<sup>8</sup> αὔξην καὶ τὸ βάθους μετέχον.

Ἔστι γάρ, ἔφη· ἀλλὰ ταυτὰ γε, ὦ Σώκρατες, δοκεῖ οὕτω ἡρῆσθαι.

Διττὰ γάρ, ἦν δ' ἐγώ, τὰ αἷτια· ὅτι τε οὐδεμία πόλις ἐντίμως αὐτὰ ἔχει, ἀσθενῶς ζητεῖται χαλεπὰ ὄντα, ἐπιστάτου τε δέονται οἱ ζητοῦντες, ἄνευ οὗ οὐκ ἂν εὖροιεν, ὃν πρῶτον μὲν γενέσθαι χαλεπόν, ἔπειτα καὶ γενομένου, ὥς νῦν ἔχει, οὐκ ἂν πείθοντο οἱ περὶ ταῦτα ζητητικοὶ μεγαλοφρονούμενοι. εἰ δὲ πόλις ὅλη συνεπιστατοῖ ἐντίμως ἄγουσα αὐτά, οἷτοί τε ἂν πείθοντο καὶ συνεχῶς τε ἂν καὶ ἐντόνως ζητούμενα ἐκφανῇ γένοιτο ὅπῃ ἔχει· ἐπεὶ καὶ νῦν ὑπὸ τῶν πολλῶν ἀτμαζόμενα καὶ κολουόμενα,<sup>9</sup> ὑπὸ δὲ τῶν ζητούντων λόγον οὐκ ἐχόντων καθ'

<sup>5</sup> blind    <sup>6</sup> nowhere    <sup>7</sup> solid, firm    <sup>8</sup> cube, die    <sup>9</sup> skimp, fail

shall continue one and not become lost in fractions.

That is very true.

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

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

Then you see that this knowledge may be truly called necessary, necessitating as it clearly does the use of the pure intelligence in the attainment of pure truth?

Yes; that is a marked characteristic of it.

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

Very true, he said.

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

You will not.

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

I agree.

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

You mean geometry?

Exactly so.

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

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

True, he said.

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

Yes, that is what we assert.

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

How so?

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

Certainly, he said.

Then must not a further admission be made?

What admission?

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

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

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

Nothing will be more likely to have such an effect.

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

Of what kind? he said.

There are the military advantages of which you spoke, I said; and in all departments of knowledge, as experience proves, any one who has studied geometry is infinitely quicker of apprehension than one who has not.

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

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

Let us do so, he replied.

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

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

I am amused, I said, at your fear of the world, which makes you guard against the appearance of insisting upon useless studies; and I quite admit the difficulty of believing that in every man there is an eye of the soul which, when by other pursuits lost and dimmed, is by these purified and re-illuminated; and is more precious far than ten thousand bodily eyes, for by it alone is truth seen. Now there are two classes of persons: one class of those who will agree with you and will take your words as a revelation; another class to whom they will be utterly unmeaning, and who will naturally deem them to be idle tales, for they see no sort of profit which is to be obtained from them. And therefore you had better decide at once with which of the two you are proposing to argue. You will very likely say with neither, and that your chief aim in carrying on the argument is your own improvement; at the same time you do not grudge to others any benefit which they may receive.

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

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

What was the mistake? he said.

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

That is true, Socrates; but so little seems to be known as yet about these subjects.

Why, yes, I said, and for two reasons: — in the first place, no government

patronises them; this leads to a want of energy in the pursuit of them, and they are difficult; in the second place, students cannot learn them unless they have a director. But then a director can hardly be found, and even if he could, as matters now stand, the students, who are very conceited, would not attend to him. That, however, would be otherwise if the whole State became the director of these studies and gave honour to them; then disciples would want to come, and there would be continuous and earnest search, and discoveries would be made; since even now, disregarded as they are by the world, and maimed of their fair proportions, and although

*vocabulary*

ἀγεννής low-born; sordid  
 ἀδελφή sister  
 ἀκριβής (ι) exact  
 ἀληθινός honest, genuine  
 ἀμφισβητέω dispute  
 ἀναγκάζω force, compel  
 ἀναμετρώ retrace a path ~metric  
 ἀναχωρέω return, retreat ~heir  
 ἄνειμι go up, inland, to, back ~ion  
 ἄνω (ᾱ) accomplish, pass, waste;  
 upwards, out to sea  
 ἀόρατος (αᾱ) unseen, unseeing  
 ἀποβλέπω stare at, adore  
 ἀριθμός number  
 ἀρμονία fastener; agreement  
 ~harmony  
 ἄρτι at the same time  
 ἄστρον star  
 ἀτελής incomplete, endless; invalid,  
 for free  
 ἄτοπος strange, unnatural,  
 disgusting  
 αὐξάνω strengthen  
 ἄχρηστος useless, unprofitable  
 βάθος -ους (n, 3) depth, height  
 βασανίζω interrogate, test, torture  
 βραδύνω make/be slow  
 βραδυτής -τος (f, 3) slowness  
 ~Sp.~gordo  
 γείτων -ονος (f) neighbor  
 γέλοιος laughable; joking  
 γεωμετρία geometry, surveying,  
 land tax  
 γοῦν at least then  
 γραφεύς -ος (m) painter  
 δῆλος visible, conspicuous  
 δημιουργός public worker  
 ~ergonomics  
 διάνοια a thought; intelligence  
 διάστημα -τος (n, 3) difference;  
 ratio

διαφορερόντως differently  
 διεξέρχομαι go through  
 διπλάσιος twofold, double  
 εἶδος -ους (n, 3) appearance, form  
 ~-oid  
 εἰκός likely  
 εἰκόν -όνος (f, 3) image, likeness  
 εἶτα then, therefore, next  
 ἐκεῖσε thither  
 ἔμπειρος experienced  
 ἐνδέω tie to, entangle; lack  
 ἔνειμι be in ~ion  
 ἐνθὲνδε hence  
 ἐνιαυτός cycle of a year  
 ἐξῆς in turn  
 ἐξίημι send forth, allow forth ~jet  
 ἐπαινέω concur, praise, advise  
 ἐπιπλήσσω attack, chide ~plectrum  
 ἐπισκοπέω look upon, inspect  
 ἐπιστήμη skill, knowledge  
 ἐπιχειρέω do, try, attack ~chiral  
 ἔρομαι ask a question, ask about, go  
 searching through  
 ἦχη noise  
 θαυμαστός wonderful; admirable  
 θεάομαι look at, behold, consider  
 ~theater  
 θεωρέω be sent to consult an oracle;  
 observe, contemplate  
 θηρεύω hunt, fish ~fierce  
 καταμανθάνω examine, observe  
 κατηγορία accusation  
 κινδυνεύω encounter danger; (+inf)  
 there is a danger that  
 κόλλοψ -πος (m) tuning peg  
 μάθημα -τος (n, 3) lesson,  
 knowledge  
 μέθοδος investigation  
 μεταλαμβάνω share in; swap  
 μεταχειρίζω handle; practice  
 μέτειμι be among, go, follow ~ion  
 μετέρχομαι seek, visit



μετρέω measure, traverse ~metric  
 ναί yea  
 ναός (ᾱ) temple, shrine ~nostalgia  
 νή yea  
 νομοθετέω make laws  
 ὄμμα -τος (n, 3) eye  
 ὅμως anyway, nevertheless  
 ὀνομάζω to address, name ~name  
 ὄντως really  
 ὀρθός upright, straight; correct, just  
 ~orthogonal  
 ὀρθόω stand up  
 ὀροφή roof  
 οὐδαμῇ nowhere  
 οὐδαμὸς not anyone  
 οὐκοῦν not so?; and so  
 οὖς οὖατος (n) ear  
 ὄφελος -εος (n, 3) a use, a help  
 παραβάλλω put at risk ~ballistic  
 παράδειγμα -τος (n, 3) model,  
 precedent  
 παραλείπω leave, leave out  
 παραλλάσσω change, differ  
 πήγνυμι (ῶ) stick, set, build ~fang  
 πληγή a hit ~plectrum  
 πλῆκτρον plectrum, barge pole  
 ποικίλλω make elaborately  
 ποίκιλμα -τος (n, 3) embroidery  
 ποῖος what kind  
 πολλαπλάσιος many times more  
 πονέω work; be busy ~osteopenia  
 προσδοκάω expect  
 προσήκω belong to, it seems  
 προστάσσω post at, attach to,  
 command  
 σαυτοῦ yourself

σαφής clear, understandable  
 σοφός skilled, clever, wise  
 σπεύδω 'push on,' get going, hurry  
 ~repudiate  
 σπουδή zeal; (dat) with difficulty,  
 hastily ~repudiate  
 συγχωρέω accede, concede  
 συμμύω close a hole  
 σύμφωνος harmonious  
 συνίστημι unite; confront in battle  
 ~station  
 σχῆμα -τος (n, 3) form, figure  
 τάχος -ους (n, 3) speed ~tachometer  
 τέταρτος fourth ~trapezoid  
 τοῖνον well, then  
 ὑπερβαίνω pass, transgress ~basis  
 ὑπομνήσκω remind of  
 ~mnemonic  
 ὕπτιος lying on one's back; flipped;  
 flat  
 φθέγγομαι make a sound, utter  
 ~diphthong  
 φθόγγος voice ~diphthong  
 φορά carrying, burden  
 φορτικός for carrying; burdensome  
 φρόνιμος sensible, prudent  
 φύσις -εως (f) nature (of a thing)  
 ~physics  
 φύω produce, beget; clasp ~physics  
 χάσκω gape  
 χορδή string of a lyre, etc.  
 χρήσιμος useful  
 χρηστός useful; brave, worthy  
 ὡσαύτως in the same way  
 ὠφέλιμος helping, useful

ὅτι χρήσιμα, ὅμως πρὸς ἅπαντα ταῦτα βία ὑπὸ χάριτος αὐξάνεται, καὶ οὐδὲν θαυμαστὸν αὐτὰ φανῆναι.

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

Ναί, ἦν δ' ἐγώ.

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

Σπεύδων γάρ, ἔφην, ταχὺ πάντα διεξελθεῖν μᾶλλον βραδύνω.<sup>1</sup> ἔξῃς γὰρ οὖσαν τὴν βάθους αὔξης μέθοδον, ὅτι τῇ ζητήσῃ γελοίως ἔχει, ὑπερβὰς αὐτὴν μετὰ γεωμετρίαν ἀστρονομίαν ἔλεγον, φορὰν οὖσαν βάθους.

Ὅρθῶς, ἔφη, λέγεις.

Τέταρτον τοίνυν, ἦν δ' ἐγώ, τιθώμεν μάθημα ἀστρονομίαν, ὡς ὑπαρχούσης τῆς νῦν παραλειπομένης, ἐὰν αὐτὴν πόλις μετή.

Εἰκός, ἦ δ' ὅς. καὶ ὁ γε νυνδὴ μοι, ὦ Σώκρατες, ἐπέπληξας περὶ ἀστρονομίας ὡς φορτικῶς<sup>2</sup> ἐπαινοῦντι, νῦν ἦ σὺ μετέρχῃ ἐπαινώ· παντὶ γάρ μοι δοκεῖ δῆλον ὅτι αὕτη γε ἀναγκάζει ψυχὴν εἰς τὸ ἄνω ὁρᾶν καὶ ἀπὸ τῶν ἐνθένδε ἐκείσε ἄγει.

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

Ἀλλὰ πῶς; ἔφη.

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

Πῶς, ἔφη, λέγεις;

Οὐκ ἀγεννῶς μοι δοκεῖς, ἦν δ' ἐγώ, τὴν περὶ τὰ ἄνω μάθησιν λαμβάνειν παρὰ σαυτῷ ἢ ἐστι· κινδυνεύεις γὰρ καὶ εἴ τις ἐν ὀροφῇ<sup>3</sup>

<sup>1</sup> make/be slow    <sup>2</sup> for carrying; burdensome    <sup>3</sup> roof

ποικίλματα<sup>4</sup> θεώμενος ἀνακύπτων καταμανθάνοι τι, ἡγείσθαι ἂν αὐτὸν νοήσει ἀλλ' οὐκ ὄμμασι θεωρεῖν. ἴσως οὖν καλῶς ἡγῇ, ἐγὼ δ' εὐηθικῶς. ἐγὼ γὰρ αὖ οὐ δύναμαι ἄλλο τι νομίσαι ἄνω ποιοῦν ψυχὴν βλέπειν μάθημα ἢ ἐκεῖνο ὃ ἂν περὶ τὸ ὄν τε ἦ καὶ τὸ ἀόρατον,<sup>5</sup> ἐάν τέ τις ἄνω κεχηνῶς<sup>6</sup> ἢ κάτω συμμεμνκῶς τῶν αἰσθητῶν τι ἐπιχειρῇ μανθάνειν, οὔτε μαθεῖν ἂν ποτέ φημι αὐτόν—ἐπιστήμην γὰρ οὐδὲν ἔχειν τῶν τοιούτων—οὔτε ἄνω ἀλλὰ κάτω αὐτοῦ βλέπειν τὴν ψυχὴν, καὶ ἐξ ὑπτίας νέων ἐν γῇ ἢ ἐν θαλάττῃ μανθάνη.

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

ᾧδε, ἦν δ' ἐγώ. ταῦτα μὲν τὰ ἐν τῷ οὐρανῷ ποικίλματα, ἐπεὶ περ ἐν ὁρατῷ πεποίκιλται,<sup>7</sup> κάλλιστα μὲν ἡγείσθαι καὶ ἀκριβέστατα τῶν τοιούτων ἔχειν, τῶν δὲ ἀληθινῶν πολὺ ἐνδεῖν, ἃς τὸ ὄν τάχος καὶ ἢ οὐσα βραδυτῆς<sup>8</sup> ἐν τῷ ἀληθινῷ ἀριθμῷ καὶ πᾶσι τοῖς ἀληθέσι σχήμασι φορὰς τε πρὸς ἄλληλα φέρεται καὶ τὰ ἐνόντα φέρει, ἃ δὴ λόγῳ μὲν καὶ διανοίᾳ ληπτὰ, ὅψι δ' οὐ· ἢ σὺ οἶε;

Οὐδαμῶς γε, ἔφη.

Οὐκοῦν, εἶπον, τῇ περὶ τὸν οὐρανὸν ποικιλίᾳ παραδείγμασι χρηστέον τῆς πρὸς ἐκεῖνα μαθήσεως ἕνεκα, ὁμοίως ὥσπερ ἂν εἴ τις ἐντύχοι ὑπὸ Δαιδάλου ἢ τινος ἄλλου δημιουργοῦ ἢ γραφέως<sup>9</sup> διαφερόντως γεγραμμένοις καὶ ἐκεπεποιημένοις διαγράμμασιν.

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

Τί δ' οὐ μέλλει γελοῖον εἶναι; ἔφη.

Τῷ ὄντι δὴ ἀστρονομικόν, ἦν δ' ἐγώ, ὄντα οὐκ οἶε ταῦτόν πείσεσθαι

<sup>4</sup> embroidery    <sup>5</sup> unseen, unseeing    <sup>6</sup> gape    <sup>7</sup> make elaborately

<sup>8</sup> slowness    <sup>9</sup> painter

εἰς τὰς τῶν ἄστρον φορὰς ἀποβλέποντα; νομιεῖν μὲν ὡς οἶόν τε κάλλιστα τὰ τοιαῦτα ἔργα συστήσασθαι, οὕτω συνεστάναι τῷ τοῦ οὐρανῷ δημιουργῷ<sup>10</sup> αὐτόν τε καὶ τὰ ἐν αὐτῷ· τὴν δὲ νυκτὸς πρὸς ἡμέραν συμμετρίαν καὶ τούτων πρὸς μῆνα καὶ μηνὸς πρὸς ἐνιαυτὸν καὶ τῶν ἄλλων ἄστρον πρὸς τε ταῦτα καὶ πρὸς ἄλληλα, οὐκ ἄτοπον, οἶει, ἡγήσεται τὸν νομίζοντα γίνεσθαι τε ταῦτα ἀεὶ ὡσαύτως καὶ οὐδαμῇ οὐδὲν παραλλάττειν, σῶμά τε ἔχοντα καὶ ὁρώμενα, καὶ ζητεῖν παντὶ τρόπῳ τὴν ἀλήθειαν αὐτῶν λαβεῖν;

Ἐμοὶ γοῦν δοκεῖ, ἔφη, σοῦ νῦν ἀκούοντι.

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

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

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

Οὐκ ἔχω, ἔφη, νῦν γ' οὕτωςί.

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

Ποῖα δῆ;

Πρὸς τούτῳ, ἦν δ' ἐγώ, ἀντίστροφον αὐτοῦ.

Τὸ ποῖον;

Κινδυνεύει, ἔφην, ὡς πρὸς ἀστρονομίαν ὅμματα πέπηγεν, ὡς πρὸς ἐναρμόνιον φορὰν ὧτα παγῆναι, καὶ αὐται ἀλλήλων ἀδελφαί τινες αἱ

<sup>10</sup> public worker

ἐπιστῆμαι εἶναι, ὡς οἱ τε Πυθαγόρειοί φασι καὶ ἡμεῖς, ὦ Γλαύκων, συγχωροῦμεν. ἢ πῶς ποιοῦμεν;

Οὕτως, ἔφη.

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

Ποῖον;

Μὴ ποτ' αὐτῶν τι ἀτελὲς<sup>11</sup> ἐπιχειρώσω ἡμῖν μαθάνειν οὓς θρέβομεν, καὶ οὐκ ἐξήκον ἐκείσε ἀεὶ, οἷ πάντα δεῖ ἀφήκειν, οἷον ἄρτι περὶ τῆς ἀστρονομίας ἐλέγομεν.

Ἦ οὐκ οἶσθ' ὅτι καὶ περὶ ἀρμονίας ἕτερον τοιοῦτον ποιοῦσι; τὰς γὰρ ἀκουομένας αὐ συμφωνίας καὶ φθόγγους<sup>12</sup> ἀλλήλοις ἀναμετροῦντες ἀνήνυτα, ὥσπερ οἱ ἀστρονόμοι, πονοῦσιν.

Νὴ τοὺς θεοὺς, ἔφη, καὶ γελοῖως γε, πυκνώματ' ἅττα ὀνομάζοντες καὶ παραβάλλοντες τὰ ὦτα, οἷον ἐκ γειτόνων φωνὴν θηρεύομενοι, οἷ μὲν φασιν ἔτι κατακούειν ἐν μέσῳ τινὰ ἡχὴν<sup>13</sup> καὶ σμικρότατον εἶναι τοῦτο διάστημα, ᾧ μετρητέον,<sup>14</sup> οἷ δὲ ἀμφισβητοῦντες ὡς ὅμοιον ἤδη φθεγγομένων, ἀμφότεροι ὦτα τοῦ νοῦ προστησάμενοι.

Σὺ μὲν, ἦν δ' ἐγώ, τοὺς χρηστοὺς λέγεις τοὺς ταῖς χορδαῖς<sup>15</sup> πράγματα παρέχοντας καὶ βασανίζοντας, ἐπὶ τῶν κολλόπων<sup>16</sup> στρεβλοῦντας· ἵνα δὲ μὴ μακροτέρα ἢ εἰκὼν γίγνηται πλήκτρῳ<sup>17</sup> τε πληγῶν γιγνομένων καὶ κατηγορίας πέρι καὶ ἐξαρνήσεως καὶ ἀλαζονείας χορδῶν, παύομαι τῆς εἰκόνης καὶ οὐ φημι τούτους λέγειν, ἀλλ' ἐκείνους οὓς ἔφαμεν νυνδὴ περὶ ἀρμονίας ἐρήσεσθαι. ταῦτ' οὖν γὰρ ποιοῦσι τοῖς ἐν τῇ ἀστρονομίᾳ· τοὺς γὰρ ἐν ταύταις ταῖς συμφωνίαις ταῖς ἀκουομέναις ἀριθμοὺς ζητοῦσιν, ἀλλ' οὐκ εἰς προβλήματα ἀνίσταν, ἐπισκοπεῖν τίνες σύμφωνοι ἀριθμοὶ καὶ τίνες οὐ, καὶ διὰ τί

<sup>11</sup> incomplete, endless; <sup>12</sup> invalid, for free <sup>13</sup> voice <sup>14</sup> noise

<sup>15</sup> measure, traverse <sup>16</sup> string of a lyre, etc. <sup>17</sup> tuning peg

<sup>18</sup> plectrum, barge pole

none of their votaries can tell the use of them, still these studies force their way by their natural charm, and very likely, if they had the help of the State, they would some day emerge into light.

Yes, he said, there is a remarkable charm in them. But I do not clearly understand the change in the order. First you began with a geometry of plane surfaces?

Yes, I said.

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

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

True, he said.

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

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

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

And what then would you say?

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

What do you mean? he asked.

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

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

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

True, he replied.

The spangled heavens should be used as a pattern and with a view to that higher knowledge; their beauty is like the beauty of figures or pictures excellently wrought by the hand of Daedalus, or some other great artist, which we may chance to behold; any geometrician who saw them would appreciate the exquisiteness of their workmanship, but he would never dream of thinking that in them he could find the true equal or the true double, or the truth of any other proportion.

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

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

I quite agree, though I never thought of this before.

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

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

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

No, he said, not without thinking.

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

But where are the two?

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

And what may that be?

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

Yes, he replied.

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

What is that?

There is a perfection which all knowledge ought to reach, and which our pupils ought also to attain, and not to fall short of, as I was saying that they did in astronomy. For in the science of harmony, as you probably know, the same thing happens. The teachers of harmony compare the sounds and consonances which are heard only, and their labour, like that of the astronomers, is in vain.

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

You mean, I said, those gentlemen who tease and torture the strings and rack them on the pegs of the instrument: I might carry on the metaphor and speak after their manner of the blows which the plectrum gives, and make accusations against the strings, both of backwardness and forwardness to sound; but this would be tedious, and therefore I will only say that these are not the men, and that I am referring to the Pythagoreans, of whom I was just now proposing to enquire about harmony. For they too are in error, like



the astronomers; they investigate the numbers of the harmonies which are heard, but they never attain to problems—that is to say, they never reach the natural harmonies of number, or reflect why some numbers are harmonious and others not.

That, he

*vocabulary*

*ἀδυναμία* inability, weakness  
*ἀδύνατος* unable; impossible  
*αἴσθησις* -εως (f) sense perception  
*ἀκίνητος* motionless, immovable  
*ἀκολουθέω* follow  
*ἀμυδρός* obscure, vague  
*ἀμφισβητέω* dispute  
*ἀμφισβήτησις* -τος (f) dispute, controversy  
*ἀναίρῶ* take up ~heresy  
*ἄνευ* away from; not having; not needing ~Sp. sin  
*ἄνω* (ᾱ) accomplish, pass, waste; upwards, out to sea  
*ἀποβλέπω* stare at, adore  
*ἀποδείκνυμι* (οῦ) show, point out; appoint; (mid) declare  
*ἀποδέχομαι* accept ~doctrine  
*ἀπολείπω* leave behind, fail ~eclipse  
*ἀπολιμπάνω* leave behind, fail  
*ἀρκέω* satisfy; ward off, defend; suffice  
*ἄστρον* star  
*ἀφαιρέω* take away ~heresy  
*ἄχρηστος* useless, unprofitable  
*βαρβαρικός* non-Greek  
*βεβαιόω* secure, confirm  
*βέλτιστος* best, noblest  
*βίος* life ~biology  
*βόρβορος* mud, filth  
*γένεσις* -εως (f) source, origin ~genus  
*γεωμετρία* geometry, surveying, land tax  
*γούν* at least then  
*δαιμόνιος* voc: you crazy guy  
*δεσμέω* to chain  
*δεσμός* bond, latch, strap; also (pl) headdress  
*δηλώω* show, disclose  
*διαλέγω* go through, debate ~legion

*διάνοια* a thought; intelligence  
*διαπορεύω* carry over, through  
*διέξιμι* pass through; recount ~ion  
*διέρχομαι* pierce, traverse  
*δίιστημι* stand apart ~stand  
*διορίζω* delimit; determine  
*ἔθος* ἔθεος (n, 3) custom, habit ~ethology  
*εἶδος* -ους (n, 3) appearance, form ~-oid  
*εἶδωλον* phantom, unreal image ~wit  
*εἰκός* likely  
*εἰκῶν* -όνος (f, 3) image, likeness  
*ἐκάτερος* each of two  
*ἔλεγχος* (n) shame, disgrace; (m) refutation  
*ἐλέγχω* shame; try, examine  
*ἐλκέω* drag, pull, hoist; rape  
*ἔλκος* -εος (n, 3) wound ~ulcer  
*ἐλκω* drag, pull, hoist; rape  
*ἐμπειρος* experienced  
*ἐμπίπλημι* fill ~plethora  
*ἐναργής* visible, clear ~Argentina  
*ἐξεγείρω* awaken  
*ἐπάνοδος* (f) return; recap  
*ἐπιθυμία* (οῦ) desire, thing desired  
*ἐπιλαμβάνω* take, attack, seize  
*ἐπιστήμη* skill, knowledge  
*ἐπιχειρέω* do, try, attack ~chiral  
*ἐφάπτω* fasten upon ~haptic  
*ζήτησις* -εως (f) search, inquiry  
*ζῶον* being, animal; picture  
*ἡρέμα* quietly, gently, slowly  
*θεραπείη* -ας service, tending  
*ιδέα* ἰδῆς semblance; kind, style  
*ἴσχω* imitate, liken to, guess ~victor  
*καίτοι* and yet; and in fact; although  
*κατάγειος* at ground level; underground  
*κατορύσσω* bury  
*κοινωνία* association

λύσις -ος (f) a release ~loose  
 μαντεύομαι to divine ~mantis  
 μέθοδος investigation  
 μεταδιώκω pursue  
 μεταξύ between  
 μηχανή machine; mechanism, way  
 μιμέομαι (ī) imitate, represent  
 ναός (ᾱ) temple, shrine ~nostalgia  
 νόησις -εως (f) intelligence, thought  
 ~paranoia  
 ὄμμα -τος (n, 3) eye  
 ὁμολογία agreement, consent  
 ὀνειροπολέω dream, fantasize  
 ὄντως really  
 ὀρίζω divide; ordain, define  
 ~horizon  
 οὐδαμῇ nowhere  
 οὐκοῦν not so?; and so  
 οὐσία property; essence  
 ὄψις ὄψεως (f) sight, view  
 ~thanatopsis  
 παιδεύω raise; train  
 πάμπολυς very great  
 παντάπασιν altogether; yes, certainly  
 παρέρχομαι pass, escape  
 περαίνω finish, accomplish  
 πῇ somewhere, somehow  
 ποῖος what kind  
 πολλαπλάσιος many times more  
 πονέω work; be busy ~osteopenia  
 πορεία gait, march  
 πότε when?  
 προθυμέομαι (ō) be eager  
 προθυμία (ō) zeal, alacrity ~fume  
 πρόκειμαι be placed by; be devoted

to  
 προοίμιον prelude, introduction  
 προσδοκάω expect  
 σαυτοῦ yourself  
 σαφής clear, understandable  
 σκιά shadow ~shadow  
 σκιάω darken  
 συγγένεια kinship  
 συλλογίζομαι count up; infer;  
 recapitulate  
 συμπλέκω twine together  
 συναμφοτέροι both together  
 συνδοκέω seem good also  
 συνέριθος (ī, f) co-worker  
 συντίθην hear, mark ~thesis  
 σφόδρα very much  
 τελέεις unblemished (victim)  
 τελευταῖος last, final  
 τελευτή conclusion, fulfilment  
 ~apostle  
 τέταρτος fourth ~trapezoid  
 τέχνη craft, art, plan, contrivance  
 ~technology  
 ὕπαρ -τος (n) reality  
 ὑπόθεσις -εως (f) proposal; subject;  
 hypothesis  
 φάντασμα -τος (n, 3) ghost,  
 apparition  
 φάος φῶς (n, 3) light; salvation; (pl)  
 eyes ~photon  
 φυτός natural  
 φύω produce, beget; clasp ~physics  
 φῶς man  
 χρήσιμος useful  
 ὡσαύτως in the same way

ἐκότεροι.

Δαιμόνιον γάρ, ἔφη, πρᾶγμα λέγεις.

Χρήσιμον μὲν οὖν, ἦν δ' ἐγώ, πρὸς τὴν τοῦ καλοῦ τε καὶ ἀγαθοῦ ζήτησιν,<sup>1</sup> ἄλλως δὲ μεταδιωκόμενον ἄχρηστον.

Εἰκός γ', ἔφη.

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

Καὶ ἐγώ, ἔφη, οὕτω μαντεύομαι. ἀλλὰ πάμπολυ<sup>2</sup> ἔργον λέγεις, ὦ Σώκρατες.

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

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

Ἄλλα δὴ, εἶπον, μὴ δυνατοὶ οἷτινες δοῦναί τε καὶ ἀποδέξασθαι λόγον εἴσεσθαι ποτέ τι ὧν φαμεν δεῖν εἰδέναι;

Οὐδ' αὖ, ἔφη, τοῦτό γε.

Οὐκοῦν, εἶπον, ὦ Γλαῦκων, οὗτος ἡδὴ αὐτός ἐστιν ὁ νόμος ὃν τὸ διαλέγεσθαι περαίνει; ὃν καὶ ὄντα νοητὸν μμοῖτ' ἂν ἡ τῆς ὀψεως δύναμις, ἦν ἐλέγομεν πρὸς αὐτὰ ἡδὴ τὰ ζῶα ἐπιχειρεῖν ἀποβλέπειν καὶ πρὸς αὐτὰ τὰ ἄστρον τε καὶ τελευταῖον δὴ πρὸς αὐτὸν τὸν ἥλιον. οὕτω καὶ ὅταν τις τῷ διαλέγεσθαι ἐπιχειρῇ ἄνευ πασῶν τῶν αἰσθήσεων διὰ τοῦ λόγου ἐπ' αὐτὸ ὃ ἐστὶν ἕκαστον ὁρμᾶν, καὶ μὴ ἀποστῇ πρὶν ἂν αὐτὸ ὃ ἐστὶν ἀγαθὸν αὐτῇ νοήσῃ λάβῃ, ἐπ' αὐτῷ γίγνεται τῷ τοῦ νοητοῦ τέλει, ὥσπερ ἐκεῖνος τότε ἐπὶ τῷ τοῦ ὁρατοῦ.

<sup>1</sup> search, inquiry    <sup>2</sup> very great

Παντάπασι μὲν οὖν, ἔφη.

Τί οὖν; οὐ διαλεκτικὴν ταύτην τὴν πορείαν καλεῖς;

Τί μήν;

Ἡ δέ γε, ἦν δ' ἐγώ, λύσις τε ἀπὸ τῶν δεσμῶν καὶ μεταστροφή ἀπὸ τῶν σκιῶν ἐπὶ τὰ εἶδωλα καὶ τὸ φῶς καὶ ἐκ τοῦ καταγείου εἰς τὸν ἥλιον ἐπάνοδος, καὶ ἐκεῖ πρὸς μὲν τὰ ζῳά τε καὶ φυτὰ καὶ τὸ τοῦ ἡλίου φῶς ἔτι ἀδυναμία<sup>3</sup> βλέπειν, πρὸς δὲ τὰ ἐν ὕδασι φαντάσματα<sup>4</sup> θεῖα καὶ σκιὰς τῶν ὄντων, ἀλλ' οὐκ εἰδῶλων σκιὰς δι' ἑτέρου τοιούτου φωτὸς ὡς πρὸς ἥλιον κρίνειν ἀποσκιαζόμενας— πᾶσα αὕτη ἡ πραγματεία τῶν τεχνῶν ἃς διήλθομεν ταύτην ἔχει τὴν δύναμιν καὶ ἐπαναγωγὴν τοῦ βελτίστου ἐν ψυχῇ πρὸς τὴν τοῦ ἀρίστου ἐν τοῖς οὐσι θέναν, ὥσπερ τότε τοῦ σαφεστάτου ἐν σώματι πρὸς τὴν τοῦ φανοτάτου ἐν τῷ σωματοειδεῖ τε καὶ ὁρατῷ τόπῳ.

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

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

Τί μήν;

<sup>3</sup> inability, weakness      <sup>4</sup> ghost, apparition

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

Καὶ τοῦτ', ἔφη, ἄξιον δισχυρίζεσθαι.

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

Οὐδεμία, ἦ δ' ὅς.

Οὐκοῦν, ἦν δ' ἐγώ, ἡ διαλεκτικὴ μέθοδος μόνη ταύτῃ πορεύεται, τὰς ὑποθέσεις ἀναιροῦσα, ἐπ' αὐτὴν τὴν ἀρχὴν ἵνα βεβαιώσῃται, καὶ τῷ ὄντι ἐν βορβόρῳ<sup>5</sup> βαρβαρικῶ<sup>6</sup> τινι τὸ τῆς ψυχῆς ὄμμα κατορωρυγμένον ἡρέμα<sup>7</sup> ἔλκει καὶ ἀνάγει ἄνω, συνερίθους καὶ συμπεριαγωγοῖς χρωμένη αἷς διήλθομεν τέχναις· ἃς ἐπιστήμας μὲν πολλάκις προσείπομεν διὰ τὸ ἔθος, δέονται δὲ ὀνόματος ἄλλου, ἐναργεστέρου μὲν ἢ δόξης, ἀμυδροτέρου<sup>8</sup> δὲ ἢ ἐπιστήμης—διάνοιαν δὲ αὐτὴν εἶν γε τῷ πρόσθεν που ὠρισάμεθα—ἔστι δ', ὥς ἐμοὶ δοκεῖ, οὐ περὶ ὀνόματος ἀμφισβήτησις, οἷς τοσούτων πέρι σκέψις ὅσων ἡμῖν πρόκειται.

Οὐ γὰρ οὖν, ἔφη.

Ἄλλ' ὃ ἂν μόνον δηλοῖ πως τὴν ἔξω σαφηνεία λέγειν ἐν ψυχῇ ἀρκέσει;

<sup>5</sup> mud, filth    <sup>6</sup> non-Greek    <sup>7</sup> quietly, gently, slowly    <sup>8</sup> obscure, vague

Ναί.

Ἀρκέσει οὖν, ἦν δ' ἐγώ, ὥσπερ τὸ πρότερον, τὴν μὲν πρώτην μοῖραν ἐπιστήμην καλεῖν, δευτέραν δὲ διάνοιαν, τρίτην δὲ πίστιν καὶ εἰκασίαν τετάρτην· καὶ συναμφότερα μὲν ταῦτα δόξαν, συναμφότερα δ' ἐκείνα νόησιν· καὶ δόξαν μὲν περὶ γένεσιν, νόησιν δὲ περὶ οὐσίαν· καὶ ὅτι οὐσία πρὸς γένεσιν, νόησιν πρὸς δόξαν, καὶ ὅτι νόησις πρὸς δόξαν, ἐπιστήμην πρὸς πίστιν καὶ διάνοιαν πρὸς εἰκασίαν· τὴν δ' ἐφ' οἷς ταῦτα ἀναλογίαν καὶ διαίρεσιν διχῇ ἑκατέρου, δοξαστοῦ τε καὶ νοητοῦ, ἐώμεν, ὦ Γλαύκων, ἵνα μὴ ἡμᾶς πολλαπλασιῶν λόγων ἐμπλήσῃ ἢ ὅσων οἱ παρεληλυθότες.

Ἀλλὰ μὴν ἔμοιγ', ἔφη, τά γε ἄλλα, καθ' ὅσον δύναμαι ἔπεσθαι, συνδοκεῖ.

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

Πῶς γὰρ ἂν, ἦ δ' ὅς, φαίην;

Οὐκοῦν καὶ περὶ τοῦ ἀγαθοῦ ὡσαύτως· ὅς ἂν μὴ ἔχῃ διορίσασθαι τῷ λόγῳ ἀπὸ τῶν ἄλλων πάντων ἀφελὼν τὴν τοῦ ἀγαθοῦ ἰδέαν, καὶ ὥσπερ ἐν μάχῃ διὰ πάντων ἐλέγχων διεξιὼν, μὴ κατὰ δόξαν ἀλλὰ κατ' οὐσίαν προθυμούμενος ἐλέγχειν, ἐν πᾶσι τούτοις ἀπτῶτι τῷ λόγῳ διαπορεύηται, οὔτε αὐτὸ τὸ ἀγαθὸν φήσεις εἶδέναι τὸν οὕτως ἔχοντα οὔτε ἄλλο ἀγαθὸν οὐδέν, ἀλλ' εἴ πῃ εἰδῶλου τινὸς ἐφάπτεται, δόξῃ, οὐκ ἐπιστήμῃ ἐφάπτεσθαι, καὶ τὸν νῦν βίον ὀνειροπολοῦντα<sup>9</sup> καὶ ὑπνώττοντα, πρὶν ἐνθάδ' ἐξεγρέσθαι, εἰς Ἄιδου πρότερον ἀφικόμενον τελέως<sup>10</sup> ἐπικαταδαρθεῖν;

Νῆ τὸν Δία, ἦ δ' ὅς, σφόδρα γε πάντα ταῦτα φήσω.

Ἀλλὰ μὴν τούς γε σαντοῦ παῖδας, οὓς τῷ λόγῳ τρέφεις τε καὶ παιδεύεις, εἴ ποτε ἔργῳ τρέφοις, οὐκ ἂν ἐάσαις, ὥς ἐγώ μαι,

<sup>9</sup> dream, fantasize    <sup>10</sup> unblemished (victim)

said, is a thing of more than mortal knowledge.

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

Very true, he said.

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

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

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

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

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

Neither can this be supposed.

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

Exactly, he said.

Then this is the progress which you call dialectic?

True.

But the release of the prisoners from chains, and their translation from the shadows to the images and to the light, and the ascent from the underground den to the sun, while in his presence they are vainly trying to look on animals and plants and the light of the sun, but are able to perceive even with their weak eyes the images in the water (which are divine), and are the shadows of



true existence (not shadows of images cast by a light of fire, which compared with the sun is only an image) — this power of elevating the highest principle in the soul to the contemplation of that which is best in existence, with which we may compare the raising of that faculty which is the very light of the body to the sight of that which is brightest in the material and visible world — this power is given, as I was saying, by all that study and pursuit of the arts which has been described.

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

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

Doubtless, he replied.

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

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

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

Impossible, he said.

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

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

At any rate, we are satisfied, as before, to have four divisions; two for intellect and two for opinion, and to call the first division science, the second understanding, the third belief, and the fourth perception of shadows, opinion being concerned with becoming, and intellect with being; and so to make a proportion:—As being is to becoming, so is pure intellect to opinion. And as intellect is to opinion, so is science to belief, and understanding to the perception of shadows.

But let us defer the further correlation and subdivision of the subjects of opinion and of intellect, for it will be a long enquiry, many times longer than this has been.

As far as I understand, he said, I agree.

And do you also agree, I said, in describing the dialectician as one who attains a conception of the essence of each thing? And he who does not possess and is therefore unable to impart this conception, in whatever degree he fails, may in that degree also be said to fail in intelligence? Will you admit so much?

Yes, he said; how can I deny it?

And you would say the same of the conception of the good? Until the person is able to abstract and define rationally the idea of good, and unless he can run the gauntlet of all objections, and is ready to disprove them, not by appeals to opinion, but to absolute truth, never faltering at any step of the argument—unless he can do all this, you would say that he knows neither the idea of good nor any other good; he apprehends only a shadow, if anything at all, which is given by opinion and not by science;—dreaming and slumbering in this life, before he is well awake here, he arrives at the world below, and has his final quietus.

In all that I should most certainly agree with you.

And surely you would not have the children of your ideal State, whom you are nurturing and educating—if the ideal ever becomes a reality—you would not allow the future rulers

*vocabulary*

ἀγανακτέω be vexed, in a ferment

ἀδύνατος unable; impossible

αἰσχρός shameful

αἷτιος blameworthy; the cause

~etiology

αἰτίος blameworthy; the cause

~etiology

ἀκροατής -οῦ (αἶ, m, 1) listener

ἀλίσκομαι be captured ~helix

ἀλλοῖος of another kind ~alien

ἄλογος without speech or reckoning

ἀμάρτημα -τος (n, 3) failure, fault

ἀναγκαῖος coerced, coercing, slavery

ἀνάξιος unworthy, undeserved

ἀνδρεία courage

ἀνδρεῖος of a man, manly

ἀντιλαμβάνω grasp; get instead, in turn

ἄνω (ᾱ) accomplish, pass, waste;

upwards, out to sea

ἄπτω set on fire; attach; mid: touch,

seize ~haptic

ἀραρίσκω join, fit, furnish ~arthritis

ἄρδω give water

ἀρετή goodness, excellence

ἀριθμός number

ἀρτίφρων sane, sensible ~frenzy

ἀσκησις -εως (f) exercise, training

ἀσφαλής safe, easy, steady, careful

ἀτιμία (τι) dishonor

βάσανος (f) trial, torture

βέβαιος steadfast; sure

βίαιος by force

βλοσυρός shaggy

γέλοιος laughable; joking

γέλως laughter

γενναῖος noble, sincere ~genesis

γεωμετρία geometry, surveying,

land tax

γηράσκω grow old ~geriatric

γνήσιος born legitimate ~genus

γοῦν at least then

γραμμή line

γυμνάσιον exercise; school

δῆλος visible, conspicuous

διανομή distribution; regulation

διδασχὴ teaching

δουλεία slavery

δούλειος of a slave

ἐγγύς near

ἐκλέγω pick, single out

ἐκούσιος voluntary

ἐκχωρέω depart, back off, cede

ἐλάχιστος smallest, shortest, fewest

ἐλεύθερος not enslaved

ἔμμονος lasting, steadfast

ἐντείνω tauten ~tend

ἐπανάγκης (impers) it is compulsory

ἐπανάημι let go, relax

ἐπιλανθάνω mp: forget ~Lethe

ἐπίσταμαι know how, understand

~station

ἐπιστήμων skillful, clever ~station

ἐπιτελέω complete; do a religious

duty

ἐρωτάω ask about something

εὐειδής good-looking ~wit

εὐκολος contented

εὐφυής well-developed ~physics

ἐφίστημι set; (mp) come/be near,

direct, stop ~station

ζητητικός inquiring, skeptical

ἥκιστος least; above all

ἡλικία time of life, contemporaries

ἡμισυς half ~hemisphere

ἡνίκα when

θεωρός envoy; spectator

θριγκός coping, frieze

θυμώ (ῶ) anger

ιδιώτης -ου (m, 1) private; a layman

ἰσχυρός (ῶ) strong, forceful, violent

καθοράω look down ~panorama

κοινός communal, ordinary

**κόπος** beating; toil, fatigue  
**λογισμός** calculation  
**μάθημα** -τος (n, 3) lesson, knowledge  
**μακάριος** blessed  
**μεγαλοπρέπεια** magnificence  
**μεθίημι** let go, cease; (mid) speed off  
 ~jet  
**μελέτη** care; practice  
**μέμφομαι** blame; reject  
**μεταβάλλω** alter, transform  
**μισέω** (i) hate, wish to prevent  
 ~misogyny  
**μνημονεύω** remember, remind  
**μνήμων** having a good memory, mindful of ~mnemonic  
**νόθος** bastard  
**νομοθετέω** make laws  
**οἰκεῖος** household, familiar, proper  
**ὀρθός** upright, straight; correct, just  
 ~orthogonal  
**ὀρθόω** stand up  
**οὐκοῦν** not so?; and so  
**οὐκουν** certainly not  
**παιδεία** child-rearing, education  
**παιδεύω** raise; train  
**παίζω** play ~pediatrician  
**παντάπασιν** altogether; yes, certainly  
**πάντη** everywhere  
**ποῖος** what kind  
**πολιτεία** (i) citizenship; government  
**πονέω** work; be busy ~osteopenia

**πόνος** toil, suffering ~osteopenia  
**πρεσβύτης** -ου (ū, m, 1) old person  
**προαιρέω** produce; (m) prefer  
**προβάλλω** throw before; propose; (mp) pretend, abandon, nominate  
 ~ballistic  
**προπηλακίζω** bespatter, reproach  
**προσάγω** bring to a place  
 ~demagogue  
**προσδέχομαι** await  
**προσπίπτω** attack; befall; kow-tow  
**ρήτωρ** public speaker  
**σκοπάω** watch, observe  
**σκοπέω** behold, consider  
**σκύλαξ** -χος (f) puppy  
**σπουδαῖος** quick, active; excellent  
**σχῆμα** -τος (n, 3) form, figure  
**σωφροσύνη** discretion, moderation  
**τοίνυν** well, then  
**τρέχω** run, spin  
**ὑπνος** a sleep  
**φιλόθηρος** fond of hunting  
**φιλομαθής** knowledge-loving  
**φύσις** -εως (f) nature (of a thing)  
 ~physics  
**φύω** produce, beget; clasp ~physics  
**χείρων** worse, more base, inferior, weaker  
**χωλός** lame  
**ψεῦδος** -ους (n, 3) a lie ~pseudo-  
**ψεύδω** be false, deceive; (mid) to lie  
 ~pseudo-

ἀλόγους<sup>1</sup> ὄντας ὥσπερ γραμμάς,<sup>2</sup> ἄρχοντας ἐν τῇ πόλει κυρίους τῶν μεγίστων εἶναι.

Οὐ γὰρ οὖν, ἔφη.

Νομοθετήσεις δὴ αὐτοῖς ταύτης μάλιστα τῆς παιδείας ἀντιλαμβάνεσθαι, ἐξ ἧς ἐρωτᾶν τε καὶ ἀποκρίνεσθαι ἐπιστημονέστατα οἰοί τ' ἔσονται;

Νομοθετήσω, ἔφη, μετὰ γε σοῦ.

Ἄρ' οὖν δοκεῖ σοι, ἔφην ἐγώ, ὥσπερ θριγκὸς<sup>3</sup> τοῖς μαθήμασιν ἡ διαλεκτικὴ ἡμῖν ἐπάνω κεῖσθαι, καὶ οὐκέτ' ἄλλο τούτου μάθημα ἀνωτέρω ὀρθῶς ἂν ἐπιτίθεσθαι, ἀλλ' ἔχειν ἤδη τέλος τὰ τῶν μαθημάτων;

Ἐμοιγ', ἔφη.

Διανομὴ τοίνυν, ἦν δ' ἐγώ, τὸ λοιπὸν σοι, τίσιν ταῦτα τὰ μαθήματα δώσομεν καὶ τίνα τρόπον.

Δῆλον, ἔφη.

Μέμνησαι οὖν τὴν προτέραν ἐκλογὴν τῶν ἀρχόντων, οἷους ἐξελέξαμεν;

Πῶς γάρ, ἦ δ' ὅς, οὔ;

Τὰ μὲν ἄλλα τοίνυν, ἦν δ' ἐγώ, ἐκείνας τὰς φύσεις οἷον δεῖν ἐκλεκτέας εἶναι· τοὺς τε γὰρ βεβαιωτάτους καὶ τοὺς ἀνδρειωτάτους<sup>4</sup> προαιρετέον, καὶ κατὰ δύναμιν τοὺς εὐειδεστάτους·<sup>5</sup> πρὸς δὲ τούτοις ζητητέον μὴ μόνον γενναίους τε καὶ βλοσυροὺς<sup>6</sup> τὰ ἦθη, ἀλλὰ καὶ ἃ τῇδε τῇ παιδείᾳ τῆς φύσεως πρόσφορα ἐκτέον αὐτοῖς.

Ποῖα δὴ διαστέλλῃ;

Δριμύτητα, ὦ μακάριε, ἔφην, δεῖ αὐτοῖς πρὸς τὰ μαθήματα ὑπάρχειν,

<sup>1</sup> without speech or reckoning    <sup>2</sup> line    <sup>3</sup> coping, frieze    <sup>4</sup> of a man, manly    <sup>5</sup> good-looking    <sup>6</sup> shaggy

καὶ μὴ χαλεπῶς μανθάνειν. πολὺ γάρ τοι μᾶλλον ἀποδειλιῶσι ψυχαὶ ἐν ἰσχυροῖς μαθήμασιν ἢ ἐν γυμνασίοις· οἰκειότερος γὰρ αὐταῖς ὁ πόνος, ἴδιος ἀλλ' οὐ κοινὸς ὢν μετὰ τοῦ σώματος.

Ἀληθῆ, ἔφη.

Καὶ μνήμονα<sup>7</sup> δὴ καὶ ἄρρατον καὶ πάντῃ φιλόπονον ζητητέον. ἢ τίνι τρόπῳ οἶει τά τε τοῦ σώματος ἐθελήσειν τινὰ διαπονεῖν καὶ τοσαύτην μάθησίν τε καὶ μελέτην ἐπιτελεῖν;

Οὐδένα, ἢ δ' ὅς, ἐὰν μὴ παντάπασί γ' ἢ εὐφυνής.

Τὸ γοῦν νῦν ἀμάρτημα, ἦν δ' ἐγώ, καὶ ἡ ἀτιμία<sup>8</sup> φιλοσοφία διὰ ταῦτα προσπέπτωκεν, ὁ καὶ πρότερον εἶπομεν, ὅτι οὐ κατ' ἀξίαν αὐτῆς ἄπτονται· οὐ γὰρ νόθους ἔδει ἄπτεσθαι, ἀλλὰ γνησίους.

Πῶς; ἔφη.

Πρῶτον μὲν, εἶπον, φιλοπονία οὐ χωλὸν δεῖ εἶναι τὸν ἀψόμενον, τὰ μὲν ἡμίσεα φιλόπονον ὄντα, τὰ δ' ἡμίσεα ἄπονον. ἔστι δὲ τοῦτο, ὅταν τις φιλογυμναστής μὲν καὶ φιλόθηρος ἦ καὶ πάντα τὰ διὰ τοῦ σώματος φιλοπονῇ, φιλομαθὴς δὲ μή, μηδὲ φιλήκοος μηδὲ ζητητικός, ἀλλ' ἐν πᾶσι τούτοις μισοπονῇ· χωλὸς δὲ καὶ ὁ τάναντία τούτου μεταβεβληκῶς τὴν φιλοπονίαν.

Ἀληθέστατα, ἔφη, λέγεις.

Οὐκοῦν καὶ πρὸς ἀλήθειαν, ἦν δ' ἐγώ, ταῦτόν τοῦτο ἀνάπηρον ψυχὴν θήσομεν, ἢ ἂν τὸ μὲν ἐκούσιον ψεῦδος μισῇ καὶ χαλεπῶς φέρῃ αὐτὴ τε καὶ ἐτέρων ψευδομένων ὑπεραγανακτῇ, τὸ δ' ἀκούσιον εὐκόλως<sup>9</sup> προσδέχεται καὶ ἀμαθαίνουσά που ἀλίσκομένη μὴ ἀγανακτῇ, ἀλλ' εὐχερῶς ὥσπερ θηρίον ὕειον ἐν ἀμαθίᾳ μολύννεται;

Παντάπασι μὲν οὖν, ἔφη.

Καὶ πρὸς σωφροσύνην, ἦν δ' ἐγώ, καὶ ἀνδρείαν καὶ μεγαλοπρέπειαν<sup>10</sup> καὶ πάντα τὰ τῆς ἀρετῆς μέρη οὐχ ἥκιστα δεῖ φυλάττειν τὸν νόθον

<sup>7</sup> having a good memory, mindful of    <sup>8</sup> dishonor    <sup>9</sup> contented  
<sup>10</sup> magnificence

τε καὶ τὸν γνήσιον. ὅταν γάρ τις μὴ ἐπίσταιται πάντῃ τὰ τοιαῦτα σκοπεῖν καὶ ιδιώτης καὶ πόλις, λανθάνουσι χωλοῖς τε καὶ νόθοις χρώμενοι πρὸς ὅτι ἂν τύχωσι τούτων, οἱ μὲν φίλοις, οἱ δὲ ἄρχουσι.

Καὶ μάλα, ἔφη, οὕτως ἔχει.

Ἡμῖν δὴ, ἦν δ' ἐγώ, πάντα τὰ τοιαῦτα διευλαβητέον· ὥς ἐὰν μὲν ἀρτιμελεῖς τε καὶ ἀρτίφρονες<sup>11</sup> ἐπὶ τοσαύτην μάθησιν καὶ τοσαύτην ἀσκησιν<sup>12</sup> κομίσαντες παιδεύωμεν, ἢ τε δίκη ἡμῖν οὐ μέμβεται αὐτή, τήν τε πόλιν καὶ πολιτείαν σώσομεν, ἀλλοίους<sup>13</sup> δὲ ἄγοντες ἐπὶ ταῦτα τάναντία πάντα καὶ πράζομεν καὶ φιλοσοφίας ἔτι πλείω γέλωτα καταντλήσομεν.

Αἰσχροὺς μεντὰν εἴη, ἦ δ' ὅς.

Πάνυ μὲν οὖν, εἶπον· γελοῖον δ' ἔγωγε καὶ ἐν τῷ παρόντι τι ἔοικα παθεῖν.

Τὸ ποῖον; ἔφη.

Ἐπελαθόμεν, ἦν δ' ἐγώ, ὅτι ἐπαίζομεν, καὶ μᾶλλον ἐντεινόμενος εἶπον. λέγων γὰρ ἅμα ἔβλειψα πρὸς φιλοσοφίαν, καὶ ἰδὼν προπεπηλακισμένην ἀναξίως ἀγανακτήσας μοι δοκῶ καὶ ὥσπερ θυμωθεὶς<sup>14</sup> τοῖς αἰτίοις σπουδαιότερον<sup>15</sup> εἰπεῖν ἃ εἶπον.

Οὐ μὰ τὸν Δί, ἔφη, οὐκ οὖν ὥς γ' ἐμοὶ ἀκροατῇ.<sup>16</sup>

Ἄλλ' ὥς ἐμοί, ἦν δ' ἐγώ, ῥήτορι.<sup>17</sup> τόδε δὲ μὴ ἐπιλανθανώμεθα, ὅτι ἐν μὲν τῇ προτέρᾳ ἐκλογῇ πρεσβύτας ἐξελέγομεν, ἐν δὲ ταύτῃ οὐκ ἐγχωρήσει· Σόλωνι γὰρ οὐ πειστέον ὥς γηράσκων τις πολλὰ δυνατὸς μανθάνειν, ἀλλ' ἦττον ἢ τρέχειν, νέων δὲ πάντες οἱ μεγάλοι καὶ οἱ πολλοὶ πόνοι.

Ἀνάγκη, ἔφη.

Τὰ μὲν τοῦνυν λογισμῶν τε καὶ γεωμετριῶν καὶ πάσης τῆς

<sup>11</sup> sane, sensible    <sup>12</sup> exercise, training    <sup>13</sup> of another kind    <sup>14</sup> anger

<sup>15</sup> quick, active; excellent    <sup>16</sup> listener    <sup>17</sup> public speaker





to be like posts, having no reason in them, and yet to be set in authority over the highest matters?

Certainly not.

Then you will make a law that they shall have such an education as will enable them to attain the greatest skill in asking and answering questions?

Yes, he said, you and I together will make it.

Dialectic, then, as you will agree, is the coping-stone of the sciences, and is set over them; no other science can be placed higher—the nature of knowledge can no further go?

I agree, he said.

But to whom we are to assign these studies, and in what way they are to be assigned, are questions which remain to be considered.

Yes, clearly.

You remember, I said, how the rulers were chosen before?

Certainly, he said.

The same natures must still be chosen, and the preference again given to the surest and the bravest, and, if possible, to the fairest; and, having noble and generous tempers, they should also have the natural gifts which will facilitate their education.

And what are these?

Such gifts as keenness and ready powers of acquisition; for the mind more often faints from the severity of study than from the severity of gymnastics: the toil is more entirely the mind's own, and is not shared with the body.

Very true, he replied.

Further, he of whom we are in search should have a good memory, and be an unwearied solid man who is a lover of labour in any line; or he will never be able to endure the great amount of bodily exercise and to go through all the intellectual discipline and study which we require of him.

Certainly, he said; he must have natural gifts.

The mistake at present is, that those who study philosophy have no vocation, and this, as I was before saying, is the reason why she has fallen into disrepute: her true sons should take her by the hand and not bastards.

What do you mean?

In the first place, her votary should not have a lame or halting industry — I mean, that he should not be half industrious and half idle: as, for example, when a man is a lover of gymnastic and hunting, and all other bodily exercises, but a hater rather than a lover of the labour of learning or listening or enquiring. Or the occupation to which he devotes himself may be of an opposite kind, and he may have the other sort of lameness.

Certainly, he said.

And as to truth, I said, is not a soul equally to be deemed halt and lame which hates voluntary falsehood and is extremely indignant at herself and others when they tell lies, but is patient of involuntary falsehood, and does not mind wallowing like a swinish beast in the mire of ignorance, and has no shame at being detected?

To be sure.

And, again, in respect of temperance, courage, magnificence, and every other virtue, should we not carefully distinguish between the true son and the bastard? for where there is no discernment of such qualities states and individuals unconsciously err; and the state makes a ruler, and the individual a friend, of one who, being defective in some part of virtue, is in a figure lame or a bastard.

That is very true, he said.

All these things, then, will have to be carefully considered by us; and if only those whom we introduce to this vast system of education and training are sound in body and mind, justice herself will have nothing to say against us, and we shall be the saviours of the constitution and of the State; but, if our pupils are men of another stamp, the reverse will happen, and we shall pour a still greater flood of ridicule on philosophy than she has to endure at present.

That would not be creditable.

Certainly not, I said; and yet perhaps, in thus turning jest into earnest I am equally ridiculous.

In what respect?

I had forgotten, I said, that we were not serious, and spoke with too much excitement. For when I saw philosophy so undeservedly trampled under foot of men I could not help feeling a sort of indignation at the authors of her disgrace: and my anger made me too vehement.

Indeed! I was listening, and did not think so.

But I, who am the speaker, felt that I was. And now let me remind you that, although in our former selection we chose old men, we must not do so in this. Solon was under a delusion when he said that a man when he grows old may learn many things—for he can no more learn much than he can run much; youth is the time for any extraordinary toil.

Of course.

And, therefore, calculation and geometry and all the other elements of instruction, which are a preparation for dialectic, should be presented to the mind in childhood; not, however, under any notion of forcing our system of education.

Why not?

Because a freeman ought not to be a slave in the acquisition of knowledge of any kind. Bodily exercise, when compulsory, does no harm to the body; but knowledge which is acquired under compulsion obtains no hold on the mind.

Very true.

Then, my good friend, I said, do not use compulsion, but let early education be a sort of amusement; you will then be better able to find out the natural bent.

That is a very rational notion, he said.

Do you remember that the children, too, were to be taken to see the battle on horseback; and that if there were no danger they were to be brought close up and, like young hounds, have a taste of blood given them?

Yes, I remember.

The same practice may be followed, I said, in all these things—labours, lessons, dangers—and he who is most at home in all of them ought to be enrolled in a select number.

At what age?

At the age when the necessary gymnastics are over: the period whether of two or three years which passes in this sort of training is useless for any other purpose; for sleep and exercise are unpropitious to learning; and the trial of who is first in gymnastic exercises is one of the most important tests to which our youth are subjected.

Certainly, he replied.

*vocabulary*

αἴσθησις -εως (f) sense perception  
 αἰσχρός shameful  
 ἀμελέω disregard; (impers.) of course  
 ἀναγκάζω force, compel  
 ἄνειμι go up, inland, to, back ~ion  
 ἀνίημι urge, impel; release ~jet  
 ἀντιλέγω contradict, oppose  
 ἀντιλογία argument  
 ἀπειθέω disobey  
 ἄπτω set on fire; attach; mid: touch, seize ~haptic  
 ἀρκέω satisfy; ward off, defend; suffice  
 ἄρτι at the same time  
 ἄτιμος (l) without honor  
 βασανίζω interrogate, test, torture  
 βέβαιος steadfast; sure  
 βίος life ~biology  
 γεύω taste ~gusto  
 γονεύς -ος (m) parent  
 γοῦν at least then  
 γυμνάζω exercise, do training  
 γυμνάσιον exercise; school  
 διαβάλλω throw across; slander ~ballistic  
 διαλέγω go through, debate ~legion  
 διατίθημι arrange; set out goods for sale ~thesis  
 διαφερόντως differently  
 διπλάσιος twofold, double  
 δόγμα -τος (n, 3) belief, legal decision  
 δράω do, accomplish  
 ἐγγίγνομαι live in ~genus  
 εἰκός likely  
 εἰκών -όνος (f, 3) image, likeness  
 ἐκβαίνω come forth, disembark ~basis  
 ἐκτρέφω raise, rear  
 ἔλεγχος (n) shame, disgrace; (m)

## refutation

ἐλέγχω shame; try, examine  
 ἔλεος ἐλοῦ pity, mercy ~alms  
 ἐλκέω drag, pull, hoist; rape  
 ἔλκος -εος (n, 3) wound ~ulcer  
 ἔλκω drag, pull, hoist; rape  
 ἐμπειρία experience, trial and error  
 ἐμπίμπλημι fill with  
 ἐπίπτω fall into; attack ~petal  
 ἐνδεής inadequate  
 ἐννοέω consider  
 ἐνταῦθα there, here  
 ἕξ six ~hexagon  
 ἐξελέγχω convict, refute, test  
 εὐοκότης like; fairly  
 ἐπειδάν when, after  
 ἐπιεικής fitting ~icon  
 ἐπισκοπέω look upon, inspect  
 ἐπιτείνω intensify  
 ἐπιτήδευμα -τος (n, 3) habit, business, custom  
 ἔραμαι love, aor. fall in love; long for, covet ~erotic  
 ἔρομαι ask a question, ask about, go searching through  
 ἡδονή pleasure  
 θαυμαστός wonderful; admirable  
 καταβάλλω throw down, cast off ~ballistic  
 καταβιβάζω bring down  
 καταχράσθαι (mp) abuse, use up; (act) be enough  
 κολακεύω flatter  
 κόσμιος well-behaved  
 μάθημα -τος (n, 3) lesson, knowledge  
 μανία madness, passion  
 μαντεύομαι to divine ~mantis  
 μεθίημι let go, cease; (mid) speed off ~jet  
 μέλω concern, interest, be one's responsibility

μεταδίδωμι give part of ~donate  
 μεταλαμβάνω share in; swap  
 μετέχω partake of  
 μέτριος medium, moderate  
 μιμέομαι (ἱ) imitate, represent  
 νόμιμος customary, legal, natural  
 νομοθέτης -ου (m, 1) lawgiver  
 οἰκεῖος household, familiar, proper  
 οἰκειότης -τος (f, 3) intimacy  
 οἰκειόω adopt, adapt  
 οἰκέω inhabit ~economics  
 ὄμμα -τος (n, 3) eye  
 ὅποιος whatever kind  
 ὀρθός upright, straight; correct, just  
 ~orthogonal  
 ὀρθόω stand up  
 οὐκοῦν not so?; and so  
 πάθος -ους (n, 3) an experience,  
 passion, condition  
 παιδεία child-rearing, education  
 παιδιά childish play  
 παίζω play ~pediatrician  
 παράνομος lawless, unlawful  
 πάτριος of the father(s), ancestral  
 πειθαρχέω obey authority  
 πείρα an attempt  
 περιοράω look around; watch;  
 permit  
 πῇ where? how?  
 πλησίος near, neighboring  
 ποῖος what kind  
 πολλαχῇ in many places or ways  
 πολλαχῇ in many places or ways  
 προερέω say beforehand  
 προκρίνω (ἱ) choose first  
 προλέγω prophecy, proclaim;

preselect ~legion  
 προσήκω belong to, it beseems  
 προσίημι be allowed near  
 προσχωρέω go to, join, support  
 σκοπάω watch, observe  
 σκοπέω behold, consider  
 σπαράσσω tear, rend  
 σπήλαιον grotto, cavern  
 σπουδάζω be busy, earnest  
 ~repudiate  
 συγγιγνώσκω acknowledge; pardon  
 συγγνώμη sympathy, leniency  
 συνάγω assemble; join in battle  
 ~demagogue  
 σύνειμι be with; have sex ~ion  
 συχνός long; many; extensive  
 σφόδρα very much  
 τέσσαρες four ~trapezoid  
 τιμάω (ἱ) honor, exalt  
 τίμιος honored, precious  
 τιμόω honor, exalt  
 τοίνυν well, then  
 ὑπερφυής overgrown; gigantic  
 ὑποβάλλω put under, interrupt  
 ~ballistic  
 ὑποβολιμαῖος illegitimate (child)  
 ὕστερέω lag, be too late, fail  
 φάσκω declare, promise, think  
 ~fame  
 φυλακή guard, prison, watch  
 ~phylactery  
 φύσις -εως (f) nature (of a thing)  
 ~physics  
 φύω produce, beget; clasp ~physics  
 ὡσαύτως in the same way

Μετὰ δὴ τοῦτον τὸν χρόνον, ἦν δ' ἐγώ, ἐκ τῶν εἰκοσιετῶν οἱ προκριθέντες τιμὰς τε μεῖζους τῶν ἄλλων οἴσονται, τά τε χύδην μαθήματα παισὶν ἐν τῇ παιδείᾳ γενόμενα τούτοις συνακτέον εἰς σύνοψιν οἰκειότητός<sup>1</sup> τε ἀλλήλων τῶν μαθημάτων καὶ τῆς τοῦ ὄντος φύσεως.

Μόνη γοῦν, εἶπεν, ἡ τοιαύτη μάθησις βέβαιος, ἐν οἷς ἂν ἐγγένηται.

Καὶ μεγίστη γε, ἦν δ' ἐγώ, πείρα διαλεκτικῆς φύσεως καὶ μή· ὁ μὲν γὰρ συνοπτικὸς διαλεκτικός, ὁ δὲ μὴ οὐ.

Συνοίομαι, ἦ δ' ὅς.

Ταῦτα τοίνυν, ἦν δ' ἐγώ, δεήσει σε ἐπισκοποῦντα οἱ ἂν μάλιστα τοιοῦτοι ἐν αὐτοῖς ὧσι καὶ μόνιμοι μὲν ἐν μαθήμασι, μόνιμοι δ' ἐν πολέμῳ καὶ τοῖς ἄλλοις νομίμοις, τούτους αὖ, ἐπειδὴν τὰ τριάκοντα ἔτη ἐκβαίνωσιν, ἐκ τῶν προκρίτων προκρινάμενον εἰς μεῖζους τε τιμὰς καθιστάναι καὶ σκοπεῖν, τῇ τοῦ διαλέγεσθαι δυνάμει βασανίζοντα τίς ὁμμάτων καὶ τῆς ἄλλης αἰσθήσεως δυνατὸς μεθιέμενος ἐπ' αὐτὸ τὸ ὄν μετ' ἀληθείας ἰέναι. καὶ ἐνταῦθα δὴ πολλῆς φυλακῆς ἔργον, ὦ ἑταῖρε.

Τί μάλιστα; ἦ δ' ὅς.

Οὐκ ἐννοεῖς, ἦν δ' ἐγώ, τὸ νῦν περὶ τὸ διαλέγεσθαι κακὸν γιγνόμενον ὅσον γίγνεται;

Τὸ ποῖον; ἔφη.

Παρανομίας που, ἔφην ἐγώ, ἐμπύμπλανται.

Καὶ μάλα, ἔφη.

Θαυμαστὸν οὖν τι οἶε, εἶπον, πάσχειν αὐτούς, καὶ οὐ συγγιγνώσκεις;

Πῇ μάλιστα; ἔφη.

Οἶον, ἦν δ' ἐγώ, εἴ τις ὑποβολιμαῖος τραφεῖη ἐν πολλοῖς μὲν χρήμασι,

---

<sup>1</sup> intimacy



πολλῶ δὲ καὶ μεγάλῳ γένει καὶ κόλαξι πολλοῖς, ἀνὴρ δὲ γενόμενος αἰσθοίτο ὅτι οὐ τούτων ἐστὶ τῶν φασκόντων γονέων, τοὺς δὲ τῷ ὄντι γεννήσαντας μὴ εὖροι, τοῦτον ἔχεις μαντεύσασθαι πῶς ἂν διατεθείη πρὸς τε τοὺς κόλακας καὶ πρὸς τοὺς ὑποβαλομένους ἐν ἐκείνῳ τε τῷ χρόνῳ ᾧ οὐκ ἤδει τὰ περὶ τῆς ὑποβολῆς, καὶ ἐν ᾧ αὖ ἤδει; ἢ βούλει ἐμοῦ μαντευομένου ἀκούσαι;

Βούλομαι, ἔφη.

Μαντεύομαι τοῖνυν, εἶπον, μάλλον αὐτὸν τιμᾶν ἂν τὸν πατέρα καὶ τὴν μητέρα καὶ τοὺς ἄλλους οἰκίους δοκοῦντας ἢ τοὺς κολακεύοντας, καὶ ἦττον μὲν ἂν περιδεῖν ἐνδεεῖς τινος, ἦττον δὲ παράνομόν τι δρᾶσαι ἢ εἰπεῖν εἰς αὐτούς, ἦττον δὲ ἀπειθεῖν τὰ μεγάλα ἐκείνοις ἢ τοῖς κόλαξιν, ἐν ᾧ χρόνῳ τὸ ἀληθὲς μὴ εἰδεῖν.

Εἰκός, ἔφη.

Αἰσθόμενον τοῖνυν τὸ ὄν μαντεύομαι αὖ περὶ μὲν τούτους ἀνεῖναι ἂν τὸ τιμᾶν τε καὶ σπουδάζειν, περὶ δὲ τοὺς κόλακας ἐπιτεῖναι, καὶ πείθεσθαι τε αὐτοῖς διαφερόντως ἢ πρότερον καὶ ζῆν ἂν ἤδη κατ' ἐκείνους, συνόντα αὐτοῖς ἀπαρακαλύπτως, πατρὸς δὲ ἐκείνου καὶ τῶν ἄλλων ποιουμένων οἰκείων, εἰ μὴ πάνυ εἴη φύσει ἐπικεικός, μέλειν τὸ μῆδέν.

Πάντ', ἔφη, λέγεις οἷά περ ἂν γένοιτο. ἀλλὰ πῇ πρὸς τοὺς ἀπτομένους τῶν λόγων αὕτη φέρει ἡ εἰκὼν;

Τῇδε. ἔστι που ἡμῖν δόγματα<sup>2</sup> ἐκ παίδων περὶ δικαίων καὶ καλῶν, ἐν οἷς ἐκτεθράμμεθα ὥσπερ ὑπὸ γονεῦσι, πειθαρχοῦντές<sup>3</sup> τε καὶ τιμῶντες αὐτά.

Ἦστι γάρ.

Οὐκοῦν καὶ ἄλλα ἐναντία τούτων ἐπιτηδεύματα ἡδονὰς ἔχοντα, ἃ κολακεύει μὲν ἡμῶν τὴν ψυχὴν καὶ ἔλκει ἐφ' αὐτά, πείθει δ' οὐ τοὺς

<sup>2</sup> belief, legal decision    <sup>3</sup> obey authority

καὶ ὀπηροῦν μετρίους· ἀλλ' ἐκεῖνα τιμῶσι τὰ πάτρια καὶ ἐκείνοις πειθαρχοῦσιν.

Ἦστι ταῦτα.

Τί οὖν; ἦν δ' ἐγώ· ὅταν τὸν οὕτως ἔχοντα ἐλθὼν ἐρώτημα ἔρηται· τί ἐστὶ τὸ καλόν, καὶ ἀποκριναμένου ὃ τοῦ νομοθέτου<sup>4</sup> ἤκουεν ἐξελέγχῃ ὁ λόγος, καὶ πολλάκις καὶ πολλαχῇ ἐλέγχων εἰς δόξαν καταβάλλῃ ὡς τοῦτο οὐδὲν μᾶλλον καλὸν ἢ αἰσχρόν, καὶ περὶ δικαίου ὡσαύτως καὶ ἀγαθοῦ καὶ ἃ μάλιστα ἦγεν ἐν τιμῇ, μετὰ τοῦτο τί οἶε ποιήσῃ αὐτὸν πρὸς αὐτὰ τιμῆς τε πέρι καὶ πειθαρχίας;

Ἀνάγκη, ἔφη, μήτε τιμᾶν ἔτι ὁμοίως μήτε πείθεσθαι.

Ὅταν οὖν, ἦν δ' ἐγώ, μήτε ταῦτα ἡγῆται τίμα καὶ οἰκεία ὥσπερ πρὸ τοῦ, τά τε ἀληθῆ μὴ εὐρίσκει, ἔστι πρὸς ὅποιον βίον ἄλλον ἢ τὸν κολακεύοντα εἰκότως προσχωρήσεται;

Οὐκ ἔστιν, ἔφη.

Παράνομος δὴ οἶμαι δόξει γεγονέναι ἐκ νομίμου.

Ἀνάγκη.

Οὐκοῦν, ἔφην, εἰκὸς τὸ πάθος τῶν οὕτω λόγων ἀποτομένων καί, ὃ ἄρτι ἔλεγον, πολλῆς συγγνώμης ἄξιον;

Καὶ ἐλέου γ', ἔφη.

Οὐκοῦν ἵνα μὴ γίγνηται ὁ ἔλεος οὗτος περὶ τοὺς τριακοντούτας σοι, εὐλαβουμένῳ παντὶ τρόπῳ τῶν λόγων ἀπτέον;

Καὶ μάλ', ἦ δ' ὅς.

Ἄρ' οὖν οὐ μία μὲν εὐλάβεια αὕτη συχνή, τὸ μὴ νέους ὄντας αὐτῶν γενέσθαι;<sup>5</sup> οἶμαι γάρ σε οὐ λεληθέναι ὅτι οἱ μειρακίσκοι, ὅταν τὸ πρῶτον λόγων γεύωνται, ὡς παιδιᾶ<sup>6</sup> αὐτοῖς καταχρῶνται, ἀεὶ εἰς ἀντιλογίαν χρώμενοι, καὶ μιμούμενοι τοὺς ἐξελέγχοντας αὐτοὶ ἄλλους

<sup>4</sup> lawgiver    <sup>5</sup> taste    <sup>6</sup> childish play

ἐλέγχουσι, χαίροντες ὥσπερ σκυλάκια τῷ ἔλκειν τε καὶ σπαράττειν<sup>7</sup>  
τῷ λόγῳ τοὺς πλησίον αἰεί.

Ὑπερφυνῶς μὲν οὖν, ἔφη.

Οὐκοῦν ὅταν δὴ πολλοὺς μὲν αὐτοὶ ἐλέγξωσιν, ὑπὸ πολλῶν δὲ  
ἐλεγχθῶσι, σφόδρα καὶ ταχὺ ἐμπίπτουσιν εἰς τὸ μηδὲν ἡγεῖσθαι  
ὦνπερ πρότερον· καὶ ἐκ τούτων δὴ αὐτοὶ τε καὶ τὸ ὅλον φιλοσοφίας  
πéρι εἰς τοὺς ἄλλους διαβέβληνται.

Ἀληθέστατα, ἔφη.

Ὁ δὲ δὴ πρεσβύτερος, ἦν δ' ἐγώ, τῆς μὲν τοιαύτης μανίας<sup>8</sup> οὐκ ἂν  
ἐθέλοι μετέχειν, τὸν δὲ διαλέγεσθαι ἐθέλοντα καὶ σκοπεῖν τάληθές  
μᾶλλον μιμήσεται ἢ τὸν παιδιᾶς χάριν παίζοντα καὶ ἀντιλέγοντα,  
καὶ αὐτός τε μετριώτερος ἔσται καὶ τὸ ἐπιτήδευμα τιμώτερον ἀντὶ  
ἀτιμωτέρου ποιήσῃ.

Ὅρθῶς, ἔφη.

Οὐκοῦν καὶ τὰ προειρημένα τούτου ἐπ' εὐλαβείᾳ πάντα προείρηται,  
τὸ τὰς φύσεις κοσμίους<sup>9</sup> εἶναι καὶ στασίμους οἷς τις μεταδώσει τῶν  
λόγων, καὶ μὴ ὡς νῦν ὁ τυχῶν καὶ οὐδὲν προσήκων ἔρχεται ἐπ' αὐτό;

Πάννυ μὲν οὖν, ἔφη.

Ἄρκει δὴ ἐπὶ λόγων μεταλήψῃ μείναι ἐνδελεχῶς καὶ συντόνως μηδὲν  
ἄλλο πράττοντι, ἀλλ' ἀντιστρόφως γυμναζομένῳ τοῖς περὶ τὸ σῶμα  
γυμνασίοις, ἔτη διπλάσια<sup>10</sup> ἢ τότε;

Ἐξ, ἔφη, ἢ τέτταρα λέγεις;

Ἀμέλει, εἶπον, πέντε θές. μετὰ γὰρ τοῦτο καταβιβαστέοι ἔσονται σοὶ  
εἰς τὸ σπῆλαιον πάλιν ἐκείνο, καὶ ἀναγκαστέοι ἄρχειν τά τε περὶ τὸν  
πόλεμον καὶ ὅσαι νέων ἀρχαί, ἵνα μὴδ' ἐμπειρία ὑστερῶσι<sup>11</sup> τῶν

<sup>7</sup> tear, rend    <sup>8</sup> madness, passion    <sup>9</sup> well-behaved    <sup>10</sup> twofold,  
double    <sup>11</sup> lag, be too late, fail

After that time those who are selected from the class of twenty years old will be promoted to higher honour, and the sciences which they learned without any order in their early education will now be brought together, and they will be able to see the natural relationship of them to one another and to true being.

Yes, he said, that is the only kind of knowledge which takes lasting root.

Yes, I said; and the capacity for such knowledge is the great criterion of dialectical talent: the comprehensive mind is always the dialectical.

I agree with you, he said.

These, I said, are the points which you must consider; and those who have most of this comprehension, and who are most steadfast in their learning, and in their military and other appointed duties, when they have arrived at the age of thirty have to be chosen by you out of the select class, and elevated to higher honour; and you will have to prove them by the help of dialectic, in order to learn which of them is able to give up the use of sight and the other senses, and in company with truth to attain absolute being: And here, my friend, great caution is required.

Why great caution?

Do you not remark, I said, how great is the evil which dialectic has introduced?

What evil? he said.

The students of the art are filled with lawlessness.

Quite true, he said.

Do you think that there is anything so very unnatural or inexcusable in their case? or will you make allowance for them?

In what way make allowance?

I want you, I said, by way of parallel, to imagine a supposititious son who is brought up in great wealth; he is one of a great and numerous family, and has many flatterers. When he grows up to manhood, he learns that his alleged are not his real parents; but who the real are he is unable to discover. Can you guess how he will be likely to behave towards his flatterers and his supposed parents, first of all during the period when he is ignorant of the false relation, and then again when he knows? Or shall I guess for you?

If you please.

Then I should say, that while he is ignorant of the truth he will be likely to honour his father and his mother and his supposed relations more than the flatterers; he will be less inclined to neglect them when in need, or to do or say anything against them; and he will be less willing to disobey them in any important matter.

He will.

But when he has made the discovery, I should imagine that he would diminish his honour and regard for them, and would become more devoted to the flatterers; their influence over him would greatly increase; he would now live after their ways, and openly associate with them, and, unless he were of an unusually good disposition, he would trouble himself no more about his supposed parents or other relations.

Well, all that is very probable. But how is the image applicable to the disciples of philosophy?

In this way: you know that there are certain principles about justice and honour, which were taught us in childhood, and under their parental authority we have been brought up, obeying and honouring them.

That is true.

There are also opposite maxims and habits of pleasure which flatter and attract the soul, but do not influence those of us who have any sense of right, and they continue to obey and honour the maxims of their fathers.

True.

Now, when a man is in this state, and the questioning spirit asks what is fair or honourable, and he answers as the legislator has taught him, and then arguments many and diverse refute his words, until he is driven into believing that nothing is honourable any more than dishonourable, or just and good any more than the reverse, and so of all the notions which he most valued, do you think that he will still honour and obey them as before?

Impossible.

And when he ceases to think them honourable and natural as heretofore, and he fails to discover the true, can he be expected to pursue any life other than that which flatters his desires?

He cannot.

And from being a keeper of the law he is converted into a breaker of it?

Unquestionably.

Now all this is very natural in students of philosophy such as I have described, and also, as I was just now saying, most excusable.

Yes, he said; and, I may add, pitiable.

Therefore, that your feelings may not be moved to pity about our citizens who are now thirty years of age, every care must be taken in introducing them to dialectic.

Certainly.

There is a danger lest they should taste the dear delight too early; for youngsters, as you may have observed, when they first get the taste in their mouths, argue for amusement, and are always contradicting and refuting others in imitation of those who refute them; like puppy-dogs, they rejoice in pulling and tearing at all who come near them.

Yes, he said, there is nothing which they like better.

And when they have made many conquests and received defeats at the hands of many, they violently and speedily get into a way of not believing anything which they believed before, and hence, not only they, but philosophy and all that relates to it is apt to have a bad name with the rest of the world.

Too true, he said.

But when a man begins to get older, he will no longer be guilty of such insanity; he will imitate the dialectician who is seeking for truth, and not the eristic, who is contradicting for the sake of amusement; and the greater moderation of his character will increase instead of diminishing the honour of the pursuit.

Very true, he said.

And did we not make special provision for this, when we said that the disciples of philosophy were to be orderly and steadfast, not, as now, any chance aspirant or intruder?

Very true.

Suppose, I said, the study of philosophy to take the place of gymnastics and to be continued diligently and earnestly and exclusively for twice the number of years which were passed in bodily exercise—will that be enough?

Would you say six or four years? he asked.

Say five years, I replied; at the end of the time they must be sent down again into the den and compelled to hold any military or other office which young

men are qualified to hold: in this way they will get their experience of life,  
and there

*vocabulary*

**ἄδην** to satiety; enough  
**ἀδικία** injustice, offence  
**ἄδικος** unfair; obstinate, bad  
**ἄδος** weariness  
**ἄεθλιος** prize ~athlete  
**ἀθλητής ἀεθλητού** (m, 1) athlete, contestant ~athlete  
**ἄθλιος** wretched ~athlete  
**ἄκρατος** (αἶ) pure, unmixed  
 ~crater  
**ἄκρος** at the edge, extreme ~acute  
**ἄλλοθεν** from elsewhere ~alien  
**ἀμάρτημα** -τος (n, 3) failure, fault  
**ἀναγκάζω** force, compel  
**ἀναγκαῖος** coerced, coercing, slavery  
**ἀνακλίνω** (ι) lean something back, push back, place ~incline  
**ἀναλαμβάνω** take up, recover, resume  
**ἀναμνηστικῶς** (+2 acc) remind someone ~mnemonic  
**ἀνατίθηναι** consecrate, lay on, impute; (mp) reproach  
**ἀνδάνω** please ~hedonism  
**ἀποβλέπω** stare at, adore  
**ἀποτελέω** accomplish, produce  
**ἀριστεύω** be the best ~aristocrat  
**ἄτοπος** strange, unnatural, disgusting  
**αὐγή** light  
**αὐξάνω** strengthen  
**βασανίζω** interrogate, test, torture  
**γέμω** be full of  
**γενναῖος** noble, sincere ~genesis  
**γονεὺς** -ος (m) parent  
**γονή** progeny ~genus  
**γοῦν** at least then  
**δαίμων** -ονος (m, 3) a god, fate, doom ~demon  
**δεῦρο** here, come here!  
**δῆλος** visible, conspicuous

**δημόσιος** public, the state  
**διασώζω** preserve through  
**διατριβή** (ι) wear down, delay  
 ~tribology  
**διαφαίνω** seem, show through  
 ~photon  
**διαφανής** transparent  
**διάφορος** different; difference; disagreeing; balance, bill  
**διέρχομαι** pierce, traverse  
**δρῦς** -ός (f) tree, oak, lumber  
 ~druid  
**δυνάστης** -ου (m, 1) lord, ruler  
**ἐγγίγνομαι** live in ~genus  
**εἶδος** -ους (n, 3) appearance, form  
 ~oid  
**εἴπερ** if indeed  
**ἐκπέμπω** send forth ~pomp  
**ἐκτός** outside  
**ἐκτρέπω** turn aside  
**ἔλκω** drag, pull, hoist; rape  
 Ἑλλην Greek  
**ἐμμένω** stay put, be faithful, fixed  
**ἐντεῦθεν** thence  
**ἐπαινέω** concur, praise, advise  
**ἐπιθυμέω** (υ) wish, covet  
**ἐπίλοιπος** remaining  
**ἐπιμελέομαι** take care of, oversee  
**ἐπισκέπτομαι** look upon, inspect  
**ἐπισκοπέω** look upon, inspect  
**ἐπιστήμη** skill, knowledge  
**ἐπιτήδευμα** -τος (n, 3) habit, business, custom  
**ἔρομαι** ask a question, ask about, go searching through  
**ἔσχατος** farthest, last  
**εὐδαιμονέω** be lucky, happy  
**εὐδαιμονία** prosperity  
**εὐδαίμων** blessed with a good genius  
**εὐχή** prayer; vow ~vow  
**ἐφέλκω** drag; (mid) influence



ἐφεξῆς in order, in a row  
 ἦθος ἦθος (n, 3) habit, habitat  
 ~ethos  
 θυσία sacrifice  
 ἰδέα ἰδῆς semblance; kind, style  
 ἰδιώτης -ου (m, 1) private; a layman  
 ἴσχω imitate, liken to, guess ~victor  
 καθάπερ exactly as  
 κατασκευή fixed assets; condition  
 καταφρονέω scorn; think of  
 κατοικίζω colonize  
 κοινωνέω associate with  
 κοσμέω marshal, array ~cosmos  
 κτάομαι acquire, possess  
 κτήσις -ος (f) chattels  
 μάκαρ fortunate ~macarism  
 μάκαρ fortunate ~macarism  
 μεταξύ between  
 μισθός reward, wages  
 μνημονεύω remember, remind  
 νόσημα -τος (n, 3) disease  
 οἰκέω inhabit ~economics  
 οἴκησις -εως (f) habitation  
 ὀλιγαρχία oligarchy  
 ὀνίνημι help, please, be available  
 ὀρθόω stand up  
 οὐδαμὸς not anyone  
 οὐκοῦν not so?; and so  
 παιδεία child-rearing, education  
 παιδεύω raise; train  
 παλαιστής -ου (m, 1) wrestler  
 ~Pallas  
 παντάπασιν altogether; yes,  
 certainly  
 πανταχόσε in every direction  
 πάντῃ everywhere  
 παράδειγμα -τος (n, 3) model,  
 precedent

πεντεκαίδεκα 15  
 πέτρα rock, cliff, reef ~petrified  
 πῃ somewhere, somehow  
 πόθεν from where?  
 πολιτεία (i) citizenship; government  
 πόσος how many, much, far?  
 πότε when?  
 προαγορεύω declare, predict, order  
 προεῖπον foretell, proclaim, order  
 before  
 προφαίνω show; pass: appear  
 ~photon  
 συγχωρέω accede, concede  
 συχνός long; many; extensive  
 σφέτερος their  
 τέλεος finished  
 τέταρτος fourth ~trapezoid  
 τοῖνον well, then  
 τροφή food, upkeep ~atrophy  
 τυραννικός tyrannical  
 τυραννίς -δος (f) tyranny  
 ὑπηρετέω serve  
 ὑπολαμβάνω take under one's  
 support, seize; speak up; imagine  
 ~epilepsy  
 φάος φῶς (n, 3) light; salvation; (pl)  
 eyes ~photon  
 φιλόσοφος wisdom-loving  
 φύλαξ -κος (m) guard; sentry  
 ~phylactery  
 φύσις -εως (f) nature (of a thing)  
 ~physics  
 φύω produce, beget; clasp ~physics  
 χείρων worse, more base, inferior,  
 weaker  
 ὠνητός bought  
 ὡσαύτως in the same way

ἄλλων· καὶ ἔτι καὶ ἐν τούτοις βασανιστέοι εἰ ἐμμενουσιν ἐλκόμενοι πανταχόσε<sup>1</sup> ἢ τι καὶ παρακινήσουσι.

Χρόνον δέ, ἢ δ' ὅς, πόσον τοῦτον τιθεῖς;

Πεντεκαίδεκα ἔτη, ἦν δ' ἐγώ. γενομένων δὲ πεντηκοντουτῶν τοὺς διασωθέντας καὶ ἀριστεύσαντας<sup>2</sup> πάντα πάντῃ ἐν ἔργοις τε καὶ ἐπιστήμαις πρὸς τέλος ἤδη ἀκτέον, καὶ ἀναγκαστέον ἀνακλίναντας τὴν τῆς ψυχῆς αὐγὴν εἰς αὐτὸ ἀποβλέψαι τὸ πᾶσι φῶς παρέχον, καὶ ἰδόντας τὸ ἀγαθὸν αὐτό, παραδείγματι χρωμένους ἐκείνῳ, καὶ πόλιν καὶ ἰδιώτας καὶ ἑαυτοὺς κοσμεῖν τὸν ἐπίλοιπον βίον ἐν μέρει ἐκάστους, τὸ μὲν πολὺ πρὸς φιλοσοφίᾳ διατρίβοντας, ὅταν δὲ τὸ μέρος ἦκη, πρὸς πολιτικοῖς ἐπιταλαιπωροῦντας καὶ ἄρχοντας ἐκάστους τῆς πόλεως ἕνεκα, οὐχ ὥς καλὸν τι ἀλλ' ὥς ἀναγκαῖον πράττοντας, καὶ οὕτως ἄλλους αἰεὶ παιδεύσαντας τοιούτους, ἀντικαταλιπόντας τῆς πόλεως φύλακας, εἰς μακάρων νήσους ἀπὸντας οἰκεῖν· μνημεῖα δ' αὐτοῖς καὶ θυσίας τὴν πόλιν δημοσίᾳ ποιεῖν, ἐὰν καὶ ἡ Πυθία συναναιρῇ, ὥς δαίμοσιν, εἰ δὲ μή, ὥς εὐδαίμοσί τε καὶ θεοῖς.

Παγκάλους, ἔφη, τοὺς ἄρχοντας, ὦ Σώκρατες, ὥσπερ ἀνδριαντοποιὸς ἀπείργασαι.

Καὶ τὰς ἀρχούσας γε, ἦν δ' ἐγώ, ὦ Γλαῦκων· μὴδὲν γάρ τι οἶον με περὶ ἀνδρῶν εἰρηκέναι μᾶλλον ἢ εἰρηκα ἢ περὶ γυναικῶν, ὅσαι ἂν αὐτῶν ἱκαναὶ τὰς φύσεις ἐγγίγνωνται.

Ὅρθως, ἔφη, εἴπερ ἴσα γε πάντα τοῖς ἀνδράσι κοινωνήσουσιν, ὥς διήλθομεν.

Τί οὖν; ἔφην· συγχωρεῖτε περὶ τῆς πόλεως τε καὶ πολιτείας μὴ παντάπασιν ἡμᾶς εὐχᾶς<sup>3</sup> εἰρηκέναι, ἀλλὰ χαλεπὰ μὲν, δυνατὰ δέ περ, καὶ οὐκ ἄλλη ἢ εἴρηται, ὅταν οἱ ὥς ἀληθῶς φιλόσοφοι δυνάσται,<sup>4</sup> ἢ πλείους ἢ εἷς, ἐν πόλει γενόμενοι τῶν μὲν νῦν τιμῶν καταφρονήσωσιν, ἡγήσάμενοι ἀνελευθέρους εἶναι καὶ οὐδενὸς ἀξίας, τὸ δὲ ὀρθὸν περὶ πλείστου ποιησάμενοι καὶ τὰς ἀπὸ τούτου τιμάς, μέγιστον δὲ

<sup>1</sup> in every direction    <sup>2</sup> be the best    <sup>3</sup> prayer; vow    <sup>4</sup> lord, ruler

καὶ ἀναγκαιότατον τὸ δίκαιον, καὶ τούτῳ δὴ ὑπηρετοῦντές τε καὶ αὔξοντες αὐτὸ διασκευωρήσονται τὴν ἑαυτῶν πόλιν;

Πῶς; ἔφη.

Ὅσοι μὲν ἄν, ἣν δ' ἐγώ, πρεσβύτεροι τυγχάνωσι δεκετῶν ἐν τῇ πόλει, πάντας ἐκπέμψωσιν εἰς τοὺς ἀγρούς, τοὺς δὲ παῖδας αὐτῶν παραλαβόντες ἐκτὸς τῶν νῦν ἡθῶν, ἃ καὶ οἱ γονῆς ἔχουσι, θρέψωνται ἐν τοῖς σφετέροις τρόποισι καὶ νόμοις, οἷσιν οἷοις διεληλύθαμεν τότε· καὶ οὕτω τάχιστα τε καὶ ῥᾶστα πόλιν τε καὶ πολιτείαν, ἣν ἐλέγομεν, καταστᾶσαν αὐτὴν τε εὐδαιμονήσειν καὶ τὸ ἔθνος ἐν ᾧ ἂν ἐγγένηται πλεῖστα ὀνήσειν;

Πολύ γ', ἔφη· καὶ ὥς ἂν γένοιτο, εἴπερ ποτὲ γίγνοιτο, δοκεῖς μοι, ὦ Σώκρατες, εὖ εἰρηκέναι.

Οὐκοῦν ἄδην ἤδη, εἶπον ἐγώ, ἔχουσιν ἡμῖν οἱ λόγοι περὶ τε τῆς πόλεως ταύτης καὶ τοῦ ὁμοίου ταύτῃ ἀνδρός; δῆλος γάρ που καὶ οὗτος οἶον φήσομεν δεῖν αὐτὸν εἶναι.

Δῆλος, ἔφη· καὶ ὅπερ ἐρωτᾷς, δοκεῖ μοι τέλος ἔχειν.

## 8

Εἶεν· ταῦτα μὲν δὴ ὁμολόγηται, ὦ Γλαύκων, τῇ μελλούσῃ ἄκρως οἰκεῖν πόλει κοινὰς μὲν γυναῖκας, κοινούς δὲ παῖδας εἶναι καὶ πᾶσαν παιδείαν, ὡσαύτως δὲ τὰ ἐπιτηδεύματα κοινὰ ἐν πολέμῳ τε καὶ εἰρήνῃ, βασιλέας δὲ αὐτῶν εἶναι τοὺς ἐν φιλοσοφίᾳ τε καὶ πρὸς τὸν πόλεμον γεγονότας ἀρίστους.

Ὁμολόγηται, ἔφη.

Καὶ μὴν καὶ τάδε συνεχωρήσαμεν, ὥς, ὅταν δὴ καταστῶσιν οἱ ἄρχοντες, ἄγοντες τοὺς στρατιώτας κατοικοῦσιν εἰς οἰκίσεις οἷας προείπομεν, ἴδιον μὲν οὐδὲν οὐδενὶ ἐχούσας, κοινὰς δὲ πᾶσι· πρὸς δὲ ταῖς τοιαύταις οἰκήσεσι, καὶ τὰς κτήσεις, εἰ μνημονεύεις, διωμολογησάμεθά που οἶαι ἔσονται αὐτοῖς.

Ἄλλὰ μνημονεύω, ἔφη, ὅτι γε οὐδὲν οὐδένα ὠόμεθα δεῖν κεκτῆσθαι ὦν νῦν οἱ ἄλλοι, ὥσπερ δὲ ἀθλητάς<sup>5</sup> τε πολέμου καὶ φύλακας, μισθὸν τῆς φυλακῆς δεχομένους εἰς ἐνιαυτὸν τὴν εἰς ταῦτα τροφήν παρὰ τῶν ἄλλων, αὐτῶν τε δεῖν καὶ τῆς ἄλλης πόλεως ἐπιμελείσθαι.

Ὅρθως, ἔφην, λέγεις. ἀλλ' ἄγ', ἐπειδὴ τοῦτ' ἀπετελέσαμεν, ἀναμνησθῶμεν πόθεν δεῦρο ἐξετραπόμεθα, ἵνα πάλιν τὴν αὐτὴν ἴωμεν.

Οὐ χαλεπόν, ἔφη. σχεδὸν γάρ, καθάπερ νῦν, ὡς διεληλυθὼς περὶ τῆς πόλεως τοὺς λόγους ἐποιού, λέγων ὡς ἀγαθὴν μὲν τὴν τοιαύτην, οἷαν τότε διήλθες, τιθείης πόλιν, καὶ ἄνδρα τὸν ἐκείνη ὅμοιον, καὶ ταῦτα, ὡς ἔοικας, καλλίω ἔτι ἔχων εἰπεῖν πόλιν τε καὶ ἄνδρα.

Ἄλλ' οὖν δὴ τὰς ἄλλας ἡμαρτημένας ἔλεγες, εἰ αὕτη ὀρθή. τῶν δὲ λοιπῶν πολιτειῶν ἔφησθα, ὡς μνημονεύω, τέτταρα εἶδη εἶναι, ὦν καὶ πέρι λόγον ἄξιον εἶη ἔχειν καὶ ἰδεῖν αὐτῶν τὰ ἁμαρτήματα καὶ τοὺς ἐκείναις αὐτοῖς ὁμοίους, ἵνα πάντας αὐτοὺς ἰδόντες, καὶ ὁμολογησάμενοι τὸν ἄριστον καὶ τὸν κάκιστον ἄνδρα, ἐπισκεψαίμεθα εἰ ὁ ἄριστος εὐδαιμονέστατος καὶ ὁ κάκιστος ἀθλιώτατος, ἢ ἄλλως ἔχου· καὶ ἐμοῦ ἐρομένου τίνας λέγοις τὰς τέτταρας πολιτείας, ἐν τούτῳ ὑπέλαβε Πολέμαρχός τε καὶ Ἀδείμαντος, καὶ οὕτω δὴ σὺ ἀναλαβὼν τὸν λόγον δεῦρ' ἀφίξαι.

Ὅρθότατα, εἶπον, ἐμνημόνευσας.

Πάλιν τοίνυν, ὥσπερ παλαιστής,<sup>6</sup> τὴν αὐτὴν λαβὴν παρέχε, καὶ τὸ αὐτὸ ἐμοῦ ἐρομένου πειρῶ εἰπεῖν ἅπερ τότε ἐμελλες λέγειν.

Ἐάνπερ, ἦν δ' ἐγώ, δύνωμαι.

Καὶ μὲν, ἦ δ' ὅς, ἐπιθυμῶ γε καὶ αὐτὸς ἀκοῦσαι τίνας ἔλεγες τὰς τέτταρας πολιτείας.

Οὐ χαλεπῶς, ἦν δ' ἐγώ, ἀκούσῃ. εἰσὶ γὰρ ἂς λέγω, αἵπερ καὶ ὀνόματα ἔχουσιν, ἧς τε ὑπὸ τῶν πολλῶν ἐπαινουμένη, ἡ Κρητικὴ τε καὶ

<sup>5</sup> athlete, contestant    <sup>6</sup> wrestler

Λακωνικὴ αὕτη· καὶ δευτέρα καὶ δευτέρως ἐπαινουμένη, καλουμένη δ' ὀλιγαρχία, συχνῶν γέμουσα κακῶν πολιτεία· ἥ τε ταύτη διάφορος καὶ ἐφεξῆς γιγνομένη δημοκρατία, καὶ ἡ γενναία δὴ τυραννὶς καὶ πασῶν τούτων διαφέρουσα, τέταρτόν τε καὶ ἔσχατον πόλεως νόσημα. ἥ τινα ἄλλην ἔχεις ἰδέαν πολιτείας, ἥτις καὶ ἐν εἴδει διαφανεῖ τινι κεῖται; δυναστεία γὰρ καὶ ὠνηταὶ βασιλείαι καὶ τοιαῦταί τινες πολιτεῖαι μεταξὺ τι τούτων πού εἰσιν, εὖροι δ' ἂν τις αὐτὰς οὐκ ἐλάττους περὶ τοὺς βαρβάρους ἢ τοὺς Ἑλλήνας.<sup>7</sup>

Πολλὰ γοῦν καὶ ἄτοποι, ἔφη, λέγονται.

Οἶσθ' οὖν, ἦν δ' ἐγώ, ὅτι καὶ ἀνθρώπων εἶδη τοσαῦτα ἀνάγκη τρόπων εἶναι, ὅσαπερ καὶ πολιτειῶν; ἢ οἶε ἐκ δρυὸς ποθεν ἢ ἐκ πέτρας τὰς πολιτείας γίγνεσθαι, ἀλλ' οὐχὶ ἐκ τῶν ἡθῶν τῶν ἐν ταῖς πόλεσιν, ἃ ἂν ὥσπερ ῥέψαντα τᾶλλα ἐφελκύσῃται;

Οὐδαμῶς ἔγωγ', ἔφη, ἄλλοθεν ἢ ἐντεῦθεν.

Οὐκοῦν εἰ τὰ τῶν πόλεων πέντε, καὶ αἱ τῶν ιδιωτῶν κατασκευαὶ τῆς ψυχῆς πέντε ἂν εἶεν.

Τί μῆν;

Τὸν μὲν δὴ τῇ ἀριστοκρατίᾳ ὅμοιον διεληλύθαμεν ἤδη, ὃν ἀγαθόν τε καὶ δίκαιον ὀρθῶς φάμεν εἶναι.

Διεληλύθαμεν.

Ἄρ' οὖν τὸ μετὰ τοῦτο διτέον τοὺς χεῖρους, τὸν φιλόνικόν τε καὶ φιλότιμον, κατὰ τὴν Λακωνικὴν ἐστῶτα πολιτείαν, καὶ ὀλιγαρχικὸν αὖ καὶ δημοκρατικὸν καὶ τὸν τυραννικόν,<sup>8</sup> ἵνα τὸν ἀδικώτατον ἰδόντες ἀντιθῶμεν τῷ δικαιοτάτῳ καὶ ἡμῶν τελέα ἢ σκέψις ἦ, πῶς ποτε ἢ ἄκρατος<sup>9</sup> δικαιοσύνη πρὸς ἀδικίαν τὴν ἄκρατον ἔχει εὐδαιμονίας τε περὶ τοῦ ἔχοντος καὶ ἀθλιότητος, ἵνα ἢ Θρασυμάχῳ περιθόμενοι διώκωμεν ἀδικίαν ἢ τῷ νῦν προφαινομένῳ λόγῳ δικαιοσύνην;

<sup>7</sup> Greek    <sup>8</sup> tyrannical    <sup>9</sup> pure, unmixed

will be an opportunity of trying whether, when they are drawn all manner of ways by temptation, they will stand firm or flinch.

And how long is this stage of their lives to last?

Fifteen years, I answered; and when they have reached fifty years of age, then let those who still survive and have distinguished themselves in every action of their lives and in every branch of knowledge come at last to their consummation: the time has now arrived at which they must raise the eye of the soul to the universal light which lightens all things, and behold the absolute good; for that is the pattern according to which they are to order the State and the lives of individuals, and the remainder of their own lives also; making philosophy their chief pursuit, but, when their turn comes, toiling also at politics and ruling for the public good, not as though they were performing some heroic action, but simply as a matter of duty; and when they have brought up in each generation others like themselves and left them in their place to be governors of the State, then they will depart to the Islands of the Blest and dwell there; and the city will give them public memorials and sacrifices and honour them, if the Pythian oracle consent, as demigods, but if not, as in any case blessed and divine.

You are a sculptor, Socrates, and have made statues of our governors faultless in beauty.

Yes, I said, Glaucon, and of our governesses too; for you must not suppose that what I have been saying applies to men only and not to women as far as their natures can go.

There you are right, he said, since we have made them to share in all things like the men.

Well, I said, and you would agree (would you not?) that what has been said about the State and the government is not a mere dream, and although difficult not impossible, but only possible in the way which has been supposed; that is to say, when the true philosopher kings are born in a State, one or more of them, despising the honours of this present world which they deem mean and worthless, esteeming above all things right and the honour that springs from right, and regarding justice as the greatest and most necessary of all things, whose ministers they are, and whose principles will be exalted by them when they set in order their own city?

How will they proceed?

They will begin by sending out into the country all the inhabitants of the city who are more than ten years old, and will take possession of their children, who will be unaffected by the habits of their parents; these they will train in

their own habits and laws, I mean in the laws which we have given them: and in this way the State and constitution of which we were speaking will soonest and most easily attain happiness, and the nation which has such a constitution will gain most.

Yes, that will be the best way. And I think, Socrates, that you have very well described how, if ever, such a constitution might come into being.

Enough then of the perfect State, and of the man who bears its image—there is no difficulty in seeing how we shall describe him.

There is no difficulty, he replied; and I agree with you in thinking that nothing more need be said.

## 8

And so, Glaucon, we have arrived at the conclusion that in the perfect State wives and children are to be in common; and that all education and the pursuits of war and peace are also to be common, and the best philosophers and the bravest warriors are to be their kings?

That, replied Glaucon, has been acknowledged.

Yes, I said; and we have further acknowledged that the governors, when appointed themselves, will take their soldiers and place them in houses such as we were describing, which are common to all, and contain nothing private, or individual; and about their property, you remember what we agreed?

Yes, I remember that no one was to have any of the ordinary possessions of mankind; they were to be warrior athletes and guardians, receiving from the other citizens, in lieu of annual payment, only their maintenance, and they were to take care of themselves and of the whole State.

True, I said; and now that this division of our task is concluded, let us find the point at which we digressed, that we may return into the old path.

There is no difficulty in returning; you implied, then as now, that you had finished the description of the State: you said that such a State was good, and that the man was good who answered to it, although, as now appears, you had more excellent things to relate both of State and man. And you said further, that if this was the true form, then the others were false; and of the false forms, you said, as I remember, that there were four principal ones, and that their defects, and the defects of the individuals corresponding to them, were worth examining. When we had seen all the individuals, and finally agreed as to who was the best and who was the worst of them, we were to

consider whether the best was not also the happiest, and the worst the most miserable. I asked you what were the four forms of government of which you spoke, and then Polemarchus and Adeimantus put in their word; and you began again, and have found your way to the point at which we have now arrived.

Your recollection, I said, is most exact.

Then, like a wrestler, he replied, you must put yourself again in the same position; and let me ask the same questions, and do you give me the same answer which you were about to give me then.

Yes, if I can, I will, I said.

I shall particularly wish to hear what were the four constitutions of which you were speaking.

That question, I said, is easily answered: the four governments of which I spoke, so far as they have distinct names, are, first, those of Crete and Sparta, which are generally applauded; what is termed oligarchy comes next; this is not equally approved, and is a form of government which teems with evils: thirdly, democracy, which naturally follows oligarchy, although very different: and lastly comes tyranny, great and famous, which differs from them all, and is the fourth and worst disorder of a State. I do not know, do you? of any other constitution which can be said to have a distinct character. There are lordships and principalities which are bought and sold, and some other intermediate forms of government. But these are nondescripts and may be found equally among Hellenes and among barbarians.

Yes, he replied, we certainly hear of many curious forms of government which exist among them.

Do you know, I said, that governments vary as the dispositions of men vary, and that there must be as many of the one as there are of the other? For we cannot suppose that States are made of 'oak and rock,' and not out of the human natures which are in them, and which in a figure turn the scale and draw other things after them?

Yes, he said, the States are as the men are; they grow out of human characters.

Then if the constitutions of States are five, the dispositions of individual minds will also be five?

Certainly.

Him who answers to aristocracy, and whom we rightly call just and good, we have already described.



We have.

Then let us now proceed to describe the inferior sort of natures, being the contentious and ambitious, who answer to the Spartan polity; also the oligarchical, democratical, and tyrannical. Let us place the most just by the side of the most unjust, and when we see them we shall be able to compare the relative happiness or unhappiness of him who leads a life of pure justice or pure injustice. The enquiry will then be completed. And we shall know whether we ought to pursue injustice, as Thrasymachus advises, or in accordance with the conclusions of the argument to

*vocabulary*

ἄγνοέω be ignorant of ~gnostic  
 ἄγριος wild, savage ~agriculture  
 ἄγωνία contest; agony  
 ἄδύνατος unable; impossible  
 αἴσθησις -εως (f) sense perception  
 ἀκριβής (i) exact  
 ἀληθινός honest, genuine  
 ἀμελέω disregard; (impers.) of course  
 ἀμήχανος helpless, impossible  
 ~mechanism  
 ἄμουσος unmusical, unrefined  
 ἀναλίσκω (αἱ) consume, spend on  
 ἀνάξιος unworthy, undeserved  
 ἀνάρμοστος inappropriate, not suited, immoderate  
 ἀνθρώπειος human  
 ἀντιτείνω resist  
 ἀπλός single; simple ~haploid  
 ἀπλώ spread, unfold  
 ἀποβλέπω stare at, adore  
 ἀποδιδράσκω escape  
 ἀποκλίνω (i) bend aside ~incline  
 ἀπόστασις -εως (f) revolt; separation  
 ἀποφαίνω display, declare  
 ἄργυρος silver, money ~Argentina  
 ἀριθμέω to count ~arithmetic  
 ἀριθμός number  
 ἀρμονία fastener; agreement  
 ~harmony  
 ἄρρητος unspoken, unspeakable  
 ~rhetoric  
 ἀρχαῖος ancient, from the beginning  
 ~oligarch  
 ἅτε as if; since  
 αὐξήσις -τος (f) growth  
 βιάζω use force on, violate  
 γένεσις -εως (f) source, origin  
 ~genus  
 δαπανάω spend, consume, waste

διάγω lead through; pass a time  
 ~demagogue  
 διαφανής transparent  
 δοκιμάζω test, approve  
 δουλόω enslave  
 δυναστεύω have power ~δύναμαι  
 ἐγγίγνομαι live in ~genus  
 ἐλεύθερος not enslaved  
 ἐμπίπτω fall into; attack ~petal  
 ἐναργής visible, clear ~Argentina  
 ἐντεῦθεν thence  
 ἔντιμος (i) honored  
 ἐξαρκέω be enough; be satisfied  
 ἐπιθυμία (i) desire, thing desired  
 ἐπίκουρος ally ~cereal  
 εὐτυχής fortunate  
 εὐφυής well-developed ~physics  
 ἔχθρα hate  
 ζῶον being, animal; picture  
 ἡδονή pleasure  
 θέα (ἅ) seeing, sight, viewpoint  
 θησαυρός treasury ~treasure  
 ιδιώτης -ου (m, 1) private; a layman  
 καίπερ even if  
 καρπόω bear fruit; harvest it  
 κατασκευάζω equip, build  
 κριτής -ου (m, 1) judge  
 κριτός chosen, appointed ~critic  
 κτήσις -ος (f) chattels  
 κύβος cube, die  
 κύκλος circle, wheel ~cycle  
 λάθρα secretly  
 λογισμός calculation  
 λύσις -ος (f) a release ~loose  
 μεταβαίνω change the subject  
 ~basis  
 μεταβάλλω alter, transform  
 μήκος -ους (n, 3) length, stature  
 μηχανή machine; mechanism, way  
 μιμέομαι (i) imitate, represent  
 μουσα muse  
 μουσική art, music

**νύμφα** nymph; bride  
**νυμφίος** bridegroom  
**οἰκειόω** adopt, adapt  
**οἰκέτης** -ου (m, 1) household; house  
 slave  
**οἶκησις** -εως (f) habitation  
**ὀλιγαρχία** oligarchy  
**ὁμοιόω** assimilate, liken  
 ~homoerotic  
**ὁμός** same ~homoerotic  
**ὁμοῦ** together  
**ὀρθόω** stand up  
**ὄρος** boundary marker ~horizon  
**οὐκοῦν** not so?; and so  
**παιδεύω** raise; train  
**παίζω** play ~pediatrician  
**παντάπασι**ν altogether; yes,  
 certainly  
**παρалаίπω** leave, leave out  
**πένομαι** be busy, work at  
 ~osteopenia  
**περίβολος** enclosing  
**περιλαμβάνω** surround, include  
**περίοδος** picket, circuit  
**περίοικος** dwelling around  
**πῇ** where? how?  
**πότε** when?  
**πυθμῆν** -ένος (m, 3) base, bottom  
**ῥητός** stated, agreed on ~rhetoric  
**σιδήρεος** of iron ~siderite  
**σκεπτέος** thing to consider, one who  
 must consider  
**σκέπτομαι** look, look at, watch  
 ~skeptical  
**σκοπάω** watch, observe

**σκοπέω** behold, consider  
**σοφός** skilled, clever, wise  
**σπουδή** zeal; (dat) with difficulty,  
 hastily ~repudiate  
**στασιάζω** revolt, be divided  
**στάσις** -εως (f) placing; faction  
**σύμπας** (ᾱ) all together  
**συνάπτω** join, partake; adjoint;  
 consult; fight ~haptic  
**συνοικίζω** cohabit, colonize  
**συσσίτιον** (ῡ) dining commons  
**σχῆμα** -τος (n, 3) form, figure  
**ταμιεῖον** treasury, storehouse  
**τέλειος** finished ~apostle  
**τέταρτος** fourth ~trapezoid  
**τοσαυτάκις** τοσσάκι...ὀσσάκι...:  
 each time  
**τρῖς** 3 times  
**τυραννεύω** be an absolute ruler  
**τυραννικός** tyrannical  
**φανερόω** demonstrate ~photon  
**φθίω** cause to perish, wane; (of  
 time) pass  
**φθορά** ruin, rape  
**φιλονικία** (ῡ) rivalry, competition  
**φιλοτιμία** (ῡ) ambition  
**φορά** carrying, burden  
**φύλαξ** -κος (m) guard; sentry  
 ~phylactery  
**φύσις** -εως (f) nature (of a thing)  
 ~physics  
**φυτός** natural  
**χείρων** worse, more base, inferior,  
 weaker  
**χρυσίον** (ῡ) gold coin

Παντάπασι μὲν οὖν, ἔφη, οὕτω ποιητέον.

Ἄρ' οὖν, ὥσπερ ἡρξάμεθα ἐν ταῖς πολιτείαις πρότερον σκοπεῖν τὰ ἤθη ἢ ἐν τοῖς ιδιώταις, ὡς ἐναργέστερον ὄν, καὶ νῦν οὕτω πρῶτον μὲν τὴν φιλότιμον σκεπτέον πολιτείαν — ὄνομα γὰρ οὐκ ἔχω λεγόμενον ἄλλο· ἢ τιμοκρατίαν ἢ τιμαρχίαν αὐτὴν κλητέον— πρὸς δὲ ταύτην τὸν τοιοῦτον ἄνδρα σκεψόμεθα, ἔπειτα ὀλιγαρχίαν καὶ ἄνδρα ὀλιγαρχικόν, αὖθις δὲ εἰς δημοκρατίαν ἀποβλέψαντες θεασόμεθα ἄνδρα δημοκρατικόν, τὸ δὲ τέταρτον εἰς τυραννουμένην πόλιν ἐλθόντες καὶ ἰδόντες, πάλιν εἰς τυραννικὴν ψυχὴν βλέποντες, πειρασόμεθα περὶ ὧν προυθέμεθα ἱκανοὶ κριταὶ γενέσθαι;

Κατὰ λόγον γέ τοι ἄν, ἔφη, οὕτω γίγνοιτο ἢ τε θέα καὶ ἡ κρίσις.

Φέρε τοῖνυν, ἦν δ' ἐγώ, πειρώμεθα λέγειν τίνα τρόπον τιμοκρατία γένοιτ' ἂν ἐξ ἀριστοκρατίας. ἢ τόδε μὲν ἀπλοῦν, ὅτι πᾶσα πολιτεία μεταβάλλει ἐξ αὐτοῦ τοῦ ἔχοντος τὰς ἀρχάς, ὅταν ἐν αὐτῷ τοῦτ' αὖτε στάσις ἐγγένηται· ὁμονοοῦντος δέ, καὶ πάνυ ὀλίγον ἦ, ἀδύνατον κινηθῆναι;

Ἔστι γὰρ οὕτω.

Πῶς οὖν δῆ, εἶπον, ὦ Γλαύκων, ἡ πόλις ἡμῶν κινηθήσεται, καὶ πῇ στασιάζουσιν οἱ ἐπίκουροι καὶ οἱ ἄρχοντες πρὸς ἀλλήλους τε καὶ πρὸς ἑαυτούς; ἢ βούλει, ὥσπερ Ὅμηρος, εὐχόμεθα ταῖς Μούσαις εἰπεῖν ἡμῶν ὅπως δὴ πρῶτον στάσις ἔμπεσε, καὶ φῶμεν αὐτὰς τραγικῶς ὡς πρὸς παῖδας ἡμᾶς παιζούσας καὶ ἐρεσχιλούσας, ὡς δὴ σπουδῇ λεγούσας, ὑψηλολογουμένας λέγειν;

Πῶς;

Ἡ δὲ πῶς. χαλεπὸν μὲν κινηθῆναι πόλιν οὕτω συστάσαν· ἀλλ' ἐπεὶ γενομένῳ παντὶ φθορά<sup>1</sup> ἐστίν, οὐδ' ἡ τοιαύτη σύστασις τὸν ἅπαντα μενεῖ χρόνον, ἀλλὰ λυθήσεται. λύσις δὲ ἦδε· οὐ μόνον φυτοῖς ἐγγείοις, ἀλλὰ καὶ ἐν ἐπιγείοις ζώοις φορὰ καὶ ἀφορία ψυχῆς τε καὶ σωμάτων γίνονται, ὅταν περιτροπαὶ ἐκάστοις κύκλων

<sup>1</sup> ruin, rape

περιφορὰς συνάπτωσι, βραχυβίοις μὲν βραχυπόρους, ἐναντίοις δὲ ἐναντίας. γένους δὲ ὑμετέρου εὐγονίας τε καὶ ἀφορίας, καίπερ ὄντες σοφοί, οὓς ἡγεμόνας πόλεως ἐπαιδεύσασθε, οὐδὲν μᾶλλον λογισμῷ μετ' αἰσθήσεως τεύξονται, ἀλλὰ πάρεισιν αὐτοὺς καὶ γεννήσουσι παῖδάς ποτε οὐ δέον. ἔστι δὲ θείῳ μὲν γεννητῷ περίοδος ἡν ἀριθμὸς περιλαμβάνει τέλειος, ἀνθρωπείῳ<sup>2</sup> δὲ ἐν ᾧ πρώτῳ αὐξήσεις δυνάμεναί τε καὶ δυναστεύομεναι,<sup>3</sup> τρεῖς ἀποστάσεις, τέτταρας δὲ ὄρους λαβοῦσαι ὁμοιούντων<sup>4</sup> τε καὶ ἀνομοιούντων καὶ αὐξόντων καὶ φθινόντων, πάντα προσήγορα καὶ ῥητὰ<sup>5</sup> πρὸς ἄλληλα ἀπέφηναν· ὦν ἐπίτριτος πυθμὴν<sup>6</sup> πεμπάδι συζυγείς δύο ἀρμονίας παρέχεται τρίς αὐξηθεῖς, τὴν μὲν ἴσην ἰσάκεις, ἑκατὸν τοσαυτάκεις,<sup>7</sup> τὴν δὲ ἰσομήκη μὲν τῇ, προμήκη δέ, ἑκατὸν μὲν ἀριθμῶν ἀπὸ διαμέτρων ῥητῶν πεμπάδος, δεομένων ἐνὸς ἐκάστων, ἀρρητῶν<sup>8</sup> δὲ δυοῖν, ἑκατὸν δὲ κύβων<sup>9</sup> τριάδος. σύμπας δὲ οὗτος ἀριθμὸς γεωμετρικός, τοιούτου κύριος, ἀμεινόνων τε καὶ χειρόνων γενέσεων, ἃς ὅταν ἀγνοήσαντες ὑμῖν οἱ φύλακες συνοικίζωσιν νύμφας νυμφίοις παρὰ καιρόν, οὐκ εὐφυνεῖς οὐδ' εὐτυχεῖς παῖδες ἔσσονται· ὦν καταστήσουσι μὲν τοὺς ἀρίστους οἱ πρότεροι, ὅμως δὲ ὄντες ἀνάξιοι, εἰς τὰς τῶν πατέρων αὐτῶν δυνάμεις ἐλθόντες, ἡμῶν πρῶτον ἄρξονται ἀμελεῖν φύλακες ὄντες, παρ' ἔλαττον τοῦ δέοντος ἡγησάμενοι τὰ μουσικῆς, δεύτερον δὲ τὰ γυμναστικῆς, ὅθεν ἀμουσότεροι<sup>10</sup> γενήσονται ὑμῖν οἱ νέοι. ἐκ δὲ τούτων ἄρχοντες οὐ πάνυ φυλακικοὶ καταστήσονται πρὸς τὸ δοκιμάζειν τὰ Ἡσιόδου τε καὶ τὰ παρ' ὑμῖν γένη, χρυσοῦν τε καὶ ἀργυροῦν καὶ χαλκοῦν καὶ σιδηροῦν·

Ὅμοι δὲ μίγντος σιδηροῦ ἀργυρῷ καὶ χαλκοῦ χρυσῷ ἀνομοιότης ἐγγενήσεται καὶ ἀνωμαλία ἀνάρμοστος, ἃ γενόμενα, οὐ ἂν ἐγγένηται, ἀεὶ τίκτει πόλεμον καὶ ἔχθραν. ταύτης τοι γενεῆς χρὴ φάναι εἶναι στάσις, ὅπου ἂν γίγνηται ἀεὶ.

Καὶ ὀρθῶς γ', ἔφη, αὐτὰς ἀποκρίνεσθαι φήσομεν.

<sup>2</sup> human    <sup>3</sup> have power    <sup>4</sup> assimilate, liken    <sup>5</sup> stated, agreed on    <sup>6</sup> base, bottom    <sup>7</sup> τοσσάκι...όσσάκι...: each time    <sup>8</sup> unspoken, unspeakable    <sup>9</sup> cube, die    <sup>10</sup> unmusical, unrefined

Καὶ γάρ, ἦν δ' ἐγώ, ἀνάγκη μούσας<sup>11</sup> γε οὔσας.

Τί οὖν, ἦ δ' ὅς, τὸ μετὰ τοῦτο λέγουσιν αἱ Μοῦσαι;

Στάσεως, ἦν δ' ἐγώ, γενομένης εἰλκέτην ἄρα ἐκατέρω τὸ γένει, τὸ μὲν σιδηροῦν καὶ χαλκοῦν ἐπὶ χρηματισμὸν καὶ γῆς κτῆσιν καὶ οἰκίας χρυσίου τε καὶ ἀργύρου, τὸ δ' αὖ, τὸ χρυσοῦν τε καὶ ἀργυροῦν, ἅτε οὐ πενομένῳ<sup>12</sup> ἀλλὰ φύσει ὄντε πλουσίῳ, τὰς ψυχὰς ἐπὶ τὴν ἀρετὴν καὶ τὴν ἀρχαίαν κατάστασιν ἡγέτην· βιαζομένων δὲ καὶ ἀντιτεινόντων ἀλλήλοις, εἰς μέσον ὡμολόγησαν γῆν μὲν καὶ οἰκίας κατανειμαμένους ἰδιώσασθαι, τοὺς δὲ πρὶν φυλαττομένους ὑπ' αὐτῶν ὡς ἐλευθέρους φίλους τε καὶ τροφείας, δουλωσάμενοι τότε περιοίκους τε καὶ οἰκέτας ἔχοντες, αὐτοὶ πολέμου τε καὶ φυλακῆς αὐτῶν ἐπιμελεῖσθαι.

Δοκεῖ μοι, ἔφη, αὕτη ἡ μετάβασις ἐντεῦθεν γίγνεσθαι.

Οὐκοῦν, ἦν δ' ἐγώ, ἐν μέσῳ τις ἂν εἴη ἀριστοκρατίας τε καὶ ὀλιγαρχίας αὕτη ἡ πολιτεία;

Πάνυ μὲν οὖν.

Μεταβήσεται μὲν δὴ οὕτω· μεταβᾶσα δὲ πῶς οἰκήσει; ἢ φανερόν ὅτι τὰ μὲν μιμῆσεται τὴν προτέραν πολιτείαν, τὰ δὲ τὴν ὀλιγαρχίαν, ἅτ' ἐν μέσῳ οὔσα, τὸ δέ τι καὶ αὐτῆς ἕξει ἴδιον;

Οὕτως, ἔφη.

Οὐκοῦν τῷ μὲν τιμᾶν τοὺς ἄρχοντας καὶ γεωργιῶν ἀπέχεσθαι τὸ προπολεμοῦν αὐτῆς καὶ χειροτεχνιῶν καὶ τοῦ ἄλλου χρηματισμοῦ, συσσίτια δὲ κατεσκευάσθαι καὶ γυμναστικῆς τε καὶ τῆς τοῦ πολέμου ἀγωνίας<sup>13</sup> ἐπιμελεῖσθαι, πᾶσι τοῖς τοιούτοις τὴν προτέραν μιμῆσεται;

Ναί.

Τῷ δέ γε φοβεῖσθαι τοὺς σοφοὺς ἐπὶ τὰς ἀρχὰς ἄγειν, ἅτε οὐκέτι κεκτημένην ἀπλοῦς τε καὶ ἀτενεῖς τοὺς τοιούτους ἄνδρας ἀλλὰ μεικτούς, ἐπὶ δὲ θυμοειδεῖς τε καὶ ἀπλουστέρους<sup>14</sup> ἀποκλίνειν, τοὺς

<sup>11</sup> muse    <sup>12</sup> be busy, work at    <sup>13</sup> contest; agony    <sup>14</sup> single; simple

πρὸς πόλεμον μᾶλλον πεφυκότας ἢ πρὸς εἰρήνην, καὶ τοὺς περὶ ταῦτα δόλους τε καὶ μηχανὰς ἐντίμως ἔχειν, καὶ πολεμοῦσα τὸν αἰὲ χρόνον διάγειν, αὐτὴ ἐαυτῆς αὐτὰ τὰ πολλὰ τῶν τοιούτων ἴδια ἔξει;

Ναί.

Ἐπιθυμηταὶ δέ γε, ἦν δ' ἐγώ, χρημάτων οἱ τοιοῦτοι ἔσονται, ὥσπερ οἱ ἐν ταῖς ὀλιγαρχίαις, καὶ τιμῶντες ἀγρίως ὑπὸ σκότου χρυσόν τε καὶ ἄργυρον, ἅτε κεκτημένοι ταμεία καὶ οἰκείους θησαυρούς, οἱ θέμενοι ἂν αὐτὰ κρύψειαν, καὶ αὐτὸν περιβόλους οἰκήσεων, ἀτεχνῶς νεοττίας ἰδίας, ἐν αἷς ἀναλίσκοντες γυναιξί τε καὶ οἷς ἐθέλοιεν ἄλλοις πολλὰ ἂν δαπανῶντο.<sup>15</sup>

Ἀληθέστατα, ἔφη.

Οὐκοῦν καὶ φειδωλοὶ χρημάτων, ἅτε τιμῶντες καὶ οὐ φανερώς κτώμενοι, φιλιανῶνται δὲ ἀλλοτρίων δι' ἐπιθυμίαν, καὶ λάθρα τὰς ἡδονὰς καρπούμενοι, ὥσπερ παῖδες πατέρα τὸν νόμον ἀποδιδράσκοντες, οὐχ ὑπὸ πειθοῦς ἀλλ' ὑπὸ βίας πεπαιδευμένοι διὰ τὸ τῆς ἀληθινῆς Μούσης τῆς μετὰ λόγων τε καὶ φιλοσοφίας ἡμεληκέναι καὶ πρεσβυτέρως γυμναστικὴν μουσικὴς τετιμηκέναι.

Παντάπασι, ἔφη, λέγεις μεμειγμένην πολιτείαν ἐκ κακοῦ τε καὶ ἀγαθοῦ.

Μέμικται γάρ, ἦν δ' ἐγώ· διαφανέστατον δ' ἐν αὐτῇ ἐστὶν ἓν τι μόνον ὑπὸ τοῦ θυμοειδοῦς κρατοῦντος, φιλονικία καὶ φιλοτιμία.

Σφόδρα γε, ἦ δ' ὅς.

Οὐκοῦν, ἦν δ' ἐγώ, αὕτη μὲν ἡ πολιτεία οὕτω γεγονυῖα καὶ τοιαύτη ἂν τις εἴη, ὡς λόγῳ σχῆμα πολιτείας ὑπογράψαντα μὴ ἀκριβῶς ἀπεργάσασθαι διὰ τὸ ἐξαρκεῖν μὲν ἰδεῖν καὶ ἐκ τῆς ὑπογραφῆς τὸν τε δικαιοτάτον καὶ τὸν ἀδικοτάτον, ἀμήχανον δὲ μήκει ἔργον εἶναι πάσας μὲν πολιτείας, πάντα δὲ ἦθι μηδὲν παραλιπόντα διελθεῖν.

<sup>15</sup> spend, consume, waste

prefer justice.

Certainly, he replied, we must do as you say.

Shall we follow our old plan, which we adopted with a view to clearness, of taking the State first and then proceeding to the individual, and begin with the government of honour?—I know of no name for such a government other than timocracy, or perhaps timarchy. We will compare with this the like character in the individual; and, after that, consider oligarchy and the oligarchical man; and then again we will turn our attention to democracy and the democratical man; and lastly, we will go and view the city of tyranny, and once more take a look into the tyrant's soul, and try to arrive at a satisfactory decision.

That way of viewing and judging of the matter will be very suitable.

First, then, I said, let us enquire how timocracy (the government of honour) arises out of aristocracy (the government of the best). Clearly, all political changes originate in divisions of the actual governing power; a government which is united, however small, cannot be moved.

Very true, he said.

In what way, then, will our city be moved, and in what manner will the two classes of auxiliaries and rulers disagree among themselves or with one another? Shall we, after the manner of Homer, pray the Muses to tell us 'how discord first arose'? Shall we imagine them in solemn mockery, to play and jest with us as if we were children, and to address us in a lofty tragic vein, making believe to be in earnest?

How would they address us?

After this manner:—A city which is thus constituted can hardly be shaken; but, seeing that everything which has a beginning has also an end, even a constitution such as yours will not last for ever, but will in time be dissolved. And this is the dissolution:—In plants that grow in the earth, as well as in animals that move on the earth's surface, fertility and sterility of soul and body occur when the circumferences of the circles of each are completed, which in short-lived existences pass over a short space, and in long-lived ones over a long space. But to the knowledge of human fecundity and sterility all the wisdom and education of your rulers will not attain; the laws which regulate them will not be discovered by an intelligence which is alloyed with sense, but will escape them, and they will bring children into the world when they ought not. Now that which is of divine birth has a period which is contained in a perfect number, but the period of human birth is comprehended in a number in which first increments by involution and evolution [or squared



and cubed] obtaining three intervals and four terms of like and unlike, waxing and waning numbers, make all the terms commensurable and agreeable to one another. The base of these (3) with a third added (4) when combined with five (20) and raised to the third power furnishes two harmonies; the first a square which is a hundred times as great ( $400 = 4 \times 100$ ), and the other a figure having one side equal to the former, but oblong, consisting of a hundred numbers squared upon rational diameters of a square (i. e. omitting fractions), the side of which is five ( $7 \times 7 = 49 \times 100 = 4900$ ), each of them being less by one (than the perfect square which includes the fractions, sc. 50) or less by two perfect squares of irrational diameters (of a square the side of which is five  $= 50 + 50 = 100$ ); and a hundred cubes of three ( $27 \times 100 = 2700 + 4900 + 400 = 8000$ ). Now this number represents a geometrical figure which has control over the good and evil of births. For when your guardians are ignorant of the law of births, and unite bride and bridegroom out of season, the children will not be goodly or fortunate. And though only the best of them will be appointed by their predecessors, still they will be unworthy to hold their fathers' places, and when they come into power as guardians, they will soon be found to fail in taking care of us, the Muses, first by undervaluing music; which neglect will soon extend to gymnastic; and hence the young men of your State will be less cultivated. In the succeeding generation rulers will be appointed who have lost the guardian power of testing the metal of your different races, which, like Hesiod's, are of gold and silver and brass and iron. And so iron will be mingled with silver, and brass with gold, and hence there will arise dissimilarity and inequality and irregularity, which always and in all places are causes of hatred and war. This the Muses affirm to be the stock from which discord has sprung, wherever arising; and this is their answer to us.

Yes, and we may assume that they answer truly.

Why, yes, I said, of course they answer truly; how can the Muses speak falsely?

And what do the Muses say next?

When discord arose, then the two races were drawn different ways: the iron and brass fell to acquiring money and land and houses and gold and silver; but the gold and silver races, not wanting money but having the true riches in their own nature, inclined towards virtue and the ancient order of things. There was a battle between them, and at last they agreed to distribute their land and houses among individual owners; and they enslaved their friends and maintainers, whom they had formerly protected in the condition of freemen, and made of them subjects and servants; and they themselves were engaged in war and in keeping a watch against them.

I believe that you have rightly conceived the origin of the change.

And the new government which thus arises will be of a form intermediate between oligarchy and aristocracy?

Very true.

Such will be the change, and after the change has been made, how will they proceed? Clearly, the new State, being in a mean between oligarchy and the perfect State, will partly follow one and partly the other, and will also have some peculiarities.

True, he said.

In the honour given to rulers, in the abstinence of the warrior class from agriculture, handicrafts, and trade in general, in the institution of common meals, and in the attention paid to gymnastics and military training—in all these respects this State will resemble the former.

True.

But in the fear of admitting philosophers to power, because they are no longer to be had simple and earnest, but are made up of mixed elements; and in turning from them to passionate and less complex characters, who are by nature fitted for war rather than peace; and in the value set by them upon military stratagems and contrivances, and in the waging of everlasting wars—this State will be for the most part peculiar.

Yes.

Yes, I said; and men of this stamp will be covetous of money, like those who live in oligarchies; they will have, a fierce secret longing after gold and silver, which they will hoard in dark places, having magazines and treasuries of their own for the deposit and concealment of them; also castles which are just nests for their eggs, and in which they will spend large sums on their wives, or on any others whom they please.

That is most true, he said.

And they are miserly because they have no means of openly acquiring the money which they prize; they will spend that which is another man's on the gratification of their desires, stealing their pleasures and running away like children from the law, their father: they have been schooled not by gentle influences but by force, for they have neglected her who is the true Muse, the companion of reason and philosophy, and have honoured gymnastic more than music.

Undoubtedly, he said, the form of government which you describe is a mixture of good and evil.

Why, there is a mixture, I said; but one thing, and one thing only, is predominantly seen,—the spirit of contention and ambition; and these are due to the prevalence of the passionate or spirited element.

Assuredly, he said.

Such is the origin and such the character of this State, which has been described in outline only; the more perfect execution was not required, for a sketch is enough to show the type of the most perfectly just and most perfectly unjust; and to go through all the States and all the

*vocabulary*

ἄγριος wild, savage ~agriculture

ἀμελέω disregard; (impers.) of course

ἄνανδρος without men; not manlike ~androgynous

ἀνίημι urge, impel; release ~jet

ἀπειθέω disobey

ἀπολείπω leave behind, fail ~eclipse

ἄρδω give water

ἀρετή goodness, excellence

ἀσκέω work on

ἀσπάζομαι greet, salute

ἀτιμάζω (ι) insult, dishonor

ἄτιμος (ι) without honor

αὐξάνω strengthen

ἄχθομαι be burdened with

βίος life ~biology

βιόω live; (mp) make a living

~biology

δαπάνη cost, funds, extravagance

δῆλος visible, conspicuous

δημόσιος public, the state

διακελεύομαι give orders to, encourage

διαπράσσω travel over, accomplish ~practice

διέρχομαι pierce, traverse

δίιστημι stand apart ~stand

δικαστήριον court

ἐγγίγνομαι live in ~genus

ἐγγύθεν near

ἐγγύς near

εἰκός likely

ἐκάτερος each of two

ἐλασσώ diminish, degrade

ἐλαττώ diminish, degrade

ἐλεύθερος not enslaved

ἔλκω drag, pull, hoist; rape

ἐνίοτε sometimes

ἐνοικέω dwell in

ἔξειμι go forth; is possible ~ion

ἐξευρίσκω find; discover ~eureka

ἐπαινέω concur, praise, advise

ἐπειδάν when, after

ἐπεξέρχομαι sally

ἐπιτήδευμα -τος (n, 3) habit, business, custom

εὖνοος kindly; favorable

ζήλος competitiveness, emulation ~zeal

ζυγόν yoke, a joined pair ~zygote

ζυγός yoke, a joined pair ~zygote

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

ἡλίθιος idle, vain, foolish

ἥμερος gentle; (animals) domesticated

κατάστασις -εως (f) establishment

καταφρονέω scorn; think of

κεράννυμι (ι) mix ~crater

κομιδή care, tending, providing for

κράζω croak, scream

λάθρα secretly

λίαν very

λοιδορέω abuse, revile

μεταβαίνω change the subject

~basis

μέτειμι be among, go, follow ~ion

μετέχω partake of

μουσική art, music

ναί yea

νεανίας -ου (ᾱα, m) young person

οἰκέτης -ου (m, 1) household; house slave

οἰκέω inhabit ~economics

ὀλιγαρχία oligarchy

ὀμιλία (ιι) intercourse, company

ὄπλον tool, weapon, ship's tackle

~hoplite

ὀρθός upright, straight; correct, just

~orthogonal

ὀρθόω stand up

ὄρος boundary marker ~horizon

οὐδαμὸς not anyone  
 οὐκοῦν not so?; and so  
 οὐσία property; essence  
 ὀφείλω owe, should, if only  
 παιδεύω raise; train  
 παράγω deflect; bring forward  
 πένης -τος (m) poor  
 πῇ where? how?  
 πλούσιος wealth ~plutocrat  
 πλοῦτος wealth ~plutocrat  
 ποῖος what kind  
 πολεμικός warlike, hostile ~polemic  
 πολιτεία (ι) citizenship; government  
 πολιτεύω (ι) be a free citizen  
 πρόειμι to have been before, earlier  
 ~ion  
 προείπον foretell, proclaim, order  
 before  
 προσέχω direct to; think about  
 ῥέπω incline or sink downwards  
 σπουδάζω be busy, earnest  
 ~repudiate  
 σφόδρα very much  
 σωτήρ -ος (m) savior  
 ταμειῖον treasury, storehouse  
 τείνω stretch, tend ~tense

τελευτάω bring about, finish  
 ~apostle  
 τιμάω (ι) honor, exalt  
 τίμιος honored, precious  
 τιμόω honor, exalt  
 τιμωρέω (ι) (+dat) take vengeance,  
 punish; aid one who has been  
 attacked  
 τοίνυν well, then  
 τυφλός blind  
 τυφλόω blind  
 ὑμνέω recite, commemorate  
 ὑπήκοος heeding, subject  
 ὑπόθεσις -εως (f) proposal; subject;  
 hypothesis  
 φιλόθηρος fond of hunting  
 φιλονικία (ι) rivalry, competition  
 φιλοπραγμοσύνη meddlesomeness,  
 busyness  
 φύλαξ -κος (m) guard; sentry  
 ~phylactery  
 φύσις -εως (f) nature (of a thing)  
 ~physics  
 φύω produce, beget; clasp ~physics  
 χρυσίον (ι) gold coin

Καὶ ὀρθῶς, ἔφη.

Τίς οὖν ὁ κατὰ ταύτην τὴν πολιτείαν ἀνὴρ; πῶς τε γενόμενος ποιός τέ τις ὢν;

Οἶμαι μὲν, ἔφη ὁ Ἀδείμαντος, ἐγγύς τι αὐτὸν Γλαύκωνος τουτουὶ τείνειν ἔνεκά γε φιλονικίας.

Ἵσως, ἦν δ' ἐγώ, τοῦτό γε· ἀλλὰ μοι δοκεῖ τάδε οὐ κατὰ τοῦτον πεφυκέναι.

Τὰ ποῖα;

Αὐθαδέστερόν τε δεῖ αὐτόν, ἦν δ' ἐγώ, εἶναι καὶ ὑποαμυνσότερον, φιλόμουσον δέ, καὶ φιλήκοον μὲν, ῥητορικὸν δ' οὐδαμῶς. καὶ δούλοις μὲν τις ἂν ἄγριος εἴη ὁ τοιοῦτος, οὐ καταφρονῶν δούλων, ὥσπερ ὁ ἱκανῶς πεπαιδευμένος, ἐλευθέρους δὲ ἡμερος,<sup>1</sup> ἀρχόντων δὲ σφόδρα ὑπήκοος, φίλαρχος δὲ καὶ φιλότιμος, οὐκ ἀπὸ τοῦ λέγειν ἀξιῶν ἄρχειν οὐδ' ἀπὸ τοιοῦτου οὐδενός, ἀλλ' ἀπὸ ἔργων τῶν τε πολεμικῶν καὶ τῶν περὶ τὰ πολεμικά, φιλογυμναστής τέ τις ὢν καὶ φιλόθηρος.

Ἔστι γάρ, ἔφη, τοῦτο τὸ ἦθος ἐκείνης τῆς πολιτείας.

Οὐκοῦν καὶ χρημάτων, ἦν δ' ἐγώ, ὁ τοιοῦτος νέος μὲν ὢν καταφρονοῖ ἅν, ὅσω δὲ πρεσβύτερος γίγνοιτο, μᾶλλον αἰὲ ἀσπάζοιτο ἂν τῷ τε μετέχειν τῆς τοῦ φιλοχρημάτου φύσεως καὶ μὴ εἶναι εἰλικρινῆς πρὸς ἀρετὴν διὰ τὸ ἀπολειφθῆναι τοῦ ἀρίστου φύλακος;

Τίνος; ἦ δ' ὅς ὁ Ἀδείμαντος.

Λόγου, ἦν δ' ἐγώ, μουσικῇ κεκραμένον· ὅς μόνος ἐγγενόμενος σωτήρ ἀρετῆς διὰ βίου ἐνοικεῖ τῷ ἔχοντι.

Καλῶς, ἔφη, λέγεις.

Καὶ ἔστι μὲν γ', ἦν δ' ἐγώ, τοιοῦτος ὁ τιμοκρατικὸς νεανίας, τῇ τοιαύτῃ πόλει ἐοικώς.

<sup>1</sup> gentle; (animals) domesticated

Πάνυ μὲν οὖν.

Γίνεται δέ γ', εἶπον, οὗτος ὧδέ πως· ἐνίστε πατρός ἀγαθοῦ ὦν νέος υἱὸς ἐν πόλει οἰκοῦντος οὐκ εὖ πολιτευομένη, φεύγοντος τάς τε τιμὰς καὶ ἀρχὰς καὶ δίκας καὶ τὴν τοιαύτην πᾶσαν φιλοπραγμοσύνην καὶ ἐθέλοντος ἐλαττοῦσθαι ὥστε πράγματα μὴ ἔχειν—

Πῇ δὴ, ἔφη, γίνεται;

Ὅταν, ἦν δ' ἐγώ, πρῶτον μὲν τῆς μητρὸς ἀκούῃ ἀχθομένης ὅτι οὐ τῶν ἀρχόντων αὐτῇ ὁ ἀνὴρ ἐστίν, καὶ ἐλαττουμένης διὰ ταῦτα ἐν ταῖς ἄλλαις γυναιξίν, ἔπειτα ὀρώσης μὴ σφόδρα περὶ χρήματα σπουδάζοντα μηδὲ μαχόμενον καὶ λοιδορούμενον ἰδίᾳ τε ἐν δικαστηρίοις καὶ δημοσίᾳ, ἀλλὰ ραθύμως πάντα τὰ τοιαῦτα φέροντα, καὶ ἑαυτῷ μὲν τὸν νοῦν προσέχοντα αἰεὶ αἰσθάνηται, ἑαυτὴν δὲ μήτε πάνυ τιμῶντα μήτε ἀτιμάζοντα, ἐξ ἀπάντων τούτων ἀχθομένης τε καὶ λεγούσης ὡς ἄνανδρός τε αὐτῷ ὁ πατήρ καὶ λίαν ἀνεμμένος, καὶ ἄλλα δὴ ὅσα καὶ οἶα φιλοῦσιν αἱ γυναῖκες περὶ τῶν τοιούτων ὑμνεῖν.

Καὶ μάλ', ἔφη ὁ Ἀδείμαντος, πολλά τε καὶ ὅμοια ἑαυταῖς.

Οἶσθα οὖν, ἦν δ' ἐγώ, ὅτι καὶ οἱ οἰκέται τῶν τοιούτων ἐνίστε λάθρα πρὸς τοὺς υἱεῖς τοιαῦτα λέγουσιν, οἱ δοκοῦντες εὖνοι<sup>2</sup> εἶναι, καὶ ἔάν τινα ἴδωσιν ἢ ὀφείλοντα χρήματα, ᾧ μὴ ἐπεξέρχεται ὁ πατήρ, ἢ τι ἄλλο ἀδικοῦντα, διακελεύονται ὅπως, ἐπειδὴν ἀνὴρ γένηται, τιμωρήσεται πάντας τοὺς τοιούτους καὶ ἀνὴρ μᾶλλον ἔσται τοῦ πατρός. καὶ ἐξιὼν ἕτερα τοιαῦτα ἀκούει καὶ ὀρᾷ, τοὺς μὲν τὰ αὐτῶν πράττοντας ἐν τῇ πόλει ἡλιθίους τε καλουμένους καὶ ἐν σμικρῷ λόγῳ ὄντας, τοὺς δὲ μὴ τὰ αὐτῶν τιμωμένους τε καὶ ἐπαινουμένους. τότε δὴ ὁ νέος πάντα τὰ τοιαῦτα ἀκούων τε καὶ ὀρῶν, καὶ αὖ τοὺς τοῦ πατρὸς λόγους ἀκούων τε καὶ ὀρῶν τὰ ἐπιτηδεύματα αὐτοῦ ἐγγύθεν παρὰ τὰ τῶν ἄλλων, ἐλκόμενος ὑπ' ἀμφοτέρων τούτων, τοῦ μὲν πατρὸς αὐτοῦ τὸ λογιστικὸν ἐν τῇ ψυχῇ ἄρδοντός<sup>3</sup> τε καὶ αὔξοντος, τῶν δὲ ἄλλων τό τε ἐπιθυμητικὸν καὶ τὸ θυμοειδές, διὰ τὸ μὴ κακοῦ ἀνδρὸς εἶναι τὴν φύσιν, ὁμιλίας δὲ ταῖς τῶν ἄλλων κακαῖς κεχρησθαι, εἰς

<sup>2</sup> kindly; favorable    <sup>3</sup> give water

τὸ μέσον ἐλκόμενος ὑπ' ἀμφοτέρων τούτων ἦλθε, καὶ τὴν ἐν ἑαυτῷ ἀρχὴν παρέδωκε τῷ μέσῳ τε καὶ φιλονίκῳ καὶ θυμοειδεῖ, καὶ ἐγένετο ὑψηλόφρων τε καὶ φιλότιμος ἀνὴρ.

Κομιδῇ μοι, ἔφη, δοκεῖς τὴν τούτου γένεσιν διεληλυθέναι.

Ἔχομεν ἄρα, ἦν δ' ἐγώ, τὴν τε δευτέραν πολιτείαν καὶ τὸν δεύτερον ἄνδρα.

Ἔχομεν, ἔφη.

Οὐκοῦν μετὰ τοῦτο, τὸ τοῦ Αἰσχύλου, λέγωμεν, ἄλλον ἄλλη πρὸς πόλει τεταγμένον . 451, μᾶλλον δὲ κατὰ τὴν ὑπόθεσιν προτέραν τὴν πόλιν;

Πάνυ μὲν οὖν, ἔφη.

Εἷη δέ γ' ἄν, ὥς ἐγῶμαι, ὀλιγαρχία ἢ μετὰ τὴν τοιαύτην πολιτείαν.

Λέγεις δέ, ἦ δ' ὅς, τὴν ποίαν κατάστασιν ὀλιγαρχίαν;

Τὴν ἀπὸ τιμημάτων, ἦν δ' ἐγώ, πολιτείαν, ἐν ἣ οἱ μὲν πλούσιοι ἄρχουσιν, πένητι δὲ οὐ μέτεστιν ἀρχῆς.

Μανθάνω, ἦ δ' ὅς.

Οὐκοῦν ὥς μεταβαίνει πρῶτον ἐκ τῆς τιμαρχίας εἰς τὴν ὀλιγαρχίαν, ῥητέον;

Ναί.

Καὶ μὴν, ἦν δ' ἐγώ, καὶ τυφλῷ γε δῆλον ὥς μεταβαίνει.

Πῶς;

Τὸ ταμειῖον, ἦν δ' ἐγώ, ἐκείνο ἐκάστῳ χρυσίου πληρούμενον ἀπόλλυσι τὴν τοιαύτην πολιτείαν. πρῶτον μὲν γὰρ δαπάνας αὐτοῖς ἐξευρίσκουσιν, καὶ τοὺς νόμους ἐπὶ τοῦτο παράγουσιν, ἀπειθοῦντες αὐτοὶ τε καὶ γυναῖκες αὐτῶν.

Εἰκός, ἔφη.



Ἐπειτά γε οἶμαι ἄλλος ἄλλον ὁρῶν καὶ εἰς ζῆλον ἰὼν τὸ πλῆθος τοιοῦτον αὐτῶν ἀπηργάσαντο.

Εὐκός.

Τοῦντεῦθεν τοίνυν, εἶπον, προϊόντες εἰς τὸ πρόσθεν τοῦ χρηματίζεσθαι, ὅσῳ ἂν τοῦτο τιμιώτερον ἡγῶνται, τοσοῦτῳ ἀρετὴν ἀτιμοτέραν. ἢ οὐχ οὕτω πλούτου ἀρετὴ διέστηκεν, ὥσπερ ἐν πλάστιγγι ζυγοῦ κειμένου ἐκατέρου, ἀεὶ τοῦναντίον ῥέποντε;<sup>4</sup>

Καὶ μάλ', ἔφη.

Τιμωμένον δὴ πλούτου ἐν πόλει καὶ τῶν πλουσίων ἀτιμοτέρα ἀρετὴ τε καὶ οἱ ἀγαθοί.

Δῆλον.

Ἀσκεῖται δὴ τὸ ἀεὶ τιμώμενον, ἀμελεῖται δὲ τὸ ἀτιμαζόμενον.

Οὕτω.

Ἄντι δὴ φιλονίκων καὶ φιλοτίμων ἀνδρῶν φιλοχρηματισταὶ καὶ φιλοχρήματοι τελευτῶντες ἐγένοντο, καὶ τὸν μὲν πλούσιον ἐπαινοῦσιν τε καὶ θανμάζουσι καὶ εἰς τὰς ἀρχὰς ἄγουσι, τὸν δὲ πένητα ἀτιμάζουσι.

Πάνυ γε.

Οὐκοῦν τότε δὴ νόμον τίθενται ὅρον πολιτείας ὀλιγαρχικῆς ταξάμενοι πλῆθος χρημάτων, οὗ μὲν μᾶλλον ὀλιγαρχία, πλεόν, οὗ δ' ἦττον, ἔλαττον, προειπόντες ἀρχῶν μὴ μετέχειν ὧ ἂν μὴ ἦ οὐσία εἰς τὸ ταχθὲν τίμημα, ταῦτα δὲ ἢ βία μεθ' ὅπλων διαπράττονται, ἢ καὶ πρὸ τούτου φοβήσαντες κατεστήσαντο τὴν τοιαύτην πολιτείαν. ἢ οὐχ οὕτως;

Οὕτω μὲν οὖν.

Ἡ μὲν δὴ κατάστασις ὡς ἔπος εἰπεῖν αὕτη.

<sup>4</sup> incline or sink downwards

characters of men, omitting none of them, would be an interminable labour.

Very true, he replied.

Now what man answers to this form of government—how did he come into being, and what is he like?

I think, said Adeimantus, that in the spirit of contention which characterises him, he is not unlike our friend Glaucon.

Perhaps, I said, he may be like him in that one point; but there are other respects in which he is very different.

In what respects?

He should have more of self-assertion and be less cultivated, and yet a friend of culture; and he should be a good listener, but no speaker. Such a person is apt to be rough with slaves, unlike the educated man, who is too proud for that; and he will also be courteous to freemen, and remarkably obedient to authority; he is a lover of power and a lover of honour; claiming to be a ruler, not because he is eloquent, or on any ground of that sort, but because he is a soldier and has performed feats of arms; he is also a lover of gymnastic exercises and of the chase.

Yes, that is the type of character which answers to timocracy.

Such an one will despise riches only when he is young; but as he gets older he will be more and more attracted to them, because he has a piece of the avaricious nature in him, and is not single-minded towards virtue, having lost his best guardian.

Who was that? said Adeimantus.

Philosophy, I said, tempered with music, who comes and takes up her abode in a man, and is the only saviour of his virtue throughout life.

Good, he said.

Such, I said, is the timocratical youth, and he is like the timocratical State.

Exactly.

His origin is as follows:—He is often the young son of a brave father, who dwells in an ill-governed city, of which he declines the honours and offices, and will not go to law, or exert himself in any way, but is ready to waive his rights in order that he may escape trouble.

And how does the son come into being?

The character of the son begins to develop when he hears his mother complaining that her husband has no place in the government, of which the consequence is that she has no precedence among other women. Further, when she sees her husband not very eager about money, and instead of battling and railing in the law courts or assembly, taking whatever happens to him quietly; and when she observes that his thoughts always centre in himself, while he treats her with very considerable indifference, she is annoyed, and says to her son that his father is only half a man and far too easy-going: adding all the other complaints about her own ill-treatment which women are so fond of rehearsing.

Yes, said Adeimantus, they give us plenty of them, and their complaints are so like themselves.

And you know, I said, that the old servants also, who are supposed to be attached to the family, from time to time talk privately in the same strain to the son; and if they see any one who owes money to his father, or is wronging him in any way, and he fails to prosecute them, they tell the youth that when he grows up he must retaliate upon people of this sort, and be more of a man than his father. He has only to walk abroad and he hears and sees the same sort of thing: those who do their own business in the city are called simpletons, and held in no esteem, while the busy-bodies are honoured and applauded. The result is that the young man, hearing and seeing all these things—hearing, too, the words of his father, and having a nearer view of his way of life, and making comparisons of him and others—is drawn opposite ways: while his father is watering and nourishing the rational principle in his soul, the others are encouraging the passionate and appetitive; and he being not originally of a bad nature, but having kept bad company, is at last brought by their joint influence to a middle point, and gives up the kingdom which is within him to the middle principle of contentiousness and passion, and becomes arrogant and ambitious.

You seem to me to have described his origin perfectly.

Then we have now, I said, the second form of government and the second type of character?

We have.

Next, let us look at another man who, as Aeschylus says, 'Is set over against another State;'

Or rather, as our plan requires, begin with the State.

By all means.

I believe that oligarchy follows next in order.

And what manner of government do you term oligarchy?

A government resting on a valuation of property, in which the rich have power and the poor man is deprived of it.

I understand, he replied.

Ought I not to begin by describing how the change from timocracy to oligarchy arises?

Yes.

Well, I said, no eyes are required in order to see how the one passes into the other.

How?

The accumulation of gold in the treasury of private individuals is the ruin of timocracy; they invent illegal modes of expenditure; for what do they or their wives care about the law?

Yes, indeed.

And then one, seeing another grow rich, seeks to rival him, and thus the great mass of the citizens become lovers of money.

Likely enough.

And so they grow richer and richer, and the more they think of making a fortune the less they think of virtue; for when riches and virtue are placed together in the scales of the balance, the one always rises as the other falls.

True.

And in proportion as riches and rich men are honoured in the State, virtue and the virtuous are dishonoured.

Clearly.

And what is honoured is cultivated, and that which has no honour is neglected.

That is obvious.

And so at last, instead of loving contention and glory, men become lovers of trade and money; they honour and look up to the rich man, and make a ruler of him, and dishonour the poor man.

They do so.

They next proceed to make a law which fixes a sum of money as the qualification of citizenship; the sum is higher in one place and lower in another, as the oligarchy is more or less exclusive; and they allow no one whose property falls below the amount fixed to have any share in the government. These changes in the constitution they effect by force of arms, if intimidation has not already done their work.

Very true.

And this, speaking generally, is the way in which oligarchy is established.

Yes, he said;

*vocabulary*

ἀδύνατος unable; impossible  
 ἀθρέω observe, gaze  
 ἀκινάκης -ου (m, 1) Persian short sword  
 ἀμάρτημα -τος (n, 3) failure, fault  
 ἀναγκάζω force, compel  
 ἀναλίσκω (αἶ) consume, spend on  
 ἀποβάλλω throw away, lose  
 ἀποκρύπτω hide away ~cryptic  
 ἄπορος impassable, difficult  
 ἄρα interrogative pcl  
 ἄτε as if; since  
 ἀτιμώ (ι) punish, dishonor  
 αὐτόθι on the spot  
 βλάπτω break, make fail  
 γεωργέω farm, till land  
 γῆρας -ος (n, 3) old age  
 γοῦν at least then  
 δῆλος visible, conspicuous  
 δημιουργός public worker  
 ~ergonomics  
 δικαστήριον court  
 ἐγγίγνομαι live in ~genus  
 εἰκός likely  
 εἰσφέρω carry into, carry along  
 ~bear  
 εἴτα then, therefore, next  
 ἐκγίγνομαι be born; be by birth  
 ~genus  
 ἐκπίπτω fall out of ~petal  
 ἐκτός outside  
 ἐκχέω pour out  
 ἐλαχύς small; comp.: less ~light  
 ἐμπίπτω fall into; attack ~petal  
 ἐνέμι be in ~ion  
 ἐνθεν thence, whence  
 ἐνιοι some  
 ἐντίθημι load; mp: take to heart  
 ~thesis  
 ἐξαίφνης suddenly  
 ἔξειμι go forth; is possible ~ion

ἔξεστι it is allowed/possible  
 ἐξίημι send forth, allow forth ~jet  
 ἐπιβουλεύω plot, plan, harm  
 ~volunteer  
 ἐπιμέλεια attention; assigned task  
 ἐπιτρέπω entrust, decide, allow  
 ~trophy  
 ἔρμα -τος (n, 3) prop; earring  
 ἐτοῖμος ready; fulfilled  
 ζηλώω emuluate, praise  
 θρόνος seat, chair, throne ~throne  
 ἰσχυρός (ι) strong, forceful, violent  
 ἵχνος -εος (n, 3) track, trace  
 κακοῦργος causing evil  
 ~ergonomics  
 καταδουλώω enslave  
 κέντρον goading rod?  
 κηρίον honeycomb  
 κλέπτης -ου (m, 1) thief  
 κτάομαι acquire, possess  
 κυβερνήτης -ου (m, 1) steersman, governor ~govern  
 λογίζομαι reckon, consider  
 λοιδορέω abuse, revile  
 μεταβάλλω alter, transform  
 μεταβολή change, exchange  
 ναί yea  
 ναυτιλία sailing ~navy  
 ναυτίλλομαι sail ~navy  
 νόσημα -τος (n, 3) disease  
 οἰκέω inhabit ~economics  
 ὀλιγαρχία oligarchy  
 ὀπλίζω prepare, arm ~hoplite  
 ὀπλίτης -ου (ι, m, 1) hoplite, heavy infantryman ~hoplite  
 ὀπόθεν whence  
 ὀρθός upright, straight; correct, just  
 ~orthogonal  
 ὀρθόω stand up  
 ὄρος boundary marker ~horizon  
 οὐκοῦν not so?; and so  
 οὐκουν certainly not

**οὐσία** property; essence  
**ὄφελος** -εος (n, 3) a use, a help  
**πάλαι** long ago ~paleo  
**πάλη** wrestling ~Pallas  
**πάλλω** shake, brandish ~Pallas  
**παντάπασιν** altogether; yes, certainly  
**παραδείκνυμι** (ὑ) receive, admit  
**παρακαθίζω** set beside  
**πένης** -τος (m) poor  
**πενία** poverty ~osteopenia  
**πλούσιος** wealth ~plutocrat  
**πλοῦτος** wealth ~plutocrat  
**ποῖος** what kind  
**πολιτεία** (ι) citizenship; government  
**πολυπραγμονέω** be too busy, meddle  
**πταίω** (act) stumble, fall; (pass) be missed  
**πτωχός** poor, beggarly ~pudendum  
**σκοπᾶω** watch, observe  
**σκοπέω** behold, consider  
**σμήγνος** -ους (n, 3) swarm

**στρατηγέω** be a general  
**στρεπτός** pliant; type of necklace  
 ~strep throat  
**συκοφαντέω** (ὑ) harass, quibble, blackmail  
**συκοφάντης** -ου (ὑ, m, 1) informer, blackmailer  
**συλλέγω** collect, assemble ~legion  
**σχεδόν** near, approximately at  
 ~ischemia  
**ταπεινός** lower, abase  
**τελευτάω** bring about, finish  
 ~apostle  
**τιμάω** (ι) honor, exalt  
**τροφή** food, upkeep ~atrophy  
**ὕπηρέτης** -ου (m, 1) servant, officer  
**φάω** appear (dawn) ~photon  
**φείδομαι** spare, not use/harm  
 ~aphid  
**φιλοτιμέομαι** (ι) be ambitious  
**φιλοτιμία** (ι) ambition  
**χαμαί** on/near the ground  
**ώθέω** push

Ναί, ἔφη· ἀλλὰ τίς δὴ ὁ τρόπος τῆς πολιτείας; καὶ ποῖά ἐστιν ἃ ἔφαμεν αὐτὴν ἀμαρτήματα ἔχειν;

Πρῶτον μὲν, ἔφην, τοῦτο αὐτό, ὅρος αὐτῆς οἷός ἐστιν. ἄθρει γάρ, εἰ νεῶν οὕτω τις ποιοῖτο κυβερνήτας, ἀπὸ τιμημάτων, τῷ δὲ πένητι, εἰ καὶ κυβερνητικώτερος εἴη, μὴ ἐπιτρέποι—

Πονηράν, ἡ δ' ὅς, τὴν ναυτιλίαν<sup>1</sup> αὐτοὺς ναυτῖλλεσθαι.<sup>2</sup>

Οὐκοῦν καὶ περὶ ἄλλου οὕτως ὅτουσιν ἢ τινος ἀρχῆς;

Οἶμαι ἔγωγε.

Πλὴν πόλεως; ἡ δ' ἐγώ· ἡ καὶ πόλεως πέρι;

Πολύ γ', ἔφη, μάλιστα, ὅσω χαλεπωτάτη καὶ μεγίστη ἡ ἀρχή.

Ἐν μὲν δὴ τοῦτο τοσοῦτον ὀλιγαρχία ἂν ἔχοι ἀμάρτημα.

Φαίνεται.

Τί δέ; τόδε ἄρά τι τούτου ἔλαττον;

Τὸ ποῖον;

Τὸ μὴ μίαν ἀλλὰ δύο ἀνάγκη εἶναι τὴν τοιαύτην πόλιν, τὴν μὲν πενήτων, τὴν δὲ πλουσίων, οἰκοῦντας ἐν τῷ αὐτῷ, ἀεὶ ἐπιβουλεύοντας ἀλλήλοις.

Οὐδὲν μὰ Δί, ἔφη, ἔλαττον.

Ἀλλὰ μὴν οὐδὲ τόδε καλόν, τὸ ἀδυνάτους εἶναι ἴσως πόλεμόν τινα πολεμεῖν διὰ τὸ ἀναγκάζεσθαι ἢ χρωμένους τῷ πλήθει ὥπλισμένῳ δεδιέναι μᾶλλον ἢ τοὺς πολεμίους, ἢ μὴ χρωμένους ὡς ἀληθῶς ὀλιγαρχικοὺς φανῆναι ἐν αὐτῷ τῷ μάχεσθαι, καὶ ἅμα χρήματα μὴ ἐθέλειν εἰσφέρειν, ἅτε φιλοχρημάτους.

Οὐ καλόν.

Τί δέ; ὁ πάλαι ἐλοιδοροῦμεν, τὸ πολυπραγμονεῖν γεωργοῦντας<sup>3</sup> καὶ

<sup>1</sup> sailing    <sup>2</sup> sail    <sup>3</sup> farm, till land



χρηματιζομένους καὶ πολεμοῦντας ἅμα τοὺς αὐτοὺς ἐν τῇ τοιαύτῃ πολιτείᾳ, ἣ δοκεῖ ὀρθῶς ἔχειν;

Οὐδ' ὁπωστιοῦν.

Ὅρα δὴ, τούτων πάντων τῶν κακῶν εἰ τόδε μέγιστον αὕτη πρώτη παραδέχεται.

Τὸ ποῖον;

Τὸ ἐξεῖναι πάντα τὰ αὐτοῦ ἀποδόσθαι, καὶ ἄλλω κτήσασθαι τὰ τούτου, καὶ ἀποδόμενον οἰκεῖν ἐν τῇ πόλει μὴδὲν ὄντα τῶν τῆς πόλεως μερῶν, μήτε χρηματιστὴν μήτε δημιουργὸν μήτε ἱππέα μήτε ὀπλίτην, ἀλλὰ πένητα καὶ ἄπορον κεκλημένον.

Πρώτη, ἔφη.

Οὐκ οὐν διακωλύεται γε ἐν ταῖς ὀλιγαρχουμέναις τὸ τοιοῦτον· οὐ γὰρ ἂν οἱ μὲν ὑπέρπλουτοι ἦσαν, οἱ δὲ παντάπασιν πένητες.

Ὅρθῶς.

Τόδε δὲ ἄθρει· ἄρα ὅτε πλούσιος ὢν ἀνήλπισκεν ὁ τοιοῦτος, μᾶλλον τι τότε ἦν ὄφελος τῇ πόλει εἰς ἃ νυνδὴ ἐλέγομεν; ἢ ἐδόκει μὲν τῶν ἀρχόντων εἶναι, τῇ δὲ ἀληθείᾳ οὔτε ἄρχων οὔτε ὑπηρέτης ἦν αὐτῆς, ἀλλὰ τῶν ἐτοίμων ἀναλωτῆς;

Οὕτως, ἔφη· ἐδόκει, ἦν δὲ οὐδὲν ἄλλο ἢ ἀναλωτῆς.

Βούλει οὖν, ἦν δ' ἐγώ, φῶμεν αὐτόν, ὥς ἐν κηρίῳ κηφὴν ἐγγίγνεται, σμήνους<sup>4</sup> νόσημα, οὕτω καὶ τὸν τοιοῦτον ἐν οἰκίᾳ κηφὴνα ἐγγίγνεσθαι, νόσημα πόλεως;

Πάνυ μὲν οὖν, ἔφη, ὦ Σώκρατες.

Οὐκοῦν, ὦ Ἀδείμαντε, τοὺς μὲν πτηνοὺς κηφῆνας πάντας ἀκέντρους ὁ θεὸς πεποιήκει, τοὺς δὲ πεζοὺς τούτους ἐνίους μὲν αὐτῶν ἀκέντρους, ἐνίους δὲ δεινὰ κέντρα ἔχοντας; καὶ ἐκ μὲν τῶν ἀκέντρων πτωχοὶ

<sup>4</sup> swarm

πρὸς τὸ γήρας τελευτῶσιν, ἐκ δὲ τῶν κεκεντρωμένων πάντες ὅσοι κέκληνται κακοῦργοι;<sup>5</sup>

Ἀληθέστατα, ἔφη.

Δῆλον ἄρα, ἦν δ' ἐγώ, ἐν πόλει οὐκ ἂν ἴδῃς πτωχοὺς, ὅτι εἰσὶ που ἐν τούτῳ τῷ τόπῳ ἀποκεκρυμμένοι κλέπται τε καὶ βαλλαντιατόμοι καὶ ιερόσυλοι καὶ πάντων τῶν τοιούτων κακῶν δημιουργοί.

Δῆλον, ἔφη.

Τί οὖν; ἐν ταῖς ὀλιγαρχουμέναις πόλεσι πτωχοὺς οὐκ ὀρᾷς ἐνόντας;

Ὀλίγου γ', ἔφη, πάντας τοὺς ἐκτὸς τῶν ἀρχόντων.

Μὴ οὖν οἰόμεθα, ἔφην ἐγώ, καὶ κακούργους πολλοὺς ἐν αὐταῖς εἶναι κέντρα ἔχοντας, οὓς ἐπιμελεία βία κατέχουσιν αἱ ἀρχαί;

Οἰόμεθα μὲν οὖν, ἔφη.

Ἄρ' οὖν οὐ δι' ἀπαιδευσίαν καὶ κακὴν τροφήν καὶ κατάστασιν τῆς πολιτείας φήσομεν τοὺς τοιούτους αὐτόθι ἐγγίγνεσθαι;

Φήσομεν.<sup>6</sup>

Ἄλλ' οὖν δὴ τοιαύτη γέ τις ἂν εἴη ἡ ὀλιγαρχουμένη πόλις καὶ τοσαῦτα κακὰ ἔχουσα, ἴσως δὲ καὶ πλείω.

Σχεδόν τι, ἔφη.

Ἀπειργάσθω δὴ ἡμῶν καὶ αὕτη, ἦν δ' ἐγώ, ἡ πολιτεία, ἣν ὀλιγαρχίαν καλοῦσιν, ἐκ τιμημάτων ἔχουσα τοὺς ἀρχοντας· τὸν δὲ ταύτῃ ὅμοιον μετὰ ταῦτα σκοπῶμεν, ὥς τε γίνεται οἷός τε γενόμενός ἐστιν.

Πάνυ μὲν οὖν, ἔφη.

Ἄρ' οὖν ὧδε μάλιστα εἰς ὀλιγαρχικὸν ἐκ τοῦ τιμοκρατικοῦ ἐκείνου μεταβάλλει;

Πῶς;

<sup>5</sup> causing evil    <sup>6</sup> appear (dawn)

Ὅταν αὐτοῦ παῖς γενόμενος τὸ μὲν πρῶτον ζηλοῖ τε τὸν πατέρα καὶ τὰ ἐκείνου ἱχνη διώκη, ἔπειτα αὐτὸν ἴδῃ ἐξαίφνης πταίσαντα<sup>7</sup> ὥσπερ πρὸς ἔρματι<sup>8</sup> πρὸς τῇ πόλει, καὶ ἐκχέαντα τά τε αὐτοῦ καὶ ἐαυτόν, ἢ στρατηγήσαντα ἢ τιν' ἄλλην μεγάλην ἀρχὴν ἄρξαντα, εἶτα εἰς δικαστήριον ἐμπεσόντα βλαπτόμενον ὑπὸ συκοφαντῶν ἢ ἀποθανόντα ἢ ἐκπεσόντα ἢ ἀτιμωθέντα<sup>9</sup> καὶ τὴν οὐσίαν ἅπασαν ἀποβαλόντα.

Εἰκός γ', ἔφη.

Ἰδὼν δέ γε, ὦ φίλε, ταῦτα καὶ παθὼν καὶ ἀπολέσας τὰ ὄντα, δείσας οἶμαι εὐθὺς ἐπὶ κεφαλὴν ὠθεῖ ἐκ τοῦ θρόνου τοῦ ἐν τῇ ἐαυτοῦ ψυχῇ φιλοτιμίαν τε καὶ τὸ θυμοειδὲς ἐκείνο, καὶ ταπεινωθεὶς ὑπὸ πενίας πρὸς χρηματισμὸν τραπόμενος γλίσχρως καὶ κατὰ σμικρὸν φειδόμενος καὶ ἐργαζόμενος χρήματα συλλέγεται. ἄρ' οὐκ οἶε τὸν τοιοῦτον τότε εἰς μὲν τὸν θρόνον ἐκείνον τὸ ἐπιθυμητικόν τε καὶ φιλοχρήματον ἐγκαθίζειν καὶ μέγαν βασιλέα ποιεῖν ἐν ἑαυτῷ, τιάρας τε καὶ στρεπτοὺς<sup>10</sup> καὶ ἀκινάκας<sup>11</sup> παραζωννύντα;

Ἐγώ γ', ἔφη.

Τὸ δέ γε οἶμαι λογιστικόν τε καὶ θυμοειδὲς χαμαὶ ἔνθεν καὶ ἔνθεν παρακαθίσας ὑπ' ἐκείνῳ καὶ καταδουλωσάμενος, τὸ μὲν οὐδὲν ἄλλο ἢ λογίζεσθαι οὐδὲ σκοπεῖν ἀλλ' ἢ ὁπόθεν<sup>12</sup> ἐξ ἐλαττόνων χρημάτων πλείω ἔσται, τὸ δὲ αὖ θαυμάζειν καὶ τιμᾶν μηδὲν ἄλλο ἢ πλοῦτόν τε καὶ πλουσίους, καὶ φιλοτιμεῖσθαι μηδ' ἐφ' ἐνὶ ἄλλῳ ἢ ἐπὶ χρημάτων κτήσει καὶ ἐάν τι ἄλλο εἰς τοῦτο φέρῃ.

Οὐκ ἔστ' ἄλλη, ἔφη, μεταβολὴ οὕτω ταχεῖά τε καὶ ἰσχυρά ἐκ φιλοτίμου νέου εἰς φιλοχρήματον.

Ἄρ' οὖν οὗτος, ἦν δ' ἐγώ, ὀλιγαρχικός ἐστιν;

Ἡ γοῦν μεταβολὴ αὐτοῦ ἐξ ὁμοίου ἀνδρός ἐστι τῇ πολιτείᾳ, ἐξ ἧς ἢ

<sup>7</sup> (act) stumble, fall; (pass) be missed    <sup>8</sup> prop; earring    <sup>9</sup> punish, dishonor    <sup>10</sup> pliant; type of necklace    <sup>11</sup> Persian short sword  
<sup>12</sup> whence

but what are the characteristics of this form of government, and what are the defects of which we were speaking?

First of all, I said, consider the nature of the qualification. Just think what would happen if pilots were to be chosen according to their property, and a poor man were refused permission to steer, even though he were a better pilot?

You mean that they would shipwreck?

Yes; and is not this true of the government of anything?

I should imagine so.

Except a city?—or would you include a city?

Nay, he said, the case of a city is the strongest of all, inasmuch as the rule of a city is the greatest and most difficult of all.

This, then, will be the first great defect of oligarchy?

Clearly.

And here is another defect which is quite as bad.

What defect?

The inevitable division: such a State is not one, but two States, the one of poor, the other of rich men; and they are living on the same spot and always conspiring against one another.

That, surely, is at least as bad.

Another discreditable feature is, that, for a like reason, they are incapable of carrying on any war. Either they arm the multitude, and then they are more afraid of them than of the enemy; or, if they do not call them out in the hour of battle, they are oligarchs indeed, few to fight as they are few to rule. And at the same time their fondness for money makes them unwilling to pay taxes.

How discreditable!

And, as we said before, under such a constitution the same persons have too many callings—they are husbandmen, tradesmen, warriors, all in one. Does that look well?

Anything but well.

There is another evil which is, perhaps, the greatest of all, and to which this State first begins to be liable.

What evil?

A man may sell all that he has, and another may acquire his property; yet after the sale he may dwell in the city of which he is no longer a part, being neither trader, nor artisan, nor horseman, nor hoplite, but only a poor, helpless creature.

Yes, that is an evil which also first begins in this State.

The evil is certainly not prevented there; for oligarchies have both the extremes of great wealth and utter poverty.

True.

But think again: In his wealthy days, while he was spending his money, was a man of this sort a whit more good to the State for the purposes of citizenship? Or did he only seem to be a member of the ruling body, although in truth he was neither ruler nor subject, but just a spendthrift?

As you say, he seemed to be a ruler, but was only a spendthrift.

May we not say that this is the drone in the house who is like the drone in the honeycomb, and that the one is the plague of the city as the other is of the hive?

Just so, Socrates.

And God has made the flying drones, Adeimantus, all without stings, whereas of the walking drones he has made some without stings but others have dreadful stings; of the stingless class are those who in their old age end as paupers; of the stingers come all the criminal class, as they are termed.

Most true, he said.

Clearly then, whenever you see paupers in a State, somewhere in that neighbourhood there are hidden away thieves, and cut-purses and robbers of temples, and all sorts of malefactors.

Clearly.

Well, I said, and in oligarchical States do you not find paupers?

Yes, he said; nearly everybody is a pauper who is not a ruler.

And may we be so bold as to affirm that there are also many criminals to be found in them, rogues who have stings, and whom the authorities are careful to restrain by force?

Certainly, we may be so bold.

The existence of such persons is to be attributed to want of education, ill-training, and an evil constitution of the State?

True.

Such, then, is the form and such are the evils of oligarchy; and there may be many other evils.

Very likely.

Then oligarchy, or the form of government in which the rulers are elected for their wealth, may now be dismissed. Let us next proceed to consider the nature and origin of the individual who answers to this State.

By all means.

Does not the timocratical man change into the oligarchical on this wise?

How?

A time arrives when the representative of timocracy has a son: at first he begins by emulating his father and walking in his footsteps, but presently he sees him of a sudden foundering against the State as upon a sunken reef, and he and all that he has is lost; he may have been a general or some other high officer who is brought to trial under a prejudice raised by informers, and either put to death, or exiled, or deprived of the privileges of a citizen, and all his property taken from him.

Nothing more likely.

And the son has seen and known all this—he is a ruined man, and his fear has taught him to knock ambition and passion headforemost from his bosom's throne; humbled by poverty he takes to money-making and by mean and miserly savings and hard work gets a fortune together. Is not such an one likely to seat the concupiscent and covetous element on the vacant throne and to suffer it to play the great king within him, girt with tiara and chain and scimitar?

Most true, he replied.

And when he has made reason and spirit sit down on the ground obediently on either side of their sovereign, and taught them to know their place, he compels the one to think only of how lesser sums may be turned into larger ones, and will not allow the other to worship and admire anything but riches and rich men, or to be ambitious of anything so much as the acquisition of wealth and the means of acquiring it.

Of all changes, he said, there is none so speedy or so sure as the conversion of the ambitious youth into the avaricious one.

And the avaricious, I said, is the oligarchical youth?

Yes, he said; at any rate the individual out of whom he came is like the State out of which oligarchy came.

Let us then consider

*vocabulary*

ἀγεννής low-born; sordid  
 ἀγών -ος (m, 3) gathering place  
 ~agony  
 ἀδύνατος unable; impossible  
 ἀεργός lazy ~ergonomics  
 ἀκόλαστος wild, licentious  
 ἀλλότριος someone else's; alien  
 ~alien  
 ἀμείνων comparative of ἀγαθός,  
 noble  
 ἀμελέω disregard; (impers.) of  
 course  
 ἀναγκάζω force, compel  
 ἀναγκαῖος coerced, coercing, slavery  
 ἀναιδής shameless, ruthless  
 ἀναλίσκω (αἶ) consume, spend on  
 ἀπιστέω disbelieve ~stand  
 ἀποβλέπω stare at, adore  
 ἀποπύμπλημι satisfy, fulfill, appease  
 ἀποσβέννυμι (ῥ) extinguish  
 ἀργός glistening, swift  
 ἀργύριον small coin  
 ἀρετή goodness, excellence  
 ἀρμόζω fit together; be well fitted to  
 ~harmony  
 ἄτε as if; since  
 ἄτιμος (ι) without honor  
 ἄω aor: to sate ~sate  
 γοῦν at least then  
 δῆλος visible, conspicuous  
 διατίθημι arrange; set out goods for  
 sale ~thesis  
 διπλός double, overlapping  
 δουλόω enslave  
 ἐγγίγνομαι live in ~genus  
 ἐκγίγνομαι be born; be by birth  
 ~genus  
 ἐχγονος offspring, descendant  
 ~genus  
 ἐκκάω set on fire  
 ἐκκύπτω peep out

ἐκούσιος voluntary  
 ἐκφεύγω flee from, escape ~fugitive  
 ἐμποιέω make inside of ~poet  
 ἐνείμι be in ~ion  
 ἐνίημι put in; motivate ~jet  
 ἐνίοτε sometimes  
 ἐντιμος (ι) honored  
 ἔξειμι go forth; is possible ~ion  
 ἔξεστι it is allowed/possible  
 ἐξίημι send forth, allow forth ~jet  
 ἐξοπλίζω prepare, arm ~hoplite  
 ἐξουσία authority, office  
 ἐπαινέω concur, praise, advise  
 ἐπιβουλεύω plot, plan, harm  
 ~volunteer  
 ἐπεικής fitting ~icon  
 ἐπιθυμία (ῥ) desire, thing desired  
 ἐπιμέλεια attention; assigned task  
 ἐπιμελέομαι take care of, oversee  
 ἐπιτροπεύω administrate  
 ἐργάτης -ου (ᾱ, m, 1) worker  
 ἔργω bound, fend off; do  
 ~ergonomics  
 εὐδοκιμέω be esteemed  
 εὐδοξία good repute  
 εὐσχίμων dignified  
 ἐφίημι (ι) send at, let fly; mp: rush  
 at, spring upon ~jet  
 ἡγεμών -όνος (m, 3) leader, guide,  
 chief ~hegemony  
 ἡδονή pleasure  
 ἡσάομαι (pass) be weaker, be  
 overcome; (active) defeat  
 ἡττάομαι (pass) be weaker, be  
 overcome; (active) defeat  
 καθοράω look down ~panorama  
 κακουργία evil deeds ~ergonomics  
 κακοῦργος causing evil  
 ~ergonomics  
 καρτερέω be patient  
 κρίσις -εως (f) decision, issue  
 κτάομαι acquire, possess



λύπη distress  
 μαλακός soft  
 μάταιος vain, empty  
 μεθίστημι change, substitute;  
 withdraw; change sides; (mid) send  
 away ~station  
 μεταβάλλω alter, transform  
 μισέω (ι) hate, wish to prevent  
 ~misogyny  
 ναός (ᾱ) temple, shrine ~nostalgia  
 νή yea  
 νίκη (ι) victory ~Nike  
 ὀλιγαρχία oligarchy  
 ὁμοιότης -τος (f, 3) resemblance  
 ὅπη wherever, however  
 ὀρφανός orphan  
 οὐδαμὸς not anyone  
 οὐκοῦν not so?; and so  
 οὐσία property; essence  
 ὀφείλω owe, should, if only  
 παιδεία child-rearing, education  
 παραμελέω not pay attention to  
 πένης -τος (m) poor  
 πλούσιος wealth ~plutocrat  
 πλουτέω be rich  
 πλοῦτος wealth ~plutocrat  
 ποῖ whither? how long?  
 ποῖος what kind  
 πολιτεία (ι) citizenship; government  
 πολλαπλάσιος many times more  
 πρόκειμαι be placed by; be devoted  
 to  
 προσέχω direct to; think about  
 προστάσσω post at, attach to,  
 command

πρόσω forward, in the future; far  
 πτωχός poor, beggarly ~pudendum  
 σκεπτέος thing to consider, one who  
 must consider  
 σκέπτομαι look, look at, watch  
 ~skeptical  
 σκοπᾶω watch, observe  
 σκοπέω behold, consider  
 συγγενεύς inborn, kin to  
 συγγενής inborn, kin to  
 συμβάλλω pit against; compare;  
 mp: meet, fall in with ~ballistic  
 συμβόλαιος contractual  
 συμμαχία alliance  
 σφόδρα very much  
 σωφροσύνη discretion, moderation  
 τιμάω (ι) honor, exalt  
 τιτρώσκω wound, bring to grief  
 ~trauma  
 τοιόσδε such  
 τόκος childbirth ~oxytocin  
 τρέμω tremble in fear ~tremble  
 τρυφᾶω luxuriate, revel ~drop  
 τυφλός blind  
 ὑπείκω yield, withdraw ~victor  
 φαῦλος trifling  
 φιλονικία (ι) rivalry, competition  
 φιλοτιμία (ι) ambition  
 φύω produce, beget; clasp ~physics  
 χείρων worse, more base, inferior,  
 weaker  
 χορός dance; chorus ~terpsichorean  
 χρεός χροῦς (n, 3) business, debt,  
 consulting a seer?  
 ὠνέομαι buy

ὀλιγαρχία μετέστη.

Σκοπῶμεν δὴ εἰ ὅμοιος ἂν εἴη.

Σκοπῶμεν.

Οὐκοῦν πρῶτον μὲν τῷ χρήματα περὶ πλείστου ποιείσθαι ὅμοιος ἂν εἴη;

Πῶς δ' οὔ;

Καὶ μὴν τῷ γε φειδωλὸς εἶναι καὶ ἐργάτης, τὰς ἀναγκαίους ἐπιθυμίας μόνον τῶν παρ' αὐτῷ ἀποπιμπλᾶς, τὰ δὲ ἄλλα ἀναλώματα μὴ παρεχόμενος, ἀλλὰ δουλούμενος τὰς ἄλλας ἐπιθυμίας ὡς ματαίους.<sup>1</sup>

Πάνυ μὲν οὖν.

Αὐχμηρὸς γέ τις, ἦν δ' ἐγώ, ὦν καὶ ἀπὸ παντὸς περιουσίαν ποιούμενος, θησαυροποιοὺς ἀνὴρ— οὓς δὴ καὶ ἐπαινεῖ τὸ πλῆθος —ἢ οὐχ οὗτος ἂν εἴη ὁ τῇ τοιαύτῃ πολιτείᾳ ὅμοιος;

Ἔμοι γοῦν, ἔφη, δοκεῖ· χρήματα γοῦν μάλιστα ἔντιμα τῇ τε πόλει καὶ παρὰ τῷ τοιούτῳ.

Οὐ γὰρ οἶμαι, ἦν δ' ἐγώ, παιδεῖα ὁ τοιοῦτος προσέσχηκεν.

Οὐ δοκῶ, ἔφη· οὐ γὰρ ἂν τυφλὸν ἡγεμόνα τοῦ χοροῦ ἐστήσατο καὶ ἐτίμα μάλιστα.

Εὖ, ἦν δ' ἐγώ. τόδε δὲ σκόπει· κηφηνώδεις ἐπιθυμίας ἐν αὐτῷ διὰ τὴν ἀπαιδευσίαν μὴ φῶμεν ἐγγίγνεσθαι, τὰς μὲν πτωχικάς, τὰς δὲ κακούργους, κατεχομένας βία ὑπὸ τῆς ἄλλης ἐπιμελείας;

Καὶ μάλ', ἔφη.

Οἷσθ' οὖν, εἶπον, οἱ ἀποβλέψας κατόψει αὐτῶν τὰς κακουργίας;<sup>2</sup>

Ποῦ,<sup>3</sup> ἔφη.

<sup>1</sup> vain, empty    <sup>2</sup> evil deeds    <sup>3</sup> whither? how long?

Εἰς τὰς τῶν ὀρφανῶν<sup>4</sup> ἐπιτροπεύσεις, καὶ εἴ ποῦ τι αὐτοῖς τοιοῦτον συμβαίνει, ὥστε πολλῆς ἐξουσίας λαβέσθαι τοῦ ἀδικεῖν.

Ἀληθῆ.

Ἄρ' οὖν οὐ τούτῳ δῆλον ὅτι ἐν τοῖς ἄλλοις συμβολαίοις ὁ τοιοῦτος, ἐν οἷς εὐδοκμεῖ δοκῶν δίκαιος εἶναι, ἐπικεκί τινι ἑαυτοῦ βία κατέχει ἄλλας κακὰς ἐπιθυμίας ἐνούσας, οὐ πείθων ὅτι οὐκ ἄμεινον, οὐδ' ἡμερῶν λόγῳ, ἀλλ' ἀνάγκη καὶ φόβῳ, περὶ τῆς ἄλλης οὐσίας τρέμων;<sup>5</sup>

Καὶ πάνυ γ', ἔφη.

Καὶ νῆ Δία, ἦν δ' ἐγώ, ὦ φίλε, τοῖς πολλοῖς γε αὐτῶν ἐνευρήσεις, ὅταν δέῃ τὰλλότρια ἀναλίσκειν, τὰς τοῦ κηφῆνος συγγενεῖς ἐνούσας ἐπιθυμίας.

Καὶ μάλα, ἦ δ' ὅς, σφόδρα.

Οὐκ ἄρ' ἂν εἴη ἀστασίαστος ὁ τοιοῦτος ἐν ἑαυτῷ, οὐδὲ εἰς ἄλλα διπλοῦς τις, ἐπιθυμίας δὲ ἐπιθυμιῶν ὥς τὸ πολὺ κρατούσας ἂν ἔχοι βελτίους χειρόνων.

Ἔστιν οὕτω.

Διὰ ταῦτα δὴ οἶμαι εὐσχημονέστερος<sup>6</sup> ἂν πολλῶν ὁ τοιοῦτος εἴη· ὁμοιοητικῆς δὲ καὶ ἡρμοσμένης τῆς ψυχῆς ἀληθῆς ἀρετῇ πόρρῳ ποι ἐκφεύγοι ἂν αὐτόν.

Δοκεῖ μοι.

Καὶ μὴν ἀνταγωνιστὴς γε ἰδίᾳ ἐν πόλει ὁ φειδωλὸς φαῦλος ἢ τινος νίκης ἢ ἄλλης φιλοτιμίας τῶν καλῶν, χρήματά τε οὐκ ἐθέλων εὐδοξίας<sup>7</sup> ἔνεκα καὶ τῶν τοιούτων ἀγώνων ἀναλίσκειν, δεδιὼς τὰς ἐπιθυμίας τὰς ἀναλωτικὰς ἐγείρειν καὶ συμπαρακαλεῖν ἐπὶ συμμαχίαν τε καὶ φιλονικίαν, ὀλίγοις τισὶν ἑαυτοῦ πολεμῶν ὀλιγαρχικῶς τὰ πολλὰ ἡττᾶται καὶ πλουτεῖ.

<sup>4</sup> orphan    <sup>5</sup> tremble in fear    <sup>6</sup> dignified    <sup>7</sup> good repute

Καὶ μάλα, ἔφη.

Ἔτι οὖν, ἦν δ' ἐγώ, ἀπιστοῦμεν μὴ κατὰ τὴν ὀλιγαρχουμένην πόλιν ὁμοιότητι<sup>8</sup> τὸν φειδωλὸν τε καὶ χρηματιστὴν τετάχθαι;

Οὐδαμῶς, ἔφη.

Δημοκρατίαν δὴ, ὡς ἔοικε, μετὰ τοῦτο σκεπτέον, τίνα τε γίγνεται τρόπον, γενομένη τε ποῖόν τινα ἔχει, ἢν αὖ τὸν τοῦ τοιούτου ἀνδρὸς τρόπον γνόντες παραστησώμεθ' αὐτὸν εἰς κρίσιν.

Ὅμοιως γοῦν ἄν, ἔφη, ἡμῖν αὐτοῖς πορευοίμεθα.

Οὐκοῦν, ἦν δ' ἐγώ, μεταβάλλει μὲν τρόπον τινὰ τοιονδε ἐξ ὀλιγαρχίας εἰς δημοκρατίαν, δι' ἀπληστίαν τοῦ προκειμένου ἀγαθοῦ, τοῦ ὡς πλουσιώτατον δεῖν γίγνεσθαι;

Πῶς δὴ;

Ἄτε οἶμαι ἄρχοντες ἐν αὐτῇ οἱ ἄρχοντες διὰ τὸ πολλὰ κεκτηῖσθαι, οὐκ ἐθέλουσιν εἶργειν νόμῳ τῶν νέων ὅσοι ἂν ἀκόλαστοι<sup>9</sup> γίγνωνται, μὴ ἐξεῖναι αὐτοῖς ἀναλίσκειν τε καὶ ἀπολλύναι τὰ αὐτῶν, ἵνα ὠνούμενοι τὰ τῶν τοιούτων καὶ εἰσδανεῖζοντες ἔτι πλουσιώτεροι καὶ ἐντιμότεροι γίγνωνται.

Παντός γε μᾶλλον.

Οὐκοῦν δῆλον ἤδη τοῦτο ἐν πόλει, ὅτι πλοῦτον τιμᾶν καὶ σωφροσύνην ἅμα ἱκανῶς κτᾶσθαι ἐν τοῖς πολίταις ἀδύνατον, ἀλλ' ἀνάγκη ἢ τοῦ ἐτέρου ἀμελεῖν ἢ τοῦ ἐτέρου;

Ἐπεικῶς, ἔφη, δῆλον.

Παραμελοῦντες δὴ ἐν ταῖς ὀλιγαρχίαις καὶ ἐφιέντες ἀκολασταίνειν οὐκ ἀγενεῖς ἐνίοτε ἀνθρώπους πένητας ἠνάγκασαν γενέσθαι.

Μάλα γε.

<sup>8</sup> resemblance    <sup>9</sup> wild, licentious

Κάθηνται δὴ οἶμαι οὗτοι ἐν τῇ πόλει κεκεντρωμένοι τε καὶ ἐξωπλισμένοι, οἱ μὲν ὀφείλοντες χρέα, οἱ δὲ ἄτιμοι γεγονότες, οἱ δὲ ἀμφοτέρα, μισοῦντές τε καὶ ἐπιβουλεύοντες τοῖς κτησαμένοις τὰ αὐτῶν καὶ τοῖς ἄλλοις, νεωτερισμοῦ ἐρώντες.

Ἦστι ταῦτα.

Οἱ δὲ δὴ χρηματισταὶ ἐγκύψαντες, οὐδὲ δοκοῦντες τούτους ὄραῖν, τῶν λοιπῶν τὸν αἰὲ ὑπεύκοντα ἐνιέντες ἀργύριον τιτρώσκοντες,<sup>10</sup> καὶ τοῦ πατρὸς ἐγγόνους τόκους<sup>11</sup> πολλαπλασίους κομίζόμενοι, πολὺν τὸν κηφήνα καὶ πτωχὸν ἐμποιοῦσι τῇ πόλει.

Πῶς γάρ, ἔφη, οὐ πολύν;

Καὶ οὔτε γ' ἐκείνη, ἦν δ' ἐγώ, τὸ τοιοῦτον κακὸν ἐκκαόμενον ἐθέλουσιν ἀποσβεννύναι, εἵργοντες τὰ αὐτοῦ ὅπῃ τις βούλεται τρέπειν, οὔτε τῆδε, ἦ αὖ κατὰ ἔτερον νόμον τὰ τοιαῦτα λύεται.

Κατὰ δὴ τίνα;

Ὅς μετ' ἐκείνόν ἐστι δεύτερος καὶ ἀναγκάζων ἀρετῆς ἐπιμελεῖσθαι τοὺς πολίτας. ἐὰν γὰρ ἐπὶ τῷ αὐτοῦ κινδύνῳ τὰ πολλά τις τῶν ἐκουσίων συμβολαίων προστάτῃ συμβάλλειν, χρηματίζοντο μὲν ἂν ἡττον ἀναιδῶς ἐν τῇ πόλει, ἐλάττω δ' ἐν αὐτῇ φύοιτο τῶν τοιούτων κακῶν οἷων νυνδὴ εἵπομεν.

Καὶ πολὺ γε, ἦ δ' ὅς.

Νῦν δέ γ', ἔφην ἐγώ, διὰ πάντα τὰ τοιαῦτα τοὺς μὲν δὴ ἀρχομένους οὕτω διατιθέασιν ἐν τῇ πόλει οἱ ἄρχοντες· σφᾶς δὲ αὐτοὺς καὶ τοὺς αὐτῶν— ἄρ' οὐ τρυφῶντας<sup>12</sup> μὲν τοὺς νέους καὶ ἀπόνους καὶ πρὸς τὰ τοῦ σώματος καὶ πρὸς τὰ τῆς ψυχῆς, μαλακοὺς δὲ καρτερεῖν<sup>13</sup> πρὸς ἡδονάς τε καὶ λύπας καὶ ἀργούς;

Τί

μήν;

<sup>10</sup> wound, bring to grief    <sup>11</sup> childbirth    <sup>12</sup> luxuriate, revel    <sup>13</sup> be patient

whether there is any likeness between them.

Very good.

First, then, they resemble one another in the value which they set upon wealth?

Certainly.

Also in their penurious, laborious character; the individual only satisfies his necessary appetites, and confines his expenditure to them; his other desires he subdues, under the idea that they are unprofitable.

True.

He is a shabby fellow, who saves something out of everything and makes a purse for himself; and this is the sort of man whom the vulgar applaud. Is he not a true image of the State which he represents?

He appears to me to be so; at any rate money is highly valued by him as well as by the State.

You see that he is not a man of cultivation, I said.

I imagine not, he said; had he been educated he would never have made a blind god director of his chorus, or given him chief honour.

Excellent! I said. Yet consider: Must we not further admit that owing to this want of cultivation there will be found in him dronelike desires as of pauper and rogue, which are forcibly kept down by his general habit of life?

True.

Do you know where you will have to look if you want to discover his rogueries?

Where must I look?

You should see him where he has some great opportunity of acting dishonestly, as in the guardianship of an orphan.

Aye.

It will be clear enough then that in his ordinary dealings which give him a reputation for honesty he coerces his bad passions by an enforced virtue; not making them see that they are wrong, or taming them by reason, but by necessity and fear constraining them, and because he trembles for his possessions.

To be sure.

Yes, indeed, my dear friend, but you will find that the natural desires of the drone commonly exist in him all the same whenever he has to spend what is not his own.

Yes, and they will be strong in him too.

The man, then, will be at war with himself; he will be two men, and not one; but, in general, his better desires will be found to prevail over his inferior ones.

True.

For these reasons such an one will be more respectable than most people; yet the true virtue of a unanimous and harmonious soul will flee far away and never come near him.

I should expect so.

And surely, the miser individually will be an ignoble competitor in a State for any prize of victory, or other object of honourable ambition; he will not spend his money in the contest for glory; so afraid is he of awakening his expensive appetites and inviting them to help and join in the struggle; in true oligarchical fashion he fights with a small part only of his resources, and the result commonly is that he loses the prize and saves his money.

Very true.

Can we any longer doubt, then, that the miser and money-maker answers to the oligarchical State?

There can be no doubt.

Next comes democracy; of this the origin and nature have still to be considered by us; and then we will enquire into the ways of the democratic man, and bring him up for judgment.

That, he said, is our method.

Well, I said, and how does the change from oligarchy into democracy arise? Is it not on this wise? — The good at which such a State aims is to become as rich as possible, a desire which is insatiable?

What then?

The rulers, being aware that their power rests upon their wealth, refuse to curtail by law the extravagance of the spendthrift youth because they gain by

their ruin; they take interest from them and buy up their estates and thus increase their own wealth and importance?

To be sure.

There can be no doubt that the love of wealth and the spirit of moderation cannot exist together in citizens of the same state to any considerable extent; one or the other will be disregarded.

That is tolerably clear.

And in oligarchical States, from the general spread of carelessness and extravagance, men of good family have often been reduced to beggary?

Yes, often.

And still they remain in the city; there they are, ready to sting and fully armed, and some of them owe money, some have forfeited their citizenship; a third class are in both predicaments; and they hate and conspire against those who have got their property, and against everybody else, and are eager for revolution.

That is true.

On the other hand, the men of business, stooping as they walk, and pretending not even to see those whom they have already ruined, insert their sting—that is, their money—into some one else who is not on his guard against them, and recover the parent sum many times over multiplied into a family of children: and so they make drone and pauper to abound in the State.

Yes, he said, there are plenty of them—that is certain.

The evil blazes up like a fire; and they will not extinguish it, either by restricting a man's use of his own property, or by another remedy:

What other?

One which is the next best, and has the advantage of compelling the citizens to look to their characters:—Let there be a general rule that every one shall enter into voluntary contracts at his own risk, and there will be less of this scandalous money-making, and the evils of which we were speaking will be greatly lessened in the State.

Yes, they will be greatly lessened.

At present the governors, induced by the motives which I have named, treat their subjects badly; while they and their adherents, especially the young men



of the governing class, are habituated to lead a life of luxury and idleness both of body and mind; they do nothing, and are

*vocabulary*

**ἀδελφή** sister  
**ἀθρέω** observe, gaze  
**ἀλιόω** thwart, use ineffectively  
**ἀλλότριος** someone else's; alien  
 ~alien  
**ἀμελέω** disregard; (impers.) of course  
**ἀναγκαίη** of necessity, by force  
**ἀναγκαῖος** coerced, coercing, slavery  
**ἄναρχος** unruled; unruling  
 ~oligarch  
**ἀναστρέφω** act: overturn; mid: find oneself in ~atrophy  
**ἀναφαίνω** reveal, shine  
 ~phenomenon  
**ἄνευ** away from; not having; not needing ~Sp. sin  
**ἄνθος** flower  
**ἀπαλλαξείω** wish to get rid of  
**ἀπαλλάσσω** free from, remove; be freed, depart  
**ἀπορέω** be confused, distressed  
**ἀπορία** difficulty, bottleneck ~pierce  
**ἀποτελέω** accomplish, produce  
**ἀποτρέπω** divert from ~trophy  
**ἀρέσκω** please, satisfy; make amends  
**ἄσθμα** -τος (n, 3) shortness of breath ~asthma  
**βίος** life ~biology  
**βιόω** live; (mp) make a living ~biology  
**γενναῖος** noble, sincere ~genesis  
**γνώριμος** known (a person)  
 ~gnostic  
**γοῦν** at least then  
**δῆλος** visible, conspicuous  
**διαγωγή** carrying across, course of life, management  
**διάκειμαι** be in a condition  
**διαλέγω** go through, debate ~legion

**διανέμω** distribute, divide  
**δικάζω** judge  
**δράω** do, accomplish  
**ἐγγίγνομαι** live in ~genus  
**ἐκάτερος** each of two  
**ἐκλέγω** pick, single out  
**ἐλευθερία** freedom  
**ἐλεύθερος** not enslaved  
**ἐνείμι** be in ~ion  
**ἐνιοι** some  
**ἐνίοτε** sometimes  
**ἐξουσία** authority, office  
**ἐξωθεν** from outside  
**ἐπάγω** drive game; induce belief  
 ~demagogue  
**ἐπιθυμέω** (ῶ) wish, covet  
**ἐπιθυμία** (ῶ) desire, thing desired  
**ἐπιμέλεια** attention; assigned task  
**ἐπιτήδειος** fit, suitable  
**ἐπιτήδευμα** -τος (n, 3) habit, business, custom  
**ἐπιτηδεύω** practice, pursue  
**εὖνοος** kindly; favorable  
**ἐφίημι** (ιι) send at, let fly; mp: rush at, spring upon ~jet  
**ἡδονή** pleasure  
**ἡδύς** sweet, pleasant ~hedonism  
**ἦθος** ἦθεος (n, 3) habit, habitat  
 ~ethos  
**ἥρως** hero ~hero  
**θεάομαι** look at, behold, consider  
 ~theater  
**θεσπέσιος** divine, wondrous  
**θεωρία** spectator, contemplation  
**ἱμάτιον** toga, cloth  
**ἰσότης** -τος (f, 3) equality, impartiality  
**κάμνω** toil, be tired, acquire by toil; be troubled; be sick  
**καταπατέω** trample  
**κατασκευάζω** equip, build  
**κατασκευή** fixed assets; condition

<b>κατάστασις</b> -εως (f) establishment	<b>ποικίλλω</b> make elaborately
<b>καταφρονέω</b> scorn; think of	<b>ποικίλος</b> ornamented; various
<b>καταφρόνησις</b> -τος (f) contempt; disregard ~frenzy	<b>ποῖος</b> what kind
<b>καταψηφίζομαι</b> vote against	<b>πολιτεία</b> (i) citizenship; government
<b>κατοικίζω</b> colonize	<b>πορεία</b> gait, march
<b>κινδυνεύω</b> encounter danger; (+inf) there is a danger that	<b>προαιρέω</b> produce; (m) prefer
<b>κλήρος</b> lot; farm, inheritance; clergy ~clergy	<b>προσλαμβάνω</b> add, borrow, take hold, help
<b>κοινωνία</b> association	<b>πρόφασις</b> -εως (f) pretext; motive; prediction ~fame
<b>μακάριος</b> blessed	<b>ρόπή</b> balancing, crisis
<b>μεγαλοπρεπής</b> befitting greatness	<b>σεμνύνω</b> exalt
<b>μελετάω</b> pursue, attend to, exercise	<b>σκεπτέος</b> thing to consider, one who must consider
<b>μεστός</b> full	<b>σκέπτομαι</b> look, look at, watch ~skeptical
<b>μεταδίδωμι</b> give part of ~donate	<b>σκοτεινός</b> dark
<b>μηδαμῇ</b> nowhere	<b>στασιάζω</b> revolt, be divided
<b>νοσέω</b> be sick, be mad, suffer	<b>στρατεία</b> expedition, campaign
<b>οἰκέω</b> inhabit ~economics	<b>συγγίγνομαι</b> associate with, meet, have sex ~genus
<b>οἰκίζω</b> colonize, settle	<b>συγγνώμη</b> sympathy, leniency
<b>ὄπλον</b> tool, weapon, ship's tackle ~hoplite	<b>συμμαχία</b> alliance
<b>ὅποῖος</b> whatever kind	<b>σύμπλοος</b> shipmate
<b>ὅπου</b> where	<b>συστρατιώτης</b> -ου (m, 1) comrade ~strategy
<b>ὀρίζω</b> divide; ordain, define ~horizon	<b>σφέτερος</b> their
<b>οὐκοῦν</b> not so?; and so	<b>σφόδρα</b> very much
<b>οὐπω</b> no longer	<b>τιμάω</b> (i) honor, exalt
<b>παίζω</b> play ~pediatrician	<b>τύπος</b> mold, form ~type
<b>παντοδαπός</b> of every kind, manifold	<b>ὑπεξέρχομαι</b> get out, escape
<b>παραβάλλω</b> put at risk ~ballistic	<b>ὑπερβάλλω</b> cause to go beyond; delay ~ballistic
<b>παραγγέλλω</b> transmit; order, summon, recommend, encourage	<b>φροντίζω</b> consider, ponder
<b>παράδειγμα</b> -τος (n, 3) model, precedent	<b>φυγή</b> flight, means of escape ~fugitive
<b>παρατάσσω</b> place beside	<b>φύσις</b> -εως (f) nature (of a thing) ~physics
<b>παραντίκα</b> immediately	<b>φύω</b> produce, beget; clasp ~physics
<b>παρρησία</b> speaking freely	<b>χρηματιστικός</b> profitable
<b>πένης</b> -τος (m) poor	<b>ὠφελέω</b> help, be useful
<b>πλουτέω</b> be rich	
<b>ποίη</b> grass	

Αὐτοὺς δὲ πλὴν χρηματισμοῦ τῶν ἄλλων ἡμεληκότας, καὶ οὐδὲν πλείω ἐπιμέλειαν πεποιημένους ἀρετῆς ἢ τοὺς πένητας;

Οὐ γὰρ οὖν.

Οὕτω δὴ παρεσκευασμένοι ὅταν παραβάλλωσιν ἀλλήλοις οἱ τε ἄρχοντες καὶ οἱ ἀρχόμενοι ἢ ἐν ὁδῶν πορείαις<sup>1</sup> ἢ ἐν ἄλλαις τισὶ κοινωνίαις, ἢ κατὰ θεωρίας<sup>2</sup> ἢ κατὰ στρατείας, ἢ σύμπλοι γιγνόμενοι ἢ συστρατιῶται, ἢ καὶ ἐν αὐτοῖς τοῖς κινδύνοις ἀλλήλους θεώμενοι μηδαμῇ ταύτη καταφρονῶνται οἱ πένητες ὑπὸ τῶν πλουσίων, ἀλλὰ πολλάκις ἰσχνὸς ἀνὴρ πένης, ἡλιωμένος, παραταχθεὶς ἐν μάχῃ πλουσίῳ ἐσκιατροφηκότι, πολλὰς ἔχοντι σάρκας ἀλλοτρίας, ἴδῃ ἄσθματός τε καὶ ἀπορίας μεστόν, ἄρ' οἶει αὐτὸν οὐχ ἡγείσθαι κακία τῇ σφετέρᾳ πλουτεῖν τοὺς τοιούτους, καὶ ἄλλον ἄλλω παραγγέλλειν, ὅταν ἰδίᾳ συγγίγνωνται, ὅτι ἄνδρες ἡμέτεροι· εἰσὶ γὰρ οὐδέν;

Εὖ οἶδα μὲν οὖν, ἔφη, ἔγωγε, ὅτι οὕτω ποιοῦσιν.

Οὐκοῦν ὥσπερ σῶμα νοσῶδες μικρᾶς ῥοπῆς<sup>3</sup> ἔξωθεν δέϊται προσλαβέσθαι πρὸς τὸ κάμνειν, ἐνίστε δὲ καὶ ἄνευ τῶν ἔξω στασιάζει αὐτὸ αὐτῷ, οὕτω δὴ καὶ ἡ κατὰ ταῦτὰ ἐκείνῳ διακειμένη πόλις ἀπὸ μικρᾶς προφάσεως, ἔξωθεν ἐπαγομένων ἢ τῶν ἐτέρων ἐξ ὀλιγαρχουμένης πόλεως συμμαχίαν ἢ τῶν ἐτέρων ἐκ δημοκρατουμένης, νοσεῖ<sup>4</sup> τε καὶ αὐτὴ αὐτῇ μάχεται, ἐνίστε δὲ καὶ ἄνευ τῶν ἔξω στασιάζει;

Καὶ σφόδρα γε.

Δημοκρατία δὴ οἶμαι γίγνεται ὅταν οἱ πένητες νικήσαντες τοὺς μὲν ἀποκτείνωσι τῶν ἐτέρων, τοὺς δὲ ἐκβάλωσι, τοῖς δὲ λοιποῖς ἐξ ἴσου μεταδῶσι πολιτείας τε καὶ ἀρχῶν, καὶ ὡς τὸ πολὺ ἀπὸ κλήρων αἱ ἀρχαὶ ἐν αὐτῇ γίνονται.

Ἦ Εἶσι γάρ, ἔφη, αὕτη ἡ κατάστασις δημοκρατίας, ἐάντε καὶ δι' ὅπλων γένηται ἐάντε καὶ διὰ φόβον ὑπεξελθόντων τῶν ἐτέρων.

<sup>1</sup> gait, march    <sup>2</sup> spectator, contemplation    <sup>3</sup> balancing, crisis    <sup>4</sup> be sick, be mad, suffer

Τίνα δὴ οὖν, ἦν δ' ἐγώ, οὗτοι τρόπον οἰκοῦσι; καὶ ποία τις ἡ τοιαύτη αὐτοῦ πολιτεία; δῆλον γὰρ ὅτι ὁ τοιοῦτος ἀνὴρ δημοκρατικός τις ἀναφανήσεται.

Δῆλον, ἔφη.

Οὐκοῦν πρῶτον μὲν δὴ ἐλεύθεροι, καὶ ἐλευθερίας ἡ πόλις μεστή καὶ παρρησίας γίνεταί, καὶ ἐξουσία ἐν αὐτῇ ποιεῖν ὅτι τις βούλεται;

Λέγεταί γε δὴ, ἔφη.

Ὅπου δέ γε ἐξουσία, δῆλον ὅτι ἰδίαν ἕκαστος ἂν κατασκευῇ τοῦ αὐτοῦ βίου κατασκευάζοιτο ἐν αὐτῇ, ἥτις ἕκαστον ἀρέσκοι.

Δῆλον.

Παντοδαποὶ δὴ ἂν οἶμαι ἐν ταύτῃ τῇ πολιτείᾳ μάλιστα ἐγγίγνουτο ἄνθρωποι.

Πῶς γὰρ οὐ;

Κινδυνεύει, ἦν δ' ἐγώ, καλλίστη αὕτη τῶν πολιτειῶν εἶναι· ὥσπερ ἰμάτιον ποικίλον πᾶσιν ἄνθεσι πεποικιλμένον,<sup>5</sup> οὕτω καὶ αὕτη πᾶσιν ἡθεσιν πεποικιλμένη καλλίστη ἂν φαίνοιτο. καὶ ἴσως μὲν, ἦν δ' ἐγώ, καὶ ταύτην, ὥσπερ οἱ παῖδές τε καὶ αἱ γυναῖκες τὰ ποικίλα θεώμενοι, καλλίστην ἂν πολλοὶ κρίνειαν.

Καὶ μάλ', ἔφη.

Καὶ ἔστιν γε, ὦ μακάριε, ἦν δ' ἐγώ, ἐπιτήδειον ζητεῖν ἐν αὐτῇ πολιτείαν.

Τί δὴ;

Ὅτι πάντα γένη πολιτειῶν ἔχει διὰ τὴν ἐξουσίαν, καὶ κινδυνεύει τῷ βουλομένῳ πόλιν κατασκευάζειν, ὃ νυνδὴ ἡμεῖς ἐποιοῦμεν, ἀναγκαῖον εἶναι εἰς δημοκρατουμένην ἐλθόντι πόλιν, ὃς ἂν αὐτὸν ἀρέσκη τρόπος,

<sup>5</sup> make elaborately

τοῦτον ἐκλέξασθαι, ὥσπερ εἰς παντοπώλιον ἀφικομένῳ πολιτειῶν, καὶ ἐκλεξαμένῳ οὕτω κατοικίζειν.

Ἵσως γοῦν, ἔφη, οὐκ ἂν ἀποροῖ παραδειγμάτων.

Τὸ δὲ μηδεμίαν ἀνάγκην, εἶπον, εἶναι ἄρχειν ἐν ταύτῃ τῇ πόλει, μηδ' ἂν ἥσ' ἱκανὸς ἄρχειν, μηδὲ αὖ ἄρχεσθαι, ἐὰν μὴ βούλῃ, μηδὲ πολεμεῖν πολεμούντων, μηδὲ εἰρήνην ἄγειν τῶν ἄλλων ἀγόντων, ἐὰν μὴ ἐπιθυμῇς εἰρήνης, μηδὲ αὖ, ἐάν τις ἄρχειν νόμος σε διακωλύῃ ἢ δικάζειν, μηδὲν ἥττον καὶ ἄρχειν καὶ δικάζειν, ἐὰν αὐτῷ σοι ἐπείῃ, ἄρ' οὐ θεσπεσία καὶ ἡδεῖα ἢ τοιαύτη διαγωγὴ ἐν τῷ παραντίκῃ;

Ἵσως, ἔφη, ἔν γε τούτῳ.

Τί δέ; ἢ πραότης ἐνίων τῶν δικασθέντων οὐ κομψή; ἢ οὐπω εἶδες, ἐν τοιαύτῃ πολιτείᾳ ἀνθρώπων καταβηφισθέντων θανάτου ἢ φυγῆς, οὐδὲν ἥττον αὐτῶν μενόντων τε καὶ ἀναστρεφομένων ἐν μέσῳ, καὶ ὥς οὔτε φροντίζοντος οὔτε ὀρώντος οὐδενὸς περινοστέῃ ὥσπερ ἥρως;

Καὶ πολλοὺς γ', ἔφη.

Ἡ δὲ συγγνώμη καὶ οὐδ' ὅπωςτιοῦν συμκρολογία αὐτῆς, ἀλλὰ καταφρόνησις ὧν ἡμεῖς ἐλέγομεν σεμνύνοντες,<sup>6</sup> ὅτε τὴν πόλιν ἀκίζομεν, ὥς εἰ μὴ τις ὑπερβεβλημένην φύσιν ἔχοι, οὐποτ' ἂν γένοιτο ἀνὴρ ἀγαθός, εἰ μὴ παῖς ὧν εὐθὺς παῖζοι ἐν καλοῖς καὶ ἐπιτηδεύοι τὰ τοιαῦτα πάντα, ὥς μεγαλοπρεπῶς<sup>7</sup> καταπατήσας ἅπαντ' αὐτὰ οὐδὲν φροντίζει ἐξ ὁποίων ἂν τις ἐπιτηδευμάτων ἐπὶ τὰ πολιτικά ἰὼν πράττῃ, ἀλλὰ τιμᾷ, ἐὰν φῇ μόνον εὖνους εἶναι τῷ πλήθει;

Πάνυ γ', ἔφη, γενναία.

Ταῦτά τε δὴ, ἔφην, ἔχοι ἂν καὶ τούτων ἄλλα ἀδελφὰ δημοκρατία, καὶ εἴη, ὥς ἔοικεν, ἡδεῖα πολιτεία καὶ ἀναρχος καὶ ποικίλη, ἰσότητά<sup>8</sup> τινα ὁμοίως ἴσοις τε καὶ ἀνίσοις διανέμουσα.

Καὶ μάλ', ἔφη, γνώριμα λέγεις.

<sup>6</sup> exalt <sup>7</sup> befitting greatness <sup>8</sup> equality, impartiality

Ἄθρει δὴ, ἦν δ' ἐγώ, τίς ὁ τοιοῦτος ἰδία. ἢ πρῶτον σκεπτέον, ὥσπερ τὴν πολιτείαν ἐσκειψάμεθα, τίνα τρόπον γίγνεται;

Ναί, ἔφη.

Ἄρ' οὖν οὐχ ὧδε; τοῦ φειδωλοῦ ἐκείνου καὶ ὀλιγαρχικοῦ γένοιτ' ἂν οἶμαι ὑὸς ὑπὸ τῷ πατρὶ τεθραμμένος ἐν τοῖς ἐκείνου ἡθεσι;

Τί γὰρ οὔ;

Βία δὴ καὶ οὗτος ἄρχων τῶν ἐν αὐτῷ ἡδονῶν, ὅσαι ἀναλωτικαὶ μὲν, χρηματιστικαὶ δὲ μή· αἱ δὴ οὐκ ἀναγκαῖαι κέκληνται—

Δῆλον, ἔφη.

Βούλει οὖν, ἦν δ' ἐγώ, ἵνα μὴ σκοτεινῶς<sup>9</sup> διαλεγώμεθα, πρῶτον ὀρισώμεθα τὰς τε ἀναγκαίους ἐπιθυμίας καὶ τὰς μή;

Βούλομαι, ἦ δ' ὅς.

Οὐκοῦν ἅς τε οὐκ ἂν οἰοί τ' εἶμεν ἀποτρέψαι, δικαίως ἂν ἀναγκαῖαι καλοῖντο, καὶ ὅσαι ἀποτελούμεναι ὠφελούσιν ἡμᾶς; τούτων γὰρ ἀμφοτέρων ἐφίεσθαι ἡμῶν τῇ φύσει ἀνάγκη. ἢ οὔ;

Καὶ μάλα.

Δικαίως δὴ τοῦτο ἐπ' αὐταῖς ἐροῦμεν, τὸ ἀναγκαῖον.

Δικαίως.

Τί δέ; ἅς γέ τις ἀπαλλάξειεν ἄν, εἰ μελετῶ ἐκ νέου, καὶ πρὸς οὐδὲν ἀγαθὸν ἐνοῦσαι δρώσιν, αἱ δὲ καὶ τουναντίον, πάσας ταύτας εἰ μὴ ἀναγκαίους φαῖμεν εἶναι, ἄρ' οὐ καλῶς ἂν λέγοιμεν;

Καλῶς μὲν οὖν.

Προελώμεθα δὴ τι παράδειγμα ἐκατέρων αἷ εἰσιν, ἵνα τύπω<sup>10</sup> λάβωμεν αὐτάς;

Οὐκοῦν

χρή·

<sup>9</sup> dark    <sup>10</sup> mold, form

incapable of resisting either pleasure or pain.

Very true.

They themselves care only for making money, and are as indifferent as the pauper to the cultivation of virtue.

Yes, quite as indifferent.

Such is the state of affairs which prevails among them. And often rulers and their subjects may come in one another's way, whether on a journey or on some other occasion of meeting, on a pilgrimage or a march, as fellow-soldiers or fellow-sailors; aye, and they may observe the behaviour of each other in the very moment of danger—for where danger is, there is no fear that the poor will be despised by the rich—and very likely the wiry sunburnt poor man may be placed in battle at the side of a wealthy one who has never spoilt his complexion and has plenty of superfluous flesh—when he sees such an one puffing and at his wits' end, how can he avoid drawing the conclusion that men like him are only rich because no one has the courage to despoil them? And when they meet in private will not people be saying to one another 'Our warriors are not good for much'?

Yes, he said, I am quite aware that this is their way of talking.

And, as in a body which is diseased the addition of a touch from without may bring on illness, and sometimes even when there is no external provocation a commotion may arise within—in the same way wherever there is weakness in the State there is also likely to be illness, of which the occasion may be very slight, the one party introducing from without their oligarchical, the other their democratical allies, and then the State falls sick, and is at war with herself; and may be at times distracted, even when there is no external cause.

Yes, surely.

And then democracy comes into being after the poor have conquered their opponents, slaughtering some and banishing some, while to the remainder they give an equal share of freedom and power; and this is the form of government in which the magistrates are commonly elected by lot.

Yes, he said, that is the nature of democracy, whether the revolution has been effected by arms, or whether fear has caused the opposite party to withdraw.

And now what is their manner of life, and what sort of a government have they? for as the government is, such will be the man.

Clearly, he said.



In the first place, are they not free; and is not the city full of freedom and frankness—a man may say and do what he likes?

‘Tis said so, he replied.

And where freedom is, the individual is clearly able to order for himself his own life as he pleases?

Clearly.

Then in this kind of State there will be the greatest variety of human natures?

There will.

This, then, seems likely to be the fairest of States, being like an embroidered robe which is spangled with every sort of flower. And just as women and children think a variety of colours to be of all things most charming, so there are many men to whom this State, which is spangled with the manners and characters of mankind, will appear to be the fairest of States.

Yes.

Yes, my good Sir, and there will be no better in which to look for a government.

Why?

Because of the liberty which reigns there—they have a complete assortment of constitutions; and he who has a mind to establish a State, as we have been doing, must go to a democracy as he would to a bazaar at which they sell them, and pick out the one that suits him; then, when he has made his choice, he may found his State.

He will be sure to have patterns enough.

And there being no necessity, I said, for you to govern in this State, even if you have the capacity, or to be governed, unless you like, or go to war when the rest go to war, or to be at peace when others are at peace, unless you are so disposed—there being no necessity also, because some law forbids you to hold office or be a dicast, that you should not hold office or be a dicast, if you have a fancy—is not this a way of life which for the moment is supremely delightful?

For the moment, yes.

And is not their humanity to the condemned in some cases quite charming? Have you not observed how, in a democracy, many persons, although they

have been sentenced to death or exile, just stay where they are and walk about the world—the gentleman parades like a hero, and nobody sees or cares?

Yes, he replied, many and many a one.

See too, I said, the forgiving spirit of democracy, and the ‘don’t care’ about trifles, and the disregard which she shows of all the fine principles which we solemnly laid down at the foundation of the city—as when we said that, except in the case of some rarely gifted nature, there never will be a good man who has not from his childhood been used to play amid things of beauty and make of them a joy and a study—how grandly does she trample all these fine notions of ours under her feet, never giving a thought to the pursuits which make a statesman, and promoting to honour any one who professes to be the people’s friend.

Yes, she is of a noble spirit.

These and other kindred characteristics are proper to democracy, which is a charming form of government, full of variety and disorder, and dispensing a sort of equality to equals and unequals alike.

We know her well.

Consider now, I said, what manner of man the individual is, or rather consider, as in the case of the State, how he comes into being.

Very good, he said.

Is not this the way—he is the son of the miserly and oligarchical father who has trained him in his own habits?

Exactly.

And, like his father, he keeps under by force the pleasures which are of the spending and not of the getting sort, being those which are called unnecessary?

Obviously.

Would you like, for the sake of clearness, to distinguish which are the necessary and which are the unnecessary pleasures?

I should.

Are not necessary pleasures those of which we cannot get rid, and of which the satisfaction is a benefit to us? And they are rightly called so, because we are framed by nature to desire both what is beneficial and what is necessary, and cannot help it.

True.

We are not wrong therefore in calling them necessary?

We are not.

And the desires of which a man may get rid, if he takes pains from his youth upwards—of which the presence, moreover, does no good, and in some cases the reverse of good—shall we not be right in saying that all these are unnecessary?

Yes, certainly.

Suppose we select an example of either kind, in order that we may have a general notion of them?

Very good.

Will

*vocabulary*

**αἶθην** gleaming, tawny ~ether  
**αἶθω** set on fire ~ether  
**αἶθων** -ος (m, 3) gleaming, tawny  
 ~ether  
**ἀκρόπολις** -εως (f) citadel, high part  
 of a city ~acute  
**ἀλαζών** -όνος (m, 3) charlatan,  
 boaster  
**ἄλλοιός** of another kind ~alien  
**ἀμελέω** disregard; (impers.) of  
 course  
**ἀμελής** careless  
**ἀναγκαίη** of necessity, by force  
**ἀναγκαῖος** coerced, coercing, slavery  
**ἀναίδεια** shamelessness  
**ἀναλίσκω** (αἶ) consume, spend on  
**ἀνανεύω** raise the chin to say no  
**ἀναπηδάω** leap up, start up  
**ἀναρχία** lawlessness  
**ἀνατρέχω** run/extend up/away  
**ἀνδρεία** courage  
**ἀνδρεῖος** of a man, manly  
**ἄνεσις** -εως (f) loosening, indulgence  
**ἀπαιδέυτος** uneducated, loutish  
 ~pediatrician  
**ἀπαλλάσσω** free from, remove; be  
 freed, depart  
**ἀργέω** not work; (pass) be fruitless,  
 left undone  
**ἀργός** glistening, swift  
**ἄσωτία** wastefulness  
**ἀτιμάζω** (ι) insult, dishonor  
**ἄτιμος** (ι) without honor  
**ἀφροδίσιος** sexual  
**βασιλικός** royal  
**βοήθεια** help  
**γέμω** be full of  
**γεύω** taste ~gusto  
**γοῦν** at least then  
**γυμνάζω** exercise, do training  
**δαπάνη** cost, funds, extravagance

**διάγω** lead through; pass a time  
 ~demagogue  
**διάκειμαι** be in a condition  
**διατριβή** activity, waste of time  
**διατριβώ** (ι) wear down, delay  
 ~tribology  
**δουλόω** enslave  
**ἐγγίγνομαι** live in ~genus  
**ἔδεσμα** -τος (n, 3) meat, food  
**εἰσδέχομαι** admit, take in  
**ἐκπίπτω** fall out of ~petal  
**ἐκπίτνω** fall out of  
**ἐλευθερία** freedom  
**ἐναργής** visible, clear ~Argentina  
**ἐνδίδωμι** hand over, lend, show,  
 allow  
**ἐνίστε** sometimes  
**ἐντίκτω** bear, create in  
**ἐξωθεν** from outside  
**ἐπείσερχομαι** come in also  
**ἐπιθυμία** (ο) desire, thing desired  
**ἐπιτήδευμα** -τος (n, 3) habit,  
 business, custom  
**ἐπιτηδεύω** practice, pursue  
**εὐεξία** living healthily  
**εὐτυχής** fortunate  
**ζηλόω** emulate, praise  
**ἡδονή** pleasure  
**θόρυβος** noise, clamor  
**ιδιώτης** -ου (m, 1) private; a layman  
**καθαίρω** clean  
**κακίζω** be a coward ~cacophony  
**κατάγω** lead down/home; land  
 ~demagogue  
**καταδείκνυμι** (ο) discover, make  
 known  
**κατακοσμέω** fit in place ~cosmos  
**καταυλέω** play on the flute  
**κενός** empty, vain  
**κενόω** make empty  
**κλείω** tell of; close  
**κλήϊω** secure, bar

**κολάζω** punish  
**κόσμιος** well-behaved  
**λαγχάνω** be allotted; (esp. λελα-  
 forms) allot; receive  
**λάθρα** secretly  
**μάθημα** -τος (n, 3) lesson,  
 knowledge  
**μεγαλοπρέπεια** magnificence  
**μεθύω** be soaked, drunk ~mead  
**μέλι** honey, a sweet  
**μεταβάλλω** alter, transform  
**μεταβολή** change, exchange  
**μετριοτής** -τος (f, 3) moderation;  
 elegance  
**νεανίας** -ου (ἄα, m) young person  
**νουθετέω** remind, warn  
**ὁμιλία** (ti) intercourse, company  
**ὀρθόω** stand up  
**οὐκοῦν** not so?; and so  
**ὄψον** piece of cooked meat, relish  
**παιδεύω** raise; train  
**παντάπασι**ν altogether; yes,  
 certainly  
**παντοδαπής** of every kind, manifold  
**παντοδαπός** of every kind, manifold  
**παντοῖος** all kinds of  
**παραπίπτω** fall in the way; go stray  
**παρίημι** dangle; pass over, allow  
 ~jet  
**πέρας** -τος (n, 3) cord; bound, crux,  
 outcome ~prove  
**περάω** cross over, drive across; sell  
 as a slave ~pierce  
**πη** somewhere, somehow  
**πόθεν** from where?  
**ποικίλλω** make elaborately

**ποικίλος** ornamented; various  
**πολεμικός** warlike, hostile ~polemic  
**πολιτεύω** (i) be a free citizen  
**προπηλακίζω** bespatter, reproach  
**προσπίπτω** attack; befall; kow-tow  
**σκευάζω** prepare, collect  
**στάσις** -εως (f) placing; faction  
**στεφανώ** crown  
**συγγενεύς** inborn, kin to  
**συγγενής** inborn, kin to  
**συγγίγνομαι** associate with, meet,  
 have sex ~genus  
**σωφρονέω** be sane, moderate  
**σωφροσύνη** discretion, moderation  
**τοτέ** then ... now ...  
**τροφή** food, upkeep ~atrophy  
**ῥβρις** -εως (f) pride, insolence,  
 outrage  
**ὑγίεια** health  
**ὕδροποτέω** drink water  
**ὑποχωρέω** recoil ~heir  
**φανερώνω** demonstrate ~photon  
**φρούριον** fort  
**φρουρός** watcher, guard  
**φυγάς** -δος (m, 3) exile, refugee  
 ~fugitive  
**φύλαξ** -κος (m) guard; sentry  
 ~phylactery  
**χορός** dance; chorus ~terpsichorean  
**χρηματιστικός** profitable  
**χρήσιμος** useful  
**ψευδής** lying, false ~pseudo-  
**ώθέω** push  
**ὠφέλεια** -ίας profit  
**ὠφέλιμος** helping, useful

Ἄρ' οὖν οὐχ ἡ τοῦ φαγεῖν μέχρι ὑγείας<sup>1</sup> τε καὶ εὐεξίας<sup>2</sup> καὶ αὐτοῦ σίτου τε καὶ ὄψου ἀναγκαῖος ἂν εἴη;

Οἶμαι.

Ἦ μέν γέ που τοῦ σίτου κατ' ἀμφότερα ἀναγκαῖα, ἥ τε ὠφέλιμος ἥ τε μὴ παῦσαι ζῶντα δυνατή.

Ναί.

Ἦ δὲ ὄψου, εἴ πῃ τινα ὠφελίαν πρὸς εὐεξίαν παρέχεται, πάννυ μὲν οὖν.

Τί δὲ ἡ πέρα τούτων καὶ ἀλλοίων<sup>3</sup> ἐδεσμάτων<sup>4</sup> ἢ τοιούτων ἐπιθυμία, δυνατὴ δὲ κολαζομένη ἐκ νέων καὶ παιδευομένη ἐκ τῶν πολλῶν ἀπαλλάττεσθαι, καὶ βλαβερὰ μὲν σώματι, βλαβερὰ δὲ ψυχῇ πρὸς τε φρόνησιν καὶ τὸ σωφρονεῖν; ἄρα γε ὀρθῶς οὐκ ἀναγκαῖα ἂν καλοῖτο;

Ὅρθότατα μὲν οὖν.

Οὐκοῦν καὶ ἀναλωτικὰς φῶμεν εἶναι ταύτας, ἐκείνας δὲ χρηματιστικὰς διὰ τὸ χρησίμους πρὸς τὰ ἔργα εἶναι;

Τί μήν;

Οὕτω δὴ καὶ περὶ ἀφροδισίων<sup>5</sup> καὶ τῶν ἄλλων φήσομεν;

Οὕτω.

Ἄρ' οὖν καὶ ὃν νυνδὴ κηφήνα ὠνομάζομεν, τοῦτον ἐλέγομεν τὸν τῶν τοιούτων ἡδονῶν καὶ ἐπιθυμιῶν γέμοντα καὶ ἀρχόμενον ὑπὸ τῶν μὴ ἀναγκαίων, τὸν δὲ ὑπὸ τῶν ἀναγκαίων φειδωλόν τε καὶ ὀλιγαρχικόν;

Ἀλλὰ τί μήν;

Πάλιν τοίνυν, ἦν δ' ἐγώ, λέγωμεν ὥς ἐξ ὀλιγαρχικοῦ δημοκρατικὸς γίγνεται. φαίνεται δέ μοι τά γε πολλὰ ὥδε γίνεσθαι.

Πῶς;

<sup>1</sup> health      <sup>2</sup> living healthily      <sup>3</sup> of another kind      <sup>4</sup> meat, food  
<sup>5</sup> sexual

Ὅταν νέος, τεθραμμένος ὡς νυνδὴ ἐλέγομεν, ἀπαιδευτὼς τε καὶ φειδωλῶς, γεύσεται κηφήνων μέλιτος, καὶ συγγένηται αἰθῶσι θηρσὶ καὶ δεινοῖς, παντοδαπὰς ἡδονὰς καὶ ποικίλας καὶ παντοίως ἐχούσας δυναμένοις σκευάζειν,<sup>6</sup> ἐνταῦθά που οἶον εἶναι ἀρχὴν αὐτῷ μεταβολῆς ὀλιγαρχικῆς τῆς ἐαυτῷ εἰς δημοκρατικὴν.

Πολλὴ ἀνάγκη, ἔφη.

Ἄρ' οὖν, ὥσπερ ἡ πόλις μετέβαλλε βοηθησάσης τῷ ἐτέρῳ μέρει συμμαχίας ἔξωθεν, ὁμοίας ὁμοίῳ, οὕτω καὶ ὁ νεανίας μεταβάλλει βοηθοῦντος αὐτῷ εἰδούς ἐπιθυμιῶν ἔξωθεν τῷ ἐτέρῳ τῶν παρ' ἐκείνῳ, συγγενοῦς τε καὶ ὁμοίου;

Παντάπασιν μὲν οὖν.

Καὶ ἐὰν μὲν γε οἶμαι ἀντιβοηθήσῃ τις τῷ ἐν ἑαυτῷ ὀλιγαρχικῷ συμμαχία, ἢ ποθεν παρὰ τοῦ πατρὸς ἢ καὶ τῶν ἄλλων οἰκείων νουθετούντων<sup>7</sup> τε καὶ κακιζόντων,<sup>8</sup> στάσις δὴ καὶ ἀντίστασις καὶ μάχη ἐν αὐτῷ πρὸς αὐτὸν τότε γίνεται.

Τί μήν;

Καὶ ποτὲ μὲν οἶμαι τὸ δημοκρατικὸν ὑπεχώρησε τῷ ὀλιγαρχικῷ, καὶ τινες τῶν ἐπιθυμιῶν αἱ μὲν διεφθάρησαν, αἱ δὲ καὶ ἐξέπεσον, αἰδοῦς τινος ἐγγενομένης ἐν τῇ τοῦ νέου ψυχῇ, καὶ κατεκοσμήθη πάλιν.

Γίνεται γὰρ ἐνίοτε, ἔφη.

Αἰθῶσι δὲ οἶμαι τῶν ἐκπεσουσῶν ἐπιθυμιῶν ἄλλαι ὑποτρεφόμεναι συγγενεῖς δι' ἀνεπιστημοσύνην τροφῆς πατρὸς πολλαί τε καὶ ἰσχυραὶ ἐγένοντο.

Φιλεῖ γοῦν, ἔφη, οὕτω γίνεσθαι.

Οὐκοῦν εἴλκυσάν τε πρὸς τὰς αὐτὰς ὁμιλίας, καὶ λάθρα συγγιγνόμεναι πλῆθος ἐνέτεκον.

<sup>6</sup> prepare, collect    <sup>7</sup> remind, warn    <sup>8</sup> be a coward

Τί μήν;

Τελευτῶσαι δὴ οἶμαι κατέλαβον τὴν τοῦ νέου τῆς ψυχῆς ἀκρόπολιν, αἰσθόμεναι κενὴν μαθημάτων<sup>9</sup> τε καὶ ἐπιτηδευμάτων καλῶν καὶ λόγων ἀληθῶν, οἳ δὴ ἄριστοι φρουροὶ τε καὶ φύλακες ἐν ἀνδρῶν θεοφιλῶν εἰσι διανοαίαις.

Καὶ πολὺ γ', ἔφη.

Ψευδεῖς<sup>10</sup> δὴ καὶ ἀλαζόνες<sup>11</sup> οἶμαι λόγοι τε καὶ δόξαι ἀντ' ἐκείνων ἀναδραμόντες κατέσχον τὸν αὐτὸν τόπον τοῦ τοιούτου.

Σφόδρα γ', ἔφη.

Ἄρ' οὖν οὐ πάλιν τε εἰς ἐκείνους τοὺς Λωτοφάγους ἐλθὼν φανερώς κατοικεῖ, καὶ ἐὰν παρ' οἰκείων τις βοήθεια τῷ φειδωλῷ αὐτοῦ τῆς ψυχῆς ἀφικνῆται, κλήσαντες οἱ ἀλαζόνες λόγοι ἐκείνοι τὰς τοῦ βασιλικοῦ τείχους ἐν αὐτῷ πύλας οὔτε αὐτὴν τὴν συμμαχίαν παριᾶσιν, οὔτε πρέσβεις πρεσβυτέρων λόγους ἰδιωτῶν εἰσδέχονται, αὐτοὶ τε κρατοῦσι μαχόμενοι, καὶ τὴν μὲν αἰδῶ ἡλιθιότητα ὀνομάζοντες ὠθοῦσιν ἔξω ἀτίμως φυγάδα,<sup>12</sup> σωφροσύνην δὲ ἀνανδρίαν καλοῦντές τε καὶ προπηλακίζοντες ἐκβάλλουσι, μετριότητα<sup>13</sup> δὲ καὶ κοσμίαν δαπάνην ὡς ἀγροικίαν καὶ ἀνελευθερίαν οὔσαν πείθοντες ὑπερορίζουσι μετὰ πολλῶν καὶ ἀνωφελῶν ἐπιθυμιῶν;

Σφόδρα γε.

Τούτων δέ γέ που κενώσαντες<sup>14</sup> καὶ καθήραντες τὴν τοῦ κατεχομένου τε ὑπ' αὐτῶν καὶ τελουμένου ψυχὴν μεγάλοισι τέλεσι, τὸ μετὰ τοῦτο ἤδη ὕβριν καὶ ἀναρχίαν καὶ ἀσωτίαν<sup>15</sup> καὶ ἀναίδειαν λαμπρὰς μετὰ πολλοῦ χοροῦ κατάγουσιν ἐστεφανωμένας, ἐγκωμιάζοντες καὶ ὑποκοριζόμενοι, ὕβριν μὲν εὐπαιδευσίαν καλοῦντες, ἀναρχίαν δὲ ἐλευθερίαν, ἀσωτίαν δὲ μεγαλοπρέπειαν,<sup>16</sup> ἀναίδειαν δὲ ἀνδρείαν.

Ἄρ' οὐχ οὕτω πως, ἦν δ' ἐγώ, νέος ὢν μεταβάλλει ἐκ τοῦ ἐν

<sup>9</sup> lesson, knowledge <sup>10</sup> lying, false <sup>11</sup> charlatan, boaster <sup>12</sup> exile, refugee <sup>13</sup> moderation; elegance <sup>14</sup> make empty <sup>15</sup> wastefulness <sup>16</sup> magnificence



ἀναγκαίοις ἐπιθυμίαις τρεφομένου τὴν τῶν μὴ ἀναγκαίων καὶ ἀνωφελῶν ἡδονῶν ἐλευθέρωσίν τε καὶ ἄνεσιν;

Καὶ μάλα γ', ἡ δ' ὅς, ἐναργῶς.

Ζῇ δὴ οἶμαι μετὰ ταῦτα ὁ τοιοῦτος οὐδὲν μᾶλλον εἰς ἀναγκαίους ἢ μὴ ἀναγκαίους ἡδονὰς ἀναλίσκων καὶ χρήματα καὶ πόρους καὶ διατριβάς· ἀλλ' ἐὰν εὐτυχῆς<sup>17</sup> ἡ καὶ μὴ πέρα ἐκβακχευθῇ, ἀλλὰ τι καὶ πρεσβύτερος γενόμενος τοῦ πολλοῦ θορύβου παρελθόντος μέρη τε καταδέξεται τῶν ἐκπεσόντων καὶ τοῖς ἐπείσελθοῦσι μὴ ὅλον ἑαυτὸν ἐνδῶ, εἰς ἴσον δὴ τι καταστήσας τὰς ἡδονὰς διάγει, τῇ παραπιπτούσῃ αἰὲ ὥσπερ λαχούσῃ τὴν ἑαυτοῦ ἀρχὴν παραδιδούς ἕως ἂν πληρωθῇ, καὶ αὐθις ἄλλῃ, οὐδεμίαν ἀτιμάζων ἀλλ' ἐξ ἴσου τρέφων.

Πάνυ μὲν οὖν.

Καὶ λόγον γε, ἦν δ' ἐγώ, ἀληθῇ οὐ προσδεχόμενος οὐδὲ παριεῖς εἰς τὸ φρούριον,<sup>18</sup> ἐάν τις λέγῃ ὡς αἱ μὲν εἰσι τῶν καλῶν τε καὶ ἀγαθῶν ἐπιθυμιῶν ἡδοναί, αἱ δὲ τῶν πονηρῶν, καὶ τὰς μὲν χρὴ ἐπιτηδεύειν καὶ τιμᾶν, τὰς δὲ κολάζειν τε καὶ δουλοῦσθαι· ἀλλ' ἐν πᾶσι τούτοις ἀνανεύει τε καὶ ὁμοίας φησὶν ἀπάσας εἶναι καὶ τιμητέας ἐξ ἴσου.

Σφόδρα γάρ, ἔφη, οὕτω διακείμενος τοῦτο δρᾷ.

Οὐκοῦν, ἦν δ' ἐγώ, καὶ διαζῇ τὸ καθ' ἡμέραν οὕτω χαριζόμενος τῇ προσπιπτούσῃ ἐπιθυμίᾳ, τοτὲ<sup>19</sup> μὲν μεθύων καὶ καταυλούμενος, αὐθις δὲ ὑδροποτῶν καὶ κατισχναινόμενος, τοτὲ δ' αὖ γυμναζόμενος, ἔστιν δ' ὅτε ἀργῶν καὶ πάντων ἀμελῶν, τοτὲ δ' ὡς ἐν φιλοσοφίᾳ διατρίβων. πολλάκις δὲ πολιτεύεται, καὶ ἀναπηδῶν ὅτι ἂν τύχῃ λέγει τε καὶ πράττει· κἄν ποτέ τινος πολεμικοὺς ζηλώσῃ, ταύτῃ φέρεται, ἢ

<sup>17</sup> fortunate    <sup>18</sup> fort    <sup>19</sup> then ... now ...

not the desire of eating, that is, of simple food and condiments, in so far as they are required for health and strength, be of the necessary class?

That is what I should suppose.

The pleasure of eating is necessary in two ways; it does us good and it is essential to the continuance of life?

Yes.

But the condiments are only necessary in so far as they are good for health?

Certainly.

And the desire which goes beyond this, of more delicate food, or other luxuries, which might generally be got rid of, if controlled and trained in youth, and is hurtful to the body, and hurtful to the soul in the pursuit of wisdom and virtue, may be rightly called unnecessary?

Very true.

May we not say that these desires spend, and that the others make money because they conduce to production?

Certainly.

And of the pleasures of love, and all other pleasures, the same holds good?

True.

And the drone of whom we spoke was he who was surfeited in pleasures and desires of this sort, and was the slave of the unnecessary desires, whereas he who was subject to the necessary only was miserly and oligarchical?

Very true.

Again, let us see how the democratical man grows out of the oligarchical: the following, as I suspect, is commonly the process.

What is the process?

When a young man who has been brought up as we were just now describing, in a vulgar and miserly way, has tasted drones' honey and has come to associate with fierce and crafty natures who are able to provide for him all sorts of refinements and varieties of pleasure—then, as you may imagine, the change will begin of the oligarchical principle within him into the democratical?

Inevitably.

And as in the city like was helping like, and the change was effected by an alliance from without assisting one division of the citizens, so too the young man is changed by a class of desires coming from without to assist the desires within him, that which is akin and alike again helping that which is akin and alike?

Certainly.

And if there be any ally which aids the oligarchical principle within him, whether the influence of a father or of kindred, advising or rebuking him, then there arises in his soul a faction and an opposite faction, and he goes to war with himself.

It must be so.

And there are times when the democratical principle gives way to the oligarchical, and some of his desires die, and others are banished; a spirit of reverence enters into the young man's soul and order is restored.

Yes, he said, that sometimes happens.

And then, again, after the old desires have been driven out, fresh ones spring up, which are akin to them, and because he their father does not know how to educate them, wax fierce and numerous.

Yes, he said, that is apt to be the way.

They draw him to his old associates, and holding secret intercourse with them, breed and multiply in him.

Very true.

At length they seize upon the citadel of the young man's soul, which they perceive to be void of all accomplishments and fair pursuits and true words, which make their abode in the minds of men who are dear to the gods, and are their best guardians and sentinels.

None better.

False and boastful conceits and phrases mount upwards and take their place.

They are certain to do so.

And so the young man returns into the country of the lotus-eaters, and takes up his dwelling there in the face of all men; and if any help be sent by his friends to the oligarchical part of him, the aforesaid vain conceits shut the gate of the king's fastness; and they will neither allow the embassy itself to enter, nor if private advisers offer the fatherly counsel of the aged will they listen

to them or receive them. There is a battle and they gain the day, and then modesty, which they call silliness, is ignominiously thrust into exile by them, and temperance, which they nickname unmanliness, is trampled in the mire and cast forth; they persuade men that moderation and orderly expenditure are vulgarity and meanness, and so, by the help of a rabble of evil appetites, they drive them beyond the border.

Yes, with a will.

And when they have emptied and swept clean the soul of him who is now in their power and who is being initiated by them in great mysteries, the next thing is to bring back to their house insolence and anarchy and waste and impudence in bright array having garlands on their heads, and a great company with them, hymning their praises and calling them by sweet names; insolence they term breeding, and anarchy liberty, and waste magnificence, and impudence courage. And so the young man passes out of his original nature, which was trained in the school of necessity, into the freedom and libertinism of useless and unnecessary pleasures.

Yes, he said, the change in him is visible enough.

After this he lives on, spending his money and labour and time on unnecessary pleasures quite as much as on necessary ones; but if he be fortunate, and is not too much disordered in his wits, when years have elapsed, and the heyday of passion is over—supposing that he then re-admits into the city some part of the exiled virtues, and does not wholly give himself up to their successors—in that case he balances his pleasures and lives in a sort of equilibrium, putting the government of himself into the hands of the one which comes first and wins the turn; and when he has had enough of that, then into the hands of another; he despises none of them but encourages them all equally.

Very true, he said.

Neither does he receive or let pass into the fortress any true word of advice; if any one says to him that some pleasures are the satisfactions of good and noble desires, and others of evil desires, and that he ought to use and honour some and chastise and master the others—whenever this is repeated to him he shakes his head and says that they are all alike, and that one is as good as another.

Yes, he said; that is the way with him.

Yes, I said, he lives from day to day indulging the appetite of the hour; and sometimes he is lapped in drink and strains of the flute; then he becomes a water-drinker, and tries to get thin; then he takes a turn at gymnastics; sometimes idling and neglecting everything, then once more living the life of

a philosopher; often he is busy with politics, and starts to his feet and says and does whatever comes into his head; and, if he is emulous of any one who is a warrior, off he is in that direction, or of men of

*vocabulary*

ἄγαν very much  
 ἀγανακτέω be vexed, in a ferment  
 ἄγριος wild, savage ~agriculture  
 ἀγρός field, wild ~agriculture  
 ἀηδής unpleasant  
 αἰσχύνω (ῶ) spoil, disgrace, disfigure, mar  
 αἰτιάομαι blame ~etiology  
 ἄκρατος (αᾶ) pure, unmixed ~crater  
 ἄκρος at the edge, extreme ~acute  
 ἀμέλεια indifference, negligence  
 ἀναρχία lawlessness  
 ἀνέχω raise; mid: endure, submit  
 ἀνταποδίδωμι give in exchange  
 ἀπαλός soft, delicate  
 ἀπαντάω encounter, come upon  
 ἄπειρος untested; infinite  
 ἀστός townsman  
 βίος life ~biology  
 βιώω live; (mp) make a living ~biology  
 γονεύς -ος (m) parent  
 δέσποινα lady  
 δεσπότης -ου (m, 1) master, despot  
 δῆλος visible, conspicuous  
 δημόσιος public, the state  
 δῆτα emphatic δῆ  
 διδάσκαλος teacher  
 διέρχομαι pierce, traverse  
 διψάω be thirsty ~dipsomaniac  
 δουλεία slavery  
 δούλειος of a slave  
 δράω do, accomplish  
 ἐγγίγνομαι live in ~genus  
 ἐθίζω accustom  
 εἰκός likely  
 ἐλευθερία freedom  
 ἐλεύθερος not enslaved  
 ἐμβάλλω throw in; inspire a mental state ~ballistic

ἐμπίμπλημι fill with  
 ἐμφύω plant; cling ~physics  
 ἐννοέω consider  
 ἐνταῦθα there, here  
 ἐξισόω equalize  
 ἐξίστημι displace, transform; (+gen) give up ~station  
 ἐξουσία authority, office  
 εἰκότως like; fairly  
 ἐπαινέω concur, praise, advise  
 ἔπειμι lie upon; approach ~ion  
 ἐπιλανθάνω mp: forget ~Lethe  
 ἔσχατος farthest, last  
 ζηλώω emuluate, praise  
 ἡδύς sweet, pleasant ~hedonism  
 ἦθος ἦθεος (n, 3) habit, habitat ~ethos  
 ἥκιστος least; above all  
 θαμά thickly  
 θωπεύω flatter, coax  
 ἰδιώτης -ου (m, 1) private; a layman  
 ἰσονομία balance; equality  
 ἰσχυρός (ῶ) strong, forceful, violent  
 καταδουλόω enslave  
 καταδύω enter, sink  
 καταλύω unyoke; destroy ~loose  
 κατήκοος hearing; obedient  
 κεφάλαιος main point; chief  
 κολάζω punish  
 κομιδή care, tending, providing for  
 μακάριος blessed  
 μεθίστημι change, substitute; withdraw; change sides; (mid) send away ~station  
 μεθύσκω (mp) get drunk  
 μεθύω be soaked, drunk ~mead  
 μεστός full  
 μεταβάλλω alter, transform  
 μεταβολή change, exchange  
 μέτοικος immigrant  
 μέχρι as far as, until  
 μηδαμῇ nowhere

μισρός stained, polluted ~miasma  
 μιμέομαι (ἱ) imitate, represent  
 ναί yea  
 νόσημα -τος (n, 3) disease  
 ὅθεν whence  
 οἰκέω inhabit ~economics  
 οἰνοχόος -ῶ cupbearer ~wine  
 ὀλιγαρχία oligarchy  
 ὀλιγορέω consider unimportant  
 ὄναρ -τος (n) dream  
 ὄνος (f) donkey ~onager  
 ὀρθός upright, straight; correct, just  
 ~orthogonal  
 ὀρθόω stand up  
 ὀρίζω divide; ordain, define  
 ~horizon  
 οὐκοῦν not so?; and so  
 παντάπασιν altogether; yes, certainly  
 παντοδαπής of every kind, manifold  
 παντοδαπός of every kind, manifold  
 παράδειγμα -τος (n, 3) model, precedent  
 πλοῦτος wealth ~plutocrat  
 ποικίλος ornamented; various  
 πολιτεία (ἱ) citizenship; government  
 πορρωτέρω farther  
 πρᾶος soft, gentle

πρίαιμι buy  
 προπηλακίζω bespatter, reproach  
 προσαγορεύω address, call by name  
 προστατέω be boss of; defend  
 προσφέρω present; resemble; add  
 ῥῆμα -τος (n, 3) a thing said  
 σεμνός revered, holy  
 συναθροίζω assemble, gather  
 σχεδόν near, approximately at  
 ~ischemia  
 τάξις -εως (f) arrangement, military unit  
 τελευτάω bring about, finish  
 ~apostle  
 τιμάω (ἱ) honor, exalt  
 τοίνυν well, then  
 τοιόσδε such  
 τυραννίς -δος (f) tyranny  
 τύραννος tyrant  
 φροντίζω consider, ponder  
 φύσις -εως (f) nature (of a thing)  
 ~physics  
 φυτός natural  
 φύω produce, beget; clasp ~physics  
 χρηματιστικός profitable  
 ὠνέομαι buy  
 ὡσαύτως in the same way

χρηματιστικούς, ἐπὶ τοῦτ' αὖ. καὶ οὔτε τις τάξις οὔτε ἀνάγκη ἔπεστιν αὐτοῦ τῷ βίῳ, ἀλλ' ἡδὺν τε δὴ καὶ ἐλευθέριον καὶ μακάριον καλῶν τὸν βίον τοῦτον χρῆται αὐτῷ διὰ παντός.

Παντάπασιν, ἦ δ' ὅς, διελήλυθας βίον ἰσονομικοῦ τινος ἀνδρός.

Οἶμαι δέ γε, ἦν δ' ἐγώ, καὶ παντοδαπὸν τε καὶ πλείστων ἡθῶν μεστόν, καὶ τὸν καλόν τε καὶ ποικίλον, ὥσπερ ἐκείνην τὴν πόλιν, τοῦτον τὸν ἄνδρα εἶναι· ὃν πολλοὶ ἂν καὶ πολλὰ ζηλώσειαν τοῦ βίου, παραδείγματα πολιτειῶν τε καὶ τρόπων πλείστα ἐν αὐτῷ ἔχοντα.

Οὗτος γάρ, ἔφη, ἔστιν.

Τί οὖν; τετάχθω ἡμῖν κατὰ δημοκρατίαν ὁ τοιοῦτος ἀνὴρ, ὡς δημοκρατικὸς ὀρθῶς ἂν προσαγορευόμενος;

Τετάχθω, ἔφη.

Ἡ καλλίστη δὴ, ἦν δ' ἐγώ, πολιτεία τε καὶ ὁ κάλλιστος ἀνὴρ λοιπὰ ἂν ἡμῖν εἴη διελθεῖν, τυραννίς τε καὶ τύραννος.

Κομιδῇ γ', ἔφη.

Φέρε δὴ, τίς τρόπος τυραννίδος, ᾧ φίλε ἐταῖρε, γίγνεται; ὅτι μὲν γὰρ ἐκ δημοκρατίας μεταβάλλει σχεδὸν δῆλον.

Δῆλον.

Ἄρ' οὖν τρόπον τινὰ τὸν αὐτὸν ἔκ τε ὀλιγαρχίας δημοκρατία γίγνεται καὶ ἐκ δημοκρατίας τυραννίς;

Πῶς;

Ὅ προύθεντο, ἦν δ' ἐγώ, ἀγαθόν, καὶ δι' ὃ ἡ ὀλιγαρχία καθίστατο— τοῦτο δ' ἦν ὑπερπλοῦτος· ἦ γάρ;—

Ναί.

Ἡ πλούτου τοίνυν ἀπληστία καὶ ἡ τῶν ἄλλων ἀμέλεια<sup>1</sup> διὰ

<sup>1</sup> indifference, negligence



χρηματισμὸν αὐτὴν ἀπώλλυ.

Ἀληθῆ, ἔφη.

Ἄρ' οὖν καὶ ὁ δημοκρατία ὀρίζεται ἀγαθόν, ἢ τούτου ἀπληστία καὶ ταύτην καταλύει;

Λέγεις δ' αὐτὴν τί ὀρίζεσθαι;

Τὴν ἐλευθερίαν, εἶπον. τοῦτο γάρ που ἐν δημοκρατουμένη πόλει ἀκούσαις ἂν ὡς ἔχει τε κάλλιστον καὶ διὰ ταῦτα ἐν μόνῃ ταύτῃ ἄξιον οἰκεῖν ὅστις φύσει ἐλεύθερος.

Λέγεται γὰρ δῆ, ἔφη, καὶ πολὺ τοῦτο τὸ ῥῆμα.

Ἄρ' οὖν, ἦν δ' ἐγώ, ὅπερ ἦα νυνδὴ ἐρῶν, ἢ τοῦ τοιούτου ἀπληστία καὶ ἡ τῶν ἄλλων ἀμέλεια καὶ ταύτην τὴν πολιτείαν μεθίστησιν τε καὶ παρασκευάζει τυραννίδος δεηθῆναι;

Πῶς; ἔφη.

Ὅταν οἶμαι δημοκρατουμένη πόλις ἐλευθερίας διψήσασα κακῶν οἰνοχόων προστατούντων τύχῃ, καὶ πορρωτέρω τοῦ δέοντος ἀκράτου<sup>2</sup> αὐτῆς μεθυσθῇ, τοὺς ἄρχοντας δῆ, ἂν μὴ πάνυ πρᾶοι ὦσι καὶ πολλὴν παρέχῃσιν τὴν ἐλευθερίαν, κολάζει αἰτιωμένη ὡς μαρούς<sup>3</sup> τε καὶ ὀλιγαρχικούς.

Δρῶσιν γάρ, ἔφη, τοῦτο.

Τοὺς δέ γε, εἶπον, τῶν ἀρχόντων κατηκόους προπηλακίζει ὡς ἐθελοδούλους τε καὶ οὐδὲν ὄντας, τοὺς δὲ ἄρχοντας μὲν ἀρχομένοις, ἀρχομένους δὲ ἄρχουσιν ὁμοίους ἰδίᾳ τε καὶ δημοσίᾳ ἐπαινεῖ τε καὶ τιμᾷ. ἀρ' οὐκ ἀνάγκη ἐν τοιαύτῃ πόλει ἐπὶ πᾶν τὸ τῆς ἐλευθερίας ἵεναι;

Πῶς γὰρ οὔ;

<sup>2</sup> pure, unmixed    <sup>3</sup> stained, polluted

Καὶ καταδύεσθαι γε, ἦν δ' ἐγώ, ὦ φίλε, εἷς τε τὰς ἰδίας οἰκίας καὶ τελευτᾶν μέχρι τῶν θηρίων τὴν ἀναρχίαν ἐμφυομένην.

Πῶς, ἦ δ' ὅς, τὸ τοιοῦτον λέγομεν;

Οἶον, ἔφην, πατέρα μὲν ἐθίζεσθαι παιδὶ ὅμοιον γίγνεσθαι καὶ φοβεῖσθαι τοὺς ὑεῖς, ὕον δὲ πατρί, καὶ μήτε αἰσχύνεσθαι μήτε δεδιέναι τοὺς γονέας, ἵνα δὴ ἐλεύθερος ἦ· μέτοικον δὲ ἀστῶ<sup>4</sup> καὶ ἀστὸν μετοίκῳ ἐξισοῦσθαι, καὶ ξένον ὡσαύτως.

Γίγνεται γὰρ οὕτως, ἔφη.

Ταῦτά τε, ἦν δ' ἐγώ, καὶ σμικρὰ τοιάδε ἄλλα γίγνεται· διδάσκαλός τε ἐν τῷ τοιούτῳ φοιτητὰς φοβεῖται καὶ θωπεύει,<sup>5</sup> φοιτηταὶ τε διδασκάλων ὀλιγωροῦσιν,<sup>6</sup> οὕτω δὲ καὶ παιδαγωγῶν· καὶ ὅλως οἱ μὲν νέοι πρεσβυτέροις ἀπεικάζονται καὶ διαμιλλῶνται καὶ ἐν λόγοις καὶ ἐν ἔργοις, οἱ δὲ γέροντες συγκαθιέντες τοῖς νέοις εὐτραπείας τε καὶ χαριεντισμοῦ ἐμπίμπλονται, μιμούμενοι<sup>7</sup> τοὺς νέους, ἵνα δὴ μὴ δοκῶσιν ἀηδεῖς εἶναι μηδὲ δεσποτικοί.

Πάνυ μὲν οὖν, ἔφη.

Τὸ δέ γε, ἦν δ' ἐγώ, ἔσχατον, ὦ φίλε, τῆς ἐλευθερίας τοῦ πλήθους, ὅσον γίγνεται ἐν τῇ τοιαύτῃ πόλει, ὅταν δὴ οἱ ἐωνημένοι καὶ αἱ ἐωνημέναι μηδὲν ἦττον ἐλεύθεροι ὦσι τῶν πριαμένων. ἐν γυναιξὶ δὲ πρὸς ἄνδρας καὶ ἀνδράσι πρὸς γυναῖκας ὅση ἡ ἰσονομία<sup>8</sup> καὶ ἐλευθερία γίγνεται, ὀλίγου ἐπελαθόμεθ' εἰπεῖν.

Οὐκοῦν κατ' Αἰσχύλον, ἔφη, ἐροῦμεν ὅτι νῦν ἦλθ' ἐπὶ στόμα;

Πάνυ γε, εἶπον· καὶ ἔγωγε οὕτω λέγω· τὸ μὲν γὰρ τῶν θηρίων τῶν ὑπὸ τοῖς ἀνθρώποις ὅσῳ ἐλευθερώτερά ἐστιν ἐνταῦθα ἢ ἐν ἄλλῃ, οὐκ ἂν τις πείθοιτο ἄπειρος. ἀτεχνῶς γὰρ αἱ τε κύνες κατὰ τὴν παροιμίαν οἰαίπερ αἱ δέσποναι<sup>9</sup> γίγνονταί τε δὴ καὶ ἵπποι καὶ ὄνοι, πάνυ ἐλευθέρως καὶ σεμνῶς εἰθισμένοι πορεύεσθαι, κατὰ τὰς ὁδοὺς

<sup>4</sup> townsman    <sup>5</sup> flatter, coax    <sup>6</sup> consider unimportant    <sup>7</sup> imitate, represent    <sup>8</sup> balance; equality    <sup>9</sup> lady

ἐμβάλλοντες τῷ αἰεὶ ἀπαντῶντι, ἐὰν μὴ ἐξίστηται, καὶ τᾶλλα πάντα οὕτω μεστὰ ἐλευθερίας γίγνεται.

Τὸ ἐμόν γ', ἔφη, ἐμοὶ λέγεις ὄναρ· αὐτὸς γὰρ εἰς ἀγρὸν πορευόμενος θαμὰ αὐτὸ πάσχω.

Τὸ δὲ δὴ κεφάλαιον, ἦν δ' ἐγώ, πάντων τούτων συνηθροισμένων, ἐννοεῖς ὡς ἀπαλὴν τὴν ψυχὴν τῶν πολιτῶν ποιεῖ, ὥστε καὶ ὅτιοῦν δουλείας τις προσφέρεται, ἀγανακτεῖν καὶ μὴ ἀνέχεσθαι; τελευτῶντες γάρ που οἶσθ' ὅτι οὐδὲ τῶν νόμων φροντίζουσιν γεγραμμένων ἢ ἀγράφων, ἵνα δὴ μηδαμῇ μηδεὶς αὐτοῖς ἢ δεσπότης.

Καὶ μάλ', ἔφη, οἶδα.

Αὕτη μὲν τοίνυν, ἦν δ' ἐγώ, ὦ φίλε, ἡ ἀρχὴ οὕτωςι καλὴ καὶ νεανικὴ, ὅθεν τυραννὶς φύεται, ὡς ἐμοὶ δοκεῖ.

Νεανικὴ δῆτα,<sup>10</sup> ἔφη· ἀλλὰ τί τὸ μετὰ τοῦτο;

Ταῦτόν, ἦν δ' ἐγώ, ὅπερ ἐν τῇ ὀλιγαρχίᾳ νόσημα ἐγγενόμενον ἀπώλεσεν αὐτήν, τοῦτο καὶ ἐν ταύτῃ πλεόν τε καὶ ἰσχυρότερον ἐκ τῆς ἐξουσίας ἐγγενόμενον καταδουλοῦται δημοκρατίαν. καὶ τῷ ὄντι τὸ ἄγαν<sup>11</sup> τι ποιεῖν μεγάλῃ φιλεῖ εἰς τοῦναντίον μεταβολὴν ἀνταποδιδόναι, ἐν ὥραις τε καὶ ἐν φυτοῖς<sup>12</sup> καὶ ἐν σώμασιν, καὶ δὴ καὶ ἐν πολιτείαις οὐχ ἥκιστα.

Εἰκός, ἔφη.

Ἡ γὰρ ἄγαν ἐλευθερία ἔοικεν οὐκ εἰς ἄλλο τι ἢ εἰς ἄγαν δουλείαν μεταβάλλειν καὶ ἰδιώτῃ καὶ πόλει.

Εἰκὸς γάρ.

Εἰκότως τοίνυν, εἶπον, οὐκ ἐξ ἄλλης πολιτείας τυραννὶς καθίσταται ἢ ἐκ δημοκρατίας, ἐξ οἷμαι τῆς ἀκροτάτης ἐλευθερίας δουλεία πλείστη τε καὶ ἀγριωτάτη.

<sup>10</sup> emphatic δὴ    <sup>11</sup> very much    <sup>12</sup> natural

business, once more in that. His life has neither law nor order; and this distracted existence he terms joy and bliss and freedom; and so he goes on.

Yes, he replied, he is all liberty and equality.

Yes, I said; his life is motley and manifold and an epitome of the lives of many;—he answers to the State which we described as fair and spangled. And many a man and many a woman will take him for their pattern, and many a constitution and many an example of manners is contained in him.

Just so.

Let him then be set over against democracy; he may truly be called the democratic man.

Let that be his place, he said.

Last of all comes the most beautiful of all, man and State alike, tyranny and the tyrant; these we have now to consider.

Quite true, he said.

Say then, my friend, In what manner does tyranny arise?—that it has a democratic origin is evident.

Clearly.

And does not tyranny spring from democracy in the same manner as democracy from oligarchy—I mean, after a sort?

How?

The good which oligarchy proposed to itself and the means by which it was maintained was excess of wealth—am I not right?

Yes.

And the insatiable desire of wealth and the neglect of all other things for the sake of money-getting was also the ruin of oligarchy?

True.

And democracy has her own good, of which the insatiable desire brings her to dissolution?

What good?

Freedom, I replied; which, as they tell you in a democracy, is the glory of the State—and that therefore in a democracy alone will the freeman of nature deign to dwell.

Yes; the saying is in every body's mouth.

I was going to observe, that the insatiable desire of this and the neglect of other things introduces the change in democracy, which occasions a demand for tyranny.

How so?

When a democracy which is thirsting for freedom has evil cup-bearers presiding over the feast, and has drunk too deeply of the strong wine of freedom, then, unless her rulers are very amenable and give a plentiful draught, she calls them to account and punishes them, and says that they are cursed oligarchs.

Yes, he replied, a very common occurrence.

Yes, I said; and loyal citizens are insultingly termed by her slaves who hug their chains and men of naught; she would have subjects who are like rulers, and rulers who are like subjects: these are men after her own heart, whom she praises and honours both in private and public. Now, in such a State, can liberty have any limit?

Certainly not.

By degrees the anarchy finds a way into private houses, and ends by getting among the animals and infecting them.

How do you mean?

I mean that the father grows accustomed to descend to the level of his sons and to fear them, and the son is on a level with his father, he having no respect or reverence for either of his parents; and this is his freedom, and the metic is equal with the citizen and the citizen with the metic, and the stranger is quite as good as either.

Yes, he said, that is the way.

And these are not the only evils, I said — there are several lesser ones: In such a state of society the master fears and flatters his scholars, and the scholars despise their masters and tutors; young and old are all alike; and the young man is on a level with the old, and is ready to compete with him in word or deed; and old men condescend to the young and are full of pleasantry and gaiety; they are loth to be thought morose and authoritative, and therefore they adopt the manners of the young.

Quite true, he said.

The last extreme of popular liberty is when the slave bought with money, whether male or female, is just as free as his or her purchaser; nor must I forget to tell of the liberty and equality of the two sexes in relation to each other.

Why not, as Aeschylus says, utter the word which rises to our lips?

That is what I am doing, I replied; and I must add that no one who does not know would believe, how much greater is the liberty which the animals who are under the dominion of man have in a democracy than in any other State: for truly, the she-dogs, as the proverb says, are as good as their she-mistresses, and the horses and asses have a way of marching along with all the rights and dignities of freemen; and they will run at any body who comes in their way if he does not leave the road clear for them: and all things are just ready to burst with liberty.

When I take a country walk, he said, I often experience what you describe. You and I have dreamed the same thing.

And above all, I said, and as the result of all, see how sensitive the citizens become; they chafe impatiently at the least touch of authority, and at length, as you know, they cease to care even for the laws, written or unwritten; they will have no one over them.

Yes, he said, I know it too well.

Such, my friend, I said, is the fair and glorious beginning out of which springs tyranny.

Glorious indeed, he said. But what is the next step?

The ruin of oligarchy is the ruin of democracy; the same disease magnified and intensified by liberty overmasters democracy—the truth being that the excessive increase of anything often causes a reaction in the opposite direction; and this is the case not only in the seasons and in vegetable and animal life, but above all in forms of government.

True.

The excess of liberty, whether in States or individuals, seems only to pass into excess of slavery.

Yes, the natural order.

And so tyranny naturally arises out of democracy, and the most aggravated form of tyranny and slavery out of the most extreme form of liberty?

As we



*vocabulary*

ἄγνοέω be ignorant of ~gnostic  
 ἄγών -ος (m, 3) gathering place  
 ~agony  
 ἄδικος unfair; obstinate, bad  
 ἄδύνατος unable; impossible  
 ἀθροίζω press close together; (mid)  
 muster  
 αἰτέω ask for ~etiology  
 ἄλλοθεν from elsewhere ~alien  
 ἀναγκάζω force, compel  
 ἀναδασμός redistribution  
 ἄνδρος without men; not manlike  
 ~androgynous  
 ἀνδρεῖος of a man, manly  
 ἀνέχω raise; mid: endure, submit  
 ἀνθρώπινος human  
 ἀνόσιος unholy  
 ἀπελαύνω expel, exclude, ward off;  
 (intrans) ride away  
 ἀπέχω ward off, drive off, refrain, be  
 at some distance  
 ἄρα interrogative pcl  
 ἀργέω not work; (pass) be fruitless,  
 left undone  
 ἀργός glistening, swift  
 αὐξάνω strengthen  
 αὐτουργός self-sufficient  
 ἀφαιρέω take away ~heresy  
 ἀφανίζω do away with, make off  
 with; (pass) disappear  
 βῆμα -τος (n, 3) step, pace  
 βίαιος by force  
 βίος life ~biology  
 βομβέω clash, clatter  
 βοτάνη fodder, feeding place  
 ~bovine  
 γεύω taste ~gusto  
 γλῶσσα tongue, language ~glossary  
 γοῦν at least then  
 δῆλος visible, conspicuous  
 διαβάλλω throw across; slander

~ballistic  
 διανέμω distribute, divide  
 διαφερόντως differently  
 διάστημι stand apart ~stand  
 δικαστήριον court  
 διοικέω manage, keep house  
 δουλῶ enslave  
 δράω do, accomplish  
 δριμύς (ι) sharp, piercing, bitter  
 ἐγγίγνομαι live in ~genus  
 εἰκός likely  
 εἴτε if, whenever; either/or  
 εἴωθα be accustomed, in the habit  
 ἐκβάλλω throw out, fell, let fall  
 ~ballistic  
 ἐκβλαστάνω sprout  
 ἐκπίπτω fall out of ~petal  
 ἐκτός outside  
 ἐκὼν willingly, on purpose; giving  
 in too easily  
 ἐμφύω plant; cling ~physics  
 ἐντεῦθεν thence  
 ἐντίκτω bear, create in  
 ἔντιμος (ι) honored  
 ἐξαπατάω trick, cheat ~apatosaurus  
 ἐξευρίσχω find; discover ~eureka  
 ἐξουσία authority, office  
 ἐπαιτιάομαι accuse  
 ἐπειδάν when, after  
 ἐπιβουλεύω plot, plan, harm  
 ~volunteer  
 ἐπιθυμέω (υ) wish, covet  
 ἐπιχειρέω do, try, attack ~chiral  
 ἐρρωμένος vigorous, powerful  
 ἐρωτάω ask about something  
 εὐπορος easily passed; rich  
 θαμά thickly  
 ἱατρός (ἄ) physician  
 ἱερεῖον animal victim ~hieroglyph  
 κατέρχομαι come down, out from  
 κεντέω whip, goad  
 κέντρον goading rod?



**κηρίον** honeycomb  
**κομιδή** care, tending, providing for  
**κόσμος** well-behaved  
**κρίσις** -εως (f) decision, issue  
**κτάομαι** acquire, possess  
**λάθρα** secretly  
**λύκος** wolf ~lycanthropy  
**μείρομαι** receive as a portion  
 ~Moirā  
**μέλι** honey, a sweet  
**μεταβολή** change, exchange  
**μεταλαμβάνω** share in; swap  
**ναί** yea  
**νεωτερίζω** change, revolutionize  
**νομοθέτης** -ου (m, 1) lawgiver  
**νόσημα** -τος (n, 3) disease  
**ὀλιγαρχία** oligarchy  
**ὅπη** wherever, however  
**ὀρθός** upright, straight; correct, just  
 ~orthogonal  
**ὀρθόω** stand up  
**οὐκοῦν** not so?; and so  
**οὐσία** property; essence  
**παντάπασι**ν altogether; yes, certainly  
**πλούσιος** wealth ~plutocrat  
**ποῖος** what kind  
**πολιτεία** (i) citizenship; government  
**προβαίνω** surpass, continue ~basis  
**προίστημι** put forward; (+gen) be head of, guard ~station  
**προστάτης** -ου (m, 1) leader, protector

**πρόσωθεν** forward, in the future; far  
**ρίζα** root ~rhizome  
**ῥώννυμι** (i) strengthen; (pf pass) be strong, eager, healthy  
**ῥώομαι** move nimbly, rush, stream  
**σοφός** skilled, clever, wise  
**σπλάγχνον** (pl) innards, (fig) feelings  
**στασιάζω** revolt, be divided  
**συγγενής** inborn, kin to  
**σφόδρα** very much  
**σχεδόν** near, approximately at  
 ~ischemia  
**ταράσσω** mess things up ~trachea  
**τελευτάω** bring about, finish  
 ~apostle  
**τοίνυν** well, then  
**τοιόσδε** such  
**τριχῇ** in thirds; triply  
**τυραννικός** tyrannical  
**τύραννος** tyrant  
**ὑποσημαίνω** signal  
**φλέγμα** -τος (n, 3) flame ~flame  
**φόνος** killing ~offend  
**φύλαξ** -κος (m) guard; sentry  
 ~phylactery  
**φύσις** -εως (f) nature (of a thing)  
 ~physics  
**φύω** produce, beget; clasp ~physics  
**χρέος** χροῦς (n, 3) business, debt, consulting a seer?  
**χωρίς** separately; except, other than  
 ~heir

Ἦχει γάρ, ἔφη, λόγον.

Ἄλλ' οὐ τοῦτ' οἶμαι, ἦν δ' ἐγώ, ἡρώτας, ἀλλὰ ποῖον νόσημα ἐν ὀλιγαρχίᾳ τε φυόμενον ταῦτ' οὐ καὶ ἐν δημοκρατίᾳ δουλοῦται αὐτήν.

Ἀληθῆ, ἔφη, λέγεις.

Ἐκεῖνο τοῖνυν, ἔφη, ἔλεγον τὸ τῶν ἀργῶν τε καὶ δαπανηρῶν ἀνδρῶν γένος, τὸ μὲν ἀνδρειότατον ἡγούμενον αὐτῶν, τὸ δ' ἀνανδρότερον ἐπόμενον· οὗς δὴ ἀφομοιοῦμεν κηφῆσι, τοὺς μὲν κέντρα ἔχουσι, τοὺς δὲ ἀκέντροις.

Καὶ ὀρθῶς γ', ἔφη.

Τούτῳ τοῖνυν, ἦν δ' ἐγώ, ταραττετον ἐν πάσῃ πολιτείᾳ ἐγγιγνομένῳ, οἷον περὶ σῶμα φλέγμα τε καὶ χολή· ὧ δὴ καὶ δεῖ τὸν ἀγαθὸν ἱατρόν τε καὶ νομοθέτην<sup>1</sup> πόλεως μὴ ἥττον ἢ σοφὸν μελιττουργὸν πόρρωθεν εὐλαβεῖσθαι, μάλιστα μὲν ὅπως μὴ ἐγγενήσεσθον, ἂν δὲ ἐγγένησθον, ὅπως ὅτι τάχιστα σὺν αὐτοῖσι τοῖς κηρίοις ἐκτετμήσεσθον.

Ναὶ μὰ Δία, ἦ δ' ὅς, παντάπασί γε.

ᾧδε τοῖνυν, ἦν δ' ἐγώ, λάβωμεν, ἵν' εὐκρινέστερον ἴδωμεν ὁ βουλόμεθα.

Πῶς;

Τριχῇ<sup>2</sup> διαστησώμεθα τῷ λόγῳ δημοκρατουμένην πόλιν, ὥσπερ οὖν καὶ ἔχει. ἐν μὲν γάρ που τὸ τοιοῦτον γένος ἐν αὐτῇ ἐμφύεται δι' ἐξουσίαν οὐκ ἔλαττον ἢ ἐν τῇ ὀλιγαρχουμένῃ.

Ἔστιν οὕτω.

Πολὺν δέ γε δριμύτερον<sup>3</sup> ἐν ταύτῃ ἢ ἐν ἐκείνῃ.

Πῶς;

<sup>1</sup> lawgiver    <sup>2</sup> in thirds; triply    <sup>3</sup> sharp, piercing, bitter

Ἐκεῖ μὲν διὰ τὸ μὴ ἔντιμον εἶναι, ἀλλ' ἀπελαύνεσθαι τῶν ἀρχῶν, ἀγύμναστον καὶ οὐκ ἐρρωμένον γίγνεται· ἐν δημοκρατία δὲ τοῦτό που τὸ προεστὸς αὐτῆς, ἐκτὸς ὀλίγων, καὶ τὸ μὲν δριμύτατον αὐτοῦ λέγει τε καὶ πράττει, τὸ δ' ἄλλο περὶ τὰ βήματα<sup>4</sup> προσίζον βομβεῖ τε καὶ οὐκ ἀνέχεται τοῦ ἄλλα λέγοντος, ὥστε πάντα ὑπὸ τοῦ τοιούτου διοικεῖται ἐν τῇ τοιαύτῃ πολιτείᾳ χωρὶς τινων ὀλίγων.

Μάλα γε, ἦ δ' ὅς.

Ἄλλο τοίνυν τοιόνδε αἰὲ ἀποκρίνεται ἐκ τοῦ πλήθους.

Τὸ ποῖον;

Χρηματιζομένων που πάντων, οἱ κοσμιώτατοι φύσει ὡς τὸ πολὺ πλουσιώτατοι γίνονται.

Εἰκός.

Πλείστον δὴ οἶμαι τοῖς κηφῆσι μέλι καὶ εὐπορώτατον<sup>5</sup> ἐντεῦθεν βλέπτει.

Πῶς γὰρ ἂν, ἔφη, παρὰ γε τῶν σμικρὰ ἐχόντων τις βλίσειεν;

Πλούσιοι δὴ οἶμαι οἱ τοιοῦτοι καλοῦνται κηφῆνων βοτάνη.<sup>6</sup>

Σχεδόν τι, ἔφη.

Δῆμος δ' ἂν εἴη τρίτον γένος, ὅσοι αὐτουργοί τε καὶ ἀπράγμονες, οὐ πάνυ πολλὰ κεκτημένοι· ὁ δὴ πλείστον τε καὶ κυριώτατον ἐν δημοκρατία ὅτανπερ ἀθροισθῇ.

Ἔστω γάρ, ἔφη· ἀλλ' οὐ θαμὰ ἐθέλει ποιεῖν τοῦτο, ἐὰν μὴ μέλιτός τι μεταλαμβάνη.

Οὐκοῦν μεταλαμβάνει, ἦν δ' ἐγώ, αἰί, καθ' ὅσον δύνανται οἱ προεστώτες, τοὺς ἔχοντας τὴν οὐσίαν ἀφαιρούμενοι, διανέμοντες τῷ δήμῳ, τὸ πλείστον αὐτοὶ ἔχειν.

<sup>4</sup> step, pace    <sup>5</sup> easily passed; rich    <sup>6</sup> fodder, feeding place

Μεταλαμβάνει γὰρ οὖν, ἡ δ' ὅς, οὕτως.

Ἀναγκάζονται δὴ οἶμαι ἀμύνεσθαι, λέγοντές τε ἐν τῷ δήμῳ καὶ πράττοντες ὅπῃ δύνανται, οὗτοι ὧν ἀφαιροῦνται.

Πῶς γὰρ οὐ;

Αἰτίαν δὴ ἔσχον ὑπὸ τῶν ἐτέρων, κἂν μὴ ἐπιθυμῶσι νεωτερίζειν,<sup>7</sup> ὥς ἐπιβουλεύουσι τῷ δήμῳ καὶ εἰσιν ὀλιγαρχικοί.

Τί μήν;

Οὐκοῦν καὶ τελευτῶντες, ἐπειδὴν ὁρῶσι τὸν δῆμον, οὐχ ἐκόντα ἀλλ' ἀγνοήσαντά τε καὶ ἐξαπατηθέντα ὑπὸ τῶν διαβαλλόντων, ἐπιχειροῦντα σφᾶς ἀδικεῖν, τότε ἤδη, εἴτε βούλονται εἴτε μή, ὥς ἀληθῶς ὀλιγαρχικοί γίνονται, οὐχ ἐκόντες, ἀλλὰ καὶ τοῦτο τὸ κακὸν ἐκεῖνος ὁ κηφήν ἐντίκτει κεντῶν αὐτούς.

Κομιδῇ μὲν οὖν.

Εἰσαγγελίαι δὴ καὶ κρίσεις καὶ ἀγῶνες περὶ ἀλλήλων γίνονται.

Καὶ μάλα.

Οὐκοῦν ἓνα τινὰ αἰεὶ δῆμος εἴωθεν διαφερόντως προΐστασθαι ἑαυτοῦ, καὶ τοῦτον τρέφειν τε καὶ αὔξειν μέγαν;

Εἴωθε γάρ.

Τοῦτο μὲν ἄρα, ἦν δ' ἐγώ, δῆλον, ὅτι, ὅταν περ φύηται τύραννος, ἐκ προστατικῆς ρίζης καὶ οὐκ ἄλλοθεν ἐκβλαστάνει.

Καὶ μάλα δῆλον.

Τίς ἀρχὴ οὖν μεταβολῆς ἐκ προστάτου ἐπὶ τύραννον; ἡ δῆλον ὅτι ἐπειδὴν ταυτὸν ἄρξῃται δρᾶν ὁ προστάτης τῷ ἐν τῷ μύθῳ ὃς περὶ τὸ ἐν Ἀρκαδίᾳ τὸ τοῦ Διὸς τοῦ Λυκαίου ἱερὸν λέγεται;

Τίς; ἔφη.

---

<sup>7</sup> change, revolutionize

Ὡς ἄρα ὁ γευσάμενος τοῦ ἀνθρωπίνου σπλάγχχνου, ἐν ἄλλοις ἄλλων  
 ἱερείων<sup>8</sup> ἐνὸς ἐγκατατετμημένου, ἀνάγκη δὴ τούτῳ λύκῳ<sup>9</sup> γενέσθαι.  
 ἢ οὐκ ἀκήκοας τὸν λόγον;

Ἐγωγε.

Ἄρ' οὖν οὕτω καὶ ὃς ἂν δήμου προεστώς, λαβὼν σφόδρα  
 πειθόμενον ὄχλον, μὴ ἀπόσχηται ἐμφυλίου αἵματος, ἀλλ' ἀδίκως  
 ἐπαιτιώμενος, οἷα δὴ φιλοῦσιν, εἰς δικαστήρια ἄγων μαιφονῇ, βίον  
 ἀνδρὸς ἀφανίζων, γλώττῃ τε καὶ στόματι ἀνοσίῳ γευόμενος φόνου  
 συγγενοῦς, καὶ ἀνδρηλατῇ καὶ ἀποκτεινύῃ καὶ ὑποσημαίνῃ χρεῶν τε  
 ἀποκοπὰς καὶ γῆς ἀναδασμόν, ἄρα τῷ τοιούτῳ ἀνάγκη δὴ τὸ μετὰ  
 τοῦτο καὶ εἵμαρται ἢ ἀπολωλέναι ὑπὸ τῶν ἐχθρῶν ἢ τυραννεῖν καὶ  
 λύκῳ ἐξ ἀνθρώπου γενέσθαι;

Πολλὴ ἀνάγκη, ἔφη.

Οὗτος δὲ, ἔφη, ὁ στασιάζων γίγνεται πρὸς τοὺς ἔχοντας τὰς οὐσίας.

Οὗτος.

Ἄρ' οὖν ἐκπεσὼν μὲν καὶ κατελθὼν βία τῶν ἐχθρῶν τύραννος  
 ἀπειργασμένος κατέρχεται;

Δῆλον.

Ἐὰν δὲ ἀδύνατοι ἐκβάλλειν αὐτὸν ᾧσιν ἢ ἀποκτείνει διαβάλλοντες  
 τῇ πόλει, βιαίῳ δὲ θανάτῳ ἐπιβουλεύουσιν ἀποκτείνουσι λάθρα.

Φιλεῖ γοῦν, ἢ δ' ὅς, οὕτω γίγνεσθαι.

Τὸ δὲ τυραννικὸν αἴτημα τὸ πολυθρύλητον ἐπὶ τούτῳ πάντες οἱ εἰς  
 τοῦτο προβεβηκότες ἐξευρίσκουσιν, αἰτεῖν τὸν δήμον φύλακὰς τινας  
 τοῦ σώματος, ἵνα σώῃς αὐτοῖς ἢ ὁ τοῦ δήμου βοηθός.

Καὶ μάλ', ἔφη.

<sup>8</sup> animal victim    <sup>9</sup> wolf

might expect.

That, however, was not, as I believe, your question—you rather desired to know what is that disorder which is generated alike in oligarchy and democracy, and is the ruin of both?

Just so, he replied.

Well, I said, I meant to refer to the class of idle spendthrifts, of whom the more courageous are the leaders and the more timid the followers, the same whom we were comparing to drones, some stingless, and others having stings.

A very just comparison.

These two classes are the plagues of every city in which they are generated, being what phlegm and bile are to the body. And the good physician and lawgiver of the State ought, like the wise bee-master, to keep them at a distance and prevent, if possible, their ever coming in; and if they have anyhow found a way in, then he should have them and their cells cut out as speedily as possible.

Yes, by all means, he said.

Then, in order that we may see clearly what we are doing, let us imagine democracy to be divided, as indeed it is, into three classes; for in the first place freedom creates rather more drones in the democratic than there were in the oligarchical State.

That is true.

And in the democracy they are certainly more intensified.

How so?

Because in the oligarchical State they are disqualified and driven from office, and therefore they cannot train or gather strength; whereas in a democracy they are almost the entire ruling power, and while the keener sort speak and act, the rest keep buzzing about the bema and do not suffer a word to be said on the other side; hence in democracies almost everything is managed by the drones.

Very true, he said.

Then there is another class which is always being severed from the mass.

What is that?

They are the orderly class, which in a nation of traders is sure to be the richest.

Naturally so.

They are the most squeezable persons and yield the largest amount of honey to the drones.

Why, he said, there is little to be squeezed out of people who have little.

And this is called the wealthy class, and the drones feed upon them.

That is pretty much the case, he said.

The people are a third class, consisting of those who work with their own hands; they are not politicians, and have not much to live upon. This, when assembled, is the largest and most powerful class in a democracy.

True, he said; but then the multitude is seldom willing to congregate unless they get a little honey.

And do they not share? I said. Do not their leaders deprive the rich of their estates and distribute them among the people; at the same time taking care to reserve the larger part for themselves?

Why, yes, he said, to that extent the people do share.

And the persons whose property is taken from them are compelled to defend themselves before the people as they best can?

What else can they do?

And then, although they may have no desire of change, the others charge them with plotting against the people and being friends of oligarchy?

True.

And the end is that when they see the people, not of their own accord, but through ignorance, and because they are deceived by informers, seeking to do them wrong, then at last they are forced to become oligarchs in reality; they do not wish to be, but the sting of the drones torments them and breeds revolution in them.

That is exactly the truth.

Then come impeachments and judgments and trials of one another.

True.

The people have always some champion whom they set over them and nurse into greatness.

Yes, that is their way.

This and no other is the root from which a tyrant springs; when he first appears above ground he is a protector.

Yes, that is quite clear.

How then does a protector begin to change into a tyrant? Clearly when he does what the man is said to do in the tale of the Arcadian temple of Lycaean Zeus.

What tale?

The tale is that he who has tasted the entrails of a single human victim minced up with the entrails of other victims is destined to become a wolf. Did you never hear it?

Oh, yes.

And the protector of the people is like him; having a mob entirely at his disposal, he is not restrained from shedding the blood of kinsmen; by the favourite method of false accusation he brings them into court and murders them, making the life of man to disappear, and with unholy tongue and lips tasting the blood of his fellow citizens; some he kills and others he banishes, at the same time hinting at the abolition of debts and partition of lands: and after this, what will be his destiny? Must he not either perish at the hands of his enemies, or from being a man become a wolf—that is, a tyrant?

Inevitably.

This, I said, is he who begins to make a party against the rich?

The same.

After a while he is driven out, but comes back, in spite of his enemies, a tyrant full grown.

That is clear.

And if they are unable to expel him, or to get him condemned to death by a public accusation, they conspire to assassinate him.

Yes, he said, that is their usual way.



Then comes the famous request for a body-guard, which is the device of all those who have got thus far in their tyrannical career — 'Let not the people's friend,' as they say, 'be lost to them.'

Exactly.

The people readily assent;

*vocabulary*

**αἰδέομαι** respect, be ashamed  
**ἀναγκάζω** force, compel  
**ἀνάντης** uphill, steep  
**ἀνδρεῖος** of a man, manly  
**ἄνω** (ᾱ) accomplish, pass, waste;  
 upwards, out to sea  
**ἀπαγορεύω** forbid; fail, be worn out  
**ἀπεχθάνομαι** become hated  
 ~external  
**ἀποτελέω** accomplish, produce  
**ἄσθμα** -τος (n, 3) shortness of  
 breath ~asthma  
**ἀσπάζομαι** greet, salute  
**ἅτε** as if; since  
**αὐτόθεν** from that place  
**αὐτόματος** self-willed, accidental  
 ~after  
**ἀφαιρέω** take away ~heresy  
**βέλτιστος** best, noblest  
**δῆλος** visible, conspicuous  
**δημόσιος** public, the state  
**διανέμω** distribute, divide  
**διάνοια** a thought; intelligence  
**διέρχομαι** pierce, traverse  
**δίφρος** seat, chariot box ~bear  
**δορυφόρος** spear-bearing  
**δράω** do, accomplish  
**ἐγγίγνομαι** live in ~genus  
**ἐγγύς** near  
**εἰκός** likely  
**εἴπερ** if indeed  
**εἰσφέρω** carry into, carry along  
 ~bear  
**εἴτε** if, whenever; either/or  
**ἐκβαίνω** come forth, disembark  
 ~basis  
**ἐλεύθερος** not enslaved  
**ἐλευθερώω** set free  
**ἔλκω** drag, pull, hoist; rape  
**ἐνδεής** inadequate  
**ἐνταῦθα** there, here

**ἐπιβουλεύω** plot, plan, harm  
 ~volunteer  
**ἐπεικής** fitting ~icon  
**ἐπιπλήσσω** attack, chide ~plectrum  
**ἐπιτρέπω** entrust, decide, allow  
 ~trophy  
**ἐτοῖμος** ready; fulfilled  
**εὐδαιμονία** prosperity  
**εὐδαίμων** blessed with a good  
 genius  
**ἡγεμών** -όνος (m, 3) leader, guide,  
 chief ~hegemony  
**ἡσυχία** peace and quiet  
**ἡώς** ἡῶτι (f, 2) dawn ~Eocene  
**θαρσέω** be of good heart  
**ιατρός** (ᾱ) physician  
**ἱλεως** propitious, gracious  
**ισόθεος** (ι) godlike  
**καθαίρω** clean  
**καθαρισμός** cleansing, purification  
**καταβάλλω** throw down, cast off  
 ~ballistic  
**καταλαμβάνω** seize, understand,  
 catch, overtake; (mp) happen  
 ~epilepsy  
**καταλλάσσω** exchange; make up  
 with  
**κινέω** (ι) set in motion, move,  
 remove ~kinetic  
**μακάριος** blessed  
**μεγαλόφρων** high-minded, generous  
**μεγαλωστί** very greatly  
**μεταπέμπω** send; (mid) summon  
 ~pomp  
**μισέω** (ι) hate, wish to prevent  
 ~misogyny  
**μισθός** reward, wages  
**μισθώω** rent out; (pass) be hired  
**ναί** yea  
**ναός** (ᾱ) temple, shrine ~nostalgia  
**νή** yea  
**ξενικός** strange, foreign

οἰκέω inhabit ~economics  
οὐδέποτε never  
οὐκοῦν not so?; and so  
ὄφελος -εος (n, 3) a use, a help  
παντοδαπής of every kind, manifold  
παντοδαπός of every kind, manifold  
παραδείκνυμι (ū) receive, admit  
πένης -τος (m) poor  
περίειμι be superior to; be left over;  
still exist  
περιτυγχάνω happen upon  
πιθανός persuasive  
πιστός faithful; trustworthy  
πιστόω reassure; also (pass) promise  
πλούσιος wealth ~plutocrat  
πόθεν from where?  
ποιητής -οῦ (m, 1) maker, author  
ποιητός made, well-made ~poet  
ποικίλος ornamented; various  
πολιτεία (ī) citizenship; government  
πολιτεύω (ī) be a free citizen  
πολυψήφιος (ī) pebbly  
πρᾶος soft, gentle  
προσδοκάω expect  
προσέτι in addition  
προσποιέω give over to; pretend  
~poet  
προστάσσω post at, attach to,  
command  
προστάτης -ου (m, 1) leader,  
protector

πρόφασις -εως (f) pretext; motive;  
prediction ~fame  
πυκνός dense, frequent; shrewd  
σοφός skilled, clever, wise  
συγγιγνώσκω acknowledge; pardon  
συλλέγω collect, assemble ~legion  
σύνειμι be with; have sex ~ion  
συνουσία society, sex  
σφόδρα very much  
ταράσσω mess things up ~trachea  
τιμάω (ī) honor, exalt  
τιμώ honor, exalt  
τοιγάρ therefore  
τραγωδία tragedy, serious poem  
τυραννίς -δος (f) tyranny  
τύραννος tyrant  
ὑπισχνέομαι promise, agree to do  
~ischemia  
ὑποπτεύω guess, observe, be  
suspicious of  
φαῦλος trifling  
φθέγγομαι make a sound, utter  
~diphthong  
φρόνημα -τος (n, 3) mind, spirit  
φρόνιμος sensible, prudent  
χείρων worse, more base, inferior,  
weaker  
χρεία need, use  
χρέος χροῦς (n, 3) business, debt,  
consulting a seer?  
χρησμός oracular response

Διδόασι δὴ οἶμαι δείσαντες μὲν ὑπὲρ ἐκείνου, θαρρήσαντες δὲ ὑπὲρ  
 ἐαυτῶν.

Καὶ μάλα.

Οὐκοῦν τοῦτο ὅταν ἴδῃ ἀνὴρ χρήματα ἔχων καὶ μετὰ τῶν χρημάτων  
 αἰτίαν μισόδημος εἶναι, τότε δὴ οὗτος, ὦ ἑταῖρε, κατὰ τὸν Κροίσω  
 γενόμενον χρησμόν<sup>1</sup>— πολυψήφίδα παρ' Ἑρμον φεύγει, οὐδὲ μένει,  
 οὐδ' αἰδεῖται κακὸς εἶναι. .1.55

Οὐ γὰρ ἄν, ἔφη, δεύτερον αὖθις αἰδεσθεῖν.

Ὁ δέ γε οἶμαι, ἦν δ' ἐγώ, καταληφθεὶς θανάτῳ δίδοται.

Ἀνάγκη.

Ὁ δὲ δὴ προστάτης ἐκείνος αὐτὸς δῆλον δὴ ὅτι μέγας μεγαλωστί<sup>2</sup> οὐ  
 κέεται, ἀλλὰ καταβαλὼν ἄλλους πολλοὺς ἔστηκεν ἐν τῷ δίφρῳ τῆς  
 πόλεως, τύραννος ἀντὶ προστάτου ἀποτετελεσμένος.

Τί δ' οὐ μέλλει; ἔφη.

Διέλθωμεν δὴ τὴν εὐδαιμονίαν, ἦν δ' ἐγώ, τοῦ τε ἀνδρὸς καὶ τῆς  
 πόλεως, ἐν ᾗ ἂν ὁ τοιοῦτος βροτὸς ἐγγένηται;

Πάνυ μὲν οὖν, ἔφη, διέλθωμεν.

Ἄρ' οὖν, εἶπον, οὐ ταῖς μὲν πρώταις ἡμέραις τε καὶ χρόνῳ προσγελαῖ  
 τε καὶ ἀσπάζεται πάντας, ᾧ ἂν περιτυγχάνῃ, καὶ οὔτε τύραννός φησιν  
 εἶναι ὑπισχνεῖται τε πολλὰ καὶ ἰδία καὶ δημοσίᾳ, χρεῶν τε ἡλευθέρωσε  
 καὶ γῆν διένειμε δῆμῳ τε καὶ τοῖς περὶ ἐαυτὸν καὶ πᾶσιν ἱλεώς<sup>3</sup> τε καὶ  
 πρᾶος εἶναι προσποιεῖται;

Ἀνάγκη, ἔφη.

Ὅταν δέ γε οἶμαι πρὸς τοὺς ἔξω ἐχθροὺς τοῖς μὲν καταλλαγῇ, τοὺς  
 δὲ καὶ διαφθείρῃ, καὶ ἡσυχία ἐκείνων γένηται, πρῶτον μὲν πολέμους  
 τινὰς αἰεὶ κινεῖ, ἢ ἐν χρεΐᾳ ἡγεμόνος ὁ δῆμος ἦ.

<sup>1</sup> oracular response    <sup>2</sup> very greatly    <sup>3</sup> propitious, gracious

Εὐκός γε.

Οὐκοῦν καὶ ἵνα χρήματα εἰσφέροντες πένητες γιγνόμενοι πρὸς τῷ καθ' ἡμέραν ἀναγκάζωνται εἶναι καὶ ἦττον αὐτῷ ἐπιβουλεύωσι;

Δῆλον.

Καὶ ἂν γέ τινας οἶμαι ὑποπτεύῃ ἐλεύθερα φρονήματα ἔχοντας μὴ ἐπιτρέψειν αὐτῷ ἄρχειν, ὅπως ἂν τούτους μετὰ προφάσεως ἀπολλύῃ ἐνδοῦς τοῖς πολεμίοις; τούτων πάντων ἔνεκα τυράννῳ αἰὲ ἀνάγκη πόλεμον ταραττεῖν;

Ἀνάγκη.

Ταῦτα δὴ ποιοῦντα ἔτοιμον μᾶλλον ἀπεχθάνεσθαι τοῖς πολίταις;

Πῶς γὰρ οὐ;

Οὐκοῦν καὶ τινας τῶν συγκαταστησάντων καὶ ἐν δυνάμει ὄντων παρρησιάζεσθαι καὶ πρὸς αὐτὸν καὶ πρὸς ἀλλήλους, ἐπιπλήττοντας τοῖς γιγνομένοις, οἳ ἂν τυγχάνωσιν ἀνδρικώτατοι ὄντες;

Εὐκός γε.

Ὑπεξαίρειν δὴ τούτους πάντας δεῖ τὸν τύραννον, εἰ μέλλει ἄρξειν, ἕως ἂν μήτε φίλων μήτ' ἐχθρῶν λίπη μηδένα ὅτου τι ὄφελος.

Δῆλον.

Ὅξέως ἄρα δεῖ ὁρᾶν αὐτὸν τίς ἀνδρεῖος, τίς μεγαλόφρων,<sup>4</sup> τίς φρόνιμος, τίς πλούσιος· καὶ οὕτως εὐδαίμων ἐστίν, ὥστε τούτοις ἅπασιν ἀνάγκη αὐτῷ, εἴτε βούλεται εἴτε μή, πολεμῖα εἶναι καὶ ἐπιβουλεύειν, ἕως ἂν καθήρῃ τὴν πόλιν.

Καλὸν γε, ἔφη, καθαρμὸν.

Ναί, ἦν δ' ἐγώ, τὸν ἐναντίον ἢ οἱ ἱατροὶ τὰ σώματα· οἱ μὲν γὰρ τὸ χεῖριστον ἀφαιροῦντες λείπουνσι τὸ βέλτιστον, ὁ δὲ τοῦναντίον.

<sup>4</sup> high-minded, generous

Ὡς ἔοικε γάρ, αὐτῷ, ἔφη, ἀνάγκη, εἴπερ ἄρξει.

Ἐν μακαρίᾳ ἄρα, εἶπον ἐγώ, ἀνάγκη δέδεται, ἢ προστάττει αὐτῷ ἢ μετὰ φαύλων τῶν πολλῶν οἰκεῖν, καὶ ὑπὸ τούτων μισούμενον, ἢ μὴ ζῆν.

Ἐν τοιαύτῃ, ἢ δ' ὅς.

Ἄρ' οὖν οὐχὶ ὅσῳ ἂν μᾶλλον τοῖς πολίταις ἀπεχθάνηται ταῦτα δρῶν, τοσοῦτῳ πλειόνων καὶ πιστοτέρων δορυφόρων δεήσεται;

Πῶς γὰρ οὐ;

Τίνες οὖν οἱ πιστοί; καὶ πόθεν αὐτοὺς μεταπέμψεται;

Αὐτόματοι, ἔφη, πολλοὶ ἤξουσιν πετόμενοι, ἐὰν τὸν μισθὸν διδῷ.

Κηφῆνας, ἦν δ' ἐγώ, νῆ τὸν κύνα, δοκεῖς αὐτῷ τινὰς μοι λέγειν ξενικούς<sup>5</sup> τε καὶ παντοδαπούς.

Ἀληθῇ γάρ, ἔφη, δοκῶ σοι.

Τίς δὲ αὐτόθεν; ἄρ' οὐκ ἂν ἐβελήσειεν—

Πῶς;

Τοὺς δούλους ἀφελόμενος τοὺς πολίτας, ἐλευθερώσας, τῶν περὶ ἑαυτὸν δορυφόρων ποιήσασθαι.

Σφόδρα γ', ἔφη· ἐπεὶ τοι καὶ πιστότατοι αὐτῷ οὗτοί εἰσιν.

Ἦ μακάριον, ἦν δ' ἐγώ, λέγεις τυράννου χρήμα, εἰ τοιούτοις φίλοις τε καὶ πιστοῖς ἀνδράσι χρήται, τοὺς προτέρους ἐκείνους ἀπολέσας.

Ἀλλὰ μὴν, ἔφη, τοιούτοις γε χρήται.

Καὶ θαυμάζουσι δῆ, εἶπον, οὗτοι οἱ ἐταῖροι αὐτὸν καὶ σύνεισιν οἱ νέοι πολῖται, οἱ δ' ἐπιεικεῖς μισοῦσί τε καὶ φεύγουσι;

Τί δ' οὐ μέλλουσιν;

<sup>5</sup> strange, foreign

Οὐκ ἐτός, ἦν δ' ἐγώ, ἥ τε τραγωδία<sup>6</sup> ὅλως σοφὸν δοκεῖ εἶναι καὶ ὁ  
Εὐριπίδης διαφέρων ἐν αὐτῇ.

Τί δή;

Ὅτι καὶ τοῦτο πυκνῆς διανοίας ἐχόμενον ἐφθέγγατο, ὥς ἄρα σοφοὶ  
τύραννοί εἰσι τῶν σοφῶν συνουσία. καὶ ἔλεγε δῆλον ὅτι τούτους εἶναι  
τοὺς σοφοὺς οἷς σύνεστιν.

Καὶ ὥς ἰσόθεόν<sup>7</sup> γ', ἔφη, τὴν τυραννίδα ἐγκωμιάζει, καὶ ἕτερα πολλά,  
καὶ οὗτος καὶ οἱ ἄλλοι ποιηταί.

Τοιγάρτοι, ἔφην, ἅτε σοφοὶ ὄντες οἱ τῆς τραγωδίας ποιηταί  
συγγιγνώσκουσιν ἡμῖν τε καὶ ἐκείνοις ὅσοι ἡμῶν ἐγγὺς πολιτεύονται,  
ὅτι αὐτοὺς εἰς τὴν πολιτείαν οὐ παραδεξόμεθα ἅτε τυραννίδος  
ύμνητάς.

Οἶμαι ἔγωγ', ἔφη, συγγιγνώσκουσιν ὅσοιπέρ γε αὐτῶν κομψοί.

Εἰς δέ γε οἶμαι τὰς ἄλλας περιμόντες πόλεις, συλλέγοντες τοὺς  
ὄχλους, καλὰς φωνὰς καὶ μεγάλας καὶ πιθανὰς<sup>8</sup> μισθωσάμενοι, εἰς  
τυραννίδας τε καὶ δημοκρατίας ἔλκουσι τὰς πολιτείας.

Μάλα γε.

Οὐκοῦν καὶ προσέτι τούτων μισθοὺς λαμβάνουσι καὶ τιμῶνται,  
μάλιστα μὲν, ὥσπερ τὸ εἰκός, ὑπὸ τυράννων, δεύτερον δέ ὑπὸ  
δημοκρατίας· ὅσω δ' ἂν ἀνωτέρω ἴωσιν πρὸς τὸ ἀναντες τῶν  
πολιτειῶν, μᾶλλον ἀπαγορεύει αὐτῶν ἢ τιμή, ὥσπερ ὑπὸ ἄσθματος  
ἀδυνατοῦσα πορεύεσθαι.

Πάνυ μὲν οὖν.

Ἀλλὰ δή, εἶπον, ἐνταῦθα μὲν ἐξέβημεν· λέγωμεν δὲ πάλιν  
ἐκεῖνο τὸ τοῦ τυράννου στρατόπεδον, τὸ καλόν τε καὶ  
πολὺ καὶ ποικίλον καὶ οὐδέποτε ταυτόν, πόθεν θρέβεται.

<sup>6</sup> tragedy, serious poem    <sup>7</sup> godlike    <sup>8</sup> persuasive

all their fears are for him — they have none for themselves.

Very true.

And when a man who is wealthy and is also accused of being an enemy of the people sees this, then, my friend, as the oracle said to Croesus, 'By pebbly Hermus' shore he flees and rests not, and is not ashamed to be a coward.'

And quite right too, said he, for if he were, he would never be ashamed again.

But if he is caught he dies.

Of course.

And he, the protector of whom we spoke, is to be seen, not 'larding the plain' with his bulk, but himself the overthrower of many, standing up in the chariot of State with the reins in his hand, no longer protector, but tyrant absolute.

No doubt, he said.

And now let us consider the happiness of the man, and also of the State in which a creature like him is generated.

Yes, he said, let us consider that.

At first, in the early days of his power, he is full of smiles, and he salutes every one whom he meets; — he to be called a tyrant, who is making promises in public and also in private! liberating debtors, and distributing land to the people and his followers, and wanting to be so kind and good to every one!

Of course, he said.

But when he has disposed of foreign enemies by conquest or treaty, and there is nothing to fear from them, then he is always stirring up some war or other, in order that the people may require a leader.

To be sure.

Has he not also another object, which is that they may be impoverished by payment of taxes, and thus compelled to devote themselves to their daily wants and therefore less likely to conspire against him?

Clearly.

And if any of them are suspected by him of having notions of freedom, and of resistance to his authority, he will have a good pretext for destroying them by placing them at the mercy of the enemy; and for all these reasons the tyrant must be always getting up a war.



He must.

Now he begins to grow unpopular.

A necessary result.

Then some of those who joined in setting him up, and who are in power, speak their minds to him and to one another, and the more courageous of them cast in his teeth what is being done.

Yes, that may be expected.

And the tyrant, if he means to rule, must get rid of them; he cannot stop while he has a friend or an enemy who is good for anything.

He cannot.

And therefore he must look about him and see who is valiant, who is high-minded, who is wise, who is wealthy; happy man, he is the enemy of them all, and must seek occasion against them whether he will or no, until he has made a purgation of the State.

Yes, he said, and a rare purgation.

Yes, I said, not the sort of purgation which the physicians make of the body; for they take away the worse and leave the better part, but he does the reverse.

If he is to rule, I suppose that he cannot help himself.

What a blessed alternative, I said:—to be compelled to dwell only with the many bad, and to be by them hated, or not to live at all!

Yes, that is the alternative.

And the more detestable his actions are to the citizens the more satellites and the greater devotion in them will he require?

Certainly.

And who are the devoted band, and where will he procure them?

They will flock to him, he said, of their own accord, if he pays them.

By the dog! I said, here are more drones, of every sort and from every land.

Yes, he said, there are.

But will he not desire to get them on the spot?

How do you mean?

He will rob the citizens of their slaves; he will then set them free and enrol them in his body-guard.

To be sure, he said; and he will be able to trust them best of all.

What a blessed creature, I said, must this tyrant be; he has put to death the others and has these for his trusted friends.

Yes, he said; they are quite of his sort.

Yes, I said, and these are the new citizens whom he has called into existence, who admire him and are his companions, while the good hate and avoid him.

Of course.

Verily, then, tragedy is a wise thing and Euripides a great tragedian.

Why so?

Why, because he is the author of the pregnant saying, 'Tyrants are wise by living with the wise;'

And he clearly meant to say that they are the wise whom the tyrant makes his companions.

Yes, he said, and he also praises tyranny as godlike; and many other things of the same kind are said by him and by the other poets.

And therefore, I said, the tragic poets being wise men will forgive us and any others who live after our manner if we do not receive them into our State, because they are the eulogists of tyranny.

Yes, he said, those who have the wit will doubtless forgive us.

But they will continue to go to other cities and attract mobs, and hire voices fair and loud and persuasive, and draw the cities over to tyrannies and democracies.

Very true.

Moreover, they are paid for this and receive honour — the greatest honour, as might be expected, from tyrants, and the next greatest from democracies; but the higher they ascend our constitution hill, the more their reputation fails, and seems unable from shortness of breath to proceed further.

True.

But we are wandering from the subject: Let us therefore return and enquire

how the tyrant will maintain that fair and numerous and various and ever-changing army of his.

If,

*vocabulary*

ἀγανακτέω be vexed, in a ferment  
 ἄγριος wild, savage ~agriculture  
 ἀέθλιον ἀθλίου prize  
 ἀέθλιος prize ~athlete  
 ἄθλιος wretched ~athlete  
 ἄθρέω observe, gaze  
 αἰσχύνη (ῥ) shame, dishonor  
 ἄκαιρος unseasonable, troublesome  
 ἀμφοτέρωσε in both directions  
 ~ambient  
 ἄμφω both ~amphora  
 ἀναγκαῖος coerced, coercing, slavery  
 ἀναισχυντία shamelessness,  
 impudence  
 ἀναλίσκω (αἶ) consume, spend on  
 ἀναλόω (αἶ) consume, spend on  
 ἀναμνησκω (+2 acc) remind  
 someone ~mnemonic  
 ἀναπαύω cause to cease ~pause  
 ἄνοια folly  
 ἄνομος lawless  
 ἀπαλλαξείω wish to get rid of  
 ἀπαλλάσσω free from, remove; be  
 freed, depart  
 ἀπέχω ward off, drive off, refrain, be  
 at some distance  
 ἀπολαύω have use, have a benefit  
 ἀποπύμπλημι satisfy, fulfill, appease  
 ἀπωθέω repel, reject  
 ἀργέω not work; (pass) be fruitless,  
 left undone  
 ἀργός glistening, swift  
 ἄρτι at the same time  
 ἀσαφής faint, obscure  
 ἀσθενέω be weak, sick  
 ἀσθενής weak  
 ἀτιμάζω (ι) insult, dishonor  
 ἀφαιρέω take away ~heresy  
 βέλτιστος best, noblest  
 βιάζω use force on, violate  
 βρώμα -τος (n, 3) food; hole eaten

in something ~voracious  
 δημοτικός common, popular,  
 democratic  
 διαιρέω divide, distinguish,  
 distribute  
 διανέμω distribute, divide  
 διέρχομαι pierce, traverse  
 δουλεία slavery  
 δούλειος of a slave  
 δουλεύω serve, be a slave  
 ἐγγίγνομαι live in ~genus  
 εἶδος -ους (n, 3) appearance, form  
 ~-oid  
 εἰσφέρω carry into, carry along  
 ~bear  
 ἐκγίγνομαι be born; be by birth  
 ~genus  
 ἐλευθερία freedom  
 ἐλεύθερος not enslaved  
 ἐλευθερόω set free  
 ἐμμελής harmonious  
 ἐμπίπτω fall into; attack ~petal  
 ἐμποιέω make inside of ~poet  
 ἐνδεής inadequate  
 ἐνδεια a lack, need  
 ἐνδηλος visible, manifest  
 ἐνεμι be in ~ion  
 ἐνιοι some  
 ἐνύπνιος seen in dreams  
 ἐξαρκέω be enough; be satisfied  
 ἐξελαύνω drive out, exile ~elastic  
 ἐπιθυμία (ῥ) desire, thing desired  
 ἐπιλείπω fail, not work ~eclipse  
 ἐπιχειρέω do, try, attack ~chiral  
 ἔρω -τος (m) love, desire ~erotic  
 ἐστιάω give a feast  
 ἐτοιμός ready; fulfilled  
 εὕδω sleep, lie down, rest  
 ζήτησις -εως (f) search, inquiry  
 ἥβᾶω be young ~Hebe  
 ἡδονή pleasure  
 ἦθος ἦθος (n, 3) habit, habitat

~ethos

ἥκιστος least; above all

ἡμερος gentle; (animals)  
domesticated

ἡσυχάζω be quiet, rest

θηριώδης savage, wild

θόρυβος noise, clamor

καθαρός clean, pure

καθεύδω lie down

καλλωπισμός showing off;  
ornamentation

καπνός smoke

κοιμάω put to sleep; (pass) lie  
down, have sex

κολάζω punish

λυπέω (ἴ) annoy, distress

μακάριος blessed

μέθη strong drink, drunkenness

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

μεστός full

μεταβαίνω change the subject  
~basis

μέτριος medium, moderate

μηχανάομαι build, contrive  
~mechanism

μῖσος -εος (n, 3) hate

ναός (ᾱ) temple, shrine ~nostalgia

οἰκειόω adopt, adapt

ὀκνέω shrink from, hesitate; worry

ὅποι to which place

ὀρέγω hold out, offer, thrust ~reach

οὐκοῦν not so?; and so

ὀχληρός troublesome

ὄψις ὄψεως (f) sight, view  
~thanatopsis

παιδιά childish play

παντάπασιν altogether; yes,  
certainly

παντελής complete, absolute

παραβοηθέω come to aid

παράνομος lawless, unlawful

πατρῷος of the father(s), ancestral  
~paternal

πατρῶος of the father(s), ancestral

πικρός sharp, bitter ~picric

πίμπλημι fill (+gen.) ~plenum

προστάτης -ου (m, 1) leader,  
protector

σκέπτομαι look, look at, watch  
~skeptc

σκιρτάω frolic

σκοπάω watch, observe

σκοπέω behold, consider

συγγίγνομαι associate with, meet,  
have sex ~genus

συγχωρέω accede, concede

συμπίνω (ι) drink together

συμπότης drinking companion,  
buddy

σύννοια meditation; worry

σώφρων sensible, prudent ~frenzy

τύπτω beat, smite ~stupid

τυραννικός tyrannical

τυραννίς -δος (f) tyranny

τύραννος tyrant

ὑβρις -εως (f) pride, insolence,  
outrage

ὑπόπτερος winged

φαντάζω make visible; imagine

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

φύω produce, beget; clasp ~physics

χρηματιστικός profitable

ὡσαύτως in the same way

Δήλον, ἔφη, ὅτι, ἔάν τε ἱερὰ χρήματα ἢ ἐν τῇ πόλει, ταῦτα ἀναλώσει, ὅποι ποτὲ ἂν αἰὲ ἐξαρκῇ τὰ τῶν ἀποδομένων, ἐλάττους εἰσφορὰς ἀναγκάζων τὸν δῆμον εἰσφέρειν.

Τί δ' ὅταν δὴ ταῦτα ἐπιλίπη;

Δήλον, ἔφη, ὅτι ἐκ τῶν πατρῶων θρέψεται αὐτός τε καὶ οἱ συμπόται τε καὶ ἐταῖροι καὶ ἐταῖραι.

Μανθάνω, ἦν δ' ἐγώ· ὅτι ὁ δῆμος ὁ γεννήσας τὸν τύραννον θρέψει αὐτόν τε καὶ ἐταίρους.

Πολλὴ αὐτῷ, ἔφη, ἀνάγκη.

Πῶς δὲ λέγεις; εἶπον· ἔάν δὲ ἀγανακτῇ τε καὶ λέγῃ ὁ δῆμος ὅτι οὔτε δίκαιον τρέφεσθαι ὑπὸ πατρὸς ὕδν ἡβῶντα,<sup>1</sup> ἀλλὰ τούναντίον ὑπὸ ὕεος πατέρα, οὔτε τούτου αὐτὸν ἔνεκα ἐγέννησέν τε καὶ κατέστησεν, ἵνα, ἐπειδὴ μέγας γένοιτο, τότε αὐτὸς δουλεύων τοῖς αὐτοῦ δούλοις τρέφοι ἐκείνόν τε καὶ τοὺς δούλους μετὰ συγκλύδων ἄλλων, ἀλλ' ἵνα ἀπὸ τῶν πλουσίων τε καὶ καλῶν καγαθῶν λεγομένων ἐν τῇ πόλει ἐλευθερωθῇ ἐκείνου προστάντος, καὶ νῦν κελεύει ἀπιέναι ἐκ τῆς πόλεως αὐτόν τε καὶ τοὺς ἐταίρους, ὥσπερ πατὴρ ὕδν ἐξ οἰκίας μετὰ ὀχληρῶν<sup>2</sup> συμποτῶν ἐξελαύνων;

Γινώσεταιί γε, νῆ Δία, ἦ δ' ὅς, τότ' ἤδη ὁ δῆμος οἶος οἶον θρέμμα γεννῶν ἡσπάζετό τε καὶ ἠῦξεν, καὶ ὅτι ἀσθενέστερος ὢν ἰσχυροτέρους ἐξελαύνει.

Πῶς, ἦν δ' ἐγώ, λέγεις; τολμήσει τὸν πατέρα βιάζεσθαι, κἂν μὴ πείθεται, τύπτειν ὁ τύραννος;

Ναί, ἔφη, ἀφελόμενός γε τὰ ὅπλα.

Πατραλοῖαν, ἦν δ' ἐγώ, λέγεις τύραννον καὶ χαλεπὸν γηροτρόφον, καὶ ὥς ἔοικε τοῦτο δὴ ὁμολογουμένην ἂν ἤδη τυραννὶς εἴη, καί, τὸ λεγόμενον, ὁ δῆμος φεύγων ἂν καπνὸν δουλείας ἐλευθέρων εἰς πῦρ δούλων δεσποτείας ἂν ἐμπεπτωκώς εἴη, ἀντὶ τῆς πολλῆς ἐκείνης καὶ

<sup>1</sup> be young    <sup>2</sup> troublesome

ἀκαίρου<sup>3</sup> ἐλευθερίας τὴν χαλεπωτάτην τε καὶ πικροτάτην δούλων δουλείαν μεταμπισχόμενος.

Καὶ μάλα, ἔφη, ταῦτα οὕτω γίνεταί.

Τί οὖν; εἶπον· οὐκ ἐμμελῶς ἡμῖν εἰρήσεται, ἐὰν φῶμεν ἱκανῶς διεληλυθέναι ὡς μεταβαίνει τυραννὶς ἐκ δημοκρατίας, γενομένη τε οἷα ἐστίν;

Πάνν μὲν οὖν ἱκανῶς, ἔφη.

## 9

Αὐτὸς δὴ λοιπός, ἦν δ' ἐγώ, ὁ τυραννικὸς ἀνὴρ σκέψασθαι, πῶς τε μεθίσταται ἐκ δημοκρατικοῦ, γενόμενός τε ποιός τις ἐστὶν καὶ τίνα τρόπον ζῇ, ἄθλιον ἢ μακάριον.

Λοιπὸς γὰρ οὖν ἔτι οὗτος, ἔφη.

Οἶσθ' οὖν, ἦν δ' ἐγώ, ὁ ποθῶ ἔτι;

Τὸ ποῖον;

Τὸ τῶν ἐπιθυμιῶν, οἷαί τε καὶ ὅσαι εἰσὶν, οὗ μοι δοκοῦμεν ἱκανῶς διηρησθαι. τούτου δὴ ἐνδεῶς ἔχοντος, ἀσαφεστέρα<sup>4</sup> ἔσται ἡ ζήτησις<sup>5</sup> οὗ ζητοῦμεν.

Οὐκοῦν, ἦ δ' ὅς, ἔτ' ἐν καλῷ;

Πάνν μὲν οὖν· καὶ σκόπει γε ὁ 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 ἐνίων μὲν ἀνθρώπων ἢ παντάπασιν ἀπαλλάττεσθαι ἢ ὀλίγαι λείπεσθαι καὶ ἀσθενεῖς, τῶν δὲ ἰσχυρότεραι καὶ πλείους.

Λέγεις δὲ καὶ τίνας, ἔφη, ταύτας;

<sup>3</sup> unseasonable, troublesome    <sup>4</sup> faint, obscure    <sup>5</sup> search, inquiry

Τὰς περὶ τὸν ὕπνον, ἣν δ' ἐγώ, ἐγειρομένης, ὅταν τὸ μὲν ἄλλο τῆς ψυχῆς εὖδῃ, ὅσον λογιστικὸν καὶ ἡμερον<sup>6</sup> καὶ ἄρχον ἐκείνου, τὸ δὲ θηριωδές<sup>7</sup> τε καὶ ἄγριον, ἢ σίτων ἢ μέθης<sup>8</sup> πλησθέν, σκιρτᾷ<sup>9</sup> τε καὶ ἀπωσάμενον τὸν ὕπνον ζητῇ ἵεναι καὶ ἀποπιμπλάναι τὰ αὐτοῦ ἥθη· οἶσθ' ὅτι πάντα ἐν τῷ τοιούτῳ τολμᾷ ποιεῖν, ὥς ἀπὸ πάσης λελυμένον τε καὶ ἀπηλλαγμένον αἰσχύνης<sup>10</sup> καὶ φρονήσεως. μητρί τε γὰρ ἐπιχειρεῖν μείγνυσθαι, ὥς οἶεται, οὐδὲν ὀκνεῖ,<sup>11</sup> ἄλλω τε ὁτῶσιν ἀνθρώπων καὶ θεῶν καὶ θηρίων, μαιφονεῖν τε ὁτιοῦν, 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 σωφρόνως, καὶ εἰς τὸν ὕπνον ἵῃ τὸ λογιστικὸν μὲν ἐγείρας ἑαυτοῦ καὶ ἐστιάσας λόγων καλῶν καὶ σκέψεων, εἰς σύννοιαν αὐτὸς αὐτῷ ἀφικόμενος, τὸ ἐπιθυμητικὸν δὲ μήτε ἐνδεία δοῦς μήτε πλησμονῇ, ὅπως ἂν κοιμηθῇ καὶ μὴ παρέχῃ θόρυβον τῷ βελτίστῳ χαίρον ἢ λυπούμενον, ἀλλ' ἔῃ αὐτὸ καθ' αὐτὸ μόνον καθαρὸν σκοπεῖν καὶ ὁρέγεσθαι τοῦ αἰσθάνεσθαι ὃ μὴ οἶδεν, ἢ τι τῶν γεγονότων ἢ ὄντων ἢ καὶ μελλόντων, ὡσαύτως δὲ καὶ τὸ θυμοειδὲς πραῦνας καὶ μὴ τισιν εἰς ὀργὰς ἐλθὼν κενικημένῳ 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 ἄπτεται καὶ ἥκιστα παράνομοι τότε αἱ ὄψεις φαντάζονται<sup>12</sup> τῶν ἐνυπνίων.

Παντελῶς μὲν οὖν, ἔφη, οἶμαι οὕτως.

Ταῦτα μὲν τοίνυν ἐπὶ πλεόν 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 τοῖς ὕπνοις γίγνεται ἔνδηλον. εἰ οὖν τι δοκῶ λέγειν καὶ

<sup>6</sup> gentle; (animals) domesticated    <sup>7</sup> savage, wild    <sup>8</sup> strong drink, drunkenness    <sup>9</sup> frolic    <sup>10</sup> shame, dishonor    <sup>11</sup> shrink from, hesitate; worry    <sup>12</sup> make visible; imagine



συγχωρεῖς, ἄθρει.

Ἀλλὰ συγχωρῶ.

Τὸν τοίνυν δημοτικὸν ἀναμνήσθητι οἶον ἔφαμεν εἶναι. ἦν δέ που γεγονὼς ἐκ νέου ὑπὸ φειδωλῷ πατρὶ τεθραμμένος, τὰς χρηματιστικὰς ἐπιθυμίας τιμῶντι μόνας, τὰς δὲ μὴ ἀναγκαίους ἀλλὰ παιδιᾶς<sup>13</sup> τε καὶ καλλωπισμοῦ<sup>14</sup> ἔνεκα γιγνομένης ἀτιμάζοντι. ἦ γάρ;

Ναί.

Συγγενόμενος δὲ κομψότεροις ἀνδράσι καὶ μεστοῖς ὧν ἄρτι διήλθομεν ἐπιθυμιῶν, ὀρμήσας 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 δὴ, ὥς ᾤετο, ἐκάστων ἀπολαύων οὔτε ἀνελεύθερον οὔτε παράνομον βίον ζῆ, δημοτικὸς ἐξ ὀλιγαρχικοῦ γεγονώς.

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

Θες τοίνυν, ἦν δ' ἐγώ, πάλιν τοῦ τοιούτου ἤδη πρεσβυτέρου γεγονότος νέον ὕδν ἐν τοῖς τούτου αὖ ἥθεσιν 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 οὗτοι μὴ ἄλλως τὸν νέον καθέξειν, ἔρωτά τινα αὐτῷ μηχανωμένους ἐμποιῆσαι προστάτην τῶν ἀργῶν καὶ τὰ ἔτοιμα διανεμομένων ἐπιθυμιῶν, ὑπόπτερον καὶ μέγαν κηφήνά τινα— ἦ τί ἄλλο οἶε εἶναι τὸν τῶν τοιούτων ἔρωτα;—

<sup>13</sup> childish play    <sup>14</sup> showing off; ornamentation

he said, there are sacred treasures in the city, he will confiscate and spend them; and in so far as the fortunes of attainted persons may suffice, he will be able to diminish the taxes which he would otherwise have to impose upon the people.

And when these fail?

Why, clearly, he said, then he and his boon companions, whether male or female, will be maintained out of his father's estate.

You mean to say that the people, from whom he has derived his being, will maintain him and his companions?

Yes, he said; they cannot help themselves.

But what if the people fly into a passion, and aver that a grown-up son ought not to be supported by his father, but that the father should be supported by the son? The father did not bring him into being, or settle him in life, in order that when his son became a man he should himself be the servant of his own servants and should support him and his rabble of slaves and companions; but that his son should protect him, and that by his help he might be emancipated from the government of the rich and aristocratic, as they are termed. And so he bids him and his companions depart, just as any other father might drive out of the house a riotous son and his undesirable associates.

By heaven, he said, then the parent will discover what a monster he has been fostering in his bosom; and, when he wants to drive him out, he will find that he is weak and his son strong.

Why, you do not mean to say that the tyrant will use violence? What! beat his father if he opposes him?

Yes, he will, having first disarmed him.

Then he is a parricide, and a cruel guardian of an aged parent; and this is real tyranny, about which there can be no longer a mistake: as the saying is, the people who would escape the smoke which is the slavery of freemen, has fallen into the fire which is the tyranny of slaves. Thus liberty, getting out of all order and reason, passes into the harshest and bitterest form of slavery.

True, he said.

Very well; and may we not rightly say that we have sufficiently discussed the nature of tyranny, and the manner of the transition from democracy to tyranny?

Yes, quite enough, he said.

## 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 — 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 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, 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 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,

*vocabulary*

αἰσχύρος shameful  
 ἀκριβής (ἰ) exact  
 ἀναγκαίη of necessity, by force  
 ἀναγκαῖος coerced, coercing, slavery  
 ἀναλίσκω (αᾶ) consume, spend on  
 ἀναλόω (αᾶ) consume, spend on  
 ἀναρχία lawlessness  
 ἀνατίθηναι consecrate, lay on,  
 impute; (mp) reproach  
 ἀνδραποδίζω enslave  
 ἄνειμι go up, inland, to, back ~ion  
 ἀνίημι urge, impel; release ~jet  
 ἄνοια folly  
 ἄνομία lawlessness  
 ἀντέχω hold up as protection  
 against ~ischemia  
 ἀπατάω to lie, trick ~apatosaurus  
 ἀπονέμω portion out  
 ἄρα interrogative pcl  
 ἀρπάζω carry off, seize ~harpoon  
 ἀρχαῖος ancient, from the beginning  
 ~oligarch  
 ἄτε as if; since  
 ἄωρος untimely; at the wrong time;  
 pendulous ~aorta  
 βιάζω use force on, violate  
 βιάω use force against, overcome  
 βοάω shout  
 βομβέω clash, clatter  
 βρώμα -τος (n, 3) food; hole eaten  
 in something ~voracious  
 γέμω be full of  
 γονεύς -ος (m) parent  
 γραῦς old woman ~geriatric  
 δαιμόνιος voc: you crazy guy  
 διαφερόντως differently  
 δορυφορέω be bodyguard  
 δορυφόρος spear-bearing  
 δουλεία slavery  
 δούλειος of a slave  
 δράω do, accomplish

δωροδοκέω take bribes  
 ἐκών willingly, on purpose; giving  
 in too easily  
 ἐλευθερώ set free  
 ἐμποιέω make inside of ~poet  
 ἐνδίδωμι hand over, lend, show,  
 allow  
 ἐνδοθεν from within  
 ἔξωθεν from outside  
 εἰκότως like; fairly  
 ἐορτή holiday, feast  
 ἐπάγω drive game; induce belief  
 ~demagogue  
 ἐπαισχύνομαι be ashamed of  
 ἐπιγίγνομαι succeed, come after  
 ~genus  
 ἐπιθυμία (ἰ) desire, thing desired  
 ἐπικουρέω fight in another's cause  
 ~cereal  
 ἐπιλείπω fail, not work ~eclipse  
 ἐπιτήδευμα -τος (n, 3) habit,  
 business, custom  
 ἐπιτρέπω entrust, decide, allow  
 ~trophy  
 ἐπιχειρέω do, try, attack ~chiral  
 ἔρω -τος (m) love, desire ~erotic  
 ἐρωτικός amorous  
 ἔσχατος farthest, last  
 ἐφάπτω fasten upon ~haptic  
 ἡδονή pleasure  
 ἡσυχία peace and quiet  
 θάλεια plentiful ~thallium  
 θαρρέω be of good heart  
 θαυμάσιος wonderful  
 θόρυβος noise, clamor  
 θυμίαμα -τος (ῥα, n, 3) incense  
 ἰσχύς -ος (f) strength; body of troops  
 ἴσχω restrain, hold back ~ischemia  
 καθαίρω clean  
 καταδουλώ enslave  
 κέντρον goading rod?  
 κλέπτω steal

κολάζω punish  
 κῶμος party, celebration  
 μαίνομαι be berserk ~maenad  
 μακάριος blessed  
 μανία madness, passion  
 μεθύσκω (mp) get drunk  
 μεθύω be soaked, drunk ~mead  
 μόναρχος monarch  
 μύρον oil, perfume  
 μύρω (ῥ) weep  
 νύκτωρ by night  
 ὀδύνη pain, emotional anguish  
 ~anodyne  
 οἰκεύς -ος (m) house servant  
 ~economics  
 οἰστράω sting; go crazy  
 ὁμιλία (ti) intercourse, company  
 ὄναρ -τος (n) dream  
 οὐκοῦν not so?; and so  
 οὐσία property; essence  
 ὄψέ late, in evening ~epitaph  
 παίζω play ~pediatrician  
 πακτόω fasten, close  
 πάλαι long ago ~paleo  
 πάλη wrestling ~Pallas  
 πάλλω shake, brandish ~Pallas  
 παντελής complete, absolute  
 πάντως by all means  
 πατρώιος of the father(s), ancestral  
 ~paternal  
 πατρῷος of the father(s), ancestral  
 πήγνυμι (ῥ) stick, set, build ~fang  
 πληγή a hit ~plectrum  
 πόθος longing, regret ~bid

πρεσβύτης -ου (ῥ, m, 1) old person  
 πρόσσodus (f) approach, procession;  
 a rent  
 προστάτης -ου (m, 1) leader,  
 protector  
 σκοπάω watch, observe  
 σκοπέω behold, consider  
 σμήνος -ους (n, 3) swarm  
 στέφανος ring  
 συκοφαντέω (ῥ) harass, quibble,  
 blackmail  
 συλλέγω collect, assemble ~legion  
 συνέπομαι go along with ~sequel  
 συνέχω keep together, constrain  
 συνουσία society, sex  
 σφοδρός vehement  
 σωφρονέω be sane, moderate  
 σωφροσύνη discretion, moderation  
 τοίχος wall of a house  
 τυραννικός tyrannical  
 τύραννος tyrant  
 ὕπαρ -τος (n) reality  
 ὑπείκω yield, withdraw ~victor  
 φείδομαι spare, not use/harm  
 ~aphid  
 φρόνημα -τος (n, 3) mind, spirit  
 φύσις -εως (f) nature (of a thing)  
 ~physics  
 φύω produce, beget; clasp ~physics  
 χρηστός useful; brave, worthy  
 ὥδεις -νος (f) pain  
 ὠθέω push  
 ὠραίος ripe; young adult

Οὐδὲν ἔγωγε, ἦ δ' ὅς, ἀλλ' ἢ τοῦτο.

Οὐκοῦν ὅταν δὴ περὶ αὐτὸν βομβοῦσαι αἱ ἄλλαι ἐπιθυμίαι, θυμιαμάτων<sup>1</sup> τε γέμουσαι καὶ μύρων καὶ στεφάνων καὶ οἶνων καὶ τῶν ἐν ταῖς τοιαύταις συνουσίαις ἡδονῶν ἀνεμμένων, ἐπὶ τὸ ἔσχατον αὔξουσαί τε καὶ τρέφουσαι πόθου κέντρον ἐμποιήσωσι τῷ κηφῆνι, τότε δὴ δορυφορεῖται τε ὑπὸ μανίας<sup>2</sup> καὶ οἰστρᾷ οὗτος ὁ προστάτης τῆς ψυχῆς, καὶ ἐάν τις ἐν αὐτῷ δόξας ἢ ἐπιθυμίας λάβῃ ποιουμένης χρηστὰς καὶ ἔτι ἐπαισχυνομένης, 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 Ἑρως λέγεται;

Κινδυνεύει, ἔφη.

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

Ἴσχει 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.

<sup>1</sup> incense    <sup>2</sup> madness, passion



Λέγω δὴ, ἔφην. οἶμαι γὰρ τὸ μετὰ τοῦτο ἑορταὶ γίνονται παρ' αὐτοῖς καὶ κῶμοι<sup>3</sup> καὶ θάλειαι<sup>4</sup> καὶ ἑταῖραι καὶ τὰ τοιαῦτα πάντα, ὧν ἂν Ἔρωσ τύραννος ἔνδον οἰκῶν διακυβερνᾷ τὰ τῆς ψυχῆς ἅπαντα.

Ἀνάγκη, ἔφη.

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

Πολλὰί μέντοι.

Ταχὺ ἄρα ἀναλίσκονται ἐάν τινες ὦσι πρόσοδοι.

Πῶς δ' οὐ;

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 ἐννεοττευμένας, τοὺς δ' ὥσπερ ὑπὸ κέντρων ἐλαννομένους τῶν τε ἄλλων ἐπιθυμιῶν καὶ διαφερόντως ὑπ' αὐτοῦ τοῦ Ἔρωτος, πάσαις ταῖς ἄλλαις ὥσπερ δορυφόροις ἡγουμένου, οἰστρᾶν καὶ σκοπεῖν τίς τι ἔχει, ὃν δυνατὸν ἀφελέσθαι ἀπατήσαντα ἢ βιασάμενον;

Σφόδρα γ', ἔφη.

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

Ἀναγκαῖον.

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

Ἀλλὰ τί μὴν; ἔφη.

<sup>3</sup> party, celebration      <sup>4</sup> plentiful

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

Πάντως.

Ὅποτε δὲ μὴ δύναίτο, ἀρπάξοι ἂν καὶ βιάζοιτο μετὰ τοῦτο;

Οἶμαι, ἔφη.

Ἄντεχομένων δὴ καὶ μαχομένων, ὦ θαυμάσιε, γέροντός τε καὶ γραός,<sup>5</sup> ἄρ' ἐλάβηθείη ἂν καὶ φείσαιτο μὴ τι δρᾶσαι τῶν τυραννικῶν;

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

Ἄλλ', ὦ Ἀδείμαντε, πρὸς Διός, ἔνεκα νεωστὶ φίλης καὶ οὐκ ἀναγκαίας ἐταίρας γεγονυίας τὴν πάλαι φίλην καὶ ἀναγκαίαν μητέρα, ἣ ἔνεκα ὠραίου νεωστὶ φίλου γεγονότος οὐκ ἀναγκαίου τὸν ἄωρόν<sup>6</sup> τε καὶ ἀναγκαῖον πρεσβύτην πατέρα καὶ τῶν φίλων ἀρχαιότατον δοκεῖ ἂν σοι ὁ τοιοῦτος πληγαῖς τε δοῦναι καὶ καταδουλώσασθαι ἂν 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 ὕδν τεκεῖν.

Πάννυ γ', ἔφη.

Τί δ', ὅταν δὴ τὰ πατρὸς καὶ μητρὸς ἐπιλείπη τὸν τοιοῦτον, πολὺ δὲ ἤδη συνειλεγμένον ἐν αὐτῷ ἢ τὸ τῶν ἡδονῶν σμήνος,<sup>7</sup> οὐ πρῶτον μὲν οἰκίας τινὸς ἐφάψεται τοίχου ἢ τινος οἴψῃ 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 αἰσχυρῶν, τὰς δικαίας ποιουμένας, 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·

<sup>5</sup> old woman    <sup>6</sup> untimely; at the wrong time; pendulous    <sup>7</sup> swarm

Τυραννευθεὶς δὲ ὑπὸ Ἑρωτος, οἷος ὀλιγάκις ἐγίγνετο ὄναρ, ὕπαρ τοιοῦτος αἰὲ γινόμενος, 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,<sup>8</sup> 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' ἐνδοθεν ὑπὸ τῶν αὐτῶν τρόπων καὶ ἑαυτοῦ ἀνεθέντα καὶ ἐλευθερωθέντα· ἢ οὐχ οὗτος ὁ βίος τοῦ τοιούτου;

Οὗτος μὲν οὖν, ἔφη.

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

Τὰ ποῖα δὴ λέγεις;

Οἷα κλέπτουσι, τοιχωρυχοῦσι, βαλλαντιοτομοῦσι, λαποδυτοῦσιν, ἱεροσυλοῦσιν, ἀνδραποδιζοῦνται.<sup>9</sup> ἔστι δ' ὅτε συκοφαντοῦσιν, ἐὰν δυνατοὶ ὧσι λέγειν, καὶ ψευδομαρτυροῦσι καὶ δωροδοκοῦσιν.<sup>10</sup>

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

Τὰ γὰρ σμικρὰ, ἦν δ' ἐγώ, πρὸς τὰ μεγάλα σμικρὰ ἔστιν, 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 ἑαυτῶν τὸ πλῆθος, τότε οὗτοί εἰσιν οἱ τὸν τύραννον γεννῶντες μετὰ δήμου ἀνοίας ἐκείνου, ὃς ἂν αὐτῶν μάλιστα αὐτὸς ἐν αὐτῷ μέγιστον καὶ πλείστον ἐν τῇ ψυχῇ τύραννον ἔχη.

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

<sup>8</sup> monarch    <sup>9</sup> enslave    <sup>10</sup> take bribes

that is the only adequate image of him.

And 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 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 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 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 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 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 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 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

*vocabulary*

ἄγευστος not tasting  
 ἄδικος unfair; obstinate, bad  
 ἀέθλιος prize ~athlete  
 ἄθλιος wretched ~athlete  
 ἄθρέω observe, gaze  
 ἄθροος noiseless  
 ἀθρόος grouped  
 ἀλλότριος someone else's; alien  
 ~alien  
 ἄπιστος not trusting, not  
 trustworthy ~stand  
 ἄπληστος insatiable, greedy  
 ἀποφαίνω display, declare  
 ἀρετή goodness, excellence  
 ἄτιμος (t) without honor  
 βασιλεύω be king  
 βιάω use force against, overcome  
 βίος life ~biology  
 βιός bow, bow-string  
 βιώω live; (mp) make a living  
 ~biology  
 γέμω be full of  
 γοῦν at least then  
 γυμνός naked, unarmed  
 δεσπότης -ου (m, 1) master, despot  
 δῆλος visible, conspicuous  
 δημόσιος public, the state  
 δημοτικός common, popular,  
 democratic  
 δήπου perhaps; is it not so?  
 διαδέχομαι be next, succeed  
 ~doctrine  
 διάνοια a thought; intelligence  
 διαπράσσω travel over, accomplish  
 ~practice  
 διέρχομαι pierce, traverse  
 δικαιοσύνη justice  
 διοράω see clearly, distinguish  
 δουλεία slavery  
 δούλειος of a slave  
 δουλεύω serve, be a slave

δούλη slave-woman  
 εἴπερ if indeed  
 ἑκάτερος each of two  
 ἐκπλήσσω panic, be knocked out  
 ~plectrum  
 ἐλευθερία freedom  
 ἐλεύθερος not enslaved  
 ἔλκω drag, pull, hoist; rape  
 ἐνδύω go into, put on  
 ἐνιμι be in ~ion  
 ἐξαγγέλλω bring news out ~angel  
 ἔξωθεν from outside  
 ἐπιεικής fitting ~icon  
 ἐπιθυμία (t) desire, thing desired  
 ἔρομαι ask a question, ask about, go  
 searching through  
 ἐρωτάω ask about something  
 ἐτοῖμος ready; fulfilled  
 εὐδαιμονία prosperity  
 εὐδαίμων blessed with a good  
 genius  
 ἦθος ἥθεος (n, 3) habit, habitat  
 ~ethos  
 ἥριστος least; above all  
 θεάομαι look at, behold, consider  
 ~theater  
 θρήνος dirge ~threnody  
 θρήνυς footstool, gangway ~throne  
 ἴσχω imitate, liken to, guess ~victor  
 καθάπερ exactly as  
 καταδύω enter, sink  
 κολάζω punish  
 μανικός crazy  
 μεστός full  
 οἰκεῖος household, familiar, proper  
 οἰκεῖω adopt, adapt  
 οἶστρος gadfly; an urge  
 ὁμοιότης -τος (f, 3) resemblance  
 ὁμολογέω agree with/to  
 ὄναρ -τος (n) dream  
 ὁπότερος which of two, either of two  
 ὀρθός upright, straight; correct, just



~orthogonal

ὀρθόω stand up

οὐδαμὸς not anyone

οὐδέποτε never

οὐκοῦν not so?; and so

πάθημα -τος (n, 3) suffering, condition

πάλαι long ago ~paleo

πάλη wrestling ~Pallas

πάλλω shake, brandish ~Pallas

παντάπασιν altogether; yes, certainly

παραγίγνομαι be beside, attend ~genus

πενιχρός poor ~osteopenia

πένομαι be busy, work at

~osteopenia

ποῖος what kind

πράξις -εως (f) result, business

~practice

προκαλέω challenge, call out ~gallo

προσποιέω give over to; pretend

~poet

σκευή equipment

σκοπάω watch, observe

σκοπέω behold, consider

σύνειμι be with; have sex ~ion

συνίημι send together; hear, notice, understand ~jet

συνοικέω live together

σφόδρα very much

σχῆμα -τος (n, 3) form, figure

σχηματίζω pose, form, dress

τάξις -εως (f) arrangement, military unit

ταραχή upsetness, confusion

τοίνυν well, then

τοιόσδε such

τυραννεύω be an absolute ruler

τυραννικός tyrannical

τυραννίς -δος (f) tyranny

τύραννος tyrant

ὑπαρ -τος (n) reality

ὑπηρετέω serve

ὑποπίπτω cower under ~petal

φίλιος friendly

φύσις -εως (f) nature (of a thing)

~physics

φύω produce, beget; clasp ~physics

ὡσαύτως in the same way

τ' ἦ, κολάσεται ἐπεισαγόμενος νέους ἐταίρους, καὶ ὑπὸ τούτοις δὴ δουλεύουσιν τὴν πάλαι φίλην μητρίδα τε, Κρητὲς φασι, 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, οὗτοί γε τοιοῖδε γίνονται ἰδίᾳ καὶ πρὶν ἄρχειν· πρῶτον μὲν οἷς ἂν συνῶσιν, ἢ κόλαξιν ἑαυτῶν συνόντες καὶ πᾶν ἐτοίμοις ὑπηρετεῖν, ἢ ἂν τού τι δέωνται, αὐτοὶ ὑποπεσόντες, πάντα σχήματα τολμῶντες ποιεῖν ὡς οἰκεῖοι, διαπραξάμενοι δὲ ἀλλότριαι;

Καὶ σφόδρα γε.

Ἐν παντὶ ἄρα τῷ βίῳ ζῶσι φίλοι μὲν οὐδέποτε οὐδενί, αἰεὶ δέ του δεσπόζοντες ἢ δουλεύοντες ἄλλω, ἐλευθερίας δὲ καὶ φιλίας ἀληθοῦς τυραννικὴ φύσις αἰεὶ ἄγευστος.<sup>1</sup>

Πάνυ μὲν οὖν.

Ἄρ' οὖν οὐκ ὀρθῶς ἂν τοὺς τοιούτους ἀπίστους καλοῖμεν;

Πῶς δ' οὐ;

Καὶ μὴν ἀδίκους γε ὡς οἷόν τε μάλιστα, εἴπερ ὀρθῶς ἐν τοῖς πρόσθεν ὁμολογήσαμεν περὶ δικαιοσύνης οἷόν ἐστιν.

Ἀλλὰ μὴν, ἦ δ' ὅς, ὀρθῶς γε.

Κεφαλαιωσώμεθα τοίνυν, ἦν δ' ἐγώ, τὸν κάκιστον. ἔστιν δέ που, οἷον ὄναρ διήλθομεν, ὅς ἂν ὕπαρ τοιοῦτος ἦ.

Πάνυ μὲν οὖν.

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

Ἀνάγκη, ἔφη διαδεξάμενος τὸν λόγον ὁ Γλαῦκων.

---

<sup>1</sup> not tasting

Ἄρ' οὖν, ἦν δ' ἐγώ, ὅς ἂν φαίνεται πονηρότατος, καὶ ἀθλιώτατος φανήσεται; καὶ ὅς ἂν πλείστον χρόνον καὶ μάλιστα τυραννεύσῃ, μάλιστα 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 μήν;

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

Πῶς γὰρ οὔ;

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

Πᾶν τούναντίον, 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, μηδ' εἴ τινες ὀλίγοι περὶ ἐκείνον, ἀλλ' ὥς χρὴ ὅλην τὴν πόλιν εἰσελθόντας θεάσασθαι, καταδύντες εἰς ἅπασαν καὶ ἰδόντες, οὕτω δόξαν ἀποφαινώμεθα.

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, ὅς δύναται τῇ διανοίᾳ εἰς ἀνδρὸς ἥθος ἐνδύς διιδεῖν καὶ μὴ καθάπερ παῖς ἔξωθεν ὁρῶν ἐκπλήττεται ὑπὸ τῆς τῶν τυραννικῶν

προστάσεις ἢν πρὸς τοὺς ἔξω σχηματίζονται,<sup>2</sup> ἀλλ' ἱκανῶς διορᾷ; εἰ οὖν οἰοίμην δεῖν ἐκείνου πάντας ἡμᾶς ἀκούειν, τοῦ δυνατοῦ μὲν κρῖναι, συνωκηκότος δὲ ἐν τῷ αὐτῷ καὶ παραγεγονότος ἔν τε ταῖς κατ' οἰκίαν πράξεσιν, ὡς πρὸς ἐκάστους τοὺς οἰκείους ἔχει, ἐν οἷς μάλιστα γυμνὸς ἂν ὀφθείῃ τῆς τραγικῆς σκευῆς,<sup>3</sup> καὶ ἐν αὐτοῖς δημοσίοις κινδύνοις, καὶ ταῦτα πάντα ἰδόντα κελεύοιμεν ἐξαγγέλλειν πῶς ἔχει εὐδαιμονίας καὶ ἀθλιότητος ὁ τύραννος πρὸς τοὺς ἄλλους;

Ὅρθότατ' ἂν, ἔφη, καὶ ταῦτα προκαλοῖο.

Βούλει οὖν, ἦν δ' ἐγώ, προσποιησώμεθα ἡμεῖς εἶναι τῶν δυνατῶν ἂν κρῖναι καὶ ἥδη ἐντυχόντων τοιούτοις, ἵνα ἔχωμεν ὅστις ἀποκρινέται ἂ ἐρωτῶμεν;

Πάνυ γε.

Ἴθι δὴ μοι, ἔφην, ὧδε σκόπει. τὴν ὁμοιότητα ἀναμνησκόμενος τῆς τε πόλεως καὶ τοῦ ἀνδρός, οὕτω καθ' ἕκαστον ἐν μέρει ἀθρῶν, τὰ παθήματα<sup>4</sup> ἐκατέρου λέγε.

Τὰ ποῖα; ἔφη.

Πρῶτον μὲν, ἦν δ' ἐγώ, ὡς πόλιν εἰπεῖν, ἐλευθέραν ἢ δούλην τὴν τυραννουμένην ἐρεῖς;

Ὡς οἶόν τ', ἔφη, μάλιστα δούλην.

Καὶ μὴν ὁρᾷς γε ἐν αὐτῇ δεσπότης καὶ ἐλευθέρους.

Ὅρῶ, ἔφη, σμικρόν γέ τι τοῦτο· τὸ δὲ ὅλον, ὡς ἔπος εἰπεῖν, ἐν αὐτῇ καὶ τὸ ἐπιεικέστατον ἀτίμως τε καὶ ἀθλίως<sup>5</sup> δοῦλον.

Εἰ οὖν, εἶπον, ὅμοιος ἀνὴρ τῇ πόλει, οὐ καὶ ἐν ἐκείνῳ ἀνάγκη τὴν αὐτὴν τάξιν ἐνείναι, 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<sup>6</sup> δεσπόζειν;

<sup>2</sup> pose, form, dress    <sup>3</sup> equipment    <sup>4</sup> suffering, condition    <sup>5</sup> wretched

<sup>6</sup> crazy

Ἀνάγκη, ἔφη.

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

Δούλην δῆπου ἔγωγε.

Οὐκοῦν ἢ γε αὖ δούλη καὶ τυραννουμένη πόλις ἥκιστα ποιεῖ ἃ βούλεται;

Πολύ γε.

Καὶ ἡ τυραννουμένη ἄρα ψυχὴ ἥκιστα ποιήσει ἃ ἂν βουληθῇ, ὥς περὶ ὅλης εἰπεῖν ψυχῆς· ὑπὸ δὲ οἴστρου<sup>7</sup> αἰεὶ ἐλκομένη βία ταραχῆς<sup>8</sup> καὶ μεταμελείας μεστή ἔσται.

Πῶς γὰρ οὐ;

Πλουσίαν δὲ ἢ πενομένην<sup>9</sup> ἀνάγκη τὴν τυραννουμένην πόλιν εἶναι;

Πενομένην.

Καὶ ψυχὴν ἄρα τυραννικὴν πενιχρὰν<sup>10</sup> καὶ ἄπληστον ἀνάγκη αἰεὶ εἶναι.

Οὕτως, ἦ δ' ὅς.

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

Πολλή γε.

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

Οὐδαμῶς.

<sup>7</sup> gadfly; an urge    <sup>8</sup> upsetness, confusion    <sup>9</sup> be busy, work at  
<sup>10</sup> poor

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 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 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 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 by one who is able to judge, and has dwelt in the same place with him, and been present at his daily 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 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 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 sorrow and groaning and pain?

Certainly not.

And is there any man in whom you will find more





*vocabulary*

ἀγωνίζομαι contend, exert oneself  
 ἀδεής (ᾶ) fearless ~Deimos  
 ἄδικος unfair; obstinate, bad  
 ἀέθλιον ἀθλίου prize  
 ἀέθλιος prize ~athlete  
 ἄθλιος wretched ~athlete  
 αἷτιος blameworthy; the cause  
 ~etiology  
 αἰτίος blameworthy; the cause  
 ~etiology  
 ἀναγκάζω force, compel  
 ἀναείρω pick up, raise ~aorta  
 ἀναφαίνω reveal, shine  
 ~phenomenon  
 ἀνδράποδον -ς slave ~androgynous  
 ἀνέχω raise; mid: endure, submit  
 ἀνόσιος unholy  
 ἀντιλέγω contradict, oppose  
 ἄπιστος not trusting, not  
 trustworthy ~stand  
 ἀποβλέπω stare at, adore  
 ἀπόδειξις -εως (f) acceptance; (Ion)  
 showing  
 ἀποδημέω be absent, abroad  
 ἀποπύμπλημι satisfy, fulfill, appease  
 ἀποφαίνω display, declare  
 ἀρετή goodness, excellence  
 βασιλεύω be king  
 βασιλικός royal  
 βίος life ~biology  
 βιόω live; (mp) make a living  
 ~biology  
 γείτων -ονος (f) neighbor  
 γέμω be full of  
 δεσμωτήριον prison  
 διάγω lead through; pass a time  
 ~demagogue  
 διάθεσις -εως (f) artistic  
 composition; bodily condition  
 διέρχομαι pierce, traverse  
 δουλεία slavery

δούλειος of a slave  
 δυστυχέω be unlucky  
 δυστυχής unlucky  
 εἴπερ if indeed  
 ἐκπορίζω provide; invent  
 ἐλεύθερος not enslaved  
 ἐλευθερόω set free  
 ἐννοέω consider  
 ἔξειμι go forth; is possible ~ion  
 ἐξῆς in turn  
 ἐπιδεής in need of  
 ἐπιθυμία (ῖ) desire, thing desired  
 ἐπίσταμαι know how, understand  
 ~station  
 ἐπιχειρέω do, try, attack ~chiral  
 ἐρημία wilderness, solitude  
 ἔρω -τος (m) love, desire ~erotic  
 ἔσχατος farthest, last  
 εὐδαιμονία prosperity  
 εὐδαιμών blessed with a good  
 genius  
 ἐφίστημι set; (mp) come/be near,  
 direct, stop ~station  
 θεάομαι look at, behold, consider  
 ~theater  
 θεράπων -οντος (m, 3) helper,  
 henchman, servant ~therapy  
 θεωρέω be sent to consult an oracle;  
 observe, contemplate  
 θωπεύω flatter, coax  
 ιδιώτης -ου (m, 1) private; a layman  
 ἴσχω imitate, liken to, guess ~victor  
 καθάπερ exactly as  
 κάμνω toil, be tired, acquire by toil;  
 be troubled; be sick  
 καρπύω bear fruit; harvest it  
 καταβιόω pass one's life  
 καταδύω enter, sink  
 κατοικίζω colonize  
 κῆρυξ -κος (m) henchman,  
 functionary  
 κομιδή care, tending, providing for

κρίσις -εως (f) decision, issue	~plethora
κριτής -οῦ (m, 1) judge	πλησίος near, neighboring
κτάομαι acquire, possess	πλούσιος wealth ~plutocrat
κύκλος circle, wheel ~cycle	ποῖος what kind
λίχνος gluttonous	πολιτεύω (ι) be a free citizen
μαίνομαι be berserk ~maenad	προερέω say beforehand
μεστός full	προλέγω prophecy, proclaim;
μισθώω rent out; (pass) be hired	preselect ~legion
ναί yea	προσόμειος almost like
ὀδυνάω cause pain	σκοπάω watch, observe
ὀδύνη pain, emotional anguish	σκοπέω behold, consider
~anodyne	συμφορά collecting; accident,
οἰκέτης -ου (m, 1) household; house	misfortune
slave	τεκμαίρομαι conclude, declare from
ὅπόσος as many as, how many, how	evidence
great	τιμωρέω (ι) (+dat) take vengeance,
ὅπου where	punish; aid one who has been
ὀρθός upright, straight; correct, just	attacked
~orthogonal	τιμωρία (ιι) vengeance, punishment
ὀρθόω stand up	τυραννεύω be an absolute ruler
οὐκοῦν not so?; and so	τυραννικός tyrannical
οὐπω no longer	τύραννος tyrant
οὐσία property; essence	τύχη fortune, act of a god
πάθος -ους (n, 3) an experience,	ὑπισχνέομαι promise, agree to do
passion, condition	~ischemia
παντάπασιν altogether; yes,	φθονερός jealous
certainly	φθονέω envy
παντελής complete, absolute	φρουρέω keep watch
παντοδαπής of every kind, manifold	φύσις -εως (f) nature (of a thing)
παντοδαπός of every kind, manifold	~physics
πένης -τος (m) poor	φύω produce, beget; clasp ~physics
πλήρης full, complete; (+gen) full of	χορός dance; chorus ~terpsichorean

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 ἂν; ἔφη.

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

Οὐκοῦν ὀρθῶς; ἔφη.

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

Μακρῷ, ἔφη, ἀθλιώτατον εἶναι τῶν ἄλλων ἀπάντων.

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

Πῶς; ἦ δ' ὅς.

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

Ἀλλὰ τίς μὴν;

Ὅδε ἴσως σοι ἔτι δόξει εἶναι τούτου ἀθλιώτερος.

Ποῖος;

Ὅς ἂν, ἦν δ' ἐγώ, τυραννικὸς ὢν μὴ ἰδιώτην βίον καταβιῶ, ἀλλὰ  
δυστυχὴς 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 ἡ σκέψις, ἀγαθοῦ  
τε βίου καὶ κακοῦ.

Ὅρθότατα, ἦ δ' ὅς.

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

Ἐκ τίνων;

Ἐξ ἐνὸς ἐκάστου τῶν ιδιωτῶν, ὅσοι πλούσιοι ἐν πόλεσιν ἀνδράποδα<sup>1</sup> πολλὰ κέκτηνται. οὗτοι γὰρ τοῦτό γε προσόμοιον ἔχουσιν τοῖς τυράννοις, τὸ πολλῶν ἄρχειν· διαφέρει δὲ τὸ ἐκείνου πλήθος.

Διαφέρει γάρ.

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

Τί γὰρ ἂν φοβοῖντο;

Οὐδέν, εἶπον· ἀλλὰ τὸ αἴτιον 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 θείη εἰς ἐρημίαν<sup>2</sup> μετὰ τῆς ἄλλης οὐσίας τε καὶ τῶν οἰκετῶν, ὅπου αὐτῷ μηδεὶς τῶν ἐλευθέρων μέλλοι βοηθήσειν, ἐν ποίῳ ἂν τινι καὶ ὁπόσῳ φόβῳ οἶε γενέσθαι αὐτὸν περὶ τε αὐτοῦ καὶ παίδων καὶ γυναικός, μὴ ἀπόλουντο ὑπὸ τῶν οἰκετῶν;

Ἐν παντί, ἦ δ' ὅς, ἔγωγε.

Οὐκοῦν ἀναγκάζοιτο ἂν τινας ἤδη θωπεύειν<sup>3</sup> αὐτῶν τῶν δούλων καὶ ὑπισχνεῖσθαι πολλὰ καὶ ἐλευθεροῦν οὐδὲν δεόμενος, καὶ κόλαξ αὐτὸς ἂν θεραπεόντων ἀναφανείη;

Πολλὴ ἀνάγκη, ἔφη, αὐτῷ, ἢ ἀπολωλέναι.

Τί δ', εἰ καὶ ἄλλους, ἦν δ' ἐγώ, ὁ θεὸς κύκλῳ κατοικίσειεν γείτονας πολλοὺς αὐτῷ, οἳ μὴ ἀνέχοντο εἴ τις ἄλλος ἄλλου δεσπόζειν ἀξιοῖ, ἀλλ' εἴ πού τινα τοιοῦτον λαμβάνοιεν, ταῖς ἐσχάταις τιμωροῖντο τιμωραῖς;

Ἐπὶ ἅν, ἔφη, οἶμαι, μᾶλλον ἐν παντὶ κακοῦ εἴη, κύκλῳ φρουρούμενος<sup>4</sup> ὑπὸ πάντων πολεμίων.

<sup>1</sup> slave    <sup>2</sup> wilderness, solitude    <sup>3</sup> flatter, coax    <sup>4</sup> keep watch

Ἄρ' οὖν οὐκ ἐν τοιούτῳ μὲν δεσμωτηρίῳ<sup>5</sup> δέδεται ὁ τύραννος, φύσει ὦν οἶον διεληλύθαμεν, πολλῶν καὶ παντοδαπῶν φόβων καὶ ἐρώτων μεστός· λίχνῳ<sup>6</sup> δὲ ὄντι αὐτῷ τὴν ψυχὴν μόνῳ τῶν ἐν τῇ πόλει οὔτε ἀποδημῆσαι ἔξεστιν οὐδαμῶσε, οὔτε θεωρῆσαι ὅσων δὴ καὶ οἱ ἄλλοι ἐλεύθεροι ἐπιθυμηταί εἰσιν, καταδεδυκὼς δὲ ἐν τῇ οἰκίᾳ τὰ πολλὰ ὡς γυνὴ ζῇ, φθονῶν καὶ τοῖς ἄλλοις πολίταις, ἐάν τις ἕξω 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, ὁμοιώτατά τε καὶ ἀληθέστατα λέγεις, ὦ Σώκρατες.

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

Κομιδῇ γ', ἔφη.

Ἔστιν ἄρα τῇ ἀληθείᾳ, κἂν εἰ μὴ τῷ δοκεῖ, ὁ τῷ ὄντι τύραννος τῷ ὄντι δούλος τὰς μεγίστας θωπείας καὶ δουλείας καὶ κόλαξ τῶν ποινηροτάτων, καὶ τὰς ἐπιθυμίας οὐδ' ὅπωςτιοῦν ἀποπιμπλᾷς, ἀλλὰ πλείστων ἐπιδεέστατος καὶ πένης τῇ ἀληθείᾳ φαίνεται, ἐάν τις ὅλην ψυχὴν ἐπίστηται θεάσασθαι, καὶ φόβου γέμων διὰ παντὸς τοῦ βίου, σφαδασμῶν τε καὶ ὀδυνῶν πλήρης, εἴπερ τῇ τῆς πόλεως διαθέσει ἡς ἄρχει ἔοικεν. ἔοικεν δέ· ἦ γάρ;

Καὶ μάλα, ἔφη.

---

<sup>5</sup> prison    <sup>6</sup> gluttonous

Οὐκοῦν καὶ πρὸς τούτοις ἔτι ἀποδώσομεν τῷ ἀνδρὶ καὶ ἂ τὸ πρότερον εἴπομεν, ὅτι ἀνάγκη καὶ εἶναι καὶ ἔτι μᾶλλον γίγνεσθαι αὐτῷ ἢ πρότερον διὰ τὴν ἀρχὴν φθονερῶ,<sup>7</sup> ἀπίστω, ἀδίκῳ, ἀφίλῳ, ἀνοσίῳ καὶ πάσης κακίας πανδοκεῖ τε καὶ τροφεῖ, καὶ ἐξ ἀπάντων τούτων μάλιστα μὲν αὐτῷ δυστυχεῖ εἶναι, ἔπειτα δὲ καὶ τοὺς πλησίον αὐτῷ τοιούτους ἀπεργάζεσθαι.

Οὐδεὶς σοι, ἔφη, τῶν νοῦν ἐχόντων ἀντερεῖ.

Ἴθι 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 κρίνε, βασιλικόν, τιμοκρατικόν, ὀλιγαρχικόν, δημοκρατικόν, τυραννικόν.

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

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

Ἀνειρήσθω σοι, ἔφη.

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

Προσαναγόρευε, ἔφη.

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

<sup>7</sup> jealous

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 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 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 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 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?

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 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 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

*vocabulary*

**ἀδύνατος** unable; impossible  
**αἰσχρός** shameful  
**ἀκόλουθος** following, attending  
**ἄλυπος** (ὁ) painless  
**ἀμείνων** comparative of ἀγαθός, noble  
**ἀμφισβητέω** dispute  
**ἀναγκαίη** of necessity, by force  
**ἀναγκαῖος** coerced, coercing, slavery  
**ἀνδρεία** courage  
**ἀνδρεῖος** of a man, manly  
**ἀνερωτάω** question  
**ἄπειρος** untested; infinite  
**ἀπόδειξις** -εως (f) acceptance; (Ion) showing  
**ἀποτελέω** accomplish, produce  
**ἄρα** interrogative pcl  
**ἀργύριον** small coin  
**ἀφροδίσιος** sexual  
**βίος** life ~biology  
**γεύω** taste ~gusto  
**γλυκύς** sweet, pleasant ~glycerine  
**γοῦν** at least then  
**δῆλος** visible, conspicuous  
**δηλώω** show, disclose  
**διαίρῃω** divide, distinguish, distribute  
**ἐδωδή** food ~eat  
**εἶδος** -ους (n, 3) appearance, form ~-oid  
**ἁμμελής** harmonious  
**ἐμπειρία** experience, trial and error  
**ἐμπειρος** experienced  
**ἐξεργάζομαι** accomplish; undo  
**ἐπαινέω** concur, praise, advise  
**ἐπιθυμία** (ὁ) desire, thing desired  
**ἐπονομάζω** to name  
**εὐδοκιμέω** be esteemed  
**ἡδονή** pleasure  
**ἡδύς** sweet, pleasant ~hedonism  
**ἥριστος** least; above all

**θυμώω** (ὁ) anger  
**ἰσχυρός** (ὁ) strong, forceful, violent  
**καπνός** smoke  
**κερδαίνω** profit, take advantage  
**κέρδος** -ους (n, 3) advantage, cunning  
**κεφάλαιος** main point; chief  
**κομιδή** care, tending, providing for  
**κριτήριον** criterion; tribunal  
**μάθημα** -τος (n, 3) lesson, knowledge  
**μέλος** -ους (n, 3) limb; melody  
**μέλω** concern, interest, be one's responsibility  
**ναί** yea  
**νίκη** (ἡ) victory ~Nike  
**ὅπη** wherever, however  
**ὁπότερος** which of two, either of two  
**ὄργανον** tool; body organ  
**ὀρθός** upright, straight; correct, just ~orthogonal  
**ὀρθόω** stand up  
**οὐκοῦν** not so?; and so  
**πλούσιος** wealth ~plutocrat  
**πλοῦτος** wealth ~plutocrat  
**ποῖος** what kind  
**πόσις** -ος (m) (m) husband, master; (f) a drink ~potent  
**πότερος** which, whichever of two  
**προθυμέομαι** (ὁ) be eager  
**προσαγορεύω** address, call by name  
**πρόσω** forward, in the future; far  
**σκοπᾶω** watch, observe  
**σκοπέω** behold, consider  
**σοφός** skilled, clever, wise  
**σφοδρότης** -τος (f, 3) vehemence, violence  
**τείνω** stretch, tend ~tense  
**τιμάω** (ἡ) honor, exalt  
**τρισός** threefold  
**τριχῇ** in thirds; triply  
**ὑπόκειμαι** lie under; be assumed;

allow, submit

**φιλία** friendship ~philanthropy

**φίλιος** friendly

**φιλοκερδέω** be greedy

**φιλομαθής** knowledge-loving

**φιλόσοφος** wisdom-loving

**φλυαρία** nonsense

**φορτικός** for carrying; burdensome

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

**χείρων** worse, more base, inferior,  
weaker

**χρηματιστικός** profitable

**ψέγω** blame, censure

**ὡσαύτως** in the same way

Τίς αὐτή;

Ἐπειδή, ὥσπερ πόλις, ἦν δ' ἐγώ, διήρηται κατὰ τρία εἴδη, οὕτω καὶ ψυχὴ ἐνὸς ἐκάστου τριχῇ,<sup>1</sup> λογιστικὸν δέξεται, ὡς ἐμοὶ δοκεῖ, καὶ ἑτέραν ἀπόδειξιν.

Τίνα ταύτην;

Τήνδε. τριῶν ὄντων τριτταὶ καὶ ἡδοναί μοι φαίνονται, ἐνὸς ἐκάστου μία ἰδία· ἐπιθυμία τε ὡσαύτως καὶ ἀρχαί.

Πῶς λέγεις; ἔφη.

Τὸ μέν, φαμέν, ἦν ᾧ μανθάνει ἄνθρωπος, τὸ δὲ ᾧ θυμοῦται,<sup>2</sup> τὸ δὲ τρίτον διὰ πολυειδίαν ἐνὶ οὐκ ἔσχομεν ὀνόματι προσειπεῖν ἰδίῳ αὐτοῦ, ἀλλὰ ὁ μέγιστον καὶ ἰσχυρότατον εἶχεν ἐν αὐτῷ, τούτῳ ἐπωνομάσαμεν·

Ἐπιθυμητικὸν γὰρ αὐτὸ κεκλήκαμεν διὰ σφοδρότητα<sup>3</sup> τῶν τε περὶ τὴν ἐδωδὴν<sup>4</sup> ἐπιθυμιῶν καὶ πόσιν καὶ ἀφροδίσια<sup>5</sup> καὶ ὅσα ἄλλα τούτοις ἀκόλουθα,<sup>6</sup> καὶ φιλοχρήματον δὴ, ὅτι διὰ χρημάτων μάλιστα ἀποτελοῦνται αἱ τοιαῦται ἐπιθυμίαι.

Καὶ ὀρθῶς γ', ἔφη.

Ἄρ' οὖν καὶ τὴν ἡδονὴν αὐτοῦ καὶ φιλίαν εἰ φαίμεν 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 αἰεὶ ὅλον ὠρμῆσθαι;

Καὶ μάλα.

<sup>1</sup> in thirds; triply    <sup>2</sup> anger    <sup>3</sup> vehemence, violence    <sup>4</sup> food    <sup>5</sup> sexual

<sup>6</sup> following, attending

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

Ἐμμελέστατα μὲν οὖν.

Ἀλλὰ μὴν ᾧ γε μανθάνομεν, παντὶ δῆλον ὅτι πρὸς τὸ εἰδέναι τὴν ἀλήθειαν ὅπη ἔχει πᾶν αἰετᾶται, 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.

Καὶ ἡδονῶν δὴ τρία εἶδη, ὑποκείμενον ἐν ἐκάστῳ τούτων;

Πάνν γε.

Οἷσθ' οὖν, ἦν δ' ἐγώ, ὅτι εἰ θελοῖς 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 μανθάνειν οὐδενὸς ἀξίαν φήσει εἶναι, εἰ μὴ εἴ τι αὐτῶν ἀργύριον ποιεῖ;

Ἀληθῇ, ἔφη.

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

φορτικὴν<sup>7</sup> τινα ἡγείται, καὶ αὐτὴν ἀπὸ τοῦ μανθάνειν, ὅτι μὴ μάθημα τιμὴν φέρει, καπνὸν καὶ φλυαρίαν;<sup>8</sup>

Οὕτως, ἔφη, ἔχει.

Τὸν δὲ φιλόσοφον, ἦν δ' ἐγώ, τί οἰώμεθα τὰς ἄλλας ἡδονὰς νομίζειν πρὸς τὴν τοῦ εἰδέναι τάληθες ὅπῃ ἔχει καὶ ἐν τοιούτῳ τινὶ ἀεὶ εἶναι μανθάνοντα; τῆς ἡδονῆς οὐ πάννυ πόρρω; καὶ καλεῖν τῷ ὄντι ἀναγκαίης, ὡς οὐδὲν τῶν ἄλλων δεόμενον, εἰ μὴ ἀνάγκη ἦν;

Εὖ, 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 ἴδιον καὶ ἀλυπότερον, πῶς ἂν εἰδεῖμεν τίς αὐτῶν ἀληθέστατα λέγει;

Οὐ πάννυ, ἔφη, ἔγωγε ἔχω εἰπεῖν.

Ἄλλ' ὥδε σκόπει· τίνι χρὴ κρίνεσθαι τὰ μέλλοντα καλῶς κριθήσεσθαι; ἄρ' οὐκ ἐμπειρία τε καὶ φρονήσι καὶ λόγῳ; ἢ τούτων ἔχοι ἂν τις βέλτιον κριτήριον;<sup>9</sup>

Καὶ πῶς ἂν; ἔφη.

Σκόπει δὴ· τριῶν ὄντων τῶν ἀνδρῶν τίς ἐμπειρότατος πασῶν ὧν εἵπομεν ἡδονῶν; πότερον ὁ φιλοκερδής, 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 ἀρξαμένων· τῷ δὲ φιλοκερδεῖ, ὅπῃ πέφυκε τὰ ὄντα μανθάνοντι, τῆς ἡδονῆς ταύτης, ὡς γλυκεῖά ἐστιν, οὐκ ἀνάγκη γεύεσθαι οὐδ' ἐμπειρῶ γίγνεσθαι, μᾶλλον δὲ καὶ προθυμουμένῳ οὐ ῥάδιον.

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

<sup>7</sup> for carrying; burdensome    <sup>8</sup> nonsense    <sup>9</sup> criterion; tribunal



Πολὺ μέντοι.

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

Ἀλλὰ τιμὴ μὲν, 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 ἔμπειροι· τῆς δὲ τοῦ ὄντος θέας, οἷαν ἡδονὴν ἔχει, ἀδύνατον ἄλλω γεγεῦσθαι<sup>10</sup> πλὴν τῷ φιλοσόφῳ.

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

Πολύ γε.

Καὶ μὴν μετὰ γε φρονήσεως μόνος ἔμπειρος γεγονὼς ἔσται.

Τί μήν;

Ἀλλὰ μὴν καὶ δι' οὗ γε δεῖ ὄργανον 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.

Πῶς δ' οὐ;

Οὐκοῦν εἰ μὲν πλούτῳ καὶ κέρδει ἄριστα ἐκρίνετο τὰ κρινόμενα, ἂ ἐπῆναι ὁ φιλοκερδὴς καὶ ἔψεγεν, ἀνάγκη ἂν ᾦν ταῦτα ἀληθέστατα εἶναι.

Πολλή γε.

Εἰ δὲ τιμῇ τε καὶ νίκῃ καὶ ἀνδρείᾳ, ἂρ' οὐχ ἂ ὁ φιλότιμός τε καὶ φιλόνικος;

<sup>10</sup> taste

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 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 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 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 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 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 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 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



*vocabulary*

**ἀγαπητός** beloved  
**ἄδικος** unfair; obstinate, bad  
**ἀθρέω** observe, gaze  
**ἀλγεινός** painful  
**ἀλγέω** suffer ~analgesic  
**ἀληθινός** honest, genuine  
**ἄλλοθι** elsewhere, abroad  
**ἀμήχανος** helpless, impossible  
 ~mechanism  
**ἄμφω** both ~amphora  
**ἀνιαρός** (αἶ) troublesome, tiresome  
**ἄνω** (ἄ) accomplish, pass, waste;  
 upwards, out to sea  
**ἀπαλλαγή** relief, escape  
**ἀπαλλαξείω** wish to get rid of  
**ἀπαλλάσσω** free from, remove; be  
 freed, depart  
**ἄρτι** at the same time  
**ἀφοράω** look away, at ~panorama  
**βίος** life ~biology  
**γούν** at least then  
**δῆλος** visible, conspicuous  
**δῖς** twice  
**ἐγγύς** near  
**εἶδος** -ους (n, 3) appearance, form  
 ~-oid  
**ἐμπειρία** experience, trial and error  
**ἐμπειρος** experienced  
**ἐννοέω** consider  
**ἐξαίφνης** suddenly  
**ἐξευρίσκω** find; discover ~eureka  
**ἐπαινέω** concur, praise, advise  
**ἐρωτάω** ask about something  
**ἐφεξῆς** in order, in a row  
**ἡδέως** pleasantly ~hedonism  
**ἡδονή** pleasure  
**ἡδύς** sweet, pleasant ~hedonism  
**ἡσυχία** peace and quiet  
**καίτοι** and yet; and in fact; although  
**κάμνω** toil, be tired, acquire by toil;  
 be troubled; be sick

**καταλείπω** leave behind, abandon  
 ~eclipse  
**κατάρα** curse  
**κίνησις** -εως (ι, f) motion  
**κριτής** -οῦ (m, 1) judge  
**λυπέω** (ὀ) annoy, distress  
**λύπη** distress  
**λυπηρός** (ὀ) painful, causing pain,  
 sad  
**μέγεθος** -ους (n, 3) tall, big (person)  
 ~megaton  
**μεταξύ** between  
**μηδέτερος** neither  
**μνημονεύω** remember, remind  
**ναί** yea  
**ὀδυνάω** cause pain  
**ὅθεν** whence  
**ὀρθός** upright, straight; correct, just  
 ~orthogonal  
**ὀρθόω** stand up  
**ὀσμή** smell ~osmium, odor  
**οὐδαμὸς** not anyone  
**οὐκοῦν** not so?; and so  
**παῦλα** rest, pause  
**ποίη** grass  
**ποῖος** what kind  
**πολεμικός** warlike, hostile ~polemic  
**πότε** when?  
**ποῦ** where?  
**προσδοκάω** expect  
**πτῶμα** -τος (n, 3) fall; fallen thing  
**σημαίνω** give orders to; show; mark  
 ~semaphore  
**σοφός** skilled, clever, wise  
**σχεδόν** near, approximately at  
 ~ischemia  
**σωτήρ** -ος (m) savior  
**τείνω** stretch, tend ~tense  
**τοῖνυν** well, then  
**ὕγιαίνω** be healthy  
**ὕγιής** sound, profitable ~hygiene  
**φάντασμα** -τος (n, 3) ghost,

apparition

**φιλόσοφος** wisdom-loving

**φρόνιμος** sensible, prudent

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

~physics

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

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 μανθάνομεν ἡδίστη ἂν εἴη, καὶ ἐν ᾧ ἡμῶν τοῦτο ἄρχει, ὁ τούτου βίος ἡδιστος;

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

Τίνα δὲ δεύτερον, εἶπον, βίον καὶ τίνα δευτέραν ἡδονὴν 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 μήν; ἢ δ' ὅς.

Ταῦτα μὲν τοίνυν οὕτω δὴ ἐφελξῆς ἂν εἴη καὶ δις νενικηκῶς ὁ δίκαιος τὸν ἄδικον· τὸ δὲ τρίτον Ὀλυμπικῶς τῷ σωτήρῃ τε καὶ τῷ Ὀλυμπίῳ Δίῃ, ἄθρει ὅτι οὐδὲ παναληθής ἐστὶν ἢ τῶν ἄλλων ἡδονὴ πλὴν τῆς τοῦ φρονίμου οὐδὲ καθαρὰ, ἀλλ' ἐσκιαγραφημένη τις, ὡς ἐγὼ δοκῶ μοι τῶν σοφῶν τινος ἀκηκοέναι. καίτοι τοῦτ' ἂν εἴη μέγιστόν τε καὶ κυριώτατον τῶν πτωμάτων.<sup>1</sup>

Πολύ γε· ἀλλὰ πῶς λέγεις;

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

Ἐρώτα δὴ, ἔφη.

Λέγε δὴ, ἦν δ' ἐγώ· οὐκ ἐναντίον φαμὲν λύπην ἡδονῇ;

<sup>1</sup> fall; fallen thing



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, ἢ 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 ἔχομένων ἀκούεις λεγόντων ὡς οὐδὲν ἥδιον τοῦ παύσασθαι ὀδυνώμενον;<sup>2</sup>

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 ἥδιστον, οὐ τὸ χαίρειν.

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

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

Ἴσως, ἔφη.

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

---

<sup>2</sup> cause pain

Ἦτοικεν.

Ἦ καὶ δυνατὸν τὸ μηδέτερα<sup>3</sup> ὄν ἀμφοτέρω γίνεσθαι;

Οὐ μοι δοκεῖ.

Καὶ μὴν τό γε ἥδὺ ἐν ψυχῇ γιγνόμενον καὶ τὸ λυπηρὸν κίνησις<sup>4</sup> τις ἀμφοτέρω ἐστόν· ἢ οὐ;

Ναί.

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

Ἐφάνη γάρ.

Πῶς οὖν ὀρθῶς ἔστι τὸ μὴ ἀλγεῖν<sup>5</sup> ἥδὺ ἡγεῖσθαι ἢ τὸ μὴ χαίρειν ἀνιαρόν;

Οὐδαμῶς.

Οὐκ ἔστιν ἄρα τοῦτο, ἀλλὰ φαίνεται, ἦν δ' ἐγώ, παρὰ τὸ ἀλγεινὸν<sup>6</sup> ἥδὺ καὶ παρὰ τὸ ἥδὺ 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<sup>7</sup> λύπης εἶναι, λύπην δὲ ἡδονῆς.

Ποῦ δὴ, ἔφη, καὶ ποίας λέγεις;

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

Ἀληθέστατα, ἔφη.

<sup>3</sup> neither    <sup>4</sup> motion    <sup>5</sup> suffer    <sup>6</sup> painful    <sup>7</sup> rest, pause

Μὴ ἄρα πειθώμεθα καθαρὰν ἡδονὴν εἶναι τὴν λύπης ἀπαλλαγὴν, μὴδὲ 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 μέγιστα, τούτου τοῦ εἶδους εἰσὶ, λυπῶν τινες ἀπαλλαγαί.

Εἰσὶ γάρ.

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

Κατὰ ταῦτά.

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

Τῷ; ἔφη.

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

Ἐγώ γε.

Οἶε οὖν ἂν τινα ἐκ τοῦ κάτω φερόμενον πρὸς μέσον ἄλλο τι οἶεσθαι ἢ ἄνω φέρεσθαι; καὶ ἐν μέσῳ στάντα, ἀφορῶντα ὅθεν ἐνήνεκται, ἄλλοθι<sup>8</sup> που ἂν ἡγείσθαι εἶναι ἢ ἐν τῷ ἄνω, μὴ ἑωρακότα τὸ ἀληθῶς ἄνω;

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

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

Πῶς γὰρ οὔ;

Οὐκοῦν ταῦτα πάσχοι ἂν πάντα διὰ τὸ μὴ ἔμπειρος εἶναι τοῦ ἀληθινῶς ἄνω τε ὄντος καὶ ἐν μέσῳ καὶ κάτω;

<sup>8</sup> elsewhere, abroad

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 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 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 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?

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, 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 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 would arise out of his ignorance of the true upper and middle



*vocabulary*

**ἄγνοια** ignorance  
**ἄλλότριος** someone else's; alien  
 ~alien  
**ἄλυπος** (ὁ) painless  
**ἀναβλέπω** look up; gain sight, open one's eyes  
**ἀναγκάζω** force, compel  
**ἀναγκαῖος** coerced, coercing, slavery  
**ἄνευ** away from; not having; not needing ~Sp. sin  
**ἄνω** (ᾶ) accomplish, pass, waste; upwards, out to sea  
**ἀπατάω** to lie, trick ~apatosaurus  
**ἄπειρος** untested; infinite  
**ἄπιστος** not trusting, not trustworthy ~stand  
**ἀρετή** goodness, excellence  
**ἅτε** as if; since  
**ἀφοράω** look away, at ~panorama  
**ἄφροσύνη** folly ~frenzy  
**ἄφρων** senseless, unthinking  
 ~frenzy  
**βασιλικός** royal  
**βέβαιος** steadfast; sure  
**βεβαιόω** secure, confirm  
**βέλτιστος** best, noblest  
**βίος** life ~biology  
**βιόω** live; (mp) make a living  
 ~biology  
**βόσκημα** fed livestock  
**βόσχω** feed, tend ~bovine  
**γεύω** taste ~gusto  
**δῆλος** visible, conspicuous  
**διάκειμαι** be in a condition  
**διαπράσσω** travel over, accomplish  
 ~practice  
**δίψα** thirst ~dipsomania  
**διψάω** be thirsty ~dipsomaniac  
**εἶδος** -ους (n, 3) appearance, form  
 ~oid  
**εἶδωλον** phantom, unreal image

## ~wit

**εἴπερ** if indeed  
**ἐκάτερος** each of two  
**ἐλάχιστος** smallest, shortest, fewest  
**ἐννοέω** consider  
**ἐντίκτω** bear, create in  
**ἐξεργάζομαι** accomplish; undo  
**ἐξευρίσκω** find; discover ~eureka  
**ἐξηγέομαι** lead forth; set out, describe ~hegemony  
**ἐπιθυμία** (ὁ) desire, thing desired  
**ἐπιστήμη** skill, knowledge  
**ἔρω** -τος (m) love, desire ~erotic  
**ἐρωτικός** amorous  
**εὐωχία** partying  
**ἡδονή** pleasure  
**ἡδύς** sweet, pleasant ~hedonism  
**θαρρέω** be of good heart  
**θαρσέω** be of good heart  
**θεραπείη** -ας service, tending  
**θέσις** -εως (f) putting down; adoption  
**θνητός** mortal ~euthanasia  
**ἵσχω** restrain, hold back ~ischemia  
**καρπόω** bear fruit; harvest it  
**κενόω** make empty  
**κέρας** -τος (n, 3) horn; military unit  
 ~ceratopsia  
**κομιδή** care, tending, providing for  
**κόσμιος** well-behaved  
**κύπτω** stoop, bend down  
**λακτίζω** kick  
**λευκός** white ~light  
**λογισμός** calculation  
**λυπέω** (ὁ) annoy, distress  
**λύπη** distress  
**λυπηρός** (ὁ) painful, causing pain, sad  
**μεταλαμβάνω** share in; swap  
**μεταξύ** between  
**μετέχω** partake of  
**μέχρι** as far as, until



μηδέποτε never  
 ναί yea  
 νίκη (ι) victory ~Nike  
 οἰκεῖος household, familiar, proper  
 ὄντως really  
 ὄπλή hoof  
 οὐδαμὸς not anyone  
 οὐκοῦν not so?; and so  
 οὐσία property; essence  
 ὀχεύω mount, have sex  
 ὄψον piece of cooked meat, relish  
 παντελής complete, absolute  
 πείνα hunger, famine  
 πίμπλημι fill (+gen.) ~plenum  
 πλανάω lead astray; (mp) wander  
 ~plankton  
 πλήρωσις filling, gratification  
 ποτάομαι fly about ~petal  
 πότερος which, whichever of two  
 ποτός potable  
 προσδοκάω expect  
 προσήκω belong to, it seems  
 πώποτε never  
 σιδήρεος of iron ~siderite  
 σίτος grain, bread, food ~parasite

στασιάζω revolt, be divided  
 στησίχορος leading dancers  
 σύμπας (ᾱ) all together  
 σύνειμι be with; have sex ~ion  
 συνίημι send together; hear, notice,  
 understand ~jet  
 σφόδρα very much  
 σφοδρός vehement  
 τάξις -εως (f) arrangement, military  
 unit  
 τράπεζα a table ~trapezoid  
 τροφή food, upkeep ~atrophy  
 τυραννικός tyrannical  
 τύραννος tyrant  
 ὑγιής sound, profitable ~hygiene  
 ὑπερβαίνω pass, transgress ~basis  
 φθόνος malice, envy  
 φιλονικία (ι) rivalry, competition  
 φιλόσοφος wisdom-loving  
 φιλοτιμία (ι) ambition  
 φρόνιμος sensible, prudent  
 φύσις -εως (f) nature (of a thing)  
 ~physics  
 φύω produce, beget; clasp ~physics

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 οἶονται καὶ τῷ ὄντι λυποῦνται, ὅταν δὲ ἀπὸ λύπης ἐπὶ τὸ μεταξύ, σφόδρα μὲν οἶονται πρὸς πληρώσει τε καὶ ἡδονῇ γίνεσθαι, ὥσπερ πρὸς μέλαν φαιὸν ἀποσκοποῦντες ἀπειρία λευκοῦ, καὶ πρὸς τὸ ἄλυπον οὕτω λύπην ἀφορῶντες ἀπειρία ἡδονῆς ἀπατώνται;

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

᾿Ωδὲ γ' οὖν, εἶπον, ἐννόει· οὐχὶ πείνα<sup>1</sup> καὶ δίψα καὶ τὰ τοιαῦτα κενώσεις τινές εἰσιν τῆς περὶ τὸ σῶμα ἕξεως;

Τί μήν;

Ἄγνοια δὲ καὶ ἀφροσύνη<sup>2</sup> ἄρ' οὐ κενότης ἐστὶ γῆς περὶ ψυχὴν αὐτῶν ἕξεως;

Μάλα γε.

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

Πῶς δ' οὐ;

Πλήρωσις<sup>3</sup> δὲ ἀληθεστέρα τοῦ ἡττον ἢ τοῦ μᾶλλον ὄντος;

Δῆλον ὅτι τοῦ μᾶλλον.

Πότερα οὖν ἡγῇ 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 αὐτῶν πάσης ἀρετῆς; ὧδε δὲ κρίνει· τὸ τοῦ αἰὲ ὁμοίου ἐχόμενον καὶ ἀθανάτου καὶ ἀληθείας, καὶ αὐτὸ τοιοῦτον ὃν καὶ ἐν τοιούτῳ γιγνόμενον, μᾶλλον εἶναί σοι

<sup>1</sup> hunger, famine    <sup>2</sup> folly    <sup>3</sup> filling, gratification

δοκεῖ, ἢ τὸ μηδέποτε ὁμοίου καὶ θνητοῦ, καὶ αὐτὸ τοιοῦτον καὶ ἐν τοιούτῳ γιγνόμενον;

Πολύ, ἔφη, διαφέρει τὸ τοῦ αἰὲ ὁμοίου.

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

Οὐδαμῶς.

Τί δ'; ἀληθείας;

Οὐδὲ τοῦτο.

Εἰ δὲ ἀληθείας ἦττον, οὐ καὶ οὐσίας;

Ἀνάγκη.

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

Πολύ γε.

Σῶμα δὲ αὐτὸ ψυχῆς οὐκ οἶε οὕτως;

Ἐγώ γε.

Οὐκοῦν τὸ τῶν μᾶλλον ὄντων πληρούμενον καὶ αὐτὸ μᾶλλον ὄν ὄντως μᾶλλον πληροῦται ἢ τὸ τῶν ἦττον ὄντων καὶ αὐτὸ ἦττον 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 ἀληθεῖ, τὸ δὲ τῶν ἦττον ὄντων μεταλαμβάνον ἦττόν τε ἂν ἀληθῶς καὶ βεβαίως πληροῖτο καὶ ἀπιστοτέρας ἂν ἡδονῆς καὶ ἦττον ἀληθοῦς μεταλαμβάνοι.

Ἀναγκαιότατα, ἔφη.

Οἱ ἄρα φρονήσεως καὶ ἀρετῆς ἄπειροι, εὐωχίαις<sup>4</sup> δὲ καὶ τοῖς τοιούτοις αἰὲ συνόντες, κάτω, ὡς ἔοικεν, καὶ μέχρι πάλιν πρὸς τὸ μεταξὺ φέρονται 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 ἐγεύσαντο, ἀλλὰ βοσκημάτων<sup>5</sup> δίκην κάτω αἰὲ βλέποντες καὶ κεκυφότες εἰς γῆν καὶ εἰς τραπέζας βόσκονται χορταζόμενοι καὶ ὀχεύοντες,<sup>6</sup> καὶ ἔνεκα τῆς τούτων πλεονεξίας λακτίζοντες<sup>7</sup> καὶ κυρίττοντες ἀλλήλους σιδηροῖς κέρασί τε καὶ ὀπλαῖς<sup>8</sup> ἀποκτεινύασι δι' ἀπληστίαν, ἅτε οὐχὶ τοῖς οὖσιν οὐδὲ τὸ ὄν οὐδὲ τὸ στέγον ἐαυτῶν πιμπλάντες.

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

Ἄρ' οὖν οὐκ ἀνάγκη καὶ ἡδοναῖς συνεῖναι μεμειγμέναις λύπαις, εἰδώλοισι τῆς ἀληθοῦς ἡδονῆς καὶ ἐσκιαγραφημέναις, ὑπὸ τῆς παρ' ἀλλήλας θέσεως<sup>9</sup> ἀποχραινομέναις, ὥστε σφοδροὺς ἐκατέρας φαίνεσθαι, καὶ ἔρωτας ἐαυτῶν λυττῶντας τοῖς ἄφροσιν ἐντίκτειν καὶ περιμαχίτους εἶναι, ὥσπερ τὸ τῆς Ἑλένης εἶδωλον ὑπὸ τῶν ἐν Τροίᾳ Στῆσιχορός<sup>10</sup> φησι γενέσθαι περιμάχητον ἀγνοία τοῦ ἀληθοῦς;

Πολλὴ ἀνάγκη, ἔφη, τοιοῦτόν τι αὐτὸ εἶναι.

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, ἦ 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 ἐπιστήμῃ καὶ λόγῳ ἐπόμεναι καὶ μετὰ τούτων τὰς ἡδονὰς διώκουσαι, ἅς ἂν τὸ

<sup>4</sup> partying    <sup>5</sup> fed livestock    <sup>6</sup> mount, have sex    <sup>7</sup> kick    <sup>8</sup> hoof

<sup>9</sup> putting down; adoption    <sup>10</sup> leading dancers

φρόνιμον ἐξηγηται, λαμβάνωσι, τὰς ἀληθεστάτας τε λήψονται, ὡς οἶόν τε αὐταῖς ἀληθεῖς λαβεῖν, ὅτε ἀληθείᾳ ἐπομένων, καὶ τὰς ἑαυτῶν οἰκείας, εἴπερ τὸ βέλτιστον ἐκάστω, τοῦτο καὶ οἰκειότατον;

Ἀλλὰ μήν, ἔφη, οἰκειότατόν γε.

Τῷ φιλοσόφῳ ἄρα ἐπομένης ἀπάσης τῆς ψυχῆς καὶ μὴ στασιαζούσης ἐκάστω τῷ μέρει ὑπάρχει εἷς τε τᾶλλα τὰ ἑαυτοῦ πράττειν καὶ δικαίῳ εἶναι, καὶ δὴ καὶ τὰς ἡδονὰς τὰς ἑαυτοῦ ἕκαστον καὶ τὰς βελτίστας καὶ εἰς τὸ δυνατὸν τὰς ἀληθεστάτας καρποῦσθαι.

Κομιδῇ μὲν οὖν.

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

Οὕτως, ἔφη.

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

Πολύ γε.

Πλείστον δὲ λόγου ἀφίσταται οὐχ ὅπερ νόμου τε καὶ τάξεως;

Δῆλον δῆ.

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

Πολύ γε.

Ἐλάχιστον δὲ αἱ βασιλικαὶ τε καὶ κόσμμαι;<sup>11</sup>

Ναί.

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

<sup>11</sup> well-behaved

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 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 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 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 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 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 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 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,

*vocabulary*

ἄγριος wild, savage ~agriculture  
 ἄδικος unfair; obstinate, bad  
 ἀηδής unpleasant  
 αἰσχρός shameful  
 ἀληθεύω speak truth; be true  
 ἀμήχανος helpless, impossible  
 ~mechanism  
 ἀναλαμβάνω take up, recover,  
 resume  
 ἀνιαρός (αἶ) troublesome, tiresome  
 ἀποκωλύω hinder from/from using  
 ἀπόστασις -εως (f) revolt;  
 separation  
 ἀρετή goodness, excellence  
 ἀριθμός number  
 ἀσθενής weak  
 βασιλικός royal  
 βίος life ~biology  
 βιόω live; (mp) make a living  
 ~biology  
 γεωργός farming  
 γνήσιος born legitimate ~genus  
 δάκνω bite  
 δεῦρο here, come here!  
 δῆλος visible, conspicuous  
 δημοτικός common, popular,  
 democratic  
 διαλέγω go through, debate ~legion  
 δορυφόρος spear-bearing  
 δούλη slave-woman  
 δουλόω enslave  
 ἐγκρατής firm, powerful  
 εἶδωλον phantom, unreal image  
 ~wit  
 εἰκόν -όνος (f, 3) image, likeness  
 εἴπερ if indeed  
 ἐκάτερος each of two  
 ἐκών willingly, on purpose; giving  
 in too easily  
 ἐλασσόω diminish, degrade  
 ἐλαττώ diminish, degrade

ἔλκω drag, pull, hoist; rape  
 ἔλυτρον covering, case; reservoir  
 ἐνιαυτός cycle of a year  
 ἐνταῦθα there, here  
 ἐντός within  
 ἔξωθεν from outside  
 ἐπαινέω concur, praise, advise  
 ἐπαινός terrible  
 ἐπέκεινα beyond, the far side  
 ἐπιμελέομαι take care of, oversee  
 ἐρωτάω ask about something  
 εὐδοξία good repute  
 εὐωχέω fete, feed well  
 ζῶον being, animal; picture  
 ἡδέως pleasantly ~hedonism  
 ἡδονή pleasure  
 ἡδύς sweet, pleasant ~hedonism  
 ἥμερος gentle; (animals)  
 domesticated  
 θηριώδης savage, wild  
 ἰδέα ἰδῆς semblance; kind, style  
 ἰσχυρός (ῖ) strong, forceful, violent  
 κάλλος -εος (n, 3) beauty  
 ~kaleidoscope  
 καταφορέω bring down, kill  
 κήδω distress, hurt; mp: care about  
 (+gen) ~heinous  
 κηρός wax  
 κοινός communal, ordinary  
 κομιδῇ care, tending, providing for  
 κύκλος circle, wheel ~cycle  
 λάω grip, pin?  
 λέων lion  
 λογισμός calculation  
 λύπη distress  
 λυσιτελέω (ῖ) be useful  
 μακάριος blessed  
 μεταβάλλω alter, transform  
 μεταστρέφω turn around, change  
 one's mind ~atrophy  
 μήκος -ους (n, 3) length, stature  
 μήκων poppy

μυθολογέω (ὁ) tell stories	σκοπέω behold, consider
ναί yea	συμφέρω bring together; be expedient; agree; (mp) happen ~bear
νάος (ἄ) temple, shrine ~nostalgia	σύμφημι assent, concede
νή yea	συμφύω pull together, mend
νόθος bastard	συνάπτω join, partake; adjoin; consult; fight ~haptic
νόμιμος customary, legal, natural	συνοικέω live together
ὅθεν whence	συχνός long; many; extensive
ὅμως anyway, nevertheless	τελέεις unblemished (victim)
ὅπη wherever, however	τιθασεύω tame
ὅπόσος as many as, how many, how great	τοίνυν well, then
ὅπότερος which of two, either of two	τοιόσδε such
οὐδαμῇ nowhere	τριπλάσιος triple
οὐκοῦν not so?; and so	τυραννικός tyrannical
παλαιός old ~paleo	τύραννος tyrant
παντάπασιν altogether; yes, certainly	ὕγιής sound, profitable ~hygiene
παντοδαπής of every kind, manifold	ὑπερβαίνω pass, transgress ~basis
παντοδαπός of every kind, manifold	φύσις -εως (f) nature (of a thing) ~physics
πη somewhere, somehow	φύω produce, beget; clasp ~physics
πλάζω make to wander ~plankton	χρυσίον (ὁ) gold coin
πλάσσω form ~plaster	φέγω blame, censure
ποικίλος ornamented; various	ψεύδω be false, deceive; (mid) to lie ~pseudo-
ποιῖος what kind	ὠφέλεια -ίας profit
πολυκέφαλος many-headed	
πρᾶος soft, gentle	
προσήκω belong to, it besseems	

Ἀνάγκη.

Καὶ ἀηδέστατα<sup>1</sup> 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, ὡς ἔοικεν, οὐσῶν, μιᾶς μὲν γνησίας,<sup>2</sup> δυοῖν δὲ νόθαιν,<sup>3</sup> τῶν νόθων εἰς τὸ ἐπέκεινα ὑπερβὰς ὁ τύραννος, φυγῶν νόμον τε καὶ λόγον, δούλαις τισὶ δορυφόροις ἡδοναῖς συνοικεῖ, καὶ ὅπόσῳ ἐλαττοῦται οὐδὲ πάνυ ῥάδιον 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;

Οὔτω.

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

Τρίτος γάρ.

Τριπλασίου<sup>4</sup> ἄρα, ἦν δ' ἐγώ, τριπλάσιον ἀριθμῷ ἀληθοῦς ἡδονῆς ἀφέστηκεν τύραννος.

Φαίνεται.

<sup>1</sup> unpleasant    <sup>2</sup> born legitimate    <sup>3</sup> bastard    <sup>4</sup> triple

Ἐπίπεδον ἄρ', ἔφην, ὡς ἔοικεν, τὸ εἶδωλον κατὰ τὸν τοῦ μήκους ἀριθμὸν ἡδονῆς τυραννικῆς ἂν εἴη.

Κομιδῇ γε.

Κατὰ δὲ δύναμιν καὶ τρίτην αὖξιν δῆλον δὴ ἀπόστασιν ὅσην ἀφεστηκὼς γίγνεται.

Δῆλον, ἔφη, τῷ γε λογιστικῷ.

Οὐκοῦν ἐάν τις μεταστρέψας ἀληθείᾳ ἡδονῆς τὸν βασιλέα τοῦ τυράννου ἀφεστηκότα λέγῃ ὅσον ἀφέστηκεν, ἐννεακαικεικοσικαίεπτακοσιοπλασιάκῃς ἥδιον αὐτὸν ζῶντα εὐρήσει τελειωθείσῃ τῇ πολλαπλασιώσει, τὸν δὲ τύραννον ἀνιαρότερον τῇ αὐτῇ ταύτῃ ἀποστάσει.

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

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

Ἀλλὰ μὴν, ἔφη, προσήκουσιν.

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

Ἀμυχάνῳ 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 τελείῳ μὲν ἀδίκῳ, δοξαζομένῳ δὲ δικαίῳ· ἢ οὐχ οὕτως ἐλέχθη;

Οὕτω μὲν οἶν.

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.

Ποίαν τινά; ἦ δ' ὅς.

Τῶν τοιούτων τινά, ἦν δ' ἐγώ, οἷα μυθολογοῦνται<sup>5</sup> παλαιαὶ γενέσθαι φύσεις, ἥ τε Χιμαίρας καὶ ἡ Σκύλλης καὶ Κερβέρον, καὶ ἄλλαι τινὲς συχνὰ λέγονται συμπεφυκυῖαι ἰδέαι πολλὰ 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.

Ταῦτα, ἔφη, ῥάω, καὶ πέπλασται.

Σύναπτε τοίνυν αὐτὰ εἰς ἓν τρία ὄντα, ὥστε πῃ συμπεφυκέναι ἀλλήλοις.

Συνῆπται, ἔφη.

Περίπλασον δὴ αὐτοῖς ἔξωθεν ἐνὸς εἰκόνα, τὴν τοῦ ἀνθρώπου, ὥστε τῷ μὴ δυναμένῳ τὰ ἐντὸς ὀρᾶν, ἀλλὰ τὸ ἔξω μόνον ἔλυστρον<sup>6</sup> ὀρῶντι, 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

<sup>5</sup> tell stories    <sup>6</sup> covering, case; reservoir

αὐτῷ τὸ παντοδαπὸν θηρίον εὖωχούντι<sup>7</sup> ποιεῖν ἰσχυρὸν καὶ τὸν λέοντα καὶ τὰ περὶ τὸν λέοντα, τὸν δὲ ἄνθρωπον λιμοκτονεῖν καὶ ποιεῖν ἀσθενή, ὥστε ἔλκεσθαι ὅπη ἂν ἐκείνων ὁπότερον ἄγῃ, καὶ μηδὲν ἕτερον ἐτέρῳ συνεθίζειν μηδὲ φίλον ποιεῖν, ἀλλ' ἐὰν αὐτὰ ἐν αὐτοῖς δάκνεσθαι<sup>8</sup> τε καὶ μαχόμενα ἐσθίειν ἄλληλα.

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 ἡμερα τρέφων καὶ τιθασεύων,<sup>9</sup> 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<sup>10</sup> καὶ ὠφελίαν σκοπούμενῳ ὁ μὲν ἐπαινέτης τοῦ δικαίου ἀληθεύει,<sup>11</sup> ὁ δὲ ψέκτης οὐδὲν ὑγιὲς οὐδ' εἰδὼς ψέγει ὅτι ψέγει.

Οὐ μοι δοκεῖ, ἦ δ' ὅς, οὐδαμῇ γε.

Πείθωμεν τοίνυν αὐτὸν πράως— οὐ γὰρ ἐκὼν ἀμαρτάνει — ἐρωτῶντες· ὦ μακάριε, οὐ καὶ τὰ καλὰ καὶ αἰσχυρὰ νόμιμα διὰ τὰ τοιαῦτ' ἂν φαίμεν γεγονέναι· τὰ μὲν καλὰ τὰ ὑπὸ τῷ ἀνθρώπῳ, μᾶλλον δὲ ἴσως τὰ ὑπὸ τῷ θεῷ τὰ θηριώδη ποιοῦντα τῆς φύσεως, αἰσχυρὰ δὲ τὰ ὑπὸ τῷ ἀγρίῳ τὸ ἡμέρον δουλούμενα; συμφήσει· ἦ πῶς;

Ἐάν μοι, ἔφη, πείθεται.

Ἔστιν οὖν, εἶπον, ὅτῳ λυσιτελεῖ ἐκ τούτου τοῦ λόγου χρυσίον λαμβάνειν ἀδίκως, εἴπερ τοιόνδε τι γίγνεται, λαμβάνων τὸ χρυσίον

<sup>7</sup> fete, feed well    <sup>8</sup> bite    <sup>9</sup> tame    <sup>10</sup> good repute    <sup>11</sup> speak truth; be true

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 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 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 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 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.

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 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, ‘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

*vocabulary*

ἄγριος wild, savage ~agriculture  
 ἀέθλιος prize ~athlete  
 ἄθεος godless; by the gods  
 ἄθλιος wretched ~athlete  
 αἰδώς awe, shame, respect; genitals  
 αἰσχρός shameful  
 ἄλογος without speech or reckoning  
 ἀνάκειμαι be dedicated, be put up  
 ἀναλίσκω (αἶ) consume, spend on  
 ἀναλόω (αἶ) consume, spend on  
 ἀνάρμοστος inappropriate, not suited, immoderate  
 ἀνέζω put on, put back ~sit  
 ἄνεσις -εως (f) loosening, indulgence  
 ἀνίημι urge, impel; release ~jet  
 ἀντικαθίστημι replace; set against  
 ἄπειρος untested; infinite  
 ἀπείρων boundless  
 ἀπέραντος infinite  
 ἀπέργω exclude; divide; confine  
 ἀπέρδω end  
 ἀποβλέπω stare at, adore  
 ἀποέργω exclude; divide; confine  
 ἀποκωλύω hinder from/from using  
 ἄρμονία fastener; agreement  
 ~harmony  
 ἀσθενής weak  
 ἀτιμάζω (ι) insult, dishonor  
 αὐθάδεια stubbornness  
 αὐξάνω strengthen  
 αὐξησις -τος (f) growth  
 βαναυσία handicraft; vulgarity  
 βέλτιστος best, noblest  
 βιόω live; (mp) make a living  
 ~biology  
 βλάβη harm  
 βλάπτω break, make fail  
 γεύω taste ~gusto  
 δειλία cowardice  
 δημόσιος public, the state  
 διαιρέω divide, distinguish,

distribute  
 διανοέω have in mind  
 διάνοια a thought; intelligence  
 διέρχομαι pierce, traverse  
 δουλόω enslave  
 δωροδοκέω take bribes  
 ἐθίζω accustom  
 εἶδος -ους (n, 3) appearance, form  
 ~-oid  
 εἰκός likely  
 ἐκπλήσσω panic, be knocked out  
 ~plectrum  
 ἐκών willingly, on purpose; giving in too easily  
 ἐλεέω pity, have mercy on ~alms  
 ἐλεύθερος not enslaved  
 ἐλευθερόω set free  
 ἐμποιέω make inside of ~poet  
 ἐναργής visible, clear ~Argentina  
 ἐνθυμέομαι (ῶ) take to heart  
 ἐννοέω consider  
 ἐνταῦθα there, here  
 ἔξωθεν from outside  
 ἐπιτρέπω entrust, decide, allow  
 ~trophy  
 ἡδονή pleasure  
 ἥκιστος least; above all  
 ἥμερος gentle; (animals)  
 domesticated  
 ἡμερόω tame  
 θεραπεύω help, serve ~therapy  
 θηριώδης savage, wild  
 ἰσχύς -ος (f) strength; body of troops  
 καίτοι and yet; and in fact; although  
 κάλλος -εος (n, 3) beauty  
 ~kaleidoscope  
 καταδουλόω enslave  
 καταλέγω relate in detail, choose; enroll ~legion  
 κατοικίζω colonize  
 κήδω distress, hurt; mp: care about (+gen) ~heinous

κολάζω punish  
 κομιδή care, tending, providing for  
 κυβερνάω steer ~govern  
 λάω grip, pin?  
 λέων lion  
 λυσιτελέω (ὁ) be useful  
 λώβη unjust, outrageous treatment  
 μάθημα -τος (n, 3) lesson, knowledge  
 μετέχω partake of  
 μηδαμῇ nowhere  
 μισρός stained, polluted ~miasma  
 μουσικός musical, aesthetic  
 ναός (ἄ) temple, shrine ~nostalgia  
 ὄγκος barb of an arrow  
 οἰκίζω colonize, settle  
 ὄλεθρος ruin, destruction, death  
 ὄνειδος -εος (n, 3) blame; insult  
 ὀρθόω stand up  
 ὄρμος cord, chain, anchorage  
 οὐδαμῇ nowhere  
 οὐδαμοῦ nowhere  
 οὐκοῦν not so?; and so  
 οὐσία property; essence  
 πάλαι long ago ~paleo  
 πάλη wrestling ~Pallas  
 πάλω shake, brandish ~Pallas  
 πάμπουλος very great  
 παντάπασιν altogether; yes, certainly  
 παράδειγμα -τος (n, 3) model, precedent  
 παραδείκνυμι (ὁ) receive, admit  
 πέρας -τος (n, 3) cord; bound, crux,

outcome ~prove  
 περάω cross over, drive across; sell as a slave ~pierce  
 πῇ where? how?  
 πίθηκος monkey  
 ποίησις -εως (f) creation  
 ποιητής -οῦ (m, 1) maker, author  
 ποιητός made, well-made ~poet  
 πρεσβεύω be the elder, be an ambassador  
 προπηλακίζω bespatter, reproach  
 προσθέω run to  
 σωφρονέω be sane, moderate  
 σωφροσύνη discretion, moderation  
 τίμιος honored, precious  
 τραγωδία tragedy, serious poem  
 τροφή food, upkeep ~atrophy  
 τρυφή softness, luxury  
 τύχη fortune, act of a god  
 ὑγίεια health  
 ὑγιής sound, profitable ~hygiene  
 φάρμακον drug, potion ~pharmacy  
 φίλιος friendly  
 φρόνιμος sensible, prudent  
 φύλαξ -κος (m) guard; sentry  
 ~phylactery  
 φύσις -εως (f) nature (of a thing)  
 ~physics  
 φύω produce, beget; clasp ~physics  
 χρυσίον (ὁ) gold coin  
 χρυσός (ὁ) gold  
 χωρίς separately; except, other than  
 ~heir  
 ψέγω blame, censure

ἅμα καταδουλοῦται τὸ βέλτιστον ἑαυτοῦ τῷ μοχθηροτάτῳ; ἢ εἰ μὲν λαβὼν χρυσίον ὕδν 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 θεióτατον ὑπὸ τῷ ἀθεωτάτῳ<sup>1</sup> τε καὶ μαρωτάτῳ<sup>2</sup> δουλοῦται καὶ μηδὲν ἐλεεῖ, οὐκ ἄρα ἄθλιός ἐστι καὶ πολὺ ἐπὶ δεινότερῳ ὀλέθρῳ χρυσὸν δωροδοκεῖ<sup>3</sup> ἢ Ἐριφύλη ἐπὶ τῇ τοῦ ἀνδρὸς ψυχῇ τὸν ὄρμον<sup>4</sup> δεξαμένη;

Πολὺ μέντοι, ἢ δ' ὅς ὁ Γλαύκων· ἐγὼ γάρ σοι ὑπὲρ ἐκείνου ἀποκρινοῦμαι.

Οὐκοῦν καὶ τὸ ἀκολασταίνειν οἷε διὰ τοιαῦτα πάλαι ψέγεσθαι, ὅτι ἀνίεται ἐν τῷ τοιούτῳ τὸ δεινόν, τὸ μέγα ἐκείνο καὶ πολυειδὲς θρέμμα, πέρα τοῦ δέοντος;

Δῆλον, ἔφη.

Ἦ δ' αὐθάδεια<sup>5</sup> καὶ δυσκολία ψέγεται οὐχ ὅταν τὸ λεοντῶδες τε καὶ ὀφειῶδες αὖξῃται καὶ συντείνεται ἀναρμόστως;

Πάννυ 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 ἐθίζῃ ἐκ νέου ἀντὶ λέοντος πίθηκον<sup>6</sup> γίγνεσθαι;

Καὶ μάλα, ἔφη.

Βαναυσία<sup>7</sup> δὲ καὶ χειροτεχνία διὰ τί οἷε ὄνειδος φέρει; ἢ δι' ἄλλο τι φήσομεν ἢ ὅταν τις ἀσθενὲς φύσει ἔχῃ τὸ τοῦ βελτίστου εἶδος, ὥστε

<sup>1</sup> godless; by the gods    <sup>2</sup> stained, polluted    <sup>3</sup> take bribes    <sup>4</sup> cord, chain, anchorage    <sup>5</sup> stubbornness    <sup>6</sup> monkey    <sup>7</sup> handicraft; vulgarity

μὴ ἂν δύνασθαι ἄρχειν τῶν ἐν αὐτῷ θρεμμάτων, ἀλλὰ θεραπεύειν ἐκεῖνα, καὶ τὰ θωπεύματα αὐτῶν μόνον δύνηται μανθάνειν;

Ἔοικεν, ἔφη.

Οὐκοῦν ἵνα καὶ ὁ τοιοῦτος ὑπὸ ὁμοίου ἄρχηται οἷον περ ὁ βέλτιστος, δοῦλον 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 ὤετο τοὺς ἀρχομένους, ἀλλ' ὡς ἄμεινον ὄν παντὶ ὑπὸ θείου καὶ φρονίμου ἄρχεσθαι, μάλιστα μὲν οἰκείον ἔχοντος ἐν αὐτῷ, εἰ δὲ μὴ, ἔξωθεν ἐφεστῶτος, ἵνα εἰς δύναμιν πάντες ὅμοιοι ὦμεν καὶ φίλοι, τῷ αὐτῷ κυβερνώμενοι;

Καὶ ὀρθῶς γ', ἔφη.

Δηλοῖ δέ 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 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 διδόναι δίκην λυσιτελεῖν; ἢ οὐχὶ ὁ μὲν λανθάνων ἔτι πονηρότερος γίγνεται, τοῦ δὲ μὴ λανθάνοντος καὶ κολαζομένου τὸ μὲν θηριῶδες κοιμίζεται καὶ ἡμεροῦται,<sup>8</sup> τὸ δὲ ἡμερον ἐλευθεροῦται, καὶ ὅλη ἡ ψυχὴ εἰς τὴν βελτίστην φύσιν καθισταμένη τιμωτέραν ἔξιν λαμβάνει, σωφροσύνην τε καὶ δικαιοσύνην μετὰ

<sup>8</sup> tame

φρονήσεως κτωμένη, ἢ σῶμα ἰσχύν τε καὶ κάλλος μετὰ ὑγείας<sup>9</sup>  
λαμβάνον, τοσούτῳ ὅσῳ περ ψυχὴ σώματος τιμωτέρα;

Παντάπασιν 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  
θηριῶδει καὶ ἀλόγῳ<sup>10</sup> ἡδονῇ ἐπιτρέψας ἐνταῦθα τετραμμένος ζήσει,  
ἀλλ' οὐδὲ πρὸς ὑγίειαν βλέπων, οὐδὲ τοῦτο πρεσβεύων, ὅπως ἰσχυρὸς  
ἢ ὑγιὴς ἢ καλὸς ἔσται, ἐὰν μὴ καὶ σωφρονήσῃν μέλλῃ ἀπ' αὐτῶν, ἀλλ'  
αἰετὴν ἐν τῷ σώματι ἁρμονίαν τῆς ἐν τῇ ψυχῇ ἕνεκα συμφωνίας  
ἀρμοττόμενος φανεῖται.

Παντάπασι μὲν οὖν, ἔφη, ἐάν περ μέλλῃ τῇ ἀληθείᾳ μουσικὸς<sup>11</sup> 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 μὴ τι παρακινῇ αὐτοῦ τῶν ἐκεῖ διὰ πλῆθος οὐσίας ἢ δι'  
ὀλιγότητα, οὕτως κυβερνῶν προσθήσει καὶ ἀναλώσει τῆς οὐσίας καθ'  
ὅσον ἂν οἶός τ' ᾖ.

Κομιδῇ μὲν οὖν, ἔφη.

Ἀλλὰ μὴν καὶ τιμὰς γε, εἰς ταῦτόν ἀποβλέπων, τῶν μὲν μεθέξει καὶ  
γεύσεται ἐκῶν, ὥς ἂν ἡγῇται ἀμείνω αὐτὸν ποιήσῃν, ὥς δ' ἂν λύσῃν  
τὴν ὑπάρχουσαν ἔξιν, φεύζεται ἰδίᾳ καὶ δημοσίᾳ.

<sup>9</sup> health    <sup>10</sup> without speech or reckoning    <sup>11</sup> musical, aesthetic



Οὐκ ἄρα, ἔφη, τά γε πολιτικὰ ἐβελήσκει πράττειν, ἐάνπερ τούτου κήδηται.

Νῆ τὸν κύνα, ἦν δ' ἐγώ, ἔν γε τῇ ἑαυτοῦ πόλει καὶ μάλα, οὐ μέντοι ἴσως ἔν γε τῇ πατρίδι, ἐὰν μὴ θεία τις συμβῇ τύχη.

Μανθάνω, ἔφη· ἐν ἣ νῦν διήλθομεν οἰκίζοντες πόλει λέγεις, τῇ ἐν λόγοις κειμένῃ, ἐπεὶ γῆς γε οὐδαμοῦ<sup>12</sup> οἶμαι αὐτὴν εἶναι.

Ἄλλ', ἦν δ' ἐγώ, ἐν οὐρανῷ ἴσως παράδειγμα ἀνάκειται τῷ βουλομένῳ ὁρᾶν καὶ ὁρῶντι ἑαυτὸν κατοικίζειν. διαφέρει δὲ οὐδὲν εἴτε που ἔστιν εἴτε ἔσται· τὰ γὰρ ταύτης μόνης ἂν πράξειεν, ἄλλης δὲ οὐδεμιᾶς.

Εἰκός γ', ἔφη.

## 10

Καὶ μὲν, ἦν δ' ἐγώ, πολλὰ μὲν καὶ ἄλλα περὶ αὐτῆς ἐννοῶ, ὥς παντὸς ἄρα μᾶλλον ὁρθῶς ὠκίζομεν τὴν πόλιν, οὐχ ἥκιστα δὲ ἐνθυμηθεὶς περὶ ποιήσεως λέγω.

Τὸ ποῖον; ἔφη.

Τὸ μηδαμῇ<sup>13</sup> παραδέχεσθαι αὐτῆς ὅση μμητική· 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 μμητικούς— λῶβη<sup>14</sup> ἔοικεν εἶναι πάντα τὰ τοιαῦτα τῆς τῶν ἀκουόντων διανοίας, ὅσοι μὴ ἔχουσι φάρμακον τὸ εἰδέναι αὐτὰ οἷα τυγχάνει ὄντα.

Πῇ δὴ, ἔφη, διανοούμενος λέγεις;

Ῥητέον, ἦν δ' ἐγώ· καίτοι φιλία γέ τίς με καὶ αἰδὼς ἐκ παιδὸς ἔχουσα περὶ Ὀμήρου ἀποκωλύει λέγειν. ἔοικε μὲν γὰρ τῶν καλῶν ἀπάντων

<sup>12</sup> nowhere    <sup>13</sup> nowhere    <sup>14</sup> unjust, outrageous treatment

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 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 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.

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 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 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; 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.

## 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 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

*vocabulary*

**ἀμυδρός** obscure, vague  
**ἀναφαίνω** reveal, shine  
 ~phenomenon  
**ἀπιστέω** disbelieve ~stand  
**ἄρτι** at the same time  
**ἄτοπος** strange, unnatural, disgusting  
**γούν** at least then  
**δημιουργός** public worker  
 ~ergonomics  
**διατρίβω** (ι) wear down, delay  
 ~tribology  
**διδάσκαλος** teacher  
**εἶδος** -ους (n, 3) appearance, form  
 ~-oid  
**εἴτε** if, whenever; either/or  
**εἴωθα** be accustomed, in the habit  
**ἐκάτερος** each of two  
**ἐνθένδε** hence  
**ἐπειμι** lie upon; approach ~ion  
**ἐπισκοπέω** look upon, inspect  
**ἐπιστάτης** -ου (m, 1) suppliant, dependant ~station  
**ἐπιφέρω** bestow, impute ~bear  
**ἐρωτάω** ask about something  
**ζωγράφος** painter  
**ζῶον** being, animal; picture  
**ἡγεμών** -όνος (m, 3) leader, guide, chief ~hegemony  
**θαυμαστός** wonderful; admirable  
**ιδέα** ἰδῆς semblance; kind, style  
**καίτοι** and yet; and in fact; although  
**καταφαίνω** declare, make visible  
**κάτοπτρον** mirror  
**κινδυνεύω** encounter danger; (+inf) there is a danger that  
**κλίνη** (ι) bed, couch ~clinic  
**κλίνω** (ι) lean, recline ~incline  
**μέθοδος** investigation  
**μίμησις** -τος (ι, f) imitation,

## representation

**μιμητής** -οῦ (ι, m, 1) imitator, actor, poet  
**ναί** yea  
**ὄντως** really  
**ὀρθός** upright, straight; correct, just  
 ~orthogonal  
**ὀρθόω** stand up  
**οὐδαμὸς** not anyone  
**οὐκοῦν** not so?; and so  
**οὐκουν** certainly not  
**οὐπω** no longer  
**πανταχῇ** everywhere  
**παράπαν** completely  
**περιφέρω** carry around  
**ποιητής** -οῦ (m, 1) maker, author  
**ποιητός** made, well-made ~poet  
**ποῖος** what kind  
**πολλαχῇ** in many places or ways  
**πολλαχῇ** in many places or ways  
**προθυμέομαι** (ὀ) be eager  
**προσαγορεύω** address, call by name  
**σαυτοῦ** yourself  
**σκεῦος** -εος (n, 3) thing, tool, vessel  
**σοφιστής** -οῦ (m, 1) expert  
**τάχα** quickly, soon; perhaps  
 ~tachometer  
**τέκτων** (f) skilled worker  
 ~technician  
**τελείεις** unblemished (victim)  
**τιμάω** (ι) honor, exalt  
**τοιόσδε** such  
**τράπεζα** a table ~trapezoid  
**τρισός** threefold  
**φύσις** -εως (f) nature (of a thing)  
 ~physics  
**φυτεύω** plant, grow, cause, prepare  
 ~physics  
**φυτός** natural  
**φύω** produce, beget; clasp ~physics  
**χειροτέχνης** -ου (m, 1) artisan



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, μάλλον δὲ ἀποκρίνου.

Ἐρώτα.

Μίμησιν ὅλως ἔχοις ἂν μοι εἰπεῖν ὅτι ποτ' ἐστίν; οὐδὲ γάρ τοι αὐτὸς  
πάνυ τι συννοῶ τί βούλεται εἶναι.

Ἦ που ἄρ', ἔφη, ἐγὼ συννοήσω.

Οὐδέν γε, ἦν δ' ἐγώ, ἄτοπον,<sup>1</sup> ἐπεὶ πολλά τοι ὀξύτερον βλεπόντων  
ἀμβλύτερον ὁρῶντες πρότεροι εἶδον.

Ἔστιν, ἔφη, οὕτως· ἀλλὰ σοῦ παρόντος οὐδ' ἂν προθυμηθῆναι οἶός  
τε εἶην εἰπεῖν, εἴ τί μοι καταφαίνεται, ἀλλ' αὐτὸς ὄρα.

Βούλει οὖν ἐνθένδε ἀρξώμεθα ἐπισκοποῦντες, ἐκ τῆς εἰωθυίας  
μεθόδου;<sup>2</sup> εἶδος γάρ πού τι ἐν ἑκάστον εἰώθαμεν τίθεσθαι περὶ ἕκαστα  
τὰ πολλά, οἷς ταῦτόν ὄνομα ἐπιφέρομεν. ἦ οὐ μανθάνεις;

Μανθάνω.

Θῶμεν δὴ καὶ νῦν ὅτι βούλει τῶν πολλῶν. οἶον, εἰ θ' ἔλεις, πολλαί  
πού εἰσι κλῖναι καὶ τράπεζαι.

Πῶς δ' οὐ;

Ἀλλὰ ἰδέαι γέ που περὶ ταῦτα τὰ σκεύη δύο, μία μὲν κλίνης, μία δὲ  
τραπέζης.

Ναί.

Οὐκοῦν καὶ εἰώθαμεν λέγειν ὅτι ὁ δημιουργὸς ἐκατέρου τοῦ σκεύους  
πρὸς τὴν ἰδέαν βλέπων οὕτω ποιῇ ὁ μὲν τὰς κλῖνας, ὁ δὲ τὰς

<sup>1</sup> strange, unnatural, disgusting    <sup>2</sup> investigation



τραπέζας, αἷς ἡμεῖς χρώμεθα, καὶ τᾶλλα κατὰ ταυτά; οὐ γάρ που τήν γε ἰδέαν αὐτὴν δημιουργεῖ οὐδεὶς τῶν δημιουργῶν· πῶς γάρ;

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.

Οὐπω γε, ἀλλὰ τάχα μᾶλλον φήσεις. ὁ αὐτὸς γὰρ οὗτος χειροτέχνης οὐ μόνον πάντα οἷός τε σκεύη ποιῆσαι, ἀλλὰ καὶ τὰ ἐκ τῆς γῆς φνύμενα 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.<sup>3</sup>

Ἀπιστεῖς; ἦν δ' ἐγώ. καί μοι εἰπέ, τὸ παράπαν οὐκ ἂν σοι δοκεῖ εἶναι τοιοῦτος δημιουργός, ἢ τινὲς μὲν τρόπῳ γενέσθαι ἂν τούτων ἀπάντων ποιητής, τινὲς δὲ οὐκ ἂν; ἢ οὐκ αἰσθάνη ὅτι κἂν αὐτὸς οἷός τ' εἴης πάντα ταῦτα ποιῆσαι τρόπῳ γέ τινι;

Καὶ τίς, ἔφη, ὁ τρόπος οὗτος;

Οὐ χαλεπός, ἦν δ' ἐγώ, ἀλλὰ πολλὰ καὶ ταχὺ δημιουργούμενος, τάχιστα δέ που, εἰ θέλεις λαβὼν κάτοπτρον περιφέρειν πανταχῇ.<sup>4</sup> ταχὺ μὲν ἥλιον ποιήσεις καὶ τὰ ἐν τῷ οὐρανῷ, ταχὺ δὲ γῆν, ταχὺ δὲ σαντόν τε καὶ τᾶλλα ζῶα καὶ σκεύη καὶ φυτὰ<sup>5</sup> καὶ πάντα ὅσα νυνδὴ ἐλέγετο.

Ναί, ἔφη, φαινόμενα, οὐ μέντοι ὄντα γέ που τῇ ἀληθείᾳ.

Καλῶς, ἦν δ' ἐγώ, καὶ εἰς δέον ἔρχη τῷ λόγῳ. τῶν τοιούτων γὰρ οἶμαι δημιουργῶν καὶ ὁ ζωγράφος ἐστίν. ἢ γάρ;

<sup>3</sup> expert    <sup>4</sup> everywhere    <sup>5</sup> natural

Πῶς γὰρ οὐ;

Ἄλλὰ φήσεις οὐκ ἀληθῆ οἶμαι αὐτὸν ποιεῖν ἢ ποιεῖ. καίτοι τρόπῳ γέ  
τινι καὶ ὁ ζωγράφος κλίνην ποιεῖ· ἢ οὐ;

Ναί, ἔφη, φαινομένην γε καὶ οὗτος.

Τί δὲ ὁ κλινοποιός; οὐκ ἄρτι μέντοι ἔλεγες ὅτι οὐ τὸ εἶδος ποιεῖ, ὃ δὴ  
φαμεν 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 ὃν τὸ τοῦ κλινουργοῦ ἔργον ἢ ἄλλου  
τινὸς χειροτέχνου εἴ τις φαίη, κινδυνεύει οὐκ ἂν ἀληθῆ λέγειν;

Οὐκ οὖν, ἔφη, ὥς γ' ἂν δόξειεν τοῖς περὶ τοὺς τοιούσδε λόγους  
διατρίβουσιν.

Μηδὲν ἄρα θαυμάζωμεν εἰ καὶ τοῦτο ἀμυδρόν<sup>6</sup> τι τυγχάνει ὃν πρὸς  
ἀλήθειαν.

Μὴ γάρ.

Βούλει οὖν, ἔφη, ἐπ' αὐτῶν τούτων ζητήσωμεν τὸν μιμητὴν τοῦτον,  
τίς ποτ' ἐστίν;

Εἰ βούλει, ἔφη.

Οὐκοῦν τριτταί τινες κλίνειν αὐταὶ γίνονται· μία μὲν ἢ ἐν τῇ φύσει  
οὔσα, ἣν φαῖμεν ἄν, ὡς ἐγῶμαι, θεὸν ἐργάσασθαι. ἢ τίν' ἄλλον;

Οὐδένα, οἶμαι.

Μία δέ γε ἦν ὁ τέκτων.

Ναί, ἔφη.

Μία δὲ ἦν ὁ ζωγράφος. ἢ γάρ;

---

<sup>6</sup> obscure, vague

Ἦστω.

Ζωγράφος δὴ, κλινοποιός, θεός, τρεῖς οὗτοι ἐπιστάται τρισὶν εἵδεσι κλινῶν.

Ναὶ τρεῖς.

Ὁ μὲν δὴ θεός, εἴτε οὐκ ἐβούλετο, εἴτε τις ἀνάγκη ἐπὶν μὴ πλέον ἢ μίαν ἐν τῇ φύσει ἀπεργάσασθαι αὐτὸν κλίνην, οὕτως ἐποίησεν μίαν μόνον αὐτὴν ἐκείνην ὃ ἔστιν κλίνη· δύο δὲ τοιαῦται ἢ πλείους οὔτε ἐφυτεύθησαν ὑπὸ τοῦ θεοῦ οὔτε μὴ φυῶσιν.

Πῶς δὴ; ἔφη.

Ὅτι, ἦν δ' ἐγώ, εἰ δύο μόνας ποιήσειεν, πάλιν ἂν μία ἀναφανείη ἥς ἐκείναι ἂν αὐ ἀμφοτέραι τὸ εἶδος ἔχοιεν, καὶ εἴη ἂν ὃ ἔστιν κλίνη ἐκείνη ἀλλ' οὐχ αἱ δύο.

Ὅρθῶς, 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.

Ἦοικεν.

Βούλει οὖν τοῦτον μὲν φυτουργὸν τούτου προσαγορεύωμεν, ἢ τι τοιοῦτον;

Δίκαιον γοῦν, ἔφη, ἐπειδὴ περ φύσει γε καὶ τοῦτο καὶ τᾶλλα πάντα πεποίηκεν.

Τί δὲ τὸν τέκτονα; ἄρ' οὐ δημιουργὸν κλίνης;

Ναί.

Ἦ καὶ τὸν ζωγράφον δημιουργὸν καὶ ποιητὴν τοῦ τοιούτου;

Οὐδαμῶς.

Ἀλλὰ τί αὐτὸν κλίνης φήσεις εἶναι;

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 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.

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 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 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 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 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 maker?

Certainly not.

Yet if he is not the maker, what

*vocabulary*

**αἰτιάομαι** blame ~etiology  
**ἀκριβής** (ι) exact  
**ἄλλοιος** of another kind ~alien  
**ἀμέλεια** indifference, negligence  
**ἀνθρώπειος** human  
**ἀντέχω** hold up as protection  
 against ~ischemia  
**ἀπαγγέλλω** announce, order,  
 promise ~angel  
**ἀπαιτέω** demand to have returned  
**ἀπέχω** ward off, drive off, refrain, be  
 at some distance  
**ἄρα** interrogative pcl  
**ἀρετή** goodness, excellence  
**ἄτε** as if; since  
**ἄφρων** senseless, unthinking  
 ~frenzy  
**βέλτιστος** best, noblest  
**βίος** life ~biology  
**βιόω** live; (mp) make a living  
 ~biology  
**γέλοιος** laughable; joking  
**γόης γῶτος** (m, 3) sorcerer, trickster  
**δημιουργός** public worker  
 ~ergonomics  
**δημόσιος** public, the state  
**διανοέω** have in mind  
**διαφαίνω** seem, show through  
 ~photon  
**διαφανής** transparent  
**διαφερόντως** differently  
**διοικέω** manage, keep house  
**διοίκησις** housekeeping  
**διορίζω** delimit; determine  
**εἰδῶλον** phantom, unreal image  
 ~wit  
**εἴπερ** if indeed  
**ἐκγονος** offspring, descendant  
 ~genus  
**ἐξαπατάω** trick, cheat ~apatosaurus  
**ἐξετάζω** inspect, interrogate,

## estimate

**ἐπαῖω** (ᾱ) listen to, perceive  
**ἐπειδάν** when, after  
**ἐπιδείκνυμι** (ῑ) display, exhibit  
**ἐπισκέπτομαι** look upon, inspect  
**ἐπισκοπέω** look upon, inspect  
**ἐπίσταμαι** know how, understand  
 ~station  
**ἐπιστήμη** skill, knowledge  
**ἐπιστήμων** skillful, clever ~station  
**ἐπιτήδευμα** -τος (n, 3) habit,  
 business, custom  
**ἐπιχειρέω** do, try, attack ~chiral  
**ἐπονομάζω** to name  
**ἐρωτάω** ask about something  
**εὐήθης** good-hearted; simple  
**ἐφάπτω** fasten upon ~haptic  
**ἐφίστημι** set; (mp) come/be near,  
 direct, stop ~station  
**ζωγράφος** painter  
**ἡγεμών** -όνος (m, 3) leader, guide,  
 chief ~hegemony  
**ιατρικός** medicine, medical skill  
**καταλιμπάνω** leave behind,  
 abandon  
**καταντικρύ** (ιῶ) right down from  
**κινδυνεύω** encounter danger; (+inf)  
 there is a danger that  
**κλίνη** (ι) bed, couch ~clinic  
**μέτριος** medium, moderate  
**μιμέομαι** (ι) imitate, represent  
**μίμησις** -τος (ιι, f) imitation,  
 representation  
**μιμητής** -οῦ (ι, m, 1) imitator, actor,  
 poet  
**μνημονεύω** remember, remind  
**νομοθέτης** -ου (m, 1) lawgiver  
**οἰκέω** inhabit ~economics  
**ὁμολογέω** agree with/to  
**ὅμως** anyway, nevertheless  
**ὀνίνημι** help, please, be available  
**ὀρίζω** divide; ordain, define



~horizon

οὐδαμὸς not anyone

οὐκοῦν not so?; and so

οὐκουν certainly not

παιδεία child-rearing, education

παιδεύω raise; train

παλαιός old ~paleo

πάμπολυς very great

περίειμι be superior to; be left over;  
still exist

περιφέρω carry around

πη somewhere, somehow

πλάγιος sideways; treacherous

ποιητής -οῦ (m, 1) maker, author

ποιητός made, well-made ~poet

ποιῖος what kind

πότερος which, whichever of two

προθυμέομαι (ῥ) be eager

προσαγορεύω address, call by name

πρόσω forward, in the future; far

πρόσωθεν forward, in the future; far

σκοπάω watch, observe

σκοπέω behold, consider

σχυτότομος leather worker

σοφία skill; wisdom ~sophistry

σοφός skilled, clever, wise

σπουδάζω be busy, earnest

~repudiate

στρατηγία office of command,

strategy ~strategy

συγγίγνομαι associate with, meet,  
have sex ~genus

συμβουλευώ give advice; (mid)  
consult ~volunteer

συνουσία society, sex

σφόδρα very much

τέκτων (f) skilled worker

~technician

τέχνη craft, art, plan, contrivance

~technology

τιμάω (ῥ) honor, exalt

τοίνυν well, then

τραγωδία tragedy, serious poem

τρισός threefold

ύγιής sound, profitable ~hygiene

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

~epilepsy

φάντασμα -τος (n, 3) ghost,  
apparition

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

φύω produce, beget; clasp ~physics

χείρων worse, more base, inferior,  
weaker

ώσαύτως in the same way

ώφέλεια -ίας profit

ώφελέω help, be useful

Τοῦτο, ἡ δ' ὅς, ἔμοιγε δοκεῖ μετριώτατ' ἂν προσαγορεύεσθαι, μιμητῆς οὐδέκινου δημιουργοί.

Εἶπεν, ἡν δ' ἐγώ· τὸν τοῦ τρίτου ἄρα γεννήματος ἀπὸ τῆς φύσεως μιμητὴν καλεῖς;

Πάνν μὲν οὖν, ἔφη.

Τοῦτ' ἄρα ἔσται καὶ ὁ τραγωδοποιός, εἴπερ μιμητῆς ἐστι, τρίτος τις ἀπὸ βασιλέως καὶ τῆς ἀληθείας πεφυκώς, καὶ πάντες οἱ ἄλλοι μιμηταί.

Κινδυνεύει.

Τὸν μὲν δὴ μιμητὴν ὠμολογήκαμεν. εἰπέ δέ μοι περὶ τοῦ ζωγράφου τόδε· πότερα ἐκείνο αὐτὸ τὸ ἐν τῇ φύσει ἕκαστον δοκεῖ σοι ἐπιχειρεῖν μιμῆσθαι ἢ τὰ τῶν δημιουργῶν ἔργα;

Τὰ τῶν δημιουργῶν, ἔφη.

Ἄρα οἷα ἔστιν ἢ οἷα φαίνεται; τοῦτο γὰρ ἔτι διόρισον.

Πῶς λέγεις; ἔφη.

ᾧΩδε· κλίνη, ἕαντε ἐκ πλαγίου αὐτὴν θεᾷ ἕαντε καταντικρὺ ἢ ὀπηοῦν, μή τι διαφέρει αὐτῇ ἑαυτῆς, ἢ διαφέρει μὲν οὐδέν, φαίνεται δὲ ἀλλοία;<sup>1</sup> καὶ τᾶλλα ὡσαύτως;

Οὕτως, ἔφη· φαίνεται, διαφέρει δ' οὐδέν.

Τοῦτο δὴ αὐτὸ σκοπεῖ· πρὸς πότερον ἢ γραφικὴ πεποιήται περὶ ἕκαστον; πότερα πρὸς τὸ ὄν, ὡς ἔχει, μιμήσασθαι, ἢ πρὸς τὸ φαινόμενον, ὡς φαίνεται, φαντάσματος ἢ ἀληθείας οὔσα μίμησις;

Φαντάσματος, ἔφη.

Πόρρω ἄρα πού τοῦ ἀληθοῦς ἡ μιμητικὴ ἐστίν καί, ὡς ἔοικεν, διὰ τοῦτο πάντα ἀπεργάζεται, ὅτι σμικρόν τι ἐκάστου ἐφάπτεται, καὶ τοῦτο εἰδῶλον. οἷον ὁ ζωγράφος, φάμεν, ζωγραφῆσει ἡμῶν

<sup>1</sup> of another kind

σκυτοτόμον, τέκτονα, τοὺς ἄλλους δημιουργούς, περὶ οὐδενὸς τούτων ἐπαίων τῶν 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 ὧ φίλε, τόδε δεῖ περὶ πάντων τῶν τοιούτων διανοεῖσθαι· ἐπειδάν τις ἡμῶν ἀπαγγέλλῃ περὶ του, ὡς ἐνέτυχεν ἀνθρώπῳ πάσας ἐπισταμένῳ τὰς δημιουργίας καὶ τᾶλλα πάντα ὅσα εἰς ἕκαστος οἶδεν, οὐδὲν ὅτι οὐχὶ ἀκριβέστερον ὅτουσιν ἐπισταμένῳ, ὑπολαμβάνειν δεῖ τῷ τοιούτῳ ὅτι εὐήθης<sup>2</sup> τις ἄνθρωπος, καί, ὡς ἔοικεν, ἐντυχὼν γόητί<sup>3</sup> τινι καὶ μμητῇ ἐξηπατήθη, ὥστε ἔδοξεν αὐτῷ πάσσοφος εἶναι, διὰ τὸ αὐτὸς μὴ οἶός τ' εἶναι ἐπιστήμην καὶ ἀνεπιστημοσύνην καὶ μύμησιν ἐξετάσαι.

Ἀληθέστατα, ἔφη.

Οὐκοῦν, ἦν δ' ἐγώ, μετὰ τοῦτο ἐπισκεπτέον τήν τε τραγωδίαν καὶ τὸν ἡγεμόνα αὐτῆς Ὅμηρον, ἐπειδὴ τινων ἀκούομεν ὅτι οὗτοι πάσας μὲν τέχνας ἐπίστανται, πάντα δὲ τὰ ἀνθρώπεια<sup>4</sup> τὰ πρὸς ἀρετὴν καὶ κακίαν, καὶ τά 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 πότερον μμηταῖς τούτοις οὗτοι ἐντυχόντες ἐξηπάτηνται καὶ τὰ ἔργα αὐτῶν ὁρῶντες οὐκ αἰσθάνονται τριττὰ ἀπέχοντα τοῦ ὄντος καὶ ῥάδια ποιεῖν μὴ εἰδότι τὴν ἀλήθειαν— φαντάσματα γὰρ ἀλλ' οὐκ ὄντα ποιοῦσιν— ἢ τι καὶ λέγουσιν καὶ τῷ ὄντι οἱ ἀγαθοὶ ποιηταὶ ἴσασιν περὶ ὧν δοκοῦσιν τοῖς πολλοῖς εὖ λέγειν.

Πάνυ μὲν οὖν, ἔφη, ἐξεταστέον.

Οἶε οὖν, εἴ τις ἀμφότερα δύναιτο ποιεῖν, τό τε μμηθησόμενον καὶ

<sup>2</sup> good-hearted; simple    <sup>3</sup> sorcerer, trickster    <sup>4</sup> human

τὸ εἶδωλον, ἐπὶ τῇ τῶν εἰδώλων δημιουργίᾳ ἑαυτὸν ἀφεῖναι ἂν σπουδάζειν καὶ τοῦτο προστήσασθαι τοῦ ἑαυτοῦ βίου ὡς βέλτιστον ἔχοντα;

Οὐκ ἔγωγε.

Ἄλλ' εἴπερ γε οἶμαι ἐπιστήμων εἴη τῇ ἀληθείᾳ τούτων πέρι ἅπερ καὶ μιμνῆται, πολὺ πρότερον ἐν τοῖς ἔργοις ἂν σπουδάσειεν ἢ ἐπὶ τοῖς μνημίμασι, καὶ πειρῶτο ἂν πολλὰ καὶ καλὰ ἔργα ἑαυτοῦ καταλιπεῖν μνημεῖα, καὶ εἶναι προθυμοῖτ' ἂν μᾶλλον ὁ ἐγκωμαζόμενος 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 ὄντινον 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 ἐκεῖνος τοὺς ἐκγόνους, 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 αὐτὸν πυνθανομένους· ὦ φίλε Ὅμηρε, εἴπερ μὴ τρίτος ἀπὸ τῆς ἀληθείας εἰ ἀρετῆς πέρι, εἰδῶλον δημιουργός, ὃν δὴ μιμητὴν ὠρισάμεθα, ἀλλὰ καὶ δεύτερος, καὶ οἷός τε ἦσθα γιγνώσκειν ποῖα ἐπιτηδεύματα βελτίους ἢ χείρους ἀνθρώπους ποιεῖ ἰδίᾳ καὶ δημοσίᾳ, λέγε ἡμῖν τίς τῶν πόλεων διὰ σέ βέλτιον ὤκησεν, ὥσπερ διὰ Λυκοῦργον Λακεδαιμόνων καὶ δι' ἄλλους πολλοὺς πολλὰ μεγάλαι τε καὶ σμικραί· σέ δὲ τίς αἰτιᾶται πόλιν νομοθέτην<sup>5</sup> ἀγαθὸν γεγονέναι καὶ σφᾶς ὠφελῆκέναι; Χαρώνδαν μὲν γὰρ Ἰταλία καὶ Σικελία, καὶ ἡμεῖς Σόλωνα· σέ δὲ τίς; ἔξει τινα εἰπεῖν;

Οὐκ οἶμαι, ἔφη ὁ Γλαύκων· οὐκ οὐκ λέγεταί γε οὐδ' ὑπ' αὐτῶν Ὅμηριδων.

<sup>5</sup> lawgiver

Ἀλλὰ δὴ τις πόλεμος ἐπὶ Ὀμήρου ὑπ' ἐκείνου ἄρχοντος ἢ συμβουλευόντος εὖ πολεμηθεὶς μνημονεύεται;

Οὐδείς.

Ἄλλ' οἷα δὴ εἰς τὰ ἔργα σοφοῦ ἀνδρὸς πολλαὶ ἐπίνουσι καὶ εὐμήχανοι εἰς τέχνας ἢ τινας ἄλλας πράξεις λέγονται, ὥσπερ αὖ Θάλέω 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 Ὀμηρικῆν, 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 οὐδέν λέγεται. ὁ γὰρ Κρεώφυλος, ὃ 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<sup>6</sup> περὶ αὐτὸν ἦν ἐπ' αὐτοῦ ἐκείνου, ὅτε ἔζη.

Λέγεται γὰρ οὖν, ἦν δ' ἐγώ. ἀλλ' οἶε, ὃ Γλαύκων, εἰ τῷ ὄντι οἷός τ' ἦν παιδεύειν ἀνθρώπους καὶ βελτίους ἀπεργάζεσθαι Ὅμηρος, ἅτε περὶ τούτων οὐ μιμείσθαι ἀλλὰ γινώσκειν δυνάμενος, οὐκ ἄρ' ἂν πολλοὺς ἐταῖρους ἐποιήσατο καὶ ἐτιμᾶτο καὶ ἡγαπᾶτο ὑπ' αὐτῶν, ἀλλὰ Πρωταγόρας μὲν ἄρα ὁ Ἀβδηρίτης καὶ Πρόδικος ὁ Κεῖος καὶ ἄλλοι πάμπολλοι δύνανται τοῖς ἐφ' ἑαυτῶν παριστάναι ἰδίᾳ συγγιγνώμενοι ὡς 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, εἶπερ οἷός τ' ἦν πρὸς ἀρετὴν ὀνήσαι ἀνθρώπους, ἢ Ἡσίοδον ραψωδεῖν ἂν περιμόντας εἶων, καὶ οὐχὶ μᾶλλον ἂν αὐτῶν ἀντείχοντο

<sup>6</sup> indifference, negligence

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 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 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 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 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 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 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 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

*vocabulary*

**ἀθρέω** observe, gaze  
**ἀναγκάζω** force, compel  
**ἄνθος** flower  
**ἀπολείπω** leave behind, fail ~eclipse  
**ἀπολιμπάνω** leave behind, fail  
**ἄπτω** set on fire; attach; mid: touch, seize ~haptic  
**ἀρετή** goodness, excellence  
**ἀριθμέω** to count ~arithmetic  
**ἄρμονία** fastener; agreement  
 ~harmony  
**αὐλέω** play (blow, toot)  
**αὐλή** courtyard  
**αὐλητής** -οῦ (m, 1) flute player  
**αὐλῖς** -τος (f) roost, bivouac  
**αὐλός** flute, tube, hollow  
**αὐλὼν** canyon, strait, canal  
**βαρὺς** heavy ~baritone  
**βοήθεια** help  
**γραφεὺς** -ος (m) painter  
**γυμνός** strip, be defenseless  
 ~gymnasium  
**δῆλος** visible, conspicuous  
**ἐγγύθεν** near  
**εἶδωλον** phantom, unreal image  
 ~wit  
**εἴτε** if, whenever; either/or  
**ἐμπειρός** experienced  
**ἐνέμι** be in ~ion  
**ἐξαγγέλλω** bring news out ~angel  
**ἐξέχω** keep outside  
**ἐπαῖω** (ᾱ) listen to, perceive  
**ἐπιεικής** fitting ~icon  
**ἐπίσταμαι** know how, understand  
 ~station  
**ἐπιστήμη** skill, knowledge  
**ἐπίταξις** injunction, command  
**ἐπιτάσσω** enjoin; place near  
**ἐφίστημι** set; (mp) come/be near, direct, stop ~station  
**ζωγράφος** painter

**ζῷον** being, animal; picture  
**ἡμισυς** half ~hemisphere  
**ἡνία** -ου (n) reins  
**ἡώς** ἡῶθι (f, 2) dawn ~Eocene  
**θεάομαι** look at, behold, consider  
 ~theater  
**θεωρέω** be sent to consult an oracle; observe, contemplate  
**ἵππικος** of horses ~hippo  
**ἴσχω** imitate, liken to, guess ~victor  
**κάλλος** -εος (n, 3) beauty  
 ~kaleidoscope  
**καμπύλος** bent, curved  
**καταλείπω** leave behind, abandon  
 ~eclipse  
**καταλιμπάνω** leave behind, abandon  
**κοῖλος** hollow ~hollow  
**λογίζομαι** reckon, consider  
**μέγεθος** -ους (n, 3) tall, big (person)  
 ~megaton  
**μεταλαμβάνω** share in; swap  
**μετρέω** measure, traverse ~metric  
**μέτρον** measure ~metric  
**μηχανή** machine; mechanism, way  
**μιμέομαι** (ι) imitate, represent  
**μίμησις** -τος (ι, f) imitation, representation  
**μιμητής** -οῦ (ι, m, 1) imitator, actor, poet  
**μουσική** art, music  
**ναί** yea  
**οἶχοι** at home ~economics  
**ὅμως** anyway, nevertheless  
**ὅπη** wherever, however  
**ὀρθός** upright, straight; correct, just  
 ~orthogonal  
**οὐδέτερος** neither  
**οὐκοῦν** not so?; and so  
**ὄψις** ὄψεως (f) sight, view  
 ~thanatopsis  
**πάθημα** -τος (n, 3) suffering,

condition

**παιδεία** child-rearing, education

**παιδιά** childish play

**παντάπασιν** altogether; yes, certainly

**πλάνη** wandering

**ποίησις** -εως (f) creation

**ποιητής** -οῦ (m, 1) maker, author

**ποιητός** made, well-made ~poet

**ποῖος** what kind

**πότερος** which, whichever of two

**πράξις** -εως (f) result, business  
~practice

**προλείπω** abandon, withdraw  
~eclipse

**πρόσωθεν** forward, in the future; far

**ῥῆμα** -τος (n, 3) a thing said

**ῥυθμός** measured; symmetrical

**σκεῦος** -εος (n, 3) thing, tool, vessel

**σχυτότομος** leather worker

**σοφία** skill; wisdom ~sophistry

**σπουδή** zeal; (dat) with difficulty, hastily ~repudiate

**στρατηγία** office of command, strategy ~strategy

**σύνειμι** be with; have sex ~ion

**συνίημι** send together; hear, notice, understand ~jet

**σχῆμα** -τος (n, 3) form, figure

**ταραχή** upsetness, confusion

**τέχνη** craft, art, plan, contrivance  
~technology

**τοῖνον** well, then

**τοιόσδε** such

**ὕπηρετέω** serve

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

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

**χαλινός** (ι) bit for a horse

**χαλκεύς** -ος (m) smith

**χαρίεις** graceful

**χρεία** need, use

**χρηστός** useful; brave, worthy

**χρῶμα** -τος (n, 3) color

**ῥαῖος** ripe; young adult

ἢ τοῦ χρυσοῦ καὶ ἡνάγκαζον παρὰ σφίσιν οἴκοι εἶναι, ἢ εἰ μὴ ἔπειθον, αὐτοὶ ἂν ἐπαιδαγώγουν ὅπῃ ᾗσαν, ἕως ἱκανῶς παιδείας μεταλάβοιεν;

Παντάπασι, ἔφη, δοκεῖς μοι, ὦ Σώκρατες, ἀληθῆ λέγειν.

Οὐκοῦν τιθώμεν ἀπὸ Ὀμήρου ἀρξαμένους πάντας τοὺς ποιητικοὺς μιμητὰς εἰδῶλων ἀρετῆς εἶναι καὶ τῶν ἄλλων περὶ ὧν ποιοῦσιν, τῆς δὲ ἀληθείας οὐχ ἄπτεσθαι, ἀλλ' ὥσπερ νυνδὴ ἐλέγομεν, ὁ ζωγράφος σκυτοτόμον ποιήσει δοκοῦντα εἶναι, αὐτός 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 ἐτέροις τοιούτοις ἐκ τῶν λόγων θεωροῦσι δοκεῖν, ἕαντε περὶ σκυτοτομίας τις λέγῃ ἐν μέτρῳ καὶ ῥυθμῷ καὶ ἀρμονίᾳ, πάνυ εὖ δοκεῖν λέγεσθαι, ἕαντε περὶ στρατηγίας ἕαντε περὶ ἄλλου ὅτουοῦν· οὕτω φύσει αὐτὰ ταῦτα μεγάλην τινὰ κήλησιν ἔχειν. ἐπεὶ γυμνωθέντα γε τῶν τῆς μουσικῆς<sup>1</sup> χρωμάτων τὰ τῶν ποιητῶν, αὐτὰ ἐφ' αὐτῶν λεγόμενα, οἶμαί σε εἰδέναι οἷα φαίνεται. τεθέασαι γάρ που.

Ἐγὼ γ', ἔφη.

Οὐκοῦν, ἦν δ' ἐγώ, ἔοικεν τοῖς τῶν ὡραίων προσώποις, καλῶν δὲ μῆ, οἷα γίγνεται ἰδεῖν ὅταν αὐτὰ τὸ ἄνθος προλίπη;

Παντάπασι, ἦ δ' ὅς.

Ἴθι δὴ, τόδε ἄθρει·<sup>2</sup> ὁ τοῦ εἰδῶλου ποιητῆς, ὁ μιμητῆς, φαμέν, τοῦ μὲν ὄντος οὐδὲν ἐπαῖει, τοῦ δὲ φαινομένου· οὐχ οὕτως;

Ναί.

Μὴ τοίνυν ἡμίσεως αὐτὸ καταλίπωμεν ῥηθέν, ἀλλ' ἱκανῶς ἴδωμεν.

<sup>1</sup> art, music    <sup>2</sup> observe, gaze

Λέγε, ἔφη.

Ζωγράφος, φαμέν, ἡνίας τε γράψει καὶ χαλινόν;<sup>3</sup>

Ναί.

Ποίσει δέ γε σκυτοτόμος καὶ χαλκεύς;<sup>4</sup>

Πάνυ γε.

Ἄρ' οὖν ἐπαίει οἷας δεῖ τὰς ἡνίας εἶναι καὶ τὸν χαλινὸν ὁ γραφεύς;<sup>5</sup> ἢ οὐδ' ὁ ποιήσας, ὅ τε χαλκεὺς καὶ ὁ σκυτεὺς, ἀλλ' ἐκείνος 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 ἢ πεποιημένον ἢ πεφυκός;

Οὕτως.

Πολλὴ ἄρα ἀνάγκη τὸν χρώμενον ἐκάστῳ ἐμπειρότατόν τε εἶναι καὶ ἄγγελον γίνεσθαι τῷ ποιητῇ οἷα ἀγαθὰ ἢ κακὰ ποιεῖ ἐν τῇ χρεῖᾳ ᾧ χρῆται· οἷον αὐλητῆς<sup>6</sup> που αὐλοποιῶ ἐξαγγέλλει περὶ τῶν αὐλῶν, οἱ ἂν ὑπηρετῶσιν ἐν τῷ αὐλεῖν,<sup>7</sup> καὶ ἐπιτάξει οἷους δεῖ ποιεῖν, ὁ δ' ὑπηρετήσῃ.

Πῶς δ' οὐ;

<sup>3</sup> bit for a horse    <sup>4</sup> smith    <sup>5</sup> painter    <sup>6</sup> flute player    <sup>7</sup> play (blow, toot)

Οὐκοῦν ὁ μὲν εἰδὼς ἐξαγγέλλει περὶ χρηστῶν καὶ πονηρῶν αὐλῶν, ὁ δὲ πιστεύων ποιήσει;

Ναί.

Τοῦ αὐτοῦ ἄρα σκεύους ὁ μὲν ποιητὴς πίστιν ὀρθὴν ἔξει περὶ κάλλους τε καὶ πονηρίας, συνὼν τῷ εἰδότη καὶ ἀναγκαζόμενος ἀκούειν παρὰ τοῦ εἰδότος, ὁ δὲ χρώμενος ἐπιστήμην.

Πάνυ γε.

Ὁ δὲ μμητὴς πότερον ἐκ τοῦ χρησθαι ἐπιστήμην ἔξει περὶ ὧν ἂν γράφῃ, εἴτε καλὰ καὶ ὀρθὰ εἴτε μή, ἢ δόξαν ὀρθὴν διὰ τὸ ἐξ ἀνάγκης συνεῖναι τῷ εἰδότη καὶ ἐπιτάττεσθαι οἷα χρὴ γράφειν;

Οὐδέτερα.<sup>8</sup>

Οὔτε ἄρα εἴσεται οὔτε ὀρθὰ δοξάσει ὁ μμητὴς περὶ ὧν ἂν μιμήται πρὸς κάλλος ἢ πονηρίαν.

Οὐκ ἔοικεν.

Χαρίεις ἂν εἴῃ ὁ ἐν τῇ ποιήσει μμητικὸς πρὸς σοφίαν περὶ ὧν ἂν ποιῇ.

Οὐ πάνυ.

Ἄλλ' οὖν δὴ ὅμως γε μμήσεται, οὐκ εἰδὼς περὶ ἐκάστου ὅπῃ πονηρὸν ἢ χρηστὸν· ἀλλ', ὥς ἔοικεν, οἶον φαίνεται καλὸν εἶναι τοῖς πολλοῖς τε καὶ μηδὲν εἰδόντων, τοῦτο μμήσεται.

Τί γάρ ἄλλο;

Ταῦτα μὲν δὴ, ὥς γε φαίνεται, ἐπιεικῶς ἡμῖν διωμολόγηται, τόν τε μμητικὸν μηδὲν εἰδέναι ἄξιον λόγου περὶ ὧν μιμεῖται, ἀλλ' εἶναι παιδιάν<sup>9</sup> τινα καὶ οὐ σπουδὴν τὴν μίμησιν, τοὺς τε τῆς τραγικῆς ποιήσεως ἀπτομένους ἐν ἱαμβείοις καὶ ἐν ἔπεσι πάντας εἶναι μμητικούς ὥς οἶόν τε μάλιστα.

<sup>8</sup> neither    <sup>9</sup> childish play

Πάνυ μὲν οὖν.

Πρὸς Διός, ἦν δ' ἐγώ, τὸ δὲ δὴ μιμῆσθαι 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· ταυτόν 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 κοιλὰ τε δὴ καὶ ἐξέχοντα διὰ τὴν περὶ τὰ χρώματα αὐτῶν πλάνην<sup>10</sup> τῆς ὀψεως, καὶ πᾶσά τις ταραχὴ<sup>11</sup> δὴλη ἡμῖν ἐνούσα αὕτη ἐν τῇ ψυχῇ· ὅ δὲ δὴ ἡμῶν τῷ παθήματι τῆς φύσεως ἢ σκιαγραφία ἐπιθεμένη γοητείας οὐδὲν ἀπολείπει, καὶ ἡ θυματοποιία καὶ αἱ ἄλλαι πολλαὶ τοιαῦται μηχαναί.

Ἀληθῆ.

Ἄρ' οὖν οὐ τὸ μετρεῖν<sup>12</sup> καὶ ἀριθμεῖν<sup>13</sup> καὶ ἰστάναι βοήθειαι χαριέσταται πρὸς αὐτὰ ἐφάνησαν, ὥστε μὴ ἄρχειν ἐν ἡμῖν τὸ φαινόμενον μεῖζον ἢ ἔλαττον ἢ πλεόν ἢ βαρύτερον, ἀλλὰ τὸ λογισάμενον καὶ μετρήσαν ἢ καὶ στήσαν;

Πῶς γὰρ οὔ;

Ἀλλὰ μὴν τοῦτό γε τοῦ λογιστικοῦ ἂν εἴη τοῦ ἐν ψυχῇ ἔργον.

Τούτου γὰρ οὖν.

<sup>10</sup> wandering    <sup>11</sup> upsetness, confusion    <sup>12</sup> measure, traverse    <sup>13</sup> to count

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 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, 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 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, 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 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, 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 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

*vocabulary*

**ἀγανακτέω** be vexed, in a ferment  
**ἀγωγή** carrying; leadership  
**ἀδύνατος** unable; impossible  
**ἀεργός** lazy ~ergonomics  
**αἰσχύνω** (ὀ) spoil, disgrace, disfigure, mar  
**ἀκοή** hearing ~acoustic  
**ἄλλοτριος** someone else's; alien  
 ~alien  
**ἄλλοτριόω** estrange from  
**ἄλόγιστος** inconsiderate, irrational  
**ἀναγκαῖος** coerced, coercing, slavery  
**ἀναμνησκω** (+2 acc) remind  
 someone ~mnemonic  
**ἀνθρώπινος** human  
**ἀντιτείνω** resist  
**ἄνω** (ἄ) accomplish, pass, waste; upwards, out to sea  
**ἄπληστος** insatiable, greedy  
**ἀπολείπω** leave behind, fail ~eclipse  
**ἀπολιμπάνω** leave behind, fail  
**ἀργός** glistening, swift  
**ἀρέσκω** please, satisfy; make amends  
**ἀφανίζω** do away with, make off with; (pass) disappear  
**ἄχθομαι** be burdened with  
**βέλτιστος** best, noblest  
**βίαιος** by force  
**βοάω** shout  
**γέμω** be full of  
**γοῦν** at least then  
**δειλία** cowardice  
**δῆλος** visible, conspicuous  
**δηλώω** show, disclose  
**διάκειμαι** be in a condition  
**διακελεύομαι** give orders to, encourage  
**διάνοια** a thought; intelligence  
**διατρίβω** (ῡ) wear down, delay  
 ~tribology

**διεξέρχομαι** go through  
**δράω** do, accomplish  
**ἐθίζω** accustom  
**εἰκός** likely  
**ἐκούσιος** voluntary  
**ἔλκος** -εος (n, 3) wound ~ulcer  
**ἔλκω** drag, pull, hoist; rape  
**ἐμποδών** getting in the way  
**ἐναντιόομαι** oppose, contradict  
**ἐξηγέομαι** lead forth; set out, describe ~hegemony  
**ἐπεικής** fitting ~icon  
**ἐπιλαμβάνω** take, attack, seize  
**ἐπισκέπτομαι** look upon, inspect  
**ἐπισκοπέω** look upon, inspect  
**ἐρημία** wilderness, solitude  
**έτοιμος** ready; fulfilled  
**εὐδοκιμέω** be esteemed  
**εὐπετής** coming out well; (adv) fortunately  
**ζωγράφος** painter  
**ἦθος ἦθεος** (n, 3) habit, habitat  
 ~ethos  
**ἡσυχία** peace and quiet  
**ἡσύχιος** at peace  
**θέατρον** (ἄ) theater  
**ιάομαι** (ι) cure ~pediatrician  
**ιατρικός** medicine, medical skill  
**καθάπερ** exactly as  
**καταμανθάνω** examine, observe  
**κύβος** cube, die  
**λογισμός** calculation  
**λυπέω** (ὀ) annoy, distress  
**λύπη** distress  
**μετέχω** partake of  
**μετρέω** measure, traverse ~metric  
**μέτρον** measure ~metric  
**μιμέομαι** (ι) imitate, represent  
**μίμησις** -τος (ι, f) imitation, representation  
**μονόω** leave, not aid  
**μυρίος** (ὀ) 10,000 ~myriad

ναί yea

νοσέω be sick, be mad, suffer

ὀμιλέω (i) associate with ~homily

ὀνομάζω to address, name ~name

ὅπη wherever, however

ὀρθός upright, straight; correct, just  
~orthogonal

ὀρθόω stand up

οὐκοῦν not so?; and so

ὄψις ὄψεως (f) sight, view

~thanatopsis

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

παραγίγνομαι be beside, attend  
~genus

παραπλήσιος similar to

πήγνυμι (ō) stick, set, build ~fang

πλήσσω hit ~plectrum

ποιήεις grassy ~pastor

ποίησις -εως (f) creation

ποιητής -οῦ (m, 1) maker, author

ποικίλος ornamented; various

ποῖος what kind

πότερος which, whichever of two

πράξις -εως (f) result, business

~practice

προβαίνω surpass, continue ~basis

προθέω run from, lead to the fray

προσδοκάω expect

προσπταίω batter; be set back

προσφέρω present; resemble; add

πρόσω forward, in the future; far

σημαίνω give orders to; show; mark  
~semaphore

σοφία skill; wisdom ~sophistry

σπουδαῖος quick, active; excellent

σπουδή zeal; (dat) with difficulty,  
hastily ~repudiate

στασιάζω revolt, be divided

συγγίγνομαι associate with, meet,  
have sex ~genus

συλλέγω collect, assemble ~legion

συμφορά collecting; accident,  
misfortune

τοῖνυν well, then

τοιόσδε such

τύχη fortune, act of a god

ὕγιής sound, profitable ~hygiene

φαῦλος trifling

φάω appear (dawn) ~photon

φθέγγομαι make a sound, utter  
~diphthong

φρόνιμος sensible, prudent

φύω produce, beget; clasp ~physics

Τούτῳ δὲ πολλάκις μετρήσαντι καὶ σημαίνοντι μείζω ἅττα εἶναι ἢ ἐλάττω ἕτερα ἐτέρων ἢ ἴσα τὰναντία φαίνεται ἅμα περὶ ταυτά.

Ναί.

Οὐκοῦν ἔφαμεν τῷ αὐτῷ ἅμα περὶ ταυτά 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.

Ἀλλὰ μὴν τὸ μέτρω γε καὶ λογισμῷ πιστεῦον βέλτιστον ἂν εἴη τῆς ψυχῆς.

Τί μήν;

Τὸ ἄρα τούτῳ ἐναντιούμενον τῶν φαύλων ἂν τι εἴη ἐν ἡμῖν.

Ἀνάγκη.

Τοῦτο τοίνυν διομολογήσασθαι βουλόμενος ἔλεγον ὅτι ἡ γραφικὴ καὶ ὅλως ἡ μιμητικὴ πόρρω μὲν τῆς ἀληθείας ὃν τὸ αὐτῆς ἔργον ἀπεργάζεται, πόρρω δ' αὖ φρονήσεως ὄντι τῷ ἐν ἡμῖν προσομιλεῖ τε καὶ ἐταῖρα καὶ φίλη ἐστὶν ἐπ' οὐδενὶ ὑγιεῖ οὐδ' ἀληθεῖ.

Παντάπασιν, ἢ δ' ὅς.

Φαύλη ἄρα φαύλῳ συγγιγνομένη φαῦλα γεννᾷ ἡ μιμητικὴ.

Ἦτοικεν.

Πότερον, ἢν δ' ἐγώ, ἡ κατὰ τὴν ὄψιν μόνον, ἢ καὶ κατὰ τὴν ἀκοήν, ἢν δὴ ποιήσιν ὀνομάζομεν;

Εἰκός γ', ἔφη, καὶ ταύτην.

Μὴ τοῖνυν, ἦν δ' ἐγώ, τῷ εἰκότι μόνον πιστεύσωμεν ἐκ τῆς γραφικῆς, ἀλλὰ καὶ ἐπ' αὐτὸ αὐτὸ ἔλθωμεν τῆς διανοίας τοῦτο ᾧ προσομιλεῖ ἡ τῆς ποιήσεως μμητική, καὶ ἴδωμεν φαῦλον ἢ σπουδαῖόν ἐστιν.

Ἀλλὰ χρή.

ᾧδε δὴ προθώμεθα· πράττοντας, φαμέν, ἀνθρώπους μμεῖται ἡ μμητική βιαίους ἢ ἐκουσίας πράξεις, καὶ ἐκ τοῦ πράττειν ἢ εὖ οἰομένους ἢ κακῶς πεπραγέναι, καὶ ἐν τούτοις δὴ πᾶσιν ἢ λυπουμένους ἢ χαίροντας. μή τι ἄλλο ἦν παρὰ ταῦτα;

Οὐδέν.

Ἄρ' οὖν ἐν ᾗπασιν 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; ἀναμμηγήσκομαι δὲ ὅτι τοῦτό γε νῦν οὐδὲν δεῖ ἡμᾶς διομολογεῖσθαι· ἐν γὰρ τοῖς ἄνω λόγοις ἱκανῶς πάντα ταῦτα διωμολογησάμεθα, ὅτι μυρίων τοιούτων ἐναντιωμάτων ἅμα γιγνομένων ἢ ψυχὴ γέμει ἡμῶν.

Ὅρθως, ἔφη.

Ὅρθως γάρ, ἦν δ' ἐγώ· ἀλλ' ὁ τότε ἀπελίπομεν, νῦν μοι δοκεῖ ἀναγκαῖον εἶναι διεξελεθεῖν.

Τὸ ποῖον; ἔφη.

Ἀνὴρ, ἦν δ' ἐγώ, ἐπιεικῆς τοιαῶδε τύχης μετασχών, ὕδ' ἀπολέσας ἢ τι ἄλλο ὧν περὶ πλείστου ποιεῖται, ἐλέγομέν που καὶ τότε ὅτι ῥᾶστα οἶσει τῶν ἄλλων.

Πάνυ γε.

Νῦν δέ γε τόδ' ἐπισκεψώμεθα, πότερον οὐδὲν ἀχθέσεται, ἢ τοῦτο μὲν ἀδύνατον, μετριάσει δέ πως πρὸς λύπην.

Οὕτω μάλλον, 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<sup>1</sup> μόνος αὐτὸς καθ' αὐτὸν γίγνηται;

Πολύ που, ἔφη, διοίσει, ὅταν ὁράται.

Μονωθεὶς<sup>2</sup> δέ γε οἶμαι πολλὰ μὲν τολμήσει φθέγξασθαι, ἃ εἴ τις αὐτοῦ  
ἀκούει αἰσχύνοιτ' ἄν, πολλὰ δὲ ποιήσει, ἃ οὐκ ἂν δέξαιτό τινα ἰδεῖν  
δρῶντα.

Οὕτως ἔχει, ἔφη.

Οὐκοῦν τὸ μὲν ἀντιτείνειν διακελευόμενον λόγος καὶ νόμος ἐστίν, τὸ  
δὲ ἔλκον ἐπὶ τὰς λύπας αὐτὸ τὸ πάθος;

Ἀληθῆ.

Ἐναντίας δὲ ἀγωγῆς γιγνομένης ἐν τῷ ἀνθρώπῳ περὶ τὸ αὐτὸ ἅμα,  
δύο φαμὲν αὐτῷ ἀναγκαῖον εἶναι.

Πῶς δ' οὐ;

Οὐκοῦν τὸ μὲν ἕτερον τῷ νόμῳ ἔτοιμον πείθεσθαι, ἢ ὁ νόμος ἐξηγείται;

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 προβαίνειν  
τῷ χαλεπῶς φέροντι, οὔτε τι τῶν ἀνθρωπίνων ἄξιον ὄν μεγάλης  
σπουδῆς, ὃ τε δεῖ ἐν αὐτοῖς ὅτι τάχιστα παραγίγνεσθαι ἡμῖν, τούτῳ  
ἐμποδῶν γιγνόμενον τὸ λυπεῖσθαι.

Τίτι, ἢ δ' ὅς, λέγεις;

Τῷ βουλεύεσθαι, ἦν δ' ἐγώ, περὶ τὸ γεγονὸς καὶ ὥσπερ ἐν πτώσει  
κύβων<sup>3</sup> πρὸς τὰ πεπτωκότα τίθεσθαι τὰ αὐτοῦ πράγματα, ὅπῃ ὁ  
λόγος αἰρεῖ βέλτιστ' ἂν ἔχειν, ἀλλὰ μὴ προσπταίσαντας καθάπερ

<sup>1</sup> wilderness, solitude    <sup>2</sup> leave, not aid    <sup>3</sup> cube, die



παῖδας ἐχομένους τοῦ πληγέντος ἐν τῷ βοᾷ διατρίβειν, ἀλλ' αἰεὶ ἐθίζειν τὴν ψυχὴν ὅτι τάχιστα γίγνεσθαι πρὸς τὸ ἰᾶσθαι τε καὶ ἐπανορθοῦν τὸ πεσόν τε καὶ νοσῆσαν,<sup>4</sup> ἱατρικῇ θρηναφδίαν 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 ἄρ' οὐκ ἀλόγιστόν<sup>5</sup> τε φήσομεν εἶναι καὶ ἀργὸν καὶ δειλίας φίλον;

Φήσομεν<sup>6</sup> μὲν οὖν.

Οὐκοῦν τὸ μὲν πολλὴν μίμησιν καὶ ποικίλῃν ἔχει, τὸ ἀγανακτικόν, τὸ δὲ φρόνιμόν τε καὶ ἡσύχιον<sup>7</sup> ἦθος, παραπλήσιον ὃν αἰεὶ αὐτὸ αὐτῷ, οὔτε ῥάδιον μιμήσασθαι οὔτε μιμουμένου εὐπετές<sup>8</sup> καταμαθεῖν, ἄλλως τε καὶ πανηγύρει καὶ παντοδαποῖς ἀνθρώποις εἰς θέατρα<sup>9</sup> συλλεγομένοις· ἀλλοτρίου γάρ που πάθους ἢ μίμησις αὐτοῖς γίνεται.

Παντάπασι μὲν οὖν.

Ὁ δὲ μιμητικὸς ποιητὴς δῆλον ὅτι οὐ πρὸς τὸ τοιοῦτον τῆς ψυχῆς πέφυκε τε καὶ ἡ σοφία αὐτοῦ τούτῳ ἀρέσκειν πέπηγεν, εἰ μέλλει εὐδοκμήσειν ἐν τοῖς πολλοῖς, ἀλλὰ πρὸς τὸ ἀγανακτικόν τε καὶ ποικίλον ἦθος διὰ τὸ εὐμύμητον 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 ἕτερον τοιοῦτον ὁμιλεῖν τῆς ψυχῆς

<sup>4</sup> be sick, be mad, suffer    <sup>5</sup> inconsiderate, irrational    <sup>6</sup> appear (dawn)

<sup>7</sup> at peace    <sup>8</sup> coming out well; (adv) fortunately    <sup>9</sup> theater

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 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 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 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, 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 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 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 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, he is like him; and he is

*vocabulary*

ἄδω sing  
 ἀέθλιος prize ~athlete  
 αἰῖδω sing  
 ἄθλιος wretched ~athlete  
 αἰσχροῦ shameful  
 αἰσχύνω (ῶ) spoil, disgrace,  
 disfigure, mar  
 ἄκαιρος unseasonable, troublesome  
 ἀκροάομαι pay attention  
 ἀλλότριος someone else's; alien  
 ~alien  
 ἀναλαμβάνω take up, recover,  
 resume  
 ἀναμνησκω (+2 acc) remind  
 someone ~mnemonic  
 ἀνευ away from; not having; not  
 needing ~Sp. sin  
 ἀνθρώπινος human  
 ἀνίημι urge, impel; release ~jet  
 ἀνόητος foolish  
 ἀποδύρομαι (ῶ) lament bitterly  
 ἀπολαύω have use, have a benefit  
 ἀπολογέομαι defend one's conduct  
 ἀποτίμπλημι satisfy, fulfill, appease  
 ἀποτείνω extend, prolong  
 ἄρδω give water  
 ἄτε as if; since  
 αὐχμέω be dirty, squalid  
 ἀφροδίσιος sexual  
 ἄφρων senseless, unthinking  
 ~frenzy  
 βασιλεύω be king  
 βδελύσσομαι be, make loathsome  
 βέλτιστος best, noblest  
 βωμολοχία coarse humor  
 γέλοιος laughable; joking  
 γελοιοποιός clown, clownish  
 δακρύω weep  
 διαγιγνώσκω discern, decide  
 ~gnostic  
 διατίθημι arrange; set out goods for

sale ~thesis  
 διαφορά disagreement  
 διοίκησις housekeeping  
 δράω do, accomplish  
 ἐγγίγνομαι live in ~genus  
 ἐγκρατής firm, powerful  
 ἐγκώμιος common, native  
 ἔδος ἔδεος (n, 3) seat, sitting  
 ~polyhedron  
 ἔθος ἔθεος (n, 3) custom, habit  
 ~ethology  
 εἶδωλον phantom, unreal image  
 ~wit  
 εἴπερ if indeed  
 ἐκτός outside  
 ἐκφέρω carry off ~bear  
 ἐλεέω pity, have mercy on ~alms  
 ἐμπίπτω fall into; attack ~petal  
 ἐμποιέω make inside of ~poet  
 ἐνδίδωμι hand over, lend, show,  
 allow  
 ἐνθυμέομαι (ῶ) take to heart  
 ἐννοέω consider  
 ἐοικώς like; fairly  
 ἐπαιῖδω sing with, to; charm  
 ἐπαινέω concur, praise, advise  
 ἔπαινος (noun) praise  
 ἐπεικῆς fitting ~icon  
 ἔραμαι love, aor. fall in love; long  
 for, covet ~erotic  
 ἔρω -τος (m) love, desire ~erotic  
 εὐδαίμων blessed with a good  
 genius  
 εὐμενῆς kind  
 εὐνομέομαι be well ordered  
 εὖνοος kindly; favorable  
 ἡδομαι be pleased, enjoy  
 ~hedonism  
 ἡδονή pleasure  
 ἡδος ἡδεος (n, 3) pleasure  
 ~hedonism  
 ἡσυχία peace and quiet

**θέω** run, run for  
**καλλωπίζω** embellish, make up  
**καρτερέω** be patient  
**καταγιγνώσκω** judge negatively  
**κατασκευάζω** equip, build  
**καταφρονέω** scorn; think of  
**κάτειμι** go down, disembark ~ion  
**κερδαίνω** profit, take advantage  
**κῆδος** -εος (n, 3) sorrow ~heinous  
**κηλέω** bewitch  
**κόπτω** beat, cut, strike  
**κραυγάζω** croak, scream  
**κωμωδικός** comic  
**λεπτός** thin  
**λογίζομαι** reckon, consider  
**λύπη** distress  
**λυπηρός** (ὁ) painful, causing pain, sad  
**λωβάομαι** maltreat  
**μέλος** -ους (n, 3) limb; melody  
**μεριμνάω** care for  
**μέτειμι** be among, go, follow ~ion  
**μέτρον** measure ~metric  
**μιμέομαι** (ι) imitate, represent  
**μίμησις** -τος (τι, f) imitation, representation  
**μυρίος** (ὁ) 10,000 ~myriad  
**ὁμοιόω** assimilate, liken  
 ~homoerotic  
**οὐχοῦν** not so?; and so  
**πάθος** -ους (n, 3) an experience, passion, condition  
**παιδεία** child-rearing, education  
**παιδεύω** raise; train  
**παιδικός** childlike; a darling  
 ~pediatrician  
**παραδείκνυμι** (ὁ) receive, admit  
**πεινάω** be hungry  
**πενθέω** grieve ~Nepenthe

**πένθος** -εος (n, 3) grief, misfortune  
 ~Nepenthe  
**πένομαι** be busy, work at  
 ~osteopenia  
**πῇ** where? how?  
**πίμπλημι** fill (+gen.) ~plenum  
**ποίημα** -τος (n, 3) work, deed  
**ποίησις** -εως (f) creation  
**ποιητής** -οῦ (m, 1) maker, author  
**ποιητός** made, well-made ~poet  
**προδίδωμι** betray  
**προστάτης** -ου (m, 1) leader, protector  
**πρόσω** forward, in the future; far  
**ῥῆσις** -ος (f) conversation, talk  
 ~rhetoric  
**σκοπᾶω** watch, observe  
**σκοπέω** behold, consider  
**σπουδάζω** be busy, earnest  
 ~repudiate  
**σπουδαῖος** quick, active; excellent  
**στερέω** steal, take  
**συγχωρέω** accede, concede  
**συμφορά** collecting; accident, misfortune  
**σύνοιδα** know about someone; think proper  
**τοτέ** then ... now ...  
**τροφή** food, upkeep ~atrophy  
**ὕμνος** song ~hymn  
**φθείρω** destroy, ruin  
**φύσις** -εως (f) nature (of a thing)  
 ~physics  
**φύω** produce, beget; clasp ~physics  
**χαρίζεις** graceful  
**χείρων** worse, more base, inferior, weaker  
**ὠφέλιμος** helping, useful

ἀλλὰ μὴ πρὸς τὸ βέλτιστον, καὶ ταύτῃ ὁμοίωται. καὶ οὕτως ἤδη ἂν ἐν δίκῃ οὐ παραδεχοίμεθα εἰς μέλλουσαν 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 μμητικὸν ποιητὴν φήσομεν κακὴν πολιτείαν ἰδίᾳ ἐκάστου τῇ ψυχῇ ἐμποιεῖν, τῷ ἀνσῆτῳ αὐτῆς χαριζόμενον καὶ οὔτε τὰ μείζω οὔτε τὰ ἐλάττω διαγιγνώσκοντι, ἀλλὰ τὰ αὐτὰ τοτὲ<sup>1</sup> 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 ἐπικεικὲς ἱκανὴν εἶναι λωβᾶσθαι,<sup>2</sup> ἐκτὸς πάνυ τινῶν ὀλέγων, πάνδεινόν που.

Τί δ' οὐ μέλλει, εἴπερ γε δρᾷ αὐτό;

Ἀκούων σκόπει. οἱ γάρ που βέλτιστοι ἡμῶν ἀκροώμενοι Ὅμηρου ἢ ἄλλου τινὸς τῶν τραγωδοποιῶν μιμουμένου τινὰ τῶν ἡρώων ἐν πένθει ὄντα καὶ μακρὰν ῥῆσιν<sup>3</sup> ἀποτείνοντα ἐν τοῖς ὀδυρμοῖς ἢ καὶ ᾄδοντάς τε καὶ κοπτομένους, οἷσθ' ὅτι χαίρομέν τε καὶ ἐνδόντες ἡμᾶς αὐτοὺς ἐπόμεθα συμπάσχοντες καὶ σπουδάζοντες ἐπαινούμεν ὡς ἀγαθὸν ποιητήν, 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,<sup>4</sup> ἂν δυνώμεθα ἡσυχίαν ἄγειν καὶ καρτερεῖν,<sup>5</sup> ὡς τοῦτο μὲν ἀνδρὸς ὄν, ἐκείνο δὲ γυναικός, ὃ τότε ἐπηνοῦμεν.

Ἐννοῶ, ἔφη.

Ἦ καλῶς οὖν, ἦν δ' ἐγώ, οὗτος ὁ ἔπαινος ἔχει, τὸ ὀρώντα τοιοῦτον

<sup>1</sup> then ... now ...    <sup>2</sup> maltreat    <sup>3</sup> conversation, talk    <sup>4</sup> embellish, make up    <sup>5</sup> be patient



ἄνδρα, οἷον ἑαυτὸν τις μὴ ἀξιοῖ εἶναι ἀλλ' αἰσχύνοιτο ἄν, μὴ βδελύττεσθαι<sup>6</sup> ἀλλὰ χαίρειν τε καὶ ἐπαινεῖν;

Οὐ μὰ τὸν Δι', ἔφη, οὐκ εὐλόγῳ ἔοικεν.

Ναί, ἦν δ' ἐγώ, εἰ ἐκείνῃ γ' αὐτὸ σκοποῖς.

Πῇ;

Εἰ ἐνθυμοῖο ὅτι τὸ βίᾳ κατεχόμενον τότε ἐν ταῖς οἰκείαις συμφοραῖς καὶ πεπεινηκὸς τοῦ δακρῦσαί τε καὶ ἀποδύρασθαι ἱκανῶς καὶ ἀποπλησθῆναι, φύσει ὃν τοιοῦτον οἷον τούτων ἐπιθυμεῖν, τότε ἔστιν τοῦτο τὸ ὑπὸ τῶν ποιητῶν πμπλάμενον καὶ χαῖρον· τὸ δὲ φύσει βέλτιστον ἡμῶν, ἅτε οὐχ ἱκανῶς πεπαιδευμένον λόγῳ οὐδὲ ἔθει, ἀνίσιν τὴν φυλακὴν τοῦ θρηνώδους τούτου, ἅτε ἀλλότρια πάθη θεωροῦν καὶ ἑαυτῷ οὐδὲν αἰσχρὸν ὃν εἰ ἄλλος ἀνὴρ ἀγαθὸς φάσκων εἶναι ἀκαίρως<sup>7</sup> πενθεῖ,<sup>8</sup> τοῦτον ἐπαινεῖν καὶ ἐλεεῖν, ἀλλ' ἐκείνο κερδαίνειν ἡγείται, τὴν ἡδονήν, καὶ οὐκ ἂν δέξαιτο αὐτῆς στερηθῆναι<sup>9</sup> καταφρονήσας ὅλου τοῦ ποιήματος.<sup>10</sup> λογίζεσθαι γὰρ οἶμαι ὀλίγοις τισὶν μέτεστιν ὅτι ἀπολαύειν ἀνάγκη ἀπὸ τῶν ἀλλοτρίων εἰς τὰ οἰκεία· θρέψαντα γὰρ ἐν ἐκείνοις ἰσχυρὸν τὸ ἐλεινὸν οὐ ράδιον ἐν τοῖς αὐτοῦ πάθεσι κατέχειν.

Ἀληθέστατα, ἔφη.

Ἄρ' οὖν οὐχ ὁ αὐτὸς λόγος καὶ περὶ τοῦ γελοίου; ὅτι, ἂν αὐτὸς αἰσχύνοιο γελωτοποιῶν, ἐν μιμήσει δὲ κωμωδικῇ<sup>11</sup> ἢ καὶ ἰδίᾳ ἀκούων σφόδρα χαρῆς καὶ μὴ μισῆς ὡς πονηρά, ταῦτόν ποιεῖς ὅπερ ἐν τοῖς ἐλέοις; ὃ γὰρ τῷ λόγῳ αὐτὸ κατεῖχες ἐν σαυτῷ βουλόμενον γελωτοποιεῖν, φοβούμενος δόξαν βωμολοχίας,<sup>12</sup> τότε αὐτὸ ἀνιείς, καὶ ἐκεῖ νεανικὸν ποιήσας ἔλαθες πολλάκις ἐν τοῖς οἰκείοις ἐξενεχθεὶς ὥστε κωμωδοποιὸς γενέσθαι.

Καὶ μάλα, ἔφη.

<sup>6</sup> be, make loathsome    <sup>7</sup> unseasonable, troublesome    <sup>8</sup> grieve  
<sup>9</sup> steal, take    <sup>10</sup> work, deed    <sup>11</sup> comic    <sup>12</sup> coarse humor

Καὶ περὶ ἀφροδισίων<sup>13</sup> δὴ καὶ θυμοῦ καὶ περὶ πάντων τῶν ἐπιθυμητικῶν τε καὶ λυπηρῶν<sup>14</sup> καὶ ἡδέων ἐν τῇ ψυχῇ, ἃ δὴ φάμεν πάσῃ πράξει ἡμῖν ἔπεσθαι, ὅτι τοιαῦτα ἡμᾶς ἡ ποιητικὴ μίμησις ἐργάζεται· τρέφει γὰρ ταῦτα ἄρδουσα,<sup>15</sup> δέον αὐχμεῖν,<sup>16</sup> καὶ ἄρχοντα ἡμῖν καθίστησιν, δέον ἄρχεσθαι αὐτὰ ἵνα βελτίους τε καὶ εὐδαιμονέστεροι ἀντὶ χειρόνων καὶ ἀθλιωτέρων γινώμεθα.

Οὐκ ἔχω ἄλλως φάναι, ἦ δ' ὅς.

Οὐκοῦν, εἶπον, ὦ Γλαύκων, ὅταν Ὅμηρου ἐπαινέταις ἐντύχης λέγουσιν ὡς τὴν Ἑλλάδα πεπαίδευκεν οὗτος ὁ ποιητὴς καὶ πρὸς διοίκησίν τε καὶ παιδείαν τῶν ἀνθρωπίνων πραγμάτων ἄξιος ἀναλαβόντι μανθάνειν τε καὶ κατὰ τοῦτον τὸν ποιητὴν πάντα τὸν αὐτοῦ βίον κατασκευασάμενον ζῆν, φιλεῖν μὲν χρὴ καὶ ἀσπάζεσθαι ὡς ὄντας βελτίστους εἰς ὅσον δύνανται, καὶ συγχωρεῖν Ὅμηρον ποιητικώτατον εἶναι καὶ πρῶτον τῶν τραγωδοποιῶν, εἰδέναι δὲ ὅτι ὅσον μόνον ὕμνους<sup>17</sup> θεοῖς καὶ ἐγκώμια τοῖς ἀγαθοῖς ποιήσεως παραδεκτέον εἰς πόλιν·

Εἰ δὲ τὴν ἡδυσμένην Μοῦσαν παραδέξῃ ἐν μέλεσιν ἢ ἔπαισιν, ἡδονὴ σοι καὶ λύπη ἐν τῇ πόλει βασιλεύσεται ἀντὶ νόμου τε καὶ τοῦ κοινῇ αἰεὶ δόξαντος εἶναι βελτίστου λόγου.

Ἀληθέστατα, ἔφη.

Ταῦτα δὴ, ἔφη, ἀπολελογήσθω ἡμῖν ἀναμνησθεῖσιν περὶ ποιήσεως, ὅτι εἰκότως<sup>18</sup> ἄρα τότε αὐτὴν ἐκ τῆς πόλεως ἀπεστέλλομεν τοιαύτην οὔσαν· ὁ γὰρ λόγος ἡμᾶς ἥρει. προσεῖπόμεν 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,<sup>19</sup> ὅτι ἄρα πένονται,<sup>20</sup> καὶ ἄλλα μυρία σημεῖα παλαιᾶς

<sup>13</sup> sexual <sup>14</sup> painful, causing pain, sad <sup>15</sup> give water <sup>16</sup> be dirty, squalid <sup>17</sup> song <sup>18</sup> like; fairly <sup>19</sup> care for <sup>20</sup> be busy, work at

ἐναντιώσεως τούτων. ὅμως δὲ εἰρήσθω ὅτι ἡμεῖς γε, εἴ τινα ἔχοι λόγον εἰπεῖν ἢ πρὸς ἡδονὴν ποιητικὴ καὶ ἡ μίμησις, ὡς χρὴ αὐτὴν εἶναι ἐν πόλει ἐννομουμένη, ἄσμενοι ἂν καταδεχοίμεθα, ὡς σύνησμέν γε ἡμῖν αὐτοῖς κηλουμένοις ὑπ' αὐτῆς· ἀλλὰ γὰρ τὸ δοκοῦν ἀληθὲς οὐχ ὅσιον προδιδόναι. ἦ γάρ, ὦ φίλε, οὐ κηλῇ<sup>21</sup> ὑπ' αὐτῆς καὶ σύ, καὶ μάλιστα ὅταν δι' Ὀμήρου θεωρῆς αὐτήν;

Πολύ γε.

Οὐκοῦν δικαία ἐστὶν οὕτω κατιέναι, ἀπολογησαμένη ἐν μέλει ἢ τινι ἄλλῳ μέτρῳ;

Πάνν μὲν οὖν.

Δοῖμεν δέ γέ που ἂν καὶ τοῖς προστάταις αὐτῆς, ὅσοι μὴ ποιητικοί, φιλοποιηταὶ δέ, ἄνευ μέτρου λόγον ὑπὲρ αὐτῆς εἰπεῖν, ὡς οὐ μόνον ἡδεῖα ἀλλὰ καὶ ὠφελίμη πρὸς τὰς πολιτείας καὶ τὸν βίον τὸν ἀνθρώπινόν ἐστιν· καὶ εὐμενῶς<sup>22</sup> ἀκουσόμεθα. κερδανοῦμεν γάρ που ἐὰν μὴ μόνον ἡδεῖα φανῇ ἀλλὰ καὶ ὠφελίμη.

Πῶς δ' οὐ μέλλομεν, ἔφη, κερδαίνειν;

Εἰ δέ γε μή, ὦ φίλε ἑταῖρε, ὥσπερ οἱ ποτέ του ἐρασθέντες,<sup>23</sup> 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, εἶνοι<sup>24</sup> μὲν ἐσόμεθα φανῆναι αὐτὴν ὡς βελτίστην καὶ ἀληθεστάτην, ἕως δ' ἂν μὴ οἶα τ' ἢ ἀπολογήσασθαι, ἀκροασόμεθ' αὐτῆς ἐπάδοντες ἡμῖν αὐτοῖς τοῦτον τὸν λόγον, ὃν λέγομεν, καὶ ταύτην τὴν ἐπαυδίην, εὐλαβούμενοι πάλιν ἐμπεσεῖν εἰς τὸν παιδικόν τε καὶ τὸν τῶν πολλῶν ἔρωτα. ἄσόμεθα δ' οὖν ὡς οὐ σπουδαστέον ἐπὶ τῇ τοιαύτῃ ποιήσει ὡς ἀληθείας τε ἀπτομένη καὶ σπουδαία, ἀλλ' εὐλαβητέον αὐτὴν ὃν τῷ ἀκρωμένῳ, περὶ τῆς ἐν αὐτῷ πολιτείας δεδιότι, καὶ νομοστέα ἅπερ

<sup>21</sup> bewitch    <sup>22</sup> kind    <sup>23</sup> love, aor. fall in love; long for, covet

<sup>24</sup> kindly; favorable

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 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?

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 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 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 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, 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 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,

*vocabulary*

**ἀγών** -ος (m, 3) gathering place  
 ~agony  
**ἀδικία** injustice, offence  
**ἄδικος** unfair; obstinate, bad  
**ἄθλον** ἀέθλου prize ~athlete  
**ἀκολασία** debauchery  
**ἄλλότριος** someone else's; alien  
 ~alien  
**ἄλλοτριώ** estrange from  
**ἄλογος** without speech or reckoning  
**ἀμελέω** disregard; (impers.) of course  
**ἀμήχανος** helpless, impossible  
 ~mechanism  
**ἀναγκάζω** force, compel  
**ἄνευ** away from; not having; not needing ~Sp. sin  
**ἀνόητος** foolish  
**ἀνόσιος** unholy  
**ἀπαλλαγή** relief, escape  
**ἀποδείκνυμι** (ῶ) show, point out; appoint; (mid) declare  
**ἄρα** interrogative pcl  
**ἀρετή** goodness, excellence  
**δείκνυμι** (ῶ) show, point out  
**δειλία** cowardice  
**δειλιάω** be afraid  
**δείξις** proof, display  
**διαλύω** break up; relax, weaken  
**διανοέω** have in mind  
**διέρχομαι** pierce, traverse  
**διίημι** drive off, pass through  
**δικαιοσύνη** justice  
**διόλλυμι** (ῶ) be ruined  
**ἐγγίγνομαι** live in ~genus  
**εἰκός** likely  
**εἴπερ** if indeed  
**εἴτε** if, whenever; either/or  
**ἐμβλέπω** face, look at  
**ἐμποιέω** make inside of ~poet  
**ἐνέμι** be in ~ion

**ἐννοέω** consider  
**ἐξαπατάω** trick, cheat ~apatosaurus  
**ἐξελέγχω** convict, refute, test  
**ἐπαίρω** lift, raise ~heresy  
**ἡδύς** sweet, pleasant ~hedonism  
**ἡώς** ἡῶθι (f, 2) dawn ~Eocene  
**ἵσχω** imitate, liken to, guess ~victor  
**κατατέμνω** cut up  
**μαραίνω** extinguish ~amaranth  
**μέγεθος** -ους (n, 3) tall, big (person)  
 ~megaton  
**μέχρι** as far as, until  
**ναί** yea  
**νόσημα** -τος (n, 3) disease  
**νόσος** (f) plague, pestilence  
 ~noisome  
**ξύλον** piece of wood ~xylophone  
**οἰκεῖος** household, familiar, proper  
**ὄλεθρος** ruin, destruction, death  
**ὁμολογέω** agree with/to  
**ὁμόσε** to the same spot ~homoerotic  
**ὀρθός** upright, straight; correct, just  
 ~orthogonal  
**οὐδαμὸς** not anyone  
**οὐδέποτε** never  
**οὐκοῦν** not so?; and so  
**πάθημα** -τος (n, 3) suffering, condition  
**παντάπασι**ν altogether; yes, certainly  
**ποίησις** -εως (f) creation  
**ποιός** what kind  
**πότε** when?  
**πρεσβύτης** -ου (ῶ, m, 1) old person  
**πρόκειμαι** be placed by; be devoted to  
**προσγίγνομαι** become ally to  
**πρόσω** forward, in the future; far  
**πυρετός** fever ~pyre  
**σίδηρος** iron ~siderite  
**σιτίον** (ῶ) grain, bread, food  
 ~parasite



**σῖτος** grain, bread, food ~parasite  
**σκηνέω** camp  
**σκοπάω** watch, observe  
**σκοπέω** behold, consider  
**σπουδάζω** be busy, earnest  
 ~repudiate  
**σύμπας** (ᾱ) all together  
**σύμφημι** assent, concede  
**σύμφυτος** congenital, innate  
**σφαγή** slaughter  
**σχεδόν** near, approximately at  
 ~ischemia  
**σχολαῖος** slow, leisurely  
**τελευτάω** bring about, finish

~apostle  
**τελευτή** conclusion, fulfilment  
 ~apostle  
**τήκω** melt  
**τοίνυν** well, then  
**φθείρω** destroy, ruin  
**φύσις** -εως (f) nature (of a thing)  
 ~physics  
**φύω** produce, beget; clasp ~physics  
**χρηστός** useful; brave, worthy  
**χωρίζω** divide; distinguish, pull  
 down  
**ώφελέω** help, be useful

εἰρήκαμεν περὶ ποιήσεως.

Παντάπασι, ἦ δ' ὅς, σύμφημι.

Μέγας γάρ, ἔφην, ὁ ἀγών, ὦ φίλε Γλαύκων, μέγας, οὐχ ὅσος δοκεῖ, τὸ χρηστὸν ἢ κακὸν γενέσθαι, ὥστε οὔτε τιμῇ ἐπαρθέντα οὔτε χρήμασι οὔτε ἀρχῇ οὐδεμῶ οὐδέ γε ποιητικῇ ἄξιον ἀμελῆσαι δικαιοσύνης τε καὶ τῆς ἄλλης ἀρετῆς.

Σύμφημί σοι, ἔφη, ἐξ ὧν διεληλύθαμεν· οἶμαι δὲ καὶ ἄλλον ὄντινόν.

Καὶ μὴν, ἦν δ' ἐγώ, τά γε μέγιστα ἐπίχειρα ἀρετῆς καὶ προκείμενα ἄθλα οὐ διεληλύθαμεν.

Ἀμήχανόν τι, ἔφη, λέγεις μέγεθος, εἰ τῶν εἰρημένων μεῖζω ἐστὶν ἄλλα.

Τί δ' ἄν, ἦν δ' ἐγώ, ἔν 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; οἶε ἀθανάτῳ πράγματι ὑπὲρ τοσούτου δεῖν χρόνου ἐσπουδακέναι, ἀλλ' οὐχ ὑπὲρ τοῦ παντός;

Οἶμαι ἔγωγ', ἔφη· ἀλλὰ τί τοῦτο λέγεις;

Οὐκ ἦσθαι, ἦν δ' ἐγώ, ὅτι ἀθάνατος ἡμῶν ἡ ψυχὴ καὶ οὐδέποτε ἀπόλλυται;

Καὶ ὅς ἐμβλέψας μοι καὶ θαυμάσας εἶπε· μὰ Δί', οὐκ ἔγωγε· σὺ δὲ τοῦτ' ἔχεις λέγειν;

Εἰ μὴ ἀδικῶ γ', ἔφην. οἶμαι δὲ καὶ σὺ· οὐδὲν γὰρ χαλεπόν.

Ἔμοιγ', ἔφη· σοῦ δ' ἂν ἡδέως ἀκούσαιμι τὸ οὐ χαλεπὸν τοῦτο.

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 διαφθεῖρον πᾶν τὸ κακὸν εἶναι, τὸ δὲ σῶζον καὶ ὠφελοῦν τὸ ἀγαθόν.

Ἐγωγ', ἔφη.

Τί δέ; κακὸν ἐκάστω τι καὶ ἀγαθὸν λέγεις; οἷον 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;<sup>1</sup>

Ἐγωγ', ἔφη.

Οὐκοῦν ὅταν τῷ τι τούτων προσγένηται, πονηρόν τε ποιεῖ ὃ 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 μὴ ποτέ τι ἀπολέσει, οὐδὲ αὖ τὸ μήτε κακὸν μήτε ἀγαθόν.

Πῶς γὰρ ἂν; ἔφη.

Ἐὰν ἄρα τι εὐρίσκωμεν τῶν ὄντων, ὃ ἔστι μὲν κακὸν ὃ ποιεῖ αὐτὸ μοχθηρόν, τοῦτο μέντοι οὐχ οἷόν τε αὐτὸ λύειν ἀπολλύον, οὐκ ἦδη εἰσόμεθα ὅτι τοῦ πεφυκότος οὕτως ὀλεθρος οὐκ ἦν;

Οὕτως, ἔφη, εἰκός.

Τί οὖν; ἦν δ' ἐγώ· ψυχῇ ἄρ' οὐκ ἔστιν ὃ ποιεῖ αὐτὴν αὐτὴν κακὴν;

---

<sup>1</sup> disease

Καὶ μάλα, ἔφη· ἃ νυνδὴ διῆμεν πάντα, ἀδικία τε καὶ ἀκολασία<sup>2</sup> καὶ δειλία καὶ ἀμαθία.

Ἡ 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 οὔσης ψυχῆς. ἀλλ' ὥδε ποίει· ὥσπερ σῶμα ἢ σώματος πονηρία νόσος οὔσα τήκει<sup>3</sup> καὶ διόλλυσι καὶ ἄγει εἰς τὸ μηδὲ 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 ἐνοῦσα ἐν αὐτῇ ἀδικία καὶ ἡ ἄλλη κακία τῷ ἐνεῖναι καὶ προσκαθῆσθαι φθείρει αὐτὴν καὶ μαραίνει,<sup>4</sup> ἕως ἂν εἰς θάνατον ἀγαγοῦσα τοῦ σώματος χωρίσῃ;

Οὐδαμῶς, ἔφη, τοῦτό γε.

Ἀλλὰ μέντοι ἐκεῖνό γε ἄλογον,<sup>5</sup> 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, ἣ ἂν ἦ αὐτῶν ἐκείνων, εἴτε παλαιότης εἴτε σαπρότης εἴτε ἡτισοῦν οὔσα, οὐκ οἰόμεθα δεῖν σῶμα ἀπόλλυσθαι·

Ἀλλ' 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 ὃν τὸ σῶμα, ὑπ' ἀλλοτρίου κακοῦ μὴ ἐμποιήσαντος τὸ ἔμφυτον κακόν, οὐδέποτε ἀξιόσομεν διαφθεῖρεσθαι.

Ὅρθότατ' αὖ, ἔφη, λέγεις.

<sup>2</sup> debauchery    <sup>3</sup> melt    <sup>4</sup> extinguish    <sup>5</sup> without speech or reckoning

Κατὰ τὸν αὐτὸν τοῖνον λόγον, ἦν δ' ἐγώ, ἐὰν μὴ σώματος πονηρία ψυχῇ ψυχῆς πονηρίαν ἐμποιῇ, μὴ ποτε ἀξιῶμεν ὑπὸ ἀλλοτρίου κακοῦ ἄνεν τῆς ἰδίας πονηρίας ψυχὴν ἀπόλλυσθαι, τῷ ἐτέρου κακῷ ἕτερον.

Ἔχει γάρ, ἔφη, λόγον.

Ἡ τοῖνον ταῦτα ἐξελέγξωμεν ὅτι οὐ καλῶς λέγομεν, ἢ ἕως ἂν ἡ ἀνέλεγκτα, μὴ ποτε φῶμεν ὑπὸ πυρετοῦ μὴδ' αὖ ὑπ' ἄλλης νόσου μὴδ' αὖ ὑπὸ σφαγῆς, μὴδ' εἴ τις ὅτι σμικρότατα ὅλον τὸ σῶμα κατατέμει, ἔνεκα τούτων μὴδὲν μᾶλλον ποτε ψυχὴν ἀπόλλυσθαι, πρὶν ἂν τις ἀποδείξῃ ὡς διὰ ταῦτα τὰ παθήματα τοῦ σώματος αὐτὴ ἐκείνη ἀδικωτέρα καὶ ἀνοσιωτέρα γίνεται· ἀλλοτρίου δὲ κακοῦ ἐν ἄλλῳ γιγνομένου, τοῦ δὲ ἰδίου ἐκάστω μὴ ἐγγιγνομένου, μήτε ψυχὴν μήτε ἄλλο μὴδὲν ἐῶμεν φάναι τινὰ ἀπόλλυσθαι.

Ἀλλὰ μέντοι, ἔφη, τοῦτό γε οὐδεὶς ποτε δείξει, ὡς τῶν ἀποθνησκόντων ἀδικωτέροι αἱ ψυχαὶ διὰ τὸν θάνατον γίνονται.

Ἐὰν δέ γέ τις, ἔφην ἐγώ, ὁμόσε<sup>6</sup> τῷ λόγῳ τολμᾷ ἰέναι καὶ λέγειν ὡς πονηρότερος καὶ ἀδικώτερος γίνεται ὁ ἀποθνήσκων, ἵνα δὴ μὴ ἀναγκάζεται ἀθανάτους τὰς ψυχὰς ὁμολογεῖν, ἀξιῶσομέν που, εἰ ἀληθὴ λέγει ὁ ταῦτα λέγων, τὴν ἀδικίαν εἶναι θανάσιμον τῷ ἔχοντι ὥσπερ νόσον, καὶ ὑπ' αὐτοῦ, τοῦ ἀποκτείνοντος τῇ ἐαυτοῦ φύσει, ἀποθνήσκειν τοὺς λαμβάνοντας αὐτό, τοὺς μὲν μάλιστα θάττον, τοὺς δ' ἡττον σχολαίτερον,<sup>7</sup> ἀλλὰ μὴ ὥσπερ νῦν διὰ τοῦτο ὑπ' ἄλλων δίκην ἐπιτιθέντων ἀποθνήσκουσιν οἱ ἄδικοι.

Μὰ Δεῦ, ἡ δ' ὅς, οὐκ ἄρα πάνδεινον φανέϊται ἡ ἀδικία, εἰ θανάσιμον ἔσται τῷ λαμβάνοντι—ἀπαλλαγὴ γὰρ ἂν εἴη κακῶν—ἀλλὰ μᾶλλον οἶμαι αὐτὴν φανήσεσθαι πᾶν τοῦναντίον 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, ἦν δ' ἐγώ, λέγεις. ὁπότε γὰρ δὴ μὴ ἱκανὴ ἦ γε οἰκεία πονηρία

<sup>6</sup> to the same spot    <sup>7</sup> slow, leisurely

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 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 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 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 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, 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 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 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





*vocabulary*

ἄγριος wild, savage ~agriculture  
 ἄγχι near, nigh ~angina  
 ἀδικία injustice, offence  
 ἄδικος unfair; obstinate, bad  
 ἀέθλιος prize ~athlete  
 ἄθλιος wretched ~athlete  
 ἄθλον ἀέθλου prize ~athlete  
 αἰτέω ask for ~etiology  
 ἀλλότριος someone else's; alien  
 ~alien  
 ἀλλοτριόω estrange from  
 ἀμελέω disregard; (impers.) of  
 course  
 ἀναγκάζω force, compel  
 ἀναγκαῖος coerced, coercing, slavery  
 ἀνέχω raise; mid: endure, submit  
 ἀνθρώπινος human  
 ἄνω (ἄ) accomplish, pass, waste;  
 upwards, out to sea  
 ἀπαιτέω demand to have returned  
 ἀπολύω loose, free from ~loose  
 ἀποπηδάω jump off, start from  
 ἀποτρέχω run away  
 ἄπτω set on fire; attach; mid: touch,  
 seize ~haptic  
 ἀρετή goodness, excellence  
 ἄρτι at the same time  
 ἀρχαῖος ancient, from the beginning  
 ~oligarch  
 ἀστή inhabitant  
 ἀστός townsman  
 ἄστυ -εως (n, 3) town  
 ἄτε as if; since  
 βίος life ~biology  
 βιώω live; (mp) make a living  
 ~biology  
 γαμέω marry, take as a lover  
 ~bigamy  
 γέμω be full of  
 γοῦν at least then  
 δακτύλιος ring

δῆλος visible, conspicuous  
 διάκειμαι be in a condition  
 διανοέω have in mind  
 διαφορά disagreement  
 διέρχομαι pierce, traverse  
 δικαιοσύνη justice  
 διοράω see clearly, distinguish  
 δράω do, accomplish  
 δρομικός swift; of racing  
 δρόμος running, racing ground  
 ~hippodrome  
 εἶδος -ους (n, 3) appearance, form  
 ~-oid  
 εἰκός likely  
 εἴτε if, whenever; either/or  
 ἐκάτερος each of two  
 ἐκδίδωμι hand over ~donate  
 ἐκεῖσε thither  
 ἐκκομίζω remove; bury a corpse  
 ἐλαχύς small; comp.: less ~light  
 ἐναργής visible, clear ~Argentina  
 ἐννοέω consider  
 ἐξαπατάω trick, cheat ~apatosaurus  
 ἐπαινέω concur, praise, advise  
 ἐπειδάν when, after  
 ἐπεικής fitting ~icon  
 ἐπιτηδεύω practice, pursue  
 ἐστίασις (ἄ) feasting  
 ἐστιάω give a feast  
 εὐδαίμων blessed with a good  
 genius  
 εὐδοξιμέω be esteemed  
 ἐφέπω drive, meet, follow ~sequel  
 ἐφίημι (ι) send at, let fly; mp: rush  
 at, spring upon ~jet  
 θαλάσσιος marine, maritime  
 θεάομαι look at, behold, consider  
 ~theater  
 θεοφιλής beloved by the gods;  
 loving God  
 θνητός mortal ~euthanasia  
 καθαρός clean, pure

**κοινωνία** association  
**κτάομαι** acquire, possess  
**κῦμα** -τος (n, 3) wave; embryo  
 ~accumulate  
**κυνέα** -ῆς helmet ~hound  
**κύνεος** doglike, shameless ~hound  
**λογισμός** calculation  
**λωβέομαι** maltreat  
**μαστιγόω** (ι) whip  
**μισθός** reward, wages  
**μνημονεύω** remember, remind  
**μυρίος** (δ) 10,000 ~myriad  
**νόσος** (f) plague, pestilence  
 ~noisome  
**οἰκεῖος** household, familiar, proper  
**οἰκειώω** adopt, adapt  
**οἰκέω** inhabit ~economics  
**ὄλεθρος** ruin, destruction, death  
**ὁμιλία** (τι) intercourse, company  
**ὁμοιόω** assimilate, liken  
 ~homoerotic  
**ὁμολογέω** agree with/to  
**ὅμως** anyway, nevertheless  
**ὅπη** wherever, however  
**ὀπόθεν** whence  
**ὀρμή** pressure, assault, order  
 ~hormone  
**ὄστρεον** -οῦ oyster  
**οὐχοῦν** not so?; and so  
**οὐχουν** certainly not  
**οὖς** οὔατος (n) ear  
**πάθος** -ους (n, 3) an experience,

passion, condition  
**παλαιός** old ~paleo  
**παντάπασιν** altogether; yes, certainly  
**πάντως** by all means  
**πενία** poverty ~osteopenia  
**περιφύομαι** embrace ~physics  
**πέτρα** rock, cliff, reef ~petrified  
**ποῖ** whither? how long?  
**πότε** when?  
**προᾶξις** -εως (f) result, business  
 ~practice  
**προθυμέομαι** (δ) be eager  
**προπηλακίζω** bespatter, reproach  
**προσδοκάω** expect  
**προσφύω** grab onto, attach oneself  
 to ~physics  
**στεφανώ** crown  
**συγγενής** inborn, kin to  
**σύνθετος** compound  
**συντρίβω** pulverize  
**σφόδρα** very much  
**σχολή** rest, leisure  
**τελευταίω** bring about, finish  
 ~apostle  
**τοῖνον** well, then  
**ὑπολαμβάνω** take under one's  
 support, seize; speak up; imagine  
 ~epilepsy  
**φύσις** -εως (f) nature (of a thing)  
 ~physics  
**φύω** produce, beget; clasp ~physics

καὶ τὸ οἰκείον κακὸν ἀποκτεῖναι καὶ ἀπολέσαι ψυχὴν, σχολῇ τό γε ἐπ’ ἄλλου ὀλέθρῳ τεταγμένον κακὸν ψυχὴν ἢ τι ἄλλο ἀπολεῖ, πλὴν ἐφ’ ᾧ τέτακται.

Σχολῇ γ’, ἔφη, ὥς γε τὸ εἰκός.

Οὐκοῦν ὁπότε μὴδ’ ὑφ’ ἑνὸς ἀπόλλυται κακοῦ, μήτε οἰκείου μήτε ἀλλοτρίου, δῆλον ὅτι ἀνάγκη αὐτὸ ἀεὶ ὄν εἶναι· εἰ δ’ ἀεὶ ὄν, ἀθάνατον.

Ἀνάγκη, ἔφη.

Τοῦτο μὲν τοῖνυν, ἦν δ’ ἐγώ, οὕτως ἐχέτω· εἰ δ’ ἔχει, ἐννοεῖς ὅτι ἀεὶ ἂν εἶεν αἱ αὐταί. οὔτε γὰρ ἂν που ἐλάττους γένοντο μηδεμῶς ἀπολλυμένης, οὔτε αὖ πλείους· εἰ γὰρ ὅτιοῦν τῶν ἀθανάτων πλεόν 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 ἐάσει— μήτε γε αὖ τῇ ἀληθεστάτῃ φύσει τοιοῦτον εἶναι ψυχὴν, ὥστε πολλῆς ποικιλίας καὶ ἀνομοιότητός τε καὶ 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 ἡ ψυχὴ.

Οὔκουν εἰκός γε.

Ὅτι μὲν τοῖνυν ἀθάνατον ψυχὴ, καὶ ὁ ἄρτι λόγος καὶ οἱ ἄλλοι ἀναγκάσειαν ἄν· οἷον δ’ ἐστὶν τῇ ἀληθείᾳ, οὐ λεωβημένον<sup>1</sup> δεῖ αὐτὸ θεάσασθαι ὑπὸ τε τῆς τοῦ σώματος κοινωνίας καὶ ἄλλων κακῶν, ὥσπερ νῦν ἡμεῖς θεώμεθα, ἀλλ’ οἷον ἐστὶν καθαρὸν γιγνόμενον, τοιοῦτον ἱκανῶς λογισμῷ διαθεατέον, καὶ πολὺ γε κάλλιον αὐτὸ εὐρῆσαι καὶ ἐναργέστερον δικαιοσύνης τε καὶ ἀδικίας διόψεται καὶ πάντα ἃ νῦν διήλθομεν. νῦν δὲ εἵπομεν μὲν ἀληθῆ περὶ αὐτοῦ, οἷον

<sup>1</sup> maltreat

ἐν τῷ παρόντι φαίνεται· τεθεάμεθα μέντοι διακείμενον αὐτό, ὥσπερ οἱ τὸν θαλάττιον<sup>2</sup> Γλαῦκον ὁρῶντες οὐκ ἂν ἔτι ῥαδίως αὐτοῦ ἴδοιεν τὴν ἀρχαίαν 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<sup>3</sup> τε καὶ φυκία καὶ πέτρας, ὥστε παντὶ μᾶλλον θηρίῳ εὐκέναι ἢ οἷος ἦν φύσει, οὔτω καὶ τὴν ψυχὴν ἡμεῖς θεώμεθα διακειμένην ὑπὸ μυρίων κακῶν. ἀλλὰ δεῖ, ὦ Γλαῦκων, ἐκεῖσε βλέπειν.

Ποῦ;<sup>4</sup> ἦ δ' ὅς.

Εἰς τὴν φιλοσοφίαν αὐτῆς, καὶ ἐννοεῖν ὧν ἄπτεται καὶ οἷων ἐφίεται ὁμιλῶν, ὡς συγγενὴς οὔσα τῷ τε θείῳ καὶ ἀθανάτῳ καὶ τῷ ἀεὶ 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, γεγραὰ καὶ πετρώδη πολλὰ καὶ ἄγρια περιπέφυκεν ὑπὸ τῶν εὐδαιμόνων λεγομένων ἐστιάσεων.<sup>5</sup>

Καὶ τότε ἂν τις ἴδοι αὐτῆς τὴν ἀληθῆ φύσιν, εἴτε πολυειδὴς εἴτε μονοειδής, εἴτε ὅπῃ ἔχει καὶ ὅπως· νῦν δὲ τὰ ἐν τῷ ἀνθρωπίνῳ βίῳ πάθῃ τε καὶ εἶδῃ, ὡς ἐγῶμαι, ἐπιεικῶς αὐτῆς διεληλύθαμεν.

Παντάπασιν μὲν οὖν, ἔφη.

Οὐκοῦν, ἦν δ' ἐγώ, τά τε ἄλλα ἀπελυσάμεθα ἐν τῷ λόγῳ, καὶ οὐ τοὺς μισθοὺς οὐδὲ τὰς δόξας δικαιοσύνης ἐπηνέκαμεν, ὥσπερ Ἡσιόδον τε καὶ Ὀμηρον ὑμεῖς ἔφατε, ἀλλ' αὐτὸ δικαιοσύνην αὐτῇ ψυχῇ ἄριστον ἡὔρομεν, καὶ ποιητέον εἶναι αὐτῇ τὰ δίκαια, ἐάντ' ἔχῃ τὸν Γύγου δακτύλιον, ἐάντε μή, καὶ πρὸς τοιούτῳ δακτυλίῳ τὴν Ἄιδος κυνὴν;

Ἀληθέστατα, ἔφη, λέγεις.

Ἄρ' οὖν, ἦν δ' ἐγώ, ὦ Γλαῦκων, νῦν ἤδη ἀνεπίφθονόν ἐστιν πρὸς ἐκείνοις καὶ τοὺς μισθοὺς τῇ δικαιοσύνῃ καὶ τῇ ἄλλῃ ἀρετῇ ἀποδοῦναι,

<sup>2</sup> marine, maritime    <sup>3</sup> oyster    <sup>4</sup> whither? how long?    <sup>5</sup> feasting

ὅσους τε καὶ οἷους τῇ ψυχῇ παρέχει παρ' ἀνθρώπων τε καὶ θεῶν,  
ζώντος τε ἔτι τοῦ ἀνθρώπου καὶ ἐπειδὰν τελευτήσῃ;

Παντάσῃσι 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·  
ὕμεις γὰρ ᾗτεῖσθε, κἂν εἰ μὴ δυνατόν εἴη ταῦτα λανθάνειν καὶ θεοὺς καὶ  
ἀνθρώπους, ὅμως δοτέον εἶναι τοῦ λόγου ἔνεκα, ἵνα αὕτῃ δικαιοσύνη  
πρὸς ἀδικίαν αὐτὴν κριθείη. ἥ οὐ μνημονεύεις;

Ἀδικοίην μεντᾶν, ἔφη, εἰ μή.

Ἐπειδὴ τοίνυν, ἦν δ' ἐγώ, κεκρμέναι εἰσί, πάλιν ἀπαιτῶ ὑπὲρ  
δικαιοσύνης, ὥσπερ ἔχει δόξης καὶ παρὰ θεῶν καὶ παρ' ἀνθρώπων,  
καὶ ἡμᾶς ὁμολογεῖν περὶ αὐτῆς δοκεῖσθαι οὕτω, ἵνα καὶ τὰ νικητήρια  
κομίσῃται, ἀπὸ τοῦ δοκεῖν κτωμένα ἃ δίδωσι τοῖς ἔχουσιν αὐτήν,  
ἐπειδὴ καὶ τὰ ἀπὸ τοῦ εἶναι ἀγαθὰ διδοῦσα ἐφάνη καὶ οὐκ ἐξαπατῶσα  
τοὺς τῷ ὄντι λαμβάνοντας αὐτήν.

Δίκαια, ἔφη, αἰτῇ.

Οὐκοῦν, ἦν δ' ἐγώ, πρῶτον μὲν τοῦτο ἀποδώσετε, ὅτι θεοὺς γε οὐ  
λανθάνει ἐκάτερος αὐτῶν οἷός ἐστιν;

Ἀποδώσομεν, ἔφη.

Εἰ δὲ μὴ λανθάνετον, ὁ μὲν θεοφιλὴς ἂν εἴη, ὁ δὲ θεομισῆς, ὥσπερ καὶ  
κατ' ἀρχὰς ὁμολογοῦμεν.

Ἔστι ταῦτα.

Τῷ δὲ θεοφιλεῖ οὐχ ὁμολογήσομεν, ὅσα γε ἀπὸ θεῶν γίγνεται, πάντα  
γίγνεσθαι ὡς οἷόν τε ἄριστα, εἰ μὴ τι ἀναγκαῖον αὐτῷ κακὸν ἐκ  
προτέρας ἁμαρτίας ὑπῆρχεν;

Πάνυ μὲν οὖν.

Οὕτως ἄρα ὑποληπτέον περὶ τοῦ δικαίου ἀνδρός, ἐάντ' ἐν πενίᾳ γίγνηται ἐάντ' ἐν νόσοις ἢ τινι ἄλλῳ τῶν δοκούντων κακῶν, ὡς τούτῳ ταῦτα εἰς ἀγαθόν τι τελευτήσει ζῶντι ἢ καὶ ἀποθανόντι. οὐ γὰρ δὴ ὑπὸ γε θεῶν ποτε ἀμελείται ὅς ἂν προθυμείσθαι ἐθέλῃ δίκαιος γίγνεσθαι καὶ ἐπιτηδεύων ἀρετὴν εἰς ὅσον δυνατὸν ἀνθρώπῳ ὁμοιοῦσθαι θεῷ.

Εἰκός γ', ἔφη, τὸν τοιοῦτον μὴ ἀμελείσθαι ὑπὸ τοῦ ὁμοίου.

Οὐκοῦν περὶ τοῦ ἀδίκου τάναντία 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; ἄρ' οὐχ ὧδε ἔχει, εἰ δεῖ τὸ ὄν τιθέναι; οὐχ οἱ μὲν δεινοί τε καὶ ἄδικοι δρώσιν ὅπερ οἱ δρομῆς ὅσοι ἂν θέωσιν εὖ ἀπὸ τῶν κάτω, ἀπὸ δὲ τῶν ἄνω μῆ; τὸ μὲν πρῶτον ὀξέως ἀποπηδῶσιν, τελευτώντες δὲ καταγέλαστοι γίνονται, τὰ ὦτα ἐπὶ τῶν ὤμων ἔχοντες καὶ ἀστεφάνωτοι ἀποτρέχοντες· οἱ δὲ τῇ ἀληθείᾳ δρομικοὶ<sup>6</sup> εἰς τέλος ἐλθόντες τά τε ἄθλα λαμβάνουσιν καὶ στεφανοῦνται. οὐχ οὕτω καὶ περὶ τῶν δικαίων τὸ πολὺ συμβαίνει; πρὸς τὸ τέλος ἐκάστης πράξεως καὶ ὁμιλίας καὶ τοῦ βίου εὐδοκιμοῦσί τε καὶ τὰ ἄθλα παρὰ τῶν ἀνθρώπων φέρονται;

Καὶ μάλα.

Ἀνέξι ἄρα λέγοντος ἐμοῦ περὶ τούτων ἅπερ αὐτὸς ἔλεγες περὶ τῶν ἀδίκων; ἐρῶ γὰρ δὴ ὅτι οἱ μὲν δίκαιοι, ἐπειδὴν πρεσβύτεροι γένωνται, ἐν τῇ αὐτῶν πόλει ἄρχουσί τε ἂν βούλωνται τὰς ἀρχάς, γαμοῦσί τε ὀπόθεν<sup>7</sup> ἂν βούλωνται, ἐκδιδοάσι 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 λάθωσιν, ἐπὶ τέλους τοῦ δρόμου αἰρεθέντες καταγέλαστοί εἰσιν καὶ γέροντες γιγνώμενοι ἄθλιοι προπηλακίζονται ὑπὸ ξένων τε καὶ ἀστῶν, μαστιγούμενοι καὶ

<sup>6</sup> swift; of racing    <sup>7</sup> whence

to kill or destroy her, hardly will that which is appointed to be the destruction of 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 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 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 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 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 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 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 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

*vocabulary*

ἄγκιστρον fishhook ~ankylosaurus  
 ἄγριος wild, savage ~agriculture  
 ἄγροικος field-dwelling, rustic  
 ἀδίκημα -τος (n, 3) wrong, misdeed  
 ἄθλον ἀέθλου prize ~athlete  
 ἄκρις -ός (f) hilltop ~acute  
 ἄκρον crest, extremity ~acute  
 ἄλκιμος brave; sturdily made  
 ~Alexander  
 ἀμήχανος helpless, impossible  
 ~mechanism  
 ἀναβιώω be revived  
 ἀνθρώπινος human  
 ἀνίημι urge, impel; release ~jet  
 ἄνω (ἄ) accomplish, pass, waste;  
 upwards, out to sea  
 ἄνωθεν from above, the beginning  
 ἀπολαμβάνω receive, recover, take  
 aside, cut off ~epilepsy  
 ἀριστερός left-hand  
 ἁρμονία fastener; agreement  
 ~harmony  
 ἀσέβεια impeity  
 ἄττω dart, glance  
 αὐτόθι on the spot  
 αὐτόχειρ with one's own hand  
 αὐχμέω be dirty, squalid  
 αὐχμός drought  
 ἄω aor: to sate ~sate  
 βέβαιος steadfast; sure  
 βέομαι live ~biology  
 βιόω live; (mp) make a living  
 ~biology  
 γνώριμος known (a person)  
 ~gnostic  
 γονεὺς -ος (m) parent  
 δαιμόνιος voc: you crazy guy  
 δεκάκις ten times ~decimal  
 δεσμέω to chain  
 διακελεύομαι give orders to,  
 encourage

διαλαμβάνω distribute  
 διαμπερές right through; all the  
 time, forever  
 δικάζω judge  
 δουλεία slavery  
 δούλειος of a slave  
 ἑβδομος seventh  
 ἔγκειμαι lie wrapped in  
 εἶτα then, therefore, next  
 ἐκβαίνω come forth, disembark  
 ~basis  
 ἐκγλύφω scoop out; hatch  
 ἐκδέρω to skin ~dermatology  
 ἐκκαίω set on fire  
 ἐκτίνω pay off; (mp) exact full  
 payment  
 ἕκτος sixth ~hexagon  
 ἐκτός outside  
 ἐννυμι (ὅ) clothe in (+2 acc) ~vest  
 ἐντεῦθεν thence  
 ἐξαίφνης suddenly  
 ἐπιστρέφω turn towards ~atrophy  
 ἔσω into  
 εὐεργεσία good deed, public service  
 ~ergonomics  
 εὐπάθεια comfort  
 ἥδομαι be pleased, enjoy  
 ~hedonism  
 ἡλακάτη distaff, spindle  
 ἦρ ἡρός (n) that which is agreeable  
 ἡρέμα quietly, gently, slowly  
 θέαμα -τος (ἄα, n, 3) sight, spectacle  
 ἰδιώτης -ου (m, 1) private; a layman  
 ἴρις -δος (f) rainbow  
 κᾶδος jar, urn  
 καθάπερ exactly as  
 καθοράω look down ~panorama  
 κάλλος -εος (n, 3) beauty  
 ~kaleidoscope  
 καταβάλλω throw down, cast off  
 ~ballistic  
 καταμινθάνω examine, observe

καταντικρύ (ἰῶ) right down from  
 κατάρα curse  
 κατασκηνάω set up camp  
 κεφάλαιος main point; chief  
 κίων κίονος (ἰ, f) pillar  
 κλάω break, break off ~iconoclast  
 κυκλέω carry on wheels ~cycle  
 κύκλος circle, wheel ~cycle  
 λειμών -ος (m, 3) meadow ~limnic  
 λευκότης -τος (f, 3) whiteness  
 μεστός full  
 μεταίτιος accessory  
 μνήμη reminder, memorial  
 μυκάομαι (ῶ) moo, creak, ring  
 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  
 ὀγδοός eighth ~octopus  
 ὀδύρομαι (ὀ) lament ~anodyne  
 ὀκτώ eight ~octopus  
 ὀφείλω owe, should, if only  
 πανήγυρις -εως (f) gathering  
 παντοδαπής of every kind, manifold  
 παντοδαπός of every kind, manifold  
 παραπλήσιος similar to  
 πέμπτος fifth ~pentagon  
 περιμένω wait for  
 περίξ all around  
 περιφέρω carry around  
 πλατύς extensive, wide  
 ποικίλος ornamented; various  
 πορεία gait, march  
 πότε when?

προδίδωμι betray  
 προέρχομαι proceed, come out  
 προσδοκάω expect  
 προσλάμπω shine upon  
 προσφερέής similar; useful  
 πυρά pyre ~pyre  
 πώποτε never  
 σημαίνω give orders to; show; mark  
 ~semaphore  
 σιγάω (ἰ) be silent  
 στέμμα -τος (n, 3) headband or  
 wreath  
 στόμιον aperture; bit  
 στρέφω turn, veer ~atrophy  
 συμποδίζω bind, entangle  
 συνέχω keep together, constrain  
 σχῆμα -τος (n, 3) form, figure  
 τείνω stretch, tend ~tense  
 τελέεις unblemished (victim)  
 τιμωρία (τι) vengeance, punishment  
 τόνος pitch, stretching  
 τύραννος tyrant  
 ὑγιής sound, profitable ~hygiene  
 ὑμνέω recite, commemorate  
 ὑπερβάλλω cause to go beyond;  
 delay ~ballistic  
 ὑπέρυθρος reddish  
 φορά carrying, burden  
 φύσις -εως (f) nature (of a thing)  
 ~physics  
 χάσμα -τος (n, 3) chasm, gaping  
 opening  
 χεῖλος -εος (n, 3) lip  
 χρώμα -τος (n, 3) color

ἂ ἄγρουκα<sup>1</sup> ἔφησθα σὺ εἶναι, ἀληθῇ λέγων— εἶτα στρεβλώσονται καὶ ἐκκαυθήσονται— πάντα ἐκεῖνα οἴου καὶ ἐμοῦ ἀκηκοέναι ὡς πάσχουσιν. ἀλλ' ὃ λέγω, ὅρα εἰ ἀνέξῃ.

Καὶ πάνυ, ἔφη· δίκαια γὰρ λέγεις.

Ἄ μὲν τοίνυν, ἦν δ' ἐγώ, ζῶντι τῷ δικαίῳ παρὰ θεῶν τε καὶ ἀνθρώπων ἁθλά τε καὶ μισθοὶ καὶ δῶρα γίγνεται πρὸς ἐκείνοις τοῖς ἀγαθοῖς οἷς αὐτὴ παρείχετο ἡ δικαιοσύνη, τοιαῦτ' ἂν εἴη.

Καὶ μάλ', ἔφη, καλὰ τε καὶ βέβαια.

Ταῦτα τοίνυν, ἦν δ' ἐγώ, οὐδέν ἐστι πλήθει οὐδὲ μεγέθει πρὸς ἐκεῖνα ἂ τελευτήσαντα ἐκάτερον περιμένει· χρὴ δ' αὐτὰ ἀκοῦσαι, ἵνα τελέως<sup>2</sup> ἐκάτερος αὐτῶν ἀπειλήφῃ τὰ ὑπὸ τοῦ λόγου ὀφειλόμενα ἀκοῦσαι.

Λέγοις ἄν, ἔφη, ὡς οὐ πολλὰ ἄλλ' ἥδιον ἀκούοντι.

Ἄλλ' οὐ μέντοι σοι, ἦν δ' ἐγώ, Ἀλκίνου γε ἀπόλογον ἐρῶ, ἀλλ' ἀλκίμου μὲν ἀνδρός, Ἡρὸς<sup>3</sup> τοῦ Ἀρμενίου, τὸ γένος Παμφύλου· ὅς ποτε ἐν πολέμῳ τελευτήσας, ἀναιρεθέντων δεκαταίων τῶν νεκρῶν ἤδη διεφθαρμένων, ὑγιῆς μὲν ἀνηρέθη, κομισθεὶς δ' οἶκαδε μέλλων θάπτεσθαι δωδεκαταῖος ἐπὶ τῇ πυρᾷ κείμενος ἀνεβίω, ἀναβίους δ' ἔλεγεν ἂ ἐκεῖ ἴδοι. ἔφη δέ, ἐπειδὴ οὐ ἐκβῆναι, τὴν ψυχὴν πορεύεσθαι μετὰ πολλῶν, καὶ ἀφικνεῖσθαι σφᾶς εἰς τόπον τινὰ δαιμόνιον, ἐν ᾧ τῆς τε γῆς δὴ εἶναι χάσματα<sup>4</sup> ἔχομένῳ ἀλλήλοισιν καὶ τοῦ οὐρανοῦ αἶ ἐν τῷ ἄνω ἄλλα καταντικρύ. δικαστὰς 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 ὀπίσθεν σημεῖα πάντων ὧν ἔπραξαν. ἐαυτοῦ δὲ προσελθόντος εἰπεῖν ὅτι δέοι αὐτὸν ἄγγελον ἀνθρώποις γενέσθαι τῶν ἐκεῖ καὶ διακελεύοντό οἱ ἀκοῦειν τε καὶ θεᾶσθαι πάντα τὰ ἐν τῷ τόπῳ. ὁρᾶν δὴ ταύτη μὲν καθ' ἐκάτερον

<sup>1</sup> field-dwelling, rustic    <sup>2</sup> unblemished (victim)    <sup>3</sup> that which is agreeable    <sup>4</sup> chasm, gaping opening

τὸ χάσμα τοῦ οὐρανοῦ τε καὶ τῆς γῆς ἀπιούσας τὰς ψυχάς, ἐπειδὴ αὐταῖς δικασθεῖν, κατὰ δὲ τῷ ἑτέρῳ ἐκ μὲν τοῦ ἀνιέναι ἐκ τῆς γῆς μεστὰς αὐχμοῦ τε καὶ κόνεως, ἐκ δὲ τοῦ ἑτέρου καταβαίνειν ἑτέρας ἐκ τοῦ οὐρανοῦ καθαρὰς. καὶ τὰς αἰὶ ἀφικνουμένας ὥσπερ ἐκ πολλῆς πορείας φαίνεσθαι ἤκειν, καὶ ἀσμένας εἰς τὸν λειμῶνα ἀπιούσας οἷον ἐν πανηγύρει κατασκηνᾶσθαι, καὶ ἀσπάζεσθαι τε ἀλλήλας ὅσαι γινώρμαι, καὶ πυνθάνεσθαι τὰς τε ἐκ τῆς γῆς ἡκούσας παρὰ τῶν ἑτέρων τὰ ἐκεῖ καὶ τὰς ἐκ τοῦ οὐρανοῦ τὰ παρ' ἐκείναις.

Διηγέσθαι δὲ ἀλλήλαις τὰς μὲν ὀδυρομένας τε καὶ κλαούσας, ἀναμνησκόμενας ὅσα τε καὶ οἶα πάθιοιεν καὶ ἴδοιεν ἐν τῇ ὑπὸ γῆς πορείᾳ— εἶναι δὲ τὴν πορείαν χιλιέτη— τὰς δ' αὖ ἐκ τοῦ οὐρανοῦ εὐπαθείας<sup>5</sup> διηγέσθαι καὶ θέας ἀμηχάνους τὸ κάλλος. τὰ μὲν οὖν πολλά, ὦ Γλαῦκων, πολλοῦ χρόνου διηγήσασθαι· τὸ δ' οὖν κεφάλαιον ἔφη τόδε εἶναι, ὅσα πώποτε τινα ἡδίκησαν καὶ ὅσους ἕκαστοι, ὑπὲρ ἀπάντων δίκην δεδωκέναι ἐν μέρει, ὑπὲρ ἐκάστου δεκάκις<sup>6</sup>— τοῦτο δ' εἶναι κατὰ ἑκατονταετηρίδα ἐκάστην, ὡς βίου ὄντος τοσούτου τοῦ ἀνθρωπίνου— ἵνα δεκαπλάσιον τὸ ἔκτεισμα τοῦ ἀδικήματος ἐκτίνουσιν, καὶ οἷον εἴ τινες πολλοῖς θανάτων ἦσαν αἵτιοι, ἢ πόλεις προδόντες ἢ στρατόπεδα, καὶ εἰς δουλείας ἐμβεβληκότες ἢ τινος ἄλλης κακουχίας μεταίτιοι, πάντων τούτων δεκαπλασίας ἀλγηδόνας ὑπὲρ ἐκάστου κομίσαιντο, καὶ αὖ εἴ τινες εὐεργεσίας εὐεργετηκότες καὶ δίκαιοι καὶ ὅσοι γεγονότες εἶεν, κατὰ ταῦτά τὴν ἀξίαν κομίζοντο. τῶν δὲ εὐθὺς γενομένων καὶ ὀλίγον χρόνον βιούντων πέρι ἄλλα ἔλεγεν οὐκ ἄξια μνήμης. εἰς δὲ θεοὺς ἀσεβείας<sup>7</sup> τε καὶ εὐσεβείας καὶ γονέας καὶ αὐτόχειρος φόνου μείζους ἔτι τοὺς μισθοὺς διηγείτο.

Ἐφη 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 ἐκείνον τὸν χρόνον, γέροντά τε πατέρα ἀποκτείνας καὶ πρεσβύτερον ἀδελφόν, καὶ ἄλλα δὴ πολλά τε καὶ ἀνόσια εἰργασμένος, ὡς ἐλέγετο. ἔφη οὖν τὸν ἐρωτώμενον εἰπεῖν, οὐχ ἤκει, φάναι, οὐδ' ἂν ἦξει δεῦρο. ἐθεασάμεθα γὰρ οὖν

<sup>5</sup> comfort    <sup>6</sup> ten times    <sup>7</sup> impeity

δὴ καὶ τοῦτο τῶν δεινῶν θεαμάτων<sup>8</sup> ἐπειδὴ ἐγγὺς τοῦ στομίου ἦμεν μέλλοντες ἀνιέναι καὶ τᾶλλα πάντα πεπονθότες, ἐκείνόν τε κατείδομεν ἐξαίφνης καὶ ἄλλους— σχεδόν τι αὐτῶν τοὺς πλείστους τυράννους· ἦσαν δὲ καὶ ἰδιωταί τινες τῶν μεγάλα ἡμαρτηκότων— οὓς οἰομένους ἤδη ἀναβήσεσθαι οὐκ ἐδέχετο τὸ στόμιον,<sup>9</sup> ἀλλ' ἐμυκάτο<sup>10</sup> ὁπότε τις τῶν οὕτως ἀνιάτως ἐχόντων εἰς πονηρίαν ἢ μὴ ἱκανῶς δεδωκὼς δίκην ἐπιχειροῖ ἀνιέναι.

Ἐνταῦθα δὴ ἄνδρες, ἔφη, ἄγριοι, διάπυροι ἰδεῖν, παρεστῶτες καὶ καταμανθάνοντες τὸ φθέγμα, τοὺς μὲν διαλαβόντες ἦγον, τὸν δὲ Ἄρδιαῖον καὶ ἄλλους συμποδίσαντες χεῖράς τε καὶ πόδας καὶ κεφαλὴν, καταβαλόντες καὶ ἐκδείραντες, εἴλκον παρὰ τὴν ὁδὸν ἐκτὸς ἐπ' ἀσπαλάθων κνάμπτοντες, καὶ τοῖς αἰετοῖς παριούσι σημαίνοντες ὧν ἕνεκά 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 ἀναβαῖνοι, 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 ἐπτά ἡμέραι γένοιτο, ἀναστάντας ἐντεῦθεν δεῖν τῇ ὀγδόῃ πορεύεσθαι, καὶ ἀφικνεῖσθαι τεταρταίους ὅθεν καθορᾶν ἄνωθεν διὰ παντὸς τοῦ οὐρανοῦ καὶ γῆς τεταμένον φῶς εὐθύ, οἷον κίονα,<sup>11</sup> μάλιστα τῇ ἱριδί<sup>12</sup> 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, οἷον τὰ ὑποζώματα τῶν τριήρων, οὕτω πᾶσαν συνέχον τὴν περιφοράν— ἐκ δὲ τῶν ἄκρων τεταμένον ἀνάγκης ἄτρακτον, δι' οὗ πάσας ἐπιστρέφεσθαι τὰς περιφοράς· οὗ τὴν μὲν ἡλακᾶτην<sup>13</sup> τε καὶ τὸ ἄγκιστρον<sup>14</sup> εἶναι ἐξ ἀδάμαντος, τὸν δὲ σφόνδυλον μεικτὸν ἔκ 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 ἐνῇ

<sup>8</sup> sight, spectacle    <sup>9</sup> aperture; bit    <sup>10</sup> moo, creak, ring    <sup>11</sup> pillar

<sup>12</sup> rainbow    <sup>13</sup> distaff, spindle    <sup>14</sup> fishhook



μεγάλῳ σφονδύλῳ κοίλῳ καὶ ἐξεγλυμμένῳ διαμπερὲς ἄλλος τοιοῦτος ἐλάττων ἐγκέοιτο ἀρμόττων, καθάπερ οἱ κάδοι<sup>15</sup> οἱ εἰς ἀλλήλους ἀρμόττοντες, καὶ οὕτω δὴ τρίτον ἄλλον καὶ τέταρτον καὶ ἄλλους τέτταρας. ὁκτῶ γὰρ εἶναι τοὺς σύμπαντας σφονδύλους, ἐν ἀλλήλοις ἐγκεκίμενους, κύκλους ἄνωθεν τὰ χεῖλη φαίνοντας, νῶτον συνεχὲς ἐνὸς σφονδύλου ἀπεργαζομένους περὶ τὴν ἡλακάτην· ἐκείνην δὲ διὰ μέσου τοῦ ὀγδόου διαμπερὲς ἐληλάσθαι. τὸν μὲν οὖν πρῶτόν τε καὶ ἐξωτάτῳ σφόνδυλον πλατύτατον τὸν τοῦ χείλους κύκλον ἔχειν, τὸν δὲ τοῦ ἔκτου 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, ὄγδοον δὲ τὸν τοῦ δευτέρου.

Καὶ τὸν μὲν τοῦ μεγίστου ποικίλον, τὸν δὲ τοῦ ἐβδόμου λαμπρότατον, τὸν δὲ τοῦ ὀγδόου τὸ χρῶμα<sup>16</sup> 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<sup>17</sup> τὸν ἕκτον. κυκλεῖσθαι<sup>18</sup> δὲ δὴ στρεφόμενον τὸν ἄτρακτον ὅλον μὲν τὴν αὐτὴν φοράν,<sup>19</sup> ἐν δὲ τῷ ὅλῳ περιφερομένῳ τοὺς μὲν ἐντὸς ἐπτὰ κύκλους τὴν ἐναντίαν τῷ ὅλῳ ἡρέμα<sup>20</sup> περιφέρεισθαι, αὐτῶν δὲ τούτων τάχιστα μὲν ἰέναι τὸν ὄγδοον, δευτέρους δὲ καὶ ἅμα ἀλλήλοις τὸν τε ἑβδομον καὶ ἕκτον καὶ πέμπτον· τὸν τρίτον δὲ φορᾷ ἰέναι, ὥς σφίσι φαίνεσθαι, ἐπανακυκλοῦμενον 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.<sup>21</sup> ἐκ πασῶν δὲ ὁκτῶ οὐσῶν μίαν ἀρμονίαν<sup>22</sup> συμφωνεῖν. ἄλλας δὲ καθημένας πέριξ<sup>23</sup> δι' ἴσου τρεῖς, ἐν θρόνῳ ἐκάστην, θυγατέρας τῆς ἀνάγκης, Μοίρας, λευχειμονούσας, στέμματα<sup>24</sup> ἐπὶ τῶν κεφαλῶν ἐχούσας, Λάχεσιν τε καὶ Κλωθῶ καὶ Ἄτροπον, ὑμνεῖν πρὸς τὴν τῶν Σειρήνων ἀρμονίαν, Λάχεσιν μὲν τὰ γεγονότα, Κλωθῶ δὲ τὰ

<sup>15</sup> jar, urn   <sup>16</sup> color   <sup>17</sup> whiteness   <sup>18</sup> carry on wheels   <sup>19</sup> carrying, burden   <sup>20</sup> quietly, gently, slowly   <sup>21</sup> pitch, stretching   <sup>22</sup> fastener; agreement   <sup>23</sup> all around   <sup>24</sup> headband or wreath

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 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 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 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 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 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 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 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 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,



*vocabulary*

ἄγγειον vessel  
 ἀγγέλλω carry a message, announce  
 ~angel  
 ἀγωνία contest; agony  
 ἀετός eagle ~avis  
 ἀηδών -όνος (f, 3) nightingale  
 ἀθλέω toil ~athlete  
 ἀθλητής ἀεθλητού (m, 1) athlete,  
 contestant ~athlete  
 ἀθυμέω (ῶ) be disheartened  
 αἵρεσις -εως (f) choice, plan  
 αἰτιάομαι blame ~etiology  
 ἄλλοιός of another kind ~alien  
 ἀμελέω disregard; (impers.) of  
 course  
 ἀναίτιος blameless ~etiology  
 ἀναλογίζομαι reckon  
 ἀνέκπληκτος undaunted  
 ἀνήκεστος not to be cured, soothed,  
 appeased  
 ἀνθρώπινος human  
 ἀποβλέπω stare at, adore  
 ἀσθένεια weakness  
 ἅτε as if; since  
 ἀτιμάζω (ι) insult, dishonor  
 ἄττω dart, glance  
 ἀφροσύνη folly ~frenzy  
 ἄω aor: to sate ~sate  
 βῆμα -τος (n, 3) step, pace  
 βιβρώσκω eat, eat up, devour  
 ~voracious  
 βιόω live; (mp) make a living  
 ~biology  
 γελοῖος laughable; joking  
 γελωτοποιός clown, clownish  
 γυναικεῖος of women ~queen  
 διαγιγνώσκω discern, decide  
 ~gnostic  
 διαιρέω divide, distinguish,  
 distribute  
 διαλείπω leave a gap, space apart

διαλλάσσω exchange; differ;  
 reconcile  
 διεξέρχομαι go through  
 διίστημι stand apart ~stand  
 δίνη (ι) whirlpool, eddy  
 δόκιμος trustworthy; excellent  
 ἔθος ἔθεος (n, 3) custom, habit  
 ~ethology  
 εἰκοστός twentieth  
 ἐκατέρωσε to either side, both ways  
 ἐκεῖσε thither  
 ἐμμένω stay put, be faithful, fixed  
 ἐμπίπτω fall into; attack ~petal  
 ἔνειμι be in ~ion  
 ἐνθένδε hence  
 ἐξαπίνης suddenly  
 ἐξευρίσκω find; discover ~eureka  
 ἐπιδρομή inroad, raid  
 ἐπικλώθω assign to, destine  
 ἐπίκτητος acquired as well  
 ἐπιλανθάνω mp: forget ~Lethe  
 ἐπιστήμων skillful, clever ~station  
 ἑσπέρα evening, west  
 ἔσω into  
 εὐγένεια nobility, excellence  
 εὐδαιμονέω be lucky, happy  
 εὐδαίμων blessed with a good  
 genius  
 ἐφάπτω fasten upon ~haptic  
 ἔχθρη hate  
 ζῶον being, animal; picture  
 ἥμερος gentle; (animals)  
 domesticated  
 θαυμάσιος wonderful  
 ἰδιώτης -ου (m, 1) private; a layman  
 κάλλος -εος (n, 3) beauty  
 ~kaleidoscope  
 καταιδέομαι feel shame, reverence  
 κάτοιδα understand  
 καῦμα -τος (n, 3) heat ~caustic  
 κεράννυμι (ῶ) mix ~crater  
 κληρώ cast lots, assign

κύκνος swan ~Cygnus	περίεμι be superior to; be left over; still exist
κυρέω come upon, come up against; obtain	περίοδος picket, circuit
κυρώ (ῶ) confirm, sanction	πίθηκος monkey
λαγχάνω be allotted; (esp. λελα- forms) allot; receive	πόθεν from where?
λάω grip, pin?	ποίη grass
λεία booty	πορεία gait, march
λεῖος smooth	πότε when?
λήγω cease, (+gen+ppl) cause to cease ~lax	πρόγονος elder, ancestor ~genus
λωφάω stop, find respite from	προσδοκάω expect
μάθημα -τος (n, 3) lesson, knowledge	προσίημι be allowed near
μείρομαι receive as a portion ~Moirā	πτωχεία being a beggar
μεσώω be in the middle	σεισμός shaking
μεταβάλλω alter, transform	σκέπτομαι look, look at, watch ~skeptik
μεταβολή change, exchange	σκηνάω camp
μεταλαμβάνω share in; swap	συλλογίζομαι count up; infer; recapitulate
μῖσος -εος (n, 3) hate	συμπέμπω send with ~pomp
μνήμη reminder, memorial	συνήθεια intimacy; habit
μόγισ with difficulty, barely	συντίθημι hearken, mark ~thesis
μουσική art, music	σχολή rest, leisure
μουσικός musical, aesthetic	τελευτή conclusion, fulfilment ~apostle
νόσος (f) plague, pestilence ~noisome	τεχνικός skillful
οὐράνιος heavenly	τραχύς (ᾱ) rough ~trachea
πάθος -ους (n, 3) an experience, passion, condition	τυραννίς -δος (f) tyranny
πανταχοῦ everywhere; completely	ὕγεια health
παντοδαπής of every kind, manifold	ὕγιής sound, profitable ~hygiene
παντοδαπός of every kind, manifold	ὕπερβάλλω cause to go beyond; delay ~ballistic
παράδειγμα -τος (n, 3) model, precedent	φιλοσοφέω philosophize, study
παραμελέω not pay attention to	φιλοτιμία (ῑ) ambition
πενία poverty ~osteopenia	φυγὰς -δος (m, 3) exile, refugee ~fugitive
	χρηστός useful; brave, worthy
	ὡσαύτως in the same way

ὄντα, Ἄτροπον δὲ τὰ μέλλοντα. καὶ τὴν μὲν Κλωθὴ τῇ δεξιᾷ χειρὶ ἐφαπτομένην συνεπιστρέφειν τοῦ ἀτράκτου τὴν ἔξω περιφορὰν, διαλείπουσαν χρόνον, τὴν δὲ Ἄτροπον τῇ ἀριστερᾷ τὰς ἐντὸς αὐτῶσάυτως· τὴν δὲ Λάχεσιν ἐν μέρει ἐκατέρας ἐκατέρα 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<sup>1</sup> ὑψηλὸν εἰπεῖν—

Ἀνάγκης θυγατρὸς κόρης Λαχέσεως λόγος. Ψυχὰι 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, ἦν τιμῶν καὶ ἀτιμάζων πλέον καὶ ἔλαττον αὐτῆς ἕκαστος ἔξει. αἰτία ἐλομένου· θεὸς ἀναίτιος.

Ταῦτα εἰπόντα ῥῦφαι ἐπὶ πάντας τοὺς κλήρους, τὸν δὲ παρ' αὐτὸν πεσόντα ἕκαστον ἀναιρείσθαι πλὴν οὗ, ἔδὲ οὐκ ἔαν· τῷ δὲ ἀνελομένῳ δῆλον εἶναι ὁπόστος εἰλήχει.

Μετὰ δὲ τοῦτο αὖθις τὰ τῶν βίων παραδείγματα εἰς τὸ πρόσθεν σφῶν θεῖναι 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<sup>2</sup> τελευτώσας· εἶναι δὲ καὶ δοκίμων<sup>3</sup> ἀνδρῶν βίους, τοὺς μὲν ἐπὶ εἵδεσιν καὶ κατὰ κάλλη καὶ τὴν ἄλλην ἰσχύν τε καὶ ἀγωνίαν,<sup>4</sup> τοὺς δ' ἐπὶ γένεσιν καὶ προγόνων ἀρεταῖς, καὶ ἀδοκίμων κατὰ ταῦτα, ὡσαύτως δὲ καὶ γυναικῶν. ψυχῆς δὲ τάξιν οὐκ ἐνέιναι διὰ τὸ ἀναγκαίως ἔχειν ἄλλον ἐλομένην βίον ἀλλοίαν<sup>5</sup> γίγνεσθαι· τὰ δ' ἄλλα ἀλλήλοις τε καὶ πλούτοις καὶ πενίαις, τὰ δὲ νόσοις, τὰ δ' ὑγίαις<sup>6</sup> μεμείχθαι, τὰ δὲ καὶ μεσοῦν<sup>7</sup> τούτων. ἔνθα δὴ, ὡς ἔοικεν,

<sup>1</sup> step, pace    <sup>2</sup> being a beggar    <sup>3</sup> trustworthy; excellent    <sup>4</sup> contest; agony    <sup>5</sup> of another kind    <sup>6</sup> health    <sup>7</sup> be in the middle



ὦ φίλε Γλαύκων, ὁ πᾶς κίνδυνος ἀνθρώπων, καὶ διὰ ταῦτα μάλιστα ἐπιμελητέον ὅπως ἕκαστος ἡμῶν τῶν ἄλλων μαθημάτων<sup>8</sup> ἀμελήσας τούτου τοῦ μαθήματος καὶ ζητητῆς καὶ μαθητῆς ἔσται, ἐάν ποθεν οἶός τ' ἦ μαθεῖν καὶ ἐξευρεῖν τίς αὐτὸν ποιήσει δυνατόν καὶ ἐπιστήμονα, βίον καὶ χρηστὸν καὶ πονηρὸν διαγινώσκοντα, 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 πλοῦτῳ κραθὲν καὶ μετὰ ποίας τινὸς ψυχῆς ἕξεως κακὸν ἢ ἀγαθὸν ἐργάζεται, καὶ τί εὐγένειαι<sup>9</sup> 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 συγκεραυνύμενα πρὸς ἄλληλα ἐργάζεται, ὥστε ἐξ ἀπάντων αὐτῶν δυνατόν εἶναι συλλογισάμενον αἰρεῖσθαι, πρὸς τὴν τῆς ψυχῆς φύσιν ἀποβλέποντα, τὸν τε χεῖρῳ καὶ τὸν ἀμείνων βίον, χεῖρῳ μὲν καλοῦντα ὅς αὐτὴν ἐκέισε ἄξει, εἰς τὸ ἀδικωτέραν γίγνεσθαι, ἀμείνων δὲ ὅστις εἰς τὸ δικαιότεραν. τὰ δὲ ἄλλα πάντα χαίρειν ἑάσει· ἐωράκαμεν γὰρ ὅτι ζῶντί τε καὶ τελευτήσαντι αὕτη κρατίστη αἵρεσις.<sup>10</sup>

Ἄδαμαντίνως δὴ δεῖ ταύτην τὴν δόξαν ἔχοντα εἰς Ἄιδου ἰέναι, ὅπως ἂν ἦ καὶ ἐκεῖ ἀνέκπληκτος ὑπὸ πλούτων τε καὶ τῶν τοιούτων κακῶν, καὶ μὴ ἐμπεσὼν εἰς τυραννίδας καὶ ἄλλας τοιαύτας πράξεις πολλὰ μὲν ἐργάσθαι καὶ ἀνήκεστα κακά, ἔτι δὲ αὐτὸς μείζω πάθῃ, ἀλλὰ γινῶ τὸν μέσον ἀεὶ τῶν τοιούτων βίον αἰρεῖσθαι καὶ φεύγειν τὰ ὑπερβάλλοντα ἐκατέρωσε<sup>11</sup> 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.<sup>12</sup>

Εἰπόντος δὲ ταῦτα τὸν πρῶτον λαχόντα ἔφη εὐθὺς ἐπιόντα τὴν

<sup>8</sup> lesson, knowledge    <sup>9</sup> nobility, excellence    <sup>10</sup> choice, plan    <sup>11</sup> to either side, both ways    <sup>12</sup> be disheartened

μεγίστην τυραννίδα ἐλέσθαι, καὶ ὑπὸ ἀφροσύνης<sup>13</sup> τε καὶ λαιμαργίας οὐ πάντα ἱκανῶς ἀνασκεψάμενον ἐλέσθαι, ἀλλ' αὐτὸν λαθεῖν ἐνοῦσαν εἰμαρμένην παιδῶν αὐτοῦ βρώσεις καὶ ἄλλα κακά· ἐπειδὴ δὲ κατὰ σχολὴν σκέψασθαι, κόπτεσθαι τε καὶ οὐδύρεσθαι τὴν αἵρεσιν, οὐκ ἐμμένοντα τοῖς προρρηθεῖσιν ὑπὸ τοῦ προφήτου· οὐ γὰρ ἑαυτὸν αἰτιᾶσθαι τῶν κακῶν, ἀλλὰ τύχην τε καὶ δαίμονας καὶ πάντα μᾶλλον ἀνθ' ἑαυτοῦ. εἶναι δὲ αὐτὸν τῶν ἐκ τοῦ οὐρανοῦ ἡκόντων, ἐν τεταγμένη πολιτείᾳ ἐν τῷ προτέρῳ βίῳ βεβιωκότα, ἔθι 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, ὅποτε 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 ἐκεῖσε καὶ δεῦρο πάλιν πορεῖαν οὐκ ἂν χθονίαν καὶ τραχείαν πορεύεσθαι, ἀλλὰ λείαν τε καὶ οὐρανίαν.<sup>14</sup>

Ταύτην γὰρ δὴ ἔφη τὴν θέαν ἀξίαν εἶναι ἰδεῖν, ὥς ἕκασται αἱ ψυχαὶ ἡροῦντο τοὺς βίους· ἐλεινὴν τε γὰρ ἰδεῖν εἶναι καὶ γελοῖαν<sup>15</sup> καὶ θαυμασίαν. κατὰ συνήθειαν γὰρ τοῦ προτέρου βίου τὰ πολλὰ αἰρεῖσθαι. ἰδεῖν μὲν γὰρ ψυχὴν ἔφη τὴν ποτε Ὀρφέως γενομένην κύκνου<sup>16</sup> βίον αἰρουμένην, μίσει τοῦ γυναικείου<sup>17</sup> γένους διὰ τὸν ὑπ' ἐκείνων θάνατον οὐκ ἐθέλουσαν ἐν γυναικὶ γεννηθεῖσαν γενέσθαι· ἰδεῖν δὲ τὴν Θαμύρου ἀηδόνης<sup>18</sup> 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 Ἀγαμέμνονος· ἔχθρα δὲ καὶ ταύτην τοῦ ἀνθρωπίνου γένους διὰ τὰ πάθη ἀετοῦ

<sup>13</sup> folly <sup>14</sup> heavenly <sup>15</sup> laughable; joking <sup>16</sup> swan <sup>17</sup> of women

<sup>18</sup> nightingale

διαλλάξαι βίον. ἐν μέσοις δὲ λαχοῦσαν τὴν Ἀταλάντης ψυχὴν, κατιδοῦσαν μεγάλας τιμὰς ἀθλητοῦ ἀνδρός, οὐ δύνασθαι παρελθεῖν, ἀλλὰ λαβεῖν. μετὰ δὲ ταύτην ἰδεῖν τὴν Ἐπειοῦ τοῦ Πανοπέως εἰς τεχνικῆς<sup>19</sup> γυναικὸς ἰοῦσαν φύσιν· πόρρω δ' ἐν ὑστάτοις ἰδεῖν τὴν τοῦ γελωτοποιοῦ Θεροσίτου πίθηκον<sup>20</sup> ἐνδυομένην. κατὰ τύχην δὲ τὴν Ὀδυσσεώς λαχοῦσαν πασῶν ὑστάτην αἵρησομένην ἵεναι, μνήμη δὲ τῶν προτέρων πόνων φιλοτιμίας λελωφηκυῖαν<sup>21</sup> ζητεῖν περιουῶσαν χρόνον πολὺν βίον ἀνδρὸς ιδιώτου 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 ἵεναι καὶ εἰς ἄλληλα, τὰ μὲν ἄδικα εἰς τὰ ἄγρια, τὰ δὲ δίκαια εἰς τὰ ἡμέρα<sup>22</sup> μεταβάλλοντα, καὶ πάσας μίξεις μείγνυσθαι.

Ἐπειδὴ δ' οὖν πάσας τὰς ψυχὰς τοὺς βίους ἡρῆσθαι, ὥσπερ ἔλαχον ἐν τάξει προσιέναι πρὸς τὴν Λάχεσιν· ἐκείνην δ' ἐκάστω ὃν εἴλετο daίμονα, τοῦτον φύλακα συμπέμπειν τοῦ βίου καὶ ἀποπληρωτὴν τῶν αἰρεθέντων. ὃν πρῶτον μὲν ἄγειν αὐτὴν πρὸς τὴν Κλωθῶ ὑπὸ τὴν ἐκείνης χεῖρά τε καὶ ἐπιστροφὴν τῆς τοῦ ἀτράκτου δίνης,<sup>23</sup> κυροῦντα ἦν λαχὼν εἴλετο μοῖραν· ταύτης δ' ἐφαψάμενον αὖθις ἐπὶ τὴν τῆς Ἀτρόπου ἄγειν νῆσιν, ἀμετάστροφα τὰ ἐπικλωσθέντα ποιοῦντα·

Ἐντεῦθεν δὲ δὴ ἀμεταστρεπτὶ ὑπὸ τὸν τῆς ἀνάγκης ἵεναι θρόνον, καὶ δι' ἐκείνου διεξελθόντα, ἐπειδὴ καὶ οἱ ἄλλοι διηλθον, πορεύεσθαι ἅπαντας εἰς τὸ τῆς Λήθης πεδίον διὰ καύματός<sup>24</sup> τε καὶ πνίγους δεινοῦ· καὶ γὰρ εἶναι αὐτὸ κενὸν δένδρων τε καὶ ὅσα γῇ φύει. σκηναῶσθαι<sup>25</sup> οὖν σφᾶς ἤδη ἐσπέρας γιγνομένης παρὰ τὸν Ἀμέλητα ποταμόν, οὗ τὸ ὕδωρ ἀγγεῖον<sup>26</sup> οὐδὲν στέγειν. μέτρον μὲν οὖν τι τοῦ ὕδατος πᾶσιν ἀναγκαῖον εἶναι πιεῖν, τοὺς δὲ φρονήσει μὴ σαζομένους πλεον 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 ἄλλῃ φέρεσθαι ἄνω

<sup>19</sup> skillful      <sup>20</sup> monkey      <sup>21</sup> stop, find respite from      <sup>22</sup> gentle;  
(animals) domesticated      <sup>23</sup> whirlpool, eddy      <sup>24</sup> heat      <sup>25</sup> camp  
<sup>26</sup> vessel

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 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 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 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 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 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 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 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 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



*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**ἄσσω** dart, glance**ἀστήρ** -έρος (m) star**ἄττω** dart, glance**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** (ὐ) hinder, prevent**μιαίνω** stain ~miasma**ὅπη** wherever, however**πορεία** gait, march**προσδοκάω** expect**πυρά** pyre ~pyre





εἰς τὴν γένεσιν, ἄττοντας ὥσπερ ἀστέρας. αὐτὸς δὲ τοῦ μὲν ὕδατος κωλυθῆναι πιεῖν· ὅπῃ 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 μανθησόμεθα.<sup>1</sup> 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.

---

<sup>1</sup> stain



upwards in all manner of ways to their birth, like stars shooting. He himself was hindered 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