

GREEK SERIES • VOLUME 14

REPUBLIC

PLATO

ΠΟΛΙΤΕΙΑ

Republic

Part Two: Books VI–X

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

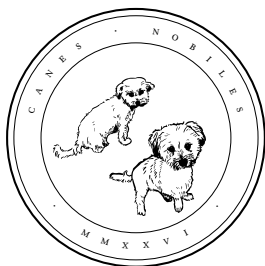


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Volume 14 of the Canes Nobiles Greek interlinear texts

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.

CONTENTS

BOOK VI

I · The Blind and the Seeing	9
II · The Philosophic Nature	11
III · Adeimantus' Objection	19
IV · The Ship and the True Pilot	21
V · The Corruption of the Best Nature	26
VI · The Great Beast	33
VII · The Bald Tinker's Wedding	38
VIII · Under the Wall in the Storm	46
IX · The Wrong Age for Philosophy	48
X · Neither City nor Man	53
XI · The Painters of the Divine Model	56
XII · The Clean Tablet	59
XIII · Gold Tested in the Fire	65
XIV · The Longer Road	69
XV · The Greatest Study	72
XVI · The Offspring of the Good	76
XVII · The Sun	78

BOOK VI

(continued)

XVIII · Beyond Being	83
XIX · The Divided Line	87

BOOK VII

I · The Cave	95
II · The Ascent and the Return	98
III · The Image Applied	103
IV · The Art of Turning Around	106
V · Back Down into the Cave	109
VI · The Study Common to All	115
VII · The Three Fingers	120
VIII · Arithmetic	126
IX · Geometry	131
X · Astronomy Without Stargazing	135
XI · Harmonics	143
XII · The Prelude and the Strain	146
XIII · Dialectic	150
XIV · The Coping Stone	155
XV · Learning at Play	161
XVI · The Changeling	164
XVII · At Fifty	171
XVIII · The Quickest Way	173

BOOK VIII

I · The Four Constitutions Again	177
II · Not from Oak or Rock	180
III · The Muses and the Number	183

BOOK VIII

(continued)

IV · Timocracy	188
V · The Timocratic Man	192
VI · Oligarchy	196
VII · The Drone	200
VIII · The Great King of Money	205
IX · The Lean Man and the Fat	212
X · The Bazaar of Constitutions	218
XI · Necessary and Unnecessary Desires	223
XII · The Acropolis of the Soul	226
XIII · Freedom Unmixed	234
XIV · Drones, Honey, and People	240
XV · The Wolf of Lycaean Zeus	246
XVI · The Purge	250
XVII · The Parricide	255

BOOK IX

I · The Beast That Wakes in Sleep	261
II · Eros the Tyrant	264
III · The Tyrannical Son	268
IV · Master or Slave	274
V · The Enslaved City and Soul	277
VI · The Proclamation	283
VII · Three Lives and Their Pleasures	291
VIII · The Judge's Instruments	295
IX · Pleasures Painted in Shadow	300
X · Like Cattle Grazing	304

BOOK IX

(continued)

XI · The Phantom of Helen	311
XII · Seven Hundred Twenty-Nine Times	314
XIII · The Many-Headed Beast	317
XIV · Ruled by the Divine	321
XV · A Model Laid Up in Heaven	325

BOOK X

I · The First Teacher of Tragedy	331
II · Three Beds	333
III · The Painted Carpenter	340
IV · Questions for Homer	345
V · User, Maker, Imitator	349
VI · Measure Against Illusion	355
VII · Quiet in Misfortune	358
VIII · Watering the Passions	365
IX · The Ancient Quarrel	369
X · The Greatest Prizes	374
XI · The Soul's Own Evil	376
XII · The Sea-God Glaucus	382
XIII · The Prizes Restored	385
XIV · The Tale of Er	391
XV · The Spindle of Necessity	396
XVI · The Choosing of Lives	401
XVII · Odysseus' Last Lot	404
XVIII · The River of Unheeding	409

BOOK VI

I · THE BLIND AND THE SEEING

With the philosophers distinguished from those who wander among the many and variable, Socrates asks which should lead the city. Men who lack knowledge of what each thing is, with no clear model in the soul to look to as painters look to the truest thing, cannot establish or guard the customs about the just, the fine, and the good; they differ little from the blind. The guardians should be those who know, provided they lack nothing in experience or virtue.

οἱ μὲν δὴ φιλόσοφοι, ἦν δ' ἐγώ, ὦ Γλαύκων, καὶ οἱ 484
the indeed truly philosophers said and I O Glaucon and the-ones
μὴ διὰ μακροῦ τινος διεξελθόντες λόγου μόγισ πως
not through long some having-gone-through argument with-difficulty somehow
ἀνεφάνησαν οἳ εἰσιν ἑκάτεροι.
were-revealed who are each-group
ἴσως γάρ, ἔφη, διὰ βραχείος οὐ ῥάδιον.
perhaps for he-said through short not easy
οὐ φαίνεται, εἶπον· ἐμοὶ γοῦν ἔτι δοκεῖ ἂν βελτιόνως b
not it-appears I-said to-me at-any-rate still it-seems would better
φανῆναι εἰ περὶ τούτου μόνου ἔδει ῥηθῆναι, καὶ
to-have-appeared if about this alone it-was-necessary to-be-spoken and
μὴ πολλὰ τὰ λοιπὰ διελθεῖν μέλλοντι κατόψεσθαι
not many the remaining-things to-go-through for-one-about to-see-clearly
τί διαφέρει βίος δίκαιος ἀδίκου.
what differs life just from-unjust
τί οὖν, ἔφη, τὸ μετὰ τοῦτο ἡμῖν;
what then he-said the after this for-us
τί δ' ἄλλο, ἦν δ' ἐγώ, ἢ τὸ ἐξῆς; ἐπειδὴ φιλόσοφοι
what and else said and I than the next since philosophers
μὲν οἱ τοῦ αἰὲ κατὰ ταῦτά ὡσαύτως ἔχοντος
indeed the-ones of-the always according-to the-same-things likewise being-disposed

δυνάμενοι ἐφάπτεσθαι, οἱ δὲ μὴ ἀλλ' ἐν πολλοῖς καὶ
being-able to-lay-hold-of the-ones but not but among many and
 παντοίως ἴσχουσιν πλανώμενοι οὐ φιλόσοφοι, ποτέρους
variously being-disposed wandering not philosophers which-of-the-two
 δὴ δεῖ πόλεως ἡγεμόνας εἶναι;

indeed must of-city leaders to-be
 πῶς οὖν λέγοντες ἂν αὐτό, ἔφη, μετρίως λέγοιμεν;

how then saying — it he-said fairly would-we-speak

c ὅποτεροι ἂν, ἦν δ' ἐγώ, δυνατοὶ φαίνονται φυλάξει
whichever — said and I able appear to-guard

νόμους τε καὶ ἐπιτηδεύματα πόλεων, τούτους καθιστάναι
laws both and practices of-cities these to-appoint

φύλακας.

guardians

ὀρθῶς, ἔφη.

rightly he-said

τόδε δέ, ἦν δ' ἐγώ, ἄρα δῆλον, εἴτε τυφλὸν εἴτε ὀξύ

this and said and I then clear whether blind or keenly

ὀρώντα χρὴ φύλακα τηρεῖν ὅτιοῦν;

seeing ought guardian to-keep anything-whatever

καὶ πῶς, ἔφη, οὐ δῆλον;

and how he-said not clear

d ἦ οὖν δοκοῦσί τι τυφλῶν διαφέρειν οἱ τῷ ὄντι τοῦ
truly then do-they-seem at-all from-blind to-differ the-ones in reality of-the

ὄντος ἐκάστου ἐστερημένοι τῆς γνώσεως, καὶ μηδὲν ἐναργὲς

being of-each deprived-of the cognition and no clear

ἐν τῇ ψυχῇ ἔχοντες παράδειγμα, μηδὲ δυνάμενοι ὥσπερ

in the soul having model nor being-able like

γραφῆς εἰς τὸ ἀληθέστατον ἀποβλέποντες κακείσε ἀεὶ

painters to the truest looking and-thither always

ἀναφέροντές τε καὶ θεώμενοι ὡς οἶόν τε ἀκριβέστατα,

referring both and contemplating as possible — most-exactly

οὕτω δὲ καὶ τὰ ἐνθάδε νόμιμα καλῶν τε περὶ καὶ
so indeed also the here customs fine-things both about and
 δικαίων καὶ ἀγαθῶν τίθεσθαι τε, εἴαν δέη τίθεσθαι,
just-things and good-things to-establish both if there-is-need to-establish
 καὶ τὰ κείμενα φυλάττοντες σώζειν;
and the established guarding to-preserve
 οὐ μὰ τὸν Δία, ἧ δ' ὅς, οὐ πολὺ τι διαφέρει.
no by — Zeus said and he not much at-all it-differs
 τούτους οὖν μᾶλλον φύλακας στησόμεθα ἢ τοὺς
these then rather guardians shall-we-set-up than the-ones
 ἐγνωκότας μὲν ἕκαστον τὸ ὄν, ἐμπειρία δὲ μηδὲν ἐκείνων
having-known indeed each the being in-experience but in-nothing of-those
 ἐλλείποντας μηδ' ἐν ἄλλῳ μηδενὶ μέρει ἀρετῆς ὑστεροῦντας;
falling-short nor in other any part of-virtue coming-behind
 ἄτοπον μεντᾶν, εἴη, εἴη ἄλλους αἰρεῖσθαι, εἴ γε
strange indeed he-said would-be others to-choose if at-least
 τᾶλλα μὴ ἐλλείποντο· τούτῳ γὰρ αὐτῷ σχεδόν τι τῷ
in-the-rest not they-should-fall-short in-this for very nearly — the
 μεγίστῳ ἂν προέχοιεν.
greatest — they-would-excel

II • THE PHILOSOPHIC NATURE

Socrates sets out the nature the rulers must have. It loves the study that reveals what always is and gives up no part of it; it bates the lie, and its desires flow toward learning, so it is temperate and no lover of money. Contemplating all time and being, it will not fear death; it is just, gentle, quick to learn, retentive, measured, and graceful. Not even Momus could fault it: should the city not go to such men alone, perfected by education and age?

485 οὐκοῦν τοῦτο δὴ λέγωμεν, τίνα τρόπον οἱοί τ' ἔσονται
therefore this indeed let-us-say what way able — will-be

οἱ αὐτοὶ καὶ κείνα καὶ ταῦτα ἔχειν;

the same both-those and these to-have

πάνυ μὲν οὖν.

certainly indeed then

ὁ τοίνυν ἀρχόμενοι τούτου τοῦ λόγου ἐλέγομεν, τὴν

what then beginning of-this — argument we-were-saying —

φύσιν αὐτῶν πρῶτον δεῖ καταμαθεῖν· καὶ οἶμαι, ἐὰν

nature their first must to-learn-thoroughly and I-think if

ἐκείνην ἰκανῶς ὁμολογήσωμεν, ὁμολογήσειν καὶ ὅτι οἱοί

that sufficiently we-agree-on we-shall-agree also that able

τε ταῦτα ἔχειν οἱ αὐτοί, ὅτι τε οὐκ ἄλλους πόλεων

— these to-have the same that and not others of-cities

ἡγεμόνας δεῖ εἶναι ἢ τούτους.

leaders must to-be than these

πῶς;

how

b τοῦτο μὲν δὴ τῶν φιλοσόφων φύσεων περί ὁμολογήσθω

this indeed truly the philosophic natures about let-it-be-agreed

ἡμῖν ὅτι μαθήματος γε ἀεὶ ἐρῶσιν ὃ ἂν αὐτοῖς δηλοῖ

by-us that study at-least always they-love which — to-them reveals

ἐκείνης τῆς οὐσίας τῆς ἀεὶ οὐσης καὶ μὴ πλανωμένης

that — essence the always being and not wandering

ὑπὸ γενέσεως καὶ φθορᾶς.

by generation and corruption

ὁμολογήσθω.

let-it-be-agreed

καὶ μὴν, ἦν δ' ἐγώ, καὶ ὅτι πάσης αὐτῆς, καὶ οὔτε

and indeed said and I also that all of-it and neither

σμικροῦ οὔτε μείζονος οὔτε τιμιωτέρου οὔτε ἀτιμοτέρου

small nor greater nor more-honored nor less-honored

μέρους ἐκόντες ἀφίενται, ὥσπερ ἐν τοῖς πρόσθεν περί
part willingly they-let-go as in the earlier about
 τε τῶν φιλοτίμων καὶ ἐρωτικῶν διήλθομεν.

both the honor-lovers and lovers we-went-through

ὀρθῶς, ἔφη, λέγεις.

rightly he-said you-speak

τόδε τοῖνυν μετὰ τοῦτο σκόπει εἰ ἀνάγκη ἔχειν
this then after this consider whether (it-is)-necessary to-have
 πρὸς τούτῳ ἐν τῇ φύσει οἱ ἂν μέλλωσιν ἔσθαι οἷους
besides this in the nature who — are-going to-be such-as
 ἐλέγομεν.

we-were-saying

τὸ ποῖον;

the what-sort

τὴν ἀψεύδειαν καὶ τὸ ἐκόντας εἶναι μηδαμῇ προσδέχεται
the truthfulness and the willing to-be in-no-way to-admit

τὸ ψεῦδος ἀλλὰ μισεῖν, τὴν δ' ἀλήθειαν στέργειν.

the lie but to-hate the and truth to-cherish

εἰκός γ', ἔφη.

likely at-least he-said

οὐ μόνον γε, ὦ φίλε, εἰκός, ἀλλὰ καὶ πᾶσα ἀνάγκη

not only at-least O friend likely but also every necessity

τὸν ἐρωτικῶς τοῦ φύσει ἔχοντα πᾶν τὸ συγγενές

the-one erotically toward-someone by-nature being-disposed all the akin

τε καὶ οἰκεῖον τῶν παιδικῶν ἀγαπᾶν.

both and own of-the beloved to-cherish

ὀρθῶς, ἔφη.

rightly he-said

ἦ οὖν οἰκειότερον σοφία τι ἀληθείας ἂν εὔροις;

truly then more-akin to-wisdom anything than-truth — would-you-find

καὶ πῶς; ἦ δ' ὅς.

and how said and he

d ἦ οὖν δυνατόν εἶναι τὴν αὐτὴν φύσιν φιλόσοφόν τε καὶ
truly then possible to-be the same nature philosophic both and
φιλοψευδῆ;

lie-loving

οὐδαμῶς γε.

in-no-way at-least

τὸν ἄρα τῷ ὄντι φιλομαθῇ πάσης ἀληθείας δεῖ εὐθὺς

the-one then in reality learning-lover of-all truth must straightway

ἐκ νέου ὅτι μάλιστα ὀρέγεσθαι.

from youth as much-as-possible to-reach-for

παντελῶς γε.

completely at-least

ἀλλὰ μὲν ὅτῳ γε εἰς ἓν τι αἱ ἐπιθυμίαι σφόδρα

but indeed in-whom at-least toward one something the desires strongly

ρέπουσιν, ἴσμεν πού ὅτι εἰς τᾶλλα τούτῳ ἀσθενέστεραι,

incline we-know surely that toward the-rest in-him weaker

ὥσπερ ῥέυμα ἐκεῖσε ἀπωχέτευμένον.

like a-stream thither channeled-off

τί μὲν;

what indeed

e ᾧ δὲ πρὸς τὰ μαθήματα καὶ πᾶν τὸ τοιοῦτον

in-whom indeed toward the studies and all — such-thing

ἔρρυνήκασιν, περὶ τὴν τῆς ψυχῆς οἶμαι ἡδονὴν αὐτῆς καθ'

they-have-flowed about the of-the soul I-think pleasure itself by

αὐτὴν εἶεν ἂν, τὰς δὲ διὰ τοῦ σώματος ἐκλείπειν,

itself they-would-be — the-ones but through the body they-would-abandon

εἰ μὴ πεπλασμένως ἀλλ' ἀληθῶς φιλόσοφος τις εἴη.

if not feignedly but truly philosopher someone were

μεγάλη ἀνάγκη.

great necessity

σώφρων μὴν ὃ γε τοιοῦτος καὶ οὐδαμῇ φιλοχρήματος·
temperate indeed — at-least such-(a-man) and in-no-way money-loving

ὧν γὰρ ἕνεκα χρήματα μετὰ πολλῆς δαπάνης
whicb for for-the-sake-of money with much expense

σπουδάζεται, ἄλλω τινὶ μᾶλλον ἢ τούτῳ προσήκει
is-pursued to-other someone rather than to-this befits

σπουδάζειν.

to-pursue

οὕτω.

so

καὶ μὴν που καὶ τόδε δεῖ σκοπεῖν, ὅταν κρίνεις μέλλης
and indeed surely also this must to-consider whenever to-judge you-are-going

486

φύσιν φιλόσοφόν τε καὶ μή.

nature philosophic both and not

τὸ ποῖον;

the what-sort

μή σε λάθῃ μετέχουσα ἀνελευθερίας· ἐναντιώτατον γάρ
lest you it-escape sharing-in illiberality most-opposed for

που σμικρολογία ψυχῇ μελλούσῃ τοῦ ὅλου καὶ παντὸς
surely pettiness to-soul going the whole and all

ἀεὶ ἐπορέξεσθαι θείου τε καὶ ἀνθρωπίνου.

always to-reach-after divine both and human

ἀληθέστατα, ἔφη.

most-truly he-said

ἢ οὖν ὑπάρχει διανοία μεγαλοπρέπεια καὶ θεωρία
to-which then belongs to-thought magnificence and contemplation

παντὸς μὲν χρόνου, πάσης δὲ οὐσίας, οἷόν τε οἶε
of-all indeed time of-all and essence possible — do-you-think

τούτῳ μέγα τι δοκεῖν εἶναι τὸν ἀνθρώπινον βίον;
to-this great anything to-seem to-be the human life

ἀδύνατον, ἢ δ' ὅς.

impossible said and he

b οὐκοῦν καὶ θάνατον οὐ δεινόν τι ἡγήσεται ὁ τοιοῦτος;
therefore also death not terrible anything will-be-consider — such-(a-man)
 ἥκιστα γε.

least at-least

δειλῇ δὴ καὶ ἀνελευθέρῳ φύσει φιλοσοφίας ἀληθινῆς,
to-cowardly indeed and illiberal nature in-philosophy true
 ὥς ἔοικεν, οὐκ ἂν μετείη.

as it-seems not — there-would-be-a-share

οὐ μοι δοκεῖ.

not to-me it-seems

τί οὖν; ὁ κόσμος καὶ μὴ φιλοχρήματος μηδ' ἀνελεύθερος
what then the orderly and not money-loving nor illiberal
 μηδ' ἀλαζών μηδὲ δειλὸς ἔσθ' ὅπῃ ἂν δυσσύμβολος
nor boaster nor coward is-there in-what-way — hard-to-deal-with
 ἢ ἄδικος γένοιτο;

or unjust would-become

οὐκ ἔστιν.

not it-is

καὶ τοῦτο δὴ ψυχὴν σκοπῶν φιλόσοφον καὶ μὴ εὐθύς
and this indeed soul considering philosophic and not straightway
 νέου ὄντος ἐπισκέψῃ, εἰ ἄρα δικαία τε καὶ ἡμέρος ἢ
young being you-will-examine whether then just both and gentle or
 δυσκοινώνητος καὶ ἀγρία.

unsociable and savage

πάννυ μὲν οὖν.

certainly indeed then

c οὐ μὴν οὐδὲ τόδε παραλείψεις, ὥς ἐγῶμαι.

not indeed even this you-will-omit as I-think

τὸ ποῖον;

the what-sort

εὐμαθὴς ἢ δυσμαθής. ἢ προσδοκᾷς ποτέ τινά τι
quick-to-learn or slow-to-learn or do-you-expect ever anyone anything
 ἱκανῶς ἂν στέρξαι, ὃ πράττων ἂν ἀλγῶν τε
sufficiently would to-love which doing — suffering-pain both
 πράττοι καὶ μόγισ σμικρὸν ἀνύτων;
would-do and with-difficulty little accomplishing
 οὐκ ἂν γένοιτο.

not — it-would-happen

τί δ' εἰ μὴδὲν ὦν μάθοι σώζειν δύναιτο, λήθης
what and if nothing of-what he-learned to-keep he-could of-forgetfulness
 ὦν πλέως; ἄρ' ἂν οἶός τ' εἶη ἐπιστήμης μὴ κενὸς
being full then — able — would-be-be of-knowledge not empty
 εἶναι;

to-be

καὶ πῶς;

and how

ἀνόνητα δὴ πονῶν οὐκ οἶει ἀναγκασθήσεται τελευτῶν
fruitlessly indeed laboring not do-you-think he-will-be-compelled in-the-end
 αὐτόν τε μισεῖν καὶ τὴν τοιαύτην πράξιν;
himself both to-hate and — such activity
 πῶς δ' οὐ;

how and not

ἐπιλήσμονα ἄρα ψυχὴν ἐν ταῖς ἱκανῶς φιλοσόφοις
forgetful then soul among the sufficiently philosophic
 μή ποτε ἐγκρίνωμεν, ἀλλὰ μνημονικὴν αὐτὴν ζητῶμεν
not ever let-us-admit but retentive it let-us-see
 δεῖν εἶναι.

to-be-necessary to-be

παντάπασιν μὲν οὖν.

altogether indeed then

ἀλλ' οὐ μὴν τό γε τῆς ἀμούσου τε καὶ ἀσχήμονος
but not indeed the at-least of-the unmusical both and unseemly
 φύσεως ἄλλοσέ ποι ἂν φαῖμεν ἕλκειν ἢ εἰς
nature elsewhere somewhere — we-would-say to-draw than toward
 ἀμετρίαν.

disproportion

τί μὴν;

what indeed

ἀλήθειαν δ' ἀμετρία ἡγῇ συγγενῇ εἶναι ἢ ἐμμετρία;
truth and to-disproportion do-you-consider akin to-be or to-proportion
 ἐμμετρία.

to-proportion

ἔμμετρον ἄρα καὶ εὐχαριν ζητῶμεν πρὸς τοῖς ἄλλοις
well-proportioned then and graceful let-us-look besides the others
 διάνοιαν φύσει, ἣν ἐπὶ τὴν τοῦ ὄντος ἰδέαν ἐκάστου
thought by-nature which toward the of-the being form of-each
 τὸ αὐτοφυὲς εὐάγωγον παρέξει.

the self-grown easy-to-lead will-render

πῶς δ' οὐ;

how and not

ε τί οὖν; μή πη δοκοῦμέν σοι οὐκ ἀναγκαῖα ἕκαστα
what then not somehow do-we-seem to-you not necessary each-thing
 διεληλυθέναι καὶ ἐπόμενα ἀλλήλοις τῇ μελλούσῃ τοῦ
to-have-gone-through and following on-one-another for-the going of-the
 ὄντος ἱκανῶς τε καὶ τελέως ψυχῇ μεταλήψεσθαι;

being sufficiently both and completely soul to-partake

487 ἀναγκαιότατα μὲν οὖν, ἔφη.

most-necessarily indeed then he-said

ἔστιν οὖν ὅπῃ μέμψῃ τοιοῦτον ἐπιτήδευμα, ὃ μὴ
is-there then in-what-way you-will-blame such practice which not
 ποτ' ἂν τις οἶός τε γένοιτο ἱκανῶς ἐπιτηδεύσαι, εἰ
ever — anyone able — would-become sufficiently to-pursue if

μὴ φύσει εἷη μνήμων, εὐμαθής, μεγαλοπρεπής, εὐχαρις,
 not by-nature he-were retentive quick-to-learn magnificent graceful
 φίλος τε καὶ συγγενὴς ἀληθείας, δικαιοσύνης, ἀνδρείας,
 friend both and kin of-truth of-justice of-courage
 σωφροσύνης;

of-temperance

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

not-even — — Momus he-said — at-least such-thing would-blame

ἀλλ', ἦν δ' ἐγώ, τελειωθεῖσι τοῖς τοιούτοις παιδεία τε

but said and I to-perfected — such-(men) in-education both

καὶ ἡλικία ἄρα οὐ μόνοις ἂν τὴν πόλιν ἐπιτρέποις;

and age then not to-alone — the city would-you-entrust

III • ADEIMANTUS' OBJECTION

Adeimantus says no one can answer Socrates, yet his hearers feel led astray a little at each question, like weak checkers players shut in by clever ones. In fact those who linger in philosophy mostly become very strange, if not utterly wicked, and even those who seem most decent are useless to their cities. Socrates agrees. Then how can cities have no rest from evils until philosophers, agreed to be useless, rule? The answer needs an image.

καὶ ὁ Ἀδείμαντος, ὦ Σώκρατες, ἔφη, πρὸς μὲν ταῦτά b

and — Adeimantus O Socrates said to indeed these

σοι οὐδεὶς ἂν οἶός τ' εἷη ἀντειπεῖν. ἀλλὰ γὰρ τοιόνδε

to-you no-one — able — would-be to-speak-against but for this-kind-of

τι πάσχουσιν οἱ ἀκούοντες ἐκάστοτε ἃ νῦν λέγεις·

something experience the-ones hearing each-time what now you-say

ἡγοῦνται δι' ἀπειρίαν τοῦ ἐρωτᾶν καὶ ἀποκρίνεσθαι ὑπὸ

they-think through inexperience of-the questioning and answering by

τοῦ λόγου παρ' ἕκαστον τὸ ἐρώτημα σμικρὸν παραγόμενοι,

the argument at each the question little being-led- astray

ἄθροισθέντων τῶν μικρῶν ἐπὶ τελευτῆς τῶν λόγων μέγα
having-been-collected the small-things at end of-the arguments great
 τὸ σφάλμα καὶ ἐναντίον τοῖς πρώτοις ἀναφαίνεσθαι, καὶ
the slip and contrary to-the first-things to-appear and
 ὥσπερ ὑπὸ τῶν πεττεύειν δεινῶν οἱ μὴ τελευτώντες
as by the at-checkers clever-(players) the-ones not in-the-end
 ἀποκλείονται καὶ οὐκ ἔχουσιν ὅτι φέρωσιν, οὕτω καὶ σφεῖς
are-shut-in and not have what they-may-move so also they
 τελευτώντες ἀποκλείεσθαι καὶ οὐκ ἔχειν ὅτι λέγωσιν ὑπὸ
in-the-end to-be-shut-in and not to-have what they-may-say by
 πεττείας αὖ ταύτης τινὸς ἐτέρας, οὐκ ἐν ψήφοις ἀλλ' ἐν
checkers again this some other not with pebbles but with
 λόγοις· ἐπεὶ τό γε ἀληθὲς οὐδέν τι μᾶλλον ταύτῃ ἔχειν.
words since the at-least truth in-no-way at-all more thus to-be
 λέγω δ' εἰς τὸ παρὸν ἀποβλέψας. νῦν γὰρ φαίη ἂν τίς
I-speak and to the present having-looked now for would-say — someone
 σοι λόγῳ μὲν οὐκ ἔχειν καθ' ἕκαστον τὸ ἐρωτώμενον
to-you in-word indeed not to-be-able at each the thing-asked
 ἐναντιοῦσθαι, ἔργῳ δὲ ὁρᾶν, ὅσοι ἂν ἐπὶ φιλοσοφίαν
to-oppose in-deed but to-see as-many-as — to philosophy
 ὀρμήσαντες μὴ τοῦ πεπαιδευθῆναι ἔνεκα ἀψάμενοι νέοι
having-set-out not of-the having-been-educated for-the-sake having-touched young
 ὄντες ἀπαλλάττωνται, ἀλλὰ μακρότερον ἐνδιατρύψωσιν,
being depart but longer spend-time
 τοὺς μὲν πλείστους καὶ πάνυ ἄλλοκότους γιγνομένους,
the-ones indeed most and very strange becoming
 ἵνα μὴ παμπονήρους εἴπωμεν, τοὺς δ' ἐπικεικεστάτους
so-that not utterly-wicked we-may-say the-ones and most-decent
 δοκοῦντας ὅμως τοῦτό γε ὑπὸ τοῦ ἐπιτηδεύματος οὐ
seeming nevertheless this at-least from the practice which
 σὺ ἐπαινεῖς πάσχοντας, ἀχρήστους ταῖς πόλεσι γιγνομένους.
you praise suffering useless to-the cities becoming

καὶ ἐγὼ ἀκούσας, οἶει οὖν, εἶπον, τοὺς ταῦτα
and I having-heard do-you-think then I-said the-ones these-things
λέγοντας ψεύδεσθαι;

saying to-lie

οὐκ οἶδα, ἦ δ' ὅς, ἀλλὰ τὸ σοὶ δοκοῦν ἡδέως ἂν
not I-know said and he but the to-you seeming gladly —
ἀκούοιμι.

I-would-bear

ἀκούοις ἂν ὅτι ἔμοιγε φαίνονται τἀληθῆ λέγειν.

you-would-bear — that to-me-at-least they-appear the-truth to-speak

πῶς οὖν, ἔφη, εὖ ἔχει λέγειν ὅτι οὐ πρότερον κακῶν
how then he-said well is-it to-say that not sooner from-evils

παύσονται αἱ πόλεις, πρὶν ἂν ἐν αὐταῖς οἱ φιλόσοφοι
will-cease the cities before — in them the philosophers

ἄρξωσιν, οὓς ἀχρήστους ὁμολογοῦμεν αὐταῖς εἶναι;

rule whom useless we-agree to-them to-be

ἐρωτᾷς, ἦν δ' ἐγώ, ἐρώτημα δεόμενον ἀποκρίσεως δι'

you-ask said and I a-question needing answer through

εἰκόνος λεγομένης.

image being-spoken

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

you and at-least he-said I-think not are-accustomed through images to-speak

IV • THE SHIP AND THE TRUE PILOT

Socrates imagines a shipowner bigger and stronger than anyone aboard but a little deaf and short-sighted, and sailors quarreling over the helm who deny that steering can be taught, kill or throw out their rivals, drug the owner, and praise whoever helps them seize command. The true pilot, who studies seasons, sky, stars, and winds, they call a stargazer. The best philosophers are useless because the many do not use them, and the worst slander on philosophy comes from its pretenders.

488 εἶεν, εἶπον· σκώπτεις ἐμβεβληκῶς με εἰς λόγον οὕτω
well I-said you-mock having-thrown me into argument so
 δυσασπόμεντον; ἄκουε δ' οὖν τῆς εἰκόνος, ἵν' ἔτι μᾶλλον
hard-to-prove hear and then the image so-that still more
 ἴδῃς ὥς γλίσχρως εἰκάζω. οὕτω γὰρ χαλεπὸν
you-may-see how greedily I-make-images so for grievous
 τὸ πάθος τῶν ἐπιεικεστάτων, ὃ πρὸς τὰς πόλεις
the experience of-the most-decent which toward the cities
 πεπόνθασιν, ὥστε οὐδ' ἔστιν ἐν οὐδέν ἄλλο τοιοῦτον
they-have-suffered that not-even is one any other such
 πεπονθός, ἀλλὰ δεῖ ἐκ πολλῶν αὐτὸ συναγαγεῖν εἰκάζοντα
having-suffered but must from many it to-gather making-images
 καὶ ἀπολογούμενον ὑπὲρ αὐτῶν, οἷον οἱ γραφεῖς
and defending on-behalf-of them as the painters
 τραγελάφους καὶ τὰ τοιαῦτα μειγνύντες γράφουσιν. νόησον
goat-stags and — such-things mixing paint conceive
 γὰρ τοιουτοῦ γενόμενον εἴτε πολλῶν νεῶν πέρι εἴτε
for this-sort-of-thing happening either many ships about or
 μίας· ναύκληρον μεγέθει μὲν καὶ ῥώμῃ ὑπὲρ τοὺς ἐν τῇ
one shipowner in-size indeed and in-strength beyond those in the
 νηὶ πάντας, ὑπόκωφον δὲ καὶ ὁρῶντα ὡσαύτως βραχύ
ship all somewhat-deaf and also seeing likewise short
 τι καὶ γινώσκοντα περὶ ναυτικῶν ἕτερα τοιαῦτα,
somewhat and knowing about seafaring other such-things
 τοὺς δὲ ναύτας στασιάζοντας πρὸς ἀλλήλους περὶ τῆς
the and sailors quarreling with one-another about the
 κυβερνήσεως, ἕκαστον οἰόμενον δεῖν κυβερνᾶν, μήτε
steering each thinking to-be-necessary to-steer neither
 μαθόντα πώποτε τὴν τέχνην μήτε ἔχοντα ἀποδείξαι
having-learned ever the art nor being-able to-point-out
 διδάσκαλον ἑαυτοῦ μηδὲ χρόνον ἐν ᾧ ἐμάνθανεν, πρὸς
teacher his-own nor time in which he-was-learning besides

δὲ τούτοις φάσκοντας μὴδὲ διδακτὸν εἶναι, ἀλλὰ καὶ τὸν
and these asserting not-even teachable to-be but even the-one
 λέγοντα ὡς διδακτὸν ἐτοίμους κατατέμνειν, αὐτοὺς δὲ
saying that teachable ready to-cut-to-pieces themselves and
 αὐτῷ ἀεὶ τῷ ναυκλήρῳ περικεχύσθαι δεομένους καὶ πάντα
him always the shipowner to-crowd-around begging and everything
 ποιῶντας ὅπως ἂν σφίσι τὸ πηδάλιον ἐπιτρέψῃ, ἐνίοτε δ'
doing so-that — to-them the helm he-may-entrust sometimes and
 ἂν μὴ πείθωσιν ἀλλὰ ἄλλοι μᾶλλον, τοὺς μὲν ἄλλους ἢ
if not they-persuade but others rather the indeed others either
 ἀποκτεινύοντας ἢ ἐκβάλλοντας ἐκ τῆς νεώς, τὸν δὲ γενναῖον
killing or casting-out from the ship the and noble
 ναύκληρον μανδραγόρα ἢ μέθη ἢ τινι ἄλλῳ συμποδίσαντας
shipowner with-mandrake or drink or some other having-fettered
 τῆς νεώς ἄρχειν χρωμένους τοῖς ἐνοῦσι, καὶ πίνοντάς
the ship to-rule using the things-within and drinking
 τε καὶ εὐωχουμένους πλεῖν ὡς τὸ εἰκὸς τοὺς τοιούτους,
both and feasting to-sail as the likely — such-(men)
 πρὸς δὲ τούτοις ἐπαινοῦντας ναυτικὸν μὲν καλοῦντας καὶ
besides and these praising seaman indeed calling and
 κυβερνητικὸν καὶ ἐπιστάμενον τὰ κατὰ ναῦν, ὃς
pilot and understanding the-things concerning ship whoever
 ἂν συλλαμβάνειν δεινὸς ἢ ὅπως ἄρξουσιν ἢ πείθοντες ἢ
— to-help clever is so-that they-will-rule either persuading or
 βιαζόμενοι τὸν ναύκληρον, τὸν δὲ μὴ τοιοῦτον ψέγοντας
forcing the shipowner the-one but not such blaming
 ὡς ἄχρηστον, τοῦ δὲ ἀληθινοῦ κυβερνήτου πέρι μὴδ'
as useless the and true pilot about not-even
 ἐπαῖοντες, ὅτι ἀνάγκη αὐτῷ τὴν ἐπιμέλειαν ποιεῖσθαι
understanding that (it-is)-necessary for-him the care to-make
 ἐνιαυτοῦ καὶ ὥρων καὶ οὐρανοῦ καὶ ἄστρον καὶ πνευμάτων
of-year and of-seasons and of-sky and of-stars and of-winds

καὶ πάντων τῶν τῇ τέχνῃ προσηκόντων, εἰ μέλλει τῷ
 and of-all the to-the art belonging if he-is-going in
 ὄντι νεὺς ἀρχικὸς ἔσεσθαι, ὅπως δὲ κυβερνήσει ἕαντε τινες
 reality of-ship fit-to-rule to-be how and he-will-steer whether some
 βούλωνται ἕαντε μή, μήτε τέχνην τούτου μήτε μελέτην
 wish or not neither art of-this nor practice
 οἰόμενοι δυνατόν εἶναι λαβεῖν ἅμα καὶ τὴν κυβερνητικὴν.

thinking possible to-be to-acquire at-once and the piloting

489 τοιούτων δὴ περὶ τὰς ναῦς γιγνομένων τὸν ὡς ἀληθῶς
 such-things indeed about the ships happening the-one as truly
 κυβερνητικὸν οὐχ ἡγῆ ἂν τῷ ὄντι μετεωροσκόπον
 pilot not do-you-think would in reality stargazer

τε καὶ ἀδολέσχην καὶ ἄχρηστόν σφισι καλεῖσθαι ὑπὸ
 both and babbler and useless to-them to-be-called by

τῶν ἐν ταῖς οὕτω κατεσκευασμέναις ναυσὶ πλωτήρων;
 the in the so ordered ships sailors

καὶ μάλα, ἔφη ὁ Ἀδείμαντος.

and very said — Adeimantus

οὐ δὴ, ἦν δ' ἐγώ, οἶμαι δεῖσθαι σε ἐξεταζομένην

not indeed said and I I-think to-need you being-examined

τὴν εἰκόνα ἰδεῖν, ὅτι ταῖς πόλεσι πρὸς τοὺς ἀληθινούς

the image to-see that to-the cities toward the true

φιλοσόφους τὴν διάθεσιν ἔοικεν, ἀλλὰ μανθάνειν ὃ λέγω.

philosophers the disposition it-resembles but to-understand what I-mean

καὶ μάλ', ἔφη.

and very he-said

b πρῶτον μὲν τοῖνυν ἐκείνον τὸν θαυμάζοντα ὅτι οἱ φιλόσοφοι
 first indeed then that the-one wondering that the philosophers

οὐ τιμῶνται ἐν ταῖς πόλεσι διδασκέ τε τὴν εἰκόνα καὶ πειρῶ
 not are-honored in the cities teach both the image and try

πείθειν ὅτι πολὺ ἂν θαυμαστότερον ἦν εἰ ἐτιμῶντο.

to-persuade that much — more-wonderful it-would-be if they-were-honored

ἀλλὰ διδάξω, ἔφη.

but I-will-teach he-said

καὶ ὅτι τοῖνυν τάληθῃ λέγεις, ὥς ἄχρηστοι τοῖς πολλοῖς c

and that then the-truth you-say that useless to-the many

οἱ ἐπιεικέστατοι τῶν ἐν φιλοσοφίᾳ· τῆς μέντοι ἀχρηστίας

the most-decent of-those in philosophy for-the however uselessness

τοὺς μὴ χρωμένους κέλευε αἰτιᾶσθαι, ἀλλὰ μὴ τοὺς

the-ones not using bid to-blame but not the

ἐπιεικεῖς. οὐ γὰρ ἔχει φύσιν κυβερνήτην ναυτῶν δεῖσθαι

decent not for it-has nature pilot sailors to-beg

ἄρχεσθαι ὑφ' αὐτοῦ οὐδὲ τοὺς σοφοὺς ἐπὶ τὰς τῶν πλουσίων

to-be-ruled by himself nor the wise to the of-the rich

θύρας ἰέναι, ἀλλ' ὁ τοῦτο κομψευσάμενος ἐψεύσατο, τὸ

doors to-go but the-one this having-said-cleverly lied the

δὲ ἀληθὲς πέφυκεν, ἕαντε πλούσιος ἕαντε πένης κάμνη,

but truth is-by-nature whether rich or poor he-is-sick

ἀναγκαῖον εἶναι ἐπὶ ἰατρῶν θύρας ἰέναι καὶ πάντα τὸν

necessary to-be to of-doctors doors to-go and every the-one

ἄρχεσθαι δεόμενον ἐπὶ τὰς τοῦ ἄρχειν δυναμένου, οὐ

to-be-ruled needing to the of-the-one ruling able not

τὸν ἄρχοντα δεῖσθαι τῶν ἀρχομένων ἄρχεσθαι, οὐ

the ruler to-beg the ruled to-be-ruled of-whom

ἂν τῇ ἀληθείᾳ τι ὄφελος ᾖ. ἀλλὰ τοὺς νῦν πολιτικούς

— in truth any benefit is but the now political

ἄρχοντας ἀπεικάζων οἷς ἄρτι ἐλέγομεν ναύταις οὐχ

rulers likening to-whom just-now we-were-speaking-of to-sailors not

ἀμαρτήσῃ, καὶ τοὺς ὑπὸ τούτων ἀχρήστους λεγομένους

you-will-err and the-ones by these useless called

καὶ μετεωρολόσχας τοῖς ὥς ἀληθῶς κυβερνήταις.

and stargazing-babblers to-the as truly pilots

ὀρθότατα, ἔφη.

most-rightly he-said

d ἔκ τε τοίνυν τούτων καὶ ἐν τούτοις οὐ ῥάδιον εὐδοκιμεῖν
from both then these and among these not easy to-be-esteem
 τὸ βέλτιστον ἐπιτήδευμα ὑπὸ τῶν τάναντία ἐπιτηδευόντων·
the best practice by the-ones the-opposite practicing
 πολὺν δὲ μεγίστη καὶ ἰσχυροτάτη διαβολὴ γίγνεται φιλοσοφία
by-far and greatest and strongest slander comes to-philosophy
 διὰ τοὺς τὰ τοιαῦτα φάσκοντας ἐπιτηδεύειν, οὓς δὴ σὺ
because-of the-ones — such-things professing to-practice whom indeed you
 φῆς τὸν ἐγκαλοῦντα τῇ φιλοσοφίᾳ λέγειν ὥς παμπόνηροι
say the accuser the philosophy to-say that utterly-wicked
 οἱ πλείστοι τῶν ἰόντων ἐπ’ αὐτήν, οἱ δὲ ἐπιεικέστατοι
the most of-those going to it the and most-decent
 ἄχρηστοι, καὶ ἐγὼ συνεχώρησα ἀληθῆ σε λέγειν. ἦ γάρ;
useless and I agreed true-things you to-say is-it-not for
 ναί.
yes
 οὐκοῦν τῆς μὲν τῶν ἐπιεικῶν ἀχρηστίας τὴν αἰτίαν
therefore of-the indeed of-the decent uselessness the cause
 διεληλύθαμεν;
we-have-gone-through
 καὶ μάλα.
and very

V • THE CORRUPTION OF THE BEST NATURE

Recalling the philosophic nature, which strives toward what is and begets mind and truth, Socrates asks why most who come to philosophy turn bad. Such natures are rare, and each of their virtues, with the so-called goods of beauty, wealth, strength, and powerful kin, draws them away. As a vigorous seed in the wrong soil fares worse than a feeble one, the best-endowed soul badly raised becomes exceptionally bad, while a weak nature does nothing great.

τῆς δὲ τῶν πολλῶν πονηρίας τὴν ἀνάγκην βούλει τὸ
of-the and of-the many wickedness the necessity do-you-wish the
 μετὰ τοῦτο διέλθωμεν, καὶ ὅτι οὐδὲ τούτου φιλοσοφία
after this we-go-through and that not-even of-this philosophy
 αἰτία, ἂν δυνώμεθα, πειραθῶμεν δεῖξαι;
cause if we-can let-us-try to-show
 πάνυ μὲν οὖν.

certainly indeed then

ἀκούωμεν δὴ καὶ λέγωμεν ἐκεῖθεν ἀναμνησθέντες, ὅθεν 490
let-us-hear indeed and let-us-speak thence having-recalled whence
 διήμην τὴν φύσιν οἶον ἀνάγκη φῦναι τὸν
we-went-through the nature what-sort (it-is)-necessary to-be-born-with the
 καλόν τε κάγαθόν ἐσόμενον. ἡγείτο δ' αὐτῷ, εἰ νῶ
fine both and-good going-to-be led and him if in-mind
 ἔχεις, πρῶτον μὲν ἀλήθεια, ἣν διώκειν αὐτὸν πάντως
you-have first indeed truth which to-pursue him wholly
 καὶ πάντῃ ἔδει ἢ ἀλαζόνι ὄντι μηδαμῇ μετεῖναι
and in-every-way it-was-necessary or to-boaster being in-no-way to-share-in
 φιλοσοφίας ἀληθινῆς.

philosophy true

ἦν γὰρ οὕτω λεγόμενον.

it-was for so being-said

οὐκοῦν ἐν μὲν τοῦτο σφόδρα οὕτω παρὰ δόξαν τοῖς
therefore one indeed this strongly so contrary-to opinion to-the
 νῦν δοκουμένοις περὶ αὐτοῦ;

now seeming-things about him

καὶ μάλα, ἔφη.

and very he-said

ἄρ' οὖν δὴ οὐ μετρίως ἀπολογησόμεθα ὅτι πρὸς τὸ b
so then indeed not fairly shall-we-defend that toward the
 ὄν πεφυκῶς εἶη ἀμυλλᾶσθαι ὃ γε ὄντως
being naturally-disposed he-would-be to-strive the at-least really

φιλομαθής, καὶ οὐκ ἐπιμένει ἐπὶ τοῖς δοξαζομένοις εἶναι
learning-lover and not would-linger on the opined to-be
 πολλοῖς ἐκάστοις, ἀλλ' ἴοι καὶ οὐκ ἀμβλύνειτο οὐδ'
many particulars but would-go and not be-blunted nor
 ἀπολήγοι τοῦ ἔρωτος, πρὶν αὐτοῦ ὃ ἔστιν ἐκάστου τῆς
cease from-the love before itself what is of-each the
 φύσεως ἄψασθαι ᾧ προσήκει ψυχῆς ἐφάπτεσθαι τοῦ
nature to-touch with-which befits of-soul to-lay-hold-of —
 τοιούτου — προσήκει δὲ συγγενεῖ — ᾧ πλησιάσας
such-thing it-befits and to-kin with-which having-approached
 καὶ μιγείς τῷ ὄντι ὄντως, γεννήσας νοῦν καὶ
and having-mingled with-the being really having-begotten mind and
 ἀλήθειαν, γνοίη τε καὶ ἀληθῶς ζῶη καὶ τρέφειτο
truth he-would-know both and truly would-live and be-nourished
 καὶ οὕτω λήγοι ὠδίνος, πρὶν δ' οὕ;
and so would-cease from-travail before but not
 ὥς οἶόν τ', ἔφη, μετρίωτατα.

as possible — he-said most-fairly

τί οὖν; τούτῳ τι μετέσται ψεῦδος ἀγαπᾶν ἢ
what then for-this-(man) at-all will-there-be-a-share lie to-love or
 πᾶν τοῦναντίον μισεῖν;

all the-opposite to-hate

c μισεῖν, ἔφη.

to-hate he-said

ἡγουμένης δὴ ἀληθείας οὐκ ἂν ποτε οἶμαι φάμεν αὐτῇ
leading indeed truth not would ever I-think we-say it
 χορὸν κακῶν ἀκολουθήσαι.

chorus of-evils to-follow

πῶς γάρ;

how for

ἀλλ' ὑγιές τε καὶ δίκαιον ἦθος, ᾧ καὶ σωφροσύνην
but healthy both and just character which also temperance
 ἔπεσθαι.

to-follow

ὀρθῶς, ἔφη.

rightly he-said

καὶ δὴ τὸν ἄλλον τῆς φιλοσόφου φύσεως χορὸν τί δεῖ
and indeed the other of-the philosophic nature chorus why must
 πάλιν ἐξ ἀρχῆς ἀναγκάζοντα τάττειν; μέμνησαι γάρ που
again from beginning compelling to-array you-remember for surely
 ὅτι συνέβη προσῆκον τούτοις ἀνδρεία, μεγαλοπρέπεια,
that it-turned-out belonging to-these courage magnificence
 εὐμάθεια, μνήμη καὶ σοῦ ἐπιλαβομένου ὅτι πᾶς μὲν
quickness-to-learn memory and you objecting that everyone indeed
 ἀναγκασθήσεται ὁμολογεῖν οἷς λέγομεν, εἰσας δὲ τοὺς
will-be-compelled to-agree to-what we-say having-left but the
 λόγους, εἰς αὐτοὺς ἀποβλέψας περὶ ὧν ὁ λόγος, φαίη
arguments to them having-looked about whom the argument would-say
 ὁρᾶν αὐτῶν τοὺς μὲν ἀχρήστους, τοὺς δὲ πολλοὺς κακοὺς
to-see of-them the-ones indeed useless the but many bad
 πᾶσαν κακίαν, τῆς διαβολῆς τὴν αἰτίαν ἐπισκοποῦντες
all vice of-the slander the cause examining
 ἐπὶ τούτῳ νῦν γεγόναμεν, τί ποθ' οἱ πολλοὶ κακοί, καὶ
at this now we-have-arrived why ever the many bad and
 τούτου δὴ ἔνεκα πάλιν ἀνειλήφαμεν τὴν τῶν ἀληθῶς
this indeed for-the-sake-of again we-have-taken-up the of-the truly
 φιλοσόφων φύσιν καὶ ἐξ ἀνάγκης ὠρισάμεθα.
philosophers nature and of necessity we-defined
 ἔστιν, ἔφη, ταῦτα.

it-is he-said these-things

c

- 491 ταύτης δὴ, ἦν δ' ἐγώ, τῆς φύσεως δεῖ θεάσασθαι τὰς
of-this indeed said and I the nature must to-behold the
 φθοράς, ὡς διόλλυται ἐν πολλοῖς, σμικρὸν δέ τι
corruptions how it-is-destroyed in many small but some-(part)
 ἐκφεύγει, οὗς δὴ καὶ οὐ πονηρούς, ἀχρήστους δὲ καλοῦσι·
escapes whom indeed also not wicked useless but they-call
 καὶ μετὰ τοῦτο αὖ τὰς μιμουμένας ταύτην καὶ εἰς
and after this again the-ones imitating this and into
 τὸ ἐπιτήδευμα καθισταμένας αὐτῆς, οἶαι οὖσαι φύσεις
the practice establishing-themselves of-it what-sort being natures
 ψυχῶν εἰς ἀνάξιον καὶ μείζον ἑαυτῶν ἀφικνούμεναι
of-souls into unworthy and greater than-themselves arriving
 ἐπιτήδευμα, πολλαχῇ πλημμελοῦσαι, πανταχῇ καὶ ἐπὶ
practice in-many-ways erring everywhere and upon
 πάντας δόξαν οἶαν λέγεις φιλοσοφία προσῆψαν.
all reputation such-as you-say to-philosophy attached
 τίνας δέ, ἔφη, τὰς διαφθορὰς λέγεις;
which and he-said the corruptions do-you-mean
- b ἐγώ σοι, εἶπον, ἂν οἷός τε γένωμαι, πειράσομαι διελθεῖν.
I to-you I-said if able — I-become I-will-try to-go-through
 τόδε μὲν οὖν οἶμαι πᾶς ἡμῖν ὁμολογήσει, τοιαύτην
this indeed then I-think everyone with-us will-agree such
 φύσιν καὶ πάντα ἔχουσιν ὅσα προσετάξαμεν νυνδὴ,
nature and all having as-many-as we-prescribed just-now
 εἰ τελέως μέλλοι φιλόσοφος γενέσθαι, ὀλιγάκις ἐν
if completely it-were-going philosopher to-become rarely among
 ἀνθρώποις φύεσθαι καὶ ὀλίγας. ἢ οὐκ οἶε;
men to-grow and few or not do-you-think
 σφόδρα γε.
very at-least

τούτων δὴ τῶν ὀλίγων σκόπει ὥς πολλοὶ ὀλεθροὶ καὶ
of-these indeed the few consider how many destructions and
 μεγάλοι.

great

τίνες δὴ;

which indeed

ὁ μὲν πάντων θαυμαστότατον ἀκοῦσαι, ὅτι ἐν ἑκάστον
what indeed of-all most-wonderful to-hear that one each
 ὧν ἐπηνέσαμεν τῆς φύσεως ἀπόλλυσι τὴν ἔχουσαν ψυχὴν
of-what we-praised of-the nature destroys the having-(it) soul
 καὶ ἀποσπᾷ φιλοσοφίας. λέγω δὲ ἀνδρείαν, σωφροσύνην
and draws-away from-philosophy I-mean and courage temperance
 καὶ πάντα ἃ διήλθομεν.

and all which we-went-through

ἄτοπον, ἔφη, ἀκοῦσαι.

strange he-said to-hear

ἔτι τοῖνυν, ἦν δ' ἐγώ, πρὸς τούτοις τὰ λεγόμενα ἀγαθὰ
further then said and I besides these the so-called goods
 πάντα φθείρει καὶ ἀποσπᾷ, κάλλος καὶ πλοῦτος καὶ ἰσχὺς
all corrupts and draws-away beauty and wealth and strength
 σώματος καὶ συγγένεια ἐρρωμένη ἐν πόλει καὶ πάντα
of-body and kinship powerful in city and all
 τὰ τούτων οἰκεῖα· ἔχεις γὰρ τὸν τύπον ὧν λέγω.

the of-these kindred you-have for the pattern of-what I-mean

ἔχω, ἔφη· καὶ ἡδέως γ' ἂν ἀκριβέστερον ἃ λέγεις
I-have-it he-said and gladly at-least — more-precisely what you-mean
 πυθοίμην.

I-would-learn

λαβοῦ τοίνυν, ἦν δ' ἐγώ, ὅλου αὐτοῦ ὀρθῶς, καί σοι
grasp then said and I the-whole of-it rightly and to-you
 εὐδελόν τε φανείται καὶ οὐκ ἄτοπα δόξει τὰ προειρημένα
quite-clear both it-will-appear and not strange will-seem the things-said-before
 περὶ αὐτῶν.

about them

πῶς οὖν, ἔφη, κελεύεις;

how then he-said do-you-bid

- d παντός, ἦν δ' ἐγώ, σπέρματος πέρι ἢ φυτοῦ, εἴτε ἐγγείων
of-every said and I seed about or plant whether earth-born
 εἴτε τῶν ζώων, ἴσμεν ὅτι τὸ μὴ τυχὸν τροφῆς ἥς
or of-the animals we-know that the not having-obtained nourishment which
 προσήκει ἐκάστω μὴδ' ὥρας μὴδὲ τόπου, ὅσῳ ἂν
befits each nor season nor place by-as-much-as —
 ἐρρωμενέστερον ἦ, τοσούτῳ πλείονων ἐνδεῖ τῶν πρεπόντων·
more-vigorous it-is by-so-much more it-lacks of-the fitting-things
 ἀγαθῷ γάρ που κακὸν ἐναντιώτερον ἢ τῷ μὴ ἀγαθῷ.
to-good for surely evil more-opposed than to-the not good
 πῶς δ' οὐ;

how and not

ἔχει δὴ οἶμαι λόγον τὴν ἀρίστην φύσιν ἐν ἀλλοτριωτέρα
it-has indeed I-think reason the best nature in more-alien
 οὔσαν τροφῇ κάκιον ἀπαλλάττειν τῆς φάυλης.
being nourishment worse to-fare than-the poor
 ἔχει.

it-has

- e οὐκοῦν, ἦν δ' ἐγώ, ὦ Ἀδείμαντε, καὶ τὰς ψυχὰς οὕτω
therefore said and I O Adeimantus also the souls so
 φῶμεν τὰς εὐφυστάτας κακῆς παιδαγωγίας τυχούσας
shall-we-say the best-natured bad upbringing having-met
 διαφερόντως κακὰς γίνεσθαι; ἢ οἶει τὰ μεγάλα
exceptionally bad to-become or do-you-think the great

ἀδικήματα καὶ τὴν ἄκρατον πονηρίαν ἐκ φαύλης ἀλλ' οὐκ
 wrongs and the unmixed wickedness from poor but not
 ἐκ νεανικῆς φύσεως τροφῇ διολομένης γίγνεσθαι, ἀσθενῇ δὲ
 from vigorous nature by-nurture destroyed to-arise weak and
 φύσιν μεγάλων οὔτε ἀγαθῶν οὔτε κακῶν αἰτίαν ποτὲ ἔσεσθαι;
 nature of-great neither good nor bad cause ever to-be
 οὐκ, ἀλλά, ἦ δ' ὅς, οὕτως.
 no but said and he so

VI • THE GREAT BEAST

The great corrupters are not private sophists but the public itself: assemblies, law courts, theaters, and camps, where the uproar of blame and praise sweeps a young man along, backed by disfranchisement, fines, and death. No private teaching can prevail against it, and whoever is saved is saved by a god. The paid sophists teach only the opinions of the crowd, like a keeper who learns the moods of a great beast and calls that knowledge wisdom, naming good whatever pleases it.

ἦν τοίνυν ἔθεμεν τοῦ φιλοσόφου φύσιν, ἂν μὲν οἶμαι 492
 which then we-set-down of-the philosopher nature if indeed I-think
 μαθήσεως προσηκούσης τύχῃ, εἰς πᾶσαν ἀρετὴν ἀνάγκη
 learning fitting it-meets to all virtue (it-is)-necessary
 αὐξανομένην ἀφικνεῖσθαι, εἰ δὲ μὴ ἐν προσηκούσῃ
 growing to-arrive if but not in fitting
 σπαρεῖσά τε καὶ φυτευθεῖσα τρέφεται, εἰς πάντα
 having-been-sown both and having-been-planted it-is-nourished to all
 τάναντία αὖ, εἰ μὴ τις αὐτῇ βοηθήσας θεῶν τύχῃ. ἦ
 the-opposites again if not some to-it having-helped of-gods happens or
 καὶ σὺ ἡγῇ, ὥσπερ οἱ πολλοί, διαφθειρομένους τινὰς εἶναι
 also you think like the many being-corrupted some to-be
 ὑπὸ σοφιστῶν νέους, διαφθείροντας δὲ τινὰς σοφιστὰς
 by sophists young corrupting and some sophists

ιδιωτικούς, ὅτι καὶ ἄξιον λόγου, ἀλλ' οὐκ αὐτοὺς τοὺς
 private at-all even worth mention but not themselves the-ones
 ταῦτα λέγοντας μεγίστους μὲν εἶναι σοφιστάς, παιδεύειν
 these-things saying greatest indeed to-be sophists to-educate
 δὲ τελεώτατα καὶ ἀπεργάζεσθαι οἷους βούλονται εἶναι καὶ
 and most-completely and to-render such-as they-wish to-be both
 νέους καὶ πρεσβυτέρους καὶ ἄνδρας καὶ γυναῖκας;
 young and older and men and women
 πότε δῆ; ἦ δ' ὅς.

when indeed said and he

- c ὅταν, εἶπον, συγκαθεζόμενοι ἄθροοι πολλοὶ εἰς ἐκκλησίας ἢ
 whenever I-said sitting-together crowded many in assemblies or
 εἰς δικαστήρια ἢ θέατρα ἢ στρατόπεδα ἢ τινα ἄλλον κοινὸν
 in law-courts or theaters or camps or some other common
 πλήθους σύλλογον σὺν πολλῷ θορύβῳ τὰ μὲν ψέγουσι
 of-multitude gathering with much uproar the-things indeed they-blame
 τῶν λεγομένων ἢ πραττομένων, τὰ δὲ ἐπαινῶσι,
 of-the things-said or done the-things and they-praise
 ὑπερβαλλόντως ἑκάτερα, καὶ ἐκβοῶντες καὶ κροτοῦντες,
 excessively both and shouting and clapping
 πρὸς δ' αὐτοῖς αἱ τε πέτραι καὶ ὁ τόπος ἐν ᾧ ἂν ὦσιν
 besides and them the both rocks and the place in which — they-are
 ἐπηχοῦντες διπλάσιον θόρυβον παρέχουσι τοῦ ψόγου καὶ
 echoing double uproar produce of-the blame and
 ἐπαίνου. ἐν δὲ τῷ τοιούτῳ τὸν νέον, τὸ λεγόμενον,
 praise in indeed — such-(situation) the young-man the saying
 τίνα οἶει καρδίαν ἴσχειν; ἢ ποῖαν αὐτῷ παιδείαν
 what do-you-think heart to-have or what-sort for-him education
 ιδιωτικὴν ἀνθέξειν, ἣν οὐ κατακλυσθεῖσαν ὑπὸ τοῦ τοιούτου
 private to-bold-out which not having-been-deluged by — such
 ψόγου ἢ ἐπαίνου οἰχήσεσθαι φερομένην κατὰ ῥοὴν ἢ ἂν
 blame or praise to-be-gone carried down stream wherever —

οὗτος φέρη, καὶ φήσιν τε τὰ αὐτὰ τούτοις καλὰ καὶ αἰσχρὰ
this carries and to-say both the same as-these fine and shameful
 εἶναι, καὶ ἐπιτηδεύσειν ἅπερ ἂν οὗτοι, καὶ ἔσεσθαι τοιοῦτον;
to-be and to-practice what-very — these and to-be such
 πολλή, ἣ δ' ὅς, ὦ Σώκρατες, ἀνάγκη.

d

great said and he O Socrates necessity
 καὶ μὴν, ἦν δ' ἐγώ, οὐπω τὴν μεγίστην ἀνάγκην
and indeed said and I not-yet the greatest necessity
 εἰρήκαμεν.

we-have-mentioned

ποῖαν; ἔφη.

what-sort he-said

ἦν ἔργῳ προστιθέασι λόγῳ μὴ πείθοντες οὗτοι οἱ παιδευταί
which by-deed they-apply by-word not persuading these — educators
 τε καὶ σοφισταί. ἦ οὐκ οἶσθα ὅτι τὸν μὴ πειθόμενον
both and sophists or not do-you-know that the-one not obeying
 ἀτιμίας τε καὶ χρήμασι καὶ θανάτοις κολάζουσι;
disfranchisements both and fines and deaths they-punish
 καὶ μάλα, ἔφη, σφόδρα.

and very he-said much

τίνα οὖν ἄλλον σοφιστὴν οἶμι ἢ ποίους ἰδιωτικοὺς
what then other sophist do-you-think or what-sort private
 λόγους ἐναντία τούτοις τείνοντας κρατήσιν;

arguments opposite to-these straining to-prevail

οἶμαι μὲν οὐδένα, ἣ δ' ὅς.

e

I-think indeed none said and he

οὐ γάρ, ἦν δ' ἐγώ, ἀλλὰ καὶ τὸ ἐπιχειρεῖν πολλὴ ἄνοια.
not for said and I but even the attempting great folly

οὔτε γὰρ γίνεταί οὔτε γέγονεν οὐδὲ οὖν μὴ γένηται
neither for is-coming-to-be nor has-come-to-be nor then — will-come-to-be
 ἀλλοῖον ἦθος πρὸς ἀρετὴν παρὰ τὴν τούτων παιδείαν
different character toward virtue contrary-to the of-these education

493

πεπαιδευμένον, ἀνθρώπειον, ὦ ἑταῖρε — θεῖον μέντοι
educated human O comrade divine however
 κατὰ τὴν παροιμίαν ἐξαιρώμεν λόγου· εὖ γὰρ χρή
according-to the proverb let-us-except from-account well for one-must
 εἰδέναι, ὅτιπερ ἂν σωθῇ τε καὶ γένηται οἷον δεῖ ἐν
to-know whatever — is-saved both and becomes such-as must in
 τοιαύτῃ καταστάσει πολιτειῶν, θεοῦ μοῖραν αὐτὸ σῶσαι
such condition of-constitutions god's portion it to-have-saved
 λέγων οὐ κακῶς ἐρεῖς.

saying not badly you-will-speak
 οὐδ' ἔμοι ἄλλως, ἔφη, δοκεῖ.

nor to-me otherwise he-said it-seems

ἔτι τοίνυν σοι, ἦν δ' ἐγώ, πρὸς τούτοις καὶ τόδε
further then to-you said and I besides these also this
 δοξάζω.

let-it-seem

τὸ ποῖον;

the what-sort

- b ἕκαστος τῶν μισθαρνούντων ἰδιωτῶν, οὓς δὴ οὗτοι
each of-the wage-earning private-men whom indeed these
 σοφιστὰς καλοῦσι καὶ ἀντιτέχνους ἡγούνται, μὴ ἄλλα
sophists call and rivals consider not other-things
 παιδεύειν ἢ ταῦτα τὰ τῶν πολλῶν δόγματα, ἃ
to-teach than these — of-the many opinions which
 δοξάζουσιν ὅταν ἀθροισθῶσιν, καὶ σοφίαν ταύτην καλεῖν·
they-opine whenever they-are-gathered and wisdom this to-call
 οἷόνπερ ἂν εἰ θρέμματος μεγάλου καὶ ἰσχυροῦ τρεφομένου
just-as — if of-a-beast great and strong being-reared
 τὰς ὀργὰς τις καὶ ἐπιθυμίας κατεμάνθανεν, ὅπῃ τε
the tempers someone and desires were-learning how both
 προσελθεῖν χρή καὶ ὅπῃ ἄψασθαι αὐτοῦ, καὶ ὅποτε
to-approach one-must and how to-touch it and when

χαλεπώτατον ἢ πραότατον καὶ ἐκ τίνων γίγνεται, καὶ
most-fierce or most-gentle and from what it-becomes and
 φωνὰς δὴ ἐφ' οἷς ἐκάστας εἴωθεν φθέγγεσθαι, καὶ
sounds indeed at which each it-is-accustomed to-utter and
 οἷας αὖ ἄλλου φθεγγομένου ἡμεροῦταί τε καὶ ἀγριαίνει,
what-sort again of-another uttering it-is-tamed both and grows-savage
 καταμαθὼν δὲ ταῦτα πάντα συνουσία τε καὶ χρόνου
having-learned and these all by-association both and of-time
 τριβῇ σοφίαν τε καλέσειεν καὶ ὡς τέχνην συστησάμενος
spending wisdom both would-call and as art having-organized
 ἐπὶ διδασκαλίαν τρέποιτο, μηδὲν εἰδὼς τῇ ἀληθείᾳ τούτων
to teaching would-turn nothing knowing in truth of-these
 τῶν δογμάτων τε καὶ ἐπιθυμιῶν ὅτι καλὸν ἢ αἰσχρὸν
— opinions both and desires what fine or shameful
 ἢ ἀγαθὸν ἢ κακὸν ἢ δίκαιον ἢ ἀδίκον, ὀνομάζοι δὲ
or good or bad or just or unjust would-name and
 πάντα ταῦτα ἐπὶ ταῖς τοῦ μεγάλου ζώου δόξαις, οἷς
all these by the of-the great beast opinions in-what
 μὲν χαίροι ἐκεῖνο ἀγαθὰ καλῶν, οἷς δὲ ἄχθοιτο
indeed it-should-rejoice that goods calling in-what but it-should-be-vexed
 κακά, ἄλλον δὲ μηδένα ἔχει λόγον περὶ αὐτῶν, ἀλλὰ
evils other and no would-have account about them but
 τὰναγκαῖα δίκαια καλοῖ καὶ καλά, τὴν δὲ τοῦ ἀναγκαίου
the-necessary-things just would-call and fine the and of-the necessary
 καὶ ἀγαθοῦ φύσιν, ὅσον διαφέρει τῷ ὄντι, μήτε ἑωρακῶς
and good nature how-much it-differs in reality neither having-seen
 εἶη μήτε ἄλλω δυνατός δειξαι. τοιοῦτος δὴ ὢν πρὸς
would-be nor to-another able to-show such indeed being by
 Διὸς οὐκ ἄτοπος ἂν σοι δοκεῖ εἶναι παιδευτής;
Zeus not strange would to-you he-seems to-be educator
 ἔμοιγ', ἔφη.
to-me-at-least he-said

- d ἦ οὖν τι τούτου δοκεῖ διαφέρειν ὁ τὴν τῶν
truly then at-all from-this does-be-seem to-differ the-one the of-the
 πολλῶν καὶ παντοδαπῶν συνιόντων ὀργὴν καὶ ἡδονὰς
many and motley assembling temper and pleasures
 κατανενοηκέναι σοφίαν ἡγούμενος, εἴτ' ἐν γραφικῇ εἴτ'
to-have-observed wisdom considering whether in painting or
 ἐν μουσικῇ εἴτε δὴ ἐν πολιτικῇ; ὅτι μὲν γὰρ ἂν τις
in music or indeed in politics that indeed for if anyone
 τούτοις ὁμολῇ ἐπιδεικνύμενος, ἢ ποιήσῃ ἢ τινα ἄλλην
with-these associates exhibiting either poetry or some other
 δημιουργίαν ἢ πόλει διακονίαν, κυρίου αὐτοῦ ποιῶν τοὺς
craft or to-city service masters of-himself making the
 πολλούς, πέρα τῶν ἀναγκαίων, ἢ Διομηδεῖα λεγομένη
many beyond the necessary the Diomedean so-called
 ἀνάγκη ποιεῖν αὐτῷ ταῦτα ἃ ἂν οὗτοι ἐπαινώσιν· ὥς
necessity to-do for-him these-things which — these praise that
 δὲ καὶ ἀγαθὰ καὶ καλὰ ταῦτα τῇ ἀληθείᾳ, ἥδη πώποτε
but both good and fine these in truth already ever
 του ἤκουσας αὐτῶν λόγον διδόντος οὐ καταγέλαστον;
of-anyone have-you-heard of-them account giving not ridiculous
 e οἶμαι δέ γε, ἦ δ' ὅς, οὐδ' ἀκούσομαι.
I-think and at-least said and he nor I-shall-bear

VII • THE BALD TINKER'S WEDDING

A multitude cannot be philosophic and must blame those who philosophize. The gifted youth is courted by kin and citizens and swells with empty ambition, and if he is drawn to philosophy they plot against him and his persuader. So the best natures fall away and leave philosophy desolate, and lesser men from the crafts rush into the empty place, like a small bald tinker, new from prison, marrying his master's daughter. Their thoughts and opinions are sophisms, with nothing genuine in them.

ταῦτα τοῖνυν πάντα ἐννοήσας ἐκείνο ἀναμνήσθητι·
these-things then all having-considered that recall
 αὐτὸ τὸ καλὸν ἀλλὰ μὴ τὰ πολλὰ καλὰ, ἢ αὐτό
itself the beautiful but not the many beautiful-things or itself
 τι ἕκαστον καὶ μὴ τὰ πολλὰ ἕκαστα, ἔσθ' ὅπως
some each and not the many particulars is-it-possible that
 πλῆθος ἀνέξεται ἢ ἡγήσεται εἶναι;
multitude will-tolerate or will-consider to-be
 ἥκιστα γ', ἔφη.

least at-least he-said
 φιλόσοφον μὲν ἄρα, ἣν δ' ἐγώ, πλῆθος ἀδύνατον εἶναι.
philosophic indeed then said and I multitude impossible to-be
 ἀδύνατον.

impossible
 καὶ τοὺς φιλοσοφούντας ἄρα ἀνάγκη ψέγεσθαι ὑπ'
and the-ones philosophizing then (it-is)-necessary to-be-blamed by
 αὐτῶν.

them
 ἀνάγκη.

(of)-necessity

καὶ ὑπὸ τούτων δὴ τῶν ιδιωτῶν, ὅσοι προσομιλοῦντες
and by these indeed — private-men as-many-as associating
 ὄχλῳ ἀρέσκειν αὐτῷ ἐπιθυμοῦσι.

with-mob to-please it desire

δῆλον.

clear

ἐκ δὴ τούτων τίνα ὁρᾷς σωτηρίαν φιλοσόφῳ φύσει, b
from indeed these what do-you-see salvation for-philosophic nature
 ὥστ' ἐν τῷ ἐπιτηδεύματι μέινασαν πρὸς τέλος ἐλθεῖν;
so-as in the practice having-remained to end to-come
 ἐννοεῖ δ' ἐκ τῶν ἔμπροσθεν. ὡμολόγηται γὰρ δὴ ἡμῖν
consider and from the earlier it-has-been-agreed for indeed by-us

εὐμάθεια καὶ μνήμη καὶ ἀνδρεία καὶ μεγαλοπρέπεια
quickness-to-learn and memory and courage and magnificence

ταύτης εἶναι τῆς φύσεως.

of-this to-be the nature

ναί.

yes

οὐκοῦν εὐθὺς ἐν παισὶν ὁ τοιοῦτος πρῶτος ἔσται

therefore straightway among children — such-(a-man) first will-be

ἐν ἅπασιν, ἄλλως τε καὶ ἐὰν τὸ σῶμα φυῇ προσφερῆς

among all especially — — if the body grows like

τῇ ψυχῇ;

to-the soul

τί δ' οὐ μέλλει; ἔφη.

what and not is-he-going he-said

βουλήσονται δὴ οἶμαι αὐτῷ χρῆσθαι, ἐπειδὰν πρεσβύτερος

will-wish indeed I-think him to-use whenever older

γίγνηται, ἐπὶ τὰ αὐτῶν πράγματα οἳ τε οἰκεῖοι καὶ οἱ

be-becomes for — their-own affairs the both kin and the

πολῖται.

citizens

πῶς δ' οὐ;

how and not

c ὑποκείμενοι ἄρα δεόμενοι καὶ τιμῶντες,

they-will-grovel then begging and honoring

προκαταλαμβάνοντες καὶ προκολακεύοντες τὴν μέλλουσαν

anticipating and flattering-beforehand the future

αὐτοῦ δύναμιν.

his power

φιλεῖ γοῦν, ἔφη, οὕτω γίγνεσθαι.

it-is-wont at-any-rate he-said so to-happen

τί οὖν οἶει, ἦν δ' ἐγώ, τὸν τοιοῦτον ἐν τοῖς τοιούτοις d
what then do-you-think said and I — such-(a-man) among — such-(people)
 ποιήσιν, ἄλλως τε καὶ ἐὰν τύχη μεγάλης πόλεως ὦν καὶ
to-do especially — — if he-happens of-great city being and
 ἐν ταύτῃ πλούσιός τε καὶ γενναῖος, καὶ ἔτι εὐεῖδής καὶ
in this rich both and noble and moreover handsome and
 μέγας; ἄρ' οὐ πληρωθήσεσθαι ἀμηχάνου ἐλπίδος, ἡγούμενον
tall then not to-be-filled with-boundless hope thinking
 καὶ τὰ τῶν Ἑλλήνων καὶ τὰ τῶν βαρβάρων ἱκανὸν
both the-things of-the Greeks and the-things of-the barbarians capable
 ἔσεσθαι πράττειν, καὶ ἐπὶ τούτοις ὑψηλὸν ἐξαρεῖν αὐτόν,
to-be to-manage and on these high to-lift himself
 σχηματισμοῦ καὶ φρονήματος κενοῦ ἄνευ νοῦ ἐμπιμπλάμενον;
with-posturing and conceit empty without mind being-filled
 καὶ μάλ', ἔφη.

and very he-said

τῷ δὴ οὕτω διατιθεμένῳ ἕαν τις ἡρέμα προσελθὼν
to-the-one indeed so being-disposed if someone gently approaching
 τάλιθῃ λέγῃ, ὅτι νοῦς οὐκ ἔνεστιν αὐτῷ, δεῖται δέ, τὸ
the-truth tells that mind not is-in him he-needs but it
 δὲ οὐ κτητὸν μὴ δουλεύσαντι τῇ κτήσῃ αὐτοῦ, ἄρ'
and not acquirable not for-one-having-slaved to-the acquisition of-it then
 εὐπετέες οἶει εἶναι εἰσακούσαι διὰ τοσούτων κακῶν;
easy do-you-think to-be to-listen through so-many evils
 πολλοῦ γε δεῖ, ἦ δ' ὅς.

by-much at-least it-falls-short said and he

ἐὰν δ' οὖν, ἦν δ' ἐγώ, διὰ τὸ εὖ πεφυκέναι καὶ τὸ c
if and then said and I because-of the well to-be-endowed and the
 συγγενὲς τῶν λόγων εἰσαισθάνηται τέ πῃ καὶ κάμπτηται
kinship of-the arguments he-perceives both somehow and is-bent
 καὶ ἔλκεται πρὸς φιλοσοφίαν, τί οἰόμεθα δράσειν ἐκείνους
and is-drawn toward philosophy what do-we-think to-do those

τοὺς ἡγουμένους ἀπολλύναι αὐτοῦ τὴν χρείαν τε καὶ
 — believing to-lose his — use both and
 ἑταιρίαν; οὐ πᾶν μὲν ἔργον, πᾶν δ' ἔπος λέγοντάς τε
 fellowship not every indeed deed every and word saying both
 καὶ πράττοντας καὶ περὶ αὐτόν, ὅπως ἂν μὴ πεισθῇ,
 and doing both about him so-that — not he-be-persuaded
 καὶ περὶ τὸν πείθοντα, ὅπως ἂν μὴ οἶός τ' ᾖ, καὶ ἰδίᾳ
 and about the-one persuading so-that — not able — he-be both privately
 ἐπιβουλευοντας καὶ δημοσίᾳ εἰς ἀγῶνας καθιστάντας;
 plotting and publicly into trials bringing

495 πολλή, ἣ δ' ὅς, ἀνάγκη.

great said and he necessity
 ἔστιν οὖν ὅπως ὁ τοιοῦτος φιλοσοφήσει;
 is-it-possible then that — such-(a-man) will-philosophize
 οὐ πάνυ.

not very
 ὁρᾷς οὖν, ἣν δ' ἐγώ, ὅτι οὐ κακῶς ἐλέγομεν ὡς ἄρα
 do-you-see then said and I that not badly we-were-saying that then
 καὶ αὐτὰ τὰ τῆς φιλοσόφου φύσεως μέρη, ὅταν ἐν
 even themselves the of-the philosophic nature parts whenever in
 κακῇ τροφῇ γένηται, αἷτια τρόπον τινα τοῦ ἐκπεσεῖν ἐκ
 bad nurture they-are causes in-a-way some of-the falling-away from
 τοῦ ἐπιτηδεύματος, καὶ τὰ λεγόμενα ἀγαθὰ, πλοῦτοί τε
 the practice and the called goods wealth both
 καὶ πᾶσα ἡ τοιαύτη παρασκευή;

and all — such equipment
 οὐ γάρ, ἀλλ' ὀρθῶς, ἔφη, ἐλέχθη.

not for but rightly he-said it-was-said

b οὗτος δὴ, εἶπον, ὦ θαυμάσιε, ὀλεθρός τε καὶ διαφθορά
 this indeed I-said O wonderful-man destruction both and corruption
 τοσαύτη τε καὶ τοιαύτη τῆς βελτίστης φύσεως εἰς τὸ ἄριστον
 so-great both and such of-the best nature for the best

ἐπιτήδευμα, ὀλίγης καὶ ἄλλως γιγνομένης, ὥς ἡμεῖς φαμεν.

practice rare and otherwise arising as we say

καὶ ἐκ τούτων δὴ τῶν ἀνδρῶν καὶ οἱ τὰ μέγιστα κακὰ

and from these indeed — men both the-ones the greatest evils

ἐργαζόμενοι τὰς πόλεις γίνονται καὶ τοὺς ἰδιώτας, καὶ

working-on the cities come and the private-men and

οἱ τὰγαθά, οἱ ἂν ταύτῃ τύχῳσι ρύνετες· σμικρὰ δὲ φύσις

the-ones the-goods who — this-way happen having-flowed small but nature

οὐδὲν μέγα οὐδέποτε οὐδένα οὔτε ἰδιώτην οὔτε πόλιν δρᾶ.

nothing great ever anyone either private-man or city does

ἀληθέστατα, ἧ δ' ὅς.

most-truly said and he

οὔτοι μὲν δὴ οὕτως ἐκπίπτοντες, οἷς μάλιστα προσήκει, c

these indeed truly so falling-away whom most it-befits

ἔρημον καὶ ἀτελῇ φιλοσοφίαν λείποντες αὐτοί τε

desolate and incomplete philosophy leaving themselves both

βίον οὐ προσήκοντα οὐδ' ἀληθῆ ζῶσιν, τὴν δέ, ὥσπερ

life not befitting nor true live her and like

ὀρφανὴν συγγενῶν, ἄλλοι ἐπεισελθόντες ἀνάξιοι ἥσυχυνάν

orphaned of-kin others having-entered-in unworthy disgraced

τε καὶ ὀνειδίη περιήψαν, οἷα καὶ σὺ φῆς ὀνειδίζειν τοὺς

both and reproaches fastened such-as also you say to-reproach the-ones

ὀνειδίζοντας, ὥς οἱ συνόντες αὐτῇ οἱ μὲν οὐδενός,

reproaching that the-ones consorting with-her the-ones indeed of-nothing

οἱ δὲ πολλοὶ πολλῶν κακῶν ἄξιοί εἰσιν.

the-ones and many of-many evils worthy are

καὶ γὰρ οὖν, ἔφη, τά γε λεγόμενα ταῦτα.

and for then he-said the at-least said-things these

εἰκότως γε, ἦν δ' ἐγώ, λεγόμενα. καθορῶντες γὰρ d

reasonably at-least said and I said-things observing for

ἄλλοι ἀνθρωπίσκοι κενὴν τὴν χώραν ταύτην γιγνομένην,

other manikins empty the place this becoming

καλῶν δὲ ὀνομάτων καὶ προσχημάτων μεστήν, ὥσπερ
of-fine and names and pretexts full like
οἱ ἐκ τῶν εἰργμῶν εἰς τὰ ἱερὰ ἀποδιδράσκοντες,
the-ones from the prisons into the temples running-away
ἄσμενοι καὶ οὗτοι ἐκ τῶν τεχνῶν ἐκπηδῶσιν εἰς τὴν
gladly also these from the crafts leap-out into the
φιλοσοφίαν, οἱ ἂν κομψότατοι ὄντες τυγχάνωσι περὶ τὸ
philosophy who — cleverest being happen at —
αὐτῶν τεχνίον. ὅμως γὰρ δὴ πρὸς γε τὰς ἄλλας
their-own little-craft nevertheless for indeed compared-to at-least the other
τέχνας καίπερ οὕτω πραττούσης φιλοσοφίας τὸ ἀξίωμα
crafts although so faring philosophy the prestige
μεγαλοπρεπέστερον λείπεται, οὗ δὴ ἐφιέμενοι πολλοὶ
more-magnificent remains which indeed desiring many
ἀτελεῖς μὲν τὰς φύσεις, ὑπὸ δὲ τῶν τεχνῶν τε καὶ
imperfect indeed the natures by and the crafts both and
δημιουργιῶν ὥσπερ τὰ σώματα λελώβηνται, οὕτω καὶ
handicrafts as the bodies they-are-maimed so also
τὰς ψυχὰς συγκεκλασμένοι τε καὶ ἀποτεθρυμμένοι διὰ
the souls crushed both and enervated because-of
τὰς βαναυσίας τυγχάνουσιν — ἢ οὐκ ἀνάγκη;
the vulgar-occupations happen or not (of)-necessity
καὶ μάλα, ἔφη.

and very he-said

δοκεῖς οὖν τι, ἦν δ' ἐγώ, διαφέρειν αὐτοὺς ἰδεῖν
do-you-think then at-all said and I to-differ them to-look-at
ἀργύριον κτησαμένου χαλκέως φαλακροῦ καὶ σμικροῦ,
silver having-acquired from-smith bald and small
νεωστὶ μὲν ἐκ δεσμῶν λελυμένου, ἐν βαλανείῳ δὲ
recently indeed from bonds released in bath and
λελουμένου, νεουργὸν ἱμάτιον ἔχοντος, ὥς νυμφίου
washed new-made cloak having like bridegroom

παρεσκευασμένου, διὰ πενίαν καὶ ἐρημίαν τοῦ δεσπότου
decked-out through poverty and desolation of-the master

τὴν θυγατέρα μέλλοντος γαμεῖν;

the daughter about to-marry

οὐ πάνυ, ἔφη, διαφέρει.

not very he-said it-differs

ποῖ ἅττα οὖν εἰκὸς γεννᾶν τοὺς τοιούτους; οὐ νόθα

what-sort things then likely to-beget — such-(men) not bastard

καὶ φαῦλα;

and paltry

πολλὴ ἀνάγκη.

great necessity

τί δέ; τοὺς ἀναξίους παιδεύσεως, ὅταν αὐτῇ πλησιάζοντες

what and the unworthy of-education whenever to-her approaching

ὀμιλῶσι μὴ κατ' ἀξίαν, ποῖ ἅττα φῶμεν γεννᾶν

they-consort not according-to worth what-sort things shall-we-say to-beget

διανοήματά τε καὶ δόξας; ἂρ' οὐχ ὡς ἀληθῶς προσήκοντα

thoughts both and opinions then not as truly fitting

ἀκοῦσαι σοφίσματα, καὶ οὐδὲν γνήσιον οὐδὲ φρονήσεως

to-be-called sophisms and nothing genuine nor of-prudence

ἀληθινῆς ἐχόμενον;

true possessing

παντελῶς μὲν οὖν, ἔφη.

completely indeed then he-said

A very few consort with philosophy worthily: a noble character kept by exile from its corrupters, a great soul born in a small city, a man who rightly scorns his craft, one held back like Theages by sickness, or Socrates by his daemonic sign. Seeing the madness of the many, such a man keeps quiet, like one sheltering under a wall in a storm. He departs clean of injustice, having done no small thing, though not the greatest, which needs a fitting constitution.

- b πάνσμικρον δὴ τι, ἔφην ἐγώ, ὦ Ἀδείμαντε, λείπεται τῶν
 very-small indeed some said I O Adeimantus remains of-those
 κατ' ἀξίαν ὁμιλούντων φιλοσοφία, ἣ που ὑπὸ φυγῆς
 according-to worth consorting with-philosophy either surely by exile
 καταληφθὲν γενναῖον καὶ εὖ τεθραμμένον ἦθος, ἀπορία
 detained noble and well reared character through-lack
 τῶν διαφθερούντων κατὰ φύσιν μέιναν ἐπ' αὐτῇ, ἣ
 of-the corrupters according-to nature having-remained by her or
 ἐν σμικρᾷ πόλει ὅταν μεγάλη ψυχὴ φυῇ καὶ ἀτιμάσασα
 in small city whenever great soul is-born and having-scorned
 τὰ τῆς πόλεως ὑπερίδῃ· βραχὺ δέ πού τι καὶ ἀπ'
 the-things of-the city disdains few and surely some also from
 ἄλλης τέχνης δικαίως ἀτιμάσαν εὐφυὲς ἐπ' αὐτὴν ἂν
 other craft justly having-scorned well-endowed to her —
 ἔλθοι. εἴη δ' ἂν καὶ ὁ τοῦ ἡμετέρου ἐταίρου Θεάγους
 would-come would-be and — also the — of-our comrade Theages
 χαλινὸς οἷος κατασχεῖν· καὶ γὰρ Θεάγει τὰ μὲν ἄλλα
 bridle such-as to-restrain and for for-Theages the indeed other-things
 πάντα παρεσκευάσται πρὸς τὸ ἐκπεσεῖν φιλοσοφίας, ἣ
 all have-been-prepared toward the falling-away from-philosophy the
 δὲ τοῦ σώματος νοσοτροφία ἀπείργουσα αὐτὸν τῶν
 but of-the body sickness keeping-away him from-the
 πολιτικῶν κατέχει. τὸ δ' ἡμέτερον οὐκ ἄξιον λέγειν, τὸ
 politics restrains — and our not worth to-speak-of the

δαιμόνιον σημείον· ἢ γάρ πού τι· ἄλλω ἢ οὐδενὶ τῶν
daemonic sign either for surely to-some other or to-none of-those
 ἔμπροσθεν γέγονεν. καὶ τούτων δὴ τῶν ὀλίγων οἱ
before it-has-happened and of-these indeed — few the-ones
 γενόμενοι καὶ γευσάμενοι ὥς ἡδὺ καὶ μακάριον τὸ κτῆμα,
having-become and having-tasted how sweet and blessed the possession
 καὶ τῶν πολλῶν αὖ ἱκανῶς ἰδόντες τὴν μανίαν, καὶ ὅτι
and of-the many again sufficiently having-seen the madness and that
 οὐδεὶς οὐδὲν ὑγίης ὥς ἔπος εἰπεῖν περὶ τὰ τῶν πόλεων
no-one anything sound so a-word to-say about the-things of-the cities
 πράττει οὐδ' ἔστι σύμμαχος μεθ' ὅτου τις ἰὼν ἐπὶ τὴν
does nor is ally with whom one going to the
 τῷ δικαίῳ βοήθειαν σώζοιτ' ἄν, ἀλλ' ὥσπερ εἰς θηρίᾳ
for-the just aid would-be-saved — but like among beasts
 ἄνθρωπος ἐμπεσών, οὔτε συναδικεῖν ἐθέλων οὔτε ἱκανὸς ὢν
a-man having-fallen neither to-join-in-wrong willing nor sufficient being
 εἰς πᾶσι ἀγρίοις ἀντέχειν, πρὶν τι τὴν πόλιν ἢ φίλους
one to-all savage to-bold-out before at-all the city or friends
 ὀνῆσαι προαπολόμενος ἀνωφελὴς αὐτῷ τε καὶ τοῖς ἄλλοις
to-benefit having-perished-first useless to-himself both and to-the others
 ἂν γένοιτο — ταῦτα πάντα λογισμῷ λαβών, ἡσυχίαν
— would-become these-things all by-reasoning having-grasped quiet
 ἔχων καὶ τὰ αὐτοῦ πράττων, οἷον ἐν χειμῶνι κονιορτοῦ καὶ
keeping and — his-own doing as in storm of-dust and
 ζάλης ὑπὸ πνεύματος φερομένου ὑπὸ τειχίῳ ἀποστάς,
sleet by wind being-carried under wall having-stood-aside
 ὁρῶν τοὺς ἄλλους καταπιμπλαμένους ἀνομίας, ἀγαπᾷ εἴ
seeing the others being-filled-with lawlessness is-content if
 πῃ αὐτὸς καθαρὸς ἀδικίας τε καὶ ἀνοσιῶν ἔργων τόν
somehow himself clean of-injustice both and unholy deeds the

τε ἐνθάδε βίον βιώσεται καὶ τὴν ἀπαλλαγὴν αὐτοῦ μετὰ
both here life he-will-live and the release from-it with
 καλῆς ἐλπίδος ἱλαῶς τε καὶ εὐμενῆς ἀπαλλάσσεται.

fine hope gracious both and kindly will-depart

497 ἀλλὰ τοι, ἦ δ' ὅς, οὐ τὰ ἐλάχιστα ἂν διαπραξάμενος
but you-know said and he not the least-things — having-accomplished
 ἀπαλλάττοιο.

he-would-depart

οὐδέ γε, εἶπον, τὰ μέγιστα, μὴ τυχὼν πολιτείας

nor at-least I-said the greatest-things not having-met constitution

προσηκούσης· ἐν γὰρ προσηκούσῃ αὐτός τε μᾶλλον

fitting in for fitting himself both more

αὐξήσεται καὶ μετὰ τῶν ἰδίων τὰ κοινὰ σώσει.

he-will-grow and with the private-things the common-things he-will-save

IX • THE WRONG AGE FOR PHILOSOPHY

No present constitution suits the philosophic nature, which degenerates in them like a foreign seed. The best is in most respects the city founded in the argument, but it will need something that always keeps the lawgiver's understanding of its constitution. Now lads take up philosophy between childhood and business and drop it at its hardest part, the arguments. The order must be reversed, the exercises growing with the soul's maturity. Adeimantus expects resistance, Thrasymachus first.

τὸ μὲν οὖν τῆς φιλοσοφίας ὦν ἔνεκα διαβολὴν

the indeed then of-the philosophy which for-the-sake-of slander

εἵληφεν καὶ ὅτι οὐ δικαίως, ἐμοὶ μὲν δοκεῖ μετρίως

it-has-got and that not justly to-me indeed it-seems fairly

εἰρησθαι, εἰ μὴ ἔτ' ἄλλο λέγεις τι σύ.

to-have-been-said if not yet other you-say anything you

ἀλλ' οὐδέν, ἣ δ' ὅς, ἔτι λέγω περὶ τούτου· ἀλλὰ τὴν
but nothing said and he further I-say about this but the
 προσήκουσαν αὐτῇ τίνα τῶν νῦν λέγεις πολιτειῶν;
fitting to-it which of-the present do-you-mean constitutions
 οὐδ' ἡγντινοῦν, εἶπον, ἀλλὰ τοῦτο καὶ ἐπαιτιῶμαι, μηδεμίαν b
not-even any-whatever I-said but this indeed I-complain-of no
 ἀξίαν εἶναι τῶν νῦν κατάστασις πόλεως φιλοσόφου
worthy to-be of-the present condition of-city of-philosophic
 φύσεως· διὸ καὶ στρέφεσθαι τε καὶ ἀλλοιοῦσθαι αὐτήν,
nature wherefore also to-be-twisted both and to-be-altered it
 ὥσπερ ξενικὸν σπέρμα ἐν γῇ ἄλλῃ σπειρόμενον ἐξίτηλον
like foreign seed in land other being-sown fading
 εἰς τὸ ἐπιχώριον φιλεῖ κρατούμενον ἵεναι, οὕτω καὶ τοῦτο
into the native is-wont being-overpowered to-go so also this
 τὸ γένος νῦν μὲν οὐκ ἴσχειν τὴν αὐτοῦ δύναμιν, ἀλλ'
— kind now indeed not to-hold — its-own power but
 εἰς ἀλλότριον ἦθος ἐκπίπτει· εἰ δὲ λήψεται τὴν ἀρίστην
into alien character to-fall-away if but it-will-find the best
 πολιτείαν, ὥσπερ καὶ αὐτὸ ἀριστόν ἐστιν, τότε δηλώσει
constitution as also itself best is then it-will-show
 ὅτι τοῦτο μὲν τῷ ὄντι θεῖον ἦν, τὰ δὲ ἄλλα ἀνθρώπινα,
that this indeed in reality divine was the but others human
 τά τε τῶν φύσεων καὶ τῶν ἐπιτηδευμάτων. δηλὸς δὲ
the-things both of-the natures and of-the practices clear indeed
 οὖν εἰ ὅτι μετὰ τοῦτο ἐρήσῃ τίς αὕτη ἡ πολιτεία.
then you-are that after this you-will-ask what this — constitution
 οὐκ ἔγνωσ, ἔφη· οὐ γὰρ τοῦτο ἔμελλον, ἀλλ' εἰ
not you-understood he-said not for this I-was-going-(to-ask) but whether
 αὐτὴ ἦν ἡμεῖς διεληλύθαμεν οἰκίζοντες τὴν πόλιν ἢ
the-same which we have-gone-through founding the city or
 ἄλλῃ.
another

d τὰ μὲν ἄλλα, ἦν δ' ἐγώ, αὕτη· τοῦτο δὲ αὐτὸ ἐρρήθη
the indeed other-things said and I this this but itself was-said
 μὲν καὶ τότε, ὅτι δεήσοι τι ἀεὶ ἐνεῖναι ἐν
indeed also then that it-would-be-necessary something always to-be-present in
 τῇ πόλει λόγον ἔχον τῆς πολιτείας τὸν αὐτὸν ὄνπερ
the city account having of-the constitution the same which-very
 καὶ σὺ ὁ νομοθέτης ἔχων τοὺς νόμους ἐτίθεις.
also you the lawgiver having the laws were-laying-down
 ἐρρήθη γάρ, ἔφη.

it-was-said for he-said

ἀλλ' οὐχ ἱκανῶς, εἶπον, ἐδηλώθη, φόβῳ ὧν ὑμεῖς
but not sufficiently I-said it-was-made-clear through-fear of-what you
 ἀντιλαμβανόμενοι δεδηλώκατε μακρὰν καὶ χαλεπὴν αὐτοῦ
objecting have-made-clear long and difficult its
 τὴν ἀπόδειξιν· ἐπεὶ καὶ τὸ λοιπὸν οὐ πάντων ῥᾶστον διελθεῖν.
— demonstration since also the remainder not of-all easiest to-go-through
 τὸ ποῖον;

the what-sort

τίνα τρόπον μεταχειριζομένη πόλις φιλοσοφίαν οὐ
what way handling city philosophy not
 διολεῖται. τὰ γὰρ δὴ μεγάλα πάντα ἐπισφαλῆ, καὶ τὸ
will-be-destroyed the for indeed great-things all precarious and the
 λεγόμενον τὰ καλὰ τῷ ὄντι χαλεπά.

saying the fine-things in reality hard

e ἀλλ' ὅμως, ἔφη, λαβέτω τέλος ἡ ἀπόδειξις τούτου
but nevertheless he-said let-it-take end the demonstration this
 φανεροῦ γενομένου.

clear having-become

οὐ τὸ μὴ βούλεσθαι, ἦν δ' ἐγώ, ἀλλ' εἴπερ, τὸ
not the not to-be-willing said and I but if-at-all the
 μὴ δύνασθαι διακαλύσει· παρὼν δὲ τὴν γ' ἐμὴν
not to-be-able will-prevent being-present and — at-least my

προθυμίαν εἶση. σκόπει δὲ καὶ νῦν ὡς προθύμως καὶ
eagerness you-will-know consider and also now how eagerly and
 παρακινδυνευτικῶς μέλλω λέγειν, ὅτι τοῦναντίον ἢ νῦν
venturesomely I-am-going to-say that the-opposite than now
 δεῖ τοῦ ἐπιτηδεύματος τούτου πόλιν ἄπτεσθαι.
must the practice this city to-take-up
 πῶς;

how

νῦν μὲν, ἦν δ' ἐγώ, οἱ καὶ ἀπτόμενοι μεράκια ὄντα 498
now indeed said and I the-ones even taking-it-up lads being
 ἄρτι ἐκ παίδων τὸ μεταξὺ οἰκονομίας καὶ χρηματισμοῦ
just from boyhood the between housekeeping and money-making
 πλησιάσαντες αὐτοῦ τῷ χαλεπωτάτῳ ἀπαλλάττονται, οἱ
having-approached of-it the hardest-(part) depart the
 φιλοσοφώτατοι ποιούμενοι — λέγω δὲ χαλεπώτατον τὸ
most-philosophic being-reckoned I-mean and hardest the-(part)
 περὶ τοὺς λόγους — ἐν δὲ τῷ ἔπειτα, ἐὰν καὶ ἄλλων
about the arguments in and the afterward if also others
 τοῦτο πραττόντων παρακαλούμενοι ἐθέλωσιν ἀκροαταὶ
this doing being-invited they-are-willing listeners
 γίνεσθαι, μεγάλα ἡγούνται, πάρεργον οἰόμενοι αὐτὸ
to-become great-things they-consider side-work thinking it
 δεῖν πράττειν· πρὸς δὲ τὸ γῆρας ἐκτὸς δὴ τινων
to-be-necessary to-do toward and the old-age except indeed some
 ὀλίγων ἀποσβέννυνται πολὺ μᾶλλον τοῦ Ἡρακλείτειον
few they-are-quenched much more than-the Heraclitean
 ἡλίου, ὅσον αὖθις οὐκ ἐξάπτονται.
sun inasmuch-as again not they-are-rekindled
 δεῖ δὲ πῶς; ἔφη.
must and how he-said

c πᾶν τὸνναντίον· μεράκια μὲν ὄντα καὶ παῖδας μεираκιώδη
 all the-opposite lads indeed being and boys youthful
 παιδείαν καὶ φιλοσοφίαν μεταχειρίζεσθαι, τῶν τε σωμάτων,
 education and philosophy to-handle of-the both bodies
 ἐν ᾧ βλαστάνει τε καὶ ἀνδρουῖται, εὖ μάλα ἐπιμελείσθαι,
 in which it-sprouts both and grows-to-manhood well very to-take-care
 ὑπηρεσίαν φιλοσοφίᾳ κτωμένους· προϊούσης δὲ τῆς ἡλικίας,
 service for-philosophy acquiring advancing and the age
 ἐν ᾗ ἡ ψυχὴ τελεοῦσθαι ἄρχεται, ἐπιτείνειν τὰ ἐκείνης
 in which the soul to-be-completed begins to-intensify the of-that
 γυμνάσια· ὅταν δὲ λήγῃ μὲν ἡ ῥώμη, πολιτικῶν δὲ καὶ
 exercises whenever and ceases indeed the strength of-politics and also
 στρατειῶν ἐκτὸς γίγνηται, τότε ἤδη ἀφέτους νέμεσθαι καὶ
 of-campaigns outside it-comes then already let-loose to-graze and
 μηδὲν ἄλλο πράττειν, ὅτι μὴ πάρεργον, τοὺς μέλλοντας
 nothing else to-do except — side-work the-ones going
 εὐδαιμόνως βιώσεσθαι καὶ τελευτήσαντας τῷ βίῳ τῷ
 happily to-live and having-died to-the life the
 βεβιωμένῳ τὴν ἐκεῖ μοῖραν ἐπιστήσειν πρέπουσαν.
 having-been-lived the there lot to-set-upon fitting
 ὥς ἀληθῶς μοι δοκεῖς, ἔφη, λέγειν γε προθύμως,
 as truly to-me you-seem he-said to-speak at-least eagerly
 ὦ Σώκρατες· οἶμαι μέντοι τοὺς πολλοὺς τῶν
 O Socrates I-think however the many of-the
 ἀκούοντων προθυμότερον ἔτι ἀντιτείνειν οὐδ' ὅπωςτιοῦν
 bearers more-eagerly still to-resist not in-any-way-whatever
 πεισομένους, ἀπὸ Θρασυμάχου ἀρξαμένους.
 going-to-be-persuaded from Thrasymachus beginning

Socrates will not slacken until he persuades Thrasymachus and the rest, or helps them in a later life. The many disbelieve because they have never seen a man matched to virtue in word and deed ruling a city, nor heard free and fine arguments. So neither city nor man will be perfect until necessity compels the few philosophers to take charge, or true love of philosophy falls on rulers or their sons. That is difficult, not impossible, and may have happened or may yet happen.

μὴ διάβαλλε, ἦν δ' ἐγώ, ἐμὲ καὶ Θρασύμαχον ἄρτι φίλους d
 not slander said and I me and Thrasymachus just-now friends
 γεγονότας, οὐδὲ πρὸ τοῦ ἐχθροὺς ὄντας. πείρας γὰρ οὐδὲν
 having-become nor before that enemies being of-effort for in-nothing
 ἀνήσομεν, ἕως ἂν ἡ πείσωμεν καὶ τοῦτον καὶ τοὺς
 we-will-slacken until — either we-persuade both this-man and the
 ἄλλους, ἢ προὔργου τι ποιήσωμεν εἰς ἐκείνον τὸν βίον,
 others or advantage some we-do toward that — life
 ὅταν αὖθις γενόμενοι τοῖς τοιούτοις ἐντύχωσι λόγοις.
 whenever again having-been-born — such they-meet arguments
 εἰς μικρόν γ', ἔφη, χρόνον εἴρηκας.
 to short at-least he-said time you-have-spoken
 εἰς οὐδὲν μὲν οὖν, ἔφην, ὥς γε πρὸς τὸν ἅπαντα. e
 to nothing indeed then I-said as at-least compared-to the whole
 τὸ μέντοι μὴ πείθεσθαι τοῖς λεγομένοις τοὺς πολλοὺς
 the however not to-be-persuaded by-the things-said the many
 θαῦμα οὐδέν· οὐ γὰρ πώποτε εἶδον γενόμενον τὸ νῦν
 wonder none not for ever they-saw having-come-to-be the now
 λεγόμενον, ἀλλὰ πολὺ μᾶλλον τοιαῦτ' ἅττα ῥήματα
 being-said but much rather such some phrases
 ἐξεπίτηδες ἀλλήλοις ὠμοιωμένα, ἀλλ' οὐκ ἀπὸ τοῦ
 deliberately to-one-another made-alike but not from the
 αὐτομάτου ὥσπερ νῦν συμπεσόντα.
 spontaneous as now having-fallen-together

499 ἄνδρα δὲ ἀρετῇ παρισωμένον καὶ ὁμοιωμένον μέχρι τοῦ
a-man and to-virtue matched and made-alike as-far-as the
 δυνατοῦ τελέως ἔργῳ τε καὶ λόγῳ, δυναστεύοντα ἐν
possible perfectly in-deed both and in-word holding-power in
 πόλει ἑτέρα τοιαύτῃ, οὐ πώποτε ἑωράκασιν, οὔτε ἕνα
city another such not ever they-have-seen either one
 οὔτε πλείους. ἢ οἶει;

or more or do-you-think

οὐδαμῶς γε.

in-no-way at-least

οὐδέ γε αὖ λόγων, ὦ μακάριε, καλῶν τε καὶ
nor at-least again arguments O blessed-(sir) fine both and
 ἐλευθέρων ἱκανῶς ἐπήκοοι γεγόνασιν, οἷον ζητεῖν μὲν
free sufficiently listeners they-have-been such-as to-seek indeed
 τὸ ἀληθὲς συντεταμένως ἐκ παντὸς τρόπου τοῦ γινῶναι
the truth strenuously by every means of-the knowing
 χάριν, τὰ δὲ κομψά τε καὶ ἐριστικά καὶ μηδαμῶς
for-the-sake the-things but clever both and contentious and nowhere
 ἄλλοσε τείνοντα ἢ πρὸς δόξαν καὶ ἔριν καὶ ἐν δίκαις
else tending than toward opinion and strife both in lawsuits
 καὶ ἐν ἰδίαις συνουσίαις πόρρωθεν ἀσπαζομένων.

and in private gatherings from-afar saluting

οὐδὲ τούτων, ἔφη.

nor these he-said

- b τούτων τοι χάριν, ἦν δ' ἐγώ, καὶ ταῦτα προοράμενοι
these you-know for-the-sake said and I also these-things foreseeing
 ἡμεῖς τότε καὶ δεδιότες ὅμως ἐλέγομεν, ὑπὸ τάληθοῦς
we then and fearing nevertheless we-were-saying by the-truth
 ἡναγκασμένοι, ὅτι οὔτε πόλις οὔτε πολιτεία οὐδέ γ' ἀνὴρ
compelled that neither city nor constitution nor at-least man
 ὁμοίως μὴ ποτε γένηται τέλειος, πρὶν ἂν τοῖς φιλοσόφοις
likewise — ever will-become perfect before — for-the philosophers

τούτοις τοῖς ὀλίγοις καὶ οὐ πονηροῖς, ἀχρήστοις δὲ νῦν
these the few and not wicked useless but now
 κεκλημένους, ἀνάγκη τις ἐκ τύχης περιβάλλῃ, εἴτε βούλονται
called necessity some from chance encompasses whether they-wish
 εἴτε μὴ, πόλεως ἐπιμεληθῆναι, καὶ τῇ πόλει κατηκόω
or not of-city to-take-charge and to-the city obedient
 γενέσθαι, ἢ τῶν νῦν ἐν δυναστείαις ἢ βασιλείαις ὄντων υἱέσιν
to-become or of-those now in dynasties or kingships being to-sons
 ἢ αὐτοῖς ἔκ τινος θείας ἐπιπνοίας ἀληθινῆς φιλοσοφίας
or to-themselves from some divine inspiration of-true philosophy
 ἀληθινὸς ἔρως ἐμπέσῃ. τούτων δὲ πότερα γενέσθαι ἢ
true love falls-upon of-these and either to-happen or
 ἀμφοτέρω ὡς ἄρα ἐστὶν ἀδύνατον, ἐγὼ μὲν οὐδένα φημὶ
both that then is impossible I indeed no say
 ἔχειν λόγον. οὕτω γὰρ ἂν ἡμεῖς δικαίως καταγελάωμεθα,
to-have reason so for — we justly would-be-laughed-at
 ὡς ἄλλως εὐχαῖς ὅμοια λέγοντες. ἢ οὐχ οὕτως;
as vainly to-prayers like saying or not so
 οὕτως.

so

εἰ τοίνυν ἄκροις εἰς φιλοσοφίαν πόλεως τις ἀνάγκη d
if then to-the-highest in philosophy of-city some necessity
 ἐπιμεληθῆναι ἢ γέγονεν ἐν τῷ ἀπείρῳ τῷ παρελθυθότι
to-take-charge either has-arisen in the boundless the past
 χρόνῳ ἢ καὶ νῦν ἔστιν ἐν τινὶ βαρβαρικῷ τόπῳ, πόρρῳ
time or also now is in some barbarian place far
 που ἐκτὸς ὄντι τῆς ἡμετέρας ἐπόψεως, ἢ καὶ ἔπειτα
somewhere outside being — of-our view or also hereafter
 γενήσεται, περὶ τούτου ἔτοιμοι τῷ λόγῳ διαμάχεσθαι,
will-arise about this ready in-the argument to-contend
 ὡς γέγονεν ἢ εἰρημένη πολιτεία καὶ ἔστιν καὶ γενήσεται
that has-existed the described constitution and is and will-exist

γε, ὅταν αὕτη ἡ Μοῦσα πόλεως ἐγκρατὴς γένηται.
at-least whenever this — Muse of-city master becomes
οὐ γὰρ ἀδύνατος γενέσθαι, οὐδ' ἡμεῖς ἀδύνατα λέγομεν·
not for impossible to-come-about nor we impossible-things say
χαλεπὰ δὲ καὶ παρ' ἡμῶν ὁμολογεῖται.
difficult-things and even by us is-agreed
καὶ ἐμοί, ἔφη, οὕτω δοκεῖ.
also to-me he-said so it-seems
τοῖς δὲ πολλοῖς, ἦν δ' ἐγώ, ὅτι οὐκ αὖ δοκεῖ, ἐρεῖς;
to-the but many said and I that not again it-seems will-you-say
ἴσως, ἔφη.
perhaps he-said

XI • THE PAINTERS OF THE DIVINE MODEL

The many would think otherwise if shown gently who the philosophers are; their harshness comes from outsiders who burst in like revelers. The true philosopher, contemplating what is ordered and always the same, becomes orderly and divine as far as a man can, and if compelled to shape men's characters he would be no bad craftsman of temperance, justice, and popular virtue. A city can be happy only if painters using the divine model draw it.

500 ὦ μακάριε, ἦν δ' ἐγώ, μὴ πάνυ οὕτω τῶν πολλῶν
O blessed-(sir) said and I not at-all so the many
κατηγορεῖ. ἀλλοίαν τοι δόξαν ἔξουσιν, εἰὰν αὐτοῖς μὴ
accuse different you-know opinion they-will-have if to-them not
φιλονικῶν ἀλλὰ παραμυθούμενος καὶ ἀπολυόμενος τὴν τῆς
quarreling but encouraging and clearing-away the of-the
φιλομαθείας διαβολὴν ἐνδεικνύῃ οὓς λέγεις τοὺς φιλοσόφους,
love-of-learning slander you-point-out whom you-mean the philosophers

καὶ διορίζῃ ὥσπερ ἄρτι τήν τε φύσιν αὐτῶν καὶ τήν
and you-define as just-now — both nature their and the
 ἐπιτήδευσιν, ἵνα μὴ ἡγῶνταί σε λέγειν οὓς αὐτοὶ οἴονται.

pursuit so-that not they-think you to-mean whom they think
 ἢ οἶει τινὰ χαλεπαίνειν τῷ μὴ χαλεπῷ ἢ φθονεῖν
or do-you-think anyone to-be-harsh to-the-one not harsh or to-envy

τῷ μὴ φθονερῷ ἄφθονόν τε καὶ πρᾶον ὄντα; ἐγὼ μὲν
the-one not envious ungrudging both and gentle being I indeed
 γάρ σε προφθάσας λέγω ὅτι ἐν ὀλίγοις τισὶν ἡγοῦμαι,

for you anticipating say that in few some I-think
 ἀλλ' οὐκ ἐν τῷ πλήθει, χαλεπὴν οὕτω φύσιν γίνεσθαι.
but not in the multitude harsh so nature to-arise

καὶ ἐγὼ ἀμέλει, ἔφη, συνοίομαι.

and I of-course he-said agree

οὐκοῦν καὶ αὐτὸ τοῦτο συνοίει, τοῦ χαλεπῶς πρὸς
therefore also itself this do-you-agree of-the harshly toward

φιλοσοφίαν τοὺς πολλοὺς διακεῖσθαι ἐκείνους αἰτίους
philosophy the many to-be-disposed those responsible

εἶναι τοὺς ἔξωθεν οὐ προσήκον ἐπισκεκωμακότας,
to-be — from-outside not fitting having-burst-in-reveling

λοιδορουμένους τε αὐτοῖς καὶ φιλαπεχθημόνως ἔχοντας
abusing both one-another and quarrelsomely being

καὶ ἀεὶ περὶ ἀνθρώπων τοὺς λόγους ποιουμένους, ἥκιστα
and always about men the discourses making least

φιλοσοφία πρέπον ποιῶντας;

to-philosophy befitting doing

πολύ γ', ἔφη.

much at-least he-said

οὐδὲ γάρ που, ὦ Ἀδεύμαντε, σχολὴ τῷ γε ὥς ἀληθῶς
nor for surely O Adeimantus leisure for-the-one at-least as truly

πρὸς τοῖς οὖσι τὴν διάνοιαν ἔχοντι κάτω βλέπειν εἰς
toward the things-that-are the thought having down to-look into

ἀνθρώπων πραγματείας, καὶ μαχόμενον αὐτοῖς φθόνου τε
 of-men affairs and fighting with-them envy both
 καὶ δυσμενείας ἐμπύμπλασθαι, ἀλλ' εἰς τεταγμένα ἅττα καὶ
 and ill-will to-be-filled-with but to ordered things and
 κατὰ ταῦτ' ἀεὶ ἔχοντα ὁρῶντας καὶ θεωμένους
 in-respect-to the-same-things always being-disposed looking and contemplating
 οὔτ' ἀδικοῦντα οὔτ' ἀδικούμενα ὑπ' ἀλλήλων, κόσμῳ δὲ
 neither doing-wrong nor being-wronged by one-another in-order and
 πάντα καὶ κατὰ λόγον ἔχοντα, ταῦτα μιμεῖσθαι τε
 all and according-to reason being-disposed these to-imitate both
 καὶ ὅτι μάλιστα ἀφομοιοῦσθαι. ἢ οἶε τινὰ μηχανὴν
 and as much-as-possible to-become-like or do-you-think some means
 εἶναι, ὅτῳ τις ὁμιλεῖ ἀγάμενος, μὴ μιμεῖσθαι ἐκεῖνο;
 to-be whatever one associates-with admiring not to-imitate that
 ἀδύνατον, ἔφη.

impossible he-said

d θείῳ δὴ καὶ κοσμίῳ ὃ γε φιλόσοφος ὁμιλῶν
 with-divine indeed and orderly the at-least philosopher associating
 κόσμος τε καὶ θεὸς εἰς τὸ δυνατόν ἀνθρώπῳ γίγνεται·
 orderly both and divine to the possible for-man becomes
 διαβολὴ δ' ἐν πᾶσι πολλή.

slander but among all much

παντάπασι μὲν οὖν.

altogether indeed then

ἂν οὖν τις, εἶπον, αὐτῷ ἀνάγκη γένηται ἃ ἐκεῖ ὁρᾷ
 if then some I-said for-him necessity arises what there he-sees
 μελετῆσαι εἰς ἀνθρώπων ἥθη καὶ ἰδίᾳ καὶ δημοσίᾳ
 to-practice into of-men characters both privately and publicly
 τιθέναι καὶ μὴ μόνον ἑαυτὸν πλάττειν, ἄρα κακὸν
 to-put and not only himself to-mold then bad

δημιουργὸν αὐτὸν οἶε γενήσεσθαι σωφροσύνης τε
craftsman him do-you-think to-become of-temperance both
 καὶ δικαιοσύνης καὶ συμπάσης τῆς δημοτικῆς ἀρετῆς;
and of-justice and of-all the popular virtue
 ἥκιστά γε, ἦ δ' ὅς.

least at-least said and he

ἀλλ' ἐὰν δὴ αἰσθωνται οἱ πολλοὶ ὅτι ἀληθῆ περὶ
but if indeed perceive the many that true-things about
 αὐτοῦ λέγομεν, χαλεπανοῦσι δὴ τοῖς φιλοσόφοις καὶ
him we-say will-they-be-harsh indeed to-the philosophers and
 ἀπιστήσουσιν ἡμῖν λέγουσιν ὥς οὐκ ἂν ποτε ἄλλως
will-they-distrust us saying that not — ever otherwise
 εὐδαιμονήσειε πόλις, εἰ μὴ αὐτὴν διαγράψειαν οἱ τῷ
would-be-happy city if not it should-draw the with-the
 θεῷ παραδείγματι χρώμενοι ζωγράφοι;

divine model using painters

οὐ χαλεπανοῦσιν, ἦ δ' ὅς, ἐάνπερ αἰσθωνται.

not they-will-be-harsh said and he if-indeed they-perceive

XII • THE CLEAN TABLET

The philosophers would first wipe the city and its characters clean like a tablet, then sketch the constitution, looking back and forth between justice, beauty, and temperance by nature and what they form in men, erasing and redrawing until the characters are as dear to the gods as possible. No one can deny that philosophers love being and truth, or that a king's son might be born a philosopher and survive, and one with an obedient city would suffice. The legislation is difficult but not impossible.

ἀλλὰ δὴ τίνα λέγεις τρόπον τῆς διαγραφῆς;

but indeed what do-you-mean way of-the sketch

501

λαβόντες, ἦν δ' ἐγώ, ὥσπερ πίνακα πόλιν τε καὶ ἦθη
having-taken said and I like tablet city both and characters
 ἀνθρώπων, πρῶτον μὲν καθαρὰν ποιήσειαν ἄν, ὃ
of-men first indeed clean they-would-make — which
 οὐ πάνυ ῥάδιον· ἀλλ' οὖν οἶσθ' ὅτι τοῦτ' ἂν εὐθὺς
not very easy but anyway you-know that in-this — straightway
 τῶν ἄλλων διενέγκοιεν, τῷ μῆτε ἰδιώτου μῆτε πόλεως
from-the others they-would-differ in-the neither private-man nor city
 ἐθελῆσαι ἂν ἄψασθαι μηδὲ γράφειν νόμους, πρὶν ἢ
to-be-willing would to-touch nor to-write laws before than
 παραλαβεῖν καθαρὰν ἢ αὐτοὶ ποιῆσαι.
to-receive clean or themselves to-make
 καὶ ὀρθῶς γ', ἔφη.

and rightly at-least he-said
 οὐκοῦν μετὰ ταῦτα οἶει ὑπογράψασθαι ἂν τὸ σχῆμα
therefore after these-things do-you-think to-sketch would the outline
 τῆς πολιτείας;
of-the constitution
 τί μὲν;
what indeed

- b ἔπειτα οἶμαι ἀπεργαζόμενοι πυκνὰ ἂν ἐκατέρωσ'
then I-think working-it-out often — in-both-directions
 ἀποβλέποιν, πρὸς τε τὸ φύσει δίκαιον καὶ καλὸν καὶ
they-would-look toward both the by-nature just and beautiful and
 σῶφρον καὶ πάντα τὰ τοιαῦτα, καὶ πρὸς ἐκεῖν' αὖ τὸ
temperate and all — such-things and toward that again the-thing
 ἐν τοῖς ἀνθρώποις ἐμποιοῖεν, συμμειγνύντες τε καὶ
in the men they-would-produce mixing both and
 κεραυνύντες ἐκ τῶν ἐπιτηδευμάτων τὸ ἀνδρείκελον, ἀπ'
blending from the practices the man-like from

ἐκείνου τεκμαιρόμενοι, ὃ δὴ καὶ Ὅμηρος ἐκάλεσεν ἐν
that judging which indeed also Homer called in
 τοῖς ἀνθρώποις ἐγγιγνόμενον θεοειδές τε καὶ θεοείκελον.
the men arising god-shaped both and godlike
 ὀρθῶς, ἔφη.

rightly he-said
 καὶ τὸ μὲν ἂν οἶμαι ἐξαλείφειεν, τὸ δὲ πάλιν c
and the-one indeed — I-think they-would-erase the-other and again
 ἐγγράφειεν, ἕως ὅτι μάλιστα ἀνθρώπεια ἦθη εἰς
they-would-draw-in until as much-as-possible human characters in-so-far
 ὅσον ἐνδέχεται θεοφιλῇ ποιήσειαν.

as it-admits dear-to-gods they-should-make
 καλλίστη γοῦν ἂν, ἔφη, ἡ γραφὴ γένοιτο.
most-beautiful at-any-rate — he-said the painting would-become
 ἄρ' οὖν, ἦν δ' ἐγώ, πείθομέν πη ἐκείνους, οὓς
so then said and I are-we-persuading somehow those whom
 διατεταμένους ἐφ' ἡμᾶς ἔφησθα ἰέναι, ὥς τοιοῦτός
straining against us you-said to-come that such
 ἐστι πολιτειῶν ζωγράφος ὃν τότε ἐπηνόουμεν πρὸς
is of-constitutions painter whom then we-were-praising to
 αὐτούς, δι' ὃν ἐκείνοι ἐχαλέπαινον ὅτι τὰς πόλεις
them on-account-of whom they were-angry that the cities
 αὐτῷ παρεδίδομεν, καί τι μᾶλλον αὐτὸ νῦν ἀκούοντες
to-him we-were-banding-over and at-all more it now hearing
 πραῦννontαι;

are-they-softened
 καὶ πολὺ γέ, ἦ δ' ὅς, εἰ σωφρονοῦσιν.
and much at-least said and he if they-are-sensible
 πῇ γὰρ δὴ ἔξουσιν ἀμφισβητῆσαι; πότερον μὴ τοῦ d
how for indeed will-they-be-able to-dispute whether not of-the
 ὄντος τε καὶ ἀληθείας ἐραστὰς εἶναι τοὺς φιλοσόφους;
being both and of-truth lovers to-be the philosophers

ἄτοπον μεντᾶν, ἔφη, εἴη.

strange indeed he-said would-be

ἀλλὰ μὴ τὴν φύσιν αὐτῶν οἰκείαν εἶναι τοῦ ἀρίστου, ἣν
but not — nature their akin to-be to-the best which
ἡμεῖς διήλθομεν;

we went-through

οὐδὲ τοῦτο.

nor this

τί δέ; τὴν τοιαύτην τυχοῦσαν τῶν προσηκόντων

what and — such having-obtained of-the fitting

ἐπιτηδευμάτων οὐκ ἀγαθὴν τελέως ἔσεσθαι καὶ φιλόσοφον,

practices not good perfectly to-be and philosophic

εἴπερ τινὰ ἄλλην; ἢ ἐκείνους φήσει μᾶλλον, οὓς ἡμεῖς

if-indeed any other or those will-be-say rather whom we

ἀφωρίσαμεν;

excluded

c οὐ δήπου.

not surely

ἔτι οὖν ἀγριανοῦσι λεγόντων ἡμῶν ὅτι πρὶν ἂν πόλεως

still then are-they-angry saying us that before — of-city

τὸ φιλόσοφον γένος ἐγκρατὲς γένηται, οὔτε πόλει οὔτε

the philosophic kind master becomes neither for-city nor

πολίταις κακῶν παῦλα ἔσται, οὐδὲ ἡ πολιτεία ἣν

for-citizens of-evils respite will-be nor the constitution which

μυθολογοῦμεν λόγῳ ἔργῳ τέλος λήψεται;

we-tell-as-a-tale in-word in-deed end will-take

ἴσως, ἔφη, ἥττον.

perhaps he-said less

βούλει οὖν, ἦν δ' ἐγώ, μὴ ἦττον φῶμεν αὐτοὺς ἀλλὰ
do-you-wish then said and I not less we-say them but

παντάπασι πράους γεγόνειναι καὶ πεπεισθαι, ἵνα, εἰ
altogether gentle to-have-become and to-have-been-persuaded so-that if

μή τι, ἀλλὰ αἰσχυρθέντες ὁμολογήσωσιν;

not anything at-least having-been-shamed they-may-agree

πάνυ μὲν οὖν, ἔφη.

certainly indeed then he-said

οὗτοι μὲν τοίνυν, ἦν δ' ἐγώ, τοῦτο πεπεισμένοι ἔστων· τοῦδε
these indeed then said and I this persuaded let-them-be this

δὲ περί τις ἀμφισβητήσῃ, ὥς οὐκ ἂν τύχοιεν γενόμενοι
and about anyone will-dispute that not — they-might-happen being-born

βασιλέων ἔκγονοι ἢ δυναστῶν τὰς φύσεις φιλόσοφοι;

of-kings offspring or of-potentates in-the natures philosophers

οὐδ' ἂν εἷς, ἔφη.

not-even would one he-said

τοιούτους δὲ γενομένους ὥς πολλὴ ἀνάγκη διαφθαρῆναι, b
such and having-become that great necessity to-be-corrupted

ἔχει τις λέγειν; ὥς μὲν γὰρ χαλεπὸν σωθῆναι, καὶ ἡμεῖς
can anyone say that indeed for difficult to-be-saved also we

συγχωροῦμεν· ὥς δὲ ἐν παντὶ τῷ χρόνῳ τῶν πάντων
concede that but in all the time of-the all

οὐδέποτε οὐδ' ἂν εἷς σωθείη, ἔσθ' ὅστις ἀμφισβητήσει;
never even — one would-be-saved is-there who would-dispute

καὶ πῶς;

and how

ἀλλὰ μὲν, ἦν δ' ἐγώ, εἷς ἱκανὸς γενόμενος, πόλιν ἔχων
but indeed said and I one sufficient having-become city having

πειθομένην, πάντ' ἐπιτελέσαι τὰ νῦν ἀπιστούμενα.

obeying all to-accomplish the now disbelieved

ἱκανὸς γάρ, ἔφη.

sufficient for he-said

ἄρχοντος γάρ που, ἦν δ' ἐγώ, τιθέντος τοὺς νόμους καὶ
 ruler for surely said and I laying-down the laws and
 τὰ ἐπιτηδεύματα ἃ διεληλύθαμεν, οὐ δῆπου ἀδύνατον
 the practices which we-have-gone-through not surely impossible
 ἐθέλειν ποιεῖν τοὺς πολίτας.

to-be-willing to-do the citizens

οὐδ' ὅπωςτιοῦν.

not in-any-way-whatever

ἀλλὰ δὴ, ἅπερ ἡμῖν δοκεῖ, δόξαι καὶ ἄλλοις θαυμαστόν
 but indeed what-very to-us seems to-seem also to-others wonderful
 τι καὶ ἀδύνατον;

something and impossible

c οὐκ οἶμαι ἔγωγε, ἦ δ' ὅς.

not I-think I-at-least said and he

καὶ μὴν ὅτι γε βέλτιστα, εἴπερ δυνατά, ἱκανῶς ἐν
 and indeed that at-least best-things if-indeed possible sufficiently in
 τοῖς ἔμπροσθεν, ὥς ἐγῶμαι, διήλθομεν.

the earlier as I-think we-went-through

ἱκανῶς γάρ.

sufficiently for

νῦν δὴ, ὥς ἔοικεν, συμβαίνει ἡμῖν περὶ τῆς νομοθεσίας

now indeed as it-seems it-follows for-us about the legislation

ἄριστα μὲν εἶναι ἃ λέγομεν, εἰ γένοιτο, χαλεπὰ

best indeed to-be what we-say if it-should-come-about difficult

δὲ γενέσθαι, οὐ μέντοι ἀδύνατά γε.

but to-come-about not however impossible at-least

συμβαίνει γάρ, ἔφη.

it-follows for he-said

d οὐκοῦν ἐπειδὴ τοῦτο μόγεις τέλος ἔσχεν, τὰ ἐπίλοιπα

therefore since this with-difficulty end had the remaining-things

δὴ μετὰ τοῦτο λεκτέον, τίνα τρόπον ἡμῖν καὶ ἐκ τίνων

indeed after this must-be-said what way for-us and from what

μαθημάτων τε καὶ ἐπιτηδευμάτων οἱ σωτῆρες ἐνέσονται
studies both and practices the saviors will-be-in
 τῆς πολιτείας, καὶ κατὰ ποίας ἡλικίας ἕκαστοι ἑκάστων
of-the constitution and at what-sort ages each each-thing
 ἀπτόμενοι;
taking-up
 λεκτέον μέντοι, ἔφη.
must-be-said indeed he-said

XIII • GOLD TESTED IN THE FIRE

The women and children are settled, and the rulers must be taken up again. They were to be tested in pleasures, pains, and hardships like gold in fire, and the argument then veiled what Socrates now ventures: the most exact guardians must be philosophers. They will be few, since quick, keen, and vigorous natures seldom grow together with steady ones, and the candidates must be tested in many studies to see whether they can bear the greatest.

οὐδέν, ἦν δ' ἐγώ, τὸ σοφόν μοι ἐγένετο τήν τε e
nothing said and I the clever to-me came-of the both
 τῶν γυναικῶν τῆς κτήσεως δυσχέρειαν ἐν τῷ πρόσθεν
of-the women of-the possession difficulty in the earlier
 παραλιπόντι καὶ παιδογονίαν καὶ τὴν τῶν ἀρχόντων
having-left-aside and procreation and the of-the rulers
 κατάστασιν, εἰδότι ὡς ἐπίφθονός τε καὶ χαλεπὴ γίγνεσθαι
appointment knowing that invidious both and difficult to-come-about
 ἢ παντελῶς ἀληθής· νῦν γὰρ οὐδὲν ἡττον ἦλθεν τὸ
the completely true now for nothing less came the
 δεῖν αὐτὰ διελθεῖν. καὶ τὰ μὲν δὴ τῶν
being-necessary them to-go-through and the-matters indeed truly of-the

γυναικῶν τε καὶ παίδων πεπέρανται, τὸ δὲ τῶν
women both and children have-been-finished the-matter but of-the

ἀρχόντων ὥσπερ ἐξ ἀρχῆς μετελθεῖν δεῖ.

rulers as from beginning to-pursue must

503 ἐλέγομεν δ', εἰ μνημονεύεις, δεῖν αὐτοὺς φιλοπόλιδας

we-were-saying and if you-remember to-be-necessary them city-lovers

τε φαίνεσθαι, βασανιζομένους ἐν ἡδοναῖς τε καὶ λύπαις,

both to-appear being-tested in pleasures both and pains

καὶ τὸ δόγμα τοῦτο μήτ' ἐν πόνοις μήτ' ἐν φόβοις μήτ'

and the conviction this neither in labors nor in fears nor

ἐν ἄλλῃ μηδεμιᾷ μεταβολῇ φαίνεσθαι ἐκβάλλοντας, ἢ τὸν

in other any change to-appear casting-out or the-one

ἀδυνατοῦντα ἀποκριτέον, τὸν δὲ πανταχοῦ ἀκήρατον

being-unable must-be-rejected the-one but everywhere pure

ἐκβαίνοντα ὥσπερ χρυσὸν ἐν πυρὶ βασανιζόμενον, στατέον

coming-out like gold in fire tested must-be-set-up

ἄρχοντα καὶ γέρα δοτέον καὶ ζῶντι καὶ τελευτήσαντι

ruler and privileges must-be-given both living and having-died

καὶ ἄθλα. τοιαῦτ' ἅττα ἦν τὰ λεγόμενα παρεξίοντος καὶ

and prizes such some were the things-said passing-by and

παρακαλυπτομένου τοῦ λόγου, πεφοβημένου κινεῖν τὸ νῦν

veiling-itself the argument having-feared to-stir the now

παρόν.

present

ἀληθέστατα, ἔφη, λέγεις· μέμνημαι γάρ.

most-truly he-said you-speak I-remember for

ὅκνος γάρ, ἔφην, ὦ φίλε, ἐγώ, εἰπεῖν τὰ νῦν

shrinking for said O friend I to-say the now

ἀποτετολμημένα· νῦν δὲ τοῦτο μὲν τετολμήσθω εἰπεῖν, ὅτι

ventured-things now but this indeed let-it-be-ventured to-say that

τοὺς ἀκριβεστάτους φύλακας φιλοσόφους δεῖ καθιστάναι.

the most-exact guardians philosophers must to-establish

εἰρήσθω γάρ, ἔφη.

let-it-be-said for be-said

νόησον δὴ ὥς εἰκότως ὀλίγοι ἔσονται σοι· ἦν γὰρ

consider indeed how reasonably few will-be for-you which for

διήλθομεν φύσιν δεῖν ὑπάρχειν αὐτοῖς, εἰς ταὐτὸν

we-went-through nature to-be-necessary to-belong to-them into the-same

συμφύεσθαι αὐτῆς τὰ μέρη ὀλιγάκις ἐθέλει, τὰ πολλὰ

to-grow-together its — parts rarely it-is-willing for-the most-part

δὲ διεσπασμένη φύεται.

but torn-apart it-grows

πῶς, ἔφη, λέγεις;

how be-said do-you-mean

εὐμαθεῖς καὶ μνήμονες καὶ ἀγχίνοι καὶ ὀξεῖς καὶ ὅσα

quick-to-learn and retentive and shrewd and keen and as-many

ἄλλα τούτοις ἔπεται οἰσθ' ὅτι οὐκ ἐθέλουσιν ἅμα

other-things these accompany you-know that not are-willing together

φύεσθαι καὶ νεανικοὶ τε καὶ μεγαλοπρεπεῖς τὰς διανοίας

to-grow and vigorous both and magnificent in-the thoughts

οἶοι κοσμίως μετὰ ἡσυχίας καὶ βεβαιότητος ἐθέλιν

such-as orderly with quiet and steadiness to-be-willing

ζῆν, ἀλλ' οἱ τοιοῦτοι ὑπὸ ὀξύτητος φέρονται ὅπη ἂν

to-live but — such-(men) by keenness are-carried wherever —

τύχωσιν, καὶ τὸ βέβαιον ἅπαν αὐτῶν ἐξοίχεται.

they-happen and — stable all their is-gone

ἀληθῆ, ἔφη, λέγεις.

true-things be-said you-speak

οὐκοῦν τὰ βέβαια αὖ ταῦτα ἦθη καὶ οὐκ εὐμετάβολα, d

therefore — steady again these characters and not changeable

οἷς ἂν τις μᾶλλον ὥς πιστοῖς χρήσαιτο, καὶ ἐν τῷ

which — one rather as trustworthy would-use and in the

πολέμῳ πρὸς τοὺς φόβους δυσκίνητα ὄντα, πρὸς τὰς

war toward the fears hard-to-move being toward the

μαθήσεις αὖ ποιεῖ ταυτόν· δυσκινήτως ἔχει καὶ δυσμαθῶς
 learnings again do the-same hard-to-move are and slow-to-learn
 ὥσπερ ἀπονεναρκωμένα, καὶ ὕπνου τε καὶ χάσμις
 as benumbed and of-sleep both and yawning
 ἐμπίμπλονται, ὅταν τι δέῃ τοιοῦτον διαπονεῖν.
 are-filled whenever something is-needed such to-work-at
 ἔστι ταῦτα, ἔφη.

it-is these-things he-said
 ἡμεῖς δέ γέ φαμεν ἀμφοτέρων δεῖν εὖ τε καὶ
 we but at-least say of-both to-be-necessary well both and
 καλῶς μετέχειν, ἢ μήτε παιδείας τῆς ἀκριβεστάτης
 finely to-partake or neither of-education the most-exact
 δεῖν αὐτῷ μεταδιδόναι μήτε τιμῆς μήτε ἀρχῆς.
 to-be-necessary to-him to-give-a-share nor of-honor nor of-office
 ὀρθῶς, ἢ δ' ὅς.

rightly said and he
 οὐκοῦν σπάνιον αὐτὸ οἶε ἔσεσθαι;
 therefore rare it do-you-think to-be
 πῶς δ' οὐ;

how and not

504 βασανιστέον δὴ ἔν τε οἷς τότε ἐλέγομεν πόνοις τε
 must-be-tested indeed in both which then we-were-mentioning labors both
 καὶ φόβοις καὶ ἡδοναῖς, καὶ ἔτι δὴ ὁ τότε παρεῖμεν
 and fears and pleasures and further indeed what then we-passed-over
 νῦν λέγομεν, ὅτι καὶ ἐν μαθήμασι πολλοῖς γυμνάζειν
 now we-say that also in studies many to-exercise
 δεῖ, σκοποῦντας εἰ καὶ τὰ μέγιστα μαθήματα δυνατὴ
 must considering whether also the greatest studies able
 ἔσται ἐνεγκεῖν εἴτε καὶ ἀποδελιάσει, ὥσπερ οἱ ἐν τοῖς
 it-will-be to-bear or also it-will-flinch like the-ones in the
 ἄλλοις ἀποδελιῶντες.
 other-things flinching

Socrates recalls that the soul's three kinds were used to define justice, temperance, courage, and wisdom, but only by a shorter way, and nothing imperfect is the measure of anything. The guardian of the city and its laws must go round by the longer road and labor at learning no less than at gymnastic, or he will never reach the greatest study, greater even than justice and the virtues, which must be treated with the utmost exactness.

πρέπει γέ τοι δή, ἔφη, οὕτω σκοπεῖν. ἀλλὰ ποῖα
it-befits at-least you-know indeed he-said so to-consider but what-sort
δὴ λέγεις μαθήματα μέγιστα;

indeed do-you-mean studies greatest
μνημονεύεις μὲν που, ἦν δ' ἐγώ, ὅτι τριττὰ εἶδη ψυχῆς
you-remember indeed surely said and I that threefold forms of-soul
διαστησάμενοι συνεβιάζομεν δικαιοσύνης τε πέρι καὶ
having-distinguished we-were-concluding justice both about and
σωφροσύνης καὶ ἀνδρείας καὶ σοφίας ὃ ἕκαστον εἶη.
temperance and courage and wisdom what each might-be
μὴ γὰρ μνημονεύων, ἔφη, τὰ λοιπὰ ἂν εἶην δίκαιος
not for remembering he-said the rest — I-would-be just
μὴ ἀκούειν.

not to-hear
ἦ καὶ τὸ προρρηθὲν αὐτῶν;
truly also the said-before of-them

τὸ ποῖον δὴ;

the what-sort indeed
ἐλέγομέν που ὅτι ὥς μὲν δυνατόν ἦν κάλλιστα
we-were-saying surely that as indeed possible was most-finely
αὐτὰ κατιδεῖν ἄλλη μακροτέρα εἶη περίοδος, ἦν
them to-discern other longer would-be circuit which
περιελθόντι καταφανῇ γίγνοιτο, τῶν μέντοι
for-one-having-gone-round evident they-would-become of-the however

b

ἐμπροσθεν προειρημένων ἐπομένας ἀποδείξεις οἶόν τ'
before said-before following demonstrations possible —
 εἷη προσάψαι. καὶ ὑμεῖς ἐξαρκεῖν ἔφατε, καὶ οὕτω δὴ
would-be to-attach and you to-suffice said and so indeed
 ἐρρήθη τὰ τότε τῆς μὲν ἀκριβείας, ὥς ἐμοὶ ἐφαίνετο,
were-said the-things then of-the indeed exactness as to-me it-appeared
 ἐλλιπῇ, εἰ δὲ ὑμῖν ἀρεσκόντως, ὑμεῖς ἂν τοῦτο εἵποιτε.
deficient if but to-you satisfactorily you — this would-say
 ἀλλ' ἔμοιγε, ἔφη, μετρίως· ἐφαίνετο μὴν καὶ τοῖς
but to-me-at-least he-said fairly it-appeared indeed also to-the
 ἄλλοις.

others

- c ἀλλ', ὦ φίλε, ἦν δ' ἐγώ, μέτρον τῶν τοιούτων ἀπολείπον
but O friend said and I measure — of-such-things falling-short
 καὶ ὅτιοῦν τοῦ ὄντος οὐ πάνυ μετρίως γίγνεται·
even anything-whatever of-the being not very fairly comes-about
 ἀτελὲς γὰρ οὐδὲν οὐδενὸς μέτρον. δοκεῖ δ' ἐνίοτέ τισιν
imperfect for nothing of-anything measure it-seems but sometimes to-some
 ἱκανῶς ἤδη ἔχειν καὶ οὐδὲν δεῖν περαιτέρω ζητεῖν.
sufficiently already to-be and nothing to-be-necessary further to-seek
 καὶ μάλ', ἔφη, συχνοὶ πάσχουσιν αὐτὸ διὰ ῥαθυμίαν.
and very he-said many suffer it through laziness
 τούτου δέ γε, ἦν δ' ἐγώ, τοῦ παθήματος ἥκιστα
this and at-least said and I — affection least
 προσδεῖ φύλακι πόλεώς τε καὶ νόμων.
needs guardian of-city both and of-laws
 εἰκός, ἦ δ' ὅς.

likely said and be

- d τὴν μακροτέραν τοῖνυν, ὦ ἐταῖρε, ἔφην, περιυτέον
the longer then O comrade I-said must-go-round
 τῷ τοιούτῳ, καὶ οὐχ ἥττον μαυθάνοντι πονητέον ἢ
— such-(a-man) and not less learning must-toil than

γυμναζομένων· ἥ, ὃ νυνδὴ ἐλέγομεν, τοῦ μεγίστου τε καὶ
exercising or which just-now we-were-saying of-the greatest both and
 μάλιστα προσήκοντος μαθήματος ἐπὶ τέλος οὔποτε ἦξει.
most fitting study to end never be-will-come
 οὐ γὰρ ταῦτα, ἔφη, μέγιστα, ἀλλ' ἔτι τι μείζον
not for these he-said greatest but still something greater
 δικαιοσύνης τε καὶ ὧν διήλθομεν;
than-justice both and than-what we-went-through
 καὶ μείζον, ἦν δ' ἐγώ, καὶ αὐτῶν τούτων οὐχ ὑπογραφὴν
both greater said and I and very of-these not sketch
 δεῖ ὥσπερ νῦν θεάσασθαι, ἀλλὰ τὴν τελεωτάτην
must as now to-behold but the most-complete
 ἀπεργασίαν μὴ παριέναι. ἣ οὐ γελοῖον ἐπὶ μὲν ἄλλοις
finish not to-pass-over or not ridiculous on indeed other-things
 σμικροῦ ἀξίοις πᾶν ποιεῖν συντεινομένους ὅπως ὅτι
of-little worth everything to-do straining so-that as
 ἀκριβέστατα καὶ καθαρώτατα ἔξει, τῶν δὲ μεγίστων
most-exactly and most-purely they-will-be of-the but greatest
 μὴ μεγίστας ἀξιοῦν εἶναι καὶ τὰς ἀκριβείας;
not greatest to-think-worthy to-be also the exactnesses
 καὶ μάλα, ἔφη, ὃ μέντοι μέγιστον μάθημα καὶ περὶ
and very he-said what however greatest study and about
 ὅτι αὐτὸ λέγεις, οἶει τιν' ἂν σε, ἔφη, ἀφείναι μὴ
what it you-call do-you-think anyone would you he-said to-let-go not
 ἐρωτήσαντα τί ἐστιν;
having-asked what it-is
 οὐ πάνυ, ἦν δ' ἐγώ, ἀλλὰ καὶ σὺ ἐρώτα.
not very said and I but also you ask

The greatest study is the form of the good, by which just things and the rest become useful, and without knowledge of it nothing profits. The many say the good is pleasure and the refined say prudence, but the refined cannot say what prudence is of except the good, and pleasure-lovers must admit bad pleasures. No one is content with goods that only seem; every soul seeks the real good without grasping it, and the guardians must not be in the dark about it.

505 πάντως αὐτὸ οὐκ ὀλιγάκις ἀκήκοας, νῦν δὲ ἢ οὐκ ἐννοεῖς
 by-all-means it not seldom you-have-heard now but either not you-notice
 ἢ αὖ διανοῇ ἐμοὶ πράγματα παρέχειν ἀντιλαμβανόμενος.
 or again you-intend to-me trouble to-give objecting
 οἶμαι δὲ τοῦτο μᾶλλον· ἐπεὶ ὅτι γε ἢ τοῦ ἀγαθοῦ ἰδέα
 I-think but this rather since that at-least the of-the good form
 μέγιστον μάθημα, πολλάκις ἀκήκοας, ἢ δὴ καὶ δίκαια
 greatest study often you-have-heard by-which indeed both just-things
 καὶ τᾶλλα προσχρησάμενα χρήσιμα καὶ ὠφέλιμα γίνεται.
 and the-rest having-made-use useful and beneficial become
 καὶ νῦν σχεδὸν οἶσθ' ὅτι μέλλω τοῦτο λέγειν, καὶ πρὸς
 and now nearly you-know that I-am-going this to-say and besides
 τούτῳ ὅτι αὐτὴν οὐχ ἱκανῶς ἴσμεν· εἰ δὲ μὴ ἴσμεν, ἄνευ
 this that it not sufficiently we-know if but not we-know without
 δὲ ταύτης εἰ ὅτι μάλιστα τᾶλλα ἐπισταίμεθα, οἶσθ' ὅτι
 and this if as much-as-possible the-rest we-should-understand you-know that
 οὐδὲν ἡμῖν ὄφελος, ὥσπερ οὐδ' εἰ κεκτήμεθά τι ἄνευ
 no to-us benefit just-as not-even if we-should-possess anything without
 τοῦ ἀγαθοῦ. ἢ οἶει τι πλεον εἶναι πᾶσαν κτῆσιν
 the good or do-you-think anything more to-be every possession
 ἐκτῆσθαι, μὴ μέντοι ἀγαθὴν; ἢ πάντα τᾶλλα φρονεῖν
 to-have-possessed not however good or all the-rest to-understand
 ἄνευ τοῦ ἀγαθοῦ, καλὸν δὲ καὶ ἀγαθὸν μηδὲν φρονεῖν;
 without the good fine but and good nothing to-understand

μὰ Δῖ οὐκ ἔγωγ', ἔφη.

by Zeus not I-at-least he-said

ἀλλὰ μὴν καὶ τόδε γε οἶσθα, ὅτι τοῖς μὲν πολλοῖς

but indeed also this at-least you-know that to-the indeed many

ἡδονὴ δοκεῖ εἶναι τὸ ἀγαθόν, τοῖς δὲ κομψότεροις φρόνησις.

pleasure seems to-be the good to-the but more-refined prudence

πῶς δ' οὐ;

how and not

καὶ ὅτι γε, ὦ φίλε, οἱ τοῦτο ἠγούμενοι οὐκ ἔχουσι

and that at-least O friend the-ones this believing not are-able

δεῖξαι ἥτις φρόνησις, ἀλλ' ἀναγκάζονται τελευτῶντες τὴν

to-show what prudence but are-compelled in-the-end the-one

τοῦ ἀγαθοῦ φάναι.

of-the good to-say

καὶ μάλα, ἔφη, γελοίως.

and very he-said ridiculously

πῶς γὰρ οὐχί, ἦν δ' ἐγώ, εἰ ὀνειδίζοντές γε ὅτι οὐκ

how for not said and I if reproaching at-least that not

ἴσμεν τὸ ἀγαθὸν λέγουσι πάλιν ὥς εἰδόσιν; φρόνησις γὰρ

we-know the good they-speak again as-if to-knowing prudence for

αὐτό φασιν εἶναι ἀγαθοῦ, ὥς αὖ συνιέντων ἡμῶν ὅτι

it they-say to-be of-good as-if again understanding us what

λέγουσιν, ἐπειδὴ τὸ τοῦ ἀγαθοῦ φθέγγονται ὄνομα.

they-mean whenever the of-the good they-utter name

ἀληθέστατα, ἔφη.

most-truly he-said

τί δὲ οἱ τὴν ἡδονὴν ἀγαθὸν ὀρίζόμενοι; μὴ μὴ

what and the-ones the pleasure good defining can-it-be that

τι ἐλάττωτος πλάνης ἔμπλεω τῶν ἐτέρων; ἢ οὐ καὶ

at-all of-less wandering full than-the others or not also

οὔτοι ἀναγκάζονται ὁμολογεῖν ἡδονὰς εἶναι κακάς;

these are-compelled to-agree pleasures to-be bad

σφόδρα γε.

very at-least

συμβαίνει δὴ αὐτοῖς οἶμαι ὁμολογεῖν ἀγαθὰ εἶναι καὶ
it-follows indeed for-them I-think to-agree good to-be and
κακὰ ταυτά. ἦ γάρ;

bad the-same is-it-not for

d τί μὴν;

what indeed

οὐκοῦν ὅτι μὲν μεγάλοι καὶ πολλοὶ ἀμφισβητήσεις περὶ
therefore that indeed great and many disputes about
αὐτοῦ, φανερόν;

it clear

πῶς γὰρ οὐ;

how for not

τί δέ; τόδε οὐ φανερόν, ὥς δίκαια μὲν καὶ καλὰ πολλοὶ
what and this not clear that just-things indeed and fine-things many

ἂν ἔλοιτο τὰ δοκοῦντα, κἂν εἰ μὴ εἴη, ὅμως

— would-choose the seeming-things even if not they-should-be nevertheless

ταῦτα πράττειν καὶ κεκτήσθαι καὶ δοκεῖν, ἀγαθὰ δὲ
these to-do and to-possess and to-seem good-things but

οὐδενὶ ἔτι ἀρκεῖ τὰ δοκοῦντα κτᾶσθαι, ἀλλὰ τὰ ὄντα

to-no-one any-longer suffices the seeming-things to-acquire but the real-things

ζητοῦσιν, τὴν δὲ δόξαν ἐνταῦθα ἤδη πᾶς ἀτιμάζει;

they-seek the and reputation here already everyone disdains

καὶ μάλα, ἔφη.

and very be-said

506 ὁ δὴ διώκει μὲν ἅπαντα ψυχὴ καὶ τούτου ἕνεκα πάντα

which indeed pursues indeed every soul and this for-the-sake everything

πράττει, ἀπομαντευομένη τι εἶναι, ἀποροῦσα δὲ καὶ οὐκ

does divining something to-be being-at-a-loss and also not

ἔχουσα λαβεῖν ἱκανῶς τί ποτ' ἐστὶν οὐδὲ πίστει χρῆσασθαι

being-able to-grasp sufficiently what ever it-is nor belief to-use

μονίμῳ οἷα καὶ περὶ τᾶλλα, διὰ τοῦτο δὲ ἀποτυγχάνει
stable such-as also about the-rest because-of this and misses
 καὶ τῶν ἄλλων εἴ τι ὄφελος ἦν, περὶ δὴ τὸ τοιοῦτον καὶ
also the other-things if any benefit was about indeed — such and
 τοσοῦτον οὕτω φῶμεν δεῖν ἔσκοτῶσθαι καὶ ἐκείνους
so-great so shall-we-say to-be-necessary to-be-in-the-dark even those
 τοὺς βελτίστους ἐν τῇ πόλει, οἷς πάντα ἐγχειριούμεν;
— best in the city to-whom all-things we-will-entrust
 ἥκιστα γ', ἔφη.

least at-least he-said
 οἶμαι γοῦν, εἶπον, δίκαιά τε καὶ καλὰ ἀγνοούμενα
I-think at-any-rate I-said just-things both and fine-things being-unknown
 ὅπῃ ποτὲ ἀγαθὰ ἐστίν, οὐ πολλοῦ τινος ἄξιον φύλακα
in-what-way ever good they-are not much any worth guardian
 κεκτηῖσθαι ἂν ἑαυτῶν τὸν τοῦτο ἀγνοοῦντα· μαντεύομαι
to-have-got would of-themselves the-one this not-knowing I-divine
 δὲ μηδένα αὐτὰ πρότερον γνῶσεσθαι ἱκανῶς.
and no-one them before to-know sufficiently
 καλῶς γάρ, ἔφη, μαντεύῃ.

well for he-said you-divine
 οὐκοῦν ἡμῖν ἡ πολιτεία τελέως κεκοσμήσεται, ἐὰν ὁ
therefore for-us the constitution perfectly will-be-ordered if —
 τοιοῦτος αὐτὴν ἐπισκοπῇ φύλαξ, ὁ τούτων ἐπιστήμων;
such it oversees guardian the of-these knower

b

Adeimantus asks whether Socrates takes the good to be knowledge, pleasure, or something else. Opinions without knowledge are shameful and blind, Socrates replies, even when true. Glaucon begs him to go through the good as he did justice and temperance. Fearing ridicule, Socrates sets aside what the good itself is and offers to speak of its offspring, which is most like it. Glaucon accepts, and says Socrates can pay the account of the father another time.

ἀνάγκη, ἔφη. ἀλλὰ σὺ δὴ, ὦ Σώκρατες, πότερον
(of)-necessity he-said but you indeed O Socrates whether
ἐπιστήμην τὸ ἀγαθὸν φῆς εἶναι ἢ ἡδονήν, ἢ ἄλλο
knowledge the good do-you-say to-be or pleasure or other
τι παρὰ ταῦτα;

something beside these

οὗτος, ἦν δ' ἐγώ, ἀνὴρ, καλῶς ἦσθα καὶ πάλαι
this said and I man well you-were also long-ago
καταφανὲς ὅτι σοι οὐκ ἀποχρήσοι τὸ τοῖς ἄλλοις δοκοῦν
evident that to-you not would-suffice the to-the others seeming
περὶ αὐτῶν.

about them

c οὐδὲ γὰρ δίκαιόν μοι, ἔφη, ὦ Σώκρατες, φαίνεται τὰ
nor for just to-me he-said O Socrates it-seems the
τῶν ἄλλων μὲν ἔχειν εἰπεῖν δόγματα, τὸ δ' αὐτοῦ μή,
of-the others indeed to-be-able to-state doctrines — but his-own not
τοσοῦτον χρόνον περὶ ταῦτα πραγματευόμενον.

so-long time about these busying-oneself

τί δέ, ἦν δ' ἐγώ, δοκεῖ σοι δίκαιον εἶναι περὶ ὧν
what and said and I does-it-seem to-you just to-be about what
τις μὴ οἶδεν λέγειν ὡς εἰδότα;

one not knows to-speak as knowing

οὐδαμῶς γ', ἔφη, ὥς εἰδότα, ὥς μέντοι οἰόμενον ταῦθ'
in-no-way at-least he-said as knowing as however thinking these-things
 ἃ οἶεται ἐθέλειν λέγειν.

which he-thinks to-be-willing to-say

τί δέ; εἶπον· οὐκ ἦσθαι τὰς ἄνευ ἐπιστήμης
what and I-said not have-you-perceived the without knowledge
 δόξας, ὥς πᾶσαι αἰσχυραί; ὧν αἱ βέλτισται τυφλαί —

opinions how all shameful of-which the best blind

ἢ δοκοῦσί τί σοι τυφλῶν διαφέρειν ὁδὸν ὀρθῶς
or do-they-seem at-all to-you from-blind to-differ road rightly

πορευομένων οἱ ἄνευ νοῦ ἀληθές τι δοξάζοντες;
traveling the-ones without mind true something opining

οὐδέν, ἔφη.

nothing he-said

βούλει οὖν αἰσχυρὰ θεάσασθαι, τυφλά τε καὶ σκολιά, d
do-you-wish then shameful-things to-behold blind both and crooked

ἐξὸν παρ' ἄλλων ἀκούειν φανὰ τε καὶ καλὰ;

it-being-possible from others to-hear bright both and fine

μὴ πρὸς Διός, ἣ δ' ὅς, ὦ Σώκρατες, ὁ Γλαύκων,
not by Zeus said and he O Socrates — Glaucon

ὥσπερ ἐπὶ τέλει ὧν ἀποστῆς. ἀρκέσει γὰρ ἡμῖν, κἂν
as at end being withdraw it-will-suffice for us even-if

ὥσπερ δικαιοσύνης πέρι καὶ σωφροσύνης καὶ τῶν ἄλλων
just-as justice about and temperance and the others

διήλθες, οὕτω καὶ περὶ τοῦ ἀγαθοῦ διέλθης.

you-went-through so also about the good you-go-through

καὶ γὰρ ἐμοί, ἦν δ' ἐγώ, ὦ ἑταῖρε, καὶ μάλα ἀρκέσει· c
and for to-me said and I O comrade and very it-will-suffice

ἀλλ' ὅπως μὴ οὐχ οἷός τ' ἔσομαι, προθυμούμενος δέ
but see lest not able — I-shall-be being-eager and

ἀσχημονῶν γέλωτα ὀφλήσω. ἀλλ', ὦ μακάριοι, αὐτὸ
behaving-unseemly laughter I-shall-incur but O blessed-(sirs) itself

μὲν τί ποτ' ἐστὶ τὰγαθὸν ἐάσωμεν τὸ νῦν εἶναι —
indeed what ever is the-good let-us-leave for-the present —
 πλέον γάρ μοι φαίνεται ἢ κατὰ τὴν παροῦσαν ὁρμὴν
more for to-me it-appears than according-to the present impulse
 ἐφικέσθαι τοῦ γε δοκοῦντος ἐμοὶ τὰ νῦν — ὅς δὲ
to-reach the-thing at-least seeming to-me the now what but
 ἔκγονός τε τοῦ ἀγαθοῦ φαίνεται καὶ ὁμοιότατος ἐκείνῳ,
offspring both of-the good appears and most-like to-that
 λέγειν ἐθέλω, εἰ καὶ ὑμῖν φίλον, εἰ δὲ μή, ἐάν.
to-speak-of I-am-willing if also to-you dear if but not to-leave
 ἀλλ', ἔφη, λέγε· εἰς αὖθις γὰρ τοῦ πατρὸς ἀποτείσεις
but he-said speak to later for of-the father you-will-pay
 τὴν διήγησιν.
the account

XVII • THE SUN

Warning them against counterfeit interest, Socrates recalls the many beautiful and good things, seen but not intellected, and beauty and goodness themselves, forms intellected but not seen. Hearing needs nothing further, but sight and color need a third kind, light, and the god who provides it is the sun. The eye is the most sunlike of the sense organs, and the sun, which is not sight, is its cause and is seen by it.

507 βουλοίμην ἂν, εἶπον, ἐμέ τε δύνασθαι αὐτὴν ἀποδοῦναι καὶ
I-would-wish — I-said me both to-be-able it to-pay and
 ὑμᾶς κομίσασθαι, ἀλλὰ μὴ ὥσπερ νῦν τοὺς τόκους μόνον.
you to-receive but not as now the interest only
 τοῦτου δὲ δὴ οὖν τὸν τόκον τε καὶ ἔκγονον αὐτοῦ τοῦ
this but indeed then — interest both and offspring of-very the

ἀγαθοῦ κομίσασθε. εὐλαβεῖσθε μέντοι μή πη ἑξαπατήσω
good receive beware however lest somehow I-deceive

ὕμᾱς ἄκων, κίβδηλον ἀποδιδούς τὸν λόγον τοῦ τόκου.

you unwillingly counterfeit rendering the account of-the interest

εὐλαβησόμεθα, ἔφη, κατὰ δύναμιν· ἀλλὰ μόνον λέγε.

we-will-beware he-said according-to ability but only speak

διομολογησάμενός γ' ἔφην ἐγώ, καὶ ἀναμνήσας ὑμᾶς

having-come-to-agreement at-least said I and having-reminded you

τά τ' ἐν τοῖς ἔμπροσθεν ῥηθέντα καὶ ἄλλοτε ἤδη

the-things both in the earlier spoken and at-other-times already

πολλάκις εἰρημένα.

often said

τὰ ποῖα; ἦ δ' ὅς.

the what-sort said and he

πολλὰ καλὰ, ἦν δ' ἐγώ, καὶ πολλὰ ἀγαθὰ καὶ

many beautiful-things said and I and many good-things and

ἕκαστα οὕτως εἶναί φαμέν τε καὶ διορίζομεν τῷ λόγῳ.

each so to-be we-say both and we-distinguish in-the argument

φαμέν γάρ.

we-say for

καὶ αὐτὸ δὴ καλὸν καὶ αὐτὸ ἀγαθόν, καὶ οὕτω περὶ

and itself indeed beautiful and itself good and so about

πάντων ἃ τότε ὥς πολλὰ ἐτίθεμεν, πάλιν αὖ κατ'

all which then as many we-were-positing back again according-to

ιδέαν μίαν ἐκάστου ὥς μιᾶς οὔσης τιθέντες, ὃ ἔστιν

form one of-each as one being positing what is

ἕκαστον προσαγορεύομεν.

each we-address

ἔστι ταῦτα.

it-is these-things

b

καὶ τὰ μὲν δὴ ὁράσθαι φαμεν, νοεῖσθαι δ' οὐ, τὰς
and the-ones indeed truly to-be-seen we-say to-be-intellected but not the
δ' αὖ ιδέας νοεῖσθαι μέν, ὁράσθαι δ' οὐ.

and again forms to-be-intellected indeed to-be-seen but not
παντάπασι μὲν οὖν.

altogether indeed then

c τῷ οὖν ὁρώμεν ἡμῶν αὐτῶν τὰ ὁρώμενα;

with-what then do-we-see of-our selves the things-seen

τῇ ὅψει, ἔφη.

with-the sight he-said

οὐκοῦν, ἦν δ' ἐγώ, καὶ ἀκοῇ τὰ ἀκουόμενα, καὶ ταῖς

therefore said and I also with-hearing the things-heard and with-the

ἄλλαις αἰσθήσεσι πάντα τὰ αἰσθητά;

other senses all the things-sensed

τί μὴν;

what indeed

ἄρ' οὖν, ἦν δ' ἐγώ, ἐννενόηκας τὸν τῶν αἰσθήσεων

so then said and I have-you-noticed the of-the senses

δημιουργὸν ὅσῳ πολυτελεστάτην τὴν τοῦ ὁρᾶν τε

craftsman by-how-much most-costly the of-the seeing both

καὶ ὁράσθαι δύναμιν ἐδημιούργησεν;

and being-seen power he-crafted

οὐ πάνυ, ἔφη.

not very he-said

d ἀλλ' ὧδε σκόπει. ἔστιν ὅτι προσδεῖ ἀκοῇ καὶ

but thus consider is-there anything-which needs hearing and

φωνῇ γένους ἄλλου εἰς τὸ τὴν μὲν ἀκούειν, τὴν δὲ

voice of-kind another for the the-one indeed to-hear the-other and

ἀκούεσθαι, ὃ ἐὰν μὴ παραγένηται τρίτον, ἢ μὲν

to-be-heard which if not is-present third the-one indeed

οὐκ ἀκούσεται, ἢ δὲ οὐκ ἀκουσθήσεται;

not will-hear the-other and not will-be-heard

οὐδενός, ἔφη.

of-nothing he-said

οἶμαι δέ γε, ἦν δ' ἐγώ, οὐδ' ἄλλαις πολλαῖς, ἵνα μὴ

I-think and at-least said and I nor to-others many so-that not

εἴπω ὅτι οὐδεμιᾷ, τοιούτου προσδεῖ οὐδενός. ἢ σύ τινα

I-say that to-none such needs anything or you any

ἔχεις εἰπεῖν;

do-you-have to-name

οὐκ ἔγωγε, ἦ δ' ὅς.

not I-at-least said and he

τὴν δὲ τῆς ὄψεως καὶ τοῦ ὁρατοῦ οὐκ ἐννοεῖς ὅτι

the-one but of-the sight and of-the visible not do-you-notice that

προσδεῖται;

it-needs

πῶς;

how

ἐνούσης που ἐν ὄμμασιν ὄψεως καὶ ἐπιχειροῦντος τοῦ e

being-in surely in eyes sight and attempting the-one

ἔχοντος χρῆσθαι αὐτῇ, παρούσης δὲ χρώας ἐν αὐτοῖς,

having to-use it being-present and color in them

ἐὰν μὴ παραγένηται γένος τρίτον ἰδίᾳ ἐπ' αὐτὸ τοῦτο

if not is-present kind third specially for very this

πεφυκός, οἶσθα ὅτι ἢ τε ὄψις οὐδὲν ὄψεται, τά τε

naturally-fitted you-know that the both sight nothing will-see the both

χρώματα ἔσται ἀόρατα.

colors will-be invisible

τίνος δὴ λέγεις, ἔφη, τούτου;

of-what indeed do-you-mean he-said this

ὃ δὴ σὺ καλεῖς, ἦν δ' ἐγώ, φῶς.

which indeed you call said and I light

ἀληθῆ, ἔφη, λέγεις.

true-things he-said you-speak

- 508 οὐ σμικρᾷ ἄρα ἰδέα ἢ τοῦ ὁρᾶν αἴσθησις καὶ ἢ τοῦ
not by-small then kind the of-the seeing sense and the of-the
 ὁρᾶσθαι δύναμις τῶν ἄλλων συζεύξεων τιμιωτέρῳ ζυγῷ
being-seen power than-the other yokings more-precious yoke
 ἐζύγησαν, εἴπερ μὴ ἄτιμον τὸ φῶς.
were-yoked if-indeed not worthless the light
 ἀλλὰ μὴν, ἔφη, πολλοῦ γε δεῖ ἄτιμον εἶναι.
but indeed he-said by-much at-least it-falls-short worthless to-be
 τίνα οὖν ἔχεις αἰτιάσασθαι τῶν ἐν οὐρανῷ θεῶν
which then are-you-able to-name-as-cause of-the in heaven gods
 τούτου κύριον, οὗ ἡμῖν τὸ φῶς ὅψιν τε ποιεῖ ὁρᾶν ὅτι
of-this lord whose for-us the light sight both makes to-see as
 κάλλιστα καὶ τὰ ὁρώμενα ὁρᾶσθαι;
most-finely and the things-seen to-be-seen
 ὄνπερ καὶ σύ, ἔφη, καὶ οἱ ἄλλοι· τὸν ἥλιον γὰρ δηλον
whom-very also you he-said and the others the sun for (it-is)-clear
 ὅτι ἐρωτᾷς.
that you-ask-about
 ἄρ' οὖν ὧδε πέφυκεν ὅψις πρὸς τοῦτον τὸν θεόν;
so then thus is-by-nature sight toward this — god
 πῶς;
how
 b οὐκ ἔστιν ἥλιος ἢ ὅψις οὔτε αὐτὴ οὔτ' ἐν ᾧ ἐργύγνεται,
not is sun the sight either itself or in which it-arises
 ὃ δὴ καλοῦμεν ὄμμα.
which indeed we-call eye
 οὐ γὰρ οὖν.
not for indeed
 ἀλλ' ἥλιοειδέστατόν γε οἶμαι τῶν περὶ τὰς αἰσθήσεις
but most-sunlike at-least I-think of-the about the senses
 ὀργάνων.
organs

πολύ γε.

much at-least

οὐκοῦν καὶ τὴν δύναμιν ἣν ἔχει ἐκ τούτου ταμεινομένην

therefore also the power which it-has from this dispensed

ὥσπερ ἐπίρρυτον κέκτηται;

like an-influx it-possesses

πάνυ μὲν οὖν.

certainly indeed then

ἄρ' οὖν οὐ καὶ ὁ ἥλιος ὅψις μὲν οὐκ ἔστιν, αἴτιος δ'

so then not also the sun sight indeed not is cause but

ὦν αὐτῆς ὁράται ὑπ' αὐτῆς ταύτης;

being of-it is-seen by very this

οὕτως, ἦ δ' ὅς.

so said and he

XVIII • BEYOND BEING

The sun is the offspring of the good: as it stands to sight and things seen, the good stands to mind and things intellected. As eyes see dimly at night and clearly in sunlight, the soul fixed on truth and being knows, while fixed on what comes to be it only opines. The good causes knowledge and truth, gives the known their being and essence, and is itself beyond essence. Glaucon exclaims at such daemonic hyperbole and asks for more.

τοῦτον τοίνυν, ἣν δ' ἐγώ, φάναι με λέγειν τὸν τοῦ ἀγαθοῦ c

this then said and I say me to-mean the of-the good

ἔκγονον, ὃν τὰγαθὸν ἐγέννησεν ἀνάλογον ἑαυτῷ, ὅτιπερ

offspring which the-good begot analogous to-itself what-very

αὐτὸ ἐν τῷ νοητῷ τόπῳ πρὸς τε νοῦν καὶ τὰ νοούμενα,

it in the intelligible place in-relation-to both mind and the things-intellected

τοῦτο τοῦτον ἐν τῷ ὁρατῷ πρὸς τε ὅψιν καὶ τὰ ὁρώμενα.

this this-one in the visible in-relation-to both sight and the things-seen

πῶς; ἔφη· ἔτι διέλθέ μοι.

how he-said further go-through for-me

ὀφθαλμοί, ἦν δ' ἐγώ, οἶσθ' ὅτι, ὅταν μηκέτι ἐπ'

eyes said and I you-know that whenever no-longer toward

ἐκεῖνά τις αὐτοὺς τρέπη ὦν ἂν τὰς χροᾶς τὸ

those-things someone them turns of-which — the colors the

ἡμερινὸν φῶς ἐπέχῃ, ἀλλὰ ὦν νυκτερινὰ φέγγη,

daytime light covers but of-which nocturnal gleams

ἀμβλυώττουσί τε καὶ ἐγγὺς φαίνονται τυφλῶν, ὥσπερ

they-are-dim both and near appear to-blind-(ones) as-if

οὐκ ἐνούσης καθαρᾶς ὀψεως;

not being-present pure sight

καὶ μάλα, ἔφη.

and very he-said

d ὅταν δέ γ' οἶμαι ὦν ὁ ἥλιος καταλάμπει, σαφῶς

whenever but at-least I-think what the sun shines-upon clearly

ὁρῶσι, καὶ τοῖς αὐτοῖς τούτοις ὁμμασιν ἐνοῦσα φαίνεται.

they-see and in-the same these eyes being-present it-appears

τί μῆν;

what indeed

οὕτω τοίνυν καὶ τὸ τῆς ψυχῆς ὧδε νόει· ὅταν μὲν οὖ

so then also the of-the soul thus conceive whenever indeed where

καταλάμπει ἀλήθειά τε καὶ τὸ ὄν, εἰς τοῦτο ἀπερείσηται,

shines-upon truth both and the being on this it-fixes

ἐνόησέν τε καὶ ἔγνω αὐτὸ καὶ νοῦν ἔχειν φαίνεται· ὅταν

it-intellects both and knows it and mind to-have it-appears whenever

δὲ εἰς τὸ τῷ σκότῳ κεκραμένον, τὸ γιγνόμενόν τε

but on the-thing with-the darkness mixed the coming-to-be both

καὶ ἀπολλύμενον, δοξάζει τε καὶ ἀμβλυώττει ἄνω καὶ κάτω

and perishing it-opines both and is-dim up and down

τὰς δόξας μεταβάλλον, καὶ ἔοικεν αὖ νοῦν οὐκ ἔχοντι.

the opinions changing and it-resembles again mind not one-having

ἔοικε γάρ.

it-seems for

τοῦτο τοίνυν τὸ τὴν ἀλήθειαν παρέχον τοῖς γινωσκομένοις e

this then — the truth providing to-the things-known

καὶ τῷ γινώσκοντι τὴν δύναμιν ἀποδιδὼν τὴν τοῦ

and to-the knower the power imparting the of-the

ἀγαθοῦ ἰδέαν φάθι εἶναι· αἰτίαν δ' ἐπιστήμης οὖσαν καὶ

good form say to-be cause and of-knowledge being and

ἀληθείας, ὡς γινωσκομένης μὲν διανοοῦ, οὕτω δὲ καλῶν

of-truth as being-known indeed think-of-it so but fine

ἀμφοτέρων ὄντων, γνώσεώς τε καὶ ἀληθείας, ἄλλο καὶ

both being cognition both and truth other and

κάλλιον ἔτι τούτων ἡγούμενος αὐτὸ ὀρθῶς ἡγήσῃ·

finer still than-these considering it rightly you-will-consider

ἐπιστήμην δὲ καὶ ἀλήθειαν, ὥσπερ ἐκεῖ φῶς τε καὶ ὄψιν 509

knowledge and also truth just-as there light both and sight

ἡλιοειδῇ μὲν νομίζειν ὀρθόν, ἥλιον δ' ἡγεῖσθαι οὐκ ὀρθῶς

sunlike indeed to-regard right sun but to-consider not rightly

ἔχει, οὕτω καὶ ἐνταῦθα ἀγαθοειδῇ μὲν νομίζειν ταῦτ'

is so also here goodlike indeed to-regard these

ἀμφότερα ὀρθόν, ἀγαθὸν δὲ ἡγεῖσθαι ὁπότερον αὐτῶν οὐκ

both right good but to-consider either of-them not

ὀρθόν, ἀλλ' ἔτι μειζόνως τιμητέον τὴν τοῦ ἀγαθοῦ ἕξιν.

right but still more-greatly must-be-honored the of-the good condition

ἀμύχανον κάλλος, ἔφη, λέγεις, εἰ ἐπιστήμην μὲν καὶ

extraordinary beauty he-said you-speak-of if knowledge indeed and

ἀλήθειαν παρέχει, αὐτὸ δ' ὑπὲρ ταῦτα κάλλει ἐστίν· οὐ

truth it-provides itself but beyond these in-beauty is not

γὰρ δήπου σύ γε ἡδονὴν αὐτὸ λέγεις.

for surely you at-least pleasure it mean

εὐφήμει, ἦν δ' ἐγώ· ἀλλ' ὥδε μᾶλλον τὴν εἰκόνα αὐτοῦ
husb said and I but thus rather — image its
 ἔτι ἐπισκόπει.

further examine

b πῶς;

how

τὸν ἥλιον τοῖς ὀρωμένοις οὐ μόνον οἶμαι τὴν τοῦ ὁράσθαι
the sun to-the things-seen not only I-think the of-the being-seen
 δύναμιν παρέχειν φήσεις, ἀλλὰ καὶ τὴν γένεσιν καὶ αὔξην
power to-provide you-will-say but also the generation and growth
 καὶ τροφήν, οὐ γένεσιν αὐτὸν ὄντα.

and nourishment not generation itself being

πῶς γάρ;

how for

καὶ τοῖς γινωσκομένοις τοῖνυν μὴ μόνον τὸ γινώσκεισθαι
and to-the things-known then not only the being-known
 φάναι ὑπὸ τοῦ ἀγαθοῦ παρεῖναι, ἀλλὰ καὶ τὸ εἶναί τε
say by the good to-be-present but also the being both
 καὶ τὴν οὐσίαν ὑπ' ἐκείνου αὐτοῖς προσεῖναι, οὐκ οὐσίας
and the essence by that to-them to-belong not essence
 ὄντος τοῦ ἀγαθοῦ, ἀλλ' ἔτι ἐπέκεινα τῆς οὐσίας πρεσβεία
being the good but still beyond the essence in-dignity
 καὶ δυνάμει ὑπερέχοντος.

and power surpassing

c καὶ ὁ Γλαῦκων μάλα γελοιῶς, Ἄπολλον, ἔφη, δαιμονίας
and — Glaucon very ridiculously Apollo he-said daemonic
 ὑπερβολῆς.

hyperbole

σὺ γάρ, ἦν δ' ἐγώ, αἵτιος, ἀναγκάζων τὰ ἐμοὶ δοκοῦντα
you for said and I responsible compelling the to-me seeming-things
 περὶ αὐτοῦ λέγειν.

about it to-say

καὶ μηδαμῶς γ', ἔφη, παύσῃ, εἰ μή τι, ἀλλὰ τὴν περὶ
and in-no-way at-least he-said stop if not anything at-least the about
 τὸν ἥλιον ὁμοιότητα αὖ διεξιὼν, εἴ πῃ ἀπολείπεις.
the sun likeness again going-through if somehow you-are-leaving-out
 ἀλλὰ μὴν, εἶπον, συχνά γε ἀπολείπω.
but indeed I-said much at-least I-leave-out
 μηδὲ σμικρὸν τοίνυν, ἔφη, παραλίπῃς.
not-even a-little then he-said leave-out
 οἶμαι μὲν, ἦν δ' ἐγώ, καὶ πολὺ ὅμως δέ, ὅσα γ'
I-think indeed said and I even much nevertheless but as-much-as at-least
 ἐν τῷ παρόντι δυνατόν, ἐκὼν οὐκ ἀπολείψω.
in the present possible willingly not I-will-leave-out
 μὴ γάρ, ἔφη.
not for he-said

XIX · THE DIVIDED LINE

Socrates divides a line into the visible and the intelligible, and each part again. Images such as shadows and reflections stand below the animals, plants, and artifacts they copy. In the lower intelligible part, the soul uses those originals as images and reasons from hypotheses toward a conclusion, as geometers reason about the square itself through drawn figures. Above that, the power of conversing uses hypotheses as steps to the unhypothetical beginning and works through forms alone. The four affections are intellection, thought, belief, and imagining.

νόησον τοίνυν, ἦν δ' ἐγώ, ὥσπερ λέγομεν, δύο αὐτὰ d
conceive then said and I as we-say two them
 εἶναι, καὶ βασιλεύειν τὸ μὲν νοητοῦ γένους τε καὶ
to-be and to-reign the-one indeed of-intelligible kind both and
 τόπου, τὸ δ' αὖ ὁρατοῦ, ἵνα μὴ οὐρανοῦ εἰπὼν
place the-other and again of-visible so-that not heaven saying

δόξω σοι σοφίζεσθαι περὶ τὸ ὄνομα. ἀλλ' οὖν
I-may-seem to-you to-play-the-sophist about the name but anyway
 ἔχεις ταῦτα διττὰ εἶδη, ὁρατόν, νοητόν;
do-you-have these twofold forms visible intelligible
 ἔχω.

I-have

ε ὥσπερ τοῖνυν γραμμὴν δίχα τετμημένην λαβὼν ἄνισα
as then a-line in-two cut having-taken unequal
 τμήματα, πάλιν τέμνε ἑκάτερον τὸ τμήμα ἀνὰ τὸν
segments again cut each the segment according-to the
 αὐτὸν λόγον, τό τε τοῦ ὁρωμένου γένους καὶ τὸ τοῦ
same ratio the-one both of-the seen kind and the-one of-the
 νοουμένου, καί σοι ἔσται σαφηνεία καὶ ἀσαφεία πρὸς
intellected and to-you there-will-be by-clarity and obscurity relative-to
 ἀλλήλα ἐν μὲν τῷ ὁρωμένῳ τὸ μὲν ἕτερον τμήμα εἰκόνες —
one-another in indeed the seen the indeed one segment images
 510 λέγω δὲ τὰς εἰκόνας πρῶτον μὲν τὰς σκιὰς, ἔπειτα τὰ ἐν
I-mean and the images first indeed the shadows then the in
 τοῖς ὕδασι φαντάσματα καὶ ἐν τοῖς ὅσα πυκνὰ τε καὶ λεῖα
the waters appearances and in the-things which dense both and smooth
 καὶ φανὰ συνέστηκεν, καὶ πᾶν τὸ τοιοῦτον, εἰ κατανοεῖς.
and bright are-composed and all — such if you-understand
 ἀλλὰ κατανοῶ.

but I-understand

τὸ τοῖνυν ἕτερον τίθει ὧ τούτο ἔοικεν, τά τε περὶ ἡμᾶς
the then other posit which this resembles the both about us
 ζῶα καὶ πᾶν τὸ φυτευτὸν καὶ τὸ σκευαστὸν ὅλον γένος.
animals and all the planted and the manufactured whole kind
 τίθημι, ἔφη.

I-posit he-said

ἦ καὶ ἐθέλοις ἂν αὐτὸ φάναι, ἦν δ' ἐγώ,
truly also would-you-be-willing — it to-say said and I
 διηρησθαι ἀληθεία τε καὶ μή, ὡς τὸ δοξαστὸν πρὸς
to-have-been-divided in-respect-of-truth both and not as the opinable relative-to
 τὸ γνωστόν, οὕτω τὸ ὁμοιωθὲν πρὸς τὸ ᾧ ὁμοιώθη;
the knowable so the likened relative-to the-thing to-which it-was-likened
 ἔγωγ', ἔφη, καὶ μάλα.

b

I-at-least he-said and very
 σκόπει δὴ αὖ καὶ τὴν τοῦ νοητοῦ τομὴν ἣ τμητέον.
consider indeed again also the of-the intelligible division how it-must-be-divided
 πῇ;

how

ἣ τὸ μὲν αὐτοῦ τοῖς τότε μιμηθεῖσιν ὡς εἰκόσιν
in-which the-one indeed of-it the then imitated as images
 χρωμένη ψυχὴ ζητεῖν ἀναγκάζεται ἐξ ὑποθέσεων, οὐκ
using soul to-seek is-compelled from hypotheses not
 ἐπ' ἀρχὴν πορευομένη ἀλλ' ἐπὶ τελευτὴν, τὸ δ' αὖ
to beginning proceeding but to end the and again
 ἕτερον — τὸ ἐπ' ἀρχὴν ἀνυπόθετον — ἐξ ὑποθέσεων
other the-one to beginning unhypothetical from hypothesis
 ἰούσα καὶ ἄνευ τῶν περὶ ἐκεῖνο εἰκόνων, αὐτοῖς εἶδεσι
going and without the about that images with-the-very forms
 δι' αὐτῶν τὴν μέθοδον ποιουμένη.

through them the inquiry making

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

these-things he-said which you-say not sufficiently I-understood

ἀλλ' αὖθις, ἦν δ' ἐγώ· ῥᾶον γὰρ τούτων προειρημένων
but again said and I more-easily for these having-been-said-before
 μαθήσῃ. οἶμαι γάρ σε εἶδέναι ὅτι οἱ περὶ τὰς γεωμετρίας
you-will-learn I-think for you to-know that the-ones about the geometries
 τε καὶ λογισμοὺς καὶ τὰ τοιαῦτα πραγματευόμενοι,
both and calculations and — such-things busying-themselves

c

ὑποθέμενοι τό τε περιττὸν καὶ τὸ ἄρτιον καὶ τὰ σχήματα
having-hypothesized the both odd and the even and the figures
 καὶ γωνιῶν τριττὰ εἶδη καὶ ἄλλα τούτων ἀδελφὰ καθ'
and of-angles threefold forms and other of-these kindred according-to
 ἐκάστην μέθοδον, ταῦτα μὲν ὡς εἰδότες, ποιησάμενοι
each inquiry these indeed as knowing having-made
 ὑποθέσεις αὐτά, οὐδένα λόγον οὔτε αὐτοῖς οὔτε ἄλλοις
hypotheses them no account either to-themselves or to-others
 ἔτι ἀξιούσι περὶ αὐτῶν διδόναι ὡς παντὶ φανερῶν, ἐκ
any-longer think-fit about them to-give as to-everyone clear from
 τούτων δ' ἀρχόμενοι τὰ λοιπὰ ἤδη διεξιόντες τελευτῶσιν
these and starting the rest now going-through they-end
 ὁμολογουμένως ἐπὶ τοῦτο οὐ ἂν ἐπὶ σκέψιν ὀρμήσωσι.
consistently at this which — to investigation they-set-out
 πάνυ μὲν οὖν, ἔφη, τοῦτό γε οἶδα.
certainly indeed then he-said this at-least I-know

511 οὐκοῦν καὶ ὅτι τοῖς ὁρωμένοις εἵδεσι προσχρῶνται καὶ τοὺς
therefore also that the seen forms they-make-use-of and the
 λόγους περὶ αὐτῶν ποιοῦνται, οὐ περὶ τούτων διανοοῦμενοι,
arguments about them make not about these thinking
 ἀλλ' ἐκείνων πέρι οἷς ταῦτα ἔοικε, τοῦ τετραγώνου αὐτοῦ
but those about which these resemble the square itself
 ἔνεκα τοὺς λόγους ποιούμενοι καὶ διαμέτρον αὐτῆς, ἀλλ'
for-the-sake the arguments making and diagonal itself but
 οὐ ταύτης ἣν γράφουσιν, καὶ τὰλλα οὕτως, αὐτὰ μὲν
not this which they-draw and the-rest so themselves indeed
 ταῦτα ἃ πλάττουσιν τε καὶ γράφουσιν, ὧν καὶ σκιαὶ
these which they-mold both and draw of-which both shadows
 καὶ ἐν ὕδασι εἰκόνες εἰσὶν, τούτοις μὲν ὡς εἰκόσιν αὖ
and in waters images are these indeed as images again

χρώμενοι, ζητοῦντες δὲ αὐτὰ ἐκεῖνα ἰδεῖν ἃ οὐκ ἂν
using seeking but themselves those to-see which not —

ἄλλως ἴδοι τις ἢ τῇ διανοίᾳ.

otherwise would-see anyone than with-the thought

ἀληθῆ, ἔφη, λέγεις.

true-things be-said you-speak

τοῦτο τοῖνυν νοητὸν μὲν τὸ εἶδος ἔλεγον, ὑποθέσει δ'

this then intelligible indeed the kind I-was-calling hypotheses but

ἀναγκαζομένην ψυχὴν χρῆσθαι περὶ τὴν ζήτησιν αὐτοῦ,

compelled soul to-use about — search its

οὐκ ἐπ' ἀρχὴν ἰοῦσαν, ὥς οὐ δυναμένην τῶν ὑποθέσεων

not to beginning going as not being-able than-the hypotheses

ἀνωτέρω ἐκβαίνειν, εἰκόσι δὲ χρωμένην αὐτοῖς τοῖς

higher to-step-out images and using themselves the-things

ὑπὸ τῶν κάτω ἀπεικασθεῖσιν καὶ ἐκείνοις πρὸς

by the-things below imaged and those in-comparison-with

ἐκεῖνα ὥς ἐναργέσι δεδοξασμένοις τε καὶ τετιμημένοις.

those as clear opined both and honored

μανθάνω, ἔφη, ὅτι τὸ ὑπὸ ταῖς γεωμετρίαις τε καὶ b

I-understand be-said that the-(part) under the geometries both and

ταῖς ταύτης ἀδελφαῖς τέχναις λέγεις.

the of-this sister arts you-mean

τὸ τοῖνυν ἕτερον μάνθανε τμήμα τοῦ νοητοῦ λέγοντά με c

the then other understand segment of-the intelligible saying me

τοῦτο οὐ αὐτὸς ὁ λόγος ἄπτεται τῇ τοῦ διαλέγεσθαι

this which itself the reason grasps with-the of-the conversing

δυνάμει, τὰς ὑποθέσεις ποιούμενος οὐκ ἀρχὰς ἀλλὰ τῶ

power the hypotheses making not beginnings but in

ὄντι ὑποθέσεις, οἷον ἐπιβάσεις τε καὶ ὀρμάς, ἵνα μέχρι

reality hypotheses like steppingstones both and springboards so-that as-far-as

τοῦ ἀνυποθέτου ἐπὶ τὴν τοῦ παντὸς ἀρχὴν ἰών, ἀψάμενος

the unhypothetical to the of-the all beginning going having-grasped

αὐτῆς, πάλιν αὖ ἐχόμενος τῶν ἐκείνης ἐχομένων,
 it back again clinging-to the-things to-that clinging
 οὕτως ἐπὶ τελευτὴν καταβαίνει, αἰσθητῷ παντάπασιν
 so to end it-may-descend sensible altogether
 οὐδενὶ προσχρώμενος, ἀλλ' εἴδωσιν αὐτοῖς δι' αὐτῶν εἰς
 nothing making-use-of but forms themselves through them to
 αὐτά, καὶ τελευτᾷ εἰς εἶδη.
 them and ends in forms

- d μανθάνω, ἔφη, ἱκανῶς μὲν οὐ — δοκεῖς γάρ μοι συχνὸν
 I-understand he-said sufficiently indeed not you-seem for to-me large
 ἔργον λέγειν — ὅτι μέντοι βούλει διορίζειν σαφέστερον εἶναι
 work to-speak-of that however you-wish to-distinguish clearer to-be
 τὸ ὑπὸ τῆς τοῦ διαλέγεσθαι ἐπιστήμης τοῦ ὄντος τε καὶ
 the-(part) by the of-the conversing knowledge of-the being both and
 νοητοῦ θεωρούμενον ἢ τὸ ὑπὸ τῶν τεχνῶν καλουμένων,
 intelligible contemplated than the-(part) by the arts so-called
 αἷς αἱ ὑποθέσεις ἀρχαὶ καὶ διανοία μὲν ἀναγκάζονται
 for-which the hypotheses beginnings and by-thought indeed are-compelled
 ἀλλὰ μὴ αἰσθήσεων αὐτὰ θεᾶσθαι οἱ θεώμενοι, διὰ δὲ
 but not by-senses them to-behold the-ones beholding because-of but
 τὸ μὴ ἐπ' ἀρχὴν ἀνελθόντες σκοπεῖν ἀλλ' ἐξ ὑποθέσεων,
 the not to beginning having-gone-up to-consider but from hypotheses
 νοῦν οὐκ ἴσχειν περὶ αὐτὰ δοκοῦσί σοι, καίτοι νοητῶν
 mind not to-have about them they-seem to-you although intelligible
 ὄντων μετὰ ἀρχῆς. διάνοιαν δὲ καλεῖν μοι δοκεῖς τὴν τῶν
 being with a-beginning thought and to-call to-me you-seem the of-the
 γεωμετρικῶν τε καὶ τὴν τῶν τοιούτων ἕξιν ἀλλ' οὐ νοῦν,
 geometers both and the — of-such-(men) condition but not mind
 ὥς μεταξύ τι δόξης τε καὶ νοῦ τὴν διάνοιαν οὖσαν.
 as between something opinion both and mind the thought being

ἱκανώτατα, ἦν δ' ἐγώ, ἀπεδέξω. καί μοι ἐπὶ τοῖς e
most-sufficiently said and I you-grasped and for-me upon the
 τέτταρσι τμήμασι τέτταρα ταῦτα παθήματα ἐν τῇ ψυχῇ
four segments four these affections in the soul
 γιγνόμενα λαβέ, νόησιν μὲν ἐπὶ τῷ ἀνωτάτῳ, διάνοιαν
arising take intellection indeed for the highest thought
 δὲ ἐπὶ τῷ δευτέρῳ, τῷ τρίτῳ δὲ πίστιν ἀπόδος καὶ τῷ
and for the second to-the third and belief assign and to-the
 τελευταίῳ εἰκασίαν, καὶ τάξον αὐτὰ ἀνὰ λόγον, ὥσπερ
last imagining and arrange them according-to ratio as-(those)
 ἐφ' οἷς ἐστὶν ἀληθείας μετέχει, οὕτω ταῦτα σαφηνείας
upon which they-are of-truth partake so these of-clarity
 ἡγησάμενος μετέχειν.
considering to-partake
 μανθάνω, ἔφη, καὶ συγχωρῶ καὶ τάττω ὡς λέγεις.
I-understand he-said and I-agree and I-arrange as you-say

BOOK VII

I · THE CAVE

Socrates likens our nature, educated and uneducated, to men chained from childhood in an underground cave, able to look only at the wall before them. Behind them a fire burns, and between runs a road with a low wall, like a puppeteers' screen, along which men carry implements and figures of men and animals above the wall. The prisoners see only the shadows on the wall, hear the echo as the shadows speaking, and take the shadows of artifacts for the truth.

μετὰ ταῦτα δῆ, εἶπον, ἀπέικασον τοιούτῳ πάθει τὴν 514
 after these-things indeed I-said liken to-such experience —
 ἡμετέραν φύσιν παιδείας τε περί καὶ ἀπαιδευσίας. ἰδὲ
 our nature education both about and lack-of-education see
 γὰρ ἀνθρώπους οἷον ἐν καταγείῳ οἰκῆσει σπηλαιώδει,
 for men as-it-were in underground dwelling cavelike
 ἀναπεπταμένην πρὸς τὸ φῶς τὴν εἴσοδον ἐχούσῃ μακρὰν
 spread-open toward the light the entrance having long
 παρὰ πᾶν τὸ σπήλαιον, ἐν ταύτῃ ἐκ παίδων ὄντας ἐν
 along all the cave in this from childhood being in
 δεσμοῖς καὶ τὰ σκέλη καὶ τοὺς ἀχένας, ὥστε μένειν
 bonds both the legs and the necks so-that to-remain
 τε αὐτοὺς εἰς τε τὸ πρόσθεν μόνον ὁρᾶν, κύκλῳ δὲ
 both them into both the front only to-see around but
 τὰς κεφαλὰς ὑπὸ τοῦ δεσμοῦ ἀδυνάτους περιάγειν, φῶς
 the heads by the bond unable to-turn light
 δὲ αὐτοῖς πυρὸς ἄνωθεν καὶ πόρρωθεν καόμενον ὀπίσθεν
 and for-them of-fire from-above and from-afar burning behind
 αὐτῶν, μεταξὺ δὲ τοῦ πυρὸς καὶ τῶν δεσμωτῶν ἐπάνω
 them between and the fire and the prisoners above
 ὁδόν, παρ' ἣν ἰδὲ τειχίον παρῳκοδομημένον, ὥσπερ
 road along which see low-wall built-along like

τοῖς θαυματοποιοῖς πρὸ τῶν ἀνθρώπων πρόκειται τὰ
for-the puppeteers before the people are-set-in-front the
 παραφράγματα, ὑπὲρ ὧν τὰ θαύματα δεικνύουσιν.
screens above which the puppets they-show
 ὁρῶ, ἔφη.

I-see he-said

515 ὄρα τοῖνυν παρὰ τοῦτο τὸ τειχίον φέροντας ἀνθρώπους
see then along this — low-wall carrying men
 σκεύη τε παντοδαπὰ ὑπερέχοντα τοῦ τειχίου καὶ
implements both of-all-kinds projecting-above the low-wall and
 ἀνδριάντας καὶ ἄλλα ζῶα λίθινά τε καὶ ξύλινα καὶ
statues-(of-men) and other animals of-stone both and of-wood and
 παντοῖα ἐργασμένα, οἷον εἰκὸς τοὺς μὲν φθεγγομένους,
of-every-sort worked as likely the-ones indeed speaking
 τοὺς δὲ σιγῶντας τῶν παραφερόντων.

the-ones and silent of-the carriers-past

ἄτοπον, ἔφη, λέγεις εἰκόνα καὶ δεσμώτας ἀτόπους.

strange he-said you-describe image and prisoners strange

ὁμοίους ἡμῖν, ἦν δ' ἐγώ· τοὺς γὰρ τοιούτους πρῶτον
like to-us said and I — for such-(men) first

μὲν ἑαυτῶν τε καὶ ἀλλήλων οἶει ἂν τι
indeed of-themselves both and of-one-another do-you-think would anything

ἑώρακέναι ἄλλο πλὴν τὰς σκιὰς τὰς ὑπὸ τοῦ πυρὸς εἰς
to-have-seen else except the shadows the by the fire onto

τὸ καταντικρὺ αὐτῶν τοῦ σπηλαίου προσπιπτούσας;

the opposite them of-the cave falling

b πῶς γάρ, ἔφη, εἰ ἀκινήτους γε τὰς κεφαλὰς ἔχειν
how for he-said if motionless at-least the heads to-keep
 ἡναγκασμένοι εἶεν διὰ βίου;

compelled they-were through life

τί δὲ τῶν παραφερομένων; οὐ ταὐτὸν τοῦτο;

what and of-the things-carried-past not the-same this

τί μῆν;

what indeed

εἰ οὖν διαλέγεσθαι οἰοί τ' εἶεν πρὸς ἀλλήλους, οὐ ταῦτα

if then to-converse able — they-were with one-another not these

ἡγῇ ἂν τὰ ὄντα αὐτοὺς νομίζειν ἅπερ ὁρῶεν;

do-you-think would the things-that-are them to-believe which-very they-saw

ἀνάγκη.

(of)-necessity

τί δ' εἰ καὶ ἡχὼ τὸ δεσμωτήριον ἐκ τοῦ καταντικρὺ

what and if also echo the prison from the opposite-side

ἔχοι; ὅποτε τις τῶν παριόντων φθέγγαιτο, οἷε

should-have whenever one of-the passers-by spoke do-you-think

ἂν ἄλλο τι αὐτοὺς ἡγεῖσθαι τὸ φθεγγόμενον ἢ τὴν

would other anything them to-believe the thing-speaking than the

παριούσαν σκιάν;

passing shadow

μὰ Δι' οὐκ ἔγωγ', ἔφη.

by Zeus not I-at-least he-said

παντάπασι δῆ, ἦν δ' ἐγώ, οἱ τοιοῦτοι οὐκ ἂν ἄλλο

altogether indeed said and I — such-(men) not — other

τι νομίζοιεν τὸ ἀληθὲς ἢ τὰς τῶν σκευαστῶν σκιάς.

anything would-believe the truth than the of-the artifacts shadows

πολλὴ ἀνάγκη, ἔφη.

great necessity he-said

Released and turned toward the light, a prisoner would be pained and dazzled and think the shadows truer than the things shown him. Dragged up into the sunlight, he would see shadows, then reflections, then the things themselves and the night sky, and at last the sun, which governs the visible world. He would pity his fellows and, with Homer, rather serve a landless man than live as they do. Back in his seat, he would be laughed at, and they would kill anyone trying to free them.

- d σκόπει δὴ, ἣν δ' ἐγώ, αὐτῶν λύσω τε καὶ ἴασιν τῶν
consider indeed said and I their release both and cure from-the
 τε δεσμῶν καὶ τῆς ἀφροσύνης, οἷα τις ἂν εἴη, εἰ
both bonds and the folly what-sort some — would-be if
 φύσει τοιάδε συμβαίνοι αὐτοῖς· ὅποτε τις λυθείη καὶ
by-nature the-following should-happen to-them whenever one were-released and
 ἀναγκάζεται ἑξαίφνης ἀνίστασθαι τε καὶ περιάγειν τὸν
were-compelled suddenly to-stand-up both and to-turn-around the
 αἰχένα καὶ βαδίζειν καὶ πρὸς τὸ φῶς ἀναβλέπειν, πάντα
neck and to-walk and toward the light to-look-up all
 δὲ ταῦτα ποιῶν ἀλγοῖ τε καὶ διὰ τὰς μαρμαρυγὰς
and these-things doing were-pained both and because-of the dazzlings
 ἀδυνατοῖ καθορᾶν ἐκεῖνα ὧν τότε τὰς σκιὰς ἐώρα,
were-unable to-discern those-things of-which then the shadows he-used-to-see
 τί ἂν οἶε αὐτὸν εἰπεῖν, εἴ τις αὐτῷ λέγοι
what would do-you-think him to-say if someone to-him should-say
 ὅτι τότε μὲν ἐώρα φλυαρίας, νῦν δὲ μᾶλλον τι
that then indeed he-was-seeing nonsense now but rather somewhat
 ἐγγυτέρω τοῦ ὄντος καὶ πρὸς μᾶλλον ὄντα τετραμμένος
nearer to-the being and toward more real-things turned
 ὀρθότερον βλέπει, καὶ δὴ καὶ ἕκαστον τῶν παριόντων
more-rightly he-sees and indeed also each of-the passing-things
 δεικνὺς αὐτῷ ἀναγκάζει ἐρωτῶν ἀποκρίνεσθαι ὅτι ἔστιν;
showing to-him should-compel asking to-answer what it-is

οὐκ οἶει αὐτὸν ἀπορεῖν τε ἂν καὶ ἠγέσθαι τὰ
 not do-you-think him to-be-at-a-loss both would and to-believe the
 τότε ὁρώμενα ἀληθέστερα ἢ τὰ νῦν δεικνύμενα;
 then seen-things truer than the now shown-things
 πολὺ γ', ἔφη.

much at-least he-said

οὐκοῦν κὰν εἰ πρὸς αὐτὸ τὸ φῶς ἀναγκάζοι αὐτὸν βλέπειν, e
 therefore even if toward itself the light should-compel him to-look
 ἀλγεῖν τε ἂν τὰ ὄμματα καὶ φεύγειν ἀποστρεφόμενον
 to-be-pained both would the eyes and to-flee turning-away
 πρὸς ἐκείνα ἃ δύναται καθορᾶν, καὶ νομίζειν ταῦτα
 toward those-things which he-is-able to-discern and to-believe these
 τῷ ὄντι σαφέστερα τῶν δεικνυμένων;
 in reality clearer than-the things-shown
 οὕτως, ἔφη.

so he-said

εἰ δέ, ἦν δ' ἐγώ, ἐντεῦθεν ἔλκοι τις αὐτὸν βία 516
 if and said and I from-there should-drag someone him by-force
 διὰ τραχείας τῆς ἀναβάσεως καὶ ἀνάντους, καὶ μὴ
 through rough the ascent and steep and not
 ἀνεῖη πρὶν ἐξελκύσειεν εἰς τὸ τοῦ ἡλίου φῶς, ἄρα οὐχὶ
 let-go before he-dragged-out into the of-the sun light then not
 ὀδυνᾶσθαι τε ἂν καὶ ἀγανακτεῖν ἐλκόμενον, καὶ ἐπειδὴ
 to-be-in-pain both would and to-be-vexed being-dragged and when
 πρὸς τὸ φῶς ἔλθοι, αὐγῆς ἂν ἔχοντα τὰ ὄμματα μεστὰ
 to the light he-came of-glare — having the eyes full
 ὁρᾶν οὐδ' ἂν ἐν δύνασθαι τῶν νῦν λεγομένων ἀληθῶν;
 to-see not-even would one to-be-able of-the now called true-things
 οὐ γὰρ ἂν, ἔφη, ἐξαίφνης γε.
 not for would he-said suddenly at-least

b συνηθείας δὴ οἶμαι δέοιτ' ἄν, εἰ μέλλοι τὰ ἄνω
habituation indeed I-think he-would-need — if he-were-going the-things above
 ὄψεσθαι. καὶ πρῶτον μὲν τὰς σκιὰς ἂν ῥᾶστα καθορῶ,
to-see and first indeed the shadows — most-easily he-would-discern
 καὶ μετὰ τοῦτο ἐν τοῖς ὕδασι τά τε τῶν ἀνθρώπων καὶ τὰ
and after this in the waters the both of-the men and the
 τῶν ἄλλων εἰδῶλα, ὕστερον δὲ αὐτά· ἐκ δὲ τούτων τὰ
of-the others images later and themselves from and these the-things
 ἐν τῷ οὐρανῷ καὶ αὐτὸν τὸν οὐρανὸν νύκτωρ ἂν ῥᾶον
in the heaven and itself the heaven by-night — more-easily
 θεάσαστο, προσβλέπων τὸ τῶν ἄστρων τε καὶ σελήνης
he-would-behold looking-at the of-the stars both and moon
 φῶς, ἢ μεθ' ἡμέραν τὸν ἥλιόν τε καὶ τὸ τοῦ ἡλίου.
light than by day the sun both and the of-the sun
 πῶς δ' οὐ;

how and not

τελευταῖον δὴ οἶμαι τὸν ἥλιον, οὐκ ἐν ὕδασι οὐδ' ἐν
last indeed I-think the sun not in waters nor in
 ἀλλοτρίᾳ ἔδρᾳ φαντάσματα αὐτοῦ, ἀλλ' αὐτὸν καθ' αὐτὸν
alien seat appearances of-it but itself by itself
 ἐν τῇ αὐτοῦ χώρα δύναιτ' ἂν κατιδεῖν καὶ θεάσασθαι
in — its-own place he-would-be-able — to-discern and to-behold
 οἷός ἐστιν.

what-sort it-is

ἀναγκαῖον, ἔφη.

necessary he-said

c καὶ μετὰ ταύτ' ἂν ἤδη συλλογίζοιτο περὶ αὐτοῦ ὅτι
and after these-things — already he-would-conclude about it that
 οὗτος ὁ τὰς τε ὥρας παρέχων καὶ ἐνιαυτοὺς καὶ
this the-one the both seasons providing and years and

πάντα ἐπιτροπεύων τὰ ἐν τῷ ὁρωμένῳ τόπῳ, καὶ
all governing the-things in the visible place and
 ἐκείνων ὧν σφεῖς ἐώρων τρόπον τινὰ πάντων αἴτιος.
of-those which they saw in-a-way some of-all cause
 δῆλον, ἔφη, ὅτι ἐπὶ ταῦτα ἂν μετ' ἐκεῖνα ἔλθοι.
clear he-said that to these-things — after those he-would-come
 τί οὖν; ἀναμνησκόμενον αὐτὸν τῆς πρώτης οἰκίσεως καὶ
what then recalling him the first dwelling and
 τῆς ἐκεῖ σοφίας καὶ τῶν τότε συνδεσμωτῶν οὐκ ἂν οἶει
the there wisdom and the then fellow-prisoners not would do-you-think
 αὐτὸν μὲν εὐδαιμονίζειν τῆς μεταβολῆς, τοὺς δὲ ἐλεεῖν;
himself indeed to-count-happy for-the change the-others and to-pity
 καὶ μάλα.

and very

τιμαὶ δὲ καὶ ἔπαινοι εἴ τινες αὐτοῖς ἦσαν τότε d
honors and also praises if any among-them were then
 παρ' ἀλλήλων καὶ γέρα τῷ ὀξύτατα καθορῶντι τὰ
from one-another and prizes for-the-one most-sharply discerning the
 παριόντα, καὶ μνημονεύοντι μάλιστα ὅσα τε πρότερα
passing-things and remembering most which both earlier
 αὐτῶν καὶ ὕστερα εἰώθει καὶ ἅμα πορεύεσθαι, καὶ
of-them and later were-accustomed and together to-pass and
 ἐκ τούτων δὴ δυνατώτατα ἀπομαντευομένῳ τὸ
from these indeed most-ably divining the-thing
 μέλλον ἥξειν, δοκεῖς ἂν αὐτὸν ἐπιθυμητικῶς αὐτῶν
going to-come do-you-think would him desirously of-them
 ἔχειν καὶ ζηλοῦν τοὺς παρ' ἐκείνοις τιμωμένους τε καὶ
to-be and to-envy the-ones among them honored both and
 ἐνδυναστεύοντας, ἢ τὸ τοῦ Ὀμήρου ἂν πεπονθέναι
holding-power or the-(saying) — of-Homer would to-have-felt
 καὶ σφόδρα βούλεσθαι ἐπάρουρον ἔοντα θητευμένῳ ἄλλῳ
and greatly to-wish on-the-land being to-serve-for-hire to-another

ἀνδρὶ παρ' ἀκλήρῳ καὶ ὅτιοῦν ἂν πεπονθέναι μᾶλλον
man with landless and anything-whatever — to-have-suffered rather

ἢ 'κεῖνά τε δοξάζειν καὶ ἐκείνως ζῆν;
than those-things both to-opine and in-that-way to-live

οὕτως, ἔφη, ἔγωγε οἶμαι, πᾶν μᾶλλον πεπονθέναι ἂν
so he-said I-at-least I-think everything rather to-have-suffered would
 δέξασθαι ἢ ζῆν ἐκείνως.

to-accept than to-live in-that-way

καὶ τόδε δὴ ἐννόησον, ἦν δ' ἐγώ. εἰ πάλιν ὁ τοιοῦτος
and this indeed consider said and I if again — such-(a-man)

καταβὰς εἰς τὸν αὐτὸν θᾶκον καθίζοιτο, ἄρ' οὐ σκοτούς
having-gone-down into the same seat should-sit then not of-darkness

ἂν ἀνάπλεως σχοίη τοὺς ὀφθαλμούς, ἐξαίφνης ἥκων
— full would-be-have the eyes suddenly coming

ἐκ τοῦ ἡλίου;

from the sun

καὶ μάλα γ', ἔφη.

and very at-least he-said

517 τὰς δὲ δὴ σκιὰς ἐκείνας πάλιν εἰ δέοι αὐτὸν

the and indeed shadows those again if it-were-necessary him

γνωματεύοντα διαμιλλᾶσθαι τοῖς ἀεὶ δεσμώταις

judging to-compete with-the perpetual prisoners

ἐκείνοις, ἐν ᾧ ἀμβλυώττει, πρὶν καταστήναι τὰ ὄμματα,

those in which he-is-dim before to-settle the eyes

οὗτος δ' ὁ χρόνος μὴ πάνυ ὀλίγος εἴη τῆς συνηθείας,

this and — time not very short should-be of-the habituation

ἄρ' οὐ γέλωτ' ἂν παράσχοι, καὶ λέγοιτο ἂν περὶ αὐτοῦ

then not laughter — would-be-provide and would-it-be-said — about him

ὥς ἀναβὰς ἄνω διεφθαρμένος ἦκει τὰ ὄμματα,

that having-gone-up above ruined he-comes-back the eyes

καὶ ὅτι οὐκ ἄξιον οὐδὲ πειρᾶσθαι ἄνω ἵεναι; καὶ τὸν

and that not worthwhile even to-try up to-go and the-one

ἐπιχειροῦντα λύειν τε καὶ ἀνάγειν, εἴ πως ἐν ταῖς
attempting to-release both and to-lead-up if somehow in the
 χερσὶ δύναιντο λαβεῖν καὶ ἀποκτείνειν, ἀποκτευνύναι ἄν;
hands they-could to-get and to-kill to-kill would
 σφόδρα γ', ἔφη.
very at-least he-said

III · THE IMAGE APPLIED

The cave is the region seen by sight, the fire the sun's power, and the ascent the soul's way up to the intelligible, where the form of the good is seen last and with difficulty, the cause of all that is right and fine. Those who reach it will not want to do men's business; still dim, they seem ridiculous in law courts, contending over shadows of justice. A sensible man, knowing eyes are confused entering darkness or light, will ask which a confused soul is doing before he laughs.

ταύτην τοῖνυν, ἦν δ' ἐγώ, τὴν εἰκόνα, ᾧ φίλε Γλαύκων, b
this then said and I — image O friend Glaucon
 προσαπτόεν ἅπασαν τοῖς ἔμπροσθεν λεγομένοις, τὴν μὲν
must-be-applied whole to-the earlier things-said the indeed
 δι' ὅψεως φαινομένην ἔδραν τῇ τοῦ δεσμωτηρίου
through sight appearing region to-the of-the prison
 οἰκῇσει ἀφομοιοῦντα, τὸ δὲ τοῦ πυρὸς ἐν αὐτῇ φῶς
dwelling likening the and of-the fire in it light
 τῇ τοῦ ἡλίου δυνάμει· τὴν δὲ ἄνω ἀνάβασιν καὶ θέαν
to-the of-the sun power the and above ascent and viewing
 τῶν ἄνω τὴν εἰς τὸν νοητὸν τόπον τῆς ψυχῆς ἀνοδὸν
of-the-things above the into the intelligible place of-the soul way-up
 τιθεὶς οὐχ ἀμαρτήσῃ τῆς γ' ἐμῆς ἐλπίδος, ἐπειδὴ ταύτης
positing not you-will-miss — at-least of-my hope since this
 ἐπιθυμῆς ἀκούειν. θεὸς δέ που οἶδεν εἰ ἀληθὴς οὔσα
you-desire to-bear god but surely knows whether true being

τυγχάνει. τὰ δ' οὖν ἐμοὶ φαινόμενα οὕτω φαίνεται, ἐν
it-happens the-things but then to-me appearing so appear in
 τῷ γνωστῷ τελευταία ἢ τοῦ ἀγαθοῦ ἰδέα καὶ μόγισ
the knowable last the of-the good form and with-difficulty
 ὁράσθαι, ὀφθεῖσα δὲ συλλογιστέα εἶναι ὥς ἄρα πᾶσι
to-be-seen having-been-seen but must-be-concluded to-be that then for-all
 πάντων αὕτη ὀρθῶν τε καὶ καλῶν αἰτία, ἐν τε ὁρατῷ φῶς
of-all this right both and fine cause in both visible light
 καὶ τὸν τούτου κύριον τεκοῦσα, ἐν τε νοητῷ αὐτῇ κυρία
and the of-this sovereign having-borne in both intelligible itself sovereign
 ἀλήθειαν καὶ νοῦν παρασχομένη, καὶ ὅτι δεῖ ταύτην ἰδεῖν
truth and mind providing and that must this to-see
 τὸν μέλλοντα ἐμφρόνως πράξειν ἢ ἰδίᾳ ἢ δημοσίᾳ.
the-one going sensibly to-act either privately or publicly
 συνοίκομαι, ἔφη, καὶ ἐγώ, ὃν γε δὴ τρόπον δύναμαι.
I-agree he-said also I which at-least indeed way I-am-able
 ἔθι τοίνυν, ἦν δ' ἐγώ, καὶ τόδε συνοιήθητι καὶ μὴ
come then said and I also this agree and not
 θαυμάσης ὅτι οἱ ἐνταῦθα ἐλθόντες οὐκ ἐθέλουσιν τὰ
be-surprised that the-ones there having-come not are-willing the-things
 τῶν ἀνθρώπων πράττειν, ἀλλ' ἄνω αἰὲν ἐπείγονται αὐτῶν
of-the men to-do but above always press their
 αἱ ψυχαὶ διατρίβειν· εἰκὸς γάρ που οὕτως, εἴπερ αὖ
— souls to-spend-time likely for surely so if-indeed again
 κατὰ τὴν προειρημένην εἰκόνα τοῦτ' ἔχει.
according-to the aforesaid image this holds
 εἰκὸς μέντοι, ἔφη.

likely indeed he-said

τί δέ; τόδε οἶε τι θαυμαστόν, εἰ ἀπὸ θεῶν, ἦν
what and this do-you-think at-all surprising if from divine said
 δ' ἐγώ, θεωριῶν ἐπὶ τὰ ἀνθρώπειά τις ἐλθὼν κακὰ
and I contemplations to the human one having-come evils

ἀσχημονεῖ τε καὶ φαίνεται σφόδρα γελοῖος ἔτι ἀμβλυώττων
behaves-awkwardly both and appears very ridiculous still being-dim

καὶ πρὶν ἱκανῶς συνήθης γενέσθαι τῷ παρόντι σκότῳ
and before sufficiently accustomed to-become to-the present darkness

ἀναγκαζόμενος ἐν δικαστηρίοις ἢ ἄλλοθί που ἀγωνίζεσθαι
being-compelled in law-courts or elsewhere somewhere to-contend

περὶ τῶν τοῦ δικαίου σκιῶν ἢ ἀγαλμάτων ὧν αἱ σκιαί,
about the of-the just shadows or statues of-which the shadows

καὶ διαμυλλᾶσθαι περὶ τούτου, ὅπῃ ποτὲ ὑπολαμβάνεται
and to-compete about this how ever are-understood

ταῦτα ὑπὸ τῶν αὐτὴν δικαιοσύνην μὴ πώποτε ἰδόντων;
these by the-ones itself justice not ever having-seen

οὐδ' ὅπωςτιοῦν θαυμαστόν, ἔφη.
not in-any-way-whatever surprising he-said

ἀλλ' εἰ νοῦν γε ἔχοι τις, ἦν δ' ἐγώ, μεμνητ' ἂν 518
but if sense at-least should-have one said and I he-would-remember —

ὅτι διτταὶ καὶ ἀπὸ διττῶν γίνονται ἐπιταράξεις ὄμμασιν,
that twofold and from twofold arise disturbances for-eyes

ἓκ τε φωτὸς εἰς σκότος μεθισταμένων καὶ ἓκ σκότους εἰς
from both light into darkness passing and from darkness into

φῶς. ταῦτα δὲ ταῦτα νομίσας γίνεσθαι καὶ περὶ ψυχὴν,
light the-same but these having-believed to-happen also about soul

ὅποτε ἴδοι θορυβουμένην τινὰ καὶ ἀδυνατοῦσάν τι
whenever he-saw confused some and unable anything

καθορᾶν, οὐκ ἂν ἀλογίστως γελῶ, ἀλλ' ἐπισκοποῖ
to-discern not — unreasoningly he-would-laugh but he-would-examine

ἂν πότερον ἐκ φαινοτέρου βίου ἤκουσα ὑπὸ ἀηθείας
— whether from brighter life coming by unfamiliarity

ἐσκότῳται, ἢ ἐξ ἀμαθίας πλείονος εἰς φανότερον ἰοῦσα
it-is-darkened or from ignorance greater into brighter going

ὑπὸ λαμπροτέρου μαρμαρυγῆς ἐμπέπληται, καὶ οὕτω
by brighter dazzle it-is-filled and so

δὴ τὴν μὲν εὐδαιμονίσειεν ἂν τοῦ πάθους τε καὶ
indeed the-one indeed he-would-count-happy — for-the experience both and
 βίου, τὴν δὲ ἐλεήσειεν, καὶ εἰ γελᾶν ἐπ' αὐτῇ βούλοιτο,
life the-other but he-would-pity and if to-laugh at it he-should-wish
 ἥττον ἂν καταγέλαστος ὁ γέλως αὐτῷ εἴη ἢ ὁ
less — ridiculous the laughter his would-be than the-one
 ἐπὶ τῇ ἄνωθεν ἐκ φωτὸς ἡκούσῃ.
at the-one from-above from light coming
 καὶ μάλα, ἔφη, μετρίως λέγεις.
and very he-said reasonably you-speak

IV · THE ART OF TURNING AROUND

Education is not putting knowledge into a soul, like sight into blind eyes. The power to learn is already in each soul, and as an eye turns only with the whole body, the whole soul must be turned from becoming toward being and the good. Prudence never loses its power but becomes useful or harmful by the turning: a clever wicked soul sees keenly, and freed from the leaden weights of becoming it would see the truth as keenly.

c δεῖ δὴ, εἶπον, ἡμᾶς τοιόνδε νομίσαι περὶ αὐτῶν, εἰ
must indeed I-said us the-following to-believe about them if
 ταῦτ' ἀληθῆ· τὴν παιδείαν οὐχ οἷαν τινὲς ἐπαγγελλόμενοι
these-things true the education not such-as some professing
 φασιν εἶναι τοιαύτην καὶ εἶναι. φασὶ δέ που οὐκ ἐνούσης
say to-be such also to-be they-say and surely not being-in
 ἐν τῇ ψυχῇ ἐπιστήμης σφεῖς ἐντιθέναι, οἷον τυφλοῖς
in the soul knowledge they to-put-in as-if into-blind
 ὀφθαλμοῖς ὄψιν ἐντιθέντες.
eyes sight putting-in
 φασὶ γὰρ οὖν, ἔφη.
they-say for then he-said

ὁ δέ γε νῦν λόγος, ἣν δ' ἐγώ, σημαίνει ταύτην τὴν d
the but at-least present argument said and I indicates this —
 ἐνοῦσαν ἐκάστου δύναμιν ἐν τῇ ψυχῇ καὶ τὸ ὄργανον
being-in of-each power in the soul and the instrument
 ᾧ καταμανθάνει ἕκαστος, οἷον εἰ ὄμμα μὴ δυνατόν
with-which learns each as-if if eye not possible
 ἦν ἄλλως ἢ σὺν ὅλῳ τῷ σώματι στρέφειν πρὸς τὸ
was otherwise than with whole the body to-turn toward the
 φανὸν ἐκ τοῦ σκοτώδους, οὕτω σὺν ὅλῃ τῇ ψυχῇ ἐκ
bright from the dark so with whole the soul from
 τοῦ γιγνομένου περιακτέον εἶναι, ἕως ἂν εἰς τὸ ὄν
the coming-to-be must-be-turned-around to-be until — to the being
 καὶ τοῦ ὄντος τὸ φανότατον δυνατὴ γένηται ἀνασχέσθαι
and of-the being the brightest able it-becomes to-endure
 θεωμένη· τοῦτο δ' εἶναί φαμεν τἀγαθόν. ἡ γάρ;
contemplating this and to-be we-say the-good is-it-not for
 ναί.

yes

τούτου τοίνυν, ἣν δ' ἐγώ, αὐτοῦ τέχνη ἂν εἴη, τῆς
of-this then said and I itself art — would-be of-the
 περιαγωγῆς, τίνα τρόπον ὡς ῥᾶστά τε καὶ ἀνυσιμώτατα
turning-around in-what way as most-easily both and most-effectively
 μεταστραφήσεται, οὐ τοῦ ἐμποιῆσαι αὐτῷ τὸ ὁρᾶν, ἀλλ'
it-will-be-turned not of-the producing in-it the seeing but
 ὡς ἔχοντι μὲν αὐτό, οὐκ ὀρθῶς δὲ τετραμμένῳ οὐδὲ
as to-it-having indeed it not rightly but turned nor
 βλέποντι οἷ ἔδει, τοῦτο διαμηχανήσασθαι.
looking where it-ought this to-contrive
 ἔοικεν γάρ, ἔφη.
it-seems for he-said

519 αἱ μὲν τοίνυν ἄλλαι ἀρεταὶ καλούμεναι ψυχῆς κινδυνεύουσιν
the indeed then other virtues called of-soul are-likely
 ἐγγύς τι εἶναι τῶν τοῦ σώματος — τῷ ὄντι γὰρ
near somewhat to-be to-the of-the body in reality for
 οὐκ ἐνοῦσαι πρότερον ὕστερον ἐμποιεῖσθαι ἔθεισι καὶ
not being-in before later to-be-produced by-habits and
 ἀσκήσεσιν — ἡ δὲ τοῦ φρονῆσαι παντὸς μᾶλλον θειοτέρου
exercises the but of-the being-prudent than-anything rather of-diviner
 τινὸς τυγχάνει, ὡς ἔοικεν, οὔσα, ὃ τὴν μὲν δύναμιν
something happens as it-seems being which the indeed power
 οὐδέποτε ἀπόλλυσιν, ὑπὸ δὲ τῆς περιαγωγῆς χρήσιμόν τε
never loses by but the turning-around useful both
 καὶ ὠφέλιμον καὶ ἄχρηστον αὖ καὶ βλαβερὸν γίγνεται.
and beneficial and useless again and harmful becomes
 ἢ οὐπω ἐννενόηκας, τῶν λεγομένων πονηρῶν μὲν, σοφῶν
or not-yet have-you-noticed of-the called wicked indeed wise
 δέ, ὡς δρμὺν μὲν βλέπει τὸ ψυχάριον καὶ ὀξέως διορᾷ
but how sharply indeed looks the little-soul and keenly discerns
 ταῦτα ἐφ' ᾧ τέτραπται, ὡς οὐ φαύλην ἔχον τὴν
these-things toward which it-is-turned as not poor having the
 ὄψιν, κακία δ' ἠναγκασμένον ὑπηρετεῖν, ὥστε ὅσω
sight to-vice but compelled to-serve so-that by-as-much-as
 ἂν ὀξύτερον βλέπῃ, τοσούτῳ πλείω κακὰ ἐργαζόμενον;
— more-keenly it-sees by-so-much more evils working
 πάννυ μὲν οὖν, ἔφη.
certainly indeed then he-said

b τοῦτο μέντοι, ἦν δ' ἐγώ, τὸ τῆς τοιαύτης φύσεως
this however said and I the-(part) — of-such nature
 εἰ ἐκ παιδὸς εὐθύς κοπτόμενον περιεκόπη τὰς τῆς
if from childhood straightway being-hammered were-trimmed-around the of-the
 γενέσεως συγγενεῖς ὥσπερ μολυβδίδας, αἱ δὲ ἔδωδαῖς
becoming kindred as-it-were leaden-weights which indeed by-eatings

τε καὶ τοιούτων ἡδοναῖς τε καὶ λιχνείαις προσφυεῖς
 both and of-such pleasures both and gluttonies attached
 γιγνόμεναι κάτω στρέφουσι τὴν τῆς ψυχῆς ὄψιν ὧν
 becoming downward turn the of-the soul sight from-which
 εἰ ἀπαλλαγὲν περιστρέφετο εἰς τὰ ἀληθῆ, καὶ ἐκεῖνα
 if released it-were-turned-around to the true-things also those-things
 ἂν τὸ αὐτὸ τοῦτο τῶν αὐτῶν ἀνθρώπων ὀξύτατα ἑώρα,
 — the same this of-the same men most-keenly would-see
 ὥσπερ καὶ ἐφ' ἃ νῦν τέτραπται.
 as also toward what now it-is-turned
 εἰκός γε, ἔφη.
 likely at-least he-said

V • BACK DOWN INTO THE CAVE

Neither the uneducated nor those left to spend their lives in study can govern a city. The founders must compel the best natures to make the ascent, then send them back to share the prisoners' labors. That is no injustice, since the law cares for the whole city, and philosophers bred by this city, unlike those grown untended elsewhere, owe it service. A city is best governed when its rulers are least eager to rule, and only philosophers despise political office.

τί δέ; τόδε οὐκ εἰκός, ἦν δ' ἐγώ, καὶ ἀνάγκη ἐκ τῶν c
 what and this not likely said and I and necessity from the
 προειρημένων, μήτε τοὺς ἀπαιδευτοὺς καὶ ἀληθείας ἀπείρους
 things-said-before neither the uneducated and of-truth inexperienced
 ἱκανῶς ἂν ποτε πόλιν ἐπιτροπεύσαι, μήτε τοὺς ἐν
 sufficiently would ever city to-govern nor the-ones in
 παιδείᾳ ἐωμένους διατρίβειν διὰ τέλους, τοὺς μὲν ὅτι
 education allowed to-spend-time through-to the-end the-ones indeed because
 σκοπὸν ἐν τῷ βίῳ οὐκ ἔχουσιν ἓνα, οὐ στοχαζομένους
 aim in the life not they-have one which aiming-at

δεῖ ἅπαντα πράττειν ἃ ἂν πράττωσιν ἰδία τε καὶ
must all-things to-do which — they-do privately both and
 δημοσίᾳ, τοὺς δὲ ὅτι ἐκόντες εἶναι οὐ πράξουσιν,
publicly the-others and because willing to-be not they-will-act
 ἡγούμενοι ἐν μακάρων νήσοις ζῶντες ἔτι ἀπωκίσθαι;
believing in of-the-blessed islands living still to-have-been-settled
 ἀληθῆ, ἔφη.

true-things he-said

d ἡμέτερον δὴ ἔργον, ἣν δ' ἐγώ, τῶν οἰκιστῶν τὰς τε
our indeed work said and I of-the founders the both
 βελτίστας φύσεις ἀναγκάσαι ἀφικέσθαι πρὸς τὸ μάθημα ὃ
best natures to-compel to-arrive at the study which
 ἐν τῷ πρόσθεν ἔφαμεν εἶναι μέγιστον, ἰδεῖν τε τὸ ἀγαθὸν
in the earlier we-said to-be greatest to-see both the good
 καὶ ἀναβῆναι ἐκείνην τὴν ἀνάβασιν, καὶ ἐπειδὰν ἀναβάντες
and to-go-up that — ascent and whenever having-gone-up
 ἱκανῶς ἴδωσι, μὴ ἐπιτρέπειν αὐτοῖς ὃ νῦν ἐπιτρέπεται.
sufficiently they-see not to-permit to-them what now is-permitted
 τὸ ποῖον δὴ;

the what-sort indeed

τὸ αὐτοῦ, ἣν δ' ἐγώ, καταμένειν καὶ μὴ ἐθέλειν πάλιν
the there said and I to-remain and not to-be-willing again
 καταβαίνειν παρ' ἐκείνους τοὺς δεσμώτας μηδὲ μετέχειν
to-go-down to those — prisoners nor to-share-in
 τῶν παρ' ἐκείνοις πόνων τε καὶ τιμῶν, εἴτε φαυλότεραι
the among them labors both and honors whether paltrier
 εἴτε σπουδαιότεραι.

or more-serious

ἔπειτ', ἔφη, ἀδικήσομεν αὐτούς, καὶ ποιήσομεν χεῖρον ζῆν,
then he-said shall-we-wrong them and shall-we-make worse to-live
 δυνατόν αὐτοῖς ὃν ἄμεινον;
possible for-them being better

ἐπελάθου, ἦν δ' ἐγώ, πάλιν, ὦ φίλε, ὅτι νόμῳ οὐ 520
you-forgot said and I again O friend that to-law not
 τοῦτο μέλει, ὅπως ἔν τι γένος ἐν πόλει διαφερόντως
this is-a-concern that one some class in city exceptionally
 εὖ πράξει, ἀλλ' ἐν ὅλῃ τῇ πόλει τοῦτο μηχανᾶται
well will-fare but in whole the city this it-contrives
 ἐγγενέσθαι, συναρμόττων τοὺς πολίτας πειθοῖ τε καὶ
to-come-about harmonizing the citizens by-persuasion both and
 ἀνάγκῃ, ποιῶν μεταδιδόναι ἀλλήλοις τῆς ὠφελίας ἣν
compulsion making to-share with-one-another the benefit which
 ἂν ἕκαστοι τὸ κοινὸν δυνατοὶ ὧσιν ὠφελεῖν καὶ αὐτὸς
— each the common able are to-benefit and itself
 ἐμποιῶν τοιούτους ἄνδρας ἐν τῇ πόλει, οὐχ ἵνα ἀφιῇ
producing such men in the city not so-that it-may-let
 τρέπεσθαι ὅπῃ ἕκαστος βούλεται, ἀλλ' ἵνα καταχρήται
to-turn wherever each wishes but so-that may-use
 αὐτὸς αὐτοῖς ἐπὶ τὸν σύνδεσμον τῆς πόλεως.
itself them for the binding-together of-the city
 ἀληθῆ, ἔφη· ἐπελαθόμην γάρ.
true-things he-said I-forgot for
 σκέψαι τοίνυν, εἶπον, ὦ Γλαῦκων, ὅτι οὐδ' ἀδικήσομεν b
consider then I-said O Glaucon that not-even we-will-wrong
 τοὺς παρ' ἡμῖν φιλοσόφους γιγνομένους, ἀλλὰ δίκαια
the among us philosophers becoming but just-things
 πρὸς αὐτοὺς ἐροῦμεν, προσαναγκάζοντες τῶν ἄλλων
to them we-will-say compelling-besides of-the others
 ἐπιμελεῖσθαι τε καὶ φυλάττειν. ἐροῦμεν γὰρ ὅτι οἱ
to-take-care both and to-guard we-will-say for that the-ones
 μὲν ἐν ταῖς ἄλλαις πόλεσι τοιοῦτοι γιγνόμενοι εἰκότως οὐ
indeed in the other cities such becoming reasonably not
 μετέχουσι τῶν ἐν αὐταῖς πόνων· αὐτόματοι γὰρ ἐμφύονται
share-in the in them labors spontaneous for they-grow-in

ἀκούσης τῆς ἐν ἐκάστῃ πολιτείας, δίκην δ' ἔχει τό γε
unwilling the in each constitution justice and it-has the at-least
 αὐτοφυῆς μηδενὶ τροφήν ὀφείλον μηδ' ἐκτίνειν τῷ
self-grown to-no-one nurture owing nor to-repay to-anyone
 προθυμῆσθαι τὰ τροφεῖα· ὑμᾶς δ' ἡμεῖς ὑμῖν τε αὐτοῖς
being-eager the cost-of-nurture you but we for-you both yourselves
 τῇ τε ἄλλῃ πόλει ὥσπερ ἐν σμήνεσιν ἡγεμόνας τε
for-the both other city as in hives leaders both
 καὶ βασιλέας ἐγεννήσαμεν, ἄμεινόν τε καὶ τελεώτερον
and kings we-bred better both and more-perfectly
 ἐκείνων πεπαιδευμένους καὶ μᾶλλον δυνατοὺς ἀμφοτέρων
than-those educated and more able of-both
 μετέχειν. καταβατέον οὖν ἐν μέρει ἐκάστῳ εἰς τὴν τῶν
to-share you-must-go-down then in turn each into the of-the
 ἄλλων συνοίκῃσιν καὶ συνεθιστέον τὰ σκοτεινὰ θεάσασθαι·
others dwelling and you-must-get-used the dark-things to-behold
 συνεθιζόμενοι γὰρ μυρίῳ βέλτιον ὄψεσθε τῶν ἐκεῖ καὶ
growing-accustomed for myriad-fold better you-will-see than-those there and
 γνώσεσθε ἕκαστα τὰ εἰδῶλα ἅττα ἐστὶ καὶ ὦν, διὰ τὸ
you-will-know each the images what are and of-what because-of the
 τάληθῃ ἑωρακέναι καλῶν τε καὶ δικαίων καὶ ἀγαθῶν πέρι.
the-truth to-have-seen fine-things both and just and good about
 καὶ οὕτω ὕπαρ ἡμῖν καὶ ὑμῖν ἢ πόλις οἰκήσεται ἀλλ'
and so waking for-us and for-you the city will-be-governed but
 οὐκ ὄναρ, ὥς νῦν αἱ πολλαὶ ὑπὸ σκιαμαχούντων τε πρὸς
not dreaming as now the many by shadow-fighting both against
 ἀλλήλους καὶ στασιαζόντων περὶ τοῦ ἄρχειν οἰκοῦνται, ὥς
one-another and quarreling about the ruling are-governed as
 μεγάλου τινὸς ἀγαθοῦ ὄντος. τὸ δέ που ἀληθὲς ὧδ' ἔχει·
great some good being the but surely truth thus is
 ἐν πόλει ἢ ἥκιστα πρόθυμοι ἄρχειν οἱ μέλλοντες
in city in-which least eager to-rule the-ones going

ἄρξιν, ταύτην ἄριστα καὶ ἀστασιαστότατα ἀνάγκη
 to-rule this best and most-free-of-faction (it-is)-necessary
 οἰκεῖσθαι, τὴν δ' ἐναντίους ἄρχοντας σχοῦσαν ἐναντίως.
 to-be-governed the-one and opposite rulers having-got oppositely
 πάνυ μὲν οὖν, ἔφη.

certainly indeed then he-said

ἀπειθήσουσιν οὖν ἡμῖν οἷε οἱ τρόφιμοι ταῦτ'
 will-disobey then us do-you-think the nurslings these-things
 ἀκούοντες, καὶ οὐκ ἐθελήσουσιν συμπονεῖν ἐν τῇ πόλει
 hearing and not will-be-willing to-share-labor in the city
 ἕκαστοι ἐν μέρει, τὸν δὲ πολλὸν χρόνον μετ' ἀλλήλων
 each in turn the but much time with one-another
 οἰκεῖν ἐν τῷ καθαρῷ;

to-dwell in the pure

ἀδύνατον, ἔφη· δίκαια γὰρ δὴ δίκαιοις ἐπιτάξομεν.

impossible he-said just-things for indeed to-just-(men) we-will-prescribe

παντὸς μὴν μᾶλλον ὥς ἐπ' ἀναγκαῖον αὐτῶν ἕκαστος εἶσι
 than-anything indeed rather as to necessary of-them each will-go
 τὸ ἄρχειν, τοῦναντίον τῶν νῦν ἐν ἐκάστη πόλει ἀρχόντων.

the ruling the-opposite of-the now in each city rulers

οὕτω γὰρ ἔχει, ἦν δ' ἐγώ, ὦ ἑταῖρε· εἰ μὲν βίον

so for it-is said and I O comrade if indeed life

ἐξευρήσεις ἀμείνω τοῦ ἄρχειν τοῖς μέλλουσιν ἄρξιν,

you-will-discover better than-the ruling for-the-ones going to-rule

ἔστι σοι δυνατὴ γενέσθαι πόλις εὖ οἰκουμένη· ἐν μόνῃ

it-is for-you possible to-come-about city well governed in alone

γὰρ αὐτῇ ἄρξουσιν οἱ τῷ ὄντι πλούσιοι, οὐ χρυσοῖ

for it will-rule the-ones in reality rich not in-gold

ἀλλ' οὐ δεῖ τὸν εὐδαίμονα πλουτεῖν, ζωῆς ἀγαθῆς

but in-what must the happy-man to-be-rich in-life good

τε καὶ ἔμφρονος. εἰ δὲ πτωχοὶ καὶ πεινῶντες ἀγαθῶν

both and sensible if but beggars and hungering for-goods

ιδίων ἐπὶ τὰ δημόσια ἴασιν, ἐντεῦθεν οἰόμενοι τὰγαθὸν
private to the public-affairs go thence thinking the-good
 δεῖν ἀρπάζειν, οὐκ ἔστι· περιμάχητον γὰρ τὸ
to-be-necessary to-seize not it-is-possible fought-over for the
 ἄρχειν γιγνόμενον, οἰκέως ὦν καὶ ἔνδον ὁ τοιοῦτος
ruling becoming domestic being and internal — such
 πόλεμος αὐτούς τε ἀπόλλυσι καὶ τὴν ἄλλην πόλιν.
war them both destroys and the other city
 ἀληθέστατα, ἔφη.

most-truly he-said

b ἔχεις οὖν, ἦν δ' ἐγώ, βίον ἄλλον τινὰ πολιτικῶν
do-you-have then said and I life other any political
 ἀρχῶν καταφρονοῦντα ἢ τὸν τῆς ἀληθινῆς φιλοσοφίας;
offices despising than the-one of-the true philosophy
 οὐ μὰ τὸν Δία, ἦ δ' ὅς.

not by — Zeus said and he

ἀλλὰ μέντοι δεῖ γε μὴ ἐραστὰς τοῦ ἄρχειν ἰέναι ἐπ'
but indeed must at-least not lovers of-the ruling to-go to
 αὐτό· εἰ δὲ μή, οἷ γε ἀντερασταὶ μαχοῦνται.

it if but not the at-least rival-lovers will-fight

πῶς δ' οὐ;

how and not

τίνας οὖν ἄλλους ἀναγκάσεις ἰέναι ἐπὶ φυλακὴν τῆς
whom then others will-you-compel to-go to guardianship of-the
 πόλεως ἢ οἷ περὶ τούτων τε φρονιμώτατοι δι' ὦν
city than who about these-things both most-prudent through which
 ἄριστα πόλις οἰκεῖται, ἔχουσί τε τιμὰς ἄλλας καὶ βίον
best city is-governed have both honors other and life
 ἀμείνω τοῦ πολιτικοῦ;

better than-the political

οὐδένας ἄλλους, ἔφη.

no others he-said

Socrates asks which study draws the soul from becoming to being and is not useless to warriors. Gymnastic governs the body's growth and decay, music taught habits rather than knowledge, and the arts all seemed vulgar. What remains is what all arts, thoughts, and sciences use: number and calculation. In the tragedies Palamedes claims to have invented number and marshaled the army at Ilium, as though Agamemnon could not count his own feet. A general must be able to count.

βούλει οὖν τοῦτ' ἤδη σκοπῶμεν, τίνα τρόπον οἱ τοιοῦτοι
do-you-wish then this now we-should-consider what way — such-(men)
 ἐγγενήσονται, καὶ πῶς τις ἀνάξει αὐτοὺς εἰς φῶς, ὥσπερ
will-arise and how one will-lead-up them into light as
 ἐξ Ἅιδου λέγονται δὴ τινες εἰς θεοὺς ἀνελθεῖν;
from Hades'-(house) are-said indeed some to gods to-have-gone-up
 πῶς γὰρ οὐ βούλομαι; ἔφη.
how for not I-wish he-said
 τοῦτο δὴ, ὥς ἔοικεν, οὐκ ὀστράκου ἂν εἴη περιστροφή,
this indeed as it-seems not of-a-potsherd — would-be turning
 ἀλλὰ ψυχῆς περιαγωγή ἐκ νυκτερινῆς τινος ἡμέρας εἰς
but of-soul turning-around from nocturnal some day to
 ἀληθινήν, τοῦ ὄντος οὐσαν ἐπάνοδον, ἣν δὴ φιλοσοφίαν
true of-the being being ascent which indeed philosophy
 ἀληθῆ φήσομεν εἶναι.
true we-will-say to-be
 πάννυ μὲν οὖν.
certainly indeed then
 οὐκοῦν δεῖ σκοπεῖσθαι τί τῶν μαθημάτων ἔχει τοιαύτην
therefore must to-consider which of-the studies has such
 δύναμιν;
power
 πῶς γὰρ οὐ;
how for not

τί ἂν οὖν εἴη, ὦ Γλαύκων, μάθημα ψυχῆς ὁλκὸν ἀπὸ
what — then would-be O Glaucion study of-soul drawing from
 τοῦ γιγνομένου ἐπὶ τὸ ὄν; τόδε δ' ἐννοῶ λέγων ἅμα·
the coming-to-be to the being this and I-think-of saying at-once
 οὐκ ἀθλητὰς μέντοι πολέμου ἔφαμεν τούτους ἀναγκαῖον
not athletes indeed of-war did-we-say these necessary
 εἶναι νέους ὄντας;

to-be young being

ἔφαμεν γάρ.

we-said for

δεῖ ἄρα καὶ τοῦτο προσέχειν τὸ μάθημα ὃ ζητοῦμεν
must then also this to-have the study which we-see
 πρὸς ἐκείνῳ.

besides that

τὸ ποῖον;

the what-sort

μὴ ἄχρηστον πολεμικοῖς ἀνδράσιν εἶναι.

not useless to-warlike men to-be

δεῖ μέντοι, ἔφη, εἴπερ οἶόν τε.

must indeed he-said if-indeed possible —

ε γυμναστικῇ μὴν καὶ μουσικῇ ἔν γε τῷ πρόσθεν

in-gymnastic indeed and music in at-least the earlier

ἐπαιδεύοντο ἡμῖν.

they-were-educated by-us

ἦν ταῦτα, ἔφη.

it-was these-things he-said

καὶ γυμναστικὴ μὲν που περὶ γιγνόμενον καὶ ἀπολλύμενον
and gymnastic indeed surely about coming-to-be and perishing

τετεύτακεν· σώματος γὰρ αὔξης καὶ φθίσεως ἐπιστατεῖ.

is-occupied of-body for growth and decay it-presides-over

φαίνεται.

it-appears

τοῦτο μὲν δὴ οὐκ ἂν εἴη ὃ ζητοῦμεν μάθημα.

this indeed truly not — would-be which we-seek study

οὐ γάρ.

not for

ἀλλ' ἄρα μουσικὴ ὅσῃ τὸ πρότερον διήλθομεν;

but then music as-much-as the earlier we-went-through

ἀλλ' ἦν ἐκείνη γ', ἔφη, ἀντίστροφος τῆς γυμναστικῆς, b

but was that at-least he-said counterpart of-the gymnastic

εἰ μέμνησαι, ἔθεις παιδεύουσα τοὺς φύλακας, κατὰ τε

if you-remember by-habits educating the guardians according-to both

ἁρμονίαν εὐαρμοσίαν τινά, οὐκ ἐπιστήμην, παραδιδούσα,

mode harmoniousness some not knowledge imparting

καὶ κατὰ ῥυθμὸν εὐρυθμίαν, ἐν τε τοῖς λόγοις ἕτερα

and according-to rhythm rhythmicalness in both the stories other

τούτων ἀδελφὰ ἔθι ἅττα ἔχουσα, καὶ ὅσοι μυθώδεις τῶν

of-these kindred habits some having both as-many-as fabulous of-the

λόγων καὶ ὅσοι ἀληθινώτεροι ἦσαν· μάθημα δὲ πρὸς

stories and as-many-as truer were study but toward

τοιούτον τι ἄγον, οἷον σὺ νῦν ζητεῖς, οὐδὲν ἦν ἐν αὐτῇ.

such something leading as you now seek nothing was in it

ἀκριβέστατα, ἦν δ' ἐγώ, ἀναμνησκέεις με· τῷ γὰρ ὄντι

most-exactly said and I you-remind me in for reality

τοιούτον οὐδὲν εἶχεν. ἀλλ', ὦ δαιμόνιε Γλαύκων, τί ἂν

such nothing it-had but O strange-man Glaucon what —

εἴη τοιούτον; αἶ τε γὰρ τέχνηαι βάνανσοί που ἅπασαι

would-be such the both for arts vulgar surely all

ἔδοξαν εἶναι —

seemed to-be

πῶς δ' οὐ; καὶ μὴν τί ἔτ' ἄλλο λείπεται μάθημα,

how and not and indeed what still other remains study

μουσικῆς καὶ γυμναστικῆς καὶ τῶν τεχνῶν κεχωρισμένον;

from-music and gymnastic and the arts separated

φέρει, ἦν δ' ἐγώ, εἰ μὴδὲν ἔτι ἐκτὸς τούτων ἔχομεν
come said and I if nothing further outside these we-are-able
 λαβεῖν, τῶν ἐπὶ πάντα τεινόντων τι λάβωμεν.
to-take of-the-things to all extending something let-us-take
 τὸ ποῖον;

the what-sort

- c οἷον τοῦτο τὸ κοινόν, ᾧ πᾶσαι προσχρῶνται τέχναι
such-as this — common-thing which all make-use-of arts
 τε καὶ διάνοιαι καὶ ἐπιστήμαι — ὁ καὶ παντὶ ἐν
both and thoughts and sciences which also for-everyone among
 πρώτοις ἀνάγκη μανθάνειν.
first-things (it-is)-necessary to-learn

τὸ ποῖον; ἔφη.

the what-sort he-said

τὸ φαῦλον τοῦτο, ἦν δ' ἐγώ, τὸ ἓν τε καὶ τὰ δύο καὶ τὰ
the trivial this said and I the one both and the two and the
 τρία διαγιγνώσκειν· λέγω δὲ αὐτὸ ἐν κεφαλαίῳ ἀριθμόν τε
three to-distinguish I-mean and it in sum number both
 καὶ λογισμόν. ἢ οὐχ οὕτω περὶ τούτων ἔχει, ὥς πᾶσα τέχνη
and calculation or not so about these is-it that every art
 τε καὶ ἐπιστήμη ἀναγκάζεται αὐτῶν μέτοχος γίνεσθαι;
both and knowledge is-compelled of-them partaker to-become
 καὶ μάλα, ἔφη.

and very he-said

οὐκοῦν, ἦν δ' ἐγώ, καὶ ἡ πολεμική;

therefore said and I also the military-art

πολλή, ἔφη, ἀνάγκη.

great he-said necessity

- d παγγέλοιον γοῦν, ἔφην, στρατηγὸν Ἀγαμέμνονα ἐν
utterly-ridiculous at-any-rate I-said general Agamemnon in
 ταῖς τραγωδίαις Παλαμήδης ἐκάστοτε ἀποφαίνει. ἢ οὐκ
the tragedies Palamedes each-time shows or not

ἐννεονόηκας ὅτι φησὶν ἀριθμὸν εὐρών τὰς τε τάξεις
have-you-noticed that he-says number having-found the both ranks
 τῷ στρατοπέδῳ καταστῆσαι ἐν Ἰλίῳ καὶ ἐξαριθμῆσαι
for-the army to-have-arranged at Ilium and to-have-counted
 ναῦς τε καὶ τὰλλα πάντα, ὥς πρὸ τοῦ ἀναριθμήτων
ships both and the-rest all as before that uncounted
 ὄντων καὶ τοῦ Ἀγαμέμνονος, ὥς ἔοικεν, οὐδ' ὅσους
being and — of-Agamemnon as it-seems not-even how-many
 πόδας εἶχεν εἰδότος, εἴπερ ἀριθμεῖν μὴ ἠπίστατο; καίτοι
feet he-had knowing if-indeed to-count not he-knew-how and-yet
 ποῖόν τι αὐτὸν οἶε στρατηγὸν εἶναι;
what-sort some him do-you-think general to-be
 ἄτοπόν τι, ἔφη, ἔγωγε, εἰ ἦν τοῦτ' ἀληθές.
strange some he-said I-at-least if was this true
 ἄλλο τι οὖν, ἦν δ' ἐγώ, μάθημα ἀναγκαῖον πολεμικῷ
other anything then said and I study necessary for-warlike
 ἀνδρὶ θήσομεν λογίζεσθαι τε καὶ ἀριθμεῖν δύνασθαι;
man shall-we-set to-calculate both and to-count to-be-able
 πάντων γ', ἔφη, μάλιστα, εἰ καὶ ὅτιοῦν μέλλει
of-all at-least he-said most if even anything-whatever he-is-going
 τάξεων ἐπαῖεν, μᾶλλον δ' εἰ καὶ ἄνθρωπος ἔσεσθαι.
of-ranks to-understand rather but if even a-man to-be
 ἐννοεῖς οὖν, εἶπον, περὶ τοῦτο τὸ μάθημα ὅπερ ἐγώ;
do-you-notice then I-said about this — study which-very I
 τὸ ποῖον;
the what-sort

Some perceptions summon intellection to examine them and others do not. When we see three fingers, sight never reports a finger as the opposite of a finger. But sight reports the same thing as large and small, touch as hard and soft, and the sense of weight as heavy and light. The soul, at a loss, calls on calculation and intellection to ask whether each report is of one thing or two, and so first asks what the great and the small are.

- 523 κινδυνεύει τῶν πρὸς τὴν νόησιν ἀγόντων φύσει εἶναι
it-is-likely of-the-things toward the intellection leading by-nature to-be
 ὧν ζητοῦμεν, χρήσθαι δ' οὐδεὶς αὐτῷ ὀρθῶς, ἐλκτικῶ
of-which we-seek to-use but no-one it rightly drawing
 ὄντι παντάπασιν πρὸς οὐσίαν.
being altogether toward essence
 πῶς, ἔφη, λέγεις;
how he-said do-you-mean
 ἐγὼ πειράσομαι, ἦν δ' ἐγώ, τό γ' ἐμοὶ δοκοῦν δηλῶσαι.
I will-try said and I the at-least to-me seeming to-show
 ἃ γὰρ διαιροῦμαι παρ' ἑμαυτῷ ἀγωγὰ τε εἶναι οἷ
what for I-distinguish in myself leading both to-be where
 λέγομεν καὶ μή, συνθεατὴς γενόμενος σύμφαθι ἢ ἄπειπε, ἵνα
we-say and not fellow-spectator having-become agree or refuse so-that
 καὶ τοῦτο σαφέστερον ἴδωμεν εἰ ἔστιν οἷον μαντεύομαι.
also this more-clearly we-may-see whether it-is such-as I-divine
 δείκνυ', ἔφη.

- show he-said*
 b δείκνυμι δὴ, εἶπον, εἰ καθορᾶς, τὰ μὲν ἐν ταῖς
I-show indeed I-said if you-discern the-things indeed in the
 αἰσθήσεων οὐ παρακαλοῦντα τὴν νόησιν εἰς ἐπίσκεψιν,
senses not summoning the intellection to examination
 ὥς ἱκανῶς ὑπὸ τῆς αἰσθήσεως κρινόμενα, τὰ δὲ
as sufficiently by the sense being-judged the-things but

παντάπασι διακελεύόμενα ἐκείνην ἐπισκέψασθαι, ὡς τῆς
altogether urging it to-examine as the
αἰσθήσεως οὐδὲν ὑγίης ποιούσης.

sense nothing sound producing

τὰ πόρρωθεν, ἔφη, φαινόμενα δῆλον ὅτι λέγεις καὶ
the-things from-afar he-said appearing (it-is)-clear that you-mean and
τὰ ἑσκιαγραφημένα.

the shadow-painted

οὐ πάνυ, ἦν δ' ἐγώ, ἔτυχες οὐ λέγω.

not very said and I you-bit what I-mean

ποῖα μὲν, ἔφη, λέγεις;

what-sort indeed he-said do-you-mean

τὰ μὲν οὐ παρακαλοῦντα, ἦν δ' ἐγώ, ὅσα μὴ c

the-ones indeed not summoning said and I as-many-as not

ἐκβαίνει εἰς ἐναντίαν αἴσθησιν ἅμα· τὰ δ' ἐκβαίνοντα

pass-over into opposite sense at-once the-ones and passing-over

ὡς παρακαλοῦντα τίθημι, ἐπειδὰν ἡ αἴσθησις μηδὲν

as summoning I-set-down whenever the sense in-no-way

μᾶλλον τοῦτο ἢ τὸ ἐναντίον δηλοῖ, εἴτ' ἐγγύθεν

more this than the opposite reveals whether from-near

προσπίπτουσα εἴτε πόρρωθεν. ὦδε δὲ ἂν λέγω σαφέστερον

striking or from-afar thus but what I-mean more-clearly

εἴση. οὗτοί φαμεν τρεῖς ἂν εἶεν δάκτυλοι, ὃ τε

you-will-know these we-say three — would-be fingers the both

σμικρότατος καὶ ὁ δεύτερος καὶ ὁ μέσος.

smallest and the second and the middle

πάνυ γ', ἔφη.

certainly at-least he-said

ὡς ἐγγύθεν τοίνυν ὁρωμένους λέγοντός μου διανοοῦ. ἀλλά

as from-near then being-seen speaking me think but

μοι περὶ αὐτῶν τόδε σκόπει.

for-me about them this consider

τὸ ποῖον;

the what-sort

- d δάκτυλος μὲν που αὐτῶν φαίνεται ὁμοίως ἕκαστος, καὶ
finger indeed surely of-them appears equally each and
 ταύτῃ γε οὐδὲν διαφέρει, ἅντε ἐν μέσῳ ὁράται ἐάντ'
in-this at-least in-no-way differs whether in middle it-is-seen or
 ἐπ' ἐσχάτῳ, ἅντε λευκὸς ἅντε μέλας, ἅντε παχὺς ἅντε
at end whether white or black whether thick or
 λεπτός, καὶ πᾶν ὅτι τοιοῦτον. ἐν πᾶσι γὰρ τούτοις οὐκ
thin and everything that such in all for these not
 ἀναγκάζεται τῶν πολλῶν ἢ ψυχὴ τὴν νόησιν ἐπερέσθαι
is-compelled of-the many the soul the intellection to-ask
 τί ποτ' ἐστὶ δάκτυλος· οὐδαμοῦ γὰρ ἢ ὅψις αὐτῇ ἅμα
what ever is finger nowhere for the sight to-it at-once
 ἐσήμηνεν τὸν δάκτυλον τούναντίον ἢ δάκτυλον εἶναι.
indicated the finger the-opposite than finger to-be
 οὐ γὰρ οὖν, ἔφη.

not for indeed he-said

- e οὐκοῦν, ἦν δ' ἐγώ, εἰκότως τό γε τοιοῦτον νοήσεως
therefore said and I reasonably — at-least such-thing of-intellection
 οὐκ ἂν παρακλητικὸν οὐδ' ἐγερτικὸν εἶη.
not — summoning nor awakening would-be
 εἰκότως.

reasonably

τί δὲ δῆ; τὸ μέγεθος αὐτῶν καὶ τὴν σμικρότητα ἢ
what and indeed — size their and the smallness the
 ὅψις ἄρα ἱκανῶς ὁρᾷ, καὶ οὐδὲν αὐτῇ διαφέρει ἐν μέσῳ
sight then sufficiently sees and in-no-way to-it does-it-differ in middle
 τινὰ αὐτῶν κείσθαι ἢ ἐπ' ἐσχάτῳ; καὶ ὡσαύτως πάχος
any of-them to-lie or at end and likewise thickness

καὶ λεπτότητα ἢ μαλακότητα καὶ σκληρότητα ἢ ἀφή; καὶ
and thinness or softness and hardness the touch and

αἱ ἄλλαι αἰσθήσεις ἄρ' οὐκ ἐνδεῶς τὰ τοιαῦτα δηλοῦσιν;
the other senses then not deficiently — such-things reveal

ἢ ὥδε ποιεῖ ἐκάστη αὐτῶν· πρῶτον μὲν ἢ ἐπὶ τῷ
or thus does each of-them first indeed the over the

σκληρῷ τεταγμένη αἴσθησις ἡνάγκασται καὶ ἐπὶ τῷ
hard appointed sense has-been-compelled also over the

μαλακῷ τετάχθαι, καὶ παραγγέλλει τῇ ψυχῇ ὡς ταῦτόν
soft to-be-appointed and reports to-the soul that the-same

σκληρόν τε καὶ μαλακὸν αἰσθανομένη;
hard both and soft perceiving

οὕτως, ἔφη.

so he-said

οὐκοῦν, ἦν δ' ἐγώ, ἀναγκαῖον ἔν γε τοῖς τοιούτοις αἰ
therefore said and I necessary in at-least — such-cases again

τὴν ψυχὴν ἀπορεῖν τί ποτε σημαίνει αὕτη ἢ αἴσθησις
the soul to-be-at-a-loss what ever indicates this — sense

τὸ σκληρόν, εἴπερ τὸ αὐτὸ καὶ μαλακὸν λέγει, καὶ ἢ
the hard if-indeed the same also soft it-calls and the-one

τοῦ κούφου καὶ ἢ τοῦ βαρέος, τί τὸ κούφον καὶ
of-the light and the-one of-the heavy what the light and

βαρὺ, εἰ τό τε βαρὺ κούφον καὶ τὸ κούφον βαρὺ σημαίνει;
heavy if the both heavy light and the light heavy it-indicates

καὶ γάρ, ἔφη, αὐταῖ γε ἄτοποι τῇ ψυχῇ αἱ ἐρμηνεῖαι
and for he-said these at-least strange to-the soul — reports

καὶ ἐπισκέψεως δεόμεναι.
and of-examination needing

εἰκότως ἄρα, ἦν δ' ἐγώ, ἐν τοῖς τοιούτοις πρῶτον μὲν
reasonably then said and I in — such-cases first indeed

πειράται λογισμὸν τε καὶ νόησιν ψυχὴ παρακαλοῦσα
tries calculation both and intellection soul summoning

ἐπισκοπεῖν εἴτε ἐν εἴτε δύο ἐστὶν ἕκαστα τῶν
to-examine whether one or two are each of-the
εἰσαγγελλομένων.

things-reported

πῶς δ' οὐ;

how and not

οὐκοῦν ἐὰν δύο φαίνεται, ἕτερόν τε καὶ ἐν ἑκάτερον
therefore if two appear other both and one each
φαίνεται;

appears

ναί.

yes

c εἰ ἄρα ἐν ἑκάτερον, ἀμφοτέρα δὲ δύο, τά γε δύο
if then one each both but two the at-least two
κεχωρισμένα νοήσει· οὐ γὰρ ἂν ἀχώριστά γε δύο
separated it-will-intellect not for — unseparated at-least two
ἐνόει, ἀλλ' ἓν.

it-would-intellect but one

ὀρθῶς.

rightly

μέγα μὴν καὶ ὄψις καὶ σμικρὸν ἑώρα, φαμέν, ἀλλ' οὐ
great indeed also sight and small saw we-say but not
κεχωρισμένον ἀλλὰ συγκεχυμένον τι. ἧ γάρ;

separated but confused something is-it-not for

ναί.

yes

διὰ δὲ τὴν τούτου σαφήνειαν μέγα αὖ καὶ σμικρὸν ἡ
because-of and the of-this clarity great again and small the
νόησις ἡναγκάσθη ἰδεῖν, οὐ συγκεχυμένα ἀλλὰ διωρισμένα,
intellection was-compelled to-see not confused but distinguished
τοὔναντίον ἧ 'κείνη.

the-opposite than that

ἀληθῆ.

true-things

οὐκοῦν ἐντεῦθεν ποθεν πρῶτον ἐπέρχεται ἐρέσθαι ἡμῖν

therefore from-here from-somewhere first it-occurs to-ask to-us

τί οὖν ποτ' ἐστὶ τὸ μέγα αὖ καὶ τὸ σμικρόν;

what then ever is the great again and the small

παντάπασι μὲν οὖν.

altogether indeed then

καὶ οὕτω δὴ τὸ μὲν νοητόν, τὸ δ' ὁρατὸν

and so indeed the-one indeed intelligible the-other and visible

ἐκαλέσαμεν.

we-called

ὀρθότατ', ἔφη.

most-rightly he-said

ταῦτα τοίνυν καὶ ἄρτι ἐπεχείρουν λέγειν, ὥς τὰ μὲν

these-things then also just-now I-was-trying to-say that the-ones indeed

παρακλητικὰ τῆς διανοίας ἐστί, τὰ δ' οὔ, ἃ μὲν

summoning of-the thought are the-others but not which indeed

εἰς τὴν αἴσθησιν ἅμα τοῖς ἐναντίοις ἑαυτοῖς ἐμπίπτει,

into the sense together-with the opposites of-themselves fall

παρακλητικὰ ὀριζόμενος, ὅσα δὲ μή, οὐκ ἐγερτικὰ

summoning defining as-many-as but (do)-not not awakening

τῆς νοήσεως.

of-the intellection

μανθάνω τοίνυν ἤδη, ἔφη, καὶ δοκεῖ μοι οὕτω.

I-understand then now he-said and it-seems to-me so

d

The one is always seen together with its opposite, as one and as unlimited in multitude, so the study of number compels the soul to search and turns it toward being. The warrior needs calculation for his ranks, the philosopher to rise out of becoming, and it must be pursued for knowledge, not trade. Its experts will not let the one be divided, for their numbers can only be thought. The naturally calculating are quick at every study, and the slow grow quicker.

τί οὖν; ἀριθμός τε καὶ τὸ ἐν ποτέρων δοκεῖ εἶναι;
what then number both and the one of-which-of-the-two seem to-be
 οὐ συννοῶ, ἔφη.
not I-understand be-said

ε ἀλλ' ἐκ τῶν προειρημένων, ἔφην, ἀναλογίζου. εἰ μὲν
but from the things-said-before I-said reason-it-out if indeed
 γὰρ ἱκανῶς αὐτὸ καθ' αὐτὸ ὁράται ἢ ἄλλη τινὶ αἰσθήσει
for sufficiently itself by itself it-is-seen or by-other some sense
 λαμβάνεται τὸ εἶν, οὐκ ἂν ὀλκὸν εἶη ἐπὶ τὴν οὐσίαν,
is-grasped the one not — drawing would-be toward the essence
 ὥσπερ ἐπὶ τοῦ δακτύλου ἐλέγομεν.
as in-the-case-of the finger we-were-saying
 525 εἰ δ' αἰεί τι αὐτῷ ἅμα ὁράται ἐναντίωμα, ὥστε
if but always some with-it at-once is-seen contrariety so-that
 μηδὲν μᾶλλον ἐν ἢ καὶ τοῦναντίον φαίνεσθαι, τοῦ
in-no-way more one than also the-opposite to-appear of-the
 ἐπικρινούντος δὴ δέοι ἂν ἤδη καὶ ἀναγκάζοιτ' ἂν
one-judging indeed would-be-needed — now and would-be-compelled —
 ἐν αὐτῷ ψυχῇ ἀπορεῖν καὶ ζητεῖν, κινουσα ἐν ἑαυτῇ
in it soul to-be-at-a-loss and to-search stirring in itself
 τὴν ἔννοιαν, καὶ ἀνερωτᾶν τί ποτέ ἐστιν αὐτὸ τὸ εἶν,
the notion and to-ask what ever is itself the one

καὶ οὕτω τῶν ἀγωγῶν ἂν εἴη καὶ μεταστρεπτικῶν
and so of-the leading — would-be and turning

ἐπὶ τὴν τοῦ ὄντος θέαν ἢ περὶ τὸ ἐν μάθησις.

toward the of-the being viewing the about the one learning

ἀλλὰ μέντοι, ἔφη, τοῦτό γ' ἔχει οὐχ ἥκιστα ἢ περὶ
but indeed he-said this at-least has not least the about

αὐτὸ ὅψις· ἅμα γὰρ ταῦτόν ὥς ἐν τε ὁρώμεν καὶ ὥς
it sight at-once for the-same as one both we-see and as

ἄπειρα τὸ πλῆθος.

unlimited in-the multitude

οὐκοῦν εἴπερ τὸ ἐν, ἦν δ' ἐγώ, καὶ σύμπας ἀριθμὸς

therefore if-indeed the one said and I also all number

ταῦτόν πέπονθε τοῦτο;

the-same has-undergone this

πῶς δ' οὐ;

how and not

ἀλλὰ μὴν λογιστικὴ τε καὶ ἀριθμητικὴ περὶ ἀριθμὸν

but indeed calculation both and arithmetic about number

πάσα.

wholly

καὶ μάλα.

and very

ταῦτα δέ γε φαίνεται ἀγωγὰ πρὸς ἀλήθειαν.

these and at-least appear leading toward truth

ὑπερφυῶς μὲν οὖν.

extraordinarily indeed then

ὧν ζητοῦμεν ἄρα, ὥς ἔοικε, μαθημάτων ἂν εἴη.

of-which we-seek then as it-seems of-studies — they-would-be

πολεμικῶ μὲν γὰρ διὰ τὰς τάξεις ἀναγκαῖον μαθεῖν

for-warrior indeed for because-of the ranks necessary to-learn

b

ταῦτα, φιλοσόφῳ δὲ διὰ τὸ τῆς οὐσίας ἀπτεόν
these for-philosopher but because-of the of-the essence necessary-to-grasp
 εἶναι γενέσεως ἐξαναδύντι, ἢ μηδέποτε λογιστικῶ γενέσθαι.
to-be from-becoming having-emerged or never calculating to-become
 ἔστι ταῦτ', ἔφη.

it-is these-things he-said

ὁ δέ γε ἡμέτερος φύλαξ πολεμικός τε καὶ φιλόσοφος
 — *but at-least our guardian warrior both and philosopher*
 τυγχάνει ὦν.

happens being

τί μὴν;

what indeed

- c προσήκον δὴ τὸ μάθημα ἂν εἴη, ὦ Γλαύκων,
fitting indeed the study — would-be O Glaucon
 νομοθετῆσαι καὶ πείθειν τοὺς μέλλοντας ἐν τῇ πόλει τῶν
to-legislate and to-persuade the-ones going in the city of-the
 μεγίστων μετέξειν ἐπὶ λογιστικὴν ἵεναι καὶ ἀνθάπτεσθαι
greatest to-partake to calculation to-go and to-take-bold
 αὐτῆς μὴ ἰδιωτικῶς, ἀλλ' ἕως ἂν ἐπὶ θεᾶν τῆς τῶν ἀριθμῶν
of-it not like-laymen but until — to viewing of-the of-the numbers
 φύσεως ἀφίκωνται τῇ νοήσει αὐτῇ, οὐκ ὠνῆς οὐδὲ
nature they-arrive by-the intellection itself not of-buying nor
 πρᾶσεως χάριν ὥς ἐμπόρους ἢ καπήλους μελετῶντας,
of-selling for-the-sake like merchants or retailers practicing
 ἀλλ' ἔνεκα πολέμου τε καὶ αὐτῆς τῆς ψυχῆς ῥαστώνης
but for-the-sake-of war both and itself of-the soul ease
 μεταστροφῆς ἀπὸ γενέσεως ἐπ' ἀλήθειάν τε καὶ οὐσίαν.
of-turning from becoming to truth both and essence
 κάλλιστ', ἔφη, λέγεις.
most-finely he-said you-speak

καὶ μὴν, ἦν δ' ἐγώ, νῦν καὶ ἐννοῶ, ῥηθέντος τοῦ περὶ d
 and indeed said and I now also I-realize having-been-said the about
 τοὺς λογισμοὺς μαθήματος, ὡς κομψόν ἐστι καὶ πολλαχῇ
 the calculations study how elegant it-is and in-many-ways
 χρήσιμον ἡμῖν πρὸς ὃ βουλόμεθα, ἐὰν τοῦ γνωρίζειν
 useful to-us for what we-wish if of-the knowing
 ἕνεκά τις αὐτὸ ἐπιτηδεύῃ ἀλλὰ μὴ τοῦ καπηλεύειν.
 for-the-sake anyone it pursues but not of-the buckstering
 πῇ δή; ἔφη.

how indeed be-said

τοῦτό γε, ὃ νυνδὴ ἐλέγομεν, ὡς σφόδρα ἄνω ποι e
 this at-least which just-now we-were-saying that strongly upward somewhere
 ἄγει τὴν ψυχὴν καὶ περὶ αὐτῶν τῶν ἀριθμῶν ἀναγκάζει
 leads the soul and about themselves the numbers compels
 διαλέγεσθαι, οὐδαμῇ ἀποδεχόμενον ἐάν τις αὐτῇ ὁρατὰ ἢ
 to-converse in-no-way accepting if anyone to-it visible or
 ἀπτὰ σώματα ἔχοντας ἀριθμοὺς προτεινόμενος διαλέγεται.
 tangible bodies having numbers proffering converses
 οἶσθα γάρ που τοὺς περὶ ταῦτα δεινούς αὖ ὥς, ἐάν
 you-know for surely the-ones about these clever again how if
 τις αὐτὸ τὸ ἐν ἐπιχειρῇ τῷ λόγῳ τέμνειν, καταγελῶσί
 anyone itself the one attempts in-the argument to-cut they-laugh-at
 τε καὶ οὐκ ἀποδέχονται, ἀλλ' ἐὰν σὺ κερματίζῃς αὐτό,
 both and not accept but if you chop-up it
 ἐκείνοι πολλαπλασιοῦσιν, εὐλαβούμενοι μή ποτε φανῇ
 they multiply taking-care lest ever should-appear
 τὸ ἐν μὴ ἐν ἀλλὰ πολλὰ μόρια.
 the one not one but many parts
 ἀληθέστατα, ἔφη, λέγεις.
 most-truly be-said you-speak

- 526 τί οὖν οἶει, ὦ Γλαύκων, εἴ τις ἔροιτο αὐτούς· ὦ
what then do-you-think O Glaucon if someone should-ask them O
 θαυμάσιοι, περὶ ποίων ἀριθμῶν διαλέγεσθε, ἐν οἷς τὸ
wonderful-men about what-sort numbers do-you-converse in which the
 ἐν οἷον ὑμεῖς ἀξιούτέ ἐστιν, ἴσον τε ἕκαστον πᾶν παντὶ
one such-as you claim is equal both each every to-every
 καὶ οὐδὲ σμικρὸν διαφέρον, μῶριόν τε ἔχον ἐν ἑαυτῷ
and not-even slightly differing part and having in itself
 οὐδέν; τί ἂν οἶει αὐτοὺς ἀποκρίνασθαι;
no what would do-you-think them to-answer
 τοῦτο ἔγωγε, ὅτι περὶ τούτων λέγουσιν ὧν διανοηθῆναι
this I-at-least that about these they-speak which to-think
 μόνον ἐγχωρεῖ, ἄλλως δ' οὐδαμῶς μεταχειρίζεσθαι δυνατόν.
only it-is-possible otherwise but in-no-way to-handle possible
 b ὁρᾷς οὖν, ἦν δ' ἐγώ, ὦ φίλε, ὅτι τῷ ὄντι ἀναγκαῖον
do-you-see then said and I O friend that in reality necessary
 ἡμῖν κινδυνεύει εἶναι τὸ μάθημα, ἐπειδὴ φαίνεται γέ
for-us is-likely to-be the study since it-appears at-least
 προσαναγκάζον αὐτῇ τῇ νοήσει χρῆσθαι τὴν ψυχὴν ἐπ'
compelling itself the intellection to-use the soul toward
 αὐτὴν τὴν ἀλήθειαν;
itself the truth
 καὶ μὲν δῆ, ἔφη, σφόδρα γέ ποιεῖ αὐτό.
and indeed truly he-said strongly at-least it-does it
 τί δέ; τόδε ἤδη ἐπεσκέψω, ὥς οἱ τε φύσει λογιστικοὶ
what and this already have-you-observed that the-ones both by-nature calculating
 εἰς πάντα τὰ μαθήματα ὥς ἔπος εἰπεῖν ὅξεῖς φύονται, οἱ
for all the studies so a-word to-say quick are-born the-ones
 τε βραδεῖς, ἂν ἐν τούτῳ παιδευθῶσιν καὶ γυμνάσωνται,
and slow if in this they-are-educated and exercised

κὰν μηδὲν ἄλλο ὠφεληθῶσιν, ὅμως εἰς γε τὸ
even-if nothing else they-are-benefited nevertheless toward at-least the
 ὀξύτεροι αὐτοὶ αὐτῶν γίγνεσθαι πάντες ἐπιδιδόασιν;
quicker themselves than-themselves to-become all advance
 ἔστιν, ἔφη, οὕτω.

it-is he-said so

καὶ μὴν, ὥς ἐγῶμαι, ἃ γε μείζω πόνον παρέχει
and indeed as I-think which at-least greater labor gives
 μανθάνοντι καὶ μελετῶντι, οὐκ ἂν ῥαδίως οὐδὲ πολλὰ ἂν
to-one-learning and practicing not — easily nor many —
 εὔροις ὥς τοῦτο.

you-would-find as this

οὐ γὰρ οὖν.

not for indeed

πάντων δὴ ἔνεκα τούτων οὐκ ἀφετέον τὸ μάθημα,
of-all indeed for-the-sake-of these not must-be-dropped the study
 ἀλλ' οἱ ἄριστοι τὰς φύσεις παιδευτέοι ἐν αὐτῷ.

but the best in-the natures must-be-educated in it

σύμφημι, ἦ δ' ὅς.

I-agree said and he

IX · GEOMETRY

Geometry is the second study. A little of it serves in encampments and battle formations, but the question is whether its greater part helps the soul see the form of the good. Its practitioners talk of squaring, applying, and adding, as if they were doing something, yet the study is pursued for knowledge of what always is, not of what comes to be and perishes. It draws the soul toward truth, and the citizens must not neglect it.

τοῦτο μὲν τοίνυν, εἶπον, ἐν ἡμῖν κείσθω· δεύτερον δὲ τὸ
this indeed then I-said one for-us let-it-stand second and the

ἐχόμενον τούτου σκεψώμεθα ἄρά τι προσήκει ἡμῖν.

next-to this let-us-consider whether at-all it-befits us

τὸ ποῖον; ἢ γεωμετρίαν, ἔφη, λέγεις;

the what-sort or geometry he-said do-you-mean

αὐτὸ τοῦτο, ἦν δ' ἐγώ.

itself this said and I

d ὅσον μὲν, ἔφη, πρὸς τὰ πολεμικὰ αὐτοῦ τείνει,

as-much-as indeed he-said toward the military-things of-it extends

δῆλον ὅτι προσήκει πρὸς γὰρ τὰς στρατοπεδεύσεις καὶ
(it-is)-clear that it-befits regarding for the encampments and

καταλήψεις χωρίων καὶ συναγωγὰς καὶ ἐκτάσεις στρατιᾶς
seizures of-places and concentrations and deployments of-army

καὶ ὅσα δὴ ἄλλα σχηματίζουσι τὰ στρατόπεδα ἐν
and as-many-as indeed other-things they-form the armies in

αὐταῖς τε ταῖς μάχαις καὶ πορείαις διαφέρει ἂν αὐτὸς
themselves both the battles and marches would-differ — he

αὐτοῦ γεωμετρικός τε καὶ μὴ ὢν.

from-himself geometrical both and not being

e ἀλλ' οὖν δὴ, εἶπον, πρὸς μὲν τὰ τοιαῦτα καὶ βραχύ τι ἂν

but then indeed I-said for indeed — such-things even small some —

ἐξαρκοῖ γεωμετρίας τε καὶ λογισμῶν μῶριον· τὸ δὲ πολὺν
would-suffice of-geometry both and of-calculations part the but greater

αὐτῆς καὶ πορρωτέρω προῖον σκοπεῖσθαι δεῖ εἴ τι

of-it and further advancing to-consider must whether at-all

πρὸς ἐκείνῳ τείνει, πρὸς τὸ ποιεῖν κατιδεῖν ῥᾶον τὴν τοῦ
toward that it-tends toward the making to-discern more-easily the of-the

ἀγαθοῦ ἰδέαν. τείνει δέ, φαμέν, πάντα αὐτόσε, ὅσα ἀναγκάζει
good form tends and we-say all thither which compels

ψυχὴν εἰς ἐκεῖνον τὸν τόπον μεταστρέφεσθαι ἐν ᾧ ἐστὶ τὸ
 soul into that — place to-turn in which is the
 εὐδαιμονέστατον τοῦ ὄντος, ὃ δεῖ αὐτὴν παντὶ τρόπῳ ἰδεῖν.
 happiest of-the being which must it in-every way to-see
 ὀρθῶς, ἔφη, λέγεις.

rightly he-said you-speak
 οὐκοῦν εἰ μὲν οὐσίαν ἀναγκάζει θεάσασθαι, προσήκει, εἰ
 therefore if indeed essence it-compels to-behold it-befits if
 δὲ γένεσιν, οὐ προσήκει.

but becoming not it-befits

φαμέν γε δῆ.

we-say at-least indeed

οὐ τοῖνυν τοῦτό γε, ἦν δ' ἐγώ, ἀμφισβητήσουσιν 527
 not then this at-least said and I will-dispute

ἡμῖν ὅσοι καὶ σμικρὰ γεωμετρίας ἔμπειροι, ὅτι αὕτη
 with-us as-many-as even a-little of-geometry experienced that this
 ἡ ἐπιστήμη πᾶν τοῦναντίον ἔχει τοῖς ἐν αὐτῇ λόγοις
 — knowledge wholly the-opposite is to-the in it terms

λεγομένοις ὑπὸ τῶν μεταχειριζομένων.

spoken by the-ones handling

πῶς; ἔφη.

how he-said

λέγουσι μὲν που μάλα γελοίως τε καὶ ἀναγκαίως· ὥς γὰρ ἂν
 they-speak indeed surely very ridiculously both and necessarily as for
 πράττοντές τε καὶ πράξεως ἔνεκα πάντας τοὺς λόγους
 doing both and of-action for-the-sake all the terms
 ποιούμενοι λέγουσιν τετραγωνίζειν τε καὶ παρατείνειν καὶ
 making they-speak-of to-square both and to-apply and
 προστιθέναι καὶ πάντα οὕτω φθεγγόμενοι, τὸ δ' ἔστι που
 to-add and all so uttering the but is surely
 πᾶν τὸ μάθημα γνώσεως ἔνεκα ἐπιτηδευόμενον.

all the study of-cognition for-the-sake pursued

παντάπασι μὲν οὖν, ἔφη.

altogether indeed then he-said

οὐκοῦν τοῦτο ἔτι διομολογητέον;

therefore this further must-be-agreed

τὸ ποῖον;

the what-sort

ὥς τοῦ ἀεὶ ὄντος γνώσεως, ἀλλὰ οὐ τοῦ ποτέ τι

as of-the always being of-cognition but not of-the at-some-time something

γιγνομένου καὶ ἀπολλυμένου.

coming-to-be and perishing

εὐομολόγητον, ἔφη· τοῦ γὰρ ἀεὶ ὄντος ἡ γεωμετρικὴ

easily-agreed he-said of-the for always being the geometrical

γνώσις ἐστιν.

cognition is

ὀλκὸν ἄρα, ὦ γενναῖε, ψυχῆς πρὸς ἀλήθειαν εἶη ἂν

drawing then O noble-one of-soul toward truth would-be —

καὶ ἀπεργαστικὸν φιλοσόφου διανοίας πρὸς τὸ ἄνω σχεῖν

and productive of-philosophic thought toward the above to-hold

ἂ νῦν κάτω οὐ δεόν ἔχομεν.

what now down not it-being-needful we-hold

ὥς οἶόν τε μάλιστα, ἔφη.

as possible — most he-said

c ὥς οἶόν τ' ἄρα, ἦν δ' ἐγώ, μάλιστα προστακτέον ὅπως

as possible — then said and I most must-be-ordered that

οἱ ἐν τῇ καλλιπόλει σοι μηδενὶ τρόπῳ γεωμετρίας

the-ones in the fair-city for-you in-no way from-geometry

ἀφέξονται. καὶ γὰρ τὰ πάρεργα αὐτοῦ οὐ μικρά.

will-abstain and for — by-products its not small

ποῖα; ἦ δ' ὅς.

what-sort said and he

ἄ τε δὴ σὺ εἶπες, ἦν δ' ἐγώ, τὰ περὶ τὸν
which both indeed you said said and I the-things about the
 πόλεμον, καὶ δὴ καὶ πρὸς πάσας μαθήσεις, ὥστε
war and indeed also toward all learnings so-as
 κάλλιον ἀποδέχεσθαι, ἵσμεν πού ὅτι τῷ ὅλῳ καὶ παντὶ
more-finely to-take-in we-know surely that by-the whole and all
 διοίσει ἡμμένος τε γεωμετρίας καὶ μή.
will-differ having-grasped both geometry and not
 τῷ παντὶ μέντοι νῆ Δι', ἔφη.
by-the all indeed by Zeus he-said
 δεύτερον δὴ τοῦτο τιθώμεν μάθημα τοῖς νέοις;
second indeed this shall-we-set study for-the young
 τιθώμεν, ἔφη.
let-us-set he-said

X • ASTRONOMY WITHOUT STARGAZING

Glaucón praises astronomy as useful in farming, sailing, and war, and Socrates rebukes him for fearing the many. First they must step back, since solid geometry should precede astronomy, though cities neglect it. Glaucón then praises astronomy for making the soul look up, but gazing at the heavens is no more looking up than studying a painted ceiling. The stars are like Daedalus' diagrams, and astronomy, like geometry, must work through problems and leave the heavens alone.

τί δέ; τρίτον θώμεν ἀστρονομίαν; ἢ οὐ δοκεῖ;
what and third shall-we-set astronomy or not does-it-seem
 ἐμοὶ γοῦν, ἔφη· τὸ γὰρ περὶ ὥρας εὐαισθητοτέρως
to-me at-any-rate he-said the for about seasons more-perceptively
 ἔχειν καὶ μηνῶν καὶ ἐνιαυτῶν οὐ μόνον γεωργίᾳ οὐδὲ
to-be and months and years not only to-farming or
 ναυτιλίᾳ προσήκει, ἀλλὰ καὶ στρατηγίᾳ οὐχ ἥττον.
to-navigation belongs but also to-generalship not less

- e ἡδὺς εἶ, ἦν δ' ἐγώ, ὅτι ἔοικας δεδιότι τοὺς πολλούς,
amusing you-are said and I that you-seem fearing the many
 μὴ δοκῆς ἄχρηστα μαθήματα προστάττειν. τὸ δ' ἔστιν οὐ
lest you-seem useless studies to-prescribe the but is not
 πάνυ φαῦλον ἀλλὰ χαλεπὸν πιστεῦσαι ὅτι ἐν τούτοις τοῖς
very trivial but hard to-believe that in these —
 μαθήμασιν ἐκάστου ὄργανόν τι ψυχῆς ἐκκαθαίρεται τε καὶ
studies of-each instrument some of-soul is-purified both and
 ἀναζωπυρεῖται ἀπολλύμενον καὶ τυφλούμενον ὑπὸ τῶν ἄλλων
is-rekindled being-destroyed and blinded by the other
 ἐπιτηδευμάτων, κρεῖττον ὃν σωθῆναι μυρίων ὀμμάτων·
practices better being to-be-saved than-ten-thousand eyes
 μόνῳ γὰρ αὐτῷ ἀλήθεια ὀράται. οἷς μὲν οὖν ταῦτα
by-alone for it truth is-seen to-whom indeed then these
 συνδοκεῖ ἀμηχάνως ὥς εὖ δόξεις λέγειν, ὅσοι δὲ τούτου
seem-good-too extraordinarily how well you-will-seem to-speak as-many-as but of-this
 μηδαμῇ ἦσθημένοι εἰσὶν εἰκότως ἡγήσονται σε λέγειν οὐδέν·
in-no-way having-perceived are reasonably will-think you to-say nothing
 ἄλλην γὰρ ἀπ' αὐτῶν οὐχ ὁρώσω ἀξίαν λόγου ὠφελίαν.
other for from them not they-see worthy of-mention benefit
 528 σκόπει οὖν αὐτόθεν πρὸς ποτέρους διαλέγῃ· ἢ οὐδὲ
consider then straightaway to which-of-the-two you-are-conversing or not-even
 πρὸς ἑτέρους, ἀλλὰ σαυτοῦ ἕνεκα τὸ μέγιστον ποιῇ
to either but yourself for-the-sake-of the most you-make
 τοὺς λόγους, φθονοῖς μὴν οὐδ' ἂν ἄλλω, εἴ τις
the arguments you-would-begrudge indeed not-even — to-another if anyone
 τι δύναιτο ἀπ' αὐτῶν ὄνασθαι.
anything could from them to-profit
 οὕτως, ἔφη, αἰροῦμαι, ἑμαυτοῦ ἕνεκα τὸ πλεῖστον
so he-said I-choose myself for-the-sake-of the most
 λέγειν τε καὶ ἐρωτᾶν καὶ ἀποκρίνεσθαι.
to-speak both and to-ask and to-answer

ἀναγε τοῖνυν, ἦν δ' ἐγώ, εἰς τοὔπίσω· νυνδὴ γὰρ οὐκ
 go-back then said and I to the-rear just-now for not
 ὀρθῶς τὸ ἐξῆς ἐλάβομεν τῇ γεωμετρίᾳ.

rightly the next we-took to-the geometry

πῶς λαβόντες; ἔφη.

how having-taken he-said

μετὰ ἐπίπεδον, ἦν δ' ἐγώ, ἐν περιφορᾷ ὃν ἤδη στερεὸν b

after plane said and I in revolution being already solid

λαβόντες, πρὶν αὐτὸ καθ' αὐτὸ λαβεῖν· ὀρθῶς δὲ ἔχει ἐξῆς

having-taken before it by itself to-take rightly but it-is next

μετὰ δευτέραν αὔξην τρίτην λαμβάνειν. ἔστι δέ που τοῦτο

after second dimension third to-take is and surely this

περὶ τὴν τῶν κύβων αὔξην καὶ τὸ βάθους μετέχον.

about the of-the cubes dimension and the-thing of-depth partaking

ἔστι γάρ, ἔφη· ἀλλὰ ταῦτά γε, ὦ Σώκρατες, δοκεῖ

it-is for he-said but these at-least O Socrates seem

οὐπω ἠρῆσθαι.

not-yet to-have-been-discovered

διττὰ γάρ, ἦν δ' ἐγώ, τὰ αἴτια· ὅτι τε οὐδεμία πόλις c

twofold for said and I the causes that both no city

ἐντίμως αὐτὰ ἔχει, ἀσθενῶς ζητεῖται χαλεπὰ ὄντα,

in-honor them holds feebly they-are-sought difficult being

ἐπιστάτου τε δέονται οἱ ζητοῦντες, ἄνευ οὗ οὐκ ἂν

overseer and need the-ones seeking without whom not —

εὔροιεν, ὃν πρῶτον μὲν γενέσθαι χαλεπόν, ἔπειτα

they-would-find whom first indeed to-arise difficult then

καὶ γενομένου, ὥς νῦν ἔχει, οὐκ ἂν πείθοντο οἱ

even having-arisen as now it-is not — would-obey the-ones

περὶ ταῦτα ζητητικοὶ μεγαλοφρονούμενοι. εἰ δὲ πόλις ὅλη

about these inquirers being-arrogant if but city whole

συνεπιστατοῖ ἐντίμως ἄγουσα αὐτά, οὗτοί τε ἂν πείθοντο

should-join-in-overseeing in-honor holding them these both — would-obey

καὶ συνεχῶς τε ἂν καὶ ἐντόνως ζητούμενα ἐκφανῇ γένοιτο
and continuously both — and intently being-sought evident would-become
 ὅπῃ ἔχει· ἐπεὶ καὶ νῦν ὑπὸ τῶν πολλῶν ἀτιμαζόμενα καὶ
how it-is since even now by the many being-dishonored and
 κολουόμενα, ὑπὸ δὲ τῶν ζητούντων λόγον οὐκ ἐχόντων
curtailed by and the-ones seeking account not having
 καθ' ὅτι χρήσιμα, ὅμως πρὸς ἅπαντα ταῦτα βία ὑπὸ
in what useful nevertheless against all these by-force by
 χάριτος αὐξάνεται, καὶ οὐδὲν θαυμαστὸν αὐτὰ φανῆναι.
charm they-grow and nothing surprising them to-have-appeared

d καὶ μὲν δῆ, ἔφη, τό γε ἐπίχαρι καὶ διαφερόντως ἔχει.
and indeed truly he-said the at-least charm also exceptionally they-have
 ἀλλὰ μοι σαφέστερον εἰπὲ ἃ νυνδὴ ἔλεγες. τὴν μὲν
but to-me more-clearly tell what just-now you-were-saying the indeed
 γάρ που τοῦ ἐπιπέδου πραγματείαν γεωμετρίαν ἐτίθεις.
for surely of-the plane treatment geometry you-were-setting
 ναί, ἦν δ' ἐγώ.

yes said and I

εἰτά γ', ἔφη, τὸ μὲν πρῶτον ἀστρονομίαν μετὰ ταύτην,
then at-least he-said the indeed first astronomy after this
 ὕστερον δ' ἀνεχώρησας.

later but you-retreated

e σπεύδων γάρ, ἔφην, ταχὺ πάντα διεξελεῖν μᾶλλον
hurrying for I-said quickly all to-go-through rather
 βραδύνω· ἐξῆς γὰρ οὐσαν τὴν βάθους αὐξῆς μέθοδον,
I-am-slow next for being the of-depth dimension inquiry
 ὅτι τῇ ζητήσῃ γελοίως ἔχει, ὑπερβάς αὐτὴν μετὰ
because in-the investigation ridiculously it-is having-overstepped it after
 γεωμετρίαν ἀστρονομίαν ἔλεγον, φορὰν οὐσαν βάθους.
geometry astronomy I-was-speaking-of motion being of-depth
 ὀρθῶς, ἔφη, λέγεις.

rightly he-said you-speak

τέταρτον τοίνυν, ἣν δ' ἐγώ, τιθῶμεν μάθημα ἀστρονομίαν,
fourth then said and I let-us-set study astronomy
 ὡς ὑπαρχούσης τῆς νῦν παραλειπομένης, ἐὰν αὐτὴν
as existing the-one now passed-over if it
 πόλις μετίη.

city pursues
 εἰκός, ἣ δ' ὅς. καὶ ὁ γε νυνδὴ μοι, ὦ Σώκρατες, 529
likely said and he and for-what at-least just-now me O Socrates
 ἐπέπληξας περὶ ἀστρονομίας ὡς φορτικῶς ἐπαινοῦντι, νῦν
you-rebuked about astronomy as vulgarly praising now
 ἣ σὺ μετέρχῃ ἐπαινῶ παντὶ γάρ μοι δοκεῖ δῆλον ὅτι
as you pursue-it I-praise to-everyone for to-me it-seems clear that
 αὕτη γε ἀναγκάζει ψυχὴν εἰς τὸ ἄνω ὁρᾶν καὶ ἀπὸ
this at-least compels soul to the above to-look and from
 τῶν ἐνθένδε ἐκείσε ἄγει.

the-things here thither leads
 ἴσως, ἣν δ' ἐγώ, παντὶ δῆλον πλὴν ἐμοί· ἐμοὶ γὰρ οὐ
perhaps said and I to-everyone clear except to-me to-me for not
 δοκεῖ οὕτως.

it-seems so
 ἀλλὰ πῶς; ἔφη.

but how he-said
 ὡς μὲν νῦν αὐτὴν μεταχειρίζονται οἱ εἰς φιλοσοφίαν
as indeed now it handle the-ones into philosophy
 ἀνάγοντες, πάννυ ποιεῖν κάτω βλέπειν.

leading-up quite to-make down to-look
 πῶς, ἔφη, λέγεις;

how he-said do-you-mean
 οὐκ ἀγεννῶς μοι δοκεῖς, ἣν δ' ἐγώ, τὴν περὶ τὰ ἄνω b
not ignobly to-me you-seem said and I the about the-things above
 μάθησιν λαμβάνειν παρὰ σαυτῷ ἢ ἐστὶ κινδυνεύεις γὰρ
learning to-grasp with yourself what it-is you-are-likely for

καὶ εἴ τις ἐν ὀροφῇ ποικίλματα θεώμενος ἀνακύπτων
 even if someone on ceiling decorations viewing bending-back
 καταμανθάνει τι, ἡγεῖσθαι ἂν αὐτὸν νοήσει ἀλλ'
 should-learn something to-believe would him with-intellection but
 οὐκ ὄμμασι θεωρεῖν. ἴσως οὖν καλῶς ἡγῇ, ἐγὼ δ'
 not with-eyes to-contemplate perhaps then well you-believe I but
 εὐηθικῶς. ἐγὼ γὰρ αὖ οὐ δύναμαι ἄλλο τι νομίσαι ἄνω
 simple-mindedly I for again not am-able other any to-consider upward
 ποιοῦν ψυχὴν βλέπειν μάθημα ἢ ἐκεῖνο ὃ ἂν περὶ τὸ ὄν
 making soul to-look study than that which — about the being
 τε ἢ καὶ τὸ ἀόρατον, ἐάν τέ τις ἄνω κεχηνῶς ἢ κάτω
 both is and the invisible if and someone up gaping or down
 συμμεμυκῶς τῶν αἰσθητῶν τι ἐπιχειρῇ μαθάνειν, οὔτε
 with-lips-shut of-the sensibles anything attempts to-learn neither
 μαθεῖν ἂν ποτέ φημι αὐτόν — ἐπιστήμην γὰρ οὐδὲν ἔχειν
 to-learn would ever I-say him knowledge for nothing to-have
 τῶν τοιούτων — οὔτε ἄνω ἀλλὰ κάτω αὐτοῦ βλέπειν τὴν
 — of-such-things nor up but down his to-look —
 ψυχὴν, καὶ ἐξ ὑπτίας νέων ἐν γῇ ἢ ἐν θαλάττῃ μαθήνη.
 soul even-if from on-back swimming on land or in sea he-learns
 δίκην, ἔφη, ἔχω ὀρθῶς γὰρ μοι ἐπέπληξας. ἀλλὰ πῶς
 penalty he-said I-have rightly for me you-rebuked but how
 δὴ ἔλεγες δεῖν ἀστρονομίαν μαθάνειν παρὰ
 indeed were-you-saying to-be-necessary astronomy to-learn contrary-to
 ἃ νῦν μαθάνουσιν, εἰ μέλλοιεν ὠφελίμως πρὸς ἃ
 what now they-learn if they-were-going usefully for what
 λέγομεν μαθήσεσθαι;
 we-speak-of to-learn

- d ὦδε, ἦν δ' ἐγώ. ταῦτα μὲν τὰ ἐν τῷ οὐρανῷ ποικίλματα,
 thus said and I these indeed — in the heaven decorations
 ἐπείπερ ἐν ὀρατῷ πεποικίλται, κάλλιστα μὲν ἡγεῖσθαι
 since in visible they-are-embroidered most-beautiful indeed to-believe

καὶ ἀκριβέστατα τῶν τοιούτων ἔχειν, τῶν δὲ ἀληθινῶν
and most-exact — of-such-things to-be of-the but true-ones
 πολὺ ἐνδεῖν, ἃς τὸ ὄν τάχος καὶ ἡ οὐσα βραδυτῆς ἐν
far to-fall-short which the real speed and the real slowness in
 τῷ ἀληθινῷ ἀριθμῷ καὶ πᾶσι τοῖς ἀληθέσι σχήμασι φοράς
the true number and all the true figures motions
 τε πρὸς ἄλληλα φέρεται καὶ τὰ ἐνόντα φέρει, ἃ δὴ
both relative-to one-another are-moved and the contents carry which indeed
 λόγῳ μὲν καὶ διανοίᾳ ληπτὰ, ὅψει δ' οὐ· ἢ σὺ οἶε;
by-reason indeed and thought graspable by-sight but not or you think
 οὐδαμῶς γε, ἔφη.

in-no-way at-least he-said

οὐκοῦν, εἶπον, τῇ περὶ τὸν οὐρανὸν ποικιλίᾳ παραδείγμασι
therefore I-said the about the heaven embroidery as-models
 χρηστέον τῆς πρὸς ἐκεῖνα μαθήσεως ἕνεκα, ὁμοίως
must-use of-the toward those learning for-the-sake likewise
 ὥσπερ ἂν εἴ τις ἐντύχοι ὑπὸ Δαιδάλου ἢ τινος
as — if someone should-come-upon by Daedalus or some
 ἄλλου δημιουργοῦ ἢ γραφέως διαφερόντως γεγραμμένους
other craftsman or painter exceptionally drawn
 καὶ ἐκπεπονημένοις διαγράμμασιν.

and elaborated diagrams

ἡγήσαιτο γὰρ ἂν πού τις ἔμπειρος γεωμετρίας, ἰδὼν
would-consider for — surely someone experienced of-geometry having-seen
 τὰ τοιαῦτα, κάλλιστα μὲν ἔχειν ἀπεργασίᾳ, γελοῖον μὲν
— such-things most-beautiful indeed to-be in-workmanship ridiculous however
 ἐπισκοπεῖν αὐτὰ σπουδῇ ὥς τὴν ἀλήθειαν ἐν αὐτοῖς
to-examine them seriously as the truth in them
 ληψόμενον ἴσων ἢ διπλασίων ἢ ἄλλης τινὸς συμμετρίας.
going-to-grasp of-equals or doubles or other some ratio
 τί δ' οὐ μέλλει γελοῖον εἶναι, ἔφη.

what and not is-it-going ridiculous to-be he-said

- b τῷ ὄντι δὴ ἀστρονομικόν, ἦν δ' ἐγώ, ὄντα οὐκ
in reality indeed astronomer said and I being not
οἶε ταὐτὸν πείσεσθαι εἰς τὰς τῶν ἄστρον φορὰς
do-you-think the-same to-experience toward the of-the stars motions
ἀποβλέποντα; νομεῖν μὲν ὥς οἶόν τε κάλλιστα τὰ
looking to-believe indeed as possible — most-beautifully —
τοιαῦτα ἔργα συστήσασθαι, οὕτω συνεστάναι τῷ τοῦ
such works to-compose so to-have-been-composed by-the of-the
οὐρανοῦ δημιουργῷ αὐτόν τε καὶ τὰ ἐν αὐτῷ τὴν δὲ
heaven craftsman itself both and the-things in it the but
νυκτὸς πρὸς ἡμέραν συμμετρίαν καὶ τούτων πρὸς μῆνα
of-night to day ratio and of-these to month
καὶ μηνὸς πρὸς ἐνιαυτὸν καὶ τῶν ἄλλων ἄστρον πρὸς τε
and of-month to year and of-the other stars to both
ταῦτα καὶ πρὸς ἄλληλα, οὐκ ἄτοπον, οἶε, ἡγήσεται
these and to one-another not strange do-you-think he-will-consider
τὸν νομίζοντα γίνεσθαι τε ταῦτα ἀεὶ ὡσαύτως καὶ
the-one believing to-occur both these always likewise and
οὐδαμῇ οὐδὲν παραλλάττειν, σώμά τε ἔχοντα καὶ ὁρώμενα,
in-no-way anything to-deviate body both having and visible
καὶ ζητεῖν παντὶ τρόπῳ τὴν ἀλήθειαν αὐτῶν λαβεῖν;
and to-seek in-every way — truth their to-grasp
ἐμοὶ γοῦν δοκεῖ, ἔφη, σοῦ νῦν ἀκούοντι.
to-me at-any-rate it-seems he-said you now hearing
- c προβλήμασιν ἄρα, ἦν δ' ἐγώ, χρώμενοι ὥσπερ γεωμετρίαν
problems then said and I using as geometry
οὕτω καὶ ἀστρονομίαν μέτιμεν, τὰ δ' ἐν τῷ οὐρανῷ
so also astronomy we-will-pursue the-things but in the heaven
ἐάσομεν, εἰ μέλλομεν ὄντως ἀστρονομίας μεταλαμβάνοντες
we-will-let-be if we-are-going really of-astronomy partaking

χρήσιμον τὸ φύσει φρόνιμον ἐν τῇ ψυχῇ ἐξ ἀχρήστου
useful the by-nature prudent-(part) in the soul from useless
 ποιήσιν.

to-make

ἦ πολλαπλάσιον, ἔφη, τὸ ἔργον ἢ ὥς νῦν ἀστρονομεῖται
truly many-times he-said the work than as now astronomy-is-practiced
 προστάττεις.

you-prescribe

οἶμαι δέ γε, εἶπον, καὶ τᾶλλα κατὰ τὸν αὐτὸν τρόπον
I-think and at-least I-said also the-rest according-to the same way
 προστάξειν ἡμᾶς, ἐάν τι ἡμῶν ὥς νομοθετῶν ὄφελος ἦ. ἀλλὰ
to-prescribe us if any of-us as lawgivers use is but
 γάρ τι ἔχεις ὑπομνῆσαι τῶν προσηκόντων μαθημάτων;
for anything can-you to-remind of-the fitting studies
 οὐκ ἔχω, ἔφη, νῦν γ' οὕτως.
not I-can he-said now at-least offband

XI • HARMONICS

As eyes are fixed on astronomy, ears are fixed on harmonic motion, a sister science, as the Pythagoreans say. Some harmonists put their ears before their minds, hunting the smallest audible interval and torturing strings on the pegs. Even the Pythagoreans seek numbers in the concords they hear and never rise to problems, asking which numbers are concordant and why. The guardians must pursue these studies completely, toward the fine and the good.

οὐ μὲν ἔν, ἀλλὰ πλείω, ἦν δ' ἐγώ, εἶδη παρέχεται d
not indeed one but more said and I forms presents
 ἡ φορά, ὥς ἐγῶμαι. τὰ μὲν οὖν πάντα ἴσως ὅστις
the motion as I-think the-ones indeed then all perhaps whoever
 σοφὸς ἔξει εἰπεῖν· αἱ δὲ καὶ ἡμῖν προφανῆ, δύο.
wise will-be-able to-tell which and also to-us evident two

ποῖα δῆ;

what-sort indeed

πρὸς τούτῳ, ἦν δ' ἐγώ, ἀντίστροφον αὐτοῦ.

besides this said and I counterpart its

τὸ ποῖον;

the what-sort

κινδυνεύει, ἔφην, ὥς πρὸς ἀστρονομίαν ὄμματα πέπηγεν, ὥς

it-is-likely I-said as on astronomy eyes are-fixed so

πρὸς ἐναρμόνιον φορὰν ὦτα παγῆναι, καὶ αὗται ἀλλήλων

on harmonic motion ears to-be-fixed and these of-one-another

ἀδελφαί τινες αἱ ἐπιστήμαι εἶναι, ὥς οἱ τε Πυθαγόρειοι

sisters some — sciences to-be as the both Pythagoreans

φασὶ καὶ ἡμεῖς, ὦ Γλαῦκον, συγχωροῦμεν. ἢ πῶς ποιοῦμεν;

say and we O Glaucon agree or how do-we-do

οὕτως, ἔφη.

so he-said

c οὐκοῦν, ἦν δ' ἐγώ, ἐπειδὴ πολὺ τὸ ἔργον, ἐκείνων πευσόμεθα

therefore said and I since great the work from-them we-will-inquire

πῶς λέγουσι περὶ αὐτῶν καὶ εἴ τι ἄλλο πρὸς τούτοις·

how they-speak about them and whether anything else besides these

ἡμεῖς δὲ παρὰ πάντα ταῦτα φυλάξομεν τὸ ἡμέτερον.

we but beyond all these will-guard — ours

ποῖον;

what-sort

μή ποτ' αὐτῶν τι ἀτελὲς ἐπιχειρῶσιν ἡμῖν μανθάνειν

lest ever of-them anything incomplete attempt for-us to-learn

οὓς θρέψομεν, καὶ οὐκ ἐξῆκον ἐκεῖσε αἰεὶ, οἱ πάντα

whom we-will-rear and not arriving there always where all

δεῖ ἀφῆκειν, οἷον ἄρτι περὶ τῆς ἀστρονομίας ἐλέγομεν.

must to-arrive as just-now about the astronomy we-were-saying

ἢ οὐκ οἶσθ' ὅτι καὶ περὶ ἀρμονίας ἕτερον τοιοῦτον 531
or not you-know that also about harmony other such

ποιοῦσι; τὰς γὰρ ἀκουόμενας αὖ συμφωνίας καὶ φθόγγους
they-do the for heard again concords and notes
 ἀλλήλοις ἀναμετροῦντες ἀνήνυτα, ὥσπερ οἱ ἀστρονόμοι,
against-one-another measuring endlessly like the astronomers
 πονοῦσιν.

they-toil

νῇ τοὺς θεούς, ἔφη, καὶ γελοίως γε, πυκνώματ' ἅττα b
by the gods he-said and ridiculously at-least close-intervals some
 ὀνομάζοντες καὶ παραβάλλοντες τὰ ὦτα, οἷον ἐκ γειτόνων

naming and applying the ears as-if from neighbors
 φωνὴν θηρευόμενοι, οἱ μὲν φασιν ἔτι κατακούειν ἐν
voice hunting the-ones indeed say still to-hear in
 μέσῳ τινὰ ἡχὴν καὶ σμικρότατον εἶναι τοῦτο διάστημα,
middle some sound and smallest to-be this interval

ᾧ μετρητέον, οἱ δὲ ἀμφισβητοῦντες ὡς ὅμοιον ἦδη
by-which must-be-measured the-others but disputing that alike already
 φθεγγομένων, ἀμφοτέροι ὦτα τοῦ νοῦ προστησάμενοι.

sounding both ears before-the mind preferring

σὺ μὲν, ἦν δ' ἐγώ, τοὺς χρηστοὺς λέγεις τοὺς ταῖς c
you indeed said and I the worthy mean the-ones to-the
 χορδαῖς πράγματα παρέχοντας καὶ βασανίζοντας, ἐπὶ τῶν

strings trouble giving and torturing on the
 κολλόπων στρεβλοῦντας· ἵνα δὲ μὴ μακροτέρα ἢ εἰκὼν
pegs racking so-that but not longer the image

γίγνηται πλήκτρῳ τε πληγῶν γιγνομένων καὶ κατηγορίας
becomes with-plectrum both blows happening and accusation

πέρι καὶ ἐξαρνήσεως καὶ ἀλαζονείας χορδῶν, παύομαι
about and denial and boastfulness of-strings I-stop

τῆς εἰκόνης καὶ οὐ φημι τούτους λέγειν, ἀλλ' ἐκείνους
the image and not I-say these to-mean but those

οὓς ἔφαμεν νυνδὴ περὶ ἀρμονίας ἐρήσεσθαι. ταὐτὸν γὰρ
whom we-said just-now about harmony to-question the-same for
 ποιοῦσι τοῖς ἐν τῇ ἀστρονομίᾳ· τοὺς γὰρ ἐν ταύταις
they-do as-the-ones in the astronomy the for in these
 ταῖς συμφωνίαις ταῖς ἀκουομέναις ἀριθμοὺς ζητοῦσιν, ἀλλ’
 — *concorde the heard numbers they-see but*
 οὐκ εἰς προβλήματα ἀνίσχουσιν, ἐπισκοπεῖν τίνες σύμφωνοι
not to problems they-ascend to-examine which concordant
 ἀριθμοὶ καὶ τίνες οὐ, καὶ διὰ τί ἑκάτεροι.
numbers and which not and because-of what each
 δαιμόνιον γάρ, ἔφη, πρᾶγμα λέγεις.
daemonic for he-said task you-speak-of
 χρήσιμον μὲν οὖν, ἦν δ’ ἐγώ, πρὸς τὴν τοῦ καλοῦ τε
useful indeed then said and I for the of-the fine both
 καὶ ἀγαθοῦ ζήτησιν, ἄλλως δὲ μεταδιωκόμενον ἄχρηστον.
and good search otherwise but pursued useless
 εἰκός γ’, ἔφη.
likely at-least he-said

XII · THE PRELUDE AND THE STRAIN

If these studies reach their kinship with one another, they serve the end, but they are only the prelude to the strain itself, and no one who cannot give and receive an account will know what must be known. The strain is conversing, which sight imitated when the freed prisoner looked at animals, stars, and the sun: reason, without the senses, reaches what each thing is and grasps the good itself. Glaucon asks what this power is and what roads lead to it.

d οἶμαι δέ γε, ἦν δ’ ἐγώ, καὶ ἡ τούτων πάντων
I-think and at-least said and I also the of-these all
 ὧν διεληλύθαμεν μέθοδος ἐὰν μὲν ἐπὶ τὴν ἀλλήλων
which we-have-gone-through inquiry if indeed to the of-one-another

κοινωνίαν ἀφίκηται καὶ συγγένειαν, καὶ συλλογισθῇ ταῦτα
community it-arrives and kinship and is-reckoned-up these
 ἥ ἔστιν ἀλλήλοις οἰκέϊα, φέρειν τι αὐτῶν
in-what-way they-are to-one-another akin to-bring something their
 εἰς ᾧ βουλόμεθα τὴν πραγματείαν καὶ οὐκ ἀνόνητα
toward what we-wish — pursuit and not fruitlessly
 πονεῖσθαι, εἰ δὲ μή, ἀνόνητα.

to-be-labored if but not fruitlessly
 καὶ ἐγώ, ἔφη, οὕτω μαντεύομαι. ἀλλὰ πάμπολυ ἔργον
also I he-said so divine but very-great work
 λέγεις, ὦ Σώκρατες.

you-speak-of O Socrates

τοῦ προοιμίου, ἦν δ' ἐγώ, ἥ τίος λέγεις; ἥ οὐκ
of-the prelude said and I or of-what do-you-mean or not
 ἴσμεν ὅτι πάντα ταῦτα προοίμιά ἐστιν αὐτοῦ τοῦ νόμου
do-we-know that all these preludes are itself of-the strain
 ὃν δεῖ μαθεῖν; οὐ γάρ που δοκοῦσί γέ σοι οἱ
which must to-learn not for surely they-seem at-least to-you the-ones
 ταῦτα δεινοὶ διαλεκτικοὶ εἶναι.

these-things clever dialecticians to-be

οὐ μὰ τὸν Δι', ἔφη, εἰ μὴ μάλα γέ τινες ὀλίγοι ὧν
not by — Zeus he-said if not very at-least some few of-whom
 ἐγὼ ἐντετύχηκα.

I have-met

ἀλλὰ δῆ, εἶπον, μὴ δυνατοὶ οἵτινες δοῦναί τε καὶ
but indeed I-said not able who to-give both and
 ἀποδέξασθαι λόγον εἰσεσθαι ποτέ τι ὧν φάμεν
to-receive account to-be-going-to-know ever anything of-what we-say
 δεῖν εἰδέναι;

to-be-necessary to-know

οὐδ' αὖ, ἔφη, τοῦτό γε.

not-even again he-said this at-least

532 οὐκοῦν, εἶπον, ὦ Γλαύκων, οὗτος ἤδη αὐτός ἐστιν ὁ
 therefore I-said O Glaucon this already itself is the
 νόμος ὃν τὸ διαλέγεσθαι περαίνει; ὃν καὶ ὄντα νοητὸν
 strain which the conversing performs which also being intelligible
 μιμοῖτ' ἂν ἡ τῆς ὄψεως δύναμις, ἣν ἐλέγομεν πρὸς
 would-imitate — the of-the sight power which we-were-saying at
 αὐτὰ ἤδη τὰ ζῶα ἐπιχειρεῖν ἀποβλέπειν καὶ πρὸς
 themselves already the animals to-attempt to-look and at
 αὐτὰ τὰ ἄστρα τε καὶ τελευταῖον δὴ πρὸς αὐτὸν τὸν
 themselves the stars both and last indeed at itself the
 ἥλιον. οὕτω καὶ ὅταν τις τῷ διαλέγεσθαι ἐπιχειρῇ
 sun so also whenever someone by-the conversing attempts
 ἄνευ πασῶν τῶν αἰσθήσεων διὰ τοῦ λόγου ἐπ' αὐτὸ
 without all the senses through the reason toward itself
 ὃ ἔστιν ἕκαστον ὀρμᾶν, καὶ μὴ ἀποστῇ πρὶν ἂν αὐτὸ ὃ
 what is each to-set-out and not desists before — itself what
 ἔστιν ἀγαθὸν αὐτῇ νοήσει λάβῃ, ἐπ' αὐτῷ γίγνεται τῷ τοῦ
 is good by-itself intellection he-grasps at very he-arrives the of-the
 νοητοῦ τέλει, ὥσπερ ἐκείνος τότε ἐπὶ τῷ τοῦ ὁρατοῦ.
 intelligible end as that-one then at the-(end) of-the visible
 παντάπασιν μὲν οὖν, ἔφη.

altogether indeed then he-said

τί οὖν; οὐ διαλεκτικὴν ταύτην τὴν πορείαν καλεῖς;

what then not dialectic this — journey do-you-call

τί μὴν;

what indeed

c ἡ δέ γε, ἣν δ' ἐγώ, λύσεις τε ἀπὸ τῶν δεσμῶν καὶ
 the and at-least said and I release both from the bonds and
 μεταστροφῇ ἀπὸ τῶν σκιῶν ἐπὶ τὰ εἶδωλα καὶ τὸ φῶς
 turning from the shadows to the images and the light
 καὶ ἐκ τοῦ καταγείου εἰς τὸν ἥλιον ἐπάνοδος, καὶ ἐκεῖ
 and from the underground-(place) to the sun ascent and there

πρὸς μὲν τὰ ζῷά τε καὶ φυτὰ καὶ τὸ τοῦ ἡλίου φῶς
toward indeed the animals both and plants and the of-the sun light
 ἔτι ἀδυναμία βλέπειν, πρὸς δὲ τὰ ἐν ὕδασι φαντάσματα
still inability to-look toward but the in waters appearances
 θεῖα καὶ σκιὰς τῶν ὄντων, ἀλλ' οὐκ εἰδώλων σκιὰς
divine and shadows of-the things-that-are but not of-images shadows
 δι' ἑτέρου τοιούτου φωτὸς ὡς πρὸς ἥλιον κρίνειν
through other such light as compared-to sun to-judge
 ἀποσκιαζόμενας — πᾶσα αὕτη ἡ πραγματεία τῶν τεχνῶν
being-cast all this — pursuit of-the arts
 ἃς διήλθομεν ταύτην ἔχει τὴν δύναμιν καὶ ἐπαναγωγὴν τοῦ
which we-went-through this has — power and leading-up of-the
 βελτίστου ἐν ψυχῇ πρὸς τὴν τοῦ ἀρίστου ἐν τοῖς οὐσι
best in soul toward the of-the best in the things-that-are
 θέαν, ὥσπερ τότε τοῦ σαφεστάτου ἐν σώματι πρὸς τὴν
viewing as then of-the clearest in body toward the
 τοῦ φανοτάτου ἐν τῷ σωματοειδεῖ τε καὶ ὁρατῷ τόπῳ.
of-the brightest in the bodily both and visible place
 ἐγὼ μὲν, ἔφη, ἀποδέχομαι οὕτω. καίτοι παντάπασί γέ e
I indeed be-said accept so and-yet altogether at-least
 μοι δοκεῖ χαλεπὰ μὲν ἀποδέχεσθαι εἶναι, ἄλλον δ' αὖ
to-me it-seems hard indeed to-accept to-be other but again
 τρόπον χαλεπὰ μὴ ἀποδέχεσθαι. ὅμως δέ — οὐ γὰρ
way hard not to-accept nevertheless but not for
 ἐν τῷ νῦν παρόντι μόνον ἀκουστέα, ἀλλὰ καὶ αὐθις
in the now present only must-be-heard but also again
 πολλάκις ἐπανιτέον — ταῦτα θέντες ἔχειν ὡς νῦν λέγεται,
often must-be-returned-to these having-set to-be as now is-said
 ἐπ' αὐτὸν δὴ τὸν νόμον ἴωμεν, καὶ διέλθωμεν οὕτως
to itself indeed the strain let-us-go and let-us-go-through so
 ὥσπερ τὸ προοίμιον διήλθομεν. λέγε οὖν τίς ὁ τρόπος
as the prelude we-went-through tell then what the manner

τῆς τοῦ διαλέγεσθαι δυνάμεως, καὶ κατὰ ποῖα δὴ
of-the of-the conversing power and according-to what-sort indeed
 εἶδη διέστηκεν, καὶ τίνες αὖ ὁδοί· αὐταὶ γὰρ ἂν ἤδη, ὥς
forms it-is-divided and which again roads these for — now as
 ἔοικεν, αἱ πρὸς αὐτὸ ἄγουσαι εἶεν, οἱ ἀφικομένῳ
it-seems the-ones toward it leading would-be where for-one-having-arrived
 ὥσπερ ὁδοῦ ἀνάπαυλα ἂν εἴη καὶ τέλος τῆς πορείας.
as from-road rest — would-be and end of-the journey

XIII · DIALECTIC

Glaucon could not follow further, Socrates says, where he would see no image but the truth as it appears to Socrates. Dialectic alone seeks what each thing is. The other arts serve opinion or production, and geometry only dreams of being while leaving its hypotheses unexamined. Dialectic destroys hypotheses and draws the soul's eye out of the barbarian mud. Knowledge, thought, belief, and imagining are named with their proportions. Whoever cannot define the good dreams this life away, and the rulers must learn to question and answer.

533 οὐκέτ', ἦν δ' ἐγώ, ὦ φίλε Γλαύκων, οἷός τ' ἔση
no-longer said and I O friend Glaucon able — you-will-be
 ἀκολουθεῖν — ἐπεὶ τό γ' ἐμὸν οὐδὲν ἂν προθυμίας
to-follow since — at-least my nothing — of-eagerness
 ἀπολίποι — οὐδ' εἰκόνα ἂν ἔτι οὐ λέγομεν ἴδοις,
would-fall-short nor image — any-longer of-what we-speak-of you-would-see
 ἀλλ' αὐτὸ τὸ ἀληθές, ὃ γε δὴ μοι φαίνεται — εἰ
but itself the truth what at-least indeed to-me appears whether
 δ' ὄντως ἢ μή, οὐκέτ' ἄξιον τοῦτο δισχυρίζεσθαι· ἀλλ'
but really or not no-longer worth this to-insist-on but
 ὅτι μὲν δὴ τοιοῦτόν τι ἰδεῖν, ἰσχυριστέον. ἦ γάρ;
that indeed truly such something to-see must-be-insisted is-it-not for

τί μὴν;

what indeed

οὐκοῦν καὶ ὅτι ἢ τοῦ διαλέγεσθαι δύναμις μόνη ἂν

therefore also that the of-the conversing power alone —

φήνειν ἐμπείρω ὄντι ὧν νυνδὴ διήλθομεν, ἄλλη δὲ

would-reveal to-one-experienced being in-what just-now we-went-through otherwise but

οὐδαμῇ δυνατόν;

in-no-way possible

καὶ τοῦτ', ἔφη, ἄξιον δισχυρίζεσθαι.

also this he-said worth to-insist-on

τόδε γοῦν, ἦν δ' ἐγώ, οὐδεὶς ἡμῶν ἀμφισβητήσει

this at-any-rate said and I no-one with-us will-dispute

λέγουσιν, ὡς αὐτοῦ γε ἐκάστου πέρι ὃ ἔστιν ἕκαστον

saying that itself at-least each about what is each

ἄλλη τις ἐπιχειρεῖ μέθοδος ὁδῶ περὶ παντὸς λαμβάνειν.

other any attempts inquiry by-way about everything to-grasp

ἀλλ' αἱ μὲν ἄλλαι πᾶσαι τέχναι ἢ πρὸς δόξας ἀνθρώπων

but the indeed other all arts either toward opinions of-men

καὶ ἐπιθυμίας εἰσὶν ἢ πρὸς γενέσεις τε καὶ συνθέσεις,

and desires are or toward generations both and compositions

ἢ πρὸς θεραπείαν τῶν φυομένων τε καὶ συντιθεμένων

or toward care of-the growing both and composed

ἅπασαι τετράφεται· αἱ δὲ λοιπαί, ἅς τοῦ ὄντος τι

all have-been-turned the but remaining which of-the being something

ἔφαμεν ἐπιλαμβάνεσθαι, γεωμετρίας τε καὶ τὰς ταύτη

we-said to-grasp geometry both and the to-it

ἐπομένας, ὁρῶμεν ὡς ὀνειρώττουσι μὲν περὶ τὸ ὄν, ὕπαρ

following we-see how they-dream indeed about the being waking

δὲ ἀδύνατον αὐταῖς ἰδεῖν, ἕως ἂν ὑποθέσῃς χρώμεναι

but impossible for-them to-see as-long-as — hypotheses using

ταύτας ἀκινήτους ἑῷσι, μὴ δυνάμεναι λόγον διδόναι

these unmoved they-leave not being-able account to-give

αὐτῶν. ὧ γὰρ ἀρχὴ μὲν ὃ μὴ οἶδε, τελευτὴ
of-them to-whom for beginning indeed what not he-knows end
 δὲ καὶ τὰ μεταξὺ ἐξ οὗ μὴ οἶδεν συμπλέκεται, τίς
and also the in-between from what not he-knows is-woven-together what
 μηχανὴ τὴν τοιαύτην ὁμολογίαν ποτὲ ἐπιστήμην γενέσθαι;
means — such agreement ever knowledge to-become
 οὐδεμία, ἣ δ' ὅς.

none said and he

- d οὐκοῦν, ἣν δ' ἐγώ, ἣ διαλεκτικὴ μέθοδος μόνη ταύτη
therefore said and I the dialectical inquiry alone this-way
 πορεύεται, τὰς ὑποθέσεις ἀναιροῦσα, ἐπ' αὐτὴν τὴν ἀρχὴν
proceeds the hypotheses destroying to itself the beginning
 ἵνα βεβαιώσῃται, καὶ τῷ ὄντι ἐν βορβόρῳ βαρβαρικῷ τινι
so-that it-may-make-firm and in reality in mud barbarian some
 τὸ τῆς ψυχῆς ὄμμα κατορυγμένον ἡρέμα ἔλκει καὶ ἀνάγει
the of-the soul eye buried gently draws and leads-up
 ἄνω, συνερίθοις καὶ συμπεριαγωγοῖς χρωμένη αἷς διήλθομεν
up as-belpers and co-turners using which we-went-through
 τέχναις· ὥς ἐπιστήμας μὲν πολλάκις προσείπομεν διὰ
arts which sciences indeed often we-called because-of
 τὸ ἔθος, δέονται δὲ ὀνόματος ἄλλου, ἐναργεστέρου μὲν
the custom they-need but name other clearer indeed
 ἢ δόξης, ἀμυδροτέρου δὲ ἢ ἐπιστήμης — διάνοιαν δὲ
than opinion dimmer but than knowledge thought and
 αὐτὴν ἐν γε τῷ πρόσθεν που ὠρισάμεθα — ἔστι δ',
it in at-least the earlier surely we-defined is but
 ὥς ἐμοὶ δοκεῖ, οὐ περὶ ὀνόματος ἀμφισβήτησις, οἷς
as to-me it-seems not about name dispute for-whom
 τοσούτων πέρι σκέψις ὅσων ἡμῖν πρόκειται.
so-great about inquiry as-great-as for-us lies-ahead
 οὐ γὰρ οὖν, ἔφη.

not for indeed he-said

ἀλλ' ὃ ἂν μόνον δηλοῖ πως τὴν ἕξιν σαφηνεῖα
but whatever — only reveals somehow the condition with-clarity
 λέγειν ἐν ψυχῇ ἀρκέσει;
to-say in soul will-suffice
 ναί.

yes

ἀρκέσει οὖν, ἣν δ' ἐγώ, ὥσπερ τὸ πρότερον, τὴν μὲν 534
it-will-suffice then said and I as the earlier the indeed
 πρώτην μοῖραν ἐπιστήμην καλεῖν, δευτέραν δὲ διάνοιαν,
first portion knowledge to-call second and thought
 τρίτην δὲ πίστιν καὶ εἰκασίαν τετάρτην· καὶ συναμφότερα
third and belief and imagining fourth and both-together
 μὲν ταῦτα δόξαν, συναμφότερα δ' ἐκείνα νόησιν· καὶ
indeed these opinion both-together and those intellection and
 δόξαν μὲν περὶ γένεσιν, νόησιν δὲ περὶ οὐσίαν· καὶ
opinion indeed about becoming intellection and about essence and
 ὅτι οὐσία πρὸς γένεσιν, νόησιν πρὸς δόξαν, καὶ ὅτι
as essence to becoming intellection to opinion and as
 νόησις πρὸς δόξαν, ἐπιστήμην πρὸς πίστιν καὶ διάνοιαν
intellection to opinion knowledge to belief and thought
 πρὸς εἰκασίαν· τὴν δ' ἐφ' οἷς ταῦτα ἀναλογίαν καὶ
to imagining the but over which these proportion and
 διαίρεσιν διχῇ ἑκατέρου, δοξαστοῦ τε καὶ νοητοῦ, ἐώμεν,
division in-two of-each opinable both and intelligible let-us-leave
 ὦ Γλαῦκων, ἵνα μὴ ἡμᾶς πολλαπλασιῶν λόγων ἐμπλήσῃ
O Glaucon so-that not us many-times-more arguments it-may-fill
 ἢ ὅσων οἱ παρεληλυθότες.

than as-many-as the past-ones

ἀλλὰ μὴν ἔμοιγ', ἔφη, τά γε ἄλλα, καθ' ὅσον b
but indeed to-me-at-least he-said the at-least other-things according-to as-much-as
 δύναμαι ἔπεσθαι, συνδοκεῖ.
I-can to-follow seem-good-too

ἡ καὶ διαλεκτικὸν καλεῖς τὸν λόγον ἐκάστου
 truly also dialectician do-you-call the-one account of-each
 λαμβάνοντα τῆς οὐσίας; καὶ τὸν μὴ ἔχοντα, καθ'
 grasping of-the essence and the-one not having according-to
 ὅσον ἂν μὴ ἔχη λόγον αὐτῷ τε καὶ ἄλλῳ διδόναι,
 as-much — not he-has account to-himself both and to-another to-give
 κατὰ τοσοῦτον νοῦν περὶ τούτου οὐ φήσεις ἔχειν;
 according-to so-much mind about this not will-you-say to-have
 πῶς γὰρ ἂν, ἡ δ' ὅς, φαίην;
 how for — said and he would-I-say

c οὐκοῦν καὶ περὶ τοῦ ἀγαθοῦ ὡσαύτως· ὅς ἂν μὴ
 therefore also about the good likewise whoever — not
 ἔχη διορίσασθαι τῷ λόγῳ ἀπὸ τῶν ἄλλων πάντων
 is-able to-define by-the reason from the others all
 ἀφελὼν τὴν τοῦ ἀγαθοῦ ἰδέαν, καὶ ὥσπερ ἐν μάχῃ
 having-separated the of-the good form and as in battle
 διὰ πάντων ἐλέγχων διεξιὼν, μὴ κατὰ δόξαν ἀλλὰ
 through all refutations going-through not according-to opinion but
 κατ' οὐσίαν προθυμούμενος ἐλέγχειν, ἐν πᾶσι τούτοις
 according-to essence being-eager to-refute in all these
 ἀπτῶτι τῷ λόγῳ διαπορεύηται, οὔτε αὐτὸ τὸ ἀγαθὸν
 unfallen with-the argument makes-bis-way neither itself the good
 φήσεις εἰδέναι τὸν οὕτως ἔχοντα οὔτε ἄλλο ἀγαθὸν
 will-you-say to-know the-one so being nor other good
 οὐδέν, ἀλλ' εἴ πῃ εἰδώλου τινὸς ἐφάπτεται, δόξῃ, οὐκ
 any but if somehow of-image some he-lays-hold by-opinion not
 ἐπιστήμῃ ἐφάπτεσθαι, καὶ τὸν νῦν βίον ὀνειροπολοῦντα
 by-knowledge to-lay-hold and the now life dreaming
 καὶ ὑπνῶττοντα, πρὶν ἐνθάδ' ἐξεγρέσθαι, εἰς Ἅιδου
 and slumbering before here to-awaken to Hades'-(house)
 πρότερον ἀφικόμενον τελῶς ἐπικαταδαρθεῖν;
 before having-arrived completely to-fall-asleep

νῆ τὸν Δία, ἧ δ' ὅς, σφόδρα γε πάντα ταῦτα φήσω.
by — Zeus said and he emphatically at-least all these-things I-will-say
 ἀλλὰ μὴν τοὺς γε σαυτοῦ παιδας, οὓς τῷ λόγῳ
but indeed — at-least your-own children whom in-the argument
 τρέφεις τε καὶ παιδεύεις, εἴ ποτε ἔργῳ τρέφοις, οὐκ ἂν
you-rear both and educate if ever in-deed you-should-rear not —
 ἐάσαις, ὥς ἐγῶμαι, ἀλόγους ὄντας ὥσπερ γραμμάς,
you-would-allow as I-think irrational being like lines
 ἄρχοντας ἐν τῇ πόλει κυρίους τῶν μεγίστων εἶναι.
rulers in the city masters of-the greatest to-be
 οὐ γὰρ οὖν, ἔφη.
not for indeed he-said
 νομοθετήσεις δὴ αὐτοῖς ταύτης μάλιστα τῆς παιδείας
you-will-legislate indeed for-them this most — education
 ἀντιλαμβάνεσθαι, ἐξ ἧς ἐρωτᾶν τε καὶ ἀποκρίνεσθαι
to-lay-hold-of from which to-ask both and to-answer
 ἐπιστημονέστατα οἰοί τ' ἔσονται;
most-knowledgeably able — they-will-be
 νομοθετήσω, ἔφη, μετὰ γε σοῦ.
I-will-legislate he-said with at-least you

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XIV • THE COPING STONE

Dialectic is the coping stone of the studies. The rulers should be chosen for steadiness, courage, and good looks, and for keenness at study, memory, and love of labor. The present dishonor of philosophy comes from bastards taking it up instead of legitimate natures: the lame lover of labor, and the soul that hates the voluntary lie but wallows complacently in ignorance. Socrates catches himself speaking too seriously out of indignation at philosophy's disgrace. Solon was wrong, since the old cannot learn much.

- 535 ἄρ' οὖν δοκεῖ σοι, ἔφην ἐγώ, ὥσπερ θριγκὸς τοῖς
so then does-it-seem to-you said I like coping on-the
 μαθήμασιν ἢ διαλεκτικὴ ἡμῖν ἐπάνω κεῖσθαι, καὶ οὐκέτ'
studies the dialectic for-us above to-lie and no-longer
 ἄλλο τούτου μάθημα ἀνωτέρω ὀρθῶς ἂν ἐπιτίθεσθαι,
other than-this study higher rightly would to-be-placed
 ἀλλ' ἔχειν ἤδη τέλος τὰ τῶν μαθημάτων;
but to-have already end the-things of-the studies
 ἔμοιγ', ἔφη.
to-me-at-least he-said
 διανομὴ τοίνυν, ἦν δ' ἐγώ, τὸ λοιπὸν σοι, τίσιν ταῦτα
distribution then said and I the remainder for-you to-whom these
 τὰ μαθήματα δώσομεν καὶ τίνα τρόπον.
— studies we-will-give and what way
 δῆλον, ἔφη.
clear he-said
 μέμνησαι οὖν τὴν προτέραν ἐκλογὴν τῶν ἀρχόντων,
do-you-remember then the earlier selection of-the rulers
 οἷους ἐξελέξαμεν;
what-sort we-selected
 πῶς γάρ, ἦ δ' ὅς, οὔ;
how for said and he not
 b τὰ μὲν ἄλλα τοίνυν, ἦν δ' ἐγώ, ἐκείνας τὰς φύσεις
the indeed other-things then said and I those — natures
 οἷου δεῖν ἐκλεκτέας εἶναι· τοὺς τε γὰρ βεβαιοτάτους
think to-be-necessary to-be-selected to-be the both for most-steadfast
 καὶ τοὺς ἀνδρειοτάτους προαιρετέον, καὶ κατὰ δύναμιν
and the most-courageous must-be-preferred and according-to ability
 τοὺς εὐειδεστάτους· πρὸς δὲ τούτοις ζητητέον μὴ μόνον
the best-looking besides and these must-be-sought not only

γενναίους τε καὶ βλοσυροὺς τὰ ἦθη, ἀλλὰ καὶ ᾧ
 noble both and stern in-the characters but also what
 τῇδε τῇ παιδείᾳ τῆς φύσεως πρόσφορα ἐκτέον αὐτοῖς.
 for-this — education of-the nature suitable must-be-had by-them
 ποῖα δὴ διαστέλλη;

what-sort indeed do-you-distinguish

δριμύτητα, ὦ μακάριε, ἔφην, δεῖ αὐτοῖς πρὸς τὰ μαθήματα
 keenness O blessed-(sir) I-said must for-them toward the studies
 ὑπάρχειν, καὶ μὴ χαλεπῶς μανθάνειν. πολὺ γάρ τοι
 to-belong and not with-difficulty to-learn much for you-know
 μᾶλλον ἀποδειλιῶσι ψυχὰς ἐν ἰσχυροῖς μαθήμασιν ἢ ἐν
 more flinch souls in strenuous studies than in
 γυμνασίοις· οἰκειότερος γὰρ αὐταῖς ὁ πόνος, ἴδιος ἀλλ'
 exercises more-proper for to-them the labor private but
 οὐ κοινὸς ὢν μετὰ τοῦ σώματος.

not shared being with the body

ἀληθῆ, ἔφη.

true-things he-said

καὶ μνήμονα δὴ καὶ ἄρρατον καὶ πάντῃ φιλόπονον
 and retentive indeed and unwearied and in-every-way labor-loving
 ζητητέον. ἢ τίνι τρόπῳ οἶει τά τε τοῦ σώματος
 must-be-sought or in-what way do-you-think the-things both of-the body
 ἐθελήσειν τινὰ διαπονεῖν καὶ τοσαύτην μάθησιν τε καὶ
 to-be-willing anyone to-work-through and so-much learning both and
 μελέτην ἐπιτελεῖν;

practice to-accomplish

οὐδένα, ἦ δ' ὅς, ἐὰν μὴ παντάπασί γ' ἦ εὐφύης.

no-one said and he if not altogether at-least be-is well-endowed

τὸ γοῦν νῦν ἀμάρτημα, ἦν δ' ἐγώ, καὶ ἡ ἀτιμία

the at-any-rate present error said and I and the dishonor

φιλοσοφία διὰ ταῦτα προσπέτωκεν, ὃ καὶ πρότερον

to-philosophy because-of these-things has-befallen which also earlier

εἵπομεν, ὅτι οὐ κατ' ἀξίαν αὐτῆς ἄπτονται· οὐ γὰρ
we-said that not according-to worth it they-take-up not for
 νόθους ἔδει ἄπτεσθαι, ἀλλὰ γνησίους.
bastards it-was-necessary to-take-it-up but legitimate
 πῶς; ἔφη.

how he-said

- d πρῶτον μὲν, εἶπον, φιλοπονία οὐ χωλὸν δεῖ εἶναι τὸν
first indeed I-said in-love-of-labor not lame must to-be the-one
 ἀψόμενον, τὰ μὲν ἡμίσεα φιλόπονον ὄντα, τὰ δ' ἡμίσεα
going-to-take-up the indeed halves labor-loving being the but halves
 ἄπονον. ἔστι δὲ τοῦτο, ὅταν τις φιλογυμναστὴς
labor-shy is and this whenever someone exercise-loving
 μὲν καὶ φιλόθροος ᾗ καὶ πάντα τὰ διὰ τοῦ
indeed and hunt-loving is and all the-things through the
 σώματος φιλοπονή, φιλομαθὴς δὲ μή, μηδὲ φιλήκοος μηδὲ
body loves-labor learning-loving but not nor listening-loving nor
 ζητητικός, ἀλλ' ἐν πᾶσι τούτοις μισοπονή· χωλὸς δὲ καὶ
inquiring but in all these hates-labor lame and also
 ὁ τάναντία τούτου μεταβεβληκὼς τὴν φιλοπονίαν.
the-one the-opposite of-this having-changed the love-of-labor
 ἀληθέστατα, ἔφη, λέγεις.

most-truly he-said you-speak

- e οὐκοῦν καὶ πρὸς ἀλήθειαν, ἦν δ' ἐγώ, ταῦτόν τοῦτο
therefore also regarding truth said and I the-same this
 ἀνάνηρον ψυχὴν θήσομεν, ἣ ἂν τὸ μὲν ἐκούσιον ψεῦδος
maimed soul shall-we-set-down which — the indeed voluntary lie
 μισῇ καὶ χαλεπῶς φέρῃ αὐτή τε καὶ ἐτέρων ψευδομένων
bates and with-difficulty bears itself both and at-others lying
 ὑπεραγανακτῇ, τὸ δ' ἀκούσιον εὐκόλως προσδέχεται
is-exceedingly-indignant the but involuntary easily accepts

καὶ ἀμαθαίνουσά που ἀλiscoμένη μὴ ἀγανακτῇ, ἀλλ'
and being-ignorant somewhere being-caught not is-vexed but

εὐχερῶς ὥσπερ θηρίον ὕειον ἐν ἀμαθίᾳ μολύνηται;

complacently like beast swinish in ignorance wallows

παντάπασι μὲν οὖν, ἔφη.

altogether indeed then he-said

καὶ πρὸς σωφροσύνην, ἦν δ' ἐγώ, καὶ ἀνδρείαν καὶ

and regarding temperance said and I and courage and

μεγαλοπρέπειαν καὶ πάντα τὰ τῆς ἀρετῆς μέρη οὐχ ἥκιστα

magnificence and all the of-the virtue parts not least

δεῖ φυλάττειν τὸν νόθον τε καὶ τὸν γνήσιον. ὅταν γάρ τις

must to-watch the bastard both and the legitimate whenever for someone

μὴ ἐπίσταιται πάντῃ τὰ τοιαῦτα σκοπεῖν καὶ ἰδιώτης καὶ

not knows-how in-every-way — such-things to-examine both private-man and

πόλις, λανθάνουσι χωλοῖς τε καὶ νόθοις χρώμενοι πρὸς ὅτι

city they-escape-notice lame both and bastard using for whatever

ἂν τύχωσι τούτων, οἱ μὲν φίλοις, οἱ δὲ ἄρχουσι.

— they-happen of-these the-ones indeed as-friends the-others and as-rulers

καὶ μάλα, ἔφη, οὕτως ἔχει.

and very he-said so it-is

ἡμῶν δὲ, ἦν δ' ἐγώ, πάντα τὰ τοιαῦτα διευλαβητέον·

for-us indeed said and I all — such-things must-be-guarded-against

ὥς ἐὰν μὲν ἀρτιμελεῖς τε καὶ ἀρτίφρονες ἐπὶ τοσαύτην

for if indeed sound-limbed both and sound-minded to so-great

μάθησιν καὶ τοσαύτην ἄσκησιν κομίσαντες παιδεύωμεν, ἥ

learning and so-great training having-brought we-educate the

τε δίκη ἡμῶν οὐ μέμβεται αὐτή, τὴν τε πόλιν καὶ πολιτείαν

both justice us not will-blame itself the both city and constitution

σώσομεν, ἀλλοίους δὲ ἄγοντες ἐπὶ ταῦτα τὰναντία πάντα καὶ

we-will-save others but leading to these the-opposite all both

πράξομεν καὶ φιλοσοφίας ἔτι πλείω γέλωτα καταντλήσομεν.

we-will-do and on-philosophy still more laughter we-will-pour

536

b

αἰσχρὸν μεντὰν εἶη, ἧ δ' ὅς.

shameful indeed would-be said and he

πάνυ μὲν οὖν, εἶπον· γελοῖον δ' ἔγωγε καὶ ἐν τῷ

certainly indeed then I-said ridiculous but I-at-least also in the

παρόντι τι ἔοικα παθεῖν.

present something I-seem to-have-experienced

τὸ ποῖον; ἔφη.

the what-sort he-said

c ἐπελαθόμην, ἦν δ' ἐγώ, ὅτι ἐπαίζομεν, καὶ μάλλον

I-forgot said and I that we-were-playing and rather

ἐντεινάμενος εἶπον. λέγων γὰρ ἅμα ἔβλεψα πρὸς

having-exerted-myself I-spoke speaking for at-once I-looked toward

φιλοσοφίαν, καὶ ἰδὼν προπεπηλακισμένην ἀναξίως

philosophy and having-seen trampled-in-the-mud unworthily

ἀγανακτήσας μοι δοκῶ καὶ ὥσπερ θυμωθεὶς τοῖς

having-been-indignant to-myself I-seem and as-if angered at-the

αἰτίοις σπουδαιότερον εἰπεῖν ἂν εἶπον.

responsible more-seriously to-speak what I-said

οὐ μὰ τὸν Δι', ἔφη, οὐκ οὐν ὥς γ' ἐμοὶ ἀκροατῇ.

not by — Zeus he-said not-at-all as at-least to-me listener

d ἀλλ' ὥς ἐμοί, ἦν δ' ἐγώ, ῥήτορι. τόδε δὲ μὴ ἐπιλανθανώμεθα,

but as to-me said and I speaker this but not let-us-forget

ὅτι ἐν μὲν τῇ προτέρᾳ ἐκλογῇ πρεσβύτας ἐξελέγομεν, ἐν

that in indeed the former selection old-men we-selected in

δὲ ταύτῃ οὐκ ἐγχωρήσει· Σόλωνι γὰρ οὐ πειστέον ὥς

but this not it-will-be-possible Solon for not must-be-believed that

γηράσκων τις πολλὰ δυνατὸς μανθάνειν, ἀλλ' ἥττον ἢ

growing-old one many-things able to-learn but less than

τρέχειν, νέων δὲ πάντες οἱ μεγάλοι καὶ οἱ πολλοὶ πόνοι.

to-run of-young but all the great and the many labors

ἀνάγκη, ἔφη.

(of)-necessity he-said

The preliminary studies of calculation and geometry must be set before children without compulsion, since a free man should learn nothing slavishly and forced learning does not stay in the soul. Children should be reared at play, which shows what each is fitted for, and taken to war as spectators to taste blood like puppies. After two or three years of compulsory gymnastic, those chosen at twenty will bring their scattered studies together into a single view, the greatest test of a dialectical nature.

τὰ μὲν τοίνυν λογισμῶν τε καὶ γεωμετριῶν καὶ
the-things indeed then of-calculations both and geometries and
πάσης τῆς προπαιδείας, ἣν τῆς διαλεκτικῆς δεῖ
of-all the preliminary-education which for-the dialectic must
προπαιδευθῆναι, παισὶν οὐσι χρὴ προβάλλειν, οὐχ ὥς
to-be-taught-beforehand to-children being one-must to-set-before not as
ἐπάναγκες μαθεῖν τὸ σχῆμα τῆς διδαχῆς ποιουμένους.
compulsory to-learn the shape of-the instruction making
τί δῆ;

why indeed

ὅτι, ἦν δ' ἐγώ, οὐδὲν μάθημα μετὰ δουλείας τὸν
because said and I no study with slavery the
ἐλεύθερον χρὴ μανθάνειν. οἱ μὲν γὰρ τοῦ σώματος πόνοι
free-man ought to-learn the indeed for of-the body labors
βία πονούμενοι χεῖρον οὐδὲν τὸ σῶμα ἀπεργάζονται,
by-force labored worse in-no-way the body render
ψυχῇ δὲ βίαιον οὐδὲν ἔμμονον μάθημα.
in-soul but forced no abiding study

ἀληθῆ, ἔφη.

true-things he-said

- 537 μὴ τοίνυν βία, εἶπον, ὦ ἄριστε, τοὺς παῖδας ἐν τοῖς
not then by-force I-said O best-(of-men) the children in the
 μαθήμασιν ἀλλὰ παίζοντας τρέφε, ἵνα καὶ μᾶλλον οἷός
studies but playing rear so-that also more able
 τ' ἦς καθορᾶν ἐφ' ὃ ἕκαστος πέφυκεν.
— you-may-be to-discern for what each is-by-nature-fitted
 ἔχει ὃ λέγεις, ἔφη, λόγον.
has what you-say he-said reason
 οὐκοῦν μνημονεύεις, ἦν δ' ἐγώ, ὅτι καὶ εἰς τὸν πόλεμον
therefore do-you-remember said and I that also into the war
 ἔφαμεν τοὺς παῖδας εἶναι ἀκτέον ἐπὶ τῶν ἵππων θεωροῦς,
we-said the children to-be must-be-led on the horses spectators
 καὶ ἐάν που ἀσφαλὲς ἦ, προσακτέον ἐγγὺς καὶ
and if somewhere safe it-be must-be-brought-up close and
 γευστέον αἵματος, ὥσπερ τοὺς σκύλακας;
must-be-given-taste of-blood like the puppies
 μέμνημαι, ἔφη.
I-remember he-said
 ἐν πᾶσι δὴ τούτοις, ἦν δ' ἐγώ, τοῖς τε πόνοις
in all indeed these said and I the both labors
 καὶ μαθήμασι καὶ φόβοις ὃς ἂν ἐντρεχέστατος αἰὲ
and studies and fears whoever — most-adroit always
 φαίνεται, εἰς ἀριθμὸν τινα ἐγκριτέον.
appears into number some must-be-enrolled
 b ἐν τίνι, ἔφη, ἡλικίᾳ;
at what he-said age
 ἡνίκα, ἦν δ' ἐγώ, τῶν ἀναγκαίων γυμνασίων μεθίενται·
when said and I from-the compulsory exercises they-are-released
 οὗτος γὰρ ὁ χρόνος, ἑάντε δύο ἑάντε τρία ἔτη γίνηται,
this for — time whether two or three years it-be
 ἀδύνατός τι ἄλλο πράξαι· κόποι γὰρ καὶ ὕπνοι
incapable anything else to-do weariness for and sleep

μαθήμασι πολέμοι. καὶ ἅμα μία καὶ αὕτη τῶν βασάνων

to-studies hostile and at-once one also this of-the tests

οὐκ ἐλαχίστη, τίς ἕκαστος ἐν τοῖς γυμνασίοις φανέται.

not least who each in the exercises will-appear

πῶς γὰρ οὐκ; ἔφη.

how for not he-said

μετὰ δὴ τοῦτον τὸν χρόνον, ἦν δ' ἐγώ, ἐκ τῶν

after indeed this — time said and I from the

εἰκοσιετῶν οἱ προκριθέντες τιμὰς τε μείζους τῶν ἄλλων

twenty-year-olds the-ones preferred honors both greater than-the others

οἷσονται, τά τε χύδην μαθήματα παισὶν ἐν τῇ παιδείᾳ

will-receive the and pell-mell studies to-children in the education

γενόμενα τούτοις συνακτέον εἰς σύνοψιν οἰκειότητός

having-been-given for-these must-be-brought-together into survey of-kinship

τε ἀλλήλων τῶν μαθημάτων καὶ τῆς τοῦ ὄντος φύσεως.

both with-one-another of-the studies and of-the of-the being nature

μόνη γοῦν, εἶπεν, ἢ τοιαύτη μάθησις βέβαιος, ἐν οἷς

alone at-any-rate he-said — such learning firm in whom

ἂν ἐγγένηται.

— *it-arises*

καὶ μεγίστη γε, ἦν δ' ἐγώ, πείρα διαλεκτικῆς φύσεως

and greatest at-least said and I test of-dialectical nature

καὶ μή· ὁ μὲν γὰρ συνοπτικὸς διαλεκτικός, ὁ δὲ

and not the-one indeed for synoptic dialectical the-other but

μὴ οὐ.

not-(synoptic) not

συνοίόμαι, ἦ δ' ὅς.

I-agree said and he

At thirty the best must be tested by dialectic, with caution, since dialectic now fills men with lawlessness. A changeling who learns his parents are not his own ceases to honor them and follows his flatterers, and so does a man whose convictions are refuted until the fine seems no finer than the shameful. Young men who first taste argument tear at everyone like puppies and bring philosophy into discredit. The older man converses to examine the truth, and only steady natures should be admitted.

- d ταῦτα τοῖνυν, ἦν δ' ἐγώ, δεήσει σε ἐπισκοποῦντα
these-things then said and I it-will-be-necessary you examining
οἱ ἂν μάλιστα τοιοῦτοι ἐν αὐτοῖς ὧσι καὶ μόνιμοι
who — most such among them are and steadfast
μὲν ἐν μαθήμασι, μόνιμοι δ' ἐν πολέμῳ καὶ τοῖς
indeed in studies steadfast and in war and the
ἄλλοις νομίμοις, τούτους αὖ, ἐπειδὰν τὰ τριάκοντα ἔτη
other lawful-duties these again when the thirty years
ἐκβαίνωσιν, ἐκ τῶν προκρίτων προκρινάμενον εἰς μείζους
they-pass from the preferred having-preferred to greater
τε τιμὰς καθιστάναι καὶ σκοπεῖν, τῇ τοῦ διαλέγεσθαι
both honors to-promote and to-consider by-the of-the conversing
δυνάμει βασανίζοντα τίς ὁμμάτων καὶ τῆς ἄλλης αἰσθήσεως
power testing who from-eyes and the other sense
δυνατὸς μεθιέμενος ἐπ' αὐτὸ τὸ ὄν μετ' ἀληθείας ἰέναι.
able letting-go to itself the being with truth to-go
καὶ ἐνταῦθα δὴ πολλῆς φυλακῆς ἔργον, ὦ ἐταῖρε.
and here indeed of-much caution work O comrade
τί μάλιστα; ἦ δ' ὅς.
why especially said and he

οὐκ ἐννοεῖς, ἦν δ' ἐγώ, τὸ νῦν περὶ τὸ διαλέγεσθαι e
not do-you-notice said and I the now about the conversing

κακὸν γιγνόμενον ὅσον γίγνεται;

evil arising how-great it-is

τὸ ποῖον; ἔφη.

the what-sort he-said

παρανομίας που, ἔφην ἐγώ, ἐμπίμπλανται.

with-lawlessness surely said I they-are-filled

καὶ μάλα, ἔφη.

and very he-said

θαυμαστὸν οὖν τι οἶει, εἶπον, πάσχειν αὐτούς, καὶ

surprising then anything do-you-think I-said to-experience them and

οὐ συγγιγνώσκεις;

not do-you-pardon

πῇ μάλιστα; ἔφη.

how especially he-said

οἶον, ἦν δ' ἐγώ, εἴ τις ὑποβολιμαῖος τραφεῖη ἐν πολλοῖς μὲν 538

as said and I if some changeling were-reared in much indeed

χρήμασι, πολλῶ δὲ καὶ μεγάλῳ γένει καὶ κόλαξι πολλοῖς,

wealth numerous and also great family and flatterers many

ἀνὴρ δὲ γενόμενος αἰσθοῖτο ὅτι οὐ τούτων ἐστὶ τῶν

man and having-become should-perceive that not of-these he-is the

φασκόντων γονέων, τοὺς δὲ τῷ ὄντι γεννήσαντας μὴ εὖροι,

claiming parents the but in reality having-begotten not should-find

τοῦτον ἔχεις μαντεύσασθαι πῶς ἂν διατεθεῖη πρὸς τε

this can-you to-divine how — he-would-be-disposed toward both

τοὺς κόλακας καὶ πρὸς τοὺς ὑποβαλομένους ἐν ἐκείνῳ τε

the flatterers and toward the-ones having-substituted-(him) in that both

τῷ χρόνῳ ᾧ οὐκ ᾔδει τὰ περὶ τῆς ὑποβολῆς, καὶ

— time in-which not he-knew the-things about the substitution and

ἐν ᾧ αὖ ᾔδει; ἢ βούλει ἐμοῦ μαντευομένου ἀκούσαι;

in which again he-knew or do-you-wish me divining to-bear

βούλομαι, ἔφη.

I-wish he-said

- b μαντεύομαι τοῖνυν, εἶπον, μᾶλλον αὐτὸν τιμᾶν ἂν τὸν
I-divine then I-said more him to-honor would the
 πατέρα καὶ τὴν μητέρα καὶ τοὺς ἄλλους οἰκείους δοκοῦντας
father and the mother and the other kin seeming
 ἢ τοὺς κολακεύοντας, καὶ ἦττον μὲν ἂν περιδεῖν
than the-ones flattering and less indeed would to-overlook
 ἐνδεεῖς τινας, ἦττον δὲ παράνομόν τι δρᾶσαι ἢ εἰπεῖν
in-need of-anything less and lawless anything to-do or to-say
 εἰς αὐτούς, ἦττον δὲ ἀπειθεῖν τὰ μεγάλα ἐκείνοις ἢ
against them less and to-disobey in-the great-things those than
 τοῖς κόλαξι, ἐν ᾧ χρόνῳ τὸ ἀληθὲς μὴ εἰδεῖν.
the flatterers in which time the truth not he-knew
 εἰκός, ἔφη.

likely he-said

- c αἰσθόμενον τοῖνυν τὸ ὃν μαντεύομαι αὖ περὶ μὲν τούτους
having-perceived then the fact I-divine again toward indeed these
 ἀνεῖναι ἂν τὸ τιμᾶν τε καὶ σπουδάζειν, περὶ δὲ τοὺς
to-relax would the honoring both and being-attentive toward but the
 κόλακας ἐπιτεῖναι, καὶ πείθεσθαι τε αὐτοῖς διαφερόντως
flatterers to-intensify and to-obey both them differently
 ἢ πρότερον καὶ ζῆν ἂν ἥδη κατ' ἐκείνους, συνόντα
than before and to-live would now according-to them associating
 αὐτοῖς ἀπαρακαλύπτως, πατρὸς δὲ ἐκείνου καὶ τῶν ἄλλων
with-them openly father but that and the other
 ποιουμένων οἰκείων, εἰ μὴ πάνυ εἴη φύσει ἐπιεικής,
adopted kin if not very he-were by-nature decent
 μέλειν τὸ μηδέν.
to-care the nothing

πάντ', ἔφη, λέγεις οἷά περ ἂν γένοιτο. ἀλλὰ πῇ πρὸς
all-things he-said you-say such-as very — would-happen but how to

τοὺς ἀπτομένους τῶν λόγων αὕτη φέρει ἢ εἰκὼν;

the-ones engaging-in the arguments this bears — image

τῇδε. ἔστι που ἡμῖν δόγματα ἐκ παιδῶν περὶ δικαίων

thus there-are surely for-us convictions from childhood about just-things

καὶ καλῶν, ἐν οἷς ἐκτεθράμμεθα ὥσπερ ὑπὸ γονεῦσι,

and fine-things in which we-have-been-reared as under parents

πειθαρχοῦντές τε καὶ τιμῶντες αὐτά.

obeying both and honoring them

ἔστι γάρ.

there-are for

οὐκοῦν καὶ ἄλλα ἐναντία τούτων ἐπιτηδεύματα ἡδονὰς d

therefore also other opposite to-these practices pleasures

ἔχοντα, ἃ κολακεύει μὲν ἡμῶν τὴν ψυχὴν καὶ ἔλκει

having which flatter indeed our — soul and draw

ἐφ' αὐτά, πείθει δ' οὐ τοὺς καὶ ὀπηροῦν μετρίου· ἀλλ'

to themselves persuade but not the-ones even in-any-degree moderate but

ἐκείνα τιμῶσι τὰ πάτρια καὶ ἐκείνοις πειθαρχοῦσιν.

those they-honor — ancestral and those obey

ἔστι ταῦτα.

it-is these-things

τί οὖν; ἦν δ' ἐγώ· ὅταν τὸν οὕτως ἔχοντα ἔλθον e

what then said and I whenever the-one so being having-come

ἐρώτημα ἔρηται· τί ἐστι τὸ καλόν, καὶ ἀποκριναμένον

question asks what is the fine and having-answered

ὃ τοῦ νομοθέτου ἤκουεν ἐξελέγχῃ ὁ λόγος, καὶ

what from-the lawgiver he-heard refutes the argument and

πολλάκις καὶ πολλαχῇ ἐλέγχων εἰς δόξαν καταβάλλῃ ὥς

often and in-many-ways refuting to opinion throws-down that

τοῦτο οὐδὲν μᾶλλον καλὸν ἢ αἰσχρόν, καὶ περὶ δικαίου

this in-no-way more fine than shameful and about just

ώσαύτως καὶ ἀγαθοῦ καὶ ἃ μάλιστα ἦγεν ἐν τιμῇ,
 likewise and good and what most he-held in honor
 μετὰ τοῦτο τί οἶει ποιήσειν αὐτὸν πρὸς αὐτὰ τιμῆς
 after this what do-you-think to-do him toward them honor
 τε πέρι καὶ πειθαρχίας;

both about and obedience

ἀνάγκη, ἔφη, μήτε τιμᾶν ἔτι ὁμοίως μήτε πείθεσθαι.

(it-is)-necessary he-said neither to-honor any-longer similarly nor to-obey

539 ὅταν οὖν, ἦν δ' ἐγώ, μήτε ταῦτα ἡγῆται τίμα καὶ οἰκεῖα

whenever then said and I neither these he-considers honorable and kin

ὥσπερ πρὸ τοῦ, τά τε ἀληθῆ μὴ εὐρίσκει, ἔστι πρὸς ὅποιον
 as before that the and true-things not he-finds is-there to what-sort

βίον ἄλλον ἢ τὸν κολακεύοντα εἰκότως προσχωρήσεται;

life other than the flattering reasonably he-will-go-over

οὐκ ἔστιν, ἔφη.

not it-is he-said

παράνομος δὴ οἶμαι δόξει γεγενῆσθαι ἐκ νομίμου.

lawless indeed I-think he-will-seem to-have-become from lawful

ἀνάγκη.

(of)-necessity

οὐκοῦν, ἔφην, εἰκὸς τὸ πάθος τῶν οὕτω λόγων

therefore I-said likely the experience of-the-ones so arguments

ἀποτομένων καί, ὃ ἄρτι ἔλεγον, πολλῆς συγγνώμης

engaging-in and what just-now I-was-saying of-much pardon

ἄξιον;

worthy

καὶ ἐλέου γ', ἔφη.

and of-pity at-least he-said

οὐκοῦν ἵνα μὴ γίγνηται ὁ ἔλεος οὗτος περὶ τοὺς
 therefore so-that not arise the pity this toward the
 τριακοντούτας σοι, εὐλαβουμένῳ παντὶ τρόπῳ τῶν λόγων
 thirty-year-olds for-you taking-care in-every way the arguments
 ἀπτεόν;

must-be-engaged

καὶ μάλ', ἦ δ' ὅς.

and very said and be

ἄρ' οὖν οὐ μία μὲν εὐλάβεια αὕτη συχνή, τὸ μὴ νέους b
 so then not one indeed precaution this considerable the not young
 ὄντας αὐτῶν γεύεσθαι; οἶμαι γάρ σε οὐ λεληθέναι ὅτι
 being them to-taste I-think for you not to-have-missed that
 οἱ μειρακίσκοι, ὅταν τὸ πρῶτον λόγων γεύωνται, ὥς
 the lads whenever the first of-arguments they-taste as
 παιδιᾷ αὐτοῖς καταχρῶνται, ἀεὶ εἰς ἀντιλογίαν χρώμενοι,
 sport them they-misuse always for contradiction using
 καὶ μιμούμενοι τοὺς ἐξελέγχοντας αὐτοὶ ἄλλους ἐλέγχουσι,
 and imitating the-ones refuting themselves others refute
 χαίροντες ὥσπερ σκυλάκια τῷ ἔλκειν τε καὶ σπαράττειν
 rejoicing like puppies in-the dragging both and tearing
 τῷ λόγῳ τοὺς πλησίον αἰεί.

with-the argument the-ones near always

ὑπερφυῶς μὲν οὖν, ἔφη.

extraordinarily indeed then he-said

οὐκοῦν ὅταν δὴ πολλοὺς μὲν αὐτοὶ ἐλέγξωσιν, ὑπὸ c
 therefore whenever indeed many indeed themselves they-refute by
 πολλῶν δὲ ἐλεγχθῶσι, σφόδρα καὶ ταχὺ ἐμπίπτουσιν εἰς
 many and they-are-refuted vehemently and quickly they-fall into
 τὸ μηδὲν ἡγείσθαι ὧν περ πρότερον· καὶ ἐκ τούτων
 the nothing to-believe of-what-very before and from these

δὴ αὐτοί τε καὶ τὸ ὅλον φιλοσοφίας περί εἰς τοὺς
indeed themselves both and the whole philosophy about among the
ἄλλους διαβέβληνται.

others they-are-discredited

ἀληθέστατα, ἔφη.

most-truly he-said

d ὁ δὲ δὴ πρεσβύτερος, ἦν δ' ἐγώ, τῆς μὲν τοιαύτης μανίας
the but indeed older said and I — indeed such madness
οὐκ ἂν ἐθέλοι μετέχειν, τὸν δὲ διαλέγεσθαι ἐθέλοντα καὶ
not — would-be-willing to-share the-one but to-converse willing and
σκοπεῖν τάληθές μᾶλλον μμῆσεται ἢ τὸν παιδιᾶς χάριν
to-examine the-truth rather he-will-imitate than the-one of-sport for-the-sake
παίζοντα καὶ ἀντιλέγοντα, καὶ αὐτός τε μετριώτερος ἔσται
playing and contradicting and himself both more-moderate will-be
καὶ τὸ ἐπιτήδευμα τιμιώτερον ἀντὶ ἀτιμοτέρου ποιήσει.
and the practice more-honored instead-of less-honored will-make
ὀρθῶς, ἔφη.

rightly he-said

οὐκοῦν καὶ τὰ προειρημένα τούτου ἐπ' εὐλαβείᾳ πάντα
therefore also the things-said-before of-this for precaution all
προείρηται, τὸ τὰς φύσεις κοσμίους εἶναι καὶ στασίμους
have-been-said-before the the natures orderly to-be and stable
οἷς τις μεταδώσει τῶν λόγων, καὶ μὴ ὥς νῦν ὁ
to-whom one will-impart of-the arguments and not as now the
τυχῶν καὶ οὐδὲν προσήκων ἔρχεται ἐπ' αὐτό;

chance-comer and in-no-way fitting comes to it

πάνυ μὲν οὖν, ἔφη.

certainly indeed then he-said

The chosen will spend five years in argument, then fifteen back in the cave holding military and other offices. At fifty those who have excelled will look up to what gives light to all and, using the good itself as their model, order the city, private men, and themselves, ruling in turn as a necessity. They will depart to the Isles of the Blessed and be honored as daemons if the Pythia allows, otherwise as divine men. The same holds for capable women.

ἀρκεῖ δὴ ἐπὶ λόγων μεταλήψει μέναι ἐνδελεχῶς
does-it-suffice indeed in of-arguments participation to-remain continuously
καὶ συντόνως μηδὲν ἄλλο πράττοντι, ἀλλ' ἀντιστρόφως
and intensely nothing else doing but correspondingly
γυμναζομένῳ τοῖς περὶ τὸ σῶμα γυμνασίους, ἔτη διπλάσια
exercising in-the about the body exercises years double
ἢ τότε;

than then

ἕξ, ἕφθ, ἢ τέτταρα λέγεις;

six he-said or four do-you-mean

ἀμέλει, εἶπον, πέντε θές. μετὰ γὰρ τοῦτο καταβιβαστέοι 540

never-mind I-said five put after for this must-be-sent-down

ἔσονταί σοι εἰς τὸ σπήλαιον πάλιν ἐκεῖνο, καὶ ἀναγκαστέοι

they-will-be by-you into the cave again that and must-be-compelled

ἄρχειν τά τε περὶ τὸν πόλεμον καὶ ὅσαι νέων

to-rule the-things both about the war and as-many-as for-young

ἀρχαί, ἵνα μηδ' ἐμπειρία ὑστερῶσι τῶν ἄλλων· καὶ

offices so-that not-even in-experience they-fall-behind the others and

ἔτι καὶ ἐν τούτοις βασανιστέοι εἰ ἐμμενοῦσιν

further also in these must-be-tested whether they-will-stand-firm

ἐλκόμενοι πανταχόσε ἢ τι καὶ παρακινήσουσι.

being-pulled in-all-directions or at-all also will-waver

χρόνον δέ, ἢ δ' ὅς, πόσον τοῦτον τιθεῖς;

time and said and be how-much this do-you-set

- b πεντεκαίδεκα ἔτη, ἣν δ' ἐγώ. γενομένων δὲ πεντηκοντουτῶν
 fifteen years said and I having-become but fifty-year-olds
 τοὺς διασωθέντας καὶ ἀριστεύσαντας πάντα πάντῃ ἐν
 the-ones having-come-through and having-excelled all in-every-way in
 ἔργοις τε καὶ ἐπιστήμαις πρὸς τέλος ἤδη ἀκτέον, καὶ
 deeds both and sciences to end now must-be-led and
 ἀναγκαστέον ἀνακλίναντας τὴν τῆς ψυχῆς αὐγὴν εἰς
 must-be-compelled having-tilted-up the of-the soul ray toward
 αὐτὸ ἀποβλέπειν τὸ πᾶσι φῶς παρέχον, καὶ ἰδόντας τὸ
 it-itself to-look the-thing to-all light providing and having-seen the
 ἀγαθὸν αὐτό, παραδείγματι χρωμένους ἐκεῖνῳ, καὶ πόλιν
 good itself as-model using that both city
 καὶ ἰδιώτας καὶ ἑαυτοὺς κοσμεῖν τὸν ἐπίλοιπον βίον ἐν
 and private-men and themselves to-order the remaining life in
 μέρει ἐκάστους, τὸ μὲν πολὺ πρὸς φιλοσοφίᾳ διατρίβοντας,
 turn each the indeed most at philosophy spending-time
 ὅταν δὲ τὸ μέρος ἦκη, πρὸς πολιτικοῖς ἐπιταλαιπωροῦντας
 whenever but the turn comes at political-affairs laboring
 καὶ ἄρχοντας ἐκάστους τῆς πόλεως ἕνεκα, οὐχ ὡς καλὸν
 and ruling each of-the city for-the-sake not as fine
 τι ἀλλ' ὡς ἀναγκαῖον πράττοντας, καὶ οὕτως ἄλλους
 something but as necessary doing and so others
 αἰεὶ παιδεύσαντας τοιούτους, ἀντικαταλιπόντας τῆς πόλεως
 always having-educated such having-left-in-their-place of-the city
 φύλακας, εἰς μακάρων νήσους ἀπιόντας οἰκεῖν· μνημεῖα δ'
 guardians to of-the-blessed islands departing to-dwell memorials and
 αὐτοῖς καὶ θυσίας τὴν πόλιν δημοσίᾳ ποιεῖν, ἐὰν καὶ ἡ Πυθία
 for-them and sacrifices the city publicly to-make if also the Pythia
 συναναίρη, ὡς δαίμοσιν, εἰ δὲ μή, ὡς εὐδαίμοσί τε καὶ θείοις.
 concurs as to-daemons if but not as to-happy both and divine

παγκάλους, ἔφη, τοὺς ἄρχοντας, ὦ Σώκρατες, ὥσπερ
all-beautiful he-said the rulers O Socrates like
 ἀνδριαντοποιὸς ἀπείργασαι.

sculptor you-have-finished
 καὶ τὰς ἀρχούσας γε, ἣν δ' ἐγώ, ὦ Γλαύκων· μηδὲν
and the female-rulers at-least said and I O Glaucon in-no-way
 γάρ τι οἶου με περὶ ἀνδρῶν εἰρηκέναι μᾶλλον ἢ
for at-all think me about men to-have-said rather what
 εἶρηκα ἢ περὶ γυναικῶν, ὅσαι ἂν αὐτῶν ἱκαναὶ τὰς
I-have-said than about women as-many-as — of-them capable the
 φύσεις ἐγγίγνωνται.

natures arise
 ὀρθῶς, ἔφη, εἴπερ ἴσα γε πάντα τοῖς ἀνδράσι
rightly he-said if-indeed equally at-least all with-the men
 κοινωνήσουσιν, ὥς διήλθομεν.
they-will-share as we-went-through

XVIII · THE QUICKEST WAY

The city is no mere prayer. It is difficult but possible, when true philosophers come to power, despise present honors, and prize what is right. They will send everyone older than ten out into the fields, take over the children, and rear them apart from their parents' habits in their own ways and laws. That is the quickest and easiest way to establish the city and constitution described. Glaucon agrees, and the account of the city and of the man like it is complete.

τί οὖν; ἔφην· συγχωρεῖτε περὶ τῆς πόλεως τε καὶ d
what then I-said do-you-agree about the city both and
 πολιτείας μὴ παντάπασιν ἡμᾶς εὐχὰς εἰρηκέναι, ἀλλὰ
constitution not altogether us prayers to-have-spoken but
 χαλεπὰ μὲν, δυνατὰ δέ πη, καὶ οὐκ ἄλλῃ ἢ
difficult indeed possible but somehow and not otherwise than

εἴρηται, ὅταν οἱ ὡς ἀληθῶς φιλόσοφοι δυνάσται,
has-been-said whenever the as truly philosophers potentates
 ἢ πλείους ἢ εἷς, ἐν πόλει γενόμενοι τῶν μὲν νῦν
either more or one in city having-become the indeed present
 τιμῶν καταφρονήσωσιν, ἡγησάμενοι ἀνελευθέρους εἶναι καὶ
honors despise believing illiberal to-be and
 οὐδενὸς ἀξίας, τὸ δὲ ὀρθὸν περὶ πλείστου ποιησάμενοι
of-nothing worthy the but right of most-(importance) having-made
 καὶ τὰς ἀπὸ τούτου τιμάς, μέγιστον δὲ καὶ ἀναγκαιότατον
and the from this honors greatest and also most-necessary
 τὸ δίκαιον, καὶ τούτῳ δὴ ὑπηρετοῦντές τε καὶ αὔξοντες
the just and this indeed serving both and increasing
 αὐτὸ διασκευωρήσονται τὴν ἑαυτῶν πόλιν;
it they-set-in-order — their-own city
 πῶς; ἔφη.

how he-said

541 ὅσοι μὲν ἄν, ἦν δ' ἐγώ, πρεσβύτεροι τυγχάνωσι
as-many-as indeed — said and I older happen-to-be
 δεκετῶν ἐν τῇ πόλει, πάντας ἐκπέμψωσιν εἰς τοὺς
than-ten-year-olds in the city all they-send-out into the
 ἀγρούς, τοὺς δὲ παῖδας αὐτῶν παραλαβόντες ἐκτὸς τῶν νῦν
fields — but children their having-taken-over outside the present
 ἡθῶν, ἃ καὶ οἱ γονεῖς ἔχουσι, θρέψωνται ἐν τοῖς σφετέροις
habits which also the parents have they-rear in — their-own
 τρόποισι καὶ νόμοις, οἷσιν οἷοις διεληλύθαμεν τότε· καὶ
ways and laws being such-as we-have-gone-through then and
 οὕτω τάχιστα τε καὶ ῥᾶστα πόλιν τε καὶ πολιτείαν,
so most-quickly both and most-easily city both and constitution
 ἣν ἐλέγομεν, καταστᾶσαν αὐτήν τε εὐδαιμονήσῃν καὶ
which we-were-describing established itself both to-be-happy and
 τὸ ἔθνος ἐν ᾧ ἂν ἐγγένηται πλεῖστα ὀνήσῃν;
the people in which — it-arises most to-benefit

πολὺ γ', ἔφη· καὶ ὥς ἂν γένοιτο, εἴπερ ποτὲ b
much at-least he-said and how — it-would-come-about if-indeed ever
 γίγνοιτο, δοκεῖς μοι, ὦ Σώκρατες, εὖ εἰρηκέναι.
it-should-come-about you-seem to-me O Socrates well to-have-spoken
 οὐκοῦν ἄδην ἤδη, εἶπον ἐγώ, ἔχουσιν ἡμῖν οἱ λόγοι περὶ
therefore enough already said I have for-us the arguments about
 τε τῆς πόλεως ταύτης καὶ τοῦ ὁμοίου ταύτῃ ἀνδρός; δηλὸς
both the city this and the like to-this man clear
 γάρ που καὶ οὗτος οἷον φήσομεν δεῖν αὐτὸν εἶναι.
for surely also this-one what-sort we-will-say to-be-necessary him to-be
 δηλὸς, ἔφη· καὶ ὅπερ ἐρωτᾷς, δοκεῖ μοι τέλος ἔχειν.
clear he-said and what-very you-ask seems to-me end to-have

BOOK VIII

I • THE FOUR CONSTITUTIONS AGAIN

Socrates recalls what was agreed about the best-governed city: wives, children, and education in common, kings best in philosophy and war, and soldiers in common dwellings. Glaucon adds that they were to own nothing and take a year's keep as their wage, and recalls where they turned aside: Socrates had called the other constitutions mistaken, of four kinds worth examining with their men, and Glaucon had asked which when Polemarchus and Adeimantus interrupted. He asks again.

εἶεν· ταῦτα μὲν δὴ ὠμολόγηται, ὦ Γλαῦκων, τῇ
 well these-things indeed truly have-been-agreed O Glaucon for-the
 μελλούσῃ ἄκρως οἰκεῖν πόλει κοινὰς μὲν γυναῖκας,
 going supremely to-be-governed city common indeed wives
 κοινοὺς δὲ παῖδας εἶναι καὶ πᾶσαν παιδείαν, ὡσαύτως
 common and children to-be and all education likewise
 δὲ τὰ ἐπιτηδεύματα κοινὰ ἐν πολέμῳ τε καὶ εἰρήνῃ,
 and the practices common in war both and peace
 βασιλέας δὲ αὐτῶν εἶναι τοὺς ἐν φιλοσοφίᾳ τε καὶ
 kings and their to-be the-ones in philosophy both and
 πρὸς τὸν πόλεμον γεγονότας ἀρίστους.
 for the war having-become best
 ὠμολόγηται, ἔφη.

it-has-been-agreed he-said

καὶ μὴν καὶ τάδε συνεχωρήσαμεν, ὥς, ὅταν δὴ
 and indeed also these-things we-conceded that whenever indeed
 καταστῶσιν οἱ ἄρχοντες, ἄγοντες τοὺς στρατιώτας
 are-appointed the rulers leading the soldiers
 κατοικιοῦσιν εἰς οἰκῆσεις οἷας προείπομεν, ἴδιον μὲν
 they-will-settle in dwellings such-as we-described-before private indeed
 οὐδὲν οὐδενὶ ἐχούσας, κοινὰς δὲ πᾶσι πρὸς δὲ ταῖς
 nothing for-anyone having common but for-all besides and —

543

b

τοιαύταις οἰκήσεσι, καὶ τὰς κτήσεις, εἰ μνημονεύεις,
such dwellings also the possessions if you-remember

διωμολογησάμεθά που οἶαι ἔσονται αὐτοῖς.

we-agreed surely what-sort will-be for-them

- c ἀλλὰ μνημονεύω, ἔφη, ὅτι γε οὐδὲν οὐδένα ὠόμεθα
but I-remember he-said that at-least nothing anyone we-thought
 δεῖν κεκτῆσθαι ὦν νῦν οἱ ἄλλοι, ὥσπερ δὲ ἀθλητάς
to-be-necessary to-possess of-what now the others as but athletes
 τε πολέμου καὶ φύλακας, μισθὸν τῆς φυλακῆς δεχομένους
both of-war and guardians wage of-the guarding receiving
 εἰς ἐνιαυτὸν τὴν εἰς ταῦτα τροφὴν παρὰ τῶν ἄλλων,
for a-year the for these nourishment from the others
 αὐτῶν τε δεῖν καὶ τῆς ἄλλης πόλεως ἐπιμελεῖσθαι.
themselves both to-be-necessary and the rest-(of-the) city to-take-care-of
 ὀρθῶς, ἔφην, λέγεις. ἀλλ' ἄγ', ἐπειδὴ τοῦτ' ἀπετελέσαμεν,
rightly I-said you-speak but come since this we-finished
 ἀναμνησθῶμεν πόθεν δεῦρο ἐξετραπόμεθα, ἵνα πάλιν τὴν
let-us-recall whence hither we-turned-aside so-that again the
 αὐτὴν ἴωμεν.

same-(road) we-may-go

- 544 οὐ χαλεπὸν, ἔφη. σχεδὸν γάρ, καθάπερ νῦν, ὥς
not difficult he-said nearly for just-as now as
 διεληλυθὼς περὶ τῆς πόλεως τοὺς λόγους ἐποιοῦ,
having-gone-through about the city the arguments you-were-making
 λέγων ὥς ἀγαθὴν μὲν τὴν τοιαύτην, οἶαν τότε διήλθες,
saying that good indeed — such as then you-described
 τιθείης πόλιν, καὶ ἄνδρα τὸν ἐκείνη ὅμοιον, καὶ ταῦτα,
you-set city and man the to-that like and that
 ὥς ἔοικας, καλλίω ἔτι ἔχων εἰπεῖν πόλιν τε καὶ ἄνδρα.
as you-seem finer still being-able to-describe city both and man

ἀλλ' οὖν δὴ τὰς ἄλλας ἡμαρτημένας ἔλεγες, εἰ αὕτη ὀρθή. b
but then indeed the others mistaken you-said if this right
 τῶν δὲ λοιπῶν πολιτειῶν ἔφησθα, ὥς μνημονεύω, τέτταρα
of-the and remaining constitutions you-said as I-remember four
 εἶδη εἶναι, ὧν καὶ περί λόγον ἄξιον εἶη ἔχειν καὶ ἰδεῖν
forms to-be of-which also about account worthwhile was to-have and to-see
 αὐτῶν τὰ ἁμαρτήματα καὶ τοὺς ἐκείναις αὖ ὁμοίους, ἵνα
their — faults and the-ones to-those again like so-that
 πάντας αὐτοὺς ἰδόντες, καὶ ὁμολογησάμενοι τὸν ἄριστον
all them having-seen and having-agreed the best
 καὶ τὸν κάκιστον ἄνδρα, ἐπισκεψάμεθα εἰ ὁ ἄριστος
and the worst man we-might-examine whether the best
 εὐδαιμονέστατος καὶ ὁ κάκιστος ἀθλιώτατος, ἢ ἄλλως ἔχοι
happiest and the worst most-wretched or otherwise it-is
 καὶ ἐμοῦ ἐρομένου τίνας λέγοις τὰς τέτταρας πολιτείας,
and me asking which you-meant the four constitutions
 ἐν τούτῳ ὑπέλαβε Πολέμαρχος τε καὶ Ἀδείμαντος, καὶ
at this interrupted Polemarchus both and Adeimantus and
 οὕτω δὴ σὺ ἀναλαβὼν τὸν λόγον δεῦρ' ἀφίξαι.
so indeed you having-resumed the argument hither have-arrived
 ὀρθότατα, εἶπον, ἐμνημόνευσας.
most-rightly I-said you-remembered
 πάλιν τοίνυν, ὥσπερ παλαιστής, τὴν αὐτὴν λαβὴν παρέχε,
again then like wrestler the same hold offer
 καὶ τὸ αὐτὸ ἐμοῦ ἐρομένου πειρῶ εἰπεῖν ἅπερ τότε
and the same me asking try to-say what-very then
 ἔμελλες λέγειν.
you-were-going to-say
 ἐάνπερ, ἦν δ' ἐγώ, δύνωμαι.
if-indeed said and I I-can

καὶ μὴν, ἣ δ' ὅς, ἐπιθυμῶ γε καὶ αὐτὸς ἀκοῦσαι
 and indeed said and he I-desire at-least also myself to-bear
 τίνας ἔλεγες τὰς τέτταρας πολιτείας.
 which you-meant the four constitutions

II • NOT FROM OAK OR ROCK

The four are the praised Cretan and Laconian constitution, oligarchy, democracy, and tyranny, the last disease of a city, with dynasties and purchased kingships between them. Constitutions grow not from oak or rock but from the characters of citizens, so there are five kinds of men as of constitutions, and the aristocratic man has already been described. They will examine the timocratic, oligarchic, democratic, and tyrannical in turn, city first, and set the most unjust against the most just.

c οὐ χαλεπῶς, ἦν δ' ἐγώ, ἀκούσῃ. εἰςὶ γὰρ ᾧς
 not with-difficulty said and I you-will-hear they-are for which
 λέγω, αἵπερ καὶ ὀνόματα ἔχουσιν, ἣ τε ὑπὸ τῶν
 I-mean which-very also names have the both by the
 πολλῶν ἐπαινουμένη, ἣ Κρητικὴ τε καὶ Λακωνικὴ αὕτη·
 many praised the Cretan both and Laconian this
 καὶ δευτέρα καὶ δευτέρως ἐπαινουμένη, καλουμένη δ'
 and second and secondarily praised called and
 ὀλιγαρχία, συχνῶν γέμουσα κακῶν πολιτεία· ἣ τε ταύτη
 oligarchy numerous full-of evils constitution the both from-this
 διάφορος καὶ ἐφεξῆς γιγνομένη δημοκρατία, καὶ ἡ γενναία
 differing and next arising democracy and the noble
 δὴ τυραννὶς καὶ πασῶν τούτων διαφέρουσα, τέταρτόν τε
 indeed tyranny and from-all these differing fourth both
 καὶ ἔσχατον πόλεως νόσημα. ἣ τινα ἄλλην ἔχεις ἰδέαν
 and last of-city disease or some other do-you-have form

πολιτείας, ἥτις καὶ ἐν εἶδει διαφανεῖ τινι κέῖται; δυναστεῖαι
of-constitution which also in form distinct some is-set dynasties
 γὰρ καὶ ὠνηταὶ βασιλεῖαι καὶ τοιαῦταί τινες πολιτεῖαι
for and purchased kingships and such some constitutions
 μεταξύ τι τούτων πού εἰσιν, εὔροι δ' ἂν τις αὐτὰς
between somewhat these surely are would-find and — one them
 οὐκ ἐλάττους περὶ τοὺς βαρβάρους ἢ τοὺς Ἕλληνας.
not fewer among the barbarians than the Greeks
 πολλαὶ γοῦν καὶ ἄτοποι, ἔφη, λέγονται.
many at-any-rate and strange he-said are-spoken-of
 οἶσθ' οὖν, ἦν δ' ἐγώ, ὅτι καὶ ἀνθρώπων εἶδη τοσαῦτα
do-you-know then said and I that also of-men forms as-many
 ἀνάγκη τρόπων εἶναι, ὅσαπερ καὶ πολιτειῶν; ἢ οἶε
(it-is)-necessary of-ways to-be as-many-as also of-constitutions or do-you-think
 ἐκ δρυὸς ποθεν ἢ ἐκ πέτρας τὰς πολιτείας γίγνεσθαι,
from oak somewhere or from rock the constitutions to-arise
 ἀλλ' οὐχὶ ἐκ τῶν ἡθῶν τῶν ἐν ταῖς πόλεσιν, ἃ ἂν
but not from the characters the in the cities which —
 ὥσπερ ρέψαντα τᾶλλα ἐφελκύσῃται;
as-it-were having-tipped-the-scale the-rest draw-after-them
 οὐδαμῶς ἔγωγ', ἔφη, ἄλλοθεν ἢ ἐντεῦθεν.
in-no-way I-at-least he-said from-elsewhere than from-here
 οὐκοῦν εἰ τὰ τῶν πόλεων πέντε, καὶ αἱ τῶν ἰδιωτῶν
therefore if the-ones of-the cities five also the of-the private-men
 κατασκευαὶ τῆς ψυχῆς πέντε ἂν εἶναι.
arrangements of-the soul five — would-be
 τί μήν;
what indeed
 τὸν μὲν δὴ τῇ ἀριστοκρατίᾳ ὅμοιον διεληλύθαμεν
the-one indeed truly to-the aristocracy like we-have-gone-through
 ἤδη, ὃν ἀγαθόν τε καὶ δίκαιον ὀρθῶς φαμεν εἶναι.
already whom good both and just rightly we-say to-be

545 διεληλύθαμεν.

we-have-gone-through

- b ἄρ' οὖν τὸ μετὰ τοῦτο διτέον τοὺς χείρους, τὸν
so then the after this must-go-through the worse the
 φιλόνικόν τε καὶ φιλότιμον, κατὰ τὴν Λακωνικὴν
victory-loving both and honor-loving according-to the Laconian
 ἐστῶτα πολιτείαν, καὶ ὀλιγαρχικὸν αὖ καὶ δημοκρατικὸν
standing constitution and oligarchic again and democratic
 καὶ τὸν τυραννικόν, ἵνα τὸν ἀδικώτατον ἰδόντες
and the tyrannical so-that the most-unjust having-seen
 ἀντιθῶμεν τῷ δικαιοτάτῳ καὶ ἡμῖν τελέα ἢ σκέψις
we-may-set-against the most-just and for-us complete the inquiry
 ἦ, πῶς ποτε ἡ ἄκρατος δικαιοσύνη πρὸς ἀδικίαν
may-be how ever the unmixed justice in-relation-to injustice
 τὴν ἄκρατον ἔχει εὐδαιμονίας τε περί τοῦ ἔχοντος καὶ
the unmixed stands happiness both about of-the one-having and
 ἀθλιότητος, ἵνα ἢ Θρασυμάχῳ πειθόμενοι διώκωμεν
wretchedness so-that either Thrasymachus obeying we-may-pursue
 ἀδικίαν ἢ τῷ νῦν προφαινομένῳ λόγῳ δικαιοσύνην;
injustice or the now coming-to-light argument justice
 παντάπασιν μὲν οὖν, ἔφη, οὕτω ποιητέον.
altogether indeed then he-said so must-be-done

- c ἄρ' οὖν, ὥσπερ ἡρξάμεθα ἐν ταῖς πολιτείαις πρότερον σκοπεῖν
so then as we-began in the constitutions earlier to-examine
 τὰ ἦθη ἢ ἐν τοῖς ἰδιώταις, ὥς ἐναργέστερον ὄν, καὶ νῦν
the characters than in the private-men as clearer being also now
 οὕτω πρῶτον μὲν τὴν φιλότιμον σκεπτέον πολιτείαν —
so first indeed the honor-loving must-be-examined constitution
 ὄνομα γὰρ οὐκ ἔχω λεγόμενον ἄλλο· ἢ τιμοκρατίαν ἢ
name for not I-have spoken other either timocracy or
 τιμαρχίαν αὐτὴν κλητέον — πρὸς δὲ ταύτην τὸν τοιοῦτον
timarchy it must-be-called in-relation-to and this — such

ἄνδρα σκεψόμεθα, ἔπειτα ὀλιγαρχίαν καὶ ἄνδρα ὀλιγαρχικόν,
man we-will-examine then oligarchy and man oligarchic
 αὖθις δὲ εἰς δημοκρατίαν ἀποβλέψαντες θεασόμεθα ἄνδρα
again but to democracy having-looked we-will-behold man
 δημοκρατικόν, τὸ δὲ τέταρτον εἰς τυραννουμένην πόλιν
democratic the and fourth into tyrannized city
 ἐλθόντες καὶ ἰδόντες, πάλιν εἰς τυραννικὴν ψυχὴν βλέποντες,
having-gone and having-seen again into tyrannical soul looking
 πειρασόμεθα περὶ ὧν προυθέμεθα ἱκανοὶ κριταὶ γενέσθαι;
we-will-try about what we-proposed competent judges to-become
 κατὰ λόγον γέ τοι ἂν, ἔφη, οὕτω γίγνοιτο ἢ
according-to reason at-least you-know — he-said so would-come-about the
 τε θέα καὶ ἡ κρίσις.
both viewing and the judging

III · THE MUSES AND THE NUMBER

A constitution changes when faction arises in its ruling part. Letting the Muses speak, Socrates says that everything that comes to be must decay. A geometrical number governs better and worse births, and the guardians will miss it and join brides and bridegrooms out of season. Their unworthy children will neglect music, the races will mix, and faction follows: iron and bronze pull toward money, gold and silver toward virtue, until they compromise, dividing land and houses and enslaving those they once guarded.

φέρε τοίνυν, ἦν δ' ἐγώ, πειρώμεθα λέγειν τίνα τρόπον d
come then said and I let-us-try to-say what way
 τιμοκρατία γένοιτ' ἂν ἐξ ἀριστοκρατίας. ἢ τόδε μὲν
timocracy would-arise — from aristocracy or this indeed
 ἀπλοῦν, ὅτι πᾶσα πολιτεία μεταβάλλει ἐξ αὐτοῦ τοῦ
simple that every constitution changes from itself the-(part)

ἔχοντας τὰς ἀρχάς, ὅταν ἐν αὐτῷ τούτῳ στάσις ἐγγένηται·
holding the offices whenever in itself this faction arises
 ὁμονοοῦντος δέ, κἂν πάνυ ὀλίγον ἦ, ἀδύνατον κινήθηναι;
being-of-one-mind but even-if very small it-is impossible to-be-moved
 ἔστι γὰρ οὕτω.

it-is for so

c πῶς οὖν δή, εἶπον, ὦ Γλαύκων, ἡ πόλις ἡμῖν
how then indeed I-said O Glaucon the city for-us
 κινήθησεται, καὶ πῇ στασιάζουσιν οἱ ἐπίκουροι καὶ οἱ
will-be-moved and how will-fall-into-faction the auxiliaries and the
 ἄρχοντες πρὸς ἀλλήλους τε καὶ πρὸς ἑαυτούς; ἢ βούλει,
rulers with one-another both and with themselves or do-you-wish
 ὥσπερ Ὅμηρος, εὐχόμεθα ταῖς Μούσαις εἰπεῖν ἡμῖν ὅπως
like Homer we-pray — to-Muses to-tell us how
 δὴ πρῶτον στάσις ἔμπεσε, καὶ φῶμεν αὐτὰς τραγικῶς
indeed first faction fell-upon and we-say them tragically
 ὡς πρὸς παῖδας ἡμᾶς παιζούσας καὶ ἐρεσχολούσας, ὡς
as to children us playing and teasing as
 δὴ σπουδῇ λεγούσας, ὑψηλολογουμένας λέγειν;
indeed in-earnest speaking speaking-loftily to-speak
 πῶς;

how

546 ὧδέ πως. χαλεπὸν μὲν κινήθηναι πόλιν οὕτω συστάσαν·
thus somehow difficult indeed to-be-moved city so constituted
 ἀλλ' ἐπεὶ γενομένῳ παντὶ φθορά ἐστιν, οὐδ' ἡ
but since for-having-come-to-be everything decay is not-even —
 τοιαύτη σύστασις τὸν ἅπαντα μενεῖ χρόνον, ἀλλὰ
such structure the whole will-remain time but
 λυθήσεται. λύσις δὲ ἥδε· οὐ μόνον φυτοῖς ἐγγείοις, ἀλλὰ
will-be-dissolved dissolution and this not only for-plants earth-grown but
 καὶ ἐν ἐπιγείοις ζώοις φορὰ καὶ ἀφορία ψυχῆς τε καὶ
also in on-earth animals fertility and barrenness of-soul both and

σωμάτων γίνονται, ὅταν περιτροπαὶ ἐκάστοις κύκλων
of-bodies occur whenever revolutions for-each of-cycles
 περιφορὰς συνάπτωσι, βραχυβίοις μὲν βραχυπόρους,
circuits join for-short-lived indeed short-traveling
 ἐναντίους δὲ ἐναντίας. γένους δὲ ὑμετέρου εὐγονίας τε
for-opposite but opposite of-race and your good-birth both
 καὶ ἀφορίας, καίπερ ὄντες σοφοί, οὓς ἡγεμόνας πόλεως
and barrenness although being wise whom leaders of-city
 ἐπαιδεύσασθε, οὐδὲν μᾶλλον λογισμῷ μετ' αἰσθήσεως
you-educated in-no-way more by-calculation with sense
 τεύξονται, ἀλλὰ πάρεισιν αὐτοὺς καὶ γεννήσουσι παῖδας
will-bit-upon but will-escape them and they-will-beget children
 ποτε οὐ δέον. ἔστι δὲ θείῳ μὲν γεννητῷ περίοδος
at-some-time not needful is and for-divine indeed begotten period
 ἣν ἀριθμὸς περιλαμβάνει τέλειος, ἀνθρωπεῖῳ δὲ ἐν ᾧ
which number encompasses perfect for-human but in which
 πρῶτῳ αὐξήσεις δυνάμεναί τε καὶ δυναστευόμεναι, τρεῖς
first increases dominating both and dominated three
 ἀποστάσεις, τέτταρας δὲ ὅρους λαβούσαι ὁμοιούντων τε
intervals four and terms having-taken of-likening both
 καὶ ἀνομοιούντων καὶ αὐξόντων καὶ φθινόντων, πάντα
and unlikening and increasing and decreasing all
 προσήγορα καὶ ῥήτᾳ πρὸς ἄλληλα ἀπέφηναν· ὧν
commensurable and rational to one-another rendered of-which
 ἐπίτριτος πυθμὴν πεμπάδι συζυγεῖς δύο ἀρμονίας παρέχεται
four-thirds base with-five yoked two harmonies provides
 τρεῖς αὐξηθείς, τὴν μὲν ἴσην ἰσάκεις, ἑκατὸν τοσαυτάκεις,
three-times increased the-one indeed equal equally a-hundred so-many-times
 τὴν δὲ ἰσομήκη μὲν τῇ, προμήκη δέ, ἑκατὸν μὲν
the-other and equal-sided indeed in-one-way oblong but a-hundred indeed

547

ἀριθμῶν ἀπὸ διαμέτρων ῥητῶν πεμπάδος, δεομένων ἐνὸς
of-numbers from diameters rational of-five lacking one
 ἐκάστων, ἀρρήτων δὲ δυοῖν, ἑκατὸν δὲ κύβων τριάδος.
each of-irrational and two a-hundred and of-cubes of-three
 σύμπας δὲ οὗτος ἀριθμὸς γεωμετρικός, τοιούτου κύριος,
whole and this number geometrical of-such master
 ἀμεινόνων τε καὶ χειρόνων γενέσεων, ἃς ὅταν
of-better both and worse births which whenever
 ἀγνοήσαντες ὑμῖν οἱ φύλακες συνοικίζωσιν νύμφας
being-ignorant-of your the guardians join brides
 νυμφίοις παρὰ καιρόν, οὐκ εὐφυεῖς οὐδ' εὐτυχεῖς παῖδες
to-bridgrooms against due-season not well-natured nor fortunate children
 ἔσσονται· ὧν καταστήσουσι μὲν τοὺς ἀρίστους οἱ
will-be of-whom will-appoint indeed the best the
 πρότεροι, ὅμως δὲ ὄντες ἀνάξιοι, εἰς τὰς τῶν πατέρων
former nevertheless but being unworthy into the of-the fathers
 αὐτὰς δυνάμεις ἐλθόντες, ἡμῶν πρῶτον ἄρξονται ἀμελεῖν
again powers having-come of-us first will-begin to-neglect
 φύλακες ὄντες, παρ' ἑλάττον τοῦ δέοντος ἡγησάμενοι
guardians being at less than-the needful considering
 τὰ μουσικῆς, δεύτερον δὲ τὰ γυμναστικῆς, ὅθεν
the-things of-music second and the-things of-gymnastic whence
 ἀμουσότεροι γενήσονται ὑμῖν οἱ νέοι. ἐκ δὲ τούτων
more-unmusical will-become your the young from and these
 ἄρχοντες οὐ πάνυ φυλακικοὶ καταστήσονται πρὸς τὸ
rulers not very guardian-like will-be-appointed for the
 δοκιμάζειν τὰ Ἡσιόδου τε καὶ τὰ παρ' ὑμῖν γένη, χρυσοῦν
assaying the of-Hesiod both and the among you races golden
 τε καὶ ἀργυροῦν καὶ χαλκοῦν καὶ σιδηροῦν·
both and silver and bronze and iron

όμοῦ δὲ μίγντος σιδηροῦ ἀργυρῷ καὶ χαλκοῦ χρυσῷ
 together and mixed iron with-silver and bronze with-gold
 ἀνομοιότης ἐγγενήσεται καὶ ἀνωμαλία ἀνάρμοστος, ἧ
 unlikeness will-arise and irregularity inharmonious which
 γενόμενα, οὗ ἂν ἐγγένηται, ἀεὶ τίκει πόλεμον καὶ
 having-arisen wherever — they-arise always beget war and
 ἔχθραν. ταύτης τοι γενεῆς χρὴ φάναι εἶναι στάσιν,
 enmity of-this you-know lineage one-must to-say to-be faction
 ὅπου ἂν γίγνηται ἀεί.

wherever — it-arises always

καὶ ὀρθῶς γ', ἔφη, αὐτὰς ἀποκρίνεσθαι φήσομεν.

and rightly at-least he-said them to-answer we-will-say

καὶ γάρ, ἦν δ' ἐγώ, ἀνάγκη μούσας γε οὔσας.

and for said and I (of)-necessity muses at-least being

τί οὖν, ἦ δ' ὅς, τὸ μετὰ τοῦτο λέγουσιν αἱ Μοῦσαι; b

what then said and he the after this say — Muses

στάσεως, ἦν δ' ἐγώ, γενομένης εἰλκέτην ἄρα ἑκατέρω c

faction said and I having-arisen pulled then each-of-the-two

τῷ γένει, τὸ μὲν σιδηροῦν καὶ χαλκοῦν ἐπὶ χρηματισμὸν

the races the indeed iron and bronze toward money-making

καὶ γῆς κτήσιν καὶ οἰκίας χρυσοῦ τε καὶ ἀργύρου,

and of-land acquisition and of-house of-gold both and of-silver

τῷ δ' αὖ, τὸ χρυσοῦν τε καὶ ἀργυροῦν, ἅτε οὐ

the-two and again the golden both and silver inasmuch-as not

πενομένω ἀλλὰ φύσει ὄντε πλουσίω, τὰς ψυχὰς ἐπὶ τὴν

being-poor but by-nature being rich in-the souls toward the

ἀρετὴν καὶ τὴν ἀρχαίαν κατάστασιν ἡγήτην· βιαζομένω

virtue and the ancient order led using-force

δὲ καὶ ἀντιτεινόντων ἀλλήλοις, εἰς μέσον ὡμολόγησαν

and also straining-against one-another to middle they-agreed

γῆν μὲν καὶ οἰκίας κατανειμαμένους ἰδιώσασθαι, τοὺς δὲ

land indeed and houses having-distributed to-make-private the-ones and

πρὶν φυλαττομένους ὑπ' αὐτῶν ὡς ἐλευθέρους φίλους τε
formerly being-guarded by them as free friends both
 καὶ τροφίας, δουλωσάμενοι τότε περιοίκους τε καὶ οἰκέτας
and nurturers having-enslaved then serfs both and domestics
 ἔχοντες, αὐτοὶ πολέμου τε καὶ φυλακῆς αὐτῶν ἐπιμελείσθαι.
holding themselves of-war both and guarding them to-take-care
 δοκεῖ μοι, ἔφη, αὕτη ἡ μετάβασις ἐντεῦθεν γίγνεσθαι.
it-seems to-me he-said this — transition from-there to-arise
 οὐκοῦν, ἦν δ' ἐγώ, ἐν μέσῳ τις ἂν εἴη ἀριστοκρατίας
therefore said and I in middle somewhat — would-be of-aristocracy
 τε καὶ ὀλιγαρχίας αὕτη ἡ πολιτεία;
both and of-oligarchy this — constitution
 πάνυ μὲν οὖν.
certainly indeed then

IV · TIMOCRACY

Timocracy stands between aristocracy and oligarchy. It imitates the former in honoring rulers, keeping its fighters from farming and trade, and holding common meals and gymnastic. It fears to put the wise in office and prefers spirited, simpler men made for war. Its men lust for money in secret, hiding gold in private treasuries and spending lavishly in walled houses, their private nests, stingy with their own and free with others. Having neglected the true Muse, they were educated by force, not persuasion, and love of victory and honor is its conspicuous trait.

d μεταβήσεται μὲν δὴ οὕτω μεταβᾶσα δὲ πῶς οἰκήσει;
it-will-change indeed truly so having-changed but how will-it-live
 ἢ φανερόν ὅτι τὰ μὲν μιμῆσεται τὴν προτέραν
or clear that in-some-things indeed it-will-imitate the former

πολιτείαν, τὰ δὲ τὴν ὀλιγαρχίαν, ἅτ' ἐν μέσῳ
constitution in-others and the oligarchy inasmuch-as in middle
 οὔσα, τὸ δέ τι καὶ αὐτῆς ἔξει ἴδιον;
being in-part and something also of-itself it-will-have peculiar
 οὕτως, ἔφη.

so he-said

οὐκοῦν τῷ μὲν τιμᾶν τοὺς ἄρχοντας καὶ γεωργιῶν
therefore in-the indeed honoring the rulers and from-farming
 ἀπέχεσθαι τὸ προπολεμοῦν αὐτῆς καὶ χειροτεχνιῶν καὶ
to-abstain — fighting-(part) its and from-handicrafts and
 τοῦ ἄλλου χρηματισμοῦ, συσσίτια δὲ κατεσκευάσθαι
the other money-making common-meals and to-have-been-established
 καὶ γυμναστικῆς τε καὶ τῆς τοῦ πολέμου ἀγωνίας
and of-gymnastic both and of-the of-the war contest
 ἐπιμελεῖσθαι, πᾶσι τοῖς τοιούτοις τὴν προτέραν μιμήσεται;
to-take-care in-all — such-things the former it-will-imitate
 ναί.

yes

τῷ δέ γε φοβεῖσθαι τοὺς σοφούς ἐπὶ τὰς ἀρχὰς ἄγειν, 548
in-the but at-least fearing the wise to the offices to-bring
 ἅτε οὐκέτι κεκτημένην ἀπλοῦς τε καὶ ἀτενεῖς τοὺς
inasmuch-as no-longer possessing simple both and strenuous —
 τοιούτους ἄνδρας ἀλλὰ μεικτούς, ἐπὶ δὲ θυμοειδῆς τε
such men but mixed toward and spirited both
 καὶ ἀπλουστέρους ἀποκλίνειν, τοὺς πρὸς πόλεμον μᾶλλον
and simpler to-incline the-ones for war rather
 πεφυκότας ἢ πρὸς εἰρήνην, καὶ τοὺς περὶ ταῦτα δόλους τε
naturally-suited than for peace and the about these tricks both
 καὶ μηχανὰς ἐντίμως ἔχειν, καὶ πολεμοῦσα τὸν αἰὲ χρόνον
and devices in-honor to-hold and making-war the all time
 διάγειν, αὐτὴ ἑαυτῆς αὖ τὰ πολλὰ τῶν τοιούτων ἴδια ἔξει;
to-pass itself of-itself again the many — of-such-things peculiar will-have

ναί.

yes

- b ἐπιθυμηταὶ δέ γε, ἦν δ' ἐγώ, χρημάτων οἱ τοιοῦτοι
 desirers and at-least said and I of-money — such-(men)
 ἔσονται, ὥσπερ οἱ ἐν ταῖς ὀλιγαρχίαις, καὶ τιμῶντες
 will-be like the-ones in the oligarchies and honoring
 ἀγρίως ὑπὸ σκότου χρυσόν τε καὶ ἄργυρον, ἅτε
 savagely under darkness gold both and silver inasmuch-as
 κεκτημένοι ταμιεῖα καὶ οἰκείους θησαυρούς, οἱ θέμενοι
 possessing storehouses and domestic treasures where having-deposited
 ἂν αὐτὰ κρύψειαν, καὶ αὖ περιβόλους οἰκήσεων, ἀτεχνῶς
 — them they-might-hide and again enclosures of-dwellings simply
 νεοττιάς ἰδίας, ἐν αἷς ἀναλίσκοντες γυναιξί τε καὶ οἷς
 nests private in which spending on-women both and on-whom
 ἐθέλοιεν ἄλλοις πολλὰ ἂν δαπανῶντο.
 they-might-wish others much — they-would-spend
 ἀληθέστατα, ἔφη.

most-truly he-said

- c οὐκοῦν καὶ φειδωλοὶ χρημάτων, ἅτε τιμῶντες καὶ
 therefore also sparing of-money inasmuch-as honoring and
 οὐ φανερώς κτώμενοι, φιλαναλωταὶ δὲ ἄλλοτρίων δι'
 not openly acquiring lovers-of-spending but of-others' through
 ἐπιθυμίαν, καὶ λάθρα τὰς ἡδονὰς καρπούμενοι, ὥσπερ
 desire and secretly the pleasures enjoying like
 παῖδες πατέρα τὸν νόμον ἀποδιδράσκοντες, οὐχ ὑπὸ πειθοῦς
 children father the law running-away-from not by persuasion
 ἀλλ' ὑπὸ βίας πεπαιδευμένοι διὰ τὸ τῆς ἀληθινῆς
 but by force having-been-educated because-of the of-the true
 Μούσης τῆς μετὰ λόγων τε καὶ φιλοσοφίας ἡμεληκέναι
 Muse the with arguments both and philosophy to-have-neglected
 καὶ πρεσβυτέρως γυμναστικὴν μουσικῆς τετιμηκέναι.
 and more-highly gymnastic than-music to-have-honored

παντάπασιν, ἔφη, λέγεις μεμειγμένην πολιτείαν ἐκ κακοῦ
altogether he-said you-describe mixed constitution from bad
 τε καὶ ἀγαθοῦ.

both and good

μέμικται γάρ, ἦν δ' ἐγώ· διαφανέστατον δ' ἐν αὐτῇ
it-is-mixed for said and I most-conspicuous but in it
 ἐστὶν ἓν τι μόνον ὑπὸ τοῦ θυμοειδοῦς κρατοῦντος,
is one something only from the spirited-(part) prevailing
 φιλονικίαι καὶ φιλοτιμίαι.

loves-of-victory and loves-of-honor

σφόδρα γε, ἦ δ' ὅς.

very at-least said and be

οὐκοῦν, ἦν δ' ἐγώ, αὕτη μὲν ἡ πολιτεία οὕτω γεγενυῖα
therefore said and I this indeed — constitution so having-arisen
 καὶ τοιαύτη ἂν τις εἴη, ὥς λόγῳ σχῆμα πολιτείας
and such — somewhat would-be as in-word outline of-constitution
 ὑπογράψαντα μὴ ἀκριβῶς ἀπεργάσασθαι διὰ τὸ ἐξαρκεῖν
having-sketched not exactly to-finish because-of the sufficing
 μὲν ἰδεῖν καὶ ἐκ τῆς ὑπογραφῆς τόν τε δικαιοτάτον καὶ
indeed to-see even from the sketch the both most-just and
 τὸν ἀδικοτάτον, ἀμήχανον δὲ μήκει ἔργον εἶναι πάσας μὲν
the most-unjust impossible and in-length work to-be all indeed
 πολιτείας, πάντα δὲ ἥθη μηδὲν παραλιπόντα διελθεῖν.
constitutions all and characters nothing having-omitted to-go-through
 καὶ ὀρθῶς, ἔφη.

and rightly he-said

Adeimantus thinks this man would resemble Glaucon in love of victory. Socrates makes him more self-willed and less musical, fond of listening but no speaker, harsh to slaves, obedient to rulers, and loving office for his deeds in war, and he comes to love money as he ages. He is the son of a good father who shuns office in a badly governed city, while his mother complains and servants egg him on, until, drawn between father and others, he yields rule to the spirited middle part.

τίς οὖν ὁ κατὰ ταύτην τὴν πολιτείαν ἀνὴρ; πῶς τε
who then the according-to this — constitution man how both
γενόμενος ποῖός τέ τις ὢν;

having-arisen what-sort and some being

οἶμαι μὲν, ἔφη ὁ Ἀδείμαντος, ἐγγύς τι αὐτὸν

I-think indeed said — Adeimantus near somewhat him

Γλαύκωνος τουτουὶ τείνειν ἔνεκά γε φιλονικίας.

to-Glaucon this-one-here to-come for-the-sake at-least of-love-of-victory

εἴσως, ἦν δ' ἐγώ, τοῦτό γε· ἀλλά μοι δοκεῖ τάδε οὐ
perhaps said and I this at-least but to-me it-seems in-these not
κατὰ τοῦτον πεφυκέναι.

like him to-be-by-nature

τὰ ποῖα;

the what-sort

549 αὐθαδέστερόν τε δεῖ αὐτόν, ἦν δ' ἐγώ, εἶναι καὶ

more-self-willed both must him said and I to-be and

ὑποαμουσότερον, φιλόμουσον δέ, καὶ φιλήκοον μὲν,

somewhat-more-unmusical music-loving but also fond-of-listening indeed

ῥητορικὸν δ' οὐδαμῶς. καὶ δούλοις μὲν τις ἂν ἄγριος

rhretorical but in-no-way and to-slaves indeed somewhat — harsh

εἶη ὁ τοιοῦτος, οὐ καταφρονῶν δούλων, ὥσπερ ὁ

would-be — such-(a-man) not despising slaves as the-one

ἱκανῶς πεπαιδευμένος, ἐλευθέρους δὲ ἡμέρους, ἀρχόντων

sufficiently educated

to-free-men

but gentle

to-rulers

δὲ σφόδρα ὑπήκοος, φίλαρχος δὲ καὶ φιλότιμος, οὐκ
and very obedient office-loving and also honor-loving not
 ἀπὸ τοῦ λέγειν ἀξιῶν ἄρχειν οὐδ' ἀπὸ τοιούτου οὐδενός,
from the speaking claiming to-rule nor from such any
 ἀλλ' ἀπὸ ἔργων τῶν τε πολεμικῶν καὶ τῶν περὶ τὰ
but from deeds the both warlike and the-ones about the
 πολεμικά, φιλογυμναστής τέ τις ὢν καὶ φιλόθηρος.
warlike-affairs exercise-loving both somewhat being and hunt-loving
 ἔστι γάρ, ἔφη, τοῦτο τὸ ἦθος ἐκείνης τῆς πολιτείας.
it-is for he-said this — character of-that — constitution
 οὐκοῦν καὶ χρημάτων, ἦν δ' ἐγώ, ὁ τοιοῦτος νέος b
therefore also money said and I — such-(a-man) young
 μὲν ὦν καταφρονοῖ ἄν, ὅσῳ δὲ πρεσβύτερος γίγνοιτο,
indeed being would-despise — the-more but older he-became
 μᾶλλον αἰὲν ἀσπάζοιτο ἂν τῷ τε μετέχειν τῆς τοῦ
more always would-welcome — by-the both sharing of-the of-the
 φιλοχρημάτου φύσεως καὶ μὴ εἶναι εἰλικρινῆς πρὸς ἀρετὴν
money-loving nature and not to-be pure toward virtue
 διὰ τὸ ἀπολειβθῆναι τοῦ ἀρίστου φύλακος;
because-of the having-been-deprived of-the best guardian
 τίνος; ἦ δ' ὅς ὁ Ἀδείμαντος.
which said and he — Adeimantus
 λόγου, ἦν δ' ἐγώ, μουσικῇ κεκραμένον· ὃς μόνος
reason said and I with-music blended which alone
 ἐγγενόμενος σωτὴρ ἀρετῆς διὰ βίου ἐνοικεῖ τῷ ἔχοντι.
having-come-to-be-in savior of-virtue through life dwells-in the one-having
 καλῶς, ἔφη, λέγεις.
well he-said you-speak
 καὶ ἔστι μὲν γ', ἦν δ' ἐγώ, τοιοῦτος ὁ τιμοκρατικὸς
and is indeed at-least said and I such the timocratic
 νεανίας, τῇ τοιαύτῃ πόλει ἐοικώς.
young-man — to-such city resembling

c πάνυ μὲν οὖν.

certainly indeed then

γίνεται δέ γ', εἶπον, οὗτος ὧδέ πως· ἐνίοτε πατρός

comes-about and at-least I-said this-one thus somehow sometimes of-father

ἀγαθοῦ ὦν νέος υἱὸς ἐν πόλει οἰκοῦντος οὐκ εὖ

good being young son in city dwelling not well

πολιτευομένη, φεύγοντος τὰς τε τιμὰς καὶ ἀρχὰς καὶ

governed avoiding the both honors and offices and

δίκας καὶ τὴν τοιαύτην πᾶσαν φιλοπραγμοσύνην καὶ

lawsuits and — such all meddlesomeness and

ἐθέλοντος ἐλαττοῦσθαι ὥστε πράγματα μὴ ἔχειν —

being-willing to-be-worsted so-as trouble not to-have

πῇ δὴ, ἔφη, γίνεται;

how indeed he-said does-he-come-about

d ὅταν, ἦν δ' ἐγώ, πρῶτον μὲν τῆς μητρὸς ἀκούῃ

whenever said and I first indeed the mother he-bears

ἀχθομένης ὅτι οὐ τῶν ἀρχόντων αὐτῇ ὁ ἀνὴρ ἐστίν, καὶ

being-vexed that not of-the rulers her the husband is and

ἐλαττουμένης διὰ ταῦτα ἐν ταῖς ἄλλαις γυναιξίν,

being-slighted because-of these-things among the other women

ἔπειτα ὁρώσης μὴ σφόδρα περὶ χρήματα σπουδάζοντα μηδὲ

then seeing not much about money being-serious nor

μαχόμενον καὶ λοιδορούμενον ἰδίᾳ τε ἐν δικαστηρίοις καὶ

fighting and railing privately both in law-courts and

δημοσίᾳ, ἀλλὰ ῥαθύμως πάντα τὰ τοιαῦτα φέροντα, καὶ

publicly but easily all — such-things bearing and

ἐαυτῷ μὲν τὸν νοῦν προσέχοντα ἀεὶ αἰσθάνηται, ἐαυτὴν

to-himself indeed the mind applying always she-perceives herself

δὲ μῆτε πάνυ τιμῶντα μῆτε ἀτιμάζοντα, ἐξ ἀπάντων

but neither very honoring nor dishonoring from all

τούτων ἀχθομένης τε καὶ λεγούσης ὡς ἀνανδρὸς τε αὐτῷ

these being-vexed both and saying that unmanly both his

ὁ πατήρ καὶ λίαν ἀνειμένος, καὶ ἄλλα δὴ ὅσα καὶ
the father and too slack and other-things indeed as-many and
 οἷα φιλοῦσιν αἱ γυναῖκες περὶ τῶν τοιούτων ὑμνεῖν.
such-as are-fond the women about — such-things to-harp-on
 καὶ μάλ', ἔφη ὁ Ἀδείμαντος, πολλά τε καὶ ὅμοια ἑαυταῖς.
and very said — Adeimantus many both and like themselves
 οἶσθα οὖν, ἦν δ' ἐγώ, ὅτι καὶ οἱ οἰκέται τῶν τοιούτων 550
you-know then said and I that also the servants — of-such-(men)
 ἐνίοτε λάθρα πρὸς τοὺς υἱεῖς τοιαῦτα λέγουσιν, οἱ
sometimes secretly to the sons such-things say the-ones
 δοκοῦντες εὖνοι εἶναι, καὶ ἑάν τινα ἴδωσιν ἢ ὀφείλοντα
seeming well-disposed to-be and if anyone they-see either owing
 χρήματα, ᾧ μὴ ἐπεξέρχεται ὁ πατήρ, ἢ τι ἄλλο
money whom not prosecutes the father or some other
 ἀδικοῦντα, διακελεύονται ὅπως, ἐπειδὰν ἀνὴρ γένηται,
doing-wrong they-urge that when man he-becomes
 τιμωρήσεται πάντας τοὺς τοιούτους καὶ ἀνὴρ μᾶλλον
he-will-punish all — such-(men) and man more
 ἔσται τοῦ πατρός, καὶ ἐξιὼν ἕτερα τοιαῦτα ἀκούει καὶ
he-will-be than-the father and going-out other such-things he-bears and
 ὁρᾷ, τοὺς μὲν τὰ αὐτῶν πράττοντας ἐν τῇ πόλει ἡλιθίους
sees the-ones indeed — their-own doing in the city simpletons
 τε καλουμένους καὶ ἐν μικρῷ λόγῳ ὄντας, τοὺς δὲ μὴ τὰ
both being-called and in small account being the-ones but not —
 αὐτῶν τιμωμένους τε καὶ ἐπαινουμένους. τότε δὴ ὁ νέος
their-own honored both and praised then indeed the young-man
 πάντα τὰ τοιαῦτα ἀκούων τε καὶ ὁρῶν, καὶ αὖ τοὺς τοῦ
all — such-things bearing both and seeing and again the of-the
 πατρὸς λόγους ἀκούων τε καὶ ὁρῶν τὰ ἐπιτηδεύματα αὐτοῦ
father words bearing both and seeing — practices his
 ἐγγύθεν παρὰ τὰ τῶν ἄλλων, ἐλκόμενος ὑπ' ἀμφοτέρων
from-close-up beside those of-the others being-drawn by both

τούτων, τοῦ μὲν πατρός αὐτοῦ τὸ λογιστικὸν ἐν τῇ ψυχῇ
these — indeed father his the reasoning-(part) in the soul

ἄρδοντός τε καὶ αὔξοντος, τῶν δὲ ἄλλων τό τε ἐπιθυμητικὸν
watering both and increasing the and others the both appetitive

καὶ τὸ θυμοειδές, διὰ τὸ μὴ κακοῦ ἀνδρὸς εἶναι τὴν
and the spirited because-of the not bad of-man to-be in-the

φύσιν, ὁμιλίαις δὲ ταῖς τῶν ἄλλων κακαῖς κεχρησθαι, εἰς
nature associations but the of-the others bad to-have-used into

τὸ μέσον ἐλκόμενος ὑπ' ἀμφοτέρων τούτων ἦλθε, καὶ τὴν
the middle being-drawn by both these he-came and the

ἐν ἑαυτῷ ἀρχὴν παρέδωκε τῷ μέσῳ τε καὶ φιλονίκῳ καὶ
in himself rule handed-over to-the middle both and victory-loving and

θυμοειδεῖ, καὶ ἐγένετο ὑψηλόφρων τε καὶ φιλότιμος ἀνὴρ.
spirited and became high-minded both and honor-loving man

κομιδῇ μοι, ἔφη, δοκεῖς τὴν τούτου γένεσιν διεληλυθέναι.
absolutely to-me he-said you-seem the of-this origin to-have-gone-through

c ἔχομεν ἄρα, ἦν δ' ἐγώ, τὴν τε δευτέραν πολιτείαν καὶ
we-have then said and I the both second constitution and

τὸν δεύτερον ἄνδρα.

the second man

ἔχομεν, ἔφη.

we-have he-said

VI · OLIGARCHY

Oligarchy is rule by property qualification, where the rich rule and the poor have no share in office. Timocracy is destroyed by the treasures each man fills with gold: they and their wives find new expenditures and bend the laws, others emulate them, and as wealth is honored virtue is dishonored, the two lying on opposite scales. Lovers of victory become lovers of money and pass a law fixing a property assessment for office, imposed by arms or terror.

οὐκοῦν μετὰ τοῦτο, τὸ τοῦ Αἰσχύλου, λέγωμεν, ἄλλον
therefore after this the-(saying) — of-Aeschylus let-us-say another

ἄλλη πρὸς πόλει τεταγμένον, μᾶλλον δὲ κατὰ τὴν
another at city stationed rather but according-to the

ὑπόθεσιν προτέραν τὴν πόλιν;

hypothesis former the city

πάνυ μὲν οὖν, ἔφη.

certainly indeed then he-said

εἴη δέ γ' ἄν, ὥς ἐγῶμαι, ὀλιγαρχία ἢ μετὰ τὴν
would-be and at-least — as I-think oligarchy the-one after —

τοιαύτην πολιτείαν.

such constitution

λέγεις δέ, ἦ δ' ὅς, τὴν ποίαν κατάστασιν ὀλιγαρχίαν;

do-you-mean and said and he the what-sort establishment oligarchy

τὴν ἀπὸ τιμημάτων, ἦν δ' ἐγώ, πολιτείαν, ἐν ἣ οἱ
the from property-assessments said and I constitution in which the

μὲν πλούσιοι ἄρχουσιν, πένητι δὲ οὐ μέτεστιν ἀρχῆς.

indeed rich rule for-poor-man but not there-is-a-share of-office

μανθάνω, ἦ δ' ὅς.

I-understand said and he

οὐκοῦν ὥς μεταβαίνει πρῶτον ἐκ τῆς τιμαρχίας εἰς τὴν

therefore how it-changes first from the timarchy into the

ὀλιγαρχίαν, ῥητέον;

oligarchy must-be-said

ναί.

yes

καὶ μὴν, ἦν δ' ἐγώ, καὶ τυφλῷ γε δῆλον ὥς μεταβαίνει.

and indeed said and I even to-blind at-least clear how it-changes

πῶς;

how

τὸ ταμειῶν, ἦν δ' ἐγώ, ἐκείνο ἐκάστω χρυσίου πληρούμενον
the treasury said and I that for-each with-gold being-filled
 ἀπόλλυσι τὴν τοιαύτην πολιτείαν. πρῶτον μὲν γὰρ
destroys — such constitution first indeed for
 δαπάνας αὐτοῖς ἐξευρίσκουσιν, καὶ τοὺς νόμους ἐπὶ τοῦτο
expenditures for-themselves they-discover and the laws to this
 παράγουσιν, ἀπειθοῦντες αὐτοί τε καὶ γυναῖκες αὐτῶν.
they-bend disobeying themselves both and wives their
 εἰκός, ἔφη.

likely he-said

εἴπειτά γε οἶμαι ἄλλος ἄλλον ὁρῶν καὶ εἰς ζῆλον ἰὼν
then at-least I-think one another seeing and into rivalry going
 τὸ πλῆθος τοιοῦτον αὐτῶν ἀπηργάσαντο.
the multitude such of-themselves they-rendered
 εἰκός.

likely

τοῦντεῦθεν τοίνυν, εἶπον, προϊόντες εἰς τὸ πρόσθεν τοῦ
thereafter then I-said advancing into the further of-the
 χρηματίζεσθαι, ὅσω ἂν τοῦτο τιμώτερον ἡγῶνται,
money-making by-as-much-as — this more-honored they-consider
 τοσοῦτω ἀρετὴν ἀτιμοτέραν. ἢ οὐχ οὕτω πλούτου ἀρετὴ
by-so-much virtue less-honored or not so from-wealth virtue
 διέστηκεν, ὥσπερ ἐν πλάστιγγι ζυγοῦ κειμένου ἐκατέρου,
stands-apart as-if in scale of-balance lying each
 αἰεὶ τοὐναντίον ῥέποντε;

always the-opposite inclining

καὶ μάλ', ἔφη.

and very he-said

551 τιμωμένου δὴ πλούτου ἐν πόλει καὶ τῶν πλουσίων
being-honored indeed wealth in city and the rich
 ἀτιμοτέρα ἀρετὴ τε καὶ οἱ ἀγαθοί.
less-honored virtue both and the good

δῆλον.

clear

ἀσκεῖται δὴ τὸ ἀεὶ τιμώμενον, ἀμελείται δὲ τὸ
is-practiced indeed the always honored is-neglected and the
 ἀτιμαζόμενον.

dishonored

οὕτω.

so

ἀντὶ δὴ φιλονίκων καὶ φιλοτίμων ἀνδρῶν
instead-of indeed victory-loving and honor-loving men
 φιλοχρηματισταὶ καὶ φιλοχρήματοι τελευτῶντες ἐγένοντο,
lovers-of-money-making and money-loving in-the-end they-became
 καὶ τὸν μὲν πλούσιον ἐπαινοῦσίν τε καὶ θαυμάζουσι καὶ
and the indeed rich-man they-praise both and admire and
 εἰς τὰς ἀρχὰς ἄγουσι, τὸν δὲ πένητα ἀτιμάζουσι.
into the offices bring the but poor-man they-dishonor

πάνυ γε.

certainly at-least

οὐκοῦν τότε δὴ νόμον τίθενται ὅρον πολιτείας
therefore then indeed law they-lay-down boundary of-constitution
 ὀλιγαρχικῆς ταξάμενοι πλῆθος χρημάτων, οὗ μὲν μᾶλλον
oligarchic having-fixed amount of-money where indeed more
 ὀλιγαρχία, πλεόν, οὗ δ' ἦττον, ἔλαττον, προειπόντες
oligarchy more where but less less having-proclaimed
 ἀρχῶν μὴ μετέχειν ᾧ ἂν μὴ ἦ οὐσία εἰς τὸ ταχθῆν
of-offices not to-share to-whom — not is property up-to the fixed
 τίμημα, ταῦτα δὲ ἢ βία μεθ' ὅπλων διαπράττονται,
assessment these-things and either by-force with arms they-accomplish
 ἢ καὶ πρὸ τούτου φοβήσαντες κατεστήσαντο τὴν τοιαύτην
or even before this having-terrified they-established — such
 πολιτείαν. ἢ οὐχ οὕτως;

constitution or not so

οὕτω μὲν οὖν.

so indeed then

ἡ μὲν δὴ κατάστασις ὥς ἔπος εἰπεῖν αὕτη.

the indeed truly establishment so a-word to-say this

VII • THE DRONE

Oligarchy's first fault is its standard, as if a ship's pilot were chosen by his property. It is two cities, of the poor and of the rich, always plotting against each other. It cannot wage war, fearing to arm the many and unwilling to pay, and its citizens meddle in many trades. Worst, a man may sell all he has and live in the city as no part of it, a drone; the stingless drones are beggars, the stinging ones criminals.

c ναί, ἔφη· ἀλλὰ τίς δὴ ὁ τρόπος τῆς πολιτείας; καὶ
yes he-said but what indeed the character of-the constitution and
ποιά ἐστιν ἃ ἔφαμεν αὐτὴν ἁμαρτήματα ἔχειν;
what-sort are which we-said it faults to-have
πρῶτον μὲν, ἔφην, τοῦτο αὐτό, ὅρος αὐτῆς οἶός ἐστιν.
first indeed I-said this itself boundary its what-sort is
ἄθρει γάρ, εἰ νεῶν οὕτω τις ποιοῖτο κυβερνήτας, ἀπὸ
consider for if of-ships so someone should-appoint pilots from
τιμημάτων, τῷ δὲ πένητι, εἰ καὶ κυβερνητικώτερος εἴη,
assessments to-the but poor-man if even more-skilled-at-piloting he-were
μὴ ἐπιτρέποι —

not should-entrust

πονηράν, ἣ δ' ὅς, τὴν ναυτιλίαν αὐτοὺς ναυτίλλεσθαι.

wretched said and he the voyage them to-sail

οὐκοῦν καὶ περὶ ἄλλου οὕτως ὅτουοῦν ἀρχῆς;

therefore also about other so any-whatever rule

οἶμαι ἔγωγε.

I-think I-at-least

πλὴν πόλεως; ἦν δ' ἐγώ· ἢ καὶ πόλεως πέρι;

except city said and I or also city about

πολύ γ', ἔφη, μάλιστα, ὅσω χαλεπωτάτη καὶ

much at-least he-said most by-as-much-as most-difficult and

μεγίστη ἢ ἀρχή.

greatest the rule

ἐν μὲν δὴ τοῦτο τοσοῦτον ὀλιγαρχία ἂν ἔχοι

one indeed truly this so-great oligarchy — would-have

ἀμάρτημα.

fault

φαίνεται.

it-appears

τί δέ; τόδε ἄρά τι τούτου ἔλαττον;

what and this then at-all than-this less

τὸ ποῖον;

the what-sort

τὸ μὴ μίαν ἀλλὰ δύο ἀνάγκη εἶναι τὴν τοιαύτην πόλιν,

the not one but two by-necessity to-be — such city

τὴν μὲν πενήτων, τὴν δὲ πλουσίων, οἰκούντας ἐν τῷ

the-one indeed of-poor the-other but of-rich dwelling in the

αὐτῷ, ἀεὶ ἐπιβουλεύοντας ἀλλήλοις.

same always plotting-against one-another

οὐδὲν μὰ Δί, ἔφη, ἔλαττον.

in-no-way by Zeus he-said less

ἀλλὰ μὴν οὐδὲ τόδε καλόν, τὸ ἀδυνάτους εἶναι ἴσως

but indeed nor this fine the unable to-be perhaps

πόλεμόν τινα πολεμεῖν διὰ τὸ ἀναγκάζεσθαι ἢ

war any to-wage because-of the being-compelled either

χρωμένους τῷ πλήθει ὀπλισμένῳ δεδιέναι μᾶλλον ἢ

using the multitude armed to-fear more than

τοὺς πολεμίους, ἢ μὴ χρωμένους ὡς ἀληθῶς ὀλιγαρχικοὺς

the enemies or not using as truly oligarchic

φανῆναι ἐν αὐτῷ τῷ μάχεσθαι, καὶ ἅμα χρήματα μὴ
to-appear in itself the fighting and at-once money not
 ἐθέλειν εἰσφέρειν, ἅτε φιλοχρημάτων.
to-be-willing to-contribute inasmuch-as money-loving
 οὐ καλόν.

not fine

552 τί δέ; ὁ πάλαι ἐλοιδороῦμεν, τὸ πολυπραγμονεῖν
what and what long-ago we-were-reviling the meddling
 γεωργοῦντας καὶ χρηματιζομένους καὶ πολεμοῦντας ἅμα
farming and making-money and waging-war at-once
 τοὺς αὐτοὺς ἐν τῇ τοιαύτῃ πολιτείᾳ, ἣ δοκεῖ ὀρθῶς
the same in — such constitution truly does-it-seem rightly
 ἔχειν;
to-be
 οὐδ' ὅπωςτιοῦν.
not in-any-way-whatever
 ὅρα δὴ, τούτων πάντων τῶν κακῶν εἰ τόδε μέγιστον
see indeed of-these all — evils whether this greatest
 αὕτη πρώτη παραδέχεται.
this first admits
 τὸ ποῖον;

the what-sort

τὸ ἐξεῖναι πάντα τὰ αὐτοῦ ἀποδόσθαι, καὶ ἄλλω
the being-allowed all — his-own to-sell and for-another
 κτήσασθαι τὰ τούτου, καὶ ἀποδόμενον οἰκεῖν ἐν
to-acquire the-things of-this-one and having-sold to-dwell in
 τῇ πόλει μηδὲν ὄντα τῶν τῆς πόλεως μερῶν, μήτε
the city nothing being of-the of-the city parts either
 χρηματιστὴν μήτε δημιουργὸν μήτε ἵππέα μήτε ὀπλίτην,
money-maker or craftsman or horseman or hoplite
 ἀλλὰ πένητα καὶ ἄπορον κεκλημένον.
but poor-man and resourceless called

πρώτη, ἔφη.

b

first he-said

οὐκ οὐκ διακωλύεται γε ἐν ταῖς ὀλιγαρχουμέναις τὸ

not-then is-prevented at-least in the oligarchically-ruled-(cities) —

τοιοῦτον· οὐ γὰρ ἂν οἱ μὲν ὑπέρπλουτοι ἦσαν, οἱ

such-thing not for — the-ones indeed super-rich would-be the-others

δὲ παντάπασιν πένητες.

but altogether poor

ὀρθῶς.

rightly

τὸδε δὲ ἄθρει· ἄρα ὅτε πλούσιος ὢν ἀνήλυσκεν ὁ τοιοῦτος,

this and consider then when rich being he-was-spending — such-(a-man)

μᾶλλον τι τότ' ἦν ὄφελος τῇ πόλει εἰς ἃ νυνδὴ ἐλέγομεν;

more at-all then was benefit to-the city for what just-now we-were-saying

ἢ ἐδόκει μὲν τῶν ἀρχόντων εἶναι, τῇ δὲ ἀληθείᾳ οὔτε ἄρχων

or he-seemed indeed of-the rulers to-be in but truth neither ruler

οὔτε ὑπέρτης ἦν αὐτῆς, ἀλλὰ τῶν ἐτοίμων ἀναλωτής;

nor servant was of-it but of-the ready-(means) spender

οὕτως, ἔφη· ἐδόκει, ἦν δὲ οὐδὲν ἄλλο ἢ ἀναλωτής.

c

so he-said he-seemed he-was but nothing other than spender

βούλει οὖν, ἦν δ' ἐγώ, φῶμεν αὐτόν, ὥς ἐν κηρίῳ

do-you-wish then said and I we-say him as in honeycomb

κηφὴν ἐγγίγνεται, σμήνους νόσημα, οὕτω καὶ τὸν τοιοῦτον

drone arises of-swarm disease so also — such

ἐν οἰκίᾳ κηφῆνα ἐγγίγνεσθαι, νόσημα πόλεως;

in house drone to-arise disease of-city

πάνυ μὲν οὖν, ἔφη, ὦ Σώκρατες.

certainly indeed then he-said O Socrates

οὐκοῦν, ὦ Ἀδείμαντε, τοὺς μὲν πτηνοὺς κηφῆνας πάντας

d

therefore O Adeimantus the indeed winged drones all

ἀκέντρους ὁ θεὸς πεποίηκεν, τοὺς δὲ πεζοὺς τούτους

stingless the god has-made the but on-foot these

ἐνίους μὲν αὐτῶν ἀκέντρους, ἐνίους δὲ δεινὰ κέντρα
 some indeed of-them stingless some but terrible stings
 ἔχοντας; καὶ ἐκ μὲν τῶν ἀκέντρων πτωχοὶ πρὸς τὸ
 having and from indeed the stingless beggars toward the
 γῆρας τελευτῶσιν, ἐκ δὲ τῶν κεκεντρωμένων πάντες
 old-age end-up from but the sting-bearing all
 ὅσοι κέκληνται κακοῦργοι;

as-many-as are-called evildoers

ἀληθέστατα, ἔφη.

most-truly he-said

δῆλον ἄρα, ἦν δ' ἐγώ, ἐν πόλει οὗ ἂν ἴδῃς πτωχοὺς,
 clear then said and I in city where — you-see beggars
 ὅτι εἰσὶ που ἐν τούτῳ τῷ τόπῳ ἀποκεκρυμμένοι κλέπται
 that there-are surely in this — place hidden thieves
 τε καὶ βαλλαντιατόμοι καὶ ἱερόσυλοι καὶ πάντων τῶν
 both and cutpurses and temple-robbers and of-all —
 τοιούτων κακῶν δημιουργοί.

such evils craftsmen

δῆλον, ἔφη.

clear he-said

τί οὖν; ἐν ταῖς ὀλιγαρχουμέναις πόλεσι πτωχοὺς οὐχ
 what then in the oligarchically-ruled cities beggars not
 ὁρᾷς ἐνόντας;

do-you-see being-in

ὀλίγου γ', ἔφη, πάντας τοὺς ἐκτὸς τῶν ἀρχόντων.

almost at-least he-said all the-ones outside the rulers

ε μὴ οὖν οἰόμεθα, ἔφην ἐγώ, καὶ κακοῦργους πολλοὺς
 not then do-we-think said I also evildoers many
 ἐν αὐταῖς εἶναι κέντρα ἔχοντας, οὓς ἐπιμελεία βία
 in them to-be stings having whom by-care by-force
 κατέχουσιν αἱ ἀρχαί;

restrain the magistrates

οἰόμεθα μὲν οὖν, ἔφη.

we-think indeed then he-said

ἄρ' οὖν οὐ δι' ἀπαιδευσίαν καὶ κακὴν τροφήν καὶ

so then not through lack-of-education and bad nurture and

κατάστασιν τῆς πολιτείας φήσομεν τοὺς τοιούτους αὐτόθι

establishment of-the constitution shall-we-say — such-(men) there

ἐγγίγνεσθαι;

to-arise

φήσομεν.

we-shall-say

ἀλλ' οὖν δὴ τοιαύτη γέ τις ἂν εἴη ἡ

but then indeed such at-least somewhat — would-be the

ὀλιγαρχουμένη πόλις καὶ τοσαῦτα κακὰ ἔχουσα, ἴσως δὲ

oligarchically-ruled city and so-many evils having perhaps and

καὶ πλείω.

also more

σχεδόν τι, ἔφη.

nearly somewhat he-said

VIII · THE GREAT KING OF MONEY

The timocrat's son sees his father wrecked against the city, brought to court by informers, and killed, exiled, or disenfranchised and stripped of everything. Afraid, he thrusts ambition and spirit from his soul's throne and enthrones the money-loving part as Great King, enslaving reason and spirit. Stingy and squalid, he satisfies only necessary desires, but his drone-like desires show where he may do wrong, as in guarding orphans. Divided yet respectable, he lacks true virtue; sparing his money in contests for honor, he loses and stays rich.

553 ἀπειργάσθω δὴ ἡμῖν καὶ αὕτη, ἣν δ' ἐγώ, ἡ πολιτεία,
let-it-be-completed indeed by-us also this said and I — constitution
 ἣν ὀλιγαρχίαν καλοῦσιν, ἐκ τιμημάτων ἔχουσα τοὺς
which oligarchy they-call from assessments having the
 ἄρχοντας· τὸν δὲ ταύτη ὅμοιον μετὰ ταῦτα σκοπῶμεν,
rulers the-one and to-this like after these-things let-us-consider
 ὥς τε γίγνεται οἷός τε γενόμενός ἐστιν.

how both he-arises what-sort and having-arisen he-is

πάνυ μὲν οὖν, ἔφη.

certainly indeed then he-said

ἄρ' οὖν ὧδε μάλιστα εἰς ὀλιγαρχικὸν ἐκ τοῦ τιμοκρατικοῦ
so then thus most-of-all into oligarchic from the timocratic
 ἐκείνου μεταβάλλει;

that-(man) he-changes

πῶς;

how

b ὅταν αὐτοῦ παῖς γενόμενος τὸ μὲν πρῶτον ζηλοῖ τε
whenever his child having-been-born the indeed first emulates both
 τὸν πατέρα καὶ τὰ ἐκείνου ἵχνη διώκει, ἔπειτα αὐτὸν ἴδῃ
the father and — his footsteps follows then him he-sees
 ἐξαίφνης πταίσαντα ὥσπερ πρὸς ἔρματι πρὸς τῇ πόλει,
suddenly having-struck as-if against reef against the city
 καὶ ἐκχέαντα τὰ τε αὐτοῦ καὶ ἑαυτόν, ἢ στρατηγήσαντα
and having-spilled — both his-own and himself either having-been-general
 ἢ τιν' ἄλλην μεγάλην ἀρχὴν ἄρξαντα, εἶτα εἰς δικαστήριον
or some other great office having-held then into law-court
 ἐμπεσόντα ὑπὸ συκοφαντῶν ἢ ἀποθανόντα ἢ ἐκπεσόντα
having-fallen by informers either having-died or having-been-exiled
 ἢ ἀτιμωθέντα καὶ τὴν οὐσίαν ἅπασαν ἀποβαλόντα.
or having-been-disenfranchised and the property all having-lost
 εἰκός γ', ἔφη.

likely at-least he-said

ἰδὼν δέ γε, ὦ φίλε, ταῦτα καὶ παθὼν καὶ c
having-seen and at-least O friend these-things and having-suffered and
 ἀπολέσας τὰ ὄντα, δείσας οἶμαι εὐθὺς ἐπὶ κεφαλὴν
having-lost the possessions having-feared I-think straightway on (its)-head
 ὠθεῖ ἐκ τοῦ θρόνου τοῦ ἐν τῇ ἑαυτοῦ ψυχῇ φιλοτιμίαν
he-thrusts from the throne the in — his-own soul love-of-honor
 τε καὶ τὸ θυμοειδὲς ἐκείνο, καὶ ταπεινωθεὶς ὑπὸ πενίας
both and the spirited that and humbled by poverty
 πρὸς χρηματισμὸν τραπόμενος γλίσχρως καὶ κατὰ σμικρὸν
to money-making having-turned stingily and by little
 φειδόμενος καὶ ἐργαζόμενος χρήματα συλλέγεται. ἄρ' οὐκ
saving and working money collects then not
 οἶει τὸν τοιοῦτον τότε εἰς μὲν τὸν θρόνον ἐκείνον
do-you-think — such-(a-man) then into indeed the throne that
 τὸ ἐπιθυμητικόν τε καὶ φιλοχρήματον ἐγκαθίζειν καὶ
the appetitive both and money-loving to-seat and
 μέγαν βασιλέα ποιεῖν ἐν ἑαυτῷ, τιάρας τε καὶ στρεπτοὺς
great king to-make in himself tiaras both and collars
 καὶ ἀκινάκας παραζωννύντα;
and scimitars girding-on
 ἔγωγ', ἔφη.

I-at-least he-said

τὸ δέ γε οἶμαι λογιστικόν τε καὶ θυμοειδὲς d
the and at-least I-think reasoning-(part) both and spirited
 χαμαὶ ἔνθεν καὶ ἔνθεν παρακαθίσας ὑπ' ἐκείνῳ καὶ
on-the-ground on-this-side and on-that having-seated-beside under that and
 καταδουλωσάμενος, τὸ μὲν οὐδὲν ἄλλο ἐᾷ λογίζεσθαι
having-enslaved the-one indeed nothing else permits to-calculate
 οὐδὲ σκοπεῖν ἄλλ' ἢ ὁπόθεν ἐξ ἐλαττόνων χρημάτων
nor to-consider other than whence from less money
 πλείω ἔσται, τὸ δὲ αὖ θαυμάζειν καὶ τιμᾶν μηδὲν
more will-be the-other and again to-admire and to-honor nothing

ἄλλο ἢ πλοῦτόν τε καὶ πλουσίους, καὶ φιλοτιμείσθαι
other than wealth both and rich-men and to-seek-honor
 μηδ' ἐφ' ἐνὶ ἄλλῳ ἢ ἐπὶ χρημάτων κτήσει καὶ ἐάν
nor on one other than on of-money acquisition and if
 τι ἄλλο εἰς τοῦτο φέρῃ.

anything else to this contributes

οὐκ ἔστ' ἄλλη, ἔφη, μεταβολὴ οὕτω ταχεῖά τε καὶ ἰσχυρά
not is other he-said change so swift both and powerful
 ἐκ φιλοτίμου νέου εἰς φιλοχρήματον.

from honor-loving young-man to money-loving

c ἄρ' οὖν οὗτος, ἦν δ' ἐγώ, ὀλιγαρχικός ἐστιν;

so then this said and I oligarchic is

ἢ γοῦν μεταβολὴ αὐτοῦ ἐξ ὁμοίου ἀνδρός ἐστι τῇ
 — *at-any-rate change his from like man is to-the*
 πολιτείᾳ, ἐξ ἧς ἡ ὀλιγαρχία μετέστη.

constitution from which the oligarchy changed

σκοπῶμεν δὴ εἰ ὁμοῖος ἂν εἴη.

let-us-consider indeed whether like — he-would-be

554 σκοπῶμεν.

let-us-consider

οὐκοῦν πρῶτον μὲν τῷ χρήματα περὶ πλείστου
therefore first indeed in-the money of most-(importance)
 ποιέσθαι ὅμοιος ἂν εἴη;

to-make like — he-would-be

πῶς δ' οὐ;

how and not

καὶ μὴν τῷ γε φειδωλὸς εἶναι καὶ ἐργάτης, τὰς
and indeed in-the at-least sparing to-be and worker the
 ἀναγκαίους ἐπιθυμίας μόνον τῶν παρ' αὐτῷ ἀποπυμπλάς,
necessary desires only of-the in himself satisfying

τὰ δὲ ἄλλα ἀναλώματα μὴ παρεχόμενος, ἀλλὰ δουλούμενος

the but other expenditures not providing but enslaving

τὰς ἄλλας ἐπιθυμίας ὡς ματαίους.

the other desires as vain

πάνυ μὲν οὖν.

certainly indeed then

αὐχμηρός γέ τις, ἦν δ' ἐγώ, ὢν καὶ ἀπὸ παντὸς b

squalid at-least somewhat said and I being and from everything

περιουσίαν ποιούμενος, θησαυροποῖς ἀνὴρ — οὗς δὴ

surplus making hoarding man whom indeed

καὶ ἐπαινεῖ τὸ πλῆθος — ἢ οὐχ οὗτος ἂν εἴη ὁ

also praises the multitude or not this — would-be the-one

τῇ τοιαύτῃ πολιτείᾳ ὅμοιος;

— to-such constitution like

ἐμοὶ γοῦν, ἔφη, δοκεῖ χρήματα γοῦν μάλιστα ἔντιμα

to-me at-any-rate he-said it-seems money at-any-rate most honored

τῇ τε πόλει καὶ παρὰ τῷ τοιούτῳ.

in-the both city and with — such-(a-man)

οὐ γὰρ οἶμαι, ἦν δ' ἐγώ, παιδείᾳ ὁ τοιοῦτος προσέσχηκεν.

not for I-think said and I to-education — such-(a-man) has-paid-attention

οὐ δοκῶ, ἔφη. οὐ γὰρ ἂν τυφλὸν ἡγεμόνα τοῦ χοροῦ

not I-think he-said not for — blind leader of-the chorus

ἐστήσατο καὶ ἐτίμα μάλιστα.

he-would-have-set-up and would-honor most

εὖ, ἦν δ' ἐγώ. τόδε δὲ σκόπει κηφηνώδεις ἐπιθυμίας c

well said and I this but consider drone-like desires

ἐν αὐτῷ διὰ τὴν ἀπαιδευσίαν μὴ φῶμεν ἐγγίγνεσθαι,

in him because-of the lack-of-education not shall-we-say to-arise

τὰς μὲν πτωχικάς, τὰς δὲ κακούργους, κατεχομένας

the-ones indeed beggarly the-others and criminal restrained

βία ὑπὸ τῆς ἄλλης ἐπιμελείας;

by-force by the other care

καὶ μάλ', ἔφη.

and very he-said

οἷσθ' οὖν, εἶπον, οἱ ἀποβλέψας κατόψει αὐτῶν

do-you-know then I-said where having-looked you-will-see-plainly their

τὰς κακουργίας;

— *villainies*

ποῖ; ἔφη.

where he-said

εἰς τὰς τῶν ὀρφανῶν ἐπιτροπεύσεις, καὶ εἴ ποῦ τι

to the of-the orphans guardianships and if anywhere anything

αὐτοῖς τοιοῦτον συμβαίνει, ὥστε πολλῆς ἐξουσίας λαβέσθαι

to-them such happens so-as much license to-get

τοῦ ἀδικεῖν.

of-the doing-wrong

ἀληθῆ.

true-things

d ἄρ' οὖν οὐ τούτῳ δῆλον ὅτι ἐν τοῖς ἄλλοις συμβολαίοις

so then not by-this (it-is)-clear that in the other contracts

ὁ τοιοῦτος, ἐν οἷς εὐδοκιμεῖ δοκῶν δίκαιος εἶναι,

— *such-(a-man) in which he-is-well-reputed seeming just to-be*

ἐπιεικεῖ τινὲς αὐτοῦ βία κατέχει ἄλλας κακὰς ἐπιθυμίας

by-decent some of-himself force restrains other bad desires

ἐνούσας, οὐ πείθων ὅτι οὐκ ἄμεινον, οὐδ' ἡμερῶν λόγῳ,

being-in not persuading that not better nor taming by-reason

ἀλλ' ἀνάγκη καὶ φόβῳ, περὶ τῆς ἄλλης οὐσίας τρέμων;

but by-necessity and fear about the other property trembling

καὶ πάνυ γ', ἔφη.

and very at-least he-said

καὶ νῆ Δία, ἦν δ' ἐγώ, ὦ φίλε, τοῖς πολλοῖς γε
and by Zeus said and I O friend in-the many at-least
 αὐτῶν ἐνευρήσεις, ὅταν δέῃ τ' ἀλλότρια ἀναλίσκειν,
of-them you-will-find whenever it-is-necessary others'-things to-spend
 τὰς τοῦ κηφῆνος συγγενεῖς ἐνούσας ἐπιθυμίας.
the of-the drone kindred being-in desires
 καὶ μάλα, ἦ δ' ὅς, σφόδρα.

and very said and be much

οὐκ ἄρ' ἂν εἴη ἀστασίαστος ὁ τοιοῦτος ἐν ἑαυτῷ,
not then — would-be free-from-faction — such-(a-man) in himself
 οὐδὲ εἰς ἀλλὰ διπλοῦς τις, ἐπιθυμίας δὲ ἐπιθυμιῶν ὥς
nor one but double somewhat desires but over-desires for
 τὸ πολὺ κρατούσας ἂν ἔχοι βελτίους χειρόνων.
the most-part prevailing — he-would-have better over-worse
 ἔστιν οὕτω.

it-is so

διὰ ταῦτα δὴ οἶμαι εὐσχημονέστερος ἂν πολλῶν
because-of these-things indeed I-think more-respectable — than-many
 ὁ τοιοῦτος εἴη· ὁμοιοητικῆς δὲ καὶ ἡρμοσμένης τῆς
— such-(a-man) would-be of-harmonious and also attuned the
 ψυχῆς ἀληθῆς ἀρετὴ πόρρω ποι ἐκφεύγοι ἂν αὐτόν.
soul true virtue far somewhere would-escape — him
 δοκεῖ μοι.

it-seems to-me

καὶ μὴν ἀνταγωνιστῆς γε ἰδίᾳ ἐν πόλει ὁ φειδωλὸς 555
and indeed competitor at-least privately in city the sparing
 φαῦλος ἢ τινος νίκης ἢ ἄλλης φιλοτιμίας τῶν καλῶν,
poor either for-some victory or other love-of-honor of-the fine-things
 χρήματά τε οὐκ ἐθέλων εὐδοξίας ἔνεκα καὶ τῶν
money both not willing of-good-repute for-the-sake and —
 τοιούτων ἀγῶνων ἀναλίσκειν, δεδιὼς τὰς ἐπιθυμίας τὰς
of-such contests to-spend fearing the desires the

ἀναλωτικὰς ἐγείρειν καὶ συμπαρακαλεῖν ἐπὶ συμμαχίαν τε
spendthrift to-rouse and to-call-in-as-well to alliance both
καὶ φιλονικίαν, ὀλίγοις τισὶν ἑαυτοῦ πολεμῶν ὀλιγαρχικῶς
and love-of-victory with-few some of-himself fighting oligarchically
τὰ πολλὰ ἡττᾶται καὶ πλουτεῖ.
the most-part is-defeated and is-rich
καὶ μάλα, ἔφη.

and very he-said

- b ἔτι οὖν, ἦν δ' ἐγώ, ἀπιστοῦμεν μὴ κατὰ τὴν
still then said and I do-we-doubt that according-to the
ὀλιγαρχουμένην πόλιν ὁμοιότητι τὸν φειδωλὸν τε καὶ
oligarchically-ruled city in-likeness the sparing-man both and
χρηματιστὴν τετάχθαι;
money-maker to-have-been-ranked
οὐδαμῶς, ἔφη.
in-no-way he-said

IX • THE LEAN MAN AND THE FAT

Democracy arises from oligarchy's insatiable pursuit of wealth. The rulers let the young squander their property so that they can buy it up and lend on it, while ruined men sit armed with stings, longing for revolution, and the rulers' own sons grow soft. A lean, sunburned poor man beside a pale, panting rich one in battle concludes that such men are nothing. The city falls sick, and the poor win, killing, exiling, and sharing citizenship and offices, mostly by lot.

δημοκρατίαν δὴ, ὥς ἔοικε, μετὰ τοῦτο σκεπτέον,
democracy indeed as it-seems after this must-be-examined
τίνα τε γίγνεται τρόπον, γενομένη τε ποῖόν τινα ἔχει,
what both it-arises way having-arisen and what-sort some it-has

ἔν' αὖ τὸν τοῦ τοιούτου ἀνδρὸς τρόπον γνόντες
so-that again the — of-such man character having-known

παραστησώμεθ' αὐτὸν εἰς κρίσιν.

we-may-set him for judgment

ὁμοίως γοῦν ἄν, ἔφη, ἡμῖν αὐτοῖς πορευοίμεθα.

similarly at-any-rate — he-said with-us ourselves we-would-proceed

οὐκοῦν, ἦν δ' ἐγώ, μεταβάλλει μὲν τρόπον τινὰ τοιόνδε

therefore said and I it-changes indeed in-way some such

ἐξ ὀλιγαρχίας εἰς δημοκρατίαν, δι' ἀπληστίαν τοῦ

from oligarchy into democracy through insatiability of-the

προκειμένου ἀγαθοῦ, τοῦ ὡς πλουσιώτατον δεῖν

proposed good the as richest to-be-necessary

γίγνεσθαι;

to-become

πῶς δῆ;

how indeed

ἅτε οἶμαι ἄρχοντες ἐν αὐτῇ οἱ ἄρχοντες διὰ τὸ c

inasmuch-as I-think ruling in it the rulers because-of the

πολλὰ κεκτήσθαι, οὐκ ἐθέλουσιν εἴργειν νόμῳ τῶν νέων

much to-have-acquired not are-willing to-restrain by-law of-the young

ὅσοι ἂν ἀκόλαστοι γίνωνται, μὴ ἐξεῖναι αὐτοῖς

as-many-as — undisciplined become not to-be-allowed for-them

ἀναλίσκειν τε καὶ ἀπολλύναι τὰ αὐτῶν, ἵνα ὠνούμενοι

to-spend both and to-waste — their-own so-that buying

τὰ τῶν τοιούτων καὶ εἰσδανείζοντες ἔτι πλουσιώτεροι

the-things — of-such-(men) and lending-on-them still richer

καὶ ἐντιμότεροι γίνωνται.

and more-honored they-may-become

παντός γε μᾶλλον.

than-anything at-least more

d οὐκοῦν δῆλον ἤδη τοῦτο ἐν πόλει, ὅτι πλοῦτον τιμᾶν
therefore clear now this in city that wealth to-honor
 καὶ σωφροσύνην ἅμα ἱκανῶς κτᾶσθαι ἐν τοῖς πολίταις
and temperance at-once sufficiently to-possess among the citizens
 ἀδύνατον, ἀλλ' ἀνάγκη ἢ τοῦ ἐτέρου ἀμελεῖν ἢ τοῦ
impossible but (it-is)-necessary either the one to-neglect or the
 ἐτέρου;

other

ἐπιεικῶς, ἔφη, δῆλον.

fairly he-said clear

παραμελοῦντες δὴ ἐν ταῖς ὀλιγαρχίαις καὶ ἐφίεντες
neglecting indeed in the oligarchies and permitting
 ἀκολασταίνειν οὐκ ἀγενεῖς ἐνίοτε ἀνθρώπους πένητας
to-be-licentious not ignoble sometimes men poor
 ἡνάγκασαν γενέσθαι.

they-compelled to-become

μάλα γε.

very at-least

e κάθηνται δὴ οἶμαι οὗτοι ἐν τῇ πόλει κεκεντρωμένοι τε
sit indeed I-think these in the city fitted-with-stings both
 καὶ ἐξωπλισμένοι, οἱ μὲν ὀφείλοντες χρέα, οἱ δὲ
and armed the-ones indeed owing debts the-others and
 ἄτιμοι γεγονότες, οἱ δὲ ἀμφοτέρα, μισοῦντές τε
disenfranchised having-become the-others and both hating both
 καὶ ἐπιβουλεύοντες τοῖς κτησαμένοις τὰ αὐτῶν καὶ τοῖς
and plotting-against the-ones having-acquired — their and the
 ἄλλοις, νεωτερισμοῦ ἐρῶντες.

others of-revolution enamored

ἔστι ταῦτα.

it-is these-things

οἱ δὲ δὴ χρηματισταὶ ἐγκύψαντες, οὐδὲ δοκοῦντες 556
the but indeed money-makers stooping not-even seeming
τούτους ὁρᾶν, τῶν λοιπῶν τὸν ἀεὶ ὑπέικοντα ἐνιέντες
these to-see of-the rest the-one always yielding injecting
ἀργύριον τιτρώσκοντες, καὶ τοῦ πατρὸς ἐκγόνους τόκους
money wounding and of-the father offspring interests
πολλαπλασίους κομιζόμενοι, πολλὸν τὸν κηφήνα καὶ πτωχὸν
many-times-over collecting numerous the drone and beggar
ἐμποιοῦσι τῇ πόλει.
they-produce in-the city
πῶς γάρ, ἔφη, οὐ πολύν;
how for he-said not numerous
καὶ οὔτε γ' ἐκείνη, ἣν δ' ἐγώ, τὸ τοιοῦτον κακὸν
and neither at-least in-that-way said and I — such evil
ἐκκαόμενον ἐθέλουσιν ἀποσβεννύναι, εἵργοντες τὰ αὐτοῦ
flaring-up they-are-willing to-quench preventing — one's-own
ὅπῃ τις βούλεται τρέπειν, οὔτε τῇδε, ἣ αὖ
wherever one wishes to-turn nor in-this-way by-which again
κατὰ ἕτερον νόμον τὰ τοιαῦτα λύεται.
according-to other law — such-things are-resolved
κατὰ δὴ τίνα;
according-to indeed which
ὃς μετ' ἐκεῖνόν ἐστι δεύτερος καὶ ἀναγκάζων ἀρετῆς b
which after that is second and compelling virtue
ἐπιμελεῖσθαι τοὺς πολίτας. ἐὰν γὰρ ἐπὶ τῷ αὐτοῦ κινδύνῳ
to-care-for the citizens if for at — his-own risk
τὰ πολλά τις τῶν ἐκουσίων συμβολαίων προστάτῃ
the most anyone of-the voluntary contracts should-prescribe
συμβάλλειν, χρηματίζονται μὲν ἂν ἥττον ἀναιδῶς ἐν τῇ
to-contract they-would-make-money indeed — less shamelessly in the

πόλει, ἐλάττω δ' ἐν αὐτῇ φύοιτο τῶν τοιούτων κακῶν
 city fewer and in it would-grow — of-such evils
 οἷων νυνδὲ εἴπομεν.

as just-now we-mentioned

καὶ πολὺ γε, ἥ δ' ὅς.

and much at-least said and he

c νῦν δέ γ', ἔφην ἐγώ, διὰ πάντα τὰ τοιαῦτα τοὺς
 now but at-least said I because-of all — such-things the-ones
 μὲν δὴ ἀρχομένους οὕτω διατιθέασιν ἐν τῇ πόλει οἱ
 indeed truly ruled so dispose in the city the
 ἄρχοντες· σφᾶς δὲ αὐτοὺς καὶ τοὺς αὐτῶν — ἄρ' οὐ
 rulers — but themselves and — their-own then not
 τρυφῶντας μὲν τοὺς νέους καὶ ἀπόνους καὶ πρὸς τὰ
 luxurious indeed the young and lazy both regarding the-things
 τοῦ σώματος καὶ πρὸς τὰ τῆς ψυχῆς, μαλακοὺς δὲ
 of-the body and regarding the-things of-the soul soft and
 καρτερεῖν πρὸς ἡδονάς τε καὶ λύπας καὶ ἀργούς;
 to-endure against pleasures both and pains and idle
 τί μῆν;

what indeed

αὐτοὺς δὲ πλὴν χρηματισμοῦ τῶν ἄλλων ἡμεληκότας,
 themselves and except money-making of-the others having-neglected
 καὶ οὐδὲν πλείω ἐπιμέλειαν πεποιημένους ἀρετῆς ἢ τοὺς
 and no more care having-made of-virtue than the
 πένητας;

poor

οὐ γὰρ οὖν.

not for indeed

d οὕτω δὴ παρεσκευασμένοι ὅταν παραβάλλωσιν ἀλλήλοις
 so indeed prepared whenever come-alongside one-another
 οἱ τε ἄρχοντες καὶ οἱ ἀρχόμενοι ἢ ἐν ὁδῶν πορείαις
 the both rulers and the ruled either in of-roads journeys

ἢ ἐν ἄλλαις τισὶ κοινωνίαις, ἢ κατὰ θεωρίας ἢ κατὰ
or in other some partnerships or at festivals or on
 στρατείας, ἢ σύμπλοι γιγνόμενοι ἢ συστρατιῶται, ἢ καὶ ἐν
campaigns or shipmates becoming or fellow-soldiers or even in
 αὐτοῖς τοῖς κινδύνοις ἀλλήλους θεώμενοι μηδαμῇ ταύτη
the-very — dangers one-another watching in-no-way in-this-way
 καταφρονῶνται οἱ πένητες ὑπὸ τῶν πλουσίων, ἀλλὰ
are-despised the poor by the rich but
 πολλάκις ἰσχνὸς ἀνὴρ πένης, ἡλιωμένος, παραταχθεὶς ἐν
often lean man poor sunburned stationed in
 μάχῃ πλουσίῳ ἐσκιατροφηκότι, πολλὰς ἔχοντι σάρκας
battle beside-rich-man reared-in-shade much having flesh
 ἀλλοτρίας, ἴδῃ ἄσθματος τε καὶ ἀπορίας μεστόν, ἀρ'
not-his-own he-sees of-panting both and helplessness full then
 οἶε αὐτὸν οὐχ ἡγεῖσθαι κακία τῇ σφετέρᾳ πλουτεῖν
do-you-think him not to-believe by-cowardice — their-own-(side's) to-be-rich
 τοὺς τοιούτους, καὶ ἄλλον ἄλλῳ παραγγέλλειν, ὅταν
— such-(men) and one to-another to-pass-word whenever
 ἰδίᾳ συγγίγνωνται, ὅτι ἄνδρες ἡμέτεροι· εἰσὶ γὰρ οὐδέν·
privately they-meet that the-men ours they-are for nothing
 εὖ οἶδα μὲν οὖν, ἔφη, ἔγωγε, ὅτι οὕτω ποιοῦσιν.
well I-know indeed then he-said I-at-least that so they-do
 οὐκοῦν ὥσπερ σῶμα νοσῶδες μικρᾶς ῥοπῆς ἔξωθεν
therefore as body sickly small impulse from-outside
 δεῖται προσλαβέσθαι πρὸς τὸ κάμνειν, ἐνίοτε δὲ καὶ
needs to-receive for the falling-ill sometimes and even
 ἄνευ τῶν ἔξω στασιάζει αὐτὸ αὐτῷ, οὕτω δὴ καὶ
without the-things outside is-at-faction itself with-itself so indeed also
 ἢ κατὰ ταῦτ' ἐκείνῳ διακειμένη πόλις ἀπὸ μικρᾶς
the in the-same-way as-that disposed city from small
 προφάσεως, ἔξωθεν ἐπαγομένων ἢ τῶν ἐτέρων ἐξ
pretext from-outside bringing-in either the one-side from

ὀλιγαρχουμένης πόλεως συμμαχίαν ἢ τῶν ἐτέρων ἐκ
oligarchically-ruled city alliance or the other-side from
 δημοκρατουμένης, νοσεῖ τε καὶ αὐτὴ αὐτῇ μάχεται,
democratically-governed falls-sick both and itself with-itself fights
 ἐνίοτε δὲ καὶ ἄνευ τῶν ἔξω στασιάζει;
sometimes and even without the-things outside is-at-faction

557 καὶ σφόδρα γε.

and very at-least
 δημοκρατία δὴ οἶμαι γίγνεται ὅταν οἱ πένητες νικήσαντες
democracy indeed I-think arises whenever the poor having-won
 τοὺς μὲν ἀποκτείνωσι τῶν ἐτέρων, τοὺς δὲ ἐκβάλωσι, τοῖς
the-ones indeed they-kill of-the other-side the-others and exile to-the
 δὲ λοιποῖς ἐξ ἴσου μεταδῶσι πολιτείας τε καὶ ἀρχῶν,
and remaining on equal-terms they-give-a-share of-citizenship both and of-offices
 καὶ ὥς τὸ πολὺ ἀπὸ κλήρων αἱ ἀρχαὶ ἐν αὐτῇ γίνονται.
and for the most-part by lots the offices in it come-about
 ἔστι γάρ, ἔφη, αὕτη ἡ κατάστασις δημοκρατίας, ἐάντε καὶ
it-is for he-said this — establishment of-democracy whether even
 δι' ὅπλων γένηται ἐάντε καὶ διὰ φόβον ὑπεξεληθόντων
through arms it-happens or even because-of fear withdrawing
 τῶν ἐτέρων.
the others

X • THE BAZAAR OF CONSTITUTIONS

The democratic city is full of freedom and free speech, and everyone arranges his life as he pleases, so it holds every kind of man. Embroidered with every character like a cloak with flowers, it would seem most beautiful to many, as bright things do to women and children, and a founder could shop in it as in a bazaar of constitutions. No one must rule, be ruled, or fight unless he wishes, condemned men stroll about like heroes, anyone who professes goodwill to the people is honored, and equality goes to equals and unequals alike.

τίνα δὴ οὖν, ἦν δ' ἐγώ, οὗτοι τρόπον οἰκοῦσι; καὶ b
what indeed then said and I these way live and
 ποία τις ἢ τοιαύτη αὐτοῦ πολιτεία; δῆλον γὰρ ὅτι ὁ
what-sort of-(one) — such again constitution clear for that —
 τοιοῦτος ἀνὴρ δημοκρατικός τις ἀναφανήσεται.
such man democratic of-a-sort will-be-revealed

δῆλον, ἔφη.

clear he-said

οὐκοῦν πρῶτον μὲν δὴ ἐλεύθεροι, καὶ ἐλευθερίας ἡ πόλις
therefore first indeed truly free and of-freedom the city
 μεστὴ καὶ παρρησίας γίγνεται, καὶ ἐξουσία ἐν αὐτῇ ποιεῖν
full and of-free-speech becomes and license in it to-do
 ὅτι τις βούλεται;

whatever one wishes

λέγεται γέ, δὴ, ἔφη.

it-is-said at-least indeed he-said

ὅπου δέ γε ἐξουσία, δῆλον ὅτι ἰδίαν ἕκαστος ἂν
where and at-least license (it-is)-clear that private each —
 κατασκευὴν τοῦ αὐτοῦ βίου κατασκευάζοιτο ἐν αὐτῇ, ἥ τις
arrangement — of-bis-own life would-arrange in it which
 ἕκαστον ἀρέσκει.

each would-please

δῆλον.

clear

παντοδαποὶ δὴ ἂν οἶμαι ἐν ταύτῃ τῇ πολιτείᾳ μάλιστα c
of-every-kind indeed — I-think in this — constitution most
 ἐγγίγνουτο ἄνθρωποι.

would-arise men

πῶς γὰρ οὐ;

how for not

κινδυνεύει, ἣν δ' ἐγώ, καλλίστη αὕτη τῶν πολιτειῶν
it-is-likely said and I most-beautiful this of-the constitutions
 εἶναι ὥσπερ ἱμάτιον ποικίλον πᾶσιν ἄνθεσι πεποικιλμένον,
to-be like cloak many-colored with-all flowers embroidered
 οὕτω καὶ αὕτη πᾶσιν ἡθεσιν πεποικιλμένη καλλίστη ἂν
so also this with-all characters embroidered most-beautiful —
 φαίνοιτο. καὶ ἴσως μὲν, ἣν δ' ἐγώ, καὶ ταύτην, ὥσπερ
would-appear and perhaps indeed said and I also this like
 οἱ παῖδες τε καὶ αἱ γυναῖκες τὰ ποικίλα θεώμενοι,
the children both and the women the many-colored gazing-at
 καλλίστην ἂν πολλοὶ κρίνειαν.
most-beautiful — many would-judge
 καὶ μάλ', ἔφη.

and very he-said

d καὶ ἔστιν γε, ὦ μακάριε, ἣν δ' ἐγώ, ἐπιτήδειον ζητεῖν
and it-is at-least O blessed-(sir) said and I convenient to-seek
 ἐν αὐτῇ πολιτείαν.

in it constitution

τί δῆ;

why indeed

ὅτι πάντα γένη πολιτειῶν ἔχει διὰ τὴν ἐξουσίαν, καὶ
because all kinds of-constitutions it-has because-of the license and
 κινδυνεύει τῷ βουλομένῳ πόλιν κατασκευάζειν, ὃ
it-is-likely for-the-one wishing city to-establish which
 νυνδὴ ἡμεῖς ἐποιοῦμεν, ἀναγκαῖον εἶναι εἰς δημοκρατουμένην
just-now we were-doing necessary to-be to democratically-governed
 ἐλθόντι πόλιν, ὃς ἂν αὐτὸν ἀρέσκη τρόπος, τοῦτον
having-gone city whichever — him pleases way this
 ἐκλέξασθαι, ὥσπερ εἰς παντοπώλιον ἀφικομένῳ πολιτειῶν,
to-pick-out as-if to bazaar having-arrived of-constitutions
 καὶ ἐκλεξαμένῳ οὕτω κατοικίζειν.

and having-picked so to-found

ἴσως γοῦν, ἔφη, οὐκ ἂν ἀποροῖ παραδειγμάτων.

perhaps at-any-rate he-said not — he-would-lack models

τὸ δὲ μηδεμίαν ἀνάγκην, εἶπον, εἶναι ἄρχειν ἐν ταύτῃ τῇ 558

the and no necessity I-said to-be to-rule in this —

πόλει, μηδ' ἂν ἤς ἱκανὸς ἄρχειν, μηδὲ αὖ ἄρχεσθαι,

city not-even if you-are capable to-rule nor again to-be-ruled

ἐὰν μὴ βούλῃ, μηδὲ πολεμεῖν πολεμούντων, μηδὲ εἰρήνην

if not you-wish nor to-make-war at-war nor peace

ἄγειν τῶν ἄλλων ἀγόντων, ἐὰν μὴ ἐπιθυμῇς εἰρήνης, μηδὲ

to-keep the others keeping if not you-desire peace nor

αὖ, ἐάν τις ἄρχειν νόμος σε διακωλύῃ ἢ δικάζειν, μηδὲν

again if some to-rule law you prevents or to-judge in-no-way

ἦττον καὶ ἄρχειν καὶ δικάζειν, ἐὰν αὐτῷ σοι ἐπὶ, ἄρ' οὐ

less both to-rule and to-judge if yourself to-you it-occurs then not

θεσπεσία καὶ ἡδεῖα ἢ τοιαύτη διαγωγὴ ἐν τῷ παραντίκα;

divine and pleasant — such way-of-life in the moment

ἴσως, ἔφη, ἔν γε τούτῳ.

perhaps he-said in at-least this

τί δέ; ἢ πραότης ἐνίων τῶν δικασθέντων οὐ κομψή;

what and the gentleness of-some of-the condemned not elegant

ἢ οὐπω εἶδες, ἐν τοιαύτῃ πολιτείᾳ καταψηφισθέντων

or not-yet have-you-seen in such constitution condemned

θανάτου ἢ φυγῆς, οὐδὲν ἦττον αὐτῶν μενόντων τε καὶ

to-death or exile in-no-way less of-them remaining both and

ἀναστρεφόμενων ἐν μέσῳ, ὥς οὔτε φροντίζοντος οὔτε

moving-about in middle as-if neither caring nor

ὁρῶντος οὐδενὸς περινοστεῖ ὥσπερ ἥρως;

noticing anyone he-roams-about like hero

καὶ πολλούς γ', ἔφη.

and many at-least he-said

- b ἡ δὲ συγγνώμη καὶ οὐδ' ὅπωςτιοῦν σμικρολογία αὐτῆς,
the and indulgence and not in-any-way-whatever pettiness its
 ἀλλὰ καταφρόνησις ὧν ἡμεῖς ἐλέγομεν σεμνύνοντες, ὅτε
but contempt of-what we were-saying solemnly when
 τὴν πόλιν ὠκίζομεν, ὥς εἰ μή τις ὑπερβεβλημένην
the city we-were-founding that if not someone surpassing
 φύσιν ἔχοι, οὔποτ' ἂν γένοιτο ἀνὴρ ἀγαθός, εἰ μὴ
nature should-have never — would-become man good if not
 παῖς ὧν εὐθὺς παίζει ἐν καλοῖς καὶ ἐπιτηδεύει τὰ
child being straightway he-should-play among fine-things and should-practice —
 τοιαῦτα πάντα, ὥς μεγαλοπρεπῶς καταπατήσας ἅπαντ'
such-things all how magnificently having-trampled all
 αὐτὰ οὐδὲν φροντίζει ἐξ ὁποίων ἂν τις ἐπιτηδευμάτων
them in-no-way it-cares from what-sort — anyone practices
 ἐπὶ τὰ πολιτικά ἰὼν πράττει, ἀλλὰ τιμᾷ, ἐὰν φῇ μόνον
to the politics going acts but honors if he-says only
 εὖνους εἶναι τῷ πλήθει;
well-disposed to-be to-the multitude
 πάνυ γ', ἔφη, γενναία.
very at-least he-said noble
 ταῦτά τε δῆ, ἔφην, ἔχοι ἂν καὶ τούτων ἄλλα
these-things both indeed I-said would-have — and of-these others
 ἀδελφὰ δημοκρατία, καὶ εἴη, ὥς ἔοικεν, ἡδεῖα πολιτεία
kindred democracy and would-be as it-seems pleasant constitution
 καὶ ἀναρχος καὶ ποικίλη, ἰσότητά τινα ὁμοίως ἴσοις τε
and anarchic and many-colored equality some alike to-equals both
 καὶ ἀνίσοις διανέμουσα.
and unequals distributing
 καὶ μάλ', ἔφη, γνώριμα λέγεις.
and very he-said familiar-things you-say

The democratic man is the son of the stingy oligarch, raised in his ways and, like him, ruling his spendthrift pleasures by force. Socrates distinguishes necessary desires, which we cannot turn aside and whose fulfillment benefits us, from unnecessary ones, which practice from youth could remove and which do no good or even harm. The desire for bread is necessary, and for relish insofar as it helps fitness. The drone is ruled by unnecessary desires, the oligarch by necessary ones.

ἄθρει δὴ, ἣν δ' ἐγώ, τίς ὁ τοιοῦτος ἰδίᾳ. ἣ πρῶτον
consider indeed said and I who — such-(a-man) in-private or first
σκεπτέον, ὥσπερ τὴν πολιτείαν ἐσκεψάμεθα, τίνα τρόπον
must-be-examined as the constitution we-examined what way
γίγνεται;

be-arises

ναί, ἔφη.

yes be-said

ἄρ' οὖν οὐχ ᾧδε; τοῦ φειδωλοῦ ἐκείνου καὶ ὀλιγαρχικοῦ d
so then not thus of-the sparing that and oligarchic
γένοιτ' ἂν οἶμαι υἱὸς ὑπὸ τῷ πατρὶ τεθραμμένος ἐν
would-be-born — I-think son under the father reared in
τοῖς ἐκείνου ἥθεσι;

— his habits

τί γὰρ οὐ;

why for not

βία δὴ καὶ οὗτος ἄρχων τῶν ἐν αὐτῷ ἡδονῶν, ὅσαι
by-force indeed also this-one ruling the in himself pleasures as-many-as
ἀναλωτικαὶ μὲν, χρηματιστικαὶ δὲ μή· αἱ δὴ οὐκ
spendthrift indeed money-making but not which indeed not
ἀναγκαῖαι κέκληνται —

necessary have-been-called

δῆλον, ἔφη.

clear be-said

βούλει οὖν, ἦν δ' ἐγώ, ἵνα μὴ σκοτεινῶς διαλεγόμεθα,
do-you-wish then said and I so-that not obscurely we-converse
πρῶτον ὀρίσώμεθα τὰς τε ἀναγκαίους ἐπιθυμίας καὶ τὰς
first we-define the both necessary desires and the
μή;

not

βούλομαι, ἦ δ' ὅς.

I-wish said and he

οὐκοῦν ἃς τε οὐκ ἂν οἰοί τ' εἶμεν ἀποτρέψαι,
therefore which both not — able — we-would-be to-turn-aside
δικαίως ἂν ἀναγκαῖαι καλοῖντο, καὶ ὅσαι ἀποτελούμεναι
justly — necessary would-be-called and as-many-as being-fulfilled
ὠφελούσιν ἡμᾶς; τούτων γὰρ ἀμφοτέρων ἐφίεσθαι ἡμῶν
benefit us these for both to-long-for our
τῇ φύσει ἀνάγκη. ἦ οὐ;

— nature (it-is)-necessary or not

καὶ μάλα.

and very

559 δικαίως δὴ τοῦτο ἐπ' αὐταῖς ἐροῦμεν, τὸ ἀναγκαῖον.

justly indeed this of them we-will-say the necessary

δικαίως.

justly

τί δέ; ἃς γέ τις ἀπαλλάξειεν ἄν, εἰ μελετῶ ἐκ
what and which at-least one would-get-rid-of — if he-practices from
νέου, καὶ πρὸς οὐδὲν ἀγαθὸν ἐνοῦσαι δρῶσιν, αἱ δὲ
youth and toward nothing good being-in they-do the-ones and
καὶ τούναντίον, πάσας ταύτας εἰ μὴ ἀναγκαίους φαῖμεν
even the-opposite all these if not necessary we-should-say
εἶναι, ἄρ' οὐ καλῶς ἂν λέγοιμεν;

to-be then not well — would-we-speak

καλῶς μὲν οὖν.

well indeed then

προελώμεθα δὴ τι παράδειγμα ἐκατέρων αἷ εἰσιν,
let-us-choose indeed some example of-each what-(they) are

ἵνα τύπῳ λάβωμεν αὐτάς;

so-that in-outline we-may-grasp them

οὐκοῦν χρή.

therefore one-must

ἄρ' οὖν οὐχ ἢ τοῦ φαγεῖν μέχρι ὑγείας τε καὶ εὐεξίας b

so then not the of-the eating up-to health both and fitness

καὶ αὐτοῦ σίτου τε καὶ ὄψου ἀναγκαῖος ἂν εἴη;

and of-mere bread both and relish necessary — would-be

οἶμαι.

I-think

ἢ μὲν γέ που τοῦ σίτου κατ' ἀμφοτέρα ἀναγκαῖα,

the-one indeed at-least surely of-the bread in both-respects necessary

ἢ τε ὠφέλιμος ἢ τε μὴ παῦσαι ζῶντα δυνατή.

in-that both beneficial in-that and (if)-not to-end (one)-living able

ναί.

yes

ἢ δὲ ὄψου, εἴ πῃ τινα ὠφελίαν πρὸς εὐεξίαν

the-one and of-relish if somehow some benefit toward fitness

παρέχεται, πάνν μὲν οὖν.

provides certainly indeed then

τί δὲ ἢ πέρα τούτων καὶ ἀλλοίων ἐδεσμάτων ἢ c

what and the beyond these and different foods than

τοιούτων ἐπιθυμία, δυνατὴ δὲ κολαζομένη ἐκ νέων καὶ

such desire able but restrained from youth and

παιδευομένη ἐκ τῶν πολλῶν ἀπαλλάττεσθαι, καὶ βλαβερὰ

educated from the many to-be-rid and harmful

μὲν σώματι, βλαβερὰ δὲ ψυχῇ πρὸς τε φρόνησιν καὶ τὸ

indeed to-body harmful and to-soul regarding both prudence and the

σωφρονεῖν; ἄρα γε ὀρθῶς οὐκ ἀναγκαῖα ἂν καλοῖτο;

being-temperate then at-least rightly not necessary — would-be-called

ὀρθότατα μὲν οὖν.

most-rightly indeed then

οὐκοῦν καὶ ἀναλωτικὰς φῶμεν εἶναι ταύτας, ἐκείνας δὲ
therefore also spendthrift shall-we-say to-be these those and
 χρηματιστικὰς διὰ τὸ χρήσιμους πρὸς τὰ ἔργα εἶναι;
money-making because-of the useful for the works to-be
 τί μὴν;

what indeed

οὕτω δὴ καὶ περὶ ἀφροδισίων καὶ τῶν ἄλλων φήσομεν;
so indeed also about sex and the others shall-we-say
 οὕτω.

so

- d ἄρ' οὖν καὶ ὃν νυνδὴ κηφήνα ὠνομάζομεν, τοῦτον
so then also whom just-now drone we-were-naming this
 ἐλέγομεν τὸν τῶν τοιούτων ἡδονῶν καὶ ἐπιθυμιῶν
we-were-saying the-one — of-such pleasures and desires
 γέμοντα καὶ ἀρχόμενον ὑπὸ τῶν μὴ ἀναγκαίων, τὸν δὲ
full and ruled by the not necessary the-one but
 ὑπὸ τῶν ἀναγκαίων φειδωλόν τε καὶ ὀλιγαρχικόν;
by the necessary sparing both and oligarchic
 ἀλλὰ τί μὴν;
but what indeed

XII • THE ACROPOLIS OF THE SOUL

When the young man tastes the drones' honey, desires from outside ally with those within, and his father's help makes faction in his soul. At last they seize its acropolis, empty of studies and true words. Shame is thrust out as silliness and temperance as unmanliness, and insolence, anarchy, prodigality, and shamelessness return crowned as good breeding, freedom, magnificence, and courage. Later he gives each pleasure its turn to rule, drinking one day and dieting the next, a many-colored man.

πάλιν τοίνυν, ἣν δ' ἐγώ, λέγωμεν ὡς ἐξ ὀλιγαρχικοῦ
 again then said and I let-us-say how from oligarchic
 δημοκρατικὸς γίγνεται. φαίνεται δέ μοι τά γε πολλὰ
 democratic arises it-appears and to-me the at-least most
 ὥδε γίγνεσθαι.

thus to-happen

πῶς;

how

ὅταν νέος, τεθραμμένος ὡς νυνδὴ ἐλέγομεν, ἀπαιδευτὼς
 whenever young-man reared as just-now we-were-saying uneducatedly
 τε καὶ φειδωλῶς, γεύσεται κηφήνων μέλιτος, καὶ
 both and sparingly tastes of-drones honey and
 συγγένηται αἰθρῶσι θηρσὶ καὶ δεινοῖς, παντοδαπὰς ἡδονὰς
 consorts-with fiery beasts and terrible of-every-kind pleasures
 καὶ ποικίλας καὶ παντοίως ἐχούσας δυναμένους σκευάζειν,
 and varied and in-all-ways being able to-provide
 ἐνταῦθά που οὔου εἶναι ἀρχὴν αὐτῷ μεταβολῆς ***
 there surely think to-be beginning for-him of-change (lacuna)

ὀλιγαρχικῆς τῆς ἐαυτῷ εἰς δημοκρατικὴν.

oligarchic the in-himself into democratic

πολλὴ ἀνάγκη, ἔφη.

great necessity he-said

ἄρ' οὖν, ὥσπερ ἡ πόλις μετέβαλλε βοηθησάσης τῷ ἐτέρῳ
 so then as the city changed having-helped the one
 μέρει συμμαχίας ἔξωθεν, ὁμοίως ὁμοίῳ, οὕτω καὶ ὁ νεανίας
 part alliance from-outside like to-like so also the young-man
 μεταβάλλει βοηθοῦντος αὖ εἰδους ἐπιθυμιῶν ἔξωθεν τῷ
 changes helping again form of-desires from-outside the
 ἐτέρῳ τῶν παρ' ἐκεῖνω, συγγενοῦς τε καὶ ὁμοίου;

one of-the in him kindred both and like

παντάπασι μὲν οὖν.

altogether indeed then

560 καὶ ἐὰν μὲν γε οἶμαι ἀντιβοηθήσῃ τις τῷ ἐν ἑαυτῷ
 and if indeed at-least I-think counter-helps some the in himself
 ὀλιγαρχικῷ συμμαχία, ἢ ποθεν παρὰ τοῦ πατρὸς ἢ
 oligarchic alliance either from-somewhere from the father or
 καὶ τῶν ἄλλων οἰκείων νουθετούντων τε καὶ κακιζόντων,
 also the other kin admonishing both and reproaching
 στάσις δὴ καὶ ἀντίστασις καὶ μάχῃ ἐν αὐτῷ πρὸς
 faction indeed and counter-faction and battle in him against
 αὐτὸν τότε γίγνεται.

himself then arises

τί μὴν;

what indeed

καὶ ποτὲ μὲν οἶμαι τὸ δημοκρατικὸν ὑπεχώρησε τῷ
 and sometimes indeed I-think the democratic yielded to-the
 ὀλιγαρχικῷ, καὶ τινες τῶν ἐπιθυμιῶν αἱ μὲν διεφθάρησαν,
 oligarchic and some of-the desires the-ones indeed were-destroyed
 αἱ δὲ καὶ ἐξέπεσον, αἰδοῦς τινος ἐγγενομένης ἐν τῇ
 the-others and also were-expelled shame some having-arisen in the
 τοῦ νέου ψυχῇ, καὶ κατεκοσμήθη πάλιν.

of-the young-man soul and was-set-in-order again

γίγνεται γὰρ ἐνίοτε, ἔφη.

it-happens for sometimes he-said

b αὐθις δὲ οἶμαι τῶν ἐκπεουσῶν ἐπιθυμιῶν ἄλλαι
 again but I-think of-the expelled desires others
 ὑποτρεφόμεναι συγγενεῖς δι' ἀνεπιστημοσύνην τροφῆς
 being-reared-secretly kindred through ignorance of-nurture
 πατρὸς πολλάι τε καὶ ἰσχυραὶ ἐγένοντο.

of-father many both and strong became

φιλῇ γοῦν, ἔφη, οὕτω γίνεσθαι.

it-is-wont at-any-rate he-said so to-happen

οὐκοῦν εἴλκυσάν τε πρὸς τὰς αὐτὰς ὁμίλιας, καὶ λάθρα
 therefore they-drew both to the same associations and secretly
 συγγιγνόμεναι πλήθος ἐνέτεκον.

consorting multitude bred

τί μὴν;

what indeed

τελευτώσαι δὴ οἶμαι κατέλαβον τὴν τοῦ νέου τῆς
 in-the-end indeed I-think they-seized the of-the young-man of-the
 ψυχῆς ἀκρόπολιν, αἰσθόμεναι κενὴν μαθημάτων τε καὶ
 soul acropolis having-perceived empty of-studies both and
 ἐπιτηδευμάτων καλῶν καὶ λόγων ἀληθῶν, οἳ δὴ ἄριστοι
 of-practices fine and of-words true which indeed best
 φρουροὶ τε καὶ φύλακες ἐν ἀνδρῶν θεοφιλῶν εἰσι διανοαίαις.
 watchmen both and guardians in of-men god-loved are thoughts
 καὶ πολὺ γ', ἔφη.

and much at-least he-said

ψευδεῖς δὴ καὶ ἀλαζόνες οἶμαι λόγοι τε καὶ δόξαι
 false indeed and boastful I-think words both and opinions
 ἀντ' ἐκείνων ἀναδραμόντες κατέσχον τὸν αὐτὸν τόπον
 instead-of those having-run-up occupied the same place
 τοῦ τοιούτου.

— of-such-(a-man)

σφόδρα γ', ἔφη.

very at-least he-said

ἄρ' οὖν οὐ πάλιν τε εἰς ἐκείνους τοὺς Λωτοφάγους ἔλθων
 so then not again both to those — Lotus-eaters having-gone
 φανερώς κατοικεῖ, καὶ ἐὰν παρ' οἰκείων τις βοήθεια τῷ
 openly he-dwells and if from kin some help —
 φειδωλῷ αὐτοῦ τῆς ψυχῆς ἀφικνήται, κλήσαντες οἱ ἀλαζόνες
 sparing-(part) his — soul arrives having-shut the boastful
 λόγοι ἐκείνοι τὰς τοῦ βασιλικοῦ τείχους ἐν αὐτῷ πύλας οὔτε
 words those the of-the royal wall in him gates neither

αὐτὴν τὴν συμμαχίαν παριᾶσιν, οὔτε πρέσβεις πρεσβυτέρων
 itself the alliance they-let-in nor envoys of-older
 λόγους ἰδιωτῶν εἰσδέχονται, αὐτοὶ τε κρατοῦσι μαχόμενοι,
 words of-private-men receive themselves both prevail fighting
 καὶ τὴν μὲν αἰδῶ ἡλιθιότητα ὀνομάζοντες ὠθοῦσιν ἕξω
 and the indeed shame silliness naming thrust out
 ἀτίμως φυγάδα, σωφροσύνην δὲ ἀνανδρίαν καλοῦντές τε
 dishonorably exile temperance and unmanliness calling both
 καὶ προπηλακίζοντες ἐκβάλλουσι, μετριότητα δὲ καὶ κοσμίαν
 and abusing they-expel moderation and also orderly
 δαπάνην ὡς ἀγροικίαν καὶ ἀνελευθερίαν οὖσαν πείθοντες
 expenditure as boorishness and illiberality being persuading
 ὑπερορίζουσι μετὰ πολλῶν καὶ ἀνωφελῶν ἐπιθυμιῶν;
 they-banish-across-the-border with many and useless desires
 σφόδρα γε.

very at-least

561 τοῦτων δέ γέ που κενώσαντες καὶ καθήραντες τὴν τοῦ
 of-these and at-least surely having-emptied and having-purified the of-the
 κατεχομένου τε ὑπ' αὐτῶν καὶ τελουμένου ψυχὴν μεγάλουσι
 one-possessed both by them and being-initiated soul with-great
 τέλεσι, τὸ μετὰ τοῦτο ἤδη ὕβριν καὶ ἀναρχίαν καὶ ἀσωτίαν
 rites the after this already insolence and anarchy and prodigality
 καὶ ἀναίδειαν λαμπρὰς μετὰ πολλοῦ χοροῦ κατάγουσιν
 and shamelessness bright with great chorus they-bring-back
 ἐστεφανωμένας, ἐγκωμιάζοντες καὶ ὑποκοριζόμενοι, ὕβριν
 crowned praising and euphemizing insolence
 μὲν εὐπαιδεύσαν καλοῦντες, ἀναρχίαν δὲ ἐλευθερίαν,
 indeed good-breeding calling anarchy and freedom
 ἀσωτίαν δὲ μεγαλοπρέπειαν, ἀναίδειαν δὲ ἀνδρείαν.
 prodigality and magnificence shamelessness and courage

ἄρ' οὐχ οὕτω πως, ἦν δ' ἐγώ, νέος ὢν μεταβάλλει ἐκ
 then not so somehow said and I young being he-changes from
 τοῦ ἐν ἀναγκαίοις ἐπιθυμίαις τρεφομένου τὴν τῶν μὴ
 the-one in necessary desires reared to-the of-the not
 ἀναγκαίων καὶ ἀνωφελῶν ἡδονῶν ἐλευθέρωσιν τε καὶ ἄνεσιν;
 necessary and useless pleasures liberation both and license
 καὶ μάλα γ', ἦ δ' ὅς, ἐναργῶς.

and very at-least said and he vividly
 ζῆ δὴ οἶμαι μετὰ ταῦτα ὁ τοιοῦτος οὐδὲν μᾶλλον b
 lives indeed I-think after these-things — such-(a-man) in-no-way more
 εἰς ἀναγκαίους ἢ μὴ ἀναγκαίους ἡδονὰς ἀναλίσκων καὶ
 on necessary than not necessary pleasures spending both
 χρήματα καὶ πόρους καὶ διατριβάς· ἀλλ' ἐὰν εὐτυχὴς ἦ
 money and labors and time but if fortunate he-is
 καὶ μὴ πέρα ἐκβακχευθῇ, ἀλλά τι καὶ πρεσβύτερος
 and not beyond is-frenzied but somewhat also older
 γενόμενος τοῦ πολλοῦ θορύβου παρελθόντος μέρη τε
 having-become the great tumult having-passed parts both
 καταδέξεται τῶν ἐκπεσόντων καὶ τοῖς ἐπεισελθοῦσι μὴ
 he-takes-back of-the exiled and to-the intruders not
 ὅλον ἑαυτὸν ἐνδῶ, εἰς ἴσον δὴ τι καταστήσας τὰς
 whole himself gives-over into equal indeed some having-set the
 ἡδονὰς διάγει, τῇ παραπιπτούσῃ ἀεὶ ὥσπερ λαχούσῃ
 pleasures he-lives to-the one-happening always as-if having-drawn-the-lot
 τὴν ἑαυτοῦ ἀρχὴν παραδιδούς ἕως ἂν πληρωθῇ, καὶ αὖθις
 — his-own rule handing-over until — it-is-sated and again
 ἄλλῃ, οὐδεμίαν ἀτιμάζων ἀλλ' ἐξ ἴσου τρέφων.
 to-another none dishonoring but on equal-terms nourishing
 πάνυ μὲν οὖν.
 certainly indeed then

- c καὶ λόγον γε, ἦν δ' ἐγώ, ἀληθῆ οὐ προσδεχόμενος
and account at-least said and I true not accepting
οὐδὲ παριεῖς εἰς τὸ φρούριον, εἴαν τις λέγῃ ὡς αἱ
nor admitting into the citadel if someone says that the-ones
μέν εἰσι τῶν καλῶν τε καὶ ἀγαθῶν ἐπιθυμιῶν ἡδοναί,
indeed are of-the fine both and good desires pleasures
αἱ δὲ τῶν πονηρῶν, καὶ τὰς μὲν χρὴ ἐπιτηδεύειν
the-others but of-the wicked and the-ones indeed one-must to-pursue
καὶ τιμᾶν, τὰς δὲ κολάζειν τε καὶ δουλοῦσθαι· ἀλλ'
and to-honor the-others and to-chastise both and to-enslave but
ἐν πᾶσι τούτοις ἀνανεύει τε καὶ ὁμοίως φησὶν ἀπάσας
in all these he-shakes-his-head both and alike says all
εἶναι καὶ τιμητέας ἐξ ἴσου.
to-be and to-be-honored on equal-terms
σφόδρα γάρ, ἔφη, οὕτω διακείμενος τοῦτο δρᾷ.
very for he-said so disposed this he-does
- d οὐκοῦν, ἦν δ' ἐγώ, καὶ διαζῇ τὸ καθ' ἡμέραν
therefore said and I also he-lives-through the by day
οὕτω χαριζόμενος τῇ προσπιπτούσῃ ἐπιθυμίᾳ, τοτὲ
so gratifying the arising desire at-one-time
μὲν μεθύων καὶ καταυλούμενος, αὖθις δὲ ὑδροποτῶν καὶ
indeed drunk and piped-to again but water-drinking and
κατισχναινόμενος, τοτὲ δ' αὖ γυμναζόμενος, ἔστιν
slimming at-one-time and again exercising there-is
δ' ὅτε ἀργῶν καὶ πάντων ἀμελῶν, τοτὲ δ' ὡς ἐν
and when idling and everything neglecting at-one-time and as-if in
φιλοσοφίᾳ διατριβῶν. πολλάκις δὲ πολιτεύεται, καὶ
philosophy spending-time often and he-takes-part-in-politics and
ἀναπηδῶν ὅτι ἂν τύχῃ λέγει τε καὶ πράττει· κἄν ποτὲ
leaping-up whatever — happens says both and does and-if ever
τινας πολεμικοὺς ζηλώσῃ, ταύτῃ φέρεται, ἢ χρηματιστικούς,
some warlike he-admires this-way he-is-carried or money-makers

ἐπὶ τοῦτ' αὖ. καὶ οὔτε τις τάξις οὔτε ἀνάγκη ἔπεστιν αὐτοῦ

to this again and neither any order nor necessity is-over his

τῷ βίῳ, ἀλλ' ἡδύν τε δὴ καὶ ἐλευθέριον καὶ μακάριον

— life but sweet both indeed and free and blessed

καλῶν τὸν βίον τοῦτον χρῆται αὐτῷ διὰ παντός.

calling the life this he-uses it through all

παντάπασιν, ἣ δ' ὅς, διελέλυθας βίον ἰσονομικοῦ

altogether said and be you-have-gone-through life of-equality-loving

τινος ἀνδρός.

some man

οἶμαι δέ γε, ἦν δ' ἐγώ, καὶ παντοδαπὸν τε καὶ

I-think and at-least said and I also manifold both and

πλείστων ἡθῶν μεστόν, καὶ τὸν καλόν τε καὶ ποικίλον,

of-most characters full and the beautiful both and many-colored

ὥσπερ ἐκείνην τὴν πόλιν, τοῦτον τὸν ἄνδρα εἶναι. ὃν

like that — city this — man to-be whom

πολλοὶ ἂν καὶ πολλὰ ζηλώσειαν τοῦ βίου, παραδείγματα

many-men — and many-women would-envy of-the life models

πολιτειῶν τε καὶ τρόπων πλείστα ἐν αὐτῷ ἔχοντα.

of-constitutions both and of-ways most in himself having

οὗτος γάρ, ἔφη, ἔστιν.

this for he-said he-is

τί οὖν; τετάχθω ἡμῖν κατὰ δημοκρατίαν ὁ τοιοῦτος

what then let-bim-be-ranked by-us with democracy — such

ἀνὴρ, ὡς δημοκρατικὸς ὀρθῶς ἂν προσαγορευόμενος;

man as democratic rightly would being-called

τετάχθω, ἔφη.

let-bim-be-ranked he-said

e

562

As insatiable wealth destroyed oligarchy, insatiable freedom destroys democracy. Served by bad cupbearers, the city drinks freedom unmixed and punishes any ruler sparing of it as an oligarch. Anarchy spreads into households: fathers fear their sons, metics equal citizens, teachers flatter pupils, old men ape the young, slaves are as free as their buyers, and women equal men. Even horses and donkeys shoulder people off the roads, and souls grow so tender they heed no law. From this, tyranny grows.

ἡ καλλίστη δὴ, ἦν δ' ἐγώ, πολιτεία τε καὶ ὁ κάλλιστος
the most-beautiful indeed said and I constitution both and the most-beautiful
 ἀνὴρ λοιπὰ ἂν ἡμῖν εἴη διελθεῖν, τυραννίς τε καὶ
man remaining — for-us would-be to-go-through tyranny both and
 τύραννος.

tyrant

κομιδῇ γ', ἔφη.

absolutely at-least he-said

φέρε δὴ, τίς τρόπος τυραννίδος, ὦ φίλε ἑταῖρε, γίγνεται;
come indeed what way of-tyranny O dear comrade arises
 ὅτι μὲν γὰρ ἐκ δημοκρατίας μεταβάλλει σχεδὸν δῆλον.
that indeed for from democracy it-changes nearly clear
 δῆλον.

clear

b ἄρ' οὖν τρόπον τινα τὸν αὐτὸν ἔκ τε ὀλιγαρχίας

so then in-way some the same from both oligarchy

δημοκρατία γίγνεται καὶ ἐκ δημοκρατίας τυραννίς;

democracy arises and from democracy tyranny

πῶς;

how

ὁ προύθεντο, ἦν δ' ἐγώ, ἀγαθόν, καὶ δι' ὃ ἡ
which they-proposed said and I good and through which the
 ὀλιγαρχία καθίστατο — τοῦτο δ' ἦν πλοῦτος· ἦ
oligarchy was-established this and was wealth is-it-not
 γάρ; —

for

ναί.

yes

ἡ πλούτου τοίνυν ἀπληστία καὶ ἡ τῶν ἄλλων ἀμέλεια
the of-wealth then insatiability and the of-the other-things neglect
 διὰ χρηματισμὸν αὐτὴν ἀπώλλυ.

through money-making it destroyed

ἀληθῆ, ἔφη.

true-things he-said

ἄρ' οὖν καὶ ὁ δημοκρατία ὀρίζεται ἀγαθόν, ἡ τούτου
so then also what democracy defines good the of-this
 ἀπληστία καὶ ταύτην καταλύει;

insatiability also this destroys

λέγεις δ' αὐτὴν τί ὀρίζεσθαι;

do-you-say and it what to-define

τὴν ἐλευθερίαν, εἶπον. τοῦτο γάρ που ἐν δημοκρατουμένῃ c

the freedom I-said this for surely in democratically-governed

πόλει ἀκούσαις ἂν ὥς ἔχει τε κάλλιστον καὶ διὰ

city you-would-hear — that it-has both finest and because-of

ταῦτα ἐν μόνῃ ταύτῃ ἄξιον οἰκεῖν ὅστις φύσει ἐλεύθερος.

these-things in alone this worthwhile to-live whoever by-nature free

λέγεται γὰρ δῆ, ἔφη, καὶ πολὺ τοῦτο τὸ ῥῆμα.

it-is-said for indeed he-said and much this — saying

ἄρ' οὖν, ἦν δ' ἐγώ, ὅπερ ἦα νυνδὴ ἐρῶν, ἡ τοῦ

so then said and I what-very I-was-going just-now to-say the —

τοιούτου ἀπληστία καὶ ἡ τῶν ἄλλων ἀμέλεια καὶ

of-such-(a-thing) insatiability and the of-the other-things neglect also

ταύτην τὴν πολιτείαν μεθίστησίν τε καὶ παρασκευάζει
this — constitution changes both and prepares

τυραννίδος δεηθῆναι;

of-tyranny to-need

πῶς; ἔφη.

how he-said

- d ὅταν οἶμαι δημοκρατουμένη πόλις ἐλευθερίας διψήσασα
whenever I-think democratically-governed city for-freedom having-thirsted
 κακῶν οἰνοχόων προστατούντων τύχῃ, καὶ πορρωτέρω
bad cup-bearers presiding meets-with and further
 τοῦ δέοντος ἀκράτου αὐτῆς μεθυσθῇ, τοὺς ἄρχοντας δὴ, ἂν
than-the needful unmixed of-it gets-drunk the rulers indeed if
 μὴ πάνυ πρᾶοι ᾧσι καὶ πολλὴν παρέχωσι τὴν ἐλευθερίαν,
not very gentle they-are and much provide the freedom
 κολάζει αἰτιωμένη ὡς μαρούς τε καὶ ὀλιγαρχικούς.
it-punishes accusing as polluted both and oligarchic
 δρῶσιν γάρ, ἔφη, τοῦτο.

they-do for he-said this

- e τοὺς δέ γε, εἶπον, τῶν ἀρχόντων κατηκόους προπηλακίζει
the-ones and at-least I-said to-the rulers obedient it-abuses
 ὡς ἐθελοδούλους τε καὶ οὐδὲν ὄντας, τοὺς δὲ ἄρχοντας
as willing-slaves both and nothing being the-ones but rulers
 μὲν ἀρχομένοις, ἀρχομένους δὲ ἄρχουσιν ὁμοίους ἰδίᾳ
indeed to-ruled ruled and to-rulers like privately
 τε καὶ δημοσίᾳ ἐπαινεῖ τε καὶ τιμᾷ. ἄρ' οὐκ ἀνάγκη
both and publicly it-praises both and honors then not (it-is)-necessary
 ἐν τοιαύτῃ πόλει ἐπὶ πάν τὸ τῆς ἐλευθερίας ἵεναι;
in such city to all the of-the freedom to-go
 πῶς γὰρ οὐ;

how for not

καὶ καταδύεσθαι γε, ἦν δ' ἐγώ, ὦ φίλε, εἰς τε τὰς
and to-sink-into at-least said and I O friend into both the
 ἰδίας οἰκίας καὶ τελευτᾶν μέχρι τῶν θηρίων τὴν ἀναρχίαν
private houses and to-end up-to the animals the anarchy
 ἐμφυομένην.

being-implanted

πῶς, ἦ δ' ὅς, τὸ τοιοῦτον λέγομεν;

how said and he — such-thing do-we-mean

οἶον, ἔφην, πατέρα μὲν ἐθίζεσθαι παιδὶ ὅμοιον

563

such-as I-said father indeed to-grow-accustomed to-child like

γίγνεσθαι καὶ φοβεῖσθαι τοὺς υἱεῖς, υἱὸν δὲ πατρί, καὶ

to-become and to-fear the sons son and to-father and

μήτε αἰσχύνεσθαι μήτε δεδιέναι τοὺς γονέας, ἵνα δὴ

neither to-feel-shame nor to-fear the parents so-that indeed

ἐλεύθερος ἦ· μέτοικον δὲ ἀστῶ καὶ ἀστὸν μετοίκῳ

free may-be resident-alien and to-citizen and citizen to-resident-alien

ἐξισοῦσθαι, καὶ ξένον ὡσαύτως.

to-be-equalized and foreigner likewise

γίγνεται γὰρ οὕτως, ἔφη.

it-happens for so he-said

ταῦτά τε, ἦν δ' ἐγώ, καὶ σμικρὰ τοιάδε ἄλλα γίγνεται·

these-things both said and I and small such other happen

διδάσκαλός τε ἐν τῷ τοιούτῳ φοιτητὰς φοβεῖται καὶ

teacher both in — such-(a-city) pupils fears and

θωπεύει, φοιτηταὶ τε διδασκάλων ὀλιγωροῦσιν, οὕτω δὲ

flatters pupils and teachers disdain so and

καὶ παιδαγωγῶν· καὶ ὅλως οἱ μὲν νέοι πρεσβυτέροις

also attendants and generally the indeed young to-older

ἀπεικάζονται καὶ διαμιλλῶνται καὶ ἐν λόγοις καὶ ἐν

liken-themselves and compete both in words and in

ἔργοις, οἱ δὲ γέροντες συγκαθιέντες τοῖς νέοις εὐτραπείας

deeds the and old-men condescending to-the young of-wit

τε καὶ χαριεντισμοῦ ἐμπύμπλονται, μιμούμενοι τοὺς νέους,
both and of-pleasantry are-filled imitating the young

ἵνα δὴ μὴ δοκῶσιν ἀηδεῖς εἶναι μηδὲ δεσποτικοί.

so-that indeed not they-may-seem unpleasant to-be nor despotic

πάνυ μὲν οὖν, ἔφη.

certainly indeed then he-said

τὸ δέ γε, ἦν δ' ἐγώ, ἔσχατον, ὦ φίλε, τῆς ἐλευθερίας

the and at-least said and I utmost O friend of-the freedom

τοῦ πλήθους, ὅσον γίγνεται ἐν τῇ τοιαύτῃ πόλει,

of-the multitude how-great arises in — such city

ὅταν δὴ οἱ ἐωνημένοι καὶ αἱ ἐωνημέναι μηδὲν ἦττον

whenever indeed the purchased-men and the purchased-women in-no-way less

ἐλευθεροὶ ὥσι τῶν πριαμένων. ἐν γυναιξὶ δὲ πρὸς

free are than-the buyers among women and toward

ἀνδρας καὶ ἀνδράσι πρὸς γυναῖκας ὅση ἡ ἰσονομία

men and among-men toward women how-great the equality

καὶ ἐλευθερία γίγνεται, ὀλίγου ἐπελαθόμεθ' εἰπεῖν.

and freedom arises almost we-forgot to-say

c οὐκοῦν κατ' Αἰσχύλον, ἔφη, ἐροῦμεν ὅτι νῦν ἦλθ' ἐπὶ

therefore according-to Aeschylus he-said shall-we-say what now came to

στόμα;

mouth

d πάνυ γε, εἶπον· καὶ ἔγωγε οὕτω λέγω· τὸ μὲν γὰρ

certainly at-least I-said and I-at-least so say the-(matter) indeed for

τῶν θηρίων τῶν ὑπὸ τοῖς ἀνθρώποις ὅσω ἐλευθερώτερά

of-the animals the under the men by-how-much freer

ἐστὶν ἐνταῦθα ἢ ἐν ἄλλῃ, οὐκ ἂν τις πεῖθοιτο ἄπειρος.

they-are here than in another not — anyone would-believe inexperienced

ἀτεχνῶς γὰρ αἱ τε κύνες κατὰ τὴν παροιμίαν οἰαίπερ

simply for the both bitches according-to the proverb just-like

αἱ δέσποναι γίνονται τε δὴ καὶ ἵπποι καὶ ὄνοι, πάνυ

the mistresses become both indeed and horses and donkeys very

ἐλευθέρως καὶ σεμνῶς εἰθισμένοι πορεύεσθαι, κατὰ τὰς ὁδοὺς
freely and haughtily accustomed to-proceed along the roads

ἐμβάλλοντες τῷ ἀεὶ ἀπαντῶντι, ἐὰν μὴ ἐξίστηται,
bumping into-the ever meeting if not be-gets-out-of-the-way

καὶ τᾶλλα πάντα οὕτω μεστὰ ἐλευθερίας γίγνεται.
and the-rest all so full of-freedom becomes

τὸ ἐμόν γ', ἔφη, ἐμοὶ λέγεις ὄναρ· αὐτὸς γὰρ εἰς ἀγρὸν
— my at-least he-said to-me you-tell dream myself for into country
 πορευόμενος θαμὰ αὐτὸ πάσχω.

going often it experience

τὸ δὲ δὴ κεφάλαιον, ἦν δ' ἐγώ, πάντων τούτων
the and indeed sum said and I of-all these

συνηθροισμένων, ἐννοεῖς ὥς ἀπαλὴν τὴν ψυχὴν τῶν
gathered-together do-you-notice how tender the soul of-the

πολιτῶν ποιεῖ, ὥστε καὶν ὅτιοῦν δουλείας τις
citizens it-makes so-that even-if anything-whatever of-slavery anyone

προσφέρηται, ἀγανακτεῖν καὶ μὴ ἀνέχεσθαι; τελευτῶντες γάρ
applies to-be-vexed and not to-endure in-the-end for

που οἶσθ' ὅτι οὐδὲ τῶν νόμων φροντίζουσιν γεγραμμένων
surely you-know that not-even the laws they-heed written

ἢ ἀγράφων, ἵνα δὴ μηδαμῇ μηδεὶς αὐτοῖς ἦ δεσπότης.
or unwritten so-that indeed in-no-way anyone for-them may-be master

καὶ μάλ', ἔφη, οἶδα.

and very he-said I-know

αὕτη μὲν τοῖνυν, ἦν δ' ἐγώ, ὦ φίλε, ἡ ἀρχὴ οὕτως
this indeed then said and I O friend — beginning so

καλὴ καὶ νεανικὴ, ὅθεν τυραννὶς φύεται, ὥς ἐμοὶ δοκεῖ.
fine and vigorous whence tyranny grows as to-me it-seems

νεανικὴ δῆτα, ἔφη· ἀλλὰ τί τὸ μετὰ τοῦτο;
vigorous indeed he-said but what the after this

Excess turns into its opposite, and extreme freedom into the most savage slavery. The drones, like phlegm and bile in a body, must be cut out by a lawgiver as by a beekeeper. A democracy has three classes: the drones, who lead and buzz at the platforms; the orderly rich, the drones' pasture; and the working people, sovereign when assembled. Robbed, the rich defend themselves, are accused of oligarchy, become oligarchs indeed, and trials follow.

- 564 ταὐτόν, ἣν δ' ἐγώ, ὅπερ ἐν τῇ ὀλιγαρχίᾳ νόσημα
the-same said and I which-very in the oligarchy disease
 ἐγγενόμενον ἀπώλεσεν αὐτήν, τοῦτο καὶ ἐν ταύτῃ
having-arisen destroyed it this also in this
 πλέον τε καὶ ἰσχυρότερον ἐκ τῆς ἐξουσίας ἐγγενόμενον
greater both and stronger from the license having-arisen
 καταδουλοῦται δημοκρατίαν. καὶ τῷ ὄντι τὸ ἄγαν
enslaves democracy and in reality the excessive
 τι ποιεῖν μεγάλην φιλεῖ εἰς τοῦναντίον μεταβολὴν
anything to-do great is-wont into the-opposite change
 ἀνταποδιδόναι, ἐν ὥραις τε καὶ ἐν φυτοῖς καὶ ἐν σώμασιν,
to-repay in seasons both and in plants and in bodies
 καὶ δὴ καὶ ἐν πολιτείαις οὐχ ἥκιστα.
and indeed also in constitutions not least
 εἰκός, ἔφη.
likely he-said
 ἡ γὰρ ἄγαν ἐλευθερία ἔοικεν οὐκ εἰς ἄλλο τι ἢ εἰς
the for excessive freedom seems not into other anything than into
 ἄγαν δουλείαν μεταβάλλειν καὶ ἰδιώτῃ καὶ πόλει.
excessive slavery to-change both for-private-man and for-city
 εἰκὸς γάρ.
likely for

εἰκότως τοίνυν, εἶπον, οὐκ ἐξ ἄλλης πολιτείας τυραννὶς
reasonably then I-said not from other constitution tyranny
 καθίσταται ἢ ἐκ δημοκρατίας, ἐξ οἷμαι τῆς ἀκροτάτης
is-established than from democracy from I-think the most-extreme
 ἐλευθερίας δουλεία πλείστη τε καὶ ἀγριωτάτη.
freedom slavery greatest both and most-savage
 ἔχει γάρ, ἔφη, λόγον.

it-has for he-said reason
 ἀλλ' οὐ τοῦτ' οἶμαι, ἦν δ' ἐγώ, ἡρώτας, ἀλλὰ b
but not this I-think said and I you-were-asking but
 ποῖον νόσημα ἐν ὀλιγαρχία τε φυόμενον ταῦτόν καὶ ἐν
what-sort disease in oligarchy both growing the-same also in
 δημοκρατία δουλοῦται αὐτήν.
democracy enslaves it
 ἀληθῆ, ἔφη, λέγεις.

true-things he-said you-speak
 ἐκεῖνο τοίνυν, ἔφη, ἔλεγον τὸ τῶν ἀργῶν τε καὶ
that then I-said I-was-meaning the of-the idle both and
 δαπανηρῶν ἀνδρῶν γένος, τὸ μὲν ἀνδρειότατον ἡγούμενον
spendthrift men class the indeed most-courageous leading
 αὐτῶν, τὸ δ' ἀνανδρότερον ἐπόμενον· οὓς δὴ ἀφομοιοῦμεν
of-them the and more-cowardly following whom indeed we-liken
 κηφήσι, τοὺς μὲν κέντρα ἔχουσι, τοὺς δὲ ἀκέντροις.
to-drones the-ones indeed stings having the-others and to-stingless
 καὶ ὀρθῶς γ', ἔφη.

and rightly at-least he-said
 τούτῳ τοίνυν, ἦν δ' ἐγώ, ταραττέτον ἐν πάσῃ πολιτείᾳ c
these-two then said and I throw-into-disorder in every constitution
 ἐγγιγνομένῳ, οἷον περὶ σῶμα φλέγμα τε καὶ χολή· ὧ
arising like in body phlegm both and bile which-two
 δὴ καὶ δεῖ τὸν ἀγαθὸν ἰατρόν τε καὶ νομοθέτην πόλεως
indeed also must the good physician both and lawgiver of-city

μὴ ᾗττον ἢ σοφὸν μελιττουργὸν πόρρωθεν εὐλαβεῖσθαι,
 not less than wise beekeeper from-afar to-guard-against
 μάλιστα μὲν ὅπως μὴ ἐγγενήσεσθον, ἂν δὲ ἐγγένησθον, ὅπως
 most indeed that not they-will-arise if but they-arise that
 ὅτι τάχιστα σὺν αὐτοῖσι τοῖς κηρίοις ἐκτετμήσεσθον.
 as quickly-as-possible with themselves the combs they-will-be-cut-out
 ναὶ μὰ Δία, ἣ δ' ὅς, παντάπασί γε.
 yes by Zeus said and he altogether at-least
 ὧδε τοῖνυν, ἦν δ' ἐγώ, λάβωμεν, ἵν' εὐκρινέστερον
 thus then said and I let-us-take-it so-that more-distinctly
 ἴδωμεν ὃ βουλόμεθα.
 we-may-see what we-wish

πῶς;

how

d τριχῇ διαστησώμεθα τῷ λόγῳ δημοκρατουμένην πόλιν,
 in-three let-us-divide in-the argument democratically-governed city
 ὥσπερ οὖν καὶ ἔχει. ἔν μὲν γάρ που τὸ τοιοῦτον γένος
 as then also it-is one indeed for surely — such class
 ἐν αὐτῇ ἐμφύεται δι' ἐξουσίαν οὐκ ἔλαττον ἢ ἐν τῇ
 in it grows through license not less than in the
 ὀλιγαρχουμένη.
 oligarchically-ruled
 ἔστιν οὕτω.

it-is so

πολὺν δέ γε δριμύτερον ἐν ταύτῃ ἢ ἐν ἐκείνῃ.
 much and at-least fiercer in this than in that
 πῶς;

how

e ἐκεῖ μὲν διὰ τὸ μὴ ἔντιμον εἶναι, ἀλλ' ἀπελάνεσθαι
 there indeed because-of the not honored to-be but to-be-driven-from
 τῶν ἀρχῶν, ἀγύμναστον καὶ οὐκ ἐρρωμένον γίγνεται· ἐν
 the offices unexercised and not vigorous it-becomes in

δημοκρατία δὲ τοῦτό που τὸ προεστὸς αὐτῆς, ἐκτὸς ὀλίγων,
democracy but this surely the presiding-(part) of-it except few
 καὶ τὸ μὲν δριμύτατον αὐτοῦ λέγει τε καὶ πράττει, τὸ δ'
and the indeed fiercest of-it speaks both and acts the and
 ἄλλο περὶ τὰ βήματα προσίζον βομβεῖ τε καὶ οὐκ ἀνέχεται
rest about the platforms settling-near buzzes both and not endures
 τοῦ ἄλλα λέγοντος, ὥστε πάντα ὑπὸ τοῦ τοιούτου
the-one other-things speaking so-that all by — such-(class)
 διοικεῖται ἐν τῇ τοιαύτῃ πολιτείᾳ χωρὶς τινων ὀλίγων.
are-administered in — such constitution apart-from some few
 μάλα γε, ἦ δ' ὅς.

very at-least said and he
 ἄλλο τοῖνυν τοιόνδε ἀεὶ ἀποκρίνεται ἐκ τοῦ πλήθους.
another then such always is-separated from the multitude
 τὸ ποῖον;
the what-sort

χρηματιζομένων που πάντων, οἱ κοσμιώτατοι φύσει ὥς
making-money surely all the most-orderly by-nature for
 τὸ πολὺ πλουσιώτατοι γίνονται.
the most-part richest become
 εἰκός.

likely
 πλείστον δὴ οἶμαι τοῖς κηφήσι μέλι καὶ εὐπορώτατον
most indeed I-think for-the drones honey and most-readily
 ἐντεῦθεν βλῖττει.

from-there one-squeezes
 πῶς γὰρ ἂν, ἔφη, παρά γε τῶν σμικρὰ ἐχόντων τις
how for — he-said from at-least the-ones little having anyone
 βλίσσειεν;
would-squeeze

πλούσιοι δὴ οἶμαι οἱ τοιοῦτοι καλοῦνται κηφήνων βοτάνη.
rich indeed I-think — such-(men) are-called of-drones pasture

σχεδόν τι, ἔφη.

nearly somewhat he-said

- 565 δῆμος δ' ἂν εἴη τρίτον γένος, ὅσοι αὐτουργοί τε καὶ
 people and — would-be third class as-many-as self-working both and
 ἀπράγμονες, οὐ πάνυ πολλὰ κεκτημένοι· ὁ δὲ πλείστον
 uninvolved not very much having-acquired which indeed largest
 τε καὶ κυριώτατον ἐν δημοκρατίᾳ ὅτανπερ ἀθροισθῇ.
 both and most-sovereign in democracy whenever-indeed it-is-assembled
 ἔστιν γάρ, ἔφη· ἀλλ' οὐ θαμὰ ἐθέλει ποιεῖν τοῦτο, ἐὰν
 it-is for he-said but not often is-willing to-do this if
 μὴ μέλιτός τι μεταλαμβάνη.

not of-honey some it-gets-a-share

οὐκοῦν μεταλαμβάνει, ἦν δ' ἐγώ, αἰεί, καθ' ὅσον
 therefore it-gets-a-share said and I always according-to as-much-as
 δύνανται οἱ προεστώτες, τοὺς ἔχοντας τὴν οὐσίαν
 are-able the leaders the-ones having the property
 ἀφαιρούμενοι, διανέμοντες τῷ δήμῳ, τὸ πλεῖστον αὐτοὶ
 robbing distributing to-the people the most themselves
 ἔχουσιν.

to-keep

- b μεταλαμβάνει γὰρ οὖν, ἦ δ' ὅς, οὕτως.

it-gets-a-share for then said and he so

ἀναγκάζονται δὲ οἶμαι ἀμύνεσθαι, λέγοντές τε ἐν
 are-compelled indeed I-think to-defend-themselves speaking both in
 τῷ δήμῳ καὶ πράττοντες ὅπῃ δύνανται, οὗτοι ὧν
 the people and acting however they-can these from-whom
 ἀφαιροῦνται.

they-take

πῶς γὰρ οὐ;

how for not

αἰτίαν δὴ ἔσχον ὑπὸ τῶν ἐτέρων, κἂν μὴ ἐπιθυμῶσι
charge indeed they-incurred from the others even-if not they-desire
 νεωτερίζειν, ὥς ἐπιβουλεύουσι τῷ δήμῳ καὶ εἰσιν
to-make-revolution that they-plot-against the people and are
 ὀλιγαρχικοί.

oligarchs

τί μῆν;

what indeed

οὐκοῦν καὶ τελευτῶντες, ἐπειδὴν ὁρῶσι τὸν δῆμον, οὐχ
therefore also in-the-end when they-see the people not
 ἐκόντα ἀλλ' ἀγνοήσαντά τε καὶ ἐξαπατηθέντα ὑπὸ τῶν
willingly but having-misunderstood both and deceived by the
 διαβαλλόντων, ἐπιχειροῦντα σφᾶς ἀδικεῖν, τότε ἤδη, εἴτε
slanderers attempting them to-wrong then already whether
 βούλονται εἴτε μὴ, ὥς ἀληθῶς ὀλιγαρχικοί γίνονται,
they-wish or not as truly oligarchs they-become
 οὐχ ἐκόντες, ἀλλὰ καὶ τοῦτο τὸ κακὸν ἐκείνος ὁ κηφὴν
not willingly but also this — evil that — drone
 ἐντίκτει κεντῶν αὐτούς.

breeds-in stinging them

κομιδῇ μὲν οὖν.

absolutely indeed then

εἰσαγγελίαι δὴ καὶ κρίσεις καὶ ἀγῶνες περὶ ἀλλήλων
impeachments indeed and trials and contests against one-another
 γίνονται.

occur

καὶ μάλα.

and very

The people always set one leader over themselves, and a tyrant grows from that root. As in the tale of Lycaean Zeus, whoever tastes human flesh becomes a wolf: the leader who sheds kindred blood and hints at canceling debts and redistributing land must die or become a tyrant. Exiled, he returns a finished tyrant; if his enemies plot his secret death, he asks the people for a bodyguard. The rich flee, and he stands in the city's chariot, a tyrant.

οὐκοῦν ἓνα τινὰ ἀεὶ δῆμος εἴωθεν διαφερόντως
therefore one some always people is-accustomed especially
προϊστασθαι ἑαυτοῦ, καὶ τοῦτον τρέφειν τε καὶ αὔξειν
to-set-at-head of-itself and this-one to-nourish both and to-increase
μέγαν;

great

εἴωθε γάρ.

it-is-accustomed for

d τοῦτο μὲν ἄρα, ἦν δ' ἐγώ, δῆλον, ὅτι, ὅταν περ
this indeed then said and I (it-is)-clear that whenever-indeed
φύηται τύραννος, ἐκ προστατικῆς ρίζης καὶ οὐκ ἄλλοθεν
grows tyrant from leader's root and not from-elsewhere
ἐκβλαστάνει.

he-sprouts

καὶ μάλα δῆλον.

and very clear

τίς ἀρχὴ οὖν μεταβολῆς ἐκ προστάτου ἐπὶ τύραννον;
what beginning then of-change from leader to tyrant
ἢ δῆλον ὅτι ἐπειδὴν ταῦτον ἄρξεται δρᾶν ὁ προστάτης
or (it-is)-clear that whenever the-same begins to-do the leader
τῷ ἐν τῷ μύθῳ ὃς περὶ τὸ ἐν Ἀρκαδίᾳ τὸ τοῦ
as-the-one in the tale which about the in Arcadia the —
Διὸς τοῦ Λυκαίου ἱερὸν λέγεται;

of-Zeus the Lycaean temple is-told

τίς; ἔφη.

what he-said

ὥς ἄρα ὁ γευσάμενος τοῦ ἀνθρώπινου σπλάγχχνου, ἐν
that then the-one having-tasted the human entrail among
 ἄλλοις ἄλλων ἱερείων ἐνὸς ἐγκατατετμημένου, ἀνάγκη
other of-other victims one cut-up-in (it-is)-necessary
 δὴ τούτῳ λύκῳ γενέσθαι. ἢ οὐκ ἀκήκοας τὸν λόγον;
indeed for-this-one wolf to-become or not have-you-heard the story
 ἔγωγε.

I-at-least

ἄρ' οὖν οὕτω καὶ ὅς ἂν δήμου προεστώς, λαβὼν σφόδρα 566
so then so also whoever — of-people presiding having-got greatly
 πειθόμενον ὄχλον, μὴ ἀπόσχηται ἐμφυλίου αἵματος, ἀλλ'
obedient mob not abstains of-kindred blood but
 ἀδίκως ἐπαιτιώμενος, οἷα δὴ φιλοῦσιν, εἰς δικαστήρια
unjustly accusing such-as indeed they-are-wont into law-courts
 ἄγων μαιφονῇ, βίον ἀνδρὸς ἀφανίζων, γλώττῃ τε καὶ
bringing murders life of-man destroying with-tongue both and
 στόματι ἀνοσίῳ γεύόμενος φόνου συγγενούς, καὶ ἀνδρηλατῇ
mouth unboly tasting slaughter kindred and exiles
 καὶ ἀποκτεινῇ καὶ ὑποσημαίνῃ χρεῶν τε ἀποκοπὰς
and kills and hints-at of-debts both cancellations
 καὶ γῆς ἀναδασμόν, ἄρα τῷ τοιούτῳ ἀνάγκη δὴ
and of-land redistribution then — for-such-(a-man) (it-is)-necessary indeed
 τὸ μετὰ τοῦτο καὶ εἵμαρται ἢ ἀπολωλέναι ὑπὸ τῶν
the after this and it-is-fated either to-have-perished by the
 ἐχθρῶν ἢ τυραννεῖν καὶ λύκῳ ἐξ ἀνθρώπου γενέσθαι;
enemies or to-be-tyrant and wolf from man to-become
 πολλῇ ἀνάγκῃ, ἔφη.
great necessity he-said

οὗτος δὴ, ἔφην, ὁ στασιάζων γίγνεται πρὸς τοὺς
this-one indeed I-said the-one fomenting-faction becomes against the-ones
 ἔχοντας τὰς οὐσίας.

having the property

οὗτος.

this-one

ἄρ' οὖν ἐκπεσὼν μὲν καὶ κατελθὼν βία τῶν
so then having-been-exiled indeed and having-returned in-spite-of the
 ἐχθρῶν τύραννος ἀπειργασμένος κατέρχεται;

enemies tyrant finished he-comes-back

δῆλον.

clear

- b εἰν δὲ ἀδύνατοι ἐκβάλλειν αὐτὸν ὥσω ἢ ἀποκτείνειν
if and unable to-expel him they-are or to-kill
 διαβάλλοντες τῇ πόλει, βιαίῳ δὴ θανάτῳ ἐπιβουλεύουσιν
slandering to-the city by-violent indeed death they-plot
 ἀποκτεινύναι λάθρᾳ.

to-kill

secretly

φιλεῖ γοῦν, ἦ δ' ὅς, οὕτω γίγνεσθαι.

it-is-wont at-any-rate said and he so to-happen

τὸ δὴ τυραννικὸν αἶτημα τὸ πολυθρύλητον ἐπὶ τούτῳ

the indeed tyrannical request the much-talked-of at this

πάντες οἱ εἰς τοῦτο προβεβηκότες ἐξευρίσκουσιν, αἰτεῖν

all the-ones to this having-advanced discover to-ask

τὸν δῆμον φύλακὰς τινὰς τοῦ σώματος, ἵνα σῶς αὐτοῖς

the people guards some of-the body so-that safe for-them

ἦ ὁ τοῦ δήμου βοηθός.

may-be the of-the people helper

καὶ μάλ', ἔφη.

and very he-said

διδόασι δὴ οἶμαι δέισαντες μὲν ὑπὲρ ἐκείνου, θαρρήσαντες
they-give indeed I-think having-feared indeed for him having-been-confident
 δὲ ὑπὲρ ἑαυτῶν.

but for themselves

καὶ μάλα.

and very

οὐκοῦν τοῦτο ὅταν ἴδῃ ἀνὴρ χρήματα ἔχων καὶ μετὰ
therefore this whenever sees man money having and with
 τῶν χρημάτων αἰτίαν μισόδημος εἶναι, τότε δὴ οὗτος,
the money charge people-hating to-be then indeed this-one
 ὦ ἑταῖρε, κατὰ τὸν Κροίσῳ γενόμενον χρησμὸν —
O comrade according-to the to-Croesus given oracle

πολυψήφιδά παρ' Ἑρμῶν

many-pebbled along Hermes

φεύγει, οὐδὲ μένει, οὐδ' αἰδέϊται κακὸς εἶναι.

flees nor stays nor is-ashamed coward to-be

οὐ γὰρ ἄν, ἔφη, δεύτερον αἰθις αἰδεσθείη.

not for — he-said a-second-time again he-would-be-ashamed

ὁ δέ γε οἶμαι, ἦν δ' ἐγώ, καταληφθεὶς θανάτῳ

the-one and at-least I-think said and I caught to-death

δίδοται.

is-given

ἀνάγκη.

(of)-necessity

ὁ δὲ δὴ προστάτης ἐκείνος αὐτὸς δῆλον δὴ ὅτι

the and indeed leader that himself clear indeed that

μέγας μεγαλωστί οὐ κεῖται, ἀλλὰ καταβαλὼν ἄλλους

great greatly not lies but having-thrown-down others

πολλοὺς ἔστηκεν ἐν τῷ δίφρῳ τῆς πόλεως, τύραννος
many he-stands in the chariot of-the city tyrant
 ἀντὶ προστάτου ἀποτετελεσμένος.

instead-of leader completed

τί δ' οὐ μέλλει; ἔφη.

what and not is-be-going he-said

XVI • THE PURGE

At first the tyrant smiles at everyone, frees men from debt, and distributes land. Then he keeps stirring up wars so that the people need a leader and are too poor from taxes to plot. He destroys the free-spirited on pretexts, even outspoken friends who helped him rise, and must purge the city of the brave, the high-minded, the prudent, and the rich, the opposite of a doctor's purge. Hated, he needs ever more bodyguards: foreign drones for pay and slaves he frees.

διέλθωμεν δὴ τὴν εὐδαιμονίαν, ἣν δ' ἐγώ, τοῦ τε
let-us-go-through indeed the happiness said and I of-the both
 ἀνδρὸς καὶ τῆς πόλεως, ἐν ᾗ ἂν ὁ τοιοῦτος βροτὸς
man and of-the city in which — — such mortal
 ἐγγένηται;

arises

πάνυ μὲν οὖν, ἔφη, διέλθωμεν.

certainly indeed then he-said let-us-go-through

ε ἄρ' οὖν, εἶπον, οὐ ταῖς μὲν πρώταις ἡμέραις τε καὶ
so then I-said not in-the indeed first days both and
 χρόνῳ προσγελᾷ τε καὶ ἀσπάζεται πάντας, ᾧ ἂν
time he-smiles-at both and greets all whom —
 περιτυγχάνῃ, καὶ οὔτε τύραννός φησι εἶναι ὑπισχνεῖται
he-meets and neither tyrant he-says to-be he-promises
 τε πολλὰ καὶ ἰδίᾳ καὶ δημοσίᾳ, χρεῶν τε ἡλευθέρωσε
both many-things both privately and publicly from-debts both he-freed

καὶ γῆν διένειμε δῆμῳ τε καὶ τοῖς περὶ ἑαυτὸν καὶ
and land distributed to-people both and the-ones about himself and
 πᾶσιν ἱλεώς τε καὶ πρῶτος εἶναι προσποιεῖται;
to-all gracious both and gentle to-be pretends
 ἀνάγκη, ἔφη.

(of)-necessity he-said

ὅταν δέ γε οἶμαι πρὸς τοὺς ἔξω ἐχθροὺς τοῖς μὲν
whenever and at-least I-think toward the outside enemies with-some indeed
 καταλλαγῇ, τοὺς δὲ καὶ διαφθείρῃ, καὶ ἡσυχία ἐκείνων
he-is-reconciled the-others and even destroys and quiet from-those
 γένηται, πρῶτον μὲν πολέμους τινὰς ἀεὶ κινεῖ, ὥς
arises first indeed wars some always he-stirs-up so-that
 ἐν χρειᾷ ἡγεμόνος ὁ δῆμος ἦ.

in need of-leader the people may-be

εἰκός γε.

likely at-least

οὐκοῦν καὶ ἵνα χρήματα εἰσφέροντες πένητες γιγνόμενοι 567
therefore also so-that money paying-taxes poor becoming
 πρὸς τῷ καθ' ἡμέραν ἀναγκάζονται εἶναι καὶ ἥττον
busy-with the by day they-may-be-compelled to-be and less
 αὐτῷ ἐπιβουλεύωσι;

him may-plot-against

δῆλον.

clear

καὶ ἂν γέ τις οἶμαι ὑποπτεύῃ ἐλεύθερα φρονήματα
and if at-least some I-think he-suspects free spirits
 ἔχοντας μὴ ἐπιτρέψῃ αὐτῷ ἄρχειν, ὅπως ἂν τούτους
having not to-permit him to-rule so-that — these
 μετὰ προφάσεως ἀπολλύῃ ἐνδοὺς τοῖς πολεμίοις;
with pretext he-may-destroy having-yielded to-the enemies

τούτων πάντων ἔνεκα τυράννω αἰεὶ ἀνάγκη πόλεμον
these all for-the-sake-of for-tyrant always (it-is)-necessary war

ταράττειν;

to-stir-up

ἀνάγκη.

(of)-necessity

- b ταῦτα δὴ ποιοῦντα ἔτοιμον μᾶλλον ἀπεχθάνεσθαι τοῖς
these-things indeed doing ready more to-be-hated by-the
 πολίταις;

citizens

πῶς γὰρ οὐ;

how for not

οὐκοῦν καὶ τινες τῶν συγκαταστησάντων καὶ ἐν
therefore also some of-the-ones having-helped-establish and in

δυνάμει ὄντων παρρησιάζεσθαι καὶ πρὸς αὐτὸν καὶ
power being to-speak-freely both to him and

πρὸς ἀλλήλους, ἐπιπλήττοντας τοῖς γιγνομένοις, οἳ ἂν
to one-another rebuking the happenings who —

τυγχάνωσιν ἀνδρικώτατοι ὄντες;

happen most-manly being

εἰκός γε.

likely at-least

ὑπεξαίρειν δὴ τούτους πάντας δεῖ τὸν τύραννον, εἰ
to-remove indeed these all must the tyrant if

μέλλει ἄρξιν, ἕως ἂν μήτε φίλων μήτ' ἐχθρῶν λίπη

be-is-going to-rule until — neither of-friends nor of-enemies be-leaves

μηδένα ὅτου τι ὄφελος.

anyone of-whom any benefit

δῆλον.

clear

ὀξέως ἄρα δεῖ ὁρᾶν αὐτὸν τίς ἀνδρείος, τίς μεγαλόφρων, c
sharply then must to-see him who brave who high-minded
 τίς φρόνιμος, τίς πλούσιος· καὶ οὕτως εὐδαίμων ἐστίν, ὥστε
who prudent who rich and so happy he-is that
 τούτοις ἅπασιν ἀνάγκη αὐτῷ, εἴτε βούλεται εἴτε μή,
to-these all (it-is)-necessary for-him whether he-wishes or not
 πολεμῖω εἶναι καὶ ἐπιβουλεύειν, ἕως ἂν καθήρῃ τὴν πόλιν.
hostile to-be and to-plot until — he-purges the city
 καλὸν γε, ἔφη, καθαρμόν.
fine at-least he-said purge
 ναί, ἦν δ' ἐγώ, τὸν ἐναντίον ἢ οἱ ἱατροὶ τὰ σώματα·
yes said and I the opposite than the doctors the bodies
 οἱ μὲν γὰρ τὸ χεῖριστον ἀφαιροῦντες λείπουνσι τὸ
the-ones indeed for the worst removing leave the
 βέλτιστον, ὃ δὲ τοῦναντίον.
best he but the-opposite
 ὡς ἔοικε γάρ, αὐτῷ, ἔφη, ἀνάγκη, εἴπερ ἄρξει.
as it-seems for for-him he-said necessity if-indeed he-will-rule
 ἐν μακαρίᾳ ἄρα, εἶπον ἐγώ, ἀνάγκη δέδεται, ἦ d
in blessed then said I necessity he-is-bound which
 προστάττει αὐτῷ ἢ μετὰ φαύλων τῶν πολλῶν οἰκεῖν,
prescribes to-him either with paltry the many to-live
 καὶ ὑπὸ τούτων μισοῦμενον, ἢ μὴ ζῆν.
and by these hated or not to-live
 ἐν τοιαύτῃ, ἦ δ' ὅς.
in such said and he
 ἄρ' οὖν οὐχὶ ὅσῳ ἂν μᾶλλον τοῖς πολίταις ἀπεχθάνηται
so then not by-as-much-as — more by-the citizens he-is-hated
 ταῦτα δρῶν, τοσούτῳ πλείονων καὶ πιστοτέρων δορυφόρων
these-things doing by-so-much more and more-trusty bodyguards
 δεήσεται;
he-will-need

πῶς γὰρ οὐ;

how for not

τίνες οὖν οἱ πιστοί; καὶ πόθεν αὐτοὺς μεταπέμβεται;

who then the trusty and whence them will-be-send-for

αὐτόματοι, ἔφη, πολλοὶ ἥξουσι πετόμενοι, ἐὰν τὸν μισθὸν

of-their-own-accord he-said many will-come flying if the wage

διδῶ.

he-gives

ε κηφῆνας, ἦν δ' ἐγώ, νῆ τὸν κύνα, δοκεῖς αὖ τινάς μοι

drones said and I by the dog you-seem again some to-me

λέγειν ξενικούς τε καὶ παντοδαπούς.

to-mean foreign both and of-all-sorts

ἀληθῆ γάρ, ἔφη, δοκῶ σοι.

true-things for he-said I-seem to-you

τίς δὲ αὐτόθεν; ἄρ' οὐκ ἂν ἐθελήσειεν —

who and from-right-here then not — would-be-be-willing

πῶς;

how

τοὺς δούλους ἀφελόμενος τοὺς πολίτας, ἐλευθέρωσας, τῶν

the slaves having-taken-from the citizens having-freed of-the

περὶ ἑαυτὸν δορυφόρων ποιήσασθαι.

about himself bodyguards to-make

σφόδρα γ', ἔφη, ἐπεὶ τοι καὶ πιστότατοι αὐτῷ οὗτοί

very at-least he-said since you-know also most-trusty to-him these

εἰσι.

are

The tyrant's friends are these new citizens, and the decent flee him. Euripides says tyrants are wise by the company of the wise, and the tragedians who hymn tyranny must be excluded. The tyrant's army is fed first from temple treasures, then from the paternal estate: the people who begot him must feed him and his companions. If they tell him to leave, he will strike his father, and the people, fleeing the smoke of slavery to free men, fall into the fire.

ἦ μακάριον, ἦν δ' ἐγώ, λέγεις τυράννου χρήμα, εἰ 568
truly blessed said and I you-describe of-tyrant thing if
 τοιούτοις φίλοις τε καὶ πιστοῖς ἀνδράσι χρήται, τοὺς
such friends both and trusty men he-uses the
 προτέρους ἐκείνους ἀπολέσας.
former those having-destroyed
 ἀλλὰ μὲν, ἔφη, τοιούτοις γε χρήται.
but indeed he-said such at-least he-uses
 καὶ θαυμάζουσι δὴ, εἶπον, οὗτοι οἱ ἐταῖροι αὐτὸν καὶ
and admire indeed I-said these — companions him and
 σύνεισιw οἱ νέοι πολῖται, οἱ δ' ἐπικεῖς μισοῦσί τε καὶ
consort-with the new citizens the but decent hate both and
 φεύγουσι;
flee
 τί δ' οὐ μέλλουσιν;
what and not are-they-going
 οὐκ ἐτός, ἦν δ' ἐγώ, ἥ τε τραγωδία ὅλως σοφὸν
not for-nothing said and I the both tragedy wholly wise-thing
 δοκεῖ εἶναι καὶ ὁ Εὐριπίδης διαφέρων ἐν αὐτῇ.
seems to-be and — Euripides excelling in it
 τί δὴ;
why indeed

- b ὅτι καὶ τοῦτο πυκνῆς διανοίας ἐχόμενον ἐφθέγγετο, ὡς
because also this of-shrewd thought possessing he-uttered that
 ἄρα σοφοὶ τύραννοί εἰσι τῶν σοφῶν συνουσία. καὶ ἔλεγε
then wise tyrants are of-the wise by-association and he-meant
 δῆλον ὅτι τούτους εἶναι τοὺς σοφοὺς οἷς σύνεστιν.
(it-is)-clear that these to-be the wise with-whom he-associates
 καὶ ὡς ἰσοθέον γ', ἔφη, τὴν τυραννίδα ἐγκωμιάζει, καὶ
and as godlike at-least he-said the tyranny he-praises and
 ἕτερα πολλά, καὶ οὗτος καὶ οἱ ἄλλοι ποιηταί.
other many-things both this-one and the other poets
 τοιγάρτοι, ἔφην, ἅτε σοφοὶ ὄντες οἱ τῆς τραγωδίας
therefore I-said inasmuch-as wise being the of-the tragedy
 ποιηταὶ συγγινώσκουσιν ἡμῖν τε καὶ ἐκείνοις ὅσοι
poets pardon us both and those as-many-as
 ἡμῶν ἐγγὺς πολιτεύονται, ὅτι αὐτοὺς εἰς τὴν πολιτείαν
of-us near live-as-citizens that them into the constitution
 οὐ παραδεξόμεθα ἅτε τυραννίδος ὑμνητάς.
not we-will-admit inasmuch-as of-tyranny hymners
- c οἶμαι ἔγωγ', ἔφη, συγγινώσκουσιν ὅσοιπέρ γε αὐτῶν
I-think I-at-least he-said they-pardon as-many-as-very at-least of-them
 κομφοί.
clever
 εἰς δέ γε οἶμαι τὰς ἄλλας περιμόντες πόλεις, συλλέγοντες
to and at-least I-think the other going-around cities gathering
 τοὺς ὄχλους, καλὰς φωνὰς καὶ μεγάλας καὶ πιθανὰς
the crowds fine voices and great and persuasive
 μισθωσάμενοι, εἰς τυραννίδας τε καὶ δημοκρατίας ἔλκουσι
having-hired to tyrannies both and democracies they-drag
 τὰς πολιτείας.
the constitutions
 μάλα γε.
very at-least

οὐκοῦν καὶ προσέτι τούτων μισθοὺς λαμβάνουσι καὶ d
therefore also besides for-these wages they-receive and
 τιμῶνται, μάλιστα μέν, ὥσπερ τὸ εἰκός, ὑπὸ τυράννων,
are-honored most indeed as the likely by tyrants
 δεύτερον δὲ ὑπὸ δημοκρατίας· ὅσῳ δ' ἂν ἀνωτέρω
second and by democracy by-as-much-as and — higher
 ἴωσιν πρὸς τὸ ἄναντες τῶν πολιτειῶν, μᾶλλον ἀπαγορεύει
they-go toward the uphill of-the constitutions more gives-out
 αὐτῶν ἢ τιμῇ, ὥσπερ ὑπὸ ἄσθματος ἀδυνατοῦσα
their — honor as-if from shortness-of-breath being-unable
 πορεύεσθαι.

to-proceed

πάνυ μὲν οὖν.

certainly indeed then

ἀλλὰ δὴ, εἶπον, ἐνταῦθα μὲν ἐξέβημεν· λέγωμεν δὲ πάλιν
but indeed I-said here indeed we-digressed let-us-say but again
 ἐκεῖνο τὸ τοῦ τυράννου στρατόπεδον, τὸ καλόν τε καὶ
that — of-the tyrant army the fine both and
 πολὺ καὶ ποικίλον καὶ οὐδέποτε ταυτόν, πόθεν θρέψεται.
large and varied and never the-same whence it-will-be-fed
 δῆλον, ἔφη, ὅτι, ἐάν τε ἱερὰ χρήματα ἦ ἐν τῇ πόλει,
clear he-said that if both sacred monies there-be in the city
 ταῦτα ἀναλώσει, ὅποι ποτὲ ἂν αἰεὶ ἐξαρκῇ τὰ τῶν
these he-will-spend as-far-as ever — always suffice the-things of-the
 ἀποδομένων, ἐλάττους εἰσφοράς ἀναγκάζων τὸν δῆμον
ones-having-sold smaller taxes compelling the people
 εἰσφέρειν.

to-pay

τί δ' ὅταν δὴ ταῦτα ἐπιλίπη;

what and whenever indeed these give-out

e

δήλον, ἔφη, ὅτι ἐκ τῶν πατρώων θρέψεται αὐτός τε
clear he-said that from the paternal-goods will-be-fed himself both
 καὶ οἱ συμπόται τε καὶ ἑταῖροι καὶ ἑταῖραι.

and the drinking-companions both and companions and courtesans
 μανθάνω, ἦν δ' ἐγώ· ὅτι ὁ δῆμος ὁ γεννήσας τὸν
I-understand said and I that the people the-one having-begotten the
 τύραννον θρέψει αὐτόν τε καὶ ἑταίρους.

tyrant will-feed him both and companions
 πολλὴ αὐτῷ, ἔφη, ἀνάγκη.

great for-it he-said necessity

569 πῶς λέγεις; εἶπον· ἐὰν δὲ ἀγανακτῇ τε καὶ λέγῃ ὁ δῆμος
how do-you-mean I-said if but is-indignant both and says the people
 ὅτι οὔτε δίκαιον τρέφεσθαι ὑπὸ πατρὸς ὕον ἡβῶντα, ἀλλὰ
that neither just to-be-fed by father son grown-up but
 τοῦναντίον ὑπὸ υἱοῦ πατέρα, οὔτε τούτου αὐτὸν ἔνεκα
the-opposite by son father nor this him for-the-sake
 ἐγέννησέν τε καὶ κατέστησεν, ἵνα, ἐπειδὴ μέγας γένοιτο,
it-begot both and established so-that when great he-became
 τότε αὐτὸς δουλεύων τοῖς αὐτοῦ δούλοις τρέφοι ἐκείνόν
then itself slaving — its-own to-slaves it-should-feed him
 τε καὶ τοὺς δούλους μετὰ συγκλύδων ἄλλων, ἀλλ' ἵνα
both and the slaves with rabble other but so-that
 ἀπὸ τῶν πλουσιῶν τε καὶ καλῶν κάγαθων λεγομένων ἐν
from the rich both and fine and-good so-called in
 τῇ πόλει ἐλευθερωθεῖ ἐκείνου προστάντος, καὶ νῦν κελεύει
the city it-might-be-freed him presiding and now it-bids
 ἀπιέναι ἐκ τῆς πόλεως αὐτόν τε καὶ τοὺς ἑταίρους, ὥσπερ
to-depart from the city him both and the companions as
 πατὴρ υἱὸν ἐξ οἰκίας μετὰ ὀχληρῶν συμποτῶν ἐξελαύνων;
father son from house with troublesome drinking-companions driving-out

γνώσεταιί γε, νῆ Δία, ἥ δ' ὅς, τότ' ἤδη ὁ δῆμος b
will-know at-least by Zeus said and he then already the people

οἶος οἶον θρέμμα γεννῶν ἡσπάζετό τε καὶ ἡὔξεν, καὶ
what-(it-is) what-a creature begetting it-cherished both and raised and
 ὅτι ἀσθενέστερος ὢν ἰσχυροτέρους ἐξελαύνει.

that weaker being stronger it-drives-out

πῶς, ἦν δ' ἐγώ, λέγεις; τολμήσει τὸν πατέρα βιάζεσθαι,
how said and I do-you-mean will-he-dare the father to-use-violence-on

κἂν μὴ πείθεται, τύπτειν ὁ τύραννος;

and-if not he-obey to-strike the tyrant

ναί, ἔφη, ἀφελόμενός γε τὰ ὅπλα.

yes he-said having-taken-away at-least the arms

πατραλοίαν, ἦν δ' ἐγώ, λέγεις τύραννον καὶ χαλεπὸν c
parricide said and I you-mean tyrant and harsh

γηροτρόφον, καὶ ὥς ἔοικε τοῦτο δὴ ὁμολογουμένη ἂν
nurse-of-old-age and as it-seems this indeed acknowledged —

ἤδη τυραννὶς εἴη, καί, τὸ λεγόμενον, ὁ δῆμος φεύγων
already tyranny would-be and the saying the people fleeing

ἂν καπνὸν δουλείας ἐλευθέρων εἰς πῦρ δούλων δεσποτείας
— smoke of-slavery to-free-men into fire of-slaves' despotism

ἂν ἐμπεπτωκὼς εἴη, ἀντὶ τῆς πολλῆς ἐκείνης καὶ
— having-fallen would-be instead-of the abundant that and

ἀκαίρου ἐλευθερίας τὴν χαλεπωτάτην τε καὶ πικροτάτην
untimely freedom the harshest both and bitterest

δούλων δουλείαν μεταμπισχόμενος.

to-slaves slavery putting-on

καὶ μάλα, ἔφη, ταῦτα οὕτω γίγνεται.

and very he-said these-things so happen

τί οὖν; εἶπον· οὐκ ἐμμελῶς ἡμῖν εἰρήσεται, ἐὰν
what then I-said not fittingly by-us will-it-be-said if
 φῶμεν ἱκανῶς διεληλυθέναι ὥς μεταβαίνει τυραννὶς ἐκ
we-say sufficiently to-have-gone-through how passes tyranny from
 δημοκρατίας, γενομένη τε οἷα ἐστίν;
democracy having-arisen and what-sort it-is
 πάνυ μὲν οὖν ἱκανῶς, ἔφη.
certainly indeed then sufficiently he-said

BOOK IX

I • THE BEAST THAT WAKES IN SLEEP

Before examining the tyrannical man, Socrates distinguishes the desires further. Some unnecessary desires are lawless, present in everyone but restrained by laws and better desires with reason. They wake in sleep, when the reasoning part rests and the beastly part, full of food or wine, leaps up and dares anything: to lie with a mother, to murder, to eat any food. A healthy man calms his appetite and spirit before sleep, yet a lawless kind of desire is in each of us.

αὐτὸς δὴ λοιπός, ἣν δ' ἐγώ, ὁ τυραννικὸς ἀνὴρ σκέψασθαι, 571

himself indeed remaining said and I the tyrannical man to-examine
πῶς τε μεθίσταται ἐκ δημοκρατικοῦ, γενόμενός τε ποίος
how both he-changes from democratic having-arisen and what-sort
τίς ἐστὶν καὶ τίνα τρόπον ζῇ, ἄθλιον ἢ μακάριον.
of-(man) he-is and what way he-lives wretched or blessed

λοιπὸς γὰρ οὖν ἔτι οὗτος, ἔφη.

remaining for then still this-one he-said
οἶσθ' οὖν, ἣν δ' ἐγώ, ὃ ποθῶ ἔτι;

do-you-know then said and I what I-miss still

τὸ ποῖον;

the what-sort

τὸ τῶν ἐπιθυμιῶν, οἰαί τε καὶ ὅσαι εἰσὶν, οὐ b

the-matter of-the desires what-sort both and how-many they-are not
μοι δοκοῦμεν ἱκανῶς διηρῆσθαι. τούτου δὴ ἐνδεῶς

to-me we-seem sufficiently to-have-distinguished this indeed deficiently

ἔχοντος, ἀσαφεστέρα ἔσται ἢ ζήτησις οὐ ζητοῦμεν.

being more-obscure will-be the inquiry of-what we-seek

οὐκοῦν, ἣ δ' ὅς, ἔτ' ἐν καλῷ;

therefore said and he still in good-time

- c πάνν μὲν οὖν καὶ σκόπει γε ὁ ἐν αὐταῖς βούλομαι
 certainly indeed then and consider at-least what in them I-wish
 ἰδεῖν. ἔστιν δὲ τόδε. τῶν μὴ ἀναγκαίων ἡδονῶν τε
 to-see is and this of-the not necessary pleasures both
 καὶ ἐπιθυμιῶν δοκοῦσί τινές μοι εἶναι παράνομοι, αἱ
 and desires seem some to-me to-be lawless which
 κινδυνεύουσι μὲν ἐγγίγνεσθαι παντί, κολαζόμεναι δὲ ὑπό τε
 are-likely indeed to-arise in-everyone restrained but by both
 τῶν νόμων καὶ τῶν βελτιόνων ἐπιθυμιῶν μετὰ λόγου ἐνίων
 the laws and the better desires with reason of-some
 μὲν ἀνθρώπων ἢ παντάπασιν ἀπαλλάττεσθαι ἢ ὀλίγαι
 indeed men either altogether to-be-rid or few
 λείπεσθαι καὶ ἀσθενεῖς, τῶν δὲ ἰσχυρότεροι καὶ πλείους.
 to-be-left and weak of-others but stronger and more
 λέγεις δὲ καὶ τίνας, ἔφη, ταύτας;
 do-you-mean and also which he-said these
- d τὰς περὶ τὸν ὕπνον, ἣν δ' ἐγώ, ἐγειρομένης, ὅταν τὸ
 the-ones about the sleep said and I waking whenever the
 μὲν ἄλλο τῆς ψυχῆς εὖδῃ, ὅσον λογιστικὸν καὶ ἡμερον
 indeed rest of-the soul sleeps as-much-as reasoning and gentle
 καὶ ἄρχον ἐκείνου, τὸ δὲ θηριῶδες τε καὶ ἄγριον, ἢ
 and ruling of-that the but beastly both and wild either
 σίτων ἢ μέθης πλησθέν, σκιρτᾷ τε καὶ ἀπωσάμενον τὸν
 of-foods or of-drink having-been-filled leaps both and having-pushed-away the
 ὕπνον ζητῇ ἰέναι καὶ ἀποπιμπλάναι τὰ αὐτοῦ ἡθῆ· οἷσθ'
 sleep seeks to-go and to-satisfy — its-own habits you-know
 ὅτι πάντα ἐν τῷ τοιούτῳ τολμᾷ ποιεῖν, ὥς ἀπὸ πάσης
 that everything in — such-(a-state) it-dares to-do as from all
 λελυμένον τε καὶ ἀπηλλαγμένον αἰσχύνῃς καὶ φρονήσεως.
 released both and freed shame and prudence
 μητρί τε γὰρ ἐπιχειρεῖν μείγνυσθαι, ὥς οἶεται, οὐδὲν
 with-mother both for to-attempt to-couple as it-thinks in-no-way

ὀκνεῖ, ἄλλω τε ὅτ' αὖτις ἀνθρώπων καὶ θεῶν καὶ θηρίων,
shrinks with-other and anyone-whatever of-men and of-gods and of-beasts
 μαιφονεῖν τε ὅτι οὖν, βρώματός τε ἀπέχεσθαι μηδενός·
to-murder both anything-whatever food both to-abstain-from no
 καὶ ἐνὶ λόγῳ οὔτε ἀνοίας οὐδὲν ἐλλείπει οὔτ' ἀναισχυντίας.
and in-one word neither of-folly anything falls-short nor of-shamelessness
 ἀληθέστατα, ἔφη, λέγεις.

most-truly he-said you-speak

ὅταν δέ γε οἶμαι ὑγιεινῶς τις ἔχῃ αὐτὸς αὐτοῦ
whenever and at-least I-think healthily someone is himself toward-himself
 καὶ σωφρόνως, καὶ εἰς τὸν ὕπνον ἵη τὸ λογιστικὸν
and temperately and into the sleep goes the reasoning-(part)
 μὲν ἐγείρας ἑαυτοῦ καὶ ἐστιάσας λόγων καλῶν
indeed having-awakened his-own and having-feasted-it on-words fine
 καὶ σκέψεων, εἰς σύννοιαν αὐτὸς αὐτῷ ἀφικόμενος, τὸ
and inquiries into reflection himself with-himself having-come the
 ἐπιθυμητικὸν δὲ μήτε ἐνδεΐα δοῦς μήτε πλησμονῇ, ὅπως
appetitive and neither to-want having-given nor to-surfeit so-that
 ἂν κοιμηθῇ καὶ μὴ παρέχῃ θόρυβον τῷ βελτίστῳ χαίρου
— it-may-sleep and not provide disturbance to-the best rejoicing
 ἢ λυπούμενον, ἀλλ' ἑᾷ αὐτὸ καθ' αὐτὸ μόνον καθαρὸν
or grieving but it-lets it by itself alone pure
 σκοπεῖν καὶ ὀρέγεσθαι τοῦ αἰσθάνεσθαι ὃ μὴ οἶδεν,
to-examine and to-reach-for something perceiving which not it-knows
 ἢ τι τῶν γεγονότων ἢ ὄντων ἢ καὶ μελλόντων,
either something of-the having-been or being or also about-to-be
 ὡσαύτως δὲ καὶ τὸ θυμοειδὲς πρᾶν καὶ μὴ τιςιν
likewise and also the spirited having-soothed and not with-some
 εἰς ὀργὰς ἐλθὼν κεκινημένῳ τῷ θυμῷ καθεύδῃ, ἀλλ'
into angers having-gone stirred with-the spirit sleeps but
 ἡσυχάσας μὲν τὰ δύο εἶδη, τὸ τρίτον δὲ κινήσας ἐν ᾧ
having-quieted indeed the two forms the third and having-stirred in which

572

b

τὸ φρονεῖν ἐγγίγνεται, οὕτως ἀναπαύηται, οἷσθ' ὅτι τῆς
the being-prudent arises so be-rests you-know that the
τ' ἀληθείας ἐν τῷ τοιούτῳ μάλιστα ἄπτεται καὶ ἥκιστα
both truth in — such-(a-state) most be-grasps and least
παράνομοι τότε αἱ ὄψεις φαντάζονται τῶν ἐνυπνίων.
lawless then the visions appear of-the dreams
παντελῶς μὲν οὖν, ἔφη, οἶμαι οὕτως.
completely indeed then he-said I-think so
ταῦτα μὲν τοίνυν ἐπὶ πλέον ἐξήχθημεν εἰπεῖν· ὁ δὲ
these-things indeed then to further we-were-led-away to-say what but
βουλόμεθα γινῶναι τόδ' ἐστίν, ὥς ἄρα δεινόν τι καὶ
we-wish to-know this is that then terrible some and
ἄγριον καὶ ἄνομον ἐπιθυμιῶν εἶδος ἐκάστω ἔνεστι, καὶ
wild and lawless of-desires form in-each is-present even
πάνυ δοκοῦσιν ἡμῶν ἐνίοις μετρίοις εἶναι· τοῦτο δὲ ἄρα
very seeming of-us to-some moderate to-be this and then
ἐν τοῖς ὕπνοις γίγνεται ἔνδηλον. εἰ οὖν τι δοκῶ λέγειν
in the sleeps becomes evident if then anything I-seem to-say
καὶ συγχωρεῖς, ἄθρει.
and you-agree consider
ἀλλὰ συγχωρῶ.
but I-agree

II • EROS THE TYRANT

The democratic man, raised by a stingy father and drawn toward more refined company, settles between the two ways of life. His son is led into complete lawlessness, which his corrupters call freedom, while his father and kin support the middle desires. Then the tyrant-makers plant in him a love, a great winged drone, to lead his idle desires; fed on wine and perfume, guarded by madness, it purges his temperance. So Eros is called a tyrant, and a drunken, erotic, melancholic man is tyrannical.

τὸν τοῖνυν δημοτικὸν ἀναμνήσθητι οἶον ἔφαμεν εἶναι. c

the then democratic recall what-sort we-said to-be

ἦν δέ που γεγονὼς ἐκ νέου ὑπὸ φειδωλῷ πατρὶ

he-was and surely having-been from youth under sparing father

τεθραμμένος, τὰς χρηματιστικὰς ἐπιθυμίας τιμῶντι μόνας,

reared the money-making desires honoring only

τὰς δὲ μὴ ἀναγκαίους ἀλλὰ παιδιᾶς τε καὶ καλλωπισμοῦ

the but not necessary but of-play both and of-adornment

ἔνεκα γιγνομένης ἀτιμάζοντι. ἦ γάρ;

for-the-sake arising dishonoring is-it-not for

ναί.

yes

συγγενόμενος δὲ κομψοτέροις ἀνδράσι καὶ μεστοῖς ὦν d

having-consorted but with-more-refined men and full of-what

ἄρτι διήλθομεν ἐπιθυμιῶν, ὀρμήσας εἰς ὕβριν τε πᾶσαν

just-now we-went-through desires having-rushed into insolence both all

καὶ τὸ ἐκείνων εἶδος μίσει τῆς τοῦ πατρὸς φειδωλίας, φύσιν

and — their form by-hatred of-the of-the father stinginess nature

δὲ τῶν διαφθειρόντων βελτίῳ ἔχων, ἀγόμενος ἀμφοτέρωσε

but than-the corrupters better having being-drawn both-ways

κατέστη εἰς μέσον ἀμφοῖν τοῖν τρόποιν, καὶ μετρίως δὴ,

settled into middle of-both the ways and moderately indeed

ὥς ᾤετο, ἐκάστων ἀπολαύων οὔτε ἀνελεύθερον οὔτε

as he-thought of-each enjoying neither illiberal nor

παράνομον βίον ζῆ, δημοτικὸς ἐξ ὀλιγαρχικοῦ γεγονώς.

lawless life lives democratic from oligarchic having-become

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

was for he-said and is this — opinion about — such-(a-man)

θες τοίνυν, ἦν δ' ἐγώ, πάλιν τοῦ τοιούτου ἤδη
posit then said and I again — of-such-(a-man) already
 πρεσβυτέρου γεγονότος νέον ὕδν ἐν τοῖς τούτου αὖ ἤθειςιν
older having-become young son in — his again habits
 τεθραμμένον.
reared
 τίθημι.

I-posit

e τίθει τοίνυν καὶ τὰ αὐτὰ ἐκεῖνα περὶ αὐτὸν γιγνόμενα
posit then also the same those-things about him happening
 ἅπερ καὶ περὶ τὸν πατέρα αὐτοῦ, ἀγόμενόν τε εἰς
which-very also about — father his being-drawn both into
 πᾶσαν παρανομίαν, ὀνομαζομένην δ' ὑπὸ τῶν ἀγόντων
all lawlessness called but by the ones-drawing
 ἐλευθερίαν ἅπασαν, βοηθοῦντά τε ταῖς ἐν μέσῳ ταύταις
freedom complete helping both the in middle these
 ἐπιθυμίαις πατέρα τε καὶ τοὺς ἄλλους οἰκείους, τοὺς
desires father both and the other kin the-others
 δ' αὖ παραβοηθοῦντας·

and again helping-the-other-side

573 ὅταν δ' ἐλπίσωσιν οἱ δεινοὶ μάγοι τε καὶ τυραννοποιοὶ
whenever and they-hope the terrible magicians both and tyrant-makers
 οὗτοι μὴ ἄλλως τὸν νέον καθεῖξεν, ἔρωτά τινα αὐτῷ
these not otherwise the young-man to-bold-fast love some in-bim
 μηχανωμένους ἐμποιῆσαι προστάτην τῶν ἀργῶν καὶ τὰ
contriving to-implant leader of-the idle and the
 ἔτοιμα διανεμομένων ἐπιθυμιῶν, ὑπόπτερον καὶ μέγαν
things-at-hand sharing-out desires winged and great
 κηφήνά τινα — ἢ τί ἄλλο οἶε εἶναι τὸν τῶν
drone some or what else do-you-think to-be the —
 τοιούτων ἔρωτα; —
of-such-(men) love

οὐδὲν ἔγωγε, ἦ δ' ὅς, ἀλλ' ἦ τοῦτο.

nothing I-at-least said and he other than this

οὐκοῦν ὅταν δὴ περὶ αὐτὸν βομβοῦσαι αἱ ἄλλαι

therefore whenever indeed around him buzzing the other

ἐπιθυμίαι, θυμιαμάτων τε γέμουσαι καὶ μύρων καὶ
desires of-incense both full and of-perfumes and

στεφάνων καὶ οἶνων καὶ τῶν ἐν ταῖς τοιαύταις συνουσίαις

of-garlands and of-wines and of-the in — such gatherings

ἡδονῶν ἀνειμένων, ἐπὶ τὸ ἔσχατον αὔξουσαί τε καὶ

pleasures let-loose to the utmost increasing both and

τρέφουσαι πόθου κέντρον ἐμποιήσωσι τῷ κηφῆνι, τότε

nourishing of-longing sting they-implant in-the drone then

δὴ δορυφορεῖται τε ὑπὸ μανίας καὶ οἰστρᾷ οὗτος

indeed is-bodyguarded both by madness and is-stung-to-frenzy this

ὁ προστάτης τῆς ψυχῆς, καὶ ἐάν τινας ἐν αὐτῷ

— leader of-the soul and if any in him

δόξας ἢ ἐπιθυμίας λάβῃ ποιούμενας χρηστὰς καὶ ἔτι

opinions or desires he-catches being-accounted good and still

ἐπαισχυνομένας, ἀποκτείνει τε καὶ ἔξω ὠθεῖ παρ' αὐτοῦ,

feeling-shame he-kills both and out thrusts from himself

ἕως ἂν καθήρῃ σωφροσύνης, μανίας δὲ πληρώσῃ ἐπακτοῦ.

until — he-purges of-temperance with-madness and fills imported

παντελῶς, ἔφη, τυραννικοῦ ἀνδρὸς λέγεις γένεσιν.

completely he-said of-tyrannical man you-describe origin

ἄρ' οὖν, ἦν δ' ἐγώ, καὶ τὸ πάλαι διὰ τὸ τοιοῦτον

so then said and I also the long-ago because-of — such-thing

τύραννος ὁ Ἔρως λέγεται;

tyrant — Eros is-called

κινδυνεύει, ἔφη.

it-is-likely he-said

- c οὐκοῦν, ὦ φίλε, εἶπον, καὶ μεθυσθεὶς ἀνὴρ τυραννικόν τι
therefore O friend I-said also drunk man tyrannical some
 φρόνημα ἴσχει;
temper has
 ἴσχει γάρ.
he-has for
 καὶ μὴν ὃ γε μαινόμενος καὶ ὑποκεκινηκώς οὐ μόνον
and indeed the at-least raving and deranged not only
 ἀνθρώπων ἀλλὰ καὶ θεῶν ἐπιχειρεῖ τε καὶ ἐλπίζει δυνατὸς
men but also gods attempts both and hopes able
 εἶναι ἄρχειν.
to-be to-rule
 καὶ μάλ', ἔφη.
and very he-said
 τυραννικὸς δέ, ἦν δ' ἐγώ, ὦ δαιμόνιε, ἀνὴρ ἀκριβῶς
tyrannical and said and I O strange-man man precisely
 γίνεταί, ὅταν ἢ φύσει ἢ ἐπιτηδεύμασιν ἢ ἀμφοτέροις
becomes whenever either by-nature or by-practices or by-both
 μεθυστικός τε καὶ ἐρωτικός καὶ μελαγχολικός γένηται.
drunken both and erotic and melancholic he-becomes
 παντελῶς μὲν οὖν.
completely indeed then

III • THE TYRANNICAL SON

Feasts, revels, and courtesans follow, with Eros steering the soul. New desires sprout day and night, revenues are spent, and he borrows and loses his property. Stung by his desires, he looks for anyone to rob by fraud or force. For a new courtesan or favorite he would beat his mother or his old father, and when their goods run out he turns to burglary and temple-robbing, becoming awake what he was once only in dreams.

γίγνεται μέν, ὥς ἔοικεν, οὕτω καὶ τοιοῦτος ἀνὴρ· ζῇ δὲ
arises indeed as it-seems so and such the-man lives but
 δὴ πῶς;

indeed how

τὸ τῶν παιζόντων, ἔφη, τοῦτο σὺ καὶ ἐμοὶ ἐρεῖς. d
the-saying of-the jokers he-said this you also to-me will-tell
 λέγω δὴ, ἔφην. οἶμαι γὰρ τὸ μετὰ τοῦτο ἑορταὶ
I-tell indeed I-said I-think for the after this festivals
 γίνονται παρ' αὐτοῖς καὶ κῶμοι καὶ θάλειαι καὶ ἐταῖραι
arise among them and revels and feasts and courtesans
 καὶ τὰ τοιαῦτα πάντα, ὧν ἂν Ἔρως τύραννος ἔνδον
and — such-things all of-whom — Eros tyrant within
 οἰκῶν διακυβερνᾷ τὰ τῆς ψυχῆς ἅπαντα.

dwelling steers the-things of-the soul all

ἀνάγκη, ἔφη.

(of)-necessity he-said

ἄρ' οὖν οὐ πολλαὶ καὶ δειναὶ παραβλαστάνουσιν ἐπιθυμίαι
so then not many and terrible sprout-beside desires
 ἡμέρας τε καὶ νυκτὸς ἐκάστης, πολλῶν δεόμεναι;
day both and night each many-things needing
 πολλὰ μέντοι.

many indeed

ταχὺ ἄρα ἀναλίσκονται ἐάν τινες ὦσι πρόσοδοι.

quickly then are-spent if any there-be revenues

πῶς δ' οὐ;

how and not

καὶ μετὰ τοῦτο δὴ δανεισμοὶ καὶ τῆς οὐσίας παραιρέσεις. e
and after this indeed borrowings and of-the property diminutions

τί μὴν;

what indeed

574 ὅταν δὲ δὴ πάντ' ἐπιλείπη, ἄρα οὐκ ἀνάγκη μὲν τὰς
whenever and indeed all give-out then not (it-is)-necessary indeed the
 ἐπιθυμίας βοᾶν πυκνάς τε καὶ σφοδράς ἐννεοττευμένας,
desires to-clamor thick both and vehement nested
 τοὺς δ' ὥσπερ ὑπὸ κέντρων ἐλαυνομένους τῶν τε
the-men and as-if by stings driven of-the both
 ἄλλων ἐπιθυμιῶν καὶ διαφερόντως ὑπ' αὐτοῦ τοῦ Ἔρωτος,
other desires and especially by itself — Eros
 πάσαις ταῖς ἄλλαις ὥσπερ δορυφόροις ἡγουμένους, οἰστρᾶν
to-all the other as-if bodyguards leading to-be-frenzied
 καὶ σκοπεῖν τίς τι ἔχει, ὃν δυνατὸν ἀφελέσθαι
and to-look-for who anything has whom possible to-rob
 ἀπατήσαντα ἢ βιασάμενον;
having-deceived or having-used-force
 σφόδρα γ', ἔφη.
very at-least he-said
 ἀναγκαῖον δὴ πανταχόθεν φέρειν, ἢ μεγάλας ὠδίσι τε
necessary indeed from-everywhere to-carry-off or by-great pangs both
 καὶ ὀδύναις συνέχεσθαι.
and pains to-be-gripped
 ἀναγκαῖον.
necessary
 ἄρ' οὖν, ὥσπερ αἱ ἐν αὐτῷ ἡδοναὶ ἐπιγιγνόμεναι τῶν
so then as the in him pleasures arising-later than-the
 ἀρχαίων πλέον εἶχον καὶ τὰ ἐκείνων ἀφηροῦντο,
original more had and the-things of-those took-away
 οὕτω καὶ αὐτὸς ἀξιώσει νεώτερος ὢν πατρός τε καὶ
so also himself will-claim younger being than-father both and
 μητρὸς πλέον ἔχειν, καὶ ἀφαιρεῖσθαι, ἐὰν τὸ αὐτοῦ μέρος
mother more to-have and to-take-away if — his-own share
 ἀναλώσῃ, ἀπονειμάμενος τῶν πατρῶων;
he-spends having-taken-his-portion of-the paternal-goods

ἀλλὰ τί μὴν; ἔφη.

but what indeed he-said

ἂν δὲ δὴ αὐτῷ μὴ ἐπιτρέπωσιν, ἄρ' οὐ τὸ μὲν πρῶτον b

if and indeed him not they-permit then not the indeed first

ἐπιχειροῖ ἂν κλέπτειν καὶ ἀπατᾶν τοὺς γονέας;

would-be-attempt — to-steal and to-deceive the parents

πάντως.

by-all-means

ὅποτε δὲ μὴ δύναίτο, ἀρπάξοι ἂν καὶ βιάζοιτο μετὰ

whenever and not he-could he-would-seize — and use-force after

τοῦτο;

this

οἶμαι, ἔφη.

I-think he-said

ἀντεχομένων δὴ καὶ μαχομένων, ὦ θαυμάσιε, γέροντός

resisting indeed and fighting O wonderful-man old-man

τε καὶ γράος, ἄρ' εὐλαβηθείη ἂν καὶ φείσαιο μὴ

both and old-woman then would-be-be-careful — and refrain from

τι δρᾶσαι τῶν τυραννικῶν;

anything to-do of-the tyrannical-things

οὐ πάνυ, ἦ δ' ὅς, ἔγωγε θαρρῶ περὶ τῶν γονέων τοῦ

not very said and he I-at-least am-confident about the parents —

τοιούτου.

of-such-(a-man)

ἀλλ', ὦ Ἀδεΐμαντε, πρὸς Διός, ἔνεκα νεωστὶ φίλης c

but O Adeimantus by Zeus for-the-sake-of newly dear

καὶ οὐκ ἀναγκαίας ἐταίρας γεγονυίας τὴν πάλαι φίλην

and not necessary courtesan having-become the long-ago dear

καὶ ἀναγκαίαν μητέρα, ἢ ἔνεκα ὠραίου νεωστὶ φίλου

and necessary mother or for-the-sake-of blooming newly dear

γεγονότος οὐκ ἀναγκαίου τὸν ἄωρόν τε καὶ ἀναγκαῖον

having-become not necessary the past-bloom both and necessary

πρεσβύτην πατέρα καὶ τῶν φίλων ἀρχαιότατον δοκεῖ ἄν
 old father and of-the friends oldest does-it-seem —
 σοι ὁ τοιοῦτος πληγαῖς τε δοῦναι καὶ καταδουλώσασθαι
 to-you — such-(a-man) to-blows both to-give and to-enslave
 ἂν αὐτοὺς ὑπ' ἐκείνοις, εἰ εἰς τὴν αὐτὴν οἰκίαν ἀγάγοιτο;
 would them under those if into the same house he-brought
 ναὶ μὰ Δία, ἣ δ' ὅς.

yes by Zeus said and be
 σφόδρα γε μακάριον, ἦν δ' ἐγώ, ἔοικεν εἶναι τὸ
 very at-least blessed said and I it-seems to-be the
 τυραννικὸν ὕδν τεκεῖν.

tyrannical son to-bear

πάνυ γ', ἔφη.

certainly at-least he-said

- d τί δ', ὅταν δὴ τὰ πατρὸς καὶ μητρὸς ἐπιλείπη τὸν
 what and whenever indeed the-things of-father and of-mother fail —
 τοιοῦτον, πολὺ δὲ ἤδη συνειλεγμένον ἐν αὐτῷ ἢ τὸ τῶν
 such-(a-man) great and already collected in him is the of-the
 ἡδονῶν σμήνος, οὐ πρῶτον μὲν οἰκίας τινὸς ἐφάψεται
 pleasures swarm not first indeed of-house some will-be-lay-hold
 τοίχου ἢ τινος ὀψὲ νύκτωρ ἰόντος τοῦ ἱματίου, μετὰ δὲ
 of-wall or of-someone late by-night going of-the cloak after and
 ταῦτα ἱερὸν τι νεωκορήσει; καὶ ἐν τούτοις δὴ πᾶσιν, ἃς
 these temple some will-sweep-clean and in these indeed all which
 πάλαι εἶχεν δόξας ἐκ παιδὸς περὶ καλῶν τε καὶ αἰσχυρῶν,
 long-ago he-bad opinions from childhood about fine-things both and shameful
 τὰς δικαίας ποιουμένης, αἱ νεωστὶ ἐκ δουλείας λελυμέναι,
 the just being-accounted the newly from slavery released
 δορυφοροῦσαι τὸν ἔρωτα, κρατήσουσι μετ' ἐκείνου, αἱ
 bodyguarding the love will-prevail with that which

πρότερον μὲν ὄναρ ἐλύοντο ἐν ὕπνῳ, ὅτε ἦν αὐτὸς ἔτι
formerly indeed in-dream were-released in sleep when was himself still
 ὑπὸ νόμοις τε καὶ πατρὶ δημοκρατούμενος ἐν ἑαυτῷ·
under laws both and father democratically-governed in himself
 τυραννευθεὶς δὲ ὑπὸ Ἔρωτος, οἷος ὀλιγάκις ἐγίγνετο 575
tyrannized and by Eros such-as rarely be-was
 ὄναρ, ὕπαρ τοιοῦτος ἀεὶ γενόμενος, οὔτε τινὸς φόνου
in-dream waking such always having-become neither any murder
 δεινοῦ ἀφέξεται οὔτε βρώματος οὔτ' ἔργου, ἀλλὰ
terrible be-will-abstain-from nor food nor deed but
 τυραννικῶς ἐν αὐτῷ ὁ Ἔρως ἐν πάσῃ ἀναρχίᾳ καὶ
tyrannically in him — Eros in all anarchy and
 ἀνομίᾳ ζῶν, ἅτε αὐτὸς ὢν μόναρχος, τὸν ἔχοντά
lawlessness living inasmuch-as itself being sole-ruler the-one having
 τε αὐτὸν ὥσπερ πόλιν ἄξει ἐπὶ πᾶσαν τόλμαν, ὅθεν
both it like city will-lead to all daring whence
 αὐτόν τε καὶ τὸν περὶ αὐτὸν θόρυβον θρέψει, τὸν
itself both and the about itself tumult it-will-feed the-(one)
 μὲν ἔξωθεν εἰσεληλυθότα ἀπὸ κακῆς ὁμιλίας, τὸν δ'
indeed from-outside having-come-in from bad company the-(other) and
 ἔνδοθεν ὑπὸ τῶν αὐτῶν τρόπων καὶ ἑαυτοῦ ἀνεθέντα καὶ
from-within by the same ways and itself let-loose and
 ἐλευθερωθέντα· ἢ οὐχ οὗτος ὁ βίος τοῦ τοιούτου;
freed or not this the life — of-such-(a-man)
 οὗτος μὲν οὖν, ἔφη.
this indeed then he-said

Where such men are few, they serve a tyrant abroad as bodyguards or mercenaries, or at home steal, burgle, rob temples, and inform. When they are many, they and the people's folly beget the tyrant with the greatest tyrant in his soul, who chastises his fatherland as he did his parents. In private such men live among flatterers, always master or slave, friendless, faithless, and unjust. The worst is the most tyrannical nature ruling alone, awake what the dreamer is, and worse the longer he rules.

- b καὶ ἂν μὲν γε, ἣν δ' ἐγώ, ὀλίγοι οἱ τοιοῦτοι ἐν πόλει
and if indeed at-least said and I few — such-(men) in city
 ὧσι καὶ τὸ ἄλλο πλῆθος σωφρονῇ, ἐξελθόντες ἄλλον τινὰ
are and the rest multitude is-temperate having-gone-out other some
 δορυφοροῦσι τύραννον ἢ μισθοῦ ἐπικουροῦσιν, ἑάν που
they-bodyguard tyrant or for-pay they-serve-as-mercenaries if somewhere
 πόλεμος ᾗ· ἐὰν δ' ἐν εἰρήνῃ τε καὶ ἡσυχίᾳ γένωνται,
war there-is if but in peace both and quiet they-are
 αὐτοῦ δὴ ἐν τῇ πόλει κακὰ δρῶσι σμικρὰ πολλά.
right-there indeed in the city evils they-do small many
 τὰ ποῖα δὴ λέγεις;
the what-sort indeed do-you-mean
 οἷα κλέπτουσι, τοιχωρυχοῦσι, βαλλαντιοτομοῦσι,
such-as they-steal they-housebreak they-cut-purses
 λωποδυτοῦσιν, ἱεροσυλοῦσιν, ἀνδραποδίζονται ἔστι
they-strip-clothes they-rob-temples they-kidnap there-are
 δ' ὅτε συκοφαντοῦσιν, ἐὰν δυνατοὶ ὧσι λέγειν, καὶ
and when they-inform if able they-are to-speak and
 ψευδομαρτυροῦσι καὶ δωροδοκοῦσιν.
bear-false-witness and take-bribes
- c σμικρὰ γ', ἔφη, κακὰ λέγεις, ἐὰν ὀλίγοι ὧσι οἱ
small at-least he-said evils you-mean if few are —
 τοιοῦτοι.
such-(men)

τὰ γὰρ σμικρά, ἦν δ' ἐγώ, πρὸς τὰ μεγάλα σμικρά d
the for small-things said and I compared-to the great small
 ἔστιν, καὶ ταῦτα δὴ πάντα πρὸς τύραννον πονηρίᾳ τε
are and these indeed all compared-to tyrant in-wickedness both
 καὶ ἀθλιότητι πόλεως, τὸ λεγόμενον, οὐδ' ἔκταρ βάλλει.
and wretchedness of-city the saying not-even near bits
 ὅταν γὰρ δὴ πολλοὶ ἐν πόλει γένωνται οἱ τοιοῦτοι καὶ
whenever for indeed many in city arise — such-(men) and
 ἄλλοι οἱ συνεπόμενοι αὐτοῖς, καὶ αἰσθωνται ἑαυτῶν τὸ
others the following-along them and perceive their-own —
 πλήθος, τότε οὗτοί εἰσιν οἱ τὸν τύραννον γεννῶντες
number then these are the-ones the tyrant begetting
 μετὰ δήμου ἀνοίας ἐκεῖνον, ὃς ἂν αὐτῶν μάλιστα αὐτὸς
with people's folly that-one who — of-them most himself
 ἐν αὐτῷ μέγιστον καὶ πλεῖστον ἐν τῇ ψυχῇ τύραννον ἔχῃ.
in himself greatest and most in the soul tyrant has
 εἰκότως γ', ἔφη· τυραννικώτατος γὰρ ἂν εἴη.
reasonably at-least he-said most-tyrannical for — he-would-be
 οὐκοῦν ἐὰν μὲν ἐκόντες ὑπέικωσιν· ἐὰν δὲ μὴ ἐπιτρέπη
therefore if indeed willingly they-yield if but not permits
 ἡ πόλις, ὥσπερ τότε μητέρα καὶ πατέρα ἐκόλαζεν,
the city as then mother and father he-chastised
 οὕτω πάλιν τὴν πατρίδα, ἐὰν οἶός τ' ᾖ, κολάσεται
so again the fatherland if able — he-is he-will-chastise
 ἐπεισαγόμενος νέους ἐταίρους, καὶ ὑπὸ τούτοις δὴ
bringing-in new comrades and under these indeed
 δουλεύουσιν τὴν πάλαι φίλην μητρίδα τε, Κρήτες φασί,
enslaved the long-ago dear motherland both Cretans say
 καὶ πατρίδα ἔξει τε καὶ θρέψει. καὶ τοῦτο δὴ τὸ
and fatherland he-will-keep both and will-feed and this indeed the
 τέλος ἂν εἴη τῆς ἐπιθυμίας τοῦ τοιούτου ἀνδρός.
end — would-be of-the desire — of-such man

c τοῦτο, ἥ δ' ὅς, παντάπασί γε.

this said and he altogether at-least

576 οὐκοῦν, ἦν δ' ἐγώ, οὐτοί γε τοιοῦδε γίνονται ἰδία καὶ
 therefore said and I these at-least such become in-private and
 πρὶν ἄρχειν· πρῶτον μὲν οἷς ἂν συνῶσιν, ἥ κόλαξιν
 before to-rule first indeed with-whom — they-associate either with-flatterers
 ἑαυτῶν συνόντες καὶ πᾶν ἐτοίμοις ὑπηρετεῖν, ἥ ἑάν
 their-own associating and everything ready to-serve or if
 τοῦ τι δέονται, αὐτοὶ ὑποπεσόντες, πάντα σχήματα
 from-anyone anything they-need themselves having-fawned all postures
 τολμῶντες ποιεῖν ὡς οἰκεῖοι, διαπραξάμενοι δὲ ἀλλότριαι;
 daring to-make as intimates having-accomplished but strangers
 καὶ σφόδρα γε.

and very at-least

ἐν παντὶ ἄρα τῷ βίῳ ζῶσι φίλοι μὲν οὐδέποτε οὐδενί,
 in all then the life they-live friends indeed never to-anyone
 ἀεὶ δέ του δεσπόζοντες ἢ δουλεύοντες ἄλλω, ἐλευθερίας
 always but someone mastering or slaving for-another of-freedom
 δὲ καὶ φιλίας ἀληθοῦς τυραννικὴ φύσις ἀεὶ ἄγευστος.
 and also friendship true tyrannical nature always untasting
 πάνυ μὲν οὖν.

certainly indeed then

ἄρ' οὖν οὐκ ὀρθῶς ἂν τοὺς τοιούτους ἀπίστους καλοῖμεν;
 so then not rightly — — such-(men) faithless would-we-call
 πῶς δ' οὐ;

how and not

b καὶ μὴν ἀδίκους γε ὥς οἶόν τε μάλιστα, εἴπερ ὀρθῶς
 and indeed unjust at-least as possible — most if-indeed rightly
 ἐν τοῖς πρόσθεν ὡμολογήσαμεν περὶ δικαιοσύνης οἶόν
 in the earlier we-agreed about justice what-sort
 ἔστιν.

it-is

ἀλλὰ μὲν, ἦ δ' ὅς, ὀρθῶς γε.

but indeed said and he rightly at-least

κεφαλαιωσώμεθα τοίνυν, ἦν δ' ἐγώ, τὸν κάκιστον. ἔστιν

let-us-sum-up then said and I the worst he-is

δέ που, οἷον ὄναρ διήλθομεν, ὃς ἂν ὕπαρ τοιοῦτος ᾖ.

and surely such-as in-dream we-described who — waking such is

πάνυ μὲν οὖν.

certainly indeed then

οὐκοῦν οὗτος γίγνεται ὃς ἂν τυραννικώτατος φύσει ὦν

therefore this-one becomes who — most-tyrannical by-nature being

μοναρχήσῃ, καὶ ὅσῳ ἂν πλείω χρόνον ἐν τυραννίδι

rules-alone and by-as-much-as — more time in tyranny

βιῶ, τοσούτῳ μᾶλλον τοιοῦτος.

he-lives by-so-much more such

ἀνάγκη, ἔφη διαδεξάμενος τὸν λόγον ὁ Γλαύκων.

(of)-necessity said taking-over the argument — Glaucon

V • THE ENSLAVED CITY AND SOUL

The most wicked man will prove the most wretched. Glaucon, now answering, agrees that as city is to city, so man is to man, and the tyrannized city is the worst. They must not be dazzled by the tyrant's pomp but judge like one who has lived with him. The tyrannized city is enslaved, its best part a slave to its worst, and the tyrannical soul likewise does least what it wishes, driven by a gadfly, poor, insatiable, fearful, and lamenting.

ἄρ' οὖν, ἦν δ' ἐγώ, ὃς ἂν φαίνεται πονηρότατος, καὶ

so then said and I who — appears most-wicked also

ἀθλιώτατος φανήσεται; καὶ ὃς ἂν πλείστον χρόνον καὶ

most-wretched will-appear and who — longest time and

μάλιστα τυραννεύσῃ, μάλιστα τε καὶ πλείστον χρόνον

most is-tyrant most both and longest time

τοιούτος γεγωνὸς τῇ ἀληθείᾳ; τοῖς δὲ πολλοῖς πολλὰ
such having-become in truth to-the but many many-things
 καὶ δοκεῖ.

also it-seems

ἀνάγκη, ἔφη, ταῦτα γοῦν οὕτως ἔχειν.

(it-is)-necessary he-said these at-any-rate so to-be

ἄλλο τι οὖν, ἦν δ' ἐγώ, ὃ γε τυραννικὸς κατὰ
other anything then said and I the at-least tyrannical according-to
 τὴν τυραννουμένην πόλιν ἂν εἴη ὁμοιότητι, δημοτικὸς
the tyrannized city — would-be in-likeness democratic
 δὲ κατὰ δημοκρατουμένην, καὶ οἱ ἄλλοι οὕτω;

and according-to democratically-governed and the others so

τί μὴν;

what indeed

οὐκοῦν, ὅτι πόλις πρὸς πόλιν ἀρετῇ καὶ εὐδαιμονία, τοῦτο
therefore as city to city in-virtue and happiness this
 καὶ ἀνὴρ πρὸς ἄνδρα;

also man to man

d πῶς γὰρ οὐ;

how for not

τί οὖν ἀρετῇ τυραννουμένη πόλις πρὸς βασιλευομένην
what then in-virtue tyrannized city compared-to kingly-ruled
 οἶαν τὸ πρῶτον διήλθομεν;

such-as the first we-described

πᾶν τοῦναντίον, ἔφη, ἡ μὲν γὰρ ἀρίστη, ἡ δὲ
all the-opposite he-said the-one indeed for best the-other but
 κακίστη.

worst

e οὐκ ἐρήσομαι, εἶπον, ὅποτέραν λέγεις· δηλον γάρ. ἀλλ'

not I-will-ask I-said which-of-the-two you-mean clear for but

εὐδαιμονίας τε αὖ καὶ ἀθλιότητος ὡσαύτως ἢ ἄλλως
of-happiness both again and of-wretchedness likewise or otherwise

κρίνεις; καὶ μὴ ἐκπληττώμεθα πρὸς τὸν τύραννον ἔνα
do-you-judge and not let-us-be-dazzled at the tyrant one
 ὄντα βλέποντες, μηδ' εἴ τινες ὀλίγοι περὶ ἐκείνον, ἀλλ' ὡς
being looking nor if some few around him but as
 χρὴ ὅλην τὴν πόλιν εἰσελθόντας θεάσασθαι, καταδύντες
one-must whole the city having-entered to-view having-gone-down
 εἰς ἅπασαν καὶ ἰδόντες, οὕτω δόξαν ἀποφαινόμεθα.

into all and having-seen so opinion let-us-declare
 ἀλλ' ὀρθῶς, ἔφη, προκαλῆ· καὶ δῆλον παντὶ ὅτι
but rightly be-said you-challenge and clear to-everyone that
 τυραννουμένης μὲν οὐκ ἔστιν ἀθλιωτέρα, βασιλευομένης
than-tyrannized indeed not is more-wretched than-kingly-ruled
 δὲ οὐκ εὐδαιμονεστέρα.

but not happier
 ἄρ' οὖν, ἦν δ' ἐγώ, καὶ περὶ τῶν ἀνδρῶν τὰ αὐτὰ ταῦτα 577
so then said and I also about the men the same these
 προκαλούμενος ὀρθῶς ἂν προκαλοίμην, ἀξιῶν κρίνειν περὶ
challenging rightly — I-would-challenge claiming to-judge about
 αὐτῶν ἐκείνον, ὃς δύναται τῇ διανοίᾳ εἰς ἀνδρὸς ἥθος
them that-one who is-able in-the thought into man's character
 ἐνδὺς διδεῖν καὶ μὴ καθάπερ παῖς ἔξωθεν ὁρῶν
having-entered to-see-through and not like child from-outside seeing
 ἐκπλήττεται ὑπὸ τῆς τῶν τυραννικῶν προστάσεως ἣν
is-dazzled by the of-the tyrannical pomp which
 πρὸς τοὺς ἔξω σχηματίζονται, ἀλλ' ἱκανῶς διορᾷ; εἰ οὖν
toward the-men outside they-put-on but sufficiently sees-through if then
 οἰοίμην δεῖν ἐκείνου πάντας ἡμᾶς ἀκούειν, τοῦ δυνατοῦ
I-should-think to-be-necessary that-one all us to-hear the able
 μὲν κρίναι, συνφικηκότες δὲ ἐν τῷ αὐτῷ καὶ παραγεγονότος
indeed to-judge having-lived-with and in the same and having-been-present
 ἔν τε ταῖς κατ' οἰκίαν πράξεσιν, ὥς πρὸς ἐκάστους τοὺς
in both the at house doings how toward each the

οἰκείους ἔχει, ἐν οἷς μάλιστα γυμνὸς ἂν ὀφθείη τῆς
intimates he-is in which most stripped — he-would-be-seen of-the
 τραγικῆς σκευῆς, καὶ ἐν αὐτοῖς δημοσίοις κινδύνοις,
tragic costume and in again the public dangers
 καὶ ταῦτα πάντα ἰδόντα κελεύοιμεν ἑξαγγέλλειν πῶς ἔχει
and these all having-seen we-should-bid to-report how stands
 εὐδαιμονίας καὶ ἀθλιότητος ὁ τύραννος πρὸς τοὺς ἄλλους;
in-happiness and wretchedness the tyrant compared-to the others
 ὀρθότατ' ἂν, ἔφη, καὶ ταῦτα προκαλοῖο.
most-rightly — he-said also these you-would-challenge
 βούλει οὖν, ἦν δ' ἐγώ, προσποιησώμεθα ἡμεῖς εἶναι
do-you-wish then said and I we-pretend we to-be
 τῶν δυνατῶν ἂν κρίναι καὶ ἤδη ἐντυχόντων τοιούτοις,
of-those able would to-judge and already having-met such
 ἵνα ἔχωμεν ὅστις ἀποκρινεῖται ᾧ ἐρωτῶμεν;
so-that we-may-have who will-answer what we-ask
 πάνυ γε.

certainly at-least

c ἔθι δὴ μοι, ἔφην, ὧδε σκόπει. τὴν ὁμοιότητα
come indeed for-me I-said thus consider the likeness
 ἀναμνησκόμενος τῆς τε πόλεως καὶ τοῦ ἀνδρός, οὕτω
recalling of-the both city and of-the man so
 καθ' ἕκαστον ἐν μέρει ἀθρῶν, τὰ παθήματα ἑκατέρου λέγε.
by each in turn observing the affections of-each tell
 τὰ ποῖα; ἔφη.

the what-sort he-said

πρῶτον μὲν, ἦν δ' ἐγώ, ὥς πόλιν εἰπεῖν, ἐλευθέραν ἢ
first indeed said and I as city to-speak-of free or
 δούλην τὴν τυραννουμένην ἐρεῖς;
slave the tyrannized will-you-call
 ὥς οἶόν τ', ἔφη, μάλιστα δούλην.
as possible — he-said most slave

καὶ μὴν ὁρᾷς γε ἐν αὐτῇ δεσπότας καὶ ἐλευθέρους.

and indeed you-see at-least in it masters and free-men

ὁρῶ, ἔφη, σμικρόν γέ τι τοῦτο· τὸ δὲ ὅλον, ὡς ἔπος

I-see he-said small at-least some this the but whole so a-word

εἰπεῖν, ἐν αὐτῇ καὶ τὸ ἐπιεικέστατον ἀτίμως τε καὶ

to-say in it and the most-decent dishonorably both and

ἀθλίως δοῦλον.

wretchedly slave

εἰ οὖν, εἶπον, ὅμοιος ἀνὴρ τῇ πόλει, οὐ καὶ ἐν ἐκείνῳ d

if then I-said like man to-the city not also in him

ἀνάγκη τὴν αὐτὴν τάξιν ἐνεῖναι, καὶ πολλῆς μὲν

(it-is)-necessary the same order to-be-in and of-much indeed

δουλείας τε καὶ ἀνελευθερίας γέμειν τὴν ψυχὴν αὐτοῦ, καὶ

slavery both and illiberality to-be-full — soul his and

ταῦτα αὐτῆς τὰ μέρη δουλεύειν, ἅπερ ἦν ἐπιεικέστατα,

these its — parts to-be-slaves which-very were most-decent

μικρὸν δὲ καὶ τὸ μοχθηρότατον καὶ μανικώτατον δεσπόζειν;

small and also the most-depraved and most-mad to-be-master

ἀνάγκη, ἔφη.

(of)-necessity he-said

τί οὖν; δούλην ἢ ἐλευθέραν τὴν τοιαύτην φήσεις εἶναι

what then slave or free — such will-you-say to-be

ψυχὴν;

soul

δούλην δῆπου ἔγωγε.

slave surely I-at-least

οὐκοῦν ἢ γε αὖ δούλη καὶ τυραννουμένη πόλις ἥκιστα

therefore the at-least again slave and tyrannized city least

ποιεῖ ἂ βούλεται;

does what it-wishes

πολύ γε.

much at-least

ε καὶ ἡ τυραννουμένη ἄρα ψυχὴ ἥκιστα ποιήσῃ ἂν ἂν
 and the tyrannized then soul least will-do what —
 βουληθῇ, ὥς περὶ ὅλης εἰπεῖν ψυχῆς· ὑπὸ δὲ οἴστρου ἀεὶ
 it-wishes as about whole to-speak soul by and gadfly always
 ἐλκομένη βία παραχῆς καὶ μεταμελείας μεστὴ ἔσται.
 being-dragged by-force of-confusion and regret full will-be
 πῶς γὰρ οὔ;

how for not

πλουσίαν δὲ ἢ πενομένην ἀνάγκη τὴν τυραννουμένην
 rich and or poor (it-is)-necessary the tyrannized
 πόλιν εἶναι;

city to-be

πενομένην.

poor

578 καὶ ψυχὴν ἄρα τυραννικὴν πενιχρὰν καὶ ἄπληστον
 and soul then tyrannical poor and insatiable
 ἀνάγκη ἀεὶ εἶναι.

(it-is)-necessary always to-be

οὕτως, ἦ δ' ὅς.

so said and he

τί δέ; φόβου γέμειν ἄρ' οὐκ ἀνάγκη τὴν τε τοιαύτην
 what and of-fear to-be-full then not (it-is)-necessary — both such
 πόλιν τὸν τε τοιοῦτον ἄνδρα;

city — and such man

πολλή γε.

great at-least

ὀδυρμούς τε καὶ στεναγμούς καὶ θρήνους καὶ ἀλγηδόνας
 lamentations both and groans and dirges and sufferings
 οἶει ἔν τινι ἄλλῃ πλείους εὐρήσειν;

do-you-think in any other more to-find

οὐδαμῶς.

in-no-way

ἐν ἀνδρὶ δὲ ἡγή τὰ τοιαῦτα ἐν ἄλλῳ τινὶ πλείω εἶναι
in man and do-you-think — such-things in other any more to-be
 ἢ ἐν τῷ μαινομένῳ ὑπὸ ἐπιθυμῶν τε καὶ ἐρώτων
than in the-one maddened by desires both and loves
 τούτῳ τῷ τυραννικῷ;

this — tyrannical

πῶς γὰρ ἄν; ἔφη.

how for — he-said

εἰς πάντα δὴ οἶμαι ταῦτά τε καὶ ἄλλα τοιαῦτα b

to all indeed I-think these both and other such

ἀποβλέψας τήν τε πόλιν τῶν πόλεων ἀθλιωτάτην

having-looked the both city of-the cities most-wretched

ἔκρινας —

you-judged

οὐκοῦν ὀρθῶς; ἔφη.

therefore rightly he-said

VI · THE PROCLAMATION

Most wretched is the tyrannical man who actually becomes a tyrant. A rich man with fifty slaves is safe only because his city protects him; set down in a desert he would fawn on his slaves, and among neighbors who punish would-be masters he would live among enemies. So the tyrant lives imprisoned by fears. Glaucon ranks the five men in happiness, kingly first and tyrannical last, and Socrates proclaims the verdict of Glaucon, son of Ariston.

καὶ μάλα, ἦν δ' ἐγώ. ἀλλὰ περὶ τοῦ ἀνδρὸς αὖ τοῦ

and very said and I but about the man again the

τυραννικοῦ τί λέγεις εἰς ταῦτά ταῦτα ἀποβλέπων;

tyrannical what do-you-say to the-same these looking

μακρῶ, ἔφη, ἀθλιώτατον εἶναι τῶν ἄλλων ἀπάντων.

by-far he-said most-wretched to-be of-the others all

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

this said and I no-longer rightly you-say

πῶς; ἦ δ' ὅς.

how said and he

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

not-yet I-said I-think this-one is — such-(a-man) most

ἀλλὰ τίς μῆν;

but who indeed

ὁδε ἴσως σοι ἔτι δόξει εἶναι τούτου ἀθλιώτερος.

this-one perhaps to-you still will-seem to-be than-that more-wretched

ποῖος;

what-sort

c ὅς ἄν, ἦν δ' ἐγώ, τυραννικὸς ὢν μὴ ἰδιώτην βίον

who — said and I tyrannical being not private life

καταβιῶ, ἀλλὰ δυστυχὴς ἦ καὶ αὐτῷ ὑπὸ τινος συμφορᾶς

lives-out but unfortunate is and for-him by some misfortune

ἐκπορισθῇ ὥστε τυράννῳ γενέσθαι.

it-is-contrived so-as tyrant to-become

τεκμαίρομαί σε, ἔφη, ἐκ τῶν προειρημένων ἀληθῆ λέγειν.

I-judge you he-said from the things-said-before true-things to-say

ναί, ἦν δ' ἐγώ, ἀλλ' οὐκ οἶεσθαι χρὴ τὰ τοιαῦτα, ἀλλ'

yes said and I but not to-suppose one-must — such-things but

εὖ μάλα τῷ τοιούτῳ λόγῳ σκοπεῖν περὶ γάρ τοι

well very — by-such argument to-examine about for you-know

τοῦ μεγίστου ἢ σκέψις, ἀγαθοῦ τε βίου καὶ κακοῦ.

the greatest the inquiry of-good both life and bad

ὀρθότατα, ἦ δ' ὅς.

most-rightly said and he

d σκοπεῖ δὴ εἰ ἄρα τι λέγω. δοκεῖ γάρ μοι

consider indeed whether then anything I-say it-seems for to-me

δεῖν ἐννοῆσαι ἐκ τῶνδε περὶ αὐτοῦ σκοποῦντας.

to-be-necessary to-conceive from these about him examining

ἐκ τίνων;

from which

ἐξ ἑνὸς ἐκάστου τῶν ιδιωτῶν, ὅσοι πλούσιοι ἐν
from one each of-the private-men as-many-as rich in
 πόλεσιν ἀνδράποδα πολλὰ κέκτηνται. οὗτοι γὰρ τοῦτό
cities slaves many possess these for this
 γε προσόμοιον ἔχουσιν τοῖς τυράννοις, τὸ πολλῶν
at-least similar have to-the tyrants the many
 ἄρχειν· διαφέρει δὲ τὸ ἐκείνου πλῆθος.

to-rule differs but — of-that-(one) number

διαφέρει γάρ.

it-differs for

οἶσθ' οὖν ὅτι οὗτοι ἀδεῶς ἔχουσιν καὶ οὐ φοβοῦνται
you-know then that these fearlessly are and not fear

τοὺς οἰκέτας;

the servants

τί γὰρ ἂν φοβοῖντο;

what for — would-they-fear

οὐδέν, εἶπον· ἀλλὰ τὸ αἷτιον ἐννοεῖς;

nothing I-said but the cause do-you-perceive

ναί, ὅτι γε πᾶσα ἡ πόλις ἐνὶ ἐκάστῳ βοηθεῖ τῶν
yes that at-least all the city one each helps of-the
 ιδιωτῶν.

private-men

καλῶς, ἦν δ' ἐγώ, λέγεις. τί δέ; εἴ τις θεῶν ἄνδρα

well said and I you-speak what and if some of-gods man

ἓνα, ὅτῳ ἔστιν ἀνδράποδα πενήκοντα ἢ καὶ πλείω,

one to-whom there-are slaves fifty or even more

ἄρας ἐκ τῆς πόλεως αὐτόν τε καὶ γυναῖκα καὶ

having-lifted from the city him both and wife and

παῖδας θεῖη εἰς ἐρημίαν μετὰ τῆς ἄλλης οὐσίας τε καὶ

children should-set into desert with the other property both and

τῶν οἰκετῶν, ὅπου αὐτῷ μηδεὶς τῶν ἐλευθέρων μέλλοι
the servants where him no-one of-the free would-be-going
 βοηθήσειν, ἐν ποίῳ ἂν τινι καὶ ὁπόσῳ φόβῳ οἶει
to-help in what-sort would some and how-great fear do-you-think
 γενέσθαι αὐτὸν περὶ τε αὐτοῦ καὶ παίδων καὶ γυναικός,
to-be him about both himself and children and wife
 μὴ ἀπόλουντο ὑπὸ τῶν οἰκετῶν;
lest they-perish by the servants
 ἐν παντί, ἥ δ' ὅς, ἔγωγε.

in all said and he I-at-least

579 οὐκοῦν ἀναγκάζεται αὖ τινας ἤδη θωπεύειν αὐτῶν τῶν
therefore he-would-be-compelled — some already to-fawn-on even-of the
 δούλων καὶ ὑπισχνεῖσθαι πολλὰ καὶ ἐλευθεροῦν οὐδέν
slaves and to-promise many-things and to-free in-no-way
 δεόμενος, καὶ κόλαξ αὐτὸς αὖ θεραπόντων ἀναφανείη;
needing and flatterer himself — of-servants would-appear
 πολλὴ ἀνάγκη, ἔφη, αὐτῷ, ἣ ἀπολωλέναι.

great necessity he-said for-him or to-perish

τί δ', εἰ καὶ ἄλλους, ἦν δ' ἐγώ, ὁ θεὸς κύκλῳ
what and if also others said and I the god around
 κατοικίσειεν γείτονας πολλοὺς αὐτῷ, οἳ μὴ ἀνέχοντο
should-settle neighbors many for-him who not would-endure
 εἴ τις ἄλλος ἄλλου δεσπόζειν ἀξιοῖ, ἀλλ' εἴ πού τινα
if one other another to-master claims but if somewhere any
 τοιοῦτον λαμβάνοιεν, ταῖς ἐσχάταις τιμωροῦντο τιμωρίαις;
such they-should-catch with-the utmost they-would-punish punishments
 b ἔτι ἂν, ἔφη, οἶμαι, μᾶλλον ἐν παντὶ κακοῦ εἴη, κύκλῳ
still — he-said I-think more in all of-evil he-would-be around
 φρουρούμενος ὑπὸ πάντων πολεμίων.
guarded by all enemies

ἄρ' οὖν οὐκ ἐν τοιούτῳ μὲν δεσμωτηρίῳ δέδεται ὁ c
so then not in such indeed prison is-bound the
 τύραννος, φύσει ὦν οἷον διεληλύθαμεν, πολλῶν καὶ
tyrant by-nature being such-as we-have-described of-many and
 παντοδαπῶν φόβων καὶ ἐρώτων μεστός· λίχνῳ δὲ ὄντι
varied fears and loves full greedy and being
 αὐτῷ τὴν ψυχὴν μόνῳ τῶν ἐν τῇ πόλει οὔτε ἀποδημῆσαι
for-him in-the soul alone of-those in the city neither to-travel-abroad
 ἔξεστιν οὐδαμόσε, οὔτε θεωρῆσαι ὅσων δὴ καὶ οἱ
is-permitted anywhere nor to-view as-many-as indeed also the
 ἄλλοι ἐλεύθεροι ἐπιθυμηταί εἰσιν, καταδεδυκώς δὲ ἐν τῇ
other free desirers are having-sunk but in the
 οἰκίᾳ τὰ πολλὰ ὥς γυνὴ ζῇ, φθονῶν καὶ τοῖς ἄλλοις
house the most as woman lives envying also the other
 πολίταις, ἐάν τις ἔξω ἀποδημῇ καὶ τι ἀγαθὸν ὀράῃ;
citizens if any abroad travels and something good sees
 παντάπασιν μὲν οὖν, ἔφη.
altogether indeed then he-said
 οὐκοῦν τοῖς τοιούτοις κακοῖς πλείω καρποῦται ἀνὴρ ὃς ἂν d
therefore — in-such evils more reaps man who —
 κακῶς ἐν ἑαυτῷ πολιτευόμενος, ὃν νυνδὴ σὺ ἀθλιώτατον
badly in himself governed whom just-now you most-wretched
 ἔκρινας, τὸν τυραννικόν, ὥς μὴ ἰδιώτης καταβιῶ, ἀλλὰ
judged the tyrannical as not private-man lives-out but
 ἀναγκασθῇ ὑπὸ τινος τύχης τυραννεῦσαι καὶ ἑαυτοῦ
is-compelled by some chance to-be-tyrant and of-himself
 ὦν ἀκράτωρ ἄλλων ἐπιχειρήσῃ ἄρχειν, ὥσπερ εἴ τις
being not-master others attempts to-rule as if someone
 κάμνοντι σώματι καὶ ἀκράτορι ἑαυτοῦ μὴ ἰδιωτεύων
with-ailing body and not-master of-itself not living-privately

ἀλλ' ἀγωνιζόμενος πρὸς ἄλλα σώματα καὶ μαχόμενος
but competing against other bodies and fighting

ἀναγκάζεται διαάγειν τὸν βίον.

were-compelled to-pass the life

παντάπασι, ἔφη, ὁμοιότατά τε καὶ ἀληθέστατα λέγεις,
altogether he-said most-like both and most-true you-say

ὦ Σώκρατες.

O Socrates

οὐκοῦν, ἦν δ' ἐγώ, ὦ φίλε Γλαύκων, παντελῶς τὸ πάθος
therefore said and I O friend Glaucon completely the condition

ἄθλιον, καὶ τοῦ ὑπὸ σοῦ κριθέντος χαλεπώτατα ζῆν
wretched and than-the-one by you judged most-harsbly to-live

χαλεπώτερον ἔτι ζῆ ὁ τυραννῶν;

more-harsbly still lives the one-being-tyrant

κομιδῇ γ', ἔφη.

absolutely at-least he-said

c ἔστιν ἄρα τῇ ἀληθείᾳ, κὰν εἰ μὴ τῷ δοκεῖ, ὁ τῷ ὄντι
is then in truth even if not to-someone it-seems the in reality

τύραννος τῷ ὄντι δούλος τὰς μεγίστας θωπείας καὶ δουλείας
tyrant in reality slave the greatest fawnings and slaveries

καὶ κόλαξ τῶν πονηροτάτων, καὶ τὰς ἐπιθυμίας οὐδ'
and flatterer of-the most-wicked and the desires not

ὅπωςτιοῦν ἀποπιμπλᾷ, ἀλλὰ πλείστων ἐπιδέεστος
in-any-way-whatever satisfying but of-most-things most-in-need

καὶ πένης τῇ ἀληθείᾳ φαίνεται, εἴαν τις ὅλην ψυχὴν
and poor in truth appears if one whole soul

ἐπίσθηται θεάσασθαι, καὶ φόβου γέμων διὰ παντὸς τοῦ
knows-how to-view and of-fear full through all the

βίου, σφαιδασμῶν τε καὶ ὀδυνῶν πλήρης, εἶπερ τῇ τῆς
life of-convulsions both and pains full if-indeed to-the of-the

πόλεως διαθέσει ἧς ἄρχει ἔοικεν. ἔοικεν δέ ἡ γάρ;
city condition which he-rules he-resembles he-resembles and is-it-not for

καὶ μάλα, ἔφη.

and very he-said

οὐκοῦν καὶ πρὸς τούτοις ἔτι ἀποδώσομεν τῷ ἀνδρὶ καὶ 580

therefore also besides these still we-shall-assign to-the man also

ἂ τὸ πρότερον εἵπομεν, ὅτι ἀνάγκη καὶ εἶναι καὶ ἔτι

what the earlier we-said that (it-is)-necessary both to-be and still

μᾶλλον γίγνεσθαι αὐτῷ ἢ πρότερον διὰ τὴν ἀρχὴν

more to-become for-him than before because-of the rule

φθονερῷ, ἀπίστῳ, ἀδίκῳ, ἀφίλῳ, ἀνοσίῳ καὶ πάσης

envious faithless unjust friendless unboly and of-all

κακίας πανδοκεῖ τε καὶ τροφεῖ, καὶ ἐξ ἀπάντων τούτων

vice host both and nurse and from all these

μάλιστα μὲν αὐτῷ δυστυχεῖ εἶναι, ἔπειτα δὲ καὶ τοὺς

most indeed himself unhappy to-be then and also the-ones

πλησίον αὐτῷ τοιούτους ἀπεργάζεσθαι.

near him such to-render

οὐδεὶς σοι, ἔφη, τῶν νοῦν ἔχόντων ἀντερεῖ.

no-one to-you he-said of-the-ones sense having will-contradict

ἴθι δὴ μοι, ἔφην ἐγώ, νῦν ἤδη ὥσπερ ὁ διὰ πάντων b

come indeed for-me said I now already as the through all

κριτὴς ἀποφαίνεται, καὶ σὺ οὕτω, τίς πρῶτος κατὰ

judge declares also you so who first according-to

τὴν σὴν δόξαν εὐδαιμονία καὶ τίς δεύτερος, καὶ τοὺς

— your opinion in-happiness and who second and the

ἄλλους ἐξῆς πέντε ὄντας κρῖνε, βασιλικόν, τιμοκρατικόν,

others in-order five being judge kingly timocratic

ὀλιγαρχικόν, δημοκρατικόν, τυραννικόν.

oligarchic democratic tyrannical

ἀλλὰ ῥαδία, ἔφη, ἡ κρίσις. καθάπερ γὰρ εἰσῆλθον ἔγωγε
but easy he-said the judgment just-as for they-entered I-at-least
 ὥσπερ χοροὺς κρίνω ἀρετῇ καὶ κακίᾳ καὶ εὐδαιμονίᾳ καὶ
like choruses judge in-virtue and vice and happiness and
 τῷ ἐναντίῳ.

the opposite

c μισθωσώμεθα οὖν κήρυκα, ἦν δ' ἐγώ, ἢ αὐτὸς ἀνείπω
shall-we-hire then herald said and I or myself proclaim
 ὅτι ὁ Ἀρίστωνος υἱὸς τὸν ἄριστόν τε καὶ δικαιοτάτον
that the of-Ariston son the best both and most-just
 εὐδαιμονέστατον ἔκρινε, τοῦτον δ' εἶναι τὸν βασιλικώτατον
happiest judged this-one and to-be the most-kingly
 καὶ βασιλεύοντα αὐτοῦ, τὸν δὲ κάκιστόν τε καὶ ἀδικώτατον
and ruling-as-king himself the but worst both and most-unjust
 ἀθλιώτατον, τοῦτον δὲ αὖ τυγχάνειν ὄντα ὃς ἂν
most-wretched this-one and again to-happen being whoever —
 τυραννικώτατος ὢν ἑαυτοῦ τε ὅτι μάλιστα τυραννῇ
most-tyrannical being himself both as much-as-possible tyrannizes
 καὶ τῆς πόλεως;

and the city

ἀνειρήσθω σοι, ἔφη.

let-it-be-proclaimed by-you he-said

ἢ οὖν προσαναγορεύω, εἶπον, ἔάντε λανθάνωσιν τοιοῦτοι
truly then shall-I-proclaim-too I-said whether they-escape-notice such
 ὄντες ἔάντε μὴ πάντας ἀνθρώπους τε καὶ θεούς;

being or not all men both and gods

προσαναγόρευε, ἔφη.

proclaim-it he-said

A second proof: the soul's three parts each have their own pleasure, desire, and rule. The learning part loves wisdom, the spirited part victory and honor, and the appetitive part, whose desires money fulfills, gain. So there are three kinds of men, and each praises his own life: the money-maker scorns learning unless it pays, the lover of honor calls it smoke and nonsense, and the philosopher counts the other pleasures merely necessary.

εἶεν δή, εἶπον· αὐτὴ μὲν ἡμῖν ἡ ἀπόδειξις μία ἂν εἴη, d
well indeed I-said this indeed for-us the proof one — would-be
δευτέραν δὲ ἰδὲ τήνδε, ἐάν τι δόξῃ εἶναι.

second and see this-one if anything it-seems to-be

τίς αὕτη;

what this

ἐπειδή, ὥσπερ πόλις, ἦν δ' ἐγώ, διήρηται κατὰ τρία

since just-as city said and I is-divided into three

εἶδη, οὕτω καὶ ψυχὴ ἐνὸς ἐκάστου τριχῇ, δέξεται, ὥς

kinds so also soul of-one each threefold will-admit as

ἐμοὶ δοκεῖ, καὶ ἑτέραν ἀπόδειξιν.

to-me it-seems also another proof

τίνα ταύτην;

what this

τήνδε. τριῶν ὄντων τριταὶ καὶ ἡδοναί μοι φαίνονται,

this-one three being threefold also pleasures to-me appear

ἐνὸς ἐκάστου μία ἰδίᾳ· ἐπιθυμία τε ὡσαύτως καὶ ἀρχαί.

of-one each one peculiar desires both likewise and rules

πῶς λέγεις; ἔφη.

how do-you-mean he-said

τὸ μὲν, φαμέν, ἦν ᾧ μανθάνει ἄνθρωπος, τὸ δὲ e

the-one indeed we-say was by-which learns man the-other and

ᾧ θυμοῦται, τὸ δὲ τρίτον διὰ πολυειδίαν ἐνὶ οὐκ

by-which is-angry the and third because-of multiformity by-one not

ἔσχομεν ὀνόματι προσειπεῖν ἰδίῳ αὐτοῦ, ἀλλὰ ὃ μέγιστον
we-could name to-address peculiar its but what greatest

καὶ ἰσχυρότατον εἶχεν ἐν αὐτῷ, τούτῳ ἐπωνομάσαμεν·

and strongest it-bad in itself by-this we-named-it

581 ἐπιθυμητικὸν γὰρ αὐτὸ κεκλήκαμεν διὰ σφοδρότητα τῶν

appetitive for it we-have-called because-of intensity of-the

τε περὶ τὴν ἐδωδὴν ἐπιθυμιῶν καὶ πόσιν καὶ ἀφροδίσια καὶ

both about the eating desires and drink and sex and

ὅσα ἄλλα τούτοις ἀκόλουθα, καὶ φιλοχρήματον δὴ, ὅτι

as-many-as other to-these accompanying and money-loving indeed because

διὰ χρημάτων μάλιστα ἀποτελοῦνται αἱ τοιαῦται ἐπιθυμίαι.

through money especially are-accomplished — such desires

καὶ ὀρθῶς γ', ἔφη.

and rightly at-least he-said

ἄρ' οὖν καὶ τὴν ἡδονὴν αὐτοῦ καὶ φιλίαν εἰ φαίμεν εἶναι

so then also — pleasure its and love if we-should-say to-be

τοῦ κέρδους, μάλιστ' ἂν εἰς ἓν κεφάλαιον ἀπερειδοίμεθα

of-the gain especially — upon one head we-would-rest-it

τῷ λόγῳ, ὥστε τι ἡμῖν αὐτοῖς δηλοῦν, ὅποτε τοῦτο

in-the argument so-that something to-us ourselves to-make-clear whenever this

τῆς ψυχῆς τὸ μέρος λέγοιμεν, καὶ καλοῦντες αὐτὸ

of-the soul the part we-should-speak-of and calling it

φιλοχρήματον καὶ φιλοκερδὲς ὀρθῶς ἂν καλοῖμεν;

money-loving and gain-loving rightly — we-would-call-it

ἐμοὶ γοῦν δοκεῖ, ἔφη.

to-me at-any-rate it-seems he-said

τί δέ; τὸ θυμοειδὲς οὐ πρὸς τὸ κρατεῖν μέντοι φαμέν

what and the spirited-(part) not toward the prevailing indeed we-say

καὶ νικᾶν καὶ εὐδοκιμεῖν ἀεὶ ὅλον ὠρμῆσθαι;

and to-win and to-be-esteemed always wholly to-be-driven

b καὶ μάλα.

and very

εἰ οὖν φιλόνηκον αὐτὸ καὶ φιλότιμον προσαγορεύοιμεν, ἦ
 if then victory-loving it and honor-loving we-should-call truly
 ἐμμελῶς ἂν ἔχοι;

fittingly — it-would-be
 ἐμμελέστατα μὲν οὖν.

most-fittingly indeed then
 ἀλλὰ μὴν ὧ γε μανθάνομεν, παντὶ δῆλον ὅτι
 but indeed by-which at-least we-learn to-everyone (it-is)-clear that
 πρὸς τὸ εἰδέναι τὴν ἀλήθειαν ὅπῃ ἔχει πᾶν ἀεὶ τέταται,
 toward the knowing the truth how it-stands whole always is-strained
 καὶ χρημάτων τε καὶ δόξης ἥκιστα τούτων τούτῳ μέλει.
 and money both and reputation least of-these to-this it-matters
 πολὺ γε.

much at-least
 φιλομαθὲς δὴ καὶ φιλόσοφον καλοῦντες αὐτὸ κατὰ
 learning-loving indeed and philosophic calling it in
 τρόπον ἂν καλοῖμεν;

fitting-manner — we-would-call-it

πῶς γὰρ οὔ;

how for not

οὐκοῦν, ἦν δ' ἐγώ, καὶ ἄρχει ἐν ταῖς ψυχαῖς τῶν μὲν
 therefore said and I also rules in the souls of-some indeed
 τοῦτο, τῶν δὲ τὸ ἕτερον ἐκείνων, ὁπότερον ἂν τύχη;
 this of-others and the other of-those whichever — it-happens
 οὕτως, ἔφη.

so he-said

διὰ ταῦτα δὴ καὶ ἀνθρώπων λέγομεν τὰ πρῶτα
 because-of these indeed also of-men we-say the first
 τριττὰ γένη εἶναι, φιλόσοφον, φιλόνηκον, φιλοκερδές;
 threefold kinds to-be philosophic victory-loving gain-loving
 κομιδῇ γε.

absolutely at-least

καὶ ἡδονῶν δὴ τρία εἶδη, ὑποκείμενον ἐν ἐκάστῳ τούτων;
and of-pleasures indeed three kinds underlying one to-each of-these
 πάνυ γε.

certainly at-least

- d οἶσθ' οὖν, ἦν δ' ἐγώ, ὅτι εἰ ἔθελαις τρεῖς τοιούτους
you-know then said and I that if you-should-wish three such
 ἀνθρώπους ἐν μέρει ἕκαστον ἀνερωτᾶν τίς τούτων τῶν
men in turn each to-question which of-these —
 βίων ἡδιστος, τὸν ἑαυτοῦ ἕκαστος μάλιστα ἐγκωμιάσεται;
lives most-pleasant — his-own each especially will-praise
 ὃ τε χρηματιστικὸς πρὸς τὸ κερδαίνειν τὴν τοῦ
the both money-maker compared-to the gaining the of-the
 τιμᾶσθαι ἡδονὴν ἢ τὴν τοῦ μαθάνειν οὐδενὸς ἀξίαν
being-honored pleasure or the of-the learning of-nothing worth
 φήσῃ εἶναι, εἰ μὴ εἴ τι αὐτῶν ἀργύριον ποιεῖ;
will-say to-be if not if anything of-them money makes
 ἀληθῆ, ἔφη.

true-things he-said

τί δὲ ὁ φιλότιμος; ἦν δ' ἐγώ· οὐ τὴν μὲν ἀπὸ τῶν
what and the honor-lover said and I not the indeed from the
 χρημάτων ἡδονὴν φορτικὴν τινα ἡγέεται, καὶ αὖ τὴν
money pleasure vulgar a-kind-of believes and again the
 ἀπὸ τοῦ μαθάνειν, ὅτι μὴ μάθημα τιμῆν φέρει, καπνὸν
from the learning except — learning honor brings smoke
 καὶ φλυαρίαν;

and nonsense

οὕτως, ἔφη, ἔχει.

so he-said it-is

- e τὸν δὲ φιλόσοφον, ἦν δ' ἐγώ, τί οἰώμεθα τὰς ἄλλας
the and philosopher said and I what are-we-to-think the other
 ἡδονὰς νομίζειν πρὸς τὴν τοῦ εἰδέναι τάληθες ὅπη
pleasures to-consider compared-to the of-the knowing the-truth how

ἔχει καὶ ἐν τοιούτῳ τινὶ ἀεὶ εἶναι μανθάνοντα; οὐ
it-stands and in such some always to-be learning (are-they)-not
 πάνυ πόρρω; καὶ καλεῖν τῷ ὄντι ἀναγκαίης, ὥς οὐδὲν
very far and to-call in reality necessary since nothing
 τῶν ἄλλων δεόμενον, εἰ μὴ ἀνάγκη ἦν;
of-the others needing if not necessity there-were
 εὖ, ἔφη, δεῖ εἰδέναι;
well he-said one-must to-know

VIII • THE JUDGE'S INSTRUMENTS

The judge must use experience, prudence, and argument. The philosopher has tasted the pleasures of gain from childhood, but the lover of gain need never taste the pleasure of learning what things are. Honor comes to all who succeed, so all know its pleasure, but only the philosopher has tasted the contemplation of what is. He alone joins experience to prudence, and argument, the instrument of judging, belongs to him. So the pleasure of the learning part is sweetest, the warrior's second, and the money-maker's last.

ὅτε δὴ οὖν, εἶπον, ἀμφισβητοῦνται ἐκάστου τοῦ εἶδους 582
when indeed then I-said are-in-dispute of-each the kind
 αἱ ἡδοναὶ καὶ αὐτὸς ὁ βίος, μὴ ὅτι πρὸς τὸ κάλλιον
the pleasures and itself the life not that toward the finer
 καὶ αἰσχίον ζῆν μηδὲ τὸ χεῖρον καὶ ἄμεινον, ἀλλὰ πρὸς
and baser to-live nor the worse and better but toward
 αὐτὸ τὸ ἥδιον καὶ ἀλυπότερον, πῶς ἂν εἰδείμεν τίς
itself the more-pleasant and more-painless how — would-we-know which
 αὐτῶν ἀληθέστατα λέγει;
of-them most-truly speaks
 οὐ πάνυ, ἔφη, ἔγωγε ἔχω εἰπεῖν.
not very he-said I-at-least am-able to-say

ἀλλ' ὥδε σκόπει· τίني χρὴ κρίνεσθαι τὰ μέλλοντα
but thus consider by-what must to-be-judged the-things going
 καλῶς κριθήσεσθαι; ἄρ' οὐκ ἐμπειρία τε καὶ φρονήσσει
well to-be-judged then not by-experience both and prudence
 καὶ λόγῳ; ἢ τούτων ἔχοι ἄν τις βέλτιον κριτήριον;
and argument or than-these could-have — anyone better criterion
 καὶ πῶς ἄν; ἔφη.
and how would be-said

- b σκόπει δὴ· τριῶν ὄντων τῶν ἀνδρῶν τίς ἐμπειρότατος
consider indeed three being the men who most-experienced
 πασῶν ὧν εἵπομεν ἡδονῶν; πότερον ὁ φιλοκερδής,
of-all which we-mentioned pleasures whether the gain-lover
 μανθάνων αὐτὴν τὴν ἀλήθειαν οἷόν ἐστιν, ἐμπειρότερος
learning itself the truth what-sort it-is more-experienced
 δοκεῖ σοι εἶναι τῆς ἀπὸ τοῦ εἰδέναι ἡδονῆς, ἢ ὁ
seems to-you to-be of-the from the knowing pleasure than the
 φιλόσοφος τῆς ἀπὸ τοῦ κερδαίνειν;
philosopher of-the from the gaining
 πολὺ, ἔφη, διαφέρει. τῷ μὲν γὰρ ἀνάγκη γεύεσθαι
much he-said he-differs for-the-one indeed for (it-is)-necessary to-taste
 τῶν ἐτέρων ἐκ παιδὸς ἀρξαμένῳ· τῷ δὲ φιλοκερδεῖ,
of-the other-things from childhood having-begun for-the and gain-lover
 ὅπῃ πέφυκε τὰ ὄντα μανθάνοντι, τῆς ἡδονῆς ταύτης,
how are-by-nature the things-that-are learning — pleasure this
 ὥς γλυκεῖά ἐστιν, οὐκ ἀνάγκη γεύεσθαι οὐδ' ἐμπείρω
how sweet it-is not (it-is)-necessary to-taste nor experienced
 γίνεσθαι, μᾶλλον δὲ καὶ προθυμουμένῳ οὐ ῥάδιον.
to-become rather and even being-eager not easy
 πολὺ ἄρα, ἦν δ' ἐγώ, διαφέρει τοῦ γε φιλοκερδοῦς
by-much then said and I differs from-the at-least gain-lover
 ὁ φιλόσοφος ἐμπειρία ἀμφοτέρων τῶν ἡδονῶν.
the philosopher in-experience of-both the pleasures

πολὺ μέντοι.

much indeed

τί δὲ τοῦ φιλοτίμου; ἄρα μάλλον ἄπειρός ἐστι τῆς
what and than-the honor-lover then more inexperienced is of-the
 ἀπὸ τοῦ τιμᾶσθαι ἡδονῆς ἢ ἐκεῖνος τῆς ἀπὸ τοῦ φρονεῖν;
from the being-honored pleasure than that-one of-the from the being-wise
 ἀλλὰ τιμὴ μὲν, ἔφη, ἐάνπερ ἐξεργάζωνται ἐπὶ ὃ ἕκαστος

but honor indeed he-said if-indeed they-accomplish toward what each

ὠρμηκε, πᾶσι αὐτοῖς ἔπεται — καὶ γὰρ ὁ πλούσιος

has-set-out to-all them follows also for the rich

ὑπὸ πολλῶν τιμᾶται καὶ ὁ ἀνδρεῖος καὶ σοφός — ὥστε
by many is-honored and the brave and wise so-that

ἀπὸ γε τοῦ τιμᾶσθαι, οἷόν ἐστιν, πάντες τῆς ἡδονῆς
from at-least the being-honored what-sort it-is all of-the pleasure

ἐμπειροὶ τῆς δὲ τοῦ ὄντος θεας, οἷαν ἡδονὴν ἔχει,
experienced of-the but of-the being contemplation what-sort pleasure it-has

ἀδύνατον ἄλλω γεγεῦσθαι πλὴν τῷ φιλοσόφῳ.

impossible for-another to-have-tasted except the philosopher

ἐμπειρίας μὲν ἄρα, εἶπον, ἔνεκα κάλλιστα τῶν ἀνδρῶν
of-experience indeed then I-said for-the-sake-of best of-the men

κρίνει οὗτος.

judges this-one

πολύ γε.

much at-least

καὶ μὴν μετὰ γε φρονήσεως μόνος ἔμπειρος γεγονώς

and indeed with at-least prudence alone experienced having-become

ἔσται.

he-will-be

τί μὴν;

what indeed

ἀλλὰ μὴν καὶ δι' οὗ γε δεῖ ὄργανον κρίνεσθαι,
but indeed also through which at-least one-must instrument to-be-judged
 οὐ τοῦ φιλοκερδοῦς τοῦτο ὄργανον οὐδὲ τοῦ φιλοτίμου,
not of-the gain-lover this instrument nor of-the honor-lover
 ἀλλὰ τοῦ φιλοσόφου.

but of-the philosopher

τὸ ποῖον;

the what-sort

διὰ λόγων που ἔφαμεν δεῖν κρίνεσθαι. ἦ γάρ;
through arguments surely we-said to-be-necessary to-be-judged is-it-not for
 ναί.

yes

λόγοι δὲ τούτου μάλιστα ὄργανον.

arguments and of-this-one especially instrument

πῶς δ' οὐ;

how and not

οὐκοῦν εἰ μὲν πλούτῳ καὶ κέρδει ἄριστα ἐκρίνετο τὰ
therefore if indeed by-wealth and gain best were-judged the
 κρινόμενα, ἃ ἐπῆνει ὁ φιλοκερδῆς καὶ ἔψεγεν, ἀνάγκη
things-judged what praised the gain-lover and blamed necessity
 ἂν ἦν ταῦτα ἀληθέστατα εἶναι.

— *would-be these most-true to-be*

πολλή γε.

great at-least

εἰ δὲ τιμῇ τε καὶ νίκη καὶ ἀνδρείᾳ, ἄρ' οὐχ ἃ ὁ
if and by-honor both and victory and courage then not what the
 φιλότιμός τε καὶ φιλόνομος;

honor-lover both and victory-lover

δῆλον.

clear

ἐπειδὴ δ' ἐμπειρία καὶ φρονήσει καὶ λόγῳ;

since but by-experience and prudence and argument

ἀνάγκη, ἔφη, ἃ ὁ φιλόσοφος τε καὶ ὁ φιλόλογος
 (of)-necessity he-said what the philosopher both and the argument-lover
 ἐπαινεί, ἀληθέστατα εἶναι.

praises most-true to-be

τριῶν ἄρ' οὐσῶν τῶν ἡδονῶν ἢ τούτου τοῦ μέρους τῆς 583

three then being of-the pleasures the of-this — part of-the

ψυχῆς ᾧ μαυθάνομεν ἡδίστη ἂν εἴη, καὶ ἐν ᾧ

soul by-which we-learn most-pleasant — would-be and in whom

ἡμῶν τοῦτο ἄρχει, ὁ τούτου βίος ἡδιστος;

of-us this rules the of-this-one life most-pleasant

πῶς δ' οὐ μέλλει; ἔφη· κύριος γοῦν ἐπαινέτης ὢν

how and not is-it-likely he-said authoritative at-any-rate praiser being

ἐπαινεί τὸν ἑαυτοῦ βίον ὁ φρόνιμος.

praises — his-own life the prudent-man

τίνα δὲ δεύτερον, εἶπον, βίον καὶ τίνα δευτέραν ἡδονήν

what and second I-said life and what second pleasure

φησιν ὁ κριτὴς εἶναι;

says the judge to-be

δῆλον ὅτι τὴν τοῦ πολεμικοῦ τε καὶ φιλοτίμου· ἐγγυτέρω

(it-is)-clear that the of-the warrior both and honor-lover nearer

γὰρ αὐτοῦ ἐστὶν ἢ ἡ τοῦ χρηματιστοῦ.

for to-him it-is than the of-the money-maker

ὑστάτην δὲ τὴν τοῦ φιλοκερδοῦς, ὥς ἔοικεν.

last indeed the of-the gain-lover as it-seems

τί μὲν; ἢ δ' ὅς.

what indeed said and he

The third and deciding fall, in Olympic fashion to Zeus the Savior: only the prudent man's pleasure is wholly true and pure. Between pleasure and pain lies a quiet of the soul. The sick call health sweetest, and sufferers the ending of pain, while a man whose pleasure ends finds that quiet painful. So the quiet only appears pleasant beside pain and painful beside pleasure, a sorcery. Some pleasures, like smells, come without pain, and release from pain is not pure pleasure.

- b ταῦτα μὲν τοίνυν οὕτω δὺ' ἐφεξῆς ἂν εἶη καὶ δις
these indeed then so two in-succession — would-be and twice
 νενικηκώς ὁ δίκαιος τὸν ἄδικον· τὸ δὲ τρίτον Ὀλυμπικῶς
having-won the just-man the unjust-man the and third in-Olympic-fashion
 τῷ σωτήρί τε καὶ τῷ Ὀλυμπίῳ Δί, ἄθρει ὅτι οὐδὲ
to-the Savior both and to-the Olympian Zeus observe that neither
 παναληθῆς ἐστὶν ἢ τῶν ἄλλων ἡδονὴ πλὴν τῆς τοῦ
all-true is the of-the others pleasure except the of-the
 φρονίμου οὐδὲ καθαρὰ, ἀλλ' ἐσκιαγραφημένη τις, ὡς
prudent-man nor pure but shadow-painted a-kind-of as
 ἐγὼ δοκῶ μοι τῶν σοφῶν τινος ἀκηκοέναι. καίτοι τοῦτ'
I seem to-myself of-the wise-men someone to-have-heard and-yet this
 ἂν εἶη μέγιστόν τε καὶ κυριώτατον τῶν πτωμάτων.
— would-be greatest both and most-decisive of-the falls
 πολὺ γε· ἀλλὰ πῶς λέγεις;
much at-least but how do-you-mean
- c ὦδ', εἶπον, ἐξευρήσω, σοῦ ἀποκρινομένου ζητῶν ἅμα.
thus I-said I-will-find-it-out you answering seeking together
 ἐρώτα δὴ, ἔφη.
ask indeed he-said
 λέγε δὴ, ἦν δ' ἐγώ· οὐκ ἐναντίον φάμεν λύπην ἡδονῇ;
tell indeed said and I not opposite we-say pain to-pleasure
 καὶ μάλα.
and very

οὐκοῦν καὶ τὸ μήτε χαίρειν μήτε λυπεῖσθαι εἶναί τι;
therefore also the neither to-rejoice nor to-be-pained to-be something
 εἶναι μέντοι.

to-be indeed

μεταξὺ τούτων ἀμφοῖν ἐν μέσῳ ὃν ἡσυχίαν τινὰ περὶ
between these both in middle being quiet a-kind-of about
 ταῦτα τῆς ψυχῆς; ἢ οὐχ οὕτως αὐτὸ λέγεις;

these of-the soul or not so it you-mean

οὕτως, ἢ δ' ὅς.

so said and he

ἄρ' οὖν μνημονεύεις, ἦν δ' ἐγώ, τοὺς τῶν καμνόντων

so then do-you-remember said and I the of-the sick

λόγους, οὓς λέγουσιν ὅταν κάμνωσιν;

words which they-say whenever they-are-sick

ποίους;

what-sort

ὥς οὐδὲν ἄρα ἐστὶν ἥδιον τοῦ ὑγιαίνειν, ἀλλὰ σφᾶς δ
that nothing after-all is more-pleasant than-the being-healthy but them
 ἐλελήθει, πρὶν κάμνειν, ἥδιστον ὄν.

it-had-escaped before being-sick most-pleasant being

μέμνημαι, ἔφη.

I-remember he-said

οὐκοῦν καὶ τῶν περιωδυνία τινὶ ἐχομένων ἀκούεις

therefore also the-ones by-violent-pain some held you-bear

λεγόντων ὥς οὐδὲν ἥδιον τοῦ παύσασθαι ὀδυνώμενον;

saying that nothing more-pleasant than-the ceasing being-in-pain

ἀκούω.

I-hear

καὶ ἐν ἄλλοις γε οἶμαι πολλοῖς τοιούτοις αἰσθάνη

and in other at-least I-think many such-cases you-perceive

γιγνομένους τοὺς ἀνθρώπους, ἐν οἷς, ὅταν λυπῶνται, τὸ

being the men in which whenever they-are-pained the

μὴ λυπεῖσθαι καὶ τὴν ἡσυχίαν τοῦ τοιούτου ἐγκωμιάζουσιν
not to-be-pained and the quiet — of-such they-praise

ὥς ἡδιστον, οὐ τὸ χαίρειν.

as most-pleasant not the rejoicing

τοῦτο γάρ, ἔφη, τότε ἡδὺ ἴσως καὶ ἀγαπητὸν γίγνεται,
this for he-said then pleasant perhaps and welcome becomes

ἡσυχία.

quiet

ε καὶ ὅταν παύσῃται ἄρα, εἶπον, χαίρων τις, ἢ τῆς
and whenever ceases then I-said rejoicing someone the of-the
 ἡδονῆς ἡσυχία λυπηρὸν ἔσται.

pleasure quiet painful will-be

ἴσως, ἔφη.

perhaps he-said

ὁ μεταξὺ ἄρα νυνδὴ ἀμφοτέρων ἔφαμεν εἶναι, τὴν
what between then just-now both we-said to-be the
 ἡσυχίαν, τοῦτό ποτε ἀμφοτέρα ἔσται, λύπη τε καὶ ἡδονή.
quiet this at-times both will-be pain both and pleasure
 ἔοικεν.

it-seems

ἦ καὶ δυνατὸν τὸ μηδέτερα ὄν ἀμφοτέρα γίνεσθαι;
truly also possible the neither being both to-become
 οὐ μοι δοκεῖ.

not to-me it-seems

καὶ μὴν τό γε ἡδὺ ἐν ψυχῇ γιγνόμενον καὶ τὸ
and indeed the at-least pleasant in soul arising and the
 λυπηρὸν κίνησις τις ἀμφοτέρω ἐστόν· ἢ οὐ;
painful motion a-kind-of both are or not
 ναί.

yes

τὸ δὲ μήτε λυπηρὸν μήτε ἡδὺ οὐχὶ ἡσυχία μέντοι καὶ
the and neither painful nor pleasant not quiet indeed and
 ἐν μέσῳ τούτοις ἐφάνη ἄρτι;

in middle of-these appeared just-now

ἐφάνη γάρ.

it-appeared for

πῶς οὖν ὀρθῶς ἔστι τὸ μὴ ἀλγεῖν ἡδὺ ἡγεῖσθαι ἢ
how then rightly is-it-possible the not to-feel-pain pleasant to-believe or
 τὸ μὴ χαίρειν ἀνιαρόν;

the not to-rejoice distressing

οὐδαμῶς.

in-no-way

οὐκ ἔστιν ἄρα τοῦτο, ἀλλὰ φαίνεται, ἣν δ' ἐγώ, παρὰ
not is then this but it-appears said and I beside
 τὸ ἀλγεῖν ἡδὺ καὶ παρὰ τὸ ἡδὺ ἀλγεῖν τότε ἢ
the painful pleasant and beside the pleasant painful then the
 ἡσυχία, καὶ οὐδὲν ὑγιὲς τούτων τῶν φαντασμάτων πρὸς
quiet and nothing sound of-these — appearances toward
 ἡδονῆς ἀλήθειαν, ἀλλὰ γοητεία τις.

of-pleasure truth but sorcery a-kind-of

ὥς γοῦν ὁ λόγος, ἔφη, σημαίνει.

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

ἰδὲ τοῖσιν, ἔφην ἐγώ, ἡδονάς, αἷ οὐκ ἐκ λυπῶν εἰσίν, ἵνα
look then said I pleasures which not from pains are so-that
 μὴ πολλάκις οἰηθῆς ἐν τῷ παρόντι οὕτω τοῦτο πεφυκέναι,
not perhaps you-suppose in the present so this to-be-by-nature
 ἡδονὴν μὲν παῦλαν λύπης εἶναι, λύπην δὲ ἡδονῆς.

pleasure indeed cessation of-pain to-be pain and of-pleasure

ποῦ δὴ, ἔφη, καὶ ποίας λέγεις;

where indeed he-said and what-sort do-you-mean

πολλὰ μὲν, εἶπον, καὶ ἄλλαι, μάλιστα δ' εἰ ἑθέλεις
many indeed I-said also others especially but if you-wish
 ἐννοῆσαι τὰς περὶ τὰς ὀσμὰς ἡδονάς. αὗται γὰρ οὐ
to-consider the about the smells pleasures these for not
 προλυπηθέντι ἑξαίφνης ἀμήχανοι τὸ μέγεθος γίνονται,
to-one-pained-before suddenly extraordinary in magnitude become
 παυσάμεναί τε λύπην οὐδεμίαν καταλείπουσιν.
having-ceased and pain none leave-behind
 ἀληθέστατα, ἔφη.

most-truly he-said

μὴ ἄρα πειθώμεθα καθαρὰν ἡδονὴν εἶναι τὴν λύπης
not then let-us-be-persuaded pure pleasure to-be the of-pain
 ἀπαλλαγὴν, μηδὲ λύπην τὴν ἡδονῆς.
release nor pain the of-pleasure
 μὴ γάρ.

no for

X • LIKE CATTLE GRAZING

Most bodily pleasures are releases from pain. A man carried from the bottom to the middle, never having seen the top, thinks he has risen, as the inexperienced take gray for white against black. Hunger and ignorance are emptinesses of body and soul, and filling with what is more truly real, knowledge and virtue, gives truer pleasure. Those without prudence and virtue wander between bottom and middle, grazing like cattle with heads bent down, kicking and butting with iron horns.

ἀλλὰ μέντοι, εἶπον, αἶ γε διὰ τοῦ σώματος ἐπὶ τὴν ψυχὴν
but indeed I-said the at-least through the body to the soul
 τείνουσαι καὶ λεγόμεναι ἡδοναί, σχεδὸν αἱ πλεῖσταί τε καὶ
reaching and called pleasures nearly the most both and
 μέγιστα, τούτου τοῦ εἵδους εἰσί, λυπῶν τινες ἀπαλλαγαί.
greatest of-this — kind are from-pains some releases

εἰσὶ γάρ.

they-are for

οὐκοῦν καὶ αἱ πρὸ μελλόντων τούτων ἐκ προσδοκίας

therefore also the before future these from expectation

γιγνόμεναι προησθήσεις τε καὶ προλυπήσεις κατὰ

arising anticipatory-pleasures both and anticipatory-pains in

ταῦτὰ ἔχουσιν;

the-same-way are

κατὰ ταῦτά.

in the-same-way

οἶσθ' οὖν, ἦν δ' ἐγώ, οἳαί εἰσιν καὶ ᾧ μάλιστα d

you-know then said and I what-sort they-are and to-what most

εὐόκασιν;

they-resemble

τῷ; ἔφη.

to-what he-said

νομίζεις τι, εἶπον, ἐν τῇ φύσει εἶναι τὸ μὲν ἄνω,

do-you-consider anything I-said in the nature to-be the indeed up

τὸ δὲ κάτω, τὸ δὲ μέσον;

the and down the and middle

ἔγωγε.

I-at-least

οἶει οὖν ἂν τινα ἐκ τοῦ κάτω φερόμενον πρὸς μέσον

do-you-think then would anyone from the below being-carried to middle

ἄλλο τι οἶσθαι ἢ ἄνω φέρεσθαι; καὶ ἐν μέσῳ στάντα,

other anything to-think than upward to-be-carried and in middle standing

ἀφορώντα ὅθεν ἐνήνেকται, ἄλλοθί που ἂν ἡγείσθαι

viewing whence he-has-been-carried elsewhere somewhere would to-believe

εἶναι ἢ ἐν τῷ ἄνω, μὴ ἑωρακότα τὸ ἀληθῶς ἄνω;

to-be than in the above not having-seen the truly above

μὰ Δί, οὐκ ἔγωγε, ἔφη, ἄλλως οἶμαι οἰηθῆναι ἂν τὸν
by Zeus not I-at-least he-said otherwise I-think to-think would —
τοιούτου.

such-(a-man)

ε ἀλλ' εἰ πάλιν γ', ἔφην, φέροιτο, κάτω τ' ἂν
but if again at-least I-said he-were-carried downward both —
οἶοιτο φέρεσθαι καὶ ἀληθῇ οἶοιτο;

he-would-think to-be-carried and true-things he-would-think

πῶς γὰρ οὐ;

how for not

οὐκοῦν ταῦτα πάσχοι ἂν πάντα διὰ τὸ μὴ ἔμπειρος
therefore these he-would-suffer — all because-of the not experienced
εἶναι τοῦ ἀληθινῶς ἄνω τε ὄντος καὶ ἐν μέσῳ καὶ κάτω;
to-be of-the truly above both being and in middle and below
δῆλον δῆ.

clear indeed

585 θαυμάζοις ἂν οὖν εἰ καὶ οἱ ἄπειροι ἀληθείας περὶ πολλῶν
would-you-wonder — then if also the inexperienced of-truth about many
τε ἄλλων μὴ ὑγίεις δόξας ἔχουσιν, πρὸς τε ἡδονὴν καὶ λύπην
both others not sound opinions they-have toward both pleasure and pain
καὶ τὸ μεταξὺ τούτων οὕτω διάκεινται, ὥστε, ὅταν μὲν
and the between these so are-disposed so-that whenever indeed
ἐπὶ τὸ λυπηρὸν φέρωνται, ἀληθῇ τε οἶονται καὶ τῷ ὄντι
to the painful they-are-carried true-things both they-think and in reality
λυποῦνται, ὅταν δὲ ἀπὸ λύπης ἐπὶ τὸ μεταξύ, σφόδρα μὲν
they-are-pained whenever and from pain to the between strongly indeed
οἶονται πρὸς πληρώσει τε καὶ ἡδονῇ γίνεσθαι, ὥσπερ πρὸς
they-think at filling both and pleasure to-be just-as against
μέλαν φαιὸν ἀποσκοποῦντες ἀπειρία λευκοῦ, καὶ πρὸς τὸ
black gray looking-at by-inexperience of-white and against the
ἄλυπον οὕτω λύπην ἀφορῶντες ἀπειρία ἡδονῆς ἀπατώνται;
painless so pain viewing by-inexperience of-pleasure they-are-deceived

μὰ Δία, ἣ δ' ὅς, οὐκ ἂν θαυμάσαιμι, ἀλλὰ πολὺ μᾶλλον,

by Zeus said and he not — I-would-wonder but much more

εἰ μὴ οὕτως ἔχει.

if not so it-is

ὥδ' ἔ γ' οὖν, εἶπον, ἐννόει· οὐχὶ πείνα καὶ δίψα καὶ τὰ b

thus at-least then I-said consider not hunger and thirst and —

τοιαῦτα κενώσεις τινές εἰσιν τῆς περὶ τὸ σῶμα ἕξεως;

such-things emptyings some are of-the about the body condition

τί μὴν;

what indeed

ἄγνοια δὲ καὶ ἀφροσύνη ἄρ' οὐ κενότης ἐστὶ τῆς περὶ

ignorance and also folly then not emptiness is of-the about

ψυχὴν αὖ ἕξεως;

soul in-turn condition

μάλα γε.

very at-least

οὐκοῦν πληροῖτ' ἂν ὁ τε τροφῆς μεταλαμβάνων καὶ ὁ

therefore would-be-filled — the both food partaking and the

νοῦν ἴσχων;

mind getting

πῶς δ' οὐ;

how and not

πλήρωσις δὲ ἀληθεστέρα τοῦ ἥττον ἢ τοῦ μᾶλλον ὄντος;

filling and truer of-the less or of-the more being

δῆλον ὅτι τοῦ μᾶλλον.

(it-is)-clear that of-the more

πότερα οὖν ἡγῇ τὰ γένη μᾶλλον καθαρᾶς οὐσίας c

which then do-you-believe the kinds more of-pure essence

μετέχειν, τὰ οἷον σίτου τε καὶ ποτοῦ καὶ ὄψου καὶ

to-partake the such-as of-food both and of-drink and of-relish and

συνπάσης τροφῆς, ἢ τὸ δόξης τε ἀληθοῦς εἶδος καὶ

of-all nourishment or the of-opinion both true kind and

ἐπιστήμης καὶ νοῦ καὶ συλλήβδην αὖ πάσης ἀρετῆς;
of-knowledge and of-mind and in-sum again of-all virtue
 ὧδε δὲ κρίνε· τὸ τοῦ ἀεὶ ὁμοίου ἐχόμενον καὶ ἀθανάτου
thus and judge the of-the always like clinging and immortal
 καὶ ἀληθείας, καὶ αὐτὸ τοιοῦτον ὄν καὶ ἐν τοιούτῳ
and truth and itself such being and in such
 γιγνόμενον, μᾶλλον εἶναί σοι δοκεῖ, ἢ τὸ μηδέποτε ὁμοίου
arising more to-be to-you it-seems than the never like
 καὶ θνητοῦ, καὶ αὐτὸ τοιοῦτον καὶ ἐν τοιούτῳ γιγνόμενον;
and mortal and itself such and in such arising
 πολὺ, ἔφη, διαφέρει τὸ τοῦ ἀεὶ ὁμοίου.
much he-said differs the of-the always like
 ἢ οὖν ἀεὶ ὁμοίου οὐσία οὐσίας τι μᾶλλον ἢ
the then always of-like essence of-essence anything more than
 ἐπιστήμης μετέχει;
of-knowledge partakes
 οὐδαμῶς.
in-no-way
 τί δ'; ἀληθείας;
what and of-truth
 οὐδὲ τοῦτο.
not-even this
 εἰ δὲ ἀληθείας ἥττον, οὐ καὶ οὐσίας;
if and of-truth less not also of-essence
 ἀνάγκη.
(of)-necessity
 d οὐκοῦν ὅλως τὰ περὶ τὴν τοῦ σώματος θεραπείαν γένη
therefore wholly the about the of-the body care kinds
 τῶν γενῶν αὖ τῶν περὶ τὴν τῆς ψυχῆς θεραπείαν
than-the kinds in-turn the about the of-the soul care
 ἥττον ἀληθείας τε καὶ οὐσίας μετέχει;
less of-truth both and of-essence partake

πολύ γε.

much at-least

σῶμα δὲ αὐτὸ ψυχῆς οὐκ οἶει οὕτως;

body and itself than-soul not do-you-think so

ἔγωγε.

I-at-least

οὐκοῦν τὸ τῶν μᾶλλον ὄντων πληρούμενον καὶ αὐτὸ

therefore the with-the more being filled and itself

μᾶλλον ὄν ὄντως μᾶλλον πληροῦται ἢ τὸ τῶν ἥττον

more being really more is-filled than the with-the less

ὄντων καὶ αὐτὸ ἥττον ὄν;

being and itself less being

πῶς γὰρ οὔ;

how for not

εἰ ἄρα τὸ πληροῦσθαι τῶν φύσει προσηκόντων ἡδύ ἐστι, e

if then the being-filled with-the by-nature befitting pleasant is

τὸ τῷ ὄντι καὶ τῶν ὄντων πληρούμενον μᾶλλον

the-thing in reality and with-the things-that-are filled more

μᾶλλον ὄντως τε καὶ ἀληθεστέως χαίρειν ἂν ποιοῖ

more really both and more-truly to-rejoice — would-make

ἡδονῇ ἀληθεῖ, τὸ δὲ τῶν ἥττον ὄντων μεταλαμβάνον

with-pleasure true the but of-the less being partaking

ἥττόν τε ἂν ἀληθῶς καὶ βεβαίως πληροῖτο καὶ

less both — truly and securely would-be-filled and

ἀπιστοτέρας ἂν ἡδονῆς καὶ ἥττον ἀληθοῦς μεταλαμβάνοι.

less-trustworthy — pleasure and less true would-partake

ἀναγκαιότατα, ἔφη.

most-necessarily he-said

οἱ ἄρα φρονήσεως καὶ ἀρετῆς ἄπειροι, εὐωχίαις δὲ καὶ 586

the-ones then of-prudence and virtue inexperienced with-feasts and also

τοῖς τοιούτοις ἀεὶ συνόντες, κάτω, ὥς ἔοικεν, καὶ μέχρι

— such-things always associating downward as it-seems and as-far-as

πάλιν πρὸς τὸ μεταξὺ φέρονταί τε καὶ ταύτῃ πλανῶνται
back toward the between are-carried both and this-way wander
 διὰ βίου, ὑπερβάντες δὲ τοῦτο πρὸς τὸ ἀληθῶς ἄνω
through life having-passed-beyond but this toward the truly above
 οὔτε ἀνέβλεψαν πώποτε οὔτε ἠνέχθησαν, οὐδὲ τοῦ ὄντος
neither looked-up ever nor were-carried nor with-the being
 τῷ ὄντι ἐπληρώθησαν, οὐδὲ βεβαίου τε καὶ καθαρᾶς
in reality were-filled nor secure both and pure
 ἡδονῆς ἐγεύσαντο, ἀλλὰ βοσκημάτων δίκην κάτω
pleasure tasted but of-cattle in-the-manner downward
 αἰεὶ βλέποντες καὶ κεκυφότες εἰς γῆν καὶ εἰς τραπέζας
always looking and stooping to earth and to tables
 βόσκονται χορταζόμενοι καὶ ὀχεύοντες, καὶ ἔνεκα
they-graze fattening and mounting and for-the-sake-of
 τῆς τούτων πλεονεξίας λακτίζοντες καὶ κυρίττοντες
— of-these greed kicking and butting
 ἀλλήλους σιδηροῖς κέρασί τε καὶ ὀπλαῖς ἀποκτεινύουσι
one-another with-iron horns both and hooves they-kill
 δι' ἀπληστίαν, ἅτε οὐχὶ τοῖς οὖσι οὐδὲ τὸ
through insatiability inasmuch-as not with-the things-that-are nor the
 ὄν οὐδὲ τὸ στέγον ἑαυτῶν πιμπλάντες.
being nor the containing-(part) of-themselves filling
 παντελῶς, ἔφη ὁ Γλαῦκων, τὸν τῶν πολλῶν, ὦ
completely he-said — Glaucon the of-the many O
 Σώκρατες, χρησµωδεῖς βίον.
Socrates you-describe-oracularly life

Their pleasures are mixed with pains, phantoms of true pleasure colored by contrast, so that the foolish fight over them as the Greeks at Troy fought over the phantom of Helen. The spirited part fares likewise without reason. When the whole soul follows its philosophic part, each part does its own work and reaps its own truest pleasures. The erotic and tyrannical desires stand farthest from reason and law, so the tyrant lives most unpleasantly and the king most pleasantly.

ἀρ' οὖν οὐκ ἀνάγκη καὶ ἡδοναῖς συνεῖναι μεμειγμέναις c
so then not (it-is)-necessary also with-pleasures to-live-with mixed
λύπαις, εἰδώλοισι τῆς ἀληθοῦς ἡδονῆς καὶ ἐσκιαγραφημέναις,
with-pains phantoms of-the true pleasure and shadow-painted
ὑπὸ τῆς παρ' ἀλλήλας θέσεως ἀποχραινομέναις, ὥστε
by the beside one-another placement being-colored so-that
σφοδρὸς ἑκάτερας φαίνεσθαι, καὶ ἔρωτας ἑαυτῶν
intense each to-appear and loves for-themselves
λυτῶντας τοῖς ἄφροσιν ἐντίκειν καὶ περιμαχίτους εἶναι,
maddened in-the senseless to-engender and fought-over to-be
ὥσπερ τὸ τῆς Ἑλένης εἶδωλον ὑπὸ τῶν ἐν Τροίᾳ
just-as the — of-Helen phantom by the-ones at Troy
Στησίχορος φησι γενέσθαι περιμάχητον ἀγνοίᾳ τοῦ
Stesichorus says to-have-been fought-over through-ignorance of-the
ἀληθοῦς;
truth

πολλὴ ἀνάγκη, ἔφη, τοιοῦτόν τι αὐτὸ εἶναι.
great necessity he-said such something it to-be
τί δέ; περὶ τὸ θυμοειδὲς οὐχ ἕτερα τοιαῦτα ἀνάγκη d
what and about the spirited-(part) not other such-things (it-is)-necessary
γίγνεσθαι, ὃς ἂν αὐτὸ τοῦτο διαπράττηται ἢ φθόνῳ
to-happen who — very this carries-out either by-envy
διὰ φιλοτιμίαν ἢ βία διὰ φιλονικίαν ἢ θυμῷ διὰ
through love-of-honor or by-force through love-of-victory or by-anger through

δυσκολίαν, πλησμονὴν τιμῆς τε καὶ νίκης καὶ θυμοῦ
bad-temper satiety of-honor both and victory and anger

διώκων ἄνευ λογισμοῦ τε καὶ νοῦ;

pursuing without reasoning both and mind

τοιαῦτα, ἣ δ' ὅς, ἀνάγκη καὶ περὶ τοῦτο εἶναι.

such-things said and he (it-is)-necessary also about this to-be

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

what then said and I confidently let-us-say that also about the

φιλοκερδὲς καὶ τὸ φιλόνηκον ὅσαι ἐπιθυμίαι εἰσὶν, αἱ μὲν
gain-loving and the victory-loving as-many-as desires are which indeed

ἂν τῇ ἐπιστήμῃ καὶ λόγῳ ἐπόμεναι καὶ μετὰ τούτων τὰς
— the knowledge and reason following and with these the

ἡδονὰς διώκουσαι, ἅς ἂν τὸ φρόνημον ἐξηγῇται, λαμβάνωσι,
pleasures pursuing which — the prudent-(part) directs take

τὰς ἀληθεστάτας τε λήψονται, ὡς οἶόν τε αὐταῖς ἀληθεῖς
the truest both they-will-take as possible — for-them true

λαβεῖν, ἅτε ἀληθεία ἐπομένων, καὶ τὰς ἑαυτῶν οἰκείας,
to-take inasmuch-as truth following and — their-own proper

εἴπερ τὸ βέλτιστον ἐκάστω, τοῦτο καὶ οἰκειότατον;

if-indeed the best for-each this also most-proper

ἀλλὰ μὲν, ἔφη, οἰκειότατόν γε.

but indeed he-said most-proper at-least

587 τῷ φιλοσόφῳ ἄρα ἐπομένης ἀπάσης τῆς ψυχῆς καὶ μὴ

to-the philosophic-(part) then following all the soul and not

στασιαζούσης ἐκάστω τῷ μέρει ὑπάρχει εἰς τε τᾶλλα

in-revolt for-each the part it-is-possible in both the-rest

τὰ ἑαυτοῦ πράττειν καὶ δικαίῳ εἶναι, καὶ δὴ καὶ τὰς

— its-own to-do and just to-be and indeed also the

ἡδονὰς τὰς ἑαυτοῦ ἕκαστον καὶ τὰς βελτίστας καὶ εἰς

pleasures — its-own each and the best and to

τὸ δυνατόν τὰς ἀληθεστάτας καρποῦσθαι.

the possible the truest to-reap

κομιδῇ μὲν οὖν.

absolutely indeed then

ὅταν δὲ ἄρα τῶν ἐτέρων τι κρατήσῃ, ὑπάρχει αὐτῷ μήτε

whenever but then of-the others one prevails it-results for-it neither

τὴν ἑαυτοῦ ἡδονὴν ἐξευρίσκειν, τά τε ἄλλ' ἀναγκάζειν

— *its-own pleasure to-find-out the and others to-compel*

ἄλλοτρίαν καὶ μὴ ἀληθῇ ἡδονὴν διώκειν.

alien and not true pleasure to-pursue

οὕτως, ἔφη.

so he-said

οὐκοῦν ἃ πλεῖστον φιλοσοφίας τε καὶ λόγου ἀφέστηκεν,

therefore what farthest from-philosophy both and reason stands-apart

μάλιστα ἂν τοιαῦτα ἐξεργάζεται;

most — such-things would-bring-about

πολύ γε.

much at-least

πλεῖστον δὲ λόγου ἀφίσταται οὐχ ὅπερ νόμου τε καὶ

farthest and from-reason stands-apart not what-very from-law both and

τάξεως;

order

δῆλον δῆ.

clear indeed

ἐφάνησαν δὲ πλεῖστον ἀφεστῶσαι οὐχ αἱ ἐρωτικάι τε

appeared and farthest standing-apart not the erotic both

καὶ τυραννικαὶ ἐπιθυμίαι;

and tyrannical desires

πολύ γε.

much at-least

ἐλάχιστον δὲ αἱ βασιλικάι τε καὶ κόσμιαί;

least and the kingly both and orderly

ναί.

yes

πλείστον δὴ οἶμαι ἀληθοῦς ἡδονῆς καὶ οἰκείας ὁ
farthest indeed I-think from-true pleasure and proper the
 τύραννος ἀφεστήξει, ὁ δὲ ὀλίγιστον.
tyrant will-stand-apart the-other and least
 ἀνάγκη.

(of)-necessity

καὶ ἀηδέστατα ἄρα, εἶπον, ὁ τύραννος βιώσεται, ὁ δὲ
and most-unpleasantly then I-said the tyrant will-live the and
 βασιλεὺς ἥδιστα.

king most-pleasantly

πολλὴ ἀνάγκη.

great necessity

XII • SEVEN HUNDRED TWENTY-NINE TIMES

Of the three pleasures one is genuine and two are bastards, and the tyrant, fleeing law and reason, passes beyond the bastards. He stands third from the oligarch, who stands third from the king, so the tyrant is three times three removed; cubed, the number shows the king living seven hundred twenty-nine times more pleasantly, a number fit for lives, since days, nights, months, and years belong to them. In beauty and virtue the just man wins by far more.

οἶσθ' οὖν, ἦν δ' ἐγώ, ὅσῳ ἀηδέστερον ζῇ τύραννος
you-know then said and I by-how-much more-unpleasantly lives tyrant
 βασιλέως;

than-king

ἂν εἴπῃς, ἔφη.

if you-tell he-said

c τριῶν ἡδονῶν, ὥς ἔοικεν, οὐσῶν, μιᾶς μὲν γνησίας,
three pleasures as it-seems being one indeed genuine
 δυοῖν δὲ νόθαιν, τῶν νόθων εἰς τὸ ἐπέκεινα ὑπερβάς
two and bastard of-the bastards into the beyond having-crossed

ὁ τύραννος, φυγὼν νόμον τε καὶ λόγον, δούλαις τισὶ
the tyrant having-fled law both and reason with-slave some
 δορυφόροις ἡδοναῖς συνοικεῖ, καὶ ὁπόσῳ ἐλαττοῦται οὐδὲ
bodyguard pleasures lives and by-how-much he-falls-short not
 πάνυ ῥάδιον εἰπεῖν, πλὴν ἴσως ὥδε.
very easy to-say except perhaps thus
 πῶς; ἔφη.

how he-said
 ἀπὸ τοῦ ὀλιγαρχικοῦ τρίτος που ὁ τύραννος ἀφειστήκει·
from the oligarchic third surely the tyrant stood-apart
 ἐν μέσῳ γὰρ αὐτῶν ὁ δημοτικὸς ἦν.
in middle for of-them the democratic was
 ναί.

yes
 οὐκοῦν καὶ ἡδονῆς τρίτῳ εἰδῶλῳ πρὸς ἀλήθειαν ἀπ’
therefore also of-pleasure with-a-third phantom in-respect-of truth from
 ἐκείνου συνοικοῖ ἄν, εἰ τὰ πρόσθεν ἀληθῆ;
that-one would-live — if the earlier true
 οὕτω.

so
 ὁ δέ γε ὀλιγαρχικὸς ἀπὸ τοῦ βασιλικοῦ αὖ τρίτος, d
the and at-least oligarchic from the kingly in-turn third
 ἐὰν εἰς ταῦτόν ἀριστοκρατικὸν καὶ βασιλικὸν τιθώμεν.
if into the-same aristocratic and kingly we-put
 τρίτος γάρ.

third for
 τριπλασίου ἄρα, ἦν δ’ ἐγώ, τριπλάσιον ἀριθμῷ ἀληθοῦς
of-triple then said and I triple in-number from-true
 ἡδονῆς ἀφέστηκεν τύραννος.
pleasure stands-apart tyrant
 φαίνεται.

it-appears

ἐπίπεδον ἄρ', ἔφην, ὡς ἔοικεν, τὸ εἶδωλον κατὰ τὸν
 plane then I-said as it-seems the phantom according-to the
 τοῦ μήκους ἀριθμὸν ἡδονῆς τυραννικῆς ἂν εἶη.
 of-the length number of-pleasure tyrannical — would-be
 κομιδῇ γε.

absolutely at-least

κατὰ δὲ δύναμιν καὶ τρίτην αὐξήν δῆλον δὴ ἀπόστασιν
 by and square and third dimension clear indeed distance
 ὅσῃν ἀφεστηκὼς γίνεταί.

how-great standing-apart he-becomes

δῆλον, ἔφη, τῷ γε λογιστικῷ.

clear he-said to-the at-least calculator

c οὐκοῦν ἐάν τις μεταστρέψας ἀληθεία ἡδονῆς τὸν
 therefore if someone reversing in-truth of-pleasure the
 βασιλέα τοῦ τυράννου ἀφεστηκότες λέγει ὅσον ἀφέστηκεν,
 king from-the tyrant standing-apart states how-far he-stands-apart
 ἑννεακαϊκοσικαὶ πεπτακοσιοπλασιάκις ἥδιον αὐτὸν

seven-hundred-twenty-nine-times

more-pleasantly him

ζῶντα εὕρήσει τελειωθείσῃ τῇ πολλαπλασιώσει, τὸν δὲ
 living he-will-find having-been-completed the multiplication the and
 τύραννον ἀνιαιρότερον τῇ αὐτῇ ταύτῃ ἀποστάσει.

tyrant more-miserably by-the same this distance

588 ἀμήχανον, ἔφη, λογισμὸν καταπεφόρηκας τῆς διαφορότητος
 prodigious he-said calculation you-have-poured-out of-the difference

τοῦν ἀνδρῶν, τοῦ τε δικαίου καὶ τοῦ ἀδίκου, πρὸς
 of-the-two men the both just and the unjust in-respect-of
 ἡδονῇν τε καὶ λύπην.

pleasure both and pain

καὶ μέντοι καὶ ἀληθῆ καὶ προσήκοντά γε, ἦν δ' ἐγώ,
and indeed both true and befitting at-least said and I
 βίοις ἀριθμόν, εἴπερ αὐτοῖς προσήκουσιν ἡμέραι καὶ νύκτες
to-lives number if-indeed to-them belong days and nights
 καὶ μῆνες καὶ ἐνιαυτοί.

and months and years

ἀλλὰ μήν, ἔφη, προσήκουσιν.

but indeed he-said they-belong

οὐκοῦν εἰ τοσοῦτον ἡδονῇ νικᾷ ὁ ἀγαθός τε καὶ δίκαιος
therefore if so-much in-pleasure conquers the good both and just
 τὸν κακόν τε καὶ ἄδικον, ἀμηχάνῳ δὴ ὅσω πλείονι
the bad both and unjust by-prodigious indeed how-much more
 νικήσει εὐσχημοσύνη τε βίου καὶ κάλλει καὶ ἀρετῇ;

he-will-conquer in-grace

both of-life and beauty and virtue

ἀμηχάνῳ μέντοι νὴ Δία, ἔφη.

by-prodigious indeed by Zeus he-said

XIII • THE MANY-HEADED BEAST

To answer those who said injustice profits the unjust man with a just reputation, Socrates has Glaucon mold in words an image of the soul: a many-headed beast, a lion, and a man, joined and wrapped in the outward form of a man. Praising injustice means feeding the beast and the lion while starving the man. Praising justice means strengthening the inner man, who tends the beast like a farmer, with the lion as his ally.

εἰν δὴ, εἶπον· ἐπειδὴ ἐνταῦθα λόγου γεγόναμεν,

well indeed I-said since here of-argument we-have-come

ἀναλάβωμεν τὰ πρῶτα λεχθέντα, δι' ᾧ δεῦρ' ἵκομεν.

let-us-take-up-again the first-things said

because-of which hither we-have-come

ἦν δέ που λεγόμενον λυσιτελεῖν ἀδικεῖν τῷ τελείως
it-was and surely being-said to-profit to-do-wrong for-the completely
 μὲν ἀδίκῳ, δοξαζομένῳ δὲ δικαίῳ· ἢ οὐχ οὕτως ἐλέχθη;
indeed unjust being-reputed and just or not so it-was-said
 οὕτω μὲν οὖν.

so indeed then

νῦν δὴ, ἔφην, αὐτῷ διαλεγόμεθα, ἐπειδὴ διωμολογησάμεθα
now indeed I-said with-him let-us-converse since we-have-agreed
 τό τε ἀδικεῖν καὶ τὸ δίκαια πράττειν ἦν ἑκάτερον ἔχει
the both doing-wrong and the just-things to-do what each has
 δύναμιν.

power

πῶς; ἔφη.

how he-said

εἰκόνα πλάσαντες τῆς ψυχῆς λόγῳ, ἵνα εἰδῇ ὁ
image having-molded of-the soul in-argument so-that may-know the-one
 ἐκεῖνα λέγων οἷα ἔλεγεν.

those-things saying what-sort he-was-saying

c ποίαν τινά; ἦ δ' ὅς.

what-sort some said and he

τῶν τοιούτων τινά, ἦν δ' ἐγώ, οἷαι μυθολογοῦνται

— *of-such-things one said and I such-as are-told-in-myth*

παλαιαὶ γενέσθαι φύσεις, ἣ τε Χιμαίρας καὶ ἡ

ancient to-have-been natures the both of-Chimera and the

Σκύλλης καὶ Κερβέρου, καὶ ἄλλαι τινὲς συχναὶ λέγονται

of-Scylla and of-Cerberus and others some many are-said

συμπεφυκυῖαι ἰδέαι πολλαὶ εἰς ἓν γενέσθαι.

grown-together forms many into one to-have-become

λέγονται γάρ, ἔφη.

they-are-said for he-said

πλάττε τοῖνυν μίαν μὲν ἰδέαν θηρίου ποικίλου καὶ
 mold then one indeed form of-beast varied and
 πολυκεφάλου, ἡμέρων δὲ θηρίων ἔχοντος κεφαλὰς κύκλῳ
 many-headed of-time and beasts having heads in-a-circle
 καὶ ἀγρίων, καὶ δυνατοῦ μεταβάλλειν καὶ φύειν ἐξ αὐτοῦ
 and of-wild and able to-change and to-grow from itself
 πάντα ταῦτα.

all these

δεινοῦ πλάστου, ἔφη, τὸ ἔργον· ὁμως δέ, ἐπειδὴ d
 of-clever molder be-said the work nevertheless but since
 εὐπλαστότερον κηροῦ καὶ τῶν τοιούτων λόγος, πεπλάσθω.
 more-easily-molded than-wax and — such-things argument let-it-be-molded
 μίαν δὴ τοῖνυν ἄλλην ἰδέαν λέοντος, μίαν δὲ ἀνθρώπου·
 one indeed then other form of-lion one and of-man
 πολὺ δὲ μέγιστον ἔστω τὸ πρῶτον καὶ δεύτερον τὸ
 by-far and greatest let-be the first and second the
 δεύτερον.

second

ταῦτα, ἔφη, ῥάω, καὶ πέπλασται.

these be-said easier and they-are-molded

σύνναπτε τοῖνυν αὐτὰ εἰς ἓν τρία ὄντα, ὥστε πῃ
 join then them into one three being so-that somehow
 συμπεφυκέναι ἀλλήλοις.

to-have-grown-together with-one-another

συνῆπται, ἔφη.

they-are-joined be-said

περίπλασον δὴ αὐτοῖς ἔξωθεν ἐνὸς εἰκόνα, τὴν τοῦ c
 mold-around indeed them from-outside of-one image the of-the
 ἀνθρώπου, ὥστε τῷ μὴ δυναμένῳ τὰ ἐντὸς ὁρᾶν, ἀλλὰ τὸ
 man so-that to-the not being-able the things-inside to-see but the
 ἔξω μόνον ἔλυστρον ὁρῶντι, ἐν ζῶνι φαίνεσθαι, ἀνθρωπον.
 outside only sheath seeing one animal to-appear man

περιπέπλασται, ἔφη.

it-is-molded-around he-said

589 λέγωμεν δὴ τῷ λέγοντι ὡς λυσιτελεῖ τούτῳ ἀδικεῖν
let-us-say indeed to-the-one saying that it-profits this to-do-wrong
 τῷ ἀνθρώπῳ, δίκαια δὲ πράττειν οὐ συμφέρει, ὅτι οὐδὲν
 — *man just-things and to-do not is-advantageous that nothing*
 ἄλλο φησὶν ἢ λυσιτελεῖν αὐτῷ τὸ παντοδαπὸν θηρίον
else he-says than to-profit him the multifarious beast
 εὐωχοῦντι ποιεῖν ἰσχυρὸν καὶ τὸνλέοντα καὶ τὰ περὶ
feasting to-make strong and the lion and the-things about
 τὸνλέοντα, τὸν δὲ ἄνθρωπον λιμοκτονεῖν καὶ ποιεῖν ἀσθενῆ,
the lion the and man to-starve and to-make weak
 ὥστε ἔλκεσθαι ὅπῃ ἂν ἐκείνων ὁπότερον ἄγῃ, καὶ μηδὲν
so-that to-be-dragged wherever — of-those whichever leads and none
 ἕτερον ἐτέρῳ συνεθίζειν μηδὲ φίλον ποιεῖν, ἀλλ' ἐὰν αὐτὰ
other to-other to-acustom nor friendly to-make but to-let them
 ἐν αὐτοῖς δάκνεσθαι τε καὶ μαχόμενα ἐσθίειν ἄλληλα.
among themselves to-bite both and fighting to-devour one-another
 παντάπασιν γάρ, ἔφη, ταῦτ' ἂν λέγοι ὁ τὸ ἀδικεῖν
altogether for he-said these — would-say the-one the doing-wrong
 ἐπαινῶν.

praising

b οὐκοῦν αὖ ὁ τὰ δίκαια λέγων λυσιτελεῖν φαίη
therefore in-turn the-one the just-things saying to-profit would-say
 ἂν δεῖν ταῦτα πράττειν καὶ ταῦτα λέγειν, ὅθεν
 — *to-be-necessary these to-do and these to-say whence*
 τοῦ ἀνθρώπου ὁ ἐντὸς ἄνθρωπος ἔσται ἐγκρατέστατος,
of-the man the inner man will-be most-in-control
 καὶ τοῦ πολυκεφάλου θρέμματος ἐπιμελήσεται ὥσπερ
and of-the many-beaded creature will-take-care like
 γεωργός, τὰ μὲν ἥμερα τρέφων καὶ τιθασειῶν, τὰ δὲ
farmer the indeed tame nourishing and domesticating the and

ἄγρια ἀποκωλύων φύεσθαι, σύμμαχον ποιησάμενος τὴν
 wild preventing to-grow ally having-made the
 τοῦ λέοντος φύσιν, καὶ κοινῇ πάντων κηδόμενος, φίλα
 of-the lion nature and in-common all caring-for friendly
 ποιησάμενος ἀλλήλοις τε καὶ αὐτῷ, οὕτω θρέψει;
 having-made to-one-another both and to-himself so he-will-rear
 κομιδῇ γὰρ αὖ λέγει ταῦτα ὁ τὸ δίκαιον ἐπαινῶν.
 absolutely for in-turn says these the-one the just praising

XIV · RULED BY THE DIVINE

The praiser of justice speaks the truth. Customs are fine when they subject the bestial in us to the divine. Taking gold unjustly would enslave the best part to the worst, a doom worse than Eriphyle's, who took a necklace for her husband's life. Licentiousness looses the beast, surliness strains the lion, luxury slackens it, and flattery makes it an ape. A man whose best part is weak should be ruled by the divine, not to his harm but for his good.

κατὰ πάντα τρόπον δὴ ὁ μὲν τὰ δίκαια ἐγκωμιάζων c
 in every way indeed the-one indeed the just-things praising
 ἀληθῆ ἂν λέγοι, ὁ δὲ τὰ ἄδικα ψεύδοιτο.
 true-things — would-speak the-other and the unjust-things would-lie
 πρὸς τε γὰρ ἡδονὴν καὶ πρὸς εὐδοξίαν καὶ ὠφελίαν
 toward both for pleasure and toward good-repute and benefit
 σκοπομένῳ ὁ μὲν ἐπαινέτης τοῦ δικαίου ἀληθεύει, ὁ
 to-one-considering the indeed praiser of-the just speaks-truth the
 δὲ ψέκτης οὐδὲν ὑγίης οὐδ' εἰδὼς ψέγει ὅτι ψέγει.
 and blamer nothing sound nor knowing blames what he-blames
 οὐ μοι δοκεῖ, ἦ δ' ὅς, οὐδαμῇ γε.
 not to-me it-seems said and he in-no-way at-least

d πείθωμεν τοῖνυν αὐτὸν πρῶως — οὐ γὰρ ἐκὼν ἀμαρτάνει —
 let-us-persuade then him gently not for willingly he-errs
 ἐρωτῶντες· ὦ μακάριε, οὐ καὶ τὰ καλὰ καὶ αἰσχροὶ νόμιμα
 asking O blessed-(sir) not also the fine and shameful customs
 διὰ τὰ τοιαῦτ' ἂν φαῖμεν γεγονέναι· τὰ μὲν καλὰ
 because-of — such-things — would-we-say to-have-arisen the indeed fine
 τὰ ὑπὸ τῷ ἀνθρώπῳ, μᾶλλον δὲ ἴσως τὰ ὑπὸ τῷ
 the-ones under the man rather and perhaps the-ones under the
 θείῳ τὰ θηριώδη ποιοῦντα τῆς φύσεως, αἰσχροὶ δὲ τὰ
 divine the bestial-(parts) making of-the nature shameful and the-ones
 ὑπὸ τῷ ἀγρίῳ τὸ ἥμερον δουλούμενα; συμφήσει ἢ πῶς;
 under the wild the tame enslaving will-be-agree or how
 ἑάν μοι, ἔφη, πείθεται.
 if to-me he-said he-listens

590 ἔστιν οὖν, εἶπον, ὅτῳ λυσιτελεῖ ἐκ τούτου τοῦ λόγου
 is-there then I-said for-whom it-profits from this — argument
 χρυσίον λαμβάνειν ἀδίκως, εἴπερ τοιόνδε τι γίγνεται,
 gold to-take unjustly if-indeed such something happens
 λαμβάνων τὸ χρυσίον ἅμα καταδουλοῦται τὸ βέλτιστον
 taking the gold at-once he-enslaves the best
 ἑαυτοῦ τῷ μοχθηροτάτῳ; ἢ εἰ μὲν λαβὼν χρυσίον υἱὸν ἢ
 of-himself to-the most-wicked or if indeed taking gold son or
 θυγατέρα ἐδουλοῦτο, καὶ ταῦτ' εἰς ἀγρίων τε καὶ κακῶν
 daughter he-enslaved and that to of-wild both and bad
 ἀνδρῶν, οὐκ ἂν αὐτῷ ἐλυσιτέλει οὐδ' ἂν ἀμύπολυ ἐπὶ τούτῳ
 men not — to-him it-would-profit not-even — very-much for this
 λαμβάνειν, εἰ δὲ τὸ ἑαυτοῦ θεϊότατον ὑπὸ τῷ ἀθεωτάτῳ τε
 to-take if but the of-himself most-divine under the most-godless both
 καὶ μαρωτάτῳ δουλοῦται καὶ μηδὲν ἐλεεῖ, οὐκ ἄρα ἄθλιός
 and most-foul enslaves and nothing pities not then wretched

ἐστι καὶ πολὺ ἐπὶ δειντέρῳ ὀλέθρῳ χρυσὸν δωροδοκεῖ ἢ
is and much for more-terrible ruin gold takes-as-bribe than
 Ἐριφύλη ἐπὶ τῇ τοῦ ἀνδρὸς ψυχῇ τὸν ὄρμον δεξαμένη;
Eriphyle for the of-the husband life the necklace having-received
 πολὺ μέντοι, ἣ δ' ὅς ὁ Γλαύκων· ἐγὼ γάρ σοι ὑπὲρ
much indeed said and he — Glaucōn I for to-you on-behalf-of
 ἐκείνου ἀποκρινοῦμαι.

that-one will-answer

οὐκοῦν καὶ τὸ ἀκολασταίνειν οἶει διὰ τοιαῦτα
therefore also the being-licentious do-you-think because-of such-things
 πάλαι ψέγεσθαι, ὅτι ἀνίεται ἐν τῷ τοιούτῳ τὸ δεινόν,
long-ago to-be-blamed because is-let-loose in — such-(a-man) the terrible
 τὸ μέγα ἐκεῖνο καὶ πολυειδὲς θρέμμα, πέρα τοῦ δέοντος;
— great that and multiform creature beyond the needful
 δῆλον, ἔφη.

clear he-said

ἡ δ' αὐθάδεια καὶ δυσκολία ψέγεται οὐχ ὅταν τὸ
the and self-will and bad-temper is-blamed not whenever the
 λεοντῶδές τε καὶ ὀφεῶδες αὔξῃται καὶ συντείνεται
lion-like both and snake-like grows and is-strained
 ἀναρμόστως;

out-of-tune

πάνυ μὲν οὖν.

certainly indeed then

τρυφή δὲ καὶ μαλθακία οὐκ ἐπὶ τῇ αὐτοῦ τούτου χαλάσει
luxury and also softness not for the very of-this slackening
 τε καὶ ἀνέσει ψέγεται, ὅταν ἐν αὐτῷ δειλίαν ἐμπούῃ;
both and loosening are-blamed whenever in it cowardice it-produces
 τί μήν;

what indeed

κολακεία δὲ καὶ ἀνελευθερία οὐχ ὅταν τις τὸ αὐτὸ τοῦτο,
flattery and also illiberality not whenever someone the very this
 τὸ θυμοειδές, ὑπὸ τῷ ὀχλώδει θηρίῳ ποιῇ καὶ ἔνεκα
— spirited-(part) under the mob-like beast makes and for-the-sake-of
 χρημάτων καὶ τῆς ἐκείνου ἀπληστίας προπηλακιζόμενον
money and — of-that insatiability being-abused
 ἐθίζῃ ἐκ νέου ἀντὶ λέοντος πίθηκον γίγνεσθαι;
accustoms from youth instead-of lion ape to-become

c καὶ μάλα, ἔφη.

and very he-said
 βαναυσία δὲ καὶ χειροτεχνία διὰ τί οἶει ὄνειδος
vulgar-occupation and also handicraft because-of what do-you-think reproach
 φέρει; ἢ δι' ἄλλο τι φήσομεν ἢ ὅταν τις
brings or because-of other anything shall-we-say than whenever someone
 ἀσθενὲς φύσει ἔχῃ τὸ τοῦ βελτίστου εἶδος, ὥστε μὴ ἂν
weak by-nature has the of-the best form so-that not would
 δύνασθαι ἄρχειν τῶν ἐν αὐτῷ θρεμμάτων, ἀλλὰ θεραπεύειν
to-be-able to-rule the in himself creatures but to-serve
 ἐκεῖνα, καὶ τὰ θωπεύματα αὐτῶν μόνον δύνηται μαθάνειν;
those and — flatteries their only is-able to-learn
 ἔοικεν, ἔφη.

it-seems he-said

d οὐκοῦν ἵνα καὶ ὁ τοιοῦτος ὑπὸ ὁμοίου ἄρχηται οἷον περ
therefore so-that also — such-(a-man) by like may-be-ruled as-that-which
 ὁ βέλτιστος, δούλον αὐτόν φαμεν δεῖν εἶναι ἐκείνου
the best slave him we-say to-be-necessary to-be of-that
 τοῦ βελτίστου καὶ ἔχοντος ἐν αὐτῷ τὸ θεῖον ἄρχον, οὐκ
— best and having in himself the divine ruling not
 ἐπὶ βλάβῃ τῇ τοῦ δούλου οἰόμενοι δεῖν ἄρχεσθαι
for harm the of-the slave thinking to-be-necessary to-be-ruled
 αὐτόν, ὥσπερ Θρασύμαχος ᾤετο τοὺς ἀρχομένους, ἀλλ'
him as Thrasymachus thought the ruled but

ὥς ἄμεινον ὄν παντὶ ὑπὸ θείου καὶ φρονίμου ἄρχεσθαι,
as better being for-everyone by divine and prudent to-be-ruled
 μάλιστα μὲν οἰκεῖον ἔχοντος ἐν αὐτῷ, εἰ δὲ μή, ἔξωθεν
best indeed his-own having in himself if but not from-outside
 ἐφεστῶτος, ἵνα εἰς δύναμιν πάντες ὅμοιοι ὦμεν καὶ
set-over so-that to ability all alike we-may-be and
 φίλοι, τῷ αὐτῷ κυβερνώμενοι;
friends by-the same being-steered
 καὶ ὀρθῶς γ', ἔφη.
and rightly at-least he-said

XV · A MODEL LAID UP IN HEAVEN

The law intends this too: children are free only when a constitution is established within them. Doing wrong unpunished profits no one, while punishment tames the beast. The man of sense honors the studies that shape his soul, tunes his body for the soul's concord, and manages wealth and honors by the constitution within, keeping out of politics except in his own city. That city exists only in words, but a model of it may be laid up in heaven for whoever wishes to see it.

δηλοῖ δέ γε, ἣν δ' ἐγώ, καὶ ὁ νόμος ὅτι τοιοῦτον e
shows and at-least said and I also the law that such
 βούλεται, πᾶσι τοῖς ἐν τῇ πόλει σύμμαχος ὤν·
it-wants to-all the-ones in the city ally being
 καὶ ἡ τῶν παιδῶν ἀρχή, τὸ μὴ εἶν ἐλευθέρους 591
and the of-the children rule the not to-allow free
 εἶναι, ἕως ἂν ἐν αὐτοῖς ὥσπερ ἐν πόλει πολιτεῖαν
to-be until — in them as in city constitution
 καταστήσωμεν, καὶ τὸ βέλτιστον θεραπεύσαντες τῷ παρ'
we-establish and the best having-tended — among

ἡμῖν τοιούτῳ ἀντικαταστήσωμεν φύλακα ὅμοιον καὶ
 us with-such-(part) we-install-in-its-place guardian like and
 ἄρχοντα ἐν αὐτῷ, καὶ τότε δὴ ἐλεύθερον ἀφίεμεν.
 ruler in him and then indeed free we-let-go
 δηλοῖ γάρ, ἡ δ' ὅς.

it-shows for said and be
 πῇ δὴ οὖν φήσομεν, ὦ Γλαύκων, καὶ κατὰ τίνα λόγον
 how indeed then shall-we-say O Glaucou and by what reasoning
 λυσιτελεῖν ἀδικεῖν, ἢ ἀκολασταίνειν ἢ τι αἰσχρὸν
 to-profit to-do-wrong or to-be-licentious or anything shameful
 ποιεῖν, ἐξ ὧν πονηρότερος μὲν ἔσται, πλείω δὲ
 to-do from which worse indeed he-will-be more and
 χρήματα ἢ ἄλλην τινὰ δύναμιν κекτήσεται;
 money or other some power he-will-possess
 οὐδαμῇ, ἡ δ' ὅς.

in-no-way said and be

- b πῇ δ' ἀδικοῦντα λανθάνειν καὶ μὴ διδόναι δίκην λυσιτελεῖν;
 how and doing-wrong to-escape-notice and not to-pay penalty to-profit
 ἡ οὐχὶ ὁ μὲν λανθάνων ἔτι πονηρότερος γίνεταί, τοῦ δὲ
 or not the-one indeed escaping-notice still worse becomes of-the but
 μὴ λανθάνοντος καὶ κολαζομένου τὸ μὲν θηριῶδες κοιμίζεται
 not escaping-notice and being-punished the indeed bestial is-lulled
 καὶ ἡμεροῦται, τὸ δὲ ἡμερον ἐλευθεροῦται, καὶ ὅλη ἡ ψυχὴ
 and is-tamed the and tame is-freed and whole the soul
 εἰς τὴν βελτίστην φύσιν καθισταμένη τιμιωτέραν ἔξιν
 into the best nature being-settled more-honorable condition
 λαμβάνει, σωφροσύνην τε καὶ δικαιοσύνην μετὰ φρονήσεως
 takes moderation both and justice with prudence
 κτωμένη, ἡ σῶμα ἰσχύν τε καὶ κάλλος μετὰ ὑγείας
 acquiring than body strength both and beauty with health
 λαμβάνον, τοσούτῳ ὥσπερ ψυχὴ σώματος τιμιωτέρα;
 taking by-so-much by-as-much-as soul than-body more-honorable

παντάπασιν μὲν οὖν, ἔφη.

altogether indeed then be-said

οὐκοῦν ὁ γε νοῦν ἔχων πάντα τὰ αὐτοῦ εἰς τοῦτο c

therefore the-one at-least sense having all — his-own to this

συντείνας βιώσεται, πρῶτον μὲν τὰ μαθήματα τιμῶν,

having-directed will-live first indeed the studies honoring

ἃ τοιαύτην αὐτοῦ τὴν ψυχὴν ἀπεργάσεται, τὰ δὲ ἄλλα

which such his — soul will-render the and others

ἀτιμάζων;

dis honoring

δῆλον, ἔφη.

clear be-said

ἔπειτά γ', εἶπον, τὴν τοῦ σώματος ἔξω καὶ τροφὴν d

next at-least I-said the of-the body condition and nurture

οὐχ ὅπως τῇ θηριώδει καὶ ἀλόγῳ ἡδονῇ ἐπιτρέψας

far from to-the bestial and irrational pleasure having-entrusted

ἐνταῦθα τετραμμένος ζήσει, ἀλλ' οὐδὲ πρὸς ὑγίειαν

thither turned will-live but not-even toward health

βλέπων, οὐδὲ τοῦτο πρεσβεύων, ὅπως ἰσχυρὸς ἢ ὑγιὲς ἢ

looking nor this esteeming-first how strong or healthy or

καλὸς ἔσται, ἐὰν μὴ καὶ σωφρονήσῃ μέλλῃ ἀπ' αὐτῶν,

beautiful be-will-be if not also to-be-moderate he-is-going from them

ἀλλ' αἰεὶ τὴν ἐν τῷ σώματι ἀρμονίαν τῆς ἐν τῇ ψυχῇ

but always the in the body harmony of-the in the soul

ἔνεκα συμφωνίας ἀρμοττόμενος φανέεται.

for-the-sake-of concord tuning be-will-appear

παντάπασιν μὲν οὖν, ἔφη, ἔάνπερ μέλλῃ τῇ ἀληθείᾳ

altogether indeed then be-said if-indeed be-is-going in truth

μουσικὸς εἶναι.

musical to-be

οὐκοῦν, εἶπον, καὶ τὴν ἐν τῇ τῶν χρημάτων κτήσει
 therefore I-said also the in the of-the money acquisition
 σύνταξιν τε καὶ συμφωνίαν; καὶ τὸν ὄγκον τοῦ πλήθους
 ordering both and concord and the bulk of-the quantity
 οὐκ ἐκπληττόμενος ὑπὸ τοῦ τῶν πολλῶν μακαρισμοῦ
 not being-dazzled by the of-the many felicitation
 ἄπειρον αὐξήσει, ἀπέραντα κακὰ ἔχων;
 without-limit will-increase endless evils having
 οὐκ οἶμαι, ἔφη.
 not I-think he-said

c ἀλλ' ἀποβλέπων γε, εἶπον, πρὸς τὴν ἐν αὐτῷ πολιτείαν,
 but looking at-least I-said to the in himself constitution
 καὶ φυλάττων μὴ τι παρακινή αὐτοῦ τῶν ἐκεῖ
 and guarding lest anything he-disturb of-his of-the-things there
 διὰ πλῆθος οὐσίας ἢ δι' ὀλιγότητα, οὕτως κυβερνῶν
 through abundance of-property or through scarcity so steering
 προσθήσει καὶ ἀναλώσει τῆς οὐσίας καθ' ὅσον ἂν οἶός τ' ᾖ.
 he-will-add and will-spend of-the property in so-far-as — able — he-is
 κομιδῇ μὲν οὖν, ἔφη.
 absolutely indeed then he-said

592 ἀλλὰ μὴν καὶ τιμὰς γε, εἰς ταὐτὸν ἀποβλέπων, τῶν
 but indeed also honors at-least to the-same looking of-some
 μὲν μεθέξει καὶ γεύσεται ἐκὼν, ἃς ἂν ἡγήται ἀμείνω
 indeed he-will-partake and will-taste willingly which — he-believes better
 αὐτὸν ποιήσειν, ἃς δ' ἂν λύσειν τὴν ὑπάρχουσαν ἔξιν,
 himself to-make which but — to-dissolve the existing condition
 φεύξεται ἰδίᾳ καὶ δημοσίᾳ.
 he-will-flee in-private and in-public
 οὐκ ἄρα, ἔφη, τὰ γε πολιτικὰ ἐθελήσει πράττειν,
 not then he-said the at-least political-things he-will-be-willing to-do
 ἐάνπερ τούτου κήδηται.
 if-indeed for-this he-cares

νὴ τὸν κύνα, ἦν δ' ἐγώ, ἔν γε τῇ ἑαυτοῦ πόλει καὶ
by the dog said and I in at-least — his-own city and
 μάλα, οὐ μέντοι ἴσως ἔν γε τῇ πατρίδι, ἐὰν μὴ θεία
very not however perhaps in at-least the fatherland if not divine
 τις συμβῇ τύχη.

some should-befall chance

μανθάνω, ἔφη· ἐν ᾗ νῦν διήλθομεν οἰκίζοντες πόλει b
I-understand he-said in which now we-went-through founding city
 λέγεις, τῇ ἐν λόγοις κειμένη, ἐπεὶ γῆς γε οὐδαμοῦ
you-mean the in words lying since of-earth at-least nowhere
 οἶμαι αὐτὴν εἶναι.

I-think it to-be

ἀλλ', ἦν δ' ἐγώ, ἐν οὐρανῷ ἴσως παράδειγμα ἀνάκειται
but said and I in heaven perhaps model is-laid-up
 τῷ βουλομένῳ ὁρᾶν καὶ ὁρῶντι ἑαυτὸν κατοικίζειν.

for-the-one wishing to-see and seeing himself to-settle

διαφέρει δὲ οὐδὲν εἴτε που ἔστιν εἴτε ἔσται· τὰ γὰρ
it-differs and nothing whether somewhere it-is or it-will-be the for
 ταύτης μόνης ἂν πράξειεν, ἄλλης δὲ οὐδεμιᾶς.

of-this alone — he-would-practice of-other but of-none

εἰκός γ', ἔφη.

likely at-least he-said

BOOK X

I • THE FIRST TEACHER OF TRAGEDY

Socrates says they were right to admit no imitative poetry, and now that the soul's parts are distinguished it is clearer why: such poetry ruins the thought of hearers who lack the antidote of knowing what it is. His reverence for Homer, first teacher of the tragedians, holds him back, but no man is to be honored above the truth. He asks what imitation is, beginning from one form set over each group of many things.

καὶ μὴν, ἣν δ' ἐγώ, πολλὰ μὲν καὶ ἄλλα περὶ αὐτῆς 595

and indeed said and I many indeed also other-things about it

ἐννοῶ, ὡς παντὸς ἄρα μᾶλλον ὀρθῶς ὠκίζομεν τὴν

I-observe that than-all then more rightly we-were-founding the

πόλιν, οὐχ ἥκιστα δὲ ἐνθυμηθεὶς περὶ ποιήσεως λέγω.

city not least but having-reflected about poetry I-say

τὸ ποῖον; ἔφη.

the what-sort he-said

τὸ μηδαμῇ παραδέχεσθαι αὐτῆς ὅση μμητική· παντὸς b

the in-no-way to-admit of-it as-much-as imitative than-all

γὰρ μᾶλλον οὐ παραδεκτέα νῦν καὶ ἐναργέστερον, ὡς

for more not to-be-admitted now even more-clearly as

ἐμοὶ δοκεῖ, φαίνεται, ἐπειδὴ χωρὶς ἕκαστα διήρηται τὰ

to-me it-seems it-appears since apart each has-been-divided the

τῆς ψυχῆς εἶδη.

of-the soul forms

πῶς λέγεις;

how do-you-mean

ὡς μὲν πρὸς ὑμᾶς εἰρῆσθαι — οὐ γάρ μου κατερεῖτε

as indeed to you to-be-said not for me you-will-denounce

πρὸς τοὺς τῆς τραγωδίας ποιητὰς καὶ τοὺς ἄλλους

to the of-the tragedy poets and the others

ἅπαντας τοὺς μιμητικούς — λῶβη ἔοικεν εἶναι πάντα τὰ
 all the imitative ruin seems to-be all —
 τοιαῦτα τῆς τῶν ἀκουόντων διανοίας, ὅσοι μὴ ἔχουσι
 such-things of-the of-the hearers thought as-many-as not have
 φάρμακον τὸ εἰδέναι αὐτὰ οἷα τυγχάνει ὄντα.

antidote the knowing them what-sort they-happen being

πῇ δὴ, ἔφη, διανοούμενος λέγεις;

how indeed he-said thinking do-you-speak

c ρητέον, ἦν δ' ἐγὼ· καίτοι φιλία γέ τίς με καὶ αἰδώς
 must-be-said said and I and-yet affection at-least a-certain me and reverence
 ἐκ παιδὸς ἔχουσα περὶ Ὀμήρου ἀποκωλύει λέγειν. ἔοικε μὲν

from childhood holding for Homer prevents to-speak he-seems indeed

γὰρ τῶν καλῶν ἀπάντων τούτων τῶν τραγικῶν πρῶτος
 for of-the fine all these — tragic-poets first

διδάσκαλός τε καὶ ἡγεμὼν γενέσθαι. ἀλλ' οὐ γὰρ πρό
 teacher both and leader to-have-become but not for before

γε τῆς ἀληθείας τιμητέος ἀνὴρ, ἀλλ', ὃ λέγω, ρητέον.

at-least the truth to-be-honored man but what I-say must-be-said

πάνυ μὲν οὖν, ἔφη.

certainly indeed then he-said

ἄκουε δὴ, μᾶλλον δὲ ἀποκρίνου.

listen indeed rather but answer

ἐρώτα.

ask

μίμησιν ὅλως ἔχοις ἂν μοι εἰπεῖν ὅτι ποτ' ἐστίν; οὐδὲ

imitation in-general could-you — to-me tell what ever it-is not-even

γὰρ τοι αὐτὸς πάνυ τι συννοῶ τί βούλεται εἶναι.

for you-know myself quite at-all I-grasp what it-wants to-be

ἦ που ἄρ', ἔφη, ἐγὼ συννοήσω.

truly surely then he-said I will-grasp

οὐδέν γε, ἦν δ' ἐγώ, ἄτοπον, ἐπεὶ πολλά τοι
nothing at-least said and I strange since many-things you-know

ὀξύτερον βλέπόντων ἀμβλύτερον ὁρῶντες πρότεροι εἶδον.
more-sharply than-those-seeing more-dimly seeing first saw

ἔστιν, ἔφη, οὕτως· ἀλλὰ σοῦ παρόντος οὐδ' ἂν
it-is he-said so but you being-present not-even —

προθυμηθῆναι οἷός τε εἶην εἰπεῖν, εἴ τί μοι
to-be-eager able — I-would-be to-say if anything to-me

καταφαίνεται, ἀλλ' αὐτὸς ὄρα.

appears but yourself look

βούλει οὖν ἐνθένδε ἀρξώμεθα ἐπισκοποῦντες, ἐκ τῆς
do-you-wish then from-here shall-we-begin examining from the

εἰωθυίας μεθόδου; εἶδος γάρ πού τι ἐν ἑκάστων
accustomed method form for surely some one each

εἰώθαμεν τίθεσθαι περὶ ἑκάστα τὰ πολλά, οἷς ταὐτὸν
we-are-accustomed to-posit about each-set the many to-which the-same

ὄνομα ἐπιφέρομεν. ἢ οὐ μανθάνεις;

name we-apply or not do-you-understand

μανθάνω.

I-understand

II • THREE BEDS

There are many beds and tables but only two forms, and the craftsman looks to the form. A craftsman who made everything would be marvelous, yet anyone can do it with a mirror, making things that appear but are not. So there are three beds: the one in nature, which a god made single, since two would reveal a third; the carpenter's; and the painter's. The painter imitates at third remove from nature, and so does the tragedian.

b θῶμεν δὴ καὶ νῦν ὅτι βούλει τῶν πολλῶν. οἶον,
let-us-take indeed also now whatever you-wish of-the many for-example
 εἰ ἔθελαι, πολλαὶ πού εἰσι κλῖναι καὶ τράπεζαι.
if you-wish many surely are beds and tables
 πῶς δ' οὐ;
how and not
 ἀλλὰ ἰδέαι γέ που περὶ ταῦτα τὰ σκευή δύο, μία μὲν
but forms at-least surely about these — furnishings two one indeed
 κλίνης, μία δὲ τραπέζης.
of-bed one and of-table
 ναί.

yes

οὐκοῦν καὶ εἰώθαμεν λέγειν ὅτι ὁ δημιουργὸς ἐκατέρου
therefore also we-are-accustomed to-say that the craftsman of-each
 τοῦ σκεύους πρὸς τὴν ἰδέαν βλέπων οὕτω ποιεῖ ὁ μὲν
— furnishing toward the form looking so makes the-one indeed
 τὰς κλίνας, ὁ δὲ τὰς τραπέζας, αἷς ἡμεῖς χρῶμεθα,
the beds the-other and the tables which we use
 καὶ τὰλλα κατὰ ταυτά; οὐ γάρ που τὴν γε ἰδέαν
and the-rest in the-same-way not for surely the at-least form
 αὐτὴν δημιουργεῖ οὐδεὶς τῶν δημιουργῶν· πῶς γάρ;
itself crafts anyone of-the craftsmen how for
 οὐδαμῶς.

in-no-way

ἀλλ' ὅρα δὴ καὶ τόνδε τίνα καλεῖς τὸν δημιουργόν.
but see indeed also this-one what you-call — craftsman

c τὸν ποῖον;
the what-sort

ὃς πάντα ποιεῖ, ὅσαπερ εἰς ἕκαστος τῶν χειροτεχνῶν.
who all-things makes as-many-as one each of-the handicraftsmen
 δεινόν τινα λέγεις καὶ θαυμαστὸν ἄνδρα.
clever a-certain you-mean and wonderful man

οὐπω γε, ἀλλὰ τάχα μᾶλλον φήσεις. ὁ αὐτὸς γὰρ
 not-yet at-least but soon more you-will-say the same for
 οὗτος χειροτέχνης οὐ μόνον πάντα οἷός τε σκευὴ ποιῆσαι,
 this handicraftsman not only all able — furnishings to-make
 ἀλλὰ καὶ τὰ ἐκ τῆς γῆς φυόμενα ἅπαντα ποιεῖ καὶ
 but also the-things from the earth growing all makes and
 ζῶα πάντα ἐργάζεται, τὰ τε ἄλλα καὶ ἑαυτόν, καὶ πρὸς
 animals all produces the both others and himself and besides
 τούτοις γῆν καὶ οὐρανὸν καὶ θεοὺς καὶ πάντα τὰ ἐν
 these earth and heaven and gods and all the-things in
 οὐρανῷ καὶ τὰ ἐν Ἅιδου ὑπὸ γῆς ἅπαντα ἐργάζεται.
 heaven and the-things in Hades'-(house) under earth all produces
 πάνυ θαυμαστόν, ἔφη, λέγεις σοφιστήν.

d

very wonderful he-said you-mean sophist
 ἀπιστεῖς; ἦν δ' ἐγώ. καί μοι εἰπέ, τὸ παράπαν οὐκ
 you-disbelieve said and I and to-me tell — altogether not
 ἂν σοι δοκεῖ εἶναι τοιοῦτος δημιουργός, ἢ τινὶ μὲν
 would to-you it-seems to-be such craftsman or in-some indeed
 τρόπῳ γενέσθαι ἂν τούτων ἀπάντων ποιητής, τινὶ δὲ
 way to-become would of-these all maker in-some but
 οὐκ ἂν; ἢ οὐκ αἰσθάνη ὅτι καὶ αὐτὸς οἷός τ' εἴης
 not would or not do-you-perceive that even yourself able — you-would-be
 πάντα ταῦτα ποιῆσαι τρόπῳ γέ τι; c
 all these to-make in-way at-least some
 καὶ τίς, ἔφη, ὁ τρόπος οὗτος;

and what he-said — way this
 οὐ χαλepsός, ἦν δ' ἐγώ, ἀλλὰ πολλαχῇ καὶ ταχὺ
 not difficult said and I but in-many-ways and quickly
 δημιουργούμενος, τάχιστα δέ που, εἰ ἔθελεις λαβὼν
 being-crafted most-quickly and surely if you-wish taking
 κάτοπτρον περιφέρειν πανταχῇ· ταχὺ μὲν ἥλιον ποιήσεις
 mirror to-carry-around everywhere quickly indeed sun you-will-make

καὶ τὰ ἐν τῷ οὐρανῷ, ταχὺ δὲ γῆν, ταχὺ δὲ σαυτόν
and the-things in the heaven quickly and earth quickly and yourself
 τε καὶ τᾶλλα ζῶα καὶ σκεύη καὶ φυτὰ καὶ πάντα
both and the-other animals and furnishings and plants and all
 ὅσα νυνδὴ ἐλέγετο.

as-many-as just-now were-mentioned

ναί, ἔφη, φαινόμενα, οὐ μέντοι ὄντα γέ που τῇ ἀληθείᾳ.

yes he-said appearing not however being at-least surely in truth

καλῶς, ἦν δ' ἐγώ, καὶ εἰς δέον ἔρχη τῷ λόγῳ. τῶν

well said and I and to purpose you-come in-the argument —

τοιούτων γὰρ οἶμαι δημιουργῶν καὶ ὁ ζωγράφος ἐστίν.

of-such for I-think craftsmen also the painter is

ἦ γάρ;

is-it-not for

πῶς γὰρ οὐ;

how for not

ἀλλὰ φήσεις οὐκ ἀληθῆ οἶμαι αὐτὸν ποιεῖν ἃ ποιεῖ.

but you-will-say not true I-think him to-make what he-makes

καίτοι τρόπῳ γέ τι καὶ ὁ ζωγράφος κλίνην ποιεῖ ἢ

and-yet in-way at-least some also the painter bed makes or

οὐ;

not

ναί, ἔφη, φαινομένην γε καὶ οὗτος.

yes he-said appearing at-least also this-one

597 τί δὲ ὁ κλινοποιός; οὐκ ἄρτι μέντοι ἔλεγες ὅτι οὐ

what and the bed-maker not just-now indeed were-you-saying that not

τὸ εἶδος ποιεῖ, ὃ δὴ φάμεν εἶναι ὃ ἔστι κλίνη,

the form he-makes which indeed we-say to-be what is bed

ἀλλὰ κλίνην τινά;

but bed some

ἔλεγον γάρ.

I-was-saying for

οὐκοῦν εἰ μὴ ὃ ἔστιν ποιεῖ, οὐκ ἂν τὸ ὄν ποιοῖ, ἀλλά
 therefore if not what is he-makes not — the being he-would-make but
 τι τοιοῦτον οἶον τὸ ὄν, ὃν δὲ οὐ τέλεως δὲ εἶναι
 something such as the being being but not completely and to-be
 ὄν τὸ τοῦ κλινουργοῦ ἔργον ἢ ἄλλου τινὸς χειροτέχνου
 being the of-the bed-maker work or of-other some handicraftsman
 εἴ τις φαίη, κινδυνεύει οὐκ ἂν ἀληθῆ λέγειν;
 if anyone should-say he-is-likely not would true-things to-say
 οὐκουν, ἔφη, ὥς γ' ἂν δόξειεν τοῖς περὶ τοὺς
 not-then he-said as at-least — it-would-seem to-the-ones about —
 τοιούσδε λόγους διατρίβουσιν.

such arguments spending-time
 μηδὲν ἄρα θαυμάζωμεν εἰ καὶ τοῦτο ἀμυδρόν τι
 not-at-all then let-us-wonder if also this dim something
 τυγχάνει ὃν πρὸς ἀλήθειαν.

happens being compared-to truth

μὴ γάρ.

no for

βούλει οὖν, ἔφην, ἐπ' αὐτῶν τούτων ζητήσωμεν τὸν
 do-you-wish then I-said on very these shall-we-seek —
 μιμητὴν τοῦτον, τίς ποτ' ἐστίν;

imitator this who ever he-is

εἰ βούλει, ἔφη.

if you-wish he-said

οὐκοῦν τριπταί τινες κλῖναι αὗται γίνονται· μία μὲν ἡ
 therefore threefold some beds these come-to-be one indeed the
 ἐν τῇ φύσει οὖσα, ἣν φαίμεν ἂν, ὥς ἐγὼμαι, θεὸν
 in the nature being which we-would-say — as I-think god
 ἐργάσασθαι. ἢ τίν' ἄλλον;

to-have-made or whom other

οὐδένα, οἶμαι.

no-one I-think

b

μία δέ γε ἦν ὁ τέκτων.

one and at-least which the carpenter

ναί, ἔφη.

yes he-said

μία δὲ ἦν ὁ ζωγράφος. ἧ γάρ;

one and which the painter is-it-not for

ἔστω.

let-it-be

ζωγράφος δῆ, κλινοποιός, θεός, τρεῖς οὗτοι ἐπιστάται

painter indeed bed-maker god three these overseers

τρισὺν εἶδεσι κλινῶν.

for-three kinds of-beds

ναὶ τρεῖς.

yes three

c ὁ μὲν δὴ θεός, εἴτε οὐκ ἐβούλετο, εἴτε τις ἀνάγκη

the indeed indeed god whether not he-wished or some necessity

ἐπὶ μὴ πλέον ἢ μίαν ἐν τῇ φύσει ἀπεργάσασθαι

lay-on-him not more than one in the nature to-produce

αὐτὸν κλίνην, οὕτως ἐποίησεν μίαν μόνον αὐτὴν ἐκείνην

him bed so he-made one only itself that

ὃ ἔστιν κλίνη· δύο δὲ τοιαῦται ἢ πλείους οὔτε

what is bed two but such or more neither

ἐφνυτεύθησαν ὑπὸ τοῦ θεοῦ οὔτε μὴ φνῶσιν.

were-planted by the god nor ever will-grow

πῶς δῆ; ἔφη.

how indeed he-said

ὅτι, ἦν δ' ἐγώ, εἰ δύο μόνας ποιήσειεν, πάλιν ἂν μία

because said and I if two only he-should-make again — one

ἀναφανείη ἧς ἐκείναι ἂν αὖ ἀμφοτέραι τὸ εἶδος ἔχουσιν,

would-appear of-which those — in-turn both the form would-have

καὶ εἴη ἂν ὃ ἔστιν κλίνη ἐκείνη ἀλλ' οὐχ αἱ δύο.

and would-be — what is bed that but not the two

ὀρθῶς, ἔφη.

rightly he-said

ταῦτα δὴ οἶμαι εἰδὼς ὁ θεός, βουλόμενος εἶναι ὄντως d

these indeed I-think knowing the god wishing to-be really

κλίνης ποιητῆς ὄντως οὔσης, ἀλλὰ μὴ κλίνης τινὸς μηδὲ

of-bed maker really being but not of-bed some nor

κλिनοποιός τις, μίαν φύσει αὐτὴν ἔφυσεν.

bed-maker some one by-nature it he-produced

ἔοικεν.

it-seems

βούλει οὖν τοῦτον μὲν φυτουργὸν τούτου προσαγορεύωμεν,

do-you-wish then this-one indeed natural-producer of-this shall-we-call

ἢ τι τοιοῦτον;

or something such

δίκαιον γοῦν, ἔφη, ἐπειδήπερ φύσει γε καὶ τοῦτο

just at-any-rate he-said since-indeed by-nature at-least both this

καὶ τᾶλλα πάντα πεποίηκεν.

and the-rest all he-has-made

τί δὲ τὸν τέκτονα; ἄρ' οὐ δημιουργὸν κλίνης;

what and the carpenter then not craftsman of-bed

ναί.

yes

ἦ καὶ τὸν ζωγράφον δημιουργὸν καὶ ποιητὴν τοῦ

truly also the painter craftsman and maker —

τοιούτου;

of-such

οὐδαμῶς.

in-no-way

ἀλλὰ τί αὐτὸν κλίνης φήσεις εἶναι;

but what him of-bed will-you-say to-be

ε τοὔτο, ἦ δ' ὅς, ἔμοιγε δοκεῖ μετριώτατ' ἂν
this said and he to-me-at-least it-seems most-reasonably would
 προσαγορεύεσθαι, μιμητῆς οὗ ἐκείνοι δημιουργοί.
to-be-called imitator of-what those craftsmen
 εἶεν, ἦν δ' ἐγώ· τὸν τοῦ τρίτου ἄρα γεννήματος ἀπὸ
well said and I the of-the third then product from
 τῆς φύσεως μιμητὴν καλεῖς;
the nature imitator you-call
 πάνυ μὲν οὖν, ἔφη.
certainly indeed then he-said
 τοὔτ' ἄρα ἔσται καὶ ὁ τραγωδοποιός, εἴπερ μιμητῆς ἐστι,
this then will-be also the tragedian if-indeed imitator he-is
 τρίτος τις ἀπὸ βασιλέως καὶ τῆς ἀληθείας πεφυκώς, καὶ
third some from king and the truth being-by-nature and
 πάντες οἱ ἄλλοι μιμηταί.
all the other imitators
 κινδυνεύει.
it-is-likely

III • THE PAINTED CARPENTER

The painter imitates not what is but what appears, touching only a small part of each thing, an image. He can paint a carpenter and deceive children and fools from a distance, understanding no craft. Whoever claims to have met a man who knows every art has been deceived by such an imitator. So they must examine tragedy and Homer, said to know all arts and things human and divine. A man able to make originals would prefer works to images.

τὸν μὲν δὴ μιμητὴν ὡμολογήκαμεν. εἰπὲ δέ μοι περὶ τοῦ 598

the indeed indeed imitator we-have-agreed-on tell and me about the
ζωγράφου τόδε· πότερα ἐκείνο αὐτὸ τὸ ἐν τῇ φύσει ἕκαστον
painter this whether that itself the in the nature each
δοκεῖ σοι ἐπιχειρεῖν μιμεῖσθαι ἢ τὰ τῶν δημιουργῶν ἔργα;
seems to-you to-attempt to-imitate or the of-the craftsmen works
τὰ τῶν δημιουργῶν, ἔφη.

the of-the craftsmen he-said

ἄρα οἷα ἔστιν ἢ οἷα φαίνεται; τοῦτο γὰρ ἔτι διόρισον.
then such-as they-are or such-as they-appear this for still distinguish
πῶς λέγεις; ἔφη.

how do-you-mean he-said

ὦδε· κλίνῃ, ἐάντε ἐκ πλαγίου αὐτὴν θεᾷ ἐάντε καταντικρὺ
thus bed whether from side it you-view or straight-on
ἢ ὀπηθύν, μή τι διαφέρει αὐτὴ ἐαυτῆς, ἢ διαφέρει
or in-any-way-whatever not at-all differs it from-itself or differs
μὲν οὐδέν, φαίνεται δὲ ἄλλοῖα; καὶ τᾶλλα ὡσαύτως;
indeed nothing appears but different and the-rest likewise
οὕτως, ἔφη· φαίνεται, διαφέρει δ' οὐδέν.

so he-said it-appears it-differs but nothing

τοῦτο δὴ αὐτὸ σκόπει πρὸς πότερον ἢ γραφικὴ b

this indeed itself consider toward which — painting
πεποιήται περὶ ἕκαστον; πότερα πρὸς τὸ ὄν, ὥς
is-made about each whether toward the being as

ἔχει, μιμήσασθαι, ἢ πρὸς τὸ φαινόμενον, ὥς φαίνεται,
it-is to-imitate or toward the appearing as it-appears

φαντάσματος ἢ ἀληθείας οὐσα μίμησις;

of-appearance or of-truth being imitation

φαντάσματος, ἔφη.

of-appearance he-said

c πόρρω ἄρα που τοῦ ἀληθοῦς ἡ μιμητική ἐστὶν καί, ὡς
far then surely from-the true — imitative-(art) is and as
 ἔοικεν, διὰ τοῦτο πάντα ἀπεργάζεται, ὅτι σμικρόν τι
it-seems because-of this all-things it-produces because small something
 ἐκάστου ἐφάπτεται, καὶ τοῦτο εἶδωλον. οἶον ὁ ζωγράφος,
of-each it-touches and this phantom for-example the painter
 φαμέν, ζωγραφίσει ἡμῖν σκυτοτόμον, τέκτονα, τοὺς ἄλλους
we-say will-paint for-us shoemaker carpenter the other
 δημιουργούς, περὶ οὐδενὸς τούτων ἐπαῖων τῶν τεχνῶν·
craftsmen about none of-these understanding of-the arts
 ἀλλ' ὅμως παῖδάς γε καὶ ἄφρονας ἀνθρώπους, εἰ
but nevertheless children at-least and senseless men if
 ἀγαθὸς εἴη ζωγράφος, γράψας ἂν τέκτονα καὶ πόρρωθεν
good he-were painter having-painted — carpenter and from-afar
 ἐπιδεικνὺς ἐξαπατῶ ἂν τῷ δοκεῖν ὡς ἀληθῶς τέκτονα εἶναι.
showing would-deceive — by-the seeming as truly carpenter to-be
 τί δ' οὐ;
what and not

d ἀλλὰ γὰρ οἶμαι ὦ φίλε, τόδε δεῖ περὶ πάντων τῶν
but for I-think O friend this one-must about all —
 τοιούτων διανοεῖσθαι· ἐπειδάν τις ἡμῖν ἀπαγγέλλῃ περὶ
such-things to-think whenever someone to-us reports about
 του, ὡς ἐνέτυχεν ἀνθρώπῳ πάσας ἐπισταμένῳ τὰς
someone that he-met man all knowing the
 δημιουργίας καὶ τᾶλλα πάντα ὅσα εἰς ἕκαστος οἶδεν,
crafts and the-rest all as-many-as one each knows
 οὐδὲν ὅτι οὐχὶ ἀκριβέστερον ὁποιοῦν ἐπισταμένῳ,
nothing that not more-precisely than-anyone-whatever knowing
 ὑπολαμβάνειν δεῖ τῷ τοιούτῳ ὅτι εὐήθης τις ἄνθρωπος,
to-reply one-must — such-(a-man) that simple some man
 καί, ὡς ἔοικεν, ἐντυχὼν γόητί τινι καὶ μιμητῇ ἐξηπατήθη,
and as it-seems having-met sorcerer some and imitator was-deceived

ὥστε ἔδοξεν αὐτῷ πάσσοφος εἶναι, διὰ τὸ αὐτὸς μὴ οἶός τ'
so-that it-seemed to-him all-wise to-be because-of the himself not able —
 εἶναι ἐπιστήμην καὶ ἀνεπιστημοσύνην καὶ μίμησιν ἐξετάσαι.
to-be knowledge and ignorance and imitation to-examine
 ἀληθέστατα, ἔφη.

most-truly he-said

οὐκοῦν, ἦν δ' ἐγώ, μετὰ τοῦτο ἐπισκεπτέον τήν τε
therefore said and I after this one-must-examine the both
 τραγωδίαν καὶ τὸν ἡγεμόνα αὐτῆς Ὅμηρον, ἐπειδὴ τινων
tragedy and — leader its Homer since from-some
 ἀκούομεν ὅτι οὗτοι πάσας μὲν τέχνας ἐπίστανται, πάντα
we-hear that these all indeed arts know all
 δὲ τὰ ἀνθρώπεια τὰ πρὸς ἀρετὴν καὶ κακίαν, καὶ
and the human-things the-ones relating-to virtue and vice and
 τά γε θεῖα· ἀνάγκη γὰρ τὸν ἀγαθὸν ποιητὴν, εἰ
the at-least divine-things (it-is)-necessary for the good poet if
 μέλλει περὶ ὧν ἂν ποιῇ καλῶς ποιήσῃ, εἰδότα ἄρα
he-is-going about what — he-composes well to-compose knowing then
 ποιεῖν, ἢ μὴ οἶόν τε εἶναι ποιεῖν.

to-compose or not able — to-be to-compose

δεῖ δὴ ἐπισκέψασθαι πότερον μιμηταῖς τούτοις οὗτοι
one-must indeed to-examine whether imitators these these-men
 ἐντυχόντες ἐξηπάτηνται καὶ τὰ ἔργα αὐτῶν ὁρῶντες
having-met have-been-deceived and — works their seeing
 οὐκ αἰσθάνονται τριπτὰ ἀπέχοντα τοῦ ὄντος καὶ ῥάδια
not perceive threefold distant from-the being and easy
 ποιεῖν μὴ εἰδότι τὴν ἀλήθειαν — φαντάσματα γὰρ
to-make not for-one-knowing the truth appearances for
 ἀλλ' οὐκ ὄντα ποιοῦσιν — ἢ τι καὶ λέγουσιν καὶ
but not real-things they-make or something also they-say and

τῷ ὄντι οἱ ἀγαθοὶ ποιηταὶ ἴσασιν περὶ ὧν δοκοῦσιν τοῖς
in reality the good poets know about what they-seem to-the
 πολλοῖς εὖ λέγειν.

many well to-speak

πάνυ μὲν οὖν, ἔφη, ἔξεταστέον.

certainly indeed then he-said one-must-examine

- b οἶε οὖν, εἴ τις ἀμφοτέρω δύναιτο ποιεῖν, τό
do-you-think then if someone both-things should-be-able to-make the
 τε μιμηθισόμενον καὶ τὸ εἰδῶλον, ἐπὶ τῇ τῶν εἰδῶλων
both thing-to-be-imitated and the phantom on the of-the phantoms
 δημιουργία ἐαυτὸν ἀφεῖναι ἂν σπουδάζειν καὶ τοῦτο
crafting himself to-abandon would to-be-serious and this
 προστήσασθαι τοῦ ἐαυτοῦ βίου ὡς βέλτιστον ἔχοντα;
to-put-forward — of-his-own life as best having
 οὐκ ἔγωγε.

not I-at-least

ἀλλ' εἴπερ γε οἶμαι ἐπιστήμων εἴη τῇ ἀληθείᾳ τούτων
but if-indeed at-least I-think knowledgeable he-were in truth these
 πέρι ἅπερ καὶ μιμεῖται, πολὺ πρότερον ἐν τοῖς ἔργοις
about which-very also he-imitates much sooner in the works
 ἂν σπουδάσειεν ἢ ἐπὶ τοῖς μιμήμασι, καὶ πειρώτο ἂν
— he-would-be-serious than on the imitations and would-try —
 πολλὰ καὶ καλὰ ἔργα ἐαυτοῦ καταλιπεῖν μνημεῖα, καὶ εἶναι
many and fine works of-himself to-leave-behind memorials and to-be
 προθυμοῖτ' ἂν μᾶλλον ὁ ἐγκωμιαζόμενος ἢ ὁ ἐγκωμιάζων.
would-be-eager — rather the praised than the praiser
 οἶμαι, ἔφη· οὐ γὰρ ἐξ ἴσου ἢ τε τιμὴ καὶ ἡ ὠφελία.
I-think he-said not for on equal the both honor and the benefit

They will not ask Homer about medicine but about war, generalship, and education. What city was better governed through him, as Lacedaemon through Lycurgus? No war was won under his command, no inventions are told of him as of Thales, and he left no way of life, as Pythagoras did. If he could make men better, his companions would have kept him close, as Protagoras' disciples do. The poets imitate images of virtue, like the painter's shoemaker.

τῶν μὲν τοῖνυν ἄλλων πέρι μὴ ἀπαιτῶμεν λόγον c
the indeed then other-things about not let-us-demand account
 Ὅμηρον ἢ ἄλλον ὄντιν οὖν τῶν ποιητῶν, ἐρωτῶντες εἰ
Homer or other anyone-whatever of-the poets asking whether
 ἱατρικὸς ἦν τις αὐτῶν ἀλλὰ μὴ μιμητῆς μόνον ἱατρικῶν
medical-(man) was anyone of-them but not imitator only of-medical
 λόγων, τίνας ὑγιεῖς ποιητῆς τις τῶν παλαιῶν ἢ τῶν νέων
discourses whom healthy poet any of-the ancient or of-the new
 λέγεται πεποιηκέναι, ὥσπερ Ἀσκληπιός, ἢ τίνας μαθητὰς
is-said to-have-made as Asclepius or what pupils
 ἱατρικῆς κατελίπετο, ὥσπερ ἐκεῖνος τοὺς ἐκγόνους, μὴδ'
of-medicine left-behind as that-one the descendants nor
 αὖ περὶ τὰς ἄλλας τέχνας αὐτοὺς ἐρωτῶμεν, ἀλλ' ἐῷμεν·
again about the other arts them let-us-ask but let-us-let-be
 περὶ δὲ ὧν μεγίστων τε καὶ καλλίστων ἐπιχειρεῖ λέγειν
about but what greatest both and finest attempts to-speak
 Ὅμηρος, πολέμων τε πέρι καὶ στρατηγιῶν καὶ διοικήσεων
Homer wars both about and generalships and administrations
 πόλεων, καὶ παιδείας πέρι ἀνθρώπου, δίκαιόν που ἐρωτᾶν
of-cities and education about of-man just surely to-ask
 αὐτὸν πυνθανομένους· ὦ φίλε Ὅμηρε, εἴπερ μὴ τρίτος ἀπὸ
him inquiring O friend Homer if-indeed not third from
 τῆς ἀληθείας εἰ ἀρετῆς πέρι, εἰδῶλου δημιουργός, ὃν
the truth you-are virtue about of-phantom craftsman whom

δὴ μιμητὴν ὠρισάμεθα, ἀλλὰ καὶ δεύτερος, καὶ οἷός τε
indeed imitator we-defined but even second and able —
 ἦσθα γινώσκειν ποῖα ἐπιτηδεύματα βελτίους ἢ χείρους
you-were to-know what-sort practices better or worse
 ἀνθρώπους ποιεῖ ἰδίᾳ καὶ δημοσίᾳ, λέγε ἡμῖν τίς τῶν
men make in-private and in-public tell us which of-the
 πόλεων διὰ σὲ βέλτιον ὥκησεν, ὥσπερ διὰ Λυκοῦργον
cities because-of you better was-governed as because-of Lycurgus
 Λακεδαιμόνων καὶ δι' ἄλλους πολλοὺς πολλὰ μεγάλα τε
Lacedaemon and because-of others many many great both
 καὶ μικραῖ; σὲ δὲ τίς αἰτιᾶται πόλις νομοθέτην ἀγαθὸν
and small you and what credits city lawgiver good
 γεγονέναι καὶ σφᾶς ὠφελῆκέναι; Χαρώνδαν μὲν γὰρ Ἰταλία
to-have-been and them to-have-benefited Charondas indeed for Italy
 καὶ Σικελία, καὶ ἡμεῖς Σόλωνα· σὲ δὲ τίς; ἔξει τινα εἰπεῖν;
and Sicily and we Solon you but who will-have any to-name
 οὐκ οἶμαι, ἔφη ὁ Γλαῦκων· οὐκ οὐκ λέγεται γε οὐδ'
not I-think said — Glaucon not-then is-said at-least not-even
 ὑπ' αὐτῶν Ὀμηριδῶν.

by themselves Homerids

600 ἀλλὰ δὴ τις πόλεμος ἐπὶ Ὀμήρου ὑπ' ἐκείνου
but indeed any war in-the-time-of Homer by that-one
 ἄρχοντος ἢ συμβουλευόντος εὖ πολεμηθεὶς μνημονεύεται;
commanding or advising well fought is-remembered
 οὐδεὶς.

none

ἀλλ' οἷα δὴ εἰς τὰ ἔργα σοφοῦ ἀνδρὸς πολλὰ ἐπίνοια
but such-as indeed in the works of-wise man many inventions
 καὶ εὐμήχανοι εἰς τέχνας ἢ τινας ἄλλας πράξεις λέγονται,
and ingenious for arts or some other activities are-told

ὥσπερ αὖ Θάλεώ τε πέρι τοῦ Μιλησίου καὶ Ἀναχάρσιος
as again Thales both about the Milesian and Anacharsis

τοῦ Σκύθου;

the Scythian

οὐδαμῶς τοιοῦτον οὐδέν.

in-no-way such anything

ἀλλὰ δὴ εἰ μὴ δημοσία, ἰδίᾳ τισὶν ἡγεμῶν παιδείας b

but indeed if not in-public in-private to-some leader of-education

αὐτὸς ζῶν λέγεται Ὅμηρος γενέσθαι, οἱ ἐκεῖνον ἡγάπων
himself living is-said Homer to-have-been who him loved

ἐπὶ συνουσίᾳ καὶ τοῖς ὑστέροις ὁδὸν τινα παρέδοσαν βίου
for company and to-the later-ones way some handed-down of-life

Ὀμηρικὴν, ὥσπερ Πυθαγόρας αὐτὸς τε διαφερόντως ἐπὶ
Homeric as Pythagoras himself both exceptionally for

τούτῳ ἡγαπήθη, καὶ οἱ ὕστεροι ἔτι καὶ νῦν Πυθαγόρειον
this was-loved and the later-ones still even now Pythagorean

τρόπον ἐπονομάζοντες τοῦ βίου διαφανεῖς πῃ δοκοῦσιν
way naming of-the life distinguished somehow seem

εἶναι ἐν τοῖς ἄλλοις;

to-be among the others

οὐδ' αὖ, ἔφη, τοιοῦτον οὐδέν λέγεται. ὁ γὰρ Κρεώφυλος, c

not-even again he-said such anything is-said — for Creophylus

ὦ Σώκρατες, ἴσως, ὁ τοῦ Ὀμήρου ἐταῖρος, τοῦ ὀνόματος
O Socrates perhaps the — of-Homer companion than-the name

ἂν γελοιότερος ἔτι πρὸς παιδείαν φανείη, εἰ τὰ

— more-ridiculous still in-respect-of education would-appear if the

λεγόμενα περὶ Ὀμήρου ἀληθῆ. λέγεται γὰρ ὥς πολλή τις
things-said about Homer true it-is-said for that great some

ἀμέλεια περὶ αὐτὸν ἦν ἐπ' αὐτοῦ ἐκείνου, ὅτε ἔζη.

neglect about him there-was in-the-time-of himself that-one when he-lived

d λέγεται γὰρ οὖν, ἦν δ' ἐγώ. ἀλλ' οἶει, ὦ Γλαύκων,
it-is-said for indeed said and I but do-you-think O Glaucon
 εἰ τῷ ὄντι οἷός τ' ἦν παιδεύειν ἀνθρώπους καὶ βελτίους
if in reality able — was to-educate men and better
 ἀπεργάζεσθαι Ὅμηρος, ἅτε περὶ τούτων οὐ μιμεῖσθαι
to-render Homer inasmuch-as about these not to-imitate
 ἀλλὰ γινώσκειν δυνάμενος, οὐκ ἄρ' ἂν πολλοὺς ἐταῖρους
but to-know being-able not then — many companions
 ἐποιήσατο καὶ ἐτιμᾶτο καὶ ἡγαπᾶτο ὑπ' αὐτῶν, ἀλλὰ
he-would-have-made and been-honored and been-loved by them but
 Πρωταγόρας μὲν ἄρα ὁ Ἀβδηρίτης καὶ Πρόδικος ὁ
Protagoras indeed then the Abderite and Prodicus the
 Κεῖος καὶ ἄλλοι πάμπολλοι δύνανται τοῖς ἐφ' ἑαυτῶν
Cean and others very-many are-able to-the-ones in their-time
 παριστάναι ἰδίᾳ συγγιγνόμενοι ὥς οὔτε οἰκίαν οὔτε
to-convince in-private associating that neither household nor
 πόλιν τὴν αὐτῶν διοικεῖν οἰοί τ' ἔσονται, ἐὰν μὴ σφεῖς
city — their-own to-manage able — they-will-be if not they
 αὐτῶν ἐπιστατήσωσιν τῆς παιδείας, καὶ ἐπὶ ταύτῃ τῇ
of-them take-charge-of the education and for this —
 σοφίᾳ οὕτω σφόδρα φιλοῦνται, ὥστε μόνον οὐκ ἐπὶ ταῖς
wisdom so intensely they-are-loved that all but on the
 κεφαλαῖς περιφέρουσιν αὐτοὺς οἱ ἐταῖροι. Ὅμηρον δ' ἄρα
heads carry-around them the companions Homer but then
 οἱ ἐπ' ἐκείνου, εἴπερ οἷός τ' ἦν πρὸς ἀρετὴν
the-ones in-the-time-of that-one if-indeed able — he-was toward virtue
 ὀνήσαι ἀνθρώπους, ἢ Ἡσίοδον ῥαψωδεῖν ἂν περιούνας
to-benefit men or Hesiod to-recite — going-around
 εἶων, καὶ οὐχὶ μᾶλλον ἂν αὐτῶν ἀντείχοντο ἢ
would-they-have-let and not rather — to-them would-they-have-clung than
 τοῦ χρυσοῦ καὶ ἡνάγκαζον παρὰ σφίσιν οἴκοι εἶναι, ἢ
to-the gold and compelled with them at-home to-be or

εἰ μὴ ἔπειθον, αὐτοὶ ἂν ἐπαιδαγώγουν ὅπη ἦσαν,
if not they-persuaded themselves — would-have-attended-them wherever they-went
ἕως ἱκανῶς παιδείας μεταλάβοιεν;

until sufficiently of-education they-had-partaken

παντάπασιν, ἔφη, δοκεῖς μοι, ὦ Σώκρατες, ἀληθῆ λέγειν.

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

οὐκοῦν τιθώμεν ἀπὸ Ὅμηρου ἀρξαμένους πάντας τοὺς 601

therefore let-us-posit from Homer beginning all the

ποιητικούς μιμητὰς εἰδώλων ἀρετῆς εἶναι καὶ τῶν ἄλλων

poetic-(men) imitators of-phantoms of-virtue to-be and of-the others

περὶ ὧν ποιοῦσιν, τῆς δὲ ἀληθείας οὐχ ἄπτεσθαι, ἀλλ' ὥσπερ

about which they-compose the but truth not to-grasp but as

νυνδὴ ἐλέγομεν, ὁ ζωγράφος σκυτοτόμον ποιήσει δοκοῦντα

just-now we-were-saying the painter shoemaker will-make seeming

εἶναι, αὐτὸς τε οὐκ ἐπαῖων περὶ σκυτοτομίας καὶ τοῖς μὴ

to-be himself both not understanding about shoemaking and to-the-ones not

ἐπαῖουσιν, ἐκ τῶν χρωμάτων δὲ καὶ σχημάτων θεωροῦσιν;

understanding from the colors and also shapes viewing

πάνυ μὲν οὖν.

certainly indeed then

V · USER, MAKER, IMITATOR

The poet colors each art with words, meter, rhythm, and harmony, and stripped of music his verses look like faces past their bloom. For each thing there are three arts: using, making, and imitating. The flute player knows good flutes and tells the flute maker, who has correct belief by trusting him. The imitator has neither knowledge nor correct opinion, and imitates what seems beautiful to the ignorant many. Imitation is play, and tragic poets are imitators.

- b οὕτω δὴ οἶμαι καὶ τὸν ποιητικὸν φήσομεν χρώματα
 so indeed I-think also the poetic-(man) we-shall-say colors
 ἄττα ἐκάστων τῶν τεχνῶν τοῖς ὀνόμασι καὶ ῥήμασιν
 some of-each of-the arts with-the nouns and verbs
 ἐπιχρωματίζειν αὐτὸν οὐκ ἐπαίοντα ἀλλ' ἢ μιμεῖσθαι, ὥστε
 to-color-on him not understanding except — to-imitate so-that
 ἑτέροις τοιούτοις ἐκ τῶν λόγων θεωροῦσι δοκεῖν, ἕαντε περὶ
 to-others such from the words viewing to-seem whether about
 σκυτοτομίας τις λέγῃ ἐν μέτρῳ καὶ ῥυθμῷ καὶ ἀρμονίᾳ,
 shoemaking one speaks in meter and rhythm and mode
 πάνυ εὖ δοκεῖν λέγεσθαι, ἕαντε περὶ στρατηγίας ἕαντε περὶ
 very well to-seem to-be-spoken whether about generalship or about
 ἄλλου ὅτουοῦν· οὕτω φύσει αὐτὰ ταῦτα μεγάλην τινα
 other anything-whatever so by-nature themselves these great some
 κήλησιν ἔχειν. ἐπεὶ γυμνωθέντα γε τῶν τῆς μουσικῆς
 enchantment to-have since stripped at-least of-the of-the music
 χρωμάτων τὰ τῶν ποιητῶν, αὐτὰ ἐφ' αὐτῶν λεγόμενα,
 colors the of-the poets themselves by themselves spoken
 οἶμαί σε εἶδέναι οἷα φαίνεται. τεθέασαι γάρ που.
 I-think you to-know what-sort they-appear you-have-observed for surely
 ἔγωγ', ἔφη.
 I-at-least he-said
 οὐκοῦν, ἦν δ' ἐγώ, ἔοικεν τοῖς τῶν ὠραίων προσώποις,
 therefore said and I it-resembles the of-the youthful faces
 καλῶν δὲ μή, οἷα γίγνεται ἰδεῖν ὅταν αὐτὰ τὸ ἄνθος
 beautiful but not such-as they-become to-see whenever them the bloom
 προλίπη;
 leaves
 παντάπασιν, ἦ δ' ὅς.
 altogether said and he

ἴθι δή, τόδε ἄθρει· ὁ τοῦ εἰδώλου ποιητής, ὁ μιμητής, c
come indeed this observe the of-the phantom maker the imitator
 φαμέν, τοῦ μὲν ὄντος οὐδὲν ἐπαίει, τοῦ δὲ φαινομένου·
we-say of-the indeed being nothing understands of-the but appearing
 οὐχ οὕτως;

not so

ναί.

yes

μὴ τοίνυν ἡμίσεως αὐτὸ καταλίπωμεν ῥηθέν, ἀλλ' ἱκανῶς
not then by-half it let-us-leave spoken but sufficiently
 ἴδωμεν.

let-us-see

λέγε, ἔφη.

speak he-said

ζωγράφος, φαμέν, ἡνίας τε γράψει καὶ χαλινόν;
painter we-say reins both will-paint and bit

ναί.

yes

ποιήσει δέ γε σκυτοτόμος καὶ χαλκεύς;
will-make and at-least shoemaker and smith

πάνυ γε.

certainly at-least

ἄρ' οὖν ἐπαίει οἷας δεῖ τὰς ἡνίας εἶναι καὶ τὸν
so then understands what-sort must the reins to-be and the
 χαλινὸν ὁ γραφεύς; ἢ οὐδ' ὁ ποιήσας, ὃ τε χαλκεὺς
bit the painter or not-even the having-made-them the both smith
 καὶ ὁ σκυτεὺς, ἀλλ' ἐκεῖνος ὅσπερ τούτοις ἐπίσταται
and the leather-worker but that-one who-very these knows-how
 χρησθαι, μόνος ὁ ἵππικός;

to-use alone the horseman

ἀληθέστατα.

most-truly

ἄρ' οὖν οὐ περὶ πάντα οὕτω φήσομεν ἔχειν;

so then not about all so shall-we-say to-be

πῶς;

how

d περὶ ἕκαστον ταύτας τινὰς τρεῖς τέχνας εἶναι, χρησομένην,

about each these some three arts to-be one-that-will-use

ποιήσουσαν, μιμησομένην;

one-that-will-make one-that-will-imitate

ναί.

yes

οὐκοῦν ἀρετὴ καὶ κάλλος καὶ ὀρθότης ἐκάστου σκεύους καὶ

therefore virtue and beauty and correctness of-each implement and

ζώου καὶ πράξεως οὐ πρὸς ἄλλο τι ἢ τὴν χρεῖαν

animal and action not relative-to other anything than the use

ἐστίν, πρὸς ἣν ἂν ἕκαστον ἢ πεποιημένον ἢ πεφυκός;

is for which — each is made or grown

οὕτως.

so

e πολλὴ ἄρα ἀνάγκη τὸν χρώμενον ἐκάστῳ ἐμπειρότατόν τε

great then necessity the user of-each most-experienced both

εἶναι καὶ ἄγγελον γίνεσθαι τῷ ποιητῇ οἷα ἀγαθὰ ἢ

to-be and messenger to-become to-the maker what-sort good or

κακὰ ποιεῖ ἐν τῇ χρεῖᾳ ᾧ χρήται· οἷον αὐλητῆς που

bad he-makes in the use which he-uses for-example flute-player surely

αὐλοποιῶ ἐξαγγέλλει περὶ τῶν αὐλῶν, οἳ ἂν ὑπηρετῶσιν ἐν

to-flute-maker reports about the flutes which — serve in

τῷ αὐλεῖν, καὶ ἐπιτάξει οἷους δεῖ ποιεῖν, ὁ δ' ὑπηρετήσκει.

the fluting and will-prescribe what-sort one-must to-make he and will-serve

πῶς δ' οὐ;

how and not

οὐκοῦν ὁ μὲν εἰδὼς ἐξαγγέλλει περὶ χρηστῶν καὶ
 therefore the-one indeed knowing reports about good and
 πονηρῶν αὐλῶν, ὁ δὲ πιστεύων ποιήσει;
 bad flutes the-other and trusting will-make
 ναί.

yes

τοῦ αὐτοῦ ἄρα σκεύους ὁ μὲν ποιητὴς πίστιν ὀρθήν 602
 of-the same then implement the indeed maker belief correct
 ἔξει περὶ κάλλους τε καὶ πονηρίας, συνὼν τῷ εἰδότηι
 will-have about beauty both and badness associating with-the knower
 καὶ ἀναγκαζόμενος ἀκούειν παρὰ τοῦ εἰδότος, ὁ δὲ
 and being-compelled to-bear from the knower the and
 χρώμενος ἐπιστήμην.

user knowledge

πάνυ γε.

certainly at-least

ὁ δὲ μιμητὴς πότερον ἐκ τοῦ χρῆσθαι ἐπιστήμην ἔξει
 the and imitator whether from the using knowledge will-have
 περὶ ὧν ἂν γράφη, εἴτε καλὰ καὶ ὀρθὰ εἴτε μή, ἢ
 about what — he-paints whether beautiful and correct or not or
 δόξαν ὀρθήν διὰ τὸ ἐξ ἀνάγκης συνεῖναι τῷ εἰδότηι
 opinion correct because-of the of necessity to-associate with-the knower
 καὶ ἐπιτάττεσθαι οἷα χρὴ γράφειν;

and to-be-instructed what one-must to-paint

οὐδέτερα.

neither

οὔτε ἄρα εἴσεται οὔτε ὀρθὰ δοξάσει ὁ μιμητὴς περὶ ὧν
 neither then will-know nor rightly will-opine the imitator about what
 ἂν μιμῆται πρὸς κάλλος ἢ πονηρίαν.

— he-imitates in-respect-of beauty or badness

οὐκ ἔοικεν.

not it-seems

χαρίεις ἂν εἴη ὁ ἐν τῇ ποιήσει μιμητικὸς πρὸς
charming — would-be the in the poetry imitative-(man) in-respect-of
 σοφίαν περὶ ὧν ἂν ποιῇ.

wisdom about what — he-composes

οὐ πάνυ.

not very

- b ἀλλ' οὖν δὴ ὅμως γε μιμήσεται, οὐκ εἰδὼς περὶ
but then indeed nevertheless at-least he-will-imitate not knowing about
 ἐκάστου ὅπῃ πονηρὸν ἢ χρηστόν· ἀλλ', ὡς ἔοικεν,
each in-what-way bad or good but as it-seems
 οἶον φαίνεται καλὸν εἶναι τοῖς πολλοῖς τε καὶ μηδὲν
what-sort appears beautiful to-be to-the many both and nothing
 εἰδόσιν, τοῦτο μιμήσεται.

knowing this he-will-imitate

τί γὰρ ἄλλο;

what for else

ταῦτα μὲν δὴ, ὥς γε φαίνεται, ἐπικεικῶς ἡμῖν
these indeed truly as at-least it-appears fairly by-us
 διωμολόγηται, τὸν τε μιμητικὸν μηδὲν εἰδέναι ἄξιον
has-been-agreed the both imitative-(man) nothing to-know worth
 λόγου περὶ ὧν μιμεῖται, ἀλλ' εἶναι παιδιάν τινα καὶ οὐ
account about what he-imitates but to-be play a-kind-of and not
 σπουδὴν τὴν μίμῃσιν, τοὺς τε τῆς τραγικῆς ποιήσεως
serious-matter the imitation the-ones both of-the tragic poetry
 ἀπτομένους ἐν ἱαμβείοις καὶ ἐν ἔπεσι πάντας εἶναι
taking-up in iambics and in epics all to-be
 μιμητικοὺς ὡς οἶόν τε μάλιστα.

imitative as possible — most

πάνυ μὲν οὖν.

certainly indeed then

What part of a man does imitation address? The same magnitude looks unequal near and far, the same things bent in water and straight out of it, and shadow-painting and conjuring exploit that affection of our nature. Measuring, counting, and weighing, work of the reasoning part, are aids against it. Since one part cannot hold opposite opinions at once, the part believing against the measures is inferior, and imitation consorts with it: inferior with inferior begets inferior.

πρὸς Διός, ἣν δ' ἐγώ, τὸ δὲ δὴ μιμεῖσθαι τοῦτο οὐ
 by Zeus said and I the and indeed imitating this not
 περὶ τρίτον μὲν τί ἐστὶν ἀπὸ τῆς ἀληθείας; ἦ
 about third indeed something is from the truth is-it-not
 γάρ;
 for
 ναί.

yes
 πρὸς δὲ δὴ ποῖόν τί ἐστὶν τῶν τοῦ ἀνθρώπου
 toward and indeed what-sort something is of-the-(parts) of-the man
 ἔχον τὴν δύναμιν ἣν ἔχει;
 having the power which it-has
 τοῦ ποίου τινὸς πέρι λέγεις;
 the what-sort some about do-you-mean
 τοῦ τοιοῦδε ταῦτόν που ἡμῖν μέγεθος ἐγγύθεν τε καὶ
 — such-as-this the-same surely to-us magnitude from-near both and
 πόρρωθεν διὰ τῆς ὀψεως οὐκ ἴσον φαίνεται.
 from-afar through the sight not equal appears
 οὐ γάρ.
 not for

καὶ ταῦτ' αὖ καμπύλα τε καὶ εὐθέα ἐν ὕδατί τε
 and the-same-things bent both and straight in water both
 θεωμένοις καὶ ἔξω, καὶ κοιλὰ τε δὴ καὶ ἐξέχοντα
 to-those-viewing and outside and concave both indeed and projecting

διὰ τὴν περὶ τὰ χρώματα αὖ πλάνην τῆς ὄψεως,
because-of the about the colors again wandering of-the sight
 καὶ πᾶσά τις ταραχὴ δῆλη ἡμῖν ἐνούσα αὕτη ἐν τῇ
and all some confusion clear to-us being-in this in the
 ψυχῇ· ὃ δὲ ἡμῶν τῷ παθήματι τῆς φύσεως ἡ
soul on-which indeed of-us the affection of-the nature the
 σκιαγραφία ἐπιθεμένη γοητείας οὐδὲν ἀπολείπει, καὶ ἡ
shadow-painting attacking of-sorcery nothing falls-short and the
 θαυματοποιία καὶ αἱ ἄλλαι πολλαὶ τοιαῦται μηχαναί.
conjuring and the other many such devices
 ἀληθῆ.

true-things

ἄρ' οὖν οὐ τὸ μετρεῖν καὶ ἀριθμεῖν καὶ ἰστάναι βοήθειαι
so then not the measuring and counting and weighing aids
 χαριέσταται πρὸς αὐτὰ ἐφάνησαν, ὥστε μὴ ἄρχειν ἐν ἡμῖν
most-gracious against them appeared so-that not to-rule in us
 τὸ φαινόμενον μείζον ἢ ἔλαττον ἢ πλεόν ἢ βαρύτερον,
the appearing greater or less or more or heavier
 ἀλλὰ τὸ λογισάμενον καὶ μετρήσαν ἢ καὶ στήσαν;
but the having-calculated and having-measured or even having-weighed
 πῶς γὰρ οὐ;

how for not

e ἀλλὰ μὴν τοῦτό γε τοῦ λογιστικοῦ ἂν εἴη τοῦ ἐν
but indeed this at-least of-the reasoning-(part) — would-be the in
 ψυχῇ ἔργον.

soul work

τούτου γὰρ οὖν.

of-this for indeed

τούτω δὲ πολλάκις μετρήσαντι καὶ σημαίνοντι μείζω ἅττα
to-this and often having-measured and signifying greater some
 εἶναι ἢ ἐλάττω ἕτερα ἐτέρων ἢ ἴσα τὰναντία φαίνεται
to-be or less some than-others or equal the-opposites appear
 ἅμα περὶ ταυτά.
at-the-same-time about the-same-things
 ναί.

yes
 οὐκοῦν ἔφαμεν τῷ αὐτῷ ἅμα περὶ ταυτὰ
therefore we-said for-the same at-the-same-time about the-same-things
 ἐναντία δοξάζειν ἀδύνατον εἶναι;
opposites to-opine impossible to-be
 καὶ ὀρθῶς γ' ἔφαμεν.

and rightly at-least we-said
 τὸ παρὰ τὰ μέτρα ἄρα δοξάζον τῆς ψυχῆς τῷ
the contrary-to the measures then opining of-the soul with-the
 κατὰ τὰ μέτρα οὐκ ἂν εἴη ταυτόν.
according-to the measures not — would-be the-same
 οὐ γὰρ οὖν.

not for indeed
 ἀλλὰ μὲν τὸ μέτρῳ γε καὶ λογισμῷ πιστεῖον βέλτιστον
but indeed the in-measure at-least and calculation trusting best
 ἂν εἴη τῆς ψυχῆς.
 — *would-be of-the soul*

τί μὲν;
what indeed
 τὸ ἄρα τούτῳ ἐναντιούμενον τῶν φαύλων ἂν τι
the then to-this opposing of-the inferior-things — something
 εἴη ἐν ἡμῖν.
would-be in us
 ἀνάγκη.
(of)-necessity

- b τοῦτο τοῖνυν διομολογήσασθαι βουλόμενος ἔλεγον ὅτι
this then to-agree-on wishing I-was-saying that
 ἡ γραφικὴ καὶ ὅλως ἡ μιμητικὴ πόρρω μὲν τῆς
the painting and in-general the imitative far indeed from-the
 ἀληθείας ὃν τὸ αὐτῆς ἔργον ἀπεργάζεται, πόρρω δ'
truth being — its-own work produces far and
 αὖ φρονήσεως ὄντι τῷ ἐν ἡμῖν προσομιλεῖ τε καὶ
again from-prudence being with-the-(part) in us associates both and
 ἑταῖρα καὶ φίλη ἐστὶν ἐπ' οὐδενὶ ὑγιεῖ οὐδ' ἀληθεῖ.
companion and friend is for nothing sound nor true
 παντάπασιν, ἣ δ' ὅς.
altogether said and he
 φαῦλη ἄρα φαύλῳ συγγιγνομένη φαῦλα γεννᾷ ἡ
inferior then with-inferior associating inferior-things begets the
 μιμητική.
imitative
 ἔοικεν.
it-seems

VII • QUIET IN MISFORTUNE

Poetry imitates men acting, faring well or ill, and grieving or rejoicing, and in action too a man is at faction with himself. A decent man who loses a son bears it more easily than others, and resists grief more when watched. Reason and law urge him to keep quiet, to deliberate as over a throw of dice, and to heal instead of lamenting. The imitative poet feeds the fretful part, destroying the reasoning part, and cannot be admitted.

πότερον, ἦν δ' ἐγώ, ἡ κατὰ τὴν ὄψιν μόνον,
whether said and I the-(imitation) according-to the sight only
 ἢ καὶ κατὰ τὴν ἀκοήν, ἦν δὴ ποίησις ὀνομάζομεν;
or also according-to the hearing which indeed poetry we-name

εἰκός γ', ἔφη, καὶ ταύτην.

likely at-least he-said also this

μὴ τοίνυν, ἦν δ' ἐγώ, τῷ εἰκότι μόνον πιστεύσωμεν

not then said and I the likelihood only let-us-trust

ἐκ τῆς γραφικῆς, ἀλλὰ καὶ ἐπ' αὐτὸ αὖ ἔλθωμεν

from the painting but also to itself in-turn let-us-come

τῆς διανοίας τοῦτο ὃ προσομιλεῖ ἢ τῆς ποιήσεως

of-the thought this with-which associates the of-the poetry

μιμητική, καὶ ἴδωμεν φαῦλον ἢ σπουδαῖόν ἐστιν.

imitative and let-us-see inferior or serious it-is

ἀλλὰ χρή.

but one-must

ὦδε δὴ προθώμεθα· πράττοντας, φαμέν, ἀνθρώπους

thus indeed let-us-set-it-out doing we-say men

μιμεῖται ἢ μιμητική βιαίους ἢ ἐκουσίας πράξεις, καὶ ἐκ

imitates the imitative forced or voluntary actions and from

τοῦ πράττειν ἢ εὖ οἰομένους ἢ κακῶς πεπραγέναι, καὶ

the doing either well thinking or badly to-have-fared and

ἐν τούτοις δὴ πᾶσι ἢ λυπουμενούς ἢ χαίροντας. μή

in these indeed all either grieving or rejoicing not

τι ἄλλο ἢν παρὰ ταῦτα;

anything else was besides these

οὐδέν.

nothing

ἀρ' οὖν ἐν ᾗπασιν τούτοις ὁμονοητικῶς ἄνθρωπος διάκειται;

so then in all these in-agreement man is-disposed

ἢ ὥσπερ κατὰ τὴν ὄψιν ἐστασίαζεν καὶ ἐναντίας

or as with-respect-to the sight he-was-in-faction and opposite

εἶχεν ἐν ἑαυτῷ δόξας ἅμα περὶ τῶν αὐτῶν, οὕτω

he-had in himself opinions at-the-same-time about the same-things so

καὶ ἐν ταῖς πράξεσι στασιάζει τε καὶ μάχεται αὐτὸς

also in the actions is-in-faction both and fights himself

αὐτῷ; ἀναμνησέσθαι δὲ ὅτι τοῦτό γε νῦν οὐδὲν
with-himself I-remind-myself but that this at-least now not-at-all
 δεῖ ἡμᾶς διομολογεῖσθαι· ἐν γὰρ τοῖς ἄνω λόγοις ἱκανῶς
must we to-agree-on in for the above arguments sufficiently
 πάντα ταῦτα διωμολογησάμεθα, ὅτι μυρίων τοιούτων
all these we-agreed that of-countless such
 ἐναντιωμάτων ἅμα γιγνομένων ἡ ψυχὴ γέμει ἡμῶν.
oppositions at-the-same-time arising — soul is-full our
 ὀρθῶς, ἔφη.

rightly he-said

οὐθῶς γάρ, ἦν δ' ἐγώ· ἀλλ' ὁ τότε ἀπελίπομεν, νῦν
rightly for said and I but what then we-left-out now
 μοι δοκεῖ ἀναγκαῖον εἶναι διεξελεῖν.

to-me it-seems necessary to-be to-go-through

τὸ ποῖον; ἔφη.

the what-sort he-said

ἀνὴρ, ἦν δ' ἐγώ, ἐπιεικὴς τοιαύδε τύχης μετασχών, υἱὸν
man said and I decent such-as-this fortune having-shared son
 ἀπολέσας ἢ τι ἄλλο ὦν περὶ πλείστου ποιεῖται,
having-lost or something else of-which of most-(importance) he-values
 ἐλέγομέν· που καὶ τότε ὅτι ῥᾶστα οἴσει τῶν ἄλλων.
we-were-saying surely also then that most-easily he-will-bear of-the others
 πάνυ γε.

certainly at-least

νῦν δέ γε τόδ' ἐπισκεψώμεθα, πότερον οὐδὲν ἀχθήσεται,
now and at-least this let-us-examine whether not-at-all he-will-be-grieved
 ἢ τοῦτο μὲν ἀδύνατον, μετριάσει δέ πως πρὸς λύπην.
or this indeed impossible he-will-moderate but somehow toward pain
 οὕτω μᾶλλον, ἔφη, τό γε ἀληθές.

so rather he-said the at-least truth

τόδε νῦν μοι περὶ αὐτοῦ εἰπέ· πότερον μᾶλλον αὐτὸν οἶε
this now to-me about him tell whether more him do-you-think
 τῇ λύπῃ μαχεῖσθαι τε καὶ ἀντιτείνειν, ὅταν ὁράται ὑπὸ τῶν
the pain to-fight both and to-resist whenever he-is-seen by the
 ὁμοίων, ἢ ὅταν ἐν ἔρημίᾳ μόνος αὐτὸς καθ' αὐτὸν γίγνηται;
peers or whenever in solitude alone himself by himself he-is
 πολὺ πού, ἔφη, διοίσει, ὅταν ὁράται.
much surely he-said he-will-differ whenever he-is-seen
 μονωθεὶς δέ γε οἶμαι πολλὰ μὲν τολμήσει φθέγξασθαι,
left-alone and at-least I-think many-things indeed he-will-dare to-utter
 ἃ εἴ τις αὐτοῦ ἀκούει αἰσχύνοιτ' ἅν, πολλὰ δὲ
which if anyone him should-bear he-would-be-ashamed — many-things and
 ποιήσει, ἃ οὐκ ἂν δέξαιτό τινα ἰδεῖν δρῶντα.
he-will-do which not — he-would-accept anyone to-see doing
 οὕτως ἔχει, ἔφη.

so it-is he-said

οὐκοῦν τὸ μὲν ἀντιτείνειν διακελευόμενον λόγος καὶ
therefore the-thing indeed to-resist urging reason and
 νόμος ἐστίν, τὸ δὲ ἔλκον ἐπὶ τὰς λύπας αὐτὸ τὸ
law is the-thing and dragging to the pains itself the
 πάθος;
suffering

ἀληθῆ.

true-things

ἐναντίας δὲ ἀγωγῆς γιγνομένης ἐν τῷ ἀνθρώπῳ περὶ τὸ
opposite and pull occurring in the man about the
 αὐτὸ ἅμα, δύο φαμέν αὐτῷ ἀναγκαῖον εἶναι.
same at-the-same-time two we-say them necessary to-be
 πῶς δ' οὐ;

how and not

οὐκοῦν τὸ μὲν ἕτερον τῷ νόμῳ ἔτοιμον πείθεσθαι, ἧ
 therefore the indeed one the law ready to-obey where
 ὁ νόμος ἐξηγείται;
 the law leads
 πῶς;

how

- c λέγει που ὁ νόμος ὅτι κάλλιστον ὅτι μάλιστα ἡσυχίαν
 says surely the law that finest as much-as-possible quiet
 ἄγειν ἐν ταῖς συμφοραῖς καὶ μὴ ἀγανακτεῖν, ὥς οὔτε
 to-keep in the misfortunes and not to-be-vexed since neither
 δήλου ὄντος τοῦ ἀγαθοῦ τε καὶ κακοῦ τῶν τοιούτων, οὔτε
 clear being the good both and bad — of-such-things nor
 εἰς τὸ πρόσθεν οὐδὲν προβαῖνον τῷ χαλεπῶς φέροντι,
 to the future anything advancing for-the-one hard bearing
 οὔτε τι τῶν ἀνθρωπίνων ἄξιον ὄν μεγάλης σπουδῆς,
 nor anything of-the human-things worthy being of-great seriousness
 ὃ τε δεῖ ἐν αὐτοῖς ὅτι τάχιστα παραγίγνεσθαι ἡμῖν,
 what and must in them as quickly-as-possible to-come-to-aid for-us
 τούτῳ ἐμποδὼν γιγνόμενον τὸ λυπεῖσθαι.
 to-this in-the-way becoming the grieving
 τίνι, ἧ δ' ὅς, λέγεις;

to-what said and he do-you-mean

- d τῷ βουλευέσθαι, ἣν δ' ἐγώ, περὶ τὸ γεγονὸς καὶ ὥσπερ
 to-the deliberating said and I about the thing-happened and as
 ἐν πτώσει κύβων πρὸς τὰ πεπτωκότα τίθεσθαι τὰ αὐτοῦ
 in fall of-dice according-to the things-fallen to-arrange — his-own
 πράγματα, ὅπῃ ὁ λόγος αἰρεῖ βέλτιστ' ἂν ἔχειν, ἀλλὰ μὴ
 affairs where the reason chooses best would to-be but not
 προσπταίσαντας καθάπερ παιδᾶς ἐχομένους τοῦ πληγέντος
 having-stumbled like children holding the struck-(part)
 ἐν τῷ βοᾶν διατρίβειν, ἀλλ' αἰεὶ ἐθίζειν τὴν ψυχὴν ὅτι
 in the shouting to-spend-time but always to-accustom the soul as

τάχιστα γίνεσθαι πρὸς τὸ ἰᾶσθαι τε καὶ ἐπανορθοῦν
quickly-as-possible to-turn to the healing both and setting-right
 τὸ πεσόν τε καὶ νοσήσαν, ἰατρικῇ θρηνωδίαν ἀφανίζοντα.
the fallen both and sick by-medicine lament abolishing
 ὀρθότατα γοῦν ἂν τις, ἔφη, πρὸς τὰς τύχας οὕτω
most-rightly at-any-rate — one he-said toward the fortunes so
 προσφέροιτο.

would-conduct-himself

οὐκοῦν, φαμέν, τὸ μὲν βέλτιστον τούτῳ τῷ λογισμῷ
therefore we-say the indeed best this — reasoning
 ἐθέλει ἔπεσθαι.

is-willing to-follow

δῆλον δῆ.

clear indeed

τὸ δὲ πρὸς τὰς ἀναμνήσεις τε τοῦ πάθους καὶ πρὸς
the and toward the recollections both of-the suffering and toward
 τοὺς ὀδυρμούς ἄγον καὶ ἀπλήστως ἔχον αὐτῶν ἄρ' οὐκ
the lamentations leading and insatiably being of-them then not
 ἀλόγιστόν τε φήσομεν εἶναι καὶ ἄργον καὶ δειλίας φίλον;
irrational both shall-we-say to-be and idle and of-cowardice friend
 φήσομεν μὲν οὖν.

we-shall-say indeed then

οὐκοῦν τὸ μὲν πολλὴν μίμησιν καὶ ποικίλῃν ἔχει,
therefore the-one indeed much imitation and varied has
 τὸ ἀγανακτητικόν, τὸ δὲ φρόνιμόν τε καὶ ἡσύχιον
the vexable-(part) the-other and prudent both and quiet
 ἦθος, παραπλήσιον ὃν αἰεὶ αὐτὸ αὐτῷ, οὔτε ῥάδιον
character nearly-equal being always itself to-itself neither easy
 μιμήσασθαι οὔτε μιμουμένου εὐπετεῖς καταμαθεῖν, ἄλλως
to-imitate nor being-imitated easy to-understand especially
 τε καὶ πανηγύρει καὶ παντοδαποῖς ἀνθρώποις εἰς
— — to-a-festival-assembly and to-all-sorts-of men into

θέατρα συλλεγομένοις· ἀλλοτρίου γάρ που πάθους ἡ
theaters gathered of-alien for surely suffering the
 μίμησις αὐτοῖς γίγνεται.

imitation for-them is

605 παντάπασιν μὲν οὖν.

altogether indeed then

ὁ δὲ μιμητικὸς ποιητὴς δῆλον ὅτι οὐ πρὸς τὸ
the indeed imitative poet (it-is)-clear that not toward —
 τοιοῦτον τῆς ψυχῆς πέφυκε τε καὶ ἡ σοφία αὐτοῦ
such-(part) of-the soul is-by-nature both and — wisdom his
 τούτῳ ἀρέσκειν πέπηγεν, εἰ μέλλει εὐδοκιμήσειν ἐν τοῖς
this to-please is-fixed if he-is-going to-be-esteemed among the
 πολλοῖς, ἀλλὰ πρὸς τὸ ἀγανακτικόν τε καὶ ποικίλον
many but toward the vexable both and varied
 ἦθος διὰ τὸ εὐμίμητον εἶναι.

character because-of the easy-to-imitate to-be

δῆλον.

clear

b οὐκοῦν δικαίως ἂν αὐτοῦ ἤδη ἐπιλαμβανοίμεθα, καὶ
therefore justly — him now we-would-take-bold-of and
 τιθεῖμεν ἀντίστροφον αὐτὸν τῷ ζωγράφῳ· καὶ γὰρ τῷ
we-would-set counterpart him to-the painter and for in-the
 φαῦλα ποιεῖν πρὸς ἀλήθειαν ἔοικεν αὐτῷ, καὶ τῷ
inferior-things making in-respect-of truth he-resembles him and in-the
 πρὸς ἕτερον τοιοῦτον ὁμιλεῖν τῆς ψυχῆς ἀλλὰ μὴ πρὸς
with other such-(part) associating of-the soul but not with
 τὸ βέλτιστον, καὶ ταύτῃ ὁμοίωται. καὶ οὕτως ἤδη ἂν ἐν
the best and in-this he-is-likened and so now — in
 δίκη οὐ παραδεχοίμεθα εἰς μέλλουσαν εὐνομεῖσθαι πόλιν,
justice not we-would-admit into going-to be-well-governed city
 ὅτι τοῦτο ἐγείρει τῆς ψυχῆς καὶ τρέφει καὶ ἰσχυρὸν
because this he-arouses of-the soul and nourishes and strong

ποιῶν ἀπόλλυσι τὸ λογιστικόν, ὥσπερ ἐν πόλει ὅταν
making destroys the reasoning-(part) as in city whenever
 τις μοχθηροὺς ἐγκρατεῖς ποιῶν παραδιδῶ τὴν πόλιν,
someone wicked-men masters making hands-over the city
 τοὺς δὲ χαριεστέρους φθείρη· ταὐτὸν καὶ τὸν μιμητικὸν
the and more-refined destroys the-same also the imitative
 ποιητὴν φήσομεν κακὴν πολιτείαν ἰδίᾳ ἐκάστου τῇ ψυχῇ
poet we-shall-say bad constitution privately of-each in-the soul
 ἐμποιεῖν, τῷ ἀνοήτῳ αὐτῆς χαριζόμενον καὶ οὔτε τὰ
to-produce — senseless-(part) its gratifying and neither the
 μείζω οὔτε τὰ ἐλάττω διαγιγνώσκοντι, ἀλλὰ τὰ αὐτὰ
greater nor the lesser distinguishing but the same-things
 τοτὲ μὲν μεγάλα ἡγουμένῳ, τοτὲ δὲ μικρά, εἰδῶλα
at-one-time indeed great believing at-another and small phantoms
 εἰδωλοποιοῦντα, τοῦ δὲ ἀληθοῦς πόρρω πάνυ ἀφεστώτα.
making-phantoms from-the and truth far very standing-apart
 πάνυ μὲν οὖν.
certainly indeed then

VIII · WATERING THE PASSIONS

The gravest charge is that poetry maims even the decent. The best of us, bearing a hero's lament in Homer or a tragedian, give ourselves up to it and praise the poet, though in our own sorrow we pride ourselves on quiet endurance. The part held down in misfortune hungers for tears and is fed by the poets, and pity nourished on others' sufferings is hard to restrain in our own. Comedy does the same, and poetry waters every desire.

οὐ μέντοι πω τό γε μέγιστον κατηγορήκαμεν αὐτῆς.
 not however yet the at-least greatest we-have-charged against-it
 τὸ γὰρ καὶ τοὺς ἐπικεῖς ἱκανὴν εἶναι λωβᾶσθαι, ἐκτὸς
 the for even the decent capable to-be to-maim except
 πάνυ τινῶν ὀλίγων, πάνδεινόν που.

very some few all-terrible surely
 τί δ' οὐ μέλλει, εἴπερ γε δρᾷ αὐτό;

what and not is-it-likely if-indeed at-least it-does it

- d ἀκούων σκόπει. οἱ γάρ που βέλτιστοι ἡμῶν ἀκροώμενοι
 bearing consider the for surely best of-us listening
 Ὅμηρου ἢ ἄλλου τινὸς τῶν τραγωδοποιῶν μιμουμένου τινὰ
 to-Homer or other some of-the tragedians imitating some
 τῶν ἡρώων ἐν πένθει ὄντα καὶ μακρὰν ῥῆσιν ἀποτείνοντα
 of-the heroes in grief being and long speech stretching-out
 ἐν τοῖς ὀδυρμοῖς ἢ καὶ ᾄδοντάς τε καὶ κοπτομένους,
 in the lamentations or also singing both and beating-breasts
 οἶσθ' ὅτι χαίρομέν τε καὶ ἐνδόντες ἡμᾶς αὐτοὺς
 you-know that we-rejoice both and having-given-over us ourselves
 ἐπόμεθα συμπάσχοντες καὶ σπουδάζοντες ἐπαινοῦμεν ὥς
 we-follow sympathizing and earnestly we-praise as
 ἀγαθὸν ποιητὴν, ὃς ἂν ἡμᾶς ὅτι μάλιστα οὕτω διαθη-
 good poet who — us as much-as-possible so disposes
 οἶδα· πῶς δ' οὐ;

I-know how and not

- e ὅταν δὲ οἰκεῖόν τι ἡμῶν κῆδος γένηται, ἐννοεῖς αὖ
 whenever but personal to-someone of-us sorrow occurs you-notice again
 ὅτι ἐπὶ τῷ ἐναντίῳ καλλωπιζόμεθα, ἂν δυνώμεθα ἡσυχίαν
 that on the opposite we-pride-ourselves if we-can quiet
 ἄγειν καὶ καρτερεῖν, ὥς τοῦτο μὲν ἀνδρὸς ὄν, ἐκείνο
 to-keep and to-endure as this indeed of-man being that
 δὲ γυναικός, ὃ τότε ἐπηνοῦμεν.
 but of-woman which then we-were-praising

έννοῶ, ἔφη.

I-notice he-said

ἦ καλῶς οὖν, ἦν δ' ἐγώ, οὗτος ὁ ἔπαινος ἔχει, τὸ
truly well then said and I this — praise holds the
ὁρῶντα τοιοῦτον ἄνδρα, οἷον ἑαυτόν τις μὴ ἀξιοῖ εἶναι
seeing such man as himself one not thinks-fit to-be
ἀλλ' αἰσχύνοιτο ἄν, μὴ βδελύττεσθαι ἀλλὰ χαίρειν τε
but would-be-asbamed — not to-loathe but to-rejoice both
καὶ ἐπαινεῖν;

and to-praise

οὐ μὰ τὸν Δί, ἔφη, οὐκ εὐλόγῳ ἔοικεν.

no by — Zeus he-said not reasonable it-seems

ναί, ἦν δ' ἐγώ, εἰ ἐκείνη γ' αὐτὸ σκοποίης.

yes said and I if in-that-way at-least it you-should-consider

πῇ;

how

εἰ ἐνθυμοῖο ὅτι τὸ βία κατεχόμενον τότε ἐν ταῖς b

if you-should-reflect that the-(part) by-force held-down then in the

οἰκείαις συμφοραῖς καὶ πεπεινηκὸς τοῦ δακρῦσαί τε

personal misfortunes and having-hungered for-the weeping both

καὶ ἀποδύρασθαι ἱκανῶς καὶ ἀποπλησθῆναι, φύσει δὲ

and lamenting sufficiently and being-satisfied by-nature being

τοιοῦτον οἷον τούτων ἐπιθυμεῖν, τότε ἔστιν τοῦτο τὸ

such as these to-desire then is this the-(part)

ὑπὸ τῶν ποιητῶν πιμπλάμενον καὶ χαίρον· τὸ δὲ φύσει

by the poets being-filled and rejoicing the and by-nature

βέλτιστον ἡμῶν, ἅτε οὐχ ἱκανῶς πεπαιδευμένον λόγῳ

best of-us inasmuch-as not sufficiently educated by-reason

οὐδὲ ἔχει, ἀνίσιν τὴν φυλακὴν τοῦ θρηνώδους τούτου,

nor by-habit relaxes the guard of-the mournful-(part) this

ἅτε ἀλλότρια πάθη θεωροῦν καὶ ἑαυτῷ οὐδὲν αἰσχροὺν

inasmuch-as alien sufferings viewing and to-itself nothing shameful

ὄν εἰ ἄλλος ἀνὴρ ἀγαθὸς φάσκων εἶναι ἀκαίρως πενθεῖ,
being if other man good claiming to-be unseasonably grieves
 τοῦτον ἐπαινεῖν καὶ ἐλεεῖν, ἀλλ' ἐκεῖνο κερδαίνειν ἡγείται,
this-one to-praise and to-pity but that to-gain it-believes
 τὴν ἡδονήν, καὶ οὐκ ἂν δέξαιτο αὐτῆς στερηθῆναι
the pleasure and not — it-would-accept of-it to-be-deprived
 καταφρονήσας ὅλου τοῦ ποιήματος. λογίζεσθαι γὰρ οἶμαι
having-despised whole the poem to-reckon for I-think
 ὀλίγοις τισὶν μέτεστιν ὅτι ἀπολαύειν ἀνάγκη ἀπὸ τῶν
to-few some it-is-given that to-reap (it-is)-necessary from the
 ἀλλοτρίων εἰς τὰ οἰκεῖα· θρέψαντα γὰρ ἐν ἐκείνοις ἰσχυρὸν
alien-things into the personal having-nourished for in those strong
 τὸ ἐλεῶν οὐ ῥάδιον ἐν τοῖς αὐτοῦ πάθεσι κατέχειν.
the pitying-(part) not easy in — his-own sufferings to-hold-down

c ἀληθέστατα, ἔφη.

most-truly he-said

ἄρ' οὖν οὐχ ὁ αὐτὸς λόγος καὶ περὶ τοῦ γελοίου; ὅτι,
so then not the same argument also about the laughable that
 ἂν αὐτὸς αἰσχύνοιο γελωτοποιῶν, ἐν μιμήσει δὲ
what yourself you-would-be-ashamed joking in imitation and
 κωμωδικῇ ἢ καὶ ἰδίᾳ ἀκούων σφόδρα χαρῆς καὶ μὴ
comic or also in-private hearing intensely you-rejoice and not
 μισῆς ὡς πονηρά, ταὐτὸν ποιεῖς ὅπερ ἐν τοῖς ἐλέοις;
bate as base-things the-same you-do which-very in the pities
 ὁ γὰρ τῷ λόγῳ αὖ κατεῖχες ἐν σαυτῷ βουλόμενον
what for by-the reason again you-held-down in yourself wanting
 γελωτοποιεῖν, φοβούμενος δόξαν βωμολοχίας, τότε αὖ
to-joke fearing reputation of-buffoonery then again
 ἀνιείς, καὶ ἐκεῖ νεανικὸν ποιήσας ἔλαθες πολλάκις
you-let-go and there vigorous having-made-it you-escaped-notice often
 ἐν τοῖς οἰκείοις ἐξενεχθεὶς ὥστε κωμωδοποιὸς γενέσθαι.
in the personal-affairs carried-away so-as comedian to-become

καὶ μάλα, ἔφη.

and very he-said

καὶ περὶ ἀφροδισίων δὴ καὶ θυμοῦ καὶ περὶ πάντων τῶν d

and about sex indeed and anger and about all the

ἐπιθυμητικῶν τε καὶ λυπηρῶν καὶ ἡδέων ἐν τῇ ψυχῇ, ἃ

appetitive both and painful and pleasant in the soul which

δὴ φάμεν πάσῃ πράξει ἡμῖν ἔπεσθαι, ὅτι τοιαῦτα ἡμᾶς

indeed we-say every action for-us to-follow that such-things us

ἡ ποιητικὴ μίμησις ἐργάζεται· τρέφει γὰρ ταῦτα ἄρδουσα,

the poetic imitation produces it-nourishes for these watering

δέον αὐχμεῖν, καὶ ἄρχοντα ἡμῖν καθίστησιν, δέον

it-being-needful to-dry-up and rulers for-us it-establishes it-being-needful

ἄρχεσθαι αὐτὰ ἵνα βελτίους τε καὶ εὐδαιμονέστεροι

to-be-ruled them so-that better both and happier

ἀντὶ χειρόνων καὶ ἀθλιωτέρων γιγνώμεθα.

instead-of worse and more-wretched we-may-become

οὐκ ἔχω ἄλλως φάναι, ἦ δ' ὅς.

not I-can otherwise to-say said and he

IX · THE ANCIENT QUARREL

Homer's praisers should be loved and may call him the most poetic of poets, but only hymns to gods and praises of good men may enter the city, or pleasure and pain will rule instead of law. Philosophy and poetry have an ancient quarrel. Poetry may return if she or her champions in prose can show that she benefits cities and human life; until then the argument will be chanted as a charm, for the contest is great.

οὐκοῦν, εἶπον, ὦ Γλαύκων, ὅταν Ὅμηρου ἐπαινέταις

therefore I-said O Glaucon whenever of-Homer praisers

ἐντύχῃς λέγουσιν ὡς τὴν Ἑλλάδα πεπαίδευκεν οὗτος

you-meet saying that — Greece has-educated this

607

ὁ ποιητῆς καὶ πρὸς διοίκησιν τε καὶ παιδείαν τῶν
 — poet and for administration both and education of-the
 ἀνθρωπίνων πραγμάτων ἄξιος ἀναλαμβάνει μανθάνειν
 human affairs worthy for-one-taking-up to-learn
 τε καὶ κατὰ τοῦτον τὸν ποιητὴν πάντα τὸν αὐτοῦ
 both and according-to this — poet all — his-own
 βίον κατασκευασάμενον ζῆν, φιλεῖν μὲν χρὴ καὶ
 life having-arranged to-live to-love indeed one-must and
 ἀσπάζεσθαι ὡς ὄντας βελτίστους εἰς ὅσον δύνανται, καὶ
 to-greet as being best to as-far-as they-can and
 συγχωρεῖν Ὅμηρον ποιητικώτατον εἶναι καὶ πρῶτον τῶν
 to-concede Homer most-poetic to-be and first of-the
 τραγωδοποιῶν, εἰδέναι δὲ ὅτι ὅσον μόνον ὕμνους θεοῖς καὶ
 tragedians to-know but that as-much only hymns to-gods and
 ἐγκώμια τοῖς ἀγαθοῖς ποιήσεως παραδεκτέον εἰς πόλιν·
 encomia to-the good of-poetry is-to-be-admitted into city
 εἰ δὲ τὴν ἡδυσμένην Μοῦσαν παραδέξῃ ἐν μέλεσιν ἢ ἔπεσιν,
 if but the sweetened Muse you-admit in lyrics or epics
 ἡδονή σοι καὶ λύπη ἐν τῇ πόλει βασιλεύσετον ἀντὶ νόμου
 pleasure for-you and pain in the city will-be-kings instead-of law
 τε καὶ τοῦ κοινῇ ἀεὶ δόξαντος εἶναι βελτίστου λόγου.
 both and the in-common always having-seemed to-be best reason
 ἀληθέστατα, ἔφη.
 most-truly he-said

- b ταῦτα δὴ, ἔφην, ἀπολελογήσθω ἡμῖν ἀναμνησθεῖσιν περὶ
 these indeed I-said let-be-defended by-us having-recalled about
 ποιήσεως, ὅτι εἰκότως ἄρα τότε αὐτὴν ἐκ τῆς πόλεως
 poetry that reasonably after-all then it from the city
 ἀπεστέλλομεν τοιαύτην οὖσαν· ὁ γὰρ λόγος ἡμᾶς ἤρει.
 we-were-sending-away such being the for argument us compelled
 προσεῖπόμεν δὲ αὐτῇ, μὴ καὶ τινα σκληρότητα ἡμῶν καὶ
 let-us-tell and it lest also some harshness of-us and

ἀγροικίαν καταγνῶ, ὅτι παλαιὰ μὲν τις διαφορὰ φιλοσοφία
boorishness it-condemn that ancient indeed some quarrel to-philosophy
 τε καὶ ποιητικῇ· καὶ γὰρ ἡ λακέρυζα πρὸς δεσπόταν κύων
both and poetry and for the yelping at master bitch
 ἐκείνη κραυγάζουσα καὶ μέγας ἐν ἀφρόνων κενεαγορίαισι
that baying and great in of-fools empty-talk
 καὶ ὁ τῶν διασόφων ὄχλος κρατῶν καὶ οἱ λεπτῶς
and the of-the over-wise mob mastering and the-ones subtly
 μεριμνῶντες, ὅτι ἄρα πένονται, καὶ ἄλλα μυρία σημεία
thinking that after-all they-are-poor and other countless signs
 παλαιᾶς ἐναντιώσεως τούτων. ὅμως δὲ εἰρήσθω ὅτι ἡμεῖς
of-old opposition of-these nevertheless but let-it-be-said that we
 γε, εἴ τινα ἔχοι λόγον εἰπεῖν ἢ πρὸς ἡδονὴν ποιητικὴν
at-least if some should-have argument to-state the for pleasure poetry
 καὶ ἡ μίμησις, ὡς χρή αὐτὴν εἶναι ἐν πόλει εὐνομουμένῃ,
and the imitation that must it to-be in city well-governed
 ἄσμενοι ἂν καταδεχοίμεθα, ὡς σύνισμέν γε ἡμῖν αὐτοῖς
glad — we-would-receive-back since we-are-conscious at-least us ourselves
 κηλουμένοις ὑπ' αὐτῆς· ἀλλὰ γὰρ τὸ δοκοῦν ἀληθὲς οὐχ
being-charmed by it but for the seeming true not
 ὅσιον προδιδόναι. ἦ γάρ, ὦ φίλε, οὐ κηλῇ ὑπ' αὐτῆς
holy to-betray is-it-not for O friend not are-you-charmed by it
 καὶ σύ, καὶ μάλιστα ὅταν δι' Ὅμηρου θεωρῆς αὐτήν;
also you and especially whenever through Homer you-view it
 πολὺ γε.
much at-least
 οὐκοῦν δικαία ἐστὶν οὕτω κατιέναι, ἀπολογησαμένη ἐν
therefore just it-is so to-return having-defended-herself in
 μέλει ἢ τινι ἄλλῳ μέτρῳ;
lyric or some other meter
 πάνυ μὲν οὖν.
certainly indeed then

ε δοῖμεν δέ γέ που ἂν καὶ τοῖς προστάταις αὐτῆς,
we-would-grant and at-least surely — also to-the champions of-it
 ὅσοι μὴ ποιητικοί, φιλοποιηταὶ δέ, ἄνευ μέτρου λόγον
as-many-as not poets poetry-lovers but without meter argument
 ὑπὲρ αὐτῆς εἰπεῖν, ὥς οὐ μόνον ἡδεῖα ἀλλὰ καὶ
on-behalf-of it to-speak that not only pleasant but also
 ὠφελίμη πρὸς τὰς πολιτείας καὶ τὸν βίον τὸν ἀνθρώπινόν
beneficial for the constitutions and the life the human
 ἔστιν· καὶ εὐμενῶς ἀκουσόμεθα. κερδανοῦμεν γάρ που ἐὰν
it-is and kindly we-shall-listen we-shall-gain for surely if
 μὴ μόνον ἡδεῖα φανῇ ἀλλὰ καὶ ὠφελίμη.
not only pleasant it-appear but also beneficial
 πῶς δ' οὐ μέλλομεν, ἔφη, κερδαίνειν;
how and not are-we-likely he-said to-gain
 608 εἰ δέ γε μὴ, ὦ φίλε ἐταῖρε, ὥσπερ οἱ ποτέ του
if but at-least not O dear comrade just-as the-ones once someone
 ἐρασθέντες, ἐὰν ἡγήσωνται μὴ ὠφέλιμον εἶναι τὸν ἔρωτα,
having-loved if they-believe not beneficial to-be the love
 βία μὲν, ὅμως δὲ ἀπέχονται, καὶ ἡμεῖς οὕτως, διὰ
by-force indeed nevertheless but they-abstain also we so because-of
 τὸν ἐγγεγονότα μὲν ἔρωτα τῆς τοιαύτης ποιήσεως ὑπὸ
the implanted indeed love — of-such poetry by
 τῆς τῶν καλῶν πολιτειῶν τροφῆς, εἵνοι μὲν ἐσόμεθα
the of-the fine constitutions upbringing well-disposed indeed we-shall-be
 φανῆναι αὐτὴν ὥς βελτίστην καὶ ἀληθεστάτην, ἕως δ'
to-appear it as best and truest until but
 ἂν μὴ οἷα τ' ἢ ἀπολογήσασθαι, ἀκροασόμεθ' αὐτῆς
— not able — it-is to-make-defense we-shall-listen-to it
 ἐπᾶδοντες ἡμῖν αὐτοῖς τοῦτον τὸν λόγον, ὃν λέγομεν,
chanting to-us ourselves this — argument which we-state
 καὶ ταύτην τὴν ἐπωδὴν, εὐλαβούμενοι πάλιν ἐμπεσεῖν εἰς
and this — incantation being-wary again to-fall into

τὸν παιδικόν τε καὶ τὸν τῶν πολλῶν ἔρωτα. ἀσόμεθα
the childish both and the of-the many love we-shall-chant
 δ' οὖν ὥς οὐ σπουδαστέον ἐπὶ τῇ τοιαύτῃ ποιήσει ὥς
and so that not one-must-be-serious about — such poetry as
 ἀληθείας τε ἀπτομένη καὶ σπουδαία, ἀλλ' εὐλαβητέον
truth both grasping and serious but one-must-beware-of
 αὐτὴν ὃν τῷ ἀκροωμένῳ, περὶ τῆς ἐν αὐτῷ πολιτείας
it being for-the listener about the in himself constitution
 δεδιότι, καὶ νομιστέα ἅπερ εἰρήκαμεν περὶ ποιήσεως.
fearing and must-be-believed what-very we-have-said about poetry
 παντάπασιν, ἣ δ' ὅς, σύμφημι.

altogether said and he I-agree
 μέγας γάρ, ἔφην, ὁ ἀγών, ὦ φίλε Γλαύκων, μέγας, οὐχ
great for I-said the contest O friend Glaucon great not
 ὅσος δοκεῖ, τὸ χρηστὸν ἢ κακὸν γενέσθαι, ὥστε οὔτε
as-great-as it-seems the good or bad to-become so-that neither
 τιμῇ ἐπαρθέντα οὔτε χρήμασιν οὔτε ἀρχῇ οὐδεμιᾷ οὐδέ
by-honor exalted nor by-money nor by-office any nor
 γε ποιητικῇ ἄξιον ἀμελήσαι δικαιοσύνης τε καὶ τῆς
at-least by-poetry worthwhile to-neglect justice both and the
 ἄλλης ἀρετῆς.

other virtue
 σύμφημί σοι, ἔφη, ἐξ ὧν διεληλύθαμεν· οἶμαι δὲ καὶ
I-agree with-you he-said from what we-have-gone-through I-think and also
 ἄλλον ὄντιν οὖν.

other anyone-whatever

The greatest rewards of virtue have not yet been told. A whole lifetime from childhood to old age is small beside all time, and an immortal thing should be concerned for all of it. Socrates asks whether Glaucon has not perceived that the soul is immortal and never perishes. Glaucon looks at him in astonishment and says he has not. Socrates says it is not difficult, and begins by securing agreement that what destroys and corrupts is bad and what preserves and benefits is good.

- c καὶ μὴν, ἦν δ' ἐγώ, τά γε μέγιστα ἐπίχειρα ἀρετῆς
and indeed said and I the at-least greatest rewards of-virtue
 καὶ προκείμενα ἄθλα οὐ διεληλύθαμεν.
and set-before prizes not we-have-gone-through
 ἀμήχανόν τι, ἔφη, λέγεις μέγεθος, εἰ τῶν εἰρημένων
prodigious some he-said you-mean magnitude if than-the things-said
 μείζω ἐστὶν ἄλλα.
greater are others
 τί δ' ἄν, ἦν δ' ἐγώ, ἔν γε ὀλίγῳ χρόνῳ μέγα
what and — said and I in at-least little time great
 γένοιτο; πᾶς γὰρ οὗτός γε ὁ ἐκ παιδὸς μέχρι
could-become all for this at-least the from child to
 πρεσβύτου χρόνος πρὸς πάντα ὀλίγος πού τις ἂν εἴη.
old-man time compared-to all little surely some — would-be
 οὐδὲν μὲν οὖν, ἔφη.
nothing indeed then he-said
 d τί οὖν; οἶει ἀθανάτῳ πράγματι ὑπὲρ τοσούτου
what then do-you-think for-immortal thing on-behalf-of so-much
 δεῖν χρόνου ἐσπουδακέναι, ἀλλ' οὐχ ὑπὲρ τοῦ
to-be-necessary time to-be-concerned but not on-behalf-of the
 παντός;
whole
 οἶμαι ἔγωγ', ἔφη· ἀλλὰ τί τοῦτο λέγεις;
I-think I-at-least he-said but why this do-you-say

οὐκ ᾔσθησαι, ἦν δ' ἐγώ, ὅτι ἀθάνατος ἡμῶν ἡ ψυχὴ
 not have-you-perceived said and I that immortal our — soul
 καὶ οὐδέποτε ἀπόλλυται;

and never perishes

καὶ ὃς ἐμβλέψας μοι καὶ θαυμάσας εἶπε· μὰ Δί', οὐκ
 and he having-looked-at me and having-wondered said by Zeus not
 ἔγωγε· σὺ δὲ τοῦτ' ἔχεις λέγειν;

I-at-least you but this are-able to-say

εἰ μὴ ἀδικῶ γ', ἔφην. οἶμαι δὲ καὶ σύ· οὐδὲν γὰρ
 if not I-do-wrong at-least I-said I-think and also you nothing for
 χαλεπόν.

difficult

ἔμοιγ', ἔφη· σοῦ δ' ἂν ἡδέως ἀκούσαιμι τὸ οὐ
 to-me-at-least he-said from-you but — gladly I-would-bear the not
 χαλεπὸν τοῦτο.

difficult this

ἀκούοις ἄν, ἦν δ' ἐγώ.

you-may-hear — said and I

λέγε μόνον, ἔφη.

speak only he-said

ἀγαθὸν τι, εἶπον, καὶ κακὸν καλεῖς;

good something I-said and bad you-call

ἔγωγε.

I-at-least

ἄρ' οὖν ὥσπερ ἐγὼ περὶ αὐτῶν διανοῇ;

so then as I about them do-you-think

τὸ ποῖον;

the what-sort

τὸ μὲν ἀπολλύον καὶ διαφθεῖρον πᾶν τὸ κακὸν εἶναι, τὸ
 the indeed destroying and corrupting all the bad to-be the
 δὲ σῶζον καὶ ὠφελοῦν τὸ ἀγαθόν.

and preserving and benefiting the good

ἔγωγ', ἔφη.

I-at-least he-said

XI • THE SOUL'S OWN EVIL

Each thing has its own evil, as ophthalmia is the eyes', mildew grain's, and rust iron's, and is destroyed by that evil if at all. Injustice, licentiousness, cowardice, and ignorance, the soul's own evils, do not destroy it, and a body's badness cannot destroy a soul unless it makes the soul more unjust. Injustice is not deadly to its possessor, whom it makes lively and wakeful. So the soul, destroyed by no evil of its own or another's, must be immortal.

609 τί δέ; κακὸν ἐκάστω τι καὶ ἀγαθὸν λέγεις; οἷον
what and bad for-each something and good do-you-say for-example
 ὀφθαλμοῖς ὀφθαλμίαν καὶ σύμπαντι τῷ σώματι νόσον,
for-eyes ophthalmia and for-whole the body disease
 σίτῳ τε ἔρυσίβην, σηπεδόνα τε ξύλοις, χαλκῷ δὲ καὶ
for-grain both mildew rot both for-wood for-bronze and also
 σιδήρῳ ἰόν, καί, ὅπερ λέγω, σχεδὸν πᾶσι σύμφυτον
iron rust and what-very I-say nearly for-all innate
 ἐκάστω κακὸν τε καὶ νόσημα;
for-each evil both and sickness
 ἔγωγ', ἔφη.

I-at-least he-said

οὐκοῦν ὅταν τὸ τι τούτων προσγένηται, πονηρόν
therefore whenever to-anything something of-these attaches bad
 τε ποιεῖ ᾧ προσεγένετο, καὶ τελευτῶν ὅλον διέλυσεν
both it-makes what it-attached-to and finally wholly dissolves
 καὶ ἀπώλεσεν;
and destroys
 πῶς γὰρ οὐ;
how for not

τὸ σύμφυτον ἄρα κακὸν ἐκάστου καὶ ἡ πονηρία ἕκαστον b
the innate then evil of-each and the badness each
 ἀπόλλυσιν, ἢ εἰ μὴ τοῦτο ἀπολεῖ, οὐκ ἂν ἄλλο γε
destroys or if not this will-destroy not — other at-least
 αὐτὸ ἔτι διαφθείρειν. οὐ γὰρ τό γε ἀγαθὸν μή ποτέ
it still would-corrupt not for the at-least good not ever
 τι ἀπολέσῃ, οὐδὲ αὖ τὸ μήτε κακὸν μήτε ἀγαθόν.
anything will-destroy nor again the neither bad nor good
 πῶς γὰρ ἂν; ἔφη.

how for would he-said
 εἰάν ἄρα τι εὐρίσκωμεν τῶν ὄντων, ᾧ ἔστι
if then something we-find of-the things-that-are for-which there-is
 μὲν κακὸν ὃ ποιῇ αὐτὸ μοχθηρόν, τοῦτο μέντοι οὐχ
indeed evil which makes it wretched this however not
 οἶόν τε αὐτὸ λύειν ἀπολλύν, οὐκ ἤδη εἰσόμεθα ὅτι
able — it to-dissolve destroying not already shall-we-know that
 τοῦ πεφυκότος οὕτως ὄλεθρος οὐκ ἦν;
of-the being-by-nature so destruction not was
 οὕτως, ἔφη, εἰκός.

so he-said likely
 τί οὖν; ἦν δ' ἐγώ· ψυχῇ ἂρ' οὐκ ἔστιν ὃ ποιῇ αὐτὴν
what then said and I for-soul then not is-there what makes it
 κακὴν;

bad
 καὶ μάλα, ἔφη· ἃ νυνδὴ διήμην πάντα, ἀδικία τε c
and very he-said what just-now we-went-through all injustice both
 καὶ ἀκολασία καὶ δειλία καὶ ἀμαθία.
and licentiousness and cowardice and ignorance

ἦ οὖν τι τούτων αὐτὴν διαλύει τε καὶ ἀπόλλυσι; καὶ d
truly then any of-these it dissolves both and destroys and
 ἐννοεῖ μὴ ἐξαπατηθῶμεν οἰηθέντες τὸν ἄδικον ἄνθρωπον καὶ
consider lest we-be-deceived thinking the unjust man and

ἀνόητον, ὅταν ληφθῇ ἀδικῶν, τότε ἀπολωλέναι ὑπὸ τῆς
senseless whenever he-is-caught doing-wrong then to-have-perished by the
 ἀδικίας, πονηρίας οὐσης ψυχῆς. ἀλλ' ὧδε ποίει· ὥσπερ σῶμα
injustice badness being of-soul but thus do as body
 ἢ σώματος πονηρία νόσος οὖσα τήκει καὶ διόλλυσι καὶ ἄγει
the of-body badness disease being wastes and destroys and brings
 εἰς τὸ μὴδὲ σῶμα εἶναι, καὶ ἃ νυνδὴ ἐλέγομεν ἅπαντα
to the not-even body to-be and what just-now we-were-saying all
 ὑπὸ τῆς οἰκείας κακίας, τῷ προσκαθῆσθαι καὶ ἐνεῖναι
by the own evil by-the sitting-beside and being-in
 διαφθειρούσης, εἰς τὸ μὴ εἶναι ἀφικνεῖται — οὐχ οὕτω;
corrupting to the not to-be arrive not so
 ναί.

yes

ἴθι δῆ, καὶ ψυχὴν κατὰ τὸν αὐτὸν τρόπον σκόπει. ἄρα
come indeed also soul in the same way consider then
 ἐνοῦσα ἐν αὐτῇ ἀδικία καὶ ἡ ἄλλη κακία τῷ ἐνεῖναι
being-in in it injustice and the other vice by-the being-in
 καὶ προσκαθῆσθαι φθείρει αὐτὴν καὶ μαραίνει, ἕως ἂν
and sitting-beside destroys it and withers until —
 εἰς θάνατον ἀγαγοῦσα τοῦ σώματος χωρίσῃ;
to death having-brought from-the body it-separates
 οὐδαμῶς, ἔφη, τοῦτό γε.

in-no-way he-said this at-least

ἀλλὰ μέντοι ἐκεῖνό γε ἄλογον, ἦν δ' ἐγώ, τὴν μὲν
but indeed that at-least unreasonable said and I the indeed
 ἄλλου πονηρίαν ἀπολλύναι τι, τὴν δὲ αὐτοῦ μή.
of-another badness to-destroy something the but its-own not
 ἄλογον.

unreasonable

ἐννόει γάρ, ἣν δ' ἐγώ, ὦ Γλαύκων, ὅτι οὐδ' ὑπὸ τῆς
 consider for said and I O Glaucion that not-even by the
 τῶν σιτίων πονηρίας, ἣ ἂν ᾗ αὐτῶν ἐκείνων, εἴτε
 of-the foods badness which — may-be of-them themselves whether
 παλαιότης εἴτε σαπρότης εἴτε ἡτισοῦν οὔσα, οὐκ οἴομεθα
 staleness or rottenness or whatever being not we-think
 δεῖν σῶμα ἀπόλλυσθαι.

to-be-necessary body to-perish

ἀλλ' ἐὰν μὲν ἐμποιῇ ἡ αὐτῶν πονηρία τῶν σιτίων τῷ
 but if indeed produces — of-themselves badness of-the foods in-the
 σώματι σώματος μοχθηρίαν, φήσομεν αὐτὸ δι' ἐκεῖνα
 body of-body wretchedness we-shall-say it because-of those
 ὑπὸ τῆς αὐτοῦ κακίας νόσου οὔσης ἀπολωλέναι· ὑπὸ
 by the its-own evil disease being to-have-perished by
 δὲ σιτίων πονηρίας ἄλλων ὄντων ἄλλο ὃν τὸ σῶμα,
 but of-foods badness other being other being the body
 ὑπ' ἀλλοτρίου κακοῦ μὴ ἐμποιήσαντος τὸ ἔμφυτον κακόν,
 by alien evil not having-produced the innate evil
 οὐδέποτε ἀξιῶσομεν διαφθείρεσθαι.

never we-shall-think to-be-corrupted

ὀρθότατ' αὖ, ἔφη, λέγεις.

most-rightly again he-said you-speak

κατὰ τὸν αὐτὸν τοῦτον λόγον, ἣν δ' ἐγώ, ἐὰν μὴ
 by the same then argument said and I if not
 σώματος πονηρία ψυχῇ ψυχῆς πονηρίαν ἐμποιῇ, μή ποτε
 of-body badness in-soul of-soul badness produces not ever
 ἀξιῶμεν ὑπὸ ἀλλοτρίου κακοῦ ἄνευ τῆς ἰδίας πονηρίας
 let-us-think by alien evil without the own badness
 ψυχὴν ἀπόλλυσθαι, τῷ ἑτέρου κακῷ ἑτέρων.

soul to-perish by-the of-another evil another

ἔχει γάρ, ἔφη, λόγον.

it-has for he-said reason

b ἢ τοίνυν ταῦτα ἐξελέγξωμεν ὅτι οὐ καλῶς λέγομεν, ἢ ἕως
 either then these let-us-refute that not well we-speak or while
 ἂν ἢ ἀνέλεγκτα, μή ποτε φῶμεν ὑπὸ πυρετοῦ μηδ' αὖ
 — they-are unrefuted not ever let-us-say by fever nor again
 ὑπ' ἄλλης νόσου μηδ' αὖ ὑπὸ σφαγῆς, μηδ' εἴ τις ὅτι
 by other disease nor again by slaughter nor if someone as
 σμικρότατα ὅλον τὸ σῶμα κατατέμει, ἔνεκα τούτων μηδὲν
 small-as-possible whole the body should-cut-up because-of these at-all
 μᾶλλον ποτε ψυχὴν ἀπόλλυσθαι, πρὶν ἂν τις ἀποδείξῃ
 more ever soul to-perish before — someone shows
 ὥς διὰ ταῦτα τὰ παθήματα τοῦ σώματος αὐτὴ ἐκείνη
 that because-of these — sufferings of-the body itself that
 ἀδικωτέρα καὶ ἀνοσιωτέρα γίνεται· ἀλλοτρίου δὲ κακοῦ ἐν
 more-unjust and more-unholy becomes alien but evil in
 ἄλλῳ γιγνομένου, τοῦ δὲ ἰδίου ἐκάστῳ μὴ ἐγγιγνομένου, μήτε
 another arising the but own for-each not arising-in neither
 ψυχὴν μήτε ἄλλο μηδὲν ἐῶμεν φάναι τινὰ ἀπόλλυσθαι.
 soul nor other anything let-us-allow to-say anyone to-perish
 ἀλλὰ μέντοι, ἔφη, τοῦτό γε οὐδεὶς ποτε δείξει, ὥς τῶν
 but indeed he-said this at-least no-one ever will-show that of-the
 ἀποθνησκόντων ἀδικώτεραι αἱ ψυχαὶ διὰ τὸν θάνατον
 dying more-unjust the souls because-of the death
 γίνονται.

become

d εἰ δὲ γέ τις, ἔφην ἐγώ, ὁμόσε τῷ λόγῳ τολμᾷ
 if but at-least someone said I to-close-quarters with-the argument dares
 ἰέναι καὶ λέγειν ὥς πονηρότερος καὶ ἀδικώτερος γίνεται ὁ
 to-come and to-say that worse and more-unjust becomes the
 ἀποθνήσκων, ἵνα δὴ μὴ ἀναγκάζεται ἀθανάτους τὰς ψυχὰς
 dying-man so-that indeed not he-be-compelled immortal the souls
 ὁμολογεῖν, ἀξιώσομέν που, εἰ ἀληθὴ λέγει ὁ ταῦτα λέγων,
 to-admit we-shall-require surely if true-things says the-one these saying

τὴν ἀδικίαν εἶναι θανάσιμον τῷ ἔχοντι ὥσπερ νόσον, καὶ
the injustice to-be deadly to-the one-having like disease and
 ὑπ' αὐτοῦ, τοῦ ἀποκτεινύντος τῇ ἑαυτοῦ φύσει, ἀποθνήσκειν
by itself the killing-(one) by-the its-own nature to-die
 τοὺς λαμβάνοντας αὐτό, τοὺς μὲν μάλιστα θάττον, τοὺς
the-ones catching it the-ones indeed most sooner the-ones
 δ' ἥττον σχολαίτερον, ἀλλὰ μὴ ὥσπερ νῦν διὰ τοῦτο
and less more-slowly but not as now because-of this
 ὑπ' ἄλλων δίκην ἐπιτιθέντων ἀποθνήσκουσιν οἱ ἄδικοι.
by others penalty inflicting die the unjust
 μὰ Δί, ἦ δ' ὅς, οὐκ ἄρα πάνδεινον φανέεται ἡ ἀδικία, e
by Zeus said and he not then all-terrible will-appear the injustice
 εἰ θανάσιμον ἔσται τῷ λαμβάνοντι — ἀπαλλαγή γὰρ
if deadly it-will-be to-the one-catching-it release for
 ἂν εἴη κακῶν — ἀλλὰ μᾶλλον οἶμαι αὐτὴν φανήσεσθαι
— would-be from-evils but rather I-think it to-appear-to-be
 πᾶν τὸνναντίον τοὺς ἄλλους ἀποκτείνουσιν, εἴπερ οἶόν
all the-opposite the others killing if-indeed possible
 τε, τὸν δ' ἔχοντα καὶ μάλα ζωτικὸν παρέχουσιν, καὶ
— the and one-having also very lively rendering and
 πρὸς γ' ἔτι τῷ ζωτικῷ ἄγρυπνον· οὕτω πόρρω
in-addition at-least still to-the lively wakeful so far
 πον, ὥς ἔοικεν, ἐσκήνηται τοῦ θανάσιμος εἶναι.
surely as it-seems it-is-encamped from-the deadly to-be
 καλῶς, ἦν δ' ἐγώ, λέγεις. ὅποτε γὰρ δὴ μὴ ἱκανὴ ἢ γε
well said and I you-speak since for indeed not sufficient the at-least
 οἰκεία πονηρία καὶ τὸ οἰκεῖον κακὸν ἀποκτείνει καὶ ἀπολέσαι
own badness and the own evil to-kill and to-destroy
 ψυχὴν, σχολῇ τό γε ἐπ' ἄλλου ὀλέθρῳ τεταγμένον
soul hardly the at-least for of-another destruction appointed
 κακὸν ψυχὴν ἢ τι ἄλλο ἀπολεῖ, πλὴν ἐφ' ᾧ τέτακται.
evil soul or anything other will-destroy except for which it-is-appointed

σχολῇ γ', ἔφη, ὥς γε τὸ εἰκός.

hardly at-least he-said as at-least the likely

611 οὐκοῦν ὅποτε μὴδ' ὑφ' ἐνὸς ἀπόλλυται κακοῦ, μήτε
therefore since not-even by one it-perishes evil neither
οἰκείου μήτε ἀλλοτρίου, δῆλον ὅτι ἀνάγκη αὐτὸ ἀεὶ
own nor alien (it-is)-clear that (it-is)-necessary it always
ὄν εἶναι· εἰ δ' ἀεὶ ὄν, ἀθάνατον.
being to-be if and always being immortal
ἀνάγκη, ἔφη.
(of)-necessity he-said

XII • THE SEA-GOD GLAUCUS

If souls always exist, their number stays the same. But the soul in its truest nature cannot be composite and full of variety, or it would not easily be eternal. We see it as men see the sea-god Glaucus, his limbs broken and crushed by the waves, overgrown with shells, seaweed, and rocks, more like a beast. To see what the soul is, we must look to its love of wisdom and its kinship with the divine.

τοῦτο μὲν τοίνυν, ἦν δ' ἐγώ, οὕτως ἐχέτω· εἰ δ'
this indeed then said and I so let-it-be if and
ἔχει, ἐννοεῖς ὅτι ἀεὶ ἂν εἶεν αἱ αὐταί. οὔτε γὰρ
it-is you-notice that always — would-be the same neither for
ἂν που ἐλάττους γένοιτο μῆδεμιᾶς ἀπολλυμένης, οὔτε
— surely fewer would-become none perishing nor
αὖ πλείους· εἰ γὰρ ὅτιοῦν τῶν ἀθανάτων πλέον
again more if for anything-whatever of-the immortals more
γίγνοιτο, οἶσθ' ὅτι ἐκ τοῦ θνητοῦ ἂν γίγνοιτο καὶ
should-become you-know that from the mortal — it-would-come and
πάντα ἂν εἴη τελευτώντα ἀθάνατα.
all-things — would-be in-the-end immortal

ἀληθῇ λέγεις.

true-things you-say

ἀλλ', ἦν δ' ἐγώ, μήτε τοῦτο οἰώμεθα — ὁ γὰρ λόγος οὐκ b

but said and I neither this let-us-think the for argument not

ἔάσει — μήτε γε αὖ τῇ ἀληθεστάτῃ φύσει τοιοῦτον

will-allow nor at-least again in-the truest nature such

εἶναι ψυχὴν, ὥστε πολλῆς ποικιλίας καὶ ἀνομοιότητός τε

to-be soul so-that of-much variety and unlikeness both

καὶ διαφορᾶς γέμειν αὐτὸ πρὸς αὐτό.

and difference to-be-full it with itself

πῶς λέγεις; ἔφη.

how do-you-mean he-said

οὐ ῥάδιον, ἦν δ' ἐγώ, αἰδίου εἶναι σύνθετόν τε ἐκ

not easy said and I eternal to-be composite both from

πολλῶν καὶ μὴ τῇ καλλίστῃ κεχρημένον συνθέσει, ὥς νῦν

many and not the finest having-used composition as now

ἡμῶν ἐφάνη ἡ ψυχὴ.

to-us appeared the soul

οὐκ οὐκ εἰκός γε.

not-then likely at-least

ὅτι μὲν τοίνυν ἀθάνατον ψυχὴ, καὶ ὁ ἄρτι λόγος καὶ c

that indeed then immortal soul both the just-now argument and

οἱ ἄλλοι ἀναγκάσειαν ἄν· οἷον δ' ἐστὶν τῇ ἀληθείᾳ,

the others would-compel — what-sort but it-is in truth

οὐ λελωβημένον δεῖ αὐτὸ θεάσασθαι ὑπὸ τε τῆς

not maimed one-must it to-view by both the

τοῦ σώματος κοινωνίας καὶ ἄλλων κακῶν, ὥσπερ νῦν

of-the body partnership and other evils as now

ἡμεῖς θεώμεθα, ἀλλ' οἷόν ἐστιν καθαρὸν γιγνόμενον,

we view but what-sort it-is pure becoming

τοιοῦτον ἱκανῶς λογισμῷ διαθεατέον, καὶ πολὺ γε

such sufficiently by-reasoning one-must-contemplate and much at-least

κάλλιον αὐτὸ εὐρήσει καὶ ἐναργέστερον δικαιοσύνας τε
more-beautiful it he-will-find and more-clearly justices both
 καὶ ἀδικίας διόψεται καὶ πάντα ᾧ νῦν διήλθομεν. νῦν
and injustices will-see-through and all which now we-went-through now
 δὲ εἶπομεν μὲν ἀληθῆ περὶ αὐτοῦ, οἷον ἐν τῷ παρόντι
but we-said indeed true-things about it such-as in the present
 φαίνεται· τεθεάμεθα μέντοι διακείμενον αὐτό, ὥσπερ οἱ
it-appears we-have-viewed however disposed it as the-ones
 τὸν θαλάττιον Γλαῦκον ὁρῶντες οὐκ ἂν ἔτι ραδίως αὐτοῦ
the sea Glaucus seeing not — still easily his
 ἴδοιεν τὴν ἀρχαίαν φύσιν, ὑπὸ τοῦ τὰ τε παλαιὰ
would-see the ancient nature because-of the the both old
 τοῦ σώματος μέρη τὰ μὲν ἐκκεκλάσθαι, τὰ δὲ
of-the body parts the-ones indeed to-have-been-broken-off the-others and
 συντετριφῆναι καὶ πάντως λεωβῆσθαι ὑπὸ τῶν κυμάτων,
to-have-been-crushed and wholly to-have-been-maimed by the waves
 ἄλλα δὲ προσπεφυκέναι, ὄστρεά τε καὶ φυκία καὶ
other-things and to-have-grown-on shells both and seaweeds and
 πέτρας, ὥστε παντὶ μᾶλλον θηρίῳ εἰκέναι ἢ οἷος ἦν
rocks so-that any rather beast to-resemble than what-sort he-was
 φύσει, οὕτω καὶ τὴν ψυχὴν ἡμεῖς θεώμεθα διακεκμένην ὑπὸ
by-nature so also the soul we view disposed by
 μυρίων κακῶν. ἀλλὰ δεῖ, ὦ Γλαῦκον, ἐκεῖσε βλέπειν.
countless evils but one-must O Glauccon thither to-look
 ποῖ; ἢ δ' ὅς.

where said and he

612 εἰς τὴν φιλοσοφίαν αὐτῆς, καὶ ἐννοεῖν ὧν ἅπτεται καὶ
to — philosophy its and to-consider what it-grasps and
 οἷων ἐφίεται ὁμιλιῶν, ὥς συγγενὴς οὖσα τῷ τε θεῷ
what-sort it-desires associations as akin being to-the both divine
 καὶ ἀθανάτῳ καὶ τῷ ἀεὶ ὄντι, καὶ οἷα ἂν γένοιτο
and immortal and to-the always being and what-sort — it-would-become

τῷ τοιούτῳ πᾶσα ἐπισπομένη καὶ ὑπὸ ταύτης τῆς ὁρμῆς
 — such-(thing) wholly following and by this — impulse
 ἐκκομισθεῖσα ἐκ τοῦ πόντου ἐν ᾧ νῦν ἐστίν, καὶ
 carried-out from the sea in which now it-is and
 περικρουσθεῖσα πέτρας τε καὶ ὄστρεα ᾧ νῦν αὐτῇ, ἅτε
 knocked-off rocks both and shells which now on-it inasmuch-as
 γῆν ἐστιωμένην, γεηρὰ καὶ πετρώδη πολλὰ καὶ ἄγρια
 earth feasting-on earthy and stony many and wild
 περιπέφυκεν ὑπὸ τῶν εὐδαιμόνων λεγομένων ἐστιάσεων.
 have-grown-around because-of the happy so-called feasts
 καὶ τότε ἂν τις ἴδοι αὐτῆς τὴν ἀληθῆ φύσιν, εἴτε
 and then — one would-see its — true nature whether
 πολυειδὴς εἴτε μονοειδής, εἴτε ὅπῃ ἔχει καὶ ὅπως·
 multiform or uniform or how it-is and in-what-manner
 νῦν δὲ τὰ ἐν τῷ ἀνθρωπίνῳ βίῳ πάθη τε καὶ εἶδη,
 now but the in the human life affections both and forms
 ὡς ἐγῶμαι, ἐπιεικῶς αὐτῆς διεληλύθαμεν.
 as I-think fairly its we-have-gone-through
 παντάπασιν μὲν οὖν, ἔφη.
 altogether indeed then he-said

XIII • THE PRIZES RESTORED

The argument found justice itself best for the soul, with or without Gyges' ring, without praising its wages. Now Socrates reclaims what he lent the argument: the gods know the just and the unjust, and all from the gods turns to good for the just man, even in poverty or sickness. Among men the unjust end jeered like runners quick off the mark, while the just are crowned. Yet these prizes are nothing beside those awaiting the dead.

b οὐκοῦν, ἦν δ' ἐγώ, τά τε ἄλλα ἀπελυσάμεθα ἐν τῷ λόγῳ,
therefore said and I the both other-things we-cleared-away in the argument
 καὶ οὐ τοὺς μισθοὺς οὐδὲ τὰς δόξας δικαιοσύνης ἐπηνέκαμεν,
and not the wages nor the reputations of-justice we-have-praised
 ὥσπερ Ἡσίοδόν τε καὶ Ὅμηρον ὑμεῖς ἔφατε, ἀλλ' αὐτὸ
as Hesiod both and Homer you said but itself
 δικαιοσύνην αὐτῇ ψυχῇ ἄριστον ἡύρομεν, καὶ ποιητέον
justice itself for-soul best we-found and must-do
 εἶναι αὐτῇ τὰ δίκαια, ἐάντ' ἔχῃ τὸν Γύγου δακτύλιον,
to-be for-it the just-things whether it-have the of-Gyges ring
 ἐάντε μή, καὶ πρὸς τοιούτῳ δακτυλίῳ τὴν Ἅιδος κυνὴν;
or not and besides such ring the of-Hades cap
 ἀληθέστατα, ἔφη, λέγεις.
most-truly he-said you-speak

c ἄρ' οὖν, ἦν δ' ἐγώ, ὦ Γλαῦκων, νῦν ἤδη ἀνεπίφθονόν
so then said and I O Glaucon now already unobjectionable
 ἐστὶν πρὸς ἐκείνοις καὶ τοὺς μισθοὺς τῇ δικαιοσύνῃ καὶ
it-is besides those also the wages to-the justice and
 τῇ ἄλλῃ ἀρετῇ ἀποδοῦναι, ὅσους τε καὶ οἷους τῇ
the other virtue to-give-back how-many both and what-sort to-the
 ψυχῇ παρέχει παρ' ἀνθρώπων τε καὶ θεῶν, ζῶντός τε
soul it-provides from men both and gods living both
 ἔτι τοῦ ἀνθρώπου καὶ ἐπειδὰν τελευτήσῃ;
still the man and when he-dies
 παντάπασιν μὲν οὖν, ἦ δ' ὅς.
altogether indeed then said and he
 ἄρ' οὖν ἀποδώσετέ μοι ἃ ἐδανείσασθε ἐν τῷ λόγῳ;
so then will-you-give-back to-me what you-borrowed in the argument
 τί μάλιστα;
what especially

ἔδωκα ὑμῖν τὸν δίκαιον δοκεῖν ἄδικον εἶναι καὶ τὸν d
I-granted you the just-man to-seem unjust to-be and the
 ἄδικον δίκαιον· ὑμεῖς γὰρ ἠτήισθε, κἂν εἰ μὴ δυνατόν
unjust-man just you for asked even if not possible
 εἴη ταῦτα λανθάνειν καὶ θεοὺς καὶ ἀνθρώπους, ὅμως
it-were these to-escape-notice both gods and men nevertheless
 δοτέον εἶναι τοῦ λόγου ἕνεκα, ἵνα αὐτὴ δικαιοσύνη
must-be-granted to-be of-the argument for-the-sake-of so-that itself justice
 πρὸς ἀδικίαν αὐτὴν κριθείη. ἢ οὐ μνημονεύεις;
against injustice itself might-be-judged or not do-you-remember
 ἀδικοῖν μεντᾶν, ἔφη, εἰ μή.
I-would-do-wrong indeed he-said if not

ἐπειδὴ τοίνυν, ἦν δ' ἐγώ, κεκριμέναι εἰσί, πάλιν ἀπαιτῶ
since then said and I judged they-are again I-demand-back
 ὑπὲρ δικαιοσύνης, ὥσπερ ἔχει δόξης καὶ παρὰ θεῶν
on-behalf-of justice as it-has reputation both from gods
 καὶ παρ' ἀνθρώπων, καὶ ἡμᾶς ὁμολογεῖν περὶ αὐτῆς
and from men also us to-agree about it
 δοκεῖσθαι οὕτω, ἵνα καὶ τὰ νικητήρια κομίσηται, ἀπὸ
to-be-reputed so so-that also the victory-prizes it-may-carry-off from
 τοῦ δοκεῖν κτωμένη ἃ δίδωσι τοῖς ἔχουσιν αὐτήν,
the seeming acquiring which it-gives to-the-ones having it
 ἐπειδὴ καὶ τὰ ἀπὸ τοῦ εἶναι ἀγαθὰ διδοῦσα ἐφάνη καὶ
since also the from the being goods giving it-appeared and
 οὐκ ἐξαπατῶσα τοὺς τῷ ὄντι λαμβάνοντας αὐτήν.
not deceiving the-ones in reality taking it
 δίκαια, ἔφη, αἰτῇ.

just-things he-said you-ask
 οὐκοῦν, ἦν δ' ἐγώ, πρῶτον μὲν τοῦτο ἀποδώσετε, ὅτι
therefore said and I first indeed this you-will-give-back that
 θεοὺς γε οὐ λανθάνει ἐκάτερος αὐτῶν οἷός ἐστιν;
gods at-least not escapes-notice each of-them what-sort he-is

ἀποδώσομεν, ἔφη.

we-will-give-back he-said

εἰ δὲ μὴ λανθάνετον, ὁ μὲν θεοφιλὴς ἂν εἴη,
if and not they-both-escape-notice the-one indeed god-loved — would-be
 ὁ δὲ θεομισὴς, ὥσπερ καὶ κατ' ἀρχὰς ὡμολογοῦμεν.
the-other and god-hated as also at beginning we-were-agreeing
 ἔστι ταῦτα.

it-is these-things

- 613 τῷ δὲ θεοφιλεῖ οὐχ ὁμολογήσομεν, ὅσα γε ἀπὸ θεῶν
to-the and god-loved not shall-we-agree as-many-as at-least from gods
 γίνεταί, πάντα γίνεσθαι ὡς οἶόν τε ἄριστα, εἰ μὴ τι
come all to-come as possible — best if not some
 ἀναγκαῖον αὐτῷ κακὸν ἐκ προτέρας ἀμαρτίας ὑπῆρχεν;
necessary to-him evil from earlier error was-there
 πάνυ μὲν οὖν.

certainly indeed then

- b οὕτως ἄρα ὑποληπτέον περὶ τοῦ δικαίου ἀνδρός, ἑάντ' ἐν
so then one-must-suppose about the just man whether in
 πενία γίγνηται ἑάντ' ἐν νόσοις ἢ τινι ἄλλῃ τῶν δοκούντων
poverty he-be or in diseases or some other of-the seeming
 κακῶν, ὡς τούτῳ ταῦτα εἰς ἀγαθόν τι τελευτήσει ζῶντι
evils that for-him these into good something will-end living
 ἢ καὶ ἀποθανόντι. οὐ γὰρ δὴ ὑπὸ γε θεῶν ποτε ἀμελεῖται
or also having-died not for indeed by at-least gods ever is-neglected
 ὃς ἂν προθυμῆσθαι ἐθέλῃ δίκαιος γίνεσθαι καὶ ἐπιτηδεύειν
who — to-be-eager is-willing just to-become and practicing
 ἀρετὴν εἰς ὅσον δυνατόν ἀνθρώπῳ ὁμοιοῦσθαι θεῷ.
virtue to as-far-as possible for-man to-be-likened to-god
 εἰκός γ', ἔφη, τὸν τοιοῦτον μὴ ἀμελεῖσθαι ὑπὸ τοῦ
likely at-least he-said — such-(a-man) not to-be-neglected by the
 ὁμοίου.

like

οὐκοῦν περὶ τοῦ ἀδίκου τάναντία τούτων δεῖ διανοεῖσθαι;
 therefore about the unjust the-opposite of-these one-must to-think
 σφόδρα γε.

very at-least

τὰ μὲν δὴ παρὰ θεῶν τοιαῦτ' ἄττ' ἂν εἴη νικητήρια
 the indeed indeed from gods such some — would-be victory-prizes
 τῷ δικαίῳ.

for-the just

κατὰ γοῦν ἐμὴν δόξαν, ἔφη.

according-to at-any-rate my opinion he-said

τί δέ, ἦν δ' ἐγώ, παρ' ἀνθρώπων; ἄρ' οὐχ ὧδε ἔχει, c
 what and said and I from men then not so it-is

εἰ δεῖ τὸ ὄν τιθέναι; οὐχ οἱ μὲν δεινοί τε καὶ ἀδικοί
 if one-must the fact to-set-down not the indeed clever both and unjust

δρῶσιν ὅπερ οἱ δρομῆς ὅσοι ἂν θέωσιν εὖ ἀπὸ τῶν
 do what-very the runners as-many-as — run well from the

κάτω, ἀπὸ δὲ τῶν ἄνω μῆ; τὸ μὲν πρῶτον ὀξέως
 lower-end from but the upper-end not the indeed first sharply

ἀποπηδῶσιν, τελευτῶντες δὲ καταγέλαστοι γίνονται, τὰ
 they-leap-off finishing but ridiculous become the

ὦτα ἐπὶ τῶν ὤμων ἔχοντες καὶ ἀστεφάνωτοι ἀποτρέχοντες·
 ears on the shoulders having and uncrowned running-away

οἱ δὲ τῇ ἀληθείᾳ δρομικοὶ εἰς τέλος ἐλθόντες τὰ τε
 the-others and in truth runners to end having-come the both

ἄθλα λαμβάνουσιν καὶ στεφανοῦνται. οὐχ οὕτω καὶ περὶ
 prizes take and are-crowned not so also about

τῶν δικαίων τὸ πολὺ συμβαίνει; πρὸς τὸ τέλος ἐκάστης
 the just the most-part it-happens toward the end of-each

πράξεως καὶ ὁμιλίας καὶ τοῦ βίου εὐδοκιμοῦσί τε καὶ
 action and association and of-the life they-are-esteemed both and

τὰ ἄθλα παρὰ τῶν ἀνθρώπων φέρονται;

the prizes from the men carry-off

καὶ μάλα.

and very

- d ἀνέξῃ ἄρα λέγοντος ἐμοῦ περὶ τούτων ἅπερ αὐτὸς
will-you-bear then saying me about these what-very yourself
 ἔλεγες περὶ τῶν ἀδίκων; ἐρῶ γὰρ δὴ ὅτι οἱ μὲν
you-were-saying about the unjust I-will-say for indeed that the indeed
 δίκαιοι, ἐπειδὰν πρεσβύτεροι γένωνται, ἐν τῇ αὐτῶν πόλει
just when older they-become in — their-own city
 ἄρχουσί τε ἂν βούλωνται τὰς ἀρχάς, γαμοῦσί τε ὁπόθεν
rule both if they-wish the offices marry both from-whenever
 ἂν βούλωνται, ἐκδιδοασί τε εἰς οὓς ἂν ἐθέλωσι καὶ πάντα
— they-wish give-in-marriage both to whom — they-wish and all
 ἃ σὺ περὶ ἐκείνων, ἐγὼ νῦν λέγω περὶ τῶνδε. καὶ αὖ καὶ
which you about those I now say about these and again also
 περὶ τῶν ἀδίκων, ὅτι οἱ πολλοὶ αὐτῶν, καὶ ἐὰν νέοι ὄντες
about the unjust that the many of-them even if young being
 λάθωσι, ἐπὶ τέλους τοῦ δρόμου αἰρεθέντες καταγέλαστοί
they-escape-notice at end of-the course being-caught ridiculous
 εἰσι καὶ γέροντες γιγνόμενοι ἄθλιοι προπηλακίζονται ὑπὸ
are and old becoming wretched are-trampled-in-the-mud by
 ξένων τε καὶ ἀστῶν, μαστιγούμενοι καὶ ἃ ἄγροικα
strangers both and citizens being-whipped and what boorish
 ἔφησθα σὺ εἶναι, ἀληθῆ λέγων — εἴτα στρεβλώσονται καὶ
said you to-be true-things saying then they-will-be-racked and
 ἐκκαυθήσονται — πάντα ἐκεῖνα οἴου καὶ ἐμοῦ ἀκηκοέναι
will-be-burned-out all those suppose also from-me to-have-beard
 ὥς πάσχουσιν. ἀλλ' ὃ λέγω, ὅρα εἰ ἀνέξῃ.
that they-suffer but what I-say see if you-will-bear-it
 καὶ πάνυ, ἔφη· δίκαια γὰρ λέγεις.
and very he-said just-things for you-say

ἃ μὲν τοίνυν, ἣν δ' ἐγώ, ζῶντι τῷ δικαίῳ παρὰ 614
what indeed then said and I living to-the just from
 θεῶν τε καὶ ἀνθρώπων ἄθλά τε καὶ μισθοὶ καὶ δῶρα
gods both and men prizes both and wages and gifts
 γίγνεται πρὸς ἐκείνοις τοῖς ἀγαθοῖς οἷς αὐτὴ παρέχετο
come besides those — goods which itself provided
 ἢ δικαιοσύνη, τοιαῦτ' ἂν εἴη.
— justice such — would-be
 καὶ μάλ', ἔφη, καλὰ τε καὶ βέβαια.
and very be-said fine both and secure
 ταῦτα τοίνυν, ἣν δ' ἐγώ, οὐδέν ἐστι πλήθει οὐδὲ μεγέθει
these then said and I nothing are in-number nor in-magnitude
 πρὸς ἐκείνα ἃ τελευτήσαντα ἑκάτερον περιμένει· χρὴ
compared-to those which having-died each await must
 δ' αὐτὰ ἀκοῦσαι, ἵνα τελέως ἑκάτερος αὐτῶν ἀπειλήφῃ
and them to-hear so-that completely each of-them may-have-received
 τὰ ὑπὸ τοῦ λόγου ὀφειλόμενα ἀκοῦσαι.
the-things by the argument owed to-hear
 λέγοις ἂν, ἔφη, ὥς οὐ πολλὰ ἄλλ' ἥδιον b
you-may-speak — be-said as not many other-things more-pleasantly
 ἀκούοντι.
to-one-bearing

XIV • THE TALE OF ER

Er the Pamphylian was killed in battle, and his body lay undecayed for ten days; on the twelfth, lying on the pyre, he revived. His soul had come to a daemonic place with two openings into the earth and two into the heaven, where judges sent the just up to the right and the unjust down to the left. Souls returned from thousand-year journeys, each wrong paid ten times over, and Ardiaeus the tyrant was not allowed up.

c ἀλλ' οὐ μέντοι σοι, ἦν δ' ἐγώ, Ἀλκίνου γε ἀπόλογον
but not however to-you said and I of-Alcinous at-least tale
 ἔρῳ, ἀλλ' ἀλκίμου μὲν ἀνδρός, Ἡρὸς τοῦ Ἀρμενίου,
I-will-tell but of-a-valiant indeed man Er — of-Armenius
 τὸ γένος Παμφύλου· ὅς ποτε ἐν πολέμῳ τελευτήσας,
by race Pamphylian who once in war having-died
 ἀναιρεθέντων δεκαταίων τῶν νεκρῶν ἤδη διεφθαρμένων,
being-taken-up on-the-tenth-day the corpses already decayed
 ὑγιῆς μὲν ἀνηρέθη, κομισθεὶς δ' οἴκαδε μέλλων
sound indeed was-taken-up having-been-carried and home about
 θάπτεσθαι δωδεκαταῖος ἐπὶ τῇ πυρᾷ κείμενος ἀνέβιω,
to-be-buried on-the-twelfth-day on the pyre lying came-back-to-life
 ἀναβιὸς δ' ἔλεγεν ἃ ἐκεῖ ἴδοι. ἔφη δέ, ἐπειδὴ οὐ ἐκβῆναι,
having-revived and he-told what there he-saw he-said and when his to-go-out
 τὴν ψυχὴν πορεύεσθαι μετὰ πολλῶν, καὶ ἀφικνεῖσθαι σφᾶς
the soul to-journey with many and to-arrive they
 εἰς τόπον τινὰ δαιμόνιον, ἐν ᾧ τῆς τε γῆς δὴ εἶναι
at place some daemonic in which of-the both earth two to-be
 χάσματα ἐχομένῳ ἀλλήλοιν καὶ τοῦ οὐρανοῦ αὖ ἐν τῷ
openings adjoining each-other and of-the heaven in-turn in the
 ἄνω ἄλλα καταντικρύ. δικαστὰς δὲ μεταξὺ τούτων καθῆσθαι,
above others opposite judges and between these to-sit
 οὓς, ἐπειδὴ διαδικάσειαν, τοὺς μὲν δίκαιους κελεύειν
who when they-had-judged the indeed just to-order
 πορεύεσθαι τὴν εἰς δεξιάν τε καὶ ἄνω διὰ τοῦ οὐρανοῦ,
to-go the-way to right both and upward through the heaven
 σημεῖα περιάψαντας τῶν δεδικασμένων ἐν τῷ πρόσθεν,
signs having-fastened-around of-the judgments in the front
 τοὺς δὲ ἀδίκους τὴν εἰς ἀριστεράν τε καὶ κάτω, ἔχοντας
the and unjust the-way to left both and downward having
 καὶ τούτους ἐν τῷ ὀπίσθεν σημεῖα πάντων ὧν ἔπραξαν.
also these in the back signs of-all which they-did

ἑαυτοῦ δὲ προσελθόντος εἰπεῖν ὅτι δέοι αὐτὸν ἄγγελον e
 himself and having-approached to-say that it-was-necessary him messenger
 ἀνθρώποις γενέσθαι τῶν ἐκεῖ καὶ διακελεύοντό οἱ
 to-men to-become of-the things-there and they-bid him
 ἀκούειν τε καὶ θεᾶσθαι πάντα τὰ ἐν τῷ τόπῳ. ὁρᾶν δὴ
 to-hear both and to-view all the-things in the place to-see indeed
 ταύτῃ μὲν καθ' ἑκάτερον τὸ χάσμα τοῦ οὐρανοῦ τε καὶ τῆς
 here indeed at each the opening of-the heaven both and of-the
 γῆς ἀπιούσας τὰς ψυχάς, ἐπειδὴ αὐταῖς δικασθεῖν, κατὰ δὲ
 earth departing the souls when for-them it-had-been-judged by and
 τὼ ἑτέρῳ ἐκ μὲν τοῦ ἀνιέναι ἐκ τῆς γῆς μεστὰς αὐχμοῦ
 the other-two from indeed the-one coming-up from the earth full of-squalor
 τε καὶ κόνεως, ἐκ δὲ τοῦ ἑτέρου καταβαίνειν ἑτέρας ἐκ
 both and dust from and the other to-come-down others from
 τοῦ οὐρανοῦ καθαρὰς. καὶ τὰς αἰὶ ἀφικνουμένας ὥσπερ
 the heaven pure and the-ones ever arriving as
 ἐκ πολλῆς πορείας φαίνεσθαι ἤκειν, καὶ ἀσμέναις εἰς τὸν
 from long journey to-appear to-have-come and glad to the
 λεμῶνα ἀπιούσας οἶον ἐν πανηγύρει κατασκηναῖσθαι, καὶ
 meadow departing as at festival to-encamp and
 ἀσπάζεσθαι τε ἀλλήλας ὅσαι γινώρμαι, καὶ πυρηνθάνεσθαι
 to-greet both one-another as-many-as acquainted and to-inquire
 τὰς τε ἐκ τῆς γῆς ἡκούσας παρὰ τῶν ἑτέρων τὰ
 the-ones both from the earth having-come from the others the-things
 ἐκεῖ καὶ τὰς ἐκ τοῦ οὐρανοῦ τὰ παρ' ἐκείναις.
 there and the-ones from the heaven the-things among those
 διηγείσθαι δὲ ἀλλήλαις τὰς μὲν ὀδυρομένας τε καὶ 615
 to-relate and to-one-another the-ones indeed lamenting both and
 κλαούσας, ἀναμνησκομένας ὅσα τε καὶ οἷα
 weeping recalling how-many both and what-sort
 πάθιοιεν καὶ ἴδοιεν ἐν τῇ ὑπὸ γῆς πορεία — εἶναι δὲ
 they-had-suffered and seen in the under earth journey to-be and

τὴν πορείαν χιλίετη — τὰς δ' αὖ ἐκ τοῦ οὐρανοῦ
the journey thousand-year the-ones and in-turn from the heaven
 εὐπαθείας διηγέισθαι καὶ θέας ἀμηνήανους τὸ κάλλος. τὰ
delights to-relate and sights extraordinary in beauty the
 μὲν οὖν πολλά, ὦ Γλαύκων, πολλοῦ χρόνου διηγῆσασθαι.
indeed then many-things O Glaucon of-much time to-relate
 τὸ δ' οὖν κεφάλαιον ἔφη τόδε εἶναι, ὅσα πώποτε
the but anyway sum he-said this to-be as-many-as ever
 τινα ἠδίκησαν καὶ ὅσους ἕκαστοι, ὑπὲρ ἀπάντων δίκην
anyone they-wronged and as-many-as each for all penalty
 δεδωκέναι ἐν μέρει, ὑπὲρ ἐκάστου δεκάκις — τοῦτο δ' εἶναι
to-have-paid in turn for each ten-times this and to-be
 κατὰ ἑκατονταετηρίδα ἐκάστην, ὡς βίου ὄντος τοσοῦτου
by hundred-year-span each as life being so-long
 τοῦ ἀνθρωπίνου — ἵνα δεκαπλάσιον τὸ ἔκτεισμα τοῦ
the human so-that tenfold the payment of-the
 ἀδικήματος ἐκτίνοιεν, καὶ οἶον εἴ τις πολλοῖς θανάτων
wrong they-might-pay and for-example if some to-many of-deaths
 ἦσαν αἴτιοι, ἢ πόλεις προδόντες ἢ στρατόπεδα, καὶ εἰς
were causes or cities having-betrayed or armies and into
 δουλείας ἐμβεβληκότες ἢ τινος ἄλλης κακουχίας μεταίτιοι,
slaveries having-cast or some other ill-treatment accomplices
 πάντων τούτων δεκαπλασίας ἀλγηδόνας ὑπὲρ ἐκάστου
of-all these tenfold pains for each
 κομίσαιντο, καὶ αὖ εἴ τις εὐεργεσίας εὐεργετηκότες
they-received and again if some good-deeds having-done
 καὶ δίκαιοι καὶ ὅσοι γεγονότες εἶεν, κατὰ ταῦτα τὴν
and just and holy having-become they-were in the-same-way the
 ἀξίαν κομίζονται. τῶν δὲ εὐθὺς γενομένων καὶ ὀλίγων
due they-received of-the-ones and immediately born and little
 χρόνον βιούντων περὶ ἄλλα ἔλεγεν οὐκ ἄξια μνήμης.
time living about other-things he-said not worthy of-memory

εἰς δὲ θεοὺς ἀσεβείας τε καὶ εὐσεβείας καὶ γονέας καὶ
toward and gods of-impiety both and of-piety and parents and
 αὐτόχειρος φόνου μείζους ἔτι τοὺς μισθοὺς διηγείτο.
of-own-hand murder greater still the wages he-related
 ἔφη γὰρ δὴ παραγενέσθαι ἐρωτωμένῳ ἑτέρῳ ὑπὸ ἑτέρου d
he-said for indeed to-have-been-present being-asked one by another
 ὅπου εἴη Ἀρδιαῖος ὁ μέγας. ὁ δὲ Ἀρδιαῖος οὗτος τῆς
where was Ardiaeus the great — and Ardiaeus this —
 Παμφυλίας ἔν τινι πόλει τύραννος ἐγεγόνει, ἥδη χιλιοστὸν
of-Pamphylia in some city tyrant had-become already thousandth
 ἔτος εἰς ἐκείνον τὸν χρόνον, γέροντά τε πατέρα ἀποκτείνας
year to that — time old both father having-killed
 καὶ πρεσβύτερον ἀδελφόν, καὶ ἄλλα δὴ πολλά τε καὶ
and elder brother and other indeed many both and
 ἀνόσια εἰργασμένους, ὡς ἐλέγετο. ἔφη οὖν τὸν ἐρωτώμενον
unholy-things having-done as was-said he-said then the one-asked
 εἰπεῖν, οὐχ ἦκει, φάναι, οὐδ' ἂν ἦξει δεῦρο. ἐθεασάμεθα
to-say not he-has-come to-say nor — he-will-come hither we-saw
 γὰρ οὖν δὴ καὶ τοῦτο τῶν δεινῶν θεαμάτων· ἐπειδὴ
for indeed truly also this of-the terrible sights when
 ἐγγὺς τοῦ στομίου ἦμεν μέλλοντες ἀνιέναι καὶ τᾶλλα
near the mouth we-were about to-go-up and the-rest
 πάντα πεπονθότες, ἐκεῖνόν τε κατείδομεν ἐξαίφνης καὶ
all having-suffered him both we-caught-sight-of suddenly and
 ἄλλους — σχεδόν τι αὐτῶν τοὺς πλείστους τυράννους·
others nearly somewhat of-them the most tyrants
 ἦσαν δὲ καὶ ἰδιῶταί τινες τῶν μεγάλα ἡμαρτηκότων —
there-were and also private-men some of-the great-things having-sinned
 οὓς οἰομένους ἤδη ἀναβήσεσθαι οὐκ ἐδέχετο τὸ στόμιον,
whom thinking already to-go-up not received the mouth

ἀλλ' ἐμυκάτο ὅποτε τις τῶν οὕτως ἀνιάτως ἐχόντων εἰς
but it-bellowed whenever any of-the so incurably being in
 πονηρίαν ἢ μὴ ἱκανῶς δεδωκὼς δίκην ἐπιχειροῖ ἀνιέναι.
wickedness or not sufficiently having-paid penalty tried to-go-up

XV · THE SPINDLE OF NECESSITY

Savage, fiery men seized Ardiaeus and other tyrants, flayed them, and dragged them off to Tartarus, and each soul dreaded bearing the mouth bellow as it rose. After seven days in the meadow the souls journeyed to a straight light like a pillar, binding the heavens, and saw the spindle of Necessity, its eight nested whorls with their colors and speeds, a Siren on each singing one note in a single harmony. The Fates, Lachesis, Clotho, and Atropos, sang of past, present, and future.

616 ἐνταῦθα δὴ ἄνδρες, ἔφη, ἄγριοι, διάπυροι ἰδεῖν,
there indeed men he-said savage fiery to-see
 παρεστῶτες καὶ καταμανθάνοντες τὸ φθέγμα, τοὺς
standing-by and understanding the sound the-ones
 μὲν διαλαβόντες ἤγον, τὸν δὲ Ἄρδιαϊον καὶ ἄλλους
indeed seizing-around led-away — and Ardiaeus and others
 συμποδίσαντες χεῖράς τε καὶ πόδας καὶ κεφαλὴν,
having-bound hands both and feet and head
 καταβαλόντες καὶ ἐκδείραντες, εἰλκον παρὰ τὴν ὁδὸν
having-thrown-down and having-flayed dragged beside the road
 ἐκτὸς ἐπ' ἀσπαλάθων κνάμπτοντες, καὶ τοῖς ἀεὶ
outside on thorns carding and to-the-ones ever
 παριοῦσι σημαίνοντες ὧν ἕνεκά τε καὶ ὅτι εἰς τὸν
passing-by indicating what for-the-sake-of both and that into —
 Τάρταρον ἐμπεσοῦμενοι ἄγοντο. ἔνθα δὴ φόβων,
Tartarus to-be-thrown they-were-being-led there indeed fears
 ἔφη, πολλῶν καὶ παντοδαπῶν σφίσι γεγονότων, τοῦτον
he-said many and manifold to-them having-been this

ὑπερβάλλειν, μὴ γένοιτο ἐκάστω τὸ φθέγμα ὅτε ἀναβαίνοι,
to-surpass lest there-be for-each the sound when he-went-up
 καὶ ἀσμενέστατα ἕκαστον σιγήσαντος ἀναβῆναι. καὶ τὰς
and most-gladly each it-being-silent to-go-up and the
 μὲν δὴ δίκας τε καὶ τιμωρίας τοιαύτας τινὰς εἶναι,
indeed indeed penalties both and punishments such some to-be
 καὶ αὖ τὰς εὐεργεσίας ταύταις ἀντιστρόφους. ἐπειδὴ δὲ
and again the rewards to-these counterpart when and
 τοῖς ἐν τῷ λεμῶνι ἐκάστοις ἑπτὰ ἡμέραι γένοιτο,
to-the-ones in the meadow each seven days had-passed
 ἀναστάντας ἐντεῦθεν δεῖν τῇ ὀγδῷ πορεύεσθαι,
having-risen from-there to-be-necessary on-the eighth to-journey
 καὶ ἀφικνεῖσθαι τεταρταίους ὅθεν καθορᾶν ἄνωθεν διὰ
and to-arrive on-the-fourth-day whence to-look-down from-above through
 παντὸς τοῦ οὐρανοῦ καὶ γῆς τεταμένον φῶς εὐθύ, οἶον
all the heaven and earth stretched light straight like
 κίονα, μάλιστα τῇ ἱριδι προσφερῇ, λαμπρότερον δὲ καὶ
a-pillar most to-the rainbow resembling brighter and also
 καθαρώτερον· εἰς ὃ ἀφικέσθαι προελθόντες ἡμερησίαν
purser to which to-arrive having-gone-forward a-day's
 ὁδόν, καὶ ἰδεῖν αὐτόθι κατὰ μέσον τὸ φῶς ἐκ τοῦ οὐρανοῦ
journey and to-see there at middle the light from the heaven
 τὰ ἄκρα αὐτοῦ τῶν δεσμῶν τεταμένα — εἶναι γὰρ τοῦτο
the ends of-it of-the bonds stretched to-be for this
 τὸ φῶς σύνδεσμον τοῦ οὐρανοῦ, οἶον τὰ ὑποζώματα
— light bond of-the heaven like the undergirdings
 τῶν τριήρων, οὕτω πᾶσαν συνέχον τὴν περιφοράν —
of-the triremes so all holding-together the revolution
 ἐκ δὲ τῶν ἄκρων τεταμένον ἀνάγκης ἄτρακτον, δι'
from and the ends stretched of-necessity spindle through
 οὗ πάσας ἐπιστρέφεσθαι τὰς περιφοράς· οὗ τὴν μὲν
which all to-be-turned the revolutions of-which the indeed

ἡλακάτην τε καὶ τὸ ἄγκιστρον εἶναι ἐξ ἀδάμαντος, τὸν
shaft both and the hook to-be of adamant the
 δὲ σφόνδυλον μεικτὸν ἔκ τε τούτου καὶ ἄλλων γενῶν.
and whorl mixed from both this and other kinds
 d τὴν δὲ τοῦ σφονδύλου φύσιν εἶναι τοιάνδε· τὸ μὲν σχῆμα
the and of-the whorl nature to-be such-as-this the indeed shape
 οἷαπερ ἡ τοῦ ἐνθάδε, νοῆσαι δὲ δεῖ ἐξ ὧν ἔλεγεν
just-like the of-the here-one to-conceive but one-must from what he-said
 τοιόνδε αὐτὸν εἶναι, ὥσπερ ἂν εἰ ἐν ἐνὶ μεγάλῳ σφονδύλῳ
such-as-this it to-be as — if in one great whorl
 κοίλῳ καὶ ἐξεγλυμμένῳ διαμπερὲς ἄλλος τοιοῦτος ἐλάττων
hollow and scooped-out right-through another such smaller
 ἐγκείτο ἀρμόττων, καθάπερ οἱ κάδοι οἱ εἰς ἀλλήλους
should-lie-in fitting like the jars the-ones into one-another
 ἀρμόττοντες, καὶ οὕτω δὴ τρίτον ἄλλον καὶ τέταρτον
fitting and so indeed third another and fourth
 καὶ ἄλλους τέτταρας. ὁκτὼ γὰρ εἶναι τοὺς σύμπαντας
and others four eight for to-be the all-together
 σφονδύλους, ἐν ἀλλήλοις ἐγκειμένους, κύκλους ἄνωθεν
whorls in one-another lying-in circles from-above
 τὰ χεῖλη φαίνοντας, νῶτον συνεχὲς ἐνὸς σφονδύλου
the rims showing back continuous of-one whorl
 ἀπεργαζομένους περὶ τὴν ἡλακάτην· ἐκείνην δὲ διὰ
forming around the shaft that and through
 μέσου τοῦ ὀγδοῦ διαμπερὲς ἐληλάσθαι. τὸν μὲν οὖν
middle of-the eighth right-through to-have-been-driven the indeed then
 πρῶτόν τε καὶ ἐξωτάτῳ σφόνδυλον πλατύτατον τὸν τοῦ
first both and outermost whorl broadest the of-the
 χείλους κύκλον ἔχειν, τὸν δὲ τοῦ ἔκτου δεύτερον, τρίτον
rim circle to-have the and of-the sixth second third
 δὲ τὸν τοῦ τετάρτου, τέταρτον δὲ τὸν τοῦ ὀγδοῦ,
and the of-the fourth and the of-the eighth

πέμπτον δὲ τὸν τοῦ ἑβδόμου, ἕκτον δὲ τὸν τοῦ πέμπτου,
fifth and the of-the seventh sixth and the of-the fifth
 ἑβδομον δὲ τὸν τοῦ τρίτου, ὄγδοον δὲ τὸν τοῦ δευτέρου.
seventh and the of-the third eighth and the of-the second
 καὶ τὸν μὲν τοῦ μεγίστου ποικίλον, τὸν δὲ τοῦ ἑβδόμου 617
and the indeed of-the largest spangled the and of-the seventh
 λαμπρότατον, τὸν δὲ τοῦ ὀγδόου τὸ χρῶμα ἀπὸ τοῦ
brightest the and of-the eighth the color from the
 ἑβδόμου ἔχειν προσλάμποντος, τὸν δὲ τοῦ δευτέρου καὶ
seventh to-have shining-on-it the and of-the second and
 πέμπτου παραπλήσια ἀλλήλοις, ξανθότερα ἐκείνων, τρίτον
fifth similar to-each-other yellower than-those third
 δὲ λευκότερον χρῶμα ἔχειν, τέταρτον δὲ ὑπέρυθρον,
and whitest color to-have fourth and reddish
 δεύτερον δὲ λευκότητι τὸν ἕκτον. κυκλεῖσθαι δὲ δὴ
second and in-whiteness the sixth to-revolve and indeed
 στρεφόμενον τὸν ἄτρακτον ὅλον μὲν τὴν αὐτὴν φορᾶν, ἐν
turning the spindle whole indeed the same motion in
 δὲ τῷ ὅλῳ περιφερομένῳ τοὺς μὲν ἐντὸς ἑπτὰ κύκλους τὴν
and the whole revolving the indeed inner seven circles the
 ἐναντίαν τῷ ὅλῳ ἡρέμα περιφέρεισθαι, αὐτῶν δὲ τούτων
opposite to-the whole gently to-revolve of-them and these
 τάχιστα μὲν ἵεναι τὸν ὄγδοον, δευτέρους δὲ καὶ ἅμα
most-swiftly indeed to-go the eighth second and also together
 ἀλλήλοις τὸν τε ἑβδομον καὶ ἕκτον καὶ πέμπτον· τρίτον
with-one-another the both seventh and sixth and fifth third
 δὲ φορᾶ ἵεναι, ὡς σφίσι φαίνεσθαι, ἐπανακυκλούμενον
and in-motion to-go as to-them to-appear counter-revolving
 τὸν τέταρτον, τέταρτον δὲ τὸν τρίτον καὶ πέμπτον τὸν
the fourth fourth and the third and fifth the
 δεύτερον. στρέφεσθαι δὲ αὐτὸν ἐν τοῖς τῆς ἀνάγκης γόνασιν.
second to-turn and it in the of-the necessity knees

ἐπὶ δὲ τῶν κύκλων αὐτοῦ ἄνωθεν ἐφ' ἐκάστου βεβηκέναι
on and the circles of-it from-above on each to-stand

Σειρῆνα συμπεριφερομένην, φωνὴν μίαν ἰείσαν, ἓνα τόνον·
a-Siren revolving-with voice one uttering one pitch

ἐκ πασῶν δὲ ὀκτὼ οὐσῶν μίαν ἁρμονίαν συμφωνεῖν.
from all and eight being one harmony to-sound-together

c ἄλλας δὲ καθημένας περίξ δι' ἴσου τρεῖς, ἐν θρόνῳ ἐκάστην,
others and sitting around at equal three on throne each

θυγατέρας τῆς ἀνάγκης, Μοίρας, λευχεμονούσας, στέμματα
daughters of-the necessity Fates white-robed garlands

ἐπὶ τῶν κεφαλῶν ἐχούσας, Λάχεσιν τε καὶ Κλωθῶ καὶ
on the heads having Lachesis both and Clotho and

Ἄτροπον, ὑμνεῖν πρὸς τὴν τῶν Σειρήνων ἁρμονίαν, Λάχεσιν
Atropos to-sing to the of-the Sirens harmony Lachesis

μὲν τὰ γεγονότα, Κλωθῶ δὲ τὰ ὄντα, Ἄτροπον δὲ τὰ
indeed the things-past Clotho and the things-present Atropos and the

μέλλοντα. καὶ τὴν μὲν Κλωθῶ τῇ δεξιᾷ χειρὶ ἐφαπτομένην
things-to-come and — indeed Clotho with-the right hand touching

συνεπιστρέφειν τοῦ ἀτράκτου τὴν ἕξω περιφορὰν,
to-help-turn of-the spindle the outer revolution

διαλείπουσιν χρόνον, τὴν δὲ Ἄτροπον τῇ ἀριστερᾷ τὰς
pausing awhile — and Atropos with-the left the

ἐντὸς αὖ ὡσαύτως· τὴν δὲ Λάχεσιν ἐν μέρει ἐκατέρας
inner in-turn likewise — and Lachesis in turn each

ἐκατέρα τῇ χειρὶ ἐφάπτεσθαι. σφᾶς οὖν, ἐπειδὴ ἀφικέσθαι,
with-each the hand to-touch they then when to-arrive

εὐθὺς δεῖν ἵεναι πρὸς τὴν Λάχεσιν. προφήτην οὖν
at-once to-be-necessary to-go to — Lachesis spokesman then

τινα σφᾶς πρῶτον μὲν ἐν τάξει διαστῆσαι, ἔπειτα λαβόντα
some them first indeed in order to-arrange then having-taken

ἐκ τῶν τῆς Λαχέσεως γονάτων κλήρους τε καὶ βίων
from the — of-Lachesis knees lots both and of-lives
 παραδείγματα, ἀναβάντα ἐπὶ τι βῆμα ὑψηλὸν εἰπεῖν —
models having-mounted onto some platform high to-speak

XVI · THE CHOOSING OF LIVES

A spokesman proclaimed the word of Lachesis: the souls would choose their own daemon, virtue has no master; the blame is the chooser's, and the god is blameless. He threw down the lots and set out models of lives, far more than the souls, of animals and of men, tyrants and beggars. Here, Socrates tells Glaucon, lies the whole danger, and each must learn to distinguish the better life from the worse and choose the one that makes the soul more just.

ἀνάγκης θυγατρὸς κόρης Λαχέσεως λόγος. ψυχαὶ ἐφήμεροι, e
of-necessity of-daughter of-maiden of-Lachesis word souls ephemeral
 ἀρχὴ ἄλλης περιόδου θνητοῦ γένους θανατηφόρου. οὐχ
beginning of-another cycle of-mortal race death-bearing not
 ὑμᾶς δαίμων λήξεται, ἀλλ' ὑμεῖς δαίμονα αἰρήσεσθε.
you daemon will-obtain-by-lot but you daemon will-choose
 πρῶτος δ' ὁ λαχὼν πρῶτος αἰρείσθω βίον ᾧ
first and the having-drawn first let-him-choose life with-which
 συνέσται ἐξ ἀνάγκης. ἀρετὴ δὲ ἀδέσποτον, ἣν τιμῶν
he-will-be of necessity virtue and masterless which honoring
 καὶ ἀτιμάζων πλέον καὶ ἔλαττον αὐτῆς ἕκαστος ἔξει.
and dishonoring more and less of-it each will-have
 αἰτία ἐλομένου θεὸς ἀναίτιος.
blame of-the-chooser god blameless

ταῦτα εἰπόντα ῥῦψαι ἐπὶ πάντας τοὺς κλήρους, τὸν δὲ
these having-said to-throw over all-(of-them) the lots the and
 παρ' αὐτὸν πεσόντα ἕκαστον ἀναιρεῖσθαι πλὴν οὗ, ἔ δὲ
beside himself fallen each to-take-up except him him but
 οὐκ ἔαν· τῷ δὲ ἀνελομένῳ δῆλον εἶναι ὁπόστος εἰλήχει.
not to-allow to-the and one-taking-up clear to-be what-number he-had-drawn

618 μετὰ δὲ τοῦτο αὖθις τὰ τῶν βίων παραδείγματα εἰς
after and this again the of-the lives models to
 τὸ πρόσθεν σφῶν θεῖναι ἐπὶ τὴν γῆν, πολὺ πλείω τῶν
the front of-them to-place on the ground far more than-the
 παρόντων. εἶναι δὲ παντοδαπά· ζώων τε γὰρ πάντων
ones-present to-be and of-all-kinds of-animals both for of-all
 βίους καὶ δὴ καὶ τοὺς ἀνθρωπίνους ἅπαντας. τυραννίδας
lives and indeed also the human all tyrannies
 τε γὰρ ἐν αὐτοῖς εἶναι, τὰς μὲν διατελεῖς, τὰς δὲ
both for among them to-be the-ones indeed lasting the-others and
 καὶ μεταξὺ διαφθειρομένας καὶ εἰς πενίας τε καὶ φυγὰς
also midway being-destroyed and in poverties both and exiles
 καὶ εἰς πτωχείας τελευτώσας· εἶναι δὲ καὶ δοκίμων ἀνδρῶν
and in beggars ending to-be and also of-reputable men
 βίους, τοὺς μὲν ἐπὶ εἵδεσιν καὶ κατὰ κάλλη καὶ τὴν
lives the-ones indeed for looks and for beauties and the
 ἄλλην ἰσχύν τε καὶ ἀγωνίαν, τοὺς δ' ἐπὶ γένεσιν καὶ
other strength both and athletic-prowess the-others and for births and
 προγόνων ἀρεταῖς, καὶ ἀδοκίμων κατὰ ταῦτα, ὡσάυτως
of-ancestors virtues and of-disreputable in these likewise
 δὲ καὶ γυναικῶν. ψυχῆς δὲ τάξιν οὐκ ἐνεῖναι διὰ τὸ
and also of-women of-soul but ordering not to-be-in-them because-of the
 ἀναγκαίως ἔχειν ἄλλον ἐλομένην βίον ἀλλοίαν γίγνεσθαι·
necessarily to-be other having-chosen life different to-become
 τὰ δ' ἄλλα ἀλλήλοις τε καὶ πλούτοις καὶ πενίαις,
the and other-things with-one-another both and with-riches and poverties

τὰ δὲ νόσοις, τὰ δ' ὑγείαις μεμείχθαι, τὰ δὲ καὶ
the-ones and with-diseases the-others and with-healths to-be-mixed the-ones and also
 μεσοῦν τούτων. ἔνθα δὴ, ὡς ἔοικεν, ὦ φίλε Γλαύκων,
to-be-midway of-these there indeed as it-seems O friend Glaucon
 ὁ πᾶς κίνδυνος ἀνθρώπῳ, καὶ διὰ ταῦτα μάλιστα
the whole danger for-man and because-of these most
 ἐπιμελητέον ὅπως ἕκαστος ἡμῶν τῶν ἄλλων μαθημάτων
one-must-take-care that each of-us of-the other studies
 ἀμελήσας τούτου τοῦ μαθήματος καὶ ζητητῆς καὶ μαθητῆς
having-neglected of-this — study both seeker and learner
 ἔσται, ἐάν ποθεν οἷός τ' ᾖ μαθεῖν καὶ ἐξευρεῖν τίς
will-be if from-anywhere able — he-be to-learn and to-find-out who
 αὐτὸν ποιήσει δυνατόν καὶ ἐπιστήμονα, βίον καὶ χρηστὸν
him will-make able and knowledgeable life both good
 καὶ πονηρὸν διαγιγνώσκοντα, τὸν βελτίῳ ἐκ τῶν δυνατῶν
and bad distinguishing the better from the possible
 ἀεὶ πανταχοῦ αἰρεῖσθαι ἀναλογιζόμενον πάντα τὰ
always everywhere to-choose calculating all the-things
 νυνδὴ ρηθέντα καὶ συντιθέμενα ἀλλήλοις καὶ διαιρούμενα
just-now said both combined with-one-another and separated
 πρὸς ἀρετὴν βίου πῶς ἔχει, εἰδέναι τί κάλλος πενία ἢ
toward virtue of-life how it-stands to-know what beauty with-poverty or
 πλοῦτῳ κραθὲν καὶ μετὰ ποίας τινὸς ψυχῆς ἕξεως κακὸν
wealth blended and with what-sort some of-soul condition evil
 ἢ ἀγαθὸν ἐργάζεται, καὶ τί εὐγένειαι καὶ δυσγένειαι καὶ
or good works and what good-births and low-births and
 ἰδιωτεῖαι καὶ ἀρχαὶ καὶ ἰσχύες καὶ ἀσθένειαι καὶ εὐμαθίαι
private-stations and offices and strengths and weaknesses and quick-wits
 καὶ δυσμαθίαι καὶ πάντα τὰ τοιαῦτα τῶν φύσει περὶ
and slow-wits and all — such-things of-the-things by-nature about
 ψυχὴν ὄντων καὶ τῶν ἐπικτήτων τί συγκεραννύμενα πρὸς
soul being and of-the acquired what blended with

ἄλληλα ἐργάζεται, ὥστε ἐξ ἀπάντων αὐτῶν δυνατόν
one-another they-work so-that from all of-them possible
 εἶναι συλλογισάμενον αἰρεῖσθαι, πρὸς τὴν τῆς ψυχῆς φύσιν
to-be having-reckoned-up to-choose toward the of-the soul nature
 ἀποβλέποντα, τὸν τε χείρω καὶ τὸν ἀμείνω βίον, χείρω
looking the both worse and the better life worse
 μὲν καλοῦντα ὅς αὐτὴν ἐκείσε ἄξει, εἰς τὸ ἀδικωτέραν
indeed calling which it thither will-lead to the more-unjust
 γίνεσθαι, ἀμείνω δὲ ὅστις εἰς τὸ δικαιοτέραν. τὰ δὲ
to-become better and whichever to the more-just the and
 ἄλλα πάντα χαίρειν ἐάσει· ἐωράκαμεν γὰρ ὅτι ζῶντί
other-things all to-fare-well he-will-let we-have-seen for that for-living
 τε καὶ τελευτήσαντι αὕτη κρατίστη αἴρεσις.
both and having-died this best choice

XVII • ODYSSEUS' LAST LOT

One must hold that opinion firmly into Hades, choosing the mean. The spokesman said even the last comer, choosing with sense, would find a satisfying life. The first chooser seized the greatest tyranny, found it fated him to eat his children, and blamed chance; he had come from heaven, virtuous by habit without philosophy. Orpheus chose a swan's life, Ajax a lion's, and Odysseus, last, a private man's. Clotho and Atropos then made each choice irreversible.

619 ἀδαμαντίνως δὴ δεῖ ταύτην τὴν δόξαν ἔχοντα εἰς
adamantinely indeed one-must this — opinion holding into
 Ἅιδου ἵεναι, ὅπως ἂν ἥ καὶ ἐκεῖ ἀνέκπληκτος ὑπὸ
Hades'-(house) to-go so-that — may-be also there undazzled by
 πλούτων τε καὶ τῶν τοιούτων κακῶν, καὶ μὴ ἐμπεσὼν
riches both and — such evils and not having-fallen
 εἰς τυραννίδας καὶ ἄλλας τοιαύτας πράξεις πολλὰ μὲν
into tyrannies and other such activities many indeed

ἐργάσῃται καὶ ἀνήκεστα κακά, ἔτι δὲ αὐτὸς μείζω πάθῃ,
he-may-do and incurable evils still and himself greater may-suffer
 ἀλλὰ γινῶ τὸν μέσον αἰὲ τῶν τοιούτων βίον αἰρεῖσθαι
but may-know the middle always — of-such life to-choose
 καὶ φεύγειν τὰ ὑπερβάλλοντα ἐκατέρωσε καὶ ἐν τῷδε
and to-flee the extremes in-either-direction both in this
 τῷ βίῳ κατὰ τὸ δυνατὸν καὶ ἐν παντὶ τῷ ἔπειτα·
— life according-to the possible and in all the hereafter
 οὕτω γὰρ εὐδαιμονέστατος γίγνεται ἄνθρωπος.

so for happiest becomes man
 καὶ δὴ οὖν καὶ τότε ὁ ἐκείθεν ἄγγελος ἡγγελλε τὸν
and indeed then also then the from-there messenger reported the
 μὲν προφήτην οὕτως εἶπεῖν· καὶ τελευταίῳ ἐπιόντι,
indeed spokesman so to-have-said even for-last coming-forward
 ξὺν νῷ ἐλομένῳ, συντόνως ζῶντι κείται βίος ἀγαπητός,
with sense having-chosen earnestly living lies-ready life satisfying
 οὐ κακός. μήτε ὁ ἄρχων αἰρέσεως ἀμελείτω μήτε ὁ
not bad neither the first of-choice let-him-be-careless nor the
 τελευτῶν ἀθυμείτω.

last let-him-despair

εἰπόντος δὲ ταῦτα τὸν πρῶτον λαχόντα ἔφη εὐθὺς c
having-said and these the first having-drawn he-said at-once
 ἐπιόντα τὴν μεγίστην τυραννίδα ἐλέσθαι, καὶ ὑπὸ
coming-forward the greatest tyranny to-choose and by
 ἀφροσύνης τε καὶ λαίμαργίας οὐ πάντα ἱκανῶς
folly both and gluttony not all sufficiently
 ἀνασκεψάμενον ἐλέσθαι, ἀλλ' αὐτὸν λαθεῖν ἐνοῦσαν
having-examined to-choose but him to-escape-notice being-in-it
 εἰμαρμένην παιδῶν αὐτοῦ βρώσεις καὶ ἄλλα κακά· ἐπειδὴ δὲ
fate of-children his-own eatings and other evils when and
 κατὰ σχολὴν σκέψασθαι, κόπτεσθαι τε καὶ ὀδύρεσθαι τὴν
at leisure to-have-examined to-beat-breast both and to-lament the

αἵρεσιν, οὐκ ἐμμένοντα τοῖς προρρηθεῖσιν ὑπὸ τοῦ προφήτου·
choice not abiding-by the things-foretold by the spokesman
 οὐ γὰρ ἑαυτὸν αἰτιᾶσθαι τῶν κακῶν, ἀλλὰ τύχην τε καὶ
not for himself to-blame for-the evils but chance both and
 δαίμονας καὶ πάντα μᾶλλον ἀνθ' ἑαυτοῦ. εἶναι δὲ αὐτὸν
daemons and everything rather instead-of himself to-be and him
 τῶν ἐκ τοῦ οὐρανοῦ ἡκόντων, ἐν τεταγμένη πολιτείᾳ
of-the-ones from the heaven having-come in ordered constitution
 ἐν τῷ προτέρῳ βίῳ βεβιωκότα, ἔθει ἄνευ φιλοσοφίας
in the former life having-lived by-habit without philosophy
 ἀρετῆς μετεिल्φότα. ὥς δὲ καὶ εἰπεῖν, οὐκ ἐλάττους εἶναι
virtue having-partaken-of as and even to-say not fewer to-be
 ἐν τοῖς τοιούτοις ἀλISCOμένους τοὺς ἐκ τοῦ οὐρανοῦ
among — such-(cases) being-caught the-ones from the heaven
 ἥκοντας, ἅτε πόνων ἀγυμνάστους· τῶν δ' ἐκ τῆς
having-come inasmuch-as in-toils untrained of-the-ones and from the
 γῆς τοὺς πολλούς, ἅτε αὐτούς τε πεπονηκότας ἄλλους
earth the many inasmuch-as themselves both having-toiled others
 τε ἑωρακότας, οὐκ ἐξ ἐπιδρομῆς τὰς αἱρέσεις ποιεῖσθαι.
and having-seen not from haste the choices to-make
 διὸ δὴ καὶ μεταβολὴν τῶν κακῶν καὶ τῶν ἀγαθῶν ταῖς
wherefore indeed also exchange of-the evils and the goods for-the
 πολλαῖς τῶν ψυχῶν γίνεσθαι καὶ διὰ τὴν τοῦ κλήρου
many of-the souls to-occur and because-of the of-the lot
 τύχην· ἐπεὶ εἴ τις αἰεί, ὅποτε εἰς τὸν ἐνθάδε βίον ἀφικνοῖτο,
chance since if anyone always whenever into the here life he-arrived
 ὑγιῶς φιλοσοφοῖ καὶ ὁ κλήρος αὐτῷ τῆς αἱρέσεως
soundly should-philosophize and the lot for-him of-the choice
 μὴ ἐν τελευταίοις πίπτει, κινδυνεύει ἐκ τῶν ἐκεῖθεν
not among last should-fall he-is-likely from the from-there
 ἀπαγγελλομένων οὐ μόνον ἐνθάδε εὐδαιμονεῖν ἄν, ἀλλὰ καὶ
reported-things not only here to-be-happy would but also

τὴν ἐνθένδε ἐκείσε καὶ δεῦρο πάλιν πορείαν οὐκ ἂν χθονίαν
the from-here thither and hither again journey not would underground

καὶ τραχεῖαν πορεύεσθαι, ἀλλὰ λείαν τε καὶ οὐρανίαν.
and rough to-travel but smooth both and heavenly

ταύτην γὰρ δὴ ἔφη τὴν θέαν ἀξίαν εἶναι ἰδεῖν, ὥς
this for indeed he-said — sight worth to-be to-see how

620

ἕκασται αἱ ψυχαὶ ἡροῦντο τοὺς βίους· ἐλεινὴν τε γὰρ
each the souls chose the lives pitiful both for

ἰδεῖν εἶναι καὶ γελοίαν καὶ θαυμασίαν. κατὰ συνήθειαν
to-see to-be and ridiculous and wondrous according-to habit

γὰρ τοῦ προτέρου βίου τὰ πολλὰ αἰρεῖσθαι. ἰδεῖν μὲν
for of-the former life the most-part to-choose to-see indeed

γὰρ ψυχὴν ἔφη τὴν ποτε Ὀρφέως γενομένην κύκνου βίον
for soul he-said the once of-Orpheus having-been of-swan life

αἰρουμένην, μίσει τοῦ γυναικείου γένους διὰ τὸν
choosing through-hatred of-the female race because-of the

ὑπ' ἐκείνων θάνατον οὐκ ἐθέλουσαν ἐν γυναικὶ γεννηθεῖσαν
by them death not willing in woman conceived

γενέσθαι· ἰδεῖν δὲ τὴν Θαμύρου ἀηδόνος ἐλομένην·
to-be-born to-see and the-(soul) of-Thamyras of-nightingale-(life) having-chosen

ἰδεῖν δὲ καὶ κύκνον μεταβάλλοντα εἰς ἀνθρωπίνου βίου
to-see and also swan changing to of-human life

αἵρεσιν, καὶ ἄλλα ζῶα μουσικὰ ὡσαύτως. εἰκοστὴν δὲ
choice and other animals musical likewise twentieth and

λαχοῦσαν ψυχὴν ἐλέσθαι λέοντος βίον· εἶναι δὲ τὴν
having-drawn soul to-choose of-lion life to-be and the

Αἴαντος τοῦ Τελαμωνίου, φεύγουσαν ἀνθρωπον γενέσθαι,
of-Ajax the Telamonian fleeing man to-become

μεμνημένην τῆς τῶν ὀπλων κρίσεως. τὴν δ' ἐπὶ τούτῳ
remembering the of-the arms judgment the and after this

Ἀγαμέμνονος· ἔχθρα δὲ καὶ ταύτην τοῦ ἀνθρωπίνου
of-Agamemnon by-hatred and also this of-the human

γένους διὰ τὰ πάθη ἀετοῦ διαλλάξαι βίον. ἐν μέσοις
race because-of the sufferings of-eagle to-exchange life in middle
 δὲ λαχοῦσαν τὴν Ἀταλάντης ψυχὴν, κατιδοῦσαν μεγάλας
and having-drawn the of-Atalanta soul having-caught-sight great
 τιμὰς ἀθλητοῦ ἀνδρός, οὐ δύνασθαι παρελθεῖν, ἀλλὰ λαβεῖν.
honors of-athlete man not to-be-able to-pass-by but to-take
 c μετὰ δὲ ταύτην ἰδεῖν τὴν Ἐπειοῦ τοῦ Πανοπέως εἰς
after and this to-see the of-Epeius the son-of-Panopeus into
 τεχνικῆς γυναικὸς ἰοῦσαν φύσιν· πόρρω δ' ἐν ὑστάτοις
of-skilled woman going nature far and among last
 ἰδεῖν τὴν τοῦ γελωτοποιοῦ Θερσίτου πίθηκον ἐνδυομένην.
to-see the of-the buffoon Thersites ape putting-on
 κατὰ τύχην δὲ τὴν Ὀδυσσέως λαχοῦσαν πασῶν ὑστάτην
by chance and the of-Odysseus having-drawn of-all last
 αἵρησομένην ἰέναι, μνήμη δὲ τῶν προτέρων πόνων
about-to-choose to-go through-memory and of-the former toils
 φιλοτιμίας λεωφηκυῖαν ζητεῖν περιουῶσαν χρόνον πολὺν
of-love-of-honor having-recovered to-seek going-around time long
 βίον ἀνδρὸς ἰδιώτου ἀπράγμονος, καὶ μόγις εὗρεῖν
life of-man private quiet and with-difficulty to-find
 κείμενόν που καὶ παρημελημένον ὑπὸ τῶν ἄλλων, καὶ
lying somewhere and neglected by the others and
 εἰπεῖν ἰδοῦσαν ὅτι τὰ αὐτὰ ἂν ἔπραξεν καὶ πρώτη
to-say having-seen that the same-things — it-would-have-done even first
 λαχοῦσα, καὶ ἀσμένην ἐλέσθαι. καὶ ἐκ τῶν ἄλλων δὴ
having-drawn and glad to-choose and from the other indeed
 θηρίων ὡσαύτως εἰς ἀνθρώπους ἰέναι καὶ εἰς ἄλληλα,
beasts likewise into men to-go and into one-another
 τὰ μὲν ἄδικα εἰς τὰ ἄγρια, τὰ δὲ δίκαια εἰς τὰ
the-ones indeed unjust into the wild the-others and just into the
 ἡμερα μεταβάλλοντα, καὶ πάσας μίξεις μείγνυσθαι.
tame changing and all mixtures to-be-mixed

ἐπειδὴ δ' οὖν πάσας τὰς ψυχὰς τοὺς βίους ἡρῆσθαι, e
when and then all the souls the lives to-have-chosen
 ὥσπερ ἔλαχον ἐν τάξει προσιέναι πρὸς τὴν Λάχεσιν·
as they-drew in order to-go-up to — Lachesis
 ἐκείνην δ' ἐκάστω ὃν εἴλετο δαίμονα, τοῦτον φύλακα
her and to-each whom he-chose daemon this guardian
 συμπέμπειν τοῦ βίου καὶ ἀποπληρωτὴν τῶν αἰρεθέντων.
to-send-with of-the life and fulfiller of-the things-chosen
 ὃν πρῶτον μὲν ἄγειν αὐτὴν πρὸς τὴν Κλωθῶ ὑπὸ
whom first indeed to-lead it to — Clotho under
 τὴν ἐκείνης χεῖρά τε καὶ ἐπιστροφὴν τῆς τοῦ ἀτράκτου
— her hand both and turning of-the of-the spindle
 δίνης, κυροῦντα ἣν λαχὼν εἴλετο μοῖραν· ταύτης δ'
whirl ratifying which having-drawn he-chose portion this and
 ἐφαψάμενον αὖθις ἐπὶ τὴν τῆς Ἀτρόπου ἄγειν νῆσιν,
having-touched again to the — of-Atropos to-lead spinning
 ἀμετάστροφα τὰ ἐπικλωσθέντα ποιοῦντα·
irreversible the things-spun making

XVIII · THE RIVER OF UNHEEDING

The souls passed beneath the throne of Necessity to the plain of Lethe, camped by the River of Unheeding, and drank, the imprudent more than the measure, forgetting everything. At midnight thunder and an earthquake shot them upward to birth like stars. Er was kept from drinking and awoke on the pyre at dawn. So the tale was saved, and it will save us if we believe that the soul is immortal and practice justice with prudence, faring well here and on the thousand-year journey.

ἐντεῦθεν δὲ δὴ ἀμεταστρεπτὶ ὑπὸ τὸν τῆς ἀνάγκης ἵεναι 621
from-there and indeed without-turning-back under the of-the necessity to-go
 θρόνον, καὶ δι' ἐκείνου διεξελθόντα, ἐπειδὴ καὶ οἱ ἄλλοι
throne and through it having-passed when also the others

διήλθον, πορεύεσθαι ἅπαντας εἰς τὸ τῆς Λήθης πεδῖον
passed-through to-journey all into the of-the Lethe plain
 διὰ καύματός τε καὶ πνίγους δεινοῦ· καὶ γὰρ εἶναι αὐτὸ
through burning-heat both and stifling terrible and for to-be it
 κενὸν δένδρων τε καὶ ὅσα γῇ φύει. σκηναῖσθαι οὖν σφᾶς
empty of-trees both and whatever earth grows to-encamp then them
 ἤδη ἑσπέρας γιγνομένης παρὰ τὸν Ἀμέλγητα ποταμόν,
already evening coming-on beside the Unbeeding river
 οὗ τὸ ὕδωρ ἀγγεῖον οὐδὲν στέγειν. μέτρον μὲν οὖν τι
of-which the water vessel no to-hold measure indeed then some
 τοῦ ὕδατος πᾶσιν ἀναγκαῖον εἶναι πιεῖν, τοὺς δὲ φρονήσει
of-the water for-all necessary to-be to-drink the-ones and by-prudence
 μὴ σωζομένους πλέον πίνειν τοῦ μέτρου· τὸν δὲ αἰεὶ
not being-saved more to-drink than-the measure the and each-time
 πίνοντα πάντων ἐπιλανθάνεσθαι. ἐπειδὴ δὲ κοιμηθῆναι
having-drunk all-things to-forget when and to-have-fallen-asleep
 καὶ μέσας νύκτας γενέσθαι, βροντὴν τε καὶ σεισμόν
and middle night to-have-come thunder both and earthquake
 γενέσθαι, καὶ ἐντεῦθεν ἐξαπίνης ἄλλον ἄλλῃ φέρεσθαι
to-have-occurred and from-there suddenly one another-way to-be-carried
 ἄνω εἰς τὴν γένεσιν, ἄττοντας ὥσπερ ἀστέρας. αὐτὸς δὲ
upward to the birth darting like stars himself and
 τοῦ μὲν ὕδατος κωλυθῆναι πιεῖν· ὅπῃ μέντοι καὶ
from-the indeed water to-have-been-prevented to-drink by-what-way however and
 ὅπως εἰς τὸ σῶμα ἀφίκοιτο, οὐκ εἰδέναι, ἀλλ' ἐξαίφνης
how into the body he-came not to-know but suddenly
 ἀναβλέψας ἰδεῖν ἔωθεν αὐτὸν κείμενον ἐπὶ τῇ πυρᾷ.
having-looked-up to-see at-dawn himself lying on the pyre
 c καὶ οὕτως, ὃ Γλαύκων, μῦθος ἐσώθη καὶ οὐκ ἀπώλετο, καὶ
and so O Glaucon tale was-saved and not perished and
 ἡμᾶς ἂν σώσειεν, ἂν πειθώμεθα αὐτῷ, καὶ τὸν τῆς Λήθης
us — it-would-save if we-are-persuaded by-it and the — of-Lethe

ποταμὸν εὖ διαβησόμεθα καὶ τὴν ψυχὴν οὐ μianθησόμεθα.
river well we-shall-cross and the soul not we-shall-be-defiled
 ἀλλ' ἂν ἐμοὶ πειθώμεθα, νομίζοντες ἀθάνατον ψυχὴν καὶ
but if me we-obey believing immortal soul and
 δυνατὴν πάντα μὲν κακὰ ἀνέχεσθαι, πάντα δὲ ἀγαθὰ,
able all indeed evils to-endure all and goods
 τῆς ἄνω ὁδοῦ ἀεὶ ἐξόμεθα καὶ δικαιοσύνην μετὰ
the upward road always we-shall-hold-to and justice with
 φρονήσεως παντὶ τρόπῳ ἐπιτηδεύσομεν, ἵνα καὶ ἡμῖν
prudence in-every way we-shall-practice so-that both to-us
 αὐτοῖς φίλοι ὦμεν καὶ τοῖς θεοῖς, αὐτοῦ τε μένοντες
ourselves friends we-may-be and to-the gods on-the-spot both remaining
 ἐνθάδε, καὶ ἐπειδὰν τὰ ἄθλα αὐτῆς κομιζώμεθα, ὥσπερ οἱ
here and when — prizes its we-carry-off like the
 νικηφόροι περιαιρούμενοι, καὶ ἐνθάδε καὶ ἐν τῇ χιλιέτει
victors collecting-gifts and here and in the thousand-year
 πορείᾳ, ἣν διεληλύθαμεν, εὖ πράττωμεν.
journey which we-have-gone-through well we-may-fare
