GREEK SERIES · VOLUME 73

Laws

Plato

ΜΙΝΩΣ · ΝΟΜΟΙ

Laws

Part One: The Minos and Books I–VII.793

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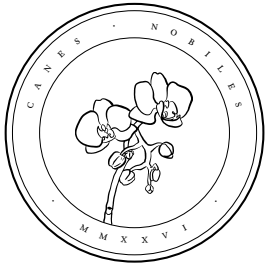
with a word-for-word interlinear English translation

preserving the original word order



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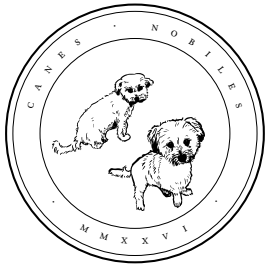

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The Greek text follows Burnet's Oxford Plato

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

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PLATO

ΜΙΝΩΣ

Minos

MINOS

I · WHAT IS LAW?

Socrates asks a companion what law is. The companion answers that it is what is accepted as law, then the city's decrees. Socrates presses: law is a fine thing and a good one, while a decree can be bad, so law cannot simply be decree. Law, then, wishes to be a discovery of what is; the companion objects that peoples use different laws, Carthaginians sacrificing men and Athenians once burying their dead in the house, and Socrates proposes to examine the matter by question and answer.

SOC. ὁ νόμος ἡμῖν τί ἐστιν; 313
the law to-us what is
COMP. ὁποῖον καὶ ἐρωτᾷς τῶν νόμων;
which-kind-of also are-you-asking-about of-the laws
SOC. τί δ'; ἔστιν ὅτι διαφέρει νόμος νόμου κατ' b
what and is-there in-which differs law from-law in-respect-of
αὐτὸ τοῦτο, κατὰ τὸ νόμος εἶναι; σκόπει γὰρ δὴ ὃ
itself this in-respect-of the law to-be consider for indeed what
τυγχάνω ἐρωτῶν σε. ἐρωτῶ γάρ, ὥσπερ εἰ ἀνηρόμην τί
I-happen asking you I-ask for just-as if I-had-asked what
ἐστιν χρυσός, εἴ με ὡσαύτως ἀνήρου ὁποῖον καὶ λέγω
is gold if me in-the-same-way you-had-asked which-kind-of also I-mean
χρυσόν, οἶομαί σε οὐκ ἂν ὀρθῶς ἐρέσθαι. οὐδὲν γάρ που
gold I-think you not — rightly to-have-asked nothing for surely
διαφέρει οὔτε χρυσὸς χρυσοῦ οὔτε λίθος λίθου κατά
differs neither gold from-gold nor stone from-stone in-respect-of
γε τὸ λίθος εἶναι καὶ κατὰ τὸ χρυσός· οὕτω δὲ
at-least the stone to-be and in-respect-of the gold so and
οὐδὲ νόμος που νόμου οὐδὲν διαφέρει, ἀλλὰ πάντες εἰσὶν
not-even law surely from-law in-nothing differs but all are
ταὐτόν. νόμος γὰρ ἕκαστος αὐτῶν ἐστιν ὁμοίως, οὐχ ὁ
the-same law for each of-them is alike not the(-one)

μὲν μᾶλλον, ὁ δ' ἧττον· τοῦτο δὴ αὐτὸ ἐρωτῶ,
indeed more the(-other) and less this indeed itself I-ask
τὸ πᾶν τί ἐστιν νόμος. εἰ οὖν σοι πρόχειρον, εἰπέ.
the whole what is law if then to-you at-hand say
COMP. τί οὖν ἄλλο νόμος εἴη ἄν, ὦ Σώκρατες, ἀλλ'
what then other law would-be — O Socrates but
ἢ τὰ νομιζόμενα;
than the things-accepted
c SOC. ἦ καὶ λόγος σοι δοκεῖ εἶναι τὰ λεγόμενα, ἢ ὄψις τὰ
truly also speech to-you seems to-be the things-spoken or sight the
ὁρώμενα, ἢ ἀκοὴ τὰ ἀκουόμενα; ἢ ἄλλο μὲν λόγος, ἄλλο
things-seen or hearing the things-heard or other indeed speech other
δὲ τὰ λεγόμενα· καὶ ἄλλο μὲν ὄψις, ἄλλο δὲ τὰ ὁρώμενα·
and the things-spoken and other indeed sight other and the things-seen
καὶ ἄλλο μὲν ἀκοή, ἄλλο δὲ τὰ ἀκουόμενα, καὶ ἄλλο δὴ
and other indeed hearing other and the things-heard and other indeed
νόμος, ἄλλο δὲ τὰ νομιζόμενα; οὕτως ἢ πῶς σοι δοκεῖ;
law other and the things-accepted so or how to-you does-it-seem
COMP. ἄλλο μοι νῦν ἐφάνη.
other to-me now it-appeared
SOC. οὐκ ἄρα νόμος ἐστὶν τὰ νομιζόμενα.
not then law is the things-accepted
COMP. οὔ μοι δοκεῖ.
not to-me it-seems
314 SOC. τί δῆτ' ἂν εἴη νόμος; ἐπισκεψώμεθ' αὐτὸ ὧδε.
what indeed — would-be law let-us-examine it thus
εἴ τις ἡμᾶς τὰ νυνδὴ λεγόμενα ἀνήρετο, "ἐπειδὴ ὄψει
if one us the just-now said had-asked since by-sight
φατὲ τὰ ὁρώμενα ὁρᾶσθαι, τίνι ὄντι τῇ ὄψει ὁρᾶται;"
you-say the things-seen to-be-seen by-what being the sight are-they-seen
ἀπεκρινάμεθ' ἂν αὐτῷ ὅτι αἰσθήσει ταύτῃ τῇ διὰ τῶν
we-would-have-answered — him that by-perception this the through the

ὀφθαλμῶν δηλούσῃ τὰ πράγματα· εἰ δ' αὖ ἤρετο ἡμᾶς,
eyes revealing the things if and again he-asked us
"τί δέ; ἐπειδὴ ἀκοῇ τὰ ἀκουόμενα ἀκούεται, τίνι ὄντι
what and since by-hearing the things-heard are-heard by-what being
τῇ ἀκοῇ;" ἀπεκρινάμεθ' ἂν αὐτῷ ὅτι αἰσθήσει ταύτῃ τῇ
the hearing we-would-have-answered — him that by-perception this the
διὰ τῶν ὤτων δηλούσῃ ἡμῖν τὰς φωνάς. οὕτω τοίνυν καὶ
through the ears revealing to-us the sounds so then also
εἰ ἀνέροιτο ἡμᾶς, "ἐπειδὴ νόμῳ τὰ νομιζόμενα νομίζεται,
if he-should-ask us since by-law the things-accepted are-accepted
τίνι ὄντι τῷ νόμῳ νομίζεται; πότερον αἰσθήσει τινὶ ἢ
by-what being the law are-they-accepted whether by-perception some or
δηλώσει, ὥσπερ τὰ μανθανόμενα μανθάνεται δηλούσῃ τῇ
by-revelation as the things-learned are-learned revealing the
ἐπιστήμῃ, ἢ εὑρέσει τινί, ὥσπερ τὰ εὑρισκόμενα εὑρίσκεται,
knowledge or by-discovery some as the things-discovered are-discovered
οἷον τὰ μὲν ὑγιεινὰ καὶ νοσώδη ἰατρικῇ, ἃ δὲ οἱ
such-as the indeed healthy and diseased by-medicine what-things and the
θεοὶ διανοοῦνται, ὡς φασιν οἱ μάντεις, μαντικῇ; ἡ γάρ
gods intend as say the seers by-prophecy the for
που τέχνη ἡμῖν εὕρεσίς ἐστιν τῶν πραγμάτων· ἦ γάρ;"
surely art to-us discovery is of-the things is-it-not for
COMP. πάνυ γε.
certainly at-least
SOC. τί οὖν ἂν τούτων ὑπολάβοιμεν μάλιστα τὸν νόμον
what then — of-these should-we-suppose most the law
εἶναι;
to-be

c COMP. τὰ δόγματα ταῦτα καὶ ψηφίσματα, ἔμοιγε δοκεῖ.
the resolutions these and decrees to-me-at-least it-seems
τί γὰρ ἂν ἄλλο τις φαίη νόμον εἶναι; ὥστε κινδυνεύει,
what for — other one should-say law to-be so-that it-is-likely
ὃ σὺ ἐρωτᾷς, τὸ ὅλον τοῦτο, νόμος, δόγμα πόλεως εἶναι.
what you ask the whole this law resolution of-a-city to-be
SOC. δόξαν, ὡς ἔοικε, λέγεις πολιτικὴν τὸν νόμον.
opinion as it-seems you-mean civic the law
COMP. ἔγωγε.
I-at-least
SOC. καὶ ἴσως καλῶς λέγεις· τάχα δὲ ὧδε ἄμεινον εἰσόμεθα.
and perhaps finely you-speak perhaps and thus better we-shall-know
λέγεις τινὰς σοφούς;
you-call some wise
COMP. ἔγωγε.
I-at-least
SOC. οὐκοῦν οἱ σοφοί εἰσιν σοφίᾳ σοφοί;
therefore the wise are by-wisdom wise
COMP. ναί.
yes
SOC. τί δέ; οἱ δίκαιοι δικαιοσύνῃ δίκαιοι;
what and the just by-justice just
COMP. πάνυ γε.
certainly at-least
SOC. οὐκοῦν καὶ οἱ νόμιμοι νόμῳ νόμιμοι;
therefore also the lawful by-law lawful
COMP. ναί.
yes
d SOC. οἱ δὲ ἄνομοι ἀνομίᾳ ἄνομοι;
the and lawless by-lawlessness lawless
COMP. ναί.
yes

SOC. οἱ δὲ νόμιμοι δίκαιοι;
the and lawful just

COMP. ναί.
yes

SOC. οἱ δὲ ἄνομοι ἄδικοι;
the and lawless unjust

COMP. ἄδικοι.
unjust

SOC. οὐκοῦν κάλλιστον ἡ δικαιοσύνη τε καὶ ὁ νόμος;
therefore finest the justice both and the law

COMP. οὕτως.
so

SOC. αἴσχιστον δὲ ἡ ἀδικία τε καὶ ἡ ἀνομία;
most-shameful and the injustice both and the lawlessness

COMP. ναί.
yes

SOC. καὶ τὸ μὲν σῴζει τὰς πόλεις καὶ τἆλλα
and the(-one) indeed saves the cities and the-other-things
πάντα, τὸ δὲ ἀπόλλυσι καὶ ἀνατρέπει;
all the(-other) and destroys and overturns

COMP. ναί.
yes

SOC. ὡς περὶ καλοῦ ἄρα τινὸς ὄντος δεῖ τοῦ νόμου
as about fine then something being one-must the law
διανοεῖσθαι, καὶ ὡς ἀγαθὸν αὐτὸ ζητεῖν.
to-think and as good it to-seek

COMP. πῶς δ' οὔ;
how and not

SOC. οὐκοῦν δόγμα ἔφαμεν εἶναι πόλεως τὸν νόμον; e
therefore resolution we-said to-be of-a-city the law

COMP. ἔφαμεν γάρ.
we-said for

SOC. τί οὖν; οὐκ ἔστιν τὰ μὲν χρηστὰ δόγματα, τὰ
what then not are the indeed good resolutions the(-other)
δὲ πονηρά;
and bad
COMP. ἔστιν μὲν οὖν.
there-are indeed then
SOC. καὶ μὴν νόμος γε οὐκ ἦν πονηρός.
and indeed law at-least not was bad
COMP. οὐ γάρ.
not for
SOC. οὐκ ἄρα ὀρθῶς ἔχει ἀποκρίνεσθαι οὕτως ἁπλῶς ὅτι
not then rightly it-is to-answer so simply that
νόμος ἐστὶ δόγμα πόλεως.
law is resolution of-a-city
COMP. οὐκ ἔμοιγε δοκεῖ.
not to-me-at-least it-seems
SOC. οὐκ ἄρα ἁρμόττοι ἂν τὸ πονηρὸν δόγμα νόμος εἶναι.
not then would-fit — the bad resolution law to-be
COMP. οὐ δῆτα.
not indeed
SOC. ἀλλὰ μὴν δόξα γέ τις καὶ αὐτῷ μοι καταφαίνεται ὁ
but indeed opinion at-least some also myself to-me appears the
νόμος εἶναι· ἐπειδὴ δὲ οὐχ ἡ πονηρὰ δόξα, ἆρα οὐκ ἤδη
law to-be since and not the bad opinion then not already
τοῦτο κατάδηλον, ὡς ἡ χρηστή, εἴπερ δόξα νόμος ἐστί;
this plain that the good if-indeed opinion law is
COMP. ναί.
yes
SOC. δόξα δὲ χρηστὴ τίς ἐστιν; οὐχ ἡ ἀληθής;
opinion and good what is-it not the true
315 COMP. ναί.
yes

SOC. οὐκοῦν ἡ ἀληθὴς δόξα τοῦ ὄντος ἐστὶν ἐξεύρεσις;
therefore the true opinion of-what is is discovery
COMP. ἔστιν γάρ.
it-is for
SOC. ὁ νόμος ἄρα βούλεται τοῦ ὄντος εἶναι ἐξεύρεσις.
the law then wishes of-what is to-be discovery
COMP. πῶς οὖν, ὦ Σώκρατες, εἰ ὁ νόμος ἐστὶν τοῦ
how then O Socrates if the law is of-what
ὄντος ἐξεύρεσις, οὐκ ἀεὶ τοῖς αὐτοῖς νόμοις χρώμεθα
is discovery not always the same laws do-we-use
περὶ τῶν αὐτῶν, εἰ τὰ ὄντα γε ἡμῖν ἐξηύρηται;
about the same-things if the things-that-are at-least by-us have-been-discovered
SOC. βούλεται μὲν οὐδὲν ἧττον ὁ νόμος εἶναι τοῦ ὄντος b
wishes indeed nothing less the law to-be of-what is
ἐξεύρεσις· οἱ δ' ἄρα μὴ τοῖς αὐτοῖς ἀεὶ νόμοις χρώμενοι
discovery the and then not the same always laws using
ἄνθρωποι, ὡς δοκοῦμεν, οὐκ ἀεὶ δύνανται ἐξευρίσκειν ὃ
men as we-think not always are-able to-discover what
βούλεται ὁ νόμος, τὸ ὄν. ἐπεὶ φέρε ἴδωμεν ἐὰν ἄρα
wishes the law what is since come let-us-see if then
ἡμῖν ἐνθένδε κατάδηλον γένηται εἴτε τοῖς αὐτοῖς ἀεὶ
to-us from-here plain it-become whether the same always
νόμοις χρώμεθα ἢ ἄλλοτε ἄλλοις, καὶ εἰ ἅπαντες
laws we-use or at-different-times different and whether all
τοῖς αὐτοῖς ἢ ἄλλοι ἄλλοις.
the same or different-men different
COMP. ἀλλὰ τοῦτό γε, ὦ Σώκρατες, οὐ χαλεπὸν γνῶναι, c
but this at-least O Socrates not hard to-know
ὅτι οὔτε οἱ αὐτοὶ ἀεὶ τοῖς αὐτοῖς νόμοις χρῶνται ἄλλοι τε
that neither the same always the same laws use others and
ἄλλοις. ἐπεὶ αὐτίκα ἡμῖν μὲν οὐ νόμος ἐστὶν ἀνθρώπους
different since for-instance with-us indeed not law is men

θύειν ἀλλ᾽ ἀνόσιον, Καρχηδόνιοι δὲ θύουσιν ὡς ὅσιον ὂν
to-sacrifice but unholy Carthaginians and sacrifice as holy being
καὶ νόμιμον αὐτοῖς, καὶ ταῦτα ἔνιοι αὐτῶν καὶ τοὺς αὑτῶν
and lawful to-them and these-things some of-them even the their-own
ὑεῖς τῷ Κρόνῳ, ὡς ἴσως καὶ σὺ ἀκήκοας. καὶ μὴ ὅτι
sons to-the Cronus as perhaps also you have-heard and not-only that
βάρβαροι ἄνθρωποι ἡμῶν ἄλλοις νόμοις χρῶνται, ἀλλὰ καὶ
barbarian men than-us different laws use but also
οἱ ἐν τῇ Λυκαίᾳ οὗτοι καὶ οἱ τοῦ Ἀθάμαντος ἔκγονοι οἵας
the in the Lycaea these and the of-the Athamas descendants what-sort-of
θυσίας θύουσιν Ἕλληνες ὄντες. ὥσπερ καὶ ἡμᾶς αὐτοὺς
sacrifices sacrifice Greeks being just-as also us ourselves
οἶσθά που καὶ αὐτὸς ἀκούων οἵοις νόμοις ἐχρώμεθα πρὸ
you-know surely also yourself hearing what-sort-of laws we-used before
τοῦ περὶ τοὺς ἀποθανόντας, ἱερεῖά τε προσφάττοντες πρὸ
that about the dead victims both slaughtering before
τῆς ἐκφορᾶς τοῦ νεκροῦ καὶ ἐγχυτιστρίας μεταπεμπόμενοι·
the carrying-out of-the corpse and libation-pourers sending-for
οἱ δ᾽ αὖ ἐκείνων ἔτι πρότεροι αὐτοῦ καὶ ἔθαπτον
those and again than-those still earlier right-there even buried
ἐν τῇ οἰκίᾳ τοὺς ἀποθανόντας· ἡμεῖς δὲ τούτων οὐδὲν
in the house the dead we and of-these nothing
ποιοῦμεν. μυρία δ᾽ ἄν τις ἔχοι τοιαῦτα εἰπεῖν· πολλὴ
do countless and — one could-have such-things to-say much
γὰρ εὐρυχωρία τῆς ἀποδείξεως ὡς οὔτε ἡμεῖς ἡμῖν αὐτοῖς
for room of-the proof that neither we to-us ourselves
ἀεὶ κατὰ ταὐτὰ νομίζομεν οὔτε ἀλλήλοις οἱ ἄνθρωποι.
always in-the same-way accept-as-law nor one-another the men

e SOC. οὐδέν τοι θαυμαστόν ἐστιν, ὦ βέλτιστε, εἰ σὺ μὲν
nothing surely wonderful is O best-of-men if you indeed
ὀρθῶς λέγεις, ἐμὲ δὲ τοῦτο λέληθεν. ἀλλ᾽ ἕως ἂν σύ
rightly speak me and this has-escaped but as-long-as — you

τε κατὰ σαυτὸν λέγῃς ἅ σοι δοκεῖ μακρῷ λόγῳ
both by yourself say what-things to-you seem in-long speech
καὶ πάλιν ἐγώ, οὐδὲν μή ποτε συμβῶμεν, ὡς ἐγὼ οἶμαι·
and again I nothing not ever we-should-agree as I think
ἐὰν δὲ κοινὸν τεθῇ τὸ σκέμμα, τάχ᾽ ἂν ὁμολογήσαιμεν.
if but common be-set the inquiry perhaps — we-might-agree
εἰ μὲν οὖν βούλει, πυνθανόμενός τι παρ᾽ ἐμοῦ κοινῇ
if indeed then you-wish inquiring something from me together
μετ᾽ ἐμοῦ σκόπει· εἰ δ᾽ αὖ βούλει, ἀποκρινόμενος.
with me consider if and again you-wish answering

COMP. ἀλλ᾽ ἐθέλω, ὦ Σώκρατες, ἀποκρίνεσθαι ὅτι ἂν βούλῃ.
but I-wish O Socrates to-answer what — you-wish

SOC. φέρε δὴ σύ, πότερα νομίζεις τὰ δίκαια ἄδικα
come indeed you whether you-think the just-things unjust-things
εἶναι καὶ τὰ ἄδικα δίκαια, ἢ τὰ μὲν δίκαια δίκαια,
to-be and the unjust-things just-things or the indeed just-things just-things
τὰ δὲ ἄδικα ἄδικα;
the and unjust-things unjust-things

The companion grants that the just and the fine are accepted as such everywhere, yet doubts it, since men never cease changing their laws. Socrates answers that those who know, physicians, cooks, gardeners, and kings, write the same rules for the same things; the right rule is law, and the wrong is lawlessness. The best farmer, trainer, or shepherd has the best laws, and the piping laws of Marsyas and Olympus still endure. The oldest Greek laws are Crete's, from Minos and Rhadamanthys; when the companion calls Minos savage and unjust, Socrates answers that this is an Attic tragic tale, which Homer and Hesiod never tell.

316 COMP. ἐγὼ μὲν τά τε δίκαια δίκαια καὶ τὰ ἄδικα
I indeed the both just-things just-things and the unjust-things
ἄδικα.
unjust-things

SOC. οὐκοῦν καὶ παρὰ πᾶσιν οὕτως ὡς ἐνθάδε νομίζεται;
therefore also among all so as here is-it-accepted

COMP. ναί.
yes

SOC. οὐκοῦν καὶ ἐν Πέρσαις;
therefore also among Persians

COMP. καὶ ἐν Πέρσαις.
also among Persians

SOC. ἀλλὰ ἀεὶ δήπου;
but always surely

COMP. ἀεί.
always

SOC. πότερον δὲ τὰ πλεῖον ἕλκοντα βαρύτερα νομίζεται
whether and the-things more weighing heavier are-accepted
ἐνθάδε, τὰ δὲ ἔλαττον κουφότερα, ἢ τοὐναντίον;
here the-things and less lighter or the-opposite

COMP. οὔκ, ἀλλὰ τὰ πλεῖον ἕλκοντα βαρύτερα, τὰ
no but the-things more weighing heavier the-things
δὲ ἔλαττον κουφότερα.
and less lighter
SOC. οὐκοῦν καὶ ἐν Καρχηδόνι καὶ ἐν Λυκαίᾳ;
therefore also in Carthage and in Lycaea
COMP. ναί.
yes
SOC. τὰ μὲν καλά, ὡς ἔοικε, πανταχοῦ νομίζεται καλὰ b
the indeed fine-things as it-seems everywhere are-accepted fine
καὶ τὰ αἰσχρὰ αἰσχρά, ἀλλ' οὐ τὰ αἰσχρὰ καλὰ
and the shameful-things shameful but not the shameful-things fine
οὐδὲ τὰ καλὰ αἰσχρά.
nor the fine-things shameful
COMP. οὕτως.
so
SOC. οὐκοῦν, ὡς κατὰ πάντων εἰπεῖν, τὰ ὄντα νομίζεται
therefore as of all to-say the things-that-are are-accepted
εἶναι, οὐ τὰ μὴ ὄντα, καὶ παρ' ἡμῖν καὶ παρὰ τοῖς
to-be not the not being both among us and among the
ἄλλοις ἅπασιν.
others all
COMP. ἔμοιγε δοκεῖ.
to-me-at-least it-seems
SOC. ὃς ἂν ἄρα τοῦ ὄντος ἁμαρτάνῃ, τοῦ νομίμου
whoever — then of-what is misses of-the lawful
ἁμαρτάνει.
misses
COMP. οὕτω μέν, ὦ Σώκρατες, ὡς σὺ λέγεις, καὶ φαίνεται c
so indeed O Socrates as you say also appear
ταῦτα νόμιμα καὶ ἡμῖν ἀεὶ καὶ τοῖς ἄλλοις· ἐπειδὰν
these-things lawful both to-us always and to-the others whenever

δ' ἐννοήσω ὅτι οὐδὲν παυόμεθα ἄνω κάτω μετατιθέμενοι
and I-consider that not-at-all we-cease up down changing
τοὺς νόμους, οὐ δύναμαι πεισθῆναι.
the laws not I-can to-be-persuaded

SOC. ἴσως γὰρ οὐκ ἐννοεῖς ταῦτα μεταπεττευόμενα ὅτι
perhaps for not you-consider these-things moved-about-like-checkers that
ταὐτά ἐστιν. ἀλλ' ὧδε μετ' ἐμοῦ αὐτὰ ἄθρει. ἤδη ποτὲ
the-same they-are but thus with me them observe already ever
ἐνέτυχες συγγράμματι περὶ ὑγιείας τῶν καμνόντων;
did-you-come-upon a-treatise about health of-the sick

COMP. ἔγωγε.
I-at-least

SOC. οἶσθα οὖν τίνος τέχνης τοῦτ' ἐστὶ τὸ σύγγραμμα;
do-you-know then of-what art this is the treatise

COMP. οἶδα, ὅτι ἰατρικῆς.
I-know that of-medicine

SOC. οὐκοῦν ἰατροὺς καλεῖς τοὺς ἐπιστήμονας περὶ τούτων;
therefore physicians you-call the knowers about these-things

COMP. φημί.
I-say-so

d SOC. πότερον οὖν οἱ ἐπιστήμονες ταὐτὰ περὶ τῶν
whether then the knowers the-same-things about the
αὐτῶν νομίζουσιν ἢ ἄλλοι ἄλλα;
same-things accept or different-men different-things

COMP. ταὐτὰ ἔμοιγε δοκοῦσι.
the-same-things to-me-at-least they-seem

SOC. πότερον οἱ Ἕλληνες μόνοι τοῖς Ἕλλησιν ἢ καὶ οἱ
whether the Greeks alone with-the Greeks or also the
βάρβαροι αὑτοῖς τε καὶ τοῖς Ἕλλησι, περὶ ὧν
barbarians with-themselves both and with-the Greeks about what-things
ἂν εἰδῶσι, ταὐτὰ νομίζουσι;
— *they-know the-same-things accept*

COMP. ταὐτὰ δήπου πολλὴ ἀνάγκη ἐστὶν τοὺς εἰδότας
the-same-things surely great necessity is the knowers
αὐτοὺς αὑτοῖς συννομίζειν καὶ Ἕλληνας καὶ βαρβάρους.
they with-themselves to-accept-in-common both Greeks and barbarians
SOC. καλῶς γε ἀπεκρίνω. οὐκοῦν καὶ ἀεί;
finely at-least you-answered therefore also always
COMP. ναί, καὶ ἀεί.
yes also always
SOC. οὐκοῦν καὶ οἱ ἰατροὶ συγγράφουσι περὶ ὑγιείας ἅπερ e
therefore also the physicians write about health what-very
καὶ νομίζουσιν εἶναι;
also they-accept to-be
COMP. ναί.
yes
SOC. ἰατρικὰ ἄρα καὶ ἰατρικοὶ νόμοι ταῦτα τὰ συγγράμματα
medical then also medical laws these the treatises
ἐστὶν τὰ τῶν ἰατρῶν.
are the of-the physicians
COMP. ἰατρικὰ μέντοι.
medical certainly
SOC. ἆρ᾽ οὖν καὶ τὰ γεωργικὰ συγγράμματα γεωργικοὶ
so then also the agricultural treatises agricultural
νόμοι εἰσίν;
laws are
COMP. ναί.
yes
SOC. τίνων οὖν ἐστιν τὰ περὶ κήπων ἐργασίας συγγράμματα
of-whom then are the about of-gardens working treatises
καὶ νόμιμα;
and lawful-things
COMP. κηπουρῶν.
of-gardeners

SOC. κηπουρικοὶ ἄρα νόμοι ἡμῖν εἰσιν οὗτοι.
gardening then laws to-us are these

COMP. ναί.
yes

SOC. τῶν ἐπισταμένων κήπων ἄρχειν;
of-those knowing gardens to-rule

COMP. πῶς δ' οὔ;
how and not

SOC. ἐπίστανται δ' οἱ κηπουροί.
know and the gardeners

COMP. ναί.
yes

SOC. τίνων δὲ τὰ περὶ ὄψου σκευασίας συγγράμματά τε
of-whom and the about of-relish preparation treatises both
καὶ νόμιμα;
and lawful-things

COMP. μαγείρων.
of-cooks

SOC. μαγειρικοὶ ἄρα οὗτοι νόμοι εἰσί;
cooking then these laws are

COMP. μαγειρικοί.
cooking

317 SOC. τῶν ἐπισταμένων, ὡς ἔοικεν, ὄψου σκευασίας ἄρχειν;
of-those knowing as it-seems of-relish preparation to-rule

COMP. ναί.
yes

SOC. ἐπίστανται δέ, ὥς φασιν, οἱ μάγειροι;
know and as they-say the cooks

COMP. ἐπίστανται γάρ.
they-know for

SOC. εἶεν· τίνων δὲ δὴ τὰ περὶ πόλεως διοικήσεως
well of-whom and indeed the about of-a-city administration
συγγράμματά τε καὶ νόμιμά ἐστιν; ἆρ᾽ οὐ τῶν
treatises both and lawful-things are then not of-those
ἐπισταμένων πόλεων ἄρχειν;
knowing cities to-rule
COMP. ἔμοιγε δοκεῖ.
to-me-at-least it-seems
SOC. ἐπίστανται δὲ ἄλλοι τινὲς ἢ οἱ πολιτικοί τε καὶ οἱ
know and others some than the statesmen both and the
βασιλικοί;
kingly
COMP. οὗτοι μὲν οὖν.
these indeed then
SOC. πολιτικὰ ἄρα ταῦτα συγγράμματά ἐστιν, οὓς οἱ b
statesmanly then these treatises are which the
ἄνθρωποι νόμους καλοῦσι, βασιλέων τε καὶ ἀνδρῶν
men laws call of-kings both and of-men
ἀγαθῶν συγγράμματα.
good treatises
COMP. ἀληθῆ λέγεις.
true-things you-say
SOC. ἄλλο τι οὖν οἵ γε ἐπιστάμενοι οὐκ ἄλλοτε
other something then the at-least knowing not at-different-times
ἄλλα συγγράψουσι περὶ τῶν αὐτῶν;
different-things will-write about the same-things
COMP. οὔ.
no
SOC. οὐδὲ μεταθήσονταί ποτε περὶ τῶν αὐτῶν ἕτερα
nor will-they-change ever about the same-things different-things
καὶ ἕτερα νόμιμα;
and different-things lawful-things

COMP. οὐ δῆτα.

not indeed

SOC. ἐὰν οὖν ὁρῶμέν τινας ὁπουοῦν τοῦτο ποιοῦντας,

if then we-see some anywhere this doing

πότερα φήσομεν ἐπιστήμονας εἶναι ἢ ἀνεπιστήμονας τοὺς

whether shall-we-say knowing to-be or unknowing the

τοῦτο ποιοῦντας;

this doing

COMP. ἀνεπιστήμονας.

unknowing

SOC. οὐκοῦν καὶ ὃ μὲν ἂν ὀρθὸν ᾖ, νόμιμον αὐτὸ

therefore also what indeed — right it-be lawful it

φήσομεν ἑκάστῳ εἶναι, ἢ τὸ ἰατρικὸν ἢ τὸ μαγειρικὸν

shall-we-say for-each to-be either the medical or the cooking

ἢ τὸ κηπουρικόν;

or the gardening

c COMP. ναί.

yes

SOC. ὃ δ' ἂν μὴ ὀρθὸν ᾖ, οὐκέτι φήσομεν τοῦτο

what and — not right it-be no-longer shall-we-say this

νόμιμον εἶναι;

lawful to-be

COMP. οὐκέτι.

no-longer

SOC. ἄνομον ἄρα γίγνεται.

lawless then it-becomes

COMP. ἀνάγκη.

necessity

SOC. οὐκοῦν καὶ ἐν τοῖς συγγράμμασι τοῖς περὶ τῶν

therefore also in the treatises the about the

δικαίων καὶ ἀδίκων καὶ ὅλως περὶ πόλεως διακοσμήσεώς

just-things and unjust-things and wholly about of-a-city ordering

τε καὶ περὶ τοῦ ὡς χρὴ πόλιν διοικεῖν, τὸ μὲν ὀρθὸν
both and about the how one-must a-city to-administer the indeed right
νόμος ἐστὶ βασιλικός, τὸ δὲ μὴ ὀρθὸν οὔ, ὃ δοκεῖ
law is kingly the and not right not which seems
νόμος εἶναι τοῖς μὴ εἰδόσιν· ἔστιν γὰρ ἄνομον.
law to-be to-the not knowing it-is for lawless

COMP. ναί.
yes

SOC. ὀρθῶς ἄρα ὡμολογήσαμεν νόμον εἶναι τοῦ ὄντος d
rightly then we-agreed law to-be of-what is
εὕρεσιν.
discovery

COMP. φαίνεται.
it-appears

SOC. ἔτι δὲ καὶ τόδε ἐν αὐτῷ διαθεώμεθα. τίς ἐπιστήμων
further and also this in it let-us-look-through who knowing
διανεῖμαι ἐπὶ γῇ τὰ σπέρματα;
to-distribute over land the seeds

COMP. γεωργός.
the-farmer

SOC. οὗτος δὲ τὰ ἄξια σπέρματα ἑκάστῃ γῇ διανέμει;
this-man and the fitting seeds to-each land distributes

COMP. ναί.
yes

SOC. ὁ γεωργὸς ἄρα νομεὺς ἀγαθὸς τούτων, καὶ οἱ τούτου
the farmer then distributor good of-these and the of-this-man
νόμοι καὶ διανομαὶ ἐπὶ ταῦτα ὀρθαί εἰσιν;
laws and distributions for these-things right are

COMP. ναί.
yes

SOC. τίς δὲ κρουμάτων ἐπὶ τὰ μέλη ἀγαθὸς νομεύς, καὶ
who and of-notes to the tunes good distributor also
τὰ ἄξια νεῖμαι; καὶ οἱ τίνος νόμοι ὀρθοί εἰσιν;
the fitting to-distribute and the of-whom laws right are

e COMP. οἱ τοῦ αὐλητοῦ καὶ τοῦ κιθαριστοῦ.
the of-the piper and of-the lyre-player

SOC. ὁ νομικώτατος ἄρα ἐν τούτοις, οὗτος αὐλητικώτατος.
the most-lawful then in these-things this-man most-skilled-in-piping

COMP. ναί.
yes

SOC. τίς δὲ τὴν τροφὴν ἐπὶ τὰ τῶν ἀνθρώπων σώματα
who and the food to the of-the men bodies
διανεῖμαι ἄριστος; οὐχ ὅσπερ τὴν ἀξίαν;
to-distribute best not who-very the fitting

COMP. ναί.
yes

SOC. αἱ τούτου ἄρα διανομαὶ καὶ οἱ νόμοι βέλτιστοι, καὶ
the of-this-man then distributions and the laws best and
ὅστις περὶ ταῦτα νομικώτατος, καὶ νομεὺς ἄριστος.
whoever about these-things most-lawful also distributor best

COMP. πάνυ γε.
certainly at-least

SOC. τίς οὗτος;
who this-man

318 COMP. παιδοτρίβης.
the-trainer

SOC. οὗτος τὴν ἀνθρωπείαν ἀγέλην τοῦ σώματος νέμειν
this-man the human herd of-the body to-pasture
κράτιστος;
best

COMP. ναί.
yes

SOC. τίς δὲ τὴν τῶν προβάτων ἀγέλην κράτιστος νέμειν;
who and the of-the sheep herd best to-pasture
τί ὄνομα αὐτῷ;
what name to-him
COMP. ποιμήν.
shepherd
SOC. οἱ τοῦ ποιμένος ἄρα νόμοι ἄριστοι τοῖς προβάτοις.
the of-the shepherd then laws best for-the sheep
COMP. ναί.
yes
SOC. οἱ δὲ τοῦ βουκόλου τοῖς βουσί.
the and of-the cowherd for-the cattle
COMP. ναί.
yes
SOC. οἱ δὲ τοῦ τίνος νόμοι ἄριστοι ταῖς ψυχαῖς τῶν
the and of-the whom laws best for-the souls of-the
ἀνθρώπων; οὐχ οἱ τοῦ βασιλέως; φάθι.
men not the of-the king say
COMP. φημὶ δή.
I-say indeed
SOC. καλῶς τοίνυν λέγεις. ἔχοις ἂν οὖν εἰπεῖν τίς b
finely then you-speak could-you — then to-say who
τῶν παλαιῶν ἀγαθὸς γέγονεν ἐν τοῖς αὐλητικοῖς νόμοις
of-the ancients good has-been in the piping laws
νομοθέτης; ἴσως οὐκ ἐννοεῖς, ἀλλ᾽ ἐγὼ βούλει σε ὑπομνήσω;
lawgiver perhaps not you-recall but I do-you-wish you I-should-remind
COMP. πάνυ μὲν οὖν.
certainly indeed then
SOC. ἆρ᾽ οὖν ὁ Μαρσύας λέγεται καὶ τὰ παιδικὰ αὐτοῦ
so then the Marsyas is-said and the beloved of-him
Ὄλυμπος ὁ Φρύξ;
Olympus the Phrygian

COMP. ἀληθῆ λέγεις.

true-things you-say

c SOC. τούτων δὴ καὶ τὰ αὐλήματα θειότατά ἐστι, καὶ

of-these indeed also the flute-tunes most-divine are and

μόνα κινεῖ καὶ ἐκφαίνει τοὺς τῶν θεῶν ἐν χρείᾳ ὄντας·

alone move and reveal the of-the gods in need being

καὶ ἔτι καὶ νῦν μόνα λοιπά, ὡς θεῖα ὄντα.

and still even now alone remain as divine being

COMP. ἔστι ταῦτα.

is these-things

SOC. τίς δὲ λέγεται τῶν παλαιῶν βασιλέων ἀγαθὸς

who and is-said of-the ancient kings good

νομοθέτης γεγονέναι, οὗ ἔτι καὶ νῦν τὰ νόμιμα μένει

lawgiver to-have-been of-whom still even now the lawful-things remain

ὡς θεῖα ὄντα;

as divine being

COMP. οὐκ ἐννοῶ.

not I-recall

SOC. οὐκ οἶσθα τίνες παλαιοτάτοις νόμοις χρῶνται τῶν

not you-know who most-ancient laws use of-the

Ἑλλήνων;

Greeks

COMP. ἆρα Λακεδαιμονίους λέγεις καὶ Λυκοῦργον τὸν

then Lacedaemonians you-mean and Lycurgus the

νομοθέτην;

lawgiver

d SOC. ἀλλὰ ταῦτά γε οὐδέπω ἴσως ἔτη τριακόσια ἢ

but these-things at-least not-yet perhaps years three-hundred or

ὀλίγῳ τούτων πλείω. ἀλλὰ τούτων τῶν νομίμων τὰ

by-a-little than-these more but of-these the lawful-things the

βέλτιστα πόθεν ἥκει; οἶσθα;

best whence comes do-you-know

COMP. φασί γε ἐκ Κρήτης.
they-say at-least from Crete

SOC. οὐκοῦν οὗτοι παλαιοτάτοις νόμοις χρῶνται τῶν
therefore these most-ancient laws use of-the
Ἑλλήνων;
Greeks

COMP. ναί.
yes

SOC. οἶσθα οὖν τίνες τούτων ἀγαθοὶ βασιλῆς ἦσαν;
do-you-know then who of-these good kings were
Μίνως καὶ Ῥαδάμανθυς, οἱ Διὸς καὶ Εὐρώπης παῖδες,
Minos and Rhadamanthys the of-Zeus and of-Europa sons
ὧν οἵδε εἰσὶν οἱ νόμοι.
of-whom these are the laws

COMP. Ῥαδάμανθύν γέ φασιν, ὦ Σώκρατες, δίκαιον ἄνδρα,
Rhadamanthys at-least they-say O Socrates just man
τὸν δὲ Μίνων ἄγριόν τινα καὶ χαλεπὸν καὶ ἄδικον.
the and Minos savage some and harsh and unjust

SOC. Ἀττικόν, ὦ βέλτιστε, λέγεις μῦθον καὶ τραγικόν.
Attic O best-of-men you-tell tale and tragic

COMP. τί δέ; οὐ ταῦτα λέγεται περὶ Μίνω; e
what and not these-things are-said about Minos

SOC. οὔκουν ὑπό γε Ὁμήρου καὶ Ἡσιόδου· καίτοι γε
not-then by at-least Homer and Hesiod and-yet at-least
πιθανώτεροί εἰσιν ἢ σύμπαντες οἱ τραγῳδοποιοί, ὧν σὺ
more-persuasive are than all the tragic-poets whom you
ἀκούων ταῦτα λέγεις.
hearing these-things say

COMP. ἀλλὰ τί μὴν οὗτοι περὶ Μίνω λέγουσιν;
but what indeed these about Minos say

Socrates warns against praising or blaming a man wrongly, since a good man is the most sacred thing there is. Homer and Hesiod praise Minos: every ninth year he met Zeus in his cave and was taught by him, and his laws, which forbid drinking to drunkenness, keep Crete happy. Rhadamanthys served him as judge, and Talos carried his laws through the villages on bronze tablets. Minos is slandered only because he made Athens pay tribute, and Athenian tragedy took its revenge. Asked what a good lawgiver distributes to the soul, the companion cannot say, and Socrates calls that shameful.

319 SOC. ἐγὼ δή σοι ἐρῶ, ἵνα μὴ καὶ σὺ ὥσπερ οἱ πολλοὶ
I indeed to-you will-tell so-that not also you as the many
ἀσεβῇς. οὐ γὰρ ἔσθ' ὅτι τούτου ἀσεβέστερόν ἐστιν οὐδ'
be-impious not for there-is what than-this more-impious is nor
ὅτι χρὴ μᾶλλον εὐλαβεῖσθαι, πλὴν εἰς θεοὺς καὶ
what one-must rather beware except against gods both
λόγῳ καὶ ἔργῳ ἐξαμαρτάνειν, δεύτερον δὲ εἰς τοὺς
in-word and in-deed to-offend second and against the
θείους ἀνθρώπους· ἀλλὰ πάνυ πολλὴν χρὴ προμήθειαν
divine men but very much one-must forethought
ποιεῖσθαι ἀεί, ὅταν μέλλῃς ἄνδρα ψέξειν ἢ ἐπαινέσεσθαι,
to-take always when you-are-about a-man to-blame or to-praise
μὴ οὐκ ὀρθῶς εἴπῃς. τούτου καὶ ἕνεκα χρὴ μανθάνειν
lest not rightly you-speak of-this also for-the-sake one-must to-learn
διαγιγνώσκειν χρηστοὺς καὶ πονηροὺς ἄνδρας. νεμεσᾷ γὰρ
to-distinguish good and bad men is-indignant for
ὁ θεός, ὅταν τις ψέγῃ τὸν ἑαυτῷ ὅμοιον ἢ ἐπαινῇ τὸν
the god when one blames the to-himself like or praises the
ἑαυτῷ ἐναντίως ἔχοντα· ἔστι δ' οὗτος ὁ ἀγαθός. μὴ γάρ
to-himself contrariwise being is and this-man the good-man not for
τι οἷον λίθους μὲν εἶναι ἱεροὺς καὶ ξύλα καὶ ὄρνεα καὶ
at-all think stones indeed to-be sacred and timbers and birds and

ὄφεις, ἀνθρώπους δὲ μή· ἀλλὰ πάντων τούτων ἱερώτατόν
snakes men but not but of-all these most-sacred
ἐστιν ἄνθρωπος ὁ ἀγαθός, καὶ μιαρώτατον ὁ πονηρός.
is man the good and most-defiled the bad
ἤδη οὖν καὶ περὶ Μίνω, ὡς αὐτὸν Ὅμηρός τε καὶ Ἡσίοδος
now then also about Minos how him Homer both and Hesiod
ἐγκωμιάζουσι, τούτου ἕνεκα φράσω, ἵνα μὴ ἄνθρωπος
eulogize of-this for-the-sake I-will-explain so-that not man
ὢν ἀνθρώπου εἰς ἥρω Διὸς υἱὸν λόγῳ ἐξαμαρτάνῃς.
being of-a-man against a-hero of-Zeus son in-word you-offend
Ὅμηρος γὰρ περὶ Κρήτης λέγων ὅτι πολλοὶ ἄνθρωποι ἐν
Homer for about Crete saying that many men in
αὐτῇ εἰσιν καὶ ἐνενήκοντα πόληες, τῇσι δέ, φησίν —
it are and ninety cities among-these and he-says

ἔνι Κνωσὸς μεγάλη πόλις, ἔνθα τε Μίνως
there Cnossus great city where also Minos
ἐννέωρος βασίλευε Διὸς μεγάλου ὀαριστής.
nine-yearly reigned of-Zeus great companion-in-converse

ἔστιν οὖν τοῦτο Ὁμήρου ἐγκώμιον εἰς Μίνων διὰ βραχέων c
is then this of-Homer eulogy for Minos in few-words
εἰρημένον, οἷον οὐδ' εἰς ἕνα τῶν ἡρώων ἐποίησεν
spoken such-as not-even for one of-the heroes made
Ὅμηρος. ὅτι μὲν γὰρ ὁ Ζεὺς σοφιστής ἐστιν καὶ ἡ τέχνη
Homer that indeed for the Zeus sophist is and the art
αὕτη παγκάλη ἐστί, πολλαχοῦ καὶ ἄλλοθι δηλοῖ, ἀτὰρ
this all-fine is in-many-places also elsewhere he-shows but
καὶ ἐνταῦθα. λέγει γὰρ τὸν Μίνων συγγίγνεσθαι ἐνάτῳ
also here he-says for the Minos to-converse in-the-ninth
ἔτει τῷ Διὶ ἐν λόγοις καὶ φοιτᾶν παιδευθησόμενον
year with-the Zeus in words and to-go-regularly going-to-be-educated

ὡς ὑπὸ σοφιστοῦ ὄντος τοῦ Διός. ὅτι οὖν τοῦτο τὸ γέρας
as by sophist being the Zeus that then this the privilege
οὐκ ἔστιν ὅτῳ ἀπένειμεν Ὅμηρος τῶν ἡρώων, ὑπὸ
not there-is to-whom assigned Homer of-the heroes by
Διὸς πεπαιδεῦσθαι, ἄλλῳ ἢ Μίνῳ, τοῦτ' ἔστιν ἔπαινος
Zeus to-have-been-educated other than Minos this is praise
θαυμαστός. καὶ Ὀδυσσείας ἐν Νεκυίᾳ δικάζοντα χρυσοῦν
wonderful and of-the-Odyssey in the-Nekyia judging golden
σκῆπτρον ἔχοντα πεποίηκε τὸν Μίνων, οὐ τὸν Ῥαδάμανθυν·
scepter holding has-made the Minos not the Rhadamanthys
Ῥαδάμανθυν δὲ οὔτ' ἐνταῦθα δικάζοντα πεποίηκεν οὔτε
Rhadamanthys and neither here judging has-he-made nor
συγγιγνόμενον τῷ Διὶ οὐδαμοῦ. διὰ ταῦτά φημ' ἐγὼ
conversing with-the Zeus anywhere because-of these-things say I
Μίνων ἁπάντων μάλιστα ὑπὸ Ὁμήρου ἐγκεκωμιάσθαι. τὸ
Minos of-all most by Homer to-have-been-eulogized the
γὰρ Διὸς ὄντα παῖδα μόνον ὑπὸ Διὸς πεπαιδεῦσθαι οὐκ ἔχει
for of-Zeus being son alone by Zeus to-have-been-educated not has
ὑπερβολὴν ἐπαίνου — τοῦτο γὰρ σημαίνει τὸ ἔπος τὸ —
excess of-praise this for signifies the verse the

ἐννέωρος βασίλευε Διὸς μεγάλου ὀαριστής,
nine-yearly reigned of-Zeus great companion-in-converse

e συνουσιαστὴν τοῦ Διὸς εἶναι τὸν Μίνων. οἱ γὰρ ὄαροι
companion of-the Zeus to-be the Minos the for oaroi
λόγοι εἰσίν, καὶ ὀαριστὴς συνουσιαστής ἐστιν ἐν λόγοις —
words are and oaristes companion is in words
ἐφοίτα οὖν δι' ἐνάτου ἔτους εἰς τὸ τοῦ Διὸς ἄντρον ὁ
went-regularly then through ninth year to the of-the Zeus cave the

Μίνως, τὰ μὲν μαθησόμενος, τὰ δὲ ἀποδειξόμενος
Minos the-things indeed going-to-learn the-things and going-to-show
ἃ τῇ προτέρᾳ ἐννεετηρίδι ἐμεμαθήκει παρὰ τοῦ Διός.
which in-the former nine-year-period he-had-learned from the Zeus
εἰσὶν δὲ οἳ ὑπολαμβάνουσι τὸν ὁαριστὴν συμπότην 320
are and who suppose the companion-in-converse drinking-companion
καὶ συμπαιστὴν εἶναι τοῦ Διός, ἀλλὰ τῷδε ἄν τις τεκμηρίῳ
and playmate to-be of-the Zeus but by-this — one proof
χρῷτο ὅτι οὐδὲν λέγουσιν οἱ οὕτως ὑπολαμβάνοντες·
would-use that nothing they-say the so supposing
πολλῶν γὰρ ὄντων ἀνθρώπων καὶ Ἑλλήνων καὶ βαρβάρων,
many for being men both Greeks and barbarians
οὐκ ἔστιν οἵτινες ἀπέχονται συμποσίων καὶ ταύτης
not there-are who abstain-from drinking-parties and this
τῆς παιδιᾶς, οὗ ἔστιν οἶνος, ἄλλοι ἢ Κρῆτες καὶ
the play where is wine others than Cretans and
Λακεδαιμόνιοι δεύτεροι, μαθόντες παρὰ Κρητῶν. ἐν Κρήτῃ
Lacedaemonians second having-learned from Cretans in Crete
δὲ εἷς οὗτός ἐστι τῶν ἄλλων νόμων οὓς Μίνως ἔθηκε, μὴ
and one this is of-the other laws which Minos laid-down not
συμπίνειν ἀλλήλοις εἰς μέθην. καίτοι δῆλον ὅτι ἃ
to-drink-together with-one-another to drunkenness and-yet clear that what-things
ἐνόμιζεν καλὰ εἶναι, ταῦτα νόμιμα ἔθηκεν καὶ τοῖς
he-held fine to-be these-things lawful-things he-laid-down also for-the
αὑτοῦ πολίταις. οὐ γάρ που, ὥσπερ γε φαῦλος ἄνθρωπος,
his-own citizens not for surely as at-least a-base man
ὁ Μίνως ἐνόμιζεν μὲν ἕτερα, ἐποίει δὲ ἄλλα παρ᾽
the Minos held indeed different-things did and other-things contrary-to
ἃ ἐνόμιζεν· ἀλλὰ ἦν αὕτη ἡ συνουσία ὥσπερ ἐγὼ λέγω,
what he-held but was this the companionship as I say
διὰ λόγων ἐπὶ παιδείᾳ εἰς ἀρετήν. ὅθεν δὴ καὶ τοὺς
through words for education toward virtue whence indeed also the

νόμους τούτους ἔθηκε τοῖς αὑτοῦ πολίταις, δι' οὓς ἥ
laws these he-laid-down for-the his-own citizens because-of which the
τε Κρήτη τὸν πάντα χρόνον εὐδαιμονεῖ καὶ Λακεδαίμων,
both Crete the all time is-happy and Lacedaemon
ἀφ' οὗ ἤρξατο τούτοις χρῆσθαι, ἅτε θείοις οὖσιν.
from when it-began these to-use as divine being
c Ῥαδάμανθυς δὲ ἀγαθὸς μὲν ἦν ἀνήρ· ἐπεπαίδευτο
Rhadamanthys and good indeed was man he-had-been-educated
γὰρ ὑπὸ τοῦ Μίνω. ἐπεπαίδευτο μέντοι οὐχ ὅλην τὴν
for by the Minos he-had-been-educated however not whole the
βασιλικὴν τέχνην, ἀλλ' ὑπηρεσίαν τῇ βασιλικῇ, ὅσον
kingly art but service to-the kingly as-much-as
ἐπιστατεῖν ἐν τοῖς δικαστηρίοις· ὅθεν καὶ δικαστὴς ἀγαθὸς
to-preside in the law-courts whence also judge good
ἐλέχθη εἶναι. νομοφύλακι γὰρ αὐτῷ ἐχρῆτο ὁ Μίνως
he-was-said to-be as-guardian-of-the-laws for him used the Minos
κατὰ τὸ ἄστυ, τὰ δὲ κατὰ τὴν ἄλλην Κρήτην τῷ
in the town the-things and in the rest-of Crete the
Τάλῳ. ὁ γὰρ Τάλως τρὶς περιῄει τοῦ ἐνιαυτοῦ κατὰ
Talos the for Talos thrice went-round of-the year through
τὰς κώμας, φυλάττων τοὺς νόμους ἐν αὐταῖς, ἐν χαλκοῖς
the villages guarding the laws in them on bronze
γραμματείοις ἔχων γεγραμμένους τοὺς νόμους, ὅθεν χαλκοῦς
tablets having written the laws whence bronze

ἐκλήθη. εἴρηκε δὲ καὶ Ἡσίοδος ἀδελφὰ τούτων εἰς τὸν
he-was-called has-said and also Hesiod things-akin to-these about the
Μίνων. μνησθεὶς γὰρ αὐτοῦ τοῦ ὀνόματος φησίν —
Minos having-made-mention for of-him the name he-says

ὃς βασιλεύτατος γένετο θνητῶν βασιλήων,
who most-kingly became of-mortal kings
καὶ πλείστων ἤνασσε περικτιόνων ἀνθρώπων,
and most ruled of-neighboring men
Ζηνὸς ἔχων σκῆπτρον· τῷ καὶ πολέων βασίλευεν.
of-Zeus holding scepter with-which also of-cities he-reigned

καὶ οὗτος λέγει τὸ τοῦ Διὸς σκῆπτρον οὐδὲν ἄλλο ἢ
and this-man calls the of-the Zeus scepter nothing other than
τὴν παιδείαν τὴν τοῦ Διός, ᾗ εὔθυνε τὴν Κρήτην.
the education the of-the Zeus by-which he-guided the Crete
COMP. διὰ τί οὖν ποτε, ὦ Σώκρατες, αὕτη ἡ φήμη e
because-of what then ever O Socrates this the rumor
κατεσκέδασται τοῦ Μίνω ὡς ἀπαιδεύτου τινὸς καὶ χαλεποῦ
has-been-scattered of-the Minos as uneducated someone and harsh
ὄντος;
being
SOC. δι' ὃ καὶ σύ, ὦ βέλτιστε, ἐὰν σωφρονῇς, 321
because-of which also you O best-of-men if you-are-temperate
εὐλαβήσῃ, καὶ ἄλλος πᾶς ἀνὴρ ὅτῳ μέλει τοῦ εὐδόκιμον
will-beware and other every man to-whom it-matters the well-reputed
εἶναι, μηδέποτε ἀπεχθάνεσθαι ἀνδρὶ ποιητικῷ μηδενί. οἱ
to-be never to-incur-hatred with-a-man poetic any the
γὰρ ποιηταὶ μέγα δύνανται εἰς δόξαν, ἐφ' ὁπότερα
for poets greatly can toward reputation in whichever-of-the-two
ἂν ποιῶσιν εἰς τοὺς ἀνθρώπους, ἢ εὐλογοῦντες
— *they-make against the men either praising*

ἢ κακηγοροῦντες. ὃ δὴ καὶ ἐξήμαρτεν ὁ Μίνως,
or reviling which indeed also erred the Minos
πολεμήσας τῇδε τῇ πόλει, ἐν ᾗ ἄλλη τε πολλὴ σοφία
having-made-war on-this the city in which other both much wisdom
ἐστὶ καὶ ποιηταὶ παντοδαποὶ τῆς τε ἄλλης ποιήσεως καὶ
is and poets of-all-kinds of-the both other poetry and
τραγῳδίας. ἡ δὲ τραγῳδία ἐστὶν παλαιὸν ἐνθάδε, οὐχ ὡς
of-tragedy the and tragedy is ancient here not as
οἴονται ἀπὸ Θέσπιδος ἀρξαμένη οὐδ' ἀπὸ Φρυνίχου, ἀλλ' εἰ
they-think from Thespis having-begun nor from Phrynichus but if
θέλεις ἐννοῆσαι, πάνυ παλαιὸν αὐτὸ εὑρήσεις ὂν τῆσδε τῆς
you-wish to-consider very ancient it you-will-find being of-this the
πόλεως εὕρημα. ἔστιν δὲ τῆς ποιήσεως δημοτερπέστατόν
city invention is and of-the poetry most-delighting-the-people
τε καὶ ψυχαγωγικώτατον ἡ τραγῳδία· ἐν ᾗ δὴ καὶ
both and most-soul-leading the tragedy in which indeed also
ἐντείνοντες ἡμεῖς τὸν Μίνων τιμωρούμεθα ἀνθ'
stretching-on-the-rack we the Minos take-vengeance in-return-for
ὧν ἡμᾶς ἠνάγκασε τοὺς δασμοὺς τελεῖν ἐκείνους. τοῦτο
which us he-compelled the tributes to-pay those this
οὖν ἐξήμαρτεν ὁ Μίνως, ἀπεχθόμενος ἡμῖν, ὅθεν δή,
then erred the Minos incurring-hatred with-us whence indeed
ὃ σὺ ἐρωτᾷς, κακοδοξότερος γέγονεν. ἐπεὶ ὅτι γε
what you ask more-ill-reputed he-has-become since that at-least
ἀγαθὸς ἦν καὶ νόμιμος, ὅπερ καὶ ἐν τοῖς πρόσθεν
good he-was and lawful which-very also in the before
ἐλέγομεν, νομεὺς ἀγαθός, τοῦτο μέγιστον σημεῖον, ὅτι
we-said distributor good this greatest sign that
ἀκίνητοι αὐτοῦ οἱ νόμοι εἰσίν, ἅτε τοῦ ὄντος περὶ
unmoved of-him the laws are as of-what is about
πόλεως οἰκήσεως ἐξευρόντος εὖ τὴν ἀλήθειαν.
of-a-city management having-discovered well the truth

COMP. δοκεῖς μοι, ὦ Σώκρατες, εἰκότα τὸν λόγον εἰρηκέναι.
you-seem to-me O Socrates likely the account to-have-told
SOC. οὐκοῦν εἰ ἐγὼ ἀληθῆ λέγω, δοκοῦσί σοι παλαιοτάτοις
therefore if I true-things say seem to-you most-ancient
Κρῆτες οἱ Μίνω καὶ Ῥαδαμάνθυος πολῖται νόμοις χρῆσθαι;
Cretans the of-Minos and of-Rhadamanthys citizens laws to-use
COMP. φαίνονται.
they-appear
SOC. οὗτοι ἄρα τῶν παλαιῶν ἄριστοι νομοθέται γεγόνασιν, c
these then of-the ancients best lawgivers have-been
νομῆς τε καὶ ποιμένες ἀνδρῶν, ὥσπερ καὶ Ὅμηρος ἔφη
distributors both and shepherds of-men as also Homer said
ποιμένα λαῶν εἶναι τὸν ἀγαθὸν στρατηγόν.
shepherd of-peoples to-be the good general
COMP. πάνυ μὲν οὖν.
certainly indeed then
SOC. φέρε δὴ πρὸς Διὸς φιλίου· εἴ τις ἡμᾶς ἔροιτο, ὁ
come indeed by Zeus of-friendship if one us should-ask the
τῷ σώματι ἀγαθὸς νομοθέτης τε καὶ νομεὺς τί ἐστιν
for-the body good lawgiver both and distributor what are
ταῦτα ἃ διανέμων ἐπὶ τὸ σῶμα βέλτιον αὐτὸ ποιεῖ,
these-things which distributing over the body better it he-makes
εἴποιμεν ἂν καλῶς τε καὶ διὰ βραχέων ἀποκρινόμενοι, ὅτι
we-would-say — finely both and in few-words answering that
τροφήν τε καὶ πόνους, τῇ μὲν αὔξων, τοῖς
food both and labors with-the(-one) indeed increasing with-the(-others)
δὲ γυμνάζων καὶ συνιστὰς τὸ σῶμα αὐτό.
and exercising and compacting the body itself
COMP. ὀρθῶς γε.
rightly at-least

d SOC. εἰ οὖν δὴ μετὰ τοῦτο ἔροιτο ἡμᾶς, "τί δὲ δή
if then indeed after this he-should-ask us what and indeed
ποτε ἐκεῖνά ἐστιν, ἃ ὁ ἀγαθὸς νομοθέτης τε καὶ
ever those are which the good lawgiver both and
νομεὺς διανέμων ἐπὶ τὴν ψυχὴν βελτίω αὐτὴν ποιεῖ;" τί
distributor distributing over the soul better it makes what
ἂν ἀποκρινάμενοι οὐκ ἂν αἰσχυνθεῖμεν καὶ ὑπὲρ ἡμῶν
— *having-answered not — should-we-be-ashamed both for us*
αὐτῶν καὶ τῆς ἡλικίας αὑτῶν;
ourselves and the age of-ourselves
COMP. οὐκέτι τοῦτ' ἔχω εἰπεῖν.
no-longer this I-can to-say
SOC. ἀλλὰ μέντοι αἰσχρόν γε τῇ ψυχῇ ἡμῶν ἐστιν
but indeed shameful at-least for-the soul of-us is
ἑκατέρου, τὰ μὲν ἐν αὐταῖς φαίνεσθαι μὴ εἰδυίας, ἐν
of-each-of-us the-things indeed in themselves to-appear not knowing in
οἷς αὐταῖς ἔνεστι καὶ τὸ ἀγαθὸν καὶ τὸ φλαῦρον, τὰ
which themselves is-in both the good and the bad the-things
δὲ τοῦ σώματος καὶ τὰ τῶν ἄλλων ἐσκέφθαι.
and of-the body and the-things of-the others to-have-considered

PLATO

NOMOI

Laws

BOOK I

I · LAWS MADE FOR WAR

Walking from Cnossus to the cave of Zeus, an Athenian stranger asks the Cretan Clinias and the Spartan Megillus whether a god or a man gave them their laws: Zeus to Crete, Apollo to Sparta. Clinias says Crete's common meals, gymnastics, and arms were laid down for war, since every city is by nature at war with every other, and each man with himself. A city is superior to itself when its better men master the worse. The stranger asks which judge of quarreling brothers is better: one who destroys the bad, or one who lets them live, willingly ruled by the good.

ATH. θεὸς ἤ τις ἀνθρώπων ὑμῖν, ὦ ξένοι, εἴληφε τὴν 624
a-god or some-one of-men among-you O strangers has-taken the
αἰτίαν τῆς τῶν νόμων διαθέσεως;
credit of-the of-the laws arrangement
CLIN. θεός, ὦ ξένε, θεός, ὥς γε τὸ δικαιότατον εἰπεῖν·
a-god O stranger a-god as at-least the most-just to-say
παρὰ μὲν ἡμῖν Ζεύς, παρὰ δὲ Λακεδαιμονίοις, ὅθεν
among indeed us Zeus among and Lacedaemonians whence
ὅδε ἐστίν, οἶμαι φάναι τούτους Ἀπόλλωνα. ἦ γάρ;
this-man is I-think to-say these Apollo is-it-not for
MEG. ναί.
yes
ATH. μῶν οὖν καθ' Ὅμηρον λέγεις ὡς τοῦ Μίνω b
surely-not then according-to Homer do-you-say that the Minos
φοιτῶντος πρὸς τὴν τοῦ πατρὸς ἑκάστοτε συνουσίαν
going-regularly to the of-the father each-time meeting
δι' ἐνάτου ἔτους καὶ κατὰ τὰς παρ' ἐκείνου φήμας
through ninth year and according-to the from him oracles
ταῖς πόλεσιν ὑμῖν θέντος τοὺς νόμους;
for-the cities to-you having-laid-down the laws

625 CLIN. λέγεται γὰρ οὕτω παρ᾽ ἡμῖν· καὶ δὴ καὶ τὸν
it-is-said for so among us and indeed also the
ἀδελφόν γε αὐτοῦ Ῥαδάμανθυν — ἀκούετε γὰρ τὸ
brother at-least of-him Rhadamanthys you-hear for the
ὄνομα — δικαιότατον γεγονέναι. τοῦτον οὖν φαῖμεν ἂν
name most-just to-have-been this-man then would-say —
ἡμεῖς γε οἱ Κρῆτες, ἐκ τοῦ τότε διανέμειν τὰ περὶ
we at-least the Cretans from the then to-distribute the-things about
τὰς δίκας, ὀρθῶς τοῦτον τὸν ἔπαινον αὐτὸν εἰληφέναι.
the judgments rightly this the praise him to-have-received
b ATH. καὶ καλόν γε τὸ κλέος ὑεῖ τε Διὸς μάλα πρέπον.
and fine at-least the fame for-a-son both of-Zeus very befitting
ἐπειδὴ δὲ ἐν τοιούτοις ἤθεσι τέθραφθε νομικοῖς σύ τε
since and in such customs you-have-been-reared legal you both
καὶ ὅδε, προσδοκῶ οὐκ ἂν ἀηδῶς περί τε πολιτείας τὰ
and this-man I-expect not — unpleasantly about both constitution the
νῦν καὶ νόμων τὴν διατριβήν, λέγοντάς τε καὶ ἀκούοντας
now and laws the conversation speaking both and listening
ἅμα κατὰ τὴν πορείαν, ποιήσασθαι. πάντως δ᾽ ἥ γε
together along the journey to-make in-any-case and the at-least
ἐκ Κνωσοῦ ὁδὸς εἰς τὸ τοῦ Διὸς ἄντρον καὶ ἱερόν, ὡς
from Cnossus road to the of-the Zeus cave and shrine as
ἀκούομεν, ἱκανή, καὶ ἀνάπαυλαι κατὰ τὴν ὁδόν, ὡς εἰκός,
we-hear sufficient and resting-places along the road as is-likely
πνίγους ὄντος τὰ νῦν, ἐν τοῖς ὑψηλοῖς δένδρεσίν εἰσι σκιαραί,
stifling-heat being the now in the high trees are shady
καὶ ταῖς ἡλικίαις πρέπον ἂν ἡμῶν εἴη τὸ διαναπαύεσθαι
and for-the ages befitting — of-us would-be the to-rest
πυκνὰ ἐν αὐταῖς, λόγοις τε ἀλλήλους παραμυθουμένους
often in them with-words both one-another encouraging
τὴν ὁδὸν ἅπασαν οὕτω μετὰ ῥᾳστώνης διαπεραῖναι.
the road whole so with ease to-get-through

CLIN. καὶ μὴν ἔστιν γε, ὦ ξένε, προϊόντι κυπαρίττων c
and indeed there-are at-least O stranger for-one-going-forward of-cypresses
τε ἐν τοῖς ἄλσεσιν ὕψη καὶ κάλλη θαυμάσια, καὶ λειμῶνες
both in the groves heights and beauties wonderful and meadows
ἐν οἷσιν ἀναπαυόμενοι διατρίβοιμεν ἄν.
in which resting we-might-spend-time —
ATH. ὀρθῶς λέγεις.
rightly you-speak
CLIN. πάνυ μὲν οὖν· ἰδόντες δὲ μᾶλλον φήσομεν. ἀλλ'
certainly indeed then having-seen and rather we-shall-say but
ἴωμεν ἀγαθῇ τύχῃ.
let-us-go with-good fortune
ATH. ταῦτ' εἴη. καί μοι λέγε· κατὰ τί τὰ συσσίτιά
these-things may-it-be and to-me tell according-to what the common-messes
τε ὑμῖν συντέταχεν ὁ νόμος καὶ τὰ γυμνάσια καὶ τὴν
both for-you has-arranged the law and the gymnasia and the
τῶν ὅπλων ἕξιν;
of-the arms practice
CLIN. οἶμαι μέν, ὦ ξένε, καὶ παντὶ ῥᾴδιον ὑπολαβεῖν εἶναι d
I-think indeed O stranger also for-everyone easy to-grasp to-be
τά γε ἡμέτερα. τὴν γὰρ τῆς χώρας πάσης Κρήτης φύσιν
the at-least ours the for of-the country all-of Crete nature
ὁρᾶτε ὡς οὐκ ἔστι, καθάπερ ἡ τῶν Θετταλῶν, πεδιάς, διὸ
you-see that not is as the of-the Thessalians plain wherefore
δὴ καὶ τοῖς μὲν ἵπποις ἐκεῖνοι χρῶνται μᾶλλον, δρόμοισιν
indeed also the indeed horses those use more foot-races
δὲ ἡμεῖς· ἥδε γὰρ ἀνώμαλος αὖ καὶ πρὸς τὴν τῶν πεζῇ
and we this for uneven again and for the of-the on-foot
δρόμων ἄσκησιν μᾶλλον σύμμετρος. ἐλαφρὰ δὴ τὰ ὅπλα
runnings practice more suited light indeed the arms
ἀναγκαῖον ἐν τῷ τοιούτῳ κεκτῆσθαι καὶ μὴ βάρος ἔχοντα
necessary in the such to-possess and not weight having

θεῖν· τῶν δὴ τόξων καὶ τοξευμάτων ἡ κουφότης ἁρμόττειν
to-run of-the indeed bows and arrows the lightness to-fit
δοκεῖ. ταῦτ' οὖν πρὸς τὸν πόλεμον ἡμῖν ἅπαντα ἐξήρτυται,
seems these-things then for the war to-us all has-been-equipped
καὶ πάνθ' ὁ νομοθέτης, ὥς γ' ἐμοὶ φαίνεται, πρὸς τοῦτο
and all-things the lawgiver as at-least to-me appears toward this
βλέπων συνετάττετο· ἐπεὶ καὶ τὰ συσσίτια κινδυνεύει
looking arranged since also the common-messes he-is-likely
συναγαγεῖν, ὁρῶν ὡς πάντες ὁπόταν στρατεύωνται, τόθ'
to-have-brought-together seeing how all whenever they-campaign then
ὑπ' αὐτοῦ τοῦ πράγματος ἀναγκάζονται φυλακῆς αὑτῶν
by itself the matter are-compelled guard of-themselves
ἕνεκα συσσιτεῖν τοῦτον τὸν χρόνον. ἄνοιαν δή μοι δοκεῖ
for-the-sake to-mess-together this the time folly indeed to-me he-seems
καταγνῶναι τῶν πολλῶν ὡς οὐ μανθανόντων ὅτι πόλεμος
to-condemn of-the many as not learning that war
ἀεὶ πᾶσιν διὰ βίου συνεχής ἐστι πρὸς ἁπάσας τὰς πόλεις·
always for-all through life continuous is against all the cities
626 εἰ δὴ πολέμου γε ὄντος φυλακῆς ἕνεκα δεῖ
if indeed of-war at-least being guard for-the-sake one-must
συσσιτεῖν καί τινας ἄρχοντας καὶ ἀρχομένους
to-mess-together and some rulers and ruled
διακεκοσμημένους εἶναι φύλακας αὐτῶν, τοῦτο καὶ ἐν
ordered to-be guards of-them this also in
εἰρήνῃ δραστέον. ἣν γὰρ καλοῦσιν οἱ πλεῖστοι τῶν
peace must-be-done which for call the most of-the
ἀνθρώπων εἰρήνην, τοῦτ' εἶναι μόνον ὄνομα, τῷ δ' ἔργῳ
men peace this to-be only a-name in-the but deed
πάσαις πρὸς πάσας τὰς πόλεις ἀεὶ πόλεμον ἀκήρυκτον
for-all against all the cities always war undeclared
κατὰ φύσιν εἶναι. καὶ σχεδὸν ἀνευρήσεις, οὕτω σκοπῶν, τὸν
by nature to-be and nearly you-will-discover so examining the

Κρητῶν νομοθέτην ὡς εἰς τὸν πόλεμον ἅπαντα δημοσίᾳ
of-Cretans lawgiver how to the war all-things publicly
καὶ ἰδίᾳ τὰ νόμιμα ἡμῖν ἀποβλέπων συνετάξατο, καὶ
and privately the lawful-things for-us looking-to he-arranged and
κατὰ ταῦτα οὕτω φυλάττειν παρέδωκε τοὺς νόμους, ὡς
according-to these so to-guard he-handed-down the laws as
τῶν ἄλλων οὐδενὸς οὐδὲν ὄφελος ὂν οὔτε κτημάτων οὔτ'
of-the other-things of-none no profit being neither of-possessions nor
ἐπιτηδευμάτων, ἂν μὴ τῷ πολέμῳ ἄρα κρατῇ τις, πάντα
of-pursuits if not in-the war after-all prevail one all
δὲ τὰ τῶν νικωμένων ἀγαθὰ τῶν νικώντων γίγνεσθαι.
and the of-the conquered good-things of-the conquerors to-become
ATH. καλῶς γε, ὦ ξένε, φαίνῃ μοι γεγυμνάσθαι πρὸς c
finely at-least O stranger you-appear to-me to-have-been-trained toward
τὸ διειδέναι τὰ Κρητῶν νόμιμα. τόδε δέ μοι φράζε ἔτι
the to-see-through the of-Cretans lawful-things this and to-me tell still
σαφέστερον· ὃν γὰρ ὅρον ἔθου τῆς εὖ πολιτευομένης
more-clearly which for definition you-set of-the well being-governed
πόλεως, δοκεῖς μοι λέγειν οὕτω κεκοσμημένην οἰκεῖν
city you-seem to-me to-say so ordered to-dwell
δεῖν, ὥστε πολέμῳ νικᾶν τὰς ἄλλας πόλεις. ἦ γάρ;
to-be-necessary so-that in-war to-conquer the other cities is-it-not for
CLIN. πάνυ μὲν οὖν· οἶμαι δὲ καὶ τῷδε οὕτω συνδοκεῖν.
certainly indeed then I-think and also to-this-man so to-agree
MEG. πῶς γὰρ ἂν ἄλλως ἀποκρίναιτο, ὦ θεῖε, Λακεδαιμονίων
how for — otherwise would-answer O divine of-Lacedaemonians
γε ὁστισοῦν;
at-least anyone-whatever
ATH. πότερ' οὖν δὴ πόλεσι μὲν πρὸς πόλεις ὀρθὸν τοῦτ'
whether then indeed for-cities indeed against cities right this
ἐστί, κώμῃ δὲ πρὸς κώμην ἕτερον;
is for-a-village and against a-village different

CLIN. οὐδαμῶς.

in-no-way

ATH. ἀλλὰ ταὐτόν;

but the-same

CLIN. ναί.

yes

ATH. τί δέ; πρὸς οἰκίαν οἰκίᾳ τῶν ἐν τῇ κώμῃ, καὶ πρὸς ἄνδρα ἀνδρὶ ἑνὶ πρὸς ἕνα, ταὐτὸν ἔτι;

what and against house for-a-house of-the-ones in the village and against man for-a-man one against one the-same still

CLIN. ταὐτόν.

the-same

d ATH. αὐτῷ δὲ πρὸς αὑτὸν πότερον ὡς πολεμίῳ πρὸς πολέμιον διανοητέον; ἢ πῶς ἔτι λέγομεν;

for-himself and against himself whether as for-an-enemy against enemy must-one-think or how still do-we-speak

CLIN. ὦ ξένε Ἀθηναῖε — οὐ γάρ σε Ἀττικὸν ἐθέλοιμ' ἂν προσαγορεύειν· δοκεῖς γάρ μοι τῆς θεοῦ ἐπωνυμίας ἄξιος εἶναι μᾶλλον ἐπονομάζεσθαι· τὸν γὰρ λόγον ἐπ' ἀρχὴν ὀρθῶς ἀναγαγὼν σαφέστερον ἐποίησας, ὥστε ῥᾷον ἀνευρήσεις ὅτι νυνδὴ ὑφ' ἡμῶν ὀρθῶς ἐρρήθη τὸ πολεμίους εἶναι πάντας πᾶσιν δημοσίᾳ τε, καὶ ἰδίᾳ ἑκάστους αὐτοὺς σφίσιν αὐτοῖς.

O stranger Athenian not for you Attic I-would-wish — to-address you-seem for to-me of-the goddess's name worthy to-be rather to-be-called the for argument to beginning rightly having-led-back more-clear you-made so-that more-easily you-will-discover that just-now by us rightly was-said the enemies to-be all to-all publicly both and privately each themselves to-themselves themselves

e ATH. πῶς εἴρηκας, ὦ θαυμάσιε;

how have-you-said-it O wonderful-man

CLIN. κἀνταῦθα, ὦ ξένε, τὸ νικᾶν αὐτὸν αὑτὸν πασῶν νικῶν
there-too O stranger the to-conquer oneself oneself of-all victories
πρώτη τε καὶ ἀρίστη, τὸ δὲ ἡττᾶσθαι αὐτὸν ὑφ' ἑαυτοῦ
first both and best the and to-be-defeated oneself by oneself
πάντων αἴσχιστόν τε ἅμα καὶ κάκιστον. ταῦτα γὰρ ὡς
of-all most-shameful both at-once and worst these-things for as
πολέμου ἐν ἑκάστοις ἡμῶν ὄντος πρὸς ἡμᾶς αὐτοὺς σημαίνει.
of-war in each of-us being against us ourselves signify
ATH. πάλιν τοίνυν τὸν λόγον ἀναστρέψωμεν. ἐπειδὴ γὰρ 627
again then the argument let-us-turn-back since for
εἷς ἕκαστος ἡμῶν ὁ μὲν κρειττων αὑτοῦ, ὁ δὲ
one each of-us the(-one) indeed superior-to himself the(-other) and
ἥττων ἐστί, πότερα φῶμεν οἰκίαν τε καὶ κώμην καὶ
inferior-to is whether shall-we-say house both and village and
πόλιν ἔχειν ταὐτὸν τοῦτο ἐν αὑταῖς ἢ μὴ φῶμεν;
city to-have the-same this in themselves or not shall-we-say
CLIN. τὸ κρείττω τε ἑαυτῆς εἶναι λέγεις τινά, τὴν δ'
the superior both to-itself to-be you-mean some the(-other) and
ἥττω;
inferior
ATH. ναί.
yes
CLIN. καὶ τοῦτο ὀρθῶς ἤρου· πάνυ γὰρ ἔστι καὶ σφόδρα τὸ
and this rightly you-asked very for is also exceedingly the
τοιοῦτον, οὐχ ἥκιστα ἐν ταῖς πόλεσιν. ἐν ὁπόσαις μὲν γὰρ οἱ
such not least in the cities in as-many-as indeed for the
ἀμείνονες νικῶσιν τὸ πλῆθος καὶ τοὺς χείρους, ὀρθῶς ἂν αὕτη
better conquer the multitude and the worse rightly — this
κρειττων τε ἑαυτῆς λέγοιθ' ἡ πόλις, ἐπαινοῖτό τε ἂν
superior both to-itself would-be-called the city would-be-praised and —
δικαιότατα τῇ τοιαύτῃ νίκῃ· τοὐναντίον δέ, ὅπου τἀναντία.
most-justly for-the such victory the-opposite and where the-opposites

b ATH. τὸ μὲν τοίνυν εἴ ποτέ ἐστίν που τὸ χεῖρον
the indeed then whether ever is anywhere the worse
κρεῖττον τοῦ ἀμείνονος ἐάσωμεν — μακροτέρου γὰρ
superior to-the better let-us-leave of-longer for
λόγου — τὸ δὲ ὑπὸ σοῦ λεγόμενον μανθάνω νῦν, ὡς
argument the but by you said I-understand now how
ποτε πολῖται, συγγενεῖς καὶ τῆς αὐτῆς πόλεως γεγονότες,
ever citizens kindred and of-the same city having-been-born
ἄδικοι καὶ πολλοὶ συνελθόντες, δικαίους ἐλάττους ὄντας
unjust and many having-come-together the-just fewer being
βιάσονται δουλούμενοι, καὶ ὅταν μὲν κρατήσωσιν, ἥττων
will-force enslaving and when indeed they-prevail inferior
ἡ πόλις αὑτῆς ὀρθῶς αὕτη λέγοιτ᾽ ἂν ἅμα καὶ κακή,
the city to-itself rightly this would-be-called — at-once and bad
ὅπου δ᾽ ἂν ἡττῶνται, κρείττων τε καὶ ἀγαθή.
where and — they-are-defeated superior both and good

c CLIN. καὶ μάλα ἄτοπον, ὦ ξένε, τὸ νῦν λεγόμενον· ὅμως
and very strange O stranger the now said nevertheless
δὲ ὁμολογεῖν οὕτως ἀναγκαιότατον.
and to-agree so most-necessary

ATH. ἔχε δή. καὶ τόδε πάλιν ἐπισκεψώμεθα· πολλοὶ
hold indeed and this again let-us-examine many
ἀδελφοί που γένοιντ᾽ ἂν ἑνὸς ἀνδρός τε καὶ μιᾶς ὑεῖς,
brothers perhaps might-be-born — of-one man both and of-one sons
καὶ δὴ καὶ θαυμαστὸν οὐδὲν τοὺς πλείους μὲν ἀδίκους
and indeed also wonderful nothing the more indeed unjust
αὐτῶν γίγνεσθαι, τοὺς δὲ ἐλάττους δικαίους.
of-them to-be the and fewer just

CLIN. οὐ γὰρ οὖν.
not for then

ATH. καὶ οὐκ ἂν εἴη γε πρέπον ἐμοί τε καὶ ὑμῖν d
and not — would-be at-least befitting for-me both and you
τοῦτο θηρεύειν, ὅτι νικώντων μὲν τῶν πονηρῶν ἥ τε
this to-hunt that conquering indeed the wicked the both
οἰκία καὶ ἡ συγγένεια αὕτη πᾶσα ἥττων αὐτῆς λέγοιτ'
house and the kinship this all inferior to-itself would-be-called
ἄν, κρείττων δὲ ἡττωμένων· οὐ γὰρ εὐσχημοσύνης τε
— superior and being-defeated not for of-seemliness both
καὶ ἀσχημοσύνης ῥημάτων ἕνεκα τὰ νῦν σκοπούμεθα
and unseemliness of-words for-the-sake the now we-examine
πρὸς τὸν τῶν πολλῶν λόγον, ἀλλ' ὀρθότητός τε καὶ
with-regard-to the of-the many speech but of-correctness both and
ἁμαρτίας πέρι νόμων, ἥτις ποτ' ἐστὶν φύσει.
error about of-laws whatever ever it-is by-nature
CLIN. ἀληθέστατα, ὦ ξένε, λέγεις.
most-truly O stranger you-speak
MEG. καλῶς μὲν οὖν, ὡς γε ἐμοὶ συνδοκεῖν, τό γε
finely indeed then as at-least to-me to-agree the at-least
τοσοῦτον, τὰ νῦν.
so-much the now
ATH. ἴδωμεν δὴ καὶ τόδε· τούτοις τοῖς ἄρτι λεγομένοις
let-us-see indeed also this to-these the just-now said
ἀδελφοῖς γένοιτ' ἄν πού τις δικαστής;
brothers might-be — perhaps some judge
CLIN. πάνυ γε.
certainly at-least
ATH. πότερος οὖν ἀμείνων, ὅστις τοὺς μὲν ἀπολέσειεν αὐτῶν e
which then better whoever the indeed should-destroy of-them
ὅσοι κακοί, τοὺς δὲ βελτίους ἄρχειν αὐτοὺς αὑτῶν
as-many-as bad the and better to-rule them themselves

προστάξειεν, ἢ ὅδε ὃς ἂν τοὺς μὲν χρηστοὺς ἄρχειν,
should-appoint or this-one who — the indeed good to-rule
τοὺς χείρους δ' ἐάσας ζῆν ἄρχεσθαι ἑκόντας ποιήσειεν;
the worse and having-let to-live to-be-ruled willing should-make

II · THE WHOLE OF VIRTUE

A judge who reconciles quarreling brothers and makes them friends is better than one who destroys the worse of them, and a lawgiver should aim at peace more than war. The stranger sets Tyrtaeus, who praises courage in foreign war, against Theognis, who prizes the man loyal in civil strife, for loyalty there needs all of virtue, and courage alone ranks only fourth. When Clinias protests that this sets their own lawgiver among the poor ones, the stranger answers that a divine lawgiver legislates for the whole of virtue, not its least part.

628 ATH. τρίτον δέ που δικαστὴν πρὸς ἀρετὴν εἴπωμεν,
third and surely judge with-regard-to virtue let-us-say
εἴ τις εἴη τοιοῦτος ὅστις παραλαβὼν συγγένειαν μίαν
if one should-be such who having-taken-over kinship one
διαφερομένην, μήτε ἀπολέσειεν μηδένα, διαλλάξας δὲ εἰς
quarreling neither should-destroy anyone having-reconciled and for
τὸν ἐπίλοιπον χρόνον, νόμους αὐτοῖς θείς, πρὸς
the remaining time laws for-them having-laid-down toward
ἀλλήλους παραφυλάττειν δύναιτο ὥστε εἶναι φίλους.
one-another to-watch-over could so-that to-be friends
CLIN. μακρῷ ἀμείνων γίγνοιτ' ἂν ὁ τοιοῦτος δικαστής τε
by-far better would-be — the such judge both
καὶ νομοθέτης.
and lawgiver

ATH. καὶ μὴν τοὐναντίον γε ἢ πρὸς πόλεμον ἂν
and indeed the-opposite at-least than toward war —
βλέπων αὐτοῖς τοὺς νόμους διανομοθετοῖ.
looking for-them the laws he-would-legislate
CLIN. τοῦτο μὲν ἀληθές.
this indeed true
ATH. τί δ' ὁ τὴν πόλιν συναρμόττων; πρὸς πόλεμον b
what and the the city fitting-together toward war
αὐτῆς ἂν τὸν ἔξωθεν βλέπων τὸν βίον κοσμοῖ μᾶλλον,
of-it — the outside looking-to the life would-order rather
ἢ πρὸς πόλεμον τὸν ἐν αὐτῇ γιγνόμενον ἑκάστοτε,
than toward war the in it coming-about each-time
ἣ δὴ καλεῖται στάσις; ὧν μάλιστα μὲν ἅπας ἂν
which indeed is-called faction which most indeed everyone —
βούλοιτο μήτε γενέσθαι ποτὲ ἐν ἑαυτοῦ πόλει γενόμενόν
would-wish neither to-arise ever in his-own city having-arisen
τε ὡς τάχιστα ἀπαλλάττεσθαι.
and as quickly-as-possible to-be-got-rid-of
CLIN. δῆλον ὅτι πρὸς τοῦτον.
clear that toward this
ATH. πότερα δὲ ἀπολομένων αὖ τῶν ἑτέρων εἰρήνην τῆς c
whether and having-perished again of-the one-side peace of-the
στάσεως γενέσθαι, νικησάντων δὲ ποτέρων, δέξαιτ' ἄν
faction to-come-about having-conquered and which-side would-accept —
τις, μᾶλλον ἢ φιλίας τε καὶ εἰρήνης ὑπὸ διαλλαγῶν
one rather than of-friendship both and of-peace by reconciliations
γενομένης, οὕτω τοῖς ἔξωθεν πολεμίοις προσέχειν ἀνάγκην
having-come-about so to-the outside enemies to-attend necessity
εἶναι τὸν νοῦν;
to-be the mind

CLIN. οὕτω πᾶς ἂν ἐθέλοι πρότερον ἢ ᾽κείνως περὶ
so everyone — would-wish rather than in-that-way about
τὴν αὑτοῦ γίγνεσθαι πόλιν.
the his-own to-come-about city
ATH. οὐκοῦν καὶ νομοθέτης ὡσαύτως;
therefore also lawgiver in-the-same-way
CLIN. τί μήν;
what indeed
ATH. ἆρα οὖν οὐ τοῦ ἀρίστου ἕνεκα πάντα ἂν τὰ
so then not of-the best for-the-sake all-things — the
νόμιμα τιθείη πᾶς;
lawful-things would-lay-down everyone
CLIN. πῶς δ᾽ οὔ;
how and not
d ATH. τό γε μὴν ἄριστον οὔτε ὁ πόλεμος οὔτε ἡ
the at-least indeed best neither the war nor the
στάσις, ἀπευκτὸν δὲ τὸ δεηθῆναι τούτων, εἰρήνη δὲ
faction to-be-prayed-against and the to-need these-things peace and
πρὸς ἀλλήλους ἅμα καὶ φιλοφροσύνη, καὶ δὴ καὶ
toward one-another together and kindliness and indeed also
τὸ νικᾶν, ὡς ἔοικεν, αὐτὴν αὑτὴν πόλιν οὐκ ἦν τῶν
the to-conquer as it-seems itself itself city not was of-the
ἀρίστων ἀλλὰ τῶν ἀναγκαίων· ὅμοιον ὡς εἰ κάμνον
best-things but of-the necessary-things like as if ailing
σῶμα ἰατρικῆς καθάρσεως τυχὸν ἡγοῖτό τις ἄριστα
body medical purging having-obtained should-think one best
πράττειν τότε, τῷ δὲ μηδὲ τὸ παράπαν δεηθέντι σώματι
to-fare then to-the and not-even the altogether having-needed body
μηδὲ προσέχοι τὸν νοῦν, ὡσαύτως δὲ καὶ πρὸς πόλεως
not-even should-attend the mind likewise and also toward of-a-city
εὐδαιμονίαν ἢ καὶ ἰδιώτου διανοούμενος οὕτω τις
happiness or also of-a-private-man thinking so one

οὔτ᾽ ἄν ποτε πολιτικὸς γένοιτο ὀρθῶς, πρὸς τὰ ἔξωθεν
neither — ever statesman would-become rightly toward the outside
πολεμικὰ ἀποβλέπων μόνον καὶ πρῶτον, οὔτ᾽ ἂν νομοθέτης
war-things looking-to alone and first nor — lawgiver
ἀκριβής, εἰ μὴ χάριν εἰρήνης τὰ πολέμου νομοθετοῖ
exact if not for-the-sake of-peace the-things of-war he-should-legislate
μᾶλλον ἢ τῶν πολεμικῶν ἕνεκα τὰ τῆς εἰρήνης.
rather than of-the war-things for-the-sake the-things of-the peace
CLIN. φαίνεται μέν πως ὁ λόγος οὗτος, ὦ ξένε, ὀρθῶς
appears indeed somehow the argument this O stranger rightly
εἰρῆσθαι, θαυμάζω γε μὴν εἰ τά τε παρ᾽ ἡμῖν
to-have-been-said I-wonder at-least indeed if the-things both among us
νόμιμα καὶ ἔτι τὰ περὶ Λακεδαίμονα μὴ πᾶσαν
lawful-things and further the-things about Lacedaemon not all
τὴν σπουδὴν τούτων ἕνεκα πεποίηται.
the effort of-these for-the-sake has-made
ATH. τάχ᾽ ἂν ἴσως· δεῖ δὲ οὐδὲν σκληρῶς ἡμᾶς αὐτοῖς 629
perhaps — perhaps one-must and in-nothing harshly us with-them
διαμάχεσθαι τὰ νῦν ἀλλ᾽ ἠρέμα ἀνερωτᾶν, ὡς μάλιστα
to-contend the now but gently to-question as most
περὶ ταῦτα ἡμῶν τε καὶ ἐκείνων σπουδαζόντων. καί
about these-things us both and them being-in-earnest and
μοι τῷ λόγῳ συνακολουθήσατε. προστησώμεθα γοῦν
to-me the argument follow let-us-set-before at-any-rate
Τύρταιον, τὸν φύσει μὲν Ἀθηναῖον, τῶνδε δὲ πολίτην
Tyrtaeus the by-nature indeed Athenian of-these and citizen

γενόμενον, ὃς δὴ μάλιστα ἀνθρώπων περὶ ταῦτα
having-become who indeed most of-men about these-things
ἐσπούδακεν εἰπὼν ὅτι —
has-been-in-earnest saying that

οὔτ' ἂν μνησαίμην οὔτ' ἐν λόγῳ ἄνδρα τιθείμην
neither — would-I-mention nor in account a-man would-I-set

b οὔτ' εἴ τις πλουσιώτατος ἀνθρώπων εἴη, φησίν, οὔτ'
nor if one richest of-men should-be he-says nor
εἰ πολλὰ ἀγαθὰ κεκτημένος, εἰπὼν σχεδὸν ἅπαντα,
if many good-things having-acquired having-named nearly all
ὃς μὴ περὶ τὸν πόλεμον ἄριστος γίγνοιτ' ἀεί. ταῦτα
who not about the war best should-become always these-things
γὰρ ἀκήκοάς που καὶ σὺ τὰ ποιήματα· ὅδε μὲν γὰρ
for you-have-heard surely also you the poems this-man indeed for
οἶμαι διακορὴς αὐτῶν ἐστι.
I-think sated with-them is

MEG. πάνυ μὲν οὖν.
certainly indeed then

CLIN. καὶ μὴν καὶ παρ' ἡμᾶς ἐλήλυθε κομισθέντα ἐκ
and indeed also to us they-have-come having-been-brought from
Λακεδαίμονος.
Lacedaemon

c ATH. ἴθι νυν ἀνερώμεθα κοινῇ τουτονὶ τὸν ποιητὴν
come now let-us-question in-common this-here the poet
οὑτωσί πως· "ὦ Τύρταιε, ποιητὰ θειότατε — δοκεῖς γὰρ
thus somehow O Tyrtaeus poet most-divine you-seem for
δὴ σοφὸς ἡμῖν εἶναι καὶ ἀγαθός, ὅτι τοὺς μὲν ἐν
indeed wise to-us to-be and good because the indeed in
τῷ πολέμῳ διαφέροντας διαφερόντως ἐγκεκωμίακας —
the war excelling excellently you-have-eulogized

ἤδη οὖν τυγχάνομεν ἐγώ τε καὶ ὅδε καὶ Κλεινίας ὁ
already then we-happen I both and this-man and Clinias the
Κνώσιος οὑτοσὶ συμφερόμενοί σοι περὶ τούτου σφόδρα,
Cnossian this-here agreeing with-you about this strongly
ὡς δοκοῦμεν· εἰ δὲ περὶ τῶν αὐτῶν λέγομεν ἀνδρῶν ἢ
as we-think if but about the same we-speak men or
μή, βουλόμεθα σαφῶς εἰδέναι. λέγε οὖν ἡμῖν· ἆρα εἴδη δύο
not we-wish clearly to-know tell then us then forms two
πολέμου καθάπερ ἡμεῖς ἡγῇ καὶ σὺ σαφῶς; ἢ πῶς;"
of-war just-as we do-you-think also you clearly or how
πρὸς ταῦτ' οἶμαι κἂν πολὺ φαυλότερος εἴποι Τυρταίου
to these-things I-think even much more-common should-say than-Tyrtaeus
τις τἀληθές, ὅτι δύο, τὸ μὲν ὃ καλοῦμεν ἅπαντες
one the-truth that two the(-one) indeed which we-call all
στάσιν, ὃς δὴ πάντων πολέμων χαλεπώτατος, ὡς
faction which indeed of-all wars hardest as
ἔφαμεν ἡμεῖς νυνδή· τὸ δὲ ἄλλο πολέμου θήσομεν οἶμαι
said we just-now the and other of-war we-shall-set I-think
γένος ἅπαντες ᾧ πρὸς τοὺς ἐκτός τε καὶ ἀλλοφύλους
kind all which against the outside both and foreign-people
χρώμεθα διαφερόμενοι, πολὺ πραότερον ἐκείνου.
we-use quarreling much milder than-that

CLIN. πῶς γὰρ οὔ;
how for not

ATH. φέρε δή, ποτέρους, καὶ πρὸς πότερον ἐπαινῶν e
come indeed which-men and with-regard-to which-of-the-two praising
τὸν πόλεμον, οὕτως ὑπερεπῄνεσας, τοὺς δὲ ἔψεξας
the war so you-over-praised the(-others) and you-blamed
τῶν ἀνδρῶν; ἔοικας μὲν γὰρ πρὸς τοὺς ἐκτός·
of-the men you-seem indeed for with-regard-to the outside

εἴρηκας γοῦν ὧδε ἐν τοῖς ποιήμασιν, ὡς οὐδαμῶς
you-have-said at-any-rate thus in the poems that in-no-way
τοὺς τοιούτους ἀνεχόμενος, οἳ μὴ
the such enduring who not

τολμήσωσιν μὲν ὁρᾶν φόνον αἱματόεντα,
dare indeed to-see slaughter bloody
καὶ δηίων ὀρέγοιντ' ἐγγύθεν ἱστάμενοι.
and of-the-foe would-reach-out from-close-by standing

οὐκοῦν τὰ μετὰ ταῦτα εἴποιμεν ἂν ἡμεῖς ὅτι "σὺ μὲν
therefore the-things after these-things would-say — we that you indeed
ἐπαινεῖς, ὡς ἔοικας, ὦ Τύρταιε, μάλιστα τοὺς πρὸς τὸν
praise as you-seem O Tyrtaeus most the in the
ὀθνεῖόν τε καὶ ἔξωθεν πόλεμον γιγνομένους ἐπιφανεῖς."
foreign both and outside war becoming distinguished
φαίη ταῦτ' ἄν που καὶ ὁμολογοῖ;
he-would-say these-things — surely and would-agree
CLIN. τί μήν;
what indeed
630 ATH. ἡμεῖς δέ γε ἀγαθῶν ὄντων τούτων ἔτι φαμὲν ἀμείνους
we and at-least good being these still we-say better
εἶναι καὶ πολὺ τοὺς ἐν τῷ μεγίστῳ πολέμῳ γιγνομένους
to-be and by-far the in the greatest war becoming

ἀρίστους διαφανῶς· ποιητὴν δὲ καὶ ἡμεῖς μάρτυρ᾽ ἔχομεν,
best conspicuously poet and also we witness have
Θέογνιν, πολίτην τῶν ἐν Σικελίᾳ Μεγαρέων, ὅς φησιν —
Theognis citizen of-the in Sicily Megarians who says

πιστὸς ἀνὴρ χρυσοῦ τε καὶ ἀργύρου ἀντερύσασθαι
trusty man gold both and silver to-be-weighed-against
ἄξιος ἐν χαλεπῇ, Κύρνε, διχοστασίῃ.
worthy in harsh Cyrnus dissension

τοῦτον δή φαμεν ἐν πολέμῳ χαλεπωτέρῳ ἀμείνονα b
this-man indeed we-say in war harsher better
ἐκείνου πάμπολυ γίγνεσθαι, σχεδὸν ὅσον ἀμείνων
than-that-one very-much to-become nearly as-much-as better
δικαιοσύνη καὶ σωφροσύνη καὶ φρόνησις εἰς ταὐτὸν
justice and temperance and prudence into the-same
ἐλθοῦσαι μετ᾽ ἀνδρείας, αὐτῆς μόνης ἀνδρείας. πιστὸς
having-come with courage than-itself alone courage trusty
μὲν γὰρ καὶ ὑγιὴς ἐν στάσεσιν οὐκ ἄν ποτε γένοιτο
indeed for and sound in factions not — ever he-would-become
ἄνευ συμπάσης ἀρετῆς· διαβάντες δ᾽ εὖ καὶ μαχόμενοι
without whole virtue standing-astride and well and fighting
ἐθέλοντες ἀποθνῄσκειν ἐν ᾧ πολέμῳ φράζει Τύρταιος τῶν
willing to-die in which war tells Tyrtaeus of-the
μισθοφόρων εἰσὶν πάμπολλοι, ὧν οἱ πλεῖστοι γίγνονται
mercenaries are very-many of-whom the most become
θρασεῖς καὶ ἄδικοι καὶ ὑβρισταὶ καὶ ἀφρονέστατοι σχεδὸν
rash and unjust and insolent and most-senseless nearly
ἁπάντων, ἐκτὸς δή τινων εὖ μάλα ὀλίγων. ποῖ δὴ
of-all except indeed some quite very few whither indeed
τελευτᾷ νῦν ἡμῖν οὗτος ὁ λόγος, καὶ τί φανερόν ποτε
ends now for-us this the argument and what evident ever

ποιῆσαι βουληθεὶς λέγει ταῦτα; δῆλον ὅτι τόδε, ὡς
to-make having-wished does-it-say these-things clear that this that
παντὸς μᾶλλον καὶ ὁ τῇδε παρὰ Διὸς νομοθέτης, πᾶς τε
above-all rather both the here from Zeus lawgiver every and
οὗ καὶ σμικρὸν ὄφελος, οὐκ ἄλλο ἢ πρὸς τὴν μεγίστην
of-whom even small use not other than toward the greatest
ἀρετὴν μάλιστα βλέπων ἀεὶ θήσει τοὺς νόμους· ἔστι
virtue most looking always will-lay-down the laws is
δέ, ὥς φησιν Θέογνις, αὕτη πιστότης ἐν τοῖς δεινοῖς,
and as says Theognis this trustiness in the dangers
ἥν τις δικαιοσύνην ἂν τελέαν ὀνομάσειεν. ἣν δ' αὖ
which one justice — complete would-name which and again
Τύρταιος ἐπῄνεσεν μάλιστα, καλὴ μὲν καὶ κατὰ καιρὸν
Tyrtaeus praised most fine indeed and in season
κεκοσμημένη τῷ ποιητῇ, τετάρτη μέντοι ὅμως ἀριθμῷ
adorned by-the poet fourth however nevertheless in-number
τε καὶ δυνάμει τοῦ τιμία εἶναι λέγοιτ' ἂν ὀρθότατα.
both and in-power of-the honorable to-be would-be-said — most-rightly

CLIN. ὦ ξένε, τὸν νομοθέτην ἡμῶν ἀποβάλλομεν εἰς τοὺς
O stranger the lawgiver our we-are-throwing into the
πόρρω νομοθέτας.
far-off lawgivers

ATH. οὐχ ἡμεῖς γε, ὦ ἄριστε, ἀλλ' ἡμᾶς αὐτούς, ὅταν
not we at-least O best-man but us ourselves when
οἰώμεθα πάντα τά τ' ἐν Λακεδαίμονι καὶ τὰ τῇδε
we-think all the-things both in Lacedaemon and the-things here
πρὸς τὸν πόλεμον μάλιστα βλέποντας Λυκοῦργόν τε καὶ
toward the war most looking Lycurgus both and
Μίνω τίθεσθαι τὰ νόμιμα.
Minos to-lay-down the lawful-things

CLIN. τὸ δὲ πῶς χρῆν ἡμᾶς λέγειν;
the and how ought us to-speak

ΑΘΗ. ὥσπερ τό τε ἀληθὲς οἶμαι καὶ τὸ δίκαιον ὑπέρ γε e
as the both true I-think and the just about at-least
θείας διαλεγομένους λέγειν, οὐχ ὡς πρὸς ἀρετῆς τι
divine-(legislation) conversing to-speak not as toward of-virtue some
μόριον, καὶ ταῦτα τὸ φαυλότατον, ἐτίθει βλέπων, ἀλλὰ
part and this the most-trivial he-laid-down looking but
πρὸς πᾶσαν ἀρετήν, καὶ κατ' εἴδη ζητεῖν αὐτῶν τοὺς
toward all virtue and according-to forms to-seek of-them the
νόμους οὐδ' ἅπερ οἱ τῶν νῦν εἴδη προτιθέμενοι ζητοῦσιν.
laws not-even which the of-the now forms setting-forth seek

III · DIVINE AND HUMAN GOODS

The human goods are health, beauty, strength, and wealth; the divine are wisdom, temperance, justice, and courage, and the human depend on the divine. The laws should order marriage, birth, nurture, and every pleasure and pain toward them. Turning to Sparta's training, Megillus names common meals, gymnastics, hunting, the secret service, and the bearing of pain. The stranger asks whether courage stands against pleasures as well as pains, and Clinias agrees that a man mastered by pleasures is more shamefully inferior to himself than one mastered by pains.

ΑΘΗ. οὗ γὰρ ἂν ἕκαστος ἐν χρείᾳ γίγνηται, τοῦτο ζητεῖ 631
of-what for — each in need becomes this seeks
νῦν παραθέμενος, ὁ μὲν τὰ περὶ τῶν κλήρων καὶ
now setting-before-himself the(-one) indeed the-things about the allotments and
ἐπικλήρων, ὁ δὲ τῆς αἰκίας πέρι, ἄλλοι δὲ ἄλλ'
heiresses the(-other) and of-the outrage about others and others
ἄττα μυρία τοιαῦτα· ἡμεῖς δέ φαμεν εἶναι τὸ περὶ νόμους
some-things countless such-things we and say to-be the about laws
ζήτημα τῶν εὖ ζητούντων ὥσπερ νῦν ἡμεῖς ἠρξάμεθα. καὶ
inquiry of-the well inquiring as now we began and

σοῦ τὴν μὲν ἐπιχείρησιν τῆς ἐξηγήσεως περὶ τοὺς νόμους
of-you the indeed attempt of-the exposition about the laws
παντάπασιν ἄγαμαι· τὸ γὰρ ἀπ᾽ ἀρετῆς ἄρχεσθαι, λέγοντα
altogether I-admire the for from virtue to-begin saying
ὡς ἐτίθει ταύτης ἕνεκα τοὺς νόμους, ὀρθόν· ὅτι δὲ πάντα
that he-laid-down of-this for-the-sake the laws right that and all-things
εἰς μόριον ἀρετῆς, καὶ ταῦτα τὸ σμικρότατον, ἐπαναφέροντα
to a-part of-virtue and this the smallest referring
ἔφησθ᾽ αὐτὸν νομοθετεῖν, οὔτε ὀρθῶς ἔτι μοι κατεφάνης
you-said him to-legislate neither rightly any-longer to-me you-appeared
λέγων τόν τε ὕστερον νῦν λόγον τοῦτον πάντα εἴρηκα
speaking the both later now argument this all I-have-said
διὰ ταῦτα. πῇ δὴ οὖν σε ἔτ᾽ ἂν ἐβουλόμην διελόμενον
because-of these-things how indeed then you still — I-would-wish having-distinguished
λέγειν αὐτός τε ἀκούειν; βούλει σοι φράζω;
to-speak myself both to-hear do-you-wish to-you I-should-explain

CLIN. πάνυ μὲν οὖν.
certainly indeed then

C ATH. "ὦ ξένε," ἐχρῆν εἰπεῖν, "οἱ Κρητῶν νόμοι οὐκ εἰσὶν
O stranger one-ought to-say the of-Cretans laws not are
μάτην διαφερόντως ἐν πᾶσιν εὐδόκιμοι τοῖς Ἕλλησιν·
in-vain exceptionally among all well-reputed the Greeks
ἔχουσιν γὰρ ὀρθῶς, τοὺς αὐτοῖς χρωμένους εὐδαίμονας
they-are for rightly the them using happy
ἀποτελοῦντες. πάντα γὰρ τἀγαθὰ πορίζουσιν. διπλᾶ δὲ
making all for the-goods they-provide twofold and
ἀγαθά ἐστιν, τὰ μὲν ἀνθρώπινα, τὰ δὲ θεῖα· ἤρτηται
goods are the indeed human the(-other) and divine hang
δ᾽ ἐκ τῶν θείων θάτερα, καὶ ἐὰν μὲν δέχηταί τις τὰ
and from the divine the-others and if indeed receives one the
μείζονα πόλις, κτᾶται καὶ τὰ ἐλάττονα, εἰ δὲ μή, στέρεται
greater city acquires also the lesser if but not it-is-deprived

ἀμφοῖν. ἔστι δὲ τὰ μὲν ἐλάττονα ὧν ἡγεῖται μὲν ὑγίεια,
of-both are and the indeed lesser of-which leads indeed health
κάλλος δὲ δεύτερον, τὸ δὲ τρίτον ἰσχὺς εἴς τε δρόμον καὶ
beauty and second the and third strength for both running and
εἰς τὰς ἄλλας πάσας κινήσεις τῷ σώματι, τέταρτον δὲ δὴ
for the other all movements of-the body fourth and indeed
πλοῦτος οὐ τυφλὸς ἀλλ' ὀξὺ βλέπων, ἄνπερ ἅμ' ἕπηται
wealth not blind but sharply seeing if-indeed together it-follow
φρονήσει· ὃ δὴ πρῶτον αὖ τῶν θείων ἡγεμονοῦν
prudence which indeed first again of-the divine leading
ἐστιν ἀγαθῶν, ἡ φρόνησις, δεύτερον δὲ μετὰ νοῦ σώφρων
is goods the prudence second and with mind temperate
ψυχῆς ἕξις, ἐκ δὲ τούτων μετ' ἀνδρείας κραθέντων
of-soul state from and these with courage mixed
τρίτον ἂν εἴη δικαιοσύνη, τέταρτον δὲ ἀνδρεία.
third — would-be justice fourth and courage
ταῦτα δὲ πάντα ἐκείνων ἔμπροσθεν τέτακται φύσει, e
these and all of-those before are-ranked by-nature
καὶ δὴ καὶ τῷ νομοθέτῃ τακτέον οὕτως. μετὰ δὲ
and indeed also by-the lawgiver must-be-ranked so after and
ταῦτα τὰς ἄλλας προστάξεις τοῖς πολίταις εἰς ταῦτα
these the other injunctions to-the citizens to these
βλεπούσας αὐτοῖς εἶναι διακελευστέον, τούτων δὲ τὰ μὲν
looking for-them to-be must-be-urged of-these and the indeed
ἀνθρώπινα εἰς τὰ θεῖα, τὰ δὲ θεῖα εἰς τὸν ἡγεμόνα
human-things to the divine-things the and divine-things to the leading
νοῦν σύμπαντα βλέπειν· περί τε γάμους ἀλλήλοις
mind all to-look about both marriages with-one-another
ἐπικοινουμένους, μετά τε ταῦτα ἐν ταῖς τῶν παίδων
forming-partnerships after and these-things in the of-the children
γεννήσεσιν καὶ τροφαῖς ὅσοι τε ἄρρενες καὶ ὅσαι
begettings and rearings as-many-as both males and as-many-as

θήλειαι, νέων τε ὄντων καὶ ἐπὶ τὸ πρεσβύτερον ἰόντων
females young both being and toward the older going
μέχρι γήρως, τιμῶντα ὀρθῶς ἐπιμελεῖσθαι δεῖ καὶ
until old-age honoring rightly to-take-care one-must and
ἀτιμάζοντα, ἐν πάσαις ταῖς τούτων ὁμιλίαις τάς τε λύπας
dishonoring in all the of-these associations the both pains
αὐτῶν καὶ τὰς ἡδονὰς καὶ τὰς ἐπιθυμίας συμπάντων τε
of-them and the pleasures and the desires of-all and
ἐρώτων τὰς σπουδὰς ἐπεσκεμμένον καὶ παραπεφυλαχότα,
loves the pursuits having-examined and having-watched
ψέγειν τε ὀρθῶς καὶ ἐπαινεῖν δι' αὐτῶν τῶν νόμων·
to-blame both rightly and to-praise through very the laws
632 ἐν ὀργαῖς τε αὖ καὶ ἐν φόβοις, ὅσαι τε διὰ
in angers both again and in fears as-many-as both through
δυστυχίαν ταραχαὶ ταῖς ψυχαῖς γίγνονται καὶ ὅσαι
misfortune disturbances in-the souls arise and as-many-as
ἐν εὐτυχίαις τῶν τοιούτων ἀποφυγαί, ὅσα τε κατὰ
in good-fortunes of-the such escapes as-many-as both in
νόσους ἢ κατὰ πολέμους ἢ πενίας ἢ τὰ τούτοις
diseases or in wars or poverties or the-things to-these
ἐναντία γιγνόμενα προσπίπτει τοῖς ἀνθρώποις παθήματα,
opposite occurring fall-upon the men experiences
ἐν πᾶσιν τοῖς τοιούτοις τῆς ἑκάστων διαθέσεως διδακτέον
in all the such of-the of-each disposition must-be-taught
καὶ ὁριστέον τό τε καλὸν καὶ μή. μετὰ δὲ ταῦτα
and must-be-defined the both fine and not after and these-things
ἀνάγκη τὸν νομοθέτην τὰς κτήσεις τῶν πολιτῶν καὶ τὰ
necessity the lawgiver the acquisitions of-the citizens and the
ἀναλώματα φυλάττειν ὅντιν' ἂν γίγνηται τρόπον, καὶ
expenditures to-guard in-whatever — come-about way and
τὰς πρὸς ἀλλήλους πᾶσιν τούτοις κοινωνίας καὶ διαλύσεις
the toward one-another for-all these partnerships and dissolutions

ἑκοῦσίν τε καὶ ἄκουσιν καθ' ὁποῖον ἂν ἕκαστον πράττωσιν
for-willing both and unwilling in whatever — each they-do
τῶν τοιούτων πρὸς ἀλλήλους ἐπισκοπεῖν, τό τε δίκαιον
of-the such-things toward one-another to-oversee the both just
καὶ μὴ ἐν οἷς ἔστιν τε καὶ ἐν οἷς ἐλλείπει, καὶ τοῖς
and not in which is-present both and in which it-falls-short and to-the
μὲν εὐπειθέσιν τῶν νόμων τιμὰς ἀπονέμειν, τοῖς δὲ
indeed obedient of-the laws honors to-assign to-the and
δυσπειθέσι δίκας τακτὰς ἐπιτιθέναι, μέχριπερ ἂν πρὸς τέλος
disobedient penalties fixed to-impose until — toward end
ἁπάσης πολιτείας ἐπεξελθών, ἴδῃ τῶν τελευτησάντων
of-whole constitution having-gone-through he-see of-the having-died
τίνα δεῖ τρόπον ἑκάστοις γίγνεσθαι τὰς ταφὰς καὶ
in-what one-must way for-each to-be the burials and
τιμὰς ἅστινας αὐτοῖς ἀπονέμειν δεῖ· κατιδὼν δὲ ὁ
honors whatever to-them to-assign one-must having-looked-over and the
θεὶς τοὺς νόμους ἅπασιν τούτοις φύλακας ἐπιστήσει,
having-laid-down the laws for-all these guardians he-will-set-over
τοὺς μὲν διὰ φρονήσεως, τοὺς δὲ δι' ἀληθοῦς δόξης
the indeed through prudence the and through true opinion
ἰόντας, ὅπως πάντα ταῦτα συνδήσας ὁ νοῦς ἑπόμενα
going so-that all these having-bound-together the mind following
σωφροσύνῃ καὶ δικαιοσύνῃ ἀποφήνῃ, ἀλλὰ μὴ πλούτῳ
temperance and justice may-show but not wealth
μηδὲ φιλοτιμίᾳ." οὕτως, ὦ ξένοι, ἔγωγε ἤθελον ἂν
nor ambition so O strangers I-at-least would-have-wished —
ὑμᾶς καὶ ἔτι νῦν βούλομαι διεξελθεῖν πῶς ἐν τοῖς τοῦ
you and still now I-wish to-go-through how in the of-the
Διὸς λεγομένοις νόμοις τοῖς τε τοῦ Πυθίου Ἀπόλλωνος,
Zeus called laws the both of-the Pythian Apollo
οὓς Μίνως τε καὶ Λυκοῦργος ἐθέτην, ἔνεστίν τε πάντα
which Minos both and Lycurgus laid-down are-present both all

ταῦτα, καὶ ὅπῃ τάξιν τινὰ εἰληφότα διάδηλά ἐστιν τῷ
these-things and how order some having-received evident are to-the
περὶ νόμων ἐμπείρῳ τέχνῃ εἴτε καί τισιν ἔθεσιν, τοῖς
about laws experienced by-art or-else also by-some customs to-the
δὲ ἄλλοις ἡμῖν οὐδαμῶς ἐστι καταφανῆ.
but others us in-no-way are manifest

CLIN. πῶς οὖν, ὦ ξένε, λέγειν χρὴ τὰ μετὰ ταῦτα;
how then O stranger to-speak must the-things after these-things

e ATH. ἐξ ἀρχῆς πάλιν ἔμοιγε δοκεῖ χρῆναι διεξελθεῖν,
from beginning again to-me-at-least it-seems to-be-needful to-go-through
καθάπερ ἠρξάμεθα, τὰ τῆς ἀνδρείας πρῶτον
as we-began the-things of-the courage first
ἐπιτηδεύματα, ἔπειτα ἕτερον καὶ αὖθις ἕτερον εἶδος τῆς
practices next another and again another form of-the
ἀρετῆς διέξιμεν, ἐὰν βούλησθε· ὅπως δ' ἂν τὸ πρῶτον
virtue we-shall-go-through if you-wish how and — the first
διεξέλθωμεν, πειρασώμεθα αὐτὸ παράδειγμα θέμενοι καὶ
we-may-go-through let-us-try it pattern having-set and
τἆλλ' οὕτω διαμυθολογοῦντες παραμύθια ποιήσασθαι τῆς
the-rest so talking-through consolations to-make of-the
ὁδοῦ, ὕστερον δὲ ἀρετῆς πάσης ἅ γε νυνδὴ
road later and of-virtue all what-things at-least just-now
διήλθομεν ἐκεῖσε βλέποντα ἀποφανοῦμεν, ἂν θεὸς ἐθέλῃ.
we-went-through thither looking we-shall-show if god be-willing

633 MEG. καλῶς λέγεις, καὶ πειρῶ πρῶτον κρίνειν τὸν τοῦ
finely you-speak and try first to-judge the of-the
Διὸς ἐπαινέτην τόνδε ἡμῖν.
Zeus praiser this-here for-us

ATH. πειράσομαι, καὶ σέ τε καὶ ἐμαυτόν· κοινὸς γὰρ ὁ
I-shall-try also you both and myself common for the
λόγος. λέγετε οὖν· τὰ συσσίτιά φαμεν καὶ τὰ γυμνάσια
argument tell then the common-messes we-say and the gymnasia
πρὸς τὸν πόλεμον ἐξηυρῆσθαι τῷ νομοθέτῃ;
toward the war to-have-been-invented by-the lawgiver

MEG. ναί.
yes

ATH. καὶ τρίτον ἢ τέταρτον; ἴσως γὰρ ἂν οὕτω χρείη
and third or fourth perhaps for — so it-may-be-needful
διαριθμήσασθαι καὶ περὶ τῶν τῆς ἄλλης ἀρετῆς εἴτε
to-count also about the of-the other virtue whether
μερῶν εἴτε ἅττ' αὐτὰ καλεῖν χρεών ἐστι, δηλοῦντα
parts or whatever them to-call needful is making-clear
μόνον ἃ λέγει.
only what one-means

MEG. τρίτον τοίνυν, ἔγωγ' εἴποιμ' ἂν καὶ Λακεδαιμονίων b
third then I-at-least would-say — and of-Lacedaemonians
ὁστισοῦν, τὴν θήραν ηὗρε.
anyone-whatever the hunting he-invented

ATH. τέταρτον δέ, ἢ πέμπτον εἰ δυναίμεθα, λέγειν πειρώμεθα.
fourth and or fifth if we-could to-say let-us-try

MEG. ἔτι τοίνυν καὶ τὸ τέταρτον ἔγωγε πειρῴμην ἂν c
further then also the fourth I-at-least would-try —
λέγειν, τὸ περὶ τὰς καρτερήσεις τῶν ἀλγηδόνων πολὺ
to-say the about the endurances of-the pains much
παρ' ἡμῖν γιγνόμενον, ἔν τε ταῖς πρὸς ἀλλήλους ταῖς
among us occurring in both the with one-another with-the
χερσὶ μάχαις καὶ ἐν ἁρπαγαῖς τισιν διὰ πολλῶν πληγῶν
hands fights and in seizures some through many blows
ἑκάστοτε γιγνομένων· ἔτι δὲ καὶ κρυπτεία τις ὀνομάζεται
each-time occurring further and also secret-service some is-named

θαυμαστῶς πολύπονος πρὸς τὰς καρτερήσεις, χειμώνων
wonderfully laborious for the endurances of-winters
τε ἀνυποδησίαι καὶ ἀστρωσίαι καὶ ἄνευ θεραπόντων
both shoelessness and bedlessness and without attendants
αὐτοῖς ἑαυτῶν διακονήσεις νύκτωρ τε πλανωμένων διὰ
for-themselves of-themselves servings by-night and wandering through
πάσης τῆς χώρας καὶ μεθ' ἡμέραν. ἔτι δὲ κἀν ταῖς
all the country and by day further and also-in the
γυμνοπαιδίαις δειναὶ καρτερήσεις παρ' ἡμῖν γίγνονται τῇ
naked-boys'-festival terrible endurances among us occur with-the
τοῦ πνίγους ῥώμῃ διαμαχομένων, καὶ πάμπολλα ἕτερα,
of-the stifling-heat strength contending and very-many other-things
σχεδὸν ὅσα οὐκ ἂν παύσαιτό τις ἑκάστοτε διεξιών.
nearly as-many-as not — would-cease one each-time going-through

d ATH. εὖ γε, ὦ Λακεδαιμόνιε ξένε, λέγεις. τὴν ἀνδρείαν
well at-least O Lacedaemonian stranger you-speak the courage
δέ, φέρε, τί θῶμεν; πότερον ἁπλῶς οὕτως εἶναι πρὸς
and come what shall-we-set whether simply so to-be against
φόβους καὶ λύπας διαμάχην μόνον, ἢ καὶ πρὸς πόθους τε
fears and pains a-struggle only or also against longings both
καὶ ἡδονὰς καί τινας δεινὰς θωπείας κολακικάς, αἳ καὶ
and pleasures and some terrible blandishments flattering which even
τῶν σεμνῶν οἰομένων εἶναι τοὺς θυμοὺς ποιοῦσιν κηρίνους.
of-the solemn thinking to-be the spirits make waxen

MEG. οἶμαι μὲν οὕτω· πρὸς ταῦτα σύμπαντα.
I-think indeed so against these-things all

ATH. εἰ γοῦν μεμνήμεθα τοὺς ἔμπροσθεν λόγους, ἥττω
if at-any-rate we-remember the earlier words inferior
τινὰ ὅδε καὶ πόλιν ἔλεγεν αὐτὴν αὑτῆς καὶ ἄνδρα.
some this-man also city said itself to-itself and man
ἦ γάρ, ὦ ξένε Κνώσιε;
is-it-not for O stranger Cnossian

CLIN. καὶ πάνυ γε.
and certainly at-least

ATH. νῦν οὖν πότερα λέγομεν τὸν τῶν λυπῶν ἧττω κακὸν e
now then whether do-we-call the to-the pains inferior bad
ἢ καὶ τὸν τῶν ἡδονῶν;
or also the to-the pleasures

CLIN. μᾶλλον, ἔμοιγε δοκεῖ, τὸν τῶν ἡδονῶν· καὶ πάντες
rather to-me-at-least it-seems the to-the pleasures and all
που μᾶλλον λέγομεν τὸν ὑπὸ τῶν ἡδονῶν κρατούμενον
surely rather we-call the by the pleasures mastered
τοῦτον τὸν ἐπονειδίστως ἥττονα ἑαυτοῦ πρότερον ἢ τὸν
this-man the shamefully inferior to-himself sooner than the
ὑπὸ τῶν λυπῶν.
by the pains

IV · PLEASURES UNTRIED

Megillus can name many Spartan practices that train men against pain but none of note against pleasure, and Clinias none for Crete. The stranger praises the law that forbids the young to question the laws, then argues that citizens untried in pleasure will be its slaves, as men untrained in fear are slaves to fear. He charges the common meals and gymnasia with breeding faction and pleasures against nature, and the Cretans with inventing the tale of Ganymede to excuse them. Pleasure and pain are two springs, and whoever draws from them rightly is happy.

ATH. ὁ Διὸς οὖν δὴ καὶ ὁ Πυθικὸς νομοθέτης οὐ δήπου 634
the of-Zeus then indeed and the Pythian lawgiver not surely
χωλὴν τὴν ἀνδρείαν νενομοθετήκατον, πρὸς τἀριστερὰ
lame the courage have-legislated toward the-left

μόνον δυναμένην ἀντιβαίνειν, πρὸς τὰ δεξιὰ καὶ κομψὰ
only able to-resist toward the right and refined
καὶ θωπευτικὰ ἀδυνατοῦσαν; ἢ πρὸς ἀμφότερα;
and flattering-things being-unable or toward both
CLIN. πρὸς ἀμφότερα ἔγωγε ἀξιῶ.
toward both I-at-least claim
b ATH. λέγωμεν τοίνυν πάλιν ἐπιτηδεύματα ποῖα ἔσθ' ὑμῖν
let-us-say then again practices what-sort are for-you
ἀμφοτέραις ταῖς πόλεσιν, ἃ γεύοντα τῶν ἡδονῶν καὶ
in-both the cities which giving-a-taste of-the pleasures and
οὐ φεύγοντα αὐτάς, καθάπερ τὰς λύπας οὐκ ἔφευγεν,
not fleeing them just-as the pains not he-fled
ἀλλ' ἄγοντα εἰς μέσας, ἠνάγκαζε καὶ ἔπειθεν τιμαῖς
but leading into the-midst compelled and persuaded with-honors
ὥστε κρατεῖν αὐτῶν; ποῦ δὴ τοῦτ' ἔστιν ταὐτὸν περὶ
so-as to-master them where indeed this is the-same about
τὰς ἡδονὰς συντεταγμένον ἐν τοῖς νόμοις; λεγέσθω τί
the pleasures arranged in the laws let-it-be-said what
τοῦτ' ἐστὶν ὃ καὶ ἀπεργάζεται ὑμῖν ὁμοίως πρός
this is which also produces for-you alike toward
τε ἀλγηδόνας καὶ πρὸς ἡδονὰς τοὺς αὐτοὺς ἀνδρείους,
both pains and toward pleasures the same brave
νικῶντάς τε ἃ δεῖ νικᾶν καὶ οὐδαμῶς ἥττους
conquering both what one-must conquer and in-no-way inferior
πολεμίων τῶν ἐγγύτατα ἑαυτῶν καὶ χαλεπωτάτων.
to-enemies the nearest to-themselves and most-dangerous
c MEG. οὕτω μὲν τοίνυν, ὦ ξένε, καθάπερ πρὸς τὰς ἀλγηδόνας
so indeed then O stranger as against the pains
εἶχον νόμους ἀντιτεταγμένους πολλοὺς εἰπεῖν, οὐκ ἂν ἴσως
I-had laws set-against many to-tell not — perhaps

εὐπορoίην κατὰ μεγάλα μέρη καὶ διαφανῆ λέγων περὶ
I-could-be-well-supplied in great parts and conspicuous speaking about
τῶν ἡδονῶν· κατὰ δὲ σμικρὰ ἴσως εὐπορoίην ἄν.
the pleasures in and small perhaps I-could-be-well-supplied —
CLIN. οὐ μὴν οὐδ' ἂν αὐτὸς ἔγωγε ἐν τοῖς κατὰ Κρήτην
not indeed nor — myself I-at-least in the in Crete
νόμοις ἔχοιμι ἐμφανὲς ὁμοίως ποιεῖν τὸ τοιοῦτον.
laws could manifest alike to-make the such
ATH. ὦ ἄριστοι ξένων, καὶ οὐδέν γε θαυμαστόν. ἀλλ' ἂν
O best of-strangers and nothing at-least wonderful but if
ἄρα τις ἡμῶν περὶ τοὺς ἑκάστων οἴκοι νόμους ψέξῃ
then one of-us about the of-each at-home laws should-blame
τι, βουλόμενος ἰδεῖν τό τε ἀληθὲς ἅμα καὶ τὸ βέλτιστον,
something wishing to-see the both true together and the best
μὴ χαλεπῶς ἀλλὰ πρᾴως ἀποδεχώμεθα ἀλλήλων.
not harshly but gently let-us-receive-it from-one-another
CLIN. ὀρθῶς, ὦ ξένε Ἀθηναῖε, εἴρηκας, καὶ πειστέον.
rightly O stranger Athenian you-have-spoken and one-must-obey
ATH. οὐ γὰρ ἄν, ὦ Κλεινία, τηλικοῖσδε ἀνδράσιν πρέποι d
not for — O Clinias for-such-old men would-befit
τὸ τοιοῦτον.
the such
CLIN. οὐ γὰρ οὖν.
not for then
ATH. εἰ μὲν τοίνυν ὀρθῶς ἢ μή τις ἐπιτιμᾷ τῇ τε e
whether indeed then rightly or not one censures the both
Λακωνικῇ καὶ τῇ Κρητικῇ πολιτείᾳ, λόγος ἂν ἕτερος εἴη·
Laconian and the Cretan constitution argument — another would-be
τὰ δ' οὖν λεγόμενα πρὸς τῶν πολλῶν ἴσως ἐγὼ μᾶλλον
the-things but then said by the many perhaps I rather
ἔχοιμ' ἂν ὑμῶν ἀμφοτέρων λέγειν. ὑμῖν μὲν γάρ, εἴπερ
could — than-you both to-say for-you indeed for if-indeed

καὶ μετρίως κατεσκεύασται τὰ τῶν νόμων, εἷς τῶν
even moderately are-set-up the-things of-the laws one of-the
καλλίστων ἂν εἴη νόμων μὴ ζητεῖν τῶν νέων μηδένα ἐᾶν
finest — would-be of-laws not to-seek of-the young any to-allow
ποῖα καλῶς αὐτῶν ἢ μὴ καλῶς ἔχει, μιᾷ δὲ φωνῇ
which-things finely of-them or not finely are with-one and voice
καὶ ἐξ ἑνὸς στόματος πάντας συμφωνεῖν ὡς πάντα καλῶς
and from one mouth all to-agree that all-things finely
κεῖται θέντων θεῶν, καὶ ἐάν τις ἄλλως λέγῃ, μὴ
are-laid-down having-laid-them-down gods and if one otherwise says not
ἀνέχεσθαι τὸ παράπαν ἀκούοντας· γέρων δὲ εἴ τίς τι
to-endure the altogether hearing an-old-man and if anyone something
συννοεῖ τῶν παρ' ὑμῖν, πρὸς ἄρχοντά τε καὶ πρὸς ἡλικιώτην
notices of-the among you to a-ruler both and to an-age-mate
μηδενὸς ἐναντίον νέου ποιεῖσθαι τοὺς τοιούτους λόγους.
none in-the-presence-of young to-make the such words
635 CLIN. ὀρθότατά γε, ὦ ξένε, λέγεις, καὶ καθάπερ μάντις,
most-rightly at-least O stranger you-speak and as seer
ἀπὼν τῆς τότε διανοίας τοῦ τιθέντος αὐτά, νῦν
being-absent from-the then thought of-the one-laying-down them now
ἐπιεικῶς μοι δοκεῖς ἐστοχάσθαι καὶ σφόδρα ἀληθῆ λέγειν.
reasonably to-me you-seem to-have-guessed and very true-things to-speak
ATH. οὐκοῦν ἡμῖν τὰ νῦν ἐρημία μὲν νέων, αὐτοὶ δ' ἕνεκα
therefore for-us the now solitude indeed of-young we and for-the-sake
γήρως ἀφείμεθ' ὑπὸ τοῦ νομοθέτου διαλεγόμενοι περὶ
of-old-age are-released by the lawgiver conversing about
αὐτῶν τούτων μόνοι πρὸς μόνους μηδὲν ἂν πλημμελεῖν;
very these-things alone with alone in-nothing — to-strike-a-false-note
b CLIN. ἔστι ταῦτα οὕτως, εἰς ἃ καὶ μηδέν γε ἀνῇς
is these-things so in which also in-nothing at-least you-may-relax
ἐπιτιμῶν τοῖς νόμοις ἡμῶν· οὐ γὰρ τό γε γνῶναί
censuring the laws of-us not for the at-least to-know

τι τῶν μὴ καλῶν ἄτιμον, ἀλλὰ ἴασιν ἐξ αὐτοῦ
something of-the not fine dishonorable but cure from it
συμβαίνει γίγνεσθαι τῷ μὴ φθόνῳ τὰ λεγόμενα ἀλλ᾽
it-happens to-come-about for-the(-one) not with-envy the things-said but
εὐνοίᾳ δεχομένῳ.
with-goodwill receiving
ΑΤΗ. καλῶς· οὐ μὴν ἐπιτιμῶν γε ἐρῶ τοῖς νόμοις c
finely not indeed censuring at-least I-shall-speak to-the laws
πω, πρὶν βεβαίως εἰς δύναμιν διασκέψασθαι, μᾶλλον
yet before securely according-to power to-examine rather
δὲ ἀπορῶν. ὑμῖν γὰρ ὁ νομοθέτης μόνοις Ἕλλήνων
but being-perplexed for-you for the lawgiver alone of-Greeks
καὶ βαρβάρων, ὧν ἡμεῖς πυνθανόμεθα, τῶν μεγίστων
and of-barbarians of-whom we hear of-the greatest
ἡδονῶν καὶ παιδιῶν ἐπέταξεν ἀπέχεσθαι καὶ μὴ γεύεσθαι,
pleasures and amusements enjoined to-abstain and not to-taste
τὸ δὲ τῶν λυπῶν καὶ φόβων, ὅπερ ἄρτι διεληλύθαμεν,
the and of-the pains and fears which-very just-now we-have-gone-through
ἡγήσατο εἴ τις ἐκ παίδων φευξεῖται διὰ τέλους, ὁπόταν
he-thought if one from childhood shall-flee through end whenever
εἰς ἀναγκαίους ἔλθῃ πόνους καὶ φόβους καὶ λύπας,
into necessary he-come labors and fears and pains
φευξεῖσθαι τοὺς ἐν ἐκείνοις γεγυμνασμένους καὶ δουλεύσειν
he-will-flee the in those trained and will-be-slave
αὐτοῖς. ταὐτὸν δὴ τοῦτ᾽, οἶμαι, καὶ πρὸς τὰς ἡδονὰς
to-them the-same indeed this I-think also toward the pleasures
ἔδει διανοεῖσθαι τὸν αὐτὸν νομοθέτην, λέγοντα αὐτὸν
it-was-needful to-think the same lawgiver saying himself
πρὸς ἑαυτὸν ὡς ἡμῖν ἐκ νέων εἰ ἄπειροι τῶν μεγίστων
to himself that for-us from youth if inexperienced of-the greatest
ἡδονῶν οἱ πολῖται γενήσονται, καὶ ἀμελέτητοι γιγνόμενοι
pleasures the citizens shall-become and unpracticed becoming

ἐν ταῖς ἡδοναῖς καρτερεῖν καὶ μηδὲν τῶν αἰσχρῶν
in the pleasures to-endure and nothing of-the shameful-things
ἀναγκάζεσθαι ποιεῖν, ἕνεκα τῆς γλυκυθυμίας τῆς πρὸς
to-be-compelled to-do for-the-sake of-the sweet-temper the toward
τὰς ἡδονὰς ταὐτὸν πείσονται τοῖς ἡττωμένοις τῶν φόβων·
the pleasures the-same they-will-suffer as-the being-worsted of-the fears
δουλεύσουσι τρόπον ἕτερον καὶ ἔτ᾽ αἰσχίω τοῖς γε
they-will-be-slaves in-a-way other and still more-shameful to-the at-least
δυναμένοις καρτερεῖν ἐν ταῖς ἡδοναῖς καὶ τοῖς κεκτημένοις
able to-endure in the pleasures and to-the having-acquired
τὰ περὶ τὰς ἡδονάς, ἀνθρώποις ἐνίοτε παντάπασι
the-things about the pleasures men sometimes altogether
κακοῖς, καὶ τὴν ψυχὴν τῇ μὲν δούλην τῇ δὲ
bad and the soul in-one-part indeed slave in-the-other and
ἐλευθέραν ἕξουσιν, καὶ οὐκ ἄξιοι ἁπλῶς ἀνδρεῖοι καὶ
free they-will-have and not worthy simply brave and
ἐλευθέριοι ἔσονται προσαγορεύεσθαι. σκοπεῖτε οὖν εἴ
free they-will-be to-be-called examine then whether
τι τῶν νῦν λεγομένων ὑμῖν κατὰ τρόπον δοκεῖ λέγεσθαι.
something of-the now said to-you in fitting-way seems to-be-said

e CLIN. δοκεῖ μὲν ἡμῖν γέ πως λεγομένου τοῦ λόγου·
it-seems indeed to-us at-least somehow being-said the argument
περὶ δὲ τηλικούτων εὐθὺς πεπιστευκέναι ῥᾳδίως μὴ
about but such-matters straightway to-have-believed easily lest
νέων τε ᾖ μᾶλλον καὶ ἀνοήτων.
of-young both it-be rather and of-foolish

636 ATH. ἀλλ᾽ εἰ τὸ μετὰ ταῦτα διεξίοιμεν ὧν
but if the-thing after these-things we-should-go-through of-what
προυθέμεθα, ὦ Κλεινία τε καὶ Λακεδαιμόνιε ξένε — μετ᾽
we-set-before-us O Clinias both and Lacedaemonian stranger after
ἀνδρείαν γὰρ δὴ σωφροσύνης πέρι λέγωμεν — τὶ
courage for indeed of-temperance about let-us-speak something

διαφέρον ἐν ταύταις ταῖς πολιτείαις ἢ ταῖς τῶν
differing in these the constitutions than the(-ones) of-the
εἰκῇ πολιτευομένων ἀνευρήσομεν, ὥσπερ τὰ περὶ
at-random governed shall-we-discover as the-things about
τὸν πόλεμον νυνδή;
the war just-now
MEG. σχεδὸν οὐ ῥᾴδιον· ἀλλ' ἔοικεν γὰρ τά τε συσσίτια
nearly not easy but it-seems for the both common-messes
καὶ τὰ γυμνάσια καλῶς ηὑρῆσθαι πρὸς ἀμφοτέρας.
and the gymnasia finely to-have-been-invented for both
ATH. ἔοικεν δῆτα, ὦ ξένοι, χαλεπὸν εἶναι τὸ περὶ b
it-seems indeed O strangers hard to-be the about
τὰς πολιτείας ἀναμφισβητήτως ὁμοίως ἔργῳ καὶ λόγῳ
the constitutions indisputably alike in-deed and in-word
γίγνεσθαι· κινδυνεύει γάρ, καθάπερ ἐν τοῖς σώμασιν,
to-come-about it-is-likely for as in the bodies
οὐ δυνατὸν εἶναι προστάξαι τι πρὸς ἓν σῶμα ἓν
not possible to-be to-prescribe something for one body one
ἐπιτήδευμα, ἐν ᾧ οὐκ ἂν φανείη ταὐτὸν τοῦτο τὰ
practice in which not — would-appear the-same this the-things
μὲν βλάπτον τὰ ἡμῶν σώματα, τὰ δὲ καὶ ὠφελοῦν.
indeed harming the of-us bodies the(-others) and also benefiting
ἐπεὶ καὶ τὰ γυμνάσια ταῦτα καὶ τὰ συσσίτια πολλὰ
since also the gymnasia these and the common-messes in-many
μὲν ἄλλα νῦν ὠφελεῖ τὰς πόλεις, πρὸς δὲ τὰς στάσεις
indeed other-things now benefit the cities toward but the factions
χαλεπά — δηλοῦσιν δὲ Μιλησίων καὶ Βοιωτῶν καὶ
are-harmful show and of-Milesians and of-Boeotians and
Θουρίων παῖδες — καὶ δὴ καὶ παλαιὸν νόμον δοκεῖ τοῦτο
of-Thurians the-sons and indeed also ancient law seems this
τὸ ἐπιτήδευμα καὶ κατὰ φύσιν, τὰς περὶ τὰ ἀφροδίσια
the practice also according-to nature the about the sexual-things

ἡδονὰς οὐ μόνον ἀνθρώπων ἀλλὰ καὶ θηρίων, διεφθαρκέναι.
pleasures not only of-men but also of-beasts to-have-corrupted
καὶ τούτων τὰς ὑμετέρας πόλεις πρώτας ἄν τις αἰτιῷτο
and of-these the your cities first — one would-blame
καὶ ὅσαι τῶν ἄλλων μάλιστα ἅπτονται τῶν γυμνασίων·
and as-many-as of-the others most take-hold-of the gymnasia
καὶ εἴτε παίζοντα εἴτε σπουδάζοντα ἐννοεῖν δεῖ τὰ
and whether jesting or being-serious to-consider one-must the
τοιαῦτα, ἐννοητέον ὅτι τῇ θηλείᾳ καὶ τῇ τῶν
such-things must-be-considered that for-the female and for-the of-the
ἀρρένων φύσει εἰς κοινωνίαν ἰούσῃ τῆς γεννήσεως ἡ περὶ
males nature into partnership going of-the begetting the about
ταῦτα ἡδονὴ κατὰ φύσιν ἀποδεδόσθαι δοκεῖ, ἀρρένων
these-things pleasure according-to nature to-have-been-granted seems of-males
δὲ πρὸς ἄρρενας ἢ θηλειῶν πρὸς θηλείας παρὰ φύσιν
and toward males or of-females toward females contrary-to nature
καὶ τῶν πρώτων τὸ τόλμημ᾽ εἶναι δι᾽ ἀκράτειαν ἡδονῆς.
and of-the first the daring to-be through incontinence of-pleasure
d πάντες δὲ δὴ Κρητῶν τὸν περὶ Γανυμήδη μῦθον
all and indeed of-Cretans the about Ganymede tale
κατηγοροῦμεν ὡς λογοποιησάντων τούτων· ἐπειδὴ παρὰ
we-accuse as having-invented-it these since from
Διὸς αὐτοῖς οἱ νόμοι πεπιστευμένοι ἦσαν γεγονέναι, τοῦτον
Zeus for-them the laws believed were to-have-come this
τὸν μῦθον προστεθηκέναι κατὰ τοῦ Διός, ἵνα ἑπόμενοι δὴ
the tale to-have-added against the Zeus so-that following indeed
τῷ θεῷ καρπῶνται καὶ ταύτην τὴν ἡδονήν. τὸ μὲν οὖν τοῦ
the god they-may-reap also this the pleasure the indeed then of-the
μύθου χαιρέτω, νόμων δὲ πέρι διασκοπουμένων ἀνθρώπων
tale let-it-go of-laws but about examining men
ὀλίγου πᾶσά ἐστιν ἡ σκέψις περί τε τὰς ἡδονὰς καὶ τὰς
nearly all is the inquiry about both the pleasures and the

λύπας ἔν τε πόλεσιν καὶ ἐν ἰδίοις ἤθεσιν· δύο γὰρ αὗται
pains in both cities and in private characters two for these
πηγαὶ μεθεῖνται φύσει ῥεῖν, ὧν ὁ μὲν ἀρυτόμενος ὅθεν
springs are-let-loose by-nature to-flow of-which the indeed drawing whence
τε δεῖ καὶ ὁπότε καὶ ὁπόσον εὐδαιμονεῖ, καὶ πόλις
both one-must and when and how-much is-happy both city
ὁμοίως καὶ ἰδιώτης καὶ ζῷον ἅπαν, ὁ δ' ἀνεπιστημόνως
alike and private-man and animal every the and unknowingly
ἅμα καὶ ἐκτὸς τῶν καιρῶν τἀναντία ἂν ἐκείνῳ ζῴη.
at-once and outside the seasons the-opposites — to-him would-live

V · THE DRINKING PARTY

Megillus defends Sparta's law, which bans drinking parties and revelry from the whole country. The stranger answers that the question belongs to the lawgivers: should wine be used freely, as the Scythians and Thracians use it, or shunned, as the Spartans shun it? Victory in war settles nothing, since greater cities conquer lesser ones whatever their customs. A practice must be judged by its right use, and every gathering, a ship, an army, or a drinking party, needs a good ruler. The stranger has never seen a drinking party rightly ruled.

MEG. λέγεται μὲν ταῦτα, ὦ ξένε, καλῶς πως· οὐ μὴν ἀλλ' 637
are-said indeed these-things O stranger finely somehow not indeed but
ἀφασία γ' ἡμᾶς λαμβάνει τί ποτε χρὴ λέγειν πρὸς
speechlessness at-least us seizes what ever one-must say to
ταῦτα, ὅμως δ' ἔμοιγε ὀρθῶς δοκεῖ τὸ τὰς ἡδονὰς
these-things nevertheless and to-me-at-least rightly seems the the pleasures
φεύγειν διακελεύεσθαι τόν γε ἐν Λακεδαίμονι νομοθέτην,
to-flee to-urge the at-least in Lacedaemon lawgiver
περὶ δὲ τῶν ἐν Κνωσῷ νόμων ὅδε, ἂν ἐθέλῃ, βοηθήσει.
about and the in Cnossus laws this-man if he-wishes will-defend

τὰ δ' ἐν Σπάρτῃ κάλλιστ' ἀνθρώπων δοκεῖ μοι
the-things and in Sparta most-finely of-men seem to-me
κεῖσθαι τὰ περὶ τὰς ἡδονάς· οὗ γὰρ μάλιστ' ἄνθρωποι
to-be-laid-down the-things about the pleasures that for most men
καὶ μεγίσταις προσπίπτουσιν ἡδοναῖς καὶ ὕβρεσι καὶ ἀνοίᾳ
also greatest fall-into pleasures and insolences and folly
πάσῃ, τοῦτ' ἐξέβαλεν ὁ νόμος ἡμῶν ἐκ τῆς χώρας
all this cast-out the law of-ours from the country
συμπάσης, καὶ οὔτ' ἂν ἐπ' ἀγρῶν ἴδοις, οὔτ' ἐν ἄστεσιν
whole and neither — in fields would-you-see nor in towns
ὅσων Σπαρτιάταις μέλει, συμπόσια οὐδ' ὁπόσα τούτοις
of-which to-Spartiates is-a-care drinking-parties nor as-many-as these
συνεπόμενα πάσας ἡδονὰς κινεῖ κατὰ δύναμιν, οὐδ' ἔστιν
accompanying all pleasures arouse according-to power nor is-there
ὅστις ἂν ἀπαντῶν κωμάζοντί τινι μετὰ μέθης οὐκ ἂν
anyone-who — meeting reveling some-one with drunkenness not —
τὴν μεγίστην δίκην εὐθὺς ἐπιθείη, καὶ οὐδ' ἂν Διονύσια
the greatest penalty at-once would-impose and not-even — Dionysia
πρόφασιν ἔχοντ' αὐτὸν λύσαιτο, ὥσπερ ἐν ἁμάξαις εἶδόν
as-pretext having him would-release as on wagons I-saw
ποτε παρ' ὑμῖν ἐγώ, καὶ ἐν Τάραντι δὲ παρὰ τοῖς
once among you I and in Tarentum and among the
ἡμετέροις ἀποίκοις πᾶσαν ἐθεασάμην τὴν πόλιν περὶ τὰ
our colonists all I-beheld the city at the
Διονύσια μεθύουσαν· παρ' ἡμῖν δ' οὐκ ἔστ' οὐδὲν τοιοῦτον.
Dionysia drunk among us and not there-is nothing such

c ΑΤΗ. ὦ Λακεδαιμόνιε ξένε, ἐπαινετὰ μὲν πάντ' ἐστὶν τὰ
O Lacedaemonian stranger praiseworthy indeed all are the
τοιαῦτα, ὅπου τινὲς ἔνεισιν καρτερήσεις, ὅπου δὲ ἀνεῖνται,
such-things where some are-present endurances where and they-are-relaxed
βλακικώτερα· ταχὺ γάρ σου λάβοιτ' ἄν τις τῶν παρ'
more-foolish quickly for of-you would-lay-hold — one of-the among

ἡμῶν ἀμυνόμενος, δεικνὺς τὴν τῶν γυναικῶν παρ᾽ ὑμῖν
us defending-himself pointing-to the of-the women among you
ἄνεσιν. ἅπασιν δὴ τοῖς τοιούτοις, καὶ ἐν Τάραντι καὶ παρ᾽
license to-all indeed the such-things both in Tarentum and among
ἡμῖν καὶ παρ᾽ ὑμῖν δέ, μία ἀπόκρισις ἀπολύεσθαι δοκεῖ τοῦ
us and among you and one answer to-be-released seems of-the
μὴ κακῶς ἔχειν ἀλλ᾽ ὀρθῶς· πᾶς γὰρ ἀποκρινόμενος ἐρεῖ
not badly to-be but rightly every-one for answering will-say
θαυμάζοντι ξένῳ, τὴν παρ᾽ αὐτοῖς ἀήθειαν ὁρῶντι, "μὴ
to-the-wondering stranger the among them unfamiliarity seeing not
θαύμαζε, ὦ ξένε· νόμος ἔσθ᾽ ἡμῖν οὗτος, ἴσως δ᾽ ὑμῖν περὶ
wonder O stranger law is with-us this perhaps and with-you about
αὐτῶν τούτων ἕτερος." ἡμῖν δ᾽ ἐστὶ νῦν, ὦ φίλοι ἄνδρες,
very these-things another to-us and is now O friends men
οὐ περὶ τῶν ἀνθρώπων τῶν ἄλλων ὁ λόγος, ἀλλὰ περὶ
not about the men the other the argument but about
τῶν νομοθετῶν αὐτῶν κακίας τε καὶ ἀρετῆς. ἔτι γὰρ οὖν
the lawgivers themselves of-vice both and virtue further for then
εἴπωμεν πλείω περὶ ἁπάσης μέθης· οὐ γὰρ σμικρόν ἐστιν
let-us-say more about all drunkenness not for small is
τὸ ἐπιτήδευμα οὐδὲ φαύλου διαγνῶναι νομοθέτου. λέγω δ᾽
the practice nor of-a-poor to-discern lawgiver I-mean and
οὐκ οἴνου περὶ πόσεως τὸ παράπαν ἢ μή, μέθης δὲ
not of-wine about drinking the altogether or not of-drunkenness but
αὐτῆς πέρι, πότερον ὥσπερ Σκύθαι χρῶνται καὶ Πέρσαι
itself about whether as Scythians use and Persians
χρηστέον, καὶ ἔτι Καρχηδόνιοι καὶ Κελτοὶ καὶ Ἴβηρες καὶ
one-must-use and further Carthaginians and Celts and Iberians and
Θρᾷκες, πολεμικὰ σύμπαντα ὄντα ταῦτα γένη, ἢ καθάπερ
Thracians warlike all being these races or as
ὑμεῖς· ὑμεῖς μὲν γάρ, ὅπερ λέγεις, τὸ παράπαν ἀπέχεσθε,
you you indeed for which-very you-say the altogether abstain

Σκύθαι δὲ καὶ Θρᾷκες ἀκράτῳ παντάπασι χρώμενοι,
Scythians and and Thracians unmixed altogether using
γυναῖκές τε καὶ αὐτοί, καὶ κατὰ τῶν ἱματίων καταχεόμενοι,
women both and themselves and over the cloaks pouring
καλὸν καὶ εὔδαιμον ἐπιτήδευμα ἐπιτηδεύειν νενομίκασι.
fine and happy practice to-practice have-held
Πέρσαι δὲ σφόδρα μὲν χρῶνται καὶ ταῖς ἄλλαις τρυφαῖς
Persians and greatly indeed use also the other luxuries
ἃς ὑμεῖς ἀποβάλλετε, ἐν τάξει δὲ μᾶλλον τούτων.
which you reject in order and rather than-these
638 MEG. ὦ λῷστε, διώκομεν δέ γε ἡμεῖς πάντας τούτους,
O best-man we-pursue and at-least we all these
ὅταν ὅπλα εἰς τὰς χεῖρας λάβωμεν.
when arms into the hands we-take
b ATH. ὦ ἄριστε, μὴ λέγε ταῦτα· πολλαὶ γὰρ δὴ φυγαὶ
O best-man not say these-things many for indeed flights
καὶ διώξεις ἀτέκμαρτοι γεγόνασίν τε καὶ ἔσονται, διὸ
and pursuits unaccountable have-been both and will-be wherefore
φανερὸν ὅρον τοῦτον οὐκ ἄν ποτε λέγοιμεν, ἀλλὰ
evident boundary this not — ever we-would-say but
ἀμφισβητήσιμον, περὶ καλῶν ἐπιτηδευμάτων καὶ μή, νίκην
disputable about fine practices and not victory
τε καὶ ἧτταν λέγοντες μάχης. ἐπειδὴ γὰρ αἱ μείζους τὰς
both and defeat speaking of-battle since for the greater the
ἐλάττους πόλεις νικῶσιν μαχόμεναι καὶ καταδουλοῦνται,
lesser cities conquer fighting and enslave
Συρακόσιοι μὲν Λοκρούς, οἳ δὴ δοκοῦσιν εὐνομώτατοι
Syracusans indeed Locrians who indeed seem best-governed
τῶν περὶ ἐκεῖνον τὸν τόπον γεγονέναι, Κείους δὲ Ἀθηναίοι·
of-the about that the region to-have-been Ceans and Athenians
μυρία δὲ ἄλλα τοιαῦτ' ἂν εὕροιμεν. ἀλλὰ περὶ αὐτοῦ
countless and other such-things — we-could-find but about itself

ἑκάστου ἐπιτηδεύματος πειρώμεθα λέγοντες πείθειν ἡμᾶς
each practice let-us-try speaking to-persuade us
αὐτούς, νίκας δὲ καὶ ἥττας ἐκτὸς λόγου τὰ νῦν θῶμεν,
ourselves victories and and defeats outside account the now let-us-set
λέγωμεν δ' ὡς τὸ μὲν τοιόνδ' ἐστὶν καλόν, τὸ δὲ τοιόνδε
let-us-say and that the indeed such is fine the and such
οὐ καλόν. πρῶτον δ' ἀκούσατέ τί μου, περὶ αὐτῶν
not fine first and hear something from-me about very
τούτων ὡς δεῖ τό τε χρηστὸν καὶ τὸ μὴ σκοπεῖν.
these-things how one-must the both good and the not to-examine
MEG. πῶς οὖν δὴ λέγεις; c
how then indeed do-you-mean
ATH. δοκοῦσί μοι πάντες οἱ λόγῳ τι λαβόντες d
seem to-me all the in-argument some having-taken
ἐπιτήδευμα, καὶ προθέμενοι ψέγειν αὐτὸ ἢ ἐπαινεῖν εὐθὺς
practice and having-proposed to-blame it or to-praise straightway
ῥηθέν, οὐδαμῶς δρᾶν κατὰ τρόπον, ἀλλὰ ταὐτὸν ποιεῖν οἷον
spoken in-no-way to-act in fitting-way but the-same to-do as
εἰ δή τις, ἐπαινέσαντός τινος πυροὺς βρῶμα ὡς ἀγαθόν,
if indeed one having-praised someone wheat food as good
εὐθὺς ψέγοι, μὴ διαπυθόμενος αὐτοῦ μήτε τὴν ἐργασίαν
straightway should-blame not having-inquired of-him neither the working
μήτε τὴν προσφοράν, ὅντινα τρόπον καὶ οἵστισι καὶ μεθ'
nor the serving in-what way and to-whom and with
ὧν καὶ ὅπως ἔχοντα καὶ ὅπως προσφέρειν ἔχουσιν. νῦν
what and how being and how to-serve they-are-disposed now
δὴ ταὐτόν μοι δοκοῦμεν ἡμεῖς ἐν τοῖς λόγοις ποιεῖν· περὶ
indeed the-same to-me seem we in the arguments to-do about
μέθης γὰρ ἀκούσαντες τοσοῦτον μόνον, εὐθὺς οἱ
drunkenness for having-heard so-much only straightway the(-ones)
μὲν ψέγειν αὐτό, οἱ δ' ἐπαινεῖν, καὶ μάλα ἀτόπως.
indeed to-blame it the(-others) and to-praise and very absurdly

μάρτυσιν γὰρ καὶ ἐπαινέταις χρώμενοι ἐπαινοῦμεν ἑκάτεροι,
witnesses for and praisers using we-praise each-side
καὶ οἱ μέν, ὅτι πολλοὺς παρεχόμεθα, ἀξιοῦμέν τι
and the(-ones) indeed because many we-provide we-claim something
λέγειν κύριον, οἱ δέ, ὅτι τοὺς μὴ χρωμένους αὐτῷ
to-say authoritative the(-others) and because the not using it
ὁρῶμεν νικῶντας μαχομένους· ἀμφισβητεῖται δ' αὖ καὶ
we-see conquering fighting is-disputed and again also
τοῦτο ἡμῖν. εἰ μὲν δὴ καὶ περὶ ἑκάστων οὕτω καὶ τῶν
this by-us if indeed indeed also about each so also the
ἄλλων νομίμων διέξιμεν, οὐκ ἂν ἔμοιγε κατὰ νοῦν
other lawful-things we-shall-go-through not — to-me-at-least to mind
εἴη, τρόπον δὲ ἄλλον, ὃν ἐμοὶ φαίνεται δεῖν,
it-would-be way and other which to-me appears to-be-necessary
ἐθέλω λέγειν περὶ αὐτοῦ τούτου, τῆς μέθης, πειρώμενος
I-wish to-tell about itself this the drunkenness trying
ἂν ἄρα δύνωμαι τὴν περὶ ἁπάντων τῶν τοιούτων ὀρθὴν
if then I-may-be-able the about all the such right
μέθοδον ἡμῖν δηλοῦν, ἐπειδὴ καὶ μυρία ἐπὶ μυρίοις ἔθνη
method to-us to-show since even countless upon countless nations
περὶ αὐτῶν ἀμφισβητοῦντα ὑμῖν πόλεσι δυοῖν τῷ λόγῳ
about them disputing with-you cities two in-the argument
διαμάχοιτ' ἄν.
would-contend —

639 MEG. καὶ μὴν εἴ τινα ἔχομεν ὀρθὴν σκέψιν τῶν τοιούτων,
and indeed if some we-have right inquiry of-the such-things
οὐκ ἀποκνητέον ἀκούειν.
not we-must-shrink to-hear

ATH. σκεψώμεθα δή πῃ τῇδε. φέρε, εἴ τις αἰγῶν
let-us-examine indeed somehow thus come if one of-goats
τροφήν, καὶ τὸ ζῷον αὐτὸ κτῆμα ὡς ἔστιν καλόν,
nurture and the animal itself possession as it-is fine

ἐπαινοῖ, ἄλλος δέ τις ἑωρακὼς αἶγας χωρὶς νεμομένας
should-praise other and some-one having-seen goats apart grazing
αἰπόλου ἐν ἐργασίμοις χωρίοις δρώσας κακὰ διαψέγοι,
from-goatherd in cultivated lands doing harm should-disparage
καὶ πᾶν θρέμμα ἄναρχον ἢ μετὰ κακῶν ἀρχόντων ἰδὼν
and every creature ruler-less or with bad rulers having-seen
οὕτω μέμφοιτο, τὸν τοῦ τοιούτου ψόγον ἡγούμεθα ὑγιὲς
so should-blame the of-the such censure do-we-think sound
ἄν ποτε ψέξαι καὶ ὁτιοῦν;
— ever to-censure also anything

MEG. καὶ πῶς;
and how

ATH. χρηστὸς δὲ ἄρχων ἔσθ' ἡμῖν ἐν πλοίοις πότερον ἐὰν b
good and ruler is to-us in ships whether if
τὴν ναυτικὴν ἔχῃ ἐπιστήμην μόνον, ἄντ' οὖν ναυτιᾷ
the nautical he-have knowledge only whether then he-is-seasick
ἄντε μή, ἢ πῶς ἂν λέγοιμεν;
or not or how — would-we-say

MEG. οὐδαμῶς, ἄν γε πρὸς τῇ τέχνῃ ἔχῃ καὶ τοῦτο τὸ
in-no-way if at-least besides the art he-have also this the
πάθος ὃ λέγεις.
affection which you-mean

ATH. τί δ' ἄρχων στρατοπέδων; ἆρ' ἐὰν τὴν πολεμικὴν
what and ruler of-armies then if the military
ἔχῃ ἐπιστήμην, ἱκανὸς ἄρχειν, κἂν δειλὸς ὢν ἐν τοῖς
he-have knowledge sufficient to-rule even-if cowardly being in the
δεινοῖς ὑπὸ μέθης τοῦ φόβου ναυτιᾷ;
dangers by drunkenness of-the fear he-is-seasick

MEG. καὶ πῶς;
and how

ATH. ἂν δὲ αὖ μήτε ἔχῃ τὴν τέχνην δειλός τε ᾖ;
if and again neither he-have the art cowardly both he-be

MEG. παντάπασίν τινα πονηρὸν λέγεις, καὶ οὐδαμῶς
altogether some-one wicked you-mean and in-no-way
ἀνδρῶν ἄρχοντα ἀλλά τινων σφόδρα γυναικῶν.
of-men ruler but of-some quite women

c ATH. τί δ' ἐπαινέτην ἢ ψέκτην κοινωνίας ἡστινοσοῦν ᾗ
what and praiser or blamer of-partnership any-whatever which
πέφυκέν τε ἄρχων εἶναι μετ' ἐκείνου τε ὠφέλιμός
is-meant-by-nature both ruler to-be with that-one and beneficial
ἐστιν, ὁ δὲ μήτε ἑωρακὼς εἴη ποτ' ὀρθῶς αὐτὴν
is the and neither having-seen should-be ever rightly it
αὑτῇ κοινωνοῦσαν μετ' ἄρχοντος, ἀεὶ δὲ ἄναρχον
with-itself associating with a-ruler always and ruler-less
ἢ μετὰ κακῶν ἀρχόντων συνοῦσαν; οἰόμεθα δή ποτε
or with bad rulers associating do-we-think indeed ever
τοὺς τοιούτους θεωροὺς τῶν τοιούτων κοινωνιῶν χρηστόν
the such observers of-the such partnerships good
τι ψέξειν ἢ ἐπαινέσεσθαι;
something will-blame or will-praise

d MEG. πῶς δ', ἄν, μηδέποτέ γε ἰδόντας μηδὲ συγγενομένους
how and — never at-least having-seen nor having-been-present
ὀρθῶς γενομένῳ μηδενὶ τῶν τοιούτων κοινωνημάτων;
rightly having-come-about with-any of-the such associations
ATH. ἔχε δή· τῶν πολλῶν κοινωνιῶν συμπότας καὶ
hold indeed of-the many partnerships drinking-companions and
συμπόσια θεῖμεν ἂν μίαν τινὰ συνουσίαν εἶναι;
drinking-parties would-we-set — one some association to-be
MEG. καὶ σφόδρα γε.
and very at-least

e ATH. ταύτην οὖν μῶν ὀρθῶς γιγνομένην ἤδη τις
this then surely-not rightly coming-about already anyone
πώποτε ἐθεάσατο; καὶ σφῷν μὲν ἀποκρίνασθαι ῥᾴδιον
ever beheld and for-you-two indeed to-answer easy

ὡς οὐδεπώποτε τὸ παράπαν — οὐ γὰρ ἐπιχώριον ὑμῖν
that never-yet the altogether not for native to-you
τοῦτο οὐδὲ νόμιμον — ἐγὼ δὲ ἐντετύχηκά τε πολλαῖς καὶ
this nor lawful I and have-come-upon both many and
πολλαχοῦ, καὶ προσέτι πάσας ὡς ἔπος εἰπεῖν διηρώτηκα,
in-many-places and besides all so a-word to-say I-have-questioned
καὶ σχεδὸν ὅλην μὲν οὐδεμίαν ὀρθῶς γιγνομένην ἑώρακα
and nearly whole indeed none rightly coming-about I-have-seen
οὐδὲ ἀκήκοα, μόρια δ' εἴ που σμικρὰ καὶ ὀλίγα, τὰ
nor heard parts and if anywhere small and few the
πολλὰ δὲ σύμπανθ' ὡς εἰπεῖν διημαρτημένα.
many and all as to-say gone-wrong

VI · EDUCATION IS THE QUESTION

A drinking party, like an army, needs a ruler, and he must be sober and wise, since a drunk ruler overturns whatever he steers. Asked what good a rightly run party does, the stranger turns to education, which brings victory, while victory often breeds a want of education. He fears a long argument on a small matter, but Megillus, whose family is the Athenians' proxenos at Sparta, is glad to hear an Athenian, and Clinias recalls the Cretan seer Epimenides, who came to Athens ten years before the Persian Wars and foretold the Persians' failure.

CLIN. πῶς δὴ ταῦτα, ὦ ξένε, λέγεις; εἰπὲ ἔτι 640
how indeed these-things O stranger do-you-mean tell still
σαφέστερον· ἡμεῖς μὲν γάρ, ὅπερ εἶπες, ἀπειρίᾳ
more-clearly we indeed for which-very you-said from-inexperience
τῶν τοιούτων, οὐδὲ ἐντυγχάνοντες ἂν ἴσως εὐθύς γε
of-the such-things not-even encountering — perhaps straightway at-least
γνοῖμεν τό τε ὀρθὸν καὶ μὴ γιγνόμενον ἐν αὐτοῖς.
would-know the both right and not coming-about in them

ATH. εἰκὸς λέγεις· ἀλλ᾽ ἐμοῦ φράζοντος πειρῶ μανθάνειν. τὸ
likely you-say but me explaining try to-learn the
μὲν γὰρ ἐν πάσαις τε συνόδοις, καὶ κοινωνίαις πράξεων
indeed for in all both gatherings and partnerships of-actions
ὡντινωνοῦν, ὡς ὀρθὸν πανταχοῦ ἑκάστοις ἄρχοντα εἶναι,
whatever-ones that right everywhere for-each a-ruler to-be
μανθάνεις;
do-you-understand

CLIN. πῶς γὰρ οὔ;
how for not

ATH. καὶ μὴν ἐλέγομεν νυνδὴ μαχομένων ὡς ἀνδρεῖον
and indeed we-were-saying just-now of-fighters that brave
δεῖ τὸν ἄρχοντ᾽ εἶναι.
one-must the ruler to-be

CLIN. πῶς δ᾽ οὔ;
how and not

ATH. ὁ μὴν ἀνδρεῖος τῶν δειλῶν ὑπὸ φόβων ἧττον
the indeed brave than-the cowards by fears less
τεθορύβηται.
has-been-disturbed

b CLIN. καὶ τοῦτο οὕτως.
also this so

ATH. εἰ δ᾽ ἦν τις μηχανὴ μηδὲν τὸ παράπαν δεδιότα
if and there-were some device nothing — altogether fearing
μηδὲ θορυβούμενον ἐπιστῆσαι στρατοπέδῳ στρατηγόν, ἆρ᾽
nor being-disturbed to-set-over an-army general then
οὐ τοῦτ᾽ ἂν παντὶ τρόπῳ ἐπράττομεν;
not this — in-every way we-would-do

CLIN. σφόδρα μὲν οὖν.
greatly indeed then

ATH. νῦν δέ γε οὐ στρατοπέδου περὶ λέγομεν ἄρξοντος
now and at-least not of-an-army about we-speak going-to-rule
ἐν ἀνδρῶν ὁμιλίαις ἐχθρῶν ἐχθροῖς μετὰ πολέμου, φίλων
in of-men meetings of-enemies with-enemies with war of-friends
δ' ἐν εἰρήνῃ πρὸς φίλους κοινωνησόντων φιλοφροσύνης.
but in peace with friends going-to-share kindliness
CLIN. ὀρθῶς.
rightly
ATH. ἔστιν δέ γε ἡ τοιαύτη συνουσία, εἴπερ ἔσται c
is and at-least the such gathering if-indeed it-shall-be
μετὰ μέθης, οὐκ ἀθόρυβος. ἦ γάρ;
with drunkenness not undisturbed is-it-not for
CLIN. πῶς γάρ; ἀλλ' οἶμαι πᾶν τοὐναντίον.
how for but I-think all the-opposite
ATH. οὐκοῦν πρῶτον μὲν καὶ τούτοις ἄρχοντος δεῖ;
therefore first indeed also for-these of-a-ruler there-is-need
CLIN. τί μήν; ὡς οὐδενί γε πράγματι.
what indeed as for-no at-least matter
ATH. πότερον οὖν ἀθόρυβον, εἰ δυνατὸν εἴη, τὸν τοιοῦτον
whether then undisturbed if possible it-were the such
ἄρχοντα ἐκπορίζεσθαι δεῖ;
ruler to-provide one-must
CLIN. πῶς γὰρ οὔ;
how for not
ATH. καὶ μὴν περί γε συνουσίας, ὡς ἔοικεν, αὐτὸν d
and indeed about at-least gathering as it-seems him
φρόνιμον εἶναι δεῖ· γίγνεται γὰρ φύλαξ τῆς τε
prudent to-be one-must he-becomes for guardian of-the both
ὑπαρχούσης φιλίας αὐτοῖς, καὶ ἔτι πλείονος ἐπιμελητὴς
existing friendship for-them and still of-more caretaker
ὅπως ἔσται διὰ τὴν τότε συνουσίαν.
that it-shall-be because-of the then gathering

CLIN. ἀληθέστατα.
most-truly

ATH. οὐκοῦν νήφοντά τε καὶ σοφὸν ἄρχοντα μεθυόντων
therefore sober both and wise ruler of-drunken-men
δεῖ καθιστάναι, καὶ μὴ τοὐναντίον; μεθυόντων γὰρ
one-must establish and not the-opposite of-drunken-men for
μεθύων καὶ νέος ἄρχων μὴ σοφός, εἰ μὴ κακὸν
drunk and young ruler not wise if not evil
ἀπεργάσαιτό τι μέγα, πολλῇ χρῷτ' ἂν ἀγαθῇ τύχῃ.
he-should-accomplish some great much he-would-use — good fortune

CLIN. παμπόλλῃ μὲν οὖν.
very-much indeed then

e ATH. οὐκοῦν εἰ μὲν γιγνομένων ὡς δυνατὸν ὀρθότατα
therefore if indeed coming-about as possible most-rightly
τούτων ἐν ταῖς πόλεσι τῶν συνουσιῶν μέμφοιτό τις,
these in the cities the gatherings should-blame one
ἐπικαλῶν αὐτῷ τῷ πράγματι, τάχ' ἂν ὀρθῶς ἴσως
finding-fault the-very the matter perhaps — rightly perhaps
μέμφοιτο· εἰ δὲ ἁμαρτανόμενον ὡς οἷόν τε μάλιστα
he-might-blame if but being-done-wrong as possible — most
ἐπιτήδευμά τις ὁρῶν λοιδορεῖ, πρῶτον μὲν δῆλον ὡς
a-practice one seeing reviles first indeed clear that
ἀγνοεῖ τοῦτ' αὐτὸ γιγνόμενον οὐκ ὀρθῶς, εἶθ' ὅτι πᾶν
he-is-ignorant this itself coming-about not rightly then that everything
τούτῳ τῷ τρόπῳ φανεῖται πονηρόν, δεσπότου τε καὶ
in-this the way will-appear wicked master both and
ἄρχοντος νήφοντος χωρὶς πραττόμενον.
ruler sober apart-from being-done

ἢ οὐ συννοεῖς τοῦθ', ὅτι μεθύων κυβερνήτης καὶ πᾶς παντὸς 641
or not do-you-observe this that drunk pilot and every of-everything
ἄρχων ἀνατρέπει πάντα εἴτε πλοῖα εἴτε ἅρματα εἴτε
ruler overturns all-things whether ships or chariots or
στρατόπεδον, εἴθ' ὅτι ποτ' εἴη τὸ κυβερνώμενον ὑπ' αὐτοῦ;
army or whatever ever it-be the thing-steered by him
CLIN. παντάπασιν τοῦτό γε ἀληθὲς εἴρηκας, ὦ ξένε· b
altogether this at-least true you-have-said O stranger
τοὐπὶ τῷδε δ' ἡμῖν λέγε, τί ποτε, ἂν γίγνηται
the-(thing)-after this and to-us tell what ever if it-come-about
τοῦτο ὀρθὸν τὸ περὶ τὰς πόσεις νόμιμον, ἀγαθὸν ἂν
this right the about the drinkings lawful-thing good —
δράσειεν ἡμᾶς; οἷον, ὃ νυνδὴ ἐλέγομεν, εἰ στράτευμα
would-do us as what just-now we-were-saying if army
ὀρθῆς ἡγεμονίας τυγχάνοι, νίκη πολέμου τοῖς ἑπομένοις
right leadership should-obtain victory of-war for-the followers
ἂν γίγνοιτο, οὐ σμικρὸν ἀγαθόν, καὶ τἆλλ' οὕτω·
— would-come-about not small good and the-rest so
συμποσίου δὲ ὀρθῶς παιδαγωγηθέντος τί μέγα ἰδιώταις
drinking-party and rightly having-been-guided what great for-private-men
ἢ τῇ πόλει γίγνοιτ' ἄν;
or for-the city would-come-about —
ATH. τί δέ; παιδὸς ἑνὸς ἢ καὶ χοροῦ παιδαγωγηθέντος κατὰ c
what and of-a-boy one or also of-a-chorus guided in
τρόπον ἑνός, τί μέγα τῇ πόλει φαῖμεν ἂν γίγνεσθαι; ἢ
fitting-way of-one what great for-the city would-we-say — to-come-about or
τοῦτο οὕτως ἐρωτηθέντες εἴποιμεν ἂν ὡς ἑνὸς μὲν βραχύ
this so being-asked we-would-say — that from-one indeed small
τι τῇ πόλει γίγνοιτ' ἂν ὄφελος, εἰ δ' ὅλως ἐρωτᾷς
some to-the city would-come-about — benefit if and wholly you-ask
παιδείαν τῶν παιδευθέντων τί μέγα τὴν πόλιν ὀνίνησιν,
education of-the educated what great the city benefits

οὐ χαλεπὸν εἰπεῖν ὅτι παιδευθέντες μὲν εὖ γίγνοιντ'
not hard to-say that educated indeed well they-would-become
ἂν ἄνδρες ἀγαθοί, γενόμενοι δὲ τοιοῦτοι τά τε ἄλλα
— men good having-become and such the both other-things
πράττοιεν καλῶς, ἔτι δὲ κἂν νικῷεν τοὺς πολεμίους
they-would-do finely still and also they-would-conquer the enemies
μαχόμενοι. παιδεία μὲν οὖν φέρει καὶ νίκην, νίκη δ' ἐνίοτε
fighting education indeed then brings even victory victory and sometimes
ἀπαιδευσίαν· πολλοὶ γὰρ ὑβριστότεροι διὰ πολέμων νίκας
lack-of-education many for more-insolent through of-wars victories
γενόμενοι μυρίων ἄλλων κακῶν δι' ὕβριν ἐνεπλήσθησαν,
having-become with-countless other evils through insolence were-filled
καὶ παιδεία μὲν οὐδεπώποτε γέγονεν Καδμεία, νῖκαι δὲ
and education indeed never-yet has-been Cadmean victories and
ἀνθρώποις πολλαὶ δὴ τοιαῦται γεγόνασίν τε καὶ ἔσονται.
for-men many indeed such have-been both and will-be

d CLIN. δοκεῖς ἡμῖν, ὦ φίλε, τὴν ἐν τοῖς οἴνοις κοινὴν
you-seem to-us O friend the in the wines common
διατριβὴν ὡς εἰς παιδείας μεγάλην μοῖραν τείνουσαν
pastime as to of-education great portion tending
λέγειν, ἂν ὀρθῶς γίγνηται.
to-say if rightly it-come-about

ATH. τί μήν;
what indeed

CLIN. ἔχοις ἂν οὖν τὸ μετὰ τοῦτ' εἰπεῖν ὡς ἔστιν τὸ νῦν
could-you — then the after this to-say how is the now
εἰρημένον ἀληθές;
said true

ATH. τὸ μὲν ἀληθές, ὦ ξένε, διισχυρίζεσθαι ταῦτα οὕτως
the indeed true O stranger to-insist-on these-things so
ἔχειν, πολλῶν ἀμφισβητούντων, θεοῦ· εἰ δ' ὅπῃ ἐμοὶ
to-be many disputing of-god if and how to-me

φαίνεται δεῖ λέγειν, οὐδεὶς φθόνος, ἐπείπερ ὡρμήκαμέν
it-appears one-must to-say no grudging since-indeed we-have-set-out
γε τοὺς λόγους περὶ νόμων καὶ πολιτείας ποιεῖσθαι τὰ νῦν.
at-least the words about laws and constitution to-make the now
CLIN. τοῦτ' αὐτὸ δὴ πειρώμεθα, τὸ σοὶ δοκοῦν περὶ τῶν e
this itself indeed let-us-try the to-you seeming about the
νῦν ἀμφισβητουμένων καταμαθεῖν.
now disputed to-learn
ATH. ἀλλὰ χρὴ ποιεῖν οὕτως, ὑμᾶς τε ἐπὶ τὸ μαθεῖν
but one-must to-do so you both to the to-learn
καὶ ἐμὲ ἐπὶ τὸ δηλῶσαι πειρώμενον ἁμῶς γέ πως,
and me to the to-show trying in-some-way at-least somehow
συντεῖναι, τὸν λόγον. πρῶτον δέ μου ἀκούσατε τὸ τοιόνδε.
to-strain the argument first and of-me hear the such
τὴν πόλιν ἅπαντες ἡμῶν Ἕλληνες ὑπολαμβάνουσιν ὡς
the city all of-us Greeks suppose that
φιλόλογός τέ ἐστι καὶ πολύλογος, Λακεδαίμονα δὲ καὶ
fond-of-speech both it-is and of-many-words Lacedaemon but and
Κρήτην, τὴν μὲν βραχύλογον, τὴν δὲ πολύνοιαν
Crete the(-one) indeed of-few-words the(-other) and much-thought
μᾶλλον ἢ πολυλογίαν ἀσκοῦσαν·
rather than much-talk practicing
σκοπῶ δὴ μὴ δόξαν ὑμῖν παράσχωμαι περὶ σμικροῦ 642
I-consider indeed lest an-opinion to-you I-provide about small
πολλὰ λέγειν, μέθης πέρι, σμικροῦ πράγματος,
much to-say of-drunkenness about of-small matter
παμμήκη λόγον ἀνακαθαιρόμενος. τὸ δὲ ἡ κατὰ φύσιν
very-long argument clearing-out the but the according-to nature
αὐτοῦ διόρθωσις οὐκ ἂν δύναιτο ἄνευ μουσικῆς ὀρθότητός
of-it correction not — could without of-music correctness
ποτε σαφὲς οὐδὲ ἱκανὸν ἐν τοῖς λόγοις ἀπολαβεῖν,
ever clear nor sufficient in the arguments to-grasp

μουσικὴ δὲ ἄνευ παιδείας τῆς πάσης οὐκ ἂν αὖ ποτε
music and without education the whole not — again ever
δύναιτο· ταῦτα δὲ παμπόλλων ἐστὶν λόγων. ὁρᾶτε οὖν
could these-things and of-very-many are words see then
τί ποιῶμεν εἰ ταῦτα μὲν ἐάσαιμεν ἐν τῷ παρόντι,
what we-should-do if these-things indeed we-should-leave in the present
μετεκβαῖμεν δ' εἰς ἕτερόν τινα νόμων πέρι λόγον.
should-pass-over and to another some laws about argument
c MEG. ὦ ξένε Ἀθηναῖε, οὐκ οἶσθ' ἴσως ὅτι τυγχάνει ἡμῶν
O stranger Athenian not you-know perhaps that happens of-us
ἡ ἑστία τῆς πόλεως οὖσα ὑμῶν πρόξενος. ἴσως μὲν οὖν
the hearth of-the city being your proxenos perhaps indeed then
καὶ πᾶσιν τοῖς παισίν, ἐπειδὰν ἀκούσωσιν ὅτι τινός εἰσιν
also to-all the children when they-hear that of-some they-are
πόλεως πρόξενοι, ταύτῃ τις εὔνοια ἐκ νέων εὐθὺς ἐνδύεται
city proxenoi to-this some goodwill from youth straightway enters
ἕκαστον ἡμῶν τῶν προξένων τῇ πόλει, ὡς δευτέρᾳ οὔσῃ
each of-us the proxenoi for-the city as second being
πατρίδι μετὰ τὴν αὑτοῦ πόλιν· καὶ δὴ καὶ ἐμοὶ νῦν ταὐτὸν
fatherland after the his-own city and indeed also in-me now the-same
τοῦτο ἐγγέγονεν. ἀκούων γὰρ τῶν παίδων εὐθύς, εἴ τι
this has-arisen hearing for the children straightway if something
μέμφοιντο ἢ καὶ ἐπαινοῖεν Λακεδαιμόνιοι Ἀθηναίους, ὡς
they-should-blame or also they-should-praise Lacedaemonians Athenians that
"ἡ πόλις ὑμῶν, ὦ Μέγιλλε," ἔφασαν, "ἡμᾶς οὐ καλῶς ἢ
the city your O Megillus they-said us not finely or
καλῶς ἔρρεξε" — ταῦτα δὴ ἀκούων, καὶ μαχόμενος πρὸς
finely did these-things indeed hearing and fighting against
αὐτὰ ὑπὲρ ὑμῶν ἀεὶ πρὸς τοὺς τὴν πόλιν εἰς ψόγον ἄγοντας,
them for you always against the the city into blame bringing
πᾶσαν εὔνοιαν ἔσχον, καί μοι νῦν ἥ τε φωνὴ προσφιλὴς
all goodwill I-had and to-me now the both dialect dear

ὑμῶν, τό τε ὑπὸ πολλῶν λεγόμενον, ὡς ὅσοι Ἀθηναίων
of-you the and by many said that as-many-as of-Athenians
εἰσὶν ἀγαθοὶ διαφερόντως εἰσὶν τοιοῦτοι, δοκεῖ ἀληθέστατα
are good exceptionally are such seems most-truly
λέγεσθαι· μόνοι γὰρ ἄνευ ἀνάγκης αὐτοφυῶς, θείᾳ μοίρᾳ
to-be-said alone for without compulsion of-their-own-nature by-divine portion
ἀληθῶς καὶ οὔτι πλαστῶς εἰσιν ἀγαθοί. θαρρῶν δὴ
truly and not-at-all fictitiously they-are good being-confident indeed
ἐμοῦ γε ἕνεκα λέγοις ἂν τοσαῦτα ὁπόσα σοι φίλον.
of-me at-least for-the-sake you-may-say — as-much as to-you dear
CLIN. καὶ μήν, ὦ ξένε, καὶ τὸν παρ᾽ ἐμοῦ λόγον ἀκούσας τε e
and indeed O stranger also the from me account having-heard both
καὶ ἀποδεξάμενος, θαρρῶν ὁπόσα βούλει λέγε. τῇδε γὰρ
and having-accepted being-confident as-much-as you-wish say here for
ἴσως ἀκήκοας ὡς Ἐπιμενίδης γέγονεν ἀνὴρ θεῖος, ὃς ἦν ἡμῖν
perhaps you-have-heard that Epimenides was a-man divine who was to-us
οἰκεῖος, ἐλθὼν δὲ πρὸ τῶν Περσικῶν δέκα ἔτεσιν πρότερον
related having-come and before the Persian-wars ten years earlier
παρ᾽ ὑμᾶς κατὰ τὴν τοῦ θεοῦ μαντείαν, θυσίας τε ἐθύσατό
to you according-to the of-the god oracle sacrifices both he-offered
τινας ἃς ὁ θεὸς ἀνεῖλεν, καὶ δὴ καὶ φοβουμένων τὸν
some which the god ordained and indeed also fearing the
Περσικὸν Ἀθηναίων στόλον, εἶπεν ὅτι δέκα μὲν ἐτῶν οὐχ
Persian Athenians expedition he-said that ten indeed years not
ἥξουσιν, ὅταν δὲ ἔλθωσιν, ἀπαλλαγήσονται πράξαντες
they-will-come when and they-come they-will-depart having-accomplished
οὐδὲν ὧν ἤλπιζον, παθόντες τε ἢ δράσαντες πλείω κακά.
none of-what they-hoped having-suffered and than having-done more evils

Education starts in childhood, when play turns a child's desires toward what he must master as a man. True education aims at virtue and makes him long to be a perfect citizen, ruling and being ruled with justice; training for trade or strength is not education. Each of us holds two foolish counselors, pleasure and pain, and expectations of what is to come, fear and confidence. We are puppets of the gods, pulled by hard iron cords and by the soft golden cord of reasoning, which is called the city's common law. Wine strengthens the pleasures and passions and drives out perception and memory, until a man is a child again.

643 CLIN. τότ᾽ οὖν ἐξενώθησαν ὑμῖν οἱ πρόγονοι ἡμῶν,
then then were-made-guest-friends with-you the ancestors of-ours
καὶ εὔνοιαν ἐκ τόσου ἔγωγε ὑμῖν καὶ οἱ ἡμέτεροι ἔχουσιν
and goodwill from so-long I-at-least to-you and the ours have
γονῆς.
of-family

ATH. τὰ μὲν τοίνυν ὑμέτερα ἀκούειν, ὡς ἔοικεν, ἕτοιμ᾽
the-things indeed then yours to-hear as it-seems ready
ἂν εἴη· τὰ δ᾽ ἐμὰ βούλεσθαι μὲν ἕτοιμα, δύνασθαι
— would-be the-things and mine to-wish indeed ready to-be-able
δὲ οὐ πάνυ ῥᾴδια, ὅμως δὲ πειρατέον. πρῶτον δὴ
but not very easy nevertheless and one-must-try first indeed
οὖν πρὸς τὸν λόγον ὁρισώμεθα παιδείαν τί ποτ᾽ ἐστὶν
then for the argument let-us-define education what ever it-is
καὶ τίνα δύναμιν ἔχει· διὰ γὰρ ταύτης φαμὲν ἰτέον
and what power it-has through for this we-say must-go
εἶναι τὸν προκεχειρισμένον ἐν τῷ νῦν λόγον ὑφ᾽ ἡμῶν,
to-be the taken-in-hand in the now argument by us
μέχριπερ ἂν πρὸς τὸν θεὸν ἀφίκηται.
until — to the god it-arrive

CLIN. πάνυ μὲν οὖν δρῶμεν ταῦτα, εἴπερ σοί γε ἡδύ.
certainly indeed then let-us-do these-things if-indeed to-you at-least pleasant

ATH. λέγοντος τοίνυν ἐμοῦ τί ποτε χρὴ φάναι παιδείαν b
speaking then me what ever one-must to-say education
εἶναι, σκέψασθε ἂν ἀρέσκῃ τὸ λεχθέν.
to-be consider if it-please the thing-said
CLIN. λέγοις ἄν.
you-may-speak —
ATH. λέγω δή, καί φημι τὸν ὁτιοῦν ἀγαθὸν ἄνδρα c
I-say indeed and I-assert the in-anything-whatever good man
μέλλοντα ἔσεσθαι τοῦτο αὐτὸ ἐκ παίδων εὐθὺς μελετᾶν
going to-be this itself from childhood straightway to-practice
δεῖν, παίζοντά τε καὶ σπουδάζοντα ἐν τοῖς τοῦ
to-be-necessary playing both and being-serious in the-things of-the
πράγματος ἑκάστοις προσήκουσιν. οἷον τὸν μέλλοντα ἀγαθὸν
matter each proper such-as the going good
ἔσεσθαι γεωργὸν ἤ τινα οἰκοδόμον, τὸν μὲν οἰκοδομοῦντά
to-be farmer or some builder the(-one) indeed building
τι τῶν παιδείων οἰκοδομημάτων παίζειν χρή, τὸν δ'
some of-the childish buildings to-play one-must the(-other) and
αὖ γεωργοῦντα, καὶ ὄργανα ἑκατέρῳ σμικρά, τῶν ἀληθινῶν
again farming and tools for-each small of-the real-ones
μιμήματα, παρασκευάζειν τὸν τρέφοντα αὐτῶν ἑκάτερον, καὶ
imitations to-provide the one-rearing of-them each and
δὴ καὶ τῶν μαθημάτων ὅσα ἀναγκαῖα προμεμαθηκέναι
indeed also of-the learnings as-many-as necessary to-have-learned-beforehand
προμανθάνειν, οἷον τέκτονα μετρεῖν ἢ σταθμᾶσθαι καὶ
to-learn-beforehand such-as the-carpenter to-measure or to-weigh and
πολεμικὸν ἱππεύειν παίζοντα ἤ τι τῶν τοιούτων ἄλλο
the-soldier to-ride playing or some of-the such-things other
ποιοῦντα, καὶ πειρᾶσθαι διὰ τῶν παιδιῶν ἐκεῖσε τρέπειν
doing and to-try through the games thither to-turn
τὰς ἡδονὰς καὶ ἐπιθυμίας τῶν παίδων, οἳ ἀφικομένους
the pleasures and desires of-the children whither having-arrived

αὐτοὺς δεῖ τέλος ἔχειν. κεφάλαιον δὴ παιδείας λέγομεν
them one-must end to-have sum indeed of-education we-call
τὴν ὀρθὴν τροφήν, ἣ τοῦ παίζοντος τὴν ψυχὴν εἰς
the right nurture which of-the playing the soul into
ἔρωτα μάλιστα ἄξει τούτου ὃ δεήσει γενόμενον ἄνδρ'
love most will-lead of-this which it-will-need having-become man
αὐτὸν τέλειον εἶναι τῆς τοῦ πράγματος ἀρετῆς· ὁρᾶτε οὖν
him complete to-be of-the of-the matter virtue see then
εἰ μέχρι τούτου γε, ὅπερ εἶπον, ὑμῖν ἀρέσκει τὸ λεχθέν.
if as-far-as this at-least which-very I-said to-you pleases the thing-said

CLIN. πῶς γὰρ οὔ;
how for not

e ATH. μὴ τοίνυν μηδ' ὃ λέγομεν εἶναι παιδείαν ἀόριστον
not then nor what we-call to-be education undefined
γένηται. νῦν γὰρ ὀνειδίζοντες ἐπαινοῦντές θ' ἑκάστων
let-it-become now for reproaching praising and of-each
τὰς τροφάς, λέγομεν ὡς τὸν μὲν πεπαιδευμένον ἡμῶν
the nurtures we-say that the(-one) indeed educated of-us
ὄντα τινά, τὸν δὲ ἀπαίδευτον ἐνίοτε εἴς τε καπηλείας
being someone the(-other) and uneducated sometimes in both retail-trades
καὶ ναυκληρίας καὶ ἄλλων τοιούτων μάλα πεπαιδευμένων
and ship-owning and other such-things very educated
σφόδρα ἀνθρώπων· οὐ γὰρ ταῦτα ἡγουμένων, ὡς ἔοικ',
exceedingly men not for these-things thinking as it-seems
εἶναι παιδείαν ὁ νῦν λόγος ἂν εἴη, τὴν δὲ πρὸς
to-be education the now argument — would-be the but toward
ἀρετὴν ἐκ παίδων παιδείαν, ποιοῦσαν ἐπιθυμητήν τε
virtue from childhood education making desirous both
καὶ ἐραστὴν τοῦ πολίτην γενέσθαι τέλεον, ἄρχειν τε καὶ
and lover of-the citizen to-become complete to-rule both and
ἄρχεσθαι ἐπιστάμενον μετὰ δίκης.
to-be-ruled knowing with justice

ταύτην τὴν τροφὴν ἀφορισάμενος ὁ λόγος οὗτος, ὡς ἐμοὶ 644
this the nurture having-marked-off the argument this as to-me
φαίνεται, νῦν βούλοιτ' ἂν μόνην παιδείαν προσαγορεύειν,
appears now would-wish — only education to-call
τὴν δὲ εἰς χρήματα τείνουσαν ἤ τινα πρὸς ἰσχύν, ἢ καὶ
the and toward money tending or some toward strength or also
πρὸς ἄλλην τινὰ σοφίαν ἄνευ νοῦ καὶ δίκης, βάναυσόν
toward other some wisdom without mind and justice vulgar
τ' εἶναι καὶ ἀνελεύθερον καὶ οὐκ ἀξίαν τὸ παράπαν
both to-be and illiberal and not worthy — altogether
παιδείαν καλεῖσθαι. ἡμεῖς δὴ μηδὲν ὀνόματι διαφερώμεθ'
education to-be-called we indeed in-nothing in-name let-us-differ
αὐτοῖς, ἀλλ' ὁ νυνδὴ λόγος ἡμῖν ὁμολογηθεὶς μενέτω, ὡς
with-them but the just-now argument by-us agreed let-it-stand that
οἵ γε ὀρθῶς πεπαιδευμένοι σχεδὸν ἀγαθοὶ γίγνονται, καὶ
the at-least rightly educated nearly good become and
δεῖ δὴ τὴν παιδείαν μηδαμοῦ ἀτιμάζειν, ὡς πρῶτον
one-must indeed the education nowhere to-dishonor as first
τῶν καλλίστων τοῖς ἀρίστοις ἀνδράσιν παραγιγνόμενον·
of-the finest-things for-the best men coming-to
καὶ εἴ ποτε ἐξέρχεται, δυνατὸν δ' ἐστὶν ἐπανορθοῦσθαι,
and if ever it-goes-astray possible and it-is to-set-right
τοῦτ' ἀεὶ δραστέον διὰ βίου παντὶ κατὰ δύναμιν.
this always must-be-done through life all according-to power

CLIN. ὀρθῶς, καὶ συγχωροῦμεν ἃ λέγεις.
rightly and we-agree what you-say

ATH. καὶ μὴν πάλαι γε συνεχωρήσαμεν ὡς ἀγαθῶν μὲν
and indeed long-ago at-least we-agreed that good indeed
ὄντων τῶν δυναμένων ἄρχειν αὑτῶν, κακῶν δὲ τῶν μή.
being the able to-rule themselves bad and the not

CLIN. λέγεις ὀρθότατα.
you-speak most-rightly

c ATH. σαφέστερον ἔτι τοίνυν ἀναλάβωμεν τοῦτ᾽ αὐτὸ ὅτι
more-clearly still then let-us-take-up this itself what
ποτὲ λέγομεν. καί μοι δι᾽ εἰκόνος ἀποδέξασθε ἐάν πως
ever we-mean and to-me through an-image accept if somehow
δυνατὸς ὑμῖν γένωμαι δηλῶσαι τὸ τοιοῦτον.
able to-you I-become to-show the such
CLIN. λέγε μόνον.
speak only
ATH. οὐκοῦν ἕνα μὲν ἡμῶν ἕκαστον αὐτὸν τιθῶμεν;
therefore one indeed of-us each him let-us-set
CLIN. ναί.
yes
ATH. δύο δὲ κεκτημένον ἐν αὑτῷ συμβούλω ἐναντίω τε
two and possessing in himself counselors opposed both
καὶ ἄφρονε, ὧ προσαγορεύομεν ἡδονὴν καὶ λύπην;
and foolish which we-call pleasure and pain
CLIN. ἔστι ταῦτα.
is these-things
d ATH. πρὸς δὲ τούτοιν ἀμφοῖν αὖ δόξας μελλόντων, οἷν
besides and these-two both again opinions of-things-to-come of-which-two
κοινὸν μὲν ὄνομα ἐλπίς, ἴδιον δέ, φόβος μὲν ἡ πρὸ
common indeed name expectation particular and fear indeed the before
λύπης ἐλπίς, θάρρος δὲ ἡ πρὸ τοῦ ἐναντίου· ἐπὶ δὲ
pain expectation confidence and the before the contrary over and
πᾶσι τούτοις λογισμὸς ὅτι ποτ᾽ αὐτῶν ἄμεινον ἢ χεῖρον,
all these calculation which ever of-them better or worse
ὃς γενόμενος δόγμα πόλεως κοινὸν νόμος ἐπωνόμασται.
which having-become resolution of-a-city common law has-been-named
CLIN. μόγις μέν πως ἑφέπομαι, λέγε μὴν τὸ μετὰ
with-difficulty indeed somehow I-follow say indeed the after
ταῦτα ὡς ἑπομένου.
these-things as following

MEG. καὶ ἐν ἐμοὶ μὴν ταὐτὸν τοῦτο πάθος ἔνι.
also in me indeed the-same this affection is-present
ATH. περὶ δὴ τούτων διανοηθῶμεν οὑτωσί. θαῦμα μὲν e
about indeed these let-us-think thus a-puppet indeed
ἕκαστον ἡμῶν ἡγησώμεθα τῶν ζῴων θεῖον, εἴτε ὡς
each of-us let-us-suppose of-the living-beings divine whether as
παίγνιον ἐκείνων εἴτε ὡς σπουδῇ τινι συνεστηκός·
plaything of-them or as with-seriousness some put-together
οὐ γὰρ δὴ τοῦτό γε γιγνώσκομεν, τόδε δὲ ἴσμεν,
not for indeed this at-least we-know this but we-know
ὅτι ταῦτα τὰ πάθη ἐν ἡμῖν οἷον νεῦρα ἢ σμήρινθοί
that these the affections in us as tendons or cords
τινες ἐνοῦσαι σπῶσίν τε ἡμᾶς καὶ ἀλλήλαις ἀνθέλκουσιν
some being-in pull both us and one-another pull-against
ἐναντίαι οὖσαι ἐπ' ἐναντίας πράξεις, οὗ δὴ διωρισμένη
contrary being toward contrary actions where indeed divided
ἀρετὴ καὶ κακία κεῖται.
virtue and vice lies
μιᾷ γάρ φησιν ὁ λόγος δεῖν τῶν ἕλξεων 645
with-one for says the argument to-be-necessary of-the pulls
συνεπόμενον ἀεὶ καὶ μηδαμῇ ἀπολειπόμενον ἐκείνης,
following always and nowhere being-left-behind of-that
ἀνθέλκειν τοῖς ἄλλοις νεύροις ἕκαστον, ταύτην δ' εἶναι
to-pull-against the other tendons each this and to-be
τὴν τοῦ λογισμοῦ ἀγωγὴν χρυσῆν καὶ ἱεράν, τῆς πόλεως
the of-the calculation leading golden and sacred of-the city
κοινὸν νόμον ἐπικαλουμένην, ἄλλας δὲ σκληρὰς καὶ
common law called the-others and hard and
σιδηρᾶς, τὴν δὲ μαλακὴν ἅτε χρυσῆν οὖσαν, τὰς δὲ ἄλλας
iron the and soft as golden being the and others
παντοδαποῖς εἴδεσιν ὁμοίας. δεῖν δὴ τῇ καλλίστῃ
to-manifold forms like to-be-necessary indeed the finest

ἀγωγῇ τῇ τοῦ νόμου ἀεὶ συλλαμβάνειν· ἅτε γὰρ τοῦ
leading the of-the law always to-assist since for of-the
λογισμοῦ καλοῦ μὲν ὄντος, πρᾴου δὲ καὶ οὐ βιαίου,
calculation fine indeed being gentle and and not violent
δεῖσθαι ὑπηρετῶν αὐτοῦ τὴν ἀγωγήν, ὅπως ἂν ἐν ἡμῖν τὸ
to-need helpers of-it the leading so-that — in us the
χρυσοῦν γένος νικᾷ τὰ ἄλλα γένη. καὶ οὕτω δὴ περὶ
golden race may-conquer the other races and so indeed about
θαυμάτων ὡς ὄντων ἡμῶν ὁ μῦθος ἀρετῆς σεσωμένος ἂν
puppets as being us the myth of-virtue saved —
εἴη, καὶ τὸ κρείττω ἑαυτοῦ καὶ ἧττω εἶναι τρόπον τινὰ
would-be and the superior to-oneself and inferior to-be in-a-way some
φανερὸν ἂν γίγνοιτο μᾶλλον ὃ νοεῖ, καὶ ὅτι πόλιν καὶ
evident — would-become more what it-means and that city and
ἰδιώτην, τὸν μὲν λόγον ἀληθῆ λαβόντα ἐν ἑαυτῷ περὶ
private-man the indeed account true having-taken in himself about
τῶν ἕλξεων τούτων, τούτῳ ἑπόμενον δεῖ ζῆν, πόλιν δὲ
the pulls these this following one-must to-live city and
ἢ παρὰ θεῶν τινος ἢ παρὰ τούτου τοῦ γνόντος ταῦτα
either from of-gods some-one or from this-one the having-known these-things
λόγον παραλαβοῦσαν, νόμον θεμένην, αὑτῇ τε ὁμιλεῖν
account having-received law having-made with-itself both to-associate
καὶ ταῖς ἄλλαις πόλεσιν. οὕτω καὶ κακία δὴ καὶ ἀρετὴ
and with-the other cities so also vice indeed and virtue
σαφέστερον ἡμῖν διηρθρωμένον ἂν εἴη· ἐναργεστέρου δ'
more-clearly for-us articulated — would-be more-vivid and
αὐτοῦ γενομένου καὶ παιδεία καὶ τἆλλα ἐπιτηδεύματα ἴσως
it having-become both education and the-other practices perhaps
ἔσται μᾶλλον καταφανῆ, καὶ δὴ καὶ τὸ περὶ τῆς ἐν τοῖς
will-be more manifest and indeed also the about the in the
οἴνοις διατριβῆς, ὃ δοξασθείη μὲν ἂν εἶναι φαύλου
wines pastime which would-be-thought indeed — to-be of-a-trivial

πέρι μῆκος πολὺ λόγων περιττὸν εἰρημένον, φανείη δὲ
about length long of-words excessive spoken would-appear but
τάχ᾽ ἂν ἴσως τοῦ μήκους γ᾽ αὐτῶν οὐκ ἀπάξιον.
perhaps — perhaps of-the length at-least of-them not unworthy

CLIN. εὖ λέγεις, καὶ περαίνωμεν ὅτιπερ ἂν τῆς γε νῦν
well you-speak and let-us-complete whatever — of-the at-least present
διατριβῆς ἄξιον γίγνηται.
pastime worthy it-become

ATH. λέγε δή· προσφέροντες τῷ θαύματι τούτῳ τὴν d
tell indeed applying to-the puppet this the
μέθην, ποιόν τί ποτε αὐτὸ ἀπεργαζόμεθα;
drunkenness what-sort-of something ever it do-we-make

CLIN. πρὸς τί δὲ σκοπούμενος αὐτὸ ἐπανερωτᾷς;
toward what and considering it do-you-ask-again

ATH. οὐδέν πω πρὸς ὅτι, τοῦτο δὲ ὅλως κοινωνῆσαν τούτῳ
nothing yet toward what this but wholly having-shared in-this
ποιόν τι συμπίπτει γίγνεσθαι. ἔτι δὲ σαφέστερον
what-sort-of something happens to-become further and more-clearly
ὃ βούλομαι πειράσομαι φράζειν. ἐρωτῶ γὰρ τὸ τοιόνδε·
what I-wish I-shall-try to-explain I-ask for the such
ἆρα σφοδροτέρας τὰς ἡδονὰς καὶ λύπας καὶ θυμοὺς καὶ
then more-intense the pleasures and pains and angers and
ἔρωτας ἡ τῶν οἴνων πόσις ἐπιτείνει;
loves the of-the wines drinking intensifies

CLIN. πολύ γε.
much at-least

ATH. τί δ᾽ αὖ τὰς αἰσθήσεις καὶ μνήμας καὶ δόξας καὶ e
what and again the perceptions and memories and opinions and
φρονήσεις; πότερον ὡσαύτως σφοδροτέρας; ἢ πάμπαν
prudences whether in-the-same-way more-intense or altogether

ἀπολείπει ταῦτα αὐτόν, ἂν κατακορής τις τῇ μέθῃ
they-leave these-things him if surfeited one with-the drunkenness
γίγνηται;
become

CLIN. ναί, πάμπαν ἀπολείπει.
yes altogether they-leave

ATH. οὐκοῦν εἰς ταὐτὸν ἀφικνεῖται τὴν τῆς ψυχῆς ἕξιν τῇ
therefore to the-same he-arrives the of-the soul state to-the
τότε ὅτε νέος ἦν παῖς;
then when young he-was a-child

CLIN. τί μήν;
what indeed

ATH. ἥκιστα δὴ τότ' ἂν αὐτὸς αὑτοῦ γίγνοιτο ἐγκρατής.
least indeed then — himself of-himself would-be master

VIII · THE DRUG OF FEAR

A drunk man, like an old one, becomes a child a second time, and the stranger undertakes to show why wine should be tasted at all. Men accept drugs and hard training that weaken them for a while for the sake of later benefit. There are two fears, fear of evils and fear of disgrace, which is shame, and the lawgiver honors shame. Courage is trained by facing fears, and temperance by fighting pleasures, so a drug of fear, if a god had given one, would let a lawgiver test and train courage safely and cheaply.

646 CLIN. ἥκιστα.
least

ATH. ἆρ' οὖν πονηρότατος, φαμέν, ὁ τοιοῦτος;
so then most-wretched do-we-say the such

CLIN. πολύ γε.
much at-least

ATH. οὐ μόνον ἄρ', ὡς ἔοικεν, ὁ γέρων δὶς παῖς γίγνοιτ'
not only then as it-seems the old-man twice child would-become
ἄν, ἀλλὰ καὶ ὁ μεθυσθείς.
— but also the having-been-made-drunk

CLIN. ἄριστα εἶπες, ὦ ξένε.
best you-said O stranger

ATH. τούτου δὴ τοῦ ἐπιτηδεύματος ἔσθ' ὅστις λόγος
of-this indeed the practice is-there what argument
ἐπιχειρήσει πείθειν ἡμᾶς ὡς χρὴ γεύεσθαι καὶ μὴ
will-attempt to-persuade us that one-must taste and not
φεύγειν παντὶ σθένει κατὰ τὸ δυνατόν;
flee with-all strength according-to the possible

CLIN. ἔοικ' εἶναι· σὺ γοῦν φῂς καὶ ἕτοιμος ἦσθα νυνδὴ
it-seems to-be you at-any-rate say-so and ready you-were just-now
λέγειν.
to-speak

ATH. ἀληθῆ μέντοι μνημονεύεις· καὶ νῦν γ' εἴμ' ἕτοιμος, b
true-things certainly you-remember and now at-least I-am ready
ἐπειδήπερ σφώ γε ἐθελήσειν προθύμως ἔφατον ἀκούειν.
since-indeed you-two at-least to-be-willing eagerly you-two-said to-hear

CLIN. πῶς δ' οὐκ ἀκουσόμεθα; κἂν εἰ μηδενὸς ἄλλου χάριν,
how and not shall-we-hear even if for-nothing other sake
ἀλλὰ τοῦ θαυμαστοῦ τε καὶ ἀτόπου, εἰ δεῖ ἑκόντα
but of-the wonderful both and strange if one-must willingly
ποτὲ ἄνθρωπον εἰς ἅπασαν φαυλότητα ἑαυτὸν ἐμβάλλειν.
ever a-man into all baseness himself to-throw

ATH. ψυχῆς λέγεις· ἦ γάρ;
of-soul you-mean is-it-not for

CLIN. ναί.
yes

c ATH. τί δέ; σώματος, ὦ ἑταῖρε, εἰς πονηρίαν, λεπτότητά
what and of-body O comrade into wretchedness thinness
τε καὶ αἶσχος καὶ ἀδυναμίαν, θαυμάζοιμεν ἂν εἴ ποτέ
both and ugliness and powerlessness would-we-wonder — if ever
τις ἑκὼν ἐπὶ τὸ τοιοῦτον ἀφικνεῖται;
one willingly to the such arrives
CLIN. πῶς γὰρ οὔ;
how for not
ATH. τί οὖν; τοὺς εἰς τὰ ἰατρεῖα αὐτοὺς βαδίζοντας ἐπὶ
what then the into the surgeries themselves walking for
φαρμακοποσίᾳ ἀγνοεῖν οἰόμεθα ὅτι μετ᾽ ὀλίγον ὕστερον
drug-drinking to-be-ignorant do-we-think that after little later
καὶ ἐπὶ πολλὰς ἡμέρας ἕξουσιν τοιοῦτον τὸ σῶμα, οἷον
and for many days they-will-have such the body as
εἰ διὰ τέλους ἔχειν μέλλοιεν, ζῆν οὐκ ἂν δέξαιντο;
if through end to-have they-were-going to-live not — would-they-accept
ἢ τοὺς ἐπὶ τὰ γυμνάσια καὶ πόνους ἰόντας οὐκ ἴσμεν
or the to the gymnasia and labors going not we-know
ὡς ἀσθενεῖς εἰς τὸ παραχρῆμα γίγνονται;
that weak for the immediate they-become
CLIN. πάντα ταῦτα ἴσμεν.
all these-things we-know
ATH. καὶ ὅτι τῆς μετὰ ταῦτα ὠφελίας ἕνεκα ἑκόντες
and that of-the after these-things benefit for-the-sake willingly
πορεύονται;
they-go
d CLIN. κάλλιστα.
most-finely
ATH. οὐκοῦν χρὴ καὶ τῶν ἄλλων ἐπιτηδευμάτων πέρι
therefore one-must also of-the other practices about
διανοεῖσθαι τὸν αὐτὸν τρόπον;
to-think in-the same way

CLIN. πάνυ γε.
certainly at-least

ATH. καὶ τῆς περὶ τὸν οἶνον ἄρα διατριβῆς ὡσαύτως
and of-the about the wine then pastime in-the-same-way
διανοητέον, εἴπερ ἔνι τοῦτο ἐν τούτοις ὀρθῶς
one-must-think if-indeed it-is-possible this in these rightly
διανοηθῆναι.
to-be-thought

CLIN. πῶς δ' οὔ;
how and not

ATH. ἂν ἄρα τινὰ ἡμῖν ὠφελίαν ἔχουσα φαίνηται μηδὲν τῆς
if then some for-us benefit having it-appear nothing than-the
περὶ τὸ σῶμα ἐλάττω, τῇ γε ἀρχῇ τὴν σωμασκίαν
about the body less in-the at-least beginning the bodily-training
νικᾷ τῷ τὴν μὲν μετ' ἀλγηδόνων εἶναι, τὴν δὲ μή.
it-conquers by-the the(-one) indeed with pains to-be the(-other) and not

CLIN. ὀρθῶς λέγεις, θαυμάζοιμι δ' ἂν εἴ τι δυναίμεθα e
rightly you-speak I-would-wonder and — if something we-could
τοιοῦτον ἐν αὐτῷ καταμαθεῖν.
such in it to-learn

ATH. τοῦτ' αὐτὸ δὴ νῦν, ὡς ἔοιχ', ἡμῖν ἤδη πειρατέον
this itself indeed now as it-seems to-us already must-be-tried
φράζειν. καί μοι λέγε· δύο φόβων εἴδη σχεδὸν ἐναντία
to-explain and to-me tell two of-fears forms nearly opposite
δυνάμεθα κατανοῆσαι;
can-we to-observe

CLIN. ποῖα δή;
what-sort indeed

ATH. τὰ τοιάδε· φοβούμεθα μέν που τὰ κακά, προσδοκῶντες
the such we-fear indeed surely the evils expecting
γενήσεσθαι.
to-come-about

CLIN. ναί.
yes

647 ATH. φοβούμεθα δέ γε πολλάκις δόξαν, ἡγούμενοι
we-fear and at-least often reputation thinking
δοξάζεσθαι κακοί, πράττοντες ἢ λέγοντές τι τῶν μὴ
to-be-reputed bad doing or saying something of-the not
καλῶν· ὃν δὴ καὶ καλοῦμεν τὸν φόβον ἡμεῖς γε,
fine which indeed also we-call the fear we at-least
οἶμαι δὲ καὶ πάντες, αἰσχύνην.
I-think and also all shame
CLIN. τί δ' οὔ;
what and not
ATH. τούτους δὴ δύο ἔλεγον φόβους· ὧν ὁ ἕτερος
these indeed two I-meant fears of-which the one
ἐναντίος μὲν ταῖς ἀλγηδόσιν καὶ τοῖς ἄλλοις φόβοις,
contrary indeed to-the pains and to-the other fears
ἐναντίος δ' ἐστὶ ταῖς πλείσταις καὶ μεγίσταις ἡδοναῖς.
contrary and is to-the most and greatest pleasures
CLIN. ὀρθότατα λέγεις.
most-rightly you-speak

b ATH. ἆρ' οὖν οὐ καὶ νομοθέτης, καὶ πᾶς οὗ καὶ σμικρὸν
so then not also lawgiver and every-one of-whom even small
ὄφελος, τοῦτον τὸν φόβον ἐν τιμῇ μεγίστῃ σέβει, καὶ καλῶν
use this the fear in honor greatest reveres and calling-it
αἰδῶ, τὸ τούτῳ θάρρος ἐναντίον ἀναίδειάν τε προσαγορεύει
shame the to-this confidence contrary shamelessness both calls
καὶ μέγιστον κακὸν ἰδίᾳ τε καὶ δημοσίᾳ πᾶσι νενόμικεν;
and greatest evil privately both and publicly for-all has-held
CLIN. ὀρθῶς λέγεις.
rightly you-speak

ATH. οὐκοῦν τά τ᾽ ἄλλα πολλὰ καὶ μεγάλα ὁ φόβος ἡμᾶς
therefore the both other many and great-things the fear us
οὗτος σῴζει, καὶ τὴν ἐν τῷ πολέμῳ νίκην καὶ σωτηρίαν
this saves and the in the war victory and safety
ἓν πρὸς ἓν οὐδὲν οὕτως σφόδρα ἡμῖν ἀπεργάζεται; δύο
one for one nothing so greatly for-us produces two
γὰρ οὖν ἐστὸν τὰ τὴν νίκην ἀπεργαζόμενα, θάρρος
for then are the-things the victory producing confidence
μὲν πολεμίων, φίλων δὲ φόβος αἰσχύνης πέρι κακῆς.
indeed of-enemies of-friends and fear of-shame about bad
CLIN. ἔστι ταῦτα.
is these-things
ATH. ἄφοβον ἡμῶν ἄρα δεῖ γίγνεσθαι καὶ φοβερὸν c
fearless of-us then one-must become and fearful
ἕκαστον· ὧν δ᾽ ἑκάτερον ἕνεκα, διῃρήμεθα.
each of-what and each-of-the-two for-the-sake we-have-distinguished
CLIN. πάνυ μὲν οὖν.
certainly indeed then
ATH. καὶ μὴν ἄφοβόν γε ἕκαστον βουληθέντες ποιεῖν
and indeed fearless at-least each wishing to-make
φόβων πολλῶν τινων, εἰς φόβον ἄγοντες αὐτὸν μετὰ
of-fears many some into fear leading him with
νόμου, τοιοῦτον ἀπεργαζόμεθα.
law such we-produce
CLIN. φαινόμεθα.
we-appear-to
ATH. τί δ᾽ ὅταν ἐπιχειρῶμέν τινα φοβερὸν ποιεῖν d
what and when we-attempt someone fearful to-make
μετὰ δίκης; ἆρ᾽ οὐκ ἀναισχυντίᾳ συμβάλλοντας αὐτὸν
with justice then not with-shamelessness matching him
καὶ προσγυμνάζοντας νικᾶν δεῖ ποιεῖν διαμαχόμενον
and training-him-against to-conquer one-must make fighting-it-out

αὐτοῦ ταῖς ἡδοναῖς; ἢ τῇ μὲν δειλίᾳ τῇ ἐν αὐτῷ
his-own with-the pleasures or with-the indeed cowardice the in himself
προσμαχόμενον καὶ νικῶντα αὐτὴν δεῖ τέλεον οὕτω
fighting and conquering it one-must complete so
γίγνεσθαι πρὸς ἀνδρείαν, ἄπειρος δὲ δήπου καὶ ἀγύμναστος
to-become toward courage inexperienced and surely and untrained
ὢν τῶν τοιούτων ἀγώνων ὁστισοῦν οὐδ' ἂν ἥμισυς
being in-the such contests anyone-whatever not-even — half
ἑαυτοῦ γένοιτο πρὸς ἀρετήν, σώφρων δὲ ἄρα τελέως
of-himself would-become toward virtue temperate and then completely
ἔσται μὴ πολλαῖς ἡδοναῖς καὶ ἐπιθυμίαις προτρεπούσαις
will-he-be not with-many pleasures and desires urging
ἀναισχυντεῖν καὶ ἀδικεῖν διαμεμαχημένος καὶ νενικηκὼς
to-be-shameless and to-do-wrong having-fought and having-conquered
μετὰ λόγου καὶ ἔργου καὶ τέχνης ἔν τε παιδιαῖς καὶ
with reason and deed and art in both games and
ἐν σπουδαῖς, ἀλλ' ἀπαθὴς ὢν πάντων τῶν τοιούτων;
in serious-things but unaffected being by-all the such
CLIN. οὔκουν τόν γ' εἰκότα λόγον ἂν ἔχοι.
not-then the at-least likely account — it-would-have
e ATH. τί οὖν;
what then
648 φόβου φάρμακον ἔσθ' ὅστις θεὸς ἔδωκεν ἀνθρώποις,
of-fear drug is-there which god gave to-men
ὥστε ὁπόσῳ πλέον ἂν ἐθέλῃ τις πίνειν αὐτοῦ,
so-that by-how-much more — should-wish one to-drink of-it
τοσούτῳ μᾶλλον αὐτὸν νομίζειν καθ' ἑκάστην πόσιν
by-so-much more himself to-think at each drinking
δυστυχῆ γίγνεσθαι, καὶ φοβεῖσθαι τὰ παρόντα καὶ τὰ
unfortunate to-become and to-fear the present and the
μέλλοντα αὐτῷ πάντα, καὶ τελευτῶντα εἰς πᾶν δέος ἰέναι
coming to-himself all-things and ending into every terror to-go

τὸν ἀνδρειότατον ἀνθρώπων, ἐκκοιμηθέντα δὲ καὶ τοῦ
the bravest of-men having-slept-it-off and also from-the
πώματος ἀπαλλαγέντα πάλιν ἑκάστοτε τὸν αὐτὸν γίγνεσθαι.
drink having-been-released again each-time the same to-become
CLIN. καὶ τί τοιοῦτον φαῖμεν ἄν, ὦ ξένε, ἐν ἀνθρώποις
and what such would-we-say — O stranger among men
γεγονέναι πῶμα;
to-have-been drink
ATH. οὐδέν· εἰ δ' οὖν ἐγένετό ποθεν, ἔσθ' ὅτι πρὸς b
none if but then it-came-about from-anywhere is-there what for
ἀνδρείαν ἦν ἂν νομοθέτῃ χρήσιμον; οἷον τὸ
courage would-it-have-been — to-a-lawgiver useful such-as the
τοιόνδε περὶ αὐτοῦ καὶ μάλα εἴχομεν ἂν αὐτῷ διαλέγεσθαι·
such about it and very we-could — with-him to-converse
φέρε, ὦ νομοθέτα, εἴτε Κρησὶν εἴθ' οἱστισινοῦν νομοθετεῖς,
come O lawgiver whether for-Cretans or for-any-whatever you-legislate
πρῶτον μὲν τῶν πολιτῶν ἆρ' ἂν δέξαιο βάσανον
first indeed of-the citizens then — would-you-accept test
δυνατὸς εἶναι λαμβάνειν ἀνδρείας τε πέρι καὶ δειλίας;
able to-be to-take of-courage both about and cowardice
CLIN. φαίη που πᾶς ἂν δῆλον ὅτι.
would-say surely everyone — clear that
ATH. τί δέ; μετ' ἀσφαλείας καὶ ἄνευ κινδύνων μεγάλων
what and with safety and without dangers great
ἢ μετὰ τῶν ἐναντίων;
or with the contraries
CLIN. καὶ τοῦτο μετὰ τῆς ἀσφαλείας συνομολογήσει πᾶς.
and this with the safety will-agree every-one
ATH. χρῷο δ' ἂν εἰς τοὺς φόβους τούτους ἄγων καὶ c
would-you-use and — into the fears these leading and
ἐλέγχων ἐν τοῖς παθήμασιν, ὥστε ἀναγκάζειν ἄφοβον
testing in the experiences so-as to-compel fearless

γίγνεσθαι, παρακελευόμενος καὶ νουθετῶν καὶ τιμῶν, τὸν
to-become exhorting and admonishing and honoring the
δὲ ἀτιμάζων, ὅστις σοι μὴ πείθοιτο εἶναι τοιοῦτος οἷον σὺ
and dishonoring whoever to-you not should-obey to-be such as you
τάττοις ἐν πᾶσιν; καὶ γυμνασάμενον μὲν εὖ καὶ ἀνδρείως
should-prescribe in all-things and having-trained indeed well and bravely
ἀζήμιον ἀπαλλάττοις ἄν, κακῶς δέ, ζημίαν ἐπιτιθείς; ἢ τὸ
unpunished you-would-release — badly and penalty imposing or the
παράπαν οὐκ ἂν χρῷο, μηδὲν ἄλλο ἐγκαλῶν τῷ πώματι;
altogether not — would-you-use nothing other charging to-the drink
CLIN. καὶ πῶς οὐκ ἂν χρῷτο, ὦ ξένε;
and how not — would-he-use O stranger
d ATH. γυμνασία γοῦν, ὦ φίλε, παρὰ τὰ νῦν
training at-any-rate O friend compared-with the-things now
θαυμαστὴ ῥᾳστώνης ἂν εἴη καθ' ἕνα καὶ κατ' ὀλίγους
wonderful of-ease — would-be by one and by few
καὶ καθ' ὁπόσους τις ἀεὶ βούλοιτο· καὶ εἴτε τις ἄρα μόνος
and by as-many-as one ever should-wish and whether one then alone
ἐν ἐρημίᾳ, τὸ τῆς αἰσχύνης ἐπίπροσθεν ποιούμενος, πρὶν
in solitude the of-the shame in-front making before
εὖ σχεῖν ἡγούμενος ὁρᾶσθαι μὴ δεῖν, οὕτω πρὸς τοὺς
well to-be thinking to-be-seen not to-be-necessary so toward the
φόβους γυμνάζοιτο, πῶμα μόνον ἀντὶ μυρίων πραγμάτων
fears should-train drink only instead-of countless matters
παρασκευαζόμενος, ὀρθῶς ἄν τι πράττοι, εἴτε τις
providing rightly — anything would-do or one
ἑαυτῷ πιστεύων φύσει καὶ μελέτῃ καλῶς παρεσκευάσθαι,
himself trusting by-nature and practice finely to-have-been-prepared
μηδὲν ὀκνοῖ μετὰ συμποτῶν πλειόνων γυμναζόμενος
in-nothing should-shrink with drinking-companions more being-trained
ἐπιδείκνυσθαι τὴν ἐν τῇ τοῦ πώματος ἀναγκαίᾳ διαφορᾷ
to-display the in the of-the drink necessary disturbance

δύναμιν ὑπερθέων καὶ κρατῶν, ὥστε ὑπ᾽ ἀσχημοσύνης μηδὲ
power outrunning and mastering so-as by indecency not-even
ἓν σφάλλεσθαι μέγα μηδ᾽ ἀλλοιοῦσθαι δι᾽ ἀρετήν, πρὸς
in-one to-stumble greatly nor to-be-altered through virtue toward
δὲ τὴν ἐσχάτην πόσιν ἀπαλλάττοιτο πρὶν ἀφικνεῖσθαι,
and the last drinking should-depart before to-arrive-at
τὴν πάντων ἥτταν φοβούμενος ἀνθρώπων τοῦ πώματος.
the of-all defeat fearing of-men by-the drink

IX · A CHEAP AND SAFE TEST

No drug of fear exists, but wine is a drink of fearlessness, filling a man with hopes, free speech, and boldness. Since we must practice being least shameless in the states that make us bold, such as anger, love, insolence, and the pride of wealth, beauty, or strength, wine offers a cheap and harmless test and training. Testing a character in play over wine is cheaper and safer than in contracts or with one's wife and children, and knowing men's natures is useful to statesmanship.

CLIN. ναί· σωφρονοῖ γὰρ ἄν, ὦ ξένε, καὶ ὁ τοιοῦτος
yes he-would-be-temperate for — O stranger also the such
οὕτω πράττων.
so doing

ATH. πάλιν δὴ πρὸς τὸν νομοθέτην λέγωμεν τάδε· 649
again indeed to the lawgiver let-us-say these-things
εἶεν, ὦ νομοθέτα, τοῦ μὲν δὴ φόβου σχεδὸν οὔτε
well O lawgiver of-the indeed indeed fear nearly neither
θεὸς ἔδωκεν ἀνθρώποις τοιοῦτον φάρμακον οὔτε αὐτοὶ
god gave to-men such drug nor ourselves
μεμηχανήμεθα — τοὺς γὰρ γόητας οὐκ ἐν θοίνῃ λέγω —
have-contrived the for sorcerers not in feast I-count

τῆς δὲ ἀφοβίας καὶ τοῦ λίαν θαρρεῖν καὶ ἀκαίρως
of-the and fearlessness and of-the too-much to-be-confident and unseasonably
ἃ μὴ χρή, πότερον ἔστιν πῶμα, ἢ πῶς λέγομεν;
in-what not one-should whether is-there drink or how do-we-say
CLIN. ἔστιν, φήσει που, τὸν οἶνον φράζων.
there-is he-will-say surely the wine naming
b ATH. ἦ καὶ τοὐναντίον ἔχει τοῦτο τῷ νυνδὴ λεγομένῳ;
truly also the-opposite has this to-the just-now said
πιόντα τὸν ἄνθρωπον αὐτὸν αὑτοῦ ποιεῖ πρῶτον ἵλεων
having-drunk the man himself than-himself makes first cheerful
εὐθὺς μᾶλλον ἢ πρότερον, καὶ ὁπόσῳ ἂν πλέον αὐτοῦ
straightway more than before and by-how-much — more of-it
γεύηται, τοσούτῳ πλειόνων ἐλπίδων ἀγαθῶν πληροῦσθαι καὶ
he-tastes by-so-much of-more hopes good to-be-filled and
δυνάμεως εἰς δόξαν; καὶ τελευτῶν δὴ πάσης ὁ τοιοῦτος
of-power in his-opinion and ending indeed with-all the such
παρρησίας ὡς σοφὸς ὢν μεστοῦται καὶ ἐλευθερίας, πάσης
with-free-speech as wise being is-filled and with-freedom all
δὲ ἀφοβίας, ὥστε εἰπεῖν τε ἀόκνως ὁτιοῦν, ὡσαύτως
and fearlessness so-as to-say both without-hesitation anything in-the-same-way
δὲ καὶ πρᾶξαι; πᾶς ἡμῖν, οἶμαι, ταῦτ' ἂν συγχωροῖ.
and also to-do everyone with-us I-think these-things — would-agree
CLIN. τί μήν;
what indeed
c ATH. ἀναμνησθῶμεν δὴ τόδε, ὅτι δύ' ἔφαμεν ἡμῶν ἐν ταῖς
let-us-remember indeed this that two-things we-said of-us in the
ψυχαῖς δεῖν θεραπεύεσθαι, τὸ μὲν ὅπως ὅτι μάλιστα
souls to-be-necessary to-be-cultivated the(-one) indeed so-that as most
θαρρήσομεν, τὸ δὲ τοὐναντίον ὅτι μάλιστα φοβησόμεθα.
we-shall-be-confident the(-other) and the-opposite as most we-shall-fear
CLIN. ἃ τῆς αἰδοῦς ἔλεγες, ὡς οἰόμεθα.
which of-the shame you-said as we-think

ATH. καλῶς μνημονεύετε. ἐπειδὴ δὲ τήν τε ἀνδρείαν καὶ τὴν
finely you-remember since and the both courage and the
ἀφοβίαν ἐν τοῖς φόβοις δεῖ καταμελετᾶσθαι, σκεπτέον
fearlessness in the fears one-must to-be-practiced must-be-considered
ἆρα τὸ ἐναντίον ἐν τοῖς ἐναντίοις θεραπεύεσθαι δέον ἂν
whether the contrary in the contraries to-be-cultivated needful —
εἴη.
would-be

CLIN. τό γ' οὖν εἰκός.
the at-least then likely

ATH. ἃ παθόντες ἄρα πεφύκαμεν διαφερόντως θαρραλέοι d
what having-experienced then we-are-by-nature exceptionally confident
τ' εἶναι καὶ θρασεῖς, ἐν τούτοις δέον ἄν, ὡς ἔοικ',
both to-be and bold in these needful — as it-seems
εἴη τὸ μελετᾶν ὡς ἥκιστα εἶναι ἀναισχύντους τε καὶ
would-be the to-practice so-as least to-be shameless both and
θρασύτητος γέμοντας, φοβεροὺς δὲ εἰς τό τι τολμᾶν
of-boldness full fearful and toward the anything to-dare
ἑκάστοτε λέγειν ἢ πάσχειν ἢ καὶ δρᾶν αἰσχρὸν ὁτιοῦν.
each-time to-say or to-suffer or even to-do shameful anything-whatever

CLIN. ἔοικεν.
it-seems

ATH. οὐκοῦν ταῦτά ἐστι πάντα ἐν οἷς ἐσμὲν τοιοῦτοι, e
therefore these-things are all in which we-are such
θυμός, ἔρως, ὕβρις, ἀμαθία, φιλοκέρδεια, δειλία, καὶ
anger love insolence ignorance love-of-gain cowardice and
ἔτι τοιάδε, πλοῦτος, κάλλος, ἰσχύς, καὶ πάνθ' ὅσα
further such-as-these wealth beauty strength and all-things as-many-as
δι' ἡδονῆς αὖ μεθύσκοντα παράφρονας ποιεῖ; τούτων
through pleasure again intoxicating senseless make of-these
δὲ εὐτελῆ τε καὶ ἀσινεστέραν πρῶτον μὲν πρὸς τὸ
and cheap both and more-harmless first indeed toward the

λαμβάνειν πεῖραν, εἶτα εἰς τὸ μελετᾶν, πλὴν τῆς ἐν οἴνῳ
to-take test then toward the to-practice besides the in wine
βασάνου καὶ παιδιᾶς, τίνα ἔχομεν ἡδονὴν εἰπεῖν ἔμμετρον
trial and play what have-we pleasure to-name measured
μᾶλλον, ἂν καὶ ὁπωστιοῦν μετ᾽ εὐλαβείας γίγνηται;
rather if also in-any-way with caution it-come-about
650 σκοπῶμεν γὰρ δή· δυσκόλου ψυχῆς καὶ ἀγρίας, ἐξ ἧς
let-us-examine for indeed of-a-peevish soul and savage from which
ἀδικίαι μυρίαι γίγνονται, πότερον ἰόντα εἰς τὰ συμβόλαια
injustices countless come-about whether going into the contracts
πεῖραν λαμβάνειν, κινδυνεύοντα περὶ αὐτῶν, σφαλερώτερον,
test to-take running-risks about them more-hazardous
ἢ συγγενόμενον μετὰ τῆς τοῦ Διονύσου θεωρίας; ἢ πρὸς
or associating with the of-the Dionysus festival or toward
τἀφροδίσια ἡττημένης τινὸς ψυχῆς βάσανον λαμβάνειν,
sexual-pleasures defeated some soul trial to-take
ἐπιτρέποντα αὑτοῦ θυγατέρας τε καὶ υἱεῖς καὶ γυναῖκας,
entrusting of-oneself daughters both and sons and wives
οὕτως, ἐν τοῖς φιλτάτοις κινδυνεύσαντες, ἦθος ψυχῆς
so in the dearest having-run-risks character of-soul
θεάσασθαι; καὶ μυρία δὴ λέγων οὐκ ἄν τίς ποτε ἀνύσειεν
to-behold and countless indeed saying not — one ever could-finish
ὅσῳ διαφέρει τὸ μετὰ παιδιᾶς τὴν ἄλλως ἄνευ μισθοῦ
by-how-much differs the with play the otherwise without cost
ζημιώδους θεωρεῖν. καὶ δὴ καὶ τοῦτο μὲν αὐτὸ περί
penal to-observe and indeed also this indeed itself about
γε τούτων οὔτ᾽ ἂν Κρῆτας οὔτ᾽ ἄλλους ἀνθρώπους
at-least these neither — Cretans nor other men
οὐδένας οἰόμεθα ἀμφισβητῆσαι, μὴ οὐ πεῖράν τε ἀλλήλων
none we-think to-dispute that not test both of-one-another

ἐπιεικῆ ταύτην εἶναι, τό τε τῆς εὐτελείας καὶ ἀσφαλείας
reasonable this to-be the both of-the cheapness and safety
καὶ τάχους διαφέρειν πρὸς τὰς ἄλλας βασάνους.
and speed to-excel over the other trials

CLIN. ἀληθὲς τοῦτό γε.
true this at-least

ATH. τοῦτο μὲν ἄρ' ἂν τῶν χρησιμωτάτων ἓν εἴη, τὸ
this indeed then — of-the most-useful-things one would-be the
γνῶναι τὰς φύσεις τε καὶ ἕξεις τῶν ψυχῶν, τῇ τέχνῃ
to-know the natures both and states of-the souls to-the art
ἐκείνῃ ἧς ἐστιν ταῦτα θεραπεύειν· ἔστιν δέ που, φαμέν,
that whose it-is these-things to-cultivate is and surely we-say
ὡς οἶμαι, πολιτικῆς. ἦ γάρ;
as I-think statesmanship's is-it-not for

CLIN. πάνυ μὲν οὖν.
certainly indeed then

BOOK II

I · EDUCATION IN PLEASURE AND PAIN

Education is the right training of pleasures and pains, so that a child loves and hates what he should before he has reason. The gods gave festivals to restore it, with the Muses, Apollo, and Dionysus as fellow dancers. The young cannot keep still, and only men have a sense of rhythm; the well-educated man sings and dances fine things and loves them. Figures and tunes of courage and virtue are fine, those of cowardice and vice shameful, yet men do not all delight in the same dances, since each enjoys what fits his own nature or habits.

ATH. τὸ δὴ μετὰ τοῦτο, ὡς ἔοικε, σκεπτέον ἐκεῖνο περὶ 652
the indeed after this as it-seems must-be-considered that about
αὐτῶν, πότερα τοῦτο μόνον ἀγαθὸν ἔχει, τὸ κατιδεῖν πῶς
them whether this only good it-has the to-observe how
ἔχομεν τὰς φύσεις, ἢ καί τι μέγεθος ὠφελίας ἄξιον
we-are-disposed-in the natures or also some magnitude of-benefit worthy
πολλῆς σπουδῆς ἔνεστ' ἐν τῇ κατ' ὀρθὸν χρείᾳ τῆς ἐν
of-much seriousness is-in in the according-to right use of-the in
οἴνῳ συνουσίας. τί οὖν δὴ λέγομεν; ἔνεσθ', ὡς ὁ λόγος
wine gathering what then indeed do-we-say it-is-in as the argument
ἔοικεν βούλεσθαι σημαίνειν· ὅπῃ δὲ καὶ ὅπως, ἀκούωμεν
seems to-wish to-signify where and also how let-us-hear
προσέχοντες τὸν νοῦν, μή πῃ παραποδισθῶμεν ὑπ' αὐτοῦ.
attending the mind lest somehow we-be-tripped-up by it
CLIN. λέγ' οὖν.
speak then
ATH. ἀναμνησθῆναι τοίνυν ἔγωγε πάλιν ἐπιθυμῶ τί ποτε 653
to-recall then I-at-least again desire what ever
λέγομεν ἡμῖν εἶναι τὴν ὀρθὴν παιδείαν. τούτου γάρ, ὥς
we-say by-us to-be the right education of-this for as

γε ἐγὼ τοπάζω τὰ νῦν, ἔστιν ἐν τῷ ἐπιτηδεύματι
at-least I guess the now is in the practice
τούτῳ καλῶς κατορθουμένῳ σωτηρία.
this finely set-right preservation
CLIN. μέγα λέγεις.
great-thing you-say
b ATH. λέγω τοίνυν τῶν παίδων παιδικὴν εἶναι πρώτην
I-say then of-the children childish to-be first
αἴσθησιν ἡδονὴν καὶ λύπην, καὶ ἐν οἷς ἀρετὴ ψυχῇ καὶ
perception pleasure and pain and in which virtue to-soul and
κακία παραγίγνεται πρῶτον, ταῦτ' εἶναι, φρόνησιν δὲ καὶ
vice come-to first these-things to-be prudence and and
ἀληθεῖς δόξας βεβαίους εὐτυχὲς ὅτῳ καὶ πρὸς τὸ γῆρας
true opinions firm fortunate to-whom even toward the old-age
παρεγένετο· τέλεος δ' οὖν ἔστ' ἄνθρωπος ταῦτα καὶ τὰ
it-came complete and then is man these-things and the-things
ἐν τούτοις πάντα κεκτημένος ἀγαθά. παιδείαν δὴ λέγω
in these all possessing good-things education indeed I-call
τὴν παραγιγνομένην πρῶτον παισὶν ἀρετήν· ἡδονὴ δὴ καὶ
the coming-to first for-children virtue pleasure indeed and
φιλία καὶ λύπη καὶ μῖσος ἂν ὀρθῶς ἐν ψυχαῖς ἐγγίγνωνται
friendship and pain and hatred if rightly in souls they-arise
μήπω δυναμένων λόγῳ λαμβάνειν, λαβόντων δὲ τὸν
not-yet being-able by-reason to-grasp having-grasped and the
λόγον, συμφωνήσωσι τῷ λόγῳ ὀρθῶς εἰθίσθαι ὑπὸ
reason they-agree with-the reason rightly to-have-been-habituated by
τῶν προσηκόντων ἐθῶν, αὕτη 'σθ' ἡ συμφωνία σύμπασα
the appropriate habits this is the concord whole
μὲν ἀρετή, τὸ δὲ περὶ τὰς ἡδονὰς καὶ λύπας τεθραμμένον
indeed virtue the and about the pleasures and pains reared
αὐτῆς ὀρθῶς ὥστε μισεῖν μὲν ἃ χρὴ μισεῖν εὐθὺς ἐξ
of-it rightly so-as to-hate indeed what one-must hate straightway from

ἀρχῆς μέχρι τέλους, στέργειν δὲ ἃ χρὴ στέργειν, τοῦτ᾽
beginning until end to-love and what one-must love this
αὐτὸ ἀποτεμὼν τῷ λόγῳ καὶ παιδείαν προσαγορεύων,
itself cutting-off in-the argument and education calling
κατά γε τὴν ἐμὴν ὀρθῶς ἂν προσαγορεύοις.
according-to at-least the my rightly — you-would-call-it
CLIN. καὶ γάρ, ὦ ξένε, ἡμῖν καὶ τὰ πρότερον ὀρθῶς
and for O stranger to-us both the-things earlier rightly
σοι παιδείας πέρι καὶ τὰ νῦν εἰρῆσθαι δοκεῖ.
by-you of-education about and the-things now to-have-been-said seems
ATH. καλῶς τοίνυν. τούτων γὰρ δὴ τῶν ὀρθῶς τεθραμμένων d
finely then of-these for indeed the rightly reared
ἡδονῶν καὶ λυπῶν παιδειῶν οὐσῶν χαλᾶται τοῖς ἀνθρώποις
pleasures and pains educations being is-slackened for-the men
καὶ διαφθείρεται κατὰ πολλὰ ἐν τῷ βίῳ, θεοὶ δὲ
and corrupted in many-things in the life gods and
οἰκτίραντες τὸ τῶν ἀνθρώπων ἐπίπονον πεφυκὸς γένος,
having-pitied the of-the men toilsome born race
ἀναπαύλας τε αὐτοῖς τῶν πόνων ἐτάξαντο τὰς τῶν ἑορτῶν
resting-places both for-them from-the labors ordained the of-the festivals
ἀμοιβὰς τοῖς θεοῖς, καὶ μούσας Ἀπόλλωνά τε μουσηγέτην
exchanges with-the gods and Muses Apollo both leader-of-the-Muses
καὶ Διόνυσον συνεορταστὰς ἔδοσαν, ἵν᾽ ἐπανορθῶνται, τάς
and Dionysus fellow-revelers gave so-that they-may-set-right the
τε τροφὰς γενομένας ἐν ταῖς ἑορταῖς μετὰ θεῶν. ὁρᾶν
both nurtures having-come-about in the festivals with gods to-see
ἃ χρὴ πότερον ἀληθὴς ἡμῖν κατὰ φύσιν ὁ λόγος
what one-must whether true for-us according-to nature the argument
ὑμνεῖται τὰ νῦν, ἢ πῶς. φησὶν δὲ τὸ νέον ἅπαν ὡς ἔπος
is-sung the now or how it-says and the young all so a-word
εἰπεῖν τοῖς τε σώμασι καὶ ταῖς φωναῖς ἡσυχίαν ἄγειν
to-say with-the both bodies and the voices quiet to-keep

οὐ δύνασθαι, κινεῖσθαι δὲ ἀεὶ ζητεῖν καὶ φθέγγεσθαι, τὰ
not to-be-able to-move but always to-seek and to-utter the
μὲν ἀλλόμενα καὶ σκιρτῶντα, οἷον ὀρχούμενα μεθ' ἡδονῆς
indeed leaping and skipping as dancing with pleasure
καὶ προσπαίζοντα, τὰ δὲ φθεγγόμενα πάσας φωνάς.
and playing the(-others) and uttering all sounds
654 τὰ μὲν οὖν ἄλλα ζῷα οὐκ ἔχειν αἴσθησιν τῶν ἐν
the indeed then other animals not to-have perception of-the in
ταῖς κινήσεσιν τάξεων οὐδὲ ἀταξιῶν, οἷς δὴ ῥυθμὸς
the movements orders nor disorders to-which indeed rhythm
ὄνομα καὶ ἁρμονία· ἡμῖν δὲ οὓς εἴπομεν τοὺς θεοὺς
name and harmony to-us and whom we-said the gods
συγχορευτὰς δεδόσθαι, τούτους εἶναι καὶ τοὺς δεδωκότας
fellow-dancers to-have-been-given these to-be also the having-given
τὴν ἔνρυθμόν τε καὶ ἐναρμόνιον αἴσθησιν μεθ' ἡδονῆς,
the rhythmic both and harmonious perception with pleasure
ᾗ δὴ κινεῖν τε ἡμᾶς καὶ χορηγεῖν ἡμῶν τούτους,
by-which indeed to-move both us and to-lead-the-chorus of-us these
ᾠδαῖς τε καὶ ὀρχήσεσιν ἀλλήλοις συνείροντας, χορούς τε
with-songs both and dances one-another stringing-together choruses both
ὠνομακέναι παρὰ τὸ τῆς χαρᾶς ἔμφυτον ὄνομα. πρῶτον
to-have-named from the of-the joy innate name first
δὴ τοῦτο ἀποδεξώμεθα; θῶμεν παιδείαν εἶναι πρώτην
indeed this shall-we-accept shall-we-set education to-be first
διὰ Μουσῶν τε καὶ Ἀπόλλωνος, ἢ πῶς;
through Muses both and Apollo or how
CLIN. οὕτως.
so
b ATH. οὐκοῦν ὁ μὲν ἀπαίδευτος ἀχόρευτος ἡμῖν ἔσται, τὸν
therefore the indeed uneducated chorus-less to-us will-be the
δὲ πεπαιδευμένον ἱκανῶς κεχορευκότα θετέον;
and educated sufficiently having-danced-in-chorus must-be-set

CLIN. τί μήν;
what indeed

ATH. χορεία γε μὴν ὄρχησίς τε καὶ ᾠδὴ τὸ σύνολόν
choric-art at-least indeed dance both and song the whole
ἐστιν.
is

CLIN. ἀναγκαῖον.
necessary

ATH. ὁ καλῶς ἄρα πεπαιδευμένος ᾄδειν τε καὶ ὀρχεῖσθαι
the finely then educated to-sing both and to-dance
δυνατὸς ἂν εἴη καλῶς.
able — would-be finely

CLIN. ἔοικεν.
it-seems

ATH. ἴδωμεν δὴ τί ποτ' ἐστὶ τὸ νῦν αὖ λεγόμενον.
let-us-see indeed what ever is the now again said

CLIN. τὸ ποῖον δή;
the what-sort indeed

ATH. "καλῶς ᾄδει," φαμέν, "καὶ καλῶς ὀρχεῖται"· πότερον c
finely he-sings we-say and finely he-dances whether
"εἰ καὶ καλὰ ᾄδει καὶ καλὰ ὀρχεῖται" προσθῶμεν ἢ
if also fine-things he-sings and fine-things he-dances shall-we-add or
μή;
not

CLIN. προσθῶμεν.
let-us-add

ATH. τί δ' ἂν τὰ καλά τε ἡγούμενος εἶναι καλὰ καὶ τὰ d
what and if the fine-things both thinking to-be fine and the
αἰσχρὰ αἰσχρὰ οὕτως αὐτοῖς χρῆται; βέλτιον ὁ τοιοῦτος
shameful-things shameful so them he-uses better the such
πεπαιδευμένος ἡμῖν ἔσται τὴν χορείαν τε καὶ μουσικὴν ἢ ὃς
educated to-us will-be in-the choric-art both and music or who

ἂν τῷ μὲν σώματι καὶ τῇ φωνῇ τὸ διανοηθὲν εἶναι καλὸν
— with-the indeed body and the voice the thing-thought to-be fine
ἱκανῶς ὑπηρετεῖν δυνηθῇ ἑκάστοτε, χαίρῃ δὲ μὴ τοῖς καλοῖς
sufficiently to-serve be-able each-time delight and not in-the fine
μηδὲ μισῇ τὰ μὴ καλά; ἢ ’κεῖνος ὃς ἂν τῇ μὲν φωνῇ καὶ
nor hate the not fine or that-one who — with-the indeed voice and
τῷ σώματι μὴ πάνυ δυνατὸς ᾖ κατορθοῦν, ἢ διανοεῖσθαι,
the body not very able be to-succeed or to-think
τῇ δὲ ἡδονῇ καὶ λύπῃ κατορθοῖ, τὰ μὲν ἀσπαζόμενος,
in-the and pleasure and pain succeeds the-things indeed welcoming
ὅσα καλά, τὰ δὲ δυσχεραίνων, ὁπόσα μὴ καλά;
as-many-as fine the(-others) and disliking as-many-as not fine

CLIN. πολὺ τὸ διαφέρον, ὦ ξένε, λέγεις τῆς παιδείας.
much the difference O stranger you-mean of-the education

e ATH. οὐκοῦν εἰ μὲν τὸ καλὸν ᾠδῆς τε καὶ ὀρχήσεως πέρι
therefore if indeed the fine of-song both and dance about
γιγνώσκομεν τρεῖς ὄντες, ἴσμεν καὶ τὸν πεπαιδευμένον
we-know three being we-know also the educated
τε καὶ ἀπαίδευτον ὀρθῶς· εἰ δὲ ἀγνοοῦμέν γε
both and uneducated rightly if but we-are-ignorant-of at-least
τοῦτο, οὐδ’ εἴ τις παιδείας ἐστὶν φυλακὴ καὶ ὅπου
this not-even whether some of-education is guard and where
διαγιγνώσκειν ἄν ποτε δυναίμεθα. ἆρ’ οὐχ οὕτως;
to-distinguish — ever we-could-be-able then not so

CLIN. οὕτω μὲν οὖν.
so indeed then

ATH. ταῦτ’ ἄρα μετὰ τοῦθ’ ἡμῖν αὖ καθάπερ κυσὶν
these-things then after this for-us again as with-hounds
ἰχνευούσαις διερευνητέον, σχῆμά τε καλὸν καὶ μέλος
tracking must-be-searched-out figure both fine and melody
καὶ ᾠδὴν καὶ ὄρχησιν· εἰ δὲ ταῦθ’ ἡμᾶς διαφυγόντα
and song and dance if and these us having-escaped

οἰχήσεται, μάταιος ὁ μετὰ ταῦθ' ἡμῖν περὶ παιδείας
shall-be-gone vain the after these-things for-us about education
ὀρθῆς εἴθ' Ἑλληνικῆς εἴτε βαρβαρικῆς λόγος ἂν εἴη.
right whether Greek or barbarian argument — would-be

CLIN. ναί.
yes

ATH. εἶεν· τί δὲ δὴ τὸ καλὸν χρὴ φάναι σχῆμα ἢ 655
well what and indeed the fine one-must say figure or
μέλος εἶναί ποτε; φέρε, ἀνδρικῆς ψυχῆς ἐν πόνοις ἐχομένης
melody to-be ever come of-a-manly soul in labors held
καὶ δειλῆς ἐν τοῖς αὐτοῖς τε καὶ ἴσοις ἆρ' ὅμοια τά
and of-a-cowardly in the same both and equal then alike the
τε σχήματα καὶ τὰ φθέγματα συμβαίνει γίγνεσθαι;
both figures and the utterances happen to-become

CLIN. καὶ πῶς, ὅτε γε μηδὲ τὰ χρώματα;
and how when at-least not-even the colors

ATH. καλῶς γε, ὦ ἑταῖρε. ἀλλ' ἐν γὰρ μουσικῇ καὶ b
finely at-least O comrade but in for music both
σχήματα μὲν καὶ μέλη ἔνεστιν, περὶ ῥυθμὸν καὶ ἁρμονίαν
figures indeed and melodies are-in about rhythm and harmony
οὔσης τῆς μουσικῆς, ὥστε εὔρυθμον μὲν καὶ εὐάρμοστον,
being the music so-that well-rhythmed indeed and well-harmonized
εὔχρων δὲ μέλος ἢ σχῆμα οὐκ ἔστιν ἀπεικάσαντα,
well-colored but melody or figure not it-is-possible likening
ὥσπερ οἱ χοροδιδάσκαλοι ἀπεικάζουσιν, ὀρθῶς φθέγγεσθαι·
as the chorus-trainers liken rightly to-utter
τὸ δὲ τοῦ δειλοῦ τε καὶ ἀνδρείου σχῆμα ἢ μέλος ἔστιν τε,
the but of-the cowardly both and brave figure or melody is both
καὶ ὀρθῶς προσαγορεύειν ἔχει τὰ μὲν τῶν ἀνδρείων
and rightly to-call is-possible the(-ones) indeed of-the brave
καλά, τὰ τῶν δειλῶν δὲ αἰσχρά. καὶ ἵνα δὴ μὴ
fine the(-ones) of-the cowards and shameful and so-that indeed not

μακρολογία πολλή τις γίγνηται περὶ ταῦθ' ἡμῖν ἅπαντα,
long-speech much some come-about about these-things for-us all
ἁπλῶς ἔστω τὰ μὲν ἀρετῆς ἐχόμενα ψυχῆς ἢ σώματος,
simply let-it-be the-things indeed of-virtue belonging of-soul or of-body
εἴτε αὐτῆς εἴτε τινὸς εἰκόνος, σύμπαντα σχήματά τε
whether itself or of-some image all figures both
καὶ μέλη καλά, τὰ δὲ κακίας αὖ, τοὐναντίον ἅπαν.
and melodies fine the-things but of-vice again the-opposite all
CLIN. ὀρθῶς τε προκαλῇ καὶ ταῦθ' ἡμῖν οὕτως ἔχειν
rightly both you-challenge and these-things by-us so to-be
ἀποκεκρίσθω τὰ νῦν.
let-it-have-been-answered the now
c ATH. ἔτι δὴ τόδε· πότερον ἅπαντες πάσαις χορείαις
further indeed this whether all in-all choric-arts
ὁμοίως χαίρομεν, ἢ πολλοῦ δεῖ;
alike we-delight or much it-wants
CLIN. τοῦ παντὸς μὲν οὖν.
of-the all indeed then
d ATH. τί ποτ' ἂν οὖν λέγομεν τὸ πεπλανηκὸς ἡμᾶς εἶναι;
what ever — then do-we-say the having-led-astray us to-be
πότερον οὐ ταὐτά ἐστι καλὰ ἡμῖν πᾶσιν, ἢ τὰ μὲν αὐτά,
whether not the-same are fine to-us all or the(-ones) indeed the-same
ἀλλ' οὐ δοκεῖ ταὐτὰ εἶναι; οὐ γάρ που ἐρεῖ γέ τις ὥς ποτε
but not seem the-same to-be not for surely will-say at-least one that ever
τὰ τῆς κακίας ἢ ἀρετῆς καλλίονα χορεύματα, οὐδ' ὡς
the-things of-the vice than of-virtue finer dances nor that
αὐτὸς μὲν χαίρει τοῖς τῆς μοχθηρίας σχήμασιν, οἱ δ' ἄλλοι
he indeed delights in-the of-the wickedness figures the and others
ἐναντίᾳ ταύτης Μούσῃ τινί· καίτοι λέγουσίν γε οἱ πλεῖστοι
contrary to-this Muse some and-yet say at-least the most
μουσικῆς ὀρθότητα εἶναι τὴν ἡδονὴν ταῖς ψυχαῖς πορίζουσαν
of-music correctness to-be the pleasure to-the souls providing

δύναμιν. ἀλλὰ τοῦτο μὲν οὔτε ἀνεκτὸν οὔτε ὅσιον τὸ
power but this indeed neither endurable nor holy the
παράπαν φθέγγεσθαι, τόδε δὲ μᾶλλον εἰκὸς πλανᾶν ἡμᾶς.
altogether to-utter this but rather likely to-lead-astray us
CLIN. τὸ ποῖον;
the what-sort
ATH. ἐπειδὴ μιμήματα τρόπων ἐστὶ τὰ περὶ τὰς e
since imitations of-characters are the-things about the
χορείας, ἐν πράξεσί τε παντοδαπαῖς γιγνόμενα καὶ τύχαις,
choric-arts in actions both of-all-kinds coming-about and fortunes
καὶ ἤθεσι καὶ μιμήσεσι διεξιόντων ἑκάστων, οἷς μὲν
and characters and imitations going-through each to-whom indeed
ἂν πρὸς τρόπου τὰ ῥηθέντα ἢ μελῳδηθέντα ἢ καὶ
— to character the-things spoken or sung or even
ὁπωσοῦν χορευθέντα, ἢ κατὰ φύσιν ἢ κατὰ ἔθος ἢ
in-any-way danced either by nature or by habit or
κατ' ἀμφότερα, τούτους μὲν καὶ τούτοις χαίρειν τε καὶ
by both these indeed also in-these to-delight both and
ἐπαινεῖν αὐτὰ καὶ προσαγορεύειν καλὰ ἀναγκαῖον, οἷς
to-praise them and to-call fine necessary to-whom
δ' ἂν παρὰ φύσιν ἢ τρόπον ἤ τινα συνήθειαν, οὔτε
but — contrary-to nature or character or some familiarity neither
χαίρειν δυνατὸν οὔτε ἐπαινεῖν αἰσχρά τε προσαγορεύειν.
to-delight possible nor to-praise shameful-things both to-call

A man who enjoys what he is ashamed to praise grows like what he enjoys. Most cities let poets teach the young whatever pleases them, but Egypt long ago fixed fine figures and tunes in its temples and forbade innovation, so nothing painted or sculpted there in ten thousand years is finer or worse than today's work; its ancient chants of Isis show that music can be fixed by law, since the hunt for novelty corrupts it. If pleasure alone decided a contest, small children would choose the puppet show, older boys comedy, educated women, young men, and most people tragedy, and old men epic; the stranger holds that the old men's verdict is the right one.

656 ATH. οἷς δ' ἂν τὰ μὲν τῆς φύσεως ὀρθὰ συμβαίνῃ,
to-whom and — the-things indeed of-the nature right happen
τὰ δὲ τῆς συνηθείας ἐναντία, ἢ τὰ μὲν τῆς συνηθείας
the-things and of-the familiarity opposite or the-things indeed of-the familiarity
ὀρθά, τὰ δὲ τῆς φύσεως ἐναντία, οὗτοι δὲ ταῖς ἡδοναῖς
right the-things and of-the nature opposite these and to-the pleasures
τοὺς ἐπαίνους ἐναντίους προσαγορεύουσιν· ἡδέα γὰρ τούτων
the praises contrary apply pleasant for of-these
ἕκαστα εἶναί φασι, πονηρὰ δέ, καὶ ἐναντίον ἄλλων οὓς
each to-be they-say wicked but and before others whom
οἴονται φρονεῖν αἰσχύνονται μὲν κινεῖσθαι τῷ σώματι
they-think to-be-prudent they-are-ashamed indeed to-move with-the body
τὰ τοιαῦτα, αἰσχύνονται δὲ ᾄδειν ὡς ἀποφαινόμενοι
the such-things they-are-ashamed and to-sing as declaring
καλὰ μετὰ σπουδῆς, χαίρουσιν δὲ παρ' αὑτοῖς.
fine-things in seriousness they-delight but by themselves
CLIN. ὀρθότατα λέγεις.
most-rightly you-speak

ATH. μῶν οὖν τι βλάβην ἔσθ' ἥντινα φέρει τῷ χαίροντι
surely-not then some harm is-there which it-brings to-the delighting
πονηρίας ἢ σχήμασιν ἢ μέλεσιν, ἤ τιν' ὠφελίαν αὖ
of-wickedness either in-figures or in-melodies or some benefit again
τοῖς πρὸς τἀναντία τὰς ἡδονὰς ἀποδεχομένοις;
to-the toward the-contrary the pleasures accepting
CLIN. εἰκός γε.
likely at-least
ATH. πότερον εἰκὸς ἢ καὶ ἀναγκαῖον ταὐτὸν εἶναι ὅπερ b
whether likely or even necessary the-same to-be which-very
ὅταν τις πονηροῖς ἤθεσιν συνὼν κακῶν ἀνθρώπων μὴ
when one with-wicked characters associating of-bad men not
μισῇ, χαίρῃ δὲ ἀποδεχόμενος, ψέγῃ δὲ ὡς ἐν παιδιᾶς μοίρᾳ,
hates delights but accepting blames and as in of-play part
ὀνειρώττων αὐτοῦ τὴν μοχθηρίαν; τότε ὁμοιοῦσθαι δήπου
dreaming of-its-own the wickedness then to-become-like surely
ἀνάγκη τὸν χαίροντα ὁποτέροις ἂν χαίρῃ, ἐὰν ἄρα καὶ
necessity the delighting to-whichever — he-delights if after-all even
ἐπαινεῖν αἰσχύνηται· καίτοι τοῦ τοιούτου τί μεῖζον ἀγαθὸν
to-praise he-is-ashamed and-yet than-the such what greater good
ἢ κακὸν φαῖμεν ἂν ἡμῖν ἐκ πάσης ἀνάγκης γίγνεσθαι;
or evil would-we-say — for-us from all necessity to-come-about
CLIN. δοκῶ μὲν οὐδέν.
I-think indeed nothing
ATH. ὅπου δὴ νόμοι καλῶς εἰσι κείμενοι ἢ καὶ εἰς τὸν c
where indeed laws finely are laid-down or also into the
ἔπειτα χρόνον ἔσονται τὴν περὶ τὰς μούσας παιδείαν τε
thereafter time will-be the about the Muses education both
καὶ παιδιάν, οἰόμεθα ἐξέσεσθαι τοῖς ποιητικοῖς, ὅτιπερ
and play do-we-think it-will-be-permitted to-the poets whatever
ἂν αὐτὸν τὸν ποιητὴν ἐν τῇ ποιήσει τέρπῃ ῥυθμοῦ ἢ
— himself the poet in the poetry delights of-rhythm or

μέλους ἢ ῥήματος ἐχόμενον, τοῦτο διδάσκοντα καὶ τοὺς
of-melody or of-diction belonging this teaching also the
τῶν εὐνόμων παῖδας καὶ νέους ἐν τοῖς χοροῖς, ὅτι ἂν
of-the law-abiding children and young in the choruses whatever —
τύχῃ ἀπεργάζεσθαι πρὸς ἀρετὴν ἢ μοχθηρίαν;
happen to-produce toward virtue or wickedness

CLIN. οὕτοι δὴ τοῦτό γε λόγον ἔχει· πῶς γὰρ ἄν;
not-surely indeed this at-least reason has how for —

d ATH. νῦν δέ γε αὐτὸ ὡς ἔπος εἰπεῖν ἐν πάσαις ταῖς
now and at-least it so a-word to-say in all the
πόλεσιν ἔξεστι δρᾶν, πλὴν κατ' Αἴγυπτον.
cities it-is-permitted to-do except in Egypt

CLIN. ἐν Αἰγύπτῳ δὲ δὴ πῶς τὸ τοιοῦτον φῂς
in Egypt and indeed how the such do-you-say
νενομοθετῆσθαι;
to-have-been-legislated

e ATH. θαῦμα καὶ ἀκοῦσαι. πάλαι γὰρ δή ποτε, ὡς ἔοικεν,
a-wonder even to-hear long-ago for indeed ever as it-seems
ἐγνώσθη παρ' αὐτοῖς οὗτος ὁ λόγος ὃν τὰ νῦν λέγομεν
was-recognized among them this the argument which the now say
ἡμεῖς, ὅτι καλὰ μὲν σχήματα, καλὰ δὲ μέλη δεῖ
we that fine indeed figures fine and melodies one-must
μεταχειρίζεσθαι ταῖς συνηθείαις τοὺς ἐν ταῖς πόλεσιν
handle in-the habits the in the cities
νέους· ταξάμενοι δὲ ταῦτα, ἅττα ἐστὶ καὶ ὁποῖ' ἅττα
young having-arranged and these whatever are and of-what-sort things
ἀπέφηναν ἐν τοῖς ἱεροῖς, καὶ παρὰ ταῦτ' οὐκ ἐξῆν
they-displayed in the temples and contrary-to these not it-was-permitted
οὔτε ζωγράφοις, οὔτ' ἄλλοις ὅσοι σχήματα καὶ ὁποῖ'
neither for-painters nor for-others as-many-as figures and of-what-sort
ἅττα ἀπεργάζονται, καινοτομεῖν οὐδ' ἐπινοεῖν ἄλλ' ἅττα
things produce to-innovate nor to-invent other some-things

ἢ τὰ πάτρια, οὐδὲ νῦν ἔξεστιν, οὔτε ἐν τούτοις οὔτε
than the ancestral nor-even now it-is-permitted neither in these nor
ἐν μουσικῇ συμπάσῃ.
in music whole
σκοπῶν δὲ εὑρήσεις αὐτόθι τὰ μυριοστὸν ἔτος γεγραμμένα 657
examining and you-will-find there the ten-thousandth year painted
ἢ τετυπωμένα — οὐχ ὡς ἔπος εἰπεῖν μυριοστὸν ἀλλ'
or sculpted not so a-word to-say ten-thousandth but
ὄντως — τῶν νῦν δεδημιουργημένων οὔτε τι καλλίονα
really than-the now crafted neither at-all finer
οὔτ' αἰσχίω, τὴν αὐτὴν δὲ τέχνην ἀπειργασμένα.
nor uglier the same and art having-been-produced
CLIN. θαυμαστὸν λέγεις.
wonderful-thing you-say
ATH. νομοθετικὸν μὲν οὖν καὶ πολιτικὸν ὑπερβαλλόντως. b
legislative indeed then and statesmanlike exceedingly
ἀλλ' ἕτερα φαῦλ' ἂν εὕροις αὐτόθι· τοῦτο δ' οὖν τὸ
but other-things paltry — you-might-find there this but then the
περὶ μουσικὴν ἀληθές τε καὶ ἄξιον ἐννοίας, ὅτι δυνατὸν ἄρ'
about music true both and worthy of-thought that possible then
ἦν περὶ τῶν τοιούτων νομοθετεῖσθαι βεβαίως θαρροῦντα
it-was about the such-things to-legislate securely with-confidence
μέλη τὰ τὴν ὀρθότητα φύσει παρεχόμενα. τοῦτο δὲ θεοῦ ἢ
melodies the the correctness by-nature providing this and of-a-god or
θείου τινὸς ἀνδρὸς ἂν εἴη, καθάπερ ἐκεῖ φασιν τὰ τὸν
divine some man — would-be as there they-say the(-ones) the
πολὺν τοῦτον σεσωμένα χρόνον μέλη τῆς Ἴσιδος ποιήματα
long this preserved time melodies of-the Isis poems
γεγονέναι. ὥσθ', ὅπερ ἔλεγον, εἰ δύναιτό τις ἑλεῖν αὐτῶν
to-have-been so-that which-very I-said if could one to-grasp of-them
καὶ ὁπωσοῦν τὴν ὀρθότητα, θαρροῦντα χρὴ εἰς νόμον
also in-any-way the correctness with-confidence one-must into law

ἄγειν καὶ τάξιν αὐτά· ὡς ἡ τῆς ἡδονῆς καὶ λύπης ζήτησις
to-bring and order them since the of-the pleasure and pain seeking
τοῦ καινῇ ζητεῖν ἀεὶ μουσικῇ χρῆσθαι σχεδὸν οὐ μεγάλην
of-the new to-seek always music to-use nearly not great
τινὰ δύναμιν ἔχει πρὸς τὸ διαφθεῖραι τὴν καθιερωθεῖσαν
some power has toward the to-corrupt the consecrated
χορείαν ἐπικαλοῦσα ἀρχαιότητα. τὴν γοῦν ἐκεῖ οὐδαμῶς
choric-art charging-it-with antiquity the at-any-rate there in-no-way
ἔοικε δυνατὴ γεγονέναι διαφθεῖραι, πᾶν δὲ τοὐναντίον.
seems able to-have-been to-corrupt all but the-opposite

c CLIN. φαίνεται οὕτως ἂν ταῦτα ἔχειν ἐκ τῶν ὑπὸ σοῦ
it-appears so — these-things to-be from the by you
τὰ νῦν λεχθέντων.
the now spoken

ATH. ἆρ᾽ οὖν θαρροῦντες λέγομεν τὴν τῇ μουσικῇ καὶ
so then with-confidence do-we-say the the music and
τῇ παιδιᾷ μετὰ χορείας χρείαν ὀρθὴν εἶναι τοιῷδέ τινι
the play with choric-art use right to-be in-such some
τρόπῳ; χαίρομεν ὅταν οἰώμεθα εὖ πράττειν, καὶ ὁπόταν
way we-delight when we-think well to-fare and whenever
χαίρωμεν, οἰόμεθα εὖ πράττειν αὖ; μῶν οὐχ οὕτως;
we-delight we-think well to-fare again surely-not not so

CLIN. οὕτω μὲν οὖν.
so indeed then

ATH. καὶ μὴν ἔν γε τῷ τοιούτῳ, χαίροντες, ἡσυχίαν οὐ
and indeed in at-least the such delighting quiet not
δυνάμεθα ἄγειν.
we-can to-keep

CLIN. ἔστι ταῦτα.
is these-things

ΑΤΗ. ἆρ᾽ οὖν οὐχ ἡμῶν οἱ μὲν νέοι αὐτοὶ χορεύειν d
so then not of-us the indeed young themselves to-dance
ἕτοιμοι, τὸ δὲ τῶν πρεσβυτέρων ἡμῶν ἐκείνους αὖ
ready the and of-the older of-us those in-turn
θεωροῦντες διάγειν ἡγούμεθα πρεπόντως, χαίροντες τῇ
watching to-pass-time we-think fittingly delighting in-the
ἐκείνων παιδιᾷ τε καὶ ἑορτάσει, ἐπειδὴ τὸ παρ᾽ ἡμῖν ἡμᾶς
of-those play both and festivity since the in us us
ἐλαφρὸν ἐκλείπει νῦν, ὃ ποθοῦντες καὶ ἀσπαζόμενοι
lightness fails now which longing-for and welcoming
τίθεμεν οὕτως ἀγῶνας τοῖς δυναμένοις ἡμᾶς ὅτι μάλιστ᾽
we-set so contests for-the able us as most
εἰς τὴν νεότητα μνήμῃ ἐπεγείρειν;
into the youth by-memory to-awaken
CLIN. ἀληθέστατα.
most-truly
ΑΤΗ. μῶν οὖν οἰόμεθα καὶ κομιδῇ μάτην τὸν νῦν λεγόμενον e
surely-not then do-we-think also entirely in-vain the now said
λόγον περὶ τῶν ἑορταζόντων λέγειν τοὺς πολλούς, ὅτι τοῦτον
argument about the festival-keepers to-say the many that this-one
δεῖ σοφώτατον ἡγεῖσθαι καὶ κρίνειν νικᾶν, ὃς ἂν ἡμᾶς
one-must wisest to-think and to-judge to-win who — us
εὐφραίνεσθαι καὶ χαίρειν ὅτι μάλιστα ἀπεργάζηται; δεῖ
to-be-cheered and to-delight as most produces one-must
γὰρ δή, ἐπείπερ ἀφείμεθά γε παίζειν ἐν τοῖς τοιούτοις,
for indeed since-indeed we-have-been-let-free at-least to-play in the such-things
τὸν πλείστους καὶ μάλιστα χαίρειν ποιοῦντα, τοῦτον μάλιστα
the most and most to-delight making this-one most
τιμᾶσθαί τε, καὶ ὅπερ εἶπον νυνδή, τὰ νικητήρια φέρειν.
to-be-honored both and which-very I-said just-now the prizes to-carry-off

658 ἆρ᾽ οὐκ ὀρθῶς λέγεταί τε τοῦτο καὶ πράττοιτ᾽ ἄν, εἰ
then not rightly is-said both this and would-be-done — if
ταύτῃ γίγνοιτο;
this-way it-came-about
CLIN. τάχ᾽ ἄν.
perhaps —
b ATH. ἀλλ᾽, ὦ μακάριε, μὴ ταχὺ τὸ τοιοῦτον κρίνωμεν, ἀλλὰ
but O blessed-man not quickly the such let-us-judge but
διαιροῦντες αὐτὸ κατὰ μέρη σκοπώμεθα τοιῷδέ τινι
dividing it according-to parts let-us-examine in-such some
τρόπῳ· τί ἄν, εἴ ποτέ τις οὕτως ἁπλῶς ἀγῶνα θείη
way what — if ever one so simply contest should-set
ὁντινοῦν, μηδὲν ἀφορίσας μήτε γυμνικὸν μήτε μουσικὸν
whatever in-nothing having-defined neither gymnastic nor musical
μήθ᾽ ἱππικόν, ἀλλὰ πάντας συναγαγὼν τοὺς ἐν τῇ
nor equestrian but all having-brought-together the in the
πόλει προείποι, θεὶς νικητήρια, τὸν βουλόμενον ἥκειν
city should-proclaim having-set prizes the wishing to-come
ἀγωνιούμενον ἡδονῆς πέρι μόνον, ὃς δ᾽ ἂν τέρψῃ τοὺς
going-to-compete of-pleasure about only who and — should-delight the
θεατὰς μάλιστα, μηδὲν ἐπιταττόμενος ᾧτινι τρόπῳ,
spectators most in-nothing being-ordered by-whatever way
νικήσῃ δὲ αὐτὸ τοῦτο ὅτι μάλιστα ἀπεργασάμενος καὶ
he-wins and itself this as most having-accomplished and
κριθῇ τῶν ἀγωνισαμένων ἥδιστος γεγονέναι — τί
he-be-judged of-the having-competed most-pleasant to-have-been what
ποτ᾽ ἂν ἡγούμεθα ἐκ ταύτης τῆς προρρήσεως συμβαίνειν;
ever — do-we-think from this the proclamation to-result
CLIN. τοῦ πέρι λέγεις;
of-what about do-you-mean

ATH. εἰκός που τὸν μέν τινα ἐπιδεικνύναι, καθάπερ c
likely surely the indeed some-one to-display as
Ὅμηρος, ῥαψῳδίαν, ἄλλον δὲ κιθαρῳδίαν, τὸν δέ τινα
Homer rhapsody another and lyre-song the and some-one
τραγῳδίαν, τὸν δ' αὖ κωμῳδίαν, οὐ θαυμαστὸν δὲ εἴ
tragedy the and again comedy not wonderful and if
τις καὶ θαύματα ἐπιδεικνὺς μάλιστ' ἂν νικᾶν ἡγοῖτο·
one even marvels displaying most — to-win should-think
τούτων δὴ τοιούτων καὶ ἑτέρων ἀγωνιστῶν μυρίων
of-these indeed such and other competitors countless
ἐλθόντων ἔχομεν εἰπεῖν τίς ἂν νικῷ δικαίως;
having-come can-we to-say who — would-win justly
CLIN. ἄτοπον ἤρου· τίς γὰρ ἂν ἀποκρίνοιτό σοι τοῦτο
strange-thing you-asked who for — would-answer you this
ὡς γνοὺς ἄν ποτε πρὶν ἀκοῦσαί τε, καὶ τῶν ἀθλητῶν
as having-known — ever before to-hear both and of-the contestants
ἑκάστων αὐτήκοος αὐτὸς γενέσθαι;
each ear-witness oneself to-become
ATH. τί οὖν δή; βούλεσθε ἐγὼ σφῷν τὴν ἄτοπον
what then indeed do-you-wish I to-you-two the strange
ἀπόκρισιν ταύτην ἀποκρίνωμαι;
answer this should-answer
CLIN. τί μήν;
what indeed
ATH. εἰ μὲν τοίνυν τὰ πάνυ σμικρὰ κρίνοι παιδία,
if indeed then the very small should-judge children
κρινοῦσιν τὸν τὰ θαύματα ἐπιδεικνύντα· ἦ γάρ;
they-will-judge the the marvels displaying is-it-not for
CLIN. πῶς γὰρ οὔ; d
how for not

ATH. ἐὰν δέ γ' οἱ μείζους παῖδες, τὸν τὰς κωμῳδίας·
if and at-least the bigger boys the the comedies
τραγῳδίαν δὲ αἵ τε πεπαιδευμέναι τῶν γυναικῶν καὶ
tragedy and the both educated of-the women and
τὰ νέα μειράκια καὶ σχεδὸν ἴσως τὸ πλῆθος πάντων.
the young lads and nearly perhaps the multitude of-all
CLIN. ἴσως δῆτα.
perhaps indeed
ATH. ῥαψῳδὸν δέ, καλῶς Ἰλιάδα καὶ Ὀδύσσειαν ἤ τι
rhapsode and finely Iliad and Odyssey or something
τῶν Ἡσιοδείων διατιθέντα, τάχ' ἂν ἡμεῖς οἱ γέροντες
of-the Hesiodic performing perhaps — we the old-men
ἥδιστα ἀκούσαντες νικᾶν ἂν φαῖμεν πάμπολυ. τίς οὖν
most-pleasantly having-heard to-win — would-say by-far who then
ὀρθῶς ἂν νενικηκὼς εἴη; τοῦτο μετὰ τοῦτο· ἦ γάρ;
rightly — having-won would-be this after this is-it-not for
CLIN. ναί.
yes
e ATH. δῆλον ὡς ἔμοιγε καὶ ὑμῖν ἀναγκαῖόν ἐστιν φάναι
clear that for-me-at-least and for-you necessary it-is to-say
τοὺς ὑπὸ τῶν ἡμετέρων ἡλικιωτῶν κριθέντας ὀρθῶς ἂν
the by the our age-mates judged rightly —
νικᾶν. τὸ γὰρ ἔθος ἡμῖν τῶν νῦν δὴ πάμπολυ δοκεῖ τῶν
to-win the for habit of-ours of-the now indeed very-much seems of-the
ἐν ταῖς πόλεσιν ἁπάσαις καὶ πανταχοῦ βέλτιστον γίγνεσθαι.
in the cities all and everywhere best to-become
CLIN. τί μήν;
what indeed

Music is judged by pleasure, but that of the best-educated man, and the judge must teach the theater, not learn from it, as the Sicilian show of hands has corrupted poets and audiences alike. Education's songs are charms for the soul, so the lawgiver must make poets praise the good. Clinias thinks only Crete and Sparta do so, other cities changing their music at pleasure. Their poets must say the just man is happy and the unjust wretched, whatever his wealth, health, or power. Clinias is not yet persuaded.

ATH. συγχωρῶ δὴ τό γε τοσοῦτον καὶ ἐγὼ τοῖς 659
I-concede indeed the at-least so-much also I to-the
πολλοῖς, δεῖν τὴν μουσικὴν ἡδονῇ κρίνεσθαι, μὴ
many to-be-necessary the music by-pleasure to-be-judged not
μέντοι τῶν γε ἐπιτυχόντων, ἀλλὰ σχεδὸν ἐκείνην εἶναι
however of-the at-least chance-comers but nearly that to-be
Μοῦσαν καλλίστην ἥτις τοὺς βελτίστους καὶ ἱκανῶς
Muse finest which the best and sufficiently
πεπαιδευμένους τέρπει, μάλιστα δὲ ἥτις ἕνα τὸν ἀρετῇ τε
educated delights most and which one the in-virtue both
καὶ παιδείᾳ διαφέροντα· διὰ ταῦτα δὲ ἀρετῆς φαμεν
and education excelling because-of these-things and of-virtue we-say
δεῖσθαι τοὺς τούτων κριτάς, ὅτι τῆς τε ἄλλης μετόχους
to-need the of-these judges because of-the both other sharers
αὐτοὺς εἶναι δεῖ φρονήσεως καὶ δὴ καὶ τῆς ἀνδρείας.
them to-be one-must prudence and indeed also of-the courage
οὔτε γὰρ παρὰ θεάτρου δεῖ τόν γε ἀληθῆ κριτὴν
neither for from theater one-must the at-least true judge
κρίνειν μανθάνοντα, καὶ ἐκπληττόμενον ὑπὸ θορύβου τῶν
to-judge learning and being-struck by uproar of-the
πολλῶν καὶ τῆς αὑτοῦ ἀπαιδευσίας, οὔτ' αὖ γιγνώσκοντα
many and of-the his-own lack-of-education nor again knowing

δι᾽ ἀνανδρίαν καὶ δειλίαν ἐκ ταὐτοῦ στόματος οὗπερ
through unmanliness and cowardice from the-same mouth by-which
τοὺς θεοὺς ἐπεκαλέσατο μέλλων κρίνειν, ἐκ τούτου
the gods he-invoked being-about to-judge from this
ψευδόμενον ἀποφαίνεσθαι ῥᾳθύμως τὴν κρίσιν· οὐ γὰρ
lying to-declare lightly the judgment not for
μαθητὴς ἀλλὰ διδάσκαλος, ὥς γε τὸ δίκαιον, θεατῶν
pupil but teacher as at-least the just of-spectators
μᾶλλον ὁ κριτὴς καθίζει, καὶ ἐναντιωσόμενος τοῖς τὴν
rather the judge sits and going-to-oppose the the
ἡδονὴν μὴ προσηκόντως μηδὲ ὀρθῶς ἀποδιδοῦσι θεαταῖς.
pleasure not fittingly nor rightly giving spectators
c ἐξῆν γὰρ δὴ τῷ παλαιῷ τε καὶ Ἑλληνικῷ νόμῳ,
it-was-possible for indeed by-the ancient both and Greek law
οὐ καθάπερ ὁ Σικελικός τε καὶ Ἰταλικὸς νόμος νῦν, τῷ
not as the Sicilian both and Italian law now to-the
πλήθει τῶν θεατῶν ἐπιτρέπων καὶ τὸν νικῶντα διακρίνων
multitude of-the spectators entrusting and the winner deciding
χειροτονίαις, διέφθαρκε μὲν τοὺς ποιητὰς αὐτούς — πρὸς
by-shows-of-hands has-corrupted indeed the poets themselves toward
γὰρ τὴν τῶν κριτῶν ἡδονὴν ποιοῦσιν οὖσαν φαύλην, ὥστε
for the of-the judges pleasure they-compose being base so-that
αὐτοὶ αὐτοὺς οἱ θεαταὶ παιδεύουσιν — διέφθαρκεν δ᾽
they themselves the spectators educate has-corrupted and
αὐτοῦ τοῦ θεάτρου τὰς ἡδονάς· δέον γὰρ αὐτοὺς ἀεὶ
itself of-the theater the pleasures it-being-needful for them always
βελτίω τῶν αὑτῶν ἠθῶν ἀκούοντας βελτίω τὴν ἡδονὴν
better than-the their-own characters hearing better the pleasure
ἴσχειν, νῦν αὐτοῖς δρῶσιν πᾶν τοὐναντίον συμβαίνει. τί
to-have now to-them doing all the-opposite results what

ποτ᾽ οὖν ἡμῖν τὰ νῦν αὖ διαπερανθέντα τῷ λόγῳ
ever then to-us the-things now again completed by-the argument
σημαίνειν βούλεται; σκοπεῖσθ᾽ εἰ τόδε.
to-signify wishes consider whether this

CLIN. τὸ ποῖον;
the what-sort

ATH. δοκεῖ μοι τρίτον ἢ τέταρτον ὁ λόγος εἰς ταὐτὸν d
seems to-me third or fourth the argument to the-same
περιφερόμενος ἥκειν, ὡς ἄρα παιδεία μέν ἐσθ᾽ ἡ παίδων
carried-round to-have-come that then education indeed is the of-children
ὁλκή τε καὶ ἀγωγὴ πρὸς τὸν ὑπὸ τοῦ νόμου λόγον ὀρθὸν
drawing both and leading toward the by the law reason right
εἰρημένον, καὶ τοῖς ἐπιεικεστάτοις καὶ πρεσβυτάτοις δι᾽
declared and by-the most-reasonable and oldest through
ἐμπειρίαν συνδεδογμένον ὡς ὄντως ὀρθός ἐστιν· ἵν᾽ οὖν ἡ
experience agreed that really right it-is so-that then the
ψυχὴ τοῦ παιδὸς μὴ ἐναντία χαίρειν καὶ λυπεῖσθαι ἐθίζηται
soul of-the child not opposite to-rejoice and to-be-pained be-habituated
τῷ νόμῳ καὶ τοῖς ὑπὸ τοῦ νόμου πεπεισμένοις, ἀλλὰ
to-the law and to-the by the law persuaded but
συνέπηται χαίρουσά τε καὶ λυπουμένη τοῖς αὐτοῖς τούτοις
follow-along rejoicing both and being-pained at-the same these
οἷσπερ ὁ γέρων, τούτων ἕνεκα, ἃς ᾠδὰς καλοῦμεν, ὄντως
which-very the old-man these for-the-sake which songs we-call really
μὲν ἐπῳδαὶ ταῖς ψυχαῖς αὗται νῦν γεγονέναι, πρὸς τὴν
indeed incantations for-the souls these now to-have-come-about toward the
τοιαύτην ἣν λέγομεν συμφωνίαν ἐσπουδασμέναι, διὰ δὲ τὸ
such which we-mean concord seriously-designed through but the
σπουδὴν μὴ δύνασθαι φέρειν τὰς τῶν νέων ψυχάς, παιδιαί τε
seriousness not to-be-able to-bear the of-the young souls games both
καὶ ᾠδαὶ καλεῖσθαι καὶ πράττεσθαι, καθάπερ τοῖς κάμνουσίν
and songs to-be-called and to-be-practiced as for-the ailing

τε καὶ ἀσθενῶς ἴσχουσιν τὰ σώματα ἐν ἡδέσι τισὶν σιτίοις
both and weakly faring in-the bodies in pleasant some foods
καὶ πώμασι τὴν χρηστὴν πειρῶνται τροφὴν προσφέρειν
and drinks the wholesome they-try nourishment to-serve
οἷς μέλει τούτων, τὴν δὲ τῶν πονηρῶν ἐν ἀηδέσιν,
to-whom it-matters these-things the and of-the bad in unpleasant
ἵνα τὴν μὲν ἀσπάζωνται, τὴν δὲ μισεῖν ὀρθῶς ἐθίζωνται.
so-that the indeed they-may-welcome the but to-hate rightly they-be-habituated
660 ταὐτὸν δὴ καὶ τὸν ποιητικὸν ὁ ὀρθὸς νομοθέτης ἐν τοῖς
the-same indeed also the poetic-man the right lawgiver in the
καλοῖς ῥήμασι καὶ ἐπαινετοῖς πείσει τε, καὶ ἀναγκάσει
fine words and praiseworthy will-persuade both and will-compel
μὴ πείθων, τὰ τῶν σωφρόνων τε καὶ ἀνδρείων καὶ
not persuading the of-the temperate both and brave and
πάντως ἀγαθῶν ἀνδρῶν ἔν τε ῥυθμοῖς σχήματα καὶ ἐν
altogether good men in both rhythms figures and in
ἁρμονίαισιν μέλη ποιοῦντα ὀρθῶς ποιεῖν.
harmonies melodies composing rightly to-compose
b CLIN. νῦν οὖν οὕτω δοκοῦσίν σοι, πρὸς Διός, ὦ ξένε, ἐν
now then so do-they-seem to-you by Zeus O stranger in
ταῖς ἄλλαις πόλεσι ποιεῖν; ἐγὼ μὲν γὰρ καθ' ὅσον
the other cities to-act I indeed for according-to as-much-as
αἰσθάνομαι, πλὴν παρ' ἡμῖν ἢ παρὰ Λακεδαιμονίοις, ἃ
I-perceive except among us or among Lacedaemonians what
σὺ νῦν λέγεις οὐκ οἶδα πραττόμενα, καινὰ δὲ ἄττα
you now say not I-know being-done new and some-things
ἀεὶ γιγνόμενα περί τε τὰς ὀρχήσεις καὶ περὶ τὴν
always coming-about about both the dances and about the
ἄλλην μουσικὴν σύμπασαν, οὐχ ὑπὸ νόμων μεταβαλλόμενα
other music all not by laws being-changed
ἀλλ' ὑπό τινων ἀτάκτων ἡδονῶν, πολλοῦ δεουσῶν τῶν
but by some disorderly pleasures far lacking the

αὐτῶν εἶναι καὶ κατὰ ταὐτά, ὡς σὺ κατ' Αἴγυπτον
same to-be and in the-same-way as you in Egypt
ἀφερμηνεύεις, ἀλλ' οὐδέποτε τῶν αὐτῶν.
interpret but never the same
ATH. ἄριστά γ', ὦ Κλεινία. εἰ δ' ἔδοξά σοι ἃ σὺ d
best at-least O Clinias if and I-seemed to-you what you
λέγεις λέγειν ὡς νῦν γιγνόμενα, οὐκ ἂν θαυμάζοιμι εἰ μὴ
say to-say as now coming-about not — I-would-wonder if not
σαφῶς λέγων ἃ διανοοῦμαι τοῦτο ἐποίησα καὶ ἔπαθον·
clearly saying what I-think this I-did and suffered
ἀλλ' ἃ βούλομαι γίγνεσθαι περὶ μουσικήν, τοιαῦτ' ἄττα
but what I-wish to-come-about about music such some-things
εἶπον ἴσως ὥστε σοὶ δόξαι ταῦτα ἐμὲ λέγειν. λοιδορεῖν
I-said perhaps so-that to-you to-seem these-things me to-say to-revile
γὰρ πράγματα ἀνίατα καὶ πόρρω προβεβηκότα ἁμαρτίας
for things incurable and far advanced of-error
οὐδαμῶς ἡδύ, ἀναγκαῖον δ' ἐνίοτέ ἐστιν. ἐπειδὴ δὲ ταῦτα
in-no-way pleasant necessary but sometimes it-is since and these-things
συνδοκεῖ καὶ σοί, φέρε, φῂς παρ' ὑμῖν καὶ τοῖσδε μᾶλλον
seem-good also to-you come do-you-say among you and these-here rather
ἢ παρὰ τοῖς ἄλλοις Ἕλλησιν γίγνεσθαι τὰ τοιαῦτα;
than among the other Greeks to-come-about the such-things
CLIN. τί μήν;
what indeed
ATH. τί δ' εἰ καὶ παρὰ τοῖς ἄλλοις γίγνοιθ'
what and if also among the others they-should-come-about
οὕτω; πότερον αὐτὰ καλλιόνως οὕτως εἶναι φαῖμεν ἂν
so whether them more-finely so to-be would-we-say —
ἢ καθάπερ νῦν γίγνεται γιγνόμενα;
or as now it-comes-about coming-about

CLIN. πολύ που τὸ διαφέρον, εἰ καθάπερ παρά τε τοῖσδε
much surely the difference if as among both these
καὶ παρ' ἡμῖν, καὶ ἔτι καθάπερ εἶπες σὺ νυνδὴ δεῖν
and among us and further as you-said you just-now to-be-necessary
εἶναι, γίγνοιτο.
to-be they-should-come-about

e ATH. φέρε δή, συνομολογησώμεθα τὰ νῦν. ἄλλο τι παρ'
come indeed let-us-agree the now other something among
ὑμῖν ἐν πάσῃ παιδείᾳ καὶ μουσικῇ τὰ λεγόμενά ἐστι
you in all education and music the-things said are
τάδε; τοὺς ποιητὰς ἀναγκάζετε λέγειν ὡς ὁ μὲν ἀγαθὸς
these the poets you-compel to-say that the indeed good
ἀνὴρ σώφρων ὢν καὶ δίκαιος εὐδαίμων ἐστὶ καὶ μακάριος,
man temperate being and just happy is and blessed
ἐάντε μέγας καὶ ἰσχυρὸς ἐάντε μικρὸς καὶ ἀσθενὴς ᾖ, καὶ
whether great and strong or small and weak he-be and
ἐὰν πλουτῇ καὶ μή· ἐὰν δὲ ἄρα πλουτῇ μὲν Κινύρα τε καὶ
if he-be-rich and not if but then he-be-rich indeed than-Cinyras both and
Μίδα μᾶλλον, ᾖ δὲ ἄδικος, ἄθλιός τ' ἐστὶ καὶ ἀνιαρῶς ζῇ.
Midas more he-be and unjust wretched both is and grievously lives
661 καὶ "οὔτ' ἂν μνησαίμην," φησὶν ὑμῖν ὁ ποιητής, εἴπερ ὀρθῶς
and neither — would-I-mention says to-you the poet if-indeed rightly
λέγει, "οὔτ' ἐν λόγῳ ἄνδρα τιθείμην," ὃς μὴ πάντα τὰ
he-speaks nor in account a-man would-I-set who not all the-things
λεγόμενα καλὰ μετὰ δικαιοσύνης πράττοι καὶ κτῷτο, καὶ δὴ
called fine with justice should-do and acquire and indeed
"καὶ δηΐων" τοιοῦτος ὢν "ὀρέγοιτο ἐγγύθεν ἱστάμενος,"
also of-the-foe such being would-reach-out from-close-by standing
ἄδικος δὲ ὢν μήτε τολμῷ "ὁρῶν φόνον αἱματόεντα" μήτε
unjust and being neither may-be-dare seeing slaughter bloody nor
νικῷ θέων "Θρηίκιον Βορέην," μήτε ἄλλο αὐτῷ μηδὲν
may-be-outrun running Thracian Boreas nor other to-him nothing

τῶν λεγομένων ἀγαθῶν γίγνοιτό ποτε. τὰ γὰρ ὑπὸ
of-the-things called good may-come-about ever the-things for by
τῶν πολλῶν λεγόμεν᾽ ἀγαθὰ οὐκ ὀρθῶς λέγεται. λέγεται
the many called goods not rightly are-called it-is-said
γὰρ ὡς ἄριστον μὲν ὑγιαίνειν, δεύτερον δὲ κάλλος, τρίτον
for that best indeed to-be-healthy second and beauty third
δὲ πλοῦτος, μυρία δὲ ἄλλα ἀγαθὰ λέγεται· καὶ γὰρ ὀξὺ
and wealth countless and other goods are-called and for sharply
ὁρᾶν καὶ ἀκούειν καὶ πάντα ὅσα ἔχεται τῶν αἰσθήσεων
to-see and to-hear and all-things as-many-as belong-to the perceptions
εὐαισθήτως ἔχειν, ἔτι δὲ καὶ τὸ ποιεῖν τυραννοῦντα ὅτι
keenly to-have further and also the to-do being-tyrant whatever
ἂν ἐπιθυμῇ, καὶ τὸ δὴ τέλος ἁπάσης μακαριότητος εἶναι
— he-desires and the indeed end of-all blessedness to-be
τὸ πάντα ταῦτα κεκτημένον ἀθάνατον εἶναι γενόμενον
the all these-things having-acquired immortal to-be having-become
ὅτι τάχιστα. ὑμεῖς δὲ καὶ ἐγώ που τάδε λέγομεν, ὡς
as quickly-as-possible you and and I surely this say that
ταῦτά ἐστι σύμπαντα δικαίοις μὲν καὶ ὁσίοις ἀνδράσιν
these-things are all for-just indeed and holy men
ἄριστα κτήματα, ἀδίκοις δὲ κάκιστα σύμπαντα, ἀρξάμενα
best possessions for-unjust but worst all beginning
ἀπὸ τῆς ὑγιείας· καὶ δὴ καὶ τὸ ὁρᾶν καὶ τὸ ἀκούειν καὶ
from the health and indeed also the to-see and the to-hear and
αἰσθάνεσθαι καὶ τὸ παράπαν ζῆν μέγιστον μὲν κακὸν τὸν
to-perceive and the altogether to-live greatest indeed evil the
σύμπαντα χρόνον ἀθάνατον ὄντα καὶ κεκτημένον πάντα τὰ
all time immortal being and having-acquired all the
λεγόμενα ἀγαθὰ πλὴν δικαιοσύνης τε καὶ ἀρετῆς ἁπάσης,
called goods except justice both and virtue all
ἔλαττον δέ, ἂν ὡς ὀλίγιστον ὁ τοιοῦτος χρόνον ἐπιζώῃ.
less and if as least the such time should-survive

d ταῦτα δὴ λέγειν, οἶμαι, τοὺς παρ᾽ ὑμῖν ποιητάς,
these-things indeed to-say I-think the among you poets
ἅπερ ἐγώ, πείσετε καὶ ἀναγκάσετε, καὶ ἔτι τούτοις
which-very I you-will-persuade and will-compel and further to-these
ἑπομένους ῥυθμούς τε καὶ ἁρμονίας ἀποδιδόντας παιδεύειν
following rhythms both and harmonies rendering to-educate
οὕτω τοὺς νέους ἡμῶν. ἦ γάρ; ὁρᾶτε. ἐγὼ μὲν
so the young of-us is-it-not for see I indeed
γὰρ λέγω σαφῶς τὰ μὲν κακὰ λεγόμενα ἀγαθὰ τοῖς
for I-say clearly the-things indeed bad called good to-the
ἀδίκοις εἶναι, τοῖς δὲ δικαίοις κακά, τὰ δ᾽ ἀγαθὰ τοῖς
unjust to-be to-the and just bad the-things and good to-the
μὲν ἀγαθοῖς ὄντως ἀγαθά, τοῖς δὲ κακοῖς κακά· ὅπερ
indeed good really good to-the and bad bad which-very
οὖν ἠρόμην, ἆρα συμφωνοῦμεν ἐγώ τε καὶ ὑμεῖς, ἢ πῶς;
then I-asked then do-we-agree I both and you or how
CLIN. τὰ μὲν ἔμοιγε φαινόμεθά πως, τὰ δ᾽
in-some-things indeed to-me-at-least we-appear somehow in-others and
οὐδαμῶς.
in-no-way

e ATH. ἆρ᾽ οὖν ὑγίειάν τε κεκτημένον καὶ πλοῦτον καὶ τυραννίδα
so then health both having-acquired and wealth and tyranny
διὰ τέλους — καὶ ἔτι προστίθημι ὑμῖν ἰσχὺν διαφέρουσαν
through end and further I-add for-you strength excelling
καὶ ἀνδρείαν μετ᾽ ἀθανασίας, καὶ μηδὲν ἄλλο αὐτῷ τῶν
and courage with immortality and nothing other for-him of-the
λεγομένων κακῶν εἶναι γιγνόμενον — ἀδικίαν δὲ καὶ ὕβριν
called evils to-be coming-about injustice but and insolence
ἔχοντα ἐν αὑτῷ μόνον, τὸν οὕτω ζῶντα ἴσως ὑμᾶς οὐ
having in himself only the so living perhaps you not
πείθω μὴ οὐκ ἄρα εὐδαίμονα ἀλλ᾽ ἄθλιον γίγνεσθαι σαφῶς;
I-persuade lest not then happy but wretched to-become clearly

CLIN. ἀληθέστατα λέγεις.
most-truly you-speak

IV · THE JUST LIFE IS THE PLEASANTEST

Clinias grants that the unjust man, however strong and rich, lives shamefully, but balks at calling his life bad or unpleasant. The Athenian argues that a father or lawgiver who called the pleasantest life the happiest would contradict himself, and the better soul judges truly. Were it false, it would still be the most useful lie, as the Sidonian tale of sown men was believed. So the whole city sings one thing in three choruses: the children's to the Muses, the young men's to Paean, and a third of men from thirty to sixty, whom Clinias asks about.

ATH. εἶεν· τί οὖν τὸ μετὰ τοῦτ᾽ εἰπεῖν ἡμᾶς χρεών; ἀνδρεῖος 662
well what then the after this to-say us needful brave
γὰρ δὴ καὶ ἰσχυρὸς καὶ καλὸς καὶ πλούσιος, καὶ ποιῶν
for indeed and strong and handsome and rich and doing
ὅτιπερ ἐπιθυμοῖ τὸν βίον ἅπαντα, οὐχ ὑμῖν δοκεῖ, εἴπερ
whatever he-desire the life whole not to-you seems if-indeed
ἄδικος εἴη καὶ ὑβριστής, ἐξ ἀνάγκης αἰσχρῶς ἂν ζῆν;
unjust he-be and insolent by necessity shamefully — to-live
ἢ τοῦτο μὲν ἴσως ἂν συγχωρήσαιτε, τό γε αἰσχρῶς;
or this indeed perhaps — you-might-concede the at-least shamefully
CLIN. πάνυ μὲν οὖν.
certainly indeed then
ATH. τί δέ; τὸ καὶ κακῶς;
what and the also badly
CLIN. οὐκ ἂν ἔτι τοῦθ᾽ ὁμοίως.
not — any-longer this alike
ATH. τί δέ; τὸ καὶ ἀηδῶς καὶ μὴ συμφερόντως αὑτῷ;
what and the also unpleasantly and not advantageously to-himself

CLIN. καὶ πῶς ἂν ταῦτά γ' ἔτι συγχωροῖμεν;
and how — these-things at-least still could-we-concede

b ATH. ὅπως; εἰ θεὸς ἡμῖν, ὡς ἔοικεν, ὦ φίλοι, δοίη τις
how if god to-us as it-seems O friends might-give some
συμφωνίαν, ὡς νῦν γε σχεδὸν ἁπᾴδομεν ἀπ' ἀλλήλων.
concord as now at-least nearly we-sing-out-of-tune from one-another
ἐμοὶ γὰρ δὴ φαίνεται ταῦτα οὕτως ἀναγκαῖα, ὡς οὐδέ,
to-me for indeed appears these-things so necessary as not-even
ὦ φίλε Κλεινία, Κρήτη νῆσος σαφῶς· καὶ νομοθέτης
O dear Clinias Crete island clearly and lawgiver
ὢν ταύτῃ πειρῴμην ἂν τούς τε ποιητὰς ἀναγκάζειν
being in-this I-would-try — the both poets to-compel
φθέγγεσθαι καὶ πάντας τοὺς ἐν τῇ πόλει, ζημίαν τε ὀλίγου
to-utter and all the in the city penalty both nearly
μεγίστην ἐπιτιθείην ἄν, εἴ τις ἐν τῇ χώρᾳ φθέγξαιτο ὡς
greatest I-would-impose — if one in the land should-utter that
εἰσίν τινες ἄνθρωποί ποτε πονηροὶ μέν, ἡδέως δὲ ζῶντες,
there-are some men ever wicked indeed pleasantly but living
ἢ λυσιτελοῦντα μὲν ἄλλα ἐστὶ καὶ κερδαλέα, δικαιότερα
or profitable indeed some-things are and gainful more-just
δὲ ἄλλα, καὶ πόλλ' ἄττ' ἂν παρὰ τὰ νῦν λεγόμενα
and other-things and many some-things — contrary-to the now said
ὑπό τε Κρητῶν καὶ Λακεδαιμονίων, ὡς ἔοικε, καὶ δήπου
by both Cretans and Lacedaemonians as it-seems and surely
καὶ τῶν ἄλλων ἀνθρώπων, διάφορα πείθοιμ' ἂν τοὺς
also of-the other men different I-would-persuade — the
πολίτας μοι φθέγγεσθαι. φέρε γάρ, ὦ πρὸς Διός τε καὶ
citizens for-me to-utter come for O by Zeus both and
Ἀπόλλωνος, ὦ ἄριστοι τῶν ἀνδρῶν, εἰ τοὺς νομοθετήσαντας
Apollo O best of-the men if the having-legislated
ὑμῖν αὐτοὺς τούτους ἐροίμεθα θεούς· "ἆρ' ὁ δικαιότατός
for-you very these we-should-ask gods then the most-just

ἐστιν βίος ἥδιστος, ἢ δύ' ἐστόν τινε βίω, οἷν ὁ
is life most-pleasant or two are some lives of-which-two the(-one)
μὲν ἥδιστος ὢν τυγχάνει, δικαιότατος δ' ἕτερος;"
indeed most-pleasant being happens most-just and the-other
εἰ δὴ δύο φαῖεν, ἐροίμεθ' ἂν ἴσως αὐτοὺς πάλιν, e
if indeed two they-should-say we-would-ask — perhaps them again
εἴπερ ὀρθῶς ἐπανερωτῷμεν· "ποτέρους δὲ εὐδαιμονεστέρους
if-indeed rightly we-ask-in-turn which and happier
χρὴ λέγειν, τοὺς τὸν δικαιότατον ἢ τοὺς τὸν
one-must to-call the(-ones) the most-just or the(-ones) the
ἥδιστον διαβιοῦντας βίον;" εἰ μὲν δὴ φαῖεν τοὺς
most-pleasant living-through life if indeed indeed they-should-say the(-ones)
τὸν ἥδιστον, ἄτοπος αὐτῶν ὁ λόγος ἂν γίγνοιτο.
the most-pleasant strange of-them the argument — would-become
βούλομαι δέ μοι μὴ ἐπὶ θεῶν λέγεσθαι τὸ τοιοῦτον,
I-wish and for-me not in-the-case-of gods to-be-said the such
ἀλλ' ἐπὶ πατέρων καὶ νομοθετῶν μᾶλλον, καί μοι
but in-the-case-of fathers and lawgivers rather and for-me
τὰ ἔμπροσθεν ἠρωτημένα πατέρα τε καὶ νομοθέτην
the-things before asked father both and lawgiver
ἠρωτήσθω, ὁ δ' εἰπέτω ὡς ὁ ζῶν τὸν ἥδιστον βίον
let-be-asked he and let-him-say that the living the most-pleasant life
ἐστὶν μακαριώτατος· εἶτα μετὰ ταῦτα ἔγωγ' ἂν φαίην·
is most-blessed next after these-things I-at-least — would-say
"ὦ πάτερ, οὐχ ὡς εὐδαιμονέστατά με ἐβούλου ζῆν; ἀλλ'
O father not as most-happily me you-wished to-live but
ἀεὶ διακελευόμενος οὐδὲν ἐπαύου ζῆν με ὡς δικαιότατα."
always urging not-at-all you-ceased to-live me as most-justly
ταύτῃ μὲν οὖν ὁ τιθέμενος εἴτε νομοθέτης εἴτε καὶ πατὴρ 663
in-this-way indeed then the one-laying-down whether lawgiver or also father
ἄτοπος ἂν οἶμαι καὶ ἄπορος φαίνοιτο τοῦ συμφωνούντως
strange — I-think and at-a-loss would-appear of-the consistently

ἑαυτῷ λέγειν· εἰ δ' αὖ τὸν δικαιότατον εὐδαιμονέστατον
with-himself to-speak if and again the most-just happiest
ἀποφαίνοιτο βίον εἶναι, ζητοῖ που πᾶς ἂν ὁ ἀκούων,
he-should-declare life to-be would-seek surely every-one — the hearer
οἶμαι, τί ποτ' ἐν αὐτῷ τὸ τῆς ἡδονῆς κρεῖττον ἀγαθόν
I-think what ever in it the than-the pleasure better good
τε καὶ καλὸν ὁ νόμος ἐνὸν ἐπαινεῖ. τί γὰρ δὴ δικαίῳ
both and fine the law being-in praises what for indeed for-a-just-man
χωριζόμενον ἡδονῆς ἀγαθὸν ἂν γίγνοιτο; φέρε, κλέος τε
separated from-pleasure good — would-come-about come fame both
καὶ ἔπαινος πρὸς ἀνθρώπων τε καὶ θεῶν ἆρ' ἐστὶν ἀγαθὸν
and praise from men both and gods then is good
μὲν καὶ καλόν, ἀηδὲς δέ, δύσκλεια δὲ τἀναντία; ἥκιστα,
indeed and fine unpleasant but ill-fame and the-opposite least
ὦ φίλε νομοθέτα, φήσομεν. ἀλλὰ τὸ μήτε τινὰ ἀδικεῖν
O dear lawgiver we-shall-say but the neither anyone to-wrong
μήτε ὑπό τινος ἀδικεῖσθαι μῶν ἀηδὲς μέν, ἀγαθὸν δὲ
nor by anyone to-be-wronged surely-not unpleasant indeed good and
ἢ καλόν, τὰ δ' ἕτερα ἡδέα μέν, αἰσχρὰ δὲ καὶ κακά;
or fine the-things and other pleasant indeed shameful and and bad
CLIN. καὶ πῶς;
and how
b ATH. οὐκοῦν ὁ μὲν μὴ χωρίζων λόγος ἡδύ τε καὶ δίκαιον
therefore the indeed not separating argument pleasant both and just
καὶ ἀγαθόν τε καὶ καλὸν πιθανός γ', εἰ μηδὲν ἕτερον,
and good both and fine persuasive at-least if nothing other
πρὸς τό τινα ἐθέλειν ζῆν τὸν ὅσιον καὶ δίκαιον βίον,
toward the someone to-wish to-live the holy and just life
ὥστε νομοθέτῃ γε αἴσχιστος λόγων καὶ ἐναντιώτατος
so-that for-a-lawgiver at-least most-shameful of-arguments and most-opposed
ὃς ἂν μὴ φῇ ταῦτα οὕτως ἔχειν· οὐδεὶς γὰρ ἂν ἑκὼν
whichever — not says these-things so to-be no-one for — willingly

ἐθέλοι πείθεσθαι πράττειν τοῦτο ὅτῳ μὴ τὸ χαίρειν
would-wish to-be-persuaded to-do this to-whom not the to-rejoice
τοῦ λυπεῖσθαι πλέον ἕπεται. σκοτοδινιᾶν δὲ τὸ πόρρωθεν
than-the to-be-pained more follows to-be-dizzy and the from-afar
ὁρώμενον πᾶσίν τε ὡς ἔπος εἰπεῖν καὶ δὴ καὶ τοῖς παισὶ
seen to-all both so a-word to-say and indeed also to-the children
παρέχει, νομοθέτης εἰ μὴ δόξαν εἰς τοὐναντίον τούτου
causes lawgiver if not opinion into the-opposite of-this
καταστήσει, τὸ σκότος ἀφελών, καὶ πείσει ἁμῶς γέ
he-shall-establish the darkness having-removed and shall-persuade somehow at-least
πως ἔθεσι καὶ ἐπαίνοις καὶ λόγοις ὡς ἐσκιαγραφημένα
in-some-way by-habits and praises and arguments that sketched-in-shadow
τὰ δίκαιά ἐστι καὶ ἄδικα, τὰ μὲν ἄδικα τῷ τοῦ
the just-things are and unjust-things the indeed unjust-things to-the of-the
δικαίου ἐναντίως φαινόμενα, ἐκ μὲν ἀδίκου καὶ κακοῦ
just contrarily appearing from indeed unjust and bad
ἑαυτοῦ θεωρούμενα ἡδέα, τὰ δὲ δίκαια ἀηδέστατα, ἐκ
himself viewed pleasant the and just-things most-unpleasant from
δὲ δικαίου πάντα τἀναντία παντὶ πρὸς ἀμφότερα.
and just all the-opposite in-every-way with-regard-to both

CLIN. φαίνεται.
it-appears

ATH. τὴν δ' ἀλήθειαν τῆς κρίσεως ποτέραν κυριωτέραν
the and truth of-the judgment which more-authoritative
εἶναι φῶμεν; πότερα τὴν τῆς χείρονος ψυχῆς ἢ τὴν τῆς
to-be shall-we-say whether the of-the worse soul or the of-the
βελτίονος;
better

CLIN. ἀναγκαῖόν που τὴν τῆς ἀμείνονος. d
necessary surely the of-the better

ATH. ἀναγκαῖον ἄρα τὸν ἄδικον βίον οὐ μόνον αἰσχίω
necessary then the unjust life not only more-shameful
καὶ μοχθηρότερον, ἀλλὰ καὶ ἀηδέστερον τῇ ἀληθείᾳ
and more-wicked but also more-unpleasant in-the truth
τοῦ δικαίου τε εἶναι καὶ ὁσίου βίου.
than-the just both to-be and holy life
CLIN. κινδυνεύει κατά γε τὸν νῦν λόγον, ὦ φίλοι.
it-is-likely according-to at-least the present argument O friends
e ATH. νομοθέτης δὲ οὗ τι καὶ σμικρὸν ὄφελος, εἰ
lawgiver and of-whom anything even small use if
καὶ μὴ τοῦτο ἦν οὕτως ἔχον, ὡς καὶ νῦν αὐτὸ ᾔρηχ' ὁ
even not this were so being as even now it has-proved the
λόγος ἔχειν, εἴπερ τι καὶ ἄλλο ἐτόλμησεν ἂν ἐπ'
argument to-be if-indeed anything also other he-would-have-dared — for
ἀγαθῷ ψεύδεσθαι πρὸς τοὺς νέους, ἔστιν ὅτι τούτου ψεῦδος
good to-lie to the young is-there what than-this lie
λυσιτελέστερον ἂν ἐψεύσατό ποτε καὶ δυνάμενον μᾶλλον
more-profitable — he-could-lie ever and able more
ποιεῖν μὴ βίᾳ ἀλλ' ἑκόντας πάντας πάντα τὰ δίκαια;
to-make not by-force but willing all all the just-things
CLIN. καλὸν μὲν ἡ ἀλήθεια, ὦ ξένε, καὶ μόνιμον· ἔοικε
fine-thing indeed the truth O stranger and lasting it-seems
μὴν οὐ ῥᾴδιον εἶναι πείθειν.
indeed not easy to-be to-persuade
ATH. εἶεν· τὸ μὲν τοῦ Σιδωνίου μυθολόγημα ῥᾴδιον ἐγένετο
well the indeed of-the Sidonian tale easy was
πείθειν, οὕτως ἀπίθανον ὄν, καὶ ἄλλα μυρία;
to-persuade so incredible being and other countless
CLIN. ποῖα;
what-sort

ATH. τὸ σπαρέντων ποτὲ ὀδόντων ὁπλίτας ἐξ αὐτῶν 664
the sown once teeth armed-men from them
φῦναι. καίτοι μέγα γ' ἐστὶ νομοθέτῃ παράδειγμα τοῦ
to-grow and-yet great at-least is for-a-lawgiver example of-the
πείσειν ὅτι ἂν ἐπιχειρῇ τις πείθειν τὰς τῶν νέων
to-be-going-to-persuade whatever — attempt one to-persuade the of-the young
ψυχάς, ὥστε οὐδὲν ἄλλο αὐτὸν δεῖ σκοποῦντα ἀνευρίσκειν
souls so-that nothing other him one-must examining to-discover
ἢ τί πείσας μέγιστον ἀγαθὸν ἐργάσαιτο ἂν πόλιν,
than what having-persuaded greatest good he-would-produce — for-a-city
τούτου δὲ πέρι πᾶσαν μηχανὴν εὑρίσκειν ὁντινά ποτε
of-this but about every device to-find in-whatever ever
τρόπον ἡ τοιαύτη συνοικία πᾶσα περὶ τούτων ἓν καὶ ταὐτὸν
way the such community all about these one and the-same
ὅτι μάλιστα φθέγγοιτ' ἀεὶ διὰ βίου παντὸς ἔν τε ᾠδαῖς
as most may-utter always through life all in both songs
καὶ μύθοις καὶ λόγοις. εἰ δ' οὖν ἄλλῃ πῃ δοκεῖ ἢ ταύτῃ,
and tales and arguments if but then otherwise somehow it-seems than in-this-way
πρὸς ταῦτα οὐδεὶς φθόνος ἀμφισβητῆσαι τῷ λόγῳ.
toward these-things no grudge to-dispute with-the argument
CLIN. ἀλλ' οὔ μοι φαίνεται πρός γε ταῦτα δύνασθαι b
but not to-me it-appears against at-least these-things to-be-able
ἡμῶν ἀμφισβητῆσαί ποτ' ἂν οὐδέτερος.
of-us to-dispute ever — neither
ATH. τὸ μετὰ τοῦτο τοίνυν ἐμὸν ἂν εἴη λέγειν. φημὶ γὰρ c
the after this then mine — would-be to-say I-say for
ἅπαντας δεῖν ἐπᾴδειν τρεῖς ὄντας τοὺς χοροὺς ἔτι
all to-be-necessary to-chant-spells three being the choruses still
νέαις οὔσαις ταῖς ψυχαῖς καὶ ἁπαλαῖς τῶν παίδων, τά
young being the souls and tender of-the children the-things
τε ἄλλα καλὰ λέγοντας πάντα ὅσα διεληλύθαμέν τε
both other fine saying all as-many-as we-have-gone-through both

καὶ ἔτι διέλθοιμεν ἄν, τὸ δὲ κεφάλαιον αὐτῶν τοῦτο
and further might-go-through — the and sum of-them this
ἔστω· τὸν αὐτὸν ἥδιστόν τε καὶ ἄριστον ὑπὸ θεῶν
let-it-be the same most-pleasant both and best by gods
βίον λέγεσθαι φάσκοντες, ἀληθέστατα ἐροῦμεν ἅμα, καὶ
life to-be-called saying most-truly we-shall-speak at-once and
μᾶλλον πείσομεν οὓς δεῖ πείθειν ἢ ἐὰν ἄλλως
more we-shall-persuade whom one-must to-persuade than if otherwise
πως φθεγγώμεθα λέγοντες.
somehow we-should-utter speaking

CLIN. συγχωρητέον ἃ λέγεις.
must-be-conceded what you-say

d ATH. πρῶτον μὲν τοίνυν ὁ Μουσῶν χορὸς ὁ παιδικὸς
first indeed then the of-Muses chorus the children's
ὀρθότατ' ἂν εἰσίοι πρῶτος τὰ τοιαῦτα εἰς τὸ μέσον
most-rightly — would-come-in first the such-things into the midst
ᾄσόμενος ἁπάσῃ σπουδῇ καὶ ὅλῃ τῇ πόλει, δεύτερος δὲ
going-to-sing with-all seriousness and to-whole the city second and
ὁ μέχρι τριάκοντα ἐτῶν, τόν τε Παιᾶνα ἐπικαλούμενος
the up-to thirty years the both Paean invoking
μάρτυρα τῶν λεγομένων ἀληθείας πέρι καὶ τοῖς νέοις
as-witness of-the things-said truth about and to-the young
ἵλεων μετὰ πειθοῦς γίγνεσθαι ἐπευχόμενος. δεῖ δὲ δὴ
gracious with persuasion to-be praying one-must and indeed
καὶ ἔτι τρίτους τοὺς ὑπὲρ τριάκοντα ἔτη μέχρι τῶν
also further third the over thirty years up-to the
ἑξήκοντα γεγονότας ᾄδειν· τοὺς δὲ μετὰ ταῦτα — οὐ
sixty having-become to-sing the and after these not
γὰρ ἔτι δυνατοὶ φέρειν ᾠδάς — μυθολόγους περὶ τῶν
for any-longer able to-bear songs tellers-of-tales about the
αὐτῶν ἠθῶν διὰ θείας φήμης καταλελεῖφθαι.
same characters through divine report to-have-been-left

CLIN. λέγεις δέ, ὦ ξένε, τίνας τούτους τοὺς χοροὺς τοὺς
you-mean and O stranger which these the choruses the
τρίτους; οὐ γὰρ πάνυ συνίεμεν σαφῶς ὅτι ποτὲ βούλει
third not for very we-understand clearly what ever you-wish
φράζειν αὐτῶν πέρι.
to-tell them about

ATH. καὶ μὴν εἰσίν γε οὗτοι σχεδὸν ὧν χάριν οἱ
and indeed are at-least these nearly for-whose sake the
πλεῖστοι τῶν ἔμπροσθεν ἐρρήθησαν λόγων.
most of-the earlier were-said arguments

CLIN. οὔπω μεμαθήκαμεν, ἀλλ' ἔτι σαφέστερον πειρῶ e
not-yet we-have-learned but still more-clearly try
φράζειν.
to-tell

ATH. εἴπομεν, εἰ μεμνήμεθα, κατ' ἀρχὰς τῶν λόγων, ὡς
we-said if we-remember at beginnings of-the arguments that
ἡ φύσις ἁπάντων τῶν νέων διάπυρος οὖσα ἡσυχίαν
the nature of-all the young fiery being quiet
οὐχ οἵα τε ἄγειν οὔτε κατὰ τὸ σῶμα οὔτε κατὰ
not able — to-keep neither according-to the body nor according-to
τὴν φωνὴν εἴη, φθέγγοιτο δ' ἀεὶ ἀτάκτως καὶ πηδῷ,
the voice might-be might-utter and always disorderly and leap
τάξεως δ' αἴσθησιν τούτων ἀμφοτέρων, τῶν ἄλλων μὲν
of-order and perception of-these both of-the other indeed
ζῴων οὐδὲν ἐφάπτοιτο, ἡ δὲ ἀνθρώπου φύσις ἔχοι
animals none would-lay-hold-of the and of-man nature would-have
μόνη τοῦτο· τῇ δὴ τῆς κινήσεως τάξει ῥυθμὸς ὄνομα
alone this to-the indeed of-the movement order rhythm name
εἴη, τῇ δὲ αὖ τῆς φωνῆς, τοῦ τε ὀξέος ἅμα καὶ
would-be to-the and again of-the voice of-the both high at-once and

βαρέος συγκερανυμένων, ἁρμονία ὄνομα προσαγορεύοιτο,
low being-blended harmony name would-be-applied
χορεία δὲ τὸ συναμφότερον κληθείη.
choric-art and the both-together would-be-called

V · THE CHORUS OF DIONYSUS

The third chorus is Dionysus', and since older men are ashamed to sing in public, the law gives them wine: none before eighteen, a little until thirty, and at forty Dionysus is called to the common meals, softening the soul like iron in fire. Clinias knows only choral songs, which the Athenian blames on Crete's rearing of its young like herded colts. Whatever has charm is judged by charm, correctness, or benefit; an imitation by its likeness; and pleasure alone judges only harmless play.

665 ATH. θεοὺς δὲ ἔφαμεν ἐλεοῦντας ἡμᾶς συγχορευτάς τε καὶ
gods and we-said pitying us fellow-dancers both and
χορηγοὺς ἡμῖν δεδωκέναι τόν τε Ἀπόλλωνα καὶ μούσας,
chorus-leaders to-us to-have-given the both Apollo and Muses
καὶ δὴ καὶ τρίτον ἔφαμεν, εἰ μεμνήμεθα, Διόνυσον.
and indeed also third we-said if we-remember Dionysus
CLIN. πῶς δ' οὐ μεμνήμεθα;
how and not do-we-remember
b ATH. ὁ μὲν τοίνυν τοῦ Ἀπόλλωνος καὶ τῶν Μουσῶν
the indeed then of-the Apollo and of-the Muses
χορὸς εἴρηνται, τὸν δὲ τρίτον καὶ τὸν λοιπὸν χορὸν
chorus has-been-told the and third and the remaining chorus
ἀνάγκη τοῦ Διονύσου λέγεσθαι.
necessity of-the Dionysus to-be-called
CLIN. πῶς δή; λέγε· μάλα γὰρ ἄτοπος γίγνοιτ' ἂν ὥς
how indeed tell very for strange would-be — as
γε ἐξαίφνης ἀκούσαντι Διονύσου πρεσβυτῶν χορός, εἰ
at-least suddenly to-one-hearing of-Dionysus of-old-men chorus if

ἆρα οἱ ὑπὲρ τριάκοντα καὶ πεντήκοντα δὲ γεγονότες
after-all the over thirty and fifty and having-become
ἔτη μέχρι ἑξήκοντα αὐτῷ χορεύσουσιν.
years up-to sixty for-him will-dance

ATH. ἀληθέστατα μέντοι λέγεις. λόγου δὴ δεῖ πρὸς
most-truly certainly you-speak of-account indeed there-is-need for
ταῦτα οἶμαι, ὅπῃ τοῦτο εὔλογον οὕτω γιγνόμενον ἂν
these-things I-think how this reasonable so coming-about —
γίγνοιτο.
would-come-about

CLIN. τί μήν;
what indeed

ATH. ἆρ' οὖν ἡμῖν τά γε ἔμπροσθεν ὁμολογεῖται;
so then by-us the-things at-least before are-agreed

CLIN. τοῦ πέρι; c
of-what about

ATH. τὸ δεῖν πάντ' ἄνδρα καὶ παῖδα, ἐλεύθερον
the to-be-necessary every man and child free
καὶ δοῦλον, θῆλύν τε καὶ ἄρρενα, καὶ ὅλῃ τῇ πόλει
and slave female both and male and to-whole the city
ὅλην τὴν πόλιν αὐτὴν αὑτῇ ἐπᾴδουσαν μὴ παύεσθαί
whole the city itself to-itself chanting not to-cease
ποτε ταῦτα ἃ διεληλύθαμεν, ἁμῶς γέ πως ἀεὶ
ever these-things which we-have-gone-through somehow at-least in-some-way always
μεταβαλλόμενα καὶ πάντως παρεχόμενα ποικιλίαν, ὥστε
being-changed and in-every-way providing variety so-that
ἀπληστίαν εἶναί τινα τῶν ὕμνων τοῖς ᾄδουσιν καὶ ἡδονήν.
insatiability to-be some of-the hymns for-the singers and pleasure

CLIN. πῶς δ' οὐχ ὁμολογοῖτ' ἂν δεῖν ταῦτα οὕτω
how and not would-it-be-agreed — to-be-necessary these-things so
πράττεσθαι;
to-be-done

d ATH. ποῦ δὴ τοῦθ' ἡμῖν τὸ ἄριστον τῆς πόλεως, ἡλικίαις
where indeed this for-us the best of-the city in-ages
τε καὶ ἅμα φρονήσεσιν πιθανώτατον ὂν τῶν ἐν τῇ
both and at-once in-prudences most-persuasive being of-the in the
πόλει, ᾄδον τὰ κάλλιστα μέγιστ' ἂν ἐξεργάζοιτο ἀγαθά;
city singing the finest-things greatest — would-accomplish goods
ἢ τοῦτο ἀνοήτως οὕτως ἀφήσομεν, ὃ κυριώτατον ἂν
or this foolishly so shall-we-let-go which most-authoritative —
εἴη τῶν καλλίστων τε καὶ ὠφελιμωτάτων ᾠδῶν;
would-be of-the finest both and most-beneficial songs
CLIN. ἀλλὰ ἀδύνατον τὸ μεθιέναι, ὥς γε τὰ νῦν
but impossible the to-let-go as at-least the-things now
λεγόμενα.
said
ATH. πῶς οὖν πρέπον ἂν εἴη τοῦτο; ὁρᾶτε εἰ τῇδε.
how then fitting — would-be this see whether in-this-way
CLIN. πῇ δή;
how indeed
e ATH. πᾶς που γιγνόμενος πρεσβύτερος ὄκνου πρὸς τὰς
every-one surely becoming older of-reluctance toward the
ᾠδὰς μεστός, καὶ χαίρει τε ἧττον πράττων τοῦτο καὶ
songs full and he-delights both less doing this and
ἀνάγκης γιγνομένης αἰσχύνοιτ' ἂν μᾶλλον, ὅσῳ
necessity coming-about he-would-be-ashamed — more by-as-much-as
πρεσβύτερος καὶ σωφρονέστερος γίγνεται, τόσῳ μᾶλλον.
older and more-temperate he-becomes by-so-much more
ἆρ' οὐχ οὕτως;
then not so
CLIN. οὕτω μὲν οὖν.
so indeed then

ATH. οὐκοῦν ἐν θεάτρῳ γε καὶ παντοίοις ἀνθρώποις
therefore in theater at-least and before-all-sorts-of men
ᾄδειν ἑστὼς ὀρθὸς ἔτι μᾶλλον αἰσχύνοιτ᾽ ἄν· καὶ
to-sing standing upright still more he-would-be-ashamed — and
ταῦτά γ᾽ εἰ καθάπερ οἱ περὶ νίκης χοροὶ ἀγωνιζόμενοι
these-things at-least if as the for victory choruses competing
πεφωνασκηκότες ἰσχνοί τε καὶ ἄσιτοι ἀναγκάζοιντο ᾄδειν
having-practiced-the-voice lean both and fasting they-were-compelled to-sing
οἱ τοιοῦτοι, παντάπασίν που ἀηδῶς τε καὶ αἰσχυντηλῶς
the such altogether surely unpleasantly both and with-shame
ᾄδοντες ἀπροθύμως ἂν τοῦτ᾽ ἐργάζοιντο;
singing unwillingly — this would-they-do
CLIN. ἀναγκαιότατα μέντοι λέγεις. 666
most-necessarily certainly you-speak
ATH. πῶς οὖν αὐτοὺς παραμυθησόμεθα προθύμους εἶναι πρὸς b
how then them shall-we-encourage eager to-be toward
τὰς ᾠδάς; ἆρ᾽ οὐ νομοθετήσομεν πρῶτον μὲν τοὺς παῖδας
the songs then not shall-we-legislate first indeed the children
μέχρι ἐτῶν ὀκτωκαίδεκα τὸ παράπαν οἴνου μὴ γεύεσθαι,
until years eighteen the altogether of-wine not to-taste
διδάσκοντες ὡς οὐ χρὴ πῦρ ἐπὶ πῦρ ὀχετεύειν εἴς τε
teaching that not one-must fire upon fire to-channel into both
τὸ σῶμα καὶ τὴν ψυχήν, πρὶν ἐπὶ τοὺς πόνους ἐγχειρεῖν
the body and the soul before to the labors to-undertake
πορεύεσθαι, τὴν ἐμμανῆ εὐλαβουμένους ἕξιν τῶν νέων·
to-proceed the frenzied guarding-against state of-the young
μετὰ δὲ τοῦτο οἴνου μὲν δὴ γεύεσθαι τοῦ μετρίου μέχρι
after and this of-wine indeed indeed to-taste of-the moderate until
τριάκοντα ἐτῶν, μέθης δὲ καὶ πολυοινίας τὸ παράπαν
thirty years of-drunkenness but and of-much-wine the altogether
τὸν νέον ἀπέχεσθαι· τετταράκοντα δὲ ἐπιβαίνοντα ἐτῶν,
the young-man to-abstain forty and reaching years

ἐν τοῖς συσσιτίοις εὐωχηθέντα, καλεῖν τούς τε ἄλλους
in the common-messes having-feasted to-call-upon the both other
θεοὺς καὶ δὴ καὶ Διόνυσον παρακαλεῖν εἰς τὴν τῶν
gods and indeed also Dionysus to-summon to the of-the
πρεσβυτέρων τελετὴν ἅμα καὶ παιδιάν, ἣν τοῖς ἀνθρώποις
older mystery-rite at-once and play which to-the men
ἐπίκουρον τῆς τοῦ γήρως αὐστηρότητος ἐδωρήσατο τὸν
as-helper of-the of-the old-age harshness he-gave-as-gift the
οἶνον φάρμακον, ὥστε ἀνηβᾶν ἡμᾶς, καὶ δυσθυμίας
wine as-drug so-that to-grow-young us and of-despondency
λήθῃ γίγνεσθαι μαλακώτερον ἐκ σκληροτέρου τὸ
in-forgetfulness to-be softer from harder the
τῆς ψυχῆς ἦθος, καθάπερ εἰς πῦρ σίδηρον ἐντεθέντα
of-the soul character as into fire iron put
γιγνόμενον, καὶ οὕτως εὐπλαστότερον εἶναι; πρῶτον μὲν
becoming and so more-malleable to-be first indeed
δὴ διατεθεὶς οὕτως ἕκαστος ἆρ᾽ οὐκ ἂν ἐθέλοι
indeed disposed so each then not — would-be-wish
προθυμότερόν γε, ἧττον αἰσχυνόμενος, οὐκ ἐν πολλοῖς
more-eagerly at-least less being-ashamed not among many
ἀλλὰ ἐν μετρίοις, καὶ οὐκ ἐν ἀλλοτρίοις ἀλλ᾽ ἐν
but among moderate and not among strangers but among
οἰκείοις, ᾄδειν τε καὶ ὃ πολλάκις εἰρήκαμεν ἐπᾴδειν;
intimates to-sing both and what often we-have-said to-chant-spells

CLIN. καὶ πολύ γε.
and much at-least

d ATH. εἰς μέν γε τὸ προάγειν τοίνυν αὐτοὺς μετέχειν
for indeed at-least the to-lead-on then them to-share
ἡμῖν ᾠδῆς οὗτος ὁ τρόπος οὐκ ἂν παντάπασιν ἀσχήμων
for-us of-song this the way not — altogether unseemly
γίγνοιτο.
would-be

CLIN. οὐδαμῶς.
in-no-way

ATH. ποίαν δὲ ἥσουσιν οἱ ἄνδρες φωνήν; ἢ μοῦσαν δῆλον
what-sort and will-sing the men voice or muse clear
ὅτι πρέπουσαν αὑτοῖς δεῖ γέ τινα;
that befitting to-themselves one-must at-least some

CLIN. πῶς γὰρ οὔ;
how for not

ATH. τίς ἂν οὖν πρέποι θείοις ἀνδράσιν; ἆρ' ἂν ἡ τῶν
what — then would-befit divine men then — the of-the
χορῶν;
choruses

CLIN. ἡμεῖς γοῦν, ὦ ξένε, καὶ οἵδε οὐκ ἄλλην ἄν τινα
we at-any-rate O stranger and these not other — any
δυναίμεθα ᾠδὴν ἢ ἣν ἐν τοῖς χοροῖς ἐμάθομεν συνήθεις
we-could song than which in the choruses we-learned accustomed
ᾄδειν γενόμενοι.
to-sing having-become

ATH. εἰκότως γε· ὄντως γὰρ οὐκ ἐπήβολοι γεγόνατε τῆς e
naturally at-least really for not masters you-have-become of-the
καλλίστης ᾠδῆς. στρατοπέδου γὰρ πολιτείαν ἔχετε ἀλλ'
finest song of-a-camp for constitution you-have but
οὐκ ἐν ἄστεσι κατῳκηκότων, ἀλλ' οἷον ἀθρόους πώλους
not in towns of-settled-men but as in-a-herd colts
ἐν ἀγέλῃ νεμομένους φορβάδας τοὺς νέους κέκτησθε·
in a-drove grazing at-pasture the young you-keep
λαβὼν δ' ὑμῶν οὐδεὶς τὸν αὑτοῦ, παρὰ τῶν συννόμων 667
having-taken and of-you no-one the his-own from the fellow-grazers
σπάσας σφόδρα ἀγριαίνοντα καὶ ἀγανακτοῦντα,
having-dragged very savage and fretting
ἱπποκόμον τε ἐπέστησεν ἰδίᾳ καὶ παιδεύει ψήχων τε καὶ
groom both set-over privately and trains currying both and

ἡμερῶν, καὶ πάντα προσήκοντα ἀποδιδοὺς τῇ παιδοτροφίᾳ
taming and all appropriate-things rendering to-the child-rearing
ὅθεν οὐ μόνον ἀγαθὸς ἂν στρατιώτης εἴη, πόλιν δὲ
whence not only good — soldier he-would-be city and
καὶ ἄστη δυνάμενος διοικεῖν, ὃν δὴ κατ' ἀρχὰς εἴπομεν
also towns able to-manage whom indeed at beginnings we-said
τῶν Τυρταίου πολεμικῶν εἶναι πολεμικώτερον, τέταρτον
than-the of-Tyrtaeus warriors to-be more-warlike fourth
ἀρετῆς ἀλλ' οὐ πρῶτον τὴν ἀνδρείαν κτῆμα τιμῶντα
of-virtue but not first the courage possession honoring
ἀεὶ καὶ πανταχοῦ, ἰδιώταις τε καὶ συμπάσῃ πόλει.
always and everywhere for-private-men both and whole city

CLIN. οὐκ οἶδα ἡμῶν, ὦ ξένε, ὅπῃ πάλιν αὖ τοὺς
not I-know of-us O stranger how back again the
νομοθέτας φαυλίζεις.
lawgivers you-belittle

b ATH. οὐκ, ὠγαθέ, προσέχων τούτῳ τὸν νοῦν δρῶ τοῦτο,
not good-sir attending to-this the mind I-do this
εἴπερ· ἀλλ' ὁ λόγος ὅπῃ φέρει, ταύτῃ πορευώμεθα, εἰ
if-indeed but the argument where it-leads this-way let-us-go if
βούλεσθε. εἰ γὰρ ἔχομεν μοῦσαν τῆς τῶν χορῶν καλλίω
you-wish if for we-have muse than-the of-the choruses finer
καὶ τῆς ἐν τοῖς κοινοῖς θεάτροις, πειρώμεθα ἀποδοῦναι
and than-the in the common theaters let-us-try to-give
τούτοις οὕς φαμεν ἐκείνην μὲν αἰσχύνεσθαι, ζητεῖν δέ,
to-these whom we-say that indeed to-be-ashamed-of to-seek and
ἥτις καλλίστη, ταύτης κοινωνεῖν.
which finest of-this to-share

CLIN. πάνυ γε.
certainly at-least

ATH. οὐκοῦν πρῶτον μὲν δεῖ τόδε γε ὑπάρχειν c
therefore first indeed one-must this at-least to-belong
ἅπασιν ὅσοις συμπαρέπεταί τις χάρις, ἢ τοῦτο αὐτὸ
to-all as-many-as accompanies some charm either this itself
μόνον αὐτοῦ τὸ σπουδαιότατον εἶναι, ἤ τινα ὀρθότητα,
alone of-it the most-serious to-be or some correctness
ἢ τὸ τρίτον ὠφελίαν; οἷον δὴ λέγω ἐδωδῇ μὲν καὶ
or the third benefit as indeed I-mean to-eating indeed and
πόσει καὶ συμπάσῃ τροφῇ παρέπεσθαι μὲν τὴν χάριν,
drinking and to-all nourishment to-accompany indeed the charm
ἣν ἡδονὴν ἂν προσείποιμεν· ἣν δὲ ὀρθότητά τε καὶ
which pleasure — we-would-call which and correctness both and
ὠφελίαν, ὅπερ ὑγιεινὸν τῶν προσφερομένων λέγομεν
benefit which-very wholesome of-the things-served we-call
ἑκάστοτε, τοῦτ' αὐτὸ εἶναι ἐν αὐτοῖς καὶ τὸ ὀρθότατον.
each-time this itself to-be in them also the most-correct
CLIN. πάνυ μὲν οὖν.
certainly indeed then
ATH. καὶ μὴν καὶ τῇ μαθήσει παρακολουθεῖν μὲν τό γε
and indeed also to-the learning to-accompany indeed the at-least
τῆς χάριτος, τὴν ἡδονήν, τὴν δὲ ὀρθότητα καὶ τὴν ὠφελίαν
of-the charm the pleasure the and correctness and the benefit
καὶ τὸ εὖ καὶ τὸ καλῶς τὴν ἀλήθειαν εἶναι τὴν ἀποτελοῦσαν.
and the well and the finely the truth to-be the accomplishing
CLIN. ἔστιν οὕτως.
it-is so
ATH. τί δὲ τῇ τῶν ὁμοίων ἐργασίᾳ ὅσαι τέχναι d
what and to-the of-the likenesses making as-many-as arts
εἰκαστικαί; ἆρ' οὐκ, ἂν τοῦτο ἐξεργάζωνται, τὸ μὲν
image-making then not if this they-accomplish the indeed

ἡδονὴν ἐν αὐτοῖς γίγνεσθαι παρεπόμενον, ἐὰν γίγνηται,
pleasure in them coming-about accompanying if it-come-about
χάριν αὐτὸ δικαιότατον ἂν εἴη προσαγορεύειν;
charm it most-justly — would-be to-call

CLIN. ναί.
yes

ATH. τὴν δέ γε ὀρθότητά που τῶν τοιούτων ἡ ἰσότης
the and at-least correctness surely of-the such-things the equality
ἄν, ὡς ἐπὶ τὸ πᾶν εἰπεῖν, ἐξεργάζοιτο τοῦ τε τοσούτου
— as for the whole to-say would-accomplish of-the both so-great
καὶ τοῦ τοιούτου πρότερον, ἀλλ᾽ οὐχ ἡδονή.
and of-the such sooner but not pleasure

CLIN. καλῶς.
finely

e ATH. οὐκοῦν ἡδονῇ κρίνοιτ᾽ ἂν μόνον ἐκεῖνο ὀρθῶς,
therefore by-pleasure would-be-judged — only that rightly
ὃ μήτε τινὰ ὠφελίαν μήτε ἀλήθειαν μήτε ὁμοιότητα
which neither some benefit nor truth nor likeness
ἀπεργαζόμενον παρέχεται, μηδ᾽ αὖ γε βλάβην, ἀλλ᾽
producing provides nor again at-least harm but
αὐτοῦ τούτου μόνου ἕνεκα γίγνοιτο τοῦ συμπαρεπομένου
itself this alone for-the-sake comes-about of-the accompanying
τοῖς ἄλλοις, τῆς χάριτος, ἣν δὴ κάλλιστά τις ὀνομάσαι
the other-things the charm which indeed most-finely one would-name
ἂν ἡδονήν, ὅταν μηδὲν αὐτῇ τούτων ἑπακολουθῇ;
— pleasure when nothing it of-these follows

CLIN. ἀβλαβῆ λέγεις ἡδονὴν μόνον.
harmless you-mean pleasure only

ATH. ναί, καὶ παιδιάν γε εἶναι τὴν αὐτὴν ταύτην λέγω
yes and play at-least to-be the same this I-call
τότε, ὅταν μήτε τι βλάπτῃ μήτε ὠφελῇ σπουδῆς ἢ
then when neither anything it-harms nor benefits of-seriousness or
λόγου ἄξιον.
of-account worthy
CLIN. ἀληθέστατα λέγεις.
most-truly you-speak

VI · THE JUDGE OF IMITATION

No imitation is judged by pleasure, but by its truth, so the music to seek is the right one, not the sweet one. A judge of any image must know what the original is, whether it is rightly copied, and whether it is well made. Human poets jumble men's voices with beasts', and tear words from melody into bare verse and bare piping. So the singers of Dionysus must know rhythms and harmonies well enough to choose what suits their age, better educated than the crowd and the poets.

ATH. ἆρ' οὖν οὐ πᾶσαν μίμησιν φαῖμεν ἂν ἐκ τῶν νῦν 668
so then not all imitation would-we-say — from the now
λεγομένων ἥκιστα ἡδονῇ προσήκειν κρίνεσθαι καὶ δόξῃ
said least by-pleasure to-be-fitting to-be-judged and by-opinion
μὴ ἀληθεῖ — καὶ δὴ καὶ πᾶσαν ἰσότητα· οὐ γὰρ εἴ
not true and indeed also all equality not for if
τῳ δοκεῖ ἢ μή τις χαίρει τῳ, τό γε ἴσον ἴσον
to-anyone it-seems or not one delights in-anything the at-least equal equal
οὐδὲ τὸ σύμμετρον ἂν εἴη σύμμετρον ὅλως — ἀλλὰ
nor the proportionate — would-be proportionate at-all but
τῷ ἀληθεῖ πάντων μάλιστα, ἥκιστα δὲ ὁτῳοῦν ἄλλῳ;
by-the truth of-all most least and by-anything other
CLIN. παντάπασι μὲν οὖν.
altogether indeed then

ATH. οὐκοῦν μουσικήν γε πᾶσάν φαμεν εἰκαστικήν τε
therefore music at-least all we-say image-making both
εἶναι καὶ μιμητικήν;
to-be and imitative
CLIN. τί μήν;
what indeed
b ATH. ἥκιστ' ἄρα ὅταν τις μουσικὴν ἡδονῇ φῇ κρίνεσθαι,
least then when one music by-pleasure says to-be-judged
τοῦτον ἀποδεκτέον τὸν λόγον, καὶ ζητητέον ἥκιστα ταύτην
this must-be-accepted the argument and must-be-sought least this
ὡς σπουδαίαν, εἴ τις ἄρα που καὶ γίγνοιτο, ἀλλ' ἐκείνην
as serious if one then anywhere even should-exist but that
τὴν ἔχουσαν τὴν ὁμοιότητα τῷ τοῦ καλοῦ μιμήματι.
the having the likeness to-the of-the fine imitation
CLIN. ἀληθέστατα.
most-truly
ATH. καὶ τούτοις δὴ τοῖς τὴν καλλίστην ᾠδήν τε ζητοῦσι
and for-these indeed the the finest song both seeking
καὶ μοῦσαν ζητητέον, ὡς ἔοικεν, οὐχ ἥτις ἡδεῖα ἀλλ'
and muse must-be-sought as it-seems not which pleasant but
ἥτις ὀρθή· μιμήσεως γὰρ ἦν, ὥς φαμεν, ὀρθότης, εἰ τὸ
which right of-imitation for was as we-say correctness if the
μιμηθὲν ὅσον τε καὶ οἷον ἦν ἀποτελοῖτο.
imitated as-great both and such-as it-was should-be-rendered
CLIN. πῶς γὰρ οὔ;
how for not
c ATH. καὶ μὴν τοῦτό γε πᾶς ἂν ὁμολογοῖ περὶ τῆς
and indeed this at-least every-one — would-agree about the
μουσικῆς, ὅτι πάντα τὰ περὶ αὐτήν ἐστιν ποιήματα μίμησίς
music that all the about it are poems imitation

τε καὶ ἀπεικασία· καὶ τοῦτό γε μῶν οὐκ ἂν σύμπαντες
both and likening and this at-least surely-not not — all
ὁμολογοῖεν ποιηταί τε καὶ ἀκροαταὶ καὶ ὑποκριταί;
would-agree poets both and listeners and actors

CLIN. καὶ μάλα.
and very

ATH. δεῖ δὴ καθ' ἕκαστόν γε, ὡς ἔοικε, γιγνώσκειν
one-must indeed according-to each at-least as it-seems to-know
τῶν ποιημάτων ὅτι ποτ' ἐστὶν τὸν μέλλοντα ἐν αὐτῷ μὴ
of-the poems what ever it-is the going in it not
ἁμαρτήσεσθαι· μὴ γὰρ γιγνώσκων τὴν οὐσίαν, τί ποτε
to-err not for knowing the being what ever
βούλεται καὶ ὅτου ποτ' ἐστὶν εἰκὼν ὄντως, σχολῇ τήν γε
it-means and of-what ever it-is image really hardly the at-least
ὀρθότητα τῆς βουλήσεως ἢ καὶ ἁμαρτίαν αὐτοῦ διαγνώσεται.
correctness of-the intention or also error of-it he-will-discern

CLIN. σχολῇ· πῶς δ' οὔ;
hardly how and not

ATH. ὁ δὲ τὸ ὀρθῶς μὴ γιγνώσκων ἆρ' ἄν ποτε τό γε d
the and the rightly not knowing then — ever the at-least
εὖ καὶ τὸ κακῶς δυνατὸς εἴη διαγνῶναι; λέγω δὲ οὐ
well and the badly able would-be to-discern I-speak and not
πάνυ σαφῶς, ἀλλ' ὧδε σαφέστερον ἴσως ἂν λεχθείη.
very clearly but thus more-clearly perhaps — it-might-be-said

CLIN. πῶς;
how

ATH. εἰσὶν δήπου κατὰ τὴν ὄψιν ἡμῖν ἀπεικασίαι μυρίαι.
there-are surely according-to the sight for-us likenesses countless

CLIN. ναί.
yes

e ATH. τί οὖν εἴ τις καὶ ἐν τούτοις ἀγνοοῖ τῶν
what then if one also in these should-be-ignorant of-the
μεμιμημένων ὅτι ποτ' ἐστὶν ἕκαστον τῶν σωμάτων; ἆρ'
imitated-things what ever is each of-the bodies then
ἄν ποτε τό γε ὀρθῶς αὐτῶν εἰργασμένον γνοίη;
— ever the at-least rightly of-them having-been-made would-he-know
λέγω δὲ τὸ τοιόνδε, οἷον τοὺς ἀριθμοὺς τοῦ σώματος καὶ
I-mean and the such as the numbers of-the body and
ἑκάστων τῶν μερῶν τὰς θέσεις εἰ ἔχει, ὅσοι τέ εἰσιν
of-each the parts the positions if it-has as-many-as both they-are
καὶ ὁποῖα παρ' ὁποῖα αὐτῶν κείμενα τὴν προσήκουσαν
and of-what-sort beside of-what-sort of-them placed the fitting
τάξιν ἀπείληφεν — καὶ ἔτι δὴ χρώματά τε καὶ
order have-received and further indeed colors both and
σχήματα — ἢ πάντα ταῦτα τεταραγμένως εἴργασται·
figures or all these confusedly has-been-made
μῶν δοκεῖ ταῦτ' ἄν ποτε διαγνῶναί τις τὸ παράπαν
surely-not does-it-seem these-things — ever to-discern one the altogether
ἀγνοῶν ὅτι ποτ' ἐστὶ τὸ μεμιμημένον ζῷον;
being-ignorant-of what ever is the imitated animal
CLIN. καὶ πῶς;
and how
669 ATH. τί δ' εἰ γιγνώσκοιμεν ὅτι τὸ γεγραμμένον ἢ τὸ
what and if we-should-know that the painted or the
πεπλασμένον ἐστὶν ἄνθρωπος, καὶ τὰ μέρη πάντα τὰ
modeled is a-man and the parts all the
ἑαυτοῦ καὶ χρώματα ἅμα καὶ σχήματα ἀπείληφεν ὑπὸ
its-own and colors at-once and figures has-received by
τῆς τέχνης; ἆρά γε ἀναγκαῖον ἤδη τῷ ταῦτα
the art then at-least necessary already for-the(-one) these-things

γνόντι καὶ ἐκεῖνο ἑτοίμως γιγνώσκειν, εἴτε καλὸν εἴτε
having-known also that readily to-know whether fine or
ὅπῃ ποτὲ ἐλλιπὲς ἂν εἴη κάλλους;
wherever ever deficient — it-be of-beauty
CLIN. πάντες μεντἂν ὡς ἔπος εἰπεῖν, ὦ ξένε, τὰ καλὰ
all certainly so a-word to-say O stranger the fine
τῶν ζῴων ἐγιγνώσκομεν.
of-the animals we-would-know
ATH. ὀρθότατα λέγεις. ἆρ᾽ οὖν οὐ περὶ ἑκάστην εἰκόνα, b
most-rightly you-speak so then not about each image
καὶ ἐν γραφικῇ καὶ ἐν μουσικῇ καὶ πάντῃ, τὸν μέλλοντα
both in painting and in music and everywhere the going
ἔμφρονα κριτὴν ἔσεσθαι δεῖ ταῦτα τρία ἔχειν, ὅ τέ
sensible judge to-be one-must these three to-have what both
ἐστι πρῶτον γιγνώσκειν, ἔπειτα ὡς ὀρθῶς, ἔπειθ᾽ ὡς εὖ,
it-is first to-know next how rightly next how well
τὸ τρίτον, εἴργασται τῶν εἰκόνων ἡτισοῦν ῥήμασί τε
the third has-been-made of-the images any-whatever in-words both
καὶ μέλεσι καὶ τοῖς ῥυθμοῖς;
and melodies and the rhythms
CLIN. ἔοικε γοῦν.
it-seems at-any-rate
ATH. μὴ τοίνυν ἀπείπωμεν λέγοντες τὸ περὶ τὴν μουσικὴν c
not then let-us-give-up saying the about the music
ᾗ χαλεπόν· ἐπειδὴ γὰρ ὑμνεῖται περὶ αὐτὴν διαφερόντως
in-which hard since for it-is-hymned about it exceptionally
ἢ τὰς ἄλλας εἰκόνας, εὐλαβείας δὴ δεῖται πλείστης
than the other images caution indeed it-needs most
πασῶν εἰκόνων. ἁμαρτών τε γάρ τις μέγιστ᾽ ἂν βλάπτοιτο,
of-all images having-erred both for one greatest — would-be-harmed
ἤθη κακὰ φιλοφρονούμενος, χαλεπώτατόν τε αἰσθέσθαι
characters bad welcoming most-hard both to-perceive

διὰ τὸ τοὺς ποιητὰς φαυλοτέρους εἶναι ποιητὰς αὐτῶν
because-of the the poets inferior to-be poets than-themselves
τῶν Μουσῶν. οὐ γὰρ ἂν ἐκεῖναί γε ἐξαμάρτοιέν ποτε
the Muses not for — they at-least would-err ever
τοσοῦτον ὥστε ῥήματα ἀνδρῶν ποιήσασαι τὸ χρῶμα
so-much so-as words of-men having-composed the color
γυναικῶν καὶ μέλος ἀποδοῦναι, καὶ μέλος ἐλευθέρων αὖ
of-women and melody to-give and melody of-free-men again
καὶ σχήματα συνθεῖσαι ῥυθμοὺς δούλων καὶ ἀνελευθέρων
and figures having-put-together rhythms of-slaves and illiberal
προσαρμόττειν, οὐδ' αὖ ῥυθμοὺς καὶ σχῆμα ἐλευθέριον
to-fit nor again rhythms and figure free
ὑποθεῖσαι μέλος ἢ λόγον ἐναντίον ἀποδοῦναι τοῖς ῥυθμοῖς,
having-laid-down melody or word contrary to-give to-the rhythms
ἔτι δὲ θηρίων φωνὰς καὶ ἀνθρώπων καὶ ὀργάνων καὶ
further and of-beasts voices and of-men and of-instruments and
πάντας ψόφους εἰς ταὐτὸν οὐκ ἄν ποτε συνθεῖεν,
all noises into the-same not — ever they-would-put-together
ὡς ἕν τι μιμούμεναι· ποιηταὶ δὲ ἀνθρώπινοι σφόδρα
as one something imitating poets but human greatly
τὰ τοιαῦτα ἐμπλέκοντες καὶ συγκυκῶντες ἀλόγως, γέλωτ'
the such-things interweaving and jumbling senselessly laughter
ἂν παρασκευάζοιεν τῶν ἀνθρώπων ὅσους φησὶν Ὀρφεὺς
— would-provide of-the men as-many-as says Orpheus
λαχεῖν ὥραν τῆς τέρψιος. ταῦτά γε γὰρ ὁρῶσι πάντα
to-have-received bloom of-the delight these-things at-least for they-see all
κυκώμενα, καὶ ἔτι διασπῶσιν οἱ ποιηταὶ ῥυθμὸν μὲν καὶ
jumbled and further tear-apart the poets rhythm indeed and
σχήματα μέλους χωρίς, λόγους ψιλοὺς εἰς μέτρα τιθέντες,
figures of-melody apart words bare into meters putting
μέλος δ' αὖ καὶ ῥυθμὸν ἄνευ ῥημάτων, ψιλῇ κιθαρίσει τε
melody and again and rhythm without words with-bare lyre-playing both

καὶ αὐλήσει προσχρώμενοι, ἐν οἷς δὴ παγχάλεπον ἄνευ
and piping using in which indeed most-hard without
λόγου γιγνόμενον ῥυθμόν τε καὶ ἁρμονίαν γιγνώσκειν ὅτι
word coming-about rhythm both and harmony to-know what
τε βούλεται καὶ ὅτῳ ἔοικε τῶν ἀξιολόγων μιμημάτων·
both it-means and to-what it-resembles of-the noteworthy imitations
ἀλλὰ ὑπολαβεῖν ἀναγκαῖον ὅτι τὸ τοιοῦτόν γε πολλῆς 670
but to-suppose necessary that the such at-least of-much
ἀγροικίας μεστὸν πᾶν, ὁπόσον τάχους τε καὶ ἀπταισίας
boorishness full all as-much-as of-speed both and of-unstumbling
καὶ φωνῆς θηριώδους σφόδρα φίλον ὥστ' αὐλήσει γε
and of-voice beastlike greatly fond so-as piping at-least
χρῆσθαι καὶ κιθαρίσει πλὴν ὅσον ὑπὸ ὄρχησίν τε
to-use and lyre-playing except as-much-as under dance both
καὶ ᾠδήν, ψιλῷ δ' ἑκατέρῳ πᾶσά τις ἀμουσία καὶ
and song bare and each all some lack-of-music and
θαυματουργία γίγνοιτ' ἂν τῆς χρήσεως. ταῦτα μὲν
wonder-working would-come-about — of-the use these-things indeed
ἔχει ταύτῃ λόγον· ἡμεῖς δέ γε οὐχ ὅτι μὴ δεῖ ταῖς
has in-this-way reason we and at-least not that not one-must the
Μούσαις ἡμῶν προσχρῆσθαι τοὺς ἤδη τριακοντούτας καὶ
Muses of-us to-use the already thirty-year-olds and
τῶν πεντήκοντα πέραν γεγονότας σκοπούμεθα, ἀλλ' ὅτι
the fifty beyond having-become are-examining but what
ποτὲ δεῖ. τόδε μὲν οὖν ἐκ τούτων ὁ λόγος ἡμῖν
ever one-must this indeed then from these the argument to-us
δοκεῖ μοι σημαίνειν ἤδη, τῆς γε χορικῆς Μούσης
seems to-me to-signify already of-the at-least choral Muse
ὅτι πεπαιδεῦσθαι δεῖ βέλτιον τοὺς πεντηκοντούτας
that to-have-been-educated one-must better the fifty-year-olds
ὅσοισπερ ἂν ᾄδειν προσήκῃ. τῶν γὰρ ῥυθμῶν καὶ τῶν
as-many-as — to-sing befits of-the for rhythms and of-the

ἁρμονιῶν ἀναγκαῖον αὐτοῖς ἐστιν εὐαισθήτως ἔχειν καὶ
harmonies necessary for-them it-is keenly to-have and
γιγνώσκειν· ἢ πῶς τις τὴν ὀρθότητα γνώσεται τῶν
to-know or how one the correctness will-know of-the
μελῶν, ᾧ προσῆκεν ἢ μὴ προσῆκεν τοῦ δωριστί, καὶ
melodies to-which befitted or not befitted the Dorian and
τοῦ ῥυθμοῦ ὃν ὁ ποιητὴς αὐτῷ προσῆψεν, ὀρθῶς ἢ μή;
of-the rhythm which the poet to-it attached rightly or not

CLIN. δῆλον ὡς οὐδαμῶς.
clear that in-no-way

c ATH. γελοῖος γὰρ ὅ γε πολὺς ὄχλος ἡγούμενος ἱκανῶς
ridiculous for the at-least great crowd thinking sufficiently
γιγνώσκειν τό τε εὐάρμοστον καὶ εὔρυθμον καὶ μή,
to-know the both well-harmonized and well-rhythmed and not
ὅσοι προσᾴδειν αὐτῶν καὶ βαίνειν ἐν ῥυθμῷ γεγόνασι
as-many-as to-sing-along of-them and to-step in rhythm have-become
διηναγκασμένοι, ὅτι δὲ δρῶσιν ταῦτα ἀγνοοῦντες αὐτῶν
having-been-forced that and they-do these-things being-ignorant-of of-them
ἕκαστα, οὐ συλλογίζονται. τὸ δέ που προσήκοντα μὲν ἔχον
each not they-reckon the but surely fitting indeed having
πᾶν μέλος ὀρθῶς ἔχει, μὴ προσήκοντα δὲ ἡμαρτημένως.
all melody rightly is not fitting and erroneously

CLIN. ἀναγκαιότατα.
most-necessarily

ATH. τί οὖν ὁ μηδ' ὅτι ποτ' ἔχει γιγνώσκων; ἆρα,
what then the not-even what ever it-has knowing then
ὅπερ εἴπομεν, ὡς ὀρθῶς γε αὐτὸ ἔχει, γνώσεταί ποτε
which-very we-said that rightly at-least it has will-be-know ever
ἐν ὁτῳοῦν;
in anything-whatever

CLIN. καὶ τίς μηχανή;
and what device

ΑΘΗ. τοῦτ᾽ οὖν, ὡς ἔοικεν, ἀνευρίσκομεν αὖ τὰ νῦν, ὅτι d
this then as it-seems we-discover again the now that
τοῖς ᾠδοῖς ἡμῖν, οὓς νῦν παρακαλοῦμεν καὶ ἑκόντας
the singers for-us whom now we-summon and willing
τινὰ τρόπον ἀναγκάζομεν ᾄδειν, μέχρι γε τοσούτου
in-some way we-compel to-sing as-far at-least as-this
πεπαιδεῦσθαι σχεδὸν ἀναγκαῖον, μέχρι τοῦ δυνατὸν εἶναι
to-have-been-educated nearly necessary up-to the able to-be
συνακολουθεῖν ἕκαστον ταῖς τε βάσεσιν τῶν ῥυθμῶν καὶ
to-follow each the both steps of-the rhythms and
ταῖς χορδαῖς ταῖς τῶν μελῶν, ἵνα καθορῶντες τάς τε
the notes the of-the melodies so-that observing the both
ἁρμονίας καὶ τοὺς ῥυθμούς, ἐκλέγεσθαί τε τὰ προσήκοντα
harmonies and the rhythms to-select both the fitting-ones
οἷοί τ᾽ ὦσιν ἃ τοῖς τηλικούτοις τε καὶ τοιούτοις ᾄδειν
able — they-may-be what to-the of-such-age both and of-such-kind to-sing
πρέπον, καὶ οὕτως ᾄδωσιν, καὶ ᾄδοντες αὐτοί τε ἡδονὰς
befitting and so they-may-sing and singing themselves both pleasures
τὸ παραχρῆμα ἀσινεῖς ἥδωνται καὶ τοῖς νεωτέροις ἡγεμόνες
the immediate harmless may-enjoy and for-the younger leaders
ἠθῶν χρηστῶν ἀσπασμοῦ προσήκοντος γίγνωνται· μέχρι
of-characters good of-welcome fitting may-become until
δὲ τοσούτου παιδευθέντες ἀκριβεστέραν ἂν παιδείαν τῆς
and so-far having-been-educated more-exact — education than-the
ἐπὶ τὸ πλῆθος φερούσης εἶεν μετακεχειρισμένοι καὶ
toward the multitude tending they-would-be having-taken-in-hand and
τῆς περὶ τοὺς ποιητὰς αὐτούς.
than-the about the poets themselves

The drinking party, with sober commanders, makes men's souls soft as iron in the fire and lets them be shaped again, and wine is the gift of Dionysus, not a curse. Choral art, song and dance together, is the whole of education: its half in the voice is music, and its half in the movement of the body, gymnastics, is still to be treated. If a city will not use wine rightly, it should follow Carthage, where soldiers, slaves, and magistrates drink only water.

671 ATH. τὸ γὰρ τρίτον οὐδεμία ἀνάγκη ποιητῇ γιγνώσκειν, εἴτε
the for third no necessity for-the-poet to-know whether
καλὸν εἴτε μὴ καλὸν τὸ μίμημα, τὸ δὲ ἁρμονίας καὶ ῥυθμοῦ
fine or not fine the imitation the and of-harmony and of-rhythm
σχεδὸν ἀνάγκη, τοῖς δὲ πάντα τὰ τρία τῆς ἐκλογῆς ἕνεκα
nearly necessity for-these and all the three of-the selection for-the-sake
τοῦ καλλίστου καὶ δευτέρου, ἢ μηδέποτε ἱκανὸν ἐπῳδὸν
of-the finest and second or never sufficient enchanter
γίγνεσθαι νέοις πρὸς ἀρετήν. καὶ ὅπερ ὁ λόγος ἐν ἀρχαῖς
to-become for-young toward virtue and which-very the argument in beginnings
ἐβουλήθη, τὴν τῷ τοῦ Διονύσου χορῷ βοήθειαν ἐπιδεῖξαι
wished the to-the of-the Dionysus chorus aid to-show
καλῶς λεγομένην, εἰς δύναμιν εἴρηκεν· σκοπώμεθα
finely spoken according-to power it-has-said let-us-examine
δὴ εἰ τοῦθ' οὕτω γέγονεν. θορυβώδης μέν που ὁ
indeed whether this so has-come-about uproarious indeed surely the
σύλλογος ὁ τοιοῦτος ἐξ ἀνάγκης προϊούσης τῆς πόσεως ἐπὶ
gathering the such by necessity proceeding the drinking to
μᾶλλον ἀεὶ συμβαίνει γιγνόμενος, ὅπερ ὑπεθέμεθα κατ'
more always happens becoming which-very we-assumed at
ἀρχὰς ἀναγκαῖον εἶναι γίγνεσθαι περὶ τῶν νῦν λεγομένων.
beginnings necessary to-be to-come-about about the now said-things
CLIN. ἀνάγκη.
necessity

ATH. πᾶς δέ γε αὐτὸς αὑτοῦ κουφότερος αἴρεται καὶ
every-one and at-least himself than-himself lighter is-lifted and
γέγηθέν τε καὶ παρρησίας ἐμπίμπλαται καὶ ἀνηκουστίας
rejoices both and with-free-speech is-filled and with-not-listening
ἐν τῷ τοιούτῳ τῶν πέλας, ἄρχων δ' ἱκανὸς ἀξιοῖ
in the such to-the neighbors ruler and sufficient he-thinks
ἑαυτοῦ τε καὶ τῶν ἄλλων γεγονέναι.
of-himself both and of-the others to-have-become
CLIN. τί μήν;
what indeed
ATH. οὐκοῦν ἔφαμεν, ὅταν γίγνηται ταῦτα, καθάπερ τινὰ c
therefore we-said when come-about these-things as some
σίδηρον τὰς ψυχὰς τῶν πινόντων διαπύρους γιγνομένας
iron the souls of-the drinkers fiery becoming
μαλθακωτέρας γίγνεσθαι καὶ νεωτέρας, ὥστε εὐαγώγους
softer to-become and younger so-that easily-led
συμβαίνειν τῷ δυναμένῳ τε καὶ ἐπισταμένῳ παιδεύειν
to-turn-out to-the able both and knowing to-educate
τε καὶ πλάττειν, καθάπερ ὅτ' ἦσαν νέαι; τοῦτον
both and to-mold as when they-were young this
δ' εἶναι τὸν πλάστην τὸν αὐτὸν ὥσπερ τότε, τὸν
and to-be the molder the same as then the
ἀγαθὸν νομοθέτην, οὗ νόμους εἶναι δεῖ συμποτικούς,
good lawgiver of-whom laws to-be one-must for-drinking-parties
δυναμένους τὸν εὔελπιν καὶ θαρραλέον ἐκεῖνον γιγνόμενον
able the hopeful and confident that-one becoming
καὶ ἀναισχυντότερον τοῦ δέοντος, καὶ οὐκ ἐθέλοντα
and more-shameless than-the needful and not willing
τάξιν καὶ τὸ κατὰ μέρος σιγῆς καὶ λόγου καὶ πόσεως
order and the in turn of-silence and of-speech and of-drinking
καὶ μούσης ὑπομένειν, ἐθέλειν ποιεῖν πάντα τούτοις
and of-music to-endure to-be-willing to-make all to-these

τἀναντία, καὶ εἰσιόντι τῷ μὴ καλῷ θάρρει τὸν κάλλιστον
the-opposite-things and entering the not fine confidence the finest
διαμαχόμενον φόβον εἰσπέμπειν οἵους τ' εἶναι μετὰ δίκης,
fighting-against fear to-send-in able — to-be with justice
ὃν αἰδῶ τε καὶ αἰσχύνην θεῖον φόβον ὠνομάκαμεν;
which shame both and shame divine fear we-have-named

CLIN. ἔστιν ταῦτα.
is these-things

e ATH. τούτων δέ γε τῶν νόμων εἶναι νομοφύλακας καὶ
of-these and at-least the laws to-be law-guardians and
συνδημιουργοὺς αὐτοῖς τοὺς ἀθορύβους καὶ νήφοντας τῶν
fellow-craftsmen for-them the undisturbed and sober of-the
μὴ νηφόντων στρατηγούς, ὧν δὴ χωρὶς μέθῃ
not sober generals of-whom indeed without with-drunkenness
διαμάχεσθαι δεινότερον ἢ πολεμίοις εἶναι μὴ μετὰ
to-fight-it-out more-terrible than with-enemies to-be not with
ἀρχόντων ἀθορύβων, καὶ τὸν αὖ μὴ δυνάμενον ἐθέλειν
rulers undisturbed and the again not able to-be-willing
πείθεσθαι τούτοις καὶ τοῖς ἡγεμόσιν τοῖς τοῦ Διονύσου, τοῖς
to-obey these and the leaders the of-the Dionysus the
ὑπὲρ ἑξήκοντα ἔτη γεγονόσιν, ἴσην καὶ μείζω τὴν αἰσχύνην
over sixty years having-become equal and greater the shame
φέρειν ἢ τὸν τοῖς τοῦ Ἄρεως ἀπειθοῦντα ἄρχουσιν.
to-bear than the the of-the Ares disobeying rulers

CLIN. ὀρθῶς.
rightly

672 ATH. οὐκοῦν εἴ γε εἴη τοιαύτη μὲν μέθη, τοιαύτη δὲ
therefore if at-least should-be such indeed drunkenness such and
παιδιά, μῶν οὐκ ὠφεληθέντες ἂν οἱ τοιοῦτοι συμπόται
play surely-not not benefited — the such drinking-companions
καὶ μᾶλλον φίλοι ἢ πρότερον ἀπαλλάττοιντο ἀλλήλων,
and more friends than before would-part from-one-another

ἀλλ᾽ οὐχ ὥσπερ τὰ νῦν ἐχθροί, κατὰ νόμους δὲ
but not as the-things now enemies according-to laws and
πᾶσαν τὴν συνουσίαν συγγενόμενοι καὶ ἀκολουθήσαντες,
all the gathering having-been-together and having-followed
ὁπότε ἀφηγοῖντο οἱ νήφοντες τοῖς μὴ νήφουσιν;
when should-lead the sober the not sober
CLIN. ὀρθῶς, εἴ γε δὴ εἴη τοιαύτη οἵαν νῦν λέγεις.
rightly if at-least indeed it-should-be such as now you-say
ATH. μὴ τοίνυν ἐκεῖνό γ᾽ ἔτι τῆς τοῦ Διονύσου b
not then that at-least any-longer of-the of-the Dionysus
δωρεᾶς ψέγωμεν ἁπλῶς, ὡς ἔστιν κακὴ καὶ εἰς πόλιν οὐκ
gift let-us-blame simply that it-is bad and into city not
ἀξία παραδέχεσθαι. καὶ γὰρ ἔτι πλείω τις ἂν ἐπεξέλθοι
worthy to-receive and for still more one — could-go-on
λέγων· ἐπεὶ καὶ τὸ μέγιστον ἀγαθὸν ὃ δωρεῖται λέγειν
saying since also the greatest good which he-gives to-say
μὲν ὄκνος εἰς τοὺς πολλοὺς διὰ τὸ κακῶς τοὺς
indeed hesitation to the many because-of the badly the
ἀνθρώπους αὐτὸ ὑπολαβεῖν καὶ γνῶναι λεχθέν.
men it to-take-up and to-understand said
CLIN. τὸ ποῖον δή;
the what-sort indeed
ATH. λόγος τις ἅμα καὶ φήμη ὑπορρεῖ πως ὡς ὁ c
an-account some at-once and a-report flows-beneath somehow that the
θεὸς οὗτος ὑπὸ τῆς μητρυᾶς Ἥρας διεφορήθη τῆς ψυχῆς
god this by the stepmother Hera was-distracted of-the soul
τὴν γνώμην, διὸ τάς τε βακχείας καὶ πᾶσαν τὴν
the judgment wherefore the both Bacchic-revels and all the
μανικὴν ἐμβάλλει χορείαν τιμωρούμενος· ὅθεν καὶ τὸν
frenzied casts-in choric-art taking-vengeance whence also the
οἶνον ἐπὶ τοῦτ᾽ αὐτὸ δεδώρηται. ἐγὼ δὲ τὰ μὲν τοιαῦτα
wine for this itself he-has-given I and the indeed such-things

τοῖς ἀσφαλὲς ἡγουμένοις εἶναι λέγειν περὶ θεῶν ἀφίημι
to-the safe thinking to-be to-say about gods leave
λέγειν, τὸ δὲ τοσόνδε οἶδα, ὅτι πᾶν ζῷον, ὅσον αὐτῷ
to-say the and so-much I-know that every animal as-much-as to-it
προσήκει νοῦν ἔχειν τελεωθέντι, τοῦτον καὶ τοσοῦτον
befits mind to-have having-been-completed this and so-much
οὐδὲν ἔχον ποτὲ φύεται· ἐν τούτῳ δὴ τῷ χρόνῳ ἐν ᾧ
none having ever is-born in this indeed the time in which
μήπω κέκτηται τὴν οἰκείαν φρόνησιν, πᾶν μαίνεταί τε
not-yet it-has-acquired the own prudence every-one raves both
καὶ βοᾷ ἀτάκτως, καὶ ὅταν ἀκταινώσῃ ἑαυτὸ τάχιστα,
and cries disorderly and when it-sets-in-motion itself most-quickly
ἀτάκτως αὖ πηδᾷ. ἀναμνησθῶμεν δὲ ὅτι μουσικῆς τε
disorderly again leaps let-us-remember and that of-music both
καὶ γυμναστικῆς ἔφαμεν ἀρχὰς ταύτας εἶναι.
and gymnastics we-said beginnings these to-be

CLIN. μεμνήμεθα· τί δ' οὔ;
we-remember what and not

d ATH. οὐκοῦν καὶ ὅτι τὴν ῥυθμοῦ τε καὶ ἁρμονίας αἴσθησιν
therefore also that the of-rhythm both and of-harmony perception
τοῖς ἀνθρώποις ἡμῖν ἐνδεδωκέναι τὴν ἀρχὴν ταύτην
to-the men us to-have-given the beginning this
ἔφαμεν, Ἀπόλλωνα δὲ καὶ μούσας καὶ Διόνυσον θεῶν
we-said Apollo and both Muses and Dionysus of-gods
αἰτίους γεγονέναι;
causes to-have-been

CLIN. πῶς γὰρ οὔ;
how for not

ATH. καὶ δὴ καὶ τὸν οἰνόν γε, ὡς ἔοικεν, ὁ τῶν
and indeed also the wine at-least as it-seems the of-the
ἄλλων λόγος, ἵνα μανῶμεν, φησὶν ἐπὶ τιμωρίᾳ τῇ τῶν
others account so-that we-may-go-mad says for vengeance the of-the

ἀνθρώπων δεδόσθαι· ὁ δὲ νῦν λεγόμενος ὑφ' ἡμῶν
men to-have-been-given the and now said by us
φάρμακον ἐπὶ τοὐναντίον φησὶν αἰδοῦς μὲν ψυχῆς κτήσεως
drug for the-opposite says of-reverence indeed of-soul acquisition
ἕνεκα δεδόσθαι, σώματος δὲ ὑγιείας τε καὶ ἰσχύος.
for-the-sake to-have-been-given of-body and of-health both and of-strength
CLIN. κάλλιστα, ὦ ξένε, τὸν λόγον ἀπεμνημόνευκας.
most-finely O stranger the argument you-have-recalled
ATH. καὶ τὰ μὲν δὴ τῆς χορείας ἡμίσεα διαπεπεράνθω· e
and the indeed indeed of-the choric-art halves let-it-have-been-completed
τὰ δ' ἡμίσεα, ὅπως ἂν ἔτι δοκῇ, περανοῦμεν ἢ καὶ
the and halves as — still it-may-seem we-shall-complete or also
ἐάσομεν.
we-shall-leave
CLIN. ποῖα δὴ λέγεις, καὶ πῶς ἑκάτερα διαιρῶν;
what-sort indeed do-you-mean and how each dividing
ATH. ὅλη μέν που χορεία ὅλη παίδευσις ἦν ἡμῖν, τούτου
whole indeed surely choric-art whole education was to-us of-this
δ' αὖ τὸ μὲν ῥυθμοί τε καὶ ἁρμονίαι, τὸ κατὰ
and again the(-one) indeed rhythms both and harmonies the according-to
τὴν φωνήν.
the voice
CLIN. ναί.
yes
ATH. τὸ δέ γε κατὰ τὴν τοῦ σώματος κίνησιν ῥυθμὸν 673
the and at-least according-to the of-the body movement rhythm
μὲν κοινὸν τῇ τῆς φωνῆς εἶχε κινήσει, σχῆμα δὲ
indeed common with-the of-the voice it-had movement figure and
ἴδιον. ἐκεῖ δὲ μέλος ἡ τῆς φωνῆς κίνησις.
particular there and melody the of-the voice movement
CLIN. ἀληθέστατα.
most-truly

ATH. τὰ μὲν τοίνυν τῆς φωνῆς μέχρι τῆς ψυχῆς πρὸς
the-things indeed then of-the voice as-far-as the soul toward
ἀρετὴν παιδείας οὐκ οἶδ' ὅντινα τρόπον ὠνομάσαμεν
virtue of-education not I-know in-what way we-named
μουσικήν.
music

CLIN. ὀρθῶς μὲν οὖν.
rightly indeed then

ATH. τὰ δέ γε τοῦ σώματος, ἃ παιζόντων ὄρχησιν
the-things and at-least of-the body which of-(people)-playing dance
εἴπομεν, ἐὰν μέχρι τῆς τοῦ σώματος ἀρετῆς ἡ τοιαύτη
we-said if as-far-as the of-the body virtue the such
κίνησις γίγνηται, τὴν ἔντεχνον ἀγωγὴν ἐπὶ τὸ τοιοῦτον
movement come-about the skilled training toward the such
αὐτοῦ γυμναστικὴν προσείπωμεν.
of-it gymnastics let-us-call

CLIN. ὀρθότατα.
most-rightly

b ATH. τὸ δὲ τῆς μουσικῆς, ὃ νυνδὴ σχεδὸν ἥμισυ
the and of-the music which just-now nearly half
διεληλυθέναι τῆς χορείας εἴπομεν καὶ διαπεπεράνθαι, καὶ
to-have-gone-through of-the choric-art we-said and to-have-been-completed also
νῦν οὕτως εἰρήσθω· τὸ δ' ἥμισυ λέγωμεν, ἢ πῶς
now so let-it-have-been-said the and half shall-we-speak-of or how
καὶ πῇ ποιητέον;
and how must-it-be-done

CLIN. ὦ ἄριστε, Κρησὶν καὶ Λακεδαιμονίοις διαλεγόμενος,
O best-man with-Cretans and Lacedaemonians conversing
μουσικῆς πέρι διελθόντων ἡμῶν, ἐλλειπόντων δὲ
of-music about having-gone-through us lacking and

γυμναστικῆς, τί ποτε οἴει σοι πότερον ἡμῶν
gymnastics what ever do-you-think to-you which-of-the-two of-us
ἀποκρινεῖσθαι πρὸς ταύτην τὴν ἐρώτησιν;
will-answer to this the question
ATH. ἀποκεκρίσθαι ἔγωγ' ἄν σε φαίην σχεδὸν ταῦτ' c
to-have-answered I-at-least — you would-say nearly these-things
ἐρόμενον σαφῶς, καὶ μανθάνω ὡς ἐρώτησις οὖσα αὕτη
asking clearly and I-understand that question being this
τὰ νῦν ἀπόκρισίς τέ ἐστιν, ὡς εἶπον, καὶ ἔτι πρόσταξις
the now answer both is as I-said and further injunction
διαπεράνασθαι τὰ περὶ γυμναστικῆς.
to-complete the-things about gymnastics
CLIN. ἄρισθ' ὑπέλαβές τε καὶ οὕτω δὴ ποίει.
best you-understood both and so indeed do
ATH. ποιητέον· οὐδὲ γὰρ πάνυ χαλεπόν ἐστιν εἰπεῖν ὑμῖν
it-must-be-done not-even for very hard is to-tell to-you
γε ἀμφοτέροις γνώριμα. πολὺ γὰρ ἐν ταύτῃ τῇ τέχνῃ
at-least to-both familiar-things much for in this the art
πλέον ἐμπειρίας ἢ ἐν ἐκείνῃ μετέχετε.
more of-experience than in that you-share
CLIN. σχεδὸν ἀληθῆ λέγεις.
nearly true-things you-speak
ATH. οὐκοῦν αὖ ταύτης ἀρχὴ μὲν τῆς παιδιᾶς τὸ κατὰ φύσιν d
therefore again of-this beginning indeed of-the play the by nature
πηδᾶν εἰθίσθαι πᾶν ζῷον, τὸ δὲ ἀνθρώπινον, ὡς ἔφαμεν,
to-leap to-be-accustomed every animal the and human as we-said
αἴσθησιν λαβὸν τοῦ ῥυθμοῦ ἐγέννησέν τε ὄρχησιν καὶ
perception having-taken of-the rhythm begot both dance and
ἔτεκεν, τοῦ δὲ μέλους ὑπομιμνήσκοντος καὶ ἐγείροντος τὸν
bore of-the and melody reminding and arousing the
ῥυθμόν, κοινωθέντ' ἀλλήλοις χορείαν καὶ παιδιὰν ἐτεκέτην.
rhythm having-joined with-one-another choric-art and play the-two-bore

CLIN. ἀληθέστατα.
most-truly

ATH. καὶ τὸ μέν, φαμέν, ἤδη διεληλύθαμεν αὐτοῦ, τὸ
and the(-one) indeed we-say already we-have-gone-through of-it the
δὲ πειρασόμεθα ἐφεξῆς διελθεῖν.
and we-shall-try next to-go-through

CLIN. πάνυ μὲν οὖν.
certainly indeed then

e ATH. ἐπὶ τοίνυν τῇ τῆς μέθης χρείᾳ τὸν κολοφῶνα
upon then the of-the drunkenness use the finishing-stroke
πρῶτον ἐπιθῶμεν, εἰ καὶ σφῷν συνδοκεῖ.
first let-us-put if also to-you-two it-seems-good

CLIN. ποῖον δὴ καὶ τίνα λέγεις;
what-sort indeed and which do-you-mean

ATH. εἰ μέν τις πόλις ὡς οὔσης σπουδῆς τῷ ἐπιτηδεύματι
if indeed some city as being of-seriousness with-the practice
τῷ νῦν εἰρημένῳ χρήσεται μετὰ νόμων καὶ τάξεως, ὡς
the now spoken will-use with laws and order as
τοῦ σωφρονεῖν ἕνεκα μελέτῃ χρωμένη, καὶ τῶν ἄλλων
of-the to-be-temperate for-the-sake as-practice using and of-the other
ἡδονῶν μὴ ἀφέξεται ὡσαύτως καὶ κατὰ τὸν αὐτὸν
pleasures not will-abstain in-the-same-way and according-to the same
λόγον, τοῦ κρατεῖν αὐτῶν ἕνεκα μηχανωμένη, τοῦτον
reason of-the to-master them for-the-sake contriving in-this
μὲν τὸν τρόπον ἅπασι τούτοις χρηστέον·
indeed the way all these must-be-used

674 εἰ δ' ὡς παιδιᾷ τε, καὶ ἐξέσται τῷ βουλομένῳ
if but as play both and it-shall-be-permitted to-the wishing
καὶ ὅταν βούληται καὶ μεθ' ὧν ἂν βούληται πίνειν
and when he-wishes and with whomever — he-wishes to-drink
μετ' ἐπιτηδευμάτων ὁντινωνοῦν ἄλλων, οὐκ ἂν τιθείμην
with practices any-whatever other not — I-would-cast

ταύτην τὴν ψῆφον, ὡς δεῖ ποτε μέθῃ χρῆσθαι
this the vote that one-must ever drunkenness to-use
ταύτην τὴν πόλιν ἢ τοῦτον τὸν ἄνδρα, ἀλλ' ἔτι μᾶλλον
this the city or this the man but still more
τῆς Κρητῶν καὶ Λακεδαιμονίων χρείας προσθείμην
than-the of-Cretans and Lacedaemonians use I-would-add
ἂν τῷ τῶν Καρχηδονίων νόμῳ, μηδέποτε μηδένα
— to-the of-the Carthaginians law never anyone
ἐπὶ στρατοπέδου γεύεσθαι τούτου τοῦ πώματος, ἀλλ'
on campaign to-taste this the drink but
ὑδροποσίαις συγγίγνεσθαι τοῦτον τὸν χρόνον ἅπαντα, καὶ
with-water-drinkings to-be-together this the time all and
κατὰ πόλιν μήτε δούλην μήτε δοῦλον γεύεσθαι μηδέποτε,
in city neither female-slave nor slave to-taste ever
μηδὲ ἄρχοντας τοῦτον τὸν ἐνιαυτὸν ὃν ἂν ἄρχωσιν,
nor officials this the year which — they-rule
μηδ' αὖ κυβερνήτας μηδὲ δικαστὰς ἐνεργοὺς ὄντας οἴνου
nor again pilots nor judges active being of-wine
γεύεσθαι τὸ παράπαν, μηδ' ὅστις βουλευσόμενος εἰς βουλὴν
to-taste the altogether nor whoever going-to-deliberate into council
ἀξίαν τινὰ λόγου συνέρχεται, μηδέ γε μεθ' ἡμέραν μηδένα
worthy some of-account comes-together nor at-least by day anyone
τὸ παράπαν εἰ μὴ σωμασκίας ἢ νόσων ἕνεκα, μηδ' αὖ
the altogether if not of-bodily-training or of-diseases for-the-sake nor again
νύκτωρ ὅταν ἐπινοῇ τις παῖδας ποιεῖσθαι ἀνὴρ ἢ καὶ γυνή.
by-night when intends someone children to-beget man or also woman
καὶ ἄλλα δὲ πάμπολλα ἄν τις λέγοι ἐν οἷς τοῖς νοῦν c
and other and very-many — one could-say in which for-the mind
τε καὶ νόμον ἔχουσιν ὀρθὸν οὐ ποτέος οἶνος· ὥστε
both and law having right not to-be-drunk wine so-that
κατὰ τὸν λόγον τοῦτον οὐδ' ἀμπελώνων ἂν πολλῶν
according-to the argument this not-even vineyards — many

δέοι οὐδ' ἥτινι πόλει, τακτὰ δὲ τά τ' ἄλλ' ἂν
would-be-needed nor for-any city prescribed and the both other —
εἴη γεωργήματα καὶ πᾶσα ἡ δίαιτα, καὶ δὴ τά γε
would-be produce-of-the-land and all the way-of-life and indeed the at-least
περὶ οἶνον σχεδὸν ἁπάντων ἐμμετρότατα καὶ ὀλίγιστα
about wine nearly of-all most-moderate and fewest
γίγνοιτ' ἄν. οὗτος, ὦ ξένοι, ἡμῖν, εἰ συνδοκεῖ, κολοφὼν
would-become — this O strangers for-us if it-seems-good finishing-stroke
ἐπὶ τῷ περὶ οἴνου λόγῳ ῥηθέντι εἰρήσθω.
upon the about wine argument spoken let-it-have-been-said
CLIN. καλῶς, καὶ συνδοκεῖ.
finely and it-seems-good

BOOK III

I · AFTER THE FLOOD

The Athenian seeks the origin of constitutions in the vast stretch of time in which countless cities rose and fell, and takes one of the many floods. Its survivors were herdsmen on the mountain tops, without arts, metals, or tools, which were found again only a thousand or two thousand years ago by Daedalus, Orpheus, and the rest. Few and glad of one another, neither rich nor poor, with no gold or silver and no faction or war, they were simpler, braver, more temperate, and more just than men before or since.

ATH. ταῦτα μὲν οὖν δὴ ταύτῃ· πολιτείας δὲ ἀρχὴν 676
these-things indeed then indeed in-this-way of-constitution and beginning
τίνα ποτὲ φῶμεν γεγονέναι; μῶν οὐκ ἐνθένδε τις ἂν
what ever shall-we-say to-have-been surely-not not from-here one —
αὐτὴν ῥᾷστά τε καὶ κάλλιστα κατίδοι;
it most-easily both and most-finely could-observe
CLIN. πόθεν;
whence
ATH. ὅθενπερ καὶ τὴν τῶν πόλεων ἐπίδοσιν εἰς ἀρετὴν
from-where-very also the of-the cities progress toward virtue
μεταβαίνουσαν ἅμα καὶ κακίαν ἑκάστοτε θεατέον.
passing at-once and vice each-time must-be-viewed
CLIN. λέγεις δὲ πόθεν;
you-mean and whence
ATH. οἶμαι μὲν ἀπὸ χρόνου μήκους τε καὶ ἀπειρίας καὶ b
I-think indeed from of-time length both and limitlessness and
τῶν μεταβολῶν ἐν τῷ τοιούτῳ.
of-the changes in the such
CLIN. πῶς λέγεις;
how do-you-mean

ATH. φέρε, ἀφ' οὗ πόλεις τ' εἰσὶν καὶ ἄνθρωποι
come from when cities both are and men
πολιτευόμενοι, δοκεῖς ἄν ποτε κατανοῆσαι χρόνου πλῆθος
living-as-citizens do-you-think — ever to-perceive of-time amount
ὅσον γέγονεν;
how-much has-been

CLIN. οὔκουν ῥᾴδιόν γε οὐδαμῶς.
not-then easy at-least in-no-way

ATH. τὸ δέ γε ὡς ἄπλετόν τι καὶ ἀμήχανον ἂν
the but at-least that boundless something and unimaginable —
εἴη;
it-would-be

CLIN. πάνυ μὲν οὖν τοῦτό γε.
certainly indeed then this at-least

c ATH. μῶν οὖν οὐ μυρίαι μὲν ἐπὶ μυρίαις ἡμῖν γεγόνασι
surely-not then not countless indeed upon countless for-us have-come-to-be
πόλεις ἐν τούτῳ τῷ χρόνῳ, κατὰ τὸν αὐτὸν δὲ τοῦ
cities in this the time according-to the same and of-the
πλήθους λόγον οὐκ ἐλάττους ἐφθαρμέναι; πεπολιτευμέναι δ'
multitude reckoning not fewer have-been-destroyed have-been-governed and
αὖ πάσας πολιτείας πολλάκις ἑκασταχοῦ; καὶ τοτὲ μὲν
again all constitutions many-times everywhere and at-one-time indeed
ἐξ ἐλαττόνων μείζους, τοτὲ δ' ἐκ μειζόνων ἐλάττους, καὶ
from smaller greater at-another and from greater smaller and
χείρους ἐκ βελτιόνων γεγόνασι καὶ βελτίους ἐκ χειρόνων;
worse from better have-become and better from worse

CLIN. ἀναγκαῖον.
necessary

ATH. ταύτης δὴ πέρι λάβωμεν, εἰ δυναίμεθα, τῆς
of-this indeed about let-us-grasp if we-could of-the
μεταβολῆς τὴν αἰτίαν· τάχα γὰρ ἂν ἴσως δείξειεν ἡμῖν
change the cause perhaps for — perhaps it-might-show us
τὴν πρώτην τῶν πολιτειῶν γένεσιν καὶ μετάβασιν.
the first of-the constitutions origin and transition
CLIN. εὖ λέγεις, καὶ προθυμεῖσθαι δεῖ, σὲ μὲν ὃ διανοῇ
well you-speak and to-be-eager one-must you indeed what you-think
περὶ αὐτῶν ἀποφαινόμενον, ἡμᾶς δὲ συνεπομένους.
about them declaring we and following-along
ATH. ἆρ᾽ οὖν ὑμῖν οἱ παλαιοὶ λόγοι ἀλήθειαν ἔχειν τινὰ 677
so then to-you the ancient stories truth to-have some
δοκοῦσιν;
seem
CLIN. ποῖοι δή;
what-sort indeed
ATH. τὸ πολλὰς ἀνθρώπων φθορὰς γεγονέναι κατακλυσμοῖς
the many of-men destructions to-have-been by-floods
τε καὶ νόσοις καὶ ἄλλοις πολλοῖς, ἐν οἷς βραχύ τι τῶν
both and diseases and others many in which small some of-the
ἀνθρώπων λείπεσθαι γένος.
men to-be-left race
CLIN. πάνυ μὲν οὖν πιθανὸν τὸ τοιοῦτον πᾶν παντί.
certainly indeed then credible the such all to-everyone
ATH. φέρε δή, νοήσωμεν μίαν τῶν πολλῶν ταύτην τὴν
come indeed let-us-consider one of-the many this the
τῷ κατακλυσμῷ ποτε γενομένην.
by-the flood once having-come-about
CLIN. τὸ ποιόν τι περὶ αὐτῆς διανοηθέντες;
the what-sort-of something about it having-thought

b ATH. ὡς οἱ τότε περιφυγόντες τὴν φθορὰν σχεδὸν ὄρειοί
that the then having-escaped the destruction nearly mountain
τινες ἂν εἶεν νομῆς, ἐν κορυφαῖς που σμικρὰ ζώπυρα
some — would-be herdsmen on peaks somewhere small sparks
τοῦ τῶν ἀνθρώπων διασεσωμένα γένους.
of-the of-the men preserved race
CLIN. δῆλον.
clear
ATH. καὶ δὴ τοὺς τοιούτους γε ἀνάγκη που τῶν ἄλλων
and indeed the such at-least necessity surely of-the other
ἀπείρους εἶναι τεχνῶν καὶ τῶν ἐν τοῖς ἄστεσι πρὸς
inexperienced to-be arts and of-the in the towns against
ἀλλήλους μηχανῶν εἵς τε πλεονεξίας καὶ φιλονικίας καὶ
one-another devices for both greed and rivalry and
ὁπόσ᾽ ἄλλα κακουργήματα πρὸς ἀλλήλους ἐπινοοῦσιν.
whatever other mischiefs against one-another they-devise
CLIN. εἰκὸς γοῦν.
likely at-any-rate
c ATH. θῶμεν δὴ τὰς ἐν τοῖς πεδίοις πόλεις καὶ πρὸς θαλάττῃ
let-us-set indeed the in the plains cities and by sea
κατοικούσας ἄρδην ἐν τῷ τότε χρόνῳ διαφθείρεσθαι;
dwelling utterly in the then time to-be-destroyed
CLIN. θῶμεν.
let-us-set-it
ATH. οὐκοῦν ὄργανά τε πάντα ἀπόλλυσθαι, καὶ εἴ τι
therefore tools both all to-perish and if something
τέχνης ἦν ἐχόμενον σπουδαίως ηὑρημένον ἢ πολιτικῆς
of-art was belonging seriously discovered either of-statesmanship
ἢ καὶ σοφίας τινὸς ἑτέρας, πάντα ἔρρειν ταῦτα ἐν
or also of-wisdom some other all to-have-gone these-things in
τῷ τότε χρόνῳ φήσομεν; πῶς γὰρ ἄν, ὦ ἄριστε, εἴ
the then time shall-we-say how for — O best-man if

γε ἔμενεν τάδε οὕτω τὸν πάντα χρόνον ὡς νῦν
at-least remained these-things so the all time as now
διακεκόσμηται, καινὸν ἀνηυρίσκετό ποτε καὶ ὁτιοῦν;
they-are-ordered new would-be-discovered ever even anything
CLIN. τοῦτο ὅτι μὲν μυριάκις μύρια ἔτη διελάνθανεν ἄρα d
this that indeed ten-thousand-times ten-thousand years escaped-notice then
τοὺς τότε, χίλια δὲ ἀφ' οὗ γέγονεν ἢ δὶς τοσαῦτα ἔτη,
the then thousand and from which it-came-about or twice so-many years
τὰ μὲν Δαιδάλῳ καταφανῆ γέγονεν, τὰ δὲ Ὀρφεῖ,
the-things indeed to-Daedalus manifest have-become the-things and to-Orpheus
τὰ δὲ Παλαμήδει, τὰ δὲ περὶ μουσικὴν Μαρσύᾳ καὶ
the-things and to-Palamedes the-things and about music to-Marsyas and
Ὀλύμπῳ, περὶ λύραν δὲ Ἀμφίονι, τὰ δὲ ἄλλα ἄλλοις
to-Olympus about lyre and to-Amphion the and other-things to-others
πάμπολλα, ὡς ἔπος εἰπεῖν χθὲς καὶ πρῴην γεγονότα.
very-many so a-word to-say yesterday and the-day-before having-come-about
ATH. ἄριστ', ὦ Κλεινία, τὸν φίλον ὅτι παρέλιπες, τὸν
best O Clinias the friend that you-left-out the
ἀτεχνῶς χθὲς γενόμενον.
simply yesterday having-come-about
CLIN. μῶν φράζεις Ἐπιμενίδην;
surely-not you-mean Epimenides
ATH. ναί, τοῦτον· πολὺ γὰρ ὑμῖν ὑπερεπήδησε τῷ e
yes him much for for-you he-overleapt with-the
μηχανήματι τοὺς σύμπαντας, ὦ φίλε, ὃ λόγῳ μὲν
contrivance the all O friend what in-word indeed
Ἡσίοδος ἐμαντεύετο πάλαι, τῷ δὲ ἔργῳ ἐκεῖνος
Hesiod prophesied long-ago in-the and deed that-man
ἀπετέλεσεν, ὡς ὑμεῖς φατε.
accomplished as you say
CLIN. φαμὲν γὰρ οὖν.
we-say for indeed

678 ATH. οὐκοῦν οὕτω δὴ λέγωμεν ἔχειν τότε, ὅτ᾽ ἐγένετο
therefore so indeed let-us-say to-be then when came-about
ἡ φθορά, τὰ περὶ τοὺς ἀνθρώπους πράγματα, μυρίαν
the destruction the-things about the men affairs countless
μέν τινα φοβερὰν ἐρημίαν, γῆς δ᾽ ἀφθόνου πλῆθος
indeed some fearful desolation of-land and abundant quantity
πάμπολυ, ζῴων δὲ τῶν ἄλλων ἐρρόντων, βουκόλι᾽ ἄττα,
very-great of-animals and the other having-perished herds some
καὶ εἴ τί που αἰγῶν περιλειφθὲν ἐτύγχανεν γένος,
and if something somewhere of-goats left-over happened race
σπάνια καὶ ταῦτα νέμουσιν εἶναι ζῆν τότε κατ᾽ ἀρχάς;
scarce also these for-herdsmen to-be to-live then at beginnings
CLIN. τί μήν;
what indeed
ATH. πόλεως δὲ καὶ πολιτείας πέρι καὶ νομοθεσίας, ὧν
of-city and and constitution about and legislation of-which
νῦν ὁ λόγος ἡμῖν παρέστηκεν, ἆρ᾽ ὡς ἔπος εἰπεῖν οἰόμεθα
now the argument to-us has-come-up then so a-word to-say do-we-think
καὶ μνήμην εἶναι τὸ παράπαν;
even memory to-be — altogether
CLIN. οὐδαμῶς.
in-no-way
ATH. οὐκοῦν ἐξ ἐκείνων τῶν διακειμένων οὕτω τὰ νῦν
therefore from those the disposed so the now
γέγονεν ἡμῖν σύμπαντα, πόλεις τε καὶ πολιτεῖαι καὶ
have-come-about for-us all cities both and constitutions and
τέχναι καὶ νόμοι, καὶ πολλὴ μὲν πονηρία, πολλὴ δὲ καὶ
arts and laws and much indeed wickedness much and also
ἀρετή;
virtue
CLIN. πῶς λέγεις;
how do-you-mean

ATH. ἆρ᾽ οἰόμεθα, ὦ θαυμάσιε, τοὺς τότε, ἀπείρους ὄντας b
then do-we-think O wonderful-man the then inexperienced being
πολλῶν μὲν καλῶν τῶν κατὰ τὰ ἄστη, πολλῶν δὲ καὶ τῶν
of-many indeed fine-things of-the in the towns of-many and also of-the
ἐναντίων, τελέους πρὸς ἀρετὴν ἢ πρὸς κακίαν γεγονέναι;
contraries complete toward virtue or toward vice to-have-become
CLIN. καλῶς εἶπες, καὶ μανθάνομεν ὃ λέγεις.
finely you-said and we-understand what you-mean
ATH. οὐκοῦν προϊόντος μὲν τοῦ χρόνου, πληθύοντος
therefore proceeding indeed the time multiplying
δ᾽ ἡμῶν τοῦ γένους, εἰς πάντα τὰ νῦν καθεστηκότα
and of-us the race into all the now established
προελήλυθεν πάντα;
has-proceeded all
CLIN. ὀρθότατα.
most-rightly
ATH. οὐκ ἐξαίφνης γε, ὡς εἰκός, κατὰ σμικρὸν δὲ ἐν
not suddenly at-least as is-likely according-to small but in
παμπόλλῳ τινὶ χρόνῳ.
very-long some time
CLIN. καὶ μάλα πρέπει τοῦθ᾽ οὕτως. c
and very befits this so
ATH. ἐκ γὰρ τῶν ὑψηλῶν εἰς τὰ πεδία καταβαίνειν, οἶμαι,
from for the heights to the plains to-come-down I-think
πᾶσιν φόβος ἔναυλος ἐγεγόνει.
in-all a-fear fresh had-arisen
CLIN. πῶς δ᾽ οὔ;
how and not
ATH. ἆρ᾽ οὐχ ἅσμενοι μὲν ἑαυτοὺς ἑώρων δι᾽ ὀλιγότητα d
then not gladly indeed one-another they-saw because-of fewness
ἐν τοῖς περὶ ἐκεῖνον τὸν χρόνον, πορεῖα δέ, ὥστ᾽ ἐπ᾽
in the about that the time means-of-travel and so-as to

ἀλλήλους τότε πορεύεσθαι κατὰ γῆν ἢ κατὰ θάλατταν,
one-another then to-travel by land or by sea
σὺν ταῖς τέχναις ὡς ἔπος εἰπεῖν πάντα σχεδὸν ἀπωλώλει;
with the arts so a-word to-say all nearly had-perished
συμμίσγειν οὖν ἀλλήλοις οὐκ ἦν οἶμαι σφόδρα δυνατόν·
to-mix then with-one-another not it-was I-think very possible
σίδηρος γὰρ καὶ χαλκὸς καὶ πάντα τὰ μεταλλεῖα
iron for and bronze and all the mines
συγκεχυμένα ἠφάνιστο, ὥστε ἀπορία πᾶσα ἦν τοῦ
confounded had-vanished so-that perplexity all was of-the
ἀνακαθαίρεσθαι τὰ τοιαῦτα, δρυοτομίας τε εἶχον σπάνιν.
to-refine the such-things tree-felling and they-had scarcity
εἰ γάρ πού τι καὶ περιγεγονὸς ἦν ὄργανον ἐν
if for somewhere something even surviving was tool in
ὄρεσι, ταῦτα μὲν ταχὺ κατατριβέντα ἠφάνιστο, ἄλλα δὲ
mountains these indeed quickly worn-out had-vanished others and
οὐκ ἔμελλεν γενήσεσθαι, πρὶν πάλιν ἡ τῶν μεταλλέων
not were-going to-come-about before again the of-the miners
ἀφίκοιτο εἰς ἀνθρώπους τέχνη.
should-come to men art

CLIN. πῶς γὰρ ἄν;
how for —

ATH. γενεαῖς δὴ πόσαις ὕστερον οἰόμεθα τοῦθ' οὕτως
generations indeed how-many later do-we-think this so
γεγονέναι;
to-have-come-about

e CLIN. δῆλον ὅτι παμπόλλαις τισίν.
clear that very-many some

ATH. οὐκοῦν καὶ τέχναι, ὅσαιπερ σιδήρου δέονται καὶ
therefore also arts as-many-as of-iron need and
χαλκοῦ καὶ τῶν τοιούτων ἁπάντων, τὸν αὐτὸν χρόνον
of-bronze and of-the such all the same time
καὶ ἔτι πλείονα ἠφανισμέναι ἂν εἶεν ἐν τῷ τότε;
and still more vanished — would-be in the then
CLIN. τί μήν;
what indeed
ATH. καὶ τοίνυν στάσις ἅμα καὶ πόλεμος ἀπωλώλει κατὰ
and then faction at-once and war had-perished in
τὸν τότε χρόνον πολλαχῇ.
the then time in-many-ways
CLIN. πῶς;
how
ATH. πρῶτον μὲν ἠγάπων καὶ ἐφιλοφρονοῦντο ἀλλήλους 679
first indeed they-were-fond and were-kindly-toward one-another
δι' ἐρημίαν, ἔπειτα οὐ περιμάχητος ἦν αὐτοῖς ἡ τροφή.
because-of desolation next not fought-over was for-them the food
νομῆς γὰρ οὐκ ἦν σπάνις, εἰ μή τισιν κατ' ἀρχὰς ἴσως,
of-pasture for not was scarcity if not for-some at beginnings perhaps
ᾗ δὴ τὸ πλεῖστον διέζων ἐν τῷ τότε χρόνῳ· γάλακτος
by-which indeed the most they-lived in the then time of-milk
γὰρ καὶ κρεῶν οὐδαμῶς ἐνδεεῖς ἦσαν, ἔτι δὲ θηρεύοντες οὐ
for and of-meats in-no-way lacking they-were further and hunting not
φαύλην οὐδ' ὀλίγην τροφὴν παρείχοντο. καὶ μὴν ἀμπεχόνης
poor nor little food they-provided and indeed of-clothing
γε καὶ στρωμνῆς καὶ οἰκήσεων καὶ σκευῶν ἐμπύρων τε
at-least and of-bedding and of-dwellings and of-vessels fired both
καὶ ἀπύρων ηὐπόρουν· αἱ πλαστικαὶ γὰρ καὶ ὅσαι
and unfired they-were-well-supplied the molding for and as-many-as
πλεκτικαὶ τῶν τεχνῶν οὐδὲ ἓν προσδέονται σιδήρου,
weaving of-the arts not-even one need iron

ταῦτα δὲ πάντα τούτω τὼ τέχνα θεὸς ἔδωκε πορίζειν
these and all these-two the arts god gave to-provide
τοῖς ἀνθρώποις, ἵν' ὁπότε εἰς τὴν τοιαύτην ἀπορίαν
to-the men so-that when into the such perplexity
ἔλθοιεν, ἔχοι βλάστην καὶ ἐπίδοσιν τὸ τῶν ἀνθρώπων
they-should-come might-have growth and increase the of-the men
γένος. πένητες μὲν δὴ διὰ τὸ τοιοῦτον σφόδρα οὐκ
race poor indeed indeed because-of the such very not
ἦσαν, οὐδ' ὑπὸ πενίας ἀναγκαζόμενοι διάφοροι ἑαυτοῖς
were nor by poverty being-compelled at-variance with-themselves
ἐγίγνοντο· πλούσιοι δ' οὐκ ἄν ποτε ἐγένοντο ἄχρυσοί
became rich but not — ever they-would-become goldless
τε καὶ ἀνάργυροι ὄντες, ὃ τότε ἐν ἐκείνοις παρῆν.
both and silverless being which then among those was-present
c ᾗ δ' ἄν ποτε συνοικίᾳ μήτε πλοῦτος συνοικῇ μήτε
in-which and — ever community neither wealth dwells nor
πενία, σχεδὸν ἐν ταύτῃ γενναιότατα ἤθη γίγνοιτ'
poverty nearly in this noblest characters would-come-about
ἄν· οὔτε γὰρ ὕβρις οὔτ' ἀδικία, ζῆλοί τε αὖ καὶ
— neither for insolence nor injustice rivalries both again and
φθόνοι οὐκ ἐγγίγνονται. ἀγαθοὶ μὲν δὴ διὰ ταῦτά
envies not arise good indeed indeed because-of these-things
τε ἦσαν καὶ διὰ τὴν λεγομένην εὐήθειαν· ἃ
both they-were and because-of the so-called simplicity what-things
γὰρ ἤκουον καλὰ καὶ αἰσχρά, εὐήθεις ὄντες ἡγοῦντο
for they-heard fine and shameful simple being they-thought
ἀληθέστατα λέγεσθαι καὶ ἐπείθοντο. ψεῦδος γὰρ ὑπονοεῖν
most-truly to-be-said and they-believed falsehood for to-suspect
οὐδεὶς ἠπίστατο διὰ σοφίαν, ὥσπερ τὰ νῦν, ἀλλὰ
no-one knew because-of wisdom as the-things now but
περὶ θεῶν τε καὶ ἀνθρώπων τὰ λεγόμενα ἀληθῆ
about gods both and men the-things said true

νομίζοντες ἔζων κατὰ ταῦτα· διόπερ ἦσαν τοιοῦτοι
believing they-lived according-to these wherefore they-were such
παντάπασιν οἵους αὐτοὺς ἡμεῖς ἄρτι διεληλύθαμεν.
altogether as them we just-now have-gone-through
CLIN. ἐμοὶ γοῦν δὴ καὶ τῷδε οὕτως ταῦτα συνδοκεῖ. d
to-me at-any-rate indeed and to-this-man so these-things seem-good
ATH. οὐκοῦν εἴπωμεν ὅτι γενεαὶ διαβιοῦσαι πολλαὶ τοῦτον e
therefore let-us-say that generations living-through many this
τὸν τρόπον τῶν πρὸ κατακλυσμοῦ γεγονότων καὶ τῶν
the way than-the before flood having-been and than-the
νῦν ἀτεχνότεροι μὲν καὶ ἀμαθέστεροι πρός τε τὰς ἄλλας
now more-artless indeed and more-ignorant toward both the other
μέλλουσιν εἶναι τέχνας καὶ πρὸς τὰς πολεμικάς, ὅσαι
are-going to-be arts and toward the warlike as-many-as
τε πεζαὶ καὶ ὅσαι κατὰ θάλατταν γίγνονται τὰ νῦν, καὶ
both on-foot and as-many-as by sea come-about the now and
ὅσαι δὴ κατὰ πόλιν μόνον αὐτοῦ, δίκαι καὶ στάσεις
as-many-as indeed in city only there lawsuits and factions
λεγόμεναι, λόγοις ἔργοις τε μεμηχανημέναι πάσας μηχανὰς
called in-words in-deeds both contrived all devices
εἰς τὸ κακουργεῖν τε ἀλλήλους καὶ ἀδικεῖν, εὐηθέστεροι δὲ
for the to-do-harm both one-another and to-wrong simpler but
καὶ ἀνδρειότεροι καὶ ἅμα σωφρονέστεροι καὶ σύμπαντα
and braver and at-once more-temperate and altogether
δικαιότεροι; τὸ δὲ τούτων αἴτιον ἤδη διεληλύθαμεν.
more-just the and of-these cause already we-have-gone-through
CLIN. ὀρθῶς λέγεις.
rightly you-speak

Men after the flood needed no lawgivers and lived by custom, each family under its eldest, the lordship Homer gives his Cyclopes. Families joined in larger settlements on the foothills, each bringing its own customs, and the common representatives they chose, called lawgivers, made an aristocracy or a kingship. A third kind came when men forgot the flood and built Ilium in the plain. During the ten-year siege faction broke out at home, the returning Achaeans were killed or exiled, and the exiles came back under a new name, Dorians.

680 ATH. λελέχθω δὴ ταῦτα ἡμῖν καὶ τὰ τούτοις
let-it-have-been-said indeed these-things by-us and the-things these
συνεπόμενα ἔτι πάντα εἰρήσθω τοῦδ' ἕνεκα, ἵνα
accompanying still all let-it-have-been-said of-this for-the-sake so-that
νοήσωμεν τοῖς τότε νόμων τίς ποτ' ἦν χρεία καὶ τίς
we-may-understand for-the then of-laws what ever was need and who
ἦν νομοθέτης αὐτοῖς.
was lawgiver for-them
CLIN. καὶ καλῶς γε εἴρηκας.
and finely at-least you-have-said
ATH. ἆρ' οὖν ἐκεῖνοι μὲν οὔτ' ἐδέοντο νομοθετῶν οὔτε
so then those indeed neither needed lawgivers nor
πω ἐφίλει κατὰ τούτους τοὺς χρόνους γίγνεσθαι τὸ
yet was-it-wont in these the times to-come-about the
τοιοῦτον; οὐδὲ γὰρ γράμματα ἔστι πω τοῖς ἐν τούτῳ
such not-even for letters exist yet for-the in this
τῷ μέρει τῆς περιόδου γεγονόσιν, ἀλλ' ἔθεσι καὶ τοῖς
the part of-the cycle born but by-customs and the
λεγομένοις πατρίοις νόμοις ἑπόμενοι ζῶσιν.
called ancestral laws following they-live
CLIN. εἰκὸς γοῦν.
likely at-any-rate

ATH. πολιτείας δέ γε ἤδη καὶ τρόπος ἐστίν τις οὗτος.
of-constitution and at-least already also way is some this

CLIN. τίς;
what

ATH. δοκοῦσί μοι πάντες τὴν ἐν τούτῳ τῷ χρόνῳ πολιτείαν b
seem to-me all the in this the time constitution
δυναστείαν καλεῖν, ἣ καὶ νῦν ἔτι πολλαχοῦ καὶ ἐν
lordship to-call which even now still in-many-places both among
Ἕλλησι καὶ κατὰ βαρβάρους ἐστίν· λέγει δ' αὐτήν που
Greeks and among barbarians is says and it surely
καὶ Ὅμηρος γεγονέναι περὶ τὴν τῶν Κυκλώπων οἴκησιν,
also Homer to-have-existed about the of-the Cyclopes dwelling
εἰπὼν —
having-said

τοῖσιν δ' οὔτ' ἀγοραὶ βουληφόροι οὔτε θέμιστες,
to-them and neither assemblies counsel-bearing nor ordinances
ἀλλ' οἵ γ' ὑψηλῶν ὀρέων ναίουσι κάρηνα
but they at-least of-high mountains dwell-on the-peaks
ἐν σπέσσι γλαφυροῖσι, θεμιστεύει δὲ ἕκαστος
in caves hollow gives-law and each
παίδων ἠδ' ἀλόχων, οὐδ' ἀλλήλων ἀλέγουσιν. c
to-children and wives nor of-one-another do-they-reck

CLIN. ἔοικέν γε ὁ ποιητὴς ὑμῖν οὗτος γεγονέναι χαρίεις.
seems at-least the poet to-you this to-have-been graceful
καὶ γὰρ δὴ καὶ ἄλλα αὐτοῦ διεληλύθαμεν μάλ'
and for indeed also other-things of-him we-have-gone-through very
ἀστεῖα, οὐ μὴν πολλά γε· οὐ γὰρ σφόδρα χρώμεθα
witty not indeed many at-least not for greatly use
οἱ Κρῆτες τοῖς ξενικοῖς ποιήμασιν.
the Cretans the foreign poems

d MEG. ἡμεῖς δ' αὖ χρώμεθα μέν, καὶ ἔοικέν γε κρατεῖν
we and again use indeed and he-seems at-least to-prevail
τῶν τοιούτων ποιητῶν, οὐ μέντοι Λακωνικόν γε ἀλλά
of-the such poets not however Laconian at-least but
τινα μᾶλλον Ἰωνικὸν βίον διεξέρχεται ἑκάστοτε. νῦν μὴν
some rather Ionian life he-goes-through each-time now indeed
εὖ τῷ σῷ λόγῳ ἔοικε μαρτυρεῖν, τὸ ἀρχαῖον αὐτῶν
well to-the your argument he-seems to-bear-witness the ancient of-them
ἐπὶ τὴν ἀγριότητα διὰ μυθολογίας ἐπανενεγκών.
to the savagery through mythology having-referred
ATH. ναί· συμμαρτυρεῖ γάρ, καὶ λάβωμέν γε αὐτὸν
yes he-bears-witness-with for and let-us-take at-least him
μηνυτὴν ὅτι τοιαῦται πολιτεῖαι γίγνονταί ποτε.
as-informant that such constitutions come-about sometimes
CLIN. καλῶς.
finely

e ATH. μῶν οὖν οὐκ ἐκ τούτων τῶν κατὰ μίαν οἴκησιν
surely-not then not from these the in one dwelling
καὶ κατὰ γένος διεσπαρμένων ὑπὸ ἀπορίας τῆς ἐν ταῖς
and by family scattered by perplexity the in the
φθοραῖς, ἐν αἷς τὸ πρεσβύτατον ἄρχει διὰ τὸ τὴν ἀρχὴν
destructions in which the eldest rules because-of the the rule
αὐτοῖς ἐκ πατρὸς καὶ μητρὸς γεγονέναι, οἷς ἑπόμενοι
for-them from father and mother to-have-come whom following
καθάπερ ὄρνιθες ἀγέλην μίαν ποιήσουσι, πατρονομούμενοι
as birds flock one they-will-make being-ruled-by-fathers
καὶ βασιλείαν πασῶν δικαιοτάτην βασιλευόμενοι;
and kingship of-all most-just being-ruled-as-kings
CLIN. πάνυ μὲν οὖν.
certainly indeed then

ATH. μετὰ δὲ ταῦτά γε εἰς τὸ κοινὸν μείζους ποιοῦντες 681
after and these-things at-least into the common greater making
πόλεις πλείους συνέρχονται, καὶ ἐπὶ γεωργίας τὰς ἐν ταῖς
cities more come-together and to farming the(-ones) in the
ὑπωρείαις τρέπονται πρώτας, περιβόλους τε αἱμασιώδεις
foothills turn first enclosures both of-rough-stone
τινὰς τειχῶν ἐρύματα τῶν θηρίων ἕνεκα ποιοῦνται, μίαν
some of-walls defenses of-the beasts for-the-sake they-make one
οἰκίαν αὖ κοινὴν καὶ μεγάλην ἀποτελοῦντες.
house again common and great completing
CLIN. τὸ γοῦν εἰκὸς ταῦθ' οὕτως γίγνεσθαι.
the at-any-rate likely these-things so to-come-about
ATH. τί δέ; τόδε ἆρα οὐκ εἰκός;
what and this then not likely
CLIN. τὸ ποῖον;
the what-sort
ATH. τῶν οἰκήσεων τούτων μειζόνων αὐξανομένων ἐκ τῶν b
of-the dwellings these greater growing from the
ἐλαττόνων καὶ πρώτων, ἑκάστην τῶν σμικρῶν παρεῖναι
smaller and first each of-the small to-be-present
κατὰ γένος ἔχουσαν τόν τε πρεσβύτατον ἄρχοντα καὶ αὑτῆς
by family having the both eldest ruler and of-itself
ἔθη ἄττα ἴδια διὰ τὸ χωρὶς ἀλλήλων οἰκεῖν, ἕτερα
customs some particular because-of the apart from-one-another to-dwell other
ἀφ' ἑτέρων ὄντων τῶν γεννητόρων τε καὶ θρεψάντων,
from others being the begetters both and rearers
ἃ εἰθίσθησαν περὶ θεούς τε καὶ ἑαυτούς, κοσμιωτέρων
which they-were-accustomed about gods both and themselves of-more-orderly
μὲν κοσμιώτερα καὶ ἀνδρικῶν ἀνδρικώτερα, καὶ κατὰ
indeed more-orderly and of-manly more-manly and in
τρόπον οὕτως ἑκάστους τὰς αὑτῶν ἂν αἱρέσεις εἰς τοὺς
fitting-way so each the their-own — choices into the

παῖδας ἀποτυπουμένους καὶ παίδων παῖδας, ὃ λέγομεν,
children stamping and children's children which we-mean
ἥκειν ἔχοντας ἰδίους νόμους εἰς τὴν μείζονα συνοικίαν.
to-come having particular laws into the greater community

CLIN. πῶς γὰρ οὔ;
how for not

c ATH. καὶ μὴν τούς γε αὑτῶν νόμους ἀρέσκειν ἑκάστοις
and indeed the at-least their-own laws to-please each
ἀναγκαῖόν που, τοὺς δὲ τῶν ἄλλων ὑστέρους.
necessary surely the and of-the others second

CLIN. οὕτως.
so

ATH. ἀρχῇ δὴ νομοθεσίας οἷον ἐμβάντες ἐλάθομεν,
into-beginning indeed of-legislation as-it-were having-stepped we-escaped-notice
ὡς ἔοικεν.
as it-seems

CLIN. πάνυ μὲν οὖν.
certainly indeed then

d ATH. τὸ γοῦν μετὰ ταῦτα ἀναγκαῖον αἱρεῖσθαι τοὺς
the at-any-rate after these-things necessary to-choose the
συνελθόντας τούτους κοινούς τινας ἑαυτῶν, οἳ δὴ τὰ
having-come-together these common some of-themselves who indeed the
πάντων ἰδόντες νόμιμα, τά σφισιν ἀρέσκοντα αὐτῶν
of-all having-seen lawful-things the to-them pleasing of-them
μάλιστα εἰς τὸ κοινὸν τοῖς ἡγεμόσι καὶ ἀγαγοῦσι τοὺς
most into the common to-the leaders and having-led the
δήμους οἷον βασιλεῦσι φανερὰ δείξαντες ἑλέσθαι τε
peoples as to-kings clear having-shown to-choose both
δόντες, αὐτοὶ μὲν νομοθέται κληθήσονται, τοὺς δὲ
having-given they indeed lawgivers will-be-called the and
ἄρχοντας καταστήσαντες, ἀριστοκρατίαν τινὰ ἐκ τῶν
rulers having-established aristocracy some from the

δυναστειῶν ποιήσαντες ἢ καί τινα βασιλείαν, ἐν ταύτῃ
lordships having-made or also some kingship in this
τῇ μεταβολῇ τῆς πολιτείας οἰκήσουσιν.
the change of-the constitution they-will-dwell
CLIN. ἐφεξῆς γοῦν ἂν οὕτω τε καὶ ταύτῃ γίγνοιτο.
in-order at-any-rate — so both and in-this-way it-would-come-about
ATH. τρίτον τοίνυν εἴπωμεν ἔτι πολιτείας σχῆμα γιγνόμενον,
third then let-us-name further of-constitution figure coming-about
ἐν ᾧ δὴ πάντα εἴδη καὶ παθήματα πολιτειῶν καὶ
in which indeed all forms and experiences of-constitutions and
ἅμα πόλεων συμπίπτει γίγνεσθαι.
at-once of-cities happen to-come-about
CLIN. τὸ ποῖον δὴ τοῦτο;
the what-sort indeed this
ATH. ὃ μετὰ τὸ δεύτερον καὶ Ὅμηρος ἐπεσημήνατο, e
which after the second also Homer indicated
λέγων τὸ τρίτον οὕτω γεγονέναι. "κτίσσε δὲ Δαρδανίην"
saying the third so to-have-come-about he-founded and Dardania
γάρ πού φησιν, ἐπεὶ οὔπω Ἴλιος ἱρὴ
for I-suppose he-says since not-yet Ilium holy

ἐν πεδίῳ πεπόλιστο, πόλις μερόπων ἀνθρώπων,
in plain had-been-built city of-mortal men
ἀλλ' ἔθ' ὑπωρείας ᾤκουν πολυπιδάκου Ἴδης.
but still foothills they-dwelt-on of-many-springed Ida

λέγει γὰρ δὴ ταῦτα τὰ ἔπη καὶ ἐκεῖνα, ἃ περὶ τῶν 682
says for indeed these the verses and those which about the
Κυκλώπων εἴρηκεν, κατὰ θεόν πως εἰρημένα καὶ κατὰ
Cyclopes he-has-said according-to god somehow spoken and according-to
φύσιν· θεῖον γὰρ οὖν δὴ καὶ τὸ ποιητικὸν ἐνθεαστικὸν ὂν
nature divine for then indeed also the poetic inspired being

γένος ὑμνῳδοῦν, πολλῶν τῶν κατ᾽ ἀλήθειαν γιγνομένων
race hymning many of-the in truth happening-things
σύν τισιν Χάρισιν καὶ Μούσαις ἐφάπτεται ἑκάστοτε.
with some Graces and Muses lays-hold-of each-time

CLIN. καὶ μάλα.
and very

ATH. εἰς δὴ τὸ πρόσθεν προέλθωμεν ἔτι τοῦ νῦν
into indeed the forward let-us-proceed still of-the now
ἐπελθόντος ἡμῖν μύθου· τάχα γὰρ ἂν σημήνειέ τι τῆς
having-come-upon us tale perhaps for — might-signify something of-the
ἡμετέρας περὶ βουλήσεως. οὐκοῦν χρή;
our about intention therefore one-must

b CLIN. πάνυ μὲν οὖν.
certainly indeed then

ATH. κατῳκίσθη δή, φαμέν, ἐκ τῶν ὑψηλῶν εἰς μέγα τε
was-settled indeed we-say from the heights into great both
καὶ καλὸν πεδίον Ἴλιον, ἐπὶ λόφον τινὰ οὐχ ὑψηλὸν καὶ
and fine plain Ilium upon hill some not high and
ἔχοντα ποταμοὺς πολλοὺς ἄνωθεν ἐκ τῆς Ἴδης ὡρμημένους.
having rivers many from-above from the Ida rushing

CLIN. φασὶ γοῦν.
they-say at-any-rate

ATH. ἆρ᾽ οὖν οὐκ ἐν πολλοῖς τισι χρόνοις τοῖς μετὰ τὸν
so then not in many some times the after the
κατακλυσμὸν τοῦτο οἰόμεθα γεγονέναι;
flood this do-we-think to-have-come-about

CLIN. πῶς δ᾽ οὐκ ἐν πολλοῖς;
how and not in many

c ATH. δεινὴ γοῦν ἔοικεν αὐτοῖς λήθη τότε παρεῖναι
terrible at-any-rate seems to-them forgetfulness then to-be-present
τῆς νῦν λεγομένης φθορᾶς, ὅθ᾽ οὕτως ὑπὸ ποταμοὺς
of-the now spoken destruction when so beneath rivers

πολλοὺς καὶ ἐκ τῶν ὑψηλῶν ῥέοντας πόλιν ὑπέθεσαν,
many and from the heights flowing city they-placed
πιστεύσαντες οὐ σφόδρα ὑψηλοῖς τισιν λόφοις.
trusting not very high some hills
CLIN. δῆλον οὖν ὡς παντάπασί τινα μακρὸν ἀπεῖχον
clear then that altogether some long they-were-distant
χρόνον τοῦ τοιούτου πάθους.
time from-the such disaster
ATH. καὶ ἄλλαι γε οἶμαι πόλεις τότε κατῴκουν ἤδη
and other at-least I-think cities then were-settled already
πολλαί, πληθυόντων τῶν ἀνθρώπων.
many multiplying the men
CLIN. τί μήν;
what indeed
ATH. αἵ γέ που καὶ ἐπεστρατεύσαντο αὐτῇ, καὶ κατὰ
which at-least surely also campaigned-against it and by
θάλατταν δὲ ἴσως, ἀφόβως ἤδη πάντων χρωμένων τῇ
sea and perhaps fearlessly already all using the
θαλάττῃ.
sea
CLIN. φαίνεται. d
it-appears
ATH. δέκα δ' ἔτη που μείναντες Ἀχαιοὶ τὴν Τροίαν
ten and years surely having-stayed Achaeans the Troy
ἀνάστατον ἐποίησαν.
laid-waste made
CLIN. καὶ μάλα.
and very
ATH. οὐκοῦν ἐν τούτῳ τῷ χρόνῳ, ὄντι δεκέτει, ὃν τὸ Ἴλιον e
therefore in this the time being ten-year in-which the Ilium
ἐπολιορκεῖτο, τὰ τῶν πολιορκούντων ἑκάστων οἴκοι κακὰ
was-besieged the-things of-the besiegers each at-home evils

πολλὰ συνέβαινεν γιγνόμενα περὶ τὰς στάσεις τῶν νέων,
many happened coming-about about the factions of-the young
οἳ καὶ ἀφικομένους τοὺς στρατιώτας εἰς τὰς αὑτῶν πόλεις
who also having-arrived the soldiers into the their-own cities
τε καὶ οἰκίας οὐ καλῶς οὐδ' ἐν δίκῃ ὑπεδέξαντο, ἀλλ' ὥστε
both and homes not finely nor in justice received but so-that
θανάτους τε καὶ σφαγὰς καὶ φυγὰς γενέσθαι παμπόλλας· οἳ
deaths both and slaughters and exiles to-come-about very-many who
πάλιν ἐκπεσόντες κατῆλθον μεταβαλόντες ὄνομα, Δωριῆς
again having-been-expelled came-back having-changed name Dorians
ἀντ' Ἀχαιῶν κληθέντες διὰ τὸ τὸν συλλέξαντα εἶναι τὰς
instead-of Achaeans being-called because-of the the having-collected to-be the
τότε φυγὰς Δωριᾶ. καὶ δὴ ταῦτά γε ἤδη πάνθ' ὑμεῖς, ὦ
then exiles Dorieus and indeed these-things at-least already all you O
Λακεδαιμόνιοι, τἀντεῦθεν μυθολογεῖτέ τε καὶ διαπεραίνετε.
Lacedaemonians the-things-thereafter tell-in-myth both and go-through

MEG. τί μήν;
what indeed

III · THE DORIAN LEAGUE

The talk turns to the Dorian settlement. The Dorians split their army into three kingdoms, Argos, Messene, and Lacedaemon, and kings and peoples swore to help one another against anyone who broke the laws. Yet two of the three soon ruined their laws, and the stranger asks why, for the league was meant to guard Greece against the barbarians and seemed better led than the army that took Troy.

683 ATH. ὅθεν δὴ κατ' ἀρχὰς ἐξετραπόμεθα περὶ νόμων
whence indeed at beginnings we-turned-aside about laws
διαλεγόμενοι, περιπεσόντες μουσικῇ τε καὶ ταῖς μέθαις,
conversing having-fallen-upon music both and the drinking-bouts

νῦν ἐπὶ τὰ αὐτὰ πάλιν ἀφίγμεθα ὥσπερ κατὰ θεόν, καὶ
now to the same-things again we-have-arrived as by god and
ὁ λόγος ἡμῖν οἷον λαβὴν ἀποδίδωσιν· ἥκει γὰρ ἐπὶ
the argument to-us as-it-were a-hold renders it-has-come for to
τὴν εἰς Λακεδαίμονα κατοίκισιν αὐτήν, ἣν ὑμεῖς ὀρθῶς
the into Lacedaemon settlement itself which you rightly
ἔφατε κατοικεῖσθαι καὶ Κρήτην ὡς ἀδελφοῖς νόμοις. νῦν
said to-be-settled and Crete as with-sister laws now
οὖν δὴ τοσόνδε πλεονεκτοῦμεν τῇ πλάνῃ τοῦ λόγου,
then indeed so-much we-gain by-the wandering of-the argument
διὰ πολιτειῶν τινων καὶ κατοικισμῶν διεξελθόντες·
through constitutions some and settlements having-gone-through
ἐθεασάμεθα πρώτην τε καὶ δευτέραν καὶ τρίτην πόλιν,
we-beheld first both and second and third city
ἀλλήλων, ὡς οἰόμεθα, ταῖς κατοικίσεσιν ἐχομένας ἐν χρόνου
one-another as we-think in-the settlements following in of-time
τινὸς μήκεσιν ἀπλέτοις, νῦν δὲ δὴ τετάρτη τις ἡμῖν
some lengths boundless now and indeed fourth some to-us
αὕτη πόλις, εἰ δὲ βούλεσθε, ἔθνος ἥκει κατοικιζόμενόν
this city if and you-wish nation has-come being-settled
τέ ποτε καὶ νῦν κατῳκισμένον. ἐξ ὧν ἁπάντων εἴ
both once and now settled from which all if
τι συνεῖναι δυνάμεθα τί τε καλῶς ἢ μὴ κατῳκίσθη,
something to-understand we-can what both finely or not was-settled
καὶ ποῖοι νόμοι σῴζουσιν αὐτῶν τὰ σῳζόμενα καὶ
and what-sort laws preserve of-them the preserved-things and
ποῖοι φθείρουσι τὰ φθειρόμενα, καὶ ἀντὶ ποίων ποῖα
what-sort destroy the destroyed-things and instead-of what-sort what-sort
μετατεθέντα εὐδαίμονα πόλιν ἀπεργάζοιτ' ἄν, ὦ Μέγιλλέ
changed happy city would-produce — O Megillus

τε καὶ Κλεινία, ταῦτα δὴ πάλιν οἷον ἐξ ἀρχῆς ἡμῖν
both and Clinias these-things indeed again as-it-were from beginning by-us
λεκτέον, εἰ μή τι τοῖς εἰρημένοις ἐγκαλοῦμεν λόγοις.
must-be-said if not something with-the said we-find-fault arguments
c MEG. εἰ γοῦν, ὦ ξένε, τις ἡμῖν ὑπόσχοιτο θεὸς ὡς, ἐὰν
if at-any-rate O stranger some to-us should-promise god that if
ἐπιχειρήσωμεν τὸ δεύτερον τῇ τῆς νομοθεσίας σκέψει, τῶν
we-attempt the second-time the of-the legislation inquiry than-the
νῦν εἰρημένων λόγων οὐ χείρους οὐδ' ἐλάττους ἀκουσόμεθα,
now said arguments not worse nor fewer shall-we-hear
μακρὰν ἂν ἔλθοιμι ἔγωγε, καί μοι βραχεῖ' ἂν δόξειεν ἡ
far — would-go I-at-least and to-me short — would-seem the
νῦν παροῦσα ἡμέρα γίγνεσθαι. καίτοι σχεδόν γ' ἐστὶν
now present day to-be and-yet nearly at-least is
ἡ ἐκ θερινῶν εἰς τὰ χειμερινὰ τοῦ θεοῦ τρεπομένου.
the from summer to the winter of-the god turning
ATH. χρὴ δὴ ταῦτα, ὡς ἔοικεν, σκοπεῖν.
one-must indeed these-things as it-seems to-examine
MEG. πάνυ μὲν οὖν.
certainly indeed then
d ATH. γενώμεθα δὴ ταῖς διανοίαις ἐν τῷ τότε χρόνῳ, ὅτε
let-us-be indeed in-the thoughts in the then time when
Λακεδαίμων μὲν καὶ Ἄργος καὶ Μεσσήνη καὶ τὰ μετὰ
Lacedaemon indeed and Argos and Messene and the-things with
τούτων ὑποχείρια τοῖς προγόνοις ὑμῶν, ὦ Μέγιλλε, ἱκανῶς
these subject to-the ancestors of-you O Megillus sufficiently
ἐγεγόνει· τὸ δὲ δὴ μετὰ τοῦτο ἔδοξεν αὐτοῖς, ὥς γε
had-become the and indeed after this it-seemed-good to-them as at-least
λέγεται τὸ τοῦ μύθου, τριχῇ τὸ στράτευμα διανείμαντας,
is-told the of-the myth three-ways the army having-divided
τρεῖς πόλεις κατοικίζειν, Ἄργος, Μεσσήνην, Λακεδαίμονα.
three cities to-settle Argos Messene Lacedaemon

MEG. πάνυ μὲν οὖν.
certainly indeed then

ATH. καὶ βασιλεὺς μὲν Ἄργους Τήμενος ἐγίγνετο, Μεσσήνης
and king indeed of-Argos Temenus became of-Messene
δὲ Κρεσφόντης, Λακεδαίμονος δὲ Προκλῆς καὶ Εὐρυσθένης.
and Cresphontes of-Lacedaemon and Procles and Eurysthenes

MEG. πῶς γὰρ οὔ;
how for not

ATH. καὶ πάντες δὴ τούτοις ὤμοσαν οἱ τότε βοηθήσειν, e
and all indeed to-these swore the then to-help
ἐάν τις τὴν βασιλείαν αὐτῶν διαφθείρῃ.
if one the kingship of-them should-destroy

MEG. τί μήν;
what indeed

ATH. βασιλεία δὲ καταλύεται, ὦ πρὸς Διός, ἢ καί τις ἀρχὴ
kingship and is-dissolved O by Zeus or also some rule
πώποτε κατελύθη, μῶν ὑπό τινων ἄλλων ἢ σφῶν
ever was-dissolved surely-not by some others than they
αὐτῶν; ἢ νυνδὴ μέν, ὀλίγον ἔμπροσθεν τούτοις περιτυχόντες
themselves or just-now indeed a-little before these having-fallen-upon
τοῖς λόγοις, οὕτω ταῦτ' ἐτίθεμεν, νῦν δ' ἐπιλελήσμεθα;
the arguments so these-things we-laid-down now but we-have-forgotten

MEG. καὶ πῶς;
and how

ATH. οὐκοῦν νῦν δὴ μᾶλλον βεβαιωσόμεθα τὸ τοιοῦτον· 684
therefore now indeed more we-shall-confirm the such
περιτυχόντες γὰρ ἔργοις γενομένοις, ὡς ἔοικεν, ἐπὶ τὸν
having-fallen-upon for deeds having-happened as it-seems to the
αὐτὸν λόγον ἐληλύθαμεν, ὥστε οὐ περὶ κενόν τι
same argument we-have-come so-that not about empty something
ζητήσομεν τὸν αὐτὸν λόγον, ἀλλὰ περὶ γεγονός τε
we-shall-inquire the same argument but about having-happened both

καὶ ἔχον ἀλήθειαν. γέγονεν δὴ τάδε· βασιλεῖαι τρεῖς
and having truth happened indeed these-things kingships three
βασιλευομέναις πόλεσιν τριτταῖς ὤμοσαν ἀλλήλαις ἑκάτεραι,
to-being-ruled-by-kings cities threefold swore to-one-another each
κατὰ νόμους οὓς ἔθεντο τοῦ τε ἄρχειν καὶ ἄρχεσθαι
according-to laws which they-laid-down of-the both to-rule and to-be-ruled
κοινούς, οἱ μὲν μὴ βιαιοτέραν τὴν ἀρχὴν ποιήσεσθαι
common the indeed not more-violent the rule to-make
προϊόντος τοῦ χρόνου καὶ γένους, οἱ δέ, ταῦτα
proceeding the time and race the(-others) and these-things
ἐμπεδούντων τῶν ἀρχόντων, μήτε αὐτοὶ τὰς βασιλείας ποτὲ
abiding-by the rulers neither themselves the kingships ever
καταλύσειν μήτ' ἐπιτρέψειν ἐπιχειροῦσιν ἑτέροις, βοηθήσειν
to-dissolve nor to-allow attempting to-others to-help
δὲ βασιλῆς τε βασιλεῦσιν ἀδικουμένοις καὶ δήμοις, καὶ
and kings both to-kings wronged and to-peoples and
δῆμοι δήμοις καὶ βασιλεῦσιν ἀδικουμένοις. ἆρ' οὐχ οὕτως;
peoples to-peoples and to-kings wronged then not so

MEG. οὕτω μὲν οὖν.
so indeed then

ATH. οὐκοῦν τό γε μέγιστον ταῖς καταστάσεσιν
therefore the at-least greatest to-the establishments
τῶν πολιτειῶν ὑπῆρχεν ταῖς ἐν ταῖς τρισὶ πόλεσι
of-the constitutions belonged to-the in the three cities
νομοθετουμέναις, εἴτε οἱ βασιλῆς ἐνομοθέτουν εἴτ' ἄλλοι
being-legislated whether the kings legislated or other
τινές;
some

MEG. ποῖον;
what-sort

ATH. τὸ βοηθούς γε εἶναι τὰς δύο ἐπὶ τὴν μίαν ἀεὶ
the helpers at-least to-be the two against the one always
πόλιν, τὴν τοῖς τεθεῖσιν νόμοις ἀπειθοῦσαν.
city the the laid-down laws disobeying
MEG. δῆλον.
clear
ATH. καὶ μὴν τοῦτό γε οἱ πολλοὶ προστάττουσιν τοῖς c
and indeed this at-least the many enjoin on-the
νομοθέταις, ὅπως τοιούτους θήσουσιν τοὺς νόμους
lawgivers that such they-shall-lay-down the laws
οὓς ἑκόντες οἱ δῆμοι καὶ τὰ πλήθη δέξονται, καθάπερ
which willingly the peoples and the multitudes will-accept as
ἂν εἴ τις γυμνασταῖς ἢ ἰατροῖς προστάττοι μεθ' ἡδονῆς
— if one trainers or physicians should-enjoin with pleasure
θεραπεύειν τε καὶ ἰᾶσθαι τὰ θεραπευόμενα σώματα.
to-tend both and to-cure the tended bodies
MEG. παντάπασι μὲν οὖν.
altogether indeed then
ATH. τὸ δέ γ' ἐστὶν ἀγαπητὸν πολλάκις εἰ καί τις
the and at-least is welcome often if even one
μετὰ λύπης μὴ μεγάλης δύναιτο εὐεκτικά τε καὶ ὑγιῆ
with pain not great could well-conditioned both and healthy
σώματα ἀπεργάζεσθαι.
bodies to-produce
MEG. τί μήν;
what indeed
ATH. καὶ τόδε γε ἔτι τοῖς τότε ὑπῆρχεν οὐ σμικρὸν d
and this at-least further to-the then belonged not small
εἰς ῥᾳστώνην τῆς θέσεως τῶν νόμων.
toward ease of-the laying-down of-the laws
MEG. τὸ ποῖον;
the what-sort

e ATH. οὐκ ἦν τοῖς νομοθέταις ἡ μεγίστη τῶν μέμψεων,
not was to-the lawgivers the greatest of-the reproaches
ἰσότητα αὐτοῖς τινα κατασκευάζουσιν τῆς οὐσίας, ἥπερ
equality for-them some establishing of-the property which-very
ἐν ἄλλαις νομοθετουμέναις πόλεσι πολλαῖς γίγνεται, ἐάν
in other legislated cities many arises if
τις ζητῇ γῆς τε κτῆσιν κινεῖν καὶ χρεῶν διάλυσιν, ὁρῶν
one seeks of-land both possession to-move and of-debts cancellation seeing
ὡς οὐκ ἂν δύναιτο ἄνευ τούτων γενέσθαι ποτὲ τὸ ἴσον
that not — could without these to-come-about ever the equal
ἱκανῶς· ὡς ἐπιχειροῦντι δὴ νομοθέτῃ κινεῖν τῶν τοιούτων
sufficiently as attempting indeed to-lawgiver to-move of-the such
τι πᾶς ἀπαντᾷ λέγων μὴ κινεῖν τὰ ἀκίνητα, καὶ
something everyone meets saying not to-move the immovable-things and
ἐπαρᾶται γῆς τε ἀναδασμοὺς εἰσηγούμενον καὶ χρεῶν
curses of-land both redistributions proposing and of-debts
ἀποκοπάς, ὥστ᾽ εἰς ἀπορίαν καθίστασθαι πάντ᾽ ἄνδρα.
cancellations so-that into perplexity to-be-put every man
τοῖς δὲ δὴ Δωριεῦσι καὶ τοῦθ᾽ οὕτως ὑπῆρχεν καλῶς
to-the but indeed Dorians also this so belonged finely
καὶ ἀνεμεσήτως, γῆν τε ἀναμφισβητήτως διανέμεσθαι,
and without-resentment land both indisputably to-be-distributed
καὶ χρέα μεγάλα καὶ παλαιὰ οὐκ ἦν.
and debts great and old not there-were
MEG. ἀληθῆ.
true
ATH. πῇ δή ποτε οὖν, ὦ ἄριστοι, κακῶς οὕτως αὐτοῖς
how indeed ever then O best-men badly so for-them
ἐχώρησεν ἡ κατοίκισίς τε καὶ νομοθεσία;
went the settlement both and legislation
685 MEG. πῶς δὴ καὶ τί μεμφόμενος αὐτῶν λέγεις;
how indeed and what blaming of-them do-you-say

ATH. ὅτι τριῶν γενομένων τῶν οἰκήσεων τὰ δύο αὐτῶν
that three having-come-about the settlements the two of-them
μέρη ταχὺ τήν τε πολιτείαν καὶ τοὺς νόμους διέφθειρεν,
parts quickly the both constitution and the laws destroyed
τὸ δὲ ἓν μόνον ἔμεινεν, τὸ τῆς ὑμετέρας πόλεως.
the and one alone remained the of-the your city
MEG. οὐ πάνυ ῥᾴδιον ἐρωτᾷς.
not very easy-thing you-ask
ATH. ἀλλὰ μὴν δεῖ γε ἡμᾶς τοῦτο ἐν τῷ νῦν b
but indeed one-must at-least us this in the now
σκοποῦντας καὶ ἐξετάζοντας, περὶ νόμων παίζοντας
examining and testing about laws playing
παιδιὰν πρεσβυτικὴν σώφρονα, διελθεῖν τὴν ὁδὸν ἀλύπως,
play old-men's temperate to-go-through the road without-pain
ὡς ἔφαμεν ἡνίκα ἠρχόμεθα πορεύεσθαι.
as we-said when we-began to-travel
MEG. τί μήν; καὶ ποιητέον γε ὡς λέγεις.
what indeed and must-be-done at-least as you-say
ATH. τίν' οὖν ἂν σκέψιν καλλίω ποιησαίμεθα περὶ νόμων ἢ
what then — inquiry finer could-we-make about laws than
τούτων οἳ ταύτας διακεκοσμήκασιν; ἢ πόλεων περὶ τίνων
of-these who these have-ordered or of-cities about what
εὐδοκιμωτέρων τε καὶ μειζόνων κατοικίσεων σκοποίμεθ' ἄν;
more-reputable both and greater settlements could-we-inquire —
MEG. οὐ ῥᾴδιον ἀντὶ τούτων ἑτέρας λέγειν.
not easy instead-of these others to-name
ATH. οὐκοῦν ὅτι μὲν διενοοῦντό γε οἱ τότε τὴν c
therefore that indeed intended at-least the then the
κατασκευὴν ταύτην οὐ Πελοποννήσῳ μόνον ἔσεσθαι βοηθὸν
arrangement this not to-Peloponnese only to-be helper
ἱκανήν, σχεδὸν δῆλον, ἀλλὰ καὶ τοῖς Ἕλλησιν πᾶσιν, εἴ τις
sufficient nearly clear but also to-the Greeks all if one

τῶν βαρβάρων αὐτοὺς ἀδικοῖ, καθάπερ οἱ περὶ τὸ Ἴλιον
of-the barbarians them should-wrong as the about the Ilium
οἰκοῦντες τότε, πιστεύοντες τῇ τῶν Ἀσσυρίων δυνάμει τῇ
dwelling then trusting the of-the Assyrians power the
περὶ Νῖνον γενομένῃ, θρασυνόμενοι τὸν πόλεμον ἤγειραν
around Ninus having-been emboldened the war roused
τὸν ἐπὶ Τροίαν. ἦν γὰρ ἔτι τὸ τῆς ἀρχῆς ἐκείνης σχῆμα
the against Troy was for still the of-the empire that figure
τὸ σῳζόμενον οὐ σμικρόν· καθάπερ νῦν τὸν μέγαν βασιλέα
the preserved not small as now the great king
φοβούμεθα ἡμεῖς, καὶ τότε ἐκείνην τὴν συσταθεῖσαν
fear we also then that the organized
σύνταξιν ἐδέδισαν οἱ τότε. μέγα γὰρ ἔγκλημα πρὸς αὐτοὺς
system dreaded the then great for charge against them
ἡ τῆς Τροίας ἅλωσις τὸ δεύτερον ἐγεγόνει· τῆς ἀρχῆς
the of-the Troy capture the second-time had-become of-the empire
γὰρ τῆς ἐκείνων ἦν μόριον. πρὸς δὴ ταῦτ' ἦν πάντα
for of-the those was part against indeed these-things was all
ἡ τοῦ στρατοπέδου τοῦ τότε διανεμηθεῖσα εἰς τρεῖς πόλεις
the of-the army of-the then distributed into three cities
κατασκευὴ μία ὑπὸ βασιλέων ἀδελφῶν, παίδων Ἡρακλέους,
arrangement one under kings brothers sons of-Heracles
καλῶς, ὡς ἐδόκει, ἀνηυρημένη καὶ κατακεκοσμημένη καὶ
finely as it-seemed devised and arranged and
διαφερόντως τῆς ἐπὶ τὴν Τροίαν ἀφικομένης. πρῶτον μὲν
exceptionally than-the to the Troy having-come first indeed
γὰρ τοὺς Ἡρακλείδας τῶν Πελοπιδῶν ἀμείνους ἡγοῦντο
for the Heraclids than-the Pelopids better they-thought
ἀρχόντων ἄρχοντας ἔχειν, ἔπειτ' αὖ τὸ στρατόπεδον
rulers rulers to-have next again the army
τοῦτο τοῦ ἐπὶ Τροίαν ἀφικομένου διαφέρειν πρὸς ἀρετήν·
this than-the to Troy having-come to-excel toward virtue

νενικηκέναι γὰρ τούτους, ἡττᾶσθαι δ' ὑπὸ τούτων ἐκείνους,
to-have-conquered for these to-be-defeated and by these those
Ἀχαιοὺς ὄντας ὑπὸ Δωριῶν. ἆρ' οὐχ οὕτως οἰόμεθα καί
Achaeans being by Dorians then not so do-we-think and
τινι διανοίᾳ ταύτῃ κατασκευάζεσθαι τοὺς τότε;
with-some intention this to-be-arranged the then
MEG. πάνυ μὲν οὖν.
certainly indeed then

IV · FAILED BY IGNORANCE

The league seemed sure to last, yet it soon broke up, leaving only Sparta, which has fought the other two ever since. Whoever sees great power thinks its owner would thrive if he used it well, but every man wishes for things to obey his own soul, and a wise father refuses his foolish son's prayers. So one should pray that one's wishes follow wisdom. The ruin came not from cowardice but from ignorance, and the lawgiver must plant wisdom in cities and root out folly.

ATH. οὐκοῦν καὶ τὸ βεβαίως οἴεσθαι ταῦθ' ἕξειν εἰκὸς 686
therefore also the securely to-think these-things to-hold likely
αὐτοὺς καὶ χρόνον τιν' ἂν πολὺν μένειν, ἅτε κεκοινωνηκότας
them and time some — long to-remain since having-shared
μὲν πολλῶν πόνων καὶ κινδύνων ἀλλήλοις, ὑπὸ γένους
indeed many labors and dangers with-one-another under race
δὲ ἑνὸς τῶν βασιλέων ἀδελφῶν ὄντων διακεκοσμῆσθαι,
and one of-the kings brothers being to-have-been-ordered
πρὸς τούτοις δ' ἔτι καὶ πολλοῖς μάντεσι κεχρημένους
besides these and still also many seers having-used
εἶναι τοῖς τε ἄλλοις καὶ τῷ Δελφικῷ Ἀπόλλωνι;
to-be the both others and the Delphic Apollo
MEG. πῶς δ' οὐκ εἰκός;
how and not likely

b ATH. ταῦτα δὴ τὰ μεγάλα οὕτως προσδοκώμενα διέπτατο,
these indeed the great-things so expected flew-apart
ὡς ἔοικε, τότε ταχύ, πλὴν ὅπερ εἴπομεν νυνδὴ σμικροῦ
as it-seems then quickly except which-very we-said just-now small
μέρους τοῦ περὶ τὸν ὑμέτερον τόπον, καὶ τοῦτο δὴ πρὸς
part of-the about the your region and this indeed against
τὰ δύο μέρη πολεμοῦν οὐ πώποτε πέπαυται μέχρι τὰ νῦν·
the two parts warring not ever has-ceased until the now
ἐπεὶ γενομένη γε ἡ τότε διάνοια καὶ συμφωνήσασα εἰς
since having-come-about at-least the then intention and having-agreed into
ἕν, ἀνυπόστατον ἄν τινα δύναμιν ἔσχε κατὰ πόλεμον.
one irresistible — some power would-have-had in war
MEG. πῶς γὰρ οὔ;
how for not
ATH. πῶς οὖν καὶ πῇ διώλετο; ἆρ᾽ οὐκ ἄξιον
how then and in-what-way did-it-perish then not worthy
ἐπισκοπεῖν τηλικοῦτον καὶ τοιοῦτον σύστημα ἥτις ποτὲ
to-examine so-great and such system whatever ever
τύχη διέφθειρε;
fortune destroyed

c MEG. σχολῇ γὰρ οὖν δή τις ἂν ἄλλο σκοπῶν, ἢ νόμους
hardly for then indeed one — other examining either laws
ἢ πολιτείας ἄλλας θεάσαιτο σῳζούσας καλὰ καὶ μεγάλα
or constitutions other would-behold preserving fine and great
πράγματα ἢ καὶ τοὐναντίον διαφθειρούσας τὸ παράπαν,
things or also the-opposite destroying the altogether
εἰ ἀμελήσειε τούτων.
if he-should-neglect these
ATH. τοῦτο μὲν ἄρα, ὡς ἔοικεν, εὐτυχῶς πως ἐμβεβήκαμέν
this indeed then as it-seems fortunately somehow we-have-embarked
γε εἴς τινα σκέψιν ἱκανήν.
at-least upon some inquiry sufficient

MEG. πάνυ μὲν οὖν.
certainly indeed then

ATH. ἆρ᾽ οὖν, ὦ θαυμάσιε, λελήθαμεν ἄνθρωποι d
so then O wonderful-man have-we-escaped-our-own-notice men
πάντες, καὶ τὰ νῦν δὴ ἡμεῖς, οἰόμενοι μὲν ἑκάστοτέ
all and the now indeed we thinking indeed each-time
τι καλὸν ὁρᾶν πρᾶγμα γενόμενον καὶ θαυμαστὰ ἂν
something fine to-see thing having-come-about and wonderful-things —
ἐργασάμενον, εἴ τις ἄρα ἠπιστήθη καλῶς αὐτῷ χρῆσθαι
having-accomplished if one after-all knew finely it to-use
κατά τινα τρόπον, τὸ δὲ νῦν γε ἡμεῖς τάχ᾽ ἂν ἴσως
in some way the but now at-least we perhaps — perhaps
περὶ τοῦτο αὐτὸ οὔτ᾽ ὀρθῶς διανοοίμεθα οὔτε κατὰ
about this itself neither rightly might-think nor according-to
φύσιν, καὶ δὴ καὶ περὶ τὰ ἄλλα πάντες πάντα, περὶ
nature and indeed also about the other-things all all-things about
ὧν ἂν οὕτω διανοηθῶσιν;
which — so they-think

MEG. λέγεις δὲ δὴ τί, καὶ περὶ τίνος σοι φῶμεν
you-mean and indeed what and about what by-you shall-we-say
μάλιστ᾽ εἰρῆσθαι τοῦτον τὸν λόγον;
most to-have-been-said this the argument

ATH. ὠγαθέ, καὶ αὐτὸς ἐμαυτοῦ νυνδὴ κατεγέλασα. e
good-sir even I myself just-now laughed-at
ἀποβλέψας γὰρ πρὸς τοῦτον τὸν στόλον οὗ πέρι
having-looked for toward this the expedition about which
διαλεγόμεθα, ἔδοξέ μοι πάγκαλός τε εἶναι καὶ θαυμαστὸν
we-are-conversing it-seemed to-me all-fine both to-be and wonderful
κτῆμα παραπεσεῖν τοῖς Ἕλλησιν, ὅπερ εἶπον, εἴ τις
possession to-have-fallen-to the Greeks which-very I-said if one
ἄρα αὐτῷ τότε καλῶς ἐχρήσατο.
after-all it then finely had-used

MEG. οὐκοῦν εὖ καὶ ἐχόντως νοῦν σύ τε πάντα εἶπες καὶ
therefore well and having mind you both all-things said and
ἐπῃνέσαμεν ἡμεῖς;
praised we

ATH. ἴσως· ἐννοῶ γε μὴν ὡς πᾶς, ὃς ἂν ἴδῃ τι
perhaps I-think at-least indeed that everyone who — sees something
μέγα καὶ δύναμιν ἔχον πολλὴν καὶ ῥώμην, εὐθὺς ἔπαθε
great and power having much and strength straightway felt
τοῦτο, ὡς εἴπερ ἐπίσταιτο ὁ κεκτημένος αὐτῷ χρῆσθαι
this that if-indeed should-know the possessor it to-use
τοιούτῳ τε ὄντι καὶ τηλικούτῳ, θαυμάστ' ἂν καὶ πολλὰ
such both being and so-great wonderful-things — and many
κατεργασάμενος εὐδαιμονοῖ.
having-accomplished he-would-be-happy

687 MEG. οὐκοῦν ὀρθὸν καὶ τοῦτο; ἢ πῶς λέγεις;
therefore right also this or how do-you-say

b ATH. σκόπει δὴ ποῖ βλέπων ὁ τὸν ἔπαινον τοῦτον περὶ
consider indeed whither looking the the praise this about
ἑκάστου τιθέμενος ὀρθῶς λέγει· πρῶτον δὲ περὶ αὐτοῦ
each making rightly speaks first and about itself
τοῦ νῦν λεγομένου, πῶς, εἰ κατὰ τρόπον ἠπιστήθησαν
the now said how if in fitting-way had-known
τάξαι τὸ στρατόπεδον οἱ τότε διακοσμοῦντες, τοῦ καιροῦ
to-arrange the army the then ordering the occasion
πως ἂν ἔτυχον; ἆρ' οὐκ εἰ συνέστησάν τε
somehow — would-they-have-succeeded then not if they-had-organized both
ἀσφαλῶς αὐτὸ διέσωζόν τε εἰς τὸν ἀεὶ χρόνον,
securely it would-have-preserved and into the always time
ὥστε αὐτούς τε ἐλευθέρους εἶναι καὶ ἄλλων ἄρχοντας ὧν
so-that themselves both free to-be and of-others rulers whom
βουληθεῖεν, καὶ ὅλως ἐν ἀνθρώποις πᾶσι καὶ Ἕλλησι
they-might-wish and wholly among men all both Greeks

καὶ βαρβάροις πράττειν ὅτι ἐπιθυμοῖεν αὐτοί τε καὶ
and barbarians to-do whatever might-desire they both and
οἱ ἔκγονοι; μῶν οὐ τούτων χάριν ἐπαινοῖεν ἄν;
the descendants surely-not not of-these for-the-sake-of would-praise —

MEG. πάνυ μὲν οὖν.
certainly indeed then

ATH. ἆρ' οὖν καὶ ὃς ἂν ἰδὼν πλοῦτον μέγαν ἢ τιμὰς
so then also who — having-seen wealth great or honors
διαφερούσας γένους, ἢ καὶ ὁτιοῦν τῶν τοιούτων, εἴπῃ
excelling of-family or even anything of-the such should-say
ταὐτὰ ταῦτα, πρὸς τοῦτο βλέπων εἶπεν, ὡς διὰ τοῦτο
the-same these toward this looking he-said that because-of this
αὐτῷ γενησόμενα ὧν ἂν ἐπιθυμῇ πάντα ἢ τὰ πλεῖστα
to-him going-to-come-about of-what — he-desires all or the most
καὶ ὅσα ἀξιώτατα λόγου;
and as-many-as most-worthy of-account

MEG. ἔοικε γοῦν.
it-seems at-any-rate

ATH. φέρε δή, πάντων ἀνθρώπων ἐστὶ κοινὸν ἐπιθύμημα c
come indeed of-all men is common desire
ἕν τι τὸ νῦν ὑπὸ τοῦ λόγου δηλούμενον, ὡς αὐτός
one some the now by the argument shown as itself
φησιν ὁ λόγος;
says the argument

MEG. τὸ ποῖον;
the what-sort

ATH. τὸ κατὰ τὴν τῆς αὐτοῦ ψυχῆς ἐπίταξιν τὰ
the according-to the of-the of-himself soul command the
γιγνόμενα γίγνεσθαι, μάλιστα μὲν ἅπαντα, εἰ δὲ μή, τά
happening-things to-happen most indeed all if but not the
γε ἀνθρώπινα.
at-least human

MEG. τί μήν;
what indeed

ATH. οὐκοῦν ἐπείπερ βουλόμεθα πάντες τὸ τοιοῦτον ἀεί,
therefore since-indeed we-wish all the such always
παῖδές τε ὄντες καὶ ἄνδρες πρεσβῦται, τοῦτ' αὐτὸ καὶ
children both being and men old-men this itself also
εὐχοίμεθ' ἂν ἀναγκαίως διὰ τέλους;
would-we-pray — necessarily through end

MEG. πῶς δ' οὔ;
how and not

d ATH. καὶ μὴν τοῖς γε φίλοις που συνευχοίμεθ' ἂν
and indeed for-the at-least friends surely we-would-pray-together —
ταῦτα ἅπερ ἐκεῖνοι ἑαυτοῖσιν.
these-things which-very they for-themselves

MEG. τί μήν;
what indeed

ATH. φίλος μὲν υἱὸς πατρί, παῖς ὢν ἀνδρί.
dear indeed a-son to-a-father a-child being to-a-man

MEG. πῶς δ' οὔ;
how and not

ATH. καὶ μὴν ὧν γ' ὁ παῖς εὔχεται ἑαυτῷ γίγνεσθαι,
and indeed of-what at-least the child prays for-himself to-come-about
πολλὰ ὁ πατὴρ ἀπεύξαιτ' ἂν τοῖς θεοῖς μηδαμῶς
many the father would-pray-against — to-the gods in-no-way
κατὰ τὰς τοῦ υἱέος εὐχὰς γίγνεσθαι.
according-to the of-the son prayers to-come-about

MEG. ὅταν ἀνόητος ὢν καὶ ἔτι νέος εὔχηται, λέγεις;
when foolish being and still young he-prays do-you-mean

e ATH. καὶ ὅταν γε ὁ πατὴρ ὢν γέρων ἢ καὶ σφόδρα νεανίας,
and when at-least the father being old or even very youth
μηδὲν τῶν καλῶν καὶ τῶν δικαίων γιγνώσκων, εὔχηται
nothing of-the fine and of-the just knowing prays

μάλα προθύμως ἐν παθήμασιν ἀδελφοῖς ὢν τοῖς γενομένοις
very eagerly in experiences akin being to-the having-befallen
Θησεῖ πρὸς τὸν δυστυχῶς τελευτήσαντα Ἱππόλυτον, ὁ δὲ
Theseus against the unfortunately having-ended Hippolytus the and
παῖς γιγνώσκῃ, τότε, δοκεῖς, παῖς πατρὶ συνεύξεται;
child should-know then do-you-think the-child with-the-father will-pray-together
MEG. μανθάνω ὃ λέγεις. λέγειν γάρ μοι δοκεῖς ὡς
I-understand what you-mean to-say for to-me you-seem that
οὐ τοῦτο εὐκτέον οὐδὲ ἐπεικτέον, ἕπεσθαι πάντα τῇ
not this must-be-prayed nor must-be-pressed to-follow all-things the
ἑαυτοῦ βουλήσει, τὴν βούλησιν δὲ πολὺ μᾶλλον τῇ ἑαυτοῦ
of-oneself wish the wish but much more the of-oneself
φρονήσει· τοῦτο δὲ καὶ πόλιν καὶ ἕνα ἡμῶν ἕκαστον
prudence this and both city and one of-us each
καὶ εὔχεσθαι δεῖν καὶ σπεύδειν, ὅπως νοῦν ἕξει.
both to-pray to-be-necessary and to-strive that mind it-shall-have
ATH. ναί, καὶ δὴ καὶ πολιτικόν γε ἄνδρα νομοθέτην 688
yes and indeed also statesman at-least man lawgiver
ὡς ἀεὶ δεῖ πρὸς τοῦτο βλέποντα τιθέναι τὰς τάξεις
that always one-must toward this looking to-lay-down the orderings
τῶν νόμων, αὐτός τε ἐμνήσθην καὶ ὑμᾶς ἐπαναμιμνήσκω,
of-the laws myself both I-recalled and you I-remind
κατ᾽ ἀρχὰς εἰ μεμνήμεθα τὰ λεχθέντα, ὅτι τὸ μὲν
at beginnings if we-remember the things-said that the indeed
σφῷν ἦν παρακέλευμα ὡς χρεὼν εἴη τὸν ἀγαθὸν
of-you-two was exhortation that needful it-were the good
νομοθέτην πάντα πολέμου χάριν τὰ νόμιμα τιθέναι, τὸ
lawgiver all for-the-sake-of war the lawful-things to-lay-down the
δὲ ἐμὸν ἔλεγον ὅτι τοῦτο μὲν πρὸς μίαν ἀρετὴν οὐσῶν
and mine I-said that this indeed to one virtue being
τεττάρων κελεύοι τίθεσθαι τοὺς νόμους, δέοι δὲ δὴ
four bade to-lay-down the laws needed but indeed

πρὸς πᾶσαν μὲν βλέπειν, μάλιστα δὲ καὶ πρὸς πρώτην
to all indeed to-look most and also to first
τὴν τῆς συμπάσης ἡγεμόνα ἀρετῆς, φρόνησις δ' εἴη
the of-the whole leader virtue prudence and would-be
τοῦτο καὶ νοῦς καὶ δόξα μετ' ἔρωτός τε καὶ ἐπιθυμίας
this and mind and opinion with love both and desire
τούτοις ἑπομένης. ἥκει δὴ πάλιν ὁ λόγος εἰς ταὐτόν,
these following comes indeed again the argument to the-same
καὶ ὁ λέγων ἐγὼ νῦν λέγω πάλιν ἅπερ τότε, εἰ μὲν
and the speaker I now say again what-very then if indeed
βούλεσθε, ὡς παίζων, εἰ δ', ὡς σπουδάζων, ὅτι δή
you-wish as jesting if and as being-serious that indeed
φημι εὐχῇ χρῆσθαι σφαλερὸν εἶναι νοῦν μὴ κεκτημένον,
I-say with-prayer to-use hazardous to-be mind not having
ἀλλὰ τἀναντία ταῖς βουλήσεσίν οἱ γίγνεσθαι.
but the-opposite-things to-the wishes for-him to-come-about
d σπουδάζοντα δ' εἴ με τιθέναι βούλεσθε, τίθετε· πάνυ γὰρ
being-serious and if me to-set you-wish set very for
οὖν προσδοκῶ νῦν ὑμᾶς εὑρήσειν, τῷ λόγῳ ἑπομένους
then I-expect now you to-find to-the argument following
ὃν ὀλίγον ἔμπροσθε προυθέμεθα, τῆς τῶν βασιλέων τε
which a-little before we-set-before-us of-the of-the kings both
φθορᾶς καὶ ὅλου τοῦ διανοήματος οὐ δειλίαν οὖσαν τὴν
destruction and whole of-the plan not cowardice being the
αἰτίαν, οὐδ' ὅτι τὰ περὶ τὸν πόλεμον οὐκ ἠπίσταντο
cause nor that the-things about the war not knew
ἄρχοντές τε καὶ οὓς προσῆκεν ἄρχεσθαι, τῇ λοιπῇ δὲ
rulers both and those-whom it-befitted to-be-ruled by-the rest but
πάσῃ κακίᾳ διεφθαρμένα, καὶ μάλιστα τῇ περὶ τὰ μέγιστα
all vice corrupted and most by-the about the greatest
τῶν ἀνθρωπίνων πραγμάτων ἀμαθίᾳ. ταῦτ' οὖν ὡς οὕτω
of-the human affairs ignorance these-things then as so

γέγονε περὶ τὰ τότε, καὶ νῦν, εἴ που, γίγνεται,
has-come-about about the-things then and now if anywhere it-comes-about
καὶ ἐς τὸν ἔπειτα χρόνον οὐκ ἄλλως συμβήσεται, ἐὰν
and into the thereafter time not otherwise it-will-happen if
βούλησθε, πειράσομαι ἰὼν κατὰ τὸν ἑξῆς λόγον ἀνευρίσκειν
you-wish I-shall-try going along the next argument to-discover
τε καὶ ὑμῖν δηλοῦν κατὰ δύναμιν ὡς οὖσιν φίλοις.
both and to-you to-show according-to power as being friends
CLIN. λόγῳ μὲν τοίνυν σε, ὦ ξένε, ἐπαινεῖν ἐπαχθέστερον,
in-word indeed then you O stranger to-praise more-burdensome
ἔργῳ δὲ σφόδρα ἐπαινεσόμεθα· προθύμως γὰρ τοῖς
in-deed and greatly we-shall-praise eagerly for the
λεγομένοις ἐπακολουθήσομεν, ἐν οἷς ὅ γε ἐλεύθερος
things-said we-shall-follow in which the at-least free-man
ἐπαινῶν καὶ μὴ μάλιστ' ἐστὶν καταφανής.
praising and not most is manifest
MEG. ἄριστ', ὦ Κλεινία, καὶ ποιῶμεν ἃ λέγεις. e
best O Clinias and let-us-do what you-say
CLIN. ἔσται ταῦτα, ἐὰν θεὸς ἐθέλῃ. λέγε μόνον.
will-be these-things if god be-willing speak only
ATH. φαμὲν δή νυν, καθ' ὁδὸν ἰόντες τὴν λοιπὴν τοῦ
we-say indeed now along road going the remaining of-the
λόγου, τὴν μεγίστην ἀμαθίαν τότε ἐκείνην τὴν δύναμιν
argument the greatest ignorance then that the power
ἀπολέσαι καὶ νῦν ταὐτὸν τοῦτο πεφυκέναι ποιεῖν, ὥστε
to-have-destroyed and now the-same this to-be-by-nature to-do so-that
τόν γε νομοθέτην, εἰ τοῦθ' οὕτως ἔχει, πειρατέον ταῖς
the at-least lawgiver if this so is must-try for-the
πόλεσιν φρόνησιν μὲν ὅσην δυνατὸν ἐμποιεῖν, τὴν δ'
cities prudence indeed as-much-as possible to-implant the and
ἄνοιαν ὅτι μάλιστα ἐξαιρεῖν.
folly as most to-take-out

CLIN. δῆλον.
clear

V · SEVEN CLAIMS TO RULE

The greatest ignorance is the discord of pleasure and pain with reasoned judgment, and no one so ignorant should hold office, however clever. Seven claims to rule are named: parents over children, the noble over the base, elders over the young, masters over slaves, the stronger over the weaker, the wise over the ignorant, and the one the lot favors. These claims clash and breed faction. The kings of Argos and Messene overreached the laws, forgetting Hesiod's saying that half is often more than the whole. No mortal soul, young and unaccountable, can bear the greatest power.

689 ATH. τίς οὖν ἡ μεγίστη δικαίως ἂν λέγοιτο ἀμαθία;
what then the greatest justly — would-be-called ignorance
σκοπεῖτε εἰ συνδόξει καὶ σφῷν λεγόμενον· ἐγὼ μὲν
consider whether it-will-seem-good also to-you-two being-said I indeed
δὴ τὴν τοιάνδε τίθεμαι.
indeed the such set-down
CLIN. ποίαν;
what-sort
b ATH. τὴν ὅταν τῴ τι δόξαν καλὸν ἢ ἀγαθὸν εἶναι μὴ
the when to-anyone something seeming fine or good to-be not
φιλῇ τοῦτο ἀλλὰ μισῇ, τὸ δὲ πονηρὸν καὶ ἄδικον δοκοῦν
he-loves this but hates the and wicked and unjust seeming
εἶναι φιλῇ τε καὶ ἀσπάζηται. ταύτην τὴν διαφωνίαν λύπης
to-be loves both and welcomes this the discord of-pain
τε καὶ ἡδονῆς πρὸς τὴν κατὰ λόγον δόξαν ἀμαθίαν φημὶ
both and pleasure with the according-to reason opinion ignorance I-say
εἶναι τὴν ἐσχάτην, μεγίστην δέ, ὅτι τοῦ πλήθους ἐστὶ
to-be the extreme greatest and because of-the multitude it-is

τῆς ψυχῆς· τὸ γὰρ λυπούμενον καὶ ἡδόμενον αὐτῆς ὅπερ
of-the soul the for being-pained and being-pleased of-it which-very
δῆμός τε καὶ πλῆθος πόλεώς ἐστιν. ὅταν οὖν ἐπιστήμαις ἢ
populace both and multitude of-a-city is when then to-knowledge or
δόξαις ἢ λόγῳ ἐναντιῶται, τοῖς φύσει ἀρχικοῖς, ἡ ψυχή,
opinions or reason is-opposed the by-nature ruling the soul
τοῦτο ἄνοιαν προσαγορεύω, πόλεώς τε, ὅταν ἄρχουσιν
this folly I-call of-a-city both when to-rulers
καὶ νόμοις μὴ πείθηται τὸ πλῆθος, ταὐτόν, καὶ δὴ καὶ
and laws not obeys the multitude the-same and indeed also
ἑνὸς ἀνδρός, ὁπόταν καλοὶ ἐν ψυχῇ λόγοι ἐνόντες μηδὲν
of-one man whenever fine in soul arguments being-in nothing
ποιῶσιν πλέον ἀλλὰ δὴ τούτοις πᾶν τοὐναντίον, ταύτας
accomplish more but indeed to-these all the-opposite these
πάσας ἀμαθίας τὰς πλημμελεστάτας ἔγωγ' ἂν θείην
all ignorances the most-discordant I-at-least — would-set
πόλεώς τε καὶ ἑνὸς ἑκάστου τῶν πολιτῶν, ἀλλ' οὐ τὰς τῶν
of-a-city both and one each of-the citizens but not the of-the
δημιουργῶν, εἰ ἄρα μου καταμανθάνετε, ὦ ξένοι, ὃ λέγω.
craftsmen if then me you-understand O strangers what I-mean
CLIN. μανθάνομέν τε, ὦ φίλε, καὶ συγχωροῦμεν ἃ λέγεις.
we-understand both O friend and we-agree-to what you-say
ATH. τοῦτο μὲν τοίνυν οὕτω κείσθω δεδογμένον καὶ d
this indeed then so let-it-lie resolved and
λεγόμενον, ὡς τοῖς ταῦτ' ἀμαθαίνουσι τῶν πολιτῶν
said that to-the in-these-things ignorant of-the citizens
οὐδὲν ἐπιτρεπτέον ἀρχῆς ἐχόμενον καὶ ὡς ἀμαθέσιν
nothing must-be-entrusted of-rule belonging and as ignorant
ὀνειδιστέον, ἂν καὶ πάνυ λογιστικοί τε ὦσι καὶ πάντα
they-must-be-reproached if even very calculating both they-be and all
τὰ κομψὰ καὶ ὅσα πρὸς τάχος τῆς ψυχῆς πεφυκότα
the refinements and as-many-as toward quickness of-the soul natural

διαπεπονημένοι ἅπαντα, τοὺς δὲ τοὐναντίον ἔχοντας τούτων
having-worked-out all the and the-opposite having of-these
ὡς σοφούς τε προσρητέον, ἂν καὶ τὸ λεγόμενον μήτε
as wise both must-be-addressed if even the saying neither
γράμματα μήτε νεῖν ἐπίστωνται, καὶ τὰς ἀρχὰς δοτέον
letters nor to-swim know and the offices must-be-given
ὡς ἔμφροσιν. πῶς γὰρ ἄν, ὦ φίλοι, ἄνευ συμφωνίας
as to-sensible-men how for — O friends without concord
γένοιτ' ἂν φρονήσεως καὶ τὸ σμικρότατον εἶδος; οὐκ
might-there-be — of-prudence even the smallest form not
ἔστιν, ἀλλ' ἡ καλλίστη καὶ μεγίστη τῶν συμφωνιῶν μεγίστη
it-is but the finest and greatest of-the concords greatest
δικαιότατ' ἂν λέγοιτο σοφία, ἧς ὁ μὲν κατὰ
most-justly — would-be-called wisdom of-which the indeed according-to
λόγον ζῶν μέτοχος, ὁ δὲ ἀπολειπόμενος οἰκοφθόρος καὶ
reason living partaker the and falling-short house-wrecker and
περὶ πόλιν οὐδαμῇ σωτὴρ ἀλλὰ πᾶν τοὐναντίον ἀμαθαίνων
about city in-no-way savior but all the-opposite being-ignorant
εἰς ταῦτα ἑκάστοτε φανεῖται. ταῦτα μὲν οὖν, καθάπερ
in these each-time he-will-appear these-things indeed then as
εἴπομεν ἄρτι, λελεγμένα τεθήτω ταύτῃ.
we-said just-now said let-be-laid-down in-this-way

CLIN. κείσθω γὰρ οὖν.
let-it-lie for indeed

ATH. ἄρχοντας δὲ δὴ καὶ ἀρχομένους ἀναγκαῖον ἐν ταῖς
rulers and indeed and ruled necessary in the
πόλεσιν εἶναί που.
cities to-be surely

CLIN. τί μήν;
what indeed

ATH. εἶεν· ἀξιώματα δὲ δὴ τοῦ τε ἄρχειν καὶ ἄρχεσθαι 690
well claims and indeed of-the both to-rule and to-be-ruled
ποῖά ἐστι καὶ πόσα, ἔν τε πόλεσιν μεγάλαις καὶ
what-sort are and how-many in both cities great and
σμικραῖς ἔν τε οἰκίαις ὡσαύτως; ἆρ᾽ οὐχὶ ἓν μὲν τό
small in both houses likewise then not one indeed the
τε πατρὸς καὶ μητρός; καὶ ὅλως γονέας ἐκγόνων ἄρχειν
both of-father and of-mother and wholly parents descendants to-rule
ἀξίωμα ὀρθὸν πανταχοῦ ἂν εἴη;
claim right everywhere — would-be
CLIN. καὶ μάλα.
and very
ATH. τούτῳ δέ γε ἑπόμενον γενναίους ἀγεννῶν ἄρχειν·
to-this and at-least following well-born ignoble to-rule
καὶ τρίτον ἔτι τούτοις συνέπεται τὸ πρεσβυτέρους μὲν
and third further these accompanies the older indeed
ἄρχειν δεῖν, νεωτέρους δὲ ἄρχεσθαι.
to-rule to-be-necessary younger and to-be-ruled
CLIN. τί μήν;
what indeed
ATH. τέταρτον δ᾽ αὖ δούλους μὲν ἄρχεσθαι, δεσπότας b
fourth and again slaves indeed to-be-ruled masters
δὲ ἄρχειν.
and to-rule
CLIN. πῶς γὰρ οὔ;
how for not
ATH. πέμπτον γε οἶμαι τὸ κρείττονα μὲν ἄρχειν, τὸν
fifth at-least I-think the stronger indeed to-rule the
ἧττω δὲ ἄρχεσθαι.
weaker and to-be-ruled
CLIN. μάλα γε ἀναγκαῖον ἀρχὴν εἴρηκας.
very at-least necessary rule you-have-named

c ATH. καὶ πλείστην γε ἐν σύμπασιν τοῖς ζῴοις οὖσαν καὶ
and most-widespread at-least in all the animals being and
κατὰ φύσιν, ὡς ὁ Θηβαῖος ἔφη ποτὲ Πίνδαρος. τὸ δὲ
according-to nature as the Theban said once Pindar the and
μέγιστον, ὡς ἔοικεν, ἀξίωμα ἕκτον ἂν γίγνοιτο, ἕπεσθαι μὲν
greatest as it-seems claim sixth — would-be to-follow indeed
τὸν ἀνεπιστήμονα κελεῦον, τὸν δὲ φρονοῦντα ἡγεῖσθαί τε
the ignorant bidding the and wise to-lead both
καὶ ἄρχειν. καίτοι τοῦτό γε, ὦ Πίνδαρε σοφώτατε, σχεδὸν
and to-rule and-yet this at-least O Pindar most-wise nearly
οὐκ ἂν παρὰ φύσιν ἔγωγε φαίην γίγνεσθαι, κατὰ φύσιν
not — contrary-to nature I-at-least would-say to-come-about according-to nature
δέ, τὴν τοῦ νόμου ἑκόντων ἀρχὴν ἀλλ' οὐ βίαιον πεφυκυῖαν.
but the of-the law of-willing-ones rule but not violent being-by-nature
CLIN. ὀρθότατα λέγεις.
most-rightly you-speak
ATH. θεοφιλῆ δέ γε καὶ εὐτυχῆ τινα λέγοντες ἑβδόμην
god-beloved and at-least and fortunate some calling seventh
ἀρχήν, εἰς κλῆρόν τινα προάγομεν, καὶ λαχόντα μὲν
rule to lot some we-bring-forward and having-drawn indeed
ἄρχειν, δυσκληροῦντα δὲ ἀπιόντα ἄρχεσθαι τὸ δικαιότατον
to-rule drawing-badly and going-off to-be-ruled the most-just
εἶναί φαμεν.
to-be we-say
CLIN. ἀληθέστατα λέγεις.
most-truly you-speak
d ATH. "ὁρᾷς δή," φαῖμεν ἄν, "ὦ νομοθέτα," πρός τινα
you-see indeed we-would-say — O lawgiver to someone
παίζοντες τῶν ἐπὶ νόμων θέσιν ἰόντων ῥᾳδίως, "ὅσα
jesting of-the to of-laws laying-down going lightly how-many
ἐστὶ πρὸς ἄρχοντας ἀξιώματα, καὶ ὅτι πεφυκότα πρὸς
are toward rulers claims and that being-by-nature toward

ἄλληλα ἐναντίως; νῦν γὰρ δὴ στάσεων πηγήν τινα
one-another contrarily now for indeed of-factions spring some
ἀνηυρήκαμεν ἡμεῖς, ἣν δεῖ σε θεραπεύειν. πρῶτον
have-discovered we which one-must you tend first
δὲ μεθ' ἡμῶν ἀνάσκεψαι πῶς τε καὶ τί παρὰ
and with us examine how both and what contrary-to
ταῦτα ἁμαρτόντες οἱ περί τε Ἄργος καὶ Μεσσήνην
these having-erred the about both Argos and Messene
βασιλῆς αὐτοὺς ἅμα καὶ τὴν τῶν Ἑλλήνων δύναμιν,
kings themselves at-once and the of-the Greeks power
οὖσαν θαυμαστὴν ἐν τῷ τότε χρόνῳ, διέφθειραν. ἆρ' οὐκ
being wonderful in the then time destroyed then not
ἀγνοήσαντες τὸν Ἡσίοδον ὀρθότατα λέγοντα ὡς τὸ ἥμισυ
having-been-ignorant-of the Hesiod most-rightly saying that the half
τοῦ παντὸς πολλάκις ἐστὶ πλέον; ὁπόταν ᾖ τὸ μὲν ὅλον
than-the whole often is more whenever it-be the indeed whole
λαμβάνειν ζημιῶδες, τὸ δ' ἥμισυ μέτριον, τότε τὸ μέτριον
to-take harmful the and half moderate then the moderate
τοῦ ἀμέτρου πλέον ἡγήσατο, ἄμεινον ὂν χείρονος."
than-the immoderate more he-thought better being than-worse

CLIN. ὀρθότατά γε.
most-rightly at-least

ATH. πότερον οὖν οἰόμεθα περὶ βασιλέας τοῦτ' ἐγγιγνόμενον
whether then do-we-think about kings this arising
ἑκάστοτε διαφθείρειν πρότερον, ἢ ἐν τοῖσιν δήμοις;
each-time to-destroy sooner or in the peoples

CLIN. τὸ μὲν εἰκὸς καὶ τὸ πολύ, βασιλέων τοῦτ' εἶναι 691
the indeed likely and the most of-kings this to-be
νόσημα ὑπερηφάνως ζώντων διὰ τρυφάς.
disease arrogantly living because-of luxuries

ATH. οὐκοῦν δῆλον ὡς πρῶτον τοῦτο οἱ τότε βασιλῆς
therefore clear that first this the then kings
ἔσχον, τὸ πλεονεκτεῖν τῶν τεθέντων νόμων, καὶ ὃ λόγῳ
had the to-overreach the laid-down laws and what in-word
τε καὶ ὅρκῳ ἐπῄνεσαν, οὐ συνεφώνησαν αὑτοῖς, ἀλλὰ
both and in-oath they-approved not they-agreed with-themselves but
ἡ διαφωνία, ὡς ἡμεῖς φαμεν, οὖσα ἀμαθία μεγίστη,
the discord as we say being ignorance greatest
δοκοῦσα δὲ σοφία, πάντ' ἐκεῖνα διὰ πλημμέλειαν καὶ
seeming and wisdom all those because-of discordance and
ἀμουσίαν τὴν πικρὰν διέφθειρεν;
lack-of-music the bitter destroyed
CLIN. ἔοικε γοῦν.
it-seems at-any-rate
b ATH. εἶεν· τί δὴ τὸν νομοθέτην ἔδει τότε τιθέντα
well what indeed the lawgiver needed then laying-down
εὐλαβηθῆναι τούτου περὶ τοῦ πάθους τῆς γενέσεως; ἆρ'
to-beware of-this about the affliction of-the origin then
ὦ πρὸς θεῶν νῦν μὲν οὐδὲν σοφὸν γνῶναι τοῦτο οὐδ'
O by gods now indeed nothing wise to-know this nor
εἰπεῖν χαλεπόν, εἰ δὲ προϊδεῖν ἦν τότε, σοφώτερος
to-say hard if and to-foresee were-possible then wiser
ἂν ἦν ἡμῶν ὁ προϊδών;
— would-be than-us the foreseer
MEG. τὸ ποῖον δὴ λέγεις;
the what-sort indeed do-you-mean
ATH. εἰς τὸ γεγονὸς παρ' ὑμῖν, ὦ Μέγιλλε, ἔστιν νῦν
toward the having-happened among you O Megillus it-is now
γε κατιδόντα γνῶναι, καὶ γνόντα εἰπεῖν ῥᾴδιον, ὃ
at-least having-observed to-know and having-known to-say easy what
τότε ἔδει γίγνεσθαι.
then had-to to-come-about

MEG. σαφέστερον ἔτι λέγε.
more-clearly still speak

ATH. τὸ τοίνυν σαφέστατον ἂν εἴη τὸ τοιόνδε.
the then clearest — would-be the such

MEG. τὸ ποῖον;
the what-sort

ATH. ἐάν τις μείζονα διδῷ τοῖς ἐλάττοσι παρεὶς τὸ μέτριον, c
if one greater-things give to-the lesser neglecting the measure
πλοίοις τε ἱστία καὶ σώμασιν τροφὴν καὶ ψυχαῖς ἀρχάς,
to-ships both sails and to-bodies food and to-souls rule
ἀνατρέπεταί που πάντα, καὶ ἐξυβρίζοντα τὰ μὲν εἰς
are-overturned surely all-things and running-riot the(-ones) indeed into
νόσους θεῖ, τὰ δ' εἰς ἔκγονον ὕβρεως ἀδικίαν. τί οὖν
diseases run the(-others) and into offspring of-insolence injustice what then
δή ποτε λέγομεν; ἆρά γε τὸ τοιόνδε, ὡς οὐκ ἔστ', ὦ
indeed ever do-we-say then at-least the such that not there-is O
φίλοι ἄνδρες, θνητῆς ψυχῆς φύσις ἥτις ποτὲ δυνήσεται τὴν
friends men of-mortal soul nature which ever will-be-able the
μεγίστην ἐν ἀνθρώποις ἀρχὴν φέρειν νέα καὶ ἀνυπεύθυνος,
greatest among men office to-bear young and unaccountable
ὥστε μὴ τῆς μεγίστης νόσου ἀνοίας πληρωθεῖσα αὐτῆς
so-as not with-the greatest disease folly filled of-it
τὴν διάνοιαν, μῖσος ἔχειν πρὸς τῶν ἐγγύτατα φίλων, ὃ
the mind hatred to-have from the nearest friends which
γενόμενον ταχὺ διέφθειρεν αὐτὴν καὶ πᾶσαν τὴν δύναμιν
having-come-about quickly destroyed it and all the power
ἠφάνισεν αὐτῆς; τοῦτ' οὖν εὐλαβηθῆναι γνόντας τὸ μέτριον
made-vanish of-it this then to-beware knowing the measure
μεγάλων νομοθετῶν. ὡς οὖν δὴ τότε γενόμενον, νῦν
of-great lawgivers how then indeed then having-come-about now
ἔστιν μετριώτατα τοπάσαι· τὸ δ' ἔοικεν εἶναι —
it-is most-moderately to-guess the and it-seems to-be

MEG. τὸ ποῖον; θεὸς εἶναι κηδόμενος ὑμῶν τις, ὃς τὰ
the what-sort god to-be caring-for you some who the-things
μέλλοντα προορῶν, δίδυμον ὑμῖν φυτεύσας τὴν τῶν
to-come foreseeing twin for-you having-planted the of-the
βασιλέων γένεσιν ἐκ μονογενοῦς, εἰς τὸ μέτριον μᾶλλον
kings birth from single-born to the measure more
συνέστειλε.
contracted

VI · THE TWO MOTHER CONSTITUTIONS

After the twin kings a god gave it, Sparta was saved by a human nature touched with the divine that set a council of elders beside them, and by a third savior who added the ephors, so its rule became mixed and measured. Against Persia, Messene and Argos failed Greece, and only Athens and Sparta saved its freedom. Of the two mother constitutions, monarchy at its height in Persia and democracy in Athens, a city needs a share of both. Persia had that balance under Cyrus, but Cyrus, a fine general, left his sons to be reared by the women of the court.

692 ATH. καὶ μετὰ τοῦτο ἔτι φύσις τις ἀνθρωπίνη μεμειγμένη
and after this further nature some human mixed
θείᾳ τινὶ δυνάμει, κατιδοῦσα ὑμῶν τὴν ἀρχὴν
with-divine some power having-observed of-you the rule
φλεγμαίνουσαν ἔτι, μείγνυσιν τὴν κατὰ γῆρας σώφρονα
inflamed still mixes the according-to old-age temperate
δύναμιν τῇ κατὰ γένος αὐθάδει ῥώμῃ, τὴν τῶν ὀκτὼ
power with-the according-to race self-willed strength the of-the eight
καὶ εἴκοσι γερόντων ἰσόψηφον εἰς τὰ μέγιστα τῇ
and twenty elders of-equal-vote in the greatest-matters with-the
τῶν βασιλέων ποιήσασα δυνάμει. ὁ δὲ τρίτος σωτὴρ
of-the kings having-made power the and third savior

ὑμῖν ἔτι σπαργῶσαν καὶ θυμουμένην τὴν ἀρχὴν ὁρῶν,
for-you still swelling and raging the rule seeing
οἷον ψάλιον ἐνέβαλεν αὐτῇ τὴν τῶν ἐφόρων δύναμιν,
as a-curb cast-on it the of-the ephors power
ἐγγὺς τῆς κληρωτῆς ἀγαγὼν δυνάμεως· καὶ κατὰ δὴ
near the by-lot having-brought power and according-to indeed
τοῦτον τὸν λόγον ἡ βασιλεία παρ᾽ ὑμῖν, ἐξ ὧν ἔδει
this the reasoning the kingship among you from what-things it-ought
σύμμεικτος γενομένη καὶ μέτρον ἔχουσα, σωθεῖσα αὐτὴ
mixed having-become and measure having saved itself
σωτηρίας τοῖς ἄλλοις γέγονεν αἰτία. ἐπεὶ ἐπί γε
of-preservation for-the others has-become cause since in-the-case-of at-least
Τημένῳ καὶ Κρεσφόντῃ καὶ τοῖς τότε νομοθέταις, οἵτινες
Temenus and Cresphontes and the then lawgivers whoever
ἄρα ἦσαν νομοθετοῦντες, οὐδ᾽ ἡ Ἀριστοδήμου μερὶς
then were legislating not-even the of-Aristodemus portion
ἐσώθη ποτ᾽ ἄν — οὐ γὰρ ἱκανῶς ἦσαν νομοθεσίας
would-have-been-saved ever — not for sufficiently were of-legislation
ἔμπειροι· σχεδὸν γὰρ οὐκ ἄν ποτ᾽ ᾠήθησαν ὅρκοις
experienced nearly for not — ever they-would-have-thought by-oaths
μετριάσαι ψυχὴν νέαν, λαβοῦσαν ἀρχὴν ἐξ ἧς δυνατὸν
to-moderate soul young having-received rule from which possible
ἦν τυραννίδα γενέσθαι — νῦν δ᾽ ὁ θεὸς ἔδειξεν οἵαν
it-was tyranny to-come-about now but the god showed what-sort
ἔδει καὶ δεῖ δὴ τὴν μενοῦσαν μάλιστα ἀρχὴν γίγνεσθαι.
it-needed and needs indeed the going-to-last most rule to-become
τὸ δὲ παρ᾽ ἡμῶν γιγνώσκεσθαι ταῦτα, ὅπερ εἶπον c
the and by us to-be-known these-things which-very I-said
ἔμπροσθεν, νῦν μὲν γενόμενον οὐδὲν σοφόν — ἐκ γὰρ
before now indeed having-come-about nothing wise from for
παραδείγματος ὁρᾶν γεγονότος οὐδὲν χαλεπόν — εἰ δ᾽
example to-see having-happened nothing hard if but

ἦν τις προορῶν τότε ταῦτα καὶ δυνάμενος μετριάσαι
there-were one foreseeing then these-things and able to-moderate
τὰς ἀρχὰς καὶ μίαν ἐκ τριῶν ποιῆσαι, τά τε νοηθέντα
the offices and one from three to-make the both thought-out
ἂν καλὰ τότε πάντα ἀπέσωσε καὶ οὐκ ἄν ποτε ὁ
— fine-things then all he-would-have-saved and not — ever the
Περσικὸς ἐπὶ τὴν Ἑλλάδα οὐδ' ἄλλος οὐδεὶς στόλος ἂν
Persian against the Greece nor other no expedition —
ὥρμησε, καταφρονήσας ὡς ὄντων ἡμῶν βραχέος ἀξίων.
would-have-set-out having-despised as being us of-little worth
CLIN. ἀληθῆ λέγεις.
true-things you-say
d ATH. αἰσχρῶς γοῦν ἠμύναντο αὐτούς, ὦ Κλεινία. τὸ δ'
shamefully at-any-rate they-repelled them O Clinias the and
αἰσχρὸν λέγω οὐχ ὡς οὐ νικῶντές γε οἱ τότε καὶ κατὰ
shameful I-mean not as not conquering at-least the then both by
γῆν καὶ κατὰ θάλατταν καλὰς νενικήκασι μάχας· ἀλλὰ ὅ
land and by sea fine have-won battles but what
φημι αἰσχρὸν τότ' εἶναι, τόδε λέγω, τὸ πρῶτον μὲν ἐκείνων
I-say shameful then to-be this I-mean the first indeed of-those
τῶν πόλεων τριῶν οὐσῶν μίαν ὑπὲρ τῆς Ἑλλάδος ἀμῦναι,
the cities three being one for the Greece to-defend
τὼ δὲ δύο κακῶς οὕτως εἶναι διεφθαρμένα, ὥστε ἡ μὲν
the and two badly so to-be corrupted so-that the(-one) indeed
καὶ Λακεδαίμονα διεκώλυεν ἐπαμύνειν αὐτῇ, πολεμοῦσα αὐτῇ
even Lacedaemon prevented to-help it warring on-it
κατὰ κράτος, ἡ δ' αὖ πρωτεύουσα ἐν τοῖς τότε χρόνοις
with might the and again being-first in the then times
τοῖς περὶ τὴν διανομήν, ἡ περὶ τὸ Ἄργος, παρακαλουμένη
the about the distribution the about the Argos being-summoned
ἀμύνειν τὸν βάρβαρον οὔθ' ὑπήκουσεν οὔτ' ἤμυνεν. πολλὰ
to-repel the barbarian neither obeyed nor repelled many-things

δὲ λέγων ἄν τις τὰ τότε γενόμενα περὶ ἐκεῖνον τὸν
and saying — one the-things then happening about that the
πόλεμον, τῆς Ἑλλάδος οὐδαμῶς εὐσχήμονα ἂν κατηγοροῖ·
war of-the Greece in-no-way seemly — would-accuse
οὐδ' αὖ ἀμύνασθαι τήν γε Ἑλλάδα λέγων ὀρθῶς ἂν 693
nor again to-have-defended-itself the at-least Greece saying rightly —
λέγοι, ἀλλ' εἰ μὴ τό τε Ἀθηναίων καὶ τὸ Λακεδαιμονίων
he-would-speak but if not the both of-Athenians and the of-Lacedaemonians
κοινῇ διανόημα ἤμυνεν τὴν ἐπιοῦσαν δουλείαν, σχεδὸν ἂν
in-common purpose repelled the approaching slavery nearly —
ἤδη πάντ' ἦν μεμειγμένα τὰ τῶν Ἑλλήνων γένη
already all would-have-been mixed the of-the Greeks races
ἐν ἀλλήλοις, καὶ βάρβαρα ἐν Ἕλλησι καὶ Ἑλληνικὰ
among one-another and barbarian among Greeks and Greek
ἐν βαρβάροις, καθάπερ ὧν Πέρσαι τυραννοῦσι
among barbarians as of-whom Persians are-tyrants
τὰ νῦν διαπεφορημένα καὶ συμπεφορημένα κακῶς
the-things now torn-apart and jumbled-together badly
ἐσπαρμένα κατοικεῖται. ταῦτ', ὦ Κλεινία καὶ Μέγιλλε,
scattered are-inhabited these-things O Clinias and Megillus
ἔχομεν ἐπιτιμᾶν τοῖς τε πάλαι πολιτικοῖς λεγομένοις
we-can to-censure the both of-old statesmen so-called
καὶ νομοθέταις καὶ τοῖς νῦν, ἵνα τὰς αἰτίας αὐτῶν
and lawgivers and the now so-that the causes of-them
ἀναζητοῦντες, ἀνευρίσκωμεν τί παρὰ ταῦτα ἔδει
searching-out we-may-discover what contrary-to these-things one-ought
πράττειν ἄλλο· οἷον δὴ καὶ τὸ παρὸν εἴπομεν, ὡς ἄρα
to-do other as indeed also the present we-said that then
οὐ δεῖ μεγάλας ἀρχὰς οὐδ' αὖ ἀμείκτους νομοθετεῖν,
not one-must great offices nor again unmixed legislate
διανοηθέντας τὸ τοιόνδε, ὅτι πόλιν ἐλευθέραν τε εἶναι
having-thought the such that city free both to-be

δεῖ καὶ ἔμφρονα καὶ ἑαυτῇ φίλην, καὶ τὸν νομοθετοῦντα
must and sensible and to-itself friendly and the legislating
πρὸς ταῦτα βλέποντα δεῖ νομοθετεῖν. μὴ θαυμάσωμεν δὲ
toward these-things looking must legislate not let-us-wonder and
εἰ πολλάκις ἤδη προθέμενοι ἄττα, εἰρήκαμεν ὅτι πρὸς
if often already having-set-forth some-things we-have-said that toward
ταῦτα δεῖ νομοθετεῖν βλέποντα τὸν νομοθέτην, τὰ
these-things one-must legislate looking the lawgiver the
δὲ προτεθέντα οὐ ταὐτὰ ἡμῖν φαίνεται ἑκάστοτε· ἀλλὰ
and things-set-forth not the-same to-us appear each-time but
ἀναλογίζεσθαι χρή, ὅταν πρὸς τὸ σωφρονεῖν φῶμεν
to-reckon-up one-must when toward the to-be-temperate we-say
δεῖν βλέπειν, ἢ πρὸς φρόνησιν ἢ φιλίαν, ὡς ἔσθ' οὗτος
to-be-necessary to-look or toward prudence or friendship that is this
ὁ σκοπὸς οὐχ ἕτερος ἀλλ' ὁ αὐτός, καὶ ἄλλα δὴ πολλὰ
the aim not other but the same and other indeed many
ἡμᾶς τοιαῦτα ἂν γίγνηται ῥήματα μὴ διαταραττέτω.
us such if they-come-about words not let-confuse

d CLIN. πειρασόμεθα ποιεῖν οὕτως ἐπανιόντες τοὺς λόγους·
we-shall-try to-do so going-back-over the arguments
καὶ νῦν δὴ τὸ περὶ τῆς φιλίας τε καὶ φρονήσεως
and now indeed the about the friendship both and prudence
καὶ ἐλευθερίας, πρὸς ὅτι βουλόμενος ἔμελλες λέγειν
and freedom toward what wishing you-were-going to-say
δεῖν στοχάζεσθαι τὸν νομοθέτην, λέγε.
to-be-necessary to-aim the lawgiver say

e ATH. ἄκουσον δή νυν. εἰσὶν πολιτειῶν οἷον μητέρες δύο
hear indeed now there-are of-constitutions as-it-were mothers two
τινές, ἐξ ὧν τὰς ἄλλας γεγονέναι λέγων ἄν τις ὀρθῶς
some from which the others to-have-come saying — one rightly
λέγοι, καὶ τὴν μὲν προσαγορεύειν μοναρχίαν ὀρθόν,
would-say and the(-one) indeed to-call monarchy right

τὴν δ' αὖ δημοκρατίαν, καὶ τῆς μὲν τὸ Περσῶν
the and again democracy and of-the(-one) indeed the of-Persians
γένος ἄκρον ἔχειν, τῆς δὲ ἡμᾶς· αἱ δ' ἄλλαι σχεδὸν
race summit to-have of-the(-other) and us the and others nearly
ἅπασαι, καθάπερ εἶπον, ἐκ τούτων εἰσὶ διαπεποικιλμέναι.
all as I-said from these are variegated
δεῖ δὴ οὖν καὶ ἀναγκαῖον μεταλαβεῖν ἀμφοῖν τούτοιν,
one-must indeed then and necessary to-partake of-both these
εἴπερ ἐλευθερία τ' ἔσται καὶ φιλία μετὰ φρονήσεως· ὃ
if-indeed freedom both shall-be and friendship with prudence which
δὴ βούλεται ἡμῖν ὁ λόγος προστάττειν, λέγων ὡς οὐκ
indeed wishes for-us the argument to-prescribe saying that not
ἄν ποτε τούτων πόλις ἄμοιρος γενομένη πολιτευθῆναι
— ever of-these city without-share having-become to-be-governed
δύναιτ' ἂν καλῶς.
could — finely
CLIN. πῶς γὰρ ἄν;
how for —
ATH. ἡ μὲν τοίνυν τὸ μοναρχικόν, ἡ δὲ τὸ ἐλεύθερον 694
the indeed then the monarchic the(-other) and the free
ἀγαπήσασα μειζόνως ἢ ἔδει μόνον, οὐδετέρα τὰ μέτρια
having-loved more than it-should alone neither the measured
κέκτηται τούτων, αἱ δὲ ὑμέτεραι, ἥ τε Λακωνικὴ καὶ
has-acquired of-these the and yours the both Laconian and
Κρητική, μᾶλλον· Ἀθηναῖοι δὲ καὶ Πέρσαι τὸ μὲν πάλαι
Cretan more Athenians and also Persians the indeed long-ago
οὕτω πως, τὸ νῦν δὲ ἧττον. τὰ δ' αἴτια διέλθωμεν·
so somehow the now and less the and causes let-us-go-through
ἦ γάρ;
is-it-not for

CLIN. πάντως, εἴ γέ που μέλλομεν ὃ προυθέμεθα
by-all-means if at-least somehow we-are-going what we-set-forth
περαίνειν.
to-complete

b ATH. ἀκούωμεν δή. Πέρσαι γάρ, ὅτε μὲν τὸ μέτριον
let-us-hear indeed Persians for when indeed the measure
μᾶλλον δουλείας τε καὶ ἐλευθερίας ἦγον ἐπὶ Κύρου,
more of-slavery both and of-freedom they-kept under Cyrus
πρῶτον μὲν ἐλεύθεροι ἐγένοντο, ἔπειτα δὲ ἄλλων
first indeed free they-became next and of-others
πολλῶν δεσπόται. ἐλευθερίας γὰρ ἄρχοντες μεταδιδόντες
many masters freedom for rulers sharing
ἀρχομένοις καὶ ἐπὶ τὸ ἴσον ἄγοντες, μᾶλλον φίλοι τε
with-the-ruled and to the equal leading more friends both
ἦσαν στρατιῶται στρατηγοῖς καὶ προθύμους αὑτοὺς ἐν
were soldiers to-generals and eager themselves in
τοῖς κινδύνοις παρείχοντο· καὶ εἴ τις αὖ φρόνιμος ἦν ἐν
the dangers they-showed and if one again prudent was among
αὐτοῖς καὶ βουλεύειν δυνατός, οὐ φθονεροῦ τοῦ βασιλέως
them and to-counsel able not envious the king
ὄντος, διδόντος δὲ παρρησίαν καὶ τιμῶντος τοὺς εἴς τι
being giving and free-speech and honoring the in anything
δυναμένους συμβουλεύειν, κοινὴν τὴν τοῦ φρονεῖν εἰς τὸ
able to-advise common the of-the to-be-prudent into the
μέσον παρείχετο δύναμιν, καὶ πάντα δὴ τότε ἐπέδωκεν
middle he-provided power and all-things indeed then advanced
αὐτοῖς δι' ἐλευθερίαν τε καὶ φιλίαν καὶ νοῦ κοινωνίαν.
for-them because-of freedom both and friendship and of-mind sharing
CLIN. ἔοικέν γέ πως τὰ λεγόμενα οὕτω γεγονέναι.
it-seems at-least somehow the-things said so to-have-come-about

ATH. πῇ δὴ οὖν ποτε ἀπώλετο ἐπὶ Καμβύσου καὶ πάλιν c
how indeed then ever did-it-perish under Cambyses and again
ἐπὶ Δαρείου σχεδὸν ἐσώθη; βούλεσθε οἷον μαντείᾳ
under Darius nearly was-it-saved do-you-wish as with-divination
διανοηθέντες χρώμεθα;
having-thought shall-we-use
CLIN. φέρει γοῦν ἡμῖν σκέψιν τοῦτο ἐφ' ὅπερ
it-brings at-any-rate for-us inquiry this toward which-very
ὡρμήκαμεν.
we-have-set-out
ATH. μαντεύομαι δὴ νῦν περί γε Κύρου, τὰ μὲν ἄλλ'
I-divine indeed now about at-least Cyrus the-things indeed other
αὐτὸν στρατηγόν τε ἀγαθὸν εἶναι καὶ φιλόπολιν, παιδείας
him general both good to-be and patriotic education
δὲ ὀρθῆς οὐχ ἥφθαι τὸ παράπαν, οἰκονομίᾳ
and right not to-have-touched the altogether to-household-management
τε οὐδὲν τὸν νοῦν προσεσχηκέναι.
both in-nothing the mind to-have-applied
CLIN. πῶς δὴ τὸ τοιοῦτον φῶμεν;
how indeed the such shall-we-say
ATH. ἔοικεν ἐκ νέου στρατεύεσθαι διὰ βίου, ταῖς γυναιξὶν d
he-seems from youth to-campaign through life to-the women
παραδοὺς τοὺς παῖδας τρέφειν. αἱ δὲ ὡς εὐδαίμονας
having-handed-over the children to-rear they and as happy
αὐτοὺς ἐκ τῶν παίδων εὐθὺς καὶ μακαρίους ἤδη
them from the children straightway and blessed already
γεγονότας καὶ ἐπιδεεῖς ὄντας τούτων οὐδενὸς ἔτρεφον·
having-become and in-need being of-these of-nothing reared
κωλύουσαι δὲ ὡς οὖσιν ἱκανῶς εὐδαίμοσιν μήτε αὐτοῖς
preventing and as being sufficiently happy neither to-them
ἐναντιοῦσθαι μηδένα εἰς μηδέν, ἐπαινεῖν τε ἀναγκάζουσαι
to-oppose anyone in anything to-praise both compelling

πάντας τὸ λεγόμενον ἢ πραττόμενον ὑπ᾽ αὐτῶν, ἔθρεψαν
all the said or done by them they-reared
τοιούτους τινάς.
such some

CLIN. καλήν, ὡς ἔοικας, τροφὴν εἴρηκας.
fine as you-seem nurture you-have-described

e ATH. γυναικείαν μὲν οὖν βασιλίδων γυναικῶν νεωστὶ
womanish indeed then of-royal women newly
γεγονυιῶν πλουσίων, καὶ ἐν ἀνδρῶν ἐρημίᾳ, διὰ τὸ
having-become rich and in of-men lack because-of the
μὴ σχολάζειν ὑπὸ πολέμων καὶ πολλῶν κινδύνων, τοὺς
not to-have-leisure from wars and many dangers the
παῖδας τρεφουσῶν.
children rearing

CLIN. ἔχει γὰρ λόγον.
it-has for reason

VII · CYRUS' SONS

Cyrus left his sons to a schooling under women and eunuchs, and Cambyses killed his brother and lost the empire. Darius, no king's son, won it back and governed by law, but Xerxes, reared like Cambyses, failed again. Honors go first to the goods of the soul joined with temperance, then to the body, last to wealth; Persia declined when its kings took freedom from the people.

695 ATH. ὁ δὲ πατήρ γε αὐτοῖς αὖ ποίμνια μὲν καὶ πρόβατα
the and father at-least for-them again flocks indeed and sheep
καὶ ἀγέλας ἀνδρῶν τε καὶ ἄλλων πολλῶν πολλὰς ἐκτᾶτο,
and herds of-men both and of-other-things many many acquired
αὐτοὺς δὲ οἷς ταῦτα παραδώσειν ἔμελλεν ἠγνόει
them and to-whom these-things to-hand-on he-was-going was-ignorant

τὴν πατρῴαν οὐ παιδευομένους τέχνην, οὖσαν Περσικήν —
the ancestral not being-taught art being Persian
ποιμένων ὄντων Περσῶν, τραχείας χώρας ἐκγόνων —
of-shepherds being Persians of-rugged land offspring
σκληρὰν καὶ ἱκανὴν ποιμένας ἀπεργάζεσθαι μάλα ἰσχυροὺς
hard and sufficient shepherds to-produce very strong
καὶ δυναμένους θυραυλεῖν καὶ ἀγρυπνεῖν καὶ εἰ στρατεύεσθαι
and able to-camp-out and to-keep-awake and if to-campaign
δέοι στρατεύεσθαι· διεφθαρμένην δὲ παιδείαν ὑπὸ
it-should-be-needful to-campaign corrupted and education by
τῆς λεγομένης εὐδαιμονίας τὴν Μηδικὴν περιεῖδεν ὑπὸ
the so-called happiness the Median he-overlooked by
γυναικῶν τε καὶ εὐνούχων παιδευθέντας αὑτοῦ τοὺς υἱεῖς, ὅθεν
women both and eunuchs educated his-own the sons whence
ἐγένοντο οἵους ἦν αὐτοὺς εἰκὸς γενέσθαι, τροφῇ ἀνεπιπλήκτῳ
they-became such-as was them likely to-become by-rearing unrebuked
τραφέντας. παραλαβόντες δ' οὖν οἱ παῖδες τελευτήσαντος
reared having-taken-over and then the sons having-died
Κύρου τρυφῆς μεστοὶ καὶ ἀνεπιπληξίας, πρῶτον μὲν τὸν
Cyrus of-luxury full and of-unrebukedness first indeed the
ἕτερον ἄτερος ἀπέκτεινε τῷ ἴσῳ ἀγανακτῶν, μετὰ δὲ
one the-other killed at-the equality being-vexed after and
τοῦτο αὐτὸς μαινόμενος ὑπὸ μέθης τε καὶ ἀπαιδευσίας
this himself raving through drunkenness both and lack-of-education
τὴν ἀρχὴν ἀπώλεσεν ὑπὸ Μήδων τε καὶ τοῦ λεγομένου
the rule he-lost by Medes both and the called
τότε εὐνούχου, καταφρονήσαντος τῆς Καμβύσου μωρίας.
then eunuch having-despised the of-Cambyses folly
CLIN. λέγεται δὴ ταῦτά γε, καὶ ἔοικεν σχεδὸν οὕτω c
is-told indeed these-things at-least and seems nearly so
πως γεγονέναι.
somehow to-have-come-about

ATH. καὶ μὴν καὶ πάλιν εἰς Πέρσας ἐλθεῖν τὴν ἀρχὴν
and indeed also again to Persians to-come the rule
διὰ Δαρείου καὶ τῶν ἑπτὰ λέγεταί που.
through Darius and the seven it-is-told surely
CLIN. τί μήν;
what indeed
d ATH. θεωρῶμεν δὴ συνεπόμενοι τῷ λόγῳ. Δαρεῖος
let-us-view indeed following the argument Darius
γὰρ βασιλέως οὐκ ἦν ὑός, παιδείᾳ τε οὐ διατρυφώσῃ
for of-a-king not was son by-education both not luxurious
τεθραμμένος, ἐλθὼν δ' εἰς τὴν ἀρχὴν καὶ λαβὼν αὐτὴν
reared having-come and to the rule and having-taken it
ἕβδομος, διείλετο ἑπτὰ μέρη τεμόμενος, ὧν καὶ νῦν ἔτι
seventh he-divided seven parts cutting of-which even now still
σμικρὰ ὀνείρατα λέλειπται, καὶ νόμους ἠξίου θέμενος
small dreams are-left and laws he-thought-fit having-made
οἰκεῖν ἰσότητα κοινήν τινα εἰσφέρων, καὶ τὸν τοῦ Κύρου
to-govern equality common some bringing-in and the of-the Cyrus
δασμόν, ὃν ὑπέσχετο Πέρσαις, εἰς τὸν νόμον ἐνέδει,
tribute which he-promised to-Persians into the law he-bound
φιλίαν πορίζων καὶ κοινωνίαν πᾶσιν Πέρσαις, χρήμασι
friendship providing and fellowship to-all Persians with-money
καὶ δωρεαῖς τὸν Περσῶν δῆμον προσαγόμενος· τοιγαροῦν
and gifts the of-Persians people winning-over accordingly
αὐτῷ τὰ στρατεύματα μετ' εὐνοίας προσεκτήσατο χώρας
for-him the armies with goodwill acquired-in-addition lands
οὐκ ἐλάττους ὧν κατέλιπε Κῦρος. μετὰ δὲ Δαρεῖον
not less than-what left Cyrus after and Darius
ὁ τῇ βασιλικῇ καὶ τρυφώσῃ πάλιν παιδευθεὶς παιδείᾳ
the in-the royal and luxurious again educated education
Ξέρξης — "ὦ Δαρεῖε," εἰπεῖν ἐστιν δικαιότατον ἴσως,
Xerxes O Darius to-say is most-just perhaps

"ὃς τὸ Κύρου κακὸν οὐκ ἔμαθες, ἐθρέψω δὲ Ξέρξην ἐν
who the of-Cyrus evil not you-learned you-reared and Xerxes in
τοῖς αὐτοῖς ἤθεσιν ἐν οἷσπερ Κῦρος Καμβύσην" — ὁ δέ,
the same habits in which-very Cyrus Cambyses he and
ἅτε τῶν αὐτῶν παιδειῶν γενόμενος ἔκγονος, παραπλήσια
as of-the same educations having-been offspring like-things
ἀπετέλεσεν τοῖς Καμβύσου παθήμασιν· καὶ σχεδὸν ἔκ
accomplished to-the of-Cambyses misfortunes and nearly from
γε τοσούτου βασιλεὺς ἐν Πέρσαις οὐδείς πω μέγας
at-least so-great king among Persians no-one yet great
ἐγγέγονεν ἀληθῶς, πλήν γε ὀνόματι.
has-arisen truly except at-least in-name
τὸ δ' αἴτιον οὐ τύχης, ὡς ὁ ἐμὸς λόγος, ἀλλ' ὁ κακὸς βίος 696
the and cause not of-fortune as the my argument but the bad life
ὃν οἱ τῶν διαφερόντως πλουσίων καὶ τυράννων παῖδες
which the of-the exceptionally rich and tyrants children
τὰ πολλὰ ζῶσιν· οὐ γὰρ μή ποτε γένηται παῖς καὶ ἀνὴρ
for-the most-part live not for not ever would-become child and man
καὶ γέρων ἐκ ταύτης τῆς τροφῆς διαφέρων πρὸς ἀρετήν.
and old-man from this the nurture excelling toward virtue
ἃ δή, φαμέν, τῷ νομοθέτῃ σκεπτέον, καὶ ἡμῖν δὲ
which-things indeed we-say by-the lawgiver must-be-considered and by-us and
ἐν τῷ νῦν παρόντι. δίκαιον μήν, ὦ Λακεδαιμόνιοι, τοῦτό
in the now present just indeed O Lacedaemonians this
γε τῇ πόλει ὑμῶν ἀποδιδόναι, ὅτι πενίᾳ καὶ πλούτῳ καὶ
at-least to-the city of-yours to-render that in-poverty and in-wealth and
ἰδιωτείᾳ καὶ βασιλείᾳ διαφέρουσαν οὐδ' ἡντινοῦν τιμὴν
private-station and kingship differing not-even any honor
καὶ τροφὴν νέμετε, ἃς μὴ τὸ κατ' ἀρχὰς ὑμῖν θεῖον παρὰ
and nurture you-assign which not the at beginnings for-you divine from
θεοῦ διεμαντεύσατό τινος. οὐ γὰρ δὴ δεῖ κατὰ πόλιν
god prophesied some not for indeed one-must in city

γε εἶναι τὰς τιμὰς ὑπερεχούσας, ὅτι τίς ἐστιν πλούτῳ
at-least to-be the honors exceeding because someone is in-wealth
διαφέρων, ἐπεὶ οὐδ' ὅτι ταχὺς ἢ καλὸς ἢ ἰσχυρὸς ἄνευ
excelling since not-even because swift or handsome or strong without
τινὸς ἀρετῆς, οὐδ' ἀρετῆς ἧς ἂν σωφροσύνη ἀπῇ.
some virtue nor virtue from-which — temperance be-absent

MEG. πῶς τοῦτο, ὦ ξένε, λέγεις;
how this O stranger do-you-mean

ATH. ἀνδρεία που μόριον ἀρετῆς ἕν;
courage surely part of-virtue one

MEG. πῶς γὰρ οὔ;
how for not

ATH. δίκασον τοίνυν αὐτὸς τὸν λόγον ἀκούσας εἴ σοι
judge then yourself the argument having-heard whether to-you
δέξαι' ἂν σύνοικον ἢ γείτονα εἶναί τινα σφόδρα
you-would-accept — housemate or neighbor to-be someone very
μὲν ἀνδρεῖον, μὴ σώφρονα δὲ ἀλλ' ἀκόλαστον.
indeed brave not temperate and but licentious

c MEG. εὐφήμει.
hush

ATH. τί δέ; τεχνικὸν μὲν καὶ περὶ ταῦτα σοφόν, ἄδικον
what and skilled indeed and about these-things wise unjust
δέ;
but

MEG. οὐδαμῶς.
in-no-way

ATH. ἀλλὰ μὴν τό γε δίκαιον οὐ φύεται χωρὶς τοῦ
but indeed the at-least just not grows apart-from the
σωφρονεῖν.
to-be-temperate

MEG. πῶς γὰρ ἄν;
how for —

ATH. οὐδὲ μὴν ὅν γε σοφὸν ἡμεῖς νυνδὴ προυθέμεθα,
nor indeed whom at-least wise we just-now set-forth
τὸν τὰς ἡδονὰς καὶ λύπας κεκτημένον συμφώνους τοῖς
the the pleasures and pains possessing concordant with-the
ὀρθοῖς λόγοις καὶ ἑπομένας.
right reasons and following
MEG. οὐ γὰρ οὖν.
not for then
ATH. ἔτι δὴ καὶ τόδε ἐπισκεψώμεθα τῶν ἐν ταῖς d
further indeed also this let-us-examine of-the in the
πόλεσιν τιμήσεων ἕνεκα, ποῖαί τε ὀρθαὶ καὶ μὴ γίγνονται
cities honors for-the-sake which both right and not come-about
ἑκάστοτε.
each-time
MEG. τὸ ποῖον;
the what-sort
ATH. σωφροσύνη ἄνευ πάσης τῆς ἄλλης ἀρετῆς ἐν ψυχῇ
temperance without all the other virtue in soul
τινι μεμονωμένη τίμιον ἢ ἄτιμον γίγνοιτ' ἂν κατὰ δίκην;
some isolated honorable or dishonorable would-be — in justice
MEG. οὐκ ἔχω ὅπως εἴπω.
not I-can how I-should-say
ATH. καὶ μὴν εἴρηκάς γε μετρίως· εἰπὼν γὰρ δὴ
and indeed you-have-spoken at-least moderately having-said for indeed
ὧν ἠρόμην ὁποτερονοῦν, παρὰ μέλος ἔμοιγ' ἂν δοκεῖς
of-what I-asked whichever-one out-of tune to-me-at-least — you-seem
φθέγξασθαι.
to-have-uttered
MEG. καλῶς τοίνυν γεγονὸς ἂν εἴη.
finely then having-come-about — it-would-be

e ATH. εἶεν· τὸ μὲν δὴ πρόσθημα ὧν τιμαί τε καὶ
well the indeed indeed addition of-which honors both and
ἀτιμίαι οὐ λόγου, ἀλλά τινος μᾶλλον ἀλόγου σιγῆς, ἄξιον
dishonors not of-speech but some rather speechless silence worthy
ἂν εἴη.
— *would-be*

MEG. σωφροσύνην μοι φαίνῃ λέγειν.
temperance to-me you-appear to-mean

ATH. ναί. τὸ δέ γε τῶν ἄλλων πλεῖστα ἡμᾶς ὠφελοῦν
yes the and at-least of-the others most us benefiting
μετὰ τῆς προσθήκης μάλιστ' ἂν τιμώμενον ὀρθότατα
with the addition most — being-honored most-rightly
τιμῷτο, καὶ τὸ δεύτερον δευτέρως· καὶ οὕτω δὴ
would-be-honored and the second secondly and so indeed
κατὰ τὸν ἑξῆς λόγον τὰς ἐφεξῆς τιμὰς λαγχάνον
according-to the next argument the in-order honors obtaining
ἕκαστον ὀρθῶς ἂν λαγχάνοι.
each rightly — would-obtain

697 MEG. ἔχει ταύτῃ.
it-holds in-this-way

ATH. τί οὖν; οὐ νομοθέτου καὶ ταῦτα αὖ φήσομεν εἶναι
what then not of-lawgiver also these-things again shall-we-say to-be
διανέμειν;
to-distribute

MEG. καὶ μάλα.
and very

ATH. βούλει δὴ τὰ μὲν ἅπαντα καὶ ἐφ' ἕκαστον ἔργον καὶ
do-you-wish indeed the indeed all and for each work and
κατὰ σμικρὰ ἐκείνῳ δῶμεν νεῖμαι, τὸ δὲ τριχῇ διελεῖν,
in small-things to-him let-us-give to-distribute the and in-three-ways to-divide

ἐπειδὴ νόμων ἐσμὲν καὶ αὐτοί πως ἐπιθυμηταί, πειραθῶμεν,
since of-laws we-are also ourselves somehow desirous let-us-try
διατεμεῖν χωρὶς τά τε μέγιστα καὶ δεύτερα καὶ τρίτα;
to-cut apart the both greatest and second and third
MEG. πάνυ μὲν οὖν.
certainly indeed then
ATH. λέγομεν τοίνυν ὅτι πόλιν, ὡς ἔοικεν, τὴν μέλλουσαν b
we-say then that city as it-seems the going
σῴζεσθαί τε καὶ εὐδαιμονήσειν εἰς δύναμιν ἀνθρωπίνην
to-be-preserved both and to-be-happy as-far-as power human
δεῖ καὶ ἀναγκαῖον τιμάς τε καὶ ἀτιμίας διανέμειν
one-must and necessary honors both and dishonors to-distribute
ὀρθῶς. ἔστιν δὲ ὀρθῶς ἄρα τιμιώτατα μὲν καὶ πρῶτα τὰ
rightly is and rightly then most-honorable indeed and first the
περὶ τὴν ψυχὴν ἀγαθὰ κεῖσθαι, σωφροσύνης ὑπαρχούσης
about the soul goods to-be-placed temperance belonging
αὐτῇ, δεύτερα δὲ τὰ περὶ τὸ σῶμα καλὰ καὶ ἀγαθά,
to-it second and the about the body fine and good
καὶ τρίτα τὰ περὶ τὴν οὐσίαν καὶ χρήματα λεγόμενα·
and third the about the property and money called
τούτων δὲ ἂν ἐκτός τις βαίνῃ νομοθέτης ἢ πόλις, εἰς
of-these and if outside one step lawgiver or city into
τιμὰς ἢ χρήματα προάγουσα ἤ τι τῶν ὑστέρων εἰς
honors either money bringing-forward or something of-the later into
τὸ πρόσθεν τιμαῖς τάττουσα, οὔθ' ὅσιον οὔτε πολιτικὸν
the front in-honors ranking neither holy nor statesmanlike
ἂν δρῴη πρᾶγμα. εἰρήσθω ταῦτα ἢ πῶς ἡμῖν;
— would-do thing let-be-said these-things or how for-us
MEG. πάνυ μὲν οὖν εἰρήσθω σαφῶς.
certainly indeed then let-be-said clearly

d ATH. ταῦτα μὲν τοίνυν ἡμᾶς ἐπὶ πλέον ἐποίησεν εἰπεῖν ἡ
these-things indeed then us at more made to-say the
Περσῶν πέρι διάσκεψις τῆς πολιτείας· ἀνευρίσκομεν δὲ ἐπὶ
of-Persians about examination of-the constitution we-find and for
ἔτι χείρους αὐτοὺς γεγονότας, τὴν δὲ αἰτίαν φαμέν, ὅτι τὸ
still worse them having-become the and cause we-say that the
ἐλεύθερον λίαν ἀφελόμενοι τοῦ δήμου, τὸ δεσποτικὸν δ'
freedom too-much having-taken-away from-the people the despotic and
ἐπαγαγόντες μᾶλλον τοῦ προσήκοντος, τὸ φίλον ἀπώλεσαν
having-brought-in more than-the fitting the friendly they-destroyed
καὶ τὸ κοινὸν ἐν τῇ πόλει. τούτου δὲ φθαρέντος, οὔθ'
and the common in the city this and having-been-destroyed neither
ἡ τῶν ἀρχόντων βουλὴ ὑπὲρ ἀρχομένων καὶ τοῦ δήμου
the of-the rulers counsel for the-ruled and the people
βουλεύεται, ἀλλ' ἕνεκα τῆς αὑτῶν ἀρχῆς, ἄν τι καὶ
deliberates but for-the-sake of-the their-own rule if something even
σμικρὸν πλέον ἑκάστοτε ἡγῶνται ἔσεσθαί σφισιν, ἀναστάτους
small more each-time they-think to-be for-them overturned
μὲν πόλεις, ἀνάστατα δὲ ἔθνη φίλια πυρὶ καταφθείραντες,
indeed cities overturned and nations friendly with-fire having-destroyed
ἐχθρῶς τε καὶ ἀνηλεήτως μισοῦντες μισοῦνται· ὅταν τε εἰς
hostilely both and pitilessly hating they-are-hated when both into
χρείαν τοῦ μάχεσθαι περὶ ἑαυτῶν τοὺς δήμους ἀφικνῶνται,
need of-the to-fight for themselves the peoples they-come
οὐδὲν κοινὸν ἐν αὐτοῖς αὖ μετὰ προθυμίας τοῦ ἐθέλειν
nothing common among them again with eagerness of-the to-be-willing
κινδυνεύειν καὶ μάχεσθαι ἀνευρίσκουσιν, ἀλλὰ κεκτημένοι
to-run-risks and to-fight they-find but possessing
μυριάδας ἀπεράντους λογισμῷ, ἀχρήστους εἰς πόλεμον πάσας
myriads boundless in-reckoning useless for war all

κέκτηνται, καὶ καθάπερ ἐνδεεῖς ἀνθρώπων μισθούμενοι, ὑπὸ
they-possess and as lacking men hiring by
μισθωτῶν καὶ ὀθνείων ἀνθρώπων ἡγοῦνταί ποτε σωθήσεσθαι.
mercenaries and foreign men they-think ever to-be-saved

VIII · AWE AT MARATHON

Persia's account ends: too much slavery ruined it. Athens shows the other extreme. When Darius sent Datis, who swept up Eretria, no one but Sparta would help Athens, and the Spartans reached Marathon a day late. Facing Xerxes, the Athenians had awe of their old laws and fear of the enemy, and that made them friends. Their music was then ordered by kinds, hymns, dirges, paeans, and dithyrambs, and the audience listened in silence. Then poets mixed the kinds and taught that the listener's pleasure is music's only judge.

ATH. πρὸς δὲ τούτοις ἀμαθαίνειν ἀναγκάζονται, λέγοντες 698
besides and these to-be-ignorant they-are-compelled saying
ἔργοις ὅτι λῆρος πρὸς χρυσόν τε καὶ ἄργυρόν ἐστιν
in-deeds that nonsense compared-with gold both and silver is
ἑκάστοτε τὰ λεγόμενα τίμια καὶ καλὰ κατὰ πόλιν.
each-time the-things called honorable and fine in city
MEG. πάνυ μὲν οὖν.
certainly indeed then
ATH. τὰ μὲν δὴ περί γε Περσῶν, ὡς οὐκ ὀρθῶς
the-things indeed indeed about at-least Persians that not rightly
τὰ νῦν διοικεῖται διὰ τὴν σφόδρα δουλείαν τε καὶ
the now are-administered because-of the excessive slavery both and
δεσποτείαν, τέλος ἐχέτω.
despotism end let-it-have
MEG. πάνυ μὲν οὖν.
certainly indeed then

b ATH. τὰ δὲ περὶ τὴν τῆς Ἀττικῆς αὖ πολιτείας τὸ μετὰ
the-things and about the of-the Attic again constitution the after
τοῦτο ὡσαύτως ἡμᾶς διεξελθεῖν χρεών, ὡς ἡ παντελὴς
this in-the-same-way us to-go-through needful that the complete
καὶ ἀπὸ πασῶν ἀρχῶν ἐλευθερία τῆς μέτρον ἐχούσης
and from all offices freedom than-the measure having
ἀρχῆς ὑφ' ἑτέρων οὐ σμικρῷ χείρων· ἡμῖν γὰρ κατ' ἐκεῖνον
rule by others not by-a-little worse to-us for in that
τὸν χρόνον, ὅτε ἡ Περσῶν ἐπίθεσις τοῖς Ἕλλησιν, ἴσως δὲ
the time when the of-Persians attack on-the Greeks perhaps and
σχεδὸν ἅπασιν τοῖς τὴν Εὐρώπην οἰκοῦσιν, ἐγίγνετο, πολιτεία
nearly on-all the the Europe inhabiting came-about constitution
τε ἦν παλαιὰ καὶ ἐκ τιμημάτων ἀρχαί τινες τεττάρων, καὶ
both was ancient and from property-classes offices some of-four and
δεσπότις ἐνῆν τις αἰδώς, δι' ἣν δουλεύοντες τοῖς τότε
mistress was-in some reverence because-of which being-slaves to-the then
νόμοις ζῆν ἠθέλομεν. καὶ πρὸς τούτοις δὴ τὸ μέγεθος τοῦ
laws to-live we-were-willing and besides these indeed the size of-the
στόλου κατά τε γῆν καὶ κατὰ θάλατταν γενόμενον, φόβον
expedition by both land and by sea having-come-about fear
ἄπορον ἐμβαλόν, δουλείαν ἔτι μείζονα ἐποίησεν ἡμᾶς τοῖς τε
helpless having-cast-in slavery still greater made us to-the both
ἄρχουσιν καὶ τοῖς νόμοις δουλεῦσαι, καὶ διὰ πάντα ταῦθ'
rulers and the laws to-be-slaves and because-of all these-things
ἡμῖν συνέπεσε πρὸς ἡμᾶς αὐτοὺς σφόδρα φιλία. σχεδὸν γὰρ
for-us happened toward us ourselves very friendship nearly for
δέκα ἔτεσιν πρὸ τῆς ἐν Σαλαμῖνι ναυμαχίας ἀφίκετο Δᾶτις
ten years before the at Salamis sea-battle arrived Datis
Περσικὸν στόλον ἄγων, πέμψαντος Δαρείου διαρρήδην
Persian expedition leading having-sent Darius expressly

ἐπί τε Ἀθηναίους καὶ Ἐρετριᾶς, ἐξανδραποδισάμενον
against both Athenians and Eretrians having-enslaved
ἀγαγεῖν, θάνατον αὐτῷ προειπὼν μὴ πράξαντι ταῦτα.
to-bring death to-him having-proclaimed not having-done these-things
καὶ ὁ Δᾶτις τοὺς μὲν Ἐρετριᾶς ἔν τινι βραχεῖ χρόνῳ d
and the Datis the indeed Eretrians in some short time
παντάπασιν κατὰ κράτος τε εἷλεν μυριάσι συχναῖς, καί τινα
altogether by force both took with-myriads numerous and some
λόγον εἰς τὴν ἡμετέραν πόλιν ἀφῆκεν φοβερόν, ὡς οὐδεὶς
report into the our city sent-off fearful that no-one
Ἐρετριῶν αὐτὸν ἀποπεφευγὼς εἴη· συνάψαντες γὰρ ἄρα
of-Eretrians him having-escaped might-be having-joined for then
τὰς χεῖρας σαγηνεύσαιεν πᾶσαν τὴν Ἐρετρικὴν οἱ στρατιῶται
the hands they-had-netted all the Eretrian-land the soldiers
τοῦ Δάτιδος. ὁ δὴ λόγος, εἴτ' ἀληθὴς εἴτε καὶ ὅπῃ
of-the Datis the indeed report whether true or also however
ἀφίκετο, τούς τε ἄλλους Ἕλληνας καὶ δὴ καὶ Ἀθηναίους
it-arrived the both other Greeks and indeed also Athenians
ἐξέπληττεν, καὶ πρεσβευομένοις αὐτοῖς πανταχόσε βοηθεῖν
terrified and sending-envoys to-them everywhere to-help
οὐδεὶς ἤθελεν πλήν γε Λακεδαιμονίων· οὗτοι δὲ ὑπό τε
no-one was-willing except at-least Lacedaemonians these and by both
τοῦ πρὸς Μεσσήνην ὄντος τότε πολέμου καὶ εἰ δή τι
the against Messene being then war and if indeed anything
διεκώλυεν ἄλλο αὐτούς — οὐ γὰρ ἴσμεν λεγόμενον — ὕστεροι
prevented other them not for we-know it-being-said later
δ' οὖν ἀφίκοντο τῆς ἐν Μαραθῶνι μάχης γενομένης
and then they-arrived than-the at Marathon battle having-happened
μιᾷ ἡμέρᾳ. μετὰ δὲ τοῦτο παρασκευαί τε μεγάλαι
by-one day after and this preparations both great
λεγόμεναι καὶ ἀπειλαὶ ἐφοίτων μυρίαι παρὰ βασιλέως.
reported and threats came countless from the-king

699 προϊόντος δὲ τοῦ χρόνου, Δαρεῖος μὲν τεθνάναι ἐλέχθη,
proceeding and the time Darius indeed to-have-died was-said
νέος δὲ καὶ σφοδρὸς ὁ ὑὸς αὐτοῦ παρειληφέναι τὴν ἀρχὴν
young and and vehement the son of-him to-have-taken-over the rule
καὶ οὐδαμῶς ἀφίστασθαι τῆς ὁρμῆς. οἱ δὲ Ἀθηναῖοι
and in-no-way to-desist from-the impulse the and Athenians
πᾶν τοῦτο ᾤοντο ἐπὶ σφᾶς αὐτοὺς παρασκευάζεσθαι
all this thought against them themselves to-be-prepared
διὰ τὸ Μαραθῶνι γενόμενον, καὶ ἀκούοντες Ἄθων
because-of the at-Marathon having-happened and hearing Athos
τε διορυττόμενον καὶ Ἑλλήσποντον ζευγνύμενον καὶ τὸ
both being-dug-through and Hellespont being-bridged and the
τῶν νεῶν πλῆθος, ἡγήσαντο οὔτε κατὰ γῆν σφίσιν εἶναι
of-the ships multitude they-thought neither by land for-them to-be
σωτηρίαν οὔτε κατὰ θάλατταν· οὔτε γὰρ βοηθήσειν αὐτοῖς
safety nor by sea neither for would-help them
οὐδένα — μεμνημένοι ὡς οὐδ' ὅτε τὸ πρότερον ἦλθον
anyone remembering that not-even when the before they-came
καὶ τὰ περὶ Ἐρέτριαν διεπράξαντο, σφίσι γε οὐδεὶς
and the-things about Eretria accomplished them at-least no-one
τότε ἐβοήθησεν οὐδ' ἐκινδύνευσεν συμμαχόμενος· ταὐτὸν
then helped nor ran-risk fighting-alongside the-same
δὴ προσεδόκων καὶ τότε γενήσεσθαι τό γε κατὰ
indeed they-expected also then to-come-about the at-least by
γῆν — καὶ κατὰ θάλατταν δ' αὖ πᾶσαν ἀπορίαν ἑώρων
land and by sea and again all helplessness they-saw
σωτηρίας, νεῶν χιλίων καὶ ἔτι πλεόνων ἐπιφερομένων.
of-safety ships a-thousand and still more bearing-down
μίαν δὴ σωτηρίαν συνενόουν, λεπτὴν μὲν καὶ ἄπορον,
one indeed safety they-perceived slender indeed and desperate
μόνην δ' οὖν, βλέψαντες πρὸς τὸ πρότερον γενόμενον, ὡς
only but then having-looked toward the before having-happened that

ἐξ ἀπόρων καὶ τότε ἐφαίνετο γενέσθαι τὸ νικῆσαι
from desperate-straits also then it-appeared to-have-come-about the to-conquer
μαχομένους· ἐπὶ δὲ τῆς ἐλπίδος ὀχούμενοι ταύτης ηὕρισκον
fighting upon and the hope riding this they-found
καταφυγὴν αὑτοῖς εἰς αὐτοὺς μόνους εἶναι καὶ τοὺς θεούς.
refuge for-themselves in themselves alone to-be and the gods
ταῦτ' οὖν αὐτοῖς πάντα φιλίαν ἀλλήλων ἐνεποίει, ὁ d
these-things then in-them all friendship of-one-another produced the
φόβος ὁ τότε παρὼν ὅ τε ἐκ τῶν νόμων τῶν ἔμπροσθεν
fear the then present the both from the laws the earlier
γεγονώς, ὃν δουλεύοντες τοῖς πρόσθεν νόμοις ἐκέκτηντο,
having-arisen which being-slaves to-the before laws they-had-acquired
ἣν αἰδῶ πολλάκις ἐν τοῖς ἄνω λόγοις εἴπομεν, ᾗ
which shame often in the above arguments we-called to-which
καὶ δουλεύειν ἔφαμεν δεῖν τοὺς μέλλοντας ἀγαθοὺς
also to-be-slaves we-said to-be-necessary the going good
ἔσεσθαι, ἧς ὁ δειλὸς ἐλεύθερος καὶ ἄφοβος· ὃν
to-be from-which the coward free and fearless which
εἰ τότε μὴ δέος ἔλαβεν, οὐκ ἄν ποτε συνελθὼν
if then not dread had-seized not — ever having-come-together
ἠμύνατο, οὐδ' ἤμυνεν ἱεροῖς τε καὶ τάφοις καὶ
it-would-have-defended nor would-have-helped temples both and tombs and
πατρίδι καὶ τοῖς ἄλλοις οἰκείοις τε ἅμα καὶ φίλοις,
fatherland and the other kin both at-once and friends
ὥσπερ τότ' ἐβοήθησεν, ἀλλὰ κατὰ σμικρὰ ἂν ἐν τῷ τότε
as then it-helped but in small-parts — in the then
ἡμῶν ἕκαστος σκεδασθεὶς ἄλλος ἄλλοσε διεσπάρη.
of-us each scattered other elsewhere would-have-been-dispersed
MEG. καὶ μάλα, ὦ ξένε, ὀρθῶς τε εἴρηκας καὶ σαυτῷ
and very O stranger rightly both you-have-spoken and to-yourself
τε καὶ τῇ πατρίδι πρεπόντως.
both and to-the fatherland fittingly

e ATH. ἔστι ταῦτα, ὦ Μέγιλλε· πρὸς γὰρ σὲ τὰ ἐν
is these-things O Megillus to for you the-things in
τῷ τότε χρόνῳ γενόμενα, κοινωνὸν τῇ τῶν πατέρων
the then time having-happened sharer in-the of-the fathers
γεγονότα φύσει, δίκαιον λέγειν. ἐπισκόπει μὴν καὶ σὺ καὶ
having-become nature just to-tell consider indeed also you and
Κλεινίας εἴ τι πρὸς τὴν νομοθεσίαν προσήκοντα
Clinias whether something to the legislation pertinent
λέγομεν· οὐ γὰρ μύθων ἕνεκα διεξέρχομαι, οὗ λέγω
we-say not for of-tales for-the-sake I-go-through of-what I-speak
δ' ἕνεκα. ὁρᾶτε γάρ· ἐπειδή τινα τρόπον ταὐτὸν ἡμῖν
but for-the-sake see for since in-some way the-same to-us
συμβεβήκει πάθος ὅπερ Πέρσαις, ἐκείνοις μὲν ἐπὶ πᾶσαν
had-happened affliction which-very to-Persians for-those indeed to all
δουλείαν ἄγουσιν τὸν δῆμον, ἡμῖν δ' αὖ τοὐναντίον ἐπὶ
slavery leading the people for-us and again the-opposite to
πᾶσαν ἐλευθερίαν προτρέπουσι τὰ πλήθη, πῶς δὴ καὶ
all freedom urging the masses how indeed and
τί λέγωμεν τοὐντεῦθεν, οἱ προγεγονότες ἡμῖν ἔμπροσθεν
what we-shall-say from-there the previous to-us earlier
λόγοι τρόπον τινὰ καλῶς εἰσιν εἰρημένοι.
arguments in-a-way some finely are said

700 MEG. λέγεις εὖ· πειρῶ δ' ἔτι σαφέστερον ἡμῖν σημῆναι τὸ
you-speak well try and still more-clearly to-us to-indicate the
νῦν λεγόμενον.
now said

ATH. ἔσται ταῦτα. οὐκ ἦν, ὦ φίλοι, ἡμῖν ἐπὶ τῶν παλαιῶν
will-be these-things not was O friends for-us under the ancient
νόμων ὁ δῆμός τινων κύριος, ἀλλὰ τρόπον τινὰ ἑκὼν
laws the people of-some-things master but in-a-way some willingly
ἐδούλευε τοῖς νόμοις.
it-was-a-slave to-the laws

MEG. ποίοις δὴ λέγεις;
what-sort indeed do-you-mean

ATH. τοῖς περὶ τὴν μουσικὴν πρῶτον τὴν τότε, ἵνα b
the(-ones) about the music first the then so-that
ἐξ ἀρχῆς διέλθωμεν τὴν τοῦ ἐλευθέρου λίαν ἐπίδοσιν
from beginning we-may-go-through the of-the free too-much growth
βίου. διῃρημένη γὰρ δὴ τότε ἦν ἡμῖν ἡ μουσικὴ κατὰ
of-life divided for indeed then was for-us the music according-to
εἴδη τε ἑαυτῆς ἄττα καὶ σχήματα, καί τι ἦν εἶδος ᾠδῆς
forms both of-itself some and figures and some was form of-song
εὐχαὶ πρὸς θεούς, ὄνομα δὲ ὕμνοι ἐπεκαλοῦντο· καὶ τούτῳ
prayers to gods name and hymns were-called and to-this
δὴ τὸ ἐναντίον ἦν ᾠδῆς ἕτερον εἶδος — θρήνους δέ τις
indeed the opposite was of-song other form laments and one
ἂν αὐτοὺς μάλιστα ἐκάλεσεν — καὶ παίωνες ἕτερον, καὶ
— them most would-have-called and paeans another and
ἄλλο, Διονύσου γένεσις οἶμαι, διθύραμβος λεγόμενος. νόμους
other of-Dionysus birth I-think dithyramb called nomes
τε αὐτὸ τοῦτο τοὔνομα ἐκάλουν, ᾠδὴν ὥς τινα ἑτέραν·
both very this the-name they-called song as some other
ἐπέλεγον δὲ κιθαρῳδικούς. τούτων δὴ διατεταγμένων καὶ
they-added and lyre-songs these indeed having-been-ordered and
ἄλλων τινῶν, οὐκ ἐξῆν ἄλλο εἰς ἄλλο καταχρῆσθαι
other some not it-was-permitted one into another to-misuse
μέλους εἶδος· τὸ δὲ κῦρος τούτων γνῶναί τε καὶ ἅμα
of-melody form the and authority of-these to-know both and at-once
γνόντα δικάσαι, ζημιοῦν τε αὖ τὸν μὴ πειθόμενον, οὐ
having-known to-judge to-punish both again the not obeying not
σῦριγξ ἦν οὐδέ τινες ἄμουσοι βοαὶ πλήθους, καθάπερ
pipe was nor some unmusical shouts of-the-multitude as
τὰ νῦν, οὐδ' αὖ κρότοι ἐπαίνους ἀποδιδόντες, ἀλλὰ τοῖς
the-things now nor again clappings praises rendering but for-the

μὲν γεγονόσι περὶ παίδευσιν δεδογμένον ἀκούειν ἦν αὐτοῖς
indeed having-become about education resolved to-listen was for-them
μετὰ σιγῆς διὰ τέλους, παισὶ δὲ καὶ παιδαγωγοῖς καὶ
with silence through end for-children and and tutors and
τῷ πλείστῳ ὄχλῳ ῥάβδου κοσμούσης ἡ νουθέτησις ἐγίγνετο.
the most crowd by-rod keeping-order the admonition came-about
d ταῦτ᾽ οὖν οὕτω τεταγμένως ἤθελεν ἄρχεσθαι τῶν
these-things then so in-order was-willing to-be-ruled of-the
πολιτῶν τὸ πλῆθος, καὶ μὴ τολμᾶν κρίνειν διὰ θορύβου·
citizens the multitude and not to-dare to-judge by uproar
μετὰ δὲ ταῦτα, προϊόντος τοῦ χρόνου, ἄρχοντες μὲν
after and these-things proceeding the time leaders indeed
τῆς ἀμούσου παρανομίας ποιηταὶ ἐγίγνοντο φύσει μὲν
of-the unmusical lawlessness poets became by-nature indeed
ποιητικοί, ἀγνώμονες δὲ περὶ τὸ δίκαιον τῆς Μούσης καὶ τὸ
poetic ignorant but about the just of-the Muse and the
νόμιμον, βακχεύοντες καὶ μᾶλλον τοῦ δέοντος κατεχόμενοι
lawful frenzied and more than-the needful possessed
ὑφ᾽ ἡδονῆς, κεραννύντες δὲ θρήνους τε ὕμνοις καὶ
by pleasure mixing and laments both with-hymns and
παίωνας διθυράμβοις, καὶ αὐλῳδίας δὴ ταῖς κιθαρῳδίαις
paeans with-dithyrambs and flute-songs indeed with-the lyre-songs
μιμούμενοι, καὶ πάντα εἰς πάντα συνάγοντες, μουσικῆς
imitating and all into all bringing-together of-music
ἄκοντες ὑπ᾽ ἀνοίας καταψευδόμενοι ὡς ὀρθότητα μὲν οὐκ
unwillingly through folly falsely-asserting that correctness indeed not
ἔχοι οὐδ᾽ ἡντινοῦν μουσική, ἡδονῇ δὲ τῇ τοῦ χαίροντος,
had nor any music by-pleasure but by-the of-the enjoying
εἴτε βελτίων εἴτε χείρων ἂν εἴη τις, κρίνοιτο ὀρθότατα.
whether better or worse — might-be one would-be-judged most-rightly

From the theater the license spread to all of life, until men scorned rulers, parents, laws, oaths, and at last the gods. The stranger recalls the lawgiver's three aims, a city free, at peace with itself, and wise, and notes that Persia and Athens each did well in measure and badly at the extreme. Clinias reveals that Crete has charged Cnossus with founding a colony, and Cnossus ten men, of whom he is one. He asks both companions to found a city in words, and they agree.

ΑΘΗ. τοιαῦτα δὴ ποιοῦντες ποιήματα, λόγους τε ἐπιλέγοντες 701
such indeed making poems words both adding
τοιούτους, τοῖς πολλοῖς ἐνέθεσαν παρανομίαν εἰς τὴν
such to-the many they-instilled lawlessness toward the
μουσικὴν καὶ τόλμαν ὡς ἱκανοῖς οὖσιν κρίνειν· ὅθεν δὴ
music and daring as sufficient being to-judge whence indeed
τὰ θέατρα ἐξ ἀφώνων φωνήεντ' ἐγένοντο, ὡς ἐπαΐοντα
the theaters from voiceless voiced became as understanding
ἐν μούσαις τό τε καλὸν καὶ μή, καὶ ἀντὶ ἀριστοκρατίας
in music the both fine and not and instead-of aristocracy
ἐν αὐτῇ θεατροκρατία τις πονηρὰ γέγονεν. εἰ γὰρ δὴ καὶ
in it theatrocracy some wicked arose if for indeed even
δημοκρατία ἐν αὐτῇ τις μόνον ἐγένετο ἐλευθέρων ἀνδρῶν,
democracy in it some only had-arisen of-free men
οὐδὲν ἂν πάνυ γε δεινὸν ἦν τὸ γεγονός· νῦν δὲ
nothing — certainly at-least terrible would-have-been the having-happened now but
ἦρξε μὲν ἡμῖν ἐκ μουσικῆς ἡ πάντων εἰς πάντα σοφίας
began indeed for-us from music the of-all in all wisdom
δόξα καὶ παρανομία, συνεφέσπετο δὲ ἐλευθερία. ἄφοβοι γὰρ
opinion and lawlessness followed-along and freedom fearless for
ἐγίγνοντο ὡς εἰδότες, ἡ δὲ ἄδεια ἀναισχυντίαν ἐνέτεκεν·
they-became as knowing the and fearlessness shamelessness begot
τὸ γὰρ τὴν τοῦ βελτίονος δόξαν μὴ φοβεῖσθαι διὰ
the for the of-the better opinion not to-fear because-of

θράσος, τοῦτ' αὐτό ἐστιν σχεδὸν ἡ πονηρὰ ἀναισχυντία,
boldness this itself is nearly the wicked shamelessness
διὰ δή τινος ἐλευθερίας λίαν ἀποτετολμημένης.
through indeed some freedom too-much ventured

MEG. ἀληθέστατα λέγεις.
most-truly you-speak

c ATH. ἐφεξῆς δὴ ταύτῃ τῇ ἐλευθερίᾳ ἡ τοῦ μὴ ἐθέλειν
next indeed to-this the freedom the of-the not to-be-willing
τοῖς ἄρχουσι δουλεύειν γίγνοιτ' ἄν, καὶ ἑπομένη ταύτῃ
to-the rulers to-be-slaves would-come — and following this
φεύγειν πατρὸς καὶ μητρὸς καὶ πρεσβυτέρων δουλείαν
to-flee of-father and mother and elders slavery
καὶ νουθέτησιν, καὶ ἐγγὺς τοῦ τέλους οὖσιν νόμων
and admonition and near the end being of-laws
ζητεῖν μὴ ὑπηκόοις εἶναι, πρὸς αὐτῷ δὲ ἤδη τῷ τέλει
to-seek not subject to-be at itself and already the end
ὅρκων καὶ πίστεων καὶ τὸ παράπαν θεῶν μὴ φροντίζειν,
of-oaths and pledges and the altogether of-gods not to-care
τὴν λεγομένην παλαιὰν Τιτανικὴν φύσιν ἐπιδεικνῦσι καὶ
the so-called ancient Titanic nature displaying and
μιμουμένοις, ἐπὶ τὰ αὐτὰ πάλιν ἐκεῖνα ἀφικομένους,
imitating to the same again those-things having-arrived
χαλεπὸν αἰῶνα διάγοντας μὴ λῆξαί ποτε κακῶν. τίνος
harsh life passing not to-cease ever from-evils of-what
δὴ καὶ ταῦθ' ἡμῖν αὖ χάριν ἐλέχθη; δεῖν
indeed also these-things to-us again for-the-sake were-said to-be-necessary
φαίνεται ἔμοιγε οἷόνπερ ἵππον τὸν λόγον ἑκάστοτε
it-appears to-me-at-least just-as horse the argument each-time
ἀναλαμβάνειν, καὶ μὴ καθάπερ ἀχάλινον κεκτημένον τὸ
to-pull-up and not as unbridled having the
στόμα, βίᾳ ὑπὸ τοῦ λόγου φερόμενον, κατὰ τὴν
mouth by-force by the argument carried according-to the

παροιμίαν ἀπό τινος ὄνου πεσεῖν, ἀλλ' ἐπανερωτᾶν τὸ
proverb from some ass to-fall but to-ask-again the
νυνδὴ λεχθέν, τὸ τίνος δὴ χάριν ἕνεκα ταῦτα ἐλέχθη;
just-now said the of-what indeed for-the-sake for-the-sake these-things were-said

MEG. καλῶς.
finely

ATH. ταῦτα τοίνυν εἴρηται ἐκείνων ἕνεκα.
these-things then have-been-said of-those for-the-sake

MEG. τίνων;
of-what

ATH. ἐλέξαμεν ὡς τὸν νομοθέτην δεῖ τριῶν στοχαζόμενον
we-said that the lawgiver one-must three-things aiming-at
νομοθετεῖν, ὅπως ἡ νομοθετουμένη πόλις ἐλευθέρα τε ἔσται
to-legislate so-that the legislated city free both shall-be
καὶ φίλη ἑαυτῇ καὶ νοῦν ἕξει. ταῦτ' ἦν· ἦ γάρ;
and friendly to-itself and mind shall-have these-things were is-it-not for

MEG. πάνυ μὲν οὖν.
certainly indeed then

ATH. τούτων ἕνεκα δὴ πολιτείας τήν τε δεσποτικωτάτην e
of-these for-the-sake indeed constitutions the both most-despotic
προελόμενοι καὶ τὴν ἐλευθερικωτάτην, ἐπισκοποῦμεν νυνὶ
having-chosen and the most-free we-examine now
ποτέρα τούτων ὀρθῶς πολιτεύεται· λαβόντες δὲ αὐτῶν
which of-these rightly is-governed having-taken and of-them
ἑκατέρας μετριότητά τινα, τῶν μὲν τοῦ δεσπόζειν,
each moderation some of-the(-one) indeed of-the to-be-master
τῶν δὲ τοῦ ἐλευθεριάσαι, κατείδομεν ὅτι τότε
of-the(-other) and of-the to-be-free we-observed that then
διαφερόντως ἐν αὐταῖς ἐγένετο εὐπραγία, ἐπὶ δὲ τὸ ἄκρον
exceptionally in them came-about well-faring to and the extreme

ἀγαγόντων ἑκατέρων, τῶν μὲν δουλείας, τῶν δὲ
having-led each the(-ones) indeed of-slavery the(-others) and
τοὐναντίου, οὐ συνήνεγκεν οὔτε τοῖς οὔτε τοῖς.
of-the-contrary not it-profited neither these nor those

702 MEG. ἀληθέστατα λέγεις.
most-truly you-speak

b ATH. καὶ μὴν αὐτῶν γ' ἕνεκα καὶ τὸ Δωρικὸν
and indeed of-these at-least for-the-sake also the Dorian
ἐθεασάμεθα κατοικιζόμενον στρατόπεδον καὶ τὰς τοῦ
we-viewed being-settled army and the of-the
Δαρδάνου ὑπωρείας τε καὶ τὴν ἐπὶ θαλάττῃ κατοίκισιν,
Dardanus foothills both and the by sea settlement
καὶ τοὺς πρώτους δὴ τοὺς περιλιπεῖς γενομένους τῆς
and the first indeed the left-over having-become of-the
φθορᾶς, ἔτι δὲ τοὺς ἔμπροσθεν τούτων γενομένους ἡμῖν
destruction further and the before these having-come-about for-us
λόγους περί τε μουσικῆς καὶ μέθης καὶ τὰ τούτων ἔτι
arguments about both music and drunkenness and the-things of-these still
πρότερα. ταῦτα γὰρ πάντα εἴρηται τοῦ κατιδεῖν ἕνεκα
earlier these-things for all have-been-said of-the to-observe for-the-sake
πῶς ποτ' ἂν πόλις ἄριστα οἰκοίη, καὶ ἰδίᾳ πῶς ἄν
how ever — city best might-be-governed and privately how —
τις βέλτιστα τὸν αὑτοῦ βίον διαγάγοι· εἰ δὲ δή τι
one best the his-own life might-pass if and indeed something
πεποιήκαμεν προὔργου, τίς ποτ' ἂν ἔλεγχος γίγνοιτο ἡμῖν
we-have-done useful what ever — test might-there-be for-us
πρὸς ἡμᾶς αὐτοὺς λεχθείς, ὦ Μέγιλλέ τε καὶ Κλεινία;
toward us ourselves spoken O Megillus both and Clinias

c CLIN. ἐγώ τινα, ὦ ξένε, μοι δοκῶ κατανοεῖν. ἔοικεν
I something O stranger to-me I-think to-perceive it-seems
κατὰ τύχην τινὰ ἡμῖν τὰ τῶν λόγων τούτων πάντων
by chance some for-us the-things of-the arguments these all

ὧν διεξήλθομεν γεγονέναι· σχεδὸν γὰρ εἰς χρείαν αὐτῶν
which we-went-through to-have-happened nearly for into need of-them
ἔγωγ' ἐλήλυθα τὰ νῦν, καὶ κατά τινα αὖ καιρὸν σύ τε
I-at-least have-come the now and at some again moment you both
παραγέγονας ἅμα καὶ Μέγιλλος ὅδε. οὐ γὰρ ἀποκρύψομαι
have-arrived at-once and Megillus this-here not for I-shall-hide
σφὼ τὸ νῦν ἐμοὶ συμβαῖνον, ἀλλὰ καὶ πρὸς οἰωνόν τινα
from-you-two the now to-me happening but also for an-omen some
ποιοῦμαι. ἡ γὰρ πλείστη τῆς Κρήτης ἐπιχειρεῖ τινα ἀποικίαν
I-take the for greatest-part of-the Crete attempts some colony
ποιήσασθαι, καὶ προστάττει τοῖς Κνωσίοις ἐπιμεληθῆναι
to-make and enjoins on-the Cnossians to-take-care
τοῦ πράγματος, ἡ δὲ τῶν Κνωσίων πόλις ἐμοί τε καὶ
of-the matter the and of-the Cnossians city to-me both and
ἄλλοις ἐννέα· ἅμα δὲ καὶ νόμους τῶν τε αὐτόθι, εἴ τινες
to-others nine at-once and also laws of-the both there if any
ἡμᾶς ἀρέσκουσιν, τίθεσθαι κελεύει, καὶ εἴ τινες ἑτέρωθεν,
us please to-lay-down bids and if any from-elsewhere
μηδὲν ὑπολογιζομένους τὸ ξενικὸν αὐτῶν, ἂν βελτίους
in-nothing reckoning the foreign of-them if better
φαίνωνται. νῦν οὖν ἐμοί τε καὶ ὑμῖν ταύτην δῶμεν χάριν·
they-appear now then for-me both and for-you this let-us-grant favor
ἐκ τῶν εἰρημένων ἐκλέξαντες, τῷ λόγῳ συστησώμεθα
from the things-said having-selected in-the argument let-us-construct
πόλιν, οἷον ἐξ ἀρχῆς κατοικίζοντες, καὶ ἅμα μὲν ἡμῖν
a-city as from beginning settling and at-once indeed for-us
οὗ ζητοῦμεν ἐπίσκεψις γενήσεται, ἅμα δὲ ἐγὼ τάχ' ἂν
of-what we-seek examination will-come-about at-once and I perhaps —
χρησαίμην εἰς τὴν μέλλουσαν πόλιν ταύτῃ τῇ συστάσει.
might-use for the coming city this the construction

ATH. οὐ πόλεμόν γε ἐπαγγέλλεις, ὦ Κλεινία· ἀλλ' εἰ μή
not war at-least you-announce O Clinias but if not
τι Μεγίλλῳ πρόσαντες, τὰ παρ' ἐμοῦ γε ἡγοῦ
something to-Megillus contrary the-things from me at-least consider
σοι πάντα κατὰ νοῦν ὑπάρχειν εἰς δύναμιν.
for-you all according-to mind to-be-available according-to power
CLIN. εὖ λέγεις.
well you-speak
MEG. καὶ μὴν καὶ τὰ παρ' ἐμοῦ.
and indeed also the-things from me
e CLIN. κάλλιστ' εἰρήκατον. ἀτὰρ πειρώμεθα λόγῳ
most-finely you-two-have-spoken but let-us-try in-argument
πρῶτον κατοικίζειν τὴν πόλιν.
first to-settle the city

BOOK IV

I · A CITY FAR FROM THE SEA

Clinias tells the stranger that the new city will lie some eighty stades from the sea, with good harbors, no near neighbors, and rough land that lacks almost nothing. The sea is a bitter neighbor: trade makes souls shifty and faithless, though rough land will yield no great export. The region has little ship timber, which is well, since a city should not imitate its enemies. Minos once forced tribute on Athens by sea, and the Athenians became sailors, a practice that teaches men to flee, as Odysseus tells Agamemnon in Homer.

ΑΤΗ. φέρε δή, τίνα δεῖ διανοηθῆναί ποτε τὴν πόλιν 704
come indeed what one-must think ever the city
ἔσεσθαι; λέγω δὲ οὔτι τοὔνομα αὐτῆς ἐρωτῶν ὅτι ποτ᾽
to-be I-mean and not-at-all the-name of-it asking what ever
ἔστι τὰ νῦν, οὐδὲ εἰς τὸν ἔπειτα χρόνον ὅτι δεήσει
it-is the now nor into the thereafter time what it-will-be-needful
καλεῖν αὐτήν — τοῦτο μὲν γὰρ τάχ᾽ ἂν ἴσως καὶ ὁ
to-call it this indeed for perhaps — perhaps also the
κατοικισμὸς αὐτῆς ἤ τις τόπος, ἢ ποταμοῦ τινος ἢ
settlement of-it or some place or of-river some or
κρήνης ἢ θεῶν ἐπωνυμία τῶν ἐν τῷ τόπῳ, προσθείη τὴν
of-spring or of-gods name of-the in the place would-add the
αὑτῶν φήμην καινῇ γενομένῃ τῇ πόλει — τόδε δὲ περὶ
their-own repute to-new having-become the city this but about
αὐτῆς ἐστιν ὃ βουλόμενος μᾶλλον ἐπερωτῶ, πότερον
it is which wishing rather I-ask whether
ἐπιθαλαττίδιος ἔσται τις ἢ χερσαία.
coastal it-will-be some or inland

CLIN. σχεδόν, ὦ ξένε, ἀπέχει θαλάττης γε ἡ πόλις, ἧς
nearly O stranger is-distant from-sea at-least the city of-which
πέρι τὰ νυνδὴ λεχθέντα ἡμῖν, εἴς τινας ὀγδοήκοντα
about the-things just-now said by-us to some eighty
σταδίους.
stades

ATH. τί δέ; λιμένες ἆρ' εἰσὶν κατὰ ταῦτα αὐτῆς, ἢ τὸ
what and harbors then are-there along these-parts of-it or the
παράπαν ἀλίμενος;
altogether harborless

CLIN. εὐλίμενος μὲν οὖν ταύτῃ γε ὡς δυνατόν ἐστιν
well-harbored indeed then there at-least as possible it-is
μάλιστα, ὦ ξένε.
most O stranger

c ATH. παπαί, οἷον λέγεις. τί δὲ περὶ αὐτὴν ἡ χώρα;
dear-me what you-say what and about it the land
πότερα πάμφορος ἢ καί τινων ἐπιδεής;
whether all-bearing or also of-some lacking

CLIN. σχεδὸν οὐδενὸς ἐπιδεής.
nearly of-nothing lacking

ATH. γείτων δὲ αὐτῆς πόλις ἆρ' ἔσται τις πλησίον;
neighbor and of-it city then will-there-be some near

CLIN. οὐ πάνυ, διὸ καὶ κατοικίζεται· παλαιὰ γάρ τις
not very wherefore also it-is-being-settled ancient for some
ἐξοίκησις ἐν τῷ τόπῳ γενομένη τὴν χώραν ταύτην
emigration in the place having-happened the land this
ἔρημον ἀπείργασται χρόνον ἀμήχανον ὅσον.
desolate has-made time immeasurable how-long

ATH. τί δὲ πεδίων τε καὶ ὀρῶν καὶ ὕλης; πῶς μέρος
what and of-plains both and of-mountains and of-forest how part
ἑκάστων ἡμῖν εἴληχεν;
of-each to-us has-fallen

CLIN. προσέοικε τῇ τῆς ἄλλης Κρήτης φύσει ὅλῃ.
it-resembles the of-the other Crete nature whole
ATH. τραχυτέραν αὐτὴν ἢ πεδιεινοτέραν ἂν λέγοις. d
rougher it than more-level — you-would-call
CLIN. πάνυ μὲν οὖν.
certainly indeed then
ATH. οὐ τοίνυν ἀνίατός γε ἂν εἴη πρὸς ἀρετῆς κτῆσιν. 705
not then incurable at-least — it-would-be for of-virtue acquisition
εἰ μὲν γὰρ ἐπιθαλαττία τε ἔμελλεν εἶναι καὶ εὐλίμενος
if indeed for coastal both it-was-going to-be and well-harbored
καὶ μὴ πάμφορος ἀλλ' ἐπιδεὴς πολλῶν, μεγάλου τινὸς
and not all-bearing but lacking many-things great some
ἔδει σωτῆρός τε αὐτῇ καὶ νομοθετῶν θείων τινῶν, εἰ
it-would-need savior both for-it and lawgivers divine some if
μὴ πολλά τε ἔμελλεν ἤθη καὶ ποικίλα καὶ φαῦλα ἕξειν
not many both it-was-going characters and varied and base to-have
τοιαύτη φύσει γενομένη· νῦν δὲ παραμύθιον ἔχει τὸ
such nature having-come-about now but consolation it-has the
τῶν ὀγδοήκοντα σταδίων. ἐγγύτερον μέντοι τοῦ δέοντος
of-the eighty stades nearer however than-the needful
κεῖται τῆς θαλάττης, σχεδὸν ὅσον εὐλιμενωτέραν αὐτὴν
it-lies to-the sea nearly as-much-as more-well-harbored it
φῂς εἶναι, ὅμως δὲ ἀγαπητὸν καὶ τοῦτο. πρόσοικος γὰρ
you-say to-be nevertheless and welcome also this neighboring for
θάλαττα χώρᾳ τὸ μὲν παρ' ἑκάστην ἡμέραν ἡδύ, μάλα γε
sea to-land the indeed for each day sweet very at-least
μὴν ὄντως ἁλμυρὸν καὶ πικρὸν γειτόνημα· ἐμπορίας γὰρ
indeed really salty and bitter neighborhood with-trade for
καὶ χρηματισμοῦ διὰ καπηλείας ἐμπιμπλᾶσα αὐτήν, ἤθη
and money-making through retail filling it characters
παλίμβολα καὶ ἄπιστα ταῖς ψυχαῖς ἐντίκτουσα, αὐτήν τε
shifty and faithless in-the souls engendering it both

πρὸς αὑτὴν τὴν πόλιν ἄπιστον καὶ ἄφιλον ποιεῖ καὶ πρὸς
toward itself the city faithless and unfriendly makes and toward
τοὺς ἄλλους ἀνθρώπους ὡσαύτως. παραμύθιον δὲ δὴ
the other men in-the-same-way consolation and indeed
πρὸς ταῦτα καὶ τὸ πάμφορος εἶναι κέκτηται, τραχεῖα δὲ
against these-things also the all-bearing to-be it-has rough and
οὖσα δῆλον ὡς οὐκ ἂν πολύφορός τε εἴη καὶ πάμφορος
being clear that not — much-bearing both it-would-be and all-bearing
ἅμα· τοῦτο γὰρ ἔχουσα, πολλὴν ἐξαγωγὴν ἂν παρεχομένη,
at-once this for having much export — providing
νομίσματος ἀργυροῦ καὶ χρυσοῦ πάλιν ἀντεμπίμπλαιτ' ἄν,
of-coin silver and gold again would-be-filled-in-return —
οὗ μεῖζον κακὸν ὡς ἔπος εἰπεῖν πόλει ἀνθ' ἑνὸς
than-which greater evil so a-word to-say for-a-city in-return-for one
ἓν οὐδὲν ἂν γίγνοιτο εἰς γενναίων καὶ δικαίων ἠθῶν
one nothing — would-come-about toward noble and just characters
κτῆσιν, ὡς ἔφαμεν, εἰ μεμνήμεθα, ἐν τοῖς πρόσθεν λόγοις.
acquisition as we-said if we-remember in the earlier arguments
CLIN. ἀλλὰ μεμνήμεθα, καὶ συγχωροῦμεν τότε λέγειν ἡμᾶς
but we-remember and we-agree then to-speak us
ὀρθῶς καὶ τὰ νῦν.
rightly also the now
C ATH. τί δὲ δή; ναυπηγησίμης ὕλης ὁ τόπος ἡμῖν τῆς
what and indeed of-ship-building timber the region for-us of-the
χώρας πῶς ἔχει;
land how is-it
CLIN. οὐκ ἔστιν οὔτε τις ἐλάτη λόγου ἀξία οὔτ' αὖ πεύκη,
not there-is neither some fir of-account worthy nor again pine
κυπάριττός τε οὐ πολλή· πίτυν τ' αὖ καὶ πλάτανον
cypress and not much stone-pine and again and plane

ὀλίγην ἂν εὕροι τις, οἷς δὴ πρὸς τὰ τῶν ἐντὸς τῶν
little — would-find one which indeed for the of-the inside of-the
πλοίων μέρη ἀναγκαῖον τοῖς ναυπηγοῖς χρῆσθαι ἑκάστοτε.
ships parts necessary for-the shipwrights to-use each-time

ATH. καὶ ταῦτα οὐκ ἂν κακῶς ἔχοι τῇ χώρᾳ τῆς
and these-things not — badly would-be for-the land of-the
φύσεως.
nature

CLIN. τί δή;
why indeed

ATH. μιμήσεις πονηρὰς μιμεῖσθαι τοὺς πολεμίους μὴ ῥᾳδίως d
imitations wicked to-imitate the enemies not easily
δύνασθαί τινα πόλιν ἀγαθόν.
to-be-able any city good

CLIN. εἰς δὴ τί τῶν εἰρημένων βλέψας εἶπες ὃ
at indeed what of-the things-said having-looked did-you-say what
λέγεις;
you-say

ATH. ὦ δαιμόνιε, φύλαττέ με εἰς τὸ κατ' ἀρχὰς εἰρημένον e
O divine-one watch me to the at beginnings said
ἀποβλέπων, τὸ περὶ τῶν Κρητικῶν νόμων ὡς πρὸς ἕν
looking-off the about the Cretan laws that toward one
τι βλέποιεν, καὶ δὴ καὶ τοῦτ' ἐλεγέτην αὐτὸ εἶναι
something they-looked and indeed also this said-the-two it to-be
σφὼ τὸ πρὸς τὸν πόλεμον, ἐγὼ δὲ ὑπολαβὼν εἶπον ὡς
you-two the toward the war I and having-taken-up said that
ὅτι μὲν εἰς ἀρετήν ποι βλέποι τὰ τοιαῦτα νόμιμα
that indeed to virtue somewhere looked the such lawful-things
κείμενα, καλῶς ἔχοι, τὸ δὲ ὅτι πρὸς μέρος ἀλλ' οὐ πρὸς
laid-down finely was the but that toward a-part but not toward
πᾶσαν σχεδόν, οὐ πάνυ συνεχώρουν· νῦν οὖν ὑμεῖς μοι τῆς
all nearly not very I-agreed now then you me in-the

παρούσης νομοθεσίας ἀντιφυλάξατε ἑπόμενοι, ἐὰν ἄρα τι
present legislation watch-in-return following if then something
μὴ πρὸς ἀρετὴν τεῖνον ἢ πρὸς ἀρετῆς μόριον νομοθετῶ.
not toward virtue tending or toward of-virtue part I-legislate
706 τοῦτον γὰρ δὴ τίθεσθαι τὸν νόμον ὀρθῶς ὑποτίθεμαι
this for indeed to-be-laid-down the law rightly I-posit
μόνον, ὃς ἂν δίκην τοξότου ἑκάστοτε στοχάζηται τούτου
only which — like of-archer each-time aims-at this
ὅτῳ ἂν συνεχῶς τούτων ἀεὶ καλόν τι συνέπηται
to-which — continuously of-these always fine something follows
μόνῳ, τὰ δὲ ἄλλα σύμπαντα παραλείπῃ, ἐάντε τις
alone the and other-things all passes-by whether some
πλοῦτος ἐάντε ἄρα τι τῶν ἄλλων τῶν τοιούτων ὂν
wealth or then something of-the others of-the such being
τυγχάνῃ ἄνευ τῶν προειρημένων. τὴν δὲ δὴ μίμησιν ἔλεγον
happens without the aforesaid the and indeed imitation I-said
τὴν τῶν πολεμίων τὴν κακὴν τοιάνδε γίγνεσθαι, ὅταν οἰκῇ
the of-the enemies the bad such to-come-about when dwells
μέν τις πρὸς θαλάττῃ, λυπῆται δ' ὑπὸ πολεμίων, οἷον —
indeed one by sea is-harassed and by enemies as
φράσω γὰρ οὔτι μνησικακεῖν βουλόμενος ὑμῖν — Μίνως
I-shall-tell for not-at-all to-bear-a-grudge wishing to-you Minos
γὰρ δή ποτε τοὺς οἰκοῦντας τὴν Ἀττικὴν παρεστήσατο εἰς
for indeed once the dwelling the Attica reduced to
χαλεπήν τινα φορὰν δασμοῦ, δύναμιν πολλὴν κατὰ θάλατταν
grievous some payment of-tribute power great by sea
κεκτημένος, οἱ δ' οὔτε πω πλοῖα ἐκέκτηντο, καθάπερ
having-acquired they and neither yet ships had-acquired as
νῦν, πολεμικά, οὔτ' αὖ τὴν χώραν πλήρη ναυπηγησίμων
now warlike nor again the land full of-ship-building
ξύλων ὥστ' εὐμαρῶς ναυτικὴν παρασχέσθαι δύναμιν·
timber so-as easily naval to-provide power

οὔκουν οἷοί τ᾽ ἐγένοντο διὰ μιμήσεως ναυτικῆς αὐτοὶ
not-then able — became through imitation naval themselves
ναῦται γενόμενοι εὐθὺς τότε τοὺς πολεμίους ἀμύνασθαι.
sailors having-become straightway then the enemies to-repel
ἔτι γὰρ ἂν πλεονάκις ἑπτὰ ἀπολέσαι παῖδας αὐτοῖς c
still for — many-more-times seven to-lose children to-them
συνήνεγκεν, πρὶν ἀντὶ πεζῶν ὁπλιτῶν μονίμων ναυτικοὺς
profited before instead-of foot hoplites steadfast naval
γενομένους ἐθισθῆναι, πυκνὰ ἀποπηδῶντας, δρομικῶς εἰς
having-become to-be-accustomed often leaping-off running into
τὰς ναῦς ταχὺ πάλιν ἀποχωρεῖν, καὶ δοκεῖν μηδὲν αἰσχρὸν
the ships quickly again to-retreat and to-think nothing shameful
ποιεῖν μὴ τολμῶντας ἀποθνῄσκειν μένοντας ἐπιφερομένων
to-do not daring to-die staying advancing
πολεμίων, ἀλλ᾽ εἰκυίας αὐτοῖς γίγνεσθαι προφάσεις καὶ
enemies but plausible for-them to-come-about excuses and
σφόδρα ἑτοίμας ὅπλα τε ἀπολλῦσιν καὶ φεύγουσι δή
very ready arms both for-(those)-losing and fleeing indeed
τινας οὐκ αἰσχράς, ὥς φασιν, φυγάς. ταῦτα γὰρ ἐκ
some not shameful as they-say flights these-things for from
ναυτικῆς ὁπλιτείας ῥήματα φιλεῖ συμβαίνειν, οὐκ ἄξια
naval hoplite-service words tend to-come-about not worthy
ἐπαίνων πολλάκις μυρίων, ἀλλὰ τοὐναντίον· ἔθη γὰρ
of-praises many-times countless but the-opposite habits for
πονηρὰ οὐδέποτε ἐθίζειν δεῖ, καὶ ταῦτα τὸ τῶν
wicked never to-habituate one-must and these-things the of-the
πολιτῶν βέλτιστον μέρος. ἦν δέ που τοῦτό γε καὶ
citizens best part it-was and surely this at-least also
παρ᾽ Ὁμήρου λαβεῖν, ὅτι τὸ ἐπιτήδευμα ἦν τὸ τοιοῦτον
from Homer to-take that the practice was the such
οὐ καλόν. Ὀδυσσεὺς γὰρ αὐτῷ λοιδορεῖ τὸν Ἀγαμέμνονα,
not fine Odysseus for in-him reviles the Agamemnon

τῶν Ἀχαιῶν τότε ὑπὸ τῶν Τρώων κατεχομένων τῇ
the Achaeans then by the Trojans being-pressed in-the
μάχῃ, κελεύοντα τὰς ναῦς εἰς τὴν θάλατταν καθέλκειν,
battle bidding the ships into the sea to-drag-down
ὁ δὲ χαλεπαίνει τε αὐτῷ καὶ λέγει —
he and is-angry both with-him and says

e ὃς κέλεαι πολέμοιο συνεσταότος καὶ ἀυτῆς
you-who bid war being-joined and battle-cry
νῆας ἐυσέλμους ἅλαδ' ἔλκειν, ὄφρ' ἔτι μᾶλλον
ships well-benched to-sea to-drag so-that still more
Τρωσὶ μὲν εὐκτὰ γένηται ἐελδομένοισί περ ἔμπης,
for-Trojans indeed prayed-for it-may-come-about desiring though all-the-same
ἡμῖν δ' αἰπὺς ὄλεθρος ἐπιρρέπῃ· οὐ γὰρ Ἀχαιοί
for-us and sheer destruction may-weigh-down not for Achaeans
σχήσουσιν πολέμου νηῶν ἅλαδ' ἑλκομενάων,
will-hold-out the-war the-ships to-sea being-dragged
ἀλλ' ἀποπαπτανέουσιν, ἐρωήσουσι δὲ χάρμης·
but will-look-away will-cease and from-fighting
707 ἔνθα κε σὴ βουλὴ δηλήσεται, οἷ' ἀγορεύεις.
then — your counsel will-ruin what you-advise

Naval power gives its honors to pilots and rowers rather than to the best soldiers, and the stranger credits Marathon and Plataea, battles of infantry, rather than Salamis with making the Greeks better. The settlers will come from all Crete and the Peloponnese; a mixed people takes new laws readily but is slow to pull together. God, chance, and occasion steer human affairs, with art third, so a lawgiver, like a pilot, would pray for the right conditions.

ATH. ταῦτ᾽ οὖν ἐγίγνωσκε καὶ ἐκεῖνος, ὅτι κακὸν ἐν b
these-things then knew also that-one that bad in
θαλάττῃ τριήρεις ὁπλίταις παρεστῶσαι μαχομένοις· καὶ
sea triremes to-hoplites standing-by fighting even
λέοντες ἂν ἐλάφους ἐθισθεῖεν φεύγειν τοιούτοις ἔθεσι
lions — deer would-be-habituated to-flee such habits
χρώμενοι. πρὸς δὲ τούτοις αἱ διὰ τὰ ναυτικὰ πόλεων
using besides and these the because-of the naval-things of-cities
δυνάμεις ἅμα σωτηρίᾳ τιμὰς οὐ τῷ καλλίστῳ τῶν
powers at-once with-safety honors not to-the finest of-the
πολεμικῶν ἀποδιδόασιν· διὰ κυβερνητικῆς γὰρ καὶ
warlike render through pilotage for and
πεντηκονταρχίας καὶ ἐρετικῆς, καὶ παντοδαπῶν καὶ οὐ
command-of-fifty and rowing and of-all-sorts and not
πάνυ σπουδαίων ἀνθρώπων γιγνομένης, τὰς τιμὰς ἑκάστοις
very serious men coming-about the honors to-each
οὐκ ἂν δύναιτο ὀρθῶς ἀποδιδόναι τις. καίτοι πῶς ἂν
not — could rightly to-render one and-yet how —
ἔτι πολιτεία γίγνοιτο ὀρθὴ τούτου στερομένη;
still constitution would-come-about right of-this deprived

CLIN. σχεδὸν ἀδύνατον. ἀλλὰ μήν, ὦ ξένε, τήν γε περὶ
nearly impossible but indeed O stranger the at-least about
Σαλαμῖνα ναυμαχίαν τῶν Ἑλλήνων πρὸς τοὺς βαρβάρους
Salamis sea-battle of-the Greeks against the barbarians
γενομένην ἡμεῖς γε οἱ Κρῆτες τὴν Ἑλλάδα φαμὲν σῶσαι.
having-happened we at-least the Cretans the Greece say to-have-saved
c ATH. καὶ γὰρ οἱ πολλοὶ τῶν Ἑλλήνων τε καὶ βαρβάρων
and for the many of-the Greeks both and of-barbarians
λέγουσι ταῦτα. ἡμεῖς δέ, ὦ φίλε, ἐγώ τε καὶ ὅδε, Μέγιλλος,
say these-things we but O friend I both and this-here Megillus
φαμὲν τὴν πεζὴν μάχην τὴν ἐν Μαραθῶνι γενομένην καὶ
say the land battle the at Marathon having-happened and
ἐν Πλαταιαῖς, τὴν μὲν ἄρξαι τῆς σωτηρίας τοῖς
at Plataea the(-one) indeed to-have-begun the salvation for-the
Ἕλλησι, τὴν δὲ τέλος ἐπιθεῖναι, καὶ τὰς μὲν βελτίους
Greeks the(-other) and end to-have-put and the(-ones) indeed better
τοὺς Ἕλληνας ποιῆσαι, τὰς δὲ οὐ βελτίους, ἵν'
the Greeks to-have-made the(-others) and not better so-that
οὕτως λέγωμεν περὶ τῶν τότε συσσωσασῶν ἡμᾶς μαχῶν·
so we-may-speak about the then having-helped-save us battles
πρὸς γὰρ τῇ περὶ Σαλαμῖνα τὴν περὶ τὸ Ἀρτεμίσιόν σοι
besides for the about Salamis the about the Artemisium for-you
προσθήσω κατὰ θάλατταν μάχην. ἀλλὰ γὰρ ἀποβλέποντες
I-will-add by sea battle but for looking-off
νῦν πρὸς πολιτείας ἀρετήν, καὶ χώρας φύσιν σκοπούμεθα καὶ
now toward of-constitution virtue and of-land nature we-examine and
νόμων τάξιν, οὐ τὸ σῴζεσθαί τε καὶ εἶναι μόνον ἀνθρώποις
of-laws order not the to-be-preserved both and to-be only for-men
τιμιώτατον ἡγούμενοι, καθάπερ οἱ πολλοί, τὸ δ' ὡς
most-honorable thinking as the many the but as

βελτίστους γίγνεσθαί τε καὶ εἶναι τοσοῦτον χρόνον ὅσον
best to-become both and to-be so-much time as-much-as
ἂν ὦσιν· εἴρηται δ᾽ ἡμῖν οἶμαι καὶ τοῦτο ἐν τοῖς πρόσθεν.
— they-are it-has-been-said and by-us I-think also this in the earlier
CLIN. τί μήν;
what indeed
ATH. τοῦτο τοίνυν σκοπώμεθα μόνον, εἰ κατὰ τὴν αὐτὴν
this then let-us-examine only whether along the same
ὁδὸν ἐρχόμεθα βελτίστην οὖσαν πόλεσι κατοικίσεων πέρι
road we-are-going best being for-cities settlements about
καὶ νομοθεσιῶν.
and legislations
CLIN. καὶ πολύ γε.
and much at-least
ATH. λέγε δὴ τοίνυν τὸ τούτοις ἑξῆς· τίς ὁ κατοικιζόμενος e
tell indeed then the to-these next who the being-settled
ὑμῖν λεὼς ἔσται; πότερον ἐξ ἁπάσης Κρήτης ὁ ἐθέλων,
for-you people will-be whether from all Crete the willing
ὡς ὄχλου τινὸς ἐν ταῖς πόλεσιν ἑκάσταις γεγενημένου
as crowd some in the cities each having-become
πλείονος ἢ κατὰ τὴν ἐκ τῆς γῆς τροφήν; οὐ γάρ
greater than according-to the from the land sustenance not for
που τὸν βουλόμενόν γε Ἑλλήνων συνάγετε.
surely the wishing at-least of-Greeks you-gather
καίτοι τινὰς ὑμῖν ἔκ τε Ἄργους ὁρῶ καὶ Αἰγίνης καὶ 708
and-yet some for-you from both Argos I-see and Aegina and
ἄλλοθεν τῶν Ἑλλήνων εἰς τὴν χώραν κατῳκισμένους. τὸ
elsewhere of-the Greeks into the land having-settled the
δὲ δὴ παρὸν ἡμῖν λέγε πόθεν ἔσεσθαι φῂς στρατόπεδον
and indeed present to-us tell whence to-be you-say army
τῶν πολιτῶν τὰ νῦν;
of-the citizens the now

CLIN. ἔκ τε Κρήτης συμπάσης ἔοικεν γενήσεσθαι, καὶ
from both Crete whole it-seems to-come-to-be and
τῶν ἄλλων δὲ Ἑλλήνων μάλιστά μοι φαίνονται τοὺς
of-the other and Greeks most to-me they-appear the
ἀπὸ Πελοποννήσου προσδέξασθαι συνοίκους. καὶ γὰρ ὃ
from Peloponnese to-receive fellow-settlers and for what
νῦν δὴ λέγεις, ἀληθὲς φράζεις, ὡς ἐξ Ἄργους εἰσίν,
now indeed you-say true you-tell that from Argos they-are
καὶ τό γε μάλιστ' εὐδοκιμοῦν τὰ νῦν ἐνθάδε γένος, τὸ
and the at-least most well-reputed the now here race the
Γορτυνικόν· ἐκ Γόρτυνος γὰρ τυγχάνει ἀπῳκηκὸς ταύτης
Gortynian from Gortyn for it-happens having-emigrated this
τῆς Πελοποννησιακῆς.
the Peloponnesian

b ATH. οὐ τοίνυν εὔκολος ὁμοίως γίγνοιτ' ἂν ὁ κατοικισμὸς
not then easy alike would-be — the settlement
ταῖς πόλεσιν, ὅταν μὴ τὸν τῶν ἐσμῶν γίγνηται τρόπον, ἓν
for-the cities when not the of-the swarms it-happens way one
γένος ἀπὸ μιᾶς ἰὸν χώρας οἰκίζηται, φίλον παρὰ φίλων,
race from one going land is-settled friend from friends
στενοχωρίᾳ τινὶ πολιορκηθὲν γῆς ἤ τισιν ἄλλοις τοιούτοις
by-narrowness some besieged of-land or by-some other such
παθήμασιν ἀναγκασθέν. ἔστιν δ' ὅτε καὶ στάσεσιν βιαζόμενον
afflictions compelled it-is and when also by-factions forced
ἀναγκάζοιτ' ἂν ἑτέρωσε ἀποξενοῦσθαι πόλεώς τι μόριον·
would-be-compelled — elsewhere to-emigrate of-city some part
ἤδη δέ ποτε καὶ συνάπασα πόλις τινῶν ἔφυγεν, ἄρδην
already and sometimes even whole city of-some fled utterly
κρείττονι κρατηθεῖσα πολέμῳ. ταῦτ' οὖν πάντ' ἐστὶ τῇ
by-stronger overpowered war these-things then all are in-one-way
μὲν ῥᾴω κατοικίζεσθαί τε καὶ νομοθετεῖσθαι, τῇ δὲ
indeed easier to-be-settled both and to-be-legislated in-another and

χαλεπώτερα. τὸ μὲν γὰρ ἕν τι εἶναι γένος ὁμόφωνον καὶ
more-difficult the indeed for one some to-be race same-voiced and
ὁμόνομον ἔχει τινὰ φιλίαν, κοινωνὸν ἱερῶν ὂν καὶ τῶν
same-lawed has some friendship sharer of-rites being and of-the
τοιούτων πάντων, νόμους δ' ἑτέρους καὶ πολιτείας ἄλλας
such all laws but different and constitutions other
τῶν οἴκοθεν οὐκ εὐπετῶς ἀνέχεται, τὸ δ' ἐνίοτε πονηρίᾳ
than-the from-home not easily endures the but sometimes by-wickedness
νόμων ἐστασιακὸς καὶ διὰ συνήθειαν ζητοῦν ἔτι χρῆσθαι
of-laws factious and through habit seeking still to-use
τοῖς αὐτοῖς ἤθεσιν δι' ἃ καὶ πρότερον ἐφθάρη, χαλεπὸν
the same customs because-of which also before it-was-ruined hard
τῷ κατοικίζοντι καὶ νομοθετοῦντι καὶ δυσπειθὲς γίγνεται·
for-the settler and lawgiver and disobedient becomes
τὸ δ' αὖ παντοδαπὸν ἐς ταὐτὸν συνερρυηκὸς γένος
the and again of-every-kind into the-same having-flowed-together race
ὑπακοῦσαι μέν τινων νόμων καινῶν τάχα ἂν ἐθελήσειε
to-obey indeed some laws new perhaps — would-be-willing
μᾶλλον, τὸ δὲ συμπνεῦσαι, καὶ καθάπερ ἵππων ζεῦγος
rather the and to-breathe-together and as of-horses team
καθ' ἕνα εἰς ταὐτόν, τὸ λεγόμενον, συμφυσῆσαι, χρόνου
according-to one into the-same the saying to-blow-together of-time
πολλοῦ καὶ παγχάλεπον. ἀλλ' ὄντως ἐστὶν νομοθεσία καὶ
much and very-hard but really is legislation and
πόλεων οἰκισμοὶ πάντων τελεώτατον πρὸς ἀρετὴν ἀνδρῶν.
of-cities foundations of-all most-perfect toward virtue of-men
CLIN. εἰκός· ὅπῃ δ' αὖ βλέπων τοῦτ' εἴρηκας, φράζ' ἔτι
likely whither and again looking this you-have-said tell still
σαφέστερον.
more-clearly

e ATH. ὠγαθέ, ἔοικα περὶ νομοθετῶν ἐπανιὼν καὶ σκοπῶν ἅμα
good-sir I-seem about lawgivers going-back and examining at-once
ἐρεῖν τι καὶ φαῦλον· ἀλλ᾽ ἐὰν πρὸς καιρόν τινα λέγωμεν,
to-say something even mean but if to occasion some we-speak
πρᾶγμ᾽ οὐδὲν γίγνοιτ᾽ ἂν ἔτι. καίτοι τί ποτε δυσχεραίνω;
thing nothing would-be — still and-yet why ever am-I-annoyed
σχεδὸν γάρ τοι πάντα οὕτως ἔοικ᾽ ἔχειν τὰ ἀνθρώπινα.
nearly for surely all-things so seem to-be the human-things
CLIN. τοῦ δὴ πέρι λέγεις;
of-what indeed about do-you-speak

709 ATH. ἔμελλον λέγειν ὡς οὐδείς ποτε ἀνθρώπων οὐδὲν
I-was-going to-say that no-one ever of-men anything
νομοθετεῖ, τύχαι δὲ καὶ συμφοραὶ παντοῖαι πίπτουσαι
legislates chances and and misfortunes of-all-kinds falling
παντοίως νομοθετοῦσι τὰ πάντα ἡμῖν. ἢ γὰρ πόλεμός
in-all-ways legislate the all for-us either for war
τις βιασάμενος ἀνέτρεψε πολιτείας καὶ μετέβαλε νόμους, ἢ
some having-forced overturned constitutions and changed laws or
πενίας χαλεπῆς ἀπορία· πολλὰ δὲ καὶ νόσοι ἀναγκάζουσι
of-poverty harsh perplexity many and also diseases compel
καινοτομεῖν, λοιμῶν τε ἐμπιπτόντων, καὶ χρόνον ἐπὶ πολὺν
to-innovate plagues both falling-upon and time for long
ἐνιαυτῶν πολλῶν πολλάκις ἀκαιρίαι. ταῦτα δὴ πάντα
of-years many often unseasonablenesses these-things indeed all
προϊδών τις ᾄξειεν ἂν εἰπεῖν ὅπερ ἐγὼ νυνδή, τὸ
having-foreseen one would-rush — to-say which-very I just-now the
θνητὸν μὲν μηδένα νομοθετεῖν μηδέν, τύχας δ᾽ εἶναι σχεδὸν
mortal indeed no-one to-legislate anything chances and to-be nearly
ἅπαντα τὰ ἀνθρώπινα πράγματα· τὸ δ᾽ ἔστιν περί τε
all the human affairs the and it-is about both
ναυτιλίαν καὶ κυβερνητικὴν καὶ ἰατρικὴν καὶ στρατηγικὴν
seafaring and piloting and medicine and generalship

πάντα ταῦτ᾽ εἰπόντα δοκεῖν εὖ λέγειν, ἀλλὰ γὰρ ὁμοίως
all these-things having-said to-seem well to-speak but for likewise
αὖ καὶ τόδε ἔστιν λέγοντα εὖ λέγειν ἐν τοῖς αὐτοῖς τούτοις.
again also this it-is saying well to-speak in the same these
CLIN. τὸ ποῖον;
the what-sort
ATH. ὡς θεὸς μὲν πάντα, καὶ μετὰ θεοῦ τύχη καὶ καιρός, c
that god indeed all-things and with god chance and occasion
τἀνθρώπινα διακυβερνῶσι σύμπαντα. ἡμερώτερον μὴν
the-human-things steer all gentler indeed
τρίτον συγχωρῆσαι τούτοις δεῖν ἕπεσθαι τέχνην·
third to-grant to-these to-be-necessary to-follow art
καιρῷ γὰρ χειμῶνος συλλαβέσθαι κυβερνητικὴν ἢ μή,
at-occasion for of-storm to-assist piloting or not
μέγα πλεονέκτημα ἔγωγ᾽ ἂν θείην. ἢ πῶς;
great advantage I-at-least — would-set or how
CLIN. οὕτως.
so
ATH. οὐκοῦν καὶ τοῖς ἄλλοις ὡσαύτως κατὰ τὸν αὐτὸν
therefore also for-the others likewise according-to the same
ἂν ἔχοι λόγον, καὶ δὴ καὶ νομοθεσίᾳ ταὐτὸν τοῦτο
— it-would-hold reasoning and indeed also to-legislation the-same this
δοτέον· τῶν ἄλλων συμπιπτόντων, ὅσα δεῖ χώρᾳ
must-be-granted the other-things coinciding as-many-as must for-land
συντυχεῖν, εἰ μέλλοι ποτὲ εὐδαιμόνως οἰκήσειν, τὸν
to-befall if it-were-going ever happily to-be-settled the
νομοθέτην ἀληθείας ἐχόμενον τῇ τοιαύτῃ παραπεσεῖν
lawgiver of-truth holding to-the such to-fall-to
ἑκάστοτε πόλει δεῖν.
each-time city to-be-necessary
CLIN. ἀληθέστατα λέγεις.
most-truly you-speak

d ATH. οὐκοῦν ὅ γε πρὸς ἕκαστόν τι τῶν εἰρημένων
therefore the at-least toward each something of-the things-said
ἔχων τὴν τέχνην κἂν εὔξασθαί που δύναιτο ὀρθῶς, τί
having the art even to-pray surely could rightly what
παρὸν αὐτῷ διὰ τύχης, τῆς τέχνης ἂν μόνον ἐπιδέοι;
present for-him through chance of-the art — only he-would-lack
CLIN. πάνυ μὲν οὖν.
certainly indeed then
ATH. οἵ τε ἄλλοι γε δὴ πάντες οἱ νυνδὴ ῥηθέντες,
the both other at-least indeed all the just-now mentioned
κελευόμενοι τὴν αὑτῶν εὐχὴν εἰπεῖν, εἴποιεν ἄν. ἦ
being-bidden the their-own prayer to-say would-say — is-it-not
γάρ;
for
CLIN. τί μήν;
what indeed
ATH. ταὐτὸν δὴ καὶ νομοθέτης οἶμαι δράσειεν.
the-same indeed also lawgiver I-think would-do
CLIN. ἔγωγ' οἶμαι.
I-at-least I-think
e ATH. "φέρε δή, νομοθέτα," πρὸς αὐτὸν φῶμεν, "τί σοι καὶ
come indeed lawgiver to him let-us-say what to-you and
πῶς πόλιν ἔχουσαν δῶμεν, ὃ λαβὼν ἕξεις ὥστ'
how city having shall-we-give which having-received you-will-be-able so-as
ἐκ τῶν λοιπῶν αὐτὸς τὴν πόλιν ἱκανῶς διοικῆσαι;"
from the remaining-things yourself the city sufficiently to-govern
CLIN. τί μετὰ τοῦτ' εἰπεῖν ὀρθῶς ἔστιν ἄρα;
what after this to-say rightly is-it then
ATH. τοῦ νομοθέτου φράζομεν τοῦτο, ἦ γάρ;
of-the lawgiver we-declare this is-it-not for
CLIN. ναί.
yes

Give a lawgiver a young tyrant who is temperate, quick to learn, of good memory, brave, and magnificent, and a city changes fastest and best; next comes a king, then a democracy, and hardest of all an oligarchy. The tyrant leads by his own example, praising and blaming. What is rare is great power joined to wisdom and temperance, as in a Nestor. After a prayer to god, the stranger asks what constitution the city should have. Megillus finds that Sparta looks like a tyranny in its ephors, at times like a democracy, and also like an aristocracy and a kingship, and he cannot say which it is; Clinias is at the same loss over Cnossus.

ATH. τόδε· "τυραννουμένην μοι δότε τὴν πόλιν," φήσει· 710
this tyrannized to-me give the city he-will-say
"τύραννος δ' ἔστω νέος καὶ μνήμων καὶ εὐμαθὴς
tyrant and let-him-be young and of-good-memory and quick-to-learn
καὶ ἀνδρεῖος καὶ μεγαλοπρεπὴς φύσει· ὃ δὲ καὶ ἐν
and brave and magnificent by-nature which and also in
τοῖς πρόσθεν ἐλέγομεν δεῖν ἕπεσθαι σύμπασιν τοῖς
the earlier we-were-saying to-be-necessary to-follow all the
τῆς ἀρετῆς μέρεσι, καὶ νῦν τῇ τυραννουμένῃ ψυχῇ τοῦτο
of-the virtue parts also now the tyrannized soul this
συνεπέσθω, ἐὰν μέλλῃ τῶν ἄλλων ὑπαρχόντων ὄφελος
let-accompany if it-is-to of-the others existing benefit
εἶναί τι."
to-be any
CLIN. σωφροσύνην μοι δοκεῖ φράζειν, ὦ Μέγιλλε, δεῖν
temperance to-me seems to-tell O Megillus to-be-necessary
εἶναι τὴν συνεπομένην ὁ ξένος. ἦ γάρ;
to-be the accompanying the stranger is-it-not for
ATH. τὴν δημώδη γε, ὦ Κλεινία, καὶ οὐχ ἥν τις σεμνύνων b
the popular at-least O Clinias and not which one magnifying
ἂν λέγοι, φρόνησιν προσαναγκάζων εἶναι τὸ σωφρονεῖν,
— would-call prudence compelling to-be the to-be-temperate

ἀλλ' ὅπερ εὐθὺς παισὶν καὶ θηρίοις, τοῖς μὲν ἀκρατῶς
but which-very straightway in-children and beasts for-the indeed incontinently
ἔχειν πρὸς τὰς ἡδονάς, σύμφυτον ἐπανθεῖ, τοῖς δὲ
to-be toward the pleasures innate blossoms for-the and
ἐγκρατῶς· ὃ καὶ μονούμενον ἔφαμεν τῶν πολλῶν ἀγαθῶν
continently which also isolated we-said of-the many goods
λεγομένων οὐκ ἄξιον εἶναι λόγου. ἔχετε γὰρ ὃ λέγω που.
so-called not worthy to-be of-account you-have for what I-mean surely

CLIN. πάνυ μὲν οὖν.
certainly indeed then

ATH. ταύτην τοίνυν ἡμῖν ὁ τύραννος τὴν φύσιν ἐχέτω
this then for-us the tyrant the nature let-have
πρὸς ἐκείναις ταῖς φύσεσιν, εἰ μέλλει πόλις ὡς δυνατόν
besides those the natures if is-to city as possible
ἐστι τάχιστα καὶ ἄριστα σχήσειν πολιτείαν ἣν λαβοῦσα
it-is most-quickly and best to-have constitution which having-taken
εὐδαιμονέστατα διάξει. θάττων γὰρ ταύτης καὶ ἀμείνων
most-happily it-will-live quicker for than-this and better
πολιτείας διάθεσις οὔτ' ἔστιν οὔτ' ἄν ποτε γένοιτο.
of-constitution disposition neither is nor — ever would-come-about

c CLIN. πῶς δὴ καὶ τίνι λόγῳ τοῦτο, ὦ ξένε, λέγων ἄν
how indeed and by-what argument this O stranger saying —
τις ὀρθῶς λέγειν αὑτὸν πείθοι;
one rightly to-speak himself would-persuade

ATH. ῥᾴδιόν που τοῦτό γε νοεῖν ἐστ', ὦ Κλεινία,
easy surely this at-least to-understand it-is O Clinias
κατὰ φύσιν ὡς ἔστι τοῦθ' οὕτω.
according-to nature that is this so

CLIN. πῶς λέγεις; εἰ τύραννος γένοιτο, φῄς, νέος, σώφρων,
how do-you-mean if tyrant should-arise you-say young temperate
εὐμαθής, μνήμων, ἀνδρεῖος, μεγαλοπρεπής;
quick-to-learn of-good-memory brave magnificent

ATH. εὐτυχήs, πρόσθες, μὴ κατ᾽ ἄλλο, ἀλλὰ τὸ γενέσθαι d
fortunate add not in other-respect but the to-come-about
τε ἐπ᾽ αὐτοῦ νομοθέτην ἄξιον ἐπαίνου, καί τινα τύχην
both in his-time lawgiver worthy of-praise and some fortune
εἰs ταὐτὸν ἀγαγεῖν αὐτῷ· γενομένου γὰρ τούτου, πάντα
into the-same to-bring for-him having-come-about for this all
σχεδὸν ἀπείργασται τῷ θεῷ, ἅπερ ὅταν βουληθῇ
nearly has-been-accomplished by-the god which-very when he-wishes
διαφερόντωs εὖ πρᾶξαί τινα πόλιν. δεύτερον δέ, ἐάν ποτέ
exceptionally well to-fare some city second and if ever
τινες δύο ἄρχοντες γίγνωνται τοιοῦτοι, τρίτον δ᾽ αὖ καὶ
some two rulers become such third and again also
κατὰ λόγον ὡσαύτωs χαλεπώτερον ὅσῳ πλείουs,
according-to proportion likewise harder by-as-much-as more
ὅσῳ δ᾽ ἐναντίον, ἐναντίωs.
by-as-much-as and contrary contrarily
CLIN. ἐκ τυραννίδος ἀρίστην φῂs γενέσθαι πόλιν ἄν, e
from tyranny best you-say to-come-about city —
ὡs φαίνῃ, μετὰ νομοθέτου γε ἄκρου καὶ τυράννου
as you-appear with lawgiver at-least highest and tyrant
κοσμίου, καὶ ῥᾷστά τε καὶ τάχιστ᾽ ἂν μεταβαλεῖν εἰs
orderly and most-easily both and quickest — to-change into
τοῦτο ἐκ τοῦ τοιούτου, δεύτερον δὲ ἐξ ὀλιγαρχίαs —
this from the such second and from oligarchy
ἢ πῶs λέγειs; — καὶ τὸ τρίτον ἐκ δημοκρατίαs.
or how do-you-mean and the third from democracy
ATH. οὐδαμῶs, ἀλλ᾽ ἐκ τυραννίδος μὲν πρῶτον, δεύτερον
in-no-way but from tyranny indeed first second
δὲ ἐκ βασιλικῆs πολιτείαs, τρίτον δὲ ἔκ τινος
and from kingly constitution third and from some
δημοκρατίαs. τὸ δὲ τέταρτον, ὀλιγαρχία, τὴν τοῦ τοιούτου
democracy the and fourth oligarchy the of-the such

γένεσιν χαλεπώτατα δύναιτ' ἂν προσδέξασθαι· πλεῖστοι
generation with-most-difficulty could — admit most
γὰρ ἐν αὐτῇ δυνάσται γίγνονται.
for in it powerful-men arise
711 λέγομεν δὴ ταῦτα γίγνεσθαι τότε, ὅταν ἀληθὴς μὲν
we-say indeed these-things to-come-about then when true indeed
νομοθέτης γένηται φύσει, κοινὴ δὲ αὐτῷ τις συμβῇ ῥώμη
lawgiver arise by-nature common and to-him some happen strength
πρὸς τοὺς ἐν τῇ πόλει μέγιστον δυναμένους· οὗ δ' ἂν
with the in the city greatest having-power where and —
τοῦτο ἀριθμῷ μὲν βραχύτατον, ἰσχυρότατον δέ, καθάπερ
this in-number indeed smallest strongest and as
ἐν τυραννίδι, γένηται, ταύτῃ καὶ τότε τάχος καὶ ῥᾳστώνη
in tyranny it-arise here and then speed and ease
τῆς μεταβολῆς γίγνεσθαι φιλεῖ.
of-the change to-come-about is-wont
CLIN. πῶς; οὐ γὰρ μανθάνομεν.
how not for we-understand
ATH. καὶ μὴν εἴρηταί γ' ἡμῖν οὐχ ἅπαξ ἀλλ' οἶμαι
and indeed it-has-been-said at-least by-us not once but I-think
πολλάκις· ὑμεῖς δὲ τάχα οὐδὲ τεθέασθε τυραννουμένην
often you and perhaps not-even have-beheld tyrannized
πόλιν.
city
CLIN. οὐδέ γε ἐπιθυμητὴς ἔγωγ' εἰμὶ τοῦ θεάματος.
nor at-least desirous I-at-least am of-the spectacle
b ATH. καὶ μὴν τοῦτό γ' ἂν ἴδοις ἐν αὐτῇ τὸ νυνδὴ
and indeed this at-least — you-would-see in it the just-now
λεγόμενον.
said
CLIN. τὸ ποῖον;
the what-sort

ATH. οὐδὲν δεῖ πόνων οὐδέ τινος παμπόλλου χρόνου τῷ c
nothing is-needed of-labors nor of-some very-long time for-the
τυράννῳ μεταβαλεῖν βουληθέντι πόλεως ἤθη, πορεύεσθαι
tyrant to-change wishing of-city customs to-go
δὲ αὐτὸν δεῖ πρῶτον ταύτῃ, ὅπῃπερ ἂν ἐθελήσῃ, ἐάντε
and him must first in-this-way wherever — he-wish whether
πρὸς ἀρετῆς ἐπιτηδεύματα, προτρέπεσθαι τοὺς πολίτας,
toward of-virtue practices to-urge the citizens
ἐάντε ἐπὶ τοὐναντίον, αὐτὸν πρῶτον πάντα ὑπογράφοντα
or to the-opposite himself first all sketching
τῷ πράττειν, τὰ μὲν ἐπαινοῦντα καὶ τιμῶντα, τὰ
by-the doing the-things indeed praising and honoring the(-others)
δ' αὖ πρὸς ψόγον ἄγοντα, καὶ τὸν μὴ πειθόμενον
and again to blame leading and the not obeying
ἀτιμάζοντα καθ' ἑκάστας τῶν πράξεων.
dishonoring in each of-the actions
CLIN. καὶ πῶς οἰόμεθα ταχὺ συνακολουθήσειν τοὺς ἄλλους
and how do-we-think quickly will-follow the other
πολίτας τῷ τὴν τοιαύτην πειθὼ καὶ ἅμα βίαν εἰληφότι;
citizens the the such persuasion and at-once force having-taken
ATH. μηδεὶς ἡμᾶς πειθέτω, ὦ φίλοι, ἄλλῃ θᾶττον καὶ d
let-no-one us persuade O friends in-other-way quicker and
ῥᾷον μεταβάλλειν ἄν ποτε πόλιν τοὺς νόμους ἢ τῇ τῶν
easier to-change — ever city the laws than by-the of-the
δυναστευόντων ἡγεμονίᾳ, μηδὲ νῦν γε ἄλλῃ γίγνεσθαι
powerful leadership nor now at-least in-other-way to-come-about
μηδ' αὖθίς ποτε γενήσεσθαι. καὶ γὰρ οὖν ἡμῖν οὐ τοῦτ'
nor again ever to-come-about and for then for-us not this
ἐστὶν ἀδύνατον οὐδὲ χαλεπῶς ἂν γενόμενον· ἀλλὰ τόδ'
is impossible nor with-difficulty — coming-about but this
ἐστὶ τὸ χαλεπὸν γενέσθαι, καὶ ὀλίγον δὴ τὸ γεγονὸς
is the hard to-come-about and rare indeed the having-happened

ἐν τῷ πολλῷ χρόνῳ, ὅταν δὲ συμβῇ, μυρία καὶ πάντ'
in the long time when and it-happen countless and all-things
ἐν πόλει ἀγαθὰ ἀπεργάζεται, ἐν ᾗ ποτ' ἂν ἐγγένηται.
in city good-things it-produces in which ever — it-arise
CLIN. τὸ ποῖον δὴ λέγεις;
the what-sort indeed do-you-mean
e ATH. ὅταν ἔρως θεῖος τῶν σωφρόνων τε καὶ δικαίων
when love divine of-the temperate both and just
ἐπιτηδευμάτων ἐγγένηται μεγάλαις τισὶν δυναστείαις, ἢ
practices arises in-great some powers either
κατὰ μοναρχίαν δυναστευούσαις ἢ κατὰ πλούτων ὑπεροχὰς
by monarchy holding-power or by of-wealth superiorities
διαφερούσαις ἢ γενῶν, ἢ τὴν Νέστορος ἐάν ποτέ τις
excelling or of-birth or the of-Nestor if ever one
ἐπανενέγκῃ φύσιν, ὃν τῇ τοῦ λέγειν ῥώμῃ φασὶ πάντων
bring-back nature whom in-the of-the speaking strength they-say all
διενεγκόντα ἀνθρώπων πλέον ἔτι τῷ σωφρονεῖν διαφέρειν.
excelling men more still in-the being-temperate to-excel
τοῦτ' οὖν ἐπὶ μὲν Τροίας, ὥς φασι, γέγονεν, ἐφ' ἡμῶν
this then at indeed Troy as they-say happened in-the-time-of us
δὲ οὐδαμῶς, εἰ δ' οὖν γέγονεν ἢ καὶ γενήσεται τοιοῦτος ἢ
and in-no-way if but then has-happened or also will-happen such or
νῦν ἡμῶν ἔστιν τις, μακαρίως μὲν αὐτὸς ζῇ, μακάριοι δὲ οἱ
now of-us is some blessedly indeed himself lives blessed and the
συνήκοοι τῶν ἐκ τοῦ σωφρονοῦντος στόματος ἰόντων λόγων.
hearers of-the from the temperate mouth coming words
712 ὡσαύτως δὲ καὶ συμπάσης δυνάμεως ὁ αὐτὸς πέρι λόγος,
likewise and also of-all power the same about argument
ὡς ὅταν εἰς ταὐτὸν τῷ φρονεῖν τε καὶ σωφρονεῖν ἡ
that when into the-same with-the being-prudent both and being-temperate the
μεγίστη δύναμις ἐν ἀνθρώπῳ συμπέσῃ, τότε πολιτείας τῆς
greatest power in a-man coincides then of-constitution the

ἀρίστης καὶ νόμων τῶν τοιούτων φύεται γένεσις, ἄλλως
best and of-laws the such grows birth otherwise
δὲ οὐ μή ποτε γένηται. ταῦτα μὲν οὖν καθαπερεὶ
and not not ever it-would-come-about these-things indeed then as-if
μῦθός τις λεχθεὶς κεχρησμῳδήσθω, καὶ ἐπιδεδείχθω τῇ
tale some told let-be-oracled and let-be-shown in-one-way
μὲν χαλεπὸν ὂν τὸ πόλιν εὔνομον γίγνεσθαι, τῇ
indeed hard being the city well-governed to-become in-another
δ', εἴπερ γένοιτο ὃ λέγομεν, πάντων τάχιστόν τε καὶ
and if-indeed it-came-about what we-say of-all quickest both and
ῥᾷστον μακρῷ.
easiest by-far

CLIN. πῶς;
how

ATH. πειρώμεθα προσαρμόττοντες τῇ πόλει σοι, καθάπερ b
let-us-try fitting to-the city for-you as
παῖδες πρεσβῦται, πλάττειν τῷ λόγῳ τοὺς νόμους.
children old-men to-mold in-the argument the laws

CLIN. ἴωμεν δὴ καὶ μὴ μέλλωμεν ἔτι.
let-us-go indeed and not let-us-delay longer

ATH. θεὸν δὴ πρὸς τὴν τῆς πόλεως κατασκευὴν
god indeed for the of-the city construction
ἐπικαλώμεθα· ὁ δὲ ἀκούσειέν τε, καὶ ἀκούσας ἵλεως
let-us-call-on he and may-he-hear both and having-heard gracious
εὐμενής τε ἡμῖν ἔλθοι συνδιακοσμήσων τήν τε πόλιν
kindly both to-us may-he-come going-to-help-arrange the both city
καὶ τοὺς νόμους.
and the laws

CLIN. ἔλθοι γὰρ οὖν.
may-he-come for indeed

c ATH. ἀλλὰ τίνα δή ποτε πολιτείαν ἔχομεν ἐν νῷ τῇ
but what indeed ever constitution have-we in mind for-the
πόλει προστάττειν;
city to-assign
CLIN. οἷον δὴ τί λέγεις βουληθείς; φράζ' ἔτι σαφέστερον.
as indeed what do-you-mean wishing tell still more-clearly
οἷον δημοκρατίαν τινὰ ἢ ὀλιγαρχίαν ἢ ἀριστοκρατίαν ἢ
as democracy some or oligarchy or aristocracy or
βασιλικήν; οὐ γὰρ δὴ τυραννίδα γέ που λέγοις
kingly not for indeed tyranny at-least surely you-would-mean
ἄν, ὥς γ' ἡμεῖς ἂν οἰηθεῖμεν.
— as at-least we — would-think
ATH. φέρε δὴ τοίνυν, πότερος ὑμῶν ἀποκρίνασθαι πρότερος
come indeed then which of-you to-answer first
ἂν ἐθέλοι, τὴν οἴκοι πολιτείαν εἰπὼν τίς τούτων ἐστίν;
— would-wish the at-home constitution saying which of-these it-is
MEG. μῶν οὖν τὸν πρεσβύτερον ἐμὲ δικαιότερον εἰπεῖν
surely then the older me more-just to-speak
πρότερον;
first
d CLIN. ἴσως.
perhaps
e MEG. καὶ μὴν συννοῶν γε, ὦ ξένε, τὴν ἐν Λακεδαίμονι
and indeed considering at-least O stranger the in Lacedaemon
πολιτείαν οὐκ ἔχω σοι φράζειν οὕτως ἥντινα προσαγορεύειν
constitution not I-can to-you to-tell so which to-call
αὐτὴν δεῖ. καὶ γὰρ τυραννίδι δοκεῖ μοι προσεοικέναι —
it one-must and for tyranny it-seems to-me to-resemble
τὸ γὰρ τῶν ἐφόρων θαυμαστὸν ὡς τυραννικὸν ἐν αὐτῇ
the for of-the ephors wonderfully how tyrannical in it
γέγονε — καί τις ἐνίοτέ μοι φαίνεται πασῶν τῶν
has-become and something sometimes to-me appears of-all the

πόλεων δημοκρατουμένη μάλιστ᾽ ἐοικέναι. τὸ δ᾽ αὖ μὴ
cities democratically-ruled most to-resemble the and again not
φάναι ἀριστοκρατίαν αὐτὴν εἶναι παντάπασιν ἄτοπον·
to-say aristocracy it to-be altogether strange
καὶ μὲν δὴ βασιλεία γε διὰ βίου τ᾽ ἐστὶν ἐν αὐτῇ
and indeed indeed kingship at-least for life both is in it
καὶ ἀρχαιοτάτη πασῶν καὶ πρὸς πάντων ἀνθρώπων καὶ
and most-ancient of-all and by all men and
ἡμῶν αὐτῶν λεγομένη. ἐγὼ δὲ οὕτω νῦν ἐξαίφνης ἂν
us ourselves called I and so now suddenly —
ἐρωτηθείς, ὄντως, ὅπερ εἶπον, οὐκ ἔχω διορισάμενος
being-asked really which-very I-said not I-can having-distinguished
εἰπεῖν τίς τούτων ἐστὶν τῶν πολιτειῶν.
to-say which of-these it-is of-the constitutions
CLIN. ταὐτόν σοι πάθος, ὦ Μέγιλλε, καταφαίνομαι
the-same to-you experience O Megillus I-appear
πεπονθέναι· πάνυ γὰρ ἀπορῶ τὴν ἐν Κνωσῷ πολιτείαν
to-have-felt very for I-am-at-a-loss the in Cnossus constitution
τούτων τινὰ διισχυριζόμενος εἰπεῖν.
of-these some insisting to-call

Our constitutions are named for the part that masters the rest; a true one would take its name from god. In the age of Cronus daemons ruled men as men rule herds, in peace and plenty. A city ruled by mortals has no rest from evils unless it obeys reason, the immortal in us, and calls its distribution law. Where winners make laws for their faction there is no constitution; offices should go to those most obedient to the laws, not to the rich or the strong.

713 ATH. ὄντως γάρ, ὦ ἄριστοι, πολιτειῶν μετέχετε· ἃς δὲ
really for O best-men in-constitutions you-share which but
ὠνομάκαμεν νῦν, οὐκ εἰσὶν πολιτεῖαι, πόλεων δὲ οἰκήσεις
we-have-named now not are constitutions of-cities but dwellings
δεσποζομένων τε καὶ δουλευουσῶν μέρεσιν ἑαυτῶν τισι,
being-mastered both and enslaved to-parts of-themselves some
τὸ τοῦ δεσπότου δὲ ἑκάστη προσαγορεύεται κράτος. χρῆν
the of-the master and each is-called power it-ought
δ' εἴπερ του τοιούτου τὴν πόλιν ἔδει ἐπονομάζεσθαι,
and if-indeed after-some such the city had to-be-named
τὸ τοῦ ἀληθῶς τῶν τὸν νοῦν ἐχόντων δεσπόζοντος
the of-the truly over-those the mind having being-master
θεοῦ ὄνομα λέγεσθαι.
god name to-be-called

CLIN. τίς δ' ὁ θεός;
who and the god

ATH. ἆρ' οὖν μύθῳ σμικρά γ' ἔτι προσχρηστέον, εἰ
so then a-myth small-things at-least still must-be-used-besides if
μέλλομεν ἐμμελῶς πως δηλῶσαι τὸ νῦν ἐρωτώμενον;
we-are-going fittingly somehow to-show the now asked

CLIN. οὐκοῦν χρὴ ταύτῃ δρᾶν;
therefore one-must in-this-way to-act

ATH. πάνυ μὲν οὖν. τῶν γὰρ δὴ πόλεων ὧν ἔμπροσθε b
certainly indeed then of-the for indeed cities of-which before
τὰς συνοικήσεις διήλθομεν, ἔτι προτέρα τούτων πάμπολυ
the settlements we-went-through still earlier than-these very-much
λέγεταί τις ἀρχή τε καὶ οἴκησις γεγονέναι ἐπὶ Κρόνου
is-said some rule both and dwelling to-have-been under Cronus
μάλ' εὐδαίμων, ἧς μίμημα ἔχουσά ἐστιν ἥτις τῶν
very happy of-which imitation having is whichever of-the
νῦν ἄριστα οἰκεῖται.
now best is-governed
CLIN. σφόδρ' ἄν, ὡς ἔοικ', εἴη περὶ αὐτῆς δέον ἀκούειν.
greatly — as it-seems it-would-be about it needful to-hear
ATH. ἐμοὶ γοῦν φαίνεται· διὸ καὶ παρήγαγον αὐτὴν
to-me at-any-rate it-appears wherefore also I-brought it
εἰς τὸ μέσον τοῖς λόγοις.
into the midst in-the arguments
CLIN. ὀρθότατά γε δρῶν· καὶ τόν γε ἑξῆς περαίνων ἂν c
most-rightly at-least doing and the at-least next going-through —
μῦθον, εἴπερ προσήκων ἐστίν, μάλ' ὀρθῶς ἂν ποιοίης.
myth if-indeed fitting it-is very rightly — you-would-do
ATH. δραστέον ὡς λέγετε. φήμην τοίνυν παραδεδέγμεθα τῆς d
must-be-done as you-say a-report then we-have-received of-the
τῶν τότε μακαρίας ζωῆς ὡς ἄφθονά τε καὶ αὐτόματα πάντ'
of-the then blessed life how abundant both and spontaneous all-things
εἶχεν. ἡ δὲ τούτων αἰτία λέγεται τοιάδε τις. γιγνώσκων ὁ
it-had the and of-these cause is-said such some knowing the
Κρόνος ἄρα, καθάπερ ἡμεῖς διεληλύθαμεν, ὡς ἀνθρωπεία
Cronus then as we have-gone-through that human
φύσις οὐδεμία ἱκανὴ τὰ ἀνθρώπινα διοικοῦσα αὐτοκράτωρ
nature none sufficient the human-things managing absolute
πάντα, μὴ οὐχ ὕβρεώς τε καὶ ἀδικίας μεστοῦσθαι, ταῦτ'
all-things not not with-insolence both and injustice to-be-filled these-things

οὖν διανοούμενος ἐφίστη τότε βασιλέας τε καὶ ἄρχοντας ταῖς
then thinking he-set-over then kings both and rulers for-the
πόλεσιν ἡμῶν, οὐκ ἀνθρώπους ἀλλὰ γένους θειοτέρου τε καὶ
cities of-ours not men but of-race more-divine both and
ἀμείνονος, δαίμονας, οἷον νῦν ἡμεῖς δρῶμεν τοῖς ποιμνίοις
better daemons as now we do for-the flocks
καὶ ὅσων ἥμεροί εἰσιν ἀγέλαι· οὐ βοῦς βοῶν οὐδὲ αἶγας
and of-as-many-as tame are herds not oxen of-oxen nor goats
αἰγῶν ἄρχοντας ποιοῦμεν αὐτοῖσί τινας, ἀλλ᾽ ἡμεῖς αὐτῶν
of-goats rulers we-make for-them any but we them
δεσπόζομεν, ἄμεινον ἐκείνων γένος. ταὐτὸν δὴ καὶ ὁ θεὸς
master better than-those race the-same indeed also the god
ἄρα καὶ φιλάνθρωπος ὤν, τὸ γένος ἄμεινον ἡμῶν ἐφίστη
then also benevolent being the race better than-us set-over
τὸ τῶν δαιμόνων, ὃ διὰ πολλῆς μὲν αὐτοῖς ῥᾳστώνης,
the of-the daemons which with much indeed to-them ease
πολλῆς δ᾽ ἡμῖν, ἐπιμελούμενον ἡμῶν, εἰρήνην τε καὶ αἰδῶ
much and to-us caring-for us peace both and reverence
καὶ εὐνομίαν καὶ ἀφθονίαν δίκης παρεχόμενον, ἀστασίαστα
and good-order and abundance of-justice providing unfactious
καὶ εὐδαίμονα τὰ τῶν ἀνθρώπων ἀπηργάζετο γένη.
and happy the of-the men made races
714 λέγει δὴ καὶ νῦν οὗτος ὁ λόγος, ἀληθείᾳ χρώμενος, ὡς
says indeed also now this the argument truth using that
ὅσων ἂν πόλεων μὴ θεὸς ἀλλά τις ἄρχῃ θνητός, οὐκ
of-as-many-as — cities not god but some rules mortal not
ἔστιν κακῶν αὐτοῖς οὐδὲ πόνων ἀνάφυξις· ἀλλὰ μιμεῖσθαι
there-is from-evils for-them nor from-labors respite but to-imitate
δεῖν ἡμᾶς οἴεται πάσῃ μηχανῇ τὸν ἐπὶ τοῦ Κρόνου
to-be-necessary us it-thinks by-every device the under the Cronus
λεγόμενον βίον, καὶ ὅσον ἐν ἡμῖν ἀθανασίας ἔνεστι, τούτῳ
told life and as-much-as in us of-immortality is-in to-this

πειθομένους δημοσίᾳ καὶ ἰδίᾳ τάς τ' οἰκήσεις καὶ τὰς
obeying publicly and privately the both dwellings and the
πόλεις διοικεῖν, τὴν τοῦ νοῦ διανομὴν ἐπονομάζοντας νόμον.
cities to-manage the of-the mind distribution naming law
εἰ δ' ἄνθρωπος εἷς ἢ ὀλιγαρχία τις, ἢ καὶ δημοκρατία
if and man one or oligarchy some or also democracy
ψυχὴν ἔχουσα ἡδονῶν καὶ ἐπιθυμιῶν ὀρεγομένην καὶ
soul having for-pleasures and desires reaching and
πληροῦσθαι τούτων δεομένην, στέγουσαν δὲ οὐδὲν ἀλλ'
to-be-filled with-these needing holding but nothing but
ἀνηνύτῳ καὶ ἀπλήστῳ κακῷ νοσήματι συνεχομένην, ἄρξει
by-unending and insatiable evil disease being-gripped shall-rule
δὴ πόλεως ἤ τινος ἰδιώτου καταπατήσας ὁ τοιοῦτος
indeed of-city or some private-man having-trampled the such
τοὺς νόμους, ὃ νυνδὴ ἐλέγομεν, οὐκ ἔστι σωτηρίας
the laws what just-now we-were-saying not there-is of-safety
μηχανή. σκοπεῖν δὴ δεῖ τοῦτον τὸν λόγον ἡμᾶς, ὦ
device to-consider indeed one-must this the argument us O
Κλεινία, πότερον αὐτῷ πεισόμεθα ἢ πῶς δράσομεν.
Clinias whether it we-shall-obey or how we-shall-do
CLIN. ἀνάγκη δήπου πείθεσθαι.
necessity surely to-obey
ATH. ἐννοεῖς οὖν ὅτι νόμων εἴδη τινές φασιν εἶναι τοσαῦτα c
do-you-consider then that of-laws forms some say to-be so-many
ὅσαπερ πολιτειῶν, πολιτειῶν δὲ ἄρτι διεληλύθαμεν
as-many-as of-constitutions of-constitutions and just-now we-have-gone-through
ὅσα λέγουσιν οἱ πολλοί; μὴ δὴ φαύλου πέρι νομίσῃς
how-many say the many not indeed trivial about think
εἶναι τὴν νῦν ἀμφισβήτησιν, περὶ δὲ τοῦ μεγίστου· τὸ
to-be the now dispute about but the greatest the
γὰρ δίκαιον καὶ ἄδικον οἳ χρὴ βλέπειν, πάλιν ἡμῖν
for just and unjust whither one-must to-look again to-us

ἀμφισβητούμενον ἐλήλυθεν. οὔτε γὰρ πρὸς τὸν πόλεμον
disputed has-come neither for toward the war
οὔτε πρὸς ἀρετὴν ὅλην βλέπειν δεῖν φασι τοὺς
nor toward virtue whole to-look to-be-necessary they-say the
νόμους, ἀλλ' ἥτις ἂν καθεστηκυῖα ᾖ πολιτεία, ταύτῃ ἰδεῖν
laws but whichever — established be constitution for-this to-see
τὸ συμφέρον, ὅπως ἄρξει τε ἀεὶ καὶ μὴ καταλυθήσεται,
the advantageous how it-shall-rule both always and not be-dissolved
καὶ τὸν φύσει ὅρον τοῦ δικαίου λέγεσθαι κάλλισθ' οὕτω.
and the by-nature definition of-the just to-be-stated most-finely so

CLIN. πῶς;
how

ATH. ὅτι τὸ τοῦ κρείττονος συμφέρον ἐστίν.
that the of-the stronger advantage it-is

CLIN. λέγ' ἔτι σαφέστερον.
say still more-clearly

ATH. ὧδε. τίθεται δήπου, φασίν, τοὺς νόμους ἐν τῇ πόλει
thus lays-down surely they-say the laws in the city
ἑκάστοτε τὸ κρατοῦν. ἦ γάρ;
each-time the ruling-power is-it-not for

CLIN. ἀληθῆ λέγεις.
true-things you-say

d ATH. ἆρ' οὖν οἴει, φασίν, ποτὲ δῆμον νικήσαντα, ἤ
so then do-you-think they-say ever people having-conquered or
τινα πολιτείαν ἄλλην, ἢ καὶ τύραννον, θήσεσθαι ἑκόντα
some constitution other or also tyrant would-lay-down willingly
πρὸς ἄλλο τι πρῶτον νόμους ἢ τὸ συμφέρον ἑαυτῷ
toward other something first laws than the advantageous to-itself
τῆς ἀρχῆς τοῦ μένειν;
of-the rule of-the remaining

CLIN. πῶς γὰρ ἄν;
how for —

ATH. οὐκοῦν καὶ ὃς ἂν ταῦτα τὰ τεθέντα παραβαίνῃ,
therefore also whoever — these the laid-down-things transgresses
κολάσει ὁ θέμενος ὡς ἀδικοῦντα, δίκαια εἶναι ταῦτ'
will-punish the having-laid-down as doing-wrong just to-be these-things
ἐπονομάζων;
naming

CLIN. ἔοικε γοῦν.
it-seems at-any-rate

ATH. ταῦτ' ἄρ' ἀεὶ καὶ οὕτω καὶ ταύτῃ τὸ δίκαιον ἂν
these-things then always and so and in-this-way the just —
ἔχοι.
would-be

CLIN. φησὶ γοῦν οὗτος ὁ λόγος.
says at-any-rate this the argument

ATH. ἔστι γὰρ τοῦτο ἓν ἐκείνων τῶν ἀξιωμάτων ἀρχῆς e
is for this one of-those the claims of-rule
πέρι.
about

CLIN. ποίων δή;
what-sort indeed

ATH. τῶν ἃ τότε ἐπεσκοποῦμεν, τίνας τίνων ἄρχειν 715
of-the which then we-examined who whom to-rule
δεῖ. καὶ ἐφάνη δὴ γονέας μὲν ἐκγόνων, νεωτέρων δὲ
must and it-appeared indeed parents indeed descendants younger and
πρεσβυτέρους, γενναίους δὲ ἀγεννῶν, καὶ σύχν' ἄττα
older well-born and ignoble and many some-things
ἦν ἄλλ', εἰ μεμνήμεθα, καὶ ἐμπόδια ἕτερα ἑτέροισι· καὶ
there-were other if we-remember and obstacles different to-different and
δὴ καὶ ἓν ἦν αὐτῶν τοῦτο, καὶ ἔφαμέν που κατὰ φύσιν
indeed also one was of-them this and we-said surely according-to nature
τὸν Πίνδαρον ἄγειν δικαιοῦντα τὸ βιαιότατον, ὡς φάναι.
the Pindar to-lead justifying the most-violent as to-say

CLIN. ναί, ταῦτ' ἦν ἃ τότε ἐλέχθη.
yes these-things were which then were-said

ATH. σκόπει δὴ ποτέροις τισὶν ἡ πόλις ἡμῖν ἐστιν
consider indeed to-which-of-the-two some the city for-us is
παραδοτέα. γέγονεν γὰρ δὴ μυριάκις ἤδη τὸ
to-be-handed-over has-happened for indeed ten-thousand-times already the
τοιοῦτον ἔν τισι πόλεσιν.
such in some cities

CLIN. τὸ ποῖον;
the what-sort

b ATH. ἀρχῶν περιμαχήτων γενομένων, οἱ νικήσαντες τά τε
offices fought-over having-become the having-conquered the both
πράγματα κατὰ τὴν πόλιν οὕτως ἐσφετέρισαν σφόδρα,
affairs in the city so appropriated greatly
ὥστε ἀρχῆς μηδ' ὁτιοῦν μεταδιδόναι τοῖς ἡττηθεῖσιν,
so-that of-office not-even anything to-share with-the defeated
μήτε αὐτοῖς μήτε ἐκγόνοις, παραφυλάττοντες δὲ ἀλλήλους
neither themselves nor descendants watching and one-another
ζῶσιν, ὅπως μή ποτέ τις εἰς ἀρχὴν ἀφικόμενος ἐπαναστῇ
they-live so-that not ever one into office having-come rise-up
μεμνημένος τῶν ἔμπροσθεν γεγονότων κακῶν. ταύτας δήπου
remembering the earlier having-happened evils these surely
φαμὲν ἡμεῖς νῦν οὔτ' εἶναι πολιτείας, οὔτ' ὀρθοὺς νόμους
say we now neither to-be constitutions nor right laws
ὅσοι μὴ συμπάσης τῆς πόλεως ἕνεκα τοῦ κοινοῦ
as-many-as not of-whole the city for-the-sake of-the common
ἐτέθησαν· οἳ δ' ἕνεκά τινων, στασιώτας ἀλλ' οὐ πολίτας
were-laid-down those but for-the-sake of-some partisans but not citizens
τούτους φαμέν, καὶ τὰ τούτων δίκαια ἃ φασιν εἶναι,
these we-call and the of-these just-things which they-say to-be
μάτην εἰρῆσθαι. λέγεται δὲ τοῦδ' ἕνεκα ταῦθ' ἡμῖν,
in-vain to-have-been-said is-said and of-this for-the-sake these-things by-us

ὡς ἡμεῖς τῇ σῇ πόλει ἀρχὰς οὔθ' ὅτι πλούσιός ἐστίν τις
that we to-the your city offices neither because rich is one
δώσομεν, οὔθ' ὅτι τῶν τοιούτων ἄλλο οὐδὲν κεκτημένος,
we-shall-give nor because of-the such other anything possessing
ἰσχὺν ἢ μέγεθος ἤ τι γένος· ὃς δ' ἂν τοῖς τεθεῖσι νόμοις
strength or size or some birth who but — to-the laid-down laws
εὐπειθέστατός τε ᾖ καὶ νικᾷ ταύτην τὴν νίκην ἐν τῇ πόλει,
most-obedient both be and wins this the victory in the city
τούτῳ φαμὲν καὶ τὴν τῶν θεῶν ὑπηρεσίαν δοτέον εἶναι
to-this-man we-say also the of-the gods service must-be-given to-be
τὴν μεγίστην τῷ πρώτῳ, καὶ δευτέραν τῷ τὰ δεύτερα
the greatest to-the first and second to-the the second-things
κρατοῦντι, καὶ κατὰ λόγον οὕτω τοῖς ἐφεξῆς τὰ
prevailing and according-to proportion so to-the next the
μετὰ ταῦθ' ἕκαστα ἀποδοτέον εἶναι. τοὺς δ' ἄρχοντας
after these-things each must-be-assigned to-be the and rulers
λεγομένους νῦν ὑπηρέτας τοῖς νόμοις ἐκάλεσα οὔτι
called now servants to-the laws I-called not-at-all
καινοτομίας ὀνομάτων ἕνεκα, ἀλλ' ἡγοῦμαι παντὸς μᾶλλον
of-innovation of-names for-the-sake but I-think than-all rather
εἶναι παρὰ τοῦτο σωτηρίαν τε πόλει καὶ τοὐναντίον. ἐν
to-be depending-on this safety both for-city and the-opposite in
ᾗ μὲν γὰρ ἂν ἀρχόμενος ᾖ καὶ ἄκυρος νόμος, φθορὰν
which indeed for — ruled be and without-authority law destruction
ὁρῶ τῇ τοιαύτῃ ἑτοίμην οὖσαν· ἐν ᾗ δὲ ἂν δεσπότης τῶν
I-see for-the such ready being in which but — master of-the
ἀρχόντων, οἱ δὲ ἄρχοντες δοῦλοι τοῦ νόμου, σωτηρίαν καὶ
rulers the and rulers slaves of-the law safety and
πάντα ὅσα θεοὶ πόλεσιν ἔδοσαν ἀγαθὰ γιγνόμενα καθορῶ.
all as-many-as gods to-cities gave goods coming-about I-discern

CLIN. ναὶ μὰ Δία, ὦ ξένε· καθ' ἡλικίαν γὰρ ὀξὺ
yes by Zeus O stranger in-keeping-with age for sharply
βλέπεις.
you-see

e ATH. νέος μὲν γὰρ ὢν πᾶς ἄνθρωπος τὰ τοιαῦτα
young indeed for being every man the such-things
ἀμβλύτατα αὐτὸς αὑτοῦ ὁρᾷ, γέρων δὲ ὀξύτατα.
most-dimly himself than-himself sees old and most-sharply
CLIN. ἀληθέστατα.
most-truly
ATH. τί δὴ τὸ μετὰ ταῦτα; ἆρ' οὐχ ἥκοντας μὲν καὶ
what indeed the after these-things then not having-come indeed and
παρόντας θῶμεν τοὺς ἐποίκους, τὸν δ' ἑξῆς αὐτοῖς
being-present shall-we-set the settlers the and next to-them
διαπεραντέον ἂν εἴη λόγον;
must-be-completed — would-be argument
CLIN. πῶς γὰρ οὔ;
how for not

V · GOD IS THE MEASURE

The stranger addresses the settlers: god holds the beginning, middle, and end of all things, and justice follows him; the proud man he deserts, and that man ruins himself, his house, and his city. God, not man, is the measure of all things. Honors go to the gods, daemons, heroes, and parents, living and dead. An address like this makes the listener gentler and more teachable, for, as Hesiod says, the road to virtue is steep at first.

716 ATH. "ἄνδρες" τοίνυν φῶμεν πρὸς αὐτούς, "ὁ μὲν δὴ
men then let-us-say to them the indeed indeed
θεός, ὥσπερ καὶ ὁ παλαιὸς λόγος, ἀρχήν τε καὶ τελευτὴν
god as also the ancient saying beginning both and end

καὶ μέσα τῶν ὄντων ἁπάντων ἔχων, εὐθείᾳ περαίνει
and middle of-the things-that-are all holding straight accomplishes
κατὰ φύσιν περιπορευόμενος· τῷ δὲ ἀεὶ συνέπεται δίκη
according-to nature going-round him and always follows justice
τῶν ἀπολειπομένων τοῦ θείου νόμου τιμωρός, ἧς ὁ
of-the falling-short of-the divine law avenger to-whom the(-one)
μὲν εὐδαιμονήσειν μέλλων ἐχόμενος συνέπεται ταπεινὸς καὶ
indeed to-be-happy going clinging follows humble and
κεκοσμημένος, ὁ δέ τις ἐξαρθεὶς ὑπὸ μεγαλαυχίας,
orderly the(-other) and someone lifted-up by boastfulness
ἢ χρήμασιν ἐπαιρόμενος ἢ τιμαῖς, ἢ καὶ σώματος εὐμορφίᾳ
or by-money being-elated or by-honors or also of-body by-beauty
ἅμα νεότητι καὶ ἀνοίᾳ φλέγεται τὴν ψυχὴν μεθ'
together-with youth and folly is-inflamed the soul with
ὕβρεως, ὡς οὔτε ἄρχοντος οὔτε τινὸς ἡγεμόνος δεόμενος,
insolence as neither of-ruler nor of-any leader needing
ἀλλὰ καὶ ἄλλοις ἱκανὸς ὢν ἡγεῖσθαι, καταλείπεται ἔρημος
but even others sufficient being to-lead is-left deserted
θεοῦ, καταλειφθεὶς δὲ καὶ ἔτι ἄλλους τοιούτους προσλαβὼν
of-god having-been-left and and still others such taking-in-addition
σκιρτᾷ ταράττων πάντα ἅμα, καὶ πολλοῖς τισιν ἔδοξεν
he-prances confounding all-things at-once and to-many some he-seemed
εἶναί τις, μετὰ δὲ χρόνον οὐ πολὺν ὑποσχὼν τιμωρίαν
to-be someone after and time not long having-undergone punishment
οὐ μεμπτὴν τῇ δίκῃ ἑαυτόν τε καὶ οἶκον καὶ πόλιν ἄρδην
not blameworthy to-the justice himself both and house and city utterly
ἀνάστατον ἐποίησεν. πρὸς ταῦτ' οὖν οὕτω διατεταγμένα
overturned he-made toward these-things then so ordered
τί χρὴ δρᾶν ἢ διανοεῖσθαι καὶ τί μὴ τὸν ἔμφρονα;"
what one-must to-do or to-think and what not the sensible-man

CLIN. δῆλον δὴ τοῦτό γε· ὡς τῶν συνακολουθησόντων
clear indeed this at-least that of-the going-to-follow
ἐσόμενον τῷ θεῷ δεῖ διανοηθῆναι πάντα ἄνδρα.
going-to-be the god one-must to-think every man
c ATH. "τίς οὖν δὴ πρᾶξις φίλη καὶ ἀκόλουθος θεῷ; μία,
what then indeed action dear and following to-god one
καὶ ἕνα λόγον ἔχουσα ἀρχαῖον, ὅτι τῷ μὲν ὁμοίῳ τὸ
and one saying having ancient that to-the indeed like the
ὅμοιον ὄντι μετρίῳ φίλον ἂν εἴη, τὰ δ' ἄμετρα οὔτε
like being moderate dear — would-be the and unmeasured neither
ἀλλήλοις οὔτε τοῖς ἐμμέτροις. ὁ δὴ θεὸς ἡμῖν πάντων
to-one-another nor to-the measured the indeed god for-us of-all
χρημάτων μέτρον ἂν εἴη μάλιστα, καὶ πολὺ μᾶλλον
things measure — would-be most and much more
ἤ πού τις, ὥς φασιν, ἄνθρωπος· τὸν οὖν τῷ τοιούτῳ
than I-suppose some as they-say man the then to-the such
προσφιλῆ γενησόμενον, εἰς δύναμιν ὅτι μάλιστα καὶ
dear going-to-become according-to power as most also
αὐτὸν τοιοῦτον ἀναγκαῖον γίγνεσθαι, καὶ κατὰ τοῦτον
himself such necessary to-become and according-to this
δὴ τὸν λόγον ὁ μὲν σώφρων ἡμῶν θεῷ φίλος, ὅμοιος
indeed the argument the indeed temperate of-us to-god dear like
γάρ, ὁ δὲ μὴ σώφρων ἀνόμοιός τε καὶ διάφορος καὶ
for the and not temperate unlike both and differing and
ὁ ἄδικος, καὶ τἆλλ' οὕτως κατὰ τὸν αὐτὸν
the unjust and the other-things so according-to the same
λόγον ἔχει. νοήσωμεν δὴ τούτοις ἑπόμενον εἶναι τὸν
argument holds let-us-consider indeed to-these following to-be the
τοιόνδε λόγον, ἁπάντων κάλλιστον καὶ ἀληθέστατον οἶμαι
such saying of-all finest and truest I-think
λόγων, ὡς τῷ μὲν ἀγαθῷ θύειν καὶ προσομιλεῖν ἀεὶ
of-sayings that for-the indeed good to-sacrifice and to-commune always

τοῖς θεοῖς εὐχαῖς καὶ ἀναθήμασιν καὶ συμπάσῃ θεραπείᾳ
with-the gods by-prayers and offerings and all service
θεῶν κάλλιστον καὶ ἄριστον καὶ ἀνυσιμώτατον πρὸς τὸν
of-gods finest and best and most-effective toward the
εὐδαίμονα βίον καὶ δὴ καὶ διαφερόντως πρέπον, τῷ
happy life and indeed also exceptionally fitting for-the
δὲ κακῷ τούτων τἀναντία πέφυκεν.
and bad of-these the-opposites are-by-nature
ἀκάθαρτος γὰρ τὴν ψυχὴν ὅ γε κακός, καθαρὸς δὲ ὁ 717
impure for the soul the at-least bad pure and the
ἐναντίος, παρὰ δὲ μιαροῦ δῶρα οὔτε ἄνδρ' ἀγαθὸν οὔτε
contrary from and polluted-man gifts neither man good nor
θεὸν ἔστιν ποτὲ τό γε ὀρθὸν δέχεσθαι· μάτην οὖν περὶ
god it-is ever the at-least right to-receive in-vain then about
θεοὺς ὁ πολύς ἐστι πόνος τοῖς ἀνοσίοις, τοῖσιν δὲ ὁσίοις
gods the much is labor for-the unholy for-the and holy
ἐγκαιρότατος ἅπασιν. σκοπὸς μὲν οὖν ἡμῖν οὗτος οὗ
most-timely for-all aim indeed then for-us this at-which
δεῖ στοχάζεσθαι· βέλη δὲ αὐτοῦ καὶ οἷον ἡ τοῖς
one-must to-aim missiles and of-it and as-it-were the with-the
βέλεσιν ἔφεσις τὰ ποῖ' ἂν λεγόμενα ὀρθότατα φέροιτ' ἄν;
missiles shooting the what-sort — said most-rightly would-fly —
πρῶτον μέν, φαμέν, τιμὰς τὰς μετ' Ὀλυμπίους τε καὶ τοὺς
first indeed we-say honors the after Olympians both and the
τὴν πόλιν ἔχοντας θεοὺς τοῖς χθονίοις ἄν τις θεοῖς ἄρτια
the city holding gods to-the underworld — one gods even-things
καὶ δεύτερα καὶ ἀριστερὰ νέμων ὀρθότατα τοῦ τῆς εὐσεβείας
and second and left assigning most-rightly of-the of-the piety
σκοποῦ τυγχάνοι, τὰ δὲ τούτων ἄνωθεν καὶ ἀντίφωνα, τοῖς
aim would-hit the and of-these above and answering to-the
ἔμπροσθεν ῥηθεῖσιν νυνδή. μετὰ θεοὺς δὲ τούσδε καὶ τοῖς
before spoken just-now after gods and these also to-the

δαίμοσιν ὅ γε ἔμφρων ὀργιάζοιτ' ἄν, ἥρωσιν δὲ μετὰ
daemons the at-least sensible-man would-worship — to-heroes and after
τούτους. ἐπακολουθοῖ δ' αὐτοῖς ἱδρύματα ἴδια πατρῴων
these would-follow and to-them shrines private of-ancestral
θεῶν κατὰ νόμον ὀργιαζόμενα, γονέων δὲ μετὰ ταῦτα
gods according-to law worshiped of-parents and after these-things
τιμαὶ ζώντων· ὡς θέμις ὀφείλοντα ἀποτίνειν τὰ πρῶτά
honors living as right owing to-pay-back the first
τε καὶ μέγιστα ὀφειλήματα, χρεῶν πάντων πρεσβύτατα,
both and greatest debts of-debts all most-ancient
νομίζειν δέ, ἃ κέκτηται καὶ ἔχει, πάντα εἶναι τῶν
to-think and what-things one-has-acquired and has all to-be of-the
γεννησάντων καὶ θρεψαμένων πρὸς τὸ παρέχειν αὐτὰ εἰς
having-begotten and having-reared toward the to-provide them for
ὑπηρεσίαν ἐκείνοις κατὰ δύναμιν πᾶσαν, ἀρχόμενον ἀπὸ
service to-those according-to power all beginning from
τῆς οὐσίας, δεύτερα τὰ τοῦ σώματος, τρίτα τὰ
the property second the-things of-the body third the-things
τῆς ψυχῆς, ἀποτίνοντα δανείσματα ἐπιμελείας τε καὶ
of-the soul paying-back loans of-care both and
ὑπερπονούντων ὠδῖνας παλαιὰς ἐπὶ νέοις δανεισθείσας,
of-over-laboring pains old on young-ones lent
ἀποδιδόντα δὲ παλαιοῖς ἐν τῷ γήρᾳ σφόδρα κεχρημένοις.
repaying and to-old-ones in the old-age greatly needing
d παρὰ δὲ πάντα τὸν βίον ἔχειν τε καὶ ἐσχηκέναι χρὴ
through and all the life to-have both and to-have-had one-must
πρὸς αὑτοῦ γονέας εὐφημίαν διαφερόντως, διότι κούφων
toward one's-own parents fair-speech exceptionally because of-light
καὶ πτηνῶν λόγων βαρυτάτη ζημία — πᾶσι γὰρ ἐπίσκοπος
and winged words heaviest penalty over-all for overseer
τοῖς περὶ τὰ τοιαῦτα ἐτάχθη Δίκης Νέμεσις ἄγγελος —
over-the about the such-things was-set of-Justice Nemesis messenger

θυμουμένοις τε οὖν ὑπείκειν δεῖ καὶ ἀποπιμπλᾶσι
to-the-angry both then to-yield one-must and to-them-sating
τὸν θυμόν, ἐάντ' ἐν λόγοις ἐάντ' ἐν ἔργοις δρῶσιν τὸ
the anger whether in words or in deeds doing the
τοιοῦτον, συγγιγνώσκοντα, ὡς εἰκότως μάλιστα πατὴρ
such forgiving as naturally most a-father
υἱεῖ δοξάζων ἀδικεῖσθαι θυμοῖτ' ἂν διαφερόντως.
against-son thinking to-be-wronged would-be-angry — exceptionally
τελευτησάντων δὲ γονέων ταφὴ μὲν ἡ σωφρονεστάτη
having-died and parents burial indeed the most-temperate
καλλίστη, μήτε ὑπεραίροντα τῶν εἰθισμένων ὄγκων μήτ'
finest neither exceeding the customary pomps nor
ἐλλείποντα ὧν οἱ προπάτορες τοὺς ἑαυτῶν γεννητὰς
falling-short of-what the forefathers the their-own begetters
ἐτίθεσαν, τάς τε αὖ κατ' ἐνιαυτὸν τῶν ἤδη τέλος ἐχόντων
laid the both again by year of-the already end having
ὡσαύτως ἐπιμελείας τὰς κόσμον φερούσας ἀποδιδόναι·
in-the-same-way cares the adornment bringing to-render
τῷ δὲ μὴ παραλείπειν μνήμην ἐνδελεχῆ παρεχόμενον, 718
by-the and not to-neglect memory continual providing
τούτῳ μάλιστ' ἀεὶ πρεσβεύειν, δαπάνης τε τῆς διδομένης
to-this most always to-give-precedence of-expense both of-the given
ὑπὸ τύχης τὸ μέτριον τοῖς κεκμηκόσιν νέμοντα. ταῦτ'
by fortune the measure to-the dead assigning these-things
ἂν ποιοῦντες καὶ κατὰ ταῦτα ζῶντες ἑκάστοτε ἕκαστοι
— doing and according-to these living each-time each
τὴν ἀξίαν ἂν παρὰ θεῶν καὶ ὅσοι κρείττονες ἡμῶν
the worth — from gods and as-many-as stronger than-us
κομιζοίμεθα, ἐν ἐλπίσιν ἀγαθαῖς διάγοντες τὸ πλεῖστον
would-receive in hopes good passing the most
τοῦ βίου." ἃ δὲ πρὸς ἐκγόνους καὶ συγγενεῖς
of-the life what-things and toward descendants and kin

καὶ φίλους καὶ πολίτας, ὅσα τε ξενικὰ πρὸς θεῶν
and friends and citizens as-many-as both of-guests toward gods
θεραπεύματα καὶ ὁμιλίας συμπάντων τούτων ἀποτελοῦντα
services and associations of-all these accomplishing
τὸν αὑτοῦ βίον φαιδρυνάμενον κατὰ νόμον κοσμεῖν
the his-own life having-brightened according-to law to-adorn
δεῖ, τῶν νόμων αὐτῶν ἡ διέξοδος, τὰ μὲν πείθουσα,
one-must of-the laws themselves the exposition the(-ones) indeed persuading
τὰ δὲ μὴ ὑπείκοντα πειθοῖ τῶν ἠθῶν βίᾳ καὶ
the(-others) and not yielding to-persuasion of-the characters by-force and
δίκῃ κολάζουσα, τὴν πόλιν ἡμῖν συμβουληθέντων θεῶν
justice punishing the city for-us joining-in-will gods
μακαρίαν τε καὶ εὐδαίμονα ἀποτελεῖ· ἃ δὲ χρὴ
blessed both and happy accomplishes what-things and one-must
μὲν αὖ καὶ ἀναγκαῖον εἰπεῖν νομοθέτην ὅστις ἅπερ
indeed again and necessary to-say lawgiver whoever which-very
ἐγὼ διανοεῖται, ἐν δὲ σχήματι νόμου ἀναρμοστεῖ λεγόμενα,
I he-thinks in and form of-law ill-fits being-said
τούτων πέρι δοκεῖ μοι δεῖγμα προενεγκόντα αὑτῷ τε
of-these about it-seems to-me a-sample having-put-forth to-himself both
καὶ ἐκείνοις οἷς νομοθετήσει, τὰ λοιπὰ πάντα εἰς
and to-those for-whom he-will-legislate the remaining all according-to
δύναμιν διεξελθόντα, τὸ μετὰ τοῦτο ἄρχεσθαι τῆς θέσεως
power having-gone-through the after this to-begin of-the laying-down
τῶν νόμων. ἔστιν δὲ δὴ τὰ τοιαῦτα ἐν τίνι μάλιστα
of-the laws is and indeed the such in what most
σχήματι κείμενα; οὐ πάνυ ῥᾴδιον ἐν ἑνὶ περιλαβόντα
form laid-down not very easy in one having-embraced
εἰπεῖν αὐτὰ οἷόν τινι τύπῳ, ἀλλ᾽ οὑτωσί τινα τρόπον
to-say them as in-some outline but thus some way
λάβωμεν, ἄν τι δυνώμεθα περὶ αὐτῶν βεβαιώσασθαι.
let-us-take if something we-could about them to-confirm

CLIN. λέγε τὸ ποῖον.
say the what-sort

ATH. βουλοίμην ἂν αὐτοὺς ὡς εὐπειθεστάτους πρὸς ἀρετὴν
I-would-wish — them as most-obedient toward virtue
εἶναι, καὶ δῆλον ὅτι πειράσεται τοῦτο ὁ νομοθέτης ἐν
to-be and clear that will-try this the lawgiver in
ἁπάσῃ ποιεῖν τῇ νομοθεσίᾳ.
all to-do the legislation

CLIN. πῶς γὰρ οὔ; d
how for not

ATH. τὰ τοίνυν δὴ λεχθέντα ἔδοξέν τί μοι e
the-things then indeed said seemed something to-me
προὔργου δρᾶν εἰς τὸ περὶ ὧν ἂν παραινῇ, μὴ
useful to-do toward the about what-things — be-exhorts not
παντάπασιν ὠμῆς ψυχῆς λαβόμενα, ἡμερώτερόν τε ἂν
altogether of-savage soul having-taken-hold more-gently both —
ἀκούειν καὶ εὐμενέστερον· ὥστε εἰ καὶ μὴ μέγα τι,
to-listen and more-kindly so-that if even not great something
σμικρὸν δέ, τὸν ἀκούοντα ὅπερ φησὶν εὐμενέστερον
small but the listener which-very it-says more-kindly
γιγνόμενον εὐμαθέστερον ἀπεργάσεται, πᾶν ἀγαπητόν. οὐ
becoming more-docile it-will-make all welcome not
γὰρ πολλή τις εὐπέτεια οὐδὲ ἀφθονία τῶν προθυμουμένων
for much some facility nor abundance of-the eager
ὡς ἀρίστων ὅτι μάλιστα καὶ ὡς τάχιστα γίγνεσθαι, τὸν
as best as most and as most-quickly to-become the
δὲ Ἡσίοδον οἱ πολλοὶ σοφὸν ἀποφαίνουσι λέγοντα ὡς ἡ
and Hesiod the many wise declare saying that the

μὲν ἐπὶ τὴν κακότητα ὁδὸς λεία καὶ ἀνιδιτὶ παρέχει
indeed to the badness road smooth and without-sweat allows
πορεύεσθαι, μάλα βραχεῖα οὖσα, τῆς δὲ ἀρετῆς, φησίν,
to-travel very short being of-the and virtue he-says

ἱδρῶτα θεοὶ προπάροιθεν ἔθηκαν
sweat gods before set
ἀθάνατοι, μακρὸς δὲ καὶ ὄρθιος οἶμος ἐς αὐτήν,
immortals long and and steep path to it
719 καὶ τρηχὺς τὸ πρῶτον· ἐπὴν δ' εἰς ἄκρον ἵκηαι,
and rough the first when and to top you-arrive
ῥηιδίη δὴ 'πειτα φέρειν, χαλεπή περ ἐοῦσα.
easy indeed then to-bear hard though being

VI · TWO KINDS OF PHYSICIAN

A poet on the Muses' tripod says contrary things, but a lawgiver must say one thing about each matter, and say exactly what he means by moderate. Slave physicians give orders without reasons, while the free physician learns from his patient and persuades him first. So a law may command and threaten, or persuade as well. Marriage comes first, and the stranger sets its law out both ways: the single law, marry between thirty and thirty-five or be fined, and the double law, which adds that children give men a share of immortality.

CLIN. καὶ καλῶς γ' ἔοικεν λέγοντι.
and finely at-least he-seems-like (one)-saying
ATH. πάνυ μὲν οὖν. ὁ δὲ προάγων λόγος ὅ γέ μοι
certainly indeed then the and leading-on argument which at-least by-me
ἀπείργασται, βούλομαι ὑμῖν εἰς τὸ μέσον αὐτὸ θεῖναι.
has-been-worked-out I-wish to-you into the midst it to-put

CLIN. τίθει δή.
put indeed

ATH. λέγωμεν δὴ τῷ νομοθέτῃ διαλεγόμενοι τόδε· "εἰπὲ b
let-us-say indeed to-the lawgiver conversing this tell
ἡμῖν, ὦ νομοθέτα· εἴπερ ὅτι χρὴ πράττειν ἡμᾶς καὶ
us O lawgiver if-indeed what one-must do us and
λέγειν εἰδείης, ἆρα οὐ δῆλον ὅτι καὶ ἂν εἴποις;"
say you-knew then not clear that also — you-would-say

CLIN. ἀναγκαῖον.
necessary

ATH. "σμικρῷ μὲν δὴ πρόσθεν ἆρα οὐκ ἠκούσαμέν σου
a-little indeed indeed before then not did-we-hear you
λέγοντος ὡς τὸν νομοθέτην οὐ δεῖ τοῖς ποιηταῖς ἐπιτρέπειν
saying that the lawgiver not must to-the poets allow
ποιεῖν ὃ ἂν αὐτοῖς ᾖ φίλον; οὐ γὰρ ἂν εἰδεῖεν τί ποτ'
to-make what — to-them be dear not for — they-would-know what ever
ἐναντίον τοῖς νόμοις ἂν λέγοντες βλάπτοιεν τὴν πόλιν."
contrary to-the laws — saying they-might-harm the city

CLIN. ἀληθῆ μέντοι λέγεις.
true-things certainly you-say

ATH. ὑπὲρ δὴ τῶν ποιητῶν εἰ τάδε λέγοιμεν πρὸς
on-behalf-of indeed the poets if this we-should-say to
αὐτόν, ἆρ' ἂν τὰ λεχθέντα εἴη μέτρια;
him then — the things-said would-be moderate

CLIN. ποῖα;
what-sort

ATH. τάδε· "παλαιὸς μῦθος, ὦ νομοθέτα, ὑπό τε αὐτῶν ἡμῶν c
this ancient tale O lawgiver by both ourselves us
ἀεὶ λεγόμενός ἐστιν καὶ τοῖς ἄλλοις πᾶσιν συνδεδογμένος,
always told is and by-the others all agreed-on
ὅτι ποιητής, ὁπόταν ἐν τῷ τρίποδι τῆς Μούσης καθίζηται,
that a-poet whenever on the tripod of-the Muse he-sits

τότε οὐκ ἔμφρων ἐστίν, οἷον δὲ κρήνη τις τὸ ἐπιὸν ῥεῖν
then not sensible is as and spring some the coming to-flow
ἑτοίμως ἐᾷ, καὶ τῆς τέχνης οὔσης μιμήσεως ἀναγκάζεται,
readily lets and of-the art being imitation he-is-compelled
ἐναντίως ἀλλήλοις ἀνθρώπους ποιῶν διατιθεμένους,
contrarily to-one-another men making disposed
ἐναντία λέγειν αὑτῷ πολλάκις, οἶδεν δὲ οὔτ' εἰ ταῦτα
contrary-things to-say to-himself often he-knows and neither if these
οὔτ' εἰ θάτερα ἀληθῆ τῶν λεγομένων. τῷ δὲ νομοθέτῃ
nor if the-others true of-the things-said for-the and lawgiver
τοῦτο οὐκ ἔστι ποιεῖν ἐν τῷ νόμῳ, δύο περὶ ἑνός, ἀλλὰ
this not it-is-possible to-do in the law two about one but
ἕνα περὶ ἑνὸς ἀεὶ δεῖ λόγον ἀποφαίνεσθαι. σκέψαι δ'
one about one always one-must account to-declare consider and
ἐξ αὐτῶν τῶν ὑπὸ σοῦ νυνδὴ λεχθέντων. οὔσης γὰρ ταφῆς
from themselves the by you just-now said being for of-burial
τῆς μὲν ὑπερβεβλημένης, τῆς δὲ ἐλλειπούσης, τῆς
the indeed exceeding the(-other) and falling-short the(-other)
δὲ μετρίας, τὴν μίαν ἑλόμενος σύ, τὴν μέσην, ταύτην
and moderate the one having-chosen you the middle this
προστάττεις καὶ ἐπῄνεσας ἁπλῶς· ἐγὼ δέ, εἰ μὲν γυνή
you-prescribe and praised simply I and if indeed a-wife
μοι διαφέρουσα εἴη πλούτῳ καὶ θάπτειν αὐτὴν διακελεύοιτο
to-me excelling were in-wealth and to-bury her bade
ἐν τῷ ποιήματι, τὸν ὑπερβάλλοντα ἂν τάφον ἐπαινοίην,
in the poem the exceeding — tomb I-would-praise
φειδωλὸς δ' αὖ τις καὶ πένης ἀνὴρ τὸν καταδεᾶ, μέτρον
stingy and again some and poor man the scanty measure
δὲ οὐσίας κεκτημένος καὶ μέτριος αὐτὸς ὢν τὸν αὐτὸν
and of-property having-acquired and moderate himself being the same
ἂν ἐπαινέσαι. σοὶ δὲ οὐχ οὕτω ῥητέον ὡς νῦν εἶπες
— would-praise for-you and not so must-be-said as now you-said

μέτριον εἰπών, ἀλλὰ τί τὸ μέτριον καὶ ὁπόσον ῥητέον, ἢ
moderate having-said but what the moderate and how-much must-be-said or
τὸν τοιοῦτον λόγον μήπω σοι διανοοῦ γίγνεσθαι νόμον".
the such argument not-yet for-you think to-become law
CLIN. ἀληθέστατα λέγεις.
most-truly you-speak
ATH. πότερον οὖν ἡμῖν ὁ τεταγμένος ἐπὶ τοῖς νόμοις μηδὲν 720
whether then for-us the one-appointed over the laws nothing
τοιοῦτον προαγορεύῃ ἐν ἀρχῇ τῶν νόμων, ἀλλ' εὐθὺς
such shall-proclaim in beginning of-the laws but straightway
ὃ δεῖ ποιεῖν καὶ μὴ φράζῃ τε, καὶ ἐπαπειλήσας
what one-must do and not shall-tell both and having-threatened
τὴν ζημίαν, ἐπ' ἄλλον τρέπηται νόμον, παραμυθίας δὲ
the penalty to another turn law of-encouragement and
καὶ πειθοῦς τοῖς νομοθετουμένοις μηδὲ ἓν προσδιδῷ;
and persuasion to-the being-legislated not-even one-thing shall-add
καθάπερ ἰατρὸς δέ τις, ὁ μὲν οὕτως, ὁ δ' ἐκείνως
as physician and some the(-one) indeed so the and in-that-way
ἡμᾶς εἴωθεν ἑκάστοτε θεραπεύειν — ἀναμιμνῃσκώμεθα
us is-wont each-time to-treat let-us-recall
δὲ τὸν τρόπον ἑκάτερον, ἵνα τοῦ νομοθέτου δεώμεθα,
and the way each so-that of-the lawgiver we-may-ask
καθάπερ ἰατροῦ δέοιντο ἂν παῖδες τὸν πρᾳότατον αὐτὸν
as of-physician would-ask — children the gentlest him
θεραπεύειν τρόπον ἑαυτούς. οἷον δὴ τί λέγομεν; εἰσὶν
to-treat way themselves as indeed what do-we-mean there-are
πού τινες ἰατροί, φαμέν, καί τινες ὑπηρέται τῶν ἰατρῶν,
I-suppose some physicians we-say and some servants of-the physicians
ἰατροὺς δὲ καλοῦμεν δήπου καὶ τούτους.
physicians and we-call surely also these
CLIN. πάνυ μὲν οὖν. b
certainly indeed then

ATH. ἐάντε γε ἐλεύθεροι ὦσιν ἐάντε δοῦλοι, κατ᾽ ἐπίταξιν
whether at-least free they-be or slaves by injunction
δὲ τῶν δεσποτῶν καὶ θεωρίαν καὶ κατ᾽ ἐμπειρίαν τὴν τέχνην
and of-the masters and observation and by experience the art
κτῶνται, κατὰ φύσιν δὲ μή, καθάπερ οἱ ἐλεύθεροι αὐτοί
they-acquire by nature but not as the free themselves
τε μεμαθήκασιν οὕτω τούς τε αὑτῶν διδάσκουσι παῖδας.
both have-learned so the both their-own teach children
θείης ἂν ταῦτα δύο γένη τῶν καλουμένων ἰατρῶν;
would-you-set — these two kinds of-the called physicians
CLIN. πῶς γὰρ οὔ;
how for not
c ATH. ἆρ᾽ οὖν καὶ συννοεῖς ὅτι, δούλων καὶ ἐλευθέρων ὄντων
so then also do-you-observe that slaves and free being
τῶν καμνόντων ἐν ταῖς πόλεσι, τοὺς μὲν δούλους σχεδόν
the sick in the cities the indeed slaves nearly
τι οἱ δοῦλοι τὰ πολλὰ ἰατρεύουσιν περιτρέχοντες
somewhat the slaves the most-part doctor running-about
καὶ ἐν τοῖς ἰατρείοις περιμένοντες, καὶ οὔτε τινὰ λόγον
and in the surgeries waiting and neither any account
ἑκάστου πέρι νοσήματος ἑκάστου τῶν οἰκετῶν οὐδεὶς
of-each about disease of-each of-the domestics none
τῶν τοιούτων ἰατρῶν δίδωσιν οὐδ᾽ ἀποδέχεται, προστάξας
of-the such physicians gives nor receives having-prescribed
δ᾽ αὐτῷ τὰ δόξαντα ἐξ ἐμπειρίας, ὡς ἀκριβῶς
and to-him the-things seeming from experience as exactly
εἰδώς, καθάπερ τύραννος αὐθαδῶς, οἴχεται ἀποπηδήσας
knowing as tyrant self-willedly he-goes having-dashed-off
πρὸς ἄλλον κάμνοντα οἰκέτην, καὶ ῥᾳστώνην οὕτω τῷ
to another sick domestic and ease so for-the
δεσπότῃ παρασκευάζει τῶν καμνόντων τῆς ἐπιμελείας· ὁ
master he-provides of-the sick of-the care the

δὲ ἐλεύθερος ὡς ἐπὶ τὸ πλεῖστον τὰ τῶν ἐλευθέρων
and free as for the most the-things of-the free
νοσήματα θεραπεύει τε καὶ ἐπισκοπεῖ, καὶ ταῦτα ἐξετάζων
diseases treats both and examines and these examining
ἀπ᾽ ἀρχῆς καὶ κατὰ φύσιν, τῷ κάμνοντι κοινούμενος
from beginning and according-to nature with-the sick sharing
αὐτῷ τε καὶ τοῖς φίλοις, ἅμα μὲν αὐτὸς μανθάνει τι
with-him both and with-the friends at-once indeed himself learns something
παρὰ τῶν νοσούντων, ἅμα δὲ καὶ καθ᾽ ὅσον οἷός
from the diseased at-once and also according-to as-much-as able
τέ ἐστιν, διδάσκει τὸν ἀσθενοῦντα αὐτόν, καὶ οὐ πρότερον
— he-is teaches the ailing himself and not before
ἐπέταξεν πρὶν ἄν πῃ συμπείσῃ, τότε δὲ μετὰ πειθοῦς
prescribes until — somehow he-persuade then and with persuasion
ἡμερούμενον ἀεὶ παρασκευάζων τὸν κάμνοντα, εἰς τὴν
tamed always preparing the sick into the
ὑγίειαν ἄγων, ἀποτελεῖν πειρᾶται; πότερον οὕτως ἢ ἐκείνως
health leading to-accomplish tries whether so or in-that-way
ἰατρός τε ἰώμενος ἀμείνων καὶ γυμναστὴς γυμνάζων·
physician both curing better and trainer training
διχῇ τὴν μίαν ἀποτελῶν δύναμιν, ἢ μοναχῇ καὶ κατὰ
doubly the one accomplishing power or singly and according-to
τὸ χεῖρον τοῖν δυοῖν καὶ ἀγριώτερον ἀπεργαζόμενος;
the worse of-the two and more-savage producing

CLIN. πολύ που διαφέρον, ὦ ξένε, τὸ διπλῇ.
much surely differing O stranger the doubly

ATH. βούλει δὴ καὶ θεασώμεθα τὸ διπλοῦν τοῦτο καὶ
do-you-wish indeed also let-us-view the double this and
ἁπλοῦν ἐν ταῖς νομοθεσίαις αὐταῖς γιγνόμενον;
single in the legislations themselves coming-about

CLIN. πῶς γὰρ οὐ βούλομαι;
how for not do-I-wish

721 ATH. φέρε δὴ πρὸς θεῶν, τίν' ἄρα πρῶτον νόμον θεῖτ'
come indeed by gods what then first law would-lay-down
ἂν ὁ νομοθέτης; ἆρ' οὐ κατὰ φύσιν τὴν περὶ γενέσεως
— the lawgiver then not according-to nature the about generation
ἀρχὴν πρώτην πόλεων πέρι κατακοσμήσει ταῖς τάξεσιν;
beginning first of-cities about he-will-arrange in-the orderings
CLIN. τί μήν;
what indeed
ATH. ἀρχὴ δ' ἐστὶ τῶν γενέσεων πάσαις πόλεσιν ἆρ' οὐχ
beginning and is of-the generations for-all cities then not
ἡ τῶν γάμων σύμμειξις καὶ κοινωνία;
the of-the marriages union and partnership
CLIN. πῶς γὰρ οὔ;
how for not
ATH. γαμικοὶ δὴ νόμοι πρῶτοι κινδυνεύουσιν τιθέμενοι
marriage indeed laws first are-likely laid-down
καλῶς ἂν τίθεσθαι πρὸς ὀρθότητα πάσῃ πόλει.
finely — to-be-laid-down toward correctness for-every city
CLIN. παντάπασι μὲν οὖν.
altogether indeed then
ATH. λέγωμεν δὴ πρῶτον τὸν ἁπλοῦν, ἔχοι δ' ἄν πως
let-us-say indeed first the single would-be and — somehow
ἴσως ὧδε —
perhaps thus
b γαμεῖν δέ, ἐπειδὰν ἐτῶν ᾖ τις τριάκοντα, μέχρι ἐτῶν πέντε
to-marry and when of-years be one thirty until years five
καὶ τριάκοντα, εἰ δὲ μή, ζημιοῦσθαι χρήμασίν τε καὶ ἀτιμίᾳ,
and thirty if and not to-be-penalized in-money both and in-disgrace
χρήμασι μὲν τόσοις καὶ τόσοις, τῇ καὶ τῇ δὲ ἀτιμίᾳ.
in-money indeed so-much and so-much with-this and that and disgrace

ὁ μὲν ἁπλοῦς ἔστω τις τοιοῦτος περὶ γάμων, ὁ δὲ
the indeed single let-it-be some such about marriages the and
διπλοῦς ὅδε —
double this
γαμεῖν δέ, ἐπειδὰν ἐτῶν ᾖ τις τριάκοντα, μέχρι τῶν c
to-marry and when of-years be one thirty until the
πέντε καὶ τριάκοντα, διανοηθέντα ὡς ἔστιν ᾗ
five and thirty having-considered that it-is in-which-way
τὸ ἀνθρώπινον γένος φύσει τινὶ μετείληφεν ἀθανασίας,
the human race by-nature some has-partaken of-immortality
οὗ καὶ πέφυκεν ἐπιθυμίαν ἴσχειν πᾶς πᾶσαν· τὸ γὰρ
of-which also is-born desire to-have every-one every the for
γενέσθαι κλεινὸν καὶ μὴ ἀνώνυμον κεῖσθαι τετελευτηκότα
to-become famous and not nameless to-lie having-died
τοῦ τοιούτου ἐστὶν ἐπιθυμία. γένος οὖν ἀνθρώπων ἐστίν
of-the such is desire race then of-men is
τι συμφυὲς τοῦ παντὸς χρόνου, ὃ διὰ τέλους αὐτῷ
some coeval-with the whole time which through end it
συνέπεται καὶ συνέψεται, τούτῳ τῷ τρόπῳ ἀθάνατον ὄν,
accompanies and will-accompany in-this the way immortal being
τῷ παῖδας παίδων καταλειπόμενον, ταὐτὸν καὶ ἓν ὂν
by-the children of-children leaving-behind the-same and one being
ἀεί, γενέσει τῆς ἀθανασίας μετειληφέναι· τούτου δὴ
always by-generation of-the immortality to-have-partaken of-this indeed
ἀποστερεῖν ἑκόντα ἑαυτὸν οὐδέποτε ὅσιον, ἐκ προνοίας δὲ
to-deprive willingly oneself never holy by forethought and
ἀποστερεῖ ὃς ἂν παίδων καὶ γυναικὸς ἀμελῇ. πειθόμενος
deprives whoever — of-children and wife neglects obeying
μὲν οὖν τῷ νόμῳ ἀζήμιος ἀπαλλάττοιτο ἄν, μὴ πειθόμενος
indeed then the law unpenalized would-be-released — not obeying
δὲ αὖ, μηδὲ γαμῶν ἔτη τριάκοντα γεγονὼς καὶ πέντε,
and again nor marrying years thirty having-become and five

ζημιούσθω μὲν κατ᾽ ἐνιαυτὸν τόσῳ καὶ τόσῳ, ἵνα μὴ
let-him-be-penalized indeed per year so-much and so-much so-that not
δοκῇ τὴν μοναυλίαν οἱ κέρδος καὶ ῥᾳστώνην φέρειν,
he-think the single-life to-him gain and ease to-bring
καὶ μὴ μετεχέτω δὲ τιμῶν ὧν ἂν οἱ νεώτεροι ἐν τῇ
and not let-him-share and of-honors which — the younger in the
πόλει τοὺς πρεσβυτέρους αὑτῶν τιμῶσιν ἑκάστοτε.
city the elders than-themselves honor each-time
e τοῦτον δὴ παρ᾽ ἐκεῖνον τὸν νόμον ἀκούσαντα ἔξεστιν
this indeed beside that the law having-heard it-is-possible
περὶ ἑνὸς ἑκάστου διανοηθῆναι, πότερον αὐτοὺς διπλοῦς
about one each to-consider whether them double
οὕτω δεῖ γίγνεσθαι τῷ μήκει τὸ σμικρότατον, διὰ
so one-must to-become in-the length the smallest because-of
τὸ πείθειν τε ἅμα καὶ ἀπειλεῖν, ἢ τῷ ἀπειλεῖν μόνον
the to-persuade both at-once and to-threaten or by-the to-threaten only
χρωμένους ἁπλοῦς γίγνεσθαι τοῖς μήκεσιν.
using single to-become in-the lengths

VII · THE PRELUDE TO THE LAWS

Megillus would choose the longer law, though Clinias, whose city will use the laws, must also be pleased. The stranger answers that length is not the point: the double law joins persuasion to force, as the free physician does, and no lawgiver has yet used both. Speeches and songs have preludes, and laws should too, though not every small law needs one. All that has been said since dawn was a prelude, and the prelude on the soul, the body, and property comes next.

722 MEG. πρὸς μὲν τοῦ Λακωνικοῦ τρόπου, ὦ ξένε, τὸ τὰ
in-keeping indeed with-the Laconian way O stranger the the
βραχύτερα ἀεὶ προτιμᾶν· τούτων μὴν τῶν γραμμάτων
shorter-things always to-prefer of-these however the writings

εἴ τις κριτὴν ἐμὲ κελεύοι γίγνεσθαι πότερα βουλοίμην ἂν
if one judge me should-bid to-become which I-would-wish —
ἐν τῇ πόλει μοι γεγραμμένα τεθῆναι, τὰ μακρότερ᾽ ἂν
in the city for-me written to-be-laid-down the longer —
ἑλοίμην, καὶ δὴ καὶ περὶ παντὸς νόμου κατὰ τοῦτο
I-would-choose and indeed also about every law according-to this
τὸ παράδειγμα, εἰ γίγνοιτο ἑκάτερα, ταὐτὸν τοῦτ᾽ ἂν
the example if there-should-be each-of-two the-same this —
αἱροίμην. οὐ μὴν ἀλλά που καὶ Κλεινίᾳ τῷδ᾽ ἀρέσκειν
I-would-choose not indeed but surely also to-Clinias this-here to-be-pleasing
δεῖ τὰ νῦν νομοθετούμενα· τούτου γὰρ ἡ πόλις ἡ νῦν
must the now legislated of-this-man for the city the now
τοῖς τοιούτοις νόμοις χρῆσθαι διανοουμένη.
with-the such laws to-use intending

CLIN. καλῶς γ᾽, ὦ Μέγιλλε, εἶπες.
finely at-least O Megillus you-spoke

ATH. τὸ μὲν οὖν περὶ πολλῶν ἢ ὀλίγων γραμμάτων b
the indeed then about many or few writings
ποιήσασθαι τὸν λόγον λίαν εὔηθες — τὰ γὰρ οἶμαι βέλτιστα,
to-make the argument too simple the for I-think best
ἀλλ᾽ οὐ τὰ βραχύτατα οὐδὲ τὰ μήκη τιμητέον — τὰ δ᾽
but not the shortest nor the lengths must-be-honored the-things and
ἐν τοῖς νυνδὴ νόμοις ῥηθεῖσιν οὐ διπλῷ θάτερα τῶν ἑτέρων
in the just-now laws spoken not by-double the-ones than-the others
διάφορα μόνον εἰς ἀρετὴν τῆς χρείας, ἀλλ᾽ ὅπερ ἐρρήθη
differing only toward virtue of-the use but which-very was-said
νυνδή, τὸ τῶν διττῶν ἰατρῶν γένος ὀρθότατα παρετέθη. πρὸς
just-now the of-the twofold physicians kind most-rightly was-set-beside to
τοῦτο δὲ οὐδεὶς ἔοικε διανοηθῆναι πώποτε τῶν νομοθετῶν,
this and no-one seems to-have-considered ever of-the lawgivers
ὡς ἐξὸν δυοῖν χρῆσθαι πρὸς τὰς νομοθεσίας, πειθοῖ
that it-being-possible two to-use toward the legislations persuasion

καὶ βίᾳ, καθ' ὅσον οἷόν τε ἐπὶ τὸν ἄπειρον
and force according-to as-much-as possible — toward the inexperienced
παιδείας ὄχλον, τῷ ἑτέρῳ χρῶνται μόνον· οὐ γὰρ πειθοῖ
of-education crowd the one they-use only not for with-persuasion
κεραννύντες τὴν μάχην νομοθετοῦσιν, ἀλλ' ἀκράτῳ μόνον
mixing the battle they-legislate but with-unmixed only
τῇ βίᾳ. ἐγὼ δ', ὦ μακάριοι, καὶ τρίτον ἔτι περὶ τοὺς
the force I and O blessed-men also a-third further about the
νόμους ὁρῶ γίγνεσθαι δέον, οὐδαμῇ τὰ νῦν γιγνόμενον.
laws I-see to-be-coming-about needful in-no-way the now coming-about
CLIN. τὸ ποῖον δὴ λέγεις;
the what-sort indeed do-you-mean
d ATH. ἐξ αὐτῶν ὧν νυνδὴ διειλέγμεθα ἡμεῖς κατὰ θεόν
from the-very things-which just-now have-discussed we by god
τινα γεγονός. σχεδὸν γὰρ ἐξ ὅσου περὶ τῶν νόμων
some having-come-about nearly for from when about the laws
ἤργμεθα λέγειν, ἐξ ἑωθινοῦ μεσημβρία τε γέγονε καὶ ἐν
we-began to-speak from dawn midday both has-come and in
ταύτῃ παγκάλῃ ἀναπαύλῃ τινὶ γεγόναμεν, οὐδὲν ἀλλ' ἢ
this all-fine resting-place some we-have-come in-nothing but than
περὶ νόμων διαλεγόμενοι, νόμους δὲ ἄρτι μοι δοκοῦμεν
about laws conversing laws and just-now to-me we-seem
λέγειν ἄρχεσθαι, τὰ δ' ἔμπροσθεν ἦν πάντα ἡμῖν
to-say to-begin the-things and before were all for-us
προοίμια νόμων. τί δὲ ταῦτ' εἴρηκα; τόδε εἰπεῖν βουληθείς,
preludes of-laws why and these-things have-I-said this to-say wishing
ὅτι λόγων πάντων καὶ ὅσων φωνὴ κεκοινώνηκεν προοίμιά
that of-speeches all and as-many-as voice has-shared preludes
τέ ἐστιν καὶ σχεδὸν οἷόν τινες ἀνακινήσεις, ἔχουσαί τινα
both are and nearly as some warmings-up having some
ἔντεχνον ἐπιχείρησιν χρήσιμον πρὸς τὸ μέλλον περαίνεσθαι.
skilled attempt useful toward the going to-be-completed

καὶ δή που κιθαρῳδικῆς ᾠδῆς λεγομένων νόμων καὶ πάσης
and indeed surely of-lyre-singing song called nomes and of-all
μούσης προοίμια θαυμαστῶς ἐσπουδασμένα πρόκειται· τῶν
music preludes wonderfully elaborated lie-before of-the
δὲ ὄντως νόμων ὄντων, οὓς δὴ πολιτικοὺς εἶναί φαμεν,
and really laws being which indeed political to-be we-say
οὐδεὶς πώποτε οὔτ᾽ εἶπέ τι προοίμιον οὔτε συνθέτης
no-one ever neither spoke any prelude nor composer
γενόμενος ἐξήνεγκεν εἰς τὸ φῶς, ὡς οὐκ ὄντος φύσει.
having-become brought into the light as not being by-nature
ἡμῖν δὲ ἡ νῦν διατριβὴ γεγονυῖα, ὡς ἐμοὶ δοκεῖ,
to-us and the now pastime having-come-about as to-me it-seems
σημαίνει ὡς ὄντος, οἵ τέ γε δὴ διπλοῖ ἔδοξαν νυνδή
indicates that being the both at-least indeed double seemed just-now
μοι λεχθέντες νόμοι οὐκ εἶναι ἁπλῶς οὕτω πως διπλοῖ,
to-me spoken laws not to-be simply so somehow double
ἀλλὰ δύο μέν τινε, νόμος τε καὶ προοίμιον τοῦ νόμου·
but two indeed some law both and prelude of-the law
ὃ δὴ τυραννικὸν ἐπίταγμα ἀπεικασθὲν ἐρρήθη τοῖς 723
which indeed tyrannical command likened was-said to-the
ἐπιτάγμασιν τοῖς τῶν ἰατρῶν οὓς εἴπομεν ἀνελευθέρους,
commands the of-the physicians whom we-called unfree
τοῦτ᾽ εἶναι νόμος ἄκρατος, τὸ δὲ πρὸ τούτου ῥηθέν,
this to-be law unmixed the and before this spoken
πειστικὸν λεχθὲν ὑπὸ τοῦδε, ὄντως μὲν εἶναι πειστικόν,
persuasive said by this-man really indeed to-be persuasive
προοιμίου μὴν τοῦ περὶ λόγους δύναμιν ἔχειν. ἵνα
of-prelude however of-the about speeches power to-have so-that
γὰρ εὐμενῶς, καὶ διὰ τὴν εὐμένειαν εὐμαθέστερον, τὴν
for kindly and because-of the kindliness more-docile the
ἐπίταξιν, ὃ δή ἐστιν ὁ νόμος, δέξηται ᾧ τὸν
command which indeed is the law he-may-receive to-whom the

νόμον ὁ νομοθέτης λέγει, τούτου χάριν εἰρῆσθαί μοι
law the lawgiver speaks of-this for-the-sake to-have-been-said to-me
κατεφάνη πᾶς ὁ λόγος οὗτος, ὃν πείθων εἶπεν ὁ λέγων·
appeared all the speech this which persuading spoke the speaker
διὸ δὴ κατά γε τὸν ἐμὸν λόγον τοῦτ' αὐτό,
wherefore indeed according-to at-least the my argument this itself
προοίμιον, ἀλλ' οὐ λόγος ἂν ὀρθῶς προσαγορεύοιτο εἶναι
prelude but not speech — rightly would-be-called to-be
τοῦ νόμου. ταῦτ' οὖν εἰπών, τί τὸ μετὰ τοῦτο ἄν
of-the law these-things then having-said what the after this —
μοι βουληθείην εἰρῆσθαι; τόδε, ὡς τὸν νομοθέτην πρὸ
by-me would-wish to-have-been-said this that the lawgiver before
πάντων τε ἀεὶ τῶν νόμων χρεών ἐστιν μὴ ἀμοίρους
all both always the laws needful it-is not without-share
αὐτοὺς προοιμίων ποιεῖν καὶ καθ' ἕκαστον, ᾗ διοίσουσιν
them of-preludes to-make and in each in-which they-will-differ
ἑαυτῶν ὅσον νυνδὴ τὼ λεχθέντε διηνεγκάτην.
from-themselves as-much-as just-now the-two said-ones the-two-differed

CLIN. τό γ' ἐμὸν οὐκ ἂν ἄλλως νομοθετεῖν διακελεύοιτο
the at-least mine not — otherwise to-legislate would-bid
ἡμῖν τὸν τούτων ἐπιστήμονα.
us the of-these knowing

c ATH. καλῶς μὲν τοίνυν, ὦ Κλεινία, δοκεῖς μοι τό γε
finely indeed then O Clinias you-seem to-me the at-least
τοσοῦτον λέγειν, ὅτι πᾶσίν γε νόμοις ἔστιν προοίμια
so-much to-say that to-all at-least laws there-are preludes
καὶ ὅτι πάσης ἀρχόμενον νομοθεσίας χρὴ προτιθέναι
and that of-all beginning legislation one-must to-put-before
παντὸς τοῦ λόγου τὸ πεφυκὸς προοίμιον ἑκάστοις — οὐ
of-all the speech the natural prelude for-each not
γὰρ σμικρὸν τὸ μετὰ τοῦτό ἐστιν ῥηθησόμενον, οὐδ' ὀλίγον
for small the after this is to-be-said nor little

διαφέρον ἢ σαφῶς ἢ μὴ σαφῶς αὐτὰ μνημονεύεσθαι —
differing whether clearly or not clearly them to-be-remembered
τὸ μέντοι μεγάλων πέρι λεγομένων νόμων καὶ σμικρῶν
the however of-great about said laws and small
εἰ ὁμοίως προοιμιάζεσθαι προστάττοιμεν, οὐκ ἂν ὀρθῶς
if alike to-make-preludes we-should-prescribe not — rightly
λέγοιμεν. οὐδὲ γὰρ ᾄσματος οὐδὲ λόγου παντὸς δεῖ τὸ
we-would-speak not-even for of-song nor of-speech every must the
τοιοῦτον δρᾶν — καίτοι πέφυκέν γε εἶναι πᾶσιν, ἀλλ'
such to-do and-yet is-natural at-least to-be for-all but
οὐ χρηστέον ἅπασιν — αὐτῷ δὲ τῷ τε ῥήτορι καὶ τῷ
not it-must-be-used for-all to-himself and to-the both orator and to-the
μελῳδῷ καὶ νομοθέτῃ τὸ τοιοῦτον ἑκάστοτε ἐπιτρεπτέον.
singer and to-lawgiver the such each-time must-be-entrusted
CLIN. ἀληθέστατα δοκεῖς μοι λέγειν. ἀλλὰ δὴ μηκέτ', ὦ e
most-truly you-seem to-me to-say but indeed no-longer O
ξένε, διατριβὴν πλείω τῆς μελλήσεως ποιώμεθα, ἐπὶ
stranger delay more than-the hesitation let-us-make to
δὲ τὸν λόγον ἐπανέλθωμεν καὶ ἀπ' ἐκείνων ἀρχώμεθα,
and the argument let-us-return and from those let-us-begin
εἴ σοι φίλον, ὧν οὐχ ὡς προοιμιαζόμενος εἶπες τότε.
if to-you dear which not as making-a-prelude you-said then
πάλιν οὖν, οἷόν φασιν οἱ παίζοντες, ἀμεινόνων ἐξ ἀρχῆς
again then as they-say the players of-better from beginning
δευτέρων ἐπαναπολήσωμεν, ὡς προοίμιον ἀλλ' οὐ τὸν
second let-us-repeat as prelude but not the
τυχόντα λόγον περαίνοντες, καθάπερ ἄρτι· λάβωμεν δ'
chance argument completing as just-now let-us-take and
αὐτῶν ἀρχὴν ὁμολογοῦντες προοιμιάζεσθαι. καὶ τὰ μὲν
of-them beginning agreeing to-make-a-prelude and the-things indeed
περὶ θεῶν τιμῆς προγόνων τε θεραπείας, καὶ τὰ νυνδὴ
about gods honor of-ancestors and service and the-things just-now

λεχθέντα ἱκανά· τὰ δ' ἑξῆς πειρώμεθα λέγειν, μέχριπερ
said sufficient the-things and next let-us-try to-say until
ἄν σοι πᾶν τὸ προοίμιον ἱκανῶς εἰρῆσθαι δοκῇ. μετὰ
— to-you all the prelude sufficiently to-have-been-said seem after
δὲ τοῦτο ἤδη τοὺς νόμους αὐτοὺς διέξει λέγων.
and this already the laws themselves you-will-go-through saying

724 ATH. οὐκοῦν περὶ θεῶν μὲν καὶ τῶν μετὰ θεοὺς καὶ
therefore about gods indeed and the(-ones) after gods and
γονέων ζώντων τε πέρι καὶ τελευτησάντων τότε ἱκανῶς
parents living both about and having-died then sufficiently
προοιμιασάμεθα, ὡς νῦν λέγομεν· τὸ δὲ ἀπολειπόμενον
we-made-a-prelude as now we-say the and remaining
ἔτι τοῦ τοιούτου φαίνῃ μοι σὺ διακελεύεσθαι τὰ νῦν
still of-the such you-appear to-me you to-bid the now
οἷον πρὸς τὸ φῶς ἐπανάγειν.
as to the light to-bring-back

CLIN. παντάπασι μὲν οὖν.
altogether indeed then

b ATH. ἀλλὰ μὴν μετά γε τὰ τοιαῦτα, ὡς χρὴ τὰ περὶ
but indeed after at-least the such-things how one-must the-things about
τὰς αὑτῶν ψυχὰς καὶ τὰ σώματα καὶ τὰς οὐσίας σπουδῆς τε
the their-own souls and the bodies and the property seriousness both
πέρι καὶ ἀνέσεως ἴσχειν, προσῆκόν τ' ἐστὶ καὶ κοινότατον
about and relaxation to-hold fitting both it-is and most-common
ἀναπεμπαζομένους τόν τε λέγοντα καὶ τοὺς ἀκούοντας
going-over the both speaker and the hearers
παιδείας γίγνεσθαι κατὰ δύναμιν ἐπηβόλους· ταῦτ' οὖν
of-education to-become according-to power possessed these-things then
ἡμῖν αὐτὰ μετ' ἐκεῖνα ὄντως ἐστὶν ῥητέα τε καὶ ἀκουστέα.
for-us themselves after those-things really is to-be-said both and to-be-heard

CLIN. ὀρθότατα λέγεις.
most-rightly you-speak

BOOK V

I · HONORING THE SOUL

After the gods, a man's soul is his most divine possession and must be honored second. Praise and indulgence, blaming others for his faults, pleasure against the lawgiver's counsel, shirking toil, clinging to life, preferring beauty to virtue, and unjust gain all dishonor it. Body and wealth are honored in the mean, and children should inherit reverence, not gold. Kin, friends, and the city deserve honor too, and strangers most of all, since a god avenges wrongs done to them.

ATH. ἀκούοι δὴ πᾶς ὅσπερ νυνδὴ τὰ περὶ θεῶν τε 726
let-hear indeed every-one who-very just-now the-things about gods both
ἤκουε καὶ τῶν φίλων προπατόρων· πάντων γὰρ τῶν αὑτοῦ
heard and of-the dear forefathers of-all for the his-own
κτημάτων μετὰ θεοὺς ψυχὴ θειότατον, οἰκειότατον ὄν. τὰ
possessions after gods soul most-divine most-one's-own being the-things
δ' αὑτοῦ διττὰ πάντ' ἐστὶ πᾶσιν. τὰ μὲν οὖν κρείττω καὶ
and his-own twofold all are for-all the indeed then stronger and
ἀμείνω δεσπόζοντα, τὰ δὲ ἥττω καὶ χείρω δοῦλα· τῶν οὖν
better ruling the and weaker and worse slaves of-the then
αὑτοῦ τὰ δεσπόζοντα ἀεὶ προτιμητέον τῶν δουλευόντων.
his-own the ruling always must-be-preferred to-the serving
οὕτω δὴ τὴν αὑτοῦ ψυχὴν μετὰ θεοὺς ὄντας δεσπότας καὶ 727
so indeed the his-own soul after gods being masters and
τοὺς τούτοις ἑπομένους τιμᾶν δεῖν λέγων δευτέραν, ὀρθῶς
the these following to-honor must saying second rightly
παρακελεύομαι. τιμᾷ δ' ὡς ἔπος εἰπεῖν ἡμῶν οὐδεὶς ὀρθῶς,
I-exhort honors and so a-word to-say of-us no-one rightly
δοκεῖ δέ· θεῖον γὰρ ἀγαθόν που τιμή, τῶν δὲ κακῶν οὐδὲν
seems but divine for good surely honor of-the and bad-things nothing
τίμιον, ὁ δ' ἡγούμενος ἤ τισι λόγοις ἢ δώροις αὐτὴν
honorable the and thinking either by-some words or by-gifts it

ἀΰξειν ἤ τισιν ὑπείξεσιν, μηδὲν βελτίω δὲ ἐκ χείρονος
to-increase or by-some indulgences in-nothing better and from worse
αὐτὴν ἀπεργαζόμενος, τιμᾶν μὲν δοκεῖ, δρᾷ δὲ τοῦτο
it producing to-honor indeed seems does but this
οὐδαμῶς. αὐτίκα παῖς εὐθὺς γενόμενος ἄνθρωπος πᾶς
in-no-way for-instance child straightway having-become man every
ἡγεῖται πάντα ἱκανὸς εἶναι γιγνώσκειν, καὶ τιμᾶν οἴεται
thinks all-things sufficient to-be to-know and to-honor thinks
ἐπαινῶν τὴν αὑτοῦ ψυχήν, καὶ προθυμούμενος ἐπιτρέπει
praising the his-own soul and being-eager allows
πράττειν ὅτι ἂν ἐθέλῃ, τὸ δὲ νῦν λεγόμενόν ἐστιν ὡς
to-do whatever — it-wishes the and now said is that
δρῶν ταῦτα βλάπτει καὶ οὐ τιμᾷ· δεῖ δέ, ὥς φαμεν,
doing these-things he-harms and not honors one-must and as we-say
μετά γε θεοὺς δευτέραν. οὐδέ γε ὅταν ἄνθρωπος τῶν
after at-least gods second nor at-least when a-man of-the
αὑτοῦ ἑκάστοτε ἁμαρτημάτων μὴ ἑαυτὸν αἴτιον ἡγῆται καὶ
his-own each-time errors not himself cause thinks and
τῶν πλείστων κακῶν καὶ μεγίστων, ἀλλὰ ἄλλους, ἑαυτὸν
of-the most evils and greatest but others himself
δὲ ἀεὶ ἀναίτιον ἐξαιρῇ, τιμῶν τὴν αὑτοῦ ψυχήν, ὡς
and always blameless exempts honoring the his-own soul as
δὴ δοκεῖ, ὁ δὲ πολλοῦ δεῖ δρᾶν τοῦτο· βλάπτει γάρ.
indeed it-seems he but much he-lacks to-do this he-harms for
d οὐδ' ὁπόταν ἡδοναῖς παρὰ λόγον τὸν τοῦ νομοθέτου καὶ
nor whenever to-pleasures contrary-to account the of-the lawgiver and
ἔπαινον χαρίζηται, τότε οὐδαμῶς τιμᾷ, ἀτιμάζει δὲ κακῶν
praise he-indulges then in-no-way honors dishonors but with-evils
καὶ μεταμελείας ἐμπιμπλὰς αὐτήν. οὐδέ γε ὁπόταν
and regret filling it nor at-least whenever
αὖ τἀναντία τοὺς ἐπαινουμένους πόνους καὶ φόβους καὶ
again the-opposite the praised labors and fears and

ἀλγηδόνας καὶ λύπας μὴ διαπονῇ καρτερῶν ἀλλὰ ὑπείκῃ,
pains and griefs not he-works-through enduring but yields
τότε οὐ τιμᾷ ὑπείκων· ἄτιμον γὰρ αὐτὴν ἀπεργάζεται
then not honors yielding dishonored for it he-makes
δρῶν τὰ τοιαῦτα σύμπαντα. οὐδ' ὁπόταν ἡγῆται τὸ ζῆν
doing the such-things all nor whenever he-thinks the to-live
πάντως ἀγαθὸν εἶναι, τιμᾷ, ἀτιμάζει δ' αὐτὴν καὶ τότε·
by-all-means good to-be honors dishonors but it also then
τὰ γὰρ ἐν Ἅιδου πράγματα πάντα κακὰ ἡγουμένης
the-things for in Hades things all bad thinking
τῆς ψυχῆς εἶναι, ὑπείκει καὶ οὐκ ἀντιτείνει διδάσκων τε
the soul to-be he-yields and not resists teaching both
καὶ ἐλέγχων ὡς οὐκ οἶδεν οὐδ' εἰ τἀναντία πέφυκεν
and refuting that not it-knows not-even whether the-opposite are-by-nature
μέγιστα εἶναι πάντων ἀγαθῶν ἡμῖν τὰ περὶ τοὺς θεοὺς
greatest to-be of-all goods for-us the-things about the gods
τοὺς ἐκεῖ. οὐδὲ μὴν πρὸ ἀρετῆς ὁπόταν αὖ προτιμᾷ τις
the there nor indeed before virtue whenever again prefers one
κάλλος, τοῦτ' ἔστιν οὐχ ἕτερον ἢ ἡ τῆς ψυχῆς ὄντως
beauty this is not other than the of-the soul really
καὶ πάντως ἀτιμία. ψυχῆς γὰρ σῶμα ἐντιμότερον οὗτος
and in-every-way dishonor than-soul for body more-honorable this
ὁ λόγος φησὶν εἶναι, ψευδόμενος· οὐδὲν γὰρ γηγενὲς
the argument says to-be lying nothing for earth-born
Ὀλυμπίων ἐντιμότερον, ἀλλ' ὁ περὶ ψυχῆς ἄλλως δοξάζων
than-Olympians more-honorable but the about soul otherwise opining
ἀγνοεῖ ὡς θαυμαστοῦ τούτου κτήματος ἀμελεῖ.
is-ignorant how wonderful this possession he-neglects
οὐδέ γε ὁπόταν χρήματά τις ἐρᾷ κτᾶσθαι μὴ καλῶς, 728
nor at-least whenever money one loves to-acquire not finely
ἢ μὴ δυσχερῶς φέρῃ κτώμενος, δώροις ἄρα τιμᾷ τότε
or not with-distress bears acquiring with-gifts then he-honors then

τὴν αὑτοῦ ψυχήν — παντὸς μὲν οὖν λείπει — τὸ γὰρ
the his-own soul of-everything indeed then falls-short the for
αὐτῆς τίμιον ἅμα καὶ καλὸν ἀποδίδοται σμικροῦ χρυσίου·
of-it honorable at-once and fine is-given-away for-little gold
πᾶς γὰρ ὅ τ' ἐπὶ γῆς καὶ ὑπὸ γῆς χρυσὸς ἀρετῆς
all for the both on earth and under earth gold of-virtue
οὐκ ἀντάξιος. ὡς δὲ εἰπεῖν συλλήβδην, ὃς ἅπερ ἂν
not equal-in-value as and to-say in-sum who what-very —
νομοθέτης αἰσχρὰ εἶναι καὶ κακὰ διαριθμούμενος τάττῃ καὶ
lawgiver shameful to-be and bad enumerating ranks and
τοὐναντίον ἀγαθὰ καὶ καλά, τῶν μὲν ἀπέχεσθαι μὴ ἐθέλῃ
the-opposite good and fine of-the indeed to-abstain not is-willing
πάσῃ μηχανῇ, τὰ δὲ ἐπιτηδεύειν σύμπασαν κατὰ
by-every device the(-others) and to-practice all according-to
δύναμιν, οὐκ οἶδεν ἐν τούτοις πᾶσιν πᾶς ἄνθρωπος ψυχὴν
power not he-knows in these all every man soul
θειότατον ὂν ἀτιμότατα καὶ κακοσχημονέστατα διατιθείς.
most-divine being most-dishonorably and most-unseemly disposing
τὴν γὰρ λεγομένην δίκην τῆς κακουργίας τὴν μεγίστην
the for called penalty of-the evil-doing the greatest
οὐδεὶς ὡς ἔπος εἰπεῖν λογίζεται, ἔστιν δ' ἡ μεγίστη τὸ
no-one so a-word to-say reckons is and the greatest the
ὁμοιοῦσθαι τοῖς οὖσιν κακοῖς ἀνδράσιν, ὁμοιούμενον δὲ τοὺς
to-become-like to-the being bad men becoming-like and the
μὲν ἀγαθοὺς φεύγειν ἄνδρας καὶ λόγους καὶ ἀποσχίζεσθαι,
indeed good to-flee men and words and to-be-cut-off
τοῖς δὲ προσκολλᾶσθαι διώκοντα κατὰ τὰς συνουσίας·
to-the and to-cleave pursuing in the associations
προσπεφυκότα δὲ τοῖς τοιούτοις ἀνάγκη ποιεῖν καὶ πάσχειν
having-grown-together and to-the such necessity to-do and to-suffer
ἃ πεφύκασιν ἀλλήλους οἱ τοιοῦτοι ποιεῖν καὶ λέγειν.
what-things are-by-nature one-another the such to-do and to-say

τοῦτο οὖν δὴ τὸ πάθος δίκη μὲν οὐκ ἔστιν — καλὸν γὰρ
this then indeed the affliction justice indeed not is fine for
τό γε δίκαιον καὶ ἡ δίκη — τιμωρία δέ, ἀδικίας ἀκόλουθος
the at-least just and the justice vengeance but of-injustice following
πάθη, ἧς ὅ τε τυχὼν καὶ μὴ τυγχάνων ἄθλιος, ὁ
suffering of-which the both meeting and not meeting wretched the(-one)
μὲν οὐκ ἰατρευόμενος, ὁ δέ, ἵνα ἕτεροι πολλοὶ σῴζωνται,
indeed not being-cured the and so-that others many may-be-saved
ἀπολλύμενος. τιμὴ δ' ἐστὶν ἡμῖν, ὡς τὸ ὅλον εἰπεῖν,
perishing honor and is for-us as the whole to-say
τοῖς μὲν ἀμείνοσιν ἕπεσθαι, τὰ δὲ χείρονα, γενέσθαι
the-things indeed better to-follow the-things and worse to-become
δὲ βελτίω δυνατά, τοῦτ' αὐτὸ ὡς ἄριστα ἀποτελεῖν.
and better possible this itself as best to-accomplish
ψυχῆς οὖν ἀνθρώπῳ κτῆμα οὐκ ἔστιν εὐφυέστερον εἰς τὸ d
than-soul then for-man possession not is better-endowed toward the
φυγεῖν μὲν τὸ κακόν, ἰχνεῦσαι δὲ καὶ ἑλεῖν τὸ πάντων
to-flee indeed the bad to-track and and to-catch the of-all
ἄριστον, καὶ ἑλόντα αὖ κοινῇ συνοικεῖν τὸν ἐπίλοιπον
best and having-caught again in-common to-live-with the remaining
βίον· διὸ δεύτερον ἐτάχθη τιμῇ, τὸ δὲ τρίτον — πᾶς
life wherefore second it-was-ranked in-honor the and third every-one
ἂν τοῦτό γε νοήσειεν — τὴν τοῦ σώματος εἶναι κατὰ
— this at-least would-perceive the of-the body to-be according-to
φύσιν τιμήν· τὰς δ' αὖ τιμὰς δεῖ σκοπεῖν, καὶ τούτων
nature honor the and again honors one-must to-examine and of-these
τίνες ἀληθεῖς καὶ ὅσαι κίβδηλοι, τοῦτο δὲ νομοθέτου.
which true and as-many-as counterfeit this and of-lawgiver
μηνύειν δή μοι φαίνεται τάσδε καὶ τοιάσδε τινὰς αὐτὰς
to-declare indeed to-me it-appears these and such some them
εἶναι, τίμιον εἶναι σῶμα οὐ τὸ καλὸν οὐδὲ ἰσχυρὸν οὐδὲ
to-be honorable to-be body not the beautiful nor strong nor

τάχος ἔχον οὐδὲ μέγα, οὐδέ γε τὸ ὑγιεινόν — καίτοι
speed having nor large nor at-least the healthy and-yet
πολλοῖς ἂν τοῦτό γε δοκοῖ — καὶ μὴν οὐδὲ τὰ τούτων
to-many — this at-least would-seem and indeed nor the of-these
γ' ἐναντία, τὰ δ' ἐν τῷ μέσῳ ἁπάσης ταύτης τῆς
at-least opposites the-things but in the middle of-all this the
ἕξεως ἐφαπτόμενα σωφρονέστατα ἅμα τε ἀσφαλέστατα
state touching most-temperate at-once both safest
εἶναι μακρῷ· τὰ μὲν γὰρ χαύνους τὰς ψυχὰς καὶ θρασείας
to-be by-far the indeed for puffed-up the souls and bold
ποιεῖ, τὰ δὲ ταπεινάς τε καὶ ἀνελευθέρους.
make the(-others) and humble both and illiberal
729 ὡς δ' αὕτως ἡ τῶν χρημάτων καὶ κτημάτων κτῆσις, καὶ
as and likewise the of-the money and possessions acquisition and
τιμήσεως κατὰ τὸν αὐτὸν ῥυθμὸν ἔχει· τὰ μὲν ὑπέρογκα
of-honoring according-to the same rhythm holds the indeed excessive
γὰρ ἑκάστων τούτων ἔχθρας καὶ στάσεις ἀπεργάζεται ταῖς
for of-each these enmities and factions produces for-the
πόλεσιν καὶ ἰδίᾳ, τὰ δ' ἐλλείποντα δουλείας ὡς τὸ πολύ.
cities and privately the and falling-short slaveries for the most-part
μὴ δή τις φιλοχρημονείτω παίδων γ' ἕνεκα, ἵνα
not indeed anyone be-money-loving of-children at-least for-the-sake so-that
ὅτι πλουσιωτάτους καταλίπῃ· οὔτε γὰρ ἐκείνοις οὔτε αὖ
as richest he-may-leave neither for to-those nor again
τῇ πόλει ἄμεινον. ἡ γὰρ τῶν νέων ἀκολάκευτος οὐσία,
to-the city better the for of-the young unflattered property
τῶν δ' ἀναγκαίων μὴ ἐνδεής, αὕτη πασῶν μουσικωτάτη
of-the but necessities not lacking this of-all most-musical
τε καὶ ἀρίστη· συμφωνοῦσα γὰρ ἡμῖν καὶ συναρμόττουσα
both and best agreeing for with-us and fitting-together
εἰς ἅπαντα ἄλυπον τὸν βίον ἀπεργάζεται. παισὶν δὲ
into all painless the life produces to-children and

αἰδῶ χρὴ πολλήν, οὐ χρυσὸν καταλείπειν. οἰόμεθα δὲ
shame one-must much not gold to-leave we-think and
ἐπιπλήττοντες τοῖς νέοις ἀναισχυντοῦσιν τοῦτο καταλείψειν·
rebuking the young being-shameless this to-leave-behind
τὸ δ' ἔστιν οὐκ ἐκ τοῦ νῦν παρακελεύματος τοῖς νέοις
the and is not from the now exhortation to-the young
γιγνόμενον, ὃ παρακελεύονται λέγοντες ὡς δεῖ πάντα
coming-about which they-exhort saying that one-must all-things
αἰσχύνεσθαι τὸν νέον. ὁ δὲ ἔμφρων νομοθέτης τοῖς
to-feel-shame the young-man the and sensible lawgiver to-the
πρεσβυτέροις ἂν μᾶλλον παρακελεύοιτο αἰσχύνεσθαι τοὺς
elders — rather would-exhort to-feel-shame-before the
νέους, καὶ πάντων μάλιστα εὐλαβεῖσθαι μή ποτέ τις αὐτὸν
young and of-all most to-beware lest ever one him
ἴδῃ τῶν νέων ἢ καὶ ἐπακούσῃ δρῶντα ἢ λέγοντά τι
see of-the young or even hear doing or saying something
τῶν αἰσχρῶν, ὡς ὅπου ἀναισχυντοῦσι γέροντες, ἀνάγκη
of-the shameful-things as where are-shameless old-men necessity
καὶ νέους ἐνταῦθα εἶναι ἀναιδεστάτους· παιδεία γὰρ νέων
also young there to-be most-shameless education for of-young
διαφέρουσά ἐστιν ἅμα καὶ αὐτῶν οὐ τὸ νουθετεῖν, ἀλλ'
excelling is at-once also of-themselves not the to-admonish but
ἅπερ ἂν ἄλλον νουθετῶν εἴποι τις, φαίνεσθαι ταῦτα
what-very — another admonishing would-say one to-appear these-things
αὐτὸν δρῶντα διὰ βίου.
himself doing through life
συγγένειαν δὲ καὶ ὁμογνίων θεῶν κοινωνίαν πᾶσαν ταὐτοῦ d
kinship and and of-family gods communion all of-the-same
φύσιν αἵματος ἔχουσαν τιμῶν τις καὶ σεβόμενος, εὖνους ἂν
nature of-blood having honoring one and revering well-disposed —
γενεθλίους θεοὺς εἰς παίδων αὑτοῦ σπορὰν ἴσχοι κατὰ
of-birth gods for of-children his-own begetting would-have according-to

λόγον. καὶ μὴν τό γε φίλων καὶ ἑταίρων πρὸς τὰς
reason and indeed the at-least of-friends and comrades for the
ἐν βίῳ ὁμιλίας εὐμενεῖς ἄν τις κτῷτο, μείζους μὲν καὶ
in life associations well-disposed — one would-acquire greater indeed and
σεμνοτέρας τὰς ἐκείνων ὑπηρεσίας εἰς αὑτὸν ἡγούμενος
more-solemn the of-those services toward himself thinking
ἢ ᾽κεῖνοι, ἐλάττους δ᾽ αὖ τὰς αὑτοῦ διανοούμενος εἰς
than they less and again the his-own considering toward
τοὺς φίλους χάριτας αὐτῶν τῶν φίλων τε καὶ ἑταίρων.
the friends favors than-themselves the friends both and comrades
εἰς μὴν πόλιν καὶ πολίτας μακρῷ ἄριστος ὅστις πρὸ
toward indeed city and citizens by-far best whoever before
τοῦ Ὀλυμπίασιν καὶ ἁπάντων ἀγώνων πολεμικῶν τε
the at-Olympia and of-all contests of-war both
καὶ εἰρηνικῶν νικᾶν δέξαιτ᾽ ἂν δόξῃ ὑπηρεσίας τῶν
and of-peace to-win would-choose — in-reputation of-service to-the
οἴκοι νόμων, ὡς ὑπηρετηκὼς πάντων κάλλιστ᾽ ἀνθρώπων
at-home laws as having-served of-all most-finely men
αὐτοῖς ἐν τῷ βίῳ. πρὸς δ᾽ αὖ τοὺς ξένους διανοητέον
them in the life toward and again the strangers one-must-think
ὡς ἁγιώτατα συμβόλαια ὄντα· σχεδὸν γὰρ πάντ᾽ ἐστὶ τὰ
as most-holy contracts being nearly for all are the
τῶν ξένων καὶ εἰς τοὺς ξένους ἁμαρτήματα παρὰ
of-the strangers and toward the strangers errors compared-with
τὰ τῶν πολιτῶν εἰς θεὸν ἀνηρτημένα τιμωρὸν μᾶλλον.
the of-the citizens to god hung avenger more

Strangers and suppliants are under the gods' special care. Truth is the first of goods, and the liar ends his life friendless. Honor goes to the man who does no wrong, double to one who reports wrongdoers, and most to one who helps the rulers punish them. A man should share his virtues without envy, and be spirited against incurable wrong but gentle to the curable, since no one is unjust willingly. The greatest evil is excessive love of self. Excess joy and grief are to be held in check.

ΑΤΗ. ἔρημος γὰρ ὢν ὁ ξένος ἑταίρων τε καὶ συγγενῶν 730
bereft for being the stranger of-comrades both and kin
ἐλεεινότερος ἀνθρώποις καὶ θεοῖς· ὁ δυνάμενος οὖν
more-pitiable to-men and gods the able then
τιμωρεῖν μᾶλλον βοηθεῖ προθυμότερον, δύναται δὲ
to-avenge more helps more-eagerly is-able and
διαφερόντως ὁ ξένιος ἑκάστων δαίμων καὶ θεὸς τῷ
exceptionally the of-strangers of-each daemon and god to-the
ξενίῳ συνεπόμενοι Διί. πολλῆς οὖν εὐλαβείας, ᾧ
of-strangers following Zeus of-much then caution for-whom
καὶ σμικρὸν προμηθείας ἔνι, μηδὲν ἁμάρτημα περὶ ξένους
even small of-forethought is-in no error about strangers
ἁμαρτόντα ἐν τῷ βίῳ πρὸς τὸ τέλος αὐτοῦ πορευθῆναι.
having-erred in the life to the end of-it to-go
ξενικῶν δ' αὖ καὶ ἐπιχωρίων ἁμαρτημάτων τὸ περὶ τοὺς
of-strangers and again also of-natives errors the about the
ἱκέτας μέγιστον γίγνεται ἁμάρτημα ἑκάστοις· μεθ' οὗ γὰρ
suppliants greatest becomes error for-each with whom for
ἱκετεύσας μάρτυρος ὁ ἱκέτης θεοῦ ἔτυχεν ὁμολογιῶν,
having-supplicated as-witness the suppliant god obtained of-agreements
φύλαξ διαφέρων οὗτος τοῦ παθόντος γίγνεται, ὥστ' οὐκ
guardian exceptional this-one of-the having-suffered becomes so-that not
ἄν ποτε ἀτιμώρητος πάθοι ὁ τυχὼν ὢν ἔπαθε.
— ever unavenged would-suffer the having-obtained what he-suffered

b τὰ μὲν οὖν περὶ γονέας τε καὶ ἑαυτὸν καὶ τὰ
the-things indeed then about parents both and oneself and the-things
ἑαυτοῦ, περὶ πόλιν τε καὶ φίλους καὶ συγγένειαν, ξενικά τε
of-oneself about city both and friends and kin foreign both
καὶ ἐπιχώρια, διεληλύθαμεν σχεδὸν ὁμιλήματα, τὸ δὲ ποῖός
and native we-have-gone-through nearly dealings the and what-sort
τις ὢν αὐτὸς ἂν κάλλιστα διαγάγοι τὸν βίον, ἑπόμενον
someone being himself — most-finely would-pass the life following
τούτῳ διεξελθεῖν· ὅσα μὴ νόμος, ἀλλ' ἔπαινος παιδεύων
this to-go-through as-many-as not law but praise educating
καὶ ψόγος ἑκάστους εὐηνίους μᾶλλον καὶ εὐμενεῖς τοῖς
and blame each tractable rather and kindly to-the
τεθήσεσθαι μέλλουσιν νόμοις ἀπεργάζεται, ταῦτ' ἐστὶν μετὰ
to-be-laid-down going laws makes these-things are after
τοῦτο ἡμῖν ῥητέον. ἀλήθεια δὴ πάντων μὲν ἀγαθῶν θεοῖς
this by-us to-be-said truth indeed of-all indeed goods for-gods
ἡγεῖται, πάντων δὲ ἀνθρώποις· ἧς ὁ γενήσεσθαι μέλλων
leads of-all and for-men of-which the to-become going
μακάριός τε καὶ εὐδαίμων ἐξ ἀρχῆς εὐθὺς μέτοχος εἴη,
blessed both and happy from beginning straightway sharer may-be
ἵνα ὡς πλεῖστον χρόνον ἀληθὴς ὢν διαβιοῖ. πιστὸς γάρ· ὁ
so-that as most time true being he-may-live trustworthy for the
δὲ ἄπιστος ᾧ φίλον ψεῦδος ἑκούσιον, ὅτῳ δὲ ἀκούσιον,
and untrustworthy to-whom dear falsehood voluntary to-whom and involuntary
ἄνους. ὧν οὐδέτερον ζηλωτόν. ἄφιλος γὰρ δὴ πᾶς ὅ
senseless of-which neither enviable friendless for indeed every-one the
γε ἄπιστος καὶ ἀμαθής, χρόνου δὲ προϊόντος γνωσθείς,
at-least untrustworthy and ignorant of-time and proceeding being-known
εἰς τὸ χαλεπὸν γῆρας ἐρημίαν αὑτῷ πᾶσαν κατεσκευάσατο
for the hard old-age solitude for-himself all he-has-prepared

ἐπὶ τέλει τοῦ βίου, ὥστε ζώντων καὶ μὴ ἑταίρων καὶ
at end of-the life so-that living and not comrades and
παίδων σχεδὸν ὁμοίως ὀρφανὸν αὐτῷ γενέσθαι τὸν βίον.
children nearly alike orphaned to-him to-become the life
τίμιος μὲν δὴ καὶ ὁ μηδὲν ἀδικῶν, ὁ δὲ μηδ' e
honorable indeed indeed also the in-nothing doing-wrong the and not-even
ἐπιτρέπων τοῖς ἀδικοῦσιν ἀδικεῖν πλέον ἢ διπλασίας
allowing to-the wrongdoers to-do-wrong more than double
τιμῆς ἄξιος ἐκείνου· ὁ μὲν γὰρ ἑνός, ὁ δὲ
honor worthy than-that-one the(-one) indeed for of-one the(-other) and
πολλῶν ἀντάξιος ἑτέρων, μηνύων τὴν τῶν ἄλλων τοῖς
of-many equal-in-worth others informing the of-the others to-the
ἄρχουσιν ἀδικίαν. ὁ δὲ καὶ συγκολάζων εἰς δύναμιν
rulers injustice the and also joining-in-punishing according-to power
τοῖς ἄρχουσιν, ὁ μέγας ἀνὴρ ἐν πόλει καὶ τέλειος, οὗτος
with-the rulers the great man in city and perfect this-one
ἀναγορευέσθω νικηφόρος ἀρετῇ. τὸν αὐτὸν δὴ τοῦτον
let-be-proclaimed victorious in-virtue the same indeed this
ἔπαινον καὶ περὶ σωφροσύνης χρὴ λέγειν καὶ περὶ
praise also about temperance one-must say and about
φρονήσεως, καὶ ὅσα ἄλλα ἀγαθά τις κέκτηται δυνατὰ
prudence and as-many-as other goods one has-acquired possible
μὴ μόνον αὐτὸν ἔχειν ἀλλὰ καὶ ἄλλοις μεταδιδόναι·
not only oneself to-have but also to-others to-share
καὶ τὸν μὲν μεταδιδόντα ὡς ἀκρότατον χρὴ τιμᾶν, τὸν 731
and the indeed sharing as highest one-must honor the
δ' αὖ μὴ δυνάμενον, ἐθέλοντα δέ, ἐᾶν δεύτερον, τὸν
and again not able willing but to-let-be second the
δὲ φθονοῦντα καὶ ἑκόντα μηδενὶ κοινωνὸν διὰ φιλίας
and envious and willingly to-no-one partner through friendship
γιγνόμενον ἀγαθῶν τινων αὐτὸν μὲν ψέγειν, τὸ δὲ κτῆμα
becoming of-goods some him indeed to-blame the but possession

μηδὲν μᾶλλον διὰ τὸν κεκτημένον ἀτιμάζειν, ἀλλὰ
in-nothing more because-of the possessor to-dishonor but
κτᾶσθαι κατὰ δύναμιν. φιλονικείτω δὲ ἡμῖν πᾶς πρὸς
to-acquire according-to power let-be-rivalrous and for-us everyone toward
ἀρετὴν ἀφθόνως. ὁ μὲν γὰρ τοιοῦτος τὰς πόλεις αὔξει,
virtue ungrudgingly the indeed for such the cities increases
ἁμιλλώμενος μὲν αὐτός, τοὺς ἄλλους δὲ οὐ κολούων
competing indeed himself the others and not cutting-down
διαβολαῖς· ὁ δὲ φθονερός, τῇ τῶν ἄλλων διαβολῇ δεῖν
with-slanders the and envious by-the of-the others slander to-be-necessary
οἰόμενος ὑπερέχειν, αὐτός τε ἧττον συντείνει πρὸς ἀρετὴν
thinking to-surpass himself both less strains toward virtue
τὴν ἀληθῆ, τούς τε ἀνθαμιλλωμένους εἰς ἀθυμίαν καθίστησι
the true the both counter-competing into despondency puts
τῷ ἀδίκως ψέγεσθαι, καὶ διὰ ταῦτα ἀγύμναστον τὴν
by-the unjustly to-be-blamed and because-of these-things untrained the
πόλιν ὅλην εἰς ἅμιλλαν ἀρετῆς ποιῶν, σμικροτέραν αὐτὴν
city whole for competition of-virtue making smaller it
πρὸς εὐδοξίαν τὸ ἑαυτοῦ μέρος ἀπεργάζεται. θυμοειδῆ μὲν
toward good-repute the his-own part he-makes spirited indeed
δὴ χρὴ πάντα ἄνδρα εἶναι, πρᾷον δὲ ὡς ὅτι μάλιστα.
indeed one-must every man to-be gentle and as as most
τὰ γὰρ τῶν ἄλλων χαλεπὰ καὶ δυσίατα ἢ καὶ τὸ παράπαν
the for of-the others hard and hard-to-cure or also the altogether
ἀνίατα ἀδικήματα οὐκ ἔστιν ἄλλως ἐκφυγεῖν ἢ μαχόμενον
incurable wrongs not it-is-possible otherwise to-escape than fighting
καὶ ἀμυνόμενον νικῶντα καὶ τῷ μηδὲν ἀνιέναι κολάζοντα,
and defending conquering and by-the in-nothing relaxing punishing
τοῦτο δὲ ἄνευ θυμοῦ γενναίου ψυχὴ πᾶσα ἀδύνατος δρᾶν.
this and without spirit noble soul every unable to-do

τὰ δ' αὖ τῶν ὅσοι ἀδικοῦσιν μέν, ἰατὰ δέ, d
the-things and again of-those as-many-as do-wrong indeed curable but
γιγνώσκειν χρὴ πρῶτον μὲν ὅτι πᾶς ὁ ἄδικος οὐχ
to-know one-must first indeed that every the unjust-man not
ἑκὼν ἄδικος· τῶν γὰρ μεγίστων κακῶν οὐδεὶς οὐδαμοῦ
willingly unjust of-the for greatest evils no-one nowhere
οὐδὲν ἑκὼν κεκτῆτο ἄν ποτε, πολὺ δὲ ἥκιστα ἐν τοῖς
nothing willingly would-possess — ever much and least in the
τῶν ἑαυτοῦ τιμιωτάτοις. ψυχὴ δ', ὡς εἴπομεν, ἀληθείᾳ
of-the of-oneself most-honorable soul and as we-said in-truth
γέ ἐστιν πᾶσιν τιμιώτατον· ἐν οὖν τῷ τιμιωτάτῳ τὸ
at-least is for-all most-honorable in then the most-honorable the
μέγιστον κακὸν οὐδεὶς ἑκὼν μή ποτε λάβῃ καὶ ζῇ διὰ
greatest evil no-one willingly not ever would-take and live through
βίου κεκτημένος αὐτό. ἀλλὰ ἐλεεινὸς μὲν πάντως ὅ γε
life possessing it but pitiable indeed by-all-means the at-least
ἄδικος καὶ ὁ τὰ κακὰ ἔχων, ἐλεεῖν δὲ τὸν μὲν ἰάσιμα
unjust-man and the the evils having to-pity and the indeed curable-things
ἔχοντα ἐγχωρεῖ καὶ ἀνείργοντα τὸν θυμὸν πραΰνειν καὶ
having it-is-possible and restraining the anger to-soften and
μὴ ἀκραχολοῦντα γυναικείως πικραινόμενον διατελεῖν, τῷ
not being-quick-tempered womanishly embittered to-continue on-the
δ' ἀκράτως καὶ ἀπαραμυθήτως πλημμελεῖ καὶ κακῷ
but unmixedly and unconsolably offending and bad
ἐφιέναι δεῖ τὴν ὀργήν· διὸ δὴ θυμοειδῆ πρέπειν
to-let-loose one-must the wrath wherefore indeed spirited to-befit
καὶ πρᾷόν φαμεν ἑκάστοτε εἶναι δεῖν τὸν ἀγαθόν.
and gentle we-say each-time to-be to-be-necessary the good
πάντων δὲ μέγιστον κακῶν ἀνθρώποις τοῖς πολλοῖς e
of-all and greatest of-evils for-men the many
ἔμφυτον ἐν ταῖς ψυχαῖς ἐστιν, οὗ πᾶς αὑτῷ
innate in the souls is for-which every-one to-himself

συγγνώμην ἔχων ἀποφυγὴν οὐδεμίαν μηχανᾶται· τοῦτο δ'
pardon having escape none contrives this and
ἔστιν ὃ λέγουσιν ὡς φίλος αὐτῷ πᾶς ἄνθρωπος φύσει
is which they-say that friend to-himself every man by-nature
τέ ἐστιν καὶ ὀρθῶς ἔχει τὸ δεῖν εἶναι τοιοῦτον.
both is and rightly it-holds the to-be-necessary to-be such
τὸ δὲ ἀληθείᾳ γε πάντων ἁμαρτημάτων διὰ τὴν
the but in-truth at-least of-all errors because-of the
σφόδρα ἑαυτοῦ φιλίαν αἴτιον ἑκάστῳ γίγνεται ἑκάστοτε.
excessive of-oneself friendship cause for-each becomes each-time
732 τυφλοῦται γὰρ περὶ τὸ φιλούμενον ὁ φιλῶν, ὥστε τὰ δίκαια
is-blinded for about the beloved the lover so-that the just-things
καὶ τὰ ἀγαθὰ καὶ τὰ καλὰ κακῶς κρίνει, τὸ αὑτοῦ πρὸ τοῦ
and the goods and the fine-things badly he-judges the his-own before the
ἀληθοῦς ἀεὶ τιμᾶν δεῖν ἡγούμενος· οὔτε γὰρ ἑαυτὸν
true always to-honor to-be-necessary thinking neither for himself
οὔτε τὰ ἑαυτοῦ χρὴ τόν γε μέγαν ἄνδρα ἐσόμενον
nor the-things of-himself one-must the at-least great man going-to-be
στέργειν, ἀλλὰ τὰ δίκαια, ἐάντε παρ' αὐτῷ ἐάντε παρ' ἄλλῳ
to-love but the just-things whether by himself or by another
μᾶλλον πραττόμενα τυγχάνῃ. ἐκ ταὐτοῦ δὲ ἁμαρτήματος
rather being-done they-happen from the-same and error
τούτου καὶ τὸ τὴν ἀμαθίαν τὴν παρ' αὐτῷ δοκεῖν σοφίαν
this also the the ignorance the in himself to-seem wisdom
εἶναι γέγονε πᾶσιν· ὅθεν οὐκ εἰδότες ὡς ἔπος εἰπεῖν οὐδέν,
to-be has-arisen for-all whence not knowing so a-word to-say nothing
οἰόμεθα τὰ πάντα εἰδέναι, οὐκ ἐπιτρέποντες δὲ ἄλλοις ἃ
we-think the all to-know not entrusting and to-others what
μὴ ἐπιστάμεθα πράττειν, ἀναγκαζόμεθα ἁμαρτάνειν αὐτοὶ
not we-know to-do we-are-compelled to-err ourselves
πράττοντες. διὸ πάντα ἄνθρωπον χρὴ φεύγειν τὸ
doing wherefore every man one-must to-flee the

σφόδρα φιλεῖν αὑτόν, τὸν δ' ἑαυτοῦ βελτίω διώκειν ἀεί,
excessively to-love himself the and than-himself better to-pursue always
μηδεμίαν αἰσχύνην ἐπὶ τῷ τοιούτῳ πρόσθεν ποιούμενον.
no shame at the such before making
ἃ δὲ σμικρότερα μὲν τούτων καὶ λεγόμενα πολλάκις c
what-things and smaller indeed than-these and said often
ἐστίν, χρήσιμα δὲ τούτων οὐχ ἧττον, χρὴ λέγειν ἑαυτὸν
are useful and than-these not less one-must to-say oneself
ἀναμιμνήσκοντα· ὥσπερ γάρ τινος ἀπορρέοντος ἀεὶ δεῖ
reminding as for something flowing-away always one-must
τοὐναντίον ἐπιρρεῖν, ἀνάμνησις δ' ἐστὶν ἐπιρροὴ φρονήσεως
the-opposite to-flow-in recollection and is inflow of-prudence
ἀπολειπούσης. διὸ δὴ γελώτων τε εἴργεσθαι χρὴ
departing wherefore indeed from-laughters both to-be-restrained one-must
τῶν ἐξαισίων καὶ δακρύων, παραγγέλλειν δὲ παντὶ πάντ'
the excessive and from-tears to-enjoin and to-every every
ἄνδρα, καὶ ὅλην περιχάρειαν πᾶσαν ἀποκρυπτόμενον καὶ
man and whole excess-of-joy all hiding and
περιωδυνίαν εὐσχημονεῖν πειρᾶσθαι, κατά τε εὐπραγίας
excess-of-grief to-be-decorous to-try in both good-fortunes
ἱσταμένου τοῦ δαίμονος ἑκάστου, καὶ κατὰ τύχας οἷον
standing-by of-the daemon of-each and in mischances as-it-were
πρὸς ὑψηλὰ καὶ ἀνάντη δαιμόνων ἀνθισταμένων τισὶν
against high and steep daemons opposing some
πράξεσιν, ἐλπίζειν δ' ἀεὶ τοῖς γε ἀγαθοῖσι τὸν
actions to-hope and always for-the at-least good the
θεὸν ἃ δωρεῖται πόνων μὲν ἐπιπιπτόντων ἀντὶ
god which-things he-gives labors indeed falling-upon instead-of
μειζόνων ἐλάττους ποιήσειν τῶν τ' αὖ νῦν παρόντων
greater lesser to-make of-the both again now present
ἐπὶ τὸ βέλτιον μεταβολάς, περὶ δὲ τὰ ἀγαθὰ τὰ ἐναντία
toward the better changes about and the goods the opposites

τούτων ἀεὶ πάντ' αὐτοῖς παραγενήσεσθαι μετ' ἀγαθῆς
of-these always all for-them to-come with good
τύχης. ταύταις δὴ ταῖς ἐλπίσιν ἕκαστον χρὴ ζῆν καὶ
fortune these indeed in-the hopes each one-must to-live and
ταῖς ὑπομνήσεσι πάντων τῶν τοιούτων, μηδὲν φειδόμενον,
in-the reminders of-all the such-things in-nothing sparing
ἀλλ' ἀεὶ κατά τε παιδιὰς καὶ σπουδὰς ἀναμιμνῄσκοντα
but always in both plays and serious-things reminding
ἕτερόν τε καὶ ἑαυτὸν σαφῶς.
another both and himself clearly
e νῦν οὖν δὴ περὶ μὲν ἐπιτηδευμάτων, οἷα χρὴ
now then indeed about indeed practices what-sort one-must
ἐπιτηδεύειν, καὶ περὶ αὐτοῦ ἑκάστου, ποιόν τινα χρεὼν
to-practice and about himself each what-sort some needful
εἶναι, λέλεκται σχεδὸν ὅσα θεῖά ἐστι, τὰ δὲ ἀνθρώπινα
to-be has-been-said nearly as-many-as divine are the and human
νῦν ἡμῖν οὐκ εἴρηται, δεῖ δέ· ἀνθρώποις γὰρ διαλεγόμεθα
now by-us not have-been-said must but to-men for we-converse
ἀλλ' οὐ θεοῖς. ἔστιν δὴ φύσει ἀνθρώπειον μάλιστα
but not to-gods is indeed by-nature human most
ἡδοναὶ καὶ λῦπαι καὶ ἐπιθυμίαι, ἐξ ὧν ἀνάγκη τὸ
pleasures and pains and desires from which necessity the
θνητὸν πᾶν ζῷον ἀτεχνῶς οἷον ἐξηρτῆσθαί τε καὶ
mortal every animal simply as-it-were to-be-hung both and
ἐκκρεμάμενον εἶναι σπουδαῖς ταῖς μεγίσταις·
suspended to-be on-concerns the greatest

The best life also has the most pleasure: the temperate, wise, brave, and healthy lives each outweigh their opposites in pleasure over pain, so no one is licentious willingly. With the prelude done, laws follow, and like a weaver choosing warp and woof the lawgiver must sort officials from the ruled. First the city must be purged, as a herdsman culls his herd. The best purge, death or exile for the incurable, is painful, and only a lawgiver who is also a tyrant can carry it out.

ATH. δεῖ δὴ τὸν κάλλιστον βίον ἐπαινεῖν, μὴ μόνον ὅτι 733
one-must indeed the finest life to-praise not only that
τῷ σχήματι κρατεῖ πρὸς εὐδοξίαν, ἀλλὰ καὶ ὡς, ἄν τις
in-the outward-form it-prevails toward good-repute but also that if one
ἐθέλῃ γεύεσθαι καὶ μὴ νέος ὢν φυγὰς ἀπ᾽ αὐτοῦ γένηται,
be-willing to-taste and not young being a-fugitive from it become
κρατεῖ καὶ τούτῳ ὃ πάντες ζητοῦμεν, τῷ χαίρειν
it-prevails also in-this which all we-seek in-the to-rejoice
πλείω, ἐλάττω δὲ λυπεῖσθαι παρὰ τὸν βίον ἅπαντα. ὡς
more less and to-be-pained through the life whole how
δὲ ἔσται τοῦτο σαφές, ἂν γεύηταί τις ὀρθῶς, ἑτοίμως καὶ
and will-be this clear if should-taste one rightly readily and
σφόδρα φανήσεται. ἡ δὲ ὀρθότης τίς; τοῦτο ἤδη παρὰ
greatly it-will-appear the and correctness what this already from
τοῦ λόγου χρὴ λαμβάνοντα σκοπεῖν· εἴτε οὕτως ἡμῖν
the argument one-must taking to-examine whether so for-us
κατὰ φύσιν πέφυκεν εἴτε ἄλλως παρὰ φύσιν, βίον
according-to nature it-is-by-nature or otherwise contrary-to nature life
χρὴ παρὰ βίον ἡδίω καὶ λυπηρότερον ὧδε σκοπεῖν.
one-must beside life more-pleasant and more-painful thus to-examine
ἡδονὴν βουλόμεθα ἡμῖν εἶναι, λύπην δὲ οὔθ᾽ αἱρούμεθα
pleasure we-wish for-us to-be pain and neither we-choose
οὔτε βουλόμεθα, τὸ δὲ μηδέτερον ἀντὶ μὲν ἡδονῆς οὐ
nor we-wish the and neither instead-of indeed pleasure not

βουλόμεθα, λύπης δὲ ἀλλάττεσθαι βουλόμεθα· λύπην δ'
we-wish of-pain and to-exchange we-wish pain and
ἐλάττω μετὰ μείζονος ἡδονῆς βουλόμεθα, ἡδονὴν δ' ἐλάττω
less with greater pleasure we-wish pleasure and less
μετὰ μείζονος λύπης οὐ βουλόμεθα, ἴσα δὲ ἀντὶ ἴσων
with greater pain not we-wish equal and for equal
ἑκάτερα τούτων οὐχ ὡς βουλόμεθα ἔχοιμεν ἂν διασαφεῖν.
each of-these not as we-wish we-could — to-make-clear
c ταῦτα δὲ πάντα ἐστὶν πλήθει καὶ μεγέθει καὶ
these-things and all are in-number and in-magnitude and
σφοδρότησιν ἰσότησίν τε, καὶ ὅσα ἐναντία ἐστὶν
in-intensities in-equal-measures both and as-many-as opposite are
πᾶσι τοῖς τοιούτοις πρὸς βούλησιν, διαφέροντά τε καὶ
to-all the such-things toward wish differing both and
μηδὲν διαφέροντα πρὸς αἵρεσιν ἑκάστων. οὕτω δὴ
in-nothing differing toward choice of-each so indeed
τούτων ἐξ ἀνάγκης διακεκοσμημένων, ἐν ᾧ μὲν βίῳ
these from necessity ordered in which indeed life
ἔνεστι πολλὰ ἑκάτερα καὶ μεγάλα καὶ σφοδρά, ὑπερβάλλει
are-in many each-of-the-two and great and intense exceed
δὲ τὰ τῶν ἡδονῶν, βουλόμεθα, ἐν ᾧ δὲ τὰ ἐναντία,
and the-things of-the pleasures we-wish in which and the opposites
οὐ βουλόμεθα· καὶ αὖ ἐν ᾧ ὀλίγα ἑκάτερα καὶ σμικρὰ
not we-wish and again in which few each-of-the-two and small
καὶ ἠρεμαῖα, ὑπερβάλλει δὲ τὰ λυπηρά, οὐ βουλόμεθα, ἐν
and quiet exceed and the painful-things not we-wish in
ᾧ δὲ τἀναντία, βουλόμεθα. ἐν ᾧ δ' αὖ βίῳ ἰσορροπεῖ,
which and the-opposites we-wish in which and again life is-balanced
καθάπερ ἐν τοῖς πρόσθεν δεῖ διανοεῖσθαι· τὸν ἰσόρροπον
as in the before one-must to-think the balanced
βίον ὡς τῶν μὲν ὑπερβαλλόντων τῷ φίλῳ ἡμῖν βουλόμεθα,
life as of-the indeed exceeding the dear to-us we-wish

τῶν δ᾽ αὖ τοῖς ἐχθροῖς οὐ βουλόμεθα. πάντας δὴ δεῖ
of-the and again the hateful not we-wish all indeed one-must
διανοεῖσθαι τοὺς βίους ἡμῶν ὡς ἐν τούτοις ἐνδεδεμένοι
to-think the lives of-us as in these bound
πεφύκασιν, καὶ δεῖ διανοεῖσθαι ποίους φύσει βουλόμεθα·
they-are-by-nature and one-must to-think which by-nature we-wish
εἰ δέ τι παρὰ ταῦτα ἄρα φαμὲν βούλεσθαι, διά
if and something contrary-to these-things then we-say to-wish through
τινα ἄγνοιαν καὶ ἀπειρίαν τῶν ὄντων βίων αὐτὰ λέγομεν.
some ignorance and inexperience of-the existing lives them we-say
τίνες δὴ καὶ πόσοι εἰσὶ βίοι, ὧν πέρι δεῖ e
which indeed and how-many are lives of-which about one-must
προελόμενον τὸ βούλητόν τε καὶ ἀκούσιον ἰδόντα εἰς
having-chosen the wished-for both and involuntary having-seen into
νόμον ἑαυτῷ ταξάμενον, τὸ φίλον ἅμα καὶ ἡδὺ καὶ
law for-himself having-ordained the dear at-once and pleasant and
ἄριστόν τε καὶ κάλλιστον ἑλόμενον, ζῆν ὡς οἷόν τ᾽
best both and finest having-chosen to-live as possible —
ἐστὶν ἄνθρωπον μακαριώτατα; λέγωμεν δὴ σώφρονα
it-is for-a-man most-blessedly let-us-say indeed temperate
βίον ἕνα εἶναι καὶ φρόνιμον ἕνα καὶ ἕνα τὸν ἀνδρεῖον,
life one to-be and prudent one and one the brave
καὶ τὸν ὑγιεινὸν βίον ἕνα ταξώμεθα·
and the healthy life one let-us-set
καὶ τούτοις οὖσιν τέτταρσιν ἐναντίους ἄλλους τέτταρας, 734
and to-these being four contrary others four
ἄφρονα, δειλόν, ἀκόλαστον, νοσώδη. σώφρονα μὲν οὖν
foolish cowardly licentious diseased temperate indeed then
βίον ὁ γιγνώσκων θήσει πρᾷον ἐπὶ πάντα, καὶ ἠρεμαίας
life the knowing will-set gentle in all-things and quiet
μὲν λύπας, ἠρεμαίας δὲ ἡδονάς, μαλακὰς δὲ ἐπιθυμίας
indeed pains quiet and pleasures soft and desires

καὶ ἔρωτας οὐκ ἐμμανεῖς παρεχόμενον, ἀκόλαστον δέ, ὀξὺν
and loves not frenzied providing licentious and sharp
ἐπὶ πάντα, καὶ σφοδρὰς μὲν λύπας, σφοδρὰς δὲ ἡδονάς,
in all-things and intense indeed pains intense and pleasures
συντόνους δὲ καὶ οἰστρώδεις ἐπιθυμίας τε καὶ ἔρωτας ὡς
strained and and stinging desires both and loves as
οἷόν τε ἐμμανεστάτους παρεχόμενον, ὑπερβαλλούσας δὲ ἐν
possible — most-frenzied providing exceeding and in
μὲν τῷ σώφρονι βίῳ τὰς ἡδονὰς τῶν ἀχθηδόνων, ἐν δὲ τῷ
indeed the temperate life the pleasures than-the annoyances in and the
ἀκολάστῳ τὰς λύπας τῶν ἡδονῶν μεγέθει καὶ πλήθει καὶ
licentious the pains than-the pleasures in-magnitude and in-number and
πυκνότησιν. ὅθεν ὁ μὲν ἡδίων ἡμῖν τῶν βίων, ὁ δὲ
in-frequencies whence the indeed more-pleasant to-us of-the lives the(-other) and
λυπηρότερος ἐξ ἀνάγκης συμβαίνει κατὰ φύσιν γίγνεσθαι,
more-painful from necessity happens according-to nature to-become
καὶ τόν γε βουλόμενον ἡδέως ζῆν οὐκέτι παρείκει ἑκόντα
and the at-least wishing pleasantly to-live no-longer allows willingly
γε ἀκολάστως ζῆν, ἀλλ᾽ ἤδη δῆλον ὡς, εἰ τὸ νῦν
at-least licentiously to-live but already clear that if the now
λεγόμενον ὀρθόν, πᾶς ἐξ ἀνάγκης ἄκων ἐστὶν ἀκόλαστος·
said right every-one by necessity unwillingly is licentious
ἢ γὰρ δι᾽ ἀμαθίαν ἢ δι᾽ ἀκράτειαν ἢ δι᾽ ἀμφότερα,
either for through ignorance or through incontinence or through both
τοῦ σωφρονεῖν ἐνδεὴς ὢν ζῇ ὁ πᾶς ἀνθρώπινος ὄχλος.
of-the being-temperate lacking being lives the whole human crowd
c ταὐτὰ δὲ περὶ νοσώδους τε καὶ ὑγιεινοῦ βίου διανοητέον,
the-same and about diseased both and healthy life must-be-thought
ὡς ἔχουσι μὲν ἡδονὰς καὶ λύπας, ὑπερβάλλουσι δὲ ἡδοναὶ
that they-have indeed pleasures and pains exceed and pleasures
μὲν λύπας ἐν ὑγιείᾳ, λῦπαι δὲ ἡδονὰς ἐν νόσοις. ἡμῖν δὲ
indeed pains in health pains and pleasures in diseases for-us and

ἡ βούλησις τῆς αἱρέσεως τῶν βίων οὐχ ἵνα τὸ λυπηρὸν
the wish of-the choice of-the lives not that the painful
ὑπερβάλλῃ· ὅπου δ᾽ ὑπερβάλλεται, τοῦτον τὸν βίον ἡδίω
exceed where but it-is-exceeded this the life more-pleasant
κεκρίκαμεν. ὁ δὴ σώφρων τοῦ ἀκολάστου καὶ ὁ
we-have-judged the indeed temperate than-the licentious and the
φρόνιμος τοῦ ἄφρονος, φαῖμεν ἄν, καὶ ὁ τῆς ἀνδρείας
prudent than-the foolish we-would-say — and the of-the courage
τοῦ τῆς δειλίας ἐλάττονα καὶ σμικρότερα καὶ μανότερα
than-the of-the cowardice fewer and smaller and rarer
ἔχων ἀμφότερα, τῇ τῶν ἡδονῶν ἑκάτερος ἑκάτερον
having both by-the of-the pleasures each the-other
ὑπερβάλλων, τῇ τῆς λύπης ἐκείνων ὑπερβαλλόντων
exceeding by-the of-the pain those exceeding
αὐτούς, ὁ μὲν ἀνδρεῖος τὸν δειλόν, ὁ δὲ φρόνιμος τὸν
them the indeed brave the coward the and prudent the
ἄφρονα νικῶσιν, ὥστε ἡδίους εἶναι τοὺς βίους τῶν βίων,
foolish conquer so-that more-pleasant to-be the lives than-the lives
σώφρονα καὶ ἀνδρεῖον καὶ φρόνιμον καὶ ὑγιεινὸν δειλοῦ
temperate and brave and prudent and healthy than-cowardly
καὶ ἄφρονος καὶ ἀκολάστου καὶ νοσώδους, καὶ συλλήβδην
and foolish and licentious and diseased and in-sum
τὸν ἀρετῆς ἐχόμενον κατὰ σῶμα ἢ καὶ κατὰ ψυχὴν τοῦ
the of-virtue holding in body or also in soul than-the
τῆς μοχθηρίας ἐχομένου βίου ἡδίω τε εἶναι καὶ τοῖς
of-the wickedness holding life more-pleasant both to-be and in-the
ἄλλοις ὑπερέχειν ἐκ περιττοῦ κάλλει καὶ ὀρθότητι καὶ ἀρετῇ
others to-surpass by abundance in-beauty and correctness and virtue
καὶ εὐδοξίᾳ, ὥστε τὸν ἔχοντα αὐτὸν ζῆν εὐδαιμονέστερον
and good-repute so-that the having it to-live more-happily
ἀπεργάζεσθαι τοῦ ἐναντίου τῷ παντὶ καὶ ὅλῳ.
to-make than-the contrary in-the all and whole

καὶ τὸ μὲν προοίμιον τῶν νόμων ἐνταυθοῖ λεχθὲν τῶν
and the indeed prelude of-the laws here spoken of-the
λόγων τέλος ἐχέτω, μετὰ δὲ τὸ προοίμιον ἀναγκαῖόν
words end let-have after and the prelude necessary
που νόμον ἕπεσθαι, μᾶλλον δὲ τό γε ἀληθὲς νόμους
surely law to-follow rather and the at-least true laws
πολιτείας ὑπογράφειν.
of-constitution to-sketch

735 καθάπερ οὖν δή τινα συνυφὴν ἢ καὶ πλέγμ᾽ ἄλλ᾽
as then indeed some web or also plaited-work other
ὁτιοῦν, οὐκ ἐκ τῶν αὐτῶν οἷόν τ᾽ ἐστὶν τήν τε ἐφυφὴν
anything not from the same possible — it-is the both woof
καὶ τὸν στήμονα ἀπεργάζεσθαι, διαφέρειν δ᾽ ἀναγκαῖον
and the warp to-make to-differ and necessary
τὸ τῶν στημόνων πρὸς ἀρετὴν γένος — ἰσχυρόν τε
the of-the warps toward virtue kind strong both
γὰρ καί τινα βεβαιότητα ἐν τοῖς τρόποις εἰληφός, τὸ
for and some firmness in the characters having-taken the
δὲ μαλακώτερον καὶ ἐπιεικείᾳ τινὶ δικαίᾳ χρώμενον —
and softer and with-equity some just using
ὅθεν δὴ τοὺς τὰς ἀρχὰς ἐν ταῖς πόλεσιν ἄρξοντας
whence indeed the the offices in the cities going-to-rule
δεῖ διακρίνεσθαί τινα τρόπον ταύτῃ καὶ τοὺς σμικρᾷ
one-must to-be-distinguished in-some way in-this-way and the by-small
παιδείᾳ βασανισθέντας ἑκάστοτε κατὰ λόγον. ἐστὸν
education tested each-time according-to reason are
γὰρ δὴ δύο πολιτείας εἴδη, τὸ μὲν ἀρχῶν καταστάσεις
for indeed two of-constitution forms the indeed of-offices establishments
ἑκάστοις, τὸ δὲ νόμοι ταῖς ἀρχαῖς ἀποδοθέντες.
for-each the and laws to-the offices assigned

τὸ δὲ πρὸ τούτων ἁπάντων δεῖ διανοεῖσθαι τὰ b
the and before these all one-must to-think the-things
τοιάδε. πᾶσαν ἀγέλην ποιμὴν καὶ βουκόλος τροφεύς τε
such every herd shepherd and cowherd rearer both
ἵππων καὶ ὅσα ἄλλα τοιαῦτα παραλαβών, οὐκ ἄλλως
of-horses and as-many-as other such having-taken-over not otherwise
μή ποτε ἐπιχειρήσει θεραπεύειν ἢ πρῶτον μὲν τὸν
not ever will-attempt to-tend than first indeed the
ἑκάστῃ προσήκοντα καθαρμὸν καθαρεῖ τῇ συνοικήσει,
for-each fitting purging he-will-purge in-the community
διαλέξας δὲ τά τε ὑγιῆ καὶ τὰ μὴ καὶ τὰ γενναῖα καὶ
having-sorted and the both healthy and the not and the well-bred and
ἀγεννῆ, τὰ μὲν ἀποπέμψει πρὸς ἄλλας τινὰς ἀγέλας, τὰ
ill-bred the indeed he-will-send-away to other some herds the
δὲ θεραπεύσει, διανοούμενος ὡς μάταιος ἂν ὁ πόνος εἴη
and he-will-tend considering that vain — the labor would-be
καὶ ἀνήνυτος περί τε σῶμα καὶ ψυχάς, ἃς φύσις καὶ
and endless about both body and souls which nature and
πονηρὰ τροφὴ διεφθαρκυῖα προσαπόλλυσιν τὸ τῶν ὑγιῶν
bad rearing having-corrupted destroy-besides the of-the healthy
καὶ ἀκηράτων ἠθῶν τε καὶ σωμάτων γένος ἐν ἑκάστοις
and unblemished characters both and bodies race in each
τῶν κτημάτων, ἄν τις τὰ ὑπάρχοντα μὴ διακαθαίρηται.
of-the possessions if one the existing not purge
τὰ μὲν δὴ τῶν ἄλλων ζῴων ἐλάττων τε σπουδὴ καὶ
the indeed indeed of-the other animals less both seriousness and
παραδείγματος ἕνεκα μόνον ἄξια παραθέσθαι τῷ λόγῳ,
of-example for-the-sake only worthy to-set-beside in-the argument
τὰ δὲ τῶν ἀνθρώπων σπουδῆς τῆς μεγίστης τῷ τε
the-things and of-the men of-seriousness the greatest for-the both

νομοθέτῃ διερευνᾶσθαι καὶ φράζειν τὸ προσῆκον ἑκάστοις
lawgiver to-search-out and to-tell the fitting to-each
καθαρμοῦ τε πέρι καὶ συμπασῶν τῶν ἄλλων πράξεων.
of-purging both about and all the other actions
e αὐτίκα γὰρ τὸ περὶ καθαρμοὺς πόλεως ὧδ' ἔχον ἂν εἴη·
for-instance for the about purgings of-city thus being — would-be
πολλῶν οὐσῶν τῶν διακαθάρσεων αἱ μὲν ῥᾴους εἰσίν, αἱ δὲ
many being the purifications the indeed easier are the and
χαλεπώτεραι, καὶ τὰς μὲν τύραννος μὲν ὢν καὶ νομοθέτης
harder and the indeed tyrant indeed being and lawgiver
ὁ αὐτός, ὅσαι χαλεπαί τ' εἰσὶν καὶ ἄρισται, δύναιτ' ἂν
the same as-many-as hard both are and best could —
καθῆραι, νομοθέτης δὲ ἄνευ τυραννίδος καθιστὰς πολιτείαν
purge lawgiver and without tyranny establishing constitution
καινὴν καὶ νόμους, εἰ καὶ τὸν πρᾳότατον τῶν καθαρμῶν
new and laws if even the gentlest of-the purgings
καθήρειεν, ἀγαπώντως ἂν καὶ τὸ τοιοῦτον δράσειεν. ἔστι δ'
he-should-purge contentedly — even the such he-would-do is and
ὁ μὲν ἄριστος ἀλγεινός, καθάπερ ὅσα τῶν φαρμάκων
the indeed best painful as as-many-as of-the drugs
τοιουτότροπα, ὁ τῇ δίκῃ μετὰ τιμωρίας εἰς τὸ κολάζειν
of-such-kind the by-the justice with vengeance to the punishing
ἄγων, θάνατον ἢ φυγὴν τῇ τιμωρίᾳ τὸ τέλος ἐπιτιθείς·
leading death or exile to-the vengeance the end putting
τοὺς γὰρ μέγιστα ἐξημαρτηκότας, ἀνιάτους δὲ ὄντας,
the for greatest-things having-erred incurable and being
μεγίστην δὲ οὖσαν βλάβην πόλεως, ἀπαλλάττειν εἴωθεν.
greatest and being harm of-city to-remove is-wont

The mildest purge sends the poor off to a colony; this new city will instead sift its settlers as they arrive. It escapes the strife of canceling debts and redistributing land. The land and houses go into five thousand and forty lots, a number divisible by every number from one to ten. The gods and shrines that oracles and old tales have established are kept, and each part receives its god and festivals, so that the citizens come to know one another.

ΑΤΗ. ὁ δὲ πραότερός ἐστι τῶν καθαρμῶν ὁ τοιόσδε ἡμῖν· 736
the and gentler is of-the purgings the such for-us
ὅσοι διὰ τὴν τῆς τροφῆς ἀπορίαν τοῖς ἡγεμόσιν
as-many-as because-of the of-the sustenance lack to-the leaders
ἐπὶ τὰ τῶν ἐχόντων μὴ ἔχοντες ἑτοίμους αὑτοὺς
against the-things of-the having not having ready themselves
ἐνδείκνυνται παρεσκευακότες ἕπεσθαι, τούτοις ὡς νοσήματι
show prepared to-follow these as disease
πόλεως ἐμπεφυκότι, δι' εὐφημίας ἀπαλλαγήν, ὄνομα
of-city grown-in through euphemism riddance name
ἀποικίαν τιθέμενος, εὐμενῶς ὅτι μάλιστα ἐξεπέμψατο. παντὶ
colony giving kindly as most sent-off for-every
μὲν οὖν νομοθετοῦντι τοῦτο ἁμῶς γέ πως κατ'
indeed then legislating this somehow at-least in-some-way at
ἀρχὰς δραστέον, ἡμῖν μὴν ἔτι τούτων ἀκοπώτερα τὰ
beginnings must-be-done for-us indeed still than-these less-laborious the-things
περὶ ταῦτ' ἐστὶ συμβεβηκότα νῦν· οὔτε γὰρ ἀποικίαν
about these-things are having-happened now neither for colony
οὔτ' ἐκλογήν τινα καθάρσεως δεῖ μηχανᾶσθαι πρὸς τὸ
nor selection some of-purging one-must contrive for the
παρόν, οἷον δέ τινων συρρεόντων ἐκ πολλῶν τὰ μὲν
present as and of-some flowing-together from many the(-ones) indeed
πηγῶν τὰ δὲ χειμάρρων εἰς μίαν λίμνην, ἀναγκαῖον
of-springs the(-others) and of-torrents into one lake necessary

προσέχοντας τὸν νοῦν φυλάττειν ὅπως ὅτι καθαρώτατον
attending the mind to-guard so-that as purest
ἔσται τὸ συρρέον ὕδωρ, τὰ μὲν ἐξαντλοῦντας,
shall-be the flowing-together water the(-ones) indeed drawing-off
τὰ δ' ἀποχετεύοντας καὶ παρατρέποντας. πόνος
the(-others) and diverting and turning-aside labor
δ', ὡς ἔοικεν, καὶ κίνδυνός ἐστιν ἐν πάσῃ κατασκευῇ
and as it-seems and danger is in every arrangement
πολιτικῇ. τὰ δ' ἐπείπερ λόγῳ γ' ἐστὶν τὰ νῦν ἀλλ'
political the-things and since in-word at-least are the now but
οὐκ ἔργῳ πραττόμενα, πεπεράνθω τε ἡμῖν ἡ συλλογὴ
not in-deed being-done let-be-completed both by-us the collection
καὶ κατὰ νοῦν ἡ καθαρότης αὐτῆς ἔστω συμβεβηκυῖα·
and according-to mind the purity of-it let-be having-happened
τοὺς γὰρ κακοὺς τῶν ἐπιχειρούντων εἰς τὴν νῦν πόλιν
the for bad of-the attempting into the present city
ὡς πολιτευσομένους συνιέναι πειθοῖ πάσῃ καὶ ἱκανῷ
as going-to-be-citizens to-come-together by-persuasion all and sufficient
χρόνῳ διαβασανίσαντες, διακωλύσωμεν ἀφικνεῖσθαι, τοὺς δ'
time having-tested-thoroughly let-us-prevent to-arrive the and
ἀγαθοὺς εἰς δύναμιν εὐμενεῖς ἵλεώ τε προσαγώμεθα.
good according-to power kindly gracious both let-us-bring-in
d τόδε δὲ μὴ λανθανέτω γιγνόμενον ἡμᾶς εὐτύχημα, ὅτι
this and not let-escape happening us good-fortune that
καθάπερ εἴπομεν τὴν τῶν Ἡρακλειδῶν ἀποικίαν εὐτυχεῖν,
as we-said the of-the Heraclids colony to-be-fortunate
ὡς γῆς καὶ χρεῶν ἀποκοπῆς καὶ νομῆς πέρι δεινὴν καὶ
as of-land and of-debts cancellation and distribution about terrible and
ἐπικίνδυνον ἔριν ἐξέφυγεν, ἣν νομοθετεῖσθαι ἀναγκασθείσῃ
dangerous strife it-escaped which to-legislate compelled
πόλει τῶν ἀρχαίων οὔτε ἐᾶν οἷόν τε ἀκίνητον οὔτ' αὖ
city of-the old neither to-leave possible — unmoved nor again

κινεῖν δυνατόν ἐστί τινα τρόπον, εὐχὴ δὲ μόνον ὡς ἔπος
to-move possible is in-any way prayer and only so a-word
εἰπεῖν λείπεται, καὶ σμικρὰ μετάβασις εὐλαβὴς ἐν πολλῷ
to-say is-left and small transition cautious in long
χρόνῳ σμικρὸν μεταβιβάζουσιν, ἥδε· τῶν κινούντων ἀεὶ
time a-little moving-over this of-the moving always
κεκτημένων μὲν αὐτῶν γῆν ἄφθονον ὑπάρχειν, κεκτημένων
possessing indeed themselves land abundant to-be-available possessing
δὲ καὶ ὀφειλέτας αὑτοῖς πολλοὺς ἐθελόντων τε τούτων
and also debtors to-themselves many wishing both these
πῃ τοῖς ἀπορουμένοις δι' ἐπιείκειαν κοινωνεῖν, τὰ
somehow with-the needy through equity to-share the-things
μὲν ἀφιέντας, τὰ δὲ νεμομένους, ἁμῇ γέ πῃ
indeed remitting the(-others) and distributing somehow at-least in-some-way
τῆς μετριότητος ἐχομένους καὶ πενίαν ἡγουμένους εἶναι μὴ
to-the moderation holding and poverty thinking to-be not
τὸ τὴν οὐσίαν ἐλάττω ποιεῖν ἀλλὰ τὸ τὴν ἀπληστίαν πλείω.
the the property less to-make but the the insatiability more
σωτηρίας τε γὰρ ἀρχὴ μεγίστη πόλεως αὕτη γίγνεται, 737
of-safety both for beginning greatest of-city this becomes
καὶ ἐπὶ ταύτης οἷον κρηπίδος μονίμου ἐποικοδομεῖν δυνατὸν
and upon this as foundation lasting to-build possible
ὄντινα ἂν ὕστερον ἐποικοδομῇ τις κόσμον πολιτικὸν
whatever — later builds-on one order political
προσήκοντα τῇ τοιαύτῃ καταστάσει· ταύτης δὲ σαθρᾶς
fitting to-the such establishment this and unsound
οὔσης τῆς μεταβάσεως, οὐκ εὔπορος ἡ μετὰ ταῦτα
being the transition not easy the after these-things
πολιτικὴ πρᾶξις οὐδεμιᾷ γίγνοιτ' ἂν πόλει. ἣν ἡμεῖς μέν, ὥς
political action for-no would-be — city which we indeed as
φαμεν, ἐκφεύγομεν· ὅμως δὲ εἰρῆσθαί γε ὀρθότερον,
we-say escape nevertheless and to-have-been-said at-least more-correct

εἰ καὶ μὴ ἐξεφεύγομεν, ὅπῃ ποτ' ἂν ἐποιούμεθα αὐτῆς τὴν
if even not we-were-escaping how ever — we-would-make of-it the
φυγήν. εἰρήσθω δή νυν ὅτι διὰ τοῦ μὴ φιλοχρηματεῖν
escape let-it-be-said indeed now that through the not to-be-money-loving
μετὰ δίκης, ἄλλη δ' οὐκ ἔστιν οὔτ' εὐρεῖα οὔτε στενὴ τῆς
with justice other and not is neither broad nor narrow of-the
τοιαύτης μηχανῆς διαφυγή· καὶ τοῦτο μὲν οἷον ἔρμα πόλεως
such device escape and this indeed as ballast of-city
ἡμῖν κείσθω τὰ νῦν. ἀνεγκλήτους γὰρ δεῖ τὰς οὐσίας
for-us let-lie the now blameless for one-must the properties
πρὸς ἀλλήλους κατασκευάζεσθαι ἁμῶς γέ πως, ἢ μὴ
toward one-another to-be-arranged somehow at-least in-some-way or not
προϊέναι πρότερον εἰς τοὔμπροσθεν ἑκόντα εἶναι τῆς ἄλλης
to-proceed earlier into the-forward willingly to-be of-the other
κατασκευῆς οἷς ᾖ παλαιὰ ἐγκλήματα πρὸς ἀλλήλους,
arrangement for-whom be old charges against one-another
ὅσοις νοῦ καὶ σμικρὸν μετῇ· οἷς δέ, ὡς ἡμῖν νῦν,
as-many-as of-mind even small share for-whom and as to-us now
θεὸς ἔδωκε καινήν τε πόλιν οἰκίζειν καὶ μή τινας ἔχθρας
god gave new both city to-found and not some enmities
εἶναί πω πρὸς ἀλλήλους, τούτους ἔχθρας αὐτοῖς αἰτίους
to-be yet toward one-another these enmities to-themselves causes
γενέσθαι διὰ τὴν διανομὴν τῆς γῆς τε καὶ οἰκήσεων
to-become because-of the distribution of-the land both and of-dwellings
οὐκ ἀνθρώπινος ἂν εἴη μετὰ κάκης πάσης ἀμαθία.
not human — would-be with vice all ignorance
c τίς οὖν δὴ τρόπος ἂν εἴη τῆς ὀρθῆς διανομῆς; πρῶτον
what then indeed way — would-be of-the right distribution first
μὲν τὸν αὐτῶν ὄγκον τοῦ ἀριθμοῦ δεῖ τάξασθαι, πόσον
indeed the of-them bulk of-the number one-must to-fix how-much
εἶναι χρεών· μετὰ δὲ τοῦτο τὴν διανομὴν τῶν πολιτῶν,
to-be needful after and this the distribution of-the citizens

καθ' ὁπόσα μέρη πλήθει καὶ ὁπηλίκα διαιρετέον αὐτούς,
into how-many parts in-number and how-large must-be-divided them
ἀνομολογητέον· ἐπὶ δὲ ταῦτα τήν τε γῆν καὶ τὰς οἰκήσεις
must-be-agreed upon and these the both land and the dwellings
ὅτι μάλιστα ἴσας ἐπινεμητέον. ὄγκος δὴ πλήθους ἱκανὸς
as most equal must-be-distributed bulk indeed of-multitude sufficient
οὐκ ἄλλως ὀρθῶς γίγνοιτ' ἂν λεχθεὶς ἢ πρὸς τὴν γῆν
not otherwise rightly would-be — stated than with-regard-to the land
καὶ πρὸς τὰς τῶν πλησιοχώρων πόλεις· γῆ μὲν ὁπόση
and with-regard-to the of-the neighboring cities land indeed as-much-as
πόσους σώφρονας ὄντας ἱκανὴ τρέφειν, πλείονος δὲ οὐδὲν
how-many temperate being sufficient to-feed of-more and nothing
προσδεῖ, πλήθους δέ, ὁπόσοι τοὺς προσχώρους ἀδικοῦντάς
it-needs-besides multitude and as-many-as the neighbors wronging
τε αὐτοὺς ἀμύνασθαι δυνατοὶ καὶ γείτοσιν ἑαυτῶν
both them to-repel able and to-neighbors of-themselves
ἀδικουμένοις βοηθῆσαι μὴ παντάπασιν ἀπόρως δύναιντ' ἄν.
wronged to-help not altogether helplessly could —
ταῦτα δέ, ἰδόντες τὴν χώραν καὶ τοὺς γείτονας, ὁριούμεθα
these-things and having-seen the land and the neighbors we-shall-define
ἔργῳ καὶ λόγοις· νῦν δὲ σχήματος ἕνεκα καὶ ὑπογραφῆς,
in-deed and in-words now and of-figure for-the-sake and sketch
ἵνα περαίνηται, πρὸς τὴν νομοθεσίαν ὁ λόγος ἴτω.
so-that may-be-completed toward the legislation the argument let-it-go
πεντάκις μὲν χίλιοι ἕστωσαν καὶ τετταράκοντα, ἀριθμοῦ e
five-times indeed thousand let-there-be and forty of-number
τινος ἕνεκα προσήκοντος, γεωμόροι τε καὶ ἀμυνοῦντες
some for-the-sake fitting landholders both and defenders
τῇ νομῇ· γῆ δὲ καὶ οἰκήσεις ὡσαύτως τὰ αὐτὰ μέρη
for-the distribution land and and dwellings likewise the same parts
διανεμηθήτων, γενόμενα ἀνὴρ καὶ κλῆρος συννομή. δύο
let-be-distributed having-become man and lot joint-allotment two

μὲν δὴ μέρη τοῦ παντὸς ἀριθμοῦ τὸ πρῶτον νεμηθήτω,
indeed indeed parts of-the whole number the first let-be-divided
μετὰ δὲ ταῦτα τρία τὸν αὐτόν· πέφυκε γὰρ καὶ
after and these-things three the same it-is-by-nature for also
τέτταρα καὶ πέντε καὶ μέχρι τῶν δέκα ἐφεξῆς.
four and five and up-to the ten in-order
738 δεῖ δὴ περὶ ἀριθμῶν τό γε τοσοῦτον πάντα
one-must indeed about numbers the at-least so-much every
ἄνδρα νομοθετοῦντα νενοηκέναι, τίς ἀριθμὸς καὶ ποῖος
man legislating to-have-understood what number and what-sort
πάσαις πόλεσιν χρησιμώτατος ἂν εἴη. λέγωμεν δὴ
for-all cities most-useful — would-be let-us-say indeed
τὸν πλείστας καὶ ἐφεξῆς μάλιστα διανομὰς ἐν αὑτῷ
the most and in-order most divisions in itself
κεκτημένον. ὁ μὲν δὴ πᾶς εἰς πάντα πάσας τομὰς
having the indeed indeed whole into all all cuttings
εἴληχεν· ὁ δὲ τῶν τετταράκοντα καὶ πεντακισχιλίων εἷς
has-obtained the and of-the forty and five-thousand for
τε πόλεμον καὶ ὅσα κατ᾽ εἰρήνην πρὸς ἅπαντα
both war and as-many-as in peace with-regard-to all
τὰ συμβόλαια καὶ κοινωνήματα, εἰσφορῶν τε πέρι καὶ
the contracts and partnerships of-contributions both about and
διανομῶν, οὐ πλείους μιᾶς δεουσῶν ἑξήκοντα δύναιτ᾽ ἂν
distributions not more than-one lacking sixty could —
τέμνεσθαι τομῶν, συνεχεῖς δὲ ἀπὸ μιᾶς μέχρι τῶν δέκα.
to-be-cut of-cuttings continuous and from one up-to the ten
c ταῦτα μὲν οὖν δὴ καὶ κατὰ σχολὴν δεῖ βεβαίως
these-things indeed then indeed also at leisure one-must firmly
λαβεῖν, οἷς ἂν ὁ νόμος προστάττῃ λαμβάνειν· ἔχει γὰρ
to-grasp to-whom — the law enjoins to-grasp it-is for
οὖν οὐκ ἄλλως ἢ ταύτῃ, δεῖ δὲ αὐτὰ ῥηθῆναι τῶνδε
then not otherwise than in-this-way one-must and them to-be-said of-these

ἕνεκα κατοικίζοντι πόλιν. οὔτ' ἂν καινὴν ἐξ ἀρχῆς
for-the-sake for-one-founding a-city neither if new from beginning
τις ποιῇ οὔτ' ἂν παλαιὰν διεφθαρμένην ἐπισκευάζηται,
one should-make nor if old corrupted he-should-repair
περὶ θεῶν γε καὶ ἱερῶν, ἅττα τε ἐν τῇ πόλει
about gods at-least and shrines what-things both in the city
ἑκάστοις ἱδρῦσθαι δεῖ καὶ ὧντινων ἐπονομάζεσθαι θεῶν ἢ
for-each to-be-set-up must and of-what-ones to-be-named gods or
δαιμόνων, οὐδεὶς ἐπιχειρήσει κινεῖν νοῦν ἔχων ὅσα ἐκ
daemons no-one will-attempt to-move mind having as-many-as from
Δελφῶν ἢ Δωδώνης ἢ παρ' Ἄμμωνος ἤ τινες ἔπεισαν
Delphi or Dodona or from Ammon or some persuaded
παλαιοὶ λόγοι ὁπῃδή τινας πείσαντες, φασμάτων
ancient tales in-whatever-way some having-persuaded apparitions
γενομένων ἢ ἐπιπνοίας λεχθείσης θεῶν, πείσαντες δὲ
having-occurred or inspiration having-been-told of-gods having-persuaded and
θυσίας τελεταῖς συμμείκτους κατεστήσαντο εἴτε αὐτόθεν
sacrifices with-rites mixed established whether from-there
ἐπιχωρίους εἴτ' οὖν Τυρρηνικὰς εἴτε Κυπρίας εἴτε ἄλλοθεν
native or then Etruscan or Cyprian or elsewhere
ὁθενοῦν, καθιέρωσαν δὲ τοῖς τοιούτοις λόγοις φήμας τε
from-wherever they-consecrated and by-the such tales reports both
καὶ ἀγάλματα καὶ βωμοὺς καὶ ναούς, τεμένη τε τούτων
and statues and altars and temples precincts both of-these
ἑκάστοις ἐτεμένισαν· τούτων νομοθέτῃ τὸ σμικρότατον
for-each they-marked-out of-these for-lawgiver the smallest
ἁπάντων οὐδὲν κινητέον, τοῖς δὲ μέρεσιν ἑκάστοις θεὸν
of-all nothing must-be-moved to-the and parts each god
ἢ δαίμονα ἢ καί τινα ἥρωα ἀποδοτέον, ἐν δὲ τῇ τῆς
or daemon or also some hero must-be-assigned in and the of-the
γῆς διανομῇ πρώτοις ἐξαίρετα τεμένη τε καὶ πάντα τὰ
land distribution first chosen precincts both and all the

προσήκοντα ἀποδοτέον, ὅπως ἂν σύλλογοι ἑκάστων τῶν
fitting-things must-be-assigned so-that — gatherings of-each of-the
μερῶν κατὰ χρόνους γιγνόμενοι τοὺς προσταχθέντας εἰς
parts at times coming-about the appointed for
τε τὰς χρείας ἑκάστας εὐμάρειαν παρασκευάζωσι καὶ
both the needs each ease may-provide and
φιλοφρονῶνταί τε ἀλλήλους μετὰ θυσιῶν καὶ οἰκειῶνται
may-show-kindness both one-another with sacrifices and become-familiar
καὶ γνωρίζωσιν, οὗ μεῖζον οὐδὲν πόλει ἀγαθὸν ἢ
and may-know than-which greater nothing for-city good than
γνωρίμους αὐτοὺς αὑτοῖς εἶναι. ὅπου γὰρ μὴ φῶς
known them to-themselves to-be where for not light
ἀλλήλοις ἐστὶν ἀλλήλων ἐν τοῖς τρόποις ἀλλὰ σκότος,
to-one-another is of-one-another in the characters but darkness
οὔτ' ἂν τιμῆς τῆς ἀξίας οὔτ' ἀρχῶν οὔτε δίκης ποτέ τις
neither — of-honor the worthy nor of-offices nor of-justice ever one
ἂν τῆς προσηκούσης ὀρθῶς τυγχάνοι· δεῖ δὴ πάντα
— the fitting rightly would-obtain one-must indeed every
ἄνδρα ἓν πρὸς ἓν τοῦτο σπεύδειν ἐν πάσαις πόλεσιν, ὅπως
man one for one this to-strive-for in all cities so-that
μήτε αὐτὸς κίβδηλός ποτε φανεῖται ὁτῳοῦν, ἁπλοῦς δὲ καὶ
neither himself counterfeit ever will-appear to-anyone simple and and
ἀληθὴς ἀεί, μήτε ἄλλος τοιοῦτος ὢν αὐτὸν διαπατήσει.
true always nor another such being him will-deceive

The best city holds everything in common, wives, children, and goods, as among gods or sons of gods. This second one comes as near to it as men can. Each holder must tend his lot as the fatherland, and the five thousand and forty hearths stay fixed, each passed to one heir. Other children are married off or given to childless households, and colonies take any surplus. The land is sacred, and no lot may be bought or sold. No citizen may make money by a vulgar trade.

ΑΘΗ. ἡ δὴ τὸ μετὰ τοῦτο φορά, καθάπερ πεττῶν ἀφ' 739
the indeed the after this move as of-pieces from
ἱεροῦ, τῆς τῶν νόμων κατασκευῆς, ἀήθης οὖσα, τάχ'
sacred-line of-the of-the laws arrangement unaccustomed being perhaps
ἂν θαυμάσαι τὸν ἀκούοντα τὸ πρῶτον ποιήσειεν· οὐ μὴν
— to-wonder the hearer the first would-make not indeed
ἀλλ' ἀναλογιζομένῳ καὶ πειρωμένῳ φανεῖται δευτέρως ἂν
but to-one-reckoning and trying will-appear secondarily —
πόλις οἰκεῖσθαι πρὸς τὸ βέλτιστον. τάχα δ' οὐκ ἄν τις
city to-be-settled toward the best perhaps and not — anyone
προσδέξαιτο αὐτὴν διὰ τὸ μὴ σύνηθες νομοθέτῃ μὴ
would-accept it because-of the not customary for-lawgiver not
τυραννοῦντι· τὸ δ' ἔστιν ὀρθότατον εἰπεῖν μὲν τὴν ἀρίστην
being-tyrant the and is most-correct to-state indeed the best
πολιτείαν καὶ δευτέραν καὶ τρίτην, δοῦναι δὲ εἰπόντα αἵρεσιν
constitution and second and third to-give and having-stated choice
ἑκάστῳ τῷ τῆς συνοικήσεως κυρίῳ. ποιῶμεν δὴ κατὰ
to-each the of-the settlement master let-us-do indeed according-to
τοῦτον τὸν λόγον καὶ τὰ νῦν ἡμεῖς, εἰπόντες ἀρετῇ πρώτην
this the argument and the now we having-stated in-virtue first
πολιτείαν καὶ δευτέραν καὶ τρίτην· τὴν δὲ αἵρεσιν Κλεινίᾳ
constitution and second and third the and choice to-Clinias
τε ἀποδιδῶμεν τὰ νῦν καὶ εἴ τις ἄλλος ἀεί ποτε ἐθελήσειεν
both let-us-give-over the now and if any other always ever should-wish

ἐπὶ τὴν τῶν τοιούτων ἐκλογὴν ἐλθὼν κατὰ τὸν ἑαυτοῦ
upon the of-the such selection having-come according-to the of-himself
τρόπον ἀπονείμασθαι τὸ φίλον αὑτῷ τῆς αὐτοῦ πατρίδος.
way to-assign-himself the dear to-himself of-the his-own fatherland
c πρώτη μὲν τοίνυν πόλις τέ ἐστιν καὶ πολιτεία καὶ νόμοι
first indeed then city both is and constitution and laws
ἄριστοι, ὅπου τὸ πάλαι λεγόμενον ἂν γίγνηται κατὰ
best where the of-old said — comes-about throughout
πᾶσαν τὴν πόλιν ὅτι μάλιστα· λέγεται δὲ ὡς ὄντως ἐστὶ
all the city as most it-is-said and that really are
κοινὰ τὰ φίλων. τοῦτ' οὖν εἴτε που νῦν ἔστιν εἴτ'
common the-things of-friends this then whether anywhere now is or
ἔσται ποτέ — κοινὰς μὲν γυναῖκας, κοινοὺς δὲ εἶναι παῖδας,
will-be ever common indeed wives common and to-be children
κοινὰ δὲ χρήματα σύμπαντα — καὶ πάσῃ μηχανῇ τὸ
common and possessions all and by-every device the
λεγόμενον ἴδιον πανταχόθεν ἐκ τοῦ βίου ἅπαν ἐξῄρηται,
so-called private from-everywhere out-of the life all has-been-removed
μεμηχάνηται δ' εἰς τὸ δυνατὸν καὶ τὰ φύσει ἴδια
has-been-contrived and to the possible even the-things by-nature private
κοινὰ ἁμῇ γέ πῃ γεγονέναι, οἷον ὄμματα καὶ ὦτα
common somehow at-least in-some-way to-have-become as eyes and ears
καὶ χεῖρας κοινὰ μὲν ὁρᾶν δοκεῖν καὶ ἀκούειν καὶ πράττειν,
and hands common indeed to-see to-seem and to-hear and to-act
ἐπαινεῖν τ' αὖ καὶ ψέγειν καθ' ἓν ὅτι μάλιστα
to-praise both again and to-blame according-to one as most
σύμπαντας ἐπὶ τοῖς αὐτοῖς χαίροντας καὶ λυπουμένους,
all at the same-things rejoicing and grieving
καὶ κατὰ δύναμιν οἵτινες νόμοι μίαν ὅτι μάλιστα πόλιν
and according-to power whatever laws one as most city

ἀπεργάζονται, τούτων ὑπερβολῇ πρὸς ἀρετὴν οὐδείς ποτε
make of-these in-excess toward virtue no-one ever
ὅρον ἄλλον θέμενος ὀρθότερον οὐδὲ βελτίω θήσεται.
standard other setting more-correct nor better will-set
ἡ μὲν δὴ τοιαύτη πόλις, εἴτε που θεοὶ ἢ παῖδες θεῶν e
the indeed indeed such city whether surely gods or children of-gods
αὐτὴν οἰκοῦσι πλείους ἑνός, οὕτω διαζῶντες εὐφραινόμενοι
it inhabit more than-one so living-through rejoicing
κατοικοῦσι· διὸ δὴ παράδειγμά γε πολιτείας οὐκ
they-dwell wherefore indeed pattern at-least of-constitution not
ἄλλῃ χρὴ σκοπεῖν, ἀλλ' ἐχομένους ταύτης τὴν ὅτι
elsewhere one-must to-look but holding-to this the as
μάλιστα τοιαύτην ζητεῖν κατὰ δύναμιν. ἣν δὲ νῦν
most such to-seek according-to power which and now
ἡμεῖς ἐπικεχειρήκαμεν, εἴη τε ἂν γενομένη πως
we have-undertaken would-be both — having-come-about somehow
ἀθανασίας ἐγγύτατα καὶ ἡ μία δευτέρως· τρίτην δὲ
to-immortality nearest and the one secondarily third and
μετὰ ταῦτα, ἐὰν θεὸς ἐθέλῃ, διαπερανούμεθα. νῦν δ' οὖν
after these-things if god wills we-shall-complete now and then
ταύτην τίνα λέγομεν καὶ πῶς γενομένην ἂν τοιαύτην;
this what we-say and how having-come-about — such
νειμάσθων μὲν δὴ πρῶτον γῆν τε καὶ οἰκίας, καὶ μὴ 740
let-them-distribute indeed indeed first land both and houses and not
κοινῇ γεωργούντων, ἐπειδὴ τὸ τοιοῦτον μεῖζον ἢ κατὰ
in-common let-them-farm since the such greater than according-to
τὴν νῦν γένεσιν καὶ τροφὴν καὶ παίδευσιν εἴρηται·
the present birth and nurture and education has-been-said
νεμέσθων δ' οὖν τοιᾷδε διανοίᾳ πως, ὡς ἄρα δεῖ τὸν
let-them-distribute and then with-such thought somehow that then must the
λαχόντα τὴν λῆξιν ταύτην νομίζειν μὲν κοινὴν αὐτὴν τῆς
having-obtained the allotment this to-regard indeed common it of-the

πόλεως συμπάσης, πατρίδος δὲ οὔσης τῆς χώρας θεραπεύειν
city whole fatherland and being the country to-tend
αὐτὴν δεῖ μειζόνως ἢ μητέρα παῖδας, τῷ καὶ δέσποιναν
it must more-greatly than mother children in-that also mistress
θεὸν αὐτὴν οὖσαν θνητῶν ὄντων γεγονέναι, ταὐτὰ δ' ἔχειν
goddess it being of-mortals being to-have-become the-same and to-have
διανοήματα καὶ περὶ τοὺς ἐγχωρίους θεούς τε ἅμα καὶ
thoughts also about the local gods both together and
δαίμονας. ὅπως δ' ἂν ταῦτα εἰς τὸν ἀεὶ χρόνον οὕτως
daemons so-that and — these-things into the always time so
ἔχοντα ὑπάρχῃ, τάδε προσδιανοητέον, ὅσαι εἰσὶ τὰ
being may-be-available these-things must-be-considered-besides as-many-as are the
νῦν ἡμῖν ἑστίαι διανεμηθεῖσαι τὸν ἀριθμόν, ταύτας δεῖν ἀεὶ
now for-us hearths distributed the number these must always
τοσαύτας εἶναι καὶ μήτε τι πλείους γίγνεσθαι μήτε τί
so-many to-be and neither at-all more to-become nor at-all
ποτε ἐλάττους. ὧδ' οὖν ἂν τὸ τοιοῦτον βεβαίως γίγνοιτο
ever fewer thus then — the such firmly would-come-about
περὶ πᾶσαν πόλιν· ὁ λαχὼν τὸν κλῆρον καταλειπέτω
about every city the having-obtained the lot let-him-leave
ἀεὶ ταύτης τῆς οἰκήσεως ἕνα μόνον κληρονόμον τῶν
always of-this the dwelling one only heir of-the
ἑαυτοῦ παίδων, ὃν ἂν αὐτῷ μάλιστα ᾖ φίλον, διάδοχον καὶ
of-himself children whom — to-him most be dear successor and
θεραπευτὴν θεῶν καὶ γένους καὶ πόλεως τῶν τε ζώντων
servant of-gods and of-family and of-city of-the both living
καὶ ὅσους ἂν ἤδη τέλος εἰς τὸν τότε χρόνον ἔχῃ· τοὺς δὲ
and as-many-as — already end into the then time has the and
ἄλλους παῖδας, οἷς ἂν πλείους ἑνὸς γίγνωνται, θηλείας
other children for-whom — more than-one are-born female
τε ἐκδόσθαι κατὰ νόμον τὸν ἐπιταχθησόμενον, ἄρρενάς
both to-give-in-marriage according-to law the to-be-enjoined male

τε, οἷς ἂν τῆς γενέσεως ἐλλείπῃ τῶν πολιτῶν, τούτοις
and to-whom — of-the offspring be-lacking of-the citizens to-these
υἱεῖς διανέμειν, κατὰ χάριν μὲν μάλιστα, ἐὰν δέ τισιν
sons to-distribute according-to favor indeed most if and for-some
ἐλλείπωσιν χάριτες, ἢ πλείους ἐπίγονοι γίγνωνται θήλεις ἢ
be-lacking favors or more offspring are-born female or
τινες ἄρρενες ἑκάστων, ἢ καὶ τοὐναντίον ὅταν ἐλάττους
some male of-each or even the-opposite whenever fewer
ὦσιν, παίδων ἀφορίας γενομένης, πάντων τούτων ἀρχὴν
be of-children barrenness having-come-about of-all these office
ἣν ἂν θώμεθα μεγίστην καὶ τιμιωτάτην, αὕτη σκεψαμένη
which — we-may-set greatest and most-honored this having-considered
τί χρὴ χρῆσθαι τοῖς περιγενομένοις ἢ τοῖς ἐλλείπουσι,
what one-must to-use the surplus or the lacking
ποριζέτω μηχανὴν ὅτι μάλιστα ὅπως αἱ πεντακισχίλιαι
let-it-provide device as most so-that the five-thousand
καὶ τετταράκοντα οἰκήσεις ἀεὶ μόνον ἔσονται.
and forty dwellings always only will-be
μηχαναὶ δ' εἰσὶν πολλαί· καὶ γὰρ ἐπισχέσεις γενέσεως e
devices and are many and for checks of-birth
οἷς ἂν εὔρους ᾖ γένεσις, καὶ τοὐναντίον ἐπιμέλειαι
for-whom — free-flowing be birth and the-opposite cares
καὶ σπουδαὶ πλήθους γεννημάτων εἰσὶν τιμαῖς τε καὶ
and efforts of-abundance of-offspring are with-honors both and
ἀτιμίαις καὶ νουθετήσεσι πρεσβυτῶν περὶ νέους διὰ
dishonors and admonitions of-elders toward young through
λόγων νουθετητικῶν ἀπαντῶσαι αἳ δύνανται ποιεῖν ὃ
words admonishing meeting which are-able to-do what
λέγομεν. καὶ δὴ καὶ τό γε τέλος, ἂν πᾶσα ἀπορία περὶ
we-say and indeed also the at-least end if all difficulty about
τὴν ἀνίσωσιν τῶν πεντακισχιλίων καὶ τετταράκοντα οἴκων
the equalization of-the five-thousand and forty houses

γίγνηται, ἐπίχυσις δὲ ὑπερβάλλουσα ἡμῖν πολιτῶν διὰ
arise influx and excessive for-us of-citizens through
φιλοφροσύνην τὴν τῶν συνοικούντων ἀλλήλοις συμβαίνῃ
affection the of-the living-together with-one-another happen
καὶ ἀπορῶμεν, τὸ παλαιόν που ὑπάρχει μηχάνημα, ὃ
and we-be-at-a-loss the old surely is-available contrivance which
πολλάκις εἴπομεν, ἐκπομπὴ ἀποικιῶν, φίλη γιγνομένη
often we-said sending-out of-colonies friendly becoming
παρὰ φίλων, ὧν ἂν ἐπιτήδειον εἶναι δοκῇ.
from friends of-whom — suitable to-be may-seem
741 ἐάν τ' αὖ καὶ τοὐναντίον ἐπέλθῃ ποτὲ κῦμα κατακλυσμὸν
if and again also the-opposite come-upon ever wave flood
φέρον νόσων, ἢ πολέμων φθορά, ἐλάττους δὲ πολὺ τοῦ
bearing of-diseases or of-wars destruction fewer and much than-the
τεταγμένου ἀριθμοῦ δι' ὀρφανίας γένωνται, ἑκόντας
appointed number through bereavement become willingly
μὲν οὐ δεῖ πολίτας παρεμβάλλειν νόθῃ παιδείᾳ
indeed not one-must citizens to-insert with-bastard education
πεπαιδευμένους, ἀνάγκην δὲ οὐδὲ θεὸς εἶναι λέγεται
educated necessity and not-even god to-be is-said
δυνατὸς βιάζεσθαι.
able to-force
b ταῦτ' οὖν δὴ τὸν νῦν λεγόμενον λόγον ἡμῖν φῶμεν
these-things then indeed the now spoken speech to-us let-us-say
παραινεῖν λέγοντα· ὦ πάντων ἀνδρῶν ἄριστοι, τὴν
to-advise saying O of-all men best the
ὁμοιότητα καὶ ἰσότητα καὶ τὸ ταὐτὸν καὶ ὁμολογούμενον
likeness and equality and the same and agreed
τιμῶντες κατὰ φύσιν μὴ ἀνίεσθε κατά τε ἀριθμὸν καὶ
honoring according-to nature not slacken in both number and
πᾶσαν δύναμιν τὴν τῶν καλῶν κἀγαθῶν πραγμάτων·
every power the of-the fine and-good things

καὶ δὴ καὶ νῦν τὸν ἀριθμὸν μὲν πρῶτον διὰ βίου
and indeed also now the number indeed first through life
παντὸς φυλάξατε τὸν εἰρημένον, εἶτα τὸ τῆς οὐσίας ὕψος
whole guard the stated then the of-the property height
τε καὶ μέγεθος, ὃ τὸ πρῶτον ἐνείμασθε μέτριον ὄν,
both and size which the first you-distributed moderate being
μὴ ἀτιμάσητε τῷ τε ὠνεῖσθαι καὶ τῷ πωλεῖν πρὸς
not dishonor by-the both buying and by-the selling to
ἀλλήλους — οὔτε γὰρ ὁ νείμας κλῆρος ὢν θεὸς ὑμῖν
one-another neither for the having-distributed lot being god to-you
σύμμαχος οὔτε ὁ νομοθέτης — νῦν γὰρ δὴ πρῶτον τῷ
ally nor the lawgiver now for indeed first to-the
ἀπειθοῦντι νόμος προστάττει, προειπὼν ἐπὶ τούτοις
disobeying law enjoins having-declared-beforehand on these-terms
κληροῦσθαι τὸν ἐθέλοντα ἢ μὴ κληροῦσθαι, ὡς πρῶτον
to-take-a-lot the willing or not to-take-a-lot that first
μὲν τῆς γῆς ἱερᾶς οὔσης τῶν πάντων θεῶν, εἶτα ἱερέων
indeed the land sacred being of-the all gods then priests
τε καὶ ἱερειῶν εὐχὰς ποιησομένων ἐπὶ τοῖς πρώτοις
both and priestesses prayers going-to-make at the first
θύμασι καὶ δευτέροις καὶ μέχρι τριῶν, τὸν πριάμενον ἢ
sacrifices and second and up-to three the having-bought or
ἀποδόμενον ὧν ἔλαχεν οἰκοπέδων ἢ γηπέδων τὰ ἐπὶ
having-sold which he-obtained house-plots or land-plots the-things for
τούτοις πρέποντα πάσχειν πάθη· γράψαντες δὲ ἐν τοῖς
these-things fitting to-suffer sufferings having-written and in the
ἱεροῖς θήσουσι κυπαριττίνας μνήμας εἰς τὸν ἔπειτα χρόνον
temples they-will-set cypress records into the after time
καταγεγραμμένας, πρὸς τούτοις δ᾽ ἔτι φυλακτήρια τούτων,
inscribed besides these and still safeguards of-these
ὅπως ἂν γίγνηται, καταστήσουσιν ἐν ταύτῃ τῶν ἀρχῶν
so-that — may-come-about they-will-establish in this of-the offices

ἥτις ἂν ὀξύτατον ὁρᾶν δοκῇ, ἵνα αἱ παρὰ ταῦτα
whichever — most-sharply to-see may-seem so-that the against these-things
ἑκάστοτε παραγωγαὶ γιγνόμεναι μὴ λανθάνωσιν αὐτούς,
each-time evasions occurring not escape them
ἀλλὰ κολάζωσι τὸν ἀπειθοῦντα ἅμα νόμῳ καὶ τῷ θεῷ.
but they-punish the disobeying together with-law and the god
e ὅσον γὰρ δὴ τὸ νῦν ἐπιταττόμενον ἀγαθὸν ὂν
how-great for indeed the now enjoined good being
τυγχάνει πάσαις ταῖς πειθομέναις πόλεσι, τὴν ἑπομένην
happens for-all the obeying cities the following
κατασκευὴν προσλαβόν, κατὰ τὴν παλαιὰν παροιμίαν
arrangement having-taken-on according-to the old proverb
οὐδεὶς εἴσεταί ποτε κακὸς ὤν, ἀλλ᾽ ἔμπειρός τε καὶ
no-one will-know ever bad being but experienced both and
ἐπιεικὴς ἔθεσι γενόμενος· χρηματισμὸς γὰρ οὔτ᾽ ἔνεστιν
decent in-habits having-become money-making for neither is-in
σφόδρα ἐν τῇ τοιαύτῃ κατασκευῇ, συνέπεταί τε αὐτῇ μηδὲ
very in the such arrangement follows and it neither
δεῖν μηδ᾽ ἐξεῖναι χρηματίζεσθαι τῶν ἀνελευθέρων
to-be-necessary nor to-be-allowed to-make-money of-the illiberal
χρηματισμῶν μηδενὶ μηδένα, καθ᾽ ὅσον ἐπονείδιστος
money-makings by-none no-one in so-far-as reproachful
λεγομένη βαναυσία ἦθος ἀποτρέπει ἐλεύθερον, μηδὲ τὸ
called vulgarity character turns-aside free nor the
παράπαν ἀξιοῦν ἐκ τῶν τοιούτων συλλέγειν χρήματα.
altogether to-think-fit from the such to-collect money

No private citizen may own gold or silver; the city has a local coin and keeps a common Greek coin for embassies and campaigns. There is no dowry, no lending at interest, and no money left with a man one does not trust. The very rich cannot be very good, so the laws aim at happiness and friendship, and money ranks last, after soul and body. Four property classes are fixed, since both poverty and great wealth breed faction, and the lot is the floor of poverty that no one may fall below.

ΑΘΗ. πρὸς τούτοις δ' ἔτι νόμος ἕπεται πᾶσι τούτοις, μηδ' 742
besides these and still law follows all these-things neither
ἐξεῖναι χρυσὸν μηδὲ ἄργυρον κεκτῆσθαι μηδένα μηδενὶ
to-be-allowed gold nor silver to-possess none for-no
ἰδιώτῃ, νόμισμα δὲ ἕνεκα ἀλλαγῆς τῆς καθ' ἡμέραν,
private-person coin and for-the-sake-of exchange the by day
ἣν δημιουργοῖς τε ἀλλάττεσθαι σχεδὸν ἀναγκαῖον, καὶ
which with-craftsmen both to-exchange nearly necessary and
πᾶσιν ὁπόσων χρεία τῶν τοιούτων μισθοὺς μισθωτοῖς,
for-all of-whom need of-the such wages to-hirelings
δούλοις καὶ ἐποίκοις, ἀποτίνειν. ὧν ἕνεκά φαμεν τὸ
slaves and settlers to-pay of-which for-the-sake we-say the
νόμισμα κτητέον αὐτοῖς μὲν ἔντιμον, τοῖς δὲ ἄλλοις
coin must-be-acquired for-themselves indeed valued for-the and other
ἀνθρώποις ἀδόκιμον· κοινὸν δὲ Ἑλληνικὸν νόμισμα ἕνεκά
men worthless common and Hellenic coin for-the-sake-of
τε στρατειῶν καὶ ἀποδημιῶν εἰς τοὺς ἄλλους ἀνθρώπους,
both campaigns and travels to the other men
οἷον πρεσβειῶν ἢ καί τινος ἀναγκαίας ἄλλης τῇ πόλει
as embassies or also some necessary other for-the city
κηρυκείας, ἐκπέμπειν τινὰ ἂν δέῃ, τούτων χάριν
herald-mission to-send someone if it-be-needful of-these for-the-sake
ἀνάγκη ἑκάστοτε κεκτῆσθαι τῇ πόλει νόμισμα Ἑλληνικόν.
necessity each-time to-possess for-the city coin Hellenic

ἰδιώτῃ δὲ ἂν ἄρα ποτὲ ἀνάγκη τις γίγνηται ἀποδημεῖν,
for-private-person and if then ever necessity some arise to-travel
παρέμενος μὲν τοὺς ἄρχοντας ἀποδημείτω, νόμισμα δὲ
having-obtained-leave indeed the officials let-him-travel coin and
ἄν ποθεν ἔχων ξενικὸν οἴκαδε ἀφίκηται περιγενόμενον,
if from-anywhere having foreign homeward he-arrive left-over
τῇ πόλει αὐτὸ καταβαλλέτω πρὸς λόγον ἀπολαμβάνων
to-the city it let-him-deposit at rate receiving-back
τὸ ἐπιχώριον· ἰδιούμενος δὲ ἄν τις φαίνηται, δημόσιόν τε
the native making-private and if anyone be-seen public both
γιγνέσθω καὶ ὁ συνειδὼς καὶ μὴ φράζων ἀρᾷ καὶ ὀνείδει
let-it-become and the knowing-with and not telling to-curse and reproach
μετὰ τοῦ ἀγαγόντος ἔνοχος ἔστω, καὶ ζημίᾳ πρὸς
together-with the having-brought liable let-be and to-penalty besides
τούτοις μὴ ἐλάττονι τοῦ ξενικοῦ κομισθέντος νομίσματος.
these not less than-the foreign brought coin
d γαμοῦντα δὲ καὶ ἐκδιδόντα μήτ' οὖν διδόναι μήτε
marrying and and giving-in-marriage neither then to-give nor
δέχεσθαι προῖκα τὸ παράπαν μηδ' ἡντινοῦν, μηδὲ νόμισμα
to-receive dowry the altogether nor any-whatever nor coin
παρακατατίθεσθαι ὅτῳ μή τις πιστεύει, μηδὲ δανείζειν
to-deposit with-whom not one trusts nor to-lend
ἐπὶ τόκῳ, ὡς ἐξὸν μὴ ἀποδιδόναι τὸ παράπαν τῷ
at interest since it-being-allowed not to-repay the altogether to-the
δανεισαμένῳ μήτε τόκον μήτε κεφάλαιον· ταῦτα δ' ὅτι
having-borrowed neither interest nor principal these-things and that
βέλτιστ' ἐστὶν πόλει ἐπιτηδεύματα ἐπιτηδεύειν, ὧδε ἄν τις
best are for-city practices to-practice thus — one
σκοπῶν ὀρθῶς ἂν αὐτὰ διακρίνοι, ἐπαναφέρων εἰς τὴν
examining rightly — them would-distinguish referring-back to the
ἀρχὴν ἀεὶ καὶ τὴν βούλησιν. ἔστιν δὴ τοῦ νοῦν ἔχοντος
beginning always and the purpose is indeed of-the mind having

πολιτικοῦ βούλησις, φαμέν, οὐχ ἥνπερ ἂν οἱ πολλοὶ φαῖεν,
statesman purpose we-say not which-very — the many would-say
δεῖν βούλεσθαι τὸν ἀγαθὸν νομοθέτην ὡς μεγίστην τε εἶναι
must to-wish the good lawgiver that greatest both to-be
τὴν πόλιν ᾗ νοῶν εὖ νομοθετοῖ, καὶ ὅτι μάλιστα
the city for-which understanding well he-should-legislate and as most
πλουσίαν, κεκτημένην δ' αὖ χρύσεια καὶ ἀργύρεια, καὶ
rich possessing and again gold-mines and silver-mines and
κατὰ γῆν καὶ κατὰ θάλατταν ἄρχουσαν ὅτι πλείστων·
by land and by sea ruling as most-numerous
προσθεῖεν δ' ἂν καὶ ὡς ἀρίστην δεῖν βούλεσθαι τὴν πόλιν
they-would-add and — also as best must to-wish the city
εἶναι καὶ ὡς εὐδαιμονεστάτην τόν γε ὀρθῶς νομοθετοῦντα.
to-be and as happiest the at-least rightly legislating
τούτων δὲ τὰ μὲν δυνατά ἐστιν γίγνεσθαι, τὰ
of-these and the(-ones) indeed possible are to-come-about the(-others)
δ' οὐ δυνατά· τὰ μὲν οὖν δυνατὰ βούλοιτ' ἂν ὁ
and not possible the(-ones) indeed then possible would-wish — the
διακοσμῶν, τὰ δὲ μὴ δυνατὰ οὔτ' ἂν βούλοιτο ματαίας
ordering the(-ones) and not possible neither — would-wish vain
βουλήσεις οὔτ' ἂν ἐπιχειροῖ. σχεδὸν μὲν γὰρ εὐδαίμονας
wishes nor — would-attempt nearly indeed for happy
ἅμα καὶ ἀγαθοὺς ἀνάγκη γίγνεσθαι — τοῦτο μὲν οὖν
at-once and good necessary to-become this indeed then
βούλοιτ' ἄν — πλουσίους δ' αὖ σφόδρα καὶ ἀγαθοὺς
he-would-wish — rich and again very and good
ἀδύνατον, οὕς γε δὴ πλουσίους οἱ πολλοὶ καταλέγουσι·
impossible whom at-least indeed rich the many count
λέγουσιν δὲ τοὺς κεκτημένους ἐν ὀλίγοις τῶν ἀνθρώπων 743
they-call and the possessing among few of-the men
πλείστου νομίσματος ἄξια κτήματα, ἃ καὶ κακός τις
of-most coin worth possessions which even bad someone

κεκτῆτ᾽ ἄν. εἰ δ᾽ ἔστιν τοῦτο οὕτως ἔχον, οὐκ ἂν
might-possess — if and is this so being not —
ἔγωγε αὐτοῖς ποτε συγχωροίην τὸν πλούσιον εὐδαίμονα
I-for-my-part to-them ever would-concede the rich-man happy
τῇ ἀληθείᾳ γίγνεσθαι μὴ καὶ ἀγαθὸν ὄντα· ἀγαθὸν δὲ
in-the truth to-become not also good being good and
ὄντα διαφόρως καὶ πλούσιον εἶναι διαφερόντως ἀδύνατον.
being exceptionally also rich to-be exceptionally impossible
"τί δή;" φαίη τις ἂν ἴσως. ὅτι, φαῖμεν ἄν, ἥ τε ἐκ
why indeed would-say one — perhaps because we-would-say — the both from
δικαίου καὶ ἀδίκου κτῆσις πλέον ἢ διπλασία ἐστὶν τῆς
just and unjust acquisition more than double is of-the
ἐκ τοῦ δικαίου μόνον, τά τε ἀναλώματα μήτε καλῶς
from the just only the both expenditures neither nobly
μήτε αἰσχρῶς ἐθέλοντα ἀναλίσκεσθαι τῶν καλῶν καὶ εἰς
nor shamefully willing to-be-spent of-the noble and on
καλὰ ἐθελόντων δαπανᾶσθαι διπλασίῳ ἐλάττονα· οὔκουν
noble-things willing to-be-spent by-double less not-then
ποτὲ ἂν τῶν ἐκ διπλασίων μὲν κτημάτων, ἡμίσεων δὲ
ever — than-the from double indeed possessions half and
ἀναλωμάτων ὁ τὰ ἐναντία τούτων πράττων γένοιτ᾽ ἂν
expenditures the the opposite of-these doing would-become —
πλουσιώτερος. ἔστιν δὲ ὁ μὲν ἀγαθὸς τούτων, ὁ
richer is and the(-one) indeed good of-these the(-other)
δὲ οὐ κακὸς ὅταν ᾖ φειδωλός, τοτὲ δέ ποτε καὶ
and not bad whenever he-be thrifty at-times and ever also
πάγκακος, ἀγαθὸς δέ, ὅπερ εἴρηται τὰ νῦν, οὐδέποτε.
utterly-bad good and as has-been-said the now never
c ὁ μὲν γὰρ δικαίως καὶ ἀδίκως λαμβάνων καὶ μήτε
the(-one) indeed for justly and unjustly taking and neither
δικαίως μήτε ἀδίκως ἀναλίσκων πλούσιος, ὅταν καὶ
justly nor unjustly spending rich whenever also

φειδωλὸς ᾖ, ὁ δὲ πάγκακος, ὡς τὰ πολλὰ ὢν
thrifty he-be the(-other) and utterly-bad as the many being
ἄσωτος, μάλα πένης· ὁ δὲ ἀναλίσκων τε εἰς τὰ
prodigal very poor the-third and spending both on the
καλὰ καὶ κτώμενος ἐκ τῶν δικαίων μόνον οὔτ' ἂν
noble-things and acquiring from the just-things only neither —
διαφέρων πλούτῳ ῥᾳδίως ἄν ποτε γένοιτο οὐδ' αὖ
exceptional in-wealth easily — ever would-become nor again
σφόδρα πένης. ὥστε ὁ λόγος ἡμῖν ὀρθός, ὡς οὐκ εἰσὶν
very poor so-that the argument for-us correct that not are
οἱ παμπλούσιοι ἀγαθοί· εἰ δὲ μὴ ἀγαθοί, οὐδὲ εὐδαίμονες.
the very-rich good if and not good not-even happy
ἡμῖν δὲ ἡ τῶν νόμων ὑπόθεσις ἐνταῦθα ἔβλεπεν, ὅπως ὡς d
for-us and the of-the laws foundation thither looked how as
εὐδαιμονέστατοι ἔσονται καὶ ὅτι μάλιστα ἀλλήλοις φίλοι·
happiest they-will-be and as most to-one-another friends
εἶεν δὲ οὐκ ἄν ποτε πολῖται φίλοι, ὅπου πολλαὶ μὲν δίκαι
would-be and not — ever citizens friends where many indeed lawsuits
ἐν ἀλλήλοις εἶεν, πολλαὶ δὲ ἀδικίαι, ἀλλ' ὅπου ὡς ὅτι
among one-another would-be many and injustices but where as as
σμικρόταται καὶ ὀλίγισται. λέγομεν δὴ μήτε χρυσὸν δεῖν
smallest and fewest we-say indeed neither gold must
μήτε ἄργυρον ἐν τῇ πόλει, μήτε αὖ χρηματισμὸν πολὺν
nor silver in the city nor again money-making much
διὰ βαναυσίας καὶ τόκων μηδὲ βοσκημάτων αἰσχρῶν, ἀλλ'
through vulgar-trade and interest nor of-cattle shameful but
ὅσα γεωργία δίδωσι καὶ φέρει, καὶ τούτων ὁπόσα μὴ
as-much-as farming gives and bears and of-these as-much-as not
χρηματιζόμενον ἀναγκάσειεν ἀμελεῖν ὧν ἕνεκα πέφυκε
money-making would-compel to-neglect of-which for-the-sake are-by-nature
τὰ χρήματα· ταῦτα δ' ἐστὶ ψυχὴ καὶ σῶμα, ἃ χωρὶς
the money these and are soul and body which without

γυμναστικῆς καὶ τῆς ἄλλης παιδείας οὐκ ἄν ποτε γένοιτο
gymnastics and the other education not — ever would-become
ἄξια λόγου. διὸ δὴ χρημάτων ἐπιμέλειαν οὐχ ἅπαξ
worth word wherefore indeed of-money care not once
εἰρήκαμεν ὡς χρὴ τελευταῖον τιμᾶν· ὄντων γὰρ τριῶν
we-have-said that one-must last to-honor being for three
τῶν ἁπάντων περὶ ἃ πᾶς ἄνθρωπος σπουδάζει, τελευταῖον
of-the all-things about which every man is-earnest last
καὶ τρίτον ἐστὶν ἡ τῶν χρημάτων ὀρθῶς σπουδαζομένη
and third is the of-the money rightly pursued
σπουδή, σώματος δὲ πέρι μέση, πρώτη δὲ ἡ τῆς ψυχῆς.
pursuit of-body and about middle first and the of-the soul
744 καὶ δὴ καὶ νῦν ἦν διεξερχόμεθα πολιτείαν, εἰ μὲν
and indeed also now which we-go-through constitution if indeed
τὰς τιμὰς οὕτω τάττεται, ὀρθῶς νενομοθέτηται· εἰ δέ
the honors so it-orders rightly it-has-been-legislated if and
τις τῶν προσταττομένων αὐτόθι νόμων σωφροσύνης
some of-the enjoined there laws of-temperance
ἔμπροσθεν ὑγίειαν ἐν τῇ πόλει φανεῖται ποιῶν τιμίαν, ἢ
before health in the city will-appear making honored or
πλοῦτον ὑγιείας καὶ τοῦ σωφρονεῖν, οὐκ ὀρθῶς ἀναφανεῖται
wealth than-health and the being-temperate not rightly will-be-shown
τιθέμενος. τοῦτ' οὖν δὴ πολλάκις ἐπισημαίνεσθαι χρὴ τὸν
laying-down this then indeed often to-point-out one-must the
νομοθέτην — τί τε βούλομαι; καὶ εἴ μοι συμβαίνει τοῦτο
lawgiver what both I-wish and if for-me it-turns-out this
ἢ καὶ ἀποτυγχάνω τοῦ σκοποῦ; — καὶ οὕτω τάχ' ἂν ἴσως
or also I-miss the aim and so perhaps — perhaps
ἐκ τῆς νομοθεσίας αὐτός τε ἐκβαίνοι καὶ τοὺς ἄλλους
from the legislation himself both he-would-come-out and the others
ἀπαλλάττοι, κατ' ἄλλον δὲ τρόπον οὐδ' ἂν ἕνα ποτέ.
he-would-release in other and way not-even — one ever

ὁ δὴ λαχὼν κεκτήσθω, φαμέν, τὸν κλῆρον ἐπὶ τούτοις b
the indeed having-obtained let-him-possess we-say the lot on these-terms
οἷς εἰρήκαμεν. ἦν μὲν δὴ καλὸν καὶ τἆλλα ἴσα πάντ᾽
which we-have-said it-was indeed indeed fine and the-rest equal all
ἔχοντα ἕνα ἕκαστον ἐλθεῖν εἰς τὴν ἀποικίαν· ἐπειδὴ δὲ οὐ
having one each to-come into the colony since and not
δυνατόν, ἀλλ᾽ ὁ μέν τις πλείω κεκτημένος ἀφίξεται
possible but the(-one) indeed someone more having-possessed will-arrive
χρήματα, ὁ δ᾽ ἐλάττονα, δεῖ δὴ πολλῶν ἕνεκα,
possessions the(-other) and less it-is-needful indeed of-many for-the-sake
τῶν τε κατὰ πόλιν καιρῶν ἰσότητος ἕνεκα, τιμήματα
of-the both in city occasions of-equality for-the-sake property-classes
ἄνισα γενέσθαι, ἵνα ἀρχαί τε καὶ εἰσφοραὶ καὶ διανομαί,
unequal to-become so-that offices both and contributions and distributions
τὴν τῆς ἀξίας ἑκάστοις τιμὴν μὴ κατ᾽ ἀρετὴν μόνον
the of-the worth for-each honor not according-to virtue only
τήν τε προγόνων καὶ τὴν αὑτοῦ, μηδὲ κατὰ σωμάτων
the both of-ancestors and the of-himself nor according-to of-bodies
ἰσχῦς καὶ εὐμορφίας, ἀλλὰ καὶ κατὰ πλούτου χρῆσιν καὶ
strength and good-looks but also according-to of-wealth use and
πενίαν, τὰς τιμάς τε καὶ ἀρχὰς ὡς ἰσαίτατα τῷ ἀνίσῳ
poverty the honors both and offices as most-equally by-the unequal
συμμέτρῳ δὲ ἀπολαμβάνοντες μὴ διαφέρωνται. τούτων
proportionate and receiving not they-quarrel of-these
χάριν τέτταρα μεγέθει τῆς οὐσίας τιμήματα ποιεῖσθαι
for-the-sake four by-size of-the property property-classes to-make
χρεών, πρώτους καὶ δευτέρους καὶ τρίτους καὶ τετάρτους,
needful first and second and third and fourth
ἤ τισιν ἄλλοις προσαγορευομένους ὀνόμασιν, ὅταν τε
or by-some other called names whenever both
μένωσιν ἐν τῷ αὐτῷ τιμήματι καὶ ὅταν πλουσιώτεροι
they-remain in the same property-class and whenever richer

ἐκ πενήτων καὶ ἐκ πλουσίων πένητες γιγνόμενοι
from poor and from rich poor becoming
μεταβαίνωσιν εἰς τὸ προσῆκον ἕκαστοι ἑαυτοῖσιν τίμημα.
they-pass into the fitting each for-themselves property-class
e τόδε δ' ἐπὶ τούτοις αὖ νόμου σχῆμα ἔγωγε ἂν τιθείην
this and on these-things again of-law form I-for-my-part — would-set
ὡς ἑπόμενον. δεῖ γὰρ ἐν πόλει που, φαμέν, τῇ τοῦ
as following it-is-needful for in city surely we-say the of-the
μεγίστου νοσήματος οὐ μεθεξούσῃ, ὃ διάστασιν ἢ στάσιν
greatest disease not going-to-partake which dissolution or faction
ὀρθότερον ἂν εἴη κεκλῆσθαι, μήτε πενίαν τὴν χαλεπὴν
more-correct — would-be to-be-called neither poverty the harsh
ἐνεῖναι παρά τισιν τῶν πολιτῶν μήτε αὖ πλοῦτον, ὡς
to-be-in among some of-the citizens nor again wealth as
ἀμφοτέρων τικτόντων ταῦτα ἀμφότερα· νῦν οὖν ὅρον δεῖ
both bearing these-things both now then limit one-must
τούτων ἑκατέρου τὸν νομοθέτην φράζειν. ἔστω δὴ πενίας
of-these of-each the lawgiver to-declare let-be indeed of-poverty
μὲν ὅρος ἡ τοῦ κλήρου τιμή, ὃν δεῖ μένειν καὶ ὃν ἄρχων
indeed limit the of-the lot value which must to-remain and which official
οὐδεὶς οὐδενί ποτε περιόψεται ἐλάττω γιγνόμενον, τῶν τε
no-one for-no-one ever will-overlook less becoming of-the both
ἄλλων κατὰ ταὐτὰ οὐδεὶς ὅστις φιλότιμος ἐπ' ἀρετῇ.
other according-to the-same-things no-one who-ever ambitious for virtue

A man may hold up to four times his lot; the excess goes to the city. The city stands at the center of the land around an acropolis of Hestia, Zeus, and Athena, and land and city are cut into twelve parts, each consecrated to a god. Each lot joins a near piece and a far one. The plan is a pattern to approach where it cannot be met. Numbers order everything and sharpen minds, if greed does not turn them to knavery, and places differ in the men they produce.

ΑΤΗ. μέτρον δὲ αὐτὸν θέμενος ὁ νομοθέτης διπλάσιον ἐάσει 745
measure and it having-set the lawgiver double will-allow
τούτου κτᾶσθαι καὶ τριπλάσιον καὶ μέχρι τετραπλασίου·
of-this to-acquire and triple and up-to fourfold
πλείονα δ' ἄν τις κτᾶται τούτων, εὑρὼν ἢ δοθέντων
more and if anyone acquire than-these having-found or given
ποθὲν ἢ χρηματισάμενος, ἤ τινι τύχῃ τοιαύτῃ
from-somewhere or having-made-money or by-some chance such
κτησάμενος ἄλλῃ τὰ περιγιγνόμενα τοῦ μέτρου, τῇ πόλει ἂν
having-acquired other the surplus of-the measure to-the city —
αὐτὰ καὶ τοῖς τὴν πόλιν ἔχουσιν θεοῖς ἀπονέμων εὐδόκιμός
them and to-the the city holding gods assigning well-reputed
τε καὶ ἀζήμιος ἂν εἴη· ἐὰν δέ τις ἀπειθῇ τούτῳ τῷ νόμῳ,
both and unpunished — would-be if and anyone disobey this the law
φανεῖ μὲν ὁ βουλόμενος ἐπὶ τοῖς ἡμίσεσιν, ὁ δὲ ὀφλὼν
will-inform indeed the willing for the halves the and convicted
ἄλλο τοσοῦτον μέρος ἀποτείσει τῆς αὑτοῦ κτήσεως, τὰ δ'
other so-great part will-pay of-the his-own property the and
ἡμίσεα τῶν θεῶν. ἡ δὲ κτῆσις χωρὶς τοῦ κλήρου πάντων
halves of-the gods the and property apart-from the lot of-all
πᾶσα ἐν τῷ φανερῷ γεγράφθω παρὰ φύλαξιν ἄρχουσιν,
all in the open let-be-written with guardians officials

οἷς ἂν ὁ νόμος προστάξῃ, ὅπως ἂν αἱ δίκαι περὶ πάντων,
to-whom — the law may-enjoin so-that — the lawsuits about all-things
ὅσαι εἰς χρήματα, ῥᾴδιαί τε ὦσι καὶ σφόδρα σαφεῖς.
as-many-as into money easy both may-be and very clear
c τὸ δὴ μετὰ τοῦτο πρῶτον μὲν τὴν πόλιν ἱδρῦσθαι
the indeed after this first indeed the city to-be-founded
δεῖ τῆς χώρας ὅτι μάλιστα ἐν μέσῳ, καὶ τἆλλα
one-must of-the country as most in middle and the-rest
ὅσα πρόσφορα πόλει τῶν ὑπαρχόντων ἔχοντα τόπον
as-many-as useful for-city of-the existing-things having place
ἐκλεξάμενον, ἃ νοῆσαί τε καὶ εἰπεῖν οὐδὲν χαλεπόν· μετὰ
having-chosen which to-conceive both and to-state nothing hard after
δὲ ταῦτα μέρη δώδεκα διελέσθαι, θέμενον Ἑστίας πρῶτον
and these-things parts twelve to-divide having-set of-Hestia first
καὶ Διὸς καὶ Ἀθηνᾶς ἱερόν, ἀκρόπολιν ὀνομάζοντα, κύκλον
and of-Zeus and of-Athena sanctuary acropolis naming circle
περιβάλλοντα, ἀφ᾽ οὗ τὰ δώδεκα μέρη τέμνειν τήν τε
throwing-around from which the twelve parts to-cut the both
πόλιν αὐτὴν καὶ πᾶσαν τὴν χώραν. ἴσα δὲ δεῖ γίγνεσθαι
city itself and all the country equal and must to-become
τὰ δώδεκα μέρη τῷ τὰ μὲν ἀγαθῆς γῆς εἶναι σμικρά,
the twelve parts by-the the(-ones) indeed of-good land to-be small
τὰ δὲ χείρονος μείζω. κλήρους δὲ διελεῖν τετταράκοντα
the(-others) and of-worse larger lots and to-divide forty
καὶ πεντακισχιλίους, τούτων τε αὖ δίχα τεμεῖν ἕκαστον
and five-thousand of-these both again in-two to-cut each
καὶ συγκληρῶσαι δύο τμήματα, τοῦ τε ἐγγὺς καὶ τοῦ
and to-allot-together two sections of-the both near and of-the
πόρρω μετέχοντα ἑκάτερον· τὸ πρὸς τῇ πόλει μέρος τῷ
far having-a-share each the at the city part with-the

πρὸς τοῖς ἐσχάτοις εἷς κλῆρος, καὶ τὸ δεύτερον ἀπὸ πόλεως
at the farthest one lot and the second from city
τῷ ἀπ᾽ ἐσχάτων δευτέρῳ, καὶ τἆλλα οὕτως πάντα.
with-the from farthest second and the-rest so all
μηχανᾶσθαι δὲ καὶ ἐν τοῖς δίχα τμήμασι τὸ νυνδὴ λεγόμενον e
to-contrive and also in the in-two sections the just-now said
φαυλότητός τε καὶ ἀρετῆς χώρας, ἐπανισουμένους τῷ
of-poorness both and of-excellence of-country equalizing by-the
πλήθει τε καὶ ὀλιγότητι τῆς διανομῆς. νείμασθαι δὲ δὴ καὶ
amount both and fewness of-the distribution to-distribute and indeed also
τοὺς ἄνδρας δώδεκα μέρη, τὴν τῆς ἄλλης οὐσίας εἰς ἴσα
the men twelve parts the of-the other property into equal-shares
ὅτι μάλιστα τὰ δώδεκα μέρη συνταξάμενον, ἀπογραφῆς
as most the twelve parts having-arranged register
πάντων γενομένης· καὶ δὴ καὶ μετὰ τοῦτο δώδεκα θεοῖς
of-all having-come-about and indeed also after this to-twelve gods
δώδεκα κλήρους θέντας, ἐπονομάσαι καὶ καθιερῶσαι τὸ
twelve lots having-set to-name and to-consecrate the
λαχὸν μέρος ἑκάστῳ τῷ θεῷ, καὶ φυλὴν αὐτὴν ἐπονομάσαι.
allotted part to-each the god and tribe it to-name
τέμνειν δ᾽ αὖ καὶ τὰ δώδεκα τῆς πόλεως τμήματα τὸν
to-cut and again also the twelve of-the city sections the
αὐτὸν τρόπον ὅνπερ καὶ τὴν ἄλλην χώραν διένεμον· καὶ
same way which-very also the other country they-distributed and
δύο νέμεσθαι ἕκαστον οἰκήσεις, τήν τε ἐγγὺς τοῦ μέσου καὶ
two to-be-allotted each dwellings the both near the center and
τὴν τῶν ἐσχάτων. καὶ τὴν μὲν κατοίκισιν οὕτω τέλος ἔχειν.
the of-the farthest and the indeed settlement so end to-have
ἐννοεῖν δὲ ἡμᾶς τὸ τοιόνδε ἐστὶν χρεὼν ἐκ παντὸς τρόπου, 746
to-consider and us the such is needful from every way
ὡς τὰ νῦν εἰρημένα πάντα οὐκ ἄν ποτε εἰς τοιούτους
that the now said all-things not — ever into such

καιροὺς συμπέσοι, ὥστε συμβῆναι κατὰ λόγον οὕτω
occasions would-coincide so-as to-come-about according-to plan so
σύμπαντα γενόμενα, ἄνδρας τε οἳ μὴ δυσχερανοῦσι τὴν
all having-happened men both who not will-be-vexed-at the
τοιαύτην συνοικίαν, ἀλλ' ὑπομενοῦσιν χρήματά τε ἔχοντες
such settlement but will-endure money both having
τακτὰ καὶ μέτρια διὰ βίου παντὸς καὶ παίδων γενέσεις ἃς
fixed and moderate through life whole and of-children births which
εἰρήκαμεν ἑκάστοις, καὶ χρυσοῦ στερόμενοι καὶ ἑτέρων
we-have-said for-each and of-gold deprived and of-other-things
ὧν δῆλος ὁ νομοθέτης προστάξων ἐστὶν ἐκ τούτων τῶν
of-which clear the lawgiver about-to-enjoin is from these the
νῦν εἰρημένων, ἔτι δὲ χώρας τε καὶ ἄστεος, ὡς εἴρηκεν,
now said still and of-country both and of-town as he-has-said
μεσότητάς τε καὶ ἐν κύκλῳ οἰκήσεις πάντῃ, σχεδὸν οἷον
centers both and in circle dwellings everywhere nearly as
ὀνείρατα λέγων, ἢ πλάττων καθάπερ ἐκ κηροῦ τινα πόλιν
dreams saying or molding as out-of wax some city
καὶ πολίτας. ἔχει δὴ τὰ τοιαῦτα οὐ κακῶς τινα τρόπον
and citizens have indeed the such-things not badly in-some way
εἰρημένα, χρὴ δ' ἐπαναλαμβάνειν πρὸς αὑτὸν τὰ τοιάδε.
said one-must and to-take-up-again toward himself the such-things
πάλιν ἄρα ἡμῖν ὁ νομοθετῶν φράζει τόδε· "ἐν τούτοις
again then to-us the legislating declares this in these
τοῖς λόγοις, ὦ φίλοι, μηδ' αὐτὸν δοκεῖτέ με λεληθέναι
the words O friends not-even myself think me to-have-escaped
τὸ νῦν λεγόμενον ὡς ἀληθῆ διεξέρχεταί τινα τρόπον.
the now said that true-things it-goes-through in-some way
c ἀλλὰ γὰρ ἐν ἑκάστοις τῶν μελλόντων ἔσεσθαι δικαιότατον
but for in each of-the about-to to-be most-just
οἶμαι τόδε εἶναι, τὸν τὸ παράδειγμα δεικνύντα, οἷον δεῖ τὸ
I-think this to-be the(-one) the pattern showing such-as must the

ἐπιχειρούμενον γίγνεσθαι, μηδὲν ἀπολείπειν τῶν καλλίστων
undertaken to-come-about nothing to-leave-out of-the finest
τε καὶ ἀληθεστάτων, ᾧ δὲ ἀδύνατόν τι συμβαίνει
both and truest for-whom and impossible something happens
τούτων γίγνεσθαι, τοῦτο μὲν αὐτὸ ἐκκλίνειν καὶ μὴ
of-these to-come-about this indeed itself to-avoid and not
πράττειν, ὅτι δὲ τούτου τῶν λοιπῶν ἐγγύτατά ἐστιν καὶ
to-do whatever and of-this of-the remaining nearest is and
συγγενέστατον ἔφυ τῶν προσηκόντων πράττειν, τοῦτ' αὐτὸ
most-akin is of-the fitting-things to-do this itself
διαμηχανᾶσθαι ὅπως ἂν γίγνηται, τὸν νομοθέτην δ' ἐᾶσαι
to-contrive so-that — it-may-come-about the lawgiver and to-allow
τέλος ἐπιθεῖναι τῇ βουλήσει, γενομένου δὲ τούτου, τότ' ἤδη
end to-put to-the purpose having-become and this then already
κοινῇ μετ' ἐκείνου σκοπεῖν ὅτι τε συμφέρει τῶν εἰρημένων
in-common with that-one to-examine what both is-advantageous of-the said-things
καὶ τί πρόσαντες εἴρηται τῆς νομοθεσίας· τὸ γὰρ
and what steep has-been-said of-the legislation the for
ὁμολογούμενον αὐτὸ αὑτῷ δεῖ που πανταχῇ ἀπεργάζεσθαι
agreeing itself with-itself must surely everywhere to-produce
καὶ τὸν τοῦ φαυλοτάτου δημιουργὸν ἄξιον ἐσόμενον λόγου."
even the of-the meanest craftsman worthy going-to-be of-account
νῦν δὴ τοῦτ' αὐτὸ προθυμητέον ἰδεῖν μετὰ τὴν δόξαν e
now indeed this itself one-must-be-eager to-see after the resolution
τῆς τῶν δώδεκα μερῶν διανομῆς, τὸ τίνα τρόπον
of-the of-the twelve parts distribution the in-what way
δῆλον δὴ τὰ δώδεκα μέρη, τῶν ἐντὸς αὐτοῦ πλείστας
clear indeed the twelve parts of-the within itself most
ἔχοντα διανομάς, καὶ τὰ τούτοις συνεπόμενα καὶ
having distributions and the-things these accompanying and
ἐκ τούτων γεννώμενα, μέχρι τῶν τετταράκοντά τε καὶ
from these generated up-to the forty both and

πεντακισχιλίων — ὅθεν φρατρίας καὶ δήμους καὶ κώμας,
five-thousand whence phratries and demes and villages
καὶ πρός γε τὰς πολεμικὰς τάξεις τε καὶ ἀγωγάς,
and in-relation at-least the military ranks both and marches
καὶ ἔτι νομίσματα καὶ μέτρα ξηρά τε καὶ ὑγρὰ καὶ
and also coins and measures dry both and liquid and
σταθμά — πάντα ταῦτα ἔμμετρά τε καὶ ἀλλήλοις
weights all these-things in-measure both and to-one-another
σύμφωνα δεῖ τόν γε νόμον τάττειν.
concordant must the at-least law to-order
747 πρὸς δὲ τούτοις οὐδ' ἐκεῖνα φοβητέα, δείσαντα τὴν
besides and these not-even those-things must-be-feared having-feared the
δόξασαν ἂν γίγνεσθαι σμικρολογίαν, ἄν τις προστάττῃ
seeming — to-come-about pettiness if anyone enjoin
πάντα ὁπόσ' ἂν σκεύη κτῶνται, μηδὲν ἄμετρον αὐτῶν
all as-many — utensils they-acquire nothing unmeasured of-them
ἐᾶν εἶναι, καὶ κοινῷ λόγῳ νομίσαντα πρὸς πάντα
to-allow to-be and by-common reckoning having-thought for all
εἶναι χρησίμους τὰς τῶν ἀριθμῶν διανομὰς καὶ ποικίλσεις,
to-be useful the of-the numbers divisions and variations
ὅσα τε αὐτοὶ ἐν ἑαυτοῖς ποικίλλονται καὶ ὅσα ἐν
as-many-as both themselves among themselves vary and as-many-as in
μήκεσι καὶ ἐν βάθεσι ποικίλματα, καὶ δὴ καὶ ἐν φθόγγοις
lengths and in depths variations and indeed also in sounds
καὶ κινήσεσι ταῖς τε κατὰ τὴν εὐθυπορίαν τῆς ἄνω καὶ
and motions the both according-to the straight-course of-the upward and
κάτω φορᾶς καὶ τῆς κύκλῳ περιφορᾶς· πρὸς γὰρ ταῦτα
downward movement and of-the in-circle revolution toward for these-things
πάντα δεῖ βλέψαντα τόν γε νομοθέτην προστάττειν τοῖς
all must having-looked the at-least lawgiver to-enjoin on-the
πολίταις πᾶσιν εἰς δύναμιν τούτων μὴ ἀπολείπεσθαι τῆς
citizens all to power of-these not to-fall-short of-the

συντάξεως. πρός τε γὰρ οἰκονομίαν καὶ πρὸς πολιτείαν
system for both for household-management and for constitution
καὶ πρὸς τὰς τέχνας πάσας ἓν οὐδὲν οὕτω δύναμιν ἔχει
and for the arts all one nothing so power has
παίδειον μάθημα μεγάλην, ὡς ἡ περὶ τοὺς ἀριθμοὺς
educational study great as the about the numbers
διατριβή· τὸ δὲ μέγιστον, ὅτι τὸν νυστάζοντα καὶ ἀμαθῆ
pursuit the and greatest that the drowsy and unlearned
φύσει ἐγείρει καὶ εὐμαθῆ καὶ μνήμονα καὶ ἀγχίνουν
by-nature it-wakes and quick-to-learn and retentive and sbrewd
ἀπεργάζεται, παρὰ τὴν αὑτοῦ φύσιν ἐπιδιδόντα θείᾳ τέχνῃ.
makes beyond the of-himself nature advancing by-divine art
ταῦτα δὴ πάντα, ἐὰν μὲν ἄλλοις νόμοις τε καὶ c
these-things indeed all if indeed by-other laws both and
ἐπιτηδεύμασιν ἀφαιρῆταί τις τὴν ἀνελευθερίαν καὶ
practices remove someone the illiberality and
φιλοχρηματίαν ἐκ τῶν ψυχῶν τῶν μελλόντων αὐτὰ
love-of-money from the souls of-the about-to them
ἱκανῶς τε καὶ ὀνησίμως κτήσεσθαι, καλὰ τὰ παιδεύματα
sufficiently both and profitably to-acquire fine the educations
καὶ προσήκοντα γίγνοιτ' ἄν· εἰ δὲ μή, τὴν καλουμένην ἄν
and fitting would-become — if and not the so-called —
τις πανουργίαν ἀντὶ σοφίας ἀπεργασάμενος λάθοι,
anyone knavery instead-of wisdom having-produced would-escape-notice
καθάπερ Αἰγυπτίους καὶ Φοίνικας καὶ πολλὰ ἕτερα
as Egyptians and Phoenicians and many other
ἀπειργασμένα γένη νῦν ἔστιν ἰδεῖν ὑπὸ τῆς τῶν ἄλλων
produced races now it-is to-see by the of-the of-other
ἐπιτηδευμάτων καὶ κτημάτων ἀνελευθερίας, εἴτε τις
practices and possessions illiberality whether some
νομοθέτης αὐτοῖς φαῦλος ἂν γενόμενος ἐξηργάσατο τὰ
lawgiver for-them bad — having-been produced the

τοιαῦτα εἴτε χαλεπὴ τύχη προσπεσοῦσα εἴτε καὶ φύσις
such-things or harsh fortune falling-upon or also nature
ἄλλη τις τοιαύτη. καὶ γάρ, ὦ Μέγιλλέ τε καὶ Κλεινία,
other some such and for O Megillus both and Clinias
μηδὲ τοῦθ' ἡμᾶς λανθανέτω περὶ τόπων ὡς οὐκ εἰσὶν ἄλλοι
not-even this us let-escape about places that not are other
τινὲς διαφέροντες ἄλλων τόπων πρὸς τὸ γεννᾶν ἀνθρώπους
some differing from-other places for the to-beget men
ἀμείνους καὶ χείρους, οἷς οὐκ ἐναντία νομοθετητέον·
better and worse to-which not opposite must-legislate
οἱ μέν γέ που διὰ πνεύματα παντοῖα καὶ δι'
the(-ones) indeed at-least surely through winds of-all-kinds and through
εἰλήσεις ἀλλόκοτοί τέ εἰσιν καὶ ἐναίσιοι αὐτῶν, οἱ
heats strange both are and favorable of-them the(-others)
δὲ δι' ὕδατα, οἱ δὲ καὶ δι' αὐτὴν τὴν ἐκ τῆς
and through waters the(-others) and also because-of itself the from the
γῆς τροφήν, ἀναδιδοῦσαν οὐ μόνον τοῖς σώμασιν ἀμείνω
earth nourishment yielding not only to-the bodies better
καὶ χείρω, ταῖς δὲ ψυχαῖς οὐχ ἧττον δυναμένην πάντα
and worse to-the and souls not less able all
τὰ τοιαῦτα ἐμποιεῖν, τούτων δ' αὖ πάντων μέγιστον
the such-things to-produce-in of-these and again of-all most
διαφέροιεν ἂν τόποι χώρας ἐν οἷς θεία τις ἐπίπνοια
would-differ — places of-country in which divine some inspiration
καὶ δαιμόνων λήξεις εἶεν, τοὺς ἀεὶ κατοικιζομένους
and of-daemons allotments may-be the always settled
ἵλεῳ δεχόμενοι καὶ τοὐναντίον. οἷς ὅ γε νοῦν ἔχων
gracious receiving and the-opposite for-whom the at-least mind having
νομοθέτης, ἐπισκεψάμενος ὡς ἄνθρωπον οἷόν τ' ἐστὶν
lawgiver having-examined as man possible — is
σκοπεῖν τὰ τοιαῦτα, οὕτω πειρῷτ' ἂν τιθέναι τοὺς νόμους.
to-examine the such-things so would-try — to-set the laws

ὃ δὴ καὶ σοὶ ποιητέον, ὦ Κλεινία· πρῶτον τρεπτέον
which indeed also for-you must-be-done O Clinias first one-must-turn
ἐπὶ τὰ τοιαῦτα μέλλοντί γε κατοικίζειν χώραν.
to the such-things being-about at-least to-settle country

CLIN. ἀλλ', ὦ ξένε Ἀθηναῖε, λέγεις τε παγκάλως ἐμοί τε
but O stranger Athenian you-speak both most-finely for-me and
οὕτως ποιητέον.
so must-be-done

BOOK VI

I · THE LAW-GUARDIANS CHOSEN

With the laws made, offices come next, but citizens newly gathered, strangers to one another and untrained, cannot yet choose them well. So Cnossus, the senior city, will choose the first thirty-seven law-guardians together with the settlers, nineteen from the colonists and eighteen from Cnossus, Clinias among them. Later every man who has borne arms writes his candidate's name on a tablet and carries it to the god's altar, and three hundred, then a hundred, then thirty-seven are chosen. Someone must set up these first offices, since the beginning is half the work.

ATH. ἀλλὰ μὴν μετά γε πάντα τὰ νῦν εἰρημένα 751
but indeed after at-least all the-things now said
σχεδὸν ἂν ἀρχῶν εἶέν σοι καταστάσεις τῇ πόλει.
nearly — of-offices would-be for-you establishments for-the city
CLIN. ἔχει γὰρ οὖν οὕτω.
it-is for then so
ATH. δύο εἴδη ταῦτα περὶ πολιτείας κόσμον γιγνόμενα b
two kinds these about constitution's order coming-about
τυγχάνει, πρῶτον μὲν καταστάσεις ἀρχῶν τε καὶ
happen first indeed establishments of-offices both and
ἀρξόντων, ὅσας τε αὐτὰς εἶναι δεῖ καὶ τρόπον
of-future-officers how-many both them to-be must and manner
ὅντινα καθισταμένας· ἔπειτα οὕτω δὴ τοὺς νόμους ταῖς
in-what established then so indeed the laws to-the
ἀρχαῖς ἑκάσταις ἀποδοτέον, οὕστινάς τε αὖ καὶ ὅσους
offices to-each must-be-assigned which both again and how-many
καὶ οἵους προσῆκον ἂν ἑκάσταις εἴη. σμικρὸν δὲ
and of-what-sort fitting — for-each would-be little and

ἐπισχόντες πρὸ τῆς αἱρέσεως, εἴπωμεν προσήκοντά τινα
having-paused before the election let-us-state fitting some
λόγον περὶ αὐτῆς ῥηθῆναι.
word about it to-be-said
CLIN. τίνα δὴ τοῦτον;
what indeed this
c ATH. τόνδε. παντί που δῆλον τὸ τοιοῦτον, ὅτι μεγάλου τῆς
this to-everyone surely clear the such that great the
νομοθεσίας ὄντος ἔργου, τοῦ πόλιν εὖ παρεσκευασμένην
of-legislation being work of-the city well prepared
ἀρχὰς ἀνεπιτηδείους ἐπιστῆσαι τοῖς εὖ κειμένοις νόμοις,
offices unsuitable to-set-over the well laid-down laws
οὐ μόνον οὐδὲν πλέον εὖ τεθέντων, οὐδ' ὅτι γέλως
not only nothing more well having-been-laid-down nor that laughter
ἂν πάμπολυς συμβαίνοι, σχεδὸν δὲ βλάβαι καὶ λῶβαι
— very-great would-result nearly and harms and ruin
πολὺ μέγισται ταῖς πόλεσι γίγνοιντ' ἂν ἐξ αὐτῶν.
by-far greatest to-the cities would-come-about — from them
CLIN. πῶς γὰρ οὔ;
how for not
d ATH. τοῦτο τοίνυν νοήσωμέν σοι περὶ τῆς νῦν, ὦ
this then let-us-observe for-you about the present O
φίλε, πολιτείας τε καὶ πόλεως συμβαῖνον. ὁρᾷς γὰρ
friend constitution both and city happening you-see for
ὅτι πρῶτον μὲν δεῖ τοὺς ὀρθῶς ἰόντας ἐπὶ τὰς τῶν
that first indeed must the rightly going for the of-the
ἀρχῶν δυνάμεις βάσανον ἱκανὴν αὐτούς τε καὶ γένος
offices powers test sufficient themselves both and family
ἑκάστων ἐκ παίδων μέχρι τῆς αἱρέσεως εἶναι δεδωκότας,
of-each from childhood up-to the election to-be having-given
ἔπειτα αὖ τοὺς μέλλοντας αἱρήσεσθαι τεθράφθαι ἐν
then again the about-to to-elect to-have-been-reared in

ἤθεσι νόμων εὖ πεπαιδευμένους πρὸς τὸ δυσχεραίνοντάς
habits of-laws well educated for the disapproving
τε καὶ ἀποδεχομένους ὀρθῶς κρίνειν καὶ ἀποκρίνειν
both and approving rightly to-judge and to-reject
δυνατοὺς γίγνεσθαι τοὺς ἀξίους ἑκατέρων· ταῦτα δὲ οἱ
able to-become the worthy of-each these-things and the
νεωστὶ συνεληλυθότες ὄντες τε ἀλλήλων ἀγνῶτες, ἔτι δ'
newly come-together being both of-one-another unacquainted still and
ἀπαίδευτοι, πῶς ἄν ποτε δύναιντο ἀμέμπτως τὰς ἀρχὰς
uneducated how — ever could blamelessly the offices
αἱρεῖσθαι;
to-elect

CLIN. σχεδὸν οὐκ ἄν ποτε.
nearly not — ever

ATH. ἀλλὰ γὰρ ἀγῶνα προφάσεις φασὶν οὐ πάνυ δέχεσθαι· 752
but for contest excuses they-say not at-all to-admit
καὶ δὴ καὶ σοὶ τοῦτο νῦν καὶ ἐμοὶ ποιητέον, ἐπείπερ σὺ
and indeed also for-you this now and for-me must-be-done since you
μὲν δὴ τὴν πόλιν ὑπέστης τῷ Κρητῶν ἔθνει προθύμως
indeed indeed the city undertook to-the of-Cretans nation eagerly
κατοικιεῖν δέκατος αὐτός, ὡς φῄς, τὰ νῦν, ἐγὼ δ' αὖ σοὶ
to-found tenth yourself as you-say the now I and again you
συλλήψεσθαι κατὰ τὴν παροῦσαν ἡμῖν τὰ νῦν μυθολογίαν.
to-help according-to the present for-us the now tale-telling
οὔκουν δήπου λέγων γε ἂν μῦθον ἀκέφαλον ἑκὼν
not-then surely telling at-least — tale headless willingly
καταλίποιμι· πλανώμενος γὰρ ἂν ἁπάντῃ τοιοῦτος ὢν
I-would-leave wandering for — everywhere such being
ἄμορφος φαίνοιτο.
shapeless it-would-appear

CLIN. ἄριστ' εἴρηκας, ὦ ξένε.
excellently you-have-spoken O stranger

ATH. οὐ μόνον γε, ἀλλὰ καὶ δράσω κατὰ δύναμιν
not only at-least but also I-shall-do according-to power
οὕτω.
so

CLIN. πάνυ μὲν οὖν ποιῶμεν ἥπερ καὶ λέγομεν.
certainly indeed then let-us-do as-very also we-say

ATH. ἔσται ταῦτ', ἂν θεὸς ἐθέλῃ καὶ γήρως ἐπικρατῶμεν
it-will-be these-things if god wills and old-age we-overcome
τό γε τοσοῦτον.
the at-least so-far

b CLIN. ἀλλ' εἰκὸς ἐθέλειν.
but likely to-will

ATH. εἰκὸς γὰρ οὖν. ἑπόμενοι δὲ αὐτῷ λάβωμεν καὶ τόδε.
likely for then following and him let-us-take also this

CLIN. τὸ ποῖον;
the what-sort

ATH. ὡς ἀνδρείως καὶ παρακεκινδυνευμένως ἐν τῷ νῦν ἡ
how bravely and riskily in the now the
πόλις ἡμῖν ἔσται κατωκισμένη.
city for-us will-be settled

CLIN. περὶ τί βλέπων καὶ ποῖ μάλιστα αὐτὸ εἴρηκας
about what looking and whither most it you-have-said
τὰ νῦν;
the now

c ATH. ὡς εὐκόλως καὶ ἀφόβως ἀπείροις ἀνδράσι
how lightly and fearlessly for-inexperienced men
νομοθετοῦμεν, ὅπως δέξονταί ποτε τοὺς νῦν τεθέντας
we-legislate how they-will-accept ever the now laid-down
νόμους. δῆλον δὲ τό γε τοσοῦτον, ὦ Κλεινία, παντὶ
laws clear and the at-least so-far O Clinias to-everyone
σχεδὸν καὶ τῷ μὴ πάνυ σοφῷ, τὸ μὴ ῥᾳδίως γε
nearly even to-the not very wise the not easily at-least

αὐτοὺς μηδένας προσδέξεσθαι κατ᾽ ἀρχάς, εἰ δὲ μείναιμέν
them none to-accept at beginnings if and we-should-wait
πως τοσοῦτον χρόνον ἕως οἱ γευσάμενοι παῖδες τῶν
somehow so-much time until the having-tasted children of-the
νόμων καὶ συντραφέντες ἱκανῶς συνήθεις τε αὐτοῖς
laws and brought-up-with sufficiently accustomed both to-them
γενόμενοι τῶν ἀρχαιρεσιῶν τῇ πόλει πάσῃ κοινωνήσειαν·
having-become of-the elections for-the city whole should-share
γενομένου γε μὴν οὗ λέγομεν, εἴπερ τινὶ τρόπῳ καὶ
having-happened at-least indeed which we-say if-indeed in-some way and
μηχανῇ γίγνοιτο ὀρθῶς, πολλὴν ἔγωγε ἀσφάλειαν
device it-should-come-about rightly much I-for-my-part safety
οἶμαι καὶ μετὰ τὸν τότε παρόντα χρόνον ἂν γενέσθαι
I-think also after the then present time — to-come-about
τοῦ μεῖναι τὴν παιδαγωγηθεῖσαν οὕτω πόλιν.
of-the to-remain the guided so city
CLIN. ἔχει γοῦν λόγον. d
it-has at-any-rate reason
ATH. ἴδωμεν τοίνυν πρὸς τοῦτο εἴ πῃ τινα πόρον ἱκανὸν e
let-us-see then for this if somehow some means sufficient
πορίζοιμεν ἂν κατὰ τάδε. φημὶ γάρ, ὦ Κλεινία,
we-might-provide — according-to these-things I-say for O Clinias
Κνωσίους χρῆναι τῶν ἄλλων διαφερόντως Κρητῶν μὴ
Cnossians to-be-needful than-the other exceptionally Cretans not
μόνον ἀφοσιώσασθαι περὶ τῆς χώρας ἣν νῦν κατοικίζετε,
only to-discharge-the-duty about the country which now you-settle
συντόνως δ᾽ ἐπιμεληθῆναι τὰς πρώτας ἀρχὰς εἰς δύναμιν
strenuously and to-take-care the first offices to power
ὅπως ἂν ἱστῶσιν ὡς ἀσφαλέστατα καὶ ἄριστα. τὰς
so-that — they-may-establish as most-securely and best the

μὲν οὖν ἄλλας καὶ βραχύτερον ἔργον, νομοφύλακας δ'
indeed then others even shorter work law-guardians and
ἡμῖν πρώτους αἱρεῖσθαι ἀναγκαιότατον ἁπάσῃ σπουδῇ.
for-us first to-elect most-necessary with-all earnestness

CLIN. τίνα οὖν ἐπὶ τούτῳ πόρον καὶ λόγον ἀνευρίσκομεν;
what then for this means and plan do-we-find

753 ATH. τόνδε. φημί, ὦ παῖδες Κρητῶν, χρῆναι Κνωσίους,
this I-say O children of-Cretans to-be-needful Cnossians
διὰ τὸ πρεσβεύειν τῶν πολλῶν πόλεων, κοινῇ μετὰ
because-of the to-take-precedence of-the many cities in-common with
τῶν ἀφικομένων εἰς τὴν συνοίκησιν ταύτην ἐξ αὐτῶν
the having-come into the settlement this from themselves
τε καὶ ἐκείνων αἱρεῖσθαι τριάκοντα μὲν καὶ ἑπτὰ τοὺς
both and those to-elect thirty indeed and seven the
πάντας, ἐννέα δὲ καὶ δέκα ἐκ τῶν ἐποικησάντων, τοὺς
all nine and and ten from the settlers the
δὲ ἄλλους ἐξ αὐτῆς Κνωσοῦ· τούτους δ' οἱ Κνώσιοι τῇ
and others from itself Cnossus these and the Cnossians to-the
πόλει σοι δόντων, καὶ αὐτόν σε πολίτην εἶναι ταύτης
city to-you let-them-give and yourself you citizen to-be of-this
τῆς ἀποικίας καὶ ἕνα τῶν ὀκτωκαίδεκα, πείσαντες ἢ
the colony and one of-the eighteen having-persuaded or
τῇ μετρίᾳ δυνάμει βιασάμενοι.
by-the moderate force having-compelled

CLIN. τί δῆτα οὐ καὶ σύ τε καὶ ὁ Μέγιλλος, ὦ ξένε,
why indeed not also you both and the Megillus O stranger
ἐκοινωνησάτην ἡμῖν τῆς πολιτείας;
shared with-us of-the constitution

b ATH. μέγα μέν, ὦ Κλεινία, φρονοῦσιν αἱ Ἀθῆναι, μέγα δὲ καὶ
great indeed O Clinias think the Athens great and also
ἡ Σπάρτη, καὶ μακρὰν ἀποικοῦσιν ἑκάτεραι· σοὶ δὲ κατὰ
the Sparta and far dwell-away each for-you and in

πάντα ἐμμελῶς ἔχει καὶ τοῖς ἄλλοις οἰκισταῖς κατὰ ταὐτά,
all-respects harmoniously it-is and for-the other founders in the-same-way
ὥσπερ τὰ περὶ σοῦ νῦν λεγόμενα. ὡς μὲν οὖν γένοιτ᾽
as the-things about you now said how indeed then would-come-about
ἂν ἐπιεικέστατα ἐκ τῶν ὑπαρχόντων ἡμῖν τὰ νῦν, εἰρήσθω,
— most-fittingly from the existing for-us the now let-it-be-said
προελθόντος δὲ χρόνου καὶ μεινάσης τῆς πολιτείας,
having-advanced and time and having-remained the constitution
αἵρεσις αὐτῶν ἔστω τοιάδε τις· πάντες μὲν κοινωνούντων
election of-them let-be such some all indeed let-them-share
τῆς τῶν ἀρχόντων αἱρέσεως ὁπόσοιπερ ἂν ὅπλα ἱππικὰ
of-the of-the officials election as-many-as — arms of-cavalry
ἢ πεζικὰ τιθῶνται καὶ πολέμου κεκοινωνήκωσιν ἐν ταῖς
or of-infantry bear and in-war have-shared in the
σφετέραις αὐτῶν τῆς ἡλικίας δυνάμεσιν· ποιεῖσθαι δὲ τὴν
their-own of-themselves of-the age powers to-make and the
αἵρεσιν ἐν ἱερῷ ὅπερ ἂν ἡ πόλις ἡγῆται τιμιώτατον,
election in sanctuary which — the city may-consider most-honored
φέρειν δ᾽ ἐπὶ τὸν τοῦ θεοῦ βωμὸν ἕκαστον εἰς πινάκιον
to-carry and to the of-the god altar each on tablet
γράψαντα τοὔνομα πατρόθεν καὶ φυλῆς καὶ δήμου ὁπόθεν ἂν
having-written the-name by-father and of-tribe and of-deme from-which —
δημοτεύηται, παρεγγράφειν δὲ καὶ τὸ αὐτοῦ κατὰ ταὐτὰ
he-is-a-demesman to-write-beside and also the of-himself in the-same-way
οὕτως ὄνομα. τῷ βουλομένῳ δ᾽ ἐξέστω τῶν πινακίων
so name for-the wishing and let-it-be-allowed of-the tablets
ὅτιπερ ἂν φαίνηται μὴ κατὰ νοῦν αὐτῷ γεγραμμένον
whichever — may-appear not according-to mind to-him written
ἀνελόντα εἰς ἀγορὰν θεῖναι μὴ ἔλαττον τριάκοντα ἡμερῶν.
having-taken-up into market-place to-place not less than-thirty days

d τὰ δὲ τῶν πινακίων κριθέντα ἐν πρώτοις μέχρι
the and of-the tablets judged among first up-to
τριακοσίων δεῖξαι τοὺς ἄρχοντας ἰδεῖν πάσῃ τῇ πόλει, τὴν
three-hundred to-show the officials to-see to-all the city the
δὲ πόλιν ὡσαύτως ἐκ τούτων φέρειν πάλιν ὃν ἂν ἕκαστος
and city likewise from these to-carry again whom — each
βούληται, τοὺς δὲ τὸ δεύτερον ἐξ αὐτῶν προκριθέντας
may-wish the and the second-time from them preselected
ἑκατὸν δεῖξαι πάλιν ἅπασιν. τὸ δὲ τρίτον φερέτω μὲν ἐκ
hundred to-show again to-all the and third let-carry indeed from
τῶν ἑκατὸν ὁ βουληθεὶς ὃν ἂν βούληται, διὰ τομίων
the hundred the having-wished whom — he-may-wish through victims
πορευόμενος· ἑπτὰ δὲ καὶ τριάκοντα, οἷς ἂν πλεῖσται
passing seven and and thirty for-whom — most
γένωνται ψῆφοι, κρίναντες ἀποφηνάντων ἄρχοντας.
may-become votes having-judged let-them-declare officials
e τίνες οὖν, ὦ Κλεινία καὶ Μέγιλλε, πάντα ἡμῖν ταῦτ'
who then O Clinias and Megillus all for-us these-things
ἐν τῇ πόλει καταστήσουσι τῶν ἀρχῶν τε πέρι καὶ
in the city will-establish of-the offices both about and
δοκιμασιῶν αὐτῶν; ἆρα ἐννοοῦμεν ὡς ταῖς πρῶτον οὕτω
of-scrutinies of-them then do-we-consider that for-the first so
καταζευγνυμέναις πόλεσιν ἀνάγκη μὲν εἶναί τινας, οἵτινες
being-yoked cities necessary indeed to-be some who
δὲ εἶεν ἂν πρὸς πασῶν τῶν ἀρχῶν γεγονότες, οὐκ
and would-be — before all the offices having-been not
ἔστιν; δεῖ μὴν ἁμῶς γέ πως, καὶ ταῦτα οὐ
it-is it-is-needful indeed somehow at-least in-some-way and these not
φαύλους ἀλλ' ὅτι μάλιστα ἄκρους. ἀρχὴ γὰρ λέγεται
poor but as most excellent beginning for is-said

μὲν ἥμισυ παντὸς ἐν ταῖς παροιμίαις ἔργου, καὶ τό γε
indeed half of-every in the proverbs work and the at-least
καλῶς ἄρξασθαι πάντες ἐγκωμιάζομεν ἑκάστοτε·
well to-begin all we-praise each-time
τὸ δ' ἔστιν τε, ὡς ἐμοὶ φαίνεται, πλέον ἢ τὸ ἥμισυ,
the and is both as to-me it-appears more than the half
καὶ οὐδεὶς αὐτὸ καλῶς γενόμενον ἐγκεκωμίακεν ἱκανῶς.
and no-one it well having-come-about has-praised sufficiently
CLIN. ὀρθότατα λέγεις.
most-rightly you-speak

II · GENERALS AND COUNCIL

A new city is like a child to the city that founds it, so a hundred Cnossians and a hundred of the oldest and best settlers will together set up its offices. The law-guardians, aged fifty to seventy, keep the registers of property and try those who hide it. Generals, cavalry commanders, and taxiarchs are nominated and elected by the citizens who serve. The council of three hundred sixty is elected, ninety from each property class.

ATH. μὴ τοίνυν γιγνώσκοντές γε παρῶμεν αὐτὸ ἄρρητον, 754
not then knowing at-least let-us-pass-by it unspoken
μηδὲν διασαφήσαντες ἡμῖν αὐτοῖς τίνα ἔσται τρόπον.
nothing having-made-clear to-us ourselves in-what will-be way
ἐγὼ μὲν οὖν οὐδαμῶς εὐπορῶ πλήν γε ἑνὸς εἰπεῖν
I indeed then in-no-way am-well-provided except at-least for-one to-say
πρὸς τὸ παρὸν ἀναγκαίου καὶ συμφέροντος λόγου.
for the present necessary and advantageous word
CLIN. τίνος δή;
what indeed

b ΑΤΗ. φημὶ ταύτῃ τῇ πόλει, ἣν οἰκίζειν μέλλομεν, οἷον
I-say for-this the city which to-found we-are-about as-it-were
πατέρα καὶ μητέρα οὐκ εἶναι πλὴν τὴν κατοικίζουσαν
father and mother not to-be except the founding
αὐτὴν πόλιν, οὐκ ἀγνοῶν ὅτι πολλαὶ τῶν κατοικισθεισῶν
it city not being-ignorant that many of-the having-been-founded
διάφοροι ταῖς κατοικισάσαις πολλάκις ἔνιαι γεγόνασίν τε
at-variance with-the having-founded often some have-become both
καὶ ἔσονται. νῦν μὲν ἐν τῷ παρόντι, καθάπερ παῖς, εἰ
and will-be now indeed in the present as child if
καί ποτε μέλλει διάφορος εἶναι τοῖς γεννήσασιν, ἔν γε
even ever it-is-about at-variance to-be with-the having-begotten in at-least
τῇ παρούσῃ παιδίας ἀπορίᾳ στέργει τε καὶ στέργεται
the present of-childhood helplessness loves both and is-loved
ὑπὸ τῶν γεννησάντων, καὶ φεύγων ἀεὶ πρὸς τοὺς
by the having-begotten and fleeing always to the
οἰκείους, ἀναγκαίους μόνους εὑρίσκει συμμάχους· ἃ
kin necessary alone finds allies which-things
δὴ νῦν φημὶ Κνωσίοις διὰ τὴν ἐπιμέλειαν πρὸς τὴν
indeed now I-say for-Cnossians because-of the care for the
νέαν πόλιν καὶ τῇ νέᾳ πρὸς Κνωσὸν ὑπάρχειν ἑτοίμως
new city and for-the new toward Cnossus to-be-available readily
γεγονότα. λέγω δή, καθάπερ εἶπον νυνδή, — δὶς γὰρ
having-come-about I-say indeed as I-said just-now twice for
τό γε καλὸν ῥηθὲν οὐδὲν βλάπτει — Κνωσίους δεῖν
the at-least fine spoken nothing harms Cnossians to-be-necessary
ἐπιμεληθῆναι πάντων τούτων κοινῇ, προσελομένους τῶν
to-take-care of-all these-things in-common choosing-in-addition of-the
εἰς τὴν ἀποικίαν ἀφικομένων, τοὺς πρεσβυτάτους τε καὶ
into the colony having-arrived the oldest both and

ἀρίστους εἰς δύναμιν ἑλομένους, μὴ ἔλαττον ἑκατὸν
best to power having-chosen not less than-a-hundred
ἀνδρῶν· καὶ αὐτῶν Κνωσίων ἔστωσαν ἑκατὸν ἕτεροι.
men and of-themselves of-Cnossians let-there-be hundred others
τούτους δὲ ἐλθόντας φημὶ δεῖν εἰς τὴν καινὴν πόλιν d
these and having-come I-say to-be-necessary into the new city
συνεπιμεληθῆναι ὅπως αἵ τε ἀρχαὶ καταστῶσιν κατὰ
to-help-take-care so-that the both offices be-established according-to
νόμους, καταστᾶσαί τε δοκιμασθῶσι· γενομένων δὲ
laws having-been-established both be-scrutinized having-happened and
τούτων, τὴν μὲν Κνωσὸν τοὺς Κνωσίους οἰκεῖν, τὴν δὲ
these-things the indeed Cnossus the Cnossians to-inhabit the and
νέαν πόλιν αὐτὴν αὑτὴν πειρᾶσθαι σῴζειν τε καὶ εὐτυχεῖν.
new city itself itself to-try to-preserve both and to-prosper
οἱ δὲ δὴ γενόμενοι τῶν ἑπτὰ καὶ τριάκοντα νῦν τε καὶ εἰς
the and indeed having-become of-the seven and thirty now both and into
τὸν ἔπειτα σύμπαντα χρόνον ἐπὶ τοῖσδε ἡμῖν ᾑρήσθωσαν·
the after all time on these-terms for-us let-them-be-elected
πρῶτον μὲν φύλακες ἔστωσαν τῶν νόμων, ἔπειτα τῶν
first indeed guardians let-them-be of-the laws then of-the
γραμμάτων ὧν ἂν ἕκαστος ἀπογράψῃ τοῖς ἄρχουσι τὸ
registers which — each may-register with-the officials the
πλῆθος τῆς αὑτῶν οὐσίας, πλὴν ὁ μὲν μέγιστον τίμημα
amount of-the their-own property except the(-one) indeed greatest property-class
ἔχων τεττάρων μνῶν, ὁ δὲ τὸ δεύτερον τριῶν, ὁ
having four minas the(-one) and the second three the(-one)
δὲ τρίτος δυοῖν μναῖν, μνᾶς δὲ ὁ τέταρτος. ἐὰν δέ τις
and third two minas a-mina and the fourth if and anyone
ἕτερον φαίνηταί τι παρὰ τὰ γεγραμμένα κεκτημένος,
other be-found something beyond the-things written having-possessed
δημόσιον μὲν ἔστω τὸ τοιοῦτον ἅπαν, πρὸς τούτῳ δὲ
public indeed let-be the such all besides this and

δίκην ὑπεχέτω τῷ βουλομένῳ μετιέναι μὴ καλὴν μηδ'
penalty let-him-be-liable-to for-the wishing to-prosecute not fine nor
εὐώνυμον ἀλλ' αἰσχράν, ἐὰν ἁλίσκηται διὰ τὸ κέρδος τῶν
of-good-name but shameful if he-be-convicted because-of the gain of-the
νόμων καταφρονῶν. αἰσχροκερδείας οὖν αὐτὸν γραψάμενος
laws despising for-sordid-gain then him having-indicted
ὁ βουληθεὶς ἐπεξίτω τῇ δίκῃ ἐν αὐτοῖς τοῖς νομοφύλαξιν·
the having-wished let-him-pursue the suit before themselves the law-guardians
755 ἐὰν δ' ὁ φεύγων ὄφλῃ, τῶν κοινῶν κτημάτων μὴ
if and the defendant be-convicted of-the common possessions not
μετεχέτω, διανομὴ δὲ ὅταν τῇ πόλει γίγνηταί τις, ἄμοιρος
let-him-share distribution and whenever for-the city happen some without-share
ἔστω πλήν γε τοῦ κλήρου, γεγράφθω δὲ ὠφληκώς,
let-him-be except at-least the lot let-be-written-up and convicted
ἕως ἂν ζῇ, ὅπου πᾶς ὁ βουλόμενος αὐτὰ ἀναγνώσεται.
until — be-lives where every the wishing them will-read
μὴ πλέον δὲ εἴκοσιν ἐτῶν νομοφύλαξ ἀρχέτω,
not more and than-twenty years law-guardian let-him-hold-office
φερέσθω δ' εἰς τὴν ἀρχὴν μὴ ἔλαττον ἢ πεντήκοντα
let-him-be-put-forward and to the office not less than fifty
γεγονὼς ἐτῶν· ἑξηκοντούτης δὲ ἐνεχθεὶς δέκα μόνον
having-become years sixty-year-old and put-forward ten only
ἀρχέτω ἔτη, καὶ κατὰ τοῦτον τὸν λόγον, ὅπως ἄν
let-him-hold-office years and according-to this the reasoning whenever —
τις πλέον ὑπερβὰς ἑβδομήκοντα ζῇ, μηκέτι ἐν τούτοις
anyone more having-passed seventy may-live no-longer among these
τοῖς ἄρχουσι τὴν τηλικαύτην ἀρχὴν ὡς ἄρξων διανοηθήτω.
the officials the so-great office as going-to-hold let-him-think
c τὰ μὲν οὖν περὶ τῶν νομοφυλάκων ταῦτα εἰρήσθω
the-things indeed then about the law-guardians these-things let-be-said
προστάγματα τρία, προϊόντων δὲ εἰς τοὔμπροσθε
injunctions three advancing and into the-forward

τῶν νόμων ἕκαστος προστάξει τούτοις τοῖς ἀνδράσιν
the laws each will-enjoin on-these the men
ὧντινων αὐτοὺς δεῖ πρὸς τοῖς νῦν εἰρημένοις
of-what-things them it-is-needful besides the-things now said
προσεπιμελεῖσθαι· νῦν δ' ἑξῆς ἄλλων ἀρχῶν αἱρέσεως
to-take-additional-care-of now and in-order of-other offices election
πέρι λέγοιμεν ἄν. δεῖ γὰρ δὴ τὰ μετὰ ταῦτα
about we-would-speak — it-is-needful for indeed the-things after these-things
στρατηγοὺς αἱρεῖσθαι, καὶ τούτοις εἰς τὸν πόλεμον οἷόν
generals to-elect and for-these for the war as
τινας ὑπηρεσίας ἱππάρχους καὶ φυλάρχους καὶ τῶν
some assistants cavalry-commanders and tribe-commanders and of-the
πεζῶν φυλῶν κοσμητὰς τῶν τάξεων, οἷς πρέπον ἂν
foot tribes orderers of-the ranks for-whom fitting —
εἴη τοῦτ' αὐτὸ τοὔνομα μάλιστα, οἷον καὶ οἱ πολλοὶ
would-be this itself the-name most as also the many
ταξιάρχους αὐτοὺς ἐπονομάζουσι. τούτων δὴ στρατηγοὺς
taxiarchs them name of-these indeed generals
μὲν ἐξ αὐτῆς τῆς πόλεως ταύτης οἱ νομοφύλακες
indeed from itself the city this the law-guardians
προβαλλέσθων, αἱρείσθων δ' ἐκ τῶν προβληθέντων πάντες
let-them-nominate let-them-elect and from the nominated all
οἱ τοῦ πολέμου κοινωνοὶ γενόμενοί τε ἐν ταῖς ἡλικίαις
the of-the war sharers having-become both in the ages
καὶ γιγνόμενοι ἑκάστοτε. ἐὰν δέ τις ἄρα δοκῇ τινι
and becoming each-time if and anyone then seem to-someone
τῶν μὴ προβεβλημένων ἀμείνων εἶναι τῶν προβληθέντων
of-the not nominated better to-be than-the nominated
τινός, ἐπονομάσας ἀνθ' ὅτου ὄντινα προβάλλεται, τοῦτ'
someone having-named instead-of whom whomever he-nominates this

αὐτὸ ὀμνὺς ἀντιπροβαλλέσθω τὸν ἕτερον· ὁπότερος δ'
itself swearing let-him-counter-nominate the other whichever and
ἂν δόξῃ διαχειροτονούμενος, εἰς τὴν αἵρεσιν ἐγκρινέσθω.
— may-seem being-voted-on-by-hands into the election let-him-be-admitted
e τρεῖς δέ, οἷς ἂν ἡ πλείστη χειροτονία γίγνηται,
three and for-whom — the most show-of-hands may-come-about
τούτους εἶναι στρατηγούς τε καὶ ἐπιμελητὰς τῶν
these to-be generals both and overseers of-the
κατὰ πόλεμον, δοκιμασθέντων καθάπερ οἱ νομοφύλακες·
in war having-been-scrutinized as the law-guardians
ταξιάρχους δὲ αὑτοῖσι προβάλλεσθαι μὲν τοὺς αἱρεθέντας
taxiarchs and for-themselves to-nominate indeed the elected
στρατηγοὺς δώδεκα, ἑκάστῃ φυλῇ ταξίαρχον, τὴν δ'
generals twelve for-each tribe taxiarch the and
ἀντιπροβολὴν εἶναι, καθάπερ τῶν στρατηγῶν ἐγίγνετο τὴν
counter-nomination to-be as of-the generals it-came-about the
αὐτὴν καὶ περὶ τῶν ταξιαρχῶν, καὶ τὴν ἐπιχειροτονίαν καὶ
same also about the taxiarchs and the show-of-hands and
τὴν κρίσιν. τὸν δὲ σύλλογον τοῦτον ἐν τῷ παρόντι, πρὶν
the judgment the and assembly this in the present before
πρυτάνεις τε καὶ βουλὴν ᾑρῆσθαι, τοὺς νομοφύλακας
prytanes both and council to-have-been-elected the law-guardians
συλλέξαντας εἰς χωρίον ὡς ἱερώτατόν τε καὶ ἱκανώτατον
having-gathered into place as most-holy both and most-sufficient
καθίσαι, χωρὶς μὲν τοὺς ὁπλίτας, χωρὶς δὲ τοὺς ἱππέας,
to-seat apart indeed the hoplites apart and the horsemen
τρίτον δ' ἐφεξῆς τούτοις πᾶν ὅσον ἐμπολέμιον·
third and next to-these all as-much-as warlike
756 χειροτονούντων δὲ στρατηγοὺς μὲν καὶ ἱππάρχους
let-them-vote-by-hands and generals indeed and cavalry-commanders
πάντες, ταξιάρχους δὲ οἱ τὴν ἀσπίδα τιθέμενοι, φυλάρχους
all taxiarchs and the the shield bearing tribe-commanders

δὲ αὖ τούτοις πᾶν τὸ ἱππικὸν αἱρείσθω, ψιλῶν δὲ
and again for-these all the cavalry let-elect of-light-troops and
ἢ τοξοτῶν ἤ τινος ἄλλου τῶν ἐμπολεμίων ἡγεμόνας
or of-archers or of-some other of-the warlike leaders
οἱ στρατηγοὶ ἑαυτοῖς καθιστάντων. ἱππάρχων
the generals for-themselves let-them-appoint of-cavalry-commanders
δὴ κατάστασις ἂν ἡμῖν ἔτι λοιπὴ γίγνοιτο. τούτους
indeed appointment — for-us still remaining would-be these
οὖν προβαλλέσθων μὲν οἵπερ καὶ τοὺς στρατηγοὺς
then let-them-nominate indeed who-very also the generals
προυβάλλοντο, τὴν δὲ αἵρεσιν καὶ τὴν ἀντιπροβολὴν
nominated the and election and the counter-nomination
τούτων τὴν αὐτὴν γίγνεσθαι καθάπερ ἡ τῶν στρατηγῶν
of-these the same to-come-about as the of-the generals
ἐγίγνετο, χειροτονείτω δὲ τὸ ἱππικὸν αὐτοὺς ἐναντίον
came-about let-vote-by-hands and the cavalry them in-the-presence
ὁρώντων τῶν πεζῶν, δύο δὲ οἷς ἂν πλείστη χειροτονία
seeing the infantry two and for-whom — most show-of-hands
γίγνηται, τούτους ἡγεμόνας εἶναι πάντων τῶν ἱππευόντων.
may-come-about these leaders to-be of-all the riding
τὰς δὲ ἀμφισβητήσεις τῶν χειροτονιῶν μέχρι δυοῖν εἶναι·
the and disputes of-the shows-of-hands up-to two to-be
τὸ δὲ τρίτον ἐὰν ἀμφισβητῇ τις, διαψηφίζεσθαι τούτους
the and third-time if dispute anyone to-decide-by-ballot these
οἵσπερ τῆς χειροτονίας μέτρον ἑκάστοις ἕκαστον ἦν.
for-whom-very of-the show-of-hands measure for-each each was
βουλὴν δὲ εἶναι μὲν τριάκοντα δωδεκάδας — ἑξήκοντα δὲ c
council and to-be indeed thirty dozens sixty and
καὶ τριακόσιοι γίγνοιντο ἂν πρέποντες ταῖς διανομαῖς —
and three-hundred would-be — fitting for-the divisions
μέρη δὲ διανείμαντας τέτταρα κατὰ ἐνενήκοντα τὸν ἀριθμὸν
parts and having-divided four by ninety the number

τούτων, ἐξ ἑκάστου τῶν τιμημάτων φέρειν ἐνενήκοντα
of-these from each of-the property-classes to-vote-for ninety
βουλευτάς. πρῶτον μὲν ἐκ τῶν μεγίστων τιμημάτων
councilors first indeed from the greatest property-classes
ἅπαντας φέρειν ἐξ ἀνάγκης, ἢ ζημιοῦσθαι τὸν μὴ
all to-vote-for of necessity or to-be-fined the not
πειθόμενον τῇ δοξάσῃ ζημίᾳ· ἐπειδὰν δ' ἐνεχθῶσι,
obeying with-the resolved penalty when and they-have-been-voted-for
τούτους μὲν κατασημήνασθαι, τῇ δὲ ὑστεραίᾳ φέρειν
these indeed to-mark-down on-the and next-day to-vote-for
ἐκ τῶν δευτέρων τιμημάτων κατὰ ταὐτὰ καθάπερ τῇ
from the second property-classes in the-same-way as on-the
πρόσθεν, τρίτῃ δ' ἐκ τῶν τρίτων τιμημάτων φέρειν
before on-third and from the third property-classes to-vote-for
μὲν τὸν βουλόμενον, ἐπάναγκες δὲ εἶναι τοῖς τῶν τριῶν
indeed the wishing compulsory and to-be for-those of-the three
τιμημάτων, τὸ δὲ τέταρτόν τε καὶ σμικρότατον ἐλεύθερον
property-classes the and fourth both and smallest free
ἀφεῖσθαι τῆς ζημίας, ὃς ἂν αὐτῶν μὴ βούληται φέρειν.
to-be-released of-the penalty whoever — of-them not wishes to-vote-for
τετάρτῃ δὲ φέρειν μὲν ἐκ τοῦ τετάρτου καὶ σμικροτάτου
on-fourth and to-vote-for indeed from the fourth and smallest
τιμήματος ἅπαντας, ἀζήμιον δ' εἶναι τὸν ἐκ τοῦ τετάρτου
property-class all unpunished and to-be the from the fourth
καὶ τρίτου τιμήματος, ἐὰν ἐνεγκεῖν μὴ βούληται· τὸν δ'
and third property-class if to-vote not he-wishes the and
ἐκ τοῦ δευτέρου καὶ πρώτου μὴ φέροντα ζημιοῦσθαι,
from the second and first not voting to-be-fined
τὸν μὲν ἐκ τοῦ δευτέρου τριπλασίᾳ τῆς πρώτης
the(-one) indeed from the second triple of-the first
ζημίας, τὸν δ' ἐκ τοῦ πρώτου τετραπλασίᾳ. πέμπτῃ
penalty the(-other) and from the first fourfold on-fifth

δὲ ἡμέρᾳ τὰ κατασημανθέντα ὀνόματα ἐξενεγκεῖν μὲν
and day the marked-down names to-bring-out indeed
τοὺς ἄρχοντας ἰδεῖν πᾶσι τοῖς πολίταις, φέρειν δ' ἐκ
the officials to-see for-all the citizens to-vote-for and from
τούτων αὖ πάντα ἄνδρα ἢ ζημιοῦσθαι τῇ πρώτῃ
these again every man or to-be-fined with-the first
ζημίᾳ· ὀγδοήκοντα δὲ καὶ ἑκατὸν ἐκλέξαντας ἀφ' ἑκάστων
penalty eighty and and hundred having-selected from each
τῶν τιμημάτων, τοὺς ἡμίσεις τούτων ἀποκληρώσαντας
of-the property-classes the half of-these having-chosen-by-lot
δοκιμάσαι, τούτους δ' εἶναι τὸν ἐνιαυτὸν βουλευτάς.
to-scrutinize these and to-be the year councilors

III · TWO EQUALITIES

This election lies between monarchy and democracy. There are two equalities: one of measure, weight, and number, given by lot, and the truer one of proportion, giving more to the greater and less to the lesser. A city must use both, the lot as little as it can. A twelfth of the council keeps watch each month, and town-wardens, market-wardens, and priests are needed, some elected and some chosen by lot, so that commons and non-commons mix in friendship. Priests are chosen by lot and must be at least sixty, and Delphi picks the interpreters of sacred law from those the tribes elect.

ΑΘΗ. ἡ μὲν αἵρεσις οὕτω γιγνομένη μέσον ἂν ἔχοι 757
the indeed election so coming-about middle — would-have
μοναρχικῆς καὶ δημοκρατικῆς πολιτείας, ἧς ἀεὶ δεῖ
of-monarchic and of-democratic constitution which always must
μεσεύειν τὴν πολιτείαν· δοῦλοι γὰρ ἂν καὶ δεσπόται οὐκ
to-be-midway the constitution slaves for — and masters not
ἄν ποτε γένοιντο φίλοι, οὐδὲ ἐν ἴσαις τιμαῖς διαγορευόμενοι
— ever would-become friends nor in equal honors proclaimed

φαῦλοι καὶ σπουδαῖοι — τοῖς γὰρ ἀνίσοις τὰ ἴσα
poor and good for-the for unequal the equal-things
ἄνισα γίγνοιτ᾽ ἄν, εἰ μὴ τυγχάνοι τοῦ μέτρου — διὰ
unequal would-become — if not it-should-hit the measure through
γὰρ ἀμφότερα ταῦτα στάσεων αἱ πολιτεῖαι πληροῦνται.
for both these-things with-factions the constitutions are-filled
παλαιὸς γὰρ λόγος ἀληθὴς ὤν, ὡς ἰσότης φιλότητα
old for saying true being that equality friendship
ἀπεργάζεται, μάλα μὲν ὀρθῶς εἴρηται καὶ ἐμμελῶς·
produces very indeed rightly it-has-been-said and harmoniously
ἥτις δ᾽ ἐστί ποτε ἰσότης ἡ τοῦτο αὐτὸ δυναμένη, διὰ
whatever and is ever equality the this itself able because-of
τὸ μὴ σφόδρα σαφὴς εἶναι σφόδρα ἡμᾶς διαταράττει.
the not very clear to-be very us it-confuses
δυοῖν γὰρ ἰσοτήτοιν οὔσαιν, ὁμωνύμοιν μέν, ἔργῳ δὲ εἰς
two for equalities being of-the-same-name indeed in-deed and in
πολλὰ σχεδὸν ἐναντίαιν, τὴν μὲν ἑτέραν εἰς τὰς τιμὰς
many-things nearly opposite the indeed one into the honors
πᾶσα πόλις ἱκανὴ παραγαγεῖν καὶ πᾶς νομοθέτης, τὴν
every city sufficient to-introduce and every lawgiver the
μέτρῳ ἴσην καὶ σταθμῷ καὶ ἀριθμῷ, κλήρῳ ἀπευθύνων
by-measure equal and by-weight and by-number by-lot directing
εἰς τὰς διανομὰς αὐτήν· τὴν δὲ ἀληθεστάτην καὶ ἀρίστην
into the distributions it the and truest and best
ἰσότητα οὐκέτι ῥᾴδιον παντὶ ἰδεῖν.
equality no-longer easy for-everyone to-see
c Διὸς γὰρ δὴ κρίσις ἐστί, καὶ τοῖς ἀνθρώποις ἀεὶ
of-Zeus for indeed judgment it-is and to-the men always
σμικρὰ μὲν ἐπαρκεῖ, πᾶν δὲ ὅσον ἂν ἐπαρκέσῃ πόλεσιν
small-things indeed it-aids all and as-much-as — it-may-aid for-cities
ἢ καὶ ἰδιώταις, πάντ᾽ ἀγαθὰ ἀπεργάζεται· τῷ μὲν
or also for-private-persons all good-things produces to-the indeed

γὰρ μείζονι πλείω, τῷ δ' ἐλάττονι σμικρότερα νέμει,
for greater more to-the and lesser smaller it-distributes
μέτρια διδοῦσα πρὸς τὴν αὐτῶν φύσιν ἑκατέρῳ, καὶ
measured giving according-to the of-them nature to-each and
δὴ καὶ τιμὰς μείζοσι μὲν πρὸς ἀρετὴν ἀεὶ μείζους, τοῖς
indeed also honors to-greater indeed in virtue always greater to-those
δὲ τοὐναντίον ἔχουσιν ἀρετῆς τε καὶ παιδείας τὸ πρέπον
and the-opposite having of-virtue both and of-education the fitting
ἑκατέροις ἀπονέμει κατὰ λόγον. ἔστιν γὰρ δήπου καὶ τὸ
to-each assigns according-to proportion it-is for surely also the
πολιτικὸν ἡμῖν ἀεὶ τοῦτ' αὐτὸ τὸ δίκαιον· οὗ καὶ νῦν
political for-us always this itself the just of-which also now
ἡμᾶς ὀρεγομένους δεῖ καὶ πρὸς ταύτην τὴν ἰσότητα,
us reaching-for one-must and to this the equality
ὦ Κλεινία, ἀποβλέποντας, τὴν νῦν φυομένην κατοικίζειν
O Clinias looking-toward the now growing to-found
πόλιν. ἄλλην τε ἄν ποτέ τις οἰκίζῃ, πρὸς ταὐτὸν τοῦτο
city other and if ever anyone found toward the-same-thing this
σκοπούμενον χρεὼν νομοθετεῖν, ἀλλ' οὐ πρὸς ὀλίγους
looking it-is-needful to-legislate but not toward few
τυράννους ἢ πρὸς ἕνα ἢ καὶ κράτος δήμου τι, πρὸς δὲ τὸ
tyrants or toward one or also power of-people any toward and the
δίκαιον ἀεί, τοῦτο δ' ἐστὶ τὸ νυνδὴ λεχθέν, τὸ κατὰ
just always this and is the just-now spoken the according-to
φύσιν ἴσον ἀνίσοις ἑκάστοτε δοθέν· ἀναγκαῖόν γε μὴν
nature equal to-unequal each-time given necessary at-least indeed
καὶ τούτοις παρωνυμίοισί ποτε προσχρήσασθαι πόλιν
also these-things in-a-derived-sense ever to-use-besides city
ἅπασαν, εἰ μέλλει στάσεων ἑαυτῇ μὴ προσκοινωνήσειν
all if it-is-about with-factions itself not to-be-involved
κατά τι μέρος — τὸ γὰρ ἐπιεικὲς καὶ σύγγνωμον τοῦ
in some part the for fair and indulgent of-the

τελέου καὶ ἀκριβοῦς παρὰ δίκην τὴν ὀρθήν ἐστιν
perfect and exact contrary-to justice the strict is
παρατεθραυμένον, ὅταν γίγνηται — διὸ τῷ τοῦ κλήρου
broken-off whenever it-comes-about wherefore the of-the lot
ἴσῳ ἀνάγκη προσχρήσασθαι δυσκολίας τῶν πολλῶν ἕνεκα,
equal necessity to-use-besides discontent of-the many for-the-sake
θεὸν καὶ ἀγαθὴν τύχην καὶ τότε ἐν εὐχαῖς ἐπικαλουμένους
god and good fortune and then in prayers invoking
ἀπορθοῦν αὐτοὺς τὸν κλῆρον πρὸς τὸ δικαιότατον.
to-direct-right them the lot toward the most-just
758 οὕτω δὴ χρηστέον ἀναγκαίως μὲν τοῖν ἰσοτήτοιν ἀμφοῖν,
so indeed one-must-use necessarily indeed the equalities both
ὡς δ' ὅτι μάλιστα ἐπ' ὀλιγίστοις τῇ ἑτέρᾳ, τῇ τῆς τύχης
as and as most on fewest the other the of-the fortune
δεομένῃ.
needing
b ταῦτα οὕτως διὰ ταῦτα, ὦ φίλοι, ἀναγκαῖον τὴν
these-things so because-of these-things O friends necessary the
μέλλουσαν σῴζεσθαι δρᾶν πόλιν· ἐπειδὴ δὲ ναῦς τε
going to-be-preserved to-do city since and ship both
ἐν θαλάττῃ πλέουσα φυλακῆς ἡμέρας δεῖται καὶ νυκτὸς
on sea sailing guard by-day needs and by-night
ἀεί, πόλις τε ὡσαύτως ἐν κλύδωνι τῶν ἄλλων πόλεων
always city both likewise in surge of-the other cities
διαγομένη καὶ παντοδαπαῖσιν ἐπιβουλαῖς οἰκεῖ κινδυνεύουσα
living and with-all-kinds-of plots dwells running-the-risk
ἁλίσκεσθαι, δεῖ δὴ δι' ἡμέρας τε εἰς νύκτα καὶ
to-be-taken must indeed through day both into night and
ἐκ νυκτὸς συνάπτειν πρὸς ἡμέραν ἄρχοντας ἄρχουσιν,
from night to-join to day officials to-officials
φρουροῦντάς τε φρουροῦσιν διαδεχομένους ἀεὶ καὶ
guards both to-guards succeeding always and

παραδιδόντας μηδέποτε λήγειν. πλῆθος δὲ οὐ δυνατὸν
handing-over never to-cease multitude and not able
ὀξέως οὐδέποτε οὐδὲν τούτων πράττειν, ἀναγκαῖον δὲ τοὺς
sharply ever anything of-these to-do necessary and the
μὲν πολλοὺς τῶν βουλευτῶν ἐπὶ τὸν πλεῖστον τοῦ χρόνου
indeed many of-the councilors for the most of-the time
ἐᾶν ἐπὶ τοῖς αὑτῶν ἰδίοισι μένοντας εὐθημονεῖσθαι τὰ
to-allow on the of-themselves own remaining to-manage-well the-things
κατὰ τὰς αὑτῶν οἰκήσεις, τὸ δὲ δωδέκατον μέρος αὐτῶν
in the of-themselves dwellings the and twelfth part of-them
ἐπὶ δώδεκα μῆνας νείμαντας, ἓν ἐφ' ἑνὶ παρέχειν αὐτοὺς
for twelve months having-distributed one to one to-provide themselves
φύλακας ἰόντι τέ τινί ποθεν ἄλλοθεν εἴτε καὶ
guards to-one-coming both someone from-somewhere elsewhere or even
ἐξ αὐτῆς τῆς πόλεως ἑτοίμως ἐπιτυχεῖν, ἄντε ἀγγέλλειν
from itself the city readily to-meet whether to-report
βούληταί τις ἐάντ' αὖ πυνθάνεσθαί τι τῶν ὧν
wish anyone or-if again to-inquire something of-the-things which
προσήκει πόλει πρὸς πόλεις ἄλλας ἀποκρίνεσθαί τε, καὶ
befits for-city to cities other to-answer both and
ἐρωτήσασαν ἑτέρας, ἀποδέξασθαι τὰς ἀποκρίσεις, καὶ
having-asked others to-receive the answers and
δὴ καὶ τῶν κατὰ πόλιν ἑκάστοτε νεωτερισμῶν ἕνεκα
indeed also of-the in city each-time innovations for-the-sake
παντοδαπῶν εἰωθότων ἀεὶ γίγνεσθαι, ὅπως ἂν μάλιστα
of-all-kinds accustomed always to-come-about so-that — most
μὲν μὴ γίγνωνται, γενομένων δέ, ὅτι τάχιστα αἰσθομένης
indeed not they-come-about having-come-about and as most-quickly having-perceived
τῆς πόλεως ἰαθῇ τὸ γενόμενον· δι' ἃ συλλογῶν
the city may-be-healed the having-happened because-of which of-gatherings
τε ἀεὶ δεῖ τοῦτο εἶναι τὸ προκαθήμενον τῆς πόλεως
both always must this to-be the presiding of-the city

κύριον καὶ διαλύσεων, τῶν τε κατὰ νόμους τῶν τε
in-control and of-dissolutions of-the both according-to laws of-the both
ἐξαίφνης προσπιπτουσῶν τῇ πόλει. ταῦτα μὲν οὖν πάντα
suddenly falling-upon the city these-things indeed then all
τὸ δωδέκατον ἂν μέρος τῆς βουλῆς εἴη τὸ διακοσμοῦν,
the twelfth — part of-the council would-be the arranging
τὰ ἕνδεκα ἀναπαυόμενον τοῦ ἐνιαυτοῦ μέρη· κοινῇ
the eleven resting of-the year parts in-common
δὲ μετὰ τῶν ἄλλων ἀρχῶν δεῖ τὰς φυλακὰς ταύτας
and with the other offices must the guards these
φυλάττειν κατὰ πόλιν τοῦτο τὸ μόριον τῆς βουλῆς ἀεί.
to-keep in city this the portion of-the council always
e καὶ τὰ μὲν κατὰ πόλιν οὕτως ἔχοντα μετρίως ἂν εἴη
and the-things indeed in city so being moderately — would-be
διατεταγμένα· τῆς δὲ ἄλλης χώρας πάσης τίς ἐπιμέλεια καὶ
arranged of-the and other country all what care and
τίς τάξις; ἆρα οὐχ ἡνίκα πᾶσα μὲν ἡ πόλις, σύμπασα δὲ
what order then not when all indeed the city whole and
ἡ χώρα κατὰ δώδεκα μέρη διανενέμηται, τῆς πόλεως αὐτῆς
the country into twelve parts has-been-distributed of-the city itself
ὁδῶν καὶ οἰκήσεων καὶ οἰκοδομιῶν καὶ λιμένων καὶ ἀγορᾶς
of-roads and of-dwellings and of-buildings and of-harbors and of-market
καὶ κρηνῶν, καὶ δὴ καὶ τεμενῶν καὶ ἱερῶν καὶ πάντων
and of-springs and indeed also of-precincts and of-sanctuaries and of-all
τῶν τοιούτων, ἐπιμελητὰς δεῖ τινας ἀποδεδειγμένους εἶναι;
the such-things overseers must some appointed to-be
CLIN. πῶς γὰρ οὔ;
how for not
759 ATH. λέγωμεν δὴ τοῖς μὲν ἱεροῖς νεωκόρους τε καὶ ἱερέας
let-us-say indeed for-the indeed sanctuaries temple-wardens both and priests
καὶ ἱερείας δεῖν γίγνεσθαι· ὁδῶν δὲ καὶ οἰκοδομιῶν
and priestesses to-be-necessary to-become of-roads and and of-buildings

καὶ κόσμου τοῦ περὶ τὰ τοιαῦτα, ἀνθρώπων τε, ἵνα μὴ
and of-order of-the about the such-things of-men both so-that not
ἀδικῶσιν, καὶ τῶν ἄλλων θηρίων, ἐν αὐτῷ τε τῷ τῆς πόλεως
they-do-wrong and of-the other beasts in itself both the of-the city
περιβόλῳ καὶ προαστείῳ ὅπως ἂν τὰ προσήκοντα
enclosure and suburb so-that — the-things fitting
πόλεσιν γίγνηται, ἐλέσθαι δεῖ τρία μὲν ἀρχόντων εἴδη,
for-cities may-come-about to-elect must three indeed of-officials kinds
περὶ μὲν τὸ νυνδὴ λεχθὲν ἀστυνόμους ἐπονομάζοντα, τὸ δὲ
about indeed the just-now spoken town-wardens naming the and
περὶ ἀγορᾶς κόσμον ἀγορανόμους. ἱερῶν δὲ ἱερέας, οἷς
about market order market-wardens of-sanctuaries and priests for-whom
μέν εἰσιν πάτριαι ἱερωσύναι καὶ αἷς, μὴ κινεῖν· εἰ δέ, οἷον
indeed are ancestral priesthoods and for-whom not to-disturb if and as
τὸ πρῶτον κατοικιζομένοις εἰκὸς γίγνεσθαι περὶ τὰ τοιαῦτα,
the first being-settled likely to-come-about about the such-things
ἢ μηδενὶ ἤ τισιν ὀλίγοις, οἷς μὴ καθεστήκοι
either for-none or for-some few for-whom not should-have-been-established
καταστατέον ἱερέας τε καὶ ἱερείας νεωκόρους γίγνεσθαι
must-be-established priests both and priestesses temple-wardens to-become
τοῖς θεοῖς. τούτων δὴ πάντων τὰ μὲν αἱρετὰ χρή,
for-the gods of-these indeed all the(-ones) indeed elected it-is-needful
τὰ δὲ κληρωτὰ ἐν ταῖς καταστάσεσι γίγνεσθαι,
the(-others) and by-lot in the establishments to-come-about
μειγνύντας πρὸς φιλίαν ἀλλήλοις δῆμον καὶ μὴ δῆμον ἐν
mixing for friendship with-one-another people and not people in
ἑκάστῃ χώρᾳ καὶ πόλει, ὅπως ἂν μάλιστα ὁμονοῶν εἴη.
each country and city so-that — most of-one-mind it-may-be
τὰ μὲν οὖν τῶν ἱερέων, τῷ θεῷ ἐπιτρέποντα αὐτῷ c
the-things indeed then of-the priests to-the god entrusting to-him
τὸ κεχαρισμένον γίγνεσθαι, κληροῦν οὕτω τῇ θείᾳ τύχῃ
the pleasing to-come-about to-choose-by-lot so to-the divine fortune

ἀποδιδόντα, δοκιμάζειν δὲ τὸν ἀεὶ λαγχάνοντα πρῶτον
assigning to-scrutinize and the each-time obtaining-by-lot first
μὲν ὁλόκληρον καὶ γνήσιον, ἔπειτα ὡς ὅτι μάλιστα ἐκ
indeed whole-bodied and legitimate then as as most from
καθαρευουσῶν οἰκήσεων, φόνου δὲ ἁγνὸν καὶ πάντων
pure households of-bloodshed and clean and of-all
τῶν περὶ τὰ τοιαῦτα εἰς τὰ θεῖα ἁμαρτανομένων
the-things about the such-things against the divine-things sinned
αὐτὸν καὶ πατέρα καὶ μητέρα κατὰ ταὐτὰ βεβιωκότας.
himself and father and mother in-the same-way having-lived
ἐκ Δελφῶν δὲ χρὴ νόμους περὶ τὰ θεῖα πάντα
from Delphi and one-must laws about the divine-things all
κομισαμένους καὶ καταστήσαντας ἐπ᾽ αὐτοῖς ἐξηγητάς,
having-brought and having-established over them interpreters
τούτοις χρῆσθαι. κατ᾽ ἐνιαυτὸν δὲ εἶναι καὶ μὴ μακρότερον
these to-use for a-year and to-be and not longer
τὴν ἱερωσύνην ἑκάστην, ἔτη δὲ μὴ ἔλαττον ἑξήκοντα ἡμῖν
the priesthood each years and not less than-sixty for-us
εἴη γεγονὼς ὁ μέλλων καθ᾽ ἱεροὺς νόμους περὶ
should-be having-become the about-to according-to sacred laws about
τὰ θεῖα ἱκανῶς ἁγιστεύσειν· ταὐτὰ δὲ καὶ περὶ
the divine-things sufficiently to-perform-holy-rites the-same-things and also about
τῶν ἱερειῶν ἔστω τὰ νόμιμα. τοὺς δὲ ἐξηγητὰς τρὶς
the priestesses let-be the customs the and interpreters three-times
φερέτωσαν μὲν αἱ τέτταρες φυλαὶ τέτταρας, ἕκαστον ἐξ
let-vote indeed the four tribes four each from
αὑτῶν, τρεῖς δέ, οἷς ἂν πλείστη γένηται ψῆφος,
themselves three and for-whom — most may-come-about vote
δοκιμάσαντας, ἐννέα πέμπειν εἰς Δελφοὺς ἀνελεῖν ἐξ
having-scrutinized nine to-send to Delphi to-pick from
ἑκάστης τριάδος ἕνα· τὴν δὲ δοκιμασίαν αὐτῶν καὶ τοῦ
each triad one the and scrutiny of-them and of-the

χρόνου τὴν ἡλικίαν εἶναι καθάπερ τῶν ἱερέων. οὗτοι
time the age to-be as of-the priests these
δὲ ἔστων ἐξηγηταὶ διὰ βίου· τὸν δέ γε λιπόντα
and let-be interpreters for life the and at-least having-left
προαιρείσθωσαν αἱ τέτταρες φυλαὶ ὅθεν ἂν ἐκλίπῃ.
let-elect-in-advance the four tribes whence — he-may-be-lacking

IV · THE COUNTRY-WARDENS

Treasurers from the richest class keep the temples' moneys. The country is divided into twelve regions, one allotted to each tribe, and each tribe gives five country-wardens, each of whom enlists twelve young men; for two years they move around the regions month by month so that all may know the land. They dig ditches, build defenses, make roads, manage the waters, build gymnasia and warm baths, judge small cases, and share common meals. Wardens who abuse their power or desert the mess are punished, for no one rules well who has not first served.

ΑΘΗ. ταμίας δὲ δὴ τῶν τε ἱερῶν χρημάτων ἑκάστοις τοῖς 760
treasurers and indeed of-the both sacred moneys for-each the
ἱεροῖς καὶ τεμενῶν καὶ καρπῶν τούτων καὶ μισθώσεων
sanctuaries and of-precincts and of-fruits of-these and of-leases
κυρίους αἱρεῖσθαι μὲν ἐκ τῶν μεγίστων τιμημάτων τρεῖς
in-control to-elect indeed from the greatest property-classes three
εἰς τὰ μέγιστα ἱερά, δύο δ' εἰς τὰ σμικρότερα, πρὸς
for the greatest sanctuaries two and for the smaller for
δὲ τὰ ἐμμελέστατα ἕνα· τὴν δὲ αἵρεσιν τούτων καὶ τὴν
and the most-modest one the and election of-these and the
δοκιμασίαν γίγνεσθαι καθάπερ ἡ τῶν στρατηγῶν ἐγίγνετο.
scrutiny to-come-about as the of-the generals came-about
καὶ τὰ μὲν αὖ περὶ τὰ ἱερὰ ταῦτα γιγνέσθω.
and the-things indeed again about the sanctuaries these-things let-them-come-about

b ἀφρούρητον δὲ δὴ μηδὲν εἰς δύναμιν ἔστω. πόλεως μὲν
unguarded and indeed nothing to power let-be of-city indeed
οὖν αἱ φρουραὶ πέρι ταύτῃ γιγνέσθωσαν, στρατηγῶν
then the guards about in-this-way let-them-come-about generals
ἐπιμελουμένων καὶ ταξιαρχῶν καὶ ἱππάρχων καὶ
taking-care and taxiarchs and cavalry-commanders and
φυλάρχων καὶ πρυτάνεων, καὶ δὴ καὶ ἀστυνόμων
tribe-commanders and prytanes and indeed also town-wardens
καὶ ἀγορανόμων, ὁπόταν αἱρεθέντες ἡμῖν καταστῶσίν
and market-wardens whenever elected for-us be-established
τινες ἱκανῶς· τὴν δὲ ἄλλην χώραν φυλάττειν πᾶσαν
some sufficiently the and other country to-guard all
κατὰ τάδε. δώδεκα μὲν ἡμῖν ἡ χώρα πᾶσα εἰς
according-to these-things twelve indeed for-us the country all to
δύναμιν ἴσα μόρια νενέμηται, φυλὴ δὲ μία τῷ μορίῳ
power equal portions has-been-distributed tribe and one to-the portion
ἑκάστῳ ἐπικληρωθεῖσα κατ' ἐνιαυτὸν παρεχέτω πέντε
each allotted for a-year let-it-provide five
οἷον ἀγρονόμους τε καὶ φρουράρχους, τούτοις δ' ἔστω
as country-wardens both and garrison-commanders for-these and let-it-be
καταλέξασθαι τῆς αὑτῶν φυλῆς ἑκάστῳ δώδεκα τῶν
to-enlist of-the their-own tribe for-each twelve of-the
πέντε ἐκ τῶν νέων, μὴ ἔλαττον ἢ πέντε καὶ εἴκοσιν
five from the young not less than five and twenty
ἔτη γεγονότας, μὴ πλεῖον δὲ ἢ τριάκοντα. τούτοις δὲ
years having-become not more and than thirty to-these and
διακληρωθήτω τὰ μόρια τῆς χώρας κατὰ μῆνα ἕκαστα
let-be-allotted the portions of-the country by month each
ἑκάστοις, ὅπως ἂν πάσης τῆς χώρας ἔμπειροί τε καὶ
to-each so-that — of-all the country experienced both and

ἐπιστήμονες γίγνωνται πάντες. δύο δ' ἔτη τὴν ἀρχὴν
knowledgeable may-become all two and years the office
καὶ τὴν φρουρὰν γίγνεσθαι φρουροῖς τε καὶ ἄρχουσιν.
and the guard to-come-about for-guards both and for-commanders
ὅπως δ' ἂν τὸ πρῶτον λάχωσιν τὰ μέρη, τοὺς τῆς d
how and — the first they-obtain-by-lot the parts the of-the
χώρας τόπους, μεταλλάττοντας ἀεὶ τὸν ἑξῆς τόπον
country places changing always the next place
ἑκάστου μηνὸς ἡγεῖσθαι τοὺς φρουράρχους ἐπὶ δεξιὰ κύκλῳ·
each month to-lead the garrison-commanders to right in-a-circle
τὸ δ' ἐπὶ δεξιὰ γιγνέσθω τὸ πρὸς ἕω. περιελθόντος δὲ τοῦ
the and to right let-it-be the toward dawn having-come-round and the
ἐνιαυτοῦ, τῷ δευτέρῳ ἔτει, ἵνα ὡς πλεῖστοι τῶν φρουρῶν
year in-the second year so-that as most of-the guards
μὴ μόνον ἔμπειροι τῆς χώρας γίγνωνται κατὰ μίαν
not only experienced of-the country may-become according-to one
ὥραν τοῦ ἐνιαυτοῦ, πρὸς τῇ χώρᾳ δὲ ἅμα καὶ τῆς ὥρας
season of-the year besides the country and at-once also of-the season
ἑκάστης περὶ ἕκαστον τὸν τόπον τὸ γιγνόμενον ὡς πλεῖστοι
each about each the place the happening as most
καταμάθωσιν, οἱ τότε ἡγούμενοι πάλιν ἀφηγείσθωσαν εἰς τὸν
may-learn the then leading again let-them-lead-back to the
εὐώνυμον ἀεὶ μεταβάλλοντες τόπον, ἕως ἂν τὸ δεύτερον
left always changing place until — the second
διεξέλθωσιν ἔτος· τῷ τρίτῳ δὲ ἄλλους ἀγρονόμους αἱρεῖσθαι
they-go-through year in-the third and other country-wardens to-elect
καὶ φρουράρχους τοὺς πέντε τῶν δώδεκα ἐπιμελητάς.
and garrison-commanders the five of-the twelve overseers
ἐν δὲ δὴ ταῖς διατριβαῖς τῷ τόπῳ ἑκάστῳ τὴν ἐπιμέλειαν 761
in and indeed the sojourns for-the place each the care
εἶναι τοιάνδε τινά· πρῶτον μὲν ὅπως εὐερκὴς ἡ χώρα πρὸς
to-be such some first indeed so-that well-fenced the country against

τοὺς πολεμίους ὅτι μάλιστα ἔσται, ταφρεύοντάς τε ὅσα
the enemies as most will-be digging-ditches both as-much-as
ἂν τούτου δέῃ καὶ ἀποσκάπτοντας καὶ ἐνοικοδομήμασιν
— of-this be-needful and digging-trenches and with-fortifications
εἰς δύναμιν εἴργοντας τοὺς ἐπιχειροῦντας ὁτιοῦν τὴν χώραν
to power shutting-out the attempting anything the country
καὶ τὰ κτήματα κακουργεῖν, χρωμένους δ' ὑποζυγίοις καὶ
and the possessions to-damage using and beasts-of-burden and
τοῖς οἰκέταις τοῖς ἐν τῷ τόπῳ ἑκάστῳ πρὸς ταῦτα, δι'
the household-slaves the in the place each for these-things through
ἐκείνων ποιοῦντας, ἐκείνοις ἐπιστατοῦντας, τῶν οἰκείων
those doing over-those supervising of-the own
ἔργων αὐτῶν ἀργίας ὅτι μάλιστα ἐκλεγομένους. δύσβατα
works of-them idle-times as most picking-out impassable
δὲ δὴ πάντα ποιεῖν μὲν τοῖς ἐχθροῖς, τοῖς δὲ φίλοις
and indeed all-things to-make indeed for-the enemies for-the and friends
ὅτι μάλιστα εὔβατα, ἀνθρώποις τε καὶ ὑποζυγίοις καὶ
as most passable for-men both and for-beasts-of-burden and
βοσκήμασιν, ὁδῶν τε ἐπιμελουμένους ὅπως ὡς ἡμερώταται
for-cattle of-roads both taking-care so-that as gentlest
ἕκασται γίγνωνται, καὶ τῶν ἐκ Διὸς ὑδάτων, ἵνα τὴν
each may-become and of-the from Zeus waters so-that the
χώραν μὴ κακουργῇ, μᾶλλον δ' ὠφελῇ ῥέοντα ἐκ τῶν
country not they-damage rather and they-benefit flowing from the
ὑψηλῶν εἰς τὰς ἐν τοῖς ὄρεσι νάπας ὅσαι κοῖλαι, τὰς
heights into the in the mountains glens as-many-as hollow the
ἐκροὰς αὐτῶν εἴργοντας οἰκοδομήμασί τε καὶ ταφρεύμασιν,
outflows of-them checking with-buildings both and with-ditches
ὅπως ἂν τὰ παρὰ τοῦ Διὸς ὕδατα καταδεχόμεναι καὶ
so-that — the from the Zeus waters receiving and
πίνουσαι, τοῖς ὑποκάτωθεν ἀγροῖς τε καὶ τόποις πᾶσιν
drinking for-the below fields both and places all

νάματα καὶ κρήνας ποιοῦσαι, καὶ τοὺς αὐχμηροτάτους
streams and springs making and the driest
τόπους πολυύδρους τε καὶ εὐύδρους ἀπεργάζωνται·
places well-watered both and well-supplied may-render
τά τε πηγαῖα ὕδατα, ἐάντε τὶς ποταμὸς ἐάντε καὶ
the both of-springs waters whether some river or-if also
κρήνη ᾖ, κοσμοῦντες φυτεύμασί τε καὶ οἰκοδομήμασιν
spring be adorning with-plantings both and with-buildings
εὐπρεπέστερα, καὶ συνάγοντες μεταλλείαις νάματα, πάντα
more-seemly and collecting with-channels streams all
ἄφθονα ποιῶσιν, ὑδρείαις τε καθ' ἑκάστας τὰς ὥρας,
abundant they-may-make with-waterings both in each the seasons
εἴ τί που ἄλσος ἢ τέμενος περὶ ταῦτα ἀφειμένον ᾖ,
if any anywhere grove or precinct about these-things dedicated be
τὰ ῥεύματα ἀφιέντες εἰς αὐτὰ τὰ τῶν θεῶν ἱερά,
the streams letting-go into themselves the of-the gods sanctuaries
κοσμῶσι. πανταχῇ δὲ ἐν τοῖς τοιούτοις γυμνάσια χρὴ
they-may-adorn everywhere and in the such-places gymnasia one-must
κατασκευάζειν τοὺς νέους αὑτοῖς τε καὶ τοῖς γέρουσι
to-construct the young for-themselves both and for-the old
γεροντικὰ λουτρὰ θερμὰ παρέχοντας, ὕλην παρατιθέντας
for-old-men baths warm providing wood setting-beside
αὖην καὶ ξηρὰν ἄφθονον, ἐπ' ὀνήσει καμνόντων τε νόσοις
seasoned and dry abundant for benefit of-those-laboring both with-diseases
καὶ πόνοις τετρυμένα γεωργικοῖς σώματα δεχομένους
and with-toils worn agricultural bodies receiving
εὐμενῶς, ἰατροῦ δέξιν μὴ πάνυ σοφοῦ βελτίονα συχνῷ.
kindly than-a-physician reception not very wise better by-much
ταῦτα μὲν οὖν καὶ τὰ τοιαῦτα πάντα κόσμος τε καὶ e
these-things indeed then and the such-things all adornment both and
ὠφελία τοῖς τόποις γίγνοιτ' ἂν μετὰ παιδιᾶς οὐδαμῇ
benefit for-the places would-become — with play in-no-way

ἀχαρίτου· σπουδὴ δὲ περὶ ταῦτα ἥδε ἔστω. τοὺς ἑξήκοντα
graceless earnestness and about these-things this let-be the sixty
ἑκάστους τὸν αὑτῶν τόπον φυλάττειν, μὴ μόνον πολεμίων
each the their-own place to-guard not only of-enemies
ἕνεκα ἀλλὰ καὶ τῶν φίλων φασκόντων εἶναι· γειτόνων
for-the-sake but also of-the friends claiming to-be of-neighbors
δὲ καὶ τῶν ἄλλων πολιτῶν ἢν ἄλλος ἄλλον ἀδικῇ,
and and of-the other citizens if one another wrong
δοῦλος ἢ ἐλεύθερος, δικάζοντας τῷ ἀδικεῖσθαι φάσκοντι,
slave or free judging for-the to-be-wronged claiming
τὰ μὲν σμικρὰ αὐτοὺς τοὺς πέντε ἄρχοντας, τὰ
the-things indeed small themselves the five officials the-things
δὲ μείζονα μετὰ τῶν δώδεκα τοὺς ἑπτακαίδεκα δικάζειν
and greater with the twelve the seventeen to-judge
μέχρι τριῶν μνῶν, ὅσα ἂν ἕτερος ἑτέρῳ ἐπικαλῇ.
up-to three minas as-many-as — one another may-charge
δικαστὴν δὲ καὶ ἄρχοντα ἀνυπεύθυνον οὐδένα δικάζειν καὶ
judge and and official unaccountable none to-judge and
ἄρχειν δεῖ πλὴν τῶν τὸ τέλος ἐπιτιθέντων οἷον βασιλέων·
to-rule must except the the end putting as kings
762 καὶ δὴ καὶ τοὺς ἀγρονόμους τούτους, ἐὰν ὑβρίζωσί
and indeed also the country-wardens these if they-commit-outrage
τι περὶ τοὺς ὧν ἐπιμελοῦνται, προστάξεις τε
anything against those whom they-take-care-of injunctions both
προστάττοντες ἀνίσους, καὶ ἐπιχειροῦντες λαμβάνειν τε
enjoining unequal and attempting to-take both
καὶ φέρειν τῶν ἐν ταῖς γεωργίαις μὴ πείσαντες, καὶ ἐὰν
and to-carry of-the-things in the farms not having-persuaded and if
δέχωνταί τι κολακείας ἕνεκα διδόντων, ἢ καὶ δίκας
they-accept anything of-flattery for-the-sake of-those-giving or also judgments
ἀδίκως διανέμωσι, ταῖς μὲν θωπείαις ὑπείκοντες ὀνείδη
unjustly they-distribute to-the indeed blandishments yielding reproaches

φερέσθωσαν ἐν πάσῃ τῇ πόλει, τῶν δὲ ἄλλων ἀδικημάτων
let-them-bear in all the city of-the and other wrongs
ὅτι ἂν ἀδικῶσι τοὺς ἐν τῷ τόπῳ, τῶν μέχρι μνᾶς ἐν
whatever — they-wrong those in the place of-the up-to a-mina among
τοῖς κωμήταις καὶ γείτοσιν ὑπεχέτωσαν ἑκόντες δίκας, τῶν
the villagers and neighbors let-them-submit-to willingly suits of-the
δὲ μειζόνων ἑκάστοτε ἀδικημάτων ἢ καὶ τῶν ἐλαττόνων,
and greater each-time wrongs or also of-the lesser
ἐὰν μὴ ᾽θέλωσιν ὑπέχειν, πιστεύοντες τῷ μεθίστασθαι
if not they-are-willing to-submit trusting in-the to-move
κατὰ μῆνας εἰς ἕτερον ἀεὶ τόπον φεύγοντες ἀποφευξεῖσθαι,
by months to other always place fleeing to-escape
τούτων πέρι λαγχάνειν μὲν ἐν ταῖς κοιναῖς δίκαις τὸν
of-these about to-sue indeed in the common courts the
ἀδικούμενον, ἐὰν δ᾽ ἕλῃ, τὴν διπλασίαν πραττέσθω τὸν
wronged-one if and he-win the double let-him-exact the
ὑποφεύγοντα καὶ μὴ ἐθελήσαντα ὑποσχεῖν ἑκόντα τιμωρίαν.
evading and not having-been-willing to-undergo willingly penalty
διαιτάσθων δὲ οἵ τε ἄρχοντες οἵ τ᾽ ἀγρονόμοι τὰ δύο ἔτη
let-them-live and the both officials the both country-wardens the two years
τοιόνδε τινὰ τρόπον· πρῶτον μὲν δὴ καθ᾽ ἑκάστους τοὺς
such some way first indeed indeed by each the
τόπους εἶναι συσσίτια, ἐν οἷς κοινῇ τὴν δίαιταν ποιητέον
places to-be common-messes in which in-common the living must-be-done
ἅπασιν· ὁ δὲ ἀποσυσσιτήσας κἂν ἡντιναοῦν ἡμέραν, ἢ
by-all the and having-missed-the-mess even-if any-whatever day or
νύκτα ἀποκοιμηθείς, μὴ τῶν ἀρχόντων ταξάντων ἢ πάσης
night having-slept-away not the officials having-ordered or all
τινὸς ἀνάγκης ἐπιπεσούσης, ἐὰν ἀποφήνωσιν αὐτὸν οἱ
some necessity having-befallen if they-declare him the
πέντε, καὶ γράψαντες θῶσιν ἐν ἀγορᾷ καταλελυκότα τὴν
five and having-written they-post in market-place as-having-broken-up the

φρουράν, ὀνείδη τε ἐχέτω τὴν πολιτείαν ὡς προδιδοὺς
guard reproaches both let-him-have the constitution as betraying
τὸ ἑαυτοῦ μέρος, κολαζέσθω τε πληγαῖς ὑπὸ τοῦ
the of-himself part let-him-be-punished both with-blows by the
συντυγχάνοντος καὶ ἐθέλοντος κολάζειν ἀτιμωρήτως.
meeting and willing to-punish with-impunity
e τῶν δὲ ἀρχόντων αὐτῶν ἐάν τίς τι δρᾷ τοιοῦτον
of-the and officials themselves if anyone anything does such
αὐτός, ἐπιμελεῖσθαι μὲν τοῦ τοιούτου πάντας τοὺς ἑξήκοντα
himself to-take-care indeed of-the such all the sixty
χρεών, ὁ δὲ αἰσθόμενός τε καὶ πυθόμενος μὴ ἐπεξιὼν
it-is-needful the and having-perceived both and having-learned not prosecuting
ἐν τοῖς αὐτοῖς ἐνεχέσθω νόμοις καὶ πλείονι τῶν νέων
by the same let-him-be-held laws and more than-the young
ζημιούσθω· περὶ τὰς τῶν νέων ἀρχὰς ἠτιμάσθω πάσας.
let-him-be-fined about the of-the young offices let-him-be-dishonored all
τούτων δὲ οἱ νομοφύλακες ἐπίσκοποι ἀκριβεῖς ἔστωσαν,
of-these and the law-guardians overseers exact let-them-be
ὅπως ἢ μὴ γίγνηται τὴν ἀρχὴν ἢ γιγνόμενα τῆς
so-that either not they-come-about at all or occurring of-the
ἀξίας δίκης τυγχάνῃ. δεῖ δὴ πάντ' ἄνδρα διανοεῖσθαι
worthy justice it-may-obtain it-is-needful indeed every man to-consider
περὶ ἁπάντων ἀνθρώπων ὡς ὁ μὴ δουλεύσας οὐδ'
about all men that the not having-served-as-slave not-even
ἂν δεσπότης γένοιτο ἄξιος ἐπαίνου, καὶ καλλωπίζεσθαι
— master would-become worthy of-praise and to-pride-oneself
χρὴ τῷ καλῶς δουλεῦσαι μᾶλλον ἢ τῷ καλῶς ἄρξαι,
one-must on-the well to-serve rather than on-the well to-rule
πρῶτον μὲν τοῖς νόμοις, ὡς ταύτην τοῖς θεοῖς οὖσαν
first indeed to-the laws as this to-the gods being
δουλείαν, ἔπειτ' ἀεὶ τοῖς πρεσβυτέροις τε καὶ ἐντίμως
service then always to-the elders both and honorably

βεβιωκόσι τοὺς νέους. μετὰ δὲ ταῦτα τῆς καθ' ἡμέραν
having-lived the young after and these-things of-the by day
διαίτης δεῖ τῆς ταπεινῆς καὶ ἀπόρου γεγευμένον εἶναι
living it-is-needful the humble and resourceless to-have-tasted to-be
τὰ δύο ἔτη ταῦτα τὸν τῶν ἀγρονόμων γεγονότα.
the two years these the of-the country-wardens having-become

V · TOWN, MARKET, AND SCHOOL

The country-wardens serve themselves without slaves and hunt to learn the land. Three town-wardens care for streets, buildings, and water; five market-wardens keep order in the market and punish offenders. There are officials of music and gymnastics, judges of choruses and contests, and above all an overseer of the whole education of boys and girls, a man of at least fifty with legitimate children, holding the greatest office in the city.

ΑΘΗ. ἐπειδὰν γὰρ δὴ καταλεγῶσιν οἱ δώδεκα, συνελθόντες 763
when for indeed they-are-enlisted the twelve having-come-together
μετὰ τῶν πέντε, βουλευέσθωσαν ὡς οἷόνπερ οἰκέται οὐχ
with the five let-them-deliberate that as-very servants not
ἕξουσιν αὑτοῖς ἄλλους οἰκέτας τε καὶ δούλους, οὐδ'
they-will-have for-themselves other servants both and slaves nor
ἐκ τῶν ἄλλων γεωργῶν τε καὶ κωμητῶν τοῖς ἐκείνων
from the other farmers both and villagers to-the of-those
ἐπὶ τὰ ἴδια χρήσονται ὑπηρετήματα διακόνοις, ἀλλὰ
for the private-things they-will-use services as-attendants but
μόνον ὅσα εἰς τὰ δημόσια· τὰ δ' ἄλλα αὐτοὶ δι'
only as-many-as for the public-things the and other-things themselves through
αὑτῶν διανοηθήτωσαν ὡς βιωσόμενοι διακονοῦντές τε καὶ
themselves let-them-consider that going-to-live serving both and
διακονούμενοι ἑαυτοῖς, πρὸς δὲ τούτοις πᾶσαν τὴν χώραν
being-served by-themselves besides and these all the country

διεξερευνώμενοι θέρους καὶ χειμῶνος σὺν τοῖς ὅπλοις
searching-through in-summer and in-winter with the arms
φυλακῆς τε καὶ γνωρίσεως ἕνεκα πάντων ἀεὶ τῶν
of-guard both and of-acquaintance for-the-sake of-all always the
τόπων. κινδυνεύει γὰρ οὐδενὸς ἔλαττον μάθημα εἶναι δι'
places it-is-likely for than-nothing less study to-be through
ἀκριβείας ἐπίστασθαι πάντας τὴν αὑτῶν χώραν· οὗ
exactness to-know all the their-own country of-which
δὴ χάριν κυνηγέσια καὶ τὴν ἄλλην θήραν οὐχ ἧττον
indeed for-the-sake hunts and the other chase not less
ἐπιτηδεύειν δεῖ τὸν ἡβῶντα ἢ τῆς ἄλλης ἡδονῆς ἅμα καὶ
to-practice must the young-man than the other pleasure at-once and
ὠφελίας τῆς περὶ τὰ τοιαῦτα γιγνομένης πᾶσιν. τούτους
benefit the about the such-things coming-about to-all these
οὖν, αὐτούς τε καὶ τὸ ἐπιτήδευμα, εἴτε τις κρυπτοὺς εἴτε
then themselves both and the practice whether anyone secret-agents or
ἀγρονόμους εἴθ' ὅτι καλῶν χαίρει, τοῦτο προσαγορεύων,
country-wardens or by-whatever calling he-delights this addressing
προθύμως πᾶς ἀνὴρ εἰς δύναμιν ἐπιτηδευέτω, ὅσοι
eagerly every man to power let-him-practice as-many-as
μέλλουσι τὴν αὑτῶν πόλιν ἱκανῶς σῴζειν.
intend the their-own city sufficiently to-preserve
d τὸ δὲ μετὰ τοῦτο ἀρχόντων αἱρέσεως ἀγορανόμων πέρι
the and after this of-officials of-election market-wardens about
καὶ ἀστυνόμων πέρι ἦν ἡμῖν ἑπόμενον. ἔποιντο δ' ἂν
and town-wardens about was for-us following would-follow and —
ἀγρονόμοις γε ἀστυνόμοι τρεῖς ἑξήκοντα οὖσιν, τριχῇ
country-wardens at-least town-wardens three sixty being in-three
δώδεκα μέρη τῆς πόλεως διαλαβόντες, μιμούμενοι ἐκείνους
twelve parts of-the city having-divided imitating those
τῶν τε ὁδῶν ἐπιμελούμενοι τῶν κατὰ τὸ ἄστυ καὶ τῶν ἐκ
of-the both roads taking-care of-the in the town and of-the from

τῆς χώρας λεωφόρων εἰς τὴν πόλιν ἀεὶ τεταμένων καὶ
the country highways to the city always stretched and
τῶν οἰκοδομιῶν, ἵνα κατὰ νόμους γίγνωνται πᾶσαι,
of-the buildings so-that according-to laws they-may-come-about all
καὶ δὴ καὶ τῶν ὑδάτων, ὁπόσ' ἂν αὐτοῖς πέμπωσι καὶ
and indeed also of-the waters as-many-as — to-them they-send and
παραδιδῶσιν οἱ φρουροῦντες τεθεραπευμένα, ὅπως εἰς τὰς
hand-over the guarding having-been-tended so-that into the
κρήνας ἱκανὰ καὶ καθαρὰ πορευόμενα, κοσμῇ τε ἅμα
springs sufficient and pure going it-may-adorn both together
καὶ ὠφελῇ τὴν πόλιν. δεῖ δὴ καὶ τούτους δυνατούς
and benefit the city it-is-needful indeed also these able
τε εἶναι καὶ σχολάζοντας τῶν κοινῶν ἐπιμελεῖσθαι· διὸ
both to-be and at-leisure the common-things to-take-care-of wherefore
προβαλλέσθω μὲν πᾶς ἀνὴρ ἐκ τῶν μεγίστων τιμημάτων
let-nominate indeed every man from the greatest property-classes
ἀστυνόμον ὃν ἂν βούληται, διαχειροτονηθέντων δὲ καὶ
town-warden whom — he-wishes having-been-voted-on and and
ἀφικομένων εἰς ἓξ οἷς ἂν πλεῖσται γίγνωνται, τοὺς τρεῖς
having-come to six for-whom — most may-come-about the three
ἀποκληρωσάντων οἷς τούτων ἐπιμελές, δοκιμασθέντες
let-them-choose-by-lot for-whom of-these is-care having-been-scrutinized
δὲ ἀρχόντων κατὰ τοὺς τεθέντας αὐτοῖς νόμους.
and let-them-rule according-to the laid-down for-them laws
ἀγορανόμους δ' ἑξῆς τούτοις αἱρεῖσθαι μὲν ἐκ τῶν δευτέρων
market-wardens and next to-these to-elect indeed from the second
καὶ πρώτων τιμημάτων πέντε, τὰ δ' ἄλλα αὐτῶν
and first property-classes five the and other-things of-them
γίγνεσθαι τὴν αἵρεσιν καθάπερ ἡ τῶν ἀστυνόμων· δέκα
to-come-about the election as the of-the town-wardens ten

ἐκ τῶν ἄλλων χειροτονηθέντας τοὺς πέντε ἀποκληρῶσαι,
from the others having-been-voted-for the five to-choose-by-lot
καὶ δοκιμασθέντας αὐτοὺς ἄρχοντας ἀποφῆναι.
and having-been-scrutinized them officials to-declare
764 χειροτονείτω δὲ πᾶς πάντα· ὁ δὲ μὴ ᾽θέλων, ἐὰν
let-vote and every-man for-all the and not willing if
εἰσαγγελθῇ πρὸς τοὺς ἄρχοντας, ζημιούσθω πεντήκοντα
he-be-reported to the officials let-him-be-fined fifty
δραχμαῖς πρὸς τῷ κακὸς εἶναι δοκεῖν. ἴτω δ᾽ εἰς ἐκκλησίαν
drachmas besides the bad to-be to-seem let-go and to assembly
καὶ τὸν κοινὸν σύλλογον ὁ βουλόμενος, ἐπάναγκες δ᾽ ἔστω
and the common gathering the wishing compulsory and let-it-be
τῷ τῶν δευτέρων καὶ πρώτων τιμημάτων, δέκα δραχμαῖς
for-the of-the second and first property-classes ten drachmas
ζημιουμένῳ ἐὰν μὴ παρὼν ἐξετάζηται τοῖς συλλόγοις·
being-fined if not present he-be-found at-the gatherings
τρίτῳ δὲ τιμήματι καὶ τῷ τετάρτῳ μὴ ἐπάναγκες, ἀλλὰ
for-third and property-class and the fourth not compulsory but
ἀζήμιος ἀφείσθω, ἐὰν μή τι παραγγείλωσιν οἱ
unpunished let-him-be-released if not something they-order the
ἄρχοντες πᾶσιν ἔκ τινος ἀνάγκης συνιέναι. τοὺς δὲ δὴ
officials for-all from some necessity to-come-together the and indeed
ἀγορανόμους τὸν περὶ τὴν ἀγορὰν κόσμον διαταχθέντα ὑπὸ
market-wardens the about the market order arranged by
νόμων φυλάττειν, καὶ ἱερῶν καὶ κρηνῶν ἐπιμελεῖσθαι
laws to-guard and of-sanctuaries and of-springs to-take-care
τῶν κατ᾽ ἀγοράν, ὅπως μηδὲν ἀδικῇ μηδείς, τὸν ἀδικοῦντα
of-the in market so-that nothing wrongs no-one the wrongdoer
δὲ κολάζειν, πληγαῖς μὲν καὶ δεσμοῖς δοῦλον καὶ ξένον,
and to-punish with-blows indeed and bonds slave and foreigner
ἐὰν δ᾽ ἐπιχώριος ὢν τις περὶ τὰ τοιαῦτα ἀκοσμῇ, μέχρι
if and native being anyone about the such-things be-disorderly up-to

μὲν ἑκατὸν δραχμῶν νομίσματος αὐτοὺς εἶναι κυρίους
indeed hundred drachmas of-coin themselves to-be in-control
διαδικάζοντας, μέχρι δὲ διπλασίου τούτου κοινῇ μετὰ
deciding up-to and double of-this in-common with
ἀστυνόμων ζημιοῦν δικάζοντας τῷ ἀδικοῦντι. τὰ αὐτὰ
town-wardens to-fine judging the wrongdoer the same-things
δὲ καὶ ἀστυνόμοις ἔστω ζημιώματά τε καὶ κολάσεις ἐν
and also for-town-wardens let-be fines both and punishments in
τῇ ἑαυτῶν ἀρχῇ, μέχρι μὲν μνᾶς αὐτοὺς ζημιοῦντας,
the of-themselves office up-to indeed a-mina themselves fining
τὴν διπλασίαν δὲ μετὰ ἀγορανόμων.
the double and with market-wardens
μουσικῆς δὲ τὸ μετὰ τοῦτο καὶ γυμναστικῆς ἄρχοντας d
of-music and the after this and of-gymnastics officials
καθίστασθαι πρέπον ἂν εἴη, διττοὺς ἑκατέρων, τοὺς μὲν
to-be-established fitting — would-be twofold of-each the(-ones) indeed
παιδείας αὐτῶν ἕνεκα, τοὺς δὲ ἀγωνιστικῆς. παιδείας
of-education of-them for-the-sake the(-others) and of-competition of-education
μὲν βούλεται λέγειν ὁ νόμος γυμνασίων καὶ διδασκαλείων
indeed wishes to-mean the law of-gymnasia and of-schools
ἐπιμελητὰς κόσμου καὶ παιδεύσεως ἅμα καὶ τῆς περὶ
overseers of-order and of-instruction at-once and of-the about
ταῦτα ἐπιμελείας τῶν φοιτήσεών τε πέρι καὶ οἰκήσεων
these-things care of-the attendances both about and lodgings
ἀρρένων καὶ θηλειῶν κορῶν, ἀγωνίας δέ, ἔν τε τοῖς
of-male and of-female young of-competition and in both the
γυμνικοῖς καὶ περὶ τὴν μουσικὴν ἀθλοθέτας ἀθληταῖς, διττοὺς
gymnastic and about the music prize-givers for-competitors twofold
αὖ τούτους, περὶ μουσικὴν μὲν ἑτέρους, περὶ ἀγωνίαν δ'
again these about music indeed some about competition and
ἄλλους. ἀγωνιστικῆς μὲν οὖν ἀνθρώπων τε καὶ ἵππων τοὺς
others of-competition indeed then of-men both and of-horses the

αὐτούς, μουσικῆς δὲ ἑτέρους μὲν τοὺς περὶ μονῳδίαν τε
same of-music and others indeed the about solo-song both
καὶ μιμητικήν, οἷον ῥαψῳδῶν καὶ κιθαρῳδῶν καὶ αὐλητῶν
and mimetic as of-rhapsodes and of-lyre-singers and of-pipers
καὶ πάντων τῶν τοιούτων ἀθλοθέτας ἑτέρους πρέπον ἂν
and of-all the such prize-givers others fitting —
εἴη γίγνεσθαι, τῶν δὲ περὶ χορῳδίαν ἄλλους. πρῶτον
would-be to-become of-the and about choral-song others first
δὴ περὶ τὴν τῶν χορῶν παιδιὰν παίδων τε καὶ ἀνδρῶν
indeed about the of-the choruses play of-boys both and of-men
καὶ θηλειῶν κορῶν ἐν ὀρχήσεσι καὶ τῇ τάξει τῇ ἁπάσῃ
and of-female young in dances and the order the whole
γιγνομένῃ μουσικῇ τοὺς ἄρχοντας αἱρεῖσθαί που χρεών·
coming-about in-music the officials to-elect surely it-is-needful
765 ἱκανὸς δὲ εἷς ἄρχων αὐτοῖς, μὴ ἔλαττον τετταράκοντα
sufficient and one official for-them not less-than forty
γεγονὼς ἐτῶν. ἱκανὸς δὲ καὶ περὶ μονῳδίαν εἷς, μὴ
having-become years sufficient and also about solo-song one not
ἔλαττον ἢ τριάκοντα γεγονὼς ἐτῶν, εἰσαγωγεύς τε εἶναι
less than thirty having-become years introducer both to-be
καὶ τοῖς ἁμιλλωμένοις τὴν διάκρισιν ἱκανῶς ἀποδιδούς.
and to-the competing the decision sufficiently rendering
τὸν δὴ χορῶν ἄρχοντα καὶ διαθετῆρα αἱρεῖσθαι χρὴ
the indeed of-choruses official and arranger to-elect one-must
τοιόνδε τινὰ τρόπον. ὅσοι μὲν φιλοφρόνως ἐσχήκασι
such some way as-many-as indeed in-friendly-wise have-been
περὶ τὰ τοιαῦτα, εἰς τὸν σύλλογον ἴτωσαν, ἐπιζήμιοι
about the such-things to the gathering let-them-go liable-to-penalty
ἐὰν μὴ ἴωσιν — τούτου δὲ οἱ νομοφύλακες κριταί —
if not they-go of-this and the law-guardians judges
τοῖς δ' ἄλλοις, ἐὰν μὴ βούλωνται, μηδὲν ἐπάναγκες
for-the and others if not they-wish nothing compulsory

ἔστω. καὶ τὴν προβολὴν δὴ τὸν αἱρούμενον ἐκ τῶν
let-be and the nomination indeed the electing from the
ἐμπείρων ποιητέον, ἔν τε τῇ δοκιμασίᾳ κατηγόρημα ἓν
experienced must-be-made in both the scrutiny accusation one
τοῦτ' ἔστω καὶ ἀπηγόρημα, τῶν μὲν ὡς ἄπειρος ὁ
this let-be and defense of-the-ones indeed as inexperienced the
λαχών, τῶν δ' ὡς ἔμπειρος· ὃς δ' ἂν εἷς ἐκ
allotted of-the-others and as experienced whoever and — one from
προχειροτονηθέντων δέκα λάχῃ, δοκιμασθείς, τὸν
preselected ten may-obtain-by-lot having-been-scrutinized the
ἐνιαυτὸν τῶν χορῶν ἀρχέτω κατὰ νόμον. κατὰ ταὐτὰ
year of-the choruses let-him-rule according-to law in-the same-way
δὲ τούτοις καὶ ταύτῃ ὁ λαχὼν τὸν ἐνιαυτὸν ἐκεῖνον
and to-these also in-this-way the allotted the year that
τῶν ἀφικομένων εἰς κρίσιν μονῳδιῶν τε καὶ συναυλιῶν
of-the having-come to judgment of-solo-songs both and of-pipe-ensembles
ἀρχέτω, εἰς τοὺς κριτὰς ἀποδιδοὺς ὁ λαχὼν τὴν κρίσιν.
let-him-rule to the judges rendering the allotted the judgment
μετὰ δὲ ταῦτα χρεὼν ἀγωνίας ἀθλοθέτας αἱρεῖσθαι τῆς d
after and these-things it-is-needful of-competition prize-givers to-elect of-the
περὶ τὰ γυμνάσια ἵππων τε καὶ ἀνθρώπων ἐκ τῶν τρίτων
about the gymnasia of-horses both and of-men from the third
τε καὶ ἔτι τῶν δευτέρων τιμημάτων· εἰς δὲ τὴν αἵρεσιν
both and still the second property-classes to and the election
ἔστω μὲν ἐπάναγκες τοῖς τρισὶν πορεύεσθαι τιμήμασι, τὸ
let-it-be indeed compulsory for-the three to-go property-classes the
σμικρότατον δὲ ἀζήμιον ἀφείσθω. τρεῖς δ' ἔστωσαν οἱ
smallest and unpunished let-be-released three and let-be the
λαχόντες, τῶν προχειροτονηθέντων μὲν εἴκοσι, λαχόντων
allotted of-the preselected indeed twenty having-been-allotted
δὲ ἐκ τῶν εἴκοσι τριῶν, οὓς ἂν καὶ ψῆφος ἡ τῶν
and from the twenty three whom — also vote the of-the

δοκιμαζόντων δοκιμάσῃ· ἐὰν δέ τις ἀποδοκιμασθῇ καθ'
scrutinizing may-approve if and anyone be-rejected in
ἡντιναοῦν ἀρχῆς λῆξιν καὶ κρίσιν, ἄλλους ἀνθαιρεῖσθαι κατὰ
any-whatever of-office allotment and judgment others to-elect-instead in-the
ταὐτὰ καὶ τὴν δοκιμασίαν ὡσαύτως αὐτῶν πέρι ποιεῖσθαι.
same-way and the scrutiny likewise of-them about to-make
e λοιπὸς δὲ ἄρχων περὶ τὰ προειρημένα ἡμῖν ὁ τῆς
remaining and official about the-things previously-said for-us the of-the
παιδείας ἐπιμελητὴς πάσης θηλειῶν τε καὶ ἀρρένων. εἷς
education overseer of-all of-females both and of-males one
μὲν δὴ καὶ ὁ τούτων ἄρξων ἔστω κατὰ νόμους,
indeed indeed also the of-these going-to-rule let-be according-to laws
ἐτῶν μὲν γεγονὼς μὴ ἔλαττον ἢ πεντήκοντα, παίδων
of-years indeed having-become not less than fifty of-children
δὲ γνησίων πατήρ, μάλιστα μὲν υἱέων καὶ θυγατέρων,
and legitimate father most-of-all indeed of-sons and of-daughters
εἰ δὲ μή, θάτερα· διανοηθήτω δὲ αὐτός τε ὁ προκριθεὶς
if and not of-either let-think and himself both the preferred
καὶ ὁ προκρίνων ὡς οὖσαν ταύτην τὴν ἀρχὴν τῶν ἐν
and the preferring that being this the office of-the in
τῇ πόλει ἀκροτάτων ἀρχῶν πολὺ μεγίστην.
the city highest offices by-far greatest

Since the first growth of any plant matters most, and man becomes the tamest creature or the wildest as he is reared, the overseer of education is chosen from the law-guardians by secret vote of the officials in Apollo's temple and serves five years. Vacant offices and orphans' guardians are filled quickly. Suits go first to neighbors and friends, then to tribal courts, and last to a select court of one judge from every office; public charges begin and end with the people. The exact laws of the courts wait for the end, and the election of officials is complete.

ATH. παντὸς γὰρ δὴ φυτοῦ ἡ πρώτη βλάστη καλῶς 766
of-every for indeed plant the first shoot well
ὁρμηθεῖσα, πρὸς ἀρετὴν τῆς αὑτοῦ φύσεως κυριωτάτη
having-started toward virtue of-the its-own nature most-decisive
τέλος ἐπιθεῖναι τὸ πρόσφορον, τῶν τε ἄλλων φυτῶν καὶ
end to-put the suitable of-the both other plants and
τῶν ζῴων ἡμέρων καὶ ἀγρίων καὶ ἀνθρώπων· ἄνθρωπος
of-the animals tame and wild and of-men man
δέ, ὥς φαμεν, ἥμερον, ὅμως μὴν παιδείας μὲν ὀρθῆς
and as we-say tame nevertheless indeed of-education indeed right
τυχὸν καὶ φύσεως εὐτυχοῦς, θειότατον ἡμερώτατόν τε
having-obtained and of-nature fortunate most-divine tamest both
ζῷον γίγνεσθαι φιλεῖ, μὴ ἱκανῶς δὲ ἢ μὴ καλῶς τραφὲν
animal to-become is-wont not sufficiently and or not well reared
ἀγριώτατον, ὁπόσα φύει γῆ. ὧν ἕνεκα οὐ δεύτερον
wildest as-many-as produces earth of-which for-the-sake not second
οὐδὲ πάρεργον δεῖ τὴν παίδων τροφὴν τὸν νομοθέτην ἐᾶν
nor by-work must the of-children nurture the lawgiver to-allow
γίγνεσθαι, πρῶτον δὲ ἄρξασθαι χρεὼν τὸν μέλλοντα
to-become first and to-begin it-is-needful the about-to
αὐτῶν ἐπιμελήσεσθαι καλῶς αἱρεθῆναι, τῶν ἐν τῇ πόλει
of-them to-take-care well to-be-elected of-the in the city

ὃς ἂν ἄριστος εἰς πάντα ᾖ, τοῦτον κατὰ δύναμιν
whoever — best for all may-be this according-to power
ὅτι μάλιστα αὐτοῖς καθιστάντα προστάττειν ἐπιμελητήν. αἱ
as most for-them establishing to-appoint overseer the
πᾶσαι τοίνυν ἀρχαὶ πλὴν βουλῆς καὶ πρυτάνεων εἰς τὸ τοῦ
all then offices except council and prytanes to the of-the
Ἀπόλλωνος ἱερὸν ἐλθοῦσαι φερόντων ψῆφον κρύβδην, τῶν
Apollo sanctuary having-come let-them-carry vote secretly of-the
νομοφυλάκων ὅντιν' ἂν ἕκαστος ἡγῆται κάλλιστ' ἂν τῶν
law-guardians whomever — each considers most-finely — of-the
περὶ παιδείαν ἄρξαι γενομένων· ᾧ δ' ἂν πλεῖσται ψῆφοι
about education to-rule having-become to-whom and — most votes
συμβῶσιν, δοκιμασθεὶς ὑπὸ τῶν ἄλλων ἀρχόντων τῶν
come-together having-been-scrutinized by the other officials the
ἑλομένων, πλὴν νομοφυλάκων, ἀρχέτω ἔτη πέντε, ἕκτῳ
having-elected except law-guardians let-him-rule years five in-the-sixth
δὲ κατὰ ταὐτὰ ἄλλον ἐπὶ ταύτην τὴν ἀρχὴν αἱρεῖσθαι.
and in-the same-way another to this the office to-elect
d ἐὰν δέ τις δημοσίαν ἀρχὴν ἄρχων ἀποθάνῃ πρὶν
if and anyone public office holding die before
ἐξήκειν αὐτῷ τὴν ἀρχὴν πλεῖον ἢ τριάκοντα
to-have-expired for-him the office more than thirty
ἐπιδεομένην ἡμερῶν, τὸν αὐτὸν τρόπον ἐπὶ τὴν ἀρχὴν
lacking days the same way to the office
ἄλλον καθιστάναι οἷς ἦν τοῦτο προσηκόντως μέλον. καὶ
another to-appoint for-whom was this fittingly a-concern and
ἐὰν ὀρφανῶν ἐπίτροπος τελευτήσῃ τις, οἱ προσήκοντες
if of-orphans guardian die anyone the kinsmen
καὶ ἐπιδημοῦντες πρὸς πατρὸς καὶ μητρὸς μέχρι
and residents on-the-side-of father and mother up-to
ἀνεψιῶν παίδων ἄλλον καθιστάντων ἐντὸς δέκα ἡμερῶν,
cousins' children another let-them-appoint within ten days

ἢ ζημιούσθων ἕκαστος δραχμῇ τῆς ἡμέρας, μέχριπερ ἂν
or let-them-be-fined each a-drachma of-the day until —
τοῖς παισὶν καταστήσωσι τὸν ἐπίτροπον.
for-the children they-appoint the guardian
πᾶσα δὲ δήπου πόλις ἄπολις ἂν γίγνοιτο, ἐν ᾗ e
every and surely city no-city — would-become in which
δικαστήρια μὴ καθεστῶτα εἴη κατὰ τρόπον· ἄφωνος δ'
courts not established should-be in fitting-way voiceless and
αὖ δικαστὴς ἡμῖν καὶ μὴ πλείω τῶν ἀντιδίκων ἐν ταῖς
again judge for-us and not more than-the opponents in the
ἀνακρίσεσι φθεγγόμενος, καθάπερ ἐν ταῖς διαίταις, οὐκ
preliminary-hearings uttering as in the arbitrations not
ἄν ποτε ἱκανὸς γένοιτο περὶ τὴν τῶν δικαίων κρίσιν·
— ever sufficient would-become about the of-the just-things judgment
ὧν ἕνεκα οὔτε πολλοὺς ὄντας ῥᾴδιον εὖ δικάζειν
of-which for-the-sake neither many being easy well to-judge
οὔτε ὀλίγους φαύλους. σαφὲς δὲ ἀεὶ τὸ ἀμφισβητούμενον
nor few poor clear and always the disputed
χρεὼν γίγνεσθαι παρ' ἑκατέρων, ὁ δὲ χρόνος ἅμα καὶ
it-is-needful to-become from each-side the and time at-once and
τὸ βραδὺ τό τε πολλάκις ἀνακρίνειν πρὸς τὸ φανερὰν
the slowness the both often to-examine toward the evident
γίγνεσθαι τὴν ἀμφισβήτησιν σύμφορον.
to-become the dispute advantageous
ὧν ἕνεκα πρῶτον μὲν εἰς γείτονας ἰέναι χρὴ τοὺς 767
of-which for-the-sake first indeed to neighbors to-go one-must the
ἐπικαλοῦντας ἀλλήλοις καὶ τοὺς φίλους τε καὶ συνειδότας
accusing one-another and the friends both and knowing-with
ὅτι μάλιστα τὰς ἀμφισβητουμένας πράξεις, ἐὰν δ' ἄρα
as most the disputed actions if and then
μὴ ἐν τούτοις τις ἱκανὴν κρίσιν λαμβάνῃ, πρὸς ἄλλο
not among these anyone sufficient judgment obtain to another

δικαστήριον ἴτω· τὸ δὲ τρίτον, ἂν τὰ δύο δικαστήρια
court let-him-go the and third if the two courts
μὴ δύνηται διαλλάξαι, τέλος ἐπιθέτω τῇ δίκῃ.
not be-able to-reconcile end let-it-put to-the suit
b τρόπον δή τινα καὶ τῶν δικαστηρίων αἱ καταστάσεις
in-a-way indeed some also of-the courts the establishments
ἀρχόντων εἰσὶν αἱρέσεις· πάντα μὲν γὰρ ἄρχοντα
of-officials are elections every indeed for official
ἀναγκαῖον καὶ δικαστὴν εἶναί τινων, δικαστὴς δὲ οὐκ
necessary also judge to-be of-some-things judge and not
ἄρχων καί τινα τρόπον ἄρχων οὐ πάνυ φαῦλος γίγνεται
official and in-some way official not very poor becomes
τὴν τόθ' ἡμέραν ἧπερ ἂν κρίνων τὴν δίκην ἀποτελῇ.
the then day on-which-very — judging the suit he-completes
θέντες δὴ καὶ τοὺς δικαστὰς ὡς ἄρχοντας, λέγωμεν τίνες
having-set indeed also the judges as officials let-us-say who
ἂν εἶεν πρέποντες καὶ τίνων ἄρα δικασταὶ καὶ πόσοι
— would-be fitting and of-what-things then judges and how-many
ἐφ' ἕκαστον. κυριώτατον μὲν τοίνυν ἔστω δικαστήριον
for each most-authoritative indeed then let-be court
ὅπερ ἂν αὐτοὶ ἑαυτοῖς ἀποφήνωσιν ἕκαστοι, κοινῇ
which-very — themselves for-themselves may-appoint each in-common
τινας ἑλόμενοι· δύο δὴ τῶν λοιπῶν ἔστω κριτήρια, τὸ
some having-chosen two indeed of-the remaining let-be tribunals the(-one)
μὲν ὅταν τίς τινα ἰδιώτην ἰδιώτης, ἐπαιτιώμενος
indeed whenever anyone some private-person private-person charging
ἀδικεῖν αὐτόν, ἄγων εἰς δίκην βούληται διακριθῆναι, τὸ
to-wrong himself bringing to suit wishes to-be-decided the(-other)
δ' ὁπόταν τὸ δημόσιον ὑπό τινος τῶν πολιτῶν ἡγῆταί τις
and whenever the public by some of-the citizens considers anyone
ἀδικεῖσθαι καὶ βουληθῇ τῷ κοινῷ βοηθεῖν, λεκτέον ὁποῖοί
to-be-wronged and wishes the common to-help it-must-be-said of-what-sort

τ᾽ εἰσὶν καὶ τίνες οἱ κριταί. πρῶτον δὴ δικαστήριον
both they-are and who the judges first indeed court
ἡμῖν γιγνέσθω κοινὸν ἅπασι τοῖς τὸ τρίτον ἀμφισβητοῦσιν
for-us let-be common for-all the the third-time disputing
ἰδιώταις πρὸς ἀλλήλους, γενόμενον τῇδέ πῃ.
private-persons against one-another become in-this somehow
πάσας δὴ τὰς ἀρχάς, ὁπόσαι τε κατ᾽ ἐνιαυτὸν καὶ ὁπόσαι d
all indeed the offices as-many-as both by year and as-many-as
πλείω χρόνον ἄρχουσιν, ἐπειδὰν μέλλῃ νέος ἐνιαυτὸς μετὰ
more time hold-office when be-about new year after
θερινὰς τροπὰς τῷ ἐπιόντι μηνὶ γίγνεσθαι, ταύτης τῆς
summer solstice in-the coming month to-begin this the
ἡμέρας τῇ πρόσθεν πάντας χρὴ τοὺς ἄρχοντας συνελθεῖν
day on-the before all must the officials to-come-together
εἰς ἓν ἱερὸν καὶ τὸν θεὸν ὀμόσαντας οἷον ἀπάρξασθαι
into one sanctuary and the god having-sworn as to-offer-first-fruits
πάσης ἀρχῆς ἕνα δικαστήν, ὃς ἂν ἐν ἀρχῇ ἑκάστῃ ἄριστός
of-every office one judge who — in office each best
τε εἶναι δόξῃ καὶ ἄριστ᾽ ἂν καὶ ὁσιώτατα τὰς δίκας τοῖς
both to-be may-seem and best — and most-piously the suits for-the
πολίταις αὐτῷ τὸν ἐπιόντα ἐνιαυτὸν φαίνηται διακρίνειν.
citizens for-him the coming year may-appear to-decide
τούτων δὲ αἱρεθέντων γίγνεσθαι μὲν δοκιμασίαν ἐν
of-these and having-been-elected to-come-about indeed scrutiny among
τοῖς ἑλομένοις αὐτοῖς, ἐὰν δὲ ἀποδοκιμασθῇ τις, ἕτερον
the having-elected themselves if and be-rejected anyone another
ἀνθαιρεῖσθαι κατὰ ταὐτά, τοὺς δὲ δοκιμασθέντας
to-elect-instead in the-same-way the and scrutinized
δικάζειν μὲν τοῖς τἆλλα δικαστήρια φυγοῦσι, τὴν δὲ
to-judge indeed for-those the-other courts having-escaped the and
ψῆφον φανερὰν φέρειν· ἐπηκόους δ᾽ εἶναι καὶ θεατὰς
vote open to-carry hearers and to-be and spectators

τούτων τῶν δικῶν ἐξ ἀνάγκης μὲν βουλευτὰς καὶ τοὺς
of-these the suits of necessity indeed councilors and the
ἄλλους ἄρχοντας τοὺς ἑλομένους αὐτούς, τῶν δὲ ἄλλων
other officials the having-elected them of-the and others
τὸν βουλόμενον. ἐὰν δέ τις ἐπαιτιᾶταί τινα ἑκόντα
the wishing if and anyone accuses someone willingly
ἀδίκως κρῖναι τὴν δίκην, εἰς τοὺς νομοφύλακας ἰὼν
unjustly to-have-judged the suit to the law-guardians going
κατηγορείτω· ὁ δὲ ὀφλὼν τὴν τοιαύτην δίκην ὑπεχέτω
let-him-accuse the and convicted the such suit let-him-be-liable
μὲν τοῦ βλάβους τῷ βλαφθέντι τὸ ἥμισυ τίνειν, ἐὰν
indeed of-the damage to-the injured the half to-pay if
δὲ μείζονος ἄξιος εἶναι δόξῃ ζημίας, προστιμᾶν τοὺς
and greater worthy to-be he-seem penalty to-assess-additionally the
κρίναντας τὴν δίκην ὅτι χρὴ πρὸς τούτῳ παθεῖν αὐτὸν
having-judged the suit what must besides this to-suffer him
ἢ ἀποτίνειν τῷ κοινῷ καὶ τῷ τὴν δίκην δικασαμένῳ.
or to-pay to-the public and to-the the suit having-brought
768 περὶ δὲ τῶν δημοσίων ἐγκλημάτων ἀναγκαῖον πρῶτον
about and the public charges necessary first
μὲν τῷ πλήθει μεταδιδόναι τῆς κρίσεως — οἱ γὰρ
indeed to-the multitude to-give-a-share of-the judgment the for
ἀδικούμενοι πάντες εἰσίν, ὁπόταν τις τὴν πόλιν ἀδικῇ,
wronged all are whenever anyone the city wrongs
καὶ χαλεπῶς ἂν ἐν δίκῃ φέροιεν ἄμοιροι γιγνόμενοι τῶν
and harshly — in justice would-bear without-share becoming of-the
τοιούτων διακρίσεων — ἀλλ᾽ ἀρχήν τε εἶναι χρὴ τῆς
such decisions but beginning both to-be must of-the
τοιαύτης δίκης καὶ τελευτὴν εἰς τὸν δῆμον ἀποδιδομένην,
such suit and end to the people rendered
τὴν δὲ βάσανον ἐν ταῖς μεγίσταις ἀρχαῖς τρισίν, ἃς
the and examination in the greatest offices three which

ἂν ὅ τε φεύγων καὶ ὁ διώκων συνομολογῆτον· ἐὰν
— the both defendant and the prosecutor the-two-agree if
δὲ μὴ δύνησθον κοινωνῆσαι τῆς ὁμολογίας αὐτοί, τὴν
and not the-two-be-able to-share of-the agreement themselves the
βουλὴν ἐπικρίνειν αὐτῶν τὴν αἵρεσιν ἑκατέρου. δεῖ δὲ
council to-decide of-them the choice of-each must and
δὴ καὶ τῶν ἰδίων δικῶν κοινωνεῖν κατὰ δύναμιν
indeed also of-the private suits to-share according-to power
ἅπαντας· ὁ γὰρ ἀκοινώνητος ὢν ἐξουσίας τοῦ συνδικάζειν
all the for without-share being of-authority of-the judging-together
ἡγεῖται τὸ παράπαν τῆς πόλεως οὐ μέτοχος εἶναι. διὰ
considers the altogether of-the city not partaking to-be because-of
ταῦτ' οὖν δὴ καὶ κατὰ φυλὰς ἀναγκαῖον δικαστήριά
these-things then indeed also by tribes necessary courts
τε γίγνεσθαι καὶ κλήρῳ δικαστὰς ἐκ τοῦ παραχρῆμα
both to-come-about and by-lot judges from the on-the-spot
ἀδιαφθόρους ταῖς δεήσεσι δικάζειν, τὸ δὲ τέλος κρίνειν
incorruptible by-the entreaties to-judge the and end to-decide
πάντων τῶν τοιούτων ἐκεῖνο τὸ δικαστήριον, ὅ φαμεν
of-all the such that the court which we-say
εἴς γε ἀνθρωπίνην δύναμιν ὡς οἷόν τε ἀδιαφθορώτατα
to at-least human power as possible — most-incorruptibly
παρεσκευάσθαι τοῖς μὴ δυναμένοις μήτε ἐν τοῖς γείτοσι
to-have-been-prepared for-those not able neither in the neighbors
μήτε ἐν τοῖς φυλετικοῖς δικαστηρίοις ἀπαλλάττεσθαι.
nor in the tribal courts to-be-settled
νῦν δὴ περὶ μὲν δικαστήρια ἡμῖν — ἃ δή φαμεν οὔθ' d
now indeed about indeed courts for-us which indeed we-say neither
ὡς ἀρχὰς οὔτε ὡς μὴ ῥᾴδιον εἰπόντα ἀναμφισβητήτως
as offices nor as not easy having-spoken indisputably
εἰρηκέναι — περὶ μὲν ταῦτα οἷον περιγραφή τις ἔξωθεν
to-have-said about indeed these-things as outline some from-outside

περιγεγραμμένη τὰ μὲν εἴρηκεν, τὰ δ' ἀπολείπει
sketched the-things indeed it-has-said the(-others) and it-leaves
σχεδόν· πρὸς γὰρ τέλει νομοθεσίας ἡ δικῶν ἀκριβὴς νόμων
nearly toward for end of-legislation the of-suits exact of-laws
θέσις ἅμα καὶ διαίρεσις ὀρθότατα γίγνοιτ' ἂν μακρῷ.
laying-down at-once and division most-rightly would-come-about — by-far
ταύταις μὲν οὖν εἰρήσθω πρὸς τῷ τέλει περιμένειν ἡμᾶς, αἱ
to-these indeed then let-it-be-said at the end to-wait-for us the
δὲ περὶ τὰς ἄλλας ἀρχὰς καταστάσεις σχεδὸν τὴν πλείστην
and about the other offices establishments nearly the most
εἰλήφασιν νομοθεσίαν· τὸ δὲ ὅλον καὶ ἀκριβὲς περὶ ἑνός τε
have-received legislation the and whole and exact about one both
καὶ πάντων τῶν κατὰ πόλιν καὶ πολιτικὴν πᾶσαν διοικήσεων
and all the in city and political every administrations
οὐκ ἔστιν γενέσθαι σαφές, πρὶν ἂν ἡ διέξοδος ἀπ' ἀρχῆς
not it-is to-become clear before — the going-through from beginning
τά τε δεύτερα καὶ τὰ μέσα καὶ πάντα μέρη τὰ ἑαυτῆς
the-things both second and the middle and all parts the of-itself
ἀπολαβοῦσα πρὸς τέλος ἀφίκηται. νῦν μὴν ἐν τῷ παρόντι
having-received to end arrive now indeed in the present
μέχρι τῆς τῶν ἀρχόντων αἱρέσεως γενομένης τελευτὴ μὲν
as-far-as the of-the officials election having-come-about end indeed
τῶν ἔμπροσθεν αὕτη γίγνοιτ' ἂν ἱκανή, νόμων δὲ θέσεως
of-the before this would-become — sufficient of-laws and laying-down
ἀρχὴ καὶ ἀναβολῶν ἅμα καὶ ὄκνων οὐδὲν ἔτι δεομένη.
beginning and of-postponements together and of-hesitations nothing more needing
CLIN. πάντως μοι κατὰ νοῦν, ὦ ξένε, τὰ ἔμπροσθεν
altogether to-me according-to mind O stranger the-things before
εἰρηκώς, τὴν ἀρχὴν νῦν τελευτῇ προσάψας περὶ τῶν
having-said the beginning now to-the-end having-attached about the

τε εἰρημένων καὶ τῶν μελλόντων ῥηθήσεσθαι, ταῦτα ἔτι
both said-things and the about-to to-be-said these-things still
μᾶλλον ἐκείνων εἴρηκας φιλίως.
more than-those you-have-spoken in-friendly-wise

VII · THE PAINTER'S SUCCESSORS

A painter who would keep his picture improving needs a successor, and so does a lawgiver. The law-guardians are to be lawgivers too, correcting the laws with one aim, that a citizen become good, and a city should prefer exile to slavery under worse men. The laws begin from sacred things: the number five thousand and forty and its divisions, twelve tribes, each sacred to a god, with festivals twice a month.

ATH. καλῶς τοίνυν ἂν ἡμῖν ἡ πρεσβυτῶν ἔμφρων παιδιὰ 769
finely then — for-us the of-old-men sensible play
μέχρι δεῦρ' εἴη τὰ νῦν διαπεπαισμένη.
as-far-as hither would-be the now played-through
CLIN. καλὴν τὴν σπουδὴν ἔοικας δηλοῦν τῶν ἀνδρῶν.
fine the earnestness you-seem to-show of-the men
ATH. εἰκός γε· τόδε δ' ἐννοήσωμεν εἰ σοὶ δοκεῖ καθάπερ
likely at-least this and let-us-consider if to-you it-seems as
ἐμοί.
to-me
CLIN. τὸ ποῖον δὴ καὶ περὶ τίνων;
the what-sort indeed and about what-things
ATH. οἶσθ' ὅτι καθάπερ ζωγράφων οὐδὲν πέρας ἔχειν ἡ b
you-know that as of-painters no limit to-have the
πραγματεία δοκεῖ περὶ ἑκάστων τῶν ζῴων, ἀλλ' ἢ τοῦ
business seems about each the creatures but either of-the
χραίνειν ἢ ἀποχραίνειν, ἢ ὁτιδήποτε καλοῦσι τὸ τοιοῦτον
to-color or to-tone-down or whatever they-call the such

οἱ ζωγράφων παῖδες, οὐκ ἄν ποτε δοκεῖ παύσασθαι
the of-painters children not — ever it-seems to-cease
κοσμοῦσα, ὥστε ἐπίδοσιν μηκέτ' ἔχειν εἰς τὸ καλλίω τε
adorning so-that improvement no-longer to-have to the finer both
καὶ φανερώτερα γίγνεσθαι τὰ γεγραμμένα.
and clearer to-become the painted-things

CLIN. σχεδὸν ἐννοῶ ἀκούων καὶ αὐτὸς ταῦτα ἃ λέγεις,
nearly I-understand hearing also myself these-things which you-say
ἐπεὶ ἐντριβής γε οὐδαμῶς γέγονα τῇ τοιαύτῃ τέχνῃ.
since practiced at-least in-no-way I-have-become in-the such art

C ATH. καὶ οὐδέν γε ἐβλάβης. χρησώμεθά γε μὴν τῷ
and nothing at-least you-were-harmed let-us-use at-least indeed the
νῦν παρατυχόντι περὶ αὐτῆς ἡμῖν λόγῳ τὸ τοιόνδε, ὡς εἴ
now having-come-up about it for-us word the such that if
ποτέ τις ἐπινοήσειε γράψαι τε ὡς κάλλιστον ζῷον καὶ
ever anyone should-conceive to-paint both as finest creature and
τοῦτ' αὖ μηδέποτε ἐπὶ φαυλότερον ἀλλ' ἐπὶ τὸ βέλτιον
this again never toward worse but toward the better
ἴσχειν τοῦ ἐπιόντος ἀεὶ χρόνου, συννοεῖς ὅτι θνητὸς ὤν,
to-hold of-the coming always time you-understand that mortal being
εἰ μή τινα καταλείψει διάδοχον τοῦ ἐπανορθοῦν τε, ἐάν
if not some he-will-leave successor of-the to-correct both if
τι σφάλληται τὸ ζῷον ὑπὸ χρόνων, καὶ τὸ παραλειφθὲν
anything should-fail the creature by times and the left-out
ὑπὸ τῆς ἀσθενείας τῆς ἑαυτοῦ πρὸς τὴν τέχνην οἷός τε
by the weakness the of-himself toward the art able —
εἰς τὸ πρόσθεν ἔσται φαιδρύνων ποιεῖν ἐπιδιδόναι, σμικρόν
to the forward will-be brightening to-make to-advance little
τινα χρόνον αὐτῷ πόνος παραμενεῖ πάμπολυς;
some time for-him labor will-remain very-great

CLIN. ἀληθῆ.
true

ATH. τί οὖν; ἆρ᾽ οὐ τοιοῦτον δοκεῖ σοι τὸ τοῦ νομοθέτου d
what then then not such seems to-you the of-the lawgiver
βούλημ᾽ εἶναι; πρῶτον μὲν γράψαι τοὺς νόμους πρὸς τὴν
wish to-be first indeed to-write the laws for the
ἀκρίβειαν κατὰ δύναμιν ἱκανῶς· ἔπειτα προϊόντος τοῦ
exactness according-to power sufficiently then advancing the
χρόνου καὶ τῶν δοξάντων ἔργῳ πειρώμενον, ἆρ᾽ οἴει
time and of-the resolutions in-deed trying then you-think
τινὰ οὕτως ἄφρονα γεγονέναι νομοθέτην, ὥστ᾽ ἀγνοεῖν
any so foolish to-have-been lawgiver so-as to-be-ignorant
ὅτι πάμπολλα ἀνάγκη παραλείπεσθαι τοιαῦτα, ἃ δεῖ
that very-many-things necessity to-be-left-out such which must
τινα συνεπόμενον ἐπανορθοῦν, ἵνα μηδαμῇ χείρων,
someone following to-correct so-that in-no-way worse
βελτίων δὲ ἡ πολιτεία καὶ ὁ κόσμος ἀεὶ γίγνηται περὶ
better and the constitution and the order always may-become about
τὴν ᾠκισμένην αὐτῷ πόλιν;
the founded by-him city
CLIN. εἰκός — πῶς γὰρ οὔ; — βούλεσθαι πάντα ὁντινοῦν
likely how for not to-wish everyone whoever
τὸ τοιοῦτον.
the such
ATH. οὐκοῦν εἴ τίς τινα μηχανὴν ἔχοι πρὸς τοῦτο,
therefore if anyone some device should-have for this
ἔργῳ καὶ λόγοις τίνα τρόπον διδάξειεν ἂν ἕτερον εἴτε
in-deed and in-words in-what way would-be-teach — another whether
μείζονα εἴτε ἐλάττω περὶ τοῦτ᾽ ἔχειν ἔννοιαν, ὅπως
greater or less about this to-have understanding how
χρὴ φυλάττειν καὶ ἐπανορθοῦν νόμους, οὐκ ἄν ποτε
one-must to-guard and to-correct laws not — ever
λέγων ἀπείποι τὸ τοιοῦτον πρὶν ἐπὶ τέλος ἐλθεῖν;
speaking would-be-give-up the such before to end to-come

770 CLIN. πῶς γὰρ ἄν;
how for —

ATH. οὐκοῦν ἐν τῷ νῦν παρόντι ποιητέον ἐμοὶ καὶ σφῷν
therefore in the now present must-be-done for-me and for-you-two
τοῦτο;
this

CLIN. τὸ ποῖον δὴ λέγεις;
the what-sort indeed do-you-mean

ATH. ἐπειδὴ νομοθετεῖν μὲν μέλλομεν, ᾑρηνται δὲ ἡμῖν
since to-legislate indeed we-are-about have-been-elected and for-us
νομοφύλακες, ἡμεῖς δ' ἐν δυσμαῖς τοῦ βίου, οἱ δ' ὡς
law-guardians we and at setting of-the life they and as
πρὸς ἡμᾶς νέοι, ἅμα μέν, ὥς φαμεν, δεῖ νομοθετεῖν
compared-to us young at-once indeed as we-say must to-legislate
ἡμᾶς, ἅμα δὲ πειρᾶσθαι ποιεῖν καὶ τούτους αὐτοὺς
us at-once and to-try to-make also these themselves
νομοθέτας τε καὶ νομοφύλακας εἰς τὸ δυνατόν.
lawgivers both and law-guardians to the possible

b CLIN. τί μήν; εἴπερ οἷοί τέ γ' ἐσμὲν ἱκανῶς.
what indeed if-indeed able — at-least we-are sufficiently

ATH. ἀλλ' οὖν πειρατέα γε καὶ προθυμητέα.
but then must-be-tried at-least and must-be-striven-for

CLIN. πῶς γὰρ οὔ;
how for not

c ATH. λέγωμεν δὴ πρὸς αὐτούς· ὦ φίλοι σωτῆρες
let-us-speak indeed to them O friends saviors
νόμων, ἡμεῖς περὶ ἑκάστων ὧν τίθεμεν τοὺς νόμους
of-laws we about each of-which we-lay-down the laws
πάμπολλα παραλείψομεν — ἀνάγκη γάρ — οὐ μὴν ἀλλ'
very-many-things we-shall-leave-out necessity for not indeed but
ὅσα γε μὴ σμικρὰ καὶ τὸ ὅλον εἰς δύναμιν οὐκ
as-many-as at-least not small and the whole to power not

ἀνήσομεν ἀπεριήγητον καθάπερ τινὶ περιγραφῇ· τοῦτο
we-shall-leave unoutlined as with-some outline this
δὲ δεήσει συμπληροῦν ὑμᾶς τὸ περιηγηθέν. ὅποι δὲ
and it-will-be-needful to-fill-up you the outlined whither and
βλέποντες δράσετε τὸ τοιοῦτον, ἀκούειν χρή. Μέγιλλος
looking you-will-do the such to-hear one-must Megillus
μὲν γὰρ καὶ ἐγὼ καὶ Κλεινίας εἰρήκαμέν τε αὐτὰ ἀλλήλοις
indeed for and I and Clinias have-said both them to-one-another
οὐκ ὀλιγάκις, ὁμολογοῦμέν τε λέγεσθαι καλῶς· ὑμᾶς δὲ ἡμῖν
not seldom we-agree both to-be-said well you and to-us
βουλόμεθα συγγνώμονάς τε ἅμα καὶ μαθητὰς γίγνεσθαι,
we-wish like-minded both together and disciples to-become
βλέποντας πρὸς ταῦτα εἰς ἅπερ ἡμεῖς συνεχωρήσαμεν
looking toward these-things to which-very we agreed
ἀλλήλοις τὸν νομοφύλακά τε καὶ νομοθέτην δεῖν
with-one-another the law-guardian both and lawgiver to-be-necessary
βλέπειν. ἦν δὲ ἡ συγχώρησις ἓν ἔχουσα κεφάλαιον, ὅπως
to-look was and the agreement one having head how
ποτὲ ἀνὴρ ἀγαθὸς γίγνοιτ' ἄν, τὴν ἀνθρώπῳ προσήκουσαν
ever man good would-become — the for-man fitting
ἀρετὴν τῆς ψυχῆς ἔχων ἔκ τινος ἐπιτηδεύματος ἤ τινος
virtue of-the soul having from some practice or some
ἤθους ἢ ποιᾶς κτήσεως ἢ ἐπιθυμίας ἢ δόξης ἢ μαθημάτων
character or kind-of possession or desire or opinion or of-studies
ποτέ τινων, εἴτε ἄρρην τις τῶν συνοικούντων οὖσα ἡ
ever some whether male someone of-the dwelling-together being the
φύσις εἴτε θήλεια, νέων ἢ γερόντων, ὅπως εἰς ταὐτὸν
nature or female of-young or of-old that toward the-same
τοῦτο ὃ λέγομεν τεταμένη σπουδὴ πᾶσα ἔσται διὰ
this which we-say directed earnestness all will-be throughout
παντὸς τοῦ βίου, τῶν δ' ἄλλων ὁπόσα ἐμπόδια τούτοις
all the life of-the and others as-many-as hindrances to-these

μηδὲν προτιμῶν φανεῖται μηδ' ὁστισοῦν, τελευτῶν δὲ
nothing preferring will-appear nor whatever finally and
καὶ πόλεως, ἐὰν ἀνάστατον ἀνάγκη φαίνηται γίγνεσθαι
even of-city if uprooted necessity it-appear to-become
πρὶν ἐθέλειν δούλειον ὑπομείνασα ζυγὸν ἄρχεσθαι ὑπὸ
before to-be-willing slavish having-endured yoke to-be-ruled by
χειρόνων, ἢ λείπειν φυγῇ τὴν πόλιν· ὡς πάντα τὰ
worse or to-leave in-exile the city as all the
τοιαῦτα ἄρ' ἔσθ' ὑπομενετέον πάσχοντας πρὶν ἀλλάξασθαι
such-things then is to-be-endured suffering before to-exchange
πολιτείαν ἢ χείρους ἀνθρώπους πέφυκε ποιεῖν.
constitution which worse men is-of-a-nature to-make
771 ταῦτα ἡμεῖς τε ἔμπροσθεν συνωμολογησάμεθα, καὶ νῦν
these-things we both before agreed and now
ὑμεῖς ἡμῶν εἰς ταῦτα ἑκάτερα βλέποντες ἐπαινεῖτε καὶ
you of-us to these-things each looking praise and
ψέγετε τοὺς νόμους ὅσοι μὴ ταῦτα δυνατοί, τοὺς δὲ
blame the laws as-many-as not these-things able the and
δυνατοὺς ἀσπάζεσθέ τε καὶ φιλοφρόνως δεχόμενοι ζῆτε ἐν
able welcome both and kindly receiving live in
αὐτοῖς· τὰ δ' ἄλλα ἐπιτηδεύματα καὶ πρὸς ἄλλα τείνοντα
them the and other practices and toward other-things tending
τῶν ἀγαθῶν λεγομένων χαίρειν χρὴ προσαγορεύειν.
of-the good-things so-called to-fare-well one-must to-bid
b ἀρχὴ δὲ ἔστω τῶν μετὰ ταῦτα ἡμῖν νόμων ἥδε
beginning and let-be of-the after these-things for-us laws this
τις, ἀφ' ἱερῶν ἠργμένη. τὸν ἀριθμὸν γὰρ δὴ δεῖ
some from sacred-things having-begun the number for indeed must
πρῶτον ἀναλαβεῖν ἡμᾶς τὸν τῶν πεντακισχιλίων καὶ
first to-take-up-again us the of-the five-thousand and
τετταράκοντα, ὅσας εἶχέν τε καὶ ἔχει τομὰς προσφόρους
forty how-many it-had both and has divisions useful

ὅ τε ὅλος ἅμα καὶ ὁ κατὰ φυλάς, ὃ δὴ τοῦ
the both whole together and the according-to tribes which indeed of-the
παντὸς ἔθεμεν δωδεκατημόριον, ἓν καὶ εἴκοσιν εἰκοσάκις
whole we-set twelfth-part one and twenty twenty-times
ὀρθότατα φύν. ἔχει δὲ διανομὰς δώδεκα μὲν ὁ πᾶς
most-rightly grown it-has and distributions twelve indeed the whole
ἀριθμὸς ἡμῖν, δώδεκα δὲ καὶ ὁ τῆς φυλῆς· ἑκάστην δὴ
number for-us twelve and also the of-the tribe each indeed
τὴν μοῖραν διανοεῖσθαι χρεὼν ὡς οὖσαν ἱεράν, θεοῦ
the portion to-consider it-is-needful as being sacred of-god
δῶρον, ἑπομένην τοῖς μησὶν καὶ τῇ τοῦ παντὸς περιόδῳ.
gift following the months and the of-the universe revolution
διὸ καὶ πᾶσαν πόλιν ἄγει μὲν τὸ σύμφυτον ἱεροῦν
wherefore also every city leads indeed the inborn to-make-sacred
αὐτάς, ἄλλοι δὲ ἄλλων ἴσως ὀρθότερον ἐνείμαντό τε καὶ
them others and than-others perhaps more-rightly distributed both and
εὐτυχέστερον ἐθείωσαν τὴν διανομήν· ἡμεῖς δὲ οὖν νῦν
more-happily deified the distribution we and then now
φαμεν ὀρθότατα προῃρῆσθαι τὸν τῶν πεντακισχιλίων καὶ
we-say most-rightly to-have-been-chosen the of-the five-thousand and
τετταράκοντα ἀριθμόν, ὃς πάσας τὰς διανομὰς ἔχει μέχρι
forty number which all the divisions has up-to
τῶν δώδεκα ἀπὸ μιᾶς ἀρξάμενος πλὴν ἑνδεκάδος — αὕτη
the twelve from one having-begun except eleven this
δ' ἔχει σμικρότατον ἴαμα· ἐπὶ θάτερα γὰρ ὑγιὴς γίγνεται
and has smallest remedy on the-other-side for sound becomes
δυοῖν ἑστίαιν ἀπονεμηθείσαιν — ὡς δ' ἐστὶν ταῦτα
two hearths being-assigned as and are these-things
ἀληθῶς ὄντα, κατὰ σχολὴν οὐκ ἂν πολὺς ἐπιδείξειεν μῦθος.
truly being at leisure not — long would-show tale

d πιστεύσαντες δὴ τὰ νῦν τῇ παρούσῃ φήμῃ καὶ λόγῳ,
having-trusted indeed the now the present report and argument
νείμωμέν τε ταύτην, καὶ ἑκάστῃ μοίρᾳ θεὸν ἢ θεῶν παῖδα
let-us-distribute both this and to-each portion god or of-gods child
ἐπιφημίσαντες, βωμούς τε καὶ τὰ τούτοις προσήκοντα
having-named-upon altars both and the-things to-these fitting
ἀποδόντες, θυσιῶν πέρι συνόδους ἐπ᾽ αὐτοῖς ποιώμεθα δύο
having-assigned sacrifices about gatherings for them let-us-make two
τοῦ μηνός, δώδεκα μὲν τῇ τῆς φυλῆς διανομῇ, δώδεκα δὲ
of-the month twelve indeed for-the of-the tribe distribution twelve and
αὐτῷ τῷ τῆς πόλεως διαμερισμῷ, θεῶν μὲν δὴ πρῶτον
for-itself the of-the city division of-gods indeed indeed first
χάριτος ἕνεκα καὶ τῶν περὶ θεούς, δεύτερον δὲ ἡμῶν
of-gratitude for-the-sake and of-the-things about gods second and of-us
αὐτῶν οἰκειότητός τε πέρι καὶ γνωρίσεως ἀλλήλων, ὡς
ourselves of-familiarity both about and of-acquaintance of-one-another as
φαῖμεν ἄν, καὶ ὁμιλίας ἕνεκα πάσης. πρὸς γὰρ δὴ
we-would-say — and of-intercourse for-the-sake all toward for indeed
τὴν τῶν γάμων κοινωνίαν καὶ σύμμειξιν ἀναγκαίως ἔχει τὴν
the of-the marriages partnership and mingling necessarily it-is the
ἄγνοιαν ἐξαιρεῖν παρ᾽ ὧν τέ τις ἄγεται καὶ ἃ καὶ οἷς
ignorance to-remove from whom both anyone takes and which also to-whom
ἐκδίδωσι, περὶ παντὸς ποιούμενον ὅτι μάλιστα τὸ μὴ
he-gives-in-marriage about all making as most the not
σφάλλεσθαι μηδαμῶς ἐν τοῖς τοιούτοις κατὰ τὸ δυνατόν.
to-be-mistaken in-any-way in the such-things according-to the possible

Young men and women dance together so that they may see one another before they marry. The officials have ten years to settle the rites, after which the rules are fixed and change only if all the officials, the people, and the oracles agree. A man marries between twenty-five and thirty-five, choosing a match good for the city, not the richest, for a city should be mixed like a bowl of wine and water; this is urged, not enforced. Unmarried men pay a yearly fine and lose honor, dowries are limited, and the betrothal is the father's.

ATH. τῆς οὖν τοιαύτης σπουδῆς ἕνεκα χρὴ καὶ τὰς 772
of-the then such earnestness for-the-sake one-must also the
παιδιὰς ποιεῖσθαι χορεύοντάς τε καὶ χορευούσας κόρους
plays to-make dancing both and dancing young-men
καὶ κόρας, καὶ ἅμα δὴ θεωροῦντάς τε καὶ θεωρουμένους
and maidens and at-once indeed watching both and being-watched
μετὰ λόγου τε καὶ ἡλικίας τινὸς ἐχούσης εἰκυίας
with reason both and age some having fitting
προφάσεις, γυμνοὺς καὶ γυμνὰς μέχριπερ αἰδοῦς σώφρονος
pretexts naked and naked as-far-as modesty temperate
ἑκάστων. τούτων δ' ἐπιμελητὰς πάντων καὶ κοσμητὰς
of-each of-these and overseers of-all and orderers
τοὺς τῶν χορῶν ἄρχοντας γίγνεσθαι καὶ νομοθέτας μετὰ
the of-the choruses officials to-become and lawgivers with
τῶν νομοφυλάκων, ὅσον ἂν ἡμεῖς ἐκλείπωμεν τάττοντες·
the law-guardians as-much-as — we may-leave-out arranging
ἀναγκαῖον δέ, ὅπερ εἴπομεν, περὶ τὰ τοιαῦτα πάντα
necessary and which-very we-said about the such-things all
ὅσα σμικρὰ καὶ πολλὰ νομοθέτην μὲν ἐκλείπειν, τοὺς
as-many-as small and many lawgiver indeed to-leave-out the
δ' ἐμπείρους ἀεὶ κατ' ἐνιαυτὸν γιγνομένους αὐτῶν, ἀπὸ
and experienced always by year becoming of-them from

τῆς χρείας μανθάνοντας, τάττεσθαι καὶ ἐπανορθουμένους
the use learning to-arrange and correcting
κινεῖν κατ᾽ ἐνιαυτόν, ἕως ἂν ὅρος ἱκανὸς δόξῃ τῶν
to-move by year until — limit sufficient may-seem of-the
τοιούτων νομίμων καὶ ἐπιτηδευμάτων γεγονέναι. χρόνος
such customs and practices to-have-come-about time
μὲν οὖν μέτριος ἅμα καὶ ἱκανὸς γίγνοιτ᾽ ἂν τῆς ἐμπειρίας
indeed then moderate at-once and sufficient would-be — of-the experience
δεκαετηρὶς θυσιῶν τε καὶ χορειῶν, ἐπὶ πάντα καὶ ἕκαστα
ten-year-period of-sacrifices both and of-dances for all and each
ταχθείς, ζῶντος μὲν τοῦ τάξαντος νομοθέτου κοινῇ,
having-been-arranged living indeed the having-arranged lawgiver in-common
τέλος δὲ σχόντος, αὐτὰς ἑκάστας τὰς ἀρχὰς εἰς τοὺς
end and having-had themselves each the offices to the
νομοφύλακας εἰσφερούσας τὸ παραλειπόμενον τῆς αὑτῶν
law-guardians bringing the left-out of-the of-themselves
ἀρχῆς ἐπανορθοῦσθαι, μέχριπερ ἂν τέλος ἔχειν ἕκαστον
office to-correct until — end to-have each
δόξῃ τοῦ καλῶς ἐξειργάσθαι, τότε δὲ ἀκίνητα
may-seem of-the well to-have-been-worked-out then and unmovable
θεμένους, ἤδη χρῆσθαι μετὰ τῶν ἄλλων νόμων οὓς ἔταξε
having-set already to-use with the other laws which arranged
κατ᾽ ἀρχὰς ὁ θεὶς αὐτοῖς νομοθέτης· ὧν πέρι κινεῖν
at beginnings the having-set for-them lawgiver of-which about to-move
μὲν ἑκόντας μηδέποτε μηδέν, εἰ δέ τις ἀνάγκη δόξειέ
indeed willingly never nothing if and some necessity should-seem
ποτε καταλαβεῖν, πάσας μὲν τὰς ἀρχὰς χρὴ συμβούλους,
ever to-overtake all indeed the offices one-must counselors
πάντα δὲ τὸν δῆμον καὶ πάσας θεῶν μαντείας ἐπελθόντας,
all and the people and all of-gods oracles having-gone-to

ἐὰν συμφωνῶσι πάντες, οὕτω κινεῖν, ἄλλως δὲ μηδέποτε
if agree all so to-move otherwise and never
μηδαμῶς, ἀλλὰ τὸν κωλύοντα ἀεὶ κατὰ νόμον κρατεῖν.
in-no-way but the preventing always according-to law to-prevail
ὁπότε τις οὖν καὶ ὁπηνίκα τῶν πέντε καὶ εἴκοσι e
whenever someone then and whenever of-the five and twenty
γεγονότων ἔτη, σκοπῶν καὶ σκοπούμενος ὑπ᾽ ἄλλων,
having-become years examining and being-examined by others
κατὰ νοῦν ἑαυτῷ καὶ πρέποντα εἰς παίδων κοινωνίαν
according-to mind for-himself and fitting for of-children partnership
καὶ γένεσιν ἐξηυρηκέναι πιστεύει, γαμείτω μὲν πᾶς
and begetting to-have-found believes let-him-marry indeed every-man
ἐντὸς τῶν πέντε καὶ τριάκοντα ἐτῶν, τὸ δὲ πρέπον
within the five and thirty years the and fitting
καὶ τὸ ἁρμόττον ὡς χρὴ ζητεῖν, πρῶτον ἐπακουσάτω·
and the suitable how one-must to-seek first let-him-hear
δεῖ γάρ, ὥς φησιν Κλεινίας, ἔμπροσθεν τοῦ νόμου
it-is-needful for as says Clinias before the law
προοίμιον οἰκεῖον ἑκάστῳ προτιθέναι.
prelude own for-each to-set-before
CLIN. κάλλιστα, ὦ ξένε, διεμνημόνευσας, ἔλαβές τε τοῦ
most-finely O stranger you-recalled you-took both of-the
λόγου καιρὸν καὶ μάλ᾽ ἐμοὶ δοκοῦντ᾽ εἶναι σύμμετρον.
argument occasion and very to-me seeming to-be well-proportioned
ATH. εὖ λέγεις. ὦ παῖ, τοίνυν φῶμεν ἀγαθῶν πατέρων 773
well you-say O child then let-us-say of-good fathers
φύντι, τοὺς παρὰ τοῖς ἔμφροσιν εὐδόξους γάμους χρὴ
having-been-born the among the sensible well-reputed marriages one-must
γαμεῖν, οἵ σοι παραινοῖεν ἂν μὴ φεύγειν τὸν τῶν πενήτων
to-marry who to-you would-advise — not to-flee the of-the poor
μηδὲ τὸν τῶν πλουσίων διώκειν διαφερόντως γάμον, ἀλλ᾽
nor the of-the rich to-pursue exceptionally marriage but

ἐὰν τἆλλα ἰσάζῃ, τὸν ὑποδεέστερον ἀεὶ τιμῶντα εἰς
if the-rest be-equal the humbler always honoring into
τὴν κοινωνίαν συνιέναι. τῇ τε γὰρ πόλει σύμφορον
the partnership to-come-together for-the both for city advantageous
ἂν εἴη ταύτῃ ταῖς τε συνιούσαις ἑστίαις· τὸ γὰρ
— would-be this for-the and coming-together hearths the for
ὁμαλὸν καὶ σύμμετρον ἀκράτου μυρίον διαφέρει πρὸς
even and well-proportioned than-unmixed ten-thousand-fold differs toward
ἀρετήν. κοσμίων τε πατέρων χρὴ προθυμεῖσθαι γίγνεσθαι
virtue of-orderly both fathers one-must to-be-eager to-become
κηδεστὴν τὸν αὑτῷ συνειδότα ἰταμώτερον ἅμα καὶ θᾶττον
son-in-law the to-himself conscious more-headstrong at-once and faster
τοῦ δέοντος πρὸς πάσας τὰς πράξεις φερόμενον· τὸν
than-the needful toward all the actions carried the
δ' ἐναντίως πεφυκότα ἐπὶ τἀναντία χρὴ κηδεύματα
and oppositely having-been-born toward the-opposite one-must connections
πορεύεσθαι. καὶ κατὰ παντὸς εἷς ἔστω μῦθος γάμου·
to-go and about all one let-be tale of-marriage
τὸν γὰρ τῇ πόλει δεῖ συμφέροντα μνηστεύειν γάμον
the for to-the city it-is-needful advantageous to-court marriage
ἕκαστον, οὐ τὸν ἥδιστον αὑτῷ. φέρεται δέ πως πᾶς
each not the most-pleasant to-himself is-carried and somehow every-man
ἀεὶ κατὰ φύσιν πρὸς τὸν ὁμοιότατον αὑτῷ, ὅθεν
always according-to nature toward the most-like to-himself whence
ἀνώμαλος ἡ πόλις ὅλη γίγνεται χρήμασίν τε καὶ τρόπων
uneven the city whole becomes in-money both and of-ways
ἤθεσιν· ἐξ ὧν ἃ μὴ βουλόμεθα συμβαίνειν ἡμῖν,
in-characters from which-things which not we-wish to-happen for-us
καὶ μάλιστα συμβαίνει ταῖς πλείσταις πόλεσι.
and most happen to-the most cities

ταῦτα δὴ διὰ λόγου μὲν νόμῳ προστάττειν, μὴ d
these-things indeed through speech indeed by-law to-enjoin not
γαμεῖν πλούσιον πλουσίου, μηδὲ πολλὰ δυνάμενον πράττειν
to-marry rich-man of-rich nor much able to-do
ἄλλου τοιούτου, θάττους δὲ ἤθεσι πρὸς βραδυτέρους
of-another such quicker and in-characters with slower
καὶ βραδυτέρους πρὸς θάττους ἀναγκάζειν τῇ τῶν γάμων
and slower with quicker to-compel by-the of-the marriages
κοινωνίᾳ πορεύεσθαι, πρὸς τῷ γελοῖα εἶναι θυμὸν ἂν
partnership to-go besides the laughable to-be anger —
ἐγείραι πολλοῖς· οὐ γὰρ ῥᾴδιον ἐννοεῖν ὅτι πόλιν εἶναι
would-rouse in-many not for easy to-conceive that city to-be
δεῖ δίκην κρατῆρος κεκραμένην, οὗ μαινόμενος μὲν
must in-the-manner of-mixing-bowl mixed in-which raving indeed
οἶνος ἐγκεχυμένος ζεῖ, κολαζόμενος δὲ ὑπὸ νήφοντος ἑτέρου
wine poured-in boils chastened and by sober other
θεοῦ καλὴν κοινωνίαν λαβὼν ἀγαθὸν πῶμα καὶ μέτριον
god fine partnership having-taken good drink and moderate
ἀπεργάζεται. τοῦτ᾽ οὖν γιγνόμενον ἐν τῇ τῶν παίδων
produces this then coming-about in the of-the children
μείξει διορᾶν ὡς ἔπος εἰπεῖν δυνατὸς οὐδείς· τούτων δὴ
mixing to-discern so a-word to-say able no-one of-these indeed
χάριν ἐᾶν μὲν νόμῳ τὰ τοιαῦτα ἀναγκαῖον, ἐπᾴδοντα
for-the-sake to-leave indeed by-law the such-things necessary charming
δὲ πείθειν πειρᾶσθαι τὴν τῶν παίδων ὁμαλότητα
and to-persuade to-try the of-the children evenness
αὐτῶν αὑτοῖς τῆς τῶν γάμων ἰσότητος ἀπλήστου
of-them themselves than-the of-the marriages equality insatiable
χρημάτων οὔσης περὶ πλείονος ἕκαστον ποιεῖσθαι, καὶ
of-money being about more each to-make and

δι᾽ ὀνείδους ἀποτρέπειν τὸν περὶ τὰ χρήματα ἐν τοῖς
through reproach to-turn-away the about the money in the
γάμοις ἐσπουδακότα, ἀλλὰ μὴ γραπτῷ νόμῳ βιαζόμενον.
marriages being-earnest but not by-written law forcing
774 περὶ γάμων δὴ ταῦτ᾽ ἔστω παραμύθια λεγόμενα, καὶ δὴ
about marriages indeed these-things let-be encouragements spoken and indeed
καὶ τὰ ἔμπροσθε τούτων ῥηθέντα, ὡς χρὴ τῆς ἀειγενοῦς
also the-things before these spoken how one-must of-the everlasting
φύσεως ἀντέχεσθαι τῷ παῖδας παίδων καταλείποντα ἀεὶ
nature to-hold-fast by-the children of-children leaving always
τῷ θεῷ ὑπηρέτας ἀνθ᾽ αὑτοῦ παραδιδόναι. πάντα οὖν
to-the god servants in-place-of himself to-hand-over all then
ταῦτα καὶ ἔτι πλείω τις ἂν εἴποι περὶ γάμων, ὡς
these-things and still more anyone — might-say about marriages how
χρὴ γαμεῖν, προοιμιαζόμενος ὀρθῶς· ἂν δ᾽ ἄρα τις μὴ
one-must to-marry making-a-prelude rightly if and then anyone not
πείθηται ἑκών, ἀλλότριον δὲ αὑτὸν καὶ ἀκοινώνητον ἐν τῇ
obey willingly alien and himself and unsociable in the
πόλει ἔχῃ καὶ ἄγαμος ὢν γένηται πεντεκαιτριακοντούτης,
city keep and unmarried being become thirty-five-years-old
ζημιούσθω κατ᾽ ἐνιαυτὸν ἕκαστον, ὁ μέγιστον μὲν
let-him-be-fined by year each the(-one) greatest indeed
τίμημα κεκτημένος ἑκατὸν δραχμαῖς, ὁ δὲ τὸ δεύτερον
property-class having-possessed hundred drachmas the(-one) and the second
ἑβδομήκοντα, τρίτον δὲ ἑξήκοντα, ὁ δὲ τὸ τέταρτον
seventy third and sixty the(-one) and the fourth
τριάκοντα. τοῦτο δ᾽ ἔστω τῆς Ἥρας ἱερόν. ὁ δὲ μὴ
thirty this and let-be of-the Hera sacred the and not
ἐκτίνων κατ᾽ ἐνιαυτὸν δεκαπλάσιον ὀφειλέτω· πραττέσθω
paying by year tenfold let-him-owe let-exact
δὲ ὁ ταμίας τῆς θεοῦ, μὴ ἐκπράξας δὲ αὐτὸς ὀφειλέτω καὶ
and the treasurer of-the goddess not having-exacted and himself let-him-owe and

ἐν ταῖς εὐθύναις τοῦ τοιούτου λόγον ὑπεχέτω πᾶς. εἰς
in the audits of-the such account let-him-render every-man for
μὲν οὖν χρήματα ὁ μὴ ᾽θέλων γαμεῖν ταῦτα ζημιούσθω,
indeed then money the not willing to-marry these-things let-him-be-fined
τιμῆς δὲ παρὰ τῶν νεωτέρων ἄτιμος πάσης ἔστω, καὶ
of-honor and from the younger without-honor all let-him-be and
μηδεὶς ὑπακουέτω μηδὲν αὐτῷ ἑκὼν τῶν νέων· ἐὰν δὲ
no-one let-obey nothing him willingly of-the young if and
κολάζειν τινὰ ἐπιχειρῇ, πᾶς τῷ ἀδικουμένῳ βοηθείτω
to-punish someone be-attempt every-man the wronged let-help
καὶ ἀμυνέτω, μὴ βοηθῶν δὲ ὁ παραγενόμενος δειλός τε
and let-defend not helping and the present cowardly both
ἅμα καὶ κακὸς ὑπὸ τοῦ νόμου πολίτης εἶναι λεγέσθω.
at-once and bad by the law citizen to-be let-him-be-called
περὶ δὲ προικὸς εἴρηται μὲν καὶ πρότερον, εἰρήσθω δὲ d
about and dowry it-has-been-said indeed also before let-it-be-said and
πάλιν ὡς ἴσα ἀντὶ ἴσων ἐστὶν τὸ μήτε λαμβάνοντι
again that equal-things for equal-things is the neither for-one-taking
μήτ᾽ ἐκδιδόντι διὰ χρημάτων ἀπορίαν γηράσκειν τοὺς
nor for-one-giving-out through of-money lack to-grow-old the
πένητας· τὰ γὰρ ἀναγκαῖα ὑπάρχοντά ἐστι πᾶσι τῶν ἐν
poor the for necessary-things available are for-all of-the in
ταύτῃ τῇ πόλει, ὕβρις δὲ ἧττον γυναιξὶ καὶ δουλεία ταπεινὴ
this the city insolence and less for-women and slavery humble
καὶ ἀνελεύθερος διὰ χρήματα τοῖς γήμασι γίγνοιτο
and illiberal through money for-the having-married would-become
ἄν. καὶ ὁ μὲν πειθόμενος ἓν τῶν καλῶν δρᾷη τοῦτ᾽
— and the(-one) indeed obeying one of-the fine-things would-do this
ἄν· ὁ δὲ μὴ πειθόμενος ἢ διδοὺς ἢ λαμβάνων
— the(-one) and not obeying either giving or taking
πλέον ἢ πεντήκοντα ἄξια δραχμῶν ἐσθῆτος χάριν,
more than fifty worth of-drachmas of-clothing for-the-sake

ὁ δὲ μνᾶς, ὁ δὲ τριῶν ἡμιμναίων, ὁ δὲ
the(-one) and of-a-mina the(-one) and of-three half-minas the(-one) and
δυοῖν μναῖν, ὁ τὸ μέγιστον τίμημα κεκτημένος, ὀφειλέτω
of-two minas the the greatest property-class having-possessed let-him-owe
μὲν τῷ δημοσίῳ τοσοῦτον ἕτερον, τὸ δὲ δοθὲν ἢ ληφθὲν
indeed to-the public as-much other the and given or taken
ἱερὸν ἔστω τῆς Ἥρας τε καὶ τοῦ Διός, πραττόντων δὲ
sacred let-be of-the Hera both and of-the Zeus let-exact and
οἱ ταμίαι τούτοιν τοῖν θεοῖν, καθάπερ ἐρρήθη τῶν μὴ
the treasurers of-these the gods as it-was-said of-the not
γαμούντων πέρι τοὺς ταμίας ἐκπράττειν ἑκάστοτε τοὺς
marrying about the treasurers to-exact each-time the
τῆς Ἥρας ἢ παρ' αὑτῶν ἑκάστους τὴν ζημίαν ἐκτίνειν.
of-the Hera or from themselves each the penalty to-pay
ἐγγύην δὲ εἶναι κυρίαν πατρὸς μὲν πρῶτον, δευτέραν
betrothal and to-be valid of-father indeed first second
πάππου, τρίτην δὲ ἀδελφῶν ὁμοπατρίων, ἐὰν δὲ μηδὲ
of-grandfather third and of-brothers of-the-same-father if and not-even
εἷς ᾖ τούτων, τὴν πρὸς μητρὸς μετὰ τοῦτο εἶναι κυρίαν
one be of-these the on mother's-side after this to-be valid
ὡσαύτως· ἐὰν δ' ἄρα τύχη τις ἀήθης συμβαίνῃ, τοὺς
likewise if and then fortune some unusual happen the
ἐγγύτατα γένους ἀεὶ κυρίους εἶναι μετὰ τῶν ἐπιτρόπων.
nearest of-kin always in-control to-be with the guardians

Wedding feasts are limited, and the couple must be sober when they conceive, since children take after the state of their begetting. The new couple set up a separate house. Slaves are the hardest property: the Spartan helots show the trouble, and Homer says Zeus takes half the mind of a man made a slave. Slaves should be of mixed origins, treated justly, and never wronged.

ATH. ὅσα δὲ προτέλεια γάμων ἤ τις ἄλλη περὶ τὰ 775
as-many-as and preliminary-rites of-marriages or some other about the
τοιαῦτα ἱερουργία μελλόντων ἢ γιγνομένων ἢ γεγονότων
such-things sacred-rite of-those-about-to or happening or having-happened
προσήκουσά ἐστιν τελεῖσθαι, τοὺς ἐξηγητὰς ἐρωτῶντα
fitting is to-be-performed the interpreters asking
χρὴ καὶ πειθόμενον ἐκείνοις ἕκαστον ἡγεῖσθαι πάντα
one-must and obeying those each to-consider all
ἑαυτῷ μετρίως γίγνεσθαι.
for-himself moderately to-come-about
περὶ δὲ τῶν ἑστιάσεων, φίλους μὲν χρὴ καὶ φίλας μὴ b
about and the feasts friends indeed one-must and female-friends not
πλείους πέντε ἑκατέρων συγκαλεῖν, συγγενῶν δὲ καὶ οἰκείων
more than-five of-each to-invite of-kinsmen and and of-household
ὡσαύτως τοσούτους ἄλλους ἑκατέρων· ἀνάλωμα δὲ μὴ
likewise so-many others of-each expense and not
γίγνεσθαι πλέον ἢ κατὰ τὴν οὐσίαν μηδενί, τῷ μὲν εἰς
to-become more than according-to the property for-no-one for-the indeed in
χρήματα μεγίστῳ μνᾶν, τῷ δ' ἥμισυ τοῦ τοσούτου, τῷ
money greatest a-mina for-the and half of-the so-much for-the
δ' ἐφεξῆς οὕτω, καθάπερ ὑποβέβηκεν ἑκάστῳ τὸ τίμημα.
and next so as has-descended for-each the property-class
καὶ τὸν μὲν πειθόμενον τῷ νόμῳ ἐπαινεῖν χρὴ πάντας, τὸν
and the indeed obeying the law to-praise must all the

δὲ ἀπειθοῦντα κολαζόντων οἱ νομοφύλακες ὡς ἀπειρόκαλόν
and disobeying let-punish the law-guardians as tasteless
τε ὄντα καὶ ἀπαίδευτον τῶν περὶ τὰς νυμφικὰς μούσας
both being and uneducated of-the about the bridal muses
νόμων. πίνειν δὲ εἰς μέθην οὔτε ἄλλοθί που πρέπει, πλὴν
laws to-drink and to drunkenness neither elsewhere anywhere is-fitting except
ἐν ταῖς τοῦ τὸν οἶνον δόντος θεοῦ ἑορταῖς, οὐδ' ἀσφαλές,
in the of-the the wine having-given god festivals nor safe
οὔτ' οὖν δὴ περὶ γάμους ἐσπουδακότα, ἐν οἷς ἔμφρονα
nor then indeed about marriages being-earnest in which sensible
μάλιστα εἶναι πρέπει νύμφην καὶ νυμφίον μεταβολὴν οὐ
most to-be befits bride and bridegroom change not
σμικρὰν βίου μεταλλάττοντας, ἅμα δὲ καὶ τὸ γεννώμενον
small of-life exchanging at-once and also the begotten
ὅπως ὅτι μάλιστα ἐξ ἐμφρόνων ἀεὶ γίγνηται· σχεδὸν
so-that as most from sensible always may-come-about nearly
γὰρ ἄδηλον ὁποία νὺξ ἢ φῶς αὐτὸ γεννήσει μετὰ θεοῦ.
for unclear what-sort night or light it will-beget with god
d καὶ πρὸς τούτοις δεῖ μὴ τῶν σωμάτων διακεχυμένων ὑπὸ
and besides these must not the bodies being-relaxed by
μέθης γίγνεσθαι τὴν παιδουργίαν, ἀλλ' εὐπαγὲς ἁπλανὲς
drunkenness to-come-about the child-making but firm steady
ἡσυχαῖόν τε ἐν μοίρᾳ συνίστασθαι τὸ φυόμενον. ὁ δὲ
calm both in measure to-be-formed the growing the and
διῳνωμένος αὐτός τε φέρεται πάντῃ καὶ φέρει, λυττῶν κατά
soaked-in-wine himself both is-carried everywhere and carries raging in
τε σῶμα καὶ ψυχήν· σπείρειν οὖν παράφορος ἅμα καὶ κακὸς
both body and soul to-sow then unsteady at-once and bad
ὁ μεθύων, ὥστ' ἀνώμαλα καὶ ἄπιστα καὶ οὐδὲν εὐθύπορον
the drunken-man so-that uneven and untrustworthy and nothing straight
ἦθος οὐδὲ σῶμα ἐκ τῶν εἰκότων γεννῴη ποτ' ἄν. διὸ
character nor body from the likely-things would-beget ever — wherefore

μᾶλλον μὲν ὅλον τὸν ἐνιαυτὸν καὶ βίον χρή, μάλιστα
rather indeed whole the year and life it-is-needful most
δὲ ὁπόσον ἂν γεννᾷ χρόνον, εὐλαβεῖσθαι καὶ μὴ πράττειν
and as-much-as — he-begets time to-beware and not to-do
μήτε ὅσα νοσώδη ἑκόντα εἶναι μήτε ὅσα ὕβρεως ἢ
neither as-many-as sickly willingly to-be nor as-many-as of-insolence or
ἀδικίας ἐχόμενα — εἰς γὰρ τὰς τῶν γεννωμένων ψυχὰς καὶ
of-injustice involving into for the of-the begotten souls and
σώματα ἀναγκαῖον ἐξομοργνύμενον ἐκτυποῦσθαι καὶ τίκτειν
bodies necessary being-wiped-off to-be-stamped and to-bear
πάντῃ φαυλότερα — διαφερόντως δὲ ἐκείνην τὴν ἡμέραν
in-every-way worse exceptionally and that the day
καὶ νύκτα ἀπέχεσθαι τῶν περὶ τὰ τοιαῦτα· ἀρχὴ γὰρ καὶ
and night to-abstain of-the about the such-things beginning for also
θεὸς ἐν ἀνθρώποις ἱδρυμένη σῴζει πάντα, τιμῆς ἐὰν τῆς
god among men established preserves all-things honor if the
προσηκούσης αὐτῇ παρ' ἑκάστου τῶν χρωμένων λαγχάνῃ.
fitting for-it from each of-the users she-obtain
νομίσαντα δ' εἶναι χρὴ τὸν γαμοῦντα ταῖν οἰκίαιν 776
having-considered and to-be one-must the marrying of-the-two houses
ταῖν ἐν τῷ κλήρῳ τὴν ἑτέραν οἷον νεοττῶν ἐγγέννησιν
the-two in the lot the one as of-chicks breeding
καὶ τροφήν, χωρισθέντα ἀπὸ πατρὸς καὶ μητρὸς τὸν
and nurture having-been-separated from father and mother the
γάμον ἐκεῖ ποιεῖσθαι καὶ τὴν οἴκησιν καὶ τὴν τροφὴν
marriage there to-make and the dwelling and the nurture
αὑτοῦ καὶ τῶν τέκνων. ἐν γὰρ ταῖς φιλίαις ἐὰν μὲν πόθος
of-himself and of-the children in for the friendships if indeed longing
ἐνῇ τις, κολλᾷ καὶ συνδεῖ πάντα ἤθη· κατακορὴς
be-in some it-glues and binds-together all characters glutted
δὲ συνουσία καὶ οὐκ ἴσχουσα τὸν διὰ χρόνου πόθον
and intercourse and not having the through time longing

ἀπορρεῖν ἀλλήλων ποιεῖ ὑπερβολαῖς πλησμονῆς. ὧν
to-flow-apart from-one-another makes with-excesses of-satiety of-which
δὴ χάριν μητρὶ καὶ πατρὶ καὶ τοῖς τῆς γυναικὸς
indeed for-the-sake to-mother and to-father and to-the of-the wife
οἰκείοις παρέντας χρὴ τὰς αὑτῶν οἰκήσεις, οἷον εἰς
kinsmen having-left one-must the their-own dwellings as into
ἀποικίαν ἀφικομένους, αὐτοὺς ἐπισκοποῦντάς τε ἅμα καὶ
colony having-arrived themselves visiting both at-once and
ἐπισκοπουμένους οἰκεῖν, γεννῶντάς τε καὶ ἐκτρέφοντας
being-visited to-dwell begetting both and rearing
παῖδας, καθάπερ λαμπάδα τὸν βίον παραδιδόντας ἄλλοις
children as torch the life handing-on to-others
ἐξ ἄλλων, θεραπεύοντας ἀεὶ θεοὺς κατὰ νόμους.
from others serving always gods according-to laws
c κτήματα δὲ τὸ μετὰ τοῦτο ποῖα ἄν τις κεκτημένος
possessions and the after this what-sort — anyone possessing
ἐμμελεστάτην οὐσίαν κεκτῇτο; τὰ μὲν οὖν πολλὰ οὔτε
most-harmonious property would-possess the-things indeed then many neither
νοῆσαι χαλεπὸν οὔτε κτήσασθαι, τὰ δὲ δὴ τῶν
to-conceive hard nor to-acquire the-things and indeed of-the
οἰκετῶν χαλεπὰ πάντῃ. τὸ δ' αἴτιον, οὐκ ὀρθῶς πως
household-slaves hard in-every-way the and cause not rightly somehow
καί τινα τρόπον ὀρθῶς περὶ αὐτῶν λέγομεν· ἐναντία
and in-some way rightly about them we-speak opposite
γὰρ ταῖς χρείαις, καὶ κατὰ τὰς χρείας αὖ, ποιούμεθα
for to-the uses and according-to the uses again we-make
περὶ δούλων καὶ τὰ λεγόμενα.
about slaves and the-things said
MEG. πῶς δ' αὖ τοῦτο λέγομεν; οὐ γάρ πω μανθάνομεν,
how and again this do-we-mean not for yet we-understand
ὦ ξένε, ὅτι τὰ νῦν φράζεις.
O stranger what the now you-declare

ATH. καὶ μάλα γε, ὦ Μέγιλλε, εἰκότως· σχεδὸν γὰρ d
and very at-least O Megillus reasonably nearly for
πάντων τῶν Ἑλλήνων ἡ Λακεδαιμονίων εἰλωτεία πλείστην
of-all the Greeks the of-Lacedaemonians helotry most
ἀπορίαν παράσχοιτ' ἂν καὶ ἔριν τοῖς μὲν ὡς εὖ,
perplexity would-provide — and strife to-the-ones indeed as well
τοῖς δ' ὡς οὐκ εὖ γεγονυῖά ἐστιν — ἐλάττω
to-the-others and as not well having-come-about it-is less
δὲ ἥ τε Ἡρακλεωτῶν δουλεία τῆς τῶν Μαριανδυνῶν
and the both of-Heracleots slavery of-the of-the Mariandynians
καταδουλώσεως ἔριν ἂν ἔχοι, τὸ Θετταλῶν τ' αὖ
enslavement strife — would-have the of-Thessalians and again
πενεστικὸν ἔθνος — εἰς ἃ καὶ πάντα τὰ τοιαῦτα
serf nation to which-things also all the such-things
βλέψαντας ἡμᾶς τί χρὴ ποιεῖν περὶ κτήσεως οἰκετῶν;
having-looked us what one-must to-do about possession of-household-slaves
ὃ δὴ παριὼν τῷ λόγῳ ἔτυχον εἰπών, καὶ σύ με
which indeed passing-by in-the argument I-happened having-said and you me
εἰκότως τί ποτε φράζοιμι ἠρώτησας, τόδε ἐστίν. ἴσμεν ὅτι
reasonably what ever I-might-mean asked this is we-know that
που πάντες εἴποιμεν ἂν ὡς χρὴ δούλους ὡς εὐμενεστάτους
surely all would-say — that one-must slaves as best-disposed
ἐκτῆσθαι καὶ ἀρίστους· πολλοὶ γὰρ ἀδελφῶν ἤδη δοῦλοι
to-possess and best many for than-brothers already slaves
καὶ υἱέων τισὶν κρείττους πρὸς ἀρετὴν πᾶσαν γενόμενοι,
and than-sons for-some stronger toward virtue all having-become
σεσώκασιν δεσπότας καὶ κτήματα τάς τε οἰκήσεις αὐτῶν
have-saved masters and possessions the both dwellings of-them
ὅλας. ταῦτα γὰρ ἴσμεν που περὶ δούλων λεγόμενα.
whole these-things for we-know surely about slaves said
MEG. τί μήν;
what indeed

777 ATH. οὐκοῦν καὶ τοὐναντίον, ὡς ὑγιὲς οὐδὲν ψυχῆς δούλης,
therefore also the-opposite that sound nothing of-soul slavish
οὐδὲ πιστεύειν οὐδέποτ' οὐδὲν τῷ γένει δεῖ τὸν νοῦν
nor to-trust ever nothing the race must the mind
κεκτημένον; ὁ δὲ σοφώτατος ἡμῖν τῶν ποιητῶν καὶ
having-possessed the and wisest for-us of-the poets also
ἀπεφήνατο, ὑπὲρ τοῦ Διὸς ἀγορεύων, ὡς —
declared on-behalf-of the Zeus speaking that

ἥμισυ γάρ τε νόου, φησίν, ἀπαμείρεται εὐρύοπα Ζεύς
half for — of-mind he-says takes-away wide-seeing Zeus
ἀνδρῶν, οὓς ἂν δὴ κατὰ δούλιον ἦμαρ ἕλῃσι.
of-men whom — indeed on slavish day he-takes

ταῦτα δὴ διαλαβόντες ἕκαστοι τοῖς διανοήμασιν οἱ
these-things indeed having-divided each with-the thoughts the(-ones)
μὲν πιστεύουσί τε οὐδὲν γένει οἰκετῶν, κατὰ δὲ
indeed trust both nothing race of-household-slaves according-to and
θηρίων φύσιν κέντροις καὶ μάστιξιν οὐ τρὶς μόνον
of-beasts nature with-goads and with-whips not three-times only
ἀλλὰ πολλάκις ἀπεργάζονται δούλας τὰς ψυχὰς τῶν
but many-times make slavish the souls of-the
οἰκετῶν· οἱ δ' αὖ τἀναντία τούτων δρῶσι πάντα.
household-slaves the(-others) and again the-opposite of-these do all
MEG. τί μήν;
what indeed
b CLIN. τί οὖν δὴ χρὴ ποιεῖν, τούτων, ὦ ξένε,
what then indeed one-must to-do of-these O stranger
διαφερομένων οὕτω, περὶ τῆς ἡμετέρας αὖ χώρας ἡμᾶς,
differing so about the our-own again country us
τῆς τε κτήσεως ἅμα καὶ κολάσεως τῶν δούλων πέρι;
of-the both possession at-once and punishment of-the slaves about

ΑΘΗ. τί δ', ὦ Κλεινία; δῆλον ὡς ἐπειδὴ δύσκολόν c
what and O Clinias clear that since troublesome
ἐστι τὸ θρέμμα ἄνθρωπος, καὶ πρὸς τὴν ἀναγκαίαν
is the creature man and toward the necessary
διόρισιν, τὸ δοῦλόν τε ἔργῳ διορίζεσθαι καὶ ἐλεύθερον
distinction the slave both in-deed to-be-distinguished and free
καὶ δεσπότην, οὐδαμῶς εὔχρηστον ἐθέλειν εἶναί τε καὶ
and master in-no-way manageable to-be-willing to-be both and
γίγνεσθαι φαίνεται, χαλεπὸν δὴ τὸ κτῆμα· ἔργῳ γὰρ
to-become it-appears hard indeed the possession in-deed for
πολλάκις ἐπιδέδεικται περὶ τὰς Μεσσηνίων συχνὰς εἰωθυίας
often it-has-been-shown about the of-Messenians frequent accustomed
ἀποστάσεις γίγνεσθαι, καὶ περί γε τὰς τῶν ἐκ μιᾶς
revolts to-happen and about at-least the of-the from one
φωνῆς πολλοὺς οἰκέτας κτωμένων πόλεις, ὅσα κακὰ
language many household-slaves acquiring cities how-many evils
συμβαίνει, καὶ ἔτι τὰ τῶν λεγομένων περιδίνων τῶν περὶ
happen and still the-things of-the called roving-bands of-the about
τὴν Ἰταλίαν γιγνομένων παντοδαπὰ κλωπῶν ἔργα τε καὶ
the Italy happening of-all-kinds of-thieves deeds both and
παθήματα. πρὸς ἅ τις ἂν πάντα βλέψας διαπορήσειε
sufferings toward which anyone — all-things having-looked would-be-perplexed
τί χρὴ δρᾶν περὶ ἁπάντων τῶν τοιούτων. δύο δὴ
what one-must to-do about all the such-things two indeed
λείπεσθον μόνω μηχανά, μήτε πατριώτας ἀλλήλων εἶναι
remain only-the-two devices neither compatriots of-one-another to-be
τοὺς μέλλοντας ῥᾷον δουλεύσειν, ἀσυμφώνους τε εἰς
the about-to more-easily to-serve-as-slaves discordant both to
δύναμιν ὅτι μάλιστα, τρέφειν δ' αὐτοὺς ὀρθῶς, μὴ μόνον
power as most to-rear and them rightly not only
ἐκείνων ἕνεκα, πλέον δὲ αὑτῶν προτιμῶντας· ἡ δὲ
of-those for-the-sake more and than-themselves honoring the and

τροφὴ τῶν τοιούτων μήτε τινὰ ὕβριν ὑβρίζειν εἰς τοὺς
rearing of-the such neither any insolence to-commit-outrage against the
οἰκέτας, ἧττον δέ, εἰ δυνατόν, ἀδικεῖν ἢ τοὺς ἐξ ἴσου.
household-slaves less and if possible to-wrong than the from equal
e διάδηλος γὰρ ὁ φύσει καὶ μὴ πλαστῶς σέβων τὴν δίκην,
conspicuous for the by-nature and not feignedly revering the justice
μισῶν δὲ ὄντως τὸ ἄδικον, ἐν τούτοις τῶν ἀνθρώπων
hating and really the unjust in these of-the men
ἐν οἷς αὐτῷ ῥᾴδιον ἀδικεῖν· ὁ περὶ τὰ τῶν δούλων
in whom for-him easy to-wrong the about the of-the slaves
οὖν ἤθη καὶ πράξεις γιγνόμενός τις ἀμίαντος τοῦ
then characters and actions becoming someone undefiled of-the
τε ἀνοσίου πέρι καὶ ἀδίκου, σπείρειν εἰς ἀρετῆς ἔκφυσιν
both unholy about and unjust to-sow for of-virtue growth
ἱκανώτατος ἂν εἴη, ταὐτὸν δ' ἔστ' εἰπεῖν τοῦτο ὀρθῶς
most-sufficient — would-be the-same and is to-say this rightly
ἅμα λέγοντα ἐπί τε δεσπότῃ καὶ τυράννῳ καὶ
at-once saying in-the-case-of both master and tyrant and
πᾶσαν δυναστείαν δυναστεύοντι πρὸς ἀσθενέστερον ἑαυτοῦ.
every power exercising-power toward weaker than-himself

X · BUILDINGS AND COMMON MEALS

Slaves are punished, not admonished, and never joked with. Temples ring the market; the city needs no walls, which make men soft. Bridegrooms will eat in common meals, as Cretans and Spartans do, but common meals for women have been left without law.

778 ATH. κολάζειν γε μὴν ἐν δίκῃ δούλους δεῖ, καὶ
to-punish at-least indeed in justice slaves one-must and
μὴ νουθετοῦντας ὡς ἐλευθέρους θρύπτεσθαι ποιεῖν·
not admonishing as free to-be-pampered to-make

τὴν δὲ οἰκέτου πρόσρησιν χρὴ σχεδὸν ἐπίταξιν
the and of-household-slave address one-must nearly command
πᾶσαν γίγνεσθαι, μὴ προσπαίζοντας μηδαμῇ μηδαμῶς
all to-become not jesting in-no-way in-no-way
οἰκέταις, μήτ' οὖν θηλείαις μήτε ἄρρεσιν, ἃ δὴ
with-household-slaves neither then female nor male which-things indeed
πρὸς δούλους φιλοῦσι πολλοὶ σφόδρα ἀνοήτως θρύπτοντες
toward slaves are-wont many very foolishly making-conceited
χαλεπώτερον ἀπεργάζεσθαι τὸν βίον ἐκείνοις τε ἄρχεσθαι
harder to-render the life for-those both to-be-ruled
καὶ ἑαυτοῖς ἄρχειν.
and for-themselves to-rule

CLIN. ὀρθῶς λέγεις.
rightly you-speak

ATH. οὐκοῦν ὅτε τις οἰκέταις κατεσκευασμένος εἰς
therefore when anyone with-household-slaves equipped to
δύναμιν εἴη πλήθει καὶ ἐπιτηδειότητι πρὸς ἑκάστας τὰς
power may-be in-number and suitability for each the
τῶν ἔργων παραβοηθείας, τὸ δὴ μετὰ τοῦτο οἰκήσεις
of-the works aids the indeed after this dwellings
χρὴ διαγράφειν τῷ λόγῳ;
one-must to-sketch in-the argument

CLIN. πάνυ μὲν οὖν.
certainly indeed then

ATH. καὶ συμπάσης γε ὡς ἔπος εἰπεῖν ἔοικεν τῆς οἰκοδομικῆς b
and of-all at-least so a-word to-say it-seems the building
πέρι τήν γε δὴ νέαν καὶ ἀοίκητον ἐν τῷ πρόσθεν πόλιν
about the at-least indeed new and uninhabited in the before city
ἐπιμελητέον εἶναι, τίνα τρόπον ἕκαστα ἕξει τούτων περί
it-must-be-cared-for to-be in-what way each will-have of-these about
τε ἱερὰ καὶ τείχη. γάμων δ' ἦν ἔμπροσθεν ταῦτα, ὦ
both sanctuaries and walls of-marriages and was before these-things O

Κλεινία, νῦν δ' ἔπειπερ λόγῳ γίγνεται, καὶ μάλ' ἐγχωρεῖ
Clinias now and since in-word it-comes-about and very it-is-possible
ταύτῃ γίγνεσθαι τὰ νῦν· ἔργῳ μὴν ὅταν γίγνηται, ταῦτ'
in-this-way to-come-about the now in-deed indeed whenever it-comes-about these-things
ἔμπροσθεν τῶν γάμων, ἐὰν θεὸς ἐθέλῃ, ποιήσαντες, ἐκεῖνα
before the marriages if god wills having-done those-things
ἤδη τότε ἐπὶ πᾶσιν τοῖς τοιούτοις ἀποτελοῦμεν. νῦν δὲ
already then at all the such-things we-complete now and
μόνον ὅσον τινὰ τύπον αὐτῶν δι' ὀλίγων ἐπεξέλθωμεν.
only as-much-as some outline of-them through few-words let-us-go-through
CLIN. πάνυ μὲν οὖν.
certainly indeed then
d ATH. τὰ μὲν τοίνυν ἱερὰ πᾶσαν πέριξ τήν τε ἀγορὰν
the indeed then sanctuaries all round the both market-place
χρὴ κατασκευάζειν, καὶ τὴν πόλιν ὅλην ἐν κύκλῳ πρὸς τοῖς
one-must to-construct and the city whole in circle at the
ὑψηλοῖς τῶν τόπων, εὐερκείας τε καὶ καθαρότητος χάριν·
heights of-the places of-defensibility both and of-purity for-the-sake
πρὸς δὲ αὐτοῖς οἰκήσεις τε ἀρχόντων καὶ δικαστηρίων,
beside and them dwellings both of-officials and of-courts
ἐν οἷς τὰς δίκας ὡς ἱερωτάτοις οὖσιν λήψονταί τε καὶ
in which the suits as most-sacred being they-will-receive both and
δώσουσι, τὰ μὲν ὡς ὁσίων πέρι, τὰ δὲ καὶ τοιούτων
give the(-ones) indeed as holy-things about the(-others) and also of-such
θεῶν ἱδρύματα, καὶ ἐν τούτοις δικαστήρια, ἐν οἷς αἵ τε τῶν
gods foundations and in these courts in which the both of-the
φόνων πρέπουσαι δίκαι γίγνοιντ' ἂν καὶ ὅσα θανάτων
murders fitting suits would-come-about — and as-many-as of-deaths
ἄξια ἀδικήματα. περὶ δὲ τειχῶν, ὦ Μέγιλλε, ἔγωγ' ἂν
worthy wrongs about and walls O Megillus I-for-my-part —
τῇ Σπάρτῃ συμφεροίμην τὸ καθεύδειν ἐᾶν ἐν τῇ γῇ
with-the Sparta would-agree the to-sleep to-let in the earth

κατακείμενα τὰ τείχη καὶ μὴ ἐπανιστάναι, τῶνδε εἵνεκα.
lying-down the walls and not to-raise-up of-these for-the-sake
καλῶς μὲν καὶ ὁ ποιητικὸς ὑπὲρ αὐτῶν λόγος ὑμνεῖται,
finely indeed also the poetic about them saying is-sung
τὸ χαλκᾶ καὶ σιδηρᾶ δεῖν εἶναι τὰ τείχη μᾶλλον ἢ γήινα·
the of-bronze and of-iron must to-be the walls rather than of-earth
τὸ δ' ἡμέτερον ἔτι πρὸς τούτοις γέλωτ' ἂν δικαίως 779
the and ours still besides these-things laughter — justly
πάμπολυν ὄφλοι, τὸ κατ' ἐνιαυτὸν μὲν ἐκπέμπειν εἰς
very-great would-incur the by year indeed to-send-out into
τὴν χώραν τοὺς νέους, τὰ μὲν σκάψοντας, τὰ δὲ
the country the young the(-ones) indeed going-to-dig the(-others) and
ταφρεύσοντας, τὰ δὲ καὶ διά τινων οἰκοδομήσεων
going-to-trench the(-others) and also through some buildings
εἴρξοντας τοὺς πολεμίους, ὡς δὴ τῶν ὅρων τῆς χώρας
going-to-shut-out the enemies as indeed the boundaries of-the country
οὐκ ἐάσοντας ἐπιβαίνειν, τεῖχος δὲ περιβαλοίμεθα, ὃ
not going-to-allow to-set-foot-on wall and we-should-throw-around which
πρῶτον μὲν πρὸς ὑγίειαν ταῖς πόλεσιν οὐδαμῶς συμφέρει,
first indeed for health for-the cities in-no-way is-advantageous
πρὸς δέ τινα μαλθακὴν ἕξιν ταῖς ψυχαῖς τῶν ἐνοικούντων
for and some soft condition for-the souls of-the inhabitants
εἴωθε ποιεῖν, προκαλούμενον εἰς αὐτὸ καταφεύγοντας μὴ
is-wont to-make inviting into it fleeing not
ἀμύνεσθαι τοὺς πολεμίους, μηδὲ τῷ φρουρεῖν ἀεί τινας
to-ward-off the enemies nor by-the keeping-guard always some
ἐν αὐτῇ νύκτωρ καὶ μεθ' ἡμέραν, τούτῳ τῆς σωτηρίας
in it by-night and by day by-this the safety
τυγχάνειν, τείχεσι δὲ καὶ πύλαις διανοεῖσθαι φραχθέντας τε
to-obtain by-walls and also by-gates to-think fenced both
καὶ καθεύδοντας σωτηρίας ὄντως ἕξειν μηχανάς, ὡς ἐπὶ τὸ
and sleeping of-safety really to-have means as for the

μὴ πονεῖν γεγονότας, ἀγνοοῦντας δ' αὖ τὴν ῥᾳστώνην ὡς
not to-toil having-been-born being-ignorant and again the ease that
ὄντως ἐστὶν ἐκ τῶν πόνων· ἐκ ῥᾳστώνης δέ γε, οἶμαι, τῆς
really it-is from the toils from ease and at-least I-think the
αἰσχρᾶς οἱ πόνοι καὶ ῥᾳθυμίας πεφύκασι γίγνεσθαι πάλιν.
shameful the toils and idleness are-of-a-nature to-come-about again
b ἀλλ' εἰ δὴ τεῖχός γέ τι χρεὼν ἀνθρώποις εἶναι,
but if indeed wall at-least some it-is-needful for-men to-be
τὰς οἰκοδομίας χρὴ τὰς τῶν ἰδίων οἰκήσεων οὕτως ἐξ
the buildings one-must the of-the private dwellings so from
ἀρχῆς βάλλεσθαι, ὅπως ἂν ᾖ πᾶσα ἡ πόλις ἓν τεῖχος,
beginning to-lay so-that — may-be all the city one wall
ὁμαλότητί τε καὶ ὁμοιότησιν εἰς τὰς ὁδοὺς πασῶν τῶν
by-evenness both and by-similarities toward the streets of-all the
οἰκήσεων ἐχουσῶν εὐέρκειαν, ἰδεῖν τε οὐκ ἀηδὲς μιᾶς
dwellings having defensibility to-see both not unpleasant of-one
οἰκίας σχῆμα ἐχούσης αὐτῆς, εἴς τε τὴν τῆς φυλακῆς
house shape having itself for both the of-the guard
ῥᾳστώνην ὅλῳ καὶ παντὶ πρὸς σωτηρίαν γίγνοιτ'
ease by-whole and by-all for safety would-become
ἂν διάφορος. τούτων δέ, ὡς ἂν μένῃ τὰ κατ'
— superior of-these and that — may-remain the-things at
ἀρχὰς οἰκοδομηθέντα, μέλειν μὲν μάλιστα τοῖς ἐνοικοῦσι
beginnings built to-be-a-care indeed most to-the inhabitants
πρέπον ἂν εἴη, τοὺς δὲ ἀστυνόμους ἐπιμελεῖσθαι καὶ
fitting — would-be the and town-wardens to-take-care-of and
προσαναγκάζοντας τὸν ὀλιγωροῦντα ζημιοῦντας, καὶ πάντων
compelling the neglecting fining and of-all
δὴ τῶν κατὰ τὸ ἄστυ καθαρότητός τ' ἐπιμελεῖσθαι,
indeed of-the in the town of-purity both to-take-care-of
καὶ ὅπως ἰδιώτης μηδεὶς μηδὲν τῶν τῆς πόλεως μήτε
and that private-person no-one nothing of-the of-the city neither

οἰκοδομήμασι μήτε οὖν ὀρύγμασιν ἐπιλήψεται. καὶ δὴ καὶ
with-buildings nor then with-diggings will-encroach-upon and indeed also
ὑδάτων τῶν ἐκ Διὸς εὐροίας τούτους ἐπιμελεῖσθαι χρεών,
of-waters of-the from Zeus of-good-flow these to-take-care-of it-is-needful
καὶ ὅσα ἐντὸς πόλεως ἢ ὁπόσα ἔξω πρέπον ἂν
and as-many-as within city or as-many-as outside fitting —
οἰκεῖν εἴη· ταῦτα δὲ πάντα συνιδόντες ταῖς χρείαις
to-dwell may-be these-things and all having-seen-together with-the uses
οἱ νομοφύλακες ἐπινομοθετούντων καὶ τῶν ἄλλων ὁπόσα
the law-guardians let-them-add-laws and of-the others as-many-as
ἂν ὁ νόμος ἐκλείπῃ δι' ἀπορίαν. ὅτε δὲ ταῦτά τε
— the law may-leave-out through difficulty when and these-things both
καὶ τὰ περὶ ἀγορὰν οἰκοδομήματα καὶ τὰ περὶ τὰ
and the-things about market-place buildings and the-things about the
γυμνάσια καὶ πάντα ὅσα διδασκαλεῖα κατεσκευασμένα
gymnasia and all as-many-as schools constructed
περιμένει τοὺς φοιτητὰς καὶ θεατὰς θέατρα, πορευώμεθα ἐπὶ
await the attenders and spectators theaters let-us-go to
τὰ μετὰ τοὺς γάμους, τῆς νομοθεσίας ἑξῆς ἐχόμενοι.
the-things after the marriages of-the legislation in-order holding

CLIN. πάνυ μὲν οὖν.
certainly indeed then

ATH. γάμοι μὲν τοίνυν ἡμῖν ἔστωσαν γεγονότες, ὦ e
marriages indeed then for-us let-them-be having-taken-place O
Κλεινία· δίαιτα δὲ πρὸ παιδογονίας οὐκ ἐλάττων ἐνιαυσίας
Clinias way-of-life and before child-begetting not less than-a-year
γίγνοιτ' ἂν τὸ μετὰ τοῦτο, ἣν δὴ τίνα τρόπον χρὴ
would-be — the after this which indeed in-what way it-is-needful
ζῆν νυμφίον καὶ νύμφην ἐν πόλει διαφερούσῃ τῶν
to-live bridegroom and bride in city differing from-the
πολλῶν ἐσομένῃ — τὸ δὴ τῶν νῦν εἰρημένων ἐχόμενον —
many going-to-be the indeed of-the now said-things next

εἰπεῖν οὐ πάντων εὐκολώτατον, ἀλλὰ ὄντων οὐκ ὀλίγων
to-say not of-all easiest but being not few
τῶν ἔμπροσθεν τοιούτων, τοῦτο ἔτι ἐκείνων τῶν πολλῶν
of-the before such this still than-those the many
δυσχερέστερον ἀποδέχεσθαι τῷ πλήθει. τό γε μὴν
more-difficult to-accept for-the multitude the at-least indeed
δοκοῦν ὀρθὸν καὶ ἀληθὲς εἶναι πάντως ῥητέον, ὦ Κλεινία.
seeming right and true to-be altogether must-be-said O Clinias
CLIN. πάνυ μὲν οὖν.
certainly indeed then
780 ATH. ὅστις δὴ διανοεῖται πόλεσιν ἀποφαίνεσθαι νόμους, πῇ
whoever indeed intends for-cities to-declare laws how
τὰ δημόσια καὶ κοινὰ αὐτοὺς χρὴ ζῆν πράττοντας,
the public and common-things they must to-live doing
τῶν δὲ ἰδίων ὅσον ἀνάγκη μηδὲ οἴεται δεῖν, ἐξουσίαν
of-the and private as-much-as necessity nor thinks it-is-needful freedom
δὲ ἑκάστοις εἶναι τὴν ἡμέραν ζῆν ὅπως ἂν ἐθέλῃ, καὶ μὴ
and for-each to-be the day to-live as — he-wishes and not
πάντα διὰ τάξεως δεῖν γίγνεσθαι, προέμενος δὲ τὰ
all through order to-be-necessary to-come-about having-given-up and the
ἴδια ἀνομοθέτητα, ἡγεῖται τά γε κοινὰ καὶ δημόσια
private-things unlegislated considers the at-least common and public
ἐθελήσειν αὐτοὺς ζῆν διὰ νόμων, οὐκ ὀρθῶς διανοεῖται.
to-be-willing them to-live through laws not rightly he-thinks
τίνος δὴ χάριν ταῦτα εἴρηται; τοῦδε, ὅτι φήσομεν
of-what indeed for-the-sake these-things have-been-said of-this that we-shall-say
δεῖν ἡμῖν τοὺς νυμφίους μηδὲν διαφερόντως μηδὲ
to-be-necessary for-us the bridegrooms nothing differently nor
ἧττον ἐν συσσιτίοις τὴν δίαιταν ποιεῖσθαι τοῦ πρὸ τῶν
less in common-messes the living to-make of-the before the
γάμων χρόνου γενομένου. καὶ τοῦτο μὲν δὴ θαυμαστὸν
marriages time having-been and this indeed indeed wondrous

ὄν, ὅτε κατ᾽ ἀρχὰς πρῶτον ἐγένετο ἐν τοῖς παρ᾽ ὑμῖν
being when at beginnings first it-came-about in the among you
τόποις, πολέμου τινὸς αὐτό, ὥς γ᾽ εἰκός, νομοθετήσαντος
places war some it as at-least likely having-legislated
ἤ τινος ἑτέρου τὴν αὐτὴν δύναμιν ἔχοντος πράγματος ἐν
or some other the same power having thing in
ὀλιγανθρωπίαις ὑπὸ πολλῆς ἀπορίας ἐχομένοις, γευσαμένοις
scarcity-of-men by much difficulty being-held having-tasted
δὲ καὶ ἀναγκασθεῖσι χρήσασθαι τοῖς συσσιτίοις ἔδοξεν
and and having-been-compelled to-use the common-messes it-seemed
μέγα διαφέρειν εἰς σωτηρίαν τὸ νόμιμον, καὶ κατέστη δὴ
greatly to-differ for safety the custom and was-established indeed
τρόπῳ τινὶ τοιούτῳ τὸ ἐπιτήδευμα ὑμῖν τὸ τῶν συσσιτίων.
in-way some such the practice for-you the of-the common-messes

CLIN. ἔοικε γοῦν.
it-seems at-any-rate

ATH. ὃ δὴ ἔλεγον, ὅτι θαυμαστὸν ὂν τοῦτό ποτε καὶ d
which indeed I-was-saying that wondrous being this once and
φοβερὸν ἐπιτάξαι τισίν, νῦν οὐχ ὁμοίως τῷ προστάττοντι
fearful to-enjoin on-some now not alike for-the enjoining
δυσχερὲς ἂν εἴη νομοθετεῖν αὐτό· τὸ δ᾽ ἑξῆς τούτῳ,
difficult — would-be to-legislate it the and next to-this
πεφυκός τε ὀρθῶς ἂν γίγνεσθαι γιγνόμενον, νῦν τε
being-by-nature both rightly — to-come-about coming-about now both
οὐδαμῇ γιγνόμενον, ὀλίγου τε ποιοῦν τὸν νομοθέτην, τὸ τῶν
in-no-way coming-about almost both making the lawgiver the of-the
παιζόντων, εἰς πῦρ ξαίνειν καὶ μυρία ἕτερα τοιαῦτα ἀνήνυτα
playing into fire to-card-wool and countless others such endless-things
ποιοῦντα δρᾶν, οὐ ῥᾴδιον οὔτ᾽ εἰπεῖν οὔτ᾽ εἰπόντα ἀποτελεῖν.
making to-do not easy neither to-say nor having-said to-accomplish

CLIN. τί δὴ τοῦτο, ὦ ξένε, ἐπιχειρῶν λέγειν ἔοικας
what indeed this O stranger attempting to-say you-seem
σφόδρα ἀποκνεῖν;
very to-shrink

781 ATH. ἀκούοιτ' ἄν, ἵνα μὴ πολλὴ διατριβὴ γίγνηται
you-would-hear — so-that not much waste-of-time may-come-about
περὶ τοῦτ' αὐτὸ μάτην. πᾶν μὲν γάρ, ὅτιπερ ἂν τάξεως
about this itself in-vain all indeed for whatever-very — of-order
καὶ νόμου μετέχον ἐν πόλει γίγνηται, πάντα ἀγαθὰ
and of-law partaking in city comes-about all good-things
ἀπεργάζεται, τῶν δὲ ἀτάκτων ἢ τῶν κακῶς ταχθέντων
produces of-the and disorderly or of-the badly ordered
λύει τὰ πολλὰ τῶν εὖ τεταγμένων ἄλλα ἕτερα. οὗ
undoes the many of-the well ordered other-things other of-which
δὴ καὶ νῦν ἐφέστηκεν πέρι τὸ λεγόμενον. ὑμῖν γάρ, ὦ
indeed also now stands-before about the said for-you for O
Κλεινία καὶ Μέγιλλε, τὰ μὲν περὶ τοὺς ἄνδρας συσσίτια
Clinias and Megillus the indeed about the men common-messes
καλῶς ἅμα καί, ὅπερ εἶπον, θαυμαστῶς καθέστηκεν
finely at-once and which-very I-said wondrously have-been-established
ἐκ θείας τινὸς ἀνάγκης, τὸ δὲ περὶ τὰς γυναῖκας οὐδαμῶς
from divine some necessity the and about the women in-no-way
ὀρθῶς ἀνομοθέτητον μεθεῖται καὶ οὐκ εἰς τὸ φῶς ἦκται
rightly unlegislated is-let-go and not into the light has-been-led
τὸ τῆς συσσιτίας αὐτῶν ἐπιτήδευμα, ἀλλ' ὃ καὶ ἄλλως
the of-the common-mess of-them practice but which also otherwise
γένος ἡμῶν τῶν ἀνθρώπων λαθραιότερον μᾶλλον καὶ
race of-us of-the men more-secretive rather and
ἐπικλοπώτερον ἔφυ, τὸ θῆλυ, διὰ τὸ ἀσθενές, οὐκ
more-thievish is-by-nature the female because-of the weak not
ὀρθῶς τοῦτο εἴξαντος τοῦ νομοθέτου δύστακτον ὂν ἀφείθη.
rightly this having-yielded the lawgiver hard-to-order being was-let-go

The lawgiver wrongly left women unregulated because they are secretive, and since their nature is worse at virtue, the neglect costs more than twice what it seems; women forced to eat in public would resist hard. The race of men either had no beginning or began immeasurably long ago, and in that time men have both sacrificed one another and lived Orphic lives, eating nothing with a soul. Three desires drive men: food, drink, and sex, which fear, law, and reason must restrain. Bride and groom must give their minds to the children they will make.

ATH. διὰ δὲ τούτου μεθειμένου πολλὰ ὑμῖν παρέρρει, b
because-of and this let-go many-things for-you slipped-by
πολὺ ἄμεινον ἂν ἔχοντα, εἰ νόμων ἔτυχεν, ἢ τὰ νῦν·
much better — being if of-laws it-had-obtained than the now
οὐ γὰρ ἥμισυ μόνον ἐστίν, ὡς δόξειεν ἄν, τὸ περὶ τὰς
not for half only it-is as it-would-seem — the about the
γυναῖκας ἀκοσμήτως περιορώμενον, ὅσῳ δὲ ἡ θήλεια
women in-disorder overlooked by-as-much-as and the female
ἡμῖν φύσις ἐστὶ πρὸς ἀρετὴν χείρων τῆς τῶν ἀρρένων,
for-us nature is toward virtue worse than-the of-the males
τοσούτῳ διαφέρει πρὸς τὸ πλέον ἢ διπλάσιον εἶναι.
by-so-much it-differs toward the more than double to-be
τοῦτ᾽ οὖν ἐπαναλαβεῖν καὶ ἐπανορθώσασθαι καὶ πάντα
this then to-take-up-again and to-correct and all
συντάξασθαι κοινῇ γυναιξί τε καὶ ἀνδράσιν ἐπιτηδεύματα
to-arrange in-common for-women both and for-men practices
βέλτιον πρὸς πόλεως εὐδαιμονίαν· νῦν δὲ οὕτως ἦκται
better for of-city happiness now and so has-been-led
τὸ τῶν ἀνθρώπων γένος οὐδαμῶς εἰς τοῦτο εὐτυχῶς,
the of-the men race in-no-way to this fortunately
ὥστε οὐδὲ μνησθῆναι περὶ αὐτοῦ ἐν ἄλλοις γ᾽ ἐστὶν
so-that not-even to-make-mention about it in other at-least it-is

τόποις καὶ πόλεσιν νοῦν ἔχοντος, ὅπου μηδὲ συσσίτια
places and cities mind of-one-having where not-even common-messes
ὑπάρχει τὸ παράπαν δεδογμένα κατὰ πόλιν εἶναι.
exist the altogether resolved in city to-be
d πόθεν δή τίς γε ἔργῳ μὴ καταγελάστως ἐπιχειρήσει
whence indeed anyone at-least in-deed not laughably will-attempt
γυναῖκας προσβιάζεσθαι τὴν σίτων καὶ ποτῶν ἀνάλωσιν
women to-compel the of-food and of-drink consumption
φανερὰν θεωρεῖσθαι; τούτου γὰρ οὐκ ἔστιν ὅτι χαλεπώτερον
open to-be-watched than-this for not is what harder
ἂν ὑπομείνειεν τοῦτο τὸ γένος· εἰθισμένον γὰρ δεδυκὸς καὶ
— would-endure this the race accustomed for sunk and
σκοτεινὸν ζῆν, ἀγόμενον δ' εἰς φῶς βίᾳ πᾶσαν ἀντίτασιν
dark to-live being-led and into light by-force all resistance
ἀντιτεῖνον, πολὺ κρατήσει τοῦ νομοθέτου. τοῦτ' οὖν ἄλλοθι
resisting by-far will-overcome the lawgiver this then elsewhere
μέν, ὅπερ εἶπον, οὐδ' ἂν τὸν λόγον ὑπομείνειε τὸν
indeed which-very I-said not-even — the argument would-endure the
ὀρθὸν ῥηθέντα ἄνευ πάσης βοῆς, ἐνθάδε δὲ ἴσως ἄν. εἰ
right spoken without all outcry here and perhaps — if
δὴ δοκεῖ λόγου γ' ἕνεκα μὴ ἀτυχῆ τὸν περὶ πάσης
indeed it-seems of-argument at-least for-the-sake not unsuccessful the about all
τῆς πολιτείας γενέσθαι λόγον, ἐθέλω λέγειν ὡς ἀγαθόν ἐστι
the constitution to-become argument I-wish to-say how good it-is
καὶ πρέπον, εἰ καὶ σφῷν συνδοκεῖ ἀκούειν, εἰ δὲ μή, ἐᾶν.
and fitting if also to-you-two it-seems-good to-hear if and not to-let-be
CLIN. ἀλλ', ὦ ξένε, θαυμαστῶς τό γε ἀκοῦσαι νῷν
but O stranger wondrously the at-least to-hear to-us-two
πάντως που συνδοκεῖ.
altogether surely seems-good

ATH. ἀκούωμεν δή. θαυμάσητε δὲ μηδὲν ἐὰν ὑμῖν ἄνωθέν e
let-us-hear indeed wonder and nothing if to-you from-above
ποθεν ἐπιχειρεῖν δόξω· σχολῆς γὰρ ἀπολαύομεν καὶ
from-somewhere to-attempt I-seem of-leisure for we-enjoy and
οὐδὲν ἡμᾶς ἐστὶ τὸ κατεπεῖγον τὸ μὴ πάντῃ πάντως
nothing us is the pressing the not in-every-way altogether
σκοπεῖν τὰ περὶ τοὺς νόμους.
to-examine the-things about the laws
CLIN. ὀρθῶς εἴρηκας.
rightly you-have-spoken
ATH. πάλιν τοίνυν ἐπὶ τὰ πρῶτα ἐπαναχωρήσωμεν 782
again then to the first-things let-us-go-back
λεχθέντα. εὖ γὰρ δὴ τό γε τοσοῦτον χρὴ πάντ᾽
said well for indeed the at-least so-much one-must every
ἄνδρα συννοεῖν, ὡς ἡ τῶν ἀνθρώπων γένεσις ἢ τὸ
man to-understand that the of-the men coming-to-be either the
παράπαν ἀρχὴν οὐδεμίαν εἴληχεν οὐδ᾽ ἕξει ποτέ γε
altogether beginning none has-obtained nor will-have ever at-least
τελευτήν, ἀλλ᾽ ἦν τε ἀεὶ καὶ ἔσται πάντως, ἢ μῆκός
end but was both always and will-be altogether or length
τι τῆς ἀρχῆς ἀφ᾽ οὗ γέγονεν ἀμήχανον ἂν χρόνον
some of-the beginning from which it-has-come-about immeasurable — time
ὅσον γεγονὸς ἂν εἴη.
how-much having-come-about — would-be
CLIN. τί μήν;
what indeed
ATH. τί οὖν; πόλεων συστάσεις καὶ φθοράς, καὶ b
what then of-cities formations and destructions and
ἐπιτηδεύματα παντοῖα τάξεώς τε καὶ ἀταξίας, καὶ
practices of-all-kinds of-order both and of-disorder and
βρώσεως καὶ πωμάτων τε ἅμα καὶ βρωμάτων ἐπιθυμήματα
of-eating and of-drinks both at-once and of-foods desires

παντοδαπά, πάντως καὶ περὶ πᾶσαν τὴν γῆν ἆρ' οὐκ
of-all-sorts altogether also about all the earth then not
οἰόμεθα γεγονέναι, καὶ στροφὰς ὡρῶν παντοίας, ἐν αἷς
do-we-think to-have-come-about and turnings of-seasons of-all-kinds in which
τὰ ζῷα μεταβάλλειν αὑτῶν παμπληθεῖς μεταβολὰς εἰκός;
the animals to-change of-themselves very-many changes likely

CLIN. πῶς γὰρ οὔ;
how for not

ATH. τί οὖν; πιστεύομεν ἀμπέλους τε φανῆναί πού
what then do-we-believe vines both to-have-appeared somewhere
ποτε πρότερον οὐκ οὔσας; ὡσαύτως δὲ καὶ ἐλάας καὶ
ever before not being likewise and also olives and
τὰ Δήμητρός τε καὶ Κόρης δῶρα; Τριπτόλεμόν τέ τινα
the of-Demeter both and of-Kore gifts Triptolemus both some
τῶν τοιούτων γενέσθαι διάκονον; ἐν ᾧ δὲ μὴ ταῦτα
of-the such to-have-become minister in which and not these-things
ἦν τῷ χρόνῳ, μῶν οὐκ οἰόμεθα τὰ ζῷα, καθάπερ νῦν,
were the time surely not do-we-think the animals as now
ἐπὶ τὴν ἀλλήλων ἐδωδὴν τρέπεσθαι;
to the of-one-another eating to-turn

CLIN. τί μήν;
what indeed

c ATH. τὸ δὲ μὴν θύειν ἀνθρώπους ἀλλήλους ἔτι καὶ νῦν
the and indeed to-sacrifice men one-another still even now
παραμένον ὁρῶμεν πολλοῖς· καὶ τοὐναντίον ἀκούομεν ἐν
remaining we-see among-many and the-opposite we-hear among
ἄλλοις, ὅτε οὐδὲ βοὸς ἐτόλμων μὲν γεύεσθαι, θύματά τε
others when not-even of-ox they-dared indeed to-taste sacrifices both
οὐκ ἦν τοῖς θεοῖσι ζῷα, πέλανοι δὲ καὶ μέλιτι καρποὶ
not were to-the gods animals cakes but and with-honey fruits
δεδευμένοι καὶ τοιαῦτα ἄλλα ἁγνὰ θύματα, σαρκῶν δ'
soaked and such other pure sacrifices of-flesh and

ἀπείχοντο ὡς οὐχ ὅσιον ὂν ἐσθίειν οὐδὲ τοὺς τῶν θεῶν
they-abstained as not holy being to-eat nor the of-the gods
βωμοὺς αἵματι μιαίνειν, ἀλλὰ Ὀρφικοί τινες λεγόμενοι
altars with-blood to-stain but Orphic some so-called
βίοι ἐγίγνοντο ἡμῶν τοῖς τότε, ἀψύχων μὲν ἐχόμενοι
lives came-about of-us for-the then of-soulless-things indeed holding-to
πάντων, ἐμψύχων δὲ τοὐναντίον πάντων ἀπεχόμενοι.
all of-ensouled-things and on-the-contrary all abstaining

CLIN. καὶ σφόδρα λεγόμενά τ' εἴρηκας καὶ πιστεύεσθαι
and very said-things both you-have-spoken and to-be-believed
πιθανά.
persuasive

ATH. πρὸς οὖν δὴ τί ταῦτα, εἴποι τις ἄν, ὑμῖν πάντ'
for then indeed what these-things might-say one — for-you all
ἐρρήθη τὰ νῦν;
were-said the now

CLIN. ὀρθῶς ὑπέλαβες, ὦ ξένε.
rightly you-took-it-up O stranger

ATH. καὶ τοίνυν, ἐὰν δύνωμαι, τὰ τούτοις ἑξῆς, ὦ
and then if I-am-able the-things to-these next O
Κλεινία, πειράσομαι φράζειν.
Clinias I-shall-try to-declare

CLIN. λέγοις ἄν.
you-would-speak —

ATH. ὁρῶ πάντα τοῖς ἀνθρώποις ἐκ τριττῆς χρείας καὶ e
I-see all-things for-the men from threefold need and
ἐπιθυμίας ἠρτημένα, δι' ὧν ἀρετή τε αὐτοῖς ἀγομένοις
desire hanging through which virtue both for-them being-led
ὀρθῶς καὶ τοὐναντίον ἀποβαίνει κακῶς ἀχθεῖσιν. ταῦτα
rightly and the-opposite results badly having-been-led these-things
δ' ἐστὶν ἐδωδὴ μὲν καὶ πόσις εὐθὺς γενομένοις, ἣν πέρι
and are eating indeed and drinking at-once having-been-born which about

ἅπασαν πᾶν ζῷον ἔμφυτον ἔρωτα ἔχον, μεστὸν οἴστρου
all every animal innate love having full of-frenzy
τέ ἐστιν καὶ ἀνηκουστίας τοῦ λέγοντος ἄλλο τι
both is and of-not-listening of-the saying other anything
δεῖν πράττειν πλὴν τὰς ἡδονὰς καὶ ἐπιθυμίας τὰς
to-be-necessary to-do except the pleasures and desires the
περὶ ἅπαντα ταῦτα ἀποπληροῦντα, λύπης τῆς ἁπάσης
about all these-things fulfilling of-pain the all
ἀεὶ δεῖν σφᾶς ἀπαλλάττειν·
always to-be-necessary themselves to-release
783 τρίτη δὲ ἡμῖν καὶ μεγίστη χρεία καὶ ἔρως ὀξύτατος
third and for-us and greatest need and love sharpest
ὕστατος μὲν ὁρμᾶται, διαπυρωτάτους δὲ τοὺς ἀνθρώπους
last indeed sets-out most-fiery and the men
μανίαις ἀπεργάζεται πάντως, ὁ περὶ τὴν τοῦ γένους
with-madnesses makes altogether the about the of-the race
σπορὰν ὕβρει πλείστῃ καόμενος. ἃ δὴ δεῖ
sowing with-insolence greatest burning which-things indeed one-must
τρία νοσήματα, τρέποντα εἰς τὸ βέλτιστον παρὰ τὸ
three diseases turning to the best away-from the
λεγόμενον ἥδιστον, τρισὶ μὲν τοῖς μεγίστοις πειρᾶσθαι
so-called most-pleasant by-three indeed the greatest to-try
κατέχειν, φόβῳ καὶ νόμῳ καὶ τῷ ἀληθεῖ λόγῳ,
to-restrain by-fear and by-law and by-the true argument
προσχρωμένους μέντοι Μούσαις τε καὶ ἀγωνίοισι θεοῖς,
using-besides however the-Muses both and of-contests gods
σβεννύντων τὴν αὔξην τε καὶ ἐπιρροήν.
let-them-quench the growth both and influx
c παίδων δὲ δὴ γένεσιν μετὰ τοὺς γάμους θῶμεν, καὶ μετὰ
of-children and indeed birth after the marriages let-us-set and after
γένεσιν τροφὴν καὶ παιδείαν· καὶ τάχ᾽ ἂν οὕτω προϊόντων
birth nurture and education and perhaps — so advancing

τῶν λόγων ὅ τε νόμος ἡμῖν ἕκαστος περαίνοιτο
the arguments the both law for-us each would-be-completed
εἰς τοὔμπροσθεν ἐπὶ συσσίτια ἡνίκα ἀφικόμεθα — τὰς
to the-forward to common-messes when we-arrived the
τοιαύτας κοινωνίας εἴτε ἄρα γυναικῶν εἴτε ἀνδρῶν
such partnerships whether then of-women or of-men
δεῖ μόνων γίγνεσθαι, προσμείξαντες αὐτοῖς ἐγγύθεν
must alone to-come-about having-come-near them close
ἴσως μᾶλλον κατοψόμεθα — τά τε ἐπίπροσθεν αὐτῶν,
perhaps rather we-shall-see the both before them
ἔτι νῦν ὄντα ἀνομοθέτητα, τάξαντες αὐτὰ ἐπίπροσθεν
still now being unlegislated having-arranged them before
ποιησόμεθα, καὶ ὅπερ ἐρρήθη νυνδή, κατοψόμεθά τε
we-shall-make and which-very was-said just-now we-shall-see both
αὐτὰ ἀκριβέστερον, μᾶλλόν τε τοὺς προσήκοντας αὐτοῖς
them more-exactly rather both the fitting to-them
καὶ πρέποντας νόμους ἂν θείημεν.
and suitable laws — we-might-set

CLIN. ὀρθότατα λέγεις.
most-rightly you-speak

ATH. φυλάξωμεν τοίνυν τῇ μνήμῃ τὰ νυνδὴ λεχθέντα·
let-us-guard then in-the memory the-things just-now said
ἴσως γὰρ χρείαν ποτ' αὐτῶν πάντων ἕξομεν.
perhaps for need ever of-them all we-shall-have

CLIN. τὰ ποῖα δὴ διακελεύῃ;
the what-sort indeed do-you-bid

ATH. ἃ τοῖς τρισὶ διωριζόμεθα ῥήμασι· βρῶσιν μὲν d
which by-the three we-distinguished words eating indeed
ἐλέγομέν που, καὶ δεύτερον πόσιν, καὶ ἀφροδισίων δέ
we-said surely and second drinking and of-sexual-things and
τινα διαπτόησιν τρίτον.
some excitement third

CLIN. πάντως, ὦ ξένε, μεμνησόμεθά που ὧν τὰ νῦν
altogether O stranger we-shall-remember surely of-what the now
διακελεύῃ.
you-bid

ATH. καλῶς. ἔλθωμεν δ' ἐπὶ τὰ νυμφικά, διδάξοντές τε
well let-us-go and to the bridal-matters going-to-teach both
αὐτοὺς πῶς χρὴ καὶ τίνα τρόπον τοὺς παῖδας ποιεῖσθαι,
them how one-must and in-what way the children to-make
καὶ ἐὰν ἄρα μὴ πείθωμεν, ἀπειλήσοντές τισιν νόμοις.
and if then not we-persuade going-to-threaten some with-laws

CLIN. πῶς;
how

e ATH. νύμφην χρὴ διανοεῖσθαι καὶ νυμφίον ὡς ὅτι
bride one-must to-consider and bridegroom that as
καλλίστους καὶ ἀρίστους εἰς δύναμιν ἀποδειξομένους
finest and best to power going-to-produce
παῖδας τῇ πόλει. πάντες δ' ἄνθρωποι κοινωνοὶ πάσης
children for-the city all and men sharers of-every
πράξεως, ἡνίκα μὲν ἂν προσέχωσιν αὑτοῖς τε καὶ τῇ
action when indeed — they-attend to-themselves both and to-the
πράξει τὸν νοῦν, πάντα καλὰ καὶ ἀγαθὰ ἀπεργάζονται,
action the mind all fine and good-things produce
μὴ προσέχοντες δὲ ἢ μὴ ἔχοντες νοῦν, τἀναντία.
not attending and or not having mind the-opposite

Women overseers watch the young couples for ten years, and a childless pair may divorce. A spouse who ignores their warnings is posted publicly and loses honor, and adultery during the years of begetting is punished the same way. A child's birth is registered in the phratry. A girl marries at sixteen to twenty and a man at thirty to thirty-five; women take office at forty and men at thirty; men serve in war from twenty to sixty, and women after childbearing until fifty.

ΑΤΗ. προσεχέτω δὴ καὶ ὁ νυμφίος τῇ τε νύμφῃ καὶ τῇ 784
let-attend indeed also the bridegroom to-the both bride and to-the
παιδοποιίᾳ τὸν νοῦν, κατὰ ταὐτὰ δὲ καὶ ἡ νύμφη, τοῦτον
child-making the mind according-to the-same and also the bride this
τὸν χρόνον διαφερόντως ὃν ἂν μήπω παῖδες αὐτοῖς ὦσιν
the time exceptionally which — not-yet children to-them be
γεγονότες. ἐπίσκοποι δ' ἔστωσαν τούτων ἃς εἱλόμεθα
having-been-born overseers and let-be of-these whom we-chose
γυναῖκες, πλείους εἴτ' ἐλάττους, τοῖς ἄρχουσιν ὁπόσας ἂν
women more or fewer to-the officials as-many-as —
δοκῇ προστάττειν τε καὶ ὁπόταν, πρὸς τὸ τῆς Εἰλειθυίας
it-seems-good to-enjoin both and whenever to the of-the Eileithyia
ἱερὸν ἑκάστης ἡμέρας συλλεγόμεναι μέχρι τρίτου μέρους
sanctuary each day gathering up-to third part
ὥρας, οἳ δὴ συλλεχθεῖσαι διαγγελλόντων ἀλλήλαις
of-an-hour whither indeed having-gathered let-them-report to-one-another
εἴ τίς τινα ὁρᾷ πρὸς ἄλλ' ἄττα βλέποντα ἄνδρα ἢ καὶ
if anyone any sees toward other things looking man or also
γυναῖκα τῶν παιδοποιουμένων ἢ πρὸς τὰ τεταγμένα
woman of-the child-making than toward the-things ordered
ὑπὸ τῶν ἐν τοῖς γάμοις θυσιῶν τε καὶ ἱερῶν γενομένων.
by the in the marriages sacrifices both and rites having-taken-place
ἡ δὲ παιδοποιία καὶ φυλακὴ τῶν παιδοποιουμένων δεκέτις
the and child-making and guarding of-the child-making ten-year

ἔστω, μὴ πλείω δὲ χρόνον, ὅταν εὔροια ᾖ τῆς γενέσεως·
let-be not more and time whenever good-flow be of-the begetting
ἂν δὲ ἄγονοί τινες εἰς τοῦτον γίγνωνται τὸν χρόνον,
if and childless some to this become the time
μετὰ τῶν οἰκείων καὶ ἀρχουσῶν γυναικῶν διαζεύγνυσθαι
with the kinsmen and officiating women to-be-divorced
κοινῇ βουλευομένους εἰς τὰ πρόσφορα ἑκατέροις.
in-common deliberating for the-things advantageous to-each
c ἐὰν δ' ἀμφισβήτησίς τις γίγνηται περὶ τῶν ἑκατέροις
if and dispute some arise about the-things for-each
πρεπόντων καὶ προσφόρων, δέκα τῶν νομοφυλάκων
fitting and advantageous ten of-the law-guardians
ἑλομένους, οἷς ἂν ἐπιτρέψωσιν οἱ δὲ τάξωσι, τούτοις
having-chosen to-whom — they-entrust the and order by-these
ἐμμένειν. εἰσιοῦσαι δ' εἰς τὰς οἰκίας τῶν νέων αἱ γυναῖκες,
to-abide entering and into the houses of-the young the women
τὰ μὲν νουθετοῦσαι, τὰ δὲ καὶ ἀπειλοῦσαι,
the(-ones) indeed admonishing the(-others) and also threatening
παυόντων αὐτοὺς τῆς ἁμαρτίας καὶ ἀμαθίας· ἐὰν δ'
let-them-stop them of-the error and ignorance if and
ἀδυνατῶσι, πρὸς τοὺς νομοφύλακας ἰοῦσαι φραζόντων,
they-be-unable to the law-guardians going let-them-declare
οἱ δ' εἰργόντων. ἂν δὲ καὶ ἐκεῖνοί πως ἀδυνατήσωσι,
the and let-them-restrain if and also those somehow be-unable
πρὸς τὸ δημόσιον ἀποφηνάντων, ἀναγράψαντές τε καὶ
to the public let-them-make-known having-written-up both and
ὀμόσαντες ἦ μὴν ἀδυνατεῖν τὸν καὶ τὸν βελτίω
having-sworn truly indeed to-be-unable the(-one) and the(-other) better
ποιεῖν. ὁ δὲ ἀναγραφεὶς ἄτιμος ἔστω, μὴ ἑλὼν
to-make the and written-up without-honor let-him-be not having-convicted
ἐν δικαστηρίῳ τοὺς ἐγγράψαντας, τῶνδε· μήτε γὰρ εἰς
in court the having-registered of-these-things neither for to

γάμους ἴτω μήτε εἰς τὰς τῶν παίδων ἐπιτελειώσεις, ἂν
marriages let-him-go nor to the of-the children celebrations if
δὲ ἴῃ, πληγαῖς ὁ βουληθεὶς ἀθῳος αὐτὸν κολαζέτω. τὰ
and he-go with-blows the having-wished unpunished him let-him-punish the
αὐτὰ δὲ καὶ περὶ γυναικὸς ἔστω νόμιμα· τῶν ἐξόδων
same-things and also about woman let-be customs of-the outings
γὰρ τῶν γυναικείων καὶ τιμῶν καὶ τῶν εἰς τοὺς γάμους
for of-the women's and of-honors and of-the to the marriages
καὶ γενέθλια τῶν παίδων φοιτήσεων μὴ μετεχέτω, ἐὰν
and birthdays of-the children attendances not let-her-share if
ἀκοσμοῦσα ὡσαύτως ἀναγραφῇ καὶ μὴ ἕλῃ τὴν δίκην.
being-disorderly likewise she-be-written-up and not she-win the suit
ὅταν δὲ δὴ παῖδας γεννήσωνται κατὰ νόμους, ἐὰν
when and indeed children they-beget according-to laws if
ἀλλοτρίᾳ τις περὶ τὰ τοιαῦτα κοινωνῇ γυναικὶ ἢ γυνὴ
with-another-man's anyone about the such-things have-intercourse woman or woman
ἀνδρί, ἐὰν μὲν παιδοποιουμένοις ἔτι, τὰ αὐτὰ ἐπιζήμια
with-man if indeed for-those-making-children still the same penalties
αὐτοῖς ἔστω καθάπερ τοῖς ἔτι γεννωμένοις εἴρηται·
for-them let-be as for-the still begetting it-has-been-said
μετὰ δὲ ταῦτα ὁ μὲν σωφρονῶν καὶ σωφρονοῦσα εἰς τὰ 785
after and these-things the indeed being-temperate and being-temperate in the
τοιαῦτα ἔστω πάντα εὐδόκιμος, ὁ δὲ τοὐναντίον ἐναντίως
such-things let-be in-all-things well-reputed the and the-opposite oppositely
τιμάσθω, μᾶλλον δὲ ἀτιμαζέσθω. καὶ μετριαζόντων μὲν
let-be-honored rather and let-be-dishonored and being-moderate indeed
περὶ τὰ τοιαῦτα τῶν πλειόνων ἀνομοθέτητα σιγῇ
about the such-things of-the majority unlegislated in-silence
κείσθω, ἀκοσμούντων δὲ νομοθετηθέντα ταύτῃ πραττέσθω
let-them-lie being-disorderly and legislated in-this-way let-them-be-done
κατὰ τοὺς τότε τεθέντας νόμους. βίου μὲν ἀρχὴ

τοῦ παντὸς ἑκάστοις ὁ πρῶτος ἐνιαυτός· ὃν γεγράφθαι
of-the whole for-each the first year which to-be-written
χρεὼν ἐν ἱεροῖσι πατρῴοις ζωῆς ἀρχή. κόρῳ καὶ
it-is-needful in sanctuaries ancestral of-life beginning for-boy and
κόρῃ παραγεγράφθω δ' ἐν τοίχῳ λελευκωμένῳ ἐν πάσῃ
for-girl let-be-written-beside and on wall whitewashed in every
φρατρίᾳ τὸν ἀριθμὸν τῶν ἀρχόντων τῶν ἐπὶ τοῖς ἔτεσιν
phratry the number of-the officials the for the years
ἀριθμουμένων· τῆς δὲ φρατρίας ἀεὶ τοὺς ζῶντας μὲν
being-counted of-the and phratry always the living indeed
γεγράφθαι πλησίον, τοὺς δ' ὑπεκχωροῦντας τοῦ βίου
to-be-written near the and departing of-the life
ἐξαλείφειν. γάμου δὲ ὅρον εἶναι κόρῃ μὲν ἀπὸ ἑκκαίδεκα
to-erase of-marriage and limit to-be for-girl indeed from sixteen
ἐτῶν εἰς εἴκοσι, τὸν μακρότατον χρόνον ἀφωρισμένον, κόρῳ
years to twenty the longest time defined for-boy
δὲ ἀπὸ τριάκοντα μέχρι τῶν πέντε καὶ τριάκοντα· εἰς δὲ
and from thirty up-to the five and thirty to and
ἀρχὰς γυναικὶ μὲν τετταράκοντα, ἀνδρὶ δὲ τριάκοντα ἔτη·
offices for-woman indeed forty for-man and thirty years
πρὸς πόλεμον δὲ ἀνδρὶ μὲν εἴκοσι μέχρι τῶν ἑξήκοντα
for war and for-man indeed twenty up-to the sixty
ἐτῶν· γυναικὶ δέ, ἣν ἂν δοκῇ χρείαν δεῖν χρῆσθαι
years for-woman and whatever — it-seem use to-be-necessary to-use
πρὸς τὰ πολεμικά, ἐπειδὰν παῖδας γεννήσῃ, τὸ δυνατὸν καὶ
for the warlike-things when children she-has-borne the possible and
πρέπον ἑκάσταις προστάττειν μέχρι τῶν πεντήκοντα ἐτῶν.
fitting for-each to-enjoin up-to the fifty years

BOOK VII

I · THE UNWRITTEN RULES OF NURTURE

The nurture of children is better taught than legislated, since small domestic matters cannot all be made law. A child grows fastest in his first years, and growth needs motion. Exercise begins even in the womb: pregnant women should walk, infants are molded like wax and swaddled for two years, and nurses should carry them until they can stand, as Athenians carry fighting birds. Such laws would be laughed at, but masters who hear them may learn. Rocking and song quiet babies, as music and dance cure the Corybants.

ATH. γενομένων δὲ παίδων ἀρρένων καὶ θηλειῶν, τροφὴν 788
having-been-born and children male and female nurture
μέν που καὶ παιδείαν τὸ μετὰ ταῦτα λέγειν ὀρθότατ' ἂν
indeed surely and education the after these-things to-tell most-rightly —
γίγνοιθ' ἡμῖν, ἣν εἶναι μὲν ἄρρητον πάντως ἀδύνατον,
would-be for-us which to-be indeed unspoken altogether impossible
λεγομένη δὲ διδαχῇ τινι καὶ νουθετήσει μᾶλλον ἢ
being-spoken and with-instruction some and admonition rather than
νόμοις εἰκυῖ' ἂν ἡμῖν φαίνοιτο. ἰδίᾳ γὰρ καὶ κατ' οἰκίας
with-laws resembling — to-us would-appear in-private for and by households
πολλὰ καὶ σμικρὰ καὶ οὐκ ἐμφανῆ πᾶσι γιγνόμενα, ῥᾳδίως
many-things and small and not evident to-all happening easily
ὑπὸ τῆς ἑκάστων λύπης τε καὶ ἡδονῆς καὶ ἐπιθυμίας
by the of-each pain both and pleasure and desire
ἕτερα παρὰ τὰς τοῦ νομοθέτου συμβουλὰς παραγενόμενα,
other-things beside the of-the lawgiver counsels coming-in
παντοδαπὰ καὶ οὐχ ὅμοια ἀλλήλοις ἀπεργάζοιτ' ἂν τὰ
of-all-sorts and not alike to-one-another would-make — the
τῶν πολιτῶν ἤθη. τοῦτο δὲ κακὸν ταῖς πόλεσιν· καὶ γὰρ
of-the citizens characters this and bad for-the cities and for

διὰ σμικρότητα αὐτῶν καὶ πυκνότητα ἐπιζήμια τιθέντα
because-of smallness of-them and frequency penalties setting
ποιεῖν νόμους ἀπρεπὲς ἅμα καὶ ἄσχημον, διαφθείρει δὲ καὶ
to-make laws unseemly at-once and unbecoming it-corrupts and also
τοὺς γραφῇ τεθέντας νόμους, ἐν τοῖς σμικροῖς καὶ πυκνοῖς
the in-writing laid-down laws in the small and frequent-things
ἐθισθέντων τῶν ἀνθρώπων παρανομεῖν. ὥστε ἀπορία
having-been-accustomed the men to-break-the-law so-that difficulty
μὲν περὶ αὐτὰ νομοθετεῖν, σιγᾶν δὲ ἀδύνατον. ἃ
indeed about them to-legislate to-be-silent and impossible which-things
δὲ λέγω, δηλῶσαι πειρατέον οἷον δείγματα ἐξενεγκόντα
and I-mean to-make-clear one-must-try as samples having-brought-out
εἰς φῶς· νῦν γὰρ λεγομένοις ἔοικε κατά τι σκότος.
into light now for said-things it-seems in some darkness

CLIN. ἀληθέστατα λέγεις.
most-truly you-speak

ATH. οὐκοῦν ὅτι μὲν σώματα καὶ ψυχὰς τήν γε ὀρθὴν
therefore that indeed bodies and souls the at-least right
πάντως δεῖ τροφὴν φαίνεσθαι δυναμένην ὡς κάλλιστα
altogether must nurture to-appear able as finest
καὶ ἄριστα ἐξεργάζεσθαι, τοῦτο μὲν ὀρθῶς εἴρηταί που.
and best to-produce this indeed rightly has-been-said surely

CLIN. τί μήν;
what indeed

d ATH. σώματα δὲ κάλλιστα, οἶομαι, τό γε ἁπλούστατον,
bodies and finest I-think the at-least simplest
ὡς ὀρθότατα δεῖ νέων ὄντων εὐθὺς φύεσθαι τῶν παίδων.
as most-straight must young being at-once to-grow the children

CLIN. πάνυ μὲν οὖν.
certainly indeed then

ATH. τί δέ; τόδε οὐκ ἐννοοῦμεν, ὡς ἡ πρώτη βλάστη
what and this not do-we-consider that the first growth
παντὸς ζῴου πολὺ μεγίστη καὶ πλείστη φύεται, ὥστε
of-every animal by-far greatest and most grows so-that
καὶ ἔριν πολλοῖς παρέσχηκεν μὴ γίγνεσθαι τά γ'
also dispute to-many it-has-provided not to-become the at-least
ἀνθρώπινα μήκη διπλάσια ἀπὸ πέντε ἐτῶν ἐν τοῖς λοιποῖς
human lengths double from five years in the remaining
εἴκοσιν ἔτεσιν αὐξανόμενα;
twenty years increasing
CLIN. ἀληθῆ.
true
ATH. τί οὖν; πολλὴ αὔξη ὅταν ἐπιρρέῃ πόνων χωρὶς 789
what then much growth whenever it-flows-in toils without
πολλῶν καὶ συμμέτρων, οὐκ ἴσμεν ὅτι μυρία κακὰ ἐν
many and well-proportioned not do-we-know that countless evils in
τοῖς σώμασιν ἀποτελεῖ;
the bodies it-accomplishes
CLIN. πάνυ γε.
certainly at-least
ATH. οὐκοῦν τότε δεῖται πλείστων πόνων, ὅταν ἡ πλείστη
therefore then it-needs most toils whenever the most
τροφὴ προσγίγνηται τοῖς σώμασι.
nourishment is-added to-the bodies
CLIN. τί δῆτ', ὦ ξένε; ἦ τοῖς ἄρτι γεγονόσι καὶ
what indeed O stranger truly for-the just-now born and
νεωτάτοις πόνους πλείστους προστάξομεν;
youngest toils most shall-we-enjoin
ATH. οὐδαμῶς γε, ἀλλ' ἔτι καὶ πρότερον τοῖς ἐντὸς τῶν
in-no-way at-least but still even earlier for-the within the
αὐτῶν μητέρων τρεφομένοις.
of-themselves mothers nourished

CLIN. πῶς λέγεις, ὦ λῷστε; ἢ τοῖς κυουμένοισι
how do-you-mean O best or for-the being-carried-in-the-womb
φράζεις;
do-you-speak

b ATH. ναί. θαυμαστὸν δ' οὐδέν ἐστιν ἀγνοεῖν ὑμᾶς τὴν
yes wondrous and nothing it-is to-be-ignorant you the
τῶν τηλικούτων γυμναστικήν, ἣν βουλοίμην ἂν ὑμῖν
of-the of-such-age gymnastics which I-would-wish — to-you
καίπερ ἄτοπον οὖσαν δηλῶσαι.
although strange being to-make-clear
CLIN. πάνυ μὲν οὖν.
certainly indeed then

c ATH. ἔστι τοίνυν παρ' ἡμῖν μᾶλλον τὸ τοιοῦτον κατανοεῖν
it-is-possible then among us more the such to-observe
διὰ τὸ τὰς παιδιὰς αὐτόθι μειζόνως τινὰς παίζειν ἢ
because-of the the plays there more-greatly some to-play than
δεῖ· τρέφουσι γὰρ δὴ παρ' ἡμῖν οὐ μόνον παῖδες ἀλλὰ
must they-rear for indeed among us not only children but
καὶ πρεσβύτεροί τινες ὀρνίθων θρέμματα, ἐπὶ τὰς μάχας
also elder some of-birds creatures for the fights
τὰς πρὸς ἄλληλα. ἀσκοῦντας τὰ τοιαῦτα τῶν θηρίων
the against one-another training the such of-the creatures
πολλοῦ δὴ δέουσιν ἡγεῖσθαι τοὺς πόνους αὐτοῖς
much indeed they-are-far-from to-consider the toils for-them
εἶναι τοὺς πρὸς ἄλληλα μετρίους, ἐν οἷς αὐτὰ ἀνακινοῦσι
to-be the against one-another moderate in which them they-stir-up
γυμνάζοντες· πρὸς γὰρ τούτοις λαβόντες ὑπὸ μάλης
exercising besides for these having-taken under armpit
ἕκαστος, τοὺς μὲν ἐλάττονας εἰς τὰς χεῖρας, μείζους
each the indeed smaller into the hands larger
δ' ὑπὸ τὴν ἀγκάλην ἐντός, πορεύονται περιπατοῦντες
and under the arm within they-go walking

σταδίους παμπόλλους ἕνεκα τῆς εὐεξίας οὔτι τῆς
stadia very-many for-the-sake-of the good-condition not-at-all of-the
τῶν αὐτῶν σωμάτων, ἀλλὰ τῆς τούτων τῶν θρεμμάτων,
of-the of-themselves bodies but of-the of-these the creatures
καὶ τό γε τοσοῦτον δηλοῦσι τῷ δυναμένῳ καταμαθεῖν,
and the at-least so-much they-show to-the able to-learn
ὅτι τὰ σώματα πάντα ὑπὸ τῶν σεισμῶν τε καὶ κινήσεων
that the bodies all by the shakings both and motions
κινούμενα ἄκοπα ὀνίναται πάντων, ὅσα τε ὑπὸ ἑαυτῶν,
moved untiring benefit all as-many-as both by themselves
ἢ καὶ ἐν αἰώραις ἢ καὶ κατὰ θάλατταν, ἢ καὶ ἐφ' ἵππων
or also in swings or also on sea or also on horses
ὀχουμένων καὶ ὑπ' ἄλλων ὁπωσοῦν δὴ φερομένων τῶν
being-carried and by others in-any-way indeed being-carried the
σωμάτων, κινεῖται, καὶ διὰ ταῦτα τὰς τῶν σίτων
bodies is-moved and because-of these-things the of-the foods
τροφὰς καὶ ποτῶν κατακρατοῦντα, ὑγίειαν καὶ κάλλος
nourishments and of-drinks mastering health and beauty
καὶ τὴν ἄλλην ῥώμην ἡμῖν δυνατά ἐστι παραδιδόναι.
and the other strength to-us able it-is to-impart
τί οὖν ἂν φαῖμεν ἐχόντων οὕτω τούτων τὸ μετὰ τοῦτο e
what then — would-we-say being so these-things the after this
ἡμᾶς δεῖν ποιεῖν; βούλεσθε ἅμα γέλωτι φράζωμεν,
us to-be-necessary to-do do-you-wish at-once with-laughter let-us-declare
τιθέντες νόμους τὴν μὲν κύουσαν περιπατεῖν, τὸ γενόμενον
laying-down laws the indeed pregnant to-walk the born
δὲ πλάττειν τε οἷον κήρινον, ἕως ὑγρόν, καὶ μέχρι δυοῖν
and to-mold both as of-wax while soft and up-to two
ἐτοῖν σπαργανᾶν; καὶ δὴ καὶ τὰς τροφοὺς ἀναγκάζωμεν
years to-swaddle and indeed also the nurses let-us-compel
νόμῳ ζημιοῦντες τὰ παιδία ἢ πρὸς ἀγροὺς ἢ πρὸς ἱερὰ ἢ
by-law fining the little-children or to fields or to sanctuaries or

πρὸς οἰκείους ἀεί πῃ φέρειν, μέχριπερ ἂν ἱκανῶς ἵστασθαι
to kinsmen always somehow to-carry until — sufficiently to-stand
δυνατὰ γίγνηται, καὶ τότε, διευλαβουμένας ἔτι νέων ὄντων
able they-become and then taking-care still young being
μή πῃ βίᾳ ἐπερειδομένων στρέφηται τὰ κῶλα, ἐπιπονεῖν
lest somehow by-force pressing-upon be-twisted the limbs to-toil
φερούσας ἕως ἂν τριετὲς ἀποτελεσθῇ τὸ γενόμενον;
carrying until — three-years-old be-completed the born
790 εἰς δύναμιν δὲ ἰσχυρὰς αὐτὰς εἶναι χρεὼν καὶ μὴ μίαν;
to power and strong them to-be it-is-needful and not one
ἐπὶ δὲ τούτοις ἑκάστοις, ἂν μὴ γίγνηται, ζημίαν τοῖς μὴ
for and these each if not it-come-about penalty for-the not
ποιοῦσι γράφωμεν; ἢ πολλοῦ γε δεῖ; τὸ γὰρ ἄρτι
doing let-us-write or far at-least it-lacks the for just-now
ῥηθὲν γίγνοιτ' ἂν πολὺ καὶ ἄφθονον.
said would-come-about — much and abundant

CLIN. τὸ ποῖον;
the what-sort

ATH. τὸ γέλωτα ἂν πολὺν ὀφλεῖν ἡμᾶς πρὸς τῷ μὴ
the laughter — much to-incur us besides the not
ἐθέλειν ἂν πείθεσθαι γυναικεῖά τε καὶ δούλεια ἤθη
to-be-willing — to-obey womanish both and slavish characters
τροφῶν.
of-nurses

CLIN. ἀλλὰ τίνος δὴ χάριν ἔφαμεν αὐτὰ δεῖν
but of-what indeed for-the-sake did-we-say them to-be-necessary
ῥηθῆναι;
to-be-said

b ATH. τοῦδε· τὰ τῶν δεσποτῶν τε καὶ ἐλευθέρων ἐν ταῖς
of-this the of-the masters both and free in the
πόλεσιν ἤθη τάχ' ἂν ἀκούσαντα εἰς σύννοιαν ἀφίκοιτ' ἂν
cities characters perhaps — having-heard into reflection would-arrive —

τὴν ὀρθήν, ὅτι χωρὶς τῆς ἰδίας διοικήσεως ἐν ταῖς πόλεσιν
the right that without the private administration in the cities
ὀρθῆς γιγνομένης μάτην ἂν τὰ κοινά τις οἴοιτο ἔξειν
right coming-about in-vain — the common-things anyone would-think to-have
τινὰ βεβαιότητα θέσεως νόμων, καὶ ταῦτα ἐννοῶν,
some stability of-laying-down of-laws and these-things understanding
αὐτὸς νόμοις ἂν τοῖς νῦν ῥηθεῖσιν χρῷτο, καὶ χρώμενος, εὖ
himself laws — the now spoken would-use and using well
τήν τε οἰκίαν καὶ πόλιν ἅμα τὴν αὑτοῦ διοικῶν, εὐδαιμονοῖ.
the both house and city at-once the of-himself managing he-would-prosper
CLIN. καὶ μάλ' εἰκότως εἴρηκας.
and very reasonably you-have-spoken
ATH. τοιγαροῦν μήπω λήξωμεν τῆς τοιαύτης νομοθεσίας, c
therefore not-yet let-us-cease of-the such legislation
πρὶν ἂν καὶ τὰ περὶ τὰς ψυχὰς τῶν πάνυ νέων
before — also the-things about the souls of-the very young
παίδων ἐπιτηδεύματα ἀποδῶμεν κατὰ τὸν αὐτὸν τρόπον
children practices we-render according-to the same way
ὅνπερ ἤργμεθα τῶν περὶ τὰ σώματα μύθων λεχθέντων
which-very we-have-begun of-the about the bodies tales having-been-told
διαπεραίνειν.
to-complete
CLIN. πάνυ μὲν οὖν ὀρθῶς.
certainly indeed then rightly
ATH. λάβωμεν τοίνυν τοῦτο οἷον στοιχεῖον ἐπ' ἀμφότερα, d
let-us-take then this as element for both
σώματός τε καὶ ψυχῆς τῶν πάνυ νέων τὴν τιθήνησιν καὶ
of-body both and of-soul of-the very young the nursing and
κίνησιν γιγνομένην ὅτι μάλιστα διὰ πάσης τε νυκτὸς
movement coming-about as most through all both night
καὶ ἡμέρας, ὡς ἔστι σύμφορος ἅπασι μέν, οὐχ ἥκιστα δὲ
and day as it-is advantageous to-all indeed not least and

τοῖς ὅτι νεωτάτοισι, καὶ οἰκεῖν, εἰ δυνατὸν ἦν, οἷον ἀεὶ
to-the as youngest and to-dwell if possible it-were as always
πλέοντας· νῦν δ' ὡς ἐγγύτατα τούτου ποιεῖν δεῖ περὶ
sailing now and as nearest to-this to-do one-must about
τὰ νεογενῆ παίδων θρέμματα. τεκμαίρεσθαι δὲ χρὴ
the newborn of-children creatures to-judge and it-is-needful
καὶ ἀπὸ τῶνδε, ὡς ἐξ ἐμπειρίας αὐτὸ εἰλήφασι καὶ
also from these that from experience it they-have-grasped and
ἐγνώκασιν ὂν χρήσιμον αἵ τε τροφοὶ τῶν σμικρῶν καὶ
have-recognized being useful the both nurses of-the little-ones and
αἱ περὶ τὰ τῶν Κορυβάντων ἰάματα τελοῦσαι· ἡνίκα γὰρ
the about the of-the Corybants healings performing when for
ἄν που βουληθῶσιν κατακοιμίζειν τὰ δυσυπνοῦντα τῶν
— somehow they-wish to-lull-to-sleep the sleepless of-the
παιδίων αἱ μητέρες, οὐχ ἡσυχίαν αὐτοῖς προσφέρουσιν ἀλλὰ
little-children the mothers not quiet to-them bring but
τοὐναντίον κίνησιν, ἐν ταῖς ἀγκάλαις ἀεὶ σείουσαι, καὶ οὐ
the-opposite movement in the arms always rocking and not
σιγὴν ἀλλά τινα μελῳδίαν, καὶ ἀτεχνῶς οἷον καταυλοῦσι
silence but some melody and simply as they-pipe-over
τῶν παιδίων, καθάπερ ἡ τῶν ἐκφρόνων βακχειῶν ἰάσεις,
the little-children as the of-the frenzied Bacchic-frenzies healings
ταύτῃ τῇ τῆς κινήσεως ἅμα χορείᾳ καὶ μούσῃ χρώμεναι.
this the of-the movement at-once with-dance and music using

CLIN. τίς οὖν αἰτία τούτων, ὦ ξένε, μάλιστ' ἔσθ' ἡμῖν;
what then cause of-these O stranger most is for-us

ATH. οὐ πάνυ χαλεπὴ γιγνώσκειν.
not at-all hard to-know

CLIN. πῶς δή;
how indeed

Outward motion calms the inward motion of fear, and a child freed from fears learns courage. Luxury makes children peevish, and harsh treatment makes them servile. The right life seeks neither pleasure nor pain but the gracious middle, and a pregnant woman should live so too. Such unwritten customs are the bonds of every constitution, holding up the written laws.

ΑΘΗ. δειμαίνειν ἐστίν που ταῦτ᾽ ἀμφότερα τὰ πάθη, καὶ 791
to-be-afraid are surely these both the affections and
ἔστι δείματα δι᾽ ἕξιν φαύλην τῆς ψυχῆς τινα. ὅταν
are fears through condition poor of-the soul some whenever
οὖν ἔξωθέν τις προσφέρῃ τοῖς τοιούτοις πάθεσι σεισμόν,
then from-outside anyone apply to-the such affections shaking
ἡ τῶν ἔξωθεν κρατεῖ κίνησις προσφερομένη τὴν ἐντὸς
the of-the from-outside masters motion applied the within
φοβερὰν οὖσαν καὶ μανικὴν κίνησιν, κρατήσασα δέ,
fearful being and frenzied motion having-mastered and
γαλήνην ἡσυχίαν τε ἐν τῇ ψυχῇ φαίνεσθαι ἀπεργασαμένη
calm quiet both in the soul to-appear having-produced
τῆς περὶ τὰ τῆς καρδίας χαλεπῆς γενομένης ἑκάστων
of-the about the-things of-the heart harsh having-become of-each
πηδήσεως, παντάπασιν ἀγαπητόν τι, τοὺς μὲν ὕπνου
leaping altogether welcome something the(-ones) indeed of-sleep
λαγχάνειν ποιεῖ, τοὺς δ᾽ ἐγρηγορότας ὀρχουμένους
to-obtain makes the(-others) and awake dancing
τε καὶ αὐλουμένους μετὰ θεῶν, οἷς ἂν καλλιεροῦντες
both and being-piped-to with gods to-whom — with-good-omens
ἕκαστοι θύωσι, κατηργάσατο ἀντὶ μανικῶν ἡμῖν
each sacrifice it-accomplished instead-of frenzied for-us

διαθέσεων ἕξεις ἔμφρονας ἔχειν. καὶ ταῦτα, ὡς διὰ
dispositions conditions sensible to-have and these-things as through
βραχέων γε οὕτως εἰπεῖν, πιθανὸν λόγον ἔχει τινά.
brief-words at-least so to-say persuasive account has some

CLIN. πάνυ μὲν οὖν.
certainly indeed then

ATH. εἰ δέ γε οὕτως τοιαύτην τινὰ δύναμιν ἔχει ταῦτα,
if and at-least so such some power have these-things
ἐννοεῖν χρὴ τόδε παρ᾽ αὑτοῖς, ὡς ἅπασα ψυχὴ δείμασιν
to-consider one-must this among themselves that all soul with-fears
συνοῦσα ἐκ νέων μᾶλλον ἂν διὰ φόβων ἐθίζοιτο
living-with from young rather — through fears would-be-accustomed
γίγνεσθαι· τοῦτο δέ που πᾶς ἂν φαίη δειλίας
to-become this and surely every-man — would-say of-cowardice
ἄσκησιν ἀλλ᾽ οὐκ ἀνδρείας γίγνεσθαι.
practice but not of-courage to-become

CLIN. πῶς γὰρ οὔ;
how for not

c ATH. τὸ δέ γε ἐναντίον ἀνδρείας ἂν φαῖμεν ἐκ νέων
the and at-least contrary of-courage — we-would-say from young
εὐθὺς ἐπιτήδευμα εἶναι, τὸ νικᾶν τὰ προσπίπτονθ᾽ ἡμῖν
at-once practice to-be the to-conquer the befalling us
δείματά τε καὶ φόβους.
fears both and terrors

CLIN. ὀρθῶς.
rightly

ATH. ἓν δὴ καὶ τοῦτο εἰς ψυχῆς μόριον ἀρετῆς, τὴν
one indeed also this toward of-soul part of-virtue the
τῶν παντελῶς παίδων γυμναστικὴν ἐν ταῖς κινήσεσιν,
of-the altogether children gymnastics in the movements
μέγα ἡμῖν φῶμεν συμβάλλεσθαι.
great for-us let-us-say to-contribute

CLIN. πάνυ μὲν οὖν.
certainly indeed then

ATH. καὶ μὴν τό γε μὴ δύσκολον ἐν ψυχῇ καὶ τὸ
and indeed the at-least not peevish in soul and the
δύσκολον οὐ σμικρὸν μόριον εὐψυχίας καὶ κακοψυχίας
peevish not small part of-good-spirit and of-poor-spirit
ἑκάτερον γιγνόμενον γίγνοιτ' ἄν.
each becoming would-become —

CLIN. πῶς δ' οὔ;
how and not

ATH. τίνα οὖν ἂν τρόπον εὐθὺς ἐμφύοιθ' ἡμῖν ὁπότερον d
what then — way at-once would-be-implanted for-us whichever
βουληθεῖμεν τῷ νεογενεῖ, φράζειν δὴ πειρατέον ὅπως
we-might-wish in-the newborn to-declare indeed one-must-try how
τις καὶ καθ' ὅσον εὐπορεῖ τούτων.
anyone and according-to as-much-as is-resourceful in-these

CLIN. πῶς γὰρ οὔ;
how for not

ATH. λέγω δὴ τό γε παρ' ἡμῖν δόγμα, ὡς ἡ μὲν
I-say indeed the at-least among us doctrine that the indeed
τρυφὴ δύσκολα καὶ ἀκράχολα καὶ σφόδρα ἀπὸ σμικρῶν
luxury peevish and irascible and very by small-things
κινούμενα τὰ τῶν νέων ἤθη ἀπεργάζεται, τὸ δὲ τούτων
moved the of-the young characters produces the and of-these
ἐναντίον, ἥ τε σφοδρὰ καὶ ἀγρία δούλωσις, ταπεινοὺς
contrary the both harsh and savage enslavement humble
καὶ ἀνελευθέρους καὶ μισανθρώπους ποιοῦσα, ἀνεπιτηδείους
and illiberal and misanthropic making unsuitable
συνοίκους ἀποτελεῖ.
fellow-dwellers renders

e CLIN. πῶς οὖν δὴ χρὴ τὰ μήπω φωνῆς συνιέντα, μηδὲ
how then indeed one-must the not-yet speech understanding nor
παιδείας τῆς ἄλλης δυνατὰ γεύεσθαί πω, τρέφειν τὴν
education the other able to-taste yet to-rear the
πόλιν ἅπασαν;
city whole
ATH. ὧδέ πως· φθέγγεσθαί που μετὰ βοῆς εὐθὺς πᾶν
thus somehow to-cry-out surely with shouting at-once every
εἴωθεν τὸ γενόμενον, καὶ οὐχ ἥκιστα τὸ τῶν ἀνθρώπων
is-wont the born and not least the of-the men
γένος· καὶ δὴ καὶ τῷ κλάειν πρὸς τῇ βοῇ μᾶλλον
race and indeed also by-the weeping besides the shouting more
τῶν ἄλλων συνέχεται.
than-the others is-held
CLIN. πάνυ μὲν οὖν.
certainly indeed then
792 ATH. οὐκοῦν αἱ τροφοὶ σκοποῦσαι τίνος ἐπιθυμεῖ, τούτοις
therefore the nurses examining what it-desires by-these
αὐτοῖς ἐν τῇ προσφορᾷ τεκμαίρονται· οὗ μὲν γὰρ ἂν
themselves in the offering judge which indeed for —
προσφερομένου σιγᾷ, καλῶς οἴονται προσφέρειν, οὗ δ'
being-offered it-is-silent well they-think to-offer which and
ἂν κλάῃ καὶ βοᾷ, οὐ καλῶς. τοῖς δὴ παιδίοις τὸ δήλωμα
— it-weeps and shouts not well for-the indeed little-children the indication
ὧν ἐρᾷ καὶ μισεῖ κλαυμοναὶ καὶ βοαί, σημεῖα οὐδαμῶς
of-what it-loves and hates weepings and shouts signs in-no-way
εὐτυχῆ· ἔστιν δὲ ὁ χρόνος οὗτος τριῶν οὐκ ἐλάττων ἐτῶν,
fortunate is and the time this than-three not less years
μόριον οὐ σμικρὸν τοῦ βίου διαγαγεῖν χεῖρον ἢ μὴ χεῖρον.
portion not small of-the life to-pass worse or not worse
CLIN. ὀρθῶς λέγεις.
rightly you-speak

ATH. ὁ δὴ δύσκολος οὐδαμῶς τε ἵλεως ἆρ᾽ οὐ δοκεῖ b
the indeed peevish in-no-way both gracious then not seems
σφῷν θρηνώδης τε εἶναι καὶ ὀδυρμῶν ὡς ἐπὶ τὸ πολὺ
to-you-two lamenting both to-be and of-wailings as for the much
πλήρης μᾶλλον ἢ χρεών ἐστιν τὸν ἀγαθόν;
full more than needful is the good
CLIN. ἐμοὶ γοῦν δοκεῖ.
to-me at-any-rate it-seems
ATH. τί οὖν; εἴ τις τὰ τρί᾽ ἔτη πειρῷτο πᾶσαν μηχανὴν
what then if anyone the three years should-try every device
προσφέρων ὅπως τὸ τρεφόμενον ἡμῖν ὡς ὀλιγίστῃ
applying that the nurtured for-us as least
προσχρήσεται ἀλγηδόνι καὶ φόβοις καὶ λύπῃ πάσῃ κατὰ
shall-use-besides pain and fears and grief all according-to
δύναμιν, ἆρ᾽ οὐκ οἰόμεθα εὔθυμον μᾶλλόν τε καὶ ἵλεων
power then not do-we-think cheerful rather both and gracious
ἀπεργάζεσθαι τηνικαῦτα τὴν ψυχὴν τοῦ τρεφομένου;
to-make then the soul of-the nurtured
CLIN. δῆλον δή, καὶ μάλιστά γ᾽ ἄν, ὦ ξένε, εἴ τις c
clear indeed and most at-least — O stranger if anyone
πολλὰς ἡδονὰς αὐτῷ παρασκευάζοι.
many pleasures for-it should-provide
ATH. τοῦτ᾽ οὐκέτ᾽ ἂν ἐγὼ Κλεινίᾳ συνακολουθήσαιμ᾽ ἄν, ὦ
this no-longer — I with-Clinias would-follow — O
θαυμάσιε. ἔστιν γὰρ οὖν ἡμῖν ἡ τοιαύτη πρᾶξις διαφθορὰ
wonderful-man it-is for then for-us the such practice corruption
μεγίστη πασῶν· ἐν ἀρχῇ γὰρ γίγνεται ἑκάστοτε τροφῆς.
greatest of-all in beginning for it-comes-about each-time of-nurture
ὁρῶμεν δὲ εἴ τι λέγομεν.
let-us-see and if anything we-say
CLIN. λέγε τί φῄς.
speak what you-say

d ΑΤΗ. οὐ σμικροῦ πέρι νῦν εἶναι νῷν τὸν λόγον. ὅρα
not small about now to-be for-us-two the argument see
δὲ καὶ σύ, συνεπίκρινέ τε ἡμᾶς, ὦ Μέγιλλε. ὁ μὲν γὰρ
and also you help-judge both us O Megillus the indeed for
ἐμὸς δὴ λόγος οὔθ' ἡδονάς φησι δεῖν διώκειν τὸν
my indeed argument neither pleasures says to-be-necessary to-pursue the
ὀρθὸν βίον οὔτ' αὖ τὸ παράπαν φεύγειν τὰς λύπας, ἀλλ'
right life nor again the altogether to-flee the pains but
αὐτὸ ἀσπάζεσθαι τὸ μέσον, ὃ νυνδὴ προσεῖπον ὡς ἵλεων
itself to-embrace the middle which just-now I-called as gracious
ὀνομάσας, ἣν δὴ διάθεσιν καὶ θεοῦ κατά τινα μαντείας
having-named which indeed disposition also of-god according-to some of-oracle
φήμην εὐστόχως πάντες προσαγορεύομεν. ταύτην τὴν ἕξιν
saying aptly all address this the condition
διώκειν φημὶ δεῖν ἡμῶν καὶ τὸν μέλλοντα ἔσεσθαι
to-pursue I-say to-be-necessary of-us also the about-to to-be
θεῖον, μήτ' οὖν αὐτὸν προπετῆ πρὸς τὰς ἡδονὰς γιγνόμενον
godlike neither then himself rushing toward the pleasures becoming
ὅλως, ὡς οὐδ' ἐκτὸς λυπῶν ἐσόμενον, μήτε ἄλλον,
wholly as not-even outside pains going-to-be nor another
γέροντα ἢ νέον, ἐᾶν πάσχειν ταὐτὸν τοῦθ' ἡμῖν, ἄρρενα ἢ
old-man or young to-allow to-suffer the-same this for-us male or
θῆλυν, ἁπάντων δὲ ἥκιστα εἰς δύναμιν τὸν ἀρτίως νεογενῆ·
female of-all and least to power the just-now newborn
κυριώτατον γὰρ οὖν ἐμφύεται πᾶσι τότε τὸ πᾶν ἦθος
most-decisively for then is-implanted in-all then the whole character
διὰ ἔθος. ἔτι δ' ἔγωγ', εἰ μὴ μέλλοιμι δόξειν παίζειν,
through habit still and I-for-my-part if not I-should-be-about to-seem to-jest
φαίην ἂν δεῖν καὶ τὰς φερούσας ἐν γαστρὶ πασῶν
would-say — to-be-necessary also the carrying in womb of-all
τῶν γυναικῶν μάλιστα θεραπεύειν ἐκεῖνον τὸν ἐνιαυτόν,
the women most to-care-for that the year

ὅπως μήτε ἡδοναῖς τισι πολλαῖς ἅμα καὶ μάργοις
so-that neither with-pleasures some many at-once and greedy
προσχρήσεται ἡ κύουσα μήτε αὖ λύπαις, τὸ δὲ ἵλεων καὶ
shall-use-besides the pregnant nor again with-pains the and gracious and
εὐμενὲς πρᾳόν τε τιμῶσα διαζήσει τὸν τότε χρόνον.
kindly gentle both honoring she-shall-live-through the then time
CLIN. οὐδὲν δεῖ σε, ὦ ξένε, Μέγιλλον ἀνερωτᾶν 793
nothing it-is-needful you O stranger Megillus to-ask
πότερος ἡμῶν ὀρθότερον εἴρηκεν· ἐγὼ γὰρ αὐτός σοι
which of-us more-rightly has-spoken I for myself to-you
συγχωρῶ τὸν λύπης τε καὶ ἡδονῆς ἀκράτου βίον φεύγειν
concede the of-pain both and of-pleasure unmixed life to-flee
δεῖν πάντας, μέσον δέ τινα τέμνειν ἀεί. καλῶς
to-be-necessary all middle and some to-cut always finely
τοίνυν εἴρηκάς τε καὶ ἀκήκοας ἅμα.
then you-have-spoken both and have-heard at-once
ATH. μάλα μὲν οὖν ὀρθῶς, ὦ Κλεινία. τόδε τοίνυν ἐπὶ
very indeed then rightly O Clinias this then on
τούτοις τρεῖς ὄντες διανοηθῶμεν.
these-things three being let-us-consider
CLIN. τὸ ποῖον;
the what-sort
ATH. ὅτι ταῦτ' ἔστιν πάντα, ὅσα νῦν διεξερχόμεθα, b
that these-things are all as-many-as now we-go-through
τὰ καλούμενα ὑπὸ τῶν πολλῶν ἄγραφα νόμιμα· καὶ οὓς
the called by the many unwritten customs and which
πατρίους νόμους ἐπονομάζουσιν, οὐκ ἄλλα ἐστὶν ἢ
ancestral laws they-name not other-things are than
τὰ τοιαῦτα σύμπαντα. καὶ ἔτι γε ὁ νυνδὴ λόγος ἡμῖν
the such all and still at-least the just-now argument for-us
ἐπιχυθείς, ὡς οὔτε νόμους δεῖ προσαγορεύειν αὐτὰ οὔτε
poured-in that neither laws one-must to-call them nor

ἄρρητα ἐᾶν, εἴρηται καλῶς· δεσμοὶ γὰρ οὗτοι πάσης εἰσὶν
unspoken to-leave has-been-said well bonds for these of-every are
πολιτείας, μεταξὺ πάντων ὄντες τῶν ἐν γράμμασιν τεθέντων
constitution between all being of-the in writing laid-down
τε καὶ κειμένων καὶ τῶν ἔτι θησομένων, ἀτεχνῶς οἷον
both and lying and of-the still going-to-be-laid-down simply as
πάτρια καὶ παντάπασιν ἀρχαῖα νόμιμα, ἃ καλῶς μὲν
ancestral and altogether ancient customs which well indeed
τεθέντα καὶ ἐθισθέντα πάσῃ σωτηρίᾳ περικαλύψαντα ἔχει
laid-down and made-habitual with-all safety having-covered-around hold
τοὺς τότε γραφέντας νόμους, ἂν δ' ἐκτὸς τοῦ καλοῦ βαίνῃ
the then written laws if and outside the fine it-go
πλημμελῶς, οἷον τεκτόνων ἐν οἰκοδομήμασιν ἐρείσματα
discordantly as of-carpenters in buildings props
ἐκ μέσου ὑπορρέοντα, συμπίπτειν εἰς ταὐτὸν ποιεῖ τὰ
from middle sliding-away to-fall into the-same makes the
σύμπαντα, κεῖσθαί τε ἄλλα ὑφ' ἑτέρων, αὐτά τε
all to-lie both other-things under others themselves both
καὶ τὰ καλῶς ὕστερον ἐποικοδομηθέντα, τῶν ἀρχαίων
and the-things well later built-upon of-the ancient
ὑποπεσόντων. ἃ δὴ διανοουμένους ἡμᾶς, ὦ Κλεινία,
having-fallen-beneath which-things indeed considering us O Clinias
σοὶ δεῖ τὴν πόλιν καινὴν οὖσαν πάντῃ συνδεῖν,
for-you one-must the city new being in-every-way to-bind-together
μήτε μέγα μήτε σμικρὸν παραλιπόντας εἰς δύναμιν ὅσα
neither great nor small leaving-out to power as-many-as
νόμους ἢ ἔθη τις ἢ ἐπιτηδεύματα καλεῖ· πᾶσι γὰρ τοῖς
laws or customs anyone or practices calls by-all for the
τοιούτοις πόλις συνδεῖται, ἄνευ δὲ ἀλλήλων ἑκάτερα
such city is-bound-together without and one-another each
τούτων οὐκ ἔστιν μόνιμα, ὥστε οὐ χρὴ θαυμάζειν ἐὰν
of-these not is lasting so-that not one-must to-wonder if

ἡμῖν πολλὰ ἅμα καὶ σμικρὰ δοκούντων εἶναι νόμμα ἢ
for-us many at-once and small seeming to-be customs or
καὶ ἐθίσματα ἐπιρρέοντα μακροτέρους ποιῇ τοὺς νόμους.
also habits flowing-in longer make the laws

CLIN. ἀλλ᾽ ὀρθῶς σύ γε λέγεις, ἡμεῖς τε οὕτω
but rightly you at-least say we both so
διανοησόμεθα.
shall-consider

ATH. εἰς μὲν τοίνυν τὴν τοῦ τρὶ ἔτη γεγονότος ἡλικίαν, e
to indeed then the of-the three years having-become age
κόρου καὶ κόρης, ταῦτα εἴ τις ἀκριβῶς ἀποτελοῖ
of-boy and of-girl these-things if anyone exactly should-complete
καὶ μὴ παρέργως τοῖς εἰρημένοις χρῷτο, οὐ σμικρὰ εἰς
and not as-a-side-task the said-things should-use not small-things for
ὠφελίαν γίγνοιτ᾽ ἂν τοῖς νεωστὶ τρεφομένοις·
benefit would-come-about — for-the newly nurtured