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THE
REPUBLIC OF PLATO.

BOOKS I.—V.

WITH INTRODUCTION AND NOTES

BY

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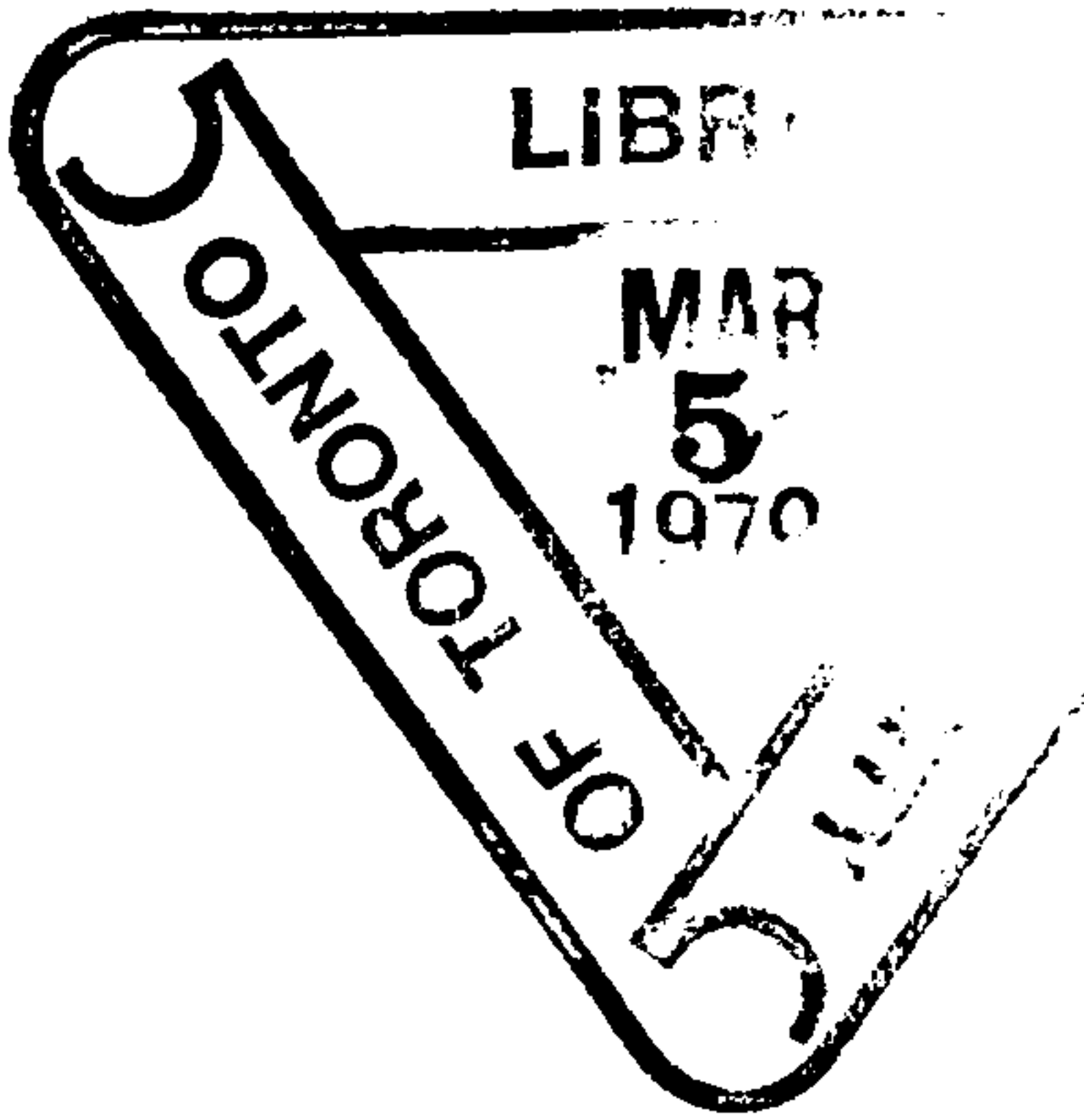
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TO

THE REVEREND JOHN PERCIVAL M.A. LL.D

Late President of Trinity College, Oxford

Headmaster

sometime of Clifton College

and now of Rugby School

who first taught me

the charm of Plato

and

the value of ideals

these pages

are with grateful affection

inscribed.

νῦν δὴ δεῖ σε πυκνὴν φρένα καὶ φιλόδημον ἐγείρειν
φροντίδ' ἐπισταμένην
ταῖσι φίλαισιν ἀμύνειν.
κοινῇ γὰρ ἐπ' εὐτυχίαισιν
ἔρχεται γνώμης ἐπίνοια, πολίτην
δῆμον ἐπαγλαιούσα
μυρίαισιν ὠφελίαισι βίου, δη-
λοῦσ' ὅ τι περ δύναται. και-
ρὸς δέ. δεῖται γάρ τι σοφοῦ τινὸς ἐξευ-
ρήματος ἢ πόλις ἡμῶν.

—Aristophanes, *Ecclesiazusae*, 571.

ἐκεῖνος μὲν φησι, πόλι φίλη Κέκροπος, σὺ δὲ οὐκ ἐρεῖς, ὦ πόλι
φίλη Διός ;

—Marcus Aurelius, *iv*. 23.

“ *The fair fantastic commonwealth, too fair
For earth, wherein the wise alone bare rule,
So wise that oftentimes the sage himself
Shows duller than the fool ;*

“ *And that white soul, clothed with a satyr's form,
Which shone beneath the laurels day by day,
And fired with burning faith in God and Right
Doubted men's doubts away.*”

—Lewis Morris, *Songs of Two Worlds*.—*The Wanderer*

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PREFACE

THIS little book, slight as it is, has been, I am afraid, somewhat slow in making its appearance. I hope that on the whole it has gained more than lost by the delay. It has been written in the scanty leisure which has formed the occasional interruption of six or seven much preoccupied years, and again and again I have had to lay it aside for weeks, or even months. My own knowledge has grown within this period, and my views have both sensibly and insensibly altered, I hope for the better and truer, but I am not without fears that this very advance has introduced somewhat of inconsistency and unevenness into these pages. Personally, I should have liked to keep it somewhat longer yet upon the stocks, in the hope of removing these and other blemishes, but I have trespassed too much on the long-suffering patience and never-failing courtesy of my publisher and printer, and perhaps it is just as well that my work should now be compelled to make its venture

Such as it is, it can claim, unless I am mistaken, to be the first commentary in English on so many as five books of the Republic. Plato, so much written about in antiquity, has found, as a whole, few editors, still fewer commentators, in modern times. The great

editions of the Renaissance, the Aldine Princeps, the two Basle editions, and that of Stephanus, with the archetypal version of Ficino, and one or two little-known and partial commentators, in themselves or as reproduced, sufficed for the needs of Europe for two centuries; and I find, for example, that my penultimate predecessor, Dr. Routh, writing about a hundred years ago, still founds himself directly upon these, and knows hardly any other aid.

In the case of the Republic, a solitary edition by a Bachelor of Arts of Trinity College, Cambridge, Edmund Massey, in 1713, interrupts this long neglect. Unfortunately its date is its only interest. It is a pity that a far more competent and famous Cantabrigian did not undertake the task in which Massey failed. The poet Gray, equally at home in art and philosophy, "perhaps the most learned man in Europe of his time," and the nicest critic, a little later than Massey, compiled for his own use a body of notes on Plato, which, in their matter, and still more their method, show what he might have done as a professed scholar, and cause us to regret that we have not an edition of the Republic by the author of the Elegy.

As it was, no new commentary on the Republic appeared in Europe until the early years of our own century, when Ast published his three successive editions, modifying and advancing himself in the last, by aid of the critical labours of Bekker.

In 1829-30 came the first edition of Stallbaum, in 1830-33 that of Schneider. Finally, in 1858-9 appeared Stallbaum's revised and improved edition. This old-fashioned Latin work, dating from thirty years ago, and long since out of print, still remains the best and fullest—in some senses the only complete edition of the Republic. For its painstaking and

various miscellany I have an affection of long standing, and I have made, as will be seen, large and constant use of it. Indeed, at one time I proposed to myself little more than a handy English redaction of it.

Schneider's I have found an excellent commentary, but if more discriminating he is less impersonally fair and catholic than Stallbaum.

Of older notes, those which have helped me most have been the lectures, to call them by their real name, upon the first two books of the Republic, by Muretus, delivered in Italy in the sixteenth century, an interesting monument of the scholarship of that age and country, to which later commentators, like Stallbaum, owe more than they acknowledge; of newer, those appended to an anonymous text and translation published in 1881 by Engelmann, by whose name, in default of any other, I have been obliged to cite it.

The notes on such portions of the Republic as appear in the charming little Clarendon Press "Selections from Plato" may be specially commended to younger students. If the Master of Balliol has been even more than usually happy in the preface to this volume, the judgment and learning of my old friend and tutor Mr. Purves appear no less conspicuously in the commentary.

I have used, as far as they go, the brief notes of Mr. Hardy on the first book; and I have consulted an edition covering the whole ten books by C. Schmelzer in the well-known Weidmann series, but am not conscious of owing anything to it.

On the other hand, every word written by Professor Schanz on Plato is of value, and I have drawn more than will appear from his Prolegomena, and latterly

from his admirable school editions of the Euthyphro and Crito.

I have also been helped by a little French edition of the Eighth Book by M. Espinas, of Bordeaux, the introduction to which, especially is brightly and suggestively written.

I should like, too, to pay a compliment, though rather a general one, to the sister University and the illustrious band of 'Cambridge Platonists' of our own day, especially to Mr. Archer Hind, whose Phaedo gave me much pleasure and one or two hints, and of whose Timaeus I hope to make more use hereafter.

If Plato has had few editors, he has found many translators. The well-known renderings of the Republic by Davies and Vaughan and by Jowett are of real help, the first more to the understanding of the letter of Plato, the second to the appreciation of his spirit and soul. Beside these, I have been aided by Engelmann's version, and by the older German rendering with notes of Fähse, and amused by an anonymous French version of 1765.

Other and special debts will be found acknowledged as they arise, nor will I write a preface after the recipe of the wittiest ever written, that to Don Quixote, and append a list of the obvious aids of the Platonic scholar from Timaeus and Proclus to Ast and Riddell, or of the mass of monographs, theses, school-programmes, and congratulatory epistles which elucidate or obscure the Republic.

I will only add that I wish I had become acquainted earlier with the brilliant if bold criticism of Teichmüller's Literarische Fehden, Breslau, 1881, and 1884; that for a general account of Plato I think Chaignet's La Vie et les Écrits de Platon, Paris, 1871, deserves to be better known, for it has peculiarly

the French charm of being readable while didactic and learned without heaviness; and that lastly, I have been much interested in two little brochures by a Dutch preacher, which, unless my eye is deceived by the refraction of an imperfect knowledge of the language, contain some of the prettiest and most appreciative criticism of the prose poetry of Plato which has recently appeared—*De Dichter en zijne Vaterstad* by H. Was, Predikant te Kruisland, Leiden, 1881, and *Plato's Politeia* by the same as Predikant te St. Oedenrode, Arnhem, 1885.

The series to which this book belongs is intended for the use of senior scholars at schools and junior scholars at the universities. These, so far as my experience goes, have not as a rule the time to use many books beside the commentary in hand. I have therefore aimed at making this commentary sufficient in itself, or as supplemented by ordinary books of reference. At the same time such students as will read the *Republic* at all will I think be interested by having some indication given them of a fuller treatment. It is often instructive to know that evidence exists and where it might be found, though time does not allow of its being verified at first hand. I am glad to find my view confirmed by the precept and example of Schanz, who says, in his preface to his *School Commentary on the Euthyphro*—“*Selbst eine Ausgabe, die sich ausdrücklich als Schulausgabe hinstellt, soll, wie Krüger richtig bemerkt, keine Schülersausgabe sein.*”

Having such students in view, and dealing only with the first five books of the *Republic*, I have moreover taken Plato rather as a man of letters than as a philosopher. The connexion of these earlier books with the philosophical ideas of the later, still more the philosophical synthesis of the *Republic* as a whole,

with its relation historical or logical, to the Platonic system, are questions I have avoided or perhaps postponed.

I have also purposely not given an analysis. I believe such analyses are most profitably made by the student for himself; but if he seek one to his hand he has an ample choice in those of Jowett, Day, Hoole, and Davies and Vaughan.

To offer a new text to the world we should have first determined the relative value of all the mss. of our author, and in any given passage should further have learned to be able to assess the weight of the ruling of the usage within themselves of the mss. it is decided on previous grounds to call in evidence. This I cannot profess to be able to do. To correct *de suo* a passage here and a passage there without such continuous consideration has always seemed to me a presumptuous and haphazard enterprise, and although good luck and sympathetic ingenuity have occasionally divined the truth by a species of sortilege, the more frequent result has been to multiply the confusion of idle printed variants.

I have therefore, though not altogether approving of it, adopted bodily a text presumably consistently compiled, merely removing a few misprints and, probably, introducing a few others. It is that of Baiter's Fourth Edition, described by him in his preface dated July 24, 1874. It is chiefly noticeable as embodying the emendations of Madvig, and is therefore a highly corrected text. As to many of Madvig's introductions, with some of those of other illustrious scholars, adopted by Baiter, I am myself very sceptical. I believe that we should preserve more of Plato in preserving more of the text of the great Paris ms. But the few hours of an amateur which I

have spent over that famous document would not justify me in doing more than stating my own intuition, the value of which it would take long study to establish. Meanwhile the effect of Madvig's corrections is to give us language as I believe less Platonic, but certainly more regular, grammatical, and easily intelligible. For a school text this has its advantages. Ere long it is to be hoped the first living authority, Schanz, who has already indicated the lines on which a new text of the Republic should be prepared, will apply the results of his unsparing study, and great experience, and his own sure and sanative touch to Plato's masterpiece.

There is left to me the privilege of a preface, to thank those friends who have assisted me in putting together these pages. The part of my work in which I feel most confidence is what I owe to them.

First and foremost should come my old companion of school and college, Mr. E. N. P. Moor of Clifton. He has kindly been at the pains of reading through the whole of my manuscript and most of the proofs, and there is I think no page of the notes which does not owe something, most owe much, to his sound and graceful scholarship, literary sense, and cultivated educational tact, invaluable alike in correction and suggestion, in the counsels both of omission and insertion.

With such a helper I am peculiarly fortunate to have been able to associate another scholar and schoolmaster—Mr. F. Haverfield of Lancing College. Mr. Haverfield has revised for me the latter half of the Commentary. His keen eye, singular critical faculty, his encyclopædic and methodical knowledge, and especially his wonderful working acquaintance with the bibliography and apparatus of scholarship, could

not fail to be of great assistance in whatever measure employed ; and I only regret in my own interest and that of my readers that the first half of the book was already stereotyped before I called in his effective aid.

I am also indebted to a Fellow of my own college, the Rev. H. R. Bramley, for reading over the text and comparing it with the Zürich original.

I must not omit to mention too my friend Mr. Thomas Case, Fellow and Tutor of Corpus Christi College, who has placed at my service a body of annotations made by him in connexion with his college lectures, full of his own sagacious insight and practicality.

Mr. John Addington Symonds will perhaps have forgotten, but I do not forget, the valuable and fruitful hints and help he gave me some years ago at Davos for the Introduction. In my first book I cannot forego the pleasure of recording the name of one to whom I owe so much.

Finally, I have to thank for a far larger and more constant debt than the very large one which will appear on every page, my old Master and friend, the first and most Platonic of English Platonists, whose beautiful version and no less beautiful Introductions have done so much to make Plato a delight of the unlearned as well as of the scholar, and an ornament once more not only of a dead but of a living literature.

INTRODUCTION.

A.—Name and Aim of the Republic.

THE artistic remains of classical antiquity which have been preserved to us are for the most part gems without their setting, statues torn from their shrine and pedestal, bare books without contemporary comment or introduction, or any external hint to tell when or why or how they were written.

About such books it is possible to ask many questions, of which it has been well said, "It is right to ask them, but you must not expect an answer."

When and why were these books written? Did their author produce them in youth or age, in the prime or in the decay of his powers? Had they any special reference, purpose, or occasion, at the time beyond the general meaning they seem to have now?

And then there are yet further previous questions, as they may be called, which it is easy to ask. How do we know that these books are the work of their reputed author at all? May they not be clever forgeries, and if not altogether, yet in part? Are there not many incongruities, inconsistencies, impossibilities contained in them?

Such doubts have a fascination. They are ghosts easy to raise, often very hard to lay. For in all

questions of history and still more of language there is from the nature of the case a very large element of uncertainty, and so-called internal evidence is peculiarly ambiguous. And the more minutely the inquiry is made the greater usually will the uncertainty appear. For doubt seems to multiply with subdivision. A day is more difficult to fix upon than a year, a tense or a case than a word or phrase; and a difficulty once raised, it becomes necessary to establish the certainty of each link in a long chain.

Fortunately the scope of this series and work does not admit of our so increasing our own perplexities.

“Non ego cuncta meis complecti versibus opto.”

“Non hic te carmine ficto

Atque per ambages et longa exorsa tenebo.”

Our business is to take the Republic as we find it, assuredly one of the greatest monuments of the ancient world, perhaps the greatest single prose book of any age; for our purpose, undoubtedly Plato's masterpiece in style and thought.¹

We venture to assume the authenticity and the unity of the Republic. We may be permitted to leave

¹ “Das Werk ist im kleinen eine Darstellung des gesammten Entwicklungsganges von Platon.” Teuffel, Uebersicht der Plat. Lit. p. 20. “There is no kind of Platonic excellence which is not represented in the Republic.” Mahaffy, Gk. Lit. vol. ii. p. 195. See the whole account of Plato, an admirable specimen of compendious yet duly proportioned and forcible criticism.



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of Aristophanes, or the *Ecclesiazusae* a critique upon the Republic.

We may be content to state a few broad truths and fixed facts which do not solve the question as to when and how the Republic was written, but with which every solution must harmonize. Such are these:

The internal evidence of style can tell us very little. How the Republic was published, how it was composed, whether it was actually written continuously all at one *jet*, or whether bit by bit at different times, we cannot say. We have no evidence. We cannot even say with Orelli that it was the work of Plato's prime, except in the sense that whenever Plato wrote the Republic he must have been in his prime. For great authors have written, or, at any rate, given to the world great works under every variety of circumstance. *Paradise Lost*, as well as *Paradise Regained*, was the work of an old man, or rather it was the work both of youth and age. It was composed after fifty, but was conceived at thirty-two.¹ So again the two parts of *Faust* were produced at a *wide interval* of time.

The pretty story about the opening words of the Republic, even taken with the general statement of Dionysius of Halicarnassus, only goes to prove that Plato was fastidious and careful in composition, and raises a presumption that the Republic, like most of Plato's writings, was kept long on the stocks.

Again, the division into books is certainly not

¹ See Pattison's *Milton*, p. 173, for some excellent remarks on this head.

Platonic,¹ and probably dates from the Alexandrine Age, and Aristophanes of Byzantium. If internal evidence proves anything it assuredly proves that neither the first two books,² as we have them, nor any others can be separated from each other or from the Republic generally.³

¹ Cp. Christ. Plat. Stud., S. 22; Birt. Antike Buchw., 447.

² Such ingenious discoveries are not the peculiar achievement of modern scholarship. Aulus Gellius, N.A. xiv. 3, preserves an ancient anticipation of them in the story that Plato and Xenophon being very insincere friends, or indeed covert enemies, when Plato had given to the world the first two books of the Republic, not necessarily the first two (*lectis ex eo duobus fere libris, qui primi in vulgus exierant*) Xenophon wrote the *Cyropaedia* to refute them, to which hit Plato afterwards replied by saying that Cyrus was an energetic, vigorous character who had been badly educated. Krohn, however, naturally adopts this story as probable, *der Plat. Staat*, p. 73. Cp. p. 384. But even Hermann has called it a stupid story, and Gobet indirectly expresses the same condemnation. *Prosop. Xen.* p. 28. Cp. note by the poet Gray, vol. iv. (Gosse) p. 241.

³ We cannot, for instance, admit with Krohn (*die Platonische Frage, Sendschreiben an Herrn Prof. Dr. E. Zeller, Halle, 1878*) that the whole present arrangement is an absurdity in itself, and that the probable order is bks. i.-iv. viii. - x., v. - vii., though we may admit that these are natural divisions if there be any of the Republic. The same critic considers the Republic Plato's earliest important work. Tennemann on the contrary says, "Die Bücher von der Republik und den Gesetzen sind die letzten Arbeiten des Plato. Hievon haben wir ausdrückliche Zeugnisse." *Syst. Plat. Phil.*, vol. i. p. 116-125. On the general indivisibility cp. Schneider, *Pref.* xiv.

We know for a fact that the Republic was written in connection with two other dialogues, the Timaeus and the Critias, with which it would form a Trilogy or artistic whole.

Again, the Republic cannot have been written after the Laws,¹ in which moreover a certain senility of style is generally recognized.

An instance of a fixed fact is the mention of Ismenias of Thebes (p. 336 A. See note *ad loc.*), who, as we know from Xenophon, was killed B.C. 382. The Republic, or this part of it, cannot have been finally given to the world, and probably was not written, until after that date. The mention of Polydamas, who won his victory in 408 B.C., and Perdiccas, who died probably about 413 B.C., may also be noticed.

Of Plato's own life we know very little, and of this little a good deal, and that part especially which might throw light on this question, rests on dubious evidence, the evidence of the Seventh of the Letters which go by the name of Plato.

If we may believe this Epistle VII. to be genuine,²

¹ Aristotle in fact says as much. Ar. Pol. ii. 6. 1264B.

² If any of the Platonic Letters are genuine, the seventh is most probably so, and critics like Morgenstern, *Commentationis I.*, Epimetron, have pronounced this to be certainly genuine. It can, however, hardly be separated from the rest. See Jowett, Preface to second edition, pp. xix., xx. Curiously enough, while Jowett quotes Bentley in condemnation of ancient epistles generally, Bentley himself admitted the

it would, to some extent, confirm the presumption raised by the point just adduced. The writer of the letter says, in language which most strikingly resembles that of the Republic itself, that it was the death of Socrates which brought home to his mind the conviction that all the Greek States were hopelessly corrupt, and that there could be no chance of reform until the rulers should learn the true philosophy, until the philosopher should be king.¹

The death of Socrates took place in B.C. 399, and for the next few years Plato was apparently traveling,² and did not settle down as a teacher at Athens until some four or perhaps twelve years later.

Platonic Epistles. Remarks on a Late Discourse of Free-thinking, vol. v. of Randolph's *Encheiridion Theologicum*, p. 253. For a favourable opinion see Grote; on the other side Karsten, *Comm. Crit. de Plat. quae feruntur epistolis*. The fact that this seventh letter is quoted by Cicero, *Tusc. Disp.* v. 35, puts it in quite a different category from such late forgeries as the letters of Phalaris.

¹ Κακῶν οὖν οὐ λήξειν τὰ ἀνθρώπινα γένη, πρὶν ἂν ἡ τὸ τῶν φιλοσοφῶν ὀρθῶς γε καὶ ἀληθῶς γένος εἰς ἀρχὰς ἐλθῆ τὰς πολιτικὰς ἢ τῶν δυναστευόντων ἐν ταῖς πόλεσιν ἕκ τινος μοίρας θείας δυντῶς φιλοσοφήσῃ, *Plat. Epp.* vii. 336A.B. Cp. *Republic*, 473D. The closeness of the resemblance may of course cut both ways and be held to argue a forgery. Jowett, *Preface*, iii. 6. It is noticeable that the very next paragraph of the letter 326B contains another coincidence with the language of the Republic. See note on *Rep.* 445D.

² The whole question of the extent and the dates of Plato's travels is hopelessly complicated.

On the whole, then, we may be content to believe that the Republic was not published till after 382 B.C. ; that is, when Plato was in middle life, although the ground idea of the philosopher-king may have come into his mind with the death of his great master some fifteen years before.¹

Quite distinct from the real date of the Republic, the date, *i.e.* of its composition, is what may be called the ideal or dramatic date, the time at which the imaginary dialogue is supposed to have taken place. Beyond the general facts that of course this must be supposed to have been during the lifetime of Socrates, and that the brothers of Plato, Glaucon and Adeimantus, are spoken of as being quite young, *νεανίαι* or *νεανίσκοι*, we have perhaps no indications.² But, indeed, as Jowett well remarks, it is not necessary to discuss the question, for Plato aimed only at such general probability as may guard a writer of fiction against glaring inaccuracy or inconsistency artistically jarring, and cared as little whether the persons of his drama could have met in the flesh, as whether they did actually so meet.³

¹ Morgenstern, *Epimetron*, on the whole, puts the date at about the end of the 97th Olympiad, *i.e.* 389 B.C.

² Cephalus died about 444 B.C.

³ Jowett, *Introd.*² p. 6. We need not, with Hermann, convert Plato's brothers, Glaucon and Adeimantus, into his uncles of the same name. It is a question whether the

It is for us, then, to take the Republic as we find it—the greatest of Plato's dialogues, because it is the most Platonic, because it exhibits best the peculiar merit of Plato, adequacy of style to subject, of manner to matter; because, while the matter is profoundly difficult and varied, the artistic handling, both as a whole and in detail, does not sink under this difficulty and variety, is not overlaid or embarrassed by it, but rises to it, is equal to it, and expresses and conveys it with the grace and ease of complete mastery.

The matter of the Republic is great. Its scope is nothing less than the whole of life and its surroundings in this world, aye, and in the other, beginning before the cradle, and extending beyond the grave.

How, placed as we are, shall we live best? How

Glaucon and Adeimantus of the Parmenides are the same. Gr. v. Prinsterer thinks they are, p. 211. The mention of its being the first occasion of the celebration of the Bendideia, 327A, tells us hardly anything, nor the fact that it was in the heat of summer, 350D. 'Fictive Zeit des Gesprächs wahrscheinlich 410 v. Chr. Boeckh. Vater, Munk, nach der Glaukons Gruppe: die Kephalosgruppe spräche eher für Z. 430.' K. F. Hermann. 'Lag aber Platon ferner, und könnte leichter anacronistisch gehalten werden.' Teuffel, Uebersicht, p. 20. So, too, Gr. van Prinsterer, Prosopographia Plat. p. 112, discussing the point whether the Cephalus of the Republic is the same as that of the Parmenides, says, 'Cum in temporum notatione Plato soleat non diligentissime versari.' Cp. *ibid.* p. 212.

are we to make the best of one or of both worlds? What is right to do? What is the most perfect state of human society and life we can imagine if our dreams could come true?

This, under its many forms, and with all that it involves, is the grand question that is asked in the Republic as a practical question, and answered as a practical question, or if partly in dreaming, then with such dreams as are the inspiration of waking moments, when

“Tasks in hours of insight willed
Can be through hours of gloom fulfilled.”

For this is the secret of Plato, that he is a dreamer, but a dreamer who is also a man of the world who has known men and cities, kings and councils, and peoples.

And so he answers the question not simply or in the abstract, nor by telling us in a cut and dried formula what is the whole duty of man, but by giving a picture of a city, which is at first a city of men, and then becomes the city of God, is at first a possible Greek city, and then like that of the myth seems to rise above the ground and fade into the skies, or rather hang in a haze between heaven and earth, built as it is

“To music, therefore never built at all,
And therefore built for ever.”

Speaking more precisely, the exact terms of the



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“I seem to hear,” says Proclus, “many disputing and supporting their own views.”

The whole discussion which follows is extremely interesting, as showing how fully on such questions the ancient scholars anticipated modern methods of inquiry and reasoning.¹

Space only permits us to give a brief summary of the arguments.

Those who say the subject is *περὶ δικαιοσύνης* allege

- (1) That the first inquiry in the work, and the points with which Cephalus and Polemarchus and Thrasymachus are concerned is, what is Justice, and who is the Just Man?
- (2) That the consideration of the Polity is introduced for the sake of Justice, and that we may be able to inspect it writ large.
- (2) That Socrates is himself a witness, for he cries again and again that the object is the nature of Justice, and finally at the end he bids us practise Justice.

On the other hand those who take the other side have just as strong and convincing proofs that it is the Republic.

- (1) They admit that the first inquiry is directed to Justice, but that is only because it is a plausible and attractive way of beginning.

¹ See note at end of this section.

(2) They adduce the inscription, which is very old and not spurious. For Aristotle, they say, calls his epitome the epitome of the Republic, and so Theophrastus. Further, Plato's titles are of three kinds, (1) ἐκ προσώπων, from the characters, like the Alcibiades or Phaedo; (2) ἐκ περιστατικῶν, from the circumstances, like the Symposium; (3) πραγματικά, from the matter, as this Dialogue the Republic is.

Finally, they adduce the testimony of Plato himself, for (1) in the Laws, book 5, he calls the community of wives and children, *i.e.*, the Republic, the first polity, that of the Laws itself the second; and (2) in the Timaeus, Socrates in his recapitulation only enumerates the τόποι πολιτειῶν.

In the sum, just as these disputants may be said to anticipate Morgenstern and Schleiermacher, so Proclus himself anticipates Professor Jowett in choosing a *via media*.

Such are the contentions of the parties. "I," says Proclus, "admit the arguments of both, and hold that there is no essential difference between them, but that the object is both the nature of the state and the nature of justice, not that there are two objects, however, for that is impossible."

"We shall say then," he concludes, "that the title *περὶ πολιτείας* is quite consonant with the inquiry into the nature of justice."

Cicero, incidentally, takes exactly the same view, for he remarks that Plato was seeking *mores optimos et optimum reipublicae statum*, implying that the two are synonymous.

With these two ancient authorities then, and with Jowett, we may admit that the two, the quest after justice and the founding of the ideal state, are not two subjects but one, for justice is the "order of the state, and the state is the visible embodiment of justice, under the outlines of human society."

Plato insists, as Jowett well remarks, on restoring man to his natural condition, before he will answer the question, what is justice? at all.

"Conduct," as we now all know, "is three-fourths of life," and of conduct and duty, three-fourths again is duty to our neighbour; and when Plato answers the question, what is justice? what is a right action? he is acting only rightly and naturally and philosophically, as well as in accordance with the sequence of Greek ideas, in beginning with the state and going on to the individual.

But it should further be noticed that, as the second set of disputants in Proclus say, "Plato chooses the most plausible and attractive way of beginning. His method is the artistic rather than the scientific. He does not begin by asking the cut and dried question, what is justice? or, what is an ideal state? On the contrary, he seems to begin in a perfectly casual way, and to be led by the haphazard turn of the argument,

“blowing like a wind whithersoever it listeth,” to consider the definition of justice.

For justice first appears, apparently quite incidentally, in Cephalus' account of a good life, *ὅς ἂν δικαίως καὶ ὀσίως τὸν βίον διαγάγῃ*, 331. A. This apparently careless and incidental manner of introduction must not, however, blind us to the importance of the point introduced. Plato is a master in the art of concealing art, and the same is his method, when he, apparently quite carelessly, changes the venue from the individual to the state, and equally carelessly introduces the great and cardinal question of education.

For the rest, the conception of an ideal state, a city of God, a city of the saints, a new Jerusalem, an Utopia, or even a model colony or community, is one which has, since Plato's time, fascinated many minds, which has had an incalculable effect on the enthusiasm of mankind, and has been, perhaps, one of the most fruitful springs of moral progress.

It is true that Plato, like other inventors, may have been, perhaps, anticipated in his idea.¹ The restless Greek genius had, even before his days, tried various experiments in the organization of society upon a 'new model.'

¹ Diog. Laert. iii. 37, preserves a statement of one Aristoxenus, that almost all the Republic had been written in the "Contradictions" of Protagoras. But the statement is unverifiable, and, as Stallbaum shows us, as it stands, is very ambiguous. Stallbaum, Pref. xlix.

Sparta was a living and, in Plato's time, an apparently only too successful example of a community founded and maintained on ideas, and that the Spartan system suggested much to Plato is obvious.¹

Something, too, he may have borrowed from the semi-monastic and theocratic communities of greater Greece which ranged themselves under the mystic name of Pythagoras.

The historian, Theopompus, according to Athenaeus, xi. 508, actually accused Plato of having drawn a large number of his dialogues from one Bryson of Heraclea, and Stobaeus in his Florilegium, lxxxv. 15, presents us with a fragment under the name of Bryson, on the interdependence of human activities, which is decidedly Platonic in tone.²

Archytas of Tarentum, born about 440 B.C., and thus a somewhat older contemporary of Plato, and

¹ Cf. Mahaffy, Gk. Lit. ii. pp. 197, 199, *et seqq.*, "Plutarch tells us facts which show how easy the adoption of Plato's scheme might have been at Sparta." With this compare the language of Rousseau, "Quand on veut renvoyer au pays des chimères on nomme l'institution de Platon. Si Lycurgue n'eût mit la sienne que par écrit, je la trouverais bien plus chimérique. Platon n'a fait qu'épurer le coeur de l'homme; Lycurgue l'a dénaturé." *Emile*, l. i. Cp. Montesquieu de l'Esprit des Lois, l. vii. ch. 16, "Platon dont les institutions ne sont que la perfection des lois de Lycurgue."

² Cp. the very curious fragment of the comic poet Ephippus. *Comic. 'Attic.' Fragg.*, Kock, 257, quoted *infra*, p. lxxv.

an acquaintance of his, may, perhaps, also lay claim to some measure of anticipation of, or participation in Plato's communistic ideas. (See the fragments preserved by Stobaeus under his name.)

A far more important personage, however, than these two is Hippodamus. The fragments of his writings given by Stobaeus, Flor. 43, 92, 93, 94, 98, etc., may or may not be genuine. But we know him, on the undoubted testimony of Aristotle, to have been a publicist and political economist of the first order.¹ He was the Haussmann of the Piraeus,² the Wakefield of the model colony of Thurii, sent out by Athens to Italy, and he afterwards built Rhodes. He was the first, says Aristotle, τῶν μὴ πολιτευομένων, to set himself to describe an ideal constitution, and his ideas are strangely coincident with those of the Republic. His State was to comprise 10,000 citizens; it was to be divided into three parts—the artisans, the husbandmen, and the military guardians, τὸ προπολεμοῦν καὶ τὰ ὄπλα ἔχον. The land was also to be divided into three parts—the sacred, the public, and the private—the first devoted to the maintenance of religion, the second to the support of the military

¹ M. Espinas defends them, as against Schneider, briefly but with effect. *Republique de Platon, livre viii., par Alfred Espinas, Paris, 1881.*

² Aristotle, *Pol. ii. 8.* The whole account and Aristotle's objections should be compared with the Republic and Aristotle's criticisms on that.

class, the third alone to be the property of the husbandmen.

Besides these theorists in politics, Aristotle implies there were many more, and, indeed, dwells at some length on the ideas of Phaleas of Chalcedon, the first to propose an equalization of property.¹

Thus the Republic of Plato may have seemed at the time of its writing to be by no means without precedent or parallel, and to be even in its entirety far more a practical possibility than it has often been deemed since.

That time was one, it should be remembered, for desperate remedies—a time such as to give even a pathetic interest to Plato's proposals, if we imagine them to have been seriously and practically meant. For Plato's lot was cast in the days of the political collapse of Athens. It is possible we may exaggerate too much the consciousness of the Athenians in the early half of the fourth century, of the downfall which had already overtaken their city, and of the long and slow decline of life and freedom which lay before her. But after Sicily and Aegospotami, after the Four Hundred, the Thirty, and the Ten, when half the friends of his youth had found death sharp and swift in the agony of the Great Harbour or the crimson eddies of the Assinarus, or slow and lingering in the stone quarries of Syracuse, and half of those that still re-

¹ We do not, however, know enough of Phaleas to call him a forerunner of Plato.



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foundation of classes or castes, the equal education of both sexes, the military training and functions assigned to women, these, we have seen, would not offer any insuperable objection to a Greek mind. And so Plato does not think it necessary to offer much apology for their introduction, and they are received by Glaucon and Adeimantus as they would be received by open-minded contemporaries, with a playful affectation of surprise and some criticism, but not with incredulity or astonishment.

It is when the two great social revolutions, the two points of communism, the community of property and the community of wives, are proposed that the real difficulty begins.

Here Plato himself finds it necessary to apologize;¹ and these are the points on which all critics, beginning with Aristotle,² have fastened.

Did Plato then really intend this communism as a practical proposal — a practical panacea for human ills?

Aristotle seems to have understood him to do so; and he himself seems to speak of his own state in its

¹ At the same time, *more suo*, he introduces it apparently in the most casual way, making it grow out of an apparently haphazard quotation of *κοινὰ τὰ τῶν φίλων*.

² Or perhaps we ought to say, beginning with Plato himself, in the *Laws* (see esp. p. 739), where he makes a *jactura* of the community of wives, and the government by philosophers, as too purely ideal and impossible of realization here below. See also Jowett's *Introduction to the Laws*, part v.

fullest and furthest development as possible, though only very distantly so.

His attitude is at first that which he himself describes as the attitude of those lazy day dreamers, who would rather not tire themselves about possibilities, but assume that what they desire is already theirs, and pursue their plan, and delight in detailing what they are going to do when their wish has come true (p. 458). Then, he says, it is possible, if one change is possible, which change is indeed possible, though not a slight or easy one.

It is possible if the philosopher-king should arise (p. 473). And this he repeats with even more emphasis in that most beautiful passage in the sixth book.

“Whenever and wherever in the countless ages of the past, or even now, in some foreign clime beyond our ken, the philosopher has been, or even now, is king, there is our state realized.”

There is no impossibility in all this. The difficulty of it is not denied (p. 499).

But Plato's last word is more ambiguous and puts the question in another aspect, or, as Jowett most beautifully has it, “The higher light of philosophy breaks through the regularity of the Hellenic temple, which at last fades away into the heavens.”

“Whether our state exists,” says Plato, “or ever will exist in fact, is no matter. In heaven there is laid up a pattern of it, which he who desires may behold, and beholding may set his house in order. He who

lives aright will live after the manner of that city, having nothing to do with any other" (p. 592B).

The kingdom of God is within you; the New Jerusalem is a city in the heavens.

So Plato leaves us, gazing into the skies, our eyes fixed on "vacant forms of light."

What, we ask, returning to the world and to ourselves, has he taught us? What is Plato's contribution in the Republic to the science and practice of politics, to the knowledge and the morality of mankind? The answer is in his own language, that he has, if we have listened to him, "converted us," converted the eye of our souls.

Plato did not regenerate Syracuse, or his own Athens. He does not appear to have been wanting in the courage or the will to do as well as to think; but he cannot be said to have succeeded in action. He failed where other brave and wise men failed, and more ignominiously than many.

Not to despair of the state, to use existing institutions and weapons, to fight a good fight for freedom, and, failing, to die in harness, this is the glory of Demosthenes and not of Plato. His title to immortality is very different. It is to have declared not to Athens only, but to all ages and countries a secret of political and social regeneration, the value of ideals.

The Republic was never realized. It never became a working model, a living city. To make it such has never been attempted except by dreamers and

somnambulists at second hand in an age of mysticism and social disintegration.¹

To some of its ideas it may be said that in the course of ages approximation has been made: others may yet, "one or two thousand years hence," be realized.

But, meanwhile, the idealism of Plato has once and again renewed the youth of the world.

There is, of course, a wrong and a right use of ideal speculation. Englishmen, at any rate, do not require to be told that "an ounce of practice is worth a pound of theory." But equally does all practice require constant revision, or it degenerates into routine.

The world is steeped in custom. The wonder is, Mr. Bagehot tells us, first, that primitive society should ever have attained custom; but next, that having attained custom, men should ever break from it again. Nor did they break from it for ages. We have only to think of the long process of human history during what may be called the period of recorded or semi-

¹ Porphyry, in his life of Plotinus, c. 12, says that Plotinus, being a favourite with the Emperor Gallienus and his wife, used his influence to obtain a concession of a certain city in Campania which had once been founded as a city of philosophers but was now in ruins, along with its adjoining territory. He proposed to restore it under the name of Platonopolis, and that its inhabitants should adopt the laws of Plato. The experiment, however, was apparently not made, though it would not, perhaps, have been more physically impossible than Salt Lake City or Oneida Creek.

recorded civilization—a short time, a very short time it may be to the geologist, but long enough, we might imagine, to have changed human nature far more than it has been changed. We ourselves are living in peculiar times. The great material changes, the entire revolution which our enormously enlarged command of physical forces, as well as the expanded scope of our scientific vision and imagination has worked for us, these have reacted on our whole mental and moral attitude. Yet, even into our day, how much, how large a part of the tradition and custom of antiquity has lasted on. In art, in law, in education, in religion, how slowly do convention, prescription, and prejudice die.

To young minds, indeed, entering upon life there often, and perhaps usually, comes a period when universal questioning and revision is natural. But in after life, the weeds, which are the cares of the world, choke this seed of youth. Immersed in routine, busy every hour and every moment in working some established system, most men have neither time nor superfluous energy to ask the previous question—whether such a system is the best, or is good at all, much less to travel beyond their own sphere, and reconsider the bases of society, or the wide relations of man to men, or to God.

Yet something of our youth we should always struggle to retain: we should keep the freshness, the fancy, the generous enthusiasm, which is ready to

receive and consider new ideas. Nowhere shall we find a stronger stimulus to this, a truer elixir, than in Plato.

We should each of us build an ideal city of our own, and frame some outline of a perfect society.

What, we should ask, are the chief faults of our own time and country, of society at large around us, of ourselves? How could they be removed? What is the best state we can imagine? What is our ideal of a city, a church, a college, a school, a family, a profession, a life, and how are they to be realized?

Much there may be in Plato's speculation that seems quite impracticable, the extravagance, the fancy of a dreamer, much of "sweet impossible counsels," but if we have learned, if we are stimulated by reading him only to ask these questions, we shall have learned half the lesson of Plato and the Republic, and a half perhaps greater than the whole.

We may, however, if we will, learn the whole too. The question which is asked in the Republic is answered, though not perhaps in the way we should expect. Do we still inquire what in so many words is justice, what is duty, what is the great secret on which society is to be reorganized, by which the ideal state is to be founded and maintained? Plato has an answer for us, although it is not some grand or great thing, but something very simple, at first sight it may be disappointingly simple.

"We have had our eyes fixed on the far horizon, expecting justice to dawn in the distant skies, and all

the while she has lain ‘tumbling about at our feet’” (432D). We have had her in our hands and on our lips, our ears have heard the sound of her, but we have missed her. What is she then? What is the answer to the question with which we started, τὸ δίκαιον ὃ τί ποτ’ ἐστίν? Simply this—*That each man should mind his own business, and not meddle with that of another.* “This, or something like this, is justice—that each man should perform some one single task of those required in social life, namely, the one for which his nature is most fitted” (433A). Justice is οἰκειοπραγία; Injustice is πολυπραγμοσύνη.

“One man, one trade,” as we may paraphrase it, is Plato’s principle in Political Economy; and in Political Economy, not only in the restricted sense it sometimes wears, but in its truest and widest meaning, that of the whole economy or ordering of the state and of the individual. (See 369B and D, and 444C, with notes.)

That all life, in proportion to its civilization, is based on a division of labour is no new discovery. Plato does not take to himself the credit of making it, but only of giving it a new application. And herein indeed lies his real achievement and the true secret of the Republic. For, if we follow out the application, we shall find that, like that other trifling matter of which he speaks, (τὸ φαῦλον τοῦτο, 522C), the little matter of distinguishing one, two, three, so this too stretches from earth to heaven,



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members suffer with it; or one member be honoured, all the members rejoice with it" (Ep. ad Cor. 1. xii. 21 and 24).

"That city is best governed which comes nearest to a single individual; where, when for instance, as in one of us, a finger is hurt, the whole community, which extends through the body up to the soul, and forms one constitution under the ruling principle, feels the hurt, and when a part is affected, the whole sympathizes" (Republic 463D).

It is not a mere coincidence that the language of Plato, as to the secret of an ideal society, is identical with that of St. Paul; for the truth is, as Plato shows us, that one principle extends throughout the whole universe. The homely saw *ne sutor supra crepidam* is but a special application of the wider maxim—Order is heaven's first law;¹ or, as one of our own poets also can sing addressing Duty—

"Thou dost preserve the Stars from wrong;
And the most ancient Heavens, through thee, are fresh and strong."

The law of the physical and industrial world is the law of the political and moral, and also of the intellectual and spiritual. This is the sum and the substance of the Republic.

¹ 443c.

Proclus.

The passage in Proclus' commentaries of which I have given an analysis is taken from the *Ἐπισημειώματα Πρόκλου εἰς τὴν Πολιτείαν* appended to the famous Basle Plato, pub. 1534, p. 349 et seqq. It is very much to be wished that a complete and uniform edition of these unequal but often very valuable commentaries of Proclus on the Republic should be undertaken. The recent volume of Rudolf Schoell, *Procli Commentariorum in Rempublicam Platonis Partes Ineditae*, Berlin, 1886, is a promising instalment. Should time ever permit, and should not (what I would rather see) some learned and leisured scholar anticipate, I should hope myself some day to fill this gap. It is interesting to me to discover and to repeat that the Basle editor of these fragments states in his preface that he was indebted for the use of the MSS. which contained them to the "great humanity" of a predecessor of mine, John Claymond, President and Benefactor of my own college, and first President of its distinguished colony the college of Corpus Christi.

*B.—The System of Education in the Republic.*¹

“ Voulez vous prendre une idée de l'éducation publique? Lisez la République de Platon. Ce n'est point un ouvrage de politique comme le pensent ceux qui ne jugent des livres que par leurs titres. C'est le plus beau traité d'éducation qu'on ait jamais fait.”

These striking words, striking alike in their positive and their negative dogmatism, occur in the opening pages of one of the most famous and would-be original of modern works on education—the *Emile* of Rousseau.

It is a remarkable testimony to the permanent power and recurrent influence of the Greek classics that the “return to nature” in education—for such Rousseau professed to be his secret and aim—should

¹ On the subject of Greek education generally, even the most indolent beginner or general reader should consult Professor Mahaffy's volume in the Educational Series, perhaps the most lively and readable of his many readable and lively books. Professor Mahaffy is specially happy, as he is specially qualified to be, on the subject both of *γυμναστική* and of *μουσική* in the sense of music.

A really useful compendium will be found in an Oxford Prize Essay by Mr. Walter Hobhouse, of Hertford College, Chancellor's English Essay, 1883, on the Theory and Practice of Education.

Of the education in the Republic viewed rather in the light of its connexion with Plato's Philosophy, the fullest and best treatment is that in Mr. R. L. Nettleship's essay in the volume *Hellenica*.

mean a return to Plato. Whether, however, the actual terms in which the tribute of imitation is offered would have been agreeable to the great master, may be doubted. That an original and eccentric genius, 2000 years after his day, should call the Republic the finest treatise on education ever written, might flatter the shade even of the calm "spectator of all time and all existence." But when the same authority went on to say that the best of educational treatises was not a work on politics, Plato would reply that this is impossible, for that the two are inseparable.

The Republic is, first and foremost, a work on Politics, but it is also an educational treatise just as it is an ethical treatise, because it is political in the fullest, in the true Greek sense, because it treats of civilized and educated life and of such life as it is alone possible, that is, in a society or πόλις.

To Plato as to many minds, especially at the present day, the hope of the world seems to hang on education. In practical politics, says Plato, little reform is possible. Government by the majority is the rule; and the majority, that arch-sophist, corrupts us all. Fashion sways everything. How are we to change, to "educate" fashion, to create an inner law which will make men resist her dictates? Only by seizing on the child in his tender years when his soul is fresh and unsophisticated, generous, and open to impression. Then, if you can sufficiently imbue him with ideals,

there is some chance that in the world he will resist fashion, and by resisting her create new standards. It follows that an ideal state must have its basis in an ideal education, and Plato has no sooner started his state as a civilized community, and not a mere city of two-legged swine, than he turns to consider the question of education.

The transition is made, it is true, *more Platonic*, in an apparently unintentional and haphazard way, being introduced by the casual comparison of the φύλαξ to the σκύλαξ, of the guardian to the well-trained watch-dog; but this mode of the transition must not disguise from us its vital importance.¹

With regard to the actual character of the ideal education thus introduced, we should remark that it falls naturally into two divisions corresponding curiously to the condition of things in Greece at Plato's own time. Then, as now, two rival systems of education were recognized: the one, old-fashioned, simple, conventional, "liberal and classical"; the other, modern, advanced, philosophical, scientific.

The first, the old Greek education, the ἐγκύκλιος παιδεία, as it was afterwards called, consisted of two parts, γυμναστική and μουσική, or more strictly μουσική in the narrower sense of music, together with γράμματα or letters—it was, in other words, the training which in good old-fashioned days English parents gave their boys, classics and athletics, together with

¹ Cp. *supra*, p. xxi.

that which they gave their girls, music and deportment.

What is chiefly noticeable about it is that it was a training of the body as much as of the mind, a training in accomplishments as much as in knowledge, and that it was, as we have called it, a liberal and classical education—essentially liberal in that it was not intended that any one should get a living by it, and that it contemplated no profession except that of a gentleman who might be called on perhaps to take public office, or to become a soldier : and essentially classical, in that it trained the intellect mainly in literature, and that literature a selection from old sources.

What in the best days it was really like may best be gathered from the well-known picture in the *Clouds* of Aristophanes, where in contrast to the musty laboratory and fusty professors of the new learning, is given us the never-to-be-forgotten glimpse of the gardens of the Academe, those “playing fields” of the Athenian boy, where, as people of the old school fondly told, the victory of Marathon was won.¹

Such was the old Athenian education, and such in the earlier books of the *Republic* is that which Plato gives his ideal state. He practically adds nothing, indeed he rather takes away, for he would expurgate both his classics and his music.

“What then shall be our education? or is it hard to invent a better than has been discovered by the wisdom of

¹ Ar. Nub. 986 and 1005 *et seqq.*

ages, I mean the education of gymnastic for the body, and music for the soul?" Rep. 376E. Enlarging from this beginning, Plato develops his first and simpler system of education in the early books of the Republic.

Plato's education too is liberal and classical; the only professions it contemplates are those of the statesman, the soldier, and the gentleman. Even more than the old Greek education it is addressed rather to the heart than to the head, to developing character as much as talent. Its central point is what may be called, by an extension of Plato's own language, the *καλὴ βοτάνη*,¹ the sweet and wholesome pasture, with-

¹ ἐν κακῇ βοτάνη (401c).

The English educationalist may be reminded of the playing fields of Eton, at which we have already hinted, the meads of Winchester, the close of Rugby, the 'wholesome and pleasant pastures' of many another of our public schools. An Oxford man may perhaps recall the truly Platonic language of Mr. Matthew Arnold in the preface to the *Essays in Criticism* on his own Academe, that Oxford "which by her ineffable charm keeps ever calling us nearer to the true goal of all of us, to the ideal, to perfection, to beauty in a word, which is only truth seen from another side, nearer perhaps than all the science of Tübingen."

A striking recognition of the same element in English education at Oxford and Cambridge will be found in a remarkable lecture, by Germany's greatest man of science, Helmholtz, *Die akademische Freiheit der deutschen Universitäten* (Berlin, 1878)—"Zweitens sorgen die englischen Universitäten, wie ihre Schulen, viel besser für das körperliche Wohl ihrer Studirenden" u.s.w. (p. 13).

On the point of the connexion of the *mens sana* with the



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The principle which pervades this passage, and which is thus broadly stated, is carried by Plato into all the details of his earlier education. Character, and not knowledge, is its object everywhere. It consists, we saw, of two parts, gymnastic and music. In treating of gymnastic Plato dwells not so much on its purely physical as on its moral effects. It is recommended not merely, and indeed not so much, because it renders the body active and apt for physical exercise, or because it keeps it in health, as because it produces a type of character, brave, enduring, and hard, and is the complement to the enervating influence of music used alone or injudiciously.

Music again, in both senses, whether music proper or literature, is to be considered in the same way. Following Plato's own order and considering literature, first, we find that his principle appears in the relation he defines between fact and fiction, and in the treatment of theology, into which he diverges.

Plato does not prefer fact to fiction. The true is the good; what is not good cannot be true. It cannot be true in theology; and were it ever so true in history it must be suppressed, it must not be taught.

In this point modern feelings and tendencies seem to be in strong contrast with the ideas of Plato. The scientific spirit invading the nursery and the school-room proclaims that fact is everything. Fairy tales are pretty, but there are no such things as fairies; and the history of our childhood, Alfred and the Cakes,

Canute and the Sea Waves, William Tell, Arnold von Winkelried, the history of Ivanhoe, and the history of Shakespeare's plays fires childish or boyish imagination and enthusiasm, but it must be swept away, for it is not true, and nothing like it ever took place. In its stead must be put a history embodying the latest lights, the newest views, the most correct spelling.¹

The Greeks of Plato's day, as Thucydides himself saw, had no body of exact history lying behind them. The traditions of the past were inseparable from mythology, and from a mythology which had not itself become fixed, dogmatic and official, but which

¹ Much of this pedagogic pedantry supposes itself derived from Germany, and plumes itself on its derivation. But what says the greatest of Germans? He is singularly in accord with Plato.

“Till lately the world believed in the heroism of a Lucretia, of a Mucius Scaevola, and suffered itself by this belief to be warmed and inspired. But now comes your historical criticism, and says that these persons never lived, but are to be regarded as fables and fiction divined by the great mind of the Romans. What are we to do with so pitiful a truth? If the Romans were great enough to invent such stories, we should at least be great enough to believe them.” Eckermann, *Conversations of Goethe*, p. 270, Oxenford's transl.

“Here again,” continued Goethe, “the Greeks were so great that they regarded fidelity to historic facts less than the treatment of them by the poet.” *Ibid*, p. 353.

Some beautiful remarks on the same subject will also be found in Sir Philip Sidney's *Defense of Poesy*.

lent itself naturally to the genius of the race that had created and might still create it; a mythology, in other words, which was still very largely what the Greek poets might choose to make it.

Plato could therefore treat history, and still more religion, from its historical side in a very different way from what is now possible. If history is "a lie men have agreed to believe," the Greeks had not so far agreed to believe one lie about the past, or else the circumstances of the lie were not so many and so plausible that they could not equally well agree to believe another. And so fiction is not so much put on a par with fact by Plato as preferred before it. What may be called poetic truth,¹ like poetic justice, ideal truth that is to say, is Plato's aim. Truth which is not poetic, truth in detail which is in conflict with great and broad truth, or seems to be so, is to Plato at any rate not the truth for children, or for education. It is more true, he would say, that God is good and can never be at all bad than that any fact in the Hellenic Hagiology ever had a historic existence.

"Those who go about telling stories, however well vouched for by priests or sacred writings, which show the gods doing or becoming anything mean or base or sinful, should beware lest they blaspheme against

¹ Cp. the well-known language of Aristotle, Poetics, 1451, b, διὸ καὶ φιλοσοφώτερον καὶ σπουδαιότερον ποίησις ἱστορίας ἐστίν. ἢ μὲν γὰρ ποίησις μᾶλλον τὰ καθόλου, ἢ δ' ἱστορία τὰ καθ' ἕκαστον λέγει.

heaven and at the same time make cowards of their children.”

With music proper the principle is the same—not any consideration of “art for art’s sake,” not the scientifically correct, not the esoteric appreciation of the few who can distinguish intervals inaudible to the multitude, not the dictum of the specialists is to give the law to us, but rather the plain broad consideration, what music produces a healthy moral fibre, a harmonized strength of character,¹ music like that of which the poet sings, that raised

To highth of noblest temper heroes old
Arming to battle, and, instead of rage,
Deliberate valour breathed, firm and unmoved
By dread of death, to flight or foul retreat.

Par. Lost, i. 550.

This is then the secret, the justification, of Plato’s entire treatment both of science and of art.

The censorship he proposes to exercise over either seems artificial and arbitrary, narrow and cramping to a degree. How, it is asked, can a mind which more than any other in ancient times, perhaps in any age, combined the artistic with the scientific sensibility, propose to put these fetters upon genius?

The answer is, that in Plato’s eyes neither art nor

¹ Aristotle, whose sketch of a System of Education in the Politics is little more than a redaction of Plato’s, says the same thing, *ποιοί τινες τὰ ἤθη γιγνόμεθα δι’ αὐτῆς*, 1340. See bk. v. ch. 5, the whole passage.

science is to be considered apart from the whole of humanity.

It may be that the world is best served nowadays by treating them as though they were ; it may be that in this enormous complexity of knowledge and recorded fact which surrounds us to-day, truth in detail, exhaustive accuracy alone can enable us to rise to the higher height, the truer truth, the more real good, to which Plato endeavoured by an apparently shorter cut to lead his own age.

But at least we should take care to keep the conception of the whole before our minds, and in education at any rate where selection has to be made, the only real principle of proportion is to be found here ; and if our alphabet of knowledge, if our everyday child's curriculum are to Plato's as twenty to one, the crown and cope of all must be worthy of the base so many times multiplied and enlarged.

To return, however, to Plato's earlier education, what is most striking in it is its marvellous, its apparently childish simplicity. What standard, we can imagine a modern school board inspector inquiring, what standard will Plato's children attain ? What does he actually teach his children to know ? A little reading, some pretty stories with a good moral, a little poetry for repetition, a few tunes, the rest is good manners, gymnastics, and play.

We hear nothing at present of foreign languages, living or dead—the fortunate Greek had none between

him and literature,¹—nothing of history, nothing of grammar, of geography, of mathematics, of natural science.

So far the “finest educational treatise the world has seen” says nothing of either technical or scientific education, those two great names which are so much with the education of to-day. The second defect is indeed to be supplied farther on ; but as to the first, namely, technical education, Plato remains silent. In modern times its shadow is over all, and even classical education may be said to have become partially technical, complicated as it is with the vast system of competition for money prizes.

Bread-studies, as they are sometimes called, are not the concern Plato seems to think of a legislator. They will take care of themselves. If you want to learn a useful mechanical art, he would probably say, it must be learned not at school, but by actual experience and apprenticeship. This is how potters and all other handicraftsmen are trained (p. 467A).

A scientific education Plato does to some extent provide for later on. And herein his later system corresponds to that second phase of actual Greek education to which we alluded just now. For the want of a further and more scientific education had almost a generation before Plato's time come to be recog-

¹ The example of Greek education and Greek literature is so far in favour of a greater use in teaching of our own language.

nized in Greece. Indeed, to supply this want was the main effort of the age immediately preceding Plato, the age, as it is called, of the Sophists. The name of Sophist, in its origin a term of admiration, had like that of Professor, the modern title which most nearly covers the same area, in common acceptance been unfairly identified with its most unfortunate associations; but was in truth a word of very varied meaning and application, denoting at different times every grade between a savant and a quack, and being bestowed equally for good and for bad upon poets, lawgivers, rhetoricians and philosophers, and professors of mathematics and of medicine.

In the nature of things, it included more second-hand than first-hand thinkers, and was especially applied to those who popularized rather than to those who made new discoveries. But the "age of the Sophists" was a genuine age of new learning, and the work of the majority of the Sophists was to introduce this new learning into education. Men as different as Euripides and Isocrates, Gorgias and Protagoras, Meton and Hippocrates, Anaxagoras and Socrates himself, contributed in different ways to a common result, and, as so often happens, the paradoxes of one generation became the text-books of the next, and when the storm of resistance and indignation which the novelty of these ideas even in the best hands, as well as the crudity and shallowness of the travesty



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Plato's scientific education is, as he says, at first sight a very little thing, τὸ φαῦλον τοῦτο, ἣν δ' ἐγώ, τὸ ἔν τε καὶ τὰ δύο καὶ τὰ τρία διαγιγνώσκειν (522C), in other words Mathematics and Pure Mathematics, Geometry and Pure Geometry, with perhaps some study of Harmonics.

Finally, these studies are all to be ancillary to the great educational agent, the science or pursuit of which is really to liberalize the mind, namely, Dialectic.

To explain what is really meant by Dialectic would involve a somewhat lengthy discussion, and belongs to a consideration of the last rather than the first five books of the Republic.

It may suffice to quote the admirable words of Professor Jowett's Introduction—

“There seem to be two great aims in the philosophy of Plato, first to realize abstractions, secondly, to connect them. According to him, the true education is that which draws men from becoming to being, and to a comprehensive survey of all being.”

Yet it may be feared that this enigmatical definition will prove rather a hard saying to many nowadays who would seek in Plato the “finest educational treatise the world has seen.”

In Dialectic then Plato's curriculum culminates. Beginning with stories told to children, it ends in a comprehensive survey of all being.

It remains to say a word as to the order and connexion in time in which this curriculum is to be followed.

Plato, as his fashion is, does not set this out in a very hard and fast way. It has to be gathered generally from general remarks and incidental allusions. As a rule, he says, philosophy is now studied in early youth, perhaps carried on for a time in the intervals of money-making or house-keeping (p. 498). "Those who study it do but make an approach to the most difficult branch of the subject, *i.e.*, dialectic, perhaps in after-life as a very fine thing to do, being quite a work of supererogation (*πάρεργον οἰόμενοι αὐτὸ δεῖν πράττειν*), they drop in to hear a discussion at a friend's, but by and by they don't care even to do that, their sun goes out, not, as science tells of the orb of day, to be excited again to fresh activity, but in an absolute eclipse, never to be relumed."

The real course ought to be just the opposite. Childhood and youth are not the seasons for the serious and difficult study of philosophy, but only for a beginning of it fitted for childhood and youth. At this period their bodies rather should be taken care of, to be the future servants of philosophy. Then as the young man advances to maturity he should increase the gymnastics of the soul. Finally, when their strength fails, and they are past duty, let our citizens range at will, and let them do nothing else except as by-play, for we intend them to

live happily here, and, this life over, to have similar happiness in another.

Such is the general sketch of the plan of education and intellectual life in the sixth book. Next follows as a necessary prolegomenon an account of the nature of knowledge which addresses itself to showing what this dialectic really is in which education is to culminate.

The general plan is then ratified by the famous figure or parable of the cave. Education really consists, this parable tells us, in conversion, in bringing the soul up to light, and teaching it to see things as they really are. He who is thus converted must not however remain for ever in the light, fancying that he has reached heaven on earth, he must go down again awhile into the cave which is the world and teach and preach to the spirits there imprisoned, and only after his period of ministry begin for himself that life which is part of eternity.

Finally, the poetic parable once more resolves itself into prose, and Plato gives us his last word on a systematized education.

It is to begin with music, gymnastics, and the elements of science, calculation and geometry, that is to say, these are to be given to the child, but not forced upon him, for a free man should be a free man in the acquisition of knowledge, and early education should be a sort of amusement. Then comes the second stage of necessary gymnastics,

during which, whether they last two or three years, nothing else can be done. And, finally, there is the third of dialectic, which is to last twice as long.

Such is Plato's system of education. Two more points only are to be noted, that it is a compulsory system to be enforced by the state, and that it is to be applied to women, without any distinction from men.

With the system of the Republic should of course be compared that given in the Laws—a later, more prosaic, and practical scheme.

For the rest Plato seems very conservative. His system seems on the whole a very simple affair. The conflict of studies, the problem of specialization, scarcely appear in his pages. He is content to remain distinctly behind modern requirements, and his curriculum is indeed singularly in accord with that which obtained in our fathers' days in our old universities and schools. The Dialectic of Oxford, the old Pure Mathematics of Cambridge, the Classical training, literary rather than as now aping the methods of the material sciences, of both, and of Winchester, and Eton, and Westminster, the athletic games and field sports of the old-fashioned English boy, with the music, and deportment of the old-fashioned English girl, with these, with pretty much all that has been weighed and found wanting by reformers of our day both within and without the educational profession, Plato seems more than content.

Our circumstances, it is true, are not Plato's. The machinery of modern life is a thousand times more complex than that of the Greek *πόλις*. The battle of life may not be more severe, but certainly the numbers engaged are larger, and the weapons more precise, and barely to hold his own in the struggle a man requires a more elaborate education to-day in London than of old in Athens.

Moreover, there are some things which Plato himself would recognize as merely a legitimate extension of his own educational principles. The simple laws of health for instance should be taught as part of gymnastic. The very little calculation needed for a soldier (526D), or for husbandry or navigation (527D), has grown into a great deal.

Plato too, we must remember, was legislating for a privileged class. His education, like that provided by our fathers, was intended merely for an aristocracy, and was therefore naturally different from that of an essentially industrial and democratic community. It is therefore not to be wondered at that Plato's simple rules and slender curriculum should seem an inadequate answer to those who ask, as so many are asking around us, how we are to educate a nation.

Yet in his main principles, that education should extend equally to both sexes, and should continue through life; that the body should be trained equally with the mind, yet so as to be its servant and not

its master; that of moral education the secret lies in giving to the child pure and none but pure surroundings, and a healthy atmosphere in his early years; and, of mental, in teaching him to think rather than to acquire—in all this there is much that is only now perhaps, when education has become the question of the day, beginning to be fully understood, and much that requires to be repeated to every new generation.

For every generation will find the problem of education the same, “not to make giants, but to elevate the race at once,” not to breed genius, for that must come *θεία τύχη*, and having come, will take care of itself, and do not what it can, but what it must, nor to make a few men rich and preeminent in special professions, but to produce a society of persons healthy, happy, sane, intelligent, good citizens, and good guides of themselves and their fellows. •

*C.—The Dramatis Personae of the Republic.*¹

The dialogues of Plato, it has often been said, are so many dramas.² They speak to the eye and ear

¹The fullest account of the characters of the Platonic Dialogues is still an old book, and one written in Latin, the *Prosopographia Platonica* of Groen van Prinsterer, being his exercise for the degree of Doctor at Leyden in the year 1823. It is a careful work, and many of its citations and *obiter dicta* are very good, but it is not absolutely exhaustive, and has neither the completeness nor the force of expression of the work of a younger Dutch scholar, to whom it has the honour of having furnished a model, the *Prosopographia Xenophontea* of Gabriel Cobet, published also at Leyden in 1836.

The leading characters of the Republic are admirably sketched and summarized by Professor Jowett.

²*Sane Dialogus Platonis habet fere justæ magnitudinem Dramatis, partes, descriptionem, ingressum, progressum, digressiones, exitum: habet interrogandi respondendique vices ita probabiles ut ex ipsa humana natura expressæ videantur nil de industria quaesitum appareat; habet sensum affectumque, jocandi viam urbanam, venustam, verecundam.* Wytttenbach, Ep. ad Heusdium, opusc II. p. 21. The reader (quotus quisque fuerit!) who will take the trouble to read Wytttenbach's letter to v. Heusde will be delighted with the enthusiasm of this old scholar for Plato, and the justness of his remarks.

An ingenious attempt has actually been made to arrange the whole of the Republic as a Prose Drama in set acts and scenes. The effort is of course fanciful, but it serves to bring out the dramatic character and the wonderful underlying art, composition, and proportion of this marvellous dialogue.

Dramatische Composition und Rhetorische Disposition der Platonischen Republik. Th. E. Bacher, Augsburg.



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The illusion is the more easy and complete because the Platonic dialogues are not merely ideal or imaginary Athenian dramas. In this "School of Athens" we meet many whom we at once recognize as old historic friends. Especially is this the case with the central figure: we are quite accustomed to supplement the Socrates of Plato by the Socrates of Aristophanes and Xenophon, and to picture to ourselves the chief disputant of the Republic or Protagoras, fighting in the ranks of Potidaea or Delium, or opposing the same obstinate personality to the *civium ardor prava jubentium* at the trial of the generals after Arginusae.

We do not, however, always apply the same process to all the figures by whom he is surrounded, or realize that they were all living persons who had their place in Athenian or Greek society; yet it is well worth while to do so, and if we follow the fortunes of the Platonic characters, we shall find that the dialogues gain a personal and at times a pathetic interest.

Those bright boys, those young men of genius, who in real life, as in Plato's pages, were the hearers and pupils of the Master, Alcibiades and Charmides, Critias and Agathon, Xenophon and Lysias, Polemarchus and Isocrates, to what different destinies, to what strange scenes, to what altered relations with one another were they called!

The fate of Socrates himself is a byword. But the evil days came not for Socrates alone. Well,

indeed, for sensational effect did Plato choose the scene and the actors for the drama of the Republic. That happy home, the house of Cephalus, as we see it in the opening pages of the dialogue, with its serene and sunny atmosphere of content and affection and unobtrusive piety, where the little group of family and friends draw round the old man, pausing still crowned in the interval of his prayers and rites, was in actual history the witness of a sombre tragedy, the dark shadows of which throw up all the more by contrast the bright lights of the ideal.

The old man, Cephalus, happy indeed in his white hairs, was taken away from the evil to come. Of the little company that formed in circle round him, two besides Socrates himself were called on to drink the hemlock at the hands of an unjust judge, and a third scarcely escaped with his bare life to tell the tale.

The story of what happened is told us by one of the very *dramatis personae* of the Republic himself, told by the orator Lysias, with the feeling of a brother, and the skill of the most graphic while the most simple of Greek writers.

In the well-known speech where it will be found, the *κατὰ Ἐρατοσθένους*, Lysias begins by giving a hint of the character of their family life, which is incidentally a striking confirmation in sober prose of the somewhat poetic sketch of Plato.

“ My father Cephalus, he says, was persuaded by Pericles to come to Athens, and lived there for thirty

years ; and during all that time none of our family ever entered a law court either as plaintiff or defendant, but we so lived under a popular government that we neither wronged others nor were unjustly treated by them." In a later paragraph he describes how his family had borne all the burdens and discharged to the full all the duties of Athenian citizens.

After Cephalus' death, his sons succeeded to his wealth. The house in the Piraeus was occupied by Lysias, while Polemarchus lived at Athens. Together they carried on a shield manufactory, employing some 120 slaves, and were known to be of solid and substantial wealth.

When the Thirty came into power in 409 B.C., one of their acts of violence was to make a raid upon the resident aliens, Lysias and his brother among the number. With an audacity which seems almost incredible, they arrested and pillaged them in cold blood. Lysias was seized, but by presence of mind and good luck escaped with his bare life. Polemarchus, less fortunate, was retained. He received from the Thirty, says his brother, the regulation message—*τὸ εἰθισμένον παράγγελμα πίνειν κώνειον*—to drink the hemlock, and was hurried out of the world without a hearing or a trial, and even without the common decencies of the death-bed and the grave, less fortunate in this than the more illustrious victim with whose name his own is in the Republic for ever associated.

Such in the irony of fate was the fortune of that hospitable roof under which the Nature of Justice was discussed and decided, such Polemarchus' experience of the practical application of the sophist's doctrine of 'the interest of the stronger.'

What more it is needful for the illustration of the Republic to say about the family of Cephalus is soon told.

Cephalus, then, was not an Athenian born. Historically he is a type of the resident alien, and his position may be compared perhaps to that formerly of one of those great Jewish families who have settled in our own or other modern countries.

In the pages of the Republic, he is the type of an early and simple morality and religion whose rule can hardly be better expressed than in the words to do justice and love mercy, and to walk humbly with God. The good old man of the good old time, he belongs to the Aeschylean age of Athens, an age simple and unscientific, but an age, as its supporters said of it, of heroic and memorable achievements.

Of his three sons—

Lysias is of course the most famous, and is well-known, but in the Republic he appears only by name, nor would it be in place to digress into a general account of his life. He appears again in the Platonic dialogues. In the *Phaedrus* an imaginary discourse of *Lysias* is the starting point of the dialogue, much of which is cast in the form of a criticism upon both

his thoughts and his style, and it is supposed that Lysias is also intended in the attack on the rhetorician in the *Euthydemus*.¹

Polemarchus, on the contrary, is noted in the *Phaedrus* (p. 257) as having been a special student of philosophy, while from the *Republic* itself we see that he was a student of poetry. Indeed in his quotation of Simonides he is representative of the second stage of thought and morality, the age of 'gnomic' or proverbial philosophy.

Of his brother *Euthydemus* we know nothing beyond the fact of his being also a member of the family of Cephalus. The name is a somewhat common one.

The other characters of the drama are Niceratus, Thrasymachus and his two followers or shadows, Glaucon and Adeimantus, the brothers of Plato, and of course Socrates himself.

Niceratus, though a minor and silent figure, is not without interest. He is the son of the celebrated general Nicias, and like Cephalus, ὁμώνυμος τῷ πάππῳ, for Nicias' father had also been a Niceratus. We know from Xenophon that he was a special student of Homer,² and indeed he has achieved literary immortality as the witness to the possibility of

¹ Compare the passage in the *Phaedrus*, 266, where Lysias is included in the same category with Thrasymachus.

² Xen. *Symp.* III. § 5, Καὶ νῦν δυναίμην εἶναι Ἰλιάδα δὴλην καὶ Ὀδύσειαν ἀπὸ στόματος εἰπεῖν.

the oral and memorial tradition of the Homeric poems. His father, whose private integrity and piety were well-known, seems to have taken great pains with his education. He made him the pupil of the celebrated musician, Damon, and endeavoured more than once to induce Socrates himself to take him under his tuition.¹

His own character was good and amiable, ἐπιεικῆς καὶ φιλόανθρωπος (Diod Sicul. xiv. 5), but this could not save him any more than Polemarchus from the merciless cupidity of the Thirty to whose reign of terror he too fell a victim (*ibid.*).

Thrasymachus is perhaps a still better instance of a Platonic character, who is also a historic personage, and although Plato has doubtless taken an artist's license, yet his picture in the main would seem to be drawn from the life. The very manner in which he appears in the Republic with his devoted followers would show him to be a person of importance, and the notices we have of him, though few, confirm this idea.

The chief of these is Plato's own in the Phaedrus (p. 267C), where he is touched off as the "Chalcedonian Giant," the greatest master in Socrates' eyes of

¹ Plato, Laches, 180 and 200.

As *Niceratus* has the good fortune to be mentioned in the Symposium of Xenophon, we have an exhaustive account of him by the master hand of *Cobet*, in his *Prosopographia Xenophontea*.

the art of playing on the passions of men, and moving them by his melodrama, either to anger or tears, or of inventing or rebutting an accusation, possessed moreover of a singular and powerful personality, and exercising that very mesmeric power or fascination, ἐπάδων κηλεῖν (Phaedr. 267C.) to which he is himself subjected by the superior force of Socrates (Rep. 358B.).

He was moreover a regular professional rhetorician, and a chief contributor¹ to the great rhetorical movement which dominated the thought and literature of Greece at this time. His name is thus associated with those of Gorgias,² and Prodicus, and Protagoras, and Cicero tells us he was ever over-artificial in the structure of his periods.

Eminently professional, he was then historically, for good and for bad, the very type of the so-called sophist;³ and there can be no doubt that it is with deliberate intention that Plato, in his picture of Thrasymachus, brings out these characteristics which he has made a standing charge against the class—notably their mercenary and professional character

¹ Quintil. ix. 4, 87.

² Quintil. iii. 1, § 10; Cic. de Orat. iii. 32, § 128; eiusd. Orat. xii. 39, xiii. 40, lii. 175.

³ He is called Θρασύμαχος ὁ σοφιστής by Neoptolemus of Paros, who gives his epitaph, a curious one, in quaint tombstone style—

Τούνομα θῆτα, ρῶ, ἄλφα, σὰν, ὦ, μῦ, ἄλφα, χῖ, οὔ, σάν.

πατρὶς Χαλκηδῶν, ἡ δὲ τέχνη σοφίη.—Athenaeus x. 454F.



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ὄγκῳ τε χλανίδος εὖ τεθωρακισμένος,
σχῆμ' ἀξιόχρεων ἐπικαθεὶς βακτηρία
ἀλλότριον, οὐκ οἰκείον, ὡς ἐμοὶ δοκεῖ
ἔλεξεν ' ἄνδρες τῆς Ἀθηναίων χθονός.'

Ephippus, *Ναυαγός*, ap. Athen. ii. 509c.

The appropriateness of his name to his character seems to have been already noted in antiquity, for Herodicus punned upon it in words which may have been known to Plato—ὦ Θρασύμαχε, ἀεὶ Θρασύμαχος εἶ. Ar. Rhet. ii. 23. 19.

He has, as we said, two followers and pupils, Clitophon, the son of Aristonymus, and Charmantides.

Their devotion to him is specially indicated by Plato when he allows *Clitophon* to break the dramatic rule, ' *ne quarta loqui persona laboret*,' and cut into the dialogue, p. 340.

This momentary interposition has served to give Clitophon a factitious interest, for it has afforded the ever ready forger of antiquity his opportunity to append to Plato the dialogue which goes by Clitophon's name.

This trifling performance has been ingeniously defended as, at least, an alternative sketch of the opening of the Republic, but is now condemned by all good scholars.¹

¹ Κλειτοφῶν, "a rhetorical school exercise on the basis of Platonic and post-Platonic writings." Teuffel, *Uebersicht der Plat. Lit.* p. 39, etc., etc.

Of *Charmantides* all that we know is his name and style, which tells us that he belonged to the deme afterwards famous as the home of Demosthenes. He is Παιανίευσ.

It remains to notice the real supporters of the dialogue through the nine constructive books to which the first serves as a negative introduction.

Glaucon and *Adeimantus*¹ are doubtless the historic brothers of Plato, nor, as we said, need we satisfy an impossible consistency by making them his uncles. Their characters are drawn by Plato with an affectionate hand, and with even more than his usual lightness and grace of touch.

They are brothers, and have a family likeness, but, as brothers and sisters should do, resemble each other with a difference.

Both are thoughtful, both are brave, both are of fine mind, both are attractive, but in different ways. *Adeimantus* is the deeper nature, *Glaucon* the more practical; *Adeimantus* more grave, *Glaucon* more gay. They may be compared to Sir Walter Scott's pair of sisters, *Minna* and *Brenda*, whose contrasted affinity is so charming in his novel *the Pirate*; or we might say of them, in the language of another famous portrayer of character, that one excels in sense, the other in sensibility.

The details of their respective traits have been most

¹ They are called sons of *Ariston*, 368A, and their mother therefore would be *Perictione*.

appreciatively drawn out at length by Professor Jowett in his longer introduction, nor will we attempt to repeat again more clumsily what he has done so excellently.

For the rest, their most winning characteristic of all is their youth, and what sits so well on youth, their generosity, their innocent intellectual and moral ardour and unsophisticated enthusiasm, to which the blustering airs and professional manner of Thrasy-machus form an admirable foil.

Of *Socrates*, in his historic, or even in his generally Platonic character, this is not the place to speak. It is enough to say that he appears at first in his stock rôle of the plain man who is no scholar, and has not the learning of the sophists, but is more than a master for the best of them at intellectual chess playing, and by his fatal questions reduces Thrasy-machus to impotence, to perspiring, and even to blushing, and at last to silence. After the first book, however, he gives up both the negative attitude and the elenctic method, and holds forth like a veritable sôphist himself. This new departure seems to be necessitated by the character of the Republic, which, of all the great dialogues, is the most constructive.

Such then in its scene and characters is the Republic, eminently Platonic, eminently Greek, scientific, philosophic, but also picturesque, or rather sculpturesque, the soul of philosophy, thinking and speaking and

moving in a body of art, and wearing a form full of that 'chiselled austerity,' that 'primal symmetry' which ennobles the greatest creations of a race which did not need the famous modern motto, in that to it the True seemed always even visibly united with the Beautiful in the perfect and absolute Whole.

1

ΠΛΑΤΩΝΟΣ ΠΟΛΙΤΕΙΑ.

St. p.
327A

Κατέβην χθὲς εἰς Παραϊᾶ μετὰ Γλαύκωνος τοῦ Ἀρίστου προσευζόμενός τε τῇ θεῷ καὶ ἅμα τὴν ἑορτὴν βουλόμενος θεάσασθαι τίνα τρόπον ποιήσουσιν, ἅτε νῦν πρῶτον ἄγοντες. καλὴ μὲν οὖν μοι καὶ ἡ τῶν ἐπιχωρίων πομπὴ ἔδοξεν εἶναι, οὐ μὲντοι ἦττον ἐφαίνετο πρέπειν ἦν οἱ Θράκες ἐπιπικον. προσευζάμενοι δὲ καὶ B
θεωρήσαντες ἀπῆμεν πρὸς τὸ ἄστυ. κατιδὼν οὖν πόρρωθεν ἡμᾶς οἴκαδε ἑρμημένους Πολέμαρχος ὁ Κεφάλου ἐκέλευσε δραμόντα τὸν παῖδα περιμῆναι ἐκελεῖσαι καὶ μου ὄπισθεν ὁ παῖς λαβόμενος τοῦ ἱματίου, Κελεῖα ἡμᾶς, ἔφη, Πολέμαρχος περιμῆναι. καὶ ἐγὼ μετεστράφην τε καὶ ἠρόμην ὅπου αὐτὸς εἶη. Οὗτος, ἔφη, ὄπισθεν προσέρχεται· ἀλλὰ περιμένετε. Ἄλλὰ περιμενοῦμεν, ἡ δ' ὅς ὁ Γλαύκων. καὶ ὀλίγω ἕστερον δ τε C
Πολέμαρχος ἦκε καὶ Ἀδείμαντος ὁ τοῦ Γλαύκωνος ἀδελφὸς καὶ Νικήρατος ὁ Νικίου καὶ ἄλλοι τινές, ὡς ἀπὸ τῆς πομπῆς. ὁ οὖν Πολέμαρχος ἔφη ὦ Σώκρατες, δοκεῖτέ μοι πρὸς ἄστυ ἑρμῆσθαι ὡς ἀπιόντες. Οὐ γὰρ κακῶς δοξάζεις, ἦν δ' ἐγώ. Ὅρας οὖν ἡμᾶς, ἔφη, ὅσοι ἐσμέν; Πῶς γὰρ οὐ; Ἡ τοίνυν τούτων, ἔφη, κρείττους γένησθε ἢ μένεν' αὐτοῦ. Οὐκοῦν, ἦν δ' ἐγώ, ἔτι ἐν λείπεται, τὸ ἦν πείσωμεν ἡμᾶς ὡς χρὴ ἡμᾶς ἀφείναι. Ἡ καὶ δύναισθ' ἄν, ἡ δ' ὅς, πείσαι μὴ ἀκούοντας; Οὐδαμῶς, ἔφη ὁ Γλαύκων, Ὅς τοίνυν μὴ ἀκουσομένων, οὕτω διανοεῖσθε. Καὶ ὁ Ἀδείμαντος, Ἀρά γε, ἡ δ' ὅς, | οὐδ' ἴστε ὅτι λαμπὰς ἔσται πρὸς 328A
ἑστέραν ἀφ' ἵππων τῇ θεῷ; Ἀφ' ἵππων; ἦν δ' ἐγώ· καινόν γε τοῦτο. λαμπάδια ἔχοντες διαδώσουσιν ἀλλήλοις ἀμιλλόμενοι τοῖς ἵπποις; ἢ πῶς λέγεις; Οὕτως, ἔφη ὁ Πολέμαρχος· καὶ πρὸς

Ε

Α

γε παννυχίδα ποιήσουσιν, ἣν ἄξιον θεάσασθαι. ἐξαναστησόμεθα γὰρ μετὰ τὸ δεῖπνον καὶ τὴν παννυχίδα θεασόμεθα, καὶ ξυνεσόμεθά τε πολλοῖς τῶν νέων αὐτόθι καὶ διαλεξόμεθα. ἀλλὰ μένετε B καὶ μὴ ἄλλως ποιεῖτε. Καὶ ὁ Γλαύκων, "Ἐοικεν, ἔφη, μενετέον εἶναι. 'Αλλ' εἰ δοκεῖ, ἦν δ' ἐγώ, οὕτω χρῆ ποιεῖν.

Ἦμεν οὖν οἴκαδε εἰς τοῦ Πολεμάρχου, καὶ Λυσίαν τε αὐτόθι κατελάβομεν καὶ Εὐθύδημον, τοὺς τοῦ Πολεμάρχου ἀδελφούς, καὶ δὴ καὶ Θρασύμαχον τὸν Χαλκηδόνιον καὶ Χαρμαντίδην τὸν Παιανιέα καὶ Κλειτοφῶντα τὸν Ἀριστωνύμου· ἦν δ' C ἔνδον καὶ ὁ πατήρ ὁ τοῦ Πολεμάρχου Κέφαλος· καὶ μάλα πρεσβύτης μοι ἔδοξεν εἶναι· διὰ χρόνου γὰρ καὶ ἑωράκη αὐτόν· καθῆστο δὲ ἑστεφανωμένος ἐπὶ τινος προσκεφαλαίου τε καὶ δίφρου· τεθυκῶς γὰρ ἐτύγχανεν ἐν τῇ αὐλῇ· ἐκαθεζόμεθα οὖν παρ' αὐτόν· ἔκειντο γὰρ δίφροι τινὲς αὐτόθι κύκλῳ· εὐθύς οὖν με ἰδὼν ὁ Κέφαλος ἠσπάζετό τε καὶ εἶπεν ὦ Σώκρατες, οὐ δὲ θαμίζεις ἡμῖν καταβαίνων εἰς τὸν Πειραιᾶ· χρῆν μέντοι. εἰ μὲν γὰρ ἐγὼ ἔτι ἐν δυνάμει ἦ τοῦ ῥαδίως πορεύεσθαι πρὸς τὸ ἄστυ, οὐδὲν ἂν σε ἔδει δεῦρο ἰέναι, ἀλλ' ἡμεῖς ἂν παρὰ σὲ ἦμεν. γD νῦν δέ σε χρῆ πυκνότερον δεῦρο ἰέναι· ὡς εὖ ἴσθι ὅτι ἔμοιγε ὅσον αἱ ἄλλαι αἱ κατὰ τὸ σῶμα ἡδοναὶ ἀπομαραίνονται, τοσοῦτον αὖξονται αἱ περὶ τοὺς λόγους ἐπιθυμίαι τε καὶ ἡδοναί. μὴ οὖν ἄλλως ποιεῖ, ἀλλὰ τοῖσδέ τε τοῖς νεανίαις ξύνισθι καὶ δεῦρο παρ' ἡμᾶς φοίτα ὡς παρὰ φίλους τε καὶ πάνυ οἰκείους. Καὶ μὴν, ἦν δ' ἐγώ, ὦ Κέφαλε, χαίρω [γε] διαλεγόμενος τοῖς σφόδρα πρεσ- E βύταις. δοκεῖ γάρ μοι χρῆναι παρ' αὐτῶν πυνθάνεσθαι, ὥσπερ τινὰ ὁδὸν προεληλυθότων, ἦν καὶ ἡμᾶς ἴσως δεήσει πορεύεσθαι, ποῖα τίς ἐστι, τραχεῖα καὶ χαλεπή, ἢ ῥαδία καὶ εὐπορος. καὶ εἴ καὶ σοῦ ἡδέως ἂν πυθοίμην ὃ τί σοι φαίνεται τοῦτο, ἐπειδὴ ἐνταῦθα ἤδη εἰ τῆς ἡλικίας, ὃ δὴ ἐπὶ γήραος οὐδ' ὦ φασὶν εἶναι οἱ ποιηταί, πότερον χαλεπὸν τοῦ βίου, ἢ πῶς σὺ αὐτὸ ἐξαγγέλλεις.

329A Ἐγώ σοι, ἔφη, νῆ τὸν Δία ἐρῶ, ὦ Σώκρατες, | οἷόν γέ μοι φαίνεται. πολλάκις γὰρ συνερχόμεθά τινες εἰς ταῦτο παραπλησίαν ἡλικίαν ἔχοντες, διασώζοντες τὴν παλαιὰν παροιμίαν. οἱ



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Σερίφιος ὦν ὀνομαστὸς ἐγένετο οὐτ' ἐκεῖνος Ἀθηναῖος. καὶ τοῖς δὴ μὴ πλουσίοις, χαλεπῶς δὲ τὸ γήρας φέρουσιν εὖ ἔχει ὁ αὐτὸς λόγος, ὅτι οὐτ' ἂν ὁ ἐπιεικὴς πάνυ τι ῥαδίως γήρας μετὰ πενίας ἐνέγκοι οὐθ' ὁ μὴ ἐπιεικὴς πλουτήσας εὐκόλως ποτ' ἂν ἑαυτῷ γένοιτο. Πότερον δέ, ἦν δ' ἐγώ, ὦ Κέφαλε, ὦν κέκτησθαι τὰ πλέω παρέλαβες ἢ ἐπεκτήσω; Ποῖ' ἐπεκτησάμην, ἔφη, ὦ Σώκρατες; μέσος τις γέγονα χρηματιστῆς τοῦ τε πάππου καὶ τοῦ πατρός. ὁ μὲν γὰρ πάππος τε καὶ ὁμώνυμος ἐμοὶ σχεδόν ^{nearby} τι οὐσίαν ἐγὼ νῦν οὐσίαν κέκτημαι παραλαβὼν πολλάκις τοσαύτην ἐποίησε, Δυσανίας δὲ ὁ πατήρ ἔτι ἐλάττω αὐτὴν ἐποίησε τῆς νῦν οὐσῆς· ἐγὼ δὲ ἀγαπῶ, εἰ μὴ ἐλάττω καταλίπω τούτοις, ἀλλὰ βραχεῖ γέ τινι πλείω ἢ παρέλαβον. Οὐ τοι ἕνεκα ἠρόμην, ἦν δ' ἐγώ, ὅτι μοι ἔδοξας οὐ σφόδρα ἀγαπᾶν τὰ χρήματα. τοῦτο δὲ ποιούσιν ὡς τὸ πολὺ οἱ ἂν μὴ αὐτοὶ κτήσωνται. οἱ δὲ κτησάμενοι διπλῆ ἢ οἱ ἄλλοι ἀσπάζονται αὐτά. ὥσπερ γὰρ οἱ ποιηταὶ τὰ αὐτῶν ποιήματα καὶ οἱ πατέρες τοὺς παῖδας ἀγαπῶσι, ταύτη τε δὴ καὶ οἱ χρηματιστάμενοι περὶ τὰ χρήματα σπουδάζουσιν ὡς ἔργον ἑαυτῶν, καὶ κατὰ τὴν χρείαν, ἢ περ οἱ ἄλλοι. χαλεποὶ οὖν καὶ συγγενέσθαι εἰσὶν, οὐδὲν ἐθέλοντες ἐπαινεῖν ἄλλ' ἢ τὸν πλοῦτον. Ἀληθῆ, ἔφη, λέγεις.

D Πάνυ μὲν οὖν, ἦν δ' ἐγώ. ἀλλὰ μοι ἔτι τοσόνδε εἶπέ. τί μέγιστον οἶε ἀγαθὸν ἀπολελαυκέσαι τοῦ πολλῆν οὐσίαν κεκτῆσθαι; "Ο, ἦ δ' ὅς, ἴσως οὐκ ἂν πολλοὺς πείσαιμι λέγων. εὖ γὰρ ἴσθι, ἔφη, ὦ Σώκρατες, ὅτι, ἐπειδὴν τις ἐγγὺς ἢ τοῦ οἴεσθαι τελευτήσῃ, εἰσέρχεται αὐτῷ δέος καὶ φροντὶς περὶ ὧν ἔμπροσθεν οὐκ εἰσῆει. οἱ τε γὰρ λεγόμενοι μῦθοι περὶ τῶν ἐν Ἄιδου, ὡς τὸν ἐνθάδε ἀδικήσαντα δεῖ ἐκεῖ δίδόναι δίκην, καταγελώμενοι τέως, τότε δὴ στρέφουσιν αὐτοῦ τὴν ψυχὴν, μὴ ἀληθεῖς ὡσι· καὶ αὐτὸς ἦτοι ὑπὸ τῆς τοῦ γήρωσ ἀσθενείας ἢ καὶ ὥσπερ ἤδη ἐγγυτέρω ὦν τῶν ἐκεῖ μᾶλλον τι καθορᾶ αὐτά. ὑποψίας δ' οὖν καὶ δέλματος μεστὸς γίγνεται καὶ ἀναλογίζεται ἤδη καὶ σκοπεῖ, εἴ τινά τι ἠδίκηκεν. ὁ μὲν οὖν εὐρίσκων ἑαυτοῦ ἐν τῷ βίῳ πολλὰ ἀδικήματα καὶ ἐκ τῶν ὑπνῶν, ὥσπερ οἱ παῖδες, θαμὰ ἐγειρόμενος 331A δειμαίνει καὶ ζῆ μετὰ κακῆς ἐλπίδος· τῷ | δὲ μηδὲν ἑαυτῷ ἀδικόν

ξυναδότι ἡδεῖα ἐλπίς αἰεὶ πάρεστι καὶ ἀγαθὴ γηροτρόφος, ὡς καὶ Πίνδαρος λέγει. χαριέντως γάρ τοι, ὦ Σώκρατες, τοῦτ' ἐκείνος εἶπεν, ὅτι ὅς ἂν δικαίως καὶ ὀσίως τὸν βίον διαγάγῃ, γλυκεῖά οἱ καρδίαν ἀτάλλοισα γηροτρόφος συναορεῖ ἐλπίς, ἀ μάλιστα θνατῶν πολύστροφον γνῶμαν κυβερνᾷ. εὖ οὖν λέγει θαυμαστῶς ὡς σφόδρα. πρὸς δὲ τοῦτ' ἔγωγε τίθημι τὴν τῶν χρημάτων κτήσιν πλείστου ἀξίαν εἶναι, οὐ τι παντὶ ἀνδρὶ ἀλλὰ τῷ ἐπιεικέϊ. τὸ γὰρ μηδὲ ἀκοιτᾶ τινα ἐξαπατήσαι ἢ ψεύσασθαι, μηδ' αὖ ὀφειλοντα ἢ θεῷ θυσίας τινὰς ἢ ἀνθρώπῳ χρήματα ἔπατα ἐκείσε ἀπιέναι δεδιότα, μέγα μέρος εἰς τοῦτο ἢ τῶν χρημάτων κτήσιν συμβάλλεται. ἔχει δὲ καὶ ἄλλας χρείας πολλὰς. ἀλλὰ γε ἐν ἀνθ' ἐνὸς οὐκ ἐλάχιστον ἔγωγε θαίην ἂν εἰς τοῦτο ἀνδρὶ τοῦν ἔχοντι, ὦ Σώκρατες, πλοῦτον χρησιμώτατον εἶναι.

Παγκάλως, ἦν δ' ἐγώ, λέγεις, ὦ Κέφαλε τοῦτο δ' αἰτό, τὴν δικαιοσύνην, πότερα τὴν ἀλήθειαν αὐτὸ φήσομεν εἶναι ἀπλῶς τοῦτως καὶ τὸ ἀποδιδόναι, ἂν τίς τι παρὰ τοῦ λάβῃ, ἢ καὶ αὐτὰ ταῦτα ἔστιν ἐνίοτε μὲν δικαίως, ἐνίοτε δὲ ἀδίκως ποιεῖν; οἷον τοιόνδε λέγω· πᾶς ἂν που εἴποι, εἴ τις λάβοι παρὰ φίλου ἀνδρὸς σωφρονούντος ὄπλων, εἴ μανεῖς ἀπαιτοῖ, ὅτι οὔτε χρὴ τὰ τοιαῦτα ἀποδιδόναι, οὔτε δίκαιος ἂν εἴη ὁ ἀποδιδούς, οὐδ' αὖ πρὸς τὸν οὔτως ἔχοντα πάντα ἐθέλων τάληθῆ λέγειν. Ὅρθως, ἔφη, λέγεις. Οὐκ ἄρα οὗτος ὄρος ἐστὶ δικαιοσύνης, ἀληθῆ τε λέγειν καὶ ἂν λάβῃ τις ἀποδιδόναι.

Πάνυ μὲν οὖν, ἔφη, ὦ Σώκρατες, ὑπολαβὼν ὁ Πολέμαρχος, εἶπερ γέ τι χρὴ Σιμωνίδῃ πείθεσθαι. Καὶ μέντοι, ἔφη ὁ Κέφαλος, καὶ παραδίδωμι ὑμῖν τὸν λόγον. δεῖ γάρ με ἤδη τῶν ἱερῶν ἐπιμεληθῆναι. Οὐκοῦν, ἔφην ἐγώ, ὁ Πολέμαρχος τῶν γε σῶν κληρονόμος; Πάνυ γε, ἢ δ' ὅς γελάσας, καὶ ἄμα ἦα πρὸς τὰ ἱερά.

Δέγε δὲ, εἶπον ἐγώ, σὺ ὁ τοῦ λόγου κληρονόμος, τί φῆς τὸν Σιμωνίδην λέγοντα ὀρθῶς λέγειν περὶ δικαιοσύνης; Ὅτι, ἢ δ' ὅς, τὸ τὰ ὀφειλόμενα ἐκάστῳ ἀποδιδόναι δίκαιόν ἐστι. τοῦτο λέγων δοκεῖ ἔμοιγε καλῶς λέγειν. Ἀλλὰ μέντοι, ἦν δ' ἐγώ,

Σιμωνίδῃ γε οὐ ράδιον ἀπιστεῖν· σοφὸς γὰρ καὶ θεῖος ἀνὴρ·
 τούτο μέντοι ὃ τί ποτε λέγει, σὺ μὲν, ὦ Πολέμαρχε, ἴσως
 γινώσκεις, ἐγὼ δὲ ἀγνοῶ· δῆλον γὰρ ὅτι οὐ τούτο λέγει, ὅπερ
 ἄρτι ἐλέγομεν, τό τινος παρακαταθεμένου τι ὄψου ἢ μὴ σωφρόνως
 332A ἀπαιτοῦντι ἀποδιδόναι· καίτοι γε ὁφειλόμενον πού ἐστι τούτο,
 ὃ παρακατέθετο· ἦ γάρ; Ναί. Ἀποδοτέον δέ γε οὐδ' ὀπωστιοῦν
 τότε ὅποτε τις μὴ σωφρόνως ἀπαιτοῖ; Ἀληθῆ, ἦ δ' ὅς. Ἄλλο
 δὴ τί ἢ τὸ τοιοῦτον, ὡς ἔοικε, λέγει Σιμωνίδης τὸ τὰ ὀφειλόμενα
 δίκαιον εἶναι ἀποδιδόναι. Ἄλλο μέντοι νῆ Δί', ἔφη. τοῖς γὰρ
 φίλοις οἶεται ὀφείλειν τοὺς φίλους ἀγαθὸν μὲν τι δρᾶν, κακὸν
 δὲ μηδέν. Μανθάνω, ἦν δ' ἐγώ· ὅτι οὐ τὰ ὀφειλόμενα ἀπο-
 δίδωσιν ὅς ἂν τῷ χρυσίον ἀποδῶ παρακαταθεμένῳ, εἴπερ ἢ
 B ἀπόδοσις καὶ ἡ λήψις βλαβερὰ γίγνηται, φίλοι δὲ ὧσιν ὃ τε
 ἀπολαμβάνων καὶ ὁ ἀποδιδούς· οὐχ οὕτω λέγειν φῆς τὸν
 Σιμωνίδην; Πάνυ μὲν οὖν. Τί δέ; τοῖς ἐχθροῖς ἀποδοτέον ὃ
 τι ἂν τύχη ὀφειλόμενον; Παντάπασιν μὲν οὖν, ἔφη, ὃ γε
 ὀφείλεται αὐτοῖς. ὀφείλεται δέ γε, οἶμαι, παρά γε τοῦ ἐχθροῦ
 τῷ ἐχθρῷ ὅπερ καὶ προσήκει, κακὸν τι. Ἦνίξασθε ἄρα, ἦν
 δ' ἐγώ, ὡς ἔοικεν, ὁ Σιμωνίδης ποιητικῶς τὸ δίκαιον ὃ εἶη.
 C διανοεῖτο μὲν γάρ, ὡς φαίνεται, ὅτι τούτ' εἶη δίκαιον, τὸ προσ-
 ἦκον ἐκάστῳ ἀποδιδόναι, τούτο δὲ ὠνόμασεν ὀφειλόμενον·
 ἀλλὰ τί οἶει; Ἔφη. Ὡς πρὸς Διός, ἦν δ' ἐγώ, εἰ οὖν τις
 αὐτὸν ἤρετο Ὡς Σιμωνίδῃ, ἢ τίσιν οὖν τί ἀποδιδούσα ὀφειλό-
 μενον καὶ προσήκον τέχνη ἰατρικὴ καλεῖται; τί ἂν οἶει ἡμῖν
 αὐτὸν ἀποκρίνασθαι; Δῆλον ὅτι, ἔφη, ἢ σώμασι φάρμακά τε
 καὶ σιτία καὶ ποτά. Ἢ δὲ τίσι τί ἀποδιδούσα ὀφειλόμενον
 καὶ προσήκον τέχνη μαγειρικὴ καλεῖται; Ἢ τοῖς ὄψοις τὰ
 D ἡδύσματα. Εἶεν· ἢ οὖν δὴ τίσι τί ἀποδιδούσα τέχνη δικαιο-
 σύνη ἂν καλοῖτο; Εἰ μὲν τι, ἔφη, δεῖ ἀκολουθεῖν, ὦ Σώκρατες,
 τοῖς ἐμπροσθεν εἰρημένοις, ἢ τοῖς φίλοις τε καὶ ἐχθροῖς
 ὠφελίας τε καὶ βλάβας ἀποδιδούσα. Τὸ τοὺς φίλους ἄρα εὖ
 ποιεῖν καὶ τοὺς ἐχθροὺς κακῶς δικαιοσύνην λέγει; Δοκεῖ μοι.
 I Τίς οὖν δυνατότατος κάμνοντας φίλους εὖ ποιεῖν καὶ ἐχθροὺς
 E κακῶς πρὸς νόσον καὶ ὑγίειαν; Ἰατρός. Τίς δὲ πλείοντας

πρὸς τὸν τῆς θαλάττης κίνδυνον; Κυβερνήτης. Τί δὲ ὁ δίκαιος; ἐν τίνι πράξει καὶ πρὸς τί ἔργον δυνατώτατος φίλους ὠφελεῖν καὶ ἐχθροὺς βλάπτειν; Ἐν τῷ προσπολεμεῖν καὶ ἐν τῷ ξυμμαχεῖν, ἔμοιγε δοκεῖ. Εἶπεν· μὴ κάμνουσί γε μήν, ὦ φίλε Πολέμαρχε, ἰατρὸς ἄχρηστος. Ἀληθῆ. Καὶ μὴ πλέουσι δὴ κυβερνήτης. Ναί. Ἄρα καὶ τοῖς μὴ πολεμοῦσιν ὁ δίκαιος ἄχρηστος; Οὐ πάνυ μοι δοκεῖ τοῦτο. Χρήσιμον ἄρα καὶ ἐν εἰρήνῃ δικαιοσύνη; | Χρήσιμον. Καὶ γὰρ γεωργία· ἢ οὐ; 333A
 Ναί. Πρὸς γε καρποῦ κτήσιν. Ναί. Καὶ μὴν καὶ σκυτο-
 τομική; Ναί. Πρὸς γε ὑποδημάτων ἂν, οἶμαι, φαίης κτήσιν. *πολλὰ κτήνη*
 Πάνυ γε. Τί δὲ δὴ; τὴν δικαιοσύνην πρὸς τίνος χρεῖαν ἢ *ἀπορ*
 κτήσιν ἐν εἰρήνῃ φαίης ἂν χρήσιμον εἶναι; Πρὸς τὰ ξυμ-
 βόλαια, ὦ Σώκρατες. Ξυμβόλαια δὲ λέγεις κοινωνήματα, ἢ τι *κοινωνήματα*
 ἄλλο; Κοινωνήματα δῆτα. Ἄρ' οὖν ὁ δίκαιος ἀγαθὸς καὶ *κοινωνήματα*
 χρήσιμος κοινωνὸς εἰς πεττῶν θέσιν, ἢ ὁ πεττευτικός; Ὁ *κοινωνήματα*
 πεττευτικός. Ἄλλ' εἰς πλίνθων καὶ λίθων θέσιν ὁ δίκαιος B
 χρησιμώτερός τε καὶ ἀμείνων κοινωνὸς τοῦ οἰκοδομικοῦ;
 Οὐδαμῶς. Ἄλλ' εἰς τίνα δὴ κοινωνίαν ὁ δίκαιος ἀμείνων
 κοινωνὸς τοῦ κιθαριστικοῦ, ὥσπερ ὁ κιθαριστικὸς τοῦ δικαίου
 εἰς κρουμάτων; Εἰς ἀργυρίου, ἔμοιγε δοκεῖ. Πλήν γ' ἴσως,
 ὦ Πολέμαρχε, πρὸς τὸ χρῆσθαι ἀργυρίῳ, ὅταν δέῃ ἀργυρίου
 κοινῇ πρίασθαι ἢ ἀποδόσθαι ἵππον· τότε δέ, ὡς ἐγὼ οἶμαι,
 ὁ ἵππικός. ἢ γάρ; Φαίνεται. Καὶ μὴν ὅταν γε πλοῖον, ὁ C
ναυπηγὸς ἢ ὁ κυβερνήτης. Ἔοικεν. Ὅταν οὖν τί δέῃ ἀργυρίῳ *κοινωνήματα*
 ἢ χρυσίῳ κοινῇ χρῆσθαι, ὁ δίκαιος χρησιμώτερος τῶν ἄλλων;
 Ὅταν παρακαταθέσθαι καὶ σῶν εἶναι, ὦ Σώκρατες. Οὐκοῦν *κοινωνήματα*
 λέγεις, ὅταν μηδὲν δέῃ αὐτῷ χρῆσθαι ἀλλὰ κείσθαι; Πάνυ *κοινωνήματα*
 γε. Ὅταν ἄρα ἀχρηστον ἢ ἀργύριον, τότε χρήσιμος ἐπ' αὐτῷ *κοινωνήματα*
 ἢ δικαιοσύνη; Κινδυνεύει. Καὶ ὅταν δὴ δρέπανον δέῃ φυλάτ- D
 τειν, ἢ δικαιοσύνη χρήσιμος καὶ κοινῇ καὶ ἰδίᾳ· ὅταν δὲ *κοινωνήματα*
 χρῆσθαι, ἢ ἀμπελουργική; Φαίνεται. Φήσεις δὲ καὶ ἀσπίδα *κοινωνήματα*
 καὶ λύραν ὅταν δέῃ φυλάττειν καὶ μηδὲν χρῆσθαι, χρήσιμον *κοινωνήματα*
 εἶναι τὴν δικαιοσύνην, ὅταν δὲ χρῆσθαι, τὴν ὀπλιτικὴν καὶ *κοινωνήματα*
 τὴν μουσικὴν; Ἀνάγκη. Καὶ περὶ τὰλλα δὴ πάντα ἢ δικαιο-

σύνη ἐκάστου ἐν μὲν χρήσει ἄχρηστος, ἐν δὲ ἀχρηστία
 Ε χρήσιμος; Κινδυνεύει. Οὐκ ἂν οὖν, ὦ φίλε, πάνυ γέ τι
 σπουδαῖον εἴη ἢ δικαιοσύνη, εἰ πρὸς τὰ ἄχρηστα χρήσιμον
 ἔν τυχάνει. τόδε δὲ σκεψώμεθα. ἄρ' οὐχ ὁ πατάξαι δεινό-
 τατος ἐν μάχῃ εἴτε πυκτικῇ εἴτε τινὶ καὶ ἄλλῃ, οὗτος καὶ
 φυλάσασθαι; Πάνυ γε. Ἄρ' οὖν καὶ νόσον ὅστις δεινὸς
 φυλάσασθαι, καὶ λαθεῖν οὗτος δεινότατος ἐμποιήσας; Ἐμοιγε
 334A δοκεῖ. Ἄλλὰ μὴν στρατοπέδου | γε ὁ αὐτὸς φύλαξ ἀγαθός,
 ὅσπερ καὶ τὰ τῶν πολεμίων κλέψαι καὶ βουλεύματα καὶ τὰς
 ἄλλας πράξεις. Πάνυ γε. Ὅτου τις ἄρα δεινὸς φύλαξ, τού-
 του καὶ φῶρ δεινός. Ἐοικεν. Εἰ ἄρα ὁ δίκαιος ἀργύριον
 δεινὸς φυλάττειν, καὶ κλέπτειν δεινός. Ὡς γοῦν ὁ λόγος, ἔφη,
 σημαίνει. Κλέπτης ἄρα τις ὁ δίκαιος, ὡς ἔοικεν, ἀναπέφανται
 καὶ κινδυνεύεις παρ' Ὀμήρου μεμαθηκέναι αὐτό· καὶ γὰρ
 Β ἐκεῖνος τὸν τοῦ Ὀδυσσεῶς πρὸς μητρὸς πάππον Αὐτόλυκον
 ἀγαπᾷ τε καὶ φησιν αὐτὸν πάντας ἀνθρώπους κεκάσθαι κλε-
 πτοσύνη θ' ὄρκῳ τε. ἔοικεν οὖν ἢ δικαιοσύνη καὶ κατὰ σέ
 καὶ καθ' Ὀμηρον καὶ κατὰ Σιμωνίδην κλεπτικὴ τις εἶναι, ἐπ'
 ὠφέλια μέντοι τῶν φίλων καὶ ἐπὶ βλάβῃ τῶν ἐχθρῶν. οὐχ
 οὕτως ἔλεγες; Οὐ μὰ τὸν Δί', ἔφη, ἀλλ' οὐκέτι οἶδα ἔγωγε ὅ
 τι ἔλεγον. τοῦτο μέντοι ἔμοιγε δοκεῖ ἔτι, ὠφελεῖν μὲν τοὺς
 C φίλους ἢ δικαιοσύνη, βλάπτειν δὲ τοὺς ἐχθρούς. Φίλους δὲ
 λέγεις εἶναι πότερον τοὺς δοκοῦντας ἐκάστῳ χρηστοὺς εἶναι, ἢ
 τοὺς ὄντας, κὰν μὴ δοκῶσι, καὶ ἐχθροὺς ὡσαύτως; Εἰκὸς μὲν,
 ἔφη, οὐς ἂν τις ἡγήται χρηστοὺς φιλεῖν, οὐς δ' ἂν πονηροὺς
 μισεῖν. Ἄρ' οὖν οὐχ ἁμαρτάνουσιν οἱ ἄνθρωποι περὶ τοῦτο,
 ὥστε δοκεῖν αὐτοῖς πολλοὺς μὲν χρηστοὺς εἶναι μὴ ὄντας,
 πολλοὺς δὲ τούναντίον; Ἄμαρτάνουσιν. Τούτοις ἄρα οἱ μὲν
 ἀγαθοὶ ἐχθροί, οἱ δὲ κακοὶ φίλοι; Πάνυ γε. Ἄλλ' ὅμως
 δίκαιον τότε τούτοις τοὺς μὲν πονηροὺς ὠφελεῖν, τοὺς δ'
 D ἀγαθοὺς βλάπτειν. Φαίνεται. Ἄλλὰ μὴν οἷ γε ἀγαθοὶ δίκαιοί
 τε καὶ οἷοι μὴ ἀδικεῖν. Ἀληθῆ. Κατὰ δὴ τὸν σὸν λόγον
 τοὺς μηδὲν ἀδικοῦντας δίκαιον κακῶς ποιεῖν. Μηδαμῶς, ἔφη,
 ὦ Σώκρατες· πονηρὸς γὰρ ἔοικεν εἶναι ὁ λόγος. Τοὺς ἀδίκους

ἄρα, ἦν δ' ἐγώ, δίκαιον βλάπτειν, τοὺς δὲ δικαίους ὠφελεῖν. Οὗτος ἐκείνου καλλίων φαίνεται. Πολλοῖς ἄρα, ὦ Πολέμαρχε, ^{ἡ ἀρετή} συμβήσεται, ὅσοι διημαρτήκασι τῶν ἀνθρώπων, δίκαιον εἶναι τοὺς μὲν φίλους βλάπτειν· πονηροὶ γὰρ αὐτοῖς εἰσὶν· τοὺς δ' ἔχθροὺς ὠφελεῖν· ἀγαθοὶ γάρ. καὶ οὕτως ἐροῦμεν αὐτὸ τούναντιον ἢ τὸν Σιμωνίδην ἔφαμεν λέγειν. Καὶ μάλα, ἔφη, οὕτω συμβαίνει ἀλλὰ μεταθώμεθα· κινδυνεύομεν γὰρ οὐκ ὀρθῶς τὸν φίλον καὶ ἐχθρὸν θέσθαι. Πῶς θέμενοι, ὦ Πολέμαρχε; Τὸν δοκοῦντα χρηστὸν, τοῦτον φίλον εἶναι. Νῦν δὲ πῶς, ἦν δ' ἐγώ, μεταθώμεθα; Τὸν δοκοῦντά τε, ἦ δ' ὅς, καὶ τὸν ὄντα χρηστὸν φίλον· τὸν δὲ δοκοῦντα | μὲν, ὄντα δὲ μή, 335A δοκεῖν ἀλλὰ μὴ εἶναι φίλον. καὶ περὶ τοῦ ἐχθροῦ δὲ ἡ αὕτη θέσις. Φίλος μὲν δὴ, ὡς ἔοικε, τούτῳ τῷ λόγῳ ὁ ἀγαθὸς ἔσται, ἐχθρὸς δὲ ὁ πονηρός. Ναί. Κελεύεις δὴ ἡμᾶς προσθεῖναι τῷ δικαίῳ ὡς τὸ πρῶτον ἐλέγομεν, λέγοντες δίκαιον εἶναι τὸν μὲν φίλον εὖ ποιεῖν, τὸν δὲ ἐχθρὸν κακῶς, νῦν πρὸς τούτῳ ὧδε λέγειν, ὅτι ἔστι δίκαιον τὸν μὲν φίλον ἀγαθὸν ὄντα εὖ ποιεῖν, τὸν δ' ἐχθρὸν κακὸν ὄντα βλάπτειν; Πάνυ μὲν οὖν, B ἔφη, οὕτως ἂν μοι δοκεῖ καλῶς λέγεσθαι. Ἔστιν ἄρα, ἦν δ' ἐγώ, δικαίου ἀνδρὸς βλάπτειν καὶ ὄντινῶν ἀνθρώπων; Καὶ πάνυ γε, ἔφη, τοὺς γε πονηροὺς τε καὶ ἐχθροὺς δεῖ βλάπτειν. Βλαπτόμενοι δ' ἵπποι βελτίους ἢ χείρους γίνονται; Χείρους. Ἄρα εἰς τὴν τῶν κυνῶν ἀρετὴν, ἢ εἰς τὴν τῶν ἵππων; Εἰς τὴν τῶν ἵππων. Ἄρ' οὖν καὶ κύνες βλαπτόμενοι χείρους γίνονται εἰς τὴν τῶν κυνῶν, ἀλλ' οὐκ εἰς τὴν τῶν ἵππων ἀρετὴν; Ἀνάγκη. Ἀνθρώπους δέ, ὦ ἑταῖρε, μὴ οὕτω φῶμεν, C βλαπτομένους εἰς τὴν ἀνθρωπεῖαν ἀρετὴν χείρους γίνεσθαι; Πάνυ μὲν οὖν. Ἄλλ' ἢ δικαιοσύνη οὐκ ἀνθρωπεῖα ἀρετή; Καὶ τοῦτ' ἀνάγκη. Καὶ τοὺς βλαπτομένους ἄρα, ὦ φίλε, τῶν ἀνθρώπων ἀνάγκη ἀδικωτέρους γίνεσθαι. Ἔοικεν. Ἄρ' οὖν τῇ μουσικῇ οἱ μουσικοὶ ἀμούσους δύνανται ποιεῖν; Ἄδύνατον. Ἄλλὰ τῇ ἵππικῇ οἱ ἵππικοὶ ἀφίππους; Οὐκ ἔστιν. Ἄλλὰ τῇ δικαιοσύνῃ δὴ οἱ δίκαιοι ἀδίκους; ἢ καὶ ξυλλήβδην ἀρετῇ οἱ ἀγαθοὶ κακοὺς; Ἄλλὰ ἀδύνατον. Οὐ γὰρ θερμότητος, D

- οἶμαι, ἔργον ψύχειν, ἀλλὰ τοῦ ἐναντίου. Ναί. Οὐδὲ ξηρότη-
 ✓ τος ὑγραίνειν, ἀλλὰ τοῦ ἐναντίου. Πάνυ γε. Οὐδὲ δὴ τοῦ
 ἀγαθοῦ βλάπτειν, ἀλλὰ τοῦ ἐναντίου. Φαίνεται. Ὁ δέ γε
 δίκαιος ἀγαθός; Πάνυ γε. Οὐκ ἄρα τοῦ δικαίου βλάπτειν
 ἔργον, ὦ Πολέμαρχε, οὔτε φίλον οὔτ' ἄλλον οὐδένα, ἀλλὰ τοῦ
 E ἐναντίου, τοῦ ἀδίκου. Παντάπασί μοι δοκεῖς ἀληθῆ λέγειν,
 ἔφη, ὦ Σώκρατες. Εἰ ἄρα τὰ ὀφειλόμενα ἐκάστῳ ἀποδιδόναι
 φησί τις δίκαιον εἶναι, τοῦτο δὲ δὴ νοεῖ αὐτῷ τοῖς μὲν ἐχθροῖς
 βλάβην ὀφείλεσθαι παρὰ τοῦ δικαίου ἀνδρός, τοῖς δὲ φίλοις
 ὠφελίαν, οὐκ ἦν σοφὸς ὁ ταῦτα εἰπών. οὐ γὰρ ἀληθῆ ἔλεγεν·
 οὐδαμοῦ γὰρ δίκαιον οὐδένα ἡμῖν ἐφάνη ὃν βλάπτειν. Συγ-
 χωρῶ, ἦ δ' ὅς. Μαχούμεθα ἄρα, ἦν δ' ἐγώ, κοινῇ ἐγώ τε καὶ
 σύ, ἐάν τις αὐτὸ φῆ ἢ Σιμωνίδην ἢ Βίαντα ἢ Πιπτακὸν
 εἰρηκένας ἢ τιν' ἄλλον τῶν σοφῶν τε καὶ μακαρίων ἀνδρῶν.
 336A Ἐγώ γ' οὖν, ἔφη, ἔτοιμός εἰμι κοινωνεῖν τῆς μάχης. Ἀλλ'
 οἶσθα, ἦν δ' ἐγώ, | οὐ μοι δοκεῖ εἶναι τὸ ῥῆμα, τὸ φάναι
 δίκαιον εἶναι τοὺς μὲν φίλους ὠφελεῖν, τοὺς δ' ἐχθροὺς βλά-
 πτειν; Τίνος; ἔφη. Οἶμαι αὐτὸ Περιάνδρου εἶναι ἢ Περ-
 δίκκου ἢ Ξέρξου ἢ Ἰσμηνίου τοῦ Θηβαίου ἢ τινος ἄλλου
 μέγα οἰομένου δύνασθαι πλουσίου ἀνδρός. Ἀληθέστατα, ἔφη,
 λέγεις. Εἶεν, ἦν δ' ἐγώ· ἐπειδὴ δὲ οὐδὲ τοῦτο ἐφάνη ἢ
 δικαιοσύνη ὃν οὐδὲ τὸ δίκαιον, τί ἂν ἄλλο τις αὐτὸ φαίη
 εἶναι;
- B Καὶ ὁ Θρασύμαχος πολλάκις μὲν καὶ διαλεγομένων ἡμῶν
 μεταξὺ ὄρμα ἀντιλαμβάνεσθαι τοῦ λόγου, ἔπειτα ὑπὸ τῶν
 παρακαθημένων διεκωλύετο βουλομένων διακοῦσαι τὸν λόγον·
 ὡς δὲ διεπαυσάμεθα καὶ ἐγὼ ταῦτ' εἶπον, οὐκέτι ἡσυχίαν ἦγεν,
 ἀλλὰ συστρέψας ἑαυτὸν ὥσπερ θηρίον ἤκεν ἐφ' ἡμᾶς ὡς διαρ-
 πασόμενος. Καὶ ἐγώ τε καὶ ὁ Πολέμαρχος δέισαντες δι-
 επτοήθημεν· ὁ δ' εἰς τὸ μέσον φθεγγάμενος Τίς, ἔφη, ὑμᾶς
 C πάλαι φλυαρία ἔχει, ὦ Σώκρατες; καὶ τί εὐηθίζεσθε πρὸς
 ἀλλήλους ὑποκατακλινόμενοι ὑμῖν αὐτοῖς; ἀλλ' εἶπερ ὡς
 ἀληθῶς βούλει εἰδέναί τὸ δίκαιον ὃ τι ἔστι, μὴ μόνον ἐρώτα
 μηδὲ φιλοτιμοῦ ἐλέγχων, ἐπειδάν τις τι ἀποκρίνηται, ἐγνωκῶς



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ἀλλ' ἕτερον εἶπω τι τοῦ ἀληθοῦς; ἢ πῶς λέγεις; τί ἂν αὐτῷ
 ο εἶπες πρὸς ταῦτα; Εἶεν, ἔφη· ὡς δὴ ὁμοιον τοῦτο ἐκείνῳ.
 // Οὐδέν γε κωλύει, ἦν δ' ἐγώ· εἰ δ' οὖν καὶ μὴ ἔστιν ὁμοιον,
 φαίνεται δὲ τῷ ἐρωτηθέντι τοιοῦτον, ἡττόν τι αὐτὸν οἶει ἀπο-
 κρινεῖσθαι τὸ φαινόμενον ἑαυτῷ, εἴαν τε ἡμεῖς ἀπαγορεύωμεν
 εἴαν τε μή; Ἄλλο τι οὖν, ἔφη, καὶ σὺ οὕτω ποιήσεις; ὦν
 ἐγὼ ἀπέειπον, τούτων τι ἀποκρινεῖ; Οὐκ ἂν θαυμάσαιμι, ἦν
 D δ' ἐγώ, εἰ μοι σκεψαμένῳ οὕτω δόξειεν. Τί οὖν, ἔφη, ἂν ἐγὼ
 δείξω ἑτέραν ἀπόκρισιν παρὰ πάσας ταύτας περὶ δικαιοσύνης,
 βελτίῳ τούτων; τί ἀξιοῖς παθεῖν; Τί ἄλλο, ἦν δ' ἐγώ, ἢ
 ὅπερ προσήκει πάσχειν τῷ μὴ εἰδότι; προσήκει δέ που μαθεῖν
 παρὰ τοῦ εἰδότος· καὶ ἐγὼ οὖν τοῦτο ἀξιῶ παθεῖν. Ἡδὺς
 γὰρ εἶ, ἔφη· ἀλλὰ πρὸς τῷ μαθεῖν καὶ ἀπότισον ἀργύριον.
 // Οὐκοῦν ἐπειδάν μοι γένηται, εἶπον. Ἄλλ' ἔστιν, ἔφη ὁ
 Γλαῦκων· ἀλλ' ἔνεκα ἀργυρίου, ὦ Θρασύμαχε, λέγε· πάντες
 E γὰρ ἡμεῖς Σωκράτει εἰσοίσομεν. Πάνυ γε, οἶμαι, ἢ δ' ὅς, ἵνα
 Σωκράτης τὸ εἰωθὸς διαπράξηται, αὐτὸς μὲν μὴ ἀποκρίνηται,
 ἄλλου δ' ἀποκρινομένου λαμβάνη λόγον καὶ ἐλέγχῃ. Πῶς
 γὰρ ἂν, ἔφην ἐγώ, ὦ βέλτιστε, τις ἀποκρίναιτο πρῶτον μὲν μὴ
 εἰδὼς μηδὲ φάσκων εἰδέναί, ἔπειτα, εἰ τι καὶ οἶεται περὶ τού-
 των, ἀπειρημένον αὐτῷ [εἴη], ὅπως μηδὲν ἐρεῖ ὦν ἡγεῖται, ὑπ'
 ἀνδρὸς οὐ φαύλου; ἀλλὰ σὲ δὴ μᾶλλον εἰκὸς λέγειν· σὺ γὰρ
 338A δὴ | φῆς εἰδέναί καὶ ἔχειν εἰπεῖν. μὴ οὖν ἄλλως ποιεῖ, ἀλλὰ
 ἐμοί τε χαρίζου ἀποκρινόμενος καὶ μὴ φθονήσης καὶ Γλαῦκωνα
 τόνδε διδάξαι καὶ τοὺς ἄλλους.

Εἰπόντος δέ μου ταῦτα, ὃ τε Γλαῦκων καὶ οἱ ἄλλοι ἐδέοντο
 αὐτοῦ μὴ ἄλλως ποιεῖν. καὶ ὁ Θρασύμαχος φανερός μὲν ἦν
 ἐπιθυμῶν εἰπεῖν, ἵν' εὐδοκιμήσειεν, ἡγούμενος ἔχειν ἀπόκρισιν
 παγκάλην· προσεποιεῖτο δὲ φιλονικεῖν πρὸς τὸ ἐμὲ εἶναι τὸν
 ἀποκρινόμενον. τελευτῶν δὲ ξυνεχώρησε, κάπειτα Αὕτη δὴ,
 B ἔφη, ἢ Σωκράτους σοφία, αὐτὸν μὲν μὴ ἐθέλειν διδάσκειν,
 παρὰ δὲ τῶν ἄλλων περιόντα μαθάνειν καὶ τούτων μηδὲ
 χάριν ἀποδιδόναι. Ὅτι μὲν, ἦν δ' ἐγώ, μαθάνω παρὰ τῶν
 ἄλλων, ἀληθῆ εἶπες, ὦ Θρασύμαχε, ὅτι δὲ οὐ με φῆς χάριν

ἐκτίνειν, ψεύδει· ἐκτίνω γὰρ ὄσσην δύναμαι. δύναμαι δὲ
 ἐπαινεῖν μόνον· χρήματα γὰρ οὐκ ἔχω. ὥς δὲ προθύμως
 τοῦτο δρῶ, ἐάν τις μοι δοκῆ εὖ λέγειν, εὖ εἴσει αὐτίκα δὴ
 μάλα, ἐπειδὴν ἀποκρίνη· οἶμαι γὰρ σε εὖ ἐρεῖν. Ἄκουε δὴ, ἦ C
 δ' ὄς. φημί γὰρ ἐγὼ εἶναι τὸ δίκαιον· οὐκ ἄλλο τι ἢ τὸ τοῦ ||
 κρείττονος ξυμφέρον. ἀλλὰ τί οὐκ ἐπαινεῖς; ἀλλ' οὐκ ἐθελή- αὐτὸ
 σεις. Ἐάν μάθω γὰρ πρῶτον, ἔφη, τί λέγεις· νῦν γὰρ οὕτω
 οἶδα τὸ τοῦ κρείττονος φῆς ξυμφέρον δίκαιον εἶναι. καὶ
 τοῦτο, ὦ Θρασύμαχε, τί ποτε λέγεις; οὐ γὰρ που τό γὰρ
 τοιόνδε φῆς· εἰ Πουλυδάμας ἡμῶν κρείττων ὁ παγκρατιαστής ἀποδ
 καὶ αὐτῷ ξυμφέροι τὰ βόεια κρέα πρὸς τὸ σῶμα, τοῦτο τὸ
 σιτίον εἶναι καὶ ἡμῖν τοῖς ἥττοσιν ἐκείνου ξυμφέρον ἅμα καὶ D
 δίκαιον. Βδελυρὸς γὰρ εἶ, ἔφη, ὦ Σώκρατες, καὶ ταύτη ἀπομ
 ὑπολαμβάνεις, ἧ ἂν κακουργήσῃς μάλιστα τὸν λόγον. Οὐδα-
 μῶς, ὦ ἀριστε, ἦν δ' ἐγώ, ἀλλὰ σαφέστερον εἶπέ τί λέγεις.
 Εἴτ' οὐκ οἶσθα, ἔφη, ὅτι τῶν πόλεων αἱ μὲν τυραννοῦνται, αἱ
 δὲ δημοκρατοῦνται, αἱ δὲ ἀριστοκρατοῦνται; Πῶς γὰρ οὐ;
 Οὐκοῦν τοῦτο κρατεῖ ἐν ἐκάστη πόλει, τὸ ἄρχον; Πάνυ γὰρ.
 Τίθεται δὲ γὰρ τοὺς νόμους ἐκάστη ἢ ἀρχὴ πρὸς τὸ αὐτῇ ξυμ- E
φέρον, δημοκρατία μὲν δημοκρατικούς, τυραννὶς δὲ τυραννικούς,
 καὶ αἱ ἄλλαι οὕτω. θέμεναι δὲ ἀπέφηναν τοῦτο δίκαιον τοῖς
 ἀρχομένοις εἶναι, τὸ σφίσι ξυμφέρον, καὶ τὸν τούτου ἐκβαίν-
 οντα κολάζουσιν ὡς παρανομοῦντά τε καὶ ἀδικοῦντα. τοῦτ'
 οὖν ἐστίν, ὦ βέλτιστε, ὃ λέγω, ἐν ἀπάσαις ταῖς | πόλεσι ταύ- 339A/
 τὸν εἶναι δίκαιον, τὸ τῆς καθεστηκυίας ἀρχῆς ξυμφέρον· αὕτη καὶ
 δὲ που κρατεῖ, ὥστε ξυμβαίνει τῷ ὀρθῶς λογιζομένῳ πανταχοῦ
 εἶναι τὸ αὐτὸ δίκαιον, τὸ τοῦ κρείττονος ξυμφέρον. Νῦν, ἦν
 δ' ἐγώ, ἔμαθον ὃ λέγεις· εἰ δὲ ἀληθὲς ἢ μή, πειράσομαι μαθεῖν·
 τὸ ξυμφέρον μὲν οὖν, ὦ Θρασύμαχε, καὶ σὺ ἀπεκρίνω δίκαιον
 εἶναι· καίτοι ἔμοιγε ἀπηγόρευες ὅπως μὴ τοῦτο ἀποκρινοίμην·
 πρόσσεστι δὲ δὴ αὐτόθι τὸ τοῦ κρείττονος. Σμικρὰ γὰρ ἴσως,
 ἔφη, προσθήκη. Οὕτω δὴλον οὐδ' εἰ μεγάλη· ἀλλ' ὅτι μὲν B
 τοῦτο σκεπτέον εἰ ἀληθὴ λέγεις, δὴλον. ἐπειδὴ γὰρ ξυμφέρον
 γέ τι εἶναι καὶ ἐγὼ ὁμολογῶ τὸ δίκαιον, σὺ δὲ προστίθης καὶ

αὐτὸ φῆς εἶναι τὸ τοῦ κρείττονος, ἐγὼ δὲ ἀγνοῶ, σκεπτέον δὴ. Σκόπει, ἔφη. Ταῦτ' ἔσται, ἦν δ' ἐγώ. καὶ μοι εἰπέ· οὐ καὶ πείθεσθαι μέντοι τοῖς ἄρχουσι δίκαιον φῆς εἶναι; "Ἐγωγε. Πότερον δὲ ἀναμάρτητοί εἰσιν οἱ ἄρχοντες ἐν ταῖς πόλεσιν ἐκάσταις ἢ οἷός τι καὶ ἀμαρτεῖν; Πάντως που, ἔφη, οἷός τι καὶ ἀμαρτεῖν. Οὐκοῦν ἐπιχειροῦντες νόμους τιθέναι τοὺς μὲν ὀρθῶς τιθέασι, τοὺς δὲ τινὰς οὐκ ὀρθῶς; Οἶμαι ἔγωγε. Τὸ δὲ ὀρθῶς ἄρα τὸ τὰ συμφέροντά ἐστι τίθεσθαι ἑαυτοῖς, τὸ δὲ μὴ ὀρθῶς ἀξύμφορα; ἢ πῶς λέγεις; Οὕτως. "Α δ' ἂν θῶνται, ποιητέον τοῖς ἀρχομένοις, καὶ τοῦτό ἐστι τὸ δίκαιον; Πῶς γὰρ οὐ; Οὐ μόνον ἄρα δίκαιόν ἐστι κατὰ τὸν σὸν λόγον τὸ τοῦ κρείττονος συμφέρον ποιεῖν, ἀλλὰ καὶ τοῦναντίον, τὸ μὴ συμφέρον. Τί λέγεις σύ; ἔφη. "Α σὺ λέγεις, ἔμοιγε δοκῶ σκοπῶμεν δὲ βέλτιον. οὐχ ὠμολόγηται τοὺς ἄρχοντας τοῖς ἀρχομένοις προστάττοντας ποιεῖν ἅττα ἐνίοτε διαμαρτάνειν τοῦ ἑαυτοῖς βελτίστου, ἀ δ' ἂν προστάττωσιν οἱ ἄρχοντες δίκαιον εἶναι τοῖς ἀρχομένοις ποιεῖν; ταῦτ' οὐχ ὠμολόγηται; Οἶμαι ἔγωγε, ἔφη. Οἷου τοίνυν, ἦν δ' ἐγώ, καὶ τὸ ἀξύμφορα ποιεῖν τοῖς ἀρχουσί τε καὶ κρείττοσι δίκαιον εἶναι ὠμολογήσθαι σοι, ὅταν οἱ μὲν ἄρχοντες ἄκοντες κακὰ αὐτοῖς προστάττωσιν, τοῖς δὲ δίκαιον εἶναι φῆς ταῦτα ποιεῖν ἀ ἐκεῖνοι προσέταξαν· ἄρα τότε, ὦ σοφώτατε Θρασύμαχε, οὐκ ἀναγκαῖον συμβάλειν αὐτὸ οὕτως δίκαιον εἶναι ποιεῖν τοῦναντίον ἢ δὲ σὺ λέγεις; τὸ γὰρ τοῦ κρείττονος ἀξύμφορον δήπου προστάττεται τοῖς ἥττοσι ποιεῖν. Ναὶ | μὰ Δί', ἔφη, ὦ Σώκρατες, ὁ Πολέμαρχος, σαφέστατά γε. Ἐὰν σύ γ', ἔφη, αὐτῷ μαρτυρήσης, ὁ Κλειτοφῶν ὑπολαβών. Καὶ τί, ἔφη, δεῖται μάρτυρος; αὐτὸς γὰρ Θρασύμαχος ὁμολογεῖ τοὺς μὲν ἄρχοντας ἐνίοτε ἑαυτοῖς κακὰ προστάττειν, τοῖς δὲ ἀρχομένοις δίκαιον εἶναι ταῦτα ποιεῖν. Τὸ γὰρ τὰ κελευόμενα ποιεῖν, ὦ Πολέμαρχε, ὑπὸ τῶν ἀρχόντων δίκαιον εἶναι ἔθετο Θρασύμαχος. Καὶ γὰρ τὸ τοῦ κρείττονος, ὦ Κλειτοφῶν, συμφέρον δίκαιον εἶναι ἔθετο. ταῦτα δὲ ἀμφοτέρωθεν ὠμολόγησεν αὐτὸς ἐνίοτε τοὺς κρείττους τὰ αὐτοῖς ἀξύμφορα κελεύειν τοὺς ἥττους τε

καὶ ἀρχομένους ποιεῖν. ἐκ δὲ τούτων τῶν ὁμολογιῶν οὐδὲν οὐκ ἐπιφέρει
 μᾶλλον τὸ τοῦ κρείττονος συμφέρον δίκαιον ἢ τὸ μὴ
 συμφέρον. Ἄλλ', ἔφη ὁ Κλειτοφῶν, τὸ τοῦ κρείττονος συμ-
 φέρον ἔλεγον δὲ ἡγοῖτο ὁ κρείττων αὐτῷ συμφέραν, τοῦτο ποιη-
 τέον εἶναι τῷ ἡττονι, καὶ τὸ δίκαιον τοῦτο ἐτίθετα. Ἄλλ' οὐχ
 οὕτως, ἢ δ' ὅς ὁ Πολέμαρχος, ἔλέγετο. Οὐδέν, ἦν δ' ἐγώ, ὦ C
 Πολέμαρχε, διαφέρα, ἀλλ' εἰ νῦν οὕτω λέγα Θρασύμαχος,
 οὕτως αὐτοῦ ἀποδεχόμεθα.

Καὶ μοι εἶπέ, ὦ Θρασύμαχε τοῦτο ἦν δὲ ἐβούλου λέγειν
 τὸ δίκαιον, τὸ τοῦ κρείττονος συμφέρον δοκοῦν εἶναι τῷ κρείτ-
 τονι, εἴαν τε συμφέρη εἴαν τε μή; οὕτω σε φῶμεν λέγειν;
 Ἐκιστά γ', ἔφη· ἀλλὰ κρείττω με οἶα καλεῖν τὸν ἑξαμαρτά-
 νοντα, ὅταν ἑξαμαρτάνῃ; Ἐγώ γε, εἶπον, ὦ μιν σε τοῦτο
 λέγειν, ὅτε τοὺς ἀρχοντας ὁμολόγεις οὐκ ἀναμαρτήτους εἶναι D
 ἀλλὰ τι καὶ ἑξαμαρτάνειν. Συκοφάντης γὰρ εἶ, ἔφη, ὦ
 Σώκρατες, ἐν τοῖς λόγοις. ἐπεὶ αὐτίκα ἰατρὸν καλεῖς σὺ τὸν
 ἑξαμαρτάνοντα περὶ τοὺς κάμνοντας κατ' αὐτὸ τοῦτο δὲ
 ἑξαμαρτάνει; ἢ λογιστικόν, ὅς ἂν ἐν λογισμῷ ἁμαρτάνῃ, τότε
 ὅταν ἁμαρτάνῃ, κατὰ ταύτην τὴν ἁμαρτίαν; ἀλλ', οἶμαι,
 λέγομεν τῷ ῥήματι οὕτως, ὅτι ὁ ἰατρὸς ἑξήμαρτε καὶ ὁ
 λογιστὴς ἑξήμαρτε καὶ ὁ γραμματιστής· τὸ δ', οἶμαι, ἕκαστος
 τούτων, καθ' ὅσον τοῦτ' ἔστιν ὃ προσαγορεύομεν αὐτόν,
 οὐδέποτε ἁμαρτάνει· ὥστε κατὰ τὸν ἀκριβῆ λόγον, ἐπειδὴ καὶ E
 σὺ ἀκριβολογεῖ, οὐδέας τῶν δημιουργῶν ἁμαρτάνει. ἐπιλι-
 341
 πούσης γὰρ ἐπιστήμης ὁ ἁμαρτάνων ἁμαρτάνει, ἐν ᾧ οὐκ ἔστι
 δημιουργός· ὥστε δημιουργός ἢ σοφός ἢ ἀρχων οὐδεὶς ἁμαρ-
 τάνει τότε ὅταν ἀρχων ᾖ, ἀλλὰ πᾶς γ' ἂν εἴποι ὅτι ὁ ἰατρὸς
 ἑμαρτε καὶ ὁ ἀρχων ἑμαρτε. τοιοῦτον οὖν δὴ σοὶ καὶ ἐμὲ
 ὑπόλαβε νῦν δὴ ἀποκρίνεσθαι. τὸ δὲ ἀκριβέστατον ἐκεῖνο
 τυγχάνει δὲν, τὸν ἀρχοντα, καθ' ὅσον | ἀρχων ἐστί, μὴ ἁμαρ- 341A
 τάνειν, μὴ ἁμαρτάνοντα δὲ τὸ αὐτῷ βέλτιστον τίθεσθαι, τοῦτο
 δὲ τῷ ἀρχομένῳ ποιητέον· ὥστε, ὅπερ ἐξ ἀρχῆς ἔλεγον,
 δίκαιον λέγω τὸ τοῦ κρείττονος ποιεῖν συμφέρον. Εἶπεν, ἦν δ'
 ἐγώ, ὦ Θρασύμαχε· δοκῶ σοὶ συκοφαντεῖν; Πάνου μὲν οὖν,

ἔφη. Οἶει γάρ με ἐξ ἐπιβουλῆς ἐν τοῖς λόγοις κακουροῦντά
 σε ἐρέσθαι ὡς ἠρόμην; Εὐ μὲν οὖν οἶδα, ἔφη. καὶ οὐδέν γέ
 B σοι πλέον ἔσται· οὔτε γὰρ ἂν με λάθοις κακουργῶν, οὔτε μὴ
 λαθὼν βιάσασθαι τῷ λόγῳ δύναιο. Οὐδέ γ' ἂν ἐπιχειρήσαιμι,
 ἦν δ' ἐγώ, ὦ μακάριε. ἀλλ' ἵνα μὴ αὖθις ἡμῖν τοιοῦτον
 ἐγγένηται, διόρισαι ποτέρως λέγεις τὸν ἄρχοντά τε καὶ τὸν
 κρείττονα, τὸν ὡς ἔπος εἰπεῖν ἢ τὸν ἀκριβεῖ λόγῳ, δὴ νῦν δὴ
 ἔλεγες, οὐ τὸ συμφέρον κρείττονος ὄντος δίκαιον ἔσται τῷ
 ἥττονι ποιεῖν. Τὸν τῷ ἀκριβεστάτῳ, ἔφη, λόγῳ ἄρχοντα
 ὄντα. πρὸς ταῦτα κακούργει καὶ συκοφάντει, εἴ τι δύνασαι·
 C οὐδέν σου παρίεμαι· ἀλλ' οὐ μὴ οἶός τ' ἦς. Οἶει γὰρ ἂν με,
 εἶπον, οὕτω μανῆναι, ὥστε ξυρεῖν ἐπιχειρεῖν λέοντα καὶ συκο-
 φαντεῖν Θρασύμαχον; Νῦν γοῦν, ἔφη, ἐπεχείρησας, οὐδέν ὦν
 καὶ ταῦτα. Ἄδην, ἦν δ' ἐγώ, τῶν τοιούτων. ἀλλ' εἰπέ μοι·
 ὁ τῷ ἀκριβεῖ λόγῳ ἰατρός, δὴ ἄρτι ἔλεγες, πότερον χρημα-
 τιστῆς ἐστὶν ἢ τῶν καμνόντων θεραπευτῆς; καὶ λέγε τὸν τῷ
 ὄντι ἰατρὸν ὄντα. Τῶν καμνόντων, ἔφη, θεραπευτῆς. Τί δέ
 κυβερνήτης; ὁ ὀρθῶς κυβερνήτης ναυτῶν ἄρχων ἐστὶν ἢ
 D ναύτης; Ναυτῶν ἄρχων. Οὐδέν, οἶμαι, τοῦτο ὑπολογιστέον,
 ὅτι πλεῖ ἐν τῇ νηϊ, οὐδ' ἐστὶ κλητέος ναύτης· οὐ γὰρ κατὰ
 τὸ πλεῖν κυβερνήτης καλεῖται ἀλλὰ κατὰ τὴν τέχνην καὶ τὴν
 τῶν ναυτῶν ἀρχήν. Ἀληθῆ, ἔφη. Οὐκοῦν ἐκάστῳ τούτων
 ἔστι τι συμφέρον; Πάνυ γε. Οὐ καὶ ἡ τέχνη, ἦν δ' ἐγώ, ἐπὶ
 τούτῳ πέφυκεν, ἐπὶ τῷ τὸ συμφέρον ἐκάστῳ ζητεῖν τε καὶ
 ἐκπορίζειν; Ἐπὶ τούτῳ, ἔφη. Ἄρ' οὖν καὶ ἐκάστη τῶν
) τεχνῶν ἔστι τι συμφέρον ἄλλο ἢ ὃ τι μάλιστα τελέαν εἶναι;
 E Πῶς τοῦτο ἐρωτᾷς; Ὡσπερ, ἔφην ἐγώ, εἴ με ἔροιο, εἴ ἐξαρκεῖ
 σώματι εἶναι σώματι ἢ προσδεῖται τινος, εἴποιμ' ἂν ὅτι Παν-
 τάπασι μὲν οὖν προσδεῖται. διὰ ταῦτα καὶ ἡ τέχνη ἐστὶν ἡ
 ἰατρικὴ νῦν εὐρημένη, ὅτι σῶμά ἐστι πονηρὸν καὶ οὐκ ἐξαρκεῖ
 αὐτῷ τοιούτῳ εἶναι. τούτῳ οὖν ὅπως ἐκπορίζῃ τὰ συμφέροντα,
 ἐπὶ τούτῳ παρεσκευάσθη ἡ τέχνη. ἢ ὀρθῶς σοι δοκῶ, ἔφην,
 342A ἂν εἰπεῖν οὕτω λέγων, ἢ οὐ; Ὄρθῶς, ἔφη. Τί δέ δή; αὐτῇ
 ἡ ἰατρικὴ ἐστὶ πονηρά, ἢ ἄλλη τις τέχνη ἔσθ' ὃ τι προσ-

δαίται τινος ἀρετῆς, ὡς περ ὀφθαλμοὶ ὄψεως καὶ ὦτα ἀκοῆς καὶ διὰ ταῦτα ἐπ' αὐτοῖς δαί τινὸς τέχνης τῆς τὸ συμφέρον εἰς ταῦτα σκεψομένης τε καὶ ἐκποριζούσης; ἀρα καὶ ἐν αὐτῇ τῇ τέχνῃ ἐνι τις πονηρία, καὶ δαί ἐκάστη τέχνη ἄλλης τέχνης, ἥ τις αὐτῇ τὸ συμφέρον σκέψεται, καὶ τῇ σκοπούμενῃ ἑτέρας B αὐ τοιαύτης, καὶ τοῦτ' ἐστὶν ἀπέραγτον; ἢ αὐτῇ αὐτῇ τὸ συμφέρον σκέψεται; ἢ οὔτε αὐτῆς οὔτε ἄλλης προσδεῖται ἐπὶ τῆς αὐτῆς πονηρίαν τὸ συμφέρον σκοπεῖν· οὔτε γὰρ πονηρία οὔτε ἀμαρτία οὔδεμιά οὔδεμᾶ τέχνη πάρεστιν, οὔδε προσήκα τέχνη ἄλλῃ τὸ συμφέρον ζητεῖν ἢ ἐκείνῃ οὐ τέχνη ἐστίν, αὐτῇ δὲ ἀβλαβῆς καὶ ἀκέραιός ἐστιν ὀρθή οὔσα, ὡς περ ἂν ἡ ἐκάστη ἀκριβῆς δλη ἤπερ ἐστί; καὶ σκόπεα ἐκείνῃ τῷ ἀκριβῆ λόγῳ· οὔτως ἢ ἄλλως ἔχα; Οὔτως, ἔφη, φαίνεται. Οὐκ ἀρα, ἦν δ' ἐγώ, ἰατρικῇ ἰατρικῇ τὸ συμφέρον σκοπεῖ ἀλλὰ C σώματι. Ναί, ἔφη. Οὐδὲ ἰππικῇ ἰππικῇ ἀλλ' ἰπποῖς. οὔδε ἄλλη τέχνη οὔδεμᾶ ἑαυτῇ, οὔδε γὰρ προσδεῖται, ἀλλ' ἐκείνῃ οὐ τέχνη ἐστίν. Φαίνεται, ἔφη, οὔτως. Ἄλλὰ μὴν, ὦ Θρασύμαχε, ἀρχουσί γε αἱ τέχναι καὶ κρατοῦσιν ἐκείνου οὐπὲρ εἰσι τέχναι. Συνεχώρησεν ἐνταῦθα καὶ μάλα μόγις. Οὐκ ἀρα ἐπιστήμη γε οὔδεμᾶ τὸ τοῦ κρείττονος συμφέρον σκοπεῖ οὐδ' ἐπιτάττα, ἀλλὰ τὸ τοῦ ἡττονός τε καὶ ἀρχομένου ὑπὸ ἑαυτῆς. Ξυνωμολόγησε μὲν καὶ ταῦτα τελευτῶν, ἐπεχείρα δὲ περὶ D αὐτὰ μάχεσθαι ἐπαδῆ δὲ ὠμολόγησεν, Ἄλλο τι οὖν, ἦν δ' ἐγώ, οὔδε ἰατρὸς οὔδεμᾶς, καθ' ὅσον ἰατρὸς, τὸ τῷ ἰατρῷ συμφέρον σκοπεῖ οὐδ' ἐπιτάττα, ἀλλὰ τὸ τῷ κάμνοντι; ὠμολόγηται γὰρ ὁ ἀκριβῆς ἰατρὸς σωμάτων εἶναι ἀρχων ἀλλ' οὐ χρηματιστής· ἢ οὐχ ὠμολόγηται; Ξυνέφη. Οὐκοῦν καὶ ὁ κυβερνήτης ὁ ἀκριβῆς ναυτῶν εἶναι ἀρχων ἀλλ' οὐ ναύτης; ὠμολόγηται. Οὐκ ἀρα ὁ γε τοιοῦτος κυβερνήτης τε καὶ E ἀρχων τὸ τῷ κυβερνήτῃ συμφέρον σκέψεται τε καὶ προστάξει, ἀλλὰ τὸ τῷ ναύτῃ τε καὶ ἀρχομένῳ. Ξυνέφησε μόγις. Οὐκοῦν, ἦν δ' ἐγώ, ὦ Θρασύμαχε, οὐδ' ἄλλος οὔδεμᾶ ἐν οὔδεμᾶ ἀρχῇ, καθ' ὅσον ἀρχων ἐστί, τὸ αὐτῷ συμφέρον σκοπεῖ οὐδ' ἐπιτάττα, ἀλλὰ τὸ τῷ ἀρχομένῳ καὶ ὃ ἂν αὐτὸς δημιουργῆ,

καὶ πρὸς ἐκεῖνον βλέπων καὶ τὸ ἐκείνω συμφέρον καὶ πρέπον καὶ λέγει ἃ λέγει καὶ ποιεῖ ἃ ποιεῖ ἅπαντα.

- 343A | Ἐπειδὴ οὖν ἐνταῦθα ἤμεν τοῦ λόγου καὶ πᾶσι καταφανὲς ἦν ὅτι ὁ τοῦ δικαίου λόγος εἰς τούναντίον περιειστήκει, ὁ Θρασύμαχος ἀντὶ τοῦ ἀποκρίνεσθαι, Εἰπέ μοι, ἔφη, ὦ Σώκρατες, τίτθη σοι ἔστιν; Τί δέ; ἦν δ' ἐγώ. οὐκ ἀποκρίνεσθαι χρῆν μᾶλλον ἢ τοιαῦτα ἐρωτᾶν; "Ὅτι τοί σε, ἔφη, κορυζῶντα περιορᾷ καὶ οὐκ ἀπομύττει δεόμενον, ὅς γε αὐτῇ οὐδὲ πρόβατα οὐδὲ ποιμένα γιγνώσκεις. "Ὅτι δὴ τί μάλιστα; ἦν δ' ἐγώ. "Ὅτι οἶει τοὺς ποιμένας ἢ τοὺς βουκόλους τὸ τῶν προβάτων ἢ τὸ τῶν βοῶν ἀγαθὸν σκοπεῖν καὶ παχύνειν αὐτοὺς καὶ θεραπεύειν πρὸς ἄλλο τι βλέποντας ἢ τὸ τῶν δεσποτῶν ἀγαθὸν καὶ τὸ αὐτῶν, καὶ δὴ καὶ τοὺς ἐν ταῖς πόλεσιν ἄρχοντας, οἳ ὡς ἀληθῶς ἄρχουσιν, ἄλλως πως ἡγεῖ διανοεῖσθαι πρὸς τοὺς ἀρχομένους ἢ ὡσπερ ἂν τις πρὸς πρόβατα διατεθείη, καὶ ἄλλο τι σκοπεῖν αὐτοὺς διὰ νυκτὸς καὶ
- C ἡμέρας ἢ τοῦτο ὅθεν αὐτοὶ ὠφελήσονται. καὶ οὕτω πόρρω εἰ περὶ τε τοῦ δικαίου καὶ δικαιοσύνης καὶ ἀδίκου τε καὶ ἀδικίας, ὥστε ἀγνοεῖς, ὅτι ἢ μὲν δικαιοσύνη καὶ τὸ δίκαιον ἀλλότριον ἀγαθὸν τῷ ὄντι, τοῦ κρείττονός τε καὶ ἄρχοντος συμφέρον, οἰκεία δὲ τοῦ πειθομένου τε καὶ ὑπηρετοῦντος βλάβη, ἢ δὲ
- Λ ἀδικία τούναντίον, καὶ ἄρχει τῶν ὡς ἀληθῶς εὐηθικῶν τε καὶ δικαίων, οἳ δ' ἀρχόμενοι ποιούσι τὸ ἐκείνου συμφέρον κρείττονος ὄντος, καὶ εὐδαίμονα ἐκεῖνον ποιούσιν ὑπηρετοῦντες αὐτῷ, ἑαυτοὺς δὲ οὐδ' ὀπωστιοῦν. σκοπεῖσθαι δέ, ὦ εὐηθέστατε
- D Σώκρατες, οὕτωςι χρή, ὅτι δίκαιος ἀνὴρ ἀδίκου πανταχοῦ ἔλαττον ἔχει. πρῶτον μὲν ἐν τοῖς πρὸς ἀλλήλους συμβολαίοις, ὅπου ἂν ὁ τοιοῦτος τῷ τοιούτῳ κοινωνήσῃ, οὐδαμοῦ ἂν εὖροις ἐν τῇ διαλύσει τῆς κοινωνίας πλεόν ἔχοντα τὸν δίκαιον τοῦ ἀδίκου ἀλλ' ἔλαττον· ἔπειτα ἐν τοῖς πρὸς τὴν πόλιν, ὅταν τέτινες εἰσφοραὶ ᾖσιν, ὁ μὲν δίκαιος ἀπὸ τῶν ἴσων πλεόν εἰσφέρει, ὁ δ' ἔλαττον, ὅταν τε λήψῃς, ὁ μὲν οὐδέν, ὁ δὲ πολλὰ κερδαίνει. καὶ γὰρ ὅταν ἀρχὴν τινα ἀρχῇ ἐκάτερος, τῷ μὲν δικαίῳ ὑπάρχει καὶ εἰ μηδεμίᾳ ἄλλῃ ζημίᾳ, τὰ γε οἰκεία δι'



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διδάξαι ἰκανῶς ἢ μαθεῖν εἴτε οὕτως εἴτε ἄλλως ἔχει; ἢ
 μικρὸν οἶει ἐπιχειρεῖν πρᾶγμα διορίζεσθαι, ἄλλ' οὐ βίου
 E διαγωγὴν, ἢ ἂν διαγόμενος ἕκαστος ἡμῶν λυσιτελεστάτην
 ζωὴν ζῆ; Ἐγὼ γὰρ οἶμαι, ἔφη ὁ Θρασύμαχος, τουτὶ ἄλλως
 ἔχειν; Ἔοικας, ἦν δ' ἐγώ, ἦτοι ἡμῶν γε οὐδὲν κήδεσθαι,
 οὐδέ τι φροντίζειν εἴτε χεῖρον εἴτε βέλτιον βιωσόμεθα
 ἀγνοοῦντες δὲ σὺ φῆς εἰδέναι. ἄλλ', ὦ γαθέ, προθυμοῦ καὶ
 345A ἡμῖν ἐνδείξασθαι· οὗτοι κακῶς | σοὶ κείσεται ὃ τι ἂν ἡμᾶς
 αὐτοσοῦσδε ὄντας εὐεργετήσης. ἐγὼ γὰρ δὴ σοὶ λέγω τό γ'
 ἐμὸν, ὅτι οὐ πείθομαι οὐδ' οἶμαι ἀδικίαν δικαιοσύνης κερδα-
 λεώτερον εἶναι, οὐδ' ἂν ἔᾶ τις αὐτὴν καὶ μὴ διακωλύῃ πράτ-
 τειν ἃ βούλεται. ἄλλ', ὦ γαθέ, ἔστω μὲν ἀδικος, δυνάσθω δὲ
 ἀδικεῖν ἢ τῷ λανθάνειν ἢ τῷ διαμάχεσθαι· ὅμως ἐμέ γε οὐ
 B πείθεις ὡς ἔστι τῆς δικαιοσύνης κερδαλεώτερον. ταῦτ' οὖν καὶ
 ἕτερος ἴσως τις ἡμῶν πέπονθεν, οὐ μόνος ἐγώ. πείσον οὖν, ὦ
 μακάριε, ἰκανῶς ἡμᾶς ὅτι οὐκ ὀρθῶς βουλευόμεθα δικαιοσύνην
 ἀδικίας περὶ πλείονος ποιούμενοι. Καὶ πῶς, ἔφη, σὲ πείσω;
 εἰ γὰρ οἷς νῦν δὴ ἔλεγον μὴ πέπεισαι, τί σοὶ ἔτι ποιήσω; ἢ
 εἰς τὴν ψυχὴν φέρων ἐνθῶ τὸν λόγον; Μὰ Δί', ἦν δ' ἐγώ,
 μὴ σύ γε· ἀλλὰ πρῶτον μὲν, ἃ ἂν εἴπῃς, ἔμμενε τούτοις, ἢ
 ἂν μετατιθῆ, φανερώς μετατίθεσο καὶ ἡμᾶς μὴ ἔξαπάτα. νῦν
 C δὲ ὀρᾶς, ὦ Θρασύμαχε, ἔτι γὰρ τὰ ἔμπροσθεν ἐπισκεψώμεθα,
 ὅτι τὸν ὡς ἀληθῶς ἰατρὸν τὸ πρῶτον ὀριζόμενος τὸν ὡς
 ἀληθῶς ποιμένα οὐκέτι ᾧου δεῖν ὑστερον ἀκριβῶς φυλάξαι,
 ἀλλὰ ποιμαίνειν οἶει αὐτὸν τὰ πρόβατα, καθ' ὅσον ποιμὴν
 ἔστιν, οὐ πρὸς τὸ τῶν προβάτων βέλτιστον βλέποντα, ἀλλ'
 ὡσπερ δαιτυμόνα τινὰ καὶ μέλλοντα ἐστιάσεσθαι πρὸς τὴν
 εὐωχίαν, ἢ αὖ πρὸς τὸ ἀποδόσθαι, ὡσπερ χρηματιστὴν ἀλλ'
 D οὐ ποιμένα. τῇ δὲ ποιμενικῇ οὐ δήπου ἄλλου τοῦ μέλει ἢ
 ἐφ' ᾧ τέτακται, ὅπως τούτῳ τὸ βέλτιστον ἐκποριεῖ· ἐπεὶ τὰ
 γε αὐτῆς. ὥστ' εἶναι βελτίστη, ἰκανῶς δήπου ἐκπεπόρισται,
 ἕως γ' ἂν μηδὲν ἐνδέῃ τοῦ ποιμενικῆ εἶναι· οὕτω δὲ ᾧμην
 ἔγωγε νῦν δὴ ἀναγκαῖον εἶναι ἡμῖν ὁμολογεῖν πᾶσαν ἀρχὴν,
 καθ' ὅσον ἀρχή, μηδενὶ ἄλλῳ τὸ βέλτιστον σκοπεῖσθαι ἢ

ἐκείνῳ τῷ ἀρχομένῳ τε καὶ θεραπευομένῳ, ἐν τε πολιτικῇ καὶ E
 ἰδιωτικῇ ἀρχῇ· σὺ δὲ τοὺς ἀρχοντας ἐν ταῖς πόλεσι, τοὺς
 ἀληθῶς ἀρχοντας, ἐκόντας οἷα ἀρχεῖν; Μὰ Δί' οὐκ, ἔφη,
 ἀλλ' εὖ οἶδα. Τί δέ; ἦν δ' ἐγώ, ὦ Θρασύμαχε, τὰς ἄλλας
 ἀρχὰς οὐκ ἐννοεῖς ὅτι οὐδεὶς ἐθέλει ἀρχεῖν ἐκῶν, ἀλλὰ μισθὸν
 αἰτοῦσιν, ὡς οὐχὶ αὐτοῖσιν ὠφελίαν ἐσομένην ἐκ τοῦ ἀρχεῖν
 ἀλλὰ τοῖς ἀρχομένοις; | ἐπεὶ τοσόνδε εἶπέ. οὐχὶ ἐκάστην 346A
 μέντοι φαμέν ἐκάστοτε τῶν τεχνῶν τούτῳ ἑτέραν εἶναι, τῷ
 ἑτέραν τὴν δύναμιν ἔχειν; καί, ὦ μακάριε, μὴ παρὰ δόξαν
 ἀποκρίνου, ἵνα τι καὶ περαίνωμεν. Ἄλλα τούτῳ, ἔφη, ἑτέρα *κοινὴ*
 οὐκοῦν καὶ ὠφελίαν ἐκάστη ἰδίαν τινὰ ἡμῖν παρέχεται, ἀλλ'
 οὐ κοινήν, οἷον ἰατρικὴ μὲν ὑγίαιαν, κυβερνητικὴ δὲ σωτηρίαν
 ἐν τῷ πλεῖν, καὶ αἱ ἄλλαι οὕτως; Πάνυ γε. Οὐκοῦν καὶ B
 μισθωτικὴ μισθόν; αὕτη γὰρ αὐτῆς ἡ δύναμις. ἢ τὴν
 ἰατρικὴν σὺ καὶ τὴν κυβερνητικὴν τὴν αὐτὴν καλεῖς; ἢ
 ἑάνπερ βούλη ἀκριβῶς διορίζειν, ὡσπερ ὑπέθου, οὐδέν τι μάλ-
 λον, ἑάν τις κυβερνῶν ὑγιῆς γίγνηται διὰ τὸ συμφέρειν αὐτῷ
 πλεῖν ἐν τῇ θαλάττῃ, ἕνεκα τούτου καλεῖς μᾶλλον αὐτὴν
 ἰατρικὴν; Οὐ δῆτα, ἔφη. Οὐδέ γ', οἶμαι, τὴν μισθωτικὴν,
 ἑὰν ὑγιαίνῃ τις μισθαρνῶν. Οὐ δῆτα. Τί δέ; τὴν ἰατρικὴν *κεῖνη*
 μισθαρνητικὴν, ἑὰν ἰώμενός τις μισθαρνῇ; Οὐκ, ἔφη. Οὐκοῦν C
 τὴν γε ὠφελίαν ἐκάστης τῆς τέχνης ἰδίαν ὠμολογήσαμεν
 εἶναι; Ἔστω, ἔφη. Ἦντινα ἄρα ὠφελίαν κοινῇ ὠφελοῦνται
 πάντες οἱ δημιουργοί, δῆλον ὅτι κοινῇ τινὶ τῷ αὐτῷ προσ-
 χρώμενοι ἀπ' ἐκείνου ὠφελοῦνται. Ἔοικεν, ἔφη. Φαμέν δέ γε
 τὸ μισθὸν ἀρνημένους ὠφελείσθαι τοὺς δημιουργοὺς ἀπὸ τοῦ
 προσχρῆσθαι τῇ μισθωτικῇ τέχνῃ γίνεσθαι αὐτοῖς. *Ἐυνέφη* D
 μόγις. Οὐκ ἄρα ἀπὸ τῆς αὐτοῦ τέχνης ἐκάστῳ αὐτῇ ἡ ὠφέλεια
 ἐστίν, ἢ τοῦ μισθοῦ λήψις, ἀλλ', εἰ δεῖ ἀκριβῶς σκοπεῖσθαι,
 ἢ μὲν ἰατρικὴ ὑγίαιαν ποιεῖ, ἢ δὲ μισθαρνητικὴ μισθόν, καὶ ἢ
 μὲν οἰκοδομικὴ οἰκίαν, ἢ δὲ μισθαρνητικὴ αὐτῇ ἐπομένη μισ-
 θόν, καὶ αἱ ἄλλαι πᾶσαι οὕτω τὸ αὐτῆς ἐκάστη ἔργον ἐργά-
 ζεται καὶ ὠφελεῖ ἐκεῖνο ἐφ' ᾧ τέτακται. ἑὰν δὲ μὴ μισθὸς
 αὐτῇ προσγίγνηται, ἔσθ' ὅ τι ὠφελεῖται ὁ δημιουργὸς ἀπὸ τῆς

τέχνης ; Οὐ φαίνεται, ἔφη. Ἄρ' οὖν οὐδ' ὠφελεῖ τότε, ὅταν
 Ε προῖκα ἐργάζεται ; Οἶμαι ἔγωγε. Οὐκοῦν, ὦ Θρασύμαχε,
 τοῦτο ἤδη δῆλον, ὅτι οὐδεμία τέχνη οὐδὲ ἀρχὴ τὸ αὐτῆ
 ὠφέλιμον παρασκευάζει, ἀλλ', ὅπερ πάλαι ἐλέγομεν, τὸ τῷ
 ἀρχομένῳ καὶ παρασκευάζει καὶ ἐπιτάττει, τὸ ἐκείνου συμφέρον
 ἥττονος ὄντος σκοποῦσα, ἀλλ' οὐ τὸ τοῦ κρείττονος. διὰ δὴ
 ταῦτα ἔγωγε, ὦ φίλε Θρασύμαχε, καὶ ἄρτι ἔλεγον μηδένα
 ἐθέλειν ἐκόντα ἀρχειν καὶ τὰ ἀλλότρια κακὰ μεταχειρίζεσθαι
 ἀνορθοῦντα, ἀλλὰ μισθὸν αἰτεῖν, ὅτι ὁ μέλλων καλῶς τῇ
 347A τέχνῃ | πράξειν οὐδέποτε αὐτῷ τὸ βέλτιστον πράττει οὐδ'
 ἐπιτάττει κατὰ τὴν τέχνην ἐπιτάττων, ἀλλὰ τῷ ἀρχομένῳ
 ὧν δὴ ἔνεκα, ὡς ἔοικε, μισθὸν δεῖν ὑπάρχειν τοῖς μέλλουσιν
 ἐθελήσειν ἀρχειν, ἢ ἀργύριον ἢ τιμὴν, ἢ ζημίαν, εἰ μὴ ἀρχῆ.
 Πῶς τοῦτο λέγεις, ὦ Σώκρατες ; ἔφη ὁ Γλαῦκων. τοὺς μὲν
 γὰρ δύο μισθοὺς γινώσκω· τὴν δὲ ζημίαν ἦντινα λέγεις καὶ
 ὡς ἐν μισθοῦ μέρει εἴρηκας, οὐ ξυνῆκα. Τὸν τῶν βελτίστων
 ἀρα μισθόν, ἔφην, οὐ ξυνίης, δι' ὃν ἀρχουσιν οἱ ἐπιεικέστατοι,
 Β ὅταν ἐθέλωσιν ἀρχειν. ἢ οὐκ οἶσθα, ὅτι τὸ φιλότιμόν τε καὶ
 φιλόργυρον εἶναι ὄνειδος λέγεται τε καὶ ἔστιν ; Ἔγωγε, ἔφη.
 Διὰ ταῦτα τοίνυν, ἦν δ' ἐγώ, οὔτε χρημάτων ἔνεκα ἐθέλουσιν
 ἀρχειν οἱ ἀγαθοὶ οὔτε τιμῆς· οὔτε γὰρ φανερώς πραττόμενοι
 τῆς ἀρχῆς ἔνεκα μισθὸν μισθωτοὶ βούλονται κεκληθῆσθαι, οὔτε
 λάθρα αὐτοὶ ἐκ τῆς ἀρχῆς λαμβάνοντες κλέπται. οὐδ' αὖ
 τιμῆς ἔνεκα· οὐ γὰρ εἰσι φιλότιμοι. δεῖ δὴ αὐτοῖς ἀνάγκην
 C προσεῖναι καὶ ζημίαν, εἰ μέλλουσιν ἐθέλειν ἀρχειν. ὅθεν κιν-
 δυνεύει τὸ ἐκόντα ἐπὶ τὸ ἀρχειν ἵεναι ἀλλὰ μὴ ἀνάγκην
 περιμένειν αἰσχρὸν νενομισθῆσθαι. τῆς δὲ ζημίας μέγιστη τὸ
 ὑπὸ πονηροτέρου ἀρχεσθαι, εἰ μὴ αὐτὸς ἐθέλη ἀρχειν. ἦν
 δείσαντές μοι φαίνονται ἀρχειν, ὅταν ἀρχωσιν, οἱ ἐπιεικεῖς,
 καὶ τότε ἔρχονται ἐπὶ τὸ ἀρχειν οὐχ ὡς ἐπ' ἀγαθόν τι ἰόντες
 οὐδ' ὡς εὐπαθήσοντες ἐν αὐτῷ, ἀλλ' ὡς ἐπ' ἀναγκαῖον καὶ οὐκ
 ἔχοντες ἑαυτῶν βελτίοσιν ἐπιτρέψαι οὐδὲ ὁμοίοις. ἐπεὶ κιν-
 D δυνεύει, πόλις ἀνδρῶν ἀγαθῶν εἰ γένοιτο, περιμάχητον ἂν
 εἶναι τὸ μὴ ἀρχειν, ὥσπερ νυνὶ τὸ ἀρχειν, καὶ ἐνταῦθ' ἂν



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τε καὶ ἔθνη δυνάμενοι ἀνθρώπων ὑφ' ἑαυτοὺς ποικίσθαι. Σὺ
 δὲ οἶκι με ἴσως τοὺς τὰ βαλλάντια ἀποτέμνοντας λέγειν. 105
 Λυσιτελεῖ μὲν οὖν, ἦ δ' ὅς, καὶ τὰ τοιαῦτα, ἔάνπερ λανθάνη·
 ἔστι δὲ οὐκ ἄξια λόγου, ἀλλ' ἄ νῦν δὴ ἔλεγον. Τοῦτο μέντοι,
 ἔφην, οὐκ ἀγνοῶ ὅ τι βούλει λέγειν· ἀλλὰ τόδε ἐθαύμασα, εἰ
 ἐν ἀρετῆς καὶ σοφίας τίθης μέρει τὴν ἀδικίαν, τὴν δὲ δικαιο-
 E σύνην ἐν τοῖς ἐναντίοις. Ἄλλὰ πάνυ οὕτω τίθημι. Τοῦτο,
 ἦν δ' ἐγώ, ἤδη στερεώτερον, ὦ ἑταῖρε, καὶ οὐκέτι ῥάδιον ἔχειν
 ὅ τι τις εἶπη. εἰ γὰρ λυσιτελεῖν μὲν τὴν ἀδικίαν ἐτίθεσο,
 κακίαν μέντοι ἢ αἰσχρὸν αὐτὸ ὠμολόγεις εἶναι ὥσπερ ἄλλοι
 τινές, εἴχομεν ἂν τι λέγειν κατὰ τὰ νομιζόμενα λέγοντες· νῦν
 δὲ δῆλος εἰ ὅτι φήσεις αὐτὸ καὶ καλὸν καὶ ἰσχυρὸν εἶναι καὶ
 349A τᾶλλα αὐτῷ πάντα προσθήσεις | ἃ ἡμεῖς τῷ δικαίῳ προσετί-
 θεμεν, ἐπειδὴ γε καὶ ἐν ἀρετῇ αὐτὸ καὶ σοφία ἐτόλμησας
 θεῖναι. Ἄληθέστατα, ἔφη, μαντεύει. Ἄλλ' οὐ μέντοι, ἦν δ'
 ἐγώ, ἀποκνητέον γε τῷ λόγῳ ἐπεξελθεῖν σκοπούμενον, ἕως ἂν
 σε ὑπολαμβάνω λέγειν ἄπερ διανοεῖ. ἔμοι γὰρ δοκεῖς σύ, ὦ
 Θρασύμαχε, ἀτεχνῶς νῦν οὐ σκώπτειν, ἀλλὰ τὰ δοκοῦντα
 περὶ τῆς ἀληθείας λέγειν. Τί δέ σοι, ἔφη, τοῦτο διαφέρει,
 B εἴτε μοι δοκεῖ εἴτε μή, ἀλλ' οὐ τὸν λόγον ἐλέγχεις; Οὐδέν,
 ἦν δ' ἐγώ. ἀλλὰ τόδε μοι πειρῶ ἔτι πρὸς τούτοις ἀποκρίνα-
 σθαι· ὁ δίκαιος τοῦ δικαίου δοκεῖ τί σοι ἂν ἐθέλειν πλεόν
 ἔχειν; Οὐδαμῶς, ἔφη· οὐ γὰρ ἂν ἦν ἀστεῖος, ὥσπερ νῦν,
 καὶ εὐήθης. Τί δέ; τῆς δικαίας πράξεως; Οὐδὲ τῆς δικαίας,
 ἔφη. Τοῦ δὲ ἀδίκου πότερον ἀξιοῖ ἂν πλεονεκτεῖν καὶ ἡγοῖτο
 δίκαιον εἶναι, ἢ οὐκ ἂν ἡγοῖτο δίκαιον; Ἡγοῖτ' ἂν, ἦ δ' ὅς,
 καὶ ἀξιοῖ, ἀλλ' οὐκ ἂν δύναίτο. Ἄλλ' οὐ τοῦτο, ἦν δ' ἐγώ,
 C ἐρωτῶ, ἀλλ' εἰ τοῦ μὲν δικαίου μὴ ἀξιοῖ πλεόν ἔχειν μηδὲ
 βούλεται ὁ δίκαιος, τοῦ δὲ ἀδίκου; Ἄλλ' οὕτως, ἔφη, ἔχει.
 Τί δὲ δὴ ὁ ἀδικός; ἄρα ἀξιοῖ τοῦ δικαίου πλεονεκτεῖν καὶ
 τῆς δικαίας πράξεως; Πῶς γὰρ οὐκ; ἔφη, ὅς γε πάντων
 πλεόν ἔχειν ἀξιοῖ. Οὐκοῦν καὶ ἀδίκου ἀνθρώπου τε καὶ
 πράξεως ὁ ἀδικός πλεονεκτῆσει καὶ ἀμιλλήσεται ὡς ἀπάντων
 πλεῖστον αὐτὸς λάβη; Ἔστι ταῦτα. Ὡδε δὴ λέγωμεν, ἔφην·

ὁ δίκαιος τοῦ μὲν ὁμοίου οὐ πλεονεκτεῖ, τοῦ δὲ ἀνομοίου, ὁ δὲ
 ἄδικος τοῦ τε ὁμοίου καὶ τοῦ ἀνομοίου. "Ἄριστα, ἔφη, εἶρη-
 κας. "Ἔστι δέ γε, ἔφη, φρόνιμός τε καὶ ἀγαθὸς ὁ ἄδικος, ὁ δὲ D. 1
 δὲ δίκαιος οὐδέτερα. Καὶ τοῦτ', ἔφη, εὖ. Οὐκοῦν, ἦν δ' ἐγώ,
 καὶ ἔοικε τῷ φρονίμῳ καὶ τῷ ἀγαθῷ ὁ ἄδικος, ὁ δὲ δίκαιος οὐκ
 ἔοικεν; Πῶς γὰρ οὐ μέλλει, ἔφη, ὁ τοιοῦτος ὦν καὶ εἰκέναι
 τοῖς τοιοῦτοις, ὁ δὲ μὴ μὴ εἰκέναι; Καλῶς τοιοῦτος ἄρα
 ἐστὶν ἑκάτερος αὐτῶν οἷσπερ ἔοικεν. 'Ἀλλὰ τί μέλλει; ἔφη.
 Εἶπεν, ὦ Θρασύμαχε' μουσικὸν δέ τινα λέγεις, ἕτερον δὲ E
 ἀμουσον; "Ἐγώ γε. Πότερον φρόνιμον καὶ πότερον ἀφρονα;
 Τὸν μὲν μουσικὸν δήπου φρόνιμον, τὸν δὲ ἀμουσον ἀφρονα.
 Οὐκοῦν καὶ ἄπερ φρόνιμον, ἀγαθόν, ἃ δὲ ἀφρονα, κακόν;
 Ναί. Τί δὲ ἰατρικόν; οὐχ οὕτως; Οὕτως. Δοκεῖ ἂν οὖν
 τίς σοι, ὦ ἄριστε, μουσικὸς ἀνὴρ ἀρμοπτόμενος λύραν ἐθέλειν
 μουσικοῦ ἀνδρὸς ἐν τῇ ἐπιτάσει καὶ ἀνέσει τῶν χορδῶν
 πλεονεκτεῖν ἢ ἀξιούν πλεονέχειν; Οὐκ ἔμοιγε. Τί δέ;
 ἀμούσου; 'Ἀνάγκη, ἔφη. Τί δὲ ἰατρικός; ἐν τῇ ἐδωδῇ ἢ 350A
 πόσει ἐθέλειν ἂν τι ἰατρικοῦ πλεονεκτεῖν ἢ ἀνδρὸς ἢ πράγ-
 ματος; Οὐ δῆτα. Μὴ ἰατρικοῦ δέ; Ναί. Περὶ πάσης δὲ
 ὄρα ἐπιστήμης τε καὶ ἀνεπιστημοσύνης, εἴ τίς σοι δοκεῖ ἐπι-
 στήμων ὅστισοῦν πλείω ἂν ἐθέλειν αἰρεῖσθαι ἢ ὅσα ἄλλος
 ἐπιστήμων ἢ πράττειν ἢ λέγειν, καὶ οὐ ταῦτα τῷ ὁμοίῳ
 ἑαυτῷ εἰς τὴν αὐτὴν πράξιν. 'Ἀλλ' ἴσως, ἔφη, ἀνάγκη τοῦτό
 γε οὕτως ἔχειν. Τί δὲ ὁ ἀνεπιστήμων; οὐχὶ ὁμοίως μὲν
 ἐπιστήμονος πλεονεκτήσειεν ἂν, ὁμοίως δὲ ἀνεπιστήμονος;
 Ἴσως. 'Ο δὲ ἐπιστήμων σοφός; Φημί. 'Ο δὲ σοφὸς ἀγα- B
 θός; Φημί. 'Ο ἄρα ἀγαθός τε καὶ σοφὸς τοῦ μὲν ὁμοίου
 οὐκ ἐβλήσει πλεονεκτεῖν, τοῦ δὲ ἀνομοίου τε καὶ ἐναντίου.
 "Ἔοικεν, ἔφη. 'Ο δὲ κακός τε καὶ ἀμαθής τοῦ τε ὁμοίου καὶ
 τοῦ ἐναντίου. Φαίνεται. Οὐκοῦν, ὦ Θρασύμαχε, ἦν δ' ἐγώ,
 ὁ ἄδικος ἡμῖν τοῦ ἀνομοίου τε καὶ ὁμοίου πλεονεκτεῖ; ἢ οὐχ
 οὕτως ἔλεγες; "Ἐγώ γε, ἔφη. 'Ο δέ γε δίκαιος τοῦ μὲν ὁμοίου C
 οὐ πλεονεκτήσει, τοῦ δὲ ἀνομοίου; Ναί. "Ἔοικεν ἄρα, ἦν δ'
 ἐγώ, ὁ μὲν δίκαιος τῷ σοφῷ καὶ ἀγαθῷ, ὁ δὲ ἄδικος τῷ κακῷ

καὶ ἀμαθεῖ. Κινδυνεύει. Ἄλλὰ μὴν ὠμολογοῦμεν, ᾧ γε ὅμοιος ἐκάτερος εἴη, τοιοῦτον καὶ ἐκάτερον εἶναι. ὠμολογοῦμεν γάρ. Ὁ μὲν ἄρα δίκαιος ἡμῖν ἀναπέφανται ὢν ἀγαθός τε καὶ σοφός, ὁ δὲ ἄδικος ἀμαθής τε καὶ κακός.

D Ὁ δὲ Θρασύμαχος ὠμολόγησε μὲν πάντα ταῦτα, οὐχ ὡς
 .α† ἐγὼ νῦν ῥαδίως λέγω, ἀλλ' ἐλκόμενος καὶ μόγις, μετὰ ἰδρώτος
 .α† θαυμαστοῦ ὄσου, ἅτε καὶ θέρους ὄντος· τότε καὶ εἶδον ἐγώ,
 πρότερον δὲ οὐπω, Θρασύμαχον ἐρυθριῶντα. ἐπειδὴ δὲ οὖν
 διωμολογησάμεθα τὴν δικαιοσύνην ἀρετὴν εἶναι καὶ σοφίαν,
 τὴν δὲ ἀδικίαν κακίαν τε καὶ ἀμαθίαν, εἶεν, ἦν δ' ἐγώ, τοῦτο
 μὲν ἡμῖν οὕτω κείσθω, ἔφαμεν δὲ δὴ καὶ ἰσχυρὸν εἶναι τὴν
 E ἀδικίαν. ἦ οὐ μέμνησαι, ᾧ Θρασύμαχε; Μέμνημαι, ἔφη·
 ἀλλ' ἔμοιγε οὐδὲ ἄ νῦν λέγεις ἀρέσκει, καὶ ἔχω περὶ αὐτῶν
 λέγειν. εἰ οὖν λέγοιμι, εἶ οἶδ' ὅτι δημηγορεῖν ἂν με φαίης. ἦ
 οὖν ἔα με εἰπεῖν ὅσα βούλομαι, ἦ, εἰ βούλει ἐρωτᾶν, ἐρώτα·
 ἐγὼ δέ σοι, ὡσπερ ταῖς γραυσὶ ταῖς τοὺς μύθους λεγούσαις,
 εἶεν ἐρῶ καὶ κατανεύσομαι καὶ ἀνανεύσομαι. Μηδαμῶς, ἦν δ'
 ἐγώ, παρὰ γε τὴν σαυτοῦ δόξαν. Ὡστε σοί, ἔφη, ἀρέσκειν,
 ἐπειδήπερ οὐκ ἔῃς λέγειν. καίτοι τί ἄλλο βούλει; Οὐδὲν μὰ
 Δία, ἦν δ' ἐγώ, ἀλλ' εἴπερ τοῦτο ποιήσεις, ποιεῖ· ἐγὼ δὲ
 ἐρωτήσω. Ἐρώτα δὴ. Τοῦτο τοίνυν ἐρωτῶ, ὅπερ ἄρτι, ἵνα
 351A καὶ ἐξῆς διασκεψώμεθα | τὸν λόγον, ὁποῖόν τι τυγχάνει ὃν
 δικαιοσύνη πρὸς ἀδικίαν. ἐλέχθη γάρ που, ὅτι καὶ δυνατώ-
 τερον καὶ ἰσχυρότερον εἴη ἀδικία δικαιοσύνης· νῦν δέ γ',
 ἔφην, εἴπερ σοφία τε καὶ ἀρετὴ ἐστὶ δικαιοσύνη, ῥαδίως,
 οἶμαι, φανήσεται καὶ ἰσχυρότερον ἀδικίας, ἐπειδήπερ ἐστὶν
 ἀμαθία ἢ ἀδικία· οὐδεὶς ἂν ἔτι τοῦτα ἀγνοήσειεν. ἀλλ' οὐ τι
 οὕτως ἀπλῶς, ᾧ Θρασύμαχε, ἔγωγε ἐπιθυμῶ, ἀλλὰ τῆδέ πη
 B σκέψασθαι· πόλιν φαίης ἂν ἄδικον εἶναι καὶ ἄλλας πόλεις
 ἐπιχειρεῖν δουλοῦσθαι ἀδίκως καὶ καταδεδουλῶσθαι, πολλὰς δὲ
 καὶ ὑφ' ἑαυτῇ ἔχειν δουλωσαμένην; Πῶς γὰρ οὐκ; ἔφη.
 καὶ τοῦτό γε ἡ ἀρίστη μάλιστα ποιήσει καὶ τελεώτατα οὖσα
 ἄδικος. Μανθάνω, ἔφην, ὅτι σὸς οὗτος ἦν ὁ λόγος. ἀλλὰ
 τόδε περὶ αὐτοῦ σκοπῶ. πρότερον ἢ κρείττων γιγνομένη πόλις



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οὐ γὰρ ἔγωγέ σοι ἐναντιώσομαι, ἵνα μὴ τοῖσδε ἀπέχθωμαι. Ἴθι δὴ, ἦν δ' ἐγώ, καὶ τὰ λοιπὰ μοι τῆς ἐστιάσεως ἀποπλήρωσον ἀποκρινόμενος ὥσπερ καὶ νῦν. ὅτι μὲν γὰρ καὶ σοφώτεροι καὶ ἀμείνους καὶ δυνατώτεροι πράττειν οἱ δίκαιοι φαίνονται, οἱ δὲ ἀδικοὶ οὐδὲν πράττειν μετ' ἀλλήλων οἰοί τε, ἀλλὰ δὴ καὶ οὓς φαμεν ἐρρώμένως πώποτε τι μετ' ἀλλήλων κοινῇ πράξαι ἀδίκους ὄντας, τοῦτο οὐ παντάπασιν ἀληθὲς λέγομεν· οὐ γὰρ ἂν ἀπέιχοντο ἀλλήλων κομιδῇ ὄντες ἀδικοὶ, ἀλλὰ δῆλον ὅτι ἐνήν τις αὐτοῖς δικαιοσύνη, ἣ αὐτοῦς ἐποίει μήτοι καὶ ἀλλήλους γὰρ καὶ ἐφ' οὓς ἦσαν ἅμα ἀδικεῖν, δι' ἣν ἔπραξαν ἃ ἔπραξαν, ὥρμησαν δὲ ἐπὶ τὰ ἀδίκῃ ἀδικία ἡμιμόχθηροι ὄντες, ἐπεὶ οἱ γὰρ παμπόνηροι καὶ τελέως ἀδικοὶ τελέως εἰσὶ καὶ πράττειν ἀδύνατοι· ταῦτα μὲν οὖν ὅτι οὕτως ἔχει μανθάνω, ἀλλ' οὐχ ὡς σὺ τὸ πρῶτον ἐτίθεσο. εἰ δὲ καὶ ἀμεινον ζῶσιν οἱ δίκαιοι τῶν ἀδίκων καὶ εὐδαιμονέστεροί εἰσιν, ὅπερ τὸ ὑστερον προῦθέμεθα σκέψασθαι, σκεπτέον. φαίνονται μὲν οὖν καὶ νῦν, ὡς ἐμοὶ δοκεῖ, ἐξ ὧν εἰρήκαμεν. ὁμοῦ δ' ἔτι βέλτιον σκεπτέον. οὐ γὰρ περὶ τοῦ ἐπιτυχόντος ὁ λόγος, ἀλλὰ περὶ τοῦ ὄντινα τρόπον χρῆ ζῆν. Σκόπει δὴ, ἔφη. Σκοπῶ, ἦν δ' ἐγώ. καὶ μοι λέγε. δοκεῖ τί σοι εἶναι ἵππου ἔργον; Ἐμοιγε. Ἄρ' οὖν τοῦτο ἂν θείης καὶ ἵππου καὶ ἄλλου ὄτουοῦν ἔργον, ὃ ἂν ἢ μόνῳ ἐκείνῳ ποιῆ τις ἢ ἄριστα; Οὐ μανθάνω, ἔφη. Ἄλλ' ὧδε· ἔσθ' ὅτῳ ἂν ἄλλῳ ἴδοις ἢ ὀφθαλμοῖς; Οὐ δῆτα. Τί δέ; ἀκούσῃς ἄλλῳ ἢ ὠσίν; Οὐδαμῶς. Οὐκοῦν δικαίως ἂν ταῦτα τούτων φαῖμεν ἔργα εἶναι; Πάνυ γὰρ. Τί δέ; | μαχαίρα ἂν ἀμπέλου κλήμα *εἰς* ἀποτέμοις καὶ σμίλη καὶ ἄλλοις πολλοῖς; Πῶς γὰρ οὐ; Ἄλλ' οὐδενί γ' ἂν, οἶμαι, οὕτω καλῶς, ὡς δρεπάνῳ τῷ ἐπὶ τοῦτο ἐργασθέντι. Ἀληθῆ. Ἄρ' οὖν οὐ τοῦτο τούτου ἔργον θήσομεν; Θήσομεν μὲν οὖν. Νῦν δὴ, οἶμαι, ἀμεινον ἂν μάθοις ὃ ἄρτι ἠρώτων πυνθανόμενος, εἰ οὐ τοῦτο ἐκάστου εἶη ἔργον, ὃ ἂν ἢ μόνον τι ἢ κάλλιστα τῶν ἄλλων ἀπεργάζεται. Ἄλλά, ἔφη, μανθάνω τε καὶ μοι δοκεῖ τοῦτο ἐκάστου πράγματος ἔργον εἶναι. Εἶκν, ἦν δ' ἐγώ. οὐκοῦν καὶ ἀρετὴ δοκεῖ

σοι εἶναι ἐκάστῳ, ὧπερ καὶ ἔργον τι προστέτακται; ἴωμεν δὲ ἐπὶ τὰ αὐτὰ πάλιν· ὀφθαλμῶν, φαμέν, ἔστιν ἔργον; Ἔστιν. Ἄρ' οὖν καὶ ἀρετὴ ὀφθαλμῶν ἔστιν; Καὶ ἀρετὴ. Τί δέ; ὠτων ἦν τι ἔργον; Ναί. Οὐκοῦν καὶ ἀρετὴ; Καὶ ἀρετὴ. Τί δὲ πάντων πέρι τῶν ἄλλων; οὐχ οὕτω; Οὕτω. Ἐχε δὴ· ἄρ' ἂν ποτε ὄμματα τὸ αὐτῶν ἔργον καλῶς ἀπεργάσαιοτο μὴ ἔχοντα τὴν αὐτῶν οἰκείαν ἀρετὴν, ἀλλ' ἀντὶ τῆς ἀρετῆς κακίαν; Καὶ πῶς ἂν; ἔφη· τυφλότητα γὰρ ἴσως C λέγεις ἀντὶ τῆς ὄψεως. Ἦτις, ἦν δ' ἐγώ, αὐτῶν ἢ ἀρετὴ· οὐ γὰρ πῶ τοῦτο ἐρωτῶ, ἀλλ' εἰ τῇ οἰκείᾳ μὲν ἀρετῇ τὸ αὐτῶν ἔργον εὖ ἐργάσεται τὰ ἐργαζόμενα, κακία δὲ κακῶς. Ἀληθές, ἔφη, τοῦτό γε λέγεις. Οὐκοῦν καὶ ὦτα στερόμενα τῆς αὐτῶν ἀρετῆς κακῶς τὸ αὐτῶν ἔργον ἀπεργάσεται; Πάνυ γε. Τίθεμεν οὖν καὶ τἄλλα πάντα εἰς τὸν αὐτὸν λόγον; Ἐμοιγε D δοκεῖ. Ἴθι δὴ, μετὰ ταῦτα τόδε σκέψαι. ψυχῆς ἔστι τι ἔργον, δ' ἄλλῳ τῶν ὄντων οὐδ' ἂν ἐνὶ πράξαις, οἷον τὸ τοιόνδε· τὸ ἐπιμελεῖσθαι καὶ ἄρχειν καὶ βουλεύεσθαι καὶ τὰ τοιαῦτα πάντα, ἔσθ' ὅτῳ ἄλλῳ ἢ ψυχῇ δικαίως ἂν αὐτὰ ἀποδοῖμεν καὶ φαῖμεν ἴδια ἐκείνης εἶναι; Οὐδενὶ ἄλλῳ. Τί δ' αὖ τὸ ζῆν; ψυχῆς φήσομεν ἔργον εἶναι; Μάλιστά γ', ἔφη. Οὐκοῦν καὶ ἀρετὴν φαμέν τινα ψυχῆς εἶναι; Φαμέν. Ἄρ' οὖν ποτέ, ὦ Θρασύμαχε, ψυχῇ τὰ αὐτῆς ἔργα εὖ ἀπεργάσεται στερομένη E τῆς οἰκείας ἀρετῆς, ἢ ἀδύνατον; Ἀδύνατον. Ἀνάγκη ἄρα κακῇ ψυχῇ κακῶς ἄρχειν καὶ ἐπιμελεῖσθαι, τῇ δὲ ἀγαθῇ πάντα ταῦτα εὖ πράττειν. Ἀνάγκη. Οὐκοῦν ἀρετὴν γε συνεχώρησαμεν ψυχῆς εἶναι δικαιοσύνην, κακίαν δὲ ἀδικίαν; Συνεχώρησαμεν γάρ. Ἡ μὲν ἄρα δικαία ψυχὴ καὶ ὁ δίκαιος ἀνὴρ εὖ βιώσεται, κακῶς δὲ ὁ ἀδικός. Φαίνεται, ἔφη, κατὰ τὸν σὸν λόγον. | Ἀλλὰ μὴν ὃ γε εὖ ζῶν μακάριός τε καὶ 354A εὐδαίμων, ὃ δὲ μὴ τάναντία. Πῶς γὰρ οὐ; Ὁ μὲν δίκαιος ἄρα εὐδαίμων, ὃ δ' ἀδικός ἄθλιος. Ἔστωσαν, ἔφη. Ἀλλὰ μὴν ἄθλιόν γε εἶναι οὐ λυσιτελεῖ, εὐδαίμονα δέ. Πῶς γὰρ οὐ; Οὐδέποτε ἄρα, ὦ μακάριε Θρασύμαχε, λυσιτελέστερον ἀδικία δικαιοσύνης. Ταῦτα δὴ σοι, ἔφη, ὦ Σώκρατες,

// εἰστιάσθω ἐν τοῖς Βενδιδαίοις. Ὑπὸ σοῦ γε, ἦν δ' ἐγώ, ὦ
 Θρασύμαχε, ἐπειδὴ μοι πρᾶος ἐγένου καὶ χαλεπαίνων ἐπαύσω.
 οὐ μέντοι καλῶς γε εἰστίμαί, δι' ἑμαυτόν, ἀλλ' οὐ διὰ σέ.
 Β ἀλλ' ὥσπερ οἱ λίχνοι τοῦ ἀεὶ παραφερομένου ἀπογεύονται
 ἀρπάζοντες, πρὶν τοῦ προτέρου μετρίως ἀπολαῦσαι, καὶ ἐγώ
 μοι δοκῶ οὕτω, πρὶν δὲ τὸ πρῶτον ἐσκοποῦμεν εὐρεῖν, τὸ
 δίκαιον ὃ τί ποτ' ἐστίν, ἀφένοντος ἐκείνου ὀρμήσαι ἐπὶ τὸ
 σκέψασθαι περὶ αὐτοῦ, εἴτε κακία ἐστὶ καὶ ἀμαθία, εἴτε σοφία
 καὶ ἀρετή, καὶ ἐμπροσθέντος αὐτοῦ ἕστερον λόγου, ὅτι λυσιτελέ-
 C στερον ἢ ἀδικία τῆς δικαιοσύνης, οὐκ ἀπεσχόμεν τὸ μὴ οὐκ
 ἐπὶ τοῦτο ἐλθεῖν ἀπ' ἐκείνου, ὥστε μοι νυνὶ γέγονεν ἐκ τοῦ
 διαλόγου μηδὲν εἰδέναι· ὅποτε γὰρ τὸ δίκαιον μὴ οἶδα ὃ ἐστὶ,
σχολῆ εἶσομαι εἴτε ἀρετὴ τις οὔσα τυγχάνει εἴτε καὶ οὐ, καὶ
 πότερον ὁ ἔχων αὐτὸ οὐκ εὐδαίμων ἐστὶν ἢ εὐδαίμων.



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δοκεί, ἔφη, τοῖς πολλοῖς, ἀλλὰ τοῦ ἐπιπόνου εἶδους, ὁ μισθῶν
 θ' ἔνεκα καὶ εὐδοκιμήσεων διὰ δόξαν ἐπιτηδευτέον, αὐτὸ δὲ δι'
 αὐτὸ φευκτέον ὡς ὄν χαλεπὸν. Οἶδα, ἦν δ' ἐγώ, ὅτι δοκεῖ
 οὕτω, καὶ πάλαι ὑπὸ Θρασυμάχου ὡς τοιοῦτον ὄν ψέγεται
 [, ἀδικία δ' ἐπαινείται]. ἀλλ' ἐγώ τις, ὡς ἔοικε, δυσμαθής.
 Β Ἴθι δὴ, ἔφη, ἀκουσον καὶ ἐμοῦ, ἐάν σοι ταῦτα δοκῇ. Θρασύ-
 μαχος γάρ μοι φαίνεται πρωιαίτερον τοῦ δέοντος ὑπὸ σοῦ
 αἴσπερ ὄφεις κηληθῆναι, ἐμοὶ δὲ οὕτω κατὰ νοῦν ἢ ἀπόδειξις
 γέγονε περὶ ἐκατέρου· ἐπιθυμῶ γὰρ ἀκούσαι τί τ' ἔστιν
 ἐκάτερον καὶ τίνα ἔχει δύναμιν αὐτὸ καθ' αὐτὸ ἐνὸν ἐν τῇ
 ψυχῇ, τοὺς δὲ μισθοὺς καὶ τὰ γιγνόμενα ἀπ' αὐτῶν εἶσαι
 χαίρειν. οὕτως οὖν ποιήσω, ἐάν καὶ σοὶ δοκῇ· ἐπανανεώ-
 C σομαι τὸν Θρασυμάχου λόγον, καὶ πρῶτον μὲν ἐρῶ δικαιο-
 σύνην οἷον εἶναι φασὶ καὶ ὄθεν γεγονέναι· δεύτερον δὲ ὅτι
 πάντες αὐτὸ οἱ ἐπιτηδεύοντες ἄκοντες ἐπιτηδεύουσιν ὡς
 ἀναγκαῖον ἀλλ' οὐχ ὡς ἀγαθόν. τρίτον δὲ ὅτι εἰκότως αὐτὸ
 δρῶσι· πολὺ γὰρ ἀμείνων ἄρα ὁ τοῦ ἀδίκου ἢ ὁ τοῦ δικαίου
 βίος, ὡς λέγουσιν. ἐπεὶ ἔμοιγε, ὦ Σώκρατες, οὐ τι δοκεῖ
 οὕτως. ἀπορῶ μέντοι διατεθρυλημένος τὰ ὦτα, ἀκούων Θρασυ-
 μάχου καὶ μυρίων ἄλλων, τὸν δὲ ὑπὲρ τῆς δικαιοσύνης λόγον,
 D ὡς ἀμείνον ἀδικίας, οὐδενός πω ἀκήκοα ὡς βούλομαι· βού-
 λομαι δὲ αὐτὸ καθ' αὐτὸ ἐγκωμιαζόμενον ἀκούσαι. μάλιστα
 δ' οἶμαι ἂν σοῦ πυθέσθαι. διὸ κατατείνας ἐρῶ τὸν ἀδικὸν
 βίον ἐπαινῶν, εἰπὼν δὲ ἐνδείξομαι σοὶ ὄν τρόπον αὐτὸ βούλομαι
 καὶ σοῦ ἀκούειν ἀδικίαν μὲν ψέγοντος, δικαιοσύνην δὲ ἐπαι-
 E οῦντος. ἀλλ' ὄρα, εἰ σοὶ βουλομένῳ ἃ λέγω. Πάντων
 μάλιστα, ἦν δ' ἐγώ· περὶ γὰρ τίνος ἂν μᾶλλον πολλάκις
 τις νοῦν ἔχων χαίροι λέγων καὶ ἀκούων; Κάλλιστα, ἔφη,
 λέγεις· καὶ ὁ πρῶτον ἔφην εἰρεῖν, περὶ τούτου ἄκουε, οἷόν τε
 καὶ ὄθεν γέγονε δικαιοσύνη.

Πεφυκέναι γὰρ δὴ φασὶ τὸ μὲν ἀδικεῖν ἀγαθόν, τὸ δὲ
 ἀδικεῖσθαι κακόν, πλέονι δὲ κακῷ ὑπερβάλλειν τὸ ἀδικεῖσθαι
 ἢ ἀγαθῷ τὸ ἀδικεῖν, ὥστ' ἐπειδὴν ἀλλήλους ἀδικῶσί τε καὶ
 ἀδικῶνται καὶ ἀμφοτέρων γεύονται, τοῖς μὴ δυναμένοις τὸ

μὲν ἐκφεύγειν | τὸ δὲ αἰρεῖν δοκεῖν λυσιτελεῖν ξυνθέσθαι ἀλλή- 359a
 λους μήτ' ἀδικεῖν μήτ' ἀδικεῖσθαι· καὶ ἐντεῦθεν δὴ ἀρξασθαι
 νόμους τίθεσθαι καὶ ξυνθήκας αὐτῶν, καὶ ὀνομάσαι τὸ ὑπὸ
 τοῦ νόμου ἐπίταγμα νόμιμόν τε καὶ δίκαιον· καὶ εἶναι δὴ
 ταύτην γένεσίν τε καὶ οὐσίαν δικαιοσύνης, μεταξὺ οὐσαν τοῦ
 μὲν ἀρίστου ὄντος, ἐὰν ἀδικῶν μὴ διδῶ δίκην, τοῦ δὲ
 κακίστου, ἐὰν ἀδικούμενος τιμωρεῖσθαι ἀδύνατος ᾖ· τὸ δὲ
 δίκαιον ἐν μέσῳ ὄν τούτων ἀμφοτέρων ἀγαπᾶσθαι οὐχ ὡς
 ἀγαθόν, ἀλλ' ὡς ἀρρώστια τοῦ ἀδικεῖν τιμώμενον· ἐπεὶ τὸν
 δυνάμενον αὐτὸ ποιεῖν καὶ ὡς ἀληθῶς ἀνδρα οὐδ' ἂν ἐνί ποτε
ξυνθέσθαι τὸ μήτε ἀδικεῖν μήτε ἀδικεῖσθαι· μαίνεσθαι γὰρ
 ἂν. ἡ μὲν οὖν δὴ φύσις δικαιοσύνης, ὧ Σώκρατες, αὕτη τε
 καὶ τοιαύτη, καὶ ἐξ ὧν πέφυκε τοιαῦτα, ὡς ὁ λόγος.

Ὡς δὲ καὶ οἱ ἐπιτηδεύοντες ἀδυναμίᾳ τοῦ ἀδικεῖν ἄκοντες
 αὐτὸ ἐπιτηδεύουσι, μάλιστ' ἂν αἰσθοίμεθα, εἰ τοιόνδε ποιή- C
 σαιμεν τῇ διανοίᾳ· δόντες ἐξουσίαν ἑκατέρῳ ποιεῖν ὃ τι ἂν
 βούληται, τῷ τε δικαίῳ καὶ τῷ ἀδίκῳ, εἴτ' ἐπακολουθήσασιν
 θεώμενοι ποῖ ἡ ἐπιθυμία ἑκάτερον ἄξει. ἐπ' αὐτοφώρῳ οὖν
 λάβοιμεν ἂν τὸν δίκαιον τῷ ἀδίκῳ εἰς ταῦτον ἰόντα διὰ τὴν
πλεονεξίαν, ὃ πᾶσα φύσις διώκειν πέφυκεν ὡς ἀγαθόν, νόμῳ
 δὲ βία παράγεται ἐπὶ τὴν τοῦ ἴσου τιμήν. εἴη δ' ἂν ἡ
 ἐξουσία ἦν λέγω τοιάδε μάλιστα, εἰ αὐτοῖς γένοιτο οἷαν ποτέ
 φασὶ δύναμιν τῷ [Γύγου] τοῦ Δυδοῦ προγόνῳ γενέσθαι. εἶναι D
 μὲν γὰρ αὐτὸν ποιμένα θητεύοντα παρὰ τῷ τότε Δυδίας
 ἀρχοντι, ὄμβρου δὲ πολλοῦ γενομένου καὶ σεισμοῦ ραγῆναί τι
 τῆς γῆς καὶ γενέσθαι χάσμα κατὰ τὸν τόπον ἧ' ἔνεμεν. ἰδόντα
 δὲ καὶ θαυμάσαντα καταβῆναι καὶ ἰδεῖν ἄλλα τε δὴ μυθολο-
γοῦσι θαυμαστά καὶ ἵππον χαλκοῦν κοῖλον, θυρίδας ἔχοντα,
 καθ' ἃς ἐγκύψαντα ἰδεῖν ἐνόησαν νεκρόν, ὡς φαίνεσθαι, μείζω ἢ
 κατ' ἄνθρωπον. τοῦτον δὲ ἄλλο μὲν οὐδέν, περὶ δὲ τῆ' χαρὶ E
 χρυσοῦν δακτύλιον, ὃν περιελόμενον ἐκβῆναι. συλλόγου δὲ
 γενομένου τοῖς ποιμέσιν εἰωθότος, ἵν' ἐξαγγέλλοιεν κατὰ μῆνα
 τῷ βασιλεῖ τὰ περὶ τὰ ποίμνια, ἀφικέσθαι καὶ ἐκείνον ἔχοντα
 τὸν δακτύλιον. καθήμενον οὖν μετὰ τῶν ἄλλων τυχεῖν τὴν

σφενδόνην τοῦ δακτυλίου περιαγαγόντα πρὸς ἑαυτὸν εἰς τὸ εἶσω τῆς χειρός. τούτου δὲ γενομένου ἀφανῆ αὐτὸν γενέσθαι
 360A | τοῖς παρακαθημένοις, καὶ διαλέγεσθαι ὡς περὶ οἰχομένου.
 καὶ τὸν θαυμάζειν τε καὶ πάλιν ἐπιψηλαφῶντα τὸν δακτύλιον
 στρέψαι ἔξω τὴν σφενδόνην, καὶ στρέψαντα φανερὸν γενέσθαι.
 καὶ τοῦτο ἐννοήσαντα ἀποπειράσθαι τοῦ δακτυλίου εἰ ταύτην
 ἔχοι τὴν δύναμιν, καὶ αὐτῷ οὕτω ξυμβαίνειν, στρέφοντι μὲν
 εἶσω τὴν σφενδόνην ἀδήλῳ γίνεσθαι, ἔξω δὲ δήλῳ. αἰσθό-
 μενον δὲ εὐθὺς διαπράξασθαι τῶν ἀγγέλων γενέσθαι τῶν παρὰ
 B τὸν βασιλέα. ἔλθόντα δὲ καὶ τὴν γυναῖκα αὐτοῦ μοιχεύσαντα,^{βασιλέα}
 μετ' ἐκείνης ἐπιθέμενον τῷ βασιλεῖ ἀποκτείνειν καὶ τὴν ἀρχὴν
 κατασχεῖν. εἰ οὖν δύο τοιούτω δακτυλίῳ γενοίσθην, καὶ τὸν
 μὲν ὁ δίκαιος περιθεῖτο, τὸν δὲ ὁ ἀδικος, οὐδεὶς ἂν γένοιτο, ὡς
 δόξειεν, οὕτως ἀδαμάντινος, ὃς ἂν μείνειεν ἐν τῇ δικαιοσύνῃ
 καὶ τολμήσειεν ἀπέχεσθαι τῶν ἀλλοτρίων καὶ μὴ ἄπτεσθαι,
 C ἔξω αὐτῷ καὶ ἐκ τῆς ἀγορᾶς ἀδεῶς ὅ τι βούλοιο λαμβάνειν,
 καὶ εἰσιόντι εἰς τὰς οἰκίας συγγίγνεσθαι ὅτῳ βούλοιο καὶ
 ἀποκτινύναι καὶ ἐκ δεσμῶν λύειν οὐστίνας βούλοιο, καὶ
 τᾶλλα πράττειν ἐν τοῖς ἀνθρώποις ἰσόθεον ὄντα. οὕτω δὲ
 δρῶν οὐδὲν ἂν διάφορον τοῦ ἑτέρου ποιοῖ ἄλλ' ἐπὶ ταῦτόν
 ἴοιεν ἀμφότεροι. καίτοι μέγα τοῦτο τεκμήριον ἂν φαίη τις ὅτι
 οὐδεὶς ἐκὼν δίκαιος ἄλλ' ἀναγκαζόμενος, ὡς οὐκ ἀγαθοῦ ἰδίᾳ
 ὄντος, ἐπεὶ ὅπου γ' ἂν οἴηται ἕκαστος οἶός τε ἔσεσθαι ἀδικεῖν,
 D ἀδικεῖν. λυσιτελεῖν γὰρ δὴ οἴεται πᾶς ἀνὴρ πολὺ μᾶλλον ἰδίᾳ
 τὴν ἀδικίαν τῆς δικαιοσύνης, ἀληθῆ οἰόμενος, ὡς φήσει ὁ περὶ
 τοῦ τοιούτου λόγου λέγων· ἐπεὶ εἴ τις τοιαύτης ἐξουσίας
 ἐπιλαβόμενος μηδὲν ποτε ἐθέλοι ἀδικῆσαι μηδὲ ἄψαιτο τῶν
 ἀλλοτρίων, ἀθλιώτατος μὲν ἂν δόξειεν εἶναι τοῖς αἰσθανομένοις
 καὶ ἀνοητότατος, ἐπαινοῖεν δ' ἂν αὐτὸν ἀλλήλων ἐναντίον
 ἐξαπατῶντες ἀλλήλους διὰ τὸν τοῦ ἀδικεῖσθαι φόβον. ταῦτα
 μὲν οὖν δὴ οὕτω.

E Τὴν δὲ κρίσιν αὐτὴν τοῦ βίου περὶ ᾧ λέγομεν, ἂν διαστη-
 σώμεθα τὸν τε δικαιοτάτον καὶ τὸν ἀδικώτατον, οἷοί τ' ἐσόμεθα
 κρίναι ὀρθῶς· εἰ δὲ μή, οὐ. τίς οὖν δὴ ἡ διάστασις; ἦδε·



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E ἐπιμένει. λεκτέον οὖν· καὶ δὴ κὰν ἀγροϊκοτέρως λέγηται, μὴ
 ἐμὲ οἴου λέγειν, ὦ Σώκρατες, ἀλλὰ τοὺς ἐπαινοῦντας πρὸς
 δικαιοσύνης ἀδικίαν. ἐροῦσι δὲ τάδε, ὅτι οὕτω διακείμενος ὁ
 δίκαιος μαστιγώσεται, στρεβλώσεται, δεδήσεται, ἐκκαυθήσεται
 τῷ φθαλμῷ, | τελευτῶν πάντα κακὰ παθὼν ἀνασχινδυλευθήσεται
 καὶ γνώσεται ὅτι οὐκ εἶναι δίκαιον ἀλλὰ δοκεῖν δεῖ ἐθέλειν.
 τὸ δὲ τοῦ Αἰσχύλου πολὺ ἦν ἄρα ὀρθότερον λέγειν κατὰ τοῦ
 ἀδίκου. τῷ ὄντι γὰρ φήσουσι τὸν ἀδικόν, ἅτε ἐπιτηδεύοντα
 πρᾶγμα ἀληθείας ἐχόμενον καὶ οὐ πρὸς δόξαν ζῶντα, οὐ δοκεῖν
 ἀδικόν ἀλλ' εἶναι ἐθέλειν,

βαθείαν ἄλοκα διὰ φρενὸς καρπούμενον,
 ἐξ ἧς τὰ κεδνὰ βλαστάνει βουλευμάτα,

B πρῶτον μὲν ἀρχειν ἐν τῇ πόλει δοκοῦντι δικαίῳ εἶναι, ἔπειτα
 γαμῆν ὀπόθεν ἂν βούληται, ἐκδιδόναι εἰς οὓς ἂν βούληται,
 συμβάλλειν, κοινωνεῖν οἷς ἂν ἐθέλη, καὶ παρὰ ταῦτα πάντα
 ὠφελῆσθαι κερδαίνοντα τῷ μὴ δυσχεραίνειν τὸ ἀδικεῖν· εἰς
 ἀγῶνας τοίνυν ἰόντα καὶ ἰδίᾳ καὶ δημοσίᾳ περιγίγνεσθαι καὶ
 πλεονεκτεῖν τῶν ἐχθρῶν, πλεονεκτοῦντα δὲ πλουτεῖν καὶ τοὺς
 C τε φίλους εὖ ποιεῖν καὶ τοὺς ἐχθροὺς βλάπτειν, καὶ θεοῖς
 θυσίας καὶ ἀναθήματα ἱκανῶς καὶ μεγαλοπρεπῶς θύειν τε καὶ
 ἀνατιθέναι, καὶ θεραπεύειν τοῦ δικαίου πολὺ ἄμεινον τοὺς
 θεοὺς καὶ τῶν ἀνθρώπων οὓς ἂν βούληται, ὥστε καὶ θεοφιλέ-
 στερον αὐτὸν εἶναι μᾶλλον προσήκειν ἐκ τῶν εἰκότων ἢ
 τὸν δίκαιον. οὕτω φασίν, ὦ Σώκρατες, παρὰ θεῶν καὶ παρ'
 ἀνθρώπων τῷ ἀδίκῳ παρεσκευάσθαι τὸν βίον ἄμεινον ἢ τῷ
 δικαίῳ.

D Ταῦτ' εἰπόντος τοῦ Γλαύκωνος ἐγὼ μὲν ἐν νῷ εἶχόν τι
 λέγειν πρὸς ταῦτα, ὁ δὲ ἀδελφὸς αὐτοῦ Ἀδείμαντος, Οὐ τί
 που οἶει, [ἔφη,] ὦ Σώκρατες, ἱκανῶς εἰρήσθαι περὶ τοῦ λόγου;
 Ἄλλὰ τί μὴν; εἶπον. Αὐτό, ἢ δ' ὅς, οὐκ εἴρηται δὲ μάλιστα
 ἔδει ῥηθῆναι. Οὐκοῦν, ἦν δ' ἐγώ, τὸ λεγόμενον, ἀδελφὸς ἀνδρὶ
 παρέη, ὥστε καὶ σύ, εἴ τι ὅδε ἐλλείπει, ἐπάμυνε. καίτοι ἐμέ
 γε ἱκανὰ καὶ τὰ ὑπὸ τούτου ῥηθέντα καταπαλαῖσαι καὶ
 E ἀδύνατον ποιῆσαι βοηθεῖν δικαιοσύνη. Καὶ ὅς, Οὐδέν, ἔφη,

λέγεις, ἀλλ' ἔτι καὶ τάδε ἄκουε. δεῖ γὰρ διελθεῖν ἡμᾶς καὶ τοὺς ἐναντίους λόγους ὧν ὄδε εἶπεν, οἱ δικαιοσύνην μὲν ἐπαινοῦσιν, ἀδικίαν δὲ ψέγουσιν, ἔν' ἣ σαφέστερον ὁ μοι δοκεῖ βούλεσθαι Γλαύκων. λέγουσι δὲ πού καὶ παρακελεύονται πατέρες τε ^{ἐπίγονοι} υἱέσι καὶ πάντες οἱ τινῶν κηδόμενοι, ὡς χρὴ δίκαιον εἶναι, 363A οὐκ αὐτὸ δικαιοσύνην ἐπαινοῦντες ἀλλὰ τὰς ἀπ' αὐτῆς εὐδοκίμῃσεις, ἵνα δοκοῦντι δικαίῳ εἶναι γίγνηται ἀπὸ τῆς δόξης ἀρχαί τε καὶ γάμοι καὶ ὄσαπερ Γλαύκων διήλθεν ἄρτι ἀπὸ τοῦ εὐδοκιμεῖν ὄντα [τῷ δικαίῳ]. ἐπὶ πλέον δὲ οὗτοι τὰ τῶν δοξῶν λέγουσι· τὰς γὰρ παρὰ θεῶν εὐδοκιμήσεις ἐμβάλλοντες ἀφθονα ἔχουσι λέγειν ἀγαθὰ, τοῖς ὁσίοις ἃ φασὶ θεοὺς διδόναι, ὥσπερ ὁ γενναῖος Ἡσίοδός τε καὶ Ὀμηρός φασιν, ὁ μὲν τὰς δρυὺς τοῖς δικαίοις τοὺς θεοὺς ποιεῖν

B

ἄκρας μὲν τε φέρειν βαλάνους, μέσσας δὲ μελίσσας·

εἰροπόκοι δ' ὄϊες, φησὶν, μαλλοῖς καταβεβρίθασι, καὶ ἄλλα δὴ πολλὰ ἀγαθὰ τούτων ἐχόμενα παραπλήσια δὲ καὶ ὁ ἕτερος· ὥστε τευ γὰρ φησιν

ἦ βασιλῆος ἀμύμονος ὄστε θεουδῆς
εὐδικίας ἀνέχησι, φέρησι δὲ γαῖα μέλαινα
πυροῦς καὶ κριθάς, βρίθησι δὲ δένδρεα καρπῷ,
τίκτη δ' ἔμπεδα μῆλα, θάλασσα δὲ παρέχη ἰχθύς.

C

Μουσαῖος δὲ τούτων νεανικώτερα τάγαθὰ καὶ ὁ υἱὸς αὐτοῦ παρὰ θεῶν διδῶσιν τοῖς δικαίοις. εἰς Ἄιδου γὰρ ἀγαγόντες τῷ λόγῳ καὶ κατακλίναντες καὶ συμπόσιον τῶν ὁσίων κατοσκευάσαντες ἐστεφανωμένους ποιούσιν τὸν ἅπαντα χρόνον ἤδη ^D διάγειν μεθύοντας, ἠγησάμενοι κάλλιστον ἀρετῆς μισθὸν μέθην ^{ἡ βεδο} αἰώνιον· οἱ δ' ἔτι τούτων μακροτέρους ἀποτείνουσι μισθοὺς ^{ἐπίγονοι} παρὰ θεῶν· παῖδας γὰρ παίδων φασὶ καὶ γένος κατόπισθεν λείπεσθαι τοῦ ὁσίου καὶ εὐόρκου. ταῦτα δὴ καὶ ἄλλα τοιαῦτα ἐγκωμιάζουσι δικαιοσύνην. τοὺς δὲ ἀνοσίους αὐ καὶ ἀδίκους εἰς πηλὸν τινα κατορύπτουσιν ἐν Ἄιδου καὶ κοσκίνῳ ἕδωρα ^{ἡ βεδο} ἀναγκάζουσι φέρειν· ἔτι τε ζῶντας εἰς κακὰς δόξας ἄγοντες, ^E ἄπερ Γλαύκων περὶ τῶν δικαίων δοξαζομένων δὲ ἀδίκων διήλθε τιμωρήματα, ταῦτα περὶ τῶν ἀδίκων λέγουσιν, ἀλλὰ

δὲ οὐκ ἔχουσιν· ὁ μὲν οὖν ἔπαινος καὶ ὁ ψόγος οὗτος ἑκατέρων.

364A Πρὸς δὲ τούτοις σκέψαι, ὦ Σώκρατες, ἄλλο αὖ εἶδος λόγων
 περὶ δικαιοσύνης τε καὶ ἀδικίας ἰδία τε λεγόμενον καὶ ὑπὸ
 ποιητῶν. | πάντες γὰρ ἐξ ἑνὸς στόματος ὑμνοῦσιν, ὡς καλὸν
 μὲν ἢ σωφροσύνη τε καὶ δικαιοσύνη, χαλεπὸν μέντοι καὶ
 ἐπίπονον· ἀκολασία δὲ καὶ ἀδικία ἡδὺ μὲν καὶ εὐπετέες κτή-
 σασθαι, δόξη δὲ μόνον καὶ νόμῳ αἰσχρόν. λυσιτελέστερα δὲ
 τῶν δικαίων τὰ ἀδίκια ὡς ἐπὶ τὸ πλῆθος λέγουσι, καὶ πονη-
 ροὺς πλουσίους καὶ ἄλλας δυνάμεις ἔχοντας εὐδαιμονίζε καὶ
 τιμᾶν εὐχερῶς ἐθέλουσι δημοσίᾳ τε καὶ ἰδία, τοὺς δὲ ἀτιμάζειν
 B καὶ ὑπερορᾶν, οἳ ἂν πη ἀσθενεῖς τε καὶ πένητες ᾖσιν, ὁμολο-
 γοῦντες αὐτοὺς ἀμείνους εἶναι τῶν ἑτέρων. τούτων δὲ πάντων
 οἱ περὶ θεῶν τε λόγοι καὶ ἀρετῆς θαυμασιώτατοι λέγονται, ὡς
 ἄρα καὶ θεοὶ πολλοῖς μὲν ἀγαθοῖς δυστυχίας τε καὶ βίον
 κακὸν ἔνειμαν, τοῖς δ' ἐναντίοις ἐναντίαν μοῖραν. ἀγύρται δὲ
 καὶ μάντις ἐπὶ πλουσίων θύρας ἰόντες πείθουσιν ὡς ἔστι παρὰ
 σφίσι δύναμις ἐκ θεῶν ποριζομένη θυσίαις τε καὶ ἐπιφθαις,
 C εἴτε τι ἀδίκημά του γέγονεν αὐτοῦ ἢ προγόνων, ἀκείσθαι μεθ'
 ἡδονῶν τε καὶ ἐορτῶν, ἂν τέ τινα ἐχθρὸν πημῆναι ἐθέλη, μετὰ
 μικρῶν δαπανῶν ὁμοίως δίκαιον ἀδίκῳ βλάψειν, ἐπαγωγαῖς
 τισὶ καὶ καταδέσμοις τοὺς θεοὺς, ὡς φασί, πείθοντές σφισιν
 ὑπηρετεῖν. τούτοις δὲ πᾶσι τοῖς λόγοις μάρτυρας ποιητὰς
 ἐπάγονται, οἱ μὲν κακίας περὶ εὐπετείας ἄδοντες,

ὡς τὴν μὲν κακότητα καὶ ἰλαδὸν ἔστιν ἐλέσθαι
 D ῥηϊδίως· λείη μὲν ὁδός, μάλα δ' ἐγγύθι ναλεῖ·
 τῆς δ' ἀρετῆς ἰδρώτα θεοὶ προπάροιθεν ἔθηκαν
 καὶ τινα ὁδὸν μακρὰν τε καὶ ἀνάντη· οἱ δὲ τῆς τῶν θεῶν ὑπ'
 ἀνθρώπων παραγωγῆς τὸν "Ὀμηρον μαρτύρονται, ὅτι καὶ
 ἐκεῖνος εἶπε

16. φαίη
 E
λιστοὶ δέ τε καὶ θεοὶ αὐτοί, καὶ τοὺς μὲν θυσίαισι καὶ εὐχολαῖς ἀγαναῖσιν
λοιβῆ τε κνίσῃ τε παρατρῶπῶσ' ἄνθρωποι
λισσόμενοι, ὅτε κέν τις ὑπερβῆῃ καὶ ἀμάρτη.



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Ε λούνται, οὐκ ἄλλοθέν τοι αὐτοὺς ἴσμεν ἢ ἀκηκόαμεν ἢ ἔκ τε τῶν λόγων καὶ τῶν γενεαλογησάντων ποιητῶν· οἱ δὲ αὐτοὶ οὗτοι λέγουσιν ὡς εἰσὶν οἷοι θυσίαις τε καὶ εὐχωλαῖς ἀγανῆσι καὶ ἀναθήμασι παράγεσθαι ἀναπειθόμενοι· οἷς ἢ ἀμφοτέρα ἢ οὐδέτερα πειστέον. εἰ δ' οὖν πειστέον, ἀδικητέον καὶ θυτέον
 366A ἀπὸ τῶν ἀδικημάτων. | δίκαιοι μὲν γὰρ ὄντες ἀζήμιοι ὑπὸ θεῶν ἐσόμεθα, τὰ δ' ἐξ ἀδικίας κέρδη ἀπωσόμεθα· ἀδικοὶ δὲ κερδανούμεν τε καὶ λισσόμενοι ὑπερβαίνοντες καὶ ἁμαρτάνοντες, πείθοντες αὐτοὺς ἀζήμιοι ἀπαλλάξομεν. ἀλλὰ γὰρ ἐν "Αἶδου δίκην δώσομεν ὧν ἂν ἐνθάδε ἀδικήσωμεν, ἢ αὐτοὶ ἢ παῖδες παίδων. ἀλλ', ὦ φίλε, φήσει λογιζόμενος, αἱ τελεταὶ αὐτὰ μέγα δύνανται καὶ οἱ λύσιοι θεοί, ὡς αἱ μέγισται πόλεις
 B λέγουσι καὶ οἱ θεῶν παῖδες, ποιηταὶ καὶ προφῆται τῶν θεῶν γενόμενοι, [οἱ] ταῦτα οὕτως ἔχειν μηνύουσιν.

Κατὰ τίνα οὖν ἔτι λόγον δικαιοσύνην ἂν πρὸς μεγίστης ἀδικίας αἰροίμεθ' ἂν; ἦν ἔάν μετ' εὐσχημοσύνης κιβδήλου κτησώμεθα, καὶ παρὰ θεοῖς καὶ παρ' ἀνθρώποις πράξομεν κατὰ νοῦν ζῶντές τε καὶ τελευτήσαντες, ὡς ὁ τῶν πολλῶν τε καὶ ἄκρων λεγόμενος λόγος. ἐκ δὴ πάντων τῶν εἰρημένων τίς
 C μηχανή, ὦ Σώκρατες, δικαιοσύνην τιμᾶν ἐθέλειν ᾧ τις δύναμις ὑπάρχει ψυχῆς ἢ χρημάτων ἢ σώματος ἢ γένους, ἀλλὰ μὴ γελᾶν ἐπαινουμένης ἀκούοντα; ὡς δὴ τοι εἴ τις ἔχει ψευδῆ μὲν ἀποφῆναι δὲ εἰρήκαμεν, ἱκανῶς δὲ ἔγνωκεν ὅτι ἄριστον
 Δ δικαιοσύνη, πολλήν που συγγνώμην ἔχει καὶ οὐκ ὀργίζεται τοῖς ἀδίκοις, ἀλλ' οἶδεν ὅτι πλὴν εἴ τις θείᾳ φύσει δυσχεραίνων τὸ ἀδικεῖν ἢ ἐπιστήμην λαβὼν ἀπέχεται αὐτοῦ, τῶν
 D γε ἄλλων οὐδεὶς ἐκὼν δίκαιος, ἀλλ' ὑπὸ ἀνανδρίας ἢ γήρωσ ἢ τινος ἄλλης ἀσθενείας ψέγει τὸ ἀδικεῖν, ἀδυνατῶν αὐτὸ δράν. ὡς δέ, δῆλον· ὁ γὰρ πρῶτος τῶν τοιούτων εἰς δύναμιν ἐλθὼν πρῶτος ἀδικεῖ, καθ' ὅσον ἂν οἷός τ' ᾖ.

Καὶ τούτων ἀπάντων οὐδὲν ἄλλο αἴτιον ἢ ἐκεῖνο, ὅθεν περ ἅπασ ὁ λόγος οὗτος ὥρμησε καὶ τῷδε καὶ ἐμοὶ πρὸς σέ, ὦ Σώκρατες, εἰπεῖν, ὅτι "ὦ θαυμάσιε, πάντων ὑμῶν, ὅσοι ἐπαινέ-
 E ται φατὲ δικαιοσύνης εἶναι, ἀπὸ τῶν ἐξ ἀρχῆς ἠρώων ἀρξά-

μενοι, ὅσων λόγοι λειπόμενοι, μέχρι τῶν νῦν ἀνθρώπων οὐδείς
 πώποτε ἔψεξεν ἀδικίαν οὐδ' ἐπήνεσε δικαιοσύνην ἄλλως ἢ
 δόξας τε καὶ τιμὰς καὶ δωρεὰς τὰς ἀπ' αὐτῶν γιγνομένας·
 αὐτὸ δ' ἑκάτερον τῇ αὐτοῦ δυνάμει ἐν τῇ τοῦ ἔχοντος ψυχῇ
 ἐνὸν καὶ λανθάνον θεοὺς τε καὶ ἀνθρώπους οὐδείς πώποτε οὐτ'
 ἐν ποιήσει οὐτ' ἐν ἰδίοις λόγοις ἐπέξηλθεν ἱκανῶς τῷ λόγῳ,
 ὡς τὸ μὲν μέγιστον κακῶν ὅσα ἴσχει ψυχῇ ἐν αὐτῇ, δικαιο-
 σύνη δὲ μέγιστον ἀγαθόν. εἰ γὰρ οὕτως ἐλέγετο ἐξ ἀρχῆς 367A
 ὑπὸ πάντων ἡμῶν καὶ ἐκ νέων ἡμᾶς ἐπέειπε, οὐκ ἂν ἀλλήλους
 ἐφυλάττομεν μὴ ἀδικεῖν, ἀλλ' αὐτὸς αὐτοῦ ἦν ἕκαστος φύλαξ,
 δεδιὼς μὴ ἀδικῶν τῷ μεγίστῳ κακῷ ξύνοικος ἦ. ταῦτα, ὦ
 Σώκρατες, ἴσως δὲ καὶ ἐπι τούτων πλείω Θρασύμαχος τε καὶ
 ἄλλος πού τις ὑπὲρ δικαιοσύνης τε καὶ ἀδικίας λέγοιεν ἂν,
 μεταστρέφοντες αὐτοῖν τὴν δυνάμιν φορτικῶς, ὡς γ' ἐμοὶ
 δοκεῖ. ἀλλ' ἐγώ, οὐδὲν γὰρ σε δέομαι ἀποκρύπτεσθαι, σοῦ B
 ἐπιθυμῶν ἀκούσαι τὰναντία, ὡς δύναιμι μάλιστα κατατείνας
 λέγω. μὴ οὖν ἡμῖν μόνον ἐνδείξη τῷ λόγῳ ὅτι δικαιοσύνη
 ἀδικίας κρείττον, ἀλλὰ τί ποιούσα ἑκατέρα τὸν ἔχοντα αὐτῇ
 δι' αὐτὴν ἢ μὲν κακόν, ἢ δὲ ἀγαθόν ἐστί· τὰς δὲ δόξας
 ἀφαίρει, ὥσπερ Γλαύκων διεκελεύσατο. εἰ γὰρ μὴ ἀφαιρήσας
 ἑκατέρωθεν τὰς ἀληθεῖς, τὰς δὲ ψευδεῖς προσθήσας, οὐ τὸ
 δίκαιον φήσομεν ἐπαινεῖν σε ἀλλὰ τὸ δοκεῖν, οὐδὲ τὸ ἀδικον C
 εἶναι ψέγαν ἀλλὰ τὸ δοκεῖν, καὶ παρακελεύεσθαι ἀδικον ὄντα
 λανθάνειν, καὶ ὁμολογεῖν Θρασυμάχῳ, ὅτι τὸ μὲν δίκαιον
 ἀλλότριον ἀγαθόν, συμφέρον τοῦ κρείττονος, τὸ δὲ ἀδικον αὐτῷ
 μὲν συμφέρον καὶ λυσιτελοῦν, τῷ δὲ ἡττοῦ ἀξύμφορον. ἐπειδὴ
 οὖν ὁμολόγησας τῶν μεγίστων ἀγαθῶν εἶναι δικαιοσύνην, δ
 τῶν τε ἀποβαινόντων ἀπ' αὐτῶν ἕνεκα ἀξια κερτῆσθαι, πολὺ D
 δὲ μᾶλλον αὐτὰ αὐτῶν, οἷον ὄραν, ἀκούειν, φρονεῖν, καὶ
 ὑγιαίνειν δὴ, καὶ ὅσ' ἄλλα ἀγαθὰ γόνιμα τῇ αὐτῶν φύσει
 ἀλλ' οὐ δόξη ἐστί, τοῦτ' οὖν αὐτὸ ἐπαινέσον δικαιοσύνης, δ
 αὐτῇ δι' αὐτὴν τὸν ἔχοντα ὀνίνησι καὶ ἀδικία βλάπτει·
 μισθοὺς δὲ καὶ δόξας πάρεσ ἄλλοις ἐπαινεῖν· ὡς ἐγὼ τῶν μὲν
 ἄλλων ἀνασχοίμην ἂν οὕτως ἐπαινοῦντων δικαιοσύνην καὶ

ψευδόντων ἀδικίαν, δόξας τε περὶ αὐτῶν καὶ μισθοὺς ἐγκωμια-
 Ε ζόντων καὶ λοιδορούντων, σοῦ δὲ οὐκ ἂν, εἰ μὴ σὺ κελεύεις,
 διότι πάντα τὸν βίον οὐδὲν ἄλλο σκοπῶν διελήλυθας ἢ τοῦτο.
 μὴ οὖν ἡμῖν ἐνδείξῃ μόνον τῷ λόγῳ ὅτι δικαιοσύνη ἀδικίας
 κρείττον, ἀλλὰ τί ποιούσα ἑκατέρα τὸν ἔχοντα αὐτὴ δι'
 αὐτήν, ἂν τε λανθάνῃ ἂν τε μὴ θεοὺς τε καὶ ἀνθρώπους, ἢ
 μὲν ἀγαθόν, ἢ δὲ κακόν ἐστίν.

Καὶ ἐγὼ ἀκούσας αἰεὶ μὲν δὴ τὴν φύσιν τοῦ τε Γλαύκωνος
 καὶ τοῦ Ἀδειμάντου ἠγάμην, ἀτὰρ οὖν καὶ τότε πάνυ γε
 368A ἤσθην | καὶ εἶπον· Οὐ κακῶς εἰς ὑμᾶς, ὦ παῖδες ἐκείνου
 τοῦ ἀνδρός, τὴν ἀρχὴν τῶν ἐλεγείων ἐποίησεν ὁ Γλαύ-
 κωνος ἔραστής, εὐδοκιμήσαντας περὶ τὴν Μεγαροῖ μάχην,
 εἰπών·

παῖδες Ἀρίστωνος, κλεινοῦ θεῖον γένος ἀνδρός.

τοῦτό μοι, ὦ φίλοι, εὖ δοκεῖ ἔχειν· πάνυ γὰρ θεῖον πεπόν-
 θατε, εἰ μὴ πέπεισθε ἀδικίαν δικαιοσύνης ἄμεινον εἶναι, οὕτω
 Β δυνάμενοι εἰπεῖν ὑπὲρ αὐτοῦ. δοκεῖτε δὴ μοι ὡς ἀληθῶς οὐ
 πεπεῖσθαι· τεκμαίρομαι δὲ ἐκ τοῦ ἄλλου τοῦ ὑμετέρου τρόπου,
 ἐπεὶ κατὰ γε αὐτοὺς τοὺς λόγους ἠπίστουν ἂν ὑμῖν· ὅσῳ δὲ
 μᾶλλον πιστεύω, τοσοῦτῳ μᾶλλον ἀπορῶ ὅ τι χρήσωμαι·
 οὔτε γὰρ ὅπως βοηθῶ ἔχω· δοκῶ γὰρ μοι ἀδύνατος εἶναι·
 σημεῖον δέ μοι, ὅτι ἂ πρὸς Θρασύμαχον λέγων ᾤμην ἀποφαί-
 νειν, ὡς ἄμεινον δικαιοσύνη ἀδικίας, οὐκ ἀπεδέξασθέ μου·
 οὔτ' αὖ ὅπως μὴ βοηθήσω ἔχω· δέδοικα γὰρ μὴ οὐδ' ὄσιον
 C ἢ παράγενόμενον δικαιοσύνη κακηγορουμένη ἀπαγορεύειν καὶ
 μὴ βοηθεῖν ἔτι ἐμπνέοντα καὶ δυνάμενον φθέγγεσθαι. κράτι-
 στον οὖν οὕτως, ὅπως δύναμαι, ἐπικουρεῖν αὐτῇ. "Ο τε οὖν ^{ὅσον ἐστὶν}
 Γλαύκων καὶ οἱ ἄλλοι ἐδέοντο παντὶ τρόπῳ βοηθήσαι καὶ μὴ
 ἀνεῖναι τὸν λόγον, ἀλλὰ διερευνήσασθαι τί τε ἔστιν ἑκάτερον
 καὶ περὶ τῆς ὠφελίας αὐτοῖν τάληθές ποτέρως ἔχει. εἶπον
 οὖν ὅπερ ἐμοὶ ἔδοξεν, ὅτι τὸ ζήτημα ᾧ ἐπιχειροῦμεν οὐ φαῦλον
 D ἀλλ' ὄξυ βλέποντος, ὡς ἐμοὶ φαίνεται. ἐπειδὴ οὖν ἡμεῖς οὐ
 δεινοί, δοκεῖ μοι, ἦν δ' ἐγώ, τοιαύτην ποιήσασθαι ζήτησιν
 αὐτοῦ, οἶανπερ ἂν εἰ προσέταξέ τις γράμματα σμικρὰ πόρρω-



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δὲ ἐσθήτος καὶ τῶν τοιούτων. Ἔστι ταῦτα. Φέρε δὴ, ἦν δ' ἐγώ, πῶς ἡ πόλις ἀρκέσει ἐπὶ τοσαύτην παρασκευήν; ἄλλο τι γεωργὸς μὲν εἷς, ὁ δὲ οἰκοδόμος, ἄλλος δὲ τις ὑφάντης; ἢ καὶ σκυτοτόμον αὐτόσε προσθήσομεν ἢ τιν' ἄλλον τῶν περὶ τὸ σῶμα θεραπευτήν; Πάνυ γε. Εἴη δ' ἂν ἢ γε ἀναγκαιοτάτη πόλις ἐκ τεττάρων ἢ πέντε ἀνδρῶν. Φαίνεται. Τί δὴ οὖν; ἕνα ἕκαστον τούτων δεῖ τὸ αὐτοῦ ἔργον ἅπασιν κοινὸν κατατιθέναι, οἷον τὸν γεωργὸν ἕνα ὄντα παρασκευάζειν σιτία τέτταρσι καὶ τετραπλάσιον χρόνον τε καὶ πόνον ἀναλίσκειν ἐπὶ σίτου παρασκευῇ καὶ ἄλλοις κοινωνεῖν, ἢ ἀμελήσαντα ἑαυτῷ μόνον τέταρτον μέρος ποιεῖν τούτου τοῦ σίτου ἐν τετάρτῳ μέρει τοῦ χρόνου, τὰ δὲ τρία, τὸ μὲν ἐπὶ τῇ τῆς οἰκίας παρασκευῇ διατρίβειν, τὸ δὲ ἱματίου, τὸ δὲ ὑποδημάτων, καὶ μὴ ἄλλοις κοινωνοῦντα πράγματα ἔχειν, ἀλλ' αὐτὸν δι' αὐτὸν τὰ αὐτοῦ πράττειν; Καὶ ὁ Ἀδείμαντος ἔφη Ἀλλ' ἴσως, ὦ Σώκρατες, οὕτω ῥᾶον ἢ κείνως. Οὐδέν, ἦν δ' ἐγώ, μὰ Δία ἄτοπον. ἐννοῶ γὰρ καὶ αὐτὸς εἰπόντος σου, ὅτι πρῶτον μὲν φύεται ἕκαστος οὐ πάνυ ὅμοιος ἑκάστῳ, ἀλλὰ διαφέρων τὴν φύσιν, ἄλλος ἐπ' ἄλλου ἔργου πράξιν. ἢ οὐ δοκεῖ σοι; Ἔμοιγε. Τί δέ; πότερον κάλλιον πράττοι ἂν τις εἷς ὢν πολλὰς τέχνας ἐργαζόμενος, ἢ ὅταν μίαν εἷς; Ὅταν, ἢ δ' ὅς, εἷς μίαν. Ἀλλὰ μήν, οἶμαι, καὶ τότε δῆλον, ὡς, ἔάν τις τινος παρῆ ἔργου καιρὸν, διόλλυται. Δῆλον γάρ. Οὐ γάρ, οἶμαι, ἐθέλει τὸ πραττόμενον τὴν τοῦ πράττοντος σχολὴν περιμένειν, ἀλλ' ἀνάγκη τὸν πράττοντα τῷ πραττομένῳ ἐπακολουθεῖν μὴ ἐν παρέργου μέρει. Ἀνάγκη. Ἐκ δὴ τούτων πλείω τε ἕκαστα γίνεται καὶ κάλλιον καὶ ῥᾶον, ὅταν εἷς ἐν κατὰ φύσιν καὶ ἐν καιρῷ, σχολὴν τῶν ἄλλων ἄγων, πράττη. Παντάπασιν μὲν οὖν. Πλειόνων δὴ, ὦ Ἀδείμαντε, δεῖ πολιτῶν ἢ τεττάρων ἐπὶ τὰς παρασκευὰς ὧν ἐλέγομεν. ὁ γὰρ γεωργός, ὡς ἔοικεν, οὐκ αὐτὸς ποιήσεται ἑαυτῷ τὸ ἄροτρον, εἰ μέλλει καλὸν εἶναι, οὐδὲ σμινύην, οὐδὲ τᾶλλα ὄργανα ἄλλα δὲ καὶ τούτῳ δεῖ. ὡσαύτως δ' ὁ ὑφάντης τε καὶ ὁ σκυτοτόμος.

Ἀληθῆ. Τέκτονες δὴ καὶ χαλκῆς καὶ τοιοῦτοί τινες πολλοὶ
 δημιουργοί, κοινωνοὶ ἡμῖν τοῦ πολιχνίου γιγνόμενοι, συχνὸν καὶ
 αὐτὸ ποιοῦσιν. Πάνυ μὲν οὖν. Ἄλλ' οὐκ ἂν πω πάνυ γε
 μέγα τι εἴη, εἰ αὐτοῖς βουκόλους τε καὶ ποιμένας τοὺς τε
 ἄλλους νομέας προσθῆμεν, ἵνα οἳ τε γεωργοὶ ἐπὶ τὸ ἀροῦν E
 ἔχοιεν βοῦς, οἳ τε οἰκοδόμοι πρὸς τὰς ἀγωγὰς μετὰ τῶν γεωρ-
 γῶν χρῆσθαι ὑποζυγίοις, ὑφάνται δὲ καὶ σκυτοτόμοι δέρμασι
 τε καὶ ἐρίοις. Οὐδέ γε, ἦ δ' ὅς, μικρὰ πόλις ἂν εἴη ἔχουσα
 πάντα ταῦτα. Ἀλλὰ μὲν, ἦν δ' ἐγώ, κατοικίσει γε αὐτὴν εὐλοῦν
 τὴν πόλιν εἰς τοιοῦτον τόπον, οὗ ἐπεισαγωγίμων μὴ δεήσεται,
 σχεδόν τι ἀδύνατον. Ἀδύνατον γάρ. Προσδεήσει ἄρα ἔτι
 καὶ ἄλλων, οἳ ἐξ ἄλλης πόλεως αὐτῇ κομίσουσιν ὧν δέεται.
 Δεήσει. Καὶ μὲν κενὸς ἂν ἴη ὁ διάκονος, μηδὲν ἄγων ὧν ἀγούτ
 ἐκεῖνοι δέονται παρ' ὧν ἂν κομίζονται ὧν ἂν αὐτοῖς | χρεῖα, 371A
 κενὸς ἀπεισιν. ἦ γάρ; Δοκεῖ μοι. Δεῖ δὴ τὰ οἴκοι μὴ
 μόνον ἑαυτοῖς ποιεῖν ἱκανά, ἀλλὰ καὶ οἷα καὶ ὅσα ἐκείνοις ὧν
 ἂν δέωνται. Δεῖ γάρ. Πλειόνων δὴ γεωργῶν τε καὶ τῶν
 ἄλλων δημιουργῶν δεῖ ἡμῖν τῇ πόλει. Πλειόνων γάρ. Καὶ
 δὴ καὶ τῶν ἄλλων διακόνων που τῶν τε εἰσαξόντων καὶ
 ἐξαξόντων ἕκαστα. οὗτοι δὲ εἰσιν ἔμποροι. ἦ γάρ; Ναί. μερὶ
 Καὶ ἐμπόρων δὴ δεησόμεθα. Πάνυ γε. Καὶ ἂν μὲν γε κατὰ
 θάλατταν ἢ ἐμπορία γίγνηται, συχνῶν καὶ ἄλλων προσδεή- B
 σεται τῶν ἐπιστημόνων τῆς περὶ τὴν θάλατταν ἐργασίας. καὶ ἄλλοι
 Συχνῶν μέντοι. Τί δὲ δὴ; ἐν αὐτῇ τῇ πόλει πῶς ἀλλήλοις καὶ ἄλλοι
 μεταδώσουσιν ὧν ἂν ἕκαστοι ἐργάζονται; ὧν δὴ ἕνεκα καὶ
 κοινωνίαν ποιησάμενοι πόλιν ὤκισαμεν. Δῆλον δὴ, ἦ δ' ὅς,
 ὅτι πωλοῦντες καὶ ὠνούμενοι. Ἀγορὰ δὴ ἡμῖν καὶ νόμισμα εὐρεῖ
 ξύμβολον τῆς ἀλλαγῆς ἕνεκα γενήσεται ἐκ τούτου. Πάνυ μὲν εὐρεῖ
 οὖν. Ἄν οὖν κομίσας ὁ γεωργὸς εἰς τὴν ἀγορὰν τι ὧν ποιεῖ
 ἢ τις ἄλλος τῶν δημιουργῶν μὴ εἰς τὸν αὐτὸν χρόνον ἦκη
 τοῖς δεομένοις τὰ παρ' αὐτοῦ ἀλλάξασθαι, ἀργήσῃ τῆς αὐτοῦ ἡ
 δημιουργίας καθήμενος ἐν ἀγορᾷ; Οὐδαμῶς, ἦ δ' ὅς, ἀλλὰ
 εἰσὶν οἳ τοῦτο ὀρώντες ἑαυτοὺς ἐπὶ τὴν διακονίαν τάττουσι
 ταύτην, ἐν μὲν ταῖς ὀρθῶς οἰκουμέναις πόλεσι σχεδόν τι οἱ

D ἀσθενέστατοι τὰ σώματα καὶ ἀχρεῖοί τι ἄλλο ἔργον πράττειν. αὐτοῦ γὰρ δεῖ μένοντας αὐτοὺς περὶ τὴν ἀγορὰν τὰ μὲν ἀντ' ἀργυρίου ἀλλάξασθαι τοῖς τι δεομένοις ἀποδόσθαι, τοῖς δὲ ἀντὶ αὐτῷ ἀργυρίου διαλλάττειν ὅσοι τι δέονται πρίασθαι. Αὕτη ἄρα, ἣν δ' ἐγώ, ἡ χρεῖα καπήλων ἡμῖν γένεσιν ἐμποιεῖ τῇ πόλει. ἢ οὐ καπήλους καλοῦμεν τοὺς πρὸς ὠνήν τε καὶ πρᾶσιν διακονοῦντας ἰδρυμένους ἐν ἀγορᾷ, τοὺς δὲ πλάνητας ἐπὶ τὰς πόλεις ἐμπόρους; Πάνυ μὲν οὖν. Ἔτι δὴ τινες, ὡς ἐγώμαι, εἰσὶ καὶ ἄλλοι διάκονοι, οἳ ἂν τὰ μὲν τῆς διανοίας E μὴ πάνυ ἀξιοκοινώνητοι ᾧσι. τὴν δὲ τοῦ σώματος ἰσχὺν ἱκανὴν ἐπὶ τοὺς πόνους ἔχωσιν· οἳ δὴ πωλοῦντες τὴν τῆς ἰσχύος χρεῖαν, τὴν τιμὴν ταύτην μισθὸν καλοῦντες, κέκληνται, ὡς ἐγώμαι, μισθωτοί· ἢ γάρ; Πάνυ μὲν οὖν. Πλήρωμα δὴ πόλεως εἰσιν, ὡς ἔοικε, καὶ μισθωτοί. Δοκεῖ μοι. Ἄρ' οὖν, ᾧ Ἀδείμαντε, ἤδη ἡμῖν ἠϋξῆται ἡ πόλις, ὥστ' εἶναι τελέα; Ἴσως. Ποῦ οὖν ἂν ποτε ἐν αὐτῇ εἴη ἡ τε δικαιοσύνη καὶ ἡ ἀδικία; καὶ τίνι ἅμα ἐγγενομένη ᾧν ἐσκέμμεθα; Ἐγὼ μὲν, 372A ἔφη, | οὐκ ἐννοῶ, ᾧ Σώκρατες, εἰ μὴ που ἐν αὐτῶν τούτων χρεῖα τινὶ τῇ πρὸς ἀλλήλους. Ἄλλ' ἴσως, ἣν δ' ἐγώ, καλῶς λέγεις· καὶ σκεπτέον γε καὶ οὐκ ἀποκνητέον.

Πρῶτον οὖν σκεψώμεθα, τίνα τρόπον διαιτήσονται οἳ οὕτω παρεσκευασμένοι. ἄλλο τι ἢ σίτόν τε ποιοῦντες καὶ οἶνον καὶ ἱμάτια καὶ ὑποδήματα, καὶ οἰκοδομησάμενοι οἰκίας, θέρους μὲν τὰ πολλὰ γυμνοί τε καὶ ἀνυπόδητοι ἐργάσσονται, τοῦ δὲ B χειμῶνος ἠμφιεσμένοι τε καὶ ὑποδεδεμένοι ἱκανῶς; θρέψονται δὲ ἐκ μὲν τῶν κριθῶν ἄλφιτα σκευαζόμενοι, ἐκ δὲ τῶν πυρῶν ἄλευρα, τὰ μὲν πέψαντες, τὰ δὲ μάξαντες, μάζας γενναίας καὶ ἄρτους ἐπὶ κάλαμόν τινα παραβαλλόμενοι ἢ φύλλα καθαρὰ, κατακλινέντες ἐπὶ στιβάδων ἐστρωμένων μίλακί τε καὶ μυρρίναις, εὐωχῆσονται αὐτοί τε καὶ τὰ παιδιά, ἐπιπίνοντες τοῦ οἴνου, ἐστεφανωμένοι καὶ ὑμνοῦντες τοὺς θεούς, ἠδέως ξυνόντες ἀλλήλοις, οὐχ ὑπὲρ τὴν οὐσίαν ποιοῦμενοι τοὺς παῖδας, εὐλα- C βούμενοι πενίαν ἢ πόλεμον; Καὶ ὁ Γλαύκων ὑπολαβὼν, Ἄνευ ὄψου, ἔφη, ὡς ἔοικας, ποιεῖς τοὺς ἀνδρας ἐστιωμένους.



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καὶ τῶν περὶ τὸν γυναικεῖον κόσμον. καὶ δὴ καὶ διακόνων πλειόνων δεησόμεθα· ἢ οὐ δοκεῖ δεήσειν παιδαγωγῶν, τιτθῶν, τροφῶν, κομμωτριῶν, κουρέων, καὶ αὐτῶν ὄψοποιῶν τε καὶ μαγείρων; ἔτι δὲ καὶ συβωτῶν προσδεησόμεθα. τοῦτο γὰρ ἡμῖν ἐν τῇ προτέρᾳ πόλει οὐκ ἐνήν· ἔδει γὰρ οὐδέν. ἐν δὲ ταύτῃ καὶ τούτου προσδεήσει. δεήσει δὲ καὶ τῶν ἄλλων βοσκημάτων παμπόλλων, εἴ τις αὐτὰ ἔδεται. ἢ γάρ; Πῶς γὰρ οὐ; Οὐκοῦν καὶ ἰατρῶν ἐν χρείαις ἐσόμεθα πολὺ μᾶλλον οὕτω διαιτώμενοι ἢ ὡς τὸ πρότερον; Πολύ γε.

Καὶ ἡ χώρα που ἢ τότε ἰκανὴ τρέφειν τοὺς τότε σμικρὰ δὴ ἐξ ἰκανῆς ἔσται. ἢ πῶς λέγωμεν; Οὕτως, ἔφη. Οὐκοῦν τῆς τῶν πλησίον χώρας ἡμῖν ἀποτμητέον, εἰ μέλλομεν ἰκανὴν ἔξειν νέμειν τε καὶ ἀροῦν, καὶ ἐκείνοις αὐτῆς ἡμετέρας, εἰ καὶ ἐκείνοι ἀφῶσιν αὐτοὺς ἐπὶ χρημάτων κτήσιν ἄπειρον, ὑπερβάντες τὸν τῶν ἀναγκαίων ὄρον; Πολλὴ ἀνάγκη, ἔφη.

ἢ Εὖ Σώκρατες. Πολεμήσομεν τὸ μετὰ τοῦτο, ὦ Γλαύκων; ἢ πῶς ἔσται; Οὕτως, ἔφη. Καὶ μηδὲν γέ πω λέγωμεν, ἦν δ' ἐγώ, μήτ' εἴ τι κακὸν μήτ' εἰ ἀγαθὸν ὁ πόλεμος ἐργάζεται, ἀλλὰ τοσοῦτον μόνον, ὅτι πολέμου αὐτῶν γένεσιν εὐρήκαμεν, ἐξ ὧν μάλιστα ταῖς πόλεσι καὶ ἰδίᾳ καὶ δημοσίᾳ κακὰ γίνονται, ὅταν γίγνηται. Πάνυ μὲν οὖν. Ἔτι δὴ, ὦ φίλε, μείζονος τῆς πόλεως δεῖ οὕτι σμικρῶ, ἀλλ' ὄλω στρατοπέδῳ, | δ' ἐξελθὸν ὑπὲρ τῆς οὐσίας ἀπάσης καὶ ὑπὲρ ὧν νῦν δὴ ἐλέγομεν διαμαχεῖται τοῖς ἐπιούσιν. Τί δέ; ἢ δ' ὅς· αὐτοὶ οὐχ ἰκανοί; Οὐκ, εἰ σύ γε, ἦν δ' ἐγώ, καὶ ἡμεῖς ἅπαντες ὁμολογήσαμεν καλῶς, ἠνίκα ἐπλάττομεν τὴν πόλιν· ὁμολογοῦμεν δέ που, εἰ μέμνησαι, ἀδύνατον ἓνα πολλὰς καλῶς ἐργάζεσθαι τέχνας. Ἄληθῆ λέγεις, ἔφη. Τί οὖν; ἦν δ' ἐγώ· ἢ περὶ τὸν πόλεμον ἀγωνία οὐ τεχνικὴ δοκεῖ εἶναι; Καὶ μάλα, ἔφη. Ἦ οὖν τι σκυτικῆς δεῖ μᾶλλον κήδεσθαι ἢ πολεμικῆς; Οὐδαμῶς. Ἄλλ' ἄρα τὸν μὲν σκυτοτόμον διεκωλύομεν μήτε γεωργὸν ἐπιχειρεῖν εἶναι ἅμα μήτε ὑφάντην μήτε οἰκοδόμον, ἵνα δὴ ἡμῖν τὸ τῆς σκυτικῆς ἔργον καλῶς γίγνοιτο, καὶ τῶν ἄλλων ἐνὶ ἑκάστῳ ὡσαύτως ἐν ἀπεδίδομεν, πρὸς δ' πεφύκει· ἕκαστος καὶ ἐφ' ᾧ ἔμελλε τῶν

ἄλλων σχολὴν ἄγων διὰ βίου αὐτὸ ἐργαζόμενος οὐ παριεῖς
 τοὺς καιροὺς καλῶς ἀπεργάζεσθαι· τὰ δὲ δὴ περὶ τὸν πόλεμον C
 πότερον οὐ περὶ πλείστου ἐστὶν εὖ ἀπεργασθέντα; ἢ οὕτω
 ῥάδιον, ὥστε καὶ γεωργῶν τις ἅμα πολεμικὸς ἔσται καὶ σκυτο-
 τομῶν καὶ ἄλλην τέχνην ἠντινοῦν ἐργαζόμενος, πεττευτικὸς δὲ
 ἢ κυβευτικὸς ἰκανῶς οὐδ' ἂν εἰς γένοιτο μὴ αὐτὸ τοῦτο ἐκ
 παιδὸς ἐπιτηδεύων, ἀλλὰ παρέργῳ χρώμενος; καὶ ἀσπίδα
 μὲν λαβὼν ἢ τι ἄλλο τῶν πολεμικῶν ὄπλων τε καὶ ὀργάνων D
 αὐθημερόν ὀπλιτικῆς ἢ τινος ἄλλης μάχης τῶν κατὰ πόλεμον
 ἰκανὸς ἔσται ἀγωνιστής, τῶν δὲ ἄλλων ὀργάνων οὐδὲν οὐδένα
 δημιουργὸν οὐδέ ἀθλητὴν ληφθὲν ποιήσῃ οὐδ' ἔσται χρήσιμον
 τῷ μήτε τὴν ἐπιστήμην ἐκάστου λαβόντι μήτε τὴν μελέτην·
 ἰκανὴν παρασχομένῳ; Πολλοῦ γὰρ ἂν, ἢ δ' ὅς, τὰ ὄργανα
 ἦν ἀξία. Οὐκοῦν, ἦν δ' ἐγώ, ὅσῳ μέγιστον τὸ τῶν φυλάκων
 ἔργον, τοσοῦτῳ σχολῆς τε τῶν ἄλλων πλείστης ἂν εἴη καὶ αὐτῆς E
 τέχνης τε καὶ ἐπιμελείας μεγίστης δεόμενον. Οἶμαι ἐγωγε, ἢ
 δ' ὅς. Ἄρ' οὖν οὐ καὶ φύσεως ἐπιτηδείας εἰς αὐτὸ τὸ ἐπιτή-
 δευμα; Πῶς δ' οὐ; Ἡμέτερον δὴ ἔργον ἂν εἴη, ὡς ἔοικεν,
 εἴπερ οἰοί τ' ἐσμέν, ἐκλέξασθαι τίνες τε καὶ ποῖαι φύσεις
 ἐπιτήδεια εἰς πόλεως φυλακὴν. Ἡμέτερον μέντοι. Μὰ Δία,
 ἦν δ' ἐγώ, οὐκ ἄρα φαῦλον πρᾶγμα ἠράμεθα· ὁμοῦ δὲ οὐκ
 ἀποδαλιατέον, ὅσον γ' ἂν δύναμις παρέικη. | Οὐ γὰρ οὖν, 375A
 ἔφη. Οἶα οὖν τ, ἦν δ' ἐγώ, διαφέρειν φύσιν γενναίου
 σκύλακος εἰς φυλακὴν νεανίσκου εὐγενοῦς; Τὸ ποῖον λέγεις;
 Οἶον ὀξύν τε που δεῖ αὐτοῖν ἐκάτερον εἶναι πρὸς αἰσθησιν
 καὶ ελαφρὸν πρὸς τὸ αἰσθανόμενον διωκάθειν, καὶ ἰσχυρὸν
 αὐ, εἴαν δέη ἐλόντα διαμάχεσθαι. Δεῖ γὰρ οὖν, ἔφη, πάντων
 τούτων. Καὶ μὴν ἀνδρείον γε, εἴπερ εὖ μαχεῖται. Πῶς δ'
 οὐ; Ἀνδρείος δὲ εἶναι ἄρα ἐβελήσῃ ὁ μὴ θυμοειδῆς εἴτε
 ἵππος εἴτε κύων ἢ ἄλλο ὅτιοῦν ζῶον; ἢ οὐκ ἐννενόηκας, ὡς B
 ἄμαχόν τε καὶ ἀνίκητον θυμός, οὐ παρόντος ψυχῆ πᾶσα πρὸς
 πάντα ἀφοβός τε ἐστὶ καὶ ἀήττητος; Ἐννενόηκα. Τὰ μὲν
 τοίνυν τοῦ σώματος οἶον δεῖ τὸν φύλακα εἶναι, δῆλα. Ναί.
 Καὶ μὴν καὶ τὰ τῆς ψυχῆς, ὅτι γε θυμοειδῆ. Καὶ τοῦτο.

Πῶς οὖν, ἦν δ' ἐγώ, ὦ Γλαύκων, οὐκ ἄγριοι ἀλλήλοις ἔσονται
 C καὶ τοῖς ἄλλοις πόλιταις, ὄντες τοιοῦτοι τὰς φύσεις; Μὰ
 Δία, ἦ δ' ὅς, οὐ ῥαδίως. Ἄλλὰ μέντοι δεῖ γε πρὸς μὲν τοὺς
 οἰκείους πρᾶους αὐτοὺς εἶναι, πρὸς δὲ τοὺς πολεμίους χαλεπούς.
 εἰ δὲ μή, οὐ περιμενοῦσιν ἄλλους σφᾶς διολέσαι, ἀλλ' αὐτοὶ
 φθήσονται αὐτὸ δράσαντες. Ἄληθῆ, ἔφη. Τί οὖν, ἦν δ'
 ἐγώ, ποιήσομεν; πόθεν ἅμα πρᾶον καὶ μεγαλόθυμον ἦθος
 εὐρήσομεν; ἐναντία γάρ που θυμοειδεῖ πραεῖα φύσις. Φαί-
 νεται. Ἄλλὰ μέντοι τούτων ὁποτέρου ἂν στέρηται, φύλαξ
 D ἀγαθὸς οὐ μὴ γένηται. ταῦτα δὲ ἀδυνάτοις ἔοικε, καὶ οὕτω
 δὴ συμβαίνει ἀγαθὸν φύλακα ἀδύνατον γενέσθαι. Κινδυνεύει,
 ἔφη. Καὶ ἐγὼ ἀπορήσας τε καὶ ἐπισκεψάμενος τὰ ἔμπροσθεν,
 Δικαίως γε, ἦν δ' ἐγώ, ὦ φίλε, ἀποροῦμεν· ἧς γὰρ προὔθεμεθα
 εἰκόνας ἀπελείφθημεν. Πῶς λέγεις; Οὐκ ἐνενοήσαμεν, ὅτι
 εἰσὶν ἄρα φύσεις, οἷας ἡμεῖς οὐκ ᾤθημεν, ἔχουσαι τὰναντία
 ταῦτα; Ποῦ δὴ; Ἴδοι μὲν ἂν τις καὶ ἐν ἄλλοις ζώοις, οὐ
 E μέντ' ἂν ἦκιστα ἐν ᾧ ἡμεῖς παρεβάλλομεν τῷ φύλακι. οἶσθα
 γάρ που τῶν γενναίων κυνῶν, ὅτι τοῦτο φύσει αὐτῶν τὸ ἦθος,
 πρὸς μὲν τοὺς συνήθεις τε καὶ γνωρίμους ὡς οἶόν τε πραοτά-
 τους εἶναι, πρὸς δὲ τοὺς ἀγνώτας τούναντίον. Οἶδα μέντοι.
 Τοῦτο μὲν ἄρα, ἦν δ' ἐγώ, δυνατόν, καὶ οὐ παρὰ φύσιν
 ζητοῦμεν τοιοῦτον εἶναι τὸν φύλακα. Οὐκ ἔοικεν. Ἄρ' οὖν
 σοι δοκεῖ ἔτι τοῦδε προσδεῖσθαι ὁ φυλακικὸς ἐσόμενος, πρὸς
 τῷ θυμοειδεῖ ἔτι προσγενέσθαι φιλόσοφος τὴν φύσιν; Πῶς
 376A δὴ; ἔφη· οὐ γὰρ | ἐννοῶ. Καὶ τοῦτο, ἦν δ' ἐγώ, ἐν τοῖς
 κυσὶ κατόψει, δ καὶ ἄξιον θαυμάσαι τοῦ θηρίου. Τὸ ποῖον;
 Ὃν μὲν ἂν ἴδῃ ἀγνώτα, χαλεπαίνει, οὐδὲν κακὸν προπεπονθῶς·
 δν δ' ἂν γνώριμον, ἀσπάζεται, κἂν μηδὲν πώποτε ὑπ' αὐτοῦ
 ἀγαθὸν πεπόνθη. ἢ οὐπω τοῦτο ἐθαύμασας; Οὐ πάνυ, ἔφη,
 ἄχρι τούτου προσέσχον τὸν νοῦν· ὅτι δὲ που δρᾷ ταῦτα,
 B δῆλον. Ἄλλὰ μὴν κομψόν γε φαίνεται τὸ πάθος αὐτοῦ τῆς
 φύσεως καὶ ὡς ἀληθῶς φιλόσοφον. Πῆ δὴ; Ἢ, ἦν δ' ἐγώ,
 ὅψιν οὐδενὶ ἄλλῳ φίλην καὶ ἐχθρὰν διακρίνει ἢ τῷ τὴν μὲν
 καταμαθεῖν, τὴν δὲ ἀγνοῆσαι. καίτοι πῶς οὐκ ἂν φιλομαθὲς



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πλάττεται καὶ ἐνδύεται τύπος, δὴ ἂν τις βούληται ἐνσημή-
 νασθαι ἐκάστῳ. Κομιδῆ μὲν οὖν. Ἄρ' οὖν ῥαδίως οὕτω
 παρήσομεν τοὺς ἐπιτυχόντας ὑπὸ τῶν ἐπιτυχόντων μύθους
 πλασθέντας ἀκούειν τοὺς παῖδας καὶ λαμβάνειν ἐν ταῖς
 ψυχαῖς ὡς ἐπὶ τὸ πολὺ ἐναντίας δόξας ἐκείναις, ἅς, ἐπειδὴν
 τελεωθῶσιν, ἔχειν οἰησόμεθα δεῖν αὐτούς; Οὐδ' ὅπωςτι οὖν
 παρήσομεν. Πρῶτον δὴ ἡμῖν, ὡς ἔοικεν, ἐπιστατητέον τοῖς
 μυθοποιοῖς, καὶ δὴ μὲν ἂν καλὸν ποιήσωσιν, ἐγκριτέον, δὴ δ'
 ἂν μὴ, ἀποκριτέον. τοὺς δ' ἐγκριθέντας πείσομεν τὰς τροφούς
 τε καὶ μητέρας λέγειν τοῖς παισὶ, καὶ πλάττειν τὰς ψυχὰς
 αὐτῶν τοῖς μύθοις πολὺ μᾶλλον ἢ τὰ σώματα ταῖς χερσίν.
 ὧν δὲ νῦν λέγουσι τοὺς πολλοὺς ἐκβλητέον. Ποίους δὴ;
 ἔφη. Ἐν τοῖς μείζουσιν, ἦν δ' ἐγώ, μύθοις ὀψόμεθα καὶ τοὺς
 ἐλάττους. δεῖ γὰρ δὴ τὸν αὐτὸν τύπον εἶναι καὶ ταῦτόν
 δύνασθαι τοὺς τε μείζους καὶ τοὺς ἐλάττους. ἢ οὐκ οἶει;
 Ἐγώ, ἔφη. ἀλλ' οὐκ ἐννοῶ οὐδὲ τοὺς μείζους τίνας λέγεις.
 Οὗς Ἡσίοδος τε, εἶπον, καὶ Ὀμηρος ἡμῖν ἐλεγέτην καὶ οἱ
 ἄλλοι ποιηταί. οὗτοι γὰρ που μύθους τοῖς ἀνθρώποις ψευδεῖς
 συντιθέντες ἔλεγον τε καὶ λέγουσιν. Ποίους δὴ, ἢ δ' ὅς, καὶ
 τί αὐτῶν μεμφόμενος λέγεις; Ὅπερ, ἦν δ' ἐγώ, χρὴ καὶ
 πρῶτον καὶ μάλιστα μέμφεσθαι, ἄλλως τε καὶ ἂν τις μὴ
 καλῶς ψεύδηται. Τί τοῦτο; Ὅταν εἰκάξῃ τις κακῶς τῷ
 λόγῳ περὶ θεῶν τε καὶ ἡρώων οἰοί εἶσιν, ὥσπερ γραφεὺς
 μηδὲν εἰκότα γράφων οἷς ἂν ὁμοία βουλευθῆ γράψαι. Καὶ
 γὰρ, ἔφη, ὀρθῶς ἔχει τὰ γε τοιαῦτα μέμφεσθαι. ἀλλὰ πῶς
 δὴ λέγομεν καὶ ποῖα; Πρῶτον μὲν, ἦν δ' ἐγώ, τὸ μέγιστον
 καὶ περὶ τῶν μεγίστων ψεῦδος ὁ εἰπὼν οὐ καλῶς ἐψεύσατο,
 ὡς Οὐρανός τε εἰργάσατο ἅ φησι δράσαι αὐτὸν Ἡσίοδος, ὃ
 378A τε αὖ Κρόνος ὡς ἐτιμωρήσατο αὐτόν. τὰ δὲ δὴ | τοῦ Κρόνου
 ἔργα καὶ πάθη ὑπὸ τοῦ υἱέος, οὐδ' ἂν εἰ ἦν ἀληθῆ, ὥμην δεῖν
 ῥαδίως οὕτω λέγεσθαι πρὸς ἄφρονάς τε καὶ νέους, ἀλλὰ
 μάλιστα μὲν σιγᾶσθαι, εἰ δὲ ἀνάγκη τις ἦν λέγειν, δι'
 ἀπορρήτων ἀκούειν ὡς ὀλιγίστους, θυσαμένους οὐ χοῖρον ἀλλά
 τι μέγα καὶ ἄπορον θῦμα, ὅπως ὃ τι ἐλαχίστοις συνέβη

ἀκούσαι. Καὶ γάρ, ἡ δ' ὄς, οὗτοί γε οἱ λόγοι χαλεποὶ
Καὶ οὐ λεκτέοι γ', ἔφη, ὦ Ἀδείμαντε, ἐν τῇ ἡμετέρα πόλει
οὐδὲ λεκτέον νέω ἀκούοντι, ὡς ἀδικῶν τὰ ἔσχατα οὐδὲν ἂν B||
θαυμαστὸν ποιοῖ, οὐδ' αὖ ἀδικοῦντα πατέρα καλᾶζων παντὶ
τρόπῳ, ἀλλὰ δρῶν ἂν ὅπερ θεῶν οἱ πρῶτοί τε καὶ μέγιστοι.
Οὐ μὰ τὸν Δία, ἡ δ' ὄς, οὐδὲ αὐτῷ μοι δοκεῖ ἐπιτήδεια εἶναι
λέγειν. Οὐδέ γε, ἦν δ' ἐγώ, τὸ παράπαν ὡς θεοὶ θεοῖς παλε-
μοῦσί τε καὶ ἐπιβουλεύουσι καὶ μάχονται—οὐδέ γὰρ ἀληθῆ—,
εἰ γε δεῖ ἡμῖν τοὺς μέλλοντας τὴν πόλιν φυλάξαι ἀσχοιστον
νομίζαν τὸ ραδίως ἀλλήλοις ἀπεχθάνεσθαι· πολλοῦ δεῖ
γίγαντομαχίας τε μυθολογητέον αὐτοῖς καὶ ποικιλτέον, καὶ
ἄλλας ἔχθρας πολλὰς καὶ παντοδαπὰς θεῶν τε καὶ ἡρώων
πρὸς συγγενᾶς τε καὶ οἰκείους αὐτῶν· ἀλλ' εἰ πως μέλλομεν
πεῖσαι, ὡς οὐδεὶς πώποτε πολίτης ἕτερος ἑτέρῳ ἀπήχθετο
οὐδ' ἔστι τοῦτο ὄσιον, τοιαῦτα [λεκτέα] μᾶλλον πρὸς τὰ D
παιδία εὐθὺς καὶ γέρουσι καὶ γραυσί, καὶ πρεσβυτέροις
γιγνομένοις καὶ τοὺς ποιητὰς ἐγγὺς τούτων ἀναγκαστέον
λογοποιεῖν. Ἦρας δὲ δεσμοὺς ὑπὸ νείος καὶ Ἐφαιστοῦ
ρίψας ὑπὸ πατρός, μέλλοντος τῇ μητρὶ τυπτομένη ἀμύναν,
καὶ θεομαχίας ὄσας Ὅμηρος πεποίηκεν οὐ παραδεκτέον εἰς
τὴν πόλιν, οὐτ' ἐν ὑπονοίαις πεποιημένας οὔτε ἀνευ ὑπονοιῶν. ^{διε' ἀ-}
ὁ γὰρ νέος οὐχ οἷός τε κρίναν δ τί τε ὑπόνοια καὶ δ μή, ^{πρω-}
ἀλλ' εἰ ἂν τηλικούτος ὢν λάβῃ ἐν ταῖς δόξαις δυσέκκιπτά τε ^{καὶ ἀ-}
καὶ ἀμετάστατα φιλεῖ γίνεσθαι. ὧν δὴ ἴσως ἕνεκα περὶ ^{Ε. καὶ}
παντὸς ποιητέον εἰ πρῶτα ἀκούουσιν ὃ τι κάλλιστα μυθο- ||
λογημένα πρὸς ἀρετὴν ἀκούειν. Ἔχαι γάρ, ἔφη, λόγον. ἀλλ'
εἰ τις αὖ καὶ ταῦτα ἐρωτήσῃ ἡμᾶς, ταῦτα ἅττα ἐστὶ καὶ τίνες
οἱ μῦθοι, τίνας ἂν φαῖμεν; Καὶ ἐγὼ εἶπον ὦ Ἀδείμαντε,
οὐκ ἐσμὲν ποιηταὶ ἐγώ τε καὶ σὺ ἐν τῷ παρόντι, | ἀλλ' οἰκιστὰι 379A
πόλεως. οἰκισταῖς δὲ τοὺς μὲν τύπους προσήκει εἰδέναι ἐν οἷς
δεῖ μυθολογεῖν τοὺς ποιητὰς, παρ' οὗς εἰάν ποιῶσιν οὐκ ἐπι-
τρεπτέον, οὐ μὴν αὐτοῖς γε ποιητέον μύθους. Ὁρθῶς, ἔφη·
ἀλλ' αὐτὸ δὴ τοῦτο, οἱ τύποι περὶ θεολογίας τίνας ἂν εἶεν;
Τοιοῖδε πού τινες, ἦν δ' ἐγώ· οἷος τυγχάνει ὁ θεὸς ὢν, αἰ

δήπου ἀποδοτέον, ἔάν τις αὐτὸν ἐν ἔπεσι ποιῆ [ἔάν τε ἐν
 B μέλεσιν] ἔάν τε ἐν τραγωδίᾳ. Δεῖ γάρ. Οὐκοῦν ἀγαθὸς ὃ γε
 θεὸς τῷ ὄντι τε καὶ λεκτέον οὕτως; Τί μὴν; Ἄλλὰ μὴν
 οὐδὲν γε τῶν ἀγαθῶν βλαβερόν· ἦ γάρ; Οὐ μοι δοκεῖ. Ἄρ'
 οὖν ὃ μὴ βλαβερόν βλάπτει; Οὐδαμῶς. Ὁ δὲ μὴ βλάπτει
 κακὸν τι ποιεῖ; Οὐδὲ τοῦτο. Ὁ δέ γε μηδὲν κακὸν ποιεῖ
 οὐδ' ἂν τινος εἴη κακοῦ αἴτιον; Πῶς γάρ; Τί δέ; ὠφέλιμον
 τὸ ἀγαθόν; Ναί. Αἴτιον ἄρα εὐπραγίας; Ναί. Οὐκ ἄρα
 πάντων γε αἴτιον τὸ ἀγαθόν, ἀλλὰ τῶν μὲν εὖ ἐχόντων αἴτιον,
 C τῶν δὲ κακῶν ἀναίτιον. Παντελῶς γ', ἔφη. Οὐδ' ἄρα, ἦν
 δ' ἐγώ, ὁ θεός, ἐπειδὴ ἀγαθός, πάντων ἂν εἴη αἴτιος, ὡς οἱ
 πολλοὶ λέγουσιν, ἀλλὰ ὀλίγων μὲν τοῖς ἀνθρώποις αἴτιος,
 πολλῶν δὲ ἀναίτιος· πολὺ γὰρ ἐλάττω τάγαθὰ τῶν κακῶν
 ἡμῖν. καὶ τῶν μὲν ἀγαθῶν οὐδένα ἄλλον αἰτιατέον, τῶν δὲ
 κακῶν ἄλλ' ἅττα δεῖ ζητεῖν τὰ αἴτια, ἄλλ' οὐτὸν θεόν. Ἀληθέ-
 στατα, ἔφη, δοκεῖς μοι λέγειν. Οὐκ ἄρα, ἦν δ' ἐγώ, ἀποδεκτέον
 οὔτε Ὀμήρου οὔτ' ἄλλου ποιητοῦ ταύτην τὴν ἀμαρτίαν περὶ
 D τοὺς θεοὺς ἀνοήτως ἀμαρτάνοντος καὶ λέγοντος, ὡς δοιοὶ
 πίθοι

κατακείαται ἐν Διὸς οὐδαι

κηρῶν ἔμπλειοι, ὁ μὲν ἐσθλῶν, αὐτὰρ ὃ δειλῶν·

καὶ ᾧ μὲν ἂν μίξας ὁ Ζεὺς δῶ ἀμφοτέρων,

ἄλλοτε μὲν τε κακῷ ὃ γε κύρεται, ἄλλοτε δ' ἐσθλῷ·

ᾧ δ' ἂν μὴ, ἄλλ' ἄκρατα τὰ ἕτερα, τὸν δὲ

κακῇ βούβρωστις ἐπὶ χθόνα διὰν ἐλαύνει.

E οὐδ' ὡς ταμίας ἡμῖν Ζεὺς

ἀγαθῶν τε κακῶν τε τέτυκται.

Τὴν δὲ τῶν ὄρκων καὶ σπονδῶν σύγχυσις, ἦν ὁ Πάνδαρος
 συνέχεεν, ἔάν τις φῆ δι' Ἀθηνᾶς τε καὶ Διὸς γεγονέναι, οὐκ
 380A ἐπαινεσόμεθα· οὐδὲ θεῶν ἔριν τε καὶ κρίσιν | διὰ Θέμιτός τε
 καὶ Διός· οὐδ' αὖ, ὡς Αἰσχύλος λέγει, ἑατέον ἀκούειν τοὺς
 νέους, ὅτι

θεὸς μὲν αἴτιαν φύει βροτοῖς,
 ὅταν κακῶσαι δῶμα παμπήδην θέλη.



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πάθος ταραξείε τε καὶ ἀλλοιώσειεν; Ναί. Καὶ μὴν που καὶ τὰ γε ξύνθετα πάντα σκεύη τε καὶ οἰκοδομήματα [καὶ ἀμφιέσματα] κατὰ τὸν αὐτὸν λόγον τὰ εὖ εἰργασμένα καὶ εὖ ἔχοντα ὑπὸ χρόνου τε καὶ τῶν ἄλλων παθημάτων ἤκιστα ἀλλοιοῦται.

B Ἔστι δὴ ταῦτα. Πᾶν δὴ τὸ καλῶς ἔχον ἢ φύσει ἢ τέχνῃ ἢ ἀμφοτέροις ἐλαχίστην μεταβολὴν ὑπ' ἄλλου ἐνδέχεται. Ἔοικεν. Ἄλλὰ μὴν ὁ θεὸς γε καὶ τὰ τοῦ θεοῦ πάντῃ ἄριστα ἔχει. Πῶς δ' οὐ; Ταύτη μὲν δὴ ἤκιστα ἂν πολλὰς μορφὰς ἴσχοι ὁ θεός. Ἦκιστα δῆτα.

Ἄλλ' ἄρα αὐτὸς αὐτὸν μεταβάλλοι ἂν καὶ ἀλλοιοῖ; Δῆλον, ἔφη, ὅτι, εἴπερ ἀλλοιοῦται. Πότερον οὖν ἐπὶ τὸ βέλτιόν τε καὶ κάλλιον μεταβάλλει ἑαυτὸν ἢ ἐπὶ τὸ χεῖρον καὶ τὸ αἰσχίον ἑαυτοῦ; Ἀνάγκη, ἔφη, ἐπὶ τὸ χεῖρον, εἴπερ ἀλλοιοῦται· οὐ γάρ που ἐνδεᾶ γε φήσομεν τὸν θεὸν κάλλους ἢ ἀρετῆς εἶναι. Ὁρθότατα, ἦν δ' ἐγώ, λέγεις καὶ οὕτως ἔχοντος δοκεῖ ἂν τίς σοι, ὦ Ἀδείμαντε, ἐκὼν αὐτὸν χεῖρω ποιεῖν ὀπηροῦν ἢ θεῶν ἢ ἀνθρώπων; Ἀδύνατον, ἔφη. Ἀδύνατον ἄρα, ἔφην, καὶ θεῶν ἐθέλειν αὐτὸν ἀλλοιοῦν, ἀλλ' ὡς ἔοικε, κάλλιστος καὶ ἄριστος ὧν εἰς τὸ δυνατὸν ἕκαστος αὐτῶν μένει ἀεὶ ἀπλῶς ἐν τῇ αὐτοῦ μορφῇ. Ἀπασα, ἔφη, ἀνάγκη ἔμοιγε δοκεῖ. Μηδεὶς ἄρα, ἦν δ' ἐγώ, ὦ ἄριστε, λεγέτω ἡμῖν τῶν ποιητῶν, ὡς

θεοὶ ξείνοισιν ἐοικότες ἀλλοδαποῖσι, *στρατιῶν*
παντοῖοι τελέθοντες, ἐπιστρωφῶσι πόληας· *νικεῖ*
μηδὲ Πρωτέως καὶ Θέτιδος καταψευδέσθω μηδεὶς, μηδ' ἐν τραγωδίαις μηδ' ἐν τοῖς ἄλλοις ποιήμασιν εἰσαγέτω Ἦραν ἠλλοιωμένην ὡς ἰέρειαν ἀγέρουσαν

Ἰνάχου Ἀργείου ποταμοῦ παισὶν βιοδώροις· *ἡμ. γέννη*
Ἐ καὶ ἄλλα τοιαῦτα πολλὰ μὴ ἡμῖν ψευδέσθωσαν. μηδ' αὖ ὑπὸ τούτων ἀναπειθόμεναι αἱ μητέρες τὰ παιδιά ἐκδειματούντων, λέγουσαι τοὺς μύθους κακῶς, ὡς ἄρα θεοὶ τινες περιέρχονται *ἡμ.* νύκτωρ πολλοῖς ξένοις καὶ παντοδαποῖς ἰνδαλλόμενοι, ἵνα μὴ ἅμα μὲν εἰς θεοὺς βλασφημῶσιν, ἅμα δὲ τοὺς παῖδας ἀπεργάζωνται δειλοτέρους. Μὴ γάρ, ἔφη. Ἄλλ' ἄρα, ἦν δ' ἐγώ,

αὐτοὶ μὲν οἱ θεοὶ εἰσιν οἷοι μὴ μεταβάλλειν, ἡμῖν δὲ ποιούσι
δοκεῖν σφᾶς παντοδαποὺς φαίνεσθαι, ἔξαπατῶντες καὶ γοη-^{μενίαι}
τεύοντες; Ἴσως, ἔφη. Τί δέ; ἦν δ' ἐγώ· ψεύδεσθαι | θεὸς 382a
ἐθέλοι ἂν ἢ λόγῳ ἢ ἔργῳ φάντασμα προτείνων; Οὐκ οἶδα, ἢ
δ' ὅς· Οὐκ οἶσθα, ἦν δ' ἐγώ, ὅτι τό γε ὡς ἀληθῶς ψεύδος,
εἰ οἷόν τε τοῦτο εἰπεῖν, πάντες θεοὶ τε καὶ ἄνθρωποι μισοῦσιν;
Πῶς, ἔφη, λέγεις; Οὕτως, ἦν δ' ἐγώ, ὅτι τῷ κυριωτάτῳ που
ἑαυτῶν ψεύδεσθαι καὶ περὶ τὰ κυριώτατα οὐδεὶς ἐκὼν ἐθέλει,
ἀλλὰ πάντων μάλιστα φοβεῖται ἐκεῖ αὐτὸ κεκτηῖσθαι. Οὐδὲ B
νῦν πῶ, ἢ δ' ὅς, μανθάνω. Οἷε γὰρ τί με, ἔφην, σεμνὸν
λέγειν· ἐγὼ δὲ λέγω ὅτι τῇ ψυχῇ περὶ τὰ ὄντα ψεύδεσθαι
τε καὶ ἐψεῦσθαι καὶ ἀμαθῆ εἶναι καὶ ἐνταῦθα ἔχειν τε καὶ
κεκτηῖσθαι τὸ ψεύδος πάντες ἥκιστα ἂν δέξαιντο καὶ μισοῦσι
μάλιστα αὐτὸ ἐν τῷ τοιούτῳ. Πολύ γε, ἔφη. Ἀλλὰ μὴν
ὀρθότατά γ' ἂν, ὃ νῦν δὴ ἔλεγον, τοῦτο ὡς ἀληθῶς ψεύδος
καλοῖτο, ἢ ἐν τῇ ψυχῇ ἀγνοία ἢ τοῦ ἐψευσμένου· ἐπεὶ τό γε
ἐν τοῖς λόγοις μίμημά τι τοῦ ἐν τῇ ψυχῇ ἐστὶ παθήματος
καὶ ὕστερον γεγονὸς εἰδωλον, οὐ πάνυ ἄκρατον ψεύδος. ἢ
οὐχ οὕτω; Πάνυ μὲν οὖν. Τὸ μὲν δὴ τῷ ὄντι ψεύδος οὐ C
μόνον ὑπὸ θεῶν ἀλλὰ καὶ ὑπ' ἀνθρώπων μισεῖται. Δοκεῖ
μοι. Τί δὲ δὴ; τὸ ἐν τοῖς λόγοις ψεύδος πότε καὶ τῷ χρήσι-
μον, ὥστε μὴ ἄξιον εἶναι μίσους; ἄρ' οὐ πρὸς τε τοὺς πολε-
μίους καὶ τῶν καλουμένων φίλων, ὅταν διὰ μανίαν ἢ τινα
ἀνοιαν κακὸν τι ἐπιχειρῶσι πράττειν, τότε ἀποτροπῆς ἕνεκα
ὡς φάρμακον χρήσιμον γίνεταί; καὶ ἐν αἷς νῦν δὴ ἐλέγομεν D
ταῖς μυθολογίαις διὰ τὸ μὴ εἰδέναί ὅπη τάληθές ἔχει περὶ τῶν
παλαιῶν ἀφομοιοῦντες τῷ ἀληθεῖ τὸ ψεύδος ὃ τι μάλιστα, E
οὕτω χρήσιμον ποιούμεν; Καὶ μάλα, ἢ δ' ὅς, οὕτως ἔχει.
Κατὰ τί δὴ οὖν τούτων τῷ θεῷ τὸ ψεύδος χρήσιμον; πότε-
ρον διὰ τὸ μὴ εἰδέναί τὰ παλαιὰ ἀφομοιωῶν ἂν ψεύδοιτο;
Γελοῖον μὲντ' ἂν εἴη, ἔφη. Ποιητῆς μὲν ἄρα ψευδῆς ἐν θεῷ
οὐκ ἔνι. Οὐ μοι δοκεῖ. Ἀλλὰ δεδιὼς τοὺς ἐχθροὺς ψεύδοιτο;
Πολλοῦ γε δεῖ. Ἀλλὰ δι' οἰκείων ἀνοιαν ἢ μανίαν; Ἀλλ' E
οὐδεὶς, ἔφη, τῶν ἀνοήτων καὶ μαινομένων θεοφιλής. Οὐκ ἄρα

ἔστιν οὐδ' ἕνεκα ἂν θεὸς ψεύδοιτο. Οὐκ ἔστιν. Πάντη ἄρα
 ἀψευδὲς τὸ δαιμόνιον τε καὶ τὸ θεῖον. Παντάπασι μὲν οὖν,
 ἔφη. Κομιδῇ ἄρα ὁ θεὸς ἀπλοῦν καὶ ἀληθὲς ἐν τε ἔργῳ καὶ
 ἐν λόγῳ, καὶ οὔτε αὐτὸς μεθίσταται οὔτε ἄλλους ἐξαπατᾷ,
 [οὔτε κατὰ φαντασίας] οὔτε κατὰ λόγους οὔτε κατὰ σημείων
 383A. πομπάς, οὐθ' ὑπαρ οὐτ' ὄναρ. | Οὕτως, ἔφη, ἔμοιγε καὶ αὐτῷ
 φαίνεται σοῦ λέγοντος. Συγχωρεῖς ἄρα, ἔφην, τοῦτον δεύτερον
 τύπον εἶναι, ἐν ᾧ δεῖ περὶ θεῶν καὶ λέγειν καὶ ποιεῖν, ὡς
 μήτε αὐτοὺς γόητας ὄντας τῷ μεταβάλλειν ἑαυτοὺς μήτε ἡμᾶς
 ψεύδεσι παράγειν ἐν λόγῳ ἢ ἐν ἔργῳ; Συγχωρῶ. Πολλὰ ἄρα
 Ὁμήρου ἐπαινούντες ἄλλα τοῦτο οὐκ ἐπαινεσόμεθα, τὴν τοῦ
 ἐνυπνίου πομπὴν ὑπὸ Διὸς τῷ Ἀγαμέμνονι. οὐδὲ Αἰσχύλου,
 B. ὅταν φῆ ἡ Θέτις τὸν Ἀπόλλω ἐν τοῖς αὐτῆς γάμοις ἄδοντα
 ἐνδατεῖσθαι τὰς εἰς εὐπαιδίας ἀρετῶν καὶ εὐχέλων,
 νόσων τ' ἀπείρους καὶ μακραίωνας βίους,
 ξύμπαντά τ' εἰπὼν θεοφιλεῖς ἑμᾶς τύχας
 παιῶν' ἐπευφήμησεν, εὐθυμῶν ἐμέ.
 καγὼ τὸ Φοίβου θεῖον ἀψευδὲς στόμα
 ἤλπιζον εἶναι, μαντικῇ βρύον τέχνῃ, *κερικῆ*
 ὁ δ', αὐτὸς ὕμνων, αὐτὸς ἐν θοίνῃ παρών, *μακρ*
 αὐτὸς τὰδ' εἰπὼν, αὐτὸς ἔστιν ὁ κτανὼν
 τὸν παῖδα τὸν ἑμὸν.
 C. ὅταν τις τοιαῦτα λέγῃ περὶ θεῶν, χαλεπανοῦμέν τε καὶ χορὸν
 οὐ δώσομεν, οὐδὲ τοὺς διδασκάλους ἐάσομεν ἐπὶ παιδείᾳ
 χρῆσθαι τῶν νέων, εἰ μέλλουσιν ἡμῖν οἱ φύλακες θεοσεβεῖς
 τε καὶ θεῖοι γίγνεσθαι, καθ' ὅσον ἀνθρώπῳ ἐπὶ πλείστον οἶόν
 τε. Παντάπασιν, ἔφη, ἔγωγε τοὺς τύπους τούτους συγχωρῶ,
 καὶ ὡς νόμοις ἂν χρώμην.



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καὶ τὸ

1) οἷψ πεπνῦσθαι, ταὶ δὲ σκιαὶ ἀίσσουσι· ὡς οἱ οὐρανὸς

καὶ

2) ψυχὴ δ' ἐκ ῥεθέων πταμένη "Αἰδόςδε βεβήκει,
δν πότμον γούωσα, λιποῦσ' ἀνδροτήτα καὶ ἥβην·

387A | καὶ τὸ

ψυχὴ δὲ κατὰ χθονός, ἤντε καπνός, εἴκε
ῥέχεται τετριγυῖα· ἡ δὲ ἄνθρωπος

καὶ

ὡς δ' ὅτε νυκτερίδες μυχῶ ἀντροῦ θεσπεσίοιο
τρίζουσαι ποτέονται, ἐπεὶ κέ τις ἀποπέσῃσιν
ὄρμαθου ἐκ πέτρης, ἀνά τ' ἀλλήλησιν ἔχονται,
ὡς αἱ τετριγυῖαι ἅμ' ἦσαν.

B ταῦτα καὶ τὰ τοιαῦτα πάντα παραιτησόμεθα "Ομηρόν τε καὶ
C ταῦτα ὀνόματα πάντα τὰ δεινὰ τε καὶ φοβερὰ ἀποβλητέα,
D ποιητέον; Δῆλα δὴ. Καὶ τοὺς ὄδυρμους ἄρα ἐξαιρήσομεν
καὶ τοὺς οἴκτους τοὺς τῶν ἐλλογίμων ἀνδρῶν; "Ανάγκη, ἔφη,
εἴπερ καὶ τὰ πρότερα. Σκόπει δὴ, ἦν δ' ἐγώ, εἰ ὀρθῶς
ἐξαιρήσομεν ἢ οὐ. φάμεν δὲ δὴ, ὅτι ὁ ἐπιεικὴς ἀνὴρ τῷ
ἐπιεικεῖ, οὐπερ καὶ ἑταῖρός ἐστι, τὸ τεθνάναι οὐ δεινὸν
ἡγήσεται. Φάμεν γάρ. Οὐκ ἄρα ὑπὲρ γ' ἐκείνου ὡς δεινόν
τι πεπονθότος ὄδυροίτ' ἂν. Οὐ δῆτα. "Αλλὰ μὴν καὶ τότε

λέγομεν, ὡς ὁ τοιοῦτος μάλιστα αὐτὸς αὐτῷ αὐτάρκης πρὸς τὸ εὖ ζῆν καὶ διαφερόντως τῶν ἄλλων ἤκιστα ἐτέρου προσδεῖται. Ἀληθῆ, ἔφη. Ἐκιστα ἄρ' αὐτῷ δεινὸν στερηθῆναι εὐείας ἢ ἀδελφοῦ ἢ χρημάτων ἢ ἄλλου του τῶν τοιούτων. Ἐκιστα μέντοι. Ἐκιστ' ἄρα καὶ ὀδύρεσθαι, φέρειν δὲ ὡς πραότατα, ὅταν τις αὐτὸν τοιαύτη συμφορὰ καταλάβῃ. Πολύ γε. Ὅρθως ἄρ' ἂν ἐξαιροῖμεν τοὺς θρήνους τῶν ὀνομαστῶν ἀνδρῶν, γυναῖξί δὲ ἀποδιδούμεν, καὶ οὐδὲ ταύταις σπουδαίαις, καὶ ὅσοι κακοὶ τῶν ἀνδρῶν, ἵνα ἡμῖν δυσχεραίνωσιν ὅμοια τούτοις ποιεῖν οὐς δὴ φάμεν ἐπὶ φυλακῇ τῆς χώρας τρέφειν. Ὅρθως, ἔφη. Πάλιν δὴ Ὀμήρου τε δεησόμεθα καὶ τῶν ἄλλων ποιητῶν μὴ ποιεῖν Ἀχιλλεῖα θεᾶς παῖδα ἄλλοτ' ἐπὶ πλευρᾷ κατακείμενον, ἄλλοτε δ' αὖτε ὑπτιον, ἄλλοτε δὲ πρηνη, τοτὲ δ' ὀρθὸν ἀναστάντα πλωτίζοντ' ἀλύοντ' ἐπὶ θῖν' ἄλὸς ἀτρυγέτοιο, μηδὲ ἀμφοτέρησι χερσὶν ἐλόντα κόνιν αἰθαλόεσσαν χευάμενον κακῆ κεφαλῆς, μηδὲ ἄλλα κλαίοντά τε καὶ ὀδυρόμενον ὄσα καὶ οἷα ἐκείνος ἐποίησε· μηδὲ Πρίαμον ἐγγὺς θεῶν γεγονότα λιτανεύοντά τε καὶ

κυλινδόμενον κατὰ κόπρον,

καὶ ἐξονομακλήδην ὀνομάζοντ' ἀνδρα ἕκαστον.

πολύ δ' ἔτι τούτων μᾶλλον δεησόμεθα μήτοι θεοὺς γε ποιεῖν ὀδυρομένους καὶ λέγοντας

ᾧμοι ἐγὼ δειλή, ᾧμοι δυσαριστοτόκεια.

εἰ δ' οὖν θεοὺς, μήτοι τόν γε μέγιστον τῶν θεῶν τολμήσαι οὕτως ἀνομοίως μιμήσασθαι, ὥστε

ὦ πόποι, φάναι, ἢ φίλον ἀνδρα διωκόμενον περὶ ἄστυ

ὀφθαλμοῖσιν ὀρῶμαι, ἐμὸν δ' ὀλοφύρεται ἦτορ.

καὶ

αἰ αἰ ἐγών, ὅτε μοι Σαρπηδόνα φίλατον ἀνδρῶν

μοῖρ' ὑπὸ Πατρόκλοιο Μενoitιάδαο δαμήναι.

εἰ γάρ, ὦ φίλε Ἀδείμαντε, τὰ τοιαῦτα ἡμῖν οἱ νέοι σπουδῇ ἀκούοιεν καὶ μὴ καταγελῶεν ὡς ἀναξίως λεγομένων, σχολῇ ἂν ἑαυτὸν γέ τις ἀνθρώπον ὄντα ἀνάξιον ἡγήσαιτο τούτων καὶ

κ. ἐπιπλήξειεν, εἰ καὶ ἐπλοῖ αὐτῷ τοιοῦτον ἢ λέγειν ἢ ποιεῖν,
 ἀλλ' οὐδὲν αἰσχυρόμενος οὐδὲ καρτερῶν πολλοὺς ἐπὶ σμικροῖσι
 Ε παθήμασι θρήνους ἀν ἄδοι καὶ ὄδυρμούς. Ἐληθέστατα, ἔφη,
 λέγεις, Δεῖ δέ γε οὐχ, ὡς ἄρτι ἡμῖν ὁ λόγος ἐσήμαινεν· ᾧ
 πειστέον, ἕως ἀν τις ἡμᾶς ἄλλῳ καλλίονι πείσῃ. Οὐ γὰρ
 οὖν δεῖ. Ἐλλὰ μὴν οὐδὲ φιλογέλωτάς γε δεῖ εἶναι. σχεδὸν
 γὰρ ὅταν τις ἐφῆ ἰσχυρῷ γέλῳτι, ἰσχυρὰν καὶ μεταβολὴν
 ζητεῖ τὸ τοιοῦτον. Δοκεῖ μοι, ἔφη. Οὔτε ἄρα ἀνθρώπους
 ἀξιόλους λόγου κρατούμενους ὑπὸ γέλῳτος ἀν τις ποιῆ, |
 389A ἀποδεκτέον, πολὺ δὲ ἤττον, εἰ ἀν θεοῦς. Πολὺ μέντοι, ἢ δ'
 δς. Οὐκοῦν Ὀμήρου οὐδὲ τὰ τοιαῦτα ἀποδεξόμεθα περὶ
 θεῶν,

ἄσβεστος δ' ἄρ' ἐνῶρτο γέλῳς μακάρεσσι θεοῖσιν,
 ὡς ἴδον Ἐφαιστον διὰ δώματα ποιπνύοντα· *ἢ τιπτε*
 οὐκ ἀποδεκτέον κατὰ τὸν σὸν λόγον. Εἰ σύ, ἔφη, βούλει
 ἐμὸν τιθέναι· οὐ γὰρ οὖν δὴ ἀποδεκτέον.

Β Ἐλλὰ μὴν καὶ ἀλήθειάν γε περὶ πολλοῦ ποιητέον. εἰ γὰρ
 ὀρθῶς ἐλέγομεν ἄρτι, καὶ τῷ ὄντι θεοῖσι μὲν ἄχρηστον
 ψεῦδος, ἀνθρώποις δὲ χρήσιμον ὡς ἐν φαρμάκου εἶδει, δῆλον,
 ὅτι τό γε τοιοῦτον ἰατροῖς δοτέον, ἰδιώταις δὲ οὐχ ἀπτέον.
 Δῆλον, ἔφη. Τοῖς ἄρχουσι δὴ τῆς πόλεως, εἴπερ τισὶν
 ἄλλοις, προσήκει ψεύδεσθαι ἢ πολεμίων ἢ πολιτῶν ἕνεκα ἐπ'
 C ὠφέλια τῆς πόλεως· τοῖς δὲ ἄλλοις πᾶσιν οὐχ ἀπτέον τοῦ
 τοιούτου, ἀλλὰ πρὸς γε δὴ τοὺς τοιούτους ἄρχοντας ἰδιώτη
 ψεύσασθαι ταῦτόν καὶ μεῖζον ἀμάρτημα φήσομεν ἢ κάμνοντι
 πρὸς ἰατρὸν ἢ ἀσκούντι πρὸς παιδοτρίβην περὶ τῶν τοῦ *τραί*
 αὐτοῦ σώματος παθημάτων μὴ τάληθῆ λέγειν, ἢ πρὸς
 κυβερνήτην περὶ τῆς νεῶς τε καὶ τῶν ναυτῶν μὴ τὰ ὄντα
 λέγοντι, ὅπως ἢ αὐτὸς ἢ τις τῶν ξυμμαχῶν πράξεως ἔχει.
 Ἐληθέστατα, ἔφη. Ἐν ἄρ' ἄλλον τινὰ λαμβάνη ψευδόμενον
 D ἐν τῇ πόλει

τῶν οἱ δημιοεργοὶ ἔασι,
 μάντιν ἢ ἰητήρα κακῶν ἢ τέκτονα δούρων,
 κολάσει ὡς ἐπιτήδευμα εἰσάγοντα πόλεως ὡσπερ νεῶς ἀνα-



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δεσμὸν δι' ἕτερα τοιαῦτα. Οὐ μὰ τὸν Δία, ἦ δ' ὅς, οὐ μοι φαίνεται ἐπιτήδειον. Ἄλλ' εἴ πού τινες, ἦν δ' ἐγώ, καρτερῶσαι πρὸς ἅπαντα καὶ λέγονται καὶ πράττονται ὑπὸ ἔλλογίμων ἀνδρῶν, θεατέον τε καὶ ἀκουστέον, οἶον καὶ τὸ

στήθος δὲ πλήξας κραδίην ἠνίπαπε μύθῳ· *νεφροσλή*
τέτλαθι δὴ, κραδίη· καὶ κύντερον ἄλλο ποτ' ἔτλης. *μοι διαμαρτυρῶν*

Ἡ Παντάπασι μὲν οὖν, ἔφη. Οὐ μὲν δὴ δωροδόκους γε ἑατέον εἶναι τοὺς ἀνδρας οὐδὲ φιλοχρημάτους. Οὐδαμῶς. Οὐδ' εἴστέον αὐτοῖς ὅτι

δῶρα θεοὺς πείθει, δῶρ' αἰδοίους βασιλῆας·

οὐδὲ τὸν τοῦ Ἀχιλλέως παιδαγωγὸν Φοίνικα ἐπαινετέον, ὡς μετρίως ἔλεγε συμβουλεύων αὐτῷ δῶρα μὲν λαβόντι ἐπαμύνειν τοῖς Ἀχαιοῖς, ἀνευ δὲ δώρων μὴ ἀπαλλάττεσθαι τῆς μήνιος. οὐδ' αὐτὸν τὸν Ἀχιλλέα ἀξιόσομεν οὐδ' ὁμολογήσομεν οὕτω φιλοχρήματον εἶναι, ὥστε παρὰ τοῦ Ἀγαμέμνονος δῶρα
391A λαβεῖν, καὶ τιμὴν αὐτῷ λαβόντα νεκροῦ ἀπολύειν, | ἄλλως δὲ μὴ ἐθέλειν. Οὐκ οὖν δίκαιόν γε, ἔφη, ἐπαινεῖν τὰ τοιαῦτα. Ὀκνῶ δέ γε, ἦν δ' ἐγώ, δι' Ὅμηρον λέγειν ὅτι οὐδ' ὄσιον ταῦτά γε κατὰ Ἀχιλλέως φάναι καὶ ἄλλων λεγόντων πείθεσθαι· καὶ αὐτὸς ὡς πρὸς τὸν Ἀπόλλω εἶπεν

Ἐβλαιψάς μ' ἐκέργε, θεῶν ὀλοώτατε πάντων· *διδάσκων*
ἦ σ' ἂν τισαίμην, εἴ μοι δύναμις γε παρείη·

B καὶ ὡς πρὸς τὸν ποταμὸν, θεὸν ὄντα, ἀπειθῶς εἶχε καὶ μάχεσθαι ἕτοιμος ἦν· καὶ αὐτὰς τὰς τοῦ ἑτέρου ποταμοῦ Σπερχειοῦ ἱερὰς τρίχας Πατρόκλω ἥρωϊ, ἔφη, κόμην ὀπασαίμι φέρεσθαι, νεκρῷ ὄντι, καὶ ὡς ἔδρασε τοῦτο, οὐ πειστέον· τὰς τε αὐτῷ Ἐκτορος ἔλξεις περὶ τὸ σῆμα τὸ

Πατρόκλου καὶ τὰς τῶν ζωγρηθέντων σφαγὰς εἰς τὴν πυράν,
C ξύμπαντα ταῦτα οὐ φήσομεν ἀληθῆ εἰρησθαι, οὐδ' ἑάσομεν πείθεσθαι τοὺς ἡμετέρους ὡς Ἀχιλλεύς, θεᾶς ὦν παῖς καὶ Πηλέως, σωφρονεστάτου τε καὶ τρίτου ἀπὸ Διός, καὶ ὑπὸ τῷ σοφωτάτῳ Χείρωνι τεθραμμένος, τοσαύτης ἦν ταραχῆς· πλέως, ὥστ' ἔχειν ἐν αὐτῷ νοσήματε δύο ἐναντίω ἀλλήλοιν, *αὐτὸν ἀνελευθερίαν* μετὰ φιλοχρηματίας καὶ αὐτῷ ὑπερηφανίαν θεῶν *ὑπερηφανία*

τε καὶ ἀνθρώπων. Ὀρθῶς, ἔφη, λέγεις. Μὴ τοίνυν, ἦν δ' ἐγώ, μηδὲ τάδε πειθόμεθα μηδ' ἐώμεν λέγειν, ὡς Θησεὺς Ποσειδῶνος υἱὸς Περίθους τε Διὸς ὄρμησεν οὕτως ἐπὶ δεινὰς ἀρπαγὰς, μηδέ τιν' ἄλλον θεοῦ παῖδά τε καὶ ἥρω τολμήσαι D ἂν δεινὰ καὶ ἀσεβῆ ἐργάσασθαι, οἷα νῦν καταψεύδονται αὐτῶν· ἀλλὰ προσαναγκάζωμεν τοὺς ποιητὰς ἢ μὴ τούτων αὐτὰ ἔργα φάναι ἢ τούτους μὴ εἶναι θεῶν παῖδας, ἀμφότερα δὲ μὴ λέγειν, μηδὲ ἡμῖν ἐπιχειρεῖν πείθειν τοὺς νέους, ὡς οἱ θεοὶ κακὰ γεννῶσι, καὶ ἥρωες ἀνθρώπων οὐδὲν βελτίους· ὅπερ γὰρ ἐν τοῖς πρόσθεν ἐλέγομεν, οὐθ' ὅσα ταῦτα οὔτε E ἀληθῆ· ἐπεδείξαμεν γάρ που ὅτι ἐκ θεῶν κακὰ γίνεσθαι ἀδύνατον. Πῶς γὰρ οὐ; Καὶ μὴν τοῖς γε ἀκούουσι βλαβερά· πᾶς γὰρ ἑαυτῷ συγγνώμην ἔξει κακῷ ὄντι, πεισθεὶς ὡς ἄρα τοιαῦτα πράττουσί τε καὶ ἔπραττον καὶ

οἱ θεῶν ἀγχίσποροι,

οἱ Ζηνὸς ἐγγύς, ὧν κατ' Ἰδαῖον πάγον

Διὸς πατρῷου βωμός ἐστ' ἐν αἰθέρι,

καὶ οὐ πῶ σφιν ἐξίτηλον αἷμα δαιμόνων. *εκτῆμα*

ὧν ἕνεκα παυστέον τοὺς τοιούτους μύθους, μὴ ἡμῖν πολλήν εὐχέρειαν | ἐντίκτωσι τοῖς νέοις πονηρίας. Κομιδῆ μὲν 392A οὖν, ἔφη.

Τί οὖν, ἦν δ' ἐγώ, [ἡμῖν] ἔτι λοιπὸν εἶδος λόγων περὶ ὀριζομένοις οἷους τε λεκτέον καὶ μὴ; περὶ γὰρ θεῶν ὡς δεῖ λέγεσθαι εἴρηται, καὶ περὶ δαιμόνων τε καὶ ἡρώων καὶ τῶν ἐν Ἄιδου. Πάνυ μὲν οὖν. Οὐκοῦν καὶ περὶ ἀνθρώπων τὸ B λοιπὸν εἴη ἂν; Δῆλα δῆ. Ἀδύνατον δῆ, ὦ φίλε, ἡμῖν τοῦτό γε ἐν τῷ παρόντι τάξαι. Πῶς; Ὅτι οἶμαι ἡμᾶς εἶναι ὡς ἄρα καὶ ποιηταὶ καὶ λογοποιοὶ κακῶς λέγουσι περὶ ἀνθρώπων τὰ μέγιστα, ὅτι εἰσὶν ἀδικοὶ μὲν, εὐδαίμονες δὲ πολλοί, δίκαιοι δὲ ἄθλιοι, καὶ ὡς λυσιτελεῖ τὸ ἀδικεῖν, εἰάν λανθάνῃ, ἢ δὲ δικαιοσύνη ἀλλότριον μὲν ἀγαθόν, οἰκεία δὲ ζημία· καὶ τὰ μὲν τοιαῦτα ἀπερεῖν λέγειν, τὰ δ' ἐναντία τούτων προστάξιν ἄδειν τε καὶ μυθολογεῖν· ἢ οὐκ οἶα; Εὐ μὲν οὖν, ἔφη, οἶδα. Οὐκοῦν εἰάν ὁμολογῆς ὀρθῶς με λέγειν, C

φήσω σε ὠμολογηκέναι ἃ πάλαι ζητοῦμεν; Ὁρθῶς, ἔφη, ὑπέλαβες. Οὐκοῦν περὶ ἀνθρώπων ὅτι τοιούτους δεῖ λόγους λέγεσθαι, τότε διομολογησόμεθα, ὅταν εὕρωμεν οἷόν ἐστι δικαιοσύνη καὶ ὡς φύσει λυσιτελοῦν τῷ ἔχοντι, εἴαν τε δοκῇ εἴαν τε μὴ τοιοῦτος εἶναι; Ἀληθέστατα, ἔφη.

Τὰ μὲν δὴ λόγων περί ἐχέτω τέλος, τὸ δὲ λέξεως, ὡς ἐγὼ οἶμαι, μετὰ τοῦτο σκεπτέον, καὶ ἡμῖν ἅ τε λεκτέον καὶ ὡς λεκτέον παντελῶς ἐσκέψεται. Καὶ ὁ Ἀδείμαντος; Τοῦτο, D ἦ δ' ὅς, οὐ μανθάνω ὃ τι λέγεις. Ἀλλὰ μέντοι, ἦν δ' ἐγὼ, δεῖ γε. Ἰσως οὖν τῆδε μᾶλλον εἴσει. ἄρ' οὐ πάντα, ὅσα .. μ. μ. τ ὑπὸ μυθολόγων ἢ ποιητῶν λέγεται, διήγησις οὔσα τυγχάνει ἢ γεγονότων ἢ ὄντων ἢ μελλόντων; Τί γάρ, ἔφη, ἄλλο; Ἄρ' οὖν οὐχὶ ἤτοι ἀπλῆ διηγήσει ἢ διὰ μιμήσεως γιγνομένη ἢ δι' ἀμφοτέρων περαίνουσιν; Καὶ τοῦτο, ἦ δ' ὅς, ἔτι δέομαι σαφέστερον μαθεῖν. Γελοῖος, ἦν δ' ἐγὼ, ἔοικα διδάσκαλος E εἶναι καὶ ἀσαφής. ὥσπερ οὖν οἱ ἀδύνατοι λέγειν, οὐ κατὰ ὄλον ἄλλ' ἀπολαβῶν μέρος τι πειράσομαι σοι ἐν τούτῳ δηλῶσαι ὃ βούλομαι. καὶ μοι εἶπέ· ἐπίστασαι τῆς Ἰλιάδος τὰ πρῶτα, ἐν οἷς ὁ ποιητῆς φησὶ τὸν μὲν Χρῦσην δεῖσθαι τοῦ Ἀγαμέμνονος ἀπολύσαι τὴν θυγατέρα, τὸν δὲ χαλεπαίν- 393A εῖν, τὸν δέ, ἐπειδὴ οὐκ ἐτύγχανε, | κατεύχεσθαι τῶν Ἀχαιῶν πρὸς τὸν θεόν; Ἔγωγε. Οἶσθ' οὖν ὅτι μέχρι μὲν τούτων τῶν ἐπῶν

καὶ ἐλίσσετο πάντας Ἀχαιοῦς,

Ἄτρεΐδα δὲ μάλιστα δύω, κοσμήτορε λαῶν

λέγει τε αὐτὸς ὁ ποιητῆς καὶ οὐδὲ ἐπιχειρεῖ ἡμῶν τὴν διά- B νοιαν ἄλλοσε τρέπειν, ὡς ἄλλος τις ὁ λέγων ἢ αὐτός· τὰ δὲ μετὰ ταῦτα ὥσπερ αὐτὸς ὢν ὁ Χρῦσης λέγει καὶ πειράται ἡμᾶς ὃ τι μάλιστα ποιῆσαι μὴ Ὅμηρον δοκεῖν εἶναι τὸν λέγοντα ἄλλὰ τὸν ἱερέα, πρεσβύτην ὄντα. καὶ τὴν ἄλλην δὴ πᾶσαν σχεδόν τι οὕτω πεποίηται διήγησιν περὶ τε τῶν ἐν Ἰλίῳ καὶ περὶ τῶν ἐν Ἰθάκῃ καὶ ὅλη Ὀδυσσεΐα παθημάτων. Πάνυ μὲν οὖν, ἔφη. Οὐκοῦν διήγησις μὲν ἐστὶ καὶ ὅταν τὰς ῥήσεις ἐκάστοτε λέγη καὶ ὅταν τὰ μεταξὺ τῶν ῥήσεων; Πῶς



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τούτο, ἔφη, μανθάνω, ὅτι ἔστι τὸ περὶ τὰς τραγωδίας τοιοῦ-
 τον. Ὀρθότατα, ἔφην, ὑπέλαβες, καὶ οἶμαι σοὶ ἤδη δηλοῦν
 δ' ἔμπροσθεν οὐχ οἶός τ' ἦ, ὅτι τῆς ποιήσεώς τε καὶ μυθο-
 C λογίας ἢ μὲν διὰ μιμήσεως ὅλη ἐστίν, ὥσπερ σὺ λέγεις,
 τραγωδία τε καὶ κωμωδία, ἢ δὲ δι' ἀπαγγελίας αὐτοῦ τοῦ
 ποιητοῦ — εὖροις δ' ἂν αὐτὴν μάλιστά που ἐν διθυράμβοις —,
 ἢ δ' αὖ δι' ἀμφοτέρων ἐν τε τῇ τῶν ἐπῶν ποιήσει, πολλαχοῦ
 δὲ καὶ ἄλλοθι, εἴ μου μανθάνεις. Ἄλλὰ ξυνίημι, ἔφη, δ
 τότε ἐβούλου λέγειν. Καὶ τὸ πρὸ τούτου δὴ ἀναμνήσθητι,
 ὅτι ἔφαμεν ἃ μὲν λεκτέον ἤδη εἰρήσθαι, ὡς δὲ λεκτέον ἔτι
 D σκεπτέον εἶναι. Ἄλλὰ μέμνημαι. Τοῦτο τοίνυν αὐτὸ ἦν δ
 ἔλεγον, ὅτι χρεῖα διομολογήσασθαι πρότερον ἑάσομεν τοὺς
 ποιητὰς μιμουμένους ἡμῖν τὰς διηγήσεις ποιεῖσθαι ἢ τὰ μὲν
 μιμουμένους, τὰ δὲ μή, καὶ ὅποια ἑκάτερα, ἢ οὐδὲ μιμεῖσθαι.
Μαντεύομαι, ἔφη, σκοπεῖσθαί σε, εἴτε παραδεξόμεθα τρα-
 γωδίαν τε καὶ κωμωδίαν εἰς τὴν πόλιν, εἴτε καὶ οὐ. Ἴσως
 ἦν δ' ἐγώ· Ἴσως δὲ καὶ πλείω ἔτι τούτων· οὐ γὰρ δὴ ἔγωγί-
 πω οἶδα, ἀλλ' ὅπη ἂν ὁ λόγος ὥσπερ πνεῦμα φέρη, ταύτη
 — E ἰτέον. Καὶ καλῶς γ', ἔφη, λέγεις. Ἢ Τόδε τοίνυν, ὦ Ἀδείμαντε,
 ἄθρει, πρότερον μιμητικούς ἡμῖν δεῖ εἶναι τοὺς φύλακας ἢ οὐ,
 ἢ καὶ τοῦτο τοῖς ἔμπροσθεν ἔπεται, ὅτι εἰς ἕκαστος ἐν μὲν
 ἂν ἐπιτηδεύμα καλῶς ἐπιτηδεύοι, πολλὰ δ' οὐ, ἀλλ' εἰ τοῦτο
 ἐπιχειροῖ, πολλῶν ἐφαπτόμενος πάντων ἀποτυγχάνοι ἂν, ὥστ'
 εἶναι που ἐλλόγιμος; Τί δ' οὐ μέλλει; Οὐκοῦν καὶ περὶ
 μιμήσεως ὁ αὐτὸς λόγος, ὅτι πολλὰ ὁ αὐτὸς μιμεῖσθαι εὖ
 ὥσπερ ἐν οὐ δυνατός; Οὐ γὰρ οὖν. Σχολῆ ἄρα ἐπιτηδεύσει
 395A | γέ τι ἅμα τῶν ἀξίων λόγου ἐπιτηδευμάτων καὶ πολλὰ
 μιμήσεται καὶ ἔσται μιμητικός, ἐπεὶ που οὐδὲ τὰ δοκοῦντα
 ἐγγὺς ἀλλήλων εἶναι δύο μιμήματα δύνανται οἱ αὐτοὶ ἅμα
 εὖ μιμεῖσθαι, οἷον κωμωδίαν καὶ τραγωδίαν ποιοῦντες. ἢ οὐ
 μιμήματε ἄρτι τούτῳ ἐκάλεις; Ἐγωγε· καὶ ἀληθῆ γε λέγεις,
 ὅτι οὐ δύνανται οἱ αὐτοί. Οὐδὲ μὴν ραψῶδοί γε καὶ ὑποκρι-
 ται ἅμα. Ἀληθῆ. Ἄλλ' οὐδέ τοι ὑποκριταὶ κωμωδοῖς τε
 B καὶ τραγωδοῖς οἱ αὐτοί· πάντα δὲ ταῦτα μιμήματα· ἢ οὐ;

Μιμήματα. Καὶ ἔτι γε τούτων, ὦ Ἀδείμαντε, φαίνεται μοι εἰς σμικρότερα κατακεκερματίσθαι ἢ τοῦ ἀνθρώπου φύσις, ὥστε ἀδύνατος εἶναι πολλὰ καλῶς μιμῆσθαι ἢ αὐτὰ ἐκεῖνα πράττειν ὧν δὴ καὶ τὰ μιμήματά ἐστιν ἀφομοιώματα Ἀληθέστατα, ἢ δ' ὅς. Εἰ ἄρα τὸν πρῶτον λόγον διασώσομεν, τοὺς φύλακας ἡμῖν τῶν ἄλλων πασῶν δημιουργιῶν ἀφαιμένους δεῖν εἶναι δημιουργοὺς ἐλευθερίας τῆς πόλεως πάνυ ἀκριβεῖς καὶ μηδὲν ἄλλο ἐπιτηδεύειν ὃ τι μὴ εἰς τοῦτο φέρει, οὐδὲν δὴ δεοὶ ἂν αὐτοὺς ἄλλο πράττειν οὐδὲ μιμῆσθαι. ἐὰν δὲ μιμῶνται, μιμῆσθαι τὰ τούτοις προσήκοντα εὐθὺς ἐκ παίδων, ἀνδρείους, σώφρονας, ὀσίους, ἐλευθέρους, καὶ τὰ τοιαῦτα πάντα, τὰ δὲ ἀνελεύθερα μήτε ποιεῖν μήτε δεινοὺς εἶναι μιμήσασθαι, μηδὲ ἄλλο μηδὲν τῶν αἰσχρῶν, ἵνα μὴ ἐκ τῆς μιμήσεως τοῦ εἶναι ἀπολαύσωσιν. ἢ οὐκ ἤσθησαι ὅτι αἱ μιμήσεις, ἐὰν ἐκ νέων πόρρω διατελέσωσιν, εἰς ἔθνη τε καὶ φύσιν καθίστανται καὶ κατὰ σῶμα καὶ φωνὰς καὶ κατὰ τὴν διάνοιαν; Καὶ μάλα, ἢ δ' ὅς. Οὐ δὴ ἐπιτρέψομεν, ἦν δ' ἐγώ, ὧν φημὲν κήδεσθαι καὶ δεῖν αὐτοὺς ἀνδρας ἀγαθοὺς γενέσθαι, γυναῖκα μιμῆσθαι ἀνδρας ὄντας, ἢ νέαν ἢ πρεσβυτέραν, ἢ ἀνδρὶ λοιδορουμένην ἢ πρὸς θεοὺς ἐρίζουσάν τε καὶ μεγαλαυχουμένην, οἰομένην εὐδαίμονα εἶναι, ἢ ἐν συμφοραῖς τε καὶ πένθεσι καὶ θρήνοις ἐχομένην· κάμνουσαν δὲ ἢ ἐρώσαν ἢ ὠδίνουσαν, πολλοῦ καὶ δεήσομεν. Παντάπασι μὲν οὖν, ἢ δ' ὅς. Οὐδέ γε δούλας τε καὶ δούλους πράττοντας ὅσα δούλων. Οὐδέ τοῦτο. Οὐδέ γε ἀνδρας κακοὺς, ὡς ἔοικε, δειλοὺς τε καὶ τὰ ἐναντία πράττοντας ὧν νῦν δὴ εἶπομεν, κακηγοροῦντάς τε καὶ κωμφοῦντάς ἀλλήλους καὶ αἰσχρολογοῦντάς, μεθύοντάς ἢ καὶ νήφοντάς, ἢ καὶ ἄλλα ὅσα οἱ τοιοῦτοι καὶ ἐν λόγοις καὶ ἐν ἔργοις ἀμαρτάνουσιν εἰς αὐτοὺς τε καὶ εἰς ἄλλους. οἶμαι δὲ οὐδὲ μαινομένοις ἐθιστέον ἀφομοιοῦν αὐτοὺς ἐν λόγοις οὐδὲ ἐν ἔργοις· γνωστέον μὲν γὰρ καὶ μαινομένους καὶ πονηροὺς ἀνδρας τε καὶ γυναῖκας, ποιητέον δὲ οὐδὲν τούτων οὐδὲ μιμητέον. Ἀληθέστατα, ἔφη. Τί δέ; ἦν δ' ἐγώ· χαλκεύοντάς ἢ τι ἄλλο δημιουργοῦντάς, ἢ ἐλαύνοντάς τριήρεις ἢ κελεύοντάς

τούτοις, ἢ τι ἄλλο τῶν περὶ ταῦτα μιμητέον; Καὶ πῶς, ἔφη,
 B οἷς γε οὐδὲ προσέχειν τὸν νοῦν τούτων οὐδενὶ ἐξέσται; Τί
 δέ; ἵππους χρεμετίζοντας καὶ ταύρους μικωμένους καὶ ποτα-
 μούς ψοφούντας καὶ θάλατταν κτυπούσαν καὶ βροντὰς καὶ ^{λεῖονα}
 πάντα αὐτὰ τοιαῦτα ἢ μιμήσονται; Ἄλλ' ἀπείρηται αὐτοῖς,
 ἔφη, μήτε μάλνεσθαι μήτε μαινομένοις ἀφομοιοῦσθαι. Εἰ ἄρ',
 ἦν δ' ἐγώ, μανθάνω ἃ σὺ λέγεις, ἔστι τι εἶδος λέξεώς τε καὶ
 διηγήσεως ἐν ᾧ ἂν διηγοῖτο ὁ τῷ ὄντι καλὸς καγαθός, ὅποτε
 C τι δέοι αὐτὸν λέγειν, καὶ ἕτερον αὐτὸν ἀνόμοιον τούτῳ εἶδος, οὗ
 ἂν ἔχοιτο ἀεὶ καὶ ἐν ᾧ διηγοῖτο ὁ ἐναντίως ἐκείνῳ φύς τε καὶ
 τραφεῖς. Ποῖα δὴ, ἔφη, ταῦτα; Ὁ μὲν μοι δοκεῖ, ἦν δ' ἐγώ,
 μέτριος ἀνὴρ, ἐπειδὰν ἀφίκηται ἐν τῇ διηγήσει ἐπὶ λέξιν τινὰ
 ἢ πράξιν ἀνδρὸς ἀγαθοῦ, ἐθελήσειν ὡς αὐτὸς ὢν ἐκείνος ἀπαγ-
 γέλλειν καὶ οὐκ αἰσχυνεῖσθαι ἐπὶ τῇ τοιαύτῃ μιμήσει, μάλιστα
 M μὲν μιμούμενος τὸν ἀγαθὸν ἀσφαλῶς τε καὶ ἐμφρόνως πρατ-
 D τοντα, ἐλάττω δὲ καὶ ἡττον ἢ ὑπὸ νόσων ἢ ὑπὸ ἐρώτων
 ἐσφαλμένον ἢ καὶ ὑπὸ μέθης ἢ τινος ἄλλης ξυμφορᾶς· ὅταν
 δὲ γίγνηται κατὰ τινα ἑαυτοῦ ἀνάξιον, οὐκ ἐθελήσειν σπουδῇ
 ἀπεικάζειν ἑαυτὸν τῷ χείρονι, εἰ μὴ ἄρα κατὰ βραχὺ, ὅταν τι
 χρηστὸν ποιῇ, ἀλλ' αἰσχυνεῖσθαι, ἅμα μὲν ἀγύμναστος ὢν
 τοῦ μιμείσθαι τοὺς τοιούτους, ἅμα δὲ καὶ δυσχεραίνων αὐτὸν
 E ἐκμάπτειν τε καὶ ἐνιστάναί εἰς τοὺς τῶν κακιόνων τύπους,
 ἀτιμάζων τῇ διανοίᾳ, ὃ τι μὴ παιδιᾶς χάριν. Εἰκός, ἔφη.
 Οὐκοῦν διηγήσει χρήσεται οἷα ἡμεῖς ὀλίγον πρότερον διήλθο-
 μεν περὶ τὰ τοῦ Ὀμήρου ἔπη, καὶ ἔσται αὐτοῦ ἢ λέξις μετέ-
 χουσα μὲν ἀμφοτέρων, μιμήσεώς τε καὶ τῆς ἄλλης διηγήσεως,
 σμικρὸν δὲ τι μέρος ἐν πολλῷ λόγῳ τῆς μιμήσεως; ἢ οὐδὲν
 λέγω; Καὶ μάλα, ἔφη, οἷόν γε ἀνάγκη τὸν τύπον εἶναι τοῦ
 397A τοιούτου ῥήτορος. Οὐκοῦν, ἦν δ' ἐγώ; ὁ μὴ | τοιοῦτος αὐτῷ,
 ὅσῳ ἂν φαυλότερος ᾖ, πάντα τε μᾶλλον μιμήσεται ἢ διηγῆ-
 σεται καὶ οὐδὲν ἑαυτοῦ ἀνάξιον οἰήσεται εἶναι, ὥστε πάντα
 ἐπιχειρήσει μιμείσθαι σπουδῇ τε καὶ ἐναντίον πολλῶν, καὶ ἃ
 νῦν δὴ ἐλέγομεν, βροντὰς τε καὶ ψόφους ἀνέμων τε καὶ
 χαλαζῶν καὶ ἀξόνων καὶ τροχιλίων καὶ σαλπίγγων καὶ αὐλῶν



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εἴπομεν δ' ἂν ὅτι οὐκ ἔστι τοιοῦτος ἀνὴρ ἐν τῇ πόλει παρ' ἡμῖν οὐδὲ θέμις ἐγγενέσθαι, ἀποπέμποιμὲν τε εἰς ἄλλην πόλιν μύρον κατὰ τῆς κεφαλῆς καταχέαντες καὶ ἐρίῳ στέψαντες, αὐτοὶ δ' ἂν τῷ αὐστηροτέρῳ καὶ ἀηδεστέρῳ ποιητῇ χρώμεθα καὶ μυθολόγῳ ὠφελίας ἕνεκα, ὃς ἡμῖν τὴν τοῦ ἐπαικικοῦς λέξιν μιμοῖτο καὶ τὰ λεγόμενα λέγοι ἐν ἐκείνοις τοῖς τύποις, οἷς κατ' ἀρχὰς ἐνομοθετήσαμεθα, ὅτι τοὺς στρατιώτας ἐπεχειροῦμεν παιδεύειν. Καὶ μάλ', ἔφη, οὕτως ἂν ποιῶμεν, εἰ ἐφ' ἡμῖν εἴη. Νῦν δὴ, εἶπον ἐγώ, ὦ φίλε, κινδυνεύει ἡμῖν τῆς μουσικῆς τὸ περὶ λόγους τε καὶ μύθους παντελῶς διαπεπεράνθαι· ἅ τε γὰρ λεκτέον καὶ ὡς λεκτέον εἴρηται. Καὶ αὐτῷ μοι δοκῶ, ἔφη.

Οὐκοῦν μετὰ τοῦτο, ἦν δ' ἐγώ, τὸ περὶ ᾧδῆς τρόπου καὶ μελῶν λοιπόν; Δῆλα δὴ. Ἄρ' οὖν οὐ πᾶς ἤδη ἂν εὔροι ἅ ἡμῖν λεκτέον περὶ αὐτῶν οἷα δεῖ εἶναι, εἴπερ μέλλομεν τοῖς προειρημένοις συμφωνήσειν; Καὶ ὁ Γλαῦκων ἐπιγέλασας, Ἐγὼ τοίνυν, ἔφη, ὦ Σώκρατες, κινδυνεύω ἐκτὸς τῶν πάντων εἶναι· οὐκ οὐκ ἰκανῶς γὰρ ἔχω ἐν τῷ παρόντι συμβαλέσθαι ποῖ'

ἅττα δεῖ ἡμᾶς λέγειν, ὑποπτεύω μέντοι. Πάντως δήπου, ἦν δ' ἐγώ, πρῶτον μὲν τόδε ἰκανῶς ἔχεις λέγειν, ὅτι τὸ μέλος ἐκ τριῶν ἐστὶ συγκείμενον, λόγου τε καὶ ἀρμονίας καὶ ῥυθμοῦ. Ναί, ἔφη, τοῦτό γα. Οὐκοῦν ὅσον γὰρ αὐτοῦ λόγος ἐστίν, οὐδὲν δήπου διαφέρει τοῦ μὴ ἀδομένου λόγου πρὸς τὸ ἐν τοῖς αὐτοῖς δεῖν τύποις λέγεσθαι οἷς ἄρτι προείπομεν καὶ ὡσαύτως; Ἀληθῆ, ἔφη. Καὶ μὴν τὴν γὰρ ἀρμονίαν καὶ ῥυθμὸν ἀκολουθεῖν δεῖ τῷ λόγῳ. Πῶς δ' οὐ; Ἀλλὰ μέντοι θρήνων τε καὶ ὄδυρμων ἔφαμεν ἐν λόγοις οὐδὲν προσδεῖσθαι. Οὐ γὰρ οὖν. Τίνες οὖν θρηνώδεις ἀρμονίαι; λέγε μοι· σὺ γὰρ μουσικός.

Μιξολυδιστί, ἔφη, καὶ συντονολυδιστί καὶ τοιαῦταί τινες. Οὐκοῦν αὐταί, ἦν δ' ἐγώ, ἀφαιρεταί· ἀχρηστοὶ γὰρ καὶ γυναιξίν ἄς δεῖ ἐπαικεῖς εἶναι, μὴ ὅτι ἀνδράσιν. Πάνυ γα. Ἀλλὰ μὴν μέθη γὰρ φύλαξιν ἀπρεπέστατον καὶ μαλακία καὶ ἀργία. Πῶς γὰρ οὐ; Τίνες οὖν μαλακαί τε καὶ συμποτικά τῶν ἀρμονιῶν; Ἰαστί, ἦ δ' ὅς, καὶ λυδιστί, αἵτινες χαλαραὶ

καλοῦνται | Ταύταις οἶν, ὦ φίλε, ἐπὶ πολεμικῶν ἀνδρῶν ἔσθ' 399^A
 ὅ τι χρήσαι ; Οἶδαμῶς, ἔφη· ἀλλὰ κινδυνεῖα σοι δωριστὶ λεί-
 πεσθαι καὶ φρυγιστὶ. Οὐκ οἶδα, ἔφη, ἐγώ, τὰς ἀρμονίας,
 ἀλλὰ κατάλατε ἐκείνην τὴν ἀρμονίαν, ἣ ἐν τε πολεμικῇ πράξει
 ὄντος ἀνδρείου καὶ ἐν πάσῃ βιαίῃ ἔργασίᾳ πρεπόντως ἀν-
 μιμήσαιο φθόγγους τε καὶ προσωδίας, καὶ ἀποτυχόντος ἢ εἰς
 τραύματα ἢ εἰς θανάτους ἰόντος ἢ εἰς τινα ἄλλην ξυμφορὰν
 περόντος, ἐν πᾶσι τούτοις παρατεταγμένως καὶ καρτεροῦντως B
 ἀμυνομένου τὴν τύχην· καὶ ἄλλην αὖ ἐν ἀρηνικῇ τε καὶ μὴ
 βιαίῃ ἀλλ' ἐν ἐκουσίᾳ πράξει ὄντος, ἣ τινὰ τι παύθητός τε
 καὶ δεομένου, ἣ εὐχῇ θεῶν ἢ διδασχῇ καὶ νοουθετήσῃ ἀνθρώπων, C
 ἢ τοῖναντίον ἄλλῃ δεομένου ἢ διδάσκοντι ἢ μεταπαίθοντι ἐαυ-
 τὸν ἐπέχοντα, καὶ ἐκ τούτων πράξαντα κατὰ νοῦν, καὶ μὴ
 ὑπερηφάνως ἔχοντα, ἀλλὰ σωφρόνως τε καὶ τὰ μετρίως ἐν
 πᾶσι τούτοις πράττοντά τε καὶ τὰ ἀποβαίνοντα ἀγαπῶντα. C
 ταύτας δύο ἀρμονίας βίαιον, ἐκούσιον, δυστυχοῦντων, εὐτυ-
 χούντων, σωφρόνων, ἀνδρείων αἵτινες φθόγγους μιμήσονται
 κάλλιστα, ταύτας λείπε. Ἄλλ', ἢ δ' ὅς, οὐκ ἄλλας αἰτεῖς
 λείπειν ἢ ἃς νῦν δὴ ἐγὼ ἔλεγον. Οὐκ ἄρα, ἦν δ' ἐγώ, πολυ-
 χορδίας γε οὐδέ παναρμονίου ἡμῖν δεήσα ἐν ταῖς εἰδαῖς τε
 καὶ μέλεσιν. Οὐ μοι, ἔφη, φαίνεται. Τριγώνων ἄρα καὶ
 πεκτιδῶν καὶ πάντων ὀργάνων ὄσα πολύχορδα καὶ πολυ- D
 αρμόνια, δημιουργοὺς οὐ θρέψομεν. Οὐ φαινόμεθα. Τί δέ ;
 αὐλοποιούς ἢ αὐλητὰς παραδέξα εἰς τὴν πόλιν ; ἢ οὐ τοῦτο
 πολυχорδοτάτον, καὶ αὐτὰ τὰ παναρμόνια αὐλοῦ τεγγάνα
 ὄντα μίμημα ; Δῆλα δὴ, ἢ δ' ὅς. Δύρα δὴ σοι, ἦν δ' ἐγώ,
 καὶ κιθάρᾳ λείπεται, καὶ κατὰ πόλιν χρήσιμα· καὶ ἂν κατ'
 ἀγροῦς τοῖς νομεῦσι σίριγξ ἂν τις εἴη. Ὡς γοῦν, ἔφη, ὁ λόγος
 ἡμῖν σημαίνει. Οὐδέν γε, ἦν δ' ἐγώ, καινὸν ποιούμεν, ὦ φίλε, E
 κρίνοντες τὸν Ἀπόλλω καὶ τὰ τοῦ Ἀπόλλωνος ὄργανα πρὸ
 Μαρσίου τε καὶ τῶν ἐκείνου ὀργάνων. Μὰ Δία, ἢ δ' ὅς, οὐ
 μοι φαινόμεθα. Καὶ νῆ τὸν κύνα, εἶπον, λελήθαμέν γε διακα-
 θαίροντες πάλιν ἦν ἄρτι τρυφᾶν ἔφαμεν πόλιν. Σωφρονοῦντές
 γε ἡμεῖς, ἢ δ' ὅς. Ἴθι δὴ, ἔφη, καὶ τὰ λοιπὰ καθαίρωμεν.

| λέπόμενον γὰρ δὴ ταῖς ἀρμονίαις ἂν ἡμῖν εἴη τὸ περὶ ῥυθμούς,
 μὴ ποικίλους αὐτοὺς διώκειν μηδὲ παντοδαπὰς βάσεις, ἀλλὰ
 βίου ῥυθμούς ἰδεῖν κοσμοῦ τε καὶ ἀνδρείου τίνες εἰσὶν·
 400A | οὓς ἰδόντα τὸν πόδα τῷ τοιούτου λόγῳ ἀναγκάζειν ἔπεσθαι
 καὶ τὸ μέλος, ἀλλὰ μὴ λόγον ποδί τε καὶ μέλει. οἵτινες
 δ' ἂν εἰεν οὗτοι οἱ ῥυθμοί, σὸν ἔργον, ὥσπερ τὰς ἀρ-
 μονίας, φράσαι. Ἄλλὰ μὰ Δί', ἔφη, οὐκ ἔχω λέγειν. ὅτι
 μὲν γὰρ τρί' ἄττα ἐστὶν εἶδη ἐξ ὧν αἱ βάσεις πλέκονται,
 ὥσπερ ἐν τοῖς φθόγγοις τέτταρα, ὅθεν αἱ πᾶσαι ἀρμονίαι,
 τεθεαμένος ἂν εἴποιμι· ποῖα δὲ ποίου βίου μιμήματα, λέγειν
 οὐκ ἔχω. Ἄλλὰ ταῦτα μὲν, ἦν δ' ἐγώ, καὶ μετὰ Δάμωνος
 B βουλευσόμεθα, τίνες τε ἀνελευθερίας καὶ ὕβρεως ἢ μανίας καὶ
 ἀλλης κακίας πρέπουσαι βάσεις, καὶ τίνες τοῖς ἐναντίοις
 λειπτέον ῥυθμούς. οἶμαι δέ με ἀκηκοέναι οὐ σαφῶς ἐνόπλιόν
 τέ τινα ὀνομάζοντος αὐτοῦ ξύνθετον καὶ δάκτυλον καὶ ἠρῶν
 γς, οὐκ οἶδα ὅπως διακοσμοῦντος καὶ ἴσον ἄνω καὶ κάτω
 τιθέντος, εἰς βραχὺ τε καὶ μακρὸν γιγνόμενον, καί, ὡς ἐγὼ
 οἶμαι, ἴαμβον καὶ τιν' ἄλλον τροχαῖον ὠνόμαζε, μήκη δὲ
 καὶ βραχύτητας προσῆπτε. καὶ τούτων τισὶν οἶμαι τὰς
 C ἀγωγὰς τοῦ ποδὸς αὐτὸν οὐχ ἡττον ψέγειν τε καὶ ἐπαινεῖν
 ἢ τοὺς ῥυθμούς αὐτούς, ἦτοι ξυναμφότερόν τι. οὐ γὰρ ἔχω
 λέγειν. ἀλλὰ ταῦτα μὲν, ὥσπερ εἶπον, εἰς Δάμωνα ἀναβε-
 βλήσθω· διελέσθαι γὰρ οὐ σμικροῦ λόγου. ἦ σὺ οἶε; Μὰ
 Δί', οὐκ ἔγωγε. Ἄλλὰ τόδε γς, ὅτι τὸ τῆς εὐσχημοσύνης
 τε καὶ ἀσχημοσύνης τῷ εὐρύθμῳ τε καὶ ἀρρύθμῳ ἀκολουθεῖ,
 D δύνασαι διελέσθαι; Πῶς δ' οὐ; Ἄλλὰ μὴν τὸ εὐρυθμόν
 γς καὶ τὸ ἀρρύθμον τὸ μὲν τῇ καλῇ λέξει ἔπεται ὁμοιούμενον,
 τὸ δὲ τῇ ἐναντία, καὶ τὸ εὐάρμοστον καὶ ἀνάρμοστον
 ὡσαύτως, εἶπερ ῥυθμός γς καὶ ἀρμονία λόγῳ, ὥσπερ ἄρτι
 ἐλέγετο, ἀλλὰ μὴ λόγος τούτοις. Ἄλλὰ μὴν, ἦ δ' ὅς, ταῦτά
 γς λόγῳ ἀκολουθητέον. Τί δ' ὁ τρόπος τῆς λέξεως, ἦν δ'
 ἐγώ, καὶ ὁ λόγος; οὐ τῷ τῆς ψυχῆς ἦθει ἔπεται; Πῶς γὰρ
 οὐ; Τῇ δὲ λέξει τὰ ἄλλα; Ναί. Εὐλογία ἄρα καὶ
 E εὐαρμοστία καὶ εὐσχημοσύνη καὶ εὐρυθμία εὐηθεία ἀκολουθεῖ,



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καὶ ἄρμονία, καὶ ἐρρώμενέστατα ἀπτεται αὐτῆς φέροντα τὴν
 εὐσχημοσύνην, καὶ ποιεῖ εὐσχήμονα, ἐάν τις ὀρθῶς τραφεῖ,
 εἰ δὲ μή, τούναντίον; καὶ ὅτι αὐτῶν παραλειπομένων καὶ
 μὴ καλῶς δημιουργηθέντων ἢ μὴ καλῶς φύντων ὀξύτατ' ἂν
 αἰσθάνοιτο ὁ ἐκῆι τραφεὶς ὡς ἕδει, καὶ ὀρθῶς δὴ χαίρων
 καὶ δυσχεραίνων τὰ μὲν καλὰ ἐπαινοῖ καὶ καταδεχόμενος εἰς
 τὴν ψυχὴν τρέφοιτ' ἂν ἀπ' αὐτῶν καὶ γίγνοιτο καλὸς τε
 402A κάγαθός, | τὰ δ' αἰσχροὶ ψέγοι τ' ἂν ὀρθῶς καὶ μισοῖ ἔτι νέος
 ὢν, πρὶν λόγον δυνατὸς εἶναι λαβεῖν, ἐλθόντος δὲ τοῦ λόγου
 ἀσπάζοιτ' ἂν αὐτὸν γνωρίζων δι' οἰκειότητα μάλιστα ὁ οὕτω
 τραφεὶς; Ἐμοὶ γοῦν δοκεῖ, ἔφη, τῶν τοιούτων ἕκκα ἐν
 μουσικῇ εἶναι ἢ τροφῇ. Ὡσπερ ἄρα, ἦν δ' ἐγώ, γραμμάτων
 περὶ τότε ἱκανῶς εἶχομεν, ὅτε τὰ στοιχεῖα μὴ λανθάνοι ἡμᾶς
 ὀλίγα ὄντα ἐν ἅπασιν οἷς ἔστι περιφερόμενα, καὶ οὐτ' ἐν
 σμικρῷ οὐτ' ἐν μεγάλῳ ἠτιμάζομεν αὐτά, ὡς οὐδέοι αἰσθάνεσ-
 B θαι, ἀλλὰ πανταχοῦ προῦθυμούμεθα διαγιγνώσκειν, ὡς οὐ
 πρότερον ἐσόμενοι γραμματικοὶ πρὶν οὕτως ἔχοιμεν. Ἀληθῆ.
 Οὐκοῦν καὶ εἰκόνας γραμμάτων, εἴ που ἢ ἐν ὕδασιν ἢ ἐν
 κατόπτροις ἐμφαίνοντο, οὐ πρότερον γνωσόμεθα, πρὶν ἂν
 αὐτὰ γνῶμεν, ἀλλ' ἔστι τῆς αὐτῆς τέχνης τε καὶ μελέτης;
 Παντάπασιν μὲν οὖν. Ἄρ' οὖν, ὁ λέγω, πρὸς θεῶν, οὕτως
 οὐδὲ μουσικοὶ πρότερον ἐσόμεθα, οὔτε αὐτοὶ οὔτε οὓς φάμεν
 C ἡμῖν παιδευτέον εἶναι τοὺς φύλακας, πρὶν ἂν τὰ τῆς σωφρο-
 σύνης εἶδη καὶ ἀνδρείας καὶ ἐλευθεριότητος καὶ μεγαλοπρεπείας
 καὶ δσα τούτων ἀδελφὰ καὶ τὰ τούτων αὐτῶν ἐναντία πανταχοῦ
 περιφερόμενα γνωρίζωμεν καὶ ἐνόητα ἐν οἷς ἔνεστιν αἰσθα-
 νώμεθα καὶ αὐτὰ καὶ εἰκόνας αὐτῶν, καὶ μήτε ἐν σμικροῖς
 μήτε ἐν μεγάλοις ἀτιμάζωμεν, ἀλλὰ τῆς αὐτῆς οἰώμεθα τέχνης
 D εἶναι καὶ μελέτης; Πολλὴ ἀνάγκη, ἔφη. Οὐκοῦν, ἦν δ' ἐγώ,
 ὅτου ἂν συμπίπτῃ ἐν τε τῇ ψυχῇ καλὰ ἤθη ἐνόητα καὶ ἐν
 τῷ εἶδει ὁμολογοῦντα ἐκείνοις καὶ συμφωνοῦντα, τοῦ αὐτοῦ
 μετέχοντα τύπου, τοῦτ' ἂν εἴη κάλλιστον θέαμα τῷ δυναμένῳ
 θεᾶσθαι; Πολύ γε. Καὶ μὴν τό γε κάλλιστον ἐρασιμώ-
 τατον. Πῶς δ' οὐ; Τῶν δὴ ὅτι μάλιστα τοιούτων

ἀνθρώπων δ γε μουσικὸς ἐρώη ἄν· εἰ δὲ ἀξύμφωνος εἶη, οὐκ ἄν ἐρώη. Οὐκ ἄν, εἰ γέ τι, ἔφη, κατὰ τὴν ψυχὴν ἑλάτοι· εἰ μὲντοι τι κατὰ τὸ σῶμα, ὑπομείναιεν ἄν ὥστε ἐθέλαιν ἀσπάζεσθαι. Μανθάνω, ἦν δ' ἐγώ, ὅτι ἔστι σοι ἢ γέγονε β παιδικὰ τοιαῦτα, καὶ συγχωρῶ. ἀλλὰ τόδε μοι εἰπέ· σωφροσύνη καὶ ἡδονῇ ὑπερβαλλούση ἔστι τις κοινωνία; Καὶ πῶς, ἔφη, ἢ γε ἐκφρονα ποιεῖ οὐχ ἡττον ἢ λύπη; Ἄλλὰ τῇ ἄλλῃ ἀρετῇ; | Οὐδαμῶς. Τί δέ; ἔβρα τε καὶ ἀκολασία; Πάντων 403A μάλιστα. Μείζω δέ τινα καὶ ὀξυτέραν ἔχαις εἰπεῖν ἡδονὴν τῆς περὶ τὰ ἀφροδίσια; Οὐκ ἔχω, ἦ δ' ὅς, οὐδέ γε μανικωτέραν. Ὁ δὲ ὀρθὸς ἔρως πέφυκε κοσμίου τε καὶ καλοῦ σωφρόνως τε καὶ μουσικῶς ἐρᾶν; Καὶ μάλα, ἦ δ' ὅς. Οὐδὲν ἄρα προσιοιτέον μανικὸν οὐδέ ξυγγενὲς ἀκολασίας τῷ ὀρθῷ ἔρωτι; Οὐ προσιοιτέον. Οὐ προσιοιτέον ἄρα B αὕτη ἢ ἡδονή, οὐδέ κοινωνητέον αὐτῆς ἐραστῇ τε καὶ παιδικοῖς ὀρθῶς ἐρῶσί τε καὶ ἐρωμένοις; Οὐ μὲντοι, μὰ Δί', ἔφη, ὦ Σώκρατες, προσιοιτέον. Οὕτω δὴ, ὡς ἔοικε, νομοθετήσεις ἐν τῇ οἰκισομένῃ πόλει φιλεῖν μὲν καὶ ξυνεῖναι καὶ ἀπτεσθαι ὥσπερ νιέος παιδικῶν ἐραστήν, τῶν καλῶν χάριν, εἰ μὴ πείθῃ· τὰ δ' ἄλλα οὕτως ὁμλεῖν πρὸς ὃν τις σπουδάξῃ, ὅπως μηδέποτε δόξαι μακρότερα τούτων ξυγγίγνεσθαι· εἰ δὲ μή, ψόγον ἀμουσίας καὶ ἀπειροκαλίας ὑφέξοντα. Οὕτως, C ἔφη. Ἄρ' οὖν, ἦν δ' ἐγώ, καὶ σοὶ φαίνεται τέλος ἡμῖν ἔχειν ὁ περὶ μουσικῆς λόγος; οἱ γοῦν δεῖ τελευτᾶν, τετελεύτηκε· δεῖ δὲ που τελευτᾶν τὰ μουσικὰ εἰς τὰ τοῦ καλοῦ ἐρωτικά. Ἐύμφημι, ἦ δ' ὅς.

Μετὰ δὴ μουσικὴν γυμναστικῇ θρεπτέοι οἱ νεανία. Τί μήν; Δεῖ μὲν δὴ καὶ ταύτη ἀκριβῶς τρέφεσθαι ἐκ παίδων διὰ βίου. ἔχει δὲ πῶς, ὡς ἐγώ μαι, ὧδε σκόπει δὲ καὶ σύ. D ἐμοὶ μὲν γὰρ οὐ φαίνεται, ὅ ἄν χρηστόν ἢ σῶμα, τοῦτο τῇ αὐτοῦ ἀρετῇ ψυχὴν ἀγαθὴν ποιεῖν, ἀλλὰ τοῦναντίον ψυχὴ ἀγαθὴ τῇ αὐτῆς ἀρετῇ σῶμα παρέχειν ὡς οἶόν τε βέλτιστον· σοὶ δὲ πῶς φαίνεται; Καὶ ἐμοί, ἔφη, οὕτως. Οὐκοῦν εἰ τὴν διάνοιαν ἱκανῶς θεραπεύσαντες παραδοῖμεν αὐτῇ τὰ περὶ τὸ

Ε σώμα ἀκριβολογεῖσθαι, ἡμεῖς δὲ ὅσον τοὺς τύπους ὑψηγησαί-
μεθα, ἵνα μὴ μακρολογῶμεν, ὀρθῶς ἂν ποιῶμεν; Πάνυ μὲν
 οὖν. Μέθης μὲν δὴ εἶπομεν ὅτι ἀφεκτέον αὐτοῖς· παντὶ γάρ
 που μᾶλλον ἐγχωρεῖ ἢ φύλακι μεθυσθέντι μὴ εἶδέναι ὅπου γῆς
 ἐστίν. Γελοῖον γάρ, ἢ δ' ὅς, τὸν γε φύλακα φύλακος δεισθαι.
 Τί δὲ δὴ σίτων πέρι; ἀθληταὶ μὲν γὰρ οἱ ἄνδρες τοῦ μεγίστου
 ἀγῶνος. ἢ οὐχί; Ναί. Ἄρ' οὖν ἢ τῶνδε τῶν ἀσκητῶν ἕξις
 404A προσήκουσ' | ἂν εἴη τούτοις; Ἴσως. Ἄλλ', ἦν δ' ἐγώ,
ὑπνώδης αὕτη γέ τις καὶ σφαλερὰ πρὸς ὑγίειαν. ἢ οὐχ ὄρας
 ὅτι καθεύδουσί τε τὸν βίον καί, ἐὰν σμικρὰ ἐκβῶσι τῆς
 τεταγμένης διαίτης, μεγάλα καὶ σφόδρα νοσοῦσιν οὗτοι οἱ
 ἀσκηταί; Ὅρα. Κομψοτέρας δὴ τινος, ἦν δ' ἐγώ, ἀσκήσεως
 δεῖ τοῖς πολεμικοῖς ἀθληταῖς, οὐς γε ὡς περ κύνας ἀγρύπνους
 τε ἀνάγκη εἶναι καὶ ὅ τι μάλιστα ὄξυ ὄραν καὶ ἀκούειν καὶ
 B πολλὰς μεταβολὰς ἐν ταῖς στρατείαις μεταβάλλοντας ὑδάτων
 τε καὶ τῶν ἄλλων σίτων καὶ εἰλήσεων καὶ χειμώνων μὴ
 ἀκροσφαλεῖς εἶναι πρὸς ὑγίειαν. Φαίνεται μοι. Ἄρ' οὖν ἢ
 βελτίστη γυμναστικὴ ἀδελφὴ τις ἂν εἴη τῆς μουσικῆς, ἦν
 ὀλίγον πρότερον διῆμεν; Πῶς λέγεις; Ἀπλὴ που καὶ
 ἐπιεικὴς γυμναστικὴ, καὶ μάλιστα ἢ τῶν περὶ τὸν πόλεμον.
 Πῆ δὴ; Καὶ παρ' Ὀμήρου, ἦν δ' ἐγώ, τά γε τοιαῦτα μάθοι
 ἂν τις. οἶσθα γὰρ ὅτι ἐπὶ στρατείας ἐν ταῖς τῶν ἡρώων
 C ἐστιάσεσιν οὔτε ἰχθύσιν αὐτοῦς ἐστιᾶ, καὶ ταῦτα ἐπὶ θαλάττῃ
 ἐν Ἑλλησπόντῳ ὄντας, οὔτε ἐφθοῖς κρέασιν ἀλλὰ μόνον
 ὀπτοῖς, ἃ δὴ μάλιστ' ἂν εἴη στρατιώταις εὐπορα· πανταχοῦ
 γάρ, ὡς ἔπος εἰπεῖν, αὐτῷ τῷ πυρὶ χρῆσθαι εὐπορώτερον ἢ
 ἀγγεῖα ξυμπεριφέρειν. Καὶ μάλα. Οὐδὲ μὴν ἡδυσμάτων, ὡς
 ἐγῶμαι, Ὀμηρος πῶποτε ἐμνήσθη. ἢ τοῦτο μὲν καὶ οἱ ἄλλοι
 D ἀσκηταὶ ἴσασιν, ὅτι τῷ μέλλοντι σώματι εὖ ἕξειν ἀφεκτέον
 τῶν τοιούτων ἀπάντων; Καὶ ὀρθῶς γε, ἔφη, ἴσασί τε καὶ
 ἀπέχονται. Συρακοσίαν δέ, ὦ φίλε, τράπεζαν καὶ Σικελικὴν
 ποικιλίαν ὄψου, ὡς ἕοικας, οὐκ αἰνεῖς, εἴπερ σοι ταῦτα δοκεῖ
 ὀρθῶς ἔχειν. Οὐ μοι δοκῶ. Ψέγεις ἄρα καὶ Κορινθίαν κόρην
 φίλην εἶναι ἀνδράσι μέλλουσιν εὖ σώματος ἕξειν. Παντάπασι



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ὡς ἀληθῶς καινὰ ταῦτα καὶ ἄτοπα νοσημάτων ὀνόματα.
 Οἶα, ἦν δ' ἐγώ, ὡς οἶμαι, οὐκ ἦν ἐπ' Ἀσκληπιοῦ. τεκμαί-
 ρομαι δέ, ὅτι αὐτοῦ οἱ υἱεῖς ἐν Τροίᾳ Εὐρυπύλῳ τετραμένῳ
 ἐπ' οἶνον Πράμνειον ἄλφιστα πολλὰ ἐπιπασθέντα καὶ τυρὸν
 406A | ἐπιξυσθέντα, ἃ δὴ δοκεῖ φλεγματώδη εἶναι, οὐκ ἐμέμψαντο
 τῇ δούσῃ πιεῖν, οὐδὲ Πατρόκλῳ τῷ ἰωμένῳ ἐπετίμησαν. Καὶ
 μὲν δὴ, ἔφη, ἄτοπόν γε τὸ πῶμα οὕτως ἔχοντι. Οὐκ, εἴ γ'
 ἐννοεῖς, εἶπον, ὅτι τῇ παιδαγωγικῇ τῶν νοσημάτων ταύτῃ τῇ
 νῦν ἰατρικῇ πρὸ τοῦ Ἀσκληπιάδαι οὐκ ἐχρῶντο, ὡς φασί,
 πρὶν Ἡρόδικον γενέσθαι. Ἡρόδικος δὲ παιδοτρύβης ὢν καὶ
 B νοσώδης γενόμενος, μίξας γυμναστικὴν ἰατρικῇ, ἀπέκναισε
 πρῶτον μὲν καὶ μάλιστα ἑαυτόν, ἔπειτ' ἄλλους ὑστερον
 πολλούς. Πῆ δὴ; ἔφη. Μακρόν, ἦν δ' ἐγώ, τὸν θάνατον
 αὐτῷ ποιήσας. παρακολουθῶν γὰρ τῷ νοσήματι θανασίμῳ
 ὄντι οὔτε ἰάσασθαι, οἶμαι, οἷός τ' ἦν ἑαυτόν, ἐν ἀσχολίᾳ τε
 πάντων ἰατρευόμενος διὰ βίου ἕξῃ ἀποκναιόμενος, εἴ τι τῆς
 εἰωθυίας διαίτης ἐκβαίῃ, δυσθανατῶν δὲ ὑπὸ σοφίας εἰς γῆρας
 ἀφίκετο. Καλὸν ἄρα τὸ γέρας, ἔφη, τῆς τέχνης ἠνέγκατο.
 C Οἶον εἰκός, ἦν δ' ἐγώ, τὸν μὴ εἰδότα ὅτι Ἀσκληπιὸς οὐκ
 ἀγνοία οὐδὲ ἀπειρία τούτου τοῦ εἶδους τῆς ἰατρικῆς τοῖς
 ἐκγόνοις οὐ κατέδειξεν αὐτό, ἀλλ' εἰδὼς ὅτι πᾶσι τοῖς εὐνομου-
 μένοις ἔργον τι ἐκάστῳ ἐν τῇ πόλει προστέτακται, δ' ἀναγκαῖον
 ἐργάζεσθαι, καὶ οὐδενὶ σχολῆ διὰ βίου κάμνειν ἰατρευομένῳ.
 δ' ἡμῖς γελοίως ἐπὶ μὲν τῶν δημιουργῶν αἰσθανόμεθα, ἐπὶ
 δὲ τῶν πλουσίων τε καὶ εὐδαιμόνων δοκούντων εἶναι οὐκ
 D αἰσθανόμεθα. Πῶς; ἔφη. Τέκτων μὲν, ἦν δ' ἐγώ, κάμνων
 ἀξιοῖ παρὰ τοῦ ἱατροῦ φάρμακον πιῶν ἐξεμέσαι τὸ νόσημα
 ἢ κάτω καθαρθεῖς ἢ καύσει ἢ τομῇ χρησάμενος ἀπηλλάχθαι.
 E ἂν δέ τις αὐτῷ μικρὰν διαίταν προστάτῃ, πιλιδία τε περὶ
 τὴν κεφαλὴν περιτιθεῖς καὶ τὰ τούτοις ἐπόμενα, ταχὺ εἶπεν
 ὅτι οὐ σχολῆ κάμνειν οὐδὲ λυσιτελεῖ οὕτω ζῆν, νοσήματι τὸν
 νοῦν προσέχοντα, τῆς δὲ προκειμένης ἐργασίας ἀμελοῦντα.
 E καὶ μετὰ ταῦτα χάρειν εἰπὼν τῷ τοιούτῳ ἱατρῷ, εἰς τὴν
 εἰωθυίαν διαίταν ἐμβάς, ὑγιῆς γενόμενος ζῆ τὰ ἑαυτοῦ πράτ-

των· ἐὰν δὲ μὴ ἰκανὸν ἦ τὸ σῶμα ὑπενεγκεῖν, τελευτήσας
πραγμάτων ἀπηλλάγη. Καὶ τῷ τοιούτῳ μὲν γ', ἔφη, δοκεῖ
πρέπειν οὕτω ἰατρικῇ χρῆσθαι. Ἄρα, ἦν δ' ἐγώ, οὐκ ἦν τι
αὐτῷ ἔργον, | δ' εἰ μὴ πράττοι, οὐκ ἔλυσιτέλαι ζῆν; Δῆλον, 407^Δ
ἔφη. Ὁ δὲ δὴ πλούσιος, ὡς φάμεν, οὐδὲν ἔχει τοιοῦτον
ἔργον προκείμενον, οὐ ἀναγκαζομένῳ ἀπέχεσθαι ἀβίωτον.
Οὐκ οὖν δὴ λέγεται γε Φωκυλίδου γάρ, ἦν δ' ἐγώ, οὐκ
ἀκούεις πῶς φησὶ δεῖν, ὅταν τῷ ἤδη βίος ἦ, ἀρετὴν ἀσκεῖν.
Οἶμαι δὲ γε, ἔφη, καὶ πρότερον. Μηδέν, εἶπον, περὶ τούτου
αὐτῷ μαχώμεθα, ἀλλ' ἡμᾶς αὐτοὺς διδάξωμεν, πότερον μελε-
τητέον τοῦτο τῷ πλουσίῳ καὶ ἀβίωτον τῷ μὴ μελετῶντι, ἢ B
νοσοτροφία τεκτονικῇ μὲν καὶ ταῖς ἄλλαις τέχναις ἐμπόδιον
τῇ προσέξει τοῦ νοῦ, τὸ δὲ Φωκυλίδου παρακείμενον οὐδὲν
ἐμποδίζει. Ναι μὰ τὸν Δία, ἦ δ' ὅς, σχεδὸν γέ τι πάντων
μάλιστα ἢ γε περαιτέρῳ γυμναστικῆς ἢ περιττῆ αἴτη ἐπι-
μέλεια τοῦ σώματος· καὶ γὰρ πρὸς οἰκονομίας καὶ πρὸς
στρατείας καὶ πρὸς ἐδραλοὺς ἐν πόλει ἀρχὰς δύσκολος. Τὸ
δὲ δὴ μέγιστον, ὅτι καὶ πρὸς μαθήσεις ἀστινασοῦν καὶ ἐν-
νοήσεις τε καὶ μελέτας πρὸς ἑαυτὸν χαλεπῆ, κεφαλῆς τινὰς
ἀεὶ διατάσεις καὶ ἰλίγγους ὑποπτεύουσα καὶ αἰτιωμένη ἐκ
φιλοσοφίας ἐγγίγνεσθαι, ὥστε, ὅπη ταύτη ἀρετὴ ἀσκεῖται
καὶ δοκιμάζεται, πάντη ἐμπόδιος· κάμνειν γὰρ οἴεσθαι ποιεῖ
ἀεὶ καὶ ὠδίνοντα μήποτε λήγειν περὶ τοῦ σώματος. Εἰκός
γε, ἔφη. Οὐκοῦν ταῦτα γινώσκοντα φῶμεν καὶ Ἀσκληπιὸν
τοὺς μὲν φύσει τε καὶ διαίτη ὑγιανῶς ἔχοντας τὰ σώματα,
νόσημα δὲ τι ἀποκεκριμένον ἴσχοντας ἐν αὐτοῖς, τούτοις
μὲν καὶ ταύτη τῇ ἔξει καταδειξάμενοι ἰατρικὴν, φαρμάκοις τε D
καὶ τομαῖς τὰ νοσήματα ἐκβάλλοντα αὐτῶν τὴν εἰωθυίαν
προστάττειν δίαιταν, ἵνα μὴ τὰ πολιτικὰ βλάπτοι, τὰ δ'
εἴσω διὰ παντὸς νενοσηκότα σώματα οὐκ ἐπιχειρεῖν διαίταις
κατὰ σμικρὸν ἀπαντλοῦντα καὶ ἐπιχέοντα μακρὸν καὶ κακὸν
βίον ἀνθρώπῳ ποιεῖν, καὶ ἔκγονα αὐτῶν, ὡς τὸ εἶκος, ἕτερα
τοιαῦτα φυτεύειν, ἀλλὰ τὸν μὴ δυνάμενον ἐν τῇ καθεστηκυίᾳ E
περίοδῳ ζῆν μὴ οἴεσθαι δεῖν θεραπεύειν, ὡς οὔτε αὐτῷ οὔτε

πόλει λυσιτελή; Πολιτικόν, ἔφη, λέγεις Ἄσκληπιόν. Δῆλον, ἦν δ' ἐγώ· καὶ οἱ παῖδες αὐτοῦ, ὅτι τοιοῦτος
 408A ἦν, οὐχ ὁρᾶς ὡς καὶ ἐν Τροίᾳ ἀγαθοὶ πρὸς τὸν πόλεμον
 ἐφάνησαν, καὶ τῇ ἰατρικῇ, ὡς ἐγὼ λέγω, ἐχρῶντο; ἢ οὐ
 μέμνησαι ὅτι καὶ τῷ Μενέλεω ἐκ τοῦ τραύματος οὐ ὁ Πάν-
 δαρος ἔβαλεν

αἷμ' ἐκμυζήσαντ' ἐπὶ τ' ἤπια φάρμακ' ἔπασσον, ^{οὐτε}
 ὅ τι δ' ἐχρῆν μετὰ τοῦτο ἢ πιεῖν ἢ φαγεῖν οὐδὲν μᾶλλον ἢ
 τῷ Εὐρυπύλῳ προσέταττον, ὡς ἰκανῶν ὄντων τῶν φαρμάκων
 ἰάσασθαι ἄνδρας πρὸ τῶν τραυμάτων ὑγιεινοὺς τε καὶ
 B κοσμίους ἐν διαίτῃ, κἂν εἰ τύχοιεν ἐν τῷ παραχρήμα κυκεῶνα
 πίνοντες, νοσώδη δὲ φύσει τε καὶ ἀκόλαστον οὔτε αὐτοῖς
 οὔτε τοῖς ἄλλοις ᾤοντο λυσιτελεῖν ζῆν, οὐδ' ἐπὶ τούτοις τὴν
 τέχνην δεῖν εἶναι, οὐδὲ θεραπευτέον αὐτούς, οὐδ' εἰ Μίδου
 πλουσιώτεροι εἶεν. Πάνυ κομψούς, ἔφη, λέγεις Ἄσκληπιου
 παῖδας. Πρέπει, ἦν δ' ἐγώ· καίτοι ἀπειθοῦντές γε ἡμῖν οἱ
 τραγωδιοποιοὶ τε καὶ Πίνδαρος Ἄπόλλωνος μὲν φασιν
 C Ἄσκληπιὸν εἶναι, ὑπὸ δὲ χρυσοῦ πεισθῆναι πλούσιον ἄνδρα
 † θανάσιμον ἤδη ὄντα ἰάσασθαι, ὅθεν δὴ καὶ κεραυνωθῆναι
 αὐτόν. ἡμεῖς δὲ κατὰ τὰ προειρημένα οὐ πειθόμεθα αὐτοῖς
 ἀμφότερα, ἀλλ' εἰ μὲν θεοῦ ἦν, οὐκ ἦν, φήσομεν, αἰσχρο-
 κερδής· εἰ δ' αἰσχροκερδής, οὐκ ἦν θεοῦ. Ὅρθότατα, ἢ δ'
 ὅς, ταῦτά γε. ἀλλὰ περὶ τοῦδε τί λέγεις, ὦ Σώκρατες; ἄρ'
 οὐκ ἀγαθοὺς δεῖ ἐν τῇ πόλει κεκτηῆσθαι ἰατρούς; εἶεν δ' ἂν
 που μάλιστα τοιοῦτοι ὅσοι πλείστους μὲν ὑγιεινοὺς, πλείστους
 D δὲ νοσώδεις μετεχειρίσαντο, καὶ δικασταὶ αὐτῶσαύτως οἱ
 παντοδαπαῖς φύσεσιν ὠμίληκότες. Καὶ μάλα, εἶπον, ἀγαθοὺς
 λέγω. ἀλλ' οἶσθα οὕς ἡγοῦμαι τοιούτους; Ἄν εἴπῃς, ἔφη.
 Ἄλλὰ πειράσομαι, ἦν δ' ἐγώ· σὺ μέντοι οὐχ ὁμοιον πρᾶγμα
 τῷ αὐτῷ λόγῳ ἦρου. Πῶς; ἔφη. Ἰατροὶ μὲν, εἶπον, δεινό-
 τατοι ἂν γένοιντο, εἰ ἐκ παίδων ἀρξάμενοι πρὸς τῷ μανθάνειν
 E τὴν τέχνην ὡς πλείστοις τε καὶ πονηροτάτοις σώμασιν ὁμιλή-
 σειαν καὶ αὐτοὶ πάσας νόσους κάμοιεν καὶ εἶεν μὴ πάνυ
 ὑγιενοὶ φύσει. οὐ γάρ, οἶμαι, σώματι σῶμα θεραπεύουσιν—



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ξυνδοκεῖ. Οὐκοῦν καὶ ἰατρικὴν, οἶαν εἵπομεν, μετὰ τῆς
 τοιαύτης δικαστικῆς κατὰ πόλιν νομοθετήσεις, αἱ τῶν πολιτῶν
 410A σοὶ τοὺς μὲν εὐφυεῖς τὰ σώματα καὶ τὰς ψυχὰς θεραπεύ-
 σουσι, τοὺς δὲ μή, ὅσοι μὲν κατὰ σῶμα τοιοῦτοι, ἀποθνήσκουσιν
 ἑάσουσι, τοὺς δὲ κατὰ τὴν ψυχὴν κακοφυεῖς καὶ ἀνιάτους
 αὐτοὶ ἀποκτενοῦσιν; Τὸ γοῦν ἄριστον, ἔφη, αὐτοῖς τε τοῖς
 πάσχουσιν καὶ τῇ πόλει οὕτω πέφανται. Οἱ δὲ δὴ νέοι, ἦν
 δ' ἐγώ, δῆλον ὅτι εὐλαβήσονται σοὶ δικαστικῆς εἰς χρεῖαν
 ἵεναι, τῇ ἀπλῇ ἐκείνῃ μουσικῇ χρώμενοι ἦν δὲ ἔφαμεν σωφρο-
 B σύνην ἐντίκτειν. Τί μήν; ἔφη. Ἄρ' οὖν οὐ κατὰ ταῦτα
 ἔχνη ταῦτα ὁ μουσικὸς γυμναστικὴν διώκων, εἰάν ἐθέλη,
 αἰρήσει, ὥστε μηδὲν ἰατρικῆς δεῖσθαι ὅ τι μὴ ἀνάγκη;
 Ἔμοιγε δοκεῖ. Αὐτὰ μὲν τὰ γυμνάσια καὶ τοὺς πόνους πρὸς
 410B τὸ θυμοειδὲς τῆς φύσεως βλέπων κακῆν ἐγείρων πονήσει
 μᾶλλον ἢ πρὸς ἰσχύν, οὐχ ὥσπερ οἱ ἄλλοι ἀθληταὶ ῥώμης
 ἕνεκα σιτία καὶ πόνους μεταχειριεῖται. Ὅρθότατα, ἦ δ' ὅς.
 Ἄρ' οὖν, ἦν δ' ἐγώ, ὦ Γλαῦκων, καὶ οἱ καθιστάντες μουσικῇ
 C καὶ γυμναστικῇ παιδεύειν οὐχ οὐ ἕνεκά τινες οἴονται καθ-
 ἴστασαν, ἵνα τῇ μὲν τὸ σῶμα θεραπεύοιντο, τῇ δὲ τὴν ψυχὴν;
 Ἄλλὰ τί μήν; ἔφη. Κινδυνεύουσιν, ἦν δ' ἐγώ, ἀμφοτέρω
 τῆς ψυχῆς ἕνεκα τὸ μέγιστον καθιστάναι. Πῶς δὲ; Οὐκ
 ἐννοεῖς, εἶπον, ὡς διατίθενται αὐτὴν τὴν διάνοιαν οἱ ἂν
 γυμναστικῇ μὲν διὰ βίου ὁμιλήσωσι, μουσικῆς δὲ μὴ ἀψωνται;
 D ἢ ὅσοι ἂν τούναντίον διατεθῶσιν; Τίνος δέ, ἦν δ' ὅς, πέρι
 λέγεις; Ἀγριότητός τε καὶ σκληρότητος, καὶ αὐτῆς μαλακίας
 τε καὶ ἡμερότητος, ἦν δ' ἐγώ. Ἔγωγε, ἔφη, ὅτι οἱ μὲν
 γυμναστικῇ ἀκράτῳ χρησάμενοι ἀγριώτεροι τοῦ δέοντος ἀπο-
 βαίνουσιν, οἱ δὲ μουσικῇ μαλακώτεροι αὐτῶν γίνονται ἢ ὡς
 κάλλιον αὐτοῖς. Καὶ μήν, ἦν δ' ἐγώ, τό γε ἀγριον τὸ
 θυμοειδὲς ἂν τῆς φύσεως παρέχοιτο, καὶ ὀρθῶς μὲν τραφὲν
 ἀνδρεῖον ἂν εἴη, μᾶλλον δ' ἐπιταθὲν τοῦ δέοντος σκληρόν τε
 καὶ χαλεπὸν γίγνοιτ' ἂν, ὡς τὸ εἶκός. Δοκεῖ μοι, ἔφη. Τί
 E δέ; τὸ ἡμερον οὐχ ἢ φιλόσοφος ἂν ἔχοι φύσιν, καὶ μᾶλλον
 μὲν ἀνεθέντος αὐτοῦ μαλακώτερον εἴη τοῦ δέοντος, καλῶς δὲ

τραφέντος ἡμερόν τε καὶ κόσμιον; Ἔστι ταῦτα. Δεῖν δὲ γέ
 φαμεν τοὺς φύλακας ἀμφοτέρα ἔχειν τούτῳ τῷ φύσει. Δεῖ
 γάρ. Οὐκοῦν ἡρμόσθαι δεῖ αὐτὰς πρὸς ἀλλήλας; Πῶς δ' οὐ;
 Καὶ τοῦ μὲν ἡρμοσμένου σῶφρων τε καὶ ἀνδρεία ἢ ψυχὴ· 411a
 Πάνυ γο. Τοῦ δὲ ἀναρμόστου δειλὴ καὶ ἀγροικος; Καὶ
 μάλα. Οὐκοῦν δταν μὲν τις μουσικῇ παρέχῃ καταυλεῖν καὶ
 καταχεῖν τῆς ψυχῆς διὰ τῶν ᾠτῶν ὥσπερ διὰ χώνης, ἃς νῦν
 δὴ ἡμεῖς ἐλέγομεν τὰς γλυκεῖας τε καὶ μαλακὰς καὶ θρηνώδεις
 ἀρμονίας, καὶ μινυρίζων τε καὶ γεγανωμένους ὑπὸ τῆς ᾠδῆς
 διατελῆ τὸν βίον δλον, οὗτος τὸ μὲν πρῶτον, εἴ τι θυμοειδὲς
 εἶχεν, ὥσπερ σίδηρον ἐμάλαξε καὶ χρήσιμον ἐξ ἀχρήστου καὶ
 σκληροῦ ἐποίησεν· δταν δ' ἐπέχων μὴ ἀνίη ἀλλὰ κηλῇ, τὸ
 μετὰ τοῦτο ἤδη τήκει καὶ λείβει, ἕως ἂν ἐκτῆξῃ τὸν θυμὸν
 καὶ ἐκτέμῃ ὥσπερ νεῦρα ἐκ τῆς ψυχῆς καὶ ποιήσῃ μαλθακὸν
αἰχμητήν. Πάνυ μὲν οὖν, ἔφη. Καὶ εἰ μὲν γο, ἦν δ' ἐγώ,
 ἐξ ἀρχῆς φύσει ἀθυμον λάβῃ, ταχὺ τοῦτο διεπράξατο· εἰ δὲ
 θυμοειδῆ, ἀσθενῆ ποιήσας τὸν θυμὸν ὀξύροπον ἀπεργάσατο,
 ἀπὸ σμικρῶν ταχὺ ἐρεθιζόμενόν τε καὶ κατασβεννύμενον.
 ἀκρόχολοι οὖν καὶ ὄργυλοι ἀντὶ θυμοειδοῦς γεγέννηται, δυσ-
 κολίας ἔμπλεω. Κομιδῇ μὲν οὖν. Τί δέ; ἂν αὖ γυμναστικῇ
 πολλὰ πονῇ καὶ εὐωχῆται εὖ μάλα, μουσικῆς δὲ καὶ φιλοσο-
 φίας μὴ ἀπτηται, οὐ πρῶτον μὲν εὖ ἰσχυρὸν τὸ σῶμα φρονή-
 ματός τε καὶ θυμοῦ ἐμπίπλαται καὶ ἀνδρειότερος γίγνεται
 αὐτὸς αὐτοῦ; Καὶ μάλα γο. Τί δέ; ἐπειδὴν ἄλλο μηδὲν
 πράττει μηδὲ κοινωνῇ Μούσης μηδαμῇ, οὐκ εἴ τι καὶ ἐνῆν
 αὐτοῦ φιλομαθὲς ἐν τῇ ψυχῇ, ἅτε οὔτε μαθήματος γεύομενον
 οὐδενὸς οὔτε ζητήματος, οὔτε λόγου μετίσχον οὔτε τῆς ἄλλης
 μουσικῆς, ἀσθενὲς τε καὶ κωφὸν καὶ τυφλὸν γίγνεται, ἅτε
 οὐκ ἐγειρόμενον οὐδὲ τρεφόμενον οὐδὲ διακαθαίρομένων τῶν
 αἰσθήσεων αὐτοῦ; Οὕτως, ἔφη. Μισόλογος δὲ, οἶμαι, ὁ
 τοιοῦτος γίγνεται καὶ ἀμουσος, καὶ πειθοῖ μὲν διὰ λόγων
 οὐδὲν ἔτι χρεῖται, βία δὲ καὶ ἀγριότητι ὥσπερ θηρίον πρὸς
 πάντα [διαπράττεται], καὶ ἐν ἀμαθίᾳ καὶ σκαιότητι μετὰ
 ἀρρυθμίας τε καὶ ἀχαριστίας ζῆ. Παντάπασιν, ἦ δ' ὄς,

οὕτως ἔχει. Ἐπὶ δὴ δύ' ὄντε τούτῳ, ὡς ἔοικε, δύο τέχνα θεὸν ἔγωγ' ἂν τινα φαίην δεδωκέναι τοῖς ἀνθρώποις, μουσικὴν τε καὶ γυμναστικὴν ἐπὶ τὸ θυμοειδὲς καὶ τὸ φιλόσοφον, οὐκ ἐπὶ ψυχὴν καὶ σῶμα, εἰ μὴ εἰ πάρεργον, ἀλλ' ἐπ' ἐκείνῳ, ὅπως
 412A ἂν ἀλλήλοιν ξυναρμοσθήτον | ἐπιτεινομένῳ καὶ ἀνιεμένῳ μέχρι τοῦ προσήκοντος. Καὶ γὰρ ἔοικεν, ἔφη. Τὸν κάλλιστ' ἄρα μουσικῇ γυμναστικὴν κεραννύντα καὶ μετριώτατα τῇ ψυχῇ προσφέροντα, τοῦτον ὀρθότατ' ἂν φαίμεν εἶναι τελέως μουσικώτατον καὶ εὐαρμοστότατον, πολὺ μᾶλλον ἢ τὸν τὰς χορδὰς ἀλλήλαις ξυνιστάντα. Εἰκότως γ', ἔφη, ὦ Σώκρατες. Οὐκοῦν καὶ ἐν τῇ πόλει ἡμῖν, ὦ Γλαύκων, δεήσει τοῦ τοιούτου τινὸς ἀεὶ ἐπιστάτου, εἰ μέλλει ἡ πολιτεία σώζεσθαι; Δεήσει μέντοι
 B ὡς οἷόν τέ γε μάλιστα.

Οἱ μὲν δὴ τύποι τῆς παιδείας τε καὶ τροφῆς οὗτοι ἂν εἴεν. χορείας γὰρ τί ἂν τις διεξῶι τῶν τοιούτων καὶ θήρας τε καὶ κυνηγέσια καὶ γυμνικοὺς ἀγῶνας καὶ ἵππικούς; σχεδὸν γὰρ τι δῆλα δὴ ὅτι τούτοις ἐπόμενα δεῖ αὐτὰ εἶναι, καὶ οὐκέτι χαλεπὰ εὐρεῖν. Ἴσως, ἦ δ' ὅς, οὐ χαλεπά. Εἰκν, ἦν δ' ἐγώ· τὸ δὴ μετὰ τοῦτο τί ἂν ἡμῖν διαιρετέον εἴη; ἄρ' οὐκ αὐτῶν τούτων οἷτινες ἄρξουσὶ τε καὶ ἄρξονται; Τί μὴν;
 C Ὅτι μὲν πρεσβυτέρους τοὺς ἄρχοντας δεῖ εἶναι, νεωτέρους δὲ τοὺς ἀρχομένους, δῆλον; Δῆλον. Καὶ ὅτι γε τοὺς ἀρίστους αὐτῶν; Καὶ τοῦτο. Οἱ δὲ γεωργῶν ἄριστοι ἄρ' οὐ γεωργικώτατοι γίνονται; Ναί. Νῦν δ', ἐπειδὴ φυλάκων αὐτοὺς ἀρίστους δεῖ εἶναι, ἄρ' οὐ φυλακικωτάτους πόλεως; Ναί. Οὐκοῦν φρονίμους τε εἰς τοῦτο δεῖ ὑπάρχειν καὶ δυνατοὺς καὶ ἔτι κηδεμόνας τῆς πόλεως; Ἔστι ταῦτα. Κήδοιτο δέ γ' ἂν τις μάλιστα τούτου ὁ τυγχάνοι φιλῶν. Ἀνάγκη.
 D Καὶ μὴν τοῦτό γ' ἂν μάλιστα φιλοῖ, ὃ συμφέρειν ἡγοῖτο τὰ αὐτὰ καὶ ἑαυτῷ καὶ [ὅταν μάλιστα] ἐκείνου μὲν εὖ πράττοντος οἶοιτο συμβάλειν καὶ ἑαυτῷ εὖ πράττειν, μὴ δὲ, τούναντίον. Οὕτως, ἔφη. Ἐκλεκτέον ἄρ' ἐκ τῶν ἄλλων φυλάκων τοιούτους ἀνδρας, οἳ ἂν σκοποῦσιν ἡμῖν μάλιστα φαίνωνται παρὰ
 E πάντα τὸν βίον, ὃ μὲν ἂν τῇ πόλει ἡγήσωνται συμφέρειν,



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εἶδους τούτοις γοητείας ἄμιλλαν ποιητέον, καὶ θεατέον, ὥσπερ τοὺς πῶλους ἐπὶ τοὺς ψόφους τε καὶ θορύβους ἄγοντες σκοποῦσιν εἰ φοβεροί, οὕτω νέους ὄντας εἰς δέματ' ἄττα

E κομιστέον καὶ εἰς ἡδονὰς αὐτῶν μεταβλητέον, βασανίζοντας πολὺ μᾶλλον ἢ χρυσὸν ἐν πυρὶ, εἰ δυσγοήτευτος καὶ εὐσχήμων ἐν πᾶσι φαίνεται, φύλαξ αὐτοῦ ὢν ἀγαθὸς καὶ μουσικῆς ἧς ἐμάνθανεν, εὐρυθμόν τε καὶ εὐάρμοστον ἑαυτὸν ἐν πᾶσι τούτοις παρέχων, οἷος δὴ ἂν ὢν καὶ ἑαυτῷ καὶ πόλει χρησιμώτατος εἴη. καὶ τὸν αἰεὶ ἐν τε παισὶ καὶ νεανίσκοις καὶ ἐν ἀνδράσι βασανιζόμενον καὶ ἀκήρατον ἐκβαίνοντα

414A | καταστατέον ἄρχοντα τῆς πόλεως καὶ φύλακα, καὶ τιμὰς δοτέον καὶ ζῶντι καὶ τελευτήσαντι, τάφων τε καὶ τῶν ἄλλων μνημείων μέγιστα γέρα λαγχάνοντα· τὸν δὲ μὴ τοιοῦτον ἀποκριτέον. τοιαύτη τις, ἦν δ' ἐγώ, δοκεῖ μοι, ὦ Γλαύκων, ἢ ἐκλογή εἶναι καὶ κατάστασις τῶν ἀρχόντων τε καὶ φυλάκων, ὡς ἐν τύπῳ, μὴ δι' ἀκριβείας, εἰρήσθαι.

B Καὶ ἐμοί, ἦ δ' ὅς, οὕτως πη φαίνεται. Ἄρ' οὖν ὡς ἀληθῶς ὀρθότατον καλεῖν τούτους μὲν φύλακας παντελεῖς τῶν τε ἔξωθεν πολεμίων τῶν τε ἐντὸς φιλίων, ὅπως οἱ μὲν μὴ βουλήσονται, οἱ δὲ μὴ δυνήσονται κακουργεῖν, τοὺς δὲ νέους, οὓς δὴ νῦν φύλακας ἐκαλοῦμεν, ἐπικούρους τε καὶ βοηθοὺς τοῖς τῶν ἀρχόντων δόγμασιν; Ἔμοιγε δοκεῖ, ἔφη.

Τίς ἂν οὖν ἡμῖν, ἦν δ' ἐγώ, μηχανὴ γένοιτο τῶν ψευδῶν τῶν ἐν δέοντι γιγνομένων, ὧν δὴ νῦν ἐλέγομεν, γενναῖόν τι

C ἐν ψευδομένους πείσαι μάλιστα μὲν καὶ αὐτοὺς τοὺς ἄρχοντας, εἰ δὲ μή, τὴν ἄλλην πόλιν; Ποῖόν τι; ἔφη. Μηδὲν καινόν, ἦν δ' ἐγώ, ἀλλὰ Φοινικικόν τι, πρότερον μὲν ἤδη πολλαχοῦ γεγονός, ὡς φασιν οἱ ποιηταὶ καὶ πεπέκασιν, ἐφ' ἡμῶν δὲ οὐ γεγονός οὐδ' οἶδα εἰ γεγόμενον ἂν, πείσαι δὲ συχνῆς πειθοῦς. Ὡς ἔοικας, ἔφη, ὀκνοῦντι λέγειν. Δόξω δέ σοι, ἦν δ' ἐγώ, καὶ μάλ' εἰκότως ὀκνεῖν, ἐπειδὴν εἶπω. Λέγ', ἔφη, καὶ μὴ φοβοῦ. Λέγω δὴ· καίτοι οὐκ οἶδα ὅποια

D τόλμη ἢ πόλις λόγοις χρώμενος ἐρῶ· καὶ ἐπιχειρήσω πρῶτον μὲν αὐτοὺς τοὺς ἄρχοντας πείθειν καὶ τοὺς στρατιώτας,

ἔπειτα δὲ καὶ τὴν ἄλλην πόλιν, ὡς ἄρ' ἂ ἡμεῖς αὐτοὺς
 ἐτρέφομεν τε καὶ ἐπαιδεύομεν, ὥσπερ ὄνειρατα ἐδόκουν ταῦτα
 πάντα πάσχειν τε καὶ γίνεσθαι περὶ αὐτοὺς, ἦσαν δὲ τότε
 τῇ ἀληθείᾳ ὑπὸ γῆς ἐντὸς πλαττόμενοι καὶ τρεφόμενοι καὶ
 αὐτοὶ καὶ τὰ δπλα αὐτῶν καὶ ἡ ἄλλη σκευὴ δημιουργου- E
 μένη, ἐπειδὴ δὲ παντελῶς ἐξεργασμένοι ἦσαν, [καὶ] ἡ γῆ
 αὐτοὺς μήτηρ οὔσα ἀνήκε, καὶ νῦν δεῖ ὡς περὶ μητρὸς καὶ
 τροφουῦ τῆς χώρας ἐν ἣ εἰσι βουλευέσθαι τε καὶ ἀμύνειν
 αὐτοὺς, ἐάν τις ἐπ' αὐτὴν ἴη, καὶ ὑπὲρ τῶν ἄλλων πολιτῶν
 ὡς ἀδελφῶν ὄντων καὶ γηγενῶν διανοεῖσθαι. Οὐκ ἐτός, ἔφη,
 πάλαι ἡσχύνου τὸ ψεῦδος λέγειν. Πάνυ, ἦν δ' ἐγώ, | εἰκότως· 415A
 ἀλλ' ὁμοῦς ἄκουε καὶ τὸ λοιπὸν τοῦ μύθου. ἔστὲ μὲν γὰρ
 δὴ πάντες οἱ ἐν τῇ πόλει ἀδελφοί, ὡς φήσομεν πρὸς αὐτοὺς
 μυθολογοῦντες, ἀλλ' ὁ θεὸς πλαττων, δοιοὶ μὲν ὑμῶν ἱκανοὶ
 ἄρχειν, χρυσοῦν ἐν τῇ γενέσει ξυνέμιξεν αὐτοῖς, διὸ τιμιώτατοί
 εἰσιν· δοιοὶ δ' ἐπίκουροι, ἄργυρον· σίδηρον δὲ καὶ χαλκὸν
 τοῖς τε γεωργοῖς καὶ τοῖς ἄλλοις δημιούργοις. ἄτε οὖν
 ξυγγενεῖς ὄντες πάντες τὸ μὲν πολὺ ὁμοίους ἂν ὑμῖν αὐτοῖς
 γεννῶτε, ἔστι δ' ὅτε ἐκ χρυσοῦ γεννηθείη ἂν ἀργυροῦν καὶ B
 ἐξ ἀργυροῦ χρυσοῦν ἔκγονον καὶ τἄλλα πάντα οὕτως ἐξ
 ἀλλήλων. τοῖς οὖν ἀρχουσι καὶ πρῶτον καὶ μάλιστα παραγ-
 γέλλει ὁ θεός, ὁμοῦς μηδενὸς οὕτω φύλακες ἀγαθοὶ ἔσονται
 μηδ' οὕτω σφόδρα φυλάξουσι μηδὲν ὡς τοὺς ἐκγόνους, ὃ τι
 αὐτοῖς τούτων ἐν ταῖς ψυχαῖς παραμέμικται, καὶ ἐάν τε
 σφέτερος ἔκγονος ὑπόχαλκος ἢ ὑποσίδηρος γένηται, μηδενὶ
 τρόπῳ κατελεήσουσιν, ἀλλὰ τὴν τῇ φύσει προσήκουσαν τιμὴν
 ἀποδόντες ὥσουσιν εἰς δημιουργοὺς ἢ εἰς γεωγούς, καὶ ἂν C
 αὐτὸ ἐκ τούτων τις ὑπόχρυσος ἢ ὑπάργυρος φυῆ, τιμήσαντες
 ἀνάξουσι τοὺς μὲν εἰς φυλακὴν, τοὺς δὲ εἰς ἐπικουρίαν, ὡς
 χρησιμοῦ ὄντος τότε τὴν πόλιν διαφθαρῆναι, ὅταν αὐτὴν
 ὁ σίδηρος ἢ ὁ χαλκὸς φυλάξῃ. τοῦτον οὖν τὸν μῦθον ὅπως
 ἂν πεισθεῖεν, ἔχεις τινὰ μηχανήν; Οὐδαμῶς, ἔφη, ὁμοῦς γ' D
 ἂν αὐτοὶ οὗτοι· ὁμοῦς μὲντ' ἂν οἱ τούτων υἱεῖς καὶ οἱ ἔπειτα
 οἱ τ' ἄλλοι ἄνθρωποι οἱ ὕστερον. Ἄλλὰ καὶ τοῦτο, ἦν δ'

ἐγώ, εὖ ἂν ἔχοι πρὸς τὸ μᾶλλον αὐτοὺς τῆς πόλεως τε καὶ ἀλλήλων κήδεσθαι· σχεδὸν γάρ τι μανθάνω δὲ λέγεις. καὶ τοῦτο μὲν δὴ ἔξει ὅπη ἂν αὐτὸ ἢ φήμη ἀγάγη· ἡμῖς δὲ τούτους τοὺς γηγενεῖς ὀπλίσαντες προάγωμεν ἡγουμένων τῶν ἀρχόντων. ἔλθόντες δὲ θρασάσθων τῆς πόλεως ὅπου κάλλιστον στρατοπεδεύσασθαι, ὅθεν τοὺς τε ἔνδον μάλιστ' ἂν κατέχοιεν, εἴ τις μὴ ἐθέλοι τοῖς νόμοις πείθεσθαι, τοὺς τε ἔξωθεν ἀπαμύνοιεν, εἰ πολέμιος ὥσπερ λύκος ἐπὶ ποιμνῆν τις ἴοι· στρατοπεδευσάμενοι δέ, θύσαντες οἷς χρή, εὐνάς ποιησάσθων. ἢ πῶς; Οὕτως, ἔφη. Οὐκοῦν τοιαύτας, οἷας χειμῶνός τε στέγειν καὶ θέρους ἰκανὰς εἶναι; Πῶς γὰρ οὐχί; οἰκήσεις γάρ, ἔφη, δοκῆς μοι λέγειν. Ναί, ἦν δ' ἐγώ, 416A στρατιωτικὰς γε, ἀλλ' οὐ χρηματιστικὰς. | Πῶς, ἔφη, αὐτοῦτο λέγεις διαφέρειν ἐκείνου; Ἐγώ σοι, ἦν δ' ἐγώ, πειράσομαι εἰπεῖν. δεινότατον γάρ που πάντων καὶ αἰσχιστον ποιμέσι τοιούτους γε καὶ οὕτω τρέφειν κύνας ἐπικούρους ποιμνῶν, ὥστε ὑπὸ ἀκολασίας ἢ λιμοῦ ἢ τινος ἄλλου κακοῦ ἔθους αὐτοὺς τοὺς κύνας ἐπιχειρήσαι τοῖς προβάτοις [κακουργεῖν] καὶ ἀντὶ κυνῶν λύκοις ὁμοιωθῆναι. Δεινόν, ἦ δ' ὅς· B πῶς δ' οὐ; Οὐκοῦν φυλακτέον παντὶ τρόπῳ μὴ τοιοῦτον ἡμῖν οἱ ἐπικούροι ποιήσωσι πρὸς τοὺς πολίτας, ἐπειδὴ αὐτῶν κρείττους εἰσὶν, ἀντὶ ξυμμάχων εὐμενῶν δεσπόταις ἀγρίοις ἀφομοιωθῶσιν; Φυλακτέον, ἔφη. Οὐκοῦν τὴν μεγίστην τῆς εὐλαβείας παρεσκευασμένοι ἂν εἶεν, εἰ τῷ ὄντι καλῶς πεπαιδευμένοι εἰσὶν; Ἄλλὰ μὴν εἰσὶ γ', ἔφη. Καὶ ἔγωγ' εἶπον, Τοῦτο μὲν οὐκ ἄξιον δισχυρίζεσθαι, ὡς φίλος Γλαύκων· δ C μέντοι ἄρτι ἐλέγομεν, ἄξιον, ὅτι δεῖ αὐτοὺς τῆς ὀρθῆς τυχεῖν παιδείας, ἣτις ποτέ ἐστιν, εἰ μέλλουσι τὸ μέγιστον ἔχειν πρὸς τὸ ἥμεροι εἶναι αὐτοῖς τε καὶ τοῖς φυλαττομένοις ὑπ' αὐτῶν. Καὶ ὀρθῶς γε, ἦ δ' ὅς. Πρὸς τοίνυν τῇ παιδείᾳ ταύτῃ φαίη ἂν τις νοῦν ἔχων δεῖν καὶ τὰς οἰκήσεις καὶ τὴν ἄλλην οὐσίαν τοιαύτην αὐτοῖς παρεσκευάσθαι, ἣτις μήτε τοὺς φύλακας ὡς ἀρίστους εἶναι παύσοι αὐτούς, κακουργεῖν τε μὴ ἔπαροῖ περὶ τοὺς ἄλλους πολίτας. Καὶ ἀληθῶς γε



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Δ.

419 Καὶ ὁ Ἀδείμαντος ὑπολαβὼν Τί οὖν, ἔφη, ὦ Σώκρατες, ἀπολογήσῃ, ἐάν τις σε φῆ μὴ πάνυ τι εὐδαίμονας ποιεῖν τούτους τοὺς ἄνδρας, καὶ ταῦτα δι' ἑαυτοῦς, ὧν ἔστι μὲν ἡ πόλις τῇ ἀληθείᾳ, οἱ δὲ μηδὲν ἀπολαύουσιν ἀγαθὸν τῆς πόλεως, οἷον ἄλλοι ἀγροῦς τε κεκτημένοι καὶ οἰκίας οἰκοδομούμενοι καλὰς καὶ μεγάλας, καὶ ταύταις πρέπουσαν κατασκευὴν κτώμενοι, καὶ θυσίας θεοῖς ἰδίας θύοντες, καὶ ξενοδοκοῦντες, καὶ δὴ καὶ ἃ νῦν δὴ σὺ ἔλεγες, χρυσὸν τε καὶ ἄργυρον κεκτημένοι καὶ πάντα ὅσα νομίζεται τοῖς μέλλουσι μακαρίους εἶναι; ἀλλ' ἀτεχνῶς, φαίη ἂν, ὥσπερ ἐπίκουροι μισθωτοὶ ἐν

420A τῇ πόλει φαίνονται | καθῆσθαι οὐδὲν ἄλλο ἢ φρουροῦντες. Ναί, ἦν δ' ἐγώ, καὶ ταῦτά γε ἐπισίτιοι καὶ οὐδὲ μισθὸν πρὸς τοῖς σιτίοις λαμβάνοντες ὥσπερ οἱ ἄλλοι, ὥστε οὐδ' ἂν ἀποδημῆσαι βούλωνται ἰδίᾳ, ἐξέσται αὐτοῖς, οὐδ' ἑταίραις διδόναι, οὐδ' ἀναλίσκειν, ἂν ποι βούλωνται ἄλλοσε, οἷα δὴ οἱ εὐδαίμονες δοκοῦντες εἶναι ἀναλίσκουσι. ταῦτα καὶ ἄλλα τοιαῦτα συχνὰ τῆς κατηγορίας ἀπολείπεις. Ἄλλ', ἦ δ' ὅς,

B ἔστω καὶ ταῦτα κατηγορημένα. Τί οὖν δὴ ἀπολογησόμεθα, φῆς; Ναί. Τὸν αὐτὸν οἶμον, ἦν δ' ἐγώ, πορευόμενοι εὐρήσομεν, ὡς ἐγῶμαι, ἃ λεκτέα. ἐροῦμεν γὰρ ὅτι θαυμαστὸν μὲν ἂν οὐδὲν εἴη, εἰ καὶ οὗτοι οὕτως εὐδαιμονέστατοί εἰσιν, οὐ μὲν πρὸς τοῦτο βλέποντες τὴν πόλιν οἰκίζομεν, ὅπως ἐν τι ἡμῖν ἔθνος ἔσται διαφερόντως εὐδαιμον, ἀλλ' ὅπως ὅ τι μάλιστα ὅλη ἡ πόλις. ᾤθημεν γὰρ ἐν τῇ τοιαύτῃ μάλιστα ἂν εὐρεῖν δικαιοσύνην καὶ αὖ ἐν τῇ κάκιστα οἰκουμένη ἀδικίαν, κατι-

δόντες δὲ κρίναι ἂν ὁ πάλαι ζητοῦμεν. νῦν μὲν οὖν, ὡς C
 οἴομεθα, τὴν εὐδαιμόνα πλάττομεν οὐκ ἀπολαβόντες ὀλίγους
 ἐν αὐτῇ τοιούτους τινὰς τιθέντες, ἀλλ' ὅλην· αὐτίκα δὲ τὴν
 ἐναντίαν σκεψόμεθα. ὥσπερ οὖν ἂν εἰ ἡμᾶς ἀνδριάντας γρά-
 φοντας προσελθὼν τις ἔψεγε λέγων ὅτι οὐ τοῖς καλλίστοις τοῦ
 ζώου τὰ κάλλιστα φάρμακα προστίθεμεν—οἱ γὰρ ὀφθαλμοὶ
 κάλλιστον ὄν οὐκ ὀστρεῖω ἐναληλιμμένοι εἶεν ἀλλὰ μέλανι—,
 μετρίως ἂν ἔδοκοῦμεν πρὸς αὐτὸν ἀπολογεῖσθαι λέγοντες 'Ὡ D
 θαυμάσιε, μὴ οἴου δεῖν ἡμᾶς οὕτω καλοὺς ὀφθαλμοὺς γράφειν,
 ὥστε μηδὲ ὀφθαλμοὺς φαίνεσθαι, μηδ' αὖ τάλλα μέρη, ἀλλ'
 ἄθρα εἰ τὰ προσήκοντα ἐκάστοις ἀποδιδόντες τὸ ὅλον καλὸν
 ποιούμεν. καὶ δὴ καὶ νῦν μὴ ἀνάγκαζε ἡμᾶς τοιαύτην εὐδαι-
 μονίαν τοῖς φύλαξι προσάπτειν, ἢ ἐκείνους πᾶν μᾶλλον
 ἀπεργάσεται ἢ φύλακας. ἐπιστάμεθα γὰρ καὶ τοὺς γεωργοὺς E
 ξυστίδας ἀμφιέσαντες καὶ χρυσὸν περιθέντες πρὸς ἡδονὴν
 ἐργάζεσθαι κελεύειν τὴν γῆν, καὶ τοὺς κεραμέας κατακλίναντες
 ἐπιδέξια πρὸς τὸ πῦρ διαπίνοντάς τε καὶ εὐωχομένους, τὸν
 τροχὸν παραθεμένους, ὅσον ἂν ἐπιθυμῶσι κεραμεύειν, καὶ τοὺς
 ἄλλους πάντας τοιούτῳ τρόπῳ μακαρίους ποιεῖν, ἵνα δὴ ὅλη
 ἡ πόλις εὐδαιμονῇ. ἀλλ' ἡμᾶς μὴ οὕτω νουθέτει· ὡς, ἂν σοι
 παιθώμεθα, οὔτε ὁ γεωργὸς γεωργὸς ἔσται οὔτε ὁ κεραμεὺς 421A
 κεραμεὺς οὔτε ἄλλος οὐδεὶς οὐδὲν ἔχων σχῆμα, ἐξ ὧν πόλις
 γίγνεται. ἀλλὰ τῶν μὲν ἄλλων ἐλάττων λόγος· νευρορράφοι
 γὰρ φαῦλοι γενόμενοι καὶ διαφθαρέντες καὶ προσποιησάμενοι
 εἶναι μὴ ὄντες πόλαι οὐδὲν δαινόν· φύλακες δὲ νόμων τε καὶ
 πόλεως μὴ ὄντες ἀλλὰ δοκοῦντες ὁρᾶς δὴ ὅτι πᾶσαν ἄρδην
 πόλιν ἀπολλύουσι, καὶ αὖ τοῦ εὖ οἰκεῖν καὶ εὐδαιμονεῖν μόνοι
 τὸν καιρὸν ἔχουσιν. εἰ μὲν οὖν ἡμεῖς μὲν φύλακας ὡς ἀληθῶς B
 ποιούμεν ἥκιστα κακοῦργους τῆς πόλεως, ὁ δ' ἐκείνο λέγων
 γεωροῦς τινὰς καὶ ὥσπερ ἐν πανηγύρεα ἀλλ' οὐκ ἐν πόλει
 ἐστιάτορας, εὐδαιμον ἄλλο ἂν τι ἢ πόλιν λέγοι. σκεπτέον
 οὖν πότερον πρὸς τοῦτο βλέποντες τοὺς φύλακας καθιστῶμεν,
 ὅπως ὁ τι πλείστη αὐτοῖς εὐδαιμονία ἐγγενήσεται, ἢ τοῦτο μὲν
 εἰς τὴν πόλιν ὅλην βλέποντας θεατέον εἰ ἐκείνη ἐγγίγνεται,

C τοὺς δ' ἐπικούρους τούτους καὶ τοὺς φύλακας ἐκείνο ἀναγκασ-
 τέον ποιεῖν καὶ πειστέον, ὅπως ὃ τι ἄριστοι δημιουργοὶ τοῦ
 ἑαυτῶν ἔργου ἔσονται, καὶ τοὺς ἄλλους ἅπαντας ὡσαύτως, καὶ
 οὕτω συμπάσης τῆς πόλεως αὐξανομένης καὶ καλῶς οἰκίζομένης
 ἑατέον ὅπως ἐκάστοις τοῖς ἔθνεσιν ἢ φύσιν ἀποδίδωσι τοῦ
 μεταλαμβάνειν εὐδαιμονίας. Ἄλλ', ἦ δ' ὅς, καλῶς μοι δοκεῖς
 λέγειν. Ἄρ' οὖν, ἦν δ' ἐγώ, καὶ τὸ τούτου ἀδελφὸν δόξω σοι
 D μετρίως λέγειν; Τί μάλιστα; Τοὺς ἄλλους αὐτὸν δημιουργοὺς
 σκόπει εἰ τὰδε διαφθείρει, ὥστε καὶ κακοὺς γίνεσθαι. Τὰ
 ποῖα δὴ ταῦτα; Πλοῦτος, ἦν δ' ἐγώ, καὶ πενία. Πῶς δὴ;
 Ὡδε. πλουτήσας χυτρεὺς δοκεῖ σοι ἔτι θελήσειν ἐπιμελεῖσθαι
 τῆς τέχνης; Οὐδαμῶς, ἔφη. Ἀργὸς δὲ καὶ ἀμελής γενήσεται
 μᾶλλον αὐτὸς αὐτοῦ; Πολύ γε. Οὐκοῦν κακῶν χυτρεὺς
 γίνεσθαι; Καὶ τοῦτο, ἔφη, πολύ. Καὶ μὴν καὶ ὄργανά γε
 μὴ ἔχων παρέχεσθαι ὑπὸ πενίας ἢ τι ἄλλο τῶν εἰς τὴν
 E τέχνην τὰ τε ἔργα πονηρότερα ἐργάσεται καὶ τοὺς υἱεῖς ἢ
 ἄλλους οὓς ἂν διδάσκη χείρους δημιουργοὺς διδάξεται. Πῶς
 δ' οὐ; Ὑπ' ἀμφοτέρων δὴ, πενίας τε καὶ πλούτου, χείρω μὲν
 τὰ τῶν τεχνῶν ἔργα, χείρους δὲ αὐτοί. Φαίνεται. Ἔτερα δὴ,
 ὡς ἔοικε, τοῖς φύλαξιν εὐρήκαμεν, ἃ παντὶ τρόπῳ φυλακτέον
 ὅπως μήποτε αὐτοὺς λήσει εἰς τὴν πόλιν παραδύντα. Ποῖα
 422A ταῦτα; Πλοῦτός τε, ἦν δ' ἐγώ, καὶ πενία, | ὡς τοῦ μὲν τρυφὴν
 καὶ ἀργίαν καὶ νεωτερισμὸν ποιούντος, τοῦ δὲ ἀνελευθερίαν
 καὶ κακοεργίαν πρὸς τῷ νεωτερισμῷ. Πάνυ μὲν οὖν, ἔφη.
 τόδε μέντοι, ὦ Σώκρατες, σκόπει, πῶς ἡμῖν ἢ πόλις οἶα τ'
 ἔσται πολεμεῖν, ἐπειδὴν χρήματα μὴ κεκτημένη ἦ, ἄλλως τε
 κἂν πρὸς μεγάλην τε καὶ πλουσίαν ἀναγκασθῆ πολεμεῖν.
 Δῆλον, ἦν δ' ἐγώ, ὅτι πρὸς μὲν μίαν χαλεπώτερον, πρὸς δὲ
 B δύο τοιαύτας ῥᾶον. Πῶς εἶπες; ἦ δ' ὅς. Πρῶτον μὲν που,
 εἶπον, εἰ δέη μάχεσθαι, ἄρα οὐ πλουσίοις ἀνδράσι μαχοῦνται
 αὐτοὶ ὄντες πολέμου ἀθληταί; Ναὶ τοῦτό γε, ἔφη. Τί οὖν,
 ἦν δ' ἐγώ, ὦ Ἀδείμαντε; εἰς πύκτης ὡς οἶόν τε κάλλιστα ἐπὶ
 τοῦτο παρεσκευασμένος δυοῖν μὴ πύκταιν, πλουσίοι δὲ καὶ
 πιδόνειν, οὐκ ἂν δοκεῖ σοι ῥαδίως μάχεσθαι; Οὐκ ἂν ἴσως,



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ἡμετέροις ἀρχουσιν, ὅσῃν δεῖ τὸ μέγεθος τὴν πόλιν ποιεῖσθαι
 καὶ ἡλικία οὔσῃ ὅσῃν χώραν ἀφορισαμένους τὴν ἄλλην χαίρειν
 εἶναι. Τίς, ἔφη, ὄρος; Οἶμαι μὲν, ἦν δ' ἐγώ, τόνδε· μέχρι οὗ
 C ἂν ἐθέλη αὐξομένη εἶναι μία, μέχρι τούτου αὔξειν, πέρα δὲ μή.
 Καὶ καλῶς γ', ἔφη. Οὐκοῦν καὶ τοῦτο αὖ ἄλλο πρόσταγμα
 τοῖς φύλαξι προστάξομεν, φυλάττειν παντὶ τρόπῳ ὅπως μήτε
 σμικρὰ ἢ πόλις ἔσται μήτε μεγάλη δοκοῦσα, ἀλλὰ τις ἰκανὴ
 καὶ μία. Καὶ φαῦλόν γ', ἔφη, ἴσως αὐτοῖς προστάξομεν.
 Καὶ τούτου γε, ἦν δ' ἐγώ, ἔτι φαυλότερον τόδε, οὗ καὶ ἐν τῷ
 πρόσθεν ἐπεμνήσθημεν λέγοντες ὡς δέοι, εἴαν τε τῶν φυλάκων
 τις φαῦλος ἔκγονος γένηται, εἰς τοὺς ἄλλους αὐτὸν ἀποπέμπε-
 D σθαι, εἴαν γ' ἐκ τῶν ἄλλων σπουδαῖος, εἰς τοὺς φύλακας.
 τοῦτο δ' ἐβούλετο δηλοῦν, ὅτι καὶ τοὺς ἄλλους πολίτας, πρὸς
 δ τις πέφυκε, πρὸς τοῦτο ἕνα πρὸς ἕνα ἕκαστον ἔργον δεῖ
 κομίζειν, ὅπως ἂν ἐν τῷ αὐτοῦ ἐπιτηδεύων ἕκαστος μὴ πολλοί,
 ἀλλὰ εἷς γίγνηται, καὶ οὕτω δὴ ξύμπασα ἢ πόλις μία φύηται,
 ἀλλὰ μὴ πολλαί. Ἔστι γάρ, ἔφη, τοῦτο ἐκείνου σμικρότερον.
 Οὗτοι, ἦν δ' ἐγώ, ὦ ἀγαθὲ Ἀδείμαντε, ὡς δόξειεν ἂν τις,
 E ταῦτα πολλὰ καὶ μεγάλα αὐτοῖς προστάττομεν ἀλλὰ πάντα
 φαῦλα, εἴαν τὸ λεγόμενον ἐν μέγα φυλάττωσι, μᾶλλον δ' ἀντὶ
 μεγάλου ἰκανόν. Τί τοῦτο; ἔφη. Τὴν παιδείαν, ἦν δ' ἐγώ,
 καὶ τροφήν. εἴαν γὰρ εὖ παιδευόμενοι μέτριοι ἄνδρες γίγνων-
 ται, πάντα ταῦτα ῥαδίως διόψονται, καὶ ἄλλα γε δόξα νῦν
 ἡμεῖς παραλείπομεν, τὴν τε τῶν γυναικῶν κτήσιν καὶ γάμων
 424A καὶ παιδοποιίας, ὅτι | δεῖ ταῦτα κατὰ τὴν παροιμίαν πάντα ὅ-
 τι μάλιστα κοινὰ τὰ φίλων ποιεῖσθαι. Ὁρθότατα γάρ, ἔφη,
 γίγνοιτ' ἂν. Καὶ μὴν, εἶπον, πολιτεία εἴανπερ ἅπαξ ὀρμήσῃ
 εὖ, ἔρχεται ὡσπερ κύκλος αὐξανομένη. τροφή γὰρ καὶ παι-
 δευσις χρηστὴ σωζομένη φύσει ἀγαθὰς ἐμποιεῖ, καὶ αὖ φύσει
 χρησταὶ τοιαύτης παιδείας ἀντιλαμβανόμεναι ἔτι βελτίους τῶν
 προτέρων φύονται, εἷς τε τᾶλλα καὶ εἰς τὸ γεννᾶν, ὡσπερ καὶ
 B ἐν τοῖς ἄλλοις ζώοις. Εἰκόσ γ', ἔφη. Ὡς τοίνυν διὰ βρα-
 χέων εἰπεῖν, τούτου ἀνθεκτέον τοῖς ἐπιμεληταῖς τῆς πόλεως,
 ὅπως ἂν αὐτοὺς μὴ λάθῃ διαφθαρὲν ἀλλὰ παρὰ πάντα αὐτὸ

φυλάττωσι, τὸ μὴ νεωτερίζειν περὶ γυμναστικὴν τε καὶ μουσικὴν παρὰ τὴν τάξιν, ἀλλ' ὡς οἶόν τε μάλιστα φυλάττειν, φοβουμένους ὅταν τις λέγῃ ὡς

τὴν ἀοιδὴν μᾶλλον ἐπιφρονέουσ' ἄνθρωποι,
ἧτις ἀειδόντεσσι νεωτάτη ἀμφιπέληται,

μὴ πολλάκις τὸν ποιητὴν τις οἴηται λέγειν οὐκ ἄσματα νέα ἀλλὰ τρόπον ᾧδῆς νέον, καὶ τοῦτο ἐπαινῆ. δεῖ δ' οὐτ' ἐπαινεῖν τὸ τοιοῦτον οὔτε ὑπολαμβάνειν. εἶδος γὰρ καινὸν μουσικῆς μεταβάλλειν εὐλαβητέον ὡς ἐν ὄλῳ κινδυνεύοντα· οὐδαμοῦ γὰρ κινουῦνται μουσικῆς τρόποι ἀνευ πολιτικῶν νόμων τῶν μεγίστων, ὡς φησὶ τε Δάμων καὶ ἐγὼ πείθομαι. Καὶ ἐμέ τοίνυν, ἔφη ὁ Ἀδείμαντος, θές τῶν πεπεισμένων. Τὸ δὲ φυλακτήριον, ἦν δ' ἐγώ, ὡς ἔοικεν, ἐνταῦθά που οἰκοδομητέον τοῖς φύλαξιν, ἐν μουσικῇ. Ἡ γοῦν παρανομία, ἔφη, ραδίως ταύτη λανθάνει παραδυομένη. Ναί, ἔφην, ὡς ἐν παιδιᾷ γε μέρει καὶ ὡς κακὸν οὐδὲν ἐργαζομένη. Οὐδέ γὰρ ἐργάζεται, ἔφη, ἄλλο γε ἢ κατὰ σμικρὸν εἰσοικισαμένη ἡρέμα ὑποφρεῖ πρὸς τὰ ἦθη τε καὶ τὰ ἐπιτηδεύματα· ἐκ δὲ τούτων εἰς τὰ πρὸς ἀλλήλους συμβόλαια μείζων ἐκβαίνει, ἐκ δὲ δὴ τῶν συμβολαίων ἔρχεται ἐπὶ τοὺς νόμους καὶ πολιτείας σὺν πολλῇ, ὦ Σώκρατες, ἀσελγεία, ἕως ἂν τελευτῶσα πάντα ἰδίᾳ καὶ δημοσίᾳ ἀνατρέψῃ. Εἶπεν, ἦν δ' ἐγώ· οὕτω τοῦτ' ἔχει; Δοκεῖ μοι, ἔφη. Οὐκοῦν δ' ἐξ ἀρχῆς ἐλέγομεν, τοῖς ἡμετέροις παισὶν ἐνομοωτέρου εὐθύς παιδιᾷ μεθεκτέον, ὡς παρανόμου γιγνομένης αὐτῆς καὶ παίδων τοιούτων ἐνόμους τε καὶ σπουδαίους ἐξ αὐτῶν ἄνδρας αἰξάνεσθαι ἀδύνατον ὄν; Πῶς δ' οὐχί; ἔφη. 425A Ὅταν δὲ ἄρα καλῶς ἀρξάμενοι παῖδες παίζων εὐνομίαν διὰ τῆς μουσικῆς εἰσδέξωνται, πάλιν τοῦναντίον ἢ ἐκείνοις εἰς πάντα ξυνέπεται τε καὶ αὔξει, ἐπανορθοῦσα εἴ τι καὶ πρότερον τῆς πόλεως ἔκειτο. Ἀληθῆ μέντοι, ἔφη. Καὶ τὰ σμικρὰ ἄρα, εἶπον, δοκοῦντα εἶνα νόμιμα ἐξευρίσκουσιν οὗτοι, ἃ οἱ πρότερον ἀπώλλυσαν πάντα. Ποῖα; Τὰ τοιάδε· σιγᾶς τε τῶν νεωτέρων παρὰ πρεσβυτέροις, ἃς πρέπει, καὶ κατακλίσεις καὶ ὑπαναστάσεις καὶ γονέων θεραπείας, καὶ κουράς γε καὶ

ἀμπεχόνας καὶ ὑποδέσεις καὶ ὄλον τὸν τοῦ σώματος σχημα-
 τισμὸν καὶ τάλλα δὸσα τοιαῦτα. ἢ οὐκ οἶει; "Ἐγωγε. Νο-
 μοθετεῖν δ' αὐτὰ οἶμαι εὖηθες· οὔτε γὰρ που γίνεται οὗτ' ἂν
 μείνειεν λόγῳ τε καὶ γράμμασι νομοθετηθέντα. Πῶς γάρ;
 Κινδυνεύει γοῦν, ἦν δ' ἐγώ, ὦ Ἀδείμαντε, ἐκ τῆς παιδείας
 C ὅποι ἂν τις ὀρμήσῃ, τοιαῦτα καὶ τὰ ἐπόμενα εἶναι. ἢ οὐκ
 ἀεὶ τὸ ὅμοιον ὅν ὅμοιον παρακαλεῖ; Τί μὴν; Καὶ τελευτῶν
 δὴ, οἶμαι, φαῖμεν ἂν εἰς ἓν τι τέλος καὶ νεανικὸν ἀποβαίνειν
 αὐτὸ ἢ ἀγαθὸν ἢ καὶ τούναντίον. Τί γὰρ οὐκ; ἢ δ' ὅς.
 Ἐγὼ μὲν τοίνυν, εἶπον, διὰ ταῦτα οὐκ ἂν ἔτι τὰ τοιαῦτα
 ἐπιχειρήσαιμι νομοθετεῖν. Εἰκότως γ', ἔφη. Τί δέ, ὦ πρὸς
 θεῶν, ἔφην, [τάδε] τὰ ἀγοραῖα συμβολαίων τε πέρα κατ' ἀγορὰν
 ἕκαστοι ἂ πρὸς ἀλλήλους συμβάλλουσιν, εἰ δέ βούλει, καὶ
 D χειροτεχνικῶν περὶ συμβολαίων καὶ λοιδοριῶν καὶ αἰκίας καὶ
 δικῶν λήξεως καὶ δικαστῶν καταστάσεως, καὶ εἴ που τελῶν
 τινὲς ἢ πράξεις ἢ θέσεις ἀναγκαῖοί εἰσιν ἢ κατ' ἀγορᾶς ἢ
 λιμένας, ἢ καὶ τὸ πάμπαν ἀγορανομικὰ ἅττα ἢ ἀστυνομικὰ
 ἢ ἔλλιμενικὰ ἢ δὸσα ἀλλὰ τοιαῦτα, τούτων τολμήσομέν τι
 νομοθετεῖν; Ἄλλ' οὐκ ἄξιον, ἔφη, ἀνδράσι καλοῖς καγαθοῖς
 E ἐπιτάττειν· τὰ πολλὰ γὰρ αὐτῶν, δὸσα δεῖ νομοθετήσασθαι,
 ῥαδίως που εὐρήσουσιν. Ναί, ὦ φίλε, εἶπον, ἐάν γε θεὸς
 αὐτοῖς διδῶ σωτηρίαν τῶν νόμων ὧν ἔμπροσθεν διήλθομεν.
 Εἰ δέ μή γε, ἢ δ' ὅς, πολλὰ τοιαῦτα τιθέμενοι ἀεὶ καὶ ἐπανορ-
 θούμενοι τὸν βίον διατελέσουσιν, οἰόμενοι ἐπιλήψεσθαι τοῦ
 βελτίστου. Λέγεις, ἔφην ἐγώ, βιώσεσθαι τοὺς τοιούτους ὥσπερ
 τοὺς κάμνοντάς τε καὶ οὐκ ἐθέλοντας ὑπὸ ἀκολασίας ἐκβῆναι
 426A πονηρᾶς διαίτης. Πάνυ μὲν οὖν. Καὶ μὴν | οὔτοι γὰρ χαριέν-
 τως διατελοῦσιν. Ἰατρευόμενοι γὰρ οὐδὲν περαίνουσι, πλήν γε
 ποικιλώτερα καὶ μείζω ποιοῦσι τὰ νοσήματα, καὶ ἀεὶ ἐλπί-
 ζοντες, ἐάν τις φάρμακον συμβουλεύσῃ, ὑπὸ τούτου ἔσεσθαι
 ὑγιεῖς. Πάνυ γάρ, ἔφη, τῶν οὕτω καμνόντων τὰ τοιαῦτα πάθη.
 Τί δέ; ἦν δ' ἐγώ· τόδε αὐτῶν οὐ χαρίεν, τὸ πάντων ἔχθιστον
 ἠγεῖσθαι τὸν τάληθῆ λέγοντα, ὅτι πρὶν ἂν μεθύων καὶ ἐμπι-
 B πλάμενος καὶ ἀφροδισιάζων καὶ ἀργῶν παύσῃται, οὔτε φάρ-



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Τί οὖν, ἔφη, ἔτι ἂν ἡμῖν λοιπὸν τῆς νομοθεσίας εἴη; Καὶ ἐγὼ εἶπον ὅτι Ἑμῖν μὲν οὐδέν, τῷ μὲντοι Ἀπόλλωνι τῷ ἐν Δελφοῖς τὰ τε μέγιστα καὶ κάλλιστα καὶ πρῶτα τῶν νομοθετημάτων. Τὰ ποῖα; ἦ δ' ὅς. Ἱερῶν τε ἰδρύσεις καὶ θυσίαι καὶ ἄλλαι θεῶν τε καὶ δαιμόνων καὶ ἡρώων θεραπείαι, τελευ-
 C τησάντων τε αὐθῆκαι καὶ ὅσα τοῖς ἐκεῖ δεῖ ὑπηρετοῦντας ἕλωσ αὐτοὺς ἔχειν. τὰ γὰρ δὴ τοιαῦτα οὔτ' ἐπιστάμεθα ἡμῖς οἰκίζοντές τε πόλιν οὐδενὶ ἄλλῳ πεισόμεθα, ἐὰν νοῦν ἔχωμεν, οὐδὲ χρῆσόμεθα ἐξηγητῇ ἄλλ' ἢ τῷ πατρίῳ· οὗτος γὰρ δήπου ὁ θεὸς περὶ τὰ τοιαῦτα πᾶσιν ἀνθρώποις πάτριος ἐξηγητῆς ἐν μέσῳ τῆς γῆς ἐπὶ τοῦ ὀμφαλοῦ καθήμενος ἐξηγείται. Καὶ καλῶς γ', ἔφη, λέγεις· καὶ ποιητέον οὕτω.

D Ὀικισμένη μὲν τοίνυν, ἦν δ' ἐγώ, ἤδη ἂν σοι εἴη, ὦ παῖ Ἀρίστωνος, ἡ πόλις· τὸ δὲ δὴ μετὰ τοῦτο σκόπει ἐν αὐτῇ φῶς ποθὲν πορισάμενος ἰκανὸν αὐτὸς τε καὶ τὸν ἀδελφὸν παρακάλει καὶ Πολέμαρχον καὶ τοὺς ἄλλους, ἐὰν πως ἴδωμεν ποῦ ποτ' ἂν εἴη ἡ δικαιοσύνη καὶ ποῦ ἡ ἀδικία, καὶ τί ἀλλήλοιν διαφέρετον, καὶ πότερον δεῖ κεκτηῆσθαι τὸν μέλλοντα εὐδαίμονα εἶναι, ἐὰν τε λανθάνῃ ἐὰν τε μὴ πάντας θεοὺς
 E τε καὶ ἀνθρώπους. Οὐδέν λέγεις, ἔφη ὁ Γλαύκων· σύ γὰρ ὑπέσχου ζητήσῃν, ὡς οὐχ ὀσιόν σοι ὄν μὴ οὐ βοηθεῖν δικαιοσύνη εἰς δύναμιν παντὶ τρόπῳ. Ἀληθῆ, ἔφην ἐγώ, ὑπομιμνήσκεις, καὶ ποιητέον μὲν γὰρ οὕτω, χρῆ δὲ καὶ ὑμᾶς ξυλλαμβάνειν. Ἀλλ', ἔφη, ποιήσομεν οὕτω. Ἐλπίζω τοίνυν, ἦν δ' ἐγώ, εὐρήσειν αὐτὸ ὧδε. οἶμαι ἡμῖν τὴν πόλιν, εἴπερ ὀρθῶς γὰρ ᾤκισται, τελέως ἀγαθὴν εἶναι. Ἀνάγκη, ἔφη. Δῆλον δὲ ὅτι σοφὴ τ' ἐστὶ καὶ ἀνδρεία καὶ σώφρων καὶ δικαία. Δῆλον. Οὐκοῦν ὅτι ἂν αὐτῶν εὐρωμεν ἐν αὐτῇ,
 428A τὸ ὑπόλοιπον ἔσται τὸ οὐχ εὐρημένον; | Τί μὲν; Ὡσπερ τοίνυν ἄλλων τινῶν τεττάρων, εἰ ἐν τῷ ἐζητοῦμεν αὐτῶν ἐν ὄψοι, ὅποτε πρῶτον ἐκεῖνο ἐγνωμεν, ἰκανῶς ἂν εἶχεν ἡμῖν, εἰ δὲ τὰ τρία πρότερον ἐγνωρίσαμεν, αὐτῷ ἂν τούτῳ ἐγνωρίστο τό ζητούμενον· δῆλον γὰρ ὅτι οὐκ ἄλλο ἔτι ἦν ἢ τὸ ὑπολειφθέν. Ὀρθῶς, ἔφη, λέγεις. Οὐκοῦν καὶ περὶ

τούτων, ἐπειδὴ τέτταρα ὄντα τυγχάνει, ὡσαύτως ζητητέον; Δῆλα δῆ.

Καὶ μὲν δὴ πρῶτόν γέ μοι δοκεῖ ἐν αὐτῷ κατάδηλον εἶναι ἢ σοφία· καὶ τι ἄτοπον περὶ αὐτὴν φαίνεται. Τί; ἢ δ' ὅς. B
 Σοφὴ μὲν τῷ ὄντι δοκεῖ μοι ἢ πόλις εἶναι ἢν διήλθομεν· εὐβουλος γάρ, οὐχί; Ναί. Καὶ μὴν τοῦτό γε αὐτό, ἢ εὐβουλία, δῆλον ὅτι ἐπιστήμη τις ἐστίν· οὐ γάρ που ἀμαθία γὰρ ἄλλ' ἐπιστήμη εὐβουλεύονται. Δῆλον. Πολλὰ δέ γε καὶ παντοδαπαὶ ἐπιστήμαι ἐν τῇ πόλει εἰσίν. Πῶς γὰρ οὐ; Ἄρ' οὖν διὰ τὴν τῶν τεκτόνων ἐπιστήμην σοφὴ καὶ C
 εὐβουλος ἢ πόλις προσρητέα; Οὐδαμῶς, ἔφη, διὰ γε ταύτην, ἀλλὰ τεκτονική. Οὐκ ἄρα διὰ τὴν ὑπὲρ τῶν ξυλίνων σκευῶν ἐπιστήμην βουλευομένην, ὡς ἂν ἔχοι βέλτιστα, σοφὴ κλητέα πόλις. Οὐ μέντοι. Τί δέ; τὴν ὑπὲρ τῶν ἐκ τοῦ χαλκοῦ ἢ τινα ἄλλην τῶν τοιούτων; Οὐδ' ἠντινοῦν, ἔφη. Οὐδὲ τὴν ὑπὲρ τοῦ καρποῦ τῆς γενέσεως ἐκ τῆς γῆς, ἀλλὰ γεωργική. Δοκεῖ μοι. Τί δέ; ἢν δ' ἐγώ· ἐστὶ τις ἐπιστήμη ἐν τῇ ἀρτι ὑφ' ἡμῶν οἰκισθείσῃ παρά τισι τῶν πολιτῶν, ἢ οὐχ ὑπὲρ τῶν ἐν τῇ πόλει τινὸς βουλεύεται, ἀλλ' ὑπὲρ αὐτῆς ὅλης, ὄντινα τρόπον αὐτὴ τε πρὸς αὐτὴν καὶ πρὸς D
 τὰς ἄλλας πόλεις ἀριστ' ἂν ὁμιλοῖ; Ἔστι μέντοι. Τίς, ἔφην ἐγώ, καὶ ἐν τίσιν; Αὕτη, ἢ δ' ὅς, ἢ φυλακική, καὶ ἐν τούτοις τοῖς ἀρχουσιν οὐς νῦν δὴ τελέως φύλακας ὠνομάζομεν. Διὰ ταύτην οὖν τὴν ἐπιστήμην τί τὴν πόλιν προσαγορεύεις; Εὐβουλον, ἔφη, καὶ τῷ ὄντι σοφὴν. Πότερον [οὖν], ἢν δ' ἐγώ, ἐν τῇ πόλει οἶει ἡμῖν χαλκίας πλείους ἐνέσεσθαι ἢ τοὺς ἀληθινοὺς φύλακας τούτους; Πολύ, ἔφη, E
 χαλκίας. Οὐκοῦν, ἔφην, καὶ τῶν ἄλλων, ὅσοι ἐπιστήμας ἔχοντες ὠνομάζονται τινες εἶναι, πάντων τούτων οὗτοι ἂν εἶεν ὀλίγιστοι; Πολύ γε. Τῷ σμικροτάτῳ ἄρα ἔθνει καὶ μέρει ἑαυτῆς καὶ τῇ ἐν τούτῳ ἐπιστήμῃ, τῷ προεστῶτι καὶ ἀρχοντι, ὅλη σοφὴ ἂν εἴη κατὰ φύσιν οἰκισθείσα πόλις· καὶ τοῦτο, ὡς ἔοικε, φύσει ὀλίγιστον γίνεται | γένος, ᾧ προσήκει 429A
 ταύτης τῆς ἐπιστήμης μεταλαγχάνειν ἢν μόνην δεῖ τῶν

ἄλλων ἐπιστημῶν σοφίαν καλεῖσθαι. Ἐπιεικῶς, ἔφη, λέγεις. Τοῦτο μὲν δὴ ἐν τῶν τεττάρων οὐκ οἶδα ὄντινα τρόπον εὐρήκαμεν, αὐτό τε καὶ ὅπου τῆς πόλεως ἵδρυται. Ἐμοιγ' οὖν δοκεῖ, ἔφη, ἀποχρώντως εὐρήσθαι.

Ἄλλὰ μὴν ἀνδρεία γὰρ αὐτὴ τε καὶ ἐν ᾧ κείται τῆς πόλεως, δι' ὃ τοιαύτη κλητέα ἡ πόλις, οὐ πάνυ χαλεπὸν ἰδεῖν. Πῶς δὴ; Τίς ἂν, ἦν δ' ἐγώ, εἰς ἄλλο τι ἀποβλέψας ἢ δειλὴν ἢ ἀνδρείαν πόλιν εἴποι ἄλλ' ἢ εἰς τοῦτο τὸ μέρος, ὃ προπολεμεί τε καὶ στρατεύεται ὑπὲρ αὐτῆς; Οὐδ' ἂν εἰς, ἔφη, εἰς ἄλλο τι. Οὐ γάρ, οἶμαι, εἶπον, οἳ γὰρ ἄλλοι ἐν αὐτῇ ἢ δειλοὶ ἢ ἀνδρείοι ὄντες κύριοι ἂν εἴεν ἢ τοίαν αὐτὴν εἶναι ἢ τοίαν. Οὐ γάρ. Καὶ ἀνδρεία ἄρα πόλις μέρος τι ἐαυτῆς ἐστὶ, διὰ τὸ ἐν ἐκείνῳ ἔχειν δύναμιν τοιαύτης, ἢ διὰ παντὸς σώσει τὴν περὶ τῶν δεινῶν δόξαν, ταῦτά τε αὐτὰ εἶναι καὶ τοιαῦτα, ἃ τε καὶ οἶα ὁ νομοθέτης παρήγγειλεν ἐν τῇ παιδείᾳ. ἢ οὐ τοῦτο ἀνδρείαν καλεῖς; Οὐ πάνυ, ἔφη, ἔμαθον δὲ εἶπες, ἀλλ' αὐθις εἶπέ. Σωτηρίαν ἔγωγ', εἶπον, λέγω τινὰ εἶναι τὴν ἀνδρείαν. Ποίαν δὴ σωτηρίαν; Τὴν τῆς δόξης τῆς ὑπὸ νόμου διὰ τῆς παιδείας γενομένης περὶ τῶν δεινῶν ἢ τέ ἐστὶ καὶ οἶα. διὰ παντὸς δὲ ἔλεγον [αὐτὴν σωτηρίαν] τὸ ἐν τε λύπαις ὄντα διασώζεσθαι αὐτὴν καὶ ἐν ἡδοναῖς καὶ ἐν ἐπιθυμίαις καὶ ἐν φόβοις καὶ μὴ ἐκβάλλειν. ᾧ δέ μοι δοκεῖ ὅμοιον εἶναι ἐθέλω ἀπεικάζειν, εἰ βούλει. Ἄλλὰ βούλομαι. Οὐκοῦν οἶσθα, ἦν δ' ἐγώ, ὅτι οἱ βαφεῖς, ἐπειδὴν βουλευθῶσι βάψαι ἔρια ὥστ' εἶναι ἀλουργά, πρῶτον μὲν ἐκλέγονται ἐκ τοσοῦτων χρωμάτων μίαν φύσιν τὴν τῶν λευκῶν, ἔπειτα προπαρασκευάζουσιν οὐκ ὀλίγη παρασκευῇ θεραπεύσαντες, ὅπως δέξεται ὃ τι μάλιστα τὸ ἄνθος, καὶ οὕτω δὴ βάπτουσι. καὶ ὃ μὲν ἂν τούτῳ τῷ τρόπῳ βαφῆ, δευσοποιὸν γίνεται τὸ βαφέν, καὶ ἡ πλύσις οὗτ' ἄνευ ῥυμμάτων οὔτε μετὰ ῥυμμάτων δύναται αὐτῶν τὸ ἄνθος ἀφαιρεῖσθαι· ἃ δ' ἂν μή, οἶσθα οἶα δὴ γίνεται, ἂν τέ τις ἄλλα χρώματα βάπτῃ ἂν τε καὶ ταῦτα μὴ προθεραπεύσας. Οἶδα, ἔφη, ὅτι ἐκπλυτα καὶ γελοῖα. Τοιοῦτον



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φαίνοντα οὐκ οἶδ' ὄντινα τρόπον, καὶ ἄλλα ἄττα τοιαῦτα ὥσπερ ἴχνη αὐτῆς λέγεται. ἦ γάρ; Πάντων μάλιστα, ἔφη. Οὐκοῦν τὸ μὲν κρείττω αὐτοῦ γελοῖον; ὁ γὰρ ἑαυτοῦ κρείττων καὶ ἥττων δήπου ἂν αὐτοῦ εἴη καὶ ὁ ἥττων

431A κρείττων· | ὁ αὐτὸς γὰρ ἐν ἅπασι τούτοις προσαγορεύεται. Τί δ' οὐ; 'Αλλ', ἦν δ' ἐγώ, φαίνεται μοι βούλεσθαι λέγειν οὗτος ὁ λόγος, ὥς τι ἐν αὐτῷ τῷ ἀνθρώπῳ περὶ τὴν ψυχὴν τὸ μὲν βέλτιον ἐνὶ, τὸ δὲ χεῖρον, καὶ ὅταν μὲν τὸ βέλτιον φύσει τοῦ χείρονος ἐγκρατὲς ᾖ, τοῦτο λέγειν τὸ κρείττω αὐτοῦ — ἐπαινεῖ γοῦν —, ὅταν δὲ ὑπὸ τροφῆς κακῆς ἢ τινος ὀμιλίας κρατηθῆ ὑπὸ πλήθους τοῦ χείρονος σμικρότερον τὸ

B βέλτιον ὂν, τοῦτο δὲ ὡς ἐν ὄνειδρι ψέγειν τε καὶ καλεῖν ἥττω ἑαυτοῦ καὶ ἀκόλαστον τὸν οὕτω διακείμενον. Καὶ γὰρ ἔοικεν, ἔφη. 'Απόβλεπε τοίνυν, ἦν δ' ἐγώ, πρὸς τὴν νέαν ἡμῖν πόλιν, καὶ εὐρήσεις ἐν αὐτῇ τὸ ἕτερον τούτων ἐνόν· κρείττω γὰρ αὐτὴν αὐτῆς δικαίως φήσεις προσαγορεύεσθαι, εἴπερ οὐ τὸ ἄμεινον τοῦ χείρονος ἄρχει σῶφρον κλητέον καὶ κρείττον αὐτοῦ. 'Αλλ' ἀποβλέπω, ἔφη, καὶ ἀληθῆ

C λέγεις. Καὶ μὴν καὶ τὰς γε πολλὰς καὶ παντοδαπὰς ἐπιθυμίας καὶ ἡδονὰς τε καὶ λύπας ἐν παισὶ μάλιστα ἂν τις εὔροι καὶ γυναιξὶ καὶ οἰκέταις καὶ τῶν ἐλευθέρων λεγομένων ἐν τοῖς πολλοῖς τε καὶ φαύλοις. Πάνυ μὲν οὖν. Τὰς δὲ γε ἀπλὰς τε καὶ μετρίας, αἱ δὴ μετὰ νοῦ τε καὶ δόξης ὀρθῆς λογισμῷ ἀγονται, ἐν ὀλίγοις τε [ἐπιτεύξει] καὶ τοῖς βέλτιστα μὲν φύσει, βέλτιστα δὲ παιδευθεῖσιν. 'Αληθῆ, ἔφη. Οὐκοῦν καὶ ταῦτα ὀρᾶς ἐνόητα σοι ἐν τῇ πόλει καὶ κρατουμένας

D αὐτόθι τὰς ἐπιθυμίας τὰς ἐν τοῖς πολλοῖς τε καὶ φαύλοις ὑπὸ τε τῶν ἐπιθυμιῶν καὶ τῆς φρονήσεως τῆς ἐν τοῖς ἐλάττωσιν τε καὶ ἐπιεικεστέροις; 'Εγώ, ἔφη. Εἰ ἄρα δεῖ τινὰ πόλιν προσαγορεύειν κρείττω ἡδονῶν τε καὶ ἐπιθυμιῶν καὶ αὐτὴν αὐτῆς, καὶ ταύτην προσρητέον. Παντάπασιν μὲν οὖν, ἔφη. 'Αρ' οὖν οὐ καὶ σῶφρονα κατὰ πάντα ταῦτα; Καὶ μάλα, ἔφη. Καὶ μὴν εἴπερ αὐτὸ ἐν ἄλλῃ πόλει ἢ αὐτῇ

E δόξα ἔνεστι τοῖς τε ἄρχουσι καὶ ἀρχομένοις περὶ τοῦ οὕστινας

δαί ἄρχαν, καὶ ἐν ταύτῃ ἂν εἴη τοῦτο ἐνόν. ἢ οὐ δοκεῖ;
 Καὶ μάλα, ἔφη, σφόδρα. Ἐν ποτέροις οὖν φήσεις τῶν
 πολιτῶν τὸ σωφρονεῖν ἐνεῖναι, ὅταν οὕτως ἔχωσιν; ἐν τοῖς
 ἀρχουσιν ἢ ἐν τοῖς ἀρχομένοις; Ἐν ἀμφοτέροις που, ἔφη.
 Ὅρας οὖν, ἦν δ' ἐγώ, ὅτι ἐπιακῶς ἐμαντευόμεθα ἄρτι ὡς
 ἀρμονία τινὶ ἢ σωφροσύνη ὁμοίωται; Τί δή; Ὅτι οὐχ
 ὥσπερ ἡ ἀνδρεία καὶ ἡ σοφία ἐν μέρει τινὶ ἑκατέρα ἐνοῦσα
 ἢ μὲν | σοφὴν, ἢ δὲ ἀνδρείαν τὴν πόλιν παρέχετο, οὐχ 432A
 οὕτω ποιεῖ αὕτη, ἀλλὰ δι' ἄλλης ἀτεχνῶς τέταται διὰ πᾶσῶν
 παρεχομένη ξυνάδοντας τοὺς τε ἀσθενεστάτους ταύτων καὶ
 τοὺς ἰσχυροτάτους καὶ τοὺς μέσους, εἰ μὲν βούλα, φρονήσα,
 εἰ δὲ βούλα, ἰσχύϊ, εἰ δέ, καὶ πλήθει ἢ χρήμασιν ἢ ἄλλῳ
 ὄψου ἢ τῶν τοιούτων ὥστε ὀρθότατ' ἂν φαίμεν ταύτην τὴν
 ὁμόνοιαν σωφροσύνην εἶναι, χείρονός τε καὶ ἀμείνονος κατὰ
 φύσιν συμφωνίαν, ὁπότερον δαί ἄρχαν καὶ ἐν πόλει καὶ ἐν B
 ἐνὶ ἐκάστῳ. Πάνυ μοι, ἔφη, ξυνδοκεῖ.

Εἶπεν, ἦν δ' ἐγώ· τὰ μὲν τρία ἡμῖν ἐν τῇ πόλει κατῴπται,
 ὡς γε οὕτως δόξαι· τὸ δὲ δὴ λοιπὸν εἶδος, δι' ὃ ἂν εἴη
 ἀρετῆς μετέχοι πόλις, τί ποτ' ἂν εἴη; δῆλον γάρ, ὅτι τοῦτό
 ἐστὶν ἡ δικαιοσύνη. Δῆλον. Οὐκοῦν, ὦ Γλαῦκων, νῦν δὴ
 ἡμᾶς δαί ὥσπερ κνηγέτας τινὰς θάμνον κύκλῳ περιίστασθαι
 προσέχοντας τὸν νοῦν μὴ πη διαφύγη ἢ δικαιοσύνη καὶ
 ἀφανισθεῖσα ἀδηλος γένηται· φανερόν γάρ, ὅτι ταύτη
 πη ἐστὶν ὄρα οὖν καὶ προθυμοῦ κατιδεῖν, εἴαν πως πρότερος C
 ἐμοῦ ἴδῃ καὶ ἐμοὶ φράσῃ. Εἶ γὰρ ὄφελον, ἔφη, ἀλλὰ
 μᾶλλον, εἴαν μοι ἐπομένῳ χρῆ καὶ τὰ δεκνύμενα δυναμένῳ
 καθορᾶν, πάνυ μοι μετρίως χρήσει. Ἐπὶ, ἦν δ' ἐγώ,
 εὐξάμενος μετ' ἐμοῦ. Ποιήσω ταῦτα, ἀλλὰ μόνον, ἢ δ' ὅς,
 ἡγοῦ. Καὶ μὴν, εἶπον ἐγώ, δύσβατός γέ τις ὁ τόπος
 φαίνεται καὶ ἐπίσκοπος· ἐστὶ γοῦν σκοτεινὸς καὶ δυσδιερεύ- D
 νητος ἀλλὰ γὰρ ὁμοῦ ἰτέον. Ἰτέον γάρ, ἔφη. Καὶ ἐγὼ
 κατιδὼν Ἰοῦ ἰού, εἶπον, ὦ Γλαῦκων· κινδυνεύομέν τι ἔχον
 ἰχνος, καὶ μοι δοκεῖ οὐ πάνυ τι ἐκφευξείσθαι ἡμᾶς. Εὐ
 ἀγγέλλαις, ἢ δ' ὅς. Ἡ μὴν, ἦν δ' ἐγώ, βλακικόν γε ἡμῶν

τὸ πάθος. Τὸ ποῖον; Πάλαι, ὦ μακάριε, φαίνεται πρὸ ποδῶν ἡμῖν ἐξ ἀρχῆς κυλινδεῖσθαι, καὶ οὐχ ἑωρῶμεν ἄρ' E αὐτό, ἀλλ' ἡμεν καταγελαστοτάτοι· ὥσπερ οἱ ἐν ταῖς χερσὶν ἔχοντες ζητοῦσιν ἐνίοτε δ' ἔχουσι καὶ ἡμεῖς εἰς αὐτὸ μὲν οὐκ ἀπεβλέπομεν, πόρρω δέ ποι ἀπεσκοποῦμεν, ἢ δὴ καὶ ἐλάνθανεν ἴσως ἡμᾶς. Πῶς, ἔφη, λέγεις; Οὕτως, εἶπον, ὡς δοκοῦμέν μοι καὶ λέγοντες αὐτὸ καὶ ἀκούοντες πάλαι οὐ μανθάνειν ἡμῶν αὐτῶν, ὅτι ἐλέγομεν τρόπον τινὰ αὐτό. Μακρόν, ἔφη, τὸ προοίμιον τῷ ἐπιθυμοῦντι ἀκοῦσαι. 'Αλλ', 433A ἦν δ' ἐγώ, ἄκουε, | εἴ τι ἄρα λέγω. δ γὰρ ἐξ ἀρχῆς ἐθέμεθα δεῖν ποιεῖν διὰ παντός, ὅτε τὴν πόλιν κατωκίζομεν, τοῦτό ἐστιν, ὡς ἐμοὶ δοκεῖ, ἦτοι τούτου τι εἶδος ἢ δικαιοσύνη. ἐθέμεθα δὲ δήπου καὶ πολλάκις ἐλέγομεν, εἰ μέμνησαι, ὅτι ἕνα ἕκαστον ἐν δέοι ἐπιτηδεύειν τῶν περὶ τὴν πόλιν, εἰς δ' αὐτοῦ ἢ φύσις ἐπιτηδειοτάτη πεφυκυῖα εἴη. 'Ἐλέγομεν γάρ. Καὶ μὴν ὅτι γὰρ τὸ τὰ αὐτοῦ πράττειν καὶ μὴ πολυπραγμονεῖν δικαιοσύνη ἐστὶ, καὶ τοῦτο ἄλλων τε πολλῶν ἀκηκόαμεν καὶ αὐτοὶ πολλάκις εἰρήκαμεν. Εἰρή- B καμεν γάρ. Τοῦτο τοίνυν, ἦν δ' ἐγώ, ὦ φίλε, κινδυνεύει τρόπον τινὰ γιγνόμενον ἢ δικαιοσύνη εἶναι, τὸ τὰ αὐτοῦ πράττειν. οἶσθα ὅθεν τεκμαίρομαι; Οὐκ, ἀλλὰ λέγ', ἔφη. Δοκεῖ μοι, ἦν δ' ἐγώ, τὸ ὑπόλοιπον ἐν τῇ πόλει ὧν ἐσκέμμεθα, σωφροσύνης καὶ ἀνδρείας καὶ φρονήσεως, τοῦτο εἶναι, ὃ πᾶσιν ἐκείνοις τὴν δύναμιν παρέσχεν, ὥστε ἐγγενέσθαι, καὶ ἐγγενομένοις γὰρ σωτηρίαν παρέχειν, ἕωσπερ ἂν ἐνῆ. καίτοι C ἔφαμεν δικαιοσύνην ἔσεσθαι τὸ ὑπολειφθὲν ἐκείνων, εἰ τὰ τρία εὐροιμεν. Καὶ γὰρ ἀνάγκη, ἔφη. 'Αλλὰ μέντοι, ἦν δ' ἐγώ, εἰ δέοι γὰρ κρίναι τί τὴν πόλιν ἡμῖν τούτων μάλιστα ἀγαθὴν ἀπεργάσεται ἐγγερόμενον, δύσκριτον ἂν εἴη, πότερον ἢ ὁμοδοξία τῶν ἀρχόντων τε καὶ ἀρχομένων, ἢ ἢ περὶ δεινῶν τε καὶ μὴ, ἅττα ἐστὶ, δόξης ἐννόμου σωτηρία ἐν τοῖς στρατι- D ῶταις ἐγγενομένη, ἢ ἢ ἐν τοῖς ἀρχουσι φρόνησις τε καὶ φυλακὴ ἐνοῦσα, ἢ τοῦτο μάλιστα ἀγαθὴν αὐτὴν ποιεῖ ἐνὸν καὶ ἐν παιδί καὶ ἐν γυναικί καὶ δούλῳ καὶ ἐλευθέρῳ καὶ



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D ἂν εἴη καὶ τὴν πόλιν δικαίαν παρέχοι. Οὐκ ἄλλη ἔμοιγε
δοκεῖ, ἢ δ' ὅς, ἔχειν ἢ ταύτη. Μηδέν, ἦν δ' ἐγώ, πῶ πάνυ
παγίως αὐτὸ λέγωμεν, ἀλλ' ἐὰν μὲν ἡμῖν καὶ εἰς ἓνα ἕκαστον
τῶν ἀνθρώπων ἴδον τὸ εἶδος τοῦτο ὁμολογῆται καὶ ἐκεῖ δικαιο-
σύνη εἶναι, ξυγχωρησόμεθα ἤδη· τί γὰρ καὶ ἐροῦμεν; εἰ δὲ
μή, τότε ἄλλο τι σκεψόμεθα. νῦν δ' ἐκτελέσωμεν τὴν σκέψιν
ἣν φήθημεν, εἰ ἐν μείζονί τινι τῶν ἐχόντων δικαιοσύνην
πρότερον ἐκείνο ἐπιχειρήσαιμεν θεάσασθαι, ῥᾶον ἂν ἐν ἐνὶ
E ἀνθρώπῳ κατιδεῖν οἶόν ἐστι. καὶ ἔδοξε δὴ ἡμῖν τοῦτο εἶναι
πόλις, καὶ οὕτω φκίζομεν ὡς ἐδυνάμεθα ἀρίστην, εὖ εἰδότες
ὅτι ἐν γὰρ τῇ ἀγαθῇ ἂν εἴη. δ' οὖν ἡμῖν ἐκεῖ ἐφάνη, ἐπαναφέ-
ρωμεν εἰς τὸν ἓνα. κἂν μὲν ὁμολογῆται, καλῶς ἔξει· ἐὰν δέ
τι ἄλλο ἐν τῷ ἐνὶ ἐμφαίνεται, πάλιν ἐπανιόντες ἐπὶ τὴν
435A πόλιν βασανισοῦμεν. | καὶ τάχ' ἂν παρ' ἀλληλα σκοποῦντες
καὶ τρίβοντες, ὥσπερ ἐκ πυρείων, ἐκλάμψαι ποιήσαιμεν τὴν
δικαιοσύνην, καὶ φανεράν γενομένην βεβαιωσάμεθ' ἂν αὐτὴν
παρ' ἡμῖν αὐτοῖς. Ἄλλ', ἔφη, καθ' ὁδὸν τε λέγεις καὶ
ποιεῖν χρὴ οὕτως.

Ἄρ' οὖν, ἦν δ' ἐγώ, ὃ γὰρ ταῦτόν ἂν τις προσείποι μείζον
τε καὶ ἔλαττον, ἀνόμοιον τυγχάνει δὴν ταύτη ἢ ταῦτόν προσ-
B αγορεύεται, ἢ ὅμοιον; Ὅμοιον, ἔφη. Καὶ δίκαιος ἄρα ἀνὴρ
δικαίας πόλεως κατ' αὐτὸ τὸ τῆς δικαιοσύνης εἶδος οὐδὲν
διοίσει, ἀλλ' ὅμοιος ἔσται. Ὅμοιος, ἔφη. Ἄλλὰ μέντοι
πόλις γὰρ ἔδοξεν εἶναι δικαία, ὅτε ἐν αὐτῇ τριττὰ γένη φύσεων
ἐνόντα τὸ αὐτῶν ἕκαστον ἐπραττε· σῶφρων δὲ αὐτὸς καὶ σοφὴ
διὰ τῶν αὐτῶν τούτων γενῶν ἀλλ' ἅττα πάθη τε καὶ ἔξεις.
Ἀληθῆ, ἔφη. Καὶ τὸν ἓνα ἄρα, ὦ φίλε, οὕτως ἀξιόσομεν,
C τὰ αὐτὰ ταῦτα εἶδη ἐν τῇ αὐτοῦ ψυχῇ ἔχοντα, διὰ τὰ αὐτὰ
πάθη ἐκείνοις τῶν αὐτῶν ὀνομάτων ὀρθῶς ἀξιούσθαι τῇ πόλει.
Πᾶσα ἀνάγκη, ἔφη. Εἰς φαῦλόν γε αὐτὸς, ἦν δ' ἐγώ, ὦ θαυ-
μάσιε, σκέμμα ἐμπεπτώκαμεν περὶ ψυχῆς, εἴτε ἔχει τὰ τρία
εἶδη ταῦτα ἐν αὐτῇ εἴτε μή. Οὐ πάνυ μοι δοκοῦμεν, ἔφη,
εἰς φαῦλον· ἴσως γὰρ, ὦ Σώκρατες, τὸ λεγόμενον ἀληθές, ὅτι
D χαλεπὰ τὰ καλά. Φαίνεται, ἦν δ' ἐγώ. καὶ εὖ γ' ἴσθι, ὦ

Γλαύκων, ὡς ἡ ἐμὴ δόξα, ἀκριβῶς μὲν τοῦτο ἐκ τοιούτων μεθόδων, οἷαις νῦν ἐν τοῖς λόγοις χρώμεθα, οὐ μὴ ποτε λάβωμεν· ἄλλη γὰρ μακροτέρα καὶ πλείων ὁδὸς ἢ ἐπὶ τοῦτο ἄγουσα· ἴσως μέντοι τῶν γε προειρημένων τε καὶ προεσκευασμένων ἀξίως. Οὐκοῦν ἀγαπητόν; ἔφη· ἐμοὶ μὲν γὰρ ἔν γε τῷ παρόντι ἰκανῶς ἂν ἔχοι. Ἄλλὰ μέντοι, εἶπον, ἔμοιγε καὶ πάνυ ἔφαρκέσει. Μὴ τοίνυν ἀποκάμης, ἔφη, ἀλλὰ σκόπει. Ἄρ' οὖν ἡμῖν, ἦν δ' ἐγώ, πολλὴ ἀνάγκη ὁμολογεῖν, ὅτι γε τὰ E αὐτὰ ἐν ἐκάστῳ ἐνεστὶν ἡμῶν εἶδη τε καὶ ἦθη ἅπερ ἐν τῇ πόλει; οὐ γὰρ που ἄλλοθεν ἐκεῖσε ἀφίκται. γελοῖον γὰρ ἂν εἴη, εἴ τις οἰηθείη τὸ θυμοειδὲς μὴ ἐκ τῶν ἰδιωτῶν ἐν ταῖς πόλεσιν ἐγγεγονέναι, οἳ δὴ καὶ ἔχουσι ταύτην τὴν αἰτίαν, οἷον οἱ κατὰ τὴν Θράκην τε καὶ Σκυθικὴν καὶ σχεδόν τι κατὰ τὸν ἄνω τόπον, ἢ τὸ φιλομαθές, δὲ δὴ περὶ τὸν παρ' ἡμῖν μάλιστ' ἂν τις αἰτιάσασθαι τόπον, ἢ τὸ φιλοχρήματον, δὲ 436A περὶ τοὺς τε Φοίνικας εἶναι καὶ τοὺς κατὰ Αἴγυπτον φαίη τις ἂν οὐχ ἦκιστα. Καὶ μάλα, ἔφη. Τοῦτο μὲν δὴ οὕτως ἔχει, ἦν δ' ἐγώ, καὶ οὐδὲν χαλεπὸν γνῶναι. Οὐ δῆτα. Τόδε δὲ ἤδη χαλεπὸν, εἰ τῷ αὐτῷ τούτῳ ἕκαστα πράττομεν ἢ τρισὶν οὖσιν ἄλλο ἄλλῳ· μανθάνομεν μὲν ἑτέρῳ, θυμούμεθα δὲ ἄλλῳ τῶν ἐν ἡμῖν, ἐπιθυμοῦμεν δ' αὖ τρίτῳ τινὶ τῶν περὶ B τὴν τροφήν τε καὶ γέννησιν ἡδονῶν καὶ ὅσα τούτων ἀδελφά, ἢ ὅλη τῇ ψυχῇ καθ' ἕκαστον αὐτῶν πράττομεν, ὅταν ὀρμήσωμεν. ταῦτ' ἔσται τὰ χαλεπὰ διορίσασθαι ἀξίως λόγου. Καὶ ἐμοὶ δοκεῖ, ἔφη. Ὡς τοίνυν ἐπιχειρῶμεν αὐτὰ ὀρίζεσθαι, εἴτε τὰ αὐτὰ ἀλλήλοις εἴτε ἕτερα ἔστιν. Πῶς; Δῆλον ὅτι ταῦτὸν τὰναντία ποιεῖν ἢ πάσχειν κατὰ ταῦτόν γε καὶ πρὸς ταῦτόν οὐκ ἐθελήσει ἅμα, ὥστ' ἐάν που εὐρίσκωμεν ἐν αὐτοῖς ταῦτα γιγνόμενα, εἰσόμεθα ὅτι οὐ ταῦτόν ἦν ἀλλὰ πλείω. Εἶπεν. Σκόπει δὴ δὲ λέγω. Δέγεις, ἔφη. Ἐστάναι, εἶπον, καὶ C κινεῖσθαι τὸ αὐτὸ ἅμα κατὰ τὸ αὐτὸ ἄρα δυνατόν; Οὐδαμῶς. Ἔτι τοίνυν ἀκριβέστερον ὁμολογησώμεθα, μὴ πη προΐοντες ἀμφισβητήσωμεν. εἰ γὰρ τις λέγοι ἄνθρωπον ἑστηκότα, κινουῦντα δὲ τὰς χεῖράς τε καὶ τὴν κεφαλὴν, ὅτι

ὁ αὐτὸς ἔστηκε τε καὶ κινεῖται ἅμα, οὐκ ἂν, οἶμαί, ἀξιοῖμεν
 D οὕτω λέγειν δῖν, ἀλλ' ὅτι τὸ μὲν τι αὐτοῦ ἔστηκε, τὸ δὲ
 κινεῖται. οὐχ οὕτω; Οὕτω. Οὐκοῦν καὶ εἰ ἔτι μᾶλλον
 χαριεντίζοιτο ὁ ταῦτα λέγων, κομψεύμενος ὡς οἷ γε στρό-
 βιλοι ὄλοι ἐστᾶσί τε ἅμα καὶ κινουῦνται, ὅταν ἐν τῷ αὐτῷ πῆ-
 ξαντες τὸ κέντρον περιφέρωνται, ἢ καὶ ἄλλο τι κύκλῳ περιὸν
 ἐν τῇ αὐτῇ ἔδρᾳ τοῦτο δρᾷ οὐκ ἂν ἀποδεχοίμεθα, ὡς οὐ κατὰ
 ταῦτ' αὐτῶν τὰ τοιαῦτα τότε μενόντων τε καὶ φερομένων,
 E ἀλλὰ φαῖμεν ἂν ἔχειν αὐτὰ εὐθύ τε καὶ περιφερὲς ἐν αὐτοῖς,
 καὶ κατὰ μὲν τὸ εὐθὺ ἐστάναι, οὐδαμῇ γὰρ ἀποκλίνειν, κατὰ
 δὲ τὸ περιφερὲς κύκλῳ κινεῖσθαι· ὅταν δὲ τὴν εὐθυωρίαν ἢ
 εἰς δεξιὰν ἢ εἰς ἀριστεράν ἢ εἰς τὸ πρόσθεν ἢ εἰς τὸ ὀπίσθεν
 ἐγκλίνη ἅμα περιφερόμενον, τότε οὐδαμῇ ἔστιν ἐστάναι. Καὶ
 ὀρθῶς γε, ἔφη. Οὐδὲν ἄρα ἡμᾶς τῶν τοιούτων λεγόμενον
 ἐκπλήξει, οὐδὲ μᾶλλον τι πείσει ὡς ποτέ τι ἂν τὸ αὐτὸ ὄν
 437A ἅμα κατὰ τὸ αὐτὸ πρὸς τὸ αὐτὸ τάναντία | πάθοι ἢ καὶ
 ποιήσειεν. Οὐκοῦν ἐμέ γε, ἔφη. Ἄλλ' ὅμως, ἦν δ' ἐγώ,
 ἵνα μὴ ἀναγκαζώμεθα πάσας τὰς τοιαύτας ἀμφισβητήσεις
 ἐπεξιόντες καὶ βεβαιούμενοι ὡς οὐκ ἀληθεῖς οὕσας μηκύνειν,
 ὑποθέμενοι ὡς τούτου οὕτως ἔχοντος εἰς τὸ πρόσθεν προΐωμεν,
 ὁμολογήσαντες, ἐάν ποτε ἄλλη φανῇ ταῦτα ἢ ταύτη, πάντα
 ἡμῖν τὰ ἀπὸ τούτου συμβαίνοντα λελυμένα ἔσεσθαι. Ἄλλὰ
 B χρή, ἔφη, ταῦτα ποιεῖν. Ἄρ' οὖν, ἦν δ' ἐγώ, τὸ ἐπινεύειν τῷ
 ἀνανεύειν καὶ τὸ ἐφίεσθαι τινος λαβεῖν τῷ ἀπαρνεῖσθαι καὶ τὸ
 προσάγεσθαι τῷ ἀπωθεῖσθαι, πάντα τὰ τοιαῦτα τῶν ἐναντίων
 ἂν ἀλλήλοις θέλης εἶτε ποιημάτων εἶτε παθημάτων; οὐδὲν
 γὰρ ταύτη διοίσει. Ἄλλ', ἦ δ' ὅς, τῶν ἐναντίων. Τί οὖν;
 ἦν δ' ἐγώ· διψῆν καὶ πεινῆν καὶ ὄλως τὰς ἐπιθυμίας, καὶ αὐ-
 τὸ ἐθέλειν καὶ τὸ βούλεσθαι, οὐ πάντα ταῦτα εἰς ἐκείν' αὐτὸν
 C ἂν θέλης τὰ εἶδη τὰ νῦν δὴ λεχθέντα; οἷον αἰετὸν τῆν τοῦ
 ἐπιθυμοῦντος ψυχὴν οὐχὶ ἦτοι ἐφίεσθαι φήσεις ἐκείνου οὐδ' ἂν
 ἐπιθυμῇ, ἢ προσάγεσθαι τοῦτο δ' ἂν βούληται οἱ γενέσθαι, ἢ
 αὐτὸν καθ' ὅσον ἐθέλει τί οἱ πορισθῆναι, ἐπινεύειν τοῦτο πρὸς
 αὐτὴν ὡσπερ τινὸς ἐρωτῶντος, ἐπορευομένην αὐτοῦ τῆς



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πρὸς τὰ ψυχρὰ καὶ πάντα τὰ τούτοις ὅμοια ἄρ' οὐχ οὕτως
 ἔχει; Πάνυ μὲν οὖν. Τί δὲ τὰ περὶ τὰς ἐπιστήμας; οὐχ ὁ
 αὐτὸς τρόπος; ἐπιστήμη μὲν αὐτὴ μαθήματος αὐτοῦ ἐπιστήμη
 ἐστὶν ἢ ὅτου δὴ δεῖ θεῖναι τὴν ἐπιστήμην, ἐπιστήμη δέ τις
 D καὶ ποιά τις ποιοῦ τινὸς καὶ τινός. λέγω δὲ τὸ τοιόνδε· οὐκ
 ἐπειδὴ οἰκίας ἐργασίας ἐπιστήμη ἐγένετο, διήνεγκε τῶν ἄλλων
 ἐπιστημῶν, ὥστε οἰκοδομικὴ κληθῆναι; Τί μήν; Ἄρ' οὐ τῷ
 ποιά τις εἶναι, οἷα ἑτέρα οὐδεμίᾳ τῶν ἄλλων; Ναί. Οὐκοῦν
 ἐπειδὴ ποιοῦ τινός, καὶ αὐτὴ ποιά τις ἐγένετο; καὶ αἱ ἄλλαι
 οὕτω τέχναι τε καὶ ἐπιστήμαι; Ἔστιν οὕτω. Τοῦτο τοίνυν,
 ἦν δ' ἐγώ, φάθι με τότε βούλεσθαι λέγειν, εἰ ἄρα νῦν ἔμαθες,
 ὅτι ὅσα ἐστὶν οἷα εἶναι του, αὐτὰ μὲν μόνα αὐτῶν μόνων
 E ἐστί, τῶν δὲ ποιῶν τινῶν ποιά ἅττα. καὶ οὐ τι λέγω, ὡς,
 οἷων ἂν ἦ, τοιαῦτα καὶ ἔστιν, ὡς ἄρα καὶ τῶν ὑγιεινῶν καὶ
 νοσῶδων ἢ ἐπιστήμη ὑγιεινὴ καὶ νοσώδης καὶ τῶν κακῶν καὶ
 τῶν ἀγαθῶν κακὴ καὶ ἀγαθὴ· ἀλλ' ἐπειδὴ οὐκ αὐτοῦ οὐπερ
 ἐπιστήμη ἐστὶν ἐγένετο ἐπιστήμη, ἀλλὰ ποιοῦ τινός, τοῦτο
 δ' ἦν ὑγιεινὸν καὶ νοσῶδες, ποιά δὴ τις ξυνέβη καὶ αὐτὴ
 γενέσθαι, καὶ τοῦτο αὐτὴν ἐπόησε μηκέτι ἐπιστήμην ἀπλῶς
 καλεῖσθαι, ἀλλὰ τοῦ ποιοῦ τινός προσγενομένου ἰατρικὴν.
 Ἔμαθον, ἔφη, καὶ μοι δοκεῖ οὕτως ἔχειν. Τὸ δὲ δὴ δῖψος,
 439A ἦν δ' ἐγώ, οὐ | τούτων θήσεις τῶν οἷων τινός εἶναι τοῦτο ὅπερ
 ἐστίν; ἔστι δὲ δὴ του δῖψος; Ἔγωγε, ἦ δ' ὅς· πώματος γε.
 Οὐκοῦν ποιοῦ μὲν τινος πώματος ποιόν τι καὶ δῖψος, δῖψος
 δ' οὖν αὐτὸ οὔτε πολλοῦ οὔτε ὀλίγου, οὔτε ἀγαθοῦ οὔτε
 κακοῦ, οὐδ' ἐνὶ λόγῳ ποιοῦ τινός, ἀλλ' αὐτοῦ πώματος μόνον
 αὐτὸ δῖψος πέφυκεν; Παντάπασιν μὲν οὖν, τοῦ διψῶντος
 ἄρα ἢ ψυχῆ, καθ' ὅσον διψῆ, οὐκ ἄλλο τι βούλεται ἢ πιεῖν,
 B καὶ τούτου ὀρέγεται καὶ ἐπὶ τοῦτο ὄρμα. Δῆλον δὴ. Οὐκοῦν
 εἴ ποτέ τι αὐτὴν ἀνθέλκει διψῶσαν, ἕτερον ἂν τι ἐν αὐτῇ
 εἴη αὐτοῦ τοῦ διψῶντος καὶ ἀγοντος ὥσπερ θηρίον ἐπὶ τὸ
 πιεῖν; οὐ γὰρ ἂν, φασί, τό γε αὐτὸ τῷ αὐτῷ ἑαυτοῦ περὶ
 τὸ αὐτὸ ἅμα τάναντία πράττοι. Οὐ γὰρ οὖν. Ὡσπερ γε,
 οἶμαι, τοῦ τοξότου οὐ καλῶς ἔχει λέγειν, ὅτι αὐτοῦ ἅμα αἱ

χεῖρες τὸ τόξον ἀπωθοῦνται τε καὶ προσέλκονται, ἀλλ' ὅτι
 ἄλλη μὲν ἢ ἀπωθοῦσα χεῖρ, ἕτερα δὲ ἢ προσαγομένη. Παν-
 τάπασι μὲν οὖν, ἔφη. Πότερον δὴ φῶμέν τινας ἔστιν ὅτε C
 διψῶντας οὐκ ἐθέλειν πιεῖν; Καὶ μάλα γ', ἔφη, πολλοὺς καὶ
 πολλάκις. Τί οὖν, ἔφην ἐγώ, φαίη τις ἂν τούτων πέρι; οὐκ
 ἐνεῖναι μὲν ἐν τῇ ψυχῇ αὐτῶν τὸ κελεῦον, ἐνεῖναι δὲ τὸ
 κωλύον πιεῖν, ἄλλο δὲν καὶ κρατοῦν τοῦ κελεύοντος; Ἔμοιγε,
 ἔφη, δοκεῖ. Ἄρ' οὖν οὐ τὸ μὲν κωλύον τὰ τοιαῦτα ἐγγίγνεται,
 ὅταν ἐγγίγνηται, ἐκ λογισμοῦ, τὰ δὲ ἄγοντα καὶ ἔλκοντα διὰ D
 παθημάτων τε καὶ νοσημάτων παραγίγνεται; Φαίνεται. Οὐ
 δὴ ἀλόγως, ἦν δ' ἐγώ, ἀξιώσομεν αὐτὰ διττά τε καὶ ἕτερα
 ἀλλήλων εἶναι, τὸ μὲν ᾧ λογίζεται λογιστικὸν προσαγορεύοντες
 τῆς ψυχῆς, τὸ δὲ ᾧ ἐρά τε καὶ πεινῆ καὶ διψῆ καὶ περὶ τὰς
 ἄλλας ἐπιθυμίας ἐπτόηται ἀλόγιστόν τε καὶ ἐπιθυμητικόν,
 πληρώσεών τινων καὶ ἡδονῶν ἑταῖρον. Οὐκ, ἀλλ' εἰκότως,
 ἔφη, ἡγοίμεθ' ἂν οὕτως. Ταῦτα μὲν τοίνυν, ἦν δ' ἐγώ, δύο E
 ἡμῖν ὠρίσθω εἶδη ἐν ψυχῇ ἐνόντα. τὸ δὲ δὴ τοῦ θυμοῦ καὶ
 ᾧ θυμούμεθα πότερον τρίτον, ἢ τούτων ποτέρῳ ἂν εἴη ὁμοφυές;
 Ἴσως, ἔφη, τῷ ἐτέρῳ, τῷ ἐπιθυμητικῷ. Ἄλλ', ἦν δ' ἐγώ,
 ποτὲ ἀκούσας ἔτι πιστεύω τούτῳ, ὡς ἄρα Λεόντιος ὁ
 Ἄγλαῖωνος ἀνιῶν ἐκ Πειραιέως ὑπὸ τὸ βόρειον τεῖχος ἐκτός,
 αἰσθόμενος νεκροὺς παρὰ τῷ δημίῳ κειμένους, ἅμα μὲν ἰδεῖν
 ἐπιθυμοῖ, ἅμα δὲ αὐτὸν δυσχεραῖνοι καὶ ἀποτρέποι ἑαυτόν, καὶ
 τέως μάχοιτό τε καὶ | παρακαλύπτοιτο, κρατούμενος δ' οὖν 440A
 ὑπὸ τῆς ἐπιθυμίας, διελκύσας τοὺς ὀφθαλμούς, προσδραμὼν
 πρὸς τοὺς νεκρούς, Ἴδου ὑμῖν, ἔφη, ᾧ κακοδαίμονες, ἐμπλήσθητε
 τοῦ καλοῦ θεάματος. Ἦκουσα, ἔφη, καὶ αὐτός. Οὗτος
 μέντοι, ἔφην, ὁ λόγος σημαίνει τὴν ὀργὴν πολεμεῖν ἐνίοτε
 ταῖς ἐπιθυμίαις ὡς ἄλλο δὲν ἄλλῳ. Σημαίνει γάρ, ἔφη·
 Οὐκοῦν καὶ ἄλλοθι, ἔφην, πολλαχοῦ αἰσθανόμεθα, ὅταν
 βιάζωνται τινα παρὰ τὸν λογισμὸν ἐπιθυμίαι, λοιδοροῦντά B
 τε αὐτὸν καὶ θυμούμενον τῷ βιαζομένῳ ἐν αὐτῷ, καὶ ὡσπερ
 δυοῖν στασιαζόντων ξύμμαχον τῷ λόγῳ γιγνόμενον τὸν θυμὸν
 τοῦ τοιούτου; ταῖς δ' ἐπιθυμίαις αὐτὸν κοινωνήσαντα,

αἰροῦντος λόγου μὴ δεῖν, ἀντιπράττειν οἶμαι σε οὐκ ἂν
 φάναι γενομένου ποτὲ ἐν σαυτῷ τοῦ τοιούτου αἰσθέσθαι,
 οἶμαι δ' οὐδ' ἐν ἄλλῳ. Οὐ μὰ τὸν Δία, ἔφη. Τί δέ; ἦν
 ο δ' ἐγώ· ὅταν τις οἴηται ἀδικεῖν, οὐχ ὅσῳ ἂν γενναιότερος
 ᾖ, τοσοῦτῳ ἦττον δύναται ὀργίζεσθαι καὶ πεινῶν καὶ ῥιγῶν
 καὶ ἄλλο ὅτιοῦν τῶν τοιούτων πάσχων ὑπ' ἐκείνου ὃν ἂν
 οἴηται δικαίως ταῦτα δρᾶν, καί, ὃν λέγω, οὐκ ἐθέλει πρὸς
 τοῦτον αὐτοῦ ἐγείρεσθαι ὁ θυμός; Ἐληθῆ, ἔφη. Τί δέ; ὅταν
 ἀδικεῖσθαι τις ἡγήται, οὐκ ἐν τούτῳ ζεῖ τε καὶ χαλεπαίνει
 καὶ ξυμμαχεῖ τῷ δοκοῦντι δικαίῳ καὶ δι' αὐτὸ πεινῆν καὶ δι'
 αὐτὸ ῥιγοῦν καὶ πάντα τὰ τοιαῦτα πάσχειν ὑπομένων, κἂν
 D νικᾶται, οὐ λήγει τῶν γενναίων, πρὶν ἂν ἡ διαπράξηται ἢ
 τελευτήσῃ ἢ ὡσπερ κύων ὑπὸ νομέως ὑπὸ τοῦ λόγου τοῦ παρ'
 αὐτῷ ἀνακληθεὶς πραῦνθῇ; Πάνυ μὲν οὖν, ἔφη, ἔοικε τούτῳ
 ᾧ λέγεις· καίτοι γ' ἐν τῇ ἡμετέρᾳ πόλει τοὺς ἐπικούρους
 ὡσπερ κύνας ἐθέμεθα ὑπηκόους τῶν ἀρχόντων ὡσπερ ποιμένων
 πόλεως. Καλῶς γάρ, ἦν δ' ἐγώ, νοεῖς δ βούλομαι λέγειν.
 E ἄλλ' ἢ πρὸς τούτῳ καὶ τόδε ἐνθυμεί; Τὸ ποῖον; Ὅτι
 τούναντίον ἢ ἀρτίως ἡμῖν φαίνεται περὶ τοῦ θυμοειδοῦς. τότε
 μὲν γὰρ ἐπιθυμητικόν τι αὐτὸ ᾧόμεθα εἶναι, νῦν δὲ πολλοῦ
 δεῖν φαμέν, ἀλλὰ πολὺ μᾶλλον αὐτὸ ἐν τῇ τῆς ψυχῆς στάσει
 τίθεσθαι τὰ ὄπλα πρὸς τοῦ λογιστικοῦ. Παντάπασιν, ἔφη.
 Ἄρ' οὖν ἕτερον ὃν καὶ τούτου, ἢ λογιστικοῦ τι εἶδος, ὥστε
 μὴ τρία ἀλλὰ δύο εἶδη εἶναι ἐν ψυχῇ, λογιστικὸν καὶ ἐπιθυ-
 μητικόν; ἢ καθάπερ ἐν τῇ πόλει ξυνείχεν αὐτὴν τρία ὄντα
 441a γένη, | χρηματιστικόν, ἐπικουρικόν, βουλευτικόν, οὕτω καὶ
 ἐν ψυχῇ τρίτον τοῦτό ἐστι τὸ θυμοειδές, ἐπίκουρον ὃν τῷ
 λογιστικῷ φύσει, εἰ μὴ ὑπὸ κακῆς τροφῆς διαφθαρῆ;
 Ἄνάγκη, ἔφη, τρίτον. Ναί, ἦν δ' ἐγώ, ἂν γε τοῦ λογιστικοῦ
 ἄλλο τι φανῆ, ὡσπερ τοῦ ἐπιθυμητικοῦ ἐφάνη ἕτερον ὃν.
 Ἄλλ' οὐ χαλεπόν, ἔφη, φανῆναι. καὶ γὰρ ἐν τοῖς παιδίοις
 τοῦτό γ' ἂν τις ἴδοι, ὅτι θυμοῦ μὲν εὐθύς γεγόμενα μεστὰ
 ἐστι, λογισμοῦ δ' ἐνιοὶ μὲν ἔμοιγε δοκοῦσιν οὐδέποτε μεταλαμ-
 B βάνειν, οἱ δὲ πολλοὶ ὀψέ ποτε. Ναί μὰ Δί', ἦν δ' ἐγώ, καλῶς



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τηρήσετον μὴ τῷ πῖμπλασθαι τῶν περὶ τὸ σῶμα καλουμένων
 ἡδονῶν πολὺ καὶ ἰσχυρὸν γενόμενον οὐκ αὖ τὰ αὐτοῦ πράττη,
 Β ἀλλὰ καταδουλώσασθαι καὶ ἄρχειν ἐπιχειρήσει ὧν οὐ προ-
 σῆκον αὐτῷ γένει, καὶ ξύμπαντα τὸν βίον πάντων ἀνατρέψει.
 Πάνυ μὲν οὖν, ἔφη. Ἄρ' οὖν, ἦν δ' ἐγώ, καὶ τοὺς ἕξωθεν
 πολεμῖους τούτῳ ἂν κάλλιστα φυλαττοίτην ὑπὲρ ἀπάσης τῆς
 ψυχῆς τε καὶ τοῦ σώματος, τὸ μὲν βουλευόμενον, τὸ δὲ προ-
 πολεμοῦν, ἐπόμενον δὲ τῷ ἄρχοντι καὶ τῇ ἀνδρείᾳ ἐπιτελοῦν
 τὰ βουλευθέντα; Ἔστι ταῦτα. Καὶ ἀνδρείον δὴ, οἶμαι,
 τούτῳ τῷ μέρει καλοῦμεν ἓνα ἕκαστον, ὅταν αὐτοῦ τὸ
 C θυμοειδὲς διασώζη διὰ τε λυπῶν καὶ ἡδονῶν τὸ ὑπὸ τοῦ λόγου
 παραγγελθὲν δεινόν τε καὶ μῆ. Ὅρθως γ', ἔφη. Σοφὸν δέ γε
 ἐκείνῳ τῷ σμικρῷ μέρει, τῷ δ' ἡρχέ τ' ἐν αὐτῷ καὶ ταῦτα
 παρήγγελλεν, ἔχον αὖ κάκεινο ἐπιστήμην ἐν αὐτῷ τὴν τοῦ
 συμφέροντος ἐκάστῳ τε καὶ ὅλῳ τῷ κοινῷ σφῶν αὐτῶν τριῶν
 ὄντων. Πάνυ μὲν οὖν. Τί δέ; σῶφρονα οὐ τῇ φιλῆ καὶ
 D συμφωνίᾳ τῇ αὐτῶν τούτων, ὅταν τό τε ἄρχον καὶ τὸ
 ἀρχομένῳ τὸ λογιστικὸν ὁμοδοξῶσι δεῖν ἄρχειν καὶ μὴ
 στασιάζωσιν αὐτῷ; Σωφροσύνη γοῦν, ἦ δ' ὅς, οὐκ ἄλλο τί
 ἐστὶν ἢ τοῦτο, πόλεως τε καὶ ιδιώτου. Ἀλλὰ μὲν δὴ δίκαιός
 γε, ᾧ πολλάκις λέγομεν, τούτῳ καὶ οὕτως ἔσται. Πολλὴ
 ἀνάγκη. Τί οὖν; εἶπον ἐγώ· μὴ πῃ ἡμῖν ἀπαμβλύνεται
 ἄλλο τι δικαιοσύνη δοκεῖν εἶναι ἢ ὅπερ ἐν τῇ πόλει ἐφάνη;
 Οὐκ ἔμοιγε, ἔφη, δοκεῖ. Ὡδε γάρ, ἦν δ' ἐγώ, παντάπασιν
 E ἂν βεβαιωσαίμεθα εἴ τι ἡμῶν ἔτι ἐν τῇ ψυχῇ ἀμφισβητεῖ, τὰ
 φορτικὰ αὐτῷ προσφέροντες. Ποῖα δὴ; Οἶον εἰ δεοὶ ἡμᾶς
 ἀνομολογεῖσθαι περὶ τε ἐκείνης τῆς πόλεως καὶ τοῦ ἐκείνη
 ὁμοίως πεφυκότος τε καὶ τεθραμμένου ἀνδρός, εἰ δοκεῖ ἂν
 παρακαταθήκην χρυσίου ἢ ἀργυρίου δεξάμενος ὁ τοιοῦτος
 443A ἀποστερήσαι, τίν' ἂν οἶε οἰηθῆναι τοῦτο αὐτὸν | δράσαι
 μᾶλλον ἢ ὅσοι μὴ τοιοῦτοι; Οὐδέν' ἂν, ἔφη. Οὐκοῦν καὶ
 ἱεροσυλιῶν καὶ κλοπῶν καὶ προδοσιῶν, ἢ ἰδίᾳ ἐταίρων ἢ
 δημοσίᾳ πόλεων, ἐκτὸς ἂν οὗτος εἴη; Ἐκτός. Καὶ μὴν
 οὐδ' ὀπωστιοῦν ἀπιστος ἢ κατὰ ὄρκους ἢ κατὰ τὰς ἄλλας

ὁμολογίας. Πῶς γὰρ ἂν; Μοιχῆαι μὴν καὶ γονέων ἀμέλειαι
 καὶ θεῶν ἀθεραπευσταὶ παντὶ ἄλλῳ μᾶλλον ἢ τῷ τοιούτῳ B
 προσήκουσιν. Παντὶ μέντοι, ἔφη. Οὐκοῦν τούτων πάντων
 αἴτιον, ὅτι αὐτοῦ τῶν ἐν αὐτῷ ἕκαστον τὰ αὐτοῦ πράττει
 ἀρχῆς τε πέρι καὶ τοῦ ἀρχεσθαι; Τοῦτο μὲν οὖν, καὶ οὐδὲν
 ἄλλο. Ἐπι τι οὖν ἕτερον ζητεῖς δικαιοσύνην εἶναι ἢ ταύτην
 τὴν δύναμιν, ἢ τοὺς τοιούτους ἄνδρας τε παρέχεται καὶ
 πόλεις; Μὰ Δία, ἢ δ' ὅς, οὐκ ἔγωγε. Τέλειον ἄρα ἡμῖν τὸ
 ἐνύπνιον ἀποτετέλεσται, ὃ ἔφαμεν ὑποπτεῦσαι, ὡς εὐθύς
 ἀρχόμενοι τῆς πόλεως οἰκίζειν κατὰ θεόν τινα εἰς ἀρχὴν τε
 καὶ τύπον τινὰ τῆς δικαιοσύνης κινδυνεύομεν ἐμβεβηκέναι. C
 Παντάπασιν μὲν οὖν. Τὸ δέ γε ἦν ἄρα, ὦ Γλαῦκων, δι' ὃ καὶ
 ὠφελεῖ, εἰδωλὸν τι τῆς δικαιοσύνης, τὸ τὸν μὲν σκυτοτομικὸν
 φύσει ὀρθῶς ἔχειν σκυτοτομεῖν καὶ ἄλλο μηδὲν πράττειν, τὸν
 δὲ τεκτονικὸν τεκταίνεσθαι, καὶ τάλλα δὴ οὕτως. Φαίνεται.
 Τὸ δέ γε ἀληθές, τοιοῦτο μὲν τι ἦν, ὡς ἔοικεν, ἢ δικαιοσύνη,
 ἀλλ' οὐ περὶ τὴν ἕξω πράξιν τῶν αὐτοῦ, ἀλλὰ περὶ τὴν
 ἐντὸς ὡς ἀληθῶς περὶ ἑαυτὸν καὶ τὰ ἑαυτοῦ, μὴ ἑάσαντα D
 τὰλλότρια πράττειν ἕκαστον ἐν αὐτῷ μηδὲ πολυπραγμονεῖν
 πρὸς ἀλλήλα τὰ ἐν τῇ ψυχῇ γένη, ἀλλὰ τῷ ὄντι τὰ οἰκεία
 εὖ θέμενον καὶ ἀρξάντα αὐτὸν αὐτοῦ καὶ κοσμήσαντα καὶ
 φῶλον γενόμενον ἑαυτῷ καὶ ξυναρμόσαντα τρία ὄντα, ὥσπερ
 ὄρους τρεῖς ἀρμονίας ἀτεχνῶς, νεάτης τε καὶ ὑπάτης καὶ
 μέσης, καὶ εἰ ἄλλα ἅττα μεταξὺ τυγχάνει ὄντα, πάντα
 ταῦτα ξυνδήσαντα καὶ παντάπασιν ἓνα γενόμενον ἐκ πολ-
 λῶν, σῶφρονα καὶ ἡρμωσμένον, οὕτω δὴ πράττειν ἤδη,
 εἴαν τι πράττη ἢ περὶ χρημάτων κτήσιν ἢ περὶ σώματος E
 θεραπείαν ἢ καὶ πολιτικόν τι ἢ περὶ τὰ ἴδια συμβόλαια,
 ἐν πᾶσι τούτοις ἡγούμενον καὶ ὀνομάζοντα δικαίαν μὲν
 καὶ καλὴν πράξιν ἢ ἂν ταύτην τὴν ἕξιν σῶζῃ τε καὶ
 ξυναπεργάζηται, σοφίαν δὲ τὴν ἐπιστατοῦσαν ταύτῃ τῇ
 πράξει ἐπιστήμην, ἀδικὸν δὲ πράξιν | ἢ ἂν αἰεὶ ταύτην λύῃ,
 ἀμαθίαν δὲ τὴν ταύτῃ αὐτῇ ἐπιστατοῦσαν δόξαν. Παντάπασιν, 444a
 ἢ δ' ὅς, ὦ Σώκρατες, ἀληθῆ λέγεις. Εἶεν, ἦν δ' ἐγώ· τὸν

μὲν δίκαιον καὶ ἄνδρα καὶ πόλιν καὶ δικαιοσύνην, δὲ τυγχάνει ἐν αὐτοῖς ὄν, εἰ φαίμεν εὐρηκέναι, οὐκ ἂν πάνυ τι, οἶμαι, δόξαιμεν ψεύδεσθαι. Μὰ Δία οὐ μέντοι, ἔφη. Φῶμεν ἄρα; Φῶμεν.

Ἔστω δὴ, ἦν δ' ἐγώ· μετὰ γὰρ τοῦτο σκεπτέον, οἶμαι, ἀδικίαν. Δῆλον. Οὐκοῦν στάσιν τινὰ αὐτῶν τριῶν ὄντων
 B τούτων δεῖ αὐτὴν εἶναι καὶ πολυπραγμοσύνην καὶ ἀλλοτριοπραγμοσύνην καὶ ἐπανάστασιν μέρους τινὸς τῷ ὄλῳ τῆς ψυχῆς, ἵν' ἄρχῃ ἐν αὐτῇ οὐ προσήκον, ἀλλὰ τοιούτου ὄντος φύσει οἴου πρέπειν αὐτῷ δουλεύειν τῷ τοῦ ἀρχικοῦ γένους ὄντι; τοιαῦτ' ἄττα, οἶμαι, φήσομεν καὶ τὴν τούτων ταραχὴν καὶ πλάνην εἶναι τὴν τε ἀδικίαν καὶ ἀκολασίαν καὶ δειλίαν καὶ ἀμαθίαν καὶ ξυλλήβδην πᾶσαν κακίαν. Ταῦτά μὲν οὖν
 C ταῦτα, ἔφη. Οὐκοῦν, ἦν δ' ἐγώ, καὶ τὸ ἄδικα πράττειν καὶ τὸ ἀδικεῖν καὶ αὐτὸ δίκαια ποιεῖν, ταῦτα πάντα τυγχάνει ὄντα κατάδηλα ἤδη σαφῶς, εἴπερ καὶ ἡ ἀδικία τε καὶ δικαιοσύνη; Πῶς δὴ; Ὅτι ἦν δ' ἐγώ, τυγχάνει οὐδὲν διαφέροντα τῶν ὑγιεινῶν τε καὶ νοσῶδων, ὡς ἐκεῖνα ἐν σώματι, ταῦτα ἐν ψυχῇ. Πῆ; ἔφη. Τὰ μὲν που ὑγιεινὰ ὑγίαιαν ἐμποεῖ, τὰ δὲ νοσώδη νόσον. Ναί. Οὐκοῦν καὶ τὸ μὲν δίκαια πράττειν δικαιοσύνην ἐμποεῖ, τὸ δ' ἄδικα ἀδικίαν;
 D Ἄνάγκη. Ἔστι δὲ τὸ μὲν ὑγίαιαν ποιεῖν τὰ ἐν τῷ σώματι κατὰ φύσιν καθιστάναί τε κρατεῖν τε καὶ κρατεῖσθαι ὑπ' ἀλλήλων, τὸ δὲ νόσον παρὰ φύσιν ἄρχειν τε καὶ ἀρχεσθαι ἄλλο ὑπ' ἄλλου. Ἔστι γάρ. Οὐκοῦν αὖ, ἔφην, τὸ δικαιοσύνην ἐμποεῖν τὰ ἐν τῇ ψυχῇ κατὰ φύσιν καθιστάναί τε κρατεῖν τε καὶ κρατεῖσθαι ὑπ' ἀλλήλων, τὸ δὲ ἀδικίαν παρὰ φύσιν ἄρχειν τε καὶ ἀρχεσθαι ἄλλο ὑπ' ἄλλου; Κομιδῆ, ἔφη.
 E Ἄρετή μὲν ἄρα, ὡς ἔοικεν, ὑγεία τέ τις ἂν εἴη καὶ κάλλος καὶ εὐεξία ψυχῆς, κακία δὲ νόσος τε καὶ αἰσχος καὶ ἀσθένεια. Ἔστιν οὕτω. Ἄρ' οὖν οὐ καὶ τὰ μὲν καλὰ ἐπιτηδεύματα εἰς ἀρετῆς κτήσιν φέρει, τὰ δ' αἰσχροῦ εἰς κακίας; Ἄνάγκη.

Τὸ δὴ λοιπὸν ἤδη, ὡς ἔοικεν, ἡμῖν ἐστὶ σκέψασθαι, πότερον
 445A αὐτὸ λυσιτελεῖ δίκαιά τε πράττειν καὶ | καλὰ ἐπιτηδεύειν καὶ



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Ε.

449A Ἄγαθὴν μὲν τοίνυν τὴν τοιαύτην πόλιν τε καὶ πολιτείαν καὶ ὀρθὴν καλῶ, καὶ ἄνδρα τὸν τοιοῦτον, κακὰς δὲ τὰς ἄλλας καὶ ἡμαρτημένας, εἶπερ αὕτη ὀρθή, περὶ τε πόλεων διοικήσεις καὶ περὶ ἰδιωτῶν ψυχῆς τρόπου κατασκευήν, ἐν τέτταρσι πονηρίας εἶδεν οὔσας. Ποίας δὴ ταύτας; ἔφη.

Καὶ ἐγὼ μὲν ἦα τὰς ἐφεξῆς ἐρῶν, ὡς μοι ἐφαίνοντο
 B ἕκασται ἐξ ἀλλήλων μεταβαίνειν· ὁ δὲ Πολέμαρχος — σμικρὸν γὰρ ἀπωτέρω τοῦ Ἀδειμάντου καθῆστο — ἐκτείνας τὴν χεῖρα καὶ λαβόμενος τοῦ ἱματίου ἄνωθεν αὐτοῦ παρὰ τὸν ὦμον, ἐκείνόν τε προσηγάγετο καὶ προτείνας ἑαυτὸν ἔλεγεν ἅττα προσκεκυφώς, ὧν ἄλλο μὲν οὐδὲν κατηκούσαμεν, τόδε δέ· Ἀφήσομεν οὖν, ἔφη, ἢ τί δράσομεν; Ἐκιστά γε, ἔφη ὁ Ἀδείμαντος μέγα ἤδη λέγων. Καὶ ἐγὼ, Τί μάλιστα,
 C ἔφην, ὑμεῖς οὐκ ἀφίετε; Σέ, ἢ δ' ὄς. Ἐτι ἐγὼ εἶπον, τί μάλιστα; Ἀπορράθυμειν ἡμῖν δοκίς, ἔφη, καὶ εἶδος ὄλον οὐ τὸ ἐλάχιστον ἐκκλέπτειν τοῦ λόγου, ἵνα μὴ διέλθῃς, καὶ λήσκῃς οἰηθῆναι εἰπὼν αὐτὸ φαύλως, ὡς ἄρα περὶ γυναικῶν τε καὶ παίδων παντὶ δῆλον, ὅτι κοινὰ τὰ φίλων ἔσται. Οὐκοῦν ὀρθῶς, ἔφην, ὦ Ἀδείμαντε; Ναί, ἢ δ' ὄς. ἀλλὰ τὸ ὀρθῶς τοῦτο, ὡσπερ τᾶλλα, λόγου δέεται, τίς ὁ τρόπος τῆς κοινωνίας· πολλοὶ γὰρ ἂν γένοιντο. μὴ οὖν παρῆς ὄντινα σὺ λέγεις· ὡς ἡμῖς πάλαι περιμένομεν οἰόμενοι σέ που μνησθήσεσθαι παιδοποιίας τε πέρι, πῶς παιδοποιήσονται,
 D καὶ γενομένους πῶς θρέψουσι, καὶ ὄλην ταύτην ἦν λέγεις κοινωνίαν γυναικῶν τε καὶ παίδων· μέγα γὰρ τι οἰόμεθα

φέρειν καὶ ὄλον εἰς πολιτείαν ὀρθῶς ἢ μὴ ὀρθῶς γιγνόμενον. νῦν οὖν ἐπειδὴ ἄλλης ἐπιλαμβάνει πολιτείας πρὶν ταῦτα ἱκανῶς διελέσθαι, δέδοκται ἡμῖν τοῦτο, ὃ σὺ ἤκουσας, τὸ σὲ | μὴ μεθίεναι, πρὶν ἂν ταῦτα πάντα ὥσπερ τὰλλα διέλθῃς. 450A

Καὶ ἐμὲ τοίνυν, ὁ Γλαῦκων ἔφη, κοινωνὸν τῆς ψήφου ταύτης τίθετε. Ἀμέλει, ἔφη ὁ Θρασύμαχος, πᾶσι ταῦτα δεδογμένα ἡμῖν νόμιζε, ὦ Σώκρατες. Οἶον, ἦν δ' ἐγώ, εἰργάσασθε ἐπιλαβόμενοί μου! ὅσον λόγον πάλιν, ὥσπερ ἐξ ἀρχῆς, κινεῖτε περὶ τῆς πολιτείας! ἦν ὡς ἤδη διεληλυθὼς ἔγωγε ἔχαιρον, ἀγαπῶν εἴ τις ἐάσοι ταῦτα ἀποδεξάμενος ὡς τότε ἐβρόθή. ἀ νῦν ὑμεῖς παρακαλοῦντες οὐκ ἴστε ὅσον ἐσμὸν B

λόγων ἐπεγείρετε· ὃν ὀρών ἐγὼ παρήκα τότε, μὴ παράσχοι πολὺν ὄχλον. Τί δὲ; ἦ δ' ὅς ὁ Θρασύμαχος· χρυσοχοήσοντας οἷα τούσδε νῦν ἐνθάδε ἀφίχθαι, ἀλλ' οὐ λόγων ἀκουσομένους; Ναί, εἶπον, μετρίων γε. Μέτρον δὲ γ', ἔφη, ὦ Σώκρατες, ὁ Γλαῦκων, τοιούτων λόγων ἀκούειν ὄλος ὁ βίος νοῦν ἔχουσιν. ἀλλὰ τὸ μὲν ἡμέτερον ἔα· σὺ δὲ περὶ ὧν ἐρωτῶμεν μηδαμῶς ἀποκάμῃς ἢ σοι δοκεῖ διεξιῶν, τίς ἢ C

κοινωνία τοῖς φύλαξιν ἡμῖν παίδων τε πέρι καὶ γυναικῶν ἔσται καὶ τροφῆς νέων ἔτι ὄντων τῆς ἐν τῷ μεταξύ χρόνῳ γιγνομένης γενέσεώς τε καὶ παιδείας, ἢ δὴ ἐπιπονωτάτη δοκεῖ εἶναι. πειρῶ δὴ εἰπεῖν τίνα τρόπον δεῖ γίγνεσθαι αὐτήν. Οὐ ράδιον, ὦ εὐδαιμον, ἦν δ' ἐγώ, διελθεῖν· πολλὰς γὰρ ἀπιστίας ἔχει ἔτι μᾶλλον τῶν ἔμπροσθεν ὧν διήλθομεν. καὶ γὰρ ὡς δυνατὰ λέγεται, ἀπιστοῖτ' ἂν, καὶ εἰ ὅ τι μάλιστα D

γένοιτο, ὡς ἀριστ' ἂν εἴη ταῦτα, καὶ ταύτη ἀπιστήσεται. διὸ δὴ καὶ ὄκνος τις αὐτῶν ἀπτεσθαι, μὴ εὐχὴ δοκῆ εἶναι ὁ λόγος, ὦ φίλε ἑταῖρε. Μηδέν, ἦ δ' ὅς, ὄκνει· οὔτε γὰρ ἀγνώμονες οὔτε ἀπιστοὶ οὔτε δύσνοι οἱ ἀκουσόμενοι. Καὶ ἐγὼ εἶπον ὦ ἀριστε, ἦ που βουλόμενός με παραθάρρύνειν λέγεις; Ἐγώ, ἔφη. Πᾶν τοίνυν, ἦν δ' ἐγώ, τοῦναντίον ποικίς. πιστεύοντος μὲν γὰρ ἐμοῦ ἐμοὶ εἰδέναι ἀ λέγω, καλῶς E

εἶχεν ἢ παραμυθία· ἐν γὰρ φρονίμοις τε καὶ φίλοις περὶ τῶν μεγίστων τε καὶ φίλων τάληθῆ εἰδότα λέγειν ἀσφαλές

καὶ θαρράλεον, ἀπιστοῦντα δὲ καὶ ζητοῦντα ἅμα τοὺς λόγους ποιεῖσθαι, ὃ δὴ ἐγὼ δρῶ, φοβερόν τε καὶ σφαλερόν, οὐ τι
 451A γέλωτα | ὀφλεῖν — παιδικὸν γὰρ τοῦτό γε —, ἀλλὰ μὴ
 σφαλῆς τῆς ἀληθείας οὐ μόνον αὐτὸς ἀλλὰ καὶ τοὺς φίλους
 ξυνεπισπασάμενος κείσομαι περὶ ἃ ἤκιστα δεῖ σφάλ्लεσθαι.
 προσκυνῶ δὲ Ἀδράστειαν, ὧ Γλαύκων, χάριν οὐ μέλλω
 λέγειν· ἐλπίζω γὰρ οὖν ἔλαττον ἀμάρτημα ἀκουσίως τινὸς
 φονέα γενέσθαι ἢ ἀπατεῶνα καλῶν τε καὶ ἀγαθῶν καὶ
 [δικαίων] νομίμων πέρι. τοῦτο οὖν τὸ κινδύνευμα κινδυνεύειν
 B ἐν ἐχθροῖς κρεῖττον ἢ φίλοις, ὥστε εὖ με παραμυθεῖ. Καὶ
 ὁ Γλαύκων γελάσας Ἀλλ', ὧ Σώκρατες, ἔφη, ἐάν τι πάθωμεν
 πλημμελὲς ὑπὸ τοῦ λόγου, ἀφίεμέν σε ὡσπερ φόνου καὶ
 καθαρὸν εἶναι καὶ μὴ ἀπατεῶνα ἡμῶν. ἀλλὰ θαρρήσας λέγε.
 Ἀλλὰ μέντοι, εἶπον, καθαρὸς γε καὶ ἐκεῖ ὁ ἀφεθείς, ὡς ὁ
 νόμος λέγει· εἰκὸς δὲ γε, εἴπερ ἐκεῖ, κἀνθάδε. Λέγε τοί-
 νυν, ἔφη, τούτου γ' ἕνεκα. Λέγειν δὴ, ἔφην ἐγώ, χρή
 ἀνάπαλιν αὐτῷ νῦν, ἃ τότε ἴσως ἔδει ἐφεξῆς λέγειν· τάχα
 C δὲ οὕτως ἂν ὀρθῶς ἔχοι, μετὰ ἀνδρείον· δράμα παντελῶς
 διαπερανθὲν τὸ γυναικεῖον αὐτῷ περαίνειν, ἄλλως τε καὶ ἐπειδὴ
 σὺ οὕτω προκαλεῖ.

Ἀνθρώποις γὰρ φύσι καὶ παιδευθεῖσιν ὡς ἡμεῖς διήλθομεν,
 κατ' ἐμὴν δόξαν οὐκ ἔστ' ἄλλη ὀρθὴ παίδων τε καὶ γυναικῶν
 κτήσις τε καὶ χρεία ἢ κατ' ἐκείνην τὴν ὀρμὴν λοῦσιν, ἣν περ
 τὸ πρῶτον ὠρμήσαμεν· ἐπεχειρήσαμεν δὲ πού ὡς ἀγέλης
 D φύλακας τοὺς ἀνδρας καθιστάναί τῳ λόγῳ. Ναί. Ἀκολου-
 θῶμεν τοίνυν καὶ τὴν γένεσιν καὶ τροφήν παραπλησίαν
 ἀποδιδόντες, καὶ σκοπῶμεν, εἰ ἡμῖν πρέπει ἢ οὐ. Πῶς;
 ἔφη. Ὡδε, τὰς θηλείας τῶν φυλάκων κυνῶν πότερα ξυμφυ-
 λάττειν οἴομεθα δεῖν ἢ περ ἂν οἱ ἄρρένες φυλάττωσι καὶ
 ξυνθηρεύειν καὶ τὰλλα κοινῇ πράττειν, ἢ τὰς μὲν οἰκουρεῖν
 ἔνδον ὡς ἀδυνάτους διὰ τὸν τῶν σκυλάκων τόκον τε καὶ
 τροφήν, τοὺς δὲ πονεῖν τε καὶ πᾶσαν ἐπιμέλειαν ἔχειν περὶ
 E τὰ ποίμνια; Κοινῇ, ἔφη, πάντα· πλὴν ὡς ἀσθενεστέραις
 χρώμεθα, τοῖς δὲ ὡς ἰσχυροτέροις. Οἷόν τ' οὖν, ἔφην ἐγώ,



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τὸν τοῦ ἀγαθοῦ. Παντάπασι μὲν οὖν, ἔφη. Ἄρ' οὖν οὐ
 πρῶτον μὲν τοῦτο περὶ αὐτῶν ἀνομολογητέον, εἰ δυνατὰ ἢ
 οὐ, καὶ δοτέον ἀμφισβήτησιν εἴτε τις φιλοπαίσμων εἴτε
 σπουδαστικὸς ἐθέλει ἀμφισβητῆσαι, πότερον δυνατὴ φύσις
 453A ἢ ἢ ἀνθρωπίνη ἢ θήλεια τῇ τοῦ ἄρρενος γένους κοινωνῆσαι
 εἰς ἅπαντα τὰ ἔργα ἢ οὐδ' εἰς ἓν, ἢ εἰς τὰ μὲν οἶα τε, εἰς
 δὲ τὰ οὐ, καὶ τοῦτο δὴ τὸ περὶ τὸν πόλεμον ποτέρων ἐστίν;
 ἄρ' οὐχ οὕτως ἂν κάλλιστα τις ἀρχόμενος, ὡς τὸ εἰκός, καὶ
 κάλλιστα τελευτήσκειεν; Πολύ γε, ἔφη. Βούλει οὖν, ἦν δ'
 ἐγώ, ἡμεῖς πρὸς ἡμᾶς αὐτοὺς ὑπὲρ τῶν ἄλλων ἀμφισβητή-
 σωμεν, ἵνα μὴ ἔρημα τὰ τοῦ ἐτέρου λόγου πολιορκῆται;
 B Οὐδέν, ἔφη, κωλύει. Λέγωμεν δὴ ὑπὲρ αὐτῶν ὅτι ὦ Σώκρατες
 τε καὶ Γλαύκων, οὐδὲν δεῖ ὑμῖν ἄλλους ἀμφισβητεῖν· αὐτοὶ
 γὰρ ἐν ἀρχῇ τῆς κατοικίσεως, ἦν ὠκίζετε πόλιν, ὠμολογεῖτε
 δεῖν κατὰ φύσιν ἕκαστον ἓνα ἐν τὸ αὐτοῦ πράττειν. Ὀμολο-
 γήσαμεν, οἶμαι· πῶς γὰρ οὐ; Ἔστιν οὖν ὅπως οὐ πάμπολυ
 διαφέρει γυνὴ ἀνδρὸς τὴν φύσιν; Πῶς δ' οὐ [διαφέρει];
 Οὐκοῦν ἄλλο καὶ ἔργον ἑκατέρῳ προσήκει προστάττειν τὸ
 C κατὰ τὴν αὐτοῦ φύσιν; Τί μὴν; Πῶς οὖν οὐχ ἁμαρτάνετε
 νῦν καὶ τὰναντία ὑμῖν αὐτοῖς λέγετε φάσκοντες αὐ τοὺς
 ἀνδρας καὶ τὰς γυναῖκας δεῖν τὰ αὐτὰ πράττειν πλείστον
 κεχωρισμένην φύσιν ἔχοντας; ἔξεις τι, ὦ θαυμάσιε, πρὸς
 ταῦτ' ἀπολογεῖσθαι; Ὡς μὲν ἐξαίφνης, ἔφη, οὐ πάνυ ῥάδιον·
 ἀλλὰ σοῦ δεήσομαί τε καὶ δέομαι καὶ τὸν ὑπὲρ ἡμῶν λόγον,
 ὅστις ποτ' ἐστίν, ἐρμηνεῦσαι. Ταῦτ' ἔστιν, ἦν δ' ἐγώ, ὦ
 Γλαύκων, καὶ ἄλλα πολλὰ τοιαῦτα, ἃ ἐγώ παλαι προορῶν
 D ἐφοβούμην τε καὶ ὄκνου ἀπτεσθαι τοῦ νόμου τοῦ περὶ τὴν
 τῶν γυναικῶν καὶ παίδων κτήσιν καὶ τροφήν. Οὐ μὰ τὸν
 Δία, ἔφη, οὐ γὰρ εὐκόλῳ ἔοικεν. Οὐ γάρ, εἶπον. ἀλλὰ δὴ
 ὦδ' ἔχει· ἂν τέ τις εἰς κολυμβήθραν μικρὰν ἐμπέσῃ ἂν τε εἰς
 τὸ μέγιστον πέλαγος μέσον, ὅμως γε νεῖ οὐδὲν ἥττον. Πάνυ
 μὲν οὖν. Οὐκοῦν καὶ ἡμῖν νευστέον καὶ πειρατέον σώζεσθαι
 ἐκ τοῦ λόγου, ἥτοι δελφῖνά τινα ἐλπίζοντας ἡμᾶς ὑπόλαβεῖν
 E ἂν ἢ τινα ἄλλην ἀπορον σωτηρίαν. Ἔοικεν, ἔφη. Φέρε δὴ,

ἦν δ' ἐγώ, ἐάν πη εὐρωμεν τὴν ἔξοδον. ὠμολογοῦμεν γὰρ δὴ
 ἄλλην φύσιν ἄλλο δεῖν ἐπιτηδεύειν, γυναικὸς δὲ καὶ ἀνδρὸς
 ἄλλην εἶναι· τὰς δὲ ἄλλας φύσεις τὰ αὐτὰ φάμεν νῦν δεῖν
 ἐπιτηδεῦσαι ταῦτα ἡμῶν κατηγορεῖτε; Κομιδῆ γε Ἥ
 γενναία, ἦν δ' ἐγώ, ὦ Γλαύκων, ἡ δύναμις τῆς ἀντιλογικῆς 454a
 τέχνης. Τί δή; Ὅτι, εἶπον, δοκοῦσί μοι εἰς αὐτὴν καὶ
 ἄκοντες πολλοὶ ἐμπίπτειν καὶ οἶεσθαι οὐκ ἐρίζειν ἀλλὰ
 διαλέγεσθαι, διὰ τὸ μὴ δύνασθαι κατ' εἶδη διαιρούμενοι τὸ
 λεγόμενον ἐπισκοπεῖν, ἀλλὰ κατ' αὐτὸ τὸ ὄνομα διώκειν τοῦ
 λεχθέντος τὴν ἐναντίωσιν, ἐριδι, οὐ διαλέκτῳ πρὸς ἀλλήλους
 χρώμενοι. Ἔστι γὰρ δὴ, ἔφη, περὶ πολλοὺς τοῦτο τὸ πάθος·
 ἀλλὰ μὴν καὶ πρὸς ἡμᾶς τοῦτο τείνει ἐν τῷ παρόντι; Παν-
 τάπασι μὲν οὖν, ἦν δ' ἐγώ· κινδυνεύομεν γοῦν ἄκοντες B
 ἀντιλογίας ἀπτεσθαι. Πῶς; Τὸ τὴν ἄλλην φύσιν ὅτι οὐ
 τῶν αὐτῶν δεῖ ἐπιτηδευμάτων τυγχάνειν πάνυ ἀνδρείως τε καὶ
 ἐριστικῶς κατὰ τὸ ὄνομα διώκομεν, ἐπεσκεψάμεθα δὲ οὐδ'
 ὀπιοῦν τί εἶδος τὸ τῆς ἐτέρας τε καὶ τῆς αὐτῆς φύσεως καὶ
 πρὸς τί τείνον ὠριζόμεθα τότε, ὅτε τὰ ἐπιτηδεύματα ἄλλη
 φύσει ἄλλα, τῇ δὲ αὐτῇ τὰ αὐτὰ ἀπεδίδομεν. Οὐ γὰρ οὖν,
 ἔφη, ἐπεσκεψάμεθα. Τοιγάρτοι, εἶπον, ἔξεστιν ἡμῖν, ὡς ἔοικεν, C
 ἀνερωτᾶν ἡμᾶς αὐτοὺς εἰ ἡ αὐτὴ φύσις φαλακρῶν καὶ κομητῶν
 καὶ οὐχ ἡ ἐναντία, καὶ ἐπιδὰν ὀμολογῶμεν ἐναντίαν εἶναι, ἐὰν
 φαλακροὶ σκυτοτομῶσι, μὴ εἰάν κομήτας, ἐὰν δ' αὖ κομήται,
 μὴ τοὺς ἐτέρους. Γελοῖον μὲντ' ἂν εἴη, ἔφη. Ἄρα κατ' ἄλλο
 τι, εἶπον ἐγώ, γελοῖον, ἢ ὅτι τότε οὐ πάντως τὴν αὐτὴν καὶ
 τὴν ἐτέραν φύσιν ἐπιθέμεθα, ἀλλ' ἐκεῖνο τὸ εἶδος τῆς ἀλλοιώ-
 σεώς τε καὶ ὀμοιώσεως μόνον ἐφυλάττομεν τὸ πρὸς αὐτὰ D
 τείνον τὰ ἐπιτηδεύματα; οἷον ἰατρικὸν μὲν καὶ ἰατρικὸν τὴν
 ψυχὴν ὄντα τὴν αὐτὴν φύσιν ἔχειν ἐλέγομεν. ἢ οὐκ οἶα;
 Ἔγωγε. Ἰατρικὸν δὲ καὶ τεκτονικὸν ἄλλην; Πάντως που.
 Οὐκοῦν, ἦν δ' ἐγώ, καὶ τὸ τῶν ἀνδρῶν καὶ τὸ τῶν γυναικῶν
 γένος, ἐὰν μὲν πρὸς τέχνην τινὰ ἢ ἄλλο ἐπιτήδευμα διαφέρον
 φαίνεται, τοῦτο δὴ φήσομεν ἑκατέρῳ δεῖν ἀποδιδόναι· ἐὰν δ'
 αὐτῷ τούτῳ φαίνεται διαφέρειν, τῷ τὸ μὲν θῆλυ τίκται, τὸ

Ε δὲ ἄρρην ὀχεύειν, οὐδέν τί πω φήσομεν μᾶλλον ἀποδεδείχθαι ὡς
 πρὸς δ ἡμεῖς λέγομεν διαφέρει γυνή ἀνδρός, ἀλλ' ἔτι οἰησόμεθα
 δεῖν τὰ αὐτὰ ἐπιτηδεύειν τοὺς τε φύλακας ἡμῖν καὶ τὰς
 γυναῖκας αὐτῶν. Καὶ ὀρθῶς, ἔφη. Οὐκοῦν μετὰ τοῦτο
 455A κελεύομεν τὸν τὰ ἐναντία λέγοντα τοῦτο αὐτὸ | διδάσκειν
 ἡμᾶς, πρὸς τίνα τέχνην ἢ τί ἐπιτήδευμα τῶν περὶ πόλεως
 κατασκευὴν οὐχ ἢ αὐτὴ ἀλλὰ ἑτέρα φύσις γυναικός τε καὶ
 ἀνδρός; Δίκαιον γοῦν. Τάχα τοίνυν ἂν, ὅπερ σὺ ὀλίγον
 πρότερον ἔλεγες, εἴποι ἂν καὶ ἄλλος, ὅτι ἐν μὲν τῷ παραχρῆμα
 ἰκανῶς εἰπεῖν οὐ ρᾶδιον, ἐπισκεψαμένῳ δὲ οὐδέν χαλεπὸν.
 Εἴποι γὰρ ἂν. Βούλει οὖν δεώμεθα τοῦ τὰ τοιαῦτα ἀντιλέ-
 B γοντος ἀκολουθῆσαι ἡμῖν, ἐάν πως ἡμεῖς ἐκείνῳ ἐνδειξώμεθα
 ὅτι οὐδέν ἐστὶν ἐπιτήδευμα ἴδιον γυναικὶ πρὸς διοίκησιν
 πόλεως; Πάνυ γε. Ἴθι δὴ, φήσομεν πρὸς αὐτόν, ἀποκρίνου·
 ἄρα οὕτως ἔλεγες τὸν μὲν εὐφυῆ πρὸς τι εἶναι, τὸν δὲ ἀφυῆ,
 ἐν ᾧ ὁ μὲν ραδίως τι μαθήσεται, ὁ δὲ χαλεπῶς; καὶ ὁ μὲν
 ἀπὸ βραχείας μαθήσεως ἐπὶ πολὺ εὐρετικὸς εἴη οὐ ἔμαθεν,
 ὁ δὲ πολλῆς μαθήσεως τυχὼν, καὶ μελέτης μηδ' αἰ ἔμαθε
 σῶζοιτο; καὶ τῷ μὲν τὰ τοῦ σώματος ἰκανῶς ὑπηρετοῖ τῇ
 C διανοίᾳ, τῷ δὲ ἐναντιοῖτο; ἄρ' ἄλλ' ἄττα ἐστὶν ἢ ταῦτα, οἷς
 τὸν εὐφυῆ πρὸς ἕκαστα καὶ τὸν μὴ ὠρίζου; Οὐδεὶς, ἢ δ' ὅς,
 ἀλλὰ φήσει. Οἶσθά τι οὖν ὑπὸ ἀνθρώπων μελετώμενον, ἐν
 ᾧ οὐ πάντα ταῦτα τὸ τῶν ἀνδρῶν γένος διαφερόντως ἔχει ἢ τὸ
 τῶν γυναικῶν; ἢ μακρολογῶμεν τήν τε ὑφαντικὴν λέγοντες
 D καὶ τήν τῶν ποπᾶνων τε καὶ ἐψημάτων θεραπείαν, ἐν οἷς δὴ
 τι δοκεῖ τὸ γυναικεῖον γένος εἶναι, οὐ καὶ καταγελαστότατόν
 ἐστὶ πάντων ἠττώμενον; Ἀληθῆ, ἔφη, λέγεις, ὅτι πολὺ
 κρατεῖται ἐν ἅπασιν ὡς ἔπος εἰπεῖν τὸ γένος τοῦ γένους.
 γυναῖκες μέντοι πολλαὶ πολλῶν ἀνδρῶν βελτίους εἰς πολλά.
 τὸ δὲ ὅλον ἔχει ὡς σὺ λέγεις. Οὐδὲν ἄρα ἐστίν, ὦ φίλε,
 ἐπιτήδευμα τῶν πόλιν διοικούντων γυναικός διότι γυνή, οὐδ'
 ἀνδρός διότι ἀνήρ, ἀλλ' ὁμοίως διεσπαρμέναι αἱ φύσεις ἐν
 ἀμφοῖν τοῖν ζώοις, καὶ πάντων μὲν μετέχει γυνὴ ἐπιτηδευ-
 E μάτων κατὰ φύσιν, πάντων δὲ ἀνήρ, ἐπὶ πᾶσι δὲ ἀσθενέστερον



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γε. Τί δαί; αἱ γυναῖκες τῶν γυναικῶν οὐχ αὐταὶ ἔσονται βέλτισται; Καὶ τοῦτο, ἔφη, πολύ. Ἔστι δέ τι πόλει ἀμεινον ἢ γυναικᾶς τε καὶ ἀνδρας ὡς ἀρίστους ἐγγίγνεσθαι; Οὐκ ἔστιν. Τοῦτο δὲ μουσική τε καὶ γυμναστική παραγιγνόμεναι, ὡς ἡμεῖς | διήλθομεν, ἀπεργάζονται; Πῶς δ' οὐ; Οὐ μόνον ἄρα δυνατὸν ἀλλὰ καὶ ἀριστον πόλει νόμιμον ἐτίθεμεν. Οὕτως. Ἀποδυτέον δὴ ταῖς τῶν φυλάκων γυναιξίν, ἐπέιπερ ἀρετὴν ἀντὶ ἱματίων ἀμφιέσονται, καὶ κοινωνητέον πολέμου τε καὶ τῆς ἄλλης φυλακῆς τῆς περὶ τὴν πόλιν, καὶ οὐκ ἄλλα πρακτέον· τούτων δ' αὐτῶν τὰ ἐλαφρώτερα ταῖς B γυναιξίν ἢ τοῖς ἀνδράσι δοτέον διὰ τὴν τοῦ γένους ἀσθένειαν. ὁ δὲ γελῶν ἀνὴρ ἐπὶ γυμναῖς γυναιξί, τοῦ βελτίστου ἕνεκα γυμναζομέναις, ἀτελεῖ τοῦ γελοίου σοφίας δρέπων καρπὸν, οὐδὲν οἶδεν, ὡς ἔοικεν, ἐφ' ᾧ γελᾷ οὐδ' ὅ τι πράττει· κάλλιστα γὰρ δὴ τοῦτο καὶ λέγεται καὶ λελέξεται, ὅτι τὸ μὲν ὠφέλιμον καλόν, τὸ δὲ βλαβερὸν αἰσχρόν. Παντάπασι μὲν οὖν.

Τοῦτο μὲν τοίνυν ἐν ὥσπερ κῦμα φῶμεν διαφεύγειν τοῦ γυναικείου πέρι νόμου λέγοντες, ὥστε μὴ παντάπασι κατα- C κλυσθῆναι τιθέντας ὡς δεῖ κοινῇ πάντα ἐπιτηδεύειν τοὺς τε φύλακας ἡμῖν καὶ τὰς φυλακίδας, ἀλλὰ πῃ τὸν λόγον αὐτὸν αὐτῷ ὁμολογεῖσθαι ὡς δυνατὰ τε καὶ ὠφέλιμα λέγει; Καὶ μάλα, ἔφη, οὐ σμικρὸν κῦμα διαφεύγεις. Φήσεις γε, ἦν δ' ἐγώ, οὐ μέγα αὐτὸ εἶναι, ὅταν τὸ μετὰ τοῦτο ἴδῃς. Λέγε δὴ, ἴδω, ἔφη. Τούτῳ, ἦν δ' ἐγώ, ἔπεται νόμος καὶ τοῖς ἔμπροσθεν τοῖς ἄλλοις, ὡς ἐγῶμαι, ὅδε. Τίς; Τὰς γυναῖκας ταύτας τῶν D ἀνδρῶν τούτων πάντων πάσας εἶναι κοινὰς, ἰδίᾳ δὲ μηδενὶ μηδεμίαν συνοικεῖν· καὶ τοὺς παῖδας αὐτῶν κοινούς, καὶ μήτε γονεῖα ἔκγονον εἰδέναί τὸν αὐτοῦ μήτε παῖδα γονεῖα. Πολύ, ἔφη, τοῦτο ἐκείνου μείζον πρὸς ἀπιστίαν καὶ τοῦ δυνατοῦ πέρι καὶ τοῦ ὠφελίμου. Οὐκ οἶμαι, ἦν δ' ἐγώ, περὶ γε τοῦ ὠφελίμου ἀμφισβητεῖσθαι ἂν, ὡς οὐ μέγιστον ἀγαθὸν κοινὰς μὲν τὰς γυναῖκας εἶναι, κοινούς δὲ τοὺς παῖδας, εἴπερ οἶόν τε· ἀλλ' οἶμαι περὶ τοῦ εἰ δυνατὸν ἢ μὴ πλείστην ἂν

ἀμφισβήτησιν γενέσθαι. Περὶ ἀμφοτέρων, ἡ δ' ὄς, εὖ μάλ' ε
 ἂν ἀμφισβητηθείη. Δέγεις, ἦν δ' ἐγώ, λόγων ξύστασιν· ἐγὼ
 δ' ᾠμην ἔκ γε τοῦ ἐτέρου ἀποδράσεσθαι, εἰ σοι δόξειεν
 ὠφέλιμον εἶναι, λοιπὸν δὲ δὴ μοι ἔσεσθαι περὶ τοῦ δυνατοῦ
 καὶ μή. 'Αλλ' οὐκ ἔλαθες, ἡ δ' ὄς, ἀποδιδράσκων, ἀλλ'
 ἀμφοτέρων περὶ δίδου λόγον. 'Υφεκτέον, ἦν δ' ἐγώ, δίκην.
 τοσόνδε μέντοι χάρισαί μοι· ἔασόν με | ἐορτάσαι, ὥσπερ οἱ 458A
 ἄργοι τὴν διάνοιαν εἰώθασιν ἐστιᾶσθαι ὑφ' ἑαυτῶν, ὅταν
 μόνοι πορεύωνται. καὶ γὰρ οἱ τοιοῦτοί που, πρὶν ἐξευρεῖν
 τίνα τρόπον ἔσται τι ὧν ἐπιθυμοῦσι, τοῦτο παρέντες, ἵνα μὴ
 κάμνωσι βουλευόμενοι περὶ τοῦ δυνατοῦ καὶ μή, θέντες ὡς
 ὑπάρχον εἶναι δ βούλονται, ἤδη τὰ λοιπὰ διατάττουσι καὶ
 χαίρουσι διεξιόντες οἷα δράσουσι γενομένου, ἄργον καὶ ἄλλως
 ψυχὴν ἔτι ἀργοτέραν ποιοῦντες. ἤδη οὖν καὶ αὐτὸς μαλθα- B
 κίζομαι, καὶ ἐκεῖνα μὲν ἐπιθυμῶ ἀναβαλέσθαι καὶ ὕστερον
 ἐπισκέψασθαι, ἢ δυνατά, νῦν δὲ ὡς δυνατῶν ὄντων θεῖς
 σκέψομαι, ἂν μοι παρήης, πῶς διατάξουσιν αὐτὰ οἱ ἄρχοντες
 γιγνόμενα, καὶ ὅτι πάντων ξυμφορώτατ' ἂν εἴη πραχθέντα τῇ
 πόλει καὶ τοῖς φύλαξι. ταῦτα πειράσομαί σοι πρότερα συν-
 διασκοπεῖσθαι, ὕστερα δ' ἐκεῖνα, εἴπερ παρήης. 'Αλλὰ παρήημι,
 ἔφη, καὶ σκόπει.

Οἶμαι τοίνυν, ἦν δ' ἐγώ, εἴπερ ἔσονται οἱ ἄρχοντες ἀξιοί
 τούτου τοῦ ὀνόματος, οἳ τε τούτοις ἐπίκουροι κατὰ ταῦτα, C
 τοὺς μὲν ἐβελήσειν ποιεῖν τὰ ἐπιταπτόμενα, τοὺς δὲ ἐπιτάξειν,
 τὰ μὲν αὐτοὺς πειθομένους τοῖς νόμοις, τὰ δὲ καὶ μιμουμένους
 ὅσα ἂν ἐκείνοις ἐπιτρέψωμεν. Εἰκός, ἔφη. Σὺ μὲν τοίνυν,
 ἦν δ' ἐγώ, ὁ νομοθέτης αὐτοῖς, ὥσπερ τοὺς ἄνδρας ἐξέλεξας,
 οὕτω καὶ τὰς γυναῖκας ἐκλέξας παραδώσεις καθ' ὅσον οἶόν
 τε ὁμοφυεῖς· οἱ δὲ, ἅτε οἰκίας τε καὶ ξυσσίτια κοινὰ
 ἔχοντες, ἰδίᾳ δὲ οὐδενὸς οὐδὲν τοιοῦτο κεκτημένου, ὁμοῦ δὴ
 ἔσονται, ὁμοῦ δὲ ἀναμεμιγμένων καὶ ἐν γυμνασίοις καὶ ἐν D
 τῇ ἄλλῃ τροφῇ ὑπ' ἀνάγκης, οἶμαι, τῆς ἐμφύτου ἀξονται
 πρὸς τὴν ἀλλήλων μίξιν. ἢ οὐκ ἀναγκαῖά σοι δοκῶ λέγειν;
 Οὐ γεωμετρικαῖς γε, ἡ δ' ὄς, ἀλλ' ἐρωτικαῖς ἀνάγκαις, αἱ

κινδυνεύουσιν ἐκείνων . δριμύτεροι εἶναι πρὸς τὸ πείθειν
 τε καὶ ἔλκειν τὸν πολὺν λεών. Καὶ μάλα, εἶπον, ἀλλὰ μετὰ
 E δὴ ταῦτα, ὦ Γλαύκων, ἀτάκτως μὲν μίγνυσθαι ἀλλήλοις ἢ
 ἄλλο ὀτιοῦν ποιεῖν οὔτε δσιον ἐν εὐδαιμόνων πόλει οὔτ'
 ἑάσουσιν οἱ ἄρχοντες. Οὐ γὰρ δίκαιον, ἔφη. Δῆλον δὴ
 ὅτι γάμους τὸ μετὰ τοῦτο ποιήσομεν ἱεροῦς εἰς δύναμιν ὅ
 τι μάλιστα· εἰεν δ' ἂν ἱεροὶ οἱ ὠφελιμώτατοι. Παντάπασι
 459A μὲν οὖν. | Πῶς οὖν δὴ ὠφελιμώτατοι ἔσονται, τόδε μοι λέγε,
 ὦ Γλαύκων· ὁρῶ γὰρ σου ἐν τῇ οἰκίᾳ καὶ κύνας θηρευτικούς
 καὶ τῶν γενναίων ὀρνίθων μάλα συχνούς· ἄρ' οὖν, ὦ πρὸς
 Διός, προσέσχηκας τι τοῖς τούτων γάμοις τε καὶ παιδο-
 ποιίαις; Τὸ ποῖον, ἔφη. Πρῶτον μὲν αὐτῶν τούτων, καίπερ
 ὄντων γενναίων, ἄρ' οὐκ εἰσὶ τινες καὶ γίνονται ἄριστοι;
 Εἰσὶν. Πότερον οὖν ἐξ ἀπάντων ὁμοίως γεννᾶς, ἢ προθυμεῖ
 B ὅ τι μάλιστα ἐκ τῶν ἀρίστων; Ἐκ τῶν ἀρίστων. Τί δ';
 ἐκ τῶν νεωτάτων ἢ ἐκ τῶν γεραιτάτων ἢ ἐξ ἀκμαζόντων
 ὅ τι μάλιστα; Ἐξ ἀκμαζόντων. Καὶ ἂν μὴ οὕτω γεννᾶται,
 πολὺ σοι ἤγει χεῖρον ἔσεσθαι τό τε τῶν ὀρνίθων καὶ τὸ
 τῶν κυνῶν γένος; Ἐγώ, ἔφη. Τί δὲ ἵππων οἶει, ἦν δ'
 ἐγώ, καὶ τῶν ἄλλων ζῴων; ἢ ἄλλη πη ἔχειν; Ἄτοπον
 μέντ' ἂν, ἦ δ' ὅς, εἶη. Βαβαί, ἦν δ' ἐγώ, ὦ φίλε ἑταῖρε,
 ὡς ἄρα σφόδρα ἡμῖν δεῖ ἄκρων εἶναι τῶν ἀρχόντων, εἶπερ
 C καὶ περὶ τὸ τῶν ἀνθρώπων γένος ὡσαύτως ἔχει. Ἄλλὰ
 μὲν δὴ ἔχει, ἔφη· ἀλλὰ τί δή; Ὅτι ἀνάγκη αὐτοῖς, ἦν
 δ' ἐγώ, φαρμάκοις πολλοῖς χρῆσθαι· ἰατρὸν δέ που μὴ
 δεομένοις μὲν σώμασι φαρμάκων, ἀλλὰ διαίτη ἐθέλουσιν
 ὑπακούειν, καὶ φαυλότερον ἐξαρκεῖν ἠγοῦμεθα· ὅταν δὲ δὴ
 καὶ φαρμακεύειν δέη, ἴσμεν ὅτι ἀνδρειοτέρου δεῖ τοῦ ἰατροῦ.
 Ἀληθῆ· ἀλλὰ πρὸς τί λέγεις; Πρὸς τόδε, ἦν δ' ἐγώ·
 συχνῶ τῷ ψεύδει καὶ τῇ ἀπάτῃ κινδυνεύει ἡμῖν δεῆσειν
 D χρῆσθαι τοὺς ἄρχοντας ἐπ' ὠφελίᾳ τῶν ἀρχομένων. ἔφαμεν
 δέ που ἐν φαρμάκου εἶδει πάντα τὰ τοιαῦτα χρήσιμα εἶναι.
 Καὶ ὀρθῶς γε, ἔφη. Ἐν τοῖς γάμοις τοίνυν καὶ παιδοποιίαις
 ἔοικε τὸ ὀρθὸν τοῦτο γίνεσθαι οὐκ ἐλάχιστον. Πῶς δή;



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τούτων ἐπιμελήσονται, ὅπως μέτριον χρόνον θηλάσονται, ἀγρυπνίας δὲ καὶ τὸν ἄλλον πόνον τίτθαις τε καὶ τροφοῖς παραδώσουσιν; Πολλὴν ῥαστώνην, ἔφη, λέγεις τῆς παιδοποιίας ταῖς τῶν φυλάκων γυναῖξιν. Πρέπει γάρ, ἦν δ' ἐγώ. τὸ δ' ἐφέξης διέλθωμεν δὲ προὔθεμεθα. ἔφαμεν γὰρ δὴ ἐξ

Ε ἀκμαζόντων δεῖν τὰ ἔκγονα γίνεσθαι. Ἄληθῆ. Ἄρ' οὖν σοι ξυνδοκεῖ μέτριος χρόνος ἀκμῆς τὰ εἴκοσι ἔτη γυναικί, ἀνδρὶ δὲ τὰ τριάκοντα; Τὰ ποῖα αὐτῶν; ἔφη. Γυναικὶ μὲν, ἦν δ' ἐγώ, ἀρξαμένη ἀπὸ εἰκοσιέτιδος μέχρι τετταρακονταέτιδος τίκτειν τῇ πόλει· ἀνδρὶ δέ, ἐπειδὴν τὴν ὀξυτάτην δρόμου ἀκμὴν παρῆ, τὸ ἀπὸ τούτου γεννᾶν τῇ πόλει μέχρι

461Δ πεντεκαιπεντηκονταέτους. Ἀμφοτέρων | γοῦν, ἔφη, αὕτη ἀκμὴ σώματός τε καὶ φρονήσεως. Οὐκοῦν ἂν τε πρεσβύτερος τούτων ἂν τε νεώτερος τῶν εἰς τὸ κοινὸν γεννήσεων ἀψηται, οὔτε ὀσιον οὔτε δίκαιον φήσομεν τὸ ἀμάρτημα, ὡς παῖδα φυτεύοντος τῇ πόλει, ὅς, ἂν λάθῃ, γεννήσεται οὐχ ὑπὸ θυσιῶν οὐδ' ὑπὸ εὐχῶν φύς, ἄς ἐφ' ἐκάστοις τοῖς γάμοις εὔξονται καὶ ἱέρεια καὶ ἱερεῖς καὶ ξύμπασα ἢ πόλις ἐξ ἀγαθῶν

Β ἀμείνους καὶ ἐξ ὠφελίμων ὠφελιμωτέρους αἰεὶ τοὺς ἐκγόνους γίνεσθαι, ἀλλ' ὑπὸ σκότου μετὰ δεινῆς ἀκρατείας γεγονώς. Ὅρθως, ἔφη. Ὁ αὐτὸς δέ γ', εἶπον, νόμος, ἂν τις τῶν ἔτι γεννώντων μὴ ξυνέρξαντος ἀρχοντος ἀπτηται τῶν ἐν ἡλικίᾳ γυναικῶν· νόθον γὰρ καὶ ἀνέγγυον καὶ ἀνέρον φήσομεν αὐτὸν παῖδα τῇ πόλει καθιστάναι. Ὅρθότατα, ἔφη. Ὅταν δὲ δὴ, οἶμαι, αἱ τε γυναῖκες καὶ οἱ ἄνδρες τοῦ γεννᾶν ἐκβῶσι τὴν ἡλικίαν, ἀφήσομέν που ἐλευθέρους αὐτοὺς συγ-

C γίνεσθαι ᾧ ἂν ἐθέλωσι, πλὴν θυγατρὶ καὶ μητρὶ καὶ ταῖς τῶν θυγατέρων παισὶ καὶ ταῖς ἄνω μητρὸς, καὶ γυναῖκας αὐτὴν πλὴν υἱεὶ καὶ πατρὶ καὶ τοῖς τούτων εἰς τὸ κάτω καὶ ἐπὶ τὸ ἄνω, καὶ ταῦτά γ' ἤδη πάντα διακελευσάμενοι προθυμεῖσθαι, μάλιστα μὲν μηδ' εἰς φῶς ἐκφέρειν κύημα μηδέ γ' ἐν, ἂν γένηται, ἂν δέ τι βιάσῃται, οὕτω τιθέναι, ὡς οὐκ οὔσης τροφῆς τῷ τοιούτῳ. Καὶ ταῦτα μὲν γ', ἔφη, μετρίως λέγεται.

D πατέρας δὲ καὶ θυγατέρας καὶ ἃ νῦν δὴ ἔλεγες πῶς δια-

γνώσκονται ἀλλήλων; Οὐδαμῶς, ἦν δ' ἐγώ, ἀλλ' ἀφ' ἧς ἂν ἡμέρας τις αὐτῶν νυμφίος γένηται, μετ' ἐκείνην δεκάτῳ μηνὶ καὶ ἑβδόμῳ δὴ ἂν γένηται, ἕκγονα, ταῦτα πάντα προσερεῖ τὰ μὲν ἄρρενα υἱεῖς, τὰ δὲ θήλεια θυγατέρας, καὶ ἐκεῖνα ἐκεῖνον πατέρα, καὶ οὕτω δὴ τὰ τούτων ἕκγονα παίδων παῖδας, καὶ ἐκεῖνα αὐτῶν ἐκείνους πάππους τε καὶ τηθᾶς, τὰ δ' ἐν ἐκείνῳ τῷ χρόνῳ γεγονότα, ἐν ᾧ αἱ μητέρες καὶ οἱ πατέρες αὐτῶν ἐγέννων, ἀδελφᾶς τε καὶ ἀδελφοὺς, ὥστε, δὲ νῦν δὴ ἐλέγομεν, ἀλλήλων μὴ ἄπτεσθαι. ἀδελφοὺς δὲ καὶ ἀδελφᾶς E δώσει ὁ νόμος συνοικεῖν, ἐὰν ὁ κληρὸς ταύτῃ συμπίπτῃ καὶ ἡ Πυθία προσαναιρῇ. Ὁρθότατα, ἦ δ' ὅς.

Ἡ μὲν δὴ κοινωνία, ᾧ Γλαύκων, αὕτη τε καὶ τοιαύτη γυναικῶν τε καὶ παίδων τοῖς φύλαξί σοι τῆς πόλεως· ὡς δὲ ἐπομένη τε τῇ ἄλλῃ πολιτεία καὶ μακρῷ βελτίστη, δεῖ δὴ τὸ μετὰ τοῦτο βεβαιώσασθαι παρὰ τοῦ λόγου. ἢ πῶς ποιῶμεν; | Οὕτω νῆ Δία, ἦ δ' ὅς. Ἄρ' οὖν οὐχ ἤδε 462A ἀρχὴ τῆς ὁμολογίας, ἐρέσθαι ἡμᾶς αὐτούς, τί ποτε τὸ μέγιστον ἀγαθὸν ἔχομεν εἰπεῖν εἰς πόλεως κατασκευὴν, οὐ δεῖ στοχαζόμενον τὸν νομοθέτην τιθέναι τοὺς νόμους, καὶ τί μέγιστον κακόν, εἶτα ἐπισκέψασθαι, ἄρα ἂν νῦν δὴ διήλθομεν εἰς μὲν τὸ τοῦ ἀγαθοῦ ἔχοντος ἡμῖν ἀρμόττει, τῷ δὲ τοῦ κακοῦ ἀναρμοστεῖ; Πάντων μάλιστα, ἔφη. Ἐχομεν οὖν τι μείζον κακὸν πόλει ἢ ἐκεῖνο, δὲ ἂν αὐτὴν διασπᾶ καὶ ποιῇ πολλὰς ἀντὶ μιᾶς; ἢ μείζον ἀγαθὸν τοῦ δ B ἂν ξυνδῆ τε καὶ ποιῇ μίαν; Οὐκ ἔχομεν. Οὐκοῦν ἢ μὲν ἡδονῆς τε καὶ λύπης κοινωνία ξυνδεῖ, ὅταν δὲ τι μάλιστα πάντες οἱ πολῖται τῶν αὐτῶν γιγνομένων τε καὶ ἀπολλυμένων παραπλησίως χάρωσι καὶ λυπῶνται; Παντάπασιν μὲν οὖν, ἔφη. Ἡ δὲ γε τῶν τοιούτων ἰδίωσις διαλύει, ὅταν οἱ μὲν περιαλγείς, οἱ δὲ περιχαρεῖς γίνωνται ἐπὶ τοῖς αὐτοῖς παθήμασι τῆς πόλεως τε καὶ τῶν ἐν τῇ πόλει; Τί δ' οὐ; Ἄρ' C οὖν ἐκ τοῦδε τὸ τοιόνδε γίνεται, ὅταν μὴ ἅμα φθέγγωνται ἐν τῇ πόλει τὰ τοιάδε ῥήματα, τό τε ἐμὸν καὶ τὸ οὐκ ἐμὸν; καὶ περὶ τοῦ ἀλλοτρίου κατὰ ταῦτά; Κομιδῆ μὲν οὖν. Ἐν

ἦτινι δὴ πόλει πλείστοι ἐπὶ τὸ αὐτὸ κατὰ ταῦτα τοῦτο λέγουσι τὸ ἐμὸν καὶ τὸ οὐκ ἐμὸν, αὕτη ἄριστα διοικεῖται; Πολύ γε. Καὶ ἦτις δὴ ἐγγύτατα ἐνὸς ἀνθρώπου ἔχει, οἷον δταν που ἡμῶν δάκτυλός του πληγῆ, πᾶσα ἢ κοινωνία ἢ D κατὰ τὸ σῶμα πρὸς τὴν ψυχὴν τεταμένη εἰς μίαν σύνταξιν τὴν τοῦ ἀρχοντος ἐν αὐτῇ ἤσθητό τε καὶ πᾶσα ἅμα ξυνήληγσε μέρους πονήσαντος ὅλη, καὶ οὕτω δὴ λέγομεν ὅτι ὁ ἄνθρωπος τὸν δάκτυλον ἀλγεί· καὶ περὶ ἄλλου ὁτουοῦν τῶν τοῦ ἀνθρώπου ὁ αὐτὸς λόγος, περὶ τε λύπης πονοῦντος μέρους καὶ περὶ ἡδονῆς ραΐζοντος. Ὁ αὐτὸς γάρ, ἔφη· καὶ τοῦτο δ ἐρωτᾶς, τοῦ τοιούτου ἐγγύτατα ἢ ἄριστα πολιτευομένη πόλις οἰκεῖ. Ἐνὸς δὴ, οἶμαι, πάσχοντος τῶν πολιτῶν ὁτιοῦν ἢ E ἀγαθὸν ἢ κακὸν ἢ τοιαύτη πόλις μάλιστά τε φήσει ἑαυτῆς εἶναι τὸ πάσχον, καὶ ἢ ξυνησθήσεται ἅπασα ἢ ξυλλυπήσεται. Ἀνάγκη, ἔφη, τὴν γε εὐνομον. Ὡρα ἂν εἶη, ἦν δ' ἐγώ, ἐπανιέναι ἡμῖν ἐπὶ τὴν ἡμετέραν πόλιν, καὶ τὰ τοῦ λόγου ὁμολογήματα σκοπεῖν ἐν αὐτῇ, εἰ αὐτῇ μάλιστ' ἔχει εἶτε καὶ ἄλλη τις μᾶλλον. Οὐκοῦν χρή, ἔφη. Τί οὖν; ἔστι μὲν 463A | που καὶ ἐν ταῖς ἄλλαις πόλεσιν ἀρχοντές τε καὶ δῆμος, ἔστι δὲ καὶ ἐν αὐτῇ; Ἔστιν. Πολίτας μὲν δὴ πάντες οὗτοι ἀλλήλους προσεροῦσιν; Πῶς δ' οὐ; Ἀλλὰ πρὸς τῷ πολίτας τί ὁ ἐν ταῖς ἄλλαις δῆμος τοὺς ἀρχοντας προσαγορεύει; Ἐν μὲν ταῖς πολλαῖς δεσπότας, ἐν δὲ ταῖς δημοκρατουμέναις αὐτὸ τοῦνομα τοῦτο, ἀρχοντας. Τί δ' ὁ ἐν τῇ ἡμετέρᾳ δῆμος; πρὸς τῷ πολίτας τί τοὺς ἀρχοντάς φησιν εἶναι; Σωτήρας B τε καὶ ἐπικούρους, ἔφη. Τί δ' οὗτοι τὸν δῆμον; Μισθοδότας τε καὶ τροφείας. Οἱ δ' ἐν ταῖς ἄλλαις ἀρχοντες τοὺς δῆμους; Δούλους, ἔφη. Τί δ' οἱ ἀρχοντες ἀλλήλους; Ξυνάρχοντας, ἔφη. Τί δ' οἱ ἡμέτεροι; Ξυμφύλακας. Ἔχεις οὖν εἰπεῖν τῶν ἀρχόντων τῶν ἐν ταῖς ἄλλαις πόλεσιν, εἴ τίς τινα ἔχει προσειπεῖν τῶν ξυναρχόντων τὸν μὲν ὡς οἰκεῖον, τὸν δ' ὡς ἀλλότριον; Καὶ πολλούς γε. Οὐκοῦν τὸν μὲν οἰκεῖον ὡς ἑαυτοῦ νομίζει τε καὶ λέγει, τὸν δ' ἀλλότριον ὡς οὐχ ἑαυτοῦ; C Οὕτως. Τί δὲ οἱ παρὰ σοὶ φύλακες; ἔσθ' ὅστις αὐτῶν ἔχει



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τροφήν λαμβάνοντας, μισθὸν τῆς φυλακῆς, κοινῇ πάντας ἀναλίσκειν, εἰ μέλλοιεν ὄντως φύλακες εἶναι. Ὅρθως, ἔφη. Ἄρ' οὖν οὐχ, ὅπερ λέγω, τὰ τε πρόσθεν εἰρημένα καὶ τὰ νῦν λεγόμενα ἔτι μᾶλλον ἀπεργάζεται αὐτοὺς ἀληθινοὺς φύλακας, καὶ ποιεῖ μὴ διασπᾶν τὴν πόλιν τὸ ἕμὸν ὀνομάζοντας μὴ τὸ αὐτὸ ἀλλ' ἄλλον ἄλλο, τὸν μὲν εἰς τὴν ἑαυτοῦ οἰκίαν ἔλκοντα ὅ τι ἂν δύνηται χωρὶς τῶν ἄλλων κτήσασθαι, τὸν δὲ εἰς τὴν ἑαυτοῦ ἑτέραν οὔσαν, καὶ γυναῖκά τε καὶ παῖδας ἑτέρους,

D ἡδονάς τε καὶ ἀλγηδόνας ἐμποιοῦντας ἰδίων ὄντων ἰδίας, ἀλλ' ἐνὶ δόγματι τοῦ οἰκείου περὶ ἐπὶ τὸ αὐτὸ τείνοντας πάντας εἰς τὸ δυνατὸν ὁμοπαθεῖς λύπης τε καὶ ἡδονῆς εἶναι; Κομιδῇ μὲν οὖν, ἔφη. Τί δέ; δίκαι τε καὶ ἐγκλήματα πρὸς ἀλλήλους οὐκ οἰχθήσεται ἐξ αὐτῶν, ὡς ἔπος εἰπεῖν, διὰ τὸ μηδὲν ἴδιον ἐκτῆσθαι πλὴν τὸ σῶμα, τὰ δ' ἄλλα κοινά; ὅθεν δὴ ὑπάρχει

E τούτοις ἀστασιάστοις εἶναι, ὅσα γε διὰ χρημάτων ἢ παίδων καὶ ξυγγενῶν κτήσιν ἄνθρωποι στασιάζουσιν; Πολλὴ ἀνάγκη, ἔφη, ἀπηλλάχθαι. Καὶ μὴν οὐδὲ βιαίων γε οὐδ' αἰκίας δίκαι δικαίως ἂν εἶεν ἐν αὐτοῖς. ἤλιξι μὲν γὰρ ἡλικίας ἀμύνεσθαι καλὸν καὶ δίκαιόν που φήσομεν, ἀνάγκην σωμάτων ἐπιμελεῖα

465A τιθέντες. Ὅρθως, ἔφη. Καὶ γὰρ τόδε ὀρθὸν | ἔχει, ἦν δ' ἐγώ, οὗτος ὁ νόμος. εἰ ποῦ τίς τῷ θυμοῖτο, ἐν τῷ τοιούτῳ πληρῶν τὸν θυμὸν ἤττον ἐπὶ μείζους ἂν ἴοι στάσεις. Πάνυ μὲν οὖν. Πρεσβυτέρῳ μὴν νεωτέρων πάντων ἄρχειν τε καὶ κολάζειν προστετάξεται. Δῆλον. Καὶ μὴν ὅτι γε νεώτερος πρεσβύτερον, ἂν μὴ ἄρχοντες προστάττωσιν, οὔτε ἄλλο βιάζεσθαι ἐπιχειρήσει ποτὲ οὔτε τύπτειν, ὡς τὸ εἰκός. οἶμαι δ' οὐδὲ

B ἄλλως ἀτιμάσει· ἱκανῶ γὰρ τῷ φύλακε κωλύοντε, δέος τε καὶ αἰδώς, αἰδώς μὲν ὡς γονέων μὴ ἀπτεσθαι εἰργουσα, δέος δὲ τοῦ τῷ πάσχοντι τοὺς ἄλλους βοηθεῖν, τοὺς μὲν ὡς υἱεῖς, τοὺς δὲ ὡς ἀδελφοὺς, τοὺς δὲ ὡς πατέρας. Ξυμβαίνει γὰρ οὕτως, ἔφη. Πανταχῇ δὴ ἐκ τῶν νόμων εἰρήνην πρὸς ἀλλήλους οἱ ἄνδρες ἀξουσιν; Πολλήν γε. Τούτων μὴν ἐν ἑαυτοῖς μὴ στασιαζόντων οὐδὲν δεινὸν μὴ ποτε ἢ ἄλλη πόλις πρὸς τούτους ἢ πρὸς ἀλλήλους διχοστατήσῃ. Οὐ γὰρ οὖν.

Τά γε μὴν σμικρότατα τῶν καλῶν δι' ἀπρέπειαν ὀκνῶ καὶ C
 λέγειν, ὧν ἀπηλλαγμένοι ἂν εἴεν, κολακείας τε πλουσίων
 [πένητες] ἀπορίας τε καὶ ἀλγηδόνας ὄσας ἐν παιδοτροφίᾳ καὶ
 χρηματισμοῖς διὰ τροφήν οἰκετῶν ἀναγκαίαν ἴσχουσι, τὰ μὲν
 δαναζόμενοι, τὰ δ' ἐξαρνούμενοι, τὰ δὲ πάντως πορισάμενοι
 θέμενοι παρὰ γυναϊκάς τε καὶ οἰκέτας, ταμιεύειν παραδόντες,
 ὄσα τε, ὦ φίλε, περὶ αὐτὰ καὶ οἷα πάσχουσι, δῆλά τε δὴ
 καὶ ἀγεννή καὶ οὐκ ἀξία λέγειν. Δῆλα γάρ, ἔφη, καὶ τυφλῶ. D
 Πάντων τε δὴ τούτων ἀπηλλάσσονται, ζήσουσί τε τοῦ μακα-
 ριστοῦ βίου ὃν οἱ ὀλυμπιονίκαί ζῶσι μακαριώτερον. Πῆ;
 Διὰ σμικρὸν που μέρος εὐδαιμονίζονται ἐκεῖνοι ὧν τούτοις
 ὑπάρχει ἢ τε γὰρ τῶνδε νίκη καλλίων, ἢ τ' ἐκ τοῦ δημοσίου
 τροφή τελευτέρα. νίκην τε γὰρ νικῶσι ξυμπάσης τῆς πόλεως
 σωτηρίαν, τροφήν τε καὶ τοῖς ἄλλοις πᾶσιν ὄσων βίος δαίται
 αὐτοῖ τε καὶ παῖδες ἀναδοῦνται καὶ γέρα δέχονται παρὰ τῆς E
 αὐτῶν πόλεως ζῶντές τε καὶ τελευτήσαντες ταφῆς ἀξίας
 μετέχουσιν. Καὶ μάλα, ἔφη, καλά. Μέμνησαι οὖν, ἦν δ'
 ἐγώ, ὅτι ἐν τοῖς πρόσθεν οὐκ οἶδα ὅτου λόγος ἡμῖν ἐπέπληξεν
 ὅτι τοὺς φύλακας οὐκ εὐδαίμονας | ποιοῖμεν, οἷς ἔξόν πάντα 466A
 ἔχειν τὰ τῶν πολιτῶν οὐδὲν ἔχοιεν; ἡμεῖς δέ που εἶπομεν
 ὅτι τοῦτο μὲν, εἰ που παραπίπτοι, εἰσαυθίς σκεφοίμεθα, νῦν
 δὲ τοὺς μὲν φύλακας φύλακας ποιοῖμεν, τὴν δὲ πόλιν ὡς
 οἰοί τ' εἶμεν εὐδαιμονεστάτην, ἀλλ' οὐκ εἰς ἐν ἔθος ἀποβλέ-
 ποντες ἐν αὐτῇ τοῦτο εὐδαιμον πλάττομεν; Μέμνημαι, ἔφη.
 Τί οὖν; νῦν ἡμῖν ὁ τῶν ἐπικούρων βίος, εἴπερ τοῦ γε τῶν
 ὀλυμπιονικῶν πολὺ τε καλλίων καὶ ἀμείνων φαίνεται, μή πη B
 κατὰ τὸν τῶν σκυτοτόμων φαίνεται βίον ἢ τινῶν ἄλλων
 δημιουργῶν ἢ τὸν τῶν γεωργῶν; Οὐ μοι δοκεῖ, ἔφη. Ἀλλὰ
 μέντοι, ὃ γε καὶ ἐκεῖ ἔλεγον, δίκαιον καὶ ἐνταῦθα εἰπεῖν, ὅτι,
 εἰ οὕτως ὁ φύλαξ ἐπιχειρήσει εὐδαίμων γίγνεσθαι, ὥστε μηδὲ
 φύλαξ εἶναι, μηδ' ἀρκέσει αὐτῷ βίος οὕτω μέτριος καὶ βέβαιος
 καὶ ὡς ἡμεῖς φασὲν ἀριστος, ἀλλ' ἀνόητός τε καὶ μερακιώδης
 δόξα ἐμπεισοῦσα εὐδαιμονίας περὶ ὀρμήσει αὐτὸν διὰ δύναμιν
 ἐπὶ τὸ ἅπαντα τὰ ἐν τῇ πόλει οἰκαιοῦσθαι, γνώσεται τὸν

C Ἡσίοδον, ὅτι τῷ ὄντι ἦν σοφὸς λέγων πλέον εἶναι πως ἡμισυ παντός. Ἐμοὶ μὲν, ἔφη, συμβούλῳ χρώμενος μενεῖ ἐπὶ τούτῳ τῷ βίῳ. Συγχωρεῖς ἄρα, ἦν δ' ἐγώ, τὴν τῶν γυναικῶν κοινωνίαν τοῖς ἀνδράσιν, ἣν διεληλύθαμεν, παιδείας τε πέρι καὶ παίδων καὶ φυλακῆς τῶν ἄλλων πολιτῶν, κατὰ τε πόλιν μενούσας εἰς πόλεμόν τε ἰούσας καὶ συμφυλάττειν δεῖν καὶ ξυνηρεύειν ὥσπερ κύνας, καὶ πάντα πάντῃ κατὰ τὸ δυνατόν
D κοινωνεῖν, καὶ ταῦτα πραττούσας τὰ τε βέλτιστα πράξειν καὶ οὐ παρὰ φύσιν τὴν τοῦ θήλεος πρὸς τὸ ἄρρεν ἢ πεφύκατον πρὸς ἀλλήλω κοινωνεῖν; Συγχωρῶ, ἔφη.

Οὐκοῦν, ἦν δ' ἐγώ, ἐκείνο λοιπὸν διελέσθαι, εἰ ἄρα καὶ ἐν ἀνθρώποις δυνατόν, ὥσπερ ἐν ἄλλοις ζῴοις, ταύτην τὴν κοινωνίαν ἐγγενέσθαι, καὶ ὅπῃ δυνατόν; Ἐφθης, ἔφη, εἰπὼν ἢ ἔμελλον ὑπολήψεσθαι. Περὶ μὲν γὰρ τῶν ἐν τῷ πολέμῳ
E οἶμαι, ἔφην, δῆλον ὅν τρόπον πολεμήσουσιν. Πῶς; ἢ δ' ὅς. Ὅτι κοινῇ στρατεύσονται, καὶ πρὸς γε ἄξουσι τῶν παίδων εἰς τὸν πόλεμον ὅσοι ἄδρῳι, ἔν' ὥσπερ οἱ τῶν ἄλλων δημιουργῶν θεῶνται ταῦτα, ἃ τελεωθέντας δεήσει δημιουργεῖν.
467A πρὸς δὲ τῇ θεᾷ διακονεῖν καὶ ὑπηρετεῖν πάντα τὰ περὶ τὸν πόλεμον, καὶ θεραπεύειν πατέρας τε καὶ μητέρας. ἢ οὐκ ἦσθησαι τὰ περὶ τὰς τέχνας, οἷον τοὺς τῶν κεραμέων παῖδας, ὥς πολὺν χρόνον διακονοῦντες θεωροῦσι πρὶν ἄπτεσθαι τοῦ κεραμεύειν; Καὶ μάλα. Ἡ οὖν ἐκείνοις ἐπιμελέστερον παιδευτέον ἢ τοῖς φύλαξι τοὺς αὐτῶν ἐμπειρία τε καὶ θεᾷ τῶν προσηκόντων; Καταγέλαστον μὲντ' ἂν, ἔφη, εἶη. Ἀλλὰ μὴν καὶ μαχεῖται γε πᾶν ζῶον διαφερόντως παρόντων ὧν
B ἂν τέκη. Ἐστὶν οὕτω. κίνδυνος δὲ, ὦ Σώκρατες, οὐ σμικρὸς σφαλείσιν, οἷα δὲ ἐν πολέμῳ φιλεῖ, πρὸς ἑαυτοῖς παῖδας ἀπολέσαντες ποιῆσαι καὶ τὴν ἄλλην πόλιν ἀδύνατον ἀναλαβεῖν. Ἀληθῆ, ἦν δ' ἐγώ, λέγεις. ἀλλὰ σὺ πρῶτον μὲν ἡγεῖ παρασκευαστέον τὸ μὴ ποτε κινδυνεῦσαι; Οὐδαμῶς. Τί δ'; εἴ που κινδυνευτέον, οὐκ ἐν ᾧ βελτίους ἔσονται
C κατορθοῦντες; Δῆλον δῆ. Ἀλλὰ σμικρὸν οἶε διαφέρειν καὶ οὐκ ἄξιον κινδύνου θεωρεῖν ἢ μὴ τὰ περὶ τὸν πόλεμον παῖδας



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C προστίθημί γε τῷ νόμῳ, ἕως ἂν ἐπὶ ταύτης ὦσι τῆς στρατείας,
 μηδενὶ ἐξεῖναι ἀπαρνηθῆναι ὃν ἂν βούληται φιλεῖν, ἵνα καί,
 εἴαν τις τοῦ τύχῃ ἐρῶν ἢ ἀρρένος ἢ θηλείας, προθυμότερος
 ἦ πρὸς τὸ τάριστεία φέρειν. Καλῶς, ἦν δ' ἐγώ. ὅτι μὲν
 γὰρ ἀγαθῷ ὄντι γάμοι τε ἕτοιμοι πλείους ἢ τοῖς ἄλλοις
 καὶ αἵρέσεις τῶν τοιούτων πολλάκις παρὰ τοὺς ἄλλους
 ἔσονται, ἵν' ὃ τι πλείστοι ἐκ τοῦ τοιούτου γίνωνται, εἴρηται
 D ἤδη. Εἶπομεν γάρ, ἔφη. Ἄλλὰ μὴν καὶ καθ' Ὅμηρον τοῖς
 τοιοῖσδε δίκαιον τιμᾶν τῶν νέων ὅσοι ἀγαθοί. καὶ γὰρ
 Ὅμηρος τὸν εὐδοκιμήσαντα ἐν τῷ πολέμῳ νώτοισιν Αἴαντα
 ἔφη διηνεκέεσσι γεραίρεσθαι, ὡς ταύτην οἰκέαν οὔσαν τιμῆν
 τῷ ἠβῶντί τε καὶ ἀνδρείῳ, ἐξ ἧς ἅμα τῷ τιμᾶσθαι καὶ τὴν
 ἰσχὺν αὐξήσει. Ὁρθότατα, ἔφη. Πεισόμεθα ἄρα, ἦν δ' ἐγώ,
 ταῦτά γε Ὅμηρῳ. καὶ γὰρ ἡμεῖς ἐν τε θυσίαις καὶ τοῖς
 τοιούτοις πᾶσι τοὺς ἀγαθοὺς, καθ' ὅσον ἂν ἀγαθοὶ φαίνωνται,
 καὶ ὕμνοις καὶ οἷς νῦν δὴ ἐλέγομεν τιμήσομεν, πρὸς δὲ
 E τούτοις ἔδραις τε καὶ κρέασιν ἰδὲ πλείοις δεπάεσσιν,
 ἵνα ἅμα τῷ τιμᾶν ἀσκῶμεν τοὺς ἀγαθοὺς ἄνδρας τε καὶ
 γυναῖκας. Κάλλιστα, ἔφη, λέγεις. Εἶεν· τῶν δὲ δὴ ἀπο-
 θανόντων ἐπὶ στρατείας ὅς ἂν εὐδοκιμήσας τελευτήσῃ ἄρ' οὐ
 πρῶτον μὲν φήσομεν τοῦ χρυσοῦ γένους εἶναι; Πάντων
 γε μάλιστα. Ἄλλ' οὐ πεισόμεθα Ἡσιόδῳ, ἐπειδάν τινες τοῦ
 τοιούτου γένους τελευτήσωσιν, ὡς ἄρα

469A | οἱ μὲν δαίμονες ἀγνοὶ ἐπιχθόνιοι τελέθουσιν,
 ἔσθλοί, ἀλεξίκακοι, φύλακες μερόπων ἀνθρώπων;
 Πεισόμεθα μὲν οὖν. Διαπυθόμενοι ἄρα τοῦ θεοῦ, πῶς χρὴ
 τοὺς δαιμονίους τε καὶ θείους τιθέναι καὶ τίνι διαφόρῳ, οὕτω
 καὶ ταύτη θήσομεν ἢ ἂν ἐξηγῆται; Τί δ' οὐ μέλλομεν;
 B Καὶ τὸν λοιπὸν δὴ χρόνον ὡς δαιμόνων, οὕτω θεραπεύσομεν
 τε καὶ προσκυνήσομεν αὐτῶν τὰς θήκας; ταῦτά δὲ ταῦτα
 νομιοῦμεν ὅταν τις γήρα ἢ τινι ἄλλῳ τρόπῳ τελευτήσῃ τῶν
 ὅσοι ἂν διαφερόντως ἐν τῷ βίῳ ἀγαθοὶ κριθῶσιν; Δίκαιον
 γοῦν, ἔφη.

Τί δέ; πρὸς τοὺς πολεμίους πῶς ποιήσουσιν ἡμῖν οἱ

στρατιῶται; Τὸ ποῖον δὴ; Πρῶτον μὲν ἀνδραποδισμοῦ
 πέρι, δοκεῖ δίκαιον Ἑλληνας Ἑλληνίδας πόλεις ἀνδραπο-
 δίσσθαι, ἢ μηδ' ἄλλη ἐπιτρέπειν κατὰ τὸ δυνατόν καὶ τοῦτο
 ἐθίζαν, τοῦ Ἑλληνικοῦ γένους φείδεσθαι, εὐλαβουμένους τὴν C
 ὑπὸ τῶν βαρβάρων δουλείαν; Ὀλω καὶ παντί, ἔφη, διαφέρει
 τὸ φείδεσθαι. Μηδὲ Ἑλληνα ἄρα δούλον ἐκτῆσθαι μήτε
 αὐτούς, τοῖς τε ἄλλοις Ἑλλησιν οὕτω συμβουλεύαν; Πάνυ
 μὲν οὖν, ἔφη· μᾶλλον γ' ἂν οὖν οὕτω πρὸς τοὺς βαρβάρους
 τρέποιντο, ἑαυτῶν δ' ἀπέχοντο. Τί δέ; σκυλεύαν, ἦν δ'
 ἐγώ, τοὺς τελευτήσαντας πλὴν δπλων, ἐπειδὴν νικήσωσιν,
 ἢ καλῶς ἔχει; ἢ οὐ πρόφασιν μὲν τοῖς δειλοῖς ἔχει μὴ πρὸς
 τὸν μαχόμενον ἵεναι, ὡς τι τῶν δεόντων δρώντας ὅταν περὶ D
 τὸν τεθνεῶτα κυπτάζωσι, πολλὰ δὲ ἤδη στρατόπεδα διὰ τὴν
 τοιαύτην ἄρπαγὴν ἀπώλετο; Καὶ μάλα ἄνελεύθερον δὲ
 οὐ δοκεῖ καὶ φιλοχρήματον νεκρὸν συλᾶν, καὶ γυναικείας τε
 καὶ σμικρᾶς διανοίας τὸ πολέμιον νομίζαν τὸ σῶμα τοῦ
 τεθνεῶτος ἀποπταμένου τοῦ ἐχθροῦ, λελειπότος δὲ ᾧ ἐπο-
 λέμει; ἢ οἶα τι διάφορον δρᾶν τοὺς τοῦτο ποιούντας τῶν E
 κυνῶν, αἰ τοῖς λίθοις οἷς ἂν βληθῶσι χαλεπαίνουσι τοῦ
 βαλόντος οὐχ ἀπτόμεναι; Οὐδὲ σμικρόν, ἔφη. Ἐατέον ἄρα
 τὰς νεκροσυλίας καὶ τὰς τῶν ἀναιρέσεων διακωλύσεις;
 Ἐατέον μέντοι, ἔφη, νῆ Δία. Οὐδὲ μὴν που πρὸς τὰ ἱερὰ
 τὰ δπλα οἴσομεν ὡς ἀναθήσοντες, ἄλλως τε καὶ τὰ τῶν
 Ἑλλήνων, εἴαν τι ἡμῖν μέλη τῆς πρὸς τοὺς ἄλλους Ἑλληνας 470A
 εὐνοίας· μᾶλλον δὲ καὶ φοβησόμεθα μὴ τι μίασμα ἢ πρὸς
 ἱερὸν τὰ τοιαῦτα ἀπὸ τῶν οἰκείων φέρειν, εἴαν μὴ τι δὴ ὁ
 θεὸς ἄλλο λέγῃ. Ὀρθότατα, ἔφη. Τί δέ; γῆς τε τμήσεως
 τῆς Ἑλληνικῆς καὶ οἰκιῶν ἐμπρήσεως ποῖόν τί σοι δράσουσιν
 οἱ στρατιῶται πρὸς τοὺς πολεμίους; Σοῦ, ἔφη, δόξαν ἀπο-
 φαινομένου ἡδέως ἂν ἀκούσαιμι. Ἐμοί μὲν τοίνυν, ἦν δ'
 ἐγώ, δοκεῖ τούτων μηδέτερα ποιεῖν, ἀλλὰ τὸν ἐπέτειον καρπὸν
 ἀφαιρεῖσθαι. καὶ ὧν ἕνεκα, βούλει σοι λέγω; Πάνυ γε B
 φαίνεται μοι, ὥσπερ καὶ ὀνομάζεται δύο ταῦτα ὀνόματα,
 πόλεμος τε καὶ στάσις, οὕτω καὶ εἶναι δύο, ὄντα ἐπὶ δυοῖν

τινοῖν διαφοραῖν. λέγω δὲ τὰ δύο τὸ μὲν οἰκείον καὶ ξυγγενές, τὸ δὲ ἀλλότριον καὶ ὀθνεῖον. ἐπὶ μὲν οὖν τῇ τοῦ οἰκείου ἔχθρα στάσις κέκληται, ἐπὶ δὲ τῇ τοῦ ἀλλοτρίου πόλεμος.

C Καὶ οὐδὲν γε, ἔφη, ἄπο τρόπου λέγεις. "Ὅρα δὴ καὶ εἰ τόδε πρὸς τρόπου λέγω. φημί γάρ τὸ μὲν Ἑλληνικὸν γένος αὐτὸ αὐτῷ οἰκείον εἶναι καὶ ξυγγενές, τῷ δὲ βαρβαρικῷ ὀθνεῖόν τε καὶ ἀλλότριον. Καλῶς γε, ἔφη. "Ἕλληνας μὲν ἄρα βαρβάροις καὶ βαρβάρους "Ἕλλησι πολεμεῖν μαχομένους τε φήσομεν καὶ πολεμίους φύσει εἶναι, καὶ πόλεμον τὴν ἔχθραν ταύτην κλητέον. "Ἕλληνας δὲ "Ἕλλησιν, ὅταν τι τοιοῦτο δρῶσι, φύσει μὲν φίλους εἶναι, νοσεῖν δ' ἐν τῷ τοιοῦτῳ τὴν Ἑλλάδα

D καὶ στασιάζειν, καὶ στάσιν τὴν τοιαύτην ἔχθραν κλητέον. Ἐγὼ μὲν, ἔφη, ξυγχωρῶ οὕτω νομίζειν. Σκόπει δὴ, εἶπον, ὅτι ἐν τῇ νῦν ὁμολογουμένῃ στάσει, ὅπου ἂν τι τοιοῦτον γένηται καὶ διαστήῃ πόλις, εἰάν ἐκάτεροι ἐκατέρων τέμνωσιν ἀγροὺς καὶ οἰκίας ἐμπιπρῶσιν, ὡς ἀλιτηριώδης τε δοκεῖ ἢ στάσις εἶναι καὶ οὐδέτεροι αὐτῶν φιλοπόλιδες· οὐ γὰρ ἂν

E ποτε ἐτόλμων τὴν τροφὸν τε καὶ μητέρα κείρειν· ἀλλὰ μέτριον εἶναι τοὺς καρποὺς ἀφαιρεῖσθαι τοῖς κρατοῦσι τῶν κρατουμένων, καὶ διανοεῖσθαι ὡς διαλλαγησομένων καὶ οὐκ αἰεὶ πολεμησόντων. Πολὺ γάρ, ἔφη, ἡμερωτέρων αὕτη ἢ διάνοια ἐκείνης. Τί δὲ δὴ; ἔφην· ἦν σὺ πόλιν οἰκίζεις, οὐχ Ἑλληνὶς ἔσται; Δεῖ γ' αὐτήν, ἔφη. Οὐκοῦν καὶ ἀγαθοὶ τε καὶ ἡμεροὶ ἔσονται; Σφόδρα γε. Ἄλλ' οὐ φιλέλληνες; οὐδὲ οἰκείαν τὴν Ἑλλάδα ἡγήσονται, οὐδὲ κοινωνήσουσιν ὧν περ οἱ ἄλλοι ἱερῶν; Καὶ σφόδρα γε. Οὐκοῦν τὴν πρὸς τοὺς

471A "Ἕλληνας διαφοράν, | ὡς οἰκείους, στάσιν ἡγήσονται καὶ οὐδὲ ὀνομάσουσι πόλεμον; Οὐ γάρ. Καὶ ὡς διαλλαγησόμενοι ἄρα διοίσονται; Πάνυ μὲν οὖν. Εὐμενῶς δὴ σωφρονιοῦσιν, οὐκ ἐπὶ δουλείᾳ κολάζοντες οὐδ' ἐπ' ὀλέθρῳ, σωφρονισταὶ ὄντες, οὐ πολέμιοι. Οὕτως, ἔφη. Οὐδ' ἄρα τὴν Ἑλλάδα "Ἕλληνες ὄντες κερουῦσιν, οὐδὲ οἰκήσεις ἐμπρήσουσιν, οὐδὲ ὁμολογήσουσιν ἐν ἐκάστη πόλει πάντας ἔχθροὺς αὐτοῖς εἶναι,

B καὶ ἄνδρας καὶ γυναῖκας καὶ παῖδας, ἀλλ' ὀλίγους αἰεὶ ἔχθροὺς



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ἀφεθήσει ὑφ' ἡμῶν πρὸς τὸ μὴ εἶπεν πῆ δυνατὴ γίνεσθαι αὕτη ἡ πολιτεία. ἀλλὰ λέγε καὶ μὴ διάτριβε.

Οὐκοῦν, ἦν δ' ἐγώ, πρῶτον μὲν τόδε χρὴ ἀναμνησθῆναι, ὅτι ἡμεῖς ζητοῦντες δικαιοσύνην οἷόν ἐστι καὶ ἀδικίαν δεῦρο ἤκομεν. Χρὴ· ἀλλὰ τί τοῦτό γ'; ἔφη. Οὐδέν· ἀλλ' ἐὰν εὖρωμεν οἷόν ἐστι δικαιοσύνη, ἄρα καὶ ἄνδρα τὸν δίκαιον ἀξιῶσομεν μηδὲν δεῖν αὐτῆς ἐκείνης διαφέρειν, ἀλλὰ πανταχῆ
 C τοιοῦτον εἶναι οἷον δικαιοσύνη ἐστίν; ἢ ἀγαπήσομεν, ἐὰν ὅτι ἐγγύτατα αὐτῆς ἢ καὶ πλείστα τῶν ἄλλων ἐκείνης μετέχη; Οὕτως, ἔφη· ἀγαπήσομεν. Παραδείγματος ἄρα ἕνεκα, ἦν δ' ἐγώ, ἐζητοῦμεν αὐτό τε δικαιοσύνην οἷόν ἐστι, καὶ ἄνδρα τὸν τελέως δίκαιον, εἰ γένοιτο, οἷος ἂν εἴη γενόμενος, καὶ ἀδικίαν αὐτὸν καὶ τὸν ἀδικιώτατον, ἵνα εἰς ἐκείνους ἀποβλέποντες, οἷοι ἂν ἡμῖν φαίνωνται εὐδαιμονίας τε πέρι καὶ τοῦ ἐναντίου,
 D ἀναγκαζόμεθα καὶ περὶ ἡμῶν αὐτῶν ὁμολογεῖν, ὅς ἂν ἐκείνοις ὅτι ὁμοιώτατος ἢ, τὴν ἐκείνοις μοῖραν ὁμοιοτάτην ἔξω, ἀλλ' οὐ τοῦτου ἕνεκα, ἵν' ἀποδείξωμεν ὡς δυνατὰ ταῦτα γίνεσθαι. Τοῦτο μὲν, ἔφη, ἀληθὲς λέγεις. Οἷε ἂν οὖν ἡττόν τι ἀγαθὸν ζωγράφον εἶναι ὅς ἂν γράψας παράδειγμα οἷον ἂν εἴη ὁ κάλλιστος ἄνθρωπος καὶ πάντα εἰς τὸ γράμμα ἱκανῶς ἀποδοῦς μὴ ἔχη ἀποδείξει ὡς καὶ δυνατὸν γενέσθαι τοιοῦτον ἄνδρα; Μὰ Δί' οὐκ ἔγωγ', ἔφη. Τί οὖν; οὐ καὶ ἡμεῖς, φαμέν, παράδειγμα ἐποιοῦμεν λόγῳ ἀγαθῆς πόλεως; Πάνυ γε. Ἡττόν τι οὖν οἷε ἡμᾶς εὖ λέγειν τοῦτου ἕνεκα, ἐὰν μὴ ἔχωμεν ἀποδείξει ὡς δυνατὸν οὕτω πόλιν οἰκῆσαι ὡς ἐλέγετο; Οὐ δῆτα, ἔφη. Τὸ μὲν τοίνυν ἀληθές, ἦν δ' ἐγώ, οὕτως· εἰ δὲ δῆ καὶ τοῦτο προθυμηθῆναι δεῖ σὴν χάριν, ἀποδείξει πῆ μάλιστα καὶ κατὰ τί δυνατώτατ' ἂν εἴη, πάλιν μοι πρὸς τὴν τοιαύτην ἀπόδειξιν τὰ αὐτὰ διομολόγησαι. Τὰ ποῖα; Ἄρ'
 473A οἷόν τέ τι | πραχθῆναι ὡς λέγεται, ἢ φύσιν ἔχει πράξιν λέξεως ἡττον ἀληθείας ἐφάπτεσθαι, κἂν εἰ μὴ τῷ δοκεῖ; ἀλλὰ σὺ πρότερον ὁμολογεῖς οὕτως ἢ οὐ; Ὁμολογῶ, ἔφη. Τοῦτο μὲν δῆ μὴ ἀνάγκαζέ με, οἷα τῷ λόγῳ διήλθομεν, τοιαῦτα παντάπασιν καὶ τῷ ἔργῳ δεῖν γιγνόμενα ἀποφαίνειν· ἀλλ', ἐὰν οἷοί

τε γενώμεθα εὐρεῖν ὡς ἂν ἐγγύτατα τῶν εἰρημένων πόλις οἰκή-
 σαιεν, φάναι ἡμᾶς ἐξευρηκέναι ὡς δυνατὰ ταῦτα γίνεσθαι ἃ
 σὺ ἐπιτάττεις. ἢ οὐκ ἀγαπήσεις τούτων τυγχάνων; ἐγὼ μὲν
 γὰρ ἂν ἀγαπήην. Καὶ γὰρ ἐγώ, ἔφη. Τὸ δὲ δὴ μετὰ τοῦτο, B
 ὡς ἔοικε, πειρώμεθα ζητεῖν τε καὶ ἀποδεικνύναι, τί ποτε νῦν
 κακῶς ἐν ταῖς πόλεσι πράττεται δι' ὃ οὐχ οὕτως οἰκοῦνται,
 καὶ τίνοσ ἂν σμικροτάτου μεταβαλόντος ἔλθοι εἰς τοῦτον τὸν
 τρόπον τῆς πολιτείας πόλις, μάλιστα μὲν ἑνός, εἰ δὲ μή,
 δυοῖν, εἰ δὲ μή, ὃ τι ὀλιγίστων τὸν ἀριθμὸν καὶ σμικροτάτων
 τὴν δύναμιν. Παντάπασι μὲν οὖν, ἔφη. Ἐνός μὲν τοίνυν, C
 ἦν δ' ἐγώ, μεταβαλόντος δοκοῦμέν μοι ἔχειν δεῖξαι ὅτι μετα-
 πέσοι ἂν, οὐ μέντοι σμικροῦ γε οὐδὲ ῥαδίου, δυνατοῦ δέ.
 Τίνοσ; ἔφη. Ἐπ' αὐτὸ δὴ, ἦν δ' ἐγώ, εἴμι δ τῷ μεγίστῳ
 προσεικάζομεν κύματι εἰρήσεται δ' οὖν, εἰ καὶ μέλλει γέλῳτί
 τε ἀτεχνῶσ ὥσπερ κῦμα ἐγγελῶν καὶ ἀδοξία κατακλύσειν.
 σκόπει δὲ δ μέλλω λέγειν. Δέγε, ἔφη. Ἐὰν μή, ἦν δ' ἐγώ,
 ἢ οἱ φιλόσοφοι βασιλεύσωσιν ἐν ταῖς πόλεσιν ἢ οἱ βασιλῆσ D
 τε νῦν λεγόμενοι καὶ δυνάσται φιλοσοφήσωσιν γνησίως τε καὶ
 ἱκανῶσ, καὶ τοῦτο εἰς ταῦτον ξυμπέσῃ, δύναμις τε πολιτικὴ
 καὶ φιλοσοφία, τῶν δὲ νῦν πορευομένων χωρὶς ἐφ' ἑκάτερον
 αἱ πολλαὶ φύσεισ ἐξ ἀνάγκησ ἀποκλεισθῶσιν, οὐκ ἔστι κακῶν
 παῦλα, ὃ φλε Γλαῦκων, ταῖς πόλεσιν, δοκῶ. δ' οὐδὲ τῷ
 ἀνθρωπίνῳ γένει, οὐδὲ αὕτη ἢ πολιτεία μή ποτε πρότερον E
 φυῆ τε εἰς τὸ δυνατὸν καὶ φῶσ ἡλίου ἴδῃ, ἦν νῦν λόγῳ
 διεληλύθαμεν. ἀλλὰ τοῦτό ἐστιν, ὃ ἐμοὶ πάλαι ὄκνον ἐντίθησιν
 λέγειν, ὀρῶντι ὡσ πολὺ παρὰ δόξαν ῥηθήσεται· χαλεπὸν γὰρ
 ἰδεῖν, ὅτι οὐκ ἂν ἄλλη τις εὐδαιμονήσειεν οὔτε ἰδία οὔτε
 δημοσία. Καὶ ὅσ, ὦ Σώκρατες, ἔφη, τοιοῦτον ἐκβέβληκασ
 ῥῆμά τε καὶ λόγον, ὃν εἰπὼν ἡγοῦ ἐπὶ σὲ πάνυ πολλοὺσ τε
 καὶ οὐ φαύλοσ νῦν οὕτωσ, οἷον ῥίψαντασ τὰ ἱμάτια, | γυμνοὺσ 474A
 λαβόντασ ὃ τι ἐκάστω παρέτυχεν ὄπλον, θεῖν διατεταμένουσ
 ὡσ θαυμάσια ἐργασομένουσ· οὗσ εἰ μή ἀμυνεῖ τῷ λόγῳ καὶ
 ἐκφεύξει, τῷ ὄντι τυθαζόμενοσ δώσεισ δίκην. Οἰκοῦν σὺ μοι,
 ἦν δ' ἐγώ, τούτων αἴτιοσ; Καλῶσ γ', ἔφη, ἐγὼ ποιῶν. ἀλλὰ

τοί σε οὐ προδώσω, ἀλλ' ἀμυνῶ οἷς δύναμαι. δύναμαι δὲ
 εὐνοία τε καὶ τῷ παρακελεύεσθαι, καὶ ἴσως ἂν ἄλλου του
 Β ἐμμελέστερόν σοι ἀποκρινοίμην. ἀλλ' ὡς ἔχων τοιοῦτον
 βοηθὸν πειρῶ τοῖς ἀπιστοῦσιν ἐνδείξασθαι ὅτι ἔχει ἢ σὺ
 λέγεις. Πειρατέον, ἦν δ' ἐγώ, ἐπειδὴ καὶ σὺ οὕτω μεγάλην
 ξυμμαχίαν παρέχει. ἀναγκαῖον οὖν μοι δοκεῖ, εἰ μέλλομέν
 πη ἐκφεύξασθαι οὗς λέγεις, διορίσασθαι πρὸς αὐτοὺς τοὺς
 φιλοσόφους τίνας λέγοντες τολμῶμεν φάναι δεῖν ἄρχειν, ἵνα
 διαδήλων γενομένων δύνηται τις ἀμύνεσθαι, ἐνδεικνύμενος ὅτι
 τοῖς μὲν προσήκει φύσει ἀπτεσθαι τε φιλοσοφίας ἡγεμονεύειν
 C τ' ἐν πόλει, τοῖς δ' ἄλλοις μήτε ἀπτεσθαι ἀκολουθεῖν τε
 τῷ ἡγουμένῳ. Ὡρα ἂν εἴη, ἔφη, ὀρίζεσθαι. Ἴθι δὴ, ἀκολου-
 θησόν μοι τῆδε, εἰ ἂν αὐτὸ ἀμῆ γέ πη ἱκανῶς ἐξηγησώμεθα.
 Ἄγε, ἔφη. Ἀναμιμνήσκεις οὖν σε, ἦν δ' ἐγώ, δεήσει, ἢ
 μέμνησαι ὅτι δὴν ἂν φῶμεν φιλεῖν τι, δεῖ φανῆναι αὐτόν, εἰ ἂν
 ὀρθῶς λέγηται, οὐ τὸ μὲν φιλοῦντα ἐκείνου, τὸ δὲ μή, ἀλλὰ
 πᾶν στέργοντα; Ἀναμιμνήσκεις, ἔφη, ὡς ἔοικε, δεῖ· οὐ γὰρ
 D πάνυ γε ἐννοῶ. Ἄλλω, εἶπον, ἔπρεπεν, ὦ Γλαύκων, λέγειν ἢ
 λέγεις· ἀνδρὶ δ' ἐρωτικῶ οὐ πρέπει ἀμνημονεῖν ὅτι πάντες οἱ
 ἐν ὥρᾳ τὸν φιλόπαιδα καὶ ἐρωτικὸν ἀμῆ γέ πη δάκνουσί τε
 καὶ κινουῦσι, δοκοῦντες ἀξιοὶ εἶναι ἐπιμελείας τε καὶ τοῦ
 ἀσπάζεσθαι. ἢ οὐχ οὕτω ποιεῖτε πρὸς τοὺς καλοὺς; ὁ μὲν,
 ὅτι σιμός, ἐπίχαρις κληθεὶς ἐπαινεθήσεται ὑφ' ὑμῶν, τοῦ δὲ
 τὸ γρυπὸν βασιλικόν φατε εἶναι, τὸν δὲ δὴ διὰ μέσου τούτων
 E ἐμμετρώτατα ἔχειν, μέλανας δὲ ἀνδρικοὺς ἰδεῖν, λευκοὺς δὲ
 θεῶν παῖδας εἶναι· μελιχλῶρους δὲ καὶ τοῦνομα οἶει τινὸς
 ἄλλου ποίημα εἶναι ἢ ἐραστοῦ ὑποκοριζομένου τε καὶ εὐχερῶς
 φέροντος τὴν ὠχρότητα, εἰ ἂν ἐπὶ ὥρᾳ ἦ; καὶ ἐνὶ λόγῳ πάσας
 475A προφάσεις προφασίζεσθέ τε | καὶ πάσας φωνὰς ἀφίετε, ὥστε
 μηδένα ἀποβάλλειν τῶν ἀνθούτων ἐν ὥρᾳ. Εἰ βούλει, ἔφη,
 ἐπ' ἐμοῦ λέγειν περὶ τῶν ἐρωτικῶν ὅτι οὕτω ποιουῦσι, συγχωρῶ
 τοῦ λόγου χάριν. Τί δέ; ἦν δ' ἐγώ· τοὺς φιλοῖνους οὐ τὰ
 αὐτὰ ταῦτα ποιούντας ὀρᾶς; πάντα οἶνον ἐπὶ πάσης
 προφάσεως ἀσπαζομένους; Καὶ μάλα. Καὶ μὴν φιλοτίμους



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εἰδῶν περί ὁ αὐτὸς λόγος, αὐτὸ μὲν ἐν ἑκαστον εἶναι, τῇ δὲ
 τῶν πράξεων καὶ σωμάτων καὶ ἀλλήλων κοινωνία πανταχοῦ
 φανταζόμενα πολλὰ φαίνεσθαι ἑκαστον. Ὅρθως, ἔφη, λέγεις.
 Ταύτη τοίνυν, ἦν δ' ἐγώ, διαιρῶ, χωρὶς μὲν οὖς νῦν δὴ
 ἔλεγες φιλοθεάμονάς τε καὶ φιλοτέχνους καὶ πρακτικούς,
 B καὶ χωρὶς αὐτῶν περὶ ὧν ὁ λόγος, οὖς μόνους ἂν τις ὀρθῶς
 προσείποι φιλοσόφους. Πῶς, ἔφη, λέγεις; Οἱ μὲν που, ἦν
 δ' ἐγώ, φιλήκοοι καὶ φιλοθεάμονες τὰς τε καλὰς φωνὰς
 ἀσπάζονται καὶ χροῖας καὶ σχήματα καὶ πάντα τὰ ἐκ τῶν
 τοιούτων δημιουργούμενα, αὐτοῦ δὲ τοῦ καλοῦ ἀδύνατος
 αὐτῶν ἢ διάνοια τὴν φύσιν ἰδεῖν τε καὶ ἀσπάζεσθαι.
 Ἐχει γὰρ οὖν δὴ, ἔφη, οὕτως. Οἱ δὲ δὴ ἐπ' αὐτὸ τὸ καλὸν
 δυνατοὶ εἶναι τε καὶ ὁρᾶν καθ' αὐτὸ ἄρα οὐ σπάνιοι ἂν
 C εἶεν; Καὶ μάλα. Ὁ οὖν καλὰ μὲν πράγματα νομίζων,
 αὐτὸ δὲ κάλλος μήτε νομίζων μήτε, ἂν τις ἡγήται ἐπὶ τὴν
 γνῶσιν αὐτοῦ, δυνάμενος ἔπεσθαι, ἴσως ἢ ὑπαρ δοκεῖ σοι
 ζῆν; σκόπει δὲ τὸ ὄνειρώττειν ἄρα οὐ τόδε ἐστίν, ἔάν τε
 ἐν ὕπνῳ τις ἔάν τ' ἐγρηγορῶς τὸ ὁμοίον τῷ μὴ ὁμοίον ἀλλ'
 αὐτὸ ἡγήται εἶναι ὃ ἔοικεν; Ἐγὼ γοῦν ἂν, ἦ δ' ὅς, φαίην
 ὄνειρώττειν τὸν τοιοῦτον. Τί δέ; ὁ τάναντία τούτων ἡγούμενός
 τέ τι αὐτὸ καλὸν καὶ δυνάμενος καθορᾶν καὶ αὐτὸ καὶ τὰ
 D ἐκείνου μετέχοντα, καὶ οὔτε τὰ μετέχοντα αὐτὸ οὔτε αὐτὸ
 τὰ μετέχοντα ἡγούμενος, ὑπαρ ἢ ἴσως αὐτῶν καὶ οὗτος δοκεῖ
 σοι ζῆν; Καὶ μάλα, ἔφη, ὑπαρ. Οὐκοῦν τούτου μὲν τὴν
 διάνοιαν ὡς γινώσκοντος γνώμην ἂν ὀρθῶς φαίμεν εἶναι,
 τοῦ δὲ δόξαν ὡς δοξάζοντος; Πάνυ μὲν οὖν. Τί οὖν, ἔάν
 ἡμῖν χαλεπαίνῃ οὗτος, ὃν φαμεν δοξάζειν ἀλλ' οὐ γινώσκειν,
 καὶ ἀμφισβητῆ ὡς οὐκ ἀληθῆ λέγομεν, ἔξομέν τι παραμυ-
 θείσθαι αὐτὸν καὶ πείθειν ἡρέμα, ἐπικρυπτόμενοι ὅτι οὐχ
 E ὑγιαίνει; Δεῖ γέ τοι δὴ, ἔφη. Ἴθι δὴ, σκόπει τί ἐροῦμεν
 πρὸς αὐτόν. ἢ βούλει ὧδε πυνθανώμεθα παρ' αὐτοῦ, λέγοντες
 ὡς εἴ τι οἶδεν οὐδεὶς αὐτῷ φθόνος, ἀλλ' ἄσμενοι ἂν ἴδοιμεν
 εἰδότα τι. ἀλλ' ἡμῖν εἶπέ τόδε· ὁ γινώσκων γινώσκει τί
 ἢ οὐδέν; σὺ οὖν μοι ὑπὲρ ἐκείνου ἀποκρίνου. Ἀποκρινοῦμαι,

ἔφη, ὅτι γινώσκα τί Πότερον ὄν ἢ οὐκ ὄν; Ὅν· πῶς γὰρ | ἂν μὴ ὄν γέ τι γνωσθῆι; ^{IK} ἀνωσ οὖν τοῦτο ἔχομεν, 477a
κἂν εἰ πλεοναχῆ σκοποῖμεν, ὅτι τὸ μὲν παντελῶς ὄν παν-
τελῶς γνωστόν, μὴ ὄν δὲ μηδαμῆ πάντῃ ἀγνωστον; Ἰκανώ-
τατα. Εἶεν· εἰ δὲ δὴ τι οὕτως ἔχα ὡς εἶναί τε καὶ μὴ εἶναι,
οὐ μετοξὺ ἂν κείτο τοῦ εἰλικρινῶς ὄντος καὶ τοῦ αὐ μηδαμῆ
ὄντος; Μεταξύ. Οὐκοῦν ἐπεὶ ἐπὶ μὲν τῷ ὄντι γνῶσις ἦν,
ἀγνωσία δ' ἐξ ἀνάγκης ἐπὶ μὴ ὄντι, ἐπὶ τῷ μεταξὺ τούτῳ B
μεταξὺ τι καὶ ζητητέον ἀγνοίας τε καὶ ἐπιστήμης, εἰ τι
τυγχάνει ὄν τοιοῦτον; Πάνυ μὲν οὖν. Ἄρ' οὖν λέγομέν τι
δόξαν εἶναι; Πῶς γὰρ οὐ; Πότερον ἄλλην δύναμιν ἐπι-
στήμης ἢ τὴν αὐτήν; Ἄλλην. Ἐπ' ἄλλῳ ἄρα τέτακται
δόξα καὶ ἐπ' ἄλλῳ ἐπιστήμη, κατὰ τὴν ἄλλην δύναμιν
ἑκατέρα τὴν αὐτῆς. Οὕτω. Οὐκοῦν ἐπιστήμη μὲν ἐπὶ τῷ
ὄντι πέφυκε γινῶναι ὡς ἔστι τὸ ὄν; μᾶλλον δὲ ᾧδέ μοι δοκεῖ
πρότερον ἀναγκαῖον εἶναι διελέσθαι. Πῶς; Φήσομεν δυνάμεις C
εἶναι γένος τι τῶν ὄντων, αἷς δὴ καὶ ἡμεῖς δυνάμεθα δ
δυνάμεθα καὶ ἄλλο πᾶν ὃ τί περ ἂν δύνηται, οἷον λέγω
ὄψιν καὶ ἀκοήν τῶν δυνάμεων εἶναι, εἰ ἄρα μαθήνας δ βού-
λομαι λέγειν τὸ εἶδος. Ἄλλὰ μαθήνω, ἔφη. Ἀκουσον δὴ
ὃ μοι φαίνεται περὶ αὐτῶν. δυνάμεις γὰρ ἐγὼ οὔτε τινα
χρόαν ὄρω οὔτε σχῆμα οὔτε τι τῶν τοιούτων οἷον καὶ ἄλλων
πολλῶν, πρὸς δὲ ἀποβλέπων ἕνια διορίζομαι παρ' ἑμαυτῷ τὰ
μὲν ἄλλα εἶναι, τὰ δὲ ἄλλα δυνάμεις δ' εἰς ἑκάστο μόνον
βλέπω ἐφ' ᾧ τε ἔστι καὶ ὃ ἀπεργάζεται, καὶ ταύτην ἐκάστην D
αὐτῶν δύναμιν ἐκάλεσα, καὶ τὴν μὲν ἐπὶ τῷ αὐτῷ τεταγμένην
καὶ τὸ αὐτὸ ἀπεργαζομένην τὴν αὐτήν καλῶ, τὴν δὲ ἐπὶ
ἑτέρῳ καὶ ἕτερον ἀπεργαζομένην ἄλλην. Τί δὲ σύ; πῶς
ποιεῖς; Οὕτως, ἔφη. Δεῦρο δὴ πάλιν, ἦν δ' ἐγώ, ᾧ ἀριστε-
ἐπιστήμην πρότερον δυνάμιν τινα φῆς εἶναι αὐτήν, ἢ εἰς τί
γένος τίθης; Εἰς τοῦτο, ἔφη, πασῶν γε δυνάμεων ἐφρώμενε-
στάτην. Τί δέ, δόξαν εἰς δύναμιν ἢ εἰς ἄλλο εἶδος οἴσομεν; E
Οὐδαμῶς, ἔφη. ᾧ γὰρ δοξάζαν δυνάμεθα, οὐκ ἄλλο τι ἢ
δόξα ἐστίν. Ἄλλὰ μὲν δὴ ὀλίγον γε πρότερον ὁμολόγεις μὴ

τὸ αὐτὸ εἶναι ἐπιστήμην τε καὶ δόξαν. Πῶς γὰρ ἂν, ἔφη, τό γε ἀναμάρτητον τῷ μὴ ἀναμαρτήτῳ ταυτόν ποτέ τις νοῦν ἔχων τιθείη; Καλῶς, ἦν δ' ἐγώ, καὶ δῆλον, ὅτι ἕτερον

478A ἐπιστήμης δόξα | ὁμολογεῖται ἡμῖν. "Ἐτερον. 'Ἐφ' ἑτέρῳ ἄρα ἕτερόν τι δυναμένη ἑκατέρα αὐτῶν πέφυκεν. 'Ανάγκη. 'Ἐπιστήμη μὲν γέ που ἐπὶ τῷ ὄντι, τὸ ὄν γνῶναι ὡς ἔχει; Ναί. Δόξα δέ, φαμέν, δοξάζειν; Ναί. 'Ἡ ταυτόν ὅπερ ἐπιστήμη γινώσκει; καὶ ἔσται γνωστόν τε καὶ δοξαστόν τὸ αὐτό; ἢ ἀδύνατον; 'Αδύνατον, ἔφη, ἐκ τῶν ὁμολογημένων, εἴπερ ἐπ' ἄλλῃ ἄλλῃ δύναμις πέφυκε, δυνάμεις δὲ ἀμφοτέρας ἔστων, δόξα τε καὶ ἐπιστήμη, ἄλλη δὲ ἑκα-

B τέρα, ὡς φαμέν. ἐκ τούτων δὴ οὐκ ἐγχωρεῖ γνωστόν καὶ δοξαστόν ταυτόν εἶναι. Οὐκοῦν εἰ τὸ ὄν γνωστόν, ἄλλο τι ἂν δοξαστόν ἢ τὸ ὄν εἴη; "Ἄλλο. 'Ἀρ' οὖν τὸ μὴ ὄν δοξάζει; ἢ ἀδύνατον καὶ δοξάσαι τὸ μὴ ὄν; ἐννόει δέ. οὐχ ὁ δοξάζων ἐπὶ τι φέρει τὴν δόξαν; ἢ οἶόν τε αὐτὸς δοξάζει μὲν, δοξάζειν δὲ μηδέν; 'Αδύνατον. 'Ἄλλ' ἔν γέ τι δοξάζει ὁ δοξάζων; Ναί. 'Ἄλλὰ μὴν μὴ ὄν γε οὐχ ἔν τι, ἀλλὰ

C μηδέν ὀρθότατ' ἂν προσαγορεύοιτο. Πάνυ γε. Μὴ ὄντι μὴν ἄγνοιαν ἐξ ἀνάγκης ἀπέδομεν, ὄντι δὲ γνῶσιν. 'Ορθῶς, ἔφη. Οὐκ ἄρα ὄν οὐδὲ μὴ ὄν δοξάζει. Οὐ γάρ. Οὔτε ἄρα ἄγνοια οὔτε γνῶσις δόξα ἂν εἴη. Οὐκ ἔοικεν. 'Ἀρ' οὖν ἐκτὸς τούτων ἔστιν ὑπερβαίνουσα ἢ γνῶσιν σαφηνεῖα ἢ ἄγνοιαν ἀσαφεία; Οὐδέτερα. 'Ἄλλ' ἄρα, ἦν δ' ἐγώ, γνώσεως μὲν σοι φαίνεται δόξα σκοτωδέστερον, ἀγνοίας δὲ φανότερον; Καὶ πολὺ γε,

D ἔφη. 'Ἐντὸς δ' ἀμφοῖν κείται; Ναί. Μεταξὺ ἄρα ἂν εἴη τούτοις δόξα. Κομιδῆ μὲν οὖν. Οὐκοῦν ἔφαμεν ἐν τοῖς πρόσθεν, εἴ τι φανείη οἶον ἅμα ὄν τε καὶ μὴ ὄν, τὸ τοιοῦτον μεταξὺ κείσθαι τοῦ εἰλικρινῶς ὄντος τε καὶ τοῦ πάντως μὴ ὄντος, καὶ οὔτε ἐπιστήμην οὔτε ἄγνοιαν ἐπ' αὐτῷ ἔσεσθαι, ἀλλὰ τὸ μεταξὺ αὐτῶν φανέν ἀγνοίας καὶ ἐπιστήμης; 'Ορθῶς. Νῦν δέ γε πέφανται μεταξὺ τούτοις δὲ δὴ καλοῦμεν δόξαν.

E Πέφανται. 'Ἐκεῖνο δὴ λείποιτ' ἂν ἡμῖν εὐρεῖν, ὡς ἔοικε, τὸ ἀμφοτέρων μετέχον, τοῦ εἶναι τε καὶ μὴ εἶναι, καὶ



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μένους, αὐτὸ δὲ τὸ καλὸν μὴ ὀρώοντας μηδ' ἄλλω ἐπ' αὐτὸ ἄγοντι δυναμένους ἔπεισθαι, καὶ πολλὰ δίκαια, αὐτὸ δὲ τὸ δίκαιον μὴ, καὶ πάντα οὕτω, δοξάζειν φήσομεν ἅπαντα, γινώσκειν δὲ ὧν δοξάζουσιν οὐδέν. Ἄνάγκη, ἔφη. Τί δὲ αὐ τοὺς αὐτὰ ἕκαστα θεωμένους καὶ αἰεὶ κατὰ ταῦτα ὡσαύτως ὄντα; ἄρ' οὐ γινώσκειν ἄλλ' οὐ δοξάζειν; Ἄνάγκη καὶ ταῦτα. Οὐκοῦν καὶ ἀσπάζεσθαι τε καὶ φιλεῖν τούτους μὲν
 480Δ ταῦτα φήσομεν ἐφ' οἷς γνῶσις ἐστίν, | ἐκείνους δὲ ἐφ' οἷς δόξα; ἢ οὐ μνημονεύομεν, ὅτι φωνάς τε καὶ χροάς καλὰς καὶ τὰ τοιαῦτα ἔφαμεν τούτους φιλεῖν τε καὶ θεᾶσθαι, αὐτὸ δὲ τὸ καλὸν οὐδ' ἀνέχεσθαι ὡς τι ὄν; Μεινήμεθα. Μὴ οὖν τι πλημμελήσομεν φιλοδόξους καλοῦντες αὐτοὺς μᾶλλον ἢ φιλοσόφους; καὶ ἄρα ἡμῖν σφόδρα χαλεπανοῦσιν, ἂν οὕτω λέγωμεν; Οὐκ, ἂν γ' ἐμοὶ πείθωνται, ἔφη· τῷ γὰρ ἀληθεῖ χαλεπαίνειν οὐ θέμις. Τοὺς αὐτὸ ἄρα ἕκαστον τὸ ὄν ἀσπαζομένους φιλοσόφους ἄλλ' οὐ φιλοδόξους κλητέον; Παντάπασι μὲν οὖν.

NOTES.

BOOK I.

327A. Κατέβην χθὲς εἰς Πειραιᾶ.

“Divinam huins exordii simplicitatem iam veteres multum celebraverunt.”—Stallb. On Plato’s method of introducing his subject, the artistic rather than the scientific, see Introduction, Name and Aim of *Republic*.

The story goes that after Plato’s death, among his remains a tablet was found with these, the four opening words of the *Republic*, written in a variety of different orders.

Dion. Hal. *de Comp. Verb.*, vol. v. p. 209 (Reiske). Ὁ δὲ Πλάτων τοὺς ἑαυτοῦ διαλόγους κτενίζων καὶ βοστριχίζων καὶ πάντα τρόπον ἀναπλέκων οὐ διέλιπεν ὀγδοήκοντα γεγονῶς ἔτη, γνώρισμα δὲ τούτου τὰ τε ἄλλα καὶ δὴ καὶ τὰ περὶ τὴν δέλτον ἣν τελευτήσαντος αὐτοῦ λέγουσιν εὐρεθῆναι, ποικίλως μετακειμένην τὴν ἀρχὴν τῆς Πολιτείας ἔχουσαν τήνδε κατέβην χθὲς εἰς Πειραιᾶ μετὰ Γλαύκωνος τοῦ Ἀρίστωνος.

The story is repeated by Quintilian, *Inst.* viii. 6. 64, in a passage which is worth quoting entire. “Nec aliud potest sermonem facere numerosum quam opportuna ordinis permutatio, neque alio *ceris Platonis inventa sunt quattuor illa verba* quibus in illo pulcherrimo operum in Piræum se descendere significat plurimis modis scripta, quam quod eum quoque maxime facere experiretur.” It is also quoted in the miscellaneous compiler Diogenes Laertius, iii. 37, on the authority of Euphorion and Panaetius. It is found, however, in no earlier or better authority than Dionysius, though possibly known to Cicero, *v. De Sen.* v. 13, quoted below.

Like many other such stories about the great personages of antiquity, it may or may not be true, but it is certainly “well found,” and may fairly be used, as Dionysius himself

employs it, to point the criticism that Plato's superexcellent style was not attained without conscious trouble, but that he was a most laborious and fastidious composer.

That the ancients, masters as they were of style, did not believe in felicitous scribbling, is confirmed by many such stories, both in Greek and Latin, *e.g.*, Sophocles' accounts of his attainment of his own third period of "golden mediocrity" (Plut. *de Prof. Virt. Sent.*, p. 79 B); and the well-known story of Demosthenes transcribing Thucydides eight times (Lucian *adv. Indoct.*, c. 4); in Latin, Horace's criticism upon Lucilius, *Satt.* i. 4. 9 *et seqq.*, i. 10. 9, etc.; and his own precepts in the *Ars Poet.* v. 388 etc.; or the account of Virgil's laborious method in the Suetonian life § 22, ed. Nettleship. Cp. Quintil. x. 3. 8, and Aul. Gell. 17. 10. In modern days we have the instances of Pope and Gray, to mention no others, in our own language, and we may remember, with Carlyle, Goethe's remark about himself, that he "had nothing sent him in his sleep, no page of his but he knew well how it came there"; or Sheridan's famous, if unparliamentary, dictum about easy writing. Cp. Carlyle, *Misc. Essays*, 'Sir Walter Scott,' vol. vi. p. 74, People's Edition.

To find any argument on the statement in Dion. Hal., *ὀγδοήκοντα ἔτη*, also found in Cicero, "uno et octogesimo anno scribens est mortuus," *De Sen.* v. 13, as to the time of life at which Plato wrote the *Republic*, is obviously beside the mark. It is sufficiently interesting that he lived till eighty or more, and wrote to the last. Cp. also Sen. *Ep.* 58, 31, where the story is improved, and makes him die on his eighty-first birthday; Augustin, *Civ. Dei.* viii. 11, etc.

χθές. The dialogue is represented as being repeated by Socrates, the day after it actually took place at the house of Cephalus, to the same company, with one more added, who afterwards conduct the dialogue of the *Timæus*, that is to say, to Timæus, Hermocrates, Critias, and another unnamed hearer.

We have then (1) the actual day of the Bendideia; (2) the day occupied in repeating the dialogue of the *Republic*; (3) the day consumed in the dialogue of the *Timæus*.

The actual date of this Bendideia is perhaps not very important. Proclus, who professes to fix it, introduces a sad confusion, for in his commentaries on the *Timæus*, after giving a clear account of the three days, *Εἰς Τιμαῖον* A. 3E,



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of a victor Βενδίδωρος. So *C. I.* 496, Βενδιδώρα, corresponding to the better known Ἀρτεμιδώρα. There seems to have been a temple of Bendis, as well as one of Artemis, at Munychium, *Xen. Hell.* ii. 4. 11.

ἄτε νῦν πρῶτον ἄγοντες. When the Bendideia actually did come in from Thrace to Athens, we have no evidence to show. Bergk, *Attic. Comoed. Rell.* pp. 76, 81, attempts to fix the date about Ol. 84. 1, i.e., 444 B.C., or Ol. 83. 1. Here again we cannot argue at all as to the date of the *Republic*, actual or ideal. See *Introduction*.

Πομπή. A solemn procession, a pageant, especially religious (such as that depicted on the frieze of the Parthenon, P.).

Θρᾶκες. Athens had for a long time considerable relations with Thrace. Amphipolis was founded 437 B.C., and about B.C. 430 they were drawn closer than usual by the alliance with Sitalces. See *Thuc.* ii. 29. But there was probably always a considerable resident Thracian population at Athens. It is noticeable, too, that the λαμπάδιον, or torch, of the torch race, appears on the reverse of the coins of Amphipolis, the great Athenian centre in Thrace.

B. προσευξάμενοι δὲ καὶ θεωρήσαντες. “Duae causas ponit suae in Piraeum profectionis, pietatem et religionem, et studium spectandi, utraque philosopho convenit.”—Muretus.

πρὸς τὸ ἄστυ, ‘(back) to town.’ Regular expression for Athens—the old town as distinguished from the Piraeus. Cp. *Symp.* 172 A, etc. It is also used (1) for Athens as town opposed to Attica as country, e.g., *Ar. Nub.* 47, etc., and (2) for Athens generally, as town opposed to πόλις, the old city, citadel, or ἀκρόπολις, e.g., *Thuc.* ii. 15.

μου λαβόμενος τοῦ ἱματίου, not, of my cloak, but, of me by my cloak. Cp. *Madvig, Gk. Synt.*, 57. Rem.

αὐτός. ‘His master.’ The regular expression used by followers of their chieftains, slaves of their masters, wives of husbands, children of parents, also by pupils of their teacher, e.g., *Ar. Nub.* v. 218.

ΣΤ. φέρε τίς γὰρ οὗτος οὐπὶ τῆς κρεμάθρας ἀνὴρ;

ΜΑΘ. αὐτός; Σ. τίς αὐτός; ΜΑΘ. Σωκράτης.

It is the *Iipse* of the well-known *Iipse dixit*, αὐτὸς ἔφα, the

watchword of the Pythagoreans. For full account see L. & S.

οὗτος. 'Yonder he is coming up behind.'

ἀλλὰ περιμένετε, ἀλλὰ περιμενοῦμεν. A playful and realistic repetition of the actual words. "Be pleased to wait, we will be pleased to wait."

c. Πολέμαρχος καὶ Ἀδείμαντος, κ.τ.λ. See *Introd. on Dramatis Personae*.

ὡς ἀπὸ τῆς πομπῆς. 'Evidently coming away from the pageant.'

δοιοὶ ἐσμέν. 'You see "our strength" do you?'

Οἰκοῦν τι ἐν λάπτει. Well then there remains still a third course. All the editions give thus οἰκοῦν. But it seems almost more natural to put the stress on the οἶκ, οἶκον—Is there not still a third course? The fact is that the meaning of the combination οἶκ οἶν must always be determined by the context. Elmsley even proposed to give up the distinction and write οἶκ οἶν divisim always—*V. Elms. Heracl.* 256, and cp. Paley's *Greek Particles*, p. 58. On ellipse of apodosis, v. Goodwin, *M. T.* § 53, 2, for comment on this passage.

ὡς τοῖνον μὴ ἀκουσομένων, οὕτω διανοεῖσθε. Consider then that we shan't listen, literally, since then (as you must know) we shall not hear, so make up your minds. *V. Goodwin, M. T.*, § 113, note 10c. (The negative μὴ rather than οὐ depends on the imperative form of the sentence.) In 470E we have οὐ.

328a. λαμπάς, literally a torch, hence a torch-race, *Fackelrennen*, also called more fully λαμπαδοιχία, λαμπαδηφορία, λαμπαδοδρομία. Of this sport there seem to have been both a simple form, in which three foot runners, each with a torch, contended, and a more complicated form in which perhaps more than one series of runners or horsemen, as here, contended. The more complicated form has supplied to literature a splendid simile for the race of life. Cp. Plato *Legg.* vi. 776B, γεννῶντας τε καὶ ἐκτρέφοντας παῖδας, καθάπερ λαμπάδα τῶν βίων παραδίδοντας ἄλλοις ἐξ ἄλλων, with Lucretius' better known imitation, the felicitous motto of Dr. Whewell's *Inductive Sciences*,

"Inque brevi spatio mutantur saecula animantum,
Et quasi cursores vitae lampada tradunt."—*Lucret.* ii. 78.

λαμπάδια. The diminutive, 'Little torches.'

παννυχίδα ποιήσουσι. 'Will hold a watch night.' παννυχίς, Lat. *pervigilium*, *vigilia*. They were generally held in honour of the mystic Chthonian deities, Demeter, Dionysus, etc., to which Artemis Bendis belonged (En.).

μὴ ἄλλως ποιεῖτε. 'Don't say us nay, don't refuse'—a regular expression. Cp. *infra*, 338A, μὴ οὖν ἄλλως ποιεῖ, and again 369B.

Β. Λυσίαν. This is of course the orator Lysias. See *Introd. on Dramatis Personae*.

Θρασύμαχον. See *Introd. on Dramatis Personae*. The words καὶ δὴ καὶ ('and we ought not to omit') indicate the important part he is to play.

Χαρμαντίδην. Charmantides and Clitophon are *umbræ* of Thrasy-machus, his "tail." Clitophon cuts in (*ὑπολαμβάνει*) once, p. 340.

Κέφαλος. See *Introd. on Dramatis Personae*.

c. διὰ χρόνου, literally, 'at an interval of time.' 'Twas some time since I had seen him.' So of space, διὰ δέκα ἐπαλξέων πύργοι ἦσαν, Thuc. iii. 21, 2, at every ten battlements.

ἑωράκη. This form of the first person of the pluperfect is given by the first hand of Par. A. Both forms in *η* and *ειν* are found in the mss. of Plato, but the latter is almost certainly a late introduction of the copyists, for the better the ms. is acknowledged to be, the more frequently do the forms in *η* occur in its pages. "The forms known to late Greek were those which now rule in our texts, and it is to the pestilent habit which late transcribers had of altering texts to suit their own age, that this wholesale corruption of our manuscripts is to be ascribed."—Rutherford, *New Phrynichus*, p. 229. See the whole excellent and lively account of the matter there, especially pp. 234, 5. Eustathius speaks distinctly of the first person (1946, 22): Παραδίδωσι γὰρ Ἡρακλείδης ὅτι Ἀπτικοὶ τοὺς τοιοῦτους ὑπερσυντελικούς (pluperfects) ἐν τῷ ἦτα μόνῳ περατοῦσιν, ἤδη λέγοντες καὶ ἐνενοήκη, καὶ ἐπεποιήκη· καὶ οὕτω φησὶ Παναίτιος ἔχειν τὰς γραφὰς παρὰ Πλάτωνι. So Photius also, *Ruth. N. P.* 235.

ἑστεφανωμένος. This was usual in sacrificing ("quod et ex antiquis marmoribus videre est."—Muretus). Engelmann



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Hermes, which Plato may have had in his mind, *παρὸς γε μὲν οὐ τι θαμίξεις*, *Il.* xviii. 385, 6, *Od.* v. 88. Ast. therefore proposed to read *οὐ τι*. On *θαμίξεις καταβαλῶν*, v. Goodwin, *M. T.* § 112. 2.

οὐδὲν ἄν σε ἔδει. Stallb. has a long note to justify *ἄν*. But surely none is needed. 'For if I were still in strength to come to the city, there would have been no need for you to come here.' At the same time it is true, and perhaps noteworthy, that *ἄν* is generally omitted in such expressions, v. Madvig, *G. S.* 118a.

D. *τοῖσδε τοῖς νεανῆσιν*. The vulgate reading kept by the Zürich editions and Engelm. But Stallb. gives *νεανίσκοις* from a number of second-rate mss. and Stobaeus, and this seems more elegant and forcible. 'These young people' (*i.e.*, my sons).

E. *ἐπὶ γήραος οὐδῶ*, a phrase found repeatedly in Homer and the early epic poetry. *Il.* xxii. 60, xxiv. 487, *Od.* xv. 246, cf. also Herod. iii. 14. 12, *Hymn. in Aphrod.* 106, Hesiod, *Op.* 329. The Scholiast explains on *Il.* xxii. 60, *ἐπὶ τῇ τοῦ γήραος ἐξόδῳ*, at the portal of exit, hence, on the threshold in act to leave, and so it must be understood.

χαλεπὸν τοῦ βίου. This periphrastic expression with the genitive, an improvement upon the simple *χαλεπὸν*, is perfectly easy to understand, though perhaps a little hard to explain. It is found both with the singular and the plural of the adjective, *ἀμήχανον ἄν εἴη εὐδαιμόνειας*, *Apol.* p. 41c (which shows that Ast.'s curious view that the adjective is masculine is untenable). *ἀτοπα αὐτῷ καταφαίνεται τῆς σμικρολογίας*, *Theaet.* p. 175A. The well-known *ἀνολβα βουλευμάτων*, *Soph. Ant.* 1265. Stallbaum's explanation, "Nimirum neutrum absolute dictum est pro *χαλεπὸν τι* qui usus et longe frequentissimus," seems the best if we want any. "Does it seem to you a hard bit of life?" "Does it seem hard, hard in the way of having to live it, that's to say." Schneider ingeniously connects the genitive with *τοῦτο*. This part of life, do you think it hard? Render, "Is it hard to live, difficult in the living, or how do you report of it?"

329A. *τὴν παλαιὰν παροιμίαν*, scil. *ἦλιξ ἦλικά τέρπει*, *Ar. Rhet.* i. 11, a form of the more general "birds of a feather flock together," or "like to like," an old and universal maxim, found, *e.g.*, in Homer, *Od.* xvii. 218, *ὡς αἰεὶ τὸν ὁμοῖον ἄγει θεὸς*

ὡς τὸν ὁμοῖον. παλαιὰν παροιμίαν. τὴν κολοῖδς ποτὶ κολοῖδν ἰζάνει, κ.τ.λ.—Schol. Cicero reproduces this passage, *De Senectute*, iii. 1, “Principium libri de senectute e primo Platonis πολιτειῶν prope ad verbum conversum esse, nemo paulum modo humanior nescit.”—Muret. *Var. Lect.* vii. 15. Cicero translated a good deal from Plato, especially the *Timaeus*, the *Protagoras*, and several portions of the *Republic* and *Phaedrus*. Jowett praises the rendering of the *Timaeus* (note at end of Jowett’s *Introd. to Timaeus*, vol. iii. p. 597) as being “very faithful and a remarkable monument of Cicero’s skill in managing the difficult and untractable Greek.” The Greek here is not difficult or untractable, but Cicero’s skill in style is equally displayed. Those who care for style will consult the passages for themselves.

ξυνιόντες. ‘Getting together.’ So mss. Ast., and after him Stallb., thinks it necessary to correct to the obvious ξυνόντες, “when they are together.” But surely Plato might say either, especially as he has just said *συνερχόμεθα*.

B. τὰς τῶν οἰκείων προπηλακίσεις, double genitive. ‘The taunts of their friends (aimed) at old age.’

ὑμνοῦσιν. ‘They are ever harping upon.’

ἐπεπόνθη. So Par. A, in the first hand, original text; a corrector has added *ειν* in the margin. See note on *ἑωράκη*, p. 328.

Σοφοκλεί. This story of Sophocles is repeated with some slight variations in Athenaeus xii. 510, in the same form as that here; in Plutarch, *Moralia*, pp. 788D, 525A and elsewhere. It is translated by Cicero, *De Sen.* c. xiv. It is a story which is quite in keeping with the traditional character of Sophocles, and also with the other stories told of him by Athenaeus and others. It may very well be true, though unverifiable. See Lessing’s *Leben Sophocl.* s. 154.

C. ἐπειδὴν αἱ ἐπιθυμίαι. So Par. A. The introduction of γάρ (*ἐπειδὴν γάρ*) from inferior mss. makes the construction much simpler, and it may very well have dropped out. But the reading of Par. A without the γάρ is quite intelligible if we make two parallel apodoses. ‘For all find great peace when all realize the experience of Sophocles.’

παύσωνται κατατείνουσαι καὶ χαλάσωσι. ‘Cease to strain, and slacken.’ Intransitively. So Stallb. and L. & S. Muretus

and Ast. would make χαλάσῃ transitive, 'cease to strain us and set us loose.' The word is used in both ways, though the trans. more common. For intrans. cp. Eur. *Ion.* 637, εἴκειν χαλῶντα τοῖς κακίοισιν; Soph. *O. C.* 203, ὦ τλάμων ὅτε νῦν χαλᾷς; and absol., χαλάσει ὁ παγετός, *Hipp. Aer.* 285.

[ἔστι] is certainly superfluous, and hardly grammatical, yet not so impossible as to be condemned with absolute certainty.

D. τῶν πρὸς τοῦς οἰκείους. 'The difficulties with relatives.'

εὐκολοί. 'Easy tempered,' like Sophocles, whose typical epithet was εὐκολος; (Sophocles the bonhomme, the Goethe of antiquity, ohne Hast und ohne Rast). ὁ δ' εὐκολος μὲν ἐνθάδ' εὐκολος δ' ἐκεῖ, *Ar. Ran.* 82. The original meaning of εὐκολος is eupreptic. The comic poet Anaxandrides has almost reproduced Plato's language here. *Frag. Inc.* 53 (Kock).

ἔτι λέγειν αὐτὸν ἐκίνουν. "I introduced Aristotle's doctrine in his art of poetry of the κάθαρσις τῶν παθημάτων, the purging of the passions, as the purpose of tragedy. But how are the passions to be purged by terror and pity? said I, with an assumed air of ignorance, to incite him to talk, for which it was often necessary to employ some address.—Johnson. Why, sir, you are to consider what is the meaning of purging in the original sense." Boswell, Johnson, *aetat.* 69.

E. τοῖς γὰρ πλουσίοις πολλὰ παραμύθια. Muretus ingeniously points out that this may very well have been a verse, τοῖς πλουσίοις πόλλ' ἔστι τὰ παραμύθια, but no such verse, nor anything like it, is found.

τῷ Σεριφίῳ. *The Seriphian in the story.* Σέριφος, now Seripho, is a rocky barren islet in the group of the Cyclades. It gained an evil notoriety in later classical days, as a place of banishment for imperial victims. So *Juv.* vi. 564

"Cui vix in Cyclada mitti
contigit et parva tandem carnisse Seripho."

and x. 170.

"Aestuat infelix angusto limite mundi
ut Gyarae clausus scopulis parvaque Seripho."

Cf. Tac. *A.* iv. 21. This same story about Themistocles is told by Herod. viii. 125, and by Plut. *Themist.* 18, and *Moralia* p. 185. Herod. tells it of an inhabitant not of Seriphus but of an islet, Belbina, in the Saronic Gulf, a still more infinitesimal and insignificant birthplace.



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D. τελευτήσκειν. 'That he is going to die.' Engelm. thinks τελευτήσκειν must mean "that he will die," and therefore that something like ἐν βραχεῖ, or μετ' ὀλίγον has dropped out before it. But surely this is unnecessary.

περὶ ὧν, i.e., περὶ τούτων περὶ ὧν.

E. ἐνθάδε, ἐκεῖ. 'Here and there,' regular Greek expression for "this world and the next." Cp. Aristophanes' line about Sophocles quoted *supra*, 329D.

ὑποψίας δ' οὖν κ.τ.λ. 'Anyhow he *certainly* becomes full of suspicion and fear.' There is no need either to omit δ' or correct into the almost synonymous, but much more common, γ' οὖν or γοῦν. The fact is δ' οὖν and γοῦν, γ' οὖν, should be considered together. V. Paley, *Gk. Particles*, pp. 55, 57.

μετὰ κακῆς ἐλπίδος. The converse phrase occurs in the beautiful passage about "The good man in a wicked world," p. 496E. τὸν τε ἐνθάδε βίον βίωσεται καὶ τὴν ἀπαλλαγὴν αὐτοῦ μετὰ καλῆς ἐλπίδος ἰλεώς τε καὶ εὐμενῆς ἀπαλλάσσεται, κ.τ.λ., the whole of which forms a pretty pendant to this.

331A. δικαίως (καὶ ὁσῶς). The word on which the whole of the *Republic* turns, δικαιοσύνη, is thus here introduced apparently quite casually. The first definition is given and rejected in an equally incidental way a little below, p. 331C, οὐκ ἄρα οὗτος ὁρος ἔστι δικαιοσύνης ἀληθῆ τε λέγειν καὶ ἂν λαβῆ τις ἀποδιδόναι. See *Introduction*, Name and Aim of *Republic*.

γλυκεῖά οἱ καρδίαν, etc. "For that is a charming saying of his, that whoso leads his life in justice and holiness, sweet hope cherishing his heart, nurse of age, is his fere, hope that best pilot to the wayward mood of man. Yes, there is a marvellous beauty in his words." The passage is from some lost work of Pindar. Some editors endeavour to arrange it metrically, the most recent and approved attempt being that of Hartung.

συναορεῖ, ἅπαξ λεγόμενον from συνήορος, σύν αἰίρω = accom-panies.

B. τὸ γὰρ μηδὲ ἄκοντα. 'For that a man should neither unwittingly deceive or cheat any, nor again should owe either to God some sacrifice or to man money, and so there-upon (ἔπειτα) depart to the other world in fear,—to (the

realization of) this end, the possession of wealth contributes in a very large measure.'

ἀλλά γε ἐν ἀνθ' ἐνός. 'Putting or weighing one thing against another, more loosely, "but one thing with another." Stallb. transposes γε—ἀλλ' ἐν γε, following Stobaeus, and perhaps rightly, as the collocation ἀλλά γε does not appear to be found.

N.B.—Socrates' objections to Cephalus. His first objection seems rather quibbling, and so indeed do many of Socrates' objections. Partly this is to be set down to the dramatic display of Socrates' skill in intellectual fence (the *παιρεία* of Plato), cp. *infra*; partly we have to remember the stage of thought to which such objections belong. Logic in its beginning was mixed with puzzles such as those of Achilles and the tortoise, dialectic with quibbles, morals with casuistry. The essential had not disengaged itself from the non-essential.

C. τὴν δικαιοσύνην. First definition of justice. See *supra*.
1. To tell the truth, and give back what one has received. Insufficient. 2. Slightly altered, Simonides' definition. To render to each man what is owing to him, also insufficient.

D. Πάνυ γε, ἢ δ' ὄσ. 'That he is, said he, laughing.' γελάσας, aorist, not with past sense, regular tense in such expressions. Cephalus here retires gracefully, leaving the argument to be carried on by Polemarchus. On this graceful retirement Cicero remarks, *Epp. ad Att.* iv. 16. He is defending his own practice in the conduct of his own dialogue, *de Republica*, by quoting the example of Plato. "Quod in iis libris quos laudas, personam desideras Scaevolae, non eam temere dimovi, sed feci idem, quod in πολιτεία deus ille noster Plato... Credo Platonem vix putasse satis consonum fore si hominem id aetatis in tam longo sermone diutius retinisset." (The whole passage is most prettily expressed and should be read.) But Cicero's explanation is perhaps hardly the whole. There is beside the mere physical consideration of his years, an innate propriety in making Cephalus withdraw to his devotions, when discussion and doubt come in, and not "confuse with shadowed hint, a life that leads melodious days." To alter one word we may say, *Maxima debetur senibus reverentia.*

E. Σιμωνίδην. This is of course the Solomon of Greek proverbial philosophy, the well-known Simonides of Ceos, one of

the chief of Gnomie poets, the same who supplies Plato with a text in the Protagoras, 359, etc.

θεῖος ἀνὴρ. There is here a minute textual question. ἀνὴρ reading of best mss., ὁ ἀνὴρ of inferior. ἀνὴρ, compromise of Stallb. and others. But ἀνὴρ is good enough. The correction if made must be explained.

332A. ἀπαιτοῖ with ὅποτε, of indef. frequency (despite τότε), "then whenever he may demand it." Madvig corrects ἀπαιτεῖ, but Zürich edition, for a wonder, does not adopt. We might ask why not ἀπαιτοίη, but so *supra*, εἰ μανεῖς ἀπαιτοῖ. On the general question, see Rutherford's *N. P.* pp. 442, 443, etc. Madvig's corr. avoids both difficulties.

B. ἤνιξατο. 'Spoke in riddles as poets use.' Spoke in a parable, J. αἰνίττομαι, αἰνιγμα, apparently from αἶνος, a tale, a story, so especially a dark tale or saying. αἰνίσσασθαι ἔπεα, Hdt. v. 56, to speak riddling verses. Cp. "the words of the wise and their dark sayings," *Prov.* i. 6.

C. τὸ προσῆκον ἐκάστῳ ἀποδιδόναι. The τὸ with ἀποδιδόναι. Ast. restored (?) from Cod. Reg. τὸ τὸ προσῆκον! it is hardly necessary to say such a collocation is avoided by good writers.

ἀλλὰ τί οἶει; Ἔφη. Ὡ πρὸς Διός. This is Madvig's correction adopted by Baiter. With it we must adopt his explanation. But, what do you think? He said, Yes (affirmavit, Mdvig.), making ἔφη a separate sentence. Par. A has ἀλλὰ τί οἶει; ἔφη Ὡ πρὸς, and so Stallb. with a stop at ἔφη, Why, what *else* do you think, said he, *i.e.*, you agree of course. Engelm. more simply, Aber was meinst du dazu, sprach er. What's your opinion, said he. J. and D. V. are rather paraphrastic. Ast. simplifies by excision, ἀλλὰ τί οἶει πρὸς Διός, ἦν δ' ἐγώ. If we are to treat the passage thus, why not go farther and read, ἀλλὰ τί οἶει ἦν δ' ἐγώ, εἰ οὖν τις αὐτὸν ἤρετο. Πρὸς Διός, ὦ Σιμωνίδη? We may perhaps notice that it is just the subtleties of Platonic style, especially the play of the particles, which seem to give the copyists most trouble.

E. ἐν τῷ προσπολεμεῖν καὶ ἐν τῷ ξυμμαχεῖν. 'In offensive warfare, and in fighting with allies.' ἐν τῷ προπολεμεῖν καὶ ξυμμαχεῖν, a natural variant, has found favour with some



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παρακατατίθεσθαι is only used in middle, as deponent, to deposit or entrust; so 'when it is necessary to deposit money, and that it should be safe.'

E. *χρήσιμον ὄν τυγχάνει*, by a natural Platonic construction *ad sensum* *χρήσιμον ὄν* is substituted for *χρήσιμος οὖσα*. Baiter unnecessarily writes *χρήσιμον μόνον ὄν*.

καὶ λαθεῖν οὗτος δεινότατος ἐμποιήσας. Reading thus *ἐμποιήσας* there is of course no difficulty. 'Surely, then, whoever is clever at guarding against a disease, he too will be most clever at concealment in engendering it, i.e., at engendering or introducing it secretly or by stealth.' Unfortunately, however, the best mss. give, not *ἐμποιήσας*, but *ἐμποιῆσαι*, quite a different matter. Can anything then be made of *ἐμποιῆσαι*? 1. Schneider boldly considers it equivalent to *λαθῶν ἐμποιῆσαι* or *λαθεῖν ἐμποιήσας*, but surely this is hardly Greek. 2. Boeckh very ingeniously proposes to take *λαθεῖν* closely with *φυλάσασθαι*, thus *φυλάσασθαι καὶ λαθεῖν*, and interpret, to guard against and to elude or shirk a disease—*Cavere sibi a morbo morbumque fallere, devitare*—and this has found favour with many scholars, e.g., D. V., and J. 3. Bekker introduces *μὴ παθεῖν* from the inferior mss., but this has hardly any recommendation, and is doubtless either a conjecture or a gloss. 4. Muretus cuts *λαθεῖν* out altogether. But it introduces the idea of *κλέψαι*, *κλέπτῃς* just below. The correction *ἐμποιήσας* is very obvious, but not more than fairly satisfactory. Editors then need hardly quarrel over the credit of having suggested it. "Emendationem, etiam a Madvigio probatam, falso sibi vindicavit Stallbaumius." *Adnotatio Critica*.—Zürich Ed.

334A. τὰ τῶν πολεμίων κλέψαι καὶ βουλεύματα καὶ τὰς ἄλλας πράξεις. Quasi furari hostium consilia, 'to steal the designs of the enemy.' The general effect of this punning use of *κλέψαι* is very well given by J., "To steal a march on the enemy." Engelmann pointing out that the notions of stealing, cozening, and deceiving are united in *κλέπτειν*, quotes Xenophon, *Hierarch.* v. 2, *χρὴ δὲ μηχανητικὸν εἶναι τοῦ μὴ τὰ τῶν πολεμίων μόνον κλέπτειν ἐπίστασθαι*. Cp. also military use of *κλοπή*, surprise of a post, Xen. *An.* iv. 6. 16.

B. *Αἰτόλυκος*, the very wolf, the type of crafty greed and overreaching. So Homer, *Od.* xix. 394, makes him the grandfather, on the mother's side, of the crafty Odysseus,

and the darling of the god of thieves, *Hermes*. Cp. *Apollodor.* i. 8. 16, and *Ovid, Metam.* xi. 313—

Alipedis de stirpe dei, versuta propago
nascitur Autolycus, furtum ingeniosus ad omne :
qui facere assuerat, patriae non degener artis,
candida de nigris et de candentibus atra.

We may be inclined to ask where Shakespeare, with little Latin and less Greek, got Autolycus. “My father named me Autolycus, who being as I am littered under Mercury, was likewise a snapper-up of unconsidered trifles”—*The Winter's Tale*.

αὐτὸν πάντας ἀνθρώπους κεκάσθαι. The words in *Hom. Od.* xix. 395, are

Μητρὸς ἐῆς πατέρ' ἐσθλὸν δὲ ἀνθρώπους ἐκέκαστο
κλεπτοσύνη θ' ὄρκω τε· θεὸς δέ οἱ αὐτὸς ἔδωκεν.

The best mss., Par. A etc., give αὐτὸν πάντας, correctly following the Homeric construction of κεκάσθαι, but the inferior mss give some of them ὑπὲρ πάντας, others εἰς πάντας, and some even κεκράσθαι. These are obviously the corrections of persons who did not understand the construction of κεκάσθαι. The error then is a very typical one, showing how mss. became corrupted.

ὠφελεῖν μὲν τοὺς φίλους ἢ δικαιοσύνη. The sequence is not absolutely grammatical, we must repeat δοκεῖ with ὠφελεῖν. Not so, he said, but I don't know now what I said. This, however, I still think—I think that justice aids its friends and injures its foes.

D. μηδαμῶς implies an imperative or its equivalent. ‘Heaven forbid, Socrates.’

E. πονηροὶ γὰρ αὐτοῖς εἰσίν.’ ‘For they have bad friends. Stallb. and several others after him render, For in their eyes (*Ipsorum iudicio*) they are bad, but this is beside the mark.

335A. προσθεῖναι τῷ δικαίῳ ὡς τὸ πρῶτον ἐλέγομεν. ‘You would have us make an addition to justice as we proposed.’ So *Madvig* with *Faesi* and *Ast.* But the ms. reading is τῷ δικαίῳ ἢ ὡς, which must be rendered, with a question, Would you have us make an addition, or shall we say as we said before? understanding λέγειν after κελεύεις. This seems well enough and obviates the necessity of departing from the mss.

Ε. τοῦτο δὲ δὴ νοεῖ αὐτῷ. 'And if *this* means to him.'

οὐκ ἦν σοφὸς ὁ ταῦτα εἰπών. The imperfect here is used idiomatically. The idiom is thus stated by Goodwin, *M. and T.* § 11. Note 6—"The imperfect sometimes expresses a fact which is either the result of a discussion, or one just recognized as a fact, having been previously denied, overlooked, or misunderstood." Cp. Madvig, *Greek Syntax*, 113. 3. Here then, 'He is not after all wise.' (It is now seen that all the time he was not wise.) The usage is found as early as Homer. Goodwin quotes *Od.* xiii. 209—

οὐκ ἄρα πάντα νοήμονες οὐδὲ δίκαιοι
ἦσαν Φαιήκων ἡγήτορες.

They are not after all as I thought they were; and Ar. *Av.* 280, Οὐ σὺ μόνος ἄρ' ἦσθ' ἔποψ.

Βίαντα. Bias of Priene, one of the seven sages. He "flourished" about the earlier part of the sixth century. Diog. Laert. gives a collection of his gnomic sayings, *D. L.* i. 82-88.

Πιπτακός of Mitylene, another of the seven sages, b. 652, d. 569 B.C. He was distinguished in many ways as a soldier, statesman, philosopher, and poet. After assisting in overthrowing the tyrants of Mitylene, he became *αἰσυμνήτης*, the chosen man of the people, but in this office was himself represented as a tyrant, and is specially famous as being the butt of perhaps the oldest political ballad in existence, an *ἐπιμύλιος ᾠδή*, of which the famous fragment is still preserved, "Ἄλει μύλα, ἄλει· καὶ γὰρ Πιπτακὸς ἄλει, μεγάλας Μυτιλάνας βασιλεύων. Bergk, *Anthol.* 538. 43.

σοφῶν τε καὶ μακαρίων ἀνδρῶν. 'Or any other sage and saint.' μακαρίων. Ast., 'happy because dead before these evil days of their traducers.' Stallb. simply, 'felicitous,' 'clever.' μάκαρ and its derivatives μακάριος, μακάρια, μακαρίτης very often connote the idea of bliss after death, the blessed dead. But the word originally meant only blessed. (1) In Homer the constant epithet of the gods, μάκαρες θεοί *passim*, usually in plural. (2) Blessed, *felix*, ὦ μάκαρ Ἀτρείδη, *Il.* iii. 182, cp. xxiv. 377. So Pind. μάκαιρα Θήβα. (3) Especially in the phrase μακάρων νῆσοι, the isles of the blessed dead, first in Hes. *Op.* 169, then Pindar, *O.* ii. 128. So μακαρία, bliss, a comic euphemism for ἐς κόρακας, ἀπαγ' ἐς μακαρίαν, "to glory,"



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so that these words could hardly have been written before 382 B.C. See Introduction. It should be noted that Boeckh., who puts the imaginary date of the *Republic* about 410 B.C., has to pronounce the mention of Ismenias an anachronism.

B. ἀντιλαμβάνεσθαι τοῦ λόγου. 'To grab the argument, in stead of, or against us.'

συστρέψας ἑαυτὸν ὥσπερ θηρίον. Crouching for a spring, gathering himself up, "se colligens," Vergil, *A.* xii. 491, like the lion in Hom. *Π.* xx. 168, ἐάλη τε χανών. ὥσπερ τὰ θηρία συστρέψαντα ἑαυτὰ μάχεται—Demetrius *de Eloc.* § 8 (Schm.).

ἤκεν, from ἤκω. Imperfect. 'He made at us.'

δείσαντες διεπτοήθημεν, were scared and startled, were all in a fright and a flutter. διεπ. a poetical word, found in *Od.* xviii. 340, and Eur. *Bacch.* 304.

εἰς τὸ μέσον φθεγξάμενος. 'Roaring at the company generally.' "Schrie mitten in uns hinein und rief."—Eng. So Herm., "omnes simul increpans."

C. εὐηθίζεσθε. 'Play the fool.'

ὑποκατακλινόμενοι, "knocking under," J., lit. succumbing to, originally of a wrestler allowing himself to be beaten, Plut. ii. 58F.

ὑμῖν αὐτοῖς, as we should say, "on purpose."

φιλοτιμοῦ ἐλέγχων. φιλοτ. in this sense usually with infinitive, but the meaning is probably much the same. Don't be so keen about confuting.

D. ὅπως μοι μὴ ἐρεῖς. 'Mind you don't say.' For this well-known elliptic use of ὅπως, see Goodwin, *M. T.* § 45. 7a, or any good grammar.

ἄθλους τοιούτους. 'Such twaddle, such babblements.' The word would appear etymologically to mean talk, gossip, from ὑδέω, connected with ὕμνος. The expression γραῶν ἄθλος, old wives' fables, *Theaet.* 176B, is well-known.

εἰ μὴ πρότερος ἐωράκη αὐτὸν ἢ ἐκείνος ἐμέ. The allusion amusingly introduced here, is to the popular superstition that a man meeting a wolf, and not seeing the wolf before he

himself is seen by it, is struck dumb, *Geopon.* xv. 1. p. 1380, Nicl. It is found of course in Verg. *Ecl.* ix. 53—

“Vox quoque Moerim

Iam fugit ipsa, lupi Moerim videre priores;”

which is again an echo of Theocr. xiv. 22—

οὐ φθεγξῆ; λύκον εἶδες, ἐπαιξέ τις.

Explained by Pliny, *N. H.* viii. 34. Engelmann thinks the idea has survived in the modern superstition of the evil eye. The allusion in Ter. *Adelph.* 537 is not the same, “Lupus in fabula” = wolf will eat you. For form ἐωράκη, given by best mss.; see *supra*, 328c.

E. οἴου γε σύ. ‘Think, my friend (that we’re most keen), but, I take it, we want the ability.’ This reading is fairly simple. The best mss., Par. A., Vat. Θ., Ven. Π., etc., however agree in giving οἴου τε σύ. The correction of τε to γε, involving the infinitesimal change of two similar letters, T. Γ, is Bekker’s. There can be little doubt we are justified in adopting it. Stallb. however adopts a reading μὴ οἴου σύ, from Par. DK and Mon., and for a wonder he is followed by Jowett. This is probably merely a repetition of μὴ οἴου *supra*. Stallb. indeed defends it on this very ground, saying that Plato having written, “For pray don’t think that if we had been seeking gold, we should have willingly knocked under to each other in the search, but that it is because we are merely seeking justice, a treasure more precious than gold, we thus idiotically give in to one another, and are not keen above all things that it should be discovered,” would then continue, “Don’t think so, I say,” not “Do think so, I say.” But there is an ellipse after οἴου. *N.B.*—The renderings of D. V. and J. are both very loose here. A simplification would be to read οἶει. “You do think so, but I imagine it’s impossible.”

337A. ἀνεκάγχασε μάλα σαρδάνιον. ‘He laughed aloud, a bitter or mocking (sardonic) laugh.’ ἀνακαγχάζειν, to laugh out aloud. Cp. Euthyd. 300D, μέγα πάνυ ἀνακαγχάσας. καγχάζειν, Lat. *cachinnari*, to laugh aloud, especially scornfully or mockingly. Cp. καγχαλάω. The true Attic form is καχάζειν, and as Par. A (e collatione mea) gives ἀνεκάχασε, it is difficult to see why the sticklers for exact mss. spelling who write ἐωράκη etc., do not edit ἀνεκάχασε here. See Dind. on Soph. *Aj.* 199, and cp. καχάσμος, Rav. ms., Ar. *Nub.* 1073.

σαρδάνιον. The expression is first found in Hom. *Od.* xx. 302. *μείδησε δὲ θυμῷ|σαρδάνιον μάλα τοῖον.* He smiled in his heart ever so bitterly. Evidently a proverbial expression, though whence derived is doubtful. The notion of bitterness seems to have been attached to it, and a “canting” derivation from *Σαρδῶ* was natural. Hence later writers speak of *Σαρδόνιος γέλωσ*, and suppose a bitter plant of Sardinia *σαρδόνιον*. Virgil, *more suo*, unites the two in his

“*Sardonis amarior herbis,*” *Ecl.* vii. 41.

But whether the original phrase was *σαρδάνιον* or *σαρδόνιον* is not clear. La Roche on *Od.* xx. 302, says it is uncertain which the Alexandrians preferred; *σαρδώνιος* and *σαρδιανός*, probably an error, are also found. After Homer and Plato the expression is not found until late, e.g., *Anthol. Pal.* v. 179,

τί μάταια γελᾶς καὶ σιμὰ σεσηρῶς
μυχθίζεις, τάχα που σαρδάνιον γελάσεις.

Cp. *Anthol. Plan.* 86,

γέλασόν με· τὰ δ' εὐκηλος πεφυλάξο
σίνεσθαι, μὴ καὶ σαρδάνιον γελάσης.

Polybius xvii. 7, ὑπομειδιάσας σαρδάνιον. Cicero *Ad Fam.* vii. 25, has “*Ridere γέλωτα σαρδόνιον.*” Lucian *Jur. Tr.* 16, τὸν σαρδώνιον ἐπιμωμεύων. *Asin.* 24, σαρδώνιον γελῶντες. If we are to attempt to derive the word, the connection with *σαίρω σέσηρα*, is most probable. Cf. *σαρκάζω, σαρκασμός*. Phot. and Suid. say there is also *σαρδάζειν = μετὰ πικρίας γελᾶν*. Muretus collects a number of testimonies equally futile and worthless, except to prove the *solidarité*, that is to say, the inveterate mechanical plagiarism of ancient commentators. The scholia on this passage are long, full, amusing, and mostly worthless. They preserve some extraordinarily irrelevant nonsensical tales about the Sardinians burying their fathers alive. Each man takes a stick and beats his own father and drives him into the pit prepared for him, till the old men welcome death with a “sardonic smile” as the lesser of two evils. [The general interpretation, however, of the Scholiast is, roughly speaking, perhaps correct, *παροιμία ἐπὶ τῶν ἐπ' ὀλέθρῳ τῷ σφῶν αὐτῶν γελῶντων*, but does not quite fit the earlier uses.—E.]

337A. οὐκ ἐθελήσοις, εἰρωνεύσοιο. For the optative *vide* Goodwin, *M. T.*, § 74. 1.



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338A. μὴ ἄλλως ποιεῖ. See *supra*, 328A, note.

προσποιεῖτο φιλονικεῖν πρὸς τὸ ἐμὲ εἶναι, etc. 'He pretended to be keen for me to be the answerer, the one to answer.'

C. τὸ τοῦ κρείττονος συμφέρον. This definition of justice is also found in the *Laws*, iv. p. 714C, and was perhaps a well-known one.

Πουλυδάμας. A famous Thessalian athlete, victor at Olympia, Ol. 93. 1.=408 B.C. The name according to Stallb. is Thessalian in form, but this is the form in which it occurs in Homer's *Il.* xxii. 100, Πουλυδάμας μοι πρῶτος ἐλεγχείην ἀναθήσει. Cp. Πουλυτίων, *Eryx.* 394B. The best note on Πουλυδάμας is the Greek one of the Scholiast, οὗτος ὁ Πουλυδάμας ἀπὸ Σκοτούσσης ἦν πόλεως Θεσσαλίας, διασημώτατος παγκρατιαστής, ὑπερμεγέθης, ὃς ἐν Πέρσῃ παρ' Ὀρχῶ γενόμενος τῷ βασιλεῖ λέοντας ἀνείλε καὶ ὤπλισμένους γυμνὸς κατηγωνίσσατο. He is mentioned by Plutarch, Suidas, Photius, and other compilers, while Pausanias tells us, vii. 27. 6, that in his day a statue was still to be seen at Olympia with the inscription ὦ τροφὲ Πουλυδάμαντος ἀνικάτου Σκοτόεσσα. This statue, according to Lucian, *Concil. Deor.* 12, was considered to have the miraculous power of curing fevers. What is more interesting to us is that it is possibly still in existence. It appears quite possible that a bronze statue of an athlete discovered at Rome on Feb. 8, 1885, is the Polydamas of Lysippus.

παγκρατιαστής, a practiser of the παγκράτιον, that is, the complete contest or combination of boxing and wrestling. ὁ παγκράτιον ἀγωνιζόμενος· ἔστι δὲ τοῦτο ἀγών τις ἐξ ἀτελοῦς πάλης καὶ ἀτελοῦς πυγμῆς συγκελμένος.—Schol.

D. Βδελυρὸς γὰρ εἶ, ὦ Σώκρατες. 'That's a dirty trick, Socrates.' βδελυρὸς, a dirty beast, a brute (der. from βδέω), a very strong coarse word, suitable to the lips of Thrasymachus, as here depicted.

κακουργήσῃς. 'Damage, play the mischief with.'

339A. πρόσσεστι δὲ δὴ αὐτόθι τὸ τοῦ κρείττονος. However there is, of course, the addition there of the words "of the stronger," αὐτόθι in your reply.

σμικρά γε ἴσως. 'A very small addition doubtless.' Said ironically.

B. συμφέρον γέ τι εἶναι. Cobet thinks it necessary to correct το συμφέρον ἐν γέ τι.

D. ἀ σὺ λέγεις, ἔμοιγε δοκῶ. Scil. λέγειν.

Ε. ἄρα τότε, οὐκ ἀναγκαῖον συμβαίνειν αὐτὸ οὕτωςι δίκαιον εἶναι ποιεῖν τοῦναντίον ἢ δὲ σὺ λέγεις; Is it not a necessity then, Thrasy-machus, that this (you speak of) should turn out so, that it is right to do the very opposite of what you say? So Stallb., and after him D. and V. and Engelmann. Jowett is very paraphrastic. Madvig thinks it necessary to correct *συμβαίνειν* into *συμβαίνει*. “Nonne consequitur ut necessarium sit ipsum contrarium quam quod tu dicitis iustum facere.”

340A. Τὸ γὰρ τὰ κελευόμενα. These are the words of Clitophon.

γ. τοῦτο ἦν δὲ ἐβούλου λέγειν, etc. The construction here is not the most direct possible, but sufficiently Platonic, nor need we adopt Bonitz' transposition. (See *Zeitsch. f. d. Ost. Gym.* 1865, Heft. 9. S. 647f.)

δ. λέγομεν τῷ ῥήματι οὕτως. ‘We're by way of saying; we say in common parlance.’

341A. Εἶεν, ἦν δ' ἐγώ, ᾧ Θ. εἶεν, particle specially used in passing on to the next point. German Gut, our Good. A good illustration of meaning of εἶεν will be found *infra*, p. 350E.

εὖ μὲν οὖν οἶδα. ‘Nay, I'm quite sure of it (I don't merely think so).’ Good instance of force of μὲν οὖν.

οὐδέν γέ σοι πλέον ἔσται. ‘You shan't get anything by it.’ Regular use of πλέον.

β. οὔτε μὴ λαθῶν βιάσασθαι τῷ λόγῳ δύναιο. ‘You shall neither do me a damage secretly (at unawares), λαθῶν, nor will you be able with open violence to coerce me by your argument.’ So D. and V., “to overpower me by open argument,” and Eng., “noch dürftest du offen durch die Rede mich überwältigen können.” Scholars as early as Ficinus and Stephanus have impatiently corrected μὴ into μήν, or excised it altogether. “Sed putide.”

τὸν ὡς ἔπος εἰπεῖν ἢ τὸν ἀκριβεῖ λόγῳ. ‘The ruler roughly speaking, or in the strict sense of the word.’ Ὡς ἔπος εἰπεῖν, 1. So to speak = as they say. 2. So to speak = approximately.

οὐδέν σου παρήμια. ‘I ask no mercy or quarter.’ παρήμια, active, to let go, to forgive, concede; middle, to get let go, to get forgiven. Cp. Eur. *Med.* 892, παριέμεσθα καὶ φάμεν κακῶς

φρονεῖν, 'We ask forgiveness'; but the construction is rare, and the genitive here is apparently unparalleled.

c. οὐ μὴ οἶός τ' ἦς. For general construction of οὐ μὴ, see any good grammar. It may be noticed that the construction with the present tense is very rare.

ξυρεῖν λέοντα. A natural proverb, so Lat. *Radere* or *tondere leonem*, our "beard the lion in his den." Curiously enough it does not occur often in Greek lit., the parallels quoted being from Lucian, *Cynic* 14, and Aristid. *Or. Plat.* ii. 143, where the writer has this passage in his mind, ὄρα μὴ λέοντα ξυρεῖν ἐπιχειρῶμεν οὐ Θρασύμαχον συκοφαντεῖν ἐπιχειροῦντες, ἀλλὰ κωμωδεῖν Περικλέα. It is often quoted by the late *Paroemiographi*. The Schol. explains Παροιμία ἐπὶ τῶν καθ' ἑαυτῶν τι ἢ ἀδύνατα ποιεῖν ἐπιχειρούντων λεγομένη.

οὐδὲν ὧν καὶ ταῦτα. 'Though you were no good at that too.' καὶ ταῦτα is commonly used in the sense of "and that too," "moreover," to heighten what has been said, e.g., *infra* 420A, καὶ ἦν δ' ἐγὼ, καὶ ταῦτά γ' ἐπισίτιοι. This order, however, in which καὶ ταῦτα comes quite at the end is almost unparalleled.

342A. Τί δὲ δὴ; αὐτὴ ἢ ἰατρικὴ ἐστὶ πονηρά, ἢ ἄλλη τις τέχνη ἔσθ' ὅτι προσδεῖται τινος ἀρετῆς. 'How then? Is medicine itself defective, or (with) any other art is there any respect in which it is wanting in a certain additional virtue?' So St., D. and V., and E. Steph., however, thought fit to punctuate and read thus, ἢ ἄλλη τις τέχνη; καὶ ἔσθ' ὅτι προσδεῖται, and Jowett, for a wonder, seems to follow him. But is the art of medicine or any other art, faulty or deficient in any quality, in the same way that the eye may be deficient in sight, etc.

ἐπ' αὐτοῖς. 'Bei ihnen,' 'with them,' 'as far as they are concerned.' For the use of ἐπὶ here, cp. *infra* v. 447B, ἐπὶ τῷ ὄντι, covering the field of being.'

B. ἐπὶ τὴν αὐτῆς πονηρίαν τὸ συμφέρον σκοπεῖν. 'As against its own vice, that is, to consider its interest'—the last words being epexegetic.

αὐτὴ δὲ ἀβλαβὴς καὶ ἀκέραιός, κ.τ.λ. 'But it is itself pure and undefiled as a true art, so long, that is to say, as it is in each case in all exactness and entirety true to its real nature, lit., is exactly and wholly what it is.'



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Ε. **μοχθηρότεως.** This form may be called irregular, but is not uncommon. Stallb. gives a number of examples, *ένδεστέως, άγριοτέως, μαλθακώτεως, άγροικώτεως, μειζόνως*, etc.

344A. **τοὺς άδικήσαι οὐκ άν θέλοντας.** 'Those who would not be willing to commit an injury if they could.'

έστι δέ τοῦτο τυραννίς. Unlike the regular Latin idiom, which makes the pronoun agree with the noun in apposition. *Est haec tyrannis.* But both constructions are found in both languages. *Soph. Aj. 114, έπειδή τέρψις ήδε σοι τὸ δρᾶν.*

ιερὰ καὶ δσια. *δσιος*, sanctioned by the divine law, hence (1) holy, sacred, *τὰ δσια καὶ δίκαια*, things of divine and human ordinance; (2) permitted or sanctioned, hence opp. to *ιερὰ*, profane. *ιερὰ καὶ δσια*, as here, things sacred and profane. See L. and S. The Schol. explains, *δσια τὰ βέβηλα, εἰς ἃ έστιν εἰσιέναι...δσια χρήματα τὰ μὴ ιερὰ.*

B. **οἱ κατὰ μέρη άδικοῦντες.** Those who commit these several offences, these offences severally, or singly, opposed to *ξυλλήβδην supra*, and *τὴν ὅλην άδικίαν infra*. *Κατὰ μέρος*, originally part by part, *i.e.*, by turns, *e.g.*, *ή κατὰ μέρος ή κατὰ γένος*, by turn or by hereditary right, *Ar. Pol. iii. 15. 2.* So here, *singillatim*, severally, one by one, first one and then the other, as the Schol. explains, *τὸ έξῆς οὔτως. κατὰ μέρος* is, of course, also sometimes used as opposed to *τὸ καθόλον*, *Ar. Rhet. i. 2. 15.* *τὸ κατὰ μέρος*, a particular proposition, but D. and V. are hardly right in rendering, "Partial offenders in this class of crimes."

έπειδάν δέ τις δουλώσεται, κέκληνται. A Platonic consecution, *ad sensum*. As usual, a correction has been proposed to make everything duly regular and grammatical; *εύδαίμονος καὶ μακαρίου κέκληται*, but this is too gross to have found favour.

ικανῶς γιγνομένη. 'Sufficiently developed.'

D. **άθρόον καὶ πολύν.** 'The continuous and copious drench of his argument,' literally, his argument in a continuous and copious drench; the adjectives being, of course, predicative. *άθρόος*, originally, in a crowd or heap, altogether, continuous, incessant, unbroken. *κατήριπεν άθρόος*, he fell all of a heap. *άθρόον πίνειν*, to drink at a draught.

οἶον έμβάλων λόγον. 'What a shaft of argument is this you have shot into us.' There can be little doubt that Plato

means this metaphor here It is one he affects. Cp. *Theaet.* 165D, ἄ ἔλλοχῶν ἄν πελταστικὸς ἀνὴρ μισθοφόρος ἐν λόγοις ἐρόμενος ... ἐμβαλῶν ἄν εἰς τὸ ἀκούειν... ἤλεγχεν ἄν ἐπέχων καὶ οὐκ ἀνιείς. *Protag.* 342E, ὡσπερ δεινὸς ἀκοντιστῆς. *Symp.* 189B, βαλῶν γε φάναι ὦ Ἀριστόφανες οἷε ἐκφεύξεσθαι; Jowett, however, appears to take it in the derived sense of "inspiring," for he renders, "Thrasymachus, I said to him, excellent man, how suggestive are your words!" This would be somewhat like the Homeric ἐμβαλεῖν ἴμερον, μένος, but Homer has too ἐμβαλεῖν νεῖκος, and of course ἐμβαλεῖν νηΐ κέρανον, etc. "Acriter vel acute dicta eleganter cum telis comparantur."—Stallb.

E. Ἐγὼ γάρ, etc. For do I think, said Thrasymachus, that the matter is not so? You would appear to think so, or else not to care at all for us, nor to take any heed whether we shall live the better or the worse for being ignorant of what you say you know. This gives the most natural and strongest sense to ἦτοι, making it balance an understood alternative. ἦ οἰεσθαι τοῦτο ἄλλως ἔχειν.

ἦτοι emphasizes the more probable alternative, "You either think so or rather (or certainly) you care very little." Cp. the well-known instance, *Thuc.* ii. 40. The old punctuation was without a question at ἔχειν—"For I do not agree with you," and so J., and D. and V.

345A. οὗτοι κακῶς σοι κέλλεται. You will find it no bad investment. *Dictio proverbialis*, "a good turn is money well laid out." Cp. *Thuc.* i. 129, κέλλεται σοι εὐεργεσία ἐν τῷ ἡμετέρῳ οἴκῳ εἰσαεὶ ἀνάγραφτος.—Stallb.

B. εἰς τὴν ψυχὴν φέρων ἐνθῶ τὸν λόγον. 'Shall I take and thrust my argument into your soul?' Put the proof bodily into your soul.—J.

C. φυλάξαι ἀκριβῶς. 'Adhere rigidly to.'

μέλλοντα ἐστιάσεσθαι. 'Intending to have a feast.'

τὸ ἀποδόσθαι ὡσπερ χρ. 'To the selling of them like a money maker.'

D. οὐ δήπου. '(Whereas) I take it, the true shepherd's art cares only, etc.'

οὕτω δὲ ὤμην. δέ is the reading of the oldest and best mss. δή, which is, of course, much easier, is also found, and is adopted by Ast. Stallb., Engel. With δέ, for

this reason then I thought it necessary just now for us to agree.

Ε. Μὰ Δ' οὐκ, *scil.* οἶμαι. 'I don't think it, I tell you, but I'm certain.' Cp. *supra* 341.

ὡς οὐχὶ αὐτοῖσιν ὠφελίαν ἐσομένην. 'Considering that it is not they themselves but the ruled who will be benefited by the rule.' Accusative absolute. Cp. Soph. *O. T.* 101, ὡς τὸδ' αἶμα χειμάζον πόλιν, and Eur. *Phoen.* 1460. The construction is more frequently with the future as here. Cp. Madvig *G. S.* 183, *R.* 1.

346A. ἐπεὶ τοσόνδε εἶπέ. 'For tell us thus much.' For this idiomatic use of ἐπεὶ, cp. Soph. *O. T.* 390, ἐπεὶ φερ' εἶπε ποῦ σὺ μάντις εἶ σαφής;

παρὰ δόξαν. 'Contrary to your (real) opinion, *Gegen deine Ansicht*, Eng. Cp. 350E *infra*. παρὰ δόξαν usually means, of course, contrary to opinion generally, or expectation.

Β. διὰ τὸ συμφέρον. The best mss. give διὰ τὸ συμφέρον; and so Stallb. *scil.* εἶναι. The meaning is, of course, the same.

Γ. κοινῇ τινὶ τῷ αὐτῷ προσχρόμενοι. 'From their common use in addition of some one and the same thing.'

φαμέν δέ γε. 'And we hold that the craftsmen being benefited by their earning wages, results to them (the craftsmen) from their additional use of the art of wages.' Literally and following the Greek order, That their being benefited, the craftsmen, that is—

Ε. μεταχειρίζεσθαι ἀνορθοῦντα. 'To undertake to correct,' literally, 'by way of correcting.'

347A. ὧν δὴ ἔνεκα, μισθὸν δεῖν. Mss. ὧι, some editors οὐ. δεῖν, as though Plato had written not ὡς ἔοικε, but simply ἔοικε. A slight Platonic looseness of writing. 'And for this reason, as it seems, they who are to be willing to take office must have some recompense provided.' This attraction, as Stallb. calls it, is not confined to Plato. Cp. Aesch. *Pers.* 189, Hdt. iv. 5, etc.

τοῖς μέλλουσιν ἐθέλησειν ἄρχειν. One of the correct constructions of μέλλω, for, according to Phrynichus, the Attic writers used only the *present* or *future* infinitive with μέλλω, never the aorist. Rutherford, *New Phryn.* p. 420, *et seqq.*



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generosus. 2. = *generosus*, in the derived sense, generous. 3. Excellent, *e.g.*, γενναῖα σῦκα, or *infra* 372B, μάζας γενναίας, noble puddings. A very good parallel to its use here may be found in the γενναῖον ἐν τι ψευδομένους of 415B. εὐήθεια. εὐήθης. 1. Good hearted, simple, in the sense of open, guileless. 2. Simple in the sense of silly, *e.g.*, the well-known. κακοηθῆς ὦν τοῦτο παντελῶς εἶηθες ᾤηθης, Dem. 228. 26. Cp. *infra*, iii. p. 400D, οὐχ ἦν ἀνοϊαν οὔσαν ὑποκοριζόμενοι καλοῦμεν ὡς εὐήθειαν. The whole phrase then = noble or generous simplicity, *i.e.*, stupidity, folly, egregious good nature. —D. and V. It is one of those epigrammatic perversions in which the sophists expressed their philosophy of life. It was one of the sins at the door of teachers like Thrasymachus that they fell in with and encouraged that cynical tendency which grew with the political downfall and disintegration of Greece—the tendency noted by Thucydides earlier, and Xenophon later, as characteristic of this age. Cp. Thuc. iii. 82, 3 (Corcyrean sedition), καὶ τὴν εἰωθυῖαν ἀξίωσιν τῶν ὀνομάτων ἐς τὰ ἔργα ἀντήλλαξαν τῇ δικαιοῦσει, the whole chapter being a development of this text. Cp. *infra*, 83, τὸ εὐήθες οὐ τὸ γενναῖον μετέχει, καταγελασθὲν ἠφανίσθη; and also the wonderfully drawn character of Meno the Thessalian, Xenophon, *Anab.* II. vi. 22, ᾤετο τὸ ἀπλοῦν καὶ ἀληθὲς τὸ αὐτὸ τῷ ἠλιθίῳ εἶναι.

349A. ἀτεχνῶς. A word much affected by Plato, (1) originally = artlessly, *e.g.*, Xen. *M.* iii. 11. 7; then, merely, (2) simply, absolutely, Latin *plane*. There are two words: ἀτεχνῶς, as here, from ἀτεχνῆς, and ἀτέχνως from ἀτεχνος, = inartistically, empirically. The two are distinguished by the Scholiasts *ad* Aristoph. *Plut.* 109. Cp. Stallb. Plat. *Gorg.* 501A.

B. ἀστεῖος, properly 'witty,' from ἀστν, like *urbanus* (*urbs*); so, pleasant, agreeable. He would not be the charming piece of simplicity he is. As the Schol. remarks, here it obviously means ridiculous, though, by right, it signifies intelligent, pleasant, and charming. νῦν ἀντὶ τοῦ γελοιώδους ὁ ἀστεῖος κεῖται, σημαίνει δὲ καὶ τὸν εὐσύνετον καὶ εὐπρόσωπον καὶ χαρίεντα.

πλεονεκτεῖν, to overget, to overreach. As D. and V. remark there is obviously a play upon words. πλεονεκτεῖν meaning, 1. to exceed, overpass the bounds of right; 2. to overreach,

i.e., cheat. Roughly speaking, for a quibble the argument is clear enough, and need not be called "unintelligible."—D. and V. According to Schneider, "Totum hunc locum bene explicuit Proclus comm. in Alcib., vol. iii. p. 508, ed. Cousin." He who consults Proclus, however, will probably be rather disappointed. All he says is, "The στοιχεῖον, principle (?) of the just man is τοῦ μὲν ὁμοίου πλεονεκτεῖν μὴ βούλεσθαι, τοῦ δὲ ἀνομοίου. Now the just man does not wish to get more than the just, but only than the unjust. Therefore the just man is ἐπιστήμων, and is just διὰ φρόνησιν ἀλλ' οὐ δι' εὐήθειαν."

D. Πῶς γὰρ οὐ μέλλα. 'For surely he who is of such and such a character must resemble those who are of that character, while he who is not will not resemble them. Certainly. Each one of them then is really of such a character as are those whom he resembles.' Cp. *infra*, 350B.

ἀλλὰ τί μέλλα. 'Why, what would you have?' literally, what else is likely to happen?

350A. περὶ πάσης δὲ δρα. 'And consider with regard to every sort of knowledge and ignorance, whether you think that any man of knowledge whatever would be inclined to choose to do or say more than another man of knowledge, and not just exactly the same as any other man, who is like himself, the same end being in view.'

C. ἀλλὰ μὴν ὁμολογεῦμεν. 'Well and further surely,' or, 'and then further surely, we admitted.' 'Ἀλλὰ μὴν, used as an adversative when the argument is extended and something added on. V. Shilleto *ad Dem. de F. L.* § 92.

D. τότε καὶ εἶδον ἐγώ. Then I actually saw, what I never yet had seen before, Thrasymachus blushing. "Elegans usus voculae καὶ sic positae de re inexpectata quo sensu nostrates dicunt werkelijk."—Herwerden.

E. δημηγορεῖν. You'd say I was haranguing, *Ich spielte den Volksredner*. δημηγορεῖν, to speak as a δημήγορος, i.e., popular orator, so, to speak *ad captandum*, talk claptrap. A good instance of the word in derived and applied sense, *Theaet.* 162D, ὦ γενναῖοι παῖδες τε καὶ γέροντες, δημηγορεῖτε συγκαθεζόμενοι θεούς τε ἐς τὸ μέσον ἀγορῆς.

εἰεν ἔρω καὶ κατανεύσομαι καὶ ἀνανεύσομαι. 'I'll say yes, yes (i.e., go on), and will nod and shake my head.' For εἰεν

see *supra*, 341A. *κατανεύσομαι καὶ ἀνανεύσομαι*, literally, I'll throw my head down, in token of assent (our nodding, so also *ἐπινεύω*, e.g. 351c), and up, in token of dissent. For the Greeks expressed dissent, not as we do by shaking the head from side to side, but by throwing it back. So too the Romans, e.g., *renuo* opposed to *annuo*. This is said to be still the method in south Europe. Darwin has some most interesting remarks on the subject in his *Expression of the Emotions*, p. 273, where the negative movements are explained as a survival of throwing back, or shaking the head to reject unpleasant food.

351B. πόλιν φαίης ἄν. 'Would you say of a city, that it was unjust, and that it unjustly attempted to enslave, or actually had reduced to slavery other cities, and kept many of them in slavery and subjection to itself?'

μανθάνω. 'I (begin to) see.'

C. εὖ γε σὺ ποιῶν. 'And you're quite right (in doing so).' A regular phrase for answering, "and quite right too." The verb must be found in the context; here *scil.* εὖ γε σὺ ποιῶν ἐχαρίζου. So *infra*, where the construction is more *ad sensum*, you're quite right to admit it and avoid disagreement. Cp. Ar. *Pax.* 285, and ὀρθῶς γε λέγων σύ, *Gorg.* 451c.—Stallb.

ἄλλο τι ἔθνος. 'Any other lot (of men).' ἔθνος, used generally for a number of people, tribe, class, the American "crowd." So Latin *natio*, Cic. *pro Mur.* 33, 69, *natio candidatorum*, also in *Pison.* 23, 55, and *Phaedrus* ii. 5.

οὐ μᾶλλον. 'Won't they be all the more able.'

E. μῶν μὴ ἀπολεί. 'Will it, think you, lose its own force, surely not? Will it not rather keep it all the same? Let us suppose it will keep it all the same.' The effect of the somewhat curious combination, μῶν μὴ (μὴ οὖν μὴ), is to ask the question very strongly. Cp. *infra*, 505c, and *v. Madv. G. S.* Appendix, § 267.

352B. εὐωχοῦ τοῦ λόγου, θαρρῶν. 'Feast on your argument, and don't be afraid.'

ὅτι μὲν γὰρ καὶ σοφώτεροι. For the explanation of this *ὅτι* go on down to ταῦτα...μανθάνω. For that the just are evidently wiser and better, and more capable, that this is so, I understand.



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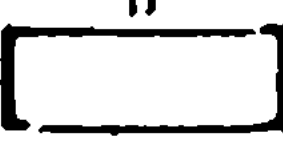

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σμῶλη. 'A chisel.' *σμῶλη* seems to be a somewhat general word, but in its special sense = (1) a chisel, a scooping and not a cutting instrument. This is shown by *Ar. Thesm.* 779, ἀγε δὴ πινάκων ξεπτῶν δέλτοι δέξασθε σμῶλης ὀλκούς, the furrows or grooves of the chisel. So it means (2) a graving tool, a sculptor's chisel, *Auth. P. T.* 429. Later on a surgeon's knife, *Poll.* iv. 181; a shoemaker's, *Plat. Alc.* i. 129c; a penknife, *Auth. P. T.* 67; and in *Gorg.* v. 35. 1, even a vinedresser's knife. The *σμῶλη* and the *τομεύς* are also shoemakers' tools. According to the Scholiast the *σμῶλη* being a cutting instrument with a straight
 || bottom, ὄργανον τμητικόν ἰσόπεδον τὴν βάσιν ἔχον,  whereas the *τομεύς* has the bottom rounded and , so both words are used, *Plat. Alc.* i. 129c, ὡς περ σκυτοτόμος τέμνει που τομεῖ καὶ σμῶλη καὶ ἄλλοις ὄργανοις. It may then be = a shoemaker's knife, but more probably has the general sense of a chisel. But obviously it does not mean a vinedresser's knife here, for some inappropriate and not appropriate instrument is implied: so that L. and S. are again wrong and repeat their mistake with regard to *μαχαίρα*.

κάλλιστα τῶν ἄλλων. A good passing instance of the well-known Greek idiom, found in the opening chapter of *Thucydides*, and *passim* in Greek literature.

B. ἴωμεν δὲ ἐπὶ τὰ αὐτὰ πάλιν. 'Let us go back to the same point again.' *ἴεναι ἐπί*, to address oneself to, to approach, a frequent expression in Plato's dialogues.

D. ὃ ἄλλω τῶν ὄντων οὐδ' ἂν ἐνὶ πράξει. 'The soul has a function which you could accomplish with no other single thing on earth.'

ἔσθ' ὅτω ἄλλω ἢ ψυχῇ...ἴδια ἐκείνης. The inferior mss. have *ἐκείνου*, which seems natural. Is there any other thing, but the soul, we can assign these properties to and say they are its (*i.e.*, the other thing's) own peculiar possessions? There is no other thing. But *Par. A* has *ἐκείνης*, which *Stallb.* keeps. We must then with *Schneider* and *Madvig* interpret ἢ not as "than," but as "or," *non quam sed an*. Is there anything else (we can attribute them to), or must we by rights assign them to the soul, etc.

354A. **Βενδιδείοις.** Cp. *supra*, 327A.

ὑπὸ σοῦ. 'Thanks to you.'

οὐ μέντοι. 'However, I've not had such a very good feast, but that's my fault and not yours.'

B. οἱ λίχνοι. 'Greedy guests, greedy diners.'

τοῦ ἀεὶ παραφερομένου. Each dish as it comes round, ἀεὶ, from time to time. Every passing dish. "Παραφέρεσθαι et παρατίθεσθαι, dicuntur de cibis et mensis ut Latine apponere, neque opus est ut cum Casaubono ad Ath. T. iii. 363, in περιφερομένου corrigamus."—Stallb.

πρὶν δὲ τὸ πρῶτον, etc. τὸ δίκαιον δὲ τί ποτ' ἐστίν. We have here stated in so many words the starting point of the *Republic*. See *Introduction*, and cp. *supra*, 331A.

C. ὅποτε μὴ οἶδα. For when, i.e., since, I don't know. ὅποτε, here in a causal sense. *V. Madv. G. S. 127, R. 1 and Appendix § 313.*

σχολῆ εἶσομαι. 'I shall be slow to learn.' 'It will be a long time before I know.' σχολῆ, slowly, literally, at leisure. The history of the word σχολή is interesting. Derived from σχε, ἔχω. σχήσω, originally it = a holding, a cessation. So rest, leisure, then learned leisure; so learned discussion, a lecture, then a school. σχολῆ (1) leisurely, so, late; (2) hardly at all, scarcely. See L. and S., *sub voc.*

BOOK II.

357A. τὸ δ' ἦν ἄρα. 'It was, as it turned out, merely the prelude.' This combination occurs frequently in Plato, *e.g.*, *infra*, iv. 443c, *Tim.* 51c, *Symp.* 198d, etc., and is also found in Sophocles' *Trach.* v. 1172. κάδ' ἄρα οὐδὲν ἄλλο πλὴν θανεῖν ἐμέ. It well illustrates the force of both ἄρα and the imperfect in such idioms as οὐκ ἦν σοφός, book i. p. 335E.

Γλαύκων ἀνδρείοτατος. See character of Glaucon.

τὴν ἀπόρρησιν. The retirement, retreat, defaulting, best explained in the words of Pollux—Πλάτων δὲ ἀπόρρησιν τὴν ἀπαγόρευσιν καὶ τὸ ἀπαγορεύειν οἶον τὸ ἀποκαμεῖν. ἀπειπεῖν, ἀπαγορεύειν, ἀπειρηκέναί are all used in the sense of "crying off," "desisting from fatigue," "failing."

B. δοκεῖν πεπεικέναί ἢ ὡς ἀληθῶς πείσαι. 'To appear to have persuaded, or, in real truth, to persuade.' Ast., however, makes ἢ than, finding a comparative force in βούλει, do you prefer.

ἄρα σοὶ δοκεῖ τοιόνδε τι εἶναι ἀγαθόν. The division of the kinds of good here was compared as early as Muretus, *q.v.*, with the well-known passage in the *Ethics* of Aristotle, *Eth. Nic.* i. 7. 4.

ἀβλαβεῖς καὶ μηδέν. So Par. A and most of the mss. The reading involves a slight want of grammatical consecution, but the meaning is plain. Such as are harmless, and nothing follows on them, instead of καὶ δι' ὅσας μηδέν. Stallb., καὶ μηδέν γίγνηται, even if, although, but the meaning is inappropriate.

C. τί δέ; 'And next, is there not a second which we like?'

ἐπίπονα. 'Irkesome.'

358A. ἀδικία δ' ἐπαινέται. These words are wanting in Par. A and in several mss., and Hermann condemns them as the manifest interpolation of a sciolist, but Stallb. keeps them, accounting for their omission by saying "Error ex homoeoteleuto ortus, verba ipsa ab interpolationis suspicione libera."



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D. τῷ [Γύγου] τοῦ Λυδοῦ προγόνῳ. So Par. A and most of the mss. 'To the ancestor of Gyges the Lydian.' But in book x. 612B, the ring is spoken of as the ring of Gyges himself, εἰαν τ' ἔχη τὸν Γύγου δακτύλιον, and this is followed by Cicero, *de Off.* iii. 9 and other writers. Herodotus in his well-known account of Gyges and the wife of King Candaules, gives another version of the same story of an adulterer coming to the throne. Various endeavours, therefore, have naturally been made to reconcile this passage with the others, or to find Gyges, and not his ancestor, in this passage. 1. Schneider, keeping the mss. reading, supposes an older and prior Gyges. 2. Ast. excises τῷ προγόνῳ. 3. Hermann, following Wiegand, and himself followed by our editors, prefers to sacrifice rather Γύγου. But who is then ὁ Λυδός? The natural use of such an epithet is as in Κύρος ὁ Πέρσης. If it could be anyone it must be Croesus, but we have no evidence that he was so alluded to. 4. Stallbaum adopts from a few inferior mss. the reading Γύγη and excises τοῦ Λυδοῦ προγόνῳ. There seems little doubt that the text requires Gyges, which we can hardly give up without an equivalent, and it is pretty clear that some confusion has been introduced. Possibly the original reading was the most natural ΤΟΥ ΓΥΓΟΥ ΤΟΥ ΛΥΔΟΥ. Some one thinking the dative required after γενέσθαι and to balance αὐτοῖς altered to τῷ Γύγη. Either he forgot to alter τοῦ Λυδοῦ, or else the two readings became now confused, giving τῷ Γύγη τοῦ Λυδοῦ, Gyges the son of the Lydian. Then came a later corrector who knew the story, and that Gyges was the first of the line, and inserted προγόνῳ. Hence the variants, τῷ Γύγου of the best mss. and τῷ Γύγη. Possibly τοῦ Λυδοῦ is merely a repetition *per dittographiam* ΤΟΥ ΓΥΓΟΥ ΤΟΥ ΛΥΔΟΥ.

ἵππον χαλκοῦν...δακτύλιον, etc. The magic ring is perhaps the commonest "magic property" of fairy tale, and specially of eastern legend. It recurs in a hundred well-known forms. The reader may like to be reminded of—

"The story of Cambuscan bold,
Of Camball and of Algarsife,
And who had Canace to wife,
That owned the virtuous ring and glass
And of the wondrous horse of brass
On which the Tartar king did ride."

Cicero has re-told this story of Gyges in a pretty close translation, *de Off.* iii. 9.

Ε. τοῦτον δὲ ἄλλο μὲν οὐδέν. So the best ms., Par. A, without the verb ἔχειν, which is necessary to the sense, and is naturally supplied in the inferior more corrected mss. Ven. Π., Par. D, K., etc. Dispensing with this ἔχειν, we must make the construction one *ad sensum*, repeating in our mind ἰδεῖν ἔχοντα. Madvig ingeniously emends, reading πλούτου for τοῦτον.

περιελόμενον. 'Drawing off.'

σφενδόνη. The part of the ring which broadens out like the cup of a sling, technically termed the "collet." Cicero's *cala anuli*.

360B. ὡς δόξειεν. The optative appears to be by attraction. ὅς ἂν μείνειεν. So adamantine that he would remain firm, optative expressing result. Goodwin, *M. T.*, § 65, l. 5.

ἀδαμάντινος. A beautiful expression of which Plato seems fond. Cp. 619A. ἀδαμαντίνως δὴ δεῖ ταύτην τὴν δόξαν ἔχοντα εἰς Ἄιδου ἰέναι, or *Gorg.* 509A.

τολμήσειεν ἀπέχεσθαι. 'Steel himself to abstain from.' The idiomatic use of *τολμάω* and *τλάω* is so well-known as not to need illustration. Cp. 503B, τοῦτο τετολμήσθω εἰπεῖν, and 391D in a slightly different sense. A fine instance is *Ep. ad Rom.* v. 7.

C. ὡς οὐκ ἀγαθοῦ ἰδίᾳ ὄντος. 'A good to the individual.'

E. περὶ ὧν. The just and the unjust man.

μηδὲν ἀφαιρώμεν. 'Let us bate nothing.'

(κυβερνήτης) ἄκρος. An excelling, superior steersman, exactly our colloquial "topping."

361A. τοῖς μὲν ἐπιχειρεῖ. 'To these he puts his hand.'

B. παρασκευὴν φῶων καὶ οὐσίας. Such as that of Alcibiades indicated by Nicias, *Thuc.* vi. 13.

κατ' Αἰσχύλον. Plato himself gives two lines of the quotation below. The whole passage in *Aesch. Sept. c. Theb.* 593 runs—

οὐ γὰρ δοκεῖν ἄριστος, ἀλλ' εἶναι θέλει
βαθειᾶν ἄλοκα διὰ φρενὸς καρπούμενος
ἐξ ἧς τὰ κεδνὰ βλαστάνει βουλευματα.

N.B.—Some writers, contrary to the mss., to Plutarch, and

Tzetzes, alter the word ἄριστος in Aesch. to δίκαιος, to make it conform to Plato. That this is most futile, a very slight acquaintance with Plato's habit in quotation might show. The Scholiasts, however, quote, giving δίκαιος.

C. τοιοῦτος εἴη. Stallb. has a long note explaining and justifying the optative here—"Optativus nunc indicat cogitationem non loquentis sed illius ipsius de quo sermo est voluntatem atque studium." Madvig, *au contraire*, cuts out this beautiful and striking idiom, so dear to Stallbaum, altogether. If it is to be kept, the optative might possibly be explained as due to the mental retrospection to past time. "It is uncertain whether he were then." *V. Ar. Ran.* 24 with Kock's note, and cp. *infra*, 410c.

τῷ μὴ τέγγεσθαι. Because he is not wrought upon, made to flinch, literally melted, as in Tennyson's,

"As of a prince whose manhood all was gone
And molten down in mere uxoriousness."

—*Geraint and Enid.*

For such a metaphorical use, cp. Aesch. *P. V.* 1008,

λέγων ζοικα πολλὰ καὶ μάτην ἐρεῖν.
τέγγει γὰρ οὐδὲν οὐδὲ μαλθάσσει κέαρ.

So ἀτεγκτος is used by Soph. *O. T.* 336,

ὦδ ἀτεγκτος κάτελεύτητος φανεῖ.

Scholiast, τέγγεσθαι] εἴκειν, ἐνδιδόναι ὡς νῦν· καὶ βρέχεσθαι.

D. Βαβαί. Whe-ew!

ὥσπερ ἀνδριάντα. Sculpture, their most common art, is often used by Greeks where we should draw illustration from paintings: contrast, Look on this picture and on that. Compare *infra*, iv. 420c, vi. 500d, vii. 540c, etc., Dem. *de Cor.* 268, and the splendid and famous passage, Eur. *Hec.* 560.

ἐκκαθαίρεις. 'You rub up, scour, or clean thoroughly.' "Wie tüchtig putzest du." That this, the natural meaning, is here the right one, might hardly seem to require indication. But the supersubtlety of commentators has read into the word a far less direct meaning. "Expolire et ita exprimere ut sincera et perfecta alicuius rei natura emergat," Ast. and so Stallb. And to support this unnecessary subtlety they travel to Libanius, p. 173, Synes. *Dion.* p. 56d, or Albinus' *Isagog. in Platon.* § 9, p. 130.



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παρὰ ταῦτα. 'Over and above, beyond these, or possibly along of, *i.e.*, because of.'

τῷ μὴ δυσχεραίνειν τὸ ἀδικεῖν. 'Because he makes no difficulty about, is not squeamish about, doing an injustice.'

D. οὐκοῦν τὸ λεγόμενον. The want of strict construction here illustrates Plato's method of writing. 'Then (to take the proverb) and just so do you. . . .'

ἀδελφὸς ἀνδρὶ παρέη seems like a quotation from some poet. The words do not actually occur in Homer, but the sentiment is contained or implied in more than one passage, *e.g.*, *Il.* xxi. 308, φίλε κασιγνήτε, σθένος ἀνέρος ἀμφοτέρω περ σχῶμεν, quoted by Muretus, and *Od.* xvi. 97.

* Ἡ τι κασιγνήτοις ἐπιμέμφεται, οἷσι περ ἀνὴρ
μαρναμένοισι πέποιθε, καὶ εἰ μέγα νεῖκος ὄρηται,

quoted by the Scholiast. The Scholiast, then, may further be right in saying παρήκται δ' ἴσως παρὰ τὸ Ὀμηρικόν. A very similar proverb is quoted by Dem. *de Fals. Leg.* 415, p. 38, τὸ συγγνώμη ἀδελφῷ βοηθεῖν, where Shilleto remarks that in Plato here he would almost certainly read ἀδελφεός, and, indeed, there can be little doubt that would be right.

καταπαλαῖσαι. 'To lay me in the dust,' a metaphor from wrestling. Our colloquial 'to floor me,' 'bowl me over.' Wells quotes aptly *ix.* 583B, and *Ar. Nub.* 1047, ἐπίσχεσ, εὐθὺς γὰρ σε μέσον ἔχω λαβῶν ἀφυκτον.

363A. αὐτὸ δικαιοσύνην. 'Justice in its essence,' a favourite and useful Platonic combination. Cp. αὐτὸ ὁμοιότης, *Parm.* 130B; ἐπιστήμην αὐτὸ, *Theaet.* p. 146E. As Stallb. indicates, it is as silly to write the two as two entirely separate words αὐτὸ, δικαιοσύνην, as it is to combine them mechanically into one, like αὐτοάνθρωπος, etc. He however reads αὐτή in the *Parm.* l.l.

γίγνηται...ἀρχαί. This is of course neither an error of mss. nor a definite *schema Pindaricum*, but only another instance of Plato's colloquial looseness of construction. Cp. *infra*, 463A.

ἀπὸ τοῦ εὐδοκίμειν ὄντα [τῷ δικαίῳ]. So Par. A. Muretus introduced τῷ ἀδικῷ from the inferior mss., and has been followed by Hermann and Stallb. Madvig would omit the words altogether. Strictly speaking, of course, we want τῷ ἀδικῷ, or nothing at all. But Plato does not always speak strictly, and may have written, 'And all the results of a good name

which Glaucón just now dilated on as the (seeming) just man's reward," *i.e.*, in ordinary parlance, though he may really not be, but only seem, just.

ἐπὶ πλέον, etc. 'But these folk lay even more stress on reputation (or on appearance, J.).'

τοῖς ὁσίοις ἃ φασὶ θεοὺς δίδόναι. The unusualness of position of the relative after the dative is obvious. But the reason is equally obvious, the extreme emphasis thrown on ὁσίοις, which are, they say, the peculiar gifts of heaven to the holy. And such a metathesis when needed seems no more impossible in Greek than the more frequent one with the genitive, τῶν πόλεων ὄσαι. Engelmann seems right then in withstanding even the great authority of Cobet, when he condemns and corrects this to the tame and ordinary ἃ τοῖς ὁσίοις. "Was doch Herr Cobet Alles zu wissen meint, wie schnell stellt er eine Regel auf von welcher kein Schriftsteller des Alterthums etwas gewusst hat!" See Engelmann for Cobet's "canon" and the rest of this amusing German explosion.

ὁ γενναῖος Ἡσίοδος τε καὶ Ὀμηρος. Honest, fine old Hesiod and Homer.

B. ἄκρας μὲν τε φέρειν, etc. Hesiod, *Works and Days*, v. 230. Plato quotes more correctly than we should expect. He has only altered the number, ἄκρας, etc.

ὁ ἕτερος. Homer, *Od.* xix. 109.

ὥστε τευ. Of course part of the quotation.

θεουδής. There are, as is well-known, two interpretations resting on two etymologies. 1. God-like, θεουδής = θεο εἰδης. 2. God-fearing, θεουδής for θεός δφεος, with metathesis of digamma. So Buttm., Nitzsch, Passow. Hesych. interprets it by θεοσεβής.

C. ἀνέχρησι. Maintains. The subjunctives are those of the Homeric simile. See Monro, *Hom. Gram.* § 283 (a.)

τίκτη δ' ἔμπεδα μῆλα. Here again there are doubts. 1. Ἐμπεδα is variously understood. (1.) as an adverb = ἔμπεδον. The use is not supported by parallels, but seems natural enough. (2.) as an adjective, (a.) in agreement, (b.) separate from μῆλα. 2. μῆλα is variously taken as (1.) sheep, (2.) fruit, and is variously constructed as (1.) nominative, (2.) accusative to τίκτη; in this case, a nominative being sought

and found in (i.) γαῖα, (ii.) δένδρα. The combinations and permutations of these factors yield a variety of renderings. 1. Butcher and Lang, *ad* Hom. *Od. l.l.*, "The sheep bring forth and fail not," and so J. here, "His sheep never fail to bear." 2. Merry *ad* Hom., "His sheep bear strong young." And so D. and V. here, "Strong are the young of his flocks." 3. L. and S., "(The trees) bear continual fruit." 4. Ameis, "The earth bears strong sheep." No. (1.) seems most natural if we venture so to take ἔμπεδα like ἔμπεδον. If this startles us, the next most natural surely is No. (2.).

ἰχθῦς. Controverts the idea sometimes insisted on, that fish in the Homeric times was regarded as a *pis-aller* in the way of diet. Cp. note on ἰχθύσιν ἔστλα, 404c.

Μουσαῖος, as his name, and that of the personages connected with him in legend imply, is only an eponymous hero. Μουσαῖος (from Μοῦσα = Μουσα, root μεν, μον, MAN) is represented as the son of Eumolpus (μολπή, μέλπω) or of Antiphemus. No one will now, with Aldus and the elder Scaliger, ascribe to the morning of Greek song that poem of its latest sunset, "The loves of Hero and Leander," the work of some late grammarian of genius. See Symond's *Greek Poets*, ii. 358. Cp. Ὀρφεύς, the Greek form of the Indian Ribhu.

νεανικώτερα. "Splendidiora, magnificentiora." Stallb. Grandier, J. νεανικός. 1. Simply youthful. 2. Fresh, vigorous, stalwart, flourishing. 3. High-spirited, gay, generous, dashing, insouciant, glorious. 4. Then, in a bad sense, overbearing, headstrong, swashing, swaggering. Cp. Dem. *de Cor.* 329, ἐν τρισιν οὖν σὺ νεανίας καὶ πηνίκα λαμπρός; and Ar. *Pol.* iv. 11, 11, δημοκρατία ἢ νεανικωτάτη. νεανιεύεσθαι goes through corresponding grades and shades of meaning. V. L. and S. Here the meaning seems to be glorious or extravagant, render "gorgeous."

εἰς "Αἶδου, etc. "Plena sunt his beatorum gaudiis veterum poetarum carmina." Vide Hom. *Od.* xi. 601; Pind. *Nem.* i. 100; *Ol.* ii. 105; Horat. *Od.* iii. 3, 33; iv. 8, 27 *seq.*; Virg. *Aen.* vi. 637; *Georg.* i. 36,—Stallb., who also quotes from Plutarch's *Lucullus*, p. 199. 7, a pretty application of the μέθη αἰώνιος to Lucullus. We might add that the notion of a heaven of eating and drinking and sensual enjoyment is a very old and very universal one, to be traced first,



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B. ἀγύρται, especially mendicant soothsayers who go round ἀγείροντες "collecting." The best commentary on such is to be found in the fragment of Ennius' *Telamo*. Cp. also Soph., *O. T.* 388, Aesch. *Ag.* 1195 and 1273.

C. εἴτε...ἐάν τε. Platonic laxity of consecution.

βλάψειν. Par. A has βλάψει, which might very well be kept, following on ἐθέλη. 'He shall (they say).' Βλάψειν, which, though found in at least one ms., has only the value of a correction, is preferred by the editors. Muretus conjectures βλάψαι. If we are to correct to the infinite βλάψειν, the future is regular after δύνανται, and so here after παρὰ σφίσι δύναμις ἐστι. See Stallb.

ἐπαγωγαῖς. Spells, literally 'inducing spells.'

καταδέσμοις. Constraining spells, *defixiones magicæ*. In *Laws*, p. 933A, we find the form καταδέσεις. Both mean the binding or laying of a hated enemy under a spell or charm, such as that laid by Vivien upon Merlin. The formulæ of such charms were written on tablets. Specimens of such tablets are still extant. See Marquardt, *Röm. Alt.* iv. 135.

κακίας περὶ εὐπετείας ᾄδοντες. 'Singing of the facilities of vice.' The mss. here give διδόντες, which is interpreted in two ways, (1.) keeping the construction as above. Teaching or telling of the facilities of vice, "tradentes sive docentes," Ast. (2.) Taking περί with κακίας, with reference or regard to vice, attributing to it facilities, "indicio suo tribuentes," δεδῶσθαι λέγοντες, Stallb. But neither of these seems very satisfactory, and as the correction involves a most infinitesimal change, ΔΙΑΔΟΝΤΕC, ΑΙΑΔΟΝΤΕC, a change of one stroke, this is probably a case where we should emend. The emendation was first suggested by Muretus. At the same time it must be noted that the use of ᾄδεν in such a sense is rare.

τὴν μὲν κακότητα. The verses come from Hesiod, *Works and Days*, 285-290. They are quoted again by Plato, *Laws* iv. 718E. λαδόν, cp. "in battalions," *Hamlet* iv. 5, 78.

D. παραγωγῆς, diversion. The construction is a rare one, L. and S. give parallels only from Appian. Make H. the witness of, adduce the testimony of H., literally, put into the witness box.

μαρτύρονται. Here again a slight Platonic anacoluthon. After ᾄδοντες, strictly speaking, a participle would follow.

λιστοὶ δέ τε. The verses come from Hom. *Il.* ix. 497. Par. A has, in first hand, λιστοὶ δὲ στρεπτοὶ τε; in second, λιστοὶ δὲ στρεπτοὶ δέ τε. Both adjectives can hardly be right. Which then is to go? λιστοὶ may be a gloss; on the other hand, στρεπτοὶ may have been introduced from a reference to the text of Homer. Anyhow we must notice that we cannot settle the text of Plato by referring to Homer, or of Homer by appealing to Plato. For an examination of Plato's quotations *seriatim* shows that Plato hardly ever quotes quite exactly. Small variations are not the exception, but the rule. Crucial instances of Plato's manner of quotation will be found in book iii. 389E, where two passages coming from two separate books are combined into one quotation; or again, p. 405E, where, in telling the story of the doctoring of Eurypylus, Plato confuses it with that of Machaon by Hecamede, although Plato himself quotes it again, and quite correctly, in the *Ion.* p. 538B. The same laxity of quotation is to be found in Thucydides, in Hippocrates, in Xenophon, in the Attic orators, in Aristotle, perhaps we may say in ancient authors generally. A notable instance are the quotations from the Old in the New Testament. The ancients probably quoted from memory, to "verify one's references" being mechanically very difficult, or practically impossible. There were, of course, in Plato's time a variety of editions of Homer current in the Greek world, notably the private and public editions—αἱ κατὰ ἄνδρα, αἱ κατὰ πόλεις. Like the prayer books and uses of Sarum and York, there was the Homer of Marseilles, and the Homer of Chios, the Homer of Sinope, the Homer of Argos, and there were better and worse editions—αἱ χαριέστεραι, αἱ εἰκαιότεραι, αἱ κοιναί, αἱ δημωδεῖς. Still this probably had not much to do with the variations of quotations which are too chronic and too inconsistent to be explained by reference to these editions. Thus Aristotle edited a famous Homer, ἡ ἐκ Ἰάριθκος, though his many interests and mass of knowledge apparently prevented him from quoting correctly. The quotations of Plato then may perhaps be compared to ordinary *memoriter* quotations from Shakespeare or the Bible, where everyone knows how difficult it is to quote absolutely correctly. In the latter case, we have a still further parallel supplied by the difference between the Bible and Prayer Book Psalms. The new version will complicate matters still further. On the question of Plato and Homer, see La Roche, *Hom. Text Kritik.*, p. 32.

He remarks that Plato tends to Atticize Homer in quoting him, a natural tendency.

Ε. ἐγγόνων. If a distinction is to be pressed, ἐγγονοὶ seems to mean rather offspring, descendants, ἐκγονοὶ, sons. But see Stallb. Cp. also Shilleto *ad Dem. de F. L.*, p. 356, § 53, where he says of the distinction, "In antiquis an obtineat parum perspectum est."

παιδιάς ἡδονῶν. So mss. If we keep both, we may make either genitive qualifying. (1.) The pleasures of play or of holydaying, *oblectamenta ludorum*, *i.e.*, of the games instituted on solemn, high, and holy days.—Ast. So Engel., *Ergötzlichkeiten des Spieles*, referring the games to the mysteries. (2.) The pastime, *i.e.*, the enjoyment of pleasure. The difficulty and awkwardness of the expression leads Madvig to excise ἡδονῶν, and Lennep to insert a καί.

365A. τελετάς. Initiations.

τί οἰόμεθα ψυχὰς ποιεῖν. ψυχὰς might be either subject or object. (1.) What do the souls of our young men do? (2.) What does it make of the souls of our young men?

εὐφυεῖς καὶ ἱκανοί. Clever and capable.

ἐπιπτόμενοι. According to D. and V., 'flitting from this to that, like birds.' J. makes the metaphor from bees, which surely suits best with συλλογίσασθαι,

"And gather honey all the day
From every opening flower."—Dr. Watts.

B. πότερον δίκᾱ, etc. Bergk, *Pind. Frag.* 197, gives a somewhat fuller form

πότερον δίκᾱ τείχος ὕψιον
ἢ σκολιαῖς ἀπάταις ἀναβαίνει
ἐπιχθόνιον γένος ἀνδρῶν
δίχα μοι νόος ἀτρέκειαν εἰπεῖν.

θεσπέσιος. Unspeakable. 'Of pleasures untold.'

C. ἐπειδὴ τὸ δοκεῖν, ὡς... οἱ σοφοί. The σοφός here is Simonides of Ceos. *Frag.* 76, Bergk, τὸ δοκεῖν καὶ τὰν ἀλάθειαν βιάται. The words are preserved as those of Simonides by the Scholiast on Eur. *Or.* v. 236, but in a form worth quoting and noticing, as showing the corruption of texts. The Scholiast gives τὸ δοκεῖν καὶ τὰ μάλα θεῖα βιάται, an instance of *Prava verborum separatio*. See Madvig, *Adv. Crit.*, Introduction.



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skin, gainful and tricky." (2.) On the other hand we must equally beware of Schleiermacher, who, forcibly continuing the metaphor from *πρόθυρα*, renders, "But Archilochus the all wise's fox I must drag behind," *i.e.*, must drag round, and let in at the back door, *zur Hinterthüre hereinlassen!!* What Plato says is, The fox, to use Archilochus' phrase, must come trailing behind, meaning probably not that a physical fox is to be dragged behind, but that the foxy element, the fox in ourselves is to be kept in concealment, in the background, in the rear. Such a use is natural enough in any language, whether *ἀλώπηξ* here or Persius *Sat.* v. 117, "astutam vapido servas sub pectore vulpem," or Tennyson's

"Move upwards working out the brute,
And let the *ape* and *tiger* die."

D. ταύτη ἰτέον, ὡς τὰ ἔχνη τῶν λόγων φέρι. Following the track of the arguments. For the venatory metaphor, cp. iv. 432c.

ξυνωμοσίας, ἐταιρείας συνάξομεν. The best comment on these secret societies and clubs is to be found in the famous chapter of Thucydides, book iii. ch. 82, *τολμὰ γὰρ ἀλόγιστος ἀνδρία φιλέταιρος ἐνομίσθη*, and *infra*, *προβουλεύσας δὲ ὅπως μηδὲν αὐτῶν δεήσει τῆς τε ἐταιρίας διαλυτῆς καὶ τοὺς ἐναντίους ἐκπεπληγμένους.*

εἰ μὲν μὴ εἰσὶν ἢ μηδὲν αὐτοῖς τῶν ἀνθρωπίνων μέλει. These two alternative positions were adopted by many of the sophists and philosophers. The second is forcibly expressed by Ennius in the *Telamo*—

"Ego deum genus esse semper dixi et dicam caelitum,
sed eos non curare opinor, quid agat humanum genus :
nam si curant bene bonis sit, male malis, quod nunc abest,"—

Ennius taking it doubtless from the Epicureans, one of whose chief tenets was the "security" of the gods. Cp. Horace, *Sat.* i. 5. 100,

"Credat Judaeus Apella,
Non ego: namque deos didici securum agere ævum."

Lucretius, vi. 58,

"Nam bene qui didicere deos securum agere ævum."

καὶ ἡμῖν ἀμελητέον τοῦ λανθάνειν. This is Baiter's correction. Par. A gives *καὶ ἡμῖν μελητέον*, which might stand, if

we read οὔκουν with a note of interrogation. One ms., Par. D, has οὐ μελητέον, and several τι καὶ ἡμῶν μελητέον. These have the value of corrections, and Stallb. adopts the latter.

ἐκ τε τῶν λόγων. From talk, “ex multorum sermonibus.”—Fic. But from traditions, D. & V. and J.

E. εὐχωλαῖς ἀγανῆσι. Cp. *supra*, 364D.

ἀπὸ τῶν ἀδικημάτων. ‘Out of their ill-gotten gains.’ Possibly however, simply, after, upon their injustice.

366A. καὶ λισσόμενοι, etc. “Extrema verba, quae habent notabilem participiorum concursum, si jungenda sunt; καὶ λισσόμενοι, πείθοντες αὐτοὺς ἀζήμοι ἀπαλλάξομεν, ὑπερβαίνοντες καὶ ἀμαρτάνοντες.”—Stallb.

αἱ τελεταί. Initiations (at the mysteries).

μέγα δύνανται. The words μέγα δύνανται, curiously enough, are omitted in the best ms., Par. A, which thus leaves the substantives without any verb. The consensus of the next best ΘΞΠ, however, seems to show that this is only an accident, proving the fallibility of Par. A. It would be barely possible to render “But (there are) the initiations and absolving gods,” and pronounce μέγα δύνανται a correction or gloss. As Stallb. points out, we need not, because Par. A fails us, join with Hermann in a wild burst of emendatory invention. “Nodum in scirpo quaesivit Hermannus, qui . . . totum locum suo Marte ita refiñxit, ἀλλ’ ὠφελήσουσιν ἀγνιζόμενους αἱ τελεταί καὶ οἱ λύσιοι θεοί.”

οἱ λύσιοι θεοί. Releasing or absolving deities. Intercessors in heaven. Gods to whom offerings were made for the sake of expiating sin, especially those connected with the mysteries. Λύσιος, an epithet of Bacchus, Pind. *Fr.* 248, Bergk, etc. ‘Atoning deities,’ Jowett.

αἱ μέγιστα πόλεις. By their practice, by holding national festivals and services of expiation, *e.g.*, the Athenians and Epimenides, Grote, part I. ch. i. ; part II. ch. x., *sub fin.*

B. πράξομεν κατὰ νοῦν. We shall fare to our mind, to our liking.

ἀκρων. *V. supra*, 360E with note, and *infra*, 405A, 459B, 499C.

C. τίς μηχανή ἐθέλειν τιμᾶν. The construction is somewhat *ad sensum*. What is to make? what means is there (to get)?

οὐδεμία ἐστὶ μηχανή, is used in a somewhat similar way with ὅπως οὐ, μὴ οὐ, τὸ μὴ, by Herodotus. A closer parallel, Plat. *Phaed.* 72D, τίς μηχανή μὴ οὐχί;

ὥς δὴ τοι εἴ τις. 'Since, indeed, though a man is able to prove what we have been saying false, yet still he makes much allowance for, and is not angry with, the unjust, but knows that unless, etc.' ὡς = *nam*, δὴ, *nimirum*, τοι, *confirmandi vel asseverandi vi positum*, Stallb.

θεῖα φύσει. Cp. vi. 492E, θεῖον μέντοι κατὰ τὴν παροιμίαν ἐξαιρῶμεν λόγου, and the famous Aristotelian passages, *Eth. Nic.* vii. 1, etc.

D. ψέγει, scil. ἕκαστος, supplied out of οὐδεὶς. Here again a construction *ad sensum*. No one is willingly just but (every one) blames.

E. ἐν ἰδίῳ λόγῳ. 'In prose; in the language of private life.' The usage of the adjective, though natural enough, does not seem to be found elsewhere. The adverb ἰδίᾳ we have already had, 363E, ἰδίᾳ τε καὶ ὑπὸ ποιητῶν.

367A. μεταστρέφοντες φορτικῶς. 'Grossly perverting.'

B. κατατείνας. 'Cum contentione,' 'with emphasis.' Cp. *supra*, 358D.

τὰς ἀληθεῖς. Scil. δόξας. 'The true reputations.'

C. τῶν τε ἀποβαινόντων...πολὺ δὲ μᾶλλον. "Saepenumero δέ post τε infertur, ubi alterum orationis membrum plus ponderis habet atque gravitatis."—Stallb. Cp. iii. 394C, ἐν τε τῇ τῶν ἐπῶν ποιήσει, πολλαχοῦ δὲ καὶ ἄλλοθι.

D. γόνιμα. 'Genuine,' so J. 'Real and natural and not merely conventional goods.' L. and S. seem however to make γόνιμα govern ἀγαθά, all else that is productive of good things? See *sub voc.*

ὁ αὐτὴ δι' αὐτὴν τὸν ἔχοντα ὀνίνησι. 'But praise this in justice, namely how it of its own intrinsic nature benefits the possessor of it, whereas injustice harms him.' ὁ cognate acc. καὶ ἀδικία βλάπτει, condensed construction.

368A. ἐκείνου τοῦ ἀνδρός. 'Sons of that best of men, 'Ἀρίστων,' with a play on the name. Stallb. with subtlety insists that the words mean rather "children of the philosopher," *v. ad loc.*, and cp. *Phileb.* p. 36D. Evidently, however, Socrates plays on both 'Ἀρίστων and θεῖον.



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B. μὴ ἄλλως ποίει. See note on book i., p. 328A.

Γίνεται τὸνυν. With the account of the genesis of the state here commentators naturally compare Aristotle's account, no doubt suggested in part by it. *Ar. Pol.* i. 1. 2, etc., and iv. 4. We have of course to distinguish between what may be called the Logical or Philosophical reason of the genesis of society and the Historical reason. For the latter we must go to the actual history of primitive man, and to such authors as Tylor and Lubbock, Bagehot and Maine.

C. παραλαμβάνων ἄλλος ἄλλον, ἀγείραντες, ἐθέμεθα. In this very Platonic sentence we have a good instance of the so-called Nominativus pendens, showing what it really is, viz., an easily intelligible anacoluthon. If other instances are wanted see *Aesch. P. V.* 200, and *Soph. Ant.* 260, *Eur. Bacch.* 1131. 2.

D. ἄλλο τι γεωργὸς μὲν εἶς. 'Is it not true that one will be a husbandman, etc.?' ἄλλο τι is constantly thus used *per ellipsin*, instead of ἄλλο τι ἢ, the fuller construction. Cp. 337C, ἄλλο τι οὖν, καὶ σὺ οὕτω ποιήσεις; Riddell, *Digest.* § 22.

ἡ ἀναγκαιοτάτη πόλις. 'The barest possible city. The minimum that will still be a city.' For this very expressive use of ἀναγκαῖος, cp. *Thuc.* i. 90, τὸ ἀναγκαιοτάτον ὕψος, the minimum sufficient height; and *Dem.* 269, 14, αὐτὰ τὰναγκαιοτάτ' εἰπεῖν, τὸ γὰρ τὴν ἀναγκαιοτάτην εἰπεῖν, to give the barest statement of facts (that will suffice). We have here stated in so many words the great principle of the Division of Labour, so graphically insisted on by Adam Smith as the beginning of political economy. As will appear Plato makes it the basis also of moral economy.

370c. μὴ ἐν παρέργου μέρει. 'Not by way of a secondary matter.' Cp. p. 347A, ἐν μισθοῦ μέρει.

σχολήν (τῶν ἄλλων). See note at end of Book I.

σμινύη. Schol. σκαφίον (i.e., σκαφεῖον, a shovel?) τινὲς δὲ ἀξίνην ἐκ τοῦ ἐτέρου μέρους δικελλοειδῆ, an axe with one side like a spade, i.e., a mattock.

D. συχνόν. 'Crowded.' See note on 376D, *infra*.

νομέας. νομεύς, the general word, 'herdsman,' including βουκόλος neatherd, ποιμήν shepherd, etc.

E. πρὸς τὰς ἀγωγάς. 'For purposes of draught.'

ὁ διάκονος. 'The agent,' probably connected with διάκτορος, διώκω. The old derivation was one of the amusingly naïve but untenable ones, from διά and κόνις.

371A. κενὸς ἄπεισι. As Ast. points out "to return empty-handed" is a sort of proverbial phrase. He compares *Il.* ii. 298, ἀλλὰ καὶ ἔμπης || Δίσχρόν τοι δηρόν τε μένειν κενεὸν τε νέεσθαι. Cp. *Il.* iv. 181, *Od.* x. 42, Herod. i. 73. A good instance is *Soph. Tr.* 495, κενὸν γὰρ οὐ δίκαιά σε || χωρεῖν προσελθόνθ' ὧδε σὺν πολλῷ στόλῳ.

ὅσα ἐκείνοις ὧν ἂν δέωνται. ὧν masc. : but they must make them such and in such quantity as may suit those of whom they stand in need, i.e., from whom they want anything. The expression however is very awkward, even if we recognize what Stallb. calls its "admirabilis brevilloquentia." It would be much simpler to suppose that ὅσα conceals ἴσα, and so to write either οἷα καὶ ἴσα, or possibly οἷα καὶ ὅσα ἴσα and take ἐκείνοις and ὧν as neuter.

B. νόμισμα ξύμβολον τῆς ἀλλαγῆς. 'A currency to use as a token, for the sake of exchange.' The nature of money, valuable as a token, apart from the intrinsic value of the metal, another of the disputed discoveries of political economy, is perfectly understood by Plato as by Aristotle, see *Ethics*, v. 52c. Νόμισμα (νομίζω) etymologically of course means just this, "a currency."

C. ἀργήσει τῆς αὐτοῦ δημιουργίας. 'He'll be idle, he'll lose time from his own work.'

ἀχρεῖοι, etc. The well-known attitude of Greek society, essentially aristocratic toward trade. Plato however was capable of rising above the prejudice which he here perhaps only playfully endorses. Cp. *Laws*, 918.

D. ἀλλάξασθαι, mid., to get or take in exchange. διαλλάττειν, to give in exchange.

κάπηλοι, ἔμποροι. The distinction here is between sedentary shop or stall-keepers and travelling traders, as also in *Sophist.* 223D, ἡ μὲν κατὰ πόλιν ἀλλαγὴ...καπηλικὴ προσαγορεύεται, τὸ δὲ ἐξ ἄλλης εἰς ἄλλην πόλιν διαλλαττόμενον ὦνῃ καὶ πράσει ἐμπορικὴ. Sometimes the distinction is rather between the retail trader, κάπηλος, and the wholesale, ἔμπορος, *Prot.* 313D, or the manufacturer, αὐτοπωλῆς, *Politicus*, 260c.

372A. γυμνοί. 'With coats off.'

B. μάζας γενναίας, well translated by J., 'noble puddings.' On γενναῖος, see note on γενναίαν εὐήθειαν, 348D, *supra*.

παραβαλλόμενοι. παραβάλλεσθαι is specially used of flinging food to animals. Cp. ἐχόρταζες *infra*, D.

ἐπὶ κάλαμον. 'On cane or reed (*i.e.*, matting).'

ἐπιπίνοντες. 'Drinking after it, to wash it down.' τοῦ οἴνου, some wine (partitive). So L. & S., comparing ἐπινιπτρίς κύλιξ, a grace cup. It is true ἐπιπίνειν is often used of one person only and in this sense, *e.g.*, Hom. *Od.* ix. 297, κρε' ἔδων καὶ ἐπ' ἄκρητον γάλα πίνων, and the famous passage in the Ethics, *Ar. Eth. Nic.* vii. 2. 10, ὅταν τὸ ὕδωρ πνίγη τι δεῖ ἐπιπίνειν; but it has been suggested to me by my friend Mr. Moor that in such passages as this the force of ἐπὶ may rather be, in succession, *i.e.*, drinking round. Cp. the well-known ἐπάρξασθαι δεπάεσσι, *Od.* xviii. 418, etc., and ἐπισταδόν, *Od.* xiii. 54, xviii. 425, etc., also ἐπαμείβειν. It may be noted that Pollux states that ἐπινιπτρίς and μετανιπτρίς are synonymous, *Poll.* vi. 51.

C. εὐλαβούμενοι πένταν ἢ πόλεμον. 'Begetting children enough to keep up the state, but not too many so as to overpopulate it' (with a true Malthusianism).

ἄψου. A relish.

τραγήματα. A dessert. The Scholiast says, τραγήματα παρὰ Λάκωσι τὰ παρ' ἡμῖν τρωγάλια. Apparently the fact is that τραγήματα is the older word. See L. and S., *sub voc.*

ἔρεβλινθων καὶ κνάμων. "This was a common dessert among the Greeks, both eaten raw or parched in the fire." Cp. Theocr. *Idyll.* 17. 65 [Gray]. The *locus classicus* is Athenaeus, ii. 54, etc.

σποδιοῦσι. 'They will roast,' in the σποδός, or ashes.

D. ἐχόρταζες (used advisedly). 'How would you have *foddered* the swine otherwise than this?'

E. φλεγμαίνουσαν πόλιν. A fevered city.

373A. καὶ θυμιάματα καὶ ἑταῖραι καὶ πέμματα. Such is Plato's language if the mss. are to be trusted. The collocation is perhaps bizarre, but is probably intentionally so. Nitzsch was the first to find it so unusual as to be impossible and to require correction. "En hetaeras inter suffimenta et bellaria positas. Quam rationem esse intolerabilem verissime perspexit G. W. Nitschius"—Stallb. But even Stallb. thinks that Nitzsch's remedy is worse than the disease. It is to read ἀθῆραι. But, as Eng. points out, this is far too special a



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B. ἀ οὐκέτι = τούτων ἄ. Platonic construction *ad sensum* carried on into θηρευταί. Stallb. compares a variety of passages, but there is no need to seek parallels.

θηρευταί. The same sort of unwillingness or incapacity to follow Plato in his purposely haphazard and miscellaneous enumeration, which condemned ἐταῖραι above, has led the great Platonist Ast. here into the extreme of supersubtle absurdity. He thinks θηρευταί, hunters, is not to be taken literally, but as meaning all this, "Eos omnes qui non ipsum verum et pulchrum sectentur, sed horum simulacris quibusdam multitudinis sensibus blandiantur eiusque gratiam ac laudem aucupentur." Stallbaum says ponderously of this rigmarole, "Quem voeis usum vellem vir egregius similium exemplorum comparatione demonstrasset." Plato's meaning is as plain as a pikestaff, "and hunters of all kinds," "hunters all and sundry"; as Eng. well puts it, "alle Jäger sammt und sonders ohne Ausnahme."

ἐργολάβοι. 'Contractors,' a general word, as Suidas shows, ἐργολάβος, ὁ ὑπὲρ τινῶν ἔργων μισθὸν λαμβάνων καὶ ἔχων τοὺς συνεργαζομένους; but like "undertakers" one which came to be usually employed in a special sense, viz., "theatrical contractors," Suid., τοὺς περὶ τὴν σκηνὴν ἐργολάβους. See Stallb. on *Apol.* p. 26E. Cp. Engelm.

C. κομμωτριῶν. 'Lady's maids.' The Scholiast has an amusing note. He says κόμμι (gum) is the name for the exudation of trees, a kind of tear (δάκρυον) which oozes out moist, which the κομμώτριαι use for ladies' hair to prevent it spreading abroad, and to make it keep in the shape they wish. And so they get their name from this κόμμι, and their art is called κομμωτική.

ἔδεται, fut., shall eat, is to eat. "No fact is better established than that ἔδομαι, not ἐδοῦμαι, was the Attic future of ἐσθίω," Rutherford, *New Phryn.* p. 92.

374A. τοῖς ἐπιούσιν. 'The invader.'

B. ἀλλ' ἄρα. 'But, I take it.'

C. πεπτευτικός, see note on πεπτεία, 333A.

κυβευτικός. 'A dicer.' But it is implied here that the element of *skill* in the game was large.

D. πολλοῦ γὰρ ἄν. 'If it were so, then the tools would have been invaluable.'

E. ὅσον γ' ἂν δύναμις παρέιη, so far as our powers allow. The comparison of the φύλαξ to the σκύλαξ, made *more Platonic*, apparently quite incidentally, becomes the occasion of our passing to a most important analysis, and ultimately introduces the whole Platonic system of education, resting on the whole Platonic psychology.

375A. τὸ ποῖον λέγας; ποῖος, expressing surprise, *v. L. & S. sub voc.* Like the German *was für*. Cp. *ποῖ' ἐπεκτησάμην*, 330B. Sometimes expresses contempt also. Riddell, *Digest*. § 319B.

διωκάθειν. On these forms, see Elmsley, *Eur. Med.* 86.

ἀνδρείος εἶναι ἐβλήσει. Will he (readily) be. The expression is more than a mere future, and ἐβλήσει is more than a mere auxiliary. Still we see here how a future is formed, possibly even how the future with *θα* of modern Greek (*e.g.*, *θα ὑπάγω σημερον*, I shall go to-day) was formed, if this *θα* really represents ἐθέλω. There are however, of course, rival explanations of this *θα*. See Vincent and Dickson, *Handbook to Modern Greek*, § 68, with note, and Geldart, *Modern Greek Language*. On meaning of ἐθέλω, see *infra*, note on iv. p. 436B and 437B.

C. σφᾶς διολέσαι 'To destroy their own people.'

376A. κομψόν γε τὸ πάθος. 'This is a charming or pretty trait in his nature.' The Scholiast has a good note here—*κομψόν νῦν τὸ σπουδαῖον καὶ ἀγαθόν, σημαίνει δὲ καὶ τὸ πανούργον καὶ ἀπατητικὸν καὶ πιθανὸν καὶ τεχνικὸν καὶ ἀστείον καὶ περιπαλον*.

B. ὄψιν. 'The appearance of friend or foe,' D. and V., so *Erscheinung*, Eng. The face, J. Like "visus" or "sight," the word ὄψις has a natural ambiguity. Stallb. quotes a lexical fragment, *ὄψις καὶ ἡ πρόσοψις, καὶ ἡ ὀρατικὴ δύναμις καὶ ὄψις τὸ θεαθέν*. For the use here cp. Thuc. 7. 44.

C. φιλόσοφος...ἔσται. 'Will prove to be.' Goodwin, *M. T.* § 25, note 3.

D. ἢ συχνὸν διεξιόμεν. 'That we mayn't pass over an important discussion or enter upon a tedious one.' We have here a natural, but not the most common usage of *συχνός*. The range of the word is interesting. *συχνός*, if not corrupted from *συνεχής*, at least derived from *σύν* (L. & S.), its simplest meaning is (1) long, *συχνός χρόνος*, a long time, Hdt. viii. 52, and often, *μάλα συχνός λόγος*, *Theaet.* 185E, then (2) tedious,

συχνή πραγμάτεια, Dem. 1242. 2, and here, (3a) many, and (3b), like Latin *frequens*, populous, e.g., 371 *supra*, (4) great and so difficult. But see L. & S. s. v. The settlement of the meaning is important, as Stallb. asserts it to mean “*materia disputandi densa, spissa, non distincta ideoque confusa temere atque mixta*,” and the mss. are perplexed, some giving ἵνα ἢ ἐῶμεν συχρὸν λόγον ἢ ἱκανὸν διεξιῶμεν. There is certainly a difficulty about the word here. Herwerden proposes ἢ ΟΥΧ ἱκαNON, but the repetition is frigid.

μυθολογούντες. ‘Story-telling. Let us pass a leisure hour in story-telling.’

Ε. μουσικῆς δ’, εἶπον, τίθης λόγους, ἢ οὐ; ‘And-as part of music do you put literature or not?’ εἶπον here is the reading (found in some mss. and Euseb.), one letter alone changed, of Ast. for εἰπών of the best mss. Schneider defends εἰπών, rendering, “And as part of music when you said (music) do you put,” etc. But on the whole it seems more likely that one half vowel has been slipped by the copyists than that Plato wrote in this way. The point is a very minute one, but interesting as an example.

377A. ἀρχὴ παντὸς ἔργου μέγιστον, Well begun is half done. C’est le premier pas qui coûte. The proverb is a natural one, and no doubt of universal and immemorial prevalence. The stock Greek form is ἀρχὴ ἡμισυ παντός.

С. ἐπιστατητέον. Obviously better than ἐπιστατέον. We must supervise, have a censorship of.

ὄν μὲν ἂν καλὸν ποιήσωσιν. A very nice instance of Platonic construction *ad sensum*. The word μῦθον has to be got out of μυθοποιῶς, but it supplies itself naturally in the train of thought.

ἐγκριτέον. ‘We must accept (in our canon), or pass in.’ ἐγκρίνειν, a regular expression for to admit after and by test. e.g., ἐγκρίνειν εἰς τὴν γερουσίαν, to enrol in the senate. Hence οἱ ἐγκεκριμένοι were the classic authors, those admitted to the Alexandrine canon, stamped, so to speak, with the imprimatur.

ἀποκριτέον. ‘We must reject or expurgate.’

Ε. εἰκάζη κακῶς. ‘Makes a bad representation of.’

μηδὲν εἰκότα. μηδέν, carrying on the supposition, “which should not be at all like.”



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οὗτοι οἱ λόγοι χαλεποί. 'These are hard stories.' The "hardness" of the old mythology was one of the first discoveries of Greek philosophy, and Plato's difficulties are anticipated by Heraclitus and still more by Xenophanes. V. Ritter and Preller, *sub* Xenoph. Cp. note on ὑπόνοια, .378D.

C. πολλοῦ δεῖ...ποικιλτέον. 'Much less must they tell stories about, or depict in embroidery.' Alluding to the famous embroidered Peplos of the Panathenaic festival. Stallb. well compares Euthyphro, p. 6B. The construction is very extraordinary: πολλοῦ δεῖ is usually followed by an infinitive. Stallb. would understand εἶναι after ποικιλτέον. Herwerden would correct into πολλοῦ δεῖν, which he says = οὐδαμῶς.

D. τοιαῦτα [λεκτέα]. The λεκτέα, which is bracketed by the Zürich edd., is not found in Par. A, or in some of the other better mss. It may have been, as Stallb. supposes, omitted by a slip, but it may equally well be the insertion of the inferior mss., as it is not absolutely necessary. Madvig supposes the verbal to lurk in μᾶλλον, perhaps φατέον or ἄστέον. A more serious question is the construction and understanding of the next words. With the punctuation of our text, which is that of Madvig, we must understand—(1) Such stories rather must (be told) to our children from the very first, by old men and old women, and when they grow older the poets too must be compelled to frame fables for them close to these. This avoids the difficulty of supposing the change of construction which is involved in the other rendering, (2) to our children from the first, and the same when they grow up (J.). Cp. also 380C. Stallb., it is true, ingeniously defends this rendering by noticing that we find equally λέγειν τινί τι and λέγειν πρὸς τινά τι, and quoting a good parallel from *Symp.* 203A. But the very ingenuity of the defence is an argument against it when it is unnecessary. (3) A third course is that adopted by Eng., "by old men and old women, and especially people in advanced age." But this is really tautology, and the translator only endeavours to avoid tautology by introducing an "especially," "und überhaupt Leute," etc., which is not in the Greek.

Ἦρας δὲ δεσμὸς ὑπὸ υἱέος. In *Iliad* xv. 18, the story is told of a binding of Hera, not by her son, but by Zeus her

husband, and Zeus further describes how he hurled to earth any god he caught trying to unloose her.

δν δὲ λάβοιμι
ρίπτασκον τεταγῶν ἀπὸ βηλοῦ, ὄφρ' ἂν ἴκηται
γῆν ὀλιγηπελέων.

while in *Il.* i. 588, Hephaestus, using exactly similar words, describes how he himself was hurled by Zeus (ρίψεις ὑπὸ πατρός) to earth when endeavouring to aid Hera—

ἤδη γάρ με καὶ ἄλλοτ' ἀλεξέμεναι μεμαῶτα
ρίψε, ποδὸς τεταγῶν, ἀπὸ βηλοῦ θεσπεσίαιο, etc.

On the strength of these passages, Muretus wished to correct *υἱέος* into *Διός*, and make the allusion one and the same. There was, however, another story or version which told how it was that Hera had hurled Hephaestus headlong at his birth, and he in revenge had sent her a magic throne or 'Siege Perilous,' which, like the bed he made for Ares and Aphrodite, held her fast when she sat on it, and there she remained till Dionysus made Hephaestus drunk and in his drunkenness he unfastened the trap. This story is told in Pausanias i. 20. 3, but more than that, in Suidas, *sub voc.* "Ἡρα, this passage is quoted, and the correction of Muretus which had even at that time been long before anticipated, is corrected on the authority of Clemens—
"Ἡρας δεσμοὺς ὑπὸ υἱέος, Πλάτων, Πολίτειας β. οὕτω γραπτέον, παρὰ Πινδάρῳ γὰρ ὑπὸ 'Ἡφαίστου δεσμεύεται ἐν τῷ ὑπ' αὐτοῦ κατασκευασθέντι θρόνῳ, ὃ τινες ἀγνοοῦντες γράφουσιν ὑπὸ Διός, καὶ φασὶ δεθῆναι αὐτὴν ἐπιβουλεύσασαν Ἡρακλεῖ. Κλήμης. Ἡ ἱστορία καὶ παρὰ Ἐπιχάρμῳ ἐν κωμασταῖς ἢ Ἡφαίστῳ. The allusion in *ρίψεις ὑπὸ πατρός* really is to *Hom. Il.* i. 588, as is shown by the words *τυπτομένη ἀμύνειν*. Plato is not careful to be accurate in these matters. See note on 364D. Still where he is accurate we need not correct his text to make him more so.

δεσμούς. On the difference in meaning between *δεσμά* and *δεσμοί*, see Cobet, *Mnem.* vii. 74. *δεσμά* "sunt vincula quibus quis constringitur, sed *δεσμοί* est in carcerem coniectio et captivitas in vinculis," etc.

θεομαχίας. Cp. *Iliad passim*.

ἐν ὑπονοίαις. 'Either by way of allegory.' Commentators naturally quote Plutarch, *de aud. poet.*, p. 19E, *ταῖς πάλαι μὲν ὑπονοίαις, ἀλληγορίαις δὲ νῦν λεγομέναις*. "Memorabilis est hic locus, quippe qui doceat fabularum interpretationem *allegori-*

cam iam illa aetate viguisse.”—Stallb. According to Diog. Laert. ii. 11, Anaxagoras, the rationalizing physicist, who said the sun was an incandescent lump of matter, was the first to explain Homer by allegory. Homer, the Greek Bible, and, not only Homer, but the whole mythology of Greece, was thus given a non-natural sense by interpreters in every age, down to the most famous of them all, Porphyry, who finds in the cave of Phorcys, an image of the world. Those who, like Plato, saw this to be nonsense, were driven to reject Homer and mythology. And here again Plato had been anticipated. As he says himself, ‘the quarrel between the philosophers and the poets is an ancient feud.’ *παλαιά τις διαφορά φιλοσοφία τε καὶ ποιητικῆ*, 607B. The attitude is found equally in the early philosophers of Eastern and Western Greece, in Heraclitus, who said Homer and Hesiod ought to be thrashed off the course, and in Xenophanes the Eleatic, the first to accuse man of making God in his own image.

Πάντα θεοῖς ἀνέθηκαν “Ὀμηρός θ’ Ἡσιόδός τε,
 ὅσσα παρ’ ἀνθρώποισιν ὀνειδέα καὶ ψόγος ἐστι,
 καὶ πλείστ’ ἐφθέγγξαντο θεῶν ἀθεμίστια ἔργα,
 κλέπτειν μοιχεύειν τε καὶ ἀλλήλους ἀπατεύειν.

Xenoph. *ap. Sext. Emp.* See Ritter and Preller, *Hist. Phil. Graec.* p. 132.

δυσέκνιπτά τε καὶ ἀμετάστατα. ‘Indelible and irremovable.’

379A. οὐ μὴν αὐτοῖς γε. ‘They must not themselves, however, make myths,’ *i.e.*, the *οἰκισταί* must not. •

[ἐάν τε ἐν μέλεσιν], ‘Or if in lyric poetry.’ The words are wanting in Par. A and in some other good mss. Plato’s condemnation, as Stallb. sees, and as is obvious, would apply to lyric poetry as well as to epic and tragic. But that does not prove that he would mention what if not mentioned is equally included. The words are found in Eusebius. They may or may not be Platonic.

c. ὀλίγων αἴτιος, πολλῶν δὲ ἀνάτιος. Compare the proclamation made to the souls when choosing lives in the vision of *Er.*, book x. p. 617E, *αἴτια ἐλομένου, θεὸς ἀνάτιος*. “Let no man say when he is tempted, I am tempted of God, for God cannot be tempted with evil, neither tempteth he any man: but every man is tempted when he is drawn away of his own lust



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Ε. σύγχυσιν. ‘*Confusionem*,’ the disturbing or breaking up of the sworn truce by Pandarus, at the advice of Pallas. See *Il.* iv. 70.

·380Α. θεῶν ἔριν τε καὶ κρίσιν διὰ Θέμιτός τε καὶ Διός. Most commentators are content, with Stallb., to see a general reference to the beginning of *Il.* xx., called in the old nomenclature *θεομαχία*, where Zeus orders Θέμις to summon the other gods, Ζεὺς δὲ Θέμιστα κέλευσε θεοὺς ἀγορήνδε καλέσσαι, and then bids them range themselves respectively on the Greek and Trojan side. Schleiermacher and Schneider, however, find or create difficulties. (1.) κρίσις ought to mean ‘decision,’ but it is used for the strife which decides the quarrel, Pind. *O.* vii. 80; κρίσις ἀμφ’ ἀέθλοις, *N.* x. 23; ἀέθλων κρίσις. (2.) Θέμις really does nothing except act as herald. They therefore think that Plato had another myth and another poet before his mind. This is possible. It is also possible he did not mean any allusion more strict than would be satisfied by *Il.* xx. 1–30. *N.B.*, Θέμιτος is not the Homeric genitive. It is found in Pindar.

Αἰσχύλος...τὰ τῆς Νιόβης. As Wyttenbach first noted, it is pretty obvious that the lines are from Aeschylus’ lost play, the ‘Niobe.’ The lines are quoted but anonymously by Plut. *Mor.* p. 17, 6, 1065c (*de aud. Poet.* c. 2) and Stobaeus ii. 7. Plato quotes a passage from the same play, *infra*, book iii, 391E. With the sentiment compare the famous “*Quem deus vult perdere prius dementat.*”

ποιῆ ἐν οἷς, etc. ‘Is representing the story of the poem, which contains these iambics, “The sorrows of Niobe.”’

ἢ τὰ Πελοπιδῶν, etc.

“Presenting Thebes or Pelops’ line,
Or the tale of Troy divine.”

Β. ὠνίναντο κολαζόμενοι. ‘That they were benefited by being punished, were punished for their good.’

διαμαχετέον. This is the ordinary spelling. Stallb., however, διαμαχητέον, with Euseb., Theod., Ast., etc. The fact is, as Schneider points out, the mss. vary.

Δ. ἐξ ἐπιβουλής. ‘With intent to deceive.’

Ε. οἶον σῶμα, etc. ‘To take the instance of a body.’

381A. τὰ ξύνθετα σκεύη. Manufactured (literally, compounded) utensils.

[καὶ ἀμφιέσματα]. Not in Par. A. Perhaps an addition. For the general argument here, cp. *Phaedo* 78B, C, and *infra*, 611B.

C. οὕτως ἔχοντος. 'This being so.'

D. θεοὶ ξείνοισιν ἐουκότες ἀλλοδαποῖσι, etc. The words are from *Od.* xvii. 485-6.

Πρωτεύς καὶ Θέτιδος. The transformations which have made the name of Proteus a byword are well known, as they appear in the *Odyssey* iv. 417, in Virgil, *Georg.* iv. 405, etc., and in Ovid, *Metam.* viii. 730. There was also a satyric drama of Aeschylus called Proteus. That Thetis was a female Proteus is not so well known. To avoid wedding Peleus she went through a variety of transformations. The *loc. class.* is Pind. *Nem.* iii. 35, καὶ ποτῖαν Θέτιν κατέμαρψεν ἐγκονητί, with the scholia there. Cp. Pind. *Nem.* iv. 60, and Apollod. iii. 13; *On. Met.* xi. 221, Soph. *Fr.* 548, Διωκομένη ἡ Θέτις ἰπὸ τοῦ Πηλέως μετέβαλλε τὰς μορφὰς ὅτε μὲν εἰς πῦρ ὅτε δὲ εἰς θηρία. The Scholiast quotes from Sophocles, *The Lovers of Achilles*,

τίς γάρ με μόχθος οὐκ ἐπεστρατεύετο,^{*}
λέων δράκων τε, πῦρ, ὕδωρ.

The story is frequently found represented on vases, Prell., *Gr. M.* ii. 399.

Ἦραν ἠλλοιωμένην. 'Hera in disguise like a priestess collecting alms.' The verses which follow have, after some discussion, been traced to the *Xantriai* of Aeschylus. See fragment 159 Dind., who gives two lines, slightly different in his different editions—

Νύμφαις κρηναίαις κυδραῖσι θεαῖσι ἀγείρω
Ἰνάχου Ἀργείου ποταμοῦ παῖσιν βιοδώροις.

Some editors, e.g., Meineke and Hartung, endeavour to piece together a longer fragment. See Dind. *ad loc.*

βιοδώροις. 'As being the children of a river.'

E. περιέρχονται νύκτωρ. Cp. Lucian *de Morte Peregr.*, and the well-known passage in Aristoph. *Av.* 1485.—Gray.

382A. ἐκεῖ αὐτὸ κακῆσθαι. 'In such a part of his nature.' Sc., ἐν τῷ κυρωτάτῳ. With Plato's conception of the Lie in the

* So Nauck for ἐπεστάται.

Soul, Jowett compares the scriptural language about the sin against the Holy Ghost, St. Luke xii. 10. A more simple parallel may be found in St. Matt. vi. 22, "The light of the body is the eye, if therefore thine eye be single, thy whole body shall be full of light: but if thine eye be evil, thy whole body shall be full of darkness. *If therefore the light that is in thee be darkness, how great is that darkness.*" Cp. also St. John ix. 41.

C. τῶν καλουμένων φίλων ὄταν. The construction is very loose. It is best to understand the genitive as partitive—'Against our enemies and those of our so-called friends, whenever that is, any...'

D. ποιητῆς ἄρα ψευδῆς ἐν θεῷ οὐκ ἔνι. 'There is no place in God for the fiction of the poet.' Literally, lying poet there is none in God. "Luditur autem simul ambiguitate vocabuli ποιητῆς, quod de deo ut verum omnium auctore ponitur *de Rep.* x. 597D, et *Tim.* p. 28c."—Stallb.

'Ἀλλὰ...ψεύδοιτο. 'But would he lie through fear of his enemies? Far from it.' The ἄν required by strict grammar is carried on in the mind from the previous question, ἀφομοιωῶν ἄν ψεύδοιτο. Cp. 352E, ἀκούσαις ἄλλω ἢ ὡσίν; (Cobet cuts out ψεύδοιτο here, though he leaves the other place intact.)

E. οὐθ' ὕπαρ οὐτ' ὄναρ. The two words, with their pleasing proverbial assonance, constantly recur together. Neither in waking nor in sleeping vision. Ὑπαρ suggests ὕπνος, but may have gained its peculiar force by antithesis and differentiation. See note on v., p. 476C, ὄναρ ἢ ὕπαρ. It is worth noting that the reading of A here, οὐδ' ὄναρ rather than οὐτ' ὄναρ, gives a more pointed antithesis, 'Nor even in dreams,' though it may be doubted whether this is wanted.

383A. ὡς μήτε αὐτοὺς γόητας ὄντας... μήτε παράγειν. The construction here is Platonically loose and shifting, in respect of (1.) The accusative absolute; (2.) The change from the participle to the infinitive παράγειν, We must speak of and represent them, holding that (literally, as they being) neither are they magicians in that they transform themselves, nor do they lead us astray.

τὴν τοῦ ἐνυπνίου πομπήν. Referring to the well-known passage at the beginning of the second book of the *Iliad*.

οὐδέ Αἰσχύλου. 'Nor (this) of Aeschylus; nor in Aeschylus.'



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durch und durch." The story of Apollo being present at Thetis' wedding breakfast, and giving the bride's health in a song, is referred to in *Il.* xxiv. 62-63,—

πάντες δ' ἀντιάασθε θεοὶ γάμου, ἐν δὲ σὺ τοῖσι,
δαίνυ' ἔχων φόρμιγγα, κακῶν ἔταρ', ἀλὲν ἄπιστε.

ξύπαντά τ' εἰπών. (1) And at the close, when he had said all. So most edd., but Stallb. (2) takes ξύπαντα with θεοφιλεῖς. And saying that my lot was altogether dear to heaven.

παιῶν' ἐπευφήμησεν. 'He raised a glad song of triumph.' If we adopt the first of the above translations, we must take παιῶν' as cognate accus. In a song of triumph he spake well of my lot as blessed. We have here a good instance of the value of scholia in preserving readings. The scholion on this passage is παιῶνα, ἀλαλαγμὸν ἐπ' εὐτυχία, ὡς νῦν, ἢ νίκη, showing that the Scholiast read παιῶν' the accusative. The reading of some mss. and edd. is παιῶν, i.e., nom., "the god of healing." The best ms., Par. A, is stated by B. and O. to have παιῶν, but if I can trust my own eyes it really has παιῶν' ἐπ, and is as usual right. Aesch. himself may have very likely written παιᾶν'.

ἤλπιζον εἶναι. 'Deemed it was.' For this use of ἐλπίζειν see note on 451A *infra*.

αὐτὸς ὕμνων, αὐτὸς, etc. Cp. Aesch. *Eum.* 798, αὐτὸς ο χρήσας αὐτὸς ἦν ὁ μαρτυρῶν, and Xen. *Anab.* iii. 2. 4, αὐτὸς, ὁμόσας ἡμῖν, αὐτὸς δεξίας δούς, αὐτὸς ἔξαπατήσας.

c. χορὸν οὐ δώσομεν. "We shan't give him a chorus," we should say, "We shan't license his piece." To give a chorus, which was probably done by the Archon (*v.* Donaldson, *Gk. Theatre*, bk. iii. ch. 1, p. 215), was to approve a piece, for, as the Scholiast well says here, παρὰ τοῖς Ἀθηναίοις χοροῦ ἐτύγγανον ποιηταὶ οὐ πάντες ἀλλ' οἱ εὐδοκιμοῦντες καὶ δοκιμασθέντες ἀξιοί. For the expression cp. Ar. *Ran.* 94, ἀ φροῦδα θᾶπτον ἦν μόνον χορὸν λάβη.

ἐπὶ παιδείᾳ. Implying that contemporary pieces were so used. On the real ethical value of fiction see an admirable Oxford prize essay, Chancellor's Essay, 1862, *An Estimate of the Value and Influence of Works of Fiction in Modern Times*, by T. H. Green (afterwards Whyte's Professor of Moral Philosophy in the University of Oxford).

BOOK III.

386A. Τὰ μὲν δὴ περὶ θεούς. The division between this book and the second is obviously purely arbitrary.

καὶ οἷα αὐτοὺς ποιῆσαι. 'And such language as may make them fear death as little as possible.'

B. ὡς οὔτε ἀληθῆ λέγοντας. The construction here again is, more Platonic, one *ad sensum*, the accusative being not strictly grammatical after ἐπιστατεῖν. The sense is obvious. 'For what they now say—the language they now hold is neither true nor helpful to men who are to be brave warriors.'

C. ἐξαλείψομεν. 'We shall blot out, then, said I, beginning from this verse, all such speeches as the following.' The lines which follow are of course the fine and famous words of Achilles in the Νέκυια, *Od. xi. 488*. Par. A omits the last half of the second line. All we can say is, it seems more natural that Plato should have quoted the line entire.

D. οἰκία δέ. *Il. xx. 64*. The passage describes the fear of Pluto lest Poseidon should shatter earth and reveal his own subterranean realm.

θεοί περ. 'Which eke the gods hate (gods though they be).' This περ seems to be connected with the root *par*. Gk. περί = very, in Homer, is a locative form of it. The meaning of "however much," and so "though," "although" would appear to have grown up from the use with the participle, λιλαίόμενος περ ὁδοῖο, desiring very much as he did (still). So θεοί περ, scil. ἔοντες.

ὦ πόποι, *Il. xxiii. 103*.

οἷω πεπνῦσθαι καὶ δὲ σκιά ἀίσσουσι. *Od. x. 495*. Steph. reads ταί. The difference is of no importance, but it is worth noting as bearing on the question of Platonic quotation, that in the *Meno*, 100A, where these words again are quoted, the mss. are in favour of αἱ δέ. Cp. note on p. 364A. The comparative method has thrown the same light on early prehistoric representations of death and the underworld which it has thrown on the religious and moral notions of those "ages

before morality." In the striking language of a most brilliant and striking writer, Mr. F. W. H. Myers, *Classical Essays*, p. 18—"The descent of Odysseus to the underworld to consult the soul of the Theban Teiresias, shows in a way which it would be hard to parallel elsewhere the possible coexistence in the same mind of the creed and practices of the lowest races with a majesty, a pathos, a power, which human genius has never yet overpassed. *The eleventh Odyssey is steeped in the animism of barbarous peoples.*" This is in a large part the explanation of the permanent paradox of Homer, and those moral difficulties which Plato here finds in his teaching, if it is to be taken as teaching. See the remarks which follow in Mr. Myers' *Essay*, and for the other side Tylor's *Primitive Culture*, ii. 346 ; i. 408, etc.; also Lang, *Culture and Myth*, quoted above, p. 377E.

ψυχῆ δ' ἐκ. *Il.* xvi. 856.

ἀνδροτήτα (καὶ ἤβην). So Homeric mss. Most editors since Wolf prefer ἀδρότητα, and indeed ἀνδρότητα, which ought to mean manliness, courage, *virtus*, has no appropriateness. La Roche however reads ἀνδρότητα with the mss. in *Il.* xvi. 857 ; xxii. 363, and xxiv. 6, *v. sub loc.* It should be noticed that ἄνδρότητα is an almost unparalleled license of prosody. Monro, *Hom. Gr.* § 371.

387A. ψυχῆ δὲ κατὰ χθονός. *Il.* xxiii. 100.

ὡς δ' ὅτε νυκτερίδες. *Od.* xxiv. 6.

B. πεφοβημένους. 'Possessed by fear of.' Not the same as φοβουμένους, Stallh. Cp. κεκλαυμένος, bathed in tears, Aesch. *Choeph.* 457, 731 ; and Soph. *O. T.* 1490.

C. Κωκυτούς τε καὶ Στύγας, etc. For this rhetorical use of plural see Longinus, xxiii. 3. Cp. also Riddell, *Digest.*, § 320. The force of the names is best given in Milton's *Par. Lost*, ii. 577 *et seqq.*—

“ Abhorred Styx, the flood of deadly hate,
Sad Acheron of sorrow black and deep,
Cocytus named of lamentation loud,
Heard on the rueful stream, fierce Phlegeton,
Whose waves of torrent fire inflame with rage.”

ἐνέρους, infernals. According to Curtius' *Grundzüge* rather *interni* than *inferni*, being connected with ἐν, ἐνί ; but the



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no parallel for the use of *θερμός*, nor so far as I can find is any discoverable. Steph. moves to introduce the important word *not* before the word *θερμότεροι* so to speak, he reads *ἀθερμότεροι*. But *ἀθερμος* is a *ἄπαξ λεγ.*, and in the material sense of “not hot.” Ast. more boldly *ἀθυμότεροι*. Render ‘May have after the cold fit a hot fit.’

Ε. ἤκιστ’ ἄρα καὶ ὀδύρεσθαι. ‘And that least of all does he bewail, but he bears it most meekly.’ The construction is a loose Platonic one, the infinitive being a return to the construction after *λέγομεν* five lines above.

388A. ἵνα ἡμῖν δυσχεραίνωσιν ποιεῖν, etc. ‘That they whom we said we were rearing...may grudge to do things like to these.’ The indifference to the loss and death of friends, or indeed as to death at all, is an anticipation of the Stoic attitude. We may of course raise the question how far Plato would really mean it. It is of the nature of dialogue to make *ex parte* exaggerations, in other words to dramatize an attitude by putting it strongly. The position that death is to be welcomed as a release from life, was of course as well-known to the tragedians as to the philosophers. To quote no more, cp. *Soph. O. C.* 1225—

Μὴ φῦναι τὸν ἅπαντα νικᾶ
λόγον. τὸ δ’ ἐπεὶ φανῆ
βῆναι κεῖθεν ὄθεν περ ἦκει
πολὺ δεύτερον ὡς τάχιστα·

and Eurip. *Cresph. Frag.* (454 Dind.) quoted in translation by Cic. *Tusc. Disp.* i. 47. 115—

ἐχρῆν γὰρ ἡμᾶς σύλλογον ποιουμένους
τὸν φύντα θρηνεῖν εἰς ὅσ’ ἔρχεται κακὰ,
τὸν δ’ αὖ θανόντα καὶ πόνων πεπαυμένον
χαίροντας εὐφημοῦντας ἐκπέμπειν δόμων.

For the current Greek sentiment compare the beautiful passage in Pericles’ *Funeral Oration*, Thuc. ii. 44, admirably translated by Jowett, with the Greek sepulchral monuments of the time; on these see Newton, *Essays on Art and Archaeology*, iv. p. 197 *et seqq.*, Overbeck, *Gesch. der Gr. Plastik.* i. 370, also some excellent remarks by Mahaffy, *Rambles and Studies in Greece*, p. 71 *et seqq.* Such a monument as that of Hegeso at Athens is the truest testimony to the best Attic envisagement of death.

ἄλλοτ' ἐπὶ πλευρᾶς, etc. The passage in Homer referred to here is *Il.* xxiv. 10. The words of Homer are—

ἄλλοτ' ἐπὶ πλευρὰς κατακείμενος, ἄλλοτε δ' αὖτε
ὑπτιος, ἄλλοτε δὲ πρηγῆς, τότε δ' ὀρθὸς ἀναστὰς
δινέυεσκ' ἀλύων παρὰ θῆν' ἀλὸς· οὐδέ μιν ἦως
φαινομένη λήθεσκεν.

Plato of course throws the whole into the accusative case after ποιεῖν. But further he introduces the stock expression ἀλὸς ἀτρυγέτοιο after θῆν'. This he may have done consciously to fill up the verse, or by a trick of unconscious cerebration. La Roche indeed thinks the words the insertion of a copyist. A more important difference is the substitution of the unusual πλωῖζοντ' for δινεύεσκ', which would have been naturally represented by δινεύοντ'. This also may conceivably be an unconscious substitution of the memory, but the character of the word looks more like a deliberate alteration, as Schneider, and Jowett, *Introd.* p. 422, pronounce it to be. La Roche thinks that Plato found it in his text, which differed from ours, that of the Alexandrine tradition. All we can say is, we do not know what Plato's text of Homer was; we do know that in quoting Homer he more often quotes with slight differences than exactly what is our text, but we cannot erect a Platonic Homer upon these differences, for we know that sometimes they are differences of error and sometimes differences of modification for a purpose, which is probably the case here. Cp. note on 388E *infra*.

πλωῖζοντ' ἀλύοντ'. "Sailing in a frenzy"—J.; 'in full sail, and raging along,' is doubtless right, though condemned by Stallb. and Schleiermacher, and corrected by Ast. and Heyne. The latter's πρωῖζοντ', 'getting up early,' is indescribably frigid, and the word πρωῖζειν is not found before Gregory of Nazianzen.

μηδὲ ἀμφοτέρησι. *Il.* xviii. 23.

B. κυλινδόμενον. *Il.* xxii. 414.

ᾧ μοι ἐγώ. *Il.* xviii. 54. The words of Thetis.

εἰ δ' οὖν θεούς, scil. ἀνάγκη ποιεῖν. 'If they must depict gods.'

C. ᾧ πόποι. *Il.* xxii. 168. Here our Homer gives περιτεῖχος, Plato περιᾶστυ.

αἶ αἶ ἐγών. *Il.* xvi. 433. Our Homer has ᾧ μοι ἐγών.

D. σχολῆ ἂν ἑαυτόν. 'He would be slow to think himself, being a mortal, unworthy of such conduct, or to rebuke himself.' For σχολῆ see last note on Book i.

E. δεῖ δέ γε οὐχ. 'But this must never be, as our argument but now told us, our argument which we must follow until,' etc.

ὅταν τις ἐφῆ ἰσχυρῶ γέλωτι. 'Whenever anyone gives way to violent laughter, such an indulgence tends to an equally (καί) violent reaction.' For μεταβολήν, cp. *infra*, viii. 563E, εἰς τούναντίον μεταβολήν.

ἐφῆ. The ordinary reading is ἐφίη, Par. A ἐφην, whence Hermann ἐφῆ. For intrans. use of ἐφίημι, see Riddell, *Digest of Idioms*, § 104.

389A. πολὺ δέ ἤττον. 'Nay rather much less.' δέ of stronger adversative. See Stallb.

ἄσβεστος δ' ἄρ' ἐνώρτο γέλωσ. Hom. *Il.* i. 599.

B. τοῖς ἄρχουσι προσήκει ψεύδεσθαι. Stallbaum accuses Plato of sanctioning lying, though, he admits, with every excuse. If he does sanction it he does so in a most qualified way, ἢ πολεμίων ἢ πολιτῶν ἔνεκα ἐπ' ὠφελίᾳ τῆς πόλεως. There is still one law for private and another for public and international morality, and it is only some states and some parties in those states who have any scruples about high diplomatic lying. As regards the lie in literature, there are probably few left of the good old-fashioned folk, who thought fiction bad because it was false, and whose canon for estimating a novel was, "Is it founded on fact?" Cp. the advice of Dareius, son of Hystaspes, and his defence of lying, Herod. iii. 72.

D. τῶν οἱ δημοεργοὶ ἕασι. *Od.* xvii. 383.

ἔάν γε ἐπὶ γε λόγῳ ἔργα τελεῖται. "Yes, if performance follow on profession"—D. V.

ὡς πλήθει. 'In a general way.'

ἀρχόντων μὲν ὑπηκόους, etc. 'That people should be obedient to their rulers, and should also themselves be the rulers of their own pleasures in drinking,' etc.

E. τέττα, σιωπῆ ἦσο. *Il.* iv. 412. τέττα said to mean father, Skt. *tata*, Celtic *tad*, Engl. 'dad.' It is only found in this one passage of Homer.



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B. παραπλείαι ὡσι τράπεζαι. *Od.* ix. 8. Here again a slight difference. Our Homer has *παρὰ δὲ πλήθωσι*.

λιμῶ δ' οἴκτιστον. *Od.* xii. 342.

ἡ Δία, etc. Referring to Hom. *Il.* ii. 1 *et seqq.*, and xiv. 286 *et seqq.* The accusative Δία after ἀκούειν.

C. δωμάτιον, *i.e.*, θάλαμος.

"Ἄρεως καὶ Ἀφροδίτης δεσμόν. *Od.* viii. 266.

D. στήθος δὲ πλήξας. *Od.* xx. 17. Virgil's imitation is better known—"O passi graviora, dahit deus his quoque finem."

E. δῶρα θεοῦς πείθει, δῶρ' αἰδοίους βασιλῆας. This line according to Suidas was ascribed to Hesiod. *Suid.* i. 1448, quoting the verse (but with καὶ for the second δῶρα), adds οἱ μὲν Ἡσιόδου οἴονται τὸν στίχον. *Macar.* iii. 43, δῶρα καὶ θεοῦς πείθει· Ἡσιόδου εἶναι φασι. The proverb is alluded to *Eur. Med.* 964, πείθειν δῶρα καὶ θεοῦς λόγος. Cp. *On. de A. A.* iii. 653,

"Munera crede mihi capiunt hominesque deosque,
Placatur donis Juppiter ipse datis."

It may be remarked that Ovid's treatment is the instance *par excellence* of the wrong way to treat mythology, of the way Plato condemns.

Φοίνικα Ἀχιλλέως παιδαγωγόν. *Il.* ix. 515.

ὡς μετρίως ἔλεγε. 'That he gave sound advice.'

δῶρα λαβεῖν. *Il.* xix. 278.

τιμὴν αὐτὸν λαβόντα. *Il.* xxiv. 228, etc.

391A. ἔβλαψάς μ' ἐκάεργε. *Il.* xxii. 15. The next line in Plato's quotation, ἢ σ' ἂν τισαίμην, follows after four lines' interval in Homer (τिसαίμην, 'would make you pay').

B. πρὸς ποταμόν, *i.e.*, Scamander. *Il.* xxi. 136.

ιερὰς τρίχας. *Il.* xxiii. 151.

"Ἐκτορος ἔλξεις. *Il.* xxii. 395.

ζωγρηθέντων σφαγὰς. *Il.* xxiii. 175.

C. σωφρονεστάτου. Peleus was the type of the discreet knight, the σῶφρων. Cp. *Ar. Nub.* 1060 *et seqq.*, especially 1067, καὶ τὴν θέτιν γ' ἔγημε διὰ τὸ σωφρονεῖν ὁ Πηλεὺς. The Schol. on *Ar.* says, Πηλεὺς ἐγένετο σωφρονέστατος. Cp. *Pind. Nem.* v. 26.

τρίτου ἀπὸ Διός. Being son of Aeacus and grandson of Zeus. Cp. *Il.* xxi. 189, Πηλεὶς Διακίδης· ὁ δ' ἀπ' Διακὸς ἐκ Διὸς ἦεν.

ὑπὸ τῷ σοφωτάτῳ Χείρονι. 'Under, in subjection to, the allwise Cheiron.' Cp. 558D, υἱὸς ὑπὸ τῷ πατρὶ τεθραμμένος. 'Brought up under his father's tutelage,' for this is what Stallb. says is the force of the dative.

Θησεὺς...Περίθους...δανὰς ἀπαγάς. The story was that Theseus and Peirithous attempted a second Rape of Proserpine, endeavouring to tear her away from Pluto, and bring her back to the upper world. The allusion in Virgil is well-known, *Aen.* vi. 393 *et seqq.*,

"Nec vero Alciden me sum laetatus euntem
accepisse lacu, nec Thesea Pirithoumque,

.
Hi dominam Ditis thalamo deducere adorti."

Cp. *infra*, 618,

"Sedet aeternumque sedebit
Infelix Theseus."

The story is told by Apollodorus ii. 5, Propert. ii. 1, 37, Ovid. *Met.* 12. 224. But this was not Theseus' first adventure of the sort, for he had already forcibly abducted Helen, Isocr. *Enc. Hel.* xviii. p. 213. These stories would, of course, form part of any Theseis, of which there were several.

ἄρμησεν. So Par. A. The inferior mss. naturally have the plural, which Stallb. adopts, saying "singularem si scriptor posuit numerum, uterque horum per se seorsum intelligendum est."

D. τούτων αὐτὰ ἔργα. We should expect ταῦτα. See Matth. *Gr.* § 469, 8.

E. οἱ θεῶν ἀγχίστοροι, οἱ Ζηνὸς ἐγγύς. The passage is quoted by Strabo xii. 570, as from the Niobe of Aeschylus, the play quoted *supra*, book ii. 380A. Editors differ as to the exact text of the quotation here, οἱ (Ζηνὸς ἐγγύς) is Bekker's insertion.

πατρῶου. On the distinction between πάτριος and πατρῶος, v. L. and S. *sub voc.* πατρῶος.

καὶ οὐ πω. Stallb. prints καί separate, as not part of the quotation, but introducing the line οὐ πω, etc. Bekker wrote κοῦ πω.

εὐχέρειαν. 'A proneness (to vice; *πονηρίας*)' here in a bad sense, but, like *εὐτραπεία*, the word is a *vox media* by nature. For the good sense, skill, dexterity, see 426D. It is also used absolutely in a bad sense=recklessness, levity, *e.g.*, Aesch. *Eum.* 495.

392D. ἦτοι...ἦ. ἦτοι by rights emphasizes the more likely alternative, either as is more likely.. or. So here, either (as most often) by simple narrative, or perhaps through imitation or both together. Hence ἦτοι...ἦ is the natural order, and indeed ἦ...ἦτοι is sometimes condemned. But it is found, *e.g.*, *infra*, 400C. Cp. 344E. For the three kinds of poetry, cp. *Ar. Poet.* iii. § 2.

Ε. ἐν τούτῳ. 'With that as an instance,' 'in that case.'

393A. ἔλισσέτο πάντας Ἀχαιοῦς. *Il.* i. 15. Our texts give *λίσσετο*.

D. φράσω δὲ ἄνευ μέτρου· οὐ γὰρ εἰμι ποιητικός. Most critics would probably allow that although Plato may speak without metre, he is one of the greatest poets that ever wrote in prose.

Ε. μὴ οὐκ ἐπαρκέσοι. This passage enjoys the distinction of being quoted, as Professor Goodwin notices, *M. T.* § 26, Note 1 (C), as an unique instance of the future optative following *μὴ* in a pure final clause. "If the reading *ἐπαρκέσοι* is retained," he says, "it can be explained only by assuming that Plato had in his mind as the direct discourse *μὴ οὐκ ἐπαρκέσει*. We must remember that Plato is here paraphrasing Homer, *Il.* i. 25-28, and by no means literally." The Homeric line is, *Μὴ νύ τοι οὐ χραίσμη σκῆπτρον καὶ στέμμα θεοῖο*, for fear lest. But after all is this so pure a final clause? Does it not partly come under the head given by Goodwin just above? "The future optative is seldom found with *μὴ* or *ὅπως μὴ* after secondary tenses of verbs of fearing, as here the future indicative is not common after primary tenses. *E.g.*, Ἀλλὰ καὶ τοὺς θεοὺς ἂν ἔδεισας παρακινδυνεύειν, μὴ οὐκ ὀρθῶς αὐτὸ ποιήσοις, *Euthyphro*, 15D." So here, 'for fear lest.'

σκῆπτρον. The staff carried by priests as well as kings in Homer.

στέμματα. The chaplets or fillets of wool bound about the staff of the suppliant. Cp. Homer's description of Chryses, *Il.* i. 14,



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D. ἢ οὐδὲ μιμεῖσθαι, *scil.* ἐάσομεν, 'or whether they're not to imitate at all.'

ὅπη ἂν ὁ λόγος ὥσπερ πνεῦμα φέρη, ταύτη ἰτέον. It is of course part of Plato's artfully concealed art to represent himself in the person of Socrates, following and not leading the argument, which blows like a wind wherever it listeth. Cp. Introduction, and also note on 374E, ὅσον γ' ἂν δύναμις.

E. ὥστ' εἶναι που ἐλλόγιμος. 'As far as being noted, I mean, goes (noted for skill in it).'

395A. κωμῳδίαν καὶ τραγῳδίαν. The possibility of one poet excelling at once in comedy and tragedy is of course the question in the famous closing scene of the *Symposium*, p. 223D. There the answer is that the combination is possible. The countrymen of Shakespeare will not be in much doubt as to the possibility.

ῥαψῳδοὶ καὶ ὑποκριταί. This passage may show us what a very definite differentiated profession that of the rhapsode was.

οὐδὲ ὑποκριταὶ κωμῳδοῖς καὶ τραγῳδοῖς οἱ αὐτοί. It is interesting to note that Greek practice decided against the attempts which it is probably the ambition of all modern actors to make successfully, to excel equally in tragedy and comedy. It may be doubted whether any one has excelled equally in both. We may remember Reynolds' famous "Garrick between Tragedy and Comedy." Cp. also the modest criticism of one who has himself made the experiment and certainly with no small success, Henry Irving, *Preface to the Paradox of Acting*, pp. xii. xiii. Jowett takes these words quite differently, "But neither are actors the same as comic and tragic poets."

B. εἰς σμικρότερα κατακεκερματίσθαι. 'To have been subdivided even more minutely.' "Coined into yet smaller pieces"—J. κέρμα from κείρω = anything cut up, but especially small coin, small change. Hermann takes ἢ αὐτὰ ἐκείνα as after the comparative, and so Engel.

C. τοῦ εἶναι ἀπολαύσωσιν. 'That they may not from the imitation come to partake of the reality.'

D. κατὰ σῶμα καὶ φωνάς. Stallb thinks σῶμα too wide and general a word to be parallel to and go with φωνάς. He

proposes σχῆμα. “Vide an scribendum sit καὶ κατὰ σχῆμα καὶ φωνάς.” This is unnecessary.

ὣν φαμὲν κήδεσθαι καὶ δεῖν αὐτοὺς ἀνδρας ἀγαθοὺς γενέσθαι. A loose Platonic construction for καὶ οὗς φαμὲν δεῖν, like the incomplete πολλοῦ καὶ δεήσομεν, *infra*, an affectation of colloquialism.

γυναῖκα ... κάμνουσαν ἢ ἐρώσαν ἢ ὠδίνουσαν. Cp. Aristophanes' ridicule of Euripides, especially in the *Thesmophoriazusaë*. Cp. Mommsen on Plautus, *Rom. Hist.*, bk. III. ch. xiv. We may perhaps say that Plato is here exactly in so many words condemning by anticipation the practice of the Graeculus esuriens gibbeted by Juvenal, *Sat.* iii. 76—

“Grammaticus rhetor geometres pictor aliptes
Augur schoenobates medicus magus omnia novit
Graeculus esuriens,” etc.

And again *vv.* 93 *et seqq.*, and “Natio comoeda est,” *v.* 100.

Ε. πολλοῦ καὶ δεήσομεν. Scil., ἐντρέπειν μιμῆσθαι.

δούλας...δούλους. Here again Plato coincides with Aristoph. (Cp. *Ar. Ran.* opening lines), and especially with Aristophanes' strictures on Euripides. Plato as little considers the slave a man and brother as Aristotle.

396A. μαινομένοις. Like the Ajax of Sophocles, or the Hercules Furens or Orestes of Euripides.

ἐλαύνοντας τριήρεις. ‘Rowing triremes.’

κελεύοντας. ‘Acting as *κελευσταί* or boatswains, and chanting the strain to which the rowers keep time. *τούτοις*, for them.’

D. ἐλάττω δὲ καὶ ἥττον. ‘In fewer cases, and to a less extent.’ V. Shilleto, *ad Dem. de Fals. Leg.* § 200. He compares *πολὺ πλείω καὶ μᾶλλον*, 417B *infra*.

ὅταν δὲ γίγνηται κατὰ τινα ἑαυτοῦ ἀνάξιον. ‘But when he meets with a character unworthy of himself.’

δυσχεραίνων αὐτὸν ἐκμάπτειν, etc. ‘Grudging to mould and adapt himself to the types of the baser, despising them as he does in his mind, except it may be for the sake of amusement (or by way of a jest).’

E. καὶ τῆς ἄλλης διηγήσεως. ‘Both of imitation and of un-imitative narration, but there will be but a small proportion of imitation in a long discourse.’

397A. πάντα τε μᾶλλον μιμήσεται ἢ διηγήσεται. 'He will imitate rather than describe everything.' This statement is quite consistent with the end of the paragraph. "And the style of such an one will consist altogether of imitation by voice or gesture, or will have a very small element of narration." But the words as they stand are not the words of the mss., but of Madvig. Par. A has διηγήσεται alone, and so all the mss. except Monac., which gives μιμήσεται alone. This is followed by Hermann. It is quite possible that μιμήσεται ἢ may have dropped out. The question is: Can anything be made of διηγήσεται alone? Hardly without inconsistency. Thus Jowett's rendering, which keeps to it, surely ends in an intolerable incongruity. "Another sort of character will *narrate* everything; . . . his entire art will consist in imitation of voice and gesture, and there will be very little *narration*." διηγήσεται then alone can hardly stand. Madvig thinks μιμήσεται cannot either, on account of μᾶλλον. "Ferri nequit διηγήσεται, sed violenter mutatur in id quod requiritur μιμήσεται, nec ratio ulla apparet additi μᾶλλον." But we may say that μᾶλλον is justified by an ἢ διηγήσεται *subauditum*. 'He will rather adopt imitation (than narration).' Further, the whole passage is against διηγήσεται here. Plato has just said, the first man will have a style partaking of both, but in one proportion, much narration little imitation; he goes on to say the other is just the opposite, much imitation little narration. The ancients did not write self-contradictory nonsense, but neither did they always express their sense in the most full, logical, and grammatical manner. We may perhaps then read μιμήσεται, but Madvig's correction, which would account for the variants, seems better.

διὰ μιμήσεως φωναίς. "Imitatio per voces et gestus," Stallb.

B. ὀλίγου πρὸς τὴν αὐτὴν. 'It results to the man who speaks correctly to speak in almost the same style and in one harmony.'

398A. αὐτός τε καὶ τὰ ποιήματα. 'He and his poems.' Cp. 414D, καὶ αὐτοὶ καὶ τὰ ὄπλα αὐτῶν.

βουλόμενος ἐπιδείξασθαι. 'Wishing to make a show.'

προσκυνοῖμεν ἄν αὐτὸν ὡς ἱερόν, etc. 'We should fall down before him, do obeisance to him, as holy, and wonderful, and



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sake of our real good"—D. and V. The expression seems a little odd, though not unlike *οἱ δὲ ὄντιναντο κολαζόμενοι*, p. 380B. Is it possible we ought to change one letter and read *ἀφελίας* or *ἀφελείας*? One ms., Ven. C, gives this reading. The word *ἀφέλεια* is a very rare one, but *ἀφελής* is fairly common.

ὅς μιμοῖτό. "Qui nobis imitaretur." The optative follows after the optative of *ἂν χρώμεθα*. See Goodwin, *M. T.* § 65. i. 3 (b), who thinks it here expresses a purpose. It might be merely attracted, and = *ὅς μιμεῖται*, but the opt. seems wanted by the sense.

C. *ὥδῆς καὶ μελῶν.* 'Melody and songs.'

κινδυνεύω ἐκτὸς τῶν πάντων εἶναι. "I fancy I'm not included in the term 'everyone.'"

D. *λόγου τε καὶ ἁρμονίας καὶ ῥυθμοῦ.* 'The words, the tune, and the time.'

ἁρμονίαν καὶ ῥυθμόν. These two are distinguished in a passage quoted by Stallb. from the *Laws*, ii. p. 665A, *τῇ δὲ τῆς κινήσεως τάξει ῥυθμὸς ὄνομα· τῇ δ' αὖ τῆς φωνῆς τοῦ τε ὀξέος ἄμα καὶ βαρέος συγκεραυνυμένων ἁρμονία ὄνομα προσαγορεύοιτο.*

ἁρμονία, then, which is naturally a general word, was used by the ancients to express rather the harmony or pleasing effect of a succession of simple notes, the modern *melody*, than the simultaneous combined sounding of two or more notes or chords, the modern *harmony*. But *ἁρμονία* has also another meaning, namely that of a "mode" or key, the Latin *modus*, the later technical Greek term being *τόνος* (lit. pitch). Of these there were perhaps originally only three, the Dorian, Phrygian, and Lydian. Then four more were distinguished, making seven, Mixolydian, Lydian, Phrygian, Dorian, Hypolydian, Hypophrygian, Hypodorian. There are said to have been in all eleven. On these modes, and their educational value, see esp. Aristotle, *Politics*, viii. 5, to the end of the book. The whole is avowedly a commentary *in extenso* on the vague and apparently tentative hints given here by Plato, and is a good instance of Aristotle's logical consecutive treatment. The whole subject of Greek music is an extremely dry and difficult one. The best popular introduction to it, especially in its connection with education, is the last chapter of Mahaffy's *Rambles and Studies in Greece*, p. 438 *et seqq.* Cp. the same writer's *Greek Education*, ch. vi.

ε. Μιξολυδιστί, συντονολυδιστί 'Ιαστί, etc. These adverbial forms were the technical terms employed by musicians. *συντονολυδιστί*, called also *ὑπερλύδιος (τόνος)*. The Mixolydian "mode" is said by Aristoxenus, as quoted by Plutarch *de Mus.* 1136D, to be passionate, *παθητική*, and suited to tragedy, and invented by Sappho, from whom tragedy borrowed it. On this mode see Mr. H. T. Wharton's *Sappho*, Introd., p. 41, and on whole subject, Iwan Müller, *Handbuch der Klass. Alt.* ii. 614.

'Ιαστί Heraclides Ponticus, quoted by Athenaeus, 624c, says that we ought not to speak of the Phrygian or Lydian harmonies, but ought to follow the great division of the Greek race into Dorians, Aeolians, and Ionians, and call the modes by these names. The Ionian character, he says, differed at different times, and so too did the character of the music. Thus he quotes Pratinas as speaking of *τὰν ἀνειμένων* | *Ἰαστί μουσαν*, and goes on to say *τὰ τῶν νῦν Ἴωνων ἦθη τρυφερώτερα καὶ πολὺ παράλλαττον τὸ τῆς ἀρμονίας ἦθος*, but at one time the Ionians were hard, austere, proud.

Λυδιστί In the same passage Heraclides Ponticus goes on to say that the Lydian and Phrygian modes must be considered to have been brought into Greece, from the barbarians, by the Phrygians and Lydians who came into Peloponnesus with Pelops. The Lydian mode was always considered soft and voluptuous. It is the highest in pitch of the three old modes. Its character is indicated in the well-known lines of Milton, *L' Allegro*, 135—

“ And ever against eating cares
Lap me in soft Lydian airs
Married to immortal verse ;
Such as the melting soul may pierce
In notes with many a winding bout
Of linked sweetness long drawn out,” etc.

Cp. Macfarren's *Lectures on Harmony*³, pp. 15. 16. But Aristotle in his critique on Plato here seems to imply that the softness and high pitch of the Lydian mode really makes it good for children, being suited to their age and voice, *Ar. Pol.* viii. 7, *sub fin.*

χαλαρά. 'Slack, relaxed,' equivalent to the *ἀνειμένως* of Aristotle, *l. l.*

399A. **Αωριστί.** The Dorian mode, or mood, the lowest of the three old modes, had also a famous and well-defined charac-

ter, to which many celebrated passages testify. *Ar. Pol.* viii. 7. 8, Περὶ δὲ τῆς Δωριστὶ πάντες ὁμολογοῦσιν ὡς στασιμωτάτης οὔσης καὶ μάλιστ' ἦθος ἐχούσης ἀνδρεῖον ... φανερόν ὅτι τὰ Δώρια μέλη πρέπει παιδεύεσθαι μᾶλλον τοῖς νεωτέροις. Plato, *Laches*, 188D, in a passage which should be read *in extenso*, calls the Dorian the only truly Greek mode, ἀτεχνῶς δωριστί, ἀλλ' οὐκ ἰαστί, οἶομαι δὲ οὐδὲ φρυγιστί οὐδὲ λυδιστί, ἀλλ' ἡπέρ μονῆ Ἑλληνικὴ ἐστὶν ἁρμονία. Milton, himself a musician, shows again his knowledge of Greek music in a famous passage, *Par. Lost*, i. 550—

“Anon they move
In perfect phalanx to the Dorian mood
Of flutes and soft recorders; such as raised
To highth of noblest temper heroes old
Arming to battle, and instead of rage
Deliberate valour breath'd firm and unmoved
With dread of death to flight or foul retreat,” etc.

Φρυγιστί. The middle mood, between the bass Dorian and treble Lydian. Aristotle, *Pol.* viii. 7, tells a significant story that a certain Philoxenos endeavoured to make a dithyramb in the Dorian mode, but could not manage it, ἀλλ' ὑπὸ τῆς φύσεως αὐτῆς ἐξέπεσεν εἰς τὴν φρυγιστί τὴν προσήκουσαν ἁρμονίαν πάλιν. The Scholiast quotes Proclus as saying that the Dorian harmony is suitable for education as being καταστηματικὴν, tranquil, sedate; the Phrygian for sacrifices and orgies as being ἐκστατικὴν, excited.

ἀποτυχόντος. ‘Failing of success.’

B. ἐπέχοντα. There is a change of construction. The accusative takes the place of the genitive. There is further a question as to the reading. *Par.* A and the best mss. all have ἐπέχοντα, which the Zürich edd. follow. We do not find the phrase ἐπέχειν ἑαυτόν. The question is as to ἐπέχειν used absolutely in the sense of ἐπέχειν νοῦν. It is certainly found absolutely in the sense of “to be intent upon,” and if we are to follow the best mss. it seems best to take ἐπέχοντα absolute here, and ἑαυτόν with μεταπείθοντι. Cp. 411A, ἐπέχων with note. Ven. Ξ, however, has ὑπέχοντα; which Stallb. adopts, the phrase ὑπέχειν ἑαυτόν being found in *Xen. Cyr.* vii. 5. 44. It may be noted that the difficulty as between ὑπέχειν and ἐπέχειν is not confined to this passage, but is fairly common. Cp. *Dem. de Fals. Leg.* § 57 (51) with Shilleto's note. Callimach., *Hymn. in Del.* 51.



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τὸν αὐλόν. It is used too exactly in the same way by Simonides, *Fr.* 46, ὁ καλλιβόας πολύχορδος αὐλός. Cp. *Ar. Av.* 682.

σύριγξ. A Pandean pipe.

Ε. Μαρσύου. The famous story of the contest of Marsyas and Apollo need not be repeated. It will be found in Apollodorus, *Bibl.* i. 4 § 2. Cp. Herod. vii. 26, Xen. *Anab.* i. 2. 8, as to the locale of the legend. But we may call attention to an exquisite modern rendering of this old story, the gem of gems in Mr. Lewis Morris' *Epic of Hades*, p. 81 *et seqq.*

νῆ τὸν κύνα. A favourite expression of Socrates. Cp. *Apol.* 21E, with Scholiast *ad loc.*

σωφρονουῦντές γε ἡμεῖς. Cp. note on εὖ γε σὺ ποιῶν, 351C.

βάσεις would appear to be a somewhat general word, somewhat like our "beat" or "movement." Hesych. gives as equivalents, ὁ ῥυθμός (from which of course it is slightly distinguished here), πορεία, ὁδός. As its etymology implies βάσις originally belongs to *dance* music. Cp. *Ar. Thesm.* 968, πρῶτον εὐκύκλου χορείας εὐφυᾶ στῆσαι βάσιν. The fact is Plato probably intentionally uses his terms in a shifting general untechnical way here, thus the μέλος here is said to be made to follow the λόγος, whereas above, 398D, the μέλος is the whole thing, including λόγος, ἄρμονία, καὶ ῥυθμός. Here ἄρμονία is expressed by μέλος, what we may call in equally general language the "tune"; ῥυθμός, by πόδα, the time. "Time and tune must be adapted to words, not words to time and tune." Cp. *Laws*, ii. p. 669, a remarkable passage, where it should be noted that Plato disapproves of music without words, condemning by anticipation half of modern music. On all these words see Cope, *Introd. to Arist. Rhet.* p. 379 *et seqq.*

400A. τρι' ἄττα εἶδη, these are the three ratios indicated below, viz., (α) 1 : 1, that of the spondee, — : —, or dactyl, — : — —; (β) 2 : 1, that of the Iambic, — : — —, or Trochee, — — : —; (γ) 3 : 2, that of the Paeon, — — — : — —. These correspond respectively to unison, the octave, the fifth.

τέτταρα, i.e., the notes of the tetrachord.

Δάμωνος. We do not know much about Damon, but what we do know is worth recording. He was a well-known and influential teacher of music at Athens. The pupil of Lamprus

the teacher of Sophocles, Damon himself taught Pericles, ostensibly music, but in reality politics quite as much. And indeed so great was his influence supposed to be that, like Pericles' other friend and teacher, Anaxagoras, he ultimately had to leave Athens. Cp. Plut. *Aristides* i., also Plat. *Alcibiades* i. 118c. According to Diog. Laert. quoting *Alexander in successionibus*, Socrates was a pupil of Damon until this banishment. He is made to call Damon *ἐταῖρος*, Plat. *Laches*, 197D, and to speak of him as a source of wisdom and a friend of the sophist Prodicus. And in the same dialogue the general Nicias is made to say that Socrates had introduced to him as a teacher for his own son *διδάσκαλον μουσικῆς, Δάμωνα, ἀνδρῶν χαρλεστατον οὐ μόνον τὴν μουσικὴν ἀλλὰ καὶ τὰλλα, ὅποσα βούλει, ἄξιον συνδιατρίβειν τηλικούτοις νεανίσκοις*, *Lach.* 180D. Cp. also the notice of him *infra*, bk. iv. 424c.

B. οἶμαι δέ με ἀκηκοέναι οὐ σαφῶς, etc. It should be noted that Plato dramatically hints that he does not intend to be very clear or precise, which may account for the well-known obscurity of the passage which follows, over which he has thrown an artistic air of confusion. The best key to the passage is that supplied by a comparison of Aristotle, *Rhetoric* III. viii. 4, which is so important that we quote it *in extenso*. Τῶν δὲ ῥυθμῶν, ὁ μὲν ἠρῶς, πεμνὸς καὶ οὐ λεκτικὸς, καὶ ἀρμονίας δεόμενος· ὁ δ' ἰαμβος, αὐτὴ ἐστὶν ἢ λέξις ἢ τῶν πολλῶν· διὸ μάλιστα πάντων τῶν μέτρων ἰαμβεῖα φθέγγονται λέγοντες. Δεῖ δὲ σεμνότητα γενέσθαι καὶ ἐκστῆσαι. Ὁ δὲ τροχαῖος, κορδακικώτερος· δηλοῖ δὲ τὰ τετράμετρα· ἔστι γὰρ τροχερὸς ῥυθμὸς, τὰ τετράμετρα. Λεῖπεται δὲ παιάν, ᾧ ἐχρῶντο μὲν ἀπὸ Θρασυμάχου ἀρξάμενοι· οὐκ εἶχον δὲ λέγειν, τίς ἦν. Ἔστι δὲ τρίτος ὁ παιάν, καὶ ἐχόμενος τῶν εἰρημένων· τρία γὰρ πρὸς δύο ἐστίν. Ἐκείνων δὲ ὁ μὲν, ἐν πρὸς ἕν· ὁ δὲ, δύο πρὸς ἕν. Ἔχεται δὲ τῶν λόγων τούτων ὁ ἡμιόλιος· οὗτος δ' ἐστὶν ὁ παιάν. It will be noticed that Aristotle mentions four names of Rhythms—(1.) ἠρῶς, (2.) ἰαμβος, (3.) τροχαῖος, (4.) ὁ παιάν also called ἡμιόλιος. He further gives the several ratios as we indicated above. Heroic 1 : 1, Iambic or Trochaic 2 : 1, Paeon or Hemiolios 3 : 2. Plato also indicates (1.) Three εἶδη, i.e., these three ratios, and then goes on to give five names, viz. (1.) ἐνόπλιον, (2.) δάκτυλον, (3.) ἠρῶν, (4.) ἰαμβον, (5.) τροχαῖον, but if we note that 2 and 3 are really one (i.e., the heroic hexameter with dactyls or spondees), and that the ἐνόπλιος is another name for the παιάν, we see that we have exactly the same division.

ἐνόπλιον. Cp. Xen. *An.* vi. 1, 11, *i. supra l.*, ἦσαν ἐν ῥυθμῶ. πρὸς τὸν ἐνόπλιον ῥυθμὸν αὐλούμενοι καὶ ἐπαιάνισαν καὶ ὠρχήσαντο ὡσπερ ἐν ταῖς πρὸς τοὺς θεοὺς προσόδοις.* It was a name commonly used, as is shown by Aristoph. *Nub.* 650,

ἐπαῖονθ' ὁποῖός ἐστι τῶν ῥυθμῶν
κατ' ἐνόπλιον, χῶποῖος αὖ κατὰ δάκτυλον.

Cp. *infra* and Cope, *Introd. Arist. Rhet.* 388, with note.

ξύνθετον. What the compound martial or paeon rhythm is, we do not exactly know. The Scholiast here says, ὁ ἐνόπλιος σύνθετός ἐστιν ἐξ ἰάμβου καὶ δακτύλου καὶ τῆς παριαμβίδος ('It consists of an iambic, a dactyl, and the pyrrhic'), and the Scholiast on Aristoph. *Nub.* 651, gives much the same formation, ὁ δὲ ἐνόπλιος καὶ προσοδιακὸς λεγόμενος ὑπὸ τινῶν σῆγκεται ἐκ σπονδείου καὶ πυρριχίου καὶ τροχαίου καὶ ἰάμβου, of a spondee, a pyrrhic, a trochee, and an iambic, and goes on to say it coincides with an anapaestic tripod, or with two bases—the Ionic and choriambic. Now, if we take the ἐνόπλιος according to this description, and resolve it to terms of one short syllable, we shall find this to be the case, twelve short syllables being the equivalent alike of the enoplios, the anapaestic tripod, and these two bases, thus—

A. — — — — — = — — — — —
B. — — — — — = — — — — —
C. — — — — — = — — — — —

The Scholiast on Plato here then probably ought to coincide with that on Aristophanes. Further, τῆς παριαμβίδος here must mean the same as τοῦ παριάμβου, the pyrrhic foot.

ἴσον ἄνω καὶ κάτω τιθέντος. 'Making it equal up and down.' What is made equal, and how? The explanations given are: 1. 'Showing that the rise and fall of the verse balance one another by resolving them into short and long syllables'—D. V. 2. 'Arranging so that the rise and fall of the foot were equal (as in dactylic and anapaestic rhythms)'—J., prob. rightly.

· εἰς βραχὺ καὶ μακρὸν γιγνόμενον...μήκη δὲ καὶ βραχύτητας προσῆπτε. And he attached to them lengths and shortnesses. Does this mean, he literally added on anything or merely assigned the qualities or marks of length and shortness? The sense of βραχύτης, *Ar. Poet.* xx. 4, would seem to be that of

* The ἐνόπλιος was called also προσοδιακός.



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order of the words in Par. A being ὀρθῶς δὴ δυσχεραίνων τὰ μὲν καλὰ ἐπαινοῖ καὶ χαίρων καὶ κατὰ δεχόμενος. Stallb. omits καὶ before χαίρων.

..402A. λόγον ... λαβεῖν. "To know the reason why."—J. The converse of λόγον διδόναι, or παρασχεῖν. Cp. i. 344D.

D. κάλλιστον θέαμα. With this beautiful sentiment (sententia plane divina, Stb.) cp. *Timaeus*, 87D. It is one of the central sayings of Plato's philosophy. Stallb. adds a number of other references.

403B. προσοιστέον...αὕτη ἢ ἡδονή. For this use of the verbal, neither in agreement with nor governing the noun, cp. v. 460B.

C. Greek Gymnastics.—See Introduction, B. Plato's Education, with reference to Mahaffy, etc.

E. ὅσον τοὺς τύπους. 'We shall only (lit., just so much as) sketch the general types.'

ἀθληταὶ μὲν γὰρ οἱ ἄνδρες τοῦ μεγίστου ἀγῶνος. 'For these people are to be athletes in the most important of contests, i.e., the defence of their country.' The ordinary athletic training of Greece had no special reference to military exercise; indeed, it is often stated to be opposed to, and to unfit the athletes for, what Plato calls here the "first of competitions." While then Aristophanes tells us that it was in the playing fields of the Academy that Marathon was won, Euripides, in the famous fragment of the *Autolycus* (281 Dind.), represents the athlete as worse than useless for his country's defence. The whole fragment should be read as a comment on the present passage. How far Euripides is giving a genuine and not merely a dramatic opinion may be doubtful. He had himself received the athletic training when young, and perhaps been disgusted by it. Eur. *Vit. Anonym.* But much the same condemnation is pronounced seriously by Aristotle, *Pol.* viii. 4. 1. 2. Engelm. compares Plutarch, *Philopoemon*, c. 3, a passage much to the point—στρατηγῶν... πᾶσαν ἀθλησιν ἐξέβαλλεν, ὡς τὰ χρησιμώτατα τῶν σωμάτων εἰς τοὺς ἀναγκαίους ἀγῶνας ἀχρηστα ποιούσαν. On the whole subject, see Krause, *Gymnastik*, 654.

ἢ τῶνδε τῶν ἀσκητῶν ἕξις. 'The habit of our present professional athletes.'

404A. σφαλερὰ πρὸς ὑγίειαν. The expression as well as the idea is from Hippocrates' ἐν τοῖσι γυμναστικοῖσι αἱ ἐπ' ἄκρον εὐέξιαι σφαλεραί.

κομψοτέρας...ἀσκήσεως. 'A finer regimen.' Athenaeus, 10. 413, quotes a number of instances of this gross voracity of athletes. Eur. *Ant.* quoted *supra* implies same charge.

B. ἀκροσφαλεῖς...πρὸς ὑγίειαν. 'In a precarious state as regards health.' ἀκροσφαλής, lit. in a state of unstable equilibrium, on the point of falling. Philop. *ap.* Plutarch, cap. 3, *l.l.*, uses exactly the same expression, perhaps borrowed from here. διαφυλαττόντων τὴν ἕξιν...ἀκροσφαλῆ πρὸς μεταβολήν.

C. ἰχθύσιν ἐστία. The remark is as old as Plutarch (*de Is. et Osir.* vii. 353D) that the Homeric heroes, so far from considering fish a delicacy, never ate it when they could help. ὁ δ' ἐμφανῆς καὶ πρόχειρος (λόγος) οὐκ ἀναγκαῖον οὐδ' ἀπερίεργον ὄψον ἀποφαίνων τὸν ἰχθύν, 'Ομήρῳ μαρτυρεῖ, μήτε Φαίακας τοὺς ἀβροβλοῦς μήτε τοὺς Ἰθακησίους ἀνθρώπους νησιώτας ἰχθύσι χρωμένους ποιοῦντι μήτε τοὺς Ὀδυσσεῶς ἐταίρους ἐν πλῶ τοσοῦτῳ καὶ ἐν θαλάττῃ, πρὶν εἰς ἐσχάτην ἐλθεῖν ἀπορίαν. Quoted by Engel, who adds that in similes such as *Il.* v. 487, xvi. 406, fish appears to have been an article of food, but among the poor. We might, however, point to such a passage as that quoted, θάλασσα δὲ παρέχη ἰχθῦς, 363C.

ἐν Ἑλλησπόντῳ. "Eum Homerus vocat ἰχθυόεντα, *Il.* ix. 360. Stallb." But Stallb. does not add, as he might, that ἰχθυόεις in Homer seems to mean 'monster-teeming,' rather than 'abounding in fish to eat,' thus confirming the view of fish indicated above. Cobet, *Var. Lect.* p. 528, would excise, as otiose, and because 'ἐν pro ἐπὶ risum movet.' But the words explain ἐπὶ θαλάττῃ, and Ἑλλησπόντῳ is here used of the country. Cp. *Thuc.* 2. 9.

D. Συρακοσίαν τράπεζαν, Σικελικὴν ποικιλίαν ὄψου. The Sicilians and among them the Syracusans especially were notorious for their good living. Athen. xii. p. 527, διαβόητοι δ' εἰσὶ περὶ τρυφὴν Σικελιώται τε καὶ Συρακόσιοι, ὡς καὶ Ἀριστοφάνης φησὶν ἐν Δαιταλεῦσιν, ἀλλ' οὐ γὰρ ἔμαθε ταῦτ' ἐμοῦ πέμποντος, ἀλλὰ μᾶλλον "πίνειν, ἔπειτ' ᾄδειν κακῶς Συρακοσίαν τράπεζαν" Συβαρίτιδάς τ' εὐωχίας καὶ Χίον ἐκ Λακαινᾶν. And the phrase Συρακοσία τράπεζα, Σικελικὴ τράπεζα became proverbial, and is used in Patristic writings as a synonym for luxury. In the famous seventh epistle, 326B, Plato says, or is made to say, that his actual experience of the Italian

and Sicilian table did not please him. The passage in Horace is well known, *Od.* iii. l. 1,

“Non Sicalae dapes
Dulcem elaborabunt saporem,
Non avium citharaeque cantus
Somnum reducent.”

Cp. *Gorgias*, p. 518B.

Κορινθίαν κόρην. Memorat τὰς ἑταίρας τὰς Κορινθίας, Stallb. For these Corinth was only too well known, whence the proverb, οὐ παντὸς ἀνδρὸς ἐς Κόρινθον ἔσθ' ὁ πλοῦς. Cp. Becker, *Charicles*. Some of the mss. omit the word κόρην, and some edd. wish to follow them. Stallb., who is quite right, is pleased to be witty on the subject. “Ceterum κόρην ne exsulare jubeamus, ipsa verborum elegantia prohibet. Verecundius enim ac suavius dictum, quam si κόρη abesset. Innocentem puellam eñcere ex Platonis republica voluerunt triumviri praestantissimi, Buttmannus, Morgensternius et nuperrime Astius.”

Ἄττικῶν περμάτων εὐπαθείας. The Attic pastry was celebrated for its excellence, which it is said to have owed to the excellence of the well-known Attic honey. Cp. *Athen.* iii. p. 101E,

ἀλλὰ πλακοῦντα
αἰνεῖ Ἀθήνησιν γεγενημένον· εἰ δὲ μὴ ἂν που
αὐτὸν ἔχης ἐτέρωθε, μέλι ζήτησον ἀπελθὼν
Ἄττικόν, ὡς τοῦτ' ἔστιν ὃ ποιεῖ κείνον ὑβριστήν.

Hence the Athenian bakers were famous, e.g., Thearion in the *Gorgias*, 518B.

E. ἐκεῖ μὲν. ‘In the region of music.’

405A. ἰατροῖα. ‘Doctor’s shops.’ The ἰατροί of Greece, like all but a few consulting physicians in England not so many years ago, were chemists as well as doctors, and made up and dispensed their own prescriptions. See Engelm. An ἰατροεῖον was at once a bathing establishment, an apothecary’s shop, and a surgery.

δικανική τε καὶ ἰατρική. ‘Law and medicine.’ Cobet *Mnemos*, N. S. ii. p. 280, would read δικαστική. “Non enim *causidicorum* artes, sed iudicium et iudicandi artem dicit in honore haberi.”

ἄρα μή. ‘Can you possibly?’ Cp. μῶν μή, 351E.



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repetition and redundance in *πάσας μὲν στροφάς στρέφεισθαι* *πάσας δὲ διεξοδοὺς διεξεληθῶν ἀποστραφῆναι λυγιζόμενος.*

τοὺς κομψοὺς Ἀσκληπιάδας. 'The ingenious sons of Aselepius.' *κομψός* is hard to render exactly, conveying as it does the sense of both subtle and witty. "The sons of A. with their nice wit."

Ε. οἱ υἱεῖς ἐν Τροίᾳ Εὐρυπύλῳ, etc. The sons of Asclepius are Podalirius and Machaon. They are mentioned first in the catalogue of ships, *Il.* ii. 732, as skilled in physic. In the eleventh *Iliad* Machaon himself is first wounded in the shoulder by an arrow shot by Paris, v. 507, and Eurypylus a little later on is struck in like manner in the thigh, v. 583. Machaon immediately on being hit is conveyed by Nestor to his own tent, where the old hero makes him as comfortable as possible, v. 618 *seqq.*, and Hecamede his handmaid produces refreshments of a miscellaneous and, as Plato would say, inflammatory kind. While Machaon is enjoying this sedative, Patroclus who has been sent by Achilles comes in to know who it is that is hurt. Nestor detains him through a speech of 150 lines, but at last he is able to get away, and on his return journey meets Eurypylus limping home with the barb in his thigh, 809. At his request, Machaon being *hors de combat* and Podalirius fighting, Patroclus himself turns doctor, and not being an Asclepiad does not venture on an internal application of warm stimulant, but cuts out the barb, washes the wound with warm water, and then puts into it a bitter root, which acts as an anodyne, v. 844. Plato has thus confused two stories; the administering of the Pramnian wine by Hecamede, *τῇ δούσῃ πιεῖν*, to Machaon, and the doctoring of Eurypylus by Patroclus. Nor can the confusion be removed or explained away. Ast. himself turns Asclepiad and excises the words *οὐδὲ Πατρόκλῳ ἐπετίμησαν*. But Plato has repeated the name Eurypylus below, p. 408A. There can be no doubt then that Plato, as he often misquotes the *language* of Homer, has here misquoted the *story*, and the fact must be a warning to those who would correct such quotations as that in 389E. Curiously enough in another dialogue Plato tells the story as it is in Homer, *Ion.* p. 538B.

οἶνος Πράμνιος. This wine is mentioned once in *Iliad* xi. 639, *l. c.*, and once in the *Odyssey* x. 235, both times in the same connection as being used to make a posset along with meal and honey (a sort of Athol brose?). It was a red wine, very

bitter and astringent, which gave it its medicinal value. It came from the slopes of Mount Pramne in the Aegean island of Icaros or Icaria, the modern Nikaria. The *locus classicus* for the subject is Athenaeus i. 30c.

406A. τῇ δούσῃ πιεῖν, *i.e.*, Hecamede. The order of words presents a Platonic perplexity. If we mentally transpose οὐκ ἐμέμψαντο τῇ δούσῃ πιεῖν, and put them before Εὐρυπύλω, all is clear. "Did not blame the maid who gave to drink to Eurypylus a lot of meal sprinkled and cheese grated upon Pramnian wine."

τῇ παιδαγωγικῇ τῶν νοσημάτων. 'This tutelage of (infant) diseases.' 'This system which may be said to educate disease.'—J.

Ἡρόδικος. There were two physicians of this name, who, even in antiquity, were confused (*V. Galen. Comment. ad Hippocr.*)—Herodicus, brother of Gorgias, and like him from Leontini and Herodicus the Selymbrian. As the Scholiast states, the latter is here meant. Ἡρόδικον τὸν Σηλυμβριανὸν φησὶν ἰατρὸν. οὗτος ἦν παρ' ᾧ ὁ Κῶος φοιτήσας Ἰπποκράτης κάτω ἑαυτοῦ βαίνειν ὅσον ἐπὶ τῇ ἰατρικῇ τοὺς πάντας ἀπέλιπεν. He is also mentioned in Plato's *Protag.* 316D, as a sophist οὐδενὸς ἤττων, and is doubtless the Herodicus of the *Phaedrus*, p. 227D, where see scholia. Hippocrates, *Epidem.* vi. 3, says that he used to torture to death patients suffering from fever by a regimen of violent exercise and Turkish baths, producing sweating: but Hippocrates, it must be remembered, was a rival artist. For the rest the statement may be held to bear out what Plato says here, that Herodicus was notable for having combined gymnastic with physic. The statement is repeated by Plutarch, *de ser. num. vind.* ix. 554, who states that the malady with which Herodicus struggled himself was φθίσις ἀνήκεστον πάθος.

B. ἀπέκναισε. 'Fretted or wore away.' διέφθειρεν ὡς νῦν, σημαίνει δὲ καὶ ἔκοψε, καὶ ἐλίπησεν, *Schol. Timaeus, Lex. Plat.* explains it as κατ' ὀλίγον ἀποξίειν καὶ ὡσπερὶ διαφθείρειν. Ruhnken has a long comment showing that it means to tease, fret, away.

παρακολουθῶν... τῷ νοσήματι. Literally 'keeping even pace with, "dogging" the disease.' "Quum labantem valetudinem sustentare conaretur"—Stallb. But this can hardly be right. Purves, 'humouring or accommodating himself to. But surely

the exact meaning is 'following hard upon the heels of the disease' (and at each new step it takes giving some new remedy). So Engel., "Während er der Krankheit in ihrem Verlauf folgte." Cp. Demosth. 519, 12, where D. says of Meidias, *παρηκολούθησε παρ' ἄλλην τὴν λειτουργίαν ἐπηρεάζων ἐμοὶ συνεχῶς*. He dogged my steps, etc.

δυσθανατῶν. 'Dying hard.' Cp. Hdt. ix. 72. This seems the natural meaning. So Eng., "langsam daher sterben." Stallb. is again wrong, "dum malam obit mortem." *δυσθάν-αρος*, as a medical term, has the same force.—Galen.

γῆρας...γέρας. 'Age, wage.' There may be an intentional paronomasia here, though the similarity of words may also be purely accidental.

D. *μικρὰν δίαιταν*. This is the reading of all the best mss. and is kept by Schneider and the Zürich edd. If we can understand and render 'a nice regimen,' *i.e.*, a regimen entering into every little detail, we may keep it. But this interpretation wants support, and the occurrence of the well-known phrase *κατὰ σμικρὸν* down below, 407D, is hardly sufficient. The reading *μακρὰν* is only too obvious a correction. It is made by one ms. and adopted by Herm., Engel., D. and V., etc. As Stallb. says, "Quid *μικρὰν δίαιταν* significare possit, id quidem me ignorare libere confiteor."

πιλίδια. Caps, literally, of felt. Invalids or weakly persons used to wear a small cap of wool or felt. Cp. Dem. *de Fals. Leg.*, § 285, *ἂν πιλίδιον λαβὼν ἐπὶ τὴν κεφαλὴν περινοστήῃς καὶ ἐμοὶ λαιδορῆ*, and compare also story of Solon's pretended madness, Plut. *Solon*, cap. 8, *πιλίου περιθέμενος*.

ταχὺ εἶπεν. 'He'll say in a minute.' The aorist is gnomic.

407A. *Φωκυλίδου...οὐκ ἀκούεις*. 'You don't listen to Phocylides, when he tells us how one ought.' So the majority of interpreters. Purves, however, following Schneider, 'Did you never hear of Phocylides' saying?' which is neat but doubtful. Phocylides, the most gnomic of the Gnostic poets, the poets of Proverbial Philosophy, was of Milesian origin, and born, according to Suidas, B.C. 560. The "gnome" alluded to here was

Δίξησθαι βιοτήν, ἀρετήν δ' ὅταν ἦ βίος ἀσκεῖν.

'Ensnue a livelihood, and whenso thou hast a living, practise virtue.' Others read *ὅταν ἦ βίος ἤδη*, then whenso thou hast.



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undoubtedly the best and most natural, though some editors run on straight, beginning Socrates' speech at *σχεδόν γέ τι*, or at *καὶ γάρ*; or else giving the whole speech to Glaucon, and cutting out *εἰκός γε*, which this arrangement makes superfluous.

κεφαλῆς ... διατάσεις. "Racking" headaches. Galen and Stephanus, and most editors after them prefer, (though the choice may not appear great) *διατάσεις* to *διαστάσεις*, "splitting" headaches, which all the mss. give. It is a question between following all the mss., or preferring the regular technical word. Schneider, with the mss., prefers to split rather than rack; but the textual difference is so infinitesimal that we should probably decide, on internal evidence, in favour of the word in itself usually more likely, *διατάσεις*.

ὅπη ταύτη ἀρετὴ ἀσκεῖται καὶ δοκιμάζεται. 'Wherever virtue is practised in this way, everywhere it is a hindrance.' So the best mss. Stallb., with inferior mss., *ὅπη αὕτη, ἀρετῆ ἀσκεῖσθαι καὶ δοκιμάζεσθαι*. Wherever this, *i.e.*, *νοσοτροφία*, valetudinarianism is, it is always a hindrance to virtue being practised and esteemed.

νόσημα...ἀποκεκρυμμένον. 'Some definite disease,' "morbum secretum vel separatum qui singularem aliquam corporis partem non totum corpus afficiat." See Stallb. The old interpretation is still the one which obtains, though this use of *ἀποκεκρυμμένον* is scarcely sufficiently established. "Some local malady."—Purves. So Engel., "aber an einem örtlichen Uebel leidenden." "Bestimmte."—Schneid. "Specific."—D. & V. The difficulty of the expression has led to the obvious correction *ἀποκεκρυμμένον*, concealed, hidden; made as early as some of the inferior mss., and adopted by some scholars. However, a concealed malady is by no means what Plato is speaking of here; but such maladies as can be expelled or excised, by drugs or by the knife, as opposed to a general subtle lurking disease which pervades the whole constitution (*τὰ εἴσω διὰ παντὸς νενοσηκότα σώματα*). A very ingenious suggestion has been made to me by my friend, Mr. T. Case, that *νόσημα ἀποκεκρυμμένον* may mean a secreted disease, a disease formed by secretion. Both the verb and the substantive, *ἀπόκρισις*, have this technical medical sense.

D. *καταδείξαι*. 'Revealed.' (The special word used of in-

ventors of arts, cp. *Ar. Ran.*, 1032. Ὀρφεὺς μὲν γὰρ τελετὰς ἡμῖν κατέδειξεν.—Stallb.)

ἀπαντλοῦντα καὶ ἐπιχέοντα. ‘By evacuation and infusion.’

Ε. ἐν τῇ καθεστηκυῖα περιόδῳ ζῆν. (1.) We are naturally inclined to render, ‘To live in the established round’; and so D & V., ‘to live in his regular round of duties’; and Teuffel, “In seinem angewiesenen Kreise zu leben.” The word *περίοδος* is used by Plato more than once in the sense of a cycle, or round of events, a cyclical order, and might easily be applied to the “trivial round.” (2.) Engelmann, following Prantl, and quoting the expressions, *καθεστηκυῖα τροπή* and *φορά*, *Politicus*, 270D, 271D, would understand in a larger sense, ‘the established order of things, the world as it is now constituted,’ which is possible, though not so natural. Stallbaum’s Latin is prudently vague, “Constitutum a natura vitae cursum conficere,” while Schneider renders, “To live in the appointed time,” whatever that may mean; and Müller, “To complete the usual length of life,” which is surely quite wrong.

οὔτε αὐτῷ οὔτε πόλει λυσιτελεῖ. Par. A has αὐτῷ; *i.e.*, to the patient. If we keep this, we must understand *λυσιτελεῖ* as plural. Considering that such cures do not profit either the patient or the city. But it is, perhaps, more natural to take *λυσιτελεῖ* as singular, agreeing with *τὸν μὴ δυνάμενον*, and to read αὐτῷ. Considering such a man to be no use, either to himself or to the city.

Δῆλον, ἦν δ’ ἐγὼ καὶ οἱ παῖδες αὐτοῦ, ὅτι τοιοῦτος ἦν, οὐχ ὄρας. The reading of our text is that of the best ms. Putting the stop thus at ἐγὼ, and taking the words grammatically, we must render, “This is clear, said I. And because he was such a man, do you not see how his sons, too, at Troy were good at fighting?” But it is possible we have a piece of extreme Platonic laxity, and that we ought to understand the passage *κατὰ σύνεσιν*. The drift is clear, and we can easily so *understand* the passage,—although we can hardly call it a ‘*constructio κατὰ σύνεσιν*,’ for there is an entire want of construction. “It is clear (from looking at) his children, too, that he was such; for don’t you see how at Troy, too, they were seen to be good at fighting.” If we think this want of construction too harsh, even for Plato, the most ingenious correction, with the least change, is that of Madvig, adopted

by Eng. ὅτι τοιοῦτοι ἢ οὐχ ὄρα̃ς, 'it is clear that his sons, too, were of like metal.' The inferior codices eke out the passage by putting in δεικνύοιεν ἄν, a very clumsy interpolation. "Would show plainly." A very slight change would be to read, Ἐδήλουν. . . . ἢ οὐχ ὄρα̃ς κ.τ.λ.

οἱ παῖδες. The well-known Machaon and Podalirius.

408A. αἶμ' ἐκμυζήσαντ' ἐπὶ τ' ἥπια φάρμακ' ἔπασσον. From Hom. *Il.* iv. 218. Plato has as usual slightly changed in quoting.

Εὐρυπύλω. *V. supra*, 405E.

B. κυκεῶνα. κυκεῶν, the regular name. The usual ingredients were cheese, meal, wine, especially Pramneian, and sometimes honey. Compare *Il.* xi. 624, with *Od.* x. 234 and 290.

αὐτοῖς. Par. A, αὐτοῖς, Stallb. Cp. *supra*, αὐτῶ, v. αὐτῶ.

ἐπὶ τούτοις. 'For such people.'

Μίδου. The name of Midas, as that of Gyges and later of Croesus, was specially associated with the fabulous wealth of the "gorgeous East." As a matter of fact Midas was a common name among the Phrygian kings, and is to be found on Phrygian inscriptions. See Sayce on Herod. i. 14. For the riches of Midas cp. *Tyrtæus*, xii. 5,

οὐδ' εἰ Τιθῶνοιο φηὴν χαριέστερος εἶη,
πλουτολή δὲ Μίδεω καὶ Κινύρεω μάλιον,

quoted by Stallb. and others, and alluded to again by Plato, *Laws*, ii. 660E.

κομψός is an epithet much affected by Plato, and, as the old grammarians remarked, in a somewhat special sense. Derived from κομέω, (1) its original meaning seems to be "spruce," well-dressed, Lat. *comptus*; then (2) "elegant," gentlemanly, especially of a "fine" gentleman, e.g., Ar. *Vesp.* 1317, ἐπὶ τῶ κομᾶς καὶ κομψὸς εἶναι προσποιεῖ; q.v.; then (3) naturally, superfine, supersubtle, e.g., Eur. *Frag.* 17,

μή μοι τὰ κομψὰ ποικίλοι γενοίατο
ἄλλ' ὦν πόλει δεῖ, μεγάλα βουλευόντες εὔ.

(4) It is then used of things, fine or dainty, τὸ θῆλυ τοὺς πόδας ἔχει κομψότερους, Arist. *Physiog.* v. 5. As Aristotle saw it is exactly the word to describe Plato's delicacy of style, e.g., the famous critique, Ar. *Pol.* ii. 6, τὸ μὲν οὖν περιττὸν



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parative here has set commentators to work to connect it with the first. But as Madvig, *Gk. Synt.* 93b, shows, the neuter of some common adjectives is used in the comparative to denote a reference to the opposite, βέλτιον, 'it is better,' i.e., 'it is best.' So here, 'than as would be best for them, or good for them.'

Ε. μάλλον ἀνεθέντος αὐτοῦ. 'And if it be indulged over much.'

τὸ φύσει. This is the reading of the first hand of the best ms., Par. A. The second hand gives φύση (the margin σε), some inferior mss. have φύσεε. The true Attic form would appear to be in η. See Rutherford, *N. P.* 142, "A line of Aristoph. has preserved the original form, καὶ πρὸς γε τούτοις ἠκέτον πρέσβη δύο, *Ar. Frag.* 495, and stone records tell the same story." Meyer, *Gr.* § 381, says that ει for εε is the true dual. Cp. also Wecklein, *Cur. Ep.* 14, and Meisterhaus.

411A. οὐκοῦν ὅταν μὲν τις, etc. This charming passage, the beauty of which is admirably reproduced by Prof. Jowett, is a very characteristic example of Platonic style, and may be compared with such passages as 399B C or 401B C. *N. B.* especially the repetitions of words, καταυλεῖν, καταχεῖν, διὰ τῶν ὠτων, διὰ χώνης, τήκει, ἐκτήξη, ἐκτέμη.

καταυλεῖν καὶ καταχεῖν. 'To play and pour over his soul.' Cp. 561C, τότε μὲν μεθύων καὶ καταυλούμενος.

χώνης. 'As through a funnel,' χοάνη (χέω), the Latin *infundibulum*, excellent specimens of which have been found at Pompeii. For the metaphor cp. *Ar. Thesm.* 16, δίκην δὲ χοάνης ὦτα διετετρήνατο.

μινυρίζων. 'Warbling.' "Suida iudice ductum est a μινύω, minno, unde est minuta, s. exili voce cantillare, ut h. l."—Stallb.

γεγανωμένος. 'Delighted.' "Verbum γανόω descendit a γάνος splendor et laetitia, ideoque significat laetitia perfusum quasi nitere, hilaritatem vultu habituque prodere."—Stallb.

ὅταν δ' ἐπέχων μὴ ἀνίη ἀλλὰ κηλῆ, etc. The general drift here is quite obvious, but when we look closely into the words, we find difficulties which curiously enough seem to have escaped commentators and translators hitherto. Reading ἐπέχων the nominative to ἀνίη, and κηλῆ must be οὔτος, but what is the object? The use of ἐπέχειν, absolutely, in the

sense of ἐπέχειν (τὸν νοῦν), is not common, but is sufficiently supported. Ar. *Lys.* 490, οἱ ταῖς ἀρχαῖς ἐπέχοντες. Cp. note on 399B. The Herodotean use in the sense of 'to intend' which commentators both here and above, 399B, adduce is not really parallel. Schneider would supply τὸν νοῦν or τὰ ὦτα with both ἐπέχων and κηλῆ, and this is perhaps the best course. "But when the man does not cease to give his mind (or ears) to music, but charms them." But surely this is very harsh. If we correct κηλῆ τὸ μετὰ τοῦτο into κηλῆται μετὰ τοῦτο, or supposing the syllable ται to have been lost into κηλῆται το, we get rid of the difficulty. In some ways a better plan would be to read ἐπέχοντα, making μουσική the nominative, which gives at once a more usual sense to ἀνίη, and makes the transitives, for such they must be, τήκει καὶ λείβει more natural. 'But when music does not release one who lends himself to her, but fascinates him, the next thing is that she melts and wastes him away, until she melts away, as it were, and cuts away the sinews out of his soul, and makes (of him) a soft warrior.' ἐπέχοντα would then be exactly parallel to the ἐπέχοντα of 399B. Reading ἐπέχοντα we must further adopt the slight correction of Winckelmann, ποιήσασα for ποιήσας, *infra*. Morgenstern reads ἐπιχέων, in which he is followed by Herwerden.

μαλθακὸν αἰχμητήν. From *Iliad* xvii. 588.

ἐὰν... φύσει ἄθυμον λάβη. Here again an easier sense is found by making μουσική the nominative. "If she have found from the first one who is by nature spiritless." Otherwise we must understand ψυχὴν, "And if he have received from the first a soul naturally spiritless."

c. ἀκρόχολοι. 'So then they become quick to anger, and passionate instead of spirited, being full of ill-temper.' The consensus of the mss. here is in favour of ἀκρόχολοι, but the true Attic form of the word would appear to be ἀκράχολος. This is shown by the evidence of the poetical passage in which the word occurs, *e.g.*, Ar. *Eq.* 41, ἀγροικὸς ὀργήν, κυαμοτρῶξ, ἀκράχολος, and the Ionic form ἀκρηχολία of Hippocrates, 1212H. Further, in the *Laws* 731D, 791D, the mss. are in favour of the form in α.

ἂν αὖ γυμναστικῆ. 'If a man, on the other hand, in the way of gymnastic work hard, and live very generously, he is

filled with high thoughts and spirit, and becomes twice the man he was.'

αὐτὸς αὐτοῦ. For this well-known idiom cp. 421d.

E. διαπράττεται. If we keep this we must render with Stallb., "But he carries out his ends in every concern with violence and savagery like a wild beast." This seems natural enough, and διαπράττεσθαι is certainly found used absolutely, in the sense of "to manage," Hdt. ix. 41. διαπρήσσεσθαι ποιεῦντας τάδε. There seems no need then, with Herm. and Madvig, to excise διαπράττεται. Engel. suggests that πρὸς might go. So it might; but equally it may stand, and it is there in the mss. Some mss. give διατάττεται, which Madvig rather approves.

εἰ μὴ εἰ πάρεργον. 'Except perhaps incidentally.'

412A. τοῦ τοιούτου τινὸς ἀεὶ ἐπιστάτου. 'Will always need just some such an overseer as this.' For τοῦ τινός, Stallb. compares Soph. O. C. 288, ὅταν δ' ὁ κύριος παρή τις (be he who he may), where see Hermann's note. The well-known boast of the great ἐπιστάτης Pericles was, that the Athens of his day had realized this happy tempering of the hard and soft elements, φιλοκαλοῦμεν μετ' εὐτελείας καὶ φιλοσοφοῦμεν ἀνευ μαλακίας, Thuc. ii. 40.

εἰ μέλλει...σώζεσθαι. 'If the state is to be preserved,' Goodwin, *M. T.*, § 25, 2.

D. καὶ [ὅταν μάλιστα]. The regular well-known rule is that ὅταν is never found with the optative, except in *oratio obliqua*, where in *oratio recta* the subjunctive with ὅταν would have stood. Even of this examples in good authors are very rare. Madv. *G. S.*, 132, 3 *Rem.*, calls it a rare anomaly. Here the construction is helped out by attraction to ᾧ ἡγοῖτο *supra*. V. Goodwin, *M. T.*, § 61, 4; and § 64, 1, on assimilation. Herm. however excises, suggesting that the phrase may be owing to a slip of the copyist, whose eye was caught by γ' ἂν φιλοῖ above. Stobaeus quoting the passage reads ὅτι μάλιστα, which it would simplify matters to adopt.

E. ἐπιλανθανόμενοι. (Cobet would excise this word.)

413A. τὸ τὰ ὄντα δοξάζειν ἀληθεύειν. 'Does not it appear to you that to have an opinion based on reality is to be in the truth?'



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one royal lie" gives the spirit very well. We are naturally reminded of the famous "splendide mendax."

C. μηδὲν καινόν. 'It must be nothing new' (μή marking an implied imperative).

Φοινικικόν τι. The Scholiast has a good note here. Τὸ ψεῦδος Φοινικικόν φησιν ἀπὸ τῶν κατὰ τὸν δράκοντα καὶ τοὺς Σπαρτούς καὶ Κάδμον ψευδῶς λεγομένων. οὗτος γὰρ, Ἀγήνορος τοῦ Ποσειδῶνος καὶ Λιβύης ἦν, ἧς ἡ Φοινίκη χώρα. Such a national legend, or lie, is exactly what Plato means. Stallbaum thinks he also chooses the Phoenician legend, because the expression ψεῦδος Φοινικικόν was proverbial. But though *Punica fides* was among the Romans, it is a question whether this was so among the Greeks. In the Laws, 663κ, Plato calls it τὸ τοῦ Σιδωνίου μυθολόγημα.—G.

ὡς φασιν. Every Greek State had similar 'lies' about its origin and ethnology. Notably the Athenians had one about their being αὐτόχθονες—more specially alluded to by Plato a few lines lower down.

πέισαι δὲ συχνῆς πειθοῦς. 'But requiring a great deal of commendation to commend.' On συχνός, see note on Book ii.

ὡς ξοικας... ὀκνοῦντι λέγειν. 'How reluctant you seem to be to tell it.'

E. [καὶ] ἡ γῆ... μήτηρ. They are in very fact what the Athenians boasted themselves to be, Autochthones. The καὶ is found in the mss., but cannot stand.

μητρὸς καὶ τροφού. This collocation forms a regular phrase, cp. Soph. O. T. 1092, πατριώταν Οἰδίου καὶ τροφὸν καὶ ματέρ' αἰξιν, and Plat. Legg. 918E, ἐν μητρὸς ἀν καὶ τροφού σχήματι τιμῶτο τὰ τοιαῦτα πάντα. Cp. inf. 471D.

415c. χρησμοῦ ὄντος... διαφθαρῆναι. The oracular aorist after χρησμοῦ is worth noticing. Goodwin, *M. T.*, § 23, l. 2.

D. καὶ τοῦτο μὲν δὴ ἔξει ὅπη ἄν, etc. 'This point will be settled by the direction, be it what it may, in which the general voice may waft it.' We should expect ὅπως, but ὅπη suits better with ἀγάγη.

φήμη is a word for which there is no exact equivalent in English. It is, as Mr. Purves well puts it, the *vox populi*, which is the *vox dei*, the voice which is in the air, which is not the deliberate utterance of any one individual, but com-

mends itself to all; so that it may sometimes be a special inspired application of a casual utterance. See L. & S., *sub voc.*; and for the best account in their connection of this and the kindred *δοσσα*, *φήμη*, *κληδών*, *ὀμφή*, see Myers' *Essays, Classical*, p. 13, or *Hellenica*, p. 433, on Greek Oracles. An oracle (*oraculum*) may, of course, be found in a *φήμη*, but the special sense of oracle is out of place here, so that Ficinus' *Quo oraculum perducet* is wrong.

416A. [κακουργεῖν] is not wanted. Also this appears to be the only place where it is found with the dative; whereas ἐπιχειρήσαι, with dative in sense of to attack, is quite common.

B. τὴν μεγίστην τῆς εὐλαβείας. 'The greatest precaution.' "Dictum pro τὴν μεγίστην εὐλάβειαν, ut ἡ ὀρθοτάτη τῆς σκέψεως ὁ πολὺς τοῦ χρόνου, *Crat.* 391B; *Synt.* 209A, etc."—Stallb.

C. παύσοι...μὴ ἐπαροῖ. The Par. A has παύσοι, ἐπάρη: some mss. παύσει, ἐπάροι, ἐπαίρει, etc. There can be hardly any doubt that with Stallb. we should read as here, the optatives following after the optative, ἀν φαίη. Cp. 398B. Otherwise the fut. indic. would be the regular prose construction. Goodwin, *M. T.*, § 65, I. R. 1(a).

D. ἀθληταὶ πολέμου. Cp. 403E.

E. ταξαμένους. 'By arrangement between themselves and the other citizens.' The accusative follows on δεῖ ζῆν *supra*. ταξάμενους is of course middle, and not to be taken in a passive sense as Ast. unnecessarily supposes. Stallb. quotes several good instances of this use of the middle.—Hdt. iii. 97; Thuc. i. 99, 3, χρήματα ἐτάξαντο ἀντὶ τῶν νεῶν...ἀνάλωμα φέρειν.

οὐδὲ δοσα. For plur. Purves quotes Thuc. iv. 1, 3; but the use is not uncommon, cp. *Πιαλ.* xvi. 128, etc. It is found in Latin too, perhaps in imitation of Greek—Verg. *Aen.* i. 669, *Nota tibi*.

417A. περιάψασθαι. Lit., 'to put round them,' so 'to wear'; especially of rings, bracelets, anklets, crowns. Cp. next book, iv. 420B, χρυσὸν περιθέντες, and περιάπτον with its differentiated use, 426B.

B. θέοντες...ἐγγύτατα ὀλέθρου. 'Running onto the very verge of ruin.' Exactly like our idiom, running risk, running into danger. So θέειν κίνδυνον, Plut. *Fab.* 26.

BOOK IV.

419. Καὶ ὁ Ἀδείμαντος ὑπολαβών. These opening words of this book again may be noticed, as showing, if any proof were needed, that the division into books is purely artificial and arbitrary. Yet scholars have based arguments on the division. Cp. Introduction, p. xi. note 1.

τί οὖν ἀπολογήσει. 'What defence will you make?'

μὴ πάνυ τι εὐδαίμονας. 'Not so very, not particularly, happy.'

καὶ ταῦτα δι' ἑαυτούς. 'And that too through their own fault.'

ἐπίκουροι μισθωτοί. 'Hireling mercenaries.' Badham, one of those scholars who made a reputation by trenchant handling, condemns μισθωτοί as a gloss. See Badh. *ad* Phaedr. p. x.

420A. καθῆσθαι. 'Sit idly,' 'sit stock still.'

καὶ ταῦτά γε ἐπισίτιοι. 'Yes, and are paid in kind at that.' ἐπισίτιοι, οἱ τροφῆς χάριν ἐργαζόμενοι—Scholiast.

ἑταίραις διδόναι. Here the best mss. all agree, and the sceptical scholars raise no objection. Some inferior mss., however, change into ἐτέροις. The question, otherwise not worth noticing, is of interest as bearing on the vexed passage ii. 373A.

B. ἔθνος. Cp. *supra*, i. p. 351c.

C. ἀνδριάντας. 'When we were painting statues.' "Pictae imagines"—Stallb. after Schaefer. The extent to which the painting of statues was common in Greece is a moot point. But that they were painted not seldom is pretty certain. On this question see some excellent remarks by Mr. C. Waldstein; *Essays on the Art of Pheidias*, Introduction.

E. ξυστίδας. Fine robes, robes of state, gala dresses. The ξυστίς was a long trailing garment of fine stuff, as the Scholiast says, ξυστίς ἐστι λεπτόν ὕφασμα περιβόλαιον, ἢ χιτῶν ποδήρης



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ἀν τι ἢ πόλιν λέγοι is meaningless; (3) σκεπτέον οὖν, the apodosis begins awkwardly from οὖν, without any show of an anacoluthon. The error which gave εὐδαίμονας for εὐδαιμον is a very natural one, an instance of *accommodatio ad proximum*, the word being wrongly made to agree with ἐστιάτορας. The prior question, however, ought to be, Can we make anything of the mss. reading εὐδαίμονας? The main difficulty is as to the apodosis after εἰ...ποιούμεν. (1) Hermann begins the apodosis at σκεπτέον, understanding apparently thus—If then we make...but our opponents were to speak of...something else than a city, (if that be so) then we must consider. But this seems hardly Greek: εἰ ἂν λέγοι, 'if he were to speak,' is surely impossible. (2) Stallbaum's own rendering is in English as follows—'If, therefore, while we are anxious to make our guardians in very truth the best friends of the state (expressed *per μέλωσιν*), he who takes the opposite side wishes these same guardians to be a kind of husbandmen, intent on business and gain, and finally enjoying themselves in conviviality, in a festive gathering, so to speak, and not in a state, then he will certainly be speaking of something else than a state.' To get rid of the awkwardness about the apodosis, other means have been proposed. Orelli would read εἴεν οὖν, thus getting rid of εἰ. Ast boldly omits εἰ μέν, and reads ἡμεῖς μὲν οὖν.

E. οὓς ἂν διδάσκη χείρους δημιουργοὺς διδάξεται. 'His sons and any others he may teach, will become inferior workmen under his teaching.' διδάξεται. The middle is usually explained as signifying to "get taught by another," not to be the teacher oneself, as Ammonius put it, ἐδίδαξε μὲν ὁ καθηγητής, ἐδιδάξατο δὲ ὁ πατήρ συστήσας. Cobet, *Varr. Lectt.* p. 310, asserts that there are only two places in Attic where this rule is violated, and that both ought to be emended: this passage, where he would read διδάξει, and Aristoph. *Nub.* v. 783, ὑθλεῖς ἀπερρ' οὐκ ἂν διδαξαίμην σ' ἔτι, where he adopts Elmsley's correction, οὐκ ἂν διδαξαίμ' ἂν σ' ἔτι. The use of the middle as active is frequent in Lucian—indeed, as Cobet unsparingly puts it, "Nihil horum Lucianus moratur, sed suo arbitrato διδάσκω et διδάσκομαι temere confundit, ut magister saepe διδάσκεσθαι dicatur." But Riddell, *Digest*, § 87, denies the distinction altogether.

422B. τὸν πρότερον ἀεὶ προσφερόμενον ἀναστρέφοντα κρούειν. 'If he were allowed to run away, and then with a sudden turn

pummel the first to come up every time.' *N.B.* the Platonic change of case, from ἵποφεύγοντι to ἀναστρέφοντα. For intransitive use of ἀναστρέφειν cp. Riddell, *Digest*, § 104.

Ε. πόλις, ἀλλ' οὐ πόλις, τὸ τῶν παιζόντων. The Scholiast, whom all the commentators naturally quote, says, πόλις παίσειν εἶδος ἐστὶ πεπτευτικῆς παιδιᾶς, μετῆκται δὲ καὶ εἰς παροιμίαν. That the expression πόλις παίσειν, to play cities, meant to play some game like chess, is certain. Beside the Scholiast, cp. Suidas, *sub voc.* πόλις, and Julius Pollux, ix. 98. Schneider quotes Eustath. *ad Odys.*, i. p. 291, 13. But the application here is not very obvious, "Cities, not a city, as they say in the game," and it is possible that the old interpreters were misled by the word παιζόντων and the well-known game, and that a merely general expression is intended, "Cities, not a city, as they say in jest," "Ut more loquar iocantium."—Ficinus (Engelm.) Cp. note on i. 333. For τὸ τῶν παιζόντων as a regular phrase, cp. 574c.

δύο πολεμία ἀλλήλαις. The title of Disraeli's well-known story, *Sybil, or the Two Nations*, and still more the story itself, afford an excellent commentary on this text.

κἄν ὅτιοῦν ἦ. 'Small as it may be.' 'Be it what it may be.'

423A. χιλίων τῶν προπολεμιούντων. A city with a thousand citizens, capable of serving in the field, would belong to the smaller, but not the smallest type of Greek cities. Our information as to the actual population of the various cities and districts of Greece is very imperfect. Dr. Julius Beloch, whose recent work, *Die Bevölkerung der Griechisch-Römischen Welt*, Leipzig, 1886, is now the best authority, considers that our estimates can only be approximate, and notes that the different calculations for the free population of Greece vary within a limit of 25 per cent, and those for the slave population by as much as 50 per cent. Making this allowance, we may say that it is pretty certain that at Athens the number of citizens, i.e., roughly speaking, males above twenty years of age, was in round numbers, all through her best days, never less than 20,000. Dr. Beloch estimates the total population of Attica at the time of the Peloponnesian War thus: citizens, 35,000; metoeci, 10,000; total free population, adding to these women and children, 135,000. Slave population, 100,000; grand total, about a quarter of

a million. Athens, however, is said expressly to have been the most populous city in Greece—Xen. *Hell.*, ii. 3, § 24; Thuc. i. 80; ii. 64. With regard to Sparta, Herodotus states that in his time the number of Spartan citizens was about 8,000—Hdt. vii. 234. From this total it declined, as is notorious, in a most extraordinary manner, till, in the days of Aristotle, *Pol.* ii. 6, § 11, 1270A, it barely amounted to the Platonic ideal of 1,000, and eighty years later sunk as low as 700!—Plut. *Agis*, 5. Corinth, one of the most populous of Greek towns, is estimated by Dr. Beloch to have had 12,000 citizens. Plataea apparently had about the Platonic number, 1,000. A good rough calculation of comparative size is afforded by the list of contingents against Mardonius—Herodotus, ix. 28.

μέχρι οὗ ἂν ἐθέλη αὐξομένη εἶναι μία. Plato makes possibility of unity the determining limit of size. He does not very definitely, however, state in what unity consists. With this limitation it is interesting to compare Aristotle's more detailed remarks on the same point, *Pol.* iv. (vii.) 4, p. 1326; cp. also *Pol.* ii. 4, 1267.

B. κάλλιστος ὅρος ... ὅσῃν δεῖ τὸ μέγεθος τὴν πόλιν ποιεῖσθαι. 'The best limit as to how large in size we ought to make our city.' The construction perhaps is not at first sight natural. But it is equivalent to κάλλιστ' ἂν ὀρίζοιμεν ὅσῃν, which would present no difficulty.

E. μᾶλλον δ' ἀντὶ μεγαλοῦ ἰκανόν. 'Or rather not so much a great point as a sufficient one.'

424A. κατὰ τὴν παροιμίαν... κοινὰ τὰ φίλων. The sentiment, common and natural enough at any time, was ascribed to Pythagoras, with whose name were connected certain coenobitic, semi-monastic systems. Cp. *Introduction*, on Plato's debt to previous systems, pp. xxi.-ii., and *infra*, 600B. The maxim appears in so many words in Eur. *Orest.* 735, κοινὰ γὰρ τὰ τῶν φίλων.

ἔρχεται ὡσπερ κύκλος αὐξανόμενη. 'Goes on, like a circle, growing larger and larger.' This is the natural interpretation of ὡσπερ κύκλος, and is the rendering of Engelmann and Fähse and virtually of Stallbaum. Jowett ingeniously renders, 'Like a wheel with accumulating force,' but κύκλος is rare in Plato in the sense of a wheel, and it is doubtful if αὐξανόμενη could bear Jowett's meaning. D. and V. are not happy, 'It



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μη πολλάκις. 'Lest perchance.' Cp. Thuc. ii. 13, and other places. πολλάκις is similarly used after εἰ, ἐάν, ... ἄν.

C. οὔτε ὑπολαμβάνειν. 'Nor ought we so to understand the words of the poet.'

C. εἶδος καινὸν μεταβάλλειν. 'To adopt in exchange a new kind.' This use of μεταβάλλειν with an adjective implying change is quite common. Cp. Phaedr. 241A, μεταβαλὼν ἄλλον ἄρχοντα, and *infra*, 535D, ὁ τὰναντία τούτου μεταβεβληκώς.

D. ῥαδίως ταύτη λανθάνει. ταύτη, Madvig's correction for αὐτή of Par. A, etc.

παιδιᾶς μέρει. 'By way of pastime or amusement,' 'under the head of pastime.' Cp. *supra*, i. 347, ὡς ἐν μισθοῦ μέρει, and 348, ἐν ἀρετῆς μέρει.

συμβόλαια πρὸς ἀλλήλους. 'Covenants, contracts, agreements between man and man.' Cp. *supra*, i. 333A.

425A. ἡ ἐκέλοις. Those others, *i.e.* (the badly educated).

B. σιγὰς τῶν νεωτέρων. There were three special ways in which the young were taught to show respect to the old, in keeping silence, in giving way to them in the street, and in rising up from their seat at their approach. Every one is familiar with similar rules in modern days, with their exaggerated observance beginning, as commemorated by Mrs. Markham, in feudal times, and lasting down to the last generation; as well as with their equally exaggerated neglect to-day to be seen only too commonly in English, and also American youth. They were specially observed at Sparta, the ideal city of conservative discipline. Stallb. cites Xen. *Mem.* ii. 3, 16; Hiero. vii, 2; *de Rep. Lac.* ix. 5; xv. 6, etc.

κατάκλισεις. Lit., 'sittings down, or reclinings.' If so, the method or manner of so doing must here be implied, whether in the observance of precedence in sitting down, as Engel., "die Rangordnung im Sitzen"; or, more generally, as Schneider, who thinks the young are to assist the old to a seat. Stallb. gives "Loci cessiones honoris gratia." D. and V.'s, "Stooping to them," seems without warrant. Aristotle uses the same phrase, *Eth.* ix. 2, 1164, παντὶ δὲ τῷ πρεσβυτέρῳ τιμὴν τὴν καθ' ἡλικίαν ἀποδοτέον ὑπαναστάσει καὶ κατακλίσει. The use of the plural substantives is a frequent affectation of Platonic style, cp. *infra*, 443A, Μοιχεῖαι καὶ γονέων ἀμέλειαι and *supra*, 387C, with note.

λόγῳ τε καὶ γράμμασι. 'In so many words and syllables ;' 'in precise verbal legislation.' The general principle is illustrated by the well-known maxim, *De minimis non curat lex*.

c. νεανικόν. 'Grand.' Cp. *supra*, ii. 363c, with note.

d. δικῶν λήξεως. A prosecutor at Athens began his suit thus: he cited the defendant before the magistrates (usually the Archons) and entered his accusation. If it was in due form the magistrate accepted it, and *lots were then cast* for the order of precedence between it and other suits. The magistrate then held a preliminary examination (*ἀνάκρισις*), and either dismissed it or referred it to the *δικασταί*. Hence *λαγχάνειν δίκην τινί*, lit. = to cast lots for precedence in legal proceedings, i.e., to accuse; *λήξις δικῶν*, similarly 'accusation.' See Meier's *Attischer Process*, new ed. (Calvary), pp. 193-5 and p. 791 f. with notes.

καταστάσεως. 'The constitution or "impanelling" of *δικασταί*. This was done by the magistrate after the *ἀνάκρισις*.

τελῶν...πράξεις ἢ θέσεις. A Platonic *ἕστερον πρότερον*. Taxes not being usually exacted before they are imposed. 'The exaction or imposition of taxes.'

426a. καὶ ἀεὶ ἐλπίζοντες. Not as Ast., 'although always hoping;' but, 'and that always hoping,' 'or ever hoping withal.' Like *καὶ ταῦτα*, *supra*, 341c and 420a, where see notes.

τόδε αὐτῶν...πρὶν ἂν μεθύων, κ.τ.λ. 'Is not this a charming trait in *them*...that until a man ceases to drink, etc.' The change of number here is a marked instance of Plato's lax or "colloquial" construction.

b. ἐπωδαί. 'Incantations.' Cp. *supra*, 364c.

περίαπτον. An amulet; lit., something worn round (the neck, or arm, etc.). Stallb. quotes the instance of Pericles' amulet, from Plutarch, *Pericles* c. 38, *νοσῶν Περικλῆς ἐπισκοπούμενῳ τινὶ τῶν φίλων δείξειε περίαπτον ὑπὸ γυναικῶν τῷ τραχήλῳ περιηρημένον*. Cp. note on *περιάψασθαι*, 417a.

c. ὡς ἀποθανομένους δεῖ ἂν τοῦτο δρά. 'For that they'll be put to death whoever does this.' For the pendent accus., cp. *supra*, i. 345e, *ὡς οὐχὶ αὐτοῖσιν ὠφελίαν ἐσομένην ἐκ τοῦ ἀρχεῖν*.

ὑποτρέχων. 'Fawning upon.' J. and D. and V. The

word is not infrequent in this sense. Stallb. quotes *Laws* xi. 923B,—

ἐάν τις ὑμᾶς θωπείας ὑποδραμών... πείθῃ.

Aesch. *adv. Ctesiph.* § 50, οὗτος τὸν Ἀλεξανδρὸν ὑποτρέχει καὶ πλησιάζει αὐτῷ. Cp. also Eur. *Or.* 670. Stallb. explains as meaning only “se insinuate, sich einschleichen.” The use seems to arise out of the more simple meaning, “to steal secretly upon.” *Vide* L. and S. In this passage generally, commentators see a special hit by Plato at the Athens of his day.

E. Ὕδραν. The story of the Lernaean Hydra, like the Augean stable and others of Hercules' labours, has become so much a common place of literature as to need no note. Hor. *Od.* iv. 4, 61—

“Non hydra secto corpore firmior,
Vinci dolentem crevit in Herculem.”

Plutarch, speaking of the attempted reforms of Agis and Cleomenes, quotes this very passage. Plut. *Comp. Ag. et Cleom. cum Gracch.* p. 844B.

427A. τὸ τοιοῦτον εἶδος. ‘Such a species, such a kind (i.e., of legislation).’

B. Ἀπόλλωνι τῷ ἐν Δελφοῖς. Nothing could emphasize more forcibly the fact that Plato's ideal state is at first spoken of as a possible state and presumably a Greek state, and one of the comity of Greek states, than this incidental acknowledgment of its relation to Delphi. Cp. Introduction, p. xxv.

θήκαι. ‘The tombs of the dead.’ θήκη, a place to put something in, a repository; e.g., χρύσου θήκη, a money box. Hdt. iii. 130. So the actual sepulchre or tomb, as in Hdt. i. 67, rather than, as some interpret, the act or mode of burying. D. and V., the mode of burning (sic) = burying (?) *wrongly*. Engel., “die Grabställer,” burying-places, *loosely*. For the plurals without the article, cp. note on *σιγάς*, 425B.

πάτριος ἐξηγητής. The national interpreter or exponent. Apollo was specially worshipped by the Athenians under the title πατρίως. This must not, however, be confounded with πάτριος. Cp. Soph. *Phil.* 933. ἐξηγητής has, of course, a peculiarly strong significance of a professional exponent in matters spiritual. Cp. Hdt. i. 78. Cp. *Euthyphro*, 4D., *Laws*, 759C, ἐκ Δελφῶν δὲ χρὴ νόμους περὶ τὰ θεῖα πάντα κομισσάμενους καὶ καταστήσαντας ἐπ' αὐτοῖς ἐξηγητὰς τούτοις χρῆσθαι.

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αὐτό (τε). 'In its nature; 'in its essence.'

εἰς ἄλλο τι... ἄλλ' ἢ. 'Looking at anything else except.'

B. κύριοι... ἢ τοίαν... εἶναι ἢ τοίαν. 'Have power to make it such or such'; lit., over its being such or such. This construction of κύριος is an extension of its ordinary usage, and seems without parallel.

ἢ διὰ παντὸς σώσει. 'Which will keep quite secure throughout (everywhere and always) the opinion about what things are terrible.'

C. σωτηρίαν... λέγω... τὴν ἀνδρείαν. 'Courage, then, I call a kind of conservation.'

διὰ παντὸς δὲ ἔλεγον [αὐτὴν σωτηρίαν] τὸ ἔν τε... 'And by "throughout" I meant that a man should keep it, both in sorrow and in pleasure, and in desire, and in panic, and not cast it out.' Our edd. here follow Hermann, in obelizing αὐτὴν σωτηρίαν, and correcting τῶ of Par. A, etc., into τό, on the ground that αὐτὴν σωτηρίαν has been added by some who did not understand that the phrase διὰ παντὸς itself could be the object. This seems probable; but the mss. reading is good enough for Stallb. and Engel., who renders "I called it, however, a conservation throughout, because a man keeps it in sorrow and pleasure," etc.

D. ἀλουργά. 'Purple.' The colour indicated is described by Plato himself in the *Timaeus*, 68c, as that produced by mixing red (ἐρυθρόν) with black (μέλαν) and white (λευκόν). Etymologically, of course, the word means sea-wrought; so sea-purple, cp. ἀλιπύρφυρος. Both ἀλουργός and ἀλουργής are found in good authors, e.g., ἐμβαλνουθ' ἀλουργέσιν, Aesch. *Ag.* 946. On the colour cp. Arist. *Color.*, 5.

τὸ ἀνθος. 'The bloom, brilliancy, or gloss of the purple dye,' "die Farbenpracht."—E. 'The purple hue in full perfection.'—J. ἀνθος naturally, like *flos*, is used for the perfection, acme of anything. It seems to be used specially of brightness or splendour of colour, e.g., Theognis, 450 *et seqq.*, where it is said of gold,

τοῦ χροίης καθύπερθε μέλας οὐχ ἄπτεται ἰός,
οὐδ' εὐρώς, αἰεὶ δ' ἀνθος ἔχει καθαρόν.

It seems to have come to be used specially of purple.

E. δευσοποιόν. Fast or fixed, i.e., dyed with a fast colour, from δέω (drench). The form of the word points rather to

the meaning, 'fast dyeing.'" And if we may trust the Scholiast it had also this sense. *δευσοποιόν· ἔμμορον, δυσάπλόλυτον, ὡς νῦν· σημαίνει δὲ καὶ τὸν βαφεά.* A very interesting collection of passages illustrative of this word and its uses will be found in Ruhnken's *Timaeus*, p. 75 *sub voc.*

ρύμμάτων. *ρύμμα*, a generic name for any detergent, soap, lye, etc. Scholiast, *ρύμμάτων, τριμμάτων, σμηγμάτων, τὸ δὲ σμηγμά ἐστι σποδός.* A few lines below the Scholiast gives the following note—*κονία, σμηγμα, σποδός.* *Ῥύμμα, τρίμμα, σμηγμα*, derived from *ρύπτω, τρίβω, σμήχω*, are then all generic names for any detergent. In *κονία, σποδός, νίτρον, χαλαστραῖον*, we have names of special substances used for detergent purposes. The two great alkalies, the basis of soaps, are of course potash and soda. The ancients were acquainted with substances containing both these, although soaps in our sense of the word were unknown to them. Potash, KCO , as its name implies, was originally made by treating the ashes of wood with water (lixiviation). Hence *σποδός, κονία*, really wood ashes, are used in sense of lye, or potash. *νίτρον* (Hdt. and Attic *λίτρον*), the ancient nitre, was probably neither our nitre, i.e., saltpetre, potassic nitre, KNO_3 , nor our sodic nitre or Chili saltpetre, NaNO_3 , but Carbonate of Soda. This *νίτρον* is the nitre of the Bible, Prov. xxv. 20, Jer. ii. 22 (the Hebrew *nether*). On the whole subject see a very clear and interesting passage combining ancient and modern science, Roscoe and Schorlemmer, *Inorganic Chemistry, sub voc.* Soda proper is the protoxide of sodium, Na_2O ; soda in the commercial and ordinary sense, the carbonate of soda, $\text{Na}_2\text{CO}_3(10\text{H}_2\text{O})$. This was formerly prepared by the lixiviation of the ashes of sea-weed, but is now of course made from common salt, NaCl . It is also found in a native state in some lakes and goes by the name of Natron.

ἐκπλυτα καὶ γελοῖα. Stallb. suspects *γελοῖα*, but surely it is quite natural, as J. very well renders, "They have a washed out and ridiculous appearance."

430A. *χαλαστραῖον, scil. ῥύμμα* or *νίτρον*, was native nitre or probably rather Natron, from the lake of Chalastra or Chalestra in Macedonia. *Χαλάστρα πόλις καὶ λίμνη, ἐνθα τὸ Χαλαστραῖον νίτρον γίγνομενον διὰ ἐνναετηρίδος πήγνυται, ὁμοίως δὲ καὶ λύεται, Schol.* Cp. Plin. *N. H.* xxxi. 107, "Optimum (nitrum) copiosumque in Clitis Macedoniae, quod vocant

Chalestricum, candidum purumque, proximum sali." The spelling of the mss. varies between χαλέστρα, χαλάστρα, χαλεστραῖον, and χαλαστραῖον.

B. παντός ἄλλου ῥύμματος. "Apage putidissimam interpolationem."—Badham. Cp. note on ἐπίκουροι μισθωτοί, p. 419.

D. πραγματευόμεθα. 'Bother, trouble ourselves.'

E. καὶ ὡς γε ἐντεῦθεν ἰδεῖν. 'Viewed at least from this side, from our present point of view.'

ὡς φασι, κρείττω δὴ αὐτοῦ φαίνοντα. Our editors here follow Madvig's correction. The reading of Par. A is κρείττω δὴ αὐτοῦ (αὐτοῦ A') φαίνονται. A hand equally or almost equally old in the margin gives (γρ. λέγοντες). 1. Taking Madvig's emendation and our text we must render, 'Temperance is then, as I take it, a sort of order and control of certain pleasures and lusts, as they say, in so far as these display a man master of himself in some way or other, and a variety of other things of the same sort are similarly spoken of as indications of it (*i.e.*, a variety of other expressions are used, like master of himself, etc., indicating that this is its nature).' The neuter participle φαίνοντα refers to both κόσμος and ἐγκράτεια "quae dicuntur hominem κρείττω ἑαυτοῦ ostendere."—Madvig. The infinitesimal correction of Madvig, involving the dropping of only one letter, has the merit of making the passage barely intelligible, though even as altered the expression is very awkward. The general sense is plain. 'That temperance is an ordering and controlling of the lusts, and that many popular expressions such as κρείττω ἑαυτοῦ, master of oneself, testify to this truth.' But in the expression we have a plusquam-Platonic laxity of connection. 2. Other editors are obliged to have recourse to greater changes. Stallb., on the ground that φαίνονται is marked as spurious in Par. A itself, and λέγοντες given in the margin, and in the text in other mss., boldly brackets φαίνονται, and introduces λέγοντες and renders, 'as people say when they talk of a man as in some way or other master of himself.' There still remains a Platonic "saltus" of construction in the rest of the sentence, but the sentence on the whole is much simpler as Stallb. gives it. The choice seems to lie between these two. Rettig, Hermann, Schneider have each their own emendations, but all take great liberty with the mss. text; nor



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B. ὡς γε οὕτως δόξει. 'According to present judgment at least.' Cp. ὡς οὕτως γ' ἀκούσαι, 'At first hearing,' *Euthyphro*, 3B.

κυνηγέτας. "Suavissima allegoria a venatione sumpta."—Stallb. Cp. *supra*, 365D, and *Politic.* p. 258E, p. 284B. Stallb. gives more parallels.

κύκλω περιστάσθαι. For this process cp. Virgil's "Saltus indagine cingunt."—*Aen.* iv. 121.

ὅτι ταύτη πη ἔστι. 'That it's somewhere about here.'

εἰ γὰρ ὄφελον, ἔφη. *N.B.*—The tense, 'I wish I might.' Glaucōn gives up hope of doing it.

D. ἰοὺ ἰοὺ, Halloo!—J.

ἐκφευξείσθαι. We ought perhaps to write ἐκφεύξεσθαι. See Veitch, *φεύγω*, *sub fin.*, and Rutherford, *New Phryn.* p. 94.

βλακικόν. 'Fatuus.' βλακικός, like βλάξ, originally a physical as much as a mental epithet, stolid, stupid, *e.g.*, βλάξ ἵππος, a sluggish horse, a slug, as we say, opposite to θυμοειδής.—*Xen. Eq.* ix. 12. Cp. also *Timaeus ad voc.* with Ruhnken's comment.

κυλινδεῖσθαι πρὸ ποδῶν, 'lying, lit. tumbling, kicking about at our feet.' The words κυλινδέω, καλινδέω are constantly used in a metaphorical sense, something like Latin *versari*, *voluntari*, ἐν δικαστηρίοις κυλινδεῖσθαι.—*Plat. Theaet.* 172C. ἐν ἀμαθίᾳ κ.—*Plat. Phaedo.* 82E. ἐν ποτοῖς καὶ γυναιξίν.—*Plut.* ii. 184F. ἐν τῆσι στοιῆσι ἐκαλίνδεετο.—*Hdt.* iii. 52. ἐν θιάσοις καὶ μεθύουσιν ἀνθρώποις κ.—*Dem.* 403, 19.

E. ὥσπερ οἱ ἐν ταῖς χερσὶν ἔχοντες. Plato did not know the familiar instance of spectacles.

ἀκούοντες...οὐ μανθάνειν ἡμῶν αὐτῶν. 'We seem to me to have talked about it and heard it for ever so long and not understood ourselves.' Cp. 394C, εἴ μου μανθάνεις. The genitive here may be helped out by ἀκούοντες.

433A. δ γὰρ ἐξ ἀρχῆς ἐθέμεθα. Bk. ii. p. 370. The principle there stated as the economic basis of society, the division of labour, now becomes recognized as the definition of justice, the moral basis, the principle on which the ideal state is to be organized. τὸ τὰ αὐτοῦ πράττειν καὶ μὴ πολυπραγμονεῖν δικαιοσύνη, that each man should do his own duty and not be a busybody. In other words justice is οἰκειοπραγία. Cp. Introduction A, p. xxxviii.

B. τρόπον τινὰ γιγνόμενον. 'This, then, when it takes place in a certain way, is what justice is like to be, namely, doing one's own business.' "Cum fit quodammodo."—Fic.

ἕωςπερ ἂν ἐνῆ. 'So long as it (justice) remains in it (the state).'

Ε. οὐκοῦν δικαιοσύνην τό γε τούτοις ἐνάμιλλον. 'Would you then consider justice to be that which competes with these as regards the excellence of the state? Yes, certainly.'

434A. πάντα ταῦτα μεταλλαττόμενα. 'If all these were interchanged, do you think they would greatly hurt the state? Certainly not.'

D. μηδέν...παγίως. 'Don't let us as yet say it quite positively, but if we find that this conception (of justice), when applied to each individual man (as well as to the state), is admitted in that field to be justice, then will be time for us to agree.'

καὶ ἐκεῖ, i.e., ἐν ἐνί ἐκάστῳ.

ἦν ᾤθημεν, κ.τ.λ. 'The investigation as to which we thought, that if we were first to endeavour to contemplate justice in one of the larger bodies which contain it, it would be easier for us clearly to discern its character in a single individual.'

435A. ὥσπερ ἐκ πυρείων. 'As though out of fire sticks.' This pretty metaphor seems to be original. *πυρεῖα* or *πυρήια* (Ionic), naturally in plural, as two or more pieces of wood were used together for this purpose. Of the very ancient, and, indeed, prehistoric method of producing fire by the friction of two pieces of wood, there are two varieties, (1) the drilling one piece of wood by another, (2) the rubbing one piece backwards and forwards so as to make a groove in the other. These very ancient methods are still practised by some savages, while amid civilized people they survived as pieces of ritual and ceremony long after they ceased to be necessities. Thus the Brahmans still use the fire-drill for religious purposes; it was used by the Vestal Virgins of Rome, and for the need-fires of Sweden and our own country. See a most interesting passage in Tylor, *Anthropology*, ch. xi. p. 260. The actual practical use of *πυρεῖα* in Greece is naturally relegated to heroic times, e.g., Hom. *Hymn to Hermes*, 111. Soph. *Ph.* 36. Theocr. xxii. 33. (Dioscuri) *πυρεῖά τε χερσὶν ἐνώμων*.—Ap. Rhod. i. 1184. Cp. Latin *Igniaria*. Pliny xvi. 207.

ταύτη ἢ ταῦτὸν προσαγορεύεται. “Eatenus quatenus ταῦτὸν dicatur.”—Stallb.

C. εἰς φαῦλον...σκέμμα ἐμπεπτώκαμεν. ‘Tis a very ordinary (easy) inquiry we’ve stumbled upon.’ φαῦλος, Sansk. *sphaḷ*, Gk. σφαλ, whence σφάλλω, φάλ, φαῦλος, φλαῦρος, φηλ, φήλος, φηλητής; Latin, *fal*, *fallere*, *falsus*, etc. φαῦλος, originally slight, light, easy, then poor, paltry, trivial. φαύλως ἔχειν, to be poorly, Hipp. Aph. 1245. V. L. and S. sub. voc. Cp. *supra*, 423c, where Timaeus explains as ἀπλοῦν, ῥάδιον, εὐτελές.

D. χαλεπὰ τὰ καλά. This proverb, a natural and doubtless old one, is often quoted by Plato. Cp. *infra*, vi. 497D, *Cratylus*, 384A, and *Hipp. Maj.* 304E, where the Scholiast ascribes it to the invention of Solon.

μακροτέρα καὶ πλείων ὁδός, *i.e.*, the path of dialectic, as Plato calls it. The difficulty here postponed is attacked again, *infra*, p. 504.

E. οὐ γὰρ πού ἄλλοθεν ἐκεῖσε ἀφίκται. ‘For they did not come into the state from any other source than from our own breasts.’

κατὰ τὸν ἄνω τόπον. ἄνω, literally up, upwards; ἡ ἄνω ὁδός, *Rep.* 621c, the upward road, in a geographical sense, generally means inland, *i.e.*, up from the sea. Thus *Hdt.* iv. 18. ἀπὸ δὲ ταύτης ἄνω οἰκεῦσι Σκύθαι; and so again, τὰ ἄνω Ἀσίας, opposed to τὰ κάτω, upper and lower Asia, *ib.* i. 95. Cp. the familiar instance of the Ἀνάβασις, or march up. In Greece, to go inland would usually be to go up, and indeed such is generally the case everywhere. ὁ ἄνω τόπος then would naturally mean, the upper or upland or inland countries. But (2) the word is also used in another sense, that of northward, northern, ἄνω πρὸς βορέην, *Hdt.* i. 72; perhaps also ὄσσον Λέσβος ἄνω...ἔέργει, *Il.* xxiv. 544. And so all commentators explain it here. How the north came to be identified with the upper side it is difficult to say. For the general statement about the characteristics of different countries, cp. *Ar. Pol.* vii. 7, 1327, τὰ μὲν γὰρ ἐν τοῖς ψυχροῖς τόποις ἔθνη καὶ τὰ περὶ Ἐυρώπην θυμοῦ μὲν ἐστὶ πλήρη, διανοίας δὲ ἐνδεέστερα καὶ τέχνης, etc., etc. It is of course a commonplace to speak of the “hardy north,” etc.

τὸ φιλομαθές. For this as an Athenian trait cp. the famous speech of Pericles, *Thuc.* ii. 40. 44.



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D. ἐπιθυμία ἐν τῇ ψυχῇ εἴη; κ.τ.λ. This passage, down to βρώματος, is quoted by Athenaeus, iii. p. 127, to show that the ancients used cold water in their potations—ἐπίστανται δ' οἱ παλαιοὶ καὶ τὸ πάνυ ψυχρὸν ὕδωρ ἐν ταῖς προπόσεσιν. It is interesting to notice that the mss. of Athenaeus agree with the mss. of Plato in one or two readings which scholars have yet had the boldness to pronounce corrupt. At the same time they give a text which cannot be very strongly relied on as a check to Plato, for it has to be corrected in four places from the text of Plato as we have it. Cobet, *Nov. Lect.* 249, remarks on the badness of the texts used by Dionysius of Halicarnassus.

ἐνὶ λόγῳ. The correction of Cornarius. The mss., both of Plato and Athenaeus, give ἐν ὀλίγῳ. The corruption is a natural one, easily fallen into, and ἐν ὀλίγῳ could hardly stand. Further, ἐνὶ λόγῳ is confirmed by 439A, where the phrase recurs.

τὴν τοῦ θερμοῦ ἐπιθυμίαν...τὴν τοῦ ψυχροῦ. We have here a much more serious question of reading. Our text follows the corrections of Hermann, who makes the adjectives coincide with the nouns; the epithets of the object with the epithets of the desire, thus: "Or if heat be added to the thirst, will it give an additional desire of hot drink, but if cold (be added, then) a desire of cold drink? The mss. however, both of Plato and Athenaeus, *l.l.*, give the epithets in a different order, making them *inverse* to the nouns; thus, εἰάν μὲν τις θερμότης τῷ δίψει προσῆ, τὴν τοῦ ψυχροῦ...εἰάν δὲ ψυχρότης, τὴν τοῦ θερμοῦ, 'If heat be added to the thirst, then desire of cold drink...but if cold (be added, then) desire of hot drink.' This seems true to nature, and for a long time the reading passed muster, but Hermann contends that, though specious, "quoniam qui calet frigidam, qui friget calidam potionem desiderare solet," it is "contra philosophi sententiam, qui attributa a notionum consortio derivat, ut mox πολλοῦ sitim ἀπλήθει." Hermann's emendation then has found favour. Stallbaum calls it "palmary," though he forgets to adopt it, and it is adopted by the Zürich edition and by Engelmann. But it may be questioned whether it is not supersubtle. The general proposition is obvious. A simple or absolute desire has a simple or absolute object, a qualified desire a qualified object. Add something to one side of the equation and you must add an equivalent to the other. The question

is whether the natural illustration does not satisfy the equation, so to speak, as well as the more mechanically exact formula of Hermann; (*The feeling of*) thirst = *the desire for drink*. (*The feeling of*) thirst + (*the feeling of*) heat = *the desire for cold drink*. It must be borne in mind that the old reading is confirmed by Athenaeus' text, which is not likely to have deliberately transposed the epithets unless corrected at a late period from a similarly corruptly transposed Platonic text; and further, we have Plato's language below, 438B, where he says of a similar illustration, "I don't mean to say that the science of health is healthy, or the science of evil, evil, and of good, good; but as soon as science became related to a particular object, ... science came to be qualified in a certain manner, so that it was no longer called simply science, but by the addition of a qualifying epithet medical science." This seems to show distinctly that he wanted only a natural illustration.

Ζ. τὰ προσγιγνώμενα. 'The accessories.'

438B. ὅσα γ' ἐστὶ τοιαῦτα οἷα εἶναι τοῦ, etc. An excellent instance of the simple and concrete way in which Greek expresses relations expressed in English by technical philosophic terms, e.g., D. and V., "Recollect however that in the case of all essentially correlative terms, when the first member of the relation is qualified, the second is also qualified; when the first is abstract, the second is also abstract."

439A. τὸ δὲ δὴ δίψος, etc. Taking our text, we must render with Madvig, 'But for thirst, said I, will you not put it in the class of those things which are what they are in relation to something? Now is thirst in relation to anything? I think so, said he, (I think it is in relation) to drink.' This is fairly simple; it rests on two corrections: (1) the introduction of αἶψ before τῆός; (2) the alteration of δήσου of A into δή του. (1) is justified by Madvig on the ground that there is no construction without αἶψ. Even with it there is not too much. Stallb. finds an interpretation thus: Reading with mss. θήσεις τῶν τῆός εἶναι, etc., he takes εἶναι with θήσεις τῶν τῆός as meaning relational things, 'quae ad aliquid referuntur;' τοῦτο δ' περ' ἑστίν, 'ipsam per se,' 'Will you not lay it down that thirst is in its essence of the number of things relative to something else?' Then going on and keeping δήσου, 'Est enim (absolute) sitis, relatione autem accedente, sitis potus,' 'For it is

absolutely, in its essence, thirst, but relatively thirst for drink.' J. somewhat slurs over the constructional difficulty of the first part, but ingeniously makes a sort of aposiopesis of the second—"Thirst being obviously— Yes, thirst is relative to drink." D. and V.'s "Assuming that there is such a thing as thirst" seems very otiose. Engelm. follows our text and renders as above.

B. τοῦ τοξότου...ὅτι αὐτοῦ. The αὐτοῦ is really redundant. 'Of the Bowman it is not right to say that the hands (of him).'

ἀπωθοῦνται καὶ προσέλκονται...ἢ ἀπωθοῦσα χεῖρ...ἢ προσαγομένη. The meaning is obvious, but the change of voice, ἀπωθοῦνται ἀπωθοῦσα, is curious and hard to explain. The middle seems almost necessary in προσέλκονται...προσαγομένη, of drawing towards oneself, and this use of the middle voice is well established. But it is not easy to see why in the one instance, ἢ ἀπωθοῦσα, Plato passes into the active. Is it that the active would be more natural than the reflexive in the case of ἀπωθεῖν ('to push away a thing'), which therefore, when detached, appears in the active, but that, when conjoined with προσέλκονται, which equally naturally falls into the middle (draw a thing *towards oneself*), ἀπωθοῦνται becomes, so to speak, relational to the secondary object, and falls into the middle too? The subtle sensibility of Plato to such minute changes is very noticeable.

D. περὶ τὰς ἄλλας ἐπιθυμίας ἐπτόηται. 'Is set in a flutter about, is excited about, the other lusts.' Stallb. compares *Phaedo*, 68C. οὐκοῦν καὶ ἡ σώφροσύνη...τὸ περὶ τὰς ἐπιθυμίας μὴ ἐπτοῆσθαι, ἀλλ' ὀλιγώρως ἔχειν καὶ κόσμῳ.

πληρώσεων. 'Satisfactions.'—J.

E. ἔτι πιστεύω τούτῳ. 'Having once heard, I still believe this.' ἔτι is Madvig's correction for τι of Par. A. This would seem better, 'I believe this from something I once heard.'

ἀνῶν. 'Coming (up) to town' (from the harbour). Cp. τὰ ἀνω, *supra*, 435E.

ἐπιθυμοῖ, etc. The optatives really follow after the secondary tense ἀκούσας, I heard that...(and I believe it).

ὑπὸ τὸ βόρειον τεῖχος. 'Under the north wall.' Cp. ὑποτειχίον ἀποστάς, 496D. There were at first two walls, one north to Peiræus and the other south to Phalerum. Then a



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τοῦτο ἐκ τῆς πείρας, οὐχ ὑπολαμβάνω σε εἰπεῖν ὅτι ἦσθημαι ἐν ταῖς τοιαύταις ἀγαθαῖς ἡδοναῖς τὸν θυμὸν ἀντιπράττοντα ταῖς ἐπιθυμίαις, ὡσπερ ἐπὶ ταῖς τοῦ Λεοντίου ἀλόγοις ἡδοναῖς ἀντέπραπτεν. This note is not of the clearest, and is obviously elliptical. It seems to mean, 'I understand you (to say that you have seen it, the θυμός) joining with the desires which are approved by reason, and that you know this by experience; but I do not understand that you said, that I have perceived the θυμός, in the case of these good pleasures acting against the desires, as in dealing with the unreasonable pleasures of Leontius it acted against them.' The point then is, there are the three factors λόγος, θυμός, ἐπιθυμία. When λόγος and ἐπιθυμία are at variance, θυμός the third factor takes sides with λόγος, as in the case of Leontius; but where the pleasures are good, and where reason says it ought not to oppose the desires, then it never does oppose them. In other words, θυμός never opposes the desires of its own motion; but only at the bidding of λόγος. At this bidding it often does oppose them; indeed, not only often, but always, unless perverted by evil bringing up. If we are to explain our text in this sense, we must understand κοινωρήσαντα to mean, not "making common cause with," but "having dealings with," "in dealing with," cp. 343D and κοινωρήματα, 333A, with note *ad loc.*; and we must render, 'But that dealing with desires it should, when reason says it ought not, oppose them, this I imagine,' etc. This would appear to be the true explanation. The tense κοινωρήσαντα is noticeable in any case.

αἰροῦντος λόγου μὴ δεῖν. *Scilicet ἀντιπράττειν.* ὁ λόγος αἰρεῖ, 'Reason decides or dictates,' is a phrase pretty common in Herodotus and Plato; e.g., *infra*, 604C, ὅπη ὁ λόγος αἰρεῖ βέλτιστ' ἂν ἔχειν. Some inferior mss. give μηδέν, which the older editions followed.

C. καὶ δι' αὐτὸ πεινῆν καὶ δι' αὐτὸ ῥιγοῦν...κἂν νικᾶται, οὐ λήγει. 'And for its sake (*i.e.*, for the sake of what appears to him just) enduring hunger, and for its sake cold, and all such sufferings, even if he be conquered, he does not cease from noble conduct, until that he either accomplish his end, or perish in the attempt, or be called in and quieted down by his indwelling reason, as a dog by a shepherd.' This is simple enough; but the text is not that of the mss.; but of Madvig's emendation. Par. A gives καὶ διὰ τὸ πεινῆν καὶ διὰ τὸ ῥιγοῦν...ὑπομένων καὶ νικᾶ καὶ οὐ λήγει. This most editors

before Madvig keep; e.g., Stallb., who renders, “*atque per famem per frigus, per alia id genus, dum fortiter perseverat, vincit, neque prius a generoso opere desistit,*” etc. The difficulty is as to the interpretation of *διά*. Stallb. boldly says, “*Ceterum διά patet hic non significare propter, sed accipiendum esse sic, ut modo indicavimus*”; but he adduces no reason, nor can I find anything to justify such an interpretation of *διά* with accusative. Eng., who writes *ῥιγῶν*, renders in same way, “*Siegt durch Hungern und Frieren,*” etc. Jowett’s rendering is safer, though somewhat loose, “*And because he suffers hunger,*” etc., “*he is only the more determined to conquer.*”

E. *ἀλλ’ ἢ πρὸς τούτῳ ἦ*, Ast.’s correction. Par. A. has *εἰ*.

τίθεσθαι τὰ δῦλα πρὸς τοῦ λογιστικοῦ. ‘That in the civil strife in the soul it much more readily ranges itself under the banner of the rational element.’ The expression *τίθεσθαι τὰ δῦλα* is used generally for taking up a position, drawing up in order of battle. Then simply serving or fighting, e.g., *Legg. 753B, ὅποσοι περ ἂν δῦλα ἰππικὰ ἢ πεζικὰ τιθῶνται*, ‘who serve on horseback or on foot.’ It is usually used metaphorically as here. See Shilleto’s note on *Thucyd. ii. 2*. Liddell and Scott distinguish three meanings, but with doubtful accuracy. Cp. also Arnold, *ad Thuc. i. l.*

441B. *ἄνω τοῦ ἐκεί*. ‘Above somewhere back there,’ i.e., 390D.

στήθος δε πλήξας. Hom. *Od. xx. 18*, quoted above.

C. *διανεύκαμεν*. ‘We have swum through’ (and reached dry land). The metaphor is often thus used by Plato, cp. v. 453 and 472. Stallb. compares *Parm. 137A. πῶς χρὴ τηλικόνδε ὄντα διανεῦσαι τοιοῦτόν τε καὶ τοσοῦτον πλήθος λόγων. Phaedrus, 264A. Protag. 338A.*

E. *τὸ μὲν ἐπιτείνουσα καὶ τρέφουσα*. ‘Heightening and fostering the one (i.e., the rational element), but lowering the other with soothing words and taming it by harmony and rhythm.’

442A. *προστατήσετον*. This is Bekker’s emendation for *προστήσετον* of Par. A, now adopted by all editors. ‘Will rule the lustful element.’ *προστήσετον* must be transitive, which would not suit here.

B. ὧν οὐ προσήκον αὐτῷ γένοι. 'Will endeavour to rule those it ought not on account of its race, i.e., naturally, to rule. Some mss. give, and Bekker and Stallb. adopt, γενῶν, 'the classes it ought not (to rule).'

ἀνδρείον τούτῳ τῷ μέρει. 'Courageous in respect of that part.'

D. μή πη ἡμῖν ἀπαμβλύνεται ἄλλο τι δικαιοσύνη δοκεῖν; 'Does justice become at all dimmed in our eyes (in the case of the individual), and so seem to be something else than what it appeared to be in the state? Surely not.' μή, like *num*, expecting a negative answer.

ὧδε γάρ... ἄν, etc.. 'For we might in this way thoroughly confirm ourselves if there is still any lingering doubt in our minds, by the comparison of commonplace instances.'

E. τὰ φορτικά. 'Vulgar,' 'commonplace,' perhaps orig. burdensome. Cp. φορτικῶς, 367A.

ἀποστερηῆσαι. 'Would repudiate,' D. and V., but wrongly. The word is used in its strict sense. 'Would keep back from,' 'would defraud another of.'

443. ὡς εὐθὺς ἀρχόμενοι, etc. 'That when we started to found our state, led by some divine guidance, we must have reached a certain principle and type of justice.' This seems the most natural rendering, and is that of D. and V. Stallb., however, understands ὡς as 'since,' 'for,' "Nam statim ut incepimus," 'For immediately we began.' ἀρχόμενοι τῆς πόλεως οἰκίζειν. Lit., 'Beginning our state, to found it, that is to say.' οἰκίζειν, epexegetic, a common construction in Plato.

C. τὸ δέ γε ἦν ἄρα. 'Now this was really a sort of shadow of justice, and herein indeed lies its utility; the principle, namely, that the shoemaker by nature,' etc. For τὸ δέ γε ἦν ἄρα, cp. first note on book ii. The principle is in so many words "Ne sutor supra crepidam." Cp. Introd. p. xxxiv.

δι' ὃ καὶ ὠφελεί. Madvig condemns as *otiose*, but frankly confesses, "Sed nihil probabile extundere possum."

τὸ δέ γε ἀληθές, etc. 'But the truth really was that justice was some principle of this sort, but such a principle applied not to the external performance of a man's duty, but applied to the inward performance, having to do truly with the man himself and his duties, (the principle being) that he should not allow that each several part of himself should do



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simpler *τί τυγχάνει*, but, as Stallb. says, equivalent to *τοῦθ' ὁ τυγχάνει*.

B. *ἐπανάστασιν μέρος τινὸς τῷ ὅλῳ*. 'The uprising of a part against the whole.' The verbal substantive is made to govern the case of the verb. Cp. *τὰ παρ' ἡμῶν δῶρα τοῖς θεοῖς*. Euthyphro, 15A; and also *infra*, 471D.

δουλεύειν τῷ τοῦ ἀρχικοῦ γένους ὄντι; Par. A has *δουλεύειν τοῦ δ' αὐτοῦ δουλεύειν*, with several of the other mss. Madvig suggests that the true reading is *δουλεύειν, τῷ δ' αὐτῷ μὴ δουλεύειν, ἀρχικοῦ γένους ὄντι*, explaining "cum tale sit, ut id servire deceat, illud contra alterum non servire." But Stallb. is very likely right in pointing out that the whole passage is one of great laxity of construction, that *ἀλλὰ τοιούτου ὄντος* is an anacoluthon after *οὐ προσῆκον*, that *οἴου πρέπειν* is equivalent to *ὥστε πρέπειν αὐτῷ*, and that *τῷ τοῦ ἀρχικοῦ γένους ὄντι*, is "ei parti animi quae est generis imperatorii, h. e. τῷ λογιστικῷ." He goes on, "Inde igitur natae sunt turbae scribarum in Parisinis aliisque libris conspicuae, quibus maiores etiam excitarunt nuperi critici, scilicet istis scribarum erroribus aliquid reconditius subesse suspicati."

συλλήβδην πᾶσαν κακίαν. 'In short, all wickedness.' There is an obvious allusion to the well-known gnome of Theognis—

“ ἐν δὲ δικαιοσύνῃ συλλήβδην πᾶσ' ἀρετὴ 'στιν,
πᾶς δέ τ' ἀνὴρ ἀγαθός, Κύρνε δίκαιος ἐών ”

—Theognis 148, Bergk,

so often quoted by Greek moralists, and notably by Aristotle in the golden passage on justice, *Eth. Nic.* v. 1. 15. (1129B).

C. *ταῦτὰ μὲν οὖν ταῦτα*. 'Yes, indeed, all these are even as you say.' Before Bekker the vulgate reading was *ταῦτα μὲν οὖν ταῦτα*. 'Yes, that's exactly so.'

N. B.—The whole of these words mark a central and dividing passage in the argument and construction of the Republic. It may be worth while to give the gist in a brief paraphrase: "We have now arrived at the definition of Justice and Injustice. Justice is Order in the Body, whether the Human Body or the Body Politic. It is the due subordination of parts. It is the due Division of Labour. Injustice is Disorder, and the

Confusion of Labour. Slightly changing our language, Virtue (which in every form is embraced in Justice, *ἐν δὲ δικαιοσύνη συλλήβδην πᾶσ' ἀρετῇ ἔστιν*) is Health, and Beauty, and Good Condition or Habit of the Soul. Vice is Disease, and Ugliness, and Weakness of the Soul. Then remains the question, Does Justice profit a man? Does it pay? Is it the best policy? Yet is it not ridiculous to ask this question, for, "*what shall it profit a man if he gain the whole world and lose his own soul?*" It is ridiculous to ask if Health pays, if Beauty pays, if Justice pays. Yet though it is obvious that it is really ridiculous, still, as we have now travelled to a point from which we can overlook and descry the whole truth, it would be faintheartedness to stop here. Let us rather climb the brow of the hill, and, from our 'specular mount,' look down and consider the *one* form of virtue, the *many* forms of vice, and, among that many, *four* in chief. For there would appear to be of the Body Politic, as of the Soul, one perfect form and four in chief that are imperfect. The one perfect and best form is the rule of the *best*, be it the one best or the many best, be it called Monarchy or Aristocracy. Thus again, by a graceful, artistic transition, does Plato pass to another main section of his discourse, and once more the question, What is justice? is identified with the depiction in a more detailed manner, in a deeper, as well as in a wider, spirit, of the Ideal State." (Cp. Introduction, Name and Aim of the Republic, pp. xxxi. to end.

444D. τὸ δὲ νόσον, scil. ἐμποιεῖν. 'But to produce disease is,' etc.

445B. ἐνταῦθα ὅσον οἶόν τε. Stallb. takes the whole phrase, ὅσον οἶόν τε σαφέστατα κατιδεῖν, as epexegetic after ἐνταῦθα. 'We have reached there, namely to see, as clearly as possible,' ὅσον οἶόν τε σαφέστατα, 'We have reached the point of seeing as clearly as possible,' and so Engelm. D. and V. however take ὅσον οἶόν τε, etc., with οὐ χρὴ ἀποκάμνειν. 'Since we have arrived at this point, we must not lose heart till we have

ascertained in the clearest possible manner.' Stephanus proposed to read ὄθεν οἶόν τε. Ast. ὄπου οἶόν τε. The point to notice is that ὄσον οἶόν τε forms one phrase.

ἀποκμητέον. Par. A gives ἀποκνητέον. Bekker corrected into ἀποκμηρέον, in order that it might harmonize with ἀποκάμνειν above. Such an obvious emendation is one to tempt and delight an ingenious schoolboy, nor could Plato, with his predilection for verbal play, have been blind to the beauties of ἀποκμητέον, had the word been known to the Greek language before Bekker's time. The despised ἀποκνητέον is well established, e.g., 372A. So is ὀκνητέον, but neither ἀποκμητέον nor κμητέον are found. ἀποκνητέον is further better suited to the sense. See Schneider, *ad loc.* Yet Stallb. calls the emendation "egregius." Schanz writes ἀποκνητέον, *Legg.* i. 638E.

C. ἀπὸ σκοπιᾶς. σκοπιᾶ is essentially a poetic term found again and again in Homer, also in Theognis, Simonides, Sophocles, Euripides, and in a beautiful chorus in the *Clouds* of Aristophanes, but curiously rare in prose. We have therefore possibly here too a quotation from some poet. σκοπιᾶ is just the Latin *specula*. Cp. Milton's well-known

"Look once more ere we leave this specular mount."
—*Par. Reg.* iv. 236.

εἶδη ἔχοντες. 'Having distinctions,' 'having distinct forms.'

D. ἐγγενομένου ἀνδρὸς ἐνὸς ἐν τοῖς ἀρχουσι διαφέροντος βασιλείᾳ ἂν κληθείη. The first hint in so many words of the famous doctrine of the Philosopher-King, to be developed in the next and later books. Cp. *infra*, v. 473D, and see also Introduction, Name and Aim, xix. and xx., with note.

E. τῶν ἀξίων λόγου νόμων. 'Would disturb (any or aught of) the important laws of the state.' The genitive here is partitive. Stallb. compares *Gorgias*, 514A, δημοσίᾳ πράξαντες τῶν πολιτικῶν πραγμάτων.

τροφῆ καὶ παιδείᾳ χρησάμενος ἢ διήλθομεν. The Intellectual education of the Ideal state is still to be considered, but the Moral education of Music and Gymnastic, which is its basis, has been fully discussed, nor is it added to in the later part of the Republic. See Introduction, Education in the Republic, esp. pp. xlvii and l.



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derived form ἀφροσύνη, a swarming off; and both the derivations suggested, whether that from root ἐδ of ἔξομαι (cp. Aesch. *Supp.* 223, ἐσμός ὡς πελειάδων ἔξεσθε, also *ibid.* 31), or that from ἰήμι, something sent out, a gush, a jet, favour the rough breathing. The word is sometimes metaphorically used—e.g., Eur. *Bacch.* 710, γάλακτος ἐσμούς; Aesch. *Supp.* 684, νούσων ἐσμός—but properly in the sense of a “swarm” of bees, wasps, or hornets. Cp. Ar. *Vesp.* 1107, συλλεγόντες γὰρ καθ’ ἐσμούς, ὡσπερὶ τάνθρηνα. Cp. use of σμήνος, e.g. *infra*, 574D, πολὺ δὲ ἤδη ξυνειλεγμένον ἐν αὐτῷ ἢ τὸ τῶν ἡδονῶν σμήνος.

B. χρυσοχοήσοντας οἶει τούσδε νῦν ἐνθαδε ἀφίχθαι, ἀλλ’ οὐ λόγων ἀκουσομένους; “Do you think our friends came here to hear a discussion, or on a fool’s errand?”

χρυσοχοήσοντας. The plain meaning of the word χρυσοχοεῖν is of course ‘to be a χρυσοχός,’ to follow the trade of a goldsmith, but it is said to have a derived and proverbial meaning, viz., to do or suffer anything rather than the matter in hand, to go wool-gathering, to embark on a wild-goose chase, so here, “came to idle away their time,” “and not to argue in real earnest.” The traditional explanation is found in the lexicon of Harpocration, *sub. voc.* χρυσοχοεῖν. He quotes from the orator Deinarchus. Δείναρχος ἐν τῷ κατὰ Πυθέου, πάλιν παρ’ Αἰσχίνην ἀποφοιτήσας παρὰ τούτῳ δῆλον ὅτι χρυσοχοεῖν ἐμάνθανεν, ἀλλ’ οὐ τὸ προκείμενον αὐτὸ πράττειν ἢ πάσχειν, and then expressly states that Plato uses this proverb in this passage ἐν πέμπτῳ πολιτείας. He explains the origin of the proverb by the following quaint story:—Ἐπεσέ τις φήμη ποτέ εἰς τὸ πλῆθος τῶν Ἀθηναίων, ὡς ἐν Ὑμηττῷ φανείη χρυσοῦ ψῆγμα πολὺ καὶ φυλάττοιο ὑπὸ τῶν μαχίμων μυρμήκων, οἱ δὲ ἀναλαβόντες ὄπλα ἐξέθεον ἐπ’ αὐτοὺς, ἀπρακτοὶ δ’ ὑποστρέψαντες καὶ μάτην κεκακοπαθηκότες, ἔσκωπτον ἀλλήλους λεγόντες· σὺ δὲ ᾧ χρυσοχοήσεις, ὅπερ δηλοῖ, σὺ δὲ ᾧ ψῆγμα πολὺ συλλέξας καὶ χρυσοχοήσας πλουτήσεις. There may be an allusion to the golden honey of the bees of Hymettus, and we are reminded of course of the gold-guarding ants of Herodotus. Harpocration finally quotes the comic poet Eubulus as using the joke in the *Glaucus*, frag. 20 (Kock):—

ἡμεῖς ποτ’ ἀνδρας Κεκροπίδας ἐπέισαμεν
λαβόντας εἰς Ὑμηττὸν ἐξελθεῖν ὄπλα
καὶ σιτί’ ἐπὶ μύρμηκας ἡμερῶν τριῶν
ὡς χρυσοτεύκτου ψήγματος πεφηνότος.

However the proverbial or cant usage arose, it is evident it was in vogue then about Plato's time, so that some general rendering, 'to come on a fool's errand' (Gray), 'to find an Eldorado,' 'to embark in a bubble speculation,' represents the meaning better than a literal one. Jowett's "to find the philosopher's stone" is perhaps the best of all. Schneider quotes the passage given above, on Xenophon *de Vectigalibus*, 4-15, and thinks there may be an allusion to some unsuccessful workings of the silver mines at Laureium.

C. τροφῆς νεῶν, etc., a hyperbaton, 'And the nurture of our children while still young, that nurture which belongs to the period between their birth and their education.'

πολλὰς γὰρ ἀπιστίας ἔχα. 'It contains many reasons for doubt, lit., many doubtings.'

D. εὐχή. 'A (mere) dream.' Votum irritum. Cp. *infra*, 499C, εἰχαῖς ὁμοία λέγοντες.

ἀγνώμονες. 'Stupid,' D. and V.; 'Unverständig,' Engelm. 'Hard upon you,' J. The fact is the word naturally varies between the meanings of 'wanting judgment' and 'wanting feeling,' but usually inclines to the latter.

καλῶς εἶχεν ἢ παραμυθία. 'Falleretur vehementer qui καλῶς ὡς scribendum putaret.' Stallb. Cp. Goodwin, *M. T.*, § 49, n. 2.

E. φοβερόν τε καὶ σφαλερόν, κ.τ.λ. The construction here is somewhat "ad sensum." '(This) is a formidable and slippery business, the fear being not of my being laughed at, for it would be childish to fear that, but lest I stumble and miss the truth; and not only (stumble) myself, but be found to have dragged my friends down too in my fall, and that in a matter wherein one ought least of all to stumble.'

φοβερόν (*id est*, φοβοῦμαι) μὴ κείσομαι. The future with verbs of fearing is a regular, though rare construction. The future seems to represent the vividness to the mind of the result as a possibility = 'I fear lest then I shall be on the ground.' Cp. Goodwin, *M. and T.*, § 46, note 1, p. 32.

451A. προσκυνῶ δὲ Ἀδράστειαν. 'I deprecate Nemesis.' Lit., 'I do homage to Nemesis, praying that she may not visit me.'

'Αδράστεια. The word is used sometimes alone as here, sometimes as adjective with Νέμεσις = 'The Inevitable,' 'Necessity.' Cp. Aesch. *Pr.* 936, οἱ προσκυνοῦντες τὴν 'Αδράστειαν σοφοί. The Scholiast here says, 'Αδράστειαν καλοῦσιν; ὅτιπερ οὐκ ἂν τις αὐτὴν ἀποδράσειεν, ἢ ὅτι ἀειδράστειά τις οἶόν ἐστιν, ὡς αἰεὶ δρῶσα τὰ καθ' ἑαυτήν, ἢ ὡς πολυδράστεια (πολλὰ γὰρ δρᾶ) τοῦ ἄλφα πλήθος δηλοῦντος ὡς ἐπὶ τῆς ἀξύλου ὑλῆς. The true derivation would seem to be either as from διδράσκω or from δράω; cp. ἄπρηκτος ἀνίη, Homer, of Scylla, *Od.* xii. 223. Cp. Ἄδραστος, who was said to have erected an altar to her. She was held to be especially the power that avenged murder and homicide, hence the allusion here.

χάριν οὗ μέλλω λέγειν, 'For the sake of, *i.e.*, in respect of what I'm going to say.'

ἐλπίζω γὰρ οὖν. 'For I expect (or I opine) it's a less crime unwillingly to become the murderer of anyone.' ἐλπίς and ἐλπίζειν are, of course, used indifferently of a mental attitude towards the future of expectation or opinion, as well as of actual hope. Plato himself notes this of ἐλπίς: Plato, *Legg.* 644D, πρὸς δὲ τούτοις ἀμφοῖν αὐτῶν δόξας μελλόντων οἷν κοινὸν μὲν ὄνομα ἐλπίς. It should be noted that this meaning naturally accompanies a construction of ἐλπίζειν with a present indicative as here, or in the quotation 383B, or again 573C. When the sense is that of 'hoping,' the proper construction is the infinitive future, or inf. aorist with ἂν. For a full discussion see Rutherford's *Babrius*, note on ix. 2. *Spero* is used in the same double way, or even more strongly, of *expecting* evil; and so is our own 'hope.' L. and S. quote Chaucer, 'I hope he wol be ded' (*i.e.*, I expect).

καὶ [δικαίων] νομίμων περί. The Vulgate reading was καὶ νομίμων; but the καὶ is wanting in Par. A, and the rest of the good mss. That being so, various methods have been adopted—(1) Keeping mss. reading, to take νομίμων as substantive, and make the three adjj. parallel "about good and excellent and just institutions"; (2) This seems well enough, but Stallbaum, thinking institutions premature here, separates the three adjj. from νομίμων, and joins them to ἀπατεῶνα—thus, 'Than if one should deceive about what things are beautiful, good, and just, where the question is about institutions. He justifies this genitive by the use of κλέπτῃς, ψεύστῃς, etc., with genitive; (3) A simple way of cutting the knot is, with



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these witty people to give up the practice of their lives ; not to do what is natural to them, but to be serious.' τὰ αὐτῶν πράττειν is of course Plato's definition of 'to do justice,' but the use of the phrase here is probably merely a coincidence.

ὅτι οὐ πολὺς χρόνος, κ.τ.λ. All commentators, of course, quote Hdt. i. 10, παρὰ γὰρ τοῖσι Λυδοῖσι σχεδὸν δὲ καὶ παρὰ τοῖσι ἄλλοισι βαρβάροισι καὶ ἄνδρα ὀφθῆναι γυμνὸν ἐς αἰσχύνην μεγάλην φέρει, and on the next passage about the Cretans and Lacedaemonians, Thucyd. i. 6, ἐγυμνώθησάν τε πρῶτοι καὶ ἐς τὸ φανερὸν ἀποδύντες λίπα μετὰ τοῦ γυμνάζεσθαι ἤλειψαντο. Cp. Plat. *Theaet.*, 162B.

D. ἀλλ' ἐπειδὴ χρωμένοις, κ.τ.λ. 'When by actual practice (use of gymnastics) they found ... and when the ludicrous effect to the eye vanished before that which reason told them was best, then this too showed them that he is a fool who, etc.'

ἐνεδείξατο. For the middle, see L. and S. *sub voc.* ἐνδείκνυμι.

ὅτι μάταιος ὅς γελοῖον ἄλλο τι ἡγείται, etc. A great deal of discussion has been raised as to the best readings and explanations of this passage. Cobet, like a modern "slashing Bentley with his desperate hook," leaves very little intact; he excises from ὅς γελοῖον to τὸ κακὸν καὶ, and again ὡς γελοίου. Hermann, on the contrary, lets the first words stand, but cuts out from ὁ γελωτοποιεῖν to καὶ κακοῦ καὶ. But it seems quite possible to find a meaning without all this butchery. 'This, too, showed that he is an idle fellow, who thinks anything ridiculous but what is bad, and (the same is) the man that tries to raise a laugh, fixing his eyes on any other appearance as an appearance of what is ridiculous, than the appearance of what is silly and bad.'

καὶ καλοῦ αὖ σπουδάζει ἄλλον τινὰ σκοπὸν στησάμενος. 'And he who again is in earnest, setting up for himself any other standard of the beautiful than that of the good.' Here again there is a question of reading. Our text is that of the Zürich edition. Par. A gives πρὸς ἄλλον τινὰ σκοπὸν στησάμενος. The omission of the πρὸς was first proposed by that beautiful Platonic scholar, the late Master of Trinity, W. H. Thompson, (Professor Cantabrigiensis, editor *Phaedri et Gorgiae clarissimus*, as the Zürich preface calls him), in some remarks in the *Journal of Classical and Sacred Philology*,

iv. p. 147, 148. For the phrase σκοπὸν στήσασθαι, Dr. Thompson quotes Critias *ap. Athen.* xv. 666B, *ὅν σκοπὸν εἰς λατάγων τόξα καθιστάμεθα*, and Plat. *Legg.* xii. 961E, *σκοπὸν θέσθαι*. In any case he says *πρός* cannot stand. Madvig omits it also. In the rare case in which an English emendation is approved by both Madvig and Baiter, we might find pleasure in following; and if Plato were never redundant, much more if he were never ungrammatical, we should agree with such great authorities. But such redundancy is quite common in Plato, and we cannot doubt that Stallbaum is right in maintaining the reading of Par. A, and interpreting, 'By any other standard (of the beautiful), having set it up for himself, than that of the good.' It may be noted that Stallbaum (ed. 1868), however, omits *καλοῦ*, which is wanting in some mss.; but supported by Stobaeus, who quotes this passage.

φιλοπαίσμων. A number of the inferior mss. give the form *φιλοπαίγμων*, but the best, Paris A, upholds its credit by preserving the truer Attic spelling with *σ*. The question of the spelling is an old one. *Vide Schanz, Praef. ad Euthyd.* vii. § 5, and Rutherford, *N. P.*, p. 313.

453A. *ἔρημα*. 'Undefended.' *ἔρημος* is specially used in this sense, as for instance in the famous

*ὡς οὐδέν ἐστιν οὔτε πύργος οὔτε ναῦς
ἔρημος ἀνδρῶν μὴ ξυνοικούντων ἔσω.*

—Soph. *O. T.* 57.

The legal application to an undefended case, or one which goes by default, is well known.

B. *οὐδέν δεῖ ὑμῖν ἄλλους ἀμφισβητεῖν*. 'You don't want any one else to raise a doubt for you.'

κατοικίσεως, ἣν οἰκίζετε πόλιν. The inverse attraction of *πόλεως* into the case of the relative is noticeable. See Hadley, *Gr. Gr.*, 1003.

D. *οὐ μὰ τὸν Δία, ἔφη, οὐ γὰρ εὐκόλῳ ἔοικεν*. Stallbaum finds or makes a difficulty here, on the ground that the words could only be suitable if Glaucou were to deny what Socrates thought ought to be denied. He would therefore omit *γὰρ* and apparently take *οὐ μὰ οὐκ* together. So, too, Groen van Prinsterer transposes and writes *τροφήν οὐ γὰρ εὐκόλῳ ἔοικεν. Οὐ μὰ τὸν Δία ἔφη*. But the ordinary loose rendering, 'Why,

no, certainly it's not easy,' (Ficinus' 'Profecto non leve istud apparet') seems sufficient.

κολυμβήθρα. 'A plunge, i.e., a swimming bath,' κολυμβάω meaning to dive rather than swim.

δελφίνα. ὡς τὸν Ἀρίωνα δηλονότι τὸν Μηθυμναῖον, κ.τ.λ., Schol. *ad loc.* There is an obvious allusion, as the Scholiast points out, to the well-known story of Arion, Hdt. i. 24, but other stories of the kind were common, the dolphin being a sort of merman of Greek fairy tale. Cp. Pliny, *H. N.* ix. 8, § 7. Aelian, *H. N.* 2. 6, 6. 15, 12. 45.

ἄπορον. 'Some other impossible means of preservation.' Cp. 378A, ἄπορον θῦμα.

τὰς δὲ ἄλλας φύσεις τὰ αὐτὰ, κ.τ.λ. 'But now we say that the different natures ought now to perform the same functions.' Ἄλλος here preserves its independent meaning though joined with the article. τὰς ἄλλας would usually mean 'The rest of the natures.'

454A. ἀντιλογικῆς. 'Disputation'; lit., 'contradiction.' With this passage compare *Sophist.* 225B, C.

κατ' εἶδη διαιρούμενοι. 'Dividing according to species.' Cp. *Sophist.* 253D, where the function of dialectic is said to be τὸ κατὰ γένη διαιρεῖσθαι καὶ μήτε ταῦτὸν εἶδος ἕτερον ἠγγήσασθαι μήτε ἕτερον ὄν ταῦτὸν.

ἀλλὰ κατ' αὐτὸ τὸ ὄνομα, κ.τ.λ. 'But rush after opposition, pursue their opposition, looking merely at the words' (and not what different εἶδη they may cover).

B. τὸ τὴν ἄλλην φύσιν ὅτι οὐ τῶν αὐτῶν, etc. 'That different natures ought not to engage in the same pursuits.' ἄλλην is Baiter's conjecture. A and the next best mss. have αὐτήν, some inferior mss. μὴ τὴν αὐτήν, which of course gives same sense as ἄλλην. If, with Ficinus, we could allow ourselves to render διώκομεν, insequimur, 'we attack,' we could keep the reading of A.

τί εἶδος κ.τ.λ. 'What is the species of the different and the identical nature, and with what meaning we then defined it.'

πάντως. Emphatic. 'It was *not* in an *universal* sense.'

D. ἰατρικὸν μὲν καὶ ἰατρικὸν τὴν ψυχὴν ὄντα. 'A physician, and a man who is in his soul like a physician.' So Baiter and Engelmann. Par. A has ἰατρικὸν μὲν καὶ ἰατρικὴν τὴν



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τοῦ ὑπολαμβάνειν, κ.τ.λ. 'I mean as regards the conceiving in your own mind one man to be better and another worse.'

457A. ἐπέπερ ἀρετὴν ἀντὶ ἰματίων ἀμφιέσονται. Cp. Tennyson's *Godiva*, "Then she rode forth, clothed on with chastity." Ast. compares the contrasting passage, Hdt. i. 8, ἅμα δὲ κιθῶνι ἐκδυομένῳ συνεκδύεται καὶ τὴν αἰδῶ γυνή. We are reminded by the collocation of Horace's famous *mea virtute me involvo*, Carm. iii. 29. 54, though the application is of course different.

ταῖς γυναιξὶν ἢ τοῖς ἀνδράσιν. 'To the women rather than to the men.' The ἢ is after the comparative ἐλαφρώτερα (Stallb.).

ὁ δὲ γελῶν ἀνὴρ. As Stallb. points out, this passage shows that this subject had been ridiculed before it was introduced by Plato, and is so far evidence against the theory that it was Plato's *Republic* that furnished the theme for the ridicule of Aristophanes' *Ecclesiazusae*. Cp. *Introd.*, Name and Aim, p. ix., and 452B, *supra*; and on whole sentiment cp. Eur. *Andr.* 590, *et seqq.*

B. ἀτελῆ τοῦ γελοίου σοφίας δρέπων καρπὸν, etc. The words without the τοῦ γελοίου are, according to Stobaeus' *Florileg.* lxxx. 4, from Pindar, who is speaking of the men of science, οἱ φυσιολογοῦντες. The meaning of Pindar's words is clear, "Plucking an unripe fruit of wisdom." Cp. Plat. *Theaet.* 173. 4. The words τοῦ γελοίου, however, complicate the passage here. They may have crept into the text from a gloss, as Engelmann's editor thinks. On the other hand, the great authorities, Cobet and Badham, would excise σοφίας, supposing that Plato substitutes τοῦ γελοίου for the σοφίας of Pindar, which is very plausible, "Plucking an unripe fruit from his laughter." But the text may perhaps stand *in toto*. "Plucking from his ridicule an unripe fruit of wisdom," *i. e.*, overhasty to laugh, as Pindar's physiologists are overhasty to be wise. So Davies and Vaughan say, "His ridicule is but unripe fruit plucked from the tree of wisdom."

λελέξεται. 'Is said and will remain said,' the fut. perf. denoting the permanence of the results of the action in future time. See Goodwin, *M. T.* § 29. n. 2.

διαφεύγειν. 'That we are escaping.'

τιθέντας. 'When we lay down.' Accusative of attraction.

ὁμολογεῖσθαι. Infinitive after φῶμεν, Stallb.

λέγε δὴ, ἴδω. See Goodwin, *M. T.*, § 85, note 1.

ε. λέγεις λόγων ξύστασιν. 'Narras sermonum conspirationem,' Stallb. "You speak of a combination of discussions," i.e., "What you say implies a combination," etc.

ὑφεκτέον δίκην. 'I must submit to the penalty.'

ἑασόν με ἑορτάσαι. 'Allow me to keep a holiday or feast day.' ἑορτάζω from ἑορτή, a festival holiday or holyday; a *jour de jête*. Jowett renders somewhat loosely, "Let me feast my mind." The poet Gray says of this passage, with what is doubtless autobiographical melancholy, "It is so just a description of the usual contemplations of indolent persons, especially if they have some imagination, that I cannot but transcribe it."

458A. οἱ ἀργοὶ τὴν διάνοιαν. 'People of a do-nothing disposition are wont to be feasted by themselves' (i.e., to feast on their own thoughts when walking alone). Cp. Theocr. 15. 26, ἀέργοις αἰὲν ἑορτά.

θέντες ὡς ὑπάρχον εἶναι. 'Supposing or assuming their wish already realized.' The εἶναι is wanting in some mss., but it is found in Par. A and (as Schneider points out) adds additional force, the literal meaning being, "Assuming that it is realized, that that should exist which they desire."

Β. ἢ δυνατά. So all the mss. and most of the editors, but Stallb.³ reads εἰ.

καὶ δεῖ πάντων συμφέροτατ' εἶναι. 'And will show (that) it would be best.' The verb by a sort of zeugma from σκέψομαι.

D. οὐ γεωμετρικαῖς γε, ἀλλ' ἐρωτικαῖς ἀνάγκαις. 'By necessity, not the necessity of geometry, but the necessity of love.' This striking phrase may possibly be borrowed, as Schneider suggests, from some poet, but Plutarch quotes it as Plato's. Plutarch, *Lycurg.* 48c.

459A. γενναίων ὀρνίθων. 'Well-bred fowl.' Here, no doubt, fighting cocks are meant, perhaps also quails, which were used for the same purpose of sport. See Becker's *Chariclea*. Glaucon is supposed to be a young man acquainted with sport. He is the "juvenis qui ¶ gaudet equis canibusque et aprici gramine campi." Gr. van Pr.

B. τί δὲ ἵππων οἶα; 'But what do you think (in the case) of horses.' For construction see Madvig, *Syntax*, § 53 B.

βαβαί. Cp. 361D.

ὡς ἄρα σφόδρα ἡμῖν δεῖ ἄκρων εἶναι τῶν ἀρχόντων. 'How emphatically must we have our rulers consummate ones.' Matthiae explains this as a confusion of two constructions, *i.e.*, δεῖ ἄκρων ἀρχόντων and δεῖ ἄκρους τοὺς ἀρχοντας εἶναι.

c. ἐθέλουσιν. Stephanus' correction for the ἐθελόντων of Par. A, which may have arisen *accommodationis errore ad φαρμάκων*, as the Zürich editors say. Schneider, Stallb., Hermann, all keep ἐθελόντων.

ἡγούμεθαι. Par. A has ἡγούμεθα εἶναι, which again Schn., Stallb., Herm. keep.

D. ἐν φαρμάκου εἶδει. 'Remedii loco,' 'Used as physic.' Cp. *supra*, 389B.

καὶ ὀρθῶς γε. 'Most legitimately so.' 'And this legitimate use (τὸ ὀρθὸν τοῦτο) would seem to come in specially in the case of marriages and births.'

460A. τὸ δὲ πλῆθος, κ.τ.λ. 'The number of the weddings, we shall make to be under the control of the rulers.'

κλήροι κομψοί. 'Ingenious lots.' 'Schlaue Loose,' Eng. Cp. notes on 408B and 405D.

ἐφ' ἐκάστης συνέρξεως. 'At each coming together.' For ἐπί used with genitive, of occasions, see L. & S., and cp. Theaet. 151C.

B. γέρα δοτέον καὶ ἄθλα ἄλλα τε καὶ ἡ ἐξουσία (scil. δοτέον). For the construction of the nominative with the neuter verbal, cp. 403B, προσοιστέον αὕτη ἡ ἡδονή.

c. σηκός. The word is no doubt used advisedly. 'The fold,' especially for rearing young animals. See L. and S. Cp. ποιμνιον, ἀγέλη, *supra*.

ἀνάπηρον. 'Deformed,' 'crippled.'

ἐν ἀποζήτητι τε καὶ ἀδήλω κατακρύψουσιν ὡς πρέπει. The question has naturally been raised as to what Plato really means with regard to the so-called "exposure" of sickly or deformed children. According to Plutarch, Lycurgus actually enjoined it as a regular part of his social constitution, Plut. *Lyc.* xvi. The whole passage, indeed the whole life of Lycurgus, is a comment on Plato's doctrines as here given. Cp. *Introd.*, Name and Aim, p. xxii. Cp. also *Ar. Pol.* vii. 16.



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489A, ἵνα βεβαιώσωμαι ἤδη παρὰ σοῦ. Riddell, *Digest*. 126, explains it as a pregnant construction.

462A. οὐχ ἤδε ἀρχή. 'Is not this the beginning?'

εἶτα ἐπισκέψασθαι. 'Then the next thing is to inquire whether.'

B. ἰδίωσις. 'Isolation in the matter of these feelings.' 'Individualism,' opposed to κοινωνία.

C. πᾶσα ἡ κοινωνία ἢ κατὰ τὸ σῶμα πρὸς τὴν ψυχὴν τεταμένη, κ.τ.λ. 'The whole fellowship which extends through the body up to the soul, and forms one constitution, that of (*i.e.* that under) the governing principle.' πρὸς τὴν ψυχὴν, lit., towards the soul; "Nach der Seele hin," E., so 'looking to the soul,' 'centring in the soul.' On the whole passage cp. *Introd.*, Name and Aim, p. xxxiii.

D. ἀρχοντος ἐν αὐτῇ, *scil.* ἐν τῇ ψυχῇ.

ἦσθετο, ξυνήλγησε. Gnomie aorists.

καὶ τοῦτο δ' ἐρωτᾶς. 'And to return to your question.'

ἡ ... πόλις οἰκεῖ. 'The best ordered state is arranged in a very similar way.' For οἰκεῖν in this sense, a regular idiom, see L. & S., *sub voc.*, ii. 2.

τὰ τοῦ λόγου ὁμολογήματα. 'The points agreed on in the discussion.'

463A. ἔστι μὲν που... ἀρχοντές. For the construction Stallb. compares 363A, *q.v.*, ἵνα γίγνηται ἀρχαί. The fact is the construction is common enough, and is only one more instance of Plato's indifference to strict grammatical sequence.

D. ἔσεσθαι. Here too the construction is somewhat Platonic. νομοθετήσεις is first constructed with the accus., then with infinit. πράττειν, then ἔσεσθαι follows as though φήσεις or some such word had been interposed, 'or else (*that*) it will be worse.' The change of number, αὐτοῖς, αὐτῷ, is also noticeable.

ὑμνήσουσιν, here intransitive, "Ad aures puerorum circumpersonabunt."—Ficinus. 'Will resound in the ears,' etc.

E. διὰ τῶν στομάτων. 'Ore tantum.' 'If they should only utter family names with their lips.'

464B. καὶ μὲν δὴ καὶ τοῖς πρόσθεν γε ὁμολογοῦμεν. 'Moreover in this we are quite consistent with what was said above.'

D. *γυναῖκά τε καὶ παῖδας ἑτέρους*. Either after *ἔλκοντας*, *i.e.*, acquiring, as Ast. and D. V., or more probably after *ὀνομάζοντας*, as Stallb. and Engelm.

ιδίων ὄντων ιδίας. 'And creating, these, *i.e.* the wives and children, being their own joys and sorrows of their own.'

εἶναι, after *ποιεῖ*.

βιαίων, αἰκίας, δίκαι. Technical terms. 'Actions for forcible seizure and assault.'

E. *ἀνάγκην σωμάτων ἐπιμελεία τιθέντες*. 'Putting force upon,' 'coercing,' *i.e.*, forcibly regulating their care of their bodies = forcing them to take care of themselves. Par. A has *ἐπιμελείαι*, other mss. *ἐπιμελείας*, which Stallb. and the majority of editors adopt, = *imponentes iis necessitatem corporum curandorum*, "Making the protection of the person a matter of necessity"—J.

καὶ μὴν ὅτι γε νεώτερος. After *δῆλον*. 'And further it is clear that,' etc.

465B. *δέος δὲ τοῦ τῷ πάσχοντι, κ.τ.λ.* 'And for fear, the fear that all the rest will come to the aid of him who is hurt.' *τοῦ*, Madvig's slight correction, makes the passage much simpler. Par. A has *τό*. Those who, like Stallb., keep this, explain it as accus. after notion of fearing in *δέος*. 'He fears that,' etc. It might possibly be explained as being in apposition.

C. *κολακείας τε πλουσίων πένητες*. Ast. was the first to point out the extreme awkwardness of the word *πένητες* here, "Vocem πένητες orationis cohaerentiam turbare ideoque videri insitium censuit." He has been followed by all the reforming editors. D. & V. and J. however keep it, rendering loosely, "The flatteries paid by the poor to the rich," *πένητες* supplying the subject to *κ. πλ.* The full construction in Plato's mind would seem to be *κολακείας τε πλουσιῶν (ῶν) πένητες (ἀπηλλαγμένοι ἂν εἶεν)*. "The smallest however of the evils I am ashamed to mention on account of their mean character, of which they would be quit, the poor, that is to say, (would be quit) of the flatteries to the rich, and the poverties and the pangs," etc.

τὰ μὲν δανειζόμενοι, etc. 'Now borrowing, now repudiating, now acquiring in any and every way, and entrusting (their acquisitions) to women and slaves.'

D. ἀπηλλάσσονται. So Cobet from ἀπαλλάσσονται of Par. A, for he says, “Non liberabuntur his molestiis quas nunquam senserunt sed vacabunt; but Engelm. ridicules this.

οἱ ὀλυμπιονῆται. These words are a passing and indirect indication of the extreme honour and substantial rewards accorded to the Greek athletes. It is often said, with a sneer at modern practices, that the only prize given at Olympia was a wreath of wild olive. This is true, but the winner's countrymen took care to supplement the distinction by granting immunity from taxation, the best seats at festivals, sometimes also, as at Athens, a lump sum. An instance of their position may be found in the history of Doriens of Rhodes, whose life was spared by the Athenians on account of his athletic eminence (Pausanias, vi. 7). A still more striking example is the strange and affecting story of the beautiful Philippus, Ὀλυμπιονίκης καὶ κάλλιστος Ἑλλήνων τῶν κατ' ἐωυτόν, and the divine honours paid to his tomb, Hdt. v. 47. Plato may have thought of such cases when he wrote ταφῆς ἀξίας, *infra*, E. Cp. also story of Diagoras, Plut. *Pelopidas*, *sub. fin.*

ἐκεῖνοι, i.e. οἱ Ὀλυμπιονῆται.

E. ἀναδοῦνται. ‘Are crowned with.’

ζῶντές τε. The position of these words is curious. It serves no doubt to emphasize the contrast to τελευτήσαντες.

466A. οἷς ἐξόν = οἱ αὐτοῖς ἐξόν. ‘Who when they might.’ For case of οἷς see Madvig, *Gk. Synt.*, § 195e.

σκεψοίμεθα, ποιούμεεν. These are Madvig's corrections for σκεψόμεθα, ποιούμεεν. They are demanded, he says, by grammar. But, as we have seen, Plato does not always, indeed very often does not, comply with the demands of grammar, and it may be doubted whether grammar here does make any such demand. See Goodwin, *M. and T.*, 74, note 1.

B. μή πη κατὰ τὸν τῶν σκυτοτόμων, κ.τ.λ. ‘Does it seem at all on a level with the life of cobblers or any other artizans, or with the life of husbandmen?’

μειρακιώδης. ‘Puerile.’

διὰ δύναμιν. ‘By force.’ Madvig suggests διαδύναμι.

C. πλέον εἶναί πως ἡμισυ παντός. The expression occurs in Hes. *Works and Days*, v. 40, and is in full, νήπιοι οὐδ' ἴσασιν ὄσω πλέον ἡμισυ παντός.



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adduces is *Soph. Ant.* 354, *καὶ φθέγμα καὶ ἀνεμβέν φρόνημα καὶ ἀστυνόμους* || *ὄρμας ἐδιδάξατο*, *q.v.* with Jebb's note. The ingenious correction adopted in the text, Schneider's, is very slight, and gets rid of one difficulty by introducing the passive voice, "When they shall have been taught." *Ὁν διδάσκω* and *διδάσκομαι* *cp.* note on 421E.

468A. *εἰς τοὺς πολεμίους ἄλόντα*. A condensed expression which carries its own explanation on its face. 'Being taken prisoner' (having fallen) into the hands of the enemy. Stallb. quotes *Xen. Hell.* i. 1. 23, *γράμματα πεμφθέντα ἐάλωσαν εἰς Ἀθήνας*.

· δίδοναι τοῖς θέλουσι χρῆσθαι τῇ ἄγρᾳ. Several commentators seem to have missed the construction here. The infinitive is really epexegetical. 'To give him as a free gift to any who wanted him, to use their booty as they will.'

C. *τᾶριστῆα φέρειν*. 'To bear off the palm.' Both *φέρειν* and *φέρεσθαι* are specially used in this sense.

παρὰ τοὺς ἄλλους. 'Beyond all the others,' or simply 'In comparison with all the others.'

τοῖς τοιοῖσδε. 'With somewhat the following honours.'

D. *καὶ γὰρ Ὀμηρος*. *Il.* vii. 321.

*νώτοισιν δ' Αἴαντα διηνεκέεσσι γέραιρεν
ἦρωσ Ἀτρείδης εὐρυκρείων Ἀγαμέμνων.*

E. *ἔδραις, κ.τ.λ.* 'Seats of honour.' *Il.* viii. 162.

*Τυδείδῃ, περὶ μὲν σε τίον Δαναοὶ ταχύπωλοι
ἔδρη τε κρέασίν τε ἰδὲ πλείοις δεπάεσσι.*

The second line occurs again in *Il.* xii. 311. N.B. Plato so quotes as to destroy the scansion of the line.

τοῦ χρυσοῦ γένους. The reference here is proximately to what was said in Book iii. 414, 415, about the splendid Phoenician lie, especially 415A, *ἔσοι μὲν ὑμῶν ἱκανοὶ ἄρχειν, χρυσοῦν ἐν τῇ γενέσει συνέμιξεν αὐτοῖς διὰ τιμώτατοί εἰσιν*. The passage quoted below, *οἱ μὲν δαίμονες ἀγνοί*, is from Hesiod, *Works and Days*, v. 121. Hesiod gives—

*τοὶ μὲν δαίμονες εἰσι Διὸς μεγάλου διὰ βουλὰς
ἔσθλοὶ, ἐπιχθόνιοι, φύλακες θνητῶν ἀνθρώπων.*

In the *Cratylus*, p. 397E, Plato himself quotes the passage, with some verbal difference—

αὐτὰρ ἐπειδὴ τοῦτο γένος κατὰ μοῖρ' ἐκάλυψεν
οἱ μὲν δαίμονες ἀγνοὶ ἐπιχθόνιοι καλέονται,
ἔσθλοὶ, ἀλεξίκακοι, φύλακες θνητῶν ἀνθρώπων.

We have thus once again an instance of Plato's manner of quotation, careful of the spirit, but careless of the letter. See notes on 364D, 379D, etc.

469A. **τιθέναι**. 'To bury.' Cp. note on **θῆκαι**, 427B.

B. **Ἕλληνας Ἕλληνίδας πόλας ἀνδραποδίσσθαι**, etc. A noble historical comment on this passage is to be found in the sentiment and practice of that model of ancient chivalry Callicratidas, Xen. *Hell.* i. 6. 14, οὐκ ἔφη ἑαυτοῦ γε ἀρχοντος οὐδέν' ἂν Ἕλλήνων εἰς τὸ ἐκείνου δυνατὸν ἀνδραποδισθῆναι. Even he however sold the Athenian guards. *Ibid. infr.*

C. **ὅλω καὶ παντὶ διαφέρα**, 'Differs wholly and in every respect,' 'absolutely and entirely.' A proverbial expression. The Scholia enter into an elaborate logical explanation.

πρὸς τὸν μαχόμενον ἵναί. 'To go to the front' (lit., to meet the enemy).

D. **κυπτάζωσι**. 'Grub about.' **κυπτάζειν**, a strong word; lit., to keep stooping, and so poking and peering. Cp. Ar. *Nub.* 509, τί κυπτάζεις ἔχων περὶ τὴν θύραν;

E. **τῶν κινῶν**. Aristotle quotes this in the *Rhetoric* as a happy instance of a prose use of an image or **εἰκῶν**. Ar. *Rhet.* iii. 4 (1406 b. 32).

τὰς τῶν ἀναιρέσεων διακωλύσεις. 'The prevention of the taking up of their dead by the enemy.' Ἐατέον here, 'We must let alone' (not 'we must permit').

ὡς ἀναθήσοντες. 'To dedicate them.'

470A. **φοβησόμεθα**. So Par. A. The inferior mss. give **φοβηθησόμεθα**. But these forms are not good, and are to be eschewed. See Rutherford, *New Phryn.* p. 189. The better the ms the less they appear. Cp. note on **ἑωράκη**, 328c.

γῆς τε τμήσεως. ('With regard to) the ravaging of land.' For the genitive cp. note on **τὶ δὲ ἵππων οἰεῖ**, 459B, with the reference to Madvig, *Gk. Synt.* 53, Rem.

B. τὸν ἐπέτειον καρπὸν. 'The crop for that year.'

διαφοραῖν. 'Disagreements,' 'discord,' lit. differences. This use is common in Plato. A good instance is the famous παλαιά τις διαφορὰ φιλοσοφία τε καὶ πολιτικῇ, *infra*, 607B.

ἄπο τρόπου. 'Out of the way,' 'inappropriate.' Cp. ἄπο σκοποῦ, 'beside the mark,' *Theæt.* 179c. Note the accent ἄπο. A¹ has ἀπό, and the form ἀπο seems now to have been given up by the best editors.

C. πρὸς τρόπου. 'To the point,' lit. 'in the way,' so also πρὸς λόγου, *Gorg.* 459c. Cp. πρὸς δίκης, *Soph. O. T.* 1014, with Jebb's note.

πολεμεῖν μαχομένους τε. 'We shall say they are at war when they fight, and are natural enemies.'

βαρβάροις. With the attitude toward barbarians here, we may compare and contrast St. Paul's famous words, "Where is neither Greek nor Jew, circumcision nor uncircumcision, Barbarian nor Scythian, bond nor free, but Christ is all, and in all."—*Ep. to Colossians* iii. 11. Both Aristotle and Plato failed to recognize the slave or the barbarian as a "man and brother." Cp. *Ar. Pol.* i. 6 (1255). Cp. Prof. Butcher, *Inaugural Address* (Edinburgh, 1882), pp. 8 and 9.

D. στάσιν. 'Civil war,' as opposed to πόλεμος, 'international war,' στάσις being used of intestine warfare, or faction fight between parties within the same state.

ἄλιτηριώδης. 'Sinful,' 'abominable,' a very strong word. Cp. use and connotation of ἀλιτήριος.

τροφὸν καὶ μητέρα. For this phrase, cp. 414E, with note. Isocrates in the *Panegyric* uses the phrase of Athens much as it is used here—*Paneg.* 25=45c, μόνοις γὰρ ἡμῖν τῶν Ἑλλήνων τὴν αὐτὴν τροφὸν καὶ πατρίδα καὶ μητέρα καλέσαι προσήκει.

E. διανοεῖσθαι ὡς διαλλαγησομένων. Cp. *supra*, 327c. last note, and *Cratylus*, 439c.

Ἑλληνίς ἔσται. The best comment on this will be found in the admirable language of Prof. Jowett's general introduction, ed. 2, p. 3, "Or a more general division into two parts may be adopted; the first books, i.-iv., containing the description of a state framed generally in accordance with the Hellenic notions of religion and morality, while in the second books,



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take *καί* with *ἀ λέγεις*, "I can adduce facts which you omit, as that, etc."

D. τοῖς ἐχθροῖς. The verbal dative after the substantive φόβων. Cp. *supr.*, 444B with note.

472A. στραγγενομένω. All the mss. give στρατευομένω, 'going a soldiering,' and this seems to follow naturally upon the paragraph before, which is 'full of fighting.' 'You won't allow me to strut in arms a bit,' "to shoulder my crutch and show how fields were won." Interpreting thus, there is no need of Stallbaum's saying that "στρατευομένω, militiam facienti, lepide ac venuste dictum est pro vulgari; de re militari disputanti eamque illustranti," and comparing the scarcely parallel οἱ ῥέοντες, the Flowists, *i.e.*, "those who talk about flowing." Stallbaum seems however right in saying that καταδρομὴν ἐποιήσω ἐπὶ τὸν λόγον μου obviously suits στρατευομένω, "Down you charge upon my argument and won't let me take up arms for a moment." The στραγγενομένω of our text is a pretty but perhaps not unobvious emendation. It was the conjecture of Orelli, who was led to it by Ficinus' rendering, Neque mihi ignoscis militiae laboribus iam defesso; but, according to Schneider, had been long before anticipated by some ancient corrector of the Codex Vind. F. ΣΤΡΑΓΓ for ΣΤΡΑΤ involves of course no great change, and it is therefore natural that as a matter of fact στραγγεύομαι should often by illiterate copyists have been confused with and replaced by στρατευομένω, *vid.* Kuster ad Suid., *s.v.* ἡ δεῖ χελώνης. Cp. also Aristoph. *Ach.* 126, with notes. Anyhow, the correction has found wide acceptance, Orelli being followed not only as was natural by the later Zürich editors, but by Hermann, Schneider, by Engelmann's editor, by Davies and Vaughan, and even by Prof. Jowett, most conservative of all, and were στρατευομένω externally less universally supported by the manuscripts or internally less probable, much more less explicable, there could be no doubt as to admitting it.

τρικυμία. For this "pleasing image" compare Aesch. *Prom.* 1015—

οἶός σε χειμῶν καὶ κακῶν τρικυμία
ἔπεισ' ἄφυκτος.

With us not the third, but the third third, *i.e.* the ninth wave is popularly considered the largest.

“And then the two
Dropt to the cave, and watched the great sea fall,
Wave after wave, each mightier than the last,
Till last, a *ninth* one gathering half the deep,
And full of voices, slowly rose and plunged
Roaring, and all the wave was in a flame.”

Tennyson, *Coming of Arthur*.

The Romans spoke of the *decimus* or *decumanus fluctus* in the same way, counting in the first before the nine—“*Vastins insurgens decimae ruit impetus undae*,” *Ov. Met.* xi. 530; so *Ov. Trist.* i. 2. 50, with ingenious periphrasis—

“*Qui venit hic fluctus, fluctus supereminet omnes,
Posterior nono est undecimoque prior.*”

Cp. also Lucan, *Phars.* v. 672, etc. *Decimanus*, indeed, seems to have had the derived (?) meaning of large—“*Decumana ova dicuntur et decumani fluctus, quia sunt magna*,” *Paul. ex Fest.* p. 71. 5. Cp. *Lucilius, ap. Cic. Fin.* 2. 8. 24—“*Acipensere cum decumano*.” So also *decies, decem*. Plato uses *τρικυμία* in exactly the same way in the *Euthydemus*, 293A.

N.B. The whole of this section as to the practicability of Plato's Ideal State requires careful attention. Especially, as Fähse says, should we note Plato's own position, that the value of an Ideal as such is largely independent of the possibility of its entire literal realization in practice. *Vid.* 472E and 473A. See also our Introduction, p. xxv. *et seqq.*

C. εἰ γένοιτο, οἷος ἂν εἴη. ‘If he were to come into being of what sort he would be.’ So our text after Madvig, but Par. A has καὶ οἷος. Stallb. and others keep this and render, ‘Whether he would come into being, and of what sort he would be when he did,’ but this seems very strained grammar.

D. τὴν ἐκείνοις. Par. A has ἐκείνης, a rarer but quite legitimate construction which Schneider rightly keeps.

E. οἰκῆσαι. ‘To be constituted.’ Cp. *supra*, 462D with note.

πάλιν μοι πρὸς τὴν τοιαύτην ἀπόδειξιν, κ.τ.λ. ‘Then grant, if you please, the same concession with a view to this demonstration.’

473A. φύσιν ἔχει. 'Is it natural?' Cp. *infra*, 489B, so δίκην ἔχει.

τοῦτο μὴ ἀνάγκαζέ με. 'Do not force (on) me this duty.' Madvig comments on this double accusative, *Gk. Synt.* § 25, R. 2.

φάναι ἡμᾶς ἐξευρηκέναί. The infinitive here is equivalent to the imperative, a regular use, but much rarer than is generally imagined. Goodwin, *M. and T.*, § 101.

B. μεταβαλόντος. Intransitive. 'Changing.'

C. προσεικάζομεν. The reading of Par. A is προεικάζομεν, which might stand.

εἰρήσεται δ' οὖν. The phrase affords a good instance of the use of δ' οὖν. Cp. note on 330E, ὑποψίας δ' οὖν.

μέλλει γέλωτι, etc. The subject is αὐτό. Expressions like γελάω, γέλασμα, *cachinnus*, *ridere*, whether in sense of dimpling to the eye, or laughing to the ear, are constantly found applied to waves. Here the metaphor is a little extended. 'But said it shall be, even though literally like a loud spluttering wave, it is like to wash us down in a tide of laughter and shame.' It is noticeable that γελάω, γέλως apparently referred originally to sight rather than sound, 'smiling' rather than 'cachinnation'; but ἐκγελῶν would seem to be rather of sound. There is a very curious and striking metaphorical use in Euripides, *Troad.* 1176, ἐνθεν ἐκγελά || ὀστέων ῥαγέντων φόβος.

ἐὰν μὴ ἢ οἱ φιλόσοφοι βασιλεύσωσιν ἢ οἱ βασιλῆς τε νῦν λεγόμενοι καὶ δυνάσται φιλοσοφήσωσι ... οὐκ ἔστι κακῶν παῦλα. 'Until the philosophers shall be kings or those who are now called kings and potentates shall be philosophers . . . there can be no stay of ills.' This is of course one of the most central passages in the *Republic*, and became one of the most famous. Ruhnken *ad Rutil. Lup.* I. vi., has been at the pains to collect a large number of authors from Cicero to Themistius and Boethius, who reproduce it in various striking ways. The same sentiment is found in the well-known seventh of the doubtful *Epistles* of Plato, p. 336A-B. See our Introduction, Name and Aim, p. xii., and also *supra*, 445D with note. It was reserved for the most exalted disciple of Plato, Marcus Aurelius, in the fulness of time to put it to historical test. That he does so makes a part of his singular fascination.



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σιμός. Like Socrates himself. Cp. *Theaet.* 143E, προσέοικε δὲ σοὶ τήν τε σιμότητα καὶ τὸ ἔξω τῶν ὀμμάτων ἦπτον δὲ ἢ σὺ ταῦτ' ἔχει.

γρυπὸν. 'The hook,' i.e., an aquiline nose. γρυπότης, used of a beak, *Plut.* ii. 994F. Cp. γρύψ, 'a Griffin,' also ἐπίγρυπος, γρυπάετος.

λευκοί. λευκός is used in a good sense = 'white,' i.e., 'fair,' being a sign of youth: also in a bad — 'pale,' i.e., blanched; hence weakly, effeminate.

μελιχλῶρους. 'Honey-pale.' A 'hypocorism' for ὠχρός. Here the Paris A with its μελαγχλῶρους, in first hand, is obviously wrong; nor can there be much doubt that μελιχλῶρους, found in the margin of Par. A, is what Plato wrote. Theocritus' imitation quoted below gives μελίχλωρος. On the other hand Plutarch, who twice quotes the passage, *de Audit.* p. 44F, and *de Adul. et Amic. Discr.*, p. 56D, in both places gives μελιχρόους, and the same word is found in Lucretius, iv. 1153, *vide infra*. Stephanus accordingly introduced μελιχρόους here. But it is not so much of a 'hypocorism.' Cp. Tennyson—

“ O sweet pale Margaret!
O rare pale Margaret!”

ὑποκοριζομένους. 'Calling by pet names.' ὑποκορίζεσθαι, properly 'to play the child,' 'to use childish, baby, diminutive talk.' Hence (1) to use endearing titles, pet names, especially diminutives, as in the often quoted instance, νηπτάριον ἂν καὶ φαττιον ὑπεκορίζετο, *Ar. Plut.* 1011; (2) to gloss over, to disguise under a mild name, e.g., *Plat. Rep. supra*, 400E, ἦν ἄνοιαν οὖσαν ὑποκοριζόμενοι καλοῦμεν ὡς εὐήθειαν; (3) Reversely, to call by a diminutive, slighting name, to belittle, though this sense is not sufficiently distinguishable from the previous. See L. and S. The practical use of diminutives in Latin excellently illustrates the meanings of ὑποκορίζεσθαι; the first meaning or application being specially exemplified by the often noticed use of Catullus, *turgiduli ocelli, lacrimulae*, etc. The whole of this passage of the *Republic* has, as was natural, been often quoted or imitated. The most striking echo is to be found in the very quaint macaronic passage in Lucretius, on the blindness of love, bk. iv. 1153 (Munro) *et seqq.*,

“ Nigra melichrus est, immunda et fetida acosmos.
Caesia Palladium, nervosa et lignea dorcas
Parvula pumilio, chariton mia, tota merum sal,
Magna atque immanis cataplexis plenaque honoris,” etc.

Cp. Theocr. vi. 18—

ἦ γὰρ ἔρωτι
πολλάκις, ὦ Πολύφαμε, τὰ μὴ καλὰ καλὰ πέφανται,

and x. 26—

Σύραν καλέοντί τυ πάντες,
ισχνὰν ἀλιόκαυστον, ἐγὼ δὲ μόνος μελίχλωρον.

Ovid, *Ars. Am.* ii. 657—

“ Nominibus mollire licet mala, fusca vocetur
Nigrior Illyrica cui pice sanguis erit.”

Molière, *le Misanthrope*, ii. 5, has translated Lucretius. See Munro, *ad loc.* Cp. also Horace, *Sat.* i. 3. 38.

475A. ἐπ' ἐμοῦ λέγειν. 'To speak from my own example.' 'To base your statement on my case.' Cp. 597B, βούλει οὖν ἐπ' αὐτῶν τούτων ζητήσωμεν τὸν μιμητὴν τοῦτον.

τριτταρχοῦσι. 'They become rulers of τρίτται or τριπτύες.' According to the Scholiast here, these were the three divisions of the tribes—'Ἀθήνησι δέκα μὲν ἦσαν φυλαί, διήρητο δ' ἐκάστη τούτων εἰς τρία, τὰς τριπτύας, εἰς ἔθνη, εἰς φρατρίας. οἱ οὖν ἐκάστης τριπτύος ἄρχοντες τριπτάρχοί τε καλοῦνται καὶ τριτταρχοῦσι. Julius Pollux states in his *Onomasticon* viii. 109, that there were originally four tribes, then ten, then finally twelve. Cp. Boeckh, *Staatshaushaltung*. When there were four tribes they were divided into three parts each, and each part was called a τριπτύς. Engelmann thinks that here there is reference to some military connection of the word. "They become divisional leaders."

B. φάθι ἢ μή. 'Answer yes or no.'

D. ὡς γ' ἐν φιλοσόφοις τιθέναι. 'As far as setting them down among philosophers goes.' Madvig, *Gk. Synt.* § 151.

τοιαύτην διατριβήν. 'Such like occupations.'

τοῖς Διονυσίοις. The Scholiast quotes the three well-known festivals, τὰ κατ' ἀγροῦς, τὰ Ἀθήναια, τὰ ἐν Ἄστει.

476A. καὶ ἀλλήλων κοινωνία. The general meaning of the passage is obvious. Take the εἶδος, general notion or Justice, τὸ δίκαιον; Injustice, τὸ ἀδίκον; Goodness, τὸ ἀγαθόν;

Badness, τὸ κακόν. Each of these is in itself one, and one only, and so with all εἶδη. But these εἶδη, single in themselves in the abstract, are in the concrete as they appear up and down the world united with various actions and bodies, and with one another, and so they each appear many. Literally, 'but appearing as they do everywhere in union or participation with actions, bodies, and one another, each seems many.' The question is as to how these pure abstract εἶδη can be said or supposed to unite with one another. Stallbaum considers this question answered by a reference to the *Sophist*, p. 250A, but the passage is hardly sufficient. Mr. Bywater's very ingenious ἀλλ' ἄλλων κοινωνία, with its very slight textual change, absolves the passage from making the statement, and keeps the union simply between abstract and concrete, one abstract idea combining with one concrete thing, another with another. See *Journal of Philology*, v. p. 123.

C. ὁ οὖν καλὰ μὲν πράγματα νομίζων. 'He then who is a believer in beautiful things.'

ὄναρ ἢ ὕπαρ. These two words occur mostly together, and in much the same connexion as that in which we have them here used, that is to say, adverbially and undeclined. The contrast is between dreaming and reality. Cp. *Od.* 19. 547, οὐκ ὄναρ ἀλλ' ὕπαρ ἐσθλόν, and 20. 90. ὕπαρ looks as if it was connected with ὕπνος. Vaniček gives Skt. *vapas* = species, a (real) appearance.

D. ὡς γινώσκοντος γνώμην. 'Knowledge, because he knows.' Γνώμη is here slightly strained in meaning to suit its etymology and make it correlative to γινώσκειν. It does not usually signify 'knowledge,' but rather 'opinion based on knowledge,' 'judgment.'

477A. εἰλικρινῶς. 'Purely,' 'absolutely.' εἰλικρινῆς, or perhaps εἰλικρινῆς (so here Herm. and Schneid. εἰλικρινῶς), if derived from εἰλή, the sun's warmth, and κρίνω, though this derivation is scarcely well founded. Cp. Lightfoot on *St. Paul's Ep. to Philipp.* i. 10.

ἐπὶ τῷ ὄντι. 'Correlative to existence,' D. and V. 'Corresponding to being,' J. 'Bei dem Seienden,' E., i.e., 'in the field or range of.' The shades of meaning of ἐπὶ with dative are very numerous, from the simple 'upon,' 'over,' or 'at,' to 'on the condition of.' Here, as we might say, 'over,' or 'in the range, region, sphere of.'



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prevailing use. Ἀμφοτερίζειν is naturally intransitive, and for the force of ἐπι in composition compare ἐπαλλάσσειν (also ἐπινομία, ἐπιγαμία, ἐπεργασία).

C. ᾧ καὶ ἐφ' οὗ αὐτὸν αὐτὴν αἰνίττονται βαλεῖν. 'With what and (sitting) on what they say in the riddle he shot at her.'

παγίως. 'In a hard and fast way,' i.e., 'certainly.' Cp. *supra*, 434D.

νοῆσαι. 'To understand.' The Scholiast gives the riddle in two forms as follows: Παίδων αἰνίγματι] Κλεάρχου γρίφος·

αἰνός τις ἐστὶν ὡς ἀνὴρ τε κοῦκ ἀνὴρ,
ὄρνιθα κοῦκ ὄρνιθ' ἰδὼν τε κοῦκ ἰδὼν
ἐπὶ ξύλου τε κοῦ ξύλου καθημένην,
λίθῳ τε κοῦ λίθῳ βάλοι τε κοῦ βάλοι.

ἄλλως· ἀνθρωπος οὐκ ἀνθρωπος, ἀνθρωπος δ' ὄμωσ
ὄρνιθα κοῦκ ὄρνιθα, ὄρνιθα δ' ὄμωσ
ἐπὶ ξύλου τε κοῦ ξύλου καθημένην
λίθῳ βαλὼν τε κοῦ λίθῳ δῖωλεσεν.

νυκτερίδα, ὁ εὐνοῦχος, νάρθηκος, κισήρει.

D. τὰ τῶν πολλῶν πολλὰ νόμιμα. 'The majority of opinions held by the majority of men.'

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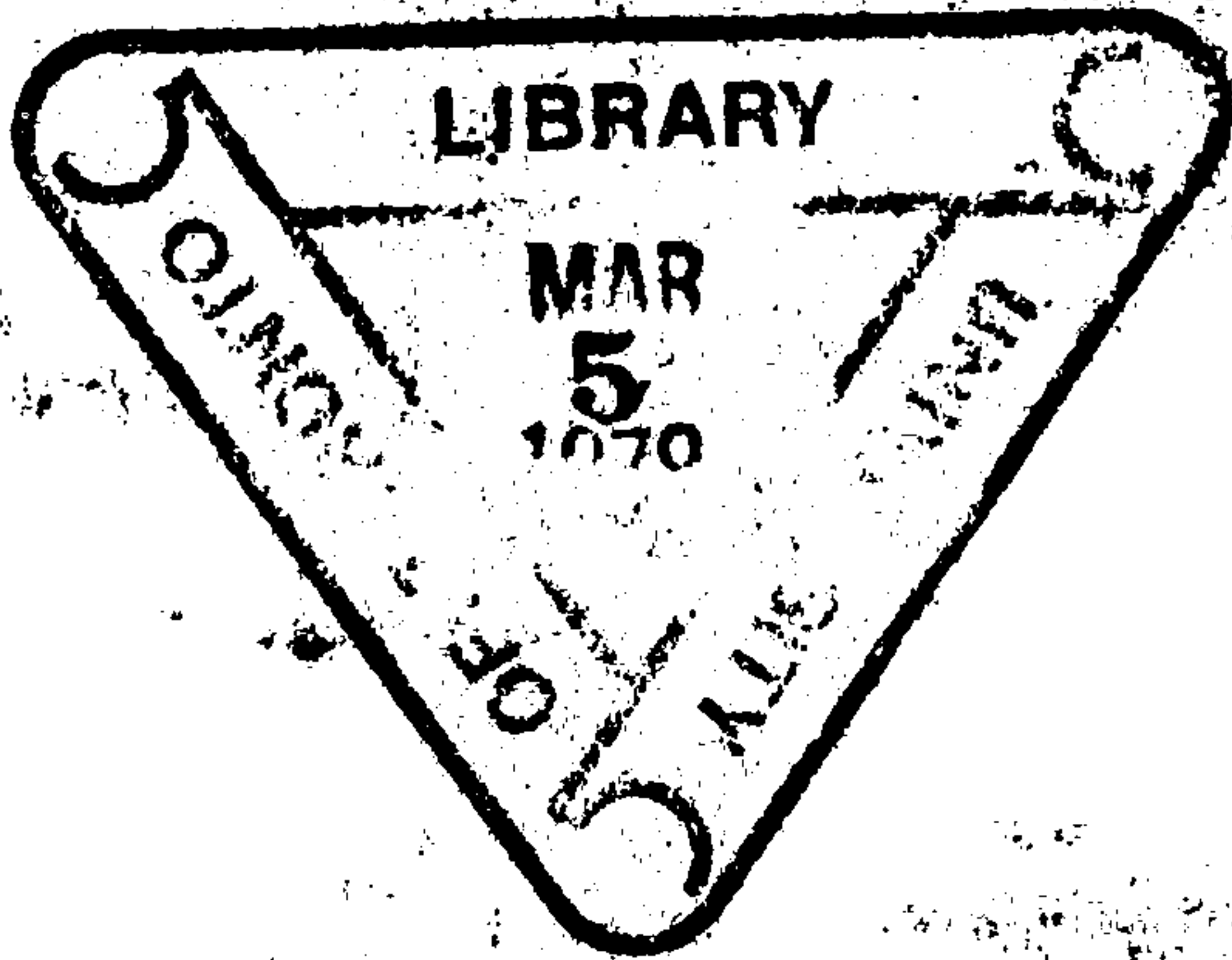
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