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PLATO

ΠΟΛΙΤΕΙΑ

Republic

Part One: Books I–V

with a word-for-word interlinear English translation
preserving the original word order

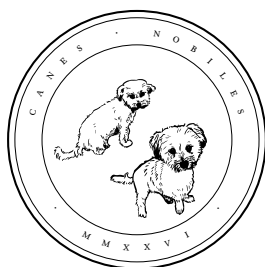


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The Greek text follows Burnet's Oxford Plato

Set from the Perseus Digital Library, with corrections

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Words the editor secludes are not printed; words
he supplies are printed without their brackets.

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BOOK I

I • DOWN TO THE PIRAEUS

Socrates tells how he went down to the Piraeus with Glaucon to pray to the goddess and see her new festival. As they start home, Polemarchus and Adeimantus press them to stay for a torch race on horseback and an all-night celebration. At Polemarchus' house they find his brothers, Thrasymachus, and his aged father Cephalus, fresh from a sacrifice, who chides Socrates for visiting so seldom. Socrates asks him what old age is like.

κατέβην χθὲς εἰς Πειραιᾶ μετὰ Γλαύκωνος τοῦ 327
I-went-down yesterday to Piraeus with Glaucon the-(son)
 Ἀρίστωνος προσευξόμενός τε τῇ θεῷ καὶ ἅμα τὴν
of-Ariston going-to-pray both to-the goddess and at-the-same-time the
 ἑορτὴν βουλόμενος θεάσασθαι τίνα τρόπον ποιήσουσιν
festival wishing to-see in-what way they-will-hold-(it)
 ἅτε νῦν πρῶτον ἄγοντες. καλὴ μὲν οὖν μοι
inasmuch-as now for-the-first-time celebrating-(it) fine indeed then to-me
 καὶ ἡ τῶν ἐπιχωρίων πομπὴ ἔδοξεν εἶναι, οὐ μέντοι
also the of-the natives procession seemed to-be not however
 ἦττον ἐφαίνετο πρέπειν ἣν οἱ Θρᾶκες ἔπεμπον.
less appeared to-be-fitting (the-one)-which the Thracians were-sending
 προσευξάμενοι δὲ καὶ θεωρήσαντες ἀπῆμεν πρὸς τὸ
having-prayed and and having-watched we-were-going-away toward the
 ἄστυ. κατιδὼν οὖν πόρρωθεν ἡμᾶς οἴκαδε ὠρμημένους
town having-caught-sight-of then from-afar us homeward hurrying
 Πολέμαρχος ὁ Κεφάλου ἐκέλευσε δραμόντα τὸν παῖδα
Polemarchus the-(son) of-Cephalus ordered running the slave-boy
 περιμεῖναί ἐ κελεῦσαι. καί μου ὀπισθεν ὁ παῖς λαβόμενος
to-wait-for him to-bid-(us) and me from-behind the boy taking-hold
 τοῦ ἱματίου, κελεύει ὑμᾶς, ἔφη, Πολέμαρχος περιμεῖναι.
of-the cloak bids you he-said Polemarchus to-wait

καὶ ἐγὼ μετεστράφην τε καὶ ἠρόμην ὅπου αὐτὸς εἴη.
 and I turned-around both and asked where he-himself might-be
 οὗτος, ἔφη, ὅπισθεν προσέρχεται· ἀλλὰ περιμένετε. ἀλλὰ
 here-he-is he-said behind is-coming but wait but
 περιμενοῦμεν, ἦ δ' ὅς ὁ Γλαύκων.

we-will-wait said and he — Glaucon

c καὶ ὀλίγῳ ὕστερον ὃ τε Πολέμαρχος ἦκε καὶ Ἀδείμαντος
 and by-a-little later — both Polemarchus came and Adeimantus
 ὁ τοῦ Γλαύκωνος ἀδελφὸς καὶ Νικήρατος ὁ Νικίου
 the — of-Glaucon brother and Niceratus the-(son) of-Nicias
 καὶ ἄλλοι τινὲς ὡς ἀπὸ τῆς πομπῆς.

and others some as from the procession

ὁ οὖν Πολέμαρχος ἔφη· ὦ Σώκρατες, δοκεῖτέ μοι πρὸς
 — then Polemarchus said O Socrates you-seem to-me toward
 ἄστν ὠρμῆσθαι ὡς ἀπιδόντες.

town to-be-hurrying as-if going-away

οὐ γὰρ κακῶς δοξάζεις, ἦν δ' ἐγώ.

not for badly you-conjecture said and I

ὁρᾷς οὖν ἡμᾶς, ἔφη, ὅσοι ἐσμέν;

do-you-see then us he-said how-many we-are

πῶς γὰρ οὐ;

how for not

ἢ τοίνυν τούτων, ἔφη, κρείττους γένεσθε ἢ μένετ' αὐτοῦ.

either then than-these he-said stronger become or stay here

οὐκοῦν, ἦν δ' ἐγώ, ἔτι ἐν λείπεται, τὸ ἦν πείσωμεν

therefore said and I still one-(thing) remains the if we-persuade

ὑμᾶς ὡς χρὴ ἡμᾶς ἀφείναι;

you that (you)-must us to-let-go

ἦ καὶ δύναισθ' ἄν, ἦ δ' ὅς, πείσαι μὴ ἀκούοντας;

really even could-you — said and he to-persuade not listening

οὐδαμῶς, ἔφη ὁ Γλαύκων.

in-no-way said — Glaucon

ὥς τοίνυν μὴ ἀκουσομένων, οὕτω διανοεῖσθε.

as then not (of-us)-going-to-listen so think

καὶ ὁ Ἀδείμαντος, ἄρά γε, ἦ δ' ὅς, οὐδ' ἴστε

328

and — Adeimantus then at-least said and he not-even do-you-know

ὅτι λαμπὰς ἔσται πρὸς ἑσπέραν ἀφ' ἵππων τῇ θεῷ;

that a-torch-race there-will-be toward evening from horses for-the goddess

ἀφ' ἵππων; ἦν δ' ἐγὼ καινόν γε τοῦτο. λαμπάδια

from horses said and I new at-least this torches

ἔχοντες διαδώσουσιν ἀλλήλοις ἀμιλλώμενοι τοῖς ἵπποις;

holding will-they-pass-(them) to-one-another racing with-the horses

ἢ πῶς λέγεις;

or how do-you-mean

οὕτως, ἔφη ὁ Πολέμαρχος. καὶ πρὸς γε παννυχίδα

b

so said — Polemarchus and besides at-least an-all-night-festival

ποιήσουσιν, ἣν ἄξιον θεάσασθαι· ἐξαναστησόμεθα γὰρ

they-will-hold which (it-is)-worth to-see we-will-get-up for

μετὰ τὸ δεῖπνον καὶ τὴν παννυχίδα θεασόμεθα. καὶ

after the dinner and the all-night-festival we-will-watch and

συνεσόμεθά τε πολλοῖς τῶν νέων αὐτόθι καὶ διαλεξόμεθα.

we-will-be-with both many of-the young there and we-will-converse

ἀλλὰ μένετε καὶ μὴ ἄλλως ποιεῖτε.

but stay and not otherwise do

καὶ ὁ Γλαύκων, ἔοικεν, ἔφη, μενετέον εἶναι.

and — Glaucon it-seems he-said necessary-to-stay to-be

ἀλλ' εἰ δοκεῖ, ἦν δ' ἐγώ, οὕτω χρή ποιεῖν.

but if it-seems-good said and I so (we)-must to-do

ἦμεν οὖν οἴκαδε εἰς τοῦ Πολεμάρχου, καὶ Λυσίαν τε

c

we-went then home to the-(house) of-Polemarchus and Lysias both

αὐτόθι κατελάβομεν καὶ Εὐθύδημον, τοὺς τοῦ Πολεμάρχου

there we-found and Euthydemus the — of-Polemarchus

ἀδελφούς, καὶ δὴ καὶ Θρασύμαχον τὸν Καλχηδόνιον

brothers and indeed also Thrasymachus the Chalcidonian

καὶ Χαρμαντίδην τὸν Παιανιά καὶ Κλειτοφῶντα τὸν
and Charmantides the Paeanian and Clitophon the-(son)
 Ἀριστωνύμου· ἦν δ' ἔνδον καὶ ὁ πατὴρ ὁ τοῦ
of-Aristonymus was and inside also the father — —
 Πολεμάρχου Κέφαλος. καὶ μάλα πρεσβύτης μοι ἔδοξεν
of-Polemarchus Cephalus and very old to-me be-seemed
 εἶναι· διὰ χρόνου γὰρ καὶ ἑωράκη αὐτόν. καθήστο δὲ
to-be after a-time for also I-had-seen him he-was-sitting and
 ἑστεφανωμένος ἐπὶ τινος προσκεφαλαίου τε καὶ δίφρου·
garlanded on a cushion both and chair
 τεθυκὼς γὰρ ἐτύγχανεν ἐν τῇ αὐλῇ. ἐκαθεζόμεθα οὖν
having-sacrificed for he-happened in the courtyard we-sat-down then
 παρ' αὐτόν· ἔκειντο γὰρ δίφροι τινὲς αὐτόθι κύκλῳ.
beside him were-set for chairs some there in-a-circle
 d εὐθὺς οὖν με ἰδὼν ὁ Κέφαλος ἡσπάζετό τε καὶ εἶπεν·
at-once then me seeing — Cephalus greeted-(me) both and said
 ὦ Σώκρατες, οὐ δὲ θαμίζεις ἡμῖν καταβαίνων εἰς τὸν
O Socrates not indeed you-come-often to-us coming-down to —
 Πειραιᾶ. χρῆν μέντοι. εἰ μὲν γὰρ ἐγὼ ἔτι ἐν δυνάμει
Piraeus you-ought however if indeed for I still in strength
 ἦ τοῦ ῥαδίως πορεύεσθαι πρὸς τὸ ἄστυ, οὐδὲν ἂν
were of-the easily traveling to the town not-at-all —
 σέ ἔδει δεῦρο ἰέναι, ἀλλ' ἡμεῖς ἂν παρὰ σέ ἦμεν·
you would-need here to-come but we — to you would-come
 νῦν δέ σε χρὴ πυκνότερον δεῦρο ἰέναι. ὥς εἰ ἴσθι ὅτι
now but you must more-often here to-come for well know that
 ἔμοιγε ὅσον αἱ ἄλλαι αἱ κατὰ τὸ σῶμα ἡδοναί
to-me-at-least as-much-as the other — in the body pleasures
 ἀπομαραίνονται, τοσοῦτον αὖξονται αἱ περὶ τοὺς λόγους
wither-away so-much grow the for the discussions
 ἐπιθυμίαι τε καὶ ἡδοναί. μὴ οὖν ἄλλως ποιεῖ, ἀλλὰ
desires both and pleasures not then otherwise do but

τοῖσδ' ἐτε τοῖς νεανίσκοις σύνισθι καὶ δεῦρο παρ' ἡμᾶς
these both — young-men be-with and here to us
 φοῖτα ὥς παρὰ φίλους τε καὶ πάνυ οἰκίους.
come-regularly as to friends both and very close
 καὶ μὲν, ἦν δ' ἐγώ, ὦ Κέφαλε, χαίρω γε διαλεγόμενος
and indeed said and I O Cephalus I-enjoy at-least conversing
 τοῖς σφόδρα πρεσβύταις· δοκεῖ γάρ μοι χρῆναι παρ'
with-the very old it-seems for to-me (one)-ought from
 αὐτῶν πυνθάνεσθαι, ὥσπερ τινὰ ὁδὸν προελλυθότων
them to-inquire as-if some road (of-men)-who-have-gone-before
 ἦν καὶ ἡμᾶς ἴσως δεήσει πορεύεσθαι, ποία τίς ἐστίν,
which also we perhaps will-have to-travel what-kind a-(road) it-is
 τραχεῖα καὶ χαλεπή, ἢ ῥαδία καὶ εὐπορος. καὶ δὴ καὶ
rough and hard or easy and passable and indeed also
 σοῦ ἡδέως ἂν πυθοίμην ὅτι σοι φαίνεται τοῦτο, ἐπειδὴ
from-you gladly — I-would-learn what to-you appears this since
 ἐνταῦθα ἤδη εἰ τῆς ἡλικίας ὃ δὴ ἐπὶ γήραος
at-that-point already you-are of-the age which indeed on of-old-age
 οὐδῶ φασιν εἶναι οἱ ποιηταί, πότερον χαλεπὸν τοῦ
the-threshold say to-be the poets whether a-hard-(part) of-the
 βίου, ἢ πῶς σὺ αὐτὸ ἐξαγγέλλεις.
life or how you it report

II · SOPHOCLES AND THE SERIPHIAN

Cephalus says most men of his age lament lost pleasures and blame old age, but Sophocles was glad to have escaped desire as if from a raging master. The cause is not age but character: to the orderly and contented, old age is only moderately burdensome. When Socrates suggests that others would credit his wealth, he tells of Themistocles and the Seriphian: a decent man would not bear old age easily in poverty, nor a bad man find contentment in riches.

329 ἐγώ σοι, ἔφη, νή τὸν Δία ἐρώ, ὦ Σώκρατες, οἷόν
I to-you he-said by — Zeus will-tell O Socrates what-sort
 γέ μοι φαίνεται. πολλάκις γὰρ συνερχόμεθ' αἰνέσειν
at-least to-me it-appears often for we-come-together some-(of-us) into
 ταὐτὸν παραπλησίαν ἡλικίαν ἔχοντες, διασώζοντες τὴν
the-same-(place) similar age having preserving the
 παλαιὰν παροιμίαν· οἱ οὖν πλείστοι ἡμῶν ὀλοφύρονται
old proverb the then most of-us lament
 συνιόντες, τὰς ἐν τῇ νεότητι ἡδονὰς ποθοῦντες καὶ
coming-together the in the youth pleasures longing-for and
 ἀναμνησκόμενοι περὶ τε τὰ φροδίδια καὶ περὶ πότους
recalling about both sex and about drinking-bouts
 τε καὶ εὐωχίας καὶ ἄλλ' ἅττα ἃ τῶν τοιούτων ἔχεται,
both and feasts and other things which — such-things go-with
 καὶ ἀγανακτοῦσιν ὡς μεγάλων τινῶν ἀπεστερημένοι
and they-are-vexed as great some-(things) having-been-deprived-of
 καὶ τότε μὲν εὖ ζῶντες, νῦν δὲ οὐδὲ ζῶντες. ἔτιοι δὲ
and then indeed well living now but not-even living some and
 καὶ τὰς τῶν οἰκείων προσηλακίσεις τοῦ γήρως ὀδύρονται,
also the of-the relatives insults of-the old-age bewail
 καὶ ἐπὶ τούτῳ δὴ τὸ γῆρας ὑμνοῦσιν ὅσων κακῶν
and on-account-of this indeed the old-age they-harp-on how-many evils
 σφίσι αἴτιον. ἐμοὶ δὲ δοκοῦσιν, ὦ Σώκρατες, οὗτοι
to-them (it-is)-the-cause-(of) to-me but they-seem O Socrates these-men
 οὐ τὸ αἴτιον αἰτιᾶσθαι. εἰ γὰρ ἦν τοῦτ' αἴτιον, καὶ ἐγὼ
not the cause to-blame if for were this the-cause also I
 τὰ αὐτὰ ταῦτα ἐπεπόνθη, ἕνεκά γε γήρως, καὶ οἱ
the same things would-have-suffered on-account at-least of-old-age and the
 ἄλλοι πάντες ὅσοι ἐνταῦθα ἦλθον ἡλικίας. νῦν δ' ἔγωγε
others all as-many-as to-this-point came of-age now but I-at-least
 ἤδη ἐντετύχηκα οὐχ οὕτως ἔχουσιν καὶ ἄλλοις, καὶ δὴ
already have-met not so (men)-disposed both others and indeed

καὶ Σοφοκλεῖ ποτε τῷ ποιητῇ παρεγενόμενῃ ἐρωτωμένῳ
 also Sophocles once the poet I-was-present-with being-asked
 ὑπό τινος· πῶς, ἔφη, ὦ Σοφόκλεις, ἔχεις πρὸς τὰ φροδίσια;
 by someone how he-said O Sophocles are-you toward sex
 ἔτι οἶός τε εἰ γυναικὶ συγγίγνεσθαι; καὶ ὅς, εὐφήμει, d
 still able — are-you with-a-woman to-have-intercourse and he bush
 ἔφη, ὦ ἄνθρωπε· ἀσμενέστατα μέντοι αὐτὸ ἀπέφυγον,
 he-said O man most-gladly indeed it I-have-escaped
 ὥσπερ λυτῶντά τινα καὶ ἄγριον δεσπότην ἀποδράς.
 as-if raging a and savage master having-run-away-from
 εὖ οὖν μοι καὶ τότε ἔδοξεν ἐκεῖνος εἰπεῖν, καὶ νῦν οὐχ
 well then to-me both then seemed he to-have-spoken and now not
 ἦττον. παντάπασιν γὰρ τῶν γε τοιούτων ἐν τῷ γῆρα
 less altogether for — at-least from-such-things in the old-age
 πολλὴ εἰρήνη γίγνεται καὶ ἐλευθερία· ἐπειδὰν αἱ ἐπιθυμίαι
 great peace comes and freedom when the desires
 παύσωνται κατατείνουσαι καὶ χαλᾶσωσιν, παντάπασιν
 cease straining and slacken altogether
 τὸ τοῦ Σοφοκλέους γίγνεται, δεσποτῶν πάνυ πολλῶν
 the-(word) — of-Sophocles comes-to-pass from-masters very many
 ἐστὶ καὶ μαινομένων ἀπηλλάχθαι. ἀλλὰ καὶ τούτων πέρι
 it-is and raving to-have-been-freed but both these about
 καὶ τῶν γε πρὸς τοὺς οἰκείους μία τις αἰτία
 and the-(troubles) at-least with the relatives one single cause
 ἐστίν, οὐ τὸ γῆρας, ὦ Σώκρατες, ἀλλ' ὁ τρόπος τῶν
 is not the old-age O Socrates but the character of-the
 ἀνθρώπων. ἂν μὲν γὰρ κόσμιοι καὶ εὐκολοὶ ᾧσιν, καὶ
 men if indeed for orderly and contented they-are even
 τὸ γῆρας μετρίως ἐστὶν ἐπίπονον· εἰ δὲ μή, καὶ γῆρας, ὦ
 the old-age moderately is burdensome if but not both old-age O
 Σώκρατες, καὶ νεότης χαλεπὴ τῷ τοιούτῳ συμβαίνει.
 Socrates and youth hard — for-such-(a-man) turns-out

- e καὶ ἐγὼ ἀγασθεὶς αὐτοῦ εἰπόντος ταῦτα, βουλόμενος ἔτι
and I admiring him saying these-things wishing still
 λέγειν αὐτὸν ἐκίνουν καὶ εἶπον· ὦ Κέφαλε, οἰμαί σου
to-speak him I-stirred-up and said O Cephalus I-think (from)-you
 τοὺς πολλοὺς, ὅταν ταῦτα λέγῃς, οὐκ ἀποδέχεσθαι
the many whenever these-things you-say not to-accept-(it)
 ἀλλ' ἡγεῖσθαι σε ῥαδίως τὸ γῆρας φέρειν οὐ διὰ τὸν
but to-think you easily the old-age to-bear not because-of the
 τρόπον ἀλλὰ διὰ τὸ πολλὴν οὐσίαν κεκτηῖσθαι τοῖς
character but because-of the much property to-have-acquired to-the
 γὰρ πλουσίοις πολλὰ παραμύθια φασιν εἶναι.
for rich many consolations they-say there-are
- 330 ἀληθῆ, ἔφη, λέγεις· οὐ γὰρ ἀποδέχονται. καὶ λέγουσι
true-things he-said you-say not for they-accept-(it) and they-say
 μέν τι, οὐ μέντοι γε ὅσον οἴονται ἀλλὰ τὸ
indeed something not however at-least as-much-as they-think but the-(saying)
 τοῦ Θεμιστοκλέους εὖ ἔχει, ὃς τῷ Σεριφίῳ λοιδορουμένῳ
— of-Themistocles well holds who to-the Seriphian reviling-(him)
 καὶ λέγοντι ὅτι οὐ δι' αὐτὸν ἀλλὰ διὰ τὴν πόλιν
and saying that not because-of himself but because-of the city
 εὐδοκιμοῖ, ἀπεκρίνατο ὅτι οὐτ' ἂν αὐτὸς Σερίφιος ὢν
he-was-famous answered that neither — he-himself a-Seriphian being
 ὀνομαστὸς ἐγένετο οὐτ' ἐκεῖνος Ἀθηναῖος. καὶ τοῖς
famous would-have-become nor that-man an-Athenian and to-the
 δὴ μὴ πλουσίοις, χαλεπῶς δὲ τὸ γῆρας φέρουσιν, εὖ
indeed not rich with-difficulty and the old-age bearing well
 ἔχει ὁ αὐτὸς λόγος, ὅτι οὐτ' ἂν ὁ ἐπιεικὴς πᾶν τι
holds the same argument that neither — the decent-(man) quite at-all
 ῥαδίως γῆρας μετὰ πενίας ἐνέγκοι οὐθ' ὁ μὴ ἐπιεικὴς
easily old-age with poverty would-bear nor the not decent
 πλουτήσας εὐκόλως ποτ' ἂν ἐαυτῷ γένοιτο.
having-grown-rich contented ever — with-himself would-become

Cephalus stands between a grandfather who multiplied the family's wealth and a father who diminished it, and Socrates notes that heirs love money less than those who earn it. Asked the greatest good of wealth, Cephalus says that near death a man begins to fear the tales of punishment in Hades, and wealth helps him depart without having cheated or lied to anyone, or owing sacrifices to a god or money to a man.

πότερον δέ, ἦν δ' ἐγώ, ὦ Κέφαλε, ὧν κέκτησαι τὰ
whether and said and I O Cephalus of-what you-possess the
 πλείω παρέλαβες ἢ ἐπεκτήσω;

greater-part did-you-inherit or did-you-acquire-in-addition

ποῦ ἐπεκτησάμην, ἔφη, ὦ Σώκρατες; μέσος τις γέγονα b
what did-I-acquire he-said O Socrates midway a-sort-of I-have-been
 χρηματιστῆς τοῦ τε πάππου καὶ τοῦ πατρός. ὁ μὲν γὰρ

money-maker between-the both grandfather and the father the indeed for
 πάππος τε καὶ ὁμώνυμος ἐμοὶ σχεδόν τι ὅσην ἐγὼ νῦν
grandfather both and namesake to-me nearly somewhat as-much I now
 οὐσίαν κέκτημαι παραλαβὼν πολλάκις τοσαύτην ἐποίησεν,
property possess having-inherited many-times as-much-(again) made-(it)

Λυσανίας δὲ ὁ πατὴρ ἔτι ἐλάττω αὐτὴν ἐποίησε τῆς
Lysanias but the father still less it made than-the
 νῦν οὔσης· ἐγὼ δὲ ἀγαπῶ ἐὰν μὴ ἐλάττω καταλίπω
now existing-(amount) I and am-content if not less I-leave

τούτοισιν, ἀλλὰ βραχεῖ γέ τινι πλείω ἢ παρέλαβον.
to-these but by-a-little at-least some more than I-inherited

οὗ τοι ἔνεκα ἠρόμην, ἦν δ' ἐγώ, ὅτι μοι c
of-which you-know for-the-sake I-asked said and I (is)-that to-me

ἔδοξας οὐ σφόδρα ἀγαπᾶν τὰ χρήματα, τοῦτο δὲ ποιοῦσιν
you-seemed not very-much to-love the money this and do

ὥς τὸ πολὺ οἱ ἂν μὴ αὐτοὶ κτήσωνται· οἱ δὲ
for the most-part those-who — not themselves acquire-(it) the-(ones) but

κτησάμενοι διπλῇ ἢ οἱ ἄλλοι ἀσπάζονται αὐτά. ὥσπερ
having-acquired-(it) doubly than the others cherish it just-as
 γὰρ οἱ ποιηταὶ τὰ αὐτῶν ποιήματα καὶ οἱ πατέρες τοὺς
for the poets — their-own poems and the fathers the
 παῖδας ἀγαπῶσιν, ταύτῃ τε δὴ καὶ οἱ χρηματισάμενοι
children love in-this-way both indeed also the-(ones) having-made-money
 περὶ τὰ χρήματα σπουδάζουσιν ὡς ἔργον ἑαυτῶν, καὶ κατὰ
about the money are-serious as a-work of-their-own and for
 τὴν χρεῖαν ἥπερ οἱ ἄλλοι. χαλεποὶ οὖν καὶ συγγενέσθαι
the use in-which-very the others hard then even to-be-with
 εἰσὶν, οὐδὲν ἐθέλοντες ἐπαινεῖν ἄλλ' ἢ τὸν πλοῦτον.
they-are nothing being-willing to-praise other than the wealth
 ἀληθῆ, ἔφη, λέγεις.

true-things he-said you-say

d πάνυ μὲν οὖν, ἦν δ' ἐγώ. ἀλλὰ μοι ἔτι τοσόνδε εἰπέ·
certainly indeed then said and I but to-me still this-much tell
 τί μέγιστον οἶει ἀγαθὸν ἀπολελαυκέναι τοῦ πολλὴν
what greatest do-you-think good to-have-enjoyed from-the much
 οὐσίαν κεκτήσθαι;

property having

e ὅ, ἦ δ' ὅς, ἴσως οὐκ ἂν πολλοὺς πείσαιμι
(a-thing)-which said and he perhaps not — many I-would-persuade
 λέγων. εὖ γὰρ ἴσθι, ἔφη, ὦ Σώκρατες, ὅτι, ἐπειδάν τις
saying-(it) well for know he-said O Socrates that when someone
 ἐγγὺς ἦ τοῦ οἰεσθαι τελευτήσῃ, εἰσέρχεται αὐτῷ δέος
near is to-the thinking (he)-will-die enters into-him fear
 καὶ φροντὶς περὶ ὧν ἔμπροσθεν οὐκ εἰσήει. οἳ τε γὰρ
and worry about things-which before not entered the both for
 λεγόμενοι μῦθοι περὶ τῶν ἐν Ἅιδου, ὡς τὸν ἐνθάδε
told tales about the-(things) in Hades'-(house) how the-(one) here
 ἀδικήσαντα δεῖ ἐκεῖ διδόναι δίκην, καταγελῶμενοι τέως,
having-done-wrong must there to-pay penalty laughed-at till-then

τότε δὴ στρέφουσιν αὐτοῦ τὴν ψυχὴν μὴ ἀληθεῖς ὦσιν· καὶ
then indeed twist his — soul lest true they-be and
 αὐτός — ἥτοι ὑπὸ τῆς τοῦ γήρως ἀσθενείας ἢ καὶ ὥσπερ
he-himself either from the of-the old-age weakness or also as-if
 ἤδη ἐγγυτέρω ὢν τῶν ἐκεῖ μᾶλλον τι καθορᾷ
already nearer being to-the-(things) there more somewhat sees-clearly
 αὐτά — ὑποψίας δ' οὖν καὶ δείματος μεστὸς γίγνεται καὶ
them of-suspicion and so and of-dread full he-becomes and
 ἀναλογίζεται ἤδη καὶ σκοπεῖ εἰ τινα τι ἠδίκησεν.
reckons-up already and considers whether anyone in-anything he-has-wronged
 ὁ μὲν οὖν εὐρίσκων ἑαυτοῦ ἐν τῷ βίῳ πολλὰ 331
the-(one) indeed then finding of-himself in the life many
 ἀδικήματα καὶ ἐκ τῶν ὕπνων, ὥσπερ οἱ παῖδες, θαμὰ
wrongdoings and out-of the sleep just-as the children often
 ἐγειρόμενος δειμαίνει καὶ ζῇ μετὰ κακῆς ἐλπίδος· τῷ
waking is-afraid and lives with evil hope to-the-(one)
 δὲ μηδὲν ἑαυτῷ ἄδικον συνειδῶτι ἠδεῖα ἐλπίς αἰεὶ
but nothing in-himself unjust being-conscious-of sweet hope always
 πάρεστι καὶ ἀγαθὴ γηροτρόφος, ὥς καὶ Πίνδαρος λέγει.
is-present and good nurse-of-old-age as also Pindar says

χαριέντως γάρ τοι, ὦ Σώκρατες, τοῦτ' ἐκείνος εἶπεν,
charmingly for you-know O Socrates this he said
 ὅτι ὅς ἂν δικαίως καὶ ὀσίως τὸν βίον διαγάγη,
that whoever — justly and holily the life passes

γλυκεῖά οἱ καρδίαν
sweet to-him heart
 ἀτάλλουσα γηροτρόφος συναορεῖ
cherishing nurse-of-old-age attends
 ἐλπίς ἃ μάλιστα θνατῶν πολύστροφον
hope which most of-mortals much-turning
 γνώμαν κυβερνᾷ.
mind steers

- b εὖ οὖν λέγει θαυμαστῶς ὥς σφόδρα. πρὸς δὴ τοῦτ'
well then he-says wonderfully how very with-a-view-to indeed this
 ἔγωγε τίθημι τὴν τῶν χρημάτων κτήσιν πλείστου ἀξίαν
I-at-least reckon the of-the money possession of-most worth
 εἶναι, οὐ τι παντὶ ἀνδρὶ ἀλλὰ τῷ ἐπιεικεῖ καὶ κοσμίῳ.
to-be not at-all for-every man but for-the decent and orderly
 τὸ γὰρ μηδὲ ἄκοντά τινα ἐξαπατῆσαι ἢ ψεύσασθαι,
the for not-even unwillingly anyone to-deceive or to-lie
 μηδ' αὖ ὀφείλοντα ἢ θεῷ θυσίας τινὰς ἢ ἀνθρώπῳ
nor again owing either to-a-god sacrifices some or to-a-man
 χρήματα ἔπειτα ἐκεῖσε ἀπιέναι δεδιότα, μέγα μέρος εἰς
money then thither to-depart being-afraid a-large part to
 τοῦτο ἢ τῶν χρημάτων κτήσεις συμβάλλεται. ἔχει δὲ
this the of-the money possession contributes it-has and
 καὶ ἄλλας χρεῖας πολλὰς· ἀλλὰ ἓν γε ἀνθ' ἑνὸς οὐκ
also other uses many but one at-least against one not

ἐλάχιστον ἔγωγε θείην ἂν εἰς τοῦτο ἀνδρὶ νοῦν ἔχοντι,
 least I-at-least would-count — for this for-a-man sense having
 ὦ Σώκρατες, πλοῦτον χρησιμώτατον εἶναι.
 O Socrates wealth most-useful to-be

IV • WHAT IS OWED

Socrates asks whether justice is simply telling the truth and returning what one has received; no one would return a weapon to a friend gone mad. Cephalus leaves for his sacrifice, and Polemarchus defends Simonides' saying that justice is giving each what is owed, which he takes to mean helping friends and harming enemies. Comparing justice to medicine and piloting, Socrates asks where the just man does this best: in war and alliances, Polemarchus says.

παγκάλως, ἦν δ' ἐγώ, λέγεις, ὦ Κέφαλε. τοῦτο δ' αὐτό, c
 very-finely said and I you-speak O Cephalus this but itself
 τὴν δικαιοσύνην, πότερα τὴν ἀλήθειαν αὐτὸ φήσομεν εἶναι
 the justice whether the truthfulness it shall-we-say to-be
 ἀπλῶς οὕτως καὶ τὸ ἀποδιδόναι ἂν τίς τι παρά του
 simply so and the giving-back if one something from someone
 λάβῃ, ἢ καὶ αὐτὰ ταῦτα ἔστιν ἐνίοτε μὲν δικαίως,
 takes or even very these-things it-is-possible sometimes indeed justly
 ἐνίοτε δὲ ἀδίκως ποιεῖν; οἷον τοιόνδε λέγω· πᾶς ἂν
 sometimes and unjustly to-do for-example this-sort-of-thing I-mean everyone —
 που εἴποι, εἴ τις λάβοι παρὰ φίλου ἀνδρὸς σωφρονούντος
 surely would-say if one took from a-friend man in-bis-right-mind
 ὅπλα, εἰ μανεῖς ἀπαιτοῖ, ὅτι οὔτε χρὴ τὰ τοιαῦτα
 weapons if having-gone-mad he-demanded-back that neither ought-(one) — such-things
 ἀποδιδόναι, οὔτε δίκαιος ἂν εἴη ὁ ἀποδιδούς, οὐδ'
 to-give-back nor just — would-be the-(one) giving-back nor
 αὖ πρὸς τὸν οὕτως ἔχοντα πάντα ἐθέλων τἀληθὴ λέγειν.
 again to the-(one) so disposed all willing the-truth to-tell

d ὀρθῶς, ἔφη, λέγεις.

rightly he-said you-speak

οὐκ ἄρα οὗτος ὅρος ἐστὶν δικαιοσύνης, ἀληθῆ τε
not then this (the)-definition is of-justice true-things both
λέγειν καὶ ᾧ ἂν λάβῃ τις ἀποδιδόναι.

to-say and what — takes one to-give-back

πάνυ μὲν οὖν, ἔφη, ὦ Σώκρατες, ὑπολαβὼν ὁ
certainly indeed then said O Socrates taking-up-(the-word) —
Πολέμαρχος, εἶπερ γέ τι χρὴ Σιμωνίδῃ πειθεσθαι.

Polemarchus if-indeed at-least at-all one-must Simonides to-believe

καὶ μέντοι, ἔφη ὁ Κέφαλος, καὶ παραδίδωμι ὑμῖν τὸν
and indeed said — Cephalus and I-band-over to-you the
λόγον· δεῖ γάρ με ἤδη τῶν ἱερῶν ἐπιμεληθῆναι.

argument must for me now the sacrifices to-attend-to

οὐκοῦν, ἔφη, ἐγώ, ὁ Πολέμαρχος, τῶν γε σῶν
therefore said I — Polemarchus — at-least of-yours
κληρονόμος;

beir

πάνυ γε, ἦ δ' ὅς γε λάσας, καὶ ἅμα ἦι πρὸς τὰ
certainly at-least said and he laughing and at-once went to the
ἱερά.

sacrifices

e λέγε δῆ, εἶπον ἐγώ, σὺ ὁ τοῦ λόγου κληρονόμος,

tell indeed said I you the of-the argument beir

τί φῆς τὸν Σιμωνίδην λέγοντα ὀρθῶς λέγειν περὶ
what do-you-say — Simonides saying rightly to-speak about
δικαιοσύνης;

justice

ὅτι, ἦ δ' ὅς, τὸ τὰ ὀφειλόμενα ἐκάστω ἀποδιδόναι

that said and he the the things-owed to-each to-give-back

δίκαιόν ἐστι· τοῦτο λέγων δοκεῖ ἔμοιγε καλῶς λέγειν.

just is this saying he-seems to-me-at-least well to-speak

ἀλλὰ μέντοι, ἦν δ' ἐγώ, Σιμωνίδη γε οὐ ράδιον
but indeed said and I Simonides at-least not easy
 ἀπιστεῖν — σοφὸς γὰρ καὶ θεῖος ἀνὴρ — τοῦτο μέντοι ὅτι
to-disbelieve wise for and divine man this however what
 ποτὲ λέγει, σὺ μὲν, ὦ Πολέμαρχε, ἴσως γινώσκεις, ἐγὼ
ever he-means you indeed O Polemarchus perhaps know I
 δὲ ἀγνοῶ· δῆλον γὰρ ὅτι οὐ τοῦτο λέγει, ὅπερ ἄρτι
but do-not-know clear for that not this he-means which-very just-now
 ἐλέγομεν, τό τινος παρακαταθεμένου τι ὅτῳ μὴ
we-were-saying the someone having-deposited something to-anyone-whatever not
 σωφρόνως ἀπαιτοῦντι ἀποδιδόναι. καίτοι γε ὀφειλόμενόν
sanely asking-(it)-back to-give-back and-yet at-least owed
 πού ἐστιν τοῦτο ὃ παρακατέθετο· ἦ γάρ;
surely is this which he-deposited is-it-not for
 ναί.

yes

ἀποδοτέον δέ γε οὐδ' ὅπωςτιοῦν τότε ὅποτε τις
to-be-given-back and at-least not in-any-way-whatever then when someone
 μὴ σωφρόνως ἀπαιτοῖ;
not sanely should-ask-(it)-back
 ἀληθῆ, ἦ δ' ὅς.

true-things said and he

ἄλλο δὴ τι ἢ τὸ τοιοῦτον, ὥς ἔοικεν, λέγει
other indeed something than — such-a-thing as it-seems means
 Σιμωνίδης τὸ τὰ ὀφειλόμενα δίκαιον εἶναι ἀποδιδόναι.
Simonides the the things-owed just to-be to-give-back
 ἄλλο μέντοι νῆ Δί, ἔφη· τοῖς γὰρ φίλοις οἶεται ὀφείλειν
other indeed by Zeus he-said to-the for friends he-thinks to-owe
 τοὺς φίλους ἀγαθὸν μὲν τι δρᾶν, κακὸν δὲ μηδέν.
the friends good indeed something to-do bad but nothing

- b *μανθάνω, ἦν δ' ἐγώ — ὅτι οὐ τὰ ὀφειλόμενα ἀποδίδωσιν*
I-understand said and I that not the things-owed gives-back
ὅς ἄν τω χρυσίον ἀποδῶ παρακαταθεμένῳ, ἐάνπερ
(he)-who — to-someone gold gives-back having-deposited-(it) if-indeed
ἡ ἀπόδοσις καὶ ἡ λήψις βλαβερὰ γίγνηται, φίλοι δὲ
the giving-back and the taking harmful turns-out friends and
ὦσιν ὃ τε ἀπολαμβάνων καὶ ὁ ἀποδιδούς — οὐχ
are the-(one) both receiving and the-(one) giving-back not
οὕτω λέγειν φῆς τὸν Σιμωνίδην;
so to-mean do-you-say — Simonides
πάνυ μὲν οὖν.

certainly indeed then

τί δέ; τοῖς ἐχθροῖς ἀποδοτέον ὅτι ἂν τύχη
what and to-the enemies must-one-give-back whatever — happens
ὀφειλόμενον;
being-owed

παντάπασι μὲν οὖν, ἔφη, ὃ γε ὀφείλεται αὐτοῖς,
altogether indeed then he-said what at-least is-owed to-them
ὀφείλεται δέ γε οἶμαι παρά γε τοῦ ἐχθροῦ τῷ
is-owed and at-least I-think from at-least the enemy to-the
ἐχθρῷ ὅπερ καὶ προσήκει, κακόν τι.
enemy what-very also is-fitting bad something

- c *ἠνίξατο ἄρα, ἦν δ' ἐγώ, ὡς ἔοικεν, ὁ Σιμωνίδης*
spoke-in-riddles then said and I as it-seems — Simonides
ποιητικῶς τὸ δίκαιον ὃ εἶη. διενοεῖτο μὲν γάρ, ὡς
poetically the just what it-was he-meant indeed for as
φαίνεται, ὅτι τοῦτ' εἶη δίκαιον, τὸ προσήκον ἐκάστω
it-appears that this was just the fitting-(thing) to-each
ἀποδιδόναι, τοῦτο δὲ ὠνόμασεν ὀφειλόμενον.
to-give-back this but he-named owed
ἀλλὰ τί οἶε; ἔφη.
but what do-you-think he-said

ὦ πρὸς Διός, ἦν δ' ἐγώ, εἰ οὖν τις αὐτὸν ἤρετο· ὦ
 O by Zeus said and I if then someone him had-asked O
 Σιμωνίδη, ἢ τίσιν οὖν τί ἀποδιδούσα ὀφειλόμενον καὶ
 Simonides the to-what then what giving owed and
 προσῆκον τέχνη ἰατρικὴ καλεῖται; τί ἂν οἶει ἡμῖν
 fitting art medical is-called what would do-you-think to-us
 αὐτὸν ἀποκρίνασθαι;

him to-answer

δῆλον ὅτι, ἔφη, ἢ σώμασιν φάρμακά τε καὶ σιτία
 (it-is)-clear that he-said the-(one) to-bodies drugs both and foods
 καὶ ποτά.

and drinks

ἢ δὲ τίσιν τί ἀποδιδούσα ὀφειλόμενον καὶ προσῆκον
 the and to-what what giving owed and fitting
 τέχνη μαγειρικὴ καλεῖται;

art of-cooking is-called

ἢ τοῖς ὄψοις τὰ ἡδύσματα.

the-(one) to-the dishes the seasonings

εἶεν· ἢ οὖν δὴ τίσιν τί ἀποδιδούσα τέχνη δικαιοσύνη
 well the then indeed to-what what giving art justice
 ἂν καλοῖτο;

— would-be-called

εἰ μὲν τι, ἔφη, δεῖ ἀκολουθεῖν, ὦ Σώκρατες, τοῖς
 if indeed at-all he-said one-must to-follow O Socrates the
 ἔμπροσθεν εἰρημένους, ἢ τοῖς φίλοις τε καὶ ἐχθροῖς
 earlier (things)-said the-(one) to-the friends both and enemies
 ὠφελίας τε καὶ βλάβας ἀποδιδούσα.

benefits both and harms giving

τὸ τοὺς φίλους ἄρα εὖ ποιεῖν καὶ τοὺς ἐχθροὺς κακῶς
 the the friends then well to-treat and the enemies badly
 δικαιοσύνην λέγει;

justice he-calls

d

δοκεῖ μοι.

it-seems to-me

τίς οὖν δυνατώτατος κάμνοντας φίλους εὖ ποιεῖν καὶ
who then (is)-most-able sick friends well to-treat and
 ἐχθροὺς κακῶς πρὸς νόσον καὶ ὑγίειαν;
enemies badly with-respect-to disease and health
 ἱατρός.

a-doctor

ε τίς δὲ πλέοντας πρὸς τὸν τῆς θαλάττης κίνδυνον;
who and (those)-sailing with-respect-to the of-the sea danger
 κυβερνήτης.

a-pilot

τί δὲ ὁ δίκαιος; ἐν τίνι πράξει καὶ πρὸς τί ἔργον
what and the just-(man) in what action and for what work
 δυνατώτατος φίλους ὠφελεῖν καὶ ἐχθροὺς βλάπτειν;
most-able friends to-benefit and enemies to-harm
 ἐν τῷ προσπολεμεῖν καὶ ἐν τῷ συμμαχεῖν, ἔμοιγε
in the making-war-on-(them) and in the fighting-as-allies to-me-at-least
 δοκεῖ.

it-seems

V • THE JUST MAN AS THIEF

In peace, Polemarchus says, justice is useful in partnerships in money, but in buying a horse or a ship the expert is the better partner, so justice turns out useful only for money lying idle. And since the one best able to guard a thing is also best at stealing it, the just man appears a kind of thief, as Homer praised Autolycus. Polemarchus is confused, but still holds that justice helps friends and harms enemies.

εἶεν· μὴ κάμνουσί γε μὴν, ὦ φίλε Πολέμαρχε, ἱατρὸς
well not (to-men)-being-sick at-least indeed O friend Polemarchus a-doctor
 ἄχρηστος.

(is)-useless

ἀληθῆ.

true-things

καὶ μὴ πλέουσι δὴ κυβερνήτης.

and not (to-men)-sailing indeed a-pilot

ναί.

yes

ἄρα καὶ τοῖς μὴ πολεμοῦσιν ὁ δίκαιος ἄχρηστος;

then also to-the not (ones)-at-war the just-(man) (is)-useless

οὐ πάνυ μοι δοκεῖ τοῦτο.

not quite to-me seems this

χρήσιμον ἄρα καὶ ἐν εἰρήνῃ δικαιοσύνη;

useful then also in peace justice

χρήσιμον.

useful

καὶ γὰρ γεωργία· ἢ οὐ;

and for farming or not

ναί.

yes

πρὸς γε καρποῦ κτήσιν;

for at-least of-crops acquisition

ναί.

yes

καὶ μὴν καὶ σκυτοτομική;

and indeed also shoemaking

ναί.

yes

πρὸς γε ὑποδημάτων ἂν οἶμαι φαίης κτήσιν;

for at-least of-shoes — I-think you-would-say acquisition

πάνυ γε.

certainly at-least

τί δὲ δῆ; τὴν δικαιοσύνην πρὸς τίνος χρεῖαν ἢ κτῆσιν

what and indeed the justice for what use or acquisition

ἐν εἰρήνῃ φαίης ἂν χρήσιμον εἶναι;

in peace would-you-say — useful to-be

πρὸς τὰ συμβόλαια, ὦ Σώκρατες.

for the contracts O Socrates

συμβόλαια δὲ λέγεις κοινωνήματα ἢ τι ἄλλο;

contracts and do-you-mean partnerships or something else

κοινωνήματα δῆτα.

partnerships indeed

b ἄρ' οὖν ὁ δίκαιος ἀγαθὸς καὶ χρήσιμος κοινωνὸς εἰς

so then the just-(man) (is)-a-good and useful partner for

πεττῶν θέσιν, ἢ ὁ πεττευτικός;

of-drafts placing or the drafts-player

ὁ πεττευτικός.

the drafts-player

ἀλλ' εἰς πλίνθων καὶ λίθων θέσιν ὁ δίκαιος χρησιμώτερός

but for of-bricks and of-stones placing the just-(man) more-useful

τε καὶ ἀμείνων κοινωνὸς τοῦ οἰκοδομικοῦ;

both and better partner than-the builder

οὐδαμῶς.

in-no-way

ἀλλ' εἰς τίνα δὴ κοινωνίαν ὁ δίκαιος ἀμείνων κοινωνὸς

but for what indeed partnership the just-(man) better partner

τοῦ οἰκοδομικοῦ τε καὶ κιθαριστικοῦ, ὥσπερ ὁ

than-the builder both and lyre-player just-as the

κιθαριστικός τοῦ δικαίου εἰς κρουμάτων;

lyre-player than-the just-(man) for (partnership)-of-notes

εἰς ἀργυρίου, ἔμοιγε δοκεῖ.

for (a-partnership)-of-money to-me-at-least it-seems

πλήν γ' ἴσως, ὦ Πολέμαρχε, πρὸς τὸ χρησθαι ἀργυρίῳ, c
except at-least perhaps O Polemarchus for the using money
 ὅταν δέη ἀργυρίου κοινῇ πρίασθαι ἢ ἀποδόσθαι
whenever it-is-necessary with-money jointly to-buy or to-sell
 ἵππον· τότε δέ, ὡς ἐγὼ οἶμαι, ὁ ἵππικός. ἦ γάρ;
a-horse then and as I think the horseman is-it-not for
 φαίνεται.

it-appears

καὶ μὴν ὅταν γε πλοῖον, ὁ ναυπηγὸς ἢ ὁ κυβερνήτης;
and indeed whenever at-least a-boat the shipwright or the pilot
 ἔοικεν.

it-seems

ὅταν οὖν τί δέη ἀργυρίῳ ἢ χρυσίῳ κοινῇ χρησθαι,
whenever then for-what there-is-need money or gold jointly to-use
 ὁ δίκαιος χρησιμώτερος τῶν ἄλλων;
the just-(man) more-useful than-the others

ὅταν παρακαταθέσθαι καὶ σῶν εἶναι, ὦ Σώκρατες.

whenever to-deposit-(it) and safe to-be O Socrates

οὐκοῦν λέγεις ὅταν μηδὲν δέη αὐτῷ χρησθαι ἀλλὰ
therefore you-mean whenever in-no-way there-is-need it to-use but
 κείσθαι;

to-lie-idle

πάνυ γε.

certainly at-least

ὅταν ἄρα ἄχρηστον ἢ ἀργύριον, τότε χρήσιμος ἐπ' αὐτῷ d
whenever then useless is money then useful for it
 ἢ δικαιοσύνη;

the justice

κινδυνεύει.

it-seems-likely

καὶ ὅταν δὴ δρέπανον δέῃ φυλάττειν, ἢ δικαιοσύνη
and whenever indeed a-pruning-hook one-needs to-guard the justice
 χρήσιμος καὶ κοινῇ καὶ ἰδίᾳ· ὅταν δὲ χρησθαι, ἢ
(is)-useful both in-common and in-private whenever but to-use —
 ἀμπελουργική;

vine-dressing

φαίνεται.

it-appears

φήσεις δὲ καὶ ἀσπίδα καὶ λύραν ὅταν δέῃ φυλάττειν
you-will-say and both a-shield and a-lyre whenever one-needs to-guard
 καὶ μηδὲν χρησθαι, χρήσιμον εἶναι τὴν δικαιοσύνην,
and in-no-way to-use useful to-be the justice
 ὅταν δὲ χρησθαι, τὴν ὀπλιτικὴν καὶ τὴν μουσικὴν;
whenever but to-use — soldiering and — music
 ἀνάγκη.

(of)-necessity

καὶ περὶ τὰλλα δὴ πάντα ἢ δικαιοσύνη ἐκάστου ἐν
and with the-other-(things) indeed all the justice of-each in
 μὲν χρήσει ἄχρηστος, ἐν δὲ ἀχρηστία χρήσιμος;
indeed use useless in but disuse useful
 κινδυνεύει.

it-seems-likely

ε οὐκ ἂν οὖν, ὦ φίλε, πάνυ γέ τι σπουδαῖον εἴη ἢ
not — then O friend very at-least at-all serious would-be the
 δικαιοσύνη, εἰ πρὸς τὰ ἄχρηστα χρήσιμον ὄν τυγχάνει. τόδε
justice if for the useless-(things) useful being it-happens this
 δὲ σκεψώμεθα. ἀρ' οὐχ ὁ πατάξει δεινότατος ἐν μάχῃ
and let-us-consider then not the-(one) to-strike most-skilled in a-fight
 εἵτε πυκτικῇ εἵτε τινὶ καὶ ἄλλῃ, οὗτος καὶ φυλάξασθαι;
whether at-boxing or some also other this-(man) also to-guard-against-(blows)
 πάνυ γε.

certainly at-least

ἄρ' οὖν καὶ νόσον ὅστις δεινὸς φυλάξασθαι, καὶ λαθεῖν
so then also disease whoever (is)-skilled to-guard-against also to-escape-notice
 οὗτος δεινότατος ἐμποιήσας;
this-(man) most-skilled implanting-(it)
 ἔμοιγε δοκεῖ.

to-me-at-least it-seems

ἀλλὰ μὴν στρατοπέδου γε ὁ αὐτὸς φύλαξ ἀγαθός, 334
but indeed of-a-camp at-least the same guard (is)-good
 ὅσπερ καὶ τὰ τῶν πολεμίων κλέψαι καὶ βουλευμάτων καὶ
who-very also the of-the enemy to-steal both plans and
 τὰς ἄλλας πράξεις;

the other actions

πάνυ γε.

certainly at-least

ὅτου τις ἄρα δεινὸς φύλαξ, τούτου καὶ φῶρ δεινός.
of-whatever one then (is)-a-skilled guard of-this also a-thief (is)-skilled
 ἔοικεν.

it-seems

εἰ ἄρα ὁ δίκαιος ἀργύριον δεινὸς φυλάττειν, καὶ κλέπτειν
if then the just-(man) money (is)-skilled to-guard also to-steal
 δεινός.

(be-is)-skilled

ὥς γοῦν ὁ λόγος, ἔφη, σημαίνει.

as at-any-rate the argument he-said indicates

κλέπτης ἄρα τις ὁ δίκαιος, ὥς ἔοικεν, ἀναπέφανται, b
a-thief then a-kind-of the just-(man) as it-seems has-been-shown-up
 καὶ κινδυνεύεις παρ' Ὀμήρου μεμαθηκέναι αὐτό· καὶ γὰρ
and you-are-likely from Homer to-have-learned it also for
 ἐκεῖνος τὸν τοῦ Ὀδυσσέως πρὸς μητρὸς πάππον
he the — of-Odysseus on-the-side of-(his)-mother grandfather
 Αὐτόλυκον ἀγαπᾷ τε καὶ φησιν αὐτὸν πάντας ἀνθρώπους
Autolycus admires both and says him all men

κεκάσθαι κλεπτοσύνη θ' ὄρκω τε. ἔοικεν οὖν ἡ
to-have-excelled in-thievery both in-oath-(swearing) and seems then the
δικαιοσύνη καὶ κατὰ σὲ καὶ καθ' Ὅμηρον καὶ κατὰ
justice both according-to you and according-to Homer and according-to
Σιμωνίδην κλεπτική τις εἶναι, ἐπ' ὠφελία μέντοι τῶν
Simonides a-thievish-(art) a-kind-of to-be for benefit however of-the
φίλων καὶ ἐπὶ βλάβῃ τῶν ἐχθρῶν. οὐχ οὕτως ἔλεγες;
friends and for harm of-the enemies not so did-you-mean
οὐ μὰ τὸν Δι', ἔφη, ἀλλ' οὐκέτι οἶδα ἔγωγε ὅτι ἔλεγον·
not by — Zeus he-said but no-longer know I-at-least what I-meant
τοῦτο μέντοι ἔμοιγε δοκεῖ ἔτι, ὠφελεῖν μὲν τοὺς φίλους
this however to-me-at-least it-seems still to-benefit indeed the friends
ἡ δικαιοσύνη, βλάπτειν δὲ τοὺς ἐχθρούς.
the justice to-harm and the enemies

VI • IS IT JUST TO HARM?

Since men mistake who is good, justice would harm the good, so Polemarchus revises: a friend is one who both seems and is good. Socrates then asks whether the just man should harm anyone. Harmed horses and dogs grow worse in their own excellence, and harmed men more unjust; but a musician cannot make men unmusical by music, nor the just man make men unjust by justice. Whoever said so was not wise, and Polemarchus will fight beside Socrates against anyone crediting it to Simonides.

- c φίλους δὲ λέγεις εἶναι πότερον τοὺς δοκοῦντας ἐκάστῳ
friends and do-you-mean to-be whether those seeming to-each
χρηστοὺς εἶναι, ἢ τοὺς ὄντας, καὶ μὴ δοκῶσι, καὶ
good to-be or those being-(so) even-if not they-seem and
ἐχθροὺς ὡσαύτως;
enemies likewise

εἰκὸς μὲν, ἔφη, οὓς ἂν τις ἡγήται χρηστοὺς φιλεῖν,
 (it-is)-likely indeed he-said whom — one thinks good to-love
 οὓς δ' ἂν πονηροὺς μισεῖν.

whom and — wicked to-hate

ἄρ' οὖν οὐχ ἁμαρτάνουσιν οἱ ἄνθρωποι περὶ τοῦτο, ὥστε
 so then not do-err the men about this so-that

δοκεῖν αὐτοῖς πολλοὺς μὲν χρηστοὺς εἶναι μὴ ὄντας,
 to-seem to-them many indeed good to-be not being-(so)

πολλοὺς δὲ τοῦναντίον;

many and the-opposite

ἁμαρτάνουσιν.

they-err

τούτοις ἄρα οἱ μὲν ἀγαθοὶ ἐχθροί, οἱ δὲ κακοὶ φίλοι;
 to-these then the indeed good (are)-enemies the and bad friends

πάνυ γε.

certainly at-least

ἀλλ' ὅμως δίκαιον τότε τούτοις τοὺς μὲν πονηροὺς
 but nevertheless (it-is)-just then for-these the indeed wicked

ὠφελεῖν, τοὺς δὲ ἀγαθοὺς βλάπτειν;

to-benefit the and good to-harm

φαίνεται.

it-appears

ἀλλὰ μὴν οἷ γε ἀγαθοὶ δίκαιοί τε καὶ οἷοι μὴ ἀδικεῖν;

but indeed the at-least good (are)-just both and such-as not to-do-wrong

ἀληθῆ.

true-things

κατὰ δὴ τὸν σὸν λόγον τοὺς μηδὲν ἀδικοῦντας

according-to indeed — your argument those nothing doing-wrong

δίκαιον κακῶς ποιεῖν.

(it-is)-just badly to-treat

μηδαμῶς, ἔφη, ὦ Σώκρατες· πονηρὸς γὰρ ἔοικεν εἶναι ὁ
by-no-means he-said O Socrates wicked for seems to-be the
λόγος.

argument

τοὺς ἀδίκους ἄρα, ἦν δ' ἐγώ, δίκαιον βλάπτειν, τοὺς δὲ
the unjust then said and I (it-is)-just to-harm the and
δικαίους ὠφελεῖν;

just to-benefit

οὗτος ἐκείνου καλλίων φαίνεται.

this-(one) than-that finer appears

ε πολλοῖς ἄρα, ὦ Πολέμαρχε, συμβήσεται, ὅσοι

for-many then O Polemarchus it-will-turn-out as-many-as

δημαρτήκασιν τῶν ἀνθρώπων, δίκαιον εἶναι τοὺς μὲν
have-been-wholly-mistaken of-the men just to-be the indeed

φίλους βλάπτειν — πονηροὶ γὰρ αὐτοῖς εἰσιν — τοὺς δ'
friends to-harm wicked for to-them they-are the and

ἐχθροὺς ὠφελεῖν — ἀγαθοὶ γάρ· καὶ οὕτως ἐροῦμεν αὐτὸ
enemies to-benefit good for and so we-will-say it

τοῦναντίον ἢ τὸν Σιμωνίδην ἔφαμεν λέγειν.

the-opposite than — Simonides we-said to-say

καὶ μάλα, ἔφη, οὕτω συμβαίνει. ἀλλὰ μεταθώμεθα·

and very he-said so it-turns-out but let-us-change-(it)

κινδυνεύομεν γὰρ οὐκ ὀρθῶς τὸν φίλον καὶ ἐχθρὸν
we-are-likely for not rightly the friend and enemy

θέσθαι.

to-have-defined

πῶς θέμενοι, ὦ Πολέμαρχε;

how defining O Polemarchus

τὸν δοκοῦντα χρηστὸν, τοῦτον φίλον εἶναι.

the-(one) seeming good this-(one) a-friend to-be

νῦν δὲ πῶς, ἦν δ' ἐγώ, μεταθώμεθα;

now and how said and I shall-we-change-(it)

τὸν δοκοῦντά τε, ἣ δ' ὅς, καὶ τὸν ὄντα χρηστὸν 335
the-(one) seeming both said and he and the-(one) being good

φίλον· τὸν δὲ δοκοῦντα μὲν, ὄντα δὲ μή, δοκεῖν ἀλλὰ
(is)-a-friend the-(one) but seeming indeed being but not to-seem but

μὴ εἶναι φίλον. καὶ περὶ τοῦ ἐχθροῦ δὲ ἡ αὐτὴ θέσις.
not to-be a-friend and about the enemy and the same definition

φίλος μὲν δῆ, ὥς ἔοικε, τούτῳ τῷ λόγῳ ὁ ἀγαθὸς
a-friend indeed truly as it-seems by-this — argument the good-(man)

ἔσται, ἐχθρὸς δὲ ὁ πονηρός.
will-be an-enemy and the wicked-(man)

ναί.

yes

κελεύεις δὴ ἡμᾶς προσθεῖναι τῷ δικαίῳ ἢ ὥς τὸ
do-you-bid indeed us to-add to-the just than as the

πρώτον ἐλέγομεν, λέγοντες δίκαιον εἶναι τὸν μὲν φίλον
first we-said saying (it-is)-just to-be the indeed friend

εὖ ποιεῖν, τὸν δ' ἐχθρὸν κακῶς· νῦν πρὸς τούτῳ ὥδε
well to-treat the and enemy badly now besides this thus

λέγειν, ὅτι ἔστιν δίκαιον τὸν μὲν φίλον ἀγαθὸν ὄντα
to-say that it-is just the indeed friend good being

εὖ ποιεῖν, τὸν δ' ἐχθρὸν κακὸν ὄντα βλάπτειν;
well to-treat the and enemy bad being to-harm

πάνυ μὲν οὖν, ἔφη, οὕτως ἂν μοι δοκεῖ καλῶς λέγεσθαι. b
certainly indeed then he-said so would to-me it-seems well to-be-said

ἔστιν ἄρα, ἦν δ' ἐγώ, δικαίου ἀνδρὸς βλάπτειν καὶ
is-it then said and I of-a-just man to-harm even

ὅντιν οὖν ἀνθρώπων;
anyone-whatever of-men

καὶ πάνυ γε, ἔφη· τοὺς γε πονηροὺς τε καὶ ἐχθροὺς
and certainly at-least he-said the at-least wicked both and enemies

δεῖ βλάπτειν.
one-must to-harm

βλαπτόμενοι δ' ἵπποι βελτίους ἢ χείρους γίνονται;

being-harmed and horses better or worse do-they-become

χείρους.

worse

ἄρα εἰς τὴν τῶν κυνῶν ἀρετὴν, ἢ εἰς τὴν τῶν ἵππων;

then in the of-the dogs virtue or in the-(one) of-the horses

εἰς τὴν τῶν ἵππων.

in the-(one) of-the horses

ἄρ' οὖν καὶ κύνες βλαπτόμενοι χείρους γίνονται εἰς τὴν

so then also dogs being-harmed worse become in the-(one)

τῶν κυνῶν ἀλλ' οὐκ εἰς τὴν τῶν ἵππων ἀρετὴν;

of-the dogs but not in the-(one) of-the horses virtue

ἀνάγκη.

(of)-necessity

c ἀνθρώπους δέ, ὦ ἐταῖρε, μὴ οὕτω φῶμεν, βλαπτομένους

men and O comrade not so shall-we-say being-harmed

εἰς τὴν ἀνθρωπείαν ἀρετὴν χείρους γίνεσθαι;

in the human virtue worse to-become

πάνυ μὲν οὖν.

certainly indeed then

ἀλλ' ἡ δικαιοσύνη οὐκ ἀνθρωπεία ἀρετή;

but the justice (is)-not human virtue

καὶ τοῦτ' ἀνάγκη.

also this (of)-necessity

καὶ τοὺς βλαπτομένους ἄρα, ὦ φίλε, τῶν ἀνθρώπων

and the-(ones) being-harmed then O friend of-the men

ἀνάγκη ἀδικωτέρους γίνεσθαι.

(it-is)-necessary more-unjust to-become

ἔοικεν.

it-seems

ἄρ' οὖν τῇ μουσικῇ οἱ μουσικοὶ ἀμούσους δύνανται ποιεῖν;

so then — by-music the musicians unmusical can to-make

ἀδύνατον.

impossible

ἀλλὰ τῇ ἵππικῇ οἱ ἵππικοὶ ἀφίππους;

but — by-horsemanship the horsemen bad-riders

οὐκ ἔστιν.

not it-is

ἀλλὰ τῇ δικαιοσύνῃ δὴ οἱ δίκαιοι ἀδίκους; ἢ καὶ d

but by-the justice indeed the just unjust or and

συλλήβδην ἀρετῇ οἱ ἀγαθοὶ κακοὺς;

in-short by-virtue the good bad

ἀλλὰ ἀδύνατον.

but impossible

οὐ γὰρ θερμότητος οἶμαι ἔργον ψύχειν ἀλλὰ τοῦ ἐναντίου.

not for of-heat I-think (the)-work to-cool but of-the opposite

ναί.

yes

οὐδὲ ξηρότητος ὑγραίνειν ἀλλὰ τοῦ ἐναντίου.

nor of-dryness to-moisten but of-the opposite

πάνυ γε.

certainly at-least

οὐδὲ δὴ τοῦ ἀγαθοῦ βλάπτειν ἀλλὰ τοῦ ἐναντίου.

nor indeed of-the good to-harm but of-the opposite

φαίνεται.

it-appears

ὁ δέ γε δίκαιος ἀγαθός;

the and at-least just-(man) (is)-good

πάνυ γε.

certainly at-least

οὐκ ἄρα τοῦ δικαίου βλάπτειν ἔργον, ὦ Πολέμαρχε,
not then of-the just-(man) to-harm (is)-the-work O Polemarchus
 οὔτε φίλον οὔτ' ἄλλον οὐδένα, ἀλλὰ τοῦ ἐναντίου, τοῦ
either a-friend or another anyone but of-the opposite of-the
 ἀδίκου.

unjust-(man)

παντάπασί μοι δοκεῖς ἀληθῆ λέγειν, ἔφη, ὦ Σώκρατες.

altogether to-me you-seem true-things to-say he-said O Socrates

εἰ ἄρα τὰ ὀφειλόμενα ἐκάστῳ ἀποδιδόναι φησὶν τις
if then the things-owed to-each to-give-back says someone
 δίκαιον εἶναι, τοῦτο δὲ δὴ νοεῖ αὐτῷ τοῖς μὲν ἐχθροῖς
just to-be this and indeed means by-it to-the indeed enemies
 βλάβην ὀφείλεσθαι παρὰ τοῦ δικαίου ἀνδρός, τοῖς δὲ φίλοις
harm to-be-owed from the just man to-the and friends
 ὠφελίαν, οὐκ ἦν σοφὸς ὁ ταῦτα εἰπών. οὐ γὰρ ἀληθῆ
benefit not was wise the-(one) these-things saying not for true-things
 ἔλεγεν· οὐδαμοῦ γὰρ δίκαιον οὐδένα ἡμῖν ἐφάνη ὃν βλάπτειν.
he-said nowhere for just anyone to-us appeared being to-harm
 συγχωρῶ, ἦ δ' ὅς.

I-agree said and he

μαχόμεθα ἄρα, ἦν δ' ἐγώ, κοινῇ ἐγώ τε καὶ σύ,

we-shall-fight then said and I in-common I both and you

εἴαν τις αὐτὸ φῇ ἢ Σιμωνίδην ἢ Βίαντα ἢ Πιπτακὸν

if anyone it says either Simonides or Bias or Pittacus

εἰρηκέναι ἢ τιν' ἄλλον τῶν σοφῶν τε καὶ μακαρίων ἀνδρῶν.

to-have-said or some other of-the wise both and blessed men

ἐγὼ γοῦν, ἔφη, ἕτοιμός εἰμι κοινωνεῖν τῆς μάχης.

I at-any-rate he-said ready am to-share in-the fight

Socrates suggests the saying about helping friends and harming enemies belongs to some rich man who thought himself powerful. Thrasymachus then springs at them like a wild beast, demanding that Socrates say what justice is without calling it the needful, the beneficial, or the advantageous; Socrates answers that this is like forbidding anyone to say twelve is twice six. Thrasymachus offers a better answer for a fee, Glaucon says they will all pay, and Thrasymachus sneers that Socrates will refuse to answer and refute others as usual.

ἀλλ' οἶσθα, ἦν δ' ἐγώ, οὗ μοι δοκεῖ εἶναι τὸ ρῆμα, 336

but do-you-know said and I whose to-me it-seems to-be the saying

τὸ φάναι δίκαιον εἶναι τοὺς μὲν φίλους ὠφελεῖν, τοὺς

the saying just to-be the indeed friends to-benefit the

δ' ἐχθροὺς βλάπτειν;

and enemies to-harm

τίνος; ἔφη.

whose he-said

οἶμαι αὐτὸ Περιάνδρου εἶναι ἢ Περδίκκου ἢ Ξέρξου ἢ

I-think it of-Periander to-be or of-Pendiccas or of-Xerxes or

Ἰσμηνίου τοῦ Θηβαίου ἢ τινος ἄλλου μέγα οἰομένου

of-Ismenias the Theban or of-some other great thinking

δύνασθαι πλουσίου ἀνδρός.

to-have-power rich man

ἀληθέστατα, ἔφη, λέγεις.

most-true-things he-said you-say

εἶν, ἦν δ' ἐγώ· ἐπειδὴ δὲ οὐδὲ τοῦτο ἐφάνη ἡ δικαιοσύνη

well said and I since but neither this appeared the justice

ὄν οὐδὲ τὸ δίκαιον, τί ἂν ἄλλο τις αὐτὸ φαίη εἶναι;

being nor the just what — else one it would-say to-be

- b καὶ ὁ Θρασύμαχος πολλάκις μὲν καὶ διαλεγομένων ἡμῶν
and — Thrasymachus often indeed even (while)-conversing we
 μεταξὺ ὥρμα ἀντιλαμβάνεσθαι τοῦ λόγου, ἔπειτα ὑπὸ
in-the-middle was-rushing to-lay-hold-of the argument then by
 τῶν παρακαθημένων διεκωλύετο βουλομένων διακοῦσαι
the (men)-sitting-beside-(him) he-was-prevented wishing to-bear-out
 τὸν λόγον· ὥς δὲ διεπαυσάμεθα καὶ ἐγὼ ταῦτ' εἶπον,
the argument when but we-paused and I these-things said
 οὐκέτι ἡσυχίαν ἦγεν, ἀλλὰ συστρέψας ἑαυτὸν ὥσπερ
no-longer quiet he-kept but gathering himself like
 θηρίον ἦκεν ἐφ' ἡμᾶς ὥς διαρπασόμενος.
a-wild-beast he-came at us as-if to-tear-(us)-to-pieces
- c καὶ ἐγὼ τε καὶ ὁ Πολέμαρχος δείσαντες διεπτοήθημεν· ὁ
and I both and — Polemarchus taking-fright were-scattered-in-terror he
 δ' εἰς τὸ μέσον φθεγξάμενος, τίς, ἔφη, ὑμᾶς πάλοι φλυαρία
and into the midst shouting what he-said you long-since nonsense
 ἔχει, ὦ Σώκρατες; καὶ τί εὐηθίζεσθε πρὸς ἀλλήλους
possesses O Socrates and why do-you-play-the-simpleton with one-another
 ὑποκατακλινόμενοι ὑμῖν αὐτοῖς; ἀλλ' εἴπερ ὥς ἀληθῶς βούλει
giving-way to-you yourselves but if-indeed as truly you-wish
 εἰδέναι τὸ δίκαιον ὅτι ἔστι, μὴ μόνον ἐρώτα μηδὲ φιλοτιμοῦ
to-know the just what it-is not only ask nor pride-yourself
 ἐλέγχων ἐπειδάν τις τι ἀποκρίνηται, ἐγνωκὼς
refuting when someone something answers having-recognized
 τοῦτο, ὅτι ῥᾶον ἐρωτᾶν ἢ ἀποκρίνεσθαι, ἀλλὰ καὶ αὐτὸς
this that (it-is)-easier to-ask than to-answer but also yourself
 ἀποκρίναι καὶ εἰπὲ τί φῆς εἶναι τὸ δίκαιον. καὶ ὅπως
answer and say what you-say to-be the just and see-that
 μοι μὴ ἐρεῖς ὅτι τὸ δέον ἐστὶν μηδ' ὅτι τὸ ὠφέλιμον
to-me not you-will-say that the needful it-is nor that the beneficial
 μηδ' ὅτι τὸ λυσιτελοῦν μηδ' ὅτι τὸ κερδαλέον μηδ' ὅτι τὸ
nor that the profitable nor that the gainful nor that the

συμφέρον, ἀλλὰ σαφῶς μοι καὶ ἀκριβῶς λέγε ὅτι ἂν
advantage but clearly to-me and precisely say whatever —
 λέγῃς· ὡς ἐγὼ οὐκ ἀποδέξομαι ἐὰν ὕθλους τοιούτους λέγῃς.
you-say for I not will-accept-(it) if drivell such you-talk
 καὶ ἐγὼ ἀκούσας ἐξεπλάγην καὶ προσβλέπων αὐτὸν e
and I hearing was-astounded and looking-at bim
 ἐφοβούμεν, καί μοι δοκῶ, εἰ μὴ πρότερος ἐωράκη αὐτὸν
was-afraid and to-me I-seem if not first I-had-seen bim
 ἢ ἐκεῖνος ἐμέ, ἄφωνος ἂν γενέσθαι. νῦν δὲ ἡνίκα ὑπὸ
before he me speechless would to-have-become now but when by
 τοῦ λόγου ἤρχετο ἐξαγριαίνεσθαι, προσέβλεψα αὐτὸν
the argument he-was-beginning to-be-driven-wild I-looked-at bim
 πρότερος, ὥστε αὐτῷ οἶός τ' ἐγενόμην ἀποκρίνασθαι, καὶ
first so-that him able — I-was to-answer and
 εἶπον ὑποτρέμων· ὦ Θρασύμαχε, μὴ χαλεπὸς ἡμῖν ἴσθι.
said trembling-a-little O Thrasymachus not harsh to-us be
 εἰ γάρ τι ἐξαμαρτάνομεν ἐν τῇ τῶν λόγων σκέψει
if for in-anything we-go-wrong in the of-the arguments examination
 ἐγὼ τε καὶ ὅδε, εὖ ἴσθι ὅτι ἄκοντες ἀμαρτάνομεν.
I both and this-(man) well know that unwilling we-go-wrong
 μὴ γὰρ δὴ οἶου, εἰ μὲν χρυσίον ἐζητοῦμεν, οὐκ ἂν
not for indeed think if indeed gold we-were-seeking not would
 ποτε ἡμᾶς ἐκόντας εἶναι ὑποκατακλίνεσθαι ἀλλήλοις ἐν
ever we willing to-be to-give-way to-one-another in
 τῇ ζητήσει καὶ διαφθείρειν τὴν εὔρεσιν αὐτοῦ, δικαιοσύνην
the search and to-ruin the finding of-it justice
 δὲ ζητοῦντας, πρᾶγμα πολλῶν χρυσίων τιμώτερον, ἔπειθ'
but seeking a-thing than-many gold-pieces more-precious then
 οὕτως ἀνοήτως ὑπέικειν ἀλλήλοις καὶ οὐ σπουδάζειν ὅτι
so foolishly to-yield to-one-another and not to-be-in-earnest as
 μάλιστα φανῆναι αὐτό.
much-as-possible to-come-to-light it

- 337 οἷου γε σύ, ὦ φίλε. ἀλλ' οἶμαι οὐ δυνάμεθα· ἐλεεῖσθαι
think at-least you O friend but I-think not we-are-able to-be-pitied
οὖν ἡμᾶς πολὺ μᾶλλον εἰκός ἐστίν που ὑπὸ ὑμῶν τῶν
then (that)-we much more likely it-is surely by you the
δεινῶν ἢ χαλεπαίνεσθαι.
clever-(men) than to-be-treated-harsbly
καὶ ὃς ἀκούσας ἀνεκάγχασέ τε μάλα σαρδάνιον καὶ εἶπεν· ὦ
and he hearing burst-out-laughing both very sardonically and said O
Ἡράκλεις, ἔφη, αὕτη ἡ κείνη ἢ εἰωθυῖα εἰρωνεία Σωκράτους,
Heracles he-said this-(is) that the customary irony of-Socrates
καὶ ταῦτ' ἐγὼ ἤδη τε καὶ τούτοις προύλεγον, ὅτι σὺ
and these-things I knew both and to-these I-foretold that you
ἀποκρίνασθαι μὲν οὐκ ἐθελήσεις, εἰρωνεύσοιο δὲ καὶ πάντα
to-answer indeed not would-be-willing would-dissemble but and everything
μᾶλλον ποιήσεις ἢ ἀποκρινοῖο, εἴ τίς τί σε ἐρωτᾷ.
rather would-do than would-answer if anyone anything you asks
b σοφὸς γὰρ εἶ, ἦν δ' ἐγώ, ὦ Θρασύμαχε· εὖ οὖν
wise for you-are said and I O Thrasymachus well then
ἤδησθα ὅτι εἴ τινα ἔροιο ὅποσα ἐστὶν τὰ δώδεκα, καὶ
you-knew that if anyone you-asked how-much is — twelve and
ἐρόμενος προείποις αὐτῷ — ὅπως μοι, ὦ ἄνθρωπε,
asking you-told-in-advance him see-that to-me O man
μὴ ἐρεῖς ὅτι ἔστιν τὰ δώδεκα δις ἕξ μὴδ' ὅτι τρὶς
not you-will-say that is — twelve twice six nor that three-times
τέτταρα μὴδ' ὅτι ἑξάκις δύο μὴδ' ὅτι τετράκις τρία·
four nor that six-times two nor that four-times three
ὥς οὐκ ἀποδέξομαί σου ἐὰν τοιαῦτα φλυαρῆς — δηλον
for not I-will-accept-(it) from-you if such-things you-babble clear
οἶμαί σοι ἦν ὅτι οὐδεὶς ἀποκρινοῖτο τῷ οὕτως
I-think to-you it-was that no-one would-answer the-(one) so
πυνθανομένῳ. ἀλλ' εἴ σοι εἶπεν· ὦ Θρασύμαχε, πῶς
inquiring but if to-you he-said O Thrasymachus how

λέγεις; μὴ ἀποκρίνωμαι ὦν προεῖπες μηδέν;
do-you-mean not am-I-to-answer of-the-things-which you-mentioned any
 πότερον, ὦ θαυμάσιε, μηδ' εἰ τούτων τι τυγχάνει
whether O wonderful-man not-even if of-these one happens
 ὄν, ἀλλ' ἕτερον εἴπω τι τοῦ ἀληθοῦς;
being-(the-answer) but something-other am-I-to-say something than-the true
 ἢ πῶς λέγεις; τί ἂν αὐτῷ εἶπες πρὸς ταῦτα;
or how do-you-mean what — to-him would-you-have-said to these-things
 εἶεν, ἔφη· ὡς δὴ ὅμοιον τοῦτο ἐκείνῳ.
well he-said as-if indeed like this to-that
 οὐδέν γε κωλύει, ἦν δ' ἐγώ· εἰ δ' οὖν καὶ μὴ ἔστιν
nothing at-least prevents said and I if and so even not it-is
 ὅμοιον, φαίνεται δὲ τῷ ἐρωτηθέντι τοιοῦτον, ἡττόν
like it-appears but to-the-(one) asked such less
 τι αὐτὸν οἶε ἀποκρινεῖσθαι τὸ φαινόμενον ἑαυτῷ,
at-all him do-you-think will-answer the (thing)-appearing to-himself
 ἔάντε ἡμεῖς ἀπαγορεύωμεν ἔάντε μὴ;
whether we forbid-(it) or not
 ἄλλο τι οὖν, ἔφη, καὶ σὺ οὕτω ποιήσεις· ὦν
other anything then he-said also you so will-do of-the-things-which
 ἐγὼ ἀπεῖπον, τούτων τι ἀποκρινῇ;
I forbade of-these one will-you-answer
 οὐκ ἂν θαυμάσαιμι, ἦν δ' ἐγώ· εἴ μοι σκεψαμένῳ οὕτω
not — I-would-wonder said and I if to-me having-considered so
 δόξειεν.
it-should-seem
 τί οὖν, ἔφη, ἂν ἐγὼ δείξω ἑτέραν ἀπόκρισιν παρὰ πάσας
what then he-said if I show another answer beside all
 ταύτας περὶ δικαιοσύνης, βελτίῳ τούτων; τί ἀξιοῖς
these about justice better than-these what do-you-deserve
 παθεῖν;
to-suffer

τί ἄλλο, ἦν δ' ἐγώ, ἢ ὅπερ προσήκει πάσχειν τῷ
what other said and I than what-very befits to-suffer the-(one)
 μὴ εἰδότε· προσήκει δέ που μαθεῖν παρὰ τοῦ εἰδότος·
not knowing befits and surely to-learn from the-(one) knowing
 καὶ ἐγὼ οὖν τοῦτο ἀξιῶ παθεῖν.

also I then this deserve to-suffer
 ἡδὺς γὰρ εἶ, ἔφη· ἀλλὰ πρὸς τῷ μαθεῖν καὶ ἀπότεισον
delightful for you-are he-said but besides the learning also pay
 ἀργύριον.

money
 οὐκοῦν ἐπειδάν μοι γένηται, εἶπον.

therefore when to-me it-comes I-said
 ἀλλ' ἔστιν, ἔφη ὁ Γλαύκων. ἀλλ' ἔνεκα ἀργυρίου, ὦ
but it-is-(there) said — Glaucon but for-the-sake of-money O
 Θρασύμαχε, λέγε· πάντες γὰρ ἡμεῖς Σωκράτει εἰσοίσομεν.

Thrasymachus speak all for we for-Socrates will-contribute

c πάνν γε οἶμαι, ἦ δ' ὅς· ἵνα Σωκράτης τὸ εἰωθὸς
certainly at-least I-think said and he so-that Socrates the usual
 διαπράξῃται· αὐτὸς μὲν μὴ ἀποκρίνηται, ἄλλου δ'
may-carry-out himself indeed not answer another but
 ἀποκρινομένου λαμβάνη λόγον καὶ ἐλέγχῃ.

answering may-take-up (the)-argument and refute

VIII • THE ADVANTAGE OF THE STRONGER

Socrates pleads that he cannot answer when he neither knows nor claims to know, and the company begs Thrasymachus to speak. Justice, he declares, is nothing but the advantage of the stronger. When Socrates jokes about the beef that strengthens Polydamas the pancratiast, he explains: each government, whether democracy, tyranny, or aristocracy, makes laws for its own advantage and calls obeying them just, so justice is everywhere the advantage of the established rule.

πῶς γὰρ ἄν, ἔφην ἐγώ, ὦ βέλτιστε, τὶς ἀποκρίναιτο 338
 how for — said I O best-(of-men) anyone would-answer
 πρῶτον μὲν μὴ εἰδὼς μηδὲ φάσκων εἰδέναι, ἔπειτα, εἴ
 first indeed not knowing nor claiming to-know then if
 τι καὶ οἶεται, περὶ τούτων ἀπειρημένον αὐτῷ εἴη
 something even he-thinks about these forbidden to-him were
 ὅπως μὴδὲν ἐρεῖ ὦν ἡγείται ὑπ' ἀνδρὸς οὐ φαύλου;
 that nothing he-shall-say of-what he-thinks by a-man not contemptible
 ἀλλὰ σὲ δὴ μᾶλλον εἰκὸς λέγειν· σὺ γὰρ δὴ φῆς
 but you indeed rather (it-is)-fitting to-speak you for indeed say
 εἰδέναι καὶ ἔχειν εἰπεῖν. μὴ οὖν ἄλλως ποίει, ἀλλὰ
 to-know and to-be-able to-say not then otherwise do but
 ἐμοί τε χαρίζου ἀποκρινόμενος καὶ μὴ φθονήσης καὶ
 me both oblige answering and not begrudge both
 Γλαύκωνα τόνδε διδάξαι καὶ τοὺς ἄλλους.
 Glaucon here to-teach and the others
 εἰπόντος δέ μου ταῦτα, ὃ τε Γλαύκων καὶ οἱ ἄλλοι b
 saying and (of)-me these-things — both Glaucon and the others
 ἐδέοντο αὐτοῦ μὴ ἄλλως ποιεῖν. καὶ ὁ Θρασύμαχος φανερός
 begged him not otherwise to-do and — Thrasymachus evident
 μὲν ἦν ἐπιθυμῶν εἰπεῖν ἵν' εὐδοκμήσειεν, ἡγούμενος ἔχειν
 indeed was desiring to-speak so-that he-might-win-credit thinking to-have
 ἀπόκρισιν παγκάλην· προσεποιεῖτο δὲ φιλονικεῖν πρὸς τὸ
 an-answer very-fine he-pretended but to-contend for the
 ἐμὲ εἶναι τὸν ἀποκρινόμενον. τελευτῶν δὲ συνεχώρησεν,
 me to-be the-(one) answering in-the-end but he-gave-in
 καῖπειτα, αὕτη δὴ, ἔφη, ἡ Σωκράτους σοφία· αὐτὸν μὲν
 and-then this-(is) indeed he-said the of-Socrates wisdom himself indeed
 μὴ ἐθέλειν διδάσκειν, παρὰ δὲ τῶν ἄλλων περιούντα
 not to-be-willing to-teach from but the others going-around
 μαρθάνειν καὶ τούτων μὴδὲ χάριν ἀποδιδόναι.
 to-learn and for-these not-even thanks to-return

ὅτι μὲν, ἦν δ' ἐγώ, μανθάνω παρὰ τῶν ἄλλων, ἀληθῆ
that indeed said and I I-learn from the others true-things
 εἶπες, ὦ Θρασύμαχε, ὅτι δὲ οὐ με φῆς χάριν ἐκτίνειν,
you-said O Thrasymachus that but not I you-say thanks to-pay
 ψεύδῃ· ἐκτίνω γὰρ ὅσῃ δύναμαι. δύναμαι δὲ ἐπαινεῖν
you-lie I-pay for as-much-as I-can I-can and to-praise
 μόνον· χρήματα γὰρ οὐκ ἔχω. ὥς δὲ προθύμως τοῦτο
only money for not I-have how and eagerly this
 δρῶ, ἐάν τις μοι δοκῇ εὖ λέγειν, εὖ εἶσῃ αὐτίκα
I-do if anyone to-me seems well to-speak well you-will-know at-once
 δὴ μάλα, ἐπειδὰν ἀποκρίνῃ· οἶμαι γάρ σε εὖ ἐρεῖν.

indeed very when you-answer I-think for you well to-be-going-to-speak
 αἶκουε δὴ, ἦ δ' ὅς. φημὶ γὰρ ἐγὼ εἶναι τὸ δίκαιον
listen indeed said and he say for I to-be the just
 οὐκ ἄλλο τι ἢ τὸ τοῦ κρείττονος συμφέρον. ἀλλὰ
not other anything than the of-the stronger advantage but
 τί οὐκ ἐπαινεῖς; ἀλλ' οὐκ ἐθελήσεις.
why not do-you-praise-(me) but not you-will-be-willing

d ἐὰν μάθω γε πρῶτον, ἔφην, τί λέγεις· νῦν γὰρ οὐπω
if I-learn at-least first I-said what you-mean now for not-yet
 οἶδα. τὸ τοῦ κρείττονος φῆς συμφέρον δίκαιον εἶναι.
I-know the of-the stronger you-say advantage just to-be
 καὶ τοῦτο, ὦ Θρασύμαχε, τί ποτε λέγεις; οὐ γάρ που
and this O Thrasymachus what ever do-you-mean not for surely
 τό γε τοιόνδε φῆς· εἰ Πουλυδάμας ἡμῶν κρείττων ὁ
— at-least the-following you-say if Polydamas than-us (is)-stronger the
 παγκρατιαστῆς καὶ αὐτῷ συμφέρει τὰ βόεια κρέα πρὸς
pancratiast and to-him it-is-advantageous the ox flesh for
 τὸ σῶμα, τοῦτο τὸ σιτίον εἶναι καὶ ἡμῖν τοῖς ἥττοσιν
the body this — food to-be also for-us the weaker
 ἐκείνου συμφέρον ἅμα καὶ δίκαιον.
than-him advantageous at-the-same-time and just

βδελυρὸς γὰρ εἶ, ἔφη, ὦ Σώκρατες, καὶ ταύτῃ
disgusting for you-are he-said O Socrates and in-this-way
 ὑπολαμβάνεις ἢ ἂν κακουργήσαις μάλιστα τὸν λόγον.
you-take-up in-which — you-could-damage most the argument
 οὐδαμῶς, ὦ ἄριστε, ἦν δ' ἐγώ· ἀλλὰ σαφέστερον εἰπὲ
in-no-way O best-(of-men) said and I but more-clearly say
 τί λέγεις.

what you-mean

εἰτ' οὐκ οἶσθ', ἔφη, ὅτι τῶν πόλεων αἱ μὲν
then not do-you-know he-said that of-the cities the-(ones) indeed
 τυραννοῦνται, αἱ δὲ δημοκρατοῦνται, αἱ δὲ
are-ruled-by-tyrants the-(ones) and are-ruled-democratically the-(ones) and
 ἀριστοκρατοῦνται;

are-ruled-aristocratically

πῶς γὰρ οὔ;

how for not

οὐκοῦν τοῦτο κρατεῖ ἐν ἐκάστῃ πόλει, τὸ ἄρχον;
therefore this holds-power in each city the ruling-(element)
 πάνυ γε.

certainly at-least

τίθεται δέ γε τοὺς νόμους ἐκάστη ἢ ἀρχὴ πρὸς τὸ
lays-down and at-least the laws each — government with-a-view-to the
 αὐτῇ συμφέρον, δημοκρατία μὲν δημοκρατικούς, τυραννὶς
for-itself advantage democracy indeed democratic-(laws) tyranny
 δὲ τυραννικούς, καὶ αἱ ἄλλαι οὕτως· θέμεναι
and tyrannical and the others so having-laid-(them)-down
 δὲ ἀπέφηναν τοῦτο δίκαιον τοῖς ἀρχομένοις εἶναι,
and they-have-declared this just for-the ruled to-be
 τὸ σφίσι συμφέρον, καὶ τὸν τούτου ἐκβαίνοντα
the for-themselves advantage and the-(one) from-this departing
 κολάζουσιν ὡς παρανομοῦντά τε καὶ ἀδικοῦντα.
they-punish as breaking-the-law both and doing-wrong

339 τοῦτ' οὖν ἐστίν, ὦ βέλτιστε, ὃ λέγω ἐν ἀπάσαις ταῖς
this then is O best-(of-men) what I-mean in all the
 πόλεσιν ταὐτὸν εἶναι δίκαιον, τὸ τῆς καθεστηκυίας ἀρχῆς
cities the-same to-be just the of-the established government
 συμφέρον· αὕτη δέ που κρατεῖ, ὥστε συμβαίνει τῷ
advantage this and surely holds-power so-that it-follows for-the-(one)
 ὀρθῶς λογιζομένῳ πανταχοῦ εἶναι τὸ αὐτὸ δίκαιον, τὸ
rightly reasoning everywhere to-be the same just the
 τοῦ κρείττονος συμφέρον.
of-the stronger advantage

IX · RULERS WHO ERR

Socrates grants that justice is something advantageous but questions the words "of the stronger." Rulers can err, and when they make laws against their own advantage, subjects who justly obey do what harms the stronger. Polemarchus calls the refutation plain, and Clitophon suggests that Thrasymachus meant what the stronger believes to be to his advantage. Thrasymachus refuses the rescue and asks whether Socrates would call a man stronger at the moment he errs.

νῦν, ἦν δ' ἐγώ, ἔμαθον ὃ λέγεις· εἰ δὲ ἀληθὲς
now said and I I-have-learned what you-mean whether but true
 ἢ μή, πειράσομαι μαθεῖν. τὸ συμφέρον μὲν οὖν, ὦ
or not I-will-try to-learn the advantage indeed then O
 Θρασύμαχε, καὶ σὺ ἀπεκρίνω δίκαιον εἶναι — καίτοι
Thrasymachus also you answered just to-be and-yet
 ἔμοιγε ἀπηγόρευες ὅπως μὴ τοῦτο ἀποκρινοίμην —
to-me-at-least you-forbade that not this I-should-answer
 πρόσεστιν δὲ δὴ αὐτόθι τὸ τοῦ κρείττονος.
there-is-added but indeed there the of-the stronger

b μικρά γε ἴσως, ἔφη, προσθήκη.
small at-least perhaps be-said addition

οὐπω δηλον οὐδ' εἰ μεγάλη· ἀλλ' ὅτι μὲν τοῦτο
 not-yet (it-is)-clear even whether large but that indeed this
 σκεπτέον εἰ ἀληθὴ λέγεις, δηλον. ἐπειδὴ γὰρ
 must-be-considered whether true-things you-say (is)-clear since for
 συμφέρον γέ τι εἶναι καὶ ἐγὼ ὁμολογῶ τὸ δίκαιον,
 advantageous at-least something to-be also I agree the just
 σὺ δὲ προστιθεῖς καὶ αὐτὸ φῆς εἶναι τὸ τοῦ
 you but add and it you-say to-be the-(advantage) of-the
 κρείττονος, ἐγὼ δὲ ἀγνοῶ, σκεπτέον δῆ.
 stronger I but do-not-know it-must-be-considered indeed
 σκόπει, ἔφη.

consider he-said
 ταῦτ' ἔσται, ἦν δ' ἐγώ. καί μοι εἰπέ· οὐ καὶ πείθεσθαι
 these-things it-shall-be said and I and to-me tell not also to-obey
 μέντοι τοῖς ἄρχουσιν δίκαιον φῆς εἶναι;
 indeed the rulers just do-you-say to-be
 ἔγωγε.

I-at-least

πότερον δὲ ἀναμάρτητοί εἰσιν οἱ ἄρχοντες ἐν ταῖς πόλεσιν
 whether and infallible are the rulers in the cities
 ἐκάσταις ἢ οἰοί τι καὶ ἀμαρτεῖν;

each or such-as something also to-err
 πάντως που, ἔφη, οἰοί τι καὶ ἀμαρτεῖν.

by-all-means surely he-said such-as something also to-err
 οὐκοῦν ἐπιχειροῦντες νόμους τιθέναι τοὺς μὲν ὀρθῶς
 therefore attempting laws to-lay-down the-(ones) indeed rightly
 τιθέασιν, τοὺς δὲ τινὰς οὐκ ὀρθῶς;
 they-lay-down the-(ones) and some not rightly

οἶμαι ἔγωγε.

I-think I-at-least

τὸ δὲ ὀρθῶς ἄρα τὸ τὰ συμφέροντά ἐστι τίθεσθαι
the and rightly then the the advantageous-(things) is to-lay-down
 ἑαυτοῖς, τὸ δὲ μὴ ὀρθῶς ἀσύμφορα; ἢ πῶς λέγεις;
for-themselves the and not rightly disadvantageous-(things) or how do-you-mean
 οὕτως.

so

ἂ δ' ἂν θῶνται ποιητέον τοῖς ἀρχομένοις, καὶ τοῦτό
what and — they-lay-down must-be-done by-the ruled and this
 ἐστι τὸ δίκαιον;

is the just

πῶς γὰρ οὐ;

how for not

d οὐ μόνον ἄρα δίκαιόν ἐστιν κατὰ τὸν σὸν λόγον τὸ
not only then just it-is according-to — your argument the
 τοῦ κρείττονος συμφέρον ποιεῖν ἀλλὰ καὶ τοῦναντίον, τὸ
of-the stronger advantage to-do but also the-opposite the
 μὴ συμφέρον.

not advantageous

τί λέγεις σύ; ἔφη.

what say you he-said

ἂ σὺ λέγεις, ἔμοιγε δοκῶ σκοπῶμεν δὲ βέλτιον. οὐχ
what you say to-me-at-least I-seem let-us-examine but better not
 ὡμολόγηται τοὺς ἄρχοντας τοῖς ἀρχομένοις προστάττοντας
has-it-been-agreed (that)-the rulers the ruled ordering

ποιεῖν ἅττα ἐνίοτε διαμαρτάνειν τοῦ ἑαυτοῖς βελτίστου,
to-do some-things sometimes to-miss the for-themselves best

ἂ δ' ἂν προστάττωσιν οἱ ἄρχοντες δίκαιον εἶναι τοῖς
what and — order the rulers just to-be for-the
 ἀρχομένοις ποιεῖν; ταῦτ' οὐχ ὡμολόγηται;

ruled to-do these-things not has-it-been-agreed

οἶμαι ἔγωγε, ἔφη.

I-think I-at-least he-said

οἷον τοῖνυν, ἦν δ' ἐγώ, καὶ τὸ ἀσύμφορα ποιεῖν e
think then said and I also the disadvantageous-(things) to-do

τοῖς ἄρχουσί τε καὶ κρείττοσι δίκαιον εἶναι ὡμολογήσθαι
for-the rulers both and stronger just to-be to-have-been-agreed

σοι, ὅταν οἱ μὲν ἄρχοντες ἄκοντες κακὰ αὐτοῖς
by-you whenever the indeed rulers unwillingly bad-(things) for-themselves

προσάττωσιν, τοῖς δὲ δίκαιον εἶναι φῆς ταῦτα
order for-the-(others) and just to-be you-say these-things

ποιεῖν ἃ ἐκεῖνοι προσέταξαν — ἄρα τότε, ὦ σοφώτατε
to-do which they ordered then at-that-time O wisest

Θρασύμαχε, οὐκ ἀναγκαῖον συμβαίνειν αὐτὸ οὕτωςί,
Thrasymachus not (is-it)-necessary to-follow (that)-it thus

δίκαιον εἶναι ποιεῖν τὸναντίον ἢ ὃ σὺ λέγεις; τὸ
just to-be to-do the-opposite than what you say the

γὰρ τοῦ κρείττονος ἀσύμφορον δῆπου προσάττεται τοῖς
for of-the stronger disadvantage surely is-ordered for-the

ἥττοσιν ποιεῖν.

weaker to-do

ναὶ μὰ Δί', ἔφη, ὦ Σώκρατες, ὁ Πολέμαρχος, σαφέστατά 340
yes by Zeus said O Socrates — Polemarchus most-clearly

γέ.

at-least

ἐὰν σύ γ', ἔφη, αὐτῷ μαρτυρήσης, ὁ Κλειτοφῶν
if you at-least said for-him bear-witness — Clitophon

ὑπολαβών.

taking-up-(the-word)

καὶ τί, ἔφη, δεῖται μάρτυρος; αὐτὸς γὰρ Θρασύμαχος
and what he-said does-it-need of-a-witness himself for Thrasymachus

ὁμολογεῖ τοὺς μὲν ἄρχοντας ἐνίοτε ἑαυτοῖς κακὰ
agrees the indeed rulers sometimes for-themselves bad-(things)

προσάττειν, τοῖς δὲ δίκαιον εἶναι ταῦτα ποιεῖν.
to-order for-the-(others) and just to-be these-things to-do

τὸ γὰρ τὰ κελεύόμενα ποιῆν, ὦ Πολέμαρχε, ὑπὸ τῶν
the for the (things)-commanded to-do O Polemarchus by the
 ἀρχόντων δίκαιον εἶναι ἔθετο Θρασύμαχος.

rulers just to-be laid-down Thrasymachus

b καὶ γὰρ τὸ τοῦ κρείττονος, ὦ Κλειτοφῶν, συμφέρον δίκαιον
also for the of-the stronger O Clitophon advantage just
 εἶναι ἔθετο. ταῦτα δὲ ἀμφότερα θέμενος ὁμολόγησεν

to-be he-laid-down these-things and both having-laid-down he-agreed

αὐτὸς ἐνίοτε τοὺς κρείττους τὰ αὐτοῖς ἀσύμφορα
in-turn sometimes the stronger the for-themselves disadvantageous-(things)
 κελεύειν τοὺς ἥττους τε καὶ ἀρχομένους ποιῆν. ἐκ δὲ
to-command the weaker both and ruled to-do from and
 τούτων τῶν ὁμολογιῶν οὐδὲν μᾶλλον τὸ τοῦ κρείττονος
these — agreements in-no-way more the of-the stronger
 συμφέρον δίκαιον ἂν εἴη ἢ τὸ μὴ συμφέρον.

advantage just — would-be than the not advantageous

ἀλλ', ἔφη ὁ Κλειτοφῶν, τὸ τοῦ κρείττονος συμφέρον ἔλεγεν
but said — Clitophon the of-the stronger advantage he-meant
 ὃ ἡγοῖτο ὁ κρείττων αὐτῷ συμφέρειν· τοῦτο ποιητέον
what thought the stronger for-himself to-be-advantageous this must-be-done
 εἶναι τῷ ἥττονι, καὶ τὸ δίκαιον τοῦτο ἐτίθετο.

to-be by-the weaker and the just this he-was-laying-down

ἀλλ' οὐχ οὕτως, ἦ δ' ὅς ὁ Πολέμαρχος, ἐλέγετο.

but not so said and he — Polemarchus it-was-said

c οὐδέν, ἦν δ' ἐγώ, ὦ Πολέμαρχε, διαφέρει, ἀλλ' εἰ νῦν οὕτω
nothing said and I O Polemarchus it-matters but if now so
 λέγει Θρασύμαχος, οὕτως αὐτοῦ ἀποδεχώμεθα. καὶ μοι εἰπέ,

says Thrasymachus so from-him let-us-accept-(it) and to-me tell

ὦ Θρασύμαχε· τοῦτο ἦν ὃ ἐβούλου λέγειν τὸ δίκαιον,
O Thrasymachus this was-(it) what you-wanted to-say the just

τὸ τοῦ κρείττονος συμφέρον δοκοῦν εἶναι τῷ κρείττονι,
the of-the stronger advantage seeming to-be to-the stronger
 ἐάντε συμφέρῃ ἐάντε μή; οὕτω σε φῶμεν λέγειν;
whether it-is-advantageous or not so (that)-you shall-we-say speak
 ἥκιστά γε, ἔφη· ἀλλὰ κρείττω με οἶει καλεῖν
least at-least he-said but stronger (that)-I do-you-think call
 τὸν ἑξαμαρτάνοντα ὅταν ἑξαμαρτάνῃ;
the-(one) erring whenever he-errs
 ἔγωγε, εἶπον, ὥμην σε τοῦτο λέγειν ὅτε τοὺς ἄρχοντας
I-at-least I-said I-thought (that)-you this to-mean when the rulers
 ὠμολόγεις οὐκ ἀναμαρτήτους εἶναι ἀλλὰ τι καὶ
you-agreed not infallible to-be but something also
 ἑξαμαρτάνειν.
to-err

X • THE RULER IN THE PRECISE SENSE

Thrasymachus calls Socrates a quibbler: no one calls a doctor a doctor in respect of his mistakes. Speaking precisely, no craftsman errs insofar as he is a craftsman, since he errs only when his knowledge fails, and the ruler as ruler never errs and always enacts what is best for himself. Pressed to say which sense he means, Thrasymachus chooses the most precise and dares Socrates to quibble; Socrates asks whether he thinks him mad enough to shave a lion, and Thrasymachus retorts that he just tried.

συκοφάντης γὰρ εἶ, ἔφη, ὦ Σώκρατες, ἐν τοῖς λόγοις· d
a-pettifogger for you-are he-said O Socrates in the arguments
 ἐπεὶ αὐτίκα ἰατρὸν καλεῖς σὺ τὸν ἑξαμαρτάνοντα περὶ
since for-instance a-doctor call you the-(one) erring about
 τοὺς κάμνοντας κατ' αὐτὸ τοῦτο ὃ ἑξαμαρτάνει; ἢ
the sick in-respect-of very this in-which he-errs or

λογιστικόν, ὃς ἂν ἐν λογισμῷ ἀμαρτάνῃ, τότε ὅταν
a-calculator who — in calculation errs at-the-time whenever
 ἀμαρτάνῃ, κατὰ ταύτην τὴν ἀμαρτίαν; ἀλλ' οἶμαι λέγομεν
he-errs in-respect-of this — error but I-think we-speak
 τῷ ῥήματι οὕτως, ὅτι ὁ ἰατρὸς ἐξήμαρτεν καὶ ὁ λογιστὴς
in-the expression so that the doctor erred and the calculator
 ἐξήμαρτεν καὶ ὁ γραμματιστής· τὸ δ' οἶμαι ἕκαστος
erred and the schoolmaster the-(fact) but I-think each
 τούτων, καθ' ὅσον τοῦτ' ἔστιν ὃ προσαγορεύομεν αὐτόν,
of-these in-so far-as this he-is which we-call him
 οὐδέποτε ἀμαρτάνει· ὥστε κατὰ τὸν ἀκριβῆ λόγον, ἐπειδὴ
never errs so-that according-to the precise account since
 καὶ σὺ ἀκριβολογῇ, οὐδεὶς τῶν δημιουργῶν ἀμαρτάνει.
also you speak-precisely none of-the craftsmen errs
 ἐπιλειπούσης γὰρ ἐπιστήμης ὁ ἀμαρτάνων ἀμαρτάνει, ἐν
failing for knowledge the-(one) erring errs in
 ᾧ οὐκ ἔστι δημιουργός· ὥστε δημιουργὸς ἢ σοφὸς ἢ
that-in-which not he-is a-craftsman so-that craftsman or wise-(man) or
 ἄρχων οὐδεὶς ἀμαρτάνει τότε ὅταν ἄρχων ᾖ, ἀλλὰ πᾶς
ruler none errs at-the-time whenever ruler he-is but everyone
 γ' ἂν εἴποι ὅτι ὁ ἰατρὸς ἤμαρτεν καὶ ὁ ἄρχων ἤμαρτεν.
at-least — would-say that the doctor erred and the ruler erred
 341 τοιοῦτον οὖν δὴ σοὶ καὶ ἐμὲ ὑπόλαβε νυνδὴ
such then indeed for-you also me take-(it) just-now
 ἀποκρίνεσθαι· τὸ δὲ ἀκριβέστατον ἐκεῖνο τυγχάνει ὄν,
to-be-answering the and most-precise that happens to-be
 τὸν ἄρχοντα, καθ' ὅσον ἄρχων ἐστίν, μὴ ἀμαρτάνειν,
the ruler in-so far-as ruler he-is not to-err
 μὴ ἀμαρτάνοντα δὲ τὸ αὐτῷ βέλτιστον τίθεσθαι, τοῦτο
not erring and the for-himself best to-lay-down this

δὲ τῷ ἀρχομένῳ ποιητέον. ὥστε ὅπερ ἐξ ἀρχῆς
and by-the ruled to-be-done so-that what-very from the-beginning
 ἔλεγον δίκαιον λέγω, τὸ τοῦ κρείττονος ποιεῖν συμφέρον.

I-was-saying just I-call the of-the stronger to-do advantage
 εἶεν, ἦν δ' ἐγώ, ὦ Θρασύμαχε· δοκῶ σοι συκοφαντεῖν;
well said and I O Thrasymachus do-I-seem to-you to-be-pettifogging
 πάνυ μὲν οὖν, ἔφη.

certainly indeed then he-said

οἶει γάρ με ἐξ ἐπιβουλῆς ἐν τοῖς λόγοις
do-you-think for (that)-I from design in the arguments
 κακουργούντά σε ἐρέσθαι ὡς ἡρόμην;

doing-harm you asked as I-asked

εἰ μὲν οὖν οἶδα, ἔφη. καὶ οὐδέν γέ σοι πλέον ἔσται·
well indeed then I-know he-said and nothing at-least to-you more will-be
 οὔτε γὰρ ἂν με λάθοις κακουργῶν, οὔτε μὴ

neither for — me you-could-escape-the-notice-of doing-harm nor not
 λαθῶν βιάσασθαι τῷ λόγῳ δύναιο.

escaping-notice to-overpower-(me) in-the argument you-could

οὐδέ γ' ἂν ἐπιχειρήσαιμι, ἦν δ' ἐγώ, ὦ μακάριε. ἀλλ'
not-even at-least — I-would-attempt said and I O blessed-(sir) but
 ἵνα μὴ αὖθις ἡμῖν τοιοῦτον ἐγγένηται, διόρισαι ποτέρως

so-that not again for-us such-a-thing happen define in-which-way
 λέγεις τὸν ἄρχοντά τε καὶ τὸν κρείττονα, τὸν ὡς ἔπος
you-mean the ruler both and the stronger the-(one) so a-word

εἰπεῖν ἢ τὸν ἀκριβεῖ λόγῳ, ὃ νυνδὴ ἔλεγες, οὐ τὸ
to-say or the-(one) in-precise account what just-now you-were-saying whose the
 συμφέρον κρείττονος ὄντος δίκαιον ἔσται τῷ ἥττονι ποιεῖν.

advantage stronger being just will-be for-the weaker to-do

τὸν τῷ ἀκριβεστάτῳ, ἔφη, λόγῳ ἄρχοντα ὄντα. πρὸς
the-(one) in-the most-precise he-said account ruler being against
 ταῦτα κακούργει καὶ συκοφάντει, εἴ τι δύνασαι — οὐδέν
this do-harm and pettifog if at-all you-can nothing
 σου παρίεμαι — ἀλλ' οὐ μὴ οἶός τ' ἦς.
from-you I-beg-off but not — able — you-will-be

οἶει γὰρ ἂν με, εἶπον, οὕτω μανῆναι ὥστε ξυρεῖν
do-you-think for would (that)-I I-said so to-go-mad as to-shave
 ἐπιχειρεῖν λέοντα καὶ συκοφαντεῖν Θρασύμαχον;
to-attempt a-lion and to-pettifog-against Thrasymachus
 νῦν γοῦν, ἔφη, ἐπεχείρησας, οὐδέν ὦν καὶ ταῦτα.
now at-any-rate he-said you-attempted nothing being even in-this

XI · EVERY ART SERVES ITS OBJECT

Is the doctor in the precise sense a money-maker or a carer for the sick, the pilot a sailor or a ruler of sailors? Each art exists to supply what its object lacks, as medicine was invented because the body is deficient, while the precise art itself lacks nothing. Arts rule what they serve, so no knowledge seeks the advantage of the stronger but that of the weaker it rules, and no ruler as ruler looks to his own advantage.

ἄδην, ἦν δ' ἐγώ, τῶν τοιούτων. ἀλλ' εἰπέ μοι ὁ τῷ
enough said and I — of-such-things but tell me the in-the
 ἀκριβεῖ λόγῳ ἱατρός, ὃν ἄρτι ἔλεγες, πότερον
precise account doctor whom just-now you-were-speaking-of whether
 χρηματιστῆς ἐστὶν ἢ τῶν καμνόντων θεραπευτῆς; καὶ
a-money-maker is or of-the sick a-carer and
 λέγε τὸν τῷ ὄντι ἱατρὸν ὄντα.
speak-of the-(one) in reality a-doctor being
 τῶν καμνόντων, ἔφη, θεραπευτῆς.
of-the sick he-said a-carer

τί δὲ κυβερνήτης; ὁ ὀρθῶς κυβερνήτης ναυτῶν
what and pilot the-(one) rightly pilot of-sailors

ἄρχων ἐστὶν ἢ ναύτης;

a-ruler is or a-sailor

ναυτῶν ἄρχων.

of-sailors a-ruler

οὐδὲν οἶμαι τοῦτο ὑπολογιστέον, ὅτι πλεῖ ἐν τῇ νηί, d

in-no-way I-think this must-be-taken-into-account that he-sails in the ship

οὐδ' ἐστὶν κλητέος ναύτης· οὐ γὰρ κατὰ τὸ πλεῖν

nor he-is to-be-called a-sailor not for by-reason-of the sailing

κυβερνήτης καλεῖται, ἀλλὰ κατὰ τὴν τέχνην καὶ τὴν

pilot he-is-called but by-reason-of the art and the

τῶν ναυτῶν ἀρχήν.

of-the sailors rule

ἀληθῆ, ἔφη.

true-things he-said

οὐκοῦν ἐκάστω τούτων ἔστιν τι συμφέρον;

therefore for-each of-these there-is some advantage

πάνυ γε.

certainly at-least

οὐ καὶ ἡ τέχνη, ἣν δ' ἐγώ, ἐπὶ τούτῳ πέφυκεν, ἐπὶ

not also the art said and I for this exists-by-nature for

τῷ τὸ συμφέρον ἐκάστω ζητεῖν τε καὶ ἐκπορίζειν;

the the advantage for-each to-seek both and to-provide

ἐπὶ τούτῳ, ἔφη.

for this he-said

ἄρ' οὖν καὶ ἐκάστη τῶν τεχνῶν ἔστιν τι συμφέρον ἄλλο

so then also for-each of-the arts is-there some advantage other

ἢ ὅτι μάλιστα τέλειαν εἶναι;

than as much-as-possible perfect to-be

πῶς τοῦτο ἐρωτᾷς;

how this do-you-ask

ὥσπερ, ἔφην ἐγώ, εἴ με ἔροιο εἰ ἔξαρκεὶ σώματι εἶναι
just-as said I if me you-asked whether it-suffices for-a-body to-be
 σώματι ἢ προσδεῖται τινος, εἵπομ' ἂν ὅτι παντάπασιν
a-body or it-needs-in-addition something I-would-say — that altogether
 μὲν οὖν προσδεῖται. διὰ ταῦτα καὶ ἡ τέχνη ἐστὶν ἡ
indeed then it-needs because-of these-things also the art is the
 ἱατρικὴ νῦν ἠύρημένη, ὅτι σώμά ἐστιν πονηρὸν καὶ οὐκ
medical now discovered because body is bad and not
 ἔξαρκεὶ αὐτῷ τοιούτῳ εἶναι. τούτῳ οὖν ὅπως ἐκπορίζῃ
it-suffices for-it such to-be for-this then in-order-that it-may-provide
 τὰ συμφέροντα, ἐπὶ τούτῳ παρεσκευάσθη ἡ τέχνη. ἥ
the advantageous-(things) for this was-devised the art truly
 ὀρθῶς σοι δοκῶ, ἔφην, ἂν εἰπεῖν οὕτω λέγων, ἢ οὐ;
rightly to-you do-I-seem I-said would to-speak so saying or not
 ὀρθῶς, ἔφη.
rightly he-said

342 τί δὲ δῆ; αὐτὴ ἡ ἱατρικὴ ἐστὶν πονηρά, ἢ ἄλλη τις τέχνη
what and indeed itself — medicine is bad or other any art
 ἔσθ' ὅτι προσδεῖται τινος ἀρετῆς — ὥσπερ ὀφθαλμοὶ ὀψεως
is-it that it-needs some virtue just-as eyes sight
 καὶ ὠτα ἀκοῆς καὶ διὰ ταῦτα ἐπ' αὐτοῖς δεῖ τινος
and ears hearing and because-of these-things over them there-is-need of-some
 τέχνης τῆς τὸ συμφέρον εἰς αὐτὰ ταῦτα σκευομένης τε
art the-(one) the advantage for very these to-consider both
 καὶ ἐκποριούσης — ἄρα καὶ ἐν αὐτῇ τῇ τέχνῃ ἐνι τις
and to-provide then also in itself the art is-there some
 πονηρία, καὶ δεῖ ἐκάστη τέχνῃ ἄλλης τέχνης ἥτις αὐτῇ
defect and there-is-need for-each art of-another art which for-it
 τὸ συμφέρον σκέπεται, καὶ τῇ σκοπομένη ἐτέρας
the advantage will-consider and for-the-(one) considering of-another
 αὐτῇ τοιαύτης, καὶ τοῦτ' ἔστιν ἀπέραντον; ἢ αὐτὴ αὐτῇ τὸ
again such and this is endless or itself for-itself the

συμφέρον σκέψεται; ἢ οὔτε αὐτῆς οὔτε ἄλλης προσδεῖται
advantage will-consider or neither itself nor another does-it-need
 ἐπὶ τὴν αὐτῆς πονηρίαν τὸ συμφέρον σκοπεῖν· οὔτε γὰρ
against — its-own defect the advantage to-consider neither for
 πονηρία οὔτε ἀμαρτία οὐδεμία οὐδεμιᾶ τέχνη πάρεστιν,
defect nor error any in-any art is-present
 οὐδὲ προσήκει τέχνη ἄλλω τὸ συμφέρον ζητεῖν ἢ ἐκείνῳ
nor it-is-fitting for-an-art for-another the advantage to-seek than for-that
 οὗ τέχνη ἐστίν, αὐτὴ δὲ ἀβλαβὴς καὶ ἀκέραιός ἐστιν
of-which art it-is itself and unbarred and pure is
 ὀρθὴ οὖσα, ἥσπερ ἂν ἡ ἐκάστη ἀκριβὴς ὅλη ἢ ἵππερ ἐστίν;
right being as-long-as — it-is each precise whole which-very it-is
 καὶ σκόπει ἐκείνῳ τῷ ἀκριβεῖ λόγῳ· οὕτως ἢ ἄλλως ἔχει;
and consider in-that — precise account so or otherwise is-it
 οὕτως, ἔφη, φαίνεται.

so he-said it-appears

οὐκ ἄρα, ἦν δ' ἐγώ, ἰατρικὴ ἰατρικῇ τὸ συμφέρον σκοπεῖ
not then said and I medicine for-medicine the advantage considers
 ἀλλὰ σώματι.

but for-body

ναί, ἔφη.

yes he-said

οὐδὲ ἵππικὴ ἵππικῇ ἀλλ' ἵπποις· οὐδὲ ἄλλῃ τέχνη
nor horsemanship for-horsemanship but for-horses nor other art
 οὐδεμία ἐαυτῇ — οὐδὲ γὰρ προσδεῖται — ἀλλ' ἐκείνῳ
any for-itself not-even for it-needs-(to) but for-that
 οὗ τέχνη ἐστίν.

of-which art it-is

φαίνεται, ἔφη, οὕτως.

it-appears he-said so

ἀλλὰ μὴν, ὦ Θρασύμαχε, ἄρχουσί γε αἱ τέχναι καὶ
but indeed O Thrasymachus rule at-least the arts and
 κρατοῦσιν ἐκείνου οὐπὲρ εἰσιν τέχναι.

hold-power-over that of-which-very they-are arts
 συνεχώρησεν ἐνταῦθα καὶ μάλα μόγισ.
he-conceded here even very reluctantly

d οὐκ ἄρα ἐπιστήμη γε οὐδεμία τὸ τοῦ κρείττονος
not then knowledge at-least any the of-the stronger
 συμφέρον σκοπεῖ οὐδ' ἐπιτάττει, ἀλλὰ τὸ τοῦ
advantage considers nor enjoins but the-(advantage) of-the
 ἥττονός τε καὶ ἀρχομένου ὑπὸ ἑαυτῆς.

weaker both and ruled by itself
 συνωμολόγησε μὲν καὶ ταῦτα τελευτῶν, ἐπεχείρει δὲ
he-agreed indeed also to-these-things in-the-end he-tried but
 περὶ αὐτὰ μάχεσθαι· ἐπειδὴ δὲ ὡμολόγησεν, ἄλλο τι
about them to-fight when and he-agreed other anything
 οὖν, ἦν δ' ἐγώ, οὐδὲ ἰατρός οὐδεὶς, καθ' ὅσον ἰατρός, τὸ
then said and I not-even doctor any in-so far-as doctor the
 τῷ ἰατρῷ συμφέρον σκοπεῖ οὐδ' ἐπιτάττει, ἀλλὰ τὸ
for-the doctor advantage considers nor enjoins but the-(advantage)
 τῷ κάμνοντι; ὡμολόγηται γὰρ ὁ ἀκριβὴς ἰατρός σωματῶν
for-the sick it-has-been-agreed for the precise doctor of-bodies
 εἶναι ἄρχων ἀλλ' οὐ χρηματιστής. ἢ οὐχ ὡμολόγηται;
to-be a-ruler but not a-money-maker or not has-it-been-agreed
 συνέφη.

he-assented
 οὐκοῦν καὶ ὁ κυβερνήτης ὁ ἀκριβὴς ναυτῶν εἶναι ἄρχων
therefore also the pilot the precise of-sailors to-be a-ruler
 ἀλλ' οὐ ναύτης;
but not a-sailor

e ὡμολόγηται.
it-has-been-agreed

οὐκ ἄρα ὃ γε τοιοῦτος κυβερνήτης τε καὶ ἄρχων
 not then — at-least such pilot both and ruler
 τὸ τῷ κυβερνήτῃ συμφέρον σκέπεται τε καὶ προστάζει,
 the for-the pilot advantage will-consider both and will-order
 ἀλλὰ τὸ τῷ ναύτῃ τε καὶ ἀρχομένῳ.
 but the-(advantage) for-the sailor both and ruled
 συνέφησε μόγῃς.
 he-assented reluctantly
 οὐκοῦν, ἦν δ' ἐγώ, ὦ Θρασύμαχε, οὐδὲ ἄλλος οὐδεὶς ἐν
 therefore said and I O Thrasymachus not other anyone in
 οὐδεμιᾷ ἀρχῇ, καθ' ὅσον ἄρχων ἐστίν, τὸ αὐτῷ συμφέρον
 any rule in-so far-as ruler he-is the for-himself advantage
 σκοπεῖ οὐδ' ἐπιτάττει, ἀλλὰ τὸ τῷ ἀρχομένῳ καὶ
 considers nor enjoins but the-(advantage) for-the ruled and
 ᾧ ἂν αὐτὸς δημιουργῇ, καὶ πρὸς ἐκεῖνο βλέπων καὶ
 for-whom — he-himself works and to that looking and
 τὸ ἐκείνῳ συμφέρον καὶ πρέπον, καὶ λέγει ἃ λέγει καὶ
 the for-that advantageous and fitting both he-says what he-says and
 ποιεῖ ἃ ποιεῖ ἅπαντα.
 does what he-does all

XII • THRASYMACHUS' SPEECH

Instead of answering, Thrasymachus asks whether Socrates has a nurse, since she lets him snivel when he cannot tell sheep from shepherd: shepherds fatten their flocks for their own good, and so do rulers. Justice is another's good and a loss to its practitioner, while the unjust man gains everywhere, in contracts, taxes, and office, and complete injustice, tyranny, is called blessed. He wants to leave after his speech, but the company holds him, and Socrates insists that how to live is no small question.

- 343 ἐπειδὴ οὖν ἐνταῦθα ἤμεν τοῦ λόγου καὶ πᾶσι καταφανὲς
when then at-this-point we-were of-the argument and to-all evident
 ἦν ὅτι ὁ τοῦ δικαίου λόγος εἰς τοῦναντίον περιεστῆκει,
it-was that the of-the just account into the-opposite had-turned-around
 ὁ Θρασύμαχος ἀντὶ τοῦ ἀποκρίνεσθαι, εἰπέ μοι, ἔφη,
 — *Thrasymachus instead of-the answering tell me he-said*
 ὦ Σώκρατες, τίτθῃ σοι ἔστιν;
O Socrates a-nurse to-you is-there
 τί δέ; ἦν δ' ἐγώ· οὐκ ἀποκρίνεσθαι χρῆν μᾶλλον ἢ
what and said and I not to-answer ought-(you) rather than
 τοιαῦτα ἐρωτᾶν;
such-things to-ask
 ὅτι τοί σε, ἔφη, κορυζῶντα περιορᾷ καὶ οὐκ ἀπομύττει
because you-know you he-said sniveling she-overlooks and not wipes-(your)-nose
 δεόμενον, ὅς γε αὐτῇ οὐδὲ πρόβατα οὐδὲ ποιμένα
needing-(it) (you)-who at-least for-her not-even sheep nor shepherd
 γινώσκεις.
recognize
 ὅτι δὴ τί μάλιστα; ἦν δ' ἐγώ.
because indeed what especially said and I
- b ὅτι οἶει τοὺς ποιμένας ἢ τοὺς βουκόλους τὸ τῶν
because you-think the shepherds or the cowherds the of-the
 προβάτων ἢ τὸ τῶν βοῶν ἀγαθὸν σκοπεῖν καὶ παχύνειν
sheep or the of-the cattle good to-consider and to-fatten
 αὐτοὺς καὶ θεραπεύειν πρὸς ἄλλο τι βλέποντας ἢ τὸ
them and to-tend to other something looking than the
 τῶν δεσποτῶν ἀγαθὸν καὶ τὸ αὐτῶν, καὶ δὴ καὶ
of-the masters good and the-(good) of-themselves and indeed also
 τοὺς ἐν ταῖς πόλεσιν ἄρχοντας, οἳ ὡς ἀληθῶς ἄρχουσιν,
the in the cities rulers who as truly rule
 ἄλλως πως ἤγῃ διανοεῖσθαι πρὸς τοὺς ἀρχομένους ἢ
otherwise somehow you-think to-be-minded toward the ruled than

ὥσπερ ἂν τις πρὸς πρόβατα διατεθείη, καὶ ἄλλο τι
just-as — one toward sheep would-be-disposed and other anything
 σκοπεῖν αὐτοὺς διὰ νυκτὸς καὶ ἡμέρας ἢ τοῦτο, ὅθεν
to-consider (that)-they through night and day than this whence
 αὐτοὶ ὠφελήσονται. καὶ οὕτω πόρρω εἰ περὶ τε
they-themselves will-profit and so far you-are about both
 τοῦ δικαίου καὶ δικαιοσύνης καὶ ἀδίκου τε καὶ ἀδικίας,
the just and justice and unjust both and injustice
 ὥστε ἀγνοεῖς ὅτι ἡ μὲν δικαιοσύνη καὶ τὸ δίκαιον
so-that you-do-not-know that the indeed justice and the just
 ἀλλότριον ἀγαθὸν τῷ ὄντι, τοῦ κρείττονός τε καὶ ἄρχοντος
another's good in reality of-the stronger both and ruling
 συμφέρον, οἰκεία δὲ τοῦ πειθομένου τε καὶ ὑπηρετοῦντος
advantage one's-own but of-the obeying both and serving
 βλάβη, ἡ δὲ ἀδικία τὸναντίον, καὶ ἄρχει τῶν ὡς ἀληθῶς
harm the but injustice the-opposite and rules the as truly
 εὐηθικῶν τε καὶ δικαίων, οἱ δ' ἀρχόμενοι ποιοῦσιν τὸ
simple both and just the and ruled do the
 ἐκείνου συμφέρον κρείττονος ὄντος, καὶ εὐδαίμονα ἐκείνον
of-that-(one) advantage stronger being and happy him
 ποιοῦσιν ὑπηρετοῦντες αὐτῷ, ἑαυτοὺς δὲ οὐδ' ὀπωστιοῦν.
make serving him themselves but not in-any-way-whatever
 σκοπεῖσθαι δέ, ὦ εὐηθέστατε Σώκρατες, οὕτωςι χρή, ὅτι c
to-observe and O most-simple Socrates thus one-must that
 δίκαιος ἀνὴρ ἀδίκου πανταχοῦ ἔλαττον ἔχει. πρῶτον
a-just man than-an-unjust-(one) everywhere less has first
 μὲν ἐν τοῖς πρὸς ἀλλήλους συμβολαίοις, ὅπου ἂν ὁ
indeed in the with one-another contracts wherever — —
 τοιοῦτος τῷ τοιούτῳ κοινωνήσῃ, οὐδαμοῦ ἂν εὔροις
such-(a-man) — with-such-(a-man) enters-partnership nowhere — you-would-find
 ἐν τῇ διαλύσει τῆς κοινωνίας πλέον ἔχοντα τὸν δίκαιον
in the dissolution of-the partnership more having the just-(man)

τοῦ ἀδίκου ἀλλ' ἔλαττον· ἔπειτα ἐν τοῖς πρὸς τὴν
than-the unjust but less then in the-(dealings) with the
 πόλιν, ὅταν τέ τινες εἰσφοραὶ ᾧσιν, ὁ μὲν δίκαιος
city whenever both some taxes there-are the indeed just-(man)
 ἀπὸ τῶν ἴσων πλέον εἰσφέρει, ὁ δ' ἔλαττον,
from — equal-(means) more pays-in the-(other) and less
 ὅταν τε λήψεις, ὁ μὲν οὐδέν, ὁ δὲ πολλὰ
whenever and receipts the-(one) indeed nothing the-(other) but much
 κερδαίνει. καὶ γὰρ ὅταν ἀρχὴν τινα ἄρχῃ ἐκάτερος, τῷ
gains and for whenever office some holds each for-the
 μὲν δικαίῳ ὑπάρχει, καὶ εἰ μηδεμία ἄλλη ζημία, τά γε
indeed just it-is-the-lot even if no other loss the at-least
 οἰκεῖα δι' ἀμέλειαν μοχθηροτέρως ἔχειν, ἐκ δὲ τοῦ
private-affairs through neglect in-worse-state to-be from and the
 δημοσίου μηδὲν ὠφελεῖσθαι διὰ τὸ δίκαιον εἶναι, πρὸς
public in-no-way to-profit because-of the just to-be besides
 δὲ τούτοις ἀπεχθέσθαι τοῖς τε οἰκείοις καὶ τοῖς γνωρίμοις,
and these to-become-bated by-the both relatives and the acquaintances
 ὅταν μηδὲν ἐθέλῃ αὐτοῖς ὑπηρετεῖν παρὰ τὸ δίκαιον·
whenever in-no-way he-is-willing them to-serve contrary-to the just
 τῷ δὲ ἀδίκῳ πάντα τούτων τάναντία ὑπάρχει.
for-the but unjust all of-these the-opposites are-the-case
 λέγω γὰρ ὅνπερ νυνδὴ ἔλεγον, τὸν μέγала δυνάμενον
I-mean for whom-very just-now I-was-speaking-of the-(one) greatly having-power
 πλεονεκτεῖν· τοῦτον οὖν σκόπει, εἴπερ βούλει κρίνειν ὅσῳ
to-have-more this-(man) then consider if-indeed you-wish to-judge how-much
 μᾶλλον συμφέρει ἰδίᾳ αὐτῷ ἀδικον εἶναι ἢ τὸ δίκαιον.
more it-is-advantageous privately for-him unjust to-be than the just
 πάντων δὲ ῥᾶστα μαθήσῃ, ἐὰν ἐπὶ τὴν τελεωτάτην ἀδικίαν
of-all and most-easily you-will-learn if to the most-complete injustice
 ἔλθῃς, ἢ τὸν μὲν ἀδικήσαντα εὐδαιμονέστατον ποιεῖ,
you-come which the-(one) indeed having-done-wrong most-happy makes

τοὺς δὲ ἀδικηθέντας καὶ ἀδικῆσαι οὐκ ἂν ἐθέλοντας
the-(ones) and wronged and to-do-wrong not would willing
 ἀθλιωτάτους. ἔστιν δὲ τοῦτο τυραννίς, ἣ οὐ κατὰ σμικρὸν
most-wretched is and this tyranny which not by little
 τὰλλότρια καὶ λάθρα καὶ βία ἀφαιρεῖται, καὶ ἱερὰ καὶ
others'-(goods) both secretly and by-force takes-away both sacred and
 ὅσια καὶ ἴδια καὶ δημόσια, ἀλλὰ συλλήβδην· ὧν ἐφ'
secular and private and public but all-at-once of-which-(crimes) in
 ἐκάστω μέρει ὅταν τις ἀδικήσας μὴ λάθῃ, ζημιοῦται
each part whenever one having-done-wrong not escapes-notice is-punished
 τε καὶ ὀνειδῇ ἔχει τὰ μέγιστα — καὶ γὰρ ἱερόσυλοι καὶ
both and reproaches has the greatest and for temple-robbers and
 ἀνδραποδισταὶ καὶ τοιχωρύχοι καὶ ἀποστερηταὶ καὶ κλέπτει
kidnappers and burglars and swindlers and thieves
 οἱ κατὰ μέρη ἀδικοῦντες τῶν τοιούτων κακουργημάτων
the-(ones) in parts doing-wrong — of-such crimes
 καλοῦνται — ἐπειδὰν δέ τις πρὸς τοῖς τῶν πολιτῶν
are-called when but one besides the of-the citizens
 χρήμασιν καὶ αὐτοὺς ἀνδραποδισάμενος δουλώσεται, ἀντὶ
property also themselves having-kidnapped enslaves instead-of
 τούτων τῶν αἰσχρῶν ὀνομάτων εὐδαίμονες καὶ μακάριοι
these — shameful names happy and blessed
 κέκληνται, οὐ μόνον ὑπὸ τῶν πολιτῶν ἀλλὰ καὶ ὑπὸ
they-are-called not only by the citizens but also by
 τῶν ἄλλων ὅσοι ἂν πύθωνται αὐτὸν τὴν ὅλην ἀδικίαν
the others as-many-as — learn (that)-he the whole injustice
 ἡδικοκτότα· οὐ γὰρ τὸ ποιεῖν τὰ ἄδικα ἀλλὰ τὸ
has-committed not for the doing the unjust-(things) but the
 πάσχειν φοβούμενοι ὀνειδίζουσιν οἱ ὀνειδίζοντες
suffering-(them) fearing reproach-(it) the-(ones) reproaching
 τὴν ἀδικίαν. οὕτως, ὦ Σώκρατες, καὶ ἰσχυρότερον καὶ
the injustice so O Socrates both mightier and

ἐλευθεριώτερον καὶ δεσποτικώτερον ἀδικία δικαιοσύνης
freer and more-masterful injustice than-justice
 ἐστὶν ἱκανῶς γυγνομένη, καὶ ὅπερ ἐξ ἀρχῆς ἔλεγον,
is sufficiently coming-about and what-very from the-beginning I-was-saying
 τὸ μὲν τοῦ κρείττονος συμφέρον τὸ δίκαιον τυγχάνει ὄν,
the indeed of-the stronger advantage the just happens to-be
 τὸ δ' ἄδικον ἑαυτῷ λυσιτελοῦν τε καὶ συμφέρον.

the and unjust for-oneself profitable both and advantageous

- d ταῦτα εἰπὼν ὁ Θρασύμαχος ἐν νῷ εἶχεν ἀπιέναι, ὥσπερ
these-things having-said — Thrasy-machus in mind had to-depart like
 βαλανεὺς ἡμῶν καταντλήσας κατὰ τῶν ὠτῶν ἀθρόον καὶ
a-bath-man our having-poured-down over the ears in-a-mass and
 πολλὸν τὸν λόγον· οὐ μὲν εἰσάν γε αὐτὸν οἱ
copious the speech not however allowed at-least him the-(ones)
 παρόντες, ἀλλ' ἠνάγκασαν ὑπομεῖναί τε καὶ παρασχεῖν
present but compelled-(him) to-stay both and to-furnish
 τῶν εἰρημένων λόγον. καὶ δὴ ἔγωγε καὶ αὐτὸς πάνν
of-the (things)-said an-account and indeed I-at-least also myself very-much
 ἐδεόμην τε καὶ εἶπον· ὦ δαμόνιε Θρασύμαχε, οἷον
begged both and said O strange-man Thrasy-machus what-a
 ἐμβαλὼν λόγον ἐν νῷ ἔχεις ἀπιέναι πρὶν διδάξαι ἱκανῶς
having-thrown-in argument in mind you-have to-depart before to-teach sufficiently
 ἢ μαθεῖν εἴτε οὕτως εἴτε ἄλλως ἔχει; ἢ μικρὸν οἶει
or to-learn whether so or otherwise it-is or a-small do-you-think
 ἐπιχειρεῖν πρᾶγμα διορίζεσθαι ὅλου βίου διαγωγὴν, ἢ
to-attempt thing to-define of-a-whole life the-conduct by-which
 ἂν διαγόμενος ἕκαστος ἡμῶν λυσιτελεστάτην ζωὴν ζῷ;
— living each of-us most-profitable life would-live
 ἐγὼ γὰρ οἶμαι, ἔφη ὁ Θρασύμαχος, τοῦτ' ἄλλως ἔχει;
I for do-I-think said — Thrasy-machus this otherwise to-be

ἔοικας, ἦν δ' ἐγώ — ἤτοι ἡμῶν γε οὐδὲν κήδεσθαι,
you-seem said and I either for-us at-least in-no-way to-care
 οὐδέ τι φροντίζειν εἴτε χεῖρον εἴτε βέλτιον βιωσόμεθα
nor at-all to-take-thought whether worse or better we-shall-live
 ἀγνοοῦντες ὃ σὺ φῆς εἰδέναι.
not-knowing what you say to-know

XIII · THE WAGE-EARNING ART

Socrates is not persuaded that injustice pays better. Thrasymachus has dropped the precise sense for the shepherd, who as shepherd cares only for the flock, and the ruler is the same, which is why no one rules willingly without a wage. Each art has its own benefit, medicine health and piloting safety, and the wage comes from a further art, wage-earning, that accompanies them. The art of ruling provides what benefits the weaker it rules, not the stronger.

ἀλλ', ὠγαθέ, προθυμοῦ καὶ ἡμῖν ἐνδείξασθαι — οὗτοι 345
but good-sir be-eager also to-us to-show-(it) not-at-all
 κακῶς σοι κείσεται ὅτι ἂν ἡμᾶς τοσοῦσδε ὄντας
badly for-you it-will-be-invested whatever — us so-many being
 εὐεργετήσης — ἐγὼ γὰρ δὴ σοι λέγω τό γ' ἐμόν, ὅτι
you-benefit I for indeed to-you tell — at-least mine that
 οὐ πείθομαι οὐδ' οἶμαι ἀδικίαν δικαιοσύνης κερδαλεώτερον
not I-am-persuaded nor I-think injustice than-justice more-profitable
 εἶναι, οὐδ' ἐὰν ἑᾶ τις αὐτὴν καὶ μὴ διακωλύῃ πράττειν
to-be not-even if allows one it and not prevents-(it) to-do
 ἂ βούλεται. ἀλλ', ὠγαθέ, ἔστω μὲν ἄδικος, δυνάσθω δὲ
what it-wishes but good-sir let-him-be indeed unjust let-him-be-able and
 ἀδικεῖν ἢ τῷ λανθάνειν ἢ τῷ διαμάχεσθαι, ὅμως ἐμέ
to-do-wrong either by-the escaping-notice or by-the fighting-it-out nevertheless me
 γε οὐ πείθει ὥς ἔστι τῆς δικαιοσύνης κερδαλεώτερον.
at-least not he-persuades that it-is than-the justice more-profitable

ταῦτ' οὖν καὶ ἕτερος ἴσως τις ἡμῶν πέπονθεν, οὐ μόνος
this then also another perhaps one of-us has-felt not alone
 ἐγὼ· πείσον οὖν, ὦ μακάριε, ἱκανῶς ἡμᾶς ὅτι οὐκ ὀρθῶς
I persuade then O blessed-(sir) sufficiently us that not rightly
 βουλευόμεθα δικαιοσύνην ἀδικίας περὶ πλείονος ποιούμενοι.
we-deliberate justice than-injustice of more making
 καὶ πῶς, ἔφη, σὲ πείσω; εἰ γὰρ οἷς νυνδὴ ἔλεγον
and how he-said you am-I-to-persuade if for by-what just-now I-was-saying
 μὴ πέπεισαι, τί σοι ἔτι ποιήσω; ἢ εἰς τὴν ψυχὴν
not you-have-been-persuaded what for-you still am-I-to-do or into the soul
 φέρων ἐνθῶ τὸν λόγον;
bringing am-I-to-put the argument

c μαὶ Δί, ἦν δ' ἐγώ, μὴ σύ γε· ἀλλὰ πρῶτον μὲν, ἂ ἂν
by Zeus said and I not you at-least but first indeed what —
 εἴπης, ἔμμενε τούτοις, ἢ ἐὰν μετατιθῇ, φανερώς μετατίθεσο
you-say abide-by these or if you-change openly change
 καὶ ἡμᾶς μὴ ἐξαπάτα. νῦν δὲ ὁρᾷς, ὦ Θρασύμαχε — ἔτι
and us not deceive now but you-see O Thrasymachus still
 γὰρ τὰ ἔμπροσθεν ἐπισκεψώμεθα — ὅτι τὸν ὥς ἀληθῶς
for the earlier-(things) let-us-review that the as truly
 ἱατρὸν τὸ πρῶτον ὀρίζομενος τὸν ὥς ἀληθῶς ποιμένα
doctor the first defining the as truly shepherd
 οὐκέτι ὥου δεῖν ὕστερον ἀκριβῶς φυλάξαι, ἀλλὰ
no-longer you-thought to-be-necessary later precisely to-maintain but
 παιαίνειν οἷε αὐτὸν τὰ πρόβατα, καθ' ὅσον ποιμὴν ἐστίν,
to-fatten you-think (that)-be the sheep in-so far-as shepherd he-is
 οὐ πρὸς τὸ τῶν προβάτων βέλτιστον βλέποντα ἀλλ',
not to the of-the sheep best looking but
 ὥσπερ δαιτυμόνα τινὰ καὶ μέλλοντα ἐστιάσασθαι, πρὸς τὴν
like a-banqueter some and about to-be-feasted to the
 εὐωχίαν, ἢ αὖ πρὸς τὸ ἀποδόσθαι, ὥσπερ χρηματιστὴν
feast or again to the selling like a-money-maker

ἀλλ' οὐ ποιμένα. τῇ δὲ ποιμενικῇ οὐ δήπου ἄλλου του
but not a-shepherd — but to-shepherding not surely other anything
 μέλει ἢ ἐφ' ᾧ τέτακται, ὅπως τούτῳ τὸ βέλτιστον
it-is-a-concern than for what it-has-been-set how for-this the best
 ἐκποριεῖ — ἐπεὶ τά γε αὐτῆς ὥστ' εἶναι βελτίστη
it-will-provide since the-(things) at-least of-itself so-as to-be best
 ἱκανῶς δήπου ἐκπεπόρισται, ἕως γ' ἂν μηδὲν ἐνδέη
sufficiently surely have-been-provided as-long-as at-least — in-no-way it-falls-short
 τοῦ ποιμενικῆ εἶναι — οὕτω δὲ ὥμην ἔγωγε νυνδὴ
of-the shepherding to-be so and I-thought I-at-least just-now
 ἀναγκαῖον εἶναι ἡμῖν ὁμολογεῖν πᾶσαν ἀρχήν, καθ' ὅσον
necessary to-be for-us to-agree every rule in-so far-as
 ἀρχή, μηδενὶ ἄλλῳ τὸ βέλτιστον σκοπεῖσθαι ἢ ἐκείνῳ,
rule-(it-is) for-nothing other the best to-consider than for-that
 τῷ ἀρχομένῳ τε καὶ θεραπευομένῳ, ἔν τε πολιτικῇ καὶ
the ruled both and tended in both political and
 ἰδιωτικῇ ἀρχῇ. σὺ δὲ τοὺς ἄρχοντας ἐν ταῖς πόλεσιν,
private rule you but the rulers in the cities
 τοὺς ὡς ἀληθῶς ἄρχοντας, ἐκόντας οἶε ἄρχειν;
the as truly rulers willingly do-you-think to-rule
 μὰ Δι' οὐκ, ἔφη, ἀλλ' εὖ οἶδα.
by Zeus not he-said but well I-know
 τί δέ, ἦν δ' ἐγώ, ὦ Θρασύμαχε; τὰς ἄλλας ἀρχὰς οὐκ
what and said and I O Thrasymachus the other offices not
 ἐννοεῖς ὅτι οὐδεὶς ἐθέλει ἄρχειν ἐκόν, ἀλλὰ μισθὸν
do-you-notice that no-one is-willing to-rule voluntarily but a-wage
 αἰτοῦσιν, ὡς οὐχὶ αὐτοῖσιν ὠφελίαν ἐσομένην ἐκ τοῦ
they-ask as not to-themselves benefit going-to-be from the
 ἄρχειν ἀλλὰ τοῖς ἀρχομένοις; ἐπεὶ τοσόνδε εἰπέ· οὐχὶ
ruling but to-the ruled for this-much tell not
 ἐκάστην μέντοι φάμεν ἐκάστοτε τῶν τεχνῶν τούτῳ ἑτέραν
each indeed we-say in-each-case of-the arts by-this different

εἶναι, τῷ ἑτέραν τὴν δύναμιν ἔχειν; καί, ὦ μακάριε, μὴ
to-be by-the different the power to-have and O blessed-(sir) not
 παρὰ δόξαν ἀποκρίνου, ἵνα τι καὶ περαίνωμεν.
contrary-to opinion answer so-that something also we-may-accomplish
 ἀλλὰ τούτω, ἔφη, ἑτέρα.

but by-this he-said (it-is)-different
 οὐκοῦν καὶ ὠφελίαν ἐκάστη τούτων ἰδίαν τινὰ ἡμῖν
therefore also benefit each of-these particular some to-us
 παρέχεται ἀλλ' οὐ κοινήν, οἷον ἱατρικὴ μὲν ὑγίειαν,
provides but not common for-example medicine indeed health
 κυβερνητικὴ δὲ σωτηρίαν ἐν τῷ πλεῖν, καὶ αἱ ἄλλαι οὕτω;
navigation and safety in the sailing and the others so
 πάνυ γε.
certainly at-least

b οὐκοῦν καὶ μισθωτικὴ μισθόν; αὕτη γὰρ αὐτῆς ἢ δύναμις·
therefore also wage-earning a-wage this for its — power
 ἢ τὴν ἱατρικὴν σὺ καὶ τὴν κυβερνητικὴν τὴν αὐτὴν
or — medicine you and — navigation the same
 καλεῖς; ἢ ἑάνπερ βούλῃ ἀκριβῶς διορίζειν, ὥσπερ ὑπέθου,
do-you-call or if-indeed you-wish precisely to-define as you-proposed
 οὐδέν τι μᾶλλον, ἐὰν τις κυβερνῶν ὑγιὺς γίγνηται
nothing at-all more if one piloting healthy becomes
 διὰ τὸ συμφέρον αὐτῷ πλεῖν ἐν τῇ θαλάττῃ, ἕνεκα
because-of the being-advantageous to-him to-sail in the sea for-the-sake
 τούτου καλεῖς μᾶλλον αὐτὴν ἱατρικὴν;
of-this do-you-call rather it medicine
 οὐ δῆτα, ἔφη.

not indeed he-said
 οὐδέ γ', οἶμαι, τὴν μισθωτικὴν, ἐὰν ὑγιαίνει τις
nor at-least I-think — wage-earning if is-healthy one
 μισθαρνῶν.
working-for-wages

οὐ δῆτα.

not indeed

τί δέ; τὴν ἰατρικὴν μισθαρνητικὴν, ἐὰν ἰώμενός τις
what and — medicine bireling's-art if healing one
 μισθαρνή;

earns-wages

οὐκ ἔφη.

not he-said

οὐκοῦν τὴν γε ὠφελίαν ἐκάστης τῆς τέχνης ἰδίαν
therefore the at-least benefit of-each — art particular
 ὠμολογήσαμεν εἶναι;

we-agreed to-be

ἔστω, ἔφη.

let-it-be he-said

ἥντινα ἄρα ὠφελίαν κοινῇ ὠφελοῦνται πάντες οἱ
whatevery then benefit in-common are-benefited-(by) all the
 δημιουργοί, δῆλον ὅτι κοινῇ τινι τῷ αὐτῷ
craftsmen (it-is)-clear that in-common some-(thing) the same
 προσχρώμενοι ἀπ' ἐκείνου ὠφελοῦνται.

using-besides from that they-are-benefited

ἔοικεν, ἔφη.

it-seems he-said

φαμέν δέ γε τὸ μισθὸν ἀρνυμένους ὠφελεῖσθαι τοὺς
we-say and at-least the a-wage earning to-be-benefited the
 δημιουργοὺς ἀπὸ τοῦ προσχρήσθαι τῇ μισθωτικῇ τέχνῃ
craftsmen from the using-besides the wage-earning art
 γίνεσθαι αὐτοῖς.

to-come to-them

συνέφη μόγισ.

he-assented reluctantly

C

d οὐκ ἄρα ἀπὸ τῆς αὐτοῦ τέχνης ἐκάστω αὕτη ἡ
 not then from — his-own art for-each this —
 ὠφελία ἐστίν, ἡ τοῦ μισθοῦ λήψις, ἀλλ', εἰ δεῖ
 benefit is the of-the wage receipt but if one-must
 ἀκριβῶς σκοπεῖσθαι, ἡ μὲν ἰατρικὴ ὑγίειαν ποιεῖ, ἡ δὲ
 precisely to-consider — indeed medicine health makes — and
 μισθαρνητικὴ μισθόν, καὶ ἡ μὲν οἰκοδομικὴ οἰκίαν, ἡ δὲ
 hireling's-art wage and — indeed housebuilding a-house — and
 μισθαρνητικὴ αὕτῃ ἐπομένη μισθόν, καὶ αἱ ἄλλαι πᾶσαι
 hireling's-art it following a-wage and the others all
 οὕτως τὸ αὐτῆς ἐκάστη ἔργον ἐργάζεται καὶ ὠφελεῖ ἐκείνο
 so — its-own each work performs and benefits that
 ἐφ' ᾧ τέτακται. ἐὰν δὲ μὴ μισθὸς αὐτῇ προσγίγηται,
 over which it-is-set if but not a-wage to-it is-added
 ἔσθ' ὅτι ὠφελεῖται ὁ δημιουργὸς ἀπὸ τῆς τέχνης;
 is-it that is-benefited the craftsman from the art
 οὐ φαίνεται, ἔφη.
 not it-appears he-said

e ἄρ' οὖν οὐδ' ὠφελεῖ τότε, ὅταν προῦκα ἐργάζεται;
 so then not-even does-he-benefit then whenever for-nothing he-works
 οἶμαι ἔγωγε.
 I-think I-at-least
 οὐκοῦν, ὦ Θρασύμαχε, τοῦτο ἤδη δηλόν, ὅτι οὐδεμία
 therefore O Thrasymachus this now (is)-clear that no
 τέχνη οὐδὲ ἀρχὴ τὸ αὐτῇ ὠφέλιμον παρασκευάζει, ἀλλ',
 art nor rule the for-itself beneficial provides but
 ὅπερ πάλαι ἐλέγομεν, τὸ τῷ ἀρχομένῳ καὶ
 what-very long-ago we-were-saying the-(beneficial) for-the ruled both
 παρασκευάζει καὶ ἐπιτάττει, τὸ ἐκείνου συμφέρον ἥττονος
 provides and enjoins the of-that-(one) advantage weaker
 ὄντος σκοποῦσα, ἀλλ' οὐ τὸ τοῦ κρείττονος.
 being considering but not the-(advantage) of-the stronger

The wages of ruling are money, honor, or a penalty for refusing, and good men rule only to escape the penalty of being ruled by someone worse; in a city of good men there would be a contest not to rule. Turning to the claim that the unjust life is better, Glaucon declares for the just life, and rather than set speech against speech and count up goods, they agree to proceed by question and answer, as judges and advocates at once.

διὰ δὴ ταῦτα ἔγωγε, ὦ φίλε Θρασύμαχε, καὶ ἄρτι 347
because-of indeed these-things I-at-least O friend Thrasymachus also just-now
 ἔλεγον μηδένα ἐθέλειν ἐκόντα ἄρχειν καὶ τὰ ἀλλότρια
was-saying no-one to-be-willing voluntarily to-rule and the of-others
 κακὰ μεταχειρίζεσθαι ἀνορθοῦντα, ἀλλὰ μισθὸν αἰτεῖν, ὅτι
troubles to-take-in-hand setting-(them)-right but a-wage to-ask because
 ὁ μέλλων καλῶς τῇ τέχνῃ πράξειν οὐδέποτε αὐτῷ
the-(one) intending well by-the art to-act never for-himself
 τὸ βέλτιστον πράττει οὐδ' ἐπιτάττει κατὰ τὴν τέχνην
the best does nor enjoins according-to the art
 ἐπιτάττων, ἀλλὰ τῷ ἀρχομένῳ ὧν δὴ ἔνεκα, ὥς
enjoining but for-the ruled of-which indeed for-the-sake as
 ἔοικε, μισθὸν δεῖν ὑπάρχειν τοῖς μέλλουσιν ἐθελήσειν
it-seems a-wage to-be-necessary to-be-provided for-those who-are-to to-be-willing
 ἄρχειν, ἢ ἀργύριον ἢ τιμὴν, ἢ ζημίαν ἐὰν μὴ ἄρχῃ.
to-rule either money or honor or a-penalty if not he-rules
 πῶς τοῦτο λέγεις, ὦ Σώκρατες; ἔφη ὁ Γλαῦκων· τοὺς
how this do-you-mean O Socrates said — Glaucon the
 μὲν γὰρ δύο μισθοὺς γινώσκω, τὴν δὲ ζημίαν ἥντινα
indeed for two wages I-recognize the but penalty which
 λέγεις καὶ ὥς ἐν μισθοῦ μέρει εἴρηκας, οὐ συνήκα.
you-mean and how in of-a-wage place you-have-spoken-of-(it) not I-understood

- b τὸν τῶν βελτίστων ἄρα μισθόν, ἔφην, οὐ συνιείς, δι'
the of-the best then wage I-said not you-understand because-of
ὄν ἄρχουσιν οἱ ἐπιεικέστατοι, ὅταν ἐθέλωσιν ἄρχειν.
which rule the most-decent whenever they-are-willing to-rule
ἢ οὐκ οἶσθα ὅτι τὸ φιλότιμόν τε καὶ φιλάργυρον εἶναι
or not do-you-know that the honor-loving both and money-loving to-be
ὄνειδος λέγεται τε καὶ ἔστιν;
a-reproach is-said-(to-be) both and is
ἔγωγε, ἔφη.
I-at-least be-said
- c διὰ ταῦτα τοίνυν, ἦν δ' ἐγώ, οὔτε χρημάτων ἔνεκα
because-of these-things then said and I neither of-money for-the-sake
ἐθέλουσιν ἄρχειν οἱ ἀγαθοὶ οὔτε τιμῆς· οὔτε γὰρ φανερώς
are-willing to-rule the good nor honor neither for openly
πραττόμενοι τῆς ἀρχῆς ἔνεκα μισθὸν μισθωτοὶ βούλονται
exactng of-the rule for-the-sake a-wage hirelings they-wish
κεκλῆσθαι, οὔτε λάθρα αὐτοὶ ἐκ τῆς ἀρχῆς λαμβάνοντες
to-be-called nor secretly themselves from the rule taking
κλέπται. οὐδ' αὖ τιμῆς ἔνεκα· οὐ γὰρ εἰσι φιλότιμοι.
thieves nor again of-honor for-the-sake not for they-are honor-loving
δεῖ δὴ αὐτοῖς ἀνάγκην προσεῖναι καὶ ζημίαν, εἰ μέλλουσιν
must indeed on-them compulsion to-be-laid and a-penalty if they-are
ἐθέλειν ἄρχειν — ὅθεν κινδυνεύει τὸ ἐκόντα ἐπὶ τὸ ἄρχειν
to-be-willing to-rule whence it-is-likely the voluntarily to the ruling
ιέναι ἀλλὰ μὴ ἀνάγκην περιμένειν αἰσχρὸν νενομίσθαι —
to-go but not compulsion to-wait-for shameful to-have-been-thought
τῆς δὲ ζημίας μεγίστη τὸ ὑπὸ πονηροτέρου ἄρχεσθαι,
of-the and penalty greatest the by a-worse-(man) to-be-ruled
ἐὰν μὴ αὐτὸς ἐθέλῃ ἄρχειν· ἦν δέισαντές μοι φαίνονται
if not he-himself is-willing to-rule which fearing to-me appear
ἄρχειν, ὅταν ἄρχωσιν, οἱ ἐπιεικεῖς, καὶ τότε ἔρχονται
to-rule whenever they-rule the decent and then they-come

ἐπὶ τὸ ἄρχειν οὐχ ὡς ἐπ' ἀγαθόν τι ἰόντες οὐδ' ὡς
to the ruling not as to good something going nor as
 εὐπαθήσοντες ἐν αὐτῷ, ἀλλ' ὡς ἐπ' ἀναγκαῖον καὶ οὐκ
going-to-enjoy-themselves in it but as to a-necessity and not
 ἔχοντες ἑαυτῶν βελτίοσιν ἐπιτρέψαι οὐδὲ ὁμοίοις. ἐπεὶ
being-able than-themselves to-better-(men) to-entrust-(it) nor to-equals since
 κινδυνεύει πόλις ἀνδρῶν ἀγαθῶν εἰ γένοιτο, περιμάχητον
it-is-likely a-city of-men good if it-came-to-be fought-over
 ἂν εἶναι τὸ μὴ ἄρχειν ὥσπερ νυνὶ τὸ ἄρχειν, καὶ ἐνταῦθ'
would to-be the not to-rule just-as now the ruling and there
 ἂν καταφανὲς γενέσθαι ὅτι τῷ ὄντι ἀληθινὸς ἄρχων οὐ
would evident to-become that in reality a-true ruler not
 πέφυκε τὸ αὐτῷ συμφέρον σκοπεῖσθαι ἀλλὰ τὸ
is-by-nature-(such) the for-himself advantage to-consider but the-(advantage)
 τῷ ἀρχομένῳ ὥστε πᾶς ἂν ὁ γιγνώσκων τὸ
for-the ruled so-that everyone — the-(one) knowing the
 ὠφελεῖσθαι μᾶλλον ἔλοιτο ὑπ' ἄλλου ἢ ἄλλον ὠφελῶν
being-benefited rather would-choose by another than another benefiting
 πράγματα ἔχειν. τοῦτο μὲν οὖν ἔγωγε οὐδαμῇ συγχωρῶ
trouble to-have this indeed then I-at-least in-no-way concede
 Θρασυμάχῳ, ὡς τὸ δίκαιόν ἐστιν τὸ τοῦ κρείττονος
to-Thrasymachus that the just is the of-the stronger
 συμφέρον. ἀλλὰ τοῦτο μὲν δὴ καὶ εἰς αὐθις σκεψόμεθα.
advantage but this indeed truly also for another-time we-shall-consider
 πολὺ δέ μοι δοκεῖ μείζον εἶναι ὃ νῦν λέγει Θρασύμαχος,
much but to-me seems greater to-be what now says Thrasymachus
 τὸν τοῦ ἀδίκου βίον φάσκων εἶναι κρείττω ἢ τὸν
the of-the unjust life claiming to-be better than the-(one)
 τοῦ δικαίου. σὺ οὖν ποτέρως, ἦν δ' ἐγώ, ὦ Γλαῦκων,
of-the just you then which-way said and I O Glaucon
 αἰρή; καὶ πότερον ἀληθεστέως δοκεῖ σοι λέγεσθαι;
do-you-choose and which more-truly seems to-you to-be-said

- τὸν τοῦ δικαίου ἔγωγε λυσιτελέστερον βίον εἶναι.
the-(one) of-the just I-at-least more-profitable life to-be
 348 ἤκουσας, ἦν δ' ἐγώ, ὅσα ἄρτι Θρασύμαχος ἀγαθὰ
did-you-bear said and I how-many just-now Thrasyrmachus goods
 διήλθεν τῷ τοῦ ἀδίκου;
recounted for-the-(life) of-the unjust
 ἤκουσα, ἔφη, ἀλλ' οὐ πείθομαι.
I-heard he-said but not I-am-persuaded
 βούλει οὖν αὐτὸν πείθωμεν, ἂν δυνώμεθά πη
do-you-wish then him we-should-persuade if we-can somehow
 ἐξευρεῖν, ὥς οὐκ ἀληθῇ λέγει;
to-find-(a-way) that not true-things he-says
 πῶς γὰρ οὐ βούλομαι; ἦ δ' ὅς.
how for not do-I-wish said and he
 b ἂν μὲν τοίνυν, ἦν δ' ἐγώ, ἀντικατατείναντες λέγωμεν
if indeed then said and I setting-(ourselves)-against-(him) we-speak
 αὐτῷ λόγον παρὰ λόγον, ὅσα αὖ ἀγαθὰ ἔχει τὸ δίκαιον
to-him speech against speech how-many in-turn goods has the just
 εἶναι, καὶ αὖτις οὗτος, καὶ ἄλλον ἡμεῖς, ἀριθμεῖν δεήσει
to-be and again he and another we to-count it-will-be-necessary
 τὰγαθὰ καὶ μετρεῖν ὅσα ἐκάτεροι ἐν ἐκατέρῳ λέγομεν,
the-goods and to-measure how-many each-side in each we-speak-of
 καὶ ἤδη δικαστῶν τινῶν τῶν διακρινούντων δεησόμεθα.
and then judges some the-(ones) to-decide we-shall-need
 ἂν δὲ ὥσπερ ἄρτι ἀνομολογούμενοι πρὸς ἀλλήλους
if but just-as just-now coming-to-agreement with one-another
 σκοπῶμεν, ἅμα αὐτοῖ τε δικασταὶ καὶ ῥήτορες ἐσόμεθα.
we-examine at-once ourselves both judges and rhetors we-shall-be
 πάνυ μὲν οὖν, ἔφη.
certainly indeed then he-said
 ὅποτέρως οὖν σοι, ἦν δ' ἐγώ, ἀρέσκει.
whichever-way then to-you said and I pleases

οὕτως, ἔφη.

so he-said

XV · INJUSTICE CALLED WISDOM

Thrasymachus affirms that perfect injustice pays better than perfect justice, and more boldly calls justice a noble good-nature and injustice good counsel, placing injustice with virtue and wisdom. Socrates finds this harder to answer. He asks whether the just man would want to outdo another just man: he would not, though he would claim to outdo the unjust, while the unjust man tries to outdo everyone and take the most for himself.

ἴθι δή, ἦν δ' ἐγώ, ὦ Θρασύμαχε, ἀποκρίναι ἡμῖν ἐξ

come indeed said and I O Thrasymachus answer us from

ἀρχῆς. τὴν τελέαν ἀδικίαν τελέας οὔσης δικαιοσύνης

the-beginning the complete injustice complete being than-justice

λυσιτελεστέραν φῆς εἶναι;

more-profitable you-say to-be

πάνυ μὲν οὖν καὶ φημί, ἔφη, καὶ δι' ἃ, εἴρηκα.

certainly indeed then both I-say-(so) he-said and because-of what I-have-said

φέρε δή, τὸ τοιόνδε περὶ αὐτῶν πῶς λέγεις; τὸ μὲν

come indeed — the-following about them how do-you-say the-(one) indeed

που ἀρετὴν αὐτοῖν καλεῖς, τὸ δὲ κακίαν;

surely virtue of-the-two you-call the-(other) and vice

πῶς γὰρ οὐ;

how for not

οὐκοῦν τὴν μὲν δικαιοσύνην ἀρετὴν, τὴν δὲ ἀδικίαν

therefore the indeed justice virtue the and injustice

κακίαν;

vice

εἰκός γ', ἔφη, ὦ ἡδιστε, ἐπειδὴ γε καὶ λέγω
likely at-least he-said O sweetest-(man) since at-least even I-say

ἀδικίαν μὲν λυσιτελεῖν, δικαιοσύνην δ' οὔ.

injustice indeed to-be-profitable justice but not

ἀλλὰ τί μῆν;

but what indeed

τοῦναντίον, ἧ δ' ὅς.

the-opposite said and he

ἧ τὴν δικαιοσύνην κακίαν;

truly the justice vice

οὐκ, ἀλλὰ πάνυ γενναίαν εὐήθειαν.

no but very noble good-nature

d τὴν ἀδικίαν ἄρα κακοήθειαν καλεῖς;

the injustice then ill-nature do-you-call

οὐκ, ἀλλ' εὐβουλίαν, ἔφη.

no but good-counsel he-said

ἧ καὶ φρόνιμοί σοι, ὦ Θρασύμαχε, δοκοῦσιν εἶναι καὶ

truly also prudent to-you O Thrasymachus seem to-be and

ἀγαθοὶ οἱ ἄδικοι;

good the unjust

οἷ γε τελέως, ἔφη, οἰοί τε ἀδικεῖν, πόλεις τε καὶ ἔθνη

those at-least completely he-said able — to-do-wrong cities both and nations

δυνάμενοι ἀνθρώπων ὑφ' ἑαυτοὺς ποιεῖσθαι· σὺ δὲ οἶμι με

being-able of-men under themselves to-bring you but think (that)-I

ἴσως τοὺς τὰ βαλλάντια ἀποτέμνοντας λέγειν. λυσιτελεῖ

perhaps the-(ones) the purses cutting mean is-profitable

μὲν οὖν, ἧ δ' ὅς, καὶ τὰ τοιαῦτα, ἔάνπερ λανθάνῃ·

indeed then said and he even — such-things if-indeed it-escapes-notice

ἔστι δὲ οὐκ ἄξια λόγου, ἀλλ' ἃ νυνδὴ ἔλεγον.

it-is but not worth mention but what just-now I-was-describing

τοῦτο μὲν, ἔφην, οὐκ ἀγνοῶ ὃ βούλει λέγειν, ἀλλὰ
this indeed I-said not I-am-unaware-of what you-wish to-say but
 τόδε ἐθαύμασα, εἰ ἐν ἀρετῇ καὶ σοφίας τιθεῖς μέρει
this I-wondered-at that in of-virtue and wisdom you-put the-class
 τὴν ἀδικίαν, τὴν δὲ δικαιοσύνην ἐν τοῖς ἐναντίοις.
the injustice the and justice in the opposites
 ἀλλὰ πάνυ οὕτω τίθημι.

but very-much so I-put-(it)

τοῦτο, ἦν δ' ἐγώ, ἤδη στερεώτερον, ὦ ἐταῖρε, καὶ οὐκέτι
this said and I now more-stubborn O comrade and no-longer
 ῥάδιον ἔχειν ὅτι τις εἴπη.

easy to-have what one may-say

εἰ γὰρ λυσιτελεῖν μὲν τὴν ἀδικίαν ἐτίθεσο, κακίαν 349

if for to-be-profitable indeed the injustice you-were-positing vice

μέντοι ἢ αἰσχρὸν αὐτὸ ὡμολόγεις εἶναι ὥσπερ ἄλλοι

however or shameful it you-agreed to-be as others

τινές, εἴχομεν ἂν τι λέγειν κατὰ τὰ νομιζόμενα

some we-would-have — something to-say according-to the customary-(views)

λέγοντες· νῦν δὲ δηλὸς εἰ ὅτι φήσεις αὐτὸ καὶ καλὸν

speaking now but evident you-are that you-will-say it both fine

καὶ ἰσχυρὸν εἶναι καὶ τᾶλλα αὐτῷ πάντα προσθήσεις

and mighty to-be and the-other-(things) to-it all you-will-attribute

ᾧ ἡμεῖς τῷ δικαίῳ προσετίθεμεν, ἐπειδὴ γε καὶ ἐν

which we to-the just were-attributing since at-least even in

ἀρετῇ αὐτὸ καὶ σοφία ἐτόλμησας θεῖναι.

virtue it and wisdom you-dared to-place

ἀληθέστατα, ἔφη, μαντεύη.

most-truly he-said you-divine

ἀλλ' οὐ μέντοι, ἦν δ' ἐγώ, ἀποκνητέον γε τῷ λόγῳ

but not however said and I one-must-shrink at-least the argument

ἐπεξελθεῖν σκοπούμενον, ἕως ἂν σε ὑπολαμβάνω

to-pursue examining as-long-as — (that)-you I-take

λέγειν ἅπερ διανοῇ. ἐμοὶ γὰρ δοκεῖς σύ, ὦ Θρασύμαχε,
to-say what-very you-think to-me for you-seem you O Thrasymachus
 ἀτεχνῶς νῦν οὐ σκώπτειν, ἀλλὰ τὰ δοκοῦντα περὶ τῆς
simply now not to-be-jesting but the (things)-seeming about the
 ἀληθείας λέγειν.

truth to-say

τί δέ σοι, ἔφη, τοῦτο διαφέρει, εἴτε μοι δοκεῖ εἴτε
what and to-you he-said this matters whether to-me it-seems or
 μή, ἀλλ' οὐ τὸν λόγον ἐλέγχεις;

not but not the argument do-you-refute

b οὐδέν, ἦν δ' ἐγώ. ἀλλὰ τόδε μοι πειρῶ ἔτι πρὸς
nothing said and I but this to-me try further besides
 τούτοις ἀποκρίνασθαι· ὁ δίκαιος τοῦ δικαίου δοκεῖ

these to-answer the just-(man) than-the just does-he-seem

τί σοι ἂν ἐθέλειν πλεόν ἔχειν;

at-all to-you would to-wish more to-have

οὐδαμῶς, ἔφη. οὐ γὰρ ἂν ἦν ἀστεῖος, ὥσπερ νῦν,

in-no-way he-said not for — he-would-be charming as now

καὶ εὐήθης.

and simple

τί δέ, τῆς δικαίας πράξεως;

what and than-the just action

οὐδὲ τῆς δικαίας, ἔφη.

not-even than-the just he-said

τοῦ δὲ ἀδίκου πότερον ἀξιοῖ ἂν πλεονεκτεῖν καὶ

than-the and unjust whether would-be-claim — to-have-more and

ἡγοῖτο δίκαιον εἶναι, ἢ οὐκ ἂν ἡγοῖτο;

would-be-think-(it) just to-be or not — would-be-think

ἡγοῖτ' ἂν, ἢ δ' ὅς, καὶ ἀξιοῖ, ἀλλ' οὐκ ἂν δύναιτο.

he-would-think — said and he and would-claim but not — would-be-able

ἀλλ' οὐ τοῦτο, ἦν δ' ἐγώ, ἐρωτῶ, ἀλλ' εἰ τοῦ μὲν c
but not this said and I I-ask but whether than-the indeed
 δικαίου μὴ ἀξιοῖ πλέον ἔχειν μηδὲ βούλεται ὁ δίκαιος,
just not claims more to-have nor wishes the just-(man)
 τοῦ δὲ ἀδίκου;
than-the but unjust
 ἀλλ' οὕτως, ἔφη, ἔχει.
but so he-said it-is
 τί δὲ δὴ ὁ ἄδικος; ἄρα ἀξιοῖ τοῦ δικαίου
what and indeed the unjust-(man) then does-be-claim than-the just
 πλεονεκτεῖν καὶ τῆς δικαίας πράξεως;
to-have-more and than-the just action
 πῶς γὰρ οὐκ; ἔφη, ὅς γε πάντων πλέον ἔχειν ἀξιοῖ;
how for not he-said (he)-who at-least than-all more to-have claims
 οὐκοῦν καὶ ἀδίκου γε ἀνθρώπου τε καὶ πράξεως
therefore also than-an-unjust at-least man both and action
 ὁ ἄδικος πλεονεκτήσει καὶ ἀμιλλήσεται ὥς ἀπάντων
the unjust-(man) will-have-more and will-strive so-that of-all
 πλεῖστον αὐτὸς λάβη;
most he-himself may-take
 ἔστι ταῦτα.
it-is these-things

XVI • THE MUSICIAN AND THE DOCTOR

Thrasymachus holds the unjust man wise and good, and agrees that each man is such as those he resembles. The musician does not try to outdo another musician, only the unmusical, nor the doctor another doctor: in every kind of knowledge the knower tries to outdo only his unlike, the ignorant man both. So the just man resembles the wise and good, and the unjust the ignorant and bad; against Thrasymachus, the just man has turned out wise and good.

- d ὦδε δὴ λέγωμεν, ἔφην· ὁ δίκαιος τοῦ μὲν ὁμοίου οὐ
thus indeed let-us-put-(it) I-said the just-(man) than-the indeed like not
 πλεονεκτεῖ, τοῦ δὲ ἀνομοίου, ὁ δὲ ἄδικος τοῦ τε
has-more than-the but unlike the and unjust-(man) than-the both
 ὁμοίου καὶ τοῦ ἀνομοίου;
like and the unlike
 ἄριστα, ἔφη, εἴρηκας.
excellently he-said you-have-spoken
 ἔστιν δέ γε, ἔφην, φρόνιμός τε καὶ ἀγαθὸς ὁ ἄδικος,
is and at-least I-said prudent both and good the unjust-(man)
 ὁ δὲ δίκαιος οὐδέτερος;
the but just-(man) neither
 καὶ τοῦτ', ἔφη, εἶ.
also this he-said well
 οὐκοῦν, ἦν δ' ἐγώ, καὶ ἔοικε τῷ φρονίμῳ καὶ τῷ ἀγαθῷ
therefore said and I also resembles the prudent and the good
 ὁ ἄδικος, ὁ δὲ δίκαιος οὐκ ἔοικεν;
the unjust-(man) the but just-(man) not resembles
 πῶς γὰρ οὐ μέλλει, ἔφη, ὁ τοιοῦτος ὢν καὶ εἰκέναι
how for not is-be-bound he-said the-(one) such being also to-resemble
 τοῖς τοιούτοις, ὁ δὲ μὴ εἰκέναι;
— such-(men) the-(other) but not to-resemble
 καλῶς. τοιοῦτος ἄρα ἐστὶν ἐκάτερος αὐτῶν οἷσπερ ἔοικεν;
well such then is each of-them whom-very he-resembles
 ἀλλὰ τί μέλλει; ἔφη.
but what is-to-(prevent) he-said
 e εἶεν, ὦ Θρασύμαχε· μουσικὸν δέ τινα λέγεις, ἕτερον
well O Thrasymachus musical and some-(one) do-you-call another
 δὲ ἄμουσον;
and unmusical
 ἔγωγε.
I-at-least

πότερον φρόνιμον καὶ πότερον ἄφρονα;

which prudent and which senseless

τὸν μὲν μουσικὸν δήπου φρόνιμον, τὸν δὲ ἄμουσον

the indeed musical surely prudent the and unmusical

ἄφρονα.

senseless

οὐκοῦν καὶ ἅπερ φρόνιμον, ἀγαθόν, ἃ δὲ ἄφρονα,

therefore also in-what-very prudent good in-what and senseless

κακόν;

bad

ναί.

yes

τί δὲ ἰατρικόν; οὐχ οὕτως;

what and medical-(man) not so

οὕτως.

so

δοκεῖ ἂν οὖν τίς σοι, ὦ ἄριστε, μουσικὸς ἀνὴρ

does-be-seem would then anyone to-you O best-(of-men) musical man

ἀρμοστούμενος λύραν ἐθέλειν μουσικοῦ ἀνδρὸς ἐν τῇ ἐπιτάσει

tuning a-lyre to-wish than-a-musical man in the tightening

καὶ ἀνέσει τῶν χορδῶν πλεονεκτεῖν ἢ ἀξιούν πλεόν ἔχειν;

and loosening of-the strings to-have-more or to-claim more to-have

οὐκ ἔμοιγε.

not to-me-at-least

τί δέ; ἀμούσου;

what and than-an-unmusical-(man)

ἀνάγκη, ἔφη.

(of)-necessity he-said

τί δὲ ἰατρικός; ἐν τῇ ἐδωδῇ ἢ πόσει ἐθέλειν ἂν τι

what and medical-(man) in the eating or drinking to-wish would at-all

ἰατρικοῦ πλεονεκτεῖν ἢ ἀνδρὸς ἢ πράγματος;

than-a-medical to-have-more either man or practice

οὐ δῆτα.

not indeed

μὴ ἰατρικοῦ δέ;

not than-a-medical and

ναί.

yes

περὶ πάσης δὴ ὅρα ἐπιστήμης τε καὶ ἀνεπιστημοσύνης

about all indeed see knowledge both and lack-of-knowledge

εἴ τίς σοι δοκεῖ ἐπιστήμων ὅστισὺν πλείω ἂν ἐθέλῃ

whether anyone to-you seems knowledgeable whoever more would to-wish

αἰρεῖσθαι ἢ ὅσα ἄλλος ἐπιστήμων ἢ πράττειν ἢ λέγειν,

to-choose than what another knowledgeable either to-do or to-say

καὶ οὐ ταυτὰ τῷ ὁμοίῳ ἑαυτῷ εἰς τὴν αὐτὴν πράξιν.

and not the-same as-the like himself in the same action

ἀλλ' ἴσως, ἔφη, ἀνάγκη τοῦτό γε οὕτως ἔχειν.

but perhaps he-said (it-is)-necessary this at-least so to-be

b τί δὲ ὁ ἀνεπιστήμων; οὐχὶ ὁμοίως μὲν ἐπιστήμονος

what and the unknowledgeable-(man) not alike indeed than-a-knowledgeable

πλεονεκτῆσειεν ἄν, ὁμοίως δὲ ἀνεπιστήμονος;

would-be-have-more — alike and than-an-unknowledgeable

ἴσως.

perhaps

ὁ δὲ ἐπιστήμων σοφός;

the and knowledgeable-(man) (is)-wise

φημί.

I-say-(so)

ὁ δὲ σοφὸς ἀγαθός;

the and wise-(man) (is)-good

φημί.

I-say-(so)

ὁ ἄρα ἀγαθὸς τε καὶ σοφὸς τοῦ μὲν ὁμοίου οὐκ
the-(man) then good both and wise than-the indeed like not
 ἐθελήσει πλεονεκτεῖν, τοῦ δὲ ἀνομοίου τε καὶ ἐναντίου.
will-wish to-have-more than-the but unlike both and opposite
 ἔουκεν, ἔφη.

it-seems he-said

ὁ δὲ κακὸς τε καὶ ἀμαθὴς τοῦ τε ὁμοίου καὶ τοῦ
the but bad both and ignorant than-the both like and the
 ἐναντίου.

opposite

φαίνεται.

it-appears

οὐκοῦν, ὦ Θρασύμαχε, ἦν δ' ἐγώ, ὁ ἄδικος ἡμῖν τοῦ
therefore O Thrasymachus said and I the unjust-(man) for-us than-the
 ἀνομοίου τε καὶ ὁμοίου πλεονεκτεῖ; ἢ οὐχ οὕτως ἔλεγες;
unlike both and like has-more or not so did-you-say
 ἔγωγε, ἔφη.

I-at-least he-said

ὁ δέ γε δίκαιος τοῦ μὲν ὁμοίου οὐ πλεονεκτήσει,
the and at-least just-(man) than-the indeed like not will-have-more
 τοῦ δὲ ἀνομοίου;

than-the but unlike

ναί.

yes

ἔουκεν ἄρα, ἦν δ' ἐγώ, ὁ μὲν δίκαιος τῷ σοφῷ καὶ
resembles then said and I the indeed just-(man) the wise and
 ἀγαθῷ, ὁ δὲ ἄδικος τῷ κακῷ καὶ ἀμαθεῖ.

good the and unjust-(man) the bad and ignorant

κινδυνεύει.

it-seems-likely

ἀλλὰ μὴν ὁμολογοῦμεν, ὃ γε ὅμοιος ἐκάτερος εἶη,
but indeed we-agreed whom at-least like each was
τοιούτων καὶ ἐκάτερον εἶναι.

such also each to-be

ὁμολογοῦμεν γάρ.

we-agreed for

ὁ μὲν ἄρα δίκαιος ἡμῖν ἀναπέφανται ὦν ἀγαθός τε
the indeed then just-(man) for-us has-turned-out being good both
καὶ σοφός, ὁ δὲ ἄδικος ἀμαθής τε καὶ κακός.

and wise the and unjust-(man) ignorant both and bad

XVII • HONOR AMONG THIEVES

Thrasymachus concedes, sweating and, for once, blushing. Socrates turns to the claim that injustice is stronger. Even a band of robbers can accomplish nothing if its members wrong one another, because injustice breeds faction and hatred, and justice concord. In a single man injustice sets him at odds with himself, unable to act, and an enemy to himself, the just, and the gods. Thrasymachus tells him to feast on his argument unopposed.

d ὁ δὲ Θρασύμαχος ὁμολόγησε μὲν πάντα ταῦτα, οὐχ ὡς

— indeed Thrasymachus agreed indeed all these-things not as

ἐγὼ νῦν ῥαδίως λέγω, ἀλλ' ἐλκόμενος καὶ μόγῃς, μετὰ

I now easily tell-(it) but being-dragged and with-difficulty with

ἰδρώτος θαυμαστοῦ ὅσου, ἅτε καὶ θέρους ὄντος —

sweat wonderful how-much inasmuch-as also summer being

τότε καὶ εἶδον ἐγώ, πρότερον δὲ οὔπω, Θρασύμαχον

then also saw I before and never-yet Thrasymachus

ἐρυθριῶντα — ἐπειδὴ δὲ οὖν διωμολογησάμεθα τὴν

blushing when and so we-had-agreed the

δικαιοσύνην ἀρετὴν εἶναι καὶ σοφίαν, τὴν δὲ ἀδικίαν

justice virtue to-be and wisdom the and injustice

κακίαν τε καὶ ἀμαθίαν, εἶεν, ἣν δ' ἐγώ, τοῦτο μὲν
vice both and ignorance well said and I this indeed
 ἡμῖν οὕτω κείσθω, ἔφαμεν δὲ δὴ καὶ ἰσχυρὸν εἶναι τὴν
for-us so let-it-stand we-said but indeed also mighty to-be the
 ἀδικίαν. ἣ οὐ μέμνησαι, ὦ Θρασύμαχε;
injustice or not do-you-remember O Thrasymachus
 μέμνημαι, ἔφη· ἀλλ' ἔμοιγε οὐδὲ ἄ νῦν λέγεις e
I-remember he-said but to-me-at-least not-even what now you-say
 ἀρέσκει, καὶ ἔχω περὶ αὐτῶν λέγειν. εἰ οὖν λέγοιμι,
is-pleasing and I-am-able about them to-speak if then I-were-to-speak
 εὖ οἶδ' ὅτι δημηγορεῖν ἄν με φαίης. ἣ οὖν ἔα
well I-know that to-be-haranguing — (that)-I you-would-say either then let
 με εἰπεῖν ὅσα βούλομαι, ἢ, εἰ βούλει ἐρωτᾶν, ἐρώτα·
me to-say as-much-as I-wish or if you-wish to-ask ask
 ἐγὼ δέ σοι, ὥσπερ ταῖς γραυσὶν ταῖς τοὺς μύθους
I and to-you as to-the old-women the-(ones) the tales
 λεγούσαις, εἶεν ἐρῶ καὶ κατανεύσομαι καὶ ἀνανεύσομαι.
telling well I-shall-say and shall-nod and shall-shake-my-head
 μηδαμῶς, ἣν δ' ἐγώ, παρά γε τὴν σαυτοῦ δόξαν.
by-no-means said and I contrary-to at-least — your-own opinion
 ὥστε σοί, ἔφη, ἀρέσκειν, ἐπειδήπερ οὐκ ἔῃς λέγειν.
so-as you he-said to-please since-indeed not you-let-(me) speak
 καίτοι τί ἄλλο βούλει;
and-yet what else do-you-want
 οὐδὲν μὰ Δία, ἣν δ' ἐγώ, ἀλλ' εἴπερ τοῦτο ποιήσεις,
nothing by Zeus said and I but if-indeed this you-will-do
 ποίει· ἐγὼ δὲ ἐρωτήσω.
do-(it) I and will-ask
 ἐρώτα δῆ.
ask indeed

351 τοῦτο τοίνυν ἐρωτῶ, ὅπερ ἄρτι, ἵνα καὶ ἐξῆς
this then I-ask what-very just-now so-that also in-order
 διασκεψώμεθα τὸν λόγον, ὁποῖόν τι τυγχάνει ὃν δικαιοσύνη
we-may-examine the argument of-what-sort — happens to-be justice
 πρὸς ἀδικίαν. ἐλέχθη γάρ που ὅτι καὶ δυνατώτερον
compared-with injustice it-was-said for surely that both more-powerful
 καὶ ἰσχυρότερον εἴη ἀδικία δικαιοσύνης· νῦν δέ γ', ἔφην,
and mightier was injustice than-justice now but at-least I-said
 εἴπερ σοφία τε καὶ ἀρετή ἐστιν δικαιοσύνη, ῥαδίως οἶμαι
if-indeed wisdom both and virtue is justice easily I-think
 φανήσεται καὶ ἰσχυρότερον ἀδικίας, ἐπειδήπερ ἐστὶν ἀμαθία
it-will-appear also mightier than-injustice since-indeed is ignorance
 ἡ ἀδικία — οὐδεὶς ἂν ἔτι τοῦτο ἀγνοήσειεν — ἀλλ' οὐ τι
the injustice no-one — still this could-fail-to-know but not at-all
 οὕτως ἀπλῶς, ὦ Θρασύμαχε, ἔγωγε ἐπιθυμῶ, ἀλλὰ τῇδ'
so simply O Thrasymachus I-at-least desire but in-this-way
 πη σκέψασθαι· πόλιν φαίης ἂν ἄδικον εἶναι καὶ ἄλλας
somehow to-consider-(it) a-city would-you-say — unjust to-be and other
 πόλεις ἐπιχειρεῖν δουλοῦσθαι ἀδίκως καὶ καταδεδουλῶσθαι,
cities to-attempt to-enslave unjustly and to-have-enslaved
 πολλὰς δὲ καὶ ὑφ' ἑαυτῇ ἔχειν δουλωσαμένην;
many and even under itself to-bold having-enslaved-(them)
 πῶς γὰρ οὐκ; ἔφη. καὶ τοῦτό γε ἡ ἀρίστη μάλιστα
how for not he-said and this at-least the best-(city) most
 ποιήσει καὶ τελεώτατα οὔσα ἄδικος.
will-do and most-completely being unjust
 μανθάνω, ἔφην, ὅτι σὸς οὗτος ἦν ὁ λόγος. ἀλλὰ τόδε
I-understand I-said that yours this was the position but this
 περὶ αὐτοῦ σκοπῶ· πότερον ἢ κρείττων γιγνομένη πόλις
about it I-consider whether the stronger becoming city

πόλεως ἄνευ δικαιοσύνης τὴν δύναμιν ταύτην ἔξει, ἢ
than-a-city without justice the power this will-have or
 ἀνάγκη αὐτῇ μετὰ δικαιοσύνης;

(it-is)-necessary for-it with justice

εἰ μὲν, ἔφη, ὥς σὺ ἄρτι ἔλεγες ἔχει — ἡ δικαιοσύνη c
if indeed he-said as you just-now were-saying it-is the justice

σοφία — μετὰ δικαιοσύνης· εἰ δ' ὥς ἐγὼ ἔλεγον, μετὰ
(is)-wisdom with justice if but as I was-saying with
 ἀδικίας.

injustice

πάνυ ἄγαμαι, ἦν δ' ἐγώ, ὦ Θρασύμαχε, ὅτι οὐκ
very-much I-admire-(you) said and I O Thrasymachus that not
 ἐπινεύεις μόνον καὶ ἀνανεύεις, ἀλλὰ καὶ ἀποκρίνη πάνυ
you-nod only and shake-your-head but also answer very
 καλῶς.

finely

σοὶ γάρ, ἔφη, χαρίζομαι.

you for he-said I-oblige

εὖ γε σὺ ποιῶν· ἀλλὰ δὴ καὶ τόδε μοι χάρισαι καὶ λέγε·
well at-least you doing but indeed also this me oblige and tell
 δοκεῖς ἂν ἢ πόλιν ἢ στρατόπεδον ἢ ληστὰς ἢ κλέπτας

do-you-think would either a-city or an-army or robbers or thieves

ἢ ἄλλο τι ἔθνος, ὅσα κοινῇ ἐπὶ τι ἔρχεται
or other some band as-many-as in-common at something go

ἀδίκως, πράξαι ἂν τι δύνασθαι, εἰ ἀδικοῖεν ἀλλήλους;

unjustly to-accomplish — anything to-be-able if they-wronged one-another

οὐ δῆτα, ἦ δ' ὅς.

not indeed said and he

τί δ' εἰ μὴ ἀδικοῖεν; οὐ μᾶλλον;

what and if not they-wronged not more

πάνυ γε.

certainly at-least

d

στάσεις γάρ που, ὦ Θρασύμαχε, ἥ γε ἀδικία καὶ
factions for surely O Thrasymachus the at-least injustice and
 μίση καὶ μάχας ἐν ἀλλήλοις παρέχει, ἡ δὲ δικαιοσύνη
hatreds and fights among one-another produces the and justice
 ὁμόνοιαν καὶ φιλίαν· ἥ γάρ;
concord and friendship is-it-not for
 ἔστω, ἥ δ' ὅς, ἵνα σοι μὴ διαφέρωμαι.

let-it-be said and he so-that with-you not I-may-quarrel

ε ἀλλ' εὖ γε σὺ ποιῶν, ὦ ἄριστε. τόδε δέ μοι λέγε·
but well at-least you doing O best-(of-men) this and me tell
 ἄρα εἰ τοῦτο ἔργον ἀδικίας, μῖσος ἐμποιεῖν ὅπου ἂν
then if this (is-the)-work of-injustice hatred to-implant wherever —
 ἐνῇ, οὐ καὶ ἐν ἐλευθέροις τε καὶ δούλοις ἐγγιγνομένη
it-is-present not also among free both and slaves arising
 μισεῖν ποιήσει ἀλλήλους καὶ στασιάζειν καὶ ἀδυνάτους
to-hate will-it-make one-another and to-form-factions and unable
 εἶναι κοινῇ μετ' ἀλλήλων πράττειν;
to-be in-common with one-another to-act
 πάνυ γε.

certainly at-least

τί δὲ ἂν ἐν δυοῖν ἐγγένηται; οὐ διοίσονται καὶ μισήσουσιν
what and if in two it-arises not will-they-differ and hate
 καὶ ἐχθροὶ ἔσονται ἀλλήλοις τε καὶ τοῖς δικαίοις;
and enemies be to-one-another both and to-the just
 ἔσονται, ἔφη.

they-will-be he-said

εἰάν δὲ δῆ, ὦ θαυμάσιε, ἐν ἐνὶ ἐγγένηται ἀδικία, μῶν
if and indeed O wonderful-man in one it-arises injustice surely
 μὴ ἀπολεῖ τὴν αὐτῆς δύναμιν, ἢ οὐδὲν ἦττον ἔξει;
not will-it-lose — its-own power or in-no-way less will-it-have-(it)
 μηδὲν ἦττον ἔχεται, ἔφη.
in-no-way less let-it-have-(it) he-said

οὐκοῦν τοιάνδε τινὰ φαίνεται ἔχουσα τὴν δύναμιν, οἶαν, 352

therefore such a it-appears having the power as
 ὧ ἂν ἐγγένηται, εἴτε πόλει τινὶ εἴτε γένει εἴτε
 in-whatever — it-arises whether city some or family or
 στρατοπέδῳ εἴτε ἄλλῳ ὅτῳ οὖν, πρῶτον μὲν ἀδύνατον
 army or other anything-whatever first indeed unable
 αὐτὸ ποιεῖν πράττειν μεθ' αὐτοῦ διὰ τὸ στασιάζειν
 it to-make to-act with itself because-of the being-in-faction
 καὶ διαφέρεισθαι, ἔτι δ' ἐχθρὸν εἶναι ἑαυτῷ τε καὶ τῷ
 and quarreling further and an-enemy to-be to-itself both and to-the
 ἐναντίῳ παντὶ καὶ τῷ δικαίῳ; οὐχ οὕτως;
 opponent every and to-the just not so
 πάνυ γε.
 certainly at-least

καὶ ἐν ἐνὶ δὴ οἶμαι ἐνοῦσα ταῦτ' αὐτὰ ποιήσει ἅπερ
 and in one indeed I-think being-present the-same these-(things) it-will-do which-very
 πέφυκεν ἐργάζεσθαι πρῶτον μὲν ἀδύνατον αὐτὸν πράττειν
 it-is-its-nature to-produce first indeed unable him to-act
 ποιήσει στασιάζοντα καὶ οὐχ ὁμονοοῦντα αὐτὸν ἑαυτῷ,
 it-will-make being-in-faction and not being-of-one-mind himself with-himself
 ἔπειτα ἐχθρὸν καὶ ἑαυτῷ καὶ τοῖς δικαίοις· ἦ γάρ;
 then an-enemy both to-himself and to-the just is-it-not for
 ναί.
 yes

δίκαιοι δέ γ' εἰσίν, ὦ φίλε, καὶ οἱ θεοί;
 just and at-least are O friend also the gods
 ἔστω, ἔφη.

let-it-be he-said

καὶ θεοῖς ἄρα ἐχθρὸς ἔσται ὁ ἄδικος, ὦ Θρασύμαχε, ὁ
 also to-gods then an-enemy will-be the unjust-(man) O Thrasymachus the
 δὲ δίκαιος φίλος.
 and just-(man) a-friend

εὐωχοῦ τοῦ λόγου, ἔφη, θαρρῶν· οὐ γὰρ ἔγωγέ σοι
feast-on the argument he-said boldly not for I-at-least you
 ἐναντιώσομαι, ἵνα μὴ τοῖσδε ἀπέχθωμαι.
will-oppose so-that not to-these I-may-become-hateful

XVIII • WORK AND VIRTUE

Socrates adds that unjust men who act together must be only half wicked, with some justice in them, and asks whether the just also live better and more happily. The work of a thing is what it alone does, or does best: seeing for the eyes, hearing for the ears, pruning for the pruning hook. Whatever has a work has a virtue by which it does that work well, and without its virtue it does its work badly, as eyes without theirs see poorly.

c ἔτι δὴ, ἦν δ' ἐγώ, καὶ τὰ λοιπά μοι τῆς ἐστιάσεως
come indeed said and I also the rest for-me of-the feast
 ἀποπλήρωσον ἀποκρινόμενος ὥσπερ καὶ νῦν. ὅτι μὲν γὰρ
fill-up answering just-as also now that indeed for
 καὶ σοφώτεροι καὶ ἀμείνους καὶ δυνατώτεροι πράττειν οἱ
both wiser and better and more-able to-act the
 δίκαιοι φαίνονται, οἱ δὲ ἄδικοι οὐδὲ πράττειν μετ' ἀλλήλων
just appear the but unjust not-even to-act with one-another
 οἰοί τε — ἀλλὰ δὴ καὶ οὕς φαμεν ἐρρωμένως
able — but indeed also (those)-whom we-say vigorously
 πώποτε τι μετ' ἀλλήλων κοινῇ πράξει ἀδίκους
ever anything with one-another in-common to-have-accomplished unjust
 ὄντας, τοῦτο οὐ παντάπασιν ἀληθὲς λέγομεν· οὐ γὰρ ἂν
being this not altogether true we-say not for —
 ἀπείχοντο ἀλλήλων κομιδῇ ὄντες ἄδικοι, ἀλλὰ
they-would-have-refrained-from one-another absolutely being unjust but
 δηλον ὅτι ἐνὶν τις αὐτοῖς δικαιοσύνη, ἣ αὐτοὺς
(it-is)-clear that there-was-in some them justice which them

ἐποίει μήτοι καὶ ἀλλήλους γε καὶ ἐφ' οὓς ἦσαν ἅμα
made not both one-another at-least and against whom they-went at-once
 ἀδικεῖν, δι' ἣν ἔπραξαν ἃ ἔπραξαν, ὥρμησαν δὲ
to-wrong through which they-accomplished what they-accomplished set-out and
 ἐπὶ τὰ ἄδικα ἀδικία ἡμιμόχθηροι ὄντες, ἐπεὶ οἷ γε
upon the unjust-(things) by-injustice half-depraved being since the at-least
 παμπόνηροι καὶ τελέως ἄδικοι τελέως εἰσὶ καὶ πράττειν
utterly-wicked and completely unjust completely are also to-act
 ἀδύνατοι — ταῦτα μὲν οὖν ὅτι οὕτως ἔχει μανθάνω, ἀλλ'
unable these-things indeed then that so they-are I-understand but
 οὐχ ὥς σὺ τὸ πρῶτον ἐτίθεσο· εἰ δὲ καὶ ἄμεινον ζώσιν
not as you the first posited whether and also better live
 οἱ δίκαιοι τῶν ἀδίκων καὶ εὐδαιμονέστεροί εἰσιν, ὅπερ τὸ
the just than-the unjust and happier are which-very the
 ὕστερον προουθέμεθα σκέψασθαι, σκεπτέον. φαίνονται μὲν
afterward we-proposed to-consider it-must-be-considered they-appear indeed
 οὖν καὶ νῦν, ὥς γέ μοι δοκεῖ, ἐξ ὧν εἰρήκαμεν· ὅμως
then even now as at-least to-me it-seems from what we-have-said nevertheless
 δ' ἔτι βέλτιον σκεπτέον. οὐ γὰρ περὶ τοῦ ἐπιτυχόντος
but still better it-must-be-considered not for about the chance-(matter)
 ὁ λόγος, ἀλλὰ περὶ τοῦ ὄντινα τρόπον χρὴ ζῆν.
the argument but about the in-what way one-must to-live
 σκόπει δῆ, ἔφη.
consider indeed be-said
 σκοπῶ, ἦν δ' ἐγώ. καί μοι λέγε· δοκεῖ τί σοι
I-am-considering said and I and me tell does-it-seem some to-you
 εἶναι ἵππου ἔργον;
to-be of-a-horse work
 ἔμοιγε.
to-me-at-least

ἄρ' οὖν τοῦτο ἂν θείης καὶ ἵππου καὶ ἄλλου
so then this — would-you-define both of-a-horse and of-another
 ὅτουοῦν ἔργον, ὃ ἂν ἡ μόνῳ ἐκείνῳ ποιῇ τις ἢ
whatever work what — either alone with-that does one or
 ἄριστα;

best

οὐ μανθάνω, ἔφη.

not I-understand he-said

ἀλλ' ὥδε· ἔσθ' ὅτῳ ἂν ἄλλῳ ἴδοις ἢ ὀφθαλμοῖς;
but thus is-there with-what — else you-could-see than with-eyes
 οὐ δῆτα.

not indeed

τί δέ; ἀκούσας ἄλλῳ ἢ ὠσίν;

what and could-you-hear with-another than with-ears

οὐδαμῶς.

in-no-way

οὐκοῦν δικαίως ταῦτα τούτων φαμὲν ἔργα εἶναι;

therefore justly these-things of-these we-say works to-be

πάνυ γε.

certainly at-least

353 τί δέ; μαχαίρα ἂν ἀμπέλου κλήμα ἀποτέμοις καὶ

what and with-a-knife — of-a-vine a-branch could-you-cut-off and

σμίλῃ καὶ ἄλλοις πολλοῖς;

with-a-chisel and with-other many

πῶς γὰρ οὐ;

how for not

ἀλλ' οὐδενί γ' ἂν οἶμαι οὕτω καλῶς ὥς δρεπάνῳ

but with-nothing at-least — I-think so well as with-a-pruning-hook

τῷ ἐπὶ τούτῳ ἐργασθέντι.

the-(one) for this made

ἀληθῆ.

true-things

ἄρ' οὖν οὐ τοῦτο τούτου ἔργον θήσομεν;

so then not this of-this (the)-work shall-we-set-down

θήσομεν μὲν οὖν.

we-shall-set-down indeed then

νῦν δὴ οἶμαι ἄμεινον ἂν μάθοις ὁ ἄρτι

now indeed I-think better — you-would-understand what just-now

ἠρώτων, πυνθανόμενος εἰ οὐ τοῦτο ἐκάστου εἴη ἔργον

I-was-asking inquiring whether not this of-each was work

ὁ ἂν ἢ μόνον τι ἢ κάλλιστα τῶν ἄλλων ἀπεργάζεται.

what — either alone it or best of-the others accomplishes

ἀλλά, ἔφη, μανθάνω τε καί μοι δοκεῖ τοῦτο ἐκάστου

but he-said I-understand both and to-me it-seems this of-each

πράγματος ἔργον εἶναι.

thing work to-be

εἶεν, ἦν δ' ἐγώ. οὐκοῦν καὶ ἀρετὴ δοκεῖ σοι εἶναι

well said and I therefore also a-virtue seems to-you to-be

ἐκάστῳ ὅπερ καὶ ἔργον τι προστέτακται; ἴωμεν

for-each-(thing) to-which-very also work some is-assigned let-us-go

δὲ ἐπὶ τὰ αὐτὰ πάλιν· ὀφθαλμῶν, φαμέν, ἔστι τι ἔργον;

and to the same again of-eyes we-say there-is some work

ἔστιν.

there-is

ἄρ' οὖν καὶ ἀρετὴ ὀφθαλμῶν ἔστιν;

so then also a-virtue of-eyes is-there

καὶ ἀρετή.

also a-virtue

τί δέ; ὧτων ἦν τι ἔργον;

what and of-ears was-there some work

ναί.

yes

οὐκοῦν καὶ ἀρετή;

therefore also a-virtue

καὶ ἀρετή.

also a-virtue

τί δὲ πάντων πέρι τῶν ἄλλων; οὐχ οὕτω;

what and all about the others not so

οὕτω.

so

c ἔχε δὴ· ἂρ' ἄν ποτε ὄμματα τὸ αὐτῶν ἔργον καλῶς

stop indeed then — ever eyes — their-own work well

ἀπεργάσαιτο μὴ ἔχοντα τὴν αὐτῶν οἰκείαν ἀρετήν, ἀλλ'

would-perform not having — their-own proper virtue but

ἀντὶ τῆς ἀρετῆς κακίαν;

instead-of the virtue vice

καὶ πῶς ἄν; ἔφη· τυφλότητα γὰρ ἴσως λέγεις ἀντὶ

and how could-(they) he-said blindness for perhaps you-mean instead-of

τῆς ὄψεως.

the sight

ἥτις, ἦν δ' ἐγώ, αὐτῶν ἡ ἀρετή· οὐ γάρ πω τοῦτο

whatever said and I their — virtue not for yet this

ἐρωτῶ, ἀλλ' εἰ τῇ οἰκείᾳ μὲν ἀρετῇ τὸ αὐτῶν ἔργον

I-ask but whether by-the proper indeed virtue — their-own work

εὖ ἐργάζεται τὰ ἐργαζόμενα, κακία δὲ κακῶς.

well will-perform the-(things) performing by-vice but badly

ἀληθές, ἔφη, τοῦτό γε λέγεις.

true he-said this at-least you-say

οὐκοῦν καὶ ὦτα στερόμενα τῆς αὐτῶν ἀρετῆς κακῶς τὸ

therefore also ears deprived-of — their-own virtue badly —

αὐτῶν ἔργον ἀπεργάσεται;

their-own work will-perform

πάνυ γε.

certainly at-least

d τίθεμεν οὖν καὶ τᾶλλα πάντα εἰς τὸν αὐτὸν λόγον;

do-we-place then also the-other-(things) all under the same account

ἔμοιγε δοκεῖ.

to-me-at-least it-seems

XIX · A FEAST WITHOUT KNOWLEDGE

The soul's work is caring, ruling, deliberating, and living, and its virtue is justice, so the just soul lives well, and living well is being blessed and happy; injustice is never more profitable than justice. Thrasyarchus calls this Socrates' feast for the festival of Bendis. Socrates confesses that, like a glutton grabbing each new dish, he left what justice is to ask whether it is a virtue and profitable, and not knowing what it is, he cannot know whether it is a virtue or brings happiness.

ἴθι δὴ, μετὰ ταῦτα τόδε σκέψαι. ψυχῆς ἔστιν τι ἔργον

come indeed after these-things this consider of-a-soul is-there some work

ὃ ἄλλω τῶν ὄντων οὐδ' ἂν ἐνὶ πράξαις, οἷον

which with-another of-the things-that-are not-even — one you-could-do for-example

τὸ τοιόνδε· τὸ ἐπιμελεῖσθαι καὶ ἄρχειν καὶ βουλευέσθαι

— the-following the taking-care and to-rule and to-deliberate

καὶ τὰ τοιαῦτα πάντα, ἔσθ' ὅτῳ ἄλλω ἢ ψυχῇ

and — such-things all is-there to-what else than to-a-soul

δικαίως ἂν αὐτὰ ἀποδοῖμεν καὶ φαῖμεν ἴδια ἐκείνης εἶναι;

justly — them we-would-assign and say proper to-that to-be

οὐδενὶ ἄλλω.

to-nothing else

τί δ' αὖ τὸ ζῆν; οὐ ψυχῆς φήσομεν ἔργον εἶναι;

what and again the living not of-a-soul shall-we-say work to-be

μάλιστα γ', ἔφη.

most-of-all at-least he-said

οὐκοῦν καὶ ἀρετὴν φαμέν τινα ψυχῆς εἶναι;

therefore also virtue we-say some of-a-soul to-be

φαμέν.

we-say-(so)

ε ἄρ' οὖν ποτε, ὦ Θρασύμαχε, ψυχὴ τὰ αὐτῆς ἔργα εὖ
 so then ever O Thrasymachus a-soul — its-own works well
 ἀπεργάσεται στερομένη τῆς οἰκείας ἀρετῆς, ἢ ἀδύνατον;
 will-perform deprived-of the proper virtue or impossible
 ἀδύνατον.

impossible

ἀνάγκη ἄρα κακῇ ψυχῇ κακῶς ἄρχειν καὶ ἐπιμελεῖσθαι,
 (it-is)-necessary then for-a-bad soul badly to-rule and to-take-care
 τῇ δὲ ἀγαθῇ πάντα ταῦτα εὖ πράττειν.
 for-the but good all these-things well to-do
 ἀνάγκη.

(of)-necessity

οὐκοῦν ἀρετὴν γε συνεχωρήσαμεν ψυχῆς εἶναι δικαιοσύνην,
 therefore virtue at-least we-agreed of-soul to-be justice
 κακίαν δὲ ἀδικίαν;
 vice and injustice

συνεχωρήσαμεν γάρ.

we-agreed for

ἡ μὲν ἄρα δικαία ψυχὴ καὶ ὁ δίκαιος ἀνὴρ εὖ βιώσεται,
 the indeed then just soul and the just man well will-live
 κακῶς δὲ ὁ ἄδικος.

badly and the unjust-(man)

φαίνεται, ἔφη, κατὰ τὸν σὸν λόγον.

it-appears he-said according-to — your argument

354 ἀλλὰ μὲν ὅ γε εὖ ζῶν μακάριός τε καὶ εὐδαίμων,
 but indeed the-(one) at-least well living blessed both and happy

ὁ δὲ μὴ τὰναντία.

the-(one) and not the-opposite

πῶς γὰρ οὐ;

how for not

ὁ μὲν δίκαιος ἄρα εὐδαίμων, ὁ δ' ἄδικος ἄθλιος.

the indeed just-(man) then (is)-happy the and unjust-(man) wretched

ἔστω, ἔφη.

let-it-be be-said

ἀλλὰ μὴν ἄθλιόν γε εἶναι οὐ λυσιτελεῖ, εὐδαίμονα δέ.

but indeed wretched at-least to-be not profits happy but

πῶς γὰρ οὐ;

how for not

οὐδέποτ' ἄρα, ὦ μακάριε Θρασύμαχε, λυσιτελέστερον

never then O blessed-(sir) Thrasymachus more-profitable

ἀδικία δικαιοσύνης.

injustice than-justice

ταῦτα δὴ σοι, ἔφη, ὦ Σώκρατες, εἰστιάσθω ἐν

these-things indeed by-you be-said O Socrates let-them-be-feasted-on at

τοῖς Βενδιδίοις.

the Bendideia

ὑπὸ σοῦ γε, ἦν δ' ἐγώ, ὦ Θρασύμαχε, ἐπειδὴ μοι

by you at-least said and I O Thrasymachus since to-me

πρῶτος ἐγένου καὶ χαλεπαίνων ἐπαύσω. οὐ μέντοι καλῶς

gentle you-became and being-angry you-ceased not however well

γε εἰστίμαι, δι' ἑμαυτὸν ἀλλ' οὐ διὰ σέ· ἀλλ'

at-least I-have-feasted because-of myself but not because-of you but

ὥσπερ οἱ λίχνοι τοῦ ἀεὶ παραφερομένου ἀπογεύονται

just-as the gluttons of-the ever being-served snatch-a-taste

ἀρπάζοντες, πρὶν τοῦ προτέρου μετρίως ἀπολαῦσαι, καὶ

grabbing before the previous properly to-enjoy also

ἐγώ μοι δοκῶ οὕτω, πρὶν ὃ τὸ πρῶτον ἐσκοποῦμεν

I to-me seem so before what the first we-were-examining

εὑρεῖν, τὸ δίκαιον ὅτι ποτ' ἐστίν, ἀφέντος ἐκείνου ὀρμῆσαι

to-find the just what ever it-is letting-go-of that to-rush

ἐπὶ τὸ σκέψασθαι περὶ αὐτοῦ εἴτε κακία ἐστὶν καὶ

to the considering about it whether vice it-is and

ἀμαθία, εἴτε σοφία καὶ ἀρετή, καὶ ἐμπεσόντος αὖ ὕστερον

ignorance or wisdom and virtue and falling-in again later

λόγου, ὅτι λυσιτελέστερον ἢ ἀδικία τῆς δικαιοσύνης,
an-argument that more-profitable the injustice than-the justice
 οὐκ ἀπεσχόμην τὸ μὴ οὐκ ἐπὶ τοῦτο ἐλθεῖν ἀπ' ἐκείνου,
not I-refrained the — — to this to-go from that
 ὥστε μοι νυνὶ γέγονεν ἐκ τοῦ διαλόγου μηδὲν εἰδέναι.
so-that for-me now it-has-turned-out from the discussion nothing to-know
 ὅποτε γὰρ τὸ δίκαιον μὴ οἶδα ὅ ἐστιν, σχολῇ εἴσομαι
when for the just not I-know what it-is hardly I-shall-know
 εἴτε ἀρετή τις οὔσα τυγχάνει εἴτε καὶ οὔ, καὶ πότερον
whether a-virtue some being it-happens or also not and whether
 ὁ ἔχων αὐτὸ οὐκ εὐδαίμων ἐστὶν ἢ εὐδαίμων.
the-(one) having it not happy is or happy

BOOK II

I • THREE KINDS OF GOOD

The discussion was only a prelude. Glaucon, always the boldest, asks whether Socrates wants to seem to persuade them or truly persuade them. He distinguishes goods welcomed for themselves, like harmless pleasures; for themselves and their results, like sight and health; and only for their results, like exercise and money-making. Socrates places justice in the finest class, but the many count it burdensome, and Glaucon, though Thrasymachus has not convinced him, will renew Thrasymachus' case so as to hear justice praised for itself.

ἐγὼ μὲν οὖν ταῦτα εἰπὼν ᾧμην λόγου ἀπηλλάχθαι 357

I indeed then these-things having-said thought from-argument to-be-rid

τὸ δ' ἦν ἄρα, ὡς ἔοικε, προοίμιον. ὁ γὰρ Γλαῦκων

it but was then as it-seems a-prelude — for Glaucon

αἰεί τε δὴ ἀνδρειότατος ὢν τυγχάνει πρὸς ἅπαντα,

always both indeed most-courageous being happens toward everything

καὶ δὴ καὶ τότε τοῦ Θρασυμάχου τὴν ἀπόρρησιν οὐκ

and indeed also then — of-Thrasymachus the giving-up not

ἀπεδέξατο, ἀλλ' ἔφη· ὦ Σώκρατες, πότερον ἡμᾶς βούλει

accepted but said O Socrates whether us do-you-wish

δοκεῖν πεπεικέναι ἢ ὡς ἀληθῶς πείσαι ὅτι παντὶ τρόπῳ

to-seem to-have-persuaded or as truly to-persuade that in-every way

ἄμεινόν ἐστιν δίκαιον εἶναι ἢ ἄδικον;

better it-is just to-be than unjust

ὡς ἀληθῶς, εἶπον, ἔγωγ' ἂν ἐλοίμην, εἰ ἐπ' ἐμοὶ εἴη.

as truly I-said I-at-least — would-choose if upon me it-depended

οὐ τοῖνυν, ἔφη, ποιεῖς ὃ βούλει. λέγε γάρ μοι· ἄρά

not then he-said you-are-doing what you-wish tell for me then

σοι δοκεῖ τοιόνδε τι εἶναι ἀγαθόν, ὃ δεξαίμεθ' ἂν

to-you does-it-seem of-this-sort some to-be good which we-would-accept —

ἔχειν οὐ τῶν ἀποβαινόντων ἐφίεμενοι, ἀλλ' αὐτὸ αὐτοῦ
to-have not the consequences desiring but itself of-itself
 ἔνεκα ἀσπαζόμενοι, οἷον τὸ χαίρειν καὶ αἱ ἡδοναὶ
for-the-sake welcoming for-example the rejoicing and the pleasures
 ὅσαι ἀβλαβεῖς καὶ μηδὲν εἰς τὸν ἔπειτα χρόνον διὰ
as-many-as (are)-harmless and nothing for the after time because-of
 ταύτας γίγνεται ἄλλο ἢ χαίρειν ἔχοντα;
these comes other than to-rejoice having
 ἔμοιγε, ἦν δ' ἐγώ, δοκεῖ τι εἶναι τοιούτου.

to-me-at-least said and I it-seems some to-be such

c τί δέ; ὁ αὐτό τε αὐτοῦ χάριν ἀγαπῶμεν καὶ τῶν ἀπ'
what and what itself both of-itself for-the-sake we-love and of-the from
 αὐτοῦ γιγνομένων, οἷον αὖ τὸ φρονεῖν καὶ τὸ ὁρᾶν καὶ
it (things)-coming for-example again the being-prudent and the seeing and
 τὸ ὑγιαίνειν; τὰ γὰρ τοιαῦτά που δι' ἀμφοτέρα ἀσπαζόμεθα.
the being-healthy — for such-things surely for both we-welcome
 ναί, εἶπον.

yes I-said

d τρίτον δὲ ὁρᾷς τι, ἔφη, εἶδος ἀγαθοῦ, ἐν ᾧ τὸ
a-third and do-you-see some he-said kind of-good in which the
 γυμνάζεσθαι καὶ τὸ κάμνοντα ἰατρεύεσθαι καὶ ἰατρευσίς τε
exercising and the being-sick to-be-treated and doctoring both
 καὶ ὁ ἄλλος χρηματισμός; ταῦτα γὰρ ἐπίπονα φαῖμεν
and the other money-making these-things for burdensome we-would-call
 ἅν, ὠφελεῖν δὲ ἡμᾶς, καὶ αὐτὰ μὲν ἑαυτῶν ἔνεκα
— to-benefit but us and themselves indeed of-themselves for-the-sake
 οὐκ ἂν δεξαίμεθα ἔχειν, τῶν δὲ μισθῶν τε χάριν καὶ
not — we-would-accept to-have of-the but wages both for-the-sake and
 τῶν ἄλλων ὅσα γίγνεται ἀπ' αὐτῶν.

of-the others as-many-as come from them

ἔστιν γὰρ οὖν, ἔφη, καὶ τοῦτο τρίτον. ἀλλὰ τί δή;
there-is for indeed I-said also this third but why indeed

ἐν ποίῳ, ἔφη, τούτων τὴν δικαιοσύνην τιθεῖς;
in which he-said of-these the justice do-you-place
 ἐγὼ μὲν οἶμαι, ἦν δ' ἐγώ, ἐν τῷ καλλίστῳ, ὃ καὶ δι' 358
I indeed think said and I in the finest which both for
 αὐτὸ καὶ διὰ τὰ γιγνόμενα ἀπ' αὐτοῦ ἀγαπητέον τῷ
itself and for the (things)-coming from it must-be-loved by-the-(one)
 μέλλοντι μακαρίῳ ἔσσεσθαι.
being-about blessed to-be
 οὐ τοίνυν δοκεῖ, ἔφη, τοῖς πολλοῖς, ἀλλὰ τοῦ ἐπιπόνου εἵδους,
not then it-seems he-said to-the many but of-the burdensome kind
 ὃ μισθῶν θ' ἔνεκα καὶ εὐδοκμήσεων διὰ δόξαν
which wages both for-the-sake and good-repute because-of reputation
 ἐπιτηδεύετον, αὐτὸ δὲ δι' αὐτὸ φευκτέον ὥς ὃν χαλεπόν.
must-be-practiced itself but for itself must-be-avoided as being hard
 οἶδα, ἦν δ' ἐγώ, ὅτι δοκεῖ οὕτω καὶ πάλαι ὑπὸ
I-know said and I that it-seems so and long by
 Θρασυμάχου ὥς τοιοῦτον ὃν ψέγεται, ἀδικία δ' ἐπαινεῖται·
Thrasymachus as such being is-blamed injustice and is-praised
 ἀλλ' ἐγώ τις, ὥς ἔοικε, δυσμαθής.
but I a-kind-of as it-seems slow-learner
 ἴθι δῆ, ἔφη, ἄκουσον καὶ ἐμοῦ, ἐάν σοι ἔτι ταῦτα δοκῇ. b
come indeed he-said hear also me if to-you still the-same seems
 Θρασύμαχος γάρ μοι φαίνεται πρῶαίτερον τοῦ δέοντος
Thrasymachus for to-me appears sooner than-the needful
 ὑπὸ σοῦ ὥσπερ ὄφεις κληθῆναι, ἐμοὶ δὲ οὐπω κατὰ
by you like a-snake to-have-been-charmed to-me but not-yet according-to
 νοῦν ἢ ἀπόδειξις γέγονεν περὶ ἑκάτερον· ἐπιθυμῶ γὰρ
mind the demonstration has-been-made about each I-desire for
 ἀκοῦσαι τί τ' ἔστιν ἑκάτερον καὶ τίνα ἔχει δύναμιν αὐτὸ
to-bear what both is each and what it-has power itself
 καθ' αὐτὸ ἐνὸν ἐν τῇ ψυχῇ, τοὺς δὲ μισθοὺς καὶ τὰ
by itself being-present in the soul the but wages and the

γιγνόμενα ἀπ' αὐτῶν ἐᾶσαι χαίρειν. οὕτωςι οὖν ποιήσω,
(things)-coming from them to-let farewell thus then I-will-do
 ἐὰν καὶ σοὶ δοκῇ· ἐπανεανέωσομαι τὸν Θρασυμάχου
if also to-you it-seems-good I-will-renew the of-Thrasymachus
 λόγον, καὶ πρῶτον μὲν ἐρῶ δικαιοσύνην οἷον εἶναί
argument and first indeed I-will-tell justice what-sort to-be
 φασιν καὶ ὅθεν γεγενῆσθαι, δεύτερον δὲ ὅτι πάντες αὐτὸ
they-say and whence to-have-arisen second and that all it
 οἱ ἐπιτηδεύοντες ἄκοντες ἐπιτηδεύουσιν ὡς ἀναγκαῖον
the-(ones) practicing unwillingly practice as necessary
 ἀλλ' οὐχ ὡς ἀγαθόν, τρίτον δὲ ὅτι εἰκότως αὐτὸ δρῶσι·
but not as good third and that reasonably it they-do
 πολὺ γὰρ ἀμείνων ἄρα ὁ τοῦ ἀδίκου ἢ ὁ τοῦ δικαίου
much for better then the of-the unjust than the of-the just
 βίος, ὡς λέγουσιν. ἐπεὶ ἔμοιγε, ὦ Σώκρατες, οὐ τι
life as they-say since to-me-at-least O Socrates not at-all
 δοκεῖ οὕτως· ἀπορῶ μέντοι διατεθρυλημένος τὰ ὦτα
it-seems so I-am-at-a-loss however having-had-dinned the ears
 ἀκούων Θρασυμάχου καὶ μυρίων ἄλλων, τὸν δὲ ὑπὲρ
bearing Thrasymachus and countless others the but on-behalf-of
 τῆς δικαιοσύνης λόγον, ὡς ἄμεινον ἀδικίας, οὐδενός πω
the justice argument that better than-injustice from-no-one yet
 ἀκήκοα ὡς βούλομαι — βούλομαι δὲ αὐτὸ καθ' αὐτὸ
I-have-heard as I-wish I-wish and it by itself
 ἐγκωμιαζόμενον ἀκοῦσαι — μάλιστα δ' οἶμαι ἂν σοῦ
being-praised to-hear most and I-think would from-you
 πυθέσθαι. διὸ κατατείνας ἐρῶ τὸν ἄδικον βίον ἐπαινῶν,
to-learn therefore straining I-will-speak the unjust life praising
 εἰπὼν δὲ ἐνδείξομαί σοι ὅν τρόπον αὖ βούλομαι
having-spoken and I-will-show to-you in-what way in-turn I-wish

καὶ σοῦ ἀκούειν ἀδικίαν μὲν ψέγοντος, δικαιοσύνην δὲ
 also you to-hear injustice indeed blaming justice and
 ἐπαινοῦντος. ἀλλ' ὅρα εἴ σοι βουλομένῳ ἂ λέγω.
 praising but see whether to-you wishing what I-say
 πάντων μάλιστα, ἦν δ' ἐγὼ περὶ γὰρ τίνος ἂν μᾶλλον
 of-all most said and I about for what — more
 πολλάκις τις νοῦν ἔχων χαίροι λέγων καὶ ἀκούων;
 often anyone sense having would-rejoice speaking and bearing
 κάλλιστα, ἔφη, λέγεις· καὶ ὁ πρῶτον ἔφην ἐρεῖν, περὶ e
 most-finely he-said you-speak and what first I-said I-would-tell about
 τούτου ἅκουε, τί ὅν τε καὶ ὅθεν γέγονε δικαιοσύνη.
 this hear what being both and whence has-arisen justice

II · THE SHEPHERD'S RING

By nature, men say, doing wrong is good and suffering it bad, but the harm exceeds the gain, so those unable to do the one and escape the other agree to neither and call their compacts just. To show that no one is just willingly, Glaucon tells of the Lydian's ancestor, a shepherd who found a ring that made him invisible and used it to seduce the queen, kill the king, and seize the rule. Given two such rings, just and unjust would act alike.

πεφυκέναι γὰρ δὴ φασιν τὸ μὲν ἀδικεῖν ἀγαθόν, τὸ δὲ 359
 to-be-by-nature for indeed they-say the indeed doing-wrong good the and
 ἀδικεῖσθαι κακόν, πλέονι δὲ κακῷ ὑπερβάλλειν τὸ ἀδικεῖσθαι
 being-wronged bad by-greater but evil to-exceed the being-wronged
 ἢ ἀγαθῷ τὸ ἀδικεῖν, ὥστ' ἐπειδὰν ἀλλήλους ἀδικῶσί τε
 than by-good the doing-wrong so-that when one-another they-wrong both
 καὶ ἀδικῶνται καὶ ἀμφοτέρων γεύωνται, τοῖς μὴ δυναμένοις
 and are-wronged and of-both taste to-those not able
 τὸ μὲν ἐκφεύγειν τὸ δὲ αἰρεῖν δοκεῖ λυσιτελεῖν
 the-(one) indeed to-escape the-(other) and to-take it-seems to-be-profitable

συνθέσθαι ἀλλήλοις μήτ' ἀδικεῖν μήτ' ἀδικεῖσθαι
to-make-a-compact with-one-another neither to-do-wrong nor to-be-wronged
 καὶ ἐντεῦθεν δὴ ἄρξασθαι νόμους τιθεσθαι καὶ συνθήκας
and from-there indeed to-have-begun laws to-lay-down and covenants
 αὐτῶν, καὶ ὀνομάσαι τὸ ὑπὸ τοῦ νόμου ἐπίταγμα νόμιμόν
their-own and to-have-named the by the law command lawful
 τε καὶ δίκαιον· καὶ εἶναι δὴ ταύτην γένεσιν τε καὶ οὐσίαν
both and just and to-be indeed this origin both and essence
 δικαιοσύνης, μεταξὺ οὖσαν τοῦ μὲν ἀρίστου ὄντος, ἐὰν
of-justice in-between being the indeed best being if
 ἀδικῶν μὴ διδῶ δίκην, τοῦ δὲ κακίστου, ἐὰν ἀδικούμενος
doing-wrong not one-pays penalty the and worst if being-wronged
 τιμωρεῖσθαι ἀδύνατος ἦ· τὸ δὲ δίκαιον ἐν μέσῳ ὄν
to-take-revenge unable one-is the and just in between being
 τούτων ἀμφοτέρων ἀγαπᾶσθαι οὐχ ὥς ἀγαθόν, ἀλλ' ὥς
these both to-be-loved not as good but as
 ἀρρωστίᾳ τοῦ ἀδικεῖν τιμώμενον· ἐπεὶ τὸν δυνάμενον
through-weakness of-the doing-wrong honored since the-(one) able
 αὐτὸ ποιεῖν καὶ ὥς ἀληθῶς ἄνδρα οὐδ' ἂν ἐνί ποτε
it to-do and as truly a-man not-even would with-one ever
 συνθέσθαι τὸ μήτε ἀδικεῖν μήτε ἀδικεῖσθαι· μαίνεσθαι γὰρ
to-make-a-compact the neither doing-wrong nor being-wronged to-be-mad for
 ἄν. ἢ μὲν οὖν δὴ φύσις δικαιοσύνης, ὧ Σώκρατες, αὕτη
would the indeed then indeed nature of-justice O Socrates this
 τε καὶ τοιαύτη, καὶ ἐξ ὧν πέφυκε τοιαῦτα, ὥς ὁ λόγος.
both and such and out-of what it-has-grown such-things as the account
 c ὥς δὲ καὶ οἱ ἐπιτηδεύοντες ἀδυναμία τοῦ ἀδικεῖν
that and also the-(ones) practicing from-inability of-the doing-wrong
 ἄκοντες αὐτὸ ἐπιτηδεύουσι, μάλιστ' ἂν αἰσθοίμεθα, εἰ
unwillingly it practice best — we-would-perceive if
 τοιόνδε ποιήσαιμεν τῇ διανοίᾳ· δόντες ἐξουσίαν ἑκατέρῳ
the-following we-were-to-do in-the thought giving license to-each

ποιεῖν ὅτι ἂν βούληται, τῷ τε δικάῳ καὶ τῷ ἀδίκῳ,
to-do whatever — he-wishes to-the both just and to-the unjust
 εἰτ' ἐπακολουθήσαιμεν θεώμενοι ποῖ ἢ ἐπιθυμία ἐκάτερον
then we-were-to-follow watching where the desire each
 ἄξει. ἐπ' αὐτοφώρῳ οὖν λάβοιμεν ἂν τὸν δίκαιον τῷ
will-lead in the-very-act then we-would-catch — the just-(man) with-the
 ἀδίκῳ εἰς ταὐτὸν ἰόντα διὰ τὴν πλεονεξίαν, ὃ πᾶσα
unjust to the-same going because-of the greed which every
 φύσις διώκειν πέφυκεν ὡς ἀγαθόν, νόμῳ δὲ βία παράγεται
nature to-pursue is-born as good by-law but by-force is-diverted
 ἐπὶ τὴν τοῦ ἴσου τιμὴν. εἴη δ' ἂν ἡ ἐξουσία ἣν λέγω
to the of-the equal honoring would-be and — the license which I-mean
 τοιαύδε μάλιστα, εἰ αὐτοῖς γένοιτο οἷαν ποτέ φασιν δύναμιν
such especially if to-them there-came such-as once they-say a-power
 τῷ τοῦ Λυδοῦ προγόνῳ γενέσθαι. εἶναι μὲν γὰρ αὐτὸν
to-the of-the Lydian ancestor to-come to-be indeed for he
 ποιμένα θητεύοντα παρὰ τῷ τότε Λυδίας ἄρχοντι, ὄμβρου
a-shepherd serving-for-hire with the then of-Lydia ruler rain-storm
 δὲ πολλοῦ γενομένου καὶ σεισμοῦ ράγῃναί τι τῆς γῆς
and great happening and earthquake to-be-rent some-(part) of-the earth
 καὶ γενέσθαι χάσμα κατὰ τὸν τόπον ἧ ἔνεμεν. ἰδόντα
and to-come-to-be a-chasm in the place where he-was-pasturing seeing
 δὲ καὶ θαυμάσαντα καταβῆναι καὶ ἰδεῖν ἄλλα τε δὴ
and and marveling to-go-down and to-see other both indeed
 ἃ μυθολογοῦσιν θαυμαστὰ καὶ ἵππον χαλκοῦν, κοῖλον,
which they-tell-in-tales wondrous-(things) and a-horse bronze hollow
 θυρίδας ἔχοντα, καθ' ἃς ἐγκύψαντα ἰδεῖν ἐνόντα νεκρόν,
windows having through which stooping-in to-see inside a-corpse
 ὡς φαίνεσθαι μείζω ἢ κατ' ἄνθρωπον, τοῦτον δὲ ἄλλο μὲν
as to-appear larger than for a-man this and other indeed
 οὐδέν, περὶ δὲ τῇ χειρὶ χρυσοῦν δακτύλιον ὄντα περιελόμενον
nothing around but the hand a-golden ring being taking-off

ἐκβῆναι. συλλόγου δὲ γενομένου τοῖς ποιμέσιν εἰωθότος,
to-go-out meeting and happening for-the shepherds customary
 ἵν' ἐξαγγέλλοιεν κατὰ μῆνα τῷ βασιλεῖ τὰ περὶ
so-that they-might-report each month to-the king the-(affairs) about
 τὰ ποίμνια, ἀφικέσθαι καὶ ἐκεῖνον ἔχοντα τὸν δακτύλιον·
the flocks to-arrive also he having the ring
 360 καθήμενον οὖν μετὰ τῶν ἄλλων τυχεῖν τὴν σφενδόνην
sitting then with the others to-happen the bezel
 τοῦ δακτυλίου περιαγαγόντα πρὸς ἑαυτὸν εἰς τὸ εἶσω τῆς
of-the ring turning-around toward himself to the inside of-the
 χειρός, τούτου δὲ γενομένου ἀφανῇ αὐτὸν γενέσθαι τοῖς
hand this and happening invisible he to-become to-the-(men)
 παρακαθημένοις, καὶ διαλέγεσθαι ὡς περὶ οἰχομένου. καὶ
sitting-beside and to-talk as about one-gone and
 τὸν θαυμάζειν τε καὶ πάλιν ἐπιψηλαφῶντα τὸν δακτύλιον
him to-wonder both and again fumbling-at the ring
 στρέψαι ἔξω τὴν σφενδόνην, καὶ στρέψαντα φανερόν
to-turn outward the bezel and having-turned visible
 γενέσθαι. καὶ τοῦτο ἐννοήσαντα ἀποπειρᾶσθαι τοῦ δακτυλίου
to-become and this noticing to-test the ring
 εἰ ταύτην ἔχοι τὴν δύναμιν, καὶ αὐτῷ οὕτω συμβαίνειν,
whether this it-had the power and for-him so to-turn-out
 στρέφοντι μὲν εἶσω τὴν σφενδόνην ἀδήλῳ γίνεσθαι,
turning indeed inward the bezel unseen to-become
 ἔξω δὲ δήλῳ· αἰσθόμενον δὲ εὐθὺς διαπράξασθαι τῶν
outward and seen perceiving and at-once to-contrive of-the
 ἀγγέλων γενέσθαι τῶν παρὰ τὸν βασιλέα, ἐλθόντα
messengers to-become the-(ones) to the king coming
 δὲ καὶ τὴν γυναῖκα αὐτοῦ μοιχεύσαντα, μετ' ἐκείνης
and and — wife his seducing with her
 ἐπιθέμενον τῷ βασιλεῖ ἀποκτείνειν καὶ τὴν ἀρχὴν οὕτω
attacking the king to-kill-(him) and the rule so

κατασχέιν. εἰ οὖν δύο τοιούτω δακτυλίῳ γενοίσθην, καὶ
to-seize if then two such rings there-were and
 τὸν μὲν ὁ δίκαιος περιθεῖτο, τὸν δὲ ὁ ἄδικος,
the-(one) indeed the just-(man) put-on the-(other) and the unjust-(man)
 οὐδεὶς ἂν γένοιτο, ὥς δόξειεν, οὕτως ἀδαμάντινος, ὅς
no-one — would-be as it-would-seem so adamant as
 ἂν μένειεν ἐν τῇ δικαιοσύνῃ καὶ τολμήσειεν ἀπέχεσθαι
— would-remain in the justice and would-bring-himself to-keep-away
 τῶν ἀλλοτρίων καὶ μὴ ἄπτεσθαι, ἐξὸν αὐτῷ καὶ
from-the others'-(goods) and not to-touch-(them) it-being-possible for-him both
 ἐκ τῆς ἀγορᾶς ἀδεῶς ὅτι βούλοιο λαμβάνειν, καὶ
from the market fearlessly whatever he-wished to-take and
 εἰσιόντι εἰς τὰς οἰκίας συγγίγνεσθαι ὅτῳ βούλοιο, καὶ
going into the houses to-lie-with whomever he-wished and
 ἀποκτείνουσι καὶ ἐκ δεσμῶν λύειν οὐστinas βούλοιο, καὶ
to-kill and from bonds to-release whomever he-wished and
 τὰλλα πράττειν ἐν τοῖς ἀνθρώποις ἰσόθεον ὄντα.
the-other-(things) to-do among the men equal-to-a-god being
 οὕτω δὲ δρῶν οὐδὲν ἂν διάφορον τοῦ ἐτέρου ποιοῖ, d
so and doing nothing — different from-the other he-would-do
 ἀλλ' ἐπὶ ταῦτ' ἂν ἴοιεν ἀμφότεροι. καίτοι μέγα τοῦτο
but to the-same — would-go both and-yet great this
 τεκμήριον ἂν φαίη τις ὅτι οὐδεὶς ἐκὼν δίκαιος ἀλλ'
proof — would-say one that no-one willingly (is)-just but
 ἀναγκαζόμενος, ὥς οὐκ ἀγαθοῦ ἰδίᾳ ὄντος, ἐπεὶ ὅπου
compelled as not good privately being since wherever
 γ' ἂν οἴηται ἕκαστος οἷός τε ἔσθαι ἀδικεῖν, ἀδικεῖν.
at-least — thinks each able — he-will-be to-do-wrong he-does-wrong
 λυσιτελεῖν γὰρ δὴ οἶεται πᾶς ἀνὴρ πολὺ μᾶλλον ἰδίᾳ
to-be-profitable for indeed thinks every man much more privately
 τὴν ἀδικίαν τῆς δικαιοσύνης, ἀληθῆ οἰόμενος, ὥς φήσει
the injustice than-the justice true-things thinking as will-say

ὁ περὶ τοῦ τοιούτου λόγου λέγων· ἐπεὶ εἴ τις τοιαύτης
the-(one) about — such argument speaking since if one such
 ἐξουσίας ἐπιλαβόμενος μηδὲν ποτε ἐθέλοι ἀδικῆσαι
license getting-bold-of nothing ever would-be-willing to-do-wrong
 μηδὲ ἄψαιτο τῶν ἀλλοτρίων, ἀθλιώτατος μὲν ἂν δόξειεν
nor touch the others'-(goods) most-wretched indeed — would-seem
 εἶναι τοῖς αἰσθανομένοις καὶ ἀνοητότατος, ἐπαινοῖεν δ'
to-be to-those perceiving and most-foolish would-praise but
 ἂν αὐτὸν ἀλλήλων ἐναντίον ἐξαπατῶντες ἀλλήλους διὰ
— him one-another before deceiving one-another because-of
 τὸν τοῦ ἀδικεῖσθαι φόβον. ταῦτα μὲν οὖν δὴ οὕτω.
the of-the being-wronged fear these-things indeed then indeed so

III · THE JUST MAN ON THE RACK

Glaucon sets the two lives wholly apart. The perfectly unjust man does wrong undetected, persuades or forces his way out if caught, and enjoys the greatest reputation for justice. The just man, simple and noble, must be stripped of every reputation and keep his justice under the name of injustice: he will be whipped, racked, bound, blinded, and at last impaled. The unjust man rules, marries where he likes, profits, and is dearer even to the gods.

ε τὴν δὲ κρίσιν αὐτὴν τοῦ βίου περί ᾧν λέγομεν, ἐὰν
the and judgment itself of-the life about which we-speak if
 διαστησώμεθα τὸν τε δικαιοτάτον καὶ τὸν ἀδικώτατον,
we-set-apart the both most-just and the most-unjust
 οἷοί τ' ἐσόμεθα κρίναι ὀρθῶς· εἰ δὲ μή, οὔ· τίς οὖν δὴ
able — we-shall-be to-judge rightly if but not not what then indeed
 ἡ διάστασις; ἥδε· μηδὲν ἀφαιρώμεν μήτε τοῦ ἀδίκου
the setting-apart this nothing let-us-take-away either from-the unjust

ἀπὸ τῆς ἀδικίας, μήτε τοῦ δικαίου ἀπὸ τῆς δικαιοσύνης,
from the injustice or from-the just from the justice
 ἀλλὰ τέλεον ἑκάτερον εἰς τὸ ἑαυτοῦ ἐπιτήδευμα τιθῶμεν.
but complete each in — his-own practice let-us-set
 πρῶτον μὲν οὖν ὁ ἄδικος ὥσπερ οἱ δεινοὶ δημιουργοὶ 361
first indeed then the unjust-(man) like the clever craftsmen
 ποιείτω — οἷον κυβερνήτης ἄκρος ἢ ἱατρὸς τά τε
let-him-act for-example a-pilot top or a-doctor the both
 ἀδύνατα ἐν τῇ τέχνῃ καὶ τὰ δυνατὰ διαισθάνεται, καὶ
impossible-(things) in the art and the possible distinguishes and
 τοῖς μὲν ἐπιχειρεῖ, τὰ δὲ ἐᾷ· ἔτι δὲ ἐὰν
the-(ones) indeed attempts the-(others) and leaves-alone further and if
 ἄρα πῃ σφαλῇ, ἱκανὸς ἐπανορθοῦσθαι — οὕτω καὶ ὁ
perhaps somewhere he-slips (is)-able to-set-right so also the
 ἄδικος ἐπιχειρῶν ὀρθῶς τοῖς ἀδικήμασιν λανθανέτω, εἰ
unjust-(man) attempting rightly the wrongdoings let-him-escape-notice if
 μέλλει σφόδρα ἄδικος εἶναι. τὸν ἀλίσκόμενον δὲ φαῦλον
he-is exceedingly unjust to-be the-(one) getting-caught and a-bungler
 ἡγητέον· ἐσχάτη γὰρ ἀδικία δοκεῖν δίκαιον εἶναι μὴ ὄντα.
must-be-considered extreme for injustice to-seem just to-be not being
 δοτέον οὖν τῷ τελέως ἀδίκῳ τὴν τελεωτάτην ἀδικίαν,
must-be-given then to-the completely unjust the most-complete injustice
 καὶ οὐκ ἀφαιρετέον ἀλλ' ἐάτεον τὰ μέγιστα ἀδικοῦντα τὴν
and not must-be-taken-away but must-allow the greatest doing-wrong the
 μεγίστην δόξαν αὐτῷ παρεσκευακέναι εἰς δικαιοσύνην, καὶ
greatest reputation for-himself to-have-provided for justice and
 ἐὰν ἄρα σφάλληται τι, ἐπανορθοῦσθαι δυνατῷ εἶναι,
if perhaps he-slips in-anything to-set-right able to-be
 λέγειν τε ἱκανῷ ὄντι πρὸς τὸ πείθειν, ἐάν τι μνηνῆται
to-speak both able being for the persuading if any is-informed-against
 τῶν ἀδικημάτων, καὶ βιάσασθαι ὅσα ἂν βίας δέχεται,
of-the wrongdoings and to-force whatever — force needs

διά τε ἀνδρείαν καὶ ῥώμην καὶ διὰ παρασκευὴν φίλων
 because-of both courage and strength and because-of provision of-friends
 καὶ οὐσίας. τοῦτον δὲ τοιοῦτον θέντες τὸν δίκαιον αὖ
 and property this-(man) and such having-set-up the just-(man) in-turn
 παρ' αὐτὸν ἰστώμεν τῷ λόγῳ, ἄνδρα ἀπλοῦν καὶ γενναῖον,
 beside him let-us-stand in-the argument a-man simple and noble
 κατ' Αἰσχύλον οὐ δοκεῖν ἀλλ' εἶναι ἀγαθὸν ἐθέλοντα.

in Aeschylus'-(words) not to-seem but to-be good wishing

- c ἀφαιρετέον δὴ τὸ δοκεῖν. εἰ γὰρ δόξει δίκαιος εἶναι,
 must-be-taken-away indeed the seeming if for be-will-seem just to-be
 ἔσσονται αὐτῷ τιμαὶ καὶ δωρεαὶ δοκοῦντι τοιούτῳ εἶναι·
 there-will-be for-him honors and gifts seeming such to-be
 ἀδηλον οὖν εἴτε τοῦ δικαίου εἴτε τῶν δωρεῶν τε καὶ
 unclear then whether of-the just or of-the gifts both and
 τιμῶν ἔνεκα τοιοῦτος εἴη. γυμνωτέος δὴ πάντων
 honors for-the-sake such he-would-be he-must-be-stripped indeed of-all
 πλὴν δικαιοσύνης καὶ ποιητέος ἐναντίως διακείμενος τῷ
 except justice and must-be-made oppositely disposed to-the
 προτέρῳ· μηδὲν γὰρ ἀδικῶν δόξαν ἔχτω τὴν μεγίστην
 former nothing for doing-wrong reputation let-him-have the greatest
 ἀδικίας, ἵνα ἥ βεβασανισμένος εἰς δικαιοσύνην τῷ μὴ
 for-injustice so-that he-may-be tested for justice by-the not
 τέγγεσθαι ὑπὸ κακοδοξίας καὶ τῶν ὑπ' αὐτῆς γιγνομένων,
 being-softened by ill-repute and the-(things) from it coming
 ἀλλὰ ἴτω ἀμετάστατος μέχρι θανάτου, δοκῶν μὲν
 but let-him-go unchanged until death seeming indeed
 εἶναι ἀδικος διὰ βίου, ὣν δὲ δίκαιος, ἵνα ἀμφοτέροι
 to-be unjust through life being but just so-that both
 εἰς τὸ ἔσχατον ἐληλυθότες, ὁ μὲν δικαιοσύνης, ὁ
 to the extreme having-come the-(one) indeed of-justice the-(other)
 δὲ ἀδικίας, κρίνωνται ὁπότερος αὐτοῖν εὐδαιμονέστερος.
 and of-injustice may-be-judged which of-the-two (is)-happier

βαβαί, ἦν δ' ἐγώ, ὦ φίλε Γλαύκων, ὡς ἐρρωμένως
ubew said and I O friend Glaucion how vigorously
 ἐκάτερον ὥσπερ ἀνδριάντα εἰς τὴν κρίσιν ἐκκαθαίρεις
each like a-statue for the judgment you-scour-clean
 τοῖν ἀνδρῶν.

of-the-two men

ὡς μάλιστ', ἔφη, δύναμαι. ὄντιον δὲ τοιούτοιον, οὐδὲν
as best he-said I-can being and such nothing
 ἔτι, ὡς ἐγῶμαι, χαλεπὸν ἐπεξελθεῖν τῷ λόγῳ οἷος
further as I-think hard to-go-through in-the argument what-sort-of
 ἐκάτερον βίος ἐπιμένει. λεκτέον οὖν· καὶ δὴ κἄν
each life awaits it-must-be-told then and indeed even-if
 ἀγροικοτέρως λέγεται, μὴ ἐμὲ οἷου λέγειν, ὦ Σώκρατες,
rather-crudely it-is-spoken not me think to-be-speaking O Socrates
 ἀλλὰ τοὺς ἐπαινοῦντας πρὸ δικαιοσύνης ἀδικίαν.

but those praising above justice injustice

ἐροῦσι δὲ τάδε, ὅτι οὕτω διακείμενος ὁ δίκαιος
they-will-say and this that so disposed the just-(man)
 μαστιγώσεται, στρεβλώσεται, δεδήσεται, ἐκκαυθήσεται
will-be-whipped will-be-racked will-be-bound will-have-burned-out
 τῷφθαλμῷ, τελευτῶν πάντα κακὰ παθὼν

both-eyes in-the-end all evils having-suffered

ἀνασχινομένησεται καὶ γνώσεται ὅτι οὐκ εἶναι δίκαιον ἀλλὰ
will-be-impaled and will-know that not to-be just but
 δοκεῖν δεῖ ἐθέλειν. τὸ δὲ τοῦ Αἰσχύλου πολὺ ἦν ἄρα
to-seem one-must to-wish the-(word) and — of-Aeschylus much was then
 ὀρθότερον λέγειν κατὰ τοῦ ἀδίκου. τῷ ὄντι γὰρ φήσουσι τὸν
more-correct to-say of the unjust in reality for they-will-say the

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ἄδικον, ἅτε ἐπιτηδεύοντα πρᾶγμα ἀληθείας ἐχόμενον
unjust-(man) inasmuch-as pursuing a-thing to-truth holding-fast
 καὶ οὐ πρὸς δόξαν ζῶντα, οὐ δοκεῖν ἄδικον ἀλλ' εἶναι ἐθέλειν,
and not by reputation living not to-seem unjust but to-be to-wish

βαθεῖαν ἄλοκα διὰ φρενὸς καρπούμενον,
a-deep furrow through mind reaping

b ἐξ ἧς τὰ κεδνὰ βλαστάνει βουλευμάτα,
from which the goodly spring counsels

c πρῶτον μὲν ἄρχειν ἐν τῇ πόλει δοκοῦντι δικαίῳ εἶναι,
first indeed to-rule in the city seeming just to-be
 ἔπειτα γαμεῖν ὁπόθεν ἂν βούληται, ἐκδιδόναι εἰς
then to-marry from-whenever — he-wishes to-give-in-marriage to
 οὓς ἂν βούληται, συμβάλλειν, κοινωνεῖν οἷς ἂν
whomever — he-wishes to-make-contracts to-share with-whomever —
 ἐθέλῃ, καὶ παρὰ ταῦτα πάντα ὠφελεῖσθαι κερδαίνοντα
he-wishes and beside these-things all to-be-benefited gaining
 τῷ μὴ δυσχεραίνειν τὸ ἀδικεῖν· εἰς ἀγῶνας τοῖν
by-the not being-squeamish-(about) the doing-wrong into contests then
 ἰόντα καὶ ἰδίᾳ καὶ δημοσίᾳ περιγίγνεσθαι καὶ πλεονεκτεῖν
going both in-private and in-public to-prevail and to-have-more
 τῶν ἐχθρῶν, πλεονεκτοῦντα δὲ πλουτεῖν καὶ τοὺς
than-the enemies having-more and to-be-rich and the
 τε φίλους εὖ ποιεῖν καὶ τοὺς ἐχθροὺς βλάπτειν, καὶ
both friends well to-treat and the enemies to-harm and
 θεοῖς θυσίας καὶ ἀναθήματα ἱκανῶς καὶ μεγαλοπρεπῶς
to-gods sacrifices and offerings amply and magnificently
 θύειν τε καὶ ἀνατιθέναι, καὶ θεραπεύειν τοῦ δικαίου
to-sacrifice both and to-dedicate and to-tend than-the just
 πολὺν ἄμεινον τοὺς θεοὺς καὶ τῶν ἀνθρώπων οὓς ἂν
much better the gods and of-the men whomever —

βούληται, ὥστε καὶ θεοφιλέστερον αὐτὸν εἶναι μᾶλλον
he-wishes so-that also dearer-to-the-gods him to-be more
 προσήκειν ἐκ τῶν εἰκότων ἢ τὸν δίκαιον. οὕτω φασίν,
to-be-fitting from the probabilities than the just so they-say
 ὦ Σώκρατες, παρὰ θεῶν καὶ παρ' ἀνθρώπων τῷ ἀδίκῳ
O Socrates from gods and from men for-the unjust
 παρεσκευάσθαι τὸν βίον ἄμεινον ἢ τῷ δικαίῳ.
to-have-been-furnished the life better than for-the just

IV • WHAT FATHERS TELL THEIR SONS

Adeimantus adds what has not been said. Fathers urge sons to be just not for justice but for the reputation and rewards it brings, and poets from Hesiod and Homer to Musaeus promise the just laden oaks, fleecy sheep, and banquets in Hades. Men also say that justice is fine but hard and injustice profitable, and begging priests and seers sell sacrifices, spells, and the books of Musaeus and Orpheus, promising release from wrongs and the evils beyond.

ταῦτ' εἰπόντος τοῦ Γλαύκωνος ἐγὼ μὲν αὖ ἐν νῷ d
these-things having-said — Glaucon I indeed in-turn in mind
 εἶχόν τι λέγειν πρὸς ταῦτα, ὁ δὲ ἀδελφὸς αὐτοῦ
had something to-say to these-things — but brother his
 Ἀδείμαντος, οὐ τί που οἶει, ἔφη, ὦ Σώκρατες, ἱκανῶς
Adeimantus not at-all surely you-think he-said O Socrates sufficiently
 εἰρησθαι περὶ τοῦ λόγου;
to-have-been-said about the argument
 ἀλλὰ τί μὴν; εἶπον.
but what indeed I-said
 αὐτό, ἡ δ' ὅς, οὐκ εἴρηται ὁ μάλιστα ἔδει
the-very-thing said and he not has-been-said which most needed
 ῥηθῆναι.
to-be-said

οὐκοῦν, ἦν δ' ἐγώ, τὸ λεγόμενον, ἀδελφὸς ἀνδρὶ παρείη·
 therefore said and I the saying a-brother to-a-man let-(him)-stand-by
 ὥστε καὶ σύ, εἴ τι ὅδε ἐλλείπει, ἐπάμυνε. καίτοι
 so also you if in-anything he falls-short come-to-the-rescue and-yet
 ἐμέ γε ἱκανὰ καὶ τὰ ὑπὸ τούτου ῥηθέντα
 me at-least (are)-enough even the-(things) by him said
 καταπαλαῖσαι καὶ ἀδύνατον ποιῆσαι βοηθεῖν δικαιοσύνη.
 to-throw and unable to-make to-help justice
 e καὶ ὅς, οὐδέν, ἔφη, λέγεις· ἀλλ' ἔτι καὶ τάδε ἄκουε. δεῖ
 and he nothing he-said you-say but further also this hear must
 γὰρ διελθεῖν ἡμᾶς καὶ τοὺς ἐναντίους λόγους ὧν ὅδε
 for to-go-through us also the opposite arguments to-those-which he
 εἶπεν, οἱ δικαιοσύνην μὲν ἐπαινοῦσιν, ἀδικίαν δὲ ψέγουσιν,
 stated which justice indeed praise injustice and blame
 ὡς ἢ σαφέστερον ὅ μοι δοκεῖ βούλεσθαι Γλαύκων.
 so-that it-may-be clearer what to-me seems to-mean Glaucon
 363 λέγουσι δέ που καὶ παρακελεύονται πατέρες τε υἱέσιν, καὶ
 they-say and surely and exhort fathers both to-sons and
 πάντες οἱ τινῶν κηδόμενοι, ὥς χρή δίκαιον εἶναι,
 all the-(ones) of-anyone caring that one-must just to-be
 οὐκ αὐτὸ δικαιοσύνην ἐπαινοῦντες ἀλλὰ τὰς ἀπ' αὐτῆς
 not itself justice praising but the from it
 εὐδοκίμησεις, ἵνα δοκοῦντι δικαίῳ εἶναι γίγνηται ἀπὸ τῆς
 good-reputations so-that to-(one)-seeming just to-be there-may-come from the
 δόξης ἀρχαί τε καὶ γάμοι καὶ ὅσαπερ Γλαύκων διῆλθεν
 reputation offices both and marriages and all-that-very Glaucon recounted
 ἄρτι, ἀπὸ τοῦ εὐδοκιμεῖν ὄντα τῷ δικαίῳ. ἐπὶ πλέον δὲ
 just-now from the being-well-reputed being for-the just to more but
 οὗτοι τὰ τῶν δοξῶν λέγουσιν. τὰς γὰρ παρὰ θεῶν
 these the-(things) of-the reputations they-say the for from gods
 εὐδοκίμησεις ἐμβάλλοντες ἄφθονα ἔχουσι λέγειν ἀγαθὰ,
 good-reputations throwing-in abundant they-are-able to-tell goods

τοῖς ὁσίοις ἃ φασὶ θεοὺς διδόναι· ὥσπερ ὁ γενναῖος
to-the holy which they-say gods to-give just-as the noble
 Ἡσίοδος τε καὶ Ὅμηρος φασιν, ὁ μὲν τὰς δρῦς τοῖς
Hesiod both and Homer say the-(one) indeed the oaks for-the
 δικαίοις τοὺς θεοὺς ποιεῖν ἄκρας μὲν τε φέρειν βαλάνους,
just the gods to-make at-the-top indeed — to-bear acorns
 μέσσας δὲ μελίσσας· εἰροπόκοι δ' ὄιες, φησὶν, μαλλοῖς
in-the-middle and bees woolly and sheep he-says with-fleeces
 καταβεβρίθασι, καὶ ἄλλα δὴ πολλὰ ἀγαθὰ τούτων ἐχόμενα.
are-weighed-down and other indeed many goods to-these akin
 παραπλήσια δὲ καὶ ὁ ἕτερος· ὥς τέ τευ γάρ φησιν
similar and also the other as — of-someone for he-says

ἢ βασιλῆος ἀμύμονος ὅς τε θεουδῆς
or of-a-king blameless who — god-fearing
 εὐδικίας ἀνέχῃσι, φέρῃσι δὲ γαῖα μέλαινα
good-justice upholds bears and earth black
 πυρὸν καὶ κριθάς, βρήθησι δὲ δένδρεα καρπῷ,
wheat and barley are-laden and trees with-fruit
 τίκτη δ' ἔμπεδα μῆλα, θάλασσα δὲ παρέχῃ ἰχθῦς.
bear-young and unfailingly flocks sea and provides fish

Μουσαῖος δὲ τούτων νεανικώτερα τάγαθὰ καὶ ὁ υἱὸς
Musaeus and than-these more-lusty the-goods and — son
 αὐτοῦ παρὰ θεῶν διδόασιν τοῖς δικαίοις· εἰς Ἅιδου
his from gods give to-the just to Hades'-(house)
 γὰρ ἀγαγόντες τῷ λόγῳ καὶ κατακλίναντες καὶ
for having-led-(them) in-the tale and having-made-(them)-recline and
 συμπόσιον τῶν ὁσίων κατασκευάσαντες ἐστεφανωμένους
a-symposium of-the holy having-furnished garlanded
 ποιοῦσιν τὸν ἅπαντα χρόνον ἥδη διάγειν μεθύοντας,
they-make-(them) the whole time henceforth to-pass drunk

ἡγησάμενοι κάλλιστον ἀρετῆς μισθὸν μέθην αἰώνιον. οἱ
considering finest of-virtue wage drunkenness everlasting others
 δ' ἔτι τούτων μακροτέρους ἀποτείνουσιν μισθοὺς παρὰ
and still than-these longer extend wages from
 θεῶν· παῖδας γὰρ παίδων φασὶ καὶ γένος κατόπισθεν
gods children for of-children they-say and a-race behind
 λείπεσθαι τοῦ ὁσίου καὶ εὐόρκου. ταῦτα δὴ καὶ ἄλλα
to-be-left of-the holy and oath-keeping these-things indeed and other
 τοιαῦτα ἐγκωμιάζουσιν δικαιοσύνην· τοὺς δὲ ἀνοσίους αὖ
such they-praise justice the but unholy in-turn
 καὶ ἀδίκους εἰς πηλὸν τινα κατορύττουσιν ἐν Ἅιδου
and unjust into mud a-kind-of they-bury in Hades'-(house)
 καὶ κοσκίνῳ ὕδωρ ἀναγκάζουσι φέρειν, ἔτι τε ζῶντας εἰς
and in-a-sieve water force-(them) to-carry still and living into
 κακὰς δόξας ἄγοντες, ἅπερ Γλαύκων περὶ τῶν δικαίων
bad reputations bringing what-very Glaucon about the just
 δοξαζομένων δὲ ἀδίκων διηλθε τιμωρήματα, ταῦτα περὶ
reputed but unjust recounted punishments these about
 τῶν ἀδίκων λέγουσιν, ἄλλα δὲ οὐκ ἔχουσιν. ὁ μὲν οὖν
the unjust they-say other but not they-have the indeed then
 ἔπαινος καὶ ὁ ψόγος οὗτος ἐκατέρων.

praise and the blame this of-each
 364 πρὸς δὲ τούτοις σκέψαι, ὦ Σώκρατες, ἄλλο αὖ εἶδος
besides and these consider O Socrates another again kind
 λόγων περὶ δικαιοσύνης τε καὶ ἀδικίας ἰδίᾳ τε
of-arguments about justice both and injustice in-private both
 λεγόμενον καὶ ὑπὸ ποιητῶν. πάντες γὰρ ἐξ ἑνὸς στόματος
spoken and by poets all for from one mouth
 ὕμνουσιν ὡς καλὸν μὲν ἢ σωφροσύνη τε καὶ δικαιοσύνη,
chant that fine indeed the temperance both and justice
 χαλεπὸν μέντοι καὶ ἐπίπονον, ἀκολασία δὲ καὶ ἀδικία ἡδὺν
bard however and burdensome intemperance and and injustice pleasant

μὲν καὶ εὐπετὲς κτήσασθαι, δόξῃ δὲ μόνον καὶ νόμῳ
indeed and easy to-acquire by-opinion but only and by-law
 αἰσχρόν· λυσιτελέστερα δὲ τῶν δικαίων τὰ ἄδिका ὥς
shameful more-profitable and than-the just-(things) the unjust-(things) as
 ἐπὶ τὸ πλῆθος λέγουσι, καὶ πονηροὺς πλουσίους καὶ ἄλλας
for the most-part they-say and wicked rich and other
 δυνάμεις ἔχοντας εὐδαιμονίζειν καὶ τιμᾶν εὐχερῶς ἐθέλουσιν
powers having to-call-happy and to-honor readily they-are-willing
 δημοσίᾳ τε καὶ ἰδίᾳ, τοὺς δὲ ἀτιμάζειν καὶ ὑπερορᾶν, οἱ
in-public both and in-private those but to-dishonor and to-look-down-on who
 ἂν πῃ ἀσθενεῖς τε καὶ πένητες ᾧσιν, ὁμολογοῦντες
— in-some-way weak both and poor are admitting
 αὐτοὺς ἀμείνους εἶναι τῶν ἑτέρων. τούτων δὲ πάντων οἱ
(that)-they better to-be than-the others of-these but all the
 περὶ θεῶν τε λόγοι καὶ ἀρετῆς θαυμασιώτατοι λέγονται,
about gods both accounts and virtue most-wonderful are-told
 ὥς ἄρα καὶ θεοὶ πολλοῖς μὲν ἀγαθοῖς δυστυχίας τε καὶ
how then even gods to-many indeed good misfortunes both and
 βίον κακὸν ἔνειμαν, τοῖς δ' ἐναντίοις ἐναντίαν μοῖραν.
life bad allotted to-those and opposite opposite lot
 ἀγύρται δὲ καὶ μάντεις ἐπὶ πλουσίων θύρας ἰόντες c
begging-priests and and seers to of-rich-(men) doors going
 πείθουσιν ὥς ἔστι παρὰ σφίσι δύναμις ἐκ θεῶν ποριζομένη
persuade-(them) that there-is with themselves a-power from gods procured
 θυσίαις τε καὶ ἐπωδαῖς, εἴτε τι ἀδίκημά του γέγονεν
by-sacrifices both and incantations whether some wrongdoing by-anyone has-been-done
 αὐτοῦ ἢ προγόνων, ἀκείσθαι μεθ' ἡδονῶν τε καὶ ἐορτῶν,
himself or ancestors to-heal-(it) with pleasures both and feasts
 ἐάν τέ τινα ἐχθρὸν πημῆναι ἐθέλῃ, μετὰ σμικρῶν
if and some enemy to-hurt one-wishes with small
 δαπανῶν ὁμοίως δίκαιον ἀδίκῳ βλάψει ἐπαγωγαῖς τισιν
expense alike just with-unjust he-will-harm by-spells certain

καὶ καταδέσμοις, τοὺς θεοὺς, ὥς φασιν, πείθοντές σφισιν
and curse-tablets the gods as they-say persuading them
 ὑπηρετεῖν. τούτοις δὲ πᾶσιν τοῖς λόγοις μάρτυρας ποιητὰς
to-serve for-these and all the tales as-witnesses poets
 ἐπάγονται οἱ μὲν κακίας πέρι, εὐπετείας διδόντες, ὥς
they-bring-in some indeed vice about easiness granting as

τὴν μὲν κακότητα καὶ ἱλαδὸν ἔστιν ἐλέσθαι
the indeed badness even in-crowds it-is-possible to-take
 d ῥηϊδίως· λείη μὲν ὁδός, μάλα δ' ἐγγύθι ναίει·
easily smooth indeed (is)-the-road very and near she-dwells
 τῆς δ' ἀρετῆς ἰδρῶτα θεοὶ προπάρουθεν ἔθηκαν
of-the but virtue sweat gods in-front have-placed

καί τινα ὁδὸν μακράν τε καὶ τραχεῖαν καὶ ἀνάντη·
and a road long both and rough and uphill
 οἱ δὲ τῆς τῶν θεῶν ὑπ' ἀνθρώπων παραγωγῆς τὸν
others and for-the of-the gods by men winning-over —
 Ὅμηρον μαρτύρονται, ὅτι καὶ ἐκεῖνος εἶπεν —
Homer cite-as-witness that also he said

λιστοὶ δέ τε καὶ θεοὶ αὐτοί,
to-be-entreated and — even gods themselves
 καὶ τοὺς μὲν θυσίαισι καὶ εὐχολαῖς ἀγαναῖσιν
and them indeed with-sacrifices and prayers gentle
 e λοιβῇ τε κνίσῃ τε παρατρωπῶσ' ἄνθρωποι
with-libation both savor and turn-aside men
 λισσόμενοι, ὅτε κέν τις ὑπερβῇ καὶ ἀμάρτη.
praying when — one transgresses and errs

βίβλων δὲ ὄμαδον παρέχονται Μουσαίου καὶ Ὀρφέως, 365
of-books and a-hubbub they-produce of-Musaeus and Orpheus
 Σελήνης τε καὶ Μουσῶν ἐγγόνων, ὥς φασι, καθ'
of-Selene both and of-the-Muses offspring as they-say according-to
 ᾧς θηηπολοῦσιν, πείθοντες οὐ μόνον ἰδιώτας ἀλλὰ
which they-perform-sacrifices persuading not only private-persons but
 καὶ πόλεις, ὥς ἄρα λύσεις τε καὶ καθαρμοὶ ἀδικημάτων
also cities that then releases both and purifications from-wrongdoings
 διὰ θυσιῶν καὶ παιδιᾶς ἡδονῶν εἰσι μὲν ἔτι ζῶσιν,
through sacrifices and play of-pleasures there-are indeed still for-the-living
 εἰσὶ δὲ καὶ τελευτήσασιν, ᾧς δὴ τελετὰς καλοῦσιν,
there-are and also for-the-dead which indeed rites they-call
 αἱ τῶν ἐκεῖ κακῶν ἀπολύουσιν ἡμᾶς, μὴ θύσαντας
which from-the there evils release us not having-sacrificed
 δὲ δεινὰ περιμένει.
but terrible-(things) await

V • THE YOUNG MAN'S RECKONING

A gifted young man will conclude that seeming just is what matters: he will draw a facade of virtue around himself, trailing behind it the cunning fox of Archilochus. Clubs and teachers of persuasion will hide his wrongs, and if the gods exist and care, the poets say they can be bought with sacrifices. Rites buy off even Hades. No one is just willingly, and no poet or speaker has ever shown that injustice is the greatest evil a soul holds, and justice its greatest good.

ταῦτα πάντα, ἔφη, ὦ φίλε Σώκρατες, τοιαῦτα καὶ b
these-things all be-said O friend Socrates such and
 τοσαῦτα λεγόμενα ἀρετῆς πέρι καὶ κακίας, ὥς ἄνθρωποι
so-many being-said virtue about and vice how men
 καὶ θεοὶ περὶ αὐτὰ ἔχουσι τιμῆς, τί οἰόμεθα ἀκουούσας
and gods about them are-disposed in-honor what do-we-think hearing-(them)

νέων ψυχὰς ποιεῖν, ὅσοι εὐφυεῖς καὶ ἱκανοὶ ἐπὶ
of-young-(men) souls to-do as-many-as (are)-gifted and able upon
 πάντα τὰ λεγόμενα ὥσπερ ἐπιπτόμενοι συλλογίσασθαι ἐξ
all the (things)-said as-if flitting to-infer from
 αὐτῶν ποῖός τις ἂν ὦν καὶ πῇ πορευθεῖς τὸν βίον
them what-sort of-(man) — being and which-way going the life
 ὡς ἄριστα διέλθοι; λέγοι γὰρ ἂν ἐκ τῶν εἰκότων πρὸς
as best he-would-relate would-say for — from the probabilities to
 αὐτὸν κατὰ Πίνδαρον ἐκείνο τὸ πότερον δίκᾳ τεῖχος ὕψιον
himself with Pindar that — whether by-justice the-wall higher
 ἢ σκολιαῖς ἀπάταις ἀναβὰς καὶ ἑμαυτὸν οὕτω περιφράξας
or by-crooked deceits climbing and myself so fencing-around
 διαβιώ; τὰ μὲν γὰρ λεγόμενα δικαίᾳ μὲν ὄντι μοι,
shall-I-live-out the indeed for (things)-said just indeed being to-me
 ἐὰν μὴ καὶ δοκῶ ὄφελος οὐδέν φασιν εἶναι, πόνους
if not also I-seem benefit no they-say to-be toils
 δὲ καὶ ζημίας φανεράς· ἀδίκῳ δὲ δόξαν δικαιοσύνης
but and losses manifest unjust but a-reputation for-justice
 παρεσκευασμένῳ θεσπέσιος βίος λέγεται. οὐκοῦν, ἐπειδὴ τὸ
having-provided a-divine life is-spoken-of therefore since the
 δοκεῖν, ὡς δηλοῦσί μοι οἱ σοφοί, καὶ τὰν ἀλάθειαν βιάται
seeming as show to-me the wise even the truth overpowers
 καὶ κύριον εὐδαιμονίας, ἐπὶ τοῦτο δὴ τρεπτέον ὅλως·
and (is)-lord of-happiness to this indeed I-must-turn wholly
 πρόθυρα μὲν καὶ σχῆμα κύκλῳ περὶ ἑμαυτὸν σκιαγραφίαν
a-front indeed and facade in-a-circle around myself a-painted-illusion
 ἀρετῆς περιγραπτέον, τὴν δὲ τοῦ σοφωτάτου Ἀρχιλόχου
of-virtue must-be-drawn-around the and of-the most-wise Archilochus
 ἀλώπεκα ἐλκτέον ἐξόπισθεν κερδαλέαν καὶ ποικίλην.
fox must-be-dragged behind crafty and subtle

ἀλλὰ γάρ, φησί τις, οὐ ράδιον αἰὲ λανθάνειν κακὸν d
 but indeed says someone not easy always to-escape-notice bad
 ὄντα. οὐδὲ γὰρ ἄλλο οὐδὲν εὐπετές, φήσομεν, τῶν
 being nor for other anything easy we-shall-say of-the
 μεγάλων· ἀλλ' ὅμως, εἰ μέλλομεν εὐδαιμονήσειν, ταύτη
 great-(things) but nevertheless if we-are to-be-happy this-way
 ἰτέον, ὥς τὰ ἵχνη τῶν λόγων φέρει. ἐπὶ γὰρ τὸ
 we-must-go as the tracks of-the arguments lead for for the
 λανθάνειν συνωμοσίας τε καὶ ἐταιρίας συνάξομεν, εἰσὶν τε
 escaping-notice conspiracies both and clubs we-shall-gather there-are and
 πειθοῦς διδάσκαλοι σοφίαν δημηγορικὴν τε καὶ δικανικὴν
 of-persuasion teachers a-wisdom of-the-assembly both and of-the-courts
 διδόντες, ἐξ ὧν τὰ μὲν πείσομεν, τὰ δὲ
 giving from which the-(things) indeed we-shall-persuade the-(things) and
 βιασόμεθα, ὥς πλεονεκτοῦντες δίκην μὴ δίδοναι. ἀλλὰ
 we-shall-force so-that having-more penalty not to-pay but
 δὴ θεοὺς οὔτε λανθάνειν οὔτε βιάσασθαι δυνατόν. οὐκοῦν,
 indeed gods neither to-escape-notice nor to-force (it-is)-possible therefore
 εἰ μὲν μὴ εἰσὶν ἢ μηδὲν αὐτοῖς τῶν ἀνθρωπίνων μέλει,
 if indeed not they-exist or in-no-way to-them the human-(affairs) matter
 τί καὶ ἡμῖν μελητέον τοῦ λανθάνειν; εἰ δὲ εἰσὶ τε
 why also for-us must-we-care about-the escaping-notice if but they-exist both
 καὶ ἐπιμελοῦνται, οὐκ ἄλλοθὲν τοι αὐτοὺς ἴσμεν ἢ
 and care not from-elsewhere you-know them we-know or
 ἀκηκόαμεν ἢ ἔκ τε τῶν νόμων καὶ τῶν γενεαλογησάντων
 have-heard than from both the laws and the genealogizing
 ποιητῶν, οἱ δὲ αὐτοὶ οὗτοι λέγουσιν ὥς εἰσὶν οἷοι θυσίαις
 poets the and same these say that they-are such-as by-sacrifices
 τε καὶ εὐχλαῖς ἀγανῆσι καὶ ἀναθήμασι παράγεσθαι
 both and prayers gentle and offerings to-be-won-over
 ἀναπειθόμενοι, οἷς ἢ ἀμφοτέρω ἢ οὐδέτερω πειστέον.
 being-persuaded whom either both or neither we-must-believe

366 εἰ δ' οὖν πειστέον, ἀδικητέον καὶ θυτέον ἀπὸ
if and so we-must-believe we-must-do-wrong and we-must-sacrifice from
 τῶν ἀδικημάτων. δίκαιοι μὲν γὰρ ὄντες ἀζήμιοι μόνον
the wrongdoings just indeed for being unpunished only
 ὑπὸ θεῶν ἐσόμεθα, τὰ δ' ἐξ ἀδικίας κέρδη ἀπωσόμεθα.
by gods we-shall-be the but from injustice gains we-shall-reject
 ἄδικοι δὲ κερδανοῦμέν τε καὶ λισσόμενοι ὑπερβαίνοντες
unjust but we-shall-gain both and praying transgressing
 καὶ ἀμαρτάνοντες, πείθοντες αὐτοὺς ἀζήμιοι ἀπαλλάξομεν.
and erring persuading them unpunished we-shall-get-off
 ἀλλὰ γὰρ ἐν Ἅιδου δίκην δώσομεν ὧν ἂν ἐνθάδε
but indeed in Hades'-(house) penalty we-shall-pay for-what — here
 ἀδικήσωμεν, ἢ αὐτοὶ ἢ παῖδες παιδῶν. ἀλλ', ὦ φίλε,
we-do-wrong either ourselves or children of-children but O friend
 φήσει λογιζόμενος, αἱ τελεταὶ αὖ μέγα δύνανται καὶ
he-will-say reckoning the rites in-turn great have-power and
 οἱ λύσιοι θεοί, ὥς αἱ μέγισται πόλεις λέγουσι καὶ οἱ
the releasing gods as the greatest cities say and the
 θεῶν παῖδες ποιηταὶ καὶ προφήται τῶν θεῶν γενόμενοι,
of-gods children poets and spokesmen of-the gods having-become
 οἱ ταῦτα οὕτως ἔχειν μνύουσιν.
who these-things so to-be reveal

c κατὰ τίνα οὖν ἔτι λόγον δικαιοσύνην ἂν πρὸ μεγίστης
according-to what then further argument justice — over greatest
 ἀδικίας αἰροίμεθ' ἅν, ἣν ἐὰν μετ' εὐσχημοσύνης κιβδήλου
injustice would-we-choose — which if with seemliness counterfeit
 κτησώμεθα, καὶ παρὰ θεοῖς καὶ παρ' ἀνθρώποις πράξομεν
we-acquire both with gods and with men we-shall-fare
 κατὰ νοῦν ζῶντές τε καὶ τελευτήσαντες, ὥς ὁ τῶν
according-to mind living both and having-died as the of-the
 πολλῶν τε καὶ ἄκρων λεγόμενος λόγος; ἐκ δὴ πάντων
many both and top-(men) spoken argument from indeed all

τῶν εἰρημένων τίς μηχανή, ὦ Σώκρατες, δικαιοσύνην τιμᾶν
the (things)-said what means O Socrates justice to-honor
 ἐθέλειν ὧς τις δύναμις ὑπάρχει ψυχῆς ἢ χρημάτων ἢ
to-be-willing to-whom any power belongs of-soul or of-money or
 σώματος ἢ γένους, ἀλλὰ μὴ γελᾶν ἐπαινουμένης ἀκούοντα;
of-body or of-birth but not to-laugh (it)-being-praised hearing
 ὥς δὴ τοι εἴ τις ἔχει ψευδῇ μὲν ἀποφῆναι ἃ
so indeed you-know if anyone is-able false indeed to-show what
 εἰρήκαμεν, ἱκανῶς δὲ ἔγνωκεν ὅτι ἄριστον δικαιοσύνη,
we-have-said sufficiently and has-recognized that (is)-best justice
 πολλήν που συγγνώμην ἔχει καὶ οὐκ ὀργίζεται τοῖς ἀδίκους,
much surely forgiveness has and not is-angry with-the unjust
 ἀλλ' οἶδεν ὅτι πλὴν εἴ τις θεία φύσει δυσχεραίνει τὸ
but knows that except if one by-divine nature disdaining the
 ἀδικεῖν ἢ ἐπιστήμην λαβὼν ἀπέχεται αὐτοῦ, τῶν γε
doing-wrong or knowledge having-gained abstains from-it of-the at-least
 ἄλλων οὐδεὶς ἐκὼν δίκαιος, ἀλλ' ὑπὸ ἀνανδρίας ἢ γήρωσ ἢ
others no-one willingly (is)-just but from cowardice or old-age or
 τινος ἄλλης ἀσθενείας ψέγει τὸ ἀδικεῖν, ἀδυνατῶν αὐτὸ δρᾶν.
some other weakness blames the doing-wrong being-unable it to-do
 ὥς δέ, δηλον· ὁ γὰρ πρῶτος τῶν τοιούτων εἰς δύναμιν
how and (is)-clear the for first — of-such-(men) to power
 ἐλθὼν πρῶτος ἀδικεῖ, καθ' ὅσον ἂν οἰός τ' ᾖ. καὶ τούτων
coming first does-wrong in-so far-as — able — he-is and of-these
 ἀπάντων οὐδὲν ἄλλο αἴτιον ἢ ἐκεῖνο, ὅθεν περ ἅπας
all nothing other (is-the)-cause than that from-which-very whole
 ὁ λόγος οὗτος ὥρμησεν καὶ τῷδε καὶ ἐμοὶ πρὸς σέ,
the argument this started both for-him and for-me to you
 ὦ Σώκρατες, εἰπεῖν, ὅτι ὦ θαυμάσιε, πάντων ὑμῶν, ὅσοι
O Socrates to-say that O wonderful-man of-all of-you who
 ἐπαινέται φατὲ δικαιοσύνης εἶναι, ἀπὸ τῶν ἐξ ἀρχῆς
praisers claim of-justice to-be from the from the-beginning

ἡρώων ἀρξάμενοι, ὅσων λόγοι λελειμμένοι, μέχρι τῶν νῦν
heroes beginning of-whom words (have)-been-left up-to the present
 ἀνθρώπων οὐδείς πώποτε ἔψεξεν ἀδικίαν οὐδ' ἐπῆνεσεν
men no-one ever blamed injustice or praised
 δικαιοσύνην ἄλλως ἢ δόξας τε καὶ τιμὰς καὶ δωρεὰς
justice otherwise than reputations both and honors and gifts
 τὰς ἀπ' αὐτῶν γιγνομένας· αὐτὸ δ' ἐκάτερον τῇ αὐτοῦ
the-(ones) from them coming itself but each — by-its-own
 δυνάμει τί δρᾷ, τῇ τοῦ ἔχοντος ψυχῇ ἐνόν, καὶ
power what does in-the of-the possessor soul being-present and
 λανθάνον θεοὺς τε καὶ ἀνθρώπους, οὐδείς πώποτε οὔτ'
escaping-notice gods both and men no-one ever either
 ἐν ποιήσει οὔτ' ἐν ἰδίῳ λόγῳ ἐπεξῆλθεν ἱκανῶς τῷ
in poetry or in private discourses went-through sufficiently in-the
 λόγῳ ὥς τὸ μὲν μέγιστον κακῶν ὅσα ἴσχει ψυχὴ ἐν
argument how the indeed greatest of-evils that holds a-soul in
 αὐτῇ, δικαιοσύνη δὲ μέγιστον ἀγαθόν.
itself justice and greatest good

VI • LARGE LETTERS AND SMALL

Adeimantus begs Socrates to show not merely that justice is better than injustice, but what each does by itself to its possessor, setting reputations aside. Socrates praises the sons of Ariston with the opening of an elegy on their valor at Megara, and admits he cannot refuse to defend justice though he doubts his power. He proposes a method: men of weak sight, set to read small letters from afar, would do well to find the same letters written larger and read those first.

367 εἰ γὰρ οὕτως ἐλέγετο ἐξ ἀρχῆς ὑπὸ πάντων ὑμῶν καὶ
if for so it-had-been-said from the-beginning by all of-you and
 ἐκ νέων ἡμᾶς ἐπέιθετε, οὐκ ἂν ἀλλήλους ἐφυλάττομεν
from youth us you-had-persuaded not — one-another we-would-be-guarding

μὴ ἀδικεῖν, ἀλλ' αὐτὸς αὐτοῦ ἦν ἕκαστος ἄριστος
not to-do-wrong but himself of-himself would-be each the-best
 φύλαξ, δεδιὼς μὴ ἀδικῶν τῷ μεγίστῳ κακῷ σύνουκος ἦ.
guard fearing lest doing-wrong with-the greatest evil a-house-mate he-be
 ταῦτα, ὦ Σώκρατες, ἴσως δὲ καὶ ἔτι τούτων πλείω b
these-things O Socrates perhaps and even still than-these more
 Θρασύμαχος τε καὶ ἄλλος πού τις ὑπὲρ δικαιοσύνης
Thrasymachus both and another perhaps someone about justice
 τε καὶ ἀδικίας λέγοιεν ἄν, μεταστρέφοντες αὐτοῖν τὴν
both and injustice would-say — inverting their —
 δύναμιν φορτικῶς, ὥς γέ μοι δοκεῖ. ἀλλ' ἐγώ, οὐδέν
power vulgarly as at-least to-me it-seems but I in-no-way
 γάρ σε δέομαι ἀποκρύπτεσθαι, σοῦ ἐπιθυμῶν ἀκοῦσαι
for from-you I-need to-conceal-(it) you desiring to-hear
 τάναντία, ὥς δύναμαι μάλιστα κατατείνας λέγω. μὴ οὖν
the-opposite as I-can most straining I-speak not then
 ἡμῖν μόνον ἐνδείξῃ τῷ λόγῳ ὅτι δικαιοσύνη ἀδικίας
to-us only show by-the argument that justice than-injustice
 κρεῖττον, ἀλλὰ τί ποιῶσα ἐκατέρα τὸν ἔχοντα αὐτὴ
(is)-better but what doing each the-(one) having-(it) itself
 δι' αὐτὴν ἢ μὲν κακόν, ἢ δὲ ἀγαθόν ἐστίν.
because-of itself the-(one) indeed bad the-(other) and good is
 τὰς δὲ δόξας ἀφαίρει, ὥσπερ Γλαύκων διεκελεύσατο.
the but reputations take-away just-as Glaucon urged
 εἰ γὰρ μὴ ἀφαιρήσεις ἐκατέρωθεν τὰς ἀληθεῖς, τὰς δὲ
if for not you-take-away from-each-side the true the and
 ψευδεῖς προσθήσεις, οὐ τὸ δίκαιον φήσομεν ἐπαινεῖν σε
false add not the just we-shall-say to-praise (that)-you
 ἀλλὰ τὸ δοκεῖν, οὐδὲ τὸ ἄδικον εἶναι ψέγειν ἀλλὰ τὸ
but the seeming nor the unjust to-be to-blame but the
 δοκεῖν, καὶ παρακελεύεσθαι ἄδικον ὄντα λανθάνειν, καὶ
seeming and to-exhort unjust being to-escape-notice and

ὁμολογεῖν Θρασυμάχῳ ὅτι τὸ μὲν δίκαιον ἀλλότριον
to-agree with-Thrasymachus that the indeed just another's
 ἀγαθόν, συμφέρον τοῦ κρείττονος, τὸ δὲ ἄδικον αὐτῷ
good advantage of-the stronger the and unjust for-oneself
 μὲν συμφέρον καὶ λυσιτελοῦν, τῷ δὲ ἥττονι ἀσύμφορον.
indeed advantageous and profitable for-the but weaker disadvantageous
 δ ἐπειδὴ οὖν ὡμολόγησας τῶν μεγίστων ἀγαθῶν εἶναι
since then you-agreed of-the greatest goods to-be
 δικαιοσύνην, ἃ τῶν τε ἀποβαινόντων ἀπ' αὐτῶν ἔνεκα
justice which of-the both consequences from them for-the-sake
 ἄξια κεκτηῖσθαι, πολὺ δὲ μᾶλλον αὐτὰ αὐτῶν,
(are)-worth to-possess much and more themselves for-their-own-(sake)
 οἷον ὁρᾶν, ἀκούειν, φρονεῖν, καὶ ὑγιαίνειν δῆ, καὶ
for-example to-see to-bear to-be-prudent and to-be-healthy indeed and
 ὅσ' ἄλλα ἀγαθὰ γόνιμα τῇ αὐτῶν φύσει ἀλλ' οὐ
as-many other goods productive — by-their-own nature but not
 δόξῃ ἐστίν, τοῦτ' οὖν αὐτὸ ἐπαίνεσον δικαιοσύνης,
by-opinion are this then very-thing praise of-justice
 ὃ αὐτῇ δι' αὐτὴν τὸν ἔχοντα ὀνήησιν καὶ ἀδικία
which it because-of itself the-(one) having-(it) benefits and injustice
 βλάπτει, μισθοὺς δὲ καὶ δόξας πάρες ἄλλοις ἐπαινεῖν· ὥς
harms wages but and reputations leave to-others to-praise since
 ἐγὼ τῶν μὲν ἄλλων ἀποδεχοίμην ἂν οὕτως ἐπαινούντων
I from-the indeed others would-accept-(it) — so praising
 δικαιοσύνην καὶ ψεγόντων ἀδικίαν, δόξας τε περὶ αὐτῶν
justice and blaming injustice reputations both about them
 καὶ μισθοὺς ἐγκωμιαζόντων καὶ λοιδορούντων, σοῦ δὲ
and wages extolling and reviling from-you but
 οὐκ ἂν, εἰ μὴ σὺ κελεύεις, διότι πάντα τὸν βίον
not would-(I) if not you should-bid-(me) because all the life
 οὐδὲν ἄλλο σκοπῶν διελήλυθας ἢ τοῦτο. μὴ οὖν
nothing other considering you-have-passed-through than this not then

ἡμῖν ἐνδείξῃ μόνον τῷ λόγῳ ὅτι δικαιοσύνη ἀδικίας
to-us show only by-the argument that justice than-injustice
 κρεῖττον, ἀλλὰ καὶ τί ποιούσα ἑκάτερα τὸν ἔχοντα
(is)-better but also what doing each the-(one) having-(it)
 αὐτὴ δι' αὐτήν, ἔαντε λανθάνῃ ἔαντε μὴ θεοὺς τε
itself because-of itself whether it-escapes-notice or not gods both
 καὶ ἀνθρώπους, ἡ μὲν ἀγαθόν, ἡ δὲ κακόν ἐστι.
and men the-(one) indeed good the-(other) and bad is
 καὶ ἐγὼ ἀκούσας, ἀεὶ μὲν δὴ τὴν φύσιν τοῦ τε Γλαύκωνος 368
and I bearing always indeed truly the nature — both of-Glaucon
 καὶ τοῦ Ἀδεϊμάντου ἡγάμην, ἀτὰρ οὖν καὶ τότε πάνυ γε
and — of-Adeimantus I-admired but then also then very at-least
 ἥσθην καὶ εἶπον· οὐ κακῶς εἰς ὑμᾶς, ὦ παῖδες ἐκείνου
I-was-pleased and I-said not badly to you O sons of-that
 τοῦ ἀνδρός, τὴν ἀρχὴν τῶν ἐλεγείων ἐποίησεν ὁ Γλαύκωνος
— man the beginning of-the elegiacs made the of-Glaucon
 ἐραστής, εὐδοκμήσαντας περὶ τὴν Μεγαροῖ μάχην, εἰπὼν —
lover having-won-glory at the at-Megara battle saying

παῖδες Ἀρίστωνος, κλεινοῦ θεῖον γένος ἀνδρός·
sons of-Ariston of-a-famous divine race man

τοῦτό μοι, ὦ φίλοι, εὖ δοκεῖ ἔχειν· πάνυ γὰρ θεῖον b
this to-me O friends well seems to-hold very for divine
 πεπόνθατε, εἰ μὴ πέπεισθε ἀδικίαν δικαιοσύνης ἄμεινον
you-have-experienced if not you-are-persuaded injustice than-justice better
 εἶναι, οὕτω δυνάμενοι εἰπεῖν ὑπὲρ αὐτοῦ. δοκεῖτε δὴ μοι
to-be so being-able to-speak on-behalf-of it you-seem indeed to-me
 ὡς ἀληθῶς οὐ πεπεισθαι — τεκμαίρομαι δὲ ἐκ τοῦ ἄλλου
as truly not to-be-persuaded I-judge and from the other
 τοῦ ὑμετέρου τρόπου, ἐπεὶ κατὰ γε αὐτοὺς τοὺς λόγους
— your character since according-to at-least very the arguments

ἡπίστουν ἂν ὑμῖν — ὅσω δὲ μᾶλλον πιστεύω, τοσούτω

I-would-distrust — you by-how-much but more I-trust by-so-much

μᾶλλον ἀπορῶ ὅτι χρήσωμαι. οὔτε γὰρ ὅπως βοηθῶ

more I-am-at-a-loss what I-should-do neither for how I-should-help

ἔχω· δοκῶ γάρ μοι ἀδύνατος εἶναι — σημείον δέ μοι,

I-can-(tell) I-seem for to-myself unable to-be a-sign and for-me

ὅτι ἃ πρὸς Θρασύμαχον λέγων ὥμην ἀποφαίνειν ὥς

(is)-that what to Thrasymachus saying I-thought to-show that

ἄμεινον δικαιοσύνη ἀδικίας, οὐκ ἀπεδέξασθέ μου — οὔτ'

better justice than-injustice not you-accepted-(it) from-me nor

αὖ ὅπως μὴ βοηθήσω ἔχω· δέδοικα γὰρ μὴ οὐδ' ὅσιον

again how not I-shall-help I-can-(tell) I-fear for lest not-even holy

ἢ παραγενόμενον δικαιοσύνη κακηγορούμενη ἀπαγορεύειν

it-be being-present at-justice being-slandered to-give-up

καὶ μὴ βοηθεῖν ἔτι ἐμπνέοντα καὶ δυνάμενον φθέγγεσθαι.

and not to-help still breathing and being-able to-utter-a-sound

κράτιστον οὖν οὕτως ὅπως δύναμαι ἐπικουρεῖν αὐτῇ.

best then so as I-can to-come-to-aid her

d ὅ τε οὖν Γλαύκων καὶ οἱ ἄλλοι ἐδέοντο παντὶ τρόπῳ

— both then Glaucon and the others begged in-every way

βοηθῆσαι καὶ μὴ ἀνεῖναι τὸν λόγον, ἀλλὰ διερευνήσασθαι

to-help and not to-let-go the argument but to-search-out

τί τέ ἐστιν ἐκάτερον καὶ περὶ τῆς ὠφελίας αὐτοῖν τάληθές

what both is each and about the benefit of-the-two the-truth

ποτέρως ἔχει. εἶπον οὖν ὅπερ ἐμοὶ ἔδοξεν, ὅτι τὸ ζήτημα

which-way it-is I-said then what-very to-me seemed-(best) that the inquiry

ᾧ ἐπιχειροῦμεν οὐ φαῦλον ἀλλ' ὄξυ βλέποντος, ὥς

which we-undertake (is)-not trivial but sharply (for-a-man)-seeing as

ἐμοὶ φαίνεται. ἐπειδὴ οὖν ἡμεῖς οὐ δεινοί, δοκῶ μοι, ἦν

to-me it-appears since then we (are)-not clever I-seem to-myself said

δ' ἐγώ, τοιαύτην ποιήσασθαι ζήτησιν αὐτοῦ, οἷανπερ ἂν εἰ

and I such to-make search of-it as-very — if

προσέταξέ τις γράμματα μικρὰ πόρρωθεν ἀναγνῶναι μὴ
had-ordered one letters small from-afar to-read not
 πάνυ ὁξὺ βλέπουσιν, ἔπειτά τις ἐνενόησεν, ὅτι τὰ αὐτὰ
very sharply to-(men)-seeing then someone noticed that the same
 γράμματα ἔστι που καὶ ἄλλοθι μείζω τε καὶ ἐν μείζονι,
letters are somewhere also elsewhere larger both and on larger-(surface)
 ἔρμαιον ἂν ἐφάνη οἶμαι ἐκεῖνα πρῶτον ἀναγνόντας
a-godsend — would-have-appeared I-think those first having-read
 οὕτως ἐπισκοπεῖν τὰ ἐλάττω, εἰ τὰ αὐτὰ ὄντα τυγχάνει.
so to-examine the smaller whether the same being they-happen

VII • THE CITY OF NEED

Justice belongs to a single man and to a whole city, so they will watch a city come into being in speech. A city arises because no one is self-sufficient: food, shelter, and clothing require a farmer, a builder, a weaver, and a shoemaker. Should each work for all, or each for himself? Since people differ by nature and work must be done in its season, more and better is produced when each does the one thing suited to him.

πάνυ μὲν οὖν, ἔφη ὁ Ἀδείμαντος· ἀλλὰ τί τοιοῦτον, ὦ
certainly indeed then said — Adeimantus but what such-thing O
 Σώκρατες, ἐν τῇ περὶ τὸ δίκαιον ζητήσῃ καθορᾶς;
Socrates in the about the just search do-you-see
 ἐγὼ σοι, ἔφην, ἐρῶ. δικαιοσύνη, φαμέν, ἔστι μὲν ἀνδρὸς
I to-you I-said will-tell justice we-say is indeed of-a-man
 ἐνός, ἔστι δέ που καὶ ὅλης πόλεως;
single it-is and surely also of-a-whole city
 πάνυ γε, ἦ δ' ὅς.
certainly at-least said and he
 οὐκοῦν μείζον πόλις ἐνὸς ἀνδρός;
therefore (is)-larger a-city than-one man

μείζον, ἔφη.

larger he-said

369 ἴσως τοίνυν πλείων ἂν δικαιοσύνη ἐν τῷ μείζονι ἐνείη
perhaps then more — justice in the larger would-be-in-(it)
 καὶ ῥάων καταμαθεῖν. εἰ οὖν βούλεσθε, πρῶτον ἐν ταῖς
and easier to-learn if then you-wish first in the
 πόλεσι ζητήσωμεν ποῖόν τί ἐστιν· ἔπειτα οὕτως
cities let-us-seek of-what-sort some-(thing) it-is then so
 ἐπισκεψώμεθα καὶ ἐν ἐνὶ ἐκάστω, τὴν τοῦ μείζονος
let-us-examine also in one each the of-the larger
 ὁμοιότητα ἐν τῇ τοῦ ἐλάττονος ἰδέα ἐπισκοποῦντες.
likeness in the of-the smaller form looking-for

ἀλλὰ μοι δοκεῖς, ἔφη, καλῶς λέγειν.

but to-me you-seem he-said well to-speak

ἄρ' οὖν, ἦν δ' ἐγώ, εἰ γιγνομένην πόλιν θεασαίμεθα
so then said and I if coming-to-be a-city we-were-to-watch
 λόγῳ, καὶ τὴν δικαιοσύνην αὐτῆς ἴδοιμεν ἂν γιγνομένην
in-argument also — justice its we-would-see — coming-to-be
 καὶ τὴν ἀδικίαν;

and the injustice

τάχ' ἂν, ἦ δ' ὅς.

perhaps would-(be) said and he

οὐκοῦν γενομένου αὐτοῦ ἐλπίς εὐπετέστερον ἰδεῖν ὃ
therefore having-come-to-be it (there-is)-hope more-easily to-see what
 ζητοῦμεν;

we-seek

b πολὺ γε.

much at-least

δοκεῖ οὖν χρῆναι ἐπιχειρῆσαι περαίνειν; οἶμαι μὲν
does-it-seem then to-be-needful to-attempt to-carry-(it)-through I-think indeed
 γὰρ οὐκ ὀλίγον ἔργον αὐτὸ εἶναι· σκοπεῖτε οὖν.
for not small work it to-be consider then

ἔσκεπται, ἔφη ὁ Ἀδείμαντος· ἀλλὰ μὴ ἄλλως ποίει.

*it-has-been-considered said — Adeimantus but not otherwise do
γίνεται τοίνυν, ἦν δ' ἐγώ, πόλις, ὡς ἐγῶμαι, ἐπειδὴ
comes-to-be then said and I a-city as I-think since
τυγχάνει ἡμῶν ἕκαστος οὐκ αὐτάρκης, ἀλλὰ πολλῶν
happens of-us each not self-sufficient but of-many-(things)
ὢν ἐνδεής· ἢ τίν' οἶε ἀρχὴν ἄλλην πόλιν οἰκίζειν;
being in-need or what do-you-think origin other a-city to-found
οὐδεμίαν, ἢ δ' ὅς.*

none said and be

οὕτω δὴ ἄρα παραλαμβάνων ἄλλος ἄλλον, ἐπ' ἄλλου, c
*so indeed then taking-on one another for one-(need)
τὸν δ' ἐπ' ἄλλου χρεία, πολλῶν δεόμενοι, πολλοὺς
the-(other) and for another need of-many-(things) needing many
εἰς μίαν οἴκησιν ἀγείραντες κοινωνοὺς τε καὶ βοηθοὺς,
into one dwelling-place gathering partners both and helpers
ταύτῃ τῇ συνοικίᾳ ἐθέμεθα πόλιν ὄνομα· ἢ γάρ;
to-this — settlement we-gave city (as-a)-name is-it-not for
πάνυ μὲν οἶν.*

certainly indeed then

μεταδίδωσι δὴ ἄλλος ἄλλῳ, εἴ τι μεταδίδωσιν, ἢ
*gives-a-share indeed one to-another if anything he-gives or
μεταλαμβάνει, οἰόμενος αὐτῷ ἄμεινον εἶναι;
takes-a-share thinking for-himself better to-be
πάνυ γε.*

certainly at-least

ἴθι δὴ, ἦν δ' ἐγώ, τῷ λόγῳ ἐξ ἀρχῆς ποιῶμεν
*come indeed said and I in-the argument from the-beginning let-us-make
πόλιν· ποιήσει δὲ αὐτήν, ὡς ἔοικεν, ἢ ἡμετέρα χρεία.
a-city will-make and it as it-seems — our need
πῶς δ' οὐ;*

how and not

d ἀλλὰ μὴν πρώτη γε καὶ μεγίστη τῶν χρειῶν ἢ τῆς
but indeed first at-least and greatest of-the needs the of-the
 τροφῆς παρασκευὴ τοῦ εἶναί τε καὶ ζῆν ἔνεκα.
food provision the being both and to-live for-the-sake
 παντάπασί γε.

altogether at-least

δευτέρα δὲ οἰκίσεως, τρίτη δὲ ἐσθήτος καὶ τῶν
second indeed of-housing third and of-clothing and —
 τοιούτων.

such-things

ἔστι ταῦτα.

it-is these-things

φέρε δὴ, ἦν δ' ἐγώ, πῶς ἢ πόλις ἀρκέσει ἐπὶ τοσαύτην
come indeed said and I how the city will-suffice for so-much
 παρασκευήν; ἄλλο τι γεωργὸς μὲν εἷς, ὁ δὲ
provision other anything a-farmer indeed one the-(other) and
 οἰκοδόμος, ἄλλος δέ τις ὑφάντης; ἢ καὶ σκυτοτόμον αὐτόσε
builder another and some weaver or also a-shoemaker there
 προσθήσομεν ἢ τιν' ἄλλον τῶν περὶ τὸ σῶμα θεραπευτήν;
shall-we-add or some other of-the-(ones) about the body carer
 πάνυ γε.

certainly at-least

εἴη δ' ἂν ἢ γε ἀναγκαιοτάτη πόλις ἐκ τεττάρων ἢ
would-be and — the at-least most-necessary city of four or
 πέντε ἀνδρῶν.

five men

e φαίνεται.

it-appears

370 τί δὲ οὖν; ἓνα ἕκαστον τούτων δεῖ τὸ αὐτοῦ ἔργον
what indeed then one each of-these must — his-own work
 ἅπασι κοινὸν κατατιθέναι, οἷον τὸν γεωργὸν ἓνα ὄντα
for-all common to-put-down for-example the farmer one being

παρασκευάζειν σιτία τέτταρσιν καὶ τετραπλάσιον χρόνον
to-prepare food for-four and fourfold time
 τε καὶ πόνον ἀναλίσκειν ἐπὶ σίτου παρασκευῇ καὶ ἄλλοις
both and labor to-spend on of-grain provision and with-others
 κοινωνεῖν, ἣ ἀμελήσαντα ἑαυτῷ μόνον τέταρτον μέρος ποιεῖν
to-share or neglecting-(them) for-himself alone a-fourth part to-make
 τούτου τοῦ σίτου ἐν τετάρτῳ μέρει τοῦ χρόνου, τὰ δὲ τρία,
of-this — grain in a-fourth part of-the time the and three
 τὸ μὲν ἐπὶ τῇ τῆς οἰκίας παρασκευῇ διατρίβειν, τὸ δὲ
the-(one) indeed on the of-the house provision to-spend the-(one) and
 ἱματίου, τὸ δὲ ὑποδημάτων, καὶ μὴ ἄλλοις κοινωνοῦντα
of-a-cloak the-(one) and of-shoes and not with-others sharing
 πράγματα ἔχειν, ἀλλ' αὐτὸν δι' αὐτὸν τὰ αὐτοῦ πράττειν;
trouble to-have but himself by himself — his-own to-do
 καὶ ὁ Ἀδεύμαντος ἔφη· ἀλλ' ἴσως, ὦ Σώκρατες, οὕτω
and — Adeimantus said but perhaps O Socrates this-way
 ῥᾶον ἢ 'κείνως.

(is)-easier than that-way

οὐδέν, ἦν δ' ἐγώ, μὰ Δία ἄτοπον. ἐννοῶ γὰρ καὶ αὐτὸς
nothing said and I by Zeus strange I-reflect for also myself
 εἰπόντος σοῦ, ὅτι πρῶτον μὲν ἡμῶν φύεται ἕκαστος οὐ
speaking you that first indeed of-us is-born each not
 πάνυ ὅμοιος ἐκάστῳ, ἀλλὰ διαφέρων τὴν φύσιν, ἄλλος
quite like each but differing in nature one
 ἐπ' ἄλλου ἔργου πράξει. ἢ οὐ δοκεῖ σοι;
for another work doing or not does-it-seem to-you
 ἔμοιγε.

to-me-at-least

τί δέ; πότερον κάλλιον πράττοι ἂν τις εἰς ὧν πολλὰς
what and whether finer would-do — one one being many
 τέχνας ἐργαζόμενος, ἢ ὅταν μίαν εἰς;
arts practicing or whenever one one

ὅταν, ἢ δ' ὅς, εἰς μίαν.

whenever said and he one one

ἀλλὰ μὴν οἶμαι καὶ τόδε δῆλον, ὥς, ἐάν τις τινος παρῇ

but indeed I-think also this (is)-clear that if one of-any lets-slip

ἔργου καιρόν, διόλλυται.

work the-right-moment it-is-ruined

δῆλον γάρ.

clear for

c οὐ γὰρ οἶμαι ἐθέλει τὸ πραττόμενον τὴν τοῦ πράττοντος

not for I-think is-willing the (work)-being-done the of-the doer

σχολὴν περιμένειν, ἀλλ' ἀνάγκη τὸν πράττοντα τῷ

leisure to-await but (it-is)-necessary the doer the

πραττομένῳ ἐπακολουθεῖν μὴ ἐν παρέργου μέρει.

(work)-being-done to-attend-to not in of-a-sideline the-manner

ἀνάγκη.

(of)-necessity

ἐκ δὴ τούτων πλείω τε ἕκαστα γίγνεται καὶ κάλλιον

from indeed these more both each-thing comes-to-be and finer

καὶ ῥᾶον, ὅταν εἰς ἓν κατὰ φύσιν καὶ ἐν

and easier whenever one one-(thing) according-to nature and at

καιρῷ, σχολὴν τῶν ἄλλων ἄγων, πράττη.

the-right-moment leisure from-the others having does

παντάπασι μὲν οὖν.

altogether indeed then

The farmer will not make his own plow, so smiths, carpenters, and herdsmen join the city. Imports require merchants and a surplus to trade, and trade by sea requires sailors. Within the city a market and currency serve exchange; retailers, men too weak for other work, sit in the market buying and selling, and wage-earners sell the use of their strength. Is the city now complete, and where in it are justice and injustice?

πλειόνων δή, ὦ Ἀδείμαντε, δεῖ πολιτῶν ἢ τεττάρων d
more indeed O Adeimantus there-is-need of-citizens than four
 ἐπὶ τὰς παρασκευὰς ὧν ἐλέγομεν. ὁ γὰρ γεωργός, ὡς
for the provisions of-which we-were-speaking the for farmer as
 ἔουκεν, οὐκ αὐτὸς ποιήσεται ἑαυτῷ τὸ ἄροτρον, εἰ μέλλει
it-seems not himself will-make for-himself the plow if it-is
 καλὸν εἶναι, οὐδὲ σμινύην, οὐδὲ τᾶλλα ὄργανα ὅσα περὶ
good to-be nor hoe nor the-other tools as-many-as for
 γεωργίαν. οὐδ' αὖ ὁ οἰκοδόμος· πολλῶν δὲ καὶ τούτῳ
farming nor again the builder many-(things) and also for-him
 δεῖ. ὡσαύτως δ' ὁ ὑφάντης τε καὶ ὁ σκυτοτόμος· ἢ οὐ;
are-needed likewise and the weaver both and the shoemaker or not
 ἀληθῆ.

true-things

τέκτονες δὴ καὶ χαλκῆς καὶ τοιοῦτοί τινες πολλοὶ
carpenters indeed and smiths and such some many
 δημιουργοί, κοινωνοὶ ἡμῖν τοῦ πολυχνίου γιγνώμενοι, συχνὸν
craftsmen partners our of-the little-city becoming populous
 αὐτὸ ποιοῦσιν.

it make

πάνυ μὲν οὖν.

certainly indeed then

ε ἀλλ' οὐκ ἄν πω πάνυ γε μέγα τι εἴη, εἰ αὐτοῖς
but not — yet very at-least great at-all it-would-be if to-them
 βουκόλους τε καὶ ποιμένας τοὺς τε ἄλλους νομέας
cowherds both and shepherds the and other herdsmen
 προσθεῖμεν, ἵνα οἳ τε γεωργοὶ ἐπὶ τὸ ἀροῦν ἔχοιεν
we-were-to-add so-that the both farmers for the plowing might-have
 βοῦς, οἳ τε οἰκοδόμοι πρὸς τὰς ἀγωγὰς μετὰ τῶν
oxen the and builders for the hauling with the
 γεωργῶν χρησθαι ὑποζυγίοις, ὑφάνται δὲ καὶ σκυτοτόμοι
farmers to-use draft-animals weavers and and shoemakers
 δέρμασιν τε καὶ ἐρίοις.
hides both and wool
 οὐδέ γε, ἥ δ' ὅς, σμικρὰ πόλις ἂν εἴη ἔχουσα
nor at-least said and he a-small city — it-would-be having
 πάντα ταῦτα.
all these-things
 ἀλλὰ μὲν, ἣν δ' ἐγώ, κατοικίσαι γε αὐτὴν τὴν πόλιν
but indeed said and I to-settle at-least itself the city
 εἰς τοιοῦτον τόπον οὗ ἐπείσαγωγίμων μὴ δεήσεται,
in such a-place where imports not it-will-need
 σχεδόν τι ἀδύνατον.
nearly somewhat (is)-impossible
 ἀδύνατον γάρ.
impossible for
 προσδεήσει ἄρα ἔτι καὶ ἄλλων, οἳ ἐξ ἄλλης πόλεως
it-will-need-in-addition then still also others who from another city
 αὐτῇ κομιούσιν ὧν δέεται.
for-it will-bring what it-needs
 δεήσει.
it-will-need

καὶ μὴν κενὸς ἂν ἴη ὁ διάκονος, μηδὲν ἄγων ὦν 371

and indeed empty-handed if goes the agent nothing bringing of-what

ἐκεῖνοι δέονται παρ' ὧν ἂν κομίζονται ὦν ἂν αὐτοῖς
they need from whom — they-fetch what — to-themselves

χρεία, κενὸς ἄπεισιν. ἦ γάρ;

need empty-handed he-will-come-away is-it-not for

δοκεῖ μοι.

it-seems to-me

δεῖ δὴ τὰ οἴκοι μὴ μόνον ἑαυτοῖς ποιεῖν ἱκανά,

must indeed the-(products) at-home not only for-themselves to-make sufficient

ἀλλὰ καὶ οἷα καὶ ὅσα ἐκείνοις ὦν ἂν δέωνται.

but also such and as-many-as for-those of-whom — they-need

δεῖ γάρ.

it-must for

πλειόνων δὴ γεωργῶν τε καὶ τῶν ἄλλων δημιουργῶν

more indeed farmers both and the other craftsmen

δεῖ ἡμῖν τῇ πόλει.

are-needed for-us for-the city

πλειόνων γάρ.

more for

καὶ δὴ καὶ τῶν ἄλλων διακόνων που τῶν τε

and indeed also the other agents surely the-(ones) both

εἰσαζόντων καὶ ἐξαζόντων ἕκαστα. οὗτοι δέ εἰσιν ἔμποροι.

going-to-import and going-to-export each-thing these and are merchants

ἦ γάρ;

is-it-not for

ναί.

yes

καὶ ἐμπόρων δὴ δεησόμεθα.

also merchants indeed we-shall-need

πάνυ γε.

certainly at-least

- b καὶ ἐὰν μὲν γε κατὰ θάλατταν ἢ ἐμπορία γίγνηται,
and if indeed at-least by sea the trade is-carried-on
 συχνῶν καὶ ἄλλων προσδεῖσεται τῶν ἐπιστημόνων
many also others it-will-need-in-addition the-(ones) skilled
 τῆς περὶ τὴν θάλατταν ἐργασίας.
in-the about the sea work
 συχνῶν μέντοι.
many indeed
 τί δὲ δῆ; ἐν αὐτῇ τῇ πόλει πῶς ἀλλήλοις μεταδώσουσιν
what and indeed in very the city how with-one-another will-they-share
 ὧν ἂν ἕκαστοι ἐργάζωνται; ὧν δὲ ἕνεκα καὶ κοινωνίαν
what — each produce which indeed for-the-sake also partnership
 ποιησάμενοι πόλιν ᾠκίσαμεν.
having-made a-city we-founded
 δηλον δῆ, ἦ δ' ὅς, ὅτι πωλοῦντες καὶ ὠνούμενοι.
(it-is)-clear indeed said and be that selling and buying
 ἀγορὰ δὲ ἡμῖν καὶ νόμισμα σύμβολον τῆς ἀλλαγῆς
a-market indeed for-us and currency a-token of-the exchange
 ἕνεκα γενήσεται ἐκ τούτου.
for-the-sake will-come-to-be from this
 πάνυ μὲν οὖν.
certainly indeed then
- c ἂν οὖν κομίσας ὁ γεωργὸς εἰς τὴν ἀγοράν τι ὧν
if then bringing the farmer to the market some-(part) of-what
 ποιεῖ, ἢ τις ἄλλος τῶν δημιουργῶν, μὴ εἰς τὸν αὐτὸν
he-makes or some other of-the craftsmen not at the same
 χρόνον ἥκη τοῖς δεομένοις τὰ παρ' αὐτοῦ ἀλλάξασθαι,
time comes as-those needing the-(things) from him to-get-in-exchange
 ἀργήσει τῆς αὐτοῦ δημιουργίας καθήμενος ἐν ἀγορᾷ;
will-be-idle — from-bis-own craft sitting in market

οὐδαμῶς, ἢ δ' ὅς, ἀλλὰ εἰσὶν οἱ τοῦτο ὁρῶντες d
in-no-way said and he but there-are those-who this seeing
 ἑαυτοὺς ἐπὶ τὴν διακονίαν τάττουσιν ταύτην, ἐν μὲν ταῖς
themselves to the service appoint this in indeed the
 ὀρθῶς οἰκουμέναις πόλεσι σχεδόν τι οἱ ἀσθενέστατοι
rightly managed cities nearly somewhat the weakest
 τὰ σώματα καὶ ἀχρεῖοί τι ἄλλο ἔργον πράττειν.
in-the bodies and useless for-any other work to-do
 αὐτοῦ γὰρ δεῖ μένοντας αὐτοὺς περὶ τὴν ἀγορὰν τὰ
there for must staying they about the market the-(things)
 μὲν ἀντ' ἀργυρίου ἀλλάξασθαι τοῖς τι δεομένοις
indeed for money to-exchange with-those something needing
 ἀποδόσθαι, τοῖς δὲ ἀντὶ αὐτῷ ἀργυρίου διαλλάττειν
to-sell with-those and for in-turn money to-exchange
 ὅσοι τι δέονται πρίασθαι.
as-many-as something need to-buy
 αὕτη ἄρα, ἦν δ' ἐγώ, ἡ χρεία καπηλίων ἡμῖν γένεσιν
this then said and I — need of-retailers for-us birth
 ἐμποιεῖ τῇ πόλει. ἢ οὐ καπηλίου καλοῦμεν τοὺς πρὸς
produces in-the city or not retailers do-we-call those for
 ὠνήν τε καὶ πρᾶσιν διακονοῦντας ἰδρυμένους ἐν ἀγορᾷ,
buying both and selling serving settled in market
 τοὺς δὲ πλανήτας ἐπὶ τὰς πόλεις ἐμπόρους;
those and wandering to the cities merchants
 πάνυ μὲν οὖν.
certainly indeed then
 ἔτι δὴ τινες, ὥς ἐγῶμαι, εἰσὶ καὶ ἄλλοι διάκονοι, οἱ e
further indeed some as I-think there-are also other servants who
 ἂν τὰ μὲν τῆς διανοίας μὴ πάνυ ἀξιοκουνώνητοι
— in-the-(things) indeed of-the intellect not quite worth-having-as-partners
 ὦσω, τὴν δὲ τοῦ σώματος ἰσχὺν ἱκανὴν ἐπὶ τοὺς πόνους
are the but of-the body strength sufficient for the labors

ἔχωσιν· οἱ δὲ πωλοῦντες τὴν τῆς ἰσχύος χρείαν, τὴν
have who indeed selling the of-the strength use the

τιμὴν ταύτην μισθὸν καλοῦντες, κέκληνται, ὥς ἐγῶμαι,
price this a-wage calling are-called as I-think

μισθωτοί· ἦ γάρ;

hirelings is-it-not for

πάνυ μὲν οὖν.

certainly indeed then

πλήρωμα δὲ πόλεώς εἰσιν, ὥς ἔοικε, καὶ μισθωτοί.

a-complement indeed of-a-city are as it-seems also hirelings

δοκεῖ μοι.

it-seems to-me

ἂρ' οὖν, ὦ Ἀδεύμαντε, ἤδη ἡμῖν ἡϋξῆται ἡ πόλις, ὥστ'

so then O Adeimantus already for-us has-grown the city so-as

εἶναι τελέα;

to-be complete

ἴσως.

perhaps

ποῦ οὖν ἂν ποτε ἐν αὐτῇ εἴη ἡ τε δικαιοσύνη

where then — ever in it would-be the both justice

καὶ ἡ ἀδικία; καὶ τίνι ἅμα ἐγγενομένη ὦν

and the injustice and in-which together arising of-the-(things)-which

ἐσκέμμεθα;

we-have-considered

Socrates describes the citizens' life: barley cakes and loaves, wine, hymns to the gods, a prudent number of children, and a peaceful old age. When Glaucon objects to a feast without relish and Socrates adds salt, olives, and cheese, Glaucon calls it a city of pigs. So they consider a luxurious, feverish city, full of couches, perfumes, courtesans, painters, and doctors. Its land no longer suffices, and it must take a slice of its neighbors'; they have found the origin of war.

ἐγὼ μὲν, ἔφη, οὐκ ἐννοῶ, ὦ Σώκρατες, εἰ μὴ πού ἐν 372
I indeed he-said not discern O Socrates if not perhaps in
αὐτῶν τούτων χρεῖα τινὶ τῇ πρὸς ἀλλήλους.

very of-these need some the-(one) toward one-another
ἀλλ' ἴσως, ἦν δ' ἐγώ, καλῶς λέγεις· καὶ σκεπτέον
but perhaps said and I well you-speak and it-must-be-considered
γε καὶ οὐκ ἀποκινήτεον.

at-least and not we-must-shrink
πρῶτον οὖν σκεψώμεθα τίνα τρόπον διαιτήσονται οἱ b

first then let-us-consider in-what way will-live the-(ones)
οὕτω παρεσκευασμένοι. ἄλλο τι ἢ σῖτόν τε ποιοῦντες
so provided other anything than grain both producing

καὶ οἶνον καὶ ἱμάτια καὶ ὑποδήματα; καὶ οἰκοδομησάμενοι
and wine and cloaks and shoes and having-built

οἰκίας, θέρους μὲν τὰ πολλὰ γυμνοὶ τε καὶ ἀνυπόδητοι
houses in-summer indeed the most-part naked both and barefoot

ἐργάσονται, τοῦ δὲ χειμῶνος ἡμφιεσμένοι τε καὶ
they-will-work in-the and winter clothed both and

ὑποδεδεμένοι ἰκανῶς· θρέβονται δὲ ἐκ μὲν τῶν
shod sufficiently they-will-nourish-themselves and from indeed the

κριθῶν ἄλφιστα σκευαζόμενοι, ἐκ δὲ τῶν πυρῶν ἄλευρα,
barley meal preparing from and the wheat flour

τὰ μὲν πείσαντες, τὰ δὲ μάξαντες, μάζας γενναίας
some indeed baking others and kneading cakes noble

καὶ ἄρτους ἐπὶ κάλαμόν τινα παραβαλλόμενοι ἢ φύλλα
and loaves upon reed some serving or leaves
 καθαρά, κατακλινέστες ἐπὶ στιβάδων ἐστρωμένων μίλακί
clean reclining upon straw-beds strewn with-bindweed
 τε καὶ μυρρίναις, εὐωχήσονται αὐτοί τε καὶ τὰ παῖδιά,
both and myrtle they-will-feast themselves both and the children
 ἐπιπίνοντες τοῦ οἴνου, ἐστεφανωμένοι καὶ ὕμνουσιν τοὺς
drinking-after of-the wine garlanded and hymning the
 θεούς, ἡδέως συνόντες ἀλλήλοις, οὐχ ὑπὲρ τὴν οὐσίαν
gods pleasantly being-together with-one-another not beyond the means
 ποιούμενοι τοὺς παῖδας, εὐλαβούμενοι πενίαν ἢ πόλεμον.
producing the children guarding-against poverty or war
 καὶ ὁ Γλαύκων ὑπολαβὼν, ἄνευ ὄψου, ἔφη, ὥς ἔοικας,
and — Glaucon taking-up-(the-word) without relish he-said as you-seem
 ποιεῖς τοὺς ἄνδρας ἐστιωμένους.

you-make the men feasting

- d ἀληθῆ, ἣν δ' ἐγώ, λέγεις. ἐπελαθόμην ὅτι καὶ ὄψον
true-things said and I you-say I-forgot that also relish
 ἔξουσιν, ἅλας τε δῆλον ὅτι καὶ ἐλάας καὶ τυρόν, καὶ
they-will-have salt both (it-is)-clear that and olives and cheese and
 βολβούς καὶ λάχανά γε, οἷα δὲ ἐν ἀγροῖς ἐψήματα,
onions and vegetables at-least such-as indeed in the-country boiled-dishes
 ἐψήσονται. καὶ τραγήματά που παραθήσομεν αὐτοῖς τῶν
they-will-boil and desserts surely we-shall-serve them of-the
 τε σύκων καὶ ἐρεβίνθων καὶ κνάμων, καὶ μύρτα καὶ
both figs and chickpeas and beans and myrtle-berries and
 φηγούς σποδιοῦσιν πρὸς τὸ πῦρ, μετρίως ὑποπίνοντες·
acorns they-will-roast-in-ashes at the fire moderately drinking
 καὶ οὕτω διάγοντες τὸν βίον ἐν εἰρήνῃ μετὰ ὑγείας,
and so passing the life in peace with health

ὥς εἰκός, γηραιοὶ τελευτῶντες ἄλλον τοιοῦτον βίον τοῖς
as (is)-likely in-old-age dying another such life to-the
 ἐκγόνοις παραδώσουσιν.

offspring they-will-hand-down

καὶ ὅς, εἰ δὲ ὑῶν πόλιν, ὦ Σώκρατες, ἔφη, κατεσκεύαζες,
and he if and of-pigs a-city O Socrates he-said you-were-founding
 τί ἂν αὐτὰς ἄλλο ἢ ταῦτα ἐχόρταζες;

what — them else than these-things would-you-fatten

ἀλλὰ πῶς χρή, ἦν δ' ἐγώ, ὦ Γλαῦκων;

but how should-(it-be) said and I O Glaucon

ἅπερ νομίζεται, ἔφη· ἐπὶ τε κλινῶν κατακεῖσθαι οἶμαι τοὺς
what-very is-customary he-said on both couches to-recline I-think those

μέλλοντας μὴ ταλαιπωρεῖσθαι, καὶ ἀπὸ τραπέζων δειπνεῖν,
who-are not to-be-miserable and from tables to-dine

καὶ ὄψα ἅπερ καὶ οἱ νῦν ἔχουσι καὶ τραγήματα.
and relishes which-very also the-(men) of-now have and desserts

εἶεν, ἦν δ' ἐγώ· μανθάνω. οὐ πόλιν, ὥς ἔοικε, σκοποῦμεν
well said and I I-understand not a-city as it-seems we-are-examining
 μόνον ὅπως γίνεταί, ἀλλὰ καὶ τρυφῶσαν πόλιν. ἴσως οὖν

only how it-comes-to-be but also a-luxurious city perhaps then

οὐδὲ κακῶς ἔχει· σκοποῦντες γὰρ καὶ τοιαύτην τάχ' ἂν
not-even badly it-is examining for also such perhaps —

κατῖδοιμεν τήν τε δικαιοσύνην καὶ ἀδικίαν ὅπη ποτὲ ταῖς
we-might-see the both justice and injustice how ever in-the

πόλεσιν ἐμφύονται. ἡ μὲν οὖν ἀληθινὴ πόλις δοκεῖ μοι
cities they-grow the indeed then true city seems to-me

εἶναι ἣν διεληλύθαμεν, ὥσπερ ὑγιῆς τις· εἰ δ' αὖ βούλεσθε,
to-be which we-have-described as-it-were healthy a if but again you-wish

καὶ φλεγμαίνουσαν πόλιν θεωρήσωμεν· οὐδὲν ἀποκωλύει.
also a-fevered city let-us-view nothing prevents

- 373 ταῦτα γὰρ δὴ τισιν, ὥς δοκεῖ, οὐκ ἐξαρκέσει, οὐδὲ αὕτη
these-things for indeed for-some as it-seems not will-suffice nor this
 ἢ δίαίτα, ἀλλὰ κλῖναί τε προσέσονται καὶ τράπεζαι καὶ
 — *way-of-life but couches both will-be-added and tables and*
 τᾶλλα σκευή, καὶ ὄψα δὴ καὶ μύρα καὶ θυμιάματα καὶ
the-other furniture and relishes indeed and perfumes and incense and
 ἑταῖραι καὶ πέμματα, καὶ ἕκαστα τούτων παντοδαπά. καὶ
courtesans and pastries and each of-these of-every-sort and
 δὴ καὶ ἃ τὸ πρῶτον ἐλέγομεν οὐκέτι τὰναγκαῖα
indeed also what the first we-were-mentioning no-longer (as)-necessities
 θετέον, οἰκίας τε καὶ ἱμάτια καὶ ὑποδήματα, ἀλλὰ τήν
must-be-placed houses both and cloaks and shoes but the
 τε ζωγραφίαν κινητέον καὶ τὴν ποικιλίαν, καὶ χρυσὸν
both painting must-be-set-going and the embroidery and gold
 καὶ ἐλέφαντα καὶ πάντα τὰ τοιαῦτα κτητέον. ἦ γάρ;
and ivory and all — such-things must-be-acquired is-it-not for
 b ναί, ἔφη.
yes he-said
 c οὐκοῦν μείζονά τε αὖ τὴν πόλιν δεῖ ποιεῖν· ἐκείνη γὰρ
therefore larger both again the city we-must to-make that for
 ἢ ὑγιεινὴ οὐκέτι ἱκανή, ἀλλ' ἤδη ὄγκου ἐμπληστέα
 — *healthy-(one) (is)-no-longer sufficient but now with-bulk it-must-be-filled*
 καὶ πλήθους, ἃ οὐκέτι τοῦ ἀναγκαίου ἔνεκά ἐστιν
and multitude which no-longer of-the necessary for-the-sake are
 ἐν ταῖς πόλεσιν, οἷον οἳ τε θηρευταὶ πάντες οἳ
in the cities for-example the both hunters all the
 τε μιμηταί, πολλοὶ μὲν οἱ περὶ τὰ σχήματά τε
and imitators many indeed the-(ones) with the figures both
 καὶ χρώματα, πολλοὶ δὲ οἱ περὶ μουσικὴν, ποιηταί
and colors many and the-(ones) with music poets
 τε καὶ τούτων ὑπηρεταί, ῥαψωδοί, ὑποκριταί, χορευταί,
both and their assistants rhapsodes actors dancers

ἐργολάβοι, σκευῶν τε παντοδαπῶν δημιουργοί, τῶν τε
contractors of-articles both of-every-sort craftsmen of-the both
 ἄλλων καὶ τῶν περὶ τὸν γυναικεῖον κόσμον. καὶ
others and of-the-(ones) about the women's adornment and
 δὴ καὶ διακόνων πλειόνων δεησόμεθα· ἢ οὐ δοκεῖ
indeed also servants more we-shall-need or not does-it-seem
 δεήσειν παιδαγωγῶν, τιθῶν, τροφῶν, κομμωτριῶν,
there-will-be-need of-tutors wet-nurses nurses beauticians
 κουρέων, καὶ αὖ ὀψοποιῶν τε καὶ μαγείρων; ἔτι δὲ καὶ
barbers and again chefs both and cooks further and also
 συβωτῶν προσδεησόμεθα· τοῦτο γὰρ ἡμῖν ἐν τῇ προτέρᾳ
swineherds we-shall-need-in-addition this for for-us in the former
 πόλει οὐκ ἐνῆν — ἔδει γὰρ οὐδέν — ἐν δὲ ταύτῃ καὶ
city not there-was was-needed for nothing in but this also
 τούτου προσδεήσει. δεήσει δὲ καὶ τῶν ἄλλων
this there-will-be-need-in-addition there-will-be-need and also of-the other
 βοσκημάτων παμπόλλων, εἴ τις αὐτὰ ἔδεται· ἢ γάρ;
cattle very-many if one them will-eat is-it-not for
 πῶς γὰρ οὐ;
how for not
 οὐκοῦν καὶ ἰατρῶν ἐν χρείαις ἐσόμεθα πολὺ μᾶλλον οὕτω d
therefore also of-doctors in need we-shall-be much more so
 διαιτώμενοι ἢ ὥς τὸ πρότερον;
living than as the before
 πολὺ γε.
much at-least
 καὶ ἡ χώρα γέ που, ἢ τότε ἱκανὴ τρέφειν τοὺς
and the land at-least surely the-(one) then sufficient to-feed the-(people)
 τότε, σμικρὰ δὴ ἐξ ἱκανῆς ἔσται. ἢ πῶς λέγομεν;
of-then small indeed from sufficient will-be or how do-we-say
 οὕτως, ἔφη.
so he-said

οὐκοῦν τῆς τῶν πλησίον χώρας ἡμῖν ἀποτμητέον, εἰ
 therefore of-the of-the neighbors land for-us must-be-cut-off if
 μέλλομεν ἱκανὴν ἔξωιν νέμειν τε καὶ ἀροῦν, καὶ ἐκείνοις αὖ
 we-are sufficient to-have to-pasture both and to-plow and for-them in-turn
 τῆς ἡμετέρας, ἐὰν καὶ ἐκεῖνοι ἀφώσιν αὐτοὺς ἐπὶ χρημάτων
 — of-ours if also they give-over themselves to of-money
 κτήσιν ἄπειρον, ὑπερβάντες τὸν τῶν ἀναγκαίων ὅρον;
 acquisition unlimited overstepping the of-the necessities boundary
 e πολλὰ ἀνάγκη, ἔφη, ὦ Σώκρατες.

great necessity he-said O Socrates
 πολεμήσομεν δὴ τὸ μετὰ τοῦτο, ὦ Γλαύκων; ἢ πῶς
 we-shall-go-to-war indeed the after this O Glaucon or how
 ἔσται;

will-it-be
 οὕτως, ἔφη.

so he-said
 καὶ μηδὲν γὰρ πῶς λέγωμεν, ἦν δ' ἐγὼ, μήτ' εἴ τι
 and nothing at-least yet let-us-say said and I either whether anything
 κακὸν μήτ' εἰ ἀγαθὸν ὁ πόλεμος ἐργάζεται, ἀλλὰ
 bad or whether good the war does but
 τοσοῦτον μόνον, ὅτι πολέμου αὖ γένεσιν ἠρώκαμεν,
 so-much only that of-war in-turn origin we-have-found
 ἐξ ὧν μάλιστα ταῖς πόλεσιν καὶ ἰδίᾳ καὶ δημοσίᾳ
 from which most to-the cities both privately and publicly
 κακὰ γίγνεται, ὅταν γίννηται.

evils come whenever they-come
 πάνυ μὲν οὖν.
 certainly indeed then

The city will now need an army to fight for its property. The citizens cannot do the fighting themselves, since no one can practice many arts well, and war is an art as demanding as shoemaking. The guardians' work, the greatest of all, needs the most leisure, skill, and care, and a nature suited to it, so Socrates and his companions must choose such natures. The task is no light one, but they must not shrink from it.

ἔτι δὴ, ὦ φίλε, μείζονος τῆς πόλεως δεῖ οὐ τι 374

further indeed O friend of-a-larger the city there-is-need not at-all

σμικρῶ, ἀλλ' ὅλῳ στρατοπέδῳ, ὃ ἐξελθὼν ὑπὲρ

by-a-little but by-a-whole army which going-out on-behalf-of

τῆς οὐσίας ἀπάσης καὶ ὑπὲρ ὧν νυνδὴ ἐλέγομεν

the property whole and on-behalf-of what just-now we-were-speaking-of

διαμαχεῖται τοῖς ἐπιούσιν.

will-fight-it-out with-the invaders

τί δέ; ἦ δ' ὅς· αὐτοὶ οὐχ ἱκανοί;

what and said and he themselves (are-they)-not sufficient

οὐκ, εἰ σύ γε, ἦν δ' ἐγώ, καὶ ἡμεῖς ἅπαντες

no if you at-least said and I and we all

ὠμολογήσαμεν καλῶς, ἡνίκα ἐπλάττομεν τὴν πόλιν·

agreed rightly when we-were-molding the city

ὠμολογοῦμεν δέ που, εἰ μέμνησαι, ἀδύνατον ἔνα

we-agreed and surely if you-remember (it-is)-impossible (for)-one

πολλὰς καλῶς ἐργάζεσθαι τέχνας.

many well to-practice arts

ἀληθῆ λέγεις, ἔφη.

true-things you-say he-said

τί οὖν; ἦν δ' ἐγώ· ἡ περὶ τὸν πόλεμον ἀγωνία οὐ b

what then said and I the about the war contest not

τεχνικὴ δοκεῖ εἶναι;

a-matter-of-art does-it-seem to-be

καὶ μάλα, ἔφη.

and very he-said

ἦ οὖν τι σκυτικῆς δεῖ μᾶλλον κηδεσθαι ἢ
truly then at-all for-shoemaking must-one more to-care than
πολεμικῆς;

for-warfare

οὐδαμῶς.

in-no-way

- c ἀλλ' ἄρα τὸν μὲν σκυτοτόμον διεκωλύομεν μήτε γεωργὸν
but then the indeed shoemaker we-prevented either a-farmer
ἐπιχειρεῖν εἶναι ἅμα μήτε ὑφάντην μήτε οἰκοδόμον
to-attempt to-be at-the-same-time or a-weaver or a-builder
ἀλλὰ σκυτοτόμον, ἵνα δὴ ἡμῖν τὸ τῆς σκυτικῆς ἔργον
but a-shoemaker so-that indeed for-us the — of-shoemaking work
καλῶς γίνοιτο, καὶ τῶν ἄλλων ἐνὶ ἐκάστῳ ὡσαύτως
well might-be-done and of-the others to-one each likewise
ἐν ἀπεδίδομεν, πρὸς δὲ ἐπεφύκει ἕκαστος καὶ
one-(thing) we-assigned for which was-fitted-by-nature each and
ἐφ' ᾧ ἔμελλε τῶν ἄλλων σχολὴν ἄγων διὰ βίου αὐτὸ
at which he-was from-the others leisure having through life it
ἐργαζόμενος οὐ παριεῖς τοὺς καιροὺς καλῶς ἀπεργάσεσθαι·
working-at not letting-slip the right-moments well to-accomplish-(it)
τὰ δὲ δὴ περὶ τὸν πόλεμον πότερον οὐ περὶ
the-(things) but indeed about the war whether not of
πλείστου ἐστὶν εὖ ἀπεργασθέντα; ἢ οὕτω ῥάδιον, ὥστε καὶ
most-(importance) is-it well accomplished or so easy that even
γεωργῶν τις ἅμα πολεμικὸς ἔσται καὶ σκυτοτομῶν
farming one at-the-same-time a-warrior will-be and shoemaking
καὶ ἄλλην τέχνην ἡντιοῦν ἐργαζόμενος, πεττευτικὸς δὲ ἢ
and another art any-whatever practicing a-drafts-player but or
κυβευτικὸς ἱκανῶς οὐδ' ἂν εἰς γένοιτο μὴ αὐτὸ τοῦτο ἐκ
a-dice-player sufficiently not-even — one would-become not very this from

παιδὸς ἐπιτηδεύων, ἀλλὰ παρέργῳ χρώμενος; καὶ ἀσπίδα
childhood practicing but as-a-sideline treating-(it) and a-shield
 μὲν λαβὼν ἢ τι ἄλλο τῶν πολεμικῶν ὅπλων τε καὶ
indeed taking or some other of-the of-war arms both and
 ὀργάνων αὐθημερὸν ὀπλιτικῆς ἢ τινος ἄλλης μάχης τῶν
instruments the-same-day of-hoplite or of-some other battle of-the-(kinds)
 κατὰ πόλεμον ἱκανὸς ἔσται ἀγωνιστής, τῶν δὲ ἄλλων
in war a-competent will-be contender of-the but other
 ὀργάνων οὐδὲν οὐδένα δημιουργὸν οὐδὲ ἀθλητὴν ληφθὲν
instruments none anyone a-craftsman or athlete being-taken-up
 ποιήσει, οὐδ' ἔσται χρήσιμον τῷ μήτε τὴν ἐπιστήμην
will-make nor will-it-be useful to-the-(one) neither the knowledge
 ἐκάστου λαβόντι μήτε τὴν μελέτην ἱκανὴν παρασχομένῳ;
of-each having-acquired nor the practice sufficient having-given
 πολλοῦ γὰρ ἂν, ἢ δ' ὅς, τὰ ὄργανα ἦν ἄξια.
much for — said and he the tools would-be worth
 οὐκοῦν, ἦν δ' ἐγώ, ὅσῳ μέγιστον τὸ τῶν φυλάκων
therefore said and I by-how-much greatest the of-the guardians
 ἔργον, τοσούτῳ σχολῆς τε τῶν ἄλλων πλείστης ἂν
work by-so-much leisure both from-the others most —
 εἷη καὶ αὐτὴ τέχνης τε καὶ ἐπιμελείας μεγίστης δεόμενον.
would-be and again art both and care greatest needing
 οἶμαι ἔγωγε, ἢ δ' ὅς.
I-think I-at-least said and he
 ἀρ' οὖν οὐ καὶ φύσεως ἐπιτηδείας εἰς αὐτὸ τὸ ἐπιτήδευμα;
so then not also a-nature suited for very the pursuit
 πῶς δ' οὐ;
how and not

ἡμέτερον δὴ ἔργον ἂν εἴη, ὥς ἔοικεν, εἴπερ οἰοί τ'
ours indeed work — would-be as it-seems if-indeed able —
 ἐσμέν, ἐκλέξασθαι τίνες τε καὶ ποῖαι φύσεις ἐπιτήδεια
we-are to-select which both and what-sort natures (are)-suited
 εἰς πόλεως φυλακὴν.

for of-a-city guarding

ἡμέτερον μέντοι.

ours indeed

μὰ Δία, ἦν δ' ἐγώ, οὐκ ἄρα φαῦλον πρᾶγμα ἡράμεθα·
by Zeus said and I not then trivial a-matter we-have-taken-up
 ὅμως δὲ οὐκ ἀποδευλιατέον, ὅσον γ' ἂν δύναμις
nevertheless but not we-must-flinch as-far-as at-least — (our)-power
 παρείκη.

allows

375 οὐ γὰρ οὖν, ἔφη.

not for indeed he-said

XI · THE PHILOSOPHIC DOG

A noble puppy and a well-born youth need the same qualities for guarding: keen senses, speed, strength, and courage, which comes from spirit. But spirited natures are savage, and guardians must be gentle to their own and harsh to enemies. Well-bred dogs have such a nature: they greet those they know and snarl at strangers, judging friend and foe by knowledge alone, and so are in a way philosophic. The good guardian will be philosophic, spirited, swift, and strong.

οἶε οὖν τι, ἦν δ' ἐγώ, διαφέρειν φύσιν γενναίου
do-you-think then at-all said and I differ the-nature of-a-noble
 σκύλακος εἰς φυλακὴν νεανίσκου εὐγενοῦς;

pup for guarding of-a-young-man well-born

τὸ ποῖον λέγεις;

the what-sort do-you-mean

οἶον ὀξύν τέ που δεῖ αὐτοῖν ἐκάτερον εἶναι πρὸς
for-example keen both surely must of-the-two each to-be in
 αἴσθησιν καὶ ἐλαφρὸν πρὸς τὸ αἰσθανόμενον διωκάθειν,
perception and swift at the (thing)-perceived to-pursue
 καὶ ἰσχυρὸν αὖ, ἐὰν δέῃ ἐλόντα διαμάχεσθαι.
and mighty in-turn if it-must catching-(it) to-fight-it-out
 δεῖ γὰρ οὖν, ἔφη, πάντων τούτων.

there-is-need for indeed he-said of-all these
 καὶ μὴν ἀνδρεῖόν γε, εἴπερ εὖ μαχεῖται.
and indeed courageous at-least if-indeed well he-will-fight
 πῶς δ' οὐ;

how and not

ἀνδρείος δὲ εἶναι ἄρα ἐθελήσει ὁ μὴ θυμοειδὴς εἴτε b
courageous and to-be then will-be-willing the-(one) not spirited whether
 ἵππος εἴτε κύων ἢ ἄλλο ὅτιοῦν ζῶν; ἢ οὐκ ἐννεόηκας
horse or dog or other any-whatever animal or not have-you-observed
 ὥς ἄμαχόν τε καὶ ἀνίκητον θυμός, οὗ παρόντος ψυχῇ
how irresistible both and unconquerable (is)-spirit which being-present soul
 πᾶσα πρὸς πάντα ἄφοβός τέ ἐστι καὶ ἀήττητος;
every toward all-things fearless both is and unyielding
 ἐννεόηκα.

I-have-observed

τὰ μὲν τοίνυν τοῦ σώματος οἶον δεῖ τὸν φύλακα
the-(qualities) indeed then of-the body such-as must the guardian
 εἶναι, δῆλα.

to-be (are)-clear

ναί.

yes

καὶ μὴν καὶ τὰ τῆς ψυχῆς, ὅτι γε θυμοειδῆ.
and indeed also the-(qualities) of-the soul that at-least spirited
 καὶ τοῦτο.

also this

πῶς οὖν, ἦν δ' ἐγώ, ὦ Γλαύκων, οὐκ ἄγριοι ἀλλήλοις
how then said and I O Glaucon not savage to-one-another
 τε ἔσονται καὶ τοῖς ἄλλοις πολίταις, ὄντες τοιοῦτοι τὰς
both will-they-be and to-the other citizens being such in-their
 φύσεις;

natures

μὰ Δία, ἦ δ' ὅς, οὐ ῥαδίως.

by Zeus said and he not easily

- c ἀλλὰ μέντοι δεῖ γε πρὸς μὲν τοὺς οἰκείους πρᾶους
but indeed must at-least toward indeed the own-(people) gentle
 αὐτοὺς εἶναι, πρὸς δὲ τοὺς πολεμίους χαλεπούς· εἰ δὲ
they to-be toward but the enemies harsh if but
 μή, οὐ περιμενοῦσιν ἄλλους σφᾶς διολέσαι, ἀλλ' αὐτοὶ
not not they-will-wait-for others them to-destroy but themselves
 φθήσονται αὐτὸ δρᾶσαντες.

will-anticipate it doing

ἀληθῆ, ἔφη.

true-things he-said

τί οὖν, ἦν δ' ἐγώ, ποιήσομεν; πόθεν ἅμα πρᾶον καὶ
what then said and I shall-we-do whence at-once gentle and
 μεγαλόθυμον ἦθος εὐρήσομεν; ἐναντία γάρ που θυμοειδεῖ
high-spirited a-character shall-we-find opposite for surely to-a-spirited
 πραεῖα φύσις.

a-gentle nature

φαίνεται.

it-appears

- d ἀλλὰ μέντοι τούτων γε ὁποτέρου ἂν στερῇται, φύλαξ
but indeed of-these at-least whichever — he-lacks a-guardian
 ἀγαθὸς οὐ μὴ γένηται· ταῦτα δὲ ἀδυνάτοις ἔοικεν, καὶ
good not — he-will-become these-things but impossibilities resemble and
 οὕτω δὴ συμβαίνει ἀγαθὸν φύλακα ἀδύνατον γενέσθαι.
so indeed it-follows a-good guardian (is)-impossible to-become

κινδυνεύει, ἔφη.

it-seems-likely he-said

καὶ ἐγὼ ἀπορήσας τε καὶ ἐπισκεψάμενος τὰ ἔμπροσθεν,

and I being-at-a-loss both and reviewing the earlier-(things)

δικαίως γε, ἦν δ' ἐγώ, ὦ φίλε, ἀπορούμεν· ἥς

deservedly at-least said and I O friend we-are-at-a-loss (from)-which

γὰρ προυθέμεθα εἰκόνος ἀπελείφθημεν.

for we-set-before-(us) image we-have-fallen-away

πῶς λέγεις;

how do-you-mean

οὐκ ἐννεοῖκαμεν ὅτι εἰσὶν ἄρα φύσεις οἷας ἡμεῖς οὐκ

not we-have-noticed that there-are then natures such-as we not

ὥήθημεν, ἔχουσαι τάναντία ταῦτα.

thought having the-opposites these

ποῦ δῆ;

where indeed

ἴδοι μὲν ἂν τις καὶ ἐν ἄλλοις ζώοις, οὐ μεντὰν

would-see indeed — one also in other animals not however-(would)

ἥκιστα ἐν ᾧ ἡμεῖς παρεβάλλομεν τῷ φύλακι. οἶσθα

least in that-which we were-comparing to-the guardian you-know

γάρ που τῶν γενναίων κυνῶν, ὅτι τοῦτο φύσει αὐτῶν τὸ

for surely of-the noble dogs that this by-nature their —

ἦθος, πρὸς μὲν τοὺς συνήθεις τε καὶ γνωρίμους ὥς οἶόν

character toward indeed the familiar both and known as possible

τε πραοτάτους εἶναι, πρὸς δὲ τοὺς ἀγνώτας τὸναναντίον.

— most-gentle to-be toward but the unknown the-opposite

οἶδα μέντοι.

I-know indeed

τοῦτο μὲν ἄρα, ἦν δ' ἐγώ, δυνατόν, καὶ οὐ παρὰ

this indeed then said and I (is)-possible and not contrary-to

φύσιν ζητοῦμεν τοιοῦτον εἶναι τὸν φύλακα.

nature we-are-seeking such to-be the guardian

οὐκ ἔοικεν.

not it-seems

ἄρ' οὖν σοι δοκεῖ ἔτι τοῦδε προσδεῖσθαι ὁ

so then to-you does-it-seem further this to-need-in-addition the-(one)

φυλακικὸς ἐσόμενος, πρὸς τῷ θυμοειδεῖ ἔτι προσγενέσθαι

guardian-like going-to-be besides the spirited further to-become-in-addition

φιλόσοφος τὴν φύσιν;

a-philosopher in nature

376 πῶς δῆ; ἔφη· οὐ γὰρ ἐννοῶ.

how indeed he-said not for I-understand

καὶ τοῦτο, ἦν δ' ἐγώ, ἐν τοῖς κυσὶν κατόψει, ὃ καὶ

also this said and I in the dogs you-will-observe which also

ἄξιον θαυμάσαι τοῦ θηρίου.

(is)-worth to-wonder-at in-the beast

τὸ ποῖον;

the what-sort

ὅτι ὃν μὲν ἂν ἴδῃ ἀγνώτα, χαλεπαίνει, οὐδὲ ἐν

that whomever indeed — it-sees unknown it-is-angry not-even one

κακὸν προπεπονθώς· ὃν δ' ἂν γνώριμον, ἀσπάζεται,

harm having-suffered-before whomever but — known it-welcomes

κἂν μηδὲν πώποτε ὑπ' αὐτοῦ ἀγαθὸν πεπόνθῃ. ἢ οὐπω

even-if no ever from him good it-has-received or never-yet

τοῦτο ἐθαύμασας;

this have-you-wondered-at

οὐ πάνυ, ἔφη, μέχρι τούτου προσέσχον τὸν νοῦν· ὅτι δέ

not quite he-said until now I-turned the mind that but

που δρᾷ ταῦτα, δῆλον.

surely it-does these-things (is)-clear

b ἀλλὰ μὴν κομψόν γε φαίνεται τὸ πάθος αὐτοῦ τῆς

but indeed refined at-least appears the trait its of-the

φύσεως καὶ ὡς ἀληθῶς φιλόσοφον.

nature and as truly philosophical

πῇ δή;

how indeed

ἦ, ἦν δ' ἐγώ, ὅψιν οὐδενὶ ἄλλω φίλην καὶ ἐχθρὰν

in-that said and I a-sight by-nothing other friendly and hostile

διακρίνει ἢ τῷ τὴν μὲν καταμαθεῖν, τὴν δὲ

it-distinguishes than by-the the-(one) indeed to-know the-(other) and

ἀγνοῆσαι. καίτοι πῶς οὐκ ἂν φιλομαθὲς εἴη συνέσει

not-to-know and-yet how not — a-lover-of-learning would-it-be by-understanding

τε καὶ ἀγνοία ὀριζόμενον τό τε οἰκεῖον καὶ τὸ ἀλλότριον;

both and ignorance defining the both own and the alien

οὐδαμῶς, ἦ δ' ὅς, ὅπως οὔ.

in-no-way said and he how not

ἀλλὰ μέντοι, εἶπον ἐγώ, τό γε φιλομαθὲς καὶ φιλόσοφον

but indeed said I the at-least love-of-learning and love-of-wisdom

ταυτόν;

(are)-the-same

ταυτὸν γάρ, ἔφη.

the-same for he-said

οὐκοῦν θαρροῦντες τιθώμεν καὶ ἐν ἀνθρώπῳ, εἰ μέλλει

therefore confidently let-us-posit also in a-human if he-is

πρὸς τοὺς οἰκείους καὶ γνωρίμους πρῶς τις ἔσσεσθαι,

toward the own-(people) and acquaintances gentle in-some-way to-be

φύσει φιλόσοφον καὶ φιλομαθῇ αὐτὸν δεῖν εἶναι;

by-nature philosophical and learning-loving he to-be-necessary to-be

τιθώμεν, ἔφη.

let-us-posit-(it) he-said

φιλόσοφος δὴ καὶ θυμοειδὴς καὶ ταχὺς καὶ ἰσχυρὸς ἡμῖν

philosophical indeed and spirited and swift and mighty for-us

τὴν φύσιν ἔσται ὁ μέλλων καλὸς καὶ ἀγαθὸς ἔσσεσθαι

in nature will-be the-(one) who-is fine and-good to-be

φύλαξ πόλεως.

guardian of-a-city

παντάπασι μὲν οὖν, ἔφη.

altogether indeed then he-said

XII · TALES FOR CHILDREN

How will the guardians be educated? By long tradition, with gymnastic for the body and music for the soul, and music comes first, including stories, true and false. Children hear tales before they exercise, and the young are most easily molded, so the city must oversee the makers of tales and reject the bad ones. The greater tales of Hesiod and Homer tell ugly lies about gods and heroes, like a painter whose likeness is nothing like its subject.

- d οὗτος μὲν δὴ ἂν οὕτως ὑπάρχῃ. θρέψονται δὲ δὴ
 be indeed truly — so would-be-constituted will-be-reared and indeed
 ἡμῖν οὗτοι καὶ παιδευθήσονται τίνα τρόπον; καὶ ἄρά τι
 by-us these and will-be-educated in-what way and then at-all
 προὔργου ἡμῖν ἐστὶν αὐτὸ σκοποῦσι πρὸς τὸ κατιδεῖν
 of-help to-us is-it this examining toward the seeing
 οὐπερ ἔνεκα πάντα σκοποῦμεν, δικαιοσύνην τε καὶ
 which-very for-the-sake-of all-things we-examine justice both and
 ἀδικίαν τίνα τρόπον ἐν πόλει γίγνεται; ἵνα μὴ ἐώμεν
 injustice in-what way in a-city they-come-to-be so-that not we-omit
 ἱκανὸν λόγον ἢ συχρὸν διεξίωμεν.
 sufficient argument or lengthy we-go-through
 καὶ ὁ τοῦ Γλαύκωνος ἀδελφός, πάνυ μὲν οὖν, ἔφη,
 and the — of-Glaucon brother certainly indeed then he-said
 ἔγωγε προσδοκῶ προὔργου εἶναι εἰς τοῦτο ταύτην τὴν
 I-at-least expect of-help to-be for this this —
 σκέψιν.
 inquiry

μὰ Δία, ἦν δ' ἐγώ, ὦ φίλε Ἀδείμαντε, οὐκ ἄρα

by Zeus said and I O friend Adeimantus not then

ἀφετέον, οὐδ' εἰ μακροτέρα τυγχάνει οὔσα.

it-must-be-given-up not-even if rather-long it-happens to-be

οὐ γὰρ οὖν.

not for indeed

ἴθι οὖν, ὥσπερ ἐν μύθῳ μυθολογοῦντές τε καὶ σχολὴν

come then as in a-tale telling-tales both and leisure

ἄγοντες λόγῳ παιδεύωμεν τοὺς ἄνδρας.

having in-argument let-us-educate the men

ἀλλὰ χρή.

but (we)-must

τίς οὖν ἡ παιδεία; ἢ χαλεπὸν εὑρεῖν βελτίῳ τῆς

what then the education or (is-it)-hard to-find better than-the-(one)

ὑπὸ τοῦ πολλοῦ χρόνου ἡρῆμένης; ἔστιν δέ που ἡ

by the long time discovered is and surely the-(one)

μὲν ἐπὶ σώμασι γυμναστική, ἡ δ' ἐπὶ ψυχῇ μουσική.

indeed for bodies gymnastic the-(other) and for soul music

ἔστιν γάρ.

it-is for

ἄρ' οὖν οὐ μουσικῇ πρότερον ἀρξόμεθα παιδεύοντες ἢ

so then not with-music sooner shall-we-begin educating than

γυμναστικῇ;

with-gymnastic

πῶς δ' οὐ;

how and not

μουσικῆς δ', εἶπον, τιθεῖς λόγους, ἢ οὐ;

of-music and I-said do-you-count stories or not

ἔγωγε.

I-at-least

e

λόγων δὲ διττὸν εἶδος, τὸ μὲν ἀληθές, ψεῦδος δ'
of-stories and twofold (is-the)-form the-(one) indeed true lie and
 ἕτερον;

the-other

ναί.

yes

377 παιδευτέον δ' ἐν ἀμφοτέροις, πρότερον δ' ἐν τοῖς
(they)-must-be-educated and in both first and in the
 ψευδέσιν;

false

οὐ μανθάνω, ἔφη, πῶς λέγεις.

not I-understand he-said how you-mean

οὐ μανθάνεις, ἦν δ' ἐγώ, ὅτι πρῶτον τοῖς παιδίοις

not do-you-understand said and I that first to-the children

μύθους λέγομεν; τοῦτο δέ που ὡς τὸ ὅλον εἰπεῖν ψεῦδος,

tales we-tell this and surely as the whole to-say (is)-a-lie

ἐνὶ δὲ καὶ ἀληθῇ. πρότερον δὲ μύθοις πρὸς τὰ

there-is-in-(them) but also true-things earlier and tales with the

παιδιά ἢ γυμνασίοις χρῶμεθα.

children than exercises we-use

ἔστι ταῦτα.

it-is these-things

τοῦτο δὴ ἔλεγον, ὅτι μουσικῆς πρότερον ἀπτέον ἢ

this indeed I-meant that music sooner must-be-taken-up than

γυμναστικῆς.

gymnastic

ὀρθῶς, ἔφη.

rightly he-said

b οὐκοῦν οἴσθ' ὅτι ἀρχὴ παντὸς ἔργου μέγιστον,

therefore you-know that the-beginning of-every work (is)-most-important

ἄλλως τε δὴ καὶ νέω καὶ ἀπαλῶ ὄτρωυν; μάλιστα

especially — indeed — for-young and tender anything-whatever most

γὰρ δὴ τότε πλάττεται, καὶ ἐνδύεται τύπος ὃν ἂν
for indeed then it-is-molded and sinks-in the-pattern which —
 τις βούληται ἐνσημῆνασθαι ἐκάστω.

one wishes to-impress on-each

κομιδῇ μὲν οὖν.

absolutely indeed then

ἄρ' οὖν ῥαδίως οὕτω παρήσομεν τοὺς ἐπιτυχόντας ὑπὸ
so then easily so shall-we-allow the chance by

τῶν ἐπιτυχόντων μύθους πλασθέντας ἀκούειν τοὺς παῖδας
the chance-(people) tales fashioned to-bear the children

καὶ λαμβάνειν ἐν ταῖς ψυχαῖς ὡς ἐπὶ τὸ πολὺ ἐναντίας
and to-receive in the souls as for the most-part opposite

δόξας ἐκείναις ἅς, ἐπειδὰν τελεωθῶσι, ἔχειν οἰησόμεθα
opinions to-those which when they-are-grown-up to-have we-shall-think

δεῖν αὐτούς;

to-be-necessary (that)-they

οὐδ' ὅπωςτιοῦν παρήσομεν.

not in-any-way-whatever we-shall-allow-(it)

πρῶτον δὴ ἡμῖν, ὡς ἔοικεν, ἐπιστατητέον τοῖς μυθοποιοῖς, c
first indeed by-us as it-seems must-be-supervised the tale-makers

καὶ ὃν μὲν ἂν καλὸν ποιήσωσι, ἐγκριτέον, ὃν
and whatever-(tale) indeed — fine they-make must-be-admitted whatever

δ' ἂν μή, ἀποκριτέον. τοὺς δ' ἐγκριθέντας πείσομεν τὰς
but — not must-be-rejected the-(ones) and admitted we-shall-persuade the

τροφούς τε καὶ μητέρας λέγειν τοῖς παισίν, καὶ πλάττειν τὰς
nurses both and mothers to-tell to-the children and to-mold —

ψυχὰς αὐτῶν τοῖς μύθοις πολὺ μᾶλλον ἢ τὰ σώματα ταῖς
souls their with-the tales much more than the bodies with-the

χερσίν· ὧν δὲ νῦν λέγουσι τοὺς πολλοὺς ἐκβλητέον.

hands of-those-which and now they-tell the most must-be-thrown-out

ποίους δὴ; ἔφη.

which-sort indeed he-said

d ἐν τοῖς μείζουσιν, ἦν δ' ἐγώ, μύθοις ὁψόμεθα καὶ τοὺς
in the greater said and I tales we-shall-see also the
 ἐλάττους. δεῖ γὰρ δὴ τὸν αὐτὸν τύπον εἶναι καὶ ταὐτὸν
lesser must for indeed the same pattern to-be and the-same
 δύνασθαι τοὺς τε μείζους καὶ τοὺς ἐλάττους. ἢ οὐκ οἶε;
to-have-power the both greater and the lesser or not do-you-think
 ἔγωγ', ἔφη· ἀλλ' οὐκ ἐννοῶ οὐδὲ τοὺς μείζους τίνας
I-at-least he-said but not I-understand even the greater which
 λέγεις.

you-mean

οὗς Ἡσίοδος τε, εἶπον, καὶ Ὅμηρος ἡμῖν ἐλεγέτην καὶ
(those)-which Hesiod both I-said and Homer to-us both-told and
 οἱ ἄλλοι ποιηταί. οὗτοι γάρ που μύθους τοῖς ἀνθρώποις
the other poets these for surely tales to-the men
 ψευδεῖς συντιθέντες ἔλεγόν τε καὶ λέγουσι.

false composing told both and tell

ποίους δὴ, ἦ δ' ὅς, καὶ τί αὐτῶν μεμφόμενος λέγεις;
which-sort indeed said and he and what in-them finding-fault-with you-say
 ὅπερ, ἦν δ' ἐγώ, χρὴ καὶ πρῶτον καὶ μάλιστα
what-very said and I one-must both first and most
 μέμφεσθαι, ἄλλως τε καὶ ἐάν τις μὴ καλῶς ψεύδεται.
to-find-fault-with especially — — if one not well lies
 τί τοῦτο;

what (is)-this

e ὅταν εἰκάζῃ τις κακῶς τῷ λόγῳ, περὶ θεῶν τε καὶ
whenever represents one badly in-the speech about gods both and
 ἡρώων οἰοί· εἰσιν, ὥσπερ γραφεὺς μηδὲν ἑοικότα γράφων
heroes what-sort they-are just-as a-painter nothing resembling painting
 οἷς ἂν ὅμοια βουλευθῇ γράφειν.
(the-things)-which — likenesses he-wishes to-paint

καὶ γάρ, ἔφη, ὀρθῶς ἔχει τά γε τοιαῦτα μέμφεσθαι.
and indeed he-said rightly it-is — at-least such-things to-find-fault-with
 ἀλλὰ πῶς δὴ λέγομεν καὶ ποῖα;
but how indeed do-we-mean and what-sort

XIII · LIES ABOUT THE GODS

The greatest lie is Hesiod's account of Uranus and Cronus' revenge; even if true, it should be told to few, and only after some rare and costly sacrifice. No child should hear that punishing a wrongdoing father is what the first and greatest gods did, nor hear of gods warring, of Hera bound by her son, or of Hephaestus hurled by his father, with hidden meanings or without, since the young cannot judge. Adeimantus asks which stories should be told instead.

πρῶτον μὲν, ἦν δ' ἐγώ, τὸ μέγιστον καὶ περὶ τῶν 378
first indeed said and I the greatest and about the
 μεγίστων ψεῦδος ὁ εἰπὼν οὐ καλῶς ἐψεύσατο ὥς
greatest-(things) lie the-(one) telling-(it) not finely lied how
 Οὐρανός τε ἡργάσατο ἃ φησι δρᾶσαι αὐτὸν Ἡσίοδος,
Uranus both did what says to-have-done (that)-he Hesiod
 ὃ τε αὖ Κρόνος ὥς ἐτιμωρήσατο αὐτόν. τὰ δὲ δὴ
— and in-turn Cronus how took-revenge-on him the but indeed
 τοῦ Κρόνου ἔργα καὶ πάθη ὑπὸ τοῦ υἱός, οὐδ' ἂν
— of-Cronus deeds and sufferings at-the-hands-of the son not-even —
 εἰ ἦν ἀληθὴ ὥμην δεῖν ῥαδίως οὕτως λέγεσθαι
if they-were true I-would-think to-be-necessary lightly so to-be-told
 πρὸς ἄφρονάς τε καὶ νέους, ἀλλὰ μάλιστα μὲν σιγᾶσθαι,
to senseless both and young but best indeed to-be-kept-silent
 εἰ δὲ ἀνάγκη τις ἦν λέγειν, δι' ἀπορρήτων ἀκούειν
if but necessity some there-were to-tell in secrecy to-bear

ὥς ὀλιγίστους, θυσασμένους οὐ χοῖρον ἀλλά τι μέγα καὶ
as fewest having-sacrificed not a-pig but some great and
 ἄπορον θῦμα, ὅπως ὅτι ἐλαχίστοις συνέβη ἀκούσαι.

hard-to-get victim so-that as to-the-fewest it-might-befall to-bear
 καὶ γάρ, ἣ δ' ὅς, οὗτοί γε οἱ λόγοι χαλεποί.
and indeed said and he these at-least — stories (are)-harsh

- b καὶ οὐ λεκτέοι γ', ἔφην, ὦ Ἀδείμαντε, ἐν τῇ ἡμετέρᾳ
and not to-be-told at-least I-said O Adeimantus in — our
 πόλει. οὐδὲ λεκτέον νέω ἀκούοντι ὥς ἀδικῶν τὰ
city nor it-must-be-said to-a-young-(man) listening that doing-wrong the
 ἔσχατα οὐδὲν ἂν θαυμαστὸν ποιοῖ, οὐδ' αὖ ἀδικοῦντα
extremes nothing — remarkable he-would-do nor again doing-wrong
 πατέρα κολάζων παντὶ τρόπῳ, ἀλλὰ δρώῃ ἂν ὅπερ
a-father punishing in-every way but he-would-do — what-very
 θεῶν οἱ πρῶτοί τε καὶ μέγιστοι.
of-gods the first both and greatest
 οὐ μὰ τὸν Δία, ἣ δ' ὅς, οὐδὲ αὐτῷ μοι δοκεῖ ἐπιτήδεια
not by — Zeus said and he nor myself to-me they-seem fit
 εἶναι λέγειν.

to-be to-tell

- c οὐδέ γε, ἦν δ' ἐγώ, τὸ παράπαν ὥς θεοὶ θεοῖς πολεμοῦσί
nor at-least said and I — altogether that gods with-gods war
 τε καὶ ἐπιβουλεύουσι καὶ μάχονται — οὐδὲ γὰρ ἀληθῇ —
both and plot and fight not-even for true
 εἴ γε δεῖ ἡμῖν τοὺς μέλλοντας τὴν πόλιν φυλάξειν
if at-least must for-us those who-are the city to-guard
 αἰσχιστον νομίζειν τὸ ῥαδίως ἀλλήλοις ἀπεχθάνεσθαι —
most-shameful to-believe the lightly one-another to-quarrel-with
 πολλοῦ δεῖ γιγαντομαχίας τε μυθολογητέον αὐτοῖς καὶ
by-much it-falls-short battles-of-giants both must-be-told to-them and
 ποικιλτέον, καὶ ἄλλας ἔχθρας πολλὰς καὶ παντοδαπὰς
must-be-embroidered and other enmities many and various

θεῶν τε καὶ ἡρώων πρὸς συγγενεῖς τε καὶ οἰκείους
of-gods both and heroes toward kin both and own-(people)
 αὐτῶν — ἀλλ' εἴ πως μέλλομεν πείσειν ὥς οὐδείς
their but if somehow we-are to-persuade that no
 πώποτε πολίτης ἕτερος ἑτέρῳ ἀπήχθετο οὐδ' ἔστιν τοῦτο
ever citizen one with-another quarreled nor is this
 ὅσιον, τοιαῦτα λεκτέα μᾶλλον πρὸς τὰ παιδία εὐθὺς
holy such-things must-be-told rather to the children from-the-start
 καὶ γέρουσι καὶ γραυσί, καὶ πρεσβυτέροις γιγνομένοις καὶ
and by-old-men and by-old-women and older growing and
 τοὺς ποιητὰς ἐγγὺς τούτων ἀναγκαστέον λογοποιεῖν. Ἦρας
the poets near these-things must-be-compelled to-compose of-Hera
 δὲ δεσμοὺς ὑπὸ υἱός καὶ Ἥφαιστου ῥύβεις ὑπὸ πατρός,
but bindings by a-son and of-Hephaestus hurlings by a-father
 μέλλοντος τῇ μητρὶ τυπτομένη ἀμυνεῖν, καὶ θεομαχίας
as-he-was-about the mother being-beaten to-defend and battles-of-gods
 ὅσας Ὅμηρος πεποίηκεν οὐ παραδεκτέον εἰς τὴν πόλιν,
as-many-as Homer has-composed not must-be-admitted into the city
 οὔτ' ἐν ὑπονοίαις πεποιημένας οὔτε ἄνευ ὑπονοιῶν. ὁ
either in hidden-meanings composed or without hidden-meanings the
 γὰρ νέος οὐχ οἷός τε κρίνειν ὅτι τε ὑπόνοια καὶ ὁ
for young not able — to-judge what both (is)-hidden-meaning and what
 μή, ἀλλ' ἃ ἂν τηλικούτος ὢν λάβῃ ἐν ταῖς δόξαις
not but what — of-such-an-age being one-takes-in in the opinions
 δυσέκνιπτά τε καὶ ἀμετάστατα φιλεῖ γίγνεσθαι ὧν δὴ
hard-to-wash-out both and unchangeable tends to-become which indeed
 ἴσως ἔνεκα περὶ παντὸς ποιητέον ἃ πρῶτα ἀκούουσιν
perhaps for-the-sake of all-(importance) must-be-made what first they-bear
 ὅτι κάλλιστα μεμυθολογημένα πρὸς ἀρετὴν ἀκούειν.
as most-finely told-in-tales toward virtue to-bear

ἔχει γάρ, ἔφη, λόγον. ἀλλ' εἴ τις αὖ καὶ ταῦτα
it-has for he-said reason but if someone further also these-things
 ἐρωτῶν ἡμᾶς, ταῦτα ἅττα τ' ἐστὶν καὶ τίνες οἱ μῦθοι,
should-ask us these what-things both are and which the tales
 τίνας ἂν φαίμεν;
which — would-we-say

XIV · GOD IS THE CAUSE OF GOOD

Socrates and Adeimantus are founders, not poets, and need only know the patterns for tales. God is good, and nothing good is harmful, so he is the cause not of all things but only of the good, which are few beside the evils. Homer must not say Zeus keeps two jars of fates, one good and one evil, nor may Pandarus' breaking of the truce be laid on Athena and Zeus; Niobe's woes may be called the god's work only if the punished benefit.

379 καὶ ἐγὼ εἶπον· ὦ Ἀδείμαντε, οὐκ ἐσμέν ποιηταὶ ἐγὼ τε
and I said O Adeimantus not are poets I both
 καὶ σὺ ἐν τῷ παρόντι, ἀλλ' οἰκισταὶ πόλεως· οἰκισταῖς δὲ
and you at the present but founders of-a-city for-founders and
 τοὺς μὲν τύπους προσήκει εἰδέναι ἐν οἷς δεῖ μυθολογεῖν
the indeed patterns it-is-fitting to-know in which must to-tell-tales
 τοὺς ποιητάς, παρ' οὓς ἐὰν ποιῶσιν οὐκ ἐπιτρεπτέον,
the poets contrary-to which if they-compose not must-be-permitted
 οὐ μὲν αὐτοῖς γε ποιητέον μύθους.
not however ourselves at-least must-be-composed tales
 ὀρθῶς, ἔφη· ἀλλ' αὐτὸ δὴ τοῦτο, οἱ τύποι περὶ θεολογίας
rightly he-said but very indeed this the patterns about theology
 τίνες ἂν εἶεν;
what — would-be

τοιοῖδε ποὺ τινες, ἦν δ' ἐγώ· οἷος τυγχάνει ὁ θεὸς ὦν,
such surely some said and I such-as happens the god being
 αἰὲ δῆπου ἀποδοτέον, ἐάντε τις αὐτὸν ἐν ἔπεσιν ποιῇ
always surely must-be-rendered whether one him in epic-verse composes
 ἐάντε ἐν μέλεσιν ἐάντε ἐν τραγωδίᾳ.
or in lyric-songs or in tragedy
 δεῖ γάρ.

it-must for
 οὐκοῦν ἀγαθὸς ὁ γε θεὸς τῷ ὄντι τε καὶ λεκτέον b
therefore good the at-least god in reality both and must-be-spoken-of
 οὕτω;

so
 τί μὴν;
what indeed
 ἀλλὰ μὴν οὐδέν γε τῶν ἀγαθῶν βλαβερόν· ἦ γάρ;
but indeed nothing at-least of-the good-(things) (is)-harmful is-it-not for
 οὗ μοι δοκεῖ.

not to-me it-seems
 ἄρ' οὖν ὁ μὴ βλαβερόν βλάπτει;
so then what (is)-not harmful harms
 οὐδαμῶς.

in-no-way
 ὁ δὲ μὴ βλάπτει κακόν τι ποιεῖ;
what and not harms bad anything does
 οὐδὲ τοῦτο.

not-even this
 ὁ δέ γε μὴδὲν κακὸν ποιεῖ οὐδ' ἄν τινος εἴη
what and at-least no bad does not-even — of-any would-be
 κακοῦ αἵτιον;

evil the-cause
 πῶς γάρ;
how for

τί δέ; ὠφέλιμον τὸ ἀγαθόν;

what and (is)-beneficial the good

ναί.

yes

αἴτιον ἄρα εὐπραγίας;

a-cause then of-well-being

ναί.

yes

οὐκ ἄρα πάντων γε αἴτιον τὸ ἀγαθόν, ἀλλὰ τῶν

not then of-all-(things) at-least (is)-the-cause the good but of-the-(things)

μὲν εὖ ἐχόντων αἴτιον, τῶν δὲ κακῶν ἀναίτιον.

indeed well being cause of-the but evils not-the-cause

c παντελῶς γ', ἔφη.

entirely at-least he-said

οὐδ' ἄρα, ἦν δ' ἐγώ, ὁ θεός, ἐπειδὴ ἀγαθός, πάντων

not then said and I the god since good of-all-(things)

ἂν εἴη αἴτιος, ὥς οἱ πολλοὶ λέγουσιν, ἀλλὰ ὀλίγων

— would-be the-cause as the many say but of-few

μὲν τοῖς ἀνθρώποις αἴτιος, πολλῶν δὲ ἀναίτιος· πολὺ

indeed for-the men the-cause of-many but not-the-cause far

γὰρ ἐλάττω τὰγαθὰ τῶν κακῶν ἡμῖν, καὶ τῶν μὲν

for fewer the-goods than-the evils for-us and of-the indeed

ἀγαθῶν οὐδένα ἄλλον αἰτιατέον, τῶν δὲ κακῶν ἄλλ'

goods no other must-be-held-the-cause of-the but evils other

ἄττα δεῖ ζητεῖν τὰ αἴτια, ἀλλ' οὐ τὸν θεόν.

things one-must to-seek (as)-the causes but not the god

ἀληθέστατα, ἔφη, δοκεῖς μοι λέγειν.

most-truly he-said you-seem to-me to-speak

οὐκ ἄρα, ἦν δ' ἐγώ, ἀποδεκτέον οὔτε Ὅμηρου οὔτ' d
 not then said and I we-must-accept-(it) either from-Homer or
 ἄλλου ποιητοῦ ταύτην τὴν ἀμαρτίαν περὶ τοὺς θεοὺς
 another poet this — error about the gods
 ἀνοήτως ἀμαρτάνοντος καὶ λέγοντος —
 foolishly erring and saying

ὡς δοιοί τε πίθοι κατακείται ἐν Διὸς οὔδει
 that two — jars lie on of-Zeus the-floor
 κηρῶν ἔμπλειοι, ὁ μὲν ἐσθλῶν, αὐτὰρ ὁ δειλῶν·
 of-fates full the-one indeed of-good but the-other of-bad

καὶ ᾧ μὲν ἂν μίξας ὁ Ζεὺς δῶ ἀμφοτέρων,
 and to-whom indeed — mixing — Zeus gives of-both

ἄλλοτε μὲν τε κακῶ ὅ γε κύρεται, ἄλλοτε δ' ἐσθλῶ·
 at-one-time indeed — bad he at-least meets-with at-another and good

ᾧ δ' ἂν μή, ἀλλ' ἄκρατα τὰ ἕτερα,
 to-whom but — not but unmixed the one-(kind)

τὸν δὲ κακὴ βούβρωστις ἐπὶ χθόνα διὰν ἐλαύνει·
 him and evil ravenous-bunger over earth divine drives

οὐδ' ὡς ταμίας ἡμῖν Ζεὺς — e
 nor that dispenser for-us Zeus

ἀγαθῶν τε κακῶν τε τέτυκται.
 of-good both bad and is-made

380 τὴν δὲ τῶν ὄρκων καὶ σπονδῶν σύγχυσιν, ἣν ὁ
the and of-the oaths and truces confounding which —
 Πάνδαρος συνέχεεν, εἴαν τις φῇ δι' Ἀθηνᾶς τε καὶ
Pandarus confounded if anyone says through Athena both and
 Διὸς γεγονέναι, οὐκ ἐπαινεσόμεθα, οὐδὲ θεῶν ἔριν τε
Zeus to-have-come-about not we-shall-praise-(it) nor of-gods strife both
 καὶ κρίσιν διὰ Θέμιτός τε καὶ Διός, οὐδ' αὖ, ὥς
and judgment through Themis both and Zeus nor again as
 Αἰσχύλος λέγει, ἐάτεον ἀκούειν τοὺς νέους, ὅτι —
Aeschylus says we-must-allow to-hear the young that

θεὸς μὲν αἰτίαν φύνει βροτοῖς,
a-god indeed cause plants in-mortals
 ὅταν κακῶσαι δῶμα παμπήδην θέλῃ.
whenever to-ruin a-house utterly he-wishes

b ἀλλ' εἴαν τις ποιῇ ἐν οἷς ταῦτα τὰ ἱαμβεῖα ἔνεστιν, τὰ
but if anyone composes in which these — iambs are the
 τῆς Νιόβης πάθη, ἣ τὰ Πελοπιδῶν ἢ τὰ Τρωικὰ ἢ
— of-Niobe sufferings or the-(ones) of-the-Pelopids or the Trojan-(woes) or
 τι ἄλλο τῶν τοιούτων, ἣ οὐ θεοῦ ἔργα ἐάτεον αὐτὰ
some other — of-such-things either not of-a-god works we-must-allow them
 λέγειν, ἣ εἰ θεοῦ, ἐξευρετέον αὐτοῖς σχεδὸν ὅν νῦν ἡμεῖς
to-call or if of-a-god must-be-found by-them nearly which now we
 λόγον ζητοῦμεν, καὶ λεκτέον ὥς ὁ μὲν θεὸς δίκαια
account seek and it-must-be-said that the indeed god just-(things)
 τε καὶ ἀγαθὰ ἡργάζετο, οἱ δὲ ὠνίαντο κολαζόμενοι· ὥς
both and good did they and were-benefited being-punished that
 δὲ ἄθλιοι μὲν οἱ δίκην διδόντες, ἦν δὲ δὴ ὁ δρῶν
but wretched indeed those penalty paying was and indeed the-(one) doing
 ταῦτα θεός, οὐκ ἐάτεον λέγειν τὸν ποιητὴν. ἀλλ' εἰ μὲν
these-things a-god not we-must-allow to-say the poet but if indeed

ὅτι ἐδεήθησαν κολάσεως λέγοιεν ὥς ἄθλιοι οἱ κακοί,
because they-needed punishment they-should-say that wretched the bad
 διδόντες δὲ δίκην ὠφελοῦντο ὑπὸ τοῦ θεοῦ, ἑατέον·
paying and penalty were-benefited by the god it-must-be-allowed
 κακῶν δὲ αἴτιον φάναι θεόν τι γίγνεσθαι ἀγαθὸν ὄντα,
of-evils but the-cause to-say a-god to-anyone to-become good being
 διαμαχετέον παντὶ τρόπῳ μήτε τινα λέγειν ταῦτα ἐν
must-be-fought-against in-every way neither (that)-anyone to-say these-things in
 τῇ αὐτοῦ πόλει, εἰ μέλλει εὐνομήσεσθαι, μήτε τινα ἀκούειν,
— his-own city if it-is to-be-well-governed nor anyone to-hear
 μήτε νεώτερον μήτε πρεσβύτερον, μήτ' ἐν μέτρῳ μήτε ἄνευ
neither younger nor older neither in meter nor without
 μέτρου μυθολογοῦντα, ὥς οὔτε ὅσια ἂν λεγόμενα εἰ
meter telling-tales since neither holy would-(be) being-said if
 λέγοιτο, οὔτε σύμφορα ἡμῖν οὔτε σύμφωνα αὐτὰ αὐτοῖς.
they-were-said nor advantageous to-us nor consistent themselves with-themselves
 σύμψηφός σοί εἰμι, ἔφη, τούτου τοῦ νόμου, καί μοι
voting-with you I-am he-said on-this — law and to-me
 ἀρέσκει.

it-is-pleasing

οὗτος μὲν τοίνυν, ἦν δ' ἐγώ, εἷς ἂν εἴη τῶν περὶ
this indeed then said and I one — would-be of-the about
 θεοὺς νόμων τε καὶ τύπων, ἐν ᾧ δεήσει τοὺς τε
gods laws both and patterns in which it-will-be-necessary the-(ones) both
 λέγοντας λέγειν καὶ τοὺς ποιοῦντας ποιεῖν, μὴ πάντων
speaking to-speak and the-(ones) composing to-compose not of-all-(things)
 αἴτιον τὸν θεὸν ἀλλὰ τῶν ἀγαθῶν.

the-cause the god but of-the goods

καὶ μάλ', ἔφη, ἀπόχρη.

and very-much he-said it-suffices

The second pattern asks whether god is a wizard who appears in many forms to deceive. What is best is least altered by anything else, and god, being best in every way, could not be changed by another, nor would he change himself, since he could change only for the worse. No poet may tell of gods disguised as strangers, of Proteus and Thetis transformed, or of Hera as a begging priestess, and mothers must not frighten children with such tales.

- d τί δὲ δὴ ὁ δεύτερος ὄδε; ἄρα γόητα τὸν θεὸν οἶει
what and indeed the second this then a-wizard the god do-you-think
 εἶναι καὶ οἶον ἐξ ἐπιβουλῆς φαντάζεσθαι ἄλλοτε ἐν
to-be and as-it-were from design to-appear at-other-times in
 ἄλλαις ἰδέαις τοτὲ μὲν αὐτὸν γιγνόμενον, ἀλλάττοντα
other forms at-one-time indeed himself becoming changing
 τὸ αὐτοῦ εἶδος εἰς πολλὰς μορφάς, τοτὲ δὲ ἡμᾶς
— his-own form into many shapes at-another-time and us
 ἀπατῶντα καὶ ποιῶντα περὶ αὐτοῦ τοιαῦτα δοκεῖν, ἢ ἀπλοῦν
deceiving and making about himself such-things to-believe or simple
 τε εἶναι καὶ πάντων ἥκιστα τῆς ἑαυτοῦ ιδέας ἐκβαίνειν;
both to-be and of-all least — his-own form to-depart-from
 οὐκ ἔχω, ἔφη, νῦν γε οὕτως εἰπεῖν.
not I-can he-said now at-least so to-say

- e τί δὲ τόδε; οὐκ ἀνάγκη, εἴπερ τι ἐξίσταται τῆς
what and this not (is-it)-necessary if-indeed anything departs —
 αὐτοῦ ιδέας, ἢ αὐτὸ ὑφ' ἑαυτοῦ μεθίστασθαι ἢ ὑπ'
its-own form either it by itself to-be-changed or by
 ἄλλου;
another
 ἀνάγκη.
(of)-necessity

οὐκοῦν ὑπὸ μὲν ἄλλου τὰ ἄριστα ἔχοντα ἥκιστα
 therefore by indeed another the-(things) best being least

ἀλλοιοῦταί τε καὶ κινεῖται;

are-altered both and moved

οἷον σῶμα ὑπὸ σιτίων τε καὶ ποτῶν καὶ πόνων, 381

for-example a-body by foods both and drinks and labors

καὶ πᾶν φυτὸν ὑπὸ εἰλήσεών τε καὶ ἀνέμων καὶ τῶν

and every plant by sun-beats both and winds and —

τοιούτων παθημάτων, οὐ τὸ ὑγιέστατον καὶ ἰσχυρότατον

such affections not the healthiest and mightiest

ἥκιστα ἀλλοιοῦται;

least is-altered

πῶς δ' οὔ;

how and not

ψυχὴν δὲ οὐ τὴν ἀνδρειοτάτην καὶ φρονιμωτάτην ἥκιστ'

a-soul and not the most-courageous and most-prudent least

ἂν τι ἔξωθεν πάθος ταραξείν τε καὶ ἀλλοιώσειεν;

— any from-outside affection would-disturb both and alter

ναί.

yes

καὶ μὴν που καὶ τά γε σύνθετα πάντα σκεύη τε

and indeed surely also the at-least composite all articles both

καὶ οἰκοδομήματα καὶ ἀμφιέσματα κατὰ τὸν αὐτὸν λόγον

and buildings and garments by the same reasoning

τὰ εὖ ἐργασμένα καὶ εὖ ἔχοντα ὑπὸ χρόνου τε καὶ

the-(ones) well made and well kept by time both and

τῶν ἄλλων παθημάτων ἥκιστα ἀλλοιοῦται.

the other affections least are-altered

ἔστι δὴ ταῦτα.

it-is indeed these-things

b πᾶν δὴ τὸ καλῶς ἔχον ἢ φύσει ἢ τέχνῃ ἢ
everything indeed the-(thing) well being either by-nature or by-art or
 ἀμφοτέροις ἐλαχίστην μεταβολὴν ὑπ' ἄλλου ἐνδέχεται.
by-both least change from another admits
 ἔοικεν.

it-seems

ἀλλὰ μὴν ὁ θεός γε καὶ τὰ τοῦ θεοῦ πάντῃ
but indeed the god at-least and the-(things) of-the god in-every-way
 ἄριστα ἔχει.

best are

πῶς δ' οὐ;

how and not

ταύτῃ μὲν δὴ ἥκιστα ἂν πολλὰς μορφὰς ἴσχοι ὁ
in-this-way indeed truly least — many shapes would-take the
 θεός.

god

ἥκιστα δῆτα.

least indeed

ἀλλ' ἄρα αὐτὸς αὐτὸν μεταβάλλοι ἂν καὶ ἄλλοιοῖ;

but then he-himself himself would-be-change — and alter

δῆλον, ἔφη, ὅτι, εἴπερ ἄλλοιοῦται.

clear he-said that if-indeed he-is-altered

πότερον οὖν ἐπὶ τὸ βέλτιόν τε καὶ κάλλιον μεταβάλλει

whether then to the better both and finer does-be-change

ἑαυτὸν ἢ ἐπὶ τὸ χεῖρον καὶ τὸ αἰσχίον ἑαυτοῦ;

himself or to the worse and the more-shameful than-himself

c ἀνάγκη, ἔφη, ἐπὶ τὸ χεῖρον, εἴπερ ἄλλοιοῦται· οὐ γάρ

(of)-necessity he-said to the worse if-indeed he-is-altered not for

που ἐνδεᾶ γε φήσομεν τὸν θεὸν κάλλους ἢ ἀρετῆς εἶναι.

surely lacking at-least we-shall-say the god beauty or virtue to-be

ὀρθότατα, ἦν δ' ἐγώ, λέγεις. καὶ οὕτως ἔχοντος δοκεῖ
most-rightly said and I you-speak and so it-being does-it-seem
 ἂν τίς σοι, ὦ Ἀδείμαντε, ἐκὼν αὐτὸν χείρω ποιεῖν
would anyone to-you O Adeimantus willingly himself worse to-make
 ὀπηροῦν ἢ θεῶν ἢ ἀνθρώπων;
in-any-way either of-gods or of-men

ἀδύνατον, ἔφη.

impossible he-said

ἀδύνατον ἄρα, ἔφην, καὶ θεῷ ἐθέλει αὐτὸν ἀλλοιοῦν,
impossible then I-said also for-a-god to-wish himself to-alter
 ἀλλ' ὥς ἔοικε, κάλλιστος καὶ ἄριστος ὢν εἰς τὸ δυνατόν
but as it-seems finest and best being to the possible
 ἕκαστος αὐτῶν μένει ἀεὶ ἀπλῶς ἐν τῇ αὐτοῦ μορφῇ.
each of-them remains always simply in — his-own shape

ἅπαντα, ἔφη, ἀνάγκη ἔμοιγε δοκεῖ.

all he-said necessity to-me-at-least it-seems

μηδεὶς ἄρα, ἦν δ' ἐγώ, ὦ ἄριστε, λεγέτω ἡμῖν τῶν
no-one then said and I O best-(of-men) let-say to-us of-the
 ποιητῶν, ὥς —
poets that

θεοὶ ξείνοισιν εὐκότες ἀλλοδαποῖσι,

gods to-strangers like foreign

παντοῖοι τελέθοντες, ἐπιστροφῶσι πόλῃας·

of-all-sorts becoming roam cities

μηδὲ Πρωτέως καὶ Θέτιδος καταψευδέσθω μηδεῖς, μηδ'
nor of-Proteus and of-Thetis let-tell-lies-about anyone either
 ἐν τραγωδίαις μηδ' ἐν τοῖς ἄλλοις ποιήμασιν εἰσαγέτω
in tragedies or in the other poems let-bring-on
 Ἥραν ἡλλοιωμένην, ὥς ἱέρειαν ἀγείρουσαν —
Hera altered as a-priestess begging

Ἰνάχου Ἀργείου ποταμοῦ παισὶν βιοδώροις·
of-Inachus Argive river for-the-children life-giving

ε καὶ ἄλλα τοιαῦτα πολλὰ μὴ ἡμῖν ψευδέσθων. μηδ'
and other such-things many not to-us let-them-tell-lies nor
 αὖ ὑπὸ τούτων ἀναπειθόμεναι αἱ μητέρες τὰ παῖδια
again by these persuaded the mothers the children
 ἐκδειματούντων, λέγουσαι τοὺς μύθους κακῶς, ὥς ἄρα θεοί
let-them-terrify telling the tales badly how then gods
 τινες περιέρχονται νύκτωρ πολλοῖς ξένοις καὶ παντοδαποῖς
some go-about by-night many strangers and all-sorts
 ἰνδαλλόμενοι, ἵνα μὴ ἅμα μὲν εἰς θεοὺς βλασφημῶσι,
appearing-like so-that not at-once indeed against gods they-blaspheme
 ἅμα δὲ τοὺς παῖδας ἀπεργάζωνται δειλοτέρους.
at-once and the children render more-cowardly
 μὴ γάρ, ἔφη.
not for he-said

Nor do the gods deceive us into thinking they change. The true lie, ignorance in the soul about the most important things, is hated by gods and men; the lie in words is only its image, useful against enemies, to turn a mad friend from harm, and in tales of the unknown past. God needs none of these, but is simple and true in deed and word, so they will not praise Zeus' lying dream to Agamemnon, nor Aeschylus' Thetis accusing Apollo.

ἀλλ' ἄρα, ἦν δ' ἐγώ, αὐτοὶ μὲν οἱ θεοὶ εἰσιν οἷοι μὴ
but then said and I themselves indeed the gods are such-as not
 μεταβάλλειν, ἡμῖν δὲ ποιοῦσιν δοκεῖν σφᾶς παντοδαποὺς
to-change to-us but they-make-(it) to-seem (that)-they in-all-sorts-(of-forms)
 φαίνεσθαι, ἐξαπατῶντες καὶ γοητεύοντες;
to-appear deceiving and bewitching
 ἴσως, ἔφη.

perhaps he-said

τί δέ; ἦν δ' ἐγώ· ψεύδεσθαι θεὸς ἐθέλοι ἂν ἢ λόγῳ 382
what and said and I to-lie a-god would-wish — either in-word
 ἢ ἔργῳ φάντασμα προτείνων;
or in-deed a-phantom holding-out
 οὐκ οἶδα, ἦ δ' ὅς.

not I-know said and he

οὐκ οἶσθα, ἦν δ' ἐγώ, ὅτι τό γε ὥς ἀληθῶς ψεύδος,
not do-you-know said and I that the at-least as truly lie
 εἰ οἶόν τε τοῦτο εἰπεῖν, πάντες θεοὶ τε καὶ ἄνθρωποι
if possible — this to-say all gods both and men
 μισοῦσιν;

hate

πῶς, ἔφη, λέγεις;

how he-said do-you-mean

οὕτως, ἦν δ' ἐγώ, ὅτι τῷ κυριωτάτῳ που ἑαυτῶν
so said and I that in-the most-sovereign-(part) surely of-themselves
 ψεύδεσθαι καὶ περὶ τὰ κυριώτατα οὐδεὶς ἐκὼν ἐθέλει,
to-be-deceived and about the most-sovereign-(things) no-one willingly wishes
 ἀλλὰ πάντων μάλιστα φοβεῖται ἐκεῖ αὐτὸ κεκτῆσθαι.
but of-all most fears there it to-have
 οὐδὲ νῦν πω, ἦ δ' ὅς, μανθάνω.

not-even now yet said and be I-understand

- b οἶε γάρ τί με, ἔφην, σεμνὸν λέγειν· ἐγὼ δὲ
you-think for something (that)-I I-said solemn say I but
 λέγω ὅτι τῇ ψυχῇ περὶ τὰ ὄντα ψεύδεσθαί τε
say that in-the soul about the things-that-are to-be-deceived both
 καὶ ἐψεῦσθαι καὶ ἀμαθῇ εἶναι καὶ ἐνταῦθα ἔχειν τε
and to-have-been-deceived and ignorant to-be and there to-have both
 καὶ κεκτῆσθαι τὸ ψεῦδος πάντες ἥκιστα ἂν δέξαιτο, καὶ
and to-possess the lie all least — would-accept and
 μισοῦσι μάλιστα αὐτὸ ἐν τῷ τοιούτῳ.

bate most it in — such-(a-place)

πολύ γε, ἔφη.

much at-least he-said

- c ἀλλὰ μὴν ὀρθότατά γ' ἂν, ὃ νυνδὴ ἔλεγον, τοῦτο ὡς
but indeed most-rightly at-least — what just-now I-was-saying this as
 ἀληθῶς ψεῦδος καλοῖτο, ἢ ἐν τῇ ψυχῇ ἄγνοια ἢ
truly lie would-be-called the in the soul ignorance the-(ignorance)
 τοῦ ἐψευσμένου· ἐπεὶ τό γε ἐν τοῖς λόγοις μίμημά
of-the-(one) deceived since the at-least in the words an-imitation
 τι τοῦ ἐν τῇ ψυχῇ ἐστὶν παθήματος καὶ ὕστερον
a-kind-of of-the in the soul is affection and later
 γεγονὸς εἰδωλον, οὐ πάνυ ἄκρατον ψεῦδος. ἢ οὐχ οὕτως;
arisen image not quite unmixed lie or not so
 πάνυ μὲν οὖν.

certainly indeed then

τὸ μὲν δὴ τῷ ὄντι ψεῦδος οὐ μόνον ὑπὸ θεῶν ἀλλὰ
the indeed truly in reality lie not only by gods but
 καὶ ὑπ' ἀνθρώπων μισεῖται.

also by men is-hated

δοκεῖ μοι.

it-seems to-me

τί δὲ δὴ τὸ ἐν τοῖς λόγοις; πότε καὶ τῷ χρήσιμον, d

what and indeed the-(lie) in the words when and for-whom (is-it)-useful
 ὥστε μὴ ἄξιον εἶναι μίσους; ἄρ' οὐ πρὸς τε τοὺς πολεμίους
so-as not worthy to-be of-hatred then not against both the enemies

καὶ τῶν καλουμένων φίλων, ὅταν διὰ μανίαν ἢ τινα
and of-the so-called friends whenever through madness or some

ἄνοιαν κακόν τι ἐπιχειρῶσι πράττειν, τότε ἀποτροπῆς
folly bad something they-attempt to-do then of-prevention

ἔνεκα ὡς φάρμακον χρήσιμον γίγνεται; καὶ ἐν αἷς
for-the-sake as a-drug useful it-becomes and in which

νυνδὴ ἐλέγομεν ταῖς μυθολογίαις, διὰ τὸ μὴ εἰδέναι
just-now we-were-speaking-of the tale-tellings because-of the not to-know

ὅπῃ τἀληθὲς ἔχει περὶ τῶν παλαιῶν, ἀφομοιοῦντες τῷ
how the-truth stands about the ancient-(things) likening to-the

ἀληθεῖ τὸ ψεῦδος ὅτι μάλιστα, οὕτω χρήσιμον ποιούμεν;
truth the lie as much-as-possible so useful we-make-(it)

καὶ μάλα, ἦ δ' ὅς, οὕτως ἔχει.

and very said and he so it-is

κατὰ τί δὴ οὖν τούτων τῷ θεῷ τὸ ψεῦδος χρήσιμον;

for which indeed then of-these to-the god the lie (is)-useful

πότερον διὰ τὸ μὴ εἰδέναι τὰ παλαιὰ ἀφομοίων ἂν
whether because-of the not to-know the ancient-(things) likening —

ψεύδοιτο;

would-be-lie

γελοῖον μεντᾶν εἴη, ἔφη.

absurd however-(would) be be-said

ποιητῆς μὲν ἄρα ψευδὴς ἐν θεῷ οὐκ ἔνι.

a-poet indeed then lying in god not there-is

οὐ μοι δοκεῖ.

not to-me it-seems

ἀλλὰ δειδώς τοὺς ἐχθροὺς ψεύδοιτο;

but fearing the enemies would-be-lie

ε πολλοῦ γε δεῖ.

by-much at-least it-falls-short

ἀλλὰ δι' οἰκείων ἄνοιαν ἢ μανίαν;

but because-of of-kin folly or madness

ἀλλ' οὐδεὶς, ἔφη, τῶν ἀνοήτων καὶ μαινομένων θεοφιλῆς.

but no-one he-said of-the foolish and mad (is)-dear-to-the-gods

οὐκ ἄρα ἔστιν οὗ ἕνεκα ἂν θεὸς ψεύδοιτο.

not then there-is of-which for-the-sake — a-god would-lie

οὐκ ἔστιν.

not there-is

πάντῃ ἄρα ἀψευδὲς τὸ δαυμόνιον τε καὶ τὸ θεῖον.

in-every-way then unlying the daemonic both and the divine

παντάπασι μὲν οὖν, ἔφη.

altogether indeed then he-said

κομιδῇ ἄρα ὁ θεὸς ἀπλοῦν καὶ ἀληθὲς ἔν τε

absolutely then the god (is-something)-simple and true in both

ἔργῳ καὶ λόγῳ, καὶ οὔτε αὐτὸς μεθίσταται οὔτε ἄλλους

deed and word and neither himself changes nor others

ἐξαπατᾷ, οὔτε κατὰ φαντασίας οὔτε κατὰ λόγους οὔτε

deceives either by apparitions or by words or

κατὰ σημείων πομπάς, οὔθ' ὕπαρ οὐδ' ὄναρ.

by of-signs sendings either waking or in-dream

383 οὕτως, ἔφη, ἔμοιγε καὶ αὐτῷ φαίνεται σοῦ λέγοντος.

so he-said to-me-at-least also myself it-appears you speaking

συγχωρεῖς ἄρα, ἔφην, τοῦτον δεύτερον τύπον εἶναι ἐν
do-you-agree then I-said this second pattern to-be in
 ᾧ δεῖ περὶ θεῶν καὶ λέγειν καὶ ποιεῖν, ὥς μήτε
which one-must about gods both to-speak and to-compose as neither
 αὐτοὺς γόητας ὄντας τῷ μεταβάλλειν ἑαυτοὺς μήτε ἡμᾶς
themselves wizards being by-the changing themselves nor us
 ψεύδεσι παράγειν ἐν λόγῳ ἢ ἐν ἔργῳ;
by-lies leading-astay in word or in deed
 συγχωρῶ.

I-agree

πολλὰ ἄρα Ὅμηρου ἐπαινοῦντες, ἀλλὰ τοῦτο οὐκ b
many-things then of-Homer praising but this not
 ἐπαινεσόμεθα, τὴν τοῦ ἐνυπνίου πομπὴν ὑπὸ Διὸς τῷ
we-shall-praise the of-the dream sending by Zeus —
 Ἀγαμέμνονι· οὐδὲ Αἰσχύλῳ, ὅταν φῇ ἡ Θέτις τὸν
to-Agamemnon nor of-Aeschylus whenever says — Thetis —
 Ἀπόλλῳ ἐν τοῖς αὐτῆς γάμοις ᾄδοντα ἐνδατεῖσθαι τὰς
Apollo at — her-own wedding singing to-dwell-on —
 ἑὰς εὐπαιδίας —
her fair-offspring

νόσων τ' ἀπείρους καὶ μακραίωνας βίους,
of-diseases both free and long-lasting lives
 ξύμπαντά τ' εἰπὼν θεοφιλεῖς ἐμὰς τύχας
all and speaking blessed-by-gods my fortunes
 παιᾶν' ἐπηνφήμησεν, εὐθυμῶν ἐμέ.
a-paeon he-sang-over cheering me

κάγῳ τὸ Φοίβου θεῖον ἀψευδὲς στόμα

and-I the of-Phoebus divine unlying mouth

ἤλπιζον εἶναι, μαντικῇ βρῦον τέχνη·

expected to-be with-prophetic teeming art

ὁ δ', αὐτὸς ὕμνων, αὐτὸς ἐν θοίνῃ παρών,

he but himself hymning himself at feast present

αὐτὸς τὰδ' εἰπών, αὐτός ἐστιν ὁ κτανών

himself these-things saying himself is the-(one) having-killed

τὸν παῖδα τὸν ἐμόν —

the son — my

c ὅταν τις τοιαῦτα λέγῃ περὶ θεῶν, χαλεπανοῦμέν τε καὶ

whenever anyone such-things says about gods we-shall-be-angry both and

χορὸν οὐ δώσομεν, οὐδὲ τοὺς διδασκάλους ἐάσομεν ἐπὶ

a-chorus not we-shall-grant nor the teachers we-shall-allow for

παιδείᾳ χρῆσθαι τῶν νέων, εἰ μέλλουσιν ἡμῖν οἱ φύλακες

education to-use-(them) of-the young if are for-us the guardians

θεοσεβεῖς τε καὶ θεοὶ γίγνεσθαι, καθ' ὅσον ἀνθρώπῳ ἐπὶ

god-fearing both and divine to-become in-so far-as for-a-man to

πλεῖστον οἶόν τε.

greatest-(extent) possible —

παντάπασιν, ἔφη, ἔγωγε τοὺς τύπους τούτους συγχωρῶ,

altogether he-said I-at-least the patterns these agree-to

καὶ ὡς νόμοις ἂν χρώμην.

and as laws — I-would-use-(them)

BOOK III

I • TALES OF HADES

To make the guardians courageous, tales must not teach them to fear death. The poets must praise the house of Hades rather than revile it, and Homer's lines must be struck out: the wish to serve a landless man rather than rule the dead, the gibbering shades, the soul lamenting its fate. Frightening names, Cocytus and Styx, the dead and the ghosts, go too, and so do the laments of famous men.

τὰ μὲν δὴ περὶ θεούς, ἦν δ' ἐγώ, τοιαῦτ' ἄττα, 386
the-(things) indeed truly about gods said and I such things
ὥς ἔοικεν, ἀκουστέον τε καὶ οὐκ ἀκουστέον εὐθὺς ἐκ
as it-seems must-be-heard both and not must-be-heard right from
παιδῶν τοῖς θεοῦς τε τιμήσουσιν καὶ γονέας τήν τε
childhood by-those gods both who-will-honor and parents the and
ἀλλήλων φιλίαν μὴ περὶ μικροῦ ποιησομένοις.
for-one-another friendship not of little who-will-make
καὶ οἶμαί γ', ἔφη, ὀρθῶς ἡμῖν φαίνεσθαι.
and I-think at-least he-said rightly to-us to-appear
τί δὲ δὴ εἰ μέλλουσιν εἶναι ἀνδρείοι; ἄρα οὐ ταῦτά b
what and indeed if they-are to-be courageous then not these-things
τε λεκτέον καὶ οἷα αὐτοὺς ποιῆσαι ἥκιστα τὸν θάνατον
both must-be-told and such-as them to-make least the death
δεδιέναι; ἢ ἡγῇ τινά ποτ' ἂν γενέσθαι ἀνδρείον
to-fear or do-you-think anyone ever would to-become courageous
ἔχοντα ἐν αὐτῷ τοῦτο τὸ δέημα;
having in himself this — terror
μὰ Δία, ἦ δ' ὅς, οὐκ ἔγωγε.
by Zeus said and he not I-at-least

τί δέ; τὰν Ἅιδου ἡγούμενον εἶναί τε καὶ δεινὰ
what and the-(things)-in Hades'-(house) believing to-exist both and terrible
 εἶναι οἷε τινὰ θανάτου ἀδεῇ ἔσσεσθαι καὶ ἐν ταῖς
to-be do-you-think anyone of-death unafraid will-be and in the
 μάχαις αἰρήσεσθαι πρὸ ἥττης τε καὶ δουλείας θάνατον;
battles will-choose before defeat both and slavery death
 οὐδαμῶς.

in-no-way

c δεῖ δὴ, ὥς ἔοικεν, ἡμᾶς ἐπιστατεῖν καὶ περὶ τούτων
must indeed as it-seems we to-supervise also about these
 τῶν μύθων τοῖς ἐπιχειροῦσιν λέγειν, καὶ δεῖσθαι μὴ
— tales those attempting to-tell and to-ask not
 λοιδορεῖν ἀπλῶς οὕτως τὰ ἐν Ἅιδου ἀλλὰ μάλλον
to-revile simply so the-(things) in Hades'-(house) but rather
 ἐπαινεῖν, ὥς οὔτε ἀληθῇ ἂν λέγοντας οὔτε ὠφέλιμα
to-praise since neither true-things would saying nor beneficial
 τοῖς μέλλουσιν μαχίμοις ἔσσεσθαι.
to-those who-are warlike to-be
 δεῖ μέντοι, ἔφη.

it-must indeed he-said

ἐξαλείβομεν ἄρα, ἣν δ' ἐγώ, ἀπὸ τοῦδε τοῦ ἔπους
we-shall-expunge then said and I from this — verse
 ἀρξάμενοι πάντα τὰ τοιαῦτα —
beginning all — such-things

βουλοίμην κ' ἐπάρουρος ἐὼν θητευέμεν ἄλλω
I-would-wish — bound-to-the-soil being to-serve-for-hire another
 ἀνδρὶ παρ' ἀκλήρῳ, ᾧ μὴ βίος πολὺς εἴη
man with landless who not livelihood much has
 ἢ πᾶσιν νεκύεσσι καταφθμένοισιν ἀνάσσειν
than all corpses perished to-rule-over

καὶ τὸ —

and this

οἰκία δὲ θνητοῖσι καὶ ἀθανάτοισι φανείη
the-dwellings and to-mortals and immortals should-appear
 σμερδαλέ, εὐρώεντα, τά τε στυγέουσι θεοί περ
dreadful moldering which — loathe gods even

d

καὶ —

and

ὦ πόποι, ἦ ρά τις ἔστι καὶ εἰν Ἀΐδαο δόμοισιν
oh alas truly then some there-is even in of-Hades halls
 ψυχῇ καὶ εἰδωλον, ἀτὰρ φρένες οὐκ ἔνι πάμπαν
soul and image but wits not are-in-(it) at-all

καὶ τὸ —

and this

οἶψ' πεπνῦσθαι, ταὶ δὲ σκιαὶ αἴσσουσι
to-him-alone to-have-understanding they but shadows dart-about

καὶ —

and

ψυχῇ δ' ἐκ ρεθέων παταμένη Ἄιδόσδε βεβήκει,
soul and from limbs flying to-Hades had-gone
 ὃν πότμον γοόωσα, λιποῦσ' ἀνδροτήτα καὶ ἥβην
its fate bewailing leaving manhood and youth

387 καὶ τὸ —

and this

ψυχὴ δὲ κατὰ χθονός, ἥϋτε καπνός,

soul and beneath earth like smoke

ᾧχετο τετριγυῖα

went squeaking

καὶ —

and

ὥς δ' ὅτε νυκτερίδες μυχῶ ἄντρον θεσπεσίοιο

as and when bats in-the-recess of-a-cave wondrous

τριζουσαι ποτέονται, ἐπεὶ κέ τις ἀποπέσῃσιν

squeaking flit when — one falls-off

ὄρμαθου ἐκ πέτρης, ἀνά τ' ἀλλήλῃσιν ἔχονται,

from-the-cluster from rock up and to-one-another cling

ὥς αἱ τετριγυῖαι ἅμ' ἦσαν.

so they squeaking together went

b ταῦτα καὶ τὰ τοιαῦτα πάντα παραιτησόμεθα Ὅμηρόν τε
these-things and — such-things all we-shall-beg Homer both

καὶ τοὺς ἄλλους ποιητὰς μὴ χαλεπαίνειν ἂν διαγράψωμεν,
and the other poets not to-be-angry if we-strike-out

οὐχ ὥς οὐ ποιητικὰ καὶ ἡδέα τοῖς πολλοῖς ἀκούειν,
not as-though not poetic and pleasant for-the many to-hear

ἀλλ' ὅσῳ ποιητικώτερα, τοσούτῳ ἥττον ἀκουστέον
but by-how-much more-poetic by-so-much less must-be-heard

παισὶ καὶ ἀνδράσιν οὓς δεῖ ἐλευθέρους εἶναι, δουλείαν
by-boys and men who must free to-be slavery

θανάτου μᾶλλον πεφοβημένους.

than-death more fearing

παντάπασι μὲν οὖν.

altogether indeed then

οὐκοῦν ἔτι καὶ τὰ περὶ ταῦτα ὀνόματα πάντα τὰ δεινά c

therefore further also the about these-things names all the terrible

τε καὶ φοβερά ἀποβλητέα, Κωκυτοὺς τε καὶ Στύγας καὶ

both and fearful must-be-thrown-away Cocytuses both and Styxes and

νέρους καὶ ἀλίβαντας, καὶ ἄλλα ὅσα τούτου τοῦ τύπου

dead-below and sapless-ones and other as-many-as of-this — pattern

ὀνομαζόμενα φρίττειν δὴ ποιεῖ ὥς οἴεται πάντας τοὺς

named to-shudder indeed make as one-thinks all those

ἀκούνοντας. καὶ ἴσως εὖ ἔχει πρὸς ἄλλο τι· ἡμεῖς δὲ

hearing and perhaps well they-serve for other something we but

ὑπὲρ τῶν φυλάκων φοβούμεθα μὴ ἐκ τῆς τοιαύτης φρίκης

for the guardians fear lest from — such shuddering

θερμότεροι καὶ μαλακώτεροι τοῦ δέοντος γένωνται ἡμῖν.

more-feverish and softer than-the needful they-become for-us

καὶ ὀρθῶς γ', ἔφη, φοβούμεθα.

and rightly at-least he-said we-fear

ἀφαιρετέα ἄρα;

must-be-removed then

ναί.

yes

τὸν δὲ ἐναντίον τύπον τούτοις λεκτέον τε καὶ ποιητέον;

the and opposite pattern to-these must-be-spoken both and must-be-composed

δῆλα δῆ.

clear indeed

καὶ τοὺς ὀδυρμούς ἄρα ἐξαιρήσομεν καὶ τοὺς οἴκτους d

also the lamentations then we-shall-remove and the wailings

τοὺς τῶν ἐλλογίμων ἀνδρῶν;

the-(ones) of-the notable men

ἀνάγκη, ἔφη, εἶπερ καὶ τὰ πρότερα.

(of)-necessity he-said if-indeed also the former

A good man does not think death terrible for a good friend, nor mourn him, since the good man is most self-sufficient and least needs another; lamentation belongs to women and the worse sort of men. So Achilles must not pour dust on his head, nor Priam roll in dung and beg, still less may the gods lament, or Zeus grieve for Sarpedon. The guardians must not love laughter either, since violent laughter brings violent change, and the gods' laughter at Hephaestus cannot be accepted.

σκόπει δή, ἦν δ' ἐγώ, εἰ ὀρθῶς ἐξαιρήσομεν ἢ οὔ.
consider indeed said and I whether rightly we-shall-remove-(them) or not
 φαμὲν δὲ δὴ ὅτι ὁ ἐπιεικὴς ἀνὴρ τῷ ἐπιεικεῖ, οὐπερ
we-say and indeed that the decent man for-the decent of-whom-very
 καὶ ἐταῖρός ἐστιν, τὸ τεθνάναι οὐ δεινὸν ἡγήσεται.
also a-comrade he-is the being-dead not terrible will-think
 φαμὲν γάρ.

we-say for

οὐκ ἄρα ὑπὲρ γ' ἐκείνου ὥς δεινόν τι πεπονθότος
not then over at-least him as terrible something having-suffered
 ὀδύρουτ' ἄν.

he-would-lament —

οὐ δῆτα.

not indeed

ε ἀλλὰ μὴν καὶ τόδε λέγομεν, ὥς ὁ τοιοῦτος μάλιστα
but indeed also this we-say that — such-(a-man) most
 αὐτὸς αὐτῷ αὐτάρκης πρὸς τὸ εὖ ζῆν καὶ διαφερόντως
himself for-himself (is)-sufficient for the well to-live and especially
 τῶν ἄλλων ἥκιστα ἑτέρου προσδεῖται.

beyond-the others least another needs

ἀληθῆ, ἔφη.

true-things he-said

ἥκιστα ἄρ' αὐτῷ δεινὸν στερηθῆναι υἱός ἢ ἀδελφοῦ ἢ
 least then for-him (it-is)-terrible to-be-deprived of-a-son or brother or
 χρημάτων ἢ ἄλλου τοῦ τῶν τοιούτων.

money or other some — of-such-things

ἥκιστα μέντοι.

least indeed

ἥκιστ' ἄρα καὶ ὀδύρεσθαι, φέρειν δὲ ὥς πραότατα, ὅταν
 least then also to-lament to-bear and as most-gently whenever
 τις αὐτὸν τοιαύτη συμφορὰ καταλάβῃ.

some him such misfortune overtakes

πολύ γε.

much at-least

ὀρθῶς ἄρ' ἂν ἐξαιροῖμεν τοὺς θρήνους τῶν ὀνομαστῶν 388
 rightly then — we-would-remove the dirges of-the renowned

ἀνδρῶν, γυναιξὶ δὲ ἀποδιδόιμεν, καὶ οὐδὲ ταύταις
 men to-women and we-would-assign-(them) and not-even to-these

σπουδαίαις, καὶ ὅσοι κακοὶ τῶν ἀνδρῶν, ἵνα ἡμῖν
 worthy and as-many-as bad of-the men so-that for-us

δυσχεραίνωσιν ὅμοια τούτοις ποιεῖν οὓς δὴ φαμεν ἐπὶ
 they-may-disdain like-things to-these to-do whom indeed we-say for

φυλακῇ τῆς χώρας τρέφειν.

guarding of-the land to-rear

ὀρθῶς, ἔφη.

rightly he-said

πάλιν δὴ Ὅμηρου τε δεησόμεθα καὶ τῶν ἄλλων ποιητῶν
again indeed Homer both we-shall-ask and the other poets
 μὴ ποιεῖν Ἀχιλλέα θεᾶς παῖδα —
not to-represent Achilles of-a-goddess son

ἄλλοτ' ἐπὶ πλευρᾶς κατακείμενον, ἄλλοτε δ' αὖτε
at-one-time on side lying at-another and again
 ὕπτιον, ἄλλοτε δὲ πρηνή,
on-his-back at-another and on-his-face

b τοτὲ δ' ὀρθὸν ἀναστάντα πλωΐζοντ' ἀλύνοντ' ἐπὶ θῖν'
at-another-time and upright rising sailing-about distraught upon the-shore
 ἄλως ἀτρυγέτιοι, μηδὲ ἀμφοτέραισιν χερσὶν ἐλόντα κόνιν
of-the-sea barren nor with-both hands taking dust
 αἰθαλόεσσαν χευάμενον κακὴν κεφαλῆς, μηδὲ ἄλλα κλαίοντά
sooty pouring down-over head nor otherwise weeping
 τε καὶ ὀδυρόμενον ὅσα καὶ οἷα ἐκεῖνος ἐποίησε,
both and lamenting as-much and in-such-ways-as he portrayed
 μηδὲ Πρίαμον ἐγγὺς θεῶν γεγονότα λιτανεύοντά τε καὶ —
nor Priam near gods born entreating both and

κυλινδρόμενον κατὰ κόπρον,
rolling in dung
 ἐξονομακλήδην ὀνομάζοντ' ἄνδρα ἕκαστον.
by-name naming man each

πολὺ δ' ἔτι τούτων μᾶλλον δεησόμεθα μήτοι θεούς
much and still than-these more we-shall-ask by-no-means gods
 γε ποιεῖν ὀδυρομένους καὶ λέγοντας —
at-least to-represent lamenting and saying

ᾧμοι ἐγὼ δειλή, ᾧμοι δυσαριστοτόκεια·
alas I wretched alas unhappy-mother-of-the-best

c

εἰ δ' οἷν θεούς, μήτοι τόν γε μέγιστον τῶν θεῶν
if and then gods by-no-means the at-least greatest of-the gods
 τολμῆσαι οὕτως ἀνομοίως μιμήσασθαι, ὥστε
to-dare so dissimilarly to-imitate as

ὦ πόποι, φάναι, ἦ φίλον ἄνδρα διωκόμενον περὶ ἄστν
oh alas to-say truly dear a-man pursued around the-town
 ὀφθαλμοῖσιν ὀρῶμαι, ἐμὸν δ' ὀλοφύρεται ἦτορ·
with-eyes I-see my and grieves heart

καὶ —
and

αἰ αἰ ἐγών, ὃ τέ μοι Σαρπηδόνα φίλτατον ἀνδρῶν
ah ah I that — my Sarpedon dearest of-men
 μοῖρ' ὑπὸ Πατρόκλοιο Μενoitιάδαο δαμῆναι.
fated by Patroclus son-of-Menoetius to-be-slain

d

εἰ γάρ, ὦ φίλε Ἀδεΐμαντε, τὰ τοιαῦτα ἡμῖν οἱ νέοι σπουδῇ
if for O friend Adeimantus — such-things our — young seriously
 ἀκούοιεν καὶ μὴ καταγελῶεν ὥς ἀναξίως λεγομένων,
should-bear and not laugh-at-(them) as unworthily spoken
 σχολῇ ἂν ἑαυτὸν γέ τις ἄνθρωπον ὄντα ἀνάξιον
hardly — himself at-least anyone a-human being unworthy

ἡγήσαιο τούτων καὶ ἐπιπλήξειεν, εἰ καὶ ἐπίοι
would-think of-these-things and rebuke-(himself) if even it-should-occur
 αὐτῷ τι τοιοῦτον ἢ λέγειν ἢ ποιεῖν, ἀλλ' οὐδὲν
to-him something such either to-say or to-do but in-no-way
 αἰσχυνόμενος οὐδὲ καρτερῶν πολλοὺς ἐπὶ σμικροῖσιν
ashamed nor enduring many at small
 παθήμασιν θρήνους ἂν ᾄδοι καὶ ὀδυρμοὺς.
misfortunes dirges — would-sing and laments

c ἀληθέστατα, ἔφη, λέγεις.

most-truly he-said you-speak
 δεῖ δέ γε οὔχ, ὥς ἄρτι ἡμῖν ὁ λόγος ἐσήμαινεν·
it-must but at-least not-(be-so) as just-now to-us the argument indicated
 ᾧ πειστέον, ἕως ἄν τις ἡμᾶς ἄλλω καλλίονι πείσῃ.
which must-be-obeyed until — someone us by-another finer persuades
 οὐ γὰρ οὖν δεῖ.
not for indeed it-must

ἀλλὰ μὴν οὐδὲ φιλογέλωτάς γε δεῖ εἶναι. σχεδὸν
but indeed nor laughter-loving at-least must-(they) to-be nearly
 γὰρ ὅταν τις ἐφίῃ ἰσχυρῷ γέλωτι, ἰσχυρὰν καὶ
for whenever one gives-way to-violent laughter violent also
 μεταβολὴν ζητεῖ τὸ τοιοῦτον.
change seeks — such-(a-state)
 δοκεῖ μοι, ἔφη.

it-seems to-me he-said

389 οὔτε ἄρα ἀνθρώπους ἀξίους λόγου κρατουμένους ὑπὸ
neither then men worthy of-account overcome by
 γέλωτος ἂν τις ποιῇ, ἀποδεκτέον, πολὺ δὲ ἥττον, ἐὰν
laughter if one represents must-be-accepted much and less if
 θεοὺς.

gods

πολὺ μέντοι, ἦ δ' ὅς.

much indeed said and be

οὐκοῦν Ὅμηρου οὐδὲ τὰ τοιαῦτα ἀποδεξόμεθα περὶ
 therefore from-Homer not-even — such-things we-shall-accept about
 θεῶν —
 gods

ἄσβεστος δ' ἄρ' ἐνῶρτο γέλως μακάρεσσι θεοῖσιν,
 unquenchable and then arose laughter among-the-blessed gods
 ὥς ἴδον Ἥφαιστον διὰ δώματα ποιπνύοντα·
 when they-saw Hephaestus through halls bustling

οὐκ ἀποδεκτέον κατὰ τὸν σὸν λόγον.

not must-be-accepted according-to — your argument

εἰ σύ, ἔφη, βούλει ἐμὸν τιθέναι· οὐ γὰρ οὖν δὴ
 if you he-said wish mine to-count-(it) not for indeed truly
 ἀποδεκτέον.

must-be-accepted

III • TRUTH AND TEMPERANCE

Truth must be highly valued. If a lie is useful only as a kind of drug, it belongs to the rulers alone, for the city's benefit, and a private man lying to the rulers does worse than a patient lying to his doctor. The young also need temperance: obedience to rulers and mastery of their own pleasures. Diomedes bidding his friend sit silent is fine; Achilles' insults, Zeus' lust for Hera, and Ares and Aphrodite in Hephaestus' bonds are not.

ἀλλὰ μὲν καὶ ἀλήθειάν γε περὶ πολλοῦ ποιητέον.

but indeed also truth at-least of much-(account) must-be-made

εἰ γὰρ ὀρθῶς ἐλέγομεν ἄρτι, καὶ τῷ ὄντι θεοῖσι μὲν

if for rightly we-were-saying just-now and in reality to-gods indeed

ἄχρηστον ψεῦδος, ἀνθρώποις δὲ χρήσιμον ὥς ἐν φαρμάκου

useless lie to-men but useful as in of-a-drug

εἶδει, δηλον ὅτι τό γε τοιούτον ἰατροῖς δοτέον,
form (it-is)-clear that — at-least such-(a-thing) to-doctors must-be-given

ιδιώταις δὲ οὐχ ἀπτέον.

by-laymen but not must-be-touched

δηλον, ἔφη.

clear he-said

- c τοῖς ἄρχουσιν δὴ τῆς πόλεως, εἴπερ τιςὺν ἄλλοις,
to-the rulers indeed of-the city if-indeed to-any others
 προσήκει ψεύδεσθαι ἢ πολεμίων ἢ πολιτῶν ἕνεκα
it-is-fitting to-lie either of-enemies or citizens for-the-sake
 ἐπ' ὠφελίᾳ τῆς πόλεως, τοῖς δὲ ἄλλοις πᾶσιν οὐχ
for benefit of-the city by-the but others all not
 ἀπτέον τοῦ τοιούτου· ἀλλὰ πρὸς γε δὴ τοὺς
must-be-touched — such-(a-thing) but to at-least indeed —
 τοιούτους ἄρχοντας ιδιώτῃ ψεύσασθαι ταῦτόν καὶ
such rulers for-a-layman to-lie the-same and-(even)
 μεῖζον ἀμάρτημα φήσομεν ἢ κάμνοντι πρὸς ἱατρὸν
greater error we-shall-call-(it) than for-a-sick-(man) to a-doctor
 ἢ ἀσκοῦντι πρὸς παιδοτρίβην περὶ τῶν τοῦ αὐτοῦ
or for-one-in-training to a-trainer about the — of-bis-own
 σώματος παθημάτων μὴ τἀληθῆ λέγειν, ἢ πρὸς κυβερνήτην
body conditions not the-truth to-tell or to a-pilot
 περὶ τῆς νεώς τε καὶ τῶν ναυτῶν μὴ τὰ ὄντα λέγοντι
about the ship both and the sailors not the facts telling
 ὅπως ἢ αὐτὸς ἢ τις τῶν συνναυτῶν πράξεως ἔχει.
how either he-himself or any of-the fellow-sailors in-action is-faring
 ἀληθέστατα, ἔφη.
most-truly he-said

ἂν ἄρ' ἄλλον τινὰ λαμβάνῃ ψευδόμενον ἐν τῇ πόλει — d
 if then another someone he-catches lying in the city

τῶν οἱ δημοεργοὶ ἔασι,
 of-those who craftsmen are
 μάντιν ἢ ἰητῆρα κακῶν ἢ τέκτονα δούρων,
 a-seer or healer of-ills or joiner of-timbers

κολάσει ὥς ἐπιτήδευμα εἰσάγοντα πόλεως ὥσπερ νεὼς
 he-will-punish as a-practice introducing of-a-city just-as of-a-ship
 ἀνατρεπτικόν τε καὶ ὀλέθριον.
 subversive both and destructive

ἐάνπερ, ἣ δ' ὅς, ἐπὶ γε λόγῳ ἔργα τελεῖται.
 if-indeed said and he upon at-least word deeds are-accomplished
 τί δέ; σωφροσύνης ἄρα οὐ δεήσει ἡμῖν τοῖς
 what and temperance then not will-there-be-need-of for-our —
 νεανίαις;

young-men
 πῶς δ' οὐ;
 how and not

σωφροσύνης δὲ ὥς πλήθει οὐ τὰ τοιαῦδε μέγιστα, e
 of-temperance and as for-the-multitude not — such-things (are)-the-greatest
 ἀρχόντων μὲν ὑπηκόους εἶναι, αὐτοὺς δὲ ἄρχοντας τῶν
 of-rulers indeed obedient to-be themselves and rulers of-the
 περὶ πότους καὶ ἀφροδίσια καὶ περὶ ἐδωδὰς ἡδονῶν;
 in drinking and sex and in eating pleasures
 ἔμοιγε δοκεῖ.
 to-me-at-least it-seems

τὰ δὲ τοιάδε φήσομεν οἶμαι καλῶς λέγεσθαι, οἷα καὶ
 — indeed such-things we-shall-say I-think well to-be-said such-as also
 Ὅμηρῳ Διομήδης λέγει —
 in-Homer Diomedes says

τέττα, σιωπῇ ἦσο, ἐμῷ δ' ἐπιπείθεο μύθῳ,
 friend in-silence sit my and obey word

καὶ τὰ τούτων ἐχόμενα, τὰ —
 and the-(lines) to-these adjoining the

ἴσαν μένεα πνείοντες Ἀχαιοί,
 went might breathing Achaeans
 σιγῇ δειδιότες σημάντορας,
 in-silence fearing commanders

καὶ ὅσα ἄλλα τοιαῦτα.
 and as-many-as other such
 καλῶς.

(it-is)-well

τί δέ; τὰ τοιάδε —
 what and — such-things

οἶνοβαρές, κυνὸς ὄμματ' ἔχων, κραδίην δ' ἐλάφοιο
 wine-sodden of-a-dog eyes having heart and of-a-deer

390 καὶ τὰ τούτων ἐξῆς ἄρα καλῶς, καὶ ὅσα ἄλλα
 and the-(things) these following then well and as-many-as other
 τις ἐν λόγῳ ἢ ἐν ποιήσῃ εἶρηκε νεανιεύματα ἰδιωτῶν
 anyone in prose or in poetry has-spoken insolences of-private-(men)
 εἰς ἄρχοντας;
 against rulers

οὐ καλῶς.

not well

οὐ γὰρ οἶμαι εἷς γε σωφροσύνην νέοις ἐπιτήδεια

not for I-think for at-least temperance for-young-(men) fit

ἀκούειν· εἰ δέ τινα ἄλλην ἡδονὴν παρέχεται, θαυμαστὸν

to-hear if but some other pleasure they-afford wonderful

οὐδέν. ἢ πῶς σοι φαίνεται;

nothing or how to-you does-it-appear

οὕτως, ἔφη.

so he-said

τί δέ; ποιεῖν ἄνδρα τὸν σοφώτατον λέγοντα ὥς δοκεῖ

what and to-represent a-man the wisest saying that it-seems

αὐτῷ κάλλιστον εἶναι πάντων, ὅταν —

to-him finest to-be of-all whenever

παρὰ πλείαι ὥσι τράπεζαι

beside full are tables

σίτου καὶ κρεῖων, μέθῃ δ' ἐκ κρητῆρος ἀφύσσω

of-bread and meats wine and from the-mixing-bowl drawing

οἰνοχόος φορέῃσι καὶ ἐγχείῃ δεπάεσσι,

the-wine-pourer carries and pours into-cups

δοκεῖ σοι ἐπιτήδειον εἶναι πρὸς ἐγκράτειαν ἑαυτοῦ

does-it-seem to-you fit to-be for self-control of-himself

ἀκούειν νέω; ἢ τὸ —

to-hear for-a-young-(man) or this

λιμῷ δ' οὔκτιστον θανέειν καὶ πότμον ἐπισπεῖν;

by-hunger and most-pitiful to-die and fate to-meet

c ἦ Δία, καθευδόντων τῶν ἄλλων θεῶν τε καὶ ἀνθρώπων
or Zeus sleeping the other gods both and men
ὥς, μόνος ἐγρηγορὼς ἃ ἐβουλεύσατο, τούτων πάντων
as alone awake what he-planned these all
ῥαδίως ἐπιλανθανόμενον διὰ τὴν τῶν ἀφροδισίων
easily forgetting because-of the of-the sex
ἐπιθυμίαν, καὶ οὕτως ἐκπλαγέντα ἰδόντα τὴν Ἥραν,
desire and so struck seeing — Hera
ὥστε μὴδ' εἰς τὸ δωμάτιον ἐθέλειν ἐλθεῖν, ἀλλ' αὐτοῦ
that not-even into the chamber to-be-willing to-go but there
βουλόμενον χαμαὶ συγγίγνεσθαι, λέγοντα ὥς οὕτως ὑπὸ
wishing on-the-ground to-lie-with-(her) saying that so by
ἐπιθυμίας ἔχεται, ὥς οὐδ' ὅτε τὸ πρῶτον ἐφοίτων πρὸς
desire he-is-held as not-even when the first they-went to
ἀλλήλους φίλους λήθοντε τοκῆας· οὐδὲ Ἄρεώς τε καὶ
one-another dear unnoticed-by parents nor of-Ares both and
Ἄφροδίτης ὑπὸ Ἡφαίστου δεσμὸν δι' ἕτερα τοιαῦτα.
of-Aphrodite by Hephaestus binding because-of other such-things
οὐ μὰ τὸν Δία, ἦ δ' ὅς, οὐ μοι φαίνεται ἐπιτήδειον.
not by — Zeus said and he not to-me it-appears fit

IV • HEROES WHO TAKE GIFTS

Odysseus striking his breast and bidding his heart endure may be heard. But the guardians must not be lovers of gifts or money, so Phoenix's advice to help the Achaeans only for gifts, and Achilles accepting Agamemnon's gifts and Hector's ransom, cannot be praised; nor his insolence to Apollo, to the river, and to Hector's corpse. Tales of children of gods doing terrible deeds must be stopped, lest they breed in the young an easy tolerance of wickedness.

ἀλλ' εἴ ποῦ τινες, ἦν δ' ἐγώ, καρτερίαι πρὸς ἅπαντα d
but if anywhere any said and I endurances against all-things
 καὶ λέγονται καὶ πράττονται ὑπὸ ἐλλογίμων ἀνδρῶν,
both are-spoken and done by notable men
 θεατέον τε καὶ ἀκουστέον, οἷον καὶ τὸ —
must-be-watched both and must-be-heard for-example also this

στήθος δὲ πλήξας κραδίην ἠνίπαπε μύθῳ.
breast and striking heart rebuked with-a-word
 τέτλαθι δῆ, κραδίη· καὶ κύντερον ἄλλο ποτ' ἔτλης.
endure indeed heart even more-dog-like other-(thing) once you-endured

παντάπασι μὲν οὖν, ἔφη.
altogether indeed then he-said
 οὐ μὲν δὴ δωροδόκους γε ἑάτεον εἶναι τοὺς ἀνδρας
not indeed truly bribe-takers at-least we-must-allow to-be the men
 οὐδὲ φιλοχρημάτων.
nor money-lovers
 οὐδαμῶς. e

in-no-way
 οὐδ' ἄστέον αὐτοῖς ὅτι —
nor must-be-sung to-them that

δῶρα θεοὺς πείθει, δῶρ' αἰδοίους βασιλῆας.
gifts gods persuade gifts revered kings

οὐδὲ τὸν τοῦ Ἀχιλλέως παιδαγωγὸν Φοῖνικα ἐπαινετέον
nor the — of-Achilles tutor Phoenix must-be-praised
 ὥς μετρίως ἔλεγε συμβουλευὼν αὐτῷ δῶρα μὲν λαβόντι
that reasonably he-spoke advising him gifts indeed having-taken

ἐπαμύνουν τοῖς Ἀχαιοῖς, ἄνευ δὲ δώρων μὴ ἀπαλλάττεσθαι
to-help the Achaeans without but gifts not to-give-up

τῆς μῆνιος.

the wrath

391 οὐδ' αὐτὸν τὸν Ἀχιλλέα ἀξιόσομεν οὐδ' ὁμολογήσομεν
nor himself — Achilles we-shall-think-fit nor we-shall-agree

οὕτω φιλοχρήματον εἶναι, ὥστε παρὰ τοῦ Ἀγαμέμνονος
so money-loving to-be as from — Agamemnon

δῶρα λαβεῖν, καὶ τιμὴν αὖ λαβόντα νεκροῦ ἀπολύειν,
gifts to-take and a-price again having-taken a-corpse to-release

ἄλλως δὲ μὴ ἑλέειν.

otherwise but not to-be-willing

οὐκ οὐν δίκαιόν γε, ἔφη, ἐπαινεῖν τὰ τοιαῦτα.

not-then just at-least he-said to-praise — such-things

ὁκνῶ δέ γε, ἦν δ' ἐγώ, δι' Ὅμηρον λέγειν ὅτι
I-hesitate and at-least said and I because-of Homer to-say that

οὐδ' ὅσιον ταῦτά γε κατὰ Ἀχιλλέως φάναι καὶ ἄλλων
not-even holy these-things at-least against Achilles to-say and others

λεγόντων πείθεσθαι, καὶ αὖ ὥς πρὸς τὸν Ἀπόλλω εἶπεν —
saying-(them) to-believe and again how to — Apollo he-said

ἔβλαψάς μ' ἐκάεργε, θεῶν ὀλοώτατε πάντων·

you-thwarted me far-worker of-gods most-destructive of-all

ἦ σ' ἂν τισαίμην, εἴ μοι δύναμις γε παρείη·

truly you — I-would-punish if to-me power at-least were-present

b καὶ ὥς πρὸς τὸν ποταμόν, θεὸν ὄντα, ἀπειθῶς εἶχεν

and how toward the river a-god being disobediently he-was-disposed

καὶ μάχεσθαι ἔτοιμος ἦν, καὶ αὖ τὰς τοῦ ἑτέρου ποταμοῦ
and to-fight ready was and again the of-the other river

Σπερχειοῦ ἱερὰς τρίχας Πατρόκλω ἥρωϊ, ἔφη, κόμην
Spercheius sacred hair to-Patroclus hero he-said lock

ὁπάσαιμι φέρεσθαι, νεκρῶ ὄντι, καὶ ὡς ἔδρασεν τοῦτο, οὐ
I-would-give to-carry dead being and that he-did this not
 πειστέον· τὰς τε αὖ Ἑκτορος ἔλξεις περὶ τὸ σῆμα τὸ
must-be-believed the both again of-Hector draggings around the tomb the-(one)
 Πατρόκλου καὶ τὰς τῶν ζωγρηθέντων σφαγὰς εἰς τὴν
of-Patroclus and the of-the captives slaughters on the
 πυράν, σύμπαντα ταῦτα οὐ φήσομεν ἀληθῆ εἰρήσθαι, οὐδ'
pyre all these-things not we-shall-say true to-have-been-told nor
 ἑάσομεν πείθεσθαι τοὺς ἡμετέρους ὡς Ἀχιλλεύς, θεᾶς
we-shall-allow to-believe — our-(people) that Achilles of-a-goddess
 ὦν παῖς καὶ Πηλέως, σωφρονεστάτου τε καὶ τρίτου
being son and of-Peleus most-temperate both and third
 ἀπὸ Διός, καὶ ὑπὸ τῷ σοφωτάτῳ Χείρωνι τεθραμμένος,
from Zeus and by the wisest Chiron reared
 τοσαύτης ἦν ταραχῆς πλέως, ὥστ' ἔχειν ἐν αὐτῷ νοσήματε
so-much was confusion full-of as to-have in himself diseases
 δύο ἐναντίῳ ἀλλήλοι, ἀνελευθερίαν μετὰ φιλοχρηματίας
two opposite to-each-other meanness with money-love
 καὶ αὖ ὑπερηφανίαν θεῶν τε καὶ ἀνθρώπων.
and again arrogance toward-gods both and men
 ὀρθῶς, ἔφη, λέγεις.
rightly he-said you-speak
 μὴ τοῖνυν, ἦν δ' ἐγώ, μηδὲ τάδε πειθώμεθα μηδ' ἐώμεν d
not then said and I also these-things let-us-believe nor let-us-allow
 λέγειν, ὡς Θησεὺς Ποσειδῶνος υἱὸς Πειρίθους τε Διὸς
to-say that Theseus of-Poseidon son Pirithous and of-Zeus
 ὥρμησαν οὕτως ἐπὶ δεινὰς ἀρπαγὰς, μηδέ τιν' ἄλλον θεοῦ
set-out so upon terrible abductions nor any other of-a-god
 παῖδά τε καὶ ἥρω τολμῆσαι ἂν δεινὰ καὶ ἀσεβῆ ἐργάσασθαι,
son both and hero to-have-dared would terrible and impious to-do
 οἷα νῦν καταψεύδονται αὐτῶν· ἀλλὰ προσαναγκάζομεν
such-as now they-falsely-tell of-them but let-us-compel

τοὺς ποιητὰς ἢ μὴ τούτων αὐτὰ ἔργα φάναι ἢ τούτους
the poets either not of-these them the-deeds to-say or these
 μὴ εἶναι θεῶν παῖδας, ἀμφοτέρω δὲ μὴ λέγειν, μηδὲ ἡμῖν
not to-be of-gods sons both but not to-say nor for-us
 ἐπιχειρεῖν πείθειν τοὺς νέους ὥς οἱ θεοὶ κακὰ γεννώσιν,
to-attempt to-persuade the young that the gods evils beget
 καὶ ἥρωες ἀνθρώπων οὐδὲν βελτίους· ὅπερ γὰρ ἐν
and heroes than-men in-no-way better what-very for in
 τοῖς πρόσθεν ἐλέγομεν, οὐθ' ὅσα ταῦτα οὔτε ἀληθῆ·
the earlier-(discussion) we-were-saying neither holy these-things nor true
 ἐπεδείξαμεν γὰρ πού ὅτι ἐκ θεῶν κακὰ γίνεσθαι ἀδύνατον.
we-showed for surely that from gods evils to-come (is)-impossible
 πῶς γὰρ οὐ;
how for not
 καὶ μὴν τοῖς γε ἀκούουσιν βλαβερά· πᾶς γὰρ
and indeed to-those at-least bearing (they-are)-harmful everyone for
 ἑαυτῷ συγγνώμην ἔξει κακῷ ὄντι, πεισθεὶς ὥς ἄρα
himself forgiveness will-grant bad being persuaded that then
 τοιαῦτα πράττουσιν τε καὶ ἔπραττον καὶ —
such-things do both and did also

οἱ θεῶν ἀγχίσποροι,
those of-gods close-kin
 οἱ Ζηνὸς ἐγγύς, ὧν κατ' Ἰδαῖον πάγον
those of-Zeus near whose on Idaean peak
 Διὸς πατρῷου βωμός ἐστ' ἐν αἰθέρι,
of-Zeus ancestral altar is in the-upper-air

καὶ —

and

οὐ πώ σφιν ἐξίτηλον αἷμα δαιμόνων.

not yet in-them faded blood of-divinities

ὧν ἕνεκα παυστέον τοὺς τοιούτους μύθους, μὴ ἡμῖν 392

which for-the-sake must-be-stopped — such tales lest our

πολλὴν εὐχέρειαν ἐντίκτωσι τοῖς νέοις πονηρίας.

much laxity they-breed in-the young to-wickedness

κομιδῇ μὲν οὖν, ἔφη.

absolutely indeed then be-said

V • NARRATION AND IMITATION

Tales about men must wait until they know what justice is, since the poets say that the unjust are often happy. Next comes diction. All tales narrate what was, is, or will be, by simple narration, by imitation, or by both. At the opening of the Iliad Homer speaks as himself up to Chryses' plea, and then speaks as if he were Chryses; where the poet makes his voice like another's, he narrates through imitation.

τί οὖν, ἦν δ' ἐγώ, ἡμῖν ἔτι λοιπὸν εἶδος λόγων πέρι

what then said and I for-us still remaining kind of-stories about

ὀρίζομένοις οἷους τε λεκτέον καὶ μή; περὶ γὰρ θεῶν

defining what-sort both must-be-told and not about for gods

ὥς δεῖ λέγεσθαι εἴρηται, καὶ περὶ δαιμόνων τε καὶ

how one-must to-be-spoken-of it-has-been-said and about divinities both and

ἡρώων καὶ τῶν ἐν ᾿Αιδου.

heroes and the-(things) in Hades'-(house)

πάννυ μὲν οὖν.

certainly indeed then

οὐκοῦν καὶ περὶ ἀνθρώπων τὸ λοιπὸν εἶη ἄν;

therefore also about men the remaining-(part) would-be —

δήλα δῆ.

clear indeed

ἀδύνατον δῆ, ὦ φίλε, ἡμῖν τοῦτό γε ἐν τῷ παρόντι

impossible indeed O friend for-us this at-least at the present

τάξαι.

to-settle

πῶς;

how

b ὅτι οἶμαι ἡμᾶς ἐρεῖν ὡς ἄρα καὶ ποιηταὶ καὶ λογοποιοὶ

because I-think (that)-we will-say that then both poets and prose-writers

κακῶς λέγουσιν περὶ ἀνθρώπων τὰ μέγιστα, ὅτι εἰσὶν

badly speak about men in-the greatest-(matters) that there-are

ἄδικοι μὲν εὐδαίμονες πολλοί, δίκαιοι δὲ ἄθλιοι, καὶ

unjust indeed happy many just and wretched and

ὡς λυσιτελεῖ τὸ ἀδικεῖν, ἐὰν λανθάνῃ, ἢ δὲ δικαιοσύνη

that profits the doing-wrong if it-escapes-notice the and justice

ἄλλότριον μὲν ἀγαθόν, οἰκεία δὲ ζημία· καὶ τὰ μὲν

another's indeed good one's-own but loss and — indeed

τοιαῦτα ἀπερεῖν λέγειν, τὰ δ' ἐναντία τούτων προστάξιν

such-things to-forbid to-say the and opposite of-these to-enjoin

ἄδειν τε καὶ μυθολογεῖν. ἢ οὐκ οἶει;

to-sing both and to-tell-in-tales or not do-you-think

εὖ μὲν οὖν, ἔφη, οἶδα.

well indeed then he-said I-know

οὐκοῦν ἐὰν ὁμολογῇς ὀρθῶς με λέγειν, φήσω σε

therefore if you-agree rightly (that)-I speak I-shall-say (that)-you

ὁμολογηκέναι ἃ πάλαι ζητοῦμεν;

have-agreed what long-since we-are-seeking

ὀρθῶς, ἔφη, ὑπέλαβες.

rightly he-said you-took-(it)

οὐκοῦν περί γε ἀνθρώπων ὅτι τοιούτους δεῖ λόγους c
therefore about at-least men that such must stories
 λέγεσθαι, τότε διομολογησόμεθα, ὅταν εὔρωμεν οἶόν
to-be-told then we-shall-agree whenever we-find what-sort
 ἔστιν δικαιοσύνη καὶ ὡς φύσει λυσιτελοῦν τῷ ἔχοντι,
is justice and how by-nature profitable to-the-(one) having-(it)
 ἔάντε δοκῇ ἔάντε μὴ τοιοῦτος εἶναι;
whether he-seems or not such to-be
 ἀληθέστατα, ἔφη.
most-truly he-said
 τὰ μὲν δὴ λόγων πέρι ἐχέτω τέλος· τὸ δὲ λέξεως,
the-(matter) indeed truly of-stories about let-have end the and of-diction
 ὡς ἐγὼ οἶμαι, μετὰ τοῦτο σκεπτέον, καὶ ἡμῖν ἅ τε
as I think after this must-be-considered and by-us what both
 λεκτέον καὶ ὡς λεκτέον παντελῶς ἐσκέψεται.
must-be-said and how it-must-be-said completely will-have-been-considered
 καὶ ὁ Ἀδεύμαντος, τοῦτο, ἡ δ' ὅς, οὐ μανθάνω ὅτι
and — Adeimantus this said and he not I-understand what
 λέγεις.
you-mean
 ἀλλὰ μέντοι, ἦν δ' ἐγώ, δεῖ γε· ἴσως οὖν τῇδε d
but indeed said and I you-must at-least perhaps then this-way
 μᾶλλον εἶσθι. ἄρ' οὐ πάντα ὅσα ὑπὸ μυθολόγων ἢ
better you-will-know then not all that by tale-tellers or
 ποιητῶν λέγεται διήγησις οὔσα τυγχάνει ἢ γεγονότων
poets is-said narration being happens either of-past
 ἢ ὄντων ἢ μελλόντων;
or present or future
 τί γάρ, ἔφη, ἄλλο;
what for he-said else

ἄρ' οὖν οὐχὶ ἤτοι ἀπλῇ διηγῆσαι ἢ διὰ μιμήσεως
so then not either by-simple narration or through imitation

γυγνομένη ἢ δι' ἀμφοτέρων περαίνουσιν;

produced or through both they-proceed

καὶ τοῦτο, ἦ δ' ὅς, ἔτι δέομαι σαφέστερον μαθεῖν.

also this said and he still I-need more-clearly to-learn

e γελοῖος, ἦν δ' ἐγώ, ἔοικα διδάσκαλος εἶναι καὶ ἀσαφής·

a-ridiculous said and I I-seem teacher to-be and obscure

ὥσπερ οὖν οἱ ἀδύνατοι λέγειν, οὐ κατὰ ὅλον ἀλλ'

just-as then the-(ones) unable to-speak not on the-whole but

ἀπολαβὼν μέρος τι πειράσομαί σοι ἐν τούτῳ δηλῶσαι

taking-apart part some I-will-try to-you in this to-show

ὃ βούλομαι.

what I-mean

393 καί μοι εἰπέ· ἐπίστασαι τῆς Ἰλιάδος τὰ πρῶτα, ἐν οἷς ὁ

and me tell do-you-know of-the Iliad the first-(lines) in which the

ποιητῆς φησι τὸν μὲν Χρῦσιν δεῖσθαι τοῦ Ἀγαμέμνονος

poet says — indeed Chryses to-beg — Agamemnon

ἀπολῦσαι τὴν θυγατέρα, τὸν δὲ χαλεπαίνειν, τὸν

to-release the daughter the-(other) and to-be-angry the-(one)

δέ, ἐπειδὴ οὐκ ἐτύγχανεν, κατεύχεσθαι τῶν Ἀχαιῶν πρὸς

and since not he-obtained-(it) to-pray-against the Achaeans to

τὸν θεόν;

the god

ἔγωγε.

I-at-least

οἶσθ' οὖν ὅτι μέχρι μὲν τούτων τῶν ἐπῶν —
you-know then that up-to indeed these — verses

καὶ ἐλίσσετο πάντας Ἀχαιοὺς,
and he-entreated all Achaeans
 Ἄτρεΐδα δὲ μάλιστα δύο, κοσμήτορε λαῶν
the-Atreidae and most two marshals of-hosts

λέγει τε αὐτὸς ὁ ποιητῆς καὶ οὐδὲ ἐπιχειρεῖ ἡμῶν τὴν b
speaks both himself the poet and not-even attempts our —
 διάνοιαν ἄλλοσε τρέπειν ὡς ἄλλος τις ὁ λέγων
thought elsewhere to-turn as-if another someone the-(one) speaking
 ἢ αὐτός· τὰ δὲ μετὰ ταῦτα ὥσπερ αὐτὸς ὢν ὁ
than himself the and after these-things as-if himself being —
 Χρύσης λέγει καὶ πειράται ἡμᾶς ὅτι μάλιστα ποιῆσαι
Chryses he-speaks and tries us as much-as-possible to-make
 μὴ Ὅμηρον δοκεῖν εἶναι τὸν λέγοντα ἀλλὰ τὸν ἱερέα,
not Homer to-believe to-be the-(one) speaking but the priest
 πρεσβύτεν ὄντα. καὶ τὴν ἄλλην δὴ πᾶσαν σχεδόν τι
an-old-man being and the other indeed all nearly somewhat
 οὕτω πεποιῖται διήγησιν περὶ τε τῶν ἐν Ἰλίῳ καὶ περὶ
so he-has-composed narration about both the in Ilium and about
 τῶν ἐν Ἰθάκῃ καὶ ὅλη Ὀδυσσεΐα παθημάτων.
the in Ithaca and the-whole Odyssey experiences
 πάνυ μὲν οὖν, ἔφη.
certainly indeed then he-said
 οὐκοῦν διήγησις μὲν ἔστιν καὶ ὅταν τὰς ῥήσεις ἐκάστοτε
therefore narration indeed it-is both whenever the speeches each-time
 λέγῃ καὶ ὅταν τὰ μεταξὺ τῶν ῥήσεων;
he-recites and whenever the-(parts) between the speeches
 πῶς γὰρ οὔ;
how for not

c ἀλλ' ὅταν γέ τινα λέγῃ ῥῆσιν ὥς τις ἄλλος ὢν,
but whenever at-least some he-recites speech as someone else being
 ἄρ' οὐ τότε ὁμοιοῦν αὐτὸν φήσομεν ὅτι μάλιστα
then not at-that-time to-liken (that)-he shall-we-say as much-as-possible
 τὴν αὐτοῦ λέξιν ἐκάστω ὃν ἂν προείπῃ ὥς ἐροῦντα;
— his-own diction to-each whom — he-announces as about-to-speak
 φήσομεν· τί γάρ;
we-shall-say what for
 οὐκοῦν τό γε ὁμοιοῦν ἑαυτὸν ἄλλῳ ἢ κατὰ φωνὴν ἢ
therefore the at-least likening oneself to-another either in voice or
 κατὰ σχῆμα μιμῆσθαί ἐστιν ἐκείνον ᾧ ἂν τις ὁμοιοῖ;
in bearing to-imitate is that-(one) whom — one likens-(oneself-to)
 τί μὴν;
what indeed
 ἐν δὴ τῷ τοιούτῳ, ὥς ἔοικεν, οὗτός τε καὶ οἱ ἄλλοι
in indeed — such-(a-case) as it-seems he both and the other
 ποιηταὶ διὰ μιμήσεως τὴν διήγησιν ποιοῦνται.
poets through imitation the narration make
 πάνυ μὲν οὖν.
certainly indeed then

VI • HOMER WITHOUT IMITATION

If the poet never hid himself, his poem would be narration without imitation, and Socrates retells the scene with Chryses without meter to show it. Removing the poet's words between speeches gives tragedy and comedy; narration by the poet alone is found chiefly in dithyrambs; epic mixes both. Whether to admit tragedy and comedy they do not yet know, but they will go wherever the argument carries them, like a wind.

εἰ δέ γε μηδαμοῦ ἑαυτὸν ἀποκρύπτουτο ὁ ποιητής, πᾶσα d
 if and at-least nowhere himself should-bide the poet all
 ἂν αὐτῷ ἄνευ μιμήσεως ἢ ποιήσῃς τε καὶ διήγησις γεγонуῖα
 — for-him without imitation the poetry both and narration come-about
 εἴη. ἵνα δὲ μὴ εἴπῃς ὅτι οὐκ αὖθις μανθάνεις, ὅπως ἂν
 would-be so-that and not you-say that not again you-understand how —
 τοῦτο γένοιτο ἐγὼ φράσω. εἰ γὰρ Ὅμηρος εἰπὼν ὅτι
 this would-come-about I will-explain if for Homer having-said that
 ἦλθεν ὁ Χρύσης τῆς τε θυγατρὸς λύτρα φέρων καὶ ἰκέτης
 came — Chryses of-the both daughter ransom bringing and a-suppliant
 τῶν Ἀχαιῶν, μάλιστα δὲ τῶν βασιλέων, μετὰ τοῦτο μὴ ὥς
 of-the Achaeans especially and of-the kings after this not as
 Χρύσης γενόμενος ἔλεγεν ἀλλ' ἔτι ὥς Ὅμηρος, οἶσθ' ὅτι οὐκ
 Chryses having-become spoke but still as Homer you-know that not
 ἂν μίμησις ἦν ἀλλὰ ἀπλή διήγησις. εἶχε δ' ἂν ὥδε
 — imitation it-would-be but simple narration it-would-go and — thus
 πως — φράσω δὲ ἄνευ μέτρου· οὐ γάρ εἰμι ποιητικός —
 somehow I-shall-tell-(it) and without meter not for I-am poetic
 ἐλθὼν ὁ ἱερεὺς ἠὔχετο ἐκείνοις μὲν τοὺς θεοὺς δοῦναι
 coming the priest prayed for-them indeed the gods to-grant
 ἐλόντας τὴν Τροίαν αὐτοὺς σωθῆναι, τὴν δὲ θυγατέρα
 having-taken — Troy themselves to-be-saved the and daughter
 οἱ λῦσαι δεξαμένους ἄποινα καὶ τὸν θεὸν αἰδεσθέντας.
 to-him to-release accepting ransom and the god revering
 ταῦτα δὲ εἰπόντος αὐτοῦ οἱ μὲν ἄλλοι ἐσέβοντο καὶ 394
 these-things and having-said he the indeed others showed-respect and
 συνήνουν, ὁ δὲ Ἀγαμέμνων ἡγρίαιεν ἐντελλόμενος νῦν τε
 consented — but Agamemnon was-savage ordering now both
 ἀπιέναι καὶ αὖθις μὴ ἔλθειν, μὴ αὐτῷ τό τε σκῆπτρον καὶ
 to-go-away and again not to-come lest him the both staff and
 τὰ τοῦ θεοῦ στέμματα οὐκ ἐπαρκέσοι· πρὶν δὲ λυθῆναι
 the of-the god fillets not should-protect before and to-be-released

αὐτοῦ τὴν θυγατέρα, ἐν Ἄργει ἔφη γηράσειν μετὰ οὐ·
his — daughter in Argos he-said she-would-grow-old with him
 ἀπιέναι δ' ἐκέλευεν καὶ μὴ ἐρεθίζειν, ἵνα σῶς οἴκαδε
to-go-away and he-bid-(him) and not to-provoke-(him) so-that safe home
 ἔλθοι. ὁ δὲ πρεσβύτης ἀκούσας ἔδεισέν τε καὶ ἀπήει
he-might-come the and old-man hearing was-afraid both and went-away
 σιγῇ, ἀποχωρήσας δὲ ἐκ τοῦ στρατοπέδου πολλὰ τῷ
in-silence withdrawing and from the camp much —
 Ἀπόλλωνι ἤρχετο, τὰς τε ἑπωνυμίας τοῦ θεοῦ ἀνακαλῶν
to-Apollo prayed the both names of-the god invoking
 καὶ ὑπομνησκῶν καὶ ἀπαιτῶν, εἴ τι πρόποτε ἢ
and reminding and demanding if anything ever either
 ἐν ναῶν οἰκοδομήσεσιν ἢ ἐν ἱερῶν θυσίαις κεχαρισμένον
in of-temples buildings or in of-victims sacrifices pleasing
 δωρήσαιτο· ὧν δὴ χάριν κατηύχετο τεῖσαι τοὺς
he-had-given of-which indeed in-return he-prayed to-pay-for the
 Ἀχαιοὺς τὰ ἃ δάκρυα τοῖς ἐκείνου βέλεσιν. οὕτως, ἦν δ'
Achaean — his tears by-the his arrows so said and
 ἐγώ, ὦ ἑταῖρε, ἄνευ μιμήσεως ἀπλὴ διήγησις γίγνεται.
I O comrade without imitation simple narration comes-about
 μανθάνω, ἔφη.
I-understand he-said
 μάνθανε τοίνυν, ἦν δ' ἐγώ, ὅτι ταύτης αὖ ἐναντία
understand then said and I that to-this in-turn the-opposite
 γίγνεται, ὅταν τις τὰ τοῦ ποιητοῦ τὰ μεταξὺ
comes-about whenever one the-(parts) of-the poet the-(ones) between
 τῶν ῥήσεων ἐξαιρῶν τὰ ἀμοιβαία καταλείπη.
the speeches removing the exchanges leaves
 καὶ τοῦτο, ἔφη, μανθάνω, ὅτι ἔστιν τὸ περὶ τὰς τραγωδίας
also this he-said I-understand that it-is — about the tragedies
 τοιοῦτον.
such

ὀρθότατα, ἔφην, ὑπέλαβες, καὶ οἶμαί σοι ἤδη δηλοῦν c
most-rightly I-said you-took-(it) and I-think to-you now to-make-clear
ὁ ἔμπροσθεν οὐχ οἷός τ' ἦ, ὅτι τῆς ποιήσεώς τε καὶ
what before not able — I-was that of-the poetry both and
μυθολογίας ἣ μὲν διὰ μιμήσεως ὅλη ἐστίν, ὥσπερ σὺ
tale-telling the-(one) indeed through imitation entirely is as you
λέγεις, τραγωδία τε καὶ κωμωδία, ἣ δὲ δι' ἀπαγγελίας
say tragedy both and comedy the-(one) and through report
αὐτοῦ τοῦ ποιητοῦ — εὔροις δ' ἂν αὐτὴν μάλιστα που
himself of-the poet you-would-find and — it especially surely
ἐν διθυράμβοις — ἣ δ' αὖ δι' ἀμφοτέρων ἔν τε τῇ
in dithyrambs the-(one) and again through both in both the
τῶν ἐπῶν ποιήσει, πολλαχοῦ δὲ καὶ ἄλλοθι, εἴ μοι μανθάνεις.
of-the epic poetry in-many-places and also elsewhere if me you-understand
ἀλλὰ συνίημι, ἔφη, ὁ τότε ἐβούλου λέγειν.
but I-understand he-said what then you-meant to-say
καὶ τὸ πρὸ τούτου δὴ ἀναμνήσθητι, ὅτι ἔφαμεν ἃ μὲν
and the before this indeed recall that we-said what indeed
λεκτέον ἤδη εἰρησθαι, ὥς δὲ λεκτέον ἔτι σκεπτέον
must-be-said already to-have-been-said how but it-must-be-said still to-be-considered
εἶναι.

to-be

ἀλλὰ μέμνημαι.

but I-remember

τοῦτο τοίνυν αὐτὸ ἦν ὃ ἔλεγον, ὅτι χρεῖη d
this then very-thing was what I-meant that it-would-be-necessary
διομολογήσασθαι πότερον ἐάσομεν τοὺς ποιητὰς μιμουμένους
to-agree whether we-shall-allow the poets imitating
ἡμῶν τὰς διηγήσεις ποιεῖσθαι ἢ τὰ μὲν μιμουμένους, τὰ
for-us the narrations to-make or some indeed imitating others
δὲ μή, καὶ ὅποια ἑκάτερα, ἢ οὐδὲ μιμεῖσθαι.
and not and of-what-sort each or not-even to-imitate

μαντεύομαι, ἔφη, σκοπεῖσθαί σε εἴτε παραδεξόμεθα
I-divine he-said to-be-considering (that)-you whether we-shall-admit
 τραγωδίαν τε καὶ κωμωδίαν εἰς τὴν πόλιν, εἴτε καὶ οὐ.
tragedy both and comedy into the city or also not
 ἴσως, ἦν δ' ἐγώ, ἴσως δὲ καὶ πλείω ἔτι τούτων· οὐ
perhaps said and I perhaps and even more still than-these not
 γὰρ δὴ ἐγωγέ πω οἶδα, ἀλλ' ὅπη ἂν ὁ λόγος ὥσπερ
for indeed I-at-least yet know but wherever — the argument like
 πνεῦμα φέρη, τάτῃ ἰτέον.
a-wind carries there we-must-go
 καὶ καλῶς γ', ἔφη, λέγεις.
and well at-least he-said you-speak

VII • SHOULD THE GUARDIANS IMITATE?

Should the guardians be imitators? Each man does one thing well, and no one can imitate many things well, not even tragedy and comedy together. The guardians are craftsmen of the city's freedom, so if they imitate at all they must imitate only the courageous, temperate, holy, and free, since imitation becomes habit and nature. They must not imitate women in labor, slaves, cowards, drunkards, madmen, or roaring rivers, so the good man has one kind of diction and his opposite another.

ε τόδε τοῖνυν, ὦ Ἀδείμαντε, ἄθρει, πότερον μιμητικούς
this then O Adeimantus observe whether imitative
 ἡμῖν δεῖ εἶναι τοὺς φύλακας ἢ οὐ· ἢ καὶ τοῦτο τοῖς
for-us must to-be the guardians or not or also this the-(things)
 ἔμπροσθεν ἔπεται, ὅτι εἰς ἕκαστος ἐν μὲν ἂν ἐπιτήδευμα
earlier follows that one each one indeed — pursuit
 καλῶς ἐπιτηδεύοι, πολλὰ δ' οὐ, ἀλλ' εἰ τοῦτο ἐπιχειροῖ,
well would-pursue many but not but if this he-should-attempt

πολλῶν ἐφαπτόμενος πάντων ἀποτυγχάνοι ἄν, ὥστ' εἶναι
many-(things) taking-up in-all he-would-fail — so-as to-be
 που ἐλλόγιμος;

anywhere notable

τί δ' οὐ μέλλει;

why and not should-it

οὐκοῦν καὶ περὶ μιμήσεως ὁ αὐτὸς λόγος, ὅτι πολλὰ
therefore also about imitation the same argument that many-things
 ὁ αὐτὸς μιμεῖσθαι εὖ ὥσπερ ἐν οὐ δυνατός;

the same-(man) to-imitate well as one not (is)-able

οὐ γὰρ οὖν.

not for indeed

σχολῇ ἄρα ἐπιτηδεύσει γέ τι ἅμα τῶν ἀξίων 395

hardly then he-will-pursue at-least any at-the-same-time of-the worthy

λόγου ἐπιτηδευμάτων καὶ πολλὰ μιμήσεται καὶ ἔσται
of-account pursuits and many-things will-imitate and will-be

μιμητικός, ἐπεὶ που οὐδὲ τὰ δοκοῦντα ἐγγὺς ἀλλήλων
imitative since surely not-even the seeming near one-another

εἶναι δύο μιμήματα δύνανται οἱ αὐτοὶ ἅμα εὖ μιμεῖσθαι,
to-be two imitations can the same-(men) at-once well to-imitate

οἶον κωμωδίαν καὶ τραγωδίαν ποιοῦντες. ἢ οὐ μιμήματε
for-example comedy and tragedy writing or not two-imitations

ἄρτι τούτῳ ἐκάλεῖς;

just-now these-two did-you-call

ἔγωγε· καὶ ἀληθῇ γε λέγεις, ὅτι οὐ δύνανται οἱ αὐτοί.

I-at-least and true-things at-least you-say that not can the same

οὐδὲ μὴν ῥαψωδοί γε καὶ ὑποκριταὶ ἅμα.

nor indeed rhapsodes at-least and actors at-once

ἀληθῇ.

true-things

b ἀλλ' οὐδέ τοι ὑποκριταὶ κωμωδοῖς τε καὶ τραγωδοῖς
but not-even you-know actors for-comic-poets both and for-tragic-poets
οἱ αὐτοῖ· πάντα δὲ ταῦτα μμήματα. ἢ οὐ;
the same all and these imitations or not
μμήματα.

imitations

καὶ ἔτι γε τούτων, ὦ Ἀδείμαντε, φαίνεται μοι εἰς
and still at-least than-these O Adeimantus appears to-me into
σμικρότερα κατακεκερματίσθαι ἢ τοῦ ἀνθρώπου φύσις, ὥστε
smaller-(pieces) to-have-been-broken-up the of-the human nature so-as
ἀδύνατος εἶναι πολλὰ καλῶς μιμεῖσθαι ἢ αὐτὰ ἐκεῖνα
unable to-be many-things well to-imitate or very those-(things)
πράττειν ὧν δὴ καὶ τὰ μμήματά ἐστιν ἀφομοιώματα.
to-do of-which indeed also the imitations are likenesses
ἀληθέστατα, ἦ δ' ὅς.

most-truly said and he

c εἰ ἄρα τὸν πρῶτον λόγον διασώσομεν, τοὺς φύλακας
if then the first principle we-shall-preserve (that)-the guardians
ἡμῖν τῶν ἄλλων πασῶν δημιουργιῶν ἀφεμένους δεῖν
our from-the other all crafts released to-be-necessary
εἶναι δημιουργοὺς ἐλευθερίας τῆς πόλεως πάνυ ἀκριβεῖς
to-be craftsmen of-freedom of-the city very exact
καὶ μηδὲν ἄλλο ἐπιτηδεύειν ὅτι μὴ εἰς τοῦτο φέρει, οὐδὲν
and nothing else to-pursue what not to this tends nothing
δὴ δέοι ἂν αὐτοὺς ἄλλο πράττειν οὐδὲ μιμεῖσθαι·
indeed it-would-be-needful — (for)-them else to-do nor to-imitate
ἐὰν δὲ μιμῶνται, μιμεῖσθαι τὰ τούτοις προσήκοντα
if but they-imitate to-imitate the-(things) for-these fitting
εὐθὺς ἐκ παιδων, ἀνδρείους, σώφρονας, ὁσίους, ἐλευθέρους,
right from childhood courageous temperate holy free
καὶ τὰ τοιαῦτα πάντα, τὰ δὲ ἀνελεύθερα μήτε ποιεῖν μήτε
and — such-things all the but unfree-(things) neither to-do nor

δεινούς εἶναι μιμήσασθαι, μηδὲ ἄλλο μηδὲν τῶν αἰσχυρῶν,
clever to-be at-imitating nor other anything of-the shameful
 ἵνα μὴ ἐκ τῆς μιμήσεως τοῦ εἶναι ἀπολαύσωσιν. ἢ
so-that not from the imitation of-the being they-reap or
 οὐκ ἦσθησαι ὅτι αἱ μιμήσεις, ἐὰν ἐκ νέων πόρρω
not have-you-perceived that the imitations if from youth far
 διατελέσωσιν, εἰς ἔθη τε καὶ φύσιν καθίστανται καὶ κατὰ
they-continue into habits both and nature they-are-established both in
 σῶμα καὶ φωνὰς καὶ κατὰ τὴν διάνοιαν;
body and voices and in the thought
 καὶ μάλα, ἦ δ' ὅς.

and very said and be
 οὐ δὴ ἐπιτρέψομεν, ἦν δ' ἐγώ, ὧν φαμὲν c
not indeed we-shall-permit said and I those-for-whom we-claim
 κήδεσθαι καὶ δεῖν αὐτοὺς ἄνδρας ἀγαθοὺς γενέσθαι,
to-care and to-be-necessary (that)-they men good to-become
 γυναικα μιμεῖσθαι ἄνδρας ὄντας, ἢ νέαν ἢ πρεσβυτέραν,
a-woman to-imitate men being either young or older
 ἢ ἀνδρὶ λοιδορουμένην ἢ πρὸς θεοὺς ἐρίζουσάν τε
or a-husband railing-at or against gods quarreling both
 καὶ μεγαλαυχουμένην, οἰομένην εὐδαίμονα εἶναι, ἢ ἐν
and boasting thinking-(herself) happy to-be or in
 συμφοραῖς τε καὶ πένθεσιν καὶ θρήνοις ἐχομένην· κάμνουσαν
misfortunes both and griefs and laments held sick
 δὲ ἢ ἐρώσαν ἢ ὠδίνουσαν, πολλοῦ καὶ δεήσομεν.
and or in-love or in-labor by-much even we-shall-fall-short
 παντάπασι μὲν οὖν, ἦ δ' ὅς.

altogether indeed then said and be
 οὐδέ γε δούλας τε καὶ δούλους πράττοντας ὅσα
nor at-least slave-women both and slave-men doing what
 δούλων.
of-slaves

οὐδὲ τοῦτο.

not-even this

396 οὐδέ γε ἄνδρας κακούς, ὡς ἔοικεν, δειλούς τε καὶ τὰ
nor at-least men bad as it-seems cowardly both and the
ἐναντία πράττοντας ὦν νυνδὴ εἵπομεν, κακηγοροῦντάς τε
opposite doing of-what just-now we-said abusing both
καὶ κωμωδοῦντας ἀλλήλους καὶ αἰσχρολογοῦντας, μεθύοντας
and mocking one-another and speaking-fauly drunk
ἢ καὶ νήφοντας, ἢ καὶ ἄλλα ὅσα οἱ τοιοῦτοι καὶ ἐν
or even sober or also other as-many-as — such both in
λόγοις καὶ ἐν ἔργοις ἀμαρτάνουσιν εἰς αὐτούς τε καὶ
words and in deeds offend against themselves both and
εἰς ἄλλους, οἶμαι δὲ οὐδὲ μαινομένοις ἐθιστέον
against others I-think and not-even to-madmen they-must-be-accustomed
ἀφομοιοῦν αὐτοὺς ἐν λόγοις οὐδὲ ἐν ἔργοις· γνωστέον
to-liken themselves in words nor in deeds must-be-recognized
μὲν γὰρ καὶ μαινομένους καὶ πονηροὺς ἄνδρας τε καὶ
indeed for both mad and wicked men both and
γυναῖκας, ποιητέον δὲ οὐδὲν τούτων οὐδὲ μιμητέον.
women must-be-done but nothing of-these nor must-be-imitated
ἀληθέστατα, ἔφη.

most-truly he-said

b τί δέ; ἦν δ' ἐγὼ χαλκεύοντας ἢ τι ἄλλο δημιουργοῦντας,
what and said and I smithing or some other craft-working
ἢ ἐλαύνοντας τριήρεις ἢ κελεύοντας τούτοις, ἢ τι ἄλλο
or rowing triremes or calling-the-time to-them or some other
τῶν περὶ ταῦτα μιμητέον;
of-the-(things) about these must-be-imitated
καὶ πῶς; ἔφη, οἷς γε οὐδὲ προσέχειν τὸν νοῦν
and how he-said to-whom at-least not-even to-turn the mind
τούτων οὐδενὶ ἐξέστα;
of-these to-any it-will-be-allowed

τί δέ; ἵππους χρεμετίζοντας καὶ ταύρους μυκωμένους
what and horses neighing and bulls bellowing
 καὶ ποταμούς ψοφούντας καὶ θάλατταν κτυποῦσαν καὶ
and rivers roaring and sea crashing and
 βροντὰς καὶ πάντα αὖ τὰ τοιαῦτα ἧ μιμήσονται;
thunders and all again — such-things truly will-they-imitate
 ἀλλ' ἀπείρηται αὐτοῖς, ἔφη, μήτε μαίνεσθαι μήτε
but it-has-been-forbidden to-them he-said either to-be-mad or
 μαινομένοις ἀφομοιοῦσθαι.

madmen to-liken-themselves-to
 εἰ ἄρα, ἦν δ' ἐγώ, μανθάνω ἃ σὺ λέγεις, ἔστιν τι c
if then said and I I-understand what you say there-is some
 εἶδος λέξεώς τε καὶ διηγήσεως ἐν ᾧ ἂν διηγοῖτο
kind of-diction both and narration in which — would-narrate
 ὃ τῷ ὄντι καλὸς καὶ γαθός, ὅποτε τι δέοι
the-(one) in reality fine and-good whenever anything it-were-needful
 αὐτὸν λέγειν, καὶ ἕτερον αὖ ἀνόμοιον τούτῳ εἶδος, οὗ
(for)-him to-say and another again unlike this kind to-which
 ἂν ἔχοιτο ἀεὶ καὶ ἐν ᾧ διηγοῖτο ὃ ἐναντίως
— would-hold always and in which would-narrate the-(one) oppositely
 ἐκείνῳ φύς τε καὶ τραφεῖς.
to-that-(man) born both and reared
 ποῖα δὴ, ἔφη, ταῦτα;
which indeed he-said (are)-these

The measured man will narrate mostly in his own voice, imitating a good man willingly and a worse man rarely. The worse speaker will imitate anything, thunder, trumpets, and animal cries, so his diction needs every mode and rhythm, while the good man's has few changes. Adeimantus chooses the pure imitator of the decent; the mixed kind is pleasant, and the indiscriminate imitator pleases boys, tutors, and the crowd most, but since each man does one work, an all-imitating poet will be anointed with myrrh and sent elsewhere.

- d ὁ μὲν μοι δοκεῖ, ἦν δ' ἐγώ, μέτριος ἀνὴρ, ἐπειδὰν
 the indeed to-me seems said and I moderate man when
 ἀφίκηται ἐν τῇ διηγήσει ἐπὶ λέξιν τινὰ ἢ πρᾶξιν ἀνδρὸς
 be-comes in the narration upon diction some or action of-a-man
 ἀγαθοῦ, ἐθελήσειν ὥς αὐτὸς ὢν ἐκείνος ἀπαγγέλλειν καὶ οὐκ
 good to-be-willing as himself being that-(man) to-report-(it) and not
 αἰσχυνεῖσθαι ἐπὶ τῇ τοιαύτῃ μιμήσει, μάλιστα μὲν μιμούμενος
 to-be-ashamed at — such imitation most indeed imitating
 τὸν ἀγαθὸν ἀσφαλῶς τε καὶ ἐμφρόνως πράττοντα, ἐλάττω
 the good-(man) steadily both and sensibly acting less
 δὲ καὶ ἥττον ἢ ὑπὸ νόσων ἢ ὑπὸ ἐρώτων ἐσφαλμένοι ἢ
 and and less either by diseases or by loves tripped-up or
 καὶ ὑπὸ μέθης ἢ τινος ἄλλης συμφορᾶς· ὅταν δὲ γίγνηται
 even by drunkenness or some other misfortune whenever but be-comes
 κατὰ τινα ἑαυτοῦ ἀνάξιον, οὐκ ἐθελήσειν σπουδῇ ἀπεικάζειν
 upon someone of-himself unworthy not to-be-willing seriously to-model
 ἑαυτὸν τῷ χείρονι, εἰ μὴ ἄρα κατὰ βραχύ, ὅταν τι
 himself on-the worse if not perhaps for a-short-(time) whenever something
 χρηστὸν ποιῇ, ἀλλ' αἰσχυνεῖσθαι, ἅμα μὲν ἀγύμναστος ὢν
 good he-does but to-be-ashamed at-once indeed untrained being
 τοῦ μιμεῖσθαι τοὺς τοιούτους, ἅμα δὲ καὶ δυσχεραίνειν
 in-the imitating — such at-once and also disdaining

αὐτὸν ἐκμάπτειν τε καὶ ἐνιστάναι εἰς τοὺς τῶν κακίωνων
 himself to-mold both and to-fit into the of-the worse
 τύπους, ἀτιμάζων τῇ διανοίᾳ, ὅτι μὴ παιδιᾶς χάριν.
 patterns despising in-the mind what not of-play for-the-sake
 εἰκός, ἔφη.

likely he-said

οὐκοῦν διηγήσει χρήσεται οἷα ἡμεῖς ὀλίγον πρότερον
 therefore narration he-will-use such-as we a-little earlier
 διήλθομεν περὶ τὰ τοῦ Ὅμηρου ἔπη, καὶ ἔσται αὐτοῦ ἡ
 described about the — of-Homer verses and will-be his —
 λέξις μετέχουσα μὲν ἀμφοτέρων, μιμήσεώς τε καὶ τῆς
 diction partaking indeed of-both imitation both and the
 ἄλλης διηγήσεως, σμικρὸν δέ τι μέρος ἐν πολλῷ λόγῳ
 other narration small but some part in a-long discourse
 τῆς μιμήσεως; ἢ οὐδὲν λέγω;
 of-the imitation or nothing do-I-say

καὶ μάλα, ἔφη, οἷόν γε ἀνάγκη τὸν τύπον εἶναι τοῦ
 and very he-said such-as at-least (it-is)-necessary the pattern to-be —
 τοιούτου ρήτορος.

of-such rhetor

οὐκοῦν, ἦν δ' ἐγώ, ὁ μὴ τοιοῦτος αὖ, ὅσῳ ἂν 397
 therefore said and I the-(one) not such in-turn by-how-much —
 φαυλότερος ἦ, πάντα τε μᾶλλον διηγήσεται καὶ οὐδὲν
 inferior he-is everything both more will-narrate and nothing
 ἑαυτοῦ ἀνάξιον οἰήσεται εἶναι, ὥστε πάντα ἐπιχειρήσει
 of-himself unworthy will-think to-be so-that everything he-will-attempt
 μιμεῖσθαι σπουδῇ τε καὶ ἐναντίον πολλῶν, καὶ ἃ νυνδὴ
 to-imitate seriously both and before many both what just-now
 ἐλέγομεν, βροντάς τε καὶ ψόφους ἀνέμων τε καὶ
 we-were-mentioning thunders both and noises of-winds both and
 χαλαζῶν καὶ ἁξόνων τε καὶ τροχιλιῶν, καὶ σαλπίγγων
 hail and axles both and pulleys and of-trumpets

καὶ αὐλῶν καὶ συρίγγων καὶ πάντων ὀργάνων φωνάς,
 and pipes and panpipes and of-all instruments sounds
 καὶ ἔτι κυνῶν καὶ προβάτων καὶ ὀρνέων φθόγγους· καὶ
 and further of-dogs and sheep and birds cries and
 ἔσται δὴ ἡ τούτου λέξις ἅπασα διὰ μιμήσεως φωναῖς
 will-be indeed the of-this-(man) diction entirely through imitation in-voices
 τε καὶ σχήμασιν, ἣ σμικρόν τι διηγήσεως ἔχουσα;
 both and gestures or small some of-narration having
 ἀνάγκη, ἔφη, καὶ τοῦτο.

(of)-necessity he-said also this

ταῦτα τοίνυν, ἦν δ' ἐγώ, ἔλεγον τὰ δύο εἶδη τῆς λέξεως.
 these then said and I I-meant the two forms of-the diction
 καὶ γὰρ ἔστιν, ἔφη.

and for they-are he-said

- c οὐκοῦν αὐτοῖν τὸ μὲν σμικρὰς τὰς μεταβολὰς ἔχει, καὶ
 therefore of-the-two the-(one) indeed small the variations has and
 ἐάν τις ἀποδιδῶν πρέπουσαν ἀρμονίαν καὶ ῥυθμὸν τῇ λέξει,
 if one gives fitting mode and rhythm to-the diction
 ὀλίγου πρὸς τὴν αὐτὴν γίνεταί λεγείν τῷ ὀρθῶς
 nearly in the same it-comes to-speak for-the-(one) rightly
 λέγοντι καὶ ἐν μιᾷ ἀρμονίᾳ — σμικραὶ γὰρ αἱ μεταβολαί —
 speaking and in one mode small for the variations
 καὶ δὴ καὶ ἐν ῥυθμῷ ὡσαύτως παραπλησίῳ τινί;
 and indeed also in rhythm likewise nearly-equal some
 κομιδῇ μὲν οὖν, ἔφη, οὕτως ἔχει.

absolutely indeed then he-said so it-is

τί δὲ τὸ τοῦ ἑτέρου εἶδος; οὐ τῶν ἐναντίων δέεται,
 what and the of-the other form not the opposite does-it-need
 πασῶν μὲν ἀρμονιῶν, πάντων δὲ ῥυθμῶν, εἰ μέλλει
 all indeed modes all and rhythms if it-is

αὐ οἰκείως λέγεσθαι, διὰ τὸ παντοδαπὰς μορφὰς
in-turn appropriately to-be-spoken because-of the all-sorts-of forms

τῶν μεταβολῶν ἔχειν;

of-the variations having

καὶ σφόδρα γε οὕτως ἔχει.

and very-much at-least so it-is

ἄρ' οὖν πάντες οἱ ποιηταὶ καὶ οἳ τι λέγοντες ἢ

so then all the poets and those-who anything say either

τῷ ἑτέρῳ τούτων ἐπιτυχάνουσιν τύπῳ τῆς λέξεως ἢ

with-the one of-these hit-upon pattern of-the diction or

τῷ ἑτέρῳ ἢ ἐξ ἀμφοτέρων τινὶ συγκεραυνύντες;

the other or from both some blending

ἀνάγκη, ἔφη.

(of)-necessity he-said

τί οὖν ποιήσομεν; ἦν δ' ἐγὼ· πότερον εἰς τὴν πόλιν d

what then shall-we-do said and I whether into the city

πάντας τούτους παραδεξόμεθα ἢ τῶν ἀκράτων τὸν ἕτερον

all these shall-we-admit or of-the unmixed the one

ἢ τὸν κεκραμένον;

or the mixed

εἰάν ἡ ἐμή, ἔφη, νικᾷ, τὸν τοῦ ἐπιεικοῦς μιμητὴν ἄκρατον.

if — mine he-said prevails the of-the decent imitator unmixed

ἀλλὰ μὲν, ὦ Ἀδείμαντε, ἡδὺς γε καὶ ὁ κεκραμένος,

but indeed O Adeimantus pleasant at-least also the mixed

πολὺν δὲ ἥδιος παῖσιν τε καὶ παιδαγωγοῖς ὁ ἐναντίος

by-far but most-pleasant to-boys both and tutors the opposite

οὗ σὺ αἰρῇ καὶ τῷ πλείστῳ ὄχλῳ.

of-whom you choose and to-the greatest crowd

ἥδιος γάρ.

most-pleasant for

ε ἀλλ' ἴσως, ἦν δ' ἐγώ, οὐκ ἂν αὐτὸν ἀρμόττει φαίης
but perhaps said and I not — it to-suit you-would-say
 τῇ ἡμετέρα πολιτεία, ὅτι οὐκ ἔστιν διπλοῦς ἀνὴρ παρ'
— our constitution because not there-is a-twofold man among
 ἡμῖν οὐδὲ πολλαπλοῦς, ἐπειδὴ ἕκαστος ἔν πράττει.
us nor manifold since each one-(thing) does
 οὐ γὰρ οὖν ἀρμόττει.

not for indeed it-suits

οὐκοῦν διὰ ταῦτα ἐν μόνῃ τῇ τοιαύτῃ πόλει τόν
therefore because-of these-things in alone — such city the
 τε σκυτοτόμον σκυτοτόμον εὐρήσομεν καὶ οὐ κυβερνήτην
both shoemaker a-shoemaker we-shall-find and not a-pilot
 πρὸς τῇ σκυτοτομίᾳ, καὶ τὸν γεωργὸν γεωργὸν καὶ οὐ
besides — shoemaking and the farmer a-farmer and not
 δικαστὴν πρὸς τῇ γεωργίᾳ, καὶ τὸν πολεμικὸν πολεμικὸν
a-juror besides — farming and the warrior a-warrior
 καὶ οὐ χρηματιστὴν πρὸς τῇ πολεμικῇ, καὶ πάντας οὕτω;
and not a-money-maker besides — warfare and all so
 ἀληθῆ, ἔφη.

true-things he-said

398 ἄνδρα δὴ, ὥς ἔοικε, δυνάμενον ὑπὸ σοφίας παντοδαπὸν
a-man indeed as it-seems able by cleverness of-every-sort
 γίνεσθαι καὶ μιμεῖσθαι πάντα χρήματα, εἰ ἡμῖν ἀφίκοιτο
to-become and to-imitate all things if to-us should-come
 εἰς τὴν πόλιν αὐτός τε καὶ τὰ ποιήματα βυλούμενος
into the city himself both and the poems wishing
 ἐπιδείξασθαι, προσκυνοῖμεν ἂν αὐτὸν ὥς ἱερὸν καὶ
to-display we-would-bow-down-to — him as sacred and
 θαυμαστὸν καὶ ἡδύν, εἴπομεν δ' ἂν ὅτι οὐκ ἔστιν
wonderful and delightful we-would-say but — that not there-is
 τοιοῦτος ἀνὴρ ἐν τῇ πόλει παρ' ἡμῖν οὔτε θέμις
such a-man in the city among us nor (it-is)-lawful

ἐγγενέσθαι, ἀποπέμποιμέν τε εἰς ἄλλην πόλιν μύρον κατὰ
to-arise-there we-would-send-away and to another city myrrh over
 τῆς κεφαλῆς καταχέαντες καὶ ἐρίῳ στέψαντες, αὐτοὶ δ'
the head pouring and with-wool crowning-(him) ourselves and
 ἂν τῷ αὐστηροτέρῳ καὶ ἀηδестέρῳ ποιητῇ χρώμεθα καὶ
— the more-austere and less-pleasing poet we-would-use and
 μυθολόγῳ ὠφελίας ἔνεκα, ὃς ἡμῖν τὴν τοῦ ἐπαικτοῦς
tale-teller benefit for-the-sake who for-us the of-the decent
 λέξω μιμοῖτο καὶ τὰ λεγόμενα λέγοι ἐν ἐκείνοις
diction would-imitate and the-(things) said would-say in those
 τοῖς τύποις οἷς κατ' ἀρχὰς ἐνομοθετησάμεθα, ὅτε τοὺς
— patterns which at the-beginning we-legislated when the
 στρατιώτας ἐπεχειροῦμεν παιδεύειν.
soldiers we-undertook to-educate
 καὶ μάλ', ἔφη, οὕτως ἂν ποιῶμεν, εἰ ἐφ' ἡμῖν εἴη.
and very he-said so — we-would-do if upon us it-depended

IX · THE MODES

Song has three parts: words, mode, and rhythm. Glaucon, the musician, helps with the modes: the dirge-like mixed and tense Lydian are removed, and the soft Ionian and Lydian are useless to guardians. Two are left, one imitating the brave man in war and misfortune, one the temperate man at peace. Many-stringed instruments and the pipe go; the lyre and cithara stay in the city, the panpipe in the country. Unawares, they are purging the luxurious city.

νῦν δή, εἶπον ἐγώ, ὦ φίλε, κινδυνεύει ἡμῖν τῆς μουσικῆς
now indeed said I O friend it-is-likely for-us — of-music
 τὸ περὶ λόγους τε καὶ μύθους παντελῶς διαπεπεράνθαι
the-(part) about stories both and tales completely to-have-been-finished
 ἃ τε γὰρ λεκτέον καὶ ὥς λεκτέον εἴρηται.
what both for must-be-said and how it-must-be-said has-been-told

καὶ αὐτῷ μοι δοκεῖ, ἔφη.

also myself to-me it-seems he-said

c οὐκοῦν μετὰ τοῦτο, ἦν δ' ἐγώ, τὸ περὶ ᾧδης τρόπου
therefore after this said and I the-(part) about of-song manner
καὶ μελῶν λοιπόν;

and melodies (is)-left

δῆλα δῆ.

clear indeed

ἄρ' οὖν οὐ πᾶς ἤδη ἂν εὔροι ἃ ἡμῖν λεκτέον περὶ
so then not everyone already — could-find what by-us must-be-said about
αὐτῶν οἷα δεῖ εἶναι, εἴπερ μέλλομεν τοῖς

them what-sort they-must to-be if-indeed we-are with-the-(things)

προειρημένοις συμφωνήσιν;

said-before

to-be-consistent

καὶ ὁ Γλαῦκων ἐπιγελάσας, ἐγὼ τοῖνυν, ἔφη, ὦ Σώκρατες,
and — Glaucon laughing I then he-said O Socrates

κινδυνεύω ἐκτὸς τῶν πάντων εἶναι οὐκ οὐκ ἰκανῶς γε
am-likely outside the all to-be not-then sufficiently at-least

ἔχω ἐν τῷ παρόντι συμβαλέσθαι ποῖα ἅττα δεῖ ἡμᾶς
I-am-able at the present to-infer what-sort things must we

λέγειν· ὑποπτεύω μέντοι.

to-say I-suspect

however

d πάντως δήπου, ἦν δ' ἐγώ, πρῶτον μὲν τόδε ἰκανῶς
in-any-case surely said and I first indeed this sufficiently
ἔχεις λέγειν, ὅτι τὸ μέλος ἐκ τριῶν ἐστιν συγκείμενον,

you-are-able to-say that the song out-of three is composed

λόγου τε καὶ ἀρμονίας καὶ ῥυθμοῦ.

words both and mode and rhythm

ναί, ἔφη, τοῦτό γε.

yes he-said this at-least

οὐκοῦν ὅσον γε αὐτοῦ λόγος ἐστίν, οὐδὲν δήπου διαφέρει
therefore as-far-as at-least of-it words is in-no-way surely differs

τοῦ μὴ ᾄδομένου λόγου πρὸς τὸ ἐν τοῖς αὐτοῖς δεῖν
from-the not sung words as-regards the in the same to-be-necessary

τύποις λέγεσθαι οἷς ἄρτι προείπομεν καὶ ὡσαύτως;
patterns to-be-spoken which just-now we-laid-down and likewise

ἀληθῆ, ἔφη.

true-things be-said

καὶ μὴν τήν γε ἁρμονίαν καὶ ῥυθμὸν ἀκολουθεῖν δεῖ
and indeed the at-least mode and rhythm to-follow must

τῷ λόγῳ.

the words

πῶς δ' οὐ;

how and not

ἀλλὰ μέντοι θρήνων γε καὶ ὀδυρμῶν ἔφαμεν ἐν λόγοις
but indeed of-dirges at-least and laments we-said in words

οὐδὲν προσδεῖσθαι.

in-no-way to-need

οὐ γὰρ οὖν.

not for indeed

τίνες οὖν θρηνώδεις ἁρμονίαι; λέγε μοι· σὺ γὰρ μουσικός. ^e

which then dirge-like modes tell me you for (are)-musical

μειξολυδιστί, ἔφη, καὶ συντονολυδιστί καὶ τοιαῦταί

Mixolydian be-said and tense-Lydian and such

τινες.

certain-(others)

οὐκοῦν αὐται, ἦν δ' ἐγώ, ἀφαιρετέαι; ἄχρηστοι γὰρ καὶ
therefore these said and I must-be-removed useless for even

γυναιξιν ἅς δεῖ ἐπιεικεῖς εἶναι, μὴ ὅτι ἀνδράσι.

to-women who must decent to-be not to-say to-men

πάνυ γε.

certainly at-least

ἀλλὰ μὴν μέθη γε φύλαξιν ἀπρεπέστατον καὶ
 but indeed drunkenness at-least for-guardians most-unfitting and
 μαλακία καὶ ἀργία.

softness and idleness

πῶς γὰρ οὐ;

how for not

τίνες οὖν μαλακαί τε καὶ συμποτικάι τῶν ἀρμονιῶν;

which then soft both and convivial of-the modes

ἰαστί, ἣ δ' ὅς, καὶ λυδιστὶ αὖ τινες χαλαραὶ καλοῦνται.

Ionian said and he and Lydian in-turn some slack are-called

399 ταύταις οὖν, ὦ φίλε, ἐπὶ πολεμικῶν ἀνδρῶν ἔσθ' ὅτι
 these then O friend for warlike men is-it that

χρήσῃ;

you-will-use

οὐδαμῶς, ἔφη· ἀλλὰ κινδυνεύει σοι δωριστὶ λείπεσθαι

in-no-way he-said but it-seems-likely for-you Dorian to-be-left

καὶ φρυγιστί.

and Phrygian

b οὐκ οἶδα, ἔφην ἐγώ, τὰς ἀρμονίας, ἀλλὰ κατάλειπε ἐκείνην
 not I-know said I the modes but leave that

τὴν ἀρμονίαν, ἣ ἔν τε πολεμικῇ πράξει ὄντος

— mode which in both warlike action of-(one)-being

ἀνδρείου καὶ ἐν πάσῃ βιαίῳ ἐργασίᾳ πρεπόντως ἂν

courageous and in every forced work fittingly —

μιμήσαιτο φθόγγους τε καὶ προσωδίας, καὶ ἀποτυχόντος

would-imitate tones both and accents and failing

ἢ εἰς τραύματα ἢ εἰς θανάτους ἰόντος ἢ εἰς τινα ἄλλην

either into wounds or into deaths going or into some other

συμφορὰν πεσόντος, ἐν πᾶσι τούτοις παρατεταγμένως

misfortune falling in all these steadfastly

καὶ καρτεροῦντως ἀμυνομένου τὴν τύχην· καὶ ἄλλην αὖ

and enduringly warding-off the fortune and another in-turn

ἐν εἰρηνικῇ τε καὶ μὴ βιαίῳ ἀλλ' ἐν ἐκουσίᾳ πράξει
in peaceful both and not forced but in voluntary action
 ὄντος, ἢ τινά τι πείθοντός τε καὶ δεομένου,
being either someone of-something persuading both and entreating
 ἢ εὐχῇ θεὸν ἢ διδαχῇ καὶ νουθετήσῃ ἀνθρώπων, ἢ
either by-prayer a-god or by-teaching and admonition a-man or
 τοῦναντίον ἄλλῳ δεομένῳ ἢ διδάσκοντι ἢ μεταπειθόντι
the-opposite to-another entreating or teaching or persuading-to-change
 ἑαυτὸν ἐπέχοντα, καὶ ἐκ τούτων πράξαντα κατὰ
himself submitting and from these succeeding according-to
 νοῦν, καὶ μὴ ὑπερηφάνως ἔχοντα, ἀλλὰ σωφρόνως τε
mind and not arrogantly behaving but temperately both
 καὶ μετρίως ἐν πᾶσι τούτοις πράττοντά τε καὶ τὰ
and moderately in all these acting both and the
 ἀποβαίνοντα ἀγαπῶντα. ταύτας δύο ἀρμονίας, βίαιον,
outcomes accepting these two modes forced
 ἐκούσιον, δυστυχούντων, εὐτυχούντων, σωφρόνων, ἀνδρείων
voluntary of-unfortunate fortunate temperate courageous
 αἵτινες φθόγγους μιμήσονται κάλλιστα, ταύτας λείπε.
which tones will-imitate most-finely these leave
 ἀλλ', ἢ δ' ὅς, οὐκ ἄλλας αἰτεῖς λείπειν ἢ ἃς νυνδὴ
but said and he not others you-ask to-leave than which just-now
 ἐγὼ ἔλεγον.

I mentioned

οὐκ ἄρα, ἦν δ' ἐγώ, πολυχорδίας γε οὐδὲ παναρμονίου
not then said and I many-strings at-least or all-modes
 ἡμῖν δεήσει ἐν ταῖς ᾠδαῖς τε καὶ μέλεσιν.
for-us there-will-be-need in the songs both and melodies
 οὐ μοι, ἔφη, φαίνεται.
not to-me he-said it-appears

d τριγόνων ἄρα καὶ πηκτίδων καὶ πάντων ὀργάνων ὅσα
of-harps then and lutes and all instruments as-many-as
 πολύχορδα καὶ πολυαρμόνια, δημιουργοὺς οὐ θρέψομεν.
many-stringed and many-moded craftsmen not we-shall-maintain
 οὐ φαινόμεθα.

not we-appear-(to)

τί δέ; αὐλοποιούς ἢ αὐλητὰς παραδέξῃ εἰς τὴν πόλιν;
what and pipe-makers or pipers will-you-admit into the city
 ἢ οὐ τοῦτο πολυχορδότατον, καὶ αὐτὰ τὰ παναρμόνια
or not this most-many-stringed and themselves the all-moded
 αὐλοῦ τυγχάνει ὄντα μίμημα;

of-the-pipe happen to-be an-imitation

δῆλα δή, ἦ δ' ὅς.

clear indeed said and he

λύρα δὴ σοι, ἦν δ' ἐγώ, καὶ κιθάρα λείπεται κατὰ
lyre indeed for-you said and I and cithara are-left in
 πόλιν χρήσιμα· καὶ αὖ κατ' ἀγροὺς τοῖς νομεῦσι σῦριγξ
the-city useful and again in the-country for-the herdsmen a-panpipe
 ἂν τις εἶη.

— some would-be

ὥς γοῦν, ἔφη, ὁ λόγος ἡμῖν σημαίνει.

as at-any-rate he-said the argument to-us indicates

e οὐδέν γε, ἦν δ' ἐγώ, καινὸν ποιοῦμεν, ὦ φίλε,
nothing at-least said and I new we-are-doing O friend
 κρίνοντες τὸν Ἀπόλλω καὶ τὰ τοῦ Ἀπόλλωνος ὄργανα
preferring — Apollo and the — of-Apollo instruments
 πρὸ Μαρσίου τε καὶ τῶν ἐκείνου ὀργάνων.

before Marsyas both and — his instruments

μὰ Δία, ἦ δ' ὅς, οὐ μοι φαινόμεθα.

by Zeus said and he not to-me we-appear-(to)

καὶ νὴ τὸν κύνα, εἶπον, λελήθαμέν γε διακαθαίροντες
and by the dog I-said we-have-unwittingly at-least been-purging
 πάλιν ἣν ἄρτι τρυφᾶν ἔφαμεν πόλιν.
again which just-now to-be-luxurious we-said city
 σωφρονοῦντές γε ἡμεῖς, ἣ δ' ὅς.
being-temperate at-least we said and be
 ἴθι δῆ, ἔφην, καὶ τὰ λοιπὰ καθαίρωμεν.
come indeed I-said also the rest let-us-purge

X • RHYTHM AND GRACE

Rhythms follow the modes: they must find those of an orderly and courageous life, and Socrates leaves the details to Damon. Grace follows good rhythm, rhythm and mode follow the words, and the words follow the character of the soul, so good diction, grace, and rhythm depend on true good-nature. The same holds for painting, weaving, building, and bodies, so all craftsmen must be overseen, that the young grow up as in a healthy place, drawn toward beautiful speech.

ἐπόμενον γὰρ δὴ ταῖς ἀρμονίαις ἂν ἡμῖν εἴη
following for indeed the modes — for-us would-be
 τὸ περὶ ρυθμούς, μὴ ποικίλους αὐτοὺς διώκειν μηδὲ
the-(topic) about rhythms not intricate them to-pursue nor
 παντοδαπὰς βάσεις, ἀλλὰ βίου ρυθμούς ἰδεῖν κοσμίου τε
all-sorts-of measures but of-a-life rhythms to-see orderly both
 καὶ ἀνδρείου τίνες εἰσίν· οὓς ἰδόντα τὸν πόδα τῷ τοῦ
and courageous which they-are which having-seen the foot the —
 τοιούτου λόγῳ ἀναγκάζειν ἔπεσθαι καὶ τὸ μέλος, ἀλλὰ
of-such-(a-man) words to-compel to-follow and the melody but
 μὴ λόγον ποδί τε καὶ μέλει. οὔτινες δ' ἂν εἶεν οὗτοι
not words the-foot both and melody which and — would-be these
 οἱ ρυθμοί, σὸν ἔργον, ὥσπερ τὰς ἀρμονίας, φράσαι.
— rhythms your work just-as the modes to-tell

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ἀλλὰ μὰ Δεῦ, ἔφη, οὐκ ἔχω λέγειν. ὅτι μὲν γὰρ τριῖ ἄττα
 but by Zeus he-said not I-can say that indeed for three certain
 ἐστὶν εἶδη ἐξ ὧν αἱ βάσεις πλέκονται, ὥσπερ ἐν τοῖς
 are forms from which the measures are-woven just-as in the
 φθόγγοις τέτταρα, ὅθεν αἱ πᾶσαι ἀρμονίαι, τεθεαμένος ἂν
 notes four whence the all modes having-observed —
 εἴπομι· ποῖα δὲ οἵοιου βίου μιμήματα, λέγειν οὐκ ἔχω.

I-could-say which but of-what-sort life imitations to-say not I-can

- b ἀλλὰ ταῦτα μὲν, ἦν δ' ἐγώ, καὶ μετὰ Δάμωνος
 but these-things indeed said and I also with Damon
 βουλευσόμεθα, τίνες τε ἀνελευθερίας καὶ ὕβρεως ἢ μανίας
 we-shall-consult which both of-meanness and insolence or madness
 καὶ ἄλλης κακίας πρέπουσαι βάσεις, καὶ τίνας τοῖς ἐναντίοις
 and other vice fitting measures and which for-the opposites
 λειπτέον ρυθμούς· οἶμαι δέ με ἀκηκοέναι οὐ σαφῶς
 must-be-left rhythms I-think and (that)-I have-heard not clearly
 ἐνόπλιόν τέ τινα ὀνομάζοντος αὐτοῦ σύνθετον καὶ δάκτυλον
 enoplion both a naming him composite and a-dactyl
 καὶ ἡρώον γε, οὐκ οἶδα ὅπως διακοσμοῦντος καὶ ἴσον ἄνω
 and heroic at-least not I-know how arranging and equal up
 καὶ κάτω τιθέντος, εἰς βραχύ τε καὶ μακρὸν γιγνόμενον, καί,
 and down setting into short both and long becoming and
 ὡς ἐγὼ οἶμαι, ἱαμβον καὶ τιν' ἄλλον τροχαῖον ὠνόμαζε, μήκη
 as I think an-iambus and some other trochee he-named lengths
 δὲ καὶ βραχυτήτας προσῆπτε. καὶ τούτων τισὶν οἶμαι τὰς
 and and shortnesses be-attached and of-these in-some I-think the
 ἀγωγὰς τοῦ ποδὸς αὐτὸν οὐχ ἥττον ψέγειν τε καὶ ἐπαινεῖν
 tempos of-the foot (that)-he not less to-blame both and to-praise
 ἢ τοὺς ρυθμούς αὐτούς — ἥτοι συναμφότερόν τι· οὐ γὰρ
 than the rhythms themselves or a-combination-of-both something not for

ἔχω λέγειν — ἀλλὰ ταῦτα μὲν, ὥσπερ εἶπον, εἰς Δάμωνα

I-can say but these indeed as I-said to Damon

ἀναβεβλήσθω· διελέσθαι γὰρ οὐ σμικροῦ λόγου. ἦ σὺ οἶε;

let-be-referred to-distinguish for not of-small discussion or you do-you-think

μὰ Δί, οὐκ ἔγωγε.

by Zeus not I-at-least

ἀλλὰ τόδε γε, ὅτι τὸ τῆς εὐσχημοσύνης τε καὶ

but this at-least that the of-the grace both and

ἀσχημοσύνης τῷ εὐρύθμῳ τε καὶ ἀρρυθμῷ ἀκολουθεῖ,

gracelessness the rhythmical both and unrhythmical follows

δύνασαι διελέσθαι;

you-can to-distinguish

πῶς δ' οὐ;

how and not

ἀλλὰ μὴν τὸ εὐρυθμόν γε καὶ τὸ ἄρρυθμον τὸ

but indeed the rhythmical at-least and the unrhythmical the-(one)

μὲν τῇ καλῇ λέξει ἔπεται ὁμοιούμενον, τὸ δὲ τῇ

indeed the fine diction follows being-likened the-(other) and the

ἐναντία, καὶ τὸ εὐάρμοστον καὶ ἀνάρμοστον ὡσαύτως,

opposite and the well-attuned and ill-attuned likewise

εἴπερ ῥυθμός γε καὶ ἀρμονία λόγῳ, ὥσπερ ἄρτι

if-indeed rhythm at-least and mode words as just-now

ἐλέγετο, ἀλλὰ μὴ λόγος τοῦτοις.

was-said but not words these

ἀλλὰ μὴν, ἦ δ' ὅς, ταῦτά γε λόγῳ ἀκολουθητέον.

but indeed said and he these at-least words must-follow

τί δ' ὁ τρόπος τῆς λέξεως, ἦν δ' ἐγώ, καὶ ὁ λόγος;

what and the manner of-the diction said and I and the words

οὐ τῷ τῆς ψυχῆς ἥθει ἔπεται;

not the of-the soul character follow

πῶς γὰρ οὐ;

how for not

τῇ δὲ λέξει τὰ ἄλλα;

the and diction the rest

ναί.

yes

εὐλογία ἄρα καὶ εὐαρμοστία καὶ εὐσχημοσύνη καὶ εὐρυθμία
good-speech then and good-attunement and grace and good-rhythm
εὐηθεία ἀκολουθεῖ, οὐχ ἣν ἄνοιαν οὖσαν ὑποκοριζόμενοι
good-nature follow not which folly being speaking-euphemistically
καλοῦμεν, ἀλλὰ τὴν ὡς ἀληθῶς εὖ τε καὶ καλῶς τὸ
we-call but the as truly well both and finely the
ἦθος κατεσκευασμένην διάνοιαν.

character ordered mind

παντάπασι μὲν οὖν, ἔφη.

altogether indeed then he-said

ἄρ' οὖν οὐ πανταχοῦ ταῦτα διωκτέα τοῖς νέοις, εἰ
so then not everywhere these-things must-be-pursued by-the young if
μέλλουσι τὸ αὐτῶν πράττειν;

they-are — their-own to-do

διωκτέα μὲν οὖν.

must-be-pursued indeed then

401 ἔστιν δέ γέ που πλήρης μὲν γραφικὴ αὐτῶν καὶ πᾶσα ἡ
is and at-least surely full indeed painting of-them and all —
τοιαύτη δημιουργία, πλήρης δὲ ὑφαντικὴ καὶ ποικιλία καὶ
such craftsmanship full and weaving and embroidery and
οἰκοδομία καὶ πᾶσα αὖ ἡ τῶν ἄλλων σκευῶν ἐργασία, ἔτι
building and all again the of-the other articles manufacture further
δὲ ἡ τῶν σωμάτων φύσις καὶ ἡ τῶν ἄλλων φυτῶν ἐν
and the of-the bodies nature and the-(nature) of-the other plants in
πᾶσι γὰρ τούτοις ἔνεστιν εὐσχημοσύνη ἢ ἀσχημοσύνη. καὶ ἡ
all for these there-is grace or gracelessness and the
μὲν ἀσχημοσύνη καὶ ἀρρυθμία καὶ ἀναρμοστία κακολογίας
indeed gracelessness and bad-rhythm and ill-attunement of-bad-speech

καὶ κακοηθείας ἀδελφά, τὰ δ' ἐναντία τοῦ ἐναντίου,
and ill-nature (are)-sisters the but opposites of-the opposite
 σώφρονός τε καὶ ἀγαθοῦ ἥθους, ἀδελφά τε καὶ μιμήματα.
temperate both and good character sisters both and imitations
 παντελῶς μὲν οὖν, ἔφη.

entirely indeed then he-said

ἄρ' οὖν τοῖς ποιηταῖς ἡμῖν μόνον ἐπιστατητέον καὶ
so then the poets by-us only must-be-supervised and
 προαναγκαστέον τὴν τοῦ ἀγαθοῦ εἰκόνα ἥθους ἐμποιεῖν
must-be-compelled the of-the good image character to-put-into
 τοῖς ποιήμασιν ἢ μὴ παρ' ἡμῖν ποιεῖν, ἢ καὶ τοῖς ἄλλοις
the poems or not among us to-compose or also the other
 δημιουργοῖς ἐπιστατητέον καὶ διακωλυτέον τὸ κακὴν
craftsmen must-be-supervised and must-be-prevented the ill-natured
 τοῦτο καὶ ἀκόλαστον καὶ ἀνελεύθερον καὶ ἄσχημον μήτε ἐν
this and intemperate and mean and graceless either in
 εἰκόσι ζώων μήτε ἐν οἰκοδομήμασι μήτε ἐν ἄλλῳ μηδενὶ
images of-living-things or in buildings or in other any
 δημιουργουμένῳ ἐμποιεῖν, ἢ ὁ μὴ οἶός τε ὢν οὐκ
crafted-(thing) to-put-into or the-(one) not able — being not
 ἐατέος παρ' ἡμῖν δημιουργεῖν, ἵνα μὴ ἐν κακίας εἰκόσι
must-be-allowed among us to-work so-that not among of-vice images
 τρεφόμενοι ἡμῖν οἱ φύλακες ὥσπερ ἐν κακῇ βοτάνῃ, πολλὰ
being-reared our — guardians as in bad pasture much
 ἐκάστης ἡμέρας κατὰ σμικρὸν ἀπὸ πολλῶν δρεπόμενοί τε
each day by little from many cropping both
 καὶ νεμόμενοι, ἐν τῇ συνιστάντες λανθάνωσιν κακὸν μέγα
and grazing one some building-up may-escape-notice evil great
 ἐν τῇ αὐτῶν ψυχῇ, ἀλλ' ἐκείνους ζητητέον τοὺς δημιουργοὺς
in — their-own soul but those must-be-sought — craftsmen
 τοὺς εὐφυῶς δυναμένους ἰχνεύειν τὴν τοῦ καλοῦ τε καὶ
who by-good-gifts are-able to-track the of-the beautiful both and

εὐσχήμονος φύσιν, ἵνα ὥσπερ ἐν ὑγιεινῷ τόπῳ οἰκοῦντες
graceful nature so-that as in a-healthy place dwelling
 οἱ νέοι ἀπὸ παντὸς ὠφελῶνται, ὅποθεν ἂν αὐτοῖς ἀπὸ
the young from everything may-be-benefited from-wherever — to-them from
 τῶν καλῶν ἔργων ἢ πρὸς ὄψιν ἢ πρὸς ἀκοήν τι
the beautiful works either to sight or to bearing something
 προσβάλλῃ, ὥσπερ αὔρα φέρουσα ἀπὸ χρηστῶν τόπων
strikes like a-breeze bringing from wholesome places
 ὑγίειαν, καὶ εὐθὺς ἐκ παιδῶν λανθάνῃ εἰς ὁμοιότητά
health and right from childhood may-escape-notice into likeness
 τε καὶ φιλίαν καὶ συμφωνίαν τῷ καλῷ λόγῳ ἄγουσα;
both and friendship and harmony with-the beautiful speech leading-(them)
 πολὺ γὰρ ἂν, ἔφη, κάλλιστα οὕτω τραφεῖν.
by-far for — he-said best so they-would-be-reared

XI • THE END OF MUSIC

Musical education is most sovereign because rhythm and mode sink deepest into the soul, so the well-reared man welcomes the beautiful and hates the ugly before he can grasp reason, and greets reason as a kinsman when it comes. As with letters, he must recognize the forms of temperance, courage, and liberality, and their opposites. Such a man loves a soul and body in harmony, and right love has no madness or sexual pleasure: the lover may kiss the beloved as a father a son.

ε ἄρ' οὖν, ἦν δ' ἐγώ, ὦ Γλαύκων, τούτων ἔνεκα κυριωτάτη
so then said and I O Glaucon of-these for-the-sake most-sovereign
 ἐν μουσικῇ τροφῇ, ὅτι μάλιστα καταδύεται εἰς τὸ ἐντὸς
in music nurture because most sink into the inward-(part)
 τῆς ψυχῆς ὃ τε ῥυθμὸς καὶ ἁρμονία, καὶ ἐρρωμενέστατα
of-the soul the both rhythm and mode and most-powerfully

ἄπτεται αὐτῆς φέροντα τὴν εὐσχημοσύνην, καὶ ποιεῖ
lay-hold of-it bringing the grace and make
 εὐσχήμονα, ἐάν τις ὀρθῶς τραφῇ, εἰ δὲ μή, τοῦναντίον;
graceful if one rightly is-reared if but not the-opposite
 καὶ ὅτι αὖ τῶν παραλειπομένων καὶ μὴ καλῶς
and because again the-(things) neglected and not finely
 δημιουργηθέντων ἢ μὴ καλῶς φύντων ὀξύτατ' ἂν
made or not finely grown most-keenly —
 αἰσθάνοιτο ὁ ἐκεῖ τραφεὶς ὡς ἔδει, καὶ ὀρθῶς δὴ
would-perceive the-(one) there reared as was-needful and rightly indeed
 δυσχεραίνων τὰ μὲν καλὰ ἐπαινοῖ καὶ χαίρων καὶ
disliking the indeed beautiful he-would-praise and rejoicing and
 καταδεχόμενος εἰς τὴν ψυχὴν τρέφοιτ' ἂν ἀπ' αὐτῶν
receiving into the soul would-be-nourished — from them
 καὶ γίγνοιτο καλὸς τε καὶ ἀγαθός, τὰ δ' αἰσχροὶ ψέγοι
and would-become fine both and-good the but ugly would-blame
 τ' ἂν ὀρθῶς καὶ μισοῖ ἔτι νέος ὢν, πρὶν λόγον δυνατὸς
both — rightly and hate still young being before reason able
 εἶναι λαβεῖν, ἐλθόντος δὲ τοῦ λόγου ἀσπάζοιτ' ἂν αὐτὸν
to-be to-grasp coming and the reason would-welcome — it
 γνωρίζων δι' οἰκειότητα μάλιστα ὁ οὕτω τραφεὶς;
recognizing through kinship most the-(one) so reared
 ἐμοὶ γοῦν δοκεῖ, ἔφη, τῶν τοιούτων ἕνεκα ἐν μουσικῇ
to-me at-any-rate it-seems he-said — of-such-things for-the-sake in music
 εἶναι ἢ τροφή.

to-be the nurture

ὥσπερ ἄρα, ἦν δ' ἐγώ, γραμμάτων περί τότε ἱκανῶς
just-as then said and I letters about then competent
 εἴχομεν, ὅτε τὰ στοιχεῖα μὴ λανθάνοι ἡμᾶς ὀλίγα ὄντα
we-were when the elements not escaped-the-notice-of us few being
 ἐν ᾗπασιν οἷς ἔστιν περιφερόμενα, καὶ οὐτ' ἐν σμικρῷ οὐτ'
in all which they-are occurring and neither in small nor

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b

ἐν μεγάλῳ ἡτιμάζομεν αὐτά, ὥς οὐ δέοι αἰσθάνεσθαι,
in large we-slighted them as not it-were-needful to-notice-(them)
 ἀλλὰ πανταχοῦ προθυμούμεθα διαγιγνώσκειν, ὥς οὐ
but everywhere we-were-eager to-distinguish-(them) as not
 πρότερον ἐσόμενοι γραμματικοὶ πρὶν οὕτως ἔχοιμεν —
before going-to-be literate before so we-were
 ἀληθῆ.

true-things

οὐκοῦν καὶ εἰκόνας γραμμάτων, εἴ που ἢ ἐν ὕδασι ἢ ἐν
therefore also images of-letters if anywhere either in waters or in
 κατόπτροις ἐφαίνοντο, οὐ πρότερον γνωσόμεθα, πρὶν ἂν
mirrors they-appeared not before shall-we-know before —
 αὐτὰ γνῶμεν, ἀλλ' ἔστιν τῆς αὐτῆς τέχνης τε καὶ μελέτης;
themselves we-know but it-is of-the same art both and practice
 παντάπασι μὲν οὖν.

altogether indeed then

c ἄρ' οὖν, ὃ λέγω, πρὸς θεῶν, οὕτως οὐδὲ μουσικοὶ
so then what I-mean by gods so nor musical
 πρότερον ἐσόμεθα, οὔτε αὐτοὶ οὔτε οὓς φαμεν
before shall-we-be either ourselves or those-whom we-say
 ἡμῖν παιδευτέον εἶναι τοὺς φύλακας, πρὶν ἂν τὰ τῆς
by-us must-be-educated to-be the guardians before — the of-the
 σωφροσύνης εἶδη καὶ ἀνδρείας καὶ ἐλευθεριότητος καὶ
temperance forms and courage and liberality and
 μεγαλοπρεπείας καὶ ὅσα τούτων ἀδελφὰ καὶ τὰ τούτων
magnificence and as-many-as to-these (are)-akin and the of-these
 αὖ ἐναντία πανταχοῦ περιφερόμενα γνωρίζωμεν καὶ
in-turn opposites everywhere occurring we-recognize and
 ἐνόντα ἐν οἷς ἔνεστιν αἰσθανώμεθα καὶ αὐτὰ καὶ εἰκόνας
present in what they-are-in we-perceive both themselves and images

αὐτῶν, καὶ μήτε ἐν μικροῖς μήτε ἐν μεγάλοις ἀτιμάζωμεν,
of-them and neither in small nor in large we-slight-(them)
 ἀλλὰ τῆς αὐτῆς οἴωμεθα τέχνης εἶναι καὶ μελέτης;
but of-the same we-think art to-be and practice
 πολλὴν ἀνάγκη, ἔφη.

great necessity he-said
 οὐκοῦν, ἦν δ' ἐγώ, ὅτου ἂν συμπίπτῃ ἔν τε τῇ ψυχῇ d
therefore said and I in-whomever — coincide in both the soul
 καλὰ ἦθῃ ἐνόντα καὶ ἐν τῷ εἶδει ὁμολογοῦντα ἐκείνοις
beautiful characters present and in the form agreeing with-those
 καὶ συμφωνοῦντα, τοῦ αὐτοῦ μετέχοντα τύπου, τοῦτ' ἂν
and harmonizing in-the same sharing pattern this —
 εἴη κάλλιστον θέαμα τῷ δυναμένῳ θεᾶσθαι;
would-be most-beautiful sight to-the-(one) able to-see
 πολὺ γε.

much at-least
 καὶ μὴν τό γε κάλλιστον ἐρασμιώτατον;
and indeed the at-least most-beautiful (is)-most-lovable
 πῶς δ' οὐ;

how and not
 τῶν δὴ ὅτι μάλιστα τοιούτων ἀνθρώπων ὁ γε
— indeed as much-as-possible such men the at-least
 μουσικὸς ἐράῃ· ἂν· εἰ δὲ ἀσύμφωνος εἴη, οὐκ ἂν
musical-(man) would-love — if but discordant one-were not —
 ἐράῃ.

he-would-love
 οὐκ ἂν, εἴ γέ τι, ἔφη, κατὰ τὴν ψυχὴν ἐλλείποι· e
not would if at-least in-anything he-said in the soul he-were-deficient
 εἰ μὲντοι τι κατὰ τὸ σῶμα, ὑπομείνειεν ἂν ὥστε
if however in-anything in the body he-would-bear-(it) — so-as
 ἐθέλειν ἀσπάξεσθαι.
to-be-willing to-welcome-(him)

μανθάνω, ἦν δ' ἐγώ· ὅτι ἔστιν σοι ἢ γέγονεν παιδικὰ

I-understand said and I that there-is to-you or has-been a-beloved

τοιαῦτα, καὶ συγχωρῶ. ἀλλὰ τόδε μοι εἰπέ· σωφροσύνη

such and I-grant-(it) but this me tell with-temperance

καὶ ἡδονῇ ὑπερβαλλούσῃ ἔστι τις κοινωνία;

and pleasure excessive is-there any fellowship

καὶ πῶς; ἔφη, ἥ γε ἔκφρονα ποιεῖ οὐχ ἥττον ἢ

and how he-said which at-least out-of-one's-mind makes not less than

λύπη;

pain

ἀλλὰ τῇ ἄλλῃ ἀρετῇ;

but with-the rest-of virtue

403 οὐδαμῶς.

in-no-way

τί δέ; ὕβρει τε καὶ ἀκολασίᾳ;

what and with-insolence both and intemperance

πάντων μάλιστα.

of-all most

μείζω δέ τινα καὶ ὀξυτέραν ἔχεις εἰπεῖν ἡδονὴν τῆς

greater and any and keener can-you name pleasure than-the-(one)

περὶ τὰ ἀφροδίσια;

about — sex

οὐκ ἔχω, ἦ δ' ὅς, οὐδέ γε μανικωτέραν.

not I-can said and he nor at-least madder

ὁ δὲ ὀρθὸς ἔρως πέφυκε κοσμίῳ τε καὶ καλοῦ

the and right love is-by-nature of-the-orderly both and beautiful

σωφρόνως τε καὶ μουσικῶς ἐρᾶν;

temperately both and musically to-love

καὶ μάλα, ἦ δ' ὅς.

and very said and he

οὐδὲν ἄρα προσοιστέον μανικὸν οὐδὲ συγγενὲς ἀκολασίας
nothing then must-be-brought-near mad nor akin to-intemperance

τῷ ὀρθῷ ἔρωτι;

to-the right love

οὐ προσοιστέον.

not must-be-brought-near

οὐ προσοιστέον ἄρα αὕτη ἢ ἡδονή, οὐδὲ κοινωνητέον b

not must-be-brought-near then this — pleasure nor must-there-be-sharing

αὐτῆς ἐραστῇ τε καὶ παιδικοῖς ὀρθῶς ἐρώσῃ τε καὶ

in-it for-lover both and beloved rightly loving both and

ἐρωμένοις;

being-loved

οὐ μέντοι μὰ Δί, ἔφη, ὦ Σώκρατες, προσοιστέον.

not indeed by Zeus he-said O Socrates must-be-brought-near

οὕτω δῆ, ὥς ἔοικε, νομοθετήσεις ἐν τῇ οἰκίζομένῃ c

so indeed as it-seems you-will-legislate in the being-founded

πόλει φιλεῖν μὲν καὶ συνεῖναι καὶ ἄπτεσθαι ὥσπερ υἱός

city to-kiss indeed and to-be-with and to-touch as a-son

παιδικῶν ἐραστήν, τῶν καλῶν χάριν, ἐὰν πείθῃ,

the-beloved a-lover of-the beautiful-(things) for-the-sake if he-persuades

τὰ δ' ἄλλα οὕτως ὁμιλεῖν πρὸς ὃν τις σπουδάζῃ,

in-the but rest so to-associate with whom one is-earnest-(about)

ὅπως μηδέποτε δόξει μακρότερα τούτων συγγίγνεσθαι·

that never he-will-seem farther than-these to-have-intercourse

εἰ δὲ μή, ψόγον ἀμουσίας καὶ ἀπειροκαλίας ὑφέξοντα.

if but not censure for-lack-of-music and vulgarity going-to-incur

οὕτως, ἔφη.

so he-said

Music ends in love of the beautiful, and gymnastic comes next. A good soul makes the body as good as it can be, so they need only outline the regimen. Guardians must avoid drunkenness, and instead of the athletes' sleepy regimen they need a simple one, like Homer's heroes eating roasted meat. Syracusan tables, Corinthian mistresses, and Attic pastries are forbidden, since elaboration breeds license and disease, which fill cities with law courts and hospitals.

ἄρ' οὖν, ἦν δ' ἐγώ, καὶ σοὶ φαίνεται τέλος ἡμῖν ἔχειν
so then said and I also to-you does-it-appear an-end for-us to-have
ὁ περὶ μουσικῆς λόγος; οἷ γοῦν δεῖ τελευτᾶν,
the about music discussion where at-any-rate it-must to-end
τετελεүτήκεν· δεῖ δέ που τελευτᾶν τὰ μουσικὰ εἰς
it-has-ended must and surely to-end the-(things) of-music in
τὰ τοῦ καλοῦ ἐρωτικά.

the of-the beautiful love-matters

σύμφημι, ἦ δ' ὅς.

I-agree said and he

μετὰ δὴ μουσικὴν γυμναστικῇ θρεπτέοι οἱ νεανίαί.

after indeed music with-gymnastic must-be-reared the young-men

τί μὴν;

what indeed

d δεῖ μὲν δὴ καὶ ταύτῃ ἀκριβῶς τρέφεσθαι ἐκ παιδῶν

must indeed truly also in-this carefully to-be-reared from childhood

διὰ βίου. ἔχει δέ πως, ὥς ἐγῶμαι, ᾧδε· σκόπει δέ

through life it-is and somehow as I-think thus consider and

καὶ σύ. ἐμοὶ μὲν γὰρ οὐ φαίνεται, ὃ ἂν χρηστὸν ἦ

also you to-me indeed for not it-appears what — sound is

σῶμα, τοῦτο τῇ αὐτοῦ ἀρετῇ ψυχὴν ἀγαθὴν ποιεῖν, ἀλλὰ

body this — by-its-own virtue a-soul good to-make but

τοὔναντίον ψυχῇ ἀγαθῇ τῇ αὐτῆς ἀρετῇ σῶμα παρέχειν
the-opposite a-soul good — by-its-own virtue a-body to-render
 ὥς οἶόν τε βέλτιστον· σοὶ δὲ πῶς φαίνεται;
as possible — best to-you and how does-it-appear
 καὶ ἐμοί, ἔφη, οὕτως.

also to-me he-said so

οὐκοῦν εἰ τὴν διάνοιαν ἱκανῶς θεραπεύσαντες παραδοίμεν
therefore if the mind sufficiently having-tended we-should-hand-over
 αὐτῇ τὰ περὶ τὸ σῶμα ἀκριβολογεῖσθαι, ἡμεῖς δὲ
to-it the-(things) about the body to-work-out-in-detail we and
 ὅσον τοὺς τύπους ὑφηγησαίμεθα, ἵνα μὴ μακρολογῶμεν,
only the patterns should-indicate so-that not we-talk-at-length
 ὀρθῶς ἂν ποιοῖμεν;

rightly — we-would-do

πάνυ μὲν οὖν.

certainly indeed then

μέθης μὲν δὴ εἶπομεν ὅτι ἀφεκτέον αὐτοῖς· παντὶ
from-drunkenness indeed truly we-said that must-abstain for-them to-anyone
 γάρ που μᾶλλον ἐγχωρεῖ ἢ φύλακι μεθυσθέντι μὴ
for surely rather it-is-allowed than to-a-guardian drunk not
 εἰδέναι ὅπου γῆς ἐστιν.

to-know where on-earth he-is

γελοῖον γάρ, ἦ δ' ὅς, τόν γε φύλακα φύλακος δεῖσθαι.
absurd for said and he the at-least guardian of-a-guardian to-need
 τί δὲ δὴ σίτων πέρι; ἀθληταὶ μὲν γὰρ οἱ ἄνδρες τοῦ
what and indeed food about athletes indeed for the men of-the
 μεγίστου ἀγῶνος. ἦ οὐχί;

greatest contest or not

ναί.

yes

404 ἄρ' οὖν ἡ τῶνδε τῶν ἀσκητῶν ἕξις προσήκουσ' ἂν
so then the of-these — athletes condition fitting —

εἴη τούτοις;

would-be for-these

ἴσως.

perhaps

ἀλλ', ἦν δ' ἐγώ, ὑπνώδης αὕτη γέ τις καὶ

but said and I sleepy this at-least a-sort-of-(thing) and

σφαλερὰ πρὸς ὑγίειαν. ἢ οὐχ ὀρᾶς ὅτι καθεύδουσί τε
precarious for health or not do-you-see that they-sleep-away both

τὸν βίον καί, ἐὰν σμικρὰ ἐκβῶσιν τῆς τεταγμένης

the life and if slightly they-depart from-the prescribed

διαίτης, μεγάλα καὶ σφόδρα νοσοῦσιν οὗτοι οἱ ἀσκηταί;

regimen greatly and severely fall-ill these — athletes

ὁρῶ.

I-see

b κομψοτέρας δὴ τινας, ἦν δ' ἐγώ, ἀσκήσεως δεῖ τοῖς
more-refined indeed some said and I training is-needed for-the

πολεμικοῖς ἀθληταῖς, οὓς γε ὥσπερ κύνας ἀγρύπνους τε
warrior athletes whom at-least like dogs wakeful both

ἀνάγκη εἶναι καὶ ὅτι μάλιστα ὅξυ ὀρᾶν καὶ ἀκούειν

(it-is)-necessary to-be and as much-as-possible keenly to-see and to-hear

καὶ πολλὰς μεταβολὰς ἐν ταῖς στρατείαις μεταβάλλοντας

and many changes on the campaigns undergoing

ὑδάτων τε καὶ τῶν ἄλλων σίτων καὶ εἰλήσεων καὶ

of-water both and the other food and sun-beats and

χειμῶνων μὴ ἀκροσφαλεῖς εἶναι πρὸς ὑγίειαν.

storms not unsteady to-be as-to health

φαίνεται μοι.

it-appears to-me

ἀρ' οὖν ἡ βελτίστη γυμναστικὴ ἀδελφὴ τις ἂν εἴη
 so then the best gymnastic a-sister a-kind-of — would-be
 τῆς ἀπλῆς μουσικῆς ἣν ὀλίγον πρότερον διῆμεν;
 of-the simple music which a-little earlier we-went-through
 πῶς λέγεις;

how do-you-mean

ἀπλῇ που καὶ ἐπιεικὲς γυμναστική, καὶ μάλιστα ἡ
 simple surely and decent gymnastic and especially the-(one)
 τῶν περὶ τὸν πόλεμον.

of-the-(men) in the war

πῇ δὴ;

how indeed

καὶ παρ' Ὀμήρου, ἣν δ' ἐγώ, τά γε τοιαῦτα μάθοι
 also from Homer said and I — at-least such-things might-learn

ἂν τις. οἶσθα γὰρ ὅτι ἐπὶ στρατιᾶς ἐν ταῖς τῶν ἡρώων
 — one you-know for that on campaign at the of-the heroes

ἐστιάσεων οὔτε ἰχθύσιν αὐτοὺς ἐστιᾶ, καὶ ταῦτα ἐπὶ
 feasts neither with-fish them he-feasts and that at

θαλάττῃ ἐν Ἑλλησπόντῳ ὄντας, οὔτε ἐφθοῖς κρέασιν ἀλλὰ
 sea on the-Hellespont being nor boiled meats but

μόνον ὀπτοῖς, ἃ δὴ μάλιστ' ἂν εἴη στρατιώταις
 only roast which indeed most — would-be for-soldiers

εὖπορα· πανταχοῦ γὰρ ὥς ἔπος εἰπεῖν αὐτῷ τῷ πυρὶ
 easy-to-provide everywhere for so a-word to-say just the fire

χρησθαι εὐπωρότερον ἢ ἀγγεῖα συμπεριφέρειν.

to-use (is)-easier than pots to-carry-around

καὶ μάλα.

and very

οὐδὲ μὴν ἡδυσμάτων, ὥς ἐγῶμαι, Ὅμηρος πώποτε ἐμνήσθη.

nor indeed of-sauces as I-think Homer ever made-mention

ἢ τοῦτο μὲν καὶ οἱ ἄλλοι ἀσκηταὶ ἴσασιν, ὅτι τῷ μέλλοντι

or this indeed even the other athletes know that for-the going-to

σώματι εὖ ἔξειν ἀφεκτέον τῶν τοιούτων ἀπάντων;

body well be must-abstain — from-such-things all

καὶ ὀρθῶς γε, ἔφη, ἴσασί τε καὶ ἀπέχονται.

and rightly at-least he-said they-know both and abstain

d Συρακοσίαν δέ, ὦ φίλε, τράπεζαν καὶ Σικελικὴν ποικιλίαν

a-Syracusan and O friend table and Sicilian variety

ὄψον, ὥς ἔοικας, οὐκ αἰνεῖς, εἴπερ σοι ταῦτα δοκεῖ

of-relish as you-seem not you-approve if-indeed to-you these-things seem

ὀρθῶς ἔχειν.

rightly to-be

οὐ μοι δοκῶ.

not to-me I-seem

ψέγεις ἄρα καὶ Κορινθίαν κόρην φίλην εἶναι ἀνδράσιν

you-disapprove then also a-Corinthian girl a-mistress to-be for-men

μέλλουσιν εὖ σώματος ἔξειν.

who-are well in-body to-be

παντάπασι μὲν οὖν.

altogether indeed then

οὐκοῦν καὶ Ἀττικῶν πεμμάτων τὰς δοκούσας εἶναι

therefore also of-Attic pastries the reputed to-be

εὐπαθείας;

delights

ἀνάγκη.

(of)-necessity

ὅλην γὰρ οἶμαι τὴν τοιαύτην σίτησιν καὶ δίαιταν τῇ
 whole for I-think — such feeding and regimen to-the
 μελοποιία τε καὶ ὥδῃ τῇ ἐν τῷ παναρμονίῳ καὶ ἐν πᾶσι
 song-making both and song the-(one) in the all-moded-(style) and in all
 ῥυθμοῖς πεποιημένη ἀπεικάζοντες ὀρθῶς ἂν ἀπεικάζοιμεν.
 rhythms composed likening rightly — we-would-liken-(it)
 πῶς γὰρ οὐ;

how for not
 οὐκοῦν ἐκεῖ μὲν ἀκολασίαν ἢ ποικιλία ἐνέτικτεν, ἐνταῦθα
 therefore there indeed intemperance the variety bred here
 δὲ νόσον, ἢ δὲ ἀπλότης κατὰ μὲν μουσικὴν ἐν ψυχαῖς
 and disease the but simplicity in indeed music in souls
 σωφροσύνην, κατὰ δὲ γυμναστικὴν ἐν σώμασιν ὑγίειαν;
 temperance in and gymnastic in bodies health
 ἀληθέστατα, ἔφη.

most-truly he-said
 ἀκολασίας δὲ καὶ νόσων πληθουσῶν ἐν πόλει ἄρ' 405
 intemperance and and diseases multiplying in a-city then
 οὐ δικαστήριά τε καὶ ἰατρεῖα πολλὰ ἀνοίγεται, καὶ
 not law-courts both and clinics many are-opened and
 δικανικὴ τε καὶ ἰατρικὴ σεμνύνονται, ὅταν δὴ καὶ
 the-art-of-the-courts both and medicine give-themselves-airs whenever indeed even
 ἐλεύθεροι πολλοὶ καὶ σφόδρα περὶ αὐτὰ σπουδάζωσιν;
 free-(men) many and earnestly about them are-serious
 τί γὰρ οὐ μέλλει;
 why for not should-it

The surest sign of bad education is a need for skilled doctors and judges even among those who claim a free upbringing. It is shameful to borrow justice from others, worse to spend one's life in court proud of dodging it, and shameful too to need medicine for ills brought on by idleness and rich living. Herodicus, a trainer turned invalid, drew out his dying into old age. Asclepius taught no such medicine, since in a well-governed city no one has leisure to be ill all his life.

- b τῆς δὲ κακῆς τε καὶ αἰσχρᾶς παιδείας ἐν πόλει ἄρα
of-the and bad both and shameful education in a-city then
 μή τι μείζον ἔξεις λαβεῖν τεκμήριον ἢ τὸ δεῖσθαι
not any greater will-you-be-able to-find proof than the needing
 ἱατρῶν καὶ δικαστῶν ἄκρων μὴ μόνον τοὺς φαύλους
of-doctors and judges top not only the common-(folk)
 τε καὶ χειροτέχνας, ἀλλὰ καὶ τοὺς ἐν ἐλευθέρῳ σχήματι
both and craftsmen but also those in free form
 προσποιουμένους τεθράβθαι; ἢ οὐκ αἰσχρὸν δοκεῖ καὶ
claiming to-have-been-reared or not shameful does-it-seem and
 ἀπαιδευσίας μέγα τεκμήριον τὸ ἐπακτῷ παρ' ἄλλων,
of-lack-of-education a-great proof the imported from others
 ὥς δεσποτῶν τε καὶ κριτῶν, τῷ δικαίῳ ἀναγκάζεσθαι
as masters both and judges the just to-be-forced
 χρῆσθαι, καὶ ἀπορία οἰκείων;
to-use and for-lack of-one's-own
 πάντων μὲν οὖν, ἔφη, αἷσχιστον.
of-all indeed then he-said most-shameful
- c ἡ δοκεῖ σοι, ἦν δ' ἐγώ, τούτου αἷσχιον εἶναι
truly does-it-seem to-you said and I than-this more-shameful to-be
 τοῦτο, ὅταν δὴ τις μὴ μόνον τὸ πολὺ τοῦ βίου
this whenever indeed one not only the greater-part of-the life
 ἐν δικαστηρίοις φεύγων τε καὶ διώκων κατατρίβηται,
in law-courts defending both and prosecuting wears-away

ἀλλὰ καὶ ὑπὸ ἀπειροκαλίας ἐπ' αὐτῷ δὴ τούτῳ πεισθῇ
but also from vulgarity on very indeed this is-persuaded
 καλλωπίζεσθαι, ὡς δεινὸς ὢν περὶ τὸ ἀδικεῖν καὶ ἱκανὸς
to-pride-himself as clever being at the doing-wrong and able
 πάσας μὲν στροφὰς στρέφεσθαι, πάσας δὲ διεξόδους
all indeed twists to-twist all and loopholes
 διεξελθὼν ἀποστραφῆναι λυγιζόμενος, ὥστε μὴ παρασχεῖν
going-through to-wriggle-out bending so-as not to-submit-to
 δίκην, καὶ ταῦτα σμικρῶν τε καὶ οὐδενὸς ἀξίων ἔνεκα,
justice and that of-trifling both and nothing worth for-the-sake
 ἀγνοῶν ὅσῳ κάλλιον καὶ ἄμεινον τὸ παρασκευάζειν
not-knowing how-much finer and better the arranging
 τὸν βίον αὐτῷ μηδὲν δεῖσθαι νυστάζοντος δικαστοῦ;
the life for-himself in-no-way to-need a-nodding judge
 οὐκ, ἀλλὰ τοῦτ', ἔφη, ἐκείνου ἔτι αἰσχρὸν.
no but this he-said than-that even more-shameful
 τὸ δὲ ἰατρικῆς, ἣν δ' ἐγώ, δεῖσθαι ὅτι μὴ τραυμάτων
the and medicine said and I needing except — wounds
 ἔνεκα ἢ τινων ἐπετείων νοσημάτων ἐπιτεσόντων, ἀλλὰ
for-the-sake or some seasonal diseases attacking but
 δι' ἀργίαν τε καὶ δίαιταν οἷαν διήλθομεν, ρευμάτων
through idleness both and regimen such-as we-described with-humors
 τε καὶ πνευμάτων ὥσπερ λίμνας ἐμπιπλαμένους φύσας
both and winds like marshes being-filled flatulences
 τε καὶ κατάρρους νοσήμασις ὀνόματα τίθεσθαι ἀναγκάζειν
both and catarrhs for-diseases names to-invent to-compel
 τοὺς κομψοὺς Ἀσκληπιάδας, οὐκ αἰσχρὸν δοκεῖ;
the clever Asclepiads not shameful does-it-seem
 καὶ μάλ', ἔφη. ὡς ἀληθῶς καινὰ ταῦτα καὶ ἄτοπα
and very he-said as truly novel these and strange
 νοσημάτων ὀνόματα.
of-diseases names

- 406 οἷα, ἦν δ' ἐγώ, ὡς οἶμαι, οὐκ ἦν ἐπ'
such-as said and I as I-think not there-were in-the-time-of
 Ἀσκληπιοῦ. τεκμαίρομαι δέ, ὅτι αὐτοῦ οἱ υἱεῖς ἐν Τροίᾳ
Asclepius I-judge and because his — sons at Troy
 Εὐρυπύλῳ τετρωμένῳ ἐπ' οἶνον Πράμνειον ἄλφιστα πολλὰ
to-Eurypylus wounded upon wine Pramnian barley much
 ἐπιπασθέντα καὶ τυρὸν ἐπιξυσθέντα, ἃ δὴ δοκεῖ
sprinkled and cheese grated which indeed seem
 φλεγματώδη εἶναι, οὐκ ἐμέμψαντο τῇ δούσῃ πιεῖν,
inflammatory to-be not found-fault-with the-(woman) giving to-drink
 οὐδὲ Πατρόκλῳ τῷ ἰωμένῳ ἐπετίμησαν.
nor Patroclus the-(one) healing rebuked
 καὶ μὲν δὴ, ἔφη, ἄτοπόν γε τὸ πῶμα οὕτως ἔχοντι.
and indeed truly he-said strange at-least the drink so for-one-disposed
 b οὐκ, εἴ γ' ἐννοεῖς, εἶπον, ὅτι τῇ παιδαγωγικῇ τῶν
no if at-least you-consider I-said that the tutoring of-the
 νοσημάτων ταύτῃ τῇ νῦν ἰατρικῇ πρὸ τοῦ Ἀσκληπιάδαι
diseases this — present medicine before the-(time) Asclepiads
 οὐκ ἐχρῶντο, ὥς φασι, πρὶν Ἡρόδικον γενέσθαι. Ἡρόδικος
not used as they-say before Herodicus came Herodicus
 δὲ παιδοτρίβης ὦν καὶ νοσώδης γενόμενος, μίξας
and a-trainer being and sickly becoming mixing
 γυμναστικὴν ἰατρικῇ, ἀπέκναισε πρῶτον μὲν καὶ μάλιστα
gymnastic with-medicine wore-out first indeed and most
 ἐαυτόν, ἔπειτ' ἄλλους ὕστερον πολλούς.
himself then others later many
 πῇ δὴ; ἔφη.
how indeed he-said
 μακρόν, ἦν δ' ἐγώ, τὸν θάνατον αὐτῷ ποιήσας.
long said and I the death for-himself making
 παρακολουθῶν γὰρ τῷ νοσήματι θανασίμῳ ὄντι οὔτε
attending for to-the disease mortal being neither

ἰάσασθαι οἶμαι οἷός τ' ἦν ἑαυτόν, ἐν ἀσχολίᾳ τε
to-cure I-think able — he-was himself in absence-of-leisure and
 πάντων ἰατρευόμενος διὰ βίου ἔζη, ἀποκναιόμενος εἴ
for-everything being-treated through life he-lived tormented if
 τι τῆς εἰωθυίας διαίτης ἐκβαίη, δυσθανατῶν δὲ
in-any-way from-the accustomed regimen he-departed dying-hard and
 ὑπὸ σοφίας εἰς γῆρας ἀφίκετο.
by cleverness to old-age he-came
 καλὸν ἄρα τὸ γέρας, ἔφη, τῆς τέχνης ἠνέγκατο.
fine then the prize he-said for-the art he-carried-off
 οἷον εἰκός, ἦν δ' ἐγώ, τὸν μὴ εἰδότα ὅτι Ἀσκληπιὸς c
such-as (was)-fitting said and I for-the-(one) not knowing that Asclepius
 οὐκ ἀγνοία οὐδὲ ἀπειρία τούτου τοῦ εἵδους τῆς ἱατρικῆς
not through-ignorance or inexperience of-this — kind — of-medicine
 τοῖς ἐκγόνοις οὐ κατέδειξεν αὐτό, ἀλλ' εἰδὼς ὅτι πᾶσι τοῖς
to-the descendants not revealed it but knowing that for-all those
 εὐνομουμένοις ἔργον τι ἐκάστω ἐν τῇ πόλει προστέτακται,
well-governed work some to-each in the city is-assigned
 ὃ ἀναγκαῖον ἐργάζεσθαι, καὶ οὐδενὶ σχολῇ διὰ
which necessary to-do and for-no-one (there-is)-leisure through
 βίου κάμνειν ἰατρευόμενῳ. ὃ ἡμεῖς γελοίως ἐπὶ μὲν
life to-be-sick being-treated which we absurdly in-the-case indeed
 τῶν δημιουργῶν αἰσθανόμεθα, ἐπὶ δὲ τῶν πλουσίων
of-the craftsmen perceive in-the-case but of-the rich
 τε καὶ εὐδαιμόνων δοκούντων εἶναι οὐκ αἰσθανόμεθα.
both and happy seeming to-be not perceive
 πῶς; ἔφη.
how he-said

A sick carpenter wants a quick cure; told to follow a long regimen, he says he has no time to be ill, and either recovers or dies. The rich man has no such work, but excessive care of the body hinders every task, including learning. Asclepius treated naturally healthy bodies with a particular disease and did not prolong worthless lives, and the poets cannot be right both that he was Apollo's son and that gold bribed him to heal a rich man.

- d τέκτων μέν, ἦν δ' ἐγώ, κάμνων ἀξιοῖ παρὰ τοῦ ἱατροῦ
a-carpenter indeed said and I being-sick expects from the doctor
 φάρμακον πιὼν ἐξεμέσαι τὸ νόσημα, ἢ κάτω καθαρθεῖς
a-drug drinking to-vomit-out the disease or downward purged
 ἢ καύσει ἢ τομῇ χρησάμενος ἀπηλλάχθαι· ἐὰν δέ τις
or cautery or surgery using to-be-rid if but anyone
 αὐτῷ μακρὰν δίαιταν προστάττει, πιλιδία τε περὶ τὴν
for-him a-long regimen prescribes felt-caps both around the
 κεφαλὴν περιτιθεῖς καὶ τὰ τούτοις ἐπόμενα, ταχὺ
head putting and the-(things) these going-with quickly
 εἶπεν ὅτι οὐ σχολὴ κάμνειν οὐδὲ λυσιτελεῖ οὕτω
he-says that not (there-is)-leisure to-be-sick nor it-profits so
 ζῆν, νοσήματι τὸν νοῦν προσέχοντα, τῆς δὲ προκειμένης
to-live to-disease the mind turning the and set-before-(him)
 ἐργασίας ἀμελοῦντα. καὶ μετὰ ταῦτα χαίρειν εἰπὼν τῷ
work neglecting and after these-things farewell bidding —
 τοιούτῳ ἱατρῷ, εἰς τὴν εἰωθυῖαν δίαιταν ἐμβάς, ὑγιὲς
to-such doctor into the accustomed regimen entering healthy
 γενόμενος ζῆ τὰ ἑαυτοῦ πράττων· ἐὰν δὲ μὴ ἰκανὸν
becoming he-lives — his-own doing if but not able
 ἢ τὸ σῶμα ὑπενεγκεῖν, τελευτήσας πραγμάτων ἀπηλλάγη.
is the body to-bear-(it) dying from-troubles he-is-released

καὶ τῷ τοιούτῳ μέν γ', ἔφη, δοκεῖ πρέπειν οὕτω
and — for-such-(a-man) indeed at-least he-said it-seems to-be-fitting so
ιατρικῇ χρῆσθαι.

medicine to-use

ἄρα, ἦν δ' ἐγώ, ὅτι ἦν τι αὐτῷ ἔργον, ὃ εἰ μὴ 407
then said and I because there-was some for-him work which if not
πράττοι, οὐκ ἐλυσιτέλει ζῆν;

he-did not it-profited to-live

δῆλον, ἔφη.

clear he-said

ὁ δὲ δὴ πλούσιος, ὥς φαμεν, οὐδὲν ἔχει τοιοῦτον ἔργον
the but indeed rich-(man) as we-say no has such work
προκειμένον, οὗ ἀναγκαζομένῳ ἀπέχεσθαι ἀβίωτον.

set-before-(him) from-which (if)-forced to-keep-away (life-is)-unlivable

οὐκ οὖν δὴ λέγεταί γε.

not-then indeed it-is-said at-least

Φωκυλίδου γάρ, ἦν δ' ἐγώ, οὐκ ἀκούεις πῶς φησι
of-Phocylides for said and I not do-you-hear how he-says
δεῖν, ὅταν τῷ ἤδη βίος ᾖ, ἀρετὴν ἀσκεῖν.

to-be-necessary whenever one already a-living has virtue to-practice

οἶμαι δέ γε, ἔφη, καὶ πρότερον.

I-think and at-least he-said also before

μηδέν, εἶπον, περὶ τούτου αὐτῷ μαχώμεθα, ἀλλ' ἡμᾶς αὐτοὺς ὅ
in-no-way I-said about this with-him let-us-fight but us ourselves

διδάξωμεν πότερον μελετητέον τοῦτο τῷ πλουσίῳ καὶ
let-us-teach whether must-be-practiced this by-the rich-(man) and

ἀβίωτον τῷ μὴ μελετῶντι, ἢ νοσοτροφία τεκτονικῇ
(life-is)-unlivable for-the-(one) not practicing or valetudinarianism for-carpentry

μὲν καὶ ταῖς ἄλλαις τέχναις ἐμπόδιον τῇ προσέξει
indeed and the other arts (is)-a-hindrance to-the attention

τοῦ νοῦ, τὸ δὲ Φωκυλίδου παρακείμενον οὐδὲν ἐμποδίζει.
of-the mind the but of-Phocylides exhortation in-no-way hinders

ναὶ μὰ τὸν Δία, ἦ δ' ὅς. σχεδόν γέ τι πάντων
 yes by — Zeus said and he nearly at-least somewhat of-all
 μάλιστα ἢ γε περαιτέρω γυμναστικῆς ἢ περιττῇ αὕτῃ
 most the at-least beyond gymnastic — excessive this
 ἐπιμέλεια τοῦ σώματος· καὶ γὰρ πρὸς οἰκονομίας
 care of-the body and for for household-management
 καὶ πρὸς στρατείας καὶ πρὸς ἐδραίους ἐν πόλει ἀρχὰς
 and for campaigns and for sedentary in city offices
 δύσκολος.

(it-is)-troublesome

- c τὸ δὲ δὴ μέγιστον, ὅτι καὶ πρὸς μαθήσεις ἀστινασοῦν
 the and indeed greatest (is)-that also for learnings any-whatever
 καὶ ἐννοήσεις τε καὶ μελέτας πρὸς ἑαυτὸν χαλεπή,
 and reflections both and meditations within oneself (it-is)-hard
 κεφαλῆς τινὰς ἀεὶ διατάσεις καὶ ἰλύγγους ὑποπτεύουσα καὶ
 of-the-head some always tensions and dizzinesses suspecting and
 αἰτιωμένα ἐκ φιλοσοφίας ἐγγίγνεσθαι, ὥστε, ὅπῃ ταύτῃ
 blaming from philosophy to-arise so-that wherever in-this-way
 ἀρετὴ ἀσκεῖται καὶ δοκιμάζεται, πάντῃ ἐμπόδιος·
 virtue is-practiced and tested in-every-way (it-is)-a-hindrance
 κάμνειν γὰρ οἷσθαι ποιεῖ ἀεὶ καὶ ὠδίνοντα
 to-be-sick for to-think-(oneself) it-makes-(one) always and being-in-pain
 μήποτε λήγειν περὶ τοῦ σώματος.

never to-cess about the body

εἰκός γε, ἔφη.

likely at-least he-said

- d οὐκοῦν ταῦτα γιννώσκοντα φῶμεν καὶ Ἀσκληπιὸν τοὺς
 therefore these-things knowing shall-we-say also Asclepius those
 μὲν φύσει τε καὶ διαίτῃ ὑγιεινῶς ἔχοντας τὰ σώματα,
 indeed by-nature both and regimen healthily disposed in-the bodies
 νόσημα δέ τι ἀποκεκριμένον ἴσχοντας ἐν αὐτοῖς, τοῦτοις
 a-disease but some distinct having in themselves for-these

μὲν καὶ ταύτῃ τῇ ἔξει καταδείξαι ἰατρικὴν, φαρμάκοις τε
indeed and for-this — condition to-have-revealed medicine by-drugs both
 καὶ τομαῖς τὰ νοσήματα ἐκβάλλοντα αὐτῶν τὴν εἰωθυῖαν
and surgery the diseases expelling their — accustomed
 προστάττειν δίαιταν, ἵνα μὴ τὰ πολιτικὰ βλάπτοι, τὰ
to-prescribe regimen so-that not the public-(affairs) he-might-harm the
 δ' εἴσω διὰ παντὸς νεοσηκότα σώματα οὐκ ἐπιχειρεῖν
but inwardly through everything diseased bodies not to-attempt
 διαίταις κατὰ μικρὸν ἀπαντλοῦντα καὶ ἐπιχέοντα μακρὸν
by-regimens by little draining and pouring-in a-long
 καὶ κακὸν βίον ἀνθρώπῳ ποιεῖν, καὶ ἔκγονα αὐτῶν, ὡς τὸ
and wretched life for-a-man to-make and offspring their as the
 εἰκός, ἕτερα τοιαῦτα φυτεύειν, ἀλλὰ τὸν μὴ δυνάμενον
likely other such to-beget but the-(one) not able
 ἐν τῇ καθεστηκυῖα περιόδῳ ζῆν μὴ οἶεσθαι δεῖν
in the established course to-live not to-think to-be-necessary
 θεραπεύειν, ὡς οὔτε αὐτῷ οὔτε πόλει λυσιτελεῖ;
to-tend as neither for-himself nor city profitable
 πολιτικόν, ἔφη, λέγεις Ἀσκληπιόν.

statesmanlike he-said you-make Asclepius

δῆλον, ἦν δ' ἐγὼ καὶ οἱ παῖδες αὐτοῦ, ὅτι τοιοῦτος ἦν, 408
(it-is)-clear said and I also — sons his that such he-was
 οὐχ ὁρᾷς ὡς καὶ ἐν Τροίᾳ ἀγαθοὶ πρὸς τὸν πόλεμον
not do-you-see how both at Troy good at the war
 ἐφάνησαν, καὶ τῇ ἰατρικῇ, ὡς ἐγὼ λέγω, ἐχρῶντο; ἢ
they-appeared and — medicine as I describe they-used or

οὐ μέμνησαι ὅτι καὶ τῷ Μενέλεω ἐκ τοῦ τραύματος
not do-you-remember that also — for-Menelaus from the wound

οὗ ὁ Πάνδαρος ἔβαλεν —
which — Pandarus inflicted

αἷμ' ἐκμυζήσαντες ἐπ' ἥπια φάρμακ' ἔπασσον,
blood sucking-out upon-(it) soothing drugs they-sprinkled

b ὅτι δ' ἐχρῆν μετὰ τοῦτο ἢ πιεῖν ἢ φαγεῖν οὐδὲν
what and was-needful after this either to-drink or to-eat nothing
 μᾶλλον ἢ τῷ Εὐρυπύλῳ προσέταττον, ὥς ἱκανῶν ὄντων
more than — for-Eurypylus they-prescribed as sufficient being
 τῶν φαρμάκων ἰάσασθαι ἄνδρας πρὸ τῶν τραυμάτων
the drugs to-heal men before the wounds
 ὑγιεινούς τε καὶ κοσμίους ἐν διαίτῃ, κἂν εἰ τύχοιεν ἐν
healthy both and orderly in regimen even if they-happened on
 τῷ παραχρήμα κυκεῶνα πiónτες, νοσῶδη δὲ φύσει τε καὶ
the moment a-posset having-drunk sickly but by-nature both and
 ἀκόλαστον οὔτε αὐτοῖς οὔτε τοῖς ἄλλοις ᾤοντο λυσιτελεῖν
intemperate neither for-themselves nor the others they-thought to-profit
 ζῆν, οὐδ' ἐπὶ τούτοις τὴν τέχνην δεῖν εἶναι, οὐδὲ
to-live nor for these the art to-be-necessary to-be nor
 θεραπευτέον αὐτούς, οὐδ' εἰ Μίδου πλουσιώτεροι εἶεν.
(one)-must-tend them not-even if than-Midas richer they-were
 πάννυ κομψούς, ἔφη, λέγεις Ἀσκληπιοῦ παῖδας.

very accomplished he-said you-make of-Asclepius sons

c πρέπει, ἦν δ' ἐγώ, καίτοι ἀπειθοῦντές γε ἡμῖν
it-is-fitting said and I and-yet disobeying at-least us
 οἱ τραγωδοποιοί τε καὶ Πίνδαρος Ἀπόλλωνος μὲν
the tragedians both and Pindar of-Apollo indeed
 φασιν Ἀσκληπιδὸν εἶναι, ὑπὸ δὲ χρυσοῦ πεισθῆναι
they-say Asclepius to-be by but gold to-have-been-persuaded

πλούσιον ἄνδρα θανάσιμον ἤδη ὄντα ἰάσασθαι, ὅθεν
a-rich man mortally-ill already being to-heal whence
 δὴ καὶ κεραυνωθῆναι αὐτόν. ἡμεῖς δὲ κατὰ
indeed also to-have-been-struck-by-lightning he we but according-to
 τὰ προειρημένα οὐ πεισόμεθα αὐτοῖς ἀμφοτέρω, ἀλλ' εἰ
the things-said-before not shall-believe them both but if
 μὲν θεοῦ ἦν, οὐκ ἦν, φήσομεν, αἰσχροκερδῆς· εἰ δ'
indeed of-a-god he-was not he-was we-shall-say greedy-for-gain if but
 αἰσχροκερδῆς, οὐκ ἦν θεοῦ.
greedy-for-gain not he-was of-a-god

XV · THE GOOD JUDGE

Glaucon asks whether the best doctors are not those who have handled the most bodies. Socrates agrees, and adds that doctors do best who have been ill, since they treat body with soul. But a judge rules soul with soul, and cannot learn injustice by practicing it. The good judge must be old, a late learner of injustice who has observed it in others; the clever wicked man errs among the good, since vice never knows virtue, while an educated nature learns both.

ὀρθότατα, ἣ δ' ὅς, ταῦτά γε. ἀλλὰ περὶ τοῦδε d
most-rightly said and he these-things at-least but about this
 τί λέγεις, ὦ Σώκρατες; ἄρ' οὐκ ἀγαθοὺς δεῖ ἐν
what do-you-say O Socrates then not good must-(we) in
 τῇ πόλει κεκτῆσθαι ἰατρούς; εἰεν δ' ἅν που μάλιστα
the city to-have doctors would-be and — surely most
 τοιοῦτοι ὅσοι πλείστους μὲν ὑγιεινούς, πλείστους δὲ
such as-many-as most indeed healthy most and
 νοσώδεις μετεχειρίσαντο, καὶ δικασταὶ αὖ ὡσαύτως οἱ
sickly have-handled and judges in-turn likewise those
 παντοδαπαῖς φύσεσιν ὁμιληκότες.
with-all-sorts natures having-associated

καὶ μάλα, εἶπον, ἀγαθοὺς λέγω. ἀλλ' οἶσθα οὓς ἡγοῦμαι
and very I-said good I-mean but do-you-know whom I-consider
τοιούτους;

such

ἂν εἴπῃς, ἔφη.

if you-tell he-said

ἀλλὰ πειράσομαι, ἦν δ' ἐγώ· σὺ μέντοι οὐχ ὅμοιον
but I-will-try said and I you however not similar
πρᾶγμα τῷ αὐτῷ λόγῳ ἤρου.

matter in-the same question asked

πῶς; ἔφη.

how he-said

c ἰατροὶ μὲν, εἶπον, δεινότατοι ἂν γένοιτο, εἰ ἐκ παίδων
doctors indeed I-said most-skilled — would-become if from childhood
ἀρξάμενοι πρὸς τῷ μανθάνειν τὴν τέχνην ὥς πλείστοις τε
beginning besides the learning the art as most both
καὶ πονηροτάτοις σώμασιν ὁμιλήσειαν καὶ αὐτοὶ πάσας
and worst bodies they-were-to-deal-with and themselves all
νόσους κάμοιεν καὶ εἰεν μὴ πάντῃ ὑγιεῖνοι φύσει. οὐ γὰρ οἶμαι
diseases had-suffered and were not very healthy by-nature not for I-think
σώματι σῶμα θεραπεύουσιν — οὐ γὰρ ἂν αὐτὰ ἐνεχώρει
by-body body they-treat not for — them it-would-be-possible
κακὰ εἶναι ποτε καὶ γενέσθαι — ἀλλὰ ψυχῇ σῶμα, ἣ οὐκ
bad to-be ever and to-become but by-soul body for-which not
ἐγχωρεῖ κακὴν γενομένην τε καὶ οὐδ' ἂν εὖ τι θεραπεύειν.
it-is-possible bad having-become both and being well anything to-treat
ὀρθῶς, ἔφη.

rightly he-said

409 δικαστὴς δέ γε, ὦ φίλε, ψυχῇ ψυχῆς ἄρχει, ἣ οὐκ
a-judge but at-least O friend by-soul soul rules for-which not
ἐγχωρεῖ ἐκ νέας ἐν πονηραῖς ψυχαῖς τεθράφθαι τε
it-is-possible from youth among wicked souls to-have-been-reared both

καὶ ὠμληκέναι καὶ πάντα ἀδικήματα αὐτὴν ἡδικοῦσαν
and to-have-associated and all wrongs itself having-committed
 διεξεληλυθῆναι, ὥστε ὀξέως ἀφ' αὐτῆς τεκμαίρεσθαι τὰ
to-have-gone-through so-as keenly from itself to-infer the
 τῶν ἄλλων ἀδικήματα οἷον κατὰ σῶμα νόσους· ἀλλ'
of-the others wrongs as in body diseases but
 ἄπειρον αὐτὴν καὶ ἀκέραιον δεῖ κακῶν ἡθῶν νέαν οὔσαν
inexperienced it and untainted must of-bad characters young being
 γεγενῆσθαι, εἰ μέλλει καλὴ καγαθὴ οὔσα κρινεῖν ὑγιῶς
to-have-been if it-is-to fine and-good being to-judge soundly
 τὰ δίκαια. διὸ δὴ καὶ εὐήθεις νέοι ὄντες οἱ ἐπιεικεῖς
the just-(things) therefore indeed also simple young being the decent
 φαίνονται καὶ εὐεξαπάτητοι ὑπὸ τῶν ἀδίκων, ἅτε οὐκ
appear and easily-deceived by the unjust inasmuch-as not
 ἔχοντες ἐν ἑαυτοῖς παραδείγματα ὁμοιοπαθῇ τοῖς πονηροῖς.
having in themselves models of-like-feeling to-the wicked
 καὶ μὲν δὴ, ἔφη, σφόδρα γε αὐτὸ πάσχουσι.
and indeed truly he-said exceedingly at-least it they-experience
 τῷ τοι, ἦν δ' ἐγώ, οὐ νέον ἀλλὰ γέροντα δεῖ τὸν
therefore you-know said and I not young but old must the
 ἀγαθὸν δικαστὴν εἶναι, ὁψιμαθῇ γεγονότα τῆς ἀδικίας
good judge to-be late-learning having-become of-the injustice
 οἷόν ἐστιν, οὐκ οἰκείαν ἐν τῇ αὐτοῦ ψυχῇ ἐνοῦσαν
what-sort it-is not his-own in — his-own soul present
 ἡσθημένον, ἀλλ' ἀλλοτρίαν ἐν ἀλλοτρίαις μεμελετηκότα
having-perceived but another's in of-others having-studied
 ἐν πολλῷ χρόνῳ διαισθάνεσθαι οἷον πέφυκε κακόν,
in long time to-discern what-sort is-by-nature evil
 ἐπιστήμη, οὐκ ἐμπειρίᾳ οἰκείᾳ κεχρημένον.
knowledge not experience his-own having-used

γενναιότατος γοῦν, ἔφη, ἔοικεν εἶναι ὁ τοιοῦτος
most-noble at-any-rate he-said seems to-be — such
 δικαστής.

judge

d καὶ ἀγαθός γε, ἦν δ' ἐγώ, ὃ σὺ ἠρώτας·
and good at-least said and I which you were-asking-(about)
 ὁ γὰρ ἔχων ψυχὴν ἀγαθὴν ἀγαθός. ὁ δὲ δεινὸς
the-(one) for having a-soul good (is)-good the but clever-(one)
 ἐκεῖνος καὶ καχύποπτος, ὁ πολλὰ αὐτὸς ἡδίκηκώς
that and suspicious the-(one) many-(wrongs) himself having-done
 καὶ πανούργος τε καὶ σοφὸς οἰόμενος εἶναι, ὅταν
and villainous both and wise thinking-(himself) to-be whenever
 μὲν ὁμοίοις ὁμιλῇ, δεινὸς φαίνεται ἐξευλαβούμενος,
indeed with-like-(men) he-associates clever appears being-on-his-guard
 πρὸς τὰ ἐν αὐτῷ παραδείγματα ἀποσκοπῶν· ὅταν
with-reference-to the in himself models looking whenever
 δὲ ἀγαθοῖς καὶ πρεσβυτέροις ἤδη πλησιάσῃ, ἀβέλτερος
but with-good and older-(men) then he-comes-near stupid
 αὖ φαίνεται, ἀπιστῶν παρὰ καιρὸν καὶ ἀγνοῶν
in-turn appears distrusting out-of season and not-recognizing
 ὑγιὲς ἦθος, ἅτε οὐκ ἔχων παράδειγμα τοῦ τοιούτου.
a-sound character inasmuch-as not having a-model — of-such
 πλεονάκις δὲ πονηροῖς ἢ χρηστοῖς ἐντυγχάνων σοφώτερος
more-often but wicked than good-(men) meeting wiser
 ἢ ἀμαθέστερος δοκεῖ εἶναι αὐτῷ τε καὶ ἄλλοις.
than more-ignorant he-seems to-be to-himself both and others
 παντάπασι μὲν οὖν, ἔφη, ἀληθῆ.

altogether indeed then he-said true-things

e οὐ τοίνυν, ἦν δ' ἐγώ, τοιοῦτον χρὴ τὸν δικαστὴν
not then said and I such one-must the judge
 ζητεῖν τὸν ἀγαθόν τε καὶ σοφόν, ἀλλὰ τὸν πρότερον·
to-seek the good both and wise but the former

πονηρία μὲν γὰρ ἀρετὴν τε καὶ αὐτὴν οὐποτ' ἂν γνοίῃ,
wickedness indeed for virtue both and itself never — would-know
 ἀρετὴ δὲ φύσεως παιδευομένης χρόνῳ ἅμα αὐτῆς τε καὶ
virtue but of-a-nature being-educated in-time at-once of-itself both and
 πονηρίας ἐπιστήμην λήψεται. σοφὸς οὖν οὗτος, ὥς μοι
wickedness knowledge will-acquire wise then this-(man) as to-me
 δοκεῖ, ἀλλ' οὐχ ὁ κακὸς γίγνεται.
it-seems but not the bad-(man) becomes
 καὶ ἐμοί, ἔφη, συνδοκεῖ.
also to-me he-said it-seems-so-too

XVI • MUSIC AND GYMNASTIC FOR THE SOUL

Such doctors and judges will care for citizens whose bodies and souls are good by nature, let the bodily unsound die, and put the incurably bad in soul to death. Even gymnastic is chiefly for the soul, to rouse its spirit rather than for strength. Those given only gymnastic grow savage, and those given only music grow soft, so the spirited and philosophic natures must be tuned together, making the soul temperate and courageous.

οὐκοῦν καὶ ἰατρικὴν, οἷαν εἴπομεν, μετὰ τῆς τοιαύτης 410
therefore also medicine such-as we-described with — such
 δικαστικῆς κατὰ πόλιν νομοθετήσεις, αἱ τῶν πολιτῶν
judging in the-city you-will-establish-by-law which of-the citizens
 σοι τοὺς μὲν εὐφυεῖς τὰ σώματα καὶ τὰς ψυχὰς
for-you those indeed well-natured in-the bodies and the souls
 θεραπεύσουσι, τοὺς δὲ μή, ὅσοι μὲν κατὰ σῶμα
will-tend those but not as-many-as indeed in body
 τοιοῦτοι, ἀποθνήσκειν ἐάσουσιν, τοὺς δὲ κατὰ τὴν ψυχὴν
such to-die will-allow those and in the soul
 κακοφυεῖς καὶ ἀνιάτους αὐτοὶ ἀποκτενοῦσιν;
evil-natured and incurable they-themselves will-put-to-death

τὸ γοῦν ἄριστον, ἔφη, αὐτοῖς τε τοῖς πάσχουσιν καὶ
the at-any-rate best he-said for-them both the-(ones) suffering and

τῇ πόλει οὕτω πέφανται.

for-the city so it-has-appeared

οἱ δὲ δὴ νέοι, ἦν δ' ἐγώ, δηλον ὅτι εὐλαβήσονται
the and indeed young said and I (it-is)-clear that will-be-wary

σοι δικαστικῆς εἰς χρεῖαν ἵεναι, τῇ ἀπλῇ ἐκείνῃ μουσικῇ
for-you of-judging into need to-come — simple that music

χρώμενοι ἦν δὴ ἔφαμεν σωφροσύνην ἐντίκτειν.

using which indeed we-said temperance to-breed

τί μὴν; ἔφη.

what indeed he-said

b ἄρ' οὖν οὐ κατὰ ταῦτα ἵχνη ταῦτα ὁ μουσικὸς

so then not along the-same tracks these the musical-(man)

γυμναστικὴν διώκων, ἐὰν ἐθέλῃ, αἰρήσει, ὥστε μηδὲν

gymnastic pursuing if he-wishes will-attain-(it) so-as in-no-way

ιατρικῆς δεῖσθαι ὅτι μὴ ἀνάγκη;

medicine to-need what not (by)-necessity

ἔμοιγε δοκεῖ.

to-me-at-least it-seems

αὐτά γε μὴν τὰ γυμνάσια καὶ τοὺς πόρους πρὸς τὸ

very at-least indeed the exercises and the toils toward the

θυμοειδὲς τῆς φύσεως βλέπων καὶ ἐγείρων ποινήσει

spirited-(part) of-the nature looking and-that rousing he-will-toil-at

μᾶλλον ἢ πρὸς ἰσχύν, οὐχ ὥσπερ οἱ ἄλλοι ἀθληταὶ

rather than toward strength not as the other athletes

ρώμης ἕνεκα σιτία καὶ πόρους μεταχειρίζεται.

of-strength for-the-sake diet and toils he-will-handle

ὀρθότατα, ἦ δ' ὅς.

most-rightly said and he

ἄρ' οὖν, ἦν δ' ἐγώ, ὦ Γλαύκων, καὶ οἱ καθιστάντες c
so then said and I O Glaucôn also those establishing
 μουσικῇ καὶ γυμναστικῇ παιδεύειν οὐχ οὗ ἕνεκά
with-music and gymnastic to-educate not for-which reason
 τινες οἴονται καθιστᾶσιν, ἵνα τῇ μὲν τὸ σῶμα
some think establish-(it) so-that by-the-(one) indeed the body
 θεραπεύονται, τῇ δὲ τὴν ψυχὴν;
they-might-tend by-the-(other) and the soul
 ἀλλὰ τί μὲν; ἔφη.
but what indeed he-said
 κινδυνεύουσιν, ἦν δ' ἐγώ, ἀμφοτέρω τῆς ψυχῆς ἕνεκα
it-seems-likely-they said and I both of-the soul for-the-sake
 τὸ μέγιστον καθιστάναι.
— chiefly to-establish
 πῶς δὴ;
how indeed
 οὐκ ἐννοεῖς, εἶπον, ὥς διατίθενται αὐτὴν τὴν διάνοιαν
not do-you-notice I-said how they-are-disposed itself the mind
 οἱ ἂν γυμναστικῇ μὲν διὰ βίου ὁμιλήσωσιν, μουσικῆς
who — with-gymnastic indeed through life associate music
 δὲ μὴ ἄψωνται; ἢ αὖ ὅσοι ἂν τοῦναντίον διατεθῶσιν;
but not touch or again as-many-as — the-opposite are-disposed
 τίνος δέ, ἦ δ' ὅς, πέρι λέγεις;
what and said and he about do-you-speak
 ἀγριότητός τε καὶ σκληρότητος, καὶ αὖ μαλακίας τε d
savagery both and hardness and again softness both
 καὶ ἡμερότητος, ἦν δ' ἐγώ —
and gentleness said and I

ἔγωγε, ἔφη· ὅτι οἱ μὲν γυμναστικῇ ἀκράτῳ χρησάμενοι

I-at-least he-said that those indeed gymnastic unmixed using

ἀγριώτεροι τοῦ δέοντος ἀποβαίνουσιν, οἱ δὲ μουσικῇ

more-savage than-the needful turn-out those and by-music

μαλακώτεροι αὖ γίνονται ἢ ὥς κάλλιον αὐτοῖς.

softer in-turn become than as finer for-them

καὶ μὴν, ἦν δ' ἐγώ, τό γε ἄγριον τὸ θυμοειδὲς ἂν

and indeed said and I the at-least savage the spirited-(part) —

τῆς φύσεως παρέχοιτο, καὶ ὀρθῶς μὲν τραφὲν ἀνδρεῖον

of-the nature would-produce and rightly indeed reared courageous

ἂν εἴη, μᾶλλον δ' ἐπιταθὲν τοῦ δέοντος σκληρόν

— it-would-be more but stretched than-the needful hard

τε καὶ χαλεπὸν γίγνοιτ' ἂν, ὥς τὸ εἰκός.

both and harsh would-become — as the likely

δοκεῖ μοι, ἔφη.

it-seems to-me he-said

c τί δέ; τὸ ἡμερον οὐχ ἡ φιλόσοφος ἂν ἔχοι φύσις, καὶ

what and the gentle not the philosophic — would-have nature and

μᾶλλον μὲν ἀνεθέντος αὐτοῦ μαλακώτερον εἴη τοῦ

more indeed slackened it softer it-would-be than-the

δέοντος, καλῶς δὲ τραφέντος ἡμερόν τε καὶ κόσμιον;

needful finely but reared gentle both and orderly

ἔστι ταῦτα.

it-is these-things

δεῖν δέ γέ φαμεν τοὺς φύλακας ἀμφοτέρα ἔχειν

to-be-necessary and at-least we-say the guardians both to-have

τούτῳ τὴν φύσει.

these — natures

δεῖ γάρ.

they-must for

οὐκοῦν ἡρμόσθαι δεῖ αὐτὰς πρὸς ἀλλήλας;

therefore to-be-attuned must they to one-another

πῶς δ' οὐ;

how and not

καὶ τοῦ μὲν ἡρμοσμένου σόφρων τε καὶ ἀνδρεία ἡ 411

and of-the-(man) indeed attuned temperate both and courageous the

ψυχῇ;

soul

πάνυ γε.

certainly at-least

τοῦ δὲ ἀναρμόστου δειλὴ καὶ ἄγροικος;

of-the-(man) and unattuned cowardly and boorish

καὶ μάλα.

and very

XVII • THE RIGHT BLEND

A man who lets music pour into his soul like water through a funnel first softens his spirit like iron, but if he never stops he melts it away and becomes a feeble warrior. One who trains hard and never touches music at first grows bolder but becomes a hater of argument, dealing with everything by force like a beast. A god gave the two arts for the spirited and philosophic parts; whoever blends them best is the truest musician, and the city will always need such an overseer.

οὐκοῦν ὅταν μὲν τις μουσικῇ παρέχῃ καταυλεῖν καὶ b

therefore whenever indeed one to-music gives-over to-flute-over and

καταχεῖν τῆς ψυχῆς διὰ τῶν ὠτων ὥσπερ διὰ χώνης

to-pour-down into-the soul through the ears as through a-funnel

ᾗς νυνδὴ ἡμεῖς ἐλέγομεν τὰς γλυκείας τε καὶ μαλακὰς

which just-now we were-mentioning the sweet both and soft

καὶ θρηνώδεις ἀρμονίας, καὶ μινυρίζων τε καὶ γεγανωμένος

and dirge-like modes and warbling both and delighted

ὑπὸ τῆς ᾠδῆς διατελεῖ τὸν βίον ὅλον, οὗτος τὸ μὲν

by the song passes the life whole he the indeed

πρῶτον, εἴ τι θυμοειδὲς εἶχεν, ὥσπερ σίδηρον ἐμάλαξεν
first if any spirited-(part) he-had like iron softens
 καὶ χρήσιμον ἐξ ἀχρήστου καὶ σκληροῦ ἐποίησεν· ὅταν
and useful from useless and brittle makes whenever
 δ' ἐπέχων μὴ ἀνιῇ ἀλλὰ κηλῇ, τὸ δὲ μετὰ τοῦτο ἤδη
but persisting not he-lets-up but enchants the indeed after this now
 τήκει καὶ λείβει, ἕως ἂν ἐκτήξῃ τὸν θυμὸν καὶ ἐκτέμῃ
he-melts and liquefies until — he-melts-away the spirit and cuts-out
 ὥσπερ νεῦρα ἐκ τῆς ψυχῆς καὶ ποιήσῃ μαλθακὸν αἰχμητήν.
like sinews from the soul and makes a-feeble spearman
 πάνυ μὲν οὖν, ἔφη.
certainly indeed then he-said

c καὶ ἐὰν μὲν γε, ἦν δ' ἐγώ, ἐξ ἀρχῆς φύσει ἄθυμον
and if indeed at-least said and I from the-beginning by-nature spiritless
 λάβῃ, ταχὺ τοῦτο διεπράξατο· ἐὰν δὲ θυμοειδῇ, ἀσθενῇ
he-gets quickly this he-accomplishes if but spirited weak
 ποιήσας τὸν θυμὸν ὀξύρροπον ἀπηργάσατο, ἀπὸ σμικρῶν
making the spirit unstable he-renders from trifles
 ταχὺ ἐρεθιζόμενον τε καὶ κατασβεννύμενον. ἀκράχοι
quickly provoked both and quenched irascible
 οὖν καὶ ὀργίλοι ἀντὶ θυμοειδοῦς γεγέννηται, δυσκολίας
so and quick-tempered instead-of spirited they-have-become of-peevishness
 ἔμπλεω.
full

κομιδῇ μὲν οὖν.

absolutely indeed then

τί δὲ ἂν αὖ γυμναστικῇ πολλὰ πονῇ καὶ εὐωχῇται
what and if again at-gymnastic much he-toils and feasts
 εὖ μάλα, μουσικῆς δὲ καὶ φιλοσοφίας μὴ ἄπτηται; οὐ
well very music but and philosophy not touches not

πρῶτον μὲν εὖ ἴσχων τὸ σῶμα φρονήματός τε καὶ θυμοῦ
first indeed well having the body confidence both and spirit
 ἐμπύμπλαται καὶ ἀνδρειότερος γίγνεται αὐτὸς αὐτοῦ;
is-filled-with and more-courageous becomes himself than-himself
 καὶ μάλα γε.

and very at-least

τί δὲ ἐπειδὰν ἄλλο μὴδὲν πράττει μὴδὲ κοινωνῇ Μούσης
what and when other nothing he-does nor has-fellowship-with the-Muse
 μηδαμῇ; οὐκ εἴ τι καὶ ἐνῆν αὐτοῦ φιλομαθὲς ἐν τῇ ψυχῇ,
in-any-way not if any even there-was-in his love-of-learning in the soul
 ἅτε οὔτε μαθήματος γεύομενον οὐδενὸς οὔτε ζητήματος,
inasmuch-as neither of-learning tasting any nor inquiry
 οὔτε λόγου μετίσχον οὔτε τῆς ἄλλης μουσικῆς, ἀσθενές τε
nor argument sharing nor the other music weak both
 καὶ κωφὸν καὶ τυφλὸν γίγνεται, ἅτε οὐκ ἐγειρόμενον οὐδὲ
and deaf and blind becomes inasmuch-as not roused nor
 τρεφόμενον οὐδὲ διακαθαίρομένων τῶν αἰσθήσεων αὐτοῦ;
nourished nor being-purified the perceptions its
 οὕτως, ἔφη.

so he-said

μισόλογος δὴ οἶμαι ὁ τοιοῦτος γίγνεται καὶ ἄμουσος,
a-bater-of-argument indeed I-think — such-(a-man) becomes and unmusical
 καὶ πειθοῖ μὲν διὰ λόγων οὐδὲν ἔτι χρήται, βία δὲ καὶ
and persuasion indeed through words in-no-way longer uses by-force but and
 ἀγριότητι ὥσπερ θηρίον πρὸς πάντα διαπράττεται, καὶ ἐν
savagery like a-beast toward everything he-achieves-(his-ends) and in
 ἀμαθίᾳ καὶ σκαιότητι μετὰ ἀρρυθμίας τε καὶ ἀχαριστίας ζῇ.
ignorance and clumsiness with lack-of-rhythm both and lack-of-grace lives
 παντάπασιν, ἧ δ' ὅς, οὕτως ἔχει.

altogether said and he so it-is

- 412 ἐπὶ δὴ δὺ ὄντε τούτω, ὡς ἔοικε, δύο τέχνα θεὸν ἔγωγ’
for indeed two being these as it-seems two arts a-god I-at-least
 ἂν τινα φαίην δεδωκέναι τοῖς ἀνθρώποις, μουσικὴν τε
 — *some would-say to-have-given to-the men music both*
 καὶ γυμναστικὴν ἐπὶ τὸ θυμοειδὲς καὶ τὸ φιλόσοφον,
and gymnastic for the spirited and the philosophic
 οὐκ ἐπὶ ψυχὴν καὶ σῶμα, εἰ μὴ εἰ πάρεργον, ἀλλ’ ἐπ’
not for soul and body if not if incidentally but for
 ἐκεῖνῳ, ὅπως ἂν ἀλλήλων συναρμοσθήτον ἐπιτευνομένῳ
those-two that — with-one-another they-may-be-attuned being-tightened
 καὶ ἀνιεμένῳ μέχρι τοῦ προσήκοντος.
and slackened to the fitting-(degree)
 καὶ γὰρ ἔοικεν, ἔφη.
and for it-seems-so he-said
 τὸν κάλλιστ’ ἄρα μουσικῇ γυμναστικὴν κεραννύντα καὶ
the-(one) most-finely then with-music gymnastic blending and
 μετριώτατα τῇ ψυχῇ προσφέροντα, τοῦτον ὀρθότατ’ ἂν
most-in-measure to-the soul applying this-(one) most-rightly —
 φαῖμεν εἶναι τελέως μουσικώτατον καὶ εὐαρμοστότατον,
we-would-say to-be completely most-musical and best-attuned
 πολὺ μᾶλλον ἢ τὸν τὰς χορδὰς ἀλλήλαις συνιστάντα.
far more than the-(one) the strings to-one-another tuning
 εἰκότως γ’, ἔφη, ὦ Σώκρατες.
reasonably at-least he-said O Socrates
 οὐκοῦν καὶ ἐν τῇ πόλει ἡμῶν, ὦ Γλαῦκων, δεήσει
therefore also in the city for-us O Glaucon there-will-be-need
 τοῦ τοιούτου τινὸς ἀεὶ ἐπιστάτου, εἰ μέλλει ἡ πολιτεία
 — *of-such some always overseer if is the constitution*
 σώζεσθαι;
to-be-preserved
 b δεήσει μέντοι ὡς οἶόν τέ γε μάλιστα.
there-will-be-need indeed as possible — at-least most

οἱ μὲν δὴ τύποι τῆς παιδείας τε καὶ τροφῆς οὗτοι ἂν
the indeed truly patterns of-the education both and nurture these —
 εἶεν. χορείας γὰρ τί ἂν τις διεξίοι τῶν τοιούτων
would-be choral-dances for why — one would-go-through — of-such-(people)
 καὶ θήρας τε καὶ κυνηγέσια καὶ γυμνικοὺς ἀγῶνας
and hunts both and chases-with-bounds and athletic contests
 καὶ ἵππικούς; σχεδὸν γάρ τι δῆλα δὴ ὅτι τούτοις
and equestrian nearly for somewhat clear indeed that these
 ἐπόμενα δεῖ αὐτὰ εἶναι, καὶ οὐκέτι χαλεπὰ εὐρεῖν.
following must they to-be and no-longer hard to-find
 ἴσως, ἦ δ' ὅς, οὐ χαλεπά.
perhaps said and he not hard

XVIII · CHOOSING THE RULERS

The rulers must be older and the best of the guardians, prudent, able, and caring for the city, which a man cares for most when he thinks its advantage his own. They must be watched at every age to see whether they keep the conviction that they must do what is best for the city. Tested in labors and led into terrors and pleasures like colts into noise, whoever comes out pure shall rule; the young become auxiliaries.

εἶεν, ἦν δ' ἐγώ· τὸ δὴ μετὰ τοῦτο τί ἂν ἡμῖν
well said and I the indeed after this what — by-us
 διαιρετέον εἴη; ἄρ' οὐκ αὐτῶν τούτων οἵτινες ἄρξουσιν
to-be-determined would-be then not very of-these which will-rule
 τε καὶ ἄρξονται;
both and be-ruled
 τί μὲν;
what indeed

c

οὐκοῦν ὅτι μὲν πρεσβυτέρους τοὺς ἄρχοντας δεῖ εἶναι,
therefore that indeed older the rulers must to-be
 νεωτέρους δὲ τοὺς ἀρχομένους, δῆλον;
younger and the ruled (is)-clear
 δῆλον.

clear

καὶ ὅτι γε τοὺς ἀρίστους αὐτῶν;
and that at-least the best of-them
 καὶ τοῦτο.

also this

οἱ δὲ γεωργῶν ἄριστοι ἄρ' οὐ γεωργικώτατοι γίνονται;
the and of-farmers best then not most-skilled-farmers are
 ναί.

yes

νῦν δ', ἐπειδὴ φυλάκων αὐτοὺς ἀρίστους δεῖ εἶναι, ἄρ'
now and since of-guardians (that)-they best must to-be then
 οὐ φυλακικωτάτους πόλεως;
not most-guardian-like of-a-city
 ναί.

yes

οὐκοῦν φρονίμους τε εἰς τοῦτο δεῖ ὑπάρχειν καὶ δυνατοὺς
therefore prudent both for this must to-be and capable
 καὶ ἔτι κηδεμόνας τῆς πόλεως;
and further caretakers of-the city

d ἔστι ταῦτα.

it-is these-things

κήδοιτο δέ γ' ἂν τις μάλιστα τούτου ὃ τυγχάνοι
would-care-for and at-least — one most that which he-happened
 φιλῶν.

to-love

ἀνάγκη.

(of)-necessity

καὶ μὴν τοῦτό γ' ἂν μάλιστα φιλοῖ, ᾧ
 and indeed this at-least — most one-would-love for-which
 συμφέρειν ἡγοῖτο τὰ αὐτὰ καὶ ἑαυτῷ καὶ ἐκείνου
 to-be-advantageous he-thought the same-(things) both for-himself and that
 μὲν εὖ πράττοντος οἶοιτο συμβαίνειν καὶ ἑαυτῷ εὖ
 indeed well faring he-thought to-follow also for-himself well
 πράττειν, μὴ δέ, τὸναντίον.
 to-fare not but the-opposite
 οὕτως, ἔφη.

so he-said
 ἐκλεκτέον ἄρ' ἐκ τῶν ἄλλων φυλάκων τοιούτους ἄνδρας, ^e
 must-be-chosen then from the other guardians such men
 οἱ ἂν σκοποῦσιν ἡμῖν μάλιστα φαίνονται παρὰ πάντα
 who — examining to-us most appear through all
 τὸν βίον, ὃ μὲν ἂν τῇ πόλει ἡγήσονται συμφέρειν,
 the life what indeed — for-the city they-think to-be-advantageous
 πάσῃ προθυμία ποιεῖν, ὃ δ' ἂν μή, μηδενὶ τρόπῳ
 with-all zeal to-do what but — not in-no way
 πρᾶξαι ἂν ἐθέλειν.

to-do would to-be-willing
 ἐπιτήδευοι γάρ, ἔφη.

suitable for he-said
 δοκεῖ δὴ μοι τηρητέον αὐτοὺς εἶναι ἐν ἀπάσαις ταῖς
 it-seems indeed to-me must-be-watched they to-be at all the
 ἡλικίαις, εἰ φυλακικοί εἰσι τούτου τοῦ δόγματος καὶ μήτε
 ages whether good-guardians they-are of-this — conviction and neither
 γοητευόμενοι μήτε βιαζόμενοι ἐκβάλλουσιν ἐπιλανθανόμενοι
 bewitched nor forced they-cast-out forgetting
 δόξαν τὴν τοῦ ποιεῖν δεῖν ἃ τῇ πόλει βέλτιστα.
 the-opinion the-(one) of-the doing to-be-necessary what for-the city (is)-best
 τίνα, ἔφη, λέγεις τὴν ἐκβολήν;
 what he-said do-you-mean-(by) the casting-out

- 413 ἐγώ σοι, ἔφην, ἐρώ. φαίνεται μοι δόξα ἐξίέναι ἐκ
I to-you I-said will-tell appears to-me an-opinion to-depart from
 διανοίας ἢ ἐκουσίως ἢ ἀκουσίως, ἐκουσίως μὲν ἢ ψευδῆς
the-mind either willingly or unwillingly willingly indeed the false-(one)
 τοῦ μεταμανθάνοντος, ἀκουσίως δὲ πᾶσα ἢ ἀληθής.
of-the-(one) learning-better unwillingly but every — true-(one)
 τὸ μὲν τῆς ἐκουσίου, ἔφη, μανθάνω, τὸ δὲ
the-(matter) indeed of-the willing-(departure) he-said I-understand the-(matter) but
 τῆς ἀκουσίου δέομαι μαθεῖν.
of-the unwilling I-need to-learn
 τί δέ; οὐ καὶ σὺ ἡγῇ, ἔφην ἐγώ, τῶν μὲν ἀγαθῶν
what and not also you do-you-believe said I of-the indeed goods
 ἀκουσίως στέρεσθαι τοὺς ἀνθρώπους, τῶν δὲ κακῶν
unwillingly to-be-deprived the men of-the but evils
 ἐκουσίως; ἢ οὐ τὸ μὲν ἐψεῦσθαι τῆς ἀληθείας κακόν,
willingly or not the indeed being-deceived about-the truth (is)-bad
 τὸ δὲ ἀληθεύειν ἀγαθόν; ἢ οὐ τὰ ὄντα δοξάζειν
the and being-true good or not the the things-that-are to-opine
 ἀληθεύειν δοκεῖ σοι εἶναι;
being-true does-it-seem to-you to-be
 ἀλλ', ἢ δ' ὅς, ὀρθῶς λέγεις, καί μοι δοκοῦσιν ἄκοντες
but said and he rightly you-speak and to-me they-seem unwillingly
 ἀληθοῦς δόξης στερίσκεσθαι.
of-true opinion to-be-deprived
 b οὐκοῦν κλαπέντες ἢ γοητευθέντες ἢ βιασθέντες τοῦτο
therefore robbed or bewitched or forced this
 πάσχουσιν;
they-suffer
 οὐδὲ νῦν, ἔφη, μανθάνω.
not-even now he-said I-understand

τραγικῶς, ἦν δ' ἐγώ, κινδυνεύω λέγειν. κλαπέντας μὲν
in-tragic-style said and I I-am-likely to-be-speaking robbed indeed
 γὰρ τοὺς μεταπεισθέντας λέγω καὶ τοὺς ἐπιλανθανομένους,
for those persuaded-otherwise I-call and those forgetting
 ὅτι τῶν μὲν χρόνος, τῶν δὲ λόγος ἐξαιρούμενος
because of-the-(ones) indeed time of-the-(others) and argument taking-(it)-away
 λανθάνει· νῦν γάρ που μανθάνεις;
escapes-notice now for surely you-understand
 ναί.

yes

τοὺς τοῖνυν βιασθέντας λέγω οὓς ἂν ὀδύνη τις ἢ ἀλγηδὼν
those then forced I-call whom — distress some or pain
 μεταδοξάσαι ποιήσῃ.

to-change-opinion makes

καὶ τοῦτ', ἔφη, ἔμαθον, καὶ ὀρθῶς λέγεις.

also this he-said I-understood and rightly you-speak

τοὺς μὴν γοητευθέντας, ὥς ἐγῶμαι, κὰν σὺ φαίης εἶναι

those indeed bewitched as I-think also you would-say to-be

οἱ ἂν μεταδοξάσωσιν ἢ ὑφ' ἡδονῆς κληθέντες ἢ

those-who — change-opinion either by pleasure charmed or

ὑπὸ φόβου τι δείσαντες.

by fear of-something terrified

ἔοικε γάρ, ἦ δ' ὅς, γοητεύειν πάντα ὅσα ἀπατᾷ.

it-seems for said and he to-bewitch all that deceives

ὁ τοῖνυν ἄρτι ἔλεγον, ζητητέον τίνες ἄριστοι φύλακες

what then just-now I-was-saying must-be-sought who best guardians

τοῦ παρ' αὐτοῖς δόγματος, τοῦτο ὡς ποιητέον ὃ ἂν

of-the in themselves conviction this that must-be-done what —

τῇ πόλει ἀεὶ δοκῶσι βέλτιστον εἶναι. τηρητέον

for-the city always they-think best to-be they-must-be-watched

δὴ εὐθύς ἐκ παιδῶν προθεμένους ἔργα ἐν οἷς ἂν τις

indeed right from childhood having-set tasks in which — one

τὸ τοιοῦτον μάλιστα ἐπιλανθάνοιτο καὶ ἐξαπατῶτο, καὶ
 — such-(a-thing) most might-forget and be-deceived and
 τὸν μὲν μνήμονα καὶ δυσεξαπάτητον ἐγκριτέον, τὸν
 the-(one) indeed retentive and hard-to-deceive must-be-admitted the-(one)
 δὲ μὴ ἀποκριτέον. ἦ γάρ;
 but not must-be-rejected is-it-not for
 ναί.

yes

καὶ πόνους γε αὖ καὶ ἀλγηδόνας καὶ ἀγῶνας αὐτοῖς
 and toils at-least again and pains and contests for-them
 θετέον, ἐν οἷς ταῦτα ταῦτα τηρητέον.
 must-be-set in which the-same these-(things) must-be-watched
 ὀρθῶς, ἔφη.

rightly he-said

c οὐκοῦν, ἦν δ' ἐγώ, καὶ τρίτου εἶδους τούτοις γοητείας
 therefore said and I also of-a-third kind for-them of-bewitchment
 ἄμμιλλαν ποιητέον, καὶ θεατέον — ὥσπερ τοὺς πῶλους ἐπὶ
 a-contest must-be-made and must-be-watched just-as the colts to
 τοὺς ψόφους τε καὶ θορύβους ἄγοντες σκοποῦσιν εἰ
 the noises both and tumults leading they-examine whether
 φοβεροί, οὕτω νέους ὄντας εἰς δείματ' ἅττα κομιστέον
 (they-are)-fearful so young being into terrors some must-(they)-be-brought
 καὶ εἰς ἡδονὰς αὖ μεταβλητέον, βασανίζοντας πολὺ
 and into pleasures again be-transferred testing-(them) much
 μᾶλλον ἢ χρυσὸν ἐν πυρί — εἰ δυσγοήτευτος καὶ
 more than gold in fire whether hard-to-bewitch and
 εὐσχήμων ἐν πᾶσι φαίνεται, φύλαξ αὐτοῦ ὢν ἀγαθὸς
 graceful in all be-appears a-guardian of-himself being good
 καὶ μουσικῆς ἧς ἐμάνθανεν, εὐρυθμόν τε καὶ εὐάρμοστον
 and of-the-music which he-learned rhythmical both and well-attuned

ἑαυτὸν ἐν πᾶσι τούτοις παρέχων, οἷος δὴ ἂν ὦν καὶ
 himself in all these showing such-as indeed — being both
 ἑαυτῷ καὶ πόλει χρησιμώτατος εἴη.

for-himself and city most-useful would-be

καὶ τὸν ἀεὶ ἔν τε παισὶ καὶ νεανίσκοις καὶ

and the-(one) ever among both boys and youths and

ἐν ἀνδράσι βασανιζόμενον καὶ ἀκήρατον ἐκβαίνοντα

among men tested and unscathed coming-out

καταστατέον ἄρχοντα τῆς πόλεως καὶ φύλακα, καὶ τιμὰς

must-be-appointed ruler of-the city and guardian and honors

δοτέον καὶ ζῶντι καὶ τελευτήσαντι, τάφων τε καὶ τῶν

must-be-given both living and having-died of-tombs both and the

ἄλλων μνημείων μέγιστα γέρα λαγχάνοντα· τὸν δὲ μὴ

other memorials greatest prizes receiving the-(one) but not

τοιούτου ἀποκριτέον. τοιαύτη τις, ἣν δ' ἐγώ, δοκεῖ μοι, ὦ

such must-be-rejected such some said and I seems to-me O

Γλαύκων, ἡ ἐκλογὴ εἶναι καὶ κατάστασις τῶν ἀρχόντων

Glaucon the selection to-be and appointment of-the rulers

τε καὶ φυλάκων, ὥς ἐν τύπῳ, μὴ δι' ἀκριβείας, εἰρήσθαι.

both and guardians as in outline not in detail to-have-been-said

καὶ ἐμοί, ἣ δ' ὅς, οὕτως πη φαίνεται.

also to-me said and he so somehow it-appears

ἄρ' οὖν ὥς ἀληθῶς ὀρθότατον καλεῖν τούτους μὲν φύλακας

so then as truly most-right to-call these indeed guardians

παντελεῖς τῶν τε ἔξωθεν πολεμίων τῶν τε ἐντὸς φιλίων,

complete against-the both outside enemies the and within friends

ὅπως οἱ μὲν μὴ βουλήσονται, οἱ δὲ μὴ δυνήσονται

so-that the-(ones) indeed not will-wish the-(others) and not will-be-able

κακουργεῖν, τοὺς δὲ νέους, οὓς δὴ νῦν φύλακας ἐκαλοῦμεν,

to-do-harm the and young whom indeed now guardians we-were-calling

ἐπικούρους τε καὶ βοηθοὺς τοῖς τῶν ἀρχόντων δόγμασιν;

auxiliaries both and helpers to-the of-the rulers convictions

ἔμοιγε δοκεῖ, ἔφη.

to-me-at-least it-seems he-said

XIX · THE NOBLE LIE

Socrates hesitantly proposes one noble lie, a Phoenician tale, to persuade the rulers and then the city: their education was a dream, and in truth they were molded under the earth, their mother, so they must defend the land and treat the citizens as brothers. The god mixed gold into rulers, silver into auxiliaries, and iron and bronze into farmers and craftsmen, and each child goes to the rank its metal fits. Glaucon thinks only later generations could believe it.

c τίς ἂν οὖν ἡμῶν, ἦν δ' ἐγώ, μηχανὴ γένοιτο τῶν ψευδῶν
what — then for-us said and I device could-there-be of-the lies

τῶν ἐν δέοντι γιγνομένων, ὧν δὴ νῦν ἐλέγομεν,
the-(ones) in need arising of-which indeed just-now we-were-speaking

γενναῖόν τι ἐν ψευδομένους πείσαι μάλιστα μὲν καὶ
noble some one lying to-persuade best indeed even

αὐτοὺς τοὺς ἄρχοντας, εἰ δὲ μή, τὴν ἄλλην πόλιν;
themselves the rulers if but not the rest-of-the city

ποῶν τι; ἔφη.

of-what-sort — he-said

μηδὲν καινόν, ἦν δ' ἐγώ, ἀλλὰ Φοινικικόν τι, πρότερον
nothing new said and I but Phoenician something before

μὲν ἤδη πολλαχοῦ γεγονός, ὥς φασιν οἱ ποιηταὶ καὶ
indeed already in-many-places having-happened as say the poets and

πεπείκασιν, ἐφ' ἡμῶν δὲ οὐ γεγονός οὐδ' οἶδα εἰ
have-persuaded-(men) in our-(time) but not having-happened nor I-know whether

γενόμενον ἄν, πείσαι δὲ συχνῆς πειθοῦς.

happening would to-persuade and of-much persuasion

ὥς ἔοικας, ἔφη, ὀκνοῦντι λέγειν.

as you-seem he-said (like-one)-hesitating to-speak

δόξω δέ σοι, ἦν δ' ἐγώ, καὶ μάλ' εἰκότως ὀκνεῖν,
I-shall-seem and to-you said and I and very reasonably to-hesitate
 ἐπειδὰν εἴπω.

when I-speak

λέγ', ἔφη, καὶ μὴ φοβοῦ.

speak he-said and not fear

λέγω δὴ — καίτοι οὐκ οἶδα ὅποιά τόλμη ἢ ποίοις λόγοις d
I-speak indeed and-yet not I-know with-what daring or with-what words
 χρώμενος ἐρῶ — καὶ ἐπιχειρήσω πρῶτον μὲν αὐτοὺς τοὺς
using I-shall-speak and I-shall-attempt first indeed themselves the
 ἄρχοντας πείθειν καὶ τοὺς στρατιώτας, ἔπειτα δὲ καὶ τὴν
rulers to-persuade and the soldiers then and also the
 ἄλλην πόλιν, ὡς ἄρ' ἃ ἡμεῖς αὐτοὺς ἐτρέφομέν τε καὶ
rest-of-the city that then what we them were-rearing both and
 ἐπαιδεύομεν, ὥσπερ ὀνείρατα ἐδόκουν ταῦτα πάντα πάσχειν
educating like dreams they-thought these-things all to-undergo
 τε καὶ γίνεσθαι περὶ αὐτούς, ἦσαν δὲ τότε τῇ ἀληθείᾳ
both and to-happen about themselves they-were but then in truth
 ὑπὸ γῆς ἐντὸς πλαττόμενοι καὶ τρεφόμενοι καὶ αὐτοὶ καὶ
under the-earth within being-molded and nurtured both themselves and
 τὰ ὄπλα αὐτῶν καὶ ἡ ἄλλη σκευὴ δημιουργουμένη, ἐπειδὴ
— arms their and the other equipment being-fashioned when
 δὲ παντελῶς ἐξεργασμένοι ἦσαν, καὶ ἡ γῆ αὐτοὺς μήτηρ
and completely finished they-were and the earth them a-mother
 οὔσα ἀνῆκεν, καὶ νῦν δεῖ ὥς περὶ μητρὸς καὶ τροφοῦ
being sent-up and now must as about a-mother and nurse
 τῆς χώρας ἐν ᾗ εἰσι βουλευέσθαι τε καὶ ἀμύνειν
the land in which they-are to-take-counsel both and to-defend-(it)
 αὐτούς, ἐάν τις ἐπ' αὐτὴν ἦ, καὶ ὑπὲρ τῶν ἄλλων
they if anyone against it comes and about the other
 πολιτῶν ὡς ἀδελφῶν ὄντων καὶ γηγενῶν διανοεῖσθαι.
citizens as brothers being and earth-born to-think

οὐκ ἐτός, ἔφη, πάλαι ἡσχύνου τὸ ψεῦδος λέγειν.
not without-reason he-said long you-were-ashamed the lie to-tell
 415 πάνν, ἦν δ' ἐγώ, εἰκότως· ἀλλ' ὅμως ἄκουε καὶ τὸ
quite said and I reasonably but nevertheless hear also the
 λοιπὸν τοῦ μύθου. ἐστὲ μὲν γὰρ δὴ πάντες οἱ ἐν
rest of-the tale you-are indeed for indeed all the-(ones) in
 τῇ πόλει ἀδελφοί, ὡς φήσομεν πρὸς αὐτοὺς μυθολογοῦντες,
the city brothers as we-shall-say to them telling-the-tale
 ἀλλ' ὁ θεὸς πλάττων, ὅσοι μὲν ὑμῶν ἱκανοὶ ἄρχειν,
but the god fashioning as-many-as indeed of-you (are)-fit to-rule
 χρυσὸν ἐν τῇ γενέσει συνέμιξεν αὐτοῖς, διὸ τιμώτατοί
gold in the birth mixed-in for-them therefore most-precious
 εἰσιν· ὅσοι δ' ἐπίκουροι, ἄργυρον· σίδηρον δὲ καὶ
they-are as-many-as and (are)-auxiliaries silver iron and and
 χαλκὸν τοῖς τε γεωργοῖς καὶ τοῖς ἄλλοις δημιουργοῖς.
bronze for-the both farmers and the other craftsmen
 ἅτε οὖν συγγενεῖς ὄντες πάντες τὸ μὲν πολὺ ὁμοίους
inasmuch-as then kin being all the indeed most-part like
 ἂν ὑμῖν αὐτοῖς γεννῶτε, ἔστι δ' ὅτε ἐκ χρυσοῦ
— you yourselves you-would-beget there-are but (times)-when from gold
 γεννηθεῖη ἂν ἀργυροῦν καὶ ἐξ ἀργύρου χρυσοῦν ἕκγονον
might-be-born — a-silver and from silver a-golden offspring
 καὶ τᾶλλα πάντα οὕτως ἐξ ἀλλήλων. τοῖς οὖν ἄρχουσι καὶ
and the-others all so from one-another to-the then rulers both
 πρῶτον καὶ μάλιστα παραγγέλλει ὁ θεός, ὅπως μηδενὸς
first and most enjoins the god that of-nothing
 οὕτω φύλακες ἀγαθοὶ ἔσονται μηδ' οὕτω σφόδρα φυλάξουσιν
so guardians good they-shall-be nor so earnestly they-shall-watch
 μηδὲν ὡς τοὺς ἐκγόνους, ὅτι αὐτοῖς τούτων ἐν ταῖς ψυχαῖς
anything as the offspring what in-them of-these in the souls
 παραμέμικται, καὶ ἐάν τε σφέτερος ἕκγονος ὑπόχαλκος
is-mixed-in and if both their-own offspring alloyed-with-bronze

ἢ ὑποσίδηρος γένηται, μηδενὶ τρόπῳ κατελέησουσιν, ἀλλὰ
or alloyed-with-iron be-born in-no way they-shall-pity-(him) but
 τὴν τῇ φύσει προσήκουσαν τιμὴν ἀποδόντες ὥσουσιν
the to-the nature fitting rank assigning they-shall-tbrust-(him)
 εἰς δημιουργοὺς ἢ εἰς γεωργοὺς, καὶ ἂν αὖ ἐκ
among craftsmen or among farmers and if again from
 τούτων τις ὑπόχρυσος ἢ ὑπάργυρος φυῇ, τιμήσαντες
these one alloyed-with-gold or alloyed-with-silver is-born honoring-(them)
 ἀνάξουσι τοὺς μὲν εἰς φυλακὴν, τοὺς δὲ εἰς ἐπικουρίαν,
they-shall-raise-up some indeed to guardianship others and to auxiliary-service
 ὡς χρησμοῦ ὄντος τότε τὴν πόλιν διαφθαρήναι, ὅταν
as an-oracle being then the city to-be-destroyed whenever
 αὐτήν ὁ σιδηροῦς φύλαξ ἢ ὁ χαλκοῦς φυλάξῃ. τοῦτον
it the iron guardian or the bronze guards this
 οὖν τὸν μῦθον ὅπως ἂν πεισθεῖεν, ἔχεις τινὰ μηχανήν;
then — tale how — they-might-believe have-you any device
 οὐδαμῶς, ἔφη, ὅπως γ' ἂν αὐτοὶ οὗτοι ὅπως μεντὰν
in-no-way he-said that at-least — themselves these that however
 οἱ τούτων υἱεῖς καὶ οἱ ἔπειτα οἳ τ' ἄλλοι ἄνθρωποι οἱ
the of-these sons and those after the and other men the
 ὕστερον.

later

ἀλλὰ καὶ τοῦτο, ἦν δ' ἐγώ, εὖ ἂν ἔχοι πρὸς τὸ
but even this said and I well — would-serve for the
 μᾶλλον αὐτοὺς τῆς πόλεως τε καὶ ἀλλήλων κήδεσθαι.
more them for-the city both and one-another to-care
 σχεδὸν γάρ τι μανθάνω ὃ λέγεις.
nearly for somewhat I-understand what you-mean

The earth-born, armed, will camp where they can restrain rebels within and enemies without. Shepherds must not rear dogs that turn to wolves, and the guardians must not become savage masters. So they will own no private property or storehouse, eat in common, and receive from the citizens a wage just sufficient for a year. They need no human gold, having divine gold in their souls; with land and money they would become hateful masters instead of allies.

ε καὶ τοῦτο μὲν δὴ ἔξει ὅπη ἂν αὐτὸ ἡ φήμη ἀγάγῃ·
and this indeed truly will-go wherever — it the rumor leads
 ἡμεῖς δὲ τούτους τοὺς γηγενεῖς ὀπλίσαντες προάγωμεν
we but these — earth-born arming let-us-lead-forward
 ἡγουμένων τῶν ἀρχόντων. ἐλθόντες δὲ θεασάσθων τῆς
leading the rulers having-come and let-them-view of-the
 πόλεως ὅπου κάλλιστον στρατοπεδεύσασθαι, ὅθεν τοὺς τε
city where (it-is)-best to-encamp whence those both
 ἔνδον μάλιστ' ἂν κατέχοιεν, εἴ τις μὴ ἐθέλοι τοῖς
within best — they-could-restrain if anyone not should-be-willing the
 νόμοις πείθεσθαι, τοὺς τε ἔξωθεν ἀπαμύνοιεν, εἰ πολέμιος
laws to-obey those and outside they-could-ward-off if an-enemy
 ὥσπερ λύκος ἐπὶ ποίμνην τις ἴου· στρατοπεδευσάμενοι
like a-wolf upon a-flock any should-come having-encamped
 δέ, θύσαντες οἷς χρή, εὐνὰς ποιησάσθων. ἢ πῶς;
and having-sacrificed to-whom one-must beds let-them-make or how
 οὕτως, ἔφη.
so he-said
 οὐκοῦν τοιαύτας, οἷας χειμῶνός τε στέγειν καὶ θέρους
therefore such as in-winter both to-shelter and in-summer
 ἱκανὰς εἶναι;
sufficient to-be
 πῶς γὰρ οὐχί; οἰκήσεις γάρ, ἔφη, δοκεῖς μοι λέγειν.
how for not dwellings for he-said you-seem to-me to-mean

ναί, ἦν δ' ἐγώ, στρατιωτικός γε, ἀλλ' οὐ χρηματιστικός.

yes said and I soldiers'-(ones) at-least but not of-money-makers

πῶς, ἔφη, αὖ τοῦτο λέγεις διαφέρειν ἐκείνου;

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how he-said again this do-you-mean to-differ from-that

ἐγώ σοι, ἦν δ' ἐγώ, πειράσομαι εἰπεῖν. δεινότατον

I to-you said and I will-try to-tell most-terrible

γάρ που πάντων καὶ αἰσχιστον ποιμέσι τοιούτους γε

for surely of-all and most-shameful for-shepherds such at-least

καὶ οὕτω τρέφειν κύνας ἐπικούρους ποιμνίων, ὥστε ὑπὸ

and so to-rear dogs as-auxiliaries of-flocks that from

ἀκολασίας ἢ λιμοῦ ἢ τινος ἄλλου κακοῦ ἔθους αὐτοὺς

intemperance or hunger or some other bad habit themselves

τοὺς κύνας ἐπιχειρῆσαι τοῖς προβάτοις κακουργεῖν καὶ

the dogs to-attempt the sheep to-harm and

ἀντὶ κυνῶν λύκοις ὁμοιωθῆναι.

instead-of dogs to-wolves to-become-like

δεινόν, ἦ δ' ὅς· πῶς δ' οὔ;

terrible said and he how and not

οὐκοῦν φυλακτέον παντὶ τρόπῳ μὴ τοιοῦτον ἡμῖν οἶ

b

therefore we-must-guard in-every way lest such-(a-thing) our —

ἐπικούροι ποιήσωσι πρὸς τοὺς πολίτας, ἐπειδὴ αὐτῶν

auxiliaries do toward the citizens since than-them

κρείττους εἰσίν, ἀντὶ συμμάχων εὐμενῶν δεσπόταις

stronger they-are instead-of allies kindly to-masters

ἀγρίοις ἀφομοιωθῶσιν;

savage become-like

φυλακτέον, ἔφη.

we-must-guard he-said

οὐκοῦν τὴν μεγίστην τῆς εὐλαβείας παρεσκευασμένοι ἂν

therefore the greatest of-the precaution provided —

εἶεν, εἰ τῷ ὄντι καλῶς πεπαιδευμένοι εἰσίν;

they-would-have if in reality finely educated they-are

ἀλλὰ μὴν εἰσὶν γ', ἔφη.

but indeed they-are at-least he-said

c καὶ ἐγὼ εἶπον· τοῦτο μὲν οὐκ ἄξιον δισχυρίζεσθαι,

and I said this indeed not (it-is)-worth to-assert-strongly

ὦ φίλε Γλαύκων· ὁ μέντοι ἄρτι ἐλέγομεν, ἄξιον,

O friend Glaucon what however just-now we-were-saying (is)-worth-(it)

ὅτι δεῖ αὐτοὺς τῆς ὀρθῆς τυχεῖν παιδείας, ἥτις ποτέ

that must they the right to-obtain education whatever ever

ἔστιν, εἰ μέλλουσι τὸ μέγιστον ἔχειν πρὸς τὸ ἥμεροι

it-is if they-are the greatest to-have toward the gentle

εἶναι αὐτοῖς τε καὶ τοῖς φυλαττομένοις ὑπ' αὐτῶν.

being to-themselves both and those guarded by them

καὶ ὀρθῶς γε, ἥ δ' ὅς.

and rightly at-least said and he

d πρὸς τοίνυν τῇ παιδείᾳ ταύτῃ φαίη ἂν τις νοῦν

besides then the education this would-say — anyone sense

ἔχων δεῖν καὶ τὰς οἰκῆσεις καὶ τὴν ἄλλην οὐσίαν

having to-be-necessary both the dwellings and the other property

τοιαύτην αὐτοῖς παρεσκευάσθαι, ἥτις μήτε τοῦ φύλακας

such for-them to-have-been-provided as neither from-the guardians

ὥς ἀρίστους εἶναι παύσει αὐτούς, κακουργεῖν τε μὴ

as best to-be will-stop them to-do-harm and not

ἐπαρεῖ περὶ τοὺς ἄλλους πολίτας.

will-incite against the other citizens

καὶ ἀληθῶς γε φήσει.

and truly at-least he-will-say

e ὅρα δὴ, εἶπον ἐγώ, εἰ τοιόνδε τινὰ τρόπον δεῖ αὐτοὺς

see indeed said I whether of-this-sort some way must they

ζῆν τε καὶ οἰκεῖν, εἰ μέλλουσι τοιοῦτοι ἔσεσθαι· πρῶτον

to-live both and to-dwell if they-are such to-be first

μὲν οὐσίαν κεκτημένον μηδεμίαν μηδένα ἰδίαν, ἂν μὴ

indeed property possessing any no-one private if not

πᾶσα ἀνάγκη· ἔπειτα οἴκησιν καὶ ταμεῖον μὴδενὶ εἶναι
every necessity then dwelling and storehouse for-no-one to-be
 μὴδὲν τοιοῦτον, εἰς ᾧ οὐ πᾶς ὁ βουλόμενος εἴσεισι·
any such into which not everyone the-(one) wishing may-enter
 τὰ δ' ἐπιτήδεια, ὅσων δέονται ἄνδρες ἀθληταὶ πολέμου
the and provisions as-many-as need men athletes of-war
 σώφρονές τε καὶ ἀνδρεῖοι, ταξαμένους παρὰ τῶν ἄλλων
temperate both and courageous having-fixed from the other
 πολιτῶν δέχεσθαι μισθὸν τῆς φυλακῆς τοσοῦτον ὅσον μήτε
citizens to-receive as-wage for-the guarding so-much as neither
 περιεῖναι αὐτοῖς εἰς τὸν ἐνιαυτὸν μήτε ἐνδεῖν· φοιτῶντας
to-be-surplus for-them for the year nor to-fall-short going
 δὲ εἰς συσσίτια ὥσπερ ἐστρατοπεδευμένους κοινῇ ζῆν·
and to common-meals as encamped in-common to-live
 χρυσίον δὲ καὶ ἀργύριον εἰπεῖν αὐτοῖς ὅτι θεῖον παρὰ
gold and and silver to-tell them that divine from
 θεῶν ἀεὶ ἐν τῇ ψυχῇ ἔχουσι καὶ οὐδὲν προσδέονται τοῦ
gods always in the soul they-have and in-no-way they-need-besides the
 ἀνθρωπείου, οὐδὲ ὅσα τὴν ἐκείνου κτήσιν τῇ τοῦ θνητοῦ
human nor holy the of-that possession with-the of-the mortal
 χρυσοῦ κτήσει συμμειγνύντας μαιίνειν, διότι πολλὰ καὶ
gold possession mixing to-pollute because many-things and
 ἀνόσια περὶ τὸ τῶν πολλῶν νόμισμα γέγονεν, τὸ παρ'
unholy about the of-the many currency have-happened the-(gold) in
 ἐκείνοις δὲ ἀκήρατον· ἀλλὰ μόνοις αὐτοῖς τῶν ἐν τῇ
them but (is)-undefiled but alone for-them of-the-(ones) in the
 πόλει μεταχειρίζεσθαι καὶ ἅπτεσθαι χρυσοῦ καὶ ἀργύρου οὐ
city to-handle and to-touch gold and silver not
 θέμις, οὐδ' ὑπὸ τὸν αὐτὸν ὄροφον ἵεναι οὐδὲ περιάφασθαι
(it-is)-lawful nor under the same roof to-go nor to-wear-(it)
 οὐδὲ πίνειν ἐξ ἀργύρου ἢ χρυσοῦ. καὶ οὕτω μὲν σῴζονται
nor to-drink from silver or gold and so indeed they-would-be-saved

τ' ἂν καὶ σφύζοιεν τὴν πόλιν· ὅποτε δ' αὐτοὶ γῆν τε ἰδίαν
both — and would-save the city whenever but they land both private
 καὶ οἰκίας καὶ νομίσματα κτήσονται, οἰκονόμοι μὲν καὶ
and houses and money shall-acquire householders indeed and
 γεωργοὶ ἀντὶ φυλάκων ἔσονται, δεσπόται δ' ἐχθροὶ ἀντὶ
farmers instead-of guardians they-will-be masters and hostile instead-of
 συμμάχων τῶν ἄλλων πολιτῶν γενήσονται, μισοῦντες δὲ
allies of-the other citizens will-become hating and
 δὴ καὶ μισούμενοι καὶ ἐπιβουλεύοντες καὶ ἐπιβουλευόμενοι
indeed and hated and plotting and plotted-against
 διάξουσι πάντα τὸν βίον, πολὺ πλείω καὶ μᾶλλον δεδιότες
they-will-pass all the life much more and more fearing
 τοὺς ἔνδον ἢ τοὺς ἔξωθεν πολεμίους, θέοντες ἤδη
the within than the outside enemies running already
 τότε ἐγγύτατα ὀλέθρου αὐτοὶ τε καὶ ἡ ἄλλη πόλις.
at-that-time very-near to-ruin themselves both and the rest-of-the city
 τούτων οὖν πάντων ἔνεκα, ἣν δ' ἐγώ, φῶμεν οὕτω
these then all for-the-sake-of said and I shall-we-say so
 δεῖν κατεσκευασθαι τοὺς φύλακας οἰκίσεώς τε πέρι
to-be-necessary to-have-been-provided (for)-the guardians dwelling both about
 καὶ τῶν ἄλλων, καὶ ταῦτα νομοθετήσωμεν, ἢ μή;
and the rest and these-things shall-we-make-law or not
 πάνυ γε, ἣ δ' ὅς ὁ Γλαύκων.
certainly at-least said and he — Glaucon

BOOK IV

I · A HAPPY CITY, NOT A HAPPY CLASS

Adeimantus objects that the guardians will not be very happy, owning the city but enjoying none of its goods. Socrates answers that they are founding the city so that the whole, not one class, may be as happy as possible. Painters blamed for coloring a statue's eyes black rather than purple answer that they make the whole beautiful, and so the founders must not give the guardians a happiness that would make them anything but guardians.

καὶ ὁ Ἀδείμαντος ὑπολαβὼν, τί οὖν, ἔφη, ὦ Σώκρατες, 419
and — Adeimantus interrupting what then he-said O Socrates
 ἀπολογήσῃ, ἐάν τις σε φῇ μὴ πάνυ τι εὐδαίμονας
will-you-say-in-defense if anyone you says not very at-all happy
 ποιεῖν τούτους τοὺς ἄνδρας, καὶ ταῦτα δι' ἑαυτοὺς, ὧν
to-make these — men and that because-of themselves whose
 ἔστι μὲν ἡ πόλις τῇ ἀληθείᾳ, οἱ δὲ μὴδὲν ἀπολαύουσιν
is indeed the city in truth they but nothing enjoy
 ἀγαθὸν τῆς πόλεως, οἷον ἄλλοι ἀγροὺς τε κεκτημένοι
good of-the city such-as others fields both having-acquired
 καὶ οἰκίας οἰκοδομοῦμενοι καλὰς καὶ μεγάλας, καὶ ταύταις
and houses building fine and large and for-these
 πρέπουσαν κατασκευὴν κτῶμενοι, καὶ θυσίας θεοῖς ἰδίας
fitting furnishings acquiring and sacrifices to-gods private
 θύοντες, καὶ ξενοδοκοῦντες, καὶ δὴ καὶ ἂ νυνδὴ σὺ
sacrificing and entertaining-guests and indeed also what just-now you
 ἔλεγες, χρυσὸν τε καὶ ἄργυρον κεκτημένοι καὶ πάντα
were-saying gold both and silver having-acquired and all
 ὅσα νομίζεται τοῖς μέλλουσιν μακαρίοις εἶναι;
as-much-as is-customary for-those intending blessed to-be

420 ἀλλ' ἀτεχνῶς, φαίη ἄν, ὥσπερ ἐπίκουροι μισθωτοὶ ἐν
but simply he-would-say — like auxiliaries hirelings in
 τῇ πόλει φαίνονται καθῆσθαι οὐδὲν ἄλλο ἢ φρουροῦντες.
the city they-appear to-sit nothing else than keeping-guard
 ναί, ἦν δ' ἐγώ, καὶ ταῦτά γε ἐπισίτιοι καὶ οὐδὲ μισθὸν
yes said and I and that at-least for-their-keep and not-even a-wage
 πρὸς τοῖς σιτίοις λαμβάνοντες ὥσπερ οἱ ἄλλοι, ὥστε
besides the rations receiving like the others so-that
 οὐδ' ἂν ἀποδημῆσαι βούλονται ἰδία, ἐξέσται αὐτοῖς,
not-even if to-travel-abroad they-wish privately it-will-be-allowed for-them
 οὐδ' ἐταίραις διδόναι, οὐδ' ἀναλίσκειν ἂν ποι βούλονται
nor to-mistresses to-give nor to-spend if anywhere they-wish
 ἄλλοσε, οἶα δὴ οἱ εὐδαίμονες δοκοῦντες εἶναι ἀναλίσκουσι.
elsewhere such-as indeed the happy seeming to-be spend
 ταῦτα καὶ ἄλλα τοιαῦτα συχνὰ τῆς κατηγορίας ἀπολείπεις.
these and other such many of-the accusation you-leave-out
 ἀλλ', ἦ δ' ὅς, ἔστω καὶ ταῦτα κατηγορημένα.
but said and he let-be also these accused

b τί οὖν δὴ ἀπολογησόμεθα, φήγ;
what then indeed shall-we-say-in-defense you-say
 ναί.

yes

c τὸν αὐτὸν οἶμον, ἦν δ' ἐγώ, πορευόμενοι εὐρήσομεν, ὥς
the same path said and I going we-shall-find as
 ἐγῶμαι, ἃ λεκτέα. ἐροῦμεν γὰρ ὅτι θαυμαστὸν μὲν ἂν
I-think what must-be-said we-shall-say for that surprising indeed —
 οὐδὲν εἴη εἰ καὶ οὗτοι οὕτως εὐδαιμονέστατοί εἰσιν,
nothing it-would-be if even these so happiest are
 οὐ μὴν πρὸς τοῦτο βλέποντες τὴν πόλιν οἰκίζομεν,
not however to this looking the city we-are-founding
 ὅπως ἔν τι ἡμῖν ἔθνος ἔσται διαφερόντως εὐδαίμον, ἀλλ'
that one some for-us class will-be exceptionally happy but

ὅπως ὅτι μάλιστα ὅλη ἡ πόλις. ᾤθημεν γὰρ ἐν τῇ
that as much-as-possible whole the city we-thought for in —
 τοιαύτῃ μάλιστα ἂν εὔρεῖν δικαιοσύνην καὶ αὖ ἐν τῇ
such most would to-find justice and again in the
 κάκιστα οἰκουμένην ἀδικίαν, κατιδόντες δὲ κρίναι ἂν ὁ
worst governed injustice having-discerned and to-decide would what
 πάλαι ζητοῦμεν. νῦν μὲν οὖν, ὡς οἰόμεθα, τὴν εὐδαίμονα
long we-are-seeking now indeed then as we-think the happy-(city)
 πλάττομεν οὐκ ἀπολαβόντες ὀλίγους ἐν αὐτῇ τοιούτους
we-are-molding not separating-off few in it such
 τινὰς τιθέντες, ἀλλ' ὅλην· αὐτίκα δὲ τὴν ἐναντίαν
some making but whole presently and the opposite
 σκεψόμεθα. ὥσπερ οὖν ἂν εἰ ἡμᾶς ἀνδριάντα γράφοντας
we-shall-consider just-as then — if us a-statue painting
 προσελθὼν τις ἔψεγε λέγων ὅτι οὐ τοῖς καλλίστοις
having-approached someone were-to-blame saying that not to-the most-beautiful-(parts)
 τοῦ ζώου τὰ κάλλιστα φάρμακα προστίθεμεν — οἱ γὰρ
of-the figure the most-beautiful colors we-apply the for
 ὀφθαλμοὶ κάλλιστον ὃν οὐκ ὁστρίῳ ἐναλημιμένοι
eyes most-beautiful being not with-purple painted
 εἶν ἀλλὰ μέλανι — μετρίως ἂν ἐδοκοῦμεν πρὸς αὐτὸν
were but with-black reasonably — we-would-seem to him
 ἀπολογεῖσθαι λέγοντες· ὦ θαυμάσιε, μὴ οἶον δεῖν
to-defend-ourselves saying O wonderful-man not think to-be-necessary
 ἡμᾶς οὕτω καλοὺς ὀφθαλμοὺς γράφειν, ὥστε μηδὲ
us so beautiful eyes to-paint that not-even
 ὀφθαλμοὺς φαίνεσθαι, μηδ' αὖ τὰλλα μέρη, ἀλλ' ἄθρει
eyes to-appear nor again the-other parts but observe
 εἰ τὰ προσήκοντα ἐκάστοις ἀποδιδόντες τὸ ὅλον καλὸν
whether the fitting-(things) to-each assigning the whole beautiful
 ποιοῦμεν· καὶ δὴ καὶ νῦν μὴ ἀνάγκαζε ἡμᾶς τοιαύτην
we-make and indeed also now not compel us such

εὐδαιμονίαν τοῖς φύλαξι προσάπτειν, ἣ ἐκείνους πᾶν
 happiness to-the guardians to-attach which them everything
 μᾶλλον ἀπεργάσεται ἢ φύλακας. ἐπιστάμεθα γὰρ καὶ τοὺς
 rather will-make than guardians we-know-how for also the
 γεωργοὺς ξυστίδας ἀμφιέσαντες καὶ χρυσὸν περιθέντες πρὸς
 farmers robes having-dressed-in and gold having-put-on for
 ἡδονὴν ἐργάζεσθαι κελεύειν τὴν γῆν, καὶ τοὺς κεραμέας
 pleasure to-work to-bid the earth and the potters
 κατακλίναντες ἐπὶ δεξιᾷ πρὸς τὸ πῦρ διαπίνοντάς
 having-made-recline toward right-(in-turn) by the fire drinking-round
 τε καὶ εὐωχουμένους, τὸν τροχὸν παραθεμένους, ὅσον
 both and feasting the wheel having-set-beside as-much-as
 ἂν ἐπιθυμῶσι κεραμεύειν, καὶ τοὺς ἄλλους πάντας τοιούτῳ
 — they-desire to-make-pots and the others all in-such
 τρόπῳ μακαρίους ποιεῖν, ἵνα δὴ ὅλη ἡ πόλις εὐδαιμονῇ.
 way blessed to-make so-that indeed whole the city may-be-happy

II · WEALTH AND POVERTY

Worthless cobblers pose no danger, but guardians who only seem to guard destroy a city, so each class must be the best craftsman of its own work. Wealth and poverty corrupt the crafts: a potter grown rich grows careless, and one too poor for tools works worse, so the guardians must keep both out of the city. When Adeimantus asks how a moneyless city could fight a rich one, Socrates answers that its soldiers are athletes of war against rich men.

421 ἀλλ' ἡμᾶς μὴ οὕτω νουθέτει· ὥς, ἂν σοι πειθώμεθα, οὔτε
 but us not so admonish since if you we-obey neither
 ὁ γεωργὸς γεωργὸς ἔσται οὔτε ὁ κεραμεὺς κεραμεὺς οὔτε
 the farmer a-farmer will-be nor the potter a-potter nor
 ἄλλος οὐδεὶς οὐδὲν ἔχων σχῆμα ἐξ ᾧ πόλις γίγνεται.
 other anyone any having form out-of which a-city comes-to-be

ἀλλὰ τῶν μὲν ἄλλων ἐλάττων λόγος· νευρορράφοι γὰρ
but of-the indeed others less account cobblers for
 φαῦλοι γενόμενοι καὶ διαφθαρέντες καὶ προσποιησάμενοι
worthless having-become and corrupted and having-pretended
 εἶναι μὴ ὄντες πόλει οὐδὲν δεινόν, φύλακες δὲ νόμων τε καὶ
to-be not being for-a-city nothing terrible guardians but of-laws both and
 πόλεως μὴ ὄντες ἀλλὰ δοκοῦντες ὁρᾷς δὴ ὅτι πᾶσαν ἄρδην
of-city not being but seeming you-see indeed that entire utterly
 πόλιν ἀπολλύασιν, καὶ αὖ τοῦ εὖ οἰκεῖν καὶ εὐδαιμονεῖν
city they-destroy and again of-the well to-be-governed and to-be-happy
 μόνοι τὸν καιρὸν ἔχουσιν. εἰ μὲν οὖν ἡμεῖς μὲν φύλακας
alone the opportunity have if indeed then we indeed guardians
 ὡς ἀληθῶς ποιούμεν ἥκιστα κακούργους τῆς πόλεως, ὁ
as truly are-making least mischief-makers of-the city the-(one)
 δ' ἐκείνο λέγων γεωργούς τινας καὶ ὥσπερ ἐν πανηγύρει
but that saying farmers some and as-it-were in a-festival
 ἀλλ' οὐκ ἐν πόλει ἐστιάτορας εὐδαίμονας, ἄλλο ἂν τι
but not in a-city banqueters happy other — something
 ἢ πόλιν λέγοι. σκεπτέον οὖν πότερον πρὸς τοῦτο
than a-city would-mean it-must-be-considered then whether to this
 βλέποντες τοὺς φύλακας καθιστῶμεν, ὅπως ὅτι πλείστη
looking the guardians we-are-to-establish that as most
 αὐτοῖς εὐδαιμονία ἐγγενήσεται, ἢ τοῦτο μὲν εἰς τὴν πόλιν
for-them happiness will-arise or this indeed to the city
 ὅλην βλέποντας θεατέον εἰ ἐκείνη ἐγγίγνεται, τοὺς
whole looking it-must-be-observed whether in-it arises the
 δ' ἐπικούρους τούτους καὶ τοὺς φύλακας ἐκείνο ἀναγκαστέον
and auxiliaries these and the guardians that must-be-compelled
 ποιεῖν καὶ πειστέον, ὅπως ὅτι ἄριστοι δημιουργοὶ τοῦ
to-do and must-be-persuaded that as best craftsmen —
 ἐαυτῶν ἔργου ἔσονται, καὶ τοὺς ἄλλους ἅπαντας ὡσαύτως,
of-their-own work they-will-be and the others all likewise

καὶ οὕτω συμπάσης τῆς πόλεως αὐξανομένης καὶ καλῶς
and so whole the city growing and finely
οἰκίζομένης ἐατέον ὅπως ἐκάστοις τοῖς ἔθνεσιν ἡ
being-founded it-must-be-allowed as to-each the classes the
φύσις ἀποδίδωσι τοῦ μεταλαμβάνειν εὐδαιμονίας.

nature assigns of-the sharing of-happiness

ἀλλ', ἡ δ' ὅς, καλῶς μοι δοκεῖς λέγειν.

but said and be well to-me you-seem to-speak

ἄρ' οὖν, ἦν δ' ἐγώ, καὶ τὸ τούτου ἀδελφὸν δόξω

so then said and I also the-(point) of-this kindred will-I-seem

σοι μετρίως λέγειν;

to-you reasonably to-speak

τί μάλιστα;

what especially

d τοὺς ἄλλους αὖ δημιουργοὺς σκόπει εἰ τάδε

the other again craftsmen consider whether these-things

διαφθείρει, ὥστε καὶ κακοὺς γίγνεσθαι.

corrupt so-as also bad to-become

τὰ ποῖα δὴ ταῦτα;

— *what indeed these*

πλοῦτος, ἦν δ' ἐγώ, καὶ πενία.

wealth said and I and poverty

πῶς δὴ;

how indeed

ὦδε. πλουτήσας χυτρεὺς δοκεῖ σοι ἔτ' ἐθελήσειν

thus having-grown-rich a-potter does-be-seem to-you still to-be-willing

ἐπιμελεῖσθαι τῆς τέχνης;

to-care-for the art

οὐδαμῶς, ἔφη.

in-no-way he-said

ἀργὸς δὲ καὶ ἀμελὴς γενήσεται μᾶλλον αὐτὸς αὐτοῦ;

idle and and careless will-be-become more he than-himself

πολύ γε.

much at-least

οὐκοῦν κακίων χυτρεὺς γίγνεται;

therefore worse potter he-becomes

καὶ τοῦτο, ἔφη, πολύ.

also this he-said much

καὶ μὴν καὶ ὄργανά γε μὴ ἔχων παρέχεσθαι ὑπὸ e

and indeed also tools at-least not being-able to-provide through

πενίας ἢ τι ἄλλο τῶν εἰς τὴν τέχνην τά τε ἔργα

poverty or any other of-the for the art both the works

πονηρότερα ἐργάσεται καὶ τοὺς υἱεῖς ἢ ἄλλους οὓς ἂν

worse he-will-produce and the sons or others whom —

διδάσκει χείρους δημιουργοὺς διδάξεται.

he-teaches worse craftsmen he-will-teach-to-be

πῶς δ' οὐ;

how and not

ὑπ' ἀμφοτέρων δῆ, πενίας τε καὶ πλούτου, χείρω μὲν

by both indeed poverty both and wealth worse indeed

τὰ τῶν τεχνῶν ἔργα, χείρους δὲ αὐτοί.

the of-the arts works worse and themselves

φαίνεται.

it-appears

ἕτερα δῆ, ὥς ἔοικε, τοῖς φύλαξιν ἠυρήκαμεν, ἃ

other-(things) indeed as it-seems for-the guardians we-have-found which

παντὶ τρόπῳ φυλακτέον ὅπως μῆποτε αὐτοὺς λήσει

in-every way must-be-guarded-against that never them will-escape

εἰς τὴν πόλιν παραδύντα.

into the city having-slipped-in

τὰ ποῖα ταῦτα;

— what these

- 422 πλοῦτός τε, ἦν δ' ἐγώ, καὶ πενία· ὥς τοῦ μὲν
wealth both said and I and poverty since the-one indeed
 τρυφὴν καὶ ἀργίαν καὶ νεωτερισμὸν ἐμποιούντος, τῆς
luxury and idleness and revolution producing the-other
 δὲ ἀνελευθερίαν καὶ κακοεργίαν πρὸς τῷ νεωτερισμῷ.
and meanness and bad-workmanship besides the revolution
 πάνυ μὲν οὖν, ἔφη. τόδε μέντοι, ὦ Σώκρατες, σκόπει,
certainly indeed then he-said this however O Socrates consider
 πῶς ἡμῖν ἢ πόλις οἷα τ' ἔσται πολεμεῖν, ἐπειδὰν χρήματα
how for-us the city able — will-be to-make-war when money
 μὴ κεκτημένη ᾖ, ἄλλως τε καὶ πρὸς μεγάλην τε καὶ
not having-acquired it-is especially — if against great both and
 πλουσίαν ἀναγκασθῇ πολεμεῖν.
rich it-is-compelled to-make-war
 b δῆλον, ἦν δ' ἐγώ, ὅτι πρὸς μὲν μίαν χαλεπώτερον,
(it-is)-clear said and I that against indeed one harder
 πρὸς δὲ δύο τοιαύτας ῥᾶον.
against but two such easier
 πῶς εἶπες; ἦ δ' ὅς.
how did-you-say said and he
 πρῶτον μὲν που, εἶπον, ἐὰν δέῃ μάχεσθαι, ἄρα
first indeed surely I-said if it-is-necessary to-fight then
 οὐ πλουσίοις ἀνδράσι μαχοῦνται αὐτοὶ ὄντες πολέμου
not against-rich men will-they-fight themselves being of-war
 ἀθληταί;
athletes
 ναὶ τοῦτό γε, ἔφη.
yes this at-least he-said

A boxer trained to perfection can beat two fat rich men, and their city could offer allies all the enemy's wealth, since it uses no gold or silver. Every other city is many cities, at least two, one of the poor and one of the rich, while theirs, even with a thousand defenders, would be truly greatest. It should grow only while it stays one, each citizen doing his one work, and all these commands are slight if the guardians keep one great thing.

τί οὖν, ἦν δ' ἐγώ, ὦ Ἀδεύμαντε; εἰς πύκτης ὡς οἶόν τε
what then said and I O Adeimantus one boxer as able —
 κάλλιστα ἐπὶ τοῦτο παρεσκευασμένος δυοῖν μὴ πύκταιν,
most-finely for this trained against-two not boxers
 πλουσίου δὲ καὶ πινόνοι, οὐκ ἂν δοκεῖ σοι ῥαδίως
rich but and fat not would does-be-seem to-you easily
 μάχεσθαι;

to-fight

οὐκ ἂν ἴσως, ἔφη, ἅμα γε.

not would perhaps he-said at-once at-least

οὐδ' εἰ ἐξείη, ἦν δ' ἐγώ, ὑποφεύγοντι τὸν πρότερον

not-even if it-were-possible said and I retreating the first

ἀεὶ προσφερόμενον ἀναστρέφοντα κρούειν, καὶ τοῦτο

ever coming-on turning-round to-strike and this

ποιοῖ πολλάκις ἐν ἡλίῳ τε καὶ πνίγει; ἄρα γε οὐ

he-were-to-do often in the-sun both and stifling-beat then at-least not

καὶ πλείους χειρώσαιτ' ἂν τοιούτους ὁ τοιούτος;

even more he-would-overcome — such — such-(a-man)

ἀμέλει, ἔφη, οὐδὲν ἂν γένοιτο θαυμαστόν.

never-fear he-said nothing — would-be surprising

ἀλλ' οὐκ οἶει πυκτικῆς πλέον μετέχειν τοὺς πλουσίους

but not you-think of-boxing more to-share the rich

ἐπιστήμη τε καὶ ἐμπειρία ἢ πολεμικῆς;

in-knowledge both and experience than of-war-(art)

ἔγωγ', ἔφη.

I-at-least he-said

ῥαδίως ἄρα ἡμῖν οἱ ἀθληταὶ ἐκ τῶν εἰκότων διπλασίοις
easily then for-us the athletes from the likelihoods against-twice
τε καὶ τριπλασίοις αὐτῶν μαχοῦνται.

both and thrice

their-own-number will-fight

συγχωρήσομαί σοι, ἔφη· δοκεῖς γάρ μοι ὀρθῶς λέγειν.

I-will-concede

to-you he-said you-seem for to-me rightly to-speak

d τί δ' ἂν πρεσβείαν πέμψαντες εἰς τὴν ἑτέραν πόλιν τάληθῇ

what and if an-embassy having-sent to the other city the-truth

εἵπωσιν, ὅτι ἡμεῖς μὲν οὐδὲν χρυσίῳ οὐδ' ἀργυρίῳ χρώμεθα,
they-tell that we indeed in-no-way gold nor silver use

οὐδ' ἡμῖν θέμις, ὑμῖν δέ· συμπολεμήσαντες οὖν μεθ'

nor for-us (it-is)-lawful for-you but having-joined-in-war then with

ἡμῶν ἔχετε τὰ τῶν ἑτέρων; οἶει τινὰς ἀκούσαντας
us have the-(goods) of-the others do-you-think any having-heard

ταῦτα αἰρήσεσθαι κυσὶ πολεμεῖν στερεοῖς τε καὶ ἰσχυροῖς
these-things will-choose against-dogs to-make-war solid both and lean

μᾶλλον ἢ μετὰ κυνῶν προβάτοις πίσσί τε καὶ ἀπαλοῖς;
rather than with dogs against-sheep fat both and tender

e οὐ μοι δοκεῖ. ἀλλ' ἐὰν εἰς μίαν, ἔφη, πόλιν συναθροισθῇ

not to-me it-seems but if into one he-said city are-gathered

τὰ τῶν ἄλλων χρήματα, ὅρα μὴ κίνδυνον φέρῃ τῇ μὴ
the of-the others money see lest danger it-bring to-the not

πλουτούσῃ.

being-rich

εὐδαίμων εἶ, ἦν δ' ἐγώ, ὅτι οἶει ἄξιον εἶναι ἄλλην

happy you-are said and I that you-think worthy to-be other

τινὰ προσειπεῖν πόλιν ἢ τὴν τοιαύτην οἷαν ἡμεῖς

any to-call city than — such-(a-one) as we

κατεσκευάζομεν.

were-constructing

ἀλλὰ τί μὴν; ἔφη.

but what indeed he-said

μειζόνως, ἦν δ' ἐγώ, χρή προσαγορεύειν τὰς ἄλλας·

more-grandly said and I one-must to-address the others

ἐκάστη γὰρ αὐτῶν πόλεις εἰσὶ πάμπολλαι ἀλλ' οὐ πόλις,

each for of-them cities are very-many but not a-city

τὸ τῶν παιζόντων.

the-(phrase) of-those playing

δύο μὲν, κἂν ὅτιοῦν ᾗ, πολεμία ἀλλήλαις, ἡ μὲν πενήτων, 423

two indeed even-if anything it-is hostile to-each-other the one of-poor

ἡ δὲ πλουσίων· τούτων δ' ἐν ἑκατέρᾳ πάνυ πολλαί, αἷς

the other of-rich of-these and in each very many which

ἐὰν μὲν ὡς μιᾷ προσφέρῃ, παντὸς ἂν ἀμάρτοις, ἐὰν δὲ

if indeed as one you-approach of-everything — you-would-miss if but

ὡς πολλαῖς, διδούς τὰ τῶν ἐτέρων τοῖς ἑτέροις χρήματά

as many giving the of-the ones to-the others money

τε καὶ δυνάμεις ἢ καὶ αὐτοὺς, συμμάχοις μὲν αἰεὶ

both and powers or even themselves allies indeed always

πολλοῖς χρήσῃ, πολεμίους δ' ὀλίγοις. καὶ ἕως ἂν ἡ

many you-will-have enemies but few and as-long-as — the

πόλις σοι οἰκῇ σωφρόνως ὡς ἄρτι ἐτάχθη, μεγίστη

city for-you is-governed temperately as just-now it-was-ordered greatest

ἔσται, οὐ τῷ εὐδοκιμεῖν λέγω, ἀλλ' ὡς ἀληθῶς μεγίστη,

it-will-be not in-the being-reputed I-mean but as truly greatest

καὶ ἐὰν μόνον ᾗ χιλίων τῶν προπολεμούντων· οὕτω

even if only it-be of-a-thousand the fighting-in-front so

γὰρ μεγάλην πόλιν μίαν οὐ ῥαδίως οὔτε ἐν Ἑλλησιν

for great city one not easily either among Greeks

οὔτε ἐν βαρβάρους εὐρήσεις, δοκούσας δὲ πολλὰς καὶ

or among barbarians you-will-find seeming but many and

πολλαπλασίας τῆς τηλικαύτης. ἢ ἄλλως οἶει;

many-times-as-large than so-large-(a-one) or otherwise do-you-think

οὐ μὰ τὸν Δι', ἔφη.

not by — Zeus be-said

οὐκοῦν, ἦν δ' ἐγώ, οὗτος ἂν εἴη καὶ κάλλιστος ὅρος
therefore said and I this — would-be also finest limit
τοῖς ἡμετέροις ἄρχουσιν, ὅσῃ δεῖ τὸ μέγεθος τὴν πόλιν
— for-our rulers how-great must the size the city
ποιεῖσθαι καὶ ἡλίκη οὔσῃ ὅσῃν χώραν ἀφορισαμένους
to-make and how-large being how-much land marking-off
τὴν ἄλλην χαίρειν ἔαν.

the rest to-fare-well to-let

τίς, ἔφη, ὅρος;

what be-said limit

οἶμαι μὲν, ἦν δ' ἐγώ, τόνδε· μέχρι οὗ ἂν ἐθέλῃ
I-think indeed said and I this up-to which — it-is-willing
αὐξομένη εἶναι μία, μέχρι τούτου αὔξειν, πέρα δὲ μή.
growing to-be one up-to this to-increase beyond but not

c καὶ καλῶς γ', ἔφη.

and well at-least be-said

οὐκοῦν καὶ τοῦτο αὖ ἄλλο πρόσταγμα τοῖς φύλαξι
therefore also this again another command to-the guardians
προστάξομεν, φυλάττειν παντὶ τρόπῳ ὅπως μήτε σμικρὰ ἢ
we-shall-command to-guard in-every way that neither small the
πόλις ἔσται μήτε μεγάλη δοκοῦσα, ἀλλὰ τις ἱκανὴ καὶ μία.
city will-be nor great seeming but some sufficient and one
καὶ φαῦλόν γ', ἔφη, ἴσως αὐτοῖς προστάξομεν.

and slight at-least be-said perhaps to-them we-shall-command

d καὶ τούτου γε, ἦν δ' ἐγώ, ἔτι φαυλότερον τόδε, οὗ καὶ
and than-this at-least said and I still slighter this-(thing) which also
ἐν τῷ πρόσθεν ἐπεμνήσθημεν λέγοντες ὡς δέοι, ἔαντε
in the before we-mentioned saying that it-was-necessary if
τῶν φυλάκων τις φαῦλος ἕκγονος γένηται, εἰς τοὺς ἄλλους
of-the guardians any inferior offspring be-born to the others

αὐτὸν ἀποπέμπεσθαι, ἐάντ' ἐκ τῶν ἄλλων σπουδαῖος, εἰς
him to-send-away and-if from the others excellent to
 τοὺς φύλακας. τοῦτο δ' ἐβούλετο δηλοῦν ὅτι καὶ τοὺς
the guardians this and was-meant to-show that also the
 ἄλλους πολίτας, πρὸς ὃ τις πέφυκεν, πρὸς τοῦτο
other citizens to what anyone is-by-nature-fitted for that
 ἕνα πρὸς ἓν ἕκαστον ἔργον δεῖ κομίζειν, ὅπως ἂν ἓν τὸ
one to one each work one-must to-bring so-that — one —
 αὐτοῦ ἐπιτηδεύων ἕκαστος μὴ πολλοὶ ἀλλ' εἰς γίνηται, καὶ
his-own practicing each not many but one may-become and
 οὕτω δὴ σύμπασα ἡ πόλις μία φύηται ἀλλὰ μὴ πολλαί.
so indeed whole the city one may-grow but not many
 ἔστι γάρ, ἔφη, τοῦτο ἐκείνου σμικρότερον.
is for he-said this than-that smaller
 οὔτοι, ἦν δ' ἐγώ, ὦ ἀγαθὲ Ἀδείμαντε, ὥς δόξειεν ἂν
not-indeed said and I O good Adeimantus as might-think —
 τις, ταῦτα πολλὰ καὶ μεγάλα αὐτοῖς προστάττομεν ἀλλὰ
someone these many and great to-them we-are-commanding but
 πάντα φαῦλα, ἐὰν τὸ λεγόμενον ἓν μέγα φυλάττωσι,
all slight if the proverbial one great-(thing) they-guard
 μᾶλλον δ' ἀντὶ μεγάλου ἱκανόν.
rather but instead-of great sufficient
 τί τοῦτο; ἔφη.
what (is)-this he-said

The one great thing to guard is education: well educated, the guardians will see through everything else, including the common possession of women and children. A constitution well begun grows like a circle. There must be no innovation in music and gymnastic, since, as Damon says, musical modes never change without the greatest laws changing. Lawlessness slips in through play, so children's play must be lawful from the start; the small customs then follow from education, and legislating them would be silly.

424 τὴν παιδείαν, ἣν δ' ἐγώ, καὶ τροφήν· ἐὰν γὰρ εὖ
the education said and I and nurture if for well
 παιδευόμενοι μέτριοι ἄνδρες γίνωνται, πάντα ταῦτα
being-educated reasonable men they-become all these-things
 ῥαδίως διόψονται, καὶ ἄλλα γε ὅσα νῦν ἡμεῖς
easily they-will-see-through and other-(things) at-least as-many-as now we
 παραλείπομεν, τὴν τε τῶν γυναικῶν κτήσιν καὶ γάμων
are-passing-over the both of-the women possession and of-marriages
 καὶ παιδοποιίας, ὅτι δεῖ ταῦτα κατὰ τὴν παροιμίαν
and of-procreation that must these-things according-to the proverb
 πάντα ὅτι μάλιστα κοινὰ τὰ φίλων ποιέσθαι.
all as much-as-possible common the-(things) of-friends to-make
 ὀρθότατα γάρ, ἔφη, γίνουτ' ἄν.
most-rightly for he-said it-would-be —

b καὶ μὴν, εἶπον, πολιτεία ἐάνπερ ἅπαξ ὀρμήσῃ εὖ, ἔρχεται
and indeed I-said a-constitution if-indeed once it-starts well goes-on
 ὥσπερ κύκλος αὖξανομένη· τροφή γὰρ καὶ παίδευσις
like a-circle growing nurture for and education
 χρηστὴ σφζομένη φύσεις ἀγαθὰς ἐμποιεῖ, καὶ αὖ φύσεις
sound preserved natures good produces and again natures
 χρησταὶ τοιαύτης παιδείας ἀντιλαμβανόμεναι ἔτι βελτίους
sound such education taking-hold-of still better

τῶν προτέρων φύονται, εἷς τε τᾶλλα καὶ εἰς τὸ γεννᾶν,
than-the former grow in both the-rest and in the begetting
 ὥσπερ καὶ ἐν τοῖς ἄλλοις ζώοις.

as also in the other animals

εἰκός γ', ἔφη.

likely at-least he-said

ὥς τοίνυν διὰ βραχέων εἰπεῖν, τούτου ἀνθεκτέον τοῖς

so then through few-(words) to-say to-this must-cling for-the

ἐπιμεληταῖς τῆς πόλεως, ὅπως ἂν αὐτοὺς μὴ λάθῃ

overseers of-the city that — them not it-escape-notice

διαφθαρὲν ἀλλὰ παρὰ πάντα αὐτὸ φυλάττωσι, τὸ μὴ

corrupted but beyond all it they-guard the not

νεωτερίζειν περὶ γυμναστικὴν τε καὶ μουσικὴν παρὰ τὴν

to-innovate about gymnastic both and music contrary-to the

τάξιν, ἀλλ' ὥς οἶόν τε μάλιστα φυλάττειν, φοβούμενους

order but as able — most to-guard fearing

ὅταν τις λέγῃ ὥς τὴν

whenever anyone says that the

ᾠοδὴν μᾶλλον ἐπιφρονέουσ' ἄνθρωποι,

song more esteem men

ἥτις ἀειδόντεσσι νεωτάτῃ ἀμφιπέλῃται,

which for-singers newest circulates

μὴ πολλάκις τὸν ποιητὴν τις οἴηται λέγειν οὐκ ᾄσματα
lest perhaps the poet someone think to-mean not songs

νέα ἀλλὰ τρόπον ᾠδῆς νέον, καὶ τοῦτο ἐπαινεῖ. δεῖ δ' οὐτ'
new but a-manner of-song new and this praise one-must but neither

ἐπαινεῖν τὸ τοιοῦτον οὔτε ὑπολαμβάνειν. εἶδος γὰρ καινὸν
to-praise — such-(a-thing) nor to-take-(it-so) form for new

μουσικῆς μεταβάλλειν εὐλαβητέον ὥς ἐν ὅλῳ κινδυνεύοντα·

of-music to-change-to must-beware as in the-whole risking

οὐδαμοῦ γὰρ κινοῦνται μουσικῆς τρόποι ἄνευ πολιτικῶν
nowhere for are-moved of-music ways without political
νόμων τῶν μεγίστων, ὥς φησί τε Δάμων καὶ ἐγὼ πείθομαι.
laws the greatest as says both Damon and I am-persuaded
καὶ ἐμὲ τοίνυν, ἔφη ὁ Ἀδείμαντος, θὲς τῶν πεπεισμένων.
also me then said — Adeimantus put among-the persuaded

d τὸ δὴ φυλακτήριον, ἦν δ' ἐγώ, ὥς ἔοικεν, ἐνταυθα
the indeed guardhouse said and I as it-seems there
που οἰκοδομητέον τοῖς φύλαξι, ἐν μουσικῇ.

somewhere must-be-built for-the guardians in music
ἡ γοῦν παρανομία, ἔφη, ῥαδίως αὕτη λανθάνει
the at-any-rate lawlessness he-said easily this escapes-notice
παραδνομένη.

slipping-in

ναί, ἔφη, ὥς ἐν παιδιᾷ γε μέρει καὶ ὥς κακὸν οὐδὲν
yes I-said as in of-play at-least part and as harm no
ἐργαζομένη.

doing

e οὐδὲ γὰρ ἐργάζεται, ἔφη, ἄλλο γε ἢ κατὰ σμικρὸν
nor for it-does he-said other at-least than by little
εἰσοικισαμένη ἡρέμα ὑπορρεῖ πρὸς τὰ ἥθη τε καὶ
having-settled-in quietly it-flows-beneath toward the characters both and
τὰ ἐπιτηδεύματα· ἐκ δὲ τούτων εἰς τὰ πρὸς ἀλλήλους
the practices out-of and these into the with one-another
συμβόλαια μείζων ἐκβαίνει, ἐκ δὲ δὴ τῶν συμβολαίων
contracts greater it-issues out-of and indeed the contracts
ἔρχεται ἐπὶ τοὺς νόμους καὶ πολιτείας σὺν πολλῇ, ὧ
it-comes upon the laws and constitutions with much O
Σώκρατες, ἀσελγεία, ἕως ἂν τελευτώσα πάντα ἰδίᾳ καὶ
Socrates wantonness until — ending all privately and
δημοσίᾳ ἀνατρέψῃ.
publicly it-overturns

εἶεν, ἦν δ' ἐγώ· οὕτω τοῦτ' ἔχει;

well said and I so this stands

δοκεῖ μοι, ἔφη.

it-seems to-me he-said

οὐκοῦν, ὃ ἐξ ἀρχῆς ἐλέγομεν, τοῖς ἡμετέροις παισὶν 425

therefore what from the-beginning we-were-saying — for-our children

ἐννομωτέρου εὐθὺς παιδιᾶς μεθεκτέον, ὥς παρανόμου

more-lawful right-away play must-share-in since lawless

γιγνομένης αὐτῆς καὶ παίδων τοιούτων ἐννόμους τε καὶ

becoming it and children such law-abiding both and

σπουδαίους ἐξ αὐτῶν ἀνδρας ἀξάνεσθαι ἀδύνατον ὄν;

excellent from them men to-grow-up impossible being

πῶς δ' οὐχί; ἔφη.

how and not he-said

ὅταν δὴ ἄρα καλῶς ἀρξάμενοι παῖδες παίζειν ἐννομίαν

whenever indeed then finely having-begun children to-play good-order

διὰ τῆς μουσικῆς εἰσδέξωνται, πάλιν τὸναντίον ἢ

through — music receive back the-opposite than

ῥεῖν εἰς πάντα συνέπεται τε καὶ αὔξει, ἐπανορθοῦσα

for-those into everything it-accompanies both and increases setting-right

εἴ τι καὶ πρότερον τῆς πόλεως ἔκειτο.

if anything also formerly of-the city lay-fallen

ἀληθῆ μέντοι, ἔφη.

true-things indeed he-said

καὶ τὰ μικρὰ ἄρα, εἶπον, δοκοῦντα εἶναι νόμιμα

also the small then I-said seeming to-be customs

ἐξευρίσκουσιν οὗτοι, ἃ οἱ πρότερον ἀπώλλυσαν πάντα.

discover these which the former were-losing all

τὰ ποῖα;

— what

- b τὰ τοιάδε· σιγὰς τε τῶν νεωτέρων παρὰ πρεσβυτέροις
 — *such-as-these silences both of-the younger in-presence-of elders*
 ἃς πρέπει, καὶ κατακλίσεις καὶ ὑπαναστάσεις καὶ γονέων
which is-fitting and seatings and risings-up and of-parents
 θεραπείας, καὶ κουράς γε καὶ ἀμπεχόνας καὶ ὑποδέσεις
care and haircuts at-least and clothes and shoes
 καὶ ὅλον τὸν τοῦ σώματος σχηματισμὸν καὶ τᾶλλα
and whole the of-the body bearing and the-rest
 ὅσα τοιαῦτα. ἢ οὐκ οἶει;
as-many-as such or not you-think
 ἔγωγε.

I-at-least

νομοθετεῖν δ' αὐτὰ οἶμαι εὐήθες· οὔτε γάρ που γίνεται
to-legislate but them I-think (is)-silly neither for surely it-happens
 οὔτ' ἂν μένειεν λόγῳ τε καὶ γράμμασιν νομοθετηθέντα.
nor — they-would-last in-word both and in-writing legislated
 πῶς γάρ;

how for

- c κινδυνεύει γοῦν, ἣν δ' ἐγώ, ὦ Ἀδείμαντε, ἐκ τῆς
it-seems-likely at-any-rate said and I O Adeimantus from the
 παιδείας ὅποι ἂν τις ὀρμήσῃ, τοιαῦτα καὶ τὰ ἐπόμενα
education wherever — anyone sets-out such also the following-(things)
 εἶναι. ἢ οὐκ ἀεὶ τὸ ὅμοιον ὄν ὅμοιον παρακαλεῖ;
to-be or not always the like being like summons
 τί μὴν;

what indeed

καὶ τελευτῶν δὴ οἶμαι φαίμεν ἂν εἰς ἓν τι τέλεον καὶ
and finally indeed I-think we-would-say — into one some complete and
 νεανικὸν ἀποβαίνειν αὐτὸ ἢ ἀγαθὸν ἢ καὶ τοῦναντίον.
vigorous to-turn-out it either good or even the-opposite
 τί γὰρ οὐκ; ἢ δ' ὅς.

what for not said and be

ἐγὼ μὲν τοῖνυν, εἶπον, διὰ ταῦτα οὐκ ἂν ἔτι τὰ
I indeed then I-said because-of these not — further —
 τοιαῦτα ἐπιχειρήσαιμι νομοθετεῖν.
such-things I-would-attempt to-legislate
 εἰκότως γ', ἔφη.
reasonably at-least he-said

V · CUTTING THE HYDRA

Good men will need no laws about markets, contracts, and harbor dues. Those who keep making such laws are like invalids trying ever new drugs and hating whoever tells them the truth, as badly governed cities honor their flatterers; such lawmakers do not know they are cutting off a Hydra's heads. The greatest laws, on temples, sacrifices, the service of gods, daemons, and heroes, and burials, the founders leave to Apollo at Delphi, the ancestral interpreter who sits at the navel of the earth.

τί δέ, ὦ πρὸς θεῶν, ἔφην, τάδε τὰ ἀγοραῖα, d
what and O by gods I-said these — market-(matters)
 συμβολαίων τε πέρι κατ' ἀγορὰν ἕκαστοι ἂ πρὸς
contracts both about in market each-(group) which with
 ἀλλήλους συμβάλλουσιν, εἰ δὲ βούλει, καὶ χειροτεχνικῶν
one-another make if but you-wish also of-handicraft
 περὶ συμβολαίων καὶ λοιδοριῶν καὶ αἰκίας καὶ δικῶν
about contracts and slanders and assault and of-lawsuits
 λήξεως καὶ δικαστῶν καταστάσεως, καὶ εἴ που τελῶν
filing and of-judges appointment and if anywhere of-dues
 τινες ἢ πράξεις ἢ θέσεις ἀναγκαῖοί εἰσιν ἢ κατ'
any either exactions or impositions necessary are either in
 ἀγορὰς ἢ λιμένας, ἢ καὶ τὸ παράπαν ἀγορανομικὰ ἄττα
markets or harbors or even — altogether market-regulations some

ἢ ἀστυνομικὰ ἢ ἐλλιμενικὰ ἢ ὅσα ἄλλα τοιαῦτα,
or city-regulations or harbor-regulations or as-many-as other such

τούτων τολμήσομεν τι νομοθετεῖν;

of-these shall-we-dare anything to-legislate

ε ἀλλ' οὐκ ἄξιον, ἔφη, ἀνδράσι καλοῖς καγαθοῖς ἐπιτάττειν·

but not worthy he-said to-men fine and-good to-dictate

τὰ πολλὰ γὰρ αὐτῶν, ὅσα δεῖ νομοθετήσασθαι, ῥαδίως

the most for of-them as-many-as must to-legislate

easily

που εὐρήσουσιν.

surely they-will-find

ναί, ὦ φίλε, εἶπον, ἐάν γε θεὸς αὐτοῖς διδῶ σωτηρίαν

yes O friend I-said if at-least god to-them grant preservation

τῶν νόμων ὧν ἔμπροσθεν διήλθομεν.

of-the laws which before we-went-through

εἰ δὲ μή γε, ἦ δ' ὅς, πολλὰ τοιαῦτα τιθέμενοι ἀεὶ καὶ

if but not at-least said and he many such-(laws) laying-down ever and

ἐπανορθούμενοι τὸν βίον διατελοῦσιν, οἰόμενοι ἐπιλήψεσθαι

amending the life they-continue thinking to-attain

τοῦ βελτίστου.

the best

λέγεις, ἔφην ἐγώ, βιώσεσθαι τοὺς τοιούτους ὥσπερ τοὺς

you-mean said I to-live — such-(men) like the

κάμνοντάς τε καὶ οὐκ ἐθέλοντας ὑπὸ ἀκολασίας ἐκβῆναι

sick both and not willing through intemperance to-leave

πονηρὰς διαίτης.

bad regimen

πάνυ μὲν οὖν.

certainly indeed then

426 καὶ μὴν οὗτοί γε χαριέντως διατελοῦσιν· ἰατρυνόμενοι

and indeed these at-least charmingly continue being-doctored

γὰρ οὐδὲν περαίνουσιν, πλὴν γε ποικιλώτερα καὶ μείζω

for nothing they-accomplish except at-least more-complicated and greater

ποιούσι τὰ νοσήματα, καὶ ἀεὶ ἐλπίζοντες, ἐάν τις
they-make the illnesses and always hoping if anyone
 φάρμακον συμβουλεύσῃ, ὑπὸ τούτου ἔσεσθαι ὑγιεῖς.
a-drug advises by this to-become healthy
 πάνυ γάρ, ἔφη, τῶν οὕτω καμνόντων τὰ τοιαῦτα πάθη.
quite for he-said of-the so ailing — such sufferings
 τί δέ; ἦν δ' ἐγώ· τόδε αὐτῶν οὐ χαρίεν, τὸ πάντων b
what and said and I this of-them not charming the of-all
 ἔχθιστον ἡγεῖσθαι τὸν τάληθῇ λέγοντα, ὅτι πρὶν ἂν μεθύων
most-hateful to-consider the-(one) the-truth telling that until — drinking
 καὶ ἐμπιπλάμενος καὶ ἀφροδισιάζων καὶ ἀργῶν παύσεται,
and gorging and indulging-in-sex and idling he-stops
 οὔτε φάρμακα οὔτε καύσεις οὔτε τομαὶ οὐδ' αὖ ἐπωδαὶ
neither drugs nor cauterizings nor surgeries nor again charms
 αὐτὸν οὐδὲ περὶαπτα οὐδὲ ἄλλο τῶν τοιούτων οὐδὲν ὀνήσει;
him nor amulets nor other — of-such-things anything will-help
 οὐ πάνυ χαρίεν, ἔφη· τὸ γὰρ τῷ εὖ λέγοντι χαλεπαίνειν
not very charming he-said the for with-the well speaking to-be-angry
 οὐκ ἔχει χάριν.
not has charm
 οὐκ ἐπαινέτης εἶ, ἔφην ἐγώ, ὥς ἔοικας, τῶν τοιούτων
not an-admirer you-are said I as you-seem — of-such
 ἀνδρῶν.
men
 οὐ μέντοι μὰ Δία.
not indeed by Zeus
 οὐδ' ἂν ἡ πόλις ἄρα, ὅπερ ἄρτι ἐλέγομεν, c
not-even if the city then what-very just-now we-were-saying
 ὅλη τοιοῦτον ποιῇ, οὐκ ἐπαινέσῃ. ἢ οὐ φαίνονται
whole such-(a-thing) does not you-will-praise or not appear
 σοι ταῦτον ἐργάζεσθαι τούτοις τῶν πόλεων ὅσαι
to-you the-same to-do as-these of-the cities as-many-as

κακῶς πολιτευόμεναι προαγορεύουσι τοῖς πολίταις τὴν
badly being-governed proclaim to-the citizens the
 μὲν κατάστασιν τῆς πόλεως ὅλην μὴ κινεῖν, ὥς
indeed constitution of-the city whole not to-disturb as
 ἀποθανουμένους, ὃς ἂν τοῦτο δρᾷ· ὃς δ' ἂν σφᾶς
going-to-die whoever — this does whoever but — them
 οὕτω πολιτευομένους ἥδιστα θεραπεύῃ καὶ χαρίζεται
so being-governed most-pleasantly serves and gratifies
 ὑποτρέχων καὶ προγινώσκων τὰς σφετέρας βουλήσεις καὶ
fawning and anticipating — their wishes and
 ταύτας δεινὸς ἢ ἀποπληροῦν, οὗτος ἄρα ἀγαθός τε ἔσται
these clever is to-fulfill this-one then good both will-be
 ἀνὴρ καὶ σοφὸς τὰ μέγала καὶ τιμήσεται ὑπὸ σφῶν;
man and wise in-the great-(matters) and will-be-honored by them
 ταὐτὸν μὲν οὖν, ἔφη, ἔμοιγε δοκοῦσι δρᾶν, καὶ οὐδ'
the-same indeed then he-said to-me-at-least they-seem to-do and not-at-all
 ὅπωςτιοῦν ἐπαινω.

in-any-way I-praise

d τί δ' αὖ τοὺς ἐθέλοντας θεραπεύειν τὰς τοιαύτας πόλεις
what and again the willing to-serve — such cities
 καὶ προθυμουμένους; οὐκ ἄγασαι τῆς ἀνδρείας τε καὶ
and eager not do-you-admire for-the courage both and
 εὐχερείας;

facility

ἔγωγ', ἔφη, πλὴν γ' ὅσοι ἐξηπάτηνται ὑπ' αὐτῶν
I-at-least he-said except at-least as-many-as have-been-deceived by them
 καὶ οἶονται τῇ ἀληθείᾳ πολιτικοὶ εἶναι, ὅτι ἐπαινοῦνται
and think in truth statesmen to-be because they-are-praised
 ὑπὸ τῶν πολλῶν.

by the many

πῶς λέγεις; οὐ συγγινώσκεις, ἦν δ' ἐγώ, τοῖς ἀνδράσιν; e
how do-you-mean not do-you-pardon said and I the men
 ἢ οἶε οἷόν τ' εἶναι ἀνδρὶ μὴ ἐπισταμένῳ μετρεῖν,
or do-you-think able — to-be for-a-man not knowing-how to-measure
 ἑτέρων τοιούτων πολλῶν λεγόντων ὅτι τετράπηχὺς ἐστίν,
others such many saying that four-cubits-tall he-is
 αὐτὸν ταῦτα μὴ ἡγεῖσθαι περὶ αὐτοῦ;
him these-things not to-believe about himself
 οὐκ αὔ, ἔφη, τοῦτό γε.
not again he-said this at-least
 μὴ τοῖνυν χαλέπαινε· καὶ γάρ πού εἰσι πάντων χαριέστατοι
not then be-angry also for surely are of-all most-charming
 οἱ τοιοῦτοι, νομοθετοῦντές τε οἶα ἄρτι διήλθομεν καὶ
— such-(men) legislating both such-as just-now we-went-through and
 ἐπανορθοῦντες, αἰεὶ οἰόμενοί τι πέρας εὐρήσειν περὶ τὰ
amending always thinking some end to-find about the
 ἐν τοῖς συμβολαίοις κακουργήματα καὶ περὶ ᾧ νυνδὴ ἐγὼ
in the contracts misdeeds and about what just-now I
 ἔλεγον, ἀγνοοῦντες ὅτι τῷ ὄντι ὥσπερ Ὑδραν τέμνουσιν.
was-saying not-knowing that in reality as-it-were a-Hydra they-are-cutting
 καὶ μὴν, ἔφη, οὐκ ἄλλο γέ τι ποιοῦσιν. 427
and indeed he-said not other at-least anything they-do
 ἐγὼ μὲν τοῖνυν, ἦν δ' ἐγώ, τὸ τοιοῦτον εἶδος νόμων
I indeed then said and I — such form of-laws
 πέρι καὶ πολιτείας οὔτ' ἐν κακῶς οὔτ' ἐν εὖ πολιτευομένη
about and constitution neither in badly nor in well governed
 πόλει ὧμην ἂν δεῖν τὸν ἀληθινὸν νομοθέτην
city I-would-think — to-be-necessary the true legislator
 πραγματεύεσθαι, ἐν τῇ μὲν ὅτι ἀνωφελῇ καὶ πλέον
to-busy-himself in the-one indeed because useless-(things) and more
 οὐδέν, ἐν δὲ τῇ ὅτι τὰ μὲν αὐτῶν καὶ
nothing in but the-other because the-(things) indeed of-them even

όστισοῦν εὔροι, τὰ δὲ ὅτι αὐτόματα ἔπεισιν ἐκ
anyone-whatever would-find the-(others) but because of-themselves follow from

the earlier practices

- b τί οὖν, ἔφη, ἔτι ἂν ἡμῖν λοιπὸν τῆς νομοθεσίας εἴη;
what then he-said still — for-us remaining of-the legislation would-be
 καὶ ἐγὼ εἶπον ὅτι ἡμῖν μὲν οὐδέν, τῷ μέντοι Ἀπόλλωνι
and I said that for-us indeed nothing — however for-Apollo
 τῷ ἐν Δελφοῖς τά γε μέγιστα καὶ κάλλιστα καὶ
the-(one) at Delphi the at-least greatest and finest and
 πρῶτα τῶν νομοθετημάτων.

first of-the enactments

τὰ ποῖα; ἦ δ' ὅς.

— *what said and he*

- c ἱερῶν τε ιδρύσεις καὶ θυσίαι καὶ ἄλλαι θεῶν τε καὶ
of-temples both foundings and sacrifices and other of-gods both and
 δαιμόνων καὶ ἡρώων θεραπείαι τελευτησάντων τε αὖ θῆκαι
of-daemons and of-heroes services of-the-dead both again burials
 καὶ ὅσα τοῖς ἐκεῖ δεῖ ὑπηρετοῦντας ἵλεως αὐτοὺς
and as-many-as to-those there one-must serving propitious them
 ἔχειν. τὰ γὰρ δὴ τοιαῦτα οὐτ' ἐπιστάμεθα ἡμεῖς οἰκίζοντές
to-keep — for indeed such neither know we founding
 τε πόλιν οὐδενὶ ἄλλῳ πεισόμεθα, ἐὰν νοῦν ἔχωμεν, οὐδὲ
both a-city to-no-one other we-shall-listen if sense we-have nor
 χρῆσόμεθα ἐξηγητῇ ἀλλ' ἢ τῷ πατρίῳ· οὗτος γὰρ
we-shall-use an-interpretor other than the ancestral-(one) this for
 δήπου ὁ θεὸς περὶ τὰ τοιαῦτα πᾶσιν ἀνθρώποις πάτριος
surely — god about — such-things for-all men ancestral
 ἐξηγητὴς τῆς γῆς ἐπὶ τοῦ ὀμφαλοῦ καθήμενος ἐξηγείται.
interpretor of-the earth on the navel sitting interprets
 καὶ καλῶς γ', ἔφη, λέγεις· καὶ ποιητέον οὕτω.
and well at-least he-said you-speak and it-must-be-done so

The city founded, Glaucon reminds Socrates of his promise to help justice. If rightly founded, it is completely good, and so wise, courageous, temperate, and just; find three, and the fourth is what remains. The city is wise in good counsel, a knowledge not of carpentry or farming but of the city as a whole, in itself and toward other cities, and it belongs to the guardians, the smallest class, whose knowledge alone deserves the name of wisdom.

ὠκισμένη μὲν τοίνυν, ἣν δ' ἐγώ, ἤδη ἂν σοι εἴη, ὦ d
founded indeed then said and I already — for-you would-be O
παῖ Ἀρίστωνος, ἡ πόλις· τὸ δὲ δὴ μετὰ τοῦτο σκόπει
son of-Ariston the city the and indeed after this look
ἐν αὐτῇ, φῶς ποθεν πορισάμενος ἱκανόν, αὐτός τε καὶ
in it light from-somewhere having-procured sufficient yourself both and
τὸν ἀδελφὸν παρακάλει καὶ Πολέμαρχον καὶ τοὺς ἄλλους,
the brother summon and Polemarchus and the others
ἐάν πως ἴδωμεν ποῦ ποτ' ἂν εἴη ἡ δικαιοσύνη καὶ
if somehow we-may-see where ever — would-be the justice and
ποῦ ἡ ἀδικία, καὶ τί ἀλλήλοιον διαφέρετον, καὶ πότερον
where the injustice and what from-each-other they-differ and which
δεῖ κεκτῆσθαι τὸν μέλλοντα εὐδαίμονα εἶναι, ἐάντε
must to-have the-(one) intending happy to-be whether
λανθάνη ἐάντε μὴ πάντας θεοὺς τε καὶ ἀνθρώπους.
be-escape-notice or not all gods both and men
οὐδὲν λέγεις, ἔφη ὁ Γλαῦκων· σὺ γὰρ ὑπέσχου ζητήσῃν, e
nothing you-say said — Glaucon you for promised to-see
ὥς οὐχ ὅσιόν σοι ὄν μὴ οὐ βοηθεῖν δικαιοσύνη εἰς
as not holy for-you being — — to-help justice to
δύναμιν παντὶ τρόπῳ.
ability in-every way

ἀληθῆ, ἔφην ἐγώ, ὑπομμνήσκεις, καὶ ποιητέον μὲν γε
true-things said I you-remind and it-must-be-done indeed at-least
οὕτως, χρὴ δὲ καὶ ὑμᾶς συλλαμβάνειν.

so must but also you to-help

ἀλλ', ἔφη, ποιήσομεν οὕτω.

but he-said we-shall-do so

ἐλπίζω τοίνυν, ἦν δ' ἐγώ, εὐρήσειν αὐτὸ ὧδε. οἶμαι ἡμῖν
I-hope then said and I to-find it thus I-think for-us
τὴν πόλιν, εἴπερ ὀρθῶς γε ᾤκισται, τελέως ἀγαθὴν
the city if-indeed rightly at-least it-has-been-founded completely good
εἶναι.

to-be

ἀνάγκη γ', ἔφη.

(of)-necessity at-least he-said

δῆλον δὴ ὅτι σοφὴ τ' ἐστὶ καὶ ἀνδρεία καὶ σώφρων
(it-is)-clear indeed that wise both it-is and courageous and temperate
καὶ δικάια.

and just

δῆλον.

clear

οὐκοῦν ὅτι ἂν αὐτῶν εὕρωμεν ἐν αὐτῇ, τὸ ὑπόλοιπον
therefore whatever — of-them we-find in it the remaining
ἔσται τὸ οὐχ ἡρῶμενον;

will-be the not found

428 τί μὴν;

what indeed

ὥσπερ τοίνυν ἄλλων τινῶν τεττάρων, εἰ ἓν τι ἐζητοῦμεν
just-as then of-other some four if one some we-were-seeking
αὐτῶν ἐν ὅτῳ οὖν, ὁπότε πρῶτον ἐκεῖνο ἐγνώμεν, ἱκανῶς
of-them in anything-whatever when first that we-recognized sufficiently
ἂν εἶχεν ἡμῖν, εἰ δὲ τὰ τρία πρότερον ἐγνωρίσαμεν,
— it-would-have-been for-us if but the three earlier we-had-recognized

αὐτῷ ἂν τούτῳ ἐγνώριστο τὸ ζητούμενον· δῆλον
by-very — this-(fact) would-have-been-known the sought-(thing) (it-was)-clear

γὰρ ὅτι οὐκ ἄλλο ἔτι ἦν ἢ τὸ ὑπολειφθέν.

for that not other still it-was than the left-over

ὀρθῶς, ἔφη, λέγεις.

rightly he-said you-speak

οὐκοῦν καὶ περὶ τούτων, ἐπειδὴ τέτταρα ὄντα τυγχάνει,

therefore also about these since four being they-happen

ὡσαύτως ζητητέον;

likewise must-be-sought

δῆλα δῆ.

clear indeed

καὶ μὲν δὴ πρῶτόν γέ μοι δοκεῖ ἐν αὐτῷ κατάδηλον ^b

and indeed truly first at-least to-me seems in it plainly-visible

εἶναι ἢ σοφία· καί τι ἄτοπον περὶ αὐτὴν φαίνεται.

to-be the wisdom and something strange about it appears

τί; ἢ δ' ὅς.

what said and he

σοφὴ μὲν τῷ ὄντι δοκεῖ μοι ἢ πόλις εἶναι ἣν διήλθομεν·

wise indeed in reality seems to-me the city to-be which we-went-through

εὐβουλος γάρ, οὐχί;

well-counseled for not

ναί.

yes

καὶ μὴν τοῦτό γε αὐτό, ἢ εὐβουλία, δῆλον ὅτι

and indeed this at-least itself the good-counsel (it-is)-clear that

ἐπιστήμη τίς ἐστιν· οὐ γάρ που ἀμαθία γε ἀλλ'

knowledge some is not for surely by-ignorance at-least but

ἐπιστήμη εὖ βουλευόνται.

by-knowledge well they-take-counsel

δῆλον.

clear

πολλαὶ δέ γε καὶ παντοδαπαὶ ἐπιστήμαι ἐν τῇ πόλει
many but at-least and various knowledges in the city
εἰσίν.

are

πῶς γὰρ οὐ;

how for not

ἄρ' οὖν διὰ τὴν τῶν τεκτόνων ἐπιστήμην σοφὴ καὶ
so then because-of the of-the carpenters knowledge wise and
εὖβουλος ἡ πόλις προσηρτέα;

well-counseled the city must-be-called

c οὐδαμῶς, ἔφη, διὰ γε ταύτην, ἀλλὰ τεκτονική.

in-no-way he-said because-of at-least this but skilled-in-carpentry

οὐκ ἄρα διὰ τὴν ὑπὲρ τῶν ξυλίνων σκευῶν ἐπιστήμην,

not then because-of the about the wooden implements knowledge

βουλευομένη ὥς ἂν ἔχοι βέλτιστα, σοφὴ κλητέα

taking-counsel how — they-might-be best wise must-be-called

πόλις.

a-city

οὐ μέντοι.

not indeed

τί δέ, τὴν ὑπὲρ τῶν ἐκ τοῦ χαλκοῦ ἢ τινα ἄλλην

what and the-(one) about the-(things) of the bronze or any other

τῶν τοιούτων;

— of-such

οὐδ' ἦντινοῦν, ἔφη.

not-even any-whatever he-said

οὐδὲ τὴν ὑπὲρ τοῦ καρποῦ τῆς γενέσεως ἐκ τῆς γῆς,

nor the-(one) about the crop of-the growth from the earth

ἀλλὰ γεωργική.

but agricultural

δοκεῖ μοι.

it-seems to-me

τί δ'; ἦν δ' ἐγώ· ἔστι τις ἐπιστήμη ἐν τῇ ἄρτι d
what and said and I is-there some knowledge in the-(city) just-now
 ὑφ' ἡμῶν οἰκισθείη παρὰ τισι τῶν πολιτῶν, ἣ οὐχ
by us founded among some of-the citizens by-which not
 ὑπὲρ τῶν ἐν τῇ πόλει τινὸς βουλευέται, ἀλλ' ὑπὲρ
about the-(things) in the city any it-takes-counsel but about
 αὐτῆς ὅλης, ὅντινα τρόπον αὐτὴ τε πρὸς αὐτὴν καὶ
itself whole in-what way it both toward itself and
 πρὸς τὰς ἄλλας πόλεις ἄριστα ὁμιλοῖ;
toward the other cities best may-deal
 ἔστι μέντοι.

there-is indeed

τίς, ἔφην ἐγώ, καὶ ἐν τίσιν;
what said I and in whom
 αὕτη, ἣ δ' ὅς, ἡ φυλακική, καὶ ἐν τούτοις τοῖς
this said and he the guardian's-(knowledge) and in these —
 ἄρχουσιν οὓς νυνδὴ τελέους φύλακας ὠνομάζομεν.
rulers whom just-now complete guardians we-were-naming
 διὰ ταύτην οὖν τὴν ἐπιστήμην τί τὴν πόλιν
because-of this then — knowledge what the city
 προσαγορεύεις;

do-you-call

εὖβουλον, ἔφη, καὶ τῷ ὄντι σοφὴν.

well-counseled be-said and in reality wise

πότερον οὖν, ἦν δ' ἐγώ, ἐν τῇ πόλει οἶει ἡμῶν e
whether then said and I in the city do-you-think for-us
 χαλκέας πλείους ἐνέσεσθαι ἢ τοὺς ἀληθινούς φύλακας
smiths more will-be-in than the true guardians
 τούτους;

these

πολύ, ἔφη, χαλκέας.

by-far be-said smiths

οὐκοῦν, ἔφην, καὶ τῶν ἄλλων ὅσοι ἐπιστήμας ἔχοντες
 therefore I-said also of-the others as-many-as knowledges having
 ὀνομάζονται τινες εἶναι, πάντων τούτων οὗτοι ἂν εἶεν
 are-named some to-be of-all these these — would-be
 ὀλίγιστοι;

fewest

πολύ γε.

by-far at-least

429 τῷ σμικροτάτῳ ἄρα ἔθνει καὶ μέρει ἐαυτῆς καὶ τῇ ἐν
 by-the smallest then class and part of-itself and by-the in
 τούτῳ ἐπιστήμῃ, τῷ προεστῶτι καὶ ἄρχοντι, ὅλη σοφὴ
 this knowledge the presiding and ruling-(part) whole wise
 ἂν εἴη κατὰ φύσιν οἰκισθεῖσα πόλις· καὶ τοῦτο, ὡς
 — would-be according-to nature founded city and this as
 ἔοικε, φύσει ὀλίγιστον γίγνεται γένος, ᾧ προσήκει
 it-seems by-nature smallest becomes class to-which it-belongs
 ταύτης τῆς ἐπιστήμης μεταλαγχάνειν ἢ μόνῃν δεῖ τῶν
 this — knowledge to-have-a-share-in which alone must of-the
 ἄλλων ἐπιστημῶν σοφίαν καλεῖσθαι.

other knowledges wisdom to-be-called

ἀληθέστατα, ἔφη, λέγεις.

most-truly he-said you-speak

τοῦτο μὲν δὴ ἐν τῶν τεττάρων οὐκ οἶδα ὄντινα τρόπον
 this indeed truly one of-the four not I-know in-what way
 ἡυρήκαμεν, αὐτό τε καὶ ὅπου τῆς πόλεως ἵδρυται.

we-have-found it both and where in-the city it-is-situated

ἐμοὶ γοῦν δοκεῖ, ἔφη, ἀποχρώντως ἡυρῆσθαι.

to-me at-any-rate it-seems he-said sufficiently to-have-been-found

A city is courageous by the part that fights for it. Courage is the preservation, through pains, pleasures, desires, and fears, of the lawful opinion instilled by education about what is to be feared. As dyers prepare white wool so that the purple is fast, the soldiers were educated so the laws would take like a dye that no pleasure or fear could wash out. Right opinion formed without education, bestial or slavish, is not courage. Glaucon accepts it; Socrates calls it civic courage, enough for now.

ἀλλὰ μὴν ἀνδρεία γε αὐτή τε καὶ ἐν ᾧ κείται τῆς
 but indeed courage at-least itself both and in which it-lies of-the
 πόλεως, δι' ὃ τοιαύτη κλητέα ἢ πόλις, οὐ πάνν
 city because-of which such must-be-called the city not very
 χαλεπὸν ἰδεῖν.

hard to-see

πῶς δῆ;

how indeed

τίς ἄν, ἦν δ' ἐγώ, εἰς ἄλλο τι ἀποβλέψας ἢ δειλὴν b
 who — said and I to other anything looking either cowardly
 ἢ ἀνδρείαν πόλιν εἶποι ἄλλ' ἢ εἰς τοῦτο τὸ μέρος
 or courageous a-city would-call other than to this — part
 ὃ προπολεμεῖ τε καὶ στρατεύεται ὑπὲρ αὐτῆς;
 which fights-in-front both and campaigns on-behalf-of it
 οὐδ' ἂν εἴς, ἔφη, εἰς ἄλλο τι.

not-even would one be-said to other anything

οὐ γὰρ οἶμαι, εἶπον, οἳ γε ἄλλοι ἐν αὐτῇ ἢ δειλοὶ ἢ
 not for I-think I-said the at-least others in it either cowardly or
 ἀνδρεῖοι ὄντες κύριοι ἂν εἶεν ἢ τοίαν αὐτὴν εἶναι ἢ
 courageous being decisive — would-be either of-this-sort it to-be or
 τοίαν.

of-that-sort

οὐ γάρ.

not for

c καὶ ἀνδρεία ἄρα πόλις μέρει τινὶ ἐαυτῆς ἐστι, διὰ
 also courageous then a-city by-part some of-itself is because-of
 τὸ ἐν ἐκείνῳ ἔχειν δύναμιν τοιαύτην ἣ διὰ παντὸς
 the in that to-have power such which through everything
 σώσει τὴν περὶ τῶν δεινῶν δόξαν, ταυτὰ τε αὐτὰ
 will-preserve the about the terrible-(things) opinion these both themselves
 εἶναι καὶ τοιαῦτα, ἃ τε καὶ οἷα ὁ νομοθέτης
 to-be and such which both and of-what-kind the legislator
 παρήγγελλεν ἐν τῇ παιδείᾳ. ἥ οὐ τοῦτο ἀνδρείαν καλεῖς;
 prescribed in the education or not this courage do-you-call
 οὐ πάννυ, ἔφη, ἔμαθον ὃ εἶπες, ἀλλ' αὖθις εἰπέ.
 not quite be-said I-understood what you-said but again say
 σωτηρίαν ἔγωγ', εἶπον, λέγω τινὰ εἶναι τὴν ἀνδρείαν.
 a-preservation I-at-least I-said mean some-kind-of to-be the courage
 ποίαν δὴ σωτηρίαν;
 what-sort indeed preservation

d τὴν τῆς δόξης τῆς ὑπὸ νόμου διὰ τῆς παιδείας
 the-(one) of-the opinion the-(one) by law through the education
 γεγονυίας περὶ τῶν δεινῶν ἃ τέ ἐστι καὶ οἷα·
 having-come-about about the terrible-(things) what both are and of-what-kind
 διὰ παντὸς δὲ ἔλεγον αὐτῆς σωτηρίαν τὸ ἔν τε λύπαις
 through everything and I-meant of-it preservation the in both pains
 ὄντα διασῶζεσθαι αὐτὴν καὶ ἐν ἡδοναῖς καὶ ἐπιθυμίαις
 being to-preserve-thoroughly it and in pleasures and in desires
 καὶ ἐν φόβοις καὶ μὴ ἐκβάλλειν. ᾧ δέ μοι δοκεῖ
 and in fears and not to-cast-out to-what and to-me it-seems
 ὅμοιον εἶναι ἐθέλω ἀπεικάσαι, εἰ βούλει.
 like to-be I-am-willing to-compare-(it) if you-wish
 ἀλλὰ βούλομαι.
 but I-wish

οὐκοῦν οἶσθα, ἦν δ' ἐγώ, ὅτι οἱ βαφῆς, ἐπειδὰν βουληθῶσι e
therefore you-know said and I that the dyers whenever they-wish
 βάψαι ἔρια ὥστ' εἶναι ἀλουργά, πρῶτον μὲν ἐκλέγονται ἐκ
to-dye wool so-as to-be sea-purple first indeed they-select from
 τοσούτων χρωμάτων μίαν φύσιν τὴν τῶν λευκῶν, ἔπειτα
so-many colors one nature the of-the white-(ones) then
 προπαρασκευάζουσιν, οὐκ ὀλίγῃ παρασκευῇ θεραπεύσαντες
they-prepare-beforehand not with-little preparation having-treated-(it)
 ὅπως δέξεται ὅτι μάλιστα τὸ ἄνθος, καὶ οὕτω δὴ
so-that it-will-take as much-as-possible the bloom and so indeed
 βάπτουσι. καὶ ὁ μὲν ἂν τούτῳ τῷ τρόπῳ βαφῇ, δευσοποιὸν
they-dye and what indeed — in-this — way is-dyed fast
 γίνεται τὸ βαφέν, καὶ ἡ πλύσις οὐτ' ἄνευ ῥυμμάτων
becomes the dyed-(stuff) and the washing neither without lyes
 οὔτε μετὰ ῥυμμάτων δύναται αὐτῶν τὸ ἄνθος ἀφαιρεῖσθαι·
nor with lyes can of-them the bloom to-take-away
 ἂ δ' ἂν μή, οἶσθα οἷα δὴ γίνεται, ἐάντε τις
what but — not you-know what-sort indeed become whether anyone
 ἄλλα χρώματα βάπτῃ ἐάντε καὶ ταῦτα μὴ προθεραπεύσας.
other colors dyes or even these not having-pretreated
 οἶδα, ἔφη, ὅτι καὶ ἔκπλυτα καὶ γελοῖα.
I-know he-said that both washed-out and ridiculous
 τοιοῦτον τοῖνον, ἦν δ' ἐγώ, ὑπόλαβε κατὰ δύναμιν 430
such-(a-thing) then said and I suppose according-to ability
 ἐργάζεσθαι καὶ ἡμᾶς, ὅτε ἐξελεγόμεθα τοὺς στρατιώτας
to-do also us when we-were-selecting the soldiers
 καὶ ἐπαιδεύομεν μουσικῇ καὶ γυμναστικῇ· μηδὲν οἷον ἄλλο
and were-educating with-music and gymnastic nothing think other
 μηχανᾶσθαι ἢ ὅπως ἡμῖν ὅτι κάλλιστα τοὺς νόμους
to-contrive than that for-us as finest the laws
 πεισθέντες δέξονται ὥσπερ βαφήν, ἵνα δευσοποιὸς
persuaded they-might-take like a-dye so-that fast

αὐτῶν ἢ δόξα γίγνοιτο καὶ περὶ δεινῶν καὶ περὶ τῶν
of-them the opinion might-become both about terrible-(things) and about the
 ἄλλων διὰ τὸ τὴν τε φύσιν καὶ τὴν τροφήν ἐπιτηδεῖαν
others because-of the the both nature and the nurture suitable
 ἐσχηκέναι, καὶ μὴ αὐτῶν ἐκπλύναι τὴν βαφήν τὰ
to-have-bad and not of-them might-wash-out the dye the
 ρύμματα ταῦτα, δεινὰ ὄντα ἐκκλύζειν, ἢ τε ἡδονή, παντὸς
lyes these terrible being to-wash-out the both pleasure than-any
 χαλεστραίου δεινότερα οὔσα τοῦτο δρᾶν καὶ κονίας, λύπη
soda more-terrible being this to-do and than-lye pain
 τε καὶ φόβος καὶ ἐπιθυμία, παντὸς ἄλλου ρύμματος. τὴν
both and fear and desire than-any other lye —
 δὴ τοιαύτην δύναμιν καὶ σωτηρίαν διὰ παντὸς δόξης
indeed such power and preservation through everything of-opinion
 ὀρθῆς τε καὶ νομίμου δεινῶν τε πέρι καὶ μὴ ἀνδρείαν
right both and lawful terrible-(things) both about and not courage
 ἔγωγε καλῶ καὶ τίθεται, εἰ μὴ τι σὺ ἄλλο λέγεις.
I-at-least call and posit if not something you other say
 ἀλλ' οὐδέν, ἢ δ' ὅς, λέγω· δοκεῖς γάρ μοι τὴν ὀρθὴν
but nothing said and be I-say you-seem for to-me the right
 δόξαν περὶ τῶν αὐτῶν τούτων ἄνευ παιδείας γεγонуῖαν,
opinion about the same these without education having-arisen
 τὴν τε θηριώδη καὶ ἀνδραποδώδη, οὔτε πάνν νόμιμον
the both bestial and slavish neither at-all lawful
 ἡγεῖσθαι, ἄλλο τέ τι ἢ ἀνδρείαν καλεῖν.
to-consider other and something than courage to-call

c ἀληθέστατα, ἦν δ' ἐγώ, λέγεις.

most-truly said and I you-speak

ἀποδέχομαι τοῖνυν τοῦτο ἀνδρείαν εἶναι.

I-accept then this courage to-be

καὶ γὰρ ἀποδέχου, ἦν δ' ἐγώ, πολιτικὴν γε, καὶ ὀρθῶς
 and for accept said and I civic at-least and rightly
 ἀποδέξῃ· αὖθις δὲ περὶ αὐτοῦ, ἐὰν βούλῃ, ἔτι κάλλιον
 you-will-accept again but about it if you-wish still finer
 δίμεν. νῦν γὰρ οὐ τοῦτο ἐζητοῦμεν, ἀλλὰ δικαιοσύνην·
 we-shall-go-through now for not this we-were-seeking but justice
 πρὸς οὗν τὴν ἐκείνου ζήτησιν, ὥς ἐγῶμαι, ἱκανῶς ἔχει.
 for then the of-that search as I-think sufficiently it-is
 ἀλλὰ καλῶς, ἔφη, λέγεις.
 but well he-said you-speak

VIII • TEMPERANCE AS HARMONY

Temperance resembles a harmony: an order and mastery of pleasures and desires, called being stronger than oneself, which makes sense if the better part of the soul rules the worse. Their city is stronger than itself, since the many desires of children, slaves, and the base are ruled by the desires and prudence of the few and better, and rulers and ruled agree who should rule. Unlike wisdom and courage, temperance stretches through the whole city.

δύο μὲν, ἦν δ' ἐγώ, ἔτι λοιπὰ ᾧ δεῖ κατιδεῖν ἐν d
 two indeed said and I still remaining which one-must to-discern in
 τῇ πόλει, ἣ τε σωφροσύνη καὶ οὗ δὴ ἕνεκα πάντα
 the city the both temperance and which indeed for-the-sake-of all
 ζητοῦμεν, δικαιοσύνη.
 we-are-seeking justice
 πάνυ μὲν οὖν.
 certainly indeed then
 πῶς οὖν ἂν τὴν δικαιοσύνην εὔροιμεν, ἵνα μηκέτι
 how then — the justice might-we-find so-that no-longer
 πραγματευώμεθα περὶ σωφροσύνης;
 we-may-trouble about temperance

ἐγὼ μὲν τοίνυν, ἔφη, οὔτε οἶδα οὔτ' ἂν βουλοίμην
I indeed then he-said neither know nor — I-would-wish
 αὐτὸ πρότερον φανῆναι, εἴπερ μηκέτι ἐπισκεψόμεθα
it first to-appear if-indeed no-longer we-shall-examine
 σωφροσύνην· ἀλλ' εἰ ἔμοιγε βούλει χαρίζεσθαι, σκόπει
temperance but if to-me-at-least you-wish to-gratify consider
 πρότερον τοῦτο ἐκείνου.

first this than-that

c ἀλλὰ μέντοι, ἦν δ' ἐγώ, βούλομαι γε, εἰ μὴ ἀδικῶ.
but indeed said and I I-wish at-least if not I-do-wrong
 σκόπει δῆ, ἔφη.

consider indeed he-said

σκεπτόν, εἶπον· καὶ ὥς γε ἐντεῦθεν ἰδεῖν, συμφωνίᾳ
it-must-be-considered I-said and as at-least from-here to-see to-a-concord
 τινὶ καὶ ἀρμονίᾳ προσέοικεν μᾶλλον ἢ τὰ πρότερον.
some and harmony it-resembles more than the earlier-(ones)
 πῶς;

how

κόσμος πού τις, ἦν δ' ἐγώ, ἡ σωφροσύνη ἐστὶν καὶ
an-order surely some said and I the temperance is and
 ἡδονῶν τινῶν καὶ ἐπιθυμιῶν ἐγκράτεια, ὥς φασι κρείττω
of-pleasures certain and desires mastery as they-say stronger
 δὴ αὐτοῦ ἀποφαίνοντες οὐκ οἶδ' ὅντινα τρόπον, καὶ
indeed than-himself declaring-(one) not I-know in-what way and
 ἄλλα ἄττα τοιαῦτα ὥσπερ ἔχνη αὐτῆς λέγεται. ἡ γάρ;
other some such like traces of-it are-spoken is-it-not for
 πάντων μάλιστα, ἔφη.

of-all most he-said

οὐκοῦν τὸ μὲν κρείττω αὐτοῦ γελοῖον; ὁ γὰρ ἑαυτοῦ 431

therefore the indeed stronger than-himself (is)-ridiculous the-(one) for than-himself
κρείττων καὶ ἥττων δῆπου ἂν αὐτοῦ εἴη καὶ ὁ ἥττων
stronger also weaker surely — than-himself would-be and the weaker
κρείττων· ὁ αὐτὸς γὰρ ἐν ᾗπασις τούτοις προσαγορεύεται.
stronger the same for in all these is-referred-to
τί δ' οὐ;

what and not

ἀλλ', ἦν δ' ἐγώ, φαίνεται μοι βούλεσθαι λέγειν οὗτος ὁ b

but said and I appears to-me to-want to-say this —

λόγος ὥς τι ἐν αὐτῷ τῷ ἀνθρώπῳ περὶ τὴν ψυχὴν τὸ
saying that something in himself the man about the soul the-(one)

μὲν βέλτιον ἔνι, τὸ δὲ χεῖρον, καὶ ὅταν μὲν τὸ βέλτιον
indeed better is-in the-(other) but worse and whenever indeed the better

φύσει τοῦ χείρονος ἐγκρατὲς ᾗ, τοῦτο λέγειν τὸ κρείττω
by-nature of-the worse master is this to-mean the stronger

αὐτοῦ — ἐπαινεῖ γοῦν — ὅταν δὲ ὑπὸ τροφῆς κακῆς ἢ τινος
than-himself it-praises at-any-rate whenever but by nurture bad or some

ὁμιλίας κρατηθῇ ὑπὸ πλῆθους τοῦ χείρονος σμικρότερον
association is-overpowered by multitude of-the worse smaller

τὸ βέλτιον ὄν, τοῦτο δὲ ὥς ἐν ὀνειδὲι ψέγειν τε καὶ καλεῖν
the better being this but as in reproach to-blame both and to-call

ἥττω ἑαυτοῦ καὶ ἀκόλαστον τὸν οὕτω διακεῖμενον.

weaker than-himself and intemperate the-(one) so disposed

καὶ γὰρ ἔοικεν, ἔφη.

and for it-seems he-said

ἀπόβλεπε τοίνυν, ἦν δ' ἐγώ, πρὸς τὴν νέαν ἡμῖν πόλιν,
look then said and I toward the new for-us city

καὶ εὐρήσεις ἐν αὐτῇ τὸ ἕτερον τούτων ἐνόν· κρείττω
and you-will-find in it the one of-these present stronger

γὰρ αὐτὴν αὐτῆς δικαίως φήσεις προσαγορεύεσθαι, εἴπερ
for it than-itself justly you-will-say to-be-called if-indeed

οὐ τὸ ἄμεινον τοῦ χείρονος ἄρχει σῶφρον κλητέον
where the better over-the worse rules temperate must-be-called
 καὶ κρεῖττον αὐτοῦ.

and stronger than-itself

ἀλλ' ἀποβλέπω, ἔφη, καὶ ἀληθῆ λέγεις.

but I-look be-said and true-things you-say

c καὶ μὴν καὶ τὰς γε πολλὰς καὶ παντοδαπὰς ἐπιθυμίας
and indeed also the at-least many and various desires
 καὶ ἡδονὰς τε καὶ λύπας ἐν παισὶ μάλιστα ἂν τις εὔροι
and pleasures both and pains in children most — one would-find
 καὶ γυναῖξι καὶ οἰκέταις καὶ τῶν ἐλευθέρων λεγομένων
and women and household-slaves and of-the free so-called
 ἐν τοῖς πολλοῖς τε καὶ φαύλοις.

among the many both and worthless

πάνυ μὲν οὖν.

certainly indeed then

τὰς δέ γε ἀπλᾶς τε καὶ μετρίας, αἱ δὲ μετὰ νοῦ τε
the but at-least simple both and moderate which indeed with intelligence both
 καὶ δόξης ὀρθῆς λογισμῷ ἄγονται, ἐν ὀλίγοις τε ἐπιτεύξει
and opinion right by-reasoning are-led among few both you-will-meet
 καὶ τοῖς βέλτιστα μὲν φύσιν, βέλτιστα δὲ παιδευθεῖσιν.

and the best indeed born best and educated

ἀληθῆ, ἔφη.

true-things he-said

d οὐκοῦν καὶ ταῦτα ὁρᾷς ἐνόντα σοι ἐν τῇ πόλει καὶ
therefore also these do-you-see present for-you in the city and
 κρατουμένας αὐτόθι τὰς ἐπιθυμίας τὰς ἐν τοῖς πολλοῖς
being-mastered there the desires the-(ones) in the many
 τε καὶ φαύλοις ὑπὸ τε τῶν ἐπιθυμιῶν καὶ τῆς φρονήσεως
both and worthless by both the desires and the prudence
 τῆς ἐν τοῖς ἐλάττωσί τε καὶ ἐπιεικεστέροις;
the-(one) in the fewer both and more-decent

ἔγωγ', ἔφη.

I-at-least he-said

εἰ ἄρα δεῖ τινα πόλιν προσαγορεύειν κρείττω ἡδονῶν
if then one-must any city to-call stronger than-pleasures
 τε καὶ ἐπιθυμιῶν καὶ αὐτὴν αὐτῆς, καὶ ταύτην προσρητέον.
both and desires and itself than-itself also this-one must-be-called
 παντάπασιν μὲν οὖν, ἔφη.

altogether indeed then he-said

ἄρ' οὖν οὐ καὶ σώφρονα κατὰ πάντα ταῦτα;
so then not also temperate according-to all these
 καὶ μάλα, ἔφη.

and very he-said

καὶ μὴν εἴπερ αὖ ἐν ἄλλῃ πόλει ἢ αὐτὴ δόξα ἔνεστι
and indeed if-indeed again in other city the same opinion is-in
 τοῖς τε ἄρχουσι καὶ ἀρχομένοις περὶ τοῦ οὕστινας δεῖ
the both rulers and ruled about the-(question) whom must
 ἄρχειν, καὶ ἐν ταύτῃ ἂν εἴη τοῦτο ἐνόν. ἢ οὐ δοκεῖ;
to-rule also in this-one — would-be this present or not does-it-seem
 καὶ μάλα, ἔφη, σφόδρα.

and very he-said strongly

ἐν ποτέροις οὖν φήσεις τῶν πολιτῶν τὸ σωφρονεῖν
in which-of-two then will-you-say of-the citizens the being-temperate
 ἐνεῖναι ὅταν οὕτως ἔχωσιν; ἐν τοῖς ἄρχουσιν ἢ ἐν τοῖς
to-be-in whenever so they-are in the rulers or in the
 ἀρχομένοις;

ruled

ἐν ἀμφοτέροις πού, ἔφη.

in both surely he-said

ὁρᾷς οὖν, ἦν δ' ἐγώ, ὅτι ἐπιεικῶς ἐμαντευόμεθα ἄρτι
you-see then said and I that fairly we-were-divining just-now
 ὡς ἀρμονία τινὶ ἢ σωφροσύνη ὁμοίωται;
that to-harmony some the temperance is-likened

τί δῆ;

why indeed

432 ὅτι οὐχ ὥσπερ ἡ ἀνδρεία καὶ ἡ σοφία ἐν μέρει τινὶ ἐκατέρα
because not like the courage and the wisdom in part some each
 ἐνοῦσα ἡ μὲν σοφὴν, ἡ δὲ ἀνδρείαν τὴν πόλιν
being-present the-one indeed wise the-other and courageous the city
 παρείχετο, οὐχ οὕτω ποιεῖ αὕτη, ἀλλὰ δι' ὅλης ἀτεχνῶς
made not so does this but through whole simply
 τέταται διὰ πασῶν παρεχομένη συνάδοντας τοὺς τε
it-is-stretched through all-(the-strings) making singing-together the both
 ἀσθενεστάτους ταύτων καὶ τοὺς ἰσχυροτάτους καὶ τοὺς
weakest the-same and the mightiest and the
 μέσους, εἰ μὲν βούλει, φρονήσει, εἰ δὲ βούλει, ἰσχύι, εἰ δέ,
middle if indeed you-wish in-prudence if but you-wish in-strength if but
 καὶ πλήθει ἢ χρήμασι ἢ ἄλλω ὅτῳ τῶν τοιούτων·
also in-number or in-money or other anything-whatever — of-such-things
 ὥστε ὀρθότατ' ἂν φαῖμεν ταύτην τὴν ὁμόνοιαν σωφροσύνην
so-that most-rightly — we-would-say this — concord temperance
 εἶναι, χείρονός τε καὶ ἀμείνονος κατὰ φύσιν συμφωνίαν
to-be of-worse both and better according-to nature a-concord
 ὁπότερον δεῖ ἄρχειν καὶ ἐν πόλει καὶ ἐν ἐνὶ ἐκάστῳ.
which-of-two must to-rule both in city and in one each

b πάνυ μοι, ἔφη, συνδοκεῖ.

entirely to-me he-said it-seems-too

εἶν, ἦν δ' ἐγώ· τὰ μὲν τρία ἡμῶν ἐν τῇ πόλει
well said and I the indeed three for-us in the city
 κατῶπται, ὥς γε οὕτως δόξα· τὸ δὲ δὴ λοιπὸν
have-been-observed as at-least so to-judge the but indeed remaining
 εἶδος, δι' ὃ ἂν ἔτι ἀρετῆς μετέχοι πόλις, τί ποτ'
form through which — still of-virtue would-share a-city what ever
 ἂν εἴη; δῆλον γὰρ ὅτι τοῦτ' ἐστὶν ἡ δικαιοσύνη.
— would-be clear for that this is the justice

δῆλον.

clear

IX · JUSTICE AT THEIR FEET

Like hunters around a thicket they look for justice, until Socrates cries out that it has been rolling at their feet from the start. What they laid down at the founding, that each should practice the one thing his nature suits, is justice: doing one's own and not meddling. It gives the other virtues the power to arise and preserves them, and the rulers judge lawsuits so that no one has what is another's or loses his own.

οὐκοῦν, ὦ Γλαύκων, νῦν δὴ ἡμᾶς δεῖ ὥσπερ
 therefore O Glaucon now indeed us it-is-necessary like
 κυνηγέτας τινὰς θάμνον κύκλῳ περίστασθαι προσέχοντας
 huntsmen some a-thicket in-a-circle to-stand-around applying
 τὸν νοῦν, μή πη διαφύγῃ ἡ δικαιοσύνη καὶ ἀφανισθεῖσα
 the mind lest somehow escape the justice and vanishing
 ἄδηλος γένηται. φανερόν γὰρ δὴ ὅτι ταύτῃ πη ἔστιν·
 unseen become evident for indeed that here somewhere it-is
 ὄρα οὖν καὶ προθυμοῦ κατιδεῖν, ἐάν πως πρότερος ἐμοῦ
 look then and be-eager to-discern if somehow before me
 ἴδῃς καὶ ἐμοὶ φράσῃς.
 you-see and to-me tell
 εἰ γὰρ ὄφελον, ἔφη. ἀλλὰ μᾶλλον, ἐάν μοι ἐπομένῳ
 if for I-ought he-said but rather if me as-follower
 χρῇ καὶ τὰ δεικνύμενα δυναμένῳ καθορᾶν, πάντῃ μοι
 you-use and the-(things) shown being-able to-see very me
 μετρίως χρήσῃ.
 reasonably you-will-use
 ἔπου, ἦν δ' ἐγώ, εὐξάμενος μετ' ἐμοῦ.
 follow said and I having-prayed with me

ποιήσω ταῦτα, ἀλλὰ μόνον, ἣ δ' ὅς, ἡγοῦ.

I-will-do these but only said and he lead

καὶ μὴν, εἶπον ἐγώ, δύσβατός γέ τις ὁ τόπος

and indeed said I hard-to-traverse at-least somewhat the place

φαίνεται καὶ ἐπίσκιος· ἔστι γοῦν σκοτεινὸς καὶ

appears and shady it-is at-any-rate dark and

δυσδιερευνήτος. ἀλλὰ γὰρ ὅμως ἰτέον.

hard-to-search-tbrough but for nevertheless one-must-go

d ἰτέον γάρ, ἔφη.

one-must-go for he-said

καὶ ἐγὼ κατιδών, ἰοὺ ἰοῦ, εἶπον, ὦ Γλαύκων·

and I having-caught-sight burrah burrah said O Glaucou

κινδυνεύομέν τι ἔχειν ἵχνος, καί μοι δοκεῖ οὐ πάνυ τι

we-seem-likely some to-have track and to-me it-seems not very at-all

ἐκφευξέσθαι ἡμᾶς.

to-escape us

εὖ ἀγγέλλεις, ἣ δ' ὅς.

well you-announce said and he

ἦ μὴν, ἦν δ' ἐγώ, βλακικόν γε ἡμῶν τὸ πάθος.

truly indeed said and I stupid at-least of-us the plight

τὸ ποῖον;

the what-sort

e πάλαι, ὦ μακάριε, φαίνεται πρὸ ποδῶν ἡμῶν ἐξ ἀρχῆς

long-ago O blessed-(sir) it-appears before feet of-us from the-beginning

κυλινδεῖσθαι, καὶ οὐχ ἑωρώμεν ἄρ' αὐτό, ἀλλ' ἦμεν

to-be-rolling and not we-saw then it but we-were

καταγελαστότατοι· ὥσπερ οἱ ἐν ταῖς χερσὶν ἔχοντες

most-ridiculous like those in the hands holding

ζητοῦσιν ἐνίοτε ὃ ἔχουσιν, καὶ ἡμεῖς εἰς αὐτὸ μὲν οὐκ

seek sometimes what they-bold and we at it indeed not

ἀπεβλέπομεν, πόρρω δέ ποι ἀπεσκοποῦμεν, ἣ δὴ
were-looking far-off but somewhere were-gazing by-which indeed
 καὶ ἐλάνθανεν ἴσως ἡμᾶς.

also it-escaped perhaps us

πῶς, ἔφη, λέγεις;

how he-said do-you-mean

οὕτως, εἶπον, ὥς δοκοῦμέν μοι καὶ λέγοντες αὐτὸ καὶ

so I-said as we-seem to-me both speaking it and

ἀκούοντες πάλαι οὐ μανθάνειν ἡμῶν αὐτῶν, ὅτι ἐλέγομεν

hearing long-ago not to-understand of-us ourselves that we-were-saying

τρόπον τινὰ αὐτό.

in-a-way some it

μακρόν, ἔφη, τὸ προοίμιον τῷ ἐπιθυμοῦντι ἀκοῦσαι.

long he-said the prelude for-the-(one) desiring to-bear

ἀλλ', ἦν δ' ἐγώ, ἄκουε εἴ τι ἄρα λέγω. ὁ γὰρ 433

but said and I listen whether anything after-all I-say what for

ἐξ ἀρχῆς ἐθέμεθα δεῖν ποιεῖν διὰ παντός, ὅτε

from the-beginning we-laid-down to-be-necessary to-do through everything when

τὴν πόλιν κατφκίζομεν, τοῦτό ἐστιν, ὥς ἐμοὶ δοκεῖ, ἥτοι

the city we-were-founding this is as to-me it-seems or

τούτου τι εἶδος ἡ δικαιοσύνη. ἐθέμεθα δὲ δήπου καὶ

of-this some form the justice we-laid-down and surely and

πολλάκις ἐλέγομεν, εἰ μέμνησαι, ὅτι ἕνα ἕκαστον ἐν

often we-said if you-remember that one each one-(thing)

δέοι ἐπιτηδεύειν τῶν περὶ τὴν πόλιν, εἰς ὃ αὐτοῦ

must to-practice of-the-(things) about the city for which his

ἡ φύσις ἐπιτηδαιοτάτη πεφυκυῖα εἶη.

— nature most-suited by-nature would-be

ἐλέγομεν γάρ.

we-said for

- b καὶ μὴν ὅτι γε τὸ τὰ αὐτοῦ πράττειν καὶ μὴ
and indeed that at-least the — his-own to-do and not
 πολυπραγμονεῖν δικαιοσύνη ἐστί, καὶ τοῦτο ἄλλων τε
to-be-a-busybody justice is and this from-others both
 πολλῶν ἀκηκόαμεν καὶ αὐτοὶ πολλάκις εἰρήκαμεν.
many we-have-heard and ourselves often we-have-said
 εἰρήκαμεν γάρ.
we-have-said for
 τοῦτο τοίνυν, ἦν δ' ἐγώ, ὦ φίλε, κινδυνεύει τρόπον τινα
this then said and I O friend it-seems-likely in-a-way some
 γιγνόμενον ἢ δικαιοσύνη εἶναι, τὸ τὰ αὐτοῦ πράττειν.
coming-about the justice to-be the — his-own to-do
 οἶσθα ὅθεν τεκμαίρομαι;
do-you-know whence I-infer
 οὐκ, ἀλλὰ λέγ', ἔφη.
no but tell he-said
- c δοκεῖ μοι, ἦν δ' ἐγώ, τὸ ὑπόλοιπον ἐν τῇ πόλει ὧν
it-seems to-me said and I the remaining in the city of-the-(things)
 ἐσκέμμεθα, σωφροσύνης καὶ ἀνδρείας καὶ φρονήσεως,
we-have-examined temperance and courage and prudence
 τοῦτο εἶναι, ὃ πᾶσιν ἐκείνοις τὴν δύναμιν παρέσχεν ὥστε
this to-be which to-all those the power provided so-as
 ἐγγενέσθαι, καὶ ἐγγενομένοις γε σωτηρίαν παρέχειν,
to-arise and having-arisen at-least preservation to-provide
 ἕωςπερ ἂν ἐνῇ. καίτοι ἔφαμεν δικαιοσύνην ἔσεσθαι
as-long-as — it-is-present and-yet we-said justice would-be
 τὸ ὑπολειφθὲν ἐκείνων, εἰ τὰ τρία εὔροιμεν.
the left-over of-those if the three we-should-find
 καὶ γὰρ ἀνάγκη, ἔφη.
and for (of)-necessity he-said

ἀλλὰ μέντοι, ἦν δ' ἐγώ, εἰ δέοι γε κρῖναι τί d
 but indeed said and I if it-were-necessary at-least to-judge which
 τὴν πόλιν ἡμῖν τούτων μάλιστα ἀγαθὴν ἀπεργάσεται
 the city for-us of-these most good will-render
 ἐγγενόμενον, δύσκριτον ἂν εἴη πότερον ἢ ὁμοδοξία
 arising hard-to-judge — would-be whether the unanimity
 τῶν ἀρχόντων τε καὶ ἀρχομένων, ἢ ἡ περὶ δεινῶν
 of-the rulers both and ruled or the about terrible-(things)
 τε καὶ μή, ἅττα ἐστί, δόξης ἐννόμου σωτηρία ἐν τοῖς
 both and not what are of-opinion lawful preservation in the
 στρατιώταις ἐγγενομένη, ἢ ἡ ἐν τοῖς ἄρχουσι φρόνησις
 soldiers arising or the in the rulers prudence
 τε καὶ φυλακὴ ἐνοῦσα, ἢ τοῦτο μάλιστα ἀγαθὴν αὐτὴν
 both and guarding being-present or this most good it
 ποιεῖ ἐνὸν καὶ ἐν παιδί καὶ ἐν γυναικὶ καὶ δούλῳ καὶ
 makes present both in child and in woman and slave and
 ἐλευθέρῳ καὶ δημιουργῷ καὶ ἄρχοντι καὶ ἀρχομένῳ, ὅτι τὸ
 free and craftsman and ruler and ruled that —
 αὐτοῦ ἕκαστος εἷς ὢν ἔπραττε καὶ οὐκ ἐπολυπραγμόνει.
 his-own each one being did and not was-a-busybody
 δύσκριτον, ἔφη· πῶς δ' οὔ;
 hard-to-judge he-said how and not
 ἐνάμιλλον ἄρα, ὥς ἔοικε, πρὸς ἀρετὴν πόλεως τῇ τε
 rivaling then as it-seems for virtue of-a-city — both
 σοφίᾳ αὐτῆς καὶ τῇ σωφροσύνῃ καὶ τῇ ἀνδρείᾳ ἢ τοῦ
 wisdom its and the temperance and the courage the of-the
 ἕκαστον ἐν αὐτῇ τὰ αὐτοῦ πράττειν δύνಾಮε.
 each in it — his-own to-do power
 καὶ μάλα, ἔφη.
 and very he-said

ε οὐκοῦν δικαιοσύνην τό γε τούτοις ἐνάμυλλον ἂν εἰς
therefore justice the-(thing) at-least with-these rivaling — for

ἀρετὴν πόλεως θείης;

virtue of-a-city would-you-put

παντάπασι μὲν οὖν.

altogether indeed then

σκοπεῖ δὴ καὶ τῇδε εἰ οὕτω δόξει· ἄρα τοῖς

consider indeed also this-way whether so it-will-seem then to-the

ἄρχουσιν ἐν τῇ πόλει τὰς δίκας προστάξεις δικάζειν;

rulers in the city the lawsuits will-you-assign to-judge

τί μὴν;

what indeed

ἢ ἄλλου οὐτινοσοῦν μᾶλλον ἐφίεμενοι δικάσουσιν ἢ

truly other anything-whatever rather aiming-at will-they-judge than

τούτου, ὅπως ἂν ἕκαστοι μὴτ' ἔχωσι τὰλλότρια μῆτε

this that — each neither have others'-(things) nor

τῶν αὐτῶν στέρωνται;

— of-their-own be-deprived

οὔκ, ἀλλὰ τούτου.

no but this

ὥς δικαίου ὄντος;

as just being

ναί.

yes

434 καὶ ταύτῃ ἄρα πῃ ἡ τοῦ οἰκείου τε καὶ ἑαυτοῦ ἕξις

also in-this then somehow the of-the own both and of-oneself having

τε καὶ πράξις δικαιοσύνη ἂν ὁμολογοῖτο.

both and doing justice — would-be-agreed

ἔστι ταῦτα.

it-is these-things

A carpenter and a shoemaker exchanging their work would do little harm, but when a craftsman puffed up by wealth tries to become a warrior, or a warrior a guardian, or one man tries to do all these, the meddling ruins the city. Meddling among the three classes is injustice, and each doing its own is justice. They must test this in a single man, whose soul, if he is just by the same form, must hold the same three forms.

ιδὲ δὴ ἐὰν σοὶ ὅπερ ἐμοὶ συνδοκῇ. τέκτων σκυτοτόμου
see indeed if to-you what-very to-me seems-also a-carpenter of-a-shoemaker
 ἐπιχειρῶν ἔργα ἐργάζεσθαι ἢ σκυτοτόμος τέκτονος, ἢ
attempting works to-do or a-shoemaker of-a-carpenter or
 τὰ ὄργανα μεταλαμβάνοντες τἀλλήλων ἢ τιμάς, ἢ καὶ
the tools exchanging each-other's or honors or even
 ὁ αὐτὸς ἐπιχειρῶν ἀμφοτέρα πράττειν, πάντα τᾶλλα
the same attempting both to-do all the-rest
 μεταλλαττόμενα, ἄρᾳ σοι ἂν τι δοκεῖ μέγα βλάψαι
being-exchanged then to-you would at-all does-it-seem greatly to-harm
 πόλιν;

a-city

οὐ πάνυ, ἔφη.

not very he-said

ἀλλ' ὅταν γε οἶμαι δημιουργὸς ὦν ἢ τις ἄλλος
but whenever at-least I-think a-craftsman being or some other
 χρηματιστῆς φύσει, ἔπειτα ἐπαιρόμενος ἢ πλούτῳ
money-maker by-nature then being-elated either by-wealth
 ἢ πλῆθει ἢ ἰσχύϊ ἢ ἄλλῳ τῷ τοιούτῳ εἰς τὸ τοῦ
or by-number or strength or other some such into the of-the
 πολεμικοῦ εἶδος ἐπιχειρῇ ἵεναι, ἢ τῶν πολεμικῶν τις
warrior form attempts to-go or of-the warriors someone
 εἰς τὸ τοῦ βουλευτικοῦ καὶ φύλακος ἀνάξιος ὦν, καὶ
into the-(form) of-the counselor and guardian unworthy being and

τὰ ἀλλήλων οὔτοι ὄργανα μεταλαμβάνωσι καὶ τὰς τιμὰς,
the each-other's these tools exchange and the honors

ἢ ὅταν ὁ αὐτὸς πάντα ταῦτα ἅμα ἐπιχειρῇ πράττειν,
or whenever the same all these at-once attempts to-do

τότε οἶμαι καὶ σοὶ δοκεῖν ταύτην τὴν τούτων μεταβολὴν
then I-think also to-you to-seem this — of-these change

καὶ πολυπραγμοσύνην ὄλεθρον εἶναι τῇ πόλει.
and meddling ruin to-be for-the city

παντάπασι μὲν οὖν.
altogether indeed then

c ἡ τριῶν ἄρα ὄντων γενῶν πολυπραγμοσύνη καὶ μεταβολὴ
the of-three then being classes meddling and change

εἰς ἄλληλα μεγίστη τε βλάβη τῇ πόλει καὶ ὀρθότατ'
into one-another greatest both harm to-the city and most-rightly

ἂν προσαγορεύοιτο μάλιστα κακουργία.
— would-be-called most wrongdoing

κομιδῇ μὲν οὖν.
absolutely indeed then

κακουργίαν δὲ τὴν μεγίστην τῆς ἑαυτοῦ πόλεως οὐκ
wrongdoing but the greatest — of-one's-own city not

ἀδικίαν φήσεις εἶναι;
injustice will-you-say to-be

πῶς δ' οὐ;
how and not

τοῦτο μὲν ἄρα ἀδικία. πάλιν δὲ ὧδε λέγωμεν·
this indeed then (is)-injustice again but thus let-us-say

χρηματιστικοῦ, ἐπικουρικοῦ, φυλακικοῦ γένους οἰκειοπραγία,
of-money-making auxiliary guardian class doing-one's-own-work

ἐκάστου τούτων τὸ αὐτοῦ πράττοντος ἐν πόλει, τοῦναντίον
of-each of-these — his-own doing in a-city the-opposite

ἐκείνου δικαιοσύνη τ' ἂν εἴη καὶ τὴν πόλιν δικαίαν
of-that justice both — would-be and the city just
 παρέχοι;

would-render

οὐκ ἄλλῃ ἔμοιγε δοκεῖ, ἣ δ' ὅς, ἔχειν ἢ ταύτη. d
not otherwise to-me-at-least it-seems said and he to-be than thus

μηδέν, ἦν δ' ἐγώ, πῶ πάνυ παγίως αὐτὸ λέγωμεν, e
not-at-all said and I yet very firmly it let-us-say

ἀλλ' ἐὰν μὲν ἡμῖν καὶ εἰς ἓνα ἕκαστον τῶν ἀνθρώπων
but if indeed for-us also to one each of-the men

ἰὼν τὸ εἶδος τοῦτο ὁμολογῆται καὶ ἐκεῖ δικαιοσύνη εἶναι,
going the form this is-agreed also there justice to-be

συγχωρησόμεθα ἤδη — τί γὰρ καὶ ἐροῦμεν; — εἰ δὲ
we-shall-concede already what for also shall-we-say if but

μή, τότε ἄλλο τι σκεψόμεθα. νῦν δ' ἐκτελέσωμεν τὴν
not then other something we-shall-consider now but let-us-complete the

σκέψιν ἣν ᾠήθημεν, εἰ ἐν μείζονί τινι τῶν ἐχόντων
inquiry which we-thought if in greater some of-the-(things) having

δικαιοσύνην πρότερον ἢ ἐκεῖ ἐπιχειρήσαιμεν θεάσασθαι,
justice first than there we-should-attempt to-view

ῥᾶον ἂν ἐν ἐνὶ ἀνθρώπῳ κατιδεῖν οἰόν ἐστιν. καὶ
more-easily would in one man to-discern what-sort it-is and

ἔδοξε δὴ ἡμῖν τοῦτο εἶναι πόλις, καὶ οὕτω ᾠκίζομεν
it-seemed indeed to-us this to-be a-city and so we-were-founding

ὥς ἐδυνάμεθα ἀρίστην, εὖ εἰδότες ὅτι ἐν γε τῇ ἀγαθῇ
as we-could best well knowing that in at-least the good-(one)

ἂν εἴη. ὁ οὖν ἡμῖν ἐκεῖ ἐφάνη, ἐπαναφέρωμεν εἰς
— it-would-be what then to-us there appeared let-us-carry-back to

τὸν ἓνα, καὶ μὲν ὁμολογῆται, καλῶς ἔξει·
the one-(man) and-if indeed it-agrees well it-will-be

435 ἐὰν δέ τι ἄλλο ἐν τῷ ἐνὶ ἐμφαίνεται, πάλιν ἐπανιόντες
 if but anything other in the one appears again going-back
 ἐπὶ τὴν πόλιν βασανιοῦμεν, καὶ τάχ' ἂν παρ' ἄλληλα
 to the city we-shall-test and perhaps — beside one-another
 σκοποῦντες καὶ τρίβοντες, ὥσπερ ἐκ πυρείων ἐκλάμψαι
 examining and rubbing as from fire-sticks to-flash-out
 ποιήσαιμεν τὴν δικαιοσύνην· καὶ φανεράν γενομένην
 we-might-make the justice and evident having-become
 βεβαιωσόμεθα αὐτὴν παρ' ἡμῖν αὐτοῖς.

we-shall-confirm it among us ourselves

ἀλλ', ἔφη, καθ' ὁδόν τε λέγεις καὶ ποιεῖν χρή οὕτως.

but he-said by way both you-speak and to-do one-must so

ἄρ' οὖν, ἦν δ' ἐγώ, ὃ γε ταὐτὸν ἂν τις προσείποι

so then said and I what at-least the-same — one might-call

μεῖζόν τε καὶ ἔλαττον, ἀνόμοιον τυγχάνει ὃν ταύτῃ

greater both and smaller unlike happens being in-that

ἣ ταὐτὸν προσαγορεύεται, ἣ ὅμοιον;

in-which the-same it-is-called or like

ὅμοιον, ἔφη.

like he-said

b καὶ δίκαιος ἄρα ἀνὴρ δικαίας πόλεως κατ' αὐτὸ τὸ

also a-just then man from-a-just city according-to itself the

τῆς δικαιοσύνης εἶδος οὐδὲν διοίσει, ἀλλ' ὅμοιος ἔσται.

of-the justice form in-no-way will-differ but like will-be

ὅμοιος, ἔφη.

like he-said

ἀλλὰ μέντοι πόλις γε ἔδοξεν εἶναι δικαία ὅτε ἐν αὐτῇ

but indeed a-city at-least seemed to-be just when in it

τριτὰ γένη φύσεων ἐνόντα τὸ αὐτῶν ἕκαστον ἐπραττεν,

threefold classes of-natures being-present — their-own each did

σώφρων δὲ αὖ καὶ ἀνδρεία καὶ σοφὴ διὰ τῶν αὐτῶν
temperate and again and courageous and wise because-of of-the same
τούτων γενῶν ἄλλ' ἄττα πάθη τε καὶ ἔξεις.

these classes other certain affections both and states

ἀληθῆ, ἔφη.

true-things he-said

καὶ τὸν ἕνα ἄρα, ὦ φίλε, οὕτως ἀξιόσομεν, τὰ αὐτὰ ταῦτα c

also the one then O friend so we-shall-deem-worthy the same these

εἶδη ἐν τῇ αὐτοῦ ψυχῇ ἔχοντα, διὰ τὰ αὐτὰ πάθη ἐκείνοις

forms in — his-own soul having because-of the same affections as-those

τῶν αὐτῶν ὀνομάτων ὀρθῶς ἀξιοῦσθαι τῇ πόλει.

the same names rightly to-be-deemed-worthy-of as-the city

πάντα ἀνάγκη, ἔφη.

every necessity he-said

XI • A LONGER ROAD

Whether the soul has three forms is no easy question, and a precise answer would need a longer road. The traits of cities come from individuals: the spirit of Thracians, the love of learning of the speakers' own region, the love of money of Phoenicians. But do we learn, feel anger, and desire with the whole soul or with different parts? Nothing does or suffers opposites in the same respect at once, a spinning top included, and they proceed on that assumption.

εἰς φαῦλόν γε αὖ, ἦν δ' ἐγώ, ὦ θαυμάσιε, σκέμμα

into a-slight at-least again said and I O wonderful-man inquiry

ἐμπεπτώκαμεν περὶ ψυχῆς, εἴτε ἔχει τὰ τρία εἶδη ταῦτα

we-have-fallen about soul whether it-has the three forms these

ἐν αὐτῇ εἴτε μή.

in itself or not

οὐ πάνν μοι δοκοῦμεν, ἔφη, εἰς φαῦλον· ἴσως γάρ, ὦ
not very to-me we-seem he-said into a-slight perhaps for O

Σώκρατες, τὸ λεγόμενον ἀληθές, ὅτι χαλεπὰ τὰ καλά.

Socrates the saying (is)-true that hard-(are) the fine-(things)

d φαίνεται, ἦν δ' ἐγώ. καὶ εὖ γ' ἴσθι, ὦ Γλαῦκων, ὡς ἡ ἐμὴ
it-appears said and I and well at-least know O Glaucon as — my

δόξα, ἀκριβῶς μὲν τοῦτο ἐκ τοιούτων μεθόδων, οἷαις νῦν
opinion precisely indeed this from such methods as now

ἐν τοῖς λόγοις χρῶμεθα, οὐ μή ποτε λάβωμεν — ἄλλη γὰρ
in the arguments we-use not — ever we-shall-grasp other for

μακροτέρα καὶ πλείων ὁδὸς ἡ ἐπὶ τοῦτο ἄγουσα — ἴσως
longer and greater road the-(one) to this leading perhaps

μέντοι τῶν γε προειρημένων τε καὶ προσεκεμμένων ἀξίως.
however of-the at-least previously-said both and previously-examined worthily

οὐκοῦν ἀγαπητόν; ἔφη· ἐμοὶ μὲν γὰρ ἔν γε τῷ παρόντι
therefore (is-it)-acceptable he-said to-me indeed for in at-least the present

ικανῶς ἂν ἔχοι.

sufficiently — it-would-be

ἀλλὰ μέντοι, εἶπον, ἔμοιγε καὶ πάνν ἐξαρκέσει.

but indeed I-said to-me-at-least also quite it-will-suffice

μὴ τοίνυν ἀποκάμης, ἔφη, ἀλλὰ σκόπει.

not then grow-weary he-said but consider

e ἄρ' οὖν ἡμῖν, ἦν δ' ἐγώ, πολλὴ ἀνάγκη ὁμολογεῖν ὅτι
so then for-us said and I great necessity to-agree that

γε τὰ αὐτὰ ἐν ἐκάστῳ ἔνεστιν ἡμῶν εἶδη τε καὶ ἦθη
at-least the same in each are-in of-us forms both and characters

ἅπερ ἐν τῇ πόλει; οὐ γάρ που ἄλλοθεν ἐκεῖσε ἀφίεται.

which-very in the city not for surely from-elsewhere thither they-have-come

436 γελοῖον γὰρ ἂν εἶη εἴ τις οἰηθείη τὸ θυμοειδές

ridiculous for — it-would-be if anyone should-think the spirited-(element)

μὴ ἐκ τῶν ἰδιωτῶν ἐν ταῖς πόλεσιν ἐγγεγονέναι, οἱ δὴ

not from the individuals in the cities to-have-arisen who indeed

καὶ ἔχουσι ταύτην τὴν αἰτίαν, οἷον οἱ κατὰ τὴν Θράκην
 also have this — reputation such-as those in — Thrace
 τε καὶ Σκυθικὴν καὶ σχεδὸν τι κατὰ τὸν ἄνω τόπον,
 both and Scythia and nearly somewhat in the upper region
 ἢ τὸ φιλομαθές, ὃ δὴ τὸν παρ' ἡμῖν μάλιστ' ἂν τις
 or the love-of-learning which indeed the with us most — anyone
 αἰτιάσαιτο τόπον, ἢ τὸ φιλοχρήματον τὸ περὶ τοὺς
 would-attribute-to region or the love-of-money the-(one) among the
 τε Φοίνικας εἶναι καὶ τοὺς κατὰ Αἴγυπτον φαίη τις
 both Phoenicians to-be and those in Egypt would-say anyone
 ἂν οὐχ ἥκιστα.

— not least

καὶ μάλα, ἔφη.

and very he-said

τοῦτο μὲν δὴ οὕτως ἔχει, ἦν δ' ἐγώ, καὶ οὐδὲν χαλεπὸν
 this indeed truly so is said and I and nothing hard
 γνῶναι.

to-recognize

οὐ δῆτα.

not indeed

τόδε δὲ ἤδη χαλεπὸν, εἰ τῷ αὐτῷ τούτῳ ἕκαστα b
 this but now (is)-hard whether with-the same this each-(thing)
 πράττομεν ἢ τρισὶν οὖσιν ἄλλο ἄλλῳ· μαθάνομεν
 we-do or three being other with-other we-learn
 μὲν ἐτέρῳ, θυμούμεθα δὲ ἄλλῳ τῶν ἐν ἡμῖν,
 indeed with-one we-are-angry and with-another of-the-(things) in us
 ἐπιθυμούμεν δ' αὖ τρίτῳ τινὶ τῶν περὶ τὴν τροφήν τε
 we-desire and again with-a-third some of-the about the nutrition both
 καὶ γέννησις ἡδονῶν καὶ ὅσα τούτων ἀδελφά, ἢ ὅλη
 and procreation pleasures and as-many-as to-these akin or with-whole

τῇ ψυχῇ καθ' ἕκαστον αὐτῶν πράττομεν, ὅταν ὀρμήσωμεν.

the soul in each of-them we-act whenever we-set-out

ταῦτ' ἔσται τὰ χαλεπὰ διορίσασθαι ἀξίως λόγου.

these will-be the hard-(things) to-determine worthily of-argument

καὶ ἐμοὶ δοκεῖ, ἔφη.

also to-me it-seems he-said

ὥδε τοίνυν ἐπιχειρῶμεν αὐτὰ ὀρίζεσθαι, εἴτε τὰ αὐτὰ

thus then let-us-attempt them to-determine whether the same

ἀλλήλοις εἴτε ἑτέρα ἐστι.

to-one-another or different they-are

πῶς;

how

c δῆλον ὅτι ταὐτὸν τάναντία ποιεῖν ἢ πάσχειν κατὰ

(it-is)-clear that the-same opposites to-do or to-suffer in

ταὐτόν γε καὶ πρὸς ταὐτόν οὐκ ἐθελήσει ἅμα,

the-same-(respect) at-least and in-relation-to the-same not will-be-willing at-once

ὥστε ἂν που εὕρισκωμεν ἐν αὐτοῖς ταῦτα γιγνόμενα,

so-that if somewhere we-find in them these-things happening

εἰσόμεθα ὅτι οὐ ταὐτόν ἦν ἀλλὰ πλείω.

we-shall-know that not the-same it-was but more

εἶεν.

well

σκόπει δὴ ὁ λέγω.

consider indeed what I-say

λέγε, ἔφη.

speak he-said

ἐστάναι, εἶπον, καὶ κινεῖσθαι τὸ αὐτὸ ἅμα κατὰ τὸ αὐτὸ

to-stand I-said and to-move the same at-once in the same

ἄρα δυνατόν;

then (is-it)-possible

οὐδαμῶς.

in-no-way

ἔτι τοίνυν ἀκριβέστερον ὁμολογησώμεθα, μή πη
 still then more-precisely let-us-agree lest somehow
 προϊόντες ἀμφισβητήσωμεν. εἰ γάρ τις λέγοι ἄνθρωπον
 going-on we-dispute if for anyone should-say a-man
 ἐσθηκότα, κινούμεντα δὲ τὰς χεῖράς τε καὶ τὴν κεφαλὴν,
 standing moving but the hands both and the head
 ὅτι ὁ αὐτὸς ἑστηκός τε καὶ κινεῖται ἅμα, οὐκ ἂν οἶμαι
 that the same stands both and moves at-once not — I-think
 ἀξιοῖμεν οὕτω λέγειν δεῖν, ἀλλ' ὅτι τὸ μὲν
 we-would-think-fit so to-speak to-be-necessary but that the-(one) indeed
 τι αὐτοῦ ἑστηκε, τὸ δὲ κινεῖται. οὐχ οὕτω;
 some-(part) of-him stands the-(other) and moves not so
 οὕτω.

so

οὐκοῦν καὶ εἰ ἔτι μᾶλλον χαριεντίζοιτο ὁ ταῦτα
 therefore even if still more should-be-witty the-(one) these-things
 λέγων, κομψευόμενος ὥς οἱ γε στρόβιλοι ὅλοι ἐστᾶσί
 saying being-clever that the at-least tops whole stand
 τε ἅμα καὶ κινούνται, ὅταν ἐν τῷ αὐτῷ πῆξαντες τὸ
 both at-once and move whenever in the same-(place) having-fixed the
 κέντρον περιφέρωνται, ἢ καὶ ἄλλο τι κύκλῳ περιὸν
 peg they-spin or also other anything in-a-circle going-round
 ἐν τῇ αὐτῇ ἔδρᾳ τοῦτο δρᾷ, οὐκ ἂν ἀποδεχοίμεθα, ὥς οὐ
 in the same spot this does not — we-would-accept since not
 κατὰ ταῦτα ἑαυτῶν τὰ τοιαῦτα τότε μενόντων τε
 in the-same-(respects) of-themselves — such-things then remaining both
 καὶ φερομένων, ἀλλὰ φαίμεν ἂν ἔχειν αὐτὰ εὐθύ τε καὶ
 and moving but we-would-say — to-have them straight both and
 περιφερὲς ἐν αὐτοῖς, καὶ κατὰ μὲν τὸ εὐθὺ ἐστάναι —
 circumference in themselves and in-respect-of indeed the straight to-stand
 οὐδαμῇ γὰρ ἀποκλίνειν — κατὰ δὲ τὸ περιφερὲς κύκλῳ
 in-no-way for to-incline in-respect-of but the circumference in-a-circle

κινεῖσθαι, καὶ ὅταν δὲ τὴν εὐθυωρίαν ἢ εἰς δεξιὰν ἢ
to-move and whenever but the vertical either to right or
 εἰς ἀριστερὰν ἢ εἰς τὸ πρόσθεν ἢ εἰς τὸ ὀπίσθεν ἐγκλίνει
to left or to the front or to the back it-inclines
 ἅμα περιφερόμενον, τότε οὐδαμῇ ἐστάναι.

at-once spinning then in-no-way to-stand

καὶ ὀρθῶς γε, ἔφη.

and rightly at-least he-said

437 οὐδὲν ἄρα ἡμᾶς τῶν τοιούτων λεγόμενον ἐκπλήξει, οὐδὲ

nothing then us — of-such-things said will-disturb nor

μᾶλλον τι πείσει ὥς ποτέ τι ἂν τὸ αὐτὸ ὄν

more at-all will-persuade that ever anything — the same being

ἅμα κατὰ τὸ αὐτὸ πρὸς τὸ αὐτὸ τάναντία πάθαι ἢ

at-once in the same toward the same opposites would-suffer or

καὶ εἶη ἢ καὶ ποιήσειεν.

even be or even do

οὐκ οὖν ἐμέ γε, ἔφη.

not-indeed me at-least he-said

ἀλλ' ὅμως, ἦν δ' ἐγώ, ἵνα μὴ ἀναγκαζόμεθα πάσας

but nevertheless said and I so-that not we-are-compelled all

τὰς τοιαύτας ἀμφισβητήσεις ἐπεξιόντες καὶ βεβαιούμενοι

— such disputes going-through and establishing

ὥς οὐκ ἀληθεῖς οὖσας μηκύνειν, ὑποθέμενοι ὥς τούτου

that not true being to-drag-out assuming that this

οὕτως ἔχοντος εἰς τὸ πρόσθεν προῖωμεν, ὁμολογήσαντες,

so being to the front let-us-go-forward having-agreed

εἰάν ποτε ἄλλη φανῇ ταῦτα ἢ ταύτη, πάντα ἡμῖν τὰ

if ever otherwise appear these-things than thus all for-us the

ἀπὸ τούτου συμβαίνοντα λελυμένα ἔσεσθαι.

from this following invalidated to-be

ἀλλὰ χρή, ἔφη, ταῦτα ποιεῖν.

but one-must he-said these-things to-do

Assenting and refusing, desiring and rejecting are opposites, and desires, thirst and hunger most plainly, belong to the first kind: the desiring soul reaches toward its object. Thirst as such is desire for drink as such, not hot or cold, much or little; heat added to thirst brings desire for cold drink, and much thirst desire for much. To the objection that everyone desires good drink, Socrates answers that each thing itself relates to its own object alone.

ἀρ' ἂν οὖν, ἣν δ' ἐγώ, τὸ ἐπιτεύειν τῷ ἀνανεύειν b
so — then said and I the assenting to-the dissenting
καὶ τὸ ἐφίεσθαι τινος λαβεῖν τῷ ἀπαρνέσθαι καὶ
and the desiring something to-take to-the refusing and
τὸ προσάγεσθαι τῷ ἀπωθεῖσθαι, πάντα τὰ τοιαῦτα
the drawing-toward to-the pushing-away all — such-things
τῶν ἐναντίων ἀλλήλοις θείης εἴτε ποιημάτων εἴτε
among-the opposites to-one-another would-you-put whether actions or
παθημάτων; οὐδὲν γὰρ ταύτη διοίσει.
affections not-at-all for in-this it-will-differ
ἀλλ', ἣ δ' ὅς, τῶν ἐναντίων.
but said and he among-the opposites
τί οὖν; ἣν δ' ἐγώ· διψῆν καὶ πεινῆν καὶ ὅλως τὰς c
what then said and I to-thirst and to-hunger and generally the
ἐπιθυμίας, καὶ αὖ τὸ ἐθέλειν καὶ τὸ βούλεσθαι, οὐ πάντα
desires and again the being-willing and the wishing not all
ταῦτα εἰς ἐκεῖνά ποι ἂν θείης τὰ εἶδη τὰ νυνδῇ
these into those somewhere — would-you-put the forms the just-now
λεχθέντα; οἷον αἰὲν τὴν τοῦ ἐπιθυμοῦντος ψυχὴν οὐχὶ
mentioned for-instance always the of-the desiring-(one) soul not
ἥτοι ἐφίεσθαι φήσεις ἐκείνου οὐδ' ἂν ἐπιθυμῇ, ἢ προσάγεσθαι
either to-aim-at will-you-say that which — it-desires or to-draw-toward
τοῦτο δ' ἂν βούληται οἱ γενέσθαι, ἢ αὖ, καθ' ὅσον
this which — it-wishes for-it to-come-about or again in-so-far as

ἐθέλει τί οἱ πορισθῆναι, ἐπινεύειν τοῦτο πρὸς αὐτὴν
it-is-willing something for-it to-be-provided to-assent-to this to itself
 ὥσπερ τινὸς ἐρωτῶντος, ἐπορευομένην αὐτοῦ τῆς γενέσεως;
as-though someone asking reaching-out-for its — coming-about
 ἔγωγε.

I-at-least

τί δέ; τὸ ἀβουλεῖν καὶ μὴ ἐθέλειν μὴδ' ἐπιθυμεῖν οὐκ
what and the not-wishing and not being-willing nor desiring not
 εἰς τὸ ἀπωθεῖν καὶ ἀπελαύνειν ἀπ' αὐτῆς καὶ εἰς ἅπαντα
into the pushing-away and driving-away from itself and into all
 τὰναντία ἐκείνοις θήσομεν;
the-opposites to-those shall-we-put

d πῶς γὰρ οὐ;

how for not

τούτων δὴ οὕτως ἐχόντων ἐπιθυμιῶν τι φήσομεν εἶναι
these indeed so being of-desires some shall-we-say to-be
 εἶδος, καὶ ἐναργεστάτας αὐτῶν τούτων ἦν τε δίψαν
form and most-conspicuous very of-these what both thirst
 καλοῦμεν καὶ ἦν πείναν;
we-call and what hunger
 φήσομεν, ἦ δ' ὅς.

we-shall-say said and he

οὐκοῦν τὴν μὲν ποτοῦ, τὴν δ' ἐδωδῆς;
therefore the-one indeed of-drink the-other and of-food
 ναί.

yes

e ἄρ' οὖν, καθ' ὅσον δίψα ἐστί, πλέονος ἄν τινος ἢ
so then in-so-far as thirst it-is of-more — anything than
 οὐ λέγομεν ἐπιθυμία ἐν τῇ ψυχῇ εἶη, οἷον δίψα
of-what we-say desire in the soul would-it-be for-instance thirst
 ἐστὶ δίψα ἄρά γε θερμοῦ ποτοῦ ἢ ψυχροῦ, ἢ πολλοῦ ἢ
is thirst then at-least for-hot drink or cold or much or

ὀλίγον, ἢ καὶ ἐνὶ λόγῳ ποιοῦ τινος πώματος; ἢ ἐὰν μὲν
little or even in-one word of-a-kind certain drink or if indeed
 τις θερμότης τῷ δύψει προσῇ, τὴν τοῦ ψυχροῦ ἐπιθυμίαν
some heat to-the thirst be-added the of-the cold desire
 προσπαρέχουσιν· ἂν, ἐὰν δὲ ψυχρότης, τὴν τοῦ θερμοῦ; ἐὰν
it-would-furnish-besides — if but coldness the of-the hot if
 δὲ διὰ πλήθους παρουσίαν πολλήν ἢ δίψα ᾗ, τὴν τοῦ
but because-of of-quantity presence much the thirst be the of-the
 πολλοῦ παρέξεται, ἐὰν δὲ ὀλίγη, τὴν τοῦ ὀλίγου; αὐτὸ δὲ
much it-will-furnish if but little the of-the little itself but
 τὸ διψῆν οὐ μὴ ποτε ἄλλου γένηται ἐπιθυμία ἢ οὐπερ
the thirsting not — ever of-another will-become desire than of-what-very
 πέφυκεν, αὐτοῦ πώματος, καὶ αὖ τὸ πεινῆν βρώματος;
it-is-by-nature itself of-drink and again the hungering of-food
 οὕτως, ἔφη, αὐτὴ γε ἢ ἐπιθυμία ἐκάστη αὐτοῦ μόνον
so he-said itself at-least the desire each for-that only
 ἐκάστου οὗ πέφυκεν, τοῦ δὲ τοίου ἢ τοίου τὰ
each-(thing) of-which it-is-by-nature of-the but of-this-sort or of-that-sort the-(things)
 προσγιγνόμενα.

added

μήτοι τις, ἦν δ' ἐγώ, ἀσκέπτους ἡμᾶς ὄντας θορυβήσῃ, 438
let-not anyone said and I unprepared us being disturb
 ὥς οὐδεὶς ποτοῦ ἐπιθυμεῖ ἀλλὰ χρηστοῦ ποτοῦ, καὶ οὐ
that no-one drink desires but good drink and not
 σίτου ἀλλὰ χρηστοῦ σίτου. πάντες γὰρ ἄρα τῶν ἀγαθῶν
food but good food all for after-all the goods
 ἐπιθυμοῦσιν· εἰ οὖν ἢ δίψα ἐπιθυμία ἐστί, χρηστοῦ ἂν
desire if then the thirst desire is for-good —
 εἷη εἴτε πώματος εἴτε ἄλλου ὅτου ἐστὶν ἐπιθυμία,
it-would-be whether drink or other whatever it-is desire
 καὶ αἱ ἄλλαι οὕτω.
and the others so

ἴσως γὰρ ἂν, ἔφη, δοκοῖ τι λέγειν ὁ ταῦτα
perhaps for — he-said would-seem something to-say the-(one) these-things
 λέγων.

saying

- b ἀλλὰ μέντοι, ἦν δ' ἐγώ, ὅσα γ' ἐστὶ τοιαῦτα οἷα
but indeed said and I as-many-as at-least are such as
 εἶναί του, τὰ μὲν ποιά ἅττα ποιοῦ τινός ἐστιν, ὥς
to-be of-something the-(ones) indeed of-a-kind certain of-a-kind certain are as
 ἐμοὶ δοκεῖ, τὰ δ' αὐτὰ ἕκαστα αὐτοῦ ἐκάστου μόνον.
to-me it-seems the-(ones) but themselves each itself of-each only
 οὐκ ἔμαθον, ἔφη.

not I-understood he-said

οὐκ ἔμαθες, ἔφην, ὅτι τὸ μείζον τοιοῦτόν ἐστιν οἷον
not did-you-understand I-said that the greater such is as
 τινὸς εἶναι μείζον;

than-something to-be greater

πάνυ γε.

certainly at-least

οὐκοῦν τοῦ ἐλάττωνος;

therefore than-the smaller

ναί.

yes

τὸ δέ γε πολὺ μείζον πολὺ ἐλάττωνος. ἦ γάρ;

the but at-least much greater than-much smaller is-it-not for

ναί.

yes

ἄρ' οὖν καὶ τὸ ποτὲ μείζον ποτὲ ἐλάττωνος, καὶ τὸ

so then also the once greater than-once smaller and the

ἐσόμενον μείζον ἐσομένου ἐλάττωνος;

going-to-be greater than-going-to-be smaller

ἀλλὰ τί μὴν; ἦ δ' ὅς.

but what indeed said and he

More is related to fewer, double to half, and knowledge itself to learning, while a particular knowledge like medicine has a particular object, though knowledge of disease is not diseased. So thirst itself is of drink alone. When a thirsty soul is held back from drinking, something other than the thirsting part pulls against it, as one of an archer's hands pushes the bow while the other pulls. The forbidding part is the reasoning, the driving part the appetitive.

καὶ τὰ πλείω δὴ πρὸς τὰ ἐλάττω καὶ τὰ διπλάσια c
and the more indeed in-relation-to the fewer and the double
πρὸς τὰ ἡμίσεα καὶ πάντα τὰ τοιαῦτα, καὶ αὖ
in-relation-to the halves and all — such-things and again
βαρύτερα πρὸς κουφότερα καὶ θάττω πρὸς τὰ
heavier in-relation-to lighter and faster in-relation-to the
βραδύτερα, καὶ ἔτι γε τὰ θερμὰ πρὸς τὰ ψυχρὰ
slower and further at-least the hot in-relation-to the cold
καὶ πάντα τὰ τούτοις ὅμοια ἄρ' οὐχ οὕτως ἔχει;
and all the-(things) to-these similar then not so is-it
πάνυ μὲν οὖν.

certainly indeed then

τί δὲ τὰ περὶ τὰς ἐπιστήμας; οὐχ ὁ αὐτὸς τρόπος; d
what and the-(things) about the knowledges not the same way
ἐπιστήμη μὲν αὐτὴ μαθήματος αὐτοῦ ἐπιστήμη ἐστὶν ἢ
knowledge indeed itself of-learning itself knowledge is or
οὔτου δὴ δεῖ θεῖναι τὴν ἐπιστήμην, ἐπιστήμη δέ
of-whatever indeed one-must to-assign the knowledge knowledge but
τις καὶ ποιά τις ποιοῦ τινος καὶ τινός. λέγω δὲ
a-certain and of-a-kind certain of-a-kind certain and of-something I-mean but
τὸ τοιόνδε· οὐκ ἐπειδὴ οἰκίας ἐργασίας ἐπιστήμη ἐγένετο,
— the-following not since of-a-house of-building knowledge arose
διήνεγκε τῶν ἄλλων ἐπιστημῶν, ὥστε οἰκοδομικὴ κληθῆναι;
it-differed from-the other knowledges so-as housebuilding to-be-called

τί μήν;

what indeed

ἄρ' οὐ τῷ ποιά τις εἶναι, οἷα ἑτέρα οὐδεμία τῶν
then not by-the of-a-kind certain to-be such-as another none of-the
 ἄλλων;

others

ναί.

yes

οὐκοῦν ἐπειδὴ ποιοῦ τινος, καὶ αὐτὴ ποιά τις ἐγένετο;

therefore since of-a-kind certain also itself of-a-kind certain became

καὶ αἱ ἄλλαι οὕτω τέχναι τε καὶ ἐπιστήμαι;

also the others so arts both and knowledges

ἔστιν οὕτω.

it-is so

c τοῦτο τοῖνυν, ἦν δ' ἐγώ, φάθι με τότε βούλεσθαι λέγειν,

this then said and I say me then to-have-wished to-say

εἰ ἄρα νῦν ἔμαθες, ὅτι ὅσα ἐστὶν οἷα εἶναί του,

if after-all now you-understood that as-many-as are such-as to-be of-something

αὐτὰ μὲν μόνα αὐτῶν μόνων ἐστίν, τῶν δὲ ποιῶν

themselves indeed alone of-themselves alone are of-the but of-a-kind

τινῶν ποιά ἅττα. καὶ οὐ τι λέγω, ὥς, οἷων ἂν ἦ,

certain of-a-kind certain and not at-all I-mean that of-what-kind — it-is

τοιαῦτα καὶ ἔστιν, ὥς ἄρα καὶ τῶν ὑγιεινῶν καὶ νοσῶδων

such also it-is that after-all also of-the healthy and diseased

ἡ ἐπιστήμη ὑγιεινῇ καὶ νοσώδῃ καὶ τῶν κακῶν καὶ τῶν

the knowledge (is)-healthy and diseased and of-the evils and of-the

ἀγαθῶν κακῇ καὶ ἀγαθῇ· ἀλλ' ἐπειδὴ οὐκ αὐτοῦ οὐπὲρ

goods bad and good but since not of-that-itself of-which-very

ἐπιστήμη ἐστὶν ἐγένετο ἐπιστήμη, ἀλλὰ ποιοῦ τινος, τοῦτο

knowledge it-is it-became knowledge but of-a-kind certain this

δ' ἦν ὑγιεινὸν καὶ νοσῶδες, ποιά δὴ τις συνέβη καὶ αὐτὴ

and was healthy and diseased of-a-kind indeed certain it-happened also itself

γενέσθαι, καὶ τοῦτο αὐτὴν ἐποίησεν μηκέτι ἐπιστήμην ἀπλῶς
to-become and this it made no-longer knowledge simply
 καλεῖσθαι, ἀλλὰ τοῦ ποιοῦ τινος προσγενομένου ἱατρικὴν.
to-be-called but the of-a-kind certain having-been-added medicine
 ἔμαθον, ἔφη, καί μοι δοκεῖ οὕτως ἔχειν.

I-understood he-said and to-me it-seems so to-be
 τὸ δὲ δὴ δίψος, ἦν δ' ἐγώ, οὐ τούτων θήσεις τῶν 439
the but indeed thirst said and I not among-these will-you-put the
 τινὸς εἶναι τοῦτο ὅπερ ἐστίν; ἔστι δὲ δήπου δίψος —
of-something to-be this which-very it-is is but surely thirst
 ἔγωγε, ἦ δ' ὅς· πώματός γε.

I-at-least said and he of-drink at-least
 οὐκοῦν ποιοῦ μὲν τινος πώματος ποιόν τι καὶ δίψος,
therefore of-a-kind indeed certain drink of-a-kind certain also thirst
 δίψος δ' οὖν αὐτὸ οὔτε πολλοῦ οὔτε ὀλίγου, οὔτε
thirst but anyway itself neither of-much nor of-little nor
 ἀγαθοῦ οὔτε κακοῦ, οὐδ' ἐνὶ λόγῳ ποιοῦ τινος, ἀλλ'
of-good nor of-bad nor in-one word of-a-kind certain but
 αὐτοῦ πώματος μόνον αὐτὸ δίψος πέφυκεν;
itself of-drink only itself thirst is-by-nature
 παντάπασι μὲν οὖν.

altogether indeed then
 τοῦ διψῶντος ἄρα ἡ ψυχὴ, καθ' ὅσον διψῇ, οὐκ ἄλλο b
of-the thirsting-(one) then the soul in-so-far as it-thirsts not other
 τι βούλεται ἢ πιεῖν, καὶ τούτου ὀρέγεται καὶ ἐπὶ
anything wishes than to-drink and this it-craves and toward
 τοῦτο ὀρμᾷ.
this it-rushes
 δῆλον δῆ.
clear indeed

οὐκοῦν εἴ ποτέ τι αὐτὴν ἀνθέλκει διψῶσαν, ἕτερον ἂν
 therefore if ever something it pulls-back thirsting different —
 τι ἐν αὐτῇ εἴη αὐτοῦ τοῦ διψῶντος καὶ ἄγοντος
 something in it would-be from-very the thirsting-(part) and driving
 ὥσπερ θηρίον ἐπὶ τὸ πιεῖν; οὐ γὰρ δὴ, φαμέν, τό γε αὐτὸ
 like a-beast toward the drinking not for indeed we-say the at-least same
 τῷ αὐτῷ ἑαυτοῦ περὶ τὸ αὐτὸ ἅμ' ἂν τάναντία πράττοι.
 with-the same of-itself about the same at-once — the-opposites would-do
 οὐ γὰρ οὖν.

not for indeed

ὥσπερ γε οἶμαι τοῦ τοξότου οὐ καλῶς ἔχει λέγειν
 just-as at-least I-think of-the archer not well it-is to-say
 ὅτι αὐτοῦ ἅμα αἱ χεῖρες τὸ τόξον ἀπωθοῦνται τε καὶ
 that his at-once — hands the bow push-away both and
 προσέλκονται, ἀλλ' ὅτι ἄλλη μὲν ἢ ἀπωθοῦσα χεῖρ,
 draw-toward but that one indeed the pushing-away hand
 ἑτέρα δὲ ἢ προσαγομένη.

another and the drawing-toward

c παντάπασιν μὲν οὖν, ἔφη.

altogether indeed then he-said

πότερον δὴ φῶμέν τινος ἔστιν ὅτε διψῶντας οὐκ
 whether indeed are-we-to-say some there-is when thirsting not
 ἐθέλειν πιεῖν;

to-be-willing to-drink

καὶ μάλα γ', ἔφη, πολλοὺς καὶ πολλάκις.

and very at-least he-said many and often

τί οὖν, ἔφη, ἐγώ, φαίη τις ἂν τούτων πέρι; οὐκ
 what then said I would-say anyone — these about not
 ἐνεῖναι μὲν ἐν τῇ ψυχῇ αὐτῶν τὸ κελεύον, ἐνεῖναι δὲ
 to-be-present indeed in — soul their the bidding to-be-present but
 τὸ κωλύον πιεῖν, ἄλλο ὃν καὶ κρατοῦν τοῦ κελεύοντος;
 the forbidding to-drink different being and mastering the bidding

ἔμοιγε, ἔφη, δοκεῖ.

to-me-at-least he-said it-seems

ἀρ' οὖν οὐ τὸ μὲν κωλύον τὰ τοιαῦτα ἐγγίγνεται, ὅταν
so then not the indeed forbidding — such-things arises whenever
 ἐγγένηται, ἐκ λογισμοῦ, τὰ δὲ ἄγοντα καὶ ἔλκοντα
it-arises from reasoning the-(things) but driving and dragging
 διὰ παθημάτων τε καὶ νοσημάτων παραγίγνεται;
through affections both and diseases are-present
 φαίνεται.

it-appears

οὐ δὴ ἀλόγως, ἦν δ' ἐγώ, ἀξιόσομεν αὐτὰ διττά τε
not indeed unreasonably said and I we-shall-deem them twofold both
 καὶ ἕτερα ἀλλήλων εἶναι, τὸ μὲν ᾧ λογίζεται
and different from-one-another to-be the-(one) indeed by-which it-reasons
 λογιστικὸν προσαγορεύοντες τῆς ψυχῆς, τὸ δὲ ᾧ
reasoning-(part) calling of-the soul the-(other) but by-which
 ἐρᾷ τε καὶ πεινῇ καὶ διψῇ καὶ περὶ τὰς ἄλλας ἐπιθυμίας
it-loves both and hungers and thirsts and about the other desires
 ἐπτόχεται ἀλόγιστόν τε καὶ ἐπιθυμητικόν, πληρώσεών
is-excited irrational both and appetitive of-fillings
 τινων καὶ ἡδονῶν ἐταῖρον.

certain and pleasures companion

οὔκ, ἀλλ' εἰκότως, ἔφη, ἡγοίμεθ' ἂν οὕτως.

no but reasonably he-said we-would-think — so

Is spirit a third part? Leontius, coming up from the Piraeus, saw corpses by the executioner, desired to look and was disgusted, and at last ran to them and cried to his eyes, "Look, you wretches, take your fill of the fine sight!" Anger wars with desire and sides with reason: a man who thinks himself wronged endures until he wins, dies, or is called back by reason like a dog by its shepherd. Spirit, reason's natural auxiliary, is a third part if it also differs from reason.

ταῦτα μὲν τοίνυν, ἦν δ' ἐγώ, δύο ἡμῖν ὀρίσθω εἶδη ἐν
these indeed then said and I two for-us let-be-defined forms in
 ψυχῇ ἐνόντα· τὸ δὲ δὴ τοῦ θυμοῦ καὶ ᾧ θυμούμεθα
soul present the-(one) but indeed of-the spirit and by-which we-are-angry
 πότερον τρίτον, ἢ τούτων ποτέρῳ ἂν εἴη ὁμοφυές;
whether a-third or of-these to-which-of-two — would-it-be of-the-same-nature
 ἴσως, ἔφη, τῷ ἐτέρῳ, τῷ ἐπιθυμητικῷ.
perhaps he-said to-the one the appetitive

440 ἀλλ', ἦν δ' ἐγώ, ποτὲ ἀκούσας τι πιστεύω τούτῳ·
but said and I once having-heard something I-trust this
 ὥς ἄρα Λεόντιος ὁ Ἀγλαΐωνος ἀνιὼν ἐκ Πειραιῶς
that then Leontius the-(son) of-Aglaiion going-up from Piraeus
 ὑπὸ τὸ βόρειον τεῖχος ἐκτός, αἰσθόμενος νεκροὺς παρὰ
under the north wall outside perceiving corpses beside
 τῷ δημίῳ κειμένους, ἅμα μὲν ἰδεῖν ἐπιθυμοῖ, ἅμα
the executioner lying at-once indeed to-see he-desired at-once
 δὲ αὖ δυσχεραῖνοι καὶ ἀποτρέποι ἑαυτόν, καὶ τέως
but again was-disgusted and turned-away himself and for-a-while
 μὲν μάχοιτό τε καὶ παρακαλύπτοιτο, κρατούμενος δ'
indeed he-fought both and covered-his-face being-overcome but
 οἷν ὑπὸ τῆς ἐπιθυμίας, διεκκύσας τοὺς ὀφθαλμούς,
anyway by the desire having-pulled-wide the eyes

προσδραμὼν πρὸς τοὺς νεκρούς, ἰδοὺ ὑμῖν, ἔφη, ὦ
running-up to the corpses look for-you he-said O

κακοδαίμονες, ἐμπλήσθητε τοῦ καλοῦ θεάματος.

wretches take-your-fill of-the fine spectacle

ἤκουσα, ἔφη, καὶ αὐτός.

I-heard he-said also myself

οὗτος μέντοι, ἔφην, ὁ λόγος σημαίνει τὴν ὀργὴν πολεμεῖν

this however I-said — story indicates the anger to-war

ἐνίοτε ταῖς ἐπιθυμίαις ὡς ἄλλο ὃν ἄλλω.

sometimes with-the desires as other being with-other

σημαίνει γάρ, ἔφη.

it-indicates for he-said

οὐκοῦν καὶ ἄλλοθι, ἔφην, πολλαχοῦ αἰσθανόμεθα,

therefore also elsewhere I-said in-many-places do-we-perceive

ὅταν βιάζωνται τινα παρὰ τὸν λογισμόν ἐπιθυμίαι,

whenever force someone contrary-to the reasoning desires

λοιδοροῦντά τε αὐτὸν καὶ θυμούμενον τῷ βιαζομένῳ ἐν

reviling both himself and being-angry at-the forcing-(thing) in

αὐτῷ, καὶ ὥσπερ δυοῖν στασιαζόντων σύμμαχον τῷ λόγῳ

himself and as-if two being-in-faction ally to-the reason

γιγνόμενον τὸν θυμὸν τοῦ τοιούτου; ταῖς δ' ἐπιθυμίαις

becoming the spirit — of-such-(a-man) with-the but desires

αὐτὸν κοινωνήσαντα, αἰροῦντος λόγου μὴ δεῖν

it having-joined deciding reason not to-be-necessary

ἀντιπράττειν, οἶμαί σε οὐκ ἂν φάναι γενομένου ποτὲ ἐν

to-oppose I-think you not would to-say having-happened ever in

σαντῷ τοῦ τοιούτου αἰσθέσθαι, οἶμαι δ' οὐδ' ἐν ἄλλῳ.

yourself — such-(a-thing) to-have-perceived I-think and nor in another

οὐ μὰ τὸν Δία, ἔφη.

not by — Zeus he-said

b

- c τί δέ, ἦν δ' ἐγώ, ὅταν τις οἴηται ἀδικοῦν; οὐχ
what and said and I whenever anyone thinks to-do-wrong not
ὅσῳ ἂν γενναιότερος ᾖ, τοσούτῳ ἥττον δύναται
by-as-much-as — nobler he-is by-so-much less is-able
ὀργίζεσθαι καὶ πεινῶν καὶ ρίγων καὶ ἄλλο ὅτιοῦν
to-be-angry even hungering and freezing and other anything-whatever
τῶν τοιούτων πάσχων ὑπ' ἐκείνου ὃν ἂν οἴηται
— of-such-things suffering at-the-hands-of that-(one) whom — he-thinks
δικαίως ταῦτα δρᾶν, καί, ὃ λέγω, οὐκ ἐθέλει πρὸς
justly these-things to-do and what I-mean not is-willing against
τοῦτον αὐτοῦ ἐγείρεσθαι ὁ θυμός;
him his to-be-roused — spirit
ἀληθῆ, ἔφη.
true-things he-said
- d τί δὲ ὅταν ἀδικεῖσθαι τις ἡγήται; οὐκ ἐν τούτῳ ζεῖ
what and whenever to-be-wronged anyone believes not in this it-boils
τε καὶ χαλεπαίνει καὶ συμμαχεῖ τῷ δοκοῦντι δικαίῳ καί,
both and is-angry and fights-as-ally with-the seeming just and
διὰ τὸ πεινῆν καὶ διὰ τὸ ρίγουν καὶ πάντα τὰ τοιαῦτα
because-of the hungering and because-of the freezing and all — such-things
πάσχειν, ὑπομένων καὶ νικᾷ καὶ οὐ λήγει τῶν γενναίων,
to-suffer enduring and conquers and not ceases from-the noble-(efforts)
πρὶν ἂν ἢ διαπράξῃται ἢ τελευτήσῃ ἢ ὥσπερ κύων ὑπὸ
before — either it-accomplishes-(them) or dies or like a-dog by
νομέως ὑπὸ τοῦ λόγου τοῦ παρ' αὐτῷ ἀνακληθεὶς πραινυθῇ;
a-shepherd by the reason the-(one) beside itself called-back is-calmed
πάνυ μὲν οὖν, ἔφη, ἔοικε τούτῳ ᾧ λέγεις· καίτοι
certainly indeed then he-said it-resembles this which you-say and-yet
γ' ἐν τῇ ἡμετέρα πόλει τοὺς ἐπικούρους ὥσπερ κύνας
at-least in — our city the auxiliaries like dogs
ἐθέμεθα ὑπηκόους τῶν ἀρχόντων ὥσπερ ποιμένων πόλεως.
we-set obedient to-the rulers as shepherds of-a-city

καλῶς γάρ, ἦν δ' ἐγώ, νοεῖς ὁ βούλομαι λέγειν.

well for said and I you-understand what I-wish to-say

ἀλλ' ἡ πρὸς τούτῳ καὶ τόδε ἐνθυμῇ;

but truly besides this also this do-you-consider

τὸ ποῖον;

the what-sort

ὅτι τὸναντίον ἡ ἀρτίως ἡμῖν φαίνεται περὶ τοῦ θυμοειδοῦς.

that the-opposite than just-now to-us appears about the spirited-(part)

τότε μὲν γὰρ ἐπιθυμητικόν τι αὐτὸ ὥόμεθα εἶναι, νῦν

then indeed for appetitive something it we-thought to-be now

δὲ πολλοῦ δεῖν φαμεν, ἀλλὰ πολὺ μᾶλλον αὐτὸ ἐν τῇ

but by-much to-fall-short we-say but much rather it in the

τῆς ψυχῆς στάσει τίθесθαι τὰ ὅπλα πρὸς τὸ λογιστικόν.

of-the soul faction to-take-up the arms on-the-side-of the reasoning-(part)

παντάπασιν, ἔφη.

altogether he-said

ἀρ' οὖν ἕτερον ὃν καὶ τούτου, ἡ λογιστικὴ τι εἶδος, 441

so then different being also from-this or of-the-reasoning-(part) some form

ὥστε μὴ τρία ἀλλὰ δύο εἶδη εἶναι ἐν ψυχῇ, λογιστικὸν καὶ

so-that not three but two forms to-be in soul reasoning and

ἐπιθυμητικόν; ἡ καθάπερ ἐν τῇ πόλει συνείχεον αὐτὴν τρία

appetitive or just-as in the city held-together it three

ὄντα γένη, χρηματιστικόν, ἐπικουρητικόν, βουλευτικόν, οὕτως

being classes money-making auxiliary deliberative so

καὶ ἐν ψυχῇ τρίτον τοῦτό ἐστι τὸ θυμοειδές, ἐπίκουρον ὃν

also in soul a-third this is the spirited-(part) auxiliary being

τῷ λογιστικῷ φύσει, εἴαν μὴ ὑπὸ κακῆς τροφῆς διαφθαρή;

to-the reasoning-(part) by-nature if not by bad nurture it-is-corrupted

ἀνάγκη, ἔφη, τρίτον.

(of)-necessity he-said a-third

ναί, ἦν δ' ἐγώ, ἄν γε τοῦ λογιστικοῦ ἄλλο τι
 yes said and I if at-least from-the reasoning-(part) other something
 φανῇ, ὥσπερ τοῦ ἐπιθυμητικοῦ ἐφάνη ἕτερον ὄν.
 it-appear as from-the appetitive it-appeared different being

XV · THE VIRTUES IN THE SOUL

Children are full of spirit from birth but gain reason late, and Homer's hero rebuking his heart shows reason reproving anger. So the same three classes are in the city and in each soul. Reason should rule and spirit fight beside it, the two brought into concord by music and gymnastic, and together they will rule appetite, the largest and most insatiable part. A man is courageous by spirit, wise by reason, temperate when the parts agree reason should rule, and just when each does its own.

- b ἀλλ' οὐ χαλεπόν, ἔφη, φανῆναι· καὶ γὰρ ἐν τοῖς παιδίοις
 but not hard he-said to-appear also for in the little-children
 τοῦτό γ' ἄν τις ἴδοι, ὅτι θυμοῦ μὲν εὐθύς γενόμενα
 this at-least — one might-see that of-spirit indeed right-away being-born
 μεστά ἐστι, λογισμοῦ δ' ἔνιοι μὲν ἔμοιγε δοκοῦσιν
 full they-are of-reasoning but some indeed to-me-at-least seem
 οὐδέποτε μεταλαμβάνειν, οἱ δὲ πολλοὶ ὀψέ ποτε.
 never to-get-a-share the but many late at-some-point
 ναὶ μὰ Δί, ἦν δ' ἐγώ, καλῶς γε εἶπες. ἔτι δὲ ἐν
 yes by Zeus said and I well at-least you-said further and in
 τοῖς θηρίοις ἄν τις ἴδοι ὃ λέγεις, ὅτι οὕτως ἔχει.
 the beasts — one might-see what you-say that so it-is

πρὸς δὲ τούτοις καὶ ὁ ἄνω που εἵπομεν, τὸ τοῦ
besides and these also what above somewhere we-said the-(line) —
Ὅμηρον μαρτυρήσει, τὸ —
of-Homer will-bear-witness the-(line)

στήθος δὲ πλήξας καρδίην ἠνίπαπε μύθῳ·
breast and having-struck heart he-rebuked with-word

ἐνταῦθα γὰρ δὴ σαφῶς ὡς ἕτερον ἑτέρῳ ἐπιπλήττον c
here for indeed clearly as one another rebuking
πεποίηκεν Ὅμηρος τὸ ἀναλογισάμενον περὶ τοῦ
has-portrayed Homer the-(part) having-reflected about the
βελτιονός τε καὶ χείρονος τῷ ἀλογίστως θυμουμένῳ.
better both and worse to-the-(part) irrationally being-angry
κομιδῇ, ἔφη, ὀρθῶς λέγεις.
absolutely he-said rightly you-speak
ταῦτα μὲν ἄρα, ἦν δ' ἐγώ, μόγισ διανενεύκαμεν, καὶ ἡμῖν
these indeed then said and I with-difficulty we-have-swum-through and by-us
ἐπιεικῶς ὡμολόγηται τὰ αὐτὰ μὲν ἐν πόλει, τὰ αὐτὰ δ' ἐν
fairly it-has-been-agreed the same indeed in city the same and in
ἐνὸς ἐκάστου τῇ ψυχῇ γένη ἐνεῖναι καὶ ἴσα τὸν ἀριθμόν.
of-one each the soul classes to-be-present and equal the number
ἔστι ταῦτα.

it-is these-things
οὐκοῦν ἐκεῖνό γε ἤδη ἀναγκαῖον, ὡς πόλις ἦν σοφὴ
therefore that at-least now (is)-necessary as a-city was wise
καὶ ᾧ, οὕτω καὶ τὸν ἰδιώτην καὶ τοῦτ' ὡς σοφὸν εἶναι;
and by-what so also the individual and by-this wise to-be
τί μὴν;
what indeed

d καὶ ὧ δὴ ἀνδρείος ἰδιώτης καὶ ὥς, τούτῳ καὶ πόλιν
and by-what indeed courageous an-individual and how by-this also a-city
 ἀνδρείαν καὶ οὕτως, καὶ τᾶλλα πάντα πρὸς ἀρετὴν
courageous and so also the-rest all regarding virtue
 ὡσαύτως ἀμφοτέρω ἔχειν;
likewise both to-have
 ἀνάγκη.

(of)-necessity

καὶ δίκαιον δὴ, ὦ Γλαύκων, οἶμαι φήσομεν ἄνδρα εἶναι
and just indeed O Glaucon I-think we-shall-say a-man to-be
 τῷ αὐτῷ τρόπῳ ὥπερ καὶ πόλις ἦν δικάια.
in-the same way in-which-very also a-city was just
 καὶ τοῦτο πᾶσα ἀνάγκη.

also this every necessity

ἀλλ' οὐ πῇ μὴν τοῦτό γε ἐπιελήσμεθα, ὅτι ἐκείνη
but not somehow indeed this at-least we-have-forgotten that that-(city)
 γε τῷ τὸ ἑαυτοῦ ἕκαστον ἐν αὐτῇ πράττειν τριῶν
at-least by-the — its-own each in it to-do three
 ὄντων γενῶν δικάια ἦν.

being classes just was

οὐ μοι δοκοῦμεν, ἔφη, ἐπιελῆσθαι.

not to-me we-seem be-said to-have-forgotten

e μνημονευτέον ἄρα ἡμῖν ὅτι καὶ ἡμῶν ἕκαστος, ὅτου ἂν
must-be-remembered then by-us that also of-us each whose —
 τὰ αὐτοῦ ἕκαστον τῶν ἐν αὐτῷ πράττει, οὗτος δίκαιός
— its-own each of-the in him does this-one just
 τε ἔσται καὶ τὰ αὐτοῦ πράττων.

both will-be and — his-own doing

καὶ μάλα, ἦ δ' ὅς, μνημονευτέον.

and very said and he it-must-be-remembered

οὐκοῦν τῷ μὲν λογιστικῷ ἄρχειν προσήκει, σοφῷ ὄντι
therefore for-the indeed reasoning-(part) to-rule it-befits wise being
 καὶ ἔχοντι τὴν ὑπὲρ ἀπάσης τῆς ψυχῆς προμήθειαν,
and having the on-behalf-of whole the soul forethought
 τῷ δὲ θυμοειδεῖ ὑπηκόω εἶναι καὶ συμμάχῳ τούτου;
for-the but spirited-(part) obedient to-be and ally of-this
 πάνυ γε.

certainly at-least

ἄρ' οὖν οὐχ, ὥσπερ ἐλέγομεν, μουσικῆς καὶ γυμναστικῆς 442
so then not as we-were-saying of-music and gymnastic
 κρᾶσις σύμφωνα αὐτὰ ποιήσει, τὸ μὲν ἐπιτείνουσα
a-blend concordant them will-make the-one indeed tightening
 καὶ τρέφουσα λόγοις τε καλοῖς καὶ μαθήμασιν, τὸ δὲ
and nourishing with-words both fine and studies the-other but
 ἀνιέσα παραμυθουμένη, ἡμεροῦσα ἀρμονίᾳ τε καὶ ῥυθμῷ;
relaxing soothing taming with-mode both and rhythm
 κομιδῇ γε, ἣ δ' ὅς.

absolutely at-least said and he

καὶ τούτῳ δὴ οὕτῳ τραφέντε καὶ ὥς ἀληθῶς τὰ b
and these-two indeed so nurtured and as truly —
 αὐτῶν μαθόντε καὶ παιδευθέντε προστήσεσθον τοῦ
their-own having-learned and been-educated will-preside-over the
 ἐπιθυμητικοῦ — ὃ δὴ πλείστον τῆς ψυχῆς ἐν ἐκάστῳ
appetitive-(part) which indeed largest of-the soul in each
 ἐστὶ καὶ χρημάτων φύσει ἀπληστότατον — ὃ τηρήσετον
is and for-money by-nature most-insatiable which they-will-watch
 μὴ τῷ πίμπλασθαι τῶν περὶ τὸ σῶμα καλουμένων ἡδονῶν
lest by-the being-filled-with the about the body so-called pleasures
 πολὺ καὶ ἰσχυρὸν γενόμενον οὐκ αὖ τὰ αὐτοῦ πρᾶττη, ἀλλὰ
great and mighty having-become not again — its-own it-does but

καταδουλώσασθαι καὶ ἄρχειν ἐπιχειρήσῃ ὧν οὐ προσήκον
to-enslave and to-rule attempt what not befitting

αὐτῷ γένει, καὶ σύμπαντα τὸν βίον πάντων ἀνατρέψῃ.

to-it by-class and whole the life of-all overturn

πάνυ μὲν οὖν, ἔφη.

certainly indeed then he-said

ἄρ' οὖν, ἦν δ' ἐγώ, καὶ τοὺς ἔξωθεν πολεμίους τούτῳ

so then said and I also the outside enemies these-two

ἂν κάλλιστα φυλαττοίτην ὑπὲρ ἀπάσης τῆς ψυχῆς

— best would-guard-against on-behalf-of whole the soul

τε καὶ τοῦ σώματος, τὸ μὲν βουλευόμενον, τὸ

both and the body the-one indeed deliberating the-other

δὲ προπολεμοῦν, ἐπόμενον τῷ ἄρχοντι καὶ τῇ ἀνδρείᾳ

and fighting-in-front following the ruler and by-the courage

ἐπιτελοῦν τὰ βουλευθέντα;

accomplishing the-(things) resolved

ἔστι ταῦτα.

it-is these-things

c καὶ ἀνδρείον δὴ οἶμαι τούτῳ τῷ μέρει καλοῦμεν ἓνα

and courageous indeed I-think by-this — part we-call one

ἕκαστον, ὅταν αὐτοῦ τὸ θυμοειδὲς διασώζῃ διὰ τε

each whenever his — spirited-(part) preserves through both

λυπῶν καὶ ἡδονῶν τὸ ὑπὸ τῶν λόγων παραγγελθὲν

pains and pleasures the-(thing) by the reason prescribed

δεινόν τε καὶ μή.

terrible both and not

ὀρθῶς γ', ἔφη.

rightly at-least he-said

σοφὸν δέ γε ἐκείνῳ τῷ σμικρῷ μέρει, τῷ ὃ ἦρχέν

wise and at-least by-that — small part the-(one) which ruled

τ' ἐν αὐτῷ καὶ ταῦτα παρήγγελλεν, ἔχον αὖ καὶ κεῖνο

both in him and these-things prescribed having again that-too

ἐπιστήμην ἐν αὐτῷ τὴν τοῦ συμφέροντος ἐκάστῳ

knowledge in itself the-(knowledge) of-the advantage for-each

τε καὶ ὅλῳ τῷ κοινῷ σφῶν αὐτῶν τριῶν ὄντων.

both and for-whole the community of-them themselves three being

πάνυ μὲν οὖν.

certainly indeed then

τί δέ; σώφρονα οὐ τῇ φιλίᾳ καὶ συμφωνίᾳ τῇ

what and temperance not by-the friendship and concord the-(one)

αὐτῶν τούτων, ὅταν τό τε ἄρχον καὶ τὼ ἀρχομένῳ

very of-these-(parts) whenever the both ruling and the-two ruled

τὸ λογιστικὸν ὁμοδοξῶσι δεῖν ἄρχειν καὶ μὴ

the reasoning-(part) agree to-be-necessary to-rule and not

στασιάζωσιν αὐτῷ;

rebel-against it

σωφροσύνη γοῦν, ἣ δ' ὅς, οὐκ ἄλλο τί ἐστίν ἢ

temperance at-any-rate said and he not other anything is than

τοῦτο, πόλεώς τε καὶ ἰδιώτου.

this of-city both and of-individual

ἀλλὰ μὲν δὴ δίκαιός γε, ᾧ πολλάκις λέγομεν,

but indeed truly just at-least by-what often we-say

τούτῳ καὶ οὕτως ἔσται.

by-this and so he-will-be

πολλὴ ἀνάγκη.

great necessity

Such a man would not embezzle a deposit, rob temples, betray friends or city, break oaths, commit adultery, or neglect parents and gods, because each part in him does its own. Their dream is fulfilled, and the division of labor was an image of justice. True justice is inner: the just man sets his own house in order, tunes his three parts like the high, low, and middle notes of a scale, and calls just whatever preserves that state.

τί οὖν; εἶπον ἐγώ· μή πη ἡμῖν ἀπαμβλύνεται ἄλλο
what then said I surely-not somehow for-us is-blunted other
 τι δικαιοσύνη δοκεῖν εἶναι ἢ ὅπερ ἐν τῇ πόλει
something justice to-seem to-be than what-very in the city
 ἐφάνη;
appeared

οὐκ ἔμοιγε, ἔφη, δοκεῖ.
not to-me-at-least he-said it-seems

ε ὧδε γάρ, ἦν δ' ἐγώ, παντάπασιν ἂν βεβαιωσαίμεθα εἴ
thus for said and I altogether — we-could-confirm-(it) if
 τι ἡμῶν ἔτι ἐν τῇ ψυχῇ ἀμφισβητεῖ, τὰ φορτικὰ
anything of-ours still in the soul disputes the vulgar-(cases)
 αὐτῷ προσφέροντες.

to-it applying
 ποῖα δῆ;
what-sort indeed

443 οἶον εἰ δέοι ἡμᾶς ἀνομολογεῖσθαι περί τε
for-instance if it-were-necessary us to-come-to-agreement about both
 ἐκείνης τῆς πόλεως καὶ τοῦ ἐκείνῃ ὁμοίως πεφυκότης τε
that — city and the to-that similarly having-grown both
 καὶ τεθραμμένον ἀνδρός, εἰ δοκεῖ ἂν παρακαταθήκην
and having-been-raised man whether it-seems would a-deposit
 χρυσίου ἢ ἀργυρίου δεξάμενος ὁ τοιοῦτος ἀποστερηῆσαι,
of-gold or of-silver having-received — such-(a-man) to-embezzle

τίν' ἂν οἶει οἰηθῆναι τοῦτον αὐτὸ δρᾶσαι μᾶλλον
whom would do-you-think to-think this-(man) it to-do rather

ἢ ὅσοι μὴ τοιοῦτοι;

than as-many-as not such

οὐδέν' ἂν, ἔφη.

no-one would he-said

οὐκοῦν καὶ ἱεροσυλιῶν καὶ κλοπῶν καὶ προδοσιῶν, ἢ

therefore also temple-robberies and thefts and betrayals either

ἰδία ἐταίρων ἢ δημοσία πόλεων, ἐκτὸς ἂν οὗτος εἴη;

privately of-comrades or publicly of-cities outside — this-(man) would-be

ἐκτός.

outside

καὶ μὴν οὐδ' ὅπωςτιοῦν γ' ἂν ἄπιστος ἢ κατὰ

and indeed not-even in-any-way at-least would faithless either in

ὅρκους ἢ κατὰ τὰς ἄλλας ὁμολογίας.

oaths or in the other agreements

πῶς γὰρ ἂν;

how for would

μοιχεῖαί γε μὴν καὶ γονέων ἀμέλειαι καὶ θεῶν

adulteries at-least indeed and of-parents neglects and of-gods

ἀθεραπευσίαι παντὶ ἄλλῳ μᾶλλον ἢ τῷ τοιούτῳ

non-worship to-every other rather than — to-such-(a-man)

προσήκουσι.

belong

παντὶ μέντοι, ἔφη.

to-everyone indeed he-said

οὐκοῦν τούτων πάντων αἴτιον ὅτι αὐτοῦ τῶν ἐν b

therefore of-these all (the)-cause (is)-that of-him of-the-(parts) in

αὐτῷ ἕκαστον τὰ αὐτοῦ πράττει ἀρχῆς τε πέρι καὶ τοῦ

him each — its-own does of-ruling both about and of-the

ἄρχεσθαι;

being-ruled

τοῦτο μὲν οὖν, καὶ οὐδὲν ἄλλο.

this indeed then and nothing other

ἔτι τι οὖν ἕτερον ζητεῖς δικαιοσύνην εἶναι ἢ ταύτην

still something then different do-you-seek justice to-be than this

τὴν δύναμιν ἢ τοὺς τοιούτους ἄνδρας τε παρέχεται καὶ

— power which — such men both produces and

πόλεις;

cities

μὰ Δία, ἦ δ' ὅς, οὐκ ἔγωγε.

by Zeus said and he not I-at-least

c τέλεον ἄρα ἡμῖν τὸ ἐνύπνιον ἀποτετέλεσται, ὃ ἔφαμεν

complete then for-us the dream has-been-fulfilled which we-said

ὑποπτεῦσαι ὥς εὐθὺς ἀρχόμενοι τῆς πόλεως οἰκίζειν

to-have-suspected that right-away beginning the city to-found

κατὰ θεόν τινα εἰς ἀρχὴν τε καὶ τύπον τινὰ τῆς

by god some into a-beginning both and pattern some of-the

δικαιοσύνης κινδυνεύομεν ἐμβεβηκέναι.

justice we-seem-likely to-have-stepped

παντάπασιν μὲν οὖν.

altogether indeed then

τὸ δέ γε ἦν ἄρα, ὦ Γλαύκων — δι' ὃ καὶ ὠφελεῖ —

this and at-least was then O Glaucon because-of which also it-helps

εἰδωλόν τι τῆς δικαιοσύνης, τὸ τὸν μὲν σκυτοτομικὸν

an-image some of-the justice the the-(one) indeed shoemaker

φύσει ὀρθῶς ἔχειν σκυτοτομεῖν καὶ ἄλλο μηδὲν πράττειν,

by-nature rightly to-be to-make-shoes and other nothing to-do

τὸν δὲ τεκτονικὸν τεκταίνεσθαι, καὶ τᾶλλα δὴ οὕτως.

the-(one) but carpenter to-do-carpentry and the-rest indeed so

φαίνεται.

it-appears

τὸ δέ γε ἀληθές, τοιοῦτόν τι ἦν, ὡς ἔοικεν, ἡ
the but at-least truth such something was as it-seems the
 δικαιοσύνη ἀλλ' οὐ περὶ τὴν ἔξω πράξιν τῶν αὐτοῦ, ἀλλὰ
justice but not about the outward doing — of-his-own but
 περὶ τὴν ἐντός, ὡς ἀληθῶς περὶ ἑαυτὸν καὶ τὰ ἑαυτοῦ,
about the inward as truly about himself and — his-own
 μὴ ἐάσαντα τὰλλότρια πράττειν ἕκαστον ἐν αὐτῷ μηδὲ
not having-allowed others'-(things) to-do each in himself nor
 πολυπραγμανεῖν πρὸς ἄλληλα τὰ ἐν τῇ ψυχῇ γένη, ἀλλὰ τῷ
to-meddle with one-another the in the soul classes but in
 ὄντι τὰ οἰκεῖα εὖ θέμενον καὶ ἄρξαντα αὐτὸν αὐτοῦ καὶ
reality — his-own-(affairs) well having-set and having-ruled himself of-himself and
 κοσμήσαντα καὶ φίλον γενόμενον ἑαυτῷ καὶ συναρμόσαντα
having-ordered and friend having-become to-himself and having-tuned-together
 τρία ὄντα, ὥσπερ ὅρους τρεῖς ἀρμονίας ἀτεχνῶς, νεάτης τε
three being like limits three of-a-harmony simply high-(note) both
 καὶ ὑπάτης καὶ μέσης, καὶ εἰ ἄλλα ἄττα μεταξὺ τυγχάνει
and low-(note) and middle and if other some between happen
 ὄντα, πάντα ταῦτα συνδήσαντα καὶ παντάπασιν ἓνα
being all these having-bound-together and altogether one
 γενόμενον ἐκ πολλῶν, σώφρονα καὶ ἡρμοσμένον, οὕτω δὲ
having-become from many temperate and harmonized so indeed
 πράττειν ἥδη, εἴαν τι πράττη ἢ περὶ χρημάτων κτήσιν
to-act now if anything he-does either about of-money acquisition
 ἢ περὶ σώματος θεραπείαν ἢ καὶ πολιτικόν τι ἢ περὶ τὰ
or about of-body care or even political something or about the
 ἴδια συμβόλαια, ἐν πᾶσι τούτοις ἡγούμενον καὶ ὀνομάζοντα
private contracts in all these believing and naming
 δικαίαν μὲν καὶ καλὴν πράξιν ἢ ἂν ταύτην τὴν ἔξω σὴν
just indeed and fine action which — this — state preserves
 τε καὶ συναπεργάζεται, σοφίαν δὲ τὴν ἐπιστατοῦσαν ταύτη
both and helps-produce wisdom and the presiding-over this

τῇ πράξει ἐπιστήμην, ἄδικον δὲ πράξω ἣ ἂν ἀεὶ ταύτην
 — action knowledge unjust and action which — ever this
 λύη, ἀμαθίαν δὲ τὴν ταύτην αὖ ἐπιστατοῦσαν δόξαν.
 dissolves ignorance and the this again presiding-over opinion
 παντάπασι, ἣ δ' ὅς, ὦ Σώκρατες, ἀληθῆ λέγεις.
 altogether said and he O Socrates true-things you-say

XVII • HEALTH OF THE SOUL

Injustice is faction among the three parts, a rebellion of a part against the whole. Just actions produce justice in the soul as healthy things produce health, and virtue is the soul's health, beauty, and good condition, vice its disease. Glaucon now finds it ridiculous to ask whether injustice pays. From a lookout Socrates sees one form of virtue and four of vice worth naming, five constitutions and five kinds of soul, beginning with kingship or aristocracy.

εἶεν, ἦν δ' ἐγώ· τὸν μὲν δίκαιον καὶ ἄνδρα καὶ πόλιν
 well said and I the indeed just both man and city
 καὶ δικαιοσύνην, ὃ τυγχάνει ἐν αὐτοῖς ὄν, εἰ φαίμεν
 and justice what it-happens in them being if we-should-say
 ἡύρηκέναι, οὐκ ἂν πάνυ τι οἶμαι δόξαιμεν ψεύδεσθαι.
 to-have-found not — very at-all I-think we-would-seem to-lie
 μὰ Δία οὐ μέντοι, ἔφη.
 by Zeus not indeed he-said
 φῶμεν ἄρα;
 let-us-say then
 φῶμεν.
 let-us-say
 ἔστω δὲ, ἦν δ' ἐγώ· μετὰ γὰρ τοῦτο σκεπτέον οἶμαι
 let-it-be indeed said and I after for this must-be-considered I-think
 ἀδικίαν.
 injustice

δῆλον.

clear

οὐκοῦν στάσιν τινὰ αὖ τριῶν ὄντων τούτων δεῖ αὐτὴν b
therefore a-faction some again three being these must it
 εἶναι καὶ πολυπραγμοσύνην καὶ ἀλλοτριοπραγμοσύνην καὶ
to-be and meddling and interference-in-others'-business and
 ἐπανάστασιν μέρους τινὸς τῷ ὅλῳ τῆς ψυχῆς, ἥν'
rebellion of-part some against-the whole of-the soul so-that
 ἄρχῃ ἐν αὐτῇ οὐ προσήκον, ἀλλὰ τοιούτου ὄντος φύσει
it-may-rule in it not befitting but such being by-nature
 οἷου πρέπειν αὐτῷ δουλεύειν, τῷ δ' οὐ δουλεύειν
as to-befit it to-serve to-the-(other) but not to-serve
 ἀρχικοῦ γένους ὄντι; τοιαῦτ' ἅττα οἶμαι φήσομεν καὶ τὴν
of-ruling class being such some I-think we-shall-say and the
 τούτων ταραχὴν καὶ πλάνην εἶναι τὴν τε ἀδικίαν καὶ
of-these confusion and wandering to-be the both injustice and
 ἀκολασίαν καὶ δειλίαν καὶ ἀμαθίαν καὶ συλλήβδην πᾶσαν
intemperance and cowardice and ignorance and in-sum all
 κακίαν.

vice

αὐτὰ μὲν οὖν ταῦτα, ἔφη.

very indeed then these he-said

οὐκοῦν, ἦν δ' ἐγώ, καὶ τὸ ἄδικα πράττειν καὶ τὸ ἀδικεῖν c
therefore said and I both the unjust-(things) to-do and the doing-wrong
 καὶ αὖ τὸ δίκαια ποιεῖν, ταῦτα πάντα τυγχάνει ὄντα
and again the just-(things) to-do these all happen being
 κατὰδῆλα ἤδη σαφῶς, εἶπερ καὶ ἡ ἀδικία τε καὶ δικαιοσύνη;
plainly-visible now clearly if-indeed also the injustice both and justice
 πῶς δῆ;

how indeed

ὅτι, ἦν δ' ἐγώ, τυγχάνει οὐδὲν διαφέροντα τῶν
 because said and I they-happen in-no-way differing from-the
 ὑγιεινῶν τε καὶ νοσῶδων, ὡς ἐκεῖνα ἐν σώματι, ταῦτα
 healthy both and diseased-(things) as those in body these
 ἐν ψυχῇ.

in soul

πῇ; ἔφη.

how he-said

τὰ μὲν που ὑγιεινὰ ὑγίειαν ἐμποιεῖ, τὰ δὲ νοσώδη
 the indeed surely healthy-(things) health produce the but diseased
 νόσον.

disease

ναί.

yes

d οὐκοῦν καὶ τὸ μὲν δίκαια πράττειν δικαιοσύνην ἐμποιεῖ,
 therefore also the indeed just-(things) to-do justice produces
 τὸ δ' ἄδικα ἀδικίαν;

the but unjust-(things) injustice

ἀνάγκη.

(of)-necessity

ἔστι δὲ τὸ μὲν ὑγίειαν ποιεῖν τὰ ἐν τῷ σώματι

is and the indeed health to-produce the-(things) in the body

κατὰ φύσιν καθιστάναι κρατεῖν τε καὶ κρατεῖσθαι

according-to nature to-establish to-master both and to-be-mastered

ὑπ' ἀλλήλων, τὸ δὲ νόσον παρὰ φύσιν ἄρχειν τε καὶ

by one-another the but disease contrary-to nature to-rule both and

ἄρχεσθαι ἄλλο ὑπ' ἄλλου.

to-be-ruled one by another

ἔστι γάρ.

it-is for

οὐκοῦν αὖ, ἔφην, τὸ δικαιοσύνην ἐμποιεῖν τὰ ἐν τῇ
 therefore again I-said the justice to-produce the-(things) in the
 ψυχῇ κατὰ φύσιν καθιστάναι κρατεῖν τε καὶ κρατεῖσθαι
 soul according-to nature to-establish to-master both and to-be-mastered
 ὑπ' ἀλλήλων, τὸ δὲ ἀδικίαν παρὰ φύσιν ἄρχειν τε καὶ
 by one-another the but injustice contrary-to nature to-rule both and
 ἄρχεσθαι ἄλλο ὑπ' ἄλλου;

to-be-ruled one by another

κομιδῇ, ἔφη.

absolutely he-said

ἀρετὴ μὲν ἄρα, ὥς ἔοικεν, ὑγεία τέ τις ἂν εἴη
 virtue indeed then as it-seems health both a-kind-of — would-be
 καὶ κάλλος καὶ εὐεξία ψυχῆς, κακία δὲ νόσος τε καὶ
 and beauty and good-condition of-soul vice but disease both and
 αἰσχος καὶ ἀσθένεια.

ugliness and weakness

ἔστιν οὕτω.

it-is so

ἄρ' οὖν οὐ καὶ τὰ μὲν καλὰ ἐπιτηδεύματα εἰς ἀρετῆς
 so then not also the indeed fine practices to of-virtue
 κτῆσιν φέρει, τὰ δ' αἰσχροὶ εἰς κακίας;

acquisition lead the but shameful to of-vice

ἀνάγκη.

(of)-necessity

τὸ δὴ λοιπὸν ἤδη, ὥς ἔοικεν, ἡμῖν ἐστι σκέψασθαι
 the indeed remaining now as it-seems for-us is to-consider
 πότερον αὖ λυσιτελεῖ δίκαιά τε πράττειν καὶ καλὰ
 whether again it-profits just-(things) both to-do and fine-(things)
 ἐπιτηδεύειν καὶ εἶναι δίκαιον, ἔαντε λανθάνῃ ἔαντε μὴ
 to-practice and to-be just whether be-escape-notice or not

e

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τοιούτος ὢν, ἢ ἀδικεῖν τε καὶ ἀδικον εἶναι, ἐάνπερ μὴ
such being or to-do-wrong both and unjust to-be if-indeed not

διδῶ δίκην μηδὲ βελτίων γίγνηται κολαζόμενος.
he-pay penalty nor better become being-punished

b ἀλλ', ἔφη, ὦ Σώκρατες, γελοῖον ἔμοιγε φαίνεται τὸ
but he-said O Socrates ridiculous to-me-at-least appears the
 σκέμμα γίγνεσθαι ἤδη, εἰ τοῦ μὲν σώματος τῆς φύσεως
inquiry to-become now if of-the indeed body the nature
 διαφθειρομένης δοκεῖ οὐ βιωτὸν εἶναι οὐδὲ μετὰ πάντων
being-ruined it-seems not livable to-be not-even with all
 σιτίων τε καὶ ποτῶν καὶ παντὸς πλούτου καὶ πάσης ἀρχῆς,
foods both and drinks and all wealth and all rule
 τῆς δὲ αὐτοῦ τούτου ᾧ ζῶμεν φύσεως ταραττομένης καὶ
the but very of-this by-which we-live nature being-confounded and
 διαφθειρομένης βιωτὸν ἄρα ἔσται, ἐάνπερ τις ποιῇ ὃ ἂν
being-ruined livable then it-will-be if-indeed anyone does what —
 βουληθῇ ἄλλο πλὴν τοῦτο ὁπόθεν κακίας μὲν καὶ ἀδικίας
he-wishes other except this whence from-vice indeed and injustice
 ἀπαλλαγῇσεται, δικαιοσύνην δὲ καὶ ἀρετὴν κτήσεται,
he-will-be-freed justice but and virtue will-acquire
 ἐπειδήπερ ἐφάνη γε ὄντα ἐκάτερα οἶα ἡμεῖς διεληλύθαμεν.
since-indeed appeared at-least being each such-as we have-gone-through
 γελοῖον γάρ, ἦν δ' ἐγώ· ἀλλ' ὅμως ἐπεὶ ἐνταῦθα
ridiculous for said and I but nevertheless since-indeed here
 ἐληλύθαμεν, ὅσον οἶόν τε σαφέστατα κατιδεῖν ὅτι ταῦτα
we-have-come as-far-as able — most-clearly to-discern that these-things
 οὕτως ἔχει οὐ χρὴ ἀποκάμνειν.

so are not one-must to-grow-weary

ἥκιστα, νῆ τὸν Δία, ἔφη, πάντων ἀποκμητέον.

least by — Zeus he-said of-all one-must-grow-weary

δεῦρό νυν, ἦν δ' ἐγώ, ἵνα καὶ ἴδῃς ὅσα καὶ εἶδη c
 hither now said and I so-that also you-may-see how-many also forms
 ἔχει ἡ κακία, ὡς ἐμοὶ δοκεῖ, ἃ γε δὴ καὶ ἄξια
 has the vice as to-me it-seems which at-least indeed also worthy
 θέας.

of-view

ἔπομαι, ἔφη· μόνον λέγε.

I-follow he-said only speak

καὶ μὴν, ἦν δ' ἐγώ, ὥσπερ ἀπὸ σκοπιᾶς μοι φαίνεται,
 and indeed said and I as-if from a-lookout to-me it-appears
 ἐπειδὴ ἐνταῦθα ἀναβεβήκαμεν τοῦ λόγου, ἐν μὲν εἶναι
 since here we-have-climbed of-the argument one indeed to-be
 εἶδος τῆς ἀρετῆς, ἄπειρα δὲ τῆς κακίας, τέτταρα δ'
 form of-the virtue unlimited but of-the vice four and
 ἐν αὐτοῖς ἄττα ὧν καὶ ἄξιον ἐπιμνησθῆναι.

among them certain of-which also worthy to-make-mention

πῶς λέγεις; ἔφη.

how do-you-mean he-said

ὅσοι, ἦν δ' ἐγώ, πολιτειῶν τρόποι εἰσὶν εἶδη ἔχοντες,
 as-many-as said and I of-constitutions types are forms having
 τοσοῦτοι κινδυνεύουσι καὶ ψυχῆς τρόποι εἶναι.

so-many are-likely also of-soul types to-be

πόσοι δῆ;

how-many indeed

πέντε μὲν, ἦν δ' ἐγώ, πολιτειῶν, πέντε δὲ ψυχῆς. d

five indeed said and I of-constitutions five and of-soul

λέγε, ἔφη, τίνες.

tell he-said which

λέγω, εἶπον, ὅτι εἷς μὲν οὗτος ὃν ἡμεῖς διεληλύθαμεν
 I-say I-said that one indeed this which we have-gone-through
 πολιτείας εἶη ἂν τρόπος, ἐπονομασθεῖη δ' ἂν καὶ
 of-constitution would-be — type might-be-named and — also

διχῇ· ἐγγενομένου μὲν γὰρ ἀνδρὸς ἑνὸς ἐν τοῖς
in-two-ways arising indeed for man one among the
 ἄρχουσι διαφέροντος βασιλείᾳ ἂν κληθεῖη, πλείονων δὲ
rulers outstanding kingship — would-be-called more but
 ἀριστοκρατία.

aristocracy

ἀληθῆ, ἔφη.

true-things he-said

ε τοὔτο μὲν τοῖνυν, ἦν δ' ἐγώ, ἐν εἶδος λέγω· οὔτε
this indeed then said and I one form I-call neither
 γὰρ ἂν πλείους οὔτε εἷς ἐγγενόμενοι κινήσειεν ἂν τῶν
for — more nor one arising would-disturb — of-the
 ἀξίων λόγου νόμων τῆς πόλεως, τροφῇ τε καὶ παιδείᾳ
worthy of-mention laws of-the city nurture both and education
 χρησάμενος ἧ διήλθομεν.

having-used which we-went-through

οὐ γὰρ εἰκός, ἔφη.

not for (it-is)-likely he-said

BOOK V

I · THE COMPANY REBELS

Socrates is about to describe the four bad constitutions when Polemarchus whispers to Adeimantus, and they refuse to let him go: he has cheated them by saying lightly that among friends women and children will be common. Glaucon and Thrasymachus join them. Socrates protests that they are stirring up a swarm of arguments, since the proposals are hard to believe both as possible and as best, and encouragement helps only a speaker who knows.

ἀγαθὴν μὲν τοίνυν τὴν τοιαύτην πόλιν τε καὶ πολιτείαν 449
 good indeed then — such city both and constitution
 καὶ ὀρθὴν καλῶ, καὶ ἄνδρα τὸν τοιοῦτον· κακὰς δὲ
 and right I-call and man — such bad but
 τὰς ἄλλας καὶ ἡμαρτημένας, εἴπερ αὕτη ὀρθή, περὶ
 the others and mistaken if-indeed this-(one) (is)-right about
 τε πόλεων διοικήσεις καὶ περὶ ἰδιωτῶν ψυχῆς τρόπου
 both cities administrations and about individuals of-soul of-character
 κατασκευήν, ἐν τέτταρσι πονηρίας εἶδεν οὕσας.
 formation in four of-badness forms being
 ποίας δὴ ταύτας; ἔφη.

what-sort indeed these he-said
 καὶ ἐγὼ μὲν ἦα τὰς ἐφεξῆς ἐρῶν, ὥς μοι ἐφαίνοντο b
 and I indeed was-going the-(ones) in-order to-tell as to-me they-appeared
 ἕκασται ἐξ ἀλλήλων μεταβαίνειν· ὁ δὲ Πολέμαρχος —
 each from one-another to-change — but Polemarchus
 μικρὸν γὰρ ἀπωτέρω τοῦ Ἀδεϊμάντου καθῆστο — ἐκτείνας
 a-little for farther-away — from-Adeimantus was-sitting stretching-out
 τὴν χεῖρα καὶ λαβόμενος τοῦ ἱματίου ἄνωθεν αὐτοῦ παρὰ
 the hand and taking-bold-of the cloak from-above of-him by
 τὸν ὤμον, ἐκείνόν τε προσηγάγετο καὶ προτείνας ἑαυτὸν
 the shoulder him both drew-toward-himself and leaning-forward himself

ἔλεγεν ἅττα προσκεκυφώς, ὦν ἄλλο μὲν οὐδὲν
was-saying some-things having-stooped-close of-which other indeed nothing
κατηκούσαμεν, τὸδε δέ· ἀφήσομεν οὖν, ἔφη, ἢ τί δράσομεν;
we-overheard this but shall-we-let-go then he-said or what shall-we-do
ἥκιστα γε, ἔφη ὁ Ἀδείμαντος μέγα ἤδη λέγων.
least at-least said — Adeimantus loud now speaking
καὶ ἐγώ, τί μάλιστα, ἔφην, ὑμεῖς οὐκ ἀφίετε;
and I what especially I-said you not are-letting-go
σέ, ἦ δ' ὅς.

you said and he

c ὅτι, ἐγὼ εἶπον, τί μάλιστα;

why I said what especially

ἀπορραθυμῆν ἡμῖν δοκεῖς, ἔφη, καὶ εἶδος ὅλον οὐ τὸ
to-sbirk to-us you-seem he-said and a-form whole not the
ἐλάχιστον ἐκκλέπτειν τοῦ λόγου ἵνα μὴ διέλθῃς,

least to-steal-away of-the argument so-that not you-go-through-(it)

καὶ λήσειν οἰηθῆναι εἰπὼν αὐτὸ φαύλως, ὥς ἄρα
and would-elude to-have-thought saying it slightly that after-all
περὶ γυναικῶν τε καὶ παιδῶν παντὶ δῆλον ὅτι κοινὰ
about women both and children to-everyone (it-is)-clear that common
τὰ φίλων ἔσται.

the-(things) of-friends will-be

οὐκοῦν ὀρθῶς, ἔφην, ὦ Ἀδείμαντε;

therefore rightly I-said O Adeimantus

d ναί, ἦ δ' ὅς. ἀλλὰ τὸ ὀρθῶς τοῦτο, ὥσπερ τᾶλλα,

yes said and he but the rightly this like the-rest

λόγου δεῖται τίς ὁ τρόπος τῆς κοινωνίας· πολλοὶ
of-explanation needs what the manner of-the community many

γὰρ ἂν γένοιτο. μὴ οὖν παρῆς ὄντινα σὺ λέγεις· ὥς
for — there-might-be not then pass-over which you mean since

ἡμεῖς πάλαι περιμένομεν οἰόμενοί σε που μνησθήσεσθαι

we long-ago are-waiting thinking you somewhere to-be-going-to-mention

παιδοποιίας τε περί, πῶς παιδοποιήσονται, καὶ γενομένους
procreation both about how they-will-beget-children and born

πῶς θρέψουσιν, καὶ ὅλην ταύτην ἣν λέγεις κοινωνίαν
how they-will-rear and whole this which you-speak-of community

γυναικῶν τε καὶ παιδῶν· μέγα γάρ τι οἴομεθα φέρειν
of-women both and children great for something we-think to-matter

καὶ ὅλον εἰς πολιτείαν ὀρθῶς ἢ μὴ ὀρθῶς γιγνόμενον.
and whole for constitution rightly or not rightly happening

νῦν οὖν, ἐπειδὴ ἄλλης ἐπιλαμβάνῃ πολιτείας πρὶν ταῦτα 450
now then since another you-are-taking-up constitution before these-things

ἱκανῶς διελέσθαι, δέδοκται ἡμῖν τοῦτο ὃ σὺ ἤκουσας, τὸ
sufficiently to-distinguish it-has-been-resolved by-us this which you heard the

οὐ μὴ μεθίναί πρὶν ἂν ταῦτα πάντα ὥσπερ τᾶλλα διέλθῃς.
you not to-let-go before — these all like the-rest you-go-through

καὶ ἐμὲ τοίνυν, ὁ Γλαύκων ἔφη, κοινωνὸν τῆς ψήφου
also me then — Glaucon said a-partner of-the vote

ταύτης τίθετε.

this put-down

ἀμέλει, ἔφη ὁ Θρασύμαχος, πᾶσι ταῦτα δεδογμένα ἡμῖν
never-fear said — Thrasymachus by-all these-things resolved by-us

νόμιζε, ὦ Σώκρατες.

consider O Socrates

οἶον, ἦν δ' ἐγώ, εἰργάσασθε ἐπιλαβόμενοί μου. ὅσον b
what-a-thing said and I you-have-done seizing-on me how-great

λόγον πάλιν, ὥσπερ ἐξ ἀρχῆς, κινεῖτε περὶ τῆς
an-argument again as-if from the-beginning you-stir-up about the

πολιτείας· ἦν ὡς ἤδη διεληλυθὼς ἔγωγε ἔχαιρον,
constitution which as already having-gone-through I-at-least was-rejoicing

ἀγαπῶν εἴ τις ἐάσοι ταῦτα ἀποδεξάμενος ὡς τότε
being-content if anyone would-let these-things accepting as then

ἐρρήθη. ἃ νῦν ὑμεῖς παρακαλοῦντες οὐκ ἔστε ὅσον
they-were-said which now you summoning not you-know how-great

έσμον λόγων ἐπεγείρετε· ὃν ὁρῶν ἐγὼ παρήκα τότε,
a-swarm of-arguments you-are-rousing which seeing I passed-by then
 μὴ παράσχοι πολὺν ὄχλον.

lest it-cause much trouble

τί δέ; ἦ δ' ὅς ὁ Θρασύμαχος· χρυσοχόσοντας οἶει
what and said and he — Thrasymachus to-go-gold-smelting do-you-think
 τούσδε νῦν ἐνθάδε ἀφίχθαι, ἀλλ' οὐ λόγων ἀκουσομένους;
these-(men) now here to-have-come but not arguments to-hear
 ναί, εἶπον, μετρίων γε.

yes I-said of-moderate-(ones) at-least

c μέτρον δέ γ', ἔφη, ὦ Σώκρατες, ὁ Γλαύκων, τοιούτων
measure but at-least said O Socrates — Glaucon such
 λόγων ἀκούειν ὅλος ὁ βίος νοῦν ἔχουσιν. ἀλλὰ τὸ μὲν
arguments to-hear whole the life sense for-those-having but — indeed
 ἡμέτερον ἔα· σὺ δὲ περὶ ὧν ἐρωτῶμεν μηδαμῶς ἀποκάμης
our-(part) let-be you but about what we-ask in-no-way grow-weary
 ἦ σοι δοκεῖ διεξιῶν, τίς ἡ κοινωνία τοῖς φύλαξιν ἡμῶν
as to-you it-seems going-through what the community for-the guardians for-us
 παιδῶν τε πέρι καὶ γυναικῶν ἔσται καὶ τροφῆς νέων ἔτι
children both about and women will-be and of-rearing young still
 ὄντων, τῆς ἐν τῷ μεταξὺ χρόνῳ γιγνομένης γενέσεώς
being the-(rearing) in the between time arising of-birth
 τε καὶ παιδείας, ἣ δὴ ἐπιπονωτάτη δοκεῖ εἶναι. πειρῶ
both and of-education which indeed most-laborious seems to-be try
 οὖν εἰπεῖν τίνα τρόπον δεῖ γίγνεσθαι αὐτήν.

then to-say in-what way must to-happen it

d οὐ ῥάδιον, ὦ εὐδαίμων, ἦν δ' ἐγώ, διελθεῖν· πολλὰς γὰρ
not easy O happy-(sir) said and I to-go-through many for
 ἀπιστίας ἔχει ἔτι μᾶλλον τῶν ἔμπροσθεν ὧν διήλθομεν.
doubts it-has still more than-the earlier-(things) which we-went-through
 καὶ γὰρ ὥς δυνατὰ λέγεται, ἀπιστοῖτ' ἂν, καὶ εἰ ὅτι
and for that possible-(things) are-said it-would-be-doubted — and if as

μάλιστα γένοιτο, ὥς ἄριστ' ἂν εἴη ταῦτα, καὶ
much-as-possible they-should-happen as best — would-be these-things also
 ταύτη ἀπιστήσεται. διὸ δὴ καὶ ὄκνος τις αὐτῶν
in-this-way it-will-be-doubted wherefore indeed also a-hesitation some them
 ἄπτεσθαι, μὴ εὐχὴ δοκῇ εἶναι ὁ λόγος, ὦ φίλε ἑταῖρε.
to-touch lest a-wish seem to-be the argument O dear comrade
 μηδέν, ἦ δ' ὅς, ὅκνει οὔτε γὰρ ἀγνώμονες οὔτε ἄπιστοι
not-at-all said and he hesitate neither for unreasonable nor distrustful
 οὔτε δύνουσι οἱ ἀκουσόμενοι.
nor ill-disposed the-(ones) going-to-bear
 καὶ ἐγὼ εἶπον· ὦ ἄριστε, ἦ που βουλόμενός με
and I said O best-(of-men) truly surely wishing me
 παραθαρρύνειν λέγεις;
to-encourage you-say
 ἔγωγ', ἔφη.

I-at-least he-said

πᾶν τοίνυν, ἦν δ' ἐγώ, τοῦναντίον ποιεῖς. πιστεύοντος μὲν
entirely then said and I the-opposite you-do trusting indeed
 γὰρ ἐμοῦ ἐμοὶ εἰδέναι ἂν λέγω, καλῶς εἶχεν ἢ παραμυθία·
for me myself to-know what I-say well would-be the encouragement
 ἐν γὰρ φρονίμοις τε καὶ φίλοις περὶ τῶν μεγίστων τε
among for prudent both and friends about the greatest both
 καὶ φίλων ἀληθῆ εἰδότες λέγειν ἀσφαλὲς καὶ θαρραλέον,
and dearest-(things) the-truth knowing to-speak (is)-safe and confident

Socrates says that speaking while still doubting is dangerous, lest he mislead friends about the most important things, and he bows to Adrasteia; Glaucon, laughing, acquits him in advance. After the men's drama comes the women's. Female guard dogs share guarding and hunting with the males, only as weaker, and what does the same work needs the same rearing, so women must learn music, gymnastic, and war, though much of this will seem ridiculous against custom.

- 451 ἀπιστοῦντα δὲ καὶ ζητοῦντα ἅμα τοὺς λόγους ποιῆσθαι,
doubting but and searching at-once the speeches to-make
 ὃ δὴ ἐγὼ δρῶ, φοβερόν τε καὶ σφαλερόν, οὐ τι
which indeed I do (is)-frightening both and slippery not at-all
 γέλωτα ὀφλεῖν — παιδικὸν γὰρ τοῦτό γε — ἀλλὰ μὴ
laughter to-incur childish for this at-least but lest
 σφαλεῖς τῆς ἀληθείας οὐ μόνον αὐτὸς ἀλλὰ καὶ
having-slipped-from the truth not only myself but also
 τοὺς φίλους συνεπισπασάμενος κείσομαι περὶ ἃ ἥκιστα
the friends dragging-down-with-me I-shall-lie-fallen about what least
 δεῖ σφάλλεσθαι. προσκυνῶ δὲ Ἀδράστειαν, ὦ Γλαῦκον,
one-must to-slip I-bow-before and Adrasteia O Glaucon
 χάριν οὗ μέλλω λέγειν· ἐλπίζω γὰρ οὖν ἔλαττον
on-account-of what I-am-about to-say I-expect for indeed less
 ἀμάρτημα ἀκουσίως τινὸς φονέα γενέσθαι ἢ ἀπατεῶνα
an-offense unintentionally of-someone a-killer to-become than a-deceiver
 καλῶν τε καὶ ἀγαθῶν καὶ δικαίων νομίμων πέρι. τοῦτο
of-fine both and good and just customs about this
 οὖν τὸ κινδύνευμα κινδυνεύειν ἐν ἐχθροῖς κρεῖττον ἢ
then — risk to-risk among enemies (is)-better than
 φίλοις, ὥστε εὖ με παραμυθῇ.
friends so-that well me you-encourage

καὶ ὁ Γλαῦκων γελάσας, ἀλλ', ὦ Σώκρατες, ἔφη, εἴαν
and — Glaucon laughing but O Socrates he-said if
 τι πάθωμεν πλημμελὲς ὑπὸ τοῦ λόγου, ἀφίεμέν σε
anything we-suffer amiss from the argument we-acquit you
 ὥσπερ φόνου καὶ καθαρὸν εἶναι καὶ μὴ ἀπατεῶνα ἡμῶν.
as of-homicide and clean to-be and not a-deceiver of-us
 ἀλλὰ θαρρήσας λέγε.

but taking-courage speak

ἀλλὰ μέντοι, εἶπον, καθαρὸς γε καὶ ἐκεῖ ὁ ἀφθεῖς,
but indeed I-said clean at-least also there the-(one) acquitted
 ὡς ὁ νόμος λέγει· εἰκὸς δέ γε, εἴπερ ἐκεῖ, κἀνθάδε.
as the law says likely and at-least if-indeed there also-here
 λέγε τοίνυν, ἔφη, τούτου γ' ἔνεκα.

speak then he-said this at-least for-the-sake-of

λέγειν δὴ, ἔφην ἐγώ, χρὴ ἀνάπαλιν αὖ νῦν, ἂ τότε ἴσως
to-speak indeed said I one-must back again now what then perhaps
 ἔδει ἐφεξῆς λέγειν· τάχα δὲ οὕτως ἂν ὀρθῶς ἔχοι,

it-was-necessary in-sequence to-say perhaps and so — rightly it-would-be

μετὰ ἀνδρεῖον δρᾶμα παντελῶς διαπερανθὲν τὸ γυναικεῖον
after male drama completely finished the female-(one)

αὖ περαίνειν, ἄλλως τε καὶ ἐπειδὴ σὺ οὕτω προκαλῇ.

again to-perform especially — — since you so challenge

ἀνθρώποις γὰρ φύσι καὶ παιδευθεῖσιν ὥς ἡμεῖς διήλθομεν,
for-men for born and educated as we went-through

κατ' ἐμὴν δόξαν οὐκ ἔστ' ἄλλη ὀρθὴ παίδων τε καὶ

in my opinion not there-is other right of-children both and

γυναικῶν κτήσιν τε καὶ χρεία ἢ κατ' ἐκείνην τὴν ὁρμὴν
women possession both and use than along that — impulse

ιοῦσιν, ἣν περ τὸ πρῶτον ὠρμήσαμεν· ἐπεχειρήσαμεν δέ
going which-very the first we-set-out we-attempted and

που ὥς ἀγέλης φύλακας τοὺς ἄνδρας καθιστάναι τῷ λόγῳ.

surely as of-a-herd guardians the men to-establish in-the argument

ναί.

yes

- d ἀκολουθῶμεν τοῖνυν καὶ τὴν γένεσιν καὶ τροφήν
 let-us-follow then also the birth and rearing
 παραπλησίαν ἀποδιδόντες, καὶ σκοπῶμεν εἰ ἡμῖν πρόπει
 similar and assigning and let-us-consider whether for-us it-suits
 ἢ οὐ.

or not

πῶς; ἔφη.

how he-said

ὦδε. τὰς θηλείας τῶν φυλάκων κυνῶν πότερα συμφυλάττειν
 thus the females of-the guard dogs whether to-guard-with-(them)
 οἰόμεθα δεῖν ἅπερ ἂν οἱ ἄρρενες φυλάττωσι καὶ
 do-we-think to-be-necessary what-very — the males guard and
 συνθηρεῖν καὶ τᾶλλα κοινῇ πράττειν, ἢ τὰς μὲν
 to-hunt-with-(them) and the-rest in-common to-do or the-(females) indeed
 οἰκουρεῖν ἔνδον ὥς ἀδυνάτους διὰ τὸν τῶν σκυλάκων
 to-keep-house within as unable because-of the of-the puppies
 τόκον τε καὶ τροφήν, τοὺς δὲ πονεῖν τε καὶ πᾶσαν
 bearing both and rearing the-(males) but to-labor both and all
 ἐπιμέλειαν ἔχειν περὶ τὰ ποίμνια;

care to-have about the flocks

- e κοινῇ, ἔφη, πάντα· πλὴν ὥς ἀσθενεστέραις χρώμεθα,
 in-common he-said all-(things) except as weaker we-use
 τοῖς δὲ ὥς ἰσχυροτέροις.

the-(males) but as mightier

οἶόν τ' οὖν, ἔφην ἐγώ, ἐπὶ τὰ αὐτὰ χρῆσθαι τινι ζώῳ,
 able — then said I for the same-(things) to-use any animal
 ἂν μὴ τὴν αὐτὴν τροφήν τε καὶ παιδείαν ἀποδιδῶς;
 if not the same rearing both and education you-give
 οὐχ οἶόν τε.

not able —

εἰ ἄρα ταῖς γυναιξὶν ἐπὶ ταῦτα χρησόμεθα καὶ τοῖς
 if then the women for the-same-(things) we-shall-use as the
 ἀνδράσι, ταῦτα καὶ διδασκτέον αὐτάς.
 men the-same-(things) also must-be-taught them
 ναί.

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yes
 μουσικὴ μὲν ἐκείνοις γε καὶ γυμναστικὴ ἐδόθη.
 music indeed to-those at-least and gymnastic was-given
 ναί.

yes
 καὶ ταῖς γυναιξὶν ἄρα τούτῳ τὰ τέχνα καὶ τὰ περὶ
 also to-the women then these-two — arts and the-(things) about
 τὸν πόλεμον ἀποδοτέον καὶ χρηστέον κατὰ ταῦτά.
 the war must-be-given and must-be-used in the-same-way
 εἰκὸς ἐξ ὧν λέγεις, ἔφη.

likely from what you-say he-said
 ἴσως δὴ, εἶπον, παρὰ τὸ ἔθος γελοῖα ἂν φαίνοντο
 perhaps indeed I-said contrary-to the custom ridiculous — would-appear
 πολλὰ περὶ τὰ νῦν λεγόμενα, εἰ πράττεται ἢ
 many-(things) about the-(things) now said if they-will-be-done as
 λέγεται.

is-said
 καὶ μάλα, ἔφη.
 and very he-said

Women exercising naked with men would seem most ridiculous, even the wrinkled old women. Yet not long ago the Greeks thought it shameful to see naked men, and wits mocked the Cretans and Spartans who began it, until stripping proved better; only the bad is truly ridiculous. First they must ask whether women can share men's tasks, and they voice the objection against themselves: each was to do his own by nature, and woman differs from man.

- b τί, ἦν δ' ἐγώ, γελοιότατον αὐτῶν ὁράς; ἣ δῆλα δὴ ὅτι
what said and I most-ridiculous of-them do-you-see or clear indeed that
 γυμνὰς τὰς γυναῖκας ἐν ταῖς παλαίστραις γυμναζομένας
naked the women in the wrestling-schools exercising
 μετὰ τῶν ἀνδρῶν, οὐ μόνον τὰς νέας, ἀλλὰ καὶ ἤδη τὰς
with the men not only the young but also already the
 πρεσβυτέρας, ὥσπερ τοὺς γέροντας ἐν τοῖς γυμνασίοις, ὅταν
older like the old-men in the gymnasia whenever
 ῥυσοὶ καὶ μὴ ἡδεῖς τὴν ὄψιν ὅμως φιλογυμναστῶσιν;
wrinkled and not pleasant the appearance nevertheless they-love-exercise
 νῆ τὸν Δία, ἔφη· γελοῖον γὰρ ἄν, ὥς γε ἐν τῷ
by — Zeus he-said ridiculous for — as at-least in the
 παρεστῶτι, φανείη.
present it-would-appear

- c οὐκοῦν, ἦν δ' ἐγώ, ἐπεὶπερ ὠρμήσαμεν λέγειν, οὐ φοβητέον
therefore said and I since-indeed we-set-out to-speak not must-be-feared
 τὰ τῶν χαριέντων σκώμματα, ὅσα καὶ οἶα ἂν
the of-the wits jokes how-many and of-what-sort —
 εἴποιεν εἰς τὴν τοιαύτην μεταβολὴν γενομένην καὶ
they-might-say against — such change having-happened both
 περὶ τὰ γυμνάσια καὶ περὶ μουσικὴν καὶ οὐκ ἐλάχιστα
about the gymnastics and about music and not least
 περὶ τὴν τῶν ὅπλων σχέσιν καὶ ἵππων ὀχήσεις.
about the of-the arms bearing and of-horses riding

ὀρθῶς, ἔφη, λέγεις.

rightly he-said you-speak

ἀλλ' ἐπεὶ περ λέγειν ἡρξάμεθα, πορευτέον πρὸς τὸ τραχὺ d

but since-indeed to-speak we-began one-must-go to the rough-(part)

τοῦ νόμου, δεηθείσιν τε τούτων μὴ τὰ αὐτῶν πράττειν

of-the law having-begged both these not — their-own to-do

ἀλλὰ σπουδάζειν, καὶ ὑπομνήσασιν ὅτι οὐ πολλὸς χρόνος

but to-be-serious and having-reminded-(them) that not much time

ἐξ οὗ τοῖς Ἕλλησιν ἐδόκει αἰσχρὰ εἶναι καὶ γελοῖα

since when to-the Greeks it-seemed shameful to-be and ridiculous

ἅπερ νῦν τοῖς πολλοῖς τῶν βαρβάρων, γυμνοὺς ἄνδρας

what-very now to-the many of-the barbarians naked men

ὁρᾶσθαι, καὶ ὅτε ἤρχοντο τῶν γυμνασίων πρῶτοι μὲν

to-be-seen and when they-began the gymnastic-exercises first indeed

Κρήτες, ἔπειτα Λακεδαιμόνιοι, ἐξῆν τοῖς τότε ἀστείοις

Cretans then Lacedaemonians it-was-possible for-the then wits

πάντα ταῦτα κωμωδεῖν. ἢ οὐκ οἶει;

all these-things to-ridicule or not you-think

ἔγωγε.

I-at-least

ἀλλ' ἐπεὶ δὴ οἶμαι χρωμένοις ἄμεινον τὸ ἀποδύεσθαι τοῦ e

but since I-think to-those-using better the undressing than-the

συγκαλύπτειν πάντα τὰ τοιαῦτα ἐφάνη, καὶ τὸ ἐν τοῖς

covering-up all — such-things it-appeared also the in the

ὀφθαλμοῖς δὴ γελοῖον ἐξερρήνῃ ὑπὸ τοῦ ἐν τοῖς

eyes indeed ridiculous flowed-away because-of the-(thing) in the

λόγοις μνησθέντος ἀρίστου· καὶ τοῦτο ἐνεδείξατο, ὅτι

arguments disclosed best and this showed that

μάταιος ὃς γελοῖον ἄλλο τι ἡγέται ἢ τὸ κακόν,

a-fool-(is-he) who ridiculous other anything considers than the bad

καὶ ὁ γελωτοποιεῖν ἐπιχειρῶν πρὸς ἄλλην τινὰ οἴψιν

and the-(one) to-raise-laughs attempting at other some sight

ἀποβλέπων ὡς γελοίου ἢ τὴν τοῦ ἄφρονός τε
looking as of-(the)-ridiculous than the-(one) of-the senseless both
 καὶ κακοῦ, καὶ καλοῦ αὖ σπουδάζει πρὸς ἄλλον τινὰ
and bad and of-the-fine again is-serious toward other some
 σκοπὸν στησάμενος ἢ τὸν τοῦ ἀγαθοῦ.

target having-set-up than the-(one) of-the good

παντάπασι μὲν οὖν, ἔφη.

altogether indeed then he-said

453 ἄρ' οὖν οὐ πρῶτον μὲν τοῦτο περὶ αὐτῶν ἀνομολογητέον,

so then not first indeed this about them must-be-agreed

εἰ δυνατὰ ἢ οὐ, καὶ δοτέον ἀμφισβήτησιν εἴτε

whether possible or not and must-be-given a-dispute whether

τις φιλοπαίσμων εἴτε σπουδαστικός ἐθέλει ἀμφισβητῆσαι,

anyone playful or serious wishes to-dispute

πότερον δυνατὴ φύσις ἢ ἀνθρωπίνη ἢ θήλεια τῇ

whether capable nature the human the female with-the-(nature)

τοῦ ἄρρενος γένους κοινωνῆσαι εἰς ἅπαντα τὰ ἔργα ἢ

of-the male kind to-share in all the works or

οὐδ' εἰς ἓν, ἢ εἰς τὰ μὲν οἷα τε, εἰς δὲ τὰ οὐ,

not-even in one or in the-(ones) indeed able — in but the-(others) not

καὶ τοῦτο δὴ τὸ περὶ τὸν πόλεμον ποτέρων

and this indeed the-(matter) about the war of-which-of-the-two

ἐστίν; ἄρ' οὐχ οὕτως ἂν κάλλιστά τις ἀρχόμενος ὡς

is then not so — most-finely anyone beginning as

τὸ εἰκὸς καὶ κάλλιστα τελευτήσειεν;

the likely also most-finely would-end

πολύ γε, ἔφη.

by-far at-least he-said

βούλει οὖν, ἦν δ' ἐγώ, ἡμεῖς πρὸς ἡμᾶς αὐτοὺς ὑπὲρ
do-you-wish then said and I we against us ourselves on-behalf-of
 τῶν ἄλλων ἀμφισβητήσωμεν, ἵνα μὴ ἔρημα τὰ
the others should-dispute so-that not undefended the-(position)
 τοῦ ἑτέρου λόγου πολιορκῆται;
of-the other argument be-besieged
 οὐδέν, ἔφη, κωλύει.
nothing he-said prevents

b

λέγωμεν δὴ ὑπὲρ αὐτῶν ὅτι ὦ Σώκρατες τε καὶ
let-us-say indeed on-behalf-of them that O Socrates both and
 Γλαύκων, οὐδὲν δεῖ ὑμῖν ἄλλους ἀμφισβητεῖν· αὐτοὶ γὰρ ἐν
Glaucon not-at-all must for-you others to-dispute yourselves for in
 ἀρχῇ τῆς κατοικίσεως, ἣν ὠκίζετε πόλιν, ὡμολογεῖτε
beginning of-the settlement which you-were-founding city you-agreed
 δεῖν κατὰ φύσιν ἕκαστον ἓνα ἐν τὸ αὐτοῦ πράττειν.
to-be-necessary according-to nature each one one — his-own to-do
 ὡμολογήσαμεν οἶμαι πῶς γὰρ οὐ;
we-agreed I-think how for not
 ἔστιν οὖν ὅπως οὐ πάμπλου διαφέρει γυνὴ ἀνδρὸς τὴν
is-it-possible then that not very-much differs woman from-man the
 φύσιν;

nature
 πῶς δ' οὐ διαφέρει;

how and not does-she-differ

οὐκοῦν ἄλλο καὶ ἔργον ἑκατέρῳ προσήκει προστάττειν
therefore other also work to-each it-befits to-assign
 τὸ κατὰ τὴν αὐτοῦ φύσιν;

the-(one) according-to — its-own nature

τί μὴν;

what indeed

c

πῶς οὖν οὐχ ἁμαρτάνετε νυνὶ καὶ τὰναντία ὑμῖν αὐτοῖς
how then not are-you-mistaken now and the-opposite to-you yourselves
 λέγετε φάσκοντες αὖ τοὺς ἄνδρας καὶ τὰς γυναῖκας
say asserting again the men and the women
 δεῖν τὰ αὐτὰ πράττειν, πλεῖστον κεχωρισμένην
to-be-necessary the same to-do very-far separated
 φύσιν ἔχοντας; ἔξεις τι, ὦ θαυμάσιε, πρὸς ταῦτ'
nature having will-you-have anything O wonderful-man to these
 ἀπολογεῖσθαι;

to-say-in-defense

ὥς μὲν ἐξαίφνης, ἔφη, οὐ πάνυ ῥάδιον· ἀλλὰ σοῦ
as indeed suddenly he-said not very easy but you
 δεήσομαί τε καὶ δέομαι καὶ τὸν ὑπὲρ ἡμῶν λόγον,
I-shall-beg both and I-beg also the on-behalf-of us argument
 ὅστις ποτ' ἐστίν, ἐρμηνεύσαι.

whatever ever it-is to-interpret

d ταῦτ' ἐστίν, ἦν δ' ἐγώ, ὦ Γλαύκων, καὶ ἄλλα πολλὰ
these are said and I O Glaucon and other many
 τοιαῦτα, ἃ ἐγὼ πάλαι προορῶν ἐφοβούμην τε καὶ
such which I long-ago foreseeing was-afraid both and
 ὥκνουν ἄπτεσθαι τοῦ νόμου τοῦ περὶ τὴν τῶν γυναικῶν
hesitated to-touch the law the-(one) about the of-the women
 καὶ παίδων κτήσιν καὶ τροφῇν.

and children possession and rearing

οὐ μὰ τὸν Δία, ἔφη· οὐ γὰρ εὐκόλῳ ἔοικεν.
not by — Zeus he-said not for easy it-seems

Fallen into the argument, they must swim and hope for a dolphin. The power of contradiction traps many who pursue the mere word "different nature" without asking what sameness and difference were meant; by that logic, if bald men make shoes, long-haired men may not. They meant only natures related to the same pursuits. If women differ from men only in bearing children, that proves nothing about guarding, and they will ask the objector to follow while they show that no pursuit belongs to women alone.

οὐ γάρ, εἶπον. ἀλλὰ δὴ ὧδ' ἔχει· ἄντε τις εἰς
 not for I-said but indeed thus it-is whether anyone into
 κολυμβήθραν μικρὰν ἐμπέσῃ ἄντε εἰς τὸ μέγιστον πέλαγος
 a-pool small falls or into the greatest sea
 μέσον, ὅμως γε νεῖ οὐδὲν ἦττον.

middle nevertheless at-least swims not-at-all less

πάνυ μὲν οὖν.

certainly indeed then

οὐκοῦν καὶ ἡμῖν νευστέον καὶ πειρατέον σώζεσθαι ἐκ
 therefore also for-us one-must-swim and one-must-try to-be-saved out-of
 τοῦ λόγου, ἥτοι δελφῖνά τινα ἐλπίζοντας ἡμᾶς ὑπολαβεῖν
 the argument either dolphin some hoping us to-take-up
 ἂν ἢ τινα ἄλλην ἄπορον σωτηρίαν.

would or some other unlikely rescue

ἔοικεν, ἔφη.

it-seems he-said

φέρε δὴ, ἦν δ' ἐγώ, εἴαν πῃ εὔρωμεν τὴν ἔξοδον.
 come indeed said and I if somehow we-may-find the way-out
 ὁμολογοῦμεν γὰρ δὴ ἄλλην φύσιν ἄλλο δεῖν

we-agree for indeed other nature other-(thing) to-be-necessary

ἐπιτηδεύειν, γυναικὸς δὲ καὶ ἀνδρὸς ἄλλην εἶναι τὰς
 to-practice of-woman and and of-man other to-be the

δὲ ἄλλας φύσεις τὰ αὐτά φαμεν νῦν δεῖν
but different natures the same-(things) we-say now to-be-necessary
 ἐπιτηδεῦσαι. ταῦτα ἡμῶν κατηγορεῖται;
to-practice these-things of-us are-charged
 κομιδῇ γε.
absolutely at-least

454 ἦ γενναία, ἦν δ' ἐγώ, ὦ Γλαῦκων, ἡ δύναμις τῆς
truly noble said and I O Glaucon the power of-the
 ἀντιλογικῆς τέχνης.
contradicting art

τί δῆ;
why indeed
 ὅτι, εἶπον, δοκοῦσί μοι εἰς αὐτὴν καὶ ἄκοντες πολλοὶ
because I-said seem to-me into it even unwilling many
 ἐμπίπτειν καὶ οἷεσθαι οὐκ ἐρίζειν ἀλλὰ διαλέγεσθαι, διὰ τὸ
to-fall and to-think not to-wrangle but to-converse because-of the
 μὴ δύνασθαι κατ' εἶδη διαιρούμενοι τὸ λεγόμενον ἐπισκοπεῖν,
not to-be-able by forms dividing the said-(thing) to-examine
 ἀλλὰ κατ' αὐτὸ τὸ ὄνομα διώκειν τοῦ λεχθέντος τὴν
but by itself the name to-pursue of-the-(thing) said the
 ἐναντίωσιν, ἔριδι, οὐ διαλέκτῳ πρὸς ἀλλήλους χρώμενοι.
contradiction with-strife not with-conversation toward one-another using

ἔστι γὰρ δῆ, ἔφη, περὶ πολλοὺς τοῦτο τὸ πάθος· ἀλλὰ
is for indeed he-said about many this — affliction but
 μὴ καὶ πρὸς ἡμᾶς τοῦτο τείνει ἐν τῷ παρόντι;
surely-not also to us this extends in the present

b παντάπασιν μὲν οὖν, ἦν δ' ἐγώ· κινδυνεύομεν γοῦν
altogether indeed then said and I we-seem-likely at-any-rate
 ἄκοντες ἀντιλογίας ἄπτεσθαι.
unwilling of-contradiction to-lay-bold

πῶς;
how

τὸ μὴ τὴν αὐτὴν φύσιν ὅτι οὐ τῶν αὐτῶν δεῖ
the not the same nature that not the same must
 ἐπιτηδευμάτων τυγχάνειν πάνυ ἀνδρείως τε καὶ ἐριστικῶς
practices to-obtain very courageously both and contentiously
 κατὰ τὸ ὄνομα διώκομεν, ἐπεσκεψάμεθα δὲ οὐδ' ὅπῃ οὖν
by the name we-pursue we-examined but not-even in-any-way
 τί εἶδος τὸ τῆς ἐτέρας τε καὶ τῆς αὐτῆς φύσεως καὶ
what form the-(one) of-the different both and of-the same nature and
 πρὸς τί τείνον ὠριζόμεθα τότε, ὅτε τὰ ἐπιτηδεύματα
to what tending we-were-defining-(it) then when the practices
 ἄλλη φύσει ἄλλα, τῇ δὲ αὐτῇ τὰ αὐτὰ ἀπεδίδομεν.
to-different nature different to-the but same the same we-assigned
 οὐ γὰρ οὖν, ἔφη, ἐπεσκεψάμεθα.
not for indeed he-said we-examined
 τοιγάρτοι, εἶπον, ἔξεστιν ἡμῖν, ὥς ἔοικεν, ἀνερωτᾶν ἡμᾶς c
therefore I-said it-is-possible for-us as it-seems to-ask us
 αὐτοὺς εἰ ἢ αὕτη φύσις φαλακρῶν καὶ κομητῶν καὶ
ourselves whether the same nature of-bald and long-haired and
 οὐχ ἢ ἐναντία, καὶ ἐπειδὰν ὁμολογῶμεν ἐναντίαν εἶναι,
not the opposite and when we-agree opposite to-be
 ἐὰν φαλακροὶ σκυτοτομῶσιν, μὴ ἐὰν κομήτας, ἐὰν
if bald-men make-sboes not to-allow long-haired-(men) if
 δ' αὖ κομήται, μὴ τοὺς ἐτέρους.
but again long-haired not the others
 γελοῖον μεντὰν εἶη, ἔφη.
ridiculous indeed would-be he-said
 ἄρα κατ' ἄλλο τι, εἶπον ἐγώ, γελοῖον, ἢ ὅτι d
then in-respect-of other anything said I ridiculous than that
 τότε οὐ πάντως τὴν αὐτὴν καὶ τὴν ἐτέραν φύσιν
then not in-every-way the same and the different nature
 ἐτιθέμεθα, ἀλλ' ἐκείνο τὸ εἶδος τῆς ἀλλοιωσεώς τε καὶ
we-were-positing but that — form of-the difference both and

ὁμοιώσεως μόνον ἐφυλάττομεν τὸ πρὸς αὐτὰ τεῖνον
 likeness only we-were-watching the-(one) toward themselves tending
 τὰ ἐπιτηδεύματα; οἷον ἱατρικὸν μὲν καὶ ἱατρικὴν
 the practices for-instance a-medical-(man) indeed and a-medical-(woman)
 τὴν ψυχὴν τὴν αὐτὴν φύσιν ἔχειν ἐλέγομεν· ἢ οὐκ οἶε;
 the soul the same nature to-have we-were-saying or not you-think
 ἔγωγε.

I-at-least

ἱατρικὸν δέ γε καὶ τεκτονικὸν ἄλλην;
a-medical-(man) but at-least and a-carpenter different
 πάντως που.

entirely surely

- c οὐκοῦν, ἦν δ' ἐγώ, καὶ τὸ τῶν ἀνδρῶν καὶ τὸ τῶν γυναικῶν
 therefore said and I also the of-the men and the of-the women
 γένος, ἐὰν μὲν πρὸς τέχνην τινὰ ἢ ἄλλο ἐπιτήδευμα
 kind if indeed for art some or other practice
 διαφέρουν φαίνεται, τοῦτο δὲ φήσομεν ἑκατέρῳ δεῖν
 differing it-appears this indeed we-shall-say to-each to-be-necessary
 ἀποδιδόναι· ἐὰν δ' αὐτῷ τούτῳ φαίνεται διαφέρειν, τῷ τὸ
 to-assign if but in-very this it-appears to-differ in-the the
 μὲν θήλυ τίκειν, τὸ δὲ ἄρρεν ὀχεύειν, οὐδὲν τί πω
 indeed female to-bear the but male to-mount not-at-all anything yet
 φήσομεν μᾶλλον ἀποδεδείχθαι ὥς πρὸς ὃ ἡμεῖς λέγομεν
 we-shall-say more to-have-been-proved that for what we are-speaking-of
 διαφέρει γυνὴ ἀνδρός, ἀλλ' ἔτι οἰησόμεθα δεῖν τὰ αὐτὰ
 differs woman from-man but still we-shall-think to-be-necessary the same
 ἐπιτηδεύειν τοὺς τε φύλακας ἡμῖν καὶ τὰς γυναῖκας αὐτῶν.
 to-practice the both guardians our and — women their
 καὶ ὀρθῶς γ', ἔφη.
 and rightly at-least he-said

οὐκοῦν μετὰ τοῦτο κελεύομεν τὸν τὰ ἐναντία λέγοντα 455

therefore after this we-bid the-(one) the opposite-(things) saying

τοῦτο αὐτὸ διδάσκειν ἡμᾶς, πρὸς τίνα τέχνην ἢ τί

this very to-teach us for what art or what

ἐπιτήδευμα τῶν περὶ πόλεως κατασκευὴν οὐχ ἢ αὐτὴ

practice of-the-(ones) about of-a-city organization not the same

ἀλλὰ ἑτέρα φύσις γυναικός τε καὶ ἀνδρός;

but different nature of-woman both and of-man

δίκαιον γοῦν.

just at-any-rate

τάχα τοῖνυν ἄν, ὅπερ σὺ ὀλίγον πρότερον ἔλεγες, εἴποι

perhaps then — what-very you a-little earlier were-saying would-say

ἂν καὶ ἄλλος, ὅτι ἐν μὲν τῷ παραχρήμα ἱκανῶς εἰπεῖν

— also another that on indeed the spot sufficiently to-speak

οὐ ράδιον, ἐπισκεψαμένῳ δὲ οὐδὲν χαλεπόν.

not easy for-one-having-examined but nothing hard

εἴποι γὰρ ἄν.

he-would-say for —

βούλει οὖν δεώμεθα τοῦ τὰ τοιαῦτα ἀντιλέγοντος b

do-you-wish then we-should-ask the-(one) — such-things contradicting

ἀκολουθῆσαι ἡμῖν, εἴαν πως ἡμεῖς ἐκείνῳ ἐνδειξώμεθα

to-follow us if somehow we to-him may-show

ὅτι οὐδέν ἐστιν ἐπιτήδευμα ἴδιον γυναικὶ πρὸς διοίκησιν

that not-any there-is practice peculiar to-woman for administration

πόλεως;

of-a-city

πάνυ γε.

certainly at-least

The gifted learn easily and discover much from little. Men as a kind surpass women in almost everything, though many women are better than many men, so no pursuit belongs to woman as woman: natures are scattered alike, women only weaker. Some women are warlike, philosophic, or spirited, and such women must live and guard with guardian men. The law was therefore natural and possible; to show it best, they agree that one education makes guardians of both sexes.

- c ἴθι δή, φήσομεν πρὸς αὐτόν, ἀποκρίνου ἄρα οὕτως
 come indeed we-shall-say to him answer then so
 ἔλεγες τὸν μὲν εὐφυῇ πρὸς τι εἶναι, τὸν δὲ
 did-you-mean the-(one) indeed naturally-gifted for something to-be the-(one) but
 ἀφυῇ, ἐν ᾧ ὁ μὲν ῥαδίως τι μαθηάνοι, ὁ δὲ
 ungifted in that the-(one) indeed easily something learns the-(other) but
 χαλεπῶς; καὶ ὁ μὲν ἀπὸ βραχείας μαθήσεως ἐπὶ πολὺ
 with-difficulty and the-(one) indeed from brief learning to much
 εὐρετικὸς εἶη οὗ ἔμαθεν, ὁ δὲ πολλῆς μαθήσεως
 inventive is of-what he-learned the-(other) but much learning
 τυχὼν καὶ μελέτης μηδ' ἂν ἔμαθε σώζοιτο; καὶ τῷ
 having-got and practice not-even what he-learned retains and for-the-(one)
 μὲν τὰ τοῦ σώματος ἱκανῶς ὑπηρετοὶ τῇ διανοίᾳ,
 indeed the-(things) of-the body sufficiently serve the mind
 τῷ δὲ ἐναντιοῖτο; ἄρ' ἄλλα ἅττα ἐστὶν ἢ ταῦτα,
 for-the-(other) but oppose then other some are-there than these
 οἷς τὸν εὐφυῇ πρὸς ἕκαστα καὶ τὸν μὴ ὠρίζου;
 by-which the-(one) naturally-gifted for each-(thing) and the-(one) not you-defined
 οὐδεὶς, ἦ δ' ὅς, ἄλλα φήσει.
 no-one said and he other-(things) will-say
- d οἶσθά τι οὖν ὑπὸ ἀνθρώπων μελετώμενον, ἐν ᾧ
 do-you-know anything then by men practiced in which
 οὐ πάντα ταῦτα τὸ τῶν ἀνδρῶν γένος διαφερόντως ἔχει
 not all these the of-the men kind exceptionally is

ἢ τὸ τῶν γυναικῶν; ἢ μακρολογῶμεν τήν τε ὑφαντικὴν
than the of-the women or are-we-to-talk-at-length — both weaving
 λέγοντες καὶ τὴν τῶν ποπάνων τε καὶ ἐψημάτων
mentioning and the of-the cakes both and boiled-dishes
 θεραπείαν, ἐν οἷς δὴ τι δοκεῖ τὸ γυναικεῖον γένος
care in which indeed something seems the female kind
 εἶναι, οὗ καὶ καταγελαστότατόν ἐστι πάντων ἡττώμενον;
to-be of-which also most-ridiculous it-is of-all being-beaten
 ἀληθῆ, ἔφη, λέγεις, ὅτι πολὺν κρατεῖται ἐν ἅπασιν ὥς ἔπος
true-things he-said you-say that much is-surpassed in all so a-word
 εἰπεῖν τὸ γένος τοῦ γένους. γυναικες μέντοι πολλαὶ πολλῶν
to-say the kind by-the kind women however many than-many
 ἀνδρῶν βελτίους εἰς πολλά. τὸ δὲ ὅλον ἔχει ὥς σὺ λέγεις.
men better in many-(things) the but whole is as you say
 οὐδὲν ἄρα ἐστίν, ὦ φίλε, ἐπιτήδευμα τῶν πόλιν διοικούντων
no then is O friend practice of-those a-city administering
 γυναικὸς διότι γυνή, οὐδ' ἀνδρὸς διότι ἀνὴρ, ἀλλ' ὁμοίως
of-a-woman because woman nor of-a-man because man but alike
 διεσπαρμέναι αἱ φύσεις ἐν ἀμφοῖν τοῖν ζώου, καὶ
scattered the natures in both the two-creatures and
 πάντων μὲν μετέχει γυνή ἐπιτηδευμάτων κατὰ φύσιν,
in-all indeed shares woman practices according-to nature
 πάντων δὲ ἀνὴρ, ἐπὶ πᾶσι δὲ ἀσθενέστερον γυνὴ ἀνδρός.
in-all and man in all but weaker woman than-man
 πάνυ γε.
certainly at-least
 ἢ οὖν ἀνδράσι πάντα προστάξομεν, γυναικὶ δ' οὐδέν;
truly then to-men all-(things) shall-we-assign to-woman but nothing
 καὶ πῶς;
and how

ἀλλ' ἔστι γὰρ οἶμαι, ὡς φήσομεν, καὶ γυνή ἰατρική,

but there-is for I-think as we-shall-say also woman medical

ἢ δ' οὐ, καὶ μουσική, ἢ δ' ἄμουσος φύσει.

the-(other) but not and musical the-(other) but unmusical by-nature

τί μῆν;

what indeed

456 γυμναστική δ' ἄρα οὐ, οὐδὲ πολεμική, ἢ δὲ ἀπόλεμος

gymnastic but then not nor warlike the-(other) but unwarlike

καὶ οὐ φιλογυμναστική;

and not fond-of-gymnastics

οἶμαι ἔγωγε.

I-think I-at-least

τί δέ; φιλόσοφος τε καὶ μισόσοφος; καὶ θυμοειδής,

what and philosophic both and wisdom-hating and spirited

ἢ δ' ἄθυμός ἐστι;

the-(other) but spiritless is

καὶ ταῦτα.

also these

ἔστιν ἄρα καὶ φυλακική γυνή, ἢ δ' οὐ. ἢ οὐ τοιαύτην

there-is then also guardian-like woman the-(other) but not or not such

καὶ τῶν ἀνδρῶν τῶν φυλακικῶν φύσιν ἐξελεξάμεθα;

also of-the men the guardian-like nature did-we-select

τοιαύτην μὲν οὖν.

such indeed then

καὶ γυναικὸς ἄρα καὶ ἀνδρὸς ἢ αὐτῇ φύσιν εἰς φυλακὴν

both of-woman then and of-man the same nature for guardianship

πόλεως, πλὴν ὅσα ἀσθενεστέρα, ἢ δὲ ἰσχυροτέρα

of-a-city except insofar weaker the-(one) but mightier

ἔστί.

is

φαίνεται.

it-appears

καὶ γυναῖκες ἄρα αἱ τοιαῦται τοῖς τοιούτοις ἀνδράσιν b
and women then — such — for-such men
 ἐκλεκταὶ συνοικεῖν τε καὶ συμφυλάττειν, ἐπεὶπερ εἰσὶν
must-be-chosen to-live-with both and to-guard-with since-indeed they-are
 ἱκαναὶ καὶ συγγενεῖς αὐτοῖς τὴν φύσιν.
capable and akin to-them the nature
 πάνυ γε.

certainly at-least
 τὰ δ' ἐπιτηδεύματα οὐ τὰ αὐτὰ ἀποδοτέα ταῖς αὐταῖς
the and practices not the same must-be-assigned to-the same
 φύσεσιν;
natures

τὰ αὐτά.
the same
 ἤκομεν ἄρα εἰς τὰ πρότερα περιφερόμενοι, καὶ
we-have-come then to the former-(point) going-round and
 ὁμολογοῦμεν μὴ παρὰ φύσιν εἶναι ταῖς τῶν φυλάκων
we-agree not contrary-to nature to-be to-the of-the guardians
 γυναῖξι μουσικὴν τε καὶ γυμναστικὴν ἀποδιδόναί.
wives music both and gymnastic to-assign

παντάπασιν μὲν οὖν.
altogether indeed then
 οὐκ ἄρα ἀδύνατά γε οὐδὲ εὐχαῖς ὅμοια ἐνομοθετοῦμεν, c
not then impossible-(things) at-least nor to-wishes like we-were-legislating
 ἐπεὶπερ κατὰ φύσιν ἐτίθεμεν τὸν νόμον· ἀλλὰ
since-indeed according-to nature we-were-laying-down the law but
 τὰ νῦν παρὰ ταῦτα γιγνόμενα παρὰ φύσιν μᾶλλον,
the-(things) now contrary-to these happening contrary-to nature rather
 ὥς ἔοικε, γίγνεται.
as it-seems happen

ἔοικεν.

it-seems

οὐκοῦν ἢ ἐπίσκεψις ἡμῶν ἦν εἰ δυνατά γε καὶ
therefore the inquiry for-us was whether possible-(things) at-least and
 βέλτιστα λέγοιμεν;

best we-were-saying

ἦν γάρ.

it-was for

καὶ ὅτι μὲν δὴ δυνατά, διωμολόγηται;

and that indeed truly possible has-been-agreed

ναί.

yes

ὅτι δὲ δὴ βέλτιστα, τὸ μετὰ τοῦτο δεῖ διομολογηθῆναι;

that but indeed best the-(thing) after this must to-be-agreed

δῆλον.

clear

d οὐκοῦν πρὸς γε τὸ φυλακικὴν γυναῖκα γενέσθαι, οὐκ
therefore for at-least the guardian-like woman to-become not
 ἄλλη μὲν ἡμῶν ἄνδρας ποιήσει παιδεία, ἄλλη δὲ γυναῖκας,
one indeed for-us men will-make education another but women
 ἄλλως τε καὶ τὴν αὐτὴν φύσιν παραλαβούσα;

especially — — the same nature taking-over

οὐκ ἄλλη.

not another

πῶς οὖν ἔχεις δόξης τοῦ τοιοῦδε πέρι;

how then are-you of-opinion — the-following about

τίνος δῆ;

what indeed

τοῦ ὑπολαμβάνειν παρὰ σεαυτῷ τὸν μὲν ἀμείνω ἄνδρα,
of-the supposing within yourself the-(one) indeed better man

τὸν δὲ χείρω ἢ πάντας ὁμοίους ἡγή;

the-(other) but worse or all alike do-you-think

οὐδαμῶς.

in-no-way

Nothing is better for a city than having the best possible men and women, and music and gymnastic will produce them, so the law was not only possible but best. The guardians' wives must strip, clothed in virtue, and share war and guarding, and the man who laughs at them plucks unripe fruit. One wave is escaped. The next is greater: the women and children shall be common, no parent knowing his child, and Glaucon says both its possibility and its benefit will be disputed.

ἐν οὖν τῇ πόλει ἣν ὠκίζομεν, πότερον οἶε ἡμῖν
in then the city which we-were-founding whether do-you-think for-us
 ἀμείνους ἄνδρας ἐξειργάσθαι τοὺς φύλακας, τυχόντας
better men to-have-been-produced the guardians having-received
 ἧς διήλθομεν παιδείας, ἢ τοὺς σκυτοτόμους, τῇ σκυτικῇ
which we-went-through education or the shoemakers — in-shoemaking
 παιδευθέντας;

educated

γελοῖον, ἔφη, ἐρωτᾷς.

ridiculous-(thing) he-said you-ask

μανθάνω, ἔφην. τί δέ; τῶν ἄλλων πολιτῶν οὐχ οὗτοι
I-understand I-said what and of-the other citizens not these
 ἄριστοι;

best

πολύ γε.

by-far at-least

τί δέ; αἱ γυναῖκες τῶν γυναικῶν οὐχ αὗται ἔσονται
what and the women of-the women not these will-be
 βέλτισται;

best

καὶ τοῦτο, ἔφη, πολύ.

also this he-said by-far

ἔστι δέ τι πόλει ἄμεινον ἢ γυναικάς τε καὶ ἄνδρας
 is and anything for-a-city better than women both and men
 ὥς ἀρίστους ἐγγίγνεσθαι;
 as best to-arise-in-(it)
 οὐκ ἔστιν.

not there-is

457 τοῦτο δὲ μουσική τε καὶ γυμναστική παραγιγνόμεναι, ὥς
 this and music both and gymnastic being-present as
 ἡμεῖς διήλθομεν, ἀπεργάσσονται;
 we went-through will-accomplish
 πῶς δ' οὐ;

how and not

οὐ μόνον ἄρα δυνατόν ἀλλὰ καὶ ἄριστον πόλει νόμιμον
 not only then possible but also best for-a-city a-law
 ἐτίθεμεν.

we-were-laying-down

οὕτως.

so

b ἀποδυτέον δὴ ταῖς τῶν φυλάκων γυναιξίν, ἐπεὶπερ ἀρετὴν
 must-undress indeed the of-the guardians wives since-indeed virtue
 ἀντὶ ἱματίων ἀμφιέσονται, καὶ κοινωνητέον πολέμου τε καὶ
 instead-of cloaks they-will-wear and must-share of-war both and
 τῆς ἄλλης φυλακῆς τῆς περὶ τὴν πόλιν, καὶ οὐκ ἄλλα
 the other guarding the-(one) about the city and not other-(things)
 πρακτέον· τούτων δ' αὐτῶν τὰ ἐλαφρότερα ταῖς γυναιξίν
 must-be-done of-these but themselves the lighter to-the women
 ἢ τοῖς ἀνδράσι δοτέον διὰ τὴν τοῦ γένους ἀσθένειαν.
 than to-the men must-be-given because-of the of-the kind weakness
 ὁ δὲ γελῶν ἀνὴρ ἐπὶ γυμναῖς γυναιξί, τοῦ βελτίστου
 the but laughing man at naked women the best
 ἔνεκα γυμναζομέναις, ἀτελὴ τοῦ γελοίου σοφίας δρέπων
 for-the-sake-of exercising unripe of-the ridiculous of-wisdom plucking

καρπόν, οὐδὲν οἶδεν, ὡς ἔοικεν, ἐφ' ᾧ γελᾷ οὐδ' ὅτι
 fruit nothing knows as it-seems at what he-laughs nor what
 πράττει κάλλιστα γὰρ δὴ τοῦτο καὶ λέγεται καὶ λελέξεται,
 he-does most-finely for indeed this both is-said and will-be-said
 ὅτι τὸ μὲν ὠφέλιμον καλόν, τὸ δὲ βλαβερὸν αἰσχρόν.
 that the indeed beneficial (is)-fine the but harmful shameful
 παντάπασιν μὲν οὖν.

altogether indeed then

τοῦτο μὲν τοίνυν ἐν ὥσπερ κύμα φῶμεν διαφεύγειν c
 this indeed then one like wave let-us-say to-escape
 τοῦ γυναικείου περὶ νόμου λέγοντες, ὥστε μὴ παντάπασιν
 the female about law speaking so-as not altogether
 κατακλυσθῆναι τιθέντας ὡς δεῖ κοινῇ πάντα ἐπιτηδεύειν
 to-be-swamped laying-down that must in-common all-(things) to-practice
 τοὺς τε φύλακας ἡμῖν καὶ τὰς φυλακίδας, ἀλλὰ πῃ
 the both guardians for-us and the female-guardians but somehow
 τὸν λόγον αὐτὸν αὐτῷ ὁμολογεῖσθαι ὡς δυνατά τε
 the argument itself with-itself to-agree that possible-(things) both
 καὶ ὠφέλιμα λέγει;

and beneficial it-says

καὶ μάλα, ἔφη, οὐ σμικρὸν κύμα διαφεύγεις.

and very he-said not small a-wave you-escape

φήσεις γε, ἦν δ' ἐγώ, οὐ μέγα αὐτὸ εἶναι, ὅταν
 you-will-say at-least said and I not great it to-be whenever
 τὸ μετὰ τοῦτο ἴδης.

the-(one) after this you-see

λέγε δὴ, ἴδω, ἔφη.

speak indeed let-me-see he-said

τούτῳ, ἦν δ' ἐγώ, ἔπεται νόμος καὶ τοῖς ἔμπροσθεν τοῖς
 to-this said and I follows a-law and the earlier-(ones) the
 ἄλλοις, ὡς ἐγῶμαι, ὅδε.

others as I-think this

τίς;

what

- d τὰς γυναῖκας ταύτας τῶν ἀνδρῶν τούτων πάντων πάσας
the women these of-the men these all all
 εἶναι κοινὰς, ἰδίᾳ δὲ μηδενὶ μηδεμίαν συνοικεῖν· καὶ
to-be common privately and with-no-one any-(woman) to-live and
 τοὺς παῖδας αὖ κοινούς, καὶ μήτε γονέα ἔκγονον εἰδέναι
the children again common and neither parent offspring to-know
 τὸν αὐτοῦ μήτε παῖδα γονέα.

— *bis-own nor child parent*

πολύ, ἔφη, τοῦτο ἐκείνου μείζον πρὸς ἀπιστίαν καὶ τοῦ
by-far he-said this than-that greater for doubt both the
 δυνατοῦ πέρι καὶ τοῦ ὠφελίμου.

possible about and the beneficial

οὐκ οἶμαι, ἦν δ' ἐγώ, περὶ γε τοῦ ὠφελίμου
not I-think said and I about at-least the beneficial
 ἀμφισβητεῖσθαι ἄν, ὥς οὐ μέγιστον ἀγαθὸν κοινὰς μὲν
to-be-disputed would that not greatest good common indeed
 τὰς γυναῖκας εἶναι, κοινούς δὲ τοὺς παῖδας, εἴπερ οἶόν
the women to-be common and the children if-indeed able
 τε· ἀλλ' οἶμαι περὶ τοῦ εἰ δυνατόν ἢ μὴ πλείστην
 — *but I-think about the whether possible or not most*
 ἂν ἀμφισβήτησιν γενέσθαι.

would dispute to-arise

- e περὶ ἀμφοτέρων, ἦ δ' ὅς, εὖ μάλ' ἂν ἀμφισβητηθείη.
about both said and he well very — it-would-be-disputed

Socrates asks leave, like an idler daydreaming, to describe how the rulers would arrange these things and show them most beneficial, postponing whether they are possible. The legislator will choose women like the men in nature, and living and exercising together, they will be drawn to union by erotic, not geometric, necessity. Marriages will be made as sacred as possible, and Glaucon, who breeds hunting dogs and birds, agrees that he breeds from the best, and from those in their prime.

λέγεις, ἦν δ' ἐγώ, λόγων σύστασιν· ἐγὼ δ' ᾧμην ἔκ
 you-mean said and I of-arguments a-combination I but thought from
 γε τοῦ ἑτέρου ἀποδράσεσθαι, εἴ σοι δόξειεν ὠφέλιμον
 at-least the one to-escape if to-you it-should-seem beneficial
 εἶναι, λοιπὸν δὲ δὴ μοι ἔσεσθαι περὶ τοῦ δυνατοῦ καὶ μή.
 to-be remaining and indeed for-me to-be about the possible and not
 ἀλλ' οὐκ ἔλαθες, ἦ δ' ὅς, ἀποδιδράσκων, ἀλλ'
 but not you-escaped-notice said and he running-away but
 ἀμφοτέρων πέρι δίδου λόγον.

both about give account
 ὑφεκτέον, ἦν δ' ἐγώ, δίκην. τοσόνδε μέντοι χάρισαί
 must-submit said and I to-penalty so-much however grant
 μοι· ἔασόν με ἑορτάσαι, ὥσπερ οἱ ἀργοὶ τὴν διάνοιαν
 me allow me to-take-a-holiday as the idle in-the mind
 εἰώθασιν ἐστιᾶσθαι ὑφ' ἑαυτῶν, ὅταν μόνοι πορεύονται.
 are-accustomed to-feast by themselves whenever alone they-walk
 καὶ γὰρ οἱ τοιοῦτοί που, πρὶν ἐξευρεῖν τίνα τρόπον
 and for — such surely before to-find-out in-what way
 ἔσται τι ὧν ἐπιθυμοῦσι, τοῦτο παρέντες, ἵνα μὴ
 will-be anything of-what they-desire this letting-go so-that not
 κάμνωσι βουλευόμενοι περὶ τοῦ δυνατοῦ καὶ μή, θέντες ὥς
 they-tire deliberating about the possible and not positing as
 ὑπάρχον εἶναι ὃ βούλονται, ἥδη τὰ λοιπὰ διατάττουσιν
 existing to-be what they-wish already the rest arrange

καὶ χαίρουσιν διεξιόντες οἷα δράσουσι γενομένου, ἀργὸν
and delight going-through what they-will-do it-having-happened idle
 καὶ ἄλλως ψυχὴν ἔτι ἀργοτέραν ποιοῦντες. ἤδη οὖν καὶ
also otherwise soul still idler making now then also
 αὐτὸς μαλθακίζομαι, καὶ ἐκεῖνα μὲν ἐπιθυμῶ ἀναβαλέσθαι
myself I-grow-soft and those indeed I-desire to-postpone
 καὶ ὕστερον ἐπισκέψασθαι, ἥ δυνατά, νῦν δὲ ὡς δυνατῶν
and later to-examine how possible now but as possible
 ὄντων θεὺς σκέβομαι, ἂν μοι παριῆς, πῶς διατάξουσιν
being positing I-shall-consider if me you-permit how will-arrange
 αὐτὰ οἱ ἄρχοντες γιγνόμενα, καὶ ὅτι πάντων συμφωρώτατ'
them the rulers happening and that of-all most-advantageous
 ἂν εἴη πραχθέντα τῇ τε πόλει καὶ τοῖς φύλαξιν.
— would-be done for-the both city and the guardians
 ταῦτα πειράσομαί σοι πρότερα συνδιασκοπεῖσθαι, ὕστερα
these I-shall-try with-you first to-examine-together later
 δ' ἐκεῖνα, εἶπερ παριεῖς.
and those if-indeed you-will-permit
 ἀλλὰ παρήμι, ἔφη, καὶ σκόπει.
but I-permit he-said and consider
 οἶμαι τοίνυν, ἦν δ' ἐγώ, εἶπερ ἔσονται οἱ ἄρχοντες ἄξιοι
I-think then said and I if-indeed will-be the rulers worthy
 τούτου τοῦ ὀνόματος, οἷ τε τούτοις ἐπικούροι κατὰ
of-this — name the-(ones) and to-these auxiliaries in
 ταῦτά, τοὺς μὲν ἐθελήσειν ποιεῖν τὰ ἐπιταττόμενα,
the-same-way the-(latter) indeed will-be-willing to-do the commands
 τοὺς δὲ ἐπιτάξειν, τὰ μὲν αὐτοὺς πειθομένους
the-(former) and will-command in-some-things indeed themselves obeying
 τοῖς νόμοις, τὰ δὲ καὶ μιμουμένους, ὅσα ἂν ἐκείνοις
the laws in-others but also imitating whatever — to-them
 ἐπιτρέψωμεν.

we-entrust

εἰκός, ἔφη.

likely he-said

σὺ μὲν τοίνυν, ἦν δ' ἐγώ, ὁ νομοθέτης αὐτοῖς, ὥπερ d

you indeed then said and I the legislator for-them just-as

τοὺς ἄνδρας ἐξέλεξας, οὕτω καὶ τὰς γυναῖκας ἐκλέξας

the men you-selected so also the women having-selected

παραδώσεις καθ' ὅσον οἶόν τε ὁμοφυεῖς· οἱ δέ, ἅτε

you-will-hand-over in-so-far as able — of-like-nature they and inasmuch-as

οἰκίας τε καὶ συσσίτια κοινὰ ἔχοντες, ἰδίᾳ δὲ οὐδενὸς

houses both and common-meals common having privately but no-one

οὐδὲν τοιοῦτον κεκτημένου, ὁμοῦ δὴ ἔσσονται, ὁμοῦ δὲ

anything such possessing together indeed will-be together and

ἀναμειγμένων καὶ ἐν γυμνασίοις καὶ ἐν τῇ ἄλλῃ τροφῇ

mingled both in gymnasium and in the other upbringing

ὑπ' ἀνάγκης οἶμαι τῆς ἐμφύτου ἄξονται πρὸς τὴν

by necessity I-think the innate they-will-be-led to the

ἀλλήλων μεῖζιν. ἢ οὐκ ἀναγκαῖά σοι δοκῶ λέγειν;

with-one-another union or not necessary-(things) to-you do-I-seem to-say

οὐ γεωμετρικαῖς γε, ἢ δ' ὅς, ἀλλ' ἐρωτικάις ἀνάγκαις,

not geometrical at-least said and he but erotic necessities

αἱ κινδυνεύουσιν ἐκείνων δριμύτεραι εἶναι πρὸς τὸ πείθειν

which are-likely than-those keener to-be for the persuading

τε καὶ ἔλκειν τὸν πολλὸν λεῶν.

both and to-draw the many people

καὶ μάλα, εἶπον. ἀλλὰ μετὰ δὴ ταῦτα, ὦ Γλαῦκων, e

and very I-said but after indeed these-things O Glaucon

ἀτάκτως μὲν μείγνυσθαι ἀλλήλοις ἢ ἄλλο ὅτιον

in-disorder indeed to-mingle with-one-another or other anything-whatever

ποιεῖν οὔτε ὅσιον ἐν εὐδαιμόνων πόλει οὔτ' ἐάσουσιν οἱ

to-do neither holy in of-happy-(people) a-city nor will-allow the

ἄρχοντες.

rulers

οὐ γὰρ δίκαιον, ἔφη.

not for just he-said

δήλον δὴ ὅτι γάμους τὸ μετὰ τοῦτο ποιήσομεν ἱεροὺς εἰς
clear indeed that marriages the after this we-shall-make sacred to
δύναμιν ὅτι μάλιστα· εἶεν δ' ἂν ἱεροὶ οἱ ὠφελιμώτατοι.
ability as much-as-possible would-be and — sacred the most-beneficial
παντάπασι μὲν οὖν.

altogether indeed then

459 πῶς οὖν δὴ ὠφελιμώτατοι ἔσονται; τὸδε μοι λέγε, ὦ
how then indeed most-beneficial will-they-be this to-me tell O
Γλαύκων· ὁρῶ γάρ σου ἐν τῇ οἰκίᾳ καὶ κύνας θηρευτικούς καὶ
Glaucan I-see for your in the house both dogs hunting and
τῶν γενναίων ὀρνίθων μάλα συχνούς· ἄρ' οὖν, ὦ πρὸς Διός,
of-the noble birds very many so then O by Zeus
προσέσχηκας τι τοῖς τούτων γάμοις τε καὶ παιδοποιΐᾳ;
have-you-attended at-all to-the of-these marriages both and breeding
τὸ ποῖον; ἔφη.

the what-sort he-said

πρῶτον μὲν αὐτῶν τούτων, καίπερ ὄντων γενναίων, ἄρ'
first indeed themselves of-these although being noble then
οὐκ εἰσὶ τινες καὶ γίνονται ἄριστοι;
not are some also become best
εἰσὶν.

there-are

πότερον οὖν ἐξ ἀπάντων ὁμοίως γεννᾷς, ἢ προθυμῇ
whether then from all alike do-you-breed or are-you-eager
ὅτι μάλιστα ἐκ τῶν ἀρίστων;
as much-as-possible from the best
ἐκ τῶν ἀρίστων.

from the best

τί δ'; ἐκ τῶν νεωτάτων ἢ ἐκ τῶν γεραιτάτων ἢ ἐξ b
what and from the youngest or from the oldest or from

ἀκμαζόντων ὅτι μάλιστα;
those-in-their-prime as much-as-possible

ἐξ ἀκμαζόντων.
from those-in-their-prime

καὶ ἂν μὴ οὕτω γεννᾶται, πολὺ σοι ἡγῇ χεῖρον
and if not so they-are-bred much to-you do-you-think worse

ἔσεσθαι τό τε τῶν ὀρνίθων καὶ τὸ τῶν κυνῶν γένος;
to-be the both of-the birds and the of-the dogs breed

ἔγωγ', ἔφη.
I-at-least he-said

τί δὲ ἵππων οἶει, ἦν δ' ἐγώ, καὶ τῶν ἄλλων ζώων;
what and of-horses do-you-think said and I and of-the other animals

ἦ ἄλλῃ πῃ ἔχειν;
truly otherwise somehow to-be

ἄτοπον μεντᾶν, ἦ δ' ὅς, εἴη.
strange indeed said and he would-be

VIII • LOTS, FESTIVALS, AND NURSERIES

The rulers will need many lies, like strong drugs, for the good of the ruled. The best men must lie with the best women as often as possible and the worst with the worst as seldom, and only the best's offspring be reared, unknown to all but the rulers. Festivals and clever lots, which let the inferior blame chance, will pair them; nurses in a pen rear the good infants, no mother knowing her own. The prime is twenty years for a woman, thirty for a man.

βαβαί, ἦν δ' ἐγώ, ὦ φίλε ἐταῖρε, ὥς ἄρα σφόδρα ἡμῖν
whew said and I O dear comrade how then very for-us
 δεῖ ἄκρων εἶναι τῶν ἀρχόντων, εἴπερ καὶ περὶ τὸ
is-needed consummate to-be the rulers if-indeed also about the
 τῶν ἀνθρώπων γένος ὡσαύτως ἔχει.

of-the men kind likewise it-is

c ἀλλὰ μὲν δὴ ἔχει, ἔφη· ἀλλὰ τί δῆ;

but indeed truly it-is he-said but why indeed

ὅτι ἀνάγκη αὐτοῖς, ἦν δ' ἐγώ, φαρμάκοις πολλοῖς χρῆσθαι.

because (of)-necessity for-them said and I drugs many to-use

ἰατρὸν δέ που μὴ δεομένοις μὲν σώμασι φαρμάκων, ἀλλὰ

a-doctor and surely not needing indeed for-bodies drugs but

διαίτη ἐθέλοντων ὑπακούειν, καὶ φαυλότερον ἐξαρκεῖν

to-regimen being-willing to-submit even inferior to-suffice

ἡγούμεθα εἶναι· ὅταν δὲ δὴ καὶ φαρμακεύειν δέη,

we-think to-be whenever but indeed also to-administer-drugs it-is-necessary

ἴσμεν ὅτι ἀνδρειότερου δεῖ τοῦ ἰατροῦ.

we-know that a-more-courageous is-needed the doctor

ἀληθῆ· ἀλλὰ πρὸς τί λέγεις;

true-things but for what do-you-say-(this)

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

for this said and I plentiful the lie and the deception

κινδυνεύει ἡμῖν δεήσειν χρῆσθαι τοὺς ἄρχοντας ἐπ'

it-is-likely for-us to-be-necessary to-use the rulers for

ὠφελίᾳ τῶν ἀρχομένων. ἔφαμεν δέ που ἐν φαρμάκου

benefit of-the ruled we-said and surely in of-drug

εἶδει πάντα τὰ τοιαῦτα χρήσιμα εἶναι.

form all — such-things useful to-be

καὶ ὀρθῶς γε, ἔφη.

and rightly at-least he-said

ἐν τοῖς γάμοις τοίνυν καὶ παιδοποιαῖς ἔοικε τὸ ὀρθὸν
in the marriages then and procreations seems the right
 τοῦτο γίγνεσθαι οὐκ ἐλάχιστον.

this to-occur not least

πῶς δῆ;

how indeed

δεῖ μὲν, εἶπον, ἐκ τῶν ὁμολογημένων τοὺς ἀρίστους e
must indeed I-said from the-(things) agreed the best-(men)

ταῖς ἀρίσταις συγγίγνεσθαι ὥς πλειστάκις, τοὺς δὲ
with-the best-(women) to-have-intercourse as most-often the but

φauλοτάτους ταῖς φauλοτάταις τοῦναντίον, καὶ τῶν
worst-(men) with-the worst-(women) the-opposite and of-the-(former)

μὲν τὰ ἔκγονα τρέφειν, τῶν δὲ μή, εἰ μέλλει τὸ
indeed the offspring to-rear of-the-(latter) but not if is-to the

ποίμνιον ὅτι ἀκρότατον εἶναι, καὶ ταῦτα πάντα γιγνόμενα
flock as most-consummate to-be and these all happening

λαυθάνειν πλὴν αὐτοὺς τοὺς ἄρχοντας, εἰ αὖ ἡ ἀγέλη
to-escape-notice except themselves the rulers if again the herd

τῶν φυλάκων ὅτι μάλιστα ἀσασίαςτος ἔσται.

of-the guardians as much-as-possible free-from-faction will-be

ὀρθότατα, ἔφη.

most-rightly he-said

οὐκοῦν δὴ ἑορταί τινες νομοθετητέαι ἐν αἷς συνάξομεν 460

therefore indeed festivals some must-be-legislated in which we-shall-bring-together

τάς τε νύμφας καὶ τοὺς νυμφίους καὶ θυσίαι, καὶ ὕμνοι
the both brides and the bridegrooms and sacrifices and hymns

ποιητέοι τοῖς ἡμετέροις ποιηταῖς πρόποντες τοῖς
must-be-composed — by-our poets suited to-the

γιγνομένοις γάμοις· τὸ δὲ πλῆθος τῶν γάμων ἐπὶ τοῖς
occurring marriages the but number of-the marriages to the

ἄρχουσι ποιήσομεν, ἵν' ὥς μάλιστα διασώζωσι τὸν αὐτὸν
rulers we-shall-leave so-that as most they-may-preserve the same

ἀριθμὸν τῶν ἀνδρῶν, πρὸς πολέμους τε καὶ νόσους
number of-the men with-regard-to wars both and diseases
 καὶ πάντα τὰ τοιαῦτα ἀποσκοποῦντες, καὶ μήτε μεγάλη
and all — such-things looking-to and neither large
 ἡμῖν ἢ πόλις κατὰ τὸ δυνατόν μήτε σμικρὰ γίγνηται.
for-us the city according-to the possible nor small may-become
 ὀρθῶς, ἔφη.

rightly he-said
 κληροὶ δὴ τινες οἶμαι ποιητέοι κομποί, ὥστε τὸν
lots indeed some I-think must-be-made ingenious so-that the
 φαῦλον ἐκείνον αἰτιᾶσθαι ἐφ' ἐκάστης συνέρξεως τύχην
inferior that-(man) to-blame at each pairing chance
 ἀλλὰ μὴ τοὺς ἄρχοντας.

but not the rulers

καὶ μάλα, ἔφη.

and very he-said

b καὶ τοῖς ἀγαθοῖς γέ που τῶν νέων ἐν πολέμῳ ἢ
and to-the good at-least surely of-the young in war or
 ἄλλοθί που γέρα δοτέον καὶ ἄθλα ἄλλα τε καὶ
elsewhere somewhere privileges must-be-given and prizes other both and
 ἀφθονεστέρα ἢ ἐξουσία τῆς τῶν γυναικῶν συγκοιμήσεως,
more-abundant the license of-the with-the women sleeping
 ἵνα καὶ ἅμα μετὰ προφάσεως ὥς πλείστοι τῶν παίδων
so-that also at-once with pretext as most of-the children
 ἐκ τῶν τοιούτων σπεύρωνται.

from — such-(men) be-begotten

ὀρθῶς.

rightly

οὐκοῦν καὶ τὰ ἀεὶ γιγνόμενα ἔκγονα παραλαμβάνουσαι αἱ
therefore also the ever born offspring receiving the
 ἐπὶ τούτων ἐφεστηκυῖαι ἀρχαὶ εἴτε ἀνδρῶν εἴτε γυναικῶν
over these set offices whether of-men or of-women

εἴτε ἀμφοτέρω — κοιναὶ μὲν γάρ που καὶ ἀρχαὶ γυναιξί
 or both common indeed for surely also offices to-women
 τε καὶ ἀνδράσιν —

both and men

ναί.

yes

τὰ μὲν δὴ τῶν ἀγαθῶν, δοκῶ, λαβοῦσαι εἰς τὸν
 the-(offspring) indeed truly of-the good I-think taking to the
 σηκὸν οἴσουσιν παρά τινας τροφούς χωρὶς οἰκούσας ἔν
 pen they-will-carry to certain nurses apart dwelling in
 τινι μέρει τῆς πόλεως· τὰ δὲ τῶν χειρόνων, καὶ
 some part of-the city the-(offspring) but of-the worse and
 ἐάν τι τῶν ἐτέρων ἀνάπηρον γίγνηται, ἐν ἀπορρήτῳ τε
 if any of-the others deformed be-born in secret both
 καὶ ἀδήλῳ κατακρύψουσιν ὥς πρέπει.

and unseen they-will-hide as is-fitting

εἴπερ μέλλει, ἔφη, καθαρὸν τὸ γένος τῶν φυλάκων
 if-indeed is-to he-said pure the breed of-the guardians
 ἔσεσθαι.

to-be

οὐκοῦν καὶ τροφῆς οὗτοι ἐπιμελήσονται τὰς τε μητέρας
 therefore also of-rearing these will-take-care the both mothers
 ἐπὶ τὸν σηκὸν ἄγοντες ὅταν σπαργῶσι, πᾶσαν μηχανὴν
 to the pen leading whenever they-are-full-of-milk every device
 μηχανώμενοι ὅπως μηδεμία τὸ αὐτῆς αἰσθήσεται, καὶ
 devising that no-one — her-own will-recognize and
 ἄλλας γάλα ἐχούσας ἐκπορίζοντες, ἐὰν μὴ αὐταὶ ἱκαναὶ
 others milk having providing if not themselves sufficient
 ὦσι, καὶ αὐτῶν τούτων ἐπιμελήσονται ὅπως μέτριον
 they-be and themselves of-these they-will-take-care that moderate

χρόνον θηλάσονται, ἀγρυπνίας δὲ καὶ τὸν ἄλλον πόνον
time they-will-suckle sleepless-watches but and the other labor

τίτθαις τε καὶ τροφοῖς παραδώσουσιν;

to-wet-nurses both and nurses they-will-hand-over

πολλὴν ῥαστώνην, ἔφη, λέγεις τῆς παιδοποιίας ταῖς
much ease he-said you-describe of-the child-bearing for-the

τῶν φυλάκων γυναιξίν.

of-the guardians wives

πρέπει γάρ, ἦν δ' ἐγώ. τὸ δ' ἐφεξῆς διέλθωμεν ὃ

it-is-fitting for said and I the-(point) and next let-us-go-through which

προυθέμεθα. ἔφαμεν γὰρ δὴ ἐξ ἀκμαζόντων δεῖν

we-proposed we-said for indeed from those-in-their-prime to-be-necessary

τὰ ἔκγονα γίγνεσθαι.

the offspring to-come

ἀληθῆ.

true-things

c ἂρ' οὖν σοι συνδοκεῖ μέτριος χρόνος ἀκμῆς τὰ εἴκοσι
so then to-you does-it-seem-too moderate time of-prime the twenty

ἔτη γυναικί, ἀνδρὶ δὲ τὰ τριάκοντα;

years for-a-woman for-a-man and the thirty

τὰ ποῖα αὐτῶν; ἔφη.

— which of-them he-said

IX · WHO COUNTS AS KIN

A woman bears for the city from twenty to forty, a man begets from past his peak as a runner until fifty-five; a child begotten otherwise or without a ruler's pairing is unholy. Past those years they are free, except with close kin. A man calls every child born seven to ten months after his wedding son or daughter; those born while their parents' generation was begetting are siblings, who may marry if lot and Pythia allow. It remains to confirm that this is best.

γυναικὶ μὲν, ἦν δ' ἐγώ, ἀρξαμένη ἀπὸ εἰκοσιέτιδος
for-a-woman indeed said and I beginning from twenty-years-old
 μέχρι τετταρακονταέτιδος τίκτειν τῇ πόλει· ἀνδρὶ δέ,
until forty-years-old to-bear for-the city for-a-man and
 ἐπειδὰν τὴν ὀξυτάτην δρόμου ἀκμὴν παρῇ, τὸ ἀπὸ
when the sharpest of-running prime he-passes the-(time) from
 τούτου γεννᾷν τῇ πόλει μέχρι πεντεκαπεντηκονταέτους.
this to-beget for-the city until fifty-five-years-old
 ἀμφοτέρων γοῦν, ἔφη, αὕτη ἀκμὴ σώματός τε καὶ 461
for-both at-any-rate he-said this (is-the)-prime of-body both and
 φρονήσεως.
of-prudence
 οὐκοῦν ἐάντε πρεσβύτερος τούτων ἐάντε νεώτερος τῶν b
therefore whether older than-these or younger of-the
 εἰς τὸ κοινὸν γεννήσεων ἄψηται, οὔτε ὅσιον οὔτε δίκαιον
for the common of-begettings touch neither holy nor just
 φήσομεν τὸ ἀμάρτημα, ὥς παῖδα φιτύοντος τῇ πόλει,
we-shall-say the offense as a-child of-one-begetting for-the city
 ὅς, ἂν λάθῃ, γεννήσεται οὐχ ὑπὸ θυσιῶν οὐδ' ὑπὸ εὐχῶν
which — escapes-notice will-be-born not under sacrifices nor under prayers
 φύς, ὥς ἐφ' ἐκάστοις τοῖς γάμοις εὔξονται καὶ ἱέρειαι καὶ
born which at each the marriages will-pray both priestesses and
 ἱερεῖς καὶ σύμπασα ἡ πόλις ἐξ ἀγαθῶν ἀμείνους καὶ ἐξ
priests and whole the city from good better and from
 ὠφελίμων ὠφελιμωτέρους αἰὲν τοὺς ἐκγόνους γίγνεσθαι,
beneficial more-beneficial always the offspring to-become
 ἀλλ' ὑπὸ σκότου μετὰ δεινῆς ἀκρατείας γεγονώς.
but under darkness with terrible incontinence born
 ὀρθῶς, ἔφη.
rightly he-said

ὁ αὐτὸς δέ γ', εἶπον, νόμος, εἴαν τις τῶν ἔτι
the same and at-least I-said law if anyone of-the still
 γεννώντων μὴ συνέρξαντος ἄρχοντος ἄπτηται τῶν ἐν
begetting not having-paired a-ruler touch the in
 ἡλικία γυναικῶν· νόθον γὰρ καὶ ἀνέγγνον καὶ ἀνίερον
age women bastard for and unsponsored and unballowed
 φήσομεν αὐτὸν παῖδα τῇ πόλει καθιστάναι.
we-shall-say him a-child for-the city to-produce
 ὀρθότατα, ἔφη.

most-rightly he-said

- c ὅταν δὲ δὴ οἶμαι αἱ τε γυναῖκες καὶ οἱ ἄνδρες τοῦ
whenever but indeed I-think the both women and the men of-the
 γεννᾶν ἐκβῶσι τὴν ἡλικίαν, ἀφήσομέν που ἐλευθέρους
begetting pass the age we-shall-leave surely free
 αὐτοὺς συγγίγνεσθαι ᾧ ἂν ἐθέλωσι, πλὴν θυγατρὶ
them to-have-intercourse with-whomever — they-wish except daughter
 καὶ μητρὶ καὶ ταῖς τῶν θυγατέρων παισὶ καὶ ταῖς ἄνω
and mother and the of-the daughters children and the above
 μητρός, καὶ γυναῖκας αὖ πλὴν υἱὲ καὶ πατρὶ καὶ τοῖς
mother and women again except son and father and the
 τούτων εἰς τὸ κάτω καὶ ἐπὶ τὸ ἄνω, καὶ ταῦτά γ' ἤδη
of-these to the below and to the above and these at-least now
 πάντα διακελευσάμενοι προθυμεῖσθαι μάλιστα μὲν μὴδ' εἰς
all having-instructed to-be-eager most indeed not-even into
 φῶς ἐκφέρειν κύημα μὴδέ γ' ἔν, ἐὰν γένηται, ἐὰν δέ τι
light to-bring-forth fetus not-even at-least one if it-be-conceived if but any
 βιάσῃται, οὕτω τιθέναι, ὥς οὐκ οὔσης τροφῆς τῷ τοιούτῳ.
force-its-way so to-dispose as not being rearing — for-such

καὶ ταῦτα μὲν γ', ἔφη, μετρίως λέγεται· πατέρας δὲ d
and these indeed at-least he-said reasonably are-said fathers but
 καὶ θυγατέρας καὶ ἃ νυνδὴ ἔλεγες πῶς διαγνώσονται
and daughters and what just-now you-were-saying how will-they-distinguish
 ἀλλήλων;

of-one-another

οὐδαμῶς, ἦν δ' ἐγώ· ἀλλ' ἀφ' ἧς ἂν ἡμέρας τις αὐτῶν e
in-no-way said and I but from which — day anyone of-them
 νυμφίος γένηται, μετ' ἐκείνην δεκάτῳ μηνὶ καὶ ἑβδόμῳ δὴ
bridegroom becomes after that tenth month and seventh indeed
 ἃ ἂν γένηται ἔκγονα, ταῦτα πάντα προσερεῖ τὰ μὲν
which — are-born offspring these all he-will-call the indeed
 ἄρρενα υἱεῖς, τὰ δὲ θήλεα θυγατέρας, καὶ ἐκείνα ἐκείνον
male sons the but female daughters and they him
 πατέρα, καὶ οὕτω δὴ τὰ τούτων ἔκγονα παίδων παῖδας,
father and so indeed the of-these offspring of-children children
 καὶ ἐκεῖν' αὖ ἐκείνους πάππους τε καὶ τηθάς, τὰ δ'
and they again them grandfathers both and grandmothers the but
 ἐν ἐκείνῳ τῷ χρόνῳ γεγονότα, ἐν ᾧ αἱ μητέρες καὶ οἱ
in that — time born in which — mothers and —
 πατέρες αὐτῶν ἐγέννων, ἀδελφάς τε καὶ ἀδελφούς, ὥστε,
fathers their were-begetting sisters both and brothers so-that
 ὁ νυνδὴ ἐλέγομεν, ἀλλήλων μὴ ἄπτεσθαι. ἀδελφοὺς δὲ
what just-now we-were-saying one-another not to-touch brothers but
 καὶ ἀδελφὰς δώσει ὁ νόμος συνοικεῖν, ἐὰν ὁ κλῆρος
and sisters will-allow the law to-live-together if the lot
 ταύτῃ συμπίπτῃ καὶ ἡ Πυθία προσαναيرῇ.
so falls and — Pythia also-ordains
 ὀρθότατα, ἦ δ' ὅς.
most-rightly said and he

ἡ μὲν δὴ κοινωνία, ᾧ Γλαύκων, αὕτη τε καὶ τοιαύτη
the indeed truly community O Glaucon this both and such
 γυναικῶν τε καὶ παιδῶν τοῖς φύλαξί σοι τῆς πόλεως· ὥς
of-women both and children for-the guardians your of-the city that
 δὲ ἐπομένη τε τῇ ἄλλῃ πολιτείᾳ καὶ μακρῶ βελτίστη,
and consistent both with-the other constitution and by-far best
 δεῖ δὴ τὸ μετὰ τοῦτο βεβαιώσασθαι παρὰ τοῦ
must indeed the-(thing) after this to-confirm from the
 λόγου. ἢ πῶς ποιῶμεν;
argument or how are-we-to-do
 462 οὕτω νῆ Δία, ἦ δ' ὅς.
so by Zeus said and he

X • THE WHOLE BODY FEELS IT

The greatest evil for a city is what tears it into many, the greatest good what binds it into one. Community of pleasure and pain binds it, when all citizens rejoice and grieve at the same things, and privacy of feeling dissolves it, when they do not say “mine” of the same things. The best city is most like one man, whose body and soul feel a struck finger together; it shares each citizen’s pain or joy, and they turn back to test their own city.

ἄρ' οὖν οὐχ ἦδε ἀρχὴ τῆς ὁμολογίας, ἐρέσθαι ἡμᾶς
so then not this (the)-beginning of-the agreement to-ask us
 αὐτοὺς τί ποτε τὸ μέγιστον ἀγαθὸν ἔχομεν εἰπεῖν εἰς
ourselves what ever the greatest good we-are-able to-name for
 πόλεως κατασκευήν, οὗ δὲ στοχαζόμενον τὸν νομοθέτην
of-a-city organization which must aiming-at the legislator
 τιθέναι τοὺς νόμους, καὶ τί μέγιστον κακόν, εἴτα
to-lay-down the laws and what greatest evil then

ἐπισκέψασθαι ἄρα ἂ νυνδὴ διήλθομεν εἰς μὲν τὸ τοῦ
to-examine whether what just-now we-went-through to indeed the of-the
 ἀγαθοῦ ἵχνος ἡμῖν ἀρμόττει, τῷ δὲ τοῦ κακοῦ ἀναρμοστεῖ;
good track for-us fits the-(one) but of-the evil does-not-fit
 πάντων μάλιστα, ἔφη.

of-all most he-said
 ἔχομεν οὖν τι μείζον κακὸν πόλει ἢ ἐκείνο ὃ ἂν b
have-we then any greater evil for-a-city than that which —
 αὐτὴν διασπᾷ καὶ ποιῇ πολλὰς ἀντὶ μιᾶς; ἢ μείζον
it tears-apart and makes many instead-of one or greater
 ἀγαθὸν τοῦ ὃ ἂν συνδῇ τε καὶ ποιῇ μίαν;
good than-that which — binds-together both and makes one
 οὐκ ἔχομεν.

not we-have
 οὐκοῦν ἢ μὲν ἡδονῆς τε καὶ λύπης κοινωνία συνδεῖ, ὅταν
therefore the indeed of-pleasure both and of-pain community binds-together whenever
 ὅτι μάλιστα πάντες οἱ πολῖται τῶν αὐτῶν γιγνομένων
as much-as-possible all the citizens at-the same-(things) coming-to-be
 τε καὶ ἀπολλυμένων παραπλησίως χαίρωσι καὶ λυπῶνται;
both and perishing similarly rejoice and grieve
 παντάπασιν μὲν οὖν, ἔφη.

altogether indeed then he-said
 ἢ δέ γε τῶν τοιούτων ιδίωσις διαλύει, ὅταν οἱ c
the but at-least — of-such-things privatization dissolves whenever some
 μὲν περιαλγείς, οἱ δὲ περιχαρεῖς γίνωνται ἐπὶ τοῖς
indeed deeply-grieved others but overjoyed become at the
 αὐτοῖς παθήμασι τῆς πόλεως τε καὶ τῶν ἐν τῇ πόλει;
same experiences of-the city both and of-those in the city
 τί δ' οὐ;
what and not

ἄρ' οὖν ἐκ τοῦδε τὸ τοιόνδε γίγνεται, ὅταν μὴ ἅμα
 so then from this — such-(a-thing) happens whenever not together
 φθέγγωνται ἐν τῇ πόλει τὰ τοιάδε ῥήματα, τό τε ἐμὸν
 they-utter in the city — such words the both mine
 καὶ τὸ οὐκ ἐμόν; καὶ περὶ τοῦ ἀλλοτρίου κατὰ ταυτά;
 and the not mine and about the other's in-the same-way
 κομιδῇ μὲν οὖν.

absolutely indeed then

ἐν ᾗτινι δὴ πόλει πλείστοι ἐπὶ τὸ αὐτὸ κατὰ ταυτὰ
 in whatever indeed city most about the same in the-same-way
 τοῦτο λέγουσι τὸ ἐμὸν καὶ τὸ οὐκ ἐμόν, αὕτη ἄριστα
 this say the mine and the not mine this best

διοικεῖται;

is-administered

πολύ γε.

by-far at-least

- d καὶ ἥτις δὴ ἐγγύτατα ἐνὸς ἀνθρώπου ἔχει; οἶον ὅταν
 and whichever indeed nearest to-one man is for-instance whenever
 που ἡμῶν δάκτυλός του πληγῇ, πᾶσα ἡ κοινωνία
 somehow of-us finger of-someone is-struck all the community
 ἡ κατὰ τὸ σῶμα πρὸς τὴν ψυχὴν τεταμένη εἰς μίαν
 the-(one) through the body toward the soul stretched into one
 σύνταξιν τὴν τοῦ ἄρχοντος ἐν αὐτῇ ᾗσθητό τε καὶ πᾶσα
 organization the-(one) of-the ruling-(part) in it perceives both and all
 ἅμα συνήλγησεν μέρους πονήσαντος ὅλη, καὶ οὕτω δὴ
 at-once feels-pain-with part suffering whole and so indeed
 λέγομεν ὅτι ὁ ἄνθρωπος τὸν δάκτυλον ἀλγεῖ· καὶ περὶ
 we-say that the man in-the finger has-pain and about
 ἄλλου ὅτουοῦν τῶν τοῦ ἀνθρώπου ὁ αὐτὸς λόγος,
 other anything-whatever of-the-(parts) of-the man the same account
 περὶ τε λύπης πονοῦντος μέρους καὶ περὶ ἡδονῆς ῥαίζοντος;
 about both pain suffering part and about pleasure recovering

ὁ αὐτὸς γάρ, ἔφη· καὶ τοῦτο ὃ ἐρωτᾷς, τοῦ τοιούτου
the same for he-said and this which you-ask — to-such-(a-thing)

ἐγγύτατα ἢ ἄριστα πολιτευομένη πόλις οἰκεῖ.
nearest the best governed city lives

ἐνὸς δὴ οἶμαι πάσχοντος τῶν πολιτῶν ὅτιοῦν ἢ
one indeed I-think suffering of-the citizens anything-whatever either

ἀγαθὸν ἢ κακὸν ἢ τοιαύτη πόλις μάλιστά τε φήσκει
good or bad — such city most both will-say

ἑαυτῆς εἶναι τὸ πάσχον, καὶ ἢ συνησθήσεται ἅπασα
of-itself to-be the suffering-(part) and either will-rejoice-with whole

ἢ συλλυπήσεται.
or will-grieve-with

ἀνάγκη, ἔφη, τήν γε εὖνομον.
(of)-necessity he-said the at-least well-governed

ώρα ἂν εἶη, ἦν δ' ἐγώ, ἐπανίεναι ἡμῖν ἐπὶ τήν
time — it-would-be said and I to-return for-us to —

ἡμετέραν πόλιν, καὶ τὰ τοῦ λόγου ὁμολογήματα σκοπεῖν ἐν
our city and the of-the argument agreements to-consider in

αὐτῇ, εἰ αὐτὴ μάλιστ' ἔχει εἴτε καὶ ἄλλη τις μάλλον.
it whether it most has-(them) or also other some rather

οὐκοῦν χρή, ἔφη.
therefore must he-said

XI • SAVIORS AND WAGE-GIVERS

In other cities the people call their rulers masters, or simply rulers; in theirs they will call them saviors and auxiliaries, and the rulers will call the people wage-givers and supporters, and one another fellow guardians. No guardian will regard another as a stranger: everyone he meets will be brother, sister, father, mother, son, or daughter. These names must carry deeds, so that when one fares well or badly, all will say together "mine."

- 463 τί οὖν; ἔστι μὲν που καὶ ἐν ταῖς ἄλλαις πόλεσιν
what then there-are indeed surely also in the other cities
 ἄρχοντές τε καὶ δῆμος, ἔστι δὲ καὶ ἐν ταύτῃ;
rulers both and people there-is and also in this-(one)
 ἔστι.
there-is
 πολίτας μὲν δὴ πάντες οὗτοι ἀλλήλους προσερούσι;
citizens indeed truly all these one-another will-call
 πῶς δ' οὐ;
how and not
 ἀλλὰ πρὸς τῷ πολίτας τί ὁ ἐν ταῖς ἄλλαις δῆμος τοὺς
but besides the citizens what the in the other people the
 ἄρχοντας προσαγορεύει;
rulers calls
 ἐν μὲν ταῖς πολλαῖς δεσπότης, ἐν δὲ ταῖς δημοκρατουμέναις
in indeed the many masters in but the democratically-governed
 αὐτὸ τοῦνομα τοῦτο, ἄρχοντας.
itself the-name this rulers
 τί δ' ὁ ἐν τῇ ἡμετέρα δῆμος; πρὸς τῷ πολίτας τί
what and the in — our people besides the citizens what
 τοὺς ἄρχοντάς φησιν εἶναι;
the rulers says to-be
 β σωτήράς τε καὶ ἐπικούρους, ἔφη.
saviors both and auxiliaries he-said
 τί δ' οὗτοι τὸν δῆμον;
what and these the people
 μισθοδότας τε καὶ τροφείας.
wage-givers both and supporters
 οἱ δ' ἐν ταῖς ἄλλαις ἄρχοντες τοὺς δήμους;
the and in the other rulers the peoples
 δούλους, ἔφη.
slaves he-said

τί δ' οἱ ἄρχοντες ἀλλήλους;

what and the rulers one-another

συνάρχοντας, ἔφη.

fellow-rulers he-said

τί δ' οἱ ἡμέτεροι;

what and — ours

συμφύλακας.

fellow-guardians

ἔχεις οὖν εἰπεῖν τῶν ἀρχόντων τῶν ἐν ταῖς ἄλλαις

can-you then to-say of-the rulers the-(ones) in the other

πόλεσιν, εἴ τις τινα ἔχει προσεῖπεῖν τῶν συναρχόντων

cities whether anyone someone can to-address of-the fellow-rulers

τὸν μὲν ὡς οἰκεῖον, τὸν δ' ὡς ἀλλότριον;

the-one indeed as kin the-other but as alien

καὶ πολλούς γε.

and many at-least

οὐκοῦν τὸν μὲν οἰκεῖον ὡς ἑαυτοῦ νομίζει τε καὶ

therefore the-(one) indeed kin as his-own he-considers both and

λέγει, τὸν δ' ἀλλότριον ὡς οὐχ ἑαυτοῦ;

speaks-of the but alien as not his-own

οὕτω.

so

τί δὲ οἱ παρὰ σοὶ φύλακες; ἔσθ' ὅστις αὐτῶν ἔχοι ἂν

what and the with you guardians is-there anyone of-them could —

τῶν συμφυλάκων νομίσαι τινα ἢ προσεῖπεῖν ὡς ἀλλότριον;

of-the fellow-guardians to-consider anyone or to-address as alien

οὐδαμῶς, ἔφη· παντὶ γὰρ ᾧ ἂν ἐντυγχάνῃ, ἢ ὡς ἀδελφῷ

in-no-way he-said everyone for whom — he-meets either as brother

ἢ ὡς ἀδελφῇ ἢ ὡς πατρὶ ἢ ὡς μητρὶ ἢ υἱεῖ ἢ θυγατρὶ

or as sister or as father or as mother or son or daughter

ἢ τούτων ἐκγόνοις ἢ προγόνοις νομιεῖ ἐντυγχάνειν.

or of-these descendants or ancestors he-will-think to-be-meeting

- d κάλλιστα, ἦν δ' ἐγώ, λέγεις, ἀλλ' ἔτι καὶ τόδε εἰπέ·
most-finely said and I you-speak but still also this tell
 πότερον αὐτοῖς τὰ ὀνόματα μόνον οἰκεῖα νομοθετήσεις,
whether for-them the names only kindred will-you-legislate
 ἢ καὶ τὰς πράξεις πάσας κατὰ τὰ ὀνόματα πράττειν,
or also the actions all according-to the names to-do
 περί τε τοὺς πατέρας, ὅσα νόμος περὶ πατέρας
about both the fathers as-much-as custom regarding fathers
 αἰδοῦς τε πέρι καὶ κηδεμονίας καὶ τοῦ ὑπήκοον δεῖν
reverence both about and care and the obedient to-be-necessary
 εἶναι τῶν γονέων, ἢ μήτε πρὸς θεῶν μήτε πρὸς
to-be to-the parents or neither at-the-hands-of gods nor at-the-hands-of
 ἀνθρώπων αὐτῷ ἄμεινον ἔσσεσθαι, ὥς οὔτε ὅσια οὔτε δίκαια
men for-him better to-be as neither holy nor just
 πράττοντος ἂν, εἰ ἄλλα πράττοι ἢ ταῦτα; αἰταί
doing would if other-(things) he-should-do than these these
 σοι ἢ ἄλλαι φῆμαι ἐξ ἀπάντων τῶν πολιτῶν ὑμνήσουσιν
to-you or other sayings from all the citizens will-sing
 εὐθὺς περὶ τὰ τῶν παιδῶν ὦτα καὶ περὶ πατέρων, οὓς
right-away about the of-the children ears and about fathers whom
 ἂν αὐτοῖς τις ἀποφήνῃ, καὶ περὶ τῶν ἄλλων συγγενῶν;
— to-them anyone points-out and about the other kinsmen
- e αὐται, ἔφη· γελοῖον γὰρ ἂν εἴη εἰ ἄνευ ἔργων οἰκεῖα
these he-said ridiculous for — it-would-be if without deeds kindred
 ὀνόματα διὰ τῶν στομάτων μόνον φθέγγονται.
names through the mouths only they-uttered
 πασῶν ἄρα πόλεων μάλιστα ἐν αὐτῇ συμφωνήσουσιν ἑνός
of-all then cities most in it will-sound-together one
 τινος ἢ εὖ ἢ κακῶς πράττοντος ὃ νυνδὴ ἐλέγομεν τὸ
someone either well or badly faring what just-now we-were-saying the
 ῥῆμα, τὸ ὅτι τὸ ἐμὸν εὖ πράττει ἢ ὅτι τὸ ἐμὸν κακῶς.
saying the that — mine well fares or that — mine badly

ἀληθέστατα αὖ, ἦ δ' ὅς.

most-truly again said and he

οὐκοῦν μετὰ τούτου τοῦ δόγματός τε καὶ ῥήματος ἔφαμεν 464

therefore with this — conviction both and saying we-said

συνακολουθεῖν τὰς τε ἡδονὰς καὶ τὰς λύπας κοινῇ;

to-follow the both pleasures and the pains in-common

καὶ ὀρθῶς γε ἔφαμεν.

and rightly at-least we-said

XII • NO LAWSUITS AMONG THEM

Sharing what each calls his own, the citizens will share pain and pleasure most, and the guardians' community of women and children is thus the cause of the city's greatest good. It fits the earlier rules against private houses and land. With no separate house, wife, children, pleasures, or pains, lawsuits and faction vanish; age-mates defend themselves, the older rule, shame and fear keep the younger from striking an elder, and with the guardians at peace the city will not split.

οὐκοῦν μάλιστα τοῦ αὐτοῦ κοινωνήσουσιν ἡμῖν οἱ πολῖται,

therefore most in-the same will-share for-us the citizens

ὃ δὴ ἐμὸν ὀνομάσουσιν; τούτου δὲ κοινωνοῦντες οὕτω

which indeed mine they-will-name in-this and sharing so

δὴ λύπης τε καὶ ἡδονῆς μάλιστα κοινωνίαν ἔξουσιν;

indeed of-pain both and pleasure most community they-will-have

πολύ γε.

by-far at-least

ἄρ' οὖν τούτων αἰτία πρὸς τῇ ἄλλῃ καταστάσει ἢ τῶν

so then of-these (the)-cause besides the other arrangement the of-the

γυναικῶν τε καὶ παιδῶν κοινωνία τοῖς φύλαξιν;

women both and children community for-the guardians

πολὺ μὲν οὖν μάλιστα, ἔφη.

by-far indeed then most he-said

- b ἀλλὰ μὴν μέγιστόν γε πόλει αὐτὸ ὡμολογήσαμεν
but indeed greatest at-least for-a-city it we-agreed
 ἀγαθόν, ἀπεικάζοντες εἶ οἰκουμένην πόλιν σώματι πρὸς
good likening well governed city to-a-body toward
 μέρος αὐτοῦ λύπης τε πέρι καὶ ἡδονῆς ὥς ἔχει.
part of-itself pain both about and pleasure how it-is
 καὶ ὀρθῶς γ', ἔφη, ὡμολογήσαμεν.
and rightly at-least he-said we-agreed
 τοῦ μεγίστου ἄρα ἀγαθοῦ τῇ πόλει αἰτία ἡμῖν πέφανται
of-the greatest then good for-the city (the)-cause to-us has-appeared
 ἡ κοινωνία τοῖς ἐπικούροις τῶν τε παίδων καὶ τῶν
the community for-the auxiliaries of-the both children and of-the
 γυναικῶν.
women
 καὶ μάλ', ἔφη.
and very he-said
- c καὶ μὲν δὴ καὶ τοῖς πρόσθεν γε ὁμολογοῦμεν·
and indeed truly also with-the earlier-(things) at-least we-agree
 ἔφαμεν γάρ που οὔτε οἰκίας τούτοις ἰδίας δεῖν εἶναι
we-said for surely neither houses for-these private to-be-necessary to-be
 οὔτε γῆν οὔτε τι κτῆμα, ἀλλὰ παρὰ τῶν ἄλλων τροφήν
nor land nor any possession but from the others sustenance
 λαμβάνοντας, μισθὸν τῆς φυλακῆς, κοινῇ πάντας
receiving as-wage for-the guarding in-common all
 ἀναλίσκειν, εἰ μέλλοιεν ὄντως φύλακες εἶναι.
to-spend if they-were-to really guardians to-be
 ὀρθῶς, ἔφη.
rightly he-said
- d ἄρ' οὖν οὐχ, ὅπερ λέγω, τὰ τε πρόσθεν εἰρημένα καὶ
so then not what-very I-say the both earlier said-(things) and
 τὰ νῦν λεγόμενα ἔτι μᾶλλον ἀπεργάζεται αὐτοὺς ἀληθινούς
the now being-said still more make them true

φύλακας, καὶ ποιεῖ μὴ διασπᾶν τὴν πόλιν τὸ ἐμὸν
guardians and cause not to-tear-apart the city — mine
 ὀνομάζοντας μὴ τὸ αὐτὸ ἀλλ' ἄλλον ἄλλο, τὸν μὲν
naming not the same but different different-(thing) the-one indeed
 εἰς τὴν ἑαυτοῦ οἰκίαν ἔλκοντα ὅτι ἂν δύνηται χωρὶς
into — his-own house dragging whatever — be-can apart-from
 τῶν ἄλλων κτήσασθαι, τὸν δὲ εἰς τὴν ἑαυτοῦ ἑτέραν
the others to-acquire the-other and into — his-own different
 οὔσαν, καὶ γυναῖκά τε καὶ παῖδας ἑτέρους, ἡδονάς τε
being and wife both and children different pleasures both
 καὶ ἀλγυδόνas ἐμποιοῦντας ἰδίων ὄντων ἰδίας, ἀλλ' ἐνὶ
and pains producing private being private but with-one
 δόγματι τοῦ οἰκείου πέρι ἐπὶ τὸ αὐτὸ τείνοντας πάντας
conviction the own about toward the same tending all
 εἰς τὸ δυνατόν ὁμοπαθεῖς λύπης τε καὶ ἡδονῆς εἶναι;
to the possible sharing-feelings of-pain both and pleasure to-be
 κομιδῇ μὲν οὖν, ἔφη.
absolutely indeed then he-said
 τί δέ; δίκαια τε καὶ ἐγκλήματα πρὸς ἀλλήλους οὐκ οἰχήσεται
what and lawsuits both and accusations against one-another not will-vanish
 ἐξ αὐτῶν ὡς ἔπος εἰπεῖν διὰ τὸ μηδὲν ἴδιον ἐκτῆσθαι
from them so a-word to-say because-of the nothing private to-possess
 πλὴν τὸ σῶμα, τὰ δ' ἄλλα κοινά; ὅθεν δὴ ὑπάρχει
except the body the-(things) but other common whence indeed it-is-possible
 τούτοις ἀστασιάζουσιν εἶναι, ὅσα γε διὰ χρημάτων
for-these free-from-faction to-be as-far-as at-least because-of money
 ἢ παιδῶν καὶ συγγενῶν κτῆσιν ἄνθρωποι στασιάζουσιν;
or children and kinsmen possession men are-at-faction
 πολλὴ ἀνάγκη, ἔφη, ἀπηλλάχθαι.
great necessity he-said to-be-rid-(of-them)

καὶ μὴν οὐδὲ βιαίων γε οὐδ' αἰκίας δίκαι δικαίως
and indeed not-even of-violence at-least nor of-assault lawsuits justly
 ἂν εἶεν ἐν αὐτοῖς· ἤλιξι μὲν γὰρ ἤλικας
— there-would-be among them for-equals-in-age indeed for equals-in-age
 ἀμύνεσθαι καλὸν καὶ δίκαιόν που φήσομεν, ἀνάγκην
to-defend-against fine and just surely we-shall-say necessity
 σωμάτων ἐπιμελεία τιθέντες.
of-bodies for-care laying-down
 ὀρθῶς, ἔφη.

rightly be-said

465 καὶ γὰρ τόδε ὀρθὸν ἔχει, ἣν δ' ἐγώ, οὗτος ὁ νόμος· εἴ
and for this right has said and I this — law if
 πού τις τῷ θυμοῖτο, ἐν τῷ τοιούτῳ πληρῶν
somewhere anyone with-someone should-be-angry in — such-(a-case) satisfying
 τὸν θυμὸν ἥττον ἐπὶ μείζους ἂν ἴοι στάσεις.
the spirit less toward greater — he-would-go factions
 πάνυ μὲν οὖν.

certainly indeed then

πρεσβυτέρῳ μὴν νεωτέρων πάντων ἄρχειν τε καὶ κολάζειν
to-the-older indeed the-younger all to-rule both and to-punish
 προστετάσσεται.

will-be-assigned

δῆλον.

clear

b καὶ μὴν ὅτι γε νεώτερος πρεσβύτερον, ἂν μὴ ἄρχοντες
and indeed that at-least a-younger an-older if not rulers
 προστάττωσιν, οὔτε ἄλλο βιάζεσθαι ἐπιχειρήσει ποτὲ οὔτε
command neither otherwise to-use-violence will-attempt ever nor
 τύπτειν, ὥς τὸ εἰκός. οἶμαι δ' οὐδὲ ἄλλως ἀτιμᾶσει.
to-strike as the likely I-think and not-even otherwise he-will-dishonor
 ἱκανῶ γὰρ τῶν φύλακε κωλύοντε, δέος τε καὶ αἰδώς,
sufficient for the-two guards preventing fear both and shame

αἰδῶς μὲν ὥς γονέων μὴ ἄπτεσθαι εἴργουσα, δέος δὲ τὸ
 shame indeed as parents not to-touch restraining fear but the
 τῷ πάσχοντι τοὺς ἄλλους βοηθεῖν, τοὺς μὲν ὥς υἱεῖς,
 to-the suffering-(one) the others to-help some indeed as sons
 τοὺς δὲ ὥς ἀδελφούς, τοὺς δὲ ὥς πατέρας.

others but as brothers others but as fathers

συμβαίνει γὰρ οὕτως, ἔφη.

it-turns-out for so be-said

πανταχῇ δὴ ἐκ τῶν νόμων εἰρήνην πρὸς ἀλλήλους οἱ
 in-every-way indeed from the laws peace with one-another the
 ἄνδρες ἄξουσι;

men will-keep

πολλήν γε.

much at-least

τούτων μὴν ἐν ἑαυτοῖς μὴ στασιαζόντων οὐδὲν δεινὸν
 these indeed among themselves not being-at-faction nothing (to-be)-feared
 μή ποτε ἢ ἄλλη πόλις πρὸς τούτους ἢ πρὸς ἀλλήλους
 lest ever the rest-of city against these or against one-another
 διχοστατήσῃ.

be-divided

οὐ γὰρ οὖν.

not for indeed

XIII • BETTER THAN OLYMPIC VICTORS

They will be rid of petty evils: flattering the rich, borrowing, and the troubles of a household. They will live more blessedly than Olympic victors, since their victory is the safety of the whole city, and they and their children are maintained, honored in life, and given worthy burial. This answers the charge that the guardians were not made happy: one seeking foolish happiness beyond this will learn that the half is more than the whole. Glaucon concedes that women share everything with men, even war.

- c τὰ γε μὴν σμικρότατα τῶν κακῶν δι' ἀπρέπειαν
the at-least indeed smallest of-the evils because-of unseemliness
 ὁκνῶ καὶ λέγειν, ὧν ἀπηλλαγμένοι ἂν εἶεν,
I-hesitate even to-mention of-which rid — they-would-be
 κολακείας τε πλουσίων πένητες ἀπορίας τε καὶ ἀλγηδόνας
flatteries both of-rich poor-(men) perplexities both and pains
 ὅσας ἐν παιδοτροφίᾳ καὶ χρηματισμοῖς διὰ τροφήν
as-many-as in child-rearing and money-making because-of maintenance
 οἰκετῶν ἀναγκαίαν ἴσχουσι, τὰ μὲν δανειζόμενοι, τὰ δ'
of-servants necessary they-have partly indeed borrowing partly but
 ἐξαρνούμενοι, τὰ δὲ πάντως πορισάμενοι θέμενοι παρὰ
denying partly but by-all-means having-procured depositing with
 γυναικῆς τε καὶ οἰκέτας, ταμεύειν παραδόντες, ὅσα
wives both and servants to-manage handing-over as-many-as
 τε, ὦ φίλε, περὶ αὐτὰ καὶ οἷα πάσχουσι, δηλὰ τε
both O friend about them and of-what-sort they-suffer plain both
 δὴ καὶ ἀγεννῇ καὶ οὐκ ἄξια λέγειν.
indeed and ignoble and not worth to-mention
- d δηλα γάρ, ἔφη, καὶ τυφλῷ.
plain for he-said even to-a-blind-(man)
 πάντων τε δὴ τούτων ἀπαλλάσσονται, ζήσουσί τε τοῦ
all both indeed these they-will-be-rid-of will-live both than-the
 μακαριστοῦ βίου ὃν οἱ Ὀλυμπιονῖκαι ζῶσι μακαριώτερον.
envied life which the Olympic-victors live more-blessed
 πῇ;
how
- e διὰ σμικρόν που μέρος εὐδαιμονίζονται ἐκεῖνοι ὧν
because-of small surely part are-deemed-happy those of-what
 τούτοις ὑπάρχει. ἥ τε γὰρ τῶνδε νίκη καλλίων, ἥ τ'
for-these belongs the both for of-these victory finer the-(one) and
 ἐκ τοῦ δημοσίου τροφή τελεωτέρα. νίκην τε γὰρ νικῶσι
from the public-(purse) maintenance more-complete victory both for they-win

συμπάσης τῆς πόλεως σωτηρίαν, τροφῇ τε καὶ τοῖς
of-whole the city preservation with-maintenance both and the
 ἄλλοις πᾶσιν ὅσων βίος δεῖται αὐτοί τε καὶ παῖδες
other all-(things) as-many-as life needs themselves both and children
 ἀναδοῦνται, καὶ γέρα δέχονται παρὰ τῆς αὐτῶν πόλεως
are-crowned and privileges receive from — their-own city
 ζῶντές τε καὶ τελευτήσαντες ταφῆς ἀξίας μετέχουσιν.
living both and having-died burial worthy they-share
 καὶ μάλα, ἔφη, καλά.

and very he-said fine

μέμνησαι οὖν, ἦν δ' ἐγώ, ὅτι ἐν τοῖς πρόσθεν οὐκ
do-you-remember then said and I that in the earlier-(part) not
 οἶδα ὅτου λόγος ἡμῖν ἐπέπληξεν ὅτι τοὺς φύλακας οὐκ
I-know whose argument us rebuked that the guardians not
 εὐδαίμονας ποιοῖμεν, οἷς ἐξὸν πάντα ἔχειν τὰ
happy we-were-making for-whom being-possible all to-have the-(things)
 τῶν πολιτῶν οὐδὲν ἔχουεν; ἡμεῖς δέ που εἴπομεν ὅτι
of-the citizens nothing had we but surely said that
 τοῦτο μὲν, εἴ που παραπίπτει, εἰς αἰθίς σκεψοίμεθα,
this indeed if somewhere it-should-come-up for later we-would-consider
 νῦν δὲ τοὺς μὲν φύλακας φύλακας ποιοῖμεν, τὴν δὲ
now but the indeed guardians guardians we-were-making the and
 πόλιν ὥς οἰοί τ' εἶμεν εὐδαιμονεστάτην, ἀλλ' οὐκ εἰς ἐν
city as able — we-were most-happy but not to one
 ἔθνος ἀποβλέποντες ἐν αὐτῇ τοῦτο εὐδαιμον πλάττομεν;
class looking in it this happy we-were-molding
 μέμνημαι, ἔφη.

I-remember he-said

τί οὖν; νῦν ἡμῖν ὁ τῶν ἐπικούρων βίος, εἴπερ τοῦ
what then now for-us the of-the auxiliaries life if-indeed than-the
 γε τῶν Ὀλυμπιονικῶν πολὺ τε καλλίων καὶ ἀμείνων
at-least of-the Olympic-victors much both finer and better

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b

φαίνεται, μή πη κατὰ τὸν τῶν σκυτοτόμων φαίνεται
 appears surely-not somehow like the of-the shoemakers appears
 βίον ἢ τινων ἄλλων δημιουργῶν ἢ τὸν τῶν γεωργῶν;
 life or of-some other craftsmen or the-(one) of-the farmers
 οὐ μοι δοκεῖ, ἔφη.

not to-me it-seems he-said

c ἀλλὰ μέντοι, ὅ γε καὶ ἐκεῖ ἔλεγον, δίκαιον καὶ
 but indeed what at-least also there I-said (is)-just also
 ἐνταῦθα εἰπεῖν, ὅτι εἰ οὕτως ὁ φύλαξ ἐπιχειρήσει εὐδαίμων
 here to-say that if so the guardian will-attempt happy
 γίνεσθαι, ὥστε μηδὲ φύλαξ εἶναι, μηδ' ἀρκέσει αὐτῷ βίος
 to-become so-as not-even guardian to-be nor will-suffice for-him life
 οὕτω μέτριος καὶ βέβαιος καὶ ὥς ἡμεῖς φαμεν ἄριστος,
 so moderate and secure and as we say best
 ἀλλ' ἀνόητός τε καὶ μειρακιώδης δόξα ἐμπεσοῦσα
 but foolish both and adolescent opinion having-fallen-upon-(him)
 εὐδαιμονίας περὶ ὀρμήσει αὐτὸν διὰ δύναμιν ἐπὶ τὸ ἅπαντα
 happiness about will-drive him because-of power to the all
 τὰ ἐν τῇ πόλει οἰκιοῦσθαι, γινώσεται τὸν Ἡσίοδον ὅτι
 the-(things) in the city to-appropriate he-will-know — Hesiod that
 τῷ ὄντι ἦν σοφὸς λέγων πλέον εἶναί πως ἡμῖς παντός.
 in reality he-was wise saying more to-be somehow half than-whole
 ἐμοὶ μέν, ἔφη, συμβούλῳ χρώμενος μενεῖ ἐπὶ τοῦτο
 me indeed he-said as-adviser using he-will-remain in this
 τῷ βίῳ.

— life

d συγχαρεῖς ἄρα, ἦν δ' ἐγώ, τὴν τῶν γυναικῶν κοινωνίαν
 do-you-concede then said and I the of-the women community
 τοῖς ἀνδράσιν, ἦν διεληλύθαμεν, παιδείας τε πέρι καὶ
 with-the men which we-have-gone-through education both about and
 παιδῶν καὶ φυλακῆς τῶν ἄλλων πολιτῶν, κατὰ τε
 children and guarding of-the other citizens in both

πόλιν μενούσας εἰς πόλεμόν τε ἰούσας καὶ συμφυλάττειν
city remaining to war both going and to-guard-with
δεῖν καὶ συνθηρεῦν ὥσπερ κύνας, καὶ πάντα πάντῃ
to-be-necessary and to-hunt-with like dogs and all in-every-way
κατὰ τὸ δυνατόν κοινωνεῖν, καὶ ταῦτα πραττούσας τά
according-to the possible to-share and these doing the
τε βέλτιστα πράξειν καὶ οὐ παρὰ φύσιν τὴν τοῦ θήλεος
both best will-do and not contrary-to nature the of-the female
πρὸς τὸ ἄρρεν, ἧ πεφύκατον πρὸς ἀλλήλω κοινωνεῖν;
toward the male in-which they-are-by-nature with each-other to-associate
συγχωρῶ, ἔφη.
I-concede he-said

XIV • CHILDREN AT THE BATTLE

It remains to ask whether this community is possible among humans, and Socrates begins with war. Men and women will campaign together and bring the sturdier children to watch, as potters' sons watch before they make pots, and every creature fights best near its young. Fathers will judge which campaigns are safe, and the children will ride swift horses. A deserter becomes a craftsman or farmer, a captive is left to his captors, and the bravest is crowned and kissed, and Glaucon forbids refusing his kiss.

οὐκοῦν, ἦν δ' ἐγώ, ἐκείνο λοιπὸν διελέσθαι, εἰ ἄρα
therefore said and I that remains to-determine whether after-all
καὶ ἐν ἀνθρώποις δυνατόν, ὥσπερ ἐν ἄλλοις ζώοις,
also among men (it-is)-possible as among other animals
ταύτην τὴν κοινωνίαν ἐγγενέσθαι, καὶ ὅπῃ δυνατόν;
this — community to-arise and how possible
ἔφθης, ἔφη, εἰπὼν ἧ ἔμελλον ὑπολήψεσθαι.
you-anticipated he-said saying where I-was-about to-take-up

ε περὶ μὲν γὰρ τῶν ἐν τῷ πολέμῳ οἶμαι, ἔφην, δῆλον
about indeed for the-(things) in the war I-think I-said (it-is)-clear
ὄν τρόπον πολεμήσουσιν.

in-what way they-will-make-war

πῶς; ἦ δ' ὅς.

how said and he

ὅτι κοινῇ στρατεύσονται, καὶ πρὸς γε ἄξουσι τῶν
that in-common they-will-campaign and besides at-least they-will-lead of-the
παίδων εἰς τὸν πόλεμον ὅσοι ἄδρού, ἢ ὥσπερ

children to the war as-many-as grown so-that like

οἱ τῶν ἄλλων δημιουργῶν θεῶνται ταῦτα ἃ
the-(children) of-the other craftsmen they-may-watch these-things which
τελεωθέντας δεήσει δημιουργεῖν.

grown-up it-will-be-necessary to-practice

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besides and the watching to-serve and to-assist all the-(things)

περὶ τὸν πόλεμον, καὶ θεραπεύειν πατέρας τε καὶ
about the war and to-attend-on fathers both and
μητέρας. ἦ οὐκ ἦσθαι τὰ περὶ τὰς τέχνας,

mothers or not have-you-noticed the-(things) about the arts

οἶον τοὺς τῶν κεραμέων παῖδας, ὥς πολὺν χρόνον

for-instance the of-the potters children how long time

διακονοῦντες θεωροῦσι πρὶν ἄπτεσθαι τοῦ κεραμεύειν;

serving they-watch before to-put-hand-to the pot-making

καὶ μάλα.

and very

ἦ οὖν ἐκείνοις ἐπιμελέστερον παιδευτέον ἢ τοῖς

truly then for-those more-carefully must-be-educated than for-the

φύλαξι τοὺς αὐτῶν ἐμπειρία τε καὶ θέα τῶν

guardians — their-own-(children) by-experience both and watching of-the

προσηκόντων;

fitting-(things)

καταγέλαστον μεντᾶν, ἔφη, εἴη.

ridiculous indeed be-said would-be

ἀλλὰ μὴν καὶ μαχεῖται γε πᾶν ζῶον διαφερόντως b

but indeed also will-fight at-least every animal exceptionally

παρόντων ὧν ἂν τέκη.

being-present whom — it-bears

ἔστιν οὕτω. κίνδυνος δέ, ὦ Σώκρατες, οὐ μικρὸς

it-is so danger but O Socrates not small

σφαλεῖσιν, οἷα δὲ ἐν πολέμῳ φιλεῖ, πρὸς ἑαυτοῖς

for-those-having-failed as indeed in war tends in-addition-to themselves

παῖδας ἀπολέσαντας ποιῆσαι καὶ τὴν ἄλλην πόλιν

children having-lost to-make also the rest-of city

ἀδύνατον ἀναλαβεῖν.

unable to-recover

ἀληθῆ, ἦν δ' ἐγώ, λέγεις. ἀλλὰ σὺ πρῶτον μὲν ἡγῇ

true-things said and I you-say but you first indeed think

παρασκευαστέον τὸ μή ποτε κινδυνεύσαι;

must-be-arranged the not ever to-run-risk

οὐδαμῶς.

in-no-way

τί δ'; εἴ που κινδυνευτέον, οὐκ ἐν ᾧ βελτίους ἔσονται

what and if somewhere one-must-run-risk not in what better they-will-be

κατορθοῦντες;

succeeding

δῆλον δῆ.

clear indeed

ἀλλὰ μικρὸν οἶει διαφέρειν καὶ οὐκ ἄξιον κινδύνου c

but small do-you-think to-matter and not worth risk

θεωρεῖν ἢ μὴ τὰ περὶ τὸν πόλεμον παῖδας τοὺς

to-watch or not the-(things) about the war children the-(ones)

ἄνδρας πολεμικοὺς ἐσομένους;

men warlike going-to-be

οὐκ, ἀλλὰ διαφέρει πρὸς ὃ λέγεις.

no but it-matters for what you-say

τοῦτο μὲν ἄρα ὑπαρκτέον, θεωροὺς πολέμου τοὺς παῖδας

this indeed then must-be-begun spectators of-war the children

ποιεῖν, προσμηχανᾶσθαι δ' αὐτοῖς ἀσφάλειαν, καὶ καλῶς

to-make to-contrive-besides and for-them safety and well

ἔξει· ἢ γάρ;

it-will-be is-it-not for

ναί.

yes

d οὐκοῦν, ἦν δ' ἐγώ, πρῶτον μὲν αὐτῶν οἱ πατέρες,

therefore said and I first indeed their — fathers

ὅσα ἄνθρωποι, οὐκ ἀμαθεῖς ἔσονται ἀλλὰ γνωμονικοὶ

as-far-as men not ignorant will-be but discerning

τῶν στρατειῶν ὅσαι τε καὶ μὴ ἐπικίνδυνοι;

of-the campaigns which both and not dangerous

εἰκός, ἔφη.

likely he-said

εἰς μὲν ἄρα τὰς ἄξουσιν, εἰς δὲ τὰς εὐλαβήσονται.

to indeed then some they-will-lead to but others they-will-be-cautious

ὀρθῶς.

rightly

καὶ ἄρχοντάς γέ που, ἦν δ' ἐγώ, οὐ τοὺς φαυλοτάτους

and commanders at-least surely said and I not the worst

αὐτοῖς ἐπιστήσουσιν ἀλλὰ τοὺς ἐμπειρία τε καὶ ἡλικία

over-them they-will-set but those in-experience both and in-age

ίκανοὺς ἡγεμόνας τε καὶ παιδαγωγοὺς εἶναι.

competent leaders both and tutors to-be

πρέπει γάρ.

it-is-fitting for

ἀλλὰ γάρ, φήσομεν, καὶ παρὰ δόξαν πολλὰ πολλοῖς
but for we-shall-say also contrary-to expectation many-(things) to-many
 δὴ ἐγένετο.

indeed have-happened

καὶ μάλα.

and very

πρὸς τοῖνυν τὰ τοιαῦτα, ὦ φίλε, πτεροῦν χρὴ παιδία
against then — such-things O friend to-give-wings must children
 ὄντα εὐθύς, ἢν, ἄν τι δέη, πετόμενοι ἀποφεύγωσιν.
being right-away so-that if anything need flying they-may-escape
 πῶς λέγεις; ἔφη.

how do-you-mean he-said

ἐπὶ τοὺς ἵππους, ἦν δ' ἐγώ, ἀναβιβαστέον ὡς νεωτάτους,
on the horses said and I must-be-mounted as youngest
 καὶ διδασκαμένους ἵππεύειν ἐφ' ἵππων ἀκτέον ἐπὶ τὴν θέαν,
and having-been-taught to-ride on horses must-be-led to the viewing
 μὴ θυμοειδῶν μηδὲ μαχητικῶν, ἀλλ' ὅτι ποδωκεστάτων
not spirited nor combative but as swiftest
 καὶ εὐηνιωτάτων. οὕτω γὰρ κάλλιστά τε θεάσονται τὸ
and most-tractable so for most-finely both they-will-see —
 αὐτῶν ἔργον, καὶ ἀσφαλέστατα, ἄν τι δέη, σωθήσονται
their-own work and most-safely if anything need they-will-be-saved
 μετὰ πρεσβυτέρων ἡγεμόνων ἐπόμενοι.

with older leaders following

ὀρθῶς, ἔφη, μοι δοκεῖς λέγειν.

rightly he-said to-me you-seem to-speak

τί δὲ δῆ, εἶπον, τὰ περὶ τὸν πόλεμον; πῶς
what and indeed I-said the-(matters) about the war how
 ἐκτέον σοι τοὺς στρατιώτας πρὸς αὐτοὺς τε καὶ
must-be-disposed by-you the soldiers toward themselves both and
 τοὺς πολεμίους; ἄρ' ὀρθῶς μοι καταφαίνεται ἢ οὐ;
the enemies then rightly to-me does-it-appear or not

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λέγ', ἔφη, ποῖ αὖ.

tell he-said what-sort again

αὐτῶν μὲν, εἶπον, τὸν λιπόντα τάξιν ἢ ὅπλα

of-them indeed I-said the-(one) having-left rank or arms

ἀποβαλόντα ἢ τι τῶν τοιούτων ποιήσαντα διὰ

having-thrown-away or anything — of-such-things having-done through

κάκην ἄρα οὐ δημιουργόν τινα δεῖ καθιστάναι ἢ γεωργόν;

cowardice then not craftsman some must to-make or farmer

πάνυ μὲν οὖν.

certainly indeed then

τὸν δὲ ζῶντα εἰς τοὺς πολεμίους ἀλόντα ἄρ' οὐ δωρεὰν

the-(one) and alive by the enemies captured then not as-a-gift

διδόναι τοῖς ἐλοῦσι χρήσθαι τῇ ἄγρᾳ ὅτι ἂν βούλωνται;

to-give to-the captors to-use the catch whatever — they-wish

b κομιδῇ γε.

absolutely at-least

τὸν δὲ ἀριστεύσαντά τε καὶ εὐδοκίμησαντα οὐ πρῶτον

the-(one) and having-excelled both and having-won-glory not first

μὲν ἐπὶ στρατιᾷς ὑπὸ τῶν συστρατευομένων μεираκίων

indeed on campaign by the fellow-campaigning youths

τε καὶ παίδων ἐν μέρει ὑπὸ ἐκάστου δοκεῖ σοι

both and boys in turn by each does-it-seem to-you

χρῆναι στεφανωθῆναι; ἢ οὐ;

to-be-necessary to-be-crowned or not

ἔμοιγε.

to-me-at-least

τί δέ; δεξιωθῆναι;

what and to-be-greeted-with-the-right-hand

καὶ τοῦτο.

also this

ἀλλὰ τόδ' οἶμαι, ἦν δ' ἐγώ, οὐκέτι σοι δοκεῖ.

but this I-think said and I no-longer to-you seems-(good)

τὸ ποῖον;

the what-sort

τὸ φιλησαί τε καὶ φιληθῆναι ὑπὸ ἐκάστου.

the kissing both and to-be-kissed by each

πάντων, ἔφη, μάλιστα· καὶ προστίθημί γε τῷ νόμῳ, c

of-all he-said most and I-add at-least to-the law

ἕως ἂν ἐπὶ ταύτης ὦσι τῆς στρατιᾶς, καὶ μηδενὶ

as-long-as — on this they-are — campaign also for-no-one

ἐξεῖναι ἀπαρνηθῆναι ὃν ἂν βούληται φιλεῖν, ἵνα

to-be-permitted to-refuse whom — he-wishes to-kiss so-that

καί, ἐάν τις τοῦ τύχῃ ἐρῶν ἢ ἄρρενος ἢ θηλείας,

also if anyone someone happens loving either male or female

προθυμότερος ἢ πρὸς τὸ τὰριστέα φέρειν.

more-eager he-be for the the-prizes to-carry-off

XV · HONORS AND SPOILS

The brave will have more marriages and children, and following Homer they will be honored with hymns, seats, meats, and full cups. Those who die gloriously are of the golden race and become, as Hesiod says, holy daemons, and their tombs will be tended. Greeks must not enslave Greeks or dedicate Greek arms in temples, and stripping the dead of more than their arms is as petty as dogs snarling at the stone thrown at them.

καλῶς, ἦν δ' ἐγώ. ὅτι μὲν γὰρ ἀγαθῷ ὄντι γάμοι

well said and I that indeed for to-a-good being marriages

τε ἔτοιμοι πλείους ἢ τοῖς ἄλλοις καὶ αἰρέσεις τῶν

both ready more than for-the others and selections —

τοιούτων πολλάκις παρὰ τοὺς ἄλλους ἔσσονται, ἵν' ὅτι

of-such-(men) often beyond the others will-be so-that as

πλείστοι ἐκ τοῦ τοιούτου γίνωνται, εἴρηται ἤδη.

most from — such-(a-man) be-born has-been-said already

εἵπομεν γάρ, ἔφη.

we-said for he-said

- d ἀλλὰ μὴν καὶ καθ' Ὅμηρον τοῖς τοιοῖσδε δίκαιον
but indeed also according-to Homer — with-such-(things) just
 τιμᾶν τῶν νέων ὅσοι ἀγαθοί. καὶ γὰρ Ὅμηρος τὸν
to-honor of-the young as-many-as good also for Homer the
 εὐδοκμήσαντα ἐν τῷ πολέμῳ νώτοισιν Αἴαντα ἔφη
having-won-glory in the war with-chines Ajax said
 διηνεκέεσσι γεραίρεσθαι, ὡς ταύτην οἰκείαν οὖσαν τιμὴν
unbroken to-be-honored as this fitting being honor
 τῷ ἡβῶντί τε καὶ ἀνδρείῳ, ἐξ ἧς ἅμα τῷ
for-the youthful both and courageous from which at-once-with the
 τιμᾶσθαι καὶ τὴν ἰσχὺν αὐξήσει.
being-honored also the strength he-will-increase
 ὀρθότατα, ἔφη.

most-rightly he-said

- e πεισόμεθα ἄρα, ἦν δ' ἐγώ, ταῦτά γε Ὅμηρος. καὶ γὰρ
we-shall-obey then said and I in-these at-least Homer also for
 ἡμεῖς ἔν τε θυσίαις καὶ τοῖς τοιούτοις πᾶσι τοὺς ἀγαθοὺς,
we in both sacrifices and — such-things all the good
 καθ' ὅσον ἂν ἀγαθοὶ φαίνωνται, καὶ ὕμνοις καὶ οἷς
in-so-far as — good they-appear both with-hymns and with-what
 νυνδὴ ἐλέγομεν τιμήσομεν, πρὸς δὲ τοῦτοις ἔδραις τε
just-now we-were-saying we-shall-honor besides and these with-seats both
 καὶ κρέασιν ἰδὲ πλείους δεπάεσσιν, ἵνα ἅμα τῷ τιμᾶν
and meats and full cups so-that at-once-with the honoring
 ἀσκῶμεν τοὺς ἀγαθοὺς ἄνδρας τε καὶ γυναῖκας.
we-may-train the good men both and women
 κάλλιστα, ἔφη, λέγεις.
most-finely he-said you-speak

εἶεν· τῶν δὲ δὴ ἀποθανόντων ἐπὶ στρατιᾷς ὅς ἂν
well of-the and indeed having-died on campaign whoever —
 εὐδοκμήσας τελευτήσῃ ἄρ' οὐ πρῶτον μὲν φήσομεν τοῦ
having-won-glory dies then not first indeed shall-we-say of-the
 χρυσοῦ γένους εἶναι;
golden race to-be
 πάντων γε μάλιστα.
of-all at-least most
 ἀλλ' οὐ πεισόμεθα Ἡσιόδῳ, ἐπειδάν τινες τοῦ τοιούτου
but not shall-we-believe Hesiod when some — of-such
 γένους τελευτήσωσιν, ὥς ἄρα —
race die that after-all

οἱ μὲν δαίμονες ἀγνοὶ ἐπιχθόνιοι τελέθουσιν,
they indeed daemons holy upon-earth become
 ἐσθλοί, ἀλεξίκακοι, φύλακες μερόπων ἀνθρώπων;
noble warders-off-of-evil guardians of-mortal men

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πεισόμεθα μὲν οὖν.
we-shall-believe indeed then
 διαπυθόμενοι ἄρα τοῦ θεοῦ πῶς χρὴ τοὺς δαμονίους τε
having-inquired then of-the god how one-must the daemonic both
 καὶ θείους τιθέναι καὶ τίνι διαφόρῳ, οὕτω καὶ ταύτη
and divine to-bury and with-what distinction so and in-this-way
 θήσομεν ἥ ἂν ἐξηγήται;
we-shall-bury as — he-directs
 τί δ' οὐ μέλλομεν;
what and not are-we-to

καὶ τὸν λοιπὸν δὴ χρόνον ὥς δαμόνων, οὕτω θεραπεύσομέν
and the remaining indeed time as of-daemons so we-shall-tend
 τε καὶ προσκυνήσομεν αὐτῶν τὰς θήκας; ταῦτα δὲ ταῦτα
both and worship their — tombs the-same and these

νομοιοῦμεν ὅταν τις γήρᾳ ἢ τινι ἄλλῳ τρόπῳ τελευτήσῃ
we-shall-institute whenever anyone by-old-age or some other way dies

τῶν ὅσοι ἂν διαφερόντως ἐν τῷ βίῳ ἀγαθοὶ κριθῶσιν;
of-those as-many-as — exceptionally in the life good are-judged
 δίκαιον γοῦν, ἔφη.

just at-any-rate he-said

τί δέ; πρὸς τοὺς πολεμίους πῶς ποιήσουσιν ἡμῖν οἱ
what and toward the enemies how will-act for-us the
 στρατιῶται;

soldiers

τὸ ποῖον δῆ;

the what-sort indeed

c πρῶτον μὲν ἀνδραποδισμοῦ πέρι, δοκεῖ δίκαιον Ἕλληνας
first indeed enslavement about does-it-seem just Greeks

Ἑλληνίδας πόλεις ἀνδραποδίζεσθαι, ἢ μὴδ' ἄλλη ἐπιτρέπειν
Greek cities to-enslave or not-even another to-allow

κατὰ τὸ δυνατὸν καὶ τοῦτο ἐθίζειν, τοῦ Ἑλληνικοῦ γένους
according-to the possible and this to-accustom the Greek race

φείδεσθαι, εὐλαβουμένους τὴν ὑπὸ τῶν βαρβάρων δουλείαν;
to-spare guarding-against the by the barbarians slavery

ὅλῳ καὶ παντί, ἔφη, διαφέρει τὸ φείδεσθαι.

by-whole and all he-said is-better the sparing

μὴδὲ Ἕλληνα ἄρα δοῦλον ἐκτῆσθαι μήτε αὐτούς, τοῖς
not-even a-Greek then as-slave to-possess neither themselves to-the

τε ἄλλοις Ἕλλησι οὕτω συμβουλεύειν;

both other Greeks so to-advise

πάνυ μὲν οὖν, ἔφη· μᾶλλον γ' ἂν οὖν οὕτω πρὸς
certainly indeed then he-said rather at-least — then so against

τοὺς βαρβάρους τρέπουτο, ἐαυτῶν δ' ἀπέχονται.

the barbarians they-would-turn themselves and would-keep-off

τί δέ; σκυλεύειν, ἦν δ' ἐγώ, τοὺς τελευτήσαντας πλὴν d
what and to-strip said and I the dead except
 ὅπλων, ἐπειδὰν νικήσωσιν, ἥ καλῶς ἔχει; ἢ οὐ πρόφασιν
arms when they-conquer truly well is-it or not a-pretext
 μὲν τοῖς δειλοῖς ἔχει μὴ πρὸς τὸν μαχόμενον ἰέναι,
indeed for-the cowards does-it-give not against the fighting-(one) to-go
 ὥς τι τῶν δεόντων δρῶντας ὅταν περὶ τὸν τεθνεῶτα
as something of-the needful doing whenever about the dead-(man)
 κυπτάζωσι, πολλὰ δὲ ἤδη στρατόπεδα διὰ τὴν
they-stoop many and already armies because-of —
 τοιαύτην ἀρπαγὴν ἀπώλετο;
such plunder perished
 καὶ μάλα.

and very
 ἀνελεύθερον δὲ οὐ δοκεῖ καὶ φιλοχρήματον νεκρὸν e
illiberal and not does-it-seem and money-loving a-corpse
 συλᾶν, καὶ γυναικείας τε καὶ σμικρᾶς διανοίας τὸ
to-plunder and of-womanish both and petty mind the
 πολέμιον νομίζειν τὸ σῶμα τοῦ τεθνεῶτος ἀποπταμένου
enemy to-consider the body of-the dead-(man) having-flown-away
 τοῦ ἐχθροῦ, λελοιπότες δὲ ὧ ἐπολέμει; ἢ οἶει
the foe having-left-behind and that-with-which he-fought or do-you-think
 τι διάφορον δρᾶν τοὺς τοῦτο ποιοῦντας τῶν κυνῶν,
anything different to-do those this doing than-the dogs
 αἱ τοῖς λίθοις οἷς ἂν βληθῶσι χαλεπαίνουσι, τοῦ
which at-the stones which — they-are-bit-(with) are-angry the
 βάλλοντος οὐχ ἀπτόμεναι;
thrower not touching
 οὐδὲ σμικρόν, ἔφη.
not-even a-little he-said

ἐατέον ἄρα τὰς νεκροσυλίας καὶ τὰς τῶν ἀναιρέσεων
must-forgo then the corpse-plunderings and the of-the removals
διακωλύσεις;

preventions

ἐατέον μέντοι, ἔφη, νῆ Δία.

must-forgo indeed he-said by Zeus

470 οὐδὲ μὴν που πρὸς τὰ ἱερὰ τὰ ὅπλα οἴσομεν ὥς
nor indeed surely to the temples the arms we-shall-carry as
ἀναθήσοντες, ἄλλως τε καὶ τὰ τῶν Ἑλλήνων, ἐάν τι
going-to-dedicate especially — — the-(ones) of-the Greeks if at-all
ἡμῖν μέλη τῆς πρὸς τοὺς ἄλλους Ἑλλήνας εὐνοίας· μᾶλλον
to-us it-matters the toward the other Greeks goodwill rather
δὲ καὶ φοβησόμεθα μή τι μίasma ἢ πρὸς ἱερὸν τὰ τοιαῦτα
but even we-shall-fear lest some pollution be to temple — such-things
ἀπὸ τῶν οἰκείων φέρειν, ἐὰν μὴ τι δὴ ὁ θεὸς ἄλλο λέγῃ.
from the kin to-bring if not at-all indeed the god otherwise say
ὀρθότατα, ἔφη.

most-rightly he-said

XVI • WAR AND FACTION

Nor will they ravage Greek land or burn Greek houses, but only carry off the year's crop. War and faction are two names for two things: enmity with the alien is war, enmity with one's kin faction. Greeks fighting barbarians are enemies by nature, but Greeks fighting Greeks are friends by nature, and Greece is sick with faction. Their city will quarrel with Greeks as with kin, correcting rather than destroying and blaming only the responsible few, and this becomes a law for the guardians.

τί δὲ γῆς τε τμήσεως τῆς Ἑλληνικῆς καὶ οἰκιῶν
what and of-land both ravaging the Greek and of-houses
 ἐμπρήσεως; ποῖόν τί σοι δράσουσιν οἱ στρατιῶται
burning what-sort anything for-you will-do the soldiers
 πρὸς τοὺς πολεμίους;

toward the enemies

σοῦ, ἔφη, δόξαν ἀποφαινομένου ἡδέως ἂν ἀκούσαιμι.

you he-said opinion declaring gladly — I-would-bear

ἐμοὶ μὲν τοῖνυν, ἦν δ' ἐγώ, δοκεῖ τούτων μηδέτερα b

to-me indeed then said and I it-seems of-these neither

ποιεῖν, ἀλλὰ τὸν ἐπέτειον καρπὸν ἀφαιρεῖσθαι. καὶ ὦν

to-do but the annual crop to-take-away and of-what

ἔνεκα, βούλει σοι λέγω;

for-the-sake-of do-you-wish to-you I-shall-tell

πάνυ γε.

certainly at-least

φαίνεται μοι, ὥσπερ καὶ ὀνομάζεται δύο ταῦτα ὀνόματα,

it-appears to-me just-as also are-named two these names

πόλεμός τε καὶ στάσις, οὕτω καὶ εἶναι δύο, ὄντα ἐπὶ

war both and faction so also to-be two being in-the-case-of

δυοῖν τινοιν διαφοραῖν. λέγω δὲ τὰ δύο τὸ μὲν οἰκείον

two some differences I-mean and the two the-one indeed kin

καὶ συγγενές, τὸ δὲ ἀλλότριον καὶ ὀθνεῖον. ἐπὶ μὲν

and related the-other but alien and foreign for indeed

οὖν τῇ τοῦ οἰκείου ἔχθρα στάσις κέκληται, ἐπὶ δὲ τῇ

then the of-the kin enmity faction has-been-called for but the

τοῦ ἀλλοτρίου πόλεμος.

of-the alien war

καὶ οὐδέν γε, ἔφη, ἀπὸ τρόπου λέγεις.

and nothing at-least he-said off the-mark you-say

- c ὄρα δὴ καὶ εἰ τόδε πρὸς τρόπου λέγω. φημὶ γὰρ
see indeed also whether this to the-point I-say I-say for
 τὸ μὲν Ἑλληνικὸν γένος αὐτὸ αὐτῷ οἰκεῖον εἶναι καὶ
the indeed Greek race itself to-itself kin to-be and
 συγγενές, τῷ δὲ βαρβαρικῷ ὀθνείον τε καὶ ἀλλότριον.
related to-the but barbarian foreign both and alien
 καλῶς γε, ἔφη.
well at-least he-said
- d Ἕλληνας μὲν ἄρα βαρβάροις καὶ βαρβάρους Ἕλλησι
Greeks indeed then with-barbarians and barbarians with-Greeks
 πολεμεῖν μαχομένους τε φήσομεν καὶ πολεμίους φύσει
to-war fighting both we-shall-say and enemies by-nature
 εἶναι, καὶ πόλεμον τὴν ἔχθραν ταύτην κλητέον· Ἕλληνας
to-be and war the enmity this must-be-called Greeks
 δὲ Ἕλλησιν, ὅταν τι τοιοῦτον δρῶσιν, φύσει μὲν
but with-Greeks whenever anything such they-do by-nature indeed
 φίλους εἶναι, νοσεῖν δ' ἐν τῷ τοιοῦτῳ τὴν Ἑλλάδα καὶ
friends to-be to-be-sick and in — such-(a-case) — Greece and
 στασιάζειν, καὶ στάσιν τὴν τοιαύτην ἔχθραν κλητέον.
to-be-at-faction and faction — such enmity must-be-called
 ἐγὼ μὲν, ἔφη, συγχωρῶ οὕτω νομίζειν.
I indeed he-said agree so to-think
- e σκόπει δὴ, εἶπον, ὅτι ἐν τῇ νῦν ὁμολογουμένη στάσει, ὅπου
consider indeed I-said that in the now agreed faction wherever
 ἂν τι τοιοῦτον γένηται καὶ διαστῇ πόλις, ἐὰν ἑκάτεροι
— anything such happens and is-divided a-city if each
 ἑκατέρων τέμνωσιν ἀγροὺς καὶ οἰκίας ἐμπιπρῶσιν, ὥς
of-the-other ravage fields and houses burn how
 ἀλιτηριώδης τε δοκεῖ ἢ στάσις εἶναι καὶ οὐδέτεροι αὐτῶν
accursed both seems the faction to-be and neither of-them
 φιλοπόλιδες — οὐ γὰρ ἂν ποτε ἐτόλμων τὴν τροφὸν τε
patriotic not for — ever they-would-dare the nurse both

καὶ μητέρα κείρειν — ἀλλὰ μέτριον εἶναι τοὺς καρποὺς
and mother to-ravage but reasonable to-be the crops
 ἀφαιρεῖσθαι τοῖς κρατοῦσι τῶν κρατουμένων, καὶ διανοεῖσθαι
to-take-away for-the conquerors of-the conquered and to-think
 ὥς διαλλαγησομένων καὶ οὐκ ἀεὶ πολεμησόντων.
as going-to-be-reconciled and not always going-to-make-war
 πολὺ γάρ, ἔφη, ἡμερωτέρων αὕτη ἢ διάνοια ἐκείνης.
much for he-said of-gentler-(men) this — thinking than-that
 τί δὲ δῆ; ἔφην· ἦν σὺ πόλιν οἰκίζεις, οὐχ Ἑλληνὶς
what and indeed I-said which you city are-founding not Greek
 ἔσται;

will-it-be

δεῖ γ' αὐτήν, ἔφη.

it-must at-least it he-said

οὐκοῦν καὶ ἀγαθοί τε καὶ ἥμεροι ἔσονται;

therefore also good both and gentle they-will-be

σφόδρα γε.

very at-least

ἀλλ' οὐ φιλέλληνες; οὐδὲ οἰκείαν τὴν Ἑλλάδα ἡγήσονται,

but not Greek-lovers nor as-their-own — Greece will-they-consider

οὐδὲ κοινωνήσουσιν ὧν περ οἱ ἄλλοι ἱερῶν;

nor will-share in-which-very the others rites

καὶ σφόδρα γε.

and very at-least

οὐκοῦν τὴν πρὸς τοὺς Ἕλληνας διαφοράν, ὥς οἰκείους,

therefore the with the Greeks quarrel as kin

στάσιν ἡγήσονται καὶ οὐδὲ ὀνομάσουσιν πόλεμον;

faction they-will-consider and not-even will-name war

οὐ γάρ.

not for

καὶ ὥς διαλλαγησόμενοι ἄρα διοίσονται;

and as going-to-be-reconciled then they-will-quarrel

πάνυ μὲν οὖν.

certainly indeed then

εὐμενῶς δὴ σωφροنيοῦσιν, οὐκ ἐπὶ δουλείᾳ κολάζοντες

kindly indeed they-will-correct not for slavery punishing

οὐδ' ἐπ' ὀλέθρῳ, σωφρονισταὶ ὄντες, οὐ πολέμιοι.

nor for destruction correctors being not enemies

οὕτως, ἔφη.

so he-said

b οὐδ' ἄρα τὴν Ἑλλάδα Ἕλληνες ὄντες κεροῦσιν, οὐδὲ οἰκίσεις

nor then — Greece Greeks being they-will-ravage nor dwellings

ἐμπρήσουσιν, οὐδὲ ὁμολογήσουσιν ἐν ἐκάστη πόλει πάντας

they-will-burn nor they-will-agree in each city all

ἐχθροὺς αὐτοῖς εἶναι, καὶ ἄνδρας καὶ γυναῖκας καὶ παῖδας,

enemies to-them to-be both men and women and children

ἀλλ' ὀλίγους αἰὲ ἐχθροὺς τοὺς αἰτίους τῆς διαφορᾶς. καὶ

but few always enemies those responsible for-the quarrel and

διὰ ταῦτα πάντα οὔτε τὴν γῆν ἐθελήσουσιν κείρειν αὐτῶν,

because-of these all neither the land they-will-be-willing to-ravage their

ὥς φίλων τῶν πολλῶν, οὔτε οἰκίας ἀνατρέπειν, ἀλλὰ μέχρι

as friends the many nor houses to-overturn but until

τούτου ποιήσονται τὴν διαφοράν, μέχρι οὗ ἂν οἱ αἵτιοι

this-(point) they-will-carry-on the quarrel until which — the responsible

ἀναγκασθῶσιν ὑπὸ τῶν ἀναιτίων ἀλγούντων δοῦναι δίκην.

are-compelled by the innocent suffering to-pay penalty

ἐγὼ μὲν, ἔφη, ὁμολογῶ οὕτω δεῖν πρὸς τοὺς

I indeed he-said agree so to-be-necessary toward the

ἐναντίους τοὺς ἡμετέρους πολίτας προσφέρεισθαι· πρὸς δὲ

opponents — our citizens to-behave toward but

τοὺς βαρβάρους, ὥς νῦν οἱ Ἕλληνες πρὸς ἀλλήλους.

the barbarians as now the Greeks toward one-another

τιθῶμεν δὴ καὶ τοῦτον τὸν νόμον τοῖς φύλαξι, μήτε c
let-us-lay-down indeed also this — law for-the guardians neither
 γῆν τέμνειν μήτε οἰκίας ἐμπιμπράναι;
land to-ravage nor houses to-burn
 θῶμεν, ἔφη, καὶ ἔχειν γε καλῶς ταῦτά τε καὶ τὰ
let-us-lay-down he-said and to-be at-least well these both and the
 πρόσθεν.
earlier-(ones)

XVII • THE THIRD WAVE

Glaucon breaks in: Socrates will never get to whether this constitution is possible, and he asks only to be shown that it can exist. Socrates, barely past two waves, says Glaucon brings on the third and greatest. They sought justice and the perfectly just man as models, not to prove them possible; a painter of the most beautiful man is no worse for being unable to show he could exist, nor is their city in speech. Still, Socrates will try to show how it could come nearest.

ἀλλὰ γάρ μοι δοκεῖς, ὦ Σώκρατες, ἐάν τις σοι τὰ d
but for to-me you-seem O Socrates if anyone to-you —
 τοιαῦτα ἐπιτρέπη λέγειν, οὐδέποτε μνησθήσεσθαι ὃ ἐν τῷ
such-things allows to-say never to-be-going-to-remember what in the
 πρόσθεν παρωσάμενος πάντα ταῦτα εἶρηκας, τὸ ὡς δυνατὴ
earlier-(part) having-pushed-aside all these you-have-said the how possible
 αὕτη ἡ πολιτεία γενέσθαι καὶ τίνα τρόπον ποτὲ δυνατὴ·
this — constitution to-come-about and in-what way ever possible
 ἐπεὶ ὅτι γε, εἰ γένοιτο, πάντ' ἂν εἴη ἀγαθὰ πόλει
since that at-least if it-came-about all-(things) — would-be good for-a-city
 ἥ γένοιτο, καὶ ἃ σὺ παραλείπεις ἐγὼ λέγω, ὅτι καὶ
in-which it-came-about and what you leave-out I say that also
 τοῖς πολεμίοις ἄριστ' ἂν μάχουντο τῷ ἥκιστα ἀπολείπειν
the enemies best — they-would-fight by-the least deserting

ἀλλήλους, γινώσκοντές τε καὶ ἀνακαλοῦντες ταῦτα τὰ
one-another recognizing both and calling-on these —
 ὀνόματα ἑαυτοῦς, ἀδελφούς, πατέρας, υἱεῖς· εἰ δὲ καὶ τὸ
names themselves brothers fathers sons if and also the
 θῆλυ συστρατεύοιτο, εἴτε καὶ ἐν τῇ αὐτῇ τάξει εἴτε καὶ
female should-campaign-with whether also in the same rank or also
 ὀπισθεν ἐπιτεταγμένον, φόβων τε ἔνεκα τοῖς ἐχθροῖς καὶ
behind posted fears both for-the-sake-of to-the enemies and
 εἴ ποτέ τις ἀνάγκη βοηθείας γένοιτο, οἶδ' ὅτι ταύτῃ πάντῃ
if ever any need of-help should-arise I-know that thus altogether
 ἄμαχοι ἂν εἶεν· καὶ οἴκοι γε ἃ παραλείπεται ἀγαθὰ,
invincible — they-would-be and at-home at-least what are-left-out goods
 ὅσα ἂν εἴη αὐτοῖς, ὁρῶ. ἀλλ' ὥς ἐμοῦ ὁμολογοῦντος
how-many — would-be for-them I-see but as me agreeing
 πάντα ταῦτα ὅτι εἴη ἂν καὶ ἄλλα γε μυρία, εἰ
all these that would-be — and other at-least countless if
 γένοιτο ἢ πολιτεία αὕτη, μηκέτι πλείω περὶ αὐτῆς λέγε,
it-came-about the constitution this no-longer more about it speak
 ἀλλὰ τοῦτο αὐτὸ ἤδη πειρώμεθα ἡμᾶς αὐτοὺς πείθειν,
but this itself now let-us-try us ourselves to-persuade
 ὥς δυνατόν καὶ ἥ δυνατόν, τὰ δ' ἄλλα χαίρειν ἐώμεν.
that possible and how possible the but rest to-fare-well let-us-let
 472 ἐξαίφνης γε σύ, ἦν δ' ἐγώ, ὥσπερ καταδρομὴν ἐποιήσω
suddenly at-least you said and I as-it-were a-raid you-made
 ἐπὶ τὸν λόγον μου, καὶ οὐ συγγινώσκεις στραγγενομένῳ.
on — argument my and not you-pardon dawdling
 ἵσως γὰρ οὐκ οἶσθα ὅτι μόγις μοι τῷ δύο κύματε
perhaps for not you-know that barely for-me the two waves
 ἐκφυγόντι νῦν τὸ μέγιστον καὶ χαλεπώτατον τῆς τρικυμίας
having-escaped now the greatest and hardest of-the third-wave
 ἐπάγεις, ὃ ἐπειδὰν ἴδῃς τε καὶ ἀκούσῃς, πάνυ συγγνώμην
you-bring-on which when you-see both and hear quite pardon

ἔξεις, ὅτι εὐκότως ἄρα ὥκνουν τε καὶ ἐδεδοίκη οὕτω
you-will-have that reasonably after-all I-hesitated both and was-afraid so
 παράδοξον λόγον λέγειν τε καὶ ἐπιχειρεῖν διασκοπεῖν.
paradoxical an-argument to-speak both and to-attempt to-examine
 ὅσῳ ἂν, ἔφη, τοιαῦτα πλείω λέγῃς, ἥττον ἀφεθήσῃ b
by-as-much-as — he-said such-(things) more you-say less you-will-be-let-off
 ὑφ' ἡμῶν πρὸς τὸ μὴ εἰπεῖν πῇ δυνατὴ γίνεσθαι αὕτη
by us from the not to-say how possible to-come-about this
 ἡ πολιτεία. ἀλλὰ λέγε καὶ μὴ διάτριβε.
— constitution but speak and not delay
 οὐκοῦν, ἦν δ' ἐγώ, πρῶτον μὲν τόδε χρὴ ἀναμνησθῆναι,
therefore said and I first indeed this one-must to-recall
 ὅτι ἡμεῖς ζητοῦντες δικαιοσύνην οἷόν ἐστι καὶ ἀδικίαν
that we seeking justice what-sort it-is and injustice
 δεῦρο ἵκομεν.
here have-come
 χρή· ἀλλὰ τί τοῦτο; ἔφη.
one-must but what (is)-this he-said
 οὐδέν· ἀλλ' ἐὰν εὔρωμεν οἷόν ἐστι δικαιοσύνη, ἄρα c
nothing but if we-find what-sort is justice then
 καὶ ἄνδρα τὸν δίκαιον ἀξιόσομεν μηδὲν δεῖν αὐτῆς
also man the just shall-we-require in-no-way to-be-necessary itself
 ἐκείνης διαφέρειν, ἀλλὰ πανταχῇ τοιοῦτον εἶναι οἷον
from-that to-differ but in-every-way such to-be as
 δικαιοσύνη ἐστίν; ἢ ἀγαπήσομεν ἐὰν ὅτι ἐγγύτατα αὐτῆς
justice is or shall-we-be-content if as nearest to-it
 ἢ καὶ πλείστα τῶν ἄλλων ἐκείνης μετέχῃ;
he-be and most of-the others of-it share
 οὕτως, ἔφη· ἀγαπήσομεν.
so he-said we-shall-be-content

d παραδείγματος ἄρα ἔνεκα, ἣν δ' ἐγώ, ἐζητοῦμεν
of-a-model then for-the-sake-of said and I we-were-seeking
 αὐτό τε δικαιοσύνην οἷόν ἐστι, καὶ ἄνδρα τὸν τελέως
itself both justice what-sort it-is and man the completely
 δίκαιον εἰ γένοιτο, καὶ οἷος ἂν εἴη γενόμενος,
just if he-came-to-be and what-sort — he-would-be having-come-to-be
 καὶ ἀδικίαν αὖ καὶ τὸν ἀδικώτατον, ἵνα εἰς ἐκείνους
and injustice again and the most-unjust so-that to them
 ἀποβλέποντες, οἷοι ἂν ἡμῖν φαίνωνται εὐδαιμονίας τε
looking such-as — to-us they-appear of-happiness both
 πέρι καὶ τοῦ ἐναντίου, ἀναγκαζόμεθα καὶ περὶ ἡμῶν
about and the opposite we-may-be-compelled also about us
 αὐτῶν ὁμολογεῖν, ὃς ἂν ἐκείνοις ὅτι ὁμοιότατος ᾖ,
ourselves to-agree whoever — to-them as most-like be
 τὴν ἐκείνης μοῖραν ὁμοιοτάτην ἔξειν, ἀλλ' οὐ τούτου
the of-that-(one) portion most-like to-have but not of-this
 ἔνεκα, ἵν' ἀποδείξωμεν ὡς δυνατὰ ταῦτα γίνεσθαι.
for-the-sake-of so-that we-might-show that possible these to-come-about
 τοῦτο μὲν, ἔφη, ἀληθὲς λέγεις.
this indeed he-said true you-say
 οἶει ἂν οὖν ἥττον τι ἀγαθὸν ζωγράφον εἶναι ὃς
do-you-think would then less at-all good a-painter to-be who
 ἂν γράψας παράδειγμα οἷον ἂν εἴη ὁ κάλλιστος
— having-painted a-model of-what-sort — would-be the most-beautiful
 ἄνθρωπος καὶ πάντα εἰς τὸ γράμμα ἱκανῶς ἀποδοὺς μὴ
man and everything in the picture sufficiently having-rendered not
 ἔχῃ ἀποδεῖξαι ὡς καὶ δυνατόν γενέσθαι τοιοῦτον ἄνδρα;
can to-show that also possible to-come-to-be such a-man
 μὰ Δί' οὐκ ἔγωγ', ἔφη.
by Zeus not I-at-least he-said

τί οὖν; οὐ καὶ ἡμεῖς, φαμέν, παράδειγμα ἐποιοῦμεν λόγῳ e
what then not also we we-say a-model were-making in-word
 ἀγαθῆς πόλεως;

of-a-good city

πάνυ γε.

certainly at-least

ἥττον τι οὖν οἶει ἡμᾶς εὖ λέγειν τούτου ἔνεκα,

less at-all then do-you-think us well to-speak of-this for-the-sake-of

ἐὰν μὴ ἔχωμεν ἀποδείξαι ὥς δυνατὸν οὕτω πόλιν οἰκῆσαι

if not we-can to-show that possible so a-city to-be-governed

ὥς ἐλέγετο;

as was-said

οὐ δῆτα, ἔφη.

not indeed he-said

τὸ μὲν τοίνυν ἀληθές, ἦν δ' ἐγώ, οὕτω· εἰ δὲ δὴ

the indeed then truth said and I so if but indeed

καὶ τοῦτο προθυμηθῆναι δεῖ σὴν χάριν, ἀποδείξαι πῇ

also this to-be-eager one-must your sake to-show how

μάλιστα καὶ κατὰ τί δυνατώτατ' ἂν εἴη, πάλιν μοι

most and in what most-possible — it-would-be again for-me

πρὸς τὴν τοιαύτην ἀπόδειξιν τὰ αὐτὰ διομολόγησαι.

for — such demonstration the same agree-to

τὰ ποῖα;

— *what*

Action grasps truth less than speech, so they need only find the smallest change that would bring a city nearest this constitution. Socrates names it, though it may drown him in laughter: unless philosophers rule as kings, or kings genuinely philosophize, so that political power and philosophy coincide, there will be no respite from evils for cities or for humankind. Glaucon warns that many will rush at him with any weapon to hand, but promises to help him with goodwill and encouragement.

473 ἄρ' οἷόν τέ τι πραχθῆναι ὡς λέγεται, ἣ φύσιν ἔχει
 then able — anything to-be-done as it-is-said or nature has
 πρᾶξιν λέξεως ἥττον ἀληθείας ἐφάπτεσθαι, κἂν εἰ μὴ
 action than-speech less of-truth to-grasp even if not
 τῷ δοκεῖ; ἀλλὰ σὺ πότερον ὁμολογεῖς οὕτως ἢ οὐ;
 to-someone it-seems but you whether do-you-agree so or not
 ὁμολογῶ, ἔφη.

I-agree he-said

b τοῦτο μὲν δὴ μὴ ἀνάγκαζέ με, οἷα τῷ λόγῳ διήλθομεν,
 this indeed truly not compel me what in-the word we-went-through
 τοιαῦτα παντάπασιν καὶ τῷ ἔργῳ δεῖν γιγνόμενα
 such altogether also in-the deed to-be-necessary happening
 ἂν ἀποφαίνειν· ἀλλ', ἐὰν οἰοί τε γενώμεθα εὐρεῖν ὡς
 would to-show but if able — we-become to-find how
 ἂν ἐγγύτατα τῶν εἰρημένων πόλιν οἰκήσειεν, φάναι
 — nearest to-the-(things) said a-city might-be-governed to-say
 ἡμᾶς ἐξηρηκέναι ὡς δυνατὰ ταῦτα γίνεσθαι ἃ σὺ
 us to-have-discovered that possible these to-come-about which you
 ἐπιτάττεις. ἢ οὐκ ἀγαπήσεις τούτων τυγχάνων; ἐγὼ
 enjoin or not will-you-be-content these obtaining I
 μὲν γὰρ ἂν ἀγαπῶν.
 indeed for — would-be-content
 καὶ γὰρ ἐγώ, ἔφη.
 and for I he-said

τὸ δὲ δὴ μετὰ τοῦτο, ὥς ἔοικε, πειρώμεθα ζητεῖν
the-(thing) but indeed after this as it-seems let-us-try to-seek
 τε καὶ ἀποδεικνύναι τί ποτε νῦν κακῶς ἐν ταῖς πόλεσι
both and to-show what ever now badly in the cities
 πράττεται δι' ὃ οὐχ οὕτως οἰκοῦνται, καὶ τίνος ἂν
is-done because-of which not so they-are-governed and what —
 σμικροτάτου μεταβαλόντος ἔλθοι εἰς τοῦτον τὸν τρόπον
smallest having-changed would-come into this — manner
 τῆς πολιτείας πόλιν, μάλιστα μὲν ἑνός, εἰ δὲ μή, δυοῖν, εἰ δὲ
of-the constitution a-city most indeed one if but not two if but
 μή, ὅτι ὀλιγίστων τὸν ἀριθμὸν καὶ σμικροτάτων τὴν δύναμιν.
not as fewest the number and smallest the power
 παντάπασιν μὲν οὖν, ἔφη.
altogether indeed then he-said
 ἑνὸς μὲν τοίνυν, ἦν δ' ἐγώ, μεταβαλόντος δοκοῦμέν μοι
one indeed then said and I having-changed we-seem to-me
 ἔχειν δεῖξαι ὅτι μεταπέσοι ἄν, οὐ μέντοι σμικροῦ γε
to-be-able to-show that it-would-change — not however small at-least
 οὐδὲ ῥαδίου, δυνατοῦ δέ.
nor easy possible but
 τίνος; ἔφη.
what he-said
 ἐπ' αὐτῷ δὴ, ἦν δ' ἐγώ, εἰμὶ ὃ τῷ μεγίστῳ
at itself indeed said and I I-am which to-the greatest
 προσηκάζομεν κύματι. εἰρήσεται δ' οὖν, εἰ καὶ μέλλει
we-likened wave it-shall-be-said but anyway if even it-is-going
 γέλῳ τε ἀτεχνῶς ὥσπερ κύμα ἐκγελῶν καὶ
with-laughter both simply like a-wave breaking-in-laughter and
 ἀδοξία κατακλύσειν. σκόπει δὲ ὃ μέλλω λέγειν.
with-disrepute to-swamp consider but what I-am-about to-say
 λέγε, ἔφη.
speak he-said

c

d εἰν μή, ἦν δ' ἐγώ, ἥ οἱ φιλόσοφοι βασιλεύσωσιν ἐν
 if not said and I either the philosophers become-kings in
 ταῖς πόλεσιν ἢ οἱ βασιλῆς τε νῦν λεγόμενοι καὶ δυνάσται
 the cities or the kings both now so-called and potentates
 φιλοσοφήσωσι γνησίως τε καὶ ἰκανῶς, καὶ τοῦτο εἰς
 philosophize genuinely both and adequately and this into
 ταῦτόν συμπίσῃ, δυνάμεις τε πολιτικὴ καὶ φιλοσοφία, τῶν
 the-same coincide power both political and philosophy of-the
 δὲ νῦν πορευομένων χωρὶς ἐφ' ἑκάτερον αἱ πολλαὶ φύσεις
 and now proceeding apart to either the many natures
 ἐξ ἀνάγκης ἀποκλεισθῶσιν, οὐκ ἔστι κακῶν παῦλα, ὦ
 by necessity be-debarred not there-is of-evils respite O
 φίλε Γλαῦκων, ταῖς πόλεσι, δοκῶ δ' οὐδὲ τῷ ἀνθρωπίνῳ
 friend Glaucon for-the cities I-think and nor for-the human
 γένει, οὐδὲ αὕτη ἡ πολιτεία μή ποτε πρότερον φυῇ τε εἰς
 race nor this — constitution — ever before grow both to
 τὸ δυνατὸν καὶ φῶς ἡλίου ἴδῃ, ἦν νῦν λόγῳ διεληλύθαμεν.
 the possible and light of-sun see which now in-word we-have-gone-through
 ἀλλὰ τοῦτό ἐστιν ὃ ἐμοὶ πάλαι ὄκνον ἐντίθησι λέγειν,
 but this is what in-me long-ago hesitation puts to-speak
 ὁρῶντι ὥς πολὺ παρὰ δόξαν ρηθήσεται· χαλεπὸν γὰρ ἰδεῖν
 seeing how much contrary-to opinion it-will-be-spoken hard for to-see
 ὅτι οὐκ ἂν ἄλλη τις εὐδαιμονήσειεν οὔτε ἰδίᾳ οὔτε δημοσίᾳ.
 that not — other any would-be-happy either privately or publicly
 474 καὶ ὅς, ὦ Σώκρατες, ἔφη, τοιοῦτον ἐκβέβληκας ρῆμά
 and he O Socrates he-said such you-have-thrown-out a-saying
 τε καὶ λόγον, ὃν εἰπὼν ἡγοῦ ἐπὶ σέ πάνυ πολλούς
 both and argument which having-spoken expect against you very many
 τε καὶ οὐ φαύλους νῦν οὕτως, οἷον ῥύβαντας τὰ
 both and not mean now so as-if having-thrown-off the
 ἱμάτια, γυμνοὺς λαβόντας ὅτι ἐκάστῳ παρέτυχεν ὄπλον,
 cloaks naked having-taken whatever to-each came-to-hand weapon

θεῖν διατεταμένους ὥς θαυμάσια ἐργασομένους· οὓς
to-run straining as marvels going-to-do whom
 εἰ μὴ ἀμυνῇ τῷ λόγῳ καὶ ἐκφεύξῃ, τῷ ὄντι
if not you-defend-against with-the argument and escape in reality
 τωθαζόμενος δώσεις δίκην.
being-mocked you-will-pay penalty
 οὐκοῦν σύ μοι, ἦν δ' ἐγώ, τούτων αἴτιος;
therefore you for-me said and I of-these (the)-cause
 καλῶς γ', ἔφη, ἐγὼ ποιῶν. ἀλλὰ τοί σε οὐ προδώσω, ἀλλ'
well at-least he-said I doing but surely you not I-will-betray but
 ἀμυνῶ οἷς δύναμαι· δύναμαι δὲ εὖνοία τε καὶ τῷ
I-will-defend with-what I-can I-can and with-goodwill both and with-the
 παρακελεύεσθαι, καὶ ἴσως ἂν ἄλλου του ἐμμελέστερόν
encouraging and perhaps — than-another any more-harmoniously
 σοι ἀποκρινοίμην. ἀλλ' ὥς ἔχων τοιοῦτον βοηθὸν πειρῶ
to-you I-would-answer but as having such helper try
 τοῖς ἀπιστοῦσιν ἐνδείξασθαι ὅτι ἔχει ἢ σὺ λέγεις.
to-the doubters to-show that it-is as you say

XIX · LOVERS OF ALL WISDOM

Socrates must mark out whom he means by philosophers. One who loves something loves all of it, and a lover finds charm in every youth in bloom: a snub nose is charming, a hooked nose royal, and sallow skin honey-pale. Wine-lovers welcome every wine and honor-lovers any honor. So the philosopher desires all wisdom, and one fastidious about learning is no philosopher, as a picky eater is no lover of food.

πειρατέον, ἦν δ' ἐγώ, ἐπειδὴ καὶ σὺ οὕτω μεγάλην
one-must-try said and I since also you so great
 συμμαχίαν παρέχῃ. ἀναγκαῖον οὖν μοι δοκεῖ, εἰ μέλλομέν
alliance you-provide necessary then to-me it-seems if we-are-to

πη ἐκφεύζεσθαι οὗς λέγεις, διορίσασθαι πρὸς
somehow to-escape whom you-mean to-define with-regard-to
 αὐτοὺς τοὺς φιλοσόφους τίνας λέγοντες τολμῶμεν φάναι
them the philosophers whom meaning we-dare to-say
 δεῖν ἄρχειν, ἵνα διαδήλων γενομένων δύνηται τις
to-be-necessary to-rule so-that clearly-marked having-become may-be-able one
 ἀμύνεσθαι, ἐνδεικνύμενος ὅτι τοῖς μὲν προσήκει φύσει
to-defend showing that to-some indeed it-belongs by-nature
 ἅπτεσθαι τε φιλοσοφίας ἡγεμονεύειν τ' ἐν πόλει, τοῖς
to-take-up both philosophy to-lead and in city for-the
 δ' ἄλλοις μήτε ἅπτεσθαι ἀκολουθεῖν τε τῷ ἡγουμένῳ.
but others neither to-take-up to-follow and the leading-(one)
 ὥρα ἂν εἴη, ἔφη, ὀρίζεσθαι.

time — it-would-be he-said to-define
 ἔτι δὴ, ἀκολουθήσόν μοι τῇδε, εἰάν αὐτὸ ἀμῇ γέ
come indeed follow me this-way if it somehow at-least
 πη ἱκανῶς ἐξηγησώμεθα.
or-other sufficiently we-may-expound
 ἄγε, ἔφη.

lead-on he-said
 ἀναμνησέειν οὖν σε, ἣν δ' ἐγώ, δεήσει, ἢ
to-remind then you said and I will-it-be-necessary or
 μέμνησαι ὅτι ὃν ἂν φῶμεν φιλεῖν τι, δεῖ φανῆναι
do-you-remember that whom — we-say to-love something must to-appear
 αὐτόν, εἰάν ὀρθῶς λέγεται, οὐ τὸ μὲν φιλοῦντα
him if rightly it-is-said not the-(part) indeed loving
 ἐκείνου, τὸ δὲ μή, ἀλλὰ πᾶν στέργοντα;
of-it the-(other-part) but not but all cherishing

d ἀναμνησέειν, ἔφη, ὥς ἔοικεν, δεῖ· οὐ γὰρ πάνν
to-remind he-said as it-seems it-is-necessary not for quite
 γε ἐννοῶ.
at-least I-understand

ἄλλω, εἶπον, ἔπρεπεν, ὦ Γλαύκων, λέγειν ἂ λέγεις·
for-another I-said it-would-befit O Glaucôn to-say what you-say
 ἀνδρὶ δ' ἐρωτικῶ οὐ πρόπει ἀμνημονεῖν ὅτι πάντες
for-a-man but erotic not it-befits to-forget that all
 οἱ ἐν ὥρᾳ τὸν φιλόπαιδα καὶ ἐρωτικὸν ἀμῇ γέ
those in bloom the boy-lover and erotic-(man) somehow at-least
 πῇ δάκνουσί τε καὶ κινουῦσι, δοκοῦντες ἄξιοι εἶναι
or-other sting both and stir seeming worthy to-be
 ἐπιμελείας τε καὶ τοῦ ἀσπάζεσθαι. ἢ οὐχ οὕτω ποιεῖτε
of-attention both and of-the being-cherished or not so do-you-act
 πρὸς τοὺς καλοὺς; ὁ μὲν, ὅτι σιμός, ἐπίχαρις
toward the beautiful the-(one) indeed because snub-nosed charming
 κληθεὶς ἐπαινεθήσεται ὑφ' ὑμῶν, τοῦ δὲ τὸ γρυπὸν
called will-be-praised by you of-the-(other) but the hook-nose
 βασιλικὸν φατε εἶναι, τὸν δὲ δὴ διὰ μέσου τούτων
royal you-say to-be the-(one) and indeed through (the)-middle of-these
 ἐμμετρώτατα ἔχειν, μέλανας δὲ ἀνδρικοὺς ἰδεῖν, λευκοὺς
most-well-proportioned to-be dark and manly to-look-at fair
 δὲ θεῶν παῖδας εἶναι· μελιχλῶρους δὲ καὶ τοῦνομα οἶε
and of-gods children to-be honey-pale and even the-name do-you-think
 τινὸς ἄλλου ποίημα εἶναι ἢ ἐραστοῦ ὑποκοριζομένου τε
of-anyone else creation to-be than of-a-lover using-endearments both
 καὶ εὐχερῶς φέροντος τὴν ὥχρότητα, ἐὰν ἐπὶ ὥρᾳ ᾗ;
and easily bearing the pallor if in bloom it-be
 καὶ ἐνὶ λόγῳ πάσας προφάσεις προφασίζεσθί τε καὶ
and in-one word all pretexts you-plead both and
 πάσας φωνὰς ἀφίετε, ὥστε μηδένα ἀποβάλλειν τῶν
all words you-utter so-as no-one to-reject of-the
 ἀνθούντων ἐν ὥρᾳ.
flowering in bloom

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εἰ βούλει, ἔφη, ἐπ' ἐμοῦ λέγειν περὶ τῶν ἐρωτικῶν ὅτι
if you-wish he-said in my-case to-speak about the erotic-(men) that
 οὕτω ποιούσι, συγχωρῶ τοῦ λόγου χάριν.

so they-do I-grant of-the argument for-the-sake

τί δέ; ἦν δ' ἐγώ· τοὺς φιλοίνους οὐ τὰ αὐτὰ ταῦτα
what and said and I the wine-lovers not the same these
 ποιούντας ὁρᾷς; πάντα οἶνον ἐπὶ πάσης προφάσεως

doing do-you-see all wine on every pretext

ἀσπαζομένους;

welcoming

καὶ μάλα.

and very

- b καὶ μὴν φιλοτίμους γε, ὥς ἐγῶμαι, καθορᾷς ὅτι, ἂν μὴ
and indeed honor-lovers at-least as I-think you-see-clearly that if not
 στρατηγῆσαι δύνωνται, τριττυαρχοῦσιν, κἂν μὴ ὑπὸ μειζόνων
to-be-generals they-can they-lead-a-third and-if not by greater
 καὶ σεμνοτέρων τιμᾶσθαι, ὑπὸ σμικροτέρων καὶ φαυλοτέρων
and more-dignified to-be-honored by lesser and meaner
 τιμώμενοι ἀγαπῶσιν, ὥς ὅλως τιμῆς ἐπιθυμηταὶ ὄντες.
being-honored they-are-content as altogether of-honor desirers being
 κομιδῇ μὲν οὖν.

absolutely indeed then

τοῦτο δὴ φάθι ἢ μή· ἄρα ὃν ἂν τινος ἐπιθυμητικὸν
this indeed say-yes or not then whom — of-something desirous

λέγωμεν, παντός τοῦ εἶδους τούτου φήσομεν ἐπιθυμεῖν, ἢ
we-call all of-the form this shall-we-say to-desire or
 τοῦ μέν, τοῦ δὲ οὐ;

of-one indeed of-other but not

παντός, ἔφη.

all he-said

οὐκοῦν καὶ τὸν φιλόσοφον σοφίας φήσομεν ἐπιθυμητὴν
 therefore also the philosopher of-wisdom shall-we-say desirer
 εἶναι, οὐ τῆς μὲν, τῆς δ' οὐ, ἀλλὰ πάσης;
 to-be not of-one indeed of-other but not but all
 ἀληθῆ.

true-things

τὸν ἄρα περὶ τὰ μαθήματα δυσχεραίνοντα, ἄλλως τε
 the-(one) then about the studies being-fastidious especially —
 καὶ νέον ὄντα καὶ μήπω λόγον ἔχοντα τί τε χρηστὸν
 — young being and not-yet account having what both useful
 καὶ μή, οὐ φήσομεν φιλομαθῇ οὐδὲ φιλόσοφον εἶναι, ὥσπερ
 and not not we-shall-say learning-lover nor philosopher to-be just-as
 τὸν περὶ τὰ σιτία δυσχερῇ οὔτε πεινῆν φαμεν οὔτ'
 the-(one) about the foods fastidious neither to-be-hungry we-say nor
 ἐπιθυμεῖν σιτίων, οὐδὲ φιλόσιτον ἀλλὰ κακόςιτον εἶναι.
 to-desire foods nor food-lover but poor-eater to-be
 καὶ ὀρθῶς γε φήσομεν.

and rightly at-least we-shall-say

τὸν δὲ δὴ εὐχερῶς ἐθέλοντα παντὸς μαθήματος γέεσθαι
 the-(one) but indeed readily willing of-every study to-taste
 καὶ ἀσμένως ἐπὶ τὸ μανθάνειν ἰόντα καὶ ἀπλήστως
 and gladly to the learning going and insatiably
 ἔχοντα, τοῦτον δ' ἐν δίκῃ φήσομεν φιλόσοφον· ἧ γάρ;
 being this-one and in justice we-shall-call philosopher is-it-not for

Glaucon objects that lovers of sights and sounds would then be philosophers. Socrates calls them only like philosophers; the true ones love the sight of truth. Beautiful and ugly are two, and each is one, as is every form, though each appears many through association with actions and bodies. One who believes in beautiful things but not in beauty itself lives in a dream; one who sees both lives awake, with knowledge, not opinion.

- d καὶ ὁ Γλαῦκων ἔφη· πολλοὶ ἄρα καὶ ἄτοποι ἔσονται σοι
and — Glaucon said many then and strange will-be for-you
 τοιοῦτοι. οἳ τε γὰρ φιλοθεάμονες πάντες ἔμοιγε δοκοῦσι
such the both for sight-lovers all to-me-at-least seem
 τῷ καταμανθάνειν χαίροντες τοιοῦτοι εἶναι, οἳ τε φιλήκοοι
in-the learning rejoicing such to-be the both lovers-of-hearing
 ἀτοπώτατοί τινές εἰσιν ὥς γ' ἐν φιλοσόφοις τιθέναι,
most-strange some are so at-least among philosophers to-put
 οἱ πρὸς μὲν λόγους καὶ τοιαύτην διατριβὴν ἐκόντες οὐκ
who to indeed discussions and such pastime willingly not
 ἂν ἐθέλοιεν ἔλθειν, ὥσπερ δὲ ἀπομεμισθωκότες τὰ ὦτα
— would-be-willing to-come as-if but having-hired-out the ears
 ἐπακοῦσαι πάντων χορῶν περιθέουσι τοῖς Διονυσίοις οὔτε
to-hear all choruses they-run-about at-the Dionysia neither
 τῶν κατὰ πόλεις οὔτε τῶν κατὰ κώμας ἀπολειπόμενοι.
the-(ones) in cities nor the-(ones) in villages missing
 τούτους οὖν πάντας καὶ ἄλλους τοιούτων τινῶν
these then all and others of-such certain-(things)
 μαθητικούς καὶ τοὺς τῶν τεχνυδρίων φιλοσόφους φήσομεν;
learners and those of-the petty-arts philosophers shall-we-call
 οὐδαμῶς, εἶπον, ἀλλ' ὁμοίους μὲν φιλοσόφους.
in-no-way I-said but like indeed to-philosophers
 τοὺς δὲ ἀληθινούς, ἔφη, τίνας λέγεις;
the but true-(ones) he-said whom do-you-mean

τοὺς τῆς ἀληθείας, ἦν δ' ἐγώ, φιλοθεάμονας.

the of-the truth said and I sight-lovers

καὶ τοῦτο μέν γ', ἔφη, ὀρθῶς· ἀλλὰ πῶς αὐτὸ λέγεις;

and this indeed at-least he-said rightly but how it do-you-mean

οὐδαμῶς, ἦν δ' ἐγώ, ῥαδίως πρὸς γε ἄλλον· σὲ δὲ

in-no-way said and I easily to at-least another you but

οἶμαι ὁμολογήσειν μοι τὸ τοιόνδε.

I-think will-agree with-me — the-following

τὸ ποῖον;

the what-sort

ἐπειδὴ ἐστὶν ἐναντίον καλὸν αἰσχροῦ, δύο αὐτῶ εἶναι.

since is opposite beautiful to-ugly two them to-be

πῶς δ' οὐ;

how and not

οὐκοῦν ἐπειδὴ δύο, καὶ ἐν ἑκάτερον;

therefore since two also one each

καὶ τοῦτο.

also this

καὶ περὶ δὴ δικαίου καὶ ἀδίκου καὶ ἀγαθοῦ καὶ κακοῦ καὶ

and about indeed just and unjust and good and bad and

πάντων τῶν εἰδῶν περί ο αὐτὸς λόγος, αὐτὸ μὲν ἐν ἑκαστον

all the forms about the same account itself indeed one each

εἶναι, τῇ δὲ τῶν πράξεων καὶ σωμάτων καὶ ἀλλήλων

to-be by-the but of-the actions and bodies and one-another

κοινωνία πανταχοῦ φανταζόμενα πολλὰ φαίνεσθαι ἑκαστον.

association everywhere appearing many to-appear each

ὀρθῶς, ἔφη, λέγεις.

rightly he-said you-speak

ταύτῃ τοίνυν, ἦν δ' ἐγώ, διαιρῶ, χωρὶς μὲν οὖς

in-this-way then said and I I-divide apart indeed whom

νυνδὴ ἔλεγες φιλοθεάμονάς τε καὶ φιλοτέχνους καὶ

just-now you-were-speaking-of sight-lovers both and art-lovers and

πρακτικούς, καὶ χωρὶς αὖ περὶ ὧν ὁ λόγος, οὓς
practical-(men) and apart again (those)-about whom the argument-(is) whom
 μόνους ἂν τις ὀρθῶς προσείποι φιλοσόφους.

alone — anyone rightly might-call philosophers

πῶς, ἔφη, λέγεις;

how he-said do-you-mean

οἱ μὲν που, ἦν δ' ἐγώ, φιλήκοοι καὶ φιλοθεάμονες

the-(ones) indeed surely said and I lovers-of-hearing and sight-lovers

τάς τε καλὰς φωνὰς ἀσπάζονται καὶ χροὰς καὶ σχήματα

the both beautiful sounds welcome and colors and shapes

καὶ πάντα τὰ ἐκ τῶν τοιούτων δημιουργούμενα,

and all the-(things) from — such-things fashioned

αὐτοῦ δὲ τοῦ καλοῦ ἀδύνατος αὐτῶν ἡ διάνοια τὴν

itself but of-the beautiful unable their — mind the

φύσιν ἰδεῖν τε καὶ ἀσπάζεσθαι.

nature to-see both and to-welcome

ἔχει γὰρ οὖν δῆ, ἔφη, οὕτως.

it-is for indeed truly he-said so

οἱ δὲ δῆ ἐπ' αὐτὸ τὸ καλὸν δυνατοὶ ἵεναι τε καὶ ὀρᾶν

those but indeed to itself the beautiful able to-go both and to-see

καθ' αὐτὸ ἄρα οὐ σπάνιοι ἂν εἶεν;

by itself then not rare — would-be

c καὶ μάλα.

and very

ὁ οὖν καλὰ μὲν πράγματα νομίζων, αὐτὸ δὲ κάλλος

the-(one) then beautiful indeed things believing-in itself but beauty

μήτε νομίζων μήτε, ἂν τις ἡγῇται ἐπὶ τὴν γνῶσιν

neither believing-in nor if anyone leads to the cognition

αὐτοῦ, δυνάμενος ἔπεσθαι, ὅναρ ἢ ὕπαρ δοκεῖ σοι

of-it being-able to-follow in-a-dream or awake does-he-seem to-you

ζῆν; σκοπεῖ δέ. τὸ ὄνειρώττειν ἄρα οὐ τόδε ἐστίν, ἔαντε

to-live consider and the dreaming then not this is whether

ἐν ὕπνῳ τις ἐάντ' ἐγρηγορῶς τὸ ὅμοιον τῷ μὴ
in sleep one or awake the like to-something not

ὅμοιον ἀλλ' αὐτὸ ἡγῆται εἶναι ᾧ ἔοικεν;

like but itself believes to-be to-which it-is-like

ἐγὼ γοῦν ἄν, ἥ δ' ὅς, φαίην ὀνειρώττειν τὸν
I at-any-rate — said and he would-say to-dream —

τοιούτου.

such-(a-man)

τί δέ; ὁ τάναντία τούτων ἡγούμενός τέ τι

what and the-(one) the-opposite of-these believing both something

αὐτὸ καλὸν καὶ δυνάμενος καθορᾶν καὶ αὐτὸ καὶ τὰ

itself beautiful and being-able to-discern both it and the-(things)

ἐκείνου μετέχοντα, καὶ οὔτε τὰ μετέχοντα αὐτὸ οὔτε

of-it partaking and neither the partaking-(things) it nor

αὐτὸ τὰ μετέχοντα ἡγούμενος, ὕπαρ ἢ ὄναρ αὖ καὶ

it the partaking-(things) believing awake or in-a-dream again also

οὗτος δοκεῖ σοι ζῆν;

this-one does-he-seem to-you to-live

καὶ μάλα, ἔφη, ὕπαρ.

and very he-said awake

οὐκοῦν τούτου μὲν τὴν διάνοιαν ὡς γινώσκοντος γνώμην

therefore of-this-one indeed the thought as knowing understanding

ἂν ὀρθῶς φαῖμεν εἶναι, τοῦ δὲ δόξαν ὡς δοξάζοντος;

— rightly we-would-say to-be of-the-(other) but opinion as opining

πάνυ μὲν οὖν.

certainly indeed then

If the man with opinion but not knowledge grows angry, they will soothe him with questions. One who knows knows something that is: what completely is is completely knowable, and what in no way is unknowable. Whatever both is and is not lies between, and over it something between knowledge and ignorance must be sought. Powers are distinguished by their objects and effects, and since knowledge is infallible and opinion is not, they are set over different objects: what is opined is other than what is.

e τί οὖν ἐὰν ἡμῖν χαλεπαίνει οὗτος, ὃν φαμεν δοξάζειν
what then if with-us is-angry this-one whom we-say to-opine
 ἀλλ' οὐ γινώσκειν, καὶ ἀμφισβητῇ ὡς οὐκ ἀληθῆ
but not to-know and disputes that not true-things
 λέγομεν; ἔξομέν τι παραμυθεῖσθαι αὐτὸν καὶ πείθειν
we-say shall-we-be-able at-all to-soothe him and to-persuade
 ἡρέμα, ἐπικρυπτόμενοι ὅτι οὐχ ὑγιαίνει;
gently concealing that not he-is-sane
 δεῖ γέ τοι δῆ, ἔφη.
we-must at-least surely indeed he-said
 ἴθι δῆ, σκόπει τί ἐροῦμεν πρὸς αὐτόν. ἢ βούλει ὥδε
come indeed consider what we-shall-say to him or do-you-wish thus
 πυνθανώμεθα παρ' αὐτοῦ, λέγοντες ὡς εἴ τι οἶδεν
should-we-inquire of him saying that if anything he-knows
 οὐδεὶς αὐτῷ φθόνος, ἀλλ' ἄσμενοι ἂν ἴδοιμεν εἰδότα
no to-him grudge but gladly — we-would-see-(him) knowing
 τι. ἀλλ' ἡμῖν εἰπὲ τόδε· ὁ γινώσκων γινώσκει
something but to-us tell this the knowing-(one) knows
 τί ἢ οὐδέν; σὺ οὖν μοι ὑπὲρ ἐκείνου ἀποκρίναι.
something or nothing you then for-me on-behalf-of him answer
 ἀποκρινούμαι, ἔφη, ὅτι γινώσκει τί.
I-will-answer he-said that he-knows something

πότερον ὃν ἢ οὐκ ὄν;

whether being or not being

ὄν· πῶς γὰρ ἂν μὴ ὄν γέ τι γνωσθείη;

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being how for — not being at-least something could-be-known

ἱκανῶς οὖν τοῦτο ἔχομεν, καὶ εἰ πλεοναχῇ σκοποῖμεν,

sufficiently then this we-hold even if in-more-ways we-were-to-examine

ὅτι τὸ μὲν παντελῶς ὄν παντελῶς γνωστόν, μὴ

that the-(thing) indeed completely being completely knowable not

ὄν δὲ μηδαμῇ πάντῃ ἄγνωστον;

being but in-any-way altogether unknowable

ἱκανώτατα.

most-sufficiently

εἶεν· εἰ δὲ δὴ τι οὕτως ἔχει ὥς εἶναί τε καὶ μὴ

well if but indeed anything so is as to-be both and not

εἶναι, οὐ μεταξὺ ἂν κέοιτο τοῦ εἰλικρινῶς ὄντος καὶ

to-be not between — would-it-lie of-the purely being and

τοῦ αὖ μηδαμῇ ὄντος;

of-the again in-no-way being

μεταξύ.

between

οὐκοῦν ἐπὶ μὲν τῷ ὄντι γνώσις ἦν, ἀγνωσία δ' ἐξ

b

therefore over indeed the being cognition was non-cognition but of

ἀνάγκης ἐπὶ μὴ ὄντι, ἐπὶ δὲ τῷ μεταξὺ τούτῳ μεταξύ

necessity over not being over but the between this between

τι καὶ ζητητέον ἀγνοίας τε καὶ ἐπιστήμης, εἴ τι

something also must-be-sought of-ignorance both and knowledge if anything

τυγχάνει ὃν τοιοῦτον;

happens being such

πάνυ μὲν οὖν.

certainly indeed then

ἄρ' οὖν λέγομέν τι δόξαν εἶναι;

so then do-we-say something opinion to-be

πῶς γὰρ οὐ;

how for not

πότερον ἄλλην δύναμιν ἐπιστήμης ἢ τὴν αὐτήν;

whether other power than-knowledge or the same

ἄλλην.

other

ἐπ' ἄλλῳ ἄρα τέτακται δόξα καὶ ἐπ' ἄλλῳ ἐπιστήμη,

over other then is-assigned opinion and over other knowledge

κατὰ τὴν δύναμιν ἑκάτερα τὴν αὐτῆς.

according-to the power each the-(one) its-own

οὕτω.

so

οὐκοῦν ἐπιστήμη μὲν ἐπὶ τῷ ὄντι πέφυκε, γινῶναι ὥς ἔστι

therefore knowledge indeed over the being is-by-nature to-know how is

τὸ ὄν; — μᾶλλον δὲ ὧδέ μοι δοκεῖ πρότερον ἀναγκαῖον

the being rather but thus to-me it-seems first necessary

εἶναι διελέσθαι.

to-be to-distinguish

πῶς;

how

c φήσομεν δυνάμεις εἶναι γένος τι τῶν ὄντων, αἷς δὲ καὶ

we-shall-say powers to-be a-kind some of-the beings by-which indeed also

ἡμεῖς δυνάμεθα ἃ δυνάμεθα καὶ ἄλλο πᾶν ὅτι περ

we are-able what we-are-able and other everything whatever very

ἂν δύνηται, οἷον λέγω ὄψιν καὶ ἀκοὴν τῶν δυνάμεων

— is-able for-instance I-mean sight and hearing of-the powers

εἶναι, εἰ ἄρα μανθάνεις ὃ βούλομαι λέγειν τὸ εἶδος.

to-be if after-all you-understand what I-wish to-say the form

ἀλλὰ μανθάνω, ἔφη.

but I-understand he-said

ἀκούσων δὴ ὃ μοι φαίνεται περὶ αὐτῶν. δυνάμεως γὰρ d
 hear indeed what to-me appears about them of-a-power for
 ἐγὼ οὔτε τινὰ χροάν ὁρῶ οὔτε σχῆμα οὔτε τι τῶν
 I neither any color see nor shape nor anything —
 τοιούτων οἶον καὶ ἄλλων πολλῶν, πρὸς ᾧ ἀποβλέπων ἔνια
 of-such-things as also of-others many to which looking some
 διορίζομαι παρ' ἐμαυτῷ τὰ μὲν ἄλλα εἶναι, τὰ δὲ
 I-distinguish in myself the-(ones) indeed other to-be the-(others) but
 ἄλλα· δυνάμεως δ' εἰς ἐκεῖνο μόνον βλέπω ἐφ' ᾧ τε ἔστι
 other of-power but to that only I-look over what both it-is
 καὶ ὃ ἀπεργάζεται, καὶ ταύτην ἐκάστην αὐτῶν δύναμιν
 and what it-accomplishes and in-this-way each of-them power
 ἐκάλεσα, καὶ τὴν μὲν ἐπὶ τῷ αὐτῷ τεταγμένην καὶ τὸ
 I-call and the-(one) indeed over the same assigned and the
 αὐτὸ ἀπεργαζομένην τὴν αὐτὴν καλῶ, τὴν δὲ ἐπὶ ἐτέρῳ
 same accomplishing the same I-call the-(one) but over different
 καὶ ἕτερον ἀπεργαζομένην ἄλλην. τί δὲ σύ; πῶς ποιεῖς;
 and different accomplishing other what and you how do-you-do
 οὕτως, ἔφη.

so he-said
 δεῦρο δὴ πάλιν, ἣν δ' ἐγώ, ὦ ἄριστε. ἐπιστήμην
 hither indeed again said and I O best-(of-men) knowledge
 πότερον δυνάμιν τινα φησὶ εἶναι αὐτήν, ἢ εἰς τί γένος
 whether a-power some do-you-say to-be it or in what kind
 τιθεῖς;

do-you-put-(it)
 εἰς τοῦτο, ἔφη, πασῶν γε δυνάμεων ἐρρωμενεστάτην.
 in this he-said of-all at-least powers the-mightiest
 τί δέ, δόξαν εἰς δύναμιν ἢ εἰς ἄλλο εἶδος οὔσομεν; e
 what and opinion into power or into other form shall-we-carry

οὐδαμῶς, ἔφη· ὃ γὰρ δοξάζειν δυνάμεθα, οὐκ ἄλλο
in-no-way he-said by-what for to-opine we-are-able not other
 τι ἢ δόξα ἐστίν.

anything than opinion is

ἀλλὰ μὲν δὴ ὀλίγον γε πρότερον ὡμολόγεις μὴ τὸ
but indeed truly a-little at-least earlier you-agreed not the
 αὐτὸ εἶναι ἐπιστήμην τε καὶ δόξαν.

same to-be knowledge both and opinion

πῶς γὰρ ἄν, ἔφη, τό γε ἀναμάρτητον τῷ μὴ
how for — he-said the at-least infallible with-the not
 ἀναμαρτήτῳ ταυτόν τις νοῦν ἔχων τιθείη;

infallible the-same anyone sense having would-put

478 καλῶς, ἦν δ' ἐγώ, καὶ δῆλον ὅτι ἕτερον ἐπιστήμης
well said and I and (it-is)-clear that different from-knowledge
 δόξα ὁμολογεῖται ἡμῖν.

opinion is-agreed by-us

ἕτερον.

different

ἐφ' ἑτέρῳ ἄρα ἕτερόν τι δυναμένη ἑκάτερα αὐτῶν
over different then different something being-capable each of-them
 πέφυκεν;

is-by-nature

ἀνάγκη.

(of)-necessity

ἐπιστήμη μὲν γέ που ἐπὶ τῷ ὄντι, τὸ ὄν γινῶναι ὥς
knowledge indeed at-least surely over the being the being to-know how
 ἔχει;

it-is

ναί.

yes

δόξα δέ, φαμέν, δοξάζειν;

opinion and we-say to-opine

ναί.

yes

ἤ ταὐτὸν ὅπερ ἐπιστήμη γινώσκει; καὶ ἔσται γνωστόν
truly the-same which-very knowledge knows and will-be knowable
τε καὶ δοξαστὸν τὸ αὐτό; ἢ ἀδύνατον;

both and opinable the same or impossible

ἀδύνατον, ἔφη, ἐκ τῶν ὁμολογημένων· εἴπερ ἐπ' ἄλλῃ
impossible he-said from the-(things) agreed if-indeed over other

ἄλλῃ δύναμις πέφυκεν, δυνάμεις δὲ ἀμφοτέραί ἐστων, δόξα
other power is-by-nature powers and both are opinion

τε καὶ ἐπιστήμη, ἄλλῃ δὲ ἑκατέρᾳ, ὥς φαμεν, ἐκ τούτων
both and knowledge different and each as we-say from these

δὴ οὐκ ἐγχωρεῖ γνωστὸν καὶ δοξαστὸν ταὐτὸν εἶναι.

indeed not it-is-possible knowable and opinable the-same to-be

οὐκοῦν εἰ τὸ ὄν γνωστόν, ἄλλο τι ἂν δοξαστὸν ἢ

therefore if the being (is)-knowable other something — opinable than

τὸ ὄν εἶη;

the being would-be

ἄλλο.

other

Opinion is of neither what is nor what is not; darker than knowledge and brighter than ignorance, it lies between. Each of the many beautiful or just things also appears ugly or unjust, like the children's riddle of the eunuch and the bat, so none can firmly be thought to be or not to be. Those who see many beautiful things but not beauty itself are lovers of opinion, and only those who welcome each thing that is are philosophers.

ἄρ' οὖν τὸ μὴ ὄν δοξάζει; ἢ ἀδύνατον καὶ δοξάσαι τό
 so then the not being does-it-opine or impossible even to-opine the
 γε μὴ ὄν; ἐννόει δέ. οὐχ ὁ δοξάζων ἐπὶ τὶ φέρει
 at-least not being consider and not the opining-(one) to something brings
 τὴν δόξαν; ἢ οἶόν τε αὖ δοξάζειν μέν, δοξάζειν δὲ μηδέν;
 the opinion or able — again to-opine indeed to-opine but nothing
 ἀδύνατον.

impossible

ἀλλ' ἔν γέ τι δοξάζει ὁ δοξάζων;
 but one at-least something opines the opining-(one)
 ναί.

yes

c ἀλλὰ μὴν μὴ ὄν γε οὐχ ἔν τι ἀλλὰ μηδέν
 but indeed not being at-least not one something but nothing
 ὀρθότατ' ἂν προσαγορεύοιτο;

most-rightly — would-be-called

πάνυ γε.

certainly at-least

μὴ ὄντι μὴν ἄγνοϊαν ἐξ ἀνάγκης ἀπέδομεν, ὄντι δὲ
 not to-being indeed ignorance of necessity we-assigned to-being and
 γνῶσις;

cognition

ὀρθῶς, ἔφη.

rightly he-said

οὐκ ἄρα ὃν οὐδὲ μὴ ὃν δοξάζει;

not then being nor not being does-it-opine

οὐ γάρ.

not for

οὔτε ἄρα ἄγνοια οὔτε γνώσις δόξα ἂν εἴη;

neither then ignorance nor cognition opinion — would-be

οὐκ ἔοικεν.

not it-seems

ἄρ' οὖν ἐκτὸς τούτων ἐστίν, ὑπερβαίνουσα ἢ γνώσιν

so then outside these is-it surpassing either cognition

σαφηνεία ἢ ἄγνοιαν ἀσαφεία;

in-clarity or ignorance in-obscurity

οὐδέτερα.

neither

ἀλλ' ἄρα, ἦν δ' ἐγώ, γνώσεως μὲν σοι φαίνεται δόξα

but then said and I than-cognition indeed to-you appears opinion

σκοτωδέστερον, ἀγνοίας δὲ φανότερον;

darker than-ignorance but brighter

καὶ πολὺ γε, ἔφη.

and by-far at-least he-said

ἐντὸς δ' ἀμφοῖν κεῖται;

within and both it-lies

ναί.

yes

μεταξὺ ἄρα ἂν εἴη τούτων δόξα.

between then — would-be these-two opinion

κομιδῇ μὲν οὖν.

absolutely indeed then

οὐκοῦν ἔφαμεν ἐν τοῖς πρόσθεν, εἴ τι φανείη οἷον

therefore we-said in the earlier-(part) if anything should-appear such-as

ἅμα ὃν τε καὶ μὴ ὃν, τὸ τοιοῦτον μεταξὺ κείσθαι τοῦ

at-once being both and not being — such between to-lie of-the

d

εἰλικρινῶς ὄντος τε καὶ τοῦ πάντως μὴ ὄντος, καὶ οὔτε
 purely being both and of-the altogether not being and neither
 ἐπιστήμην οὔτε ἄνοιαν ἐπ' αὐτῷ ἔσθαι, ἀλλὰ τὸ
 knowledge nor ignorance over it to-be but the-(thing)
 μεταξὺ αὖ φανέν ἀγνοίας καὶ ἐπιστήμης;
 between again appearing of-ignorance and of-knowledge
 ὀρθῶς.

rightly
 νῦν δέ γε πέφανται μεταξὺ τούτων ὁ δὲ καλοῦμεν
 now but at-least has-appeared between these-two what indeed we-call
 δόξαν;

opinion
 πέφανται.

it-has-appeared

c ἐκεῖνο δὴ λείποιτ' ἂν ἡμῖν εἰρεῖν, ὡς ἔοικε, τὸ
 that indeed would-remain — for-us to-find as it-seems the-(thing)
 ἀμφοτέρων μετέχον, τοῦ εἶναί τε καὶ μὴ εἶναι, καὶ
 of-both partaking of-the being both and not to-be and
 οὐδέτερον εἰλικρινές ὀρθῶς ἂν προσαγορευόμενον, ἵνα,
 neither-one pure rightly would being-called so-that
 εἰάν φανῇ, δοξαστὸν αὐτὸ εἶναι ἐν δίκῃ προσαγορεύωμεν,
 if it-appears opinable it to-be in justice we-may-call-(it)
 τοῖς μὲν ἄκροις τὰ ἄκρα, τοῖς δὲ μεταξὺ τὰ μεταξὺ
 to-the indeed extremes the extremes to-the but between-(ones) the between-(ones)
 ἀποδιδόντες. ἢ οὐχ οὕτως;
 assigning or not so
 οὕτω.

so

479 τούτων δὴ ὑποκειμένων λεγέτω μοι, φήσω, καὶ
 these indeed being-laid-down let-him-tell me I-shall-say and
 ἀποκρινέσθω ὁ χρηστὸς ὅς αὐτὸ μὲν καλὸν καὶ ἰδέαν τινα
 let-him-answer the good-(fellow) who itself indeed beautiful and form some

αὐτοῦ κάλλους μηδεμίαν ἡγεῖται ἀεὶ μὲν κατὰ ταῦτα
of-very beauty none believes always indeed in the-same-(respects)
 ὡσαύτως ἔχουσιν, πολλὰ δὲ τὰ καλὰ νομίζει, ἐκεῖνος
likewise being many but the beautiful-(things) believes-in that
 ὁ φιλοθεάμων καὶ οὐδαμῇ ἀνεχόμενος ἂν τις ἐν τῷ
— sight-lover and in-no-way enduring if anyone one the
 καλὸν φηεῖν καὶ δίκαιον καὶ τᾶλλα οὕτω. τούτων γὰρ
beautiful says to-be and just and the-rest so of-these for
 δὴ, ὦ ἄριστε, φήσομεν, τῶν πολλῶν καλῶν μὴ
indeed O best-(of-men) we-sball-say of-the many beautiful-(things) surely-not
 τι ἔστιν ὃ οὐκ αἰσχροῦ φανήσεται; καὶ τῶν δικαίων,
any is which not ugly will-appear and of-the just
 ὃ οὐκ ἄδικον; καὶ τῶν ὁσίων, ὃ οὐκ ἀνόσιον;
which not unjust and of-the holy which not unholy
 οὐκ, ἀλλ' ἀνάγκη, ἔφη, καὶ καλὰ πως αὐτὰ καὶ αἰσχροῦ
no but (of)-necessity he-said both beautiful somehow them and ugly
 φανήναι, καὶ ὅσα ἄλλα ἐρωτᾷς.
to-appear and as-many-as others you-ask
 τί δὲ τὰ πολλὰ διπλάσια; ἥττον τι ἡμίσεα ἢ διπλάσια
what and the many doubles less at-all halves than doubles
 φαίνεται;
appear
 οὐδέν.
not-at-all
 καὶ μεγάλα δὴ καὶ μικρὰ καὶ κοῦφα καὶ βαρέα μὴ
and great indeed and small and light and heavy surely-not
 τι μᾶλλον ἢ ἂν φήσωμεν, ταῦτα προσρηθήσεται ἢ
at-all rather what — we-say these will-be-called than
 τάναντία;
the-opposites
 οὐκ, ἀλλ' αἰεὶ, ἔφη, ἕκαστον ἀμφοτέρων ἔξεται.
no but always he-said each to-both will-cling

πότερον οὖν ἔστι μᾶλλον ἢ οὐκ ἔστιν ἕκαστον τῶν
whether then is rather than not is each of-the

πολλῶν τοῦτο ὃ ἂν τις φῇ αὐτὸ εἶναι;

many this which — anyone says it to-be

c τοῖς ἐν ταῖς ἐστιάσεσιν, ἔφη, ἐπαμφοτερίζουσιν ἔοικεν,

to-those in the feasts he-said equivocating it-is-like

καὶ τῷ τῶν παίδων αἰνίγματι τῷ περὶ τοῦ εὐνούχου,

and to-the of-the children riddle the-(one) about the eunuch

τῆς βολῆς πέρι τῆς νυκτερίδος, ᾧ καὶ ἐφ' οὗ αὐτὸν

the throwing about of-the bat with-what and on what him

αὐτὴν αἰνίττονται βαλεῖν· καὶ γὰρ ταῦτα ἐπαμφοτερίζειν,

it they-riddle to-hit also for these to-equivocate

καὶ οὐτ' εἶναι οὔτε μὴ εἶναι οὐδὲν αὐτῶν δυνατὸν παγίως

and neither to-be nor not to-be any of-them possible firmly

νοῆσαι, οὔτε ἀμφότερα οὔτε οὐδέτερον.

to-conceive either both or neither

d ἔχεις οὖν αὐτοῖς, ἦν δ' ἐγώ, ὅτι χρήσῃ, ἢ ὅποι θήσεις

can-you then them said and I what you-will-do-with or where you-will-place

καλλίῳ θέσιν τῆς μεταξὺ οὐσίας τε καὶ τοῦ μὴ εἶναι; οὔτε

a-finer placing than-the between being both and the not to-be neither

γάρ που σκοτωδέστερα μὴ ὄντος πρὸς τὸ μᾶλλον μὴ εἶναι

for surely darker than-not being so-as the more not to-be

φανήσεται, οὔτε φανότερα ὄντος πρὸς τὸ μᾶλλον εἶναι.

they-will-appear nor brighter than-being so-as the more to-be

ἀληθέστατα, ἔφη.

most-truly he-said

ἡγρήκαμεν ἄρα, ὥς ἔοικεν, ὅτι τὰ τῶν πολλῶν πολλὰ

we-have-found then as it-seems that the of-the many many

νόμιμα καλοῦ τε πέρι καὶ τῶν ἄλλων μεταξύ που

conventions beautiful both about and the others between somewhere

κυλινδεῖται τοῦ τε μὴ ὄντος καὶ τοῦ ὄντος εἰλικρινῶς.

roll-about the both not being and the being purely

ηύρηκαμεν.

we-have-found

προωμολογήσαμεν δέ γε, εἴ τι τοιοῦτον φανείη,

we-agreed-beforehand and at-least if anything such should-appear

δοξαστὸν αὐτὸ ἀλλ' οὐ γνωστὸν δεῖν λέγεσθαι, τῇ

opinable it but not knowable to-be-necessary to-be-called by-the

μεταξὺ δυνάμει τὸ μεταξὺ πλανητὸν ἀλισκόμενον.

between power the between wandering being-caught

ὡμολογήκαμεν.

we-have-agreed

τοὺς ἄρα πολλὰ καλὰ θεωμένους, αὐτὸ δὲ τὸ καλὸν

those then many beautiful-(things) viewing itself but the beautiful

μὴ ὁρῶντας μὴδ' ἄλλω ἐπ' αὐτὸ ἄγοντι δυναμένους

not seeing nor another to it leading being-able

ἔπεσθαι, καὶ πολλὰ δίκαια, αὐτὸ δὲ τὸ δίκαιον μὴ, καὶ

to-follow and many just-(things) itself but the just not and

πάντα οὕτω, δοξάζειν φήσομεν ἅπαντα, γινώσκειν δὲ

all so to-opine we-shall-say all to-know but

ὦν δοξάζουσιν οὐδέν.

of-what they-opine nothing

ἀνάγκη, ἔφη.

(of)-necessity he-said

τί δὲ αὖ τοὺς αὐτὰ ἕκαστα θεωμένους καὶ ἀεὶ κατὰ

what and again those themselves each viewing and always in

ταῦτ' ὡσαύτως ὄντα; ἂρ' οὐ γινώσκειν ἀλλ' οὐ

the-same-(respects) likewise being then not to-know but not

δοξάζειν;

to-opine

ἀνάγκη καὶ ταῦτα.

(of)-necessity also these

480 οὐκοῦν καὶ ἀσπάξεσθαί τε καὶ φιλεῖν τούτους μὲν
therefore also to-welcome both and to-love these indeed
 ταῦτα φήσομεν ἐφ' οἷς γινώσις ἐστίν, ἐκείνους δὲ ἐφ'
these-(things) shall-we-say over which cognition is those but over
 οἷς δόξα; ἢ οὐ μνημονεύομεν ὅτι φωνάς τε καὶ χροάς
which opinion or not do-we-remember that sounds both and colors
 καλὰς καὶ τὰ τοιαῦτ' ἔφαμεν τούτους φιλεῖν τε καὶ
beautiful and — such-things we-said these to-love both and
 θεᾶσθαι, αὐτὸ δὲ τὸ καλὸν οὐδ' ἀνέχεσθαι ὥς τι ὄν;
to-view itself but the beautiful not-even to-endure as something being
 μεμνήμεθα.

we-remember

μὴ οὖν τι πλημμελήσομεν φιλοδόξους καλοῦντες
surely-not then at-all shall-we-offend lovers-of-opinion calling
 αὐτοὺς μᾶλλον ἢ φιλοσόφους; καὶ ἄρα ἡμῖν σφόδρα
them rather than philosophers and then with-us very
 χαλεπανοῦσιν ἂν οὕτω λέγωμεν;

will-they-be-angry if so we-speak

οὐκ, ἂν γέ μοι πείθωνται, ἔφη· τῷ γὰρ ἀληθεῖ
no if at-least me they-obey he-said with-the for truth
 χαλεπαίνειν οὐ θέμις.

to-be-angry not (it-is)-lawful

τούς αὐτὸ ἄρα ἕκαστον τὸ ὄν ἀσπαζομένους φιλοσόφους
those itself then each the being welcoming philosophers
 ἀλλ' οὐ φιλοδόξους κλητέον;

but not lovers-of-opinion must-be-called

παντάπασι μὲν οὖν.

altogether indeed then